



INTRODUCTION TO SYRIAC  
Key to Exercises  
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 directly to the author by email at [syriackey@ibexpub.com](mailto: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. *slek men mdittā. He went up from the city.* 2. *‘erqaṭ l-turā She fled to the mountain.* 3. *‘raq men mdittā. They (m) fled from the city* 4. *sleqēn l-turā. They (f) went up to the mountain.* 5. *npal gabrā. The man fell.* 6. *ketbat attā. The woman wrote.* 7. *‘raq ‘ammā men hārḳā. The people (m) fled from here.*<sup>1</sup> 8. *ḳtab malkā l-‘ammā. The king wrote to the people.* 9. *‘raqun men tammān. They (m) fled from there.* 10. *šma‘at malktā. The queen heard.* 11. *‘erqaṭ attā men mdittā. The woman fled from the city.* 12. *‘raq gabrā men malkā. The man fled from the king.* 13. *selqaṭ attā men tammān. The woman went out from there.* 14. *npal gabrā men turā. The man fell from the mountain.* 15. *lā ‘raq malkā men mdittā. The king did not flee from the city.* 16. *lā selqaṭ attā men hārḳā. 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. *selkaṭ malktā men ‘ammā. The queen went out from the people.* 20. *lā ‘raq gabrā l-tammān. The man did not flee to there.* 21. *selqaṭ attā l-mdittā. The woman went up to the city.*

(b) 1. *‘erqaṭ attā men gabrā*

2. *npal turā*

3. *lā ḳtab gabrā l-malkā*

4. *lā šma‘ ‘ammā*

5. *sleq gabrā men mdittā l-turā*

6. *‘raq ‘ammā men hārḳā*

7. *ḳtab ‘ammā l-malkā wa-l-malktā*

8. *sleq men tammān*

9. *ḳtabēn l-gabrā*

10. *neplaq mdittā l-malkā*

### Lesson Two

(a) 1. *ebad gabrā b-ar‘ā. The/a man perished in/on the land.* 2. *l-mānā lā neṭrat l-nāmōsā? Why did she/you (m) not keep the law?* 3. *sleqnan b-ṣaprā. We went out in the morning.* 4. *nepqaṭ w-ezzeṭ l-nahrā. I went forth and went to the river.*

<sup>1</sup> 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.



## KEY TO EXERCISES

5. 'bar 'al nāmōsā. They (m) transgressed against the law. 6. ktāb la-ktābā malkā. The king wrote the book. 7. b-ramšā 'ḥarn l-nahrā. In the evening we crossed over the river. 8. mānā emrat l-gabrā attā? What did the woman say to the man? 9. ezzeṭ men mdittā b-ṣaprā. I went out from the city in the morning. 10. nḡaqton men mdittā l-turā. You went forth from the city to the mountain. 11. 'raq 'ammā men qritā w-ezal la-mdittā. The people fled from the village and went to the city. 12. gabrā qtal l-malkā. The man killed the king. 13. lā 'ḥarnan 'al nāmōsā. We did not transgress the law. 14. mān eḥad gabrā men qritā? What did the man take from the village? 15. sleq l-turā w-tammān ebad. They went to the mountain and there they perished. 16. ma emrat l-'ammā? OR ma emart l-'ammā? What did she/you (m) say to the people? 17. eḥdat ba-qritā attā. The woman perished in the village. 18. l-mānā lā qetlat l-malkā wa-l-malktā? OR l-mānā lā qtalt l-malkā wa-l-malktā? Why did she/you (m) not kill the king and the queen? 19. lā šem'eṭ l-gabrā. I did not hear/listen to the man. 20. eḥdet ktābā w-ezzeṭ l-nahrā. I seized the book and I went to the river. 21. Lā 'raqn men qritā b-ramšā. We did not flee from the village in the evening. 22. lā qtal l-attā. They (m) did not kill the woman. 23. ktābt l-malka ktābā. She/you (m) wrote the book for the king. 24. 'erqeṭ men tammān w-ezzeṭ l-hārkā. I fled from there and I came here. 25. emreṭ l-malkā 'al attā. I spoke to the king about (concerning) the woman. 26. lā emarnan l-'ammā 'al malkā. We did not speak to the people about the king. 27. l-mānā la emarton l-malkā 'al nāmōsā? Why did you not speak to the king about the law? 28. l-malkā wa-l-malktā qtaln. We killed the king and the queen.

(b) 1. aykā ebad אכר אבד

aykā ebadun אכר אבדון

aykā ebad אכר אבד

aykā ebadēn אכר אבדען

2. l-mānā lā ḡtart l-nāmōsā לחנא לא תרת נאמסא

3. 'ḥarnan l-nahrā b-ramšā חרנא לנחרא ברמשא

4. emreṭ l-attā 'al qritā אמרעט לאתא אל קריתא

5. l-mānā ezalton l-mdittā לחנא אזלון למדינתא

6. qtal l-malkā b-qritā קטל למלכא ברקיתא

7. Malkā 'ḥar l-nahrā w-eḥad l-mdittā

מלכא חר לנחרא ועחד למדינתא

8. nḡaqnan w-sleqnan l-turā b-ṣaprā

נעקנא וסלעקנא לתורא ברספרא

## KEY TO EXERCISES

9. mā emart l-gabrā מָה עָמַרְתְּ לַגַּבְרָא

10. emret l-‘ammā ‘al nāmōsā עָמַרְתְּ לְאִמְמָא עַל נָאמֹסָא

### Lesson Three

(a) 1. man ezal ‘ammḵon. Who went with you (m. pl)? 2. nḥet malkā la-mḏittā ‘am ‘ammā. The king went down to the city with the people. 3. nesbet l-ḵespā mennāk. I took money from you (m sg). 4. eḵal ‘amman. They (m) ate with us. 5. nḥetton ‘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. nsab gabrā l-puqdānā mennhon. The man received the commandment from them (m). 9. ezaln ‘ad qritā. We went as far as the village. 10. man ‘bad l-laḥmā? Who made the bread? 11. layt l-gabrā ḵespa. The man has no money. 12. sleq lwāt gabrā da-‘raq men mḏittā 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-ar‘ā nḥiyā. There is no prophet in the land. 14. layt lan laḥmā b-baytā. We have no food in the house. 15. lā ḥtarnan l-puqdānā da-nsab nḥiyā men turā. We did not keep the commandment which the prophet received from the mountain. 16. neḥtet men turā w-ezret ‘ad yammā. I came down from the mountain and went as far as the sea. 17. man šlah lāk lwātan? Who sent you to us? 18. attā d-‘eḥdat laḥmā neḥqat w-selqat ‘amm w-‘ammeh. The woman who made the bread went and went up with me and with him. 19. it b-ar‘ā nahrā d-it beh mayyā. There is a river in the land in which there is water. 20. it ba-mḏittā malkā w-malkitā. There is in the city a king and a queen. 21. šlah ḵespā la-mḏittā ‘am šliḥā. They (m.) sent money to the city with the messenger. 22. mānā emarton la-šliḥā da-‘raq men tammān? What did you (m. pl) say to the messenger who fled from there? 23. layt lāh baytā ba-qritā. She does not have a house in the village. 24. ezal nḥiyā lwāt ‘ammā w-emar lhon l-mānā lā ḥtarton 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 menn. The man fled from me. 26. eḵlet ‘ammāk laḥmā. I ate the food with you (m.sg). 27. sleq men mayyā. He went up from the water. 28. nḥaq mennan. They (f. pl) went from us. 29. man emar lāk ‘al ḵespā d-eḥad malkā men ‘ammā? Who told you about the money which the king took from the people? 30. neḥtet la-mḏittā w-nesbet l-ḵespā men šliḥā. I went down to the city and I took the money from the messenger.

(b) 1. it b-baytā gabrā אֵל בַּבַּיְתָא גַבְרָא

2. man šlah lwathon la-šliḥā d-ezal la-mḏittā

מָה שְׁלַח לְוָתוֹן לַשְּׁלִיחָא דְעַזַּל לַמְדִּיטָא

3. neḥtet l-nahrā ‘ammāh b-ṣaprā שְׁלַח לְנַחְרָא עַמְמָא בְּצַפְרָא

## KEY TO EXERCISES

4. *layt lan kespā* לֹא לְךָ כֶּסֶף
5. *nesbat l-mayyā men gabrā* נִשְׁבַּח לְיַמְיָא מִן גַּבְרָא
6. *emarus li 'al lahmā d-ekalun* אֲכַלְתְּ לִי אֶל־לֶחֶם דְּעִילָא
7. *qatalun l-gabrā d-'bar l-nāmōsā* מָלְלִין לְגַבְרָא דְּבַר לְנַמְוֹסָא
8. *nsab nbīyā l-nāmōsā 'al turā* נִשְׁבַּח נְבִיאָא לְנַמְוֹסָא אֶל־טֻרָא
9. *lā eklat l-laḥmā d-'badn* לֹא אֲכַלְתְּ לְלַחְמָא דְּבַדְנָא
10. *it l-kon kespā b-baytā* אִתְּ לִי לְכֹן כֶּסֶף בְּבַיְתָא

## Lesson Four

- (a) 1. *rdap malkā bātar b'eldbābeh. The king pursued his enemy.* 2. *šebqet l-'abdā d-hayklā. I forgave the servant of the temple.* 3. *eḥad l-dahb b-'eldbāb wa-'raq la-mđittā. My enemy seized my gold and he fled to the city.* 4. *layt hārkā kespā d-dilāk. There is no money here which belongs to you (m. sg.).* 5. *lā 'dar lan 'abdan. Our servant did not help us.* 6. *rdap gabrā l-'abdeh. The man persecuted his servant.* 7. *rhet 'abdā d-hayklā bātar gabrā d-eḥad l-dahb d-dileh. 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-'abdeh gabrā. The man forgave his servant.* 10. *lā 'dar li dahbāk. Your gold did not help me.* 11. *šlah malkā la-šliheh lwātāk. The king sent his messenger to you.* 12. *nsab gabrā kespā memhon. The man took the money from them.* 13. *'bad aykannā da-pqad lhon malkā da-mđittā. They did just as the king of the city commanded them.* 14. *emret lāh aykannā d-emart li. I spoke to her just as you spoke to me.* 15. *rehtet bātarhon. I ran behind them (m.). OR I ran after them (m.).* 16. *rdap bātreh b'eldbābā 'ad yammā w-tammān ebad. He pursued after the enemy as far as the sea, and there he perished.* 17. *qal la-b'eldbābeh d-malkā. They (m.) killed the king's enemy.* 18. *nraq nbīyā men bayteh b-šaprā wa-sleg l-turā. The prophet went forth from his house in the morning and he went up to the mountain.* 19. *redpet la-b'eldbāb ba-mđittā kollāh. I pursued my enemy throughout the city.* 20. *'dar lan 'ammā kollhon. All of the people helped us.* 21. *emar li gabrā kollmeddem d-emrat leh attēh. The man told me everything which his wife said to him.* 22. *šbaq kollmeddem d-eḥad men hayklā wa-'raq. They left everything which they (m.) seized from the temple and they (m.) fled.* 23. *eḥdet kollmeddem d-dil w-ezzet l-bayt. I seized everything which belonged to me and I went to my house.* 24. *rhetnan bātar 'abdā d-gabrā aykannā da-pqad lan. We ran after the man's slave just as he commanded us.* 25. *ekalt kolleh lahma d-'ebdat lāk attāk? Did you eat all the food that your wife made for you?* 26. *l-mānā lā 'ebdat kollmeddem d-paqdet lāh? Why did she not*

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do everything which I commanded her? 27. l-mānā šbaq l-baython d-ba-qritā w-ezal la-mdittā? Why did they leave their house in the village and go to the city?

