

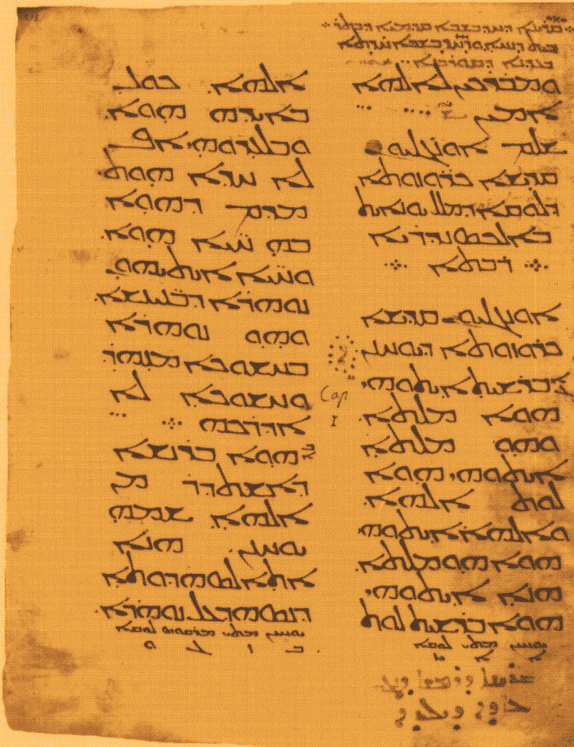
PORTA LINGUARUM ORIENTALIUM

Takamitsu Muraoka

CLASSICAL SYRIAC

A BASIC GRAMMAR WITH A CHRESTOMATHY

Second, Revised Edition



Harrassowitz Verlag

Takamitsu Muraoka
Classical Syriac

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Compiled by S. P. Brock

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In memory of my dear teacher

and

a true gentleman

Chaim Rabin ל"ה

(1915-96)

Professor of Hebrew

The Hebrew University, Jerusalem

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PREFACE

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

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

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

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

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

rather intriguing subtleties and niceties.

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

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

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

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

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

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

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

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

October, 1996.

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PREFACE TO THE SECOND EDITION

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

August, 2004.

Takamitsu Muraoka
Oegstgeest, The Netherlands

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

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Abbreviations

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

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

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

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

Some practical suggestions

1. The following may be considered as useful pedagogic strategy:

a. Study the following matters thoroughly:

- 1) the Estrangela form of the alphabet (§ 2),**
- 2) the pronunciation of the letters of the alphabet (§ 3),**
- 3) the "Nestorian" vowel signs to go with it (§ 4c),**
- 4) some graphic signs (§ 5)**
- 5) some phonological rules (§ 6 A, B, F, H, I, J, K, L)**
- 6) the basics of morphology: pronouns (§§ 9-12, 13, 15), declension of nouns and adjectives, and conjugation of verbs (§§ 17, 18, 21, 24, 27, 30, 31, 40-43, 46, 48-57, 61-68).**

b. Do the appropriate exercise as you go along, studying the above-mentioned points.

c. Footnotes, especially lengthy ones, may be initially ignored.

2. Start working through the chrestomathy. The texts nos. 1 and 3 may be best left for a later stage of study. Begin with nos. 4 and 5, both from the Bible.

3. In studying the texts in the chrestomathy, make good use of the accompanying footnotes. Cross-references to the grammar ought to be studied carefully. Start studying simultaneously the paragraphs of the grammar section not mentioned above, including the Morpho-syntax and Syntax section.

PART ONE

WRITING AND PHONOLOGY

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

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

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

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

² On this, see Beyer 1966.

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

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

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

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

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

Table of the alphabet

Name	Estrangela				Serto				Nestorian				Hebrew			
	Unattached	Joined to the right	Joined to the left	Joined to the right and left	Unattached	Joined to the right	Joined to the left	Joined to the right and left	Unattached	Joined to the right	Joined to the left	Joined to the right and left	Unattached	Joined to the right	Joined to the left	Joined to the right and left
Alaf	Ⲁ	Ⲁ			Ⲁ	Ⲁ			Ⲁ	Ⲁ			Ⲁ	Ⲁ		
Beth	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ
Gamal	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ
Dalath	Ⲇ	Ⲇ			Ⲇ	Ⲇ			Ⲇ	Ⲇ			Ⲇ	Ⲇ		
He	Ⲉ	Ⲉ			Ⲉ	Ⲉ			Ⲉ	Ⲉ			Ⲉ	Ⲉ		
Waw	Ⲋ	Ⲋ			Ⲋ	Ⲋ			Ⲋ	Ⲋ			Ⲋ	Ⲋ		
Zai(n)	Ⲍ	Ⲍ			Ⲍ	Ⲍ			Ⲍ	Ⲍ			Ⲍ	Ⲍ		
Heth	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ
ṭeth	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ
Yodh	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Kaf	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ
Lamadh	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ
Mim	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ
Nun	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ
Semkath	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ
Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ
Pe	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ
Ṣadhe	Ⲣ	Ⲣ			Ⲣ	Ⲣ			Ⲣ	Ⲣ			Ⲣ	Ⲣ		
Qof	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ
Resh	Ⲧ	Ⲧ			Ⲧ	Ⲧ			Ⲧ	Ⲧ			Ⲧ	Ⲧ		
Shin	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ	Ⲩ
Taw	Ⲫ	Ⲫ			Ⲫ	Ⲫ			Ⲫ	Ⲫ			Ⲫ	Ⲫ		

Note the following points applicable to all the three scripts:

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

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

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

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

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

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

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

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

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

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

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

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

Ḥeth (ܚ) is an unvoiced fricative pharyngeal.

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

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

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

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

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

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

expedience.

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

b) Vowel letters. From the above-mentioned use of Alaf as vowel letter by default there developed its use as a genuine vowel letter for *a*: e.g. ܐܘܪܘܫܝܡ ܕܘܓܡܐܬܐ δόγματα. This has spread also to indigenous Syriac words: e.g. ܐܘܪܘܫܝܡܐ for ܐܘܪܘܫܝܡܐ /ʔallā/ 'dew.'

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

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

Furthermore, almost every *u* or *o* is indicated by means of a Waw. Common exceptions are ܟܘܠܐ /kol, kul/ 'every' and ܡܝܩܘܠܐ /meṭṭul, meṭṭol/ 'on account of,' which are at times defectively spelled in early periods, and regularly so in late manuscripts.⁹

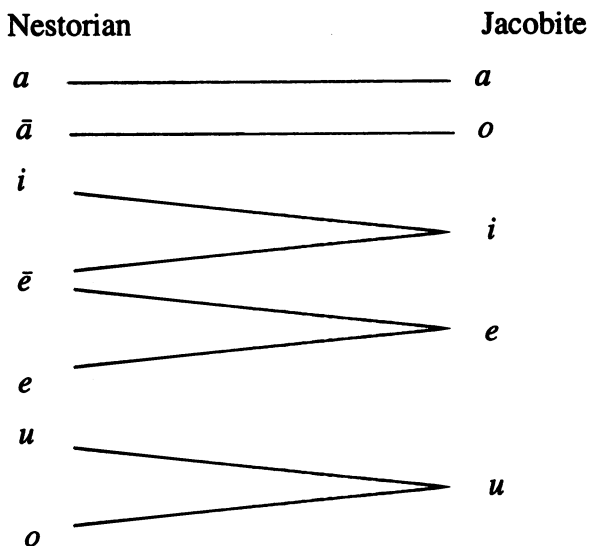
c) Vowel signs. Two distinct sets of vowel signs are in use: the earlier developed Nestorian system and the later Jacobite system. The former consists of single or double dots, whereas the latter makes use of letters of the Greek alphabet. The two systems are set out below as attached to the consonant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

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

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

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

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



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

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

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

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

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

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

§ 5 Other graphic signs.

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

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

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

مَلِكًا /malkā/ 'king'

دَهَبًا /dahvā/ 'gold'⁽¹⁵⁾

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

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

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

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

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

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

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

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

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

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

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

§ 6 Some remarks on phonology

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

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

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

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

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

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

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

D) A word-initial /y/ which by analogy would have no vowel is regularly provided with a congenial /i/ vowel, often spelled **ﻳ**, e.g. **ﻳﻮﺷﻚ** /*liveš*/ 'was dry' (cp. **ﻻﻳﺶ** /*lveš*/ 'he was clothed'; **ﻳﺪﺍﺭ** /*idā*/ 'hand.'⁽²³⁾

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

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

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

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

²² On an apparent exception **ﻫﺎﺩﻭﻗﺎ** /*ħaduḡā*/, see Nöldeke 1966 § 76B.

²³ See Brock 2003: 97.

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

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

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

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

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

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

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

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

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

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

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

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

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

In the last example, not only the Alaf but also the accompanying vowel have been elided. In the case of **ܗܘܐ** or **ܗܝܐ**, the vowels are preserved when the preceding word ends with a consonant, but they become /w/ and /y/ respectively when they are preceded by a vowel: e.g. **ܩܘܠܝܢܐ ܗܘܐ** /ʔattu malkā/ 'you are the king'; **ܩܘܠܝܢܐ ܗܝܐ** /ʔatti malkā/ 'you are the queen'; **ܕܐܘܕܝܢܐ ܗܘܐ** /malkāw dāwid/ 'David is king.'

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

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

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

²⁷ In the following cases the phonetic process is complete, leaving no graphic trace of the original Alaf: **ܗܘܐ** /ħad/ 'one,' **ܗܘܐ** /ħartā/ 'end,' **ܗܘܐ** /ħāṭā/ 'sister,' **ܗܘܐ** /dēn/ 'then' (cf. Biblical Aramaic: **ܕܢܐ**). Likewise the imperative of the verbs **ܗܘܐ** /peṭā/ 'to come' (e.g. **ܗܘܐ** /tā/) and **ܕܘܐ** /pezal/ (e.g. **ܕܘܐ** /zel/).

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

L) Elision of /l/ in sequence <V²C>. Examples are: **ܢܝܟܘܠ** /nēkol/ 'he (or: we) shall eat' (< /ne'kol/); **ܬܡܪܐ** /tēmar/ 'you (m.sg.) (or: she) shall say' (< /*te'mar/).⁽²⁹⁾

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

The /l/ as the first consonant of a verb root is sometimes assimilated to the **Taw** of the preceding reflexive pattern prefix: so always in the reflexive pattern **Ettafal** corresponding to the causative pattern, **Afel** (see below, § 49) — **ܐܬܬܩܪܐ** /Pettaqra/ < ***ܐܬܩܪܐ** /Peṭ'aqra/ 'was fought'; **ܐܬܬܫܘܬ** /Pethed/ 'was shut' < ***ܐܬܫܘܬ** /Peṭ'eḥed/; **ܐܬܬܢܐܗ** /Pettannah/ 'he groaned' < ***ܐܬܢܐܗ** /Peṭ'annah/.

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

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

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

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

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

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

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

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

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

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

³² There is no doubling of a spirantised plosive.

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

of a given verb root when the latter begins with a sibilant, one of the set /s, z, ʃ, ʒ/. Thus Ethpeel ܐܬܫܪܩܐ *ʔestreq/* 'to be combed' < /**ʔetsreq/* (root ܫܪܩ); Ethpaal ܥܫܬܡܡܫܐ *ʔeštammaš/* 'to be served' < /**ʔeššammaš/* (root ܫܡܫ). When the first consonant of a verb root is /z/ or /ʃ/, the /t/ of the prefix is further assimilated partially to the preceding /z/ or /ʃ/, namely to /d/ (assimilated to the voiced /z/) and to /t/ (to the emphatic /ʃ/): e.g. Ethpeel ܐܬܘܕܘܢܐ *ʔezdven/* 'to be bought' < /**ʔeʔzven/* (root ܘܕܢ) and Ethpaal ܥܫܬܒܒܐ *ʔeštabbāʕ/* 'to be decorated' < /**ʔeššabbāʕ/* (root ܫܒܒ).

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

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

PART TWO

MORPHOLOGY

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

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

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

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

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

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

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

Pronouns

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

	Separate	Enclitic
sg. 1	ننā /Penā/	نن, نن /nā/
2m.	تت /Pat/	ت /t/
f.	تت /Pat/	ت /t/
3m.	هو /hu/	هو, هو /w/ or /u/ (§ 10)
f.	هي /hi/	هي /y/ or /i/ (§ 10)
pl. 1	نحن /ḥnan/ (نحن) ⁽²⁾	نحن /nan/
2m.	تتون /Patton/ [WS ٥٤٦] ---- تتون	/tton/ [WS ٥٤٦]
f.	تتنن /Pattēn/	تتنن /ttēn/
3m.	هنن /hennon/ [WS ٥٥٦] -- تنن	هنن /Pennon/ [WS ٥٥٦]
f.	هننن /hennēn/	هننن /Pennēn/

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

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

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

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

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

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

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

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

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

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

⁵ E.g., from the noun كَاتِبْ Pav/: كَاتِبْ Pāv/; كَاتِبْ Pāvuk/; كَاتِبْ Pāvuk/; كَاتِبْ Pāvuy/; كَاتِبْ Pāvuh/; كَاتِبْ Pāvun/.

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

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

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

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

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

§ 13 Demonstrative pronouns.⁽⁶⁾

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

sg.m. اَنَ /hānā/ (rarely اَنَ /hān/)

f. اَنَ /hādē/

pl.c. اَنَ /hällēn/

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

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

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

sg.m. ܐܗܘܐ /hāw/

pl.m. ܐܗܘܢܐ /hānnon/ [WS ܐܗܘܢܐ]

f. ܐܗܘܐ /hāy/

f. ܐܗܘܢܐ /hānnēn/

§ 14 Interrogatives

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

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

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

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

ܡܝܢܐܗ /Paykā/ "Where?"; with an enclitic—ܡܝܢܐܗܗ /Paykāw/ "Where is it that ...?"

ܡܝܢܡܐܗܐ /Pemmaṭ/ "When?"

ܡܝܢܡܐܗܐ /lmānā/ "Why?"

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

ܡܝܢܡܐܗܐ /kmā/ "How much?"

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

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

Declension of Nouns and Adjectives

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

The declensional endings are as follows:

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

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

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

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

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

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

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

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

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

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

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

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

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

¹⁰ A more archaic form.

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

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

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

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

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

sg.abs.	مَجْنَعِي /taš'i/ 'story'	مَجْنَعِي /malku/ 'kingdom'
cst.	مَجْنَعِي /taš'iṭ/	مَجْنَعِي /malkuṭ/
emph.	مَجْنَعِي /taš'iṭā/	مَجْنَعِي /malkuṭā/
pl.abs.	مَجْنَعِي /taš'yān/	مَجْنَعِي /malkwān/
cst.	مَجْنَعِي /taš'yāṭ/	مَجْنَعِي /malkwāṭ/
emph.	مَجْنَعِي /taš'yāṭā/	مَجْنَعِي /malkwāṭā/

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

Note the following common, but slightly irregular forms: مَجْنَعِي /Pāsyuṭā/ 'cure'—pl. مَجْنَعِي /Pāswāṭā/ or مَجْنَعِي /Pāsiwāṭā/; مَجْنَعِي /dmuṭā/ 'image'—مَجْنَعِي /demwāṭā/; مَجْنَعِي /švuṭā/ 'matter'—مَجْنَعِي /ševwāṭā/; مَجْنَعِي /ḥayyuṭā/ 'animal'—sg.cst. مَجْنَعِي /ḥaywat/, pl. مَجْنَعِي /ḥaywāṭā/; مَجْنَعِي /ḥaduṭā/ 'joy'—abs. مَجْنَعِي /ḥadwā/, cst. مَجْنَعِي /ḥadwat/; مَجْنَعِي /šlotā/ 'prayer'—sg.cst. مَجْنَعِي /šlot/, pl. مَجْنَعِي /šlawāṭā/; مَجْنَعِي /mḥoṭā/ 'blow'—sg.abs. مَجْنَعِي /maḥwā/, pl.emph. مَجْنَعِي /maḥwāṭā/;

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

ܦܪܥܝܢܐ /mnātā/ 'portion'— pl.emph. ܦܪܥܝܢܐܝܬܐ /mnawātā/; ܡܐܘܡܝܐ /māw-mātā/ 'oath'— pl.emph. ܡܐܘܡܝܐܝܬܐ /māwmātā/ (same as sg.)⁽¹²⁾; ܪܫܝܬܐ /hātā/ 'sister'—pl.emph. ܪܫܝܬܝܬܐ /ḥawātā/.⁽¹³⁾

§ 25 A fair number of masculine nouns ending in */yā/* form their pl. by means of the ending ܐܘܘܩܝܬܐ /āwāṯā/⁽¹⁴⁾: ܥܠܝܘܬܐ /Paryā/ 'lion'— ܥܠܝܘܬܐܝܬܐ /Paryāwātā/ (with the retention of /y/); ܗܕܝܘܬܐ /hadyā/ 'breast'—ܗܕܝܘܬܐܝܬܐ /hdawātā/; ܗܘܝܘܬܐ /hewyā/ 'snake'—ܗܘܝܘܬܐܝܬܐ /hwawātā/; ܡܫܘܪܥܐ /kursyā/ 'throne'—ܡܫܘܪܥܐܝܬܐ /kursawātā/; ܠܝܠܝܐ /lēlyā/ 'night'—ܠܝܠܝܐܝܬܐ /laylāwātā/; ܪܥܝܐ /rā'yā/ 'shepherd'—ܪܥܝܐܝܬܐ /rā'awātā/; ܡܫܝܬܐ /Pāsya/ 'physician'—ܡܫܝܬܐܝܬܐ /Pāsawātā/; ܡܪܝܐ /māryā/ 'master'—ܡܪܝܐܝܬܐ /mārāwātā/.

The same pl. ending occurs also with nouns which do not end in */-yā/*: ܡܬܪܐ /Patrā/ 'place'—ܡܬܪܐܝܬܐ; ܗܝܠܐ /ḥaylā/ 'power'— ܗܝܠܐܝܬܐ /ḥaylāwātā/ (also ܡܬܪܐܝܬܐ); ܠܒܝܐ /lebba/ 'heart'—ܠܒܝܐܝܬܐ /lebbāwātā/ (also ܠܒܒܐܝܬܐ /lebbē/); ܢܗܪܐ /nahrā/ 'river'—ܢܗܪܐܝܬܐ. These are all masculine nouns.

The ending /wātā/ is attested with some feminine nouns: ܦܘܡܬܐ /Pumtā/ 'nation'—ܦܘܡܬܐܝܬܐ /Pemwātā/; ܦܘܚܐܝܬܐ /Pātā/ 'portent'— ܦܘܚܐܝܬܐܝܬܐ /Pātawātā/; ܢܘܪܐܝܬܐ /nurā/ 'fire'—ܢܘܪܐܝܬܐܝܬܐ /nurwātā/ (also ܢܘܪܐܝܬܐ); ܦܫܬܐ /seftā/ 'lip'—ܦܫܬܐܝܬܐ /sefwātā/.⁽¹⁵⁾

§ 26 In addition to */w/*, Syriac inserts also */h/* in order to expand the plural stem of some nouns, especially monosyllabic nouns: ܦܘܘܪܝܬܐ /Pavāhātā/; ܡܘܡܝܐܝܬܐ /Pemmā/ 'mother'—ܡܘܡܝܐܝܬܐ; ܦܘܘܪܝܬܐ

¹² This identity is explicable under the assumption of the original root */w-m-/*: sg.emph. /*mawmaʔtā/ > /mawmātā/, and pl.emph. /*mawmaʔātā/ > /mawmātā/. The lengthening of /a/ to ā/ is also attested in ܪܘܥܐܝܬܐ /ʔānā/ 'sheep' < /*ʔaʔnā/, and ܒܠܝܬܐܝܬܐ /bāʔar/ 'after' < /*baʔtar/. The other two sg. forms of the noun in question allow of similar explanation: sg.abs. ܡܘܡܝܐ /mawmā/ < /*mawmaʔā/ < /*mawmaʔāl/, and sg.cst. ܡܘܡܝܐܝܬܐ /mawmāy/ < /*mawmaʔt/.

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

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

¹⁵ The ending with /a/, */-āwāṯā/*, is not confined to masculine nouns: see ܫܠܘܘܬܐܝܬܐ /slāwātā/, pl. of ܫܠܘܬܐ /sloṯā/ 'prayer,' and ܡܢܘܡܝܐܝܬܐ /mnāwātā/, pl. of ܡܢܘܡܝܐ /mnātā/ 'portion' (§ 24). Such a short vowel in unstressed, open syllables conflicts with the vowel deletion rule (§ 6 A): it appears to be a secondary development.

'maid-servant'—**𐤀𐤁𐤏𐤃𐤓𐤕**; **𐤀𐤁𐤏** 'name'—**𐤀𐤁𐤏𐤃𐤓**.

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

- 1) Masc. nouns with the typically fem.pl. ending—

𐤀𐤁𐤏 'day' —**𐤀𐤁𐤏𐤃𐤓** (also **𐤀𐤁𐤏𐤓**); **𐤀𐤁𐤏** 'father'—**𐤀𐤁𐤏𐤃𐤓𐤕**;
𐤀𐤁𐤏 'name'—**𐤀𐤁𐤏𐤃𐤓**

- 2) Fem. nouns with the typically masc.sg. ending—

𐤀𐤁𐤏𐤓 'way'—**𐤀𐤁𐤏𐤓𐤕**; **𐤀𐤁𐤏** 'land'—**𐤀𐤁𐤏𐤓𐤕**; **𐤀𐤁𐤏**
 'soul'—**𐤀𐤁𐤏𐤓𐤕**⁽¹⁶⁾

- 3) Fem. nouns with the typically masc.sg. and pl. ending—

𐤀𐤁𐤏 'hand'—**𐤀𐤁𐤏𐤓** /*pidayyā*/ or **𐤀𐤁𐤏**; **𐤀𐤁𐤏** /*Pattānā*/
 'she-ass'—**𐤀𐤁𐤏𐤓**; **𐤀𐤁𐤏** /*kēfā*/ 'stone' —**𐤀𐤁𐤏𐤓**; **𐤀𐤁𐤏** 'cloud';
𐤀𐤁𐤏 /*šepṛā*/ 'bird'⁽¹⁷⁾

- 4) Fem. nouns with the typically fem.sg. but masc.pl. ending—

𐤀𐤁𐤏 /*meltā*/ 'word'—**𐤀𐤁𐤏** /*mellē*/; **𐤀𐤁𐤏** 'cubit'—**𐤀𐤁𐤏**;
𐤀𐤁𐤏 'hour'—**𐤀𐤁𐤏**; **𐤀𐤁𐤏** /*šattā*/ 'year'—**𐤀𐤁𐤏**; **𐤀𐤁𐤏** /*m'artā*/
 'cave'—**𐤀𐤁𐤏**; **𐤀𐤁𐤏** /*enbtā*/ 'grape'—**𐤀𐤁𐤏** /*envē*/; **𐤀𐤁𐤏**
 (or: **𐤀𐤁𐤏**) /*tēttā*/ (< /**tēntā*/) 'fig'—**𐤀𐤁𐤏**; **𐤀𐤁𐤏** /*gfettā*/ (<
 /**gfentā*/ 'grape'—**𐤀𐤁𐤏**; **𐤀𐤁𐤏** /*lvettā*/ 'brick'—**𐤀𐤁𐤏**.⁽¹⁸⁾

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

§ 29 The grammatical gender and the natural sex largely overlap

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

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

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

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

Also of feminine gender are nouns of the following categories: animals—**بَعْدَانٌ** 'sheep'; **عِزٌّ** /*ezzā*/ 'goat'; **خَنٌ** 'small cattle'; **جَبْتَانٌ** 'scorpion'; **سَفْرَةٌ** /*seprā*/ 'bird'; **فِلْهٌ** 'cat'; parts of the body, esp. those which go in pairs—**أُذُنَانٌ** 'ear'; **كَعْبَتَانٌ** 'knee'; **سَوْفَانٌ** 'handful'; **إِبْرَأْفَتَانٌ** /*teprā*/ 'fingernail'; **يَمِينَةٌ** 'right hand'; **كَبِدَةٌ** 'liver'; **جُفَاءٌ** 'wing'; **بَطْنٌ** 'belly'; **كَتِفَةٌ** /*katpā*/ 'shoulder'; **نَفْسٌ** 'soul'; **عَيْنٌ** 'eye'; **جَمْرٌ** 'heel'; **شَفْرَةٌ** /*sevā*/ 'finger'; **قَرْنٌ** 'horn'; **رِجْلٌ** /*reglā*/ 'foot'; **سِنٌّ** /*šennā*/ 'tooth': nouns for vessels and tools—**سَفِينَةٌ** 'boat'; **حَمَلَةٌ** 'linen garment'; **لَمْبَةٌ** 'table'; **مِخْلَةٌ** 'sickle'; **مِخْلَةٌ** 'needle'; **مَضْبَةٌ** 'bed'; **فِدْيَانَةٌ** /*paddānā*/ 'yoke'; **رَاهِيَةٌ** /*rahyā*/ 'mill.'

Unclassifiable, but feminine are: **أَرْضٌ** 'earth'; the four points of the compass—**شَرْقِيَّةٌ** 'N,' **جَنُوبِيَّةٌ** 'E,' **غَرْبِيَّةٌ** 'S,' **شَرْقِيَّةٌ** 'W'; **سُبُحٌ** 'way'; **مَعْدَةٌ** 'field'; **حِجْرٌ** 'stone'; **مِلْحٌ** 'salt'; **نَارٌ** 'fire'; **سَحَابٌ** 'cloud'; **ضَبْغٌ** 'fog'; **عَفْصَةٌ** /*gfettā*/ 'grape.'

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

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

Nouns and adjectives: their formation patterns

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

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

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

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

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

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

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

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

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

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

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

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

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

c) Nouns of the second *qv̄l* sub-pattern show /a/ in their sg.abs./cst. form, and if their third radical is one of the six plosives (ك ح ط د ذ ز) it is provided with a *rukkakha*: ذَهَبٌ /dhav/ 'gold' (emph. ذَهَابٌ /dahvā/); سَفِينَةٌ /səfīn/ 'ship' (emph. سَفِينَةٌ /səfīn/); دَقَانٌ /dqaṇ/ 'beard' (دَقَانٌ); زَمَانٌ /zvan/ 'time' (زَمَانٌ); جَمَالٌ /gmal/ (جَمَالٌ); سَفَالٌ /šfal/ 'lowly' (سَفَالٌ); سَكَالٌ /skāl/ 'foolish' (سَكَالٌ).²³ Although their sg. abs. /cst. form is not attested, the spirantised pronunciation of the third radical of the following nouns may allow us to infer that they also belong here: نَبْلَةٌ 'milk,' جَبْءٌ 'wing,' جَبْءٌ 'city,' نَبْءٌ 'raven,' رِجْلَةٌ 'humidity,' رِجْلَةٌ 'bread.'

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

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

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

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

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

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

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

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

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

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

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

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

²⁶ This last represents a pattern for diminutives.

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

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

Qaṭīl is highly productive with adjectives including verbal adjectives indicating states: ܦܪܪܝܟܐ /Parrīk/ 'long,' ܢܚܝܒܐ 'wise,' ܫܘܒܘܠܐ /saggi/ 'many,' ܦܪܪܝܟܐ 'deep,' ܪܪܟܝܟܐ /rakkīk/ 'soft,' ܩܒܠܐ 'mighty,' ܦܚܝܒܐ 'beautiful'; ܦܒܘܡܐ 'gone out,' ܦܐܘܘܘܠܐ /Pazzil/ 'gone,' ܦܐܒܒܝܕܐ /Pabbīd/ 'lost,' ܝܘܬܝܘܘܩܐ /yattiv/ 'seated.'

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

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

a) There are countless nouns prefixed with /m-/: ܡܫܟܢܐ /maškan/ 'tent,' ܡܫܫܘܒܐ /massav/ 'taking' (< √ ܫܘܒܐ); ܡܪܟܘܒܐ /markavtā/ 'vehicle,' ܡܫܬܝܐ /maštyā/ 'drink,' ܡܘܘܩܘܘܘܠܐ /māwtvā/ 'session' (< √ ܘܩܘܠܐ), ܡܪܝܘܬܐ /mardi/ 'journey' (< √ ܪܝܐ), ܡܘܩܘܠܐ /mēkultā/ 'food.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

دِينِه	/dinēh/	دِينَاو	/dināw/	his
دِينَا	/dināh/	دِينِه	/dinēh/	her
دِين	/dinan/	دِينَيْن	/dinayn/	our
دِينَكُون	/dinkon/	دِينَايَكُون	/dinaykon/	your (m.pl.)
دِينَكِين	/dinkēn/	دِينَايَكِين	/dinaykēn/	your (f.pl.)
دِينَهون	/dinhon/	دِينَايَهون	/dinayhon/	their (m.)
دِينِهين	/dinhēn/	دِينَايِهين	/dinayhēn/	their (f.)

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

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

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

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

پاواهايه /Pavāhāyē/ 'fathers' > پاواهايان /Pavāhāyan/ 'our fathers.'

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

رِهَسَه /rēšā/ > رِهَسَاه /rēšāh/ 'her head'

داهواه /dahvā/ > داهواهك /dahvāk/ 'your (m.sg.) gold'

پاويرهه /pāūrēh/ > پاويرههك /pāūrēh/ 'his table'

لَبَبَه /lebbā/ > لَبَبِهك /lebbēk/ 'your (f.sg.) heart'

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

ماشريتاه /mašriṭā/ > ماشريتاهك /mašriṭēh/ 'his encampment'

ياletteه /yālettā/ > يالتههك /yālettāh/ 'her mother'.

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

مالقتهه /malkṭā/ > مالقتههك /malkṭāh/ 'her queen'

but مالقتههك /malkaṭhon/ 'their q.'

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

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

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

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

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

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

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

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

§ 43 Some common irregular nouns.

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

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

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

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

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

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

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

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

³⁹ Alternative spellings: 𐤀𐤓𐤓, 𐤀𐤓𐤓, 𐤀𐤓𐤓.

⁴⁰ So at Jonah 4.10.

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

⁴² The status abs. is not attested.

⁴³ Alternatively: 𐤀𐤓𐤓 /mārē/, 𐤀𐤓𐤓𐤓 /mārāwātā/.

