Introduction to Syriac
Key to Exercises & English-Syriac Vocabulary

Daniel M. Gurtner
INTRODUCTION TO SYRIAC
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and
English-Syriac Vocabulary

by

Daniel M. Gurtner
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Preface

As is the case with most students of Syriac, I learned this language almost entirely on my own. Though I am far from a Syriacist, I produced this key primarily for those also learning Syriac on their own or in small groups. I have also included an English-Syriac glossary to assist students with the English to Syriac translation exercises in Thackston’s grammar. I have chosen to keep with Thackston’s decision to use Estrangela font for its simplicity, and have retained that font even where Thackston’s text uses Nestorian and Jacobite.

I would like to thank Farhad Shirzad at Ibex Publishers for immediately taking interest in the project and his patience in seeing it to fruition. I especially thank Prof. Wheeler M. Thackston for encouraging the production of this project, and producing translations and transliterations of the extended readings from the end of the grammar. I also wish to thank Dr. Joseph Trafton and Mr. Jonathan A. Loopstra who kindly agreed to review drafts of this work for their accuracy. Thanks also goes to participants in a Syriac grammar class which I led at Tyndale House, Cambridge (UK), specifically Charles Echols, Peter Head, Caryn Reeder, and especially Tze-Ming Quek, Hilary Marlow, and Jane Heath. Each have helped ensure the accuracy of this key, though errors remain my responsibility alone. Corrections, suggestions, or comments can be sent direction to the author by email at syriackey@ibexpub.com.

For continuous encouragement in this project and others, I owe a debt of gratitude to Bill Barker, Jonathan Moo, Justin Hardin, and Charles Anderson.

This modest project is dedicated to Dr. Gary D. Pratico, who first instilled in me a rigorous ethic of studying Semitic languages and a deep appreciation for their beauty.

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KEY TO EXERCISES

Lesson One

(a) 1. sīek men mdītta. He went up from the city. 2. 'erqat l-tūrā She fled to the mountain. 3. 'raq men mdītta. They (m) fled from the city. 4. sleqēn l-tūrā. They (f) went up to the mountain. 5. nqal gabra. The man fell. 6. ketbat attā. The woman wrote. 7. 'raq 'ammā men hārkā. The people (m) fled from here. 8. ketbāt nqal malkā. The king wrote to the people. 9. 'raqun men tamman. They (m) fled from there. 10. šen'āt malkā. The queen heard. 11. 'erqat attā men mdītta. The woman fled from the city. 12. 'raq gabra men malkā. The man fled from the king. 13. selqat attā men tamman. The woman went out from there. 14. nqal gabrā men turā. The man fell from the mountain. 15. lā 'raq malkā men mdītta. The king did not flee from the city. 16. lā selqat attā men hārkā. The woman did not go out from here. 17. lā šma' 'ammā. The people did not hear. 18. lā ketbat l-malkā. She did not write to the king. 19. selqat malkā men 'ammā. The queen went out from the people. 20. lā 'raq gabra l-tamman. The man did not flee to there. 21. selqat attā l-mdītta. The woman went up to the city.

(b) 1. 'erqat attā men gabrā

2. nqal turā

3. lā ketbāt gabrā l-malkā

4. lā šma' 'ammā

5. sleq gabrā men mdītta l-tūrā

6. 'raq 'ammā men hārkā

7. ketbāt 'ammā l-malkā wa-l-malkā

8. sleq men tamman

9. ketbāt nqal gabrā

10. nqal mdītta l-malkā

Lesson Two

(a) 1. ebād gabrā b-arā. The/a man perished in/on the land. 2. l-mānā lā nētra l-nāmōsā? Why did she/you (m) not keep the law? 3. sleqan n-b-sagrá. We went out in the morning. 4. nqat w-ezzet l-nahrā. I went forth and went to the river.

1 Here I take "the people" as a collective, thus taking the singular verb. In order for "the people" to be the object ("He did not hear the people"), it would require the object marker which is introduced in Chapter 2. See also #17.
5. ʿbar ʿal nāmūsā. They (m) transgressed against the law. 6. kṭāb la-kṭābā malkā. The king wrote the book. 7. b-ramšā ʿbarn l-nahrā. In the evening we crossed over the river. 8. mānā emrat l-gabāra attā? What did the woman say to the man? 9. ezzet men mūjitā b-saqātā. I went out from the city in the morning. 10. nqāton men mūjitā l-tūrā. You went forth from the city to the mountain. 11. ʿraq ṣammā men qritā w-ezal la-mūjitā. The people fled from the village and went to the city. 12. gabāra qatā l-malkā. The man killed the king. 13. lā ḫarnan ʿal nāmūsā. We did not transgress the law. 14. mān ʾeḥad gabāra men qritā? What did the man take from the village? 15. sleq l-tūrā w-tammān ʾebād. They went to the mountain and there they perished. 16. ma emrat l-ʾammā? OR ma emrat l-ʾammā? What did she/you (m) say to the people? 17. ʾebāt ṭa-ʾariqā attā. The woman perished in the village. 18. l-mānā lā qetlāt l-malkā wa-l-malktā? OR l-mānā lā qetlāt l-malkā wa-l-malktā? Why did she/you (m) not kill the king and the queen? 19. lā ṣemʾet l-gabāra. I did not hear/listen to the man. 20. ʾebāt kṭābā w-ezzet l-nahrā. I seized the book and I went to the river. 21. Lāʿraq ṣen men qritā b-ramšā. We did not flee from the village in the evening. 22. lā qatā l-ʾattā. They (m) did not kill the woman. 23. kṭāb l-malkā kṭābā. She/you (m) wrote the book for the king. 24. ʾeṛqet men tamām w-ezzet l-hārkā. I fled from there and I came here. 25. enrat l-malkā ʿal attā. I spoke to the king about (concerning) the woman. 26. lā ṭarman l-ʾammā ʿal malkā. We did not speak to the people about the king. 27. l-mānā la ṭarman l-malkā ʿal nāmūsā? Why did you not speak to the king about the law? 28. l-malkā wa-l-malktā qatān. We killed the king and the queen.

(b) 1. aykā ʾebād ʾaqāṣ ʾesṭān

aykā ʾebādun ʾaqāṣ ʾesṭān

aykā ʾebād ʾaqāṣ ʾesṭān

aykā ʾebādun ʾaqāṣ ʾesṭān

2. l-mānā lā ʾnaʾart l-nūmūsā

3. ʾbarnān l-nahrā b-ramšā

4. enrat l-ʾattā ʿal qritā ʾaqāṣ ʾesṭān

5. l-mānā ezalton l-mūjitā

6. qatā l-malkā b-qritā ʾaqāṣ ʾesṭān

7. Malkā ʿbarn l-nahrā w-ʾebād l-mūjitā

8. nqāton w-sleqāt l-tūrā b-saqātā
KEY TO EXERCISES

9. mā emart l-gabrā

10. enret l'amānā al-nāmōsā

Lesson Three

(a) 1. man ezal 'ammk. Who went with you (m. pl)? 2. nḥet malka la-mdittā 'am 'ammā. The king went down to the city with the people. 3. nesbet l-kespā məmmāk. I took money from you (m sg). 4. ekal 'amman. They (m) ate with us. 5. nḥetion 'ad yammā. You (m. pl) went down as far as the sea. 6. 'erqet menneh. I fled from him. 7. šlah lwāt malkā šliḥā. They (m.) sent a messenger to the king. 8. nsah gabrā l-quqdānā məmmhun. The man received the commandment from them (m). 9. ezal 'ad girtā. We went as far as the village. 10. man 'bad l-laḥmā? Who made the bread? 11. l'yēt l-gabrā kēspa. The man has no money. 12. šlaq lwāt gabrā d-a'raq men mjittā d-layt bāh mayyā. They (m.) went out to the man who fled from the city which had no water in it. 13. layt b-arā' nbiyā. There is no prophet in the land. 14. layt lan laḥmā b-baytā. We have no food in the house. 15. lȃ nṯarnan l-quqdānā d-nsah nbiyā men tūrā. We did not keep the commandment which the prophet received from the mountain. 16. nḥetet men tūrā w-ezzet 'ad yammā. I came down from the mountain and went as far as the sea. 17. man šlah lāk lwātšān? Who sent you to us? 18. attā d-eḥdat laḥmā nqptw w-selqat 'amm w-'amme. The woman who made the bread went and went up with me and with him. 19. it b-arā' nahrā d-it bēh mayyā. There is a river in the land in which there is water. 20. it ba-mdittā malkā w-malktā. There is in the city a king and a queen. 21. šlah kespā la-mdittā 'am šliḥā. They (m.) sent money to the city with the messenger. 22. mānā emarton la-šliḥā da-raq men tamānān? What did you (m. pl) say to the messenger who fled from there? 23. layt lāh baytā b-qrīṭā. She does not have a house in the village. 24. ezal nbiyā lwāt 'ammā w-ëmar lhorn l-mānā l-nṯarton l-nāmōsā? The prophet went in the presence of the people and he said to them. "Why have you (m. pl.) not kept the law?" 25. 'raq gabrā mën. The man fled from me. 26. eklet 'ammāk laḥmā. I ate the food with you (m sg). 27. šlaq men mayyā. He went up from the water. 28. nṣaq məmnān. They (f. pl) went from us. 29. man emar lāk al kespā d-ehad malka men 'ammā? Who told you about the money which the king took from the people? 30. nḥetet la-mdittā w-nesbet l-kespā mën šliḥā. I went down to the city and I took the money from the messenger.

(b) 1. it b-baytā gabrā

2. man šlah lwāthon la-šliḥā d-ezal la-mdittā

3. nḥhet l-nahrā 'ammāk b-sapratā
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4. layt lan kespā لاسة لِكَسْفَة
5. nesbat l-mayyā men gabrā مَسْبَتَ لَمْ يُعْيِدَ مَنْ غَبْرَة
6. emarun li ‘al lahmā d-‘ekalun كَفُّهُ لَمْ يَلْهَمْهَا إِكَالُن
7. qtalun l-gabrā d-rbar l-nāmōsā مَسْبَتَ لَمْ يُعْيِدَ مَنْ نَمْوِسَة
8. nsab nbiyā l-nāmōsā ‘al furā مَسْبَتَ لَمْ يُعْيِدَ مَنْ نَمْوِسَةْ عَلَى فِرْعَة
9. lā eklat l-lahmā da‘bān لَكَمْ نَمْوِسَةَ كِتَابَ
10. it l-kon kespā b-haytā لَهَ نَمْوِسَةَ كِتَابَ هَاتَ

Lesson Four

(a) 1. rdp malkā bātār b’eldbābeh. The king pursued his enemy. 2. ṣebqet l-‘abdā d-hayklā. I forgave the servant of the temple. 3. ehād l-dahb b-eldbāb wa-‘raq la-māltā. My enemy seized my gold and he fled to the city. 4. layt harkā kespā d-dītāk. There is no money here which belongs to you (m. sg.). 5. lā‘ dar lan ‘abdān. Our servant did not help us. 6. rdp gabrā l-‘abdāh. The man persecuted his servant. 7. rēt ‘abdā d-hayklā bātār gabrā d-eḥād l-dahbā d-dīleh. The servant of the temple ran after the man who seized the gold which belonged to him. 8. ezzet la-qritā da-nbiyā. I went to the village of the prophet. 9. šbaq l-‘abdāh gabrā. The man forgave his servant. 10. lā‘ dar lī dahbākī. Your gold did not help me. 11. šlah malkā la-šīlēh l-wātāk. The king sent his messenger to you. 12. nsab gabrā kespā mānnih. The man took the money from them. 13. ‘ḥad aykāmā da-pqād lēn malkā da-māltā. They did just as the king of the city commanded them. 14. enret lāh aykāmā d-emarī li. I spoke to her just as you spoke to me. 15. reḥṭet bātāhen. I ran behind them (m.). OR I ran after them (m.). 16. rdp bātēh b-eldbābā ‘ad yāmun w-tammān eḥād. He pursued after the enemy as far as the sea, and there he perished. 17. qīl la-b’eldbābeh d-malkā. They (m.) killed the king’s enemy. 18. nqaq nbiyān mḥaytēh b-ṣaptā w-sleq l-turā. The prophet went forth from his house in the morning and he went up to the mountain. 19. rēpet la-b’eldbāh b-amīrī kollāh. I pursued my enemy throughout the city. 20. tār lan ‘ammā kollān. All of the people helped us. 21. emar li gabrā kollmedem d-emārat leh attāth. The man told me everything which his wife said to him. 22. šbaq kollmedem d-eḥād men hayklā wa-‘raq. They left everything which they (m.) seized from the temple and they (m.) fled. 23. eḥdet kollmedem d-dīl w-ezzet l-baṣt. I seized everything which belonged to me and I went to my house. 24. ṣebq man bātār ‘abdā d-gabrā aykāmā da-pqād lan. We ran after the man’s slave just as he commanded us. 25. ekalt kollēh lāmān d-‘elbat lāk attaṭāk. Did you eat all the food that your wife made for you? 26. l-mānā l-‘elbat kollmedem d-pqādet lāh. Why did she not
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do everything which I commanded her? 27. l-mânâ šbaq l-baython d-ba-qrîtâ w-ezal la-mdîttâ? Why did they leave their house in the village and go to the city?

(b) 1. šbaqثن l-a'bdun ba-qrîtâ 2. rehtet men qrîteh da-b' eldhûb 3. rdâp malkâ bâtar b' eldhûbâ d-' ammeh b-kollah ar'â
4. ehad 'âbdî d-dahbeh d-malkeh wa-' raq men ar'â
5. ehadî kollmeddem ddîl 6. ehad gabrâ kollmeddem da-bbayteh wa-nhêt l-yammâ

Lesson Five

(a) 1. rdâp malkâ bâtar b' eldhûbâ 'ad mîttîn. The kings pursued the enemies as far as their city. 2. lâ šbaqman 'âbdî b-hayklâ. We did not leave the servants in the temples. 3. l-dahnân ehad gabrâ wa-' raq la-mdînârâ. The men seized our gold and they fled to the cities. 4. rdâp l-'âbdî gabrâ. The men pursued the servants. OR The men abused the slaves. 5. rhêt 'âbdî bâtar gabrâ d-ehad l-dahbhun dîlîn. The servants ran after the men who seized their gold. 6. ezzet l-qurîyâ da-nbîyê. I went to the villages of the prophets. 7. lâ šbaq l-'âbdî. They did not forgive the servants. 8. lâ 'dâr lâk dahnêh. The gold did not help you. 9. šlah malkê la-shîhê l-wîtan. The kings sent the messengers into our presence. 10. nsaa gabrê l-kespê mennan. The men took the money from us. 11. 'had 'âbdî aykannâ da-pqad lîn malkê. The servants did just as the kings commanded them. 12. emraç leh attîyî aykannê d-emrê lâh neêshê. The woman told him just as the women told her. 13. rhêt bâtarhên neêshê. He ran after the women. 14. rdâp bâtar b' eldhûbâ 'ad yammû w-tammân li qtal. The enemy pursued me as far as the sea, and there he killed me. 15. qad qtal l-gabrû selaq napshê la-shmâyê. When they killed the man his soul went up to heaven. 16. hà malkê d-alâhâ qreb leh la-nbîyê. Behold, the angels of God drew near to the prophet. 17. šbaq la-mdîttâ wa-'mar ba-qrîtâ. He left the city and lived in the village. 18. qreb l-baythâ d-emnihun. They approached the house of their mother. 19. man qtal b' eldhûbûn d-malkê? Who killed the enemy of the kings? 20. gerbaq malkûtû da-shmâyê. The kingdom of heaven drew near. 21. l-mânâ rdâp la-nbîyê? Why did they persecute the prophets? 22. qad nhêt men turê napq w-ezal l-bayteh. When he went down from the mountains he went to his house. 23. qtal l-napshê. He killed himself. 24. lâ qtal l-napshon. They (m.) did not kill their soul (OR themselves). 25. napq nbîyê men baytîh d-attîyê. The prophets went forth from
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The woman’s house. 26. rdap 'anāmā kollhon la-b'eldhābeh d-malkā. All the people persecuted the enemy of the king. 27. 'mar nešše b-quryā. The women lived in the villages. 28. kad qreb b'eldhābā. 'raq kollhon gabrē. When the enemy drew near, all of the men fled. 29. l-nāmōsā d-alāhā ntar gabrā. The man kept the law of God. 30. nhet malakē men šmyyā. The angels descended from the heavens. 31. eḥdēt lahmē kollhon men baytā w-selqet l-tirū 'am emm. I took all the food from the house and I went to the mountains with my mother. 32. ḥākannē emar nbiyā ḥad ṻahab puqdānē d-alāhā. Thus spoke the prophet when he took the commandments of God.

Lesson Six

(a) 1. ḥadē w-manē haw. Who is this (f) and who is that (m)? 2. mehdā nqat men knīstā w-ezal l-baytāh d-emmnhon. Immediately they departed from the synagogue and they went up to their mother’s house. 3. emar leh ‘al attē d-hidē šēhū enn. They spoke to him about the woman who sent them. 4. l-mūnā l-emart li att ‘al ḥadē kollōh. Why did you not speak to me about all of this? 5. atton-ennon mellā d-ar’ā. This is the city of the king of this land. 6. hdēdē hi maqītā d-malkā d-ḥadē ar’ā. This is the city of the king of this land. 7. ḥaw lī malkūh u-d-nūlītā. That (man) is king of the city. 8. ḥadē d-qēle-i malakūtā d-šmyyā. To whom does the kingdom of heaven belong? 9. aykanā ḥ-emar lan ʾāp enn emrēt lhen. Just as they spoke to us, so also I spoke to them. 10. mehdā ḥadē šemēt ḥadē nepqet w-qerbeṭ l-nḥīyā. Immediately when I heard this I went forth and approached the prophet. 11. ennē ṣīlīheh-nā d-alāhā. I am God’s messenger. 12. nhet men šmyyā malakā d-luḥ šīlīheh d-alāhā wa-dḥār l-nḥīyā l-mādbrah. The angel that was God’s messenger descended from heaven and led the prophet to the wilderness. 13. ḥādēy ennā d-ʿeḥdāt lan lahmā ḥānāh. This is my mother, who made this food for us. 14. l-mūnā ʿeḥdaṭ enmāk kēsāh ḥānāh mēmmāk. Why did your mother take this money from you? 15. dharon-ennon la-šmyyā malakē. The angels guided them to heaven. 16. b-rūmīšā sleq w-ezal l-knīstā. In the evening we left and went to the synagogue. 17. emar isō mišāh d-nahman mēḥān d-ar’ā. Jesus Christ said, “we are the salt of the earth.” 18. Manu gabrā ḏālkon ḏār lwēt. Who is the man who led you unto me? 19. l-mūnā lē ṣēl l-
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Lesson Seven

(a) 1. hrayan l'-ēdītā da-bnaw b-haw atrā. We saw the church which they built in that place. 2. lā etēt lwathon. I did not come to them. 3. b'-ā gabrā la-nbiyā b-kollāh mdītā. The man searched for the prophet throughout the city. 4. l-mānā eqayton l-harkā. Why did you (m. p.) come here? 5. manu da-hrāy tamman. Who did you (m. s.) see there? 6. batār hādē sleq men 'ēdīt kollon da-hwaw bāh. After this all who were in the church went from it. 7. emar išo da-b-koll-zhan meskēnē i'lkon 'ammmak li dēn la b-koll-zhan i'lkon. Jesus said, "You always have the poor with you, but you do not always have me with you." 8. dabreh lwatān. He guided him to us. 9. manu d-qatleh la-nbiyā? Who is he who killed

(b) 1. Hādē-y knūštā d-kollhon 'ammē d-ar'ā

2. Hānon gabrē-ennon b-madhrā

3. It l-att l-gabrā d-naspeh qeylat l-hi

4. Layt melhā b-baytan

5. Malakē sleq l-smayyā

6. Šlihē hālēn dhar ennon la-mdinaṯā d-malkē

7. Manu-w da-rargh batreh la-b'eldhābā 'ad nahrā

8. Gabrā hānā šbaq astēh ba-qrītā

Lesson Seven
KEY TO EXERCISES

the prophet? 10. bnātā d-haw gabrā lā ēqay. The daughters of that man did not come. 11. hākānnā pqatūn malktā. In this way the queen commanded me. 12. kad ḫawy-ennon ḥdīyn b-hon. When we saw them we rejoiced in them (m.p.). 13. hāna-w ʿabᵈᵃḵ d-ʿadran. This is your servant who helped me. 14. l-mānā lā ṣmā kon. Why did he not listen to you (m.pl.)? 15. hu ṳḥṯreh l-pqatūnā lā ṣmā ṣmā. He kept the commandment but she did not keep it. 16. ekā l-lāhmā kolley. They ate all of the bread. 17. šhq̱n (or šbq̱n) ʿam b-ełdβ̱hāb. We left with the enemy. OR He abandoned us with the enemy. 18. rāpṯhəh ṣṭṯl l-ṣbḏhū men ḫwāṯh. The woman drove her servant from her presence. 19. šāḻēh ša-šβ̱ḻhā l-haad īndṯā malktā. The king sent the messenger to this city. 20. daḥbā d-ełdβ̱ẖḻ layt b-hayteh. The gold which he took is not in his house. 21. kad ḫaw ʿešṯṯ d-abṉnā ḻẖn malktā d-a⁹停下 d-hi ḇhā. When they saw the church which the king of the city built for them they rejoiced in it. 22. ẖ̱ṉa-gabṟ̱a ḇẖ̱ṟ̱wā d-alāẖ̱. This man was the son of God. 23. kad ṭaṣ̱ṉwā ʿbarṯe b-nhṟṯ. When it was evening I crossed the river. 24. enā ṭaʃṯḇ̰ṯ h-Ḳṣ̱p̱ g̱m̱ṉh. I took the money from him. 25. b-haw atṟ ūṟw ʿešṯṯ l-ṃes̱ḵṉē. In that place they built a church for the poor. 26. b-hāṉṉo ywvmāṯ ṯyayt-wā l- ṣmā lāhmā. In those days we had no bread.

(b) 1. ēmṟ d-b-koll-zbān īt lan mesḵṉē ʿamman

 Lesson Eight

(a) 1. ḫ̱̱ḏ̱y̱n-ṇaann b-pq̱ṯq̱mān b-y̱ḥ̱ḏ y̱p̱ṟq̱. We are rejoicing in our salvation through the savior. 2. lā-wā b-lāhmā bâḻg̱ḏ ḫ̱̱y̱ē ḇẖṉṉās̱ā. Man was not living

8
on bread alone. 3. enā lā saa lleg-nā men baytā. I myself am not going from the house. 4. ḥādvā attā ba-hrāh d-la ‘ābar l-nāmōsā. The woman is rejoicing in her son who is not transgressing the law. 5. eskhūh kad ʾānrā ba-qrītāh hay. They found her (while) she was living in that village. 6. manu d-bārī ē att leh. For whom are you searching? 7. kad hwā ramsā ʾâbrīn l-nahrā. When it was evening, they crossed the river. 8. enā ṣalah-nā leh l-hānā kṯābā lwāt-kon byad hānā sīlīhā. I am sending this book to you by means of this messenger. 9. ḥāzeyn atton l-hon. You are seeing them. 10. eskhēt li āṭrā ba-baṇe-nā bek baytā. I found for myself a place in which I am building a house. 11. haw d-dāber lāk bʾedībābāk-u. That man who is guiding you is your enemy. 12. enā ʾāmar-nā l-kon d-haw d-qatūt pārōqan-u. I am telling you. “That one who they (m) killed is our savior.” 13. ḥzaw lāk kad nāpeq men baytāk. They saw you when you were going from your house. 14. b-sagrā dēn āẓlīn-waw lʾēdītā. But in the morning they went to church. 15. qatīlin-nan l-hon kollhon. We will kill them all. 16. alāhā pāres mrāḥhāmnītēḥ ‘āl arʾā kollāh. God is spreading his mercy over all the earth. 17. ’ādeh dēn d-qentīnā ḥad qirīb-wā la-mmāt, w-smāʾ ‘al išōʾ. w-ṣaddar lwātēh qasīsī dā-yuḥdāyē. ḥenment dēn kad etaw lwāt išōʾ baʾayn-waw menneh w-ʾāmrīn. rḥēm gēr lʾʿaman. w-ʾāp bēt-knūštā hu bnā lan. išōʾ dēn āṣēl-wāʾ ammīn. kad dēn la saggī rāḥīq men baytā. ṣaddar lwātēh qentīnā rāḥmaw. (But) the servant of a certain centurion was near death. And he heard about Jesus. And he sent to him the elders of the Jews. But when they came to Jesus, they sought from him and said, “Indeed, he loves our people. And so the house of the assembly (synagogue) he built for us. (But) Jesus went with them (m.). But when he was not very far from the house. The centurion sent to him his friends.

(b) 1. qentīnā dʾ-ʾādeh qarrib la-mmāt ṣaddar lwātēh qašīsī dā-yuḥdāyē dā-smāʾ in-waw ʾal išōʾ. 2. b-atīd hānā bnā sīlīhā lʾēdītā l-gabrē wa-l-neṣṣē dʾ-ʾāmrīn bāḥ ba-mdītā. 3. ṣāleḥ la-sīlīhā lwāt malkā ʾlaw dʾ‐smaʾ. 4. šāqūn ʾam bʾeldībān. 5. hākannā d-malkā pqād w ap ʾḥad. 6. bāṭreh kollhon upaq dēn mēnhā mdītā l-turē. 7. ḥaytonnāh lʾattaḏ dʾselqāt bʾsaprā l-baytāh dʾrāḥmtāh?
KEY TO EXERCISES

Lesson Nine


(b) 1. ḥakkim-u gabrū. The man is wise. 2. tāḥūn-emēn neššē d-sėd. The women beside me are good. 3. ḥadāt-y malkūtā. The kingdom is new. 4. saggī-ān-emēn bnāteh d-dīleḥ. Many are the daughters who belong to him. OR He has many daughters. 5. qaddišā-y ṣeṭṭē. The church is holy. 6. rawrbee-waw malkē. The kings were great. 7. ṣappirēn-waw yawmētā. The days were beautiful. 8. ṣattī-waw bnaynāsā. The people were great.

2 See Thackston’s grammar, p. 30 n. 1.
KEY TO EXERCISES

9. bišā-y melḥā. The salt is bad.

10. qaddiš-u pagreh. His body is holy.

11. qaddišā-y ruḥā. The spirit is holy.

12. saggī-an-ennēn kuṣāṯā. The synagogues are many.

13. rawrbān-ennēn ḍēḏāṯā. The churches are big.

14. rāb-u madbrā. The desert is great.


16. qaddišin-waw malakē. The angels were holy.

17. bišin-waw ăeldāḇē. The enemies were wicked.

18. ṭāḇīn-waw ăabdē ṣēḏēh. The servants beside her were good.

19. saggī-an-ennēn bāṭē. The houses are many.

20. rabh-u pukdānhon. Their commandment is great.

21. Ḥdet-u rāhmā da-hlāpaw. The friend is new for his sake.

22. rabbā-y arāḵ. Your land is great.

23. ʿattirā-y qritā. The village is rich.

24. saggī-an-ennēn qeryāṯā. The villages are many.

25. saggī-u laḥmā ṣēḏayk. Much bread is beside you.

26. qaddišā-y mḏīṯā. The city is holy.

27. ʿattirin-waw rāhmē. The friends were rich.
KEY TO EXERCISES

28. yudāy-u qaṣīṣā. The elder is Jewish.

29. rahḥiqūm-mmn mḏimatā. The cities are distant.

30. qarrīḥ-u baytā. The house is nearby.

(c) 1. bnaw l-hon ʿēḏā ḥaṭṭā b-hu atrā. They built a new church for them in that place.
2. išoʾ mišhā ṭārūqū wa ʿēḏā qaddiṣā. Jesus Christ is the savior of the holy church.
3. ṣattirān-mmn hālēn nesiḥ. These women are rich.
4. ḥakkim-u ḥaw d-la ʿāber l-ḥuqqāmē ḥaḷāḥā. Wise is he who does not will not transgress
   the commandments of God.
5. ḥaḏ ḥaḏām l-ḥawwā ḥdi ḏōb saggī. When Adam
   saw Eve he rejoiced much in her.
6. bnaw l-hon ʿēḏā waḥdiqūn ḥaḷāḥā ṭanāšān
   bnayyēhā men muṣī ṣabīyā. Wicked is he who does not keep the commands of
   God which the people received from Moses the prophet.
7. lā ḥakāmīn ʾaytayhon
   bnaw yeyn d-attā ḥāṭṭā. The sons of the rich woman are not wise.
8. ḥāḥān mel ayhon d-nabīyē. The words of the prophets are good.
9. ṭaḥ-wa ṭaḥkā ḥaṿā ḥaṿā
   bnayyēhā. The king of those cities was great.
10. ṭaḥ-wa ṭaḥkā ḥaṿā ṭaṿā ṭaṿā
    bnayyēhā. The cities of this king are great.
11. ṭaḥ-ti ḥiṭṭā ṭaṿā ṭaṿā
    bnayyēhā. The kings were descending upon their enemies.
12. ḥaṿij ṭaṿā ṭaṿā
    bnayyēhā. The bread which we ate in their houses was good.
13. bnaw l-hon ʿēḏā ḥaṭṭā d-ḥaṿā ṭaṿā
    bnayyēhā. The kings were descending upon their enemies.
14. ṭaṭ ḥaṿij ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
15. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
16. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
17. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
18. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
19. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
20. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
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    bnayyēhā. The people in the city are the greatest of the kingdom.
22. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
23. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
24. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
25. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
26. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
27. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
28. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
29. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.
30. ṭaṭ ṭaṿā ṭaṿā
    bnayyēhā. The people in the city are the greatest of the kingdom.