- (b) 1. šbaqn leh l-<sup>c</sup>abdan ba-qritā כְּבָרַם לְמַלְכֵי כְּפִירָא
2. rehetē men qriteh da-b'eldbāb מִן הַמֶּלֶךְ הַכְּפִירָא
3. rdaḡ malkā bātar b'eldbābā d-<sup>c</sup>ammeh b-kollah ar'ā  
וְהָרַג מַלְכָּא כּוּלֵּי כְּפִירָא הַכְּפִירָא
4. ehad <sup>c</sup>abdā l-dahbeh d-malkeh wa-<sup>c</sup>raq men ar'ā  
אֶחָד עַבְדָּא לְדַחְבֵּה דְּמַלְכֵה וְרָק מֵעִירָא
5. ehadṭ kollmeddem ddil אֶחָדַת כּוֹלְמֵדְדֵם דְּדִיל
6. ehad gabrā kollmeddem da-bbayteh wa-nhet l-yammā  
אֶחָד עַבְדָּא כּוֹלְמֵדְדֵם דַּא-בְּבַיְתֵה וַא-נְחֵת לְיַמְמָא

## Lesson Five

- (a) 1. rdaḡ malkē bātar b'eldbābē <sup>c</sup>aḡ mditthon. The kings pursued the enemies as far as their city. 2. lā šbaqnan <sup>c</sup>abdē b-hayklē. We did not leave the servants in the temples. 3. l-dahban ehad gabrē wa-<sup>c</sup>raq la-mdinātā. The men seized our gold and they fled to the cities. 4. rdaḡ l-<sup>c</sup>abdē gabrē. The men pursued the servants. OR The men abused the slaves. 5. rhet <sup>c</sup>abdē bātar gabrē d-ehad l-dahbhon dilhon. The servants ran after the men who seized their gold. 6. ezzeṭ l-quryā da-nbiyē. I went to the villages of the prophets. 7. lā šbaq l-<sup>c</sup>abdē. They did not forgive the servants. 8. lā <sup>c</sup>dar lāk dahbē. The gold did not help you. 9. šlah malkē la-šlihē lwātan. The kings sent the messengers into our presence. 10. nsab gabrē l-keṣpē mennan. The men took the money from us. 11. <sup>c</sup>had <sup>c</sup>abdē aḡkannā da-pqaḡ lhon malkē. The servants did just as the kings commanded them. 12. emraṭ leh attā aḡkannā d-emrē lāh neššē. The woman told him just as the women told her. 13. rhet bātarhēn neššē. He ran after the women. 14. rdaḡ bātar b'eldbābā <sup>c</sup>aḡ yammā w-tammān li qtal. The enemy pursued me as far as the sea, and there he killed me. 15. kaḡ qtal l-gabrā selqaṭ napšeh la-šmayyā. When they killed the man his soul went up to heaven. 16. hā malakē d-alāhā qreḡ leh la-nbiyā. Behold, the angels of God drew near to the prophet. 17. šbaq la-mdittā wa-<sup>c</sup>mar ba-qritā. He left the city and lived in the village. 18. qreḡ l-baytāh d-emmhon. They approached the house of their mother. 19. man qtal b'eldbābhon d-malkē? Who killed the enemy of the kings? 20. qerbaṭ malkuṭā da-šmayyā. The kingdom of heaven drew near. 21. l-mānā rdaḡ la-nbiyē? Why did they persecute the prophets? 22. kaḡ nhet men turē nḡaq w-ezal l-bayteh. When he went down from the mountains he went to his house. 23. qtal l-napšeh. He killed himself. 24. lā qtal l-napšhon. They (m.) did not kill their soul (OR themselves). 25. nḡaq nbiyē men baytāh d-attā. The prophets went forth from

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the woman's house. 26. *rdap 'ammā kollhon la-b'eldbābeh d-malkā. All the people persecuted the enemy of the king.* 27. *'mar neššē b-quryā. The women lived in the villages.* 28. *kaḍ greh b'eldbābā. 'raq kollhon gabrē. When the enemy drew near, all of the men fled.* 29. *l-nāmōsā ḍ-alāhā ntar gabrā. The man kept the law of God.* 30. *nhet malakē men šmayyā. The angels descended from the heavens.* 31. *eḥdeṭ lahmē kollhon men baytā w-selqeṭ l-turē 'am emm. I took all the food from the house and I went to the mountains with my mother.* 32. *hākammā emar nbiyā kaḍ nsah puqdānē ḍ-alāhā. Thus spoke the prophet when he took the commandments of God.*

- (b) 1. *'mar gabrē b-quryā ḍ-malkuṭā* מַר גַּבְרֵי בְּ-קִרְיָא דְּ-מַלְכוּתָא  
 2. *nhet malakē men šmayyā* נְהֵת מַלְאָכֵי מִן שְׁמַיָּא  
 3. *Layt mayyā b-nahrē ḍ-ar'ā* לַיַּת מַיָּא בְּ-נַחְרֵי דְּ-אַרְא  
 4. *'barēn neššē 'al nāmōsē ḍ-malkē ḍ-malkuṭā*  
 בְּ-בָרֵן נֶשְׁשֵׁי 'אַל נְאֻמוֹסֵי דְּ-מַלְכֵי דְּ-מַלְכוּתָא  
 5. *rdapnan l-'abdē ḍa-b'eldbābē men kollhon hayklē ḍ-ar'an*  
 רְדַפְּנַן לְ-עַבְדֵי דְּ-בְּ-עֵלְדְּבָבֵי מִן כּוֹלְלוֹן הַיְכְלֵי דְּ-אַרְא

## Lesson Six

(a) 1. *man-i hādē w-manu haw. Who is this (f) and who is that (m)?* 2. *meḥdā nṣaq men knuštā w-ezal l-baytāh d-emmhon. Immediately they departed from the synagogue and they went up to their mother's house.* 3. *emar leh 'al attā ḍ-hi šehaṭ ennon. They spoke to him about the woman who sent them.* 4. *l-mānā la emart li att 'al hādē kollāh. Why did you not speak to me about all of this?* 5. *atton-ennon melhā ḍ-ar'ā. You are the salt of the earth.* 6. *hādē hi mdittā-y d-malkā ḍ-hādē ar'ā. This is the city of the king of this land.* 7. *haw hu malkāh-u ḍ-mdittā. That (man) is king of the city.* 8. *manu ḍ-dileh-i malkuṭā d-šmayyā. To whom does the kingdom of heaven belong?* 9. *aykannā ḍ-emar lan āp enā emreṭ lhon. Just as they spoke to us, so also I spoke to them.* 10. *meḥdā kaḍ šem'et hādē nepqeṭ w-qerbet l-nbiyā. Immediately when I heard this I went forth and approached the prophet.* 11. *enā šliheh-nā ḍ-alāhā. I am God's messenger.* 12. *nhet men šmayyā malakā ḍ-hu šliheh d-alāhā wa-dbar l-nbiyā l-madbrā. The angel that was God's messenger descended from heaven and led the prophet to the wilderness.* 13. *hādāy emmā d-'ebdaṭ lan lahmā hānā. This is my mother, who made this food for us.* 14. *l-mānā eḥdaṭ emmāk kespā hānā mennāk. Why did your mother take this money from you?* 15. *dbaron-ennon la-šmayyā malakē. The angels guided them to heaven.* 16. *b-ramšā seḡn w-ezalu la-knuštā. In the evening we left and went to the synagogue.* 17. *emar išo' mšihā ḍ-naḥnan melhānan ḍ-ar'ā. Jesus Christ said, "we are the salt of the earth."* 18. *Manu gabrā ḍalkon dbar lwāt. Who is the man who led you unto me?* 19. *l-mānā lā ekal l-*

## KEY TO EXERCISES

*melhā hay da-nsabn men mđittā. Why did they not eat that salt which we took from the city? 20. hādē-i malktāh d-ar'ā hādē. This is the queen of this land. 21. aykannā da-šbaqat napšā l-pagrā selqat ruḥā la-šmayyā. As the soul left the body, the spirit went to heaven. 22. redpet la-b'aldabāb l-medbrā w-tamman qetlet leh. I pursued my enemy to the wilderness and there I killed him. 23. kad šma' la-nbiyā mehdā nṣaq w-ezal baṭreh. When they heard the prophet, immediately they went after him. 24. hādē attā emmhoni d-hālēn gabrē. This woman is the mother of these men. 25. hu demar lāk kollāh hādē sliḥu d-malkā da-mđittā. He that told you all this is the messenger of the king of the city. 26. manu da-dbar-ennon l-madbrā. Who is it that guided them to the wilderness? 27. manu d-nesbat hānon puqdānē menneh? Who is (the one) from whom you took those commandments? 28. aykannā ebād b-madbrā hānon? How did they perish in the wilderness?*

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

מֶלֶךְ הָאָרֶץ הַזֶּה הָיָה הַמֶּלֶךְ הַזֶּה

2. Hānon gabrē-ennon b-madbrā מִן הַבָּרִיָּה הַזֶּה הָיָה הַגֵּבֶר

3. It l-att l-gabrā d-napšeh qetlat l-hi

אֵת הַגֵּבֶר הַזֶּה הָיָה הַנֶּפֶשׁ הַזֶּה

4. Layt melhā b-baytan לַיַּת מֶלֶךְ הַבַּיִת

5. Malakē sleq l-šmayyā מַלְאָכֵי שָׁמַיִם

6. Šliḥē hālēn dbar ennon la-mđinatā d-malkē

שְׁלִיחֵי הָאָרֶץ הַזֶּה הָיוּ הַדְּבָרִים הַזֶּה

7. Manu-w da-rdaq baṭreh la-b'eldabāb 'ad nahrā

מִנְיָן הָיָה הַדְּבָרִים הַזֶּה הַבָּרִיָּה הַזֶּה

8. Gabrā hānā šbaq attēh ba-gritā

הַגֵּבֶר הַזֶּה הָיָה הַבָּרִיָּה הַזֶּה

## Lesson Seven

(a) 1. ḥzayn l-ēdtā 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 mđittā. The man searched for the prophet throughout the city. 4. l-mānā etayton l-harkā. Why did you (m.p.) come here? 5. manu da-ḥzayt tamman. Who did you (m. s.) see there? 6. baṭār hādē sleq men 'ēdtā kollhon da-hwaw bāh. After this all who were in the church went from it. 7. emar išo' da-b-koll-zban meskēnē it lkon 'ammkon li dēn la b-koll-zban it lkon. Jesus said, "You always have the poor with you, but you do not always have me with you." 8. dabreh lwatan. He guided him to us. 9. manu d-qatleh la-nbiyā? Who is he who killed

## KEY TO EXERCISES

the prophet? 10. *bnātā d-haw gabrā lā eṭay*. The daughters of that man did not come. 11. *hākannā pqaḏtan malktā*. In this way the queen commanded me. 12. *kaḏ ḥzayn-ennon ḥḏiyn b-hon*. When we saw them we rejoiced in them (m.p.). 13. *hāna-w ‘abdāk d-‘aḏran*. This is your servant who helped me. 14. *l-mānā lā šma‘kon*. Why did he not listen to you (m.pl.)? 15. *hu nqtreh l-puqdānā ellā hi lā ḡtarteḥ*. He kept the commandment but she did not keep it. 16. *eḡal l-laḥmā kolleh*. They ate all of the bread. 17. *šbaqn* (or *šabqan*) ‘am b’ eldbābā. We left with the enemy. OR He abandoned us with the enemy. 18. *rdapteh attā l-‘abdāḥ men lwaṭāḥ*. The woman drove her servant from her presence. 19. *šalḥeh la-šliḡā l-hādē mḏittā malkā*. The king sent the messenger to this city. 20. *dahbā d-eḡdeḥ layt b-bayteḥ*. The gold which he took is not in his house. 21. *kaḏ ḥzaw ‘ēdtā da-bnā lhon malkā da-mḏittā ḥḏi bāḥ*. When they saw the church which the king of the city built for them they rejoiced in it. 22. *hānā gabrā breh-wā d-alāhā*. This man was the son of God. 23. *kaḏ ramšā-wā ‘ḡarteh l-nahrā*. When it was evening I crossed the river. 24. *enā nsabteḥ l-keṣpā menneh*. I took the money from him. 25. *b-haw atrā bnaw ‘ēdtā l-meskēnē*. In that place they built a church for the poor. 26. *b-hānon yawmātā layt-wā lan laḥmā*. In those days we had no bread.