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

§ 44 Numerals

a) Cardinals

m.	f.	m.	f.
1 نَبْ /ḥad/	رَبْ /ḥdā/	2 رِبْ /rēn/	رَبْرِبْ /tartēn/
3 رَلَايْ /tlāṭā/	رَلَايْ /tlāṭ/	4 رَآرْبْ /'arb'ā/	رَبْرِبْ /'arba'/
5 رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	6 رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
7 رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	8 رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
9 رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	10 رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
11 m. رَهْمَا /ḥamšā/			
f. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
12 m. رَهْمَا /ḥamšā/			
f. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
13 m. رَهْمَا /ḥamšā/			
f. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
14 m. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
f. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
15 m. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
f. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
16 m. ES رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	WS رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
f. ES رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	WS رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
17 m. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
f. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
18 m. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
f. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
19 m. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
f. رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
20 رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	30 رَهْمَا /rēh'mā/	40 رَهْمَا /rēh'mā/
50 رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	60 رَهْمَا /rēh'mā/	70 رَهْمَا /rēh'mā/
80 رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	90 رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/
100 رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	200 رَهْمَا /rēh'mā/	300 رَهْمَا /rēh'mā/
1000 رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	رَهْمَا /rēh'mā/	رَهْمَا /rēh'mā/

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

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

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

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

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

b) Ordinals

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

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

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

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

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

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

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

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

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

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

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

⁴⁸ /baṭlāttā/ < /baṭlāṭtā/.

c) **Fractions.** **ثلث** /pelgā/ 1/2, **ثلثون** /tultā/ 1/3 (**ثلاثون** /tultā/ 'three-year old'), **رُبع** /ruv'ā/ 1/4, **خامس** /humšā/ 1/5, **سُدس** /tumnā/ 1/6, **عشر** /'usrā/ 1/10.

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

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

عَلَيْهِ /'al/, **عَلَيْهِ** /'lāw/ 'on him/it,' **عَلَيْهِمْ** /'layhon/ 'upon them' **عَلَيْهِ** /hdār/ 'around'; **تَحْتَهُ** /thot/ 'under'; **عِندَهُ** /sēd/ 'with, towards'; **عِندَهُ** /qdām/ 'ahead of; before, in the presence of'; **عِندَهُ** /hlāf/ 'instead of'; **عِندَهُ** /bel'ād/ 'without'; **عِندَهُ** /l'en/ 'in front of.'

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

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

عِندَهُ /bestar/ 'behind'—**عِندَهُ** /bestar/, **عِندَهُ** /bestarāk/, but **عِندَهُ** /bestarhon/ etc.

عِندَهُ /bātar/ 'after'—**عِندَهُ** /bātar/, **عِندَهُ** /bātarēh/, but **عِندَهُ** /bātarakon/ etc.

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

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

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

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

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

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

Verb

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

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

⁵⁰ Note the same form in BA, Dn 6.19.

⁵¹ Note the same form in BA, Dn 2.7.

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

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

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


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

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

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







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





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


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






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


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

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






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

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

Pa:  /mḵattev/; Af:  /maḵtev/; Ethpe:  /metḵtev/; Ethpa:  /metḵattav/; Ettaf:  /mettaktav/.

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

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

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

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

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

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

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

§ 53 Conjugation classes.

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

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

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

Perfect

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

Imperfect⁽⁶⁰⁾

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

Imperative

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

Participle

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

⁵⁹ Rare forms are enclosed within the square brackets.

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

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

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

§ 55 Triconsonantal regular verb. (Paradigm I)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

§ 57 **Beghadhkephath** (§ 6H).

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

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

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

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

⁶⁶ For a comparative Semitic description, see Aro 1964.

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

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

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

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

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

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

§ 59 Second-Alaf verbs.

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

§ 60 Third-Alaf verbs.

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

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

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

§ 61 First-Nun verbs.

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

	<i>/a-o/</i>	<i>/a-a/</i>	<i>/a-e/</i>
Peal Pf.	نَفَّيْتُ /nfaq/ 'to exit'	نَفَّضْتُ /nsav/ 'to take'	نَفَّضْتُ /nfal/ 'to fall'
Impf.	يَفْهَمُ /neppoq/	يَنْهَبُ /nessav/	يَفْطُلُ /neppel/
Impv.	هَفِّم /poq/	هَفِّبْ /sav/	هَفِّبْ /pel/
Inf.	لِئْفَقَم /lmeppaq/	لِئْهَبَب /lmessav/	لِئْفَطَل /lmeppal/
Afel: Pf. 3m.sg.	هَفَّيْتَهُ 'he took out',	1sg. هَفَّيْتُ , نَفَّيْتُ , نَفَّيْتُ ;	
Ptc.	نَفَّيْتُ ; Impv. هَفِّم ; Inf. لِئْفَقَم .		
Ettafal: Pf.	هَفَّيْتُ /hettappaq/ 'he was taken out,'	3f.sg. هَفَّيْتُ .	

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

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

Another common *le-a/* verb **هَفَّيْتُ** 'to ascend' may be assigned here: Pf. **هَفَّيْتُ** /sleq/, Impf. **يَنْهَبُ** /nessaq/, Impv. **هَفِّبْ** /saq/, Inf. **لِئْهَبَب** /lmessaq/, Af. **هَفَّيْتُ** /Passeq/ etc.

§ 62 First-Alaf verbs.

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

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

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

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

b) In Ethpe. and Ethpa., § 6L applies: **ܦܝܬܟܠܐ** /Petēkel/ < ***ܦܝܬܟܠܐ** 'was eaten'; **ܦܝܬܐܠܠܐ** /Petallaš/ < ***ܦܝܬܐܠܠܐ** 'was oppressed.' The same rule accounts for **ܦܝܠܠܐ** /nallef/ Pa Impf. < ***ܦܝܠܠܐ** 'he shall teach,' Ptc. **ܦܝܠܠܐ** /mallef/ < ***ܦܝܠܠܐ**. Note also **ܦܝܠܠܐ** /alles/, which is Pa. Pf. 'he oppressed' as well as Pa. Impf. 1sg. (< ***ܦܝܠܠܐ**).

c) The prefix vowel /e/ of the Pe. Impf. and Inf. coalesces with the initial Alaf into /ē/: **ܦܝܢܒܐ** /nēvad/ 'he shall perish'; **ܦܝܢܡܐܪܐ** /nēmar/ 'he shall say'; **ܦܝܢܟܘܠܐ** /nēḵoll/; **ܦܝܢܡܐܪܐ** /lmēmar/ 'to say.' This also applies to verbs which are simultaneously Third-Yodh: **ܦܝܢܝܘܬܐ** 'to come'—**ܦܝܢܝܘܬܐ** /nēṯē/, **ܦܝܢܡܐܪܐ** /lmēṯā/.

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

ES	WS
ܦܝܢܒܐ	ܦܝܢܒܐ^{̣̣̣} 'he shall say'
ܦܝܢܐܠܐ	ܦܝܢܐܠܐ^{̣̣̣} 'he shall go'
ܦܝܢܦܘܪܐ	ܦܝܢܦܘܪܐ^{̣̣̣} 'he shall bake'
ܦܝܢܦܘܪܐ /nēḵod/	ܦܝܢܦܘܪܐ^{̣̣̣̣} 'he shall seize'

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

Impf.	Impv.
ܦܝܢܐܠܐ	ܦܝܢܐܠܐ
ܦܝܢܒܐ	ܦܝܢܒܐ
Irregular: ܦܝܢܐܠܐ	ܦܝܢܐܠܐ from ܦܝܢܐܠܐ 'to go' ⁽⁷⁰⁾

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

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

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

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

g) The following is a synopsis in tabular form:

Peal

Pf. تتبع , تتبع , تتبع /*pekal*/

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

Impv. تتبع , تتبع , تتبع , تتبع , تتبع

Inf. تتبع ; تتبع

Ptc.pass. تتبع , تتبع

Ethpeel

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

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

Pael

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

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

Ethpaal

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

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

§ 63 First-Yodh verbs.

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

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

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

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

c) In Pe. the commonest pattern is /e-a/: e.g. Pf. **ܝܝܘܫ** /yiveš/ 'to be dry'—Impf. **ܝܢܝܘܫ** /nēvaš/ (WS **ܝܢܝܘܫܐ**); **ܝܝܠܝܕ** 'to give birth'—**ܝܢܠܝܕ**; **ܝܝܠܡ** 'to learn'—**ܝܢܠܡ**. Forms such as **ܝܢܗܘ** 'to be heavy'—**ܝܢܗܘܐ** are not genuine exceptions, for the /a/ of **ܢܗܘ** is due to § 6B. Cf. verbs which are also Third-Yodh: Pf. **ܝܫܘܥܐ** 'to swear'—Impf. **ܝܢܫܘܥܐ**.

The vowel pattern /e-el/ is attested with certainty by only one verb: Pf. **ܝܫܝܬ** /yiteṣ/ 'to sit'—Impf. **ܝܢܝܝܬ** /nettev/ with the striking gemination of /t/. Likewise Pf. **ܝܝܕܥܐ** /yida/ 'he knew'; Impf. **ܝܢܝܕܥܐ** /nedda/.

Note a common, but highly irregular verb **ܝܘܒ**: Pf. **ܝܘܒܐ** /yav/ 'he gave' (< /*yhav/?), 2m.sg. **ܝܘܒܬܐ** /yavt/ (but 1sg. **ܝܝܫܒܬܐ** /yehbet/; 3f.sg. **ܝܫܒܬܐ** /yehbat/), Impv. **ܝܘܒ** /hav/. In the Impf. and Inf. this verb is represented by another root: **ܝܢܝܬܐ** /nettel/, **ܝܢܝܬܐ** etc. (presumably from √ **ܢܬܐ**).⁽⁷²⁾

The Impv. and Inf. are formed analogously to the Impf.: **ܝܠܝܕ**, **ܝܢܠܡ**, **ܝܢܗܘ** (Impv.)⁽⁷³⁾, **ܝܢܫܘܥܐ**; **ܝܝܘܫ**, **ܝܝܠܝܕ**, **ܝܝܠܡ**, **ܝܝܫܘܥܐ** /mettav/. In other words, in the /e-el/ pattern, the initial Yodh is absent in the Impv.

d) In Afel and Ettafal, as in First-Alaf verbs, the initial Yodh appears as Waw: **ܘܫܘܥܐ** /šawtev/ 'to settle'; **ܘܫܘܥܬܐ** /šettāwtav/ 'to be settled'; **ܘܫܘܕܥܐ** /šawda/ 'to make known.' Only two verbs show a Yodh instead: **ܘܫܘܒܐ** /payneq/ 'to suckle'; **ܘܫܘܒܐ** 'to bemoan.'

e) The following is a synopsis in tabular form:

Peal

Pf. **ܝܝܘܫ** /yizef/ 'to borrow,' **ܝܝܫܒܐ** /yezpaṭ/, **ܝܝܫܘܥܐ** /yizeft/ etc.

Impf. **ܝܢܝܘܫ**, **ܝܢܝܒܐ** etc.

Impv. **ܝܘܫ**, **ܝܘܫܐ** etc.

ܝܝܘܫܐ, **ܝܢܝܘܫܐ** etc.

ܝܘܫܐ, **ܝܘܫܐ** etc.

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

⁷³ E.g. Is 1.17; Mt 9.13.

يَتَّبِعُ, يَتَّبِعُ etc.

تَبِعَ, تَبِعَ etc.

Inf. لِيَتَّبِعْ, لِيَتَّبِعْ, لِيَتَّبِعْ

Ethpeel

Pf. تَبِعَ, تَبِعَ, تَبِعَ etc. Impf. يَتَّبِعُ, يَتَّبِعُ etc.

Inf. لِيَتَّبِعْ

Afel

Pf. أَرْتَبِعُ 'to lend,' Impf. أَرْتَبِعُ, Impv. أَرْتَبِعْ, Ptc. أَرْتَبِعُ, Inf. لَأَرْتَبِعْ

Ettafal

Pf. أَرْتَبِعُ, Impf. أَرْتَبِعُ, Ptc. أَرْتَبِعُ, Inf. لَأَرْتَبِعْ⁽⁷⁴⁾

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

those with an /i/ Second-Yodh.

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

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

Second-Waw

Second-Yodh

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

Impv. m.sg. **رَقُم** /qum/

رَسُم /sim/

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

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

§ 66 Geminate verbs (Paradigm IV)⁽⁷⁸⁾

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

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

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

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

⁷⁸ Cf. Boyd 1982.

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

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

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

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

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

§ 67 Some common anomalous verbs

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

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

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

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

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

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

§ 68 Verbs with object suffix pronouns

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

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

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

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

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

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

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

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

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

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

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

⁷⁹ In general these deviating endings are more archaic.

after /-ā/—, **كَمَا** /-āy/ as in **كَمَا قَبِلْتَا** /qabbeltāy/ 'you (m.sg.) accepted him'

after /-i/—, **كَمَا** /-iw/ as in **كَمَا رَدَّيْتِ** /šaddartiw/ 'you (f.sg.) sent him'

after /-u/—, **كَمَا** /-uy/ as in **كَمَا رَدُّوا** /šadruy/ 'they sent him'

after /-ē/—, **كَمَا** /-ēw/ as in **كَمَا نَبِّئْنَا** /nahhēw/ 'we shall restore him to life.'

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

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

/-ay/ with a 1sg./pl. suffix as in **كَمَا سَمِّئِي** /simayn/ 'Place me!'

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

/-ē/ with a 3 f.sg. suffix as in **كَمَا سَمِّئِي** /simēh/ 'Place her!'

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

i) The /-i/ of the Pf. 3m.sg. in Pa and Af and the /-ā/ of the Pe Inf. change to /-y/ except before the 2pl. suffixes, **كَمَا جَلَّلَ** and **كَمَا جَلَّلْتِ**: e.g. **كَمَا جَلَّلَ** /galli/ 'he revealed,' but **كَمَا جَلَّلْتِ** /galyan/ 'he revealed me' and **كَمَا جَلَّلْتُمْ** /gallikon/ 'he revealed you (m.pl.)'; **كَمَا لَمَّعَ** /lmeḡlā/ 'to reveal' but **كَمَا لَمَّعْتِ** /lmeḡlāk/ 'to reveal you.'

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

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

PART THREE

MORPHOSYNTAX AND SYNTAX

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

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

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

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

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

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

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

b) After ^ت or cardinal numerals: e.g. جَدَّ سَجْبَلَه 'with all zeal'; سَبْرَه نَبِيْهَة حَلَّ رَعْوَه 'all physicians in every place'; سَبْرَه نَبِيْهَة 'one soul and one mind'; دَبْنَا دَبْنَا 'two worlds'; نَبِيْهَة نَبِيْهَة 'forty days and forty nights.' Likewise نَبِيْهَة نَبِيْهَة 'how many times?'

c) With negatives: e.g. لَيْسَ مَبْدُوْه 'there is no gain'; دَبْرَه جَبْنَه 'innumerable'; دَبْرَه حَيْه 'without money'; دَبْرَه فَتْبَه 'childless'; لَه لَه نَبِيْهَة 'Let nobody say'; Mt 20.7 لَه لَه نَبِيْهَة 'nobody has hired us.'

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

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

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

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

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

§ 73 Status constructus and periphrasis by means of -א

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Some prepositions show a complementary distribution of allomorphs:

with a noun	with a suffix
بِسَبَبِ الْجَلْبِ 'because of rain'	بِسَبَبِهَا 'because of it'
بَيْنَ الشُّجْرِ 'among the thorns'	بَيْنَهُمْ or بَيْنَهُنَّ 'amongst them'
بَيْنَ الْبُرِّ 'among the wheats'	
بَيْنَ الْبِرِّ 'from among the righteous'	
كَمَا الْمَلِكِ 'like a king'	كَمَا لِهَيْبَتِهِ 'like him'

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

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

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

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

remembered the word of Jesus'; Gn 42.7 **لقد عرفهم** 'he recognised them.'

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

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

The Pf. is common in hypothetical conditional clauses: Mt 23.30 **لو كنا نحن في أيام آبائنا، لكانوا شركائنا** 'if we had been in the days of our fathers, we would not have been their partners.' In similar vein is the optative use of the tense as in Mc 16.3 **من يجر الحجر علينا؟** 'who would roll (the stone away for us)?'; Dt 28.67 "In the morning you would say **أنا نريد** 'we wish it were evening' (lit. 'when would it be evening?')."

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

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

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

⁴ Even when the subject of the main verb is identical with that of the subordinate clause: **أنا أريد أن يقتل نفسه** 'he wanted to kill himself.'

purpose clauses introduced by א as in Jn 14.2 $\text{אני הולך להכין מקום لكم}$ 'I go to prepare a place for you'; in temporal clauses introduced by א מפני or לפני as in Mt 26.34 לפני יבוקק הציפור 'before a cock crows'; ib. 1.18 לפני יבאו יחד 'before they came together'; Is 65.24 לפני יקראו יענה 'before they call, I shall answer them'; in conditional sentences as in אם נדבר 'if we speak, we shall be lacking'; in result clauses introduced by א היה or א היה : Mt 13.32 "it grew taller than all the other plants, becoming a tree כך גדל והיה כעץ 'so that a bird of the sky came and made a nest among its boughs'"; ib. 54 "he taught them in their synagogues $\text{כך לימדוהם בתיבותיהם}$ 'as a result of which they marvelled'"; in final (purpose) clauses, introduced by א , א היה , or א היה as in Jn 5.34 אשר תשמעו 'in order that you may be saved'; Mt 2.13 "Herod was about to seek the child out in order to destroy him (אשר יבא להרוגו)"; Mt 5.44f. "they will persecute you so that you may become the children of your heavenly father ($\text{אשר תהיו בנים לאביכם הרוחני}$: $\delta\pi\alpha\omega\varsigma \gamma\acute{\epsilon}\nu\eta\theta\epsilon \dots$)."

§ 83 The **Participle** may indicate what is happening at the moment of speaking (Actual Present) or what often or habitually happens (General Present): $\text{אתם מחפשים ... לראות את אחיהם}$ 'what are you looking for? .. I am looking for my brothers'; Jn 11.42 $\text{אני יודע אתכם תמיד}$ 'I know that you always hear me'; Mt 5.32 $\text{כל מי ינשא אישה נשואה}$ 'one who takes a divorcee commits adultery.' The Ptc. also expresses the idea of futurity, intention (Prospective Present) or immediacy and certainty of realisation like the Engl. syntagm *be going to + Inf.*: e.g. Gn 2.19 אשר יקרא להם 'in order to see what he is going to call them'; ib. 15.2 אשר יירשני 'he is going to inherit me'; ib. 18.17 את אשר אעשה 'that which I am going to, intend to do.'

The Ptc. is further used to indicate what has been going on for a while up to the moment of speaking: Lk 15.29 $\text{אשר עבדתיכם שנים רבות}$ 'behold, for some years I have been rendering you service.'⁵

A special application of the use of the Ptc. for Actual Present is found in circumstantial clauses which describe what goes on simul-

⁵ Fr. 'Voici tant d'années que je te sers'; Germ. 'Siehe, so viel Jahre diene ich dir.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Cf. also Mt 8.10 **كَمَا هِيَ** 'such a faith as this'; Gn 41.38 **كَمَا هُوَ** 'such a man like this,' but Mt 9.8 **كَمَا هُوَ** 'such an authority.'

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

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

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

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

At times the nucleus noun phrase to be qualified by the following Dalath phrase is wanting: Mt 22.21 $\text{קַדְשׁוֹתַיְכֶם לְקַדְשׁוֹתַי}$ 'Give then that which is of Caesar to Caeasar and that which is of God to God'; ib. 16.23 $\text{אַתָּה לֹא תִחְשַׁבְתָּ עַל דְּבָרֵי אֱלֹהִים אֲךָ עַל דְּבָרֵי אֲדָמָה}$ 'you are not thinking of things of God but of things of men.'

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

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

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

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

2) The noun phrase serves as an "antecedent" which is referred back to by a pronominal element in the דָּבָר -clause—relative clause: בֵּית דְּבָרָא 'a house in which I live'; Gn 35.15 מָקוֹם דְּבָרָא 'that place where God had spoken with him.'

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

know.'

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

3) A prepositional phrase expanding a noun phrase is often introduced by the proclitic **אֵת**: Gn 3.2 **אֵת הַעֲצֵי הַגַּן** 'the trees in the garden'; ib. 44.15 **אֵת אִישׁ כְּמִנִּי** 'a man like me.' But cf. Gn 3.6 **אֵת הָאִשׁוֹת** 'to her husband (who was) with her.'

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

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

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

4) The quantifier **מְעַט** 'few, little' often remains unchanged with a plural noun: Mt 15.34 **מְעַט דָּגִים קְטָנִים** 'a few small fish'; Mk 6.5 **מְעַט אֲנָשִׁים** 'a few sick people'; Rev 3.4 **מְעַט שְׁמוֹת** 'a few names.' By contrast, **רַב** 'many, much' may concord: Mt 13.17 **רַב נְבִיאִים** 'many prophets,' but **רַב דָּגִים** 'many fish' and **רַב דְּבָרִים** 'many things.' Similarly **אֲחֵר** 'another, other': Mt 12.45 **שֶׁבַע אֲחֵרִים** 'seven other spirits,' but ib. 21.41 **אֲחֵרֵי עֲמָלָיִם** 'other workers' and **אֲחֵרֵי מֶלֶךְ** 'another master.'

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

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

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

§ 93 Negation

1) **لَمْ** may be used as a prefix of a noun with a negative connotation: e.g. **لَمْ يَكْفُرُوا** 'their disbelief'; **لَمْ يَمُوتْ** 'incorruptibility, immortality.'

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

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

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

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

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

to each of them: Mt 6.20 **كَلِّمٌ لِّمُوتٍ أَوْ رِيحٍ** 'neither moth nor rust damages'; Jer 49.31 **لَيْسَ لَهَا أَبْوَابٌ وَلَا مِخْرَابَاتٌ** 'it has neither doors nor bolts.'

7) In categorical negation affecting a noun the negative may stand detached from the noun: Gn 19.8 **بَنَاتٍ مَعَهُنَّ لَا يَمْسُكُهُنَّ إِنْسَانٌ** 'two daughters with whom no man had sex.'

8) Categorical negation is common with a noun, often in st. abs., preceded by **بِغَيْرِ**, e.g. Ps 118.1 **بِغَيْرِ ذَنْبٍ** 'those who are without blame in the way'; Mk 4.34 **بِغَيْرِ** **أَمْثَلٍ** 'without parables he would not teach'; Ro 4.6 **بِغَيْرِ** **أَعْمَالٍ** 'righteousness without works'; Phil 2.14 **بِغَيْرِ** **مُتَذَكَّرٍ** 'you ought to do everything without disputing and without grumbling.' Here belongs **أَيُّمَانٌ** 'nobody' as in Mk 3.27 **أَيُّمَانٌ** **لَا يَدْخُلُ** **بَيْتَ** **قَوِيٍّ** 'nobody can enter the house of a strong man.' This kind of **أَيُّمَانٌ**, however, does not have immediately to follow the negator: Mk 5.3 **أَيُّمَانٌ** **لَا يَسْتَطِيعُ** **مَنْعُهُ** **بِغَيْرِ** **سَبَكٍ** 'nobody could restrain him with a chain.'

9) To negate a clause constituent other than an adjective, a finite verb or a participle, **أَنَّ** or **أَنَّ** is often used⁶): Mt 22.32 **أَنَّ** **أَنَّ** **أَنَّ** **أَنَّ** 'and the God is not that of the dead but of the living'; Mk 9.37 **أَنَّ** **أَنَّ** **أَنَّ** **أَنَّ** 'one who receives me does not receive me, but one who has sent me'; 1Cor 15.51 **أَنَّ** **أَنَّ** **أَنَّ** 'not all of us shall sleep.' The constituent negated by such a combination is usually focused. A mere **أَنَّ**, however, is also found: Mt 20.26 **أَنَّ** **أَنَّ** **أَنَّ** 'it should not be like that among you.' This is true where "neither ... nor" is meant: Mt 6.20 **أَنَّ** **أَنَّ** **أَنَّ** 'where neither moth nor rust causes damage,' cited above (6). In such a case the negator may be found also with the verb: Mt 12.32 **أَنَّ** **أَنَّ** **أَنَّ** **أَنَّ** 'he will not be forgiven, not in this world nor in the world to come.' Likewise where "nor" is meant: Mt 25:13 **أَنَّ** **أَنَّ** **أَنَّ** 'you do not know that day nor the hour.'

10) An adjective such as **أَنَّ** may be negated by a plain **أَنَّ**: Mt

⁶ Cf. Joosten 1992a.

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

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

§ 94 Passive

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

§ 95 Apposition

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

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

3) Where an appositional phrase is prefixed with a preposition, the latter is not repeated: Gn 4.2 **إِلَى أَخِيهِ** 'to his brother Abel' (Heb. *إِلَى أَخِيهِ*); 2Sm 20.21 **عَلَى مَلِكِ** 'on King David' (Heb. *عَلَى مَلِكِ*), but exceptions do occur: e.g., Gn 23.7 **لِنَبِيٍّ كَمَلِكٍ**

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

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

§ 96 Adjective expanded

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

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

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

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

§ 97 Verb expanded

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

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

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

a) A direct object, however, may optionally be marked by the preposition Lamadh, leading to occasional syntactic ambiguity: **שָׁלְחָה אֶת-הוּא** given above may be replaced by **שָׁלְחָה לְהוּא**. Thus at Josh 6.7 **הֵלַךְ אַחֲרֵיהֶם בְּעִירָם** 'Go round the city!' the preposition Lamadh could be analysed as exponent of direct object only on the basis of an example such as Dt 2.3 **הֵלַךְ אַחֲרֵי הַהָר** 'you go round this mountain.'

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

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

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

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

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

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

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

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

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

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

ܠܗܘܢ ܕܢܘܫܐ ܕܢܘܫܐ 'they received an/the apostle'
 ܠܗܘܢ ܕܢܘܫܐ
 ܠܗܘܢ ܕܢܘܫܐ
 ܠܗܘܢ ܕܢܘܫܐ

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

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

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

the underlying active voice clause: e.g. Nu 20.26, **בָּשָׂה אֶת אֲרוֹנֵי אַהֲרֹן** 'and he stripped Aaron of his garments'; Jer 25.15 **וְשָׂבוּ לְחַמְצֵת** 'Let all the peoples drink it'; Dt 4.9 **וְיָדְעוּ יְלָדֵיכֶם** 'Let your children know them.'

§ 98 Verbs expanded other than by noun phrases or pronouns.

Verbs may be further complemented by—

a) Infinitive: **יָבֵן הַיָּלֵד לֶאֱכֹל** 'the boy wants to eat'; **עָלַם** 'he finished speaking'; **לֹא יָכַח לִישׁוֹן** 'he could not stand'; Gn 8.21 **וְלֹא אֶשְׁבַּח אֶת הָאָרֶץ** 'I shall not curse the earth any more'; Dt 4.10 **וְיָלְמוּ לְיִרְאָתִי** 'they shall learn to fear me.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹⁰ Note the variety of syntagmas with the same verb: Gn 18.7 $\text{ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ 'he cooked it quickly'; ib. 41.32 $\text{ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ 'God hastens to do it.'

terrible death' (quoted above); $\text{נִבְּרָה יְהוֹרֵם בְּיָמָיו אֶחָד}$ 'this one shall be killed once only.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

rare with the first and second persons. Examples are:

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

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

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

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

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

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

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

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

The enclitic *ܕܝܘܠܐ* may be replaced by one matching the preceding

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

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

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

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

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

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

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

¹⁵ See Muraoka 1977.

difference between them.¹⁶)

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

When some object is said to have existed in the past, the enclitic ܐܘܢܐ follows ܘܒܪܐ: thus ܠܘܘܝܢܐ ܘܒܪܐ ܐܘܢܐ ܕܘܒܪܐܢܐ 'there were fishes in the river'; ܘܒܪܐܢܐ ܕܘܒܪܐܢܐ ܕܘܒܪܐܢܐ ܕܘܒܪܐܢܐ 'there was there a beautiful city.'

Applied to the past, ܐܘܢܐ ܘܒܪܐ is occasionally treated as indeclinable: Lk 2.7 ܘܒܪܐܢܐ ܘܒܪܐ ܐܘܢܐ ܕܘܒܪܐܢܐ 'they had no place,' instead of ܕܘܒܐܢܐ.

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

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

¹⁶ See Joosten 1996: 100.

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

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

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

ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܕܢܗܘܢ 'all the nations'

g) With numerals

ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܕܢܗܘܢ 'the two cities'

h) With possessive pronouns

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

i) Third person independent pronouns

ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܕܢܗܘܢ 'Jeremiah said'

ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܕܢܗܘܢ 'to do this'

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

j) With ܕܡܠܟܘܬܐ

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

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

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

EXERCISES

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

တဝဲဝဲ သံဝဲ နံတဲတဲဝဲ .နံတဲဝဲ သံဝဲ နံတဲဝဲ သံ နံတဲဝဲ နံတဲဝဲ သံ
ည နံတဲဝဲ နံတဲဝဲ နံတဲဝဲ နံတဲဝဲ နံတဲဝဲ နံတဲဝဲ နံတဲဝဲ နံတဲဝဲ နံတဲဝဲ
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(2) Rewrite the following in the Estrangela script. Silent letters have been added within the brackets.

we(?)mar 'alāhā(?): tappeq 'ar'ā(?) ted(?)ā(?) 'esbā(?) dmezdra' zar'ā(?)
lgensēh w(?)ilānā(?) d'ē(?)rē(?) d'āved pē(?)rē(?) lgensēh: dneṣbtēh bēh
'al 'ar'ā(?): wahwā(?) hākannā(?). wa(?)pqaṭ 'ar'ā(?) ted(?)ā(?) 'esbā(?)
dmezdra' zar'ā(?) lgensēh: wi(?)lānā(?) d'āved pē(?)rē(?) dneṣbtēh bēh
lgensēh: waḥzā(?) 'alāhā(?) dšappir. wahwā(?) ramšā(?) wahwā(?)
šafra(?) yāwmā(?) datlātā(?). we(?)mar 'alāhā(?): nehwon nahhirē(?)
barqi'ā(?) dašmayyā: lmeфраš bēt 'imāmā(?) llēlyā(?): wnehwon

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

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

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

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

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

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

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

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

KEY TO EXERCISES (pp. 91-93)

(1) brēšit brā 'alāhā yāt šmayyā wyāt 'ar'ā. war'ā hwāt toh vvoh wħeššokā 'al 'appay thomā. wruħēh dalāhā mraħfā 'al 'appay mayyā. wemar 'alāhā: nehwe nuhrā: wahwā nuhrā. waħzā 'alāhā lnuhrā dšappir wafraš 'alāhā bēt nuhrā lħeššokā. waqrā 'alāhā lnuhrā 'imāmā walħeššokā qrā lēlyā wahwā ramšā wahwā šafra yawmā ḥaḍ. wemar 'alāhā nehwe rqi'ā bmeš'at mayyā wnehwe pāreš⁽¹⁾ bēt mayyā lmayyā. wa'vaḍ 'alāhā rqi'ā wafraš bēt mayyā daltaḥt men rqi'ā wvēt mayyā dal'el men rqi'ā wahwā hākannā. waqrā 'alāhā larqi'ā šmayyā wahwā ramšā wahwā šafra yāwmā datrēn. wemar 'alāhā: neṭkanšun mayyā daltaḥt men šmayyā latrā ḥaḍ wteṭṭħze yabbištā wahwā hākannā. waqrā 'alāhā lyabbištā 'ar'ā walḱenšā dmayyā qrā yammē waħzā 'alāhā dšappir.