(d) 1. Biš-aṭ aw l-aldbaban
2. rawrbān ḥaww ʿēḏā ḥaṭṭā b-hu ḥaṭṭā l-hawwā ṭaṿā
3. Saggīʾ in ḥaww bnayyeh
4. ḥāṭṭā ṭaṿā ṭaṿā ṭaṿā ṭaṿā bnayyēhā
5. Yehheṭ lāh la-ktābē ṭaṿā ṭaṿā
6. ṭaṭ ṭaṿā ṭaṿā ṭaṿā ṭaṿā bnayyēhā
Lesson Ten

(a) 1. atton-ennon muhrā d’-ālmā. You (mp) are the light of the world. 2. kad nhār–wā saprā dmek. They slept while the morning was bright. 3. ‘raq ‘abdā bīssā w-lā ida’ māreh d-aykā-u. The wicked servant fled and his lord did not know where he was. 4. hāḏ̱-y mellīgā šarīrā da-nbiyē. This was the true word of the prophets. 5. bāṯ̱ar hāḏ̱a ḫaq kāhmā l-haykāla ‘am talima. After this, the priest returned to the temple with his disciples. 6. ēskahun kad yāteb ‘am rabbay-kāhmā. They found him as he was sitting with the chief priests. 7. kad hapket l-bayātā yāteb. When I returned to the house, I sat down. 8. šarirā ‘it la gaqunn. Truly we did not know. 9. dmek ‘abdā b-haykā. The servants of the king went to sleep in the palace. 10. kad hapket ḫezet muhrā d-nāher b-ideh d-mārē bayātā. When I returned, I saw a light which was shining in the hand of the master of the house. 11. l-mānā ḥdāṭān men īwātāk. Why did you drive me from your presence? 12. saggi bā ēvēn-waγn ellā ēeskahun l-m̱̱ṟ̱n. Many of us were searching but we did not find our master. 13. meskēnā ḥad ayt d-yāteb-wā īwāt tar’ēh d-haw’ attirā. There is a poor man who was sitting before the gate of the rich (man).. 14. b-rāṣīt ayt-aw hwā mellīgā. w-haw mellīgā ayt-aw-wā īwāt alāhā. w-alāhā iτ-aw-wa haw mellīgā. hānā it-aw-wā b-rāṣīt īwāt alāhā. koll b-i̱̱deh-wa... In the beginning was the word. And the word was with God. And God was the word. This (one) was with God in the beginning. All (things) were (made) by his hand...

(b) 1. Hzayt li nāhet-nā la-qritā z’ōrā qarīb-āh l-mḏ̱ittā

  سببه لس لشلحة كنثك لعنة 3 حسن مهبة للحبس

2. Itebn ‘am talimdan karribeh aqrā

  سلست حذل للحبس متحن خس

3. Rabb-āwāt malkūtān b-yavmeh d-malkā

  نم ملحة عدم حسبت للحبس

4. Ḥdāṭān menni

  هدئ اختنا

5. yeq et d-hakkimin-waw bnanaynā la b-koll-zban

  بئدة هسبيط سبيط لتهل عن

6. Ėskahun leh b-haykāla

  عه بحبسلا

7. Kad rêś-abāhātā yāteb-wa 'amhon talmideh w-rāhmēh šarirēh iq̱̱dī êdītā
Lesson Eleven

(a) 1. eu-nâ râ yâ jâhâ. râ à jâhâ napšeh sâ am ëláp 'âneh. I am the good shepherd. The good shepherd puts down his soul for the sake of his sheep. 2. haw dën isô qâm qâm hegnônâ wa-šleh hegnônâ w-emar leh. att-u makâ da-yhušâyê. emar leh isô' att enart. But then Jesus rose in front of the governor and the governor asked him and said to him. Are you the king of the Jews? Jesus said to him: “you said (so).” 3. qâymim-waw dën râbbay-kâyânê w-'azzizâ ël ãklîn-waw. But the chief priests were rising and they were strongly slandering him. 4. Qâm men sôtêh w-età ṣwât talmîday w-êskah-ennon kâq demkîn. He rose from his prayer and he came unto his disciples and he found them as they were sleeping. 5. w-'al isô' l-ôrëshêm l-hayklêm l-êzê. And Jesus entered Jerusalem to the temple and he saw everything. 6. b-yawmê hêrôges makâ etaw ngušê men mâyôn l-ôrëshêm w-ômân, aykâ makâ da-yhušâyê... ḥzên gêr kawkbêh b-mâyôn. In the days of Herod the king magi came from the east to Jerusalem and they said, “where is the king of the Jews,” indeed we saw his star in the east... 7. Ḥônôn dën kad ñmô' men makâ ezâl w-hâ qâyamayhon ‘dammâ. d-etâ qâm ël mey aykâ d-ayt-aw talyâ. But when they heard, they went out from the king and lo, it rose before them until it came above from where the child was. 8. Manu d-sâm l-kawkbê ha-smanyâ. Who is he who put the stars in the heavens? 9. Kad hzaw kdhne niilàd d-bmadnêh ‘dd-qd’em õdâqâ d-liu niihrê d-ôlmûn. When the priests saw the light which is in the east they knew of the rising of the savior who is the light of the world.

(b) 1. Qâmet qâyamaw ‘dammê d-îteh
2. ‘aln baytel d-gâbrê hâ‘ûn-nan b’èldbân
3. Idâ melîteh-waw da-nibiyâ šarrirîn
4. Èskah yâtah b-mâtbrê ‘ëmmôn râ awwâtâ
KEY TO EXERCISES

5. Ṣarrirā'ī it lá yeḏ et aykā ḥwā ṣanā ṣāḥib l-ḥāfez. Ṣanā ṣāḥib l-ḥāfez.

6. Bātār haw ḫaq ḥeqmūnā l-‘ėḏēh ‘ammhon talmidēh

7. Etaw mgušē bā in ḥāfe zawkbeh ḥzaw b-šmayyā

8. Yāthā-wayn ‘al l-turā’ l-ϵel men l-mlandīm

9. Aykā mdittā d-malkā d-ar‘ā ḥāfē

10. Radpet bātār l-b’eldābi l-wāt madbrā, w-aykā qatlet hennon

Lesson Twelve

(a) 1. melltā dā-kṭībā. The word which was written. 2. Puqdanē d-a-pqidin l- ḥavw. The commandments which were commanded to his father. 3. Lahmā d- ḥākil. The bread which was eaten. 4. malākā d-šlīh l-ḥālaḥ. The angel which was sent to Go. 5. dāhā d-ḥāhid men haykla. The gold which was seized from the temple. 6. Attā d-qilāl l-ḥā. The woman who killed my brother. 7. Mellē d- ḥāmil-an-way. The words which were heard. 8. talyā d-ylid. The child who was born. 9. klāḥ d-ṣimin l-wāt ṣabāk. The books which were put in the presence of your father. 10. Baytā d-bnē-wā l-ḥa. The house which was built for his brothers. 11. kawkbe d-ḥzin b-šmayyā. The stars which were seen in the heavens. 12. ‘ānā d-ba‘yā l-rā ṭā. The sheep which were sought by the shepherd. 13. mrahḥmūnāt d-пряsī t‘al ḥaynūnō. The mercy which was spread over the people. 14. ḥayyā d-ṛḥimīn l-ḥabūhōn. The sons who loved their fathers.


And they seized him and brought him to the house of the high priests. And Simon was going behind him from a distance. Then they put a fire in the midst of the courtyard. And they were sitting around it. And Simon was also sitting among them. And a certain maiden saw him who was sitting beside the fire. And she paid heed to him (noticed him) and (she) said, This (man) was also with him. But he denied it and said. "Woman, I do not know him" You are also from them.
But Peter said, I am not. And after he said (that), another said, “Truly this (man) was also with him. for he also is a Galilean. Peter said, “Man I do not know what you are talking about.”

2. Emar leh pilātos. malkā att. amār leh išō'. att emart d-malkā enā. enā l-hādē ilid enā. wa-l-hādē etyet l-'almā.
   Pilate said to him, “You are a king.” (or, “Are you a king?”). Jesus said to him, “You (yourself) said that I am a king. For this I was born. And for this I came into the world.

3. saggain –ennon awwānē bayt abi. Many are the lodgings (in) the house of my father.

(c) 1. Kad qāneṯ eskaheṯ dṭalmidi dmikin

2. ezal l-aykā da-ylid. talyā d-kawkbeh d-hza b-maqūnā

3. Hzāk ahāk yātehin ba-mṣa'at d-gāntā ‘ameh


5. Aykā talyē da-ylidin tammnān

6. ‘laymnā hār l-‘laymnā d-rā yā l-‘āneh d-abēb

7. Emar Iṣo’. dneskēnē hwaw ‘ammaykon b-koll-zhan

8. Kad hza l-‘ēdī hādē d-bnē malkā l-hon, ḫli raḥīt ‘am-aw

9. Hākannā malkā pugdan

10. l-mānā lā egayton lwādē l-ṣayṣ awādē
KEY TO EXERCISES

Lesson Thirteen

(a) 1. l-mǎnā ᵇābē att l-mekṭal ennon. Why do you want to kill them? 2. šlāmā šābeq enā l-kon šlāmā dīl ʸāheb enā. l-wĀ ayyakānA d-ʸāheb almā enā ʸāheb enā l-kon. Peace I am leaving with you. My peace I am giving to you. Not as the world gives am I giving to you. 3. lā ᵇeskaḥ-nā l-meṭā lāvaṭāk. I am not able to come with you. 4. ˢabīn ennon l-mekṭal lehmāh. They are wanting to eat bread. Peace I am giving to you. Not as the world gives am I giving to you. 5. lā ᵇeskaḥ aytaw l-menar šrārā. He is not able to speak the truth. 6. eṯeŋ l-mešṭāk esk al ḫādē. They are coming to ask you about this. 7. ˢhā-nā l-mežākon. I want to see you. 8. ᵇaykā ᵇ-ezal enā ᵇad in-ton. w-ʳuḥā yaḏ in atton. emar leh tōmā. mārān lā ᵇad in-nā l-ʳaykā ᵇazl att. w-aykānA šeskaḥin-nān ᵇurḥā lmeṭdāt. emar leh ᵇiṣo'emā-nān ᵇurḥā w-ˢrārā w-ʳayyē. lā nāṣa ᵇtā aḥ ab ᵇa bāl ēl. ellu yaḏ in-waytān ap l-abi ᵇad in-wayton. w-men ᵇāsā ᵇad in atton leh. ᵇhziyton-av. And you know to where I am going. And you know the way. Thomas said to him. Lord, we do not know where you are going. And how are we to find the way to know? Jesus said to him. "I am the way and the truth and the life. No one comes to my father except through me. If you knew me you would also know my father. And from now you (are) knowing him. And you saw him. 9. ᵇhāḏ-bṣabbā ᵇḏeṯ marīyā manqālāt ᵇ-saqrā l-bēṯ-qūrā ᵇ-ʳāt ᵇ-kēpā ᵇ-šiṭlā men qabrā. ᵇreḥtā ᵇtā ᶢwāt šenī'īn ᵇkepā. ᵇ-emār l-hon ᵇ-šaklaw l-ᵐārīn men ᵇhu₂ bēṯ-qūrā. ᵇ-w⁻paq šenī'īn ᵇhu₂ ᵇtā ᵇalīdā ᵇhrēnā. ᵇ-ᵉṯin⁻waq l-bēṯ-qūrā ᵇreḥtā⁻waq ᵇtarēh⁻waq ᵇekhādā. ᵇhu₂ ᵇalīdā ᵇṣet qadneq ᵇʃeṇ'īn ᵇhu₂ ᵇ-eṯa qaḍmaq l-bēṯ qurā. But on Sunday Mary Magdelene went up in the morning to the sepulcher and she saw the stone which was lifted from the tomb. And she ran up to Simon Peter. And telling them that our lord was lifted from that sepulcher. And Simon went forth and that other disciple. And they were coming to the sepulcher and the two were running together. But that disciple ran before Simon and he came the first to the sepulcher. 10. ʳaḏ ᵇeṯ lᵉḏa ᵇaḏaḥ ᵇl-hon. ᵇiš ᵇḏeṯ ᵇal ᵇaḏaḥ ᵇb-yerūsālem w⁻y⁻sep w⁻emēh la ᵇidā. ᵇ-lwa ᵇeskāh⁻aw ᵇ⁻hpaq ᵇ⁻hu₂ ᵇ⁻l-hon ᵇ⁻🏾erēšim. ᵇ-men ᵇṭar ᵇtāḏa ᵇawwā ᵇeskāh⁻aw ᵇ⁻haklay ᵇaḏ ᵇ⁻yeṭeḥ ᵇmṣā ᵇṭa ᵇm ⟘l¹ ᵇ⁻w⁻saⁿ ᵇᵐḥ时间节点. When the days were over they returned (to them). But the child Jesus remained in Jerusalem but Joseph and his mother did not know. But they did not find him and they returned to Jerusalem. But after three days they found him in the temple sitting in the middle (of) teachers and listening to them.

(b) 1. ᵇṭar ᵇtāḏa ᵇawwā. ᵇ⁻ḥad⁻bṣabbā. ᵇezlāt l-bēṯ-qūrā ᵇ⁻eskāh ᵇ⁻kēpā ᵇṣqalwa حوا لـ ١٧
KEY TO EXERCISES

Lesson Fourteen

(a) 1. impf 3 m. pl (“they will go up”) nezhon
2. impf 3 f. sg/2 m. sg (“you will go forth”) teppaq
3. impv m. sg qhod (“seize”)
4. impf 3 f. pl nehdlyan (“they will rejoice”)
5. impf 3 m. sg nedmak (“he will return”)
6. impf 2 f. pl tehbdan (“you will make”)
7. impf 1 com pl nezhon (“we will go down”)
8. Impf 2 f. sg tepleyn (“you will turn”)
9. impf 2 m. sg/3 f. pl tehhoj (“you will go down”)
10. impf 3 m. pl nerhtun (“they will run”)
11. impf 3 f. pl neddun (“they will serve”)
12. impf 2 f. pl tehthun (“you will send”)
13. impf 1 com pl netq (“we will go up”)
14. impf 1 com sg etar (“I will keep”)
15. impf 2 m. pl tehbu (“you will seek”)
16. impf 3 f. sg/2 m. sg taqad (“she will burn”)

4. Layt lhon l-meskéné awwánah b-madbrā

5. Bāgar’ z’or kad ézal akh’dah meqal l-képā men atrāh

6. En hzet làk iñbet làk.
KEY TO EXERCISES

17. impf 1 com sg ɛha (אֶהָהְהוּ “I will see”) אֶהָהְהוּ
18. impf 2 f. sg tekhlbin (“you will write”) אִירָוָו
19. impf 1 com pl nehpek (“we will turn”) נֶהַפָּק
20. impf 2 m. pl tepros (טֶפֶרָה “you will spread”) טֶפֶרָה
21. impf 3 f. pl ned Ḥān (“they will know”) נֶדְעָה
22. impf 2 m. pl tiqun (“you will come up”) תִּקְעֵן
23. impf 2 m./3 f. sg tehnē (“you will build”) תֶהַנֶּה
24. impf 1 com pl nehwa (“we will be”) נֶהוֹוָה
25. impf 3 f. pl nenhrān (“they will shine”) נֶןְהַרָּן
26. impf 2 m. pl né’drum (“you will help”) נֶדּוּרָה
27. impf 2 m./3 f. sg tešboq (“you will leave”) תֶשָּׁבָה
28. impf 2 f. pl tekhlān (“you will kill”) תֶקְחַלָּן
29. impf 2 m./3 f. sg tēmar (“you will say”) תְמַרָה
30. impf 2 f. sg teq’in (“you will know”) תֶקִּינָה
31. impf 1 com sg etab (“I will seek”) אֶתָב
32. impf 3 m. sg ne’roq (“he will flee”) נֵרָוָה
33. impf 2 m. pl te’lun (“you will go in, enter”) תְלָעָן
34. impf 2 m./3 f. sg tqu’m (“you will rise”) תִּקְעֵמָה
35. impf 3 m. sg nemmot (“he will die”) נֶמְמוֹת
36. impf 2 f. pl tesimān (“you will put”) תְסִימָן
37. impf 2 m. or f. sg tehōr (“he will gaze”) תָּהוֹר
38. impf 3 m. pl nel’dān (“they will seek”) נֶלְדוֹאָן
39. impf 2 f. sg tešalin (“you will ask”) תֶשָּׁלַיָנָה
40. impf 3 m. sg tesaq (“he will sack”) תֶסָּק
41. impf 3 m. sg nehzō (“he will see”) נֶהַזָּו
KEY TO EXERCISES

42. impf 3 m. sg nerdog (אֲרֵד “he will persuade”) אֲרֵד
43. impv m. sg akol (אַכּל “eat!”) אַכּל
44. impf 3 m. sg nerham (אֵרַח “he will love”) אֵרַח
45. impf 2 f. pl tesm’ān (תָּשָׁמָה “you will hear”) תָּשָׁמָה
46. impf 3 m. pl neškhun (נְשָׁקֻה “he will find”) נְשָׁקֻה
47. impf 2 f. sg teqbrin (תָּקַבְרִי “you will say”) תָּקַבְרִי
48. impf 3 f. pl nekprān (נְקַפְרָה “they will deny”) נְקַפְרָה
49. impf 2 m. pl teqbrum (תָּקַבְרִם “you will draw near”) תָּקַבְרִם
50. impf 1 com sg e’ol (אֶאֶל “I will raise up”) אֶאֶל
51. impv m. pl taw (תָּאַל “go up”) תָּאַל
52. impf 1 com sg ettel (אֶתֵל “I will give”) אֶתֵל
53. impf 3 m. pl nepwšum (נְפַוְשָׁע “they will stay, remain”) נְפַוְשָׁע
54. impf 2 m./3 f. sg tmu’t (תּומַת “you will die”) תּומַת
55. impf 1 com sg ehrē (אֶהְרֶה “I will see”) אֶהְרֶה
56. impf 3 m. pl nef’ān (נְפַף “they will know”) נְפַף
57. impf 1 com sg eḥdel (אֶחֶד “I will fear”) אֶחֶד

(b) 1. Three months _tlātā yarḥē _תְלָתָא יָרְחֶה_

2. Ten years’  _esrā’ šnayyān _אֶסְרָא’ סְנַיָּאָן_

3. eight days _tmānyā yawmē _תְמוֹנָיָא يָוָמֵה_

4. three hours _tlātā šā’ē _תְלָתָא שָׁא’ָה_

5. seven men _tmānyā gabrē _תְמוֹנָיָא גָּבְרֵה_

6. nine women _tsa’ neṣṣē _תַּסְא’ נֶסְסֵה_

7. the second month _treyyānā yarḥē _תְרֵיְיָנָא יָרְחֶה_

8. the fourth house _rḥē Ḥayyā baytā _רְחֵה חָיָּא בָּיְטָה_
9. the fifth teacher: хмішава мальпана

10. the first good word: qаднава melltã tabã

(c) 1. sãbë-wã l-mesak. He wanted to go up. 2. la meskãh ena l-mpãš. He was not able to stay. 3. šãbin-aw l-mhâr bâh. They wanted to delay in her. 4. meškãh-wët l-mežyeh. He is able to see him. 5. sãbë bavâtã l-mañna. Wanting to build a house. 6. la meškãh-wna l-mañta l-mezañ. He was not able to go to the city. 7. la sãbë l-mebad. Not wanting to perish. 8. sãbi att namõsã l-metar. You (are) desiring to observe the law. 9. la sãba l-meñleh. Not wanting me to give him. 10. la sãba ena l-mlektleñ. I am not wanting to kill you.

(d) 1. ettol ñesâñ. 2. nedhun ñeñ. 3. têbne ñesâñ. 4. tebnë ñeñ. 5. neppol ñeñlân neytâñ ñesâñ. 7. têd êyn ñeñlân. 8. nehhot ñesâñ. 9. attên ñeñlân. 10. tesloq ñeñlân. 11. tãm ñeñlân. 12. nsumun ñesâñ. 13. êpê ñeñ. 14. tehdeyn ñeñ. 15. ehê ñeñ. 16. eji ñeñlân. 17. lâ mmun ñesâñ. 18. ipâsîn ñeñlân. 19. tšelâm ñeñlân. 20. th êñ ñeñlân. 21. nehwon ñesâñ. 22. thor ñesâñ. 23. tekol ñeñlân.

Lesson Fifteen

(a) 1. neb'ëw. they will build him. 2. tehodëh. you will seize her. 3. epqod'kon. I will visit you. 4. neprasëh. they will spread her. 5. tešbakönën. you will leave me. 6. tešhehë. you will send you. 7. etr'ëw. I will keep him. 8. nemrëh. they will tell her. 9. neldeh. they will beget him. 10. edëk. I will know you. 11. teklonëw. you will eat it. 12. nedbren. they led me. 13. tebrayñëw. you crossed it. 14. nerhmëkon. they love you. 15. nesinnëw. she will put him. 16. eb' wë. I will seek him. 17. nehzunan. he will see me. 18. tebnëh. she will build it. 19. ehêk. I will see you. 20. neprosmy. he will spread it. 21. tešboqin. you will leave us. 22. neb'inek. they will seek you. 23. nerdpunëw. they will pursue him. 24. tekthëh. she will write her. 25. tekolëw. you will eat it. 26. ekãlak. I will kill you. 27. tešbqneñ. you will stop him. 28. neqtran. they will kill us. 29. tešn'ëw. she will hear him. 30. eb'deh. I will serve him.

(b) 1. w-emar l-hon matlã hänä. manu menñkôn gabrã leh mä 'erbin. w-en nebad had menmHon. lâ sëq teð' in w-të d-badbrä. w-asaz bë ë l-haw d-ebad 'edmã d-nëskahwë. w-mã d-eškheh hädë. w-säkel leh 'al katpëtëh. w-ëqë l-
And he told them this parable. There is a certain man among you who had many sheep. And if one from among them perished, will he not leave behind 99 in the wilderness And he will go seeking that which perished until he found him? And he who found him will rejoice. And he will bring him upon his shoulders. And went up to his house. And he called his friends and his neighbors. And he said to them. Rejoice with me because I found my sheep with which I was lost. I am saying to them. Of thus there will be more gladness in heaven upon one sinner who repents than upon the ninety and nine righteous for whom repentance is not necessary.

2. but in that time. The people went up (and) they spoke to him concerning those Galileans whose blood Pilate mingled with their sacrifices. And Jesus replied and said to them. “You (were) thinking that these Galileans were sinner more than all of the Galileans. Because this happened to them? However. I am saying to you. That also all of you if you are not good. Thus you will perish. Or those eighteen on whom the tower in Siloam fell and killed them. You were thinking that they were sinners more than all the people which are living in Jerusalem. No. I say to you, that if you do not repent, all of you like them will perish.

(c) 1. Hānā yarḥā nešlom bāgar yavmē ḫammēsē
2. Ḩpokayn l-ʿerēṣlēm w-b’oyn l-Jālyd d-păš tamman
3. Lā yeqd at aykā msăm l-ʿerbā d-šqalāt ʿal katpātā
4. Lā meṭbāʿyā li d-e’nē ḫalīlē d-xīn
5. Aykānnd ideʾn l-urḥā b-d-tezol
6. Ḩpuš hūrkā l-eṣṭā yarḥē ḫalīlē d-xīn
7. Ellu teḇʾ ʿonūn teškōḥī b-bayteḥ d-ʿabi

KEY TO EXERCISES
Lesson Sixteen


(b) 1. att dēn emat d-mṣallē att. ‘ol ltawwānēk. w-ehod tarēk. w-salla l-abok d-h-kesyā. W-abok d-ḥāzē h-kesyā ṣparrekk b-gelyā. You, however, when you pray, go into your inner room and shut your door. And pray to your father privately. and your father, who sees in secret, will reward you openly.
Lesson Seventeen

(a) 1. ašlini meddem. You lent me something. 2. agrekāh ḫeššokā. He overtook darkness. 3. Āḥhebayk. he loved you. 4. tahḥebni. you loved us. 5. tahḥebimm. you loved us. 6. agrekaw. he overtook him. 7. Šarri l-mahhru. He began to bother me. 8. ehbet_eh. I loved her. 9. nelīhtaw. he will send me down. 10. iiehhikoii. he will give them life.

(b) 1. w-emar l-hon manu mennkon d-ayt raḥmā w-nazzel lwatēh. b-pelgut-lēlyā w-nammer leh raḥmā ašelin tāt. Grīṣen. Mēttul d-raḥmā etā lwat men urḥā w-

3 Netqaddaš “may be blessed”. The pattern of this verb and of etkannaš below will be introduced in §19.1.
Lesson Eighteen

(a) 1. Attā d-metaqrayā maryam. The woman who is called Miriam. 2. meddem d-metqrayā mēṣāhā. Whatever is called oil. 3. Haw d-ētemer li. That which was spoken to me. 4. malkiud d-smayyd d-metdmyd l-‘sar btulen. The kingdom of the heaven which is like ten virgins. 5. metb’aw d-ld netemar hdnd. It was necessary that he not say this. 6. mdne d-mezdbenen. Vessels which were bought. 1. mle metamran. Words which are being said. 8. gabre d-metqarīn kenen. Men who were called just. 9. Turd d-ld metpteh. A door which was not opened. 10. gabre d-ezdqep. A man who was crucified.

(b) 1. āq enā āmar enā l-kon. Šel w-netı̂heb l-kon. b’aw w-teškḥun. q w-netpteh l-kon. koll gēr d-šā’el nāseb. w-d-b’ā meškah. w-dḥākeš metpteh.
KEY TO EXERCISES

So also I am saying to you: They asked and to you. They sought and you found. Knock and it will be opened to you. For all those asking (are) receiving. And the one seeking is able. And the one knocking it will be opened to him.

3. haydên eblem malkiitd d-smayye l-'sar bülên. hennên d-nsâh lampêdêyn l- nipaq l-ur'â hatnâ w-kalltâ. hâmmeš dên menhayn hakkimên-way. w-hâmmeš sakên. w-hennên sakkaltâ nsâh lambêdêyn. w-lâ nsâh 'amheyn meštâ. hennên dên hakkintâ nsâb b-mâne 'am lampêdêyn. kad awhr dên hatnâ nâm kolhayn w-dmek w-pelgeh d-lêlyâ dhwât q'atâ. hâ hatnâ ața. puqaw l-ur'eh. haydên qâm kolhên bultê hâlen. w-taqqen lampêdêyn. emarn dên hâmên sakaltâ l-hakkintâ. habeyn lan men meșhâkin dêd âd 'êk lihon lampêdêyn. emey håmên hakkintâ w-emarn. l-nâ lâ nespeq nespaq lan w-lâkên. ellê zalên liayèn û-dêzblan w-zelnên lakên. w-kad ezal l-mezban. Etê hatnâ. w-aylên d-mêtâyêthn-ay 'al 'ameh l-bayt hîlêh. ethed tur'â. b-hattê dên aytî ap hâmên bultê hrayyâtê w-emriî mrân mrân. pteh lan. hu dên 'nâ w-amar l-hên. âmên amar ennê l-kên. d-lâ yelî nêkên.

Then the kingdom of heaven is like ten virgins. They who took their lamps and went out to meet the bridegroom and the bride. But five from among them were wise. And five foolish. And the foolish ones took their lamps. And they did not take oil with them. But the wise ones took (some) in vessels with their lamps. But when the bridegroom delayed. All of them slumbered and they slept and in the middle of the night there was an outcry. Lo. the bridegroom comes. go out to meet him. Then all of these virgins stood up. And they got their lamps ready. But those foolish ones were saying to the wise ones. Sell to us from your oil. for behold, our lamps went out. those wise ones answered and were saying. Lest there is not sufficient for us and for you. But go unto those who sell, and buy for yourselves And when he went up to buy. the bridegroom came. And those who were ready went with him into the house of marriage. And he closed the door. In the end, however, also those other virgins came saying. “Lord, lord!” Open for us! But he answered and said to them. Truly I am saying to you. That I don’t know you. (Matthew 25:1-2)
KEY TO EXERCISES

Lesson Nineteen

(a) 1. Kenē saggē d-mētkannēn. The great crowds which were being gathered together. 2. Lampēqdhēn d-būlātā skāltā mētaqqanān-waw. Their lamps which the foolish virgins were not being constituted. 3. Koll meddem mētayēh-wā. Everything was ready. 4. Eptallāq mayāl l-mūṣē. The waters were divided for Moses. 5. Lā ezāhhrēt. I was not aware. 6. eṭtāšē hīnazāh bāṭēhōn. The men hid themselves in their houses. 7. Meṭhī-i hālēn d-nēštallūn. Having sought these which were completed. 8. Gabrā d-lā mezdahhār. The man which was not being aware. 9. Lā meškāh d-netmāllā hānā. He did not find this which we filled. 10. Neśē d-mētāššīn b-gaww bāṭīhēn. Women which were hiding inside their houses.

(b) 1. Isō dēn ḫāh lemmeh w-l-tālmīdāh w-d-rēm-wa w-qam. w-emar l-emmeh ātā. ḫā brek. w-emar l-tālmīdāh ḫā emmāk. w-men hâ šātā dabār hā tālmidāh ḫaw īwāţēh. bāţar hâlēn ṭādā iśō d-koll medem ēstallām. w-dnetmāllā kūṭābā. emar šē ennā.