(b) 1. *emar da-b-koll-zban it lan meskēnē ‘amman*

אממן וכלל זבנא ית לאן מִסְכְּנֵי עַמְמָא

2. *w-b-hanon yawmātā ḥḏi b-‘ēdtā da-bneh l-hon b-haw atrā*

בִּהְיוֹנָא יוֹמֵי מַלְכָא בְּעֵדְתָא דַּבְנֵיהּ לְהוֹן בְּהַו אַתְרָא  
בְּהוֹנוֹן

3. *Bnayyeh d-hānā gabrā qtal l-b’ eldbābā da-mdinathon*

בְּנֵי יַהֲוֵה דְּהָאֲנָא גַבְרָא קְטַל לְבַעַבְבָּא דַּמְדִּינַתּוֹן

4. *l-mānā šabqāk ba-qritā d-layt bāḥ mayyā*

לְמָאנָא שַׁבְּקָאֵךְ בַּקְרִיתָא דְּלַיִת בָּאֵךְ מַיַּיָּא

5. *dbarteh menneh madbrā l-baytāḥ d-barteh*

דְּבַרְתֵּיהּ מִנְנֵהּ מַדְבְּרָא לְבַיְתָאֵךְ דְּבַרְתֵּיהּ

6. *Ebaḏ ‘al turā ‘ammeh kespā d-eḡdeḥ mennhon meskēnē*

עֲבַד עַל טִירָא עַמְמֵיהּ כֶּסֶפָּא דְּעִגְדֵּהּ מִנְּהוֹן מִסְכְּנֵי

7. *hu w-bnaynāšā da-qriteḥ nḡet ‘al malkā d-qatleh l-breh*

הוּ וּבְנַיְנָאֲשָׂא דַּקְרִיְתֵהּ נְגַת עַל מַלְכָּא דְּקַתְלֵהּ לְבְרֵהּ

## Lesson Eight

(a) 1. *hādēyn-nan b-purqānman b-yad pārōqa*. We are rejoicing in our salvation through the savior. 2. *lā-wā b-laḥmā balḥōḏ ḡayē barnāšā*. Man was not living

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on bread alone. 3. enā lā saaleq-nā men baytā. I myself am not going from the house. 4. ḥāḏyā atṯā ba-brāh d-la ‘āḇar l-nāmōsā. The woman is rejoicing in her son who is not transgressing the law. 5. ešḵhuh kaḏ ‘āmrā ba-qritā hay. They found her (while) she was living in that village. 6. manu d-bā’ē att leh. For whom are you searching? 7. kaḏ hwā ramšā ‘āḇrin l-nahrā. When it was evening, they crossed the river. 8. enā šaleh-nā leh l-hānā ktābā lwāt-kon byad hānā šliḥā. I am sending this book to you by means of this messenger. 9. ḥāzeyn atton l-hon. You are seeing them. 10. ešḵhet li atrā d-banē-nā beh baytā. I found for myself a place in which I am building a house. 11. haw d-daber laḵ b’edlbābaḵ-u. That man who is guiding you is your enemy. 12. enā āmar-nā l-kon d-haw d-qatlu pārōqan-u. I am telling you, “That one who they (m) killed is our savior.” 13. ḥzaw lāḵ kaḏ nāpeq men baytāḵ. They saw you when you were going from your house. 14. b-ṣapṛā dēn āzlin-waw l-‘ēdtā. But in the morning they went to church. 15. qatlin-nan l-hon kollhon. We will kill them all. 16. alāhā pāres mraẖmānuteh ‘al ar’ā kollāh. God is spreading his mercy over all the earth. 17. ‘abdeh dēn d-qentrōnā ḥaḏ qrib-wā la-mmāt. w-šma’ ‘al išo’. w-šaddar lwāteh qaššišē da-yhudāyē. hennon dēn kaḏ etaw lwaṭ išo’ ba’eyn-waw menneh w-āmrin. rhēm gēr l-‘amman. w-āp bēi-knuštā hu bnā lan. išo’ dēn āzel-wā ‘ammhon. kaḏ dēn la saggi raẖhiq men baytā. šaddar lwāteh qentrōnā rāhmaw. (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. qentrōnā d-‘abdeh qarrib la-mmāt šaddar lwāteh qaššišē da-yhudāyē da-šma’ in-waw ‘al išo’.

הַמְּסֵבֵי הַבַּיִת לְיֵשׁוּעַ בְּעֵת עֶשְׂרֵי יָמֵי  
הַמְּסֵבֵי הַבַּיִת לְיֵשׁוּעַ בְּעֵת עֶשְׂרֵי יָמֵי

2. b-atrā hānā bnā šliḥā l-‘ēdtā l-gabrē wa-l-neššē d-‘aamriin bāh ba-mdittā

בְּאַתְרָא הָאנָא בְּנָא שְׁלִיחָא לְעֵדְתָא לְגַבְרֵי וְאֶל-נֶשֶׁשֶׁי דְ-‘אַמְרִיִּין בָּאֵהּ בְּמִדִּיתָא  
הַמְּסֵבֵי הַבַּיִת לְיֵשׁוּעַ בְּעֵת עֶשְׂרֵי יָמֵי

3. Šāleh lā-šliḥā lwaṭ malkā ‘law d-šma’

שָׁלַח לְשִׁלְיָהּ לְוַאֲת מַלְכָּא ‘לְוַא דְ-שְׁמָא’

4. Šabqan ‘am b’eldbāban

שָׁבְקָן ‘אַמ בְּעֵלְדְבָבָן

5. hākannā d-malkā pqaḏ w-ap ‘bad

הָאֲכַנְנָא דְ-מַלְכָּא פְּקַאֲד וְאַפְ ‘בַּאֲד

6. bātreh kollhon npaq dēn mennāh mdittā l-turē

בְּאַתְרֵהּ כֹּלְלִחוֹן נְפַאֲק דְּעֵן מֵנְנָאֵה מְדִיתָא לְ-תֻרֵי

7. Ḥzaytonāh l-atttā d-selqat b-ṣapṛā l-baytāh d-rāhemtāh?





KEY TO EXERCISES

rich.

9. בישא ית מלחא *bišā-y melhā*. The salt is bad.
10. מן צדיקו קדיש ית גופו *qaddiṣ-ū pagreh*. His body is holy.
11. רוּחַ ית קדישא *qaddiṣā-y ruḥā*. The spirit is holy.
12. קדישא ית קדישא *saggi'ān-ennēn knuṣātā*. The synagogues are many.
13. קדישא ית קדישא *rawrbān-ennēn 'ēdātā*. The churches are big.
14. רב ית מדברא *rāb-u madbrā*. The desert is great.
15. אמא ית חכמא *Ḥakkimā-y emm*. My mother is wise.
16. מלאכי קדישא *qaddiṣin-waw malaqē*. The angels were holy.
17. ית צדיקא *biṣin-waw b'eldbābē*. The enemies were wicked.
18. ית צדיקא *tābin-waw 'abdē ṣēdēh*. The servants beside her were good.
19. קדישא ית קדישא *saggi'an-ennēn bātē*. The houses are many.
20. רב ית פקדנהון *rabb-u pukdānhon*. Their commandment is great.
21. ידיד ית רב *Ḥdet-u rāhmā da-hlāpaw*. The friend is new for his sake.
22. ארץ רב *rabbā-y ar'āk*. Your land is great.
23. קדישא ית קדישא *'attirā-y qritā*. The village is rich.
24. קדישא ית קדישא *saggi'an-ennēn qeryātā*. The villages are many.
25. לחם ית קדישא *saggi-u lahmā ṣēdayk*. Much bread is beside you.
26. קדישא ית קדישא *qaddiṣā-y mdittā*. The city is holy.
27. ידידי קדישא *'attirin-waw rāhmē*. The friends were rich.

KEY TO EXERCISES

28. יִשְׂרָאֵלִי הוּא זָקֵן yudāy-u qaššišā. The elder is Jewish.  
 29. רַחֲלִיקָן־עִמֵּן אֲרָבִים רַחֲלִיקָן־עִמֵּן raḥliqān-emmēn mḏinatā. The cities are distant.  
 30. קָרִיב־בַּיִת הוּא בַּיִת qarrib-u baytā. The house is nearby.

(c) 1. bnaw l-hon 'ēdtā hadtā b-hu atrā. They built a new church for them in that place. 2. išo' mšihā pāroqa-w d-'ēdtā qaddištā. Jesus Christ is the savior of the holy church. 3. 'attirān-ennēn hālēn neššē. These women are rich. 4. ḥakkim-u haw d-la 'āber l-puqdānē d-alāhā. Wise is he who does not/will not transgress the commandments of God. 5. kaḏ ḥzā āḏām l-hawwā ḥdi bāh saggi. When Adam saw Eve he rejoiced much in her. 6. biš-u d-la nāter l-puqdānē d-alāhā d-nāsbīn bnaynāšā men mušē nḥiyā. Wicked is he who does not keep the commands of God which the people received from Moses the prophet. 7. lā ḥakkimin aytayhon bnayyeh d-attā 'attirā. The sons of the rich woman are not wise. 8. tābān mellayhon d-nabiyē. The words of the prophets are good. 9. rab-wā malkā d-amdintē hāmēn. The king of those cities was great. 10. mḏittē d-malkā hānā rawrbān-ennēn. The cities of this king are great. 11. nāḥtin-waw malkē 'layhon b'aldabāḥon. The kings were descending upon their enemies. 12. tāb aytway-wā laḥmā d-eklan b-bāttēhon. The bread which we ate in their houses was good. 13. b-koll-zban dēn eteyn šliḥeway d-alāhā lwathon bnaynāšā. But the apostles of God always come to the people. 14. etā išo' mšihā ḥlāpayn. Jesus Christ came for our sake. 15. aytayhon bnaynāšā ḥa-mdittā rabtā d-malkutā. The people in the city are the greatest of the kingdom. 16. bānē lan pāroqa malkutā ḥdettā b-šmayyē. The savior is building for us a new kingdom in heaven. 17. 'baḏ alāhā paradis l-kollhon bnaynāšā qaddiše. God made paradise for all the holy people. 18. kaḏ greb l-qrittā lā ḥzaw leh l-gabrā haw. When they drew near the village they did not see that man. 19. l-mānā qtalhaw l-nabbi. Why did they kill the prophet? 20. dḥarun l-madbrā. They guided us to the wilderness. 21. 'dar li 'abdēah. Her servants helped me. 22. ḥzaw lāk kaḏ qāṭel-att lāh l-attēh. They saw you when you were killing his wife.

- (d) 1. Biš -aw b'aldabān אֲרָבִים בְּבַיִת הוּא בְּבַיִת  
 2. rawrbān hwaw 'ēdtā ḥdittā d-bnaw lhayn  
 אֲרָבִים רַחֲלִיקָן־עִמֵּן הוּא בְּבַיִת הוּא בְּבַיִת  
 3. Saggi' in hwaw bnayyeh אֲרָבִים בְּבַיִת הוּא בְּבַיִת  
 4. Ḥdiṭin ennon batthon b-mdittā  
 אֲרָבִים בְּבַיִת הוּא בְּבַיִת הוּא בְּבַיִת  
 5. Yehbet lāh la-ktābē d-yabt li אֲרָבִים בְּבַיִת הוּא בְּבַיִת  
 6. Rabb b-malkutā hwaw bnayyi אֲרָבִים בְּבַיִת הוּא בְּבַיִת



KEY TO EXERCISES

אני הנביא הטוב הזה  
 והוא הטוב הזה  
 והוא הטוב הזה

Lesson Eleven

(a) 1. enā-nā rā'yā t̄āḇā. rā'ā t̄āḇā napšeh sā'am ḥlāp 'āneh. I am the good shepherd. The good shepherd puts down his soul for the sake of his sheep. 2. haw dēn išō' qām qdām hegmonā wa-šleh hegmonā w-emar leh. att-u malkā da-yhudāyē. emar leh išō' att emart. 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. qāymin-waw dēn rabbay-kāynē w-azzizazā' ū' āklin-waw. But the chief priests were rising and they were strongly slandering him. 4. Qām men slōteḥ w-etā lwāt talmīday w-eškaḥ-ennon kaḏ demkin. He rose from his prayer and he came unto his disciples and he found them as they were sleeping. 5. w-'al išō' l-ōrēšlem l-hayklā w-ḥzā kollmedem. And Jesus entered Jerusalem to the temple and he saw everything. 6. b-yawmē hērodes malkā etaw mgušē men madnḥā l-ōrēšlem w-āmrin. aykā malkā da-yhudāyē... ḥzēn gēr kawkbēh b-madnḥā. 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. Hānon dēn kaḏ šma' men malkā ezal w-hā qdāmayhon 'dammā. d-etā qām l'el men aykā d-ayt-aw talyā. 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-sām l-kawkbē ḥa-šmayyā. Who is he who put the stars in the heavens? 9. Kaḏ ḥzā hegmonā talyeh w-šā'el d-mān d-'āder leh. When the governor saw his child, he rose and asked, "who is helping to him?" 10. Ḥzaw rā'awwātā d-mitt 'ānāhon kollhāh d-dīlhon. The shepherds saw all their sheep which died which belonged to them. 11. Qām nbīyā qdām-aw w-amar d-'ā'el-na l-baytāh d-attāk. The prophet rose before the king and said, "I am entering the house of your wife." 12. Kaḏ ḥzaw kāhnē nuhrā da-bmadnḥā ida 'd-qā'em pārōqa d-hu nuhrā d-'ālmā. 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. Qāmet qdāmaw 'dammā d-iteḥ גאמת קדמא דאמת דאמת דאמת