(2)

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

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

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

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

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

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

	حَفَا	فَدَا	دَجَّى	جَدَا	أَجْرَا
Pf. 3ms	حَفَا	فَدَا	دَجَّى	جَدَا	أَجْرَا
f	حَفَا	فَدَا	دَجَّى	جَدَا	أَجْرَا
2ms	حَفَا	فَدَا	دَجَّى	جَدَا	أَجْرَا
f	حَفَا	فَدَا	دَجَّى	جَدَا	أَجْرَا
1	حَفَا	فَدَا	دَجَّى	جَدَا	أَجْرَا
3mpl	حَفَا	فَدَا	دَجَّى	جَدَا	أَجْرَا
f	حَفَا	فَدَا	دَجَّى	جَدَا	أَجْرَا
2mpl	حَفَا	فَدَا	دَجَّى	جَدَا	أَجْرَا
f	حَفَا	فَدَا	دَجَّى	جَدَا	أَجْرَا
1	حَفَا	فَدَا	دَجَّى	جَدَا	أَجْرَا
Impf. 3ms	يُحَفِّدُ	يُفَدِّدُ	يُدَجِّدُ	يُجَدِّدُ	يُأَجِّرُ
f	يُحَفِّدُ	يُفَدِّدُ	يُدَجِّدُ	يُجَدِّدُ	يُأَجِّرُ
2ms	يُحَفِّدُ	يُفَدِّدُ	يُدَجِّدُ	يُجَدِّدُ	يُأَجِّرُ
f	يُحَفِّدُ	يُفَدِّدُ	يُدَجِّدُ	يُجَدِّدُ	يُأَجِّرُ
1	يُحَفِّدُ	يُفَدِّدُ	يُدَجِّدُ	يُجَدِّدُ	يُأَجِّرُ
3mpl	يُحَفِّدُ	يُفَدِّدُ	يُدَجِّدُ	يُجَدِّدُ	يُأَجِّرُ
f	يُحَفِّدُ	يُفَدِّدُ	يُدَجِّدُ	يُجَدِّدُ	يُأَجِّرُ
2mpl	يُحَفِّدُ	يُفَدِّدُ	يُدَجِّدُ	يُجَدِّدُ	يُأَجِّرُ
f	يُحَفِّدُ	يُفَدِّدُ	يُدَجِّدُ	يُجَدِّدُ	يُأَجِّرُ
1	يُحَفِّدُ	يُفَدِّدُ	يُدَجِّدُ	يُجَدِّدُ	يُأَجِّرُ
Impv. ms	حَفِّدْ	فَدِّدْ	دَجِّدْ	جَدِّدْ	أَجِّرْ
f	حَفِّدْ	فَدِّدْ	دَجِّدْ	جَدِّدْ	أَجِّرْ
mpl	حَفِّدْ	فَدِّدْ	دَجِّدْ	جَدِّدْ	أَجِّرْ
f	حَفِّدْ	فَدِّدْ	دَجِّدْ	جَدِّدْ	أَجِّرْ
Ptc. act. ms	حَفِّدُ	فَدِّدُ	دَجِّدُ	جَدِّدُ	أَجِّرُ
f	حَفِّدُ	فَدِّدُ	دَجِّدُ	جَدِّدُ	أَجِّرُ
mpl	حَفِّدُ	فَدِّدُ	دَجِّدُ	جَدِّدُ	أَجِّرُ
f	حَفِّدُ	فَدِّدُ	دَجِّدُ	جَدِّدُ	أَجِّرُ
pass. ms	حَفِّدُ	فَدِّدُ	دَجِّدُ	جَدِّدُ	أَجِّرُ
f	حَفِّدُ	فَدِّدُ	دَجِّدُ	جَدِّدُ	أَجِّرُ
mpl	حَفِّدُ	فَدِّدُ	دَجِّدُ	جَدِّدُ	أَجِّرُ
f	حَفِّدُ	فَدِّدُ	دَجِّدُ	جَدِّدُ	أَجِّرُ
Inf.	لِحَفِّدْ	لِفَدِّدْ	لِدَجِّدْ	لِجَدِّدْ	لِأَجِّرْ

	مَدَد	مَلَف	مَرَد	مَلَر	مَدَر
Pf. 3ms	يَمَدَد	يَلَف	يَمَرَد	يَمَلَر	يَمَدَر
f	يَمَدَدِي	يَلَفِي	يَمَرَدِي	يَمَلَرِي	يَمَدَرِي
2ms	يَمَدَدُكَ	يَلَفُكَ	يَمَرَدُكَ	يَمَلَرُكَ	يَمَدَرُكَ
f	يَمَدَدُكِ	يَلَفُكِ	يَمَرَدُكِ	يَمَلَرُكِ	يَمَدَرُكِ
1	يَمَدَدِي	يَلَفِي	يَمَرَدِي	يَمَلَرِي	يَمَدَرِي
3mpl	يَمَدَدُنَا	يَلَفُنَا	يَمَرَدُنَا	يَمَلَرُنَا	يَمَدَرُنَا
f	يَمَدَدِنَا	يَلَفِنَا	يَمَرَدِنَا	يَمَلَرِنَا	يَمَدَرِنَا
2mpl	يَمَدَدُكُمْ	يَلَفُكُمْ	يَمَرَدُكُمْ	يَمَلَرُكُمْ	يَمَدَرُكُمْ
f	يَمَدَدِكُمْ	يَلَفِكُمْ	يَمَرَدِكُمْ	يَمَلَرِكُمْ	يَمَدَرِكُمْ
1	يَمَدَدِي	يَلَفِي	يَمَرَدِي	يَمَلَرِي	يَمَدَرِي
Impfv. 3ms	يَمَدَدُ	يَلَفُ	يَمَرَدُ	يَمَلَرُ	يَمَدَرُ
f	يَمَدَدِي	يَلَفِي	يَمَرَدِي	يَمَلَرِي	يَمَدَرِي
2ms	يَمَدَدُكَ	يَلَفُكَ	يَمَرَدُكَ	يَمَلَرُكَ	يَمَدَرُكَ
f	يَمَدَدُكِ	يَلَفُكِ	يَمَرَدُكِ	يَمَلَرُكِ	يَمَدَرُكِ
1	يَمَدَدِي	يَلَفِي	يَمَرَدِي	يَمَلَرِي	يَمَدَرِي
3mpl	يَمَدَدُنَا	يَلَفُنَا	يَمَرَدُنَا	يَمَلَرُنَا	يَمَدَرُنَا
f	يَمَدَدِنَا	يَلَفِنَا	يَمَرَدِنَا	يَمَلَرِنَا	يَمَدَرِنَا
2mpl	يَمَدَدُكُمْ	يَلَفُكُمْ	يَمَرَدُكُمْ	يَمَلَرُكُمْ	يَمَدَرُكُمْ
f	يَمَدَدِكُمْ	يَلَفِكُمْ	يَمَرَدِكُمْ	يَمَلَرِكُمْ	يَمَدَرِكُمْ
1	يَمَدَدِي	يَلَفِي	يَمَرَدِي	يَمَلَرِي	يَمَدَرِي
Impv. ms	يَمَدَدْ	يَلَفْ	يَمَرَدْ	يَمَلَرْ	يَمَدَرْ
f	يَمَدَدِي	يَلَفِي	يَمَرَدِي	يَمَلَرِي	يَمَدَرِي
mpl	يَمَدَدُنَا	يَلَفُنَا	يَمَرَدُنَا	يَمَلَرُنَا	يَمَدَرُنَا
f	يَمَدَدِنَا	يَلَفِنَا	يَمَرَدِنَا	يَمَلَرِنَا	يَمَدَرِنَا
Ptc. act. ms	يَمَدَدٌ	يَلَفٌ	يَمَرَدٌ	يَمَلَرٌ	يَمَدَرٌ
f	يَمَدَدِي	يَلَفِي	يَمَرَدِي	يَمَلَرِي	يَمَدَرِي
mpl	يَمَدَدُنَا	يَلَفُنَا	يَمَرَدُنَا	يَمَلَرُنَا	يَمَدَرُنَا
f	يَمَدَدِنَا	يَلَفِنَا	يَمَرَدِنَا	يَمَلَرِنَا	يَمَدَرِنَا
pass. ms		يَلَفُ	يَمَرَدُ	يَمَلَرُ	
f		يَلَفِي	يَمَرَدِي	يَمَلَرِي	
mpl		يَلَفُنَا	يَمَرَدُنَا	يَمَلَرُنَا	
f		يَلَفِنَا	يَمَرَدِنَا	يَمَلَرِنَا	
Inf.	لِيَمَدَدَ	لِيَلَفَ	لِيَمَرَدَ	لِيَمَلَرَ	لِيَمَدَرَ

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

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

PARADIGMS

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

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

		Peal	Ethpeel
Pf.	sg. 3m	כָּתַב <i>ktav</i>	כָּתַבְתָּ <i>ʔektēv</i>
	f	כָּתְבָה <i>ketvat</i>	כָּתְבִי <i>ʔekatbat</i>
	2m	כָּתַבְתָּ <i>ktavt</i>	כָּתַבְתְּ <i>ʔektēvt</i>
	f	כָּתַבְתְּ <i>ktavt</i>	כָּתַבְתְּ <i>ʔektēvt</i>
	1	כָּתַבְתִּי <i>ketvet</i>	כָּתַבְתִּי <i>ʔekatbet</i>
	pl. 3m	כָּתְבוּ <i>ktav</i>	כָּתְבוּ <i>ʔektēv</i>
	f	כָּתְבוּ <i>ktav</i>	כָּתְבוּ <i>ʔektēv</i>
	2m	כָּתְבוּנָה <i>ktavton</i>	כָּתְבוּנָה <i>ʔektēvton</i>
	f	כָּתְבוּנָה <i>ktavtēn</i>	כָּתְבוּנָה <i>ʔektēvtēn</i>
	1	כָּתְבוּנִי <i>ktavn</i>	כָּתְבוּנִי <i>ʔektēvn</i>
Impf.	sg. 3m	יִכְתֹּב <i>nektov</i>	יִכְתֹּב <i>netktēv</i>
	f	יִכְתֹּב <i>tektov</i>	יִכְתֹּב <i>tetktēv</i>
	2m	יִכְתֹּב <i>tektov</i>	יִכְתֹּב <i>tetktev</i>
	f	יִכְתְּבִי <i>tektvin</i>	יִכְתְּבִי <i>tetkatbin</i>
	1	יִכְתֹּבְנִי <i>ʔektov</i>	יִכְתֹּבְנִי <i>ʔektēv</i>
	pl. 3m	יִכְתְּבוּ <i>nektvun</i>	יִכְתְּבוּ <i>netkatbun</i>
	f	יִכְתְּבוּ <i>nektvān</i>	יִכְתְּבוּ <i>netkatbān</i>
	2m	יִכְתְּבוּ <i>tektvun</i>	יִכְתְּבוּ <i>tetkatbun</i>
	f	יִכְתְּבוּ <i>tektvān</i>	יִכְתְּבוּ <i>tetkatbān</i>
	1	יִכְתְּבוּנִי <i>nektov</i>	יִכְתְּבוּנִי <i>netktēv</i>
Impv.	sg. m	כָּתוּב <i>ktov</i>	כָּתוּבְךָ <i>ʔekatb</i>
	f	כָּתוּבָה <i>ktov</i>	כָּתוּבְךָ <i>ʔekatb</i>
	pl. m	כָּתוּבוּ <i>ktov</i>	כָּתוּבוּ <i>ʔekatb</i>
	f	כָּתוּבוּ <i>ktov</i>	כָּתוּבוּ <i>ʔekatb</i>
		כָּתוּבוּנָה <i>ktovēn</i>	כָּתוּבוּנָה <i>ʔekatbēn</i>
		כָּתוּבוּנִי <i>ktovēn</i>	כָּתוּבוּנִי <i>ʔekatbēn</i>
Ptc.	act. m	כָּתוּב <i>kātev</i>	כָּתוּב <i>metktēv</i>
	f	כָּתוּבָה <i>kātbā</i>	כָּתוּבָה <i>metkatbā</i>
	pass. m	כָּתוּב <i>ktiv</i>	
	f	כָּתוּבָה <i>ktivā</i>	
Inf.		לִכְתֹּב <i>lmektav</i>	לִכְתֹּב <i>lmetkāvuv</i>

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

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

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

	Afel		Ettafal	
Pf.sg. 3m	اَكْتَبَ	² <i>aktev</i>	اَكْتَبْتَهُ	² <i>ettaktav</i>
f	اَكْتَبَتْ	² <i>aktvat</i>	اَكْتَبْتِهَا	² <i>ettaktvat</i>
2m	اَكْتَبْتَهُ	² <i>aktevt</i>	اَكْتَبْتَهُمَا	² <i>ettaktavt</i>
f	اَكْتَبْتِهَا	² <i>aktevt</i>	اَكْتَبْتِهُمَا	² <i>ettaktavt</i>
1	اَكْتَبْتُ	² <i>aktvet</i>	اَكْتَبْتُهَا	² <i>ettaktvet</i>
pl. 3m	اَكْتَبُوا	² <i>aktev</i>	اَكْتَبُوا لَهُ	² <i>ettaktav</i>
f	اَكْتَبْنَ	² <i>aktev</i>	اَكْتَبْنَ لَهُ	² <i>ettaktav</i>
2m	اَكْتَبْتُمْ	² <i>aktevton</i>	اَكْتَبْتُمْ لَهُ	² <i>ettaktavton</i>
f	اَكْتَبْتُنَّ	² <i>aktevtēn</i>	اَكْتَبْتُنَّ لَهُ	² <i>ettaktavtēn</i>
1	اَكْتَبْنَا	² <i>aktevn</i>	اَكْتَبْنَا لَهُ	² <i>ettaktavn</i>
Impf. sg. 3m	يَكْتُبُ	<i>naktev</i>	يَكْتُبُ لَهُ	<i>nettaktav</i>
f	تَكْتُبُ	<i>taktev</i>	تَكْتُبُ لَهُ	<i>tettaktav</i>
2m	تَكْتُبُ	<i>taktev</i>	تَكْتُبُ لَهُ	<i>tettaktav</i>
f	تَكْتُبِينَ	<i>taktvin</i>	تَكْتُبِينَ لَهُ	<i>tettaktvin</i>
1	يَكْتُبُ	² <i>aktev</i>	يَكْتُبُ لَهُ	² <i>ettaktav</i>
pl. 3m	يَكْتُبُونَ	<i>naktvun</i>	يَكْتُبُونَ لَهُ	<i>nettaktvun</i>
f	تَكْتُبْنَ	<i>naktvān</i>	تَكْتُبْنَ لَهُ	<i>nettaktvān</i>
2m	يَكْتُبُونَ	<i>taktvun</i>	يَكْتُبُونَ لَهُ	<i>tettaktvun</i>
f	تَكْتُبْنَ	<i>taktvān</i>	تَكْتُبْنَ لَهُ	<i>tettaktvān</i>
1	يَكْتُبْنَا	<i>naktev</i>	يَكْتُبْنَا لَهُ	<i>nettaktav</i>
Impv. sg.m	اَكْتُبْ	² <i>aktev</i>	اَكْتُبْ لَهُ	² <i>ettaktav</i>
f	اَكْتُبِي	² <i>aktev</i>	اَكْتُبِي لَهُ	² <i>ettaktav</i>
pl. m	اَكْتُبُوا	² <i>aktev</i>	اَكْتُبُوا لَهُ	² <i>ettaktav</i>
f	اَكْتُبِينَ	² <i>aktev</i>	اَكْتُبِينَ لَهُ	² <i>ettaktav</i>
	اَكْتُبِيَهُنَّ	² <i>aktevēn</i>	اَكْتُبِيَهُنَّ لَهُ	² <i>ettaktavēn</i>
Ptc. act. m	مَكْتُبٌ	<i>maktev</i>	مَكْتُبٌ لَهُ	<i>mettaktav</i>
f	مَكْتُبَةٌ	<i>maktvā</i>	مَكْتُبَةٌ لَهُ	<i>mettaktvā</i>
pass. m	مَكْتُبٌ	<i>maktav</i>		
f	مَكْتُبَةٌ	<i>maktvā</i>		
Inf.	لِاِكْتَابٍ	<i>lmaktāvu</i>	لِاِكْتَابِهَا	<i>lmettaktāvu</i>

II. Third-Yodh Verbs (§ 64)

	Peal		Ethpeel	
Pf. sg. 3m	كَبَا <i>bkā</i>	كَبَر <i>dkī</i>	كَبَّر <i>ʔetbkī</i>	
f	كَبَات <i>bkāt</i>	كَبَّرَات <i>dekyat</i>	كَبَّرَات <i>ʔetbakyat</i>	
2m	كَبَيْت <i>bkayt</i>	كَبَيْت <i>dkit</i>	كَبَّرْت <i>ʔetbkīt</i>	
f	كَبَيْت <i>bkayt</i>	كَبَّرْت <i>dkit</i>	كَبَّرْت <i>ʔetbkīt</i>	
1	كَبَيْت <i>bkēt</i>	كَبَيْت <i>dkit</i>	كَبَّرْت <i>ʔetbkīt</i>	
pl. 3m	كَبَوْا <i>bkaw</i>	كَبَوْا <i>dkiw</i>	كَبَّرُوا <i>ʔetbkiw</i>	
f	كَبَيْنَ <i>bkay</i>	كَبَيْنَ <i>dkī</i>	كَبَّرْنَ <i>ʔetbki</i>	
2m	كَبَيْتُونِ <i>bkayton</i>	كَبَيْتُونِ <i>dkiton</i>	كَبَّرْتُونِ <i>ʔetbkiton</i>	
f	كَبَيْتِينَ <i>bkaytēn</i>	كَبَيْتِينَ <i>dkitēn</i>	كَبَّرْتِينَ <i>ʔetbkītēn</i>	
1	كَبَيْتِي <i>bkayn</i>	كَبَيْتِي <i>dkin</i>	كَبَّرْتِي <i>ʔetbkin</i>	
Impf. sg. 3m	يَكْبُر <i>nevkē</i>	يَكْبُر <i>netbkē</i>		
f	يَكْبُر <i>tevkē</i>	يَكْبُر <i>tebkē</i>		
2m	يَكْبُر <i>tevkē</i>	يَكْبُر <i>tebkē</i>		
f	يَكْبُر <i>tevkēn</i>	يَكْبُر <i>tebkēn</i>		
1	يَكْبُر <i>ʔevkē</i>	يَكْبُر <i>ʔetbkē</i>		
pl. 3m	يَكْبُرُونَ <i>nevkon</i>	يَكْبُرُونَ <i>netbkon</i>		
f	يَكْبُرْنَ <i>nevkyān</i>	يَكْبُرْنَ <i>netbakyān</i>		
2m	يَكْبُرُونَ <i>tevkon</i>	يَكْبُرُونَ <i>tebkon</i>		
f	يَكْبُرْنَ <i>tevkyān</i>	يَكْبُرْنَ <i>tebakyān</i>		
1	يَكْبُر <i>nevkē</i>	يَكْبُر <i>netbkē</i>		
Impv. sg.m	كَبِر <i>bki</i>	كَبِّر <i>ʔetbkay</i>		
f	كَبِي <i>bkāy</i>	كَبِّرِي <i>ʔetbkāy</i>		
pl. m	كَبُوا <i>bkāw</i>	كَبِّرُوا <i>ʔetbkāw</i>		
f	كَبِيْنَ <i>bkāyēn</i>	كَبِّرِيْنَ <i>ʔetbkāyēn</i>		
Ptc. act.sg.m.	كَبِر <i>bākē</i>	كَبِّر <i>metbkē</i>		
f	كَبِي <i>bākyā</i>	كَبِّرِي <i>metbakyā</i>		
pl.m	كَبِر <i>bākēn</i>	كَبِّر <i>metbkēn</i>		
f	كَبِيْنَ <i>bākyān</i>	كَبِّرِيْنَ <i>metbakyān</i>		
pass.sg.m	كَبِر <i>bkē</i>			
f	كَبِر <i>bakyā</i>			
pl.m	كَبِر <i>bkēn</i>			
f	كَبِر <i>bakyān</i>			
Inf.	لِكَبْر <i>lmevkā</i>	لِكَبَّر <i>lmetbkāyu</i>		

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

II. Third-Yodh verbs (§ 64) (cont.)

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

III. Second-Waw/Yodh Verbs (§ 65)

		Peal			
Pf. sg.	3m	قَامَ	<i>qām</i>	حَبِيَ	<i>mit</i>
	f	حَبِيَّتْ	<i>qāmat</i>	حَبِيَّتْ	<i>mūtāt</i>
	2m	قَامْت	<i>qāmt</i>	حَبِيْتْ	<i>mit</i>
	f	حَبِيْتْ	<i>qāmt</i>	حَبِيْتْ	<i>mit</i>
	1	قَامِي	<i>qāmet</i>	حَبِيْتِي	<i>mitet</i>
	pl. 3m	قَامُوا	<i>qām</i>	حَبِيْتُوا	<i>mūt</i>
	f	قَامْنَ	<i>qām</i>	حَبِيْتْنَ	<i>mūt</i>
	2m	قَامْتُون	<i>qāmton</i>	حَبِيْتُون	<i>mitton</i>
	f	حَبِيْتُون	<i>qāmten</i>	حَبِيْتُون	<i>mittēn</i>
	1	قَامِن	<i>qāmn</i>	حَبِيْتِن	<i>mūtn</i>
Impf. sg.	3m	يَقُومُ	<i>nqum</i>	يَحْبِي	<i>nsim</i>
	f	تَقُومِي	<i>tqum</i>	تَحْبِي	<i>tsim</i>
	2m	تَقُومْت	<i>tqum</i>	تَحْبِي	<i>tsim</i>
	f	تَحْبِيْتِي	<i>tqumin</i>	تَحْبِيْتِي	<i>tsimin</i>
	1	تَقُومِن	<i>'aqum</i>	تَحْبِيْتِن	<i>'asim</i>
	pl. 3m	يَقُومُونَ	<i>nqumun</i>	يَحْبِيُون	<i>nsimun</i>
	f	تَقُومْنَ	<i>nqumān</i>	تَحْبِيْتْنَ	<i>nsimān</i>
	2m	تَقُومْتُون	<i>tqumun</i>	تَحْبِيْتُون	<i>tsimun</i>
	f	تَحْبِيْتُون	<i>tqumān</i>	تَحْبِيْتُون	<i>tsimān</i>
	1	يَقُومِن	<i>nqum</i>	يَحْبِي	<i>nsim</i>
Impv. sg.	m	قُمْ	<i>qum</i>	حَبِ	<i>sim</i>
	f	حَبِي	<i>qum</i>	حَبِي	<i>sim</i>
	pl. m	قُومُوا	<i>qum</i>	حَبِيُوا	<i>sim</i>
	f	حَبِيْتِي	<i>qumēn</i>	حَبِيْتِي	<i>simēn</i>
Ptc. act. sg.	m	قَائِمٌ	<i>qā'em</i>	حَابِيٌ	<i>sā'em</i>
	f	حَابِيَةٌ	<i>qāymā</i>	حَابِيَةٌ	<i>sāymā</i>
	pl. m	حَابِيِينَ	<i>qāymin</i>	حَابِيِينَ	<i>sāymin</i>
	f	حَابِيِيْنَ	<i>qāymān</i>	حَابِيِيْنَ	<i>sāymān</i>
pass. sg.	m			حَبِي	<i>sim</i>
	f			حَبِيَّتْ	<i>simā</i>
	pl. m			حَبِيْتِي	<i>simin</i>
	f			حَبِيْتِي	<i>simān</i>
Inf.		لِحَامٍ	<i>lamqām</i>	لِحَابِي	<i>lamsām</i>

III. Second-Waw/Yodh Verbs (§ 65)

		Afel		Ethpeel (=Ettafal)
Pf. sg. 3m		ءﺃﺑﺶ	² <i>afiš</i>	ءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶ	² <i>afišat</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	2m	ءﺃﺑﺶءﺃﺑﺶ	² <i>afišt</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶ	² <i>afišt</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	1	ءﺃﺑﺶءﺃﺑﺶ	² <i>afišet</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
pl. 3m		ءﺃﺑﺶءﺃﺑﺶ	² <i>afiš</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶ	² <i>afiš</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	2m	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ	² <i>afišton</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ	² <i>afištēn</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	1	ءﺃﺑﺶءﺃﺑﺶ	² <i>afišn</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
Impf. sg. 3m		ءﺃﺑﺶ	<i>nfiš</i>	ءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶ	<i>tfiš</i>	ءﺃﺑﺶءﺃﺑﺶ
	2m	ءﺃﺑﺶءﺃﺑﺶ	<i>tfiš</i>	ءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶ	<i>tfišin</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	1	ءﺃﺑﺶءﺃﺑﺶ	² <i>afiš</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
pl. 3m		ءﺃﺑﺶءﺃﺑﺶ	<i>nfišun</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶ	<i>nfišān</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	2m	ءﺃﺑﺶءﺃﺑﺶ	<i>tfišun</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶ	<i>tfišān</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	1	ءﺃﺑﺶءﺃﺑﺶ	<i>nfiš</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
Impv. sg. m		ءﺃﺑﺶءﺃﺑﺶ	² <i>afiš</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶ	² <i>afiš</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
pl. m		ءﺃﺑﺶءﺃﺑﺶ	² <i>afiš</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶ	² <i>afišēn</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
Ptc. act. sg. m		ءﺃﺑﺶءﺃﺑﺶ	<i>mfiš</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶ	<i>mfišā</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
pl. m		ءﺃﺑﺶءﺃﺑﺶ	<i>mfišin</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
	f	ءﺃﺑﺶءﺃﺑﺶ	<i>mfišān</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ
pass. sg. m		ءﺃﺑﺶءﺃﺑﺶ	<i>mfāš</i>	
	f	ءﺃﺑﺶءﺃﺑﺶ	<i>mfāšā</i>	
pl. m		ءﺃﺑﺶءﺃﺑﺶ	<i>mfāšin</i>	
	f	ءﺃﺑﺶءﺃﺑﺶ	<i>mfāšān</i>	
Inf.		ءﺃﺑﺶءﺃﺑﺶ	<i>lamfāšu</i>	ءﺃﺑﺶءﺃﺑﺶءﺃﺑﺶ

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

IV. Geminate Verbs (§ 66)

	Peal	Afel
Pf. sg. 3m	تَكَّ <i>tak</i>	تَكَّ <i>'attek</i>
f	تَكَّتْ <i>tekkat</i>	تَكَّتْ <i>'atkat</i>
2m	تَكَّتْ <i>takt</i>	تَكَّتْ <i>'attekt</i>
f	تَكَّتْ <i>takt</i>	تَكَّتْ <i>'attekt</i>
1	تَكَّتْ <i>tekket</i>	تَكَّتْ <i>'atket</i>
pl. 3m	تَكَّ <i>tak</i>	تَكَّ <i>'attek</i>
f	تَكَّ <i>tak</i>	تَكَّ <i>'attek</i>
2m	تَكَّتْ <i>takton</i>	تَكَّتْ <i>'attektion</i>
f	تَكَّتْ <i>taktēn</i>	تَكَّتْ <i>'attektēn</i>
1	تَكَّ <i>takn</i>	تَكَّ <i>'attekn</i>
Impf. sg. 3m	تَكُّ <i>nettok</i>	تَكُّ <i>nattok</i>
f	تَكُّ <i>tettok</i>	تَكُّ <i>tattok</i>
2m	تَكُّ <i>tettok</i>	تَكُّ <i>tattok</i>
f	تَكُّ <i>tetkin</i>	تَكُّ <i>tatkin</i>
1	تَكُّ <i>'ettok</i>	تَكُّ <i>'attek</i>
pl. 3m	تَكُّ <i>netkun</i>	تَكُّ <i>natkun</i>
f	تَكُّ <i>netkān</i>	تَكُّ <i>natkān</i>
2m	تَكُّ <i>tetkun</i>	تَكُّ <i>tatkun</i>
f	تَكُّ <i>tetkān</i>	تَكُّ <i>tatkān</i>
1	تَكُّ <i>nettok</i>	تَكُّ <i>nattok</i>
Impv. sg. m	تَكَّ <i>tok</i>	تَكَّ <i>'attek</i>
f	تَكَّ <i>tok</i>	تَكَّ <i>'attek</i>
pl. m	تَكَّ <i>tok</i>	تَكَّ <i>'attek</i>
f	تَكَّ <i>tokēn</i>	تَكَّ <i>'attekēn</i>
Ptc. act.sg.m	تَكَّ <i>tā'ek</i>	تَكَّ <i>mattek</i>
f	تَكَّ <i>tākkā</i>	تَكَّ <i>matkā</i>
pl. m	تَكَّ <i>tākkīn</i>	تَكَّ <i>matkīn</i>
f	تَكَّ <i>tākān</i>	تَكَّ <i>matkān</i>
pass.sg.m	تَكَّ <i>tkik</i>	تَكَّ <i>mattak</i>
f	تَكَّ <i>tkikā</i>	تَكَّ <i>matkā</i>
pl.m	تَكَّ <i>tkikīn</i>	تَكَّ <i>matkīn</i>
f	تَكَّ <i>tkikān</i>	تَكَّ <i>matkān</i>
Inf.	تَكَّ <i>lmettak</i>	تَكَّ <i>lmattāku</i>

V. Regular Verbs with

Pf. Peal	sg. 1	sg. 2m	sg. 2f
sg. 3m	قَاتَلَان <i>qaṭlan</i>	قَاتَلَا <i>qaṭlāk</i>	قَاتَلَا <i>qaṭlēk</i>
f	قَاتَلَان <i>qataltan</i>	قَاتَلَا <i>qataltāk</i>	قَاتَلَا <i>qataltēk</i>
2m	قَاتَلَان <i>qataltān</i>	-----	-----
f	قَاتَلَان <i>qataltin</i>	-----	-----
1	-----	قَاتَلَا <i>qataltāk</i>	قَاتَلَا <i>qataltēk</i>
pl. 3m	قَاتَلَان <i>qaṭlan</i>	قَاتَلَا <i>qaṭlūk</i>	قَاتَلَا <i>qaṭlūk</i>
f	قَاتَلَان <i>qaṭlān</i>	قَاتَلَا <i>qaṭlāk</i>	قَاتَلَا <i>qaṭlēk</i>
2m	قَاتَلَان <i>qataltōnān</i>	.....	.....
f	قَاتَلَان <i>qataltēnān</i>	.....	.....
1	-----	قَاتَلَا <i>qatalnāk</i>	قَاتَلَا <i>qatalnēk</i>
Impf. Pe. sg. 3m	يَمَاتَلَان <i>neqṭlan</i>	يَمَاتَلَا <i>neqṭlāk</i>	يَمَاتَلَا <i>neqṭlēk</i>
2m	يَمَاتَلَان <i>teqṭlan</i>	.....	.....
	يَمَاتَلَان <i>teqṭolayn</i>		
f	يَمَاتَلَان <i>teqṭlinān</i>	.....	.....
pl. 3m	يَمَاتَلَان <i>neqṭlunān</i>	يَمَاتَلَا <i>neqṭlunāk</i>	يَمَاتَلَا <i>neqṭlunēk</i>
f	يَمَاتَلَان <i>neqṭlānān</i>	يَمَاتَلَا <i>neqṭlānāk</i>	يَمَاتَلَا <i>neqṭlānēk</i>

Object Suffixes (§ 68) (cont.)