But Jesus saw his mother and the disciple whom he loved, standing by. And he said to his mother, “Woman.” Behold your son. And he said to that disciple. Behold your mother. And from that hour that disciple led her unto him. After these Jesus knew that everything was completed. And that the scripture was fulfilled. He said, “I am thirsty.” (John 19:26-28)


And when the great many multitude was gathered together as they trampled one to another, Jesus began to speak to his disciples. First of all beware for yourselves of the leaven of the Pharisees, which is hypocrisy. For there is nothing which hidden, as will not be revealed. And there is nothing hidden that will not be made known. For all which they say in darkness in light and whatever you whisper in the closets in the ears it will be broadcast upon rooftops. And to you, my friends, I say Do not fear from those who kill the body. And afterwards there is nothing more for them to do. (Luke 12:1-4)


And when he was casting out a demon that was mute, it happened that when the demon had gone, the mute (person) spoke. And the crowds were astonished. But people from among them said, “By Beelzebub, the head of demons, this
Lesson Twenty

1. w-šeleh had men rēšānē wemar leh. mallḥānā jāhā. mānā e-abbed ḥayyē dāl ḍālan. āmar leh išō'. mānā qāra att li jābā. ḍayt ḍābā ella en had alāhā. puqānē yāde' att. lā tegtol. w-ūt tsgob w-ūt ṣahindā d-ṣurqā. yaqqar l-ahbāk w-lenmak. āmar leh. ḍālān kollāni neqet unnēn men ṣalūtī. kad šma' dēn išō'. ēmar leh. ḍassirā lāk. zahben kollmedem d-aqt lāk. l-ḥeskēnē. w-ṭelwā lāk simtā b-ṣmayyē. w-ūt battari. hu dēn kad šma' ḍālēn. krayt leh. 'attir-wā gēr tāb. w-ud hāzā išō' d-keryet leh. ēmar. ayykūnā 'aqlā l-aylēn d-aqt l-hon nekṣē. d-ne'lon l-nalkuteh d-ālāhā. dīlāā-ṣ l-gamlā b-h-hr d-h-hrārā d-mḥātāt ne'ol. aw' 'attirā l-nalkuteh d-ālāhā. āmnin leh aylen d-ṣmāw. w- mēshāh l-mḥā. išō' dēn ēmar. aylēn d-lwāq hnwānāā lā meškahn. lwāq alāhā meškahn l-mehaw.

And one from the noblemen asked him he said to him. Good teacher. What must I do to inherit eternal life? Jesus said to him, "Why are you calling me good? No one is good except one, God. You know the commandments. You shall not kill. And you shall not commit adultery. You shall not steal and you shall not bear false witness. Honor your father and your mother. He said to him. All of these I have kept from my childhood. But when Jesus heard these (words), He said to him. You are still lacking one thing. Sell everything which there is to you. And give to the poor. And you will have treasure in heaven. And follow after me. But when he heard these. He was sad. For he was very rich. And when Jesus saw his sadness. He said, How difficult is it for those who have riches to enter the kingdom of God! It is easier for a camel to enter the eye of a needle than a rich person the kingdom of God. Those who heard (him) said to him. "Who (then) finds life?" Jesus said. "Those (things) which by people cannot be. with God can be." (Luke 18:18-27)


In that day the people came some of Pharisees and said to him. Go from here, because of Herod wants to kill you. Jesus said to them. "Go say to that fox. "Behold, I cast out demons and perform healings, today and tomorrow, and on the third day I shall be consummated. However, I must labor today and tomorrow, and on the following day I will depart, for it cannot be that a prophet should perish away from Jerusalem. She killed the prophets and she stoned those who were sent to her. How many times I would have gathered her children like a
hen which gathers her chicks below her wings, but you were not willing? Behold your house is left to you desolate. For I say to you. That you will not see me until you will say. Blessed is he who comes in the name of the Lord. (Luke 13:31-35)


(26:36) At that time Jesus went up with them to the place of Gethsemane. And he said to his disciples. Sit here, while I go and pray. (26:37) And he took Cephas and the two sons of Zebedee, and began to be dejected and sorrowful (26:38). And he said to them. There is anguish in my soul, even unto death. Wait for me here, and watch with me. (26:39). And retiring a little, he fell on his face, and he prayed and said. My father. If it can be so, let this cup pass from me. Yet not as I choose, but as you. (26:40). And he came to his disciples, and found them asleep. And he said to Cephas. So, could you not watch with me one hour? (26:41) Wake up and pray. Lest you fall into temptation. The spirit is willing, but the body is weak. (26:42). Again he went away a second time. And he said. My father, if it cannot be that this cup pass, except that I drink it, your will be done. (26:44) And he left them, and went again and prayed a third time, and used the same words. (26:45) At that time he came to his disciples. And he said to them. Sleep henceforth and rest. Behold the hour has come. And the son of man will be handed over into the hands of sinners. (26:46) Arise, let us go. Behold, he that betrays me has come. (Matthew 26:36-42, 44-46)
Key to Readings

From the Pšittā: Kārōzutā d-mattāy
The Gospel of Matthew 11:28-30
Taw hwat kolkon layyā w-sqāli mawblā, w-ena enilkon, školaw nirī 'alikon, w-yalpaw menī. d-niẖ ena w-makkik b-laẖi, w-mēshkāhin atton nyāẖā l-nēsētkon. nirī gēr bassim-aw. w-mawblī qīlīā-y.

Come to me all of you (who are) weary, and my burden load. And I will calm you. Take my yoke upon you. And learn from me. Because I am calm and I am humble in my heart. And you (will) find rest for your soul. But my yoke is pleasant. And my burden is light.

From the Pšittā: Kārōzutā d-mattāy
The Gospel of Matthew 7:24-27
Koll hakel d-sme' mle ḫalēn w-'ebād l-hayn. neḏammā l-gabrā ḫākimā haw da-bnā ḫā bayteh 'al ṣā-ā, w-nḥēt mētrā. W-ēṯaw nhrāwāṯā; wa-nṣab ruẖē w-ēṯəraw beh b-haytā haw. w-ṯā nqal. šātēsēw gēr 'al ṣā-ā sīmān-웨. w-koll men da-smē' mle ḫalēn w-ṯā ḫābd l-hayn. neḏammā l-gabrā sakkā d-bnā ḫā bayteh 'al ṣā(203,233),(507,278). w-nḥēt mētrā w-ēṯaw nhrāwāṯā; w-nṣab ruẖē. w-ēṯəraw b-haytā haw. wa-ŋqal. W-hwāt mappulteh rabbā.

Thus everyone fully hearing these and does them. He is like a wise man who builds his house upon the rock. The rain came down and the rivers rose. And the winds came up and beat against that house. And it did not fall. For his foundation was upon a rock. And everyone who has fully heard these (things) and is not doing them. He is like a foolish man who builds his house upon sand. And the rain came down and the winds rose. And the winds came up. And they beat against that house. And it fell. And there was a great collapse.

From the Pšittā: Kārōzutā d-mattāy k-a-yw
Gospel of Matthew 20:1-16
Damyā gēr malkūtā d-smayyā l-gabrā mārā ḫaytā de-ngaq b-saqra. d-nagor pāřē l-karmeh. qās dēn 'am b-xawmā pāřē mēn dēnārā. w-ṣaddar enon l-karmeh. w-ngaq bā-ḏāṯ ṣayyém. w-lḥā ḫrānē d-qimeyn ṣīqā wā-btīlyen. w-emar l-hon. žlaw ap atton l-karmā. w-nmedem d-wālē yahēq enā l-kon. hēmon dēn ezlaw. w-ngaq tūb b-šēt wu-bīsā' sā-ān. wa-'bād ḥākwāṯ. w-lqayq ḥāḏa' srē sā-ān. ngaq w-eṣkāh ḫrānē d-qimeyn wā-btīlyen. w-emar l-hon. manā qimeyn atton xawmā kolle b-baṭṭin. amrēn leh. d-lā nās ġarn. amar l-hon. žlaw ap atton l-karmā. w-nmedem d-wālē nesebeyn atton. kād hwā dēn ranā. emar marrā karmā l-ᵣab bayteh. qri pāřē yāb l-hon agrahon. w-ṣrā mēn ḫrēnā w-dammā l-qadnēy. w-ēṯaw ḥāmān d-ḥāḏa' srē sā-ān. ngaq dīnār ḫarī. ḥēd qal. 'al marrā ḫaytā weṛēn. ḫalēn ḫrānē ḥāḏa' sā-ā. w-ēsawīt enon 'amman d-ṣaqān yuqer d-xawmā w-hummēh. hu dēn enā w-emar l-ḥāḏ menhon. ḫērē lā mē'wāl bāḵ. lā-wa b-dinar qesṭ 'amī. saḥ dīlak wzd. saḥā enā dēn d-l-hāmā ḫárā ettēl ak d-lāk. aw lā šliṯ li nmedem d-sābā enā a'bed b-dīlī. aw 'aynāk bīsā d-enā
(1) But the kingdom of heaven is like a master (man) who went forth in the morning. To hire laborers to his vineyard. (2) And he contracted with the laborers for dinar per day. And he sent them to his vineyard. (3) And he went forth in three hours. And he saw others standing in the market and being idle. And he said to them. You also go to the vineyard. And what is necessary I will give you. And they went. And again he went forth in sixth and in the ninth hour. And he did likewise. And around about the eleventh hour. He went forth and found others standing around and doing nothing. And he said to them. Why are you standing around all day and doing nothing? (7) (They) say to him. (because) nobody has hired us. (He) says to them. You also go to the vineyard. And whatever is necessary will be given you. (8) And when it was evening. The master of the vineyard said to his steward. Call the laborers, give them their wages. And commence from the last unto the first. (9) And those of the eleventh hour came. They took each a dinar. (11) And when they received (it). They complained to the master of the house. (12) and said. These last worked one hour. And you have made them equal with us, who have borne the burden of the day and its heat. He then answered and said to one from among them. My friend, I do not do ill to you. Was it not for a dinar that you contracted with me? (14) Take your property and go. For I am wanting to give to this last as to you. (15) Or do I not have the authority (to do) whatever I want with my property? Or (is) your eye wicked, because I (am) good? (16) Thus the last will be first. And the first will be last. For many of them have been called, but few of them have been chosen.
From Pseudo-Callisthenes’ Legend of Alexander

men Taš’ttā d-Aleksandros bar PitTpos

From the Story of Alexander son of Philip

Haydën Aleksandros men tamman asqel wa-l-Maqedonya ezal. w-etā la-thūmā d-Pāres. wa-šrā ‘al nahrub Daqlaq. w-Aleksandros b-izgaddiitā lwāt Daryūš ezal. ‘dūmnā d-’al l-Bābel. w-etgaw Pārsāyē w-awda’(w) l-Daryūš malkā. w-kad ṣurta(w): w-Daryūš kad l-Aleksandros ḥāzā. etrken w-l-Aleksandros sgd. mēṭṭul d-sābar (h)wā da-mhīr alāhā itaw d-ättahti. wa-l-’ugrāna d-Pārsāvē etā. mēṭṭul d-eskēmeh l-eskēmā d-alāhē nsabbah (h)wā. mēṭṭul da-kūlā da-l-rēsheh asīr

(1) For it was in those days a decree went forth from Caesar Augustus that every person register in his jurisdiction. (2) This was the first census in the governorship of Quirinius in Syria. (3) And everyone went to enroll in his town. (4) Indeed Joseph also went up from Nazareth, (a) city of Galilee to Judea. To the city of David which is called Bethlehem. Because he was from the house and from the lineage of David. (5) With Mary his betrothed, then pregnant, to be enrolled. (6) And it happened when they were there, that her days to give birth were completed. (7) And she gave birth to her first-born son. And she wrapped in swaddling clothes. And she placed him in a manger. For there was no place where they could lodge. (8) Then there were shepherds in the place where they were stopping. (who) kept watch at night over their flocks. (9) And behold, an angel of the Lord came to them. And the glory of the Lord shone upon them. And they feared a great fear. (10) And the angel said to them. Do not be afraid. For behold, I bring to you great gladness which will be for all people. (11) For a savior has been born to you today, who is the Lord Messiah. In the city of David. (12) And this is a sign to you. You will find a baby wrapped in swaddling clothes and being set in a manger. (13) And at once they saw. With the angel a great host of heaven, as (they were) glorifying God and saying. (14) Glory to God in the highest. and on earth peace. And good tidings to men. (15) And it was that when the angels went from among them to heaven. They spoke tending flocks one with another and saying. Let us go down to Bethlehem. And let us see this event which has happened. As the Lord made known to us. (16) And they went hastily. And they found Mary and to Joseph. And the baby setting in a manger. (17) And when they saw. They made known the thing which was spoken unto them concerning the child. (18) And all that they heard. They were astonished concerning what they were told them by those keeping flocks. (19) Then Mary kept laid up all these things, and stored them in her heart. (20) And the shepherds returned as (they were) glorifying God and saying. To God concerning all that they saw and heard, as it was told them.
Then Alexander set forth from there and went to Macedonia, and he came to the border of Persia and camped by the river Tigris, and Alexander set out on an embassy to Darius until he entered Babylon. The Persians came and informed Darius the king, and when they told him and when Darius saw Alexander he bowed down and prostrated himself before Alexander because he thought that he was a skilled god who had been sent down and was come to the aid of the Persians because his appearance was made to resemble the appearance of the gods, for the crown that was fastened to his head was made to resemble rays, the clothing he was wearing was formed of pure gold, the armor on his arms was made of beautiful silver, his sandals were of gold, and his belt was made of pearls and emeralds. And Darius was standing, scrutinizing his appearance, and ten thousand horsemen of his bodyguard, were standing in his presence, for they had been made his guards. Then he asked Alexander, “Who are you?” Alexander said, “I am Alexander’s envoy who have brought you a message from Alexander, and thus he said: ‘You have hesitated to do battle with me, and the Macedonians say that Darius’ heart is cowardly in battle. For this reason he delays to come to battle. Now do not wait thus, but send me a message saying when you desire to come to the battlefield.’” Then Darius said to him, “Are you not yourself Alexander? You are no envoy.” For Alexander was speaking very bold words and not speaking calmly like an envoy. Darius said to him, “I am not frightened by your words. Now, according to the custom of ambassadors, partake of a banquet in my presence because so also did Alexander do for my ambassadors.” Then Darius reclined on his couch, and his noblemen and grandees reclined before him, and opposite Darius was Alexander, who was pretending to be an ambassador. All the people were astonished by him, for in body he was small, but his words were severe. When they had partaken of the food, they called for wine. Every vessel of gold they set before him, Alexander pinned the wine on the ground and placed the vessel in his lap. When they saw what he was doing, they informed Darius, and when Darius heard, he arose from his couch and went to Alexander and said to him, “O doer of adventures, why are you doing this, putting all the vessels of the banquet before you? Command, and I will return.
The First Discovery of the True Cross


The Story of the Discovery of My Lord the Holy Cross: How It Was First Found by Protonice, the Wife of Claudius Caesar. My Lord, help me with your mercies. Amen.

Men bāgar messaqteh d-Māran Iṣḥā ḍ-lā-šmayyā: beh b-zabnā ḍaw kād ezal (h)wā Šemʿōn Kēpā l-R(h)ōmē: w-akrez tamman mellīṯā d-ālāhā: šemʿat (h)wāt Prōtōntqē atteh da-Qlawdiyōs Qesar: ḍaw d-ʿabādeh Šībeyūs trayyānā b-
KEY TO READINGS

malkûțeh: kad āzel (h)wâ d-nagreb 'am bray Espûnûy da-mrașd (h)waw 'law: hî dêl hâmê attaț: kad îtar (h)wâ Šem'on b-Rth'âmê: hûzûy (h)wê'tedmûtâ w-haylê taummûh d-sû'ar (h)wâ ba-sîmeh d-Mârân Mûsîhâ. w-keqraţ b-hanûpîd d-âbûhît b-qûyûn (h)wêt bêh: wa-b-salmê d-hanûpîd d-sàqîdû (h)wêt l-hôn. w-ba-Mûsîhû Mârân mûyâmûn (h)wêt w-sàqîdû (h)wêt leh: 'am kollhon aylên da-nûqîn (h)waw leh l-Šem'on: w-âhîdû (h)wêt leh b-tqârâ rabbâ. [p. 158]

w-men bêtar hûkâmû shût (h)wêt d-âqî l-Orêslêm tehçe: w-dûkkyûtû aylên da-b-hôn êst'ar'(w) haylê w-tahhûrê d-Mârân âsî 'Mûsîhâ. w-qâmêt (h)wêt hûmû it: w-neghût lâh men Rth'âmê l-Orêslêm: hî wa-trayn bnh 'amâmnh wa-hûlû bârít hûtälê. w-kaûm mût (h)wêt da-te'ôl l-Orêslêm: êm ât w-neqagât kollâh mûttît l-ûr'ûh: w-qabbûtû (h)waw b-tqârâ rabbâ: ak da-l-malkût mârûh d-âtrû d-bêt-Rth'âmêhû. b-phaltû dên haw: Ya'qûb 'lidî (h)wâ mdâbbirânâ w-paqûdû a-da-mûttû: b-êtûtû d-bûnyû (h)wêt lan tamman b-Orêslêm.


After the ascension of Our Lord Jesus into heaven, at the time when Simon Peter went to Rome and preached there the word of God, he was heard by Protonice, the wife of Claudius Caesar, the one whom Tiberius made second in his kingdom when he went to fight with the Spaniards who had revolted against him. This woman, then, while Simon was in Rome, saw the miracles of amazing powers that he did in the name of Our Lord Christ. She renounced the paganism of her fathers which she practiced and the idols of paganism which she worshiped, and she believed in Christ Our Lord and worshiped him along with all those who followed Simon, and she held him in great honor.

After this she wanted to see Jerusalem and those places in which the amazing and marvelous powers of Our Lord Jesus Christ had been done. She arose earnestly and went down from Rome to Jerusalem, she and two sons with her and one virgin daughter. When she was about to enter Jerusalem, all the city heard of her approach and went out to greet her, and they received her with great honor as for the queen, the lady of the land belonging to the Empire of the Romans. At that time Jacob had been made the leader and commander of the city in the church that had been instituted in Jerusalem.

When he heard why she had come there, he arose at once and went to her. He came to her where she was staying, in the great palace of the kings of the House of Herod. When she saw him, she received him with great gladness, as she had received Simon Peter. He too, like Simon, showed her powers of healing. She said to him, “Show me Golgotha, where Our Lord Christ was crucified, and the
wood of the cross on which he was raised by the Jews, and the tomb in which he was placed." Then Jacob said to her, "These three which Your Majesty wants to see are under the control of the Jews, and they have seized them. They do not let us go and pray there before Golgotha and the tomb. Neither do they want to give us the wood of the cross. Not only this, but also they persecute us so that we not preach or spread the word in the name of Christ, and very many times they imprison us in prison.

When Protonice heard these things, she immediately gave a command, and they brought before her Humiah son of Hannan the priest, Gedaliah son of Caiaphas, and Judah son of Shalom, the chief of the Jews. To them she said, "Hand over Golgotha, the tomb, and the wood of the cross to Jacob and to those who follow him. Let no one prevent them from serving there in accordance with the customs of their service." When [p. 159] she had commanded thus to the priests, she arose and went to see those places and to hand over that place to Jacob and those who were with him. Afterwards she entered the tomb of Our Lord, and she found inside the tomb three crosses: one of Our Lord and two of those thieves who were crucified with him, one on his right and one on his left. As soon as the queen and her sons entered the tomb, her virgin daughter immediately fell down and died without disease, sickness, or malady of any kind. When Protonice saw that her daughter had died suddenly, she knelt down in prayer and weeping, and she prayed inside the tomb and spoke thus: "The Messiah who gave himself to death for all people and was crucified in this place and was placed in this tomb arose like God, the giver of life to all, and caused many to arise with him. Let not the crucifying Jews and lost pagans hear—those whose idols, carvings, and pagan fear I have renounced—and let them not rejoice in me and mock me and say that all this that has happened was because she renounced the gods she had worshiped and confessed a Messiah she knew not and went to honor the place of his tomb and crucifixion. If I am not worthy to be heard because I have worshiped creatures instead of You, have pity for the sake of your worshiped name lest they revile this place as they reviled you by crucifying you."

And as she was saying these things in prayer, her elder son approached her and said to her, "Hear what I say to Your Majesty. I think in my mind and thought that the sudden death of this my sister is not in vain, but this is a marvelous deed by which God is praised and not something by which he is reviled, as those who heard of this thought. Here we have come into this tomb of Christ, and we have found three crosses. We do not know which of them is the cross on which Christ was raised. Now, by the death of this my sister [p. 160] we are able to see and learn which is the cross of Christ. He does not neglect those who believe in him." Queen Protonice, whose soul was very bitter at that time, rejoiced in her mind and in her wisdom because her son had spoken these things in truth and righteousness. Suddenly she approached and picked one of the crosses up in her hands and placed it on the body of her daughter, which was lying before her. In prayer she said, "O Messiah who showed amazing powers in this place, as we have heard and believe, if this cross is yours, Lord, and upon this one was raised your humanity by the arrogant, show the great and increasing power of your divinity, which is one with your humanity, and bring
this my daughter to life that she may arise and we may glorify your name through her when her soul returns to her body and so that your crucifiers may be confounded." She waited a long time after saying these things, and then she removed the cross from her daughter’s body and placed another. Again she said in prayer, “O God, at whose sign worlds and creatures exist and who desires life for all people who turn to him, and who does not neglect the entreaty of those who entreat him, if this cross is yours, Lord, show the power of your victories as you are accustomed to do and bring to life this my daughter. Let her arise, let the pagans who worship creatures instead of you be confounded, and let the true believers confess as they open their mouths to praise you before those who disbelieve in you.” And again she waited a long time, and then she removed the second cross from her daughter and placed on her the third. As she was about to raise her eyes to heaven and open her mouth in prayer, immediately and at once, in the twinkling of an eye, as soon as this cross came near her daughter’s body, she came to life at once and stood up, praising Christ, who had brought her to life through his cross.

When Queen Protonice saw how her daughter had come to life, she was very terrified and frightened, but she praised the Messiah in whom she believed. [p. 161] who is the son of the living God. Her son said to her, “Did you see, my lady, that if this had not happened today, perhaps we would have left this the Messiah’s cross, by which my sister has come to life, and taken and honored one of those thieving murderers. But now we see and rejoice in this one, and God, who has done this thing, is even more glorified thereby.” Queen Protonice picked up Christ’s cross and gave it to Jacob so that it could be kept in great honor, and she ordered that a great and glorious building be built over Golgotha and the tomb, that these places of the cross and tomb be honored and that there be there an assembly hall for the congregation of service. Then, when the queen saw that all the people of the city had gathered to see this thing, she commanded that her daughter go out with her openly without the veil of honor of queens to the palace of the king where she was staying, so that everyone could see and praise God. The Jews and pagans who had rejoiced at the beginning of this affair were saddened by the end of the affair. They would have been very happy had this not happened, for they saw many of them believing in the Messiah. Many were the signs and miracles that happened after his ascension—more than those that had happened before his ascension. The renown of this event went to far-away places and to all the apostles who were spreading the word of the Messiah. And there was peace in the church in Jerusalem and in the cities around it. Those who had not seen this sign praised God together with those who had seen it.

And when Queen Protonice departed from Jerusalem for her city, Rome, [in] every city she entered people gathered to see her daughter. When she entered Rome she related to Claudius Caesar [p. 162] all those things that had been done in her sight: how her daughter had died and then came to life. When Caesar heard these things, he ordered that all the Jews leave Rome and Italy. Since in every place this event was spoken of by many, and Protonice related this miracle to Simon Peter and everything that the apostles his friends had done, and they preached before everyone in order that those who had not heard or
known might hear and know those things that Our Lord has done and does openly through our hands in order that the name of Our Lord may be praised by all people for ever and ever. Amen.

These things that I have related to you are that you may know and reflect how great faith in the Messiah is for those who believe in him truly. Jacob, the leader of the church in Jerusalem, who saw this event with his own eyes, also wrote it and sent it to his friends the apostles in the cities in which they were. The apostles too wrote and made known to Jacob everything that the Messiah had done through their hands, and they were read out before every congregation of the church and before all the people. Peace.
KEY TO READINGS

43

[169x624]teniha rabba ehad (h)na l-koUhon hdnon d-qdyndn (h)waw qddmaw. hennon ger
d_d hzaw l-hezwd haw d-ethzi (h)wd leh l-Abgar. hayden emar leh Abgar l-
Adday: d-sarrird'it talmideh att d-Iso' haw gabbdr hayld breh d-aldhd: haw da-
slah (h)wa li da-maddir-nah laik l-haq men talmiday l-asyyit wa-l-hayye. emar
leh Adday. meyttul d-men qdjm hayment (h)wawt b-man [p. 166] d-saddran
lwa'tak: meyttul (hu) haw eshtaht sedayk: w-qa'd tub thaymen beh: koll meddem
d-thaymen beh nehwe laik. emar leh Abgar. hakanah hayments beh: d-la-
yh( huday hannon d-zapnay (h)waw: b'et (h)wet d-egabbar li hayla: w-ezal ehroh
enon: w-meyttul maktitah hay d-R(h)omaye etnakpet ba-gyamah d-sayna
d-mqam li 'am maran Qesar Tiberyos ak abhay haynday. emar leh Adday.
miran seyynah (h)u d-ahb shamli. w-qa'd slem seyynah d-valodeh: ettrim lwat
abu: w-teb 'amneh ba-shmayya: hav d-ijaw (h)wa beh men 'alam. emar leh
Abgar ap ena mahaymen-nah beh w-b-abu. emar leh Adday. meyttul d-hakanah
hayment: sa.em-nah id(y) 'layk ba-ameh d-hay-ment beh. w-bah b-sa' tie d-
sam (h)wa ijd 'law: etassi men nekkun d-kheb d-it (h)wa leh mejra: w-tma
(h)wa Abgar w-tdammar d-aykamah da-smi' (h)wa leh 'al Iso': d- abed (h)wa
w-massah: hakanah w-ap hu Adday d-lah samah meddem massah (h)wa ba-shmek d-
Iso': w-ap l-'Abdu bar 'Abdu petgara it (h)wa leh b-reglaw: w-ap hu qarreb
(h)wa leh reglaw. w-sam (h)wa ijd 'layhen w-assyah (h)wa. w-tub la hwat leh
petgara w-ap ba-mittah kollah awsadat rawbata massah (h)wa. w-hayle tammihe
mahavve (h)wa bah. emar leh Abgar. hasah d-yaga' koll nas: da-b-hayleh d-iso' Mshah halen tegrnatau abed att: w-ha tammihi 'man ba-'hadayk. ba'en-hakkel
menmkk: d-testa'el lan 'al metayeh da-Mshah d-aykamah hwat: w-al hayleh
shihah w-'al tegrnata aylen da-smi' (h)wa li d-abed (h)wa. aylen d-naez hez
ennenni 'am sharka d-habrayk. emar leh Adday. men hade la sateq-nah d-akrez:
d-meyttul hade (hu) ger estaddret l-harka d-eman w-ellep. l-koll man d-sahe da-
haymen akwatak. la-nhefar kanese li kollah mititta w-ezro" bahl mellah d-hayye
b-karozita d-maqrez-nah gدامaykon. w-batar yawma hav pqa'd (h)wa Abgar l-
'Abdu bar 'Abdu haw d-etassi (h)wa men kefba marirra d-reglaw da-maddir
(h)wa karozah: w-negr (h)wa b-kollah mititta: w-tekmunah (h)wate naaita kollah
gabre w-neeshe l-idukka hay d-metaysah Bêt Thbara: [p. 167] l-arqa rawwbah d-
Bêt 'widah: d-nem's 'mun (h)waw mallgmniteh d-Adday shihah. w-qa'd egkumnaat
kollah mittah gabre w-neeshe al-lepp l-hon Adday shihah 'al haymynah d-Maran Iso' Mshah w-emar l-hon: aylen d-qabbel(w) mellhe da-Mshah nqawwun sedayn: w-
ap aylen d-qabbeyn d-nebawtnun 'amman ba-sloa: w-ken netou l-batayhon. w-
hdhi (h)wa b-hada (hu) Adday shihah: da-haz (h)wa d-sug d-dnaiteh da-mittah
possat lah wateh. w-dallil (h)wa awylen d-loqawwe (h)waw b-haw 'eddah:
ka'd ap hennon halen dallile batar yawmaqal qallil qabbel(w) (h)wa l-mellaw w-
haymen(w) (h)waw ba-sbaria d-karoziteh da-Mshah. w-qa'd hza (h)wa Abgar
malkah: d-kollah mititta hvedat (h)wate mallgmniteh. emar leh ap hu Abgar
malkah l-Adday shihah: makkeli koll ayka d-sabeh att. bni 'egdo bêt-sawba d-aylen d-
haymen(w) wa-mhaymnin b-mellayk w-ak m a da-pqid laik men maran. hwaty
m'sahmes att b-eddane tka'i 'it y-aylen d-hayweyn 'amman mallgmn be-sbaria
hade: resane rawbre mtayyeb-nah d-ettel l-hon. d-medem 'am teymieth la nehwe
l-hon badah henah. w-koll meddem d-meteb'l laik l-megghayhe d-bayta ena yaheb
laik d-la husharn. kad hawya mellok'hit sa-webmaqal b-karka hanma. wa-d-la nash
henah hwaty 'al el att lwath(y) m'sallaa'it l-apadna d-loqereh d-malkut(y). w-ka'd
KEY TO READINGS