2. 'aln bayteh d-gabrā ḥā'ān-nan b'eldbāḥan

אני הנביא הטוב הזה והוא הטוב הזה והוא הטוב הזה

3. Ida' mellteḥ-waw da-nbīyā šarririn

הוא הטוב הזה והוא הטוב הזה והוא הטוב הזה

4. Eškaḥ yātab b-madbrā 'ammhon rā'awwātā

אני הנביא הטוב הזה והוא הטוב הזה והוא הטוב הזה

## KEY TO EXERCISES

5. Šarrirā it lā yed' eṭ aykā hwā אָרָם אַרְבַּע הַיָּדָיִם לְ אֲרָם

6. Bātar haw hpak hegmōnā l-ēdteḥ 'ammhon talmideh

אָרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם

7. Etaw mgušē bā in l-talyā kawkbēh ḥzaw b-šmayyā

אָרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם

8. Yāt̄bā-wayn 'al l-turā l'el men l-mdittā

אָרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם

9. Aykā mdittā d-malkā d-ar'ā hādē

אָרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם

10. Radpeṭ bātar l-b'eldbābi lwāt madbrā, w-aykā qatleṭ hennon

אָרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם

## Lesson Twelve

(a) 1. melltā da-ktībā. The word which was written. 2. Puḡdanē da-pqīdin l-abaw. The commandments which were commanded to his father. 3. Laḥmā d-akīl. The bread which was eaten. 4. malakā d-šliḥ l-alāhā. The angel which was sent to God. 5. dahbā d-aḥīd men hayklā. The gold which was seized from the temple. 6. Attā d-qtilā l-aḥi. The woman who killed my brother. 7. Mellē d-šmī'ān-way. The words which were heard. 8. talyā da-yliḥ. The child who was born. 9. ktābē d-simin lwāt abuk. The books which were put in the presence of your father. 10. Baytā da-bnē-wā l-aḥo. The house which was built for his brothers. 11. kawkbē da-ḥzin b-šmayyē. The stars which were seen in the heavens. 12. 'anā d-bā'yā l-rā'yā. The sheep which were sought by the shepherd. 13. mraḥmānuṭā da-prisā 'al bnaynāšā. The mercy which was spread over the people. 14. bnayyā da-rḥimin l-abuhon. The sons who loved their fathers.

(b) 1. w-eḥad aytī' u l-bayteh d-rah kahnēh. w-šem'ōn eṭa-wa batreh men ruḥqā. w-sām dēn nurā meša't dārtā. wa-ytabin-wu ḥdārāh. wa-yaṭēb-wā ap haw šem'ōn baynāḥon. w-ḥezāteḥ 'laymtā ḥdā d-yaṭēb lwaṭ nurā. w-ḥeraṭ beh w-āmrā. Ap hannā 'ameh-wā. Hu dēn kpar wemar. attā lā yāde'-nā leh. ap att mennhon att. kēpā dēn emar lā hwēt w-bātār ša'ā ḥdā ḥrēnā emar šrīrā it ap hānā 'ameh-wā ap glilāyā-u gēr. āmar kēpa, gabrā lā yādē'-nā mannā d-emar att.

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.

## KEY TO EXERCISES

*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 pilq̄tos, malkā att. amār leh išoʿ, att emart d-malkā enā. enā l-hādē ilid enā. wa-l-hādē eyet 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. *Kaḏ qāmeṭ eškaḥeṭ dṭalmidī d̄mikin*

ב. סוכה אצטען האלמדי דמיקין

2. *ezaḏ l-aykā ḏa-ylid talyā d-kawḫbeh d-hza b-maḏnāhā*

אזא לאיקא דאיליד תאליא דקאחבה דחזא במאדנאה

3. *Hzāk aḥāk yāteḥin ba-mṣaʿ aṭ d-dārtā ʿameh*

חזאק אחאק יאטהין באמסאע אט דדארטא אמיה

4. *Kaḏ emar hegmonā leh melkā ḏa-yhudāyē? Emar. ʿlā emreṭ d-malkā-nā. Emart att*

ב. אקו אמר הגמונא לה מלכא דאיהודאיע? אמר. לא אמרעט דמלכא נא. אמרט אט

אחוא דמלכא איה אקו איה

5. *Aykā ḏlāyē ḏa-ylidin tammān*

איקא דלאיע דאילידין תאמאן

6. *ʿlaymā hār l-ʿlaymtā ḏ-raʿ yā l-āneh d-abēh*

עלמא האר לאלאמטא דראע יא לאנה דאבה

7. *Emar Išoʿ, dmeskênē hwaw ʿammaḡkon b-koll-zḥan*

אקו ישוע דמשקנה חווא אמאקון בכול צחאן

8. *Kaḏ ḥzā l-ʿêḏtā ḥadtā d-bnē malkā l-hon, ḥḏi rabʿit ʿam-aw*

ב. קאד חזא ליעדתא חאדטא דבנע מלכא לחון, חדי רבית אמאוו

זכאא חמטא

9. *Hākannā malkā paqdan*

חאקאנא מלכא פאקדאן

10. *l-mānā lā etayton lwāt*

למאנא לא עטאיתון לואט

## KEY TO EXERCISES

### Lesson Thirteen

(a) 1. *l-mānā šābē att l-mektal ennon. Why do you want to kill them? 2. šlāmā šābeq enā lkon šlāmā dīl yāheḅ enā. lā-wā aykannā d-yāheḅ 'almā enā yāheḅ 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 meškaḥ-nā l-metā lawtāk. I am not able to come with you. 4. šabīn ennon l-mekal leḥmāh. They are wanting to eat bread. 5. lā meškaḥ aytaw l-memar šrārā. He is not able to speak the truth. 6. eṭēn l-mešlāk 'al hādē. They are coming to ask you about this. 7. šbā-nā la-mehzākon. I want to see you. 8. w-laykā d-ezal enā yaḏ' in-ton. w-urḥā yaḏ' in atton. emar leh tōmā. mārān lā yaḏ' in-nan l-aykā ezal att. w-aykannā meškaḥin-nan urḥā lmedda'. emar leh išō' emnā-nā urḥā w-šrārā w-ḥayyē. lā naš eṭa lwaṭ aḅ ella bī. ellu yaḏ' in-wayton aḅ l-abī yaḏ' in-wayton. w-men hāsā yaḏ' in atton leh. w-ḥziyton-ay. 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. b-ḥad-bšabbā dēn eṭaṭ maryam magdlāy b-šaprā l-bēt-qburā w-ḥzāt l-kēpā d-šqilā men qabrā. w-reḥtaṭ eṭaṭ lwaṭ šem'ōn kēpā. w-emarā l-hon d-šaqlaw l-mārān men haw bēt-qburā. w-npaq šem'ōn w-haw talmidā ḥrēnā. w-eṭin-waw l-bēt-qburā w-rehtin-waw tartēhon akḥdā. haw dēn talmidā rhet qadmeḥ l-šem'ōn w-eṭā qadmayā l-bēt qburā. 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. kad šlem yawmātā hpaḅ l-hon. iš' ō dēn talya pāš leh b-yerušalem w-yōsep w-emeh la ida'. w-la eškaḥ-aw w-hpaḅ l-hon l-orēšlem. w-men bṭar tlātā yawmin eškaḥ-aw b-hayklā kad yāteḅ mša'tā mallpānē w-šema' mennhon. 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 tlātā yawmin, b-ḥad-bšabbā, ezlat l-bēt-qburā w-eškaḥat l-kēpā šqal-wa*

כאז הללש תלמידי שבכזכר אולה לבש סבוח

סא שבש לזכר סבל

2. *Nāšīn sām l-murā b-meš'at d-dārtā w-iteḅ ḥdārah*

אנשי שמה לנזיר כתיב על גזוזל שוכן שזונה

3. *'laymtā ḥraṭ l-gabrā d-ezal b-meš'at-hon w-yeḏ'at d-hwā talmidā d-išō'*



## KEY TO EXERCISES

סִיחַ לַיְחִיָּה דְאֵוֹל כְּרַחֲבָהּ  
 וְנִשְׁחַחְתָּהּ וְנִשְׁחַחְתָּהּ

4. *Layt lhon l-meskênē awwānā b-madbrā*

לֵאמֹר לְמִשְׁקַנֵּי אֲוָנָא בְּמַדְבְּרָא

5. *Bātar z-ōr kad ezal akhdā mešqal l-kêpā men atrāh*

כַּדֵּי וְזָרִי כַד עֲזַל אַחְדָּא מִשְׁקַל לְכַפָּא מִן אֲתְרָהּ

6. *En hzet lāk itbet lāk.* אֲנִי מִבְּיַדְךָ יִתְבַּע לְךָ

## Lesson Fourteen

- (a) 1. impf 3 m. pl (“they will go up”) *nēzlon* אֲרִיזוּ  
 2. impf 3 f. sg/2 m. sg (“you will go forth”) *teppoq* תִּפְּוֹק  
 3. impv m. sg *ehod* (אֲרַם “seize”) אֲרַמְהוּ  
 4. impf 3 f. pl *nehdyān* (נִשְׂמְחוּ “they will rejoice”) נִשְׂמְחוּ  
 5. impf 3 m. sg *nedmak* (יִשְׁבֹּר “he will return”) יִשְׁבֹּר  
 6. impf 2 f. pl *te<sup>c</sup>bdān* (תַּבְּנִי “you will make”) תַּבְּנִי  
 7. impf 1 com pl *nehhon* (נִשְׁחַחְתָּהּ “we will go down”) נִשְׁחַחְתָּהּ  
 8. Impf 2 f. sg *tepleyn* (תִּפְּלִי “you will turn”) תִּפְּלִי  
 9. impf 2 m. sg/3 f. pl *tehhot* (תִּשְׁחַחְתָּהּ “you will go down”) תִּשְׁחַחְתָּהּ  
 10. impf 3 m. pl *nerhtun* (יִרְצִי “they will run”) יִרְצִי  
 11. impf 3 f. pl *nebdān* (תַּבְּנִי “they will serve”) תַּבְּנִי  
 12. impf 2 f. pl *tešlhān* (תִּשְׁלַחְתָּהּ “you will send”) תִּשְׁלַחְתָּהּ  
 13. impf 1 com pl *netē* (נִשְׂחַחְתָּהּ “we will go up”) נִשְׂחַחְתָּהּ  
 14. impf 1 com sg *etar* (אֲשַׁמְרֵךְ “I will keep”) אֲשַׁמְרֵךְ  
 15. impf 2 m. pl *tebhun* (תִּבְּחֵךְ “you will seek”) תִּבְּחֵךְ  
 16. impf 3 f. sg/2 m. sg *taqad* (תִּשְׂרַף “she will burn”) תִּשְׂרַף

## KEY TO EXERCISES

17. impf 1 com sg *eḥa* (ረዳ “I will see”) ረዳሩ
18. impf 2 f. sg *tektbin* (“you will write”) ተጻፋህ
19. impf 1 com pl *nehpok* (“we will turn”) ማጠጠጥ
20. impf 2 m. pl *tepros* (ወገኑ “you will spread”) ወገኖቻችኋል
21. impf 3 f. pl *ned’ān* (ረዱ “they will know”) ረዱኑ
22. impf 2 m. pl *teṭum* (ሰደሩ “you will come up”) ሰደሩላችኋል
23. impf 2 m./3 f. sg *tebnē* (ሰጠ “you will build”) ሰጠህ
24. impf 1 com pl *nehwā* (ሰጠ “we will be”) ሰጠጥ
25. impf 3 f. pl *nenhrān* (ገጠ “they will shine”) ገጠኑ
26. impf 2 m. pl *te’drun* (ገደሩ “you will help”) ገደሩላችኋል
27. impf 2 m./3 f. sg *tešboq* (ገደህ “you will leave”) ገደህኋል
28. impf 2 f. pl *teḫlān* (ገደሱ “you will kill”) ገደሱላችኋል
29. impf 2 m./3 f. sg *tēmar* (ገደህ “you will say”) ገደህህ
30. impf 2 f. sg *teḏ’in* (ረደህ “you will know”) ረደህህ
31. impf 1 com sg *etab* (ገደህ “I will seek”) ገደህክ
32. impf 3 m. sg *ne’roq* (ገደህ “he will flee”) ገደህኑ
33. impf 2 m. pl *te’lun* (ገደሱ “you will go in, enter”) ገደሱላችኋል
34. impf 2 m./3 f. sg *tqum* (ገጠህ “you will rise”) ገጠህኋል
35. impf 3 m. sg *nemmot* (ገደህ “he will die”) ገደህኑ
36. impf 2 f. pl *tesimān* (ገጠሁ “you will put”) ገጠሁላችኋል
37. impf 2 m. or f. sg *teḥor* (ገደህ “he will gaze”) ገደህህ
38. impf 3 m. pl *neb’ōn* (ሰጠ “they will seek”) ሰጠኑ
39. impf 2 f. sg *tešalin* (ገደህ “you will ask”) ገደህህ
40. impf 3 m. sg *tesaq* (ሰጠህ “he will sack”) ሰጠህኑ
41. impf 3 m. sg *nehzē* (ሰጠ “he will see”) ሰጠኑ