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

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

V. Regular Verbs with

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

VI. Third-Yodh Verbs with

	sg. 1	sg. 2m	sg. 2f
Pf. sg. 3m Pe	لَبْد <i>glān</i>	لَبْد <i>glāk</i>	لَبْد <i>glāk</i>
Pa	لَبْد <i>galyan</i>	لَبْد <i>galyāk</i>	لَبْد <i>galyēk</i>
3f Pe	لَبْد <i>glātān</i>	لَبْد <i>glātāk</i>	لَبْد <i>glātēk</i>
Pa	لَبْد <i>galyātān</i>	لَبْد <i>galyātāk</i>	لَبْد <i>galyātēk</i>
2m Pe	لَبْد <i>glaytān</i>	.....	.....
Pa	لَبْد <i>gallitān</i>	.....	.....

Object Suffixes (§ 68) (cont.)

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

Object Suffixes (§ 68) (cont.)

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

VI. Third-Yodh Verbs with

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

Object Suffixes (§ 68) (cont.)

sg. 3m	sg 3f	pl. 1	pl. 2m
جلبتو <i>glaytiw</i>	جلبتھ <i>glaytih</i>	جلبتہ <i>glaytin</i>	.....
جلبتو <i>gallitiw</i>	جلبتھ <i>gallitih</i>	جلبتہ <i>gallitin</i>	.....
جلبتھ <i>glētēh</i>	جلبتھ <i>glētāh</i>	.....	جلبتھ <i>glēṭkon</i>
جلبتھ <i>gallitēh</i>	جلبتھ <i>gallitāh</i>	.....	جلبتھ <i>galliṭkon</i>
جلبتو <i>glā'uy</i>	جلبتو <i>glā'uh</i>	جلبتو <i>glā'un</i>	جلبتو <i>glā'ukon</i>
جلبتو <i>galyuy</i>	جلبتو <i>galyuh</i>	جلبتو <i>galyun</i>	جلبتو <i>galyukon</i>
جلبتو <i>glayāy</i>	جلبتو <i>glayāh</i>	جلبتو <i>glayān</i>	?
جلبتو <i>galyāy</i>	جلبتو <i>galyāh</i>	جلبتو <i>galyān</i>	?
جلبتو <i>glaytonāy</i>	جلبتو <i>glaytonāh</i>	جلبتو <i>glaytonān</i>	.....
جلبتو <i>gallitonāy</i>	جلبتو <i>gallitonāh</i>	جلبتو <i>gallitonān</i>	.....
جلبتو <i>glaynāy</i>	جلبتو <i>glaynāh</i>	.....	جلبتو <i>glaynāḳon</i>
جلبتو <i>gallināy</i>	جلبتو <i>gallināh</i>	.....	جلبتو <i>gallināḳon</i>
جلبتو <i>neḡlēṭw</i>	جلبتو <i>neḡlēṭh</i>	جلبتو <i>neḡlēṭn</i>	جلبتو <i>neḡlēṭkon</i>

VI. Third-Yodh Verbs with

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

Object Suffixes (§ 68) (cont.)

sg. 3m	sg 3f	pl. 1	pl. 2m
؁؁؁؁؁؁	؁؁؁؁؁	؁؁؁؁
<i>gliw</i>	<i>glih</i>	<i>glin</i>	
؁؁؁؁؁؁	؁؁؁؁؁	؁؁؁؁
<i>gallāy</i>	<i>gallāh</i>	<i>gallān</i>	
؁؁؁؁؁؁	؁؁؁؁؁	؁؁؁؁
<i>glā'iw</i>	<i>glā'ih</i>	<i>glā'in</i>	
؁؁؁؁؁؁	؁؁؁؁؁	؁؁؁؁
<i>glā'uy</i>	<i>glā'uh</i>	<i>glā'un</i>	
؁؁؁؁؁؁	؁؁؁؁؁	؁؁؁؁
<i>glāyēnāy</i>	<i>glāyēnāh</i>	<i>glāyēnān</i>	
؁؁؁؁؁؁	؁؁؁؁؁	؁؁؁؁	؁؁؁؁؁
<i>lmeḡlyēh</i>	<i>lmeḡlyāh</i>	<i>lmeḡlyan</i>	<i>lmeḡlākon</i>
؁؁؁؁؁؁	؁؁؁؁؁	؁؁؁؁	؁؁؁؁؁
<i>lamḡallāyutēh</i>	<i>lamḡallāyutāh</i>	<i>lamḡallāyutan</i>	<i>lamḡallāyutkon</i>

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

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

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NT Peshitta

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(b) SYRIAC AUTHORS: MAIN EDITIONS

Before fourth century

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

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

Fourth century

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

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

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

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

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

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Fifth century

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

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

Sixth century

- AḤUDEMMEH:** On Composition of Man, ed.+ FT F. Nau (PO 3, 1905).
- ANON (Ps. Zacharias; W):** Ecclesiastical History, I, ed.+ LT E.W. Brooks (CSCO Syr. 38, 41 [III 5]; 1919, 1924); II, ed. E.W. Brooks (CSCO 39, 42 [III 6]; 1921, 1924). [I includes Joseph and Aseneth, Acts of Silvester, Seven Sleepers of Ephesus].
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- ed. + FT A. Scher (PO 4, 1907).
- CYRUS of EDESSA (E): Cause of the Liturgical Feasts, ed.+ ET W. Macomber (CSCO Syr.155-56, 1974).
- ELIJAH (W): Life of John of Tella, ed.+ LT E.W. Brooks (CSCO 7 8 [III 25], 1907).
- JACOB of SERUGH (W; d. 521): Memre (verse homilies), ed. P. Bedjan (I-V, Paris/Leipzig, 1905-10), and in *S. Martyrii qui et Sahdona quae supersunt omnia* (Paris/Leipzig, 1902), 603-835.
- : Select memre: On Hosea, ed.+ GT W. Strothmann (GOFS 5, 1973); On Apostle Thomas, ed.+ GT W. Strothmann (GOFS 12, 1976); Against the Jews, ed.+ FT M. Albert (PO 38, 1976); On Creation, ed.+ FT Kh. Alwan (CSCO Syr. 214-15, 1989); On Ephrem, ed.+ ET J. Amar (PO 47, 1995).
 - : Turgame (prose homilies), ed. + FT F. Rilliet (PO 43, 1986).
 - : Letters, ed. G. Olinder (CSCO Syr. 57 [II 45], 1937).
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- : Lives of Eastern Saints, I-III, ed.+ ET E.W. Brooks (PO 17-19, 1923-24).
- PETER of KALLINIKOS (W): Anti-Tritheist Dossier, ed.+ET R.Y. Ebied, A.van Roey, L.R. Wickham (OLA 10, 1981).
- : Discourses against Damian, I, II, ed.+ ET R.Y. Ebied, A.van Roey, L.R. Wickham (Turnhout, 1994, 1996).
- PHILOXENUS (W; d. 523): *Tractatus tres de Trinitate et Incarnatione*, ed.+ LT A. Vaschalde (CSCO Syr. 9-10 [II 27], 1907).
- : *Dissertationes decem de uno e sancta Trinitate incorporato et passo*, ed.+ LT/FT M. Brière, F. Graffin (PO 15, 38-39, 41; 1920, 1977, 1979, 1982).
 - : *Ascetic Discourses*, ed.+ ET E.A.W. Budge (2 vols, London, 1894).
 - : *Three Letters of Philoxenus*, ed. + ET A. Vaschalde (Rome, 1902).
 - : *Letter to Patricius*, ed.+ FT R. Lavenant (PO 30, 1963).
 - : *Letter to the Monks of Senun*, ed.+ FT A. de Halleux (CSCO Syr.98-99, 1963).
 - : *Comm. on Prologue of John*, ed.+ FT A. de Halleux (CSCO Syr. 165-66, 1977).
 - : *Comm. on Matthew and Luke (fragments)*, ed.+ ET. J.W. Watt (CSCO Syr. 171-72, 1978).
- SIMEON of BETH ARSHAM (W): *On the Himyarite Martyrs*, ed.+ ET I. Shahid, *The Martyrs of Najran* (Bruxelles, 1971).
- STEPHEN bar SUDAILE (W): *Book of the Holy Hierotheos*, ed.+ ET F.S. Marsh (London, 1927).

Seventh century

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

- ANON: Memra on Alexander the Great, ed.+ GT G.J. Reinink (CSCO 195-96, 1983).
- ANON (Ps. Methodius): Apocalypse, ed.+ GT G.J. Reinink (CSCO Syr. 220-21, 1993).
- ANON (W): Life of Aḥudemmeḥ, ed.+ FT F. Nau (PO 3, 1905).
- BABAI the GREAT (E; d. 628): Liber de Unione, ed.+ LT A. Vaschalde (CSCO Syr. 34-35 [II 61], 1915).
- : Comm. on Evagrius, Centuries, ed.+ GT W. Frankenberg (Abh.Kon. Ges.Wiss. Göttingen, ph.-hist.Kl., NF 13, 2; 1912).
 - : Martyrdom of George Mihrangushnasp, ed. P. Bedjan, in *Histoire de Jabalaha ...* (Paris/Leipzig, 1895), 416-571.
- DADISHOʻ (E): On Stillness, ed.+ ET A. Mingana (in WS 7, 1934).
- : Comm. on Asceticon of Abba Isaiah, ed.+ FT R. Draguet (CSCO Syr. 144-45, 1972).
- DENHA (W): Life of Marutha, ed.+ FT F. Nau (PO 3, 1905).
- GABRIEL of QATAR: Comm. On the Liturgy, ed. + ET S.P. Brock, Hugoye 6:2 (2003).
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- ISAAC of NINIVEH (E): Part I, ed. P. Bedjan (Paris/Leipzig, 1909); - : Part II, ch. IV-XLI, ed.+ ET S.P. Brock (CSCO Syr. 224-25, 1995).
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ABBREVIATIONS

AION: *Annali del'Istituto Orientale*, Napoli

AMS: P. Bedjan, *Acta Martyrum et Sanctorum* [see Section 8(c)]

ANES: *Ancient Near Eastern Studies*.

ASM: S.E. Assemani, *Acta Sanctorum et Martyrum* [see Section 8(c)]

BO: *Bibliotheca Orientalis*

CSCO: *Corpus Scriptorum Christianorum Orientalium*

CSCO: Syr. *CSCO Scriptorum Syri*

E: East Syrian

ET: English translation

FT: French translation

GOFS: *Göttinger Orientforschungen, Reihe Syriaca*

GT: German translation

IT: Italian translation

JAs: *Journal Asiatique*

JAOS: *The Journal of the American Oriental Society*

JNES: *Journal of Near Eastern Studies*

JSS: *Journal of Semitic Studies*

LT: Latin translation

OC: Oriens Christianus

OCA: Orientalia Christiana Analecta

OLA: Orientalia Lovaniensia Analecta

OLZ: Orientalische Literaturzeitung

Or: Orientalia

OS: Orientalia Suecana

PO: Patrologia Orientalis

PdO: Parole de l'Orient

PS: Patrologia Syriaca

RHPR: Revue d'Histoire et de Philosophie Religieuses

RHR: Revue de l'Histoire des Religions

SO: Studia Orientalia.

W: West Syrian

WS: Woodbrooke Studies

ZDMG: Zeitschrift der deutschen morgenländischen Gesellschaft

ZA: Zeitschrift für Assyriologie.

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CHRESTOMATHY

1. An inscription of Serrîn (73 C.E.)¹

4385 ܕܘܘܢ ܡܘܢܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ 1
ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ 2
ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ 3
ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ 4
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ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ 7
ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ 8
ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ ܕܘܘܢ 9

(1) See Drijvers 1972: 2f. Note that the Impf. prefix /y-/ had not yet changed to /n-/: ܕܘܘܢ (5), ܕܘܘܢܐ (5), ܕܘܘܢܐ (6,7), ܕܘܘܢܐ (6), ܕܘܘܢܐ (6), ܕܘܘܢܐ (8), ܕܘܘܢܐ (9). (2) In the actual inscription there is no diacritical point used to distinguish Dalath from Resh. (3) The names of the months of the Syriac calendar are: ܕܘܘܢܐ ܕܘܘܢܐ or ܕܘܘܢܐ ܕܘܘܢܐ (Oct), ܕܘܘܢܐ [ܕܘܘܢܐ] (Nov), ܕܘܘܢܐ ܕܘܘܢܐ (Dec), ܕܘܘܢܐ ܕܘܘܢܐ (Jan), ܕܘܘܢܐ (Feb), ܕܘܘܢܐ (March), ܕܘܘܢܐ (Apr), ܕܘܘܢܐ (May), ܕܘܘܢܐ (June), ܕܘܘܢܐ (July), ܕܘܘܢܐ (Aug), ܕܘܘܢܐ (Sept). (4) Various symbols are used for "units," "hundreds," and "twenties." (5) The use of the independent personal pronoun is typical of boasting or self-assertive inscriptions of this kind: § 74. (6) Apparently some sort of priestly dignity. (7) Note the defective spelling without a Waw for ܕܘܘܢܐ /umrā/. (8) Note the phonetic spelling for the standard (and etymological-historical) ܕܘܘܢܐ. (9) For ܕܘܘܢܐ: 'bones' for the standard pl. form ܕܘܘܢܐ. (10) Most likely = ܕܘܘܢܐ 'tomb.'

2. The great flood of November 201 C.E.: from the archives of Edessa¹

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 8 ḳṳṳ ḳṳṳ ḳṳṳ ḳṳṳ ḳṳṳ ḳṳṳ ḳṳṳ
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37. 36. 38. 39. 40. 41. 42.

ܪܳܘܳܥܳܝܳܢܳܝܳܐ ܳܗܳܘܳܘܳܬܳܘܳܬܳܐ ܳܕܳܢܳܘܳܨܳܘܳܚܳܐ ܳܕܳܗܳܘܳܨܳܘܳܚܳܐ ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ
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 ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ
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(1) Hallier 1892: 145-47 (Syr. text), 84-88 (Germ. tr.); Guidi 1903: text, pp. 1-3, Lat. tr. pp. 3-4. (2) ܘܢܐܐܪܐ, st. cst. of ܡܘܢܐ: 'month.' (3) On the native names of the months, see Text 1, n. 3. (4) A compound preterite typical of historical narrative: see § 85. (5) On the use of the st. abs. in conjunction with ܳܐܳܘܳܪܳܘܳܫܳܐܳܘܳܢܳܝܳܐ, see § 71 b. (6) An error for pl. ܘܢܐܐܪܐ. (7) On the complementation of the verb ܳܗܳܘܳܨܳܘܳܚܳܐ 'to begin,' see § 98 c. (8) On the centripetal preposition Lamadh, see Joüon - Muraoka, § 133 d. (9) On the proclitic of ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ, see § 91 h, 3. (10) On ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ /paykā d-/, see § 76. (11) /'āvday 'vādā' 'those who do (Pe. ptc. m.pl. cst.) the work.' On the proleptic ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ, see § 112 h. (12) The proclitic is similar to that which introduces direct speech: § 98 e, i. (13) On the proleptic Lamadh, see § 112 a. (14) 'not on its (expected, usual) day nor in its (expected, usual) month.' (15) Proleptic: § 112 c. (16) On the proclitic Dalath with ܳܗܳܘܳܨܳܘܳܚܳܐ, see § 98 e, ii. (17) /rawrvē/, an irregular pl. formation through reduplication from /rab/ 'great.' (18) /mšarrin waw/ 'were secured,' Pa. pass. ptc. (19) The Dalath introduces a causal clause. (20) Proleptic: § 112 b. (21) Centripetal Lamadh: see above, n. 8. (22) On the syntax of verb complementation here, see § 98 d. (23) '(the tower) of the Persians,' the name of a tower. (24) A variant spelling for ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ. (25) The Lamadh is a direct object marker. (26) According to Segal 1970: 24, an error for ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ 'eastern.' (26a) On the position of the preposition ܳܗܳܘܳܨܳܘܳܚܳܐ, see § 91 h, 2. (27) 'at that moment': prolepsis (§ 112 a). (28) /tar'uy/, Pe. 3m.pl. + 3m.s. (proleptically referring to the following ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ). (29) 'on its southern and northern side': the fem. suffix refers to ܳܗܳܘܳܨܳܘܳܚܳܐ. (30) /bnaynāšā/ 'persons,' pl. of /barnāšā/. (31) /damkin/, pl. of /dmek/ 'asleep.' (32) /men šelyā/ 'suddenly, unexpectedly.' (33) /hwā wā/: see § 85. (34) On this compound tense, see § 88. (35) 'for himself,' dativus commodi. (36) Nomina agentis Peal /māšohē wyādo'ē/, 'measurers and knowers,' i.e. 'surveyors and experts.' (37) Ethpe, Pf. 3 f.pl. (38) 'as far as the breadth of the river would extend' (?). (39) Translate: 'yet, nonetheless.' (40) Proleptic pronoun: § 112 i. (41) /reglātā/, pl. of /rgeltā/ 'rivulet, tributary.' On the position of the numeral, see § 91 c. (42) On the syntagm ܳܗܳܘܳܨܳܘܳܚܳܐ ܳܕܳܘܳܪܳܗܳܘܳܠܳܐ, see § 111.

with a diacritic dot (§ 4 a). (59) /bēī sahrāyē/, the name of a street in Edessa. (60) On the syntax, see § 88. (61) On the position of the adjective qualifying *ܠܚܝܢ*, see § 91 g. (62) On *ܢܠܦܢܐ*, see § 111. (63) /quryē/, an irregular pl. of *ܩܪܝܬܐ* /qritā/ 'village.' (64) The document concludes with the names of two secretaries of the town hall of Edessa and two of its archivists.

3. A deed of sale on parchment from Dura Europos (243 c.e.)¹

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ܠܕܘܠܘܫܐ (ܠܩܝܬܐ)ܠܠܠܘܬܐ ³ ܩܘ 31ܐ ܬܠܠܐ
 ܠܠܠܘܬܐ ܬܐ ܢܬܕܠ ⁴ ܩܘ ܠܠܠܘܬܐ ܕܬܐ
 28 ܠܠܠܘܬܐ 700 (ܠܠܠܘܬܐ)ܠܠܠܘܬܐ ܠܠܠܘܬܐ

II

ܠܠܠܘܬܐ ܠܠܠܘܬܐ ⁴ ܠܠܠܘܬܐܠܠܠܘܬܐ ܕܬܐ ܕܬܐ 1
⁶ ܠܠܠܘܬܐ ⁵ ܠܠܠܘܬܐܠܠܠܘܬܐ ܠܠܠܘܬܐ ܠܠܠܘܬܐ
⁹ ܠܠܠܘܬܐ ܠܠܠܘܬܐ ⁸ ܠܠܠܘܬܐ ⁷ ܠܠܠܘܬܐ 2
 ܕܬܐ ܬܠܠܐ ܠܠܠܘܬܐ ¹⁰ ܠܠܠܘܬܐܠܠܠܘܬܐ

(1) As presented and studied by J.A. Goldstein (1966). Like Text no. 1 this one makes no use of the diacritical mark, either, to distinguish Dalath from Resh. (2) The first two lines, in a different hand from the main body of the text (up to line 20 middle), summarise the contents of the deed in abbreviated style: the names and the noun *ܠܠܠܘܬܐ* are abbreviated, what stands enclosed within the brackets representing a spelling-out of what is understood. (3) Possibly a defectively spelled verbal noun /zubbān/ 'sale.' (4) A partly defective spelling for *ܠܠܠܘܬܐܠܠܠܘܬܐ* (αὐτοκράτωρ) 'emperor.' (5) A Greek equivalent (Εὐσέβειος) of Lat. *Pius*. (6) A Greek equivalent (Εὐτυχος) of Lat. *Felix*. (7) A Greek equivalent (Σεβαστός) of Lat. *Augustus*. (8) Note the defective spelling for *ܠܠܠܘܬܐ*. (9) An error for *ܠܠܠܘܬܐ* *Arrianus* ? (10) 'tribune, tribunius.'

- 3 ¹¹කතන්හා තැනට පවුල් වූයෙන්
 4 ¹³සුඛයෙන් ¹²සුඛයෙන් සුඛයෙන්
 5 ¹⁵සුඛයෙන් සුඛයෙන් සුඛයෙන් ¹⁴සුඛයෙන්
 6 ¹⁶සුඛයෙන් සුඛයෙන් සුඛයෙන් ¹⁷සුඛයෙන්
 7 ^{20?} සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 8 ¹⁹සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 9 ²¹සුඛයෙන් සුඛයෙන් සුඛයෙන් ²⁰සුඛයෙන්
 10 ²³සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 11 ²⁵සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 12 ²⁶සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 13 ²⁷සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 14 ²⁸සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 15 ²⁹සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 16 ³⁰සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 17 ³¹සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 18 ³²සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 19 ³³සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 20 ³⁴සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 21 ³⁵සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 22 ³⁶සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්

ܠܘܟܘܢ ܘܢ ܠܘܟܘܢ ܠܘܟܘܢ ³⁷ ܠܘܟܘܢ
 ܠܘܟܘܢ ܠܘܟܘܢ ܠܘܟܘܢ ܠܘܟܘܢ ³⁸ ܠܘܟܘܢ 18
 ܠܘܟܘܢ ܠܘܟܘܢ ܠܘܟܘܢ
⁴¹ ܠܘܟܘܢ ܠܘܟܘܢ ⁴⁰ ܠܘܟܘܢ ܠܘܟܘܢ ³⁹ ܠܘܟܘܢ 19
 ܠܘܟܘܢ ܠܘܟܘܢ ܠܘܟܘܢ

(11) 'its (fem.) freedom' with a proleptic pronoun suffix: § 112. (12) The city of Edessa. (13) For ܠܘܟܘܢ 'colony' (κολωνία). (14) 'metropolis' (μητρόπολις). (15) Defectively spelled for ܠܘܟܘܢ. (16) 'Horseman, eques' (ἵππεύς). (17) Crude representation of Lat. *Romanus*. (18) 'Commander.' (19) 'I declare': /mawdyānā/, Af Ptc. f.sg. + enclitic 1sg. pronoun (§ 10). (20) 'Harranaean,' hailing from Harran. (21) = ܠܘܟܘܢ, a spelling testifying to the weakening of the guttural. (22) Correct form for ܠܘܟܘܢ, earlier at I, with an aphaeresis of the initial Alaf (§ 6J). (23) The spelling with ܘ for the standard ܘ is strikingly archaic (as in Heb. עֲשֶׂה). See also ܠܘܟܘܢ (21) and ܘܟܘܢ (24 et passim). (24) 'more or less; give or take.' (25) 'Prisoners': /švayyā/, Pe pass. ptc. m.pl. emph. from ܠܘܟܘܢ 'to take prisoner,' or /šabbāyē/ 'captors' (m.pl.emph.), or /ševyā/ 'captives' (m.sg.emph. collectively used). (26) Juridic "emphasis" on the parties involved. (27) 'your heirs' (/yārtayk/, Pe. ptc. used as a noun). The singular verb is in concord with the principal constituent of the multiple subject. (28) 'he enters into a legal dispute, contends,' /neḥaggē/, Ethpa. (29) Defectively spelled for ܠܘܟܘܢ /hušbān/: 'on account of.' (30) 'vendor,' /mzabnānīṭā/, Pa. nomen agentis, f.sg. (§ 20). (31) Defectively spelled for ܠܘܟܘܢ 'I shall cleanse.' Further examples are ܠܘܟܘܢ (17), ܠܘܟܘܢ (19), ܠܘܟܘܢ (22). (32) 'in his possession,' /bḡaddēh/, with a proleptic pronoun (§ 112). (33) 'I sold her,' /zabbentāh/ with a proleptic pronoun suffix (§ 112). (34) If the meaning is "until six months will have elapsed," one has here a mixture of two constructions, viz. prep. ܠܘܟܘܢ and conj. ܘܟܘܢ. (35) This type of fem. nouns (§ 28) is always attested in the sg. abs. form. Cf. Mt 27.64 ܠܘܟܘܢ 'the recent error' (with a st. emph. adjective). (36) The particle Dalath is comparable to that which introduces direct speech. (37) Centripetal Lamadh: cf. Joüon-Muraoka, § 133 d. (38) 'and beyond,' thus 'from this day onward.' (39) 'one, a copy of it,' in contrast to ܠܘܟܘܢ 'the other' (20). (40) For the standard spelling ܠܘܟܘܢ, but cf. BA ܠܘܟܘܢ and Christian Palestinian Aramaic ܠܘܟܘܢ alongside ܠܘܟܘܢ. (41) 'archives' (ἀρχεῖον).

αὐτῶν ⁴³ τῶν κειμένων ⁴² ἑτέρων 20
 καὶ ἄλλων ⁴⁴ ἑτέρων καὶ
⁴⁵ τῆς φυλῆς καὶ τῆς ἀρχῆς τῆς 21
 καὶ τῆς ἀρχῆς τῆς ἀρχῆς
 καὶ τῆς ἀρχῆς τῆς ἀρχῆς 22
 καὶ τῆς ἀρχῆς τῆς ἀρχῆς ⁴⁶ ἑτέρας
 καὶ τῆς ἀρχῆς τῆς ἀρχῆς ⁴⁷ τῆς ἀρχῆς 23
⁴⁸ τῆς ἀρχῆς τῆς ἀρχῆς 24
 τῆς ἀρχῆς τῆς ἀρχῆς 25
 καὶ τῆς ἀρχῆς τῆς ἀρχῆς ⁴⁹ 26
 Αὐρήλιος Μάννος ὁ ἐπὶ τοῦ ἱεροῦ καὶ 27
⁵⁰ τοῦ πολιτικοῦ (μ(α)ρ(τυρῶ) 28
 τῆς ἀρχῆς τῆς ἀρχῆς 29
 καὶ τῆς ἀρχῆς τῆς ἀρχῆς 30
 Seal 31

Verso

καὶ τῆς ἀρχῆς τῆς ἀρχῆς καὶ τῆς ἀρχῆς 1
 καὶ τῆς ἀρχῆς τῆς ἀρχῆς καὶ τῆς ἀρχῆς 2
 Ἄβγαρος τῆς ἀρχῆς ⁵¹ καὶ τῆς ἀρχῆς 3
 καὶ τῆς ἀρχῆς τῆς ἀρχῆς 4
 καὶ τῆς ἀρχῆς τῆς ἀρχῆς καὶ τῆς ἀρχῆς 5

(42) 'the other, (also) a copy of it.' (43) On the proleptic pronoun with a preposition followed by τ, see § 112 e. (44) Masc. sg., cf. above, line 7. (45) 'tribe' (φυλή). (46) 'she is not versed in the art of signing a document.' Either ܩܘܨܬܐ (Pe ptc.f.) or = ܩܘܨܬܐ (adj.). (47) /dmayyēh/ 'her price,' plurale tantum (§ 70). (48) Archaic spelling for ܩܘܨܬܐ (probably Pe ptc.). All the witnesses have put their own signature. (49) 'inspector,' Pa ptc. (50) "I Aurelius Mannus in charge of the sacred and civic archives bear witness." (51) 'strategos' (στρατηγός).

මළ තමා (11) . තමා ¹⁵ කැනූ සහ පමණ පමණ
 පුතා . පමණ පමණ පුතා පුතා ආ කැනූ ¹⁶ කැනූ
 ආ . පමණ (12) . පමණ මළ පුතා මළ
 . පමණ මළ පුතා ¹⁷ පුතා පමණ පමණ
 පමණ පමණ (13) . පමණ පමණ පමණ
 පමණ . පමණ පමණ පමණ පමණ . පමණ
 (14) . පමණ පමණ පමණ පමණ පමණ
 පමණ පමණ (15) * පමණ පමණ පමණ පමණ
 පමණ (16) පමණ ¹⁸ පමණ පමණ පමණ
 පමණ පමණ ¹⁹ පමණ පමණ පමණ
 පමණ ²⁰ පමණ (17) පමණ පමණ
 පමණ පමණ . පමණ පමණ . පමණ (18)
 පමණ ²¹ පමණ පමණ . පමණ පමණ (19)
 පමණ පමණ පමණ පමණ පමණ .

(15) 'To slaughter him': Pe Inf. + proleptic 3m.sg. suf. < √ **h** . (16) 'His angel' with a proleptic pronoun (§ 112 d). (17) 'You have made known': Af. Pf. < √ **h** . The Hebrew here says "I have come to know." (18) 'For a second time': the noun **zavvā**/, when used as a fem. noun as here, means 'time' (of frequency), but m. **zavnā**/, 'time' (as against 'space'). (19) **h** 'because,' cf. Gk **διότι** . (20) A Lamadh-less infinitive, reflecting the underlying, emphatic Hebrew syntagm <Inf. absolute + finite verb>: § 98j. (21) 'All of them' with a proleptic pronoun (§ 98 j).