In the year 343 of the kingdom of the Greeks, in the reign of Our Lord Tiberius Caesar of the Romans, and in the reign of King Abgar, son of King Ma’nu, in the month of October on the thirteenth day, Abgar the Black sent Maryah and Shmeshgram, chiefs and honored men of his kingdom, and the trusted Hannan Tabularius with them [p. 163] to the city which is called Heliopolis, or in Aramaic Beth Gubrin, to the honored Sevinus, son of Eustargis, the procurator of our lord Caesar who was governing over Syria, Phoenicia, and Palestine, and over all the land of Mesopotamia. They took to him letters concerning affairs of the kingdom, and when they came to him he received them with joy and honor. They were with him for twenty-five days. He wrote for them answers to the letters and sent them to King Abgar. When they departed from him, they set forth and came on the road to opposite Jerusalem. They saw many people coming from afar in order to see the Messiah because the fame of his victories had gone forth to far-away places. When Maryah, Shmeshgram, and Hannan Tabularius saw the people, they too went with them to Jerusalem. When they entered Jerusalem, they saw the Messiah, and they rejoiced with the crowds that followed him. They also saw the Jews who were standing in multitudes and plotting what they would do to him, for they were seeing that many people from among them were confessing him. And they were there in Jerusalem for ten days. Hannan Tabularius wrote down everything he saw the Messiah doing and also the rest of what had been done by him before they arrived there. They departed and came to Edessa, and they entered before King Abgar, their lord who had sent them. They gave him the replies to the letters they had brought with them. After the replies were read they began to relate before the king everything they had seen and everything the Messiah had done in Jerusalem. Hannan Tabularius read before him everything he had written and brought with him. When King Abgar heard, he was amazed and marveled, and so also his grandees who were standing before him. Abgar said to them, “These powers were not of humans because there is no one who can bring the dead to life other than God alone.” Abgar then desired to go himself and descend to Palestine and see with his own eyes everything the Messiah had done, but because he was not able to cross into the territory of the Romans, which did not belong to him, lest [p. 164] this be considered a cause for odious enmity, he wrote a letter and sent it to the Messiah by the hand of Hannan Tabularius. He departed from Edessa on the fourteenth of March and entered Jerusalem on the twelfth of April on a Wednesday. He found the Messiah at the house of Gamaliel, the chief of the Jews. The letter was read out before him, as it was written thus: “Abgar the Black to Jesus, the good healer who has been seen in the place of Jerusalem. My lord, greetings. I have become a follower of yours and of your healing, for you do not heal through drugs or herbs, but by your word you cause to be opened [the eyes of] those who have been blinded, you cause the lame to walk, you make lepers whole, and you make the deaf hear; you cast out spirits and demons, and you heal with your word those who are in pain. You also raise the dead. Since I have heard of these great marvels that you are doing, I put it in my mind that either you are God come down from heaven and doing these things or your are the son of God that you do all these things. For this reason I have written and summoned you that you come to me, for I worship you, and you will heal for me any sickness
that I have because I have believed in you. Also this have I heard that the Jews are muttering against you and persecuting you, and they are seeking to crucify you and looking to do you harm. I hold this little city, and it is sufficient for two to live in it in tranquility.” When Jesus received the letter in the house of the priests of the Jews, he said to Hannan Tabularius, “Go and tell your lord who sent you to me: Blessed are you that without seeing me you believed in me, for it is written: ‘They who see me will not believe in me.’ that you have written to me to come to you, the thing for which I was sent will be accomplished here henceforth, and I will ascend to my father who sent me. As soon as I ascend to him, I will send you one of my disciples to heal and cure whatever sickness you have. All those who are with you he will lead to life eternal. May your town be blessed, and may no enemy gain dominion over it ever.” When Hannan Tabularius saw that Jesus spoke thus to him, and as much as he was the king’s portraitist, he took down and drew a picture of Jesus in choice pigments. Hannan brought [the picture] [p. 165] with him to his lord King Abgar. When King Abgar saw that portrait, he received it with great joy and set it in great honor in one of the rooms of his palace. And he (Hannan) related to him everything that he had heard of Jesus, as his words had been made into books. After the Messiah was taken up into heaven, Judas Thomas sent the apostle to Abgar Thaddeus, he who was one of the seventy-two apostles. When Thaddeus came to the town of Edessa, he took up residence in the house of Tobias son of Tobias the Jew, who was from Palestine. His reputation was heard of in the whole city, and one of Abgar’s nobles, he whose name was Abdu son of Abdu and who was one of the chiefs of Abgar’s pages, entered and said about Thaddeus, “Here an envoy has come and has taken up residence here. He is the one about whom Jesus sent (word) to you. (saying) ‘I will send to you one of my disciples.’ ” When Abgar heard these words and the great deeds that Thaddeus was doing and the marvelous cures that he was effecting, he put it in his mind and said, “Truly this is he whom Jesus sent (when he said) ‘As soon as I ascend to heaven I will sent to you one of my disciples, and he will cure your sickness.’ ” Abgar then sent and summoned Tobias and said to him, “I have heard that a powerful man has come and taken up residence in your house. Have him come to me. Perhaps good patience will be found for me for health from you.” The next day Tobias led Thaddeus the apostle to Abgar. Since Thaddeus knew that he had been sent to him by the power of God, and when he went and entered into Abgar’s presence, with his companions standing around him, at his entrance unto him an astonishing vision was seen by Abgar from Thaddeus’ countenance, and immediately Abgar saw that vision he fell down and worshiped Thaddeus, and great astonishment seized all those who were standing before him, for they did not see the vision that was seen by Abgar. Then Abgar said to Thaddeus, “Truly you are the disciple of Jesus, that mighty man of power, son of God, he who sent word to me (saying) ‘I will send to you one of my disciples for healing and for life.’” Thaddeus said to him, “Because you believed long ago in him [p. 166] who sent me to you, because of this was I sent to you. Since you believe in him, everything that you believe in will be yours.” Abgar said to him, “Thus have I believed in him that I have sought to lead out a force and go to destroy the Jews who crucified him, but on account of the kingdom of the
Rowans I am ashamed of the peace treaty that has been concluded by me with our lord Caesar Tiberius as (did) my forefathers.” Thaddeus said to him, “Our lord, the will of his father has been done. When the will of his father was accomplished he was raised to his father and sat with him in heaven, he who will be forever.” Abgar said to him, “I have believed in him and in his father.” Thaddeus said to him.” Because you have thus believed, I will place my hand upon you in the name of him in whom you have believed.” As soon as he placed his hand upon him he was healed of the pain of the illness he had had for a long time. Abgar was astonished, for just as it had been heard by him about Jesus, that he worked and healed, thus too was Thaddeus, who healed without any drug in the name of Jesus. So too Abdu son of Abdu had gout in his feet, and he too brought his feet near, and he placed his hand upon them and healed him, and he no longer had gout. So also did he effect great healings in all the city and showed astonishing powers there. Abgar said to him, “Now that everyone knows that you work these miracles through the power of Jesus Christ, and here we are astonished by your deeds, I request of you that tell us about the coming of the Messiah, how it was, about his glorious power and about the miracles which have been heard by me which he performed—these things which I have seen, along with the rest of your friends.” Thaddeus said to him, “Of this I am not silent to preach, since for this I have been sent here in order that I speak and teach everyone who desires to believe like you. Tomorrow assemble for me all the city, and I will disseminate therein the word of life through the preaching that I will preach before you.” After that day Abgar ordered Abdu son of Abdu, the one who was healed of the bitter disease in his feet, that he send a herald and summon the entire city, and that all the people, men and women, should be gathered in the place called Beth T’vara, [p. 167] in the open space of Beth Avida, in order that they hear the teaching of Thaddeus the apostle. When all the city, men and women, were assembled, Thaddeus the apostle taught about faith in Our Lord Jesus Christ and said to them, “Those who have received the word of the Messiah will remain beside us, and also those who desire to share with us in prayer, and then they will go to their homes.” And Thaddeus the apostle rejoiced in that he saw that many people of the city remained with him, and few were those who did not remain at that time. When even those few, after a few days, accepted his words and believed in the tidings of his preaching of the Messiah, and when King Abgar saw that the whole city rejoiced in his teaching, King Abgar said to Thaddeus the apostle. “Henceforth, wherever you desire, build a church, a meeting place of those who have believed and believe in your words, and as you have been commanded by Our Lord, you will serve faithfully at [various] times. I am making preparations to give those who are teachers with us in these tidings great nobles so that they will have no other duty aside from service, and everything you require for household expenses I will give you without reckoning, for your word will be permitted and sovereign in this city, and to the exclusion of anyone else you will enter into my presence authoritatively in the palace of the honor of my kingdom.” When King Abgar went down to the palace of his kingdom, he rejoiced, and his nobles with him, and in the joy of their hearts they too glorified God, who had turned their minds to Him. When they had disavowed the paganism in which they had stood and
confessed the tidings of the Messiah, and when Thaddeus had built a church, they celebrated vows and oblations, they and the people of the city. And there they served all the days of their lives.

Then Shwida and Ebednebbo, chiefs of the priests of this town, when they saw the signs that Thaddeus was producing, they ran and ripped up the altars upon which they had sacrificed to Nebbo and Baal, except for the great altar in the middle of the town, and they were crying out and saying, "Truly this is the great and glorious skilled one of whom we have heard every great thing he did in the land of Palestine." All those disciples who believed in the Messiah [p. 168] Thaddeus received and put to work in the name of the Father, the Son, and the Holy Ghost. The Jews too who knew Moses and the prophets, they who sold silks, they too were persuaded and became disciples and confessed the Messiah who is the son of the living God. Neither King Abgar nor Thaddeus the apostle compelled anyone by force to believe in the Messiah.

Then Aggai, the king's maker of silks and white stuffs, Pallut, Abshlama, and Bar-Senia, with the rest of their other friends, joined Thaddeus the apostle, and he received them and caused them to share with him in service. As they read the Old and New Testaments, the Prophets, and the Acts of the Apostles every day, they meditated upon them.

Years after Thaddeus the apostle built the church in Edessa and set it in order with everything that was appropriate to it, and after he had made disciples of many of the people of the city and had built churches in other villages that were far away and near-by, surrounded them with walls, set them in order, and established in them deacons and priests and those who read and taught books and the rites of service inside and outside—after all these things he was afflicted with the illness with which he would depart from this world. He summoned Aggai before all the congregation of the church, celebrated the liturgy, and made him priest. Abshlama, who was a scribe, he made deacon. After three days more, during which he heard and received testimony of the teaching of his preaching from the clergy before all the noblemen, he departed from this world. It was on the fifth day of the week, the fourteenth of the month of May. In great mourning and bitter sorrow was all the city; not only were the Christians distressed over him but also the Jews and pagans who were in this town. More than anyone was King Abgar distressed over him, he and his the grandees of his kingdom. With distress of mind he became deplorable and abandoned the honor of his kingship on that day. With doleful tears he wept along with all the people. All the inhabitants of the city who saw [p. 169] him were astonished by how he sorrowed over him. With great honor and dignity he went in procession and buried him as he would one of his grandees who had died, and he placed him in a large tomb with carved ornamentation, in which King Abgar’s forefathers of the House of Aryu had been placed. There he placed him sadly with distress and great sorrow. And all the people of the church went from time to time and prayed there earnestly, and memorials of commemoration of him they made from year to year according to the commandment and doctrine they had received from Thaddeus the apostle and according to the word of Aggai, who was the leader, commander, and inheritor of his seat after him, by virtue of
The Martyrdom of St. Barbara

Sâhâdiq d-Qaddïshtâ Barbârâ


Key to Readings

etnalyat (h)wāt rūḥ ā d-qudṣā: hav mabbū ā d-tāḥātā w-yāḥūbā d-šākūnē wa-
mʿADRANĀ d-SARRĪRī: hi ḫāḏē sāḥēdēh da-MŠIHĀ: w-mayrqā (h)wāt b-sūprā: da-
zḵāt w-dāṣāt l-ʾāḏelqārī. kad ḫāḵē ḫṣāt la-ʾptakrē ḫānōn ḫarsē: raqqāt b-
appayhōn kad ānrrā l-ḥon: d-akwāṭkōn nehwōn ābōdāyvōn: w-aylēn da-ʾtiẖin l-
laykōn. w-kad selqāt tub l-magdīlā d-ḫēb hu ānrrā (h)wāt: ba-sīlōhē da-lwāt 
ālāhā beh amīnāʾīt ṣīnā (h)wāt.

kad dēn ēstāmēn bēnīyānā w-etqaqān dilāh d-balānay: pēnā mēn urheh wāh 
rāsītā ā abīwhō Dīyosqūro. w-ʾal (h)wā t-l-balānay akman d-nehrīhē: w-ḥrā ṭāt qawwīn qayyāmān. wa-nā w-emār l-ʾumānē: ṭāt qawwīn aqīmōn? āmīn leh ṭumēnē: ṣarīṭāk (h)ūn peqdaq īan d-ḥākkānā nē ḫāqā, w-ʾṣinī ṭwāt bartehe w-emār: 
attp peqdaq īennon l-ʾumānē: da-ṭāt qawwīn nehpūnī? nāt w-emārāt leh: ēn ṣīnāy; 
ṣappīr peqdaqet. mēṭṭqal da-ṭāt īennēn qawwīn manhrān 1-kōl bannašā d-ʾqē 
-ʾdēmā: w-tarītēn bahlḡo ṣāmīṭāta īennēn. w-nashbā (h)wāb w-nēḥēt l-
-balānay. w-emārāt leh: kist yattīr mēn tarētēn manhrān naṣṣīhā ʾī t-hālēn ṭāt. w-
emārāt tub ṭwātēh āntehe da-MŠIH-ā BABBĀRā: ḏayyayān háṣā ṣīnāy (h)wā t-hi: ḥā gēr 

w-kad šmā hālēn abīhē: etnī ḥemmītā w-rugsā saggītā. wa-ṣmat sayāpā da-
law ʾilē (h)wā: akman d-neqṭūfīh. w-salāyat dēn qaddīštā BABBĀRā: w-etptāqāt 
ṣennā ḥay d-lāqā darrībā (h)wāt: w-qabblīṭāt b-gawwārā. w-mēdāḥ appaqāṭāt 
(h)wāt ṭwāt tūrā ḥaw d-tamānān īt (h)wā la-maqblīṭātā rāʾawwāṭā trēn: d-
-rāʾēyn (h)wāw b-tūrā ḥaw: w-hrāʾēn kad ʿārqā. w-kad etqaqrāb abīḥē ṭwātīn: 
māʾeʾel (h)wā l-ḥon: ēnlu da-ḥsāʾēl l-bartehe. ṭwāt munhōn: mēṭṭqal d-ṣīhē 
(h)wād t-q斯塔wābā: mawūmā yāmī (h)wā d-lā ṭaḥ lāḥ. ṭwāt ḫhrēnā d-pāṣēq 
(h)wā sebʾēh: w-l-ʾabīḥē ṭrawwē (h)wā lāḥ. kad dēn ḫzāt qaddīštā meddēm da-
ḥad: ḫāṭeth (h)wāt: w-mēdāḥ ṭawā l-ebbīrū ṭwā ḫhrēnā ṭawā ṭhrū ṭrawwātīn: 
wa-smq sāyqī dī ṭawā: akmaḥ d-neqīṭīh. w-sālyāl īennī haddūn qaddīštā ṭawā: w-
eṭjmi ṭawā ṭawāqī leh w-emārāt: att pqad d-neqīṭīh w-waqīdātī jīdmītī ṭawā 
In the times during which Maximian, that impious and wicked one, was ruling, during the governorship of Marcian the governor, there was a great persecution of all Christians. There was a great man in the land of Heliopolis in a village named Dalasun—and it was thirteen miles distant from Antioch—and his name was Dioscorus. He was very rich, but he was a pagan. He had an only daughter whose name was Barbara, and she was very beautiful. Her father loved her greatly, and he built for her a great tower and closed her up in it so that she could not be seen by anyone on account of her great beauty and the comeliness of her visage. People from the nobles came and spoke for her with her father, that [p. 170] he should give her to a husband. Therefore he went to her and said to her “My daughter people from among the nobles have spoken with me for you that I should give you to a husband. How do you desire, my beloved daughter? Tell me.” She looked at him with hatred, raised her eyes to heaven, and said. “Do not force me, father, to do this. If you do, you may know that I will give myself to death.” He then departed and left her. He was attending to a bath that was being built by him in her name. He established into many workers so that it would be finished quickly and swiftly. When then Dioscorus, her father, ordered the workers how it was right for them to do and gave every one of them his full wage, he departed for a far-away place, and there he tarried a long time. Then the maid of Christ, Barbara, went down to see the bath building of hers, and when she looked in the southern direction and discerned that the workmen had opened only two apertures in it, she said to the master builders, “Why have you opened only two apertures?” They replied to her, saying, “Your father ordered us to do thus.” The martyr to Christ, Barbara, said to them, “This is what I am telling you: act without fear and quickly and swiftly make for me another aperture.” They said to her, “We are afraid that when your father comes and sees, we will not be able to stand before his anger.” The handmaiden of God Barbara said to them, “This is what I tell you: do it without fear, and when my father comes I will convince him of this.” They then heard her and made another apertures as she had ordered them.

When the holy and spotless [maid] arrived at the location of the cistern of hot [waters], she turned to the east and drew with her finger on the marble the sign of the honored cross, and that sign of the cross remains on it until today to the wonder of those who see it and to the glory of God. When she entered the bath belonging to her the blessed prints of her heels were imprinted in the ground. [p. 171] From this place everyone takes some dust for healing and aid. This is the bathing that resembles the Jordan, in which the Lord of All Jesus Christ lowered his holy head and received baptism from John, his preacher and baptizer. This is a pool that resembles the pool at Siloah in which the man blind from his mother’s womb washed, the pool at Bethesda in which the paralyzed man was
healed by a word. This is the pool in which is the water of life, that which the Samaritan woman asked of Our Lord.

Then one day, when the Martyr to Christ Barbara was going to the bath, she saw the idols which her wretched father worshiped, and this Martyr to Christ, who was shining with beauty, who overcame and trampled on the Devil, was filled with the Holy Spirit, that source of good things, giver of grace, and help to those who are true. When she saw those mute idols thus, she spat in their faces while saying to them. “Like you be your makers and those who trust in you.” And when she departed to the tower in which she lived, in her prayer with God she was constantly responded to.

When her bath building was finished and made ready, her wicked father Dioscorus returned from his trip and entered the bath as one who would see it and saw three apertures existing, he said to the workmen: “Have you made three apertures?” The workmen said to him, “Your daughter ordered us to do so.” And he turned to his daughter and said, “Did you order the workmen to open three apertures?” She replied and said to him, “Yes, father. Indeed I ordered it because three are the apertures shining for every human being who comes into the world, and two alone are dark.” Her father took her and went into the bath, and she said to him, “How much more brilliantly than two are these three shining!” Then the handmaiden of Christ, Barbara, said, “Consider now, father, and see: here is the Father, [p. 172] and here the son, and here the Holy Ghost.”

When her father heard these words, he was filled with great anger and rage, and he drew the sword that was hung about him as though to kill her. Then the holy Barbara prayed, and the mountain top near which she was opened up and took her inside, and it put her out on a mountain where there were two shepherds tending their flocks to receive her, and they saw her fleeing. When her father approached them, he asked them if they had seen his daughter. One of them, because he wanted her to escape, swore oaths that he had not seen her. The other, however, pointed his finger and indicated her to her father. When the blessed woman saw what he did, she cursed him, and immediately he and his sheep became beedes—and thus these beedes are gathered over the saint’s tomb until today. When her father went after her on the mountain and found her, he scourged her bitterly and grabbed her by the hair on her head and dragged her. He took her down from the mountain and put her in prison in a mean room, and he stopped up and sealed her mouth with his signet and stationed a guard over her so that no one could go in to her while he went and informed Marcian the governor, how to put her to death.

When the governor came he ordered them to bring her to him. When her father came with Gerontius Combris (?), they took her out of the room in which she was imprisoned and turned her over to the governor. When her father swore by the gods that he should put her to death with cruel tortures, the governor sat on his seat of judgment. When he looked upon her beauty, he said to her, “What do you desire? Have mercy upon yourself and sacrifice to the gods. If you do not sacrifice, I will turn you over to bitter scourges.” The martyr to Christ replied and said to him, “I am prepared, for I myself am a sacrifice of confession I sacrifice to God, the savior of all, he [p. 173] who made the heavens and the
**KEY TO READINGS**

earth and all who are in them. For the sake of your gods did the prophet David say, ‘Mouths they have, and they do not speak. Eyes they have, and they do not see. Hands they have, and they do not touch. Feet they have, and they do not walk.’ Like them be their makers and those who trust in them.” then the governor was filled with anger and ordered them to strip her and tear her flesh to pieces with scourges without pity, and to burn the wounds that were on her body with strands of hair. Thus they did to her until all her body was drenched in blood. He ordered her to go to the prison while he considered by what sort of death he should put her to death. However, in the middle of the night a great light shone upon her, and Our Savior appeared to her, saying, “Be strong and take heart, my beloved martyr, for prepared it is that for you there shall be great joy in heaven and earth for your victory. Do not fear the threats of this tyrant, for I shall be with you and I shall save you from his threats.” When he said these things to her, he healed her wounds, and none of them could be seen on her body, but she, this holy martyr, rejoiced and was glad in the encouragement that she had from Our Lord.

**From the Tale of Sindhan the Wise**

*Men Taš’īḏ d-Sindbān Ḥakkīmā*

'It (h)wa malkā ḥad da-šmeh (h)wa Kūreš. w-men yawmāy hayaw brā ṭā lwā leh w-īt (h)wa leh neššē ʾṣba’. w-qām w-sallī wa-ngār negrā. wa-mšāh napsēh. wa-ṣba ḏalāhā. w-yāb leh brā ḥad. wa-rbā talyā w-ḏwāh ak arzā. w-yābēh (lit. sāpēh) [p. 174] d-malleq ḥekmā. wa-hwā tlāt ʾṣnīn lwāt ṣāpēh w-medemm lā ilep. w-emar dēn malkā. d-hānā talyā en nehwē ʾṣd ṣāpērh rebhē ṣnm. meddēn lā ilep. ellā ettīlw l-Sīndbān ḥakkīmā. mtīrīt d-īdaw gabrā ḥakkīmā. wa-niyattar men kollhon gilosopē. wa-qārā malkā l-Sīndbān w-emar leh: aykānā sābē-Ṭ d-talldlīw t-talyā emar li. wa-nā Sīndbān w-emar l-malkā. malleq-nā l-talyā b-yārēh ēstā. ‘daṭmā ṣe-ḥdrgō ṣam koll gilosop d-īṭ thēt ṣudānūk. w-ēnḥu d-lā mšamlē-nā medemm d-emRET nēbdūn ḥayayn men arā. w-koll d-qāmē-nā lāk nehwē. yelptē ʾṣr d-malkē ak nūrā ṣiyywēn. w-emat d-ṭemīt l-nās awqīd āṭēh. ehawwē lāk d-malleq-nā la-ḥrāk mār(y) malkā w-kād nšamlē yulpānēh. tettel li hu medemm d-ēṭba’ mmēnāk.

w-emar malkā haq d-hā-yīt ettel lāk. āmar Sīndbān kollmedemm d-lā ṭāmēn att d-nes’or nās lwātāk. lā tes’rāw lwāt frēnē. wa-kāb(w) kūbāh baywānith. w-yāb Sīndbān yamminā l-malkā. w-aslem talyā l-Sīndbān. w-pagdēh w-emar leh. d-men bātār štā varhīn w-tartīn šā’īn. nētē talyā lwāt ābū w-lā nkattār šā’t ēbād elā nēsqol rēsh d-Sīndbān.

w-ḥad Sīndbān b-īdēk d-talyā. w-awbēh l-bayteh wa-ḥnā leh baytā rāwwilhā. w-kallshēh w-hawwreḥ wa-kāb ‘all esaw. w-ṭeb Sīndbādīn (= Sīndbān dēn) lwāteh. w-malleq (h)wa leh. w-bēh b-baytā it (h)wa l-ḥon mēlkā w-mēšṭyā w-lā ‘bar ṣeṭdān ēḥad men protesmā d-sāmēh baywānith. w-bātār štā varhīn ilep talyā [p. 175] ḥaw medemm d-lā ṣmā nās men bhnaynāt d-nēlāp akwaṭēh. w-men medemm yawmā ḥad šaddar malkā lwāt Sīndbān w-emar leh. mānā it lwātāk w-pānni hu w-emar leh. ḥaw medemm d-ṛāḥem-att. la-nḥār mayti-nā leh l-talyā lwātāk b-ědānā d-tartīn šā’in en māyēy nēsbē. wa-hḍī malkā w-ṛpsaḥ wa-
KEY TO READINGS

lipäk Sindbän lwät falya w-emar leh. sâbë-att da-b-hänä lêlyä. ethâsshâ 'al malwäšäk. h-hay d-bâ'-nä d-awblâk lwät abük.


abû dën men rêmûeh lwät breh. kânneś leh hâmër aylën d-yâthûn (h)wâw 'ammeh. haydën qrâs abû w-qarrbëh lwätwâh w-naâqeh. w-mallel 'ammeh. hu lâ mallel 'am ayl. w-sârri mešal leh w-lu là panni pekgâmä. haydên emar malkâ d-aylën da-hírâwar. mâna itaw sârbeh d-bâr(y).

wa-'nâ had w-emar d-'eqqära mâsh leh rabbëh da-nsattët beh [p. 176] yulpâneh w-men haw 'eqqâra pkîr l-šenmeh. w-efkî sârbeh d-falya 'al makkâ. w-käd hçâ men nêsâw d-mâlka. enrât leh sboqâq aykâ d-yâthûn-nâ. enâ w-haw balhod kbur mawda' li sârbeh. metnul da-fâkk (h)wâ 'lay men qaddim. w-meddem d-l-emmeh lâ mhawwê (h)wâ. li dên mhawwê w-gâlâ. metnul d-emmeh d-falya m'qââ (h)wâq 'al 'etqeh. w-sâqtëkk attâ t-falyâw a-wblâqeh l-baytâh. w-sârriyâ tmaller 'ammeh. hu lâ mallel 'ammeh. w-lâ panni là pekgâmä. haydên enrat leh d-lâ yâd'ä-nâ lâk sâkla. w-ap là itayk malkâ. w-lâ pâqet att men 'enyânt(y). âmmër-nâ lâk meklem. w-lâ sâbqâ-nâ lâk 'dammä da-s'art leh. w-en falyâ itayk. w-en sâbë att 'bâd meddem d-âmmâ-nâ lâk. yâd'ä-nâ d-abûk sâ'b eh w-etmâhul w-etrapppi w-enâ qâllâ-nâ leh l-âbük. w-hâwe att malkâ hîlçaw. w-sâqel att li b-nešè. w-hwêt ena lâk attâ. w-men bâgar d-emrat t-falyâh hårlen esthâhuq såhuq rabbë. w-emar lâh: da' d-lâ mmallel-nâ 'ammek w-lâ 'am nês hrenâ 'dammä d-'âbrîn såb'â yawmânâ. w-melhâ sâmâ att pûnây-pekgâmä men(y) 'al mellây. w-men bâgar d-šen'at hårlen yed'at d-neplât men iqârëh. w-dehal w-ethasâkka. d-mâmâ te'-bod leh.

haydên arînât qâllâ tak. wa-mêt 'al appêh. w-telhât mâneñ. wa-'sma mâlkâ qâllâ wâ-qrâh. w-sâbëh w-emar lâh mà lek. haydên enrat leh enä ànmä (h)wêt la-brâk d-naamellel 'amn(y). haydên menšel(y) ngal 'lay wa-shâb d-nebzah bëh. w-hrént ennën l-appay w-yâd'â (h)wêt d-kollhon mûmê ùt beh. w-hânâ mûmê lâ yâd'â (h)wêt beh. [p. 177]

w-käd hårlen emrat l-mâlka. psaq täbût men breh. wa-pqod d-netgël. gâsë dën w-it (h)wâ leh l-mâlka môlkë pilosopë lâ ak da-b-surhâbë sâ'ar (h)wâ meddem. 'dammâ d-netmëk (h)wâ b-hon. w-käd 'sma(w) hårlen. da-pqad mâlkâ d-netgël breh. w-lâ etmëk b-hon. ethâssâb(w) b-napshôm. d-haw meddem da-pqad mâlkâ bu-shâqâ 'bâd d-hyunnen l-attët. w-emar(w) pilosopë lâ zâdeq d-netgël. w-lâ zâdeq l-mâlka d-netgël la-breh. metnul da-l-hartà l-napshë 'âqel. w-lan marheq men lwätwëh. ellâ netparras ayzânnâ da-nawzêb t-falya men mawtä. haydên emar had menhon d-kollhad menmân qûm. nawzêb beh. yawnm håd. w-çal haw w-'al lwät mâlkâ wr-sqod leh w-emar d-lâ zâdeq d-ne'bûn mâlkâ meddem. 'dammâ d-qâymûn 'a l-srârâ.
There was a king whose name was Cyrus. In (all) the days of his life he had no son, but he had seven wives. He arose, prayed, made a vow, and anointed himself God so desired and gave him a son. The child grew and shot up like a cedar. He gave him [to his scribe] for him to teach (him) wisdom. He was with the scribe for three years, and he learned nothing. Then the king said, “If this child were with the scribe for many years, he would not learn anything. Rather, give him to Sindban the Wise because he is a wise man and is honored.
by all philosophers.” So the king summoned Sindban and said to him, “Tell me how you wish to teach the child.” Sindban replied and said to the king, “I will teach the child in six months so that he will be able to dispute with every philosopher under your jurisdiction. If I do not carry out what I have said, may my life cease to exist in the world, and all that I have acquired will be yours, for I have learned that kings are like fire: when it touches anyone it burns him. I will show you that I will teach your son, my lord king, and when his instruction is completed you will give me whatever I ask of you.”

The king said, “That which you ask I will give you.” Sindban said, “Everything that you do not desire people to do to you, do not do to another.” And they concluded a pact between themselves, and Sindban made an oath to the king, and he turned the child over to Sindban and ordered him, saying, “After six months and two hours let the child come to her father, and let him not delay one hour, or else we will remove Sindban’s head.”