## KEY TO EXERCISES

42. impf 3 m. sg *nerdop* (יָרַד "he will persue") יָרַדְוּ  
 43. impv m. sg *aḳol* (אֲכַל "eat!") אֲכַל  
 44. impf 3 m. sg *nerḥam* (יָרַח "he will love") יָרַח  
 45. impf 2 f. pl *tešm'ān* (תִּשְׁמַע "you will hear") תִּשְׁמַעְנָה  
 46. impf 3 m. pl *nešḳḥun* (יִשְׁכַּח "he will find") יִשְׁכַּחוּ  
 47. impf 2 f. sg *tedbrin* (תִּבְרַח "you will say") תִּבְרַח  
 48. impf 3 f. pl *nekprān* (יִפְדוּ "they will deny") יִפְדוּ  
 49. impf 2 m. pl *teqrḅun* (תִּקְרְבוּ "you will draw near") תִּקְרְבוּ  
 50. impf 1 com sg *e'ol* (אֲרִיב "I will raise up") אֲרִיב  
 51. impv m. pl *taw* (אֲרִיב "go up") אֲרִיבוּ  
 52. impf 1 com sg *ettel* (אֲתַן "I will give") אֲתַן  
 53. impf 3 m. pl *nepwšun* (יִשְׁבּוּ "they will stay, remain") יִשְׁבּוּ  
 54. impf 2 m./3 f. sg *tmūt* (תָּמוּת "you will die") תָּמוּת  
 55. impf 1 com sg *ehzē* (אֲרִא "I will see") אֲרִא  
 56. impf 3 m. pl *ned'ūn* (יִדְעוּ "they will know") יִדְעוּ  
 57. impf 1 com sg *ehdel* (אֲרַע "I will fear") אֲרַע

- (b) 1. Three months *tlātā yarḥē* אֲרֵבַע חֳדָיִם  
 2. Ten years *esrā šnayyā* עֲשָׂרִים שָׁנָיִם  
 3. eight days *tmānyā yawmē* אֶשְׁמֵר יָמִים  
 4. three hours *tlātā šā'ē* אֶשְׁמֵר שָׁעָה  
 5. seven men *tmānyā gabrē* אֶשְׁמֵר אַנְדָּרִים  
 6. nine women *tšā' neššē* אֶשְׁמֵר נָשִׁים  
 7. the second month *trayyānā yarḥā* חֹדֶשׁ שֵׁנִי  
 8. the fourth house *rḅī'āyā baytā* בַּיִת רְבִיעִי

## KEY TO EXERCISES

9. the fifth teacher ḥmišāyā mallpānā ܡܠܠܦܢܐ ܚܡܝܫܝܝܐ

10. the first good word qadīmāyā melltā tabā ܩܕܝܡܝܝܐ ܡܠܠܬܐ ܛܒܐ

(c) 1. *šābē-wā l-mesaḳ*. He wanted to go up. 2. *la meškaḥ ena l-mpāš*. He was not able to stay. 3. *Šāḥin-aw l-mḥar bāh*. They wanted to delay in in her. 4. *meškaḥ-wēt l- meḥzyeh*. He is able to see him. 5. *šāḥē ḥaytā l-mabnā*. Wanting to build a house. 6. *la meškaḥ-wa l-mḏittā l-mezaḥ*. He was not able to go to the city. 7. *la šāḥē l-mebaḏ*. Not wanting to perish. 8. *šḥi att namōsā l-meṭar*. You (are) desiring to observe the law. 9. *la šḥā li l-meṭleh*. Not wanting me to give him. 10. *la šḥā enā le-mleḳṭek*. I am not wanting to kill you.

(d) 1. *ettol* ܬܘܠ. 2. *nedhlun* ܢܘܠܢ. 3. *tedmok* ܬܘܡܘܟ. 4. *tebnē* ܬܒܢܐ. 5. *neppol* ܢܦܘܠ. *nezlān* ܢܘܠܢ *neytān* ܢܝܬܢ. 7. *tēḏ'eyn* ܬܘܕܝܢ. 8. *nehḥot* ܢܚܘܬ. 9. *attēn* ܬܘܬܢ. 10. *tesloq* ܬܘܠܩ. 11. *tqum* ܬܩܘܡ. 12. *nsumun* ܢܨܘܡܘܢ. 13. *ēṭē* ܐܬܝܐ. 14. *teḥdeyn* ܬܚܕܝܢ. 15. *eḥzē* ܐܚܙܐ. 16. *eṭi* ܐܬܝ. 17. *lā nmitun* ܠܐ ܢܡܝܬܘܢ. 18. *tpāšin* ܬܦܐܫܝܢ. 19. *tšelām* ܬܫܠܡܢ. 20. *tb'ē* ܬܒܝܐ. 21. *nehwon* ܢܚܘܢ. 22. *ṭhor* ܬܚܘܪ. 23. *tekol* ܬܘܠܩ.

## Lesson Fifteen

(a) 1. *neb'ēw*. they will build him. 2. *teḥodēh*. you will seize her. 3. *epqodkon*. I will visit you. 4. *neprasēh*. they will spread her. 5. *tešbakonān*. you will leave me. 6. *tešlhek*. you will send you. 7. *etr'ēw*. I will keep him. 8. *nemrēh*. they will tell her. 9. *neldēw*. they will beget him. 10. *eḏ'ek*. I will know you. 11. *teklonēw*. you will eat it. 12. *nedbran*. they led me. 13. *teḥraynyēw*. you crossed it. 14. *nerḥmekon*. they love you. 15. *nesimmēw*. she will put him. 16. *eḥ'wē*. I will seek him. 17. *nehzunan*. he will see me. 18. *tebnēh*. she will build it. 19. *eḥzēk*. I will see you. 20. *neprsunāy*. he will spread it. 21. *tešboqin*. you will leave us. 22. *neb'inek*. they will seek you. 23. *nerdpunāy*. they will pursue him. 24. *tektḥēh*. she will write her. 25. *tekolēw*. you will eat it. 26. *ektlāk*. I will kill you. 27. *tešbqnēy*. you will stop him. 28. *neqṭlan*. they will kill us. 29. *tešm'ēw*. she will hear him. 30. *e'bdeh*. I will serve him.

(b) 1. *w-emar l-hon maṭlā hānā*. manu mennkon gabrā leh mā 'erbin. *w-en nēḥad ḥad mennhon*. lā šbeq teš'in w-ṭš'ā ḥ-dabrā. *w-azal bā'ē l-haw d-eḥad 'edmā d-neškaḥwē*. *w-mā d-eškḥeh ḥādē*. *w-šākel leh 'al katpāteh*. *w-āṭē l-*

## KEY TO EXERCISES

*bayteh. w-qārē l-rhēmāw w-lšābēw. w-āmar l-hon. ḥad ‘am d-eškaḥet ‘erab d-abīd. amar enna l-kon. d-hākannā t-ehwē ḥadutā b-šmayyā ‘al ḥad ḥattāyā d-tā eḥ aw ‘al teš’in. w-teš’ā zaddiqin d-lā meḥba’yā l-hon tyābutā.*

*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 put 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 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. *b-haw dēn zabnā. eto nešin emar leh ‘al glilāyā hānon d-pilgos ḥlet d-mhon ‘am debhon. w-‘enā išo‘ w-amar l-hon. sabrin atton d-hennon glilāyē ḥattayn-waw yattir men kollhon glilāyē. d-hākannā hwā-ennon lā. amar-nā l-kon dēn. dāp kollkon en lā ttubun. hākannā tebbdun. aw hānon tmānta’sar d-npal ‘alhon magdlā b-šilōḥā w-qtal ennon. sbarin atton d-ḥattin-wā yattir men kollhon bnaynāsā d-emrin b-orēšlem. lā. Amar-nā d-an la ttubun kollkon akwāthon tabdun.*

*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 bātar yawmē ḥammšē*

כֵּן יֵרָאֵה יוֹמֵי חַמֵּשֶׁה עָשָׂר

2. *Hpokayn l-ōrēšlem w-b’ oyn l-talyā d-pāš tamman*

וְכֵן יֵרָאֵה יוֹמֵי חַמֵּשֶׁה עָשָׂר

3. *Lā yed’at aykā msām l-‘erbā d-šeqlat ‘al katpātā*

לֹא יָדְעָה אַיִךְ מִסָּמִי לְעָרְבָה דְשִׁעְלַת אֶל כַּתְּפָתָהּ

4. *Lā meḥba’yā li d-e’ nē*

לֹא מֵחֶבְאֵי יָדָא לִי דְעֵינֵי

5. *Aykannā idē’n l-urhā b-d-tezol*

אֵיכָנְנָה אִדְעֵינֵי לְעֵרְוָה בְּדִתְזוֹל

6. *Epuš hārkā l-eštā yarḥē*

עֲפֹשׂ הָרְכָא לְעֵשְׂתָהּ יֵרָאֵה

7. *Ellu teb’ōnān teškoḥi b-bayteh d-abī*

## KEY TO EXERCISES

8. Ellu b'ayt teškaḥi b-bayteh aḥi  
ללך תביתך בביתך אהי

9. Lā yahbet l-āk kollmeddem d-sāḥē  
לך לא תבית לך כללמדך דסאה

לך לא תבית לך כללמדך דסאה

(d) 1. ktebteh תכתב. ektobeh תכתוב. 2. pqadti אפקד. tepqodi אפקדי. 3. prashon שאל. neproshon שאלני. 4. qətlateh תהרג. teqtoleh תהרגנה. 5. rdapāh תרדף. nedropāh תרדפנה. 6. šbaqtā תשבח. tešbaqnā תשבחנה. 7. nsabnek תשבחני. nensbunek תשבחני. 8. eškaḥnāk תשכחך. neškaḥmāk תשכחמך. 9. šeltoni תשלתני. tšeluni תשלני. 10. ḥtarnanāk תחטאך. neḥttorāk תחטאך. 11. ekaltāh תעלה. tekolāh תעלה. 12. bnēteh תבנה. ebneh תבנה. 13. b'aytan תביתך. teb'ēn תביתך. 14. ḥzāk תחזק. teḥzāk תחזק. 15. sāmtonāh תמנתנה. tsumunāh תמנתנה. 16. ḥzayti תחזקני. teḥzeyni תחזקני.

## Lesson Sixteen

(a) 1. kanneš emnon. *He gathered them.* 2. šarriṭ l-mallāpū. *I began to teach.* 3. eṣallā. *I pray.* 4. mallep-wā. *He was teaching.* 5. nmallun. “they will speak”. 6. mšarriyēn. “beginning”. 7. mšalleyn. “praying”. 8. mkannāšu. “to assemble”. 9. šallit alaw. *I prayed for them.* 10. šarri l-mqaṣṣāyeh l-laḥmā. *He began to break the bread.* 11. šarryaṭ lmešḥak. *It began to get dark.* 12. naggedeh. “he beat him”. 13. neḥarrek lšameh. *They blessed his name.* 14. nallpluni. “they teach me”. 15. šarri mnaggdin l-hon. *They began beating them.* 16. šarriṭ lammallālu. *I began to speak.* 17. lā ḥarrekt att. *She did not bless you.* 18. lā tḥaggdin. *Do not beat.*

(b) 1. att dēn emat d-mšallē att. “*ol ltawwānek. w-eḥod tar'ek. w-sallā l-abok d-b-kesyā. W-abok d-ḥāzē b-kesyā nparrek 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.*

## KEY TO EXERCISES

2. w-hwā d-kad hu mšallē b-dukkā hdi. Kad šlem. Emar leh. Ḥad men talmidēw: marran allepāyn l-mšallāyū aḵanna d-ap. Yōhannān allep l-talmidēw. āmar l-hon išō'. Emart. d-mšallin atton hākannā hwayton amrin abon db-šmayyā. Netqaddaš<sup>3</sup> šmak. Tattā malkuṭak nhawwā šebyānak aḵannā. d-b-šmayyē ap b-ar'ā.