TRANSLITERATION—

(1) wahwā men bātar petgāmē hällēn 'alāhā nassi lavrāhām wemar lēh. 'avrāhām. wemar: hā 'enā. (2) wemar lēh. dvar lavrāk lihīdāk drāhem 'at lishāq. wzel lāk larā dāmōrāyē wasseqāy tammān la'lātā 'al haq men tūrē dēmar lāk. (3) wqaddem 'avrāhām bšāfrā. warmi 'al hmārēh waqvar laṭrēn 'laymā 'ammēh wlishāq brēh. wšallah qaysē la'lātā. wqām 'ezal laṭrā demar lēh 'alāhā. (4) walyāwmā tliṭāyā 'arim 'avrāhām 'aynā wahzāy laṭrā hā men ruḥqā. (5) wemar la'laymā. puš lkon hārkā lwāt hmārā wenā wṭalyā nēzal

ḏammā lhārkā nesgod̄ wnehpok̄ lwāt̄kon. (6) wansav 'avrāhām qaysē la'lātā wsām 'al 'ishāq brēh. wansav biḏēh nurā wsakkinā wezal trayhon 'aḵ ḥdā. (7) wemar 'ishāq lavrāhām 'avuy wemar. 'avā. wemar hā 'enā bēr. wemar lēh. hā nurā wqaysē. aykā 'emrā la'lātā. (8) wemar 'avrāhām. 'alāhā neḥzē lēh 'emrā la'lātā, bēr. wezal trayhon 'aḵḥdā. (9) weṭā laṭrā demar lēh 'alāhā. wavnā tammān 'avrāhām maḏbḥā wasḏar qaysē wfaḵrēh liḥāq brēh wsāmēh 'al maḏbḥā l'el men qaysē. (10) wāwṣeṭ 'idēh 'avrāhām wansav sakkinā lmeksēh lavrēh. (11) waqrā lēh malakēh dalāhā men šmayyā wemar 'avrāhām 'avrāhām. wemar. hā 'enā. (12) wemar lā tāwṣeṭ 'idāk 'al ṭalyā. wlā te'beḏ lēh meddem. meṭṭul dhāšā 'āwdā't dḏāḥlēh 'at dalāhā dlā ḥsaḵt lavrāk liḥāq men. (13) warim 'avrāhām 'aynā waḥzā. whā deḵrā ḥaḏ 'aḥid̄ bsāktā bqarnātēh. wezal 'avrāhām wnasbēh ldeḵrā wasqēh la'lātā ḥlāf brēh. (14) waqrā 'avrāhām šmēh daṭrā hā māryā neḥzē deṭemar yāwmānā bṭurā hānā māryā neḥzē. (15) waqrā malakēh dalāhā lavrāhām dṭartēn zavnin men šmayyā. (16) wemar bi yimīṭ 'amar māryā. ḥlāf da'vat peṭḡamā hānā wlā ḥsaḵt lavrāk liḥidāk men. (17) mvarīrāḱu 'ebbarāk wmasgāyu 'asgē zar'āk 'aḵ kāwkvay šmayyā waḵ ḥalā d'al seṭṭēh dyammā wnēraṭ zar'āk 'ar'ātā dav'eldvāvā. (18) wneṭbarkun bzar'āk kulhon 'ammē dar'a ḥlāf dašma't bḡāl. (19) wahfaḵ 'avrāhām lwāt 'alaymā wqām wezal 'aḵḥdā lvēršva' wiṭev 'avrāhām bvēršva'.

5. The raising of Lazarus (John 11:1-57)¹

ⲡⲓ ⲧⲉⲛⲁⲣ ⲙⲉⲛⲟⲩ ⲛⲉⲧⲉⲛⲟⲩ ⲛⲉⲧⲉⲛⲟⲩ ⲛⲉⲧⲉⲛⲟⲩ ⲛⲉⲧⲉⲛⲟⲩ (1)
ⲛⲉⲧⲉⲛⲟⲩ ⲛⲉⲧⲉⲛⲟⲩ ⲛⲉⲧⲉⲛⲟⲩ ⲛⲉⲧⲉⲛⲟⲩ ⲛⲉⲧⲉⲛⲟⲩ (2) .ⲛⲉⲧⲉⲛⲟⲩ
ⲛⲉⲧⲉⲛⲟⲩ (3) .ⲛⲉⲧⲉⲛⲟⲩ ⲛⲉⲧⲉⲛⲟⲩ ⲛⲉⲧⲉⲛⲟⲩ ⲛⲉⲧⲉⲛⲟⲩ

(1) From Lewis: 1910: ⲛⲉⲧⲉⲛⲟⲩ - ⲛⲉⲧⲉⲛⲟⲩ. To facilitate smooth reading, some punctuation marks including the seyaeme have been added. (2) A relative clause without its antecedent: 'one who (was) sick': § 111. (3) On the function of a suffixed ⲛⲉ in a nominal clause, see § 109. (4) On a 3rd pers. pronoun preceding a subject noun, esp. a personal name, see § 112 i. (5) 'they sent a message to him': the verb is 3f.pl. The pronoun of ⲛⲉ is proleptic.

³¹ሕዳሕዳሕ ወላደ ለገደ ስጦታ ስጦታ ስጦታ (28) .ሕዳሕ ስጦታ
 ስጦታ (29) .ሕዳሕ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ (30) .ሕዳሕ ወላደ ³³ሕዳሕዳሕ ³²ስጦታ ስጦታ ስጦታ
 ስጦታ ³⁵ሕዳሕ ስጦታ ³⁴ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ ስጦታ ስጦታ (31) .ሕዳሕ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ ስጦታ ³⁶ሕዳሕ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ ³⁷ስጦታ (32) .ሕዳሕ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ ስጦታ ስጦታ (33) .ሕዳሕ ስጦታ ስጦታ ስጦታ ስጦታ

(6) On the determining force of the pronoun with a numeral, see § 91 c end.
 (7) Probably a demonstrative pron. /hāw/, 'he who,' rather than the enclitic
 subject of /krih/. (7a) Cp. § 81 init. and 93.9. (8) A compound tense, <ptc. +
 enclitic ስጦታ> (§ 86). The verb, /maḥḥev/, is an Af ptc.act. of √ገደ. (9) The
 preposition marks a direct object, and not a substitute for ገ. So are the
 following two cases of it, though the way the multiple objects are arranged is
 unusual. (10) /men d-/ 'when, after.' (11) /tāw/, Impv. Pe pl. m. of ገደ 'to
 come': § 67. (12) /metqel/ < /mettqel/ < /mettqel/, Ethpe Ptc. of √ገደ, with
 the assimilation of /t/: § 6M. (13) A mere orthographic variant of the standard
 ስጦታ ስጦታ? The verb is Af Impf. 1sg. + "him" (√ገደ). (14) Prob. a verbal
 adjective /dmeḵ/ 'asleep,' thus /dmeḵu/. (15) A centripetal Lamadh. See Text
 4, n. 4. (16) Enclitic for focusing: /šentāw ʾemar/ 'it was about sleep that he
 was speaking.' (17) 'plainly,' with an adverbial ending (§ 47). (18) ስጦታ =
 ስጦታ ስጦታ /hādēnā/ 'I am glad' (simplified spelling: § 10). (19) ስጦታ +
 2m.pl. suf. (§ 46). (20) ስጦታ ስጦታ 'stadia' (στάδια). (21) ስጦታ: 'two miles'
 (μίλιον). (22) ስጦታ ስጦታ = 'to comfort.' (23) Usually 'hither,' but here
 loosely 'here.' See vs. 32. (24) On the syntax of irreal conditional sentences,
 see § 86. (25) = ስጦታ ስጦታ (§ 10). Likewise later in the verse: ስጦታ = ስጦታ
 ስጦታ. (26) On the repeated pronoun, see § 104; on the ligature, see § 10. (27)
 Pe Impf. 3m.sg. of ስጦታ 'to live' (§ 67). (28) = ስጦታ ስጦታ (§ 10). (29) For
 the standard ስጦታ. Cf. ስጦታ: see Fassberg 1990:120f. (30) On the syntactic
 function of the enclitic, see § 107 b. (31) 'silently,' with an adverbial morpheme:
 § 47. (32) 'she jumped up,' Pe from ስጦታ: the Waw is a radical. (33) 'eagerly':
 for the root, cf. Heb. ስጦታ 'to be desirous.' (34) A compound tense: § 85. ስጦታ
 'he entered' < √ገደ. So ስጦታ ስጦታ later in the verse. (35) Prolepsis, the
 suffix pointing forward to ስጦታ: § 112 a. (36) Asyndetic: § 98 g. (37) See
 n. 4 above. (38) On the prolepsis with a preposition, see § 112 e.

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 61
 62
 63

(39) Pe Pf., 'he was deeply moved.' (40) Literally: 'in his soul,' inwardly, emotionally, and not 'in himself.' (41) 'he was deeply touched, agitated,' Ethpa from $\sqrt{\text{חב}}$ (42) Lit. 'there are some of them who were saying,' i.e. 'some of them were saying.' (43) 'This is the one who opened the eyes of one who had been blind ...,' an identificatory nominal clause (§ 107 b). (44) 'indeed' with a touch of irony or sarcasm. (45) Emphatically extraposed; logically it belongs to the following clause. (46) 'in private.' Cf. Heb. בְּחֵטְל (47) 'a hewn-out cave.' (48) 'covered,' Pa pass. Ptc. (49) 'it stinks.' (50) 'on that very moment, instantly': on the periphrasis, see § 112a. (51) 'bandaged, bound up,' Pa Ptc. f.pl. (52) 'with bandages' < מַטְבָּעִים . (53) 'a head-cloth' ($\sigma\upsilon\delta\acute{\alpha}\rho\iota\omicron\nu$). (54) For the standard spelling מִתְּחִלָּה . (55) A ptc. complementing the verb דָּבַר : § 98 d. (56) On the position of the adjective, see § 91 a. (57) 'they had a discussion.' (58) 'one man' as against many, i.e. the whole nation: see § 91:3, 4. (59) On the resumptive suffix, see § 91 d. (60) 'of his own accord,' synonymous with בְּחָפְזוֹ בְּעַצְמוֹ . (61) 'openly' (παρρησιᾶ). (62) 'region, area' ($\chi\acute{\omega}\rho\alpha$). (63) 'to one another': § 12 b.

6. A Discourse on Fate by Bardaisan¹

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29.

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അദ്ദേഹം അതിന്റെ 59-ാം വാക്യം വായിച്ചപ്പോൾ
 അദ്ദേഹം അതിന്റെ 60-ാം വാക്യം വായിച്ചപ്പോൾ
 അദ്ദേഹം അതിന്റെ 61-ാം വാക്യം വായിച്ചപ്പോൾ
 അദ്ദേഹം അതിന്റെ 62-ാം വാക്യം വായിച്ചപ്പോൾ
 അദ്ദേഹം അതിന്റെ 63-ാം വാക്യം വായിച്ചപ്പോൾ
 അദ്ദേഹം അതിന്റെ 64-ാം വാക്യം വായിച്ചപ്പോൾ
 അദ്ദേഹം അതിന്റെ 65-ാം വാക്യം വായിച്ചപ്പോൾ
 അദ്ദേഹം അതിന്റെ 66-ാം വാക്യം വായിച്ചപ്പോൾ
 അദ്ദേഹം അതിന്റെ 67-ാം വാക്യം വായിച്ചപ്പോൾ
 അദ്ദേഹം അതിന്റെ 68-ാം വാക്യം വായിച്ചപ്പോൾ

ܘܰܥܰܠܰܘܰܬܰܝܰܘܰܢ ܰܟܰܠܰܘܰܬܰܝܰܘܰܢ ܰܕܰܚܰܘܰܚܰܝܰܘܰܩܰܘܰܠܰܠܰܘܰܬܰܝܰܘܰܢ ܰܥܰܘܰܒܰܕܰܘܰܬܰܝܰܘܰܢ ܰܕܰܒܰܘܰܢܰܐܰܘܰܬܰܝܰܘܰܢ
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 ܰܥܰܘܰܒܰܕܰܘܰܬܰܝܰܘܰܢ ܰܕܰܒܰܘܰܢܰܐܰܘܰܬܰܝܰܘܰܢ ܰܕܰܚܰܘܰܚܰܝܰܘܰܩܰܘܰܠܰܠܰܘܰܬܰܝܰܘܰܢ ܰܥܰܘܰܒܰܕܰܘܰܬܰܝܰܘܰܢ ܰܕܰܒܰܘܰܢܰܐܰܘܰܬܰܝܰܘܰܢ
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 ܰܕܰܒܰܘܰܢܰܐܰܘܰܬܰܝܰܘܰܢ ܰܕܰܚܰܘܰܚܰܝܰܘܰܩܰܘܰܠܰܠܰܘܰܬܰܝܰܘܰܢ ܰܥܰܘܰܒܰܕܰܘܰܬܰܝܰܘܰܢ ܰܕܰܒܰܘܰܢܰܐܰܘܰܬܰܝܰܘܰܢ
 ܰܕܰܚܰܘܰܚܰܝܰܘܰܩܰܘܰܠܰܠܰܘܰܬܰܝܰܘܰܢ ܰܥܰܘܰܒܰܕܰܘܰܬܰܝܰܘܰܢ ܰܕܰܒܰܘܰܢܰܐܰܘܰܬܰܝܰܘܰܢ ܰܕܰܚܰܘܰܚܰܝܰܘܰܩܰܘܰܠܰܠܰܘܰܬܰܝܰܘܰܢ
 ܰܥܰܘܰܒܰܕܰܘܰܬܰܝܰܘܰܢ ܰܕܰܒܰܘܰܢܰܐܰܘܰܬܰܝܰܘܰܢ ܰܕܰܚܰܘܰܚܰܝܰܘܰܩܰܘܰܠܰܠܰܘܰܬܰܝܰܘܰܢ ܰܥܰܘܰܒܰܕܰܘܰܬܰܝܰܘܰܢ
 ܰܕܰܒܰܘܰܢܰܐܰܘܰܬܰܝܰܘܰܢ ܰܕܰܚܰܘܰܚܰܝܰܘܰܩܰܘܰܠܰܠܰܘܰܬܰܝܰܘܰܢ ܰܥܰܘܰܒܰܕܰܘܰܬܰܝܰܘܰܢ ܰܕܰܒܰܘܰܢܰܐܰܘܰܬܰܝܰܘܰܢ
 ܰܕܰܚܰܘܰܚܰܝܰܘܰܩܰܘܰܠܰܠܰܘܰܬܰܝܰܘܰܢ ܰܥܰܘܰܒܰܕܰܘܰܬܰܝܰܘܰܢ ܰܕܰܒܰܘܰܢܰܐܰܘܰܬܰܝܰܘܰܢ ܰܕܰܚܰܘܰܚܰܝܰܘܰܩܰܘܰܠܰܠܰܘܰܬܰܝܰܘܰܢ

(59) ܰܘܰܥܰܠܰܘܰܬܰܝܰܘܰܢ 'when' followed by a Pf. with reference to future: § 81. (60) /lmettal/, an irregular Pe Inf. of √ ܰܥܰܠܰܘܰܬܰܝܰܘܰܢ 'to give': § 67. (61) /lemettar/, 'to keep, maintain,' Pe Inf. of √ ܰܥܰܠܰܘܰܬܰܝܰܘܰܢ with the Nun assimilated (§§ 6M; 61). (62) /pri-šan ḥdā men ḥdā/, 'different from one another': on the reciprocal expression, see § 12 b. (63) 'all impurity and immorality,' which appears to be part of the multiple subject together with the preceding ܰܕܰܚܰܘܰܚܰܝܰܘܰܩܰܘܰܠܰܠܰܘܰܬܰܝܰܘܰܢ ܰܥܰܘܰܒܰܕܰܘܰܬܰܝܰܘܰܢ ܰܕܰܒܰܘܰܢܰܐܰܘܰܬܰܝܰܘܰܢ, and the following pronoun ܰܘܰܗܰܝܰ/ is in apposition to what immediately precedes it, 'that men practise on account of the matrimony in their passion.' (64) /māyтин/, 'they die,' a Pe Ptc m.pl. from √ ܰܥܰܠܰܘܰܬܰܝܰܘܰܢ. (65) 'Amongst them, those which assist the nature are called (those of) the right-hand...' (66) /bamnawāṯā dnafshon/, 'sectors of their own.' (67) On the emph. state of the predicative adjective, see § 71 e. (68) /aḥīḍin/, 'they occupy, hold': on the passive participle with active meaning, see § 84. (69) /mahrin/, 'they harm,' Af Ptc m.pl. of √ ܰܥܰܠܰܘܰܬܰܝܰܘܰܢ. (70) If the text be right, ܰܘܰܗܰܝܰ, f.sg., must be in apposition to the following two pl. nouns. (70a) ܰܘܰܗܰܝܰ 'without': the first ܰܘܰܗܰܝܰ introduces an object clause. (71) /āvodē/, 'doers, actors,' a Pe nomen agentis: § 51. (72) /ḥāzēnnan/, 'as we see.' (73) Strictly it should be ܰܥܰܠܰܘܰܬܰܝܰܘܰܢ, but see also ܰܥܰܠܰܘܰܬܰܝܰܘܰܢ and ܰܥܰܠܰܘܰܬܰܝܰܘܰܢ later. (74) /deḥzi/, 'it appeared proper': on this meaning of the verb, cf. Dan 3.19 מִשְׁתַּחֲוִי, Mishnaic Hebrew מִשְׁתַּחֲוִי, and Lk 1.3 where the Greek has εἶδοξε, which is rendered with the same Syr. form.

7. The Odes of Solomon¹

Ode 11

1 ጠጋጋጋ ጋጋጋጋ ጋጋ ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋጋ ጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 2 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ
 3 ጋጋጋጋጋ ጋጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ
 4 ጋጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 5 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 6 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 7 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 8 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
 9 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ

(1) Harris and Mingana 1916-20: 1 - 1, 2 - 2; 265-71, 403-9. Most of the diacritical marks (§ 4) and ES vowel signs (but not the WS signs, which seem to be of secunda manus) appearing in the manuscript (H) have been reproduced here. Cf. also Charlesworth 1977, Lattke 1980, and Pierre 1994. (2) Though formally a noun indicating a profession (§ 36), /mallālā/ 'speaker,' it is functioning here as an adjective. (3) The form is Peal, not Afel: see § 64, n. 76. It is of 3rd type: § 64. So is the following verb.

.തമിഴന്മാർക്കു ദിവാൻ

കുറുപ്പു 4 കുറുപ്പു 10

.നമിഴന്മാർക്കു 5

നമിഴന്മാർക്കു 11

.നമിഴന്മാർക്കു

12

.നമിഴന്മാർക്കു 6

13

.കുറുപ്പു 7

14

8

15

,കുറുപ്പു 9

16

10.കുറുപ്പു 10

17

18

12

19

,കുറുപ്പു 11

20

13

.കുറുപ്പു 12

21

.കുറുപ്പു 14

22

16.കുറുപ്പു 17

23

.കുറുപ്പു 18

24

(4) This is an object complement, not a passive participle functioning as attributive adjective, which should be (in agreement with the noun head in the st. emph.): lit. 'I left the folly in an on-the-earth-cast state.' (5) This is a homonymous root 'to strip off, undress.' (6) Both are regular verbs, Pe Ptc. f.sg.abs., with a consonantal Waw: 'flourishing and resplendent.' (7) The form is ambiguous: Af Pf 3f.pl. 'my eyes lit up' or 3m.sg. 'He illumined my eyes.' (8) Non-standard spelling for /tallā/ 'dew.' (9) /awblan/ 'he transported me,' Af of + suf. (10) 'where (there is) the wealth of the Lord's suavity': on d-/ , see § 77. (11) The proclitic /d-/ introduces direct speech in the manner of the Gk ὄτι recitativum, and on /ʔuvayhon l-/ , cf. Ps 1.1 /ʔuvāw lḡavrā d-/ 'Blessed is the man who ...' and Mt 5.3 /ʔuvayhon lmeskēnē bruḥ/ 'Blessed are the poor in spirit.' The following /māryā/ is vocative. (12) This being parallel, or in apposition to the preceding, one would have expected (13) This presentative particle introduces a long nominal clause which ends with the second in line 21: 'Behold, beautiful are all your labourers who do good works ..., ' duly in the st. abs. as predicate (§ 71 e). (14) 'they divested themselves of bitterness': though here 'bitterness' is primarily meant in its ethical, moral sense, it is obviously part of the agricultural or horticultural imagery of this passage, for its plural form /mrārē/ means 'bitter herbs.' So is to be understood /bassimuṭā/ 'benevolence, joy (Gk χρηστότης),' which is apparently a play on /besmā/ 'perfume' produced, of course, from various fragrant herbs. (15) Here the syntagm </mā d-/ + Pf.> must refer to a past event: cf. § 81. (16) /šarkānā/ 'remainder.' Difficult. Error for 'desire, wish' or 'thought, design'? Cf. Gk θέλημα. (17) The diacritical dot below the Beth, not a rukkakha sign, distinguishes the noun /ʔavḏā/ 'servant' from its homograph /ʔvādā/ 'work, deed.' As a matter of fact, the main manuscript of this text, H, makes no use of a quššaya/rukkakha dot. (18) For the thought expressed in the second hemistich, cf. Mt 26.13 (with).

Ode 42

1. නු දැල දැනදැරි, ඊරි දැනදැරි
 1. නු මැරි, ඊරි: කැනැරි
 2. දැනදැරි කැනැරි, දැනදැරි
 2. දැනදැරි කැනැරි
 3. දැනදැරි කැනැරි, දැනදැරි
 3. දැනදැරි කැනැරි
 4. දැනදැරි කැනැරි, දැනදැරි
 4. දැනදැරි කැනැරි
 5. දැනදැරි කැනැරි
 5. දැනදැරි කැනැරි
 6. දැනදැරි කැනැරි, දැනදැරි
 6. දැනදැරි කැනැරි
 7. දැනදැරි කැනැරි, දැනදැරි
 7. දැනදැරි කැනැරි
 8. දැනදැරි කැනැරි, දැනදැරි
 8. දැනදැරි කැනැරි
 9. දැනදැරි කැනැරි, දැනදැරි
 9. දැනදැරි කැනැරි
 10. දැනදැරි කැනැරි, දැනදැරි
 10. දැනදැරි කැනැරි
 11. දැනදැරි කැනැරි, දැනදැරි
 11. දැනදැරි කැනැරි
 12. දැනදැරි කැනැරි, දැනදැරි
 12. දැනදැරි කැනැරි
 13. දැනදැරි කැනැරි, දැනදැරි
 13. දැනදැරි කැනැරි
 14. දැනදැරි කැනැරි, දැනදැරි
 14. දැනදැරි කැනැරි

.ܘܕܗܘ ܕܥܠ ܥܘܕ ܕܥܘܕ ܕܥܘܕ 15
 .ܘܕܥܘܕ ܕܥܘܕ ܕܥܘܕ ܕܥܘܕ
 .ܕܥܘܕ ܕܥܘܕ ܕܥܘܕ ܕܥܘܕ 16
 .ܕܥܘܕ ܕܥܘܕ ܕܥܘܕ ܕܥܘܕ
 .ܘܕܥܘܕ ܕܥܘܕ ܕܥܘܕ ܕܥܘܕ 17
 .ܘܕܥܘܕ ܕܥܘܕ ܕܥܘܕ ܕܥܘܕ
 .ܘܕܥܘܕ ܕܥܘܕ ܕܥܘܕ ܕܥܘܕ 18
 .ܘܕܥܘܕ ܕܥܘܕ ܕܥܘܕ ܕܥܘܕ 19
 .ܘܕܥܘܕ ܕܥܘܕ ܕܥܘܕ ܕܥܘܕ

(1) The enclitic agrees with the immediately preceding fem. noun. On the sense of the first two couplets, see Ode 27. The reference is to the posture of Jesus on the cross. (2) Double entente: 'stretched' and 'simple, plain.' (3) The alternative pointing is /hāšhu/. (4) From this verse to the end Christ is speaking. (5) 'had not comprehended me' (intellectually?). The participle is passive in form only: see § 84. (6) /rāḡofā/ 'pursuer, persecutor,' Pe nomen agentis. (7) 'those who thought (ܘܕܥܘܕ Pe) of me that I was alive,' where one probably has to do with a calque of the Greek ὅτι, which is not only a causal conjunction, but also introduces an object clause. ܘܕܥܘܕ Pa 'to hope' takes either ܐ or ܕ, but not ܘ. This does not necessarily imply that our document is a translation from a Greek original. (8) A centripetal Lamadh: see Text 3, n. 4. (9) 'like the arm (/drā'ā/) of the bridegroom' with a proleptic suffix. (10) 'in the bridal pair's home': the preposition Beth is often understood in local expressions. (11) The preposition retains the same force as in 7b, 8a, b. (12) 'I was despised' (Ethpe of Af ܘܕܥܘܕ): on Ethpe as reflexive-passive of Af, see § 49. (13) The Lamadh is a direct object marker. (14) 'as much as there was depth in it,' i.e. 'to its far end': on ܘܕܥܘܕ, see § 76. (15) 'have pity on us,' Impv Pe of ܘܕܥܘܕ plus a suffix. The diacritical point ought to be above the letter: /honnayin/. (16) Vocalise /wa'ved/, Impv., not Pf. /wa'vad/. (17) 'our saviour,' /pāroqan/, a Pe nomen agentis. The clause is an identifying nominal clause: 'You are our saviour': see § 107b.

ܩܘܢ ܕܠ ܕܝܪܝܢ ܕܝܢܘܢܝܠ ܕܘܡܘܢ ܩܘܢܝܢܝܢ 13 ܕܠܝܡܢ
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(1) Wright 1871: I, pp. ܩܘܢ — ܩܘܢܝܢܝܢܝܢ. (2) 'for a while.' (3) We may have here an appellative meaning "twin" rather than the name Thomas, *δίδυμος* at Jn 14.21. See Klijn 1962:158f. (4) /Pallef/ Pa Impf. 1sg. of ܩܘܢܝܢܝܢܝܢ. On the form and syntax, see § 62 f and 98 c respectively. (5) The proclitic Dalath introduces direct speech. (6) Simplified spelling for ܕܝܢܘܢܝܠ ܕܝܢܘܢܝܠ 'you want.' (7) /mšaddar/, Pa Ptc. pass., happening to be identical in form with its active form due to the *e > a* rule (§ 6B). The periphrastic construction indicates "he was on a mission" rather than "he had been sent." See § 84. (8) On this apparently redundant ܩܘܢܝܢܝܢܝܢ, see Jotūon-Muraoka, § 131 *b*. (9) Another appositional combination: 'professional carpenter.' (10) On the syntax, see § 106. (11) The diacritical point below the Beth distinguishes the form as Peal ('to buy') from the one below with a point above the Beth as Pael ('to sell'). (12) ܩܘܢܝܢܝܢܝܢ Pa 'and he showed him him' where the direct object suffix attached to the verb refers to Habban, and the suffix of the preposition, which is proleptic (§ 112), to the following ܩܘܢܝܢܝܢܝܢܝܢ, the preposition of which is equally a marker of direct object. Cf. 2Sam 15.25 ܩܘܢܝܢܝܢܝܢܝܢ 'he showed me it.' (13) Either Pe. '(the documents) were complete' or Pa. 'they completed (the documents).' The suffix of ܩܘܢܝܢܝܢܝܢܝܢܝܢ means 'pertaining to him.' (14) 'he has certainly sold you to me': on the syntax of the infinitive, see § 98 j. (15) A centripetal Lamadh: see § 133 *d*, but see also Joosten 1989. Cf. Gk *ἡσύχαζεν* 'he remained silent.' (16) This is a fully fledged verb, no copula: 'may your will come true!' (17) As against the diacritical dot below the word, which makes it Pf., a Participle seems to be more suitable: 'carrying nothing with him ...' (circumstantial clause, § 106), but cf. Gk *κομισάμενος*, an aorist ptc. (Bonnet 1903:103). (18) Both this /masseq/ and /nasseq/ on the following line are Afel forms of ܩܘܢܝܢܝܢܝܢܝܢ (§ 61) where the dot above the Mem of the first indicates an *a* vowel whereas that below the Semkath of the second an *e* vowel.

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(19) /qēqnē wnrē wmassāsē wliqē lfanṭonē (Lat. *pontones*) wʿ??? lelfē/
 'ploughs and yokes and goads and oars for ferry-boats, and ... for ships.' (20)
 /wavykēfē nafṣātā wnāwsē (Gk *βάος*) whayklē wvirāḥā dmalkē/ 'with stones,
 tomb-stones and shrines and palaces and fortresses of kings.' (21) /qālā
 dṣepponwātā (συμφωνία) wadhedralē (ὑδραυλις)/ 'the sound of pipes and
 water-organs.' (22) A compound sentence: see § 113. (23) The context indicates
 the first Lamadh as marker of indirect object and the second as that of direct
 object. A pronominal direct object of a participle is always indicated by
 means of Lamadh: § 97 d. (24) The suffix is proleptic, anticipating the
 following ḥḥḥḥḥ. (25) On the syntagm ḥḥḥḥḥ of perfective force, see §
 84. (26) The diacritical point distinguishes the word /malkā/ from ḥḥḥ
 /melkā/ 'advice, counsel.' (27) 'so that we may not get a bad report': the verb
 is an impersonal passive, lit. 'will be heard': see § 79. (28) The proclitic
 Dalath is weakly causal. (29) 'When they checked in at an inn.' The verb
 primarily means 'to loosen': its specific meaning here maybe had to do with
 the notion of a passenger loosening his donkey or horse at the end of a day's
 journey. The meaning "to begin" in Pa is also perhaps derived from the
 notion of releasing tension, letting go of. (30) On the syntax of the proclitic
 Dalath, see § 100. (31) 'there (were) some of them who ...,' 'some of them
 anointed ...' (32) A passive participle with active meaning: § 84. (33) ḥḥḥ
 /eddānā/ is expected: 'all the while.' Or perhaps it means 'entirely,' i.e. 'solely.'
 (34) ḥḥḥḥ /šāqawātā/, pl. of ḥḥḥḥ 'cup-bearer,' Pe ptc., though Af in meaning.
 Cf. ḥḥḥḥ 'physician' (pl. ḥḥḥḥḥḥ), though the verb 'to heal' is Pa, ḥḥḥḥ /passi/.
 Likewise 'to pour drink' is Af ḥḥḥḥ.

٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠

(53) The diacritical point indicates /tebbā/ 'report' as distinct from ٤٨ /tāvā/ 'good.' (54) /tā/ 'Come!', of the irregular verb ٤٩: § 67. (55) This is the first of a series of agent nouns: /lāwyā/ 'companion' (Pe ptc.), /hādyā/ 'guide' (ditto), /mḏabbrānā/ 'leader' (Pa nom. agentis), /pāroqā/ 'deliverer' (Pe nom. agentis), /masyānā/ 'healer' (Pa nom. agentis from /Passi/), /maḥyānā/ 'life-giver' (Af nom. agentis from /Pahhi/). See § 51. (56) 'things to come': on the use of the f. pl. as neuter, see § 69. (57) Another series of agent nouns: /mḥāwyānā/ 'discloser' (Pa nom. agentis), /mgalyānā/ 'revealer' (ditto), /nāšovā/ 'planter' (Pe nom. agentis). (58) The diacritical dot over the first letter indicates /vādē/ 'the works,' and not /avdē/ 'the servants.' (59) /daksā/ 'You are the one who is hidden ...' ٥٠ is a short-hand for ٥١ ٥٢. (60) /glēt/ 'you are revealed': on the form, see the preceding note. (61) /hāzyayik/ 'those who saw you' from /hāzyā/, a substantivised participle. (62) For the standard ٥٣ /naggirot/ with an unusual vowel letter Alaf. If authentic, one possibly has to do with an alternative, synonymous form. (63) 'as you are.' The particle ٥٤ is here a mere copula: see § 109. (64) Ethpe Pf. of ٥٥ 'to shut': see § 62 e. (65) /naytē/ 'he shall bring,' Af Impf. of ٥٦: § 67. (66) A Pf. with the force of the present tense: § 81. (67) The proclitic introduces an antecedentless relative clause: 'what my brother spoke ...' (68) /ḥaššē ksayyā waglayyā/ 'hidden and manifest sufferings.' The last two are the st. emph. pl. of /ksē/ and /glē/ respectively: on the ending, see § 21.

92. 93. 94. 95. 96. 97. 98. 99. 100.

(92) 'I perceived what I am, in what state I am.' (93) To be corrected to
 (94) ... Pe. Impf. 1sg., complementing the preceding /māṣē/
 'I can.' (95) A focusing enclitic: 'it is because of his love that I do venture.'
 See § 110. (96) /paytāw/ 'Bring,' Af Impv. m.pl. of (97) /biṣaṭ
 gaddā/ 'ill-fortuned': on the st. cst. of adjectives, see § 96 b. (98) /Pettel/ 'I
 shall give': see § 67. (99) On the asyndesis, see § 98 g. (100) Most likely a
 preterital transform of the perfective syntagm (§ 84): 'in the end the
 apostle heard the news in India' rather than 'news was heard of the apostle
 (being) in the realm of India' (Wright 1871: II 159). On hearing the news
 Thomas sent for them.

14. ¹⁴ ¹³ ¹² ¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹ ⁰ ⁻¹ ⁻² ⁻³ ⁻⁴ ⁻⁵ ⁻⁶ ⁻⁷ ⁻⁸ ⁻⁹ ⁻¹⁰ ⁻¹¹ ⁻¹² ⁻¹³ ⁻¹⁴ ⁻¹⁵ ⁻¹⁶ ⁻¹⁷ ⁻¹⁸ ⁻¹⁹ ⁻²⁰ ⁻²¹ ⁻²² ⁻²³ ⁻²⁴ ⁻²⁵ ⁻²⁶ ⁻²⁷ ⁻²⁸

28. 29. 30. 31. 32. 33.

- (13) An Ethpe, which is in this case an *Eth-* form of Afel: § 49. The meaning is possibly reflexive, 'he gave himself up,' rather than passive 'he was delivered up, betrayed.' Cf. Eph 5.2, which is alluded to here: "just as Christ also loved us (عسى) and gave himself up for our sake (بذل نفسه من اجلنا)." (14) /ʿal ʿappayin/ 'for our sake.' (15) /nāwṛṭan/ 'he would allow us to inherit': Af Impf. of ʿt. (16) /teʿol/, Pe of √ ʿl. The subject is ʿl. 'his prayer,' i.e. 'directed to him.' (17) ʿl, st. cst. of ʿl (historically of ʿl). (18) 'the day on which it [= the wrath] comes.' (19) Verb complementation by means of a participle: § 98 d. (20) /paktānu wḥammim/ 'vehement and intense.' (21) /ṣuḥyātā/, pl. of ʿl 'malediction.' (22) /paḡran/ 'he hired us.' (23) Proleptic, anticipating the following ʿl (§ 112 a). (24) 'so that our fragrance would waft to those around us': prep. ʿl + independent relative pronoun ʿl + prep. ʿl. 'around': on the form, cf. § 46. (25) 'Let us call (nobody) father for ourselves, i.e. our father, on earth.' Cf. Mt 23.9. (26) 'those who know us are many': ʿl 'our' is emphatic and coterminous with the suffix of ʿl 'those who know us,' a Pe nomen actionis. (27) 'amongst,' a preposition. (28) 'Let us think of that which is above.' (29) /netṭar/, Pe Impf. 1pl. of √ ʿl. (30) /ʿl. (31) 'at the head of the chosen (guests)': /gvayyā/, Pe Ptc. pass. pl. of √ ʿl. (32) Here begins a long series of generalising pronouncements introduced by ʿl 'he who ...' A compound sentence: § 113. (33) Irregular pl. of ʿl 'village.'

אמונה לא הויה כי לא ידעו. ומה שהיה
 נדמה להם כי המורה היה פועל המורה
 כי המורה היה פועל המורה. ³⁴ ומה שהיה
 המורה היה פועל המורה. ומה שהיה
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 המורה היה פועל המורה. ⁴⁹ ומה שהיה
 המורה היה פועל המורה.

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(34) *Pace* Parisot 1894:248 the verb is better taken as Pa, not Af, cf. 1Kg 20.34 Peshitta. See also Text 11, n. 14a. (35) /neppel/, Pe Impf. 3ms. of *ܨܠ*, here in the sense of 'to descend.' (36) On the meaning of the verb, see the preceding note. (37) The habitual aspect of the syntagm <*ገሰገ* + Ptc> (§ 86) is reinforced by *ܒܟܘܠܥܕܕܢ* /*bkol'eddān*/ 'at all times.' (38) The preposition hints at the underlying passive structure: 'he will be treated by people as alien.' Cf. Gk *πάσχειν ὑπὸ* 'to suffer at the hands of' as at Isocrates 3.61 ἃ *πάσχοντες ὑφ' ἑτέρων ὀργιζεσθε, ταῦτα τοὺς ἄλλους μὴ ποιεῖτε* 'that which you get done by others and makes you angry, do not do that to others.' (39) /*masvā wmatlā*/, lit. 'taking and giving,' i.e. commercial negotiation, business transaction. Cf. Heb. *קְבוּצָה וְהַפָּזָה*. (40) On the attributive prepositional phrase introduced by *ܐ*, see § 91 h, 3. (41) 'his temporal banquet': the suffix is hardly proleptic. (42) /*maštyā nṯirā*/ 'preserved, i.e. good-quality drink.' Cf. Is 25.6. (43) Cf. Mt 13.8 where a certain group of audience of the divine teaching is compared to good soil. (44) A proleptic object pronoun: § 112 c. (45) /*wāle*/ 'it is fitting for him, he ought to.' (46) Cf. Mt 24.20: "Pray that your flight may not be in winter ..." (47) 'the table (of moneychanger, banker)': cf. Mt 25.27. (48) Ptc. with the force of the future: see § 83. (49) 'will become (one) of the children of God.' (50) The verb is probably impersonal (§ 79), and the preposition is that of disadvantage: 'in order that it may not be defeated to him,' i.e. 'he may not be defeated.' (51) *ܘܕܒܚܕܐܘܪܐ* 'he was tired, disheartened,' Ethpa 3f.s. used impersonally. The relative clause beginning with /*man*/ is in *casus pendens*, resumed by the suffix pronoun of *ܘܘ*: see § 113.

.למלך עזר דבך אֶת־נְשִׂי 15 .אֶת־כַּסְיוֹתַי
 ,מִשְׁמֵרְתָּהּ יְהוָה וְעַל־כֵּן 16 .אֶת־יְהוָה וְעַל־כֵּן

כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ .
 (15) Lit. 'of two times,' i.e. 'for a second time,' though not that the angel repeated the same message, but that it was his second address to the patriarch.
 (16) On the syntax with the infinitive, see § 98 j.

11. Jacob of Serugh on the Apostle Thomas¹

:כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ
 כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ 3 לְכָל־אֵלֶּיךָ כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ
 אֶת־כַּסְיוֹתַי אֶת־כַּסְיוֹתַי 4 כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ
 אֶת־כַּסְיוֹתַי אֶת־כַּסְיוֹתַי 5 כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ
 אֶת־כַּסְיוֹתַי אֶת־כַּסְיוֹתַי 6 כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ
 אֶת־כַּסְיוֹתַי אֶת־כַּסְיוֹתַי 7 כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ
 אֶת־כַּסְיוֹתַי אֶת־כַּסְיוֹתַי 8 כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ
 אֶת־כַּסְיוֹתַי אֶת־כַּסְיוֹתַי 9 כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ
 אֶת־כַּסְיוֹתַי אֶת־כַּסְיוֹתַי 10 כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ
 אֶת־כַּסְיוֹתַי אֶת־כַּסְיוֹתַי כְּשֶׁכְּבָרְתָּהּ בְּעַתֵּי אֵלֶּיךָ

רל.ת רכ'טר רכ'טר ,ו' ת.א ח'פ. ר.כ'טר. ר.כ'טר ר.כ'טר ר.כ'טר ר.כ'טר
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(1) Selb 1990:34, 40, 42. (2) 'some matter': on the use of ת.א, see § 91 d. (3) An auxiliary verb, "can," is complemented by the following ר.כ'טר 'to compel.' (4) /saquvlāyātā/, the f.pl.emph. of the adjective ר.כ'טר used substantively, 'things which are the opposite of.' (5) /dšā'ā/ 'at once.' (6) 'on account of,' originally 'in return for,' possibly under the influence of Gk. ἀντί. (7) Impersonal 3f.sg., 'it has not been established yet.' Hence the grammatical subject of this 3f.sg. verb is not the preceding ר.כ'טר, but rather the following Dalath clause. (8) Error for ר.כ'טר or ר.כ'טר /nekhyānā/ 'damage.' This word, however, is not the grammatical subject of ר.כ'טר, but rather 'he,' i.e. her father. Cf. Selb 1990:66 ר.כ'טר ר.כ'טר 'she shall be made liable to (repay) half of them.' (9) An obscure word.

13. Job of Edessa on sleep (early 9th cent.)¹

ר.כ'טר ר.כ'טר ר.כ'טר ר.כ'טר ר.כ'טר ר.כ'טר ר.כ'טר ר.כ'טר ר.כ'טר ר.כ'טר
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(1) Mingana 1935: م - م, pp. 70-71. (2) /metraḡšānyātā/, an Ethpe nomen agentis, f.pl., 'capable of feeling.' (3) Prob. /qnē/ 'possesses,' i.e. a Pe ptc. pass.: see § 84. (4) 'reasoning' (Gk συλλογισμός). (5) 'imagination' (Gk φαντασία). (6) An erroneous dittography. So also the following ר.כ'טר.

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

... (Nu 22.25) ... (Dt 9.21) ... (Mt 14.10) ... (Mt 25.25) ... (Mt 1.2) ... (cp. Ps 104.32) ... (1Cor 15.33) ...

... 18. 19. 20. ... (Jn 6.27) ...

(2) 'second': § 44b. (3) = Gk μέν corresponding to δέν (= *we*, four lines below, in ... *we*). (4) 'And it (= the she-ass) pushed Bileam's leg to the wall.' (5) = *that is to say, i.e.* (6) 'I threw his dust into the wadi.' (7) 'My breasts suckled my lambs.' (8) 'And Herod sent (someone) and beheaded him.' (9) 'And he removed his ear.' (10) 'And I went away and hid your talent.' (11) 'Ephrem': *lit.* 'my lord' is a conventional title borne by a Syrian ecclesiastic. (12) 'Nobody has ever seen God.' (13) 'phonetic,' an adj. derived from a construct phrase *'sound.'* (14) 'Abraham begat Isaac.' (15) 'The Lord looked at the earth and it shook.' (16) Pl. of *'nation.'* (17) 'Bad stories ruin pleasant thoughts.' (18) */semhā/* 'ray' or 'twig,' hence the title of the treatise *'it sometimes happens that ...'* (19) *'it sometimes happens that ...'* (20) The word *probably* refers to the same word in the quoted text rather than meaning 'this sentence' (so Moberg: "dieser Satz").

فعمملا احنبار صلا صلمصلا عونا هلا¹

عونا مبر هه صبر حلا. ابر مبر حلا صلمصلا (1Sm 15.23).²
هوللا هه ابر حركب (Job 4.6).³ هلا هه ابر حلا (Heb.)
(12.29).⁴ هه هه ابر حلا (Dn Bel v. 28).⁵ هه هه ابر حلا
هه هه ابر حلا (Is 42.11).⁷ هه هه ابر حلا (Ps 119.105).⁸
هه هه ابر حلا (Pr 20.27).⁹ هه هه ابر حلا (Sir 3.30).¹⁰
هه هه ابر حلا (Jn 4.24).¹¹ هه هه ابر حلا
هه هه ابر حلا (Pr 20.27).⁹ هه هه ابر حلا
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عونا حلا هه هه ابر حلا (Job 4.6).³ هه هه ابر حلا
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هه هه ابر حلا (Is 42.11).⁷ هه هه ابر حلا (Ps 119.105).⁸
هه هه ابر حلا (Pr 20.27).⁹ هه هه ابر حلا (Sir 3.30).¹⁰
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هه هه ابر حلا (Pr 20.27).⁹ هه هه ابر حلا (Sir 3.30).¹⁰
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هه هه ابر حلا (Jn 4.24).¹¹ هه هه ابر حلا

(1) Loan translation of Arabic *mubtada*' and *habar* respectively. (2) 'Divination is a grave sin.' (3) 'And your fear is your fault.' (4) 'And our God is a consuming fire.' (5) 'And the Jew became king.' (6) So in Martin 1872:45 *contra* Moberg 1922:45. The form is a Pe Perf. 3fs. of √ *hsh* used with the force of the present: see §81. (7) 'Kedar shall be a meadow.' (8) 'Thy word is a lamp for my feet.' (9) 'The soul of men is the lamp of the Lord.' (10) 'Water puts out a burning fire.' (11) 'theologian,' the reference being to Gregory of Nazianzus. (12) 'He, the Word, God, one who is invisible before the worlds, one who is incorporeal.' (13) 'thereafter, then' (Gk *εἴτα*). (14) A Pe Inf.; on

the syntax, see § 98 j. (15) /gvayyā/, a Pe Ptc pass m.pl.emph. of ܡܘܨܝܚܐ (16) 'O Christ, you who were born from a virgin immersed the chosen of the heroes in the depths of the non-suffering whilst cleansing the three portions of the soul.' (17) 'as in water': on the conjunction Dalath, see § 100. (18) /mettahmē/ 'gets omitted,' an Ettaf Ptc of ܡܘܨܝܚܐ. Contrast ܡܘܨܝܚܐ, an Af pass. Ptc. later emphasising the state 'omitted': see § 50. (19) 'This is sweet (and) sour.'

GLOSSARY

[Verbs are arranged by roots, but other words alphabetically. The vowels of the Perfect and Imperfect in Peal are indicated like *a/e*: e.g., **زبان** Pe *a/e*, which means Pf. **زبان** /zvan/ and Impf. **نيزبن** /nezben/.

Some of those words which occur only very rarely in the chrestomathy texts have simply been translated in footnotes, but not listed in the Glossary.]

الف

ڤاڤ *m* (§ 43) father
 ڤاڤ *ala* Pe (*Impf.* ڤاڤ) *perish*; ڤاڤ *lost*; Af (ڤاڤ) = *caus* Pe, exterminate
 ڤاڤ *m* flute
 ڤاڤ *m* grieving, mourning
 ڤاڤ *m* contest (ἀγών)
 ڤاڤ *m* farm (ἀγρός)
 ڤاڤ *alo* Pe hire
 ڤاڤ *m* reward, wages
 ڤاڤ *m* roof; 'ڤاڤ demon
 ڤاڤ *fear*
 ڤاڤ *m* produce, fruit; species
 ڤاڤ or
 ڤاڤ black
 ڤاڤ *m* constraint
 ڤاڤ *m* artisan, craftsman
 ڤاڤ *f* art, craftsmanship
 ڤاڤ *m* dwelling-place
 ڤاڤ *m* gospel (εὐαγγέλιον)
 ڤاڤ *f* way, road
 ڤاڤ *m* encounter; ڤاڤ to meet (a guest)
 ڤاڤ Pe *ala* go, depart (§ 67)
 ڤاڤ *m* brother
 ڤاڤ Pe *alo* capture, arrest; comprehend; retain; withhold; shut; Ethpe be shut
 ڤاڤ : see under ڤاڤ
 ڤاڤ *adj* last; latter
 ڤاڤ *f* posteriority, post-

position (*Nachstellung*)
 ڤاڤ *f* end
 ڤاڤ another, other
 ڤاڤ *f* (§ 43) hand
 ڤاڤ *m* envoy
 ڤاڤ *adj* only, sole
 ڤاڤ like, as (of similarity);
 ڤاڤ *conj* just as
 ڤاڤ where?
 ڤاڤ, ڤاڤ : how?;
 ڤاڤ *conj* just as (of similarity); in order that
 ڤاڤ where?
 ڤاڤ *m* tree
 ڤاڤ *m* daytime
 ڤاڤ yes, indeed
 ڤاڤ which?; what!
 ڤاڤ (√ ڤاڤ) *m* honour, fame; glory
 ڤاڤ there is; *copula* in a nominal clause (§ 109)
 ڤاڤ /payti/ Af (√ ڤاڤ) bring
 ڤاڤ *m* substance, being
 ڤاڤ in the manner of (§ 46)
 ڤاڤ just as
 ڤاڤ together
 ڤاڤ *conj* as, just as
 ڤاڤ in order that ...
 ڤاڤ *m* foreigner (ξένος)
 ڤاڤ but
 ڤاڤ *m* god
 ڤاڤ *f* divinity
 ڤاڤ if (of unreal condition)
 ڤاڤ strait

- ܐܠܐ Pa teach
 ܦܝܫܦܐ *f* ship
 ܦܝܫܦܐܝܐ thousand (§ 44 a)
 ܦܝܫܦܐܝܐ Pe *alo* compel; oppress;
 Ethpe = *pass* Pe
 ܦܝܫܦܐܝܐ *f* mother
 ܦܝܫܦܐܝܐ constant, diligent
 ܦܝܫܦܐܝܐ *f* constancy:
 ܦܝܫܦܐܝܐܝܐ constantly,
 incessantly
 ܦܝܫܦܐܝܐ Pe *ala* say; verbally
 indicate; mention; Ethpe (= *pass* Pe)
 ܦܝܫܦܐܝܐ *m* lamb
 ܦܝܫܦܐܝܐ *f* maid-servant, female
 slave
 ܦܝܫܦܐܝܐ when?; ܦܝܫܦܐܝܐ when,
 whenever
 ܦܝܫܦܐܝܐ if
 ܦܝܫܦܐܝܐ *pron* I
 ܦܝܫܦܐܝܐ = ܦܝܫܦܐܝܐ 'if'
 ܦܝܫܦܐܝܐ we
 ܦܝܫܦܐܝܐ somebody; ܦܝܫܦܐܝܐ ܐܠܐ not
 a man, nobody; ܦܝܫܦܐܝܐܝܐ people,
 some people
 ܦܝܫܦܐܝܐ *f* humanity;
 population
 ܦܝܫܦܐܝܐ human
 ܦܝܫܦܐܝܐ, ܦܝܫܦܐܝܐ you (*sg*)
 ܦܝܫܦܐܝܐ *f* woman; wife
 ܦܝܫܦܐܝܐ *m* myrtle
 ܦܝܫܦܐܝܐ *f* intemperance
 (ἀσωτία)
- ܦܝܫܦܐܝܐ *m* chains
 ܦܝܫܦܐܝܐ *m* stadium (στάδιον)
 ܦܝܫܦܐܝܐ *m* portico (στοά)
 ܦܝܫܦܐܝܐ Pe *alo* tie, bind
 ܦܝܫܦܐܝܐ double
 ܦܝܫܦܐܝܐ also
 ܦܝܫܦܐܝܐ *f* face; ܦܝܫܦܐܝܐ ܦܝܫܦܐܝܐ for the
 sake of, on behalf of
 ܦܝܫܦܐܝܐ *f* palace
 ܦܝܫܦܐܝܐ *m* *sg.* curtain; also ܦܝܫܦܐܝܐ
 ܦܝܫܦܐܝܐ curtain
 ܦܝܫܦܐܝܐ nor
 ܦܝܫܦܐܝܐ even if, though (< ܦܝܫܦܐܝܐ ܦܝܫܦܐܝܐ)
 ܦܝܫܦܐܝܐ *m* bishop
 (ἐπίσκοπος)
 ܦܝܫܦܐܝܐ four
 ܦܝܫܦܐܝܐ *m* architect
 ܦܝܫܦܐܝܐ *f* architecture
 ܦܝܫܦܐܝܐ *m* lion
 ܦܝܫܦܐܝܐ Af prolong, delay
 ܦܝܫܦܐܝܐ *f* widow
 ܦܝܫܦܐܝܐ *f* land, country
 ܦܝܫܦܐܝܐ (also ܦܝܫܦܐܝܐ) *m* deed
 (legal document)
 ܦܝܫܦܐܝܐ: see under, ܦܝܫܦܐܝܐ
 ܦܝܫܦܐܝܐ (§ 67) Pe come; Af
 (ܦܝܫܦܐܝܐ) bring
 ܦܝܫܦܐܝܐ *f* (*pl* ܦܝܫܦܐܝܐ) sign
 ܦܝܫܦܐܝܐ *f* letter (of alphabet)
 ܦܝܫܦܐܝܐ *f* fortitude
 ܦܝܫܦܐܝܐ *f* she-ass
 ܦܝܫܦܐܝܐ (*pl* ܦܝܫܦܐܝܐ) *m* place;
 ܦܝܫܦܐܝܐ *ܦܝܫܦܐܝܐ* compatriot

ح

ح *prep* in; with [of instrument]

ح *prep* in, within: see under

ح */badgun/* therefore

ح Pa inform, confirm

ح Pa disperse

ح gently

ح Pe *ela* feel shame

ح *f* shame

ح *m* suavity, delight

ح *m* cooked food

ح (√ ح) Pe pass the night

ح (√ ح) Pe *alo* rob

ح *m* linen-drafter, cloth-merchant

ح meaningless, useless

ح Pe *ela* be idle

ح meaningless; transient, ephemeral; lazy

ح *prep* amongst, between

ح bad, evil

ح badly

ح *f* badness; wickedness

ح *m* (pl ح) house

ح Pe cry, weep; Af = *caus* Pe

ح alone; only

ح Pe *ala* be struck, wounded; Ethpe be carried away

ح Pe build

ح *m* building, edifice

ح *m* pillow, cushion

ح fragrant, sweet

ح *f* benevolence; joy, delight

ح *m* contempt, negligence

ح Pe *ela* be merry, rejoice; Pa delight; Ethpa be made sweet; enjoy (ح)

ح Pe seek; look for; ask for; request (ح); beseech; Ethpe = pass Pe; be required (by ح);

ح necessary

ح *m* husband

ح *m* enemy

ح weak, inadequate

ح outside; ح outside of

ح Pe create; Ethpe = pass Pe

ح *m* [pl ح § 43] son; (+ ح + card. num.) ... years old;

ح, ح a human (pl. ح, ح)

ح *adj* outside

ح *f* (pl ح) creature; creation

ح Pa bless; Ethpa = pass Pa

ح *conj* but, however

ح *m* man

ح *f* daughter; ... years old

ح *f* virginity

ح *f* virgin

ح, ح *prep* after [of place]; ح

١٥٦ *prep* after [of time];
 ١٥٦ *thereafter*; ١٥٦ *conj* after

ح

١٥٦ (١٥٦) *glorious, lofty*
 ١٥٦ *m* arrow
 ١٥٦ *m* side, bank (of river)
 ١٥٦ *Pe* choose
 ١٥٦ *m* man, male; husband
 ١٥٦ /gaddā/ *m* control; fortune
 ١٥٦ *Pe* *ela* happen; happen to be
 ١٥٦ *prep* within, in the midst of (+ *suf.* ١٥٦); ١٥٦ into; ١٥٦ *adv* inside, within
 ١٥٦ *m* laughingstock
 ١٥٦ *adj* internal, inward
 ١٥٦ *m* inhabitant, resident
 ١٥٦ *m* colour
 ١٥٦ ١٥٦ *refuge*
 ١٥٦ *m* adultery
 ١٥٦ *m* body
 ١٥٦ ١٥٦ *treasury*
 ١٥٦ *f* circumcision
 ١٥٦ *m* lictor
 ١٥٦ *Pe* *alo* circumcise; Ethpe = *pass* *Pe*
 ١٥٦ *conj* for
 ١٥٦ *Pe* reveal, uncover; Ethpe reveal itself, appear
 ١٥٦, ١٥٦ *m* wave

١٥٦ Ethpe deprive oneself (of ١٥٦), lose
 ١٥٦ *adv* completely
 ١٥٦ *Pe* *alo* accomplish, complete; abolish, annul
 ١٥٦ *Pe* *alo* steal
 ١٥٦ *f* theft
 ١٥٦ /gabbārā/ *m* hero
 ١٥٦ *m* bridal chamber (= ١٥٦), canopy for wedding ceremony
 ١٥٦ *Pe* belch out
 ١٥٦ *Af* entrust, commit
 ١٥٦ *m* wing
 ١٥٦ *f* (pl ١٥٦) vine
 ١٥٦ (١٥٦) *Pe* *alo* drag
 ١٥٦ northern
 ١٥٦ *Pa* cease (from ١٥٦)

د

١٥٦ the fact that (Jn 11.13); in order that [+ *Impf.*]; because; joins two nouns (of); introduces direct speech (§ 96 e i); ١٥٦ without
 ١٥٦ *m*, ١٥٦ *f* act of offering a sacrifice
 ١٥٦ *Pe* *ala* take, fetch; *Pa* govern, guide; Ethpa = *pass* *Pa* or *refl* conduct oneself, live
 ١٥٦ *Pa* lie, defraud (د)
 ١٥٦ /daggāltā/ *f* lie
 ١٥٦ *m* gold

ጠጠራ Ethpa be devastated
 ጠጠራ *m* guidance
 ጠጠራ Ethpa be troubled
 ጠጠራ *m* deviation
 ጠጠራ *f* misery,
 wretchedness
 ጠጠራ *m* remembrance,
 memory; record
 ጠጠራ *f* (*pl* ጠጠራ) place;
 ጠጠራ at places, occasionally
 ጠጠራ Af (*√*ጠጠ) move, stir
 oneself
 ጠጠራ *m* image
 ጠጠራ (*√*ጠጠ) Pe bring suit; judge;
 Ettaf be judged
 ጠጠራ (*√*ጠጠ) Pe trample
 ጠጠ Pe force back
 ጠጠ *adj* fearful, frightful
 ጠጠ Pe *ela* fear
 ጠጠ + *su*f 'my, his' etc. (§ 16).
 ጠጠ now, by the way; however
 ጠጠ *m* judge
 ጠጠ *m* denarium
 ጠጠ *f* (female-)resident
 ጠጠ (*ጠጠ*) *adj* pure
 ጠጠ Pa vindicate, clear the name
 of; cleanse; clear, remove;
 Ethpa be purified
 ጠጠ purely
 ጠጠ *f* purity
 ጠጠ *m* ram; a male
 ጠጠ *f* masculine gender
 ጠጠ few
 ጠጠ in order that ... not, in

case
 ጠጠ Pe resemble (+ጠ); =
 Ethpa
 ጠጠ *f* likeness, image
 ጠጠ /dmayyā/ *m pl* price
 ጠጠ Pe *ela* sleep
 ጠጠ Pe *a/a* shed tears; Pa shed
 many tears
 ጠጠ *f* (*pl* ጠጠ) tear
 ጠጠ Pe *ela* go out (of light)
 ጠጠ *m* beard
 ጠጠ *m* contest; ጠጠ *جيد*
 protagonist, opponent
 ጠጠ *f* hall
 ጠጠ *m* step (of flight)
 ጠጠ *m* arm
 ጠጠ Pe *alo* (or Pa) trail (a path)

ጠጠ

ጠጠ behold; here (I am)
 ጠጠ Ethpa enter into a legal
 dispute (with ጠጠ); ponder
 (about ጠ)
 ጠጠ this (§ 13)
 ጠጠ /haddāyā/ *m* guide
 ጠጠ *m* limb
 ጠጠ that (*dem. pron.*)
 ጠጠ Pe be, become; [+ጠ]
 have; come into being, emerge,
 happen; end up as (ጠ)
 ጠጠ *m* mind, reason
 ጠጠ *adv* thereupon, then
 ጠጠ *m* temple, shrine
 ጠጠ Pa believe; entrust, put

in charge (over) **حلا**
فخو *f* faith, belief
فخو *adv* thus, so
فخو *adv* therefore
فخو, **فخو** *adv* thus
فخو these
فخو Pa walk; walk along,
 walk about
فخو Hallelujah
فخو Af take no notice of
فخو *m.sg.* this
فخو *m.pl.* they
فخو *m.pl.* those
فخو *f* pleasantness
فخو consulship (ὑπατεία)
فخو Pe *alo* return, turn round
(intr); go against, contravene
(ع); Ethpa spend time together;
 Af divert
فخو Af (**فخو**) harm
فخو *adv* here
فخو *f* difference (ἀλλοίωσις)
فخو *adv* now

۹۹

۹ and
فخو fitting, proper
فخو *m* appointed time

۱۰۱

فخو *m* buyer
فخو *f* purchase
فخو Pe *ale* buy; Pa sell

فخو / **فخو** *m* purchase
فخو / **فخو** *m* sale
فخو *m* time (opp. space)
[فخو] always]; **فخو** at
 times; once, formerly; *f* time
 (of frequency) [**فخو** / **فخو**]
فخو righteous, just
فخو Pa attribute, confer
فخو right, appropriate
فخو Ethpe keep away from
(ع); beware, watch over **(ع)**
فخو Ethpa be joined, have
 (sexual) intercourse
فخو *m* food (for a journey)
فخو *m* coitus
فخو (**فخو**) Pe feed
فخو (**فخو**) Pe shake *(intr)*;
 Af move *(tr)*; Ettaf be moved,
 shaken
فخو *m* movement
فخو *m* splendour
فخو *m* tares
فخو *m* weapon
فخو Pe be declared innocent;
 win a case; Pa defeat
فخو *f* innocence
فخو *f* song
فخو Pa invite; Ethpa = *pass* Pa
فخو Pe *ala* sing
فخو *m* singing
فخو *f* songster, (female)
 singer
فخو *m* mode