Sindban took the child by the hand and led him to his house, and there he built him a spacious chamber, and he plastered it, whitewashed it, and wrote on the walls. Then Sindban sat with him and taught him. There were in the house food and drink for them, and not once did any appointed time ever pass that he placed between them (p. 175). After six months the child had learned what no human being had ever been able to learn as he had. One day the king sent to Sindban and said to him, “What do you have?” And he replied and said to him, “That which you desire. Tomorrow I will bring you the child at the time of two hours, if the Lord wills.” The king rejoiced and was glad, and Sindban returned to the child and said to him, “Do you desire that this night I calculate your horoscope, for I am seeking to take you to your father?”

After he looked at the child’s horoscope, he saw that it was incumbent that he not speak for seven days because he feared for him lest he die. When Sindban saw this, it made his hands and feet tremble, and he was vexed for his sake. The child saw that his master was troubled, and he said to him, “What is wrong with you that this thing is grievous upon you? If you command me not to speak for a month, I will do it, but order me what you like.” Sindban said, “Since I made a promise to your father, (saying that) tomorrow your son will come to you, it is incumbent upon me that I not break it, and I do not seek to be deceitful with your father. Henceforth I will be concealed. You see to it, my son, that you do not speak for six days.” And the next day I ordered the child to go to his father.

Out of his love for his son, his father gathered for him friends, those who were sitting with him, and made a banquet for him, then his father summoned him and drew him close and kissed him. He said to him, “What is wrong with my son?”

One answered and said, “His master anointed him with an herb so that he would plant his instruction firmly, (p. 176) and from this herb his teeth are locked. This was burdensome for the king. When he saw one of the king’s wives, she said, ‘Leave him (with me) as I am sitting. (When) he and I are alone, doubtless he will make his story known to me because he has trusted me for a
long time, and what he would not reveal to his mother he will reveal openly to me." Because the child's mother was distressed over his silence, the woman picked the child up and took him to her room. She began to speak with him, but he did not speak to her and did not address a word to her. Then she said to him, "I know you are not a fool, and you are not the king. Neither will you escape from conversing with me. I will tell you something, and I will not let you go until you have done it, even if you are a child. If you want, do what I tell you. I know that your father is growing old, feeble, and weak. I am going to kill you father, and you will be king in his stead. You will take me to wife, and I will be your wife." After she said these things to the child, he was greatly troubled and said to her, "Know that I will not speak to you or anyone else until seven days have passed, and immediately [thereupon] you will hear an answer from me to your words." After she heard these things, she knew that she had fallen from his respect, and she was afraid and calculated what she should do to him.

Then she gave out a loud cry and smote her face and rent her clothes. The king heard her cry and summoned her. He asked her what was wrong with her. Then she said, "I was talking to your son so that he would speak with me. All of a sudden he fell upon me and wanted to penetrate me. He made these scratches on my face. I knew that he possessed all flaws, but this flaw I did not know in him."  

When she said these things to the king, he abandoned his good opinion of his son and ordered him to be killed. It happened that the king had philosopher advisors so that he would not do anything in haste without being advised by them. When they heard these things, that the king had ordered that his son be killed without being advised by them, they thought among themselves that this thing the king had ordered in adversity he had done because he believed the woman. The philosophers said, "It is not right that he should be killed, and it is not right that the king should kill his son because in the end he will find fault with himself and drive us away from himself. But we should plan how we can save the child from death." Then one of them said, "Each of us will undertake to save him for one day." This one went to the king, bowed to him, and said, "It is not right for kings to do anything until they are standing upon the truth."

The first philosopher said, "My lord king, it has been heard by me that once upon a time there was a king to whom nothing was as beloved as the love of women. He looked out and saw one day a beautiful woman, and love for him entered his heart and he loved her. One day he sent and summoned her husband on an errand. Then the king went to the woman and asked her to commit adultery with him. In her wrath she said to the king, "My lord, I am your servant. Do what you wish." There was a book belonging to her husband that warned greatly against adultery, so the king arose hastily and departed, but his signet ring fell under the bed. He left, and the woman was saved. Her husband came and sat on the bed. He saw the ring and recognized it, but the woman was not aware of it. The man said to himself, "The king entered and slept with my wife." He was terrified of the king, and he did not go to her for a long time. Then the woman sent to her father and informed him. [saying,] "My husband has become estranged from me." Her father went to the king and said,
“I had a plot of land, and I gave it [to someone] to till, and he tilled it for a time. Now he is estranged from it, does not till it, and he abandoned it.” The king said to the woman’s husband. “What say you?” He replied and said, “Truly, my lord, he gave me land, and its cultivation was not neglected by me insofar as possible. But it happened one day that I went to it and saw on it a lion’s paw print. I was too afraid of the lion to return and enter it.” The king said to the husband, “Truly he went to her, but he did her no harm. Go, enter your land, till it well, and fear not.”

Again there was a man who bought a bird that talked in the language of people. He set it in a cage and hung it in his house. He ordered it to inform him of everything his wife did, and he departed on a journey. The wife’s lover came and slept with her. When the bird saw, it knew everything they were doing. After the husband of the woman came, the bird told him everything his wife had done, and it did not omit anything it had seen without telling it. He departed from it and thought about it. The wife said to herself, “My maid has informed the man.” She said to the maid, “Did you tell my husband what I did?” The maid said, “I did not tell him.” then the woman sought for a plan to do to the treacherous bird. Then she took out the cage and put in before herself all night long. She turned a gristmill with her hand from time to time, and brought a mirror close to (the bird) and lit a lamp, and sometimes she showed such things all through the night until the bird said to itself, “There have been lightning, [p. 179] thunder, and rain all night.” When the man came in the morning, he went to the bird and asked it, “What did you see during the night, parrot?” The bird said to him, “The lightning, rain, and thunder did not let me see anything.” Inasmuch as the man heard these things from the bird, he realized that all the bird had said about his wife was false because there had been no rain during all that night. In cunning and evil did the woman do these things and did [thus] to the treacherous parrot. The [bird’s] master took it out and killed it, and he appealed the woman.

From The Cave of Treasures
men Kițāb ʿāl-Mʿarrāt-Gazzā’

W-armi alāhā ʿeṣntā ʿal ʿĀdam wa-ṭinik; wa-naṣb ḫālā elʿā men gabbeh d-yamininā w-ʿalādāh l-Ḥawwā meneheh, w-kād ʿeṭṭir ʿĀdam men ʿeṣnteh wu-ḥzōh l-Ḥawwā ḫāl bāḥ saṭi, wa-ḥwawū ʿĀdam w-Ḥawwā b-gaww pardīsā būḥān ʿubūrā b-uspgrīn b-taḥshuḥā tāl ᵁṭāʾīn; ḫaw dēn hānā pardaīsā l-ʿal ṣaw m-wa-mlāyay men kollhun širī rāmī. ṭaṭān zartūn ba-naṣwā ḫ-rūḥā ḫ-qūḍā ʿal-hādar l-kollāḥ ar-ā.  

God cast sleep upon Adam, and he slept. And He took a rib from his right side and made Eve from it. When Adam awoke from his sleep and saw Eve, he rejoiced in her greatly, and Adam and Eve were inside paradise clothed in glory and shining with praise for three hours. This paradise is above and raised above all the high mountains, by three cubits of the measurement of the Holy Ghost, and surrounding all the earth.

The Prophet Moses told how the Lord God Almighty planted paradise inside Eden, and he placed there Adam, whom he had made. Eden is a symbol of the church truly, and the church is God's mercy, which God is prepared to spread over all people because God knew with his foreknowledge within the bosom of his mercy what Satan plotted against Adam before he placed him there, as the Blessed David has sung: “Lord, thou hast been our dwelling-place in all generations.” These things, which were inside your mercy, you did for us. And when God was persuaded to save people, he said, “Remember your church, which is redeemed from long ago.” These are the things, then, for this mercy, that you are prepared to spread over our comforted species.”

Eden is the Holy Church, and paradise, which is inside it, is a place of rest and inheritance of life, which God has prepared for all holy people.

Because Adam was priest, king, and prophet, God raised him to paradise so that he would serve inside Eden as priest in the holy church, as the Blessed Moses testifies: “Let them work for God through priestly service in praise, and let them keep this commandment, which was made for him through the mercy of God.” And God caused Adam and Eve to dwell in paradise, and God planted the tree of life in the middle of paradise, and true is this word and the preaching of the truth that this tree of life in the middle of paradise was a prefiguration of the savior's cross. It was planted there in the middle of paradise, and this is the one that was set up in the middle of the earth. [p. 181]
There was a poor merchant, and he went to another place on a business trip. He had a hundred pounds of iron. Because he had no household member, he turned it over to a man he knew to watch over it. When he came back, he asked for the iron from his acquaintance. He had sold the iron and spent the proceeds on himself. So he said to the merchant, "The iron was eaten by mice." The merchant, in order not to make his acquaintance anxious or frighten him, said, "How true is what they say that there is nothing with four feet, or with two, with teeth as sharp as those of mice. However, since this has happened, I have found that you are correct. The loss the mice have made is negligible." The acquaintance rejoiced in that the merchant had been convinced by him. When he invited him to partake of food that day in his house, the merchant led his acquaintance's son away and went off and hid him. His acquaintance said to him, "When you led my son away, what did you do with him?" The merchant said to him, "I did not lead your son away, but he came after me, and I saw a hawk come down and snatch him off." The acquaintance waited and called for the king's protection, as he was beating his head and breast and saying, "When has it ever been seen or heard that a hawk was able to snatch a child?" The merchant said to him, "Just as mice were able to eat a hundred pound of iron, so too is it not much greater for a hawk to snatch an elephant." The acquaintance then said, "My brother, I stole your iron and was galloped. Take its price and give me my son." [p. 182]
KEY TO READINGS

From on high arise mercies.
All of us are looking at the height.
From the heaven of heavens is salvation.
We acknowledge him who lives in heaven.
In his psalm David said
a word that is all prayer:
“Unto thee Lord I lifted
my eyes. [O you who] dwell in heaven.”
KEY TO READINGS

And he humbled himself so that like him we may be humbled truly.
As the eyes of the servants to the presence of their lords are always fixed that they may see if they are gloomy, they (the servants) will be wary and sad.
But if they are happy the servants too will be [happy] in their sight.
And David continued and said gently [p. 183]
a word like the former:
As the eyes of the maid in the presence of the mistress are looking always. If she is happy, she (the maid) approaches near her countenance joyfully.
And if the mistress is gloomy, the maid fears and hides herself since she has seen that her [mistress’s] face is gloomy, she is terrified by her anger.
Thus also my eyes to the Lord our God I am not able, said David.
to exult and rejoice before your face until you have mercy upon us.
for I have seen that your countenance is angry.
and this [saying] of David we contemplate, meditate, and say:
have mercy upon us, God.
and you, Lord, have mercy upon us. [p. 184]

From the Syriac Book of Medicines
Rêša da-'Ṭlăṭa
‘al Kurhānē Kollhon d-Hāweyn b-Rēša
Chapter Three
On All Diseases that Occur in the Head
W-qaḏmāʾit ‘al nekyānē w-maʿbdānwāṯā mlilāṯā: etḥawwyat ţer men qḏim: d-kollhēn maʿbdānwāṯā d-pagrā: la-wār ṭuršānē metpallgān. l-napṣānīyāṯā w-lakvānīyāṯā: w-hāney nqapṣānīyāṯā metpallgūn la-mlilāṯā wa-t-marṣānīyāṯā w-lanezānīyāṯā, w-etamrat nūl d-l-napṣānīyāṯā haw mlāḥā sāʾar l-hēn, menēhēn b-yad meṣʿāyāṯā d-haddāmē ḫrēnē, menēhēn (h)u qnomē sāʾar l-hēn. d-ṯiyyēhēn hāneḏ mlilāṯā:

First on injuries and mental functions. It has been shown previously that all functions of the body are divided into two divisions, the psychological and the natural. The psychological ones are divided into those pertaining to the mind, those pertaining to the senses, and those pertaining to motion. It has also been said that it is the brain that performs the operations of the mind, some through the intermediary of other members, and some, which pertain to the mind, it performs itself.

We are ready then to teach in this chapter about injuries that happen to these mental functions, which are caused by the three cavities of the brain. First is the one that imagines, and it is called imagination; second is the one that thinks, and it is called intelligence; and third is the one that remembers, and it is called memory. The brain was not constituted by nature to be an organ of perception only, but it has been the principal sensor of sensations from the beginning. Through nerves the brain sends the power to feel to all members of the body. This is known clearly from the fact that when a nerve is severed, wherever it is,
immediately the member it serves becomes without feeling because the power that descended to it from the brain and was distributed throughout it has been withdrawn from it. This is obviously clear from the fact that during sleep the senses either are utterly idle [p. 185] or they work obscurely. It is thus known that the power that ascends and descends from the head to the body does so in a small quantity. These [two kinds of sleep] are customarily said to be [sleeping] “deeply” and [sleeping] “lightly.” The amount of sleep varies in proportion to the amount of power that comes down [from the head]. It happens that as the power that ascends and descends [varies], so does sleep in depth. It seems therefore that during the whole period of sleep the psychological power is at rest, and the natural (power) works intensely. This then is known. When this power is weary, as soon as [one] lies down it is immediately made strong again, even more so if [one] lies after moderate nourishment. Moreover, during the time of sleep, digestion takes place nicely throughout the whole body and not in the belly only; and moreover, very properly, that member also in which [is seated] the chief of the rational soul is rested. Now it is seen that the heart works very slowly [during sleep], since it has no need of a lengthy period for its rest; with the brain, however, it is not so, for it works without cessation always in wakefulness, and during sleep it is drawn out. For this reason deep sleep falls upon those who exercise greatly, because the power ascends more and is wasted away from the head while they are exercising. Because of the emptying thus of the power that is sent from the brain and because of the fatigue caused by excessive exertions, he is in need of rest as well as of strength. Likewise therefore after exertion [people] sleep easily and heavily, and so also when they have received nourishment—and more so when it (the nourishment) is moist in its nature. They also sleep more in form and also when they drink much wine, and when they bathe with hot water poured over their heads they sleep more. All these things are seen to fill the brain, which is need of this fullness when it is overworked and dried up by great exertion. From all these things it is known that when the brain [p. 186] has worked much and needs to rest, then it creates a natural sleep, more especially if it has within itself the power for nourishment. [or if] it has anointed itself with moisture or [if] it is very cold, then the sleep is as in a stupor and senselessness. All other senses are like these.

A Flood in Edessa

Taḥ men Taš-yāṯā ḍ-Suʿrānā ak da-h-Pāṣiqātā

From the Stories of Events in Brief

Bašnaṭ ḫummešmā wa-ṭlaʿaʿ srē b-malkūţeh d-Seweros wa-b-malkūţeh d-Abgar malkā bar Maʿun malkā b-iraḥ tēṣrīn ḫrāy ʿšēn (ḥwā mabbuʿā d-mayyā d-npaq men āpāndā rabbā d-Abgar malkā rabbā wa-ʿšēn wa-sleq ak ʿyāḏeḥ qaḏnīyā wa-māl (ḥwā wa-šgar) l-koll gabbbīn. w-šari (ḥwaw dārāṯa w-ṣawwē w-bāṭrē d-malkūţā d-ṭemelbīn mayyā. w-kād ḥzā Abgar malkā. sleq (ḥwā lēh l-līqāt ḍ-ṭūrā d-l-ṭel men āpāndā dileh aykā d-yāṭīn w-ʿāmrīn ʿābdīy ʿbūḏī ālīh d-malkūţā. w-kād ḫukkīmē metḥaṣšīn (ḥwaw: d-mānā neʿḥūn l-hon l-mayyā yattirē d-ṭawwās (ḥwaw. gḏās wa-hwā mērē rabbā w-ʿaṣṣātā h-lēlyā.
In the year 513 of the kingdom of Severius and during the reign of King Abgar, the son of King Ma’nu, in the month of November the water source erupted and went out from King Abgar’s great palace, and it gained strength, going beyond its former custom, and it filled and overflowed its banks. The courtyards, porches, and houses of the kingdom began to be filled with water. When King Abgar saw this, he went out to the tableland that was above his palace, where the workers of the kingdom dwelt and lived. While the wise men were considering what they should do about the great waters, which were increasing, it happened that a great and violent rain came during the night. The Daisan (river) came out of season, and there was unheard-of water. It found the
catacarts closed with large [pieces of] iron, which were overlaid with bars of iron that were reinforcing. Since no entrance for the water was found, there was formed a large sea outside the wall of the city. The water began to go down into the city over the battlements. While King Abgar was standing on the great tower called the Persian (Tower), he saw the water by lamp light, and he gave an order, and the gates and the eight cataracts of the western wall of the city were removed from where the river went out. Immediately the water broke through the western wall and destroyed the great and beautiful palace of the city. It entered the city of our lord the king and carried away everything that was found before the delightful and lovely buildings of the city. everythng that was near the river on its southern and northern sides, and it damaged [p. 187] also the church of the Christians. During this event more than three thousand people died. While many of them were asleep during the night, the water entered upon them suddenly, and they drowned, as the city was filled with cries of distress. When King Abgar saw this damage that was being done, he ordered that all the workmen of the city should remove their shops from next to the river and that no one should build a shop by the river, and with the wisdom of surveyors and experts the shops were placed so that however much the river’s breadth was, they increased its former measurement. Even if the water was great and violent, except where the breadth of the river was small, it would accommodate the water of twenty-five floods in its total on all sides. And King Abgar ordered that all those who dwell in the portico and worked opposite the river should not spend the night in their shops from October until April, excepting the policemen who guarded the city, five of whom would spend the night on the wall above the place at which the water entered the city throughout the winter. Whenever they perceived (anything) during the night and heard the sound of unusual water that was starting to enter the city, all who heard the sound and was negligent and did not go out, the water would exact from him a fine for having treated the king’s command with contempt. This command was placed from this time such that it has remained thus for all the days of the world. Our lord King Abgar then gave an order, and a building was built for him for an abode in the winter at Beth T'vara, and there he dwelt all the time during the winter. In the summer he went down to the new palace that was built for him at the head of the spring. So also did his companions build for themselves buildings for dwelling in the neighborhood in which the king was in the high market that is called Beth Sahrave. Because the former prosperity of the city was re-established, King Abgar gave an order, and tax debts were forgiven for those inside the city and for those who were living in the villages and fields, and they were exempted from taxes for five years until [p. 188] the city was enriched by humanity and adored with people.
From the Chronicle of Times by Barhebraeus

Men Ktábá d-Makhbánít Zábne d-Bar 'Ebráyá

Mešlúl d-Rábéel


The King of Kings Hülagü descended upon Baghdad, and also Baju arrived from Anatolia, and the forces of the Baghdadis went out to fight the Tatars. Standing at their head were the great Kurdish amir called Ihn Kurar and the yminger Dawiklar, the seirant of the caliph. Both sides remained facing each other, not meeting for twenty-three days. Suddenly on Wednesday, the eighth of the first month of the Araws, the year 656, which is the year 1569 of the Greeks, Baju Noyau and his forces approached the place called Ahmad’s Tomb on the western side of Baghdad, and the Baghdadis also drew near, and they attacked each other. Baju Noyau’s side was broken through, and the Baghdadis were triumphant in victory. Amir Sulayman Shah was with his force on the walls of Baghdad.

When it was evening, the aged Ihn Kurar said to the young Dawitdar, “Now that God has given us victory, it is appropriate that we go to our houses and rest, and then we will go out anew and attack.” The other, however, was arrogant and did not want to go in, so they all spent the night outside. Because the Baghdadis were staying in a low-lying place, the Tatars went down and caused a great flood of water from the Tigris to break in upon them, and the water overwhelmed them in the middle of the night. They began to flee through the water, and their bows, arrows, and the scabbards of their swords got wet. When morning broke, the Tatars who were on Hülagü’s side returned, and the battle continued for nine hours on Thursday, and the side of the Baghdadis burned out and became exhausted. Ihn Kurar was killed, and Dawitdar fled and entered the city.

Then Baju and his forces came and camped on the western side of Baghdad. Hülagü camped on the eastern side on Monday the thirteenth of the first month, and he initiated a fierce battle against the city opposite the crown of the caliph’s courtyard. When the wretched caliph Musta’sim lost hope, he called Ibn ‘Alqami, his vizier, and Najm al-Din Abd al-Ghani Ibn Darmus and the Catholicos Mar Makkika, and he ordered that they should set out a lot of gold, regal implements, and Arabian horses, set free the ambassadors of the Tatars from prison, clothe them, and give them beautiful gifts, and that they should go with them to the King of Kings and request a promise for the life of the caliph, his sons, and his household and for them to escape with their lives, because the things that had taken place had happened because of bad advice. If they lived henceforth and [Hülagü] granted them their lives, they would be servants.
reduced to servitude, and givers of tribute. When these persons went out to the King of Kings and fulfilled their mission, he detained them and did not allow them to return to the caliph. And he intensified \[p. 190\] the battle, and the Tatars made a huge breach in the Ajamiyya Tower and entered the city on Friday, the twenty-fifth of the first month. They overwhelmed the people of the city and sent them outside again. The Tatars got ready, and on the next day, i.e. Saturday, they gained dominion over all the walls. The Baghdadis fled and hid in houses and holes beneath the earth. On Saturday both the caliph’s sons went out to the presence of the King of Kings, and after a while the caliph also went out himself. The King of Kings gave and order and had iron \[shackles\] thrown on him, and guards stood over him in one of the tents for seven days until the King of Kings himself entered the caliph’s courtyard and sought for the treasuries, hidden things, and treasures old and new. He revealed them all and had them taken out. The Mongols drew their swords and killed all the people of Baghdad, myriads of people. Mostly the Georgians did the great killing. The catholicos gathered all the Christians in the Church of the Tuesday Market, and their he kept them under guard, and none of the Christians was harmed. The rich of the Arabs too brought much of their wealth to the catholicos, thinking if they escaped they would retain possession of them, but they were all killed.

Then, when the King of Kings calmed down a little, he had the wretched caliph brought near in his presence, and he judged him and condemned him to death. He gave an order, and they placed him in a sack and sewed him up in it, and with kicks of their feet they killed him because Arab people had frightened the King of Kings when they said that if any of the blood of this person was shed upon the ground, the rain would not fall again but rather upon it \(the\) ground burning coals of fire would burn from it. Here the kingdom of the Abbasids came to an end, and so also did the kingdom of the Arabs begin to totter. The kingdom of the Mongols arose and was victorious in those places outside, as also in these places which were within. \[p. 191\]
Because at this time all the Mongols, great and small, in their entirety had become Muslim and were already circumcised and were quite skilled in the ablutions and prayers of the Muslims. Baidu too, as it seemed to them, had become Muslim, and all the grandees of his kingdom rejoiced in him greatly. However, from the society of Christians he was not able to withdraw, and he would not assent to trust anyone in all the affairs of the kingdom aside from them. From this he began to stumble on two pebbles: for the Christians there were those who said that he was Christian and a cross was hung on the wall; to the Arabs, however, he showed himself as a Muslim, but he was not able to learn their confession, and when they were standing for prayer Baidu would send his brother to pray with them. By this he would appease their minds and calm their rage. However, it was hidden from the Arabs that he was more inclined in the direction of the Christians and relied [more on them]. For nearly five months with manners like these he led his kingdom.
Aaron əhrôn
abandon (verb) šbaqhešboq; Ethpe ešibeq to be abandoned (see “leave”)
Abbasid 'abbasâyâ
Abd al-Ghani (pr n) 'abd algani
Abdnebo 'abdnebo
Abgar abgar (pr n)
Abijah abivâ
able meskah (I- + inf or d- + impf. to do): msâ/mesâvester part msâ/masyâ able: Ethpe emsi to be able
ablution šyätiš
abode awwâna; mämrâ
above fel
Abshlama abshlâma
abundant špir: abundance malyyutâ
accompany (verb) lwâ/helwê: accompany in procession (verb) ma zayyah
according to mettul; mettul d- for, because: mettul; mettulât – form of mettul when followed by enclitic pronouns II: mettul lput
accurate hastiti
accuse (verb) qarsâ
accustomed m’âd
acknowledge (verb) Aph awdi
acquaintance yâd’â
acquire (verb) qnâneqne
act su rânâ
Adam adâm
add (verb) Aph avsep
Addai (=Thaddaeus) adday
admonition maksänutâ
adorned (to be adorned with) (verb) Ethpe etkallal b-adultery (verb) zânyutâ: gârîngur
advent metitâ
adventure neshânâ
adversity šhâqa
advise mîlak/nîlôk; Ethpe etmîlî
b-to be advised by: advisor
malokâ
affair pursânâ
afraid (verb) dahât; dhel/nelhal; Aph adhel to make afraid after bêtar; afterwards bêtarken
again men d-reš (see “head”);
ôlub
against (to go against) (verb) neshe/neshâhat + ’l: preposition (with pron encl II. ‘l-)
Aggai (pr n) aggay
agree (verb) ܐܬܐ Ethpe ܐתܠܢ ܡܐ qis/heqqay'am
Ahmad (pr n) ܐܚܡܕ ahmad
aid ܐܕܓܕ udrānā
Alexander ܐܠܟܣܐ aleksandros
alive ܚܕ hayy
all (+ emph or pron end) ܕܐ ܐܐ koš: all
around ܐܒܕܐ l-iludrā: all the
more ܒܕܟܝ tattirāʾ (see “more than”)
allow ܐܠܓܓܪ Aph appes
alone ܐܠܒܐ l-b hod: ᕡܠܒܐ (takes pron encl II)
already ܐܠܓܓܕ menkada
altar ܚܠܒܐ pl ᕡܠܒܐ (see “cause,”
“reason,” “thing,” “article”):
KeyUp: madba: ܐܪܡܓܕ trōnos
although ܝܢܝisOpen
always ܐܬܠܢ kollāʾ: ᕡܠܢ (pr end II)
ambassador ܐܒܓܕ izgaddā
amen ܐܡܢ omēn
among (preposition)
beir: ܒܝܪ (tex
hayn (+ pron encl II): ᕡܝܢ (pr end)
Amoros ܐܥܡܪܘς amoros
amount ܒܢܝ yābADD
ancient ܒܕܩܕܝ gaddim; men qdim of
old, long ago, from eternity: ܒܕܩܕܝ qadmōy
and ܢܘܬܐ: and so ken; and
then ܢܗܢ ken

angel ܡܠܟܐ malakā
anger ܙܝܡܡ māputā; angry

animal ܒܐܒܐ hayyutā pl - ywātā :
living things, life (collective)
announce ܡܐܡܝ Aph akrez; announcer
kāρ즈ا
anoint ܡܫܝܒ nemšah: anointed
messiah ܡܫܝܒ mših: mših the Christ
answer (verb) Pa panni (see “return,”
“come back”): ᕡܕܢ nāhe’nē; punay-pet-gāmā (see “return”):
answer to a letter ܡܠܡܝ pelmā
Antioch ܐܢܛܝܘܟ anykyōyā
anxious (to make anxious) (verb) ܡܠܡܝ Aph agnet
anything ܡܟܢ meglm
aperture ܟܢܘܝ kawwātā pl kawwō (abs
cawwā pl kawwān) (1)
apostle ܡܠܡܐ šīḥā
appearance ܙܟܝܡ eskēmā
appease (verb) Pa raʾi (see “tend,”
“keep,” “rule”): Pa šayyen
appoint (verb) ܡܠܡי Pa tayyeb
appointed place ܡܠܡܝ waʾdā
approach (verb) ܡܠܡܝ greb/negrab l-
Ethpe etqarrab l- to approach
appropriate to ܕܠܢܝ dīlanāy l-
April ܐܝܢ nisān
Arab ܐܪܒܐ tayyāyā
Arabian (horse) ܐܪܒܝܩ arābiqo
ENGLISH-SYRIAC VOCABULARY

Aramaic (in Aramaic) ܐܪܡܝܐ

ärāmāʾīt

arc ܐܟܪ ܓܵܝܼISOString

αρχή qešā pl -主营业

archangel ܪܒܥܡܐ malakē (see "head")

arise (verb) ܓܡܢ qām: qām/qum

arm ܪܡ drāʾā (f)

aroma ܪܒܘܡ besmā

aromatic spice ܪܒܘܡ Ethermā

around about ܠܦܦܐ l-appay (see "countenance")

arrive (verb) ܡܛܢ mā/hentē Pa mättl

arrive at ܐܦܠ ܐܦܠ to arrive at

arrogant (to be arrogant) Eshtaph ēšāʾā li

arrive: arrogant ܡܐܕ mā d.: at the same time

astonished ܐܬܡܢ tammih: tammih

astonishing ܐܬܡُܢ tammih

astray (to go astray) (verb) ܗܠ fāheq; t āʾhaʾyā

at ܒܠ(a): at (time) ܒܠ(a): at hand (to be at hand) Ethpa ettayyab (see "prepare"); at once ܫܠ yā. šelyā,

men šelyā, men-šell(y); at such time as ܘܐ mā d.: at the same time

attack (verb) ܡܓܡ ܡܓܡ pga/nepgaʾ

attention ܪܛܐ irūtā

attire ܪܐܝܛ ܝܣܟܢ eskēnā

audacious, bold ܠܒ心血 lhib

Augustus ܐܓܘܬܘς āgustos

author ܪܥܠ maktbānā

authoritative. in authority ܡܠܠ ܩܠ mšallat

authority (to put in authority) (verb) ܩܠ

assembly hall ܐܘܢܘܢ knutšā:

knutšā: assembly hall

bēt-waʿdā

assiduous ḫpīr: earnestly ḫpīrʾīt

assistance (to be of assistance) (verb) ܕܪܢ/ܕܢ dar/neʾdar
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<thead>
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<tbody>
<tr>
<td>band</td>
<td>ܓܕܐ</td>
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<tr>
<td>bank</td>
<td>ܫܡܪܐ</td>
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<td>banquet</td>
<td>ܡܫܝܬܐ</td>
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<td>ܡܫܝܬܐ ܡܐܕܐ</td>
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<td>ܡܐܕܐ ܡܡܕܢܐ</td>
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<td>ܐܦܦܐ ܕܡܕ</td>
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<td>ܡܘܟܠܐ ܡܘܚܠܐ</td>
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<td>ܓܪܐ ܓܪܝܐ</td>
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<tr>
<td>bath</td>
<td>ܒܠܢܢܝ (ܐ); ܒܬܐ (ܒܡ)</td>
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<tr>
<td>bath</td>
<td>ܫܗܒܢܫܚܒܐ; ܒܬܝ</td>
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<td>battle</td>
<td>ܩܪܒܐ; ܒܬܐ</td>
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<td>battle (to do battle with)</td>
<td>ܒܐܨܪܒܐ ܐܡ (ܒܡ)</td>
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<td>beat against (verb)</td>
<td>ܐܓܒܪܐ ܐܬܪܐ</td>
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<tr>
<td>beauty</td>
<td>ܣܘܦܪܐ; ܒܒܝܐ</td>
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<tr>
<td>beat (verb)</td>
<td>ܠܒܩܢܐܒܢܒܐ; ܒܒܝܐ</td>
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<td>ܐܒܝܢܐ/ܒܗܝܡܢܐ ܒܒܝܐ</td>
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<td>belong to</td>
<td>ܕܠܐ ܕܠܐ (ܒܡ)</td>
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<td>below</td>
<td>ܬܘܛ, ܠ-ܒܛ (ܒܡ)</td>
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<tr>
<td>belt</td>
<td>ܡܡܠܐ ܡܡܠܐ</td>
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<tr>
<td>become aware of (verb)</td>
<td>ܐܦܪܓܐ ܐܦܪܓܐ</td>
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<td>besides</td>
<td>ܐܠܝܐ ܐܠܝܐ</td>
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**English-Syriac Vocabulary**