And while he was praying in a place he rejoiced. When he finished, he said to him. One from his disciples (said). "Master, teach us to pray just as also. John taught his disciples. Jesus says to them, "You say. When you are praying, you are in this way saying, "Our father which (is) in heaven. May your name be blessed. May your kingdom come, you will be done just as. In heaven also in earth.

3. Šqal išō' laḥmā. W-barrek w-qšā. W-yab l-talmiddēw. w-emar soḥ ekol hāno pagrā

And Jesus took the bread. And he blessed and he broke (it) for his disciples. And he said: Take, eat. This is my body.

4. meṭṭul hānā hā enā mšaddar enā lwaṭkon nbiyē w-ḥakkimē w-sāprē. mennhon kaṭṭlin atton wzqappin atton wmennhon mnaggdin atton. b-kannuštkon. W-terdpuṇ emnon men mdinā la-mdinā

For this, behold, I sent unto you prophets and wise men and scribes, from them killing you and crucifying you and from them beating you, in their synagogues. And you pursued them from city to city.

5. tuḥ dēn šarri-wā mallep 'āl yad yammā. Eṭkannaš lwāṭeh kenšē. saggiā. Ak d-nass nṭuḥ leh b-spittā b-yammā w-kolleh kenšā qā'em. -wā 'al ar'ā 'al yad yammā

Again, however, he was beginning teaching beside the sea. And many multitudes were gathered to him. So much so that they pressed him (to) retreat into a boat on the sea. And all his assembly rose on the earth beside the sea.

## Lesson Seventeen

(a) 1. ašlini meddem. You lent me something. 2. adreḳāh ḥeššokā. He overtook darkness. 3. Aḥḥebayk. he loved you. 4. taḥḥebni. you loved us. 5. taḥḥebinni. you loved us. 6. adreḳaw. he overtook him. 7. Šarri l-mahhru. He began to bother me. 8. eḥḥebēh. I loved her. 9. nehḥtaw. he will send me down. 10. nehḥikon. he will give them life.

(b) 1. w-emar l-hon manu mennkon d-ayt raḥmā w-nazzel lwaṭeh. b-pelgūt lêlyā w-nammer leh raḥmā ašelin tlāṭ. Grišēn. Meṭṭul d-raḥmā etā lwaṭ men urḥā w-

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<sup>3</sup> *Netqaddaš* "may be blessed". the pattern of this verb and of *etkannaš* below will be introduced in §19.1.

## KEY TO EXERCISES

layt. meddem d-asim leh w-haw raḥmeh men l-gaww n'annā w-nemar. Le. Lā taḥharni d-hā ta' ā aḥid-w w-benni 'ammi. b-<sup>c</sup>aršā. Lā enā d-equm w-ettel lāk

And he said to them. Who from among them which there is to him a friend he went up to him. in the middle of the night. And he will say to him. My friend my lending three. loaves of bread. Because of a friend he came to me from a road, and I do not have. anything which I can give him and that his friend to the inside will answer and he will say. To him. Do not bother me. (For) lo. there he was seizing and my sons with me. in bed. I am not able to rise and give (it) to him.

2. hākannā gēr alāhā l-<sup>c</sup>ālmā aykannā d-l-breh iḥidāyā nettel. D-kollman d-mhaymen beh lā nēbad ellā nehvon leh ḥayyē d-l-<sup>c</sup>ālmā. Lā uēr šaddar alāhā l-bareh l'almā. d-nedoniaw l-<sup>c</sup>ālmā. Ellā b-ideh.

For God so loved the world. As he gave his only son. That the one believing in him will not perish but there will be to him eternal life. But God did not send his son to the world. to judge the world. But he did not give life to the world through him.

3. emar l-hon išo'. Qallil aḥrin zabnā nuhrā 'emkon. hlkw' ed it l-kon nuhrā-wā. D-lā ḥeššokā nedrakkon. W-men d-mahlek b-ḥeššokā. Lā yālē l-aykā kad it l-kon nuhrā. Haymen b-nuhrā d-bēnaw d-nuhrā tahwun. halēn mallel išo' w-ezal mennhon.

Jesus said to them, "after a while the light was with you. Walk as though (you have) light. That your vow (is) darkness. And from which you are walking in darkness. Not knowing to where he is going until there is no light to them. They believe in the light. You who are my sons will be light. These (things) Jesus spoke and he went up from them.

4. man d-šema' malli w-lo naṭar l-hon. enā lā dān enā leh. Lā gēr. ayt d-edon l-<sup>c</sup>ālmā. Ellā d-ehḥā l-<sup>c</sup>ālmā.

And whoever shall hear my words, and not observe them, I do not judge him. For I did not come to judge the world, but to bring life to the world. (John 12:47)

## Lesson Eighteen

(a) 1. Attā d-meṭaqryā maryam. The woman who is called Miriam. 2. meddem d-meṭqrē mešhā. Whatever is called oil. 3. Haw d-eṭemer li. That which was spoken to me. 4. malkuṭā d-šmayyā d-meṭdmyā l-<sup>c</sup>sar btulēn. The kingdom of the heaven which is like ten virgins. 5. meṭb'aw d-lā netemar hānā. It was necessary that he not say this. 6. mānē d-mezdbenēn. Vessels which were bought. 7. mlē metamran. Words which are being said. 8. gabrē d-meṭqarin kēnēn. Men who were called just. 9. T'urā d-lā metpteḥ. A door which was not opened. 10. gabrā d-ezdqep. a man who was crucified.

(b) 1. āp enā āmar enā l-kon. šel w-neṭiheḥ l-kon. b'aw w-teškḥun. q w-netpteḥ l-kon. koll gēr d-šā'el nāseḥ. w-d-b' ā meškaḥ. w-dbākeš metpleḥ.



## 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.*

2. *tub šma' ton d-e'emmer d-rhem l-kribeḳ. w-šni l-b' aldbābak. enā dēn āmar enā l-kon. aḥheḅ l-b' aldbāḅkon. w-ḅarreḳ l-menn d-lāt l-kon. w-ebad d-šappir d-sanā l-kon. w-šall 'al aynin d-dabbarin l-kon b-qtirā w-raḍpin l-kon. aykannā d-tehwon b-noē d-abokon d-blšmayyē haw d-mednaḥ šemšeh 'al tabē w-'al bišē. w-mḥāt metreh 'al kēnē w-'al 'awwālē.*

*And again you heard that it was said, "Love your neighbor. And hate your enemy." But I am saying to you, Love your enemies. and bless those from the ones who are cursing you. And do what is good (unto) those which hate you. And pray for any which are leading you by force and persecuting you. That you may be children of your father who is in heaven, who causes his sun to rise upon the good and upon the wicked. and sends his rain upon the just people and upon the unjust. (Matthew 5:43-45)*

3. *haydēn etdmē malkutā d-šmayyē l-'sar btulēn. hennēn d-nsaḅ lampêdēyn l-npaq l-ur'ā haṭnā w-kalltā. ḥammeš dēn menḥayn ḥakkimēn-way. w-ḥammeš sakklēn. w-hennēn sakkaltā nsāḅ lampêdēyn. w-lā nsāḅ 'amheyn mešḥā. hennēn dēn ḥakkimā nsāḅ b-mānē 'am lampêdēyn. kaḍ awḥar dēn haṭnā nām kollheyn w-dmeḳ w-pelgeh d-lēlyā dhwāt q'ātā. hā haṭnā atā. puqaw l-ur'eh. haydēn qām kollhēn btultē hālēn. w-taqqen lampêdēyn. emarn dēn hānēn sakkaltā l-ḥakkimā. habeyn lan men mešḥakin deh aḍ'ek lhon lampêdēyn. ennēy hānnēn ḥakkimā w-emarn. l-mā lā nespeq nespaq lan w-lakēn. ellā zallēn lwat aylēn d-mezblan w-zebnēn lakēn. w-kaḍ ezal l-mezban. Etā haṭnā. w-aylēn d-metayyēbn-ay 'al ameh l-bayt ḥlōlā. etḥed tur'ā. b-ḥartā dēn ayti ap hānnēn btultā ḥranayātā w-emvērēn mvrān. pteḥ lan. hu dēn 'nā w-amar l-hēn. āmēn amar ennā l-kēn. d-lā yaḍ nē lkēn.*

*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. *Kenšē saggē d-metkannšin. The great crowds which were being gathered together. 2. Lampedayhēn d-buulātā skaltā mettaqqanin-waw. Their lamps which the foolish virgins were not being constituted. 3. Kollmeddem mettayyeh-wā. Everything was ready. 4. Etpallag mayyā l-mušē. The waters were divided for Moses. 5. Lā ezṣahhreṭ. I was not aware. 6. eṭṭašši bnaynāsā battēhon. The men hid themselves in their houses. 7. Meṭṭi-i halēn d-nešṭallmun. Having sought these which were completed. 8. Gabrā d-lā mezdahhar. The man which was not being aware. 9. Lā meškaḥ d-netmallā hānā. He did not find this which we filled. 10. Neššē d-mettaššin b-gaww baṭihēn. Women which were hiding inside their houses.*

(b) 1. *Isōḥ dēn ḥzāh lemmeh w-l-talmidā haw d-rḥem-wa d-qam. w-emar l-  
emmeth attā. hā breḳ. w-emar l-talmidā haw. hā emmāk. w-men hay šāṭā  
d-barāh talmidā haw lwateh. bāṭar hālēn idāḥ išoḥ d-koll medem ešṭallam. w-  
dnetmallā ktābā. emar šhē 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)*

2. *w-kaḍ etkannaš rebbōtā d-kenšē saggai aykannā d-ndayyšin ḥad l-ḥad šarri l-  
memar l-talmidēy. luqdam ezdahhar b-npeškon ḥmirā d-prišē. d-ayṭaw usab b-  
appē. layt dēn meddem d-kmā d-lā neggli. w-lā d-metṭiṣeh d-lā netiddāḥ. Koll gēr  
d-b-ḥeššōkā emarton b-nahhirā n. w-meddem d-b-tawwānē b-ednē laḥḥešton. ḥal  
eggārē netkrez. āmar ennā lkon dēn lreḥmeh. lā tedḥlun men aylēn d-gattlin  
pagrā. w-men bāṭarken layt l-hon meddem yattir l-meḥbed.*

*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)*

3. *w-kaḍ meṭṭu šēdā. d-eṭaw ḥaršā. ḥwā d-kaḍ haw šēdā. Mallel haw ḥaršā. w-  
eṭdammar kenšē. nāšā dēn menhon emar. b-ḥel:boḥ rêšā d-daywā meṭṭu hānā  
daywā. eḥrēnā dēn mensin kaḍ mensin leh āṭā men šmayyā šāḥel-waw. išoḥ dēn  
d-yadēḥ-wa maḥšbāthon. emar l-hon. koll malku d-tetpallag nepšāh teḥrak. w-  
bayṭā d-ḥal w-nāmeḥ meṭṭalleg. nṣal. W-en sātānā ḥal nepšeh etpallag. aykannā  
makluṭeh.*

*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*

## KEY TO EXERCISES

(man) drives out evil spirits. And others, to tempt him, asked him for a sign from heaven. But Jesus knew their thoughts. He said to them. Every kingdom which is divided upon itself will be destroyed. And a house which upon itself is divided will fall. And if Satan is divided against himself, how will his kingdom stand?