كذبة *f* fornication

قليل *little, slight*

كذبة قليل *f* littleness

كذبة *Af* shout (at **جاء**)

قليل *Pa* diminish (= *Af*)

كذبة *m* cross

كذبة *Pe a/a* sow (seed)

كذبة *m* offspring

س

كذبة free; كذبة *جاء* a free person (not slave)

كذبة *f* freedom

كذبة *Af* (**سجد**) love

كذبة *adj* dear

كذبة *Pa* destroy, corrupt; *Ethpa pass Pa*

كذبة *m* corruption, ceasing to exist

كذبة *m* colleague, friend

كذبة *Pe a/o* tie up, bind

كذبة, كذبة one

كذبة each other, one another

كذبة *f* joy, merry-making

كذبة some

كذبة *Pe* be glad, rejoice

كذبة *f* singular number, singularity

كذبة *Pe a/o* surround

كذبة *prep* around

كذبة *Pa* renew; *Ethpa = pass Pa*

كذبة (**كذبة**) new

كذبة (**كذبة**) *Pe* become liable to; *Pa* condemn, pronounce

guilty; *Ethpa = pass Pa*

كذبة *m* love

كذبة *f* debt; dues

كذبة *Pa* show, demonstrate

كذبة *m* (*pl.* **كذبة**) snake

كذبة *m* health

كذبة *m* need

كذبة (**كذبة**) *Pe u* gaze at (**كذبة**); look forward to (**كذبة**)

كذبة *m* desolation, devastation

كذبة *m* thinking

كذبة *m* use

كذبة *Pe* see, spy; see to; *Ethpe* appear, seem; become visible, make appearance

كذبة *m* vision; appearance, look

كذبة *Pe a/o* gird, gird up; depart, set off; *Pa* gird round

كذبة *m* sin

كذبة *Ethpe* be snatched

كذبة *adj* alive, living

كذبة *Pe* (*Impf* **كذبة**: § 67) live, survive; become alive; *Af* quicken, restore life

كذبة *m* life

كذبة *m* debtor

كذبة *Ethpa* be declared guilty; be defeated

كذبة *f* guilt

كذبة *f* (*pl.* **كذبة**) animal; life, vitality

كذبة *Pa* empower

نېك *m* strength
 نېلكړ *m* mighty, strong; capable
 of
 نېكړ *wise; expert*
 نېكړنه *f* wisdom
 نېك *m* sand
 نېك *m* vinegar
 نېكړه *sweet*
 نېكړه *m* feast
 نېكړه Ethpa join (جړه)
 نېكړه healthy
 نېكړه valiant
 نېكړه Ethpe (or Ethpa)
 become healthy
 نېكړه Pe *ala* change (*intr*)
 نېكړه *prep* instead of; for the
 sake of
 نېكړه *m* fate
 نېكړه sour
 نېكړه fifth
 نېكړه *m* donkey
 نېكړه, نېكړه five
 نېكړه fifty
 نېكړه five hundred
 نېكړه fifteen
 نېكړه *f* fury (at حد)
 نېكړه /hniḡ/ doleful
 نېكړه Pe *alo* (نېكړه) show pity
 نېكړه *f* shop
 نېكړه *m* compassion, mercy
 نېكړه Ethpe to suffocate (*intr*),
 drown
 نېكړه *adj* less

نېكړه Pe *alo* spare, withhold
 نېكړه *m* jealousy, suspicion
 نېكړه Pa cover, bury out of sight;
 Ethpa cover oneself, put on a
 veil
 نېكړه *m* loins
 نېكړه shamelessly
 نېكړه *m* mustard
 نېكړه *f* liberty
 نېكړه *m* magician, sorcerer
 نېكړه *f* fend
 نېكړه (نېكړه) Pe *ala* suffer
 نېكړه *m* pain, suffering
 نېكړه Pe *alo* calculate; Pa = Pe;
 Ethpa deliberate
 نېكړه = نېكړه *m* 'د' *جد*
 on account of
 نېكړه *m* darkness
 نېكړه *m* [grammatical t.t.]
 patient, passive
 نېكړه *f* status of patient;
 suffering
 نېكړه Pe *ala* be needed,
 necessary; useful
 نېكړه *f* usefulness
 نېكړه *f* (نېكړه) need,
 necessity
 نېكړه *f* meal
 نېكړه *f* (pl. نېكړه) sister
 نېكړه correct
 نېكړه Pe *alo* sign; seal; Pa
 confirm
 نېكړه *m* bridegroom

ሐ

- ሐገገ good; *adv* exceedingly, very
 ሐገገግ *m* news, report; [grammatical t.t.] predicate
 ሐረገ Pe *alo* immerse; Ethpa be sunk
 ሐረገገ Af let fly
 ሐገገግ *m* preparation
 ሐገገግ *m* mountain
 ሐገገ Pa prepare; provide
 ሐገገግ *f* goodness
 ሐገገግ *m* price (τιμή)
 ሐገገግ *m* mud, clay
 ሐገገ Pa set in order; appoint
 ሐገገግ *m* order, rule
 ሐገገግ *m* child
 ሐገገ Pe *alo* wrong, oppress; Pa negate, deny
 ሐገገግ *f* impurity
 ሐገገ Pe be missing; err; forget
 ሐገገ Pe *ela* eat, taste
 ሐገገግ *m* leaf
 ሐገገግ Ethpa hide oneself

ሐ

- ሐገገግ comely, pretty
 ሐገገግ Ethpa desiderate
 ሐገገግ Af transport
 ሐገገግ *m* stream
 ሐገገግ Ethpa become dry
 ሐገገግ *prep* through, by (instrumental, agency), because

of

- ሐገገግ Af confess, declare, acknowledge; admit (ገገገ); thank; praise; Eštaf (ሐገገግ) confess; promise
 ሐገገ Pe know; Ethpe become known; Af (ሐገገግ) make known; Eštaf (ሐገገግ) perceive, recognise
 ሐገገግ /yidaʿtā/ *f* knowledge
 ሐገገግ Pe (§ 67) give
 ሐገገግ *m* giver
 ሐገገግ *m* doctrine, teaching
 ሐገገግ (*pl* ሐገገግ, ሐገገግ) *m* day
 ሐገገግ today; nowadays
 ሐገገግ *m* weight, burden
 ሐገገግ *m* inheritance
 ሐገገግ *m* increment, interest
 ሐገገግ *adj* only, sole
 ሐገገግ (ሐገገ) Af procreate, beget; Ethpe be born
 ሐገገግ *m* child-bearing, birth
 ሐገገግ *f* (*pl* ሐገገግ) howling, wailing
 ሐገገ Pe *ela* learn
 ሐገገግ Pe swear, take an oath
 ሐገገግ *m* sea
 ሐገገግ *f* the right-hand
 ሐገገግ Af add; Ettaf = *pass* Af.
 ሐገገ Pe sprout, grow; Af (ሐገገግ) produce
 ሐገገግ *f* crenel, battlement
 ሐገገግ *f* avarice

𐌸𐌰 Pa honour
 𐌸𐌵𐌰𐌶𐌰 *m* heir
 𐌸𐌶𐌰 *m* month
 𐌶𐌰 Pe *el/a* inherit; Af = Pe *caus*
 𐌶𐌰 Af (𐌶𐌰𐌵𐌰𐌶𐌰) extend
 𐌶𐌰 Pe *ele* (Impf 𐌶𐌰𐌵𐌰) settle,
 dwell; sit, take a seat
 𐌶𐌰𐌵𐌰 seated
 𐌶𐌰𐌵𐌰 excessive; superfluous;
 more abundant; 𐌶𐌰 𐌶𐌰
 more than
 𐌶𐌰𐌵𐌰𐌶𐌰 especially
 𐌸𐌶𐌰𐌶𐌰 *m* orphan

𐌸

𐌶𐌰 Pe *a* (𐌶𐌰𐌵𐌰) hurt, be
 painful
 𐌶𐌰𐌵𐌰 *m* pain
 𐌶𐌰𐌵𐌰𐌶𐌰 justly
 𐌶𐌰𐌵𐌰 *f* stone, rock
 𐌶𐌰𐌵𐌰 Pa disfigure
 𐌶𐌰𐌵𐌰 perhaps
 𐌶𐌰 when
 𐌶𐌰 Pa tell lies
 𐌶𐌰𐌵𐌰 enough
 𐌶𐌰 Pe *alo* tie, bind
 𐌶𐌰𐌵𐌰 *m* priest
 𐌶𐌰𐌵𐌰 *m* thorn
 𐌶𐌰𐌵𐌰𐌶𐌰 *m* star
 𐌶𐌰𐌵𐌰𐌶𐌰 *f* kidney
 𐌶𐌰𐌵𐌰𐌶𐌰 *m* sickness
 𐌶𐌰𐌵𐌰𐌶𐌰 *m* (pl 𐌶𐌰𐌵𐌰𐌶𐌰)
 chair, seat

𐌶𐌰𐌵𐌰 *f* measure
 𐌶𐌰𐌵𐌰 *m* nature, natural
 character
 𐌶𐌰𐌵𐌰 *f* talent
 𐌶𐌰 every, all
 𐌶𐌰 Pe stay someone's hand;
 Ethpe be impeded; be
 suspended, stopped
 𐌶𐌰𐌵𐌰 *m* dog
 𐌶𐌰𐌵𐌰 *m* garland, crown
 𐌶𐌰 Ethpa be adorned
 𐌶𐌰𐌵𐌰 = 𐌶𐌰 𐌶𐌰 all that ...
 𐌶𐌰𐌵𐌰 everything
 𐌶𐌰𐌵𐌰 *adj* general, universal
 𐌶𐌰𐌵𐌰 *f* bride
 𐌶𐌰𐌵𐌰 how much?; how!;
 𐌶𐌰 𐌶𐌰 as much as
 𐌶𐌰𐌵𐌰𐌶𐌰 /kumr-/ *f* priesthood
 𐌶𐌰𐌵𐌰𐌶𐌰 justly
 𐌶𐌰𐌵𐌰𐌶𐌰 *m* plural number,
 plurality
 𐌶𐌰𐌵𐌰𐌶𐌰 *f* congregation
 𐌶𐌰𐌵𐌰𐌶𐌰 *f* righteousness (also
 spelled 𐌶𐌰𐌵𐌰)
 𐌶𐌰𐌵𐌰𐌶𐌰 *f* plurality;
 confluence
 𐌶𐌰 Pe *alo* assemble (both *tr*
 and *intr*); Ethpa come together
 (for a meeting); be brought
 together
 𐌶𐌰𐌵𐌰 *m* crowd, group of
 people
 𐌶𐌰𐌵𐌰 (pl 𐌶𐌰𐌵𐌰𐌶𐌰) *m* colleague

ܘܚܝܒܐ (ܘܚܝܒܐ) hidden
 ܘܚܝܒܐ coral (?)
 ܘܚܝܒܐ *m* silver
 ܘܚܝܒܐ, ܘܚܝܒܐ hungry
 ܘܚܝܒܐ Pe *alo* deny (ܐ)
 ܘܚܝܒܐ *conj* where
 ܘܚܝܒܐ *m* herald
 ܘܚܝܒܐ Af proclaim (the gospel),
 evangelize; Ethpe = *pass* Af
 ܘܚܝܒܐ *mlf* paper, document
 (χάρτης)
 ܘܚܝܒܐ Pe ܘܚܝܒܐ ܘܚܝܒܐ he was sad
 ܘܚܝܒܐ *adj* sick (the He is
 pronounced)
 ܘܚܝܒܐ *f* sorrow, grief
 ܘܚܝܒܐ *m* vineyard
 ܘܚܝܒܐ *f* belly; womb
 ܘܚܝܒܐ Christian
 ܘܚܝܒܐ Ethpe go round
 ܘܚܝܒܐ competent, able
 ܘܚܝܒܐ *m* loggerheads
 ܘܚܝܒܐ Ethpa supplicate
 ܘܚܝܒܐ Pe *alo* write; Ethpe = *pass*
 Pe; be enrolled, registered; Af
 record, write down
 ܘܚܝܒܐ *f* writing, document
 ܘܚܝܒܐ *f* shoulder
 ܘܚܝܒܐ Pa remain
 ܘܚܝܒܐ Ethpa contest

ܘܚܝܒܐ

ܘܚܝܒܐ *prep* to; for; marker of direct
 object

ܘܚܝܒܐ not; ܘܚܝܒܐ ܘܚܝܒܐ *negating a
 word other than a verb*
 ܘܚܝܒܐ *m* heart; mind
 ܘܚܝܒܐ *m* clothing, garment
 ܘܚܝܒܐ Pe *alo* seize; Ethpe be
 taken to court, sued
 ܘܚܝܒܐ outside of
 ܘܚܝܒܐ Pe *ela* wear; Af clothe
 ܘܚܝܒܐ Af inflame thirst
 ܘܚܝܒܐ not
 ܘܚܝܒܐ Ethpa accompany (ܐ)
 ܘܚܝܒܐ *f* tablet
 ܘܚܝܒܐ *f* curse
 ܘܚܝܒܐ *m* companion
 ܘܚܝܒܐ *prep* against; facing
 ܘܚܝܒܐ /luqdām/ *adv* first
 ܘܚܝܒܐ *prep* beside, by; towards
 ܘܚܝܒܐ *adv* alone, only
 ܘܚܝܒܐ *m* curser
 ܘܚܝܒܐ there is not
 ܘܚܝܒܐ hither
 ܘܚܝܒܐ *m* night
 ܘܚܝܒܐ *m* lamp, torch
 (λαμπάς)
 ܘܚܝܒܐ *f* gluttony
 ܘܚܝܒܐ *prep* in full view of
 ܘܚܝܒܐ: upwards; ܘܚܝܒܐ *prep*
 over; ܘܚܝܒܐ *adv* above; from
 above
 ܘܚܝܒܐ Pe *ela* (or: *lo*) to eat
 ܘܚܝܒܐ tongue

ܘܚܝܒܐ

ܘܚܝܒܐ *f* hundred

ܩܘܢܝܢܐ *m* food; eating
 ܩܘܢܝܢܐ *m* wares; vessel, utensil
 ܩܘܢܝܢܐ *m* healer
 ܩܘܢܝܢܐ *m* fountain, spring;
 source
 ܩܘܢܝܢܐ *m* tower
 ܩܘܢܝܢܐ *m* altar
 ܩܘܢܝܢܐ *m* wilderness
 ܩܘܢܝܢܐ *m* guide, leader
 ܩܘܢܝܢܐ *f* guidance, control
 ܩܘܢܝܢܐ therefore
 ܩܘܢܝܢܐ *f* region; city, town
 ܩܘܢܝܢܐ something; (+ neg.)
 nothing
 ܩܘܢܝܢܐ Ethpa understand,
 interpret
 ܩܘܢܝܢܐ *m* mind; knowledge;
 understanding, comprehension
 ܩܘܢܝܢܐ faithful
 ܩܘܢܝܢܐ *m* dowry
 ܩܘܢܝܢܐ *f* gift
 ܩܘܢܝܢܐ *f* firmament
 ܩܘܢܝܢܐ *m* brain
 ܩܘܢܝܢܐ *m* humility
 ܩܘܢܝܢܐ *m* lock, bolt (μóχλος)
 ܩܘܢܝܢܐ *m* promise
 ܩܘܢܝܢܐ *m* defect
 ܩܘܢܝܢܐ *f* growth, shoot
 ܩܘܢܝܢܐ *m* death
 ܩܘܢܝܢܐ Pe strike, hit
 ܩܘܢܝܢܐ -ܐ: ܩܘܢܝܢܐ as soon as
 ܩܘܢܝܢܐ *m* renovator,
 innovator

ܩܘܢܝܢܐ *m* port
 ܩܘܢܝܢܐ weak
 ܩܘܢܝܢܐ *f* weakness
 ܩܘܢܝܢܐ *m* life-giver
 ܩܘܢܝܢܐ *m* storm, tempest
 ܩܘܢܝܢܐ (ܩܘܢܝܢܐ) *m* descent
 ܩܘܢܝܢܐ, ܩܘܢܝܢܐ Pe reach, arrive at
 (ܩܘܢܝܢܐ, ܩܘܢܝܢܐ); Pa attain (ܩܘܢܝܢܐ)
 ܩܘܢܝܢܐ *f* arrangement,
 syntax (τάξις)
 ܩܘܢܝܢܐ, ܩܘܢܝܢܐ *prep* because of;
 concerning, about; ܩܘܢܝܢܐ
conj because; in order that (+
Impf.)
 ܩܘܢܝܢܐ why?
 ܩܘܢܝܢܐ *m* rain(fall)
 ܩܘܢܝܢܐ *m* water
 ܩܘܢܝܢܐ (*Impf* ܩܘܢܝܢܐ) Pe to die
 ܩܘܢܝܢܐ *adj* dead
 ܩܘܢܝܢܐ superior
 ܩܘܢܝܢܐ *f* better state
 ܩܘܢܝܢܐ from here, henceforward
 ܩܘܢܝܢܐ *f* food (also spelled
 ܩܘܢܝܢܐ)
 ܩܘܢܝܢܐ humble
 ܩܘܢܝܢܐ *f* humility
 ܩܘܢܝܢܐ *m* tax-collector
 ܩܘܢܝܢܐ Pe *alo* marry; Ethpe get
 engaged
 ܩܘܢܝܢܐ (ܩܘܢܝܢܐ) full
 ܩܘܢܝܢܐ Pe be full; fill (ܩܘܢܝܢܐ
 -ܩܘܢܝܢܐ to comfort); Ethpe be
 filled

رَجُلٌ مَّسْجُومٌ *m* messenger; angel
 رَجُلٌ مَّوَالٍ *m* wealth
 رَجُلٌ مَّوَالٍ *f* salt
 رَجُلٌ مَّوَالٍ *m* seafarer, sailor
 رَجُلٌ مَّوَالٍ *Pe a/o* promise; Ettaf be made king
 رَجُلٌ مَّوَالٍ *m* king
 رَجُلٌ مَّوَالٍ *f* kingdom; reign, rule
 رَجُلٌ مَّوَالٍ *Pa* speak
 رَجُلٌ مَّوَالٍ *m* speaker, speaking
 رَجُلٌ مَّوَالٍ *educative, instructive*
 رَجُلٌ مَّوَالٍ (*pl. رَجُلٌ*) *f* word, term
 رَجُلٌ مَّوَالٍ *m* sentence; utterance
 رَجُلٌ مَّوَالٍ *who?*; رَجُلٌ مَّوَالٍ *one who*
 رَجُلٌ مَّوَالٍ *prep* from, out of; than (in comparison); -رَجُلٌ مَّوَالٍ *when, after*
 رَجُلٌ مَّوَالٍ *what?; why?*
 رَجُلٌ مَّوَالٍ *Ethpa* be counted, reckoned
 رَجُلٌ مَّوَالٍ *m* counting; number
 رَجُلٌ مَّوَالٍ *Pa* bring, lead
 رَجُلٌ مَّوَالٍ *f* (*pl رَجُلٌ مَّوَالٍ*) portion, sector
 رَجُلٌ مَّوَالٍ *poor, indigent*
 رَجُلٌ مَّوَالٍ *Ethpa* become poor
 رَجُلٌ مَّوَالٍ *f* poverty
 رَجُلٌ مَّوَالٍ: رَجُلٌ مَّوَالٍ *penalty*
 رَجُلٌ مَّوَالٍ *m* ascent
 رَجُلٌ مَّوَالٍ *f* working, action
 رَجُلٌ مَّوَالٍ *exalted, lofty*
 رَجُلٌ مَّوَالٍ *m* entrance
 رَجُلٌ مَّوَالٍ *m* residence

رَجُلٌ مَّوَالٍ *f* cave
 رَجُلٌ مَّوَالٍ *western*
 رَجُلٌ مَّوَالٍ *f* fall
 رَجُلٌ مَّوَالٍ *f* leadership
 رَجُلٌ مَّوَالٍ *be able (to)*
 رَجُلٌ مَّوَالٍ *f* net, trap
 رَجُلٌ مَّوَالٍ *Ethpa* intervene
 رَجُلٌ مَّوَالٍ *f* middle
 رَجُلٌ مَّوَالٍ *m* (*cst رَجُلٌ مَّوَالٍ*) master
 رَجُلٌ مَّوَالٍ *f* pearl
 (μαργαρίτης)
 رَجُلٌ مَّوَالٍ *f* course
 رَجُلٌ مَّوَالٍ *m* property, possession
 رَجُلٌ مَّوَالٍ *m* height, high place
 رَجُلٌ مَّوَالٍ *Af* venture, act audaciously
 رَجُلٌ مَّوَالٍ *f* boldness, audacity
 رَجُلٌ مَّوَالٍ *God (of Israel), Lord (w. ref. to Jesus)*
 رَجُلٌ مَّوَالٍ *exalted*
 رَجُلٌ مَّوَالٍ *bitter*
 رَجُلٌ مَّوَالٍ *f* carriage
 رَجُلٌ مَّوَالٍ *f* thought
 رَجُلٌ مَّوَالٍ *Pe a/o* polish
 رَجُلٌ مَّوَالٍ *m* bitterness
 رَجُلٌ مَّوَالٍ *m* praiser
 رَجُلٌ مَّوَالٍ *f* (*pl رَجُلٌ مَّوَالٍ*) measure; -رَجُلٌ مَّوَالٍ *moderately*
 رَجُلٌ مَّوَالٍ *m* oil
 رَجُلٌ مَّوَالٍ *m* messiah, Christ
 رَجُلٌ مَّوَالٍ *m* tabernacle, tent; dwelling place; pledge, pawn
 رَجُلٌ مَّوَالٍ *f* power

مَحَلَّاتٍ perfect
 مَحَلَّاتٍ f banquet; wedding
 feast
 مَحَلَّاتٍ m drink; drinking
 مَحَلَّاتٍ: مَحَلَّاتٍ ever
 مَحَلَّاتٍ m act of extending
 مَحَلَّاتٍ f demonstration

ل

مَحَلَّاتٍ f length; مَحَلَّاتٍ
 مَحَلَّاتٍ patience
 مَحَلَّاتٍ Ethpa prophesy,
 foretell
 مَحَلَّاتٍ Pe *ala* draw
 مَحَلَّاتٍ Pe (*Impf* مَحَلَّاتٍ.) مَحَلَّاتٍ.
 the dawn broke; Af (مَحَلَّاتٍ)
 spend the night
 مَحَلَّاتٍ /naggārā/ m carpenter
 مَحَلَّاتٍ /naggā-/ f carpentry;
 carpentership
 مَحَلَّاتٍ Pe *ala* shine; Af light up
 (*tr*), kindle
 مَحَلَّاتٍ illumined, light;
 informed, well versed; *noun*
 light
 مَحَلَّاتٍ m a long time
 مَحَلَّاتٍ m light
 مَحَلَّاتٍ (مَحَلَّاتٍ) Af give rest; put
 away; Eттаf have rest
 مَحَلَّاتٍ foreign, alien
 مَحَلَّاتٍ f fire
 مَحَلَّاتٍ m nostril
 مَحَلَّاتٍ Ethpa be resurrected

مَحَلَّاتٍ f resurrection
 مَحَلَّاتٍ Pe *elo* (*Impf* مَحَلَّاتٍ)
 descend
 مَحَلَّاتٍ m robe
 مَحَلَّاتٍ Pe *ala* keep, maintain;
 watch out for; guard
 مَحَلَّاتٍ m satisfaction; resting
 place; rest
 مَحَلَّاتٍ Nisan = April
 مَحَلَّاتٍ m yoke
 مَحَلَّاتٍ m injury, blemish
 مَحَلَّاتٍ m deceit
 مَحَلَّاتٍ Pe *alo* slaughter
 مَحَلَّاتٍ m wealth
 مَحَلَّاتٍ m law (νόμος)
 مَحَلَّاتٍ legally
 مَحَلَّاتٍ Pe *ala* take (in hand)
 مَحَلَّاتٍ Pa test
 مَحَلَّاتٍ Pe *ale* (*Impf* مَحَلَّاتٍ) fall; fall
 upon, harass
 مَحَلَّاتٍ Pe *alo* (*Impf* مَحَلَّاتٍ) exit;
 Af (مَحَلَّاتٍ) bring/take out
 مَحَلَّاتٍ/nfaq-/ f (*pl* مَحَلَّاتٍ)
 expenses
 مَحَلَّاتٍ f (*pl* مَحَلَّاتٍ) soul;
 tomb; (with a *pron. suf.*) -self,
 -selves
 مَحَلَّاتٍ Pe *alo* plant; Ethpe = *pass*
 Pe
 مَحَلَّاتٍ Ethpa distinguish
 oneself
 مَحَلَّاتٍ *adj* illustrious, glorious;
 victorious

ܠܝܡܢܐ *f* feminine gender
 ܠܝܡܢܐ *f* a female
 ܠܝܡܢܐ *Af* (√ ܠܡܢ) add, join
 ܠܝܡܢܐ *Pe alo* hit, knock (ܐ)
 ܠܝܡܢܐ *f* breath
 ܠܝܡܢܐ *m* eagle
 ܠܝܡܢܐ *Ethpa* become drawn,
 attracted
 ܠܝܡܢܐ *Pe Impf* 'he shall give' (§
 67)

ܠܝܡܢܐ

ܠܝܡܢܐ /sebbel-/ *f* ladder,
 flight of stairs
 ܠܝܡܢܐ *Pe ala* be satiated
 ܠܝܡܢܐ *f* satiety
 ܠܝܡܢܐ *Pe ala* think; *Ethpe* = *pass*
Pe; *Pa* hope (in ܐ / ܠܐ);
 evangelise, preach the gospel
 ܠܝܡܢܐ *m* hope
 ܠܝܡܢܐ /svartā/ *f* gospel
 ܠܝܡܢܐ *f* old woman
 ܠܝܡܢܐ *Pe* increase (*intr*); *Af*
 increase (*tr*); assist
 ܠܝܡܢܐ *Pe elo* worship
 ܠܝܡܢܐ /saggi/ much, many,
 abundant
 ܠܝܡܢܐ *Pa* harm
 ܠܝܡܢܐ *Pe alo* rip, tear up
 ܠܝܡܢܐ *Pe alo* arrange
 ܠܝܡܢܐ *Pe ela* testify; *Af* = *Pe*
 ܠܝܡܢܐ *m* multitude;
 majority

ܠܝܡܢܐ *m* meaning, sense
 ܠܝܡܢܐ pertaining to meaning
 ܠܝܡܢܐ *f* branch
 ܠܝܡܢܐ *m* action; event
 ܠܝܡܢܐ *m* defect; wrongdoing;
 damage
 ܠܝܡܢܐ *Pe alo* overthrow, expel
 ܠܝܡܢܐ *f* old age
 ܠܝܡܢܐ *Pa* bear, endure
 ܠܝܡܢܐ *f* food
 ܠܝܡܢܐ (√ ܠܡܢ) *Pe* place; *Ethpe* be
 located; be issued
 ܠܝܡܢܐ *f* treasure
 ܠܝܡܢܐ at all; altogether
 ܠܝܡܢܐ *Pa* expect, look forward (to
 ܐ)
 ܠܝܡܢܐ *f* knife
 ܠܝܡܢܐ *Af* do, act foolishly; err,
 sin
 ܠܝܡܢܐ, ܠܝܡܢܐ foolish
 ܠܝܡܢܐ *f* shield
 ܠܝܡܢܐ *Af* think nothing of,
 despise; *Ethpe* = *Af pass*
 ܠܝܡܢܐ *Pe ela* (*Impf* ܠܝܡܢܐ) ascend;
Af (ܠܝܡܢܐ) = *caus Pe* load; take
 up
 ܠܝܡܢܐ (ܠܝܡܢܐ) *adj* blind
 ܠܝܡܢܐ *Pe alo* reach; ܠܝܡܢܐ
 seated at a dinner-table; *Ethpe*
 seat oneself at a table for a
 meal; *Af*, *Pa* support
 ܠܝܡܢܐ *m* banquet; ܠܝܡܢܐ
 banquet hall
 ܠܝܡܢܐ *f* left-hand

𐌵𐌹 Pe hate
 𐌵𐌹𐌰 *adj* (𐌵𐌹𐌰) hateful
 𐌵𐌹𐌰𐌺 *f* dislike
 𐌵𐌹𐌰𐌺𐌰 *f* helmet
 𐌵𐌹𐌰𐌺𐌰𐌺 badly
 𐌵𐌹𐌰𐌺𐌰 in need of (𐌵𐌹𐌰𐌺𐌰)
 𐌵𐌹𐌰𐌺𐌰𐌺 *f* lack
 𐌵𐌹𐌰 Pe *a/o* do, practise; visit
 𐌵𐌹𐌰𐌺 Pa empty out
 𐌵𐌹𐌰𐌺𐌰 *m* document
 𐌵𐌹𐌰𐌺𐌰 *m* scribe
 𐌵𐌹𐌰𐌺𐌰 *f* (*pl* 𐌵𐌹𐌰𐌺𐌰𐌺) lip; edge, rim
 𐌵𐌹𐌰𐌺 Pa present
 𐌵𐌹𐌰𐌺𐌰𐌺 opposed
 𐌵𐌹𐌰𐌺𐌰𐌺 opposed, adverse
 𐌵𐌹𐌰 Pe *a/o* do wrong, sin; damage (+𐌵)
 𐌵𐌹𐌰𐌺𐌰 *f* stink
 𐌵𐌹𐌰𐌺 empty, vain
 𐌵𐌹𐌰𐌺𐌰 *m* winter
 𐌵𐌹𐌰 Pe *a/o* hide

𐌵

𐌵𐌹 Pe *a/e* make, manufacture; do; bring about (a situation)
 𐌵𐌹𐌰 *m* servant, slave
 𐌵𐌹𐌰 *m* product; work, deed; incident
 𐌵𐌹𐌰 *m* actor, doer; [grammatical t.t.] active, agent
 𐌵𐌹𐌰𐌺𐌰 *f* status of agent; performance