**Pronouns**

- Dildâd: belonging to
- Habbih: beloved
- Shabih: beautiful
- Habb: beat

**Verbs**

- Bâqi': to do battle with
- Bar: to keep on
- Qamârâ: to inherit
- Beside: al-yad (see “over”)
- Become aware of: Eph argeš
- Beget: Eph aled
- Baptize: Eph a med
- Baptism: Eph a med (the)
- Baptize: Eph a med (verb)
- Be (to be): Eph hwânehwê
- Be (to be): Eph hwânehwê (verb)
- Believe in: Eph haymen/haymen (verb)
- Bath: Eph balany (noun)
- Bath: Eph balany (verb)
- Belonging to: Eph dil (pron encl 1)
- Beloved: Eph habbib
- Below: Eph taht, l-taht (noun)
- Be: Eph hwânehwê
- Beat: Eph bâqi'
- Beat against: Eph ethra
- Beauty: Eph suprâ
- Become aware of: Eph argeš
- Beget: Eph aled
- Baptize: Eph a med
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- Become aware of: Eph argeš
- Beget: Eph aled
- Baptize: Eph a med
- Baptism: Eph a med (the)
- Baptism: Eph a med (verb)
- Be (to be): Eph hwânehwê
- Be (to be): Eph hwânehwê (verb)
- Believe in: Eph haymen/haymen (verb)
- Bath: Eph balany (noun)
- Bath: Eph balany (verb)
- Belonging to: Eph dil (pron encl 1)
- Beloved: Eph habbib
- Below: Eph taht, l-taht (noun)
- Be: Eph hwânehwê
- Beat: Eph bâqi'
- Beat against: Eph ethra
- Beauty: Eph suprâ
- Become aware of: Eph argeš
- Beget: Eph aled
- Baptize: Eph a med
- Baptism: Eph a med (the)
- Baptism: Eph a med (verb)
- Be (to be): Eph hwânehwê
- Be (to be): Eph hwânehwê (verb)
- Believe in: Eph haymen/haymen (verb)
- Bath: Eph balany (noun)
- Bath: Eph balany (verb)
- Belonging to: Eph dil (pron encl 1)
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<td>Beth Awida</td>
<td>bēt-‘widā</td>
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<td>Beth Sahray (pr n)</td>
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<td>sahrāyē</td>
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<td>Beth T‘vara</td>
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<td>Bethesda</td>
<td>bēt-hesdā</td>
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<td>Bethlehem</td>
<td>bēt-lhem</td>
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<td>betray (verb)</td>
<td>Aph aslem</td>
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<td>(see “finished.” follow”)</td>
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<td>betrothed</td>
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<td>between</td>
<td>bayn (+ pron encl II):</td>
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<td>baynār (+ pron encl I)</td>
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<td>beware of (verb)</td>
<td>Ethpa ezdahhar b- to</td>
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<td>beware of. watch over (see “warn against”)</td>
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<td>big</td>
<td>rabb pl rawrbin:</td>
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<td>bind (verb)</td>
<td>pkar/nepkor:</td>
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<td>esar/nesor</td>
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<td>bird</td>
<td>pārāhū pl pārāhū</td>
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<td>birth</td>
<td>mawlādā</td>
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<td>bitter</td>
<td>marrē: bitterness marrē: ekal ~ to be galled</td>
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<td>black</td>
<td>ukām</td>
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<td>blame</td>
<td>edlāyā</td>
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<tr>
<td>blameless</td>
<td>dlā edlāv (see “blame”)</td>
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<td>blemish</td>
<td>mumā: mawmē see</td>
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<td>bless (verb)</td>
<td>Pa barrek to bless; Ethpa etharrak to be blessed; blessed brik: jubān:</td>
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<td>blessing burktā</td>
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<td>blind (verb)</td>
<td>Pa ‘awwar (see “wake.” “watch”): blind smē/samyā:</td>
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<td>blood (noun)</td>
<td>dmā (abs dem)</td>
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<td>blow (verb)</td>
<td>nšab/neššob</td>
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<td>boat</td>
<td>spittā pl –ē/spinātā</td>
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<td>body</td>
<td>gušmā (abs gšm): pagrā</td>
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<td>bodyguard</td>
<td>nātar-hassā:</td>
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<td>nātar-hassā (see “rear”)</td>
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<td>bold</td>
<td>lḥrs</td>
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<td>book</td>
<td>moklā muχlōc</td>
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<td>border</td>
<td>thumā</td>
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<td>bosom</td>
<td>subhā</td>
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<td>bother (verb)</td>
<td>Aph ahhar</td>
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<td>how</td>
<td>qesṭā pl –ē-ātā</td>
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<td>brain</td>
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<td>bread</td>
<td>laḥmā</td>
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<td>breadth</td>
<td>ptāyā</td>
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<td>break (verb)</td>
<td>tbar/netbar: Ethpe etthar to be broken: break (bread)</td>
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<td>(verb) qšā/neqšē: Ethpe etqšl to be broken: break through (verb) trā’/netro’</td>
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<td>breast</td>
<td>hadyā</td>
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<td>bride</td>
<td>kalṭā</td>
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<td>bridegroom</td>
<td>hamā</td>
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<td>briefly</td>
<td>pāσiqātā, b-</td>
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<td>bright (to be bright) (verb)</td>
<td>nhar/nhenhar: brightness (of fire, e.g.) zahrā</td>
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ENGLISH-SYRIAC VOCABULARY

brilliant $\textit{nasıh}$

bring down (verb) $\textit{tahtı}$: Pali \textit{tahiti}:
Ethpali \textit{ettahti} to be brought down, sent down, brought low

bring low (verb) $\textit{tahtı}$: Pali \textit{tahtı}:
Etthiapali \textit{ettahti} to be brought down, sent down, brought low

bring together (verb) Pa \textit{kanneš} (see "gather")
broadcast (to be broadcast) (verb) Ethpe \textit{etkrez} (see "proclaim," "announce," "preach"): Pa \textit{sabbar} (see "think," "imagine")

brother $\textit{ahā}$

build (verb) \textit{bmū/nebmē}: Ethpe \textit{etbni} to be built

building $\textit{bnynānā}$

burden $\textit{yuqā': \textit{ynqrd}}$: mawbla (abs/const mawbal. f):
burdened \textit{sqil}: burdensome
(to be burdensome) (verb) $\textit{ynqrd}$: Ethpe \textit{etkni}

burn (int) (verb) \textit{iqd/nēgad}: Aph \textit{anqad} to burn (trans): $\textit{bmū}$

\textit{lah/nehḇ}: \textit{hrak/nebrok}:
Ethpe \textit{etkrek} to be burned, singed

burning coal $\textit{gmurtā}$

bury (verb) \textit{qbar/neqbor}

but $\textit{gēr}$ (postpositive): \textit{ellā}: for \textit{en lā} if...not

buy (verb) \textit{zban/neben}: Pa \textit{zabben} to sell

by $\textit{yad}$. b-\textit{yad}: by means of (see \textit{idā})
$\textit{yad}$. b-\textit{yad}: by day \textit{amānā}

Caesar \textit{qesar}
cage $\textit{qapsā}$

Caiaphas $\textit{qarpā}$
calculation $\textit{mahšabtā}$
caliph $\textit{kālipāh}$
call (verb) $\textit{qrā/neqre}: \textit{etqri}$
to be called, be read out; called (to be called) (verb) $\textit{etkni}$ Ethpe \textit{etknni}
calm $\textit{nyāhā}: \textit{etnēb}: calm down (verb)

\textit{nih}: \textit{nihā'i} calmly

camel $\textit{gamlā}$
camp (verb) $\textit{srā/nešrē} (\textit{al at. near})$
candle $\textit{qeryānā}$
camelian $\textit{sardyon}$
carry (verb) $\textit{awbel}$
carve (verb) $\textit{glap/neglōp}$: carving

cast (verb) \textit{armi} (see "cast down," "fallen," "prostrate")
cast down (verb) $\textit{sdā/nešdē}: \textit{rmē/ranýa}: \textit{armi} to cast
cast out (verb) \textit{appec} (see "go forth")
cataract $\textit{qatarqā}$
catch fire (verb) \textit{iqd/nēgad}: \textit{anqad} to burn (trans)
catholicos $\textit{qâtoligā}$
cause $\textit{ellā}$ pl \textit{ellā' $\textit{arrtā}$
cave $\textit{ubbā}$
cavity $\textit{ubbā}$

cedar $\textit{arzā}$

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ENGLISH-SYRIAC VOCABULARY

censure ܐܝܠܐ, ܐܝܠܐ
census ܡܟܒܐܢܚܐ makbånaha
centurion ܩܢܛܘܢܐ qantrona
chapter ܐܝܠܐ ܐܝܠܐ ܠܒܒܐ gepale' on pl ܠܒܒܐ gepale'a
cheerful ܒܝܫ psih
Chesroës ܩܘܣܪܐ kosraw
chest ܚܕܝܐ hadya
chick ܥܒܣ parrugâ
chief priest ܥܒܣ ܕܝ rabb-kâlnê
child ܬܠܝܒܠܠܬܐ pl talyâ/lalyâ/talyâa (abs pl tleyn)
childhood ܬܠܝܒܠܠܬܐ talyutâ
choke (verb) ܚܢܚܝܐ hnaq/nehoq; Ethpe etneq to be drowned. choked
choose (verb) ܓܒܢܓܒܐ gbânegbê; chosen gbê/gabyâ (see "choose")
Christian ܐܟܪܡܝܐ kreslyand
church ܟܢܛܘܢܐ knutša; ܐܟܪܡܝܐ ܐܕܝ tâdta circumcised (to be circumcised) (verb) ܐܕܝ Ethpe etgzar
cistern ܥܢܙܐ uzna
citizens ܓܒܐ gawwâyê
City wall ܫܘܪܐ šuru
City ܡܕܝܢܐ mdînâ pl mdînâtû; men mdînâ la-mdînâ from city to city
clad ܟܝܠܐ ܟܝܠܐ tip
clarion ܫܝܦܘܪܐ šipôrô
Claudius ܩܠܒܠܕܘܝ qлавdios

close ܓܪܒ qarrib

closet ܬܘܪܘܢܐ tarwâną

clothe (verb) Aph albes (see "wear," "put on"); Pa 'atep to clothe (see "return"); Pa kassi to clother, cover over, hide
ksâ/neksê; clothed

Ibî:k ܠܝܠܐ ܠܝܠܐ. 'tip: clothing ܠܝܠܐ ܠܝܠܐ
Ibusâ: ܠܝܠܐ ܠܝܠܐ eslâ (f)

cloud ܢܢܢܐ ܢܢܢܐ (f)

cock ܬܢܪܓܠܐ tarnaôlê (abs tarnaôlu) cock

cold (to get cold) (verb) ܓܪܒ qarheqqaq; cold ܓܪܒ qarriraq; qarrib

collapse ܡܡܦܠܬܐ mappultâ

collate (verb) ܐܲܒܗܝܐ pabhem

come (verb) ܐܬܐܢܐ eteine; Aph ahti to bring, take, lead; come back (verb) ܢܘܢܐ pnôhepênê; Aph apni to lead
back: coming ܠܡܠܐ ܠܡܠܐ metîtá

comely ܡܡܠܐ ܡܡܠܐ pê/ke: comely ܠܗܕ lâdir; comeliness lâdirûtâ
comfort ܠܠܘܠܠ ܢܝܬܐ nyàhtâ; comfort (verb) ܐܬܐ lâdir

Pa hayel

command ܐܘܛܘܦܘdaq pquôqepqod:
commander ܐܒܬܐ ܒܬܐ pâqodâ:
commandment ܐܘܛܘܦܘdaq pquodânê

commemoration ܐܚܕܐ ܐܘܛܘܦܘDAQ uhdaânâ

commerce ܬܓܘܪܐ tâgurâ

commit adultery with (verb) ܐܠܐ ܐܠܐ ܢܘܢܐ ܢܘܢܐ b.
committed (to be committed) (verb) 
common people daqiqē (see “small”) 
community ḍanātā ummatā 
companion ḍarbā 
company ṣulā: ṣulā 
hayntā pl – lawwānā 
compare (verb) ḍebū ḍebū 
compassion ṣurā 
compel (verb) ḍabū ḍabū 
elash/helos: ṣāhe’ī sē 
complete (verb) Shaph šamli (see “full”) 
compose (verb) ḍebū ḍebū 
compulsion ṣulā qīrā 
conceal (verb) ḍebū ḍebū (see “hide”) 
conceive (child) (verb) ḍebū ḍebū: ḍebū ḍebū; conception ḍebū ḍebū ḍebū; to become pregnant qabbel ḍebū ḍebū 
concerning meṭṭul: meṭṭul d- 

because: ḍebū ḍebū; variant spelling of meṭṭul: ḍelā: ḍelā – form of meṭṭul when followed by enclitic pronouns II 

condemn (to condemn) (verb) Pa ḍayyēb (see “succeed,” “conquer”) 

confess ḍawīdītā: confess 
(verb) ḍawīdītā 
confirm (verb) ḍawīdītā: confirm 
firmly”): ḍē ḍawīdītā 
confused (verb) ḍawīdītā 

conquer (verb) ḍawīdītā: to be conquered ḍawīdītā 
consider (verb) ḍawīdītā: to be considered ḍawīdītā 
constantly ḍawīdītā 

constituted (to be constituted) (verb) Ethpa ḍawīdītā 

convert (verb) ḍawīdītā: to be converted 
converse (verb) ḍawīdītā: to be converted 

counsel (verb) ḍawīdītā: to be converted 

cool ḍawīdītā: to be converted 

copy ḍawīdītā: to be converted 

corpse ḍawīdītā: to be converted 

correct ḍawīdītā: to be converted 

Ethpe ḍawīdītā b- to be advised by 
count (verb) ḍawīdītā: to be advised by 
countenance ḍawīdītā: to be advised by 
country ḍawīdītā: to be advised by 

course ḍawīdītā: to be advised by 

court ḍawīdītā: to be advised by
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<tr>
<td>courtyard</td>
<td>دارت</td>
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<tr>
<td>cover (verb); Pa kassi to clother. cover over, hide</td>
<td>كسيه نكس</td>
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<tr>
<td>cover over Pa kassi</td>
<td>كسيه نكس</td>
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<tr>
<td>cowardly</td>
<td>شال و شل شل</td>
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<td>craft</td>
<td>عمانع</td>
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<td>craftsman</td>
<td>عمانع</td>
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<td>create (verb)</td>
<td>برنه بنه: عبه</td>
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<td>et bri to be created, come into existence</td>
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<td>creature</td>
<td>بر pl بري</td>
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<td>bery دأ</td>
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<td>crippled</td>
<td>هغ</td>
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<td>cross (verb) (al)</td>
<td>برح برح: بر</td>
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<td>cross</td>
<td>سلبيا: زقية</td>
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<td>crossing</td>
<td>ما برك</td>
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<td>crowd (verb)</td>
<td>حبس نسغ:</td>
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<td>crown (verb)</td>
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ENGLISH-SYRIAC VOCABULARY

deacon ]< deacon
dead ]< death
deaf ]< deaf
debt ]< debt
deceitful ]< deceitful
decoration ]< decoration
deed ]< deed
renown ]< renown
deep ]< deep
delay ]< delay
delight ]< delight
deliver (verb) ]< deliver
deluge (verb) ]< deluge
demand (verb) ]< demand
demon ]< demon
depth ]< depth
deprived (to be deprived) ]< deprived
descend (verb) ]< descend
descent (verb) ]< descent
desolate ]< desolate
desire (verb) ]< desire
despise (verb) ]< despise
detail ]< detail
dear ]< dear
depth ]< depth
desperate (to be desperate) ]< desperate
Dioscurus ]< Dioscurus
direction ]< direction
dirt ]< dirt
discharge ]< discharge
ENGLISH-SYRIAC VOCABULARY

disciple: talmidā; to make a disciple: talmed; Ethpal ettalmed to become a disciple
discovery: škāhā
disease: haššā; karmā

disown (verb) Ethan nakri

dispatch with (verb) slab/hešlah

dispute with (verb) drašnedroš

disregard (verb) Aph ahmi men
distant: parriq: rahiq;
distance from/at a distance: ruhqā: men

distress: alūtā

distress (verb) Aph ašqi: give to drink (verb)
disturbed (verb) Ethpe esqeş

divide (verb) Pa parres: Pa palleg: Ethpa espalag to be divided
divinity: alūtā

division: pelgā: pelgutā

do (verb) 'bad/ne'bed: Etaph esar to be done
doctrine: yulpānā:

doleful: hneg

dominion: uhdānā: dominion (to gain dominion over)

donkey: hmarā
doorway: tar'ā (abs tra')
doubtless: kbar
drag (verb) gar/neqgor
draught: meštā

draw near to (verb) Pa qarreb to put near, bring near
draw out (verb) slēhešē
draw (verb) šmat/nešmot; rēm

drawn out: myabbās

drink: meštē: drink (verb)
dried out: myabbās

drill (verb) rdap/nerdop
drown (trs) (verb) Ethpe ethneq: to be drowned, choked
drug: samūm: dry (trs verb)
dub: hres/harsē (see "silent")
dust: dahhihā
dwell (verb) iteb/netteb: vateb-
dwell (to make dwell) (verb) Aph ašri

dwelling: ma'mrā

eagle: nešē

ear: ednē (f)
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<td>early morning</td>
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<td>earnest</td>
<td>ḫṣir; earnestly ḫṣitʿit</td>
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<td>earth</td>
<td>arā (abs ard) pl arʾ ēl/ārʾ inwātā easily pšiqāʾit (see “easy”)</td>
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<td>madḥā (abs/constr madnāḥ)</td>
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<td>pulātā: to escape plat/neplat especially yatirāʾit (see “more than”) espoused mkir</td>
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<td>ܒܠܥܐ ܒܠܥܐ</td>
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</table>

83
fatigued ل pl layn (emph ل لlayyā) (see “toil”)
favor ل rahmā; ل ل لkēlā
fear ل dehlā; ل ل لriētā; to make seem fear budūn
fearful ب dahbil
feast ل لēri tā: ل ل لmēstā pl -twātā
feehle (to grow feeble) (verb) Ethpa etmahāl
feel (verb) ب Apē argeš: ل ل لmāsh/muš
feeling ل rgešā
time pl -dal, -dol
fierce ل qšē/qasūyā
fill (see “full”)
finally ل ل Lariā, b-
find fault with (verb) ل ل Dalhe/ddol
find out (verb) ب Bassi Pa
fine for negligence ل ل bēṣyānā
finger ل ل Lēbā
finished (to be finished) (verb) Ethpa eštāmlī (see “full”): ل Lēb Ethpa ettaḻaqu: ل ل šlem/našlam: Pa šallem to finish (trs), fulfill; Ethpa eštālam to be finished, fulfilled
fire ل murā (f)
firm ground ل šō̇ā
first (to do first) (verb) qadam/neqdam : Pa qaddem to precede, go before
firstly ل ل qadmā’ī
fit ل zādeq
five ل Labām: Labām bukar;
fix (verb) ل qba’/neqba’ : Ethpa etqba’ to be set up (cross, e.g.)
fix firmly (verb) ل Labār
flame up (verb) Ethpal etmābraš (see “kindle”)
flaw ل Labās: mawmē see ل
flee (verb) ل ل Lāq/he’ı roq
flock ل ل mar’ītā pl -yawātā
flood ل Lēb rgešū
fly (verb) ل Lēb prah/neprah
follow (verb) ل Lēb šlem/nešlam: Lab rāph/ori
scribe: Lēb npeq/neqqap: follower ل ل šālā
font ل Lēb uzā
food ل Lēb mēlā: ل Lēb lahmā
foolish ل Lab skal and skel/saklā
foot ل Lēb reglā (f): Lēb an parstā
footprint ل Lēb eqtā
for ل ل Lāk: Lāk lab Dam like one who, like him who, as though; for (prep) ل ل ل Lab: for ل Lab: for
mettul : mettul d- for, because: ل
variant spelling of mettul: for ل
geh (postpositive): ل Lēb mettā –
ENGLISH-SYRIAC VOCABULARY

form of meeXtuil when followed by enclitic pronouns II: ܐܢܢ ܕܐܢ; aynaw; ay-nā-(h)u which is?: ܕܢ (postpositive)
for all generations ܕ ܕܐ ܘ: l-Ċār-dārin
for ever and ever ܕ ܕܐ ܘ: l-Ċār-dārin
for that reason ܒ ܓ: bagdon
for the sake of ܠ ܒ: hālp (+ pron enc II)
forbid (verb) ܠ ܒ: klā/neklī
force ܠ ܒ: sānē'ā: qīrā: qīrā: by force
ford ܠ ܒ: ma'bartā
fore- ܠ ܒ: qaddumut
fore ܠ ܒ: qadmāy
foreigner ܠ ܒ: aksnāvā
forever ܠ ܐ ܠ, ܠ ܐ ܐ ܠ ܢ: l-ālam, l-ālam 'ālānin (see "world")
forget (verb) ܠ ܒ: nšānēssē: Ethpa etnaššī to forget
forgetfulness ܠ ܒ: memnāshshānutā
forgive (verb) ܠ ܒ: šbaqheššōq: Ethpe ēṣīheq to be forgiven (see "leave")
forgotten (to be forgotten) (verb) Ethpe ēt-ī (see "wander," "astray")
form (verb) ܠ ܒ: gbal/negbol: ܡ ܒ ܐ ܐ: qār/neqār
form ܠ ܒ: dmutā
former ܠ ܒ: qadmāy
fortune ܠ ܒ: gaddā
foundation ܠ ܒ: šātēstā pl šātēš (f); ܠ ܒ: šātēstā (f pl)
found ܠ ܒ: m'inā (f)

four ܐ ܒ: arbē (f), arbā (m)
fourth ܐ ܒ: rē'āy
fox ܠ ܒ: ti'ā
freeze (verb) ܠ ܒ: ā Aph agled
Friday ܠ ܒ: ru'btā
friend ܠ ܒ: rāhmā: ܠ ܒ: ḫabrā
from here ܠ ܒ: mekkā
from ܠ ܒ: men: mān
fruit ܠ ܒ: pērā
fulfill Pa šāllem; Ethpe ēṣtallām fulfilled (see "finished," "follow")
full (to be full) ܠ ܒ: mlāmēnlī:
mlē/malde: full; Pa mālli to fill (trs); Ethpe ētnli to be filled; Ethpe ētnulli to be filled, fulfilled
fullness ܠ ܒ: mlānumtā
function ܠ ܒ: ma'dānumtā
futile ܠ ܒ: sīq
Gabriel ܐ ܓ: gabryēl
gain dominion over (verb) Ethpe ēṣṭallāt b- (see "authority")
Galilean ܐ ܓ: glīlāyā
Galilee ܐ ܓ: glīlā
Gall ܐ ܓ: mlārā: ekal ~ to be galled
Gamaliel (pr n) ܐ ܓ: gamaliel
garment ܐ ܓ: lbūsā: ܐ ܓ: mānā
gate ܠ ܓ: tarā (abs trā)
gather (verb) Ethpa erkōmasā to be gathered together īnā knās/n̓eknūs
gaze at (verb) ā̂ ܗ ܒ: ā̂ ܗ ܗ ܡ: hār/n̓hūr l-
Gedaliah (pr n) ܐ ܓ: gdalyā
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<th>Syriac</th>
<th>Meaning</th>
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<td>ilehd/nêlad</td>
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<td>sabbar</td>
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<td>heed. pay heed to lānā/nān b- (see “look.” “gaze at”)</td>
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<td>heel</td>
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ENGLISH-SYRIAC VOCABULARY

height  
Holy Spirit  
holy  
honor  
honor  
honor  
hoof  
hope  
horn  
horoscope  
horse  
host  
hot  
hour  
house  
household  
how  
how  
how  
how  
however  
howl  
Hulagu  
human  

Herod  
hesitate  
hidden  
hen  
hence  
here  
Herod  
hesitate  
hidden  
Etpa  
hidden things  
hide  
hide  
ksâ/neksê  
high priest  
high  
bind  
hinder  
hire  
hire  
hold  
hold out  
hold in the ground  
hole  
hole  
holly (to make holy)  
Heliopolis  
help  
HEN  
Helmy  
High  
highly  
High  
highly  
highly  
Hillagu  
human  

height  
Herod  
hesitate  
hidden  
hen  
hence  
here  
Herod  
hesitate  
hidden  
Etpa  
hidden things  
hide  
hide  
ksâ/neksê  
high priest  
high  
bind  
hinder  
hire  
hire  
hold  
hold out  
hold in the ground  
hole  
hole  
holly (to make holy)  
Heliopolis  
help  
HEN  
Helmy  
High  
highly  
High  
highly  
highly  
Hillagu  
human  

qudsâ, as in ruḥa d-qudsâ  
qaddîš  
Pa yaqcar  
iqârâ:  
myautâ  
yaqâr  
parstâ  
sabrâ  
qarnâ pl –âtâ  
malwâšâ  
rakâ pl rakâ:  
susâyê  
haylutâ pl –lawwâtô  
šahhin  
šât tâ pl šêt (abs šêt à pl šêtîn)  
baytâ pl bêtê (const sing bêt-)  
aykanâ: aykannâ d- those who;  
aykan  
gêr (postpositive):  
dên (postpositive)  
Aph aylel  
hulâku Ilkhan, r.  
bar-nâşıâ
ENGLISH-SYRIAC VOCABULARY

humble semblies *makkik: to humble semblies semblies
Pa makkik: Ethpa etmakkak to be humbled
Humiah (pr n) semblies hunyā
humiliate (verb) semblies semblies Pa makkik:
Ethpa etmakkak to be humbled
humility semblies semblies nāšutā
hunger (verb) kpen/kapnā hungry semblies semblies
kpen/nekpan hungry (see "hunger")
hurt (to hurt) (verb) srah/nesroh semblies
husband semblies semblies ba'lā; semblies gabrā
hymn semblies semblies tesbolūtā
hypocritical (to be hypocritical) semblies
ṉnhb b-appē

I semblies enā
Iberian semblies semblies semblies semblies iberāyā
Ibn al-'Al-qami semblies semblies semblies semblies bar'alqami
 d. 1258. vizier to Musta'sim
Ibr Kurar (pr n) semblies semblies semblies semblies bar kurār
id est semblies semblies semblies kemat
idle semblies semblies battūl: semblies hūl: battūl in vain, of no effect
idol semblies semblies ptakrā
if (contrafactual) semblies semblies ellu
if (possible condition) semblies semblies en
ill (to do ill to): treat ill semblies semblies semblies Aph a'wel
ill semblies semblies hawbā; semblies ṉnh hūr
illuminated semblies semblies nahlīr

image semblies semblies salīm (abs slem):

imagination semblies semblies semblies semblies semblies pantāsīā

imagine (verb) semblies semblies Ethpa ethaggag:

immediately semblies semblies mehdā; bāh b-sā tā.
bar sā teh (see "hour"): semblies semblies gal, ba-

impious semblies semblies raššī
impost semblies semblies semblies semblies semblies tba'tā
imprinted (to be imprinted) (verb) Ethpe semblies etba' (see "seal," "sink")
imprison (verb) embros hbaš/mehboš
imprisonment semblies semblies semblies hbušyā
in (place) semblies semblies semblies semblies semblies bāt(a)-
in front of (+ pron encl I) semblies semblies semblies qubal,
1-qubal: semblies semblies qdām (+ pron encl II)
in mourning semblies semblies semblies semblies abīl
in proportion to semblies semblies semblies semblies semblies ḻ-put
in short semblies semblies semblies semblies pāsīqātā, b-
in the presence of (+ pron encl I) semblies semblies semblies lwāt
inasmuch as 'al d- (see "over"); kmā d-
kmā (+ abs pl)
incense semblies semblies besmā
incline (verb) Ethpe estli (see "pray")
increase (to increase) (verb) Ettaph ettaswāp (see "add"); semblies semblies Pa yattar
indeed semblies semblies ger (postpositive)

inflict pain (verb) semblies semblies semblies Pa šanmeq

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**ENGLISH-SYRIAC VOCABULARY**

inform (verb) Aph *awda* to inform (see “know”)

inherit *irethnērat*: Aph *awret* to bequeathe to

inheritance *yārutā*

injury *surhānā*

inner room *tawwānā*

inside *gaww* (also *gaww* men, *ł-gaww, l-gaww*)

insignificant *qallil*: *z'or*

insolent *marāb*

instead of *ḥlāp* (+ pron ene II)

instruct (verb) Pa *durrē* to instruct (see “dispute with”)

instructed (to be instructed) (verb) *in^*

Intelligence *taqqip*

intermediary *mey'āyntā*

invite (verb) *neqpa*: *grāheqre*: (see “call”)