## Lesson Twenty

1. w-šeleh ħad men rēšānē wemar leh. mallpānā tābā. mānā e'abbēd ħayyē da' ālam. āmar leh išo'. mānā qāra att li tābā. layt tābā ellā en ħad alāhā. puqdanē yāde' att. lā tektol. w-lā tgur. w-lā tegnoħ w-lā tasheđ sāhduṭā d-šurqā. yaqqar l-abok w-lemmak. āmar leh. hālēn kollhēn netret ennēn men talyuṭi. kađ šma' dēn išo'. emar leh. ħassirā lāk. zabben kollmedem d-ayt lāk. l-meskēnē. w-tehwā lāk simtā ħ-šmayyē. w-tā battari. hu dēn kađ šma' hālēn. krayt leh. 'attir-wā gēr tāb. w-kađ ħzā išo' d-keryeṭ leh. Emar. aykannā 'atlā l-aylēn d-ayt l-hon neksē. d-ne'lon l-malkuteh d-alāhā. dlilā-y l-gamlā đ-b-ħr d-b-ħrōrā đ-mħattā ne'ol. aw 'attirā l-malkuteh d-alāhā. āmrin leh aylēn d-šmaw. w- meškaħ l-mħā. išo' dēn emar. aylēn d-lwat bnaynāšā lā meškaħn. lwat alāhā meškaħn 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)

2. Beh b-haw yawmā qrabaw nāšā men prišē. w-emrēn leh. puq zal lāk mekkā. meṭṭul d-hērōdes šābē l-meqṭlāk. āmar l-hon išo' zlaw emr-aw l-tā' lā hannē. d-hā mpaq enā šēdē āswātā' bad enā yawmānā w-mħār. w-l-yawmā meštamlā enā. bram w-lā li d-yawmānā w-mħār es'or w-l-yawmā ħrēnā ezal. meṭṭul d-lā meškaħā d-nbiyā nēbad l-bar men orēšlem. qetlat nbēy w-regmat l-ayṭē d-šlihēn lwat-āh. kmā zabnin šbit l-mekinaš bnayk ak taruāgultā d-kānešā parrugāh thēt geppēāh. w-lā šbiton. hā meštbeq l-kon baytkon ħarbā. āmar enā l-kon gēr. d-lā teħzon-ni 'damnā d-tamrun. brayk-u d-etā b-šmeh d-māryā.

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

## KEY TO EXERCISES

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)

3. (26:36) *Haydēn etā ‘amhon išo<sup>c</sup> l-dukkā gedsmen. w-emar l-talmidēw. tab harkā. ‘ad ezal ešlā.* (26:37) *w-dkar l-kēpā w-letrayhon bnay zebday, w-šrē l-metkmaru w-l-mett’awu.* (26:38) *w-emar l-hon. kriā-i lāh l-nepši ‘dammā l-mawtā. Waw li harkā w-šahraw ‘ami.* (26:39). *W-pdaw w-lil. w-npal ‘al appaw. w-msallē-wā w-amar. Abi. en meškhā, n’abrneh ksā hānā. bram lā lāk d-enā šābē enā lā ak att.* (26:40). *w-etē lwat talmidēw. w-eškaḥ ennon kad demmakin w-emar l-kēpā. hākanna lā eškaḥton ḥdā šā<sup>c</sup> d-tešrom ‘ami* (26:41) *ett’ir w-šall. d-lā tā’lon l-nesyonā. ruḥā mettibā, pegrā dēn krih.* (26:42) *tub ezal d-tartēn zabnēn. šal w-emar. Abi. en lā meškaḥ hānā ksal d-na’bar lā en eštēteh. ‘inayhon gēr yawrēn-way.* (26:44) *w-šbaw ennon w-ezal tub šli d-alt zabnēn. w-lāh l-melliā emar.* (26:45) *haydēn etā lwat talmēd-aw. w-emar l-hon. dmek mekkēl etniḥ. hā metet šā<sup>c</sup> tā. w-breh d-enšā meštem b-yadhon d-ḥattēyā.* (26:46) *w-wmaw nēzal. hā metā haw d-mešlam li.*

(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: Kārōzūtā d-mattay The Gospel of Matthew 11:28-30

Taw lwat kollkon layyā w-šqili mawblā. w-ena enihkon. školaw niri 'alikon. w-yalpaw meni. d-nih ena w-makkiḳ b-labi. w-meškahin atton nyāḥā l-nepšētkon. niri gēr bassim-aw. w-mawbli qlilā-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: Kārōzūtā d-mattay The Gospel of Matthew 7:24-27

Koll hākēl d-šmē' mlē hālēn w-'ebad l-hayn. neṭdam mā l-gabrā ḥakimā haw da-bnā bnā ḥayteh 'al šō'ā. w-nḥet meṭrā. W-eṭaw nahrawwātā. wa-nsab ruḥē w-eṭtaraw beh b-baytā haw. w-lā nṭal. šatesēw gēr 'al šō'ā simān—way. w-koll men da-šm'ē mlē hallēn w-lā 'abed l-hayn. neṭdam mā l-gabrā saklā d-bnā ḥayteh 'al hālā. w-nḥet meṭrā w-eṭaw nahrawwātā. w-nsab ruḥē. w-eṭtaraw b-baytā haw. wa-nṭal. 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 rivers rose. And the winds came up. And they beat against that house. And it fell. And there was a great collapse.*

### From the Pšittā: Kārōzūtā d-mattay k:a-yw Gospel of Matthew 20:1-16

Damyā gēr malkūtā d-šmayyā l-gabrā mārā baytā da-nṭaq b-šaprā. d-nagor pā'lē l-karmeh. qaš dēn 'am b-yawmā pa'lē men dēnārā. w-šaddar ennon l-karmeh. w-nṭaq ba-ṭlāt šayyēm. w-ḥzā ḥrānē d-qimeyn b-šuqā wa-ḥtileyn. w-emar l-hon. ṣlaw ap eṭton l-karmā. w-meddem d-wālē yahēḥ enā l-kon. hennon dēn e-ṣlaw. w-nṭaq tuḥ b-šet wa-ḥtša' šā'ēn. wa-'bad hāk-wāt. w-lappay ḥda'srē šā'ēn. nṭaq w-eškah ḥrānē d-qimeyn wa-ḥtileyn. w-emar l-hon. manā qimeyn atton yawmā kolleh w-battlin. amrēn leh. d-lā nāš egarn. amar l-hon. ṣlaw ap atton l-karmā. w-meddem d-wālē nesbeyn atton. kaḍ hwā dēn ramšā. emar marrā karmā l-rab bayteh. qri pa'lē yah l-hon agrahon. w-srā men ḥrēnā w-'dam mā l-qadme. w-eṭaw hānon d-ḥda'srē šā'in. nsab dinar dinar. w-kaḍ šqal. 'al marrā baytā wemrin. hālēn ḥrāyā ḥdā šā'ā. w-ešawit ennon 'amman d-šaqln yuqreh d-yawhmā w-ḥummeh. hu dēn 'enā w-emar l-ḥad menhon. ḥabri lā me'wal bāk. lā-wa b-dinar qšet 'ami. sab dilak w-za. sabbā enā dēn d-l-hānā ḥriā eṭtel ak d-lāk. aw lā šlit li meddem d-sabbā enā a'bed b-dili. aw 'aynāk bišā d-enā

## KEY TO READINGS

*tāb enā. hākannā nehwon hrēyā qad̄mēyā. w-qad̄mēyā hrēyā. sgiayn ennon gēr qrēyā w-z 'orēn gabēyā.*

(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 last. For many of them have been called, but few of them have been chosen.*

### **From the Pšittā: men kārōzūtā d-luqā b:a-k**

#### **From the gospel of Luke 2:1-20**

*Hwā dēn b-yawmtā hānon w-npaq puqdamā men aguštes qesar d-netktob kolleh 'ammā d-uḥdānā. (b) hādē maktbānutā qadmitā hwat b-hegmōnutā d-qewrinos b-suryā. (g) w-ezal-wa kollnāš d-netktab b-mditteh. (d) sleq-wa dēn ap yosep men nāšrat mdittā d-glilāyā l-ihud. l-mditteh d-dawid d-metqriyā baytlhem. meṭtul d-awtwi-wa men bayteh –men šarbeteh d-dawid. (h) 'am maryam mkirteh kad baṭnā d-tammān netkteb. (w) w-hwā d-kad tammān ennon. Etmlyaw yawmtah d-taled. (z) w-yaldet brah bukrā. W- b-'azrurē b-oryā. meṭtul d-layt-wa l-hon dukktā aykā d-šrayn –waw. (h) rā'awwātā dēn ayt-wā l-hon dukktā aykā d-šarin-wā tammān. w-nettrin matṭartā d-lēlyā 'al mar'yāthon. (t) w-hā mlākā d-ettā lwathon. w-tešboḥteh d-māryā anhret elihon. w-dḥel deḥltā rabtā. (y) w-emar l-hon malakā. lā tadḥlon. Hā gēr mesbar enā l-kon ḥdōtā rabtā dethwā l-kolleh 'almā. (yā) ettled l-kon gēr yawmnā parukā.d-it-aw māryā mšihā. b-mditteh d-dawid.(yb) w-hādē l-kon ātā.b-škahin atton 'wellā d-karrēk 'ōlā b-'azrurē w-sim b-oryā. (yg) w-men šel ethzaw. 'am mlākā saggivā ḥaylawwātā d-šmayyā kad mešbhīn l-alāhā w-emrin. (yd) tešboḥtā l-alahā b-mrōmā. w-'al ar'ā šalmā. w-sabrā ḥba l-bnaynāšā. (yh) W-hwā d-kad ezal men lwathon mlakē. mlal r'ōlā ḥad 'am ḥad w-emrēn. nerdē 'dammā l-baytlhem. w-naḥzā l-mellitā hadē d-hwat. ayk d-māryā awda' lan. (yw) w-etaw msarhbā'it w-eškah l-maryim w-l-*

## KEY TO READINGS

yosep. w-l-'awwālā d-sim b-ōryā. (yʒ) w-kad ḥzāw. l-mellā d-etmallet 'amhon 'alaw ʔalyā. (yḥ) w-kollhon d-šma'. etdammar 'al aylēn d-etmlal r'ōtē. (yʔ) Mīryim dēn neṭrā-wat kollhēn mlē hallēn. wmepḥmā belbah.(k) w-ḥpak r'ōtē hānon kad mešbahin w-mahllin. l-allahā 'al koll d-ḥaz w-šma' aykannā d-etmlal 'amhon.

(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.

### From Pseudo-Callisthenes' Legend of Alexander

men Taš'ṅā d-Aleksandros bar Pīlīpos

#### From the Story of Alexander son of Philip

Haydēn Aleksandros men tamman ašqel wa-l-Maqedonyā ezal. w-eṭā la-ṭhūmā d-Pāres. wa-šrā 'al nahrā Deqlaṭ. w-Aleksandros b-iḡgaddūtā lwāt Daryuš ezal. 'ḏammā d-'al l-Bābel. w-eṭaw Pārsāyē w-awda'(w) l-Daryuš malkā. w-ḥad emar(w): w-Daryuš kaḏ l-Aleksandros ḥzā. eṭrken w-l-Aleksandros sged. meṭṭul d-sāḥar (h)wā da-mhīr alāhā iṭaw d-eṭṭaṭti. wa-l-'udrānā d-Pārsāyē eṭā. meṭṭul d-eskēmeh l-eskēmā d-alāhē msabbah (h)wā. meṭṭul da-ḵlilā da-b-rēšeh asīr