𐌵𐌹𐌰𐌺 *f* work, deed
 𐌵𐌹𐌰 Pe *a/a* pass away; get past; overstep; pass by
 𐌵𐌹𐌰𐌺 Hebrew
 𐌵𐌹𐌰 Pa roll off (*tr*)
 𐌵𐌹𐌰 /^ˈgal/ fast, quickly
 𐌵𐌹𐌰 whilst
 𐌵𐌹𐌰 Af wrest, snatch
 𐌵𐌹𐌰 /^ˈdakkēl/ up to then; up to now, still
 𐌵𐌹𐌰 *conj* before
 𐌵𐌹𐌰 /^ˈdammā/ *prep*
 𐌵𐌹𐌰 as far as, up to;
 𐌵𐌹𐌰 *conj* until
 𐌵𐌹𐌰 /^ˈeddānā/ *m* time;
 𐌵𐌹𐌰 at all times
 𐌵𐌹𐌰 *m* festival
 𐌵𐌹𐌰 Pa help; Ethpa = *pass* Pa
 𐌵𐌹𐌰 *f* church
 𐌵𐌹𐌰 Pe *a/a* remember
 𐌵𐌹𐌰 *m* help
 𐌵𐌹𐌰 *m* memory; mentioning
 𐌵𐌹𐌰 *m* agitation
 𐌵𐌹𐌰 *m* iniquity
 𐌵𐌹𐌰 *m* depth
 𐌵𐌹𐌰 *m* existence
 𐌵𐌹𐌰 *m* flower
 𐌵𐌹𐌰 Af (√𐌵𐌹𐌰) distress
 𐌵𐌹𐌰 *m* seniority, antiquity
 𐌵𐌹𐌰 *m* richness
 𐌵𐌹𐌰 *f* strength
 𐌵𐌹𐌰 with difficulty

ٲٲٲٲ Ethpe to put on,
 clothe oneself
 ٲٲٲٲ *m.* custom
 ٲٲٲٲ *f* eye; fountain
 ٲٲٲٲ *f* wakefulness,
 vigilance
 ٲٲ Af (ٲٲٲٲ) wake up (*tr*);
 Etta wake up (*intr*)
 ٲٲ Pa hinder
 ٲٲ *prep* on; because of; *conj*
 ٲٲ because
 ٲٲ Pe *alo* enter; Af
 (ٲٲٲٲ) bring in
 ٲٲ Pe *alo* oppress
 ٲٲ Pa lift; Ethpa = *pass* Pa;
 ascend
 ٲٲ upper, elevated; supreme,
 highest
 ٲٲٲٲ *m* youth; servant
 ٲٲٲٲ *f* crop, harvest
 ٲٲٲٲ *m* world; era; ٲٲٲٲ,
 ٲٲٲٲ for ever;
 ٲٲٲٲ; eternal
 ٲٲٲٲ *f* cause, reason
 ٲٲٲٲ *f* burnt-offering
 ٲٲ *prep* together with
 ٲٲٲٲ *m* (pl ٲٲٲٲ) nation,
 people
 ٲٲٲٲ *m* dweller, resident
 ٲٲ Pe *ala* labour; trouble
 oneself (about ٲ)
 ٲٲٲٲ *m* labour
 ٲٲ Pa deepen
 ٲٲ Pe *ala* dwell, inhabit

ٲٲٲٲ (= ٲٲٲٲ) *m*
 existence
 ٲٲٲٲ *m* wool
 ٲٲ Pe reply
 ٲٲٲٲ *f* cloud
 ٲٲٲٲ, ٲٲٲٲ difficult
 ٲٲٲٲ twenty
 ٲٲٲٲ *m* dust
 ٲٲ Pe resist, fight against
 ٲٲٲٲ *adj* devastated, barren
 ٲٲ Pe *alo* to destroy; Ethpa
 be uprooted
 ٲٲٲٲ *f* scorpion
 ٲٲٲٲ *f* distress
 ٲٲٲٲ Ethpe be mixed
 ٲٲٲٲ *f* bed, couch
 ٲٲ Pe *ala* happen, befall (ٲٲ)
 ٲٲ Pe *alo* run away
 ٲٲٲٲ powerful
 ٲٲ Pe *ela* (*intr*) to intensify
 ٲٲ Pa get ready
 ٲٲٲٲ be due to (do); future
 ٲٲٲٲ old
 ٲٲٲٲ rich
 ٲٲ Pe *ala* be/become rich; Af
 = *caus* Pe

ٲ

ٲٲٲٲ, ٲٲٲٲ beautiful
 ٲٲٲٲ *m* fruit
 ٲٲٲٲ /paḡrā/ *m* body
 ٲٲٲٲ *f* corporeality
 ٲٲ Pe *u* give out odour,

- smell
 𐤎𐤑𐤏 *m* mouth
 𐤎𐤑𐤏𐤍 *m* answer, reply
 𐤎𐤑𐤏𐤍 nature (φύσις)
 𐤎𐤑𐤏𐤍 *m* decision
 𐤎𐤑𐤏𐤍𐤕 tower (πύργος)
 𐤎𐤑𐤏𐤍 *m* food;
 administration, care
 𐤎𐤑𐤏𐤍𐤕 *m* salvation
 𐤎𐤑𐤏𐤍𐤕 *m* break-up;
 dislocation; distinction,
 differentiation
 𐤎𐤑 (𐤎𐤑) *Pe* remain
 𐤎𐤑𐤏𐤍 *m* inn (πανδοκείον)
 𐤎𐤑𐤏𐤍 *m* copy
 𐤎𐤑𐤏𐤍 *Pe a/a* leave (a place)
 𐤎𐤑𐤏𐤍 fragrant
 𐤎𐤑𐤏𐤍 *m* supplication
 𐤎𐤑𐤏𐤍 *m* censer
 𐤎𐤑𐤏𐤍 *Af* persuade; *Ethpe*
 (𐤎𐤑𐤏𐤍𐤕) become
 convinced; consent
 𐤎𐤑𐤏𐤍 *m* cheek
 𐤎𐤑𐤏𐤍 *Pe a/o* tie, bind
 𐤎𐤑𐤏𐤍𐤕 *f* simile, parable
 𐤎𐤑𐤏𐤍𐤕 *Pa* divide; distribute, give
 away
 𐤎𐤑𐤏𐤍 apoplexy
 𐤎𐤑𐤏𐤍𐤕 *f* division
 𐤎𐤑𐤏𐤍 *Pe a/o* do; work
 𐤎𐤑𐤏𐤍 *Pe* return; *Pa* turn (to 𐤁)
 (*tr*); reply; return; *Af* restore;
Ethpe turn (to 𐤁) (*intr*)
- 𐤎𐤑𐤏𐤍𐤕 *f* area, region
 𐤎𐤑𐤏𐤍𐤕 *m* section
 𐤎𐤑𐤏𐤍𐤕 *f* cut stone
 𐤎𐤑𐤏𐤍𐤕 *Pe a/o* dissect, dismember
 𐤎𐤑𐤏𐤍𐤕 *f* bandlet
 𐤎𐤑𐤏𐤍𐤕 *f* lot (cast)
 𐤎𐤑𐤏𐤍𐤕 *Pe a/o* do; labour; 𐤎𐤑𐤏𐤍𐤕
 (*Pe ptc*) labourer; doer
 𐤎𐤑𐤏𐤍 happy
 𐤎𐤑𐤏𐤍 *Pa* save, rescue; *Ethpa* =
pass Pa
 𐤎𐤑𐤏𐤍 *Pe a/o* issue an order,
 command; *Ethpe* = *pass Pe*
 𐤎𐤑𐤏𐤍 more advantageous
 𐤎𐤑𐤏𐤍 flower
 𐤎𐤑𐤏𐤍𐤕 *f* grain
 𐤎𐤑𐤏𐤍𐤕𐤕 *m* paradise
 𐤎𐤑𐤏𐤍𐤕 *m* saviour
 𐤎𐤑𐤏𐤍𐤕 *m* divider
 𐤎𐤑𐤏𐤍𐤕 *m* iron(works)
 𐤎𐤑𐤏𐤍𐤕𐤕 *f* separation
 𐤎𐤑𐤏𐤍𐤕 different
 𐤎𐤑𐤏𐤍𐤕 *m* Pharisee
 𐤎𐤑𐤏𐤍𐤕𐤕 severally, in a
 different way
 𐤎𐤑𐤏𐤍𐤕𐤕 *m* face (πρόσωπον)
 𐤎𐤑𐤏𐤍𐤕 *Pe a/o* rescue, set free;
Ethpe = *pass Pe*; dissociate
 oneself
 𐤎𐤑𐤏𐤍𐤕 *Pe a/o* separate (*intr*); *Eth*
 be divorced
 𐤎𐤑𐤏𐤍𐤕 *Pe a/o* extend, stretch out
 𐤎𐤑𐤏𐤍𐤕𐤕 *f* act of stretching
 out

ܘܥܒܩܘܒܐ clearly
 ܘܥܒܩܘܬܐ *m* word; matter;
 scriptural passage
 ܘܥܩܘܒܐ *m* (dining-)table
 ܘܥܘܐ Pe *ala* open [*tr*]
 ܘܥܘܩܐ *m* width

ܘܕܘܘܐ

ܘܕܘܘܐ filthy
 ܘܕܘܘܐ *f* filth
 ܘܕܘܘܐ Pe desire (+ ܘܐ); Ethpe
 consent; take a liking (to ܘܐ)
 ܘܕܘܘܐ *f* (*pl* ܘܕܘܘܐ..) thing;
 matter
 ܘܕܘܘܐ *m* will, desire
 ܘܕܘܘܐ *f* (*pl* ܘܕܘܘܐ..) finger
 ܘܕܘܘܐ Pa decorate
 ܘܕܘܘܐ Af (or Pa, ܘܕܘܘܐ) make
 thirsty
 ܘܕܘܘܐ *m* fasting
 ܘܕܘܘܐ (ܘܕܘܘܐ) Pe *u* depict; Ettaf
 (ܘܕܘܘܐ) = *pass* Pe
 ܘܕܘܘܐ (ܘܕܘܘܐ) Pe *u* heed (ܘܐ)
 ܘܕܘܘܐ *f* lewdness
 ܘܕܘܘܐ *prep* beside, next to
 ܘܕܘܘܐ *m* hunter
 ܘܕܘܘܐ *f* (*pl* ܘܕܘܘܐ) prayer
 ܘܕܘܘܐ Pa split, chop (wood)
 ܘܕܘܘܐ Pa pray
 ܘܕܘܘܐ *m* image
 ܘܕܘܘܐ *m* radiance
 ܘܕܘܘܐ *m* disgrace
 ܘܕܘܘܐ *m* morning

ܘܕܘܘܐ *f* worry
 ܘܕܘܘܐ Pa cleave, split

ܘܘܘܐ

ܘܘܘܐ *m* distress, adversity
 ܘܘܘܐ Pa receive
 ܘܘܘܐ *m* grave
 ܘܘܘܐ *m* burial; ܘܘܘܐ
 cemetery
 ܘܘܘܐ Pa have permanent posses-
 sion of
 ܘܘܘܐ *f* placing before,
 fronting
 ܘܘܘܐ sacred, holy
 ܘܘܘܐ *m* neck
 ܘܘܘܐ Pa act early; Ethpa be said
 or done first, precede
 ܘܘܘܐ /*qdem*/ *adj* earlier
 ܘܘܘܐ /*qdām*/ *prep* before, ahead
 of; ܘܘܘܐ *prep* prior to
 ܘܘܘܐ *adj* first, former; ancient
 ܘܘܘܐ Pa purify
 ܘܘܘܐ Pa remain
 ܘܘܘܐ (ܘܘܘܐ) Pe *u* arise, stand
 up; be standing; take up a
 position; provide (for ܘܐ); Af
 raise, establish
 ܘܘܘܐ *m* offering
 ܘܘܘܐ *f* truth
 ܘܘܘܐ narrow
 ܘܘܘܐ *m* force: ܘܘܘܐ
 ܘܘܘܐ by force, against
 one's will

מלא Pe *alo* kill
 מלא Pe *ala* arise (of clamour)
 מלא m (river) lock, sluice
 (καταβάκτης)
 מלא m summer
 מלא m condition
 מלא f resurrection
 מלא m wood
 מלא m voice
 מלא m miser
 מלא little (of quantity)
 מלא Pe take possession of;
 acquire
 מלא m -self (§ 12a); nature
 מלא m fear, suspicion
 מלא m reed
 מלא f possessions
 מלא m possession, property
 מלא m emperor (of Rome)
 מלא Pe shout
 מלא f shout
 מלא Pe *o* or *a* agree
 (מלא) מלא m plough
 מלא Pe call; cry out; address,
 speak to (Δ); Ethpe be named,
 called
 מלא Pe *elo* approach (Δ);
 touch, affect (Δ) = Ethpa
 מלא m battle
 מלא adj near
 מלא f (pl מלא) village;
 field (§ 43)
 מלא Pe *alo* to cover over

מלא f (pl מלא) horn
 מלא Pe *ala* be (grow)
 old (of age)
 מלא adj elderly
 מלא
 מלא m mystery
 מלא adj (pl מלא) great; noun
 teacher; מלא מלא chief priest
 מלא f (pl מלא) myriad
 מלא f majesty, greatness
 מלא Pa raise (child); Ethpa grow
 up
 מלא f desire, passion
 מלא Pe *ela* get angry
 מלא attractive, desirable
 מלא perceptive, sensible
 מלא f foot
 מלא f rivulet, tributary
 מלא Pe *alo* stone
 מלא Ethpa lust (after Δ)
 מלא Af feel, sense (א);
 notice
 מלא Pe proceed, sail
 מלא m pursuer
 מלא Pe *alo* chase, persecute
 מלא m down payment
 (ἀραβών < Heb מלא)
 מלא Roman
 מלא Pe *ela* run
 מלא timid
 מלא m anger, wrath
 מלא f spirit; wind

𐤊𐤍𐤑𐤕 *m* distance
 𐤍𐤑 Pe be intoxicated
 𐤊𐤍𐤑𐤕 *f* intoxication
 𐤍𐤑 (√𐤍𐤑) Af (𐤍𐤑𐤕) lift;
 Ettaf = *pass* Af
 𐤊𐤍𐤑 *m* height
 𐤊𐤍𐤑𐤕 *m* gift, marriage gifts
 𐤊𐤍𐤑𐤕 *m* sign; signature,
 signing
 𐤍𐤑 *adj* far
 𐤍𐤑 Pe *ela* love, care for;
 𐤊𐤍𐤑 friend; Pa show mercy
 (to 𐤊𐤍)
 𐤊𐤍𐤑 *m* (often *pl*) love, mercy
 𐤍𐤑𐤕 Af remove, keep away;
 Ethpa = *pass* Af
 𐤍𐤑𐤕 Af (= Pa 𐤍𐤑𐤕)
 moisten; Ethpa become moist
 𐤊𐤍𐤑𐤕 *f* moisture,
 humidity
 𐤊𐤍𐤑 *m* smell, odour
 𐤊𐤍𐤑 *m* head
 𐤊𐤍𐤑𐤕 *f* beginning
 𐤊𐤍𐤑𐤕 *m* vehicle
 𐤍𐤑 Af lower, let drop
 𐤍𐤑 *adj* high
 𐤍𐤑 Pe cast; Af (+ 𐤊𐤍)
 saddle; = Pe
 𐤍𐤑 Pe *alo* hint (at 𐤊𐤍)
 𐤍𐤑 gentle
 𐤍𐤑 Pe think (of 𐤍)
 𐤍𐤑𐤕 Ethpa take into consid-
 eration; plan; think, ponder
 𐤍𐤑𐤕 (𐤍𐤑 II) Ethpa have

satisfaction from (𐤍)
 𐤍𐤑 sad
 𐤊𐤍𐤑 *m* thought; mind
 𐤍𐤑 Pe *ela* thunder, roar
 𐤍𐤑 Af let go of; leave
 𐤊𐤍𐤑 *m* movement; 𐤍𐤑
 𐤊𐤍 instant
 𐤍𐤑 Pe accuse; Ethpe = *pass* Pe
 𐤊𐤍𐤑 *m* opprobrium
 𐤍𐤑 wicked
 𐤍𐤑 Pe *alo* make a sign
 𐤍𐤑 = 𐤊𐤍𐤑𐤕
 𐤊𐤍 *m* nobleman
 𐤍𐤑 foremost, prominent

𐤍

𐤍𐤑 Pe (*Impf* 𐤍𐤑𐤕) ask for;
 Pa ask (a question); Ethpe
 excuse oneself; Ethpa = *pass*
 Pa
 𐤊𐤍𐤑 *f* vicinity; neighbour-
 hood
 𐤊𐤍𐤑 *f* (female) neighbour
 𐤍𐤑 Pa praise, laud; Ethpa =
pass Pa
 𐤍𐤑 praiseworthy, glorious
 𐤍𐤑 seventy
 𐤍𐤑 Pe *alo* leave alone;
 permit; forsake; forgive; Ethpe
 be exempted
 𐤊𐤍 *f* sabbath
 𐤍𐤑 Ethpe be perturbed
 𐤍𐤑 troubled, in turmoil

𐌱𐌶 Pe cast; Ethpe be ejected,
 be born in miscarriage
 𐌱𐌶𐌰 gift given by bridegroom
 𐌱𐌶 Pa send, dispatch; Ethpa =
pass Pa
 𐌱𐌶𐌰 *m* insomnia
 𐌱𐌶𐌰𐌶 *m* question,
 questioning
 𐌱𐌶𐌰𐌶𐌶 *m* boasting
 𐌱𐌶𐌶𐌶 *m* glory
 𐌱𐌶𐌶𐌶𐌶 *m* forgiveness
 𐌱𐌶𐌶 (𐌱𐌶𐌶𐌶) Af (𐌱𐌶𐌶𐌶) wash
 𐌱𐌶𐌶𐌶𐌶 *m* declaration
 𐌶𐌶𐌶𐌶𐌶 Ethpa perceive,
 recognise (< 𐌶𐌶𐌶)
 𐌱𐌶 (𐌶𐌶𐌶) Pe *u* treat with
 contempt; Ethpe (𐌱𐌶𐌶𐌶𐌶)
 become contemptible
 𐌶𐌶𐌶 Af deem worthy of (𐌶);
 Pe *ptc* 𐌱𐌶𐌶 worthy, deserving
 𐌶𐌶𐌶𐌶𐌶 equally, in the same
 way
 𐌱𐌶𐌶𐌶𐌶 *m* power
 𐌱𐌶𐌶𐌶 *m* completion,
 consummation
 𐌱𐌶𐌶𐌶𐌶 *m* attribute, epithet
 𐌱𐌶𐌶𐌶𐌶 *m* perfection
 𐌱𐌶𐌶 *m* rock
 𐌱𐌶𐌶𐌶 *m* beauty
 𐌱𐌶𐌶𐌶 *m* street; market
 𐌱𐌶𐌶𐌶 *m* wall, rampart
 𐌶𐌶𐌶𐌶 Ethpa come up against
 𐌱𐌶𐌶𐌶 *m* [grammatical t.t.]
 subject; beginning

𐌱𐌶𐌶𐌶𐌶 *m* groomsman
 𐌱𐌶𐌶𐌶𐌶𐌶 *f* bridesmaid
 𐌱𐌶𐌶 Pa lead; Ethpa
 (𐌱𐌶𐌶𐌶𐌶) reach out
 𐌶𐌶𐌶𐌶 Pa associate, allow to
 take part (in 𐌶); Ethpa
 (𐌶𐌶𐌶𐌶) take part
 𐌱𐌶𐌶𐌶𐌶 *m* one who shares (𐌶)
 𐌱𐌶𐌶𐌶𐌶𐌶 *f* (conjugal) union
 𐌶𐌶𐌶 Pe *alo* flow, gush forth
 𐌶𐌶𐌶𐌶 Ethpa change (*intr*)
 𐌶𐌶𐌶 Pe *alo* harass
 𐌱𐌶𐌶𐌶𐌶 *f* madness, folly
 𐌱𐌶𐌶𐌶 (also 𐌱𐌶𐌶𐌶𐌶) *m* deed
 (legal document)
 𐌶𐌶𐌶 *f* Sheol, Hades
 𐌱𐌶𐌶 *m* peace
 𐌶𐌶𐌶 Pe *e/a* lie (down)
 𐌶𐌶𐌶𐌶 Af find; be able to;
 Ethpe be found
 𐌱𐌶𐌶𐌶 *m* sender
 𐌶𐌶𐌶 I Pe *alo* (or: *la*) send a
 message; Ethpe be sent
 𐌶𐌶𐌶 II Pe *alo* (or: *la*) strip, take
 off (clothing), divest
 𐌱𐌶𐌶 Pa lord it over (𐌶𐌶);
 Ethpa be allowed, authorised
 (to do)
 𐌱𐌶𐌶𐌶 *m* tranquility; 𐌶𐌶𐌶
 suddenly, unexpectedly
 𐌱𐌶𐌶𐌶 *m* apostle
 𐌱𐌶𐌶𐌶 *adj* entitled to (𐌶);
 permitted

كَبِيْر m ruler

لَمَّ Pe *ela* (a period of time) elapse; be complete; consent; Pa complete; accomplish; Ethpa = *pass* Pa; Af commit; hand, deliver; Ethpe deliver oneself up

سَلَام m peace

سَمِيْ m (pl كَسْمِيْمِي, كَسْمِيْمِي) name

سَمِي Pa name

سَلَّ Pe *alo* draw, pull out

سَمِيْم m sky, heaven

سَمِيْمِي heavenly

سَمِيْمِي Pe Ethpa be completed, performed

سَمِي Pe *ala* hear; take heed of; (+ سَمِي) obey; Ethpe be subject

سَمِي Pa serve, minister; make

سَمِيْم m sun

سَمِي Pa depart; remove (*tr*)

سَمِي Pe (or Ethpa) be tormented

سَمِيْمِي f (cst سَمِيْمِي, pl سَمِيْمِي) year

سَمِيْمِي f sleep

سَمِيْمِي Pe Ethpa recount, narrate

سَمِيْمِي f (pl سَمِيْمِي) hour

سَمِيْمِي m foot (of mountain)

سَمِيْمِي beautiful; good, commendable

سَمِيْمِيْمِي f beauty

سَمِيْمِي /šfel/, سَمِيْمِي frail

سَمِيْمِي m low state, ignominy

سَمِي Pe *ala* to overflow

سَمِي Pe *alo* move (away); lift; take; carry; Ethpe = *pass* Pe

سَمِيْمِي (√سَمِيْمِي) Pe *ala* be valid, true;

سَمِيْمِي Pa confirm; plant firmly; assert; secure, fasten; Ethpa be confirmed

سَمِيْمِي Pe check in (at an inn); rest, nestle; lodge; free; Pa begin

سَمِيْمِي m story

سَمِيْمِيْمِي f tribe

سَمِيْمِي m lamp

سَمِيْمِي true; firm

سَمِيْمِيْمِي truly

سَمِيْمِي m remainder; 's' et cetera

سَمِيْمِي m truth

سَمِيْمِي, سَمِيْمِي six

سَمِيْمِيْمِيْمِي f (pl سَمِيْمِيْمِيْمِي) foundation

سَمِيْمِيْمِي /pešti/ Pe drink

سَمِيْمِي Pe *elo* be silent; Pa silence

سَمِي

سَمِيْمِيْمِيْمِي f business, commerce

سَمِيْمِي Pe *ala* ask for, demand; accuse (سَمِيْمِي pers) of; Ethpe be made liable

سَمِيْمِيْمِي /tva'tā/ f tax

سَمِيْمِي Pe *alo* (or: /a) tear; break

سَمِيْمِيْمِي Pe Ethpa conduct business

ጥገራ /taggārā/ *m* merchant

ጥገራ ጥገራ *f* wonder, miracle

ጥገራ Pa delay, withhold

ጥገራ *m* wonder

ጥገራ Ethpe repent

ጥገራ Af (ጥገራ) return (*tr*)

ጥገራ again

ጥገራ Pe get alarmed,
dismayed; Af = *caus* Pe

ጥገራ *m* trust, confidence

ጥገራ *f* increment

ጥገራ repentance

ጥገራ *f* helplessness,
impotence

ጥገራ *m* border, limit

ጥገራ *prep* under

ጥገራ *f* veil

ጥገራ: ጥገራ /ltaht/ *prep* below

ጥገራ Ethpa be brought low

ጥገራ *m* south

ጥገራ southern

ጥገራ Ethpe trust, rely (on
ጥገራ)

ጥገራ *m* combat

ጥገራ Pe hang; Ethpe be erected,
hanged

ጥገራ third

ጥገራ Pa instruct

ጥገራ *m* disciple

ጥገራ three

ጥገራ thirty

ጥገራ Pe *ala* be astonished

ጥገራ there

ጥገራ eight

ጥገራ *f* agreement, contract;
condition

ጥገራ Pa recount, narrate

ጥገራ here

ጥገራ Pe *alo* weigh; Ethpe
stumble

ጥገራ *m* safe place

ጥገራ Af set, place; prepare

ጥገራ *f* growth

ጥገራ straight, just

ጥገራ *f* straightness

ጥገራ, ጥገራ two

ጥገራ second

ጥገራ Pe *alo* break through.

ጥገራ *m* gate, entrance

ጥገራ, ጥገራ twelve

ጥገራ *f* glory, praise

ጥገራ *f* ministry, service

ጥገራ *m* torture

ጥገራ nine

ጥገራ Tishri (see Text 1, n. 3)

PROPER

NOUNS¹

اَبْجَرْ Abgar
 اَبْرَاهَمْ Abraham
 اَغْجَا Agga
 اِدِيسِينَا Edessene
 اِدِيسَا Edessa
 اِيُتْيُكُوسُ Eutyclus Εὐτυχὸς
 اِيُسُيُبُوسُ Eusebius
 اَوْرِيَلِيَا Aurelia
 اَوْرِيَلِيُوسُ Aurelius
 اَوْرِيَلِيْسُ Aurelis
 اَلْجَرْسَالَيْمُ Jerusalem
 اِسْحَاقُ Isaac
 اِهْرَوْدُ Herod
 اَلْاَلِيَكْسَنْدْرِيَا Alexandria
 اَمُورِيْتَا Amorite
 اَمْمَاطُ-سِينُ Ammath-Sin
 اَنْدْرِيُوسُ Andrew
 اَنْطُونِيُوسُ Antonius
 اَنْطُونِيَانَا Antoniniana
 اَنْطِيُوكُوسُ Antiochus
 اَنْنِيُوسُ Annius
 اِفْرَايِيْمُ Ephraim (place name);
 اِفْرَمُ (personal name)
 اَرِيَانُ (= اَنْنِيُوسُ ?)
 اَرِيَانُوسُ Arrianus
 بَثْلَيْهَمُ Bethlehem
 بَثْثَانِيَا Bethany

بِيَلَامُ Bileam
 بِلْشُ Belshu
 بَار-بَا'شَا Bar-Ba'sha
 بَارْدَايسَانُ Bardaisan
 بَار-يَامَا Bar-Yama
 بَار-سَامْيَا Bar-Samyā
 بَار-بَا'إِشَامَنْ Bar-Ba'eshamen
 بِيَرْسَهْوَا Beersheva
 بَارْتُولُومِوُسُ Bar-tholomew
 غُدْنَافَارُ Gudnaphar
 غُدَافَارُ Gudaphar
 غُورْدِيَانُوسُ Gordianus
 دَاوُدُ David
 دَايسَانُ Daisan, river flowing
 through Edessa
 دَانِيَالُ Daniel
 اِنْدِيَا India
 اِنْدِيَانُ Indian
 زَبِيدِيُوسُ Zebedee
 حَبْبَانُ Habban
 اَلْفَايُوسُ Alphaeus
 حَافْسَا Hafsai

¹ In many cases the vocalisation remains uncertain.

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|-----------------------|---------------------------------|
| ܢܒܐܢܐ Harranaean | ܘܫܘܢܐ divine name (inscription) |
| ܟܘܕܝܘܬܐ Judaea | ܢܘܨܝܢܐ Nazareth |
| ܟܘܕܝܘܬܐ Judas | ܫܒܫܬܘܫܐ Sebastus |
| ܟܘܨܝܘܬܐ Jewish, Jew | ܫܘܘܪܝܘܫܐ Severus |
| ܟܘܨܝܘܬܐ Jew | ܫܘܢܕܪܘܟܐ Sandaruk |
| ܝܘܗܢܢܐ John | ܟܘܨܝܘܬܐ Hebrew |
| ܝܚܝܘܢܐ Jechoniah | ܐܘܘܕܝܐ Avida |
| ܝܘܫܘܦܐ Joseph | ܫܘܘܪܝܘܫܐ, ܫܘܘܪܝܘܫܐ Philip |
| ܝܘܫܝܐܐ Josiah | ܫܘܘܪܝܘܫܐ Papus |
| ܝܘܫܘܥܐ Jacob, James | ܟܘܨܝܘܬܐ Pharisee |
| ܝܘܫܘܥܐ Jesus | ܫܘܢܕܪܘܟܐ Persian |
| ܟܘܫܘܬܐ Cephas | ܟܘܨܝܘܬܐ Kedar |
| ܟܘܨܝܘܬܐ Chaldaean | ܟܘܨܝܘܬܐ Canaanite |
| ܠܘܟܐܢܐ Lucas | ܟܘܨܝܘܬܐ Caiaphas |
| ܠܘܘܘܝܐ Lazarus | ܟܘܨܝܘܬܐ Roman |
| ܡܩܝܡܘܩܐ Matthew | ܟܘܨܝܘܬܐ Romus |
| ܡܘܨܝܐ Moses | ܫܘܢܕܪܘܟܐ Shamenbaraz |
| ܡܘܢܘܐ Ma'nu | ܫܘܢܕܪܘܟܐ Shamnai |
| ܡܘܩܝܡܘܩܐ Moqimu | ܫܘܢܕܪܘܟܐ Simon |
| ܡܘܪܝܐܡܐ Mary | ܫܘܢܕܪܘܟܐ Shamashyab |
| ܡܘܪܘܨܐܐ Marcus | ܫܘܢܕܪܘܟܐ (inscription) |
| ܡܘܪܘܨܐܐ Marcia | |
| ܡܘܪܝܐܡܐ Martha | ܫܘܢܕܪܘܟܐ Thomas |
| ܡܘܩܝܡܘܩܐ Matthew | ܫܘܢܕܪܘܟܐ Tiro |
| ܡܘܩܝܡܘܩܐ Mathsin | |
| ܡܘܩܝܡܘܩܐ Mat-Tar'atha | |