Ionian *yawmāyā*

iron *parzlā*

it is necessary for *wālā*

Italy *iṭulvāyā*

Jacob *ya'qob*

jail *bēw-hbuṣyā* (see “imprisonment”)

jasper *iyāspōn*

Jerusalem *orēšlem*

Jesus *išā'*

Jew *yudāyā* (yludāyā)

job *bādā*

John *yūhanān*

join (verb) *neq/neqqap*

Jordan *yordnān*

Joseph *yōseb*

journey *mdrtē*: to journey

Judaea *ihud* (ylhud)

Judah *ihudā/yudā*

Judas *ihudā/yudā*

judge (verb) *dûn/hdun*

judgment seat *bēm*

jurisdiction *uhlānā*

just as *knā* d- *knā* (+ abs pl)

just *kēnā*: justly *kēnā’it*

justice *kērētā*

keep (a promise) (verb) Aph *ašar* (see “fix firmly”)

keep (flocks) (verb) *r‘ānerē*

keep (verb) *ntrēhgar*: Pa *nqat* to keep under watch; Ethpe *entār* to be kept

keep possession of (verb) *gaddi* Pa *qaddi*

kick *reposā*

kill (verb) *qṭal/neqtol*: Pa *qattel* to slaughter; Ethpe *etqel* to be killed

kind *znā* pl *znuyā* (abs *zan* pl *znin*: *bu-znā* in a (like) manner

kindle (verb) *nabl/mabl*

kindness *taybutā*

king *malkā* (abs *mlek*)
<table>
<thead>
<tr>
<th>English</th>
<th>Syriac</th>
</tr>
</thead>
<tbody>
<tr>
<td>kneel (verb)</td>
<td>Biek/nehrak</td>
</tr>
<tr>
<td>knock (verb)</td>
<td>Nqa/Neqos</td>
</tr>
<tr>
<td>know (verb)</td>
<td>Ida'/Necida': Aph awda' to be known</td>
</tr>
<tr>
<td>knowledge</td>
<td>Ida'ta</td>
</tr>
<tr>
<td>known</td>
<td>Idi'</td>
</tr>
<tr>
<td>Kurd</td>
<td>Kudayaa</td>
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<tr>
<td>labor (verb)</td>
<td>Malh'mal</td>
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<tr>
<td>lead (verb)</td>
<td>Inn</td>
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<tr>
<td>lead back (verb)</td>
<td>Apni (see “return,” “come back”)</td>
</tr>
<tr>
<td>leader</td>
<td>Pagoda: mabranan</td>
</tr>
<tr>
<td>lean (verb)</td>
<td>Ethpa etanni</td>
</tr>
<tr>
<td>leap (verb)</td>
<td>Swar/Nešwar</td>
</tr>
<tr>
<td>learn (verb)</td>
<td>Ilep/Nelap (impt ilap)</td>
</tr>
<tr>
<td>learning</td>
<td>Yulpana</td>
</tr>
<tr>
<td>leave (cause to leave) (verb)</td>
<td>Appez (see “go forth”): Ibaq/Nešboq: Ethpe estheq to be abandoned, forsaken; to be forgiven</td>
</tr>
<tr>
<td>leaven</td>
<td>Hmir</td>
</tr>
<tr>
<td>left (hand)</td>
<td>Semnala</td>
</tr>
<tr>
<td>leg</td>
<td>Regla</td>
</tr>
<tr>
<td>lend (verb)</td>
<td>Ašel (see “ask,” “demand”)</td>
</tr>
<tr>
<td>lengthy (to be lengthy), go on for a long time (verb)</td>
<td>Agar</td>
</tr>
<tr>
<td>leprous</td>
<td>Greb/Garb</td>
</tr>
<tr>
<td>letter</td>
<td>Eggara</td>
</tr>
<tr>
<td>life (collective) (see “animal”):</td>
<td>Napsa (f. abs npeš) pl -aṭa: występ</td>
</tr>
<tr>
<td>large amount</td>
<td>Sogal</td>
</tr>
<tr>
<td>last</td>
<td>Bray</td>
</tr>
<tr>
<td>law</td>
<td>Namosa</td>
</tr>
<tr>
<td>lawless dlanamos (see “law”):</td>
<td>Tlunnetl</td>
</tr>
</tbody>
</table>
light (to be light) (verb) ḥanā

make light
light (to light) (verb) ḥanā

nḥār/nḥār: Aph ḥanār to shine.

like (prep) ḥaʾā

like (to be like) (verb) ḥaʾā

dnā/hednē l-: Ethpa etdammi l- to resemble

like (to make like) (verb) ḥaʾā

Pa sabbah

like ḥaʾā ak : ak d- as

likeness ḥaʾā salmā (abs slem):

dppṣā

likewise ḥaʾā akznā: ḥaʾā

akḥud: ḥaʾā ḥākwāt

limb ḥaʾā haddāmā

limit (without limit) dliḥābšēn (see “reckoning”)

line ḥaʾā ṣeqqārā

lion ḥaʾā ṣawā pl -yawwātā

liquor ḥaʾā ṣakrā

lit (to be lit) (verb) ḥaʾā

dleq/hedlaq

little bit ṣalmā qgalil

little qgalil: ṣalā ṣalā

liturgy ḥaʾā takṣā, takṣā

liturgy, to perform a liturgy (see obligations)

live (verb) ḥaʾā hayā/nēḥē and nēḥē:

Aph ṣăhi to give life:

’mar/nē’ mar

living things (see “animal”)

living ḥayy

lo ḥā

load ḥaʾā mawḥā (abs/const mawbal, f)

loaf (of bread) ḥaʾā ḥaʾā

lodging ḥaʾā awwānā

long (time) ḥaʾā nagger

look (verb) ḥaʾā hāwr/hur l-

look for (verb) ḥaʾā bʾāheb rē

look out (of a window, e.g.) (verb) ḥaʾā

Aph adiq

loosen (verb) ḥaʾā šrā/šērērē

Lord God Sabaoth ṣawā hayānā (see

“strong,” “mighty”)

lord ḥaʾā ṣawā (const ṣawā) pl

mārāyā/mārawwātā

Lord, the ḥaʾā mārā

loss ḥaʾā husrānā

lost ḥaʾā abīl

loud ḥaʾā rām (for verbs see ḥaʾā)

love (verb) ḥaʾā abhēb (see “burn”): ṣawā

rēh/ḥē ṣawā

love ḥaʾā ṣawā

lower (verb) ḥaʾā ḥaʾā arken : Ethpe

etken to bow down: ḥaʾā ḥaʾā

Aph arken : Ethpe eṭken to bow down

low-lying ḥaʾā mnakkāk

luck ḥaʾā gaḍḍā

Maʾnu (pr n) ḥaʾā maʾnu
Macedonia .sy, \textit{məqədənîyā}:  
\textit{məqədənûyā} Macedonian
made ready \textit{gmir}
Magdalene \textit{magdây}
maiden \textit{laymtā}
maidservant \textit{anmtā} pl \textit{amhâtā}
maimed \textit{pšig}
make (verb) \textit{bad/ne'bed}
make king (verb) Aph \textit{anelek} (see "advise")
make whole (verb) \textit{ahlēm}
maker \textit{ābōdā}
Makkika (pr n) \textit{makkikā}
malice \textit{bštūtā}
man \textit{bar-nāśā}; \textit{gabrā}
manage (verb) Pa \textit{dabbar} (see "lead")
management \textit{pursānā}
manger \textit{āryā}
manner; \textit{zaľ} pl \textit{zna-yā} (abs \textit{zan} pl \textit{zni}); \textit{bə枣} in a (like) manner
many \textit{sagā}; \textit{saggī}
marble \textit{šīšā}
March \textit{ādār}
Marcianus \textit{marqīnōs}
Mark \textit{marqos}
market \textit{šuqā}
marriage \textit{hlōlā}
martyr \textit{sāhdā}
martyrdom \textit{sāhdūtā}
marvel \textit{tedmurtā} pl \textit{tedmurtā}
marvelous \textit{thir}
Mary \textit{maryam}
Maryab (pr n) \textit{māryab}
master builder \textit{ardeklā}
master \textit{rabbā}; \textit{bālā};
márā (const \textit{mārē}) pl \textit{mārayyā/mārawwātā}
matter \textit{šarbā}
matter, affair \textit{shūtā} pl \textit{sebwātā}
Matthew \textit{mattāy}
Maximian \textit{maksemīnōs}
May \textit{ēyār}
mean \textit{šī}
measure (verb) Pa \textit{maššāl} (pass part \textit{maššāl} measured, moderate) (see "anoint")
measure of weight \textit{māhyā}
measurement \textit{mišātā} pl \textit{mišātā}
medicinal herb \textit{eqqârā}
medicine \textit{sammā} pl \textit{sammānē} (see "blind")
meditate (verb) Ethpa \textit{eθshašāb} (see "count," "reckon"); \textit{Ethpa}
meet (verb) \textit{kara/merō}; \textit{zādeq}
meeting house \textit{bēt-sawbā}
meeting place \textit{sawbā}
meeting \textit{ur'ā} (abs \textit{urā})
melt (verb) \textit{pšar/nepšar}
member  ﻩﺩﺩﺎﻡ ﻩﺩﺩﺎﻡ ﻩﺩﺩﺎﻡ
memorial  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
memory  ﻩﺩﺩ ﻩﺩﺩ ﻩﺩﺩ
mental  ﻩﻡﻝ ﻩﻡﻝ ﻩﻡﻝ
merchant  ﺭﺎﻉ ﺭﺎﻉ ﺭﺎﻉ
mercy (have mercy on) (verb) Pa rahhem ١ ﺍ ﺍ ﺍ
mercy  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
Mesopotamia  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
message  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
messenger  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
messiah  ﻩﻡ ﻩﻡ ﻩﻡ
middle  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
midnight  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
midst  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
might  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mighty  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mighty  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mount (verb)  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mountain peak  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mountain  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mounted soldier  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mourning  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mouse  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mouth  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
move far away (verb)  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
much  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
ministration  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mirror  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
missing  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mistress  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mock  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
moderate  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
moist  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
moisture  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mollify (verb)  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
morning  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
money  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
Mongol  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
more than  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
Mount  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
Moses  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mother  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
motion (pertaining to motion)  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mount (verb)  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mountain peak  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mountain  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mounted soldier  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mourning  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mouse  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
mouth  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
move far away (verb)  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
much  ﺱﺩﺩ ﺱﺩﺩ ﺱﺩﺩ
multitude kenšā
murder qetlā
murderer qátolā
murmur (verb) rtaʃ/ran/nertan
Muslim (to become Muslim) (verb) asr

Aph aphgar
Muslim maʃmānā
Musta’sim, last Abbasid caliph, r. 1242-58
mute hreʃ/haršā (see “silent”): sattiq
mutter (verb) rtaʃ/ran/nertan
myriad rebbō (abs)
Najm al-Din (pr n) najm aldīn
naked artell(lāy)
name (verb) grā/meq (see “call”)
name šmā (abs šem) pl šmāhē; to be named Ethpa eʃtammah
narrate (verb) inā/neme
natal star malwāšā
nation umūtā
nature kyānā; pertaining to nature kyānāy
Nazarene nāʃrāyā
Nazareth nāʃrat
near ‘al-yad (see “over”): qarrib: ‘alyad
nearly qarributā d-

Nebō nebō
necessary (to be necessary) (verb) Ethpe ethʾi (see “seek,” “look for”)
necessary metbʾ/ethbaʾā yā
necessity sniqtā
neck sawrā
need (in need of) sniqʾal

Ethpe estneqʾal
need (verb) sunqānā
needed (verb) Ethpe ethʾi (see “seek,” “look for”)
needle mḥāṭtā
neglect (verb) Aph ahmi men
negligence besyānā
negligible (to be negligible) (verb) Ethpe ettʾi (see “wander,” “astray”)
negligible Ethpe ettʾe
neighbor ʿabābā
neighborhood ʿabābutā
nerve gyādā
new ʿadat ḥadātā (emph ḥadātā – ḥ/ḥadātā ḥadātā)
next to sēd (pron encl II; also spelled sēd): sēd (with pron encl II usually spelled sēd)
near ʿal-yad (see “over”): lēlyā lēlawwātā
nine ʾšāʾ (f/līʾēʾā (m)

ENGLISH-SYRIAC VOCABULARY
ENGLISH-SYRIAC VOCABULARY

noble _GF; réssānā; myaqqrā; myaqqir

northern bānūm  hērā

not (is not)  lā law = lā-(h)u; also as a negative prefix as in law saggi not much: not very
not much law saggi (see “not”) not very law saggi (see “not”)

notable  myaqqrā

nourish (verb) taršī/tarsē

nourishing mitsyān

nourishment saybartā

November  / tešrī(n) hrāy

now  kāy (particle of emphasis):

hāṣā

Noyan (Mongolian princely title)(STJ noyān

number  sēnānā

nutritious mitsyān

O (vocative)  aw

oath  mawmitā

oblation gurhānā

oblations, to make oblations, to perform the liturgy

October  / tešrī qdēm (see “November”)

odious snē/sanīyā (see “hate”)

offend (verb)  aw Apkēšē

offense makšulā

offer (verb) Apk armi (see “cast down,” “fallen,” “prostrate”): Apk awīšē

oil  meslā

old (to grow old)  seb/nēsab

old man  ūsēbā

old  qaššā; qaddīm: men qdēm of old, long ago, from eternity

on account of mettul; mettul d- for.
because: variant spelling of mettul: metlāt – form of mettul when followed by enclitic pronouns II: Ślēp (+ pron encl II)
on the one hand… on the other hand man usually followed by dēn

on bē(a)-
on Ślēp (with pron encl II, ’i-)
one another had ’am ġad with one another

one  had/hdā: had ’am had with one another

only ṣibā’ī

open (verb) ptal/epēthā: Pa paltāh to cause to be opened; Ethpe epēthā to be open, opened

opening kawwâ pl kawwā (abs kawwā pl kawwān) (f)

openly gelayā, b-

opinion tarītā

or  aw
order (verb) ܐܡܐ pqad/nepqod
order ܐܡܐ saksā, seksā: ܢܐܢܬ pqadnā
organ ܢܐܢܬ orgānon
orient ܢܐܢܬ madnāḥ (abs/constr madnāh)
ornament ܐ nhìn sehtā pl -tē
other ܐ nhìn hretā/hretā pl hrēnē/hranyātā
outcry ܐ nhìn q'ādā
outside of ܒܢ bar (1-bar men)
over l el men (see “above”); ܠܐ l'al (with pron encl II. 'l-)
overcome (verb) ܐ_neighbors zkā/nezkē
overflow (verb) ܠ_ne pa/nepa'
overlay (verb) qram/neqrom
overlayed " qrim
overtake (verb) ܐ_neighbors Aph adrek
overthrow (verb) ܐ_neighbors zkā/nezkē
overwhelm (verb) ܐ_neighbors Aph atip
pagan ܐ_neighbors hamān
paganism ܐ_neighbors hamnātā
page yuteb-wa'ādā (see “sit,” “stay,” “dwell”)
pain ܐ_neighbors kēbā; ܐ_neighbors nekyānā
painter ܐ_neighbors sayyārā
palace raʾ-mlkutā (see “gate,” “doorway”): ܢܐܢܬ ṣpadnā
Palestine ܢܐܢܛ mātē Palestine
Pallut (pr n) ܒܠ膦 pallut
parable ܐ_neighbors matē paradise ܢܐܢܛ pardsā, pardaysā
paralyzed ܐ_neighbors mšarray
parent ܐ_neighbors yalēdā
parrot ܢܐܢܬ tītikos/taytikos
partake ܠܐ l'esthel as
pass the night (verb) ܠܐ bāl/nbut
passion ܢܐܢܬ haššā; ܢܐ_neighbors rehmitā
path ܢܐ_neighbors shīlā
paw ܢܐ_neighbors parstā
peace ܢܐ_neighbors qyāmā d-šaynā
peace treaty ܢܐ_neighbors šlāmā: ܢܐ_neighbors šaynā: ܢܐ_neighbors šelyā
pearl ܢܐ_neighbors morgānītā pl -nyātā
pebble ܢܐ_neighbors qupsā
penetrate (verb) ܠܒ nezhun/nehzoh
people ܢܐ_neighbors nāšā; anybody,
somebody nāš, nobody lānāš:
people's amā pl ܢܐ_neighbors amēn
perceive (verb) Eshtaph estawda' (see "know"); ܐ_neighbors Aph argeś: ܐ_neighbors Ethpa estakkal
perceptive ܐ_neighbors rgiš
perchance ܐ_neighbors kbar
perfected ܢܐ_neighbors gmir
perhaps ܐ_neighbors tāk rōxā
perish ܢܐNeighbors ebād/nēbad to perish:
Aph awbed to cause to perish
permit ܢܐNeighbors Aph appes
permitted ܢܐ_neighbors sīli
ENGLISH-SYRIAC VOCABULARY

persecute ܐܢܝ ܪܕܟ/he/rdop (+ ܒܠܐܪ) persevere in (verb) ܐܝܟ Ethpe etemen

Persia ܬܐܕ pâres
Persian ܐܟܢܝܐ ܐܝܡܢܝܐ: ܐܟܢܐ pârsâyâ
person ܐܟܢܐ ܒܪܢܐ: ܐܟܢܐ qomâ

personally (verb) ܐܟܢܐ qomâ’it (see “person”) persuade (verb) ܐܒܡ Aph apis (with nonspirantized p. derives from ܡܐܬ): napis leh he was persuaded: Ethpe etpis, usually etpis to be persuaded, instructed

pertaining to the soul ܡܪܝܐ ܢܡܫܢܢܝy
Peter (n) ܐܟܝܐ kêpâ
petition (verb) ܐܟܘܢܐ bâ’utâ
Pharisee ܐܟܝܐ prîsâ
phial ܐܟܢܐ pyâlât pl. pyâlâs
Philip (pr n) ܟܠܝܒܐ pilippaws
philosopher ܟܠܝܒܐ piîsophâ
Phoenicia ܟܠܝܒܐ puniqê
pigment ܣܡܢܐ pl. samnînê (see “blind”) piled up (to be piled up) (verb) ܪܐ Ethpe ctsî
pine ܟܝܐ arzâ
pit ܟܝܐ gumâsâ
pity (to have pity) (verb) ܟܠܐ hûsnîâ: ܟܠܐ hawsânî: pitiness - ܠܐ-hawsân
place (verb) Aph aqîm (see “rise up.” “arise”): ܡܡܐ sâm/hsêm: Ethpe etsim to be put, be located

place ܓܪܐ atrâ pl.-rê- rawwâtâ: ܓܪܐ dukkîtâ
plan (verb) Ethpa ethasâtah (see “count.” “reckon”)
plan ܓܘܬܐ pursâ
plant (verb) ܓܒܠ ܢܓܒ/ nhựa: Ethpe enseb to be planted
plant firmly (verb) ܐܠܐ Pa sattet
plaster (verb) ܐܠܐ Pa kâleš
plate (verb) ܐܠܐ qumâ/neqrom
pleasant ܐܝܫ rqig: ܐܝܫ bassîm
pledge ܓܘܬܐ wa’dâ
plot (verb) Ethpa ethasâtah (see “count.” “reckon”): Ethpa etparros (see “spread”)
plot ܓܘܬܐ pursâ
plow (verb) ܐܠܐ plah/heploh
point the finger (verb) pšat selhê (see “spread.” “stretch out”)
policeman ܓܝܐ gzîrîtâ
pool ܓܘܬܐ mu’dîtâ
poor ܓܘܬܐ meskênâ
porch ܓܘܬܐ estwâ. ܣܛܘܐ
portico ܓܘܬܐ estwâ. ܣܛܘܐ
possessing (see “seize”) possible, it is ܓܘܬܐ ananqê (ܐܢܘܩ) ananqê
pound ܓܘܬܐ manyâ
pour out (verb) ܓܢܐ esad/neşod: Ethpe etesê to be spilled, shed
ENGLISH-SYRIAC VOCABULARY

pour over oneself (verb) Ethpe

power ܐܕܠܐ haylā

powerful (see "seize")

praise (verb) ܐܡܐ Pa hallel: ܐܡܐ Pa šabbāh: Ethpe ܐܡܐ to be praised

praise ܐܡܐ Ethpe ܠܐ tešbolūūā

pray (verb) ܠܐ Pa salli ('al for): Ethpe ܠܐ to incline

prayer ܠܐ slḥā pl slawwātā

pre- ܐܒܐ mqaddamut

pray (verb) ܠܢ阿拉伯 Eph akrez

preaching ܐܒܐ kārözūtā

precede (verb) Pa qaddem (see "go before:" "do first")

pre-dawn ܚܕܝܐ šāprā

prefiguration mqaddam-šā'ar (see “representation”)

pregnant (to become pregnant) (verb) qabbel hātmā (see "receive;" "get")

prepare (verb) ܠܢ Arab Pa raqqen: ܠܢ Prepared ܠܢ tād (d- + impf. to do something)

present (to be present) Ethpe ettayyab (see "prepare")

prevail (verb) ܠܢ Arab tāqep/netqap

previously ܐܒܐ luqdam

price ܐܒܐ jīnā (usually pl)

priest (verb): to serve as a priest, perform priestly functions ܐܒܐ Pa kāhhen

priest ܐܒܐ kāhṇā: ܐܒܐ kumrā

priesthood ܐܒܐ kāhmūtā

priestly ܐܒܐ kāhnāy

prince ܐܒܐ rēšānā

prison bēr-hbuṣyā (see “imprisonment”):

prisoner ܐܒܐ bēr-asirē

proceed (verb) Aph ašqel (see “remove;” "take away"): ܐܒܐ rdēnerdē

proclaimer ܐܒܐ kārōzā

procurator ܐܒܐ epitrāpā epitropoc

profession ܐܒܐ tawdatā

property of ܐܒܐ dil (+ pron encl I)

prophet ܐܒܐ nbivā

prosperity ܐܒܐ šaynā

prostrate (verb) ܐܒܐ mē/ramyā

protection ܐܒܐ gennā

Protonice (pr n) ܐܒܐ protoniğē

prove ܐܒܐ Pa nassi

psalm ܐܒܐ zāmūrā: ܐܒܐ nūmā

psychological ܐܒܐ napšānāy

publicly ܐܒܐ gelyā, b-

purchase (verb) ܐܒܐ quā/meqniē

pure (to be pure) (verb) ܐܒܐ dkā/hedē

pure ܐܒܐ snin

purify (verb) ܐܒܐ Aph ašig

pursue (verb) ܐܒܐ rdāp/nerdōp

Pusaq (pr n) ܐܒܐ Pusaq

put (verb) Aph aqīm (see “rise up;” "arise"): ܐܒܐ kām/nēsim: Ethpē ettetim to be put, be located
ENGLISH-SYRIAC VOCABULARY

put away (verb) אנה(Aph arheq
put in authority (verb) סלי(Aph šallet
put on (verb) עבד(Aph hešhelbas
quantity קאวยא(Aph kmayyâ
queenמלת(Aph malkat
quickly�א(Aph zalîqâ
radiant (to be radiant) (verb) אנה(Aph apreg
rage"](Aph hemmet:
rainמטר(Aph mettrâ
raise (verb) אנה(Aph aseq (see “go up”):
read (verb) קרוא(Aph āreq: Ethpe ezlqep to be crucified
rank צלאק(Aph zalîqâ
ray כלאק(Aph zallagâ
read (verb) קרא(Aph qara'eq: Ethpe etqâ to be read out, called
ready (to be ready) Ethpa etqayyab (see “prepare”)
ready")תיד(Aph tid (d- + impf. to do something)
rear (verb) אנה(Aph tarsî/narsî
rear כלאק(Aph hassâ
reason כלאק(Aph ellâtâ pl ellûtâ
rebel (verb) מרא(Aph mrad/hemrad
receive (verb) כלאק(Aph nsab/nessâb : פל(Aph qabbel
reckon (verb) כלאק(Aph hâbâb/nešob
reckoningכלאק(Aph hušbânâ:
allḥušbân without limit
reckle (verb) Ethpe esmek (see “rest against”): recline at table (verb)
agnostic(Aph aqess
recognize (verb) אשפת(Aph eshwada' (see “know”)
recovery הלمشار(Aph hulmânâ
redeem (verb) קרא(Aph qâneqênê
reflect (verb) כלאק(Aph ni'ânernê
regalמלת(Aph malkat
regard (verb) אנה(Aph etbyayon
region כלאק(Aph pnêtâ
registrar of tribute כלאק(Aph tâbbûlûrû
reign ('al over) (verb) אנה(Aph amlek (see “advise”)
rejoice (verb) אנה(Aph apreg: רוא
rejoicing כלאק(Aph nezâ:n
relate (verb) כלאק(Aph stid'i
released (to be released) (verb) כלאק(Aph esstammar
rely (verb) כלאק(Aph ethanni
remain כלאק(Aph paqawî
remaining כלאק(Aph quyyâm
remember (verb) כלאק(Aph et'ahhad:
remembrance כלאק(Aph dukrânâ
remote כלאק(Aph mab'ad
remove (verb) כלאק(Aph arheq: קרא
remove כלאק(Aph qalâqeqol: Ethpe esigel to be removed
ENGLISH-SYRIAC VOCABULARY

rend (verb)  addUserContent: lahu/netlohu
renounce (verb) addUserContent: kpar/nekpor b-
repeat (verb) addUserContent: inanhemeth
repent (verb) addUserContent: tahuhtuh
repentance addUserContent: taybutha
reply punay-pet-gam (see “return”): Pa panni (see “return,” “come back”):
report addUserContent: tebbah
represent (verb) addUserContent: sar/nsur (pass part
sir)
representation addUserContent: sa’ar (see in)
reproach addUserContent: hesdah: see
maksanutha
request (verb) addUserContent: ba’utata
require (verb) addUserContent: tha/nebo’
resemble (verb) Ethpa etdammahu - to resemble (see “seem,” “like”)
rest (the rest: remainder) addUserContent: zarkah
rest against (verb) addUserContent: smak/nebok
rest addUserContent: nayhah: see
rest, to be at rest addUserContent: naih/muh: Ethp
anih to give rest to: Ethp etnih to rest
retain (verb) addUserContent: Pa qaddi
return (int) (verb) addUserContent: hpak/nehpok: Pa happek
return (trs) (verb) addUserContent: Pa happek
return (verb) addUserContent: punayda: addUserContent:
punahnepha: Ethp apni cause to return:
Etthp etpni: tap/neh top: Pa ‘attap to clothe: to give back
reveal (verb) addUserContent: glau/negleh: Pa galli to reveal: Ethp ergli to be revealed:
glau/galya open, revealed: galya’it
openly, in public
revelation addUserContent: gelyanah
revert (verb) Ethp (see “return,” “come back”)
revile (verb) addUserContent: Pa gaddeph b/l/’al:
Ethp ergaddap to be reviled
reward (verb) addUserContent: prad/nepro
rib addUserContent: eel (f)
rich (to grow rich) (verb) addUserContent: ‘tar/nenatar
richness addUserContent: ‘uttah
ride (verb) addUserContent: rka/nebok
right (hand, side) addUserContent: yamminah
right (to make right) (verb) addUserContent: Pa
taqfan: Ethp atqen to set in order
right addUserContent: tris: nani zadeq
righteous addUserContent: zaddiq
rip out (verb) addUserContent: qar/neqor
rip up (verb) addUserContent: qar/neqor
rise (sun) (verb) addUserContent: dnah/nednah:
Ethp adnah to make (the sun) rise
rise (verb) addUserContent: qam
rise up (verb) addUserContent: qam/qamu
rite addUserContent: taksah, tesaah
river addUserContent: nahrpl rawwatah
road (f) addUserContent: waha
robber addUserContent: gayyasah
rock addUserContent: kep (f): satah sotu
ENGLISH-SYRIAC VOCABULARY

roll (verb) *krakhnekrok
roll away (verb) *Pa ‘aggel
Roman römāyā
Roman rômē
rooftop eggārā
root eggārā
round about l-hindrā
royal malkāy
rubbed off (verb) Ethpe etqāpel
rubbed out (verb) Ethpe etqāpel
rule (verb) Aphi amlek (see “advise”); Pa dabbār (see “lead”): rā‘herē
rule malkintā; pl.-kwātā
run (verb) rēth/’herhat (impt hart)
sabbath šabhtā
sack saqqū
sacred qaddīs
sacrifice debhā
sacrifice (verb) Pa dabbāt
sad (to be sad) (verb) Ethpe etkmār
sad haš/hebaš
sadly, mournfully hašsišā‘it
sainted qaddīs
Salome (pr n) sālōm
salt mellā (f)
salvation purqānā
Samaritan šāmrāyā
sanctify (verb) Pa qaddēx; Ethpa etqaddāšt to be made holy, sacred
sand hālā
sandal msānā
Satan šātānā
Saturday šabhtā
save (verb) Pa passī: sawzēbh/sawzēb; Ethpe etswawzab to be delivered
savior qaddīs
say (verb) emnar/nēmar (al something, ‘al about); Ethpe etenmar to be said
say gently (verb) Pa rattem
scabhard tiqā
schoolmaster sāprā
scourge (verb) negdā
scrape off (verb) gar/neggor
scratch (verb) brath/hebrat
scribe sāprā
scripture kiābā
scrutinize (verb) Ethpe etbaqqī
sea yammē pl. sēlā yammē
seal (verb) hāmtā: hānīyā
seal hāmtā
sea yammē pl. sēlā yammē
search into (verb) bassī Pa
gseason eddānā
seat kursyā pl. sawwātā
second trayānā/trayānītā
<table>
<thead>
<tr>
<th>English</th>
<th>Syriac</th>
</tr>
</thead>
<tbody>
<tr>
<td>secretly</td>
<td>kessav, b-</td>
</tr>
<tr>
<td>securely</td>
<td>zhavr'it (see “wary”)</td>
</tr>
<tr>
<td>see (verb)</td>
<td>hâzə/ngehê: Ethpe ethzi to be seen, appear</td>
</tr>
</tbody>
</table>
| seek (verb)     | b'â/nèbê: Ethpe  
|                 | ethna to resemble |
| seem (verb)     | dmânedmê l-: Ethpe  
|                 | ethna to resemble |
| seem good to (verb) | Îšpar/nehšpar l-  
| seize (verb)    | héhad/neh Hod past part  
|                 | (ahid) has both act & pass senses, also means possessing, having, powerful: |
| self (reflexive pron) | napšâ (f. abs  
|                 | napšû qnomâ |
| sell (verb)     | Pa zabben (see “buy”)  
| send (verb)     | Pa šaddr: Ethpe  
|                 | šlah/nehšlah Ethpe ethšlah to be sent |
| sense            | regšâ            |
| senselessness    | memaššyāmutû      |
| sensory          | margšûn          |
| sepulchre        | bêt-qubûrû       |
| sermon           | mêmrrû           |
| servant          | ʿabdû            |
| serve (verb)     | Pa šammeš:  
|                 | plâh/nehplôh |
| service          | tešmeštû         |
| servitude (to be reduced to servitude) (verb) (see “work”)  
| set forth (verb) | Aph ašqel (see “remove,” “take away”)  
| set free (verb)  | Pa passû       |
| set in order (verb) | Aph atqen (see “right,” “get ready,” “prepare”);  
| set on fire (verb) | hab/nehšob  
| set up (verb)    | qbo/nehqûbû: Ethpe  
|                 | ethqûbû to be set up (cross, e.g.)  
| settle (trs) (verb) | Aph ašri (see “stop,” “camp”)  
| seven            | šboû (f), šabû (m)  
| severe           | qšû/qasû:  
|                 | ḥâriûb  
| Severus          | severôs          |
| sew (verb)       | hût/hûtût        |
| shame            | hesdû            |
| shamed by (to be shamed by) (verb) |  
|                 | Ethpe ṭenakkap b-  
|                 | shape ḥâriûbû       |
| share (verb)     | Ethpuq eštapûtap  
|                 | sharp, ḥâriûbû |
| shepherd        | ra'yû pl  
|                 | raʾayû/raʾ awwalûa  
| shine (to shine) (verb) |  
|                 | nhar/nenhar, Ethpuq  
|                 | make light, ḥâriûbû Aph ašqel  
|                 | nšeš/nenšûh |
| shining          | nšeš/nenšûh  
| sheep            | ṭerûbû:  
|                 | ṭanûa  
| shepherd        | raʾyû pl  
|                 | raʾ ayûr/raʾ awwalûa  
| shine (to shine) (verb) |  
|                 | nhar/nenhar, Ethpuq  
|                 | make light, ḥâriûbû Aph ašqel  
|                 | nšeš/nenšûh |
| shining          | nšeš/nenšûh  
| ship             | spitû pl -ē/špinûlûa  
| Shmeshgram (pr n) |  
|                 | šmešûmûnûa  
| shoe             | mšûnûa           |
ENGLISH-SYRIAC VOCABULARY

shop ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ
shoulder ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ
shout ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ
show (verb) ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ ܐܒܢܐ
shut (verb) Ethpe etted to shut (see “seize”)
Shwida (pr n) ܫܘܛܝܬ ܫܘܛܝܬ ܫܘﻄܝܬ ܫܘܛܝܬ
sick (get sick) (verb) ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ
sick ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ
sickness ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ ܡܒ
side ܓܒ gzbeb (abs gehb)
sight ܓܒ gzbeb
sign ܓܒ gzbeb; pl. ܓܒ gzbeb; ܓܒ gzbeb
remzā
signet ܓܒ gzbeb; ܓܒ gzbeb
signs (by signs) ܓܒ gzbeb
silence ܓܒ gzbeb; ܓܒ gzbeb; ܓܒ gzbeb
(verb) ܓܒ gzbeb
silent (to be silent) (verb) ܓܒ gzbeb
breathes: breathes: dumb, deaf, mute
silk ܓܒ gzbeb
silken ܓܒ gzbeb
Silom ܓܒ gzbeb
silver ܓܒ gzbeb
Simeon ܓܒ gzbeb
Simon ܓܒ gzbeb
Sindban (pr n) ܓܒ gzbeb
sing psalms (verb) ܓܒ gzbeb
sink (int) (verb) ܓܒ gzbeb; ܓܒ gzbeb: Pa
jabba’ to sink (trs):
sinner ܓܒ gzbeb
sister ܓܒ gzbeb
sit (verb) ܓܒ gzbeb; ܓܒ gzbeb; ܓܒ gzbeb
six ܓܒ gzbeb
skilled (to be skilled) (verb) Ethpa
tmahhar
skilled ܓܒ gzbeb
slander (verb) ܓܒ gzbeb
slaughter (verb) ܓܒ gzbeb
slaughter Ethpe etmkes to be slaughtered
slaughter ܓܒ gzbeb
slave ܓܒ gzbeb
sleep (verb) ܓܒ gzbeb
sleep ܓܒ gzbeb
sleep, slumber ܓܒ gzbeb
small cattle ܓܒ gzbeb
small ܓܒ gzbeb
smile (verb) ܓܒ gzbeb
smother (verb) ܓܒ gzbeb
snatch (verb) ܓܒ gzbeb
soaked, to get soaked (verb) ܓܒ gzbeb
soften (verb) ܓܒ gzbeb
sojourning (verb) ܓܒ gzbeb
(see “stop,” “camp”)
society ܓܒ gzbeb
sole ܓܒ gzbeb
solemnize (verb) ܓܒ gzbeb

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### ENGLISH-SYRIAC VOCABULARY

<table>
<thead>
<tr>
<th>English</th>
<th>Syriac</th>
</tr>
</thead>
<tbody>
<tr>
<td>something</td>
<td>ܡܕܡܕ  meddem</td>
</tr>
<tr>
<td>son</td>
<td>ܒܪܐ (洗礼 bar-) pl ܒܢܝܝܐ</td>
</tr>
<tr>
<td>(abs ܒܢܝ) son: ܒܝܢ ber my son</td>
<td></td>
</tr>
<tr>
<td>sons</td>
<td>ܒܢܝܐ</td>
</tr>
<tr>
<td>sorrow</td>
<td>ܚܻܫܫܐ</td>
</tr>
<tr>
<td>sorrow (verb)</td>
<td>ܚܻܫܢܚܫ offseason</td>
</tr>
<tr>
<td>sort</td>
<td>ܙܢܐ pl ܙܢܝܝܐ (abs ܙܢ pl ܙܢܝ)</td>
</tr>
<tr>
<td>ba-鲣ी in a (like) manner</td>
<td></td>
</tr>
<tr>
<td>soul</td>
<td>ܢܦܫܐ (f. ܐܘܒ npeš) pl -ܢܛܐ</td>
</tr>
<tr>
<td>sound</td>
<td>ܗܠܡim</td>
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<tr>
<td>source</td>
<td>ܡܒܒܘܐ</td>
</tr>
<tr>
<td>south</td>
<td>ܬܝܢܢ : ܬܝܢܢܝܝ south</td>
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<tr>
<td>southern: (ܓܒܒ) ܬܝܢܢܝܘܬ south side</td>
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<tr>
<td>sow (verb)</td>
<td>ܙܪܐ/ܢܙܪܐ'</td>
</tr>
<tr>
<td>spacious</td>
<td>ܪܐܘܒ</td>
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<tr>
<td>Spain</td>
<td>ܐܣܦܢܝܐ</td>
</tr>
<tr>
<td>span</td>
<td>ܙܪܬܐ pl -ܐ</td>
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<tr>
<td>speak (verb)</td>
<td>ܡܠܠpa mallal: Ethpa</td>
</tr>
<tr>
<td>etmundat to be spoken, told</td>
<td></td>
</tr>
<tr>
<td>species</td>
<td>ܓܢܣܐ</td>
</tr>
<tr>
<td>spend (money) (verb)</td>
<td>ܐܦܦܣ (see “go forth”)</td>
</tr>
<tr>
<td>spend the night (verb)</td>
<td>ܒܚܢ/ܒܒܘt</td>
</tr>
<tr>
<td>spice</td>
<td>ܒܣܒܢܐ</td>
</tr>
<tr>
<td>spirit</td>
<td>ܘܪܚܐ pl -ܐ/ܐܛܐ (f)</td>
</tr>
<tr>
<td>spit (verb)</td>
<td>ܢܓܒ/ܢܓܒܘ</td>
</tr>
<tr>
<td>spread (verb)</td>
<td>ܡܦܫ/ܢܡܦܫ; ܡܢܓ pras/nepsor; ܡܢܓ</td>
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<tr>
<td>(trs &amp; int)</td>
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<td>spring up (verb)</td>
<td>ܣܘܚ/ܢܣܘܚ swah/nešwah</td>
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<tr>
<td>spring</td>
<td>ܡܒܒܘܐ : ܡܒܒܘܐ</td>
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<tr>
<td>m'ınā (f)</td>
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<td>sprinkle (verb)</td>
<td>ܒܣܠ/ܪܣܠܐ ras/nerros</td>
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<tr>
<td>spur (verb)</td>
<td>ܒ'ܒܐ/ܒ'ܒܐ pl</td>
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<td>stall</td>
<td>ܗܢܘܬܐ pl -ܢܘܬܐ</td>
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<tr>
<td>stamp</td>
<td>ܪܗܪܒܐ</td>
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<tr>
<td>stand up (verb)</td>
<td>ܩܡqām</td>
</tr>
<tr>
<td>standing</td>
<td>ܩܠܬ qayyām</td>
</tr>
<tr>
<td>star</td>
<td>ܟܓܒܕ kawkbā</td>
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<tr>
<td>stay (verb)</td>
<td>ܝܬܒ/ܢܛܛܒ : ܝܬܒ-</td>
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<tr>
<td>wa'dā page; ܡܐܦ/ܒܡܦܘܠqām</td>
<td></td>
</tr>
<tr>
<td>Pa qanwi</td>
<td></td>
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<tr>
<td>staying (verb) ܣܪܝ/ܣܪܝܐ (pass part) (see “stop.” “camp”)</td>
<td></td>
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<tr>
<td>steal (verb)</td>
<td>ܓܢܒ/ܢܓܢܘb to steal</td>
</tr>
<tr>
<td>stick</td>
<td>ܩܝܣܐ</td>
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<tr>
<td>stitch (verb)</td>
<td>ܚܒܬ/ܚܒܘt</td>
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<tr>
<td>stone (f)</td>
<td>ܟܐܦ</td>
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<tr>
<td>stone (verb)</td>
<td>ܪܓܡ/ܪܓܡܘ</td>
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<tr>
<td>stop (verb)</td>
<td>ܣܪܝ/ܣܪܝܐ (ܐܠ at. near): ܩܡqām</td>
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<td>story</td>
<td>ܫܪܒܐ; ܫܪܒܐ ܬܫܝܬܐ</td>
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<td>pl ܬܫܝܬܐ</td>
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<td>strange</td>
<td>ܢܘܟܐ nukray</td>
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<td>stream</td>
<td>ܢܗܪܢ nahrā pl -ܪܘܗܒt</td>
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<tr>
<td>strength</td>
<td>ܗܘܒܠܐ</td>
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<tr>
<td>ܠܘܒܢܐ ušnā</td>
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</tr>
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</table>
strengthen (to gain strength) • >•

'sew/he' šan: ܐܠܡܐ ܐܬܘܢܐ ܒܢܢܐ ܡܠܢܐ ܠܒ ܢܘܗܘܢܐ

stretch out (verb) ܢܫܬܐ ܦܣܬܗܢܦܘܬ

strip bare (verb) ܕܠܐ ܫܠܒܗܢܠܡܐ

strong (to be strong) (verb) ܐܬܘܢܐ ܐܬܘܢܐ ܠܒ ܢܘܗܘܢܐ

strong drink ܟܠܝܕ ܫܡܪܬ

strong ܬܐܕܝܬܐ • ܕܙܙܓܕܐ ܐܙܛܬܐ ܐܬܘܢܐ ܠܒ ܢܘܗܘܢܐ

stumble (verb) ܐܦܚܡ ܐܠܓܪ ܐܠ汐 ܐܠܐ ܓܡܕܐ ܐܠܢܐ ܗܠܡܢܐ ܝܠܗܢܐ ܬܠܒ ܢܘܗܘܢܐ
to stumble on a pebble (see “lame”)

stupor ܟܠܝܕ ܠܒ ܢܘܚܘܢܐ
succumb (verb) ܚܒܕܗܢܒܝܐ

suffer (verb) ܚܫܢܐ ܗܠܡܢܐ
suffice, be sufficient (verb) ܣܒܚܢܦܘܩ

Sulayman Shah (pr n) ܣܘܠܝܡܢܢ ܫܐܢ

sum ܒܠܒܢܐ ܚܢܐ ܠܒ ܢܘܗܘܢܐ
summer ܒܠܒܢܐ ܩܝܬܐ
summon (verb) ܩܪܡܡܩܪܡ: ܝܠܗܢܐ ܬܠܒ ܢܘܗܘܢܐ
to make (someone) swear, bind with an oath

swift ܩܠܝܠ

swiftly ܩܠܝܠܐ ܝܐ ܫܡܐ ܐܒܢܐ ܠܒ ܢܘܗܘܢܐ
to see “swift”)
sword ܣܒܡܡܐ ܫܒܡܐ
to see “sword”)
symbol ܣܒܡܡܐ ܫܒܡܐ
to see “symbol”)
synagogue ܣܒܡܡܐ ܫܒܡܐ
to see “synagogue”)
Syria ܣܒܡܡܐ ܫܒܡܐ
to see “Syria”)
Syrian ܣܒܡܡܐ ܫܒܡܐ
to see “Syrian”)
table land ܬܐܢܢܐ ܕܫܘܪܐ
tabularius ܬܐܢܢܐ ܕܫܘܪܐ
to see “tabularius”
take (verb) ܢܒܐ ܢܫܒܗܢܝܫܒܐ ܐܠܐ ܐܬܘܢܐ
take away (verb) ܠܒ ܢܘܗܘܢܐ ܒܠܒܢܐ ܚܢܐ ܠܒ ܢܘܗܘܢܐ ܠܒ ܢܘܗܘܢܐ
to see “take away”)
take heart (verb) ܐܬܘܢܐ ܐܬܘܢܐ ܐܠܐ ܐܬܘܢܐ
take in (verb) ܐܬܘܢܐ ܐܬܘܢܐ ܐܠܐ ܐܬܘܢܐ
take off (clothes) (verb) ܫܠܒܗܢܠܡܐ ܠܒ ܢܘܗܘܢܐ
take out (verb) ܬܠܒ ܢܘܗܘܢܐ ܐܬܘܢܐ ܐܬܘܢܐ ܠܒ ܢܘܗܘܢܐ
to see “take out”)
take ܬܐܕܝܬܐ ܠܒ ܢܘܗܘܢܐ
to be taken away:

take trim to be taken away:

taper ܣܒܡܡܐ ܫܒܡܐ
to see “taper”)
tarry (verb) ܕܚܒܡ ܒܒܚܒܡ ܠܒ ܢܘܗܘܢܐ
to see “tarry”)

thank (verb) ܐܠܡܐ ܐܬܘܢܐ ܒܢܢܐ ܡܠܢܐ ܠܒ ܢܘܗܘܢܐ
task ܠܒ ܢܘܗܘܢܐ ܠܒ ܢܘܗܘܢܐ
to see “task”)

Tatar ܬܪܝܬܐ ܬܐܒܕܒܕܐ
to see “Tatar”
tax ܬܪܝܬܐ ܬܐܒܕܒܕܐ
to see “tax”
teach (verb) ܠܒ ܢܘܗܘܢܐ ܠܒ ܢܘܗܘܢܐ
to see “teach”)
teacher ܠܒ ܢܘܗܘܢܐ ܠܒ ܢܘܗܘܢܐ
to see “teacher”

swaddling clothes ܠܒ ܢܘܗܘܯܢܐ ܠܒ ܢܘܗܚܘܢܐ ܠܒ ܢܘܗܘܯܢܐ ܠܒ ܢܘܗܘܯܢܐ ܠܒ ܢܘܗܬܯܢܯܢܯܯܢܯܯܢܯܯܢܯܯܝܯܯܡܯܯܝܯܯܝܯܯܯܯܝܯܯܝܯܯܝܯܯܝܯܯܝܯܯܝܯܯܝܯܯܝܯܯܝܯܯܝܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯܯܐܯ�
ENGLISH-SYRIAC VOCABULARY

teaching  רמאפ יולפניא: mallpānumā

tear רמאפ demi'ā (f)
tear to pieces (verb) baseš/nbaseš
tell (verb) רמאפ Ethpa ešta'ī. āmar

tell abroad (verb) Pa sabbār (see "imagine")
temple רמאפ haykla

temptation רמאפ nesvōnâ
ten thousand rebbō-rehbwān
ten רמאפ sar (f), āsrā (m)
tend (verb) רמאפ rā'nerē
tent רמאפ yārī'ē
term רמאפ protesmiā

terrified (to be terrified) (verb) āmā
Ethpa ātrahhab
terrified (to be terrified) (verb) רמאפ Ethpa āstarrad: Ettaph ettzīîh (see "tremble")
test רמאפ Pa nāssi
testament רמאפ daitēgā diābānā

testify (verb) רמאפ shed/neshad (b-, 'al to): Pa sahhed to testify
thanks qubāt-taybutā (see "before")
that (conj) רמאפ d(a)-
that (f sing) רמאפ hay
that (rel conj) רמאפ d(a)-
that is to say רמאפ kemat
that is רמאפ kemat
them (f) רמאפ ennēn

then רמאפ kay (particle of emphasis):

there are not רמאפ layt
there is not רמאפ layt
there is/are רמאפ
there רמאפ tanmān
therefore רמאפ hākēl:

these (pl) רמאפ hālēn
they (f) רמאפ ennēn
they (m pl) רמאפ hennōn
they (m) רמאפ ennōn

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they (m pl) רמאפ hennōn
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these (pl) רמאפ hālēn
they (f) רמאפ ennēn
they (m pl) רמאפ hennōn
they (m) רמאפ ennōn

third רמאפ tilāy

thirst (verb) רמאפ shā (shē)

part (shē/sahyā) thirsty
thirsty (see "thirst")

this (f sing) רמאפ hādē (f sing)
this (m sing) רמאפ hānā

Thomas רמאפ tōmā

thoroughly (to do thoroughly) (verb)
Shaph šamli (see "full")
those (m pl) רמאפ hānōn

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<table>
<thead>
<tr>
<th>English</th>
<th>Syriac</th>
</tr>
</thead>
<tbody>
<tr>
<td>thousand</td>
<td>ܐܠܐ (abs ܐܠܐ)</td>
</tr>
<tr>
<td>threat</td>
<td>ܠܒܐܐ (m)</td>
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<tr>
<td>three</td>
<td>ܬܬܐ (f)/ܬܬܐ (m)</td>
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<td>throne</td>
<td>ܟܘܪܫܝܐ pl - ܫܘܒܒܘܛ; ܫܘܒܒܘܛ trōnos</td>
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<td>thong together (verb)</td>
<td>ܫܠܠܐ/ܢܠܫܠܐ</td>
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<td>through</td>
<td>ܝܕ. b-ܝܕ</td>
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<td>throw (verb)</td>
<td>ܐܠܐ ܫܠܠ/ܢܠܫܠ</td>
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<td>thunder</td>
<td>ܪܬܢܐ</td>
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<td>Thursday</td>
<td>ܗܡܡܫܒܚܒܚ (see “five”)</td>
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<td>thus</td>
<td>ܗܟܢܡܢ: ܢܠܐ hākēl:</td>
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<td>Tiara</td>
<td>ܗܘܕܐ</td>
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<td>Tiberius</td>
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<td>Tigris</td>
<td>ܕܒܠ�t</td>
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<td>till (verb)</td>
<td>ܠܒܠ/ܢܠܒܠ</td>
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<td>time (a long time)</td>
<td>ܢܓܪܐ</td>
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<tr>
<td>time limit</td>
<td>ܡܒܬܐ ܡܕܒܚܡܐ ܡܣܘܛܝܐ</td>
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<tr>
<td>time</td>
<td>ܙܒܢܐ (abs ܝܒܢ); ܙܒܢ ܘܒܢ from time to time; ܒܢ-ܒܢ once upon a time: ܝܠܝܐ/ܢܠܝܐ eddānā</td>
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<td>timorous</td>
<td>ܪܝܒ;</td>
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<tr>
<td>timorously</td>
<td>ܪܝܒܝܬ (see “timorous”)</td>
</tr>
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<td>today</td>
<td>ܝܒܡܢܐ</td>
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<tr>
<td>together</td>
<td>ܐܟܚܕܐ</td>
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<td>total</td>
<td>ܬܬܐ/ܩܡܐ</td>
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<td>totality</td>
<td>ܟܠܠܝܝܬܐ</td>
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<td>totter (verb)</td>
<td>ܕܓܕܓܐ/ܢܓܕܓܐ</td>
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<td>touch (verb)</td>
<td>ܡܡܡܐ/ܢܡܡܐ</td>
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<td>ܡܓܕܐ/ܢܓܕܐ ܡܡܐ/ܢܡܐ</td>
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<td>trace</td>
<td>ܫܒܠܐ</td>
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<td>ܡܡܝܡܐ ܡܡܐ</td>
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<td>ܐܒܝܐ/ܢܒܝܐ ܐܒܝܐ/ܢܒܝܐ</td>
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<td>ܫܠܝܐ</td>
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<td>transgress(’al)</td>
<td>ܒܪ/ܢܒ/ܡܒ/ܢܒ</td>
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<td>ܒܡܘܓ/ܢܡܘܓ</td>
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<td>ܕܒܬܘܘܕ</td>
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<td>ܓܓܐ/ܢܓܓܐ</td>
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<td>treat with contempt (verb)</td>
<td>ܫܐ/ܢܫܐ</td>
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</table>
ENGLISH-SYRIAC VOCABULARY

turned around (to be turned around) (verb)
Ethpa ethappak (see “return,” “convert,” “go back on”)  
turret  Natürlich burgā

twist (verb) Pa karrek (see “roll,” “wrap”):  
Ethpa etkarrak twisted  
two ṭe’di trēn/tarrēn (+ pron encl. tray hon the two of them, both of them)

type of armor  Natürlich barzanqā

type  Natürlich tupsā

tyrant  Natürlich trumā

under ḫāsā tāhā (+ pron encl.  thāt  
understand (verb) Eshtaph estawda’ (see “know”):  
Ethpa estakkal
understanding  Natürlich sukālā

unexpectedly  Natürlich šelyā, men šelyā, men-šely(y)

unfortunate  Natürlich meskēnā
unheard of,  Natürlich nukrāv
uninhabited  Natürlich hreb/harbā

unjust  Natürlich awwālā:

unless  Natürlich ellā en
unsheathe (verb)  Natürlich smāt/neṣmot

until ḫāsā dammā d- (conj): - l- until
(unprep)

up to ḫād

upright  Natürlich tris

urge on (verb)  Natürlich b‘at/neb‘at

utterly  Natürlich gnār, la-
vain (in vain)  Natürlich baṭṭil of no effect (see “idle”):  Natürlich sriq

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ENGLISH-SYRIAC VOCABULARY

value  
vanish (verb)  
vehement  
veil  
verily  
very  
vessel  
vexed (to be vexed) (verb) 

el'assaq:  
vial  
victim  
victorious (to be victorious) (verb)  
victory  
vigilance  
village  
vineyard  
violet (to make violent)  
violent  
virgin  
vision  
visit (verb)  
vizier  
voice  
vow (verb), to make a vow  
vow  
wage  
wail  
wait for (verb)  
waiver (verb)  
waiter (verb)  

walk: to make (someone) walk (verb)  

wall  
walled city  
wander (verb)  
wander about (verb)  
want (verb)  
want  
warn against (verb)  

wariness  
wary  
wash (verb)  
washing  
waste away (verb)  
waste  
watch (verb)  
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viole
way of life ܐܗܝܡܐ hupākā
we ܐܠܢ nān
weak (to become weak) (verb) אܟܙץ at ḥapāt
wealth (usually pl) אܟܐܒ_neksā;
wealthy אܟܐܒisoner atrā
wear (verb) אܟܐܒloyment ibiš
wearing אܟܐܒ_prema layā pl
weary אܒša layā (emph אܒša layā) (see “toil”):

Wednesday ܐܒܪܐܒḥabbā
weep (verb) אܒܪܐ走去 bekānebke
weeping אܒܪܐ走去 bkātā
weighty אܒ rasp taqqip
welter (in blood) (verb) אܒapse Ethpalepapal
western אܒ Enums maʿrbāy
what for? אܒ Enums l-mānā
what? אܒ Enums mā l-mā lest: אܒ Enums l-mānā; mān (see “from”)
whatever אܒ Enums mā d-;
when אܒ Enums mā d-: kad;
whenever אܒ Enums l-mānā d-
where? אܒ Enums aykā
whether אܒ Enums dam(en)
which אܒ Enums d(a)-

while אܒ Enums ḥad
whisper (verb) אܒ Enums laḥheš
white אܒ Enums ḥewwār
whiten (verb) אܒ Enums ḥwwar
whitewash (verb) אܒ Enums ḥalleš
who אܒ Enums d(a)-
who? אܒ Enums man (see “from”)
why? אܒ Enums l-mānā: אܒ Enums l-mānā
wicked אܒ Enums ḥiš; אܒ Enums ḥammānā
wife אܒ Enums ḥattā, pl netāšē
wilderness אܒ Enums dabrā: אܒ Enums madbrā
will אܒ Enums sbyānā
wind אܒ Enums ḫubā pl -Ĕ/-Ĕā (f)
wine אܒ Enums ḥamrā
wing אܒ Enums ḫeppā
winter אܒ Enums satwā
wipe out (verb) אܒ Enums gar heggor
wisdom אܒ Enums ḥekmtā
wise אܒ Enums ḥakkim
with (instrumental) אܒ Enums h(a)-
with אܒ Enums ḫwāl am(+ pron encl 1.
ether) אܒ Enums Ethpe etpes
men
withdraw אܒ Enums ḥpra/nepraz

ENGLISH-SYRIAC VOCABULARY
ENGLISH-SYRIAC VOCABULARY

withhold (verb) Ethpe etkli to be withheld: etkalyat the’āta menhlun

they were excepted from taxes klā/nektē

witness (verb) nāmyshad (b.-‘al to): Pa sathred to call to witness; Aph ashed to bear witness

woe wāy

woman rūšūk, attā, pl nēşē

womb rūšid karsā (abs/const kres)

women rūšē nēşē (pl)

wonder rūšūd tedmrutā pl tederātiā

wood (piece of) qaysā

word rūšūd petgūmā: rūšūd mellā pl melle (f):

mēmā: rūšūd mellā pl melle (f):
things, events: (m) lōyoc

work (verb) Aph aḥed make work:

Ettaph ettē had to be put to work:

Shaph šēr bed to reduce to servitude (see “make,” “do”):

mal/ne’ mal: ‘bādā

working (of the land, e.g.) rūšūd

work rūšūd ‘ālmā (abs ‘ālam)

wormwood rūšūd mrūrā: ekal – to be galled

worship (verb) sāned/nesgod: sāned

plab/neptōth

worshipper rūšūd sāgdā

worthy rūšūd šōwē (m.), šāwyā (f)

wound rūšūd mhutā pl mahwūtā

wrap (verb) krak/nekrok

wretched (to be wretched) (verb) dwā/hedwē

write (verb) kāth nēktoh Ethpe etktoh to be written, inscribed, enrolled

writer makhānā

year rūšūd šātā pl šan‘yā (abs šān pl šan, const šam-)

yes ‘ēn

yoke nāmā

you (f pl) attēn

you (f sing) att

you (m pl) attōn

you (m sing) att

young man ‘laymā

young woman ‘laymā

Zacharias zkaryā

Select idioms or grammatical features:

introduces a new section or thought tub

it would be better for paqqāh-wā l- (see “expedient”)

for a long time rūšūd jawrā (sag岘‘ā)

gain strength (verb) ‘ēn/ne’ šān:

Aph a’šēn to make violent quotation: to dinciaie that the phrase in which it occurs is a quotation lam

a long time rūšūd mugrā

if it is/was (a fact, true) that rūshā

enlu d-

introduces the topic of a sentence, usually followed by dēn: man man: man... dēn man... dēn, on the one hand... on the other hand without limit dlā/hushān (see “reckoning”)


ENGLISH-SYRIAC VOCABULARY

in the twinkling of an eye ܕܐܝܢܐ ܐܟܡܪܐ ܐܟܡܪܐ

ܕܐܝܢܐ, ܐܟܡܪܐ
CORRIGENDA AND ADDENDA

Corrigenda to the Readings in the Grammar: p. 164, line 5: for כָּסַר read כָּסַר. p. 169, line 90: for מַעֲרַּמְרֵר read מַעֲרַּמְרֵר; p. 173, line 20, end: add מְלַמְדָּה; p. 189, line 20: for כָּסַר read כָּסַר.