## KEY TO READINGS

(h)wā l-zallīqē msabbah. wa-l**ḥ**ūsā da-l**ḥ**īs h**wā** b-d**ah**bā snīnā zqīr (h)wā. w-b**ar**zanqē d-b**a**-d**rā**'aw b-s**ē**mā t**ā**bā 'b**ī**dīn (h)waw. w-msānaw d-d**ah**bā. wa-q**mā**reh men margānyātā wa-z**m**argdē 'b**ī**d (h)wā. w-D**ar**yūš qā'em (h)wā w-b**es**kēmeḥ me**ṭ**baqqē (h)wā. w-'esrā alpīn parrāsē nātray-ḥašseh lwāteḥ qāymīn (h)waw. d-nā**tō**rē dileḥ 'b**ī**dīn (h)waw. ḥaydēn l-Aleksandros šā'el (h)wā. d-att man att. Aleksandros emar. izgaddā-nā d-Aleksandros. d-men Aleksandros š**l**īḥūtā aytēt lāk. w-hākannā emar: d-eš**taw**ḥart li q**rā**bā l-me'bad. w-Maqedonāyē āmrīn: d-me**ṭ**tul d-lebb**eh** d-D**ar**yūš š**p**el ba-q**rā**bā. 'al hādē m**ḥ**īr la-q**rā**bā l-m**ē**tā. hāsā hākēl att lā t**q**awwē. ellā š**lō**ḥ li d-ema**t** š**ā**bē att [p. 155] l-t**aktō**šā l-m**ē**tā. ḥaydēn D**ar**yūš emar leh. da-l**mā** att q**nomāk** Aleksandros att w-lā hwayt izgaddā. me**ṭ**tul d-mellē saggi l**ḥ**ībā'it mmallel (h)wā Aleksandros. w-lā mmallel (h)wā n**ī**ḥā'it ak gab**rā** izgaddā. āmar leh D**ar**yūš: enā men mellayk lā me**ṭ**rah**h**-nā. att hāsā ak 'yādā d-izgaddē š**arūtā** q**dām**(y) l'as. me**ṭ**tul d-ā**p** Aleksandros b-izgaddē dil(y) hāk**an** 'b**ad**. ḥaydēn D**ar**yūš b-'ar**seh** agges (h)wā. w-h**ē**raw w-raw**rḥā**naw q**dāmaw** estmek(w). wa-l-q**ub**leh d-D**ar**yūš Aleksandros d-hāwē izgaddā. wa-b**naynā**šā kollhon tammihīn (h)waw beh. da-b**pag**reh z'or (h)wā. w-mellaw h**ar**ripān (h)way. w-k**ad** l'as(w). ḥamrā b'aw. w-Aleksandros koll mānā d-d**ah**bā d-awš**eṭ**(w) leh. ḥamrā 'al ar'ā eš**ad** (h)wā. w-mānē b-ḥ**anneh** sā'em (h)wā. ḥaydēn k**ad** ḥ**zaw** d-mānā 'ā**bed**. l-D**ar**yūš awda' (h)waw. w-D**ar**yūš k**ad** š**ma**'. men 'ar**seh** qām. wa-lwāt Aleksandros e**tā** w-emar leh. d-ō 'ā**bed** neš**hā**nē. me**ṭ**tul mānā d-ak hālēn 'ā**bed** att. d-kollhon mānē d-maš**tyā** b-ḥ**annāk** sām**t**. Aleksandros emar. me**ṭ**tul d-k**ad** mār(y) Aleksandros emat d-š**arūtā** l-h**ē**raw 'ā**bed** (h)wā. kollhon mānay maš**tyā** d-d**ah**bā l-hon yā**heb** (h)wā. ā**p** enā sabbret d-ā**p** beh ba-z**nā** 'ā**bed** att. ellā hāsā en layt lāk d-ak hānā 'yādā. hā mānay maš**tyā** q**dām**ayk. p**qod** w-d**ah**bāk m'at**te**p-nā lāk. ḥaydēn D**ar**yūš emar. ā**p** enā peqdet d-d**ah**bāk lwātāk narmōnāy. w-Pārsāyē kolhon b-Aleksandros ḥāy**rīn** (h)waw. w-k**ad** tammihīn (h)waw me**ṭ**tul d-mellaw ḥayl**tānyān** (h)way w-malyān ida'tā. k**ad** hākēl men mārawwātā ḥ**ad**. d-itaw (h)wā Pusāq š**me**ḥ: d-men q**dēm** b-izgaddūtā men D**ar**yūš l-Maqedonyā eš**taddar** (h)wā lwāt P**ilipos** abū d-Aleksandros: w-k**ad** b-Aleksandros [p. 156] ḥatt**ītā**'it e**ṭ**baqqi yad'eh (h)wā. wa-b-leš**šānā** pārsāyā l-D**ar**yūš emar (h)wā. ō 'ā**bed**.tā**bātā** D**ar**yūš malkā. p**qod** d-l-hānā izgaddā b-nā**tōrātā** z**hirā**'it m**q**trūn. me**ṭ**tul d-huyy q**nome**ḥ d-Aleksandros. w-men ḥzāteḥ yā**da**'-nā leh w-mestakkal-nā. ḥaydēn k**ad** D**ar**yūš w-h**ē**raw w-raw**rḥā**naw š**ma**'(w). š**arri**(w) ḥ**ad** 'am ḥ**ad** la-mmallālū w-b-Aleksandros me**ṭ**baqqeyn (h)waw. ḥaydēn Aleksandros i**dā**'. w-men b**ēt** meš**tūtā** qām. wa-l-t**ar**'ā d-malkā š**war**. 'am hānon kollhon mānay d**ah**bā da-b-ḥ**anneh** a**ḥ**īd (h)wā. w-'al t**ar**'ā d-b**ēt** malkā gab**rā** ḥ**ad** nā**tōrā** eš**ka**ḥ. k**ad** b-i**d**eh qaysā d-arzā ḥ**ad** k**ad** d**leq** a**ḥ**īd (h)wā. w-q**at**leh w-nasbeh menneh. w-'al sūsāy**eh** r**ke**b. wa-b-'eqbeh ba't**eh**. w-haw qaysā k**ad** nūrā me**ṭ**nab**r**šā (h)wāt q**dām** 'aynaw d-sūsāyā l**ḥ**īk (h)wā w-sūsāyā beh b-zahrā d-nūrā b-ur**ḥā** msar**ḥ**bā'it r**he**t (h)wā. w-la-s**par** nahrā ḥ**ad** e**tā**. ḥaydēn izgaddē bāt**reh** n**paq**(w) qallilā'it. w-me**ṭ**tul ḥāš**ōkā** d-l**ēlyā** sugāhon b-gaww gumāšē wa-b-neq'ē n**pal**(w). Aleksandros dēn b-ḥaylā d-alā**ḥē** l-nahrā haw 'b**ar**. w-k**ad** l-haw gabbā d-nahrā 'b**ar**. w-reglaw q**dām**yātā d-sūsāyā l-yab**šā** sm**ek**. mayyā hānon da-mag**l**dīm (h)waw me**ḥ**dā p**šar** (h)waw. w-reglaw ḥ**rāyātā** d-sūsāyā b-gaww nahrā n**ḥe**t (h)way. w-Aleksandros men sūsāyā l-yab**š**ā š**war**. w-sūsāyā b-nahrā t**ba**'. ḥaydēn k**ad** izgaddē la-s**par** nahrā e**taw**. wa-ḥ**zaw** d-Aleksandros l-nahrā haw 'b**ar**. w-



## KEY TO READINGS

hennon d-ne'brūm bātreh lā eškaḥ(w), haydēn tmah(w) w-ḥad l-ḥad āmrīn (h)waw. d-rabbu gaddēh d-Aleksandros da-l-nahrā d-ḥākan rabb ma'bartā yab leh. w-eškaḥ l-me'breh. w-kaḍ pnaw. lwāt Daryuṣ etaw. w-awda'(w) l-Daryuṣ 'al pulāteh w-ma'barteh d-Aleksandros da-l-nahrā. Daryuṣ b-'āqtā rabbtā (h)wā. w-men šelyā ātā ethazyat leh. šalmeh gēr d-Kusraw malkā. haw [p. 157] d-Daryuṣ rāhem (h)wā leh. b-bēt maštyā 'al estā šīr (h)wā. w-men šel(y) etqpeḥ (h)wā men estā. wa-l-'aynaw d-Daryuṣ 'al ar'ā nḡal. Aleksandros dēn men da-l-nahrā 'bar. men raḥteh w-men 'amleh etnīh. w-qām b-reglaw mhallek (h)wā. wa-b-gaww haw ḥeškā d-lēlyā l-Amoros rēš guddā balḥodaw ḥzā. w-kaḍ b-'āqtā rabb tā meṭṭul Aleksandros qā'em (h)wā w-bāḳē. haydēn Aleksandros kollhēn mellē da-'bar 'law l-Amoros emar (h)wā.

*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 [p. 155] 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 grantees 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 poured 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 in your lap?" Alexander said, "Because when my lord Alexander made a banquet for his nobles, he gave them all the banquet vessels of gold. I thought that so also in a like manner you would do too, but now, if you have no such custom, here are the banquet vessels before you. Command, and I will return

## KEY TO READINGS

your gold to you.” Then Darius said, “I too order that they lay down the gold before you.” All the Persians were looking at Alexander, and they were astonished because his words were powerful and filled with knowledge. Then one of the lords, whose name was Pusaq, who had previously been sent by Darius to Macedonia to Philip, Alexander’s father, when he scrutinized Alexander accurately, [p. 156] he recognized him, and in the Persian language he said to Darius, “O doer of good deeds, King Darius, command that they keep this ambassador under watch securely, because he is himself Alexander, and from the sight of him I recognize him and understand.” Then, when Darius and his nobles and grandees heard, they began to speak with each other, scrutinizing Alexander. Then Alexander realized, and he arose from the banquet hall and leapt to the king’s gate along with all the golden vessels he was holding in his lap. At the gate of the king’s palace he found a guard holding a branch of cedar in his hand as a torch. He killed him, took it (the torch) from him, mounted his horse, and spurred it with his heel. He held the branch with the fire burning before the horse’s eyes, and the horse ran speedily down the road by the light of the fire. He came to the bank of a river. Then envoys set out after him swiftly, but because of the darkness of the night many of them fell into pits and holes. Then Alexander, with the power of the gods, crossed the river, and when he crossed to the other side of the river and the front legs of the horse rested against the dry land, the water, which was frozen, suddenly melted, and the hind legs of the horse sank into the river. Alexander jumped from the horse onto the dry land, and the horse sank into the river. Then, when the envoys came to the river bank and saw that Alexander had crossed the river, they were unable to crossed after him, so they were perplexed and said to each other, “Alexander’s fortune is great that found a crossing of such a large river and was able to cross.” When they returned and came to Darius and informed Darius of Alexander’s escape and crossing of the river, Darius was in great sadness. Suddenly a vision was seen by him, as the image of King Chosroës. [p. 157] whom Darius loved, which was depicted on the wall in the banquet hall, suddenly became detached from the wall and fell to the ground before Darius’ eyes. Alexander then rested from having crossed the river, from his running and his labor, and he rose and walked on foot. In the midst of the darkness of the night he saw Amoros, the head of his band, standing alone and weeping in great grief over Alexander. Then Alexander told Amoros all the things that had happened to him.

### The First Discovery of the True Cross

*Taş ‘nā da-Škaṭteh d-Mār(y) Šlīḥā Qaddīšā: d-aykan eštkaḥ qaḏmā’n b-yaḏ Prōtōnīqē attteh da-Qlawdiyōs Qesar. Māran, ‘darayn(y) b-raḥmayk, āmēn.*

**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 bāṭar messaḡteh d-Māran Išō' d-la-šmayyā: beh b-zabnā haw kaḏ ezal (h)wā Šem'ōn Kēpā l-R(h)ōmē: w-akrez tamman mellṭā ḏ-alāhā: šem'at (h)wāt Prōtōnīqē attteh da-Qlawdiyōs Qesar: haw d-'abdeh Ṭiberyōs trayyānā b-*

## KEY TO READINGS

*malkūteh: kad āzel (h)wā d-naqreh 'am bnay Espānyā da-mrad (h)waw 'law: hī dēn hādē attā: kad taw (h)wā Šem'on b-R(h)ōmē: hāzayā (h)wāt tedmrātā w-haylē tammihē d-sā'ar (h)wā ba-šmeh d-Māran Mšihā. w-keprat b-ħanpūtā d-abāhēh d-qāymā (h)wāt bāh: wa-b-salmē d-ħanpūtā d-sāgdā (h)wāt l-hon. w-ba-Mšihā Māran mħaymnā (h)wāt w-sāgdā (h)wāt leh: 'am kollhon aylēn da-nqīpīn (h)waw leh l-Šem'on: w-āhdā (h)wāt leh b-īqārā rabbā. [p. 158]*

*w-men bātar hākannā šbāt (h)wāt d-āp l-Ōrēšlem tehzē: w-dūkkayātā aylēn da-b-hēn est'ar(w) haylē tammihē w-tahhūrē d-Māran Īsō' Mšihā. w-qāmat (h)wāt ħpūtā'īt: w-nehtat lāh men R(h)ōmē l-Ōrēšlem: hī wa-traqn bnēh 'ammāh wa-ħdā bartāh btūltā. w-kad mtāt (h)wāt da-te'ōl l-Ōrēšlem: šem'at w-nepqať kollāh mdtāt l-ūr'āh: w-qabblūh (h)waw b-īqārā rabbā: ak da-l-malktā mārteh d-atrā d-bēt-R(h)ōmāyē. b-zabnā dēn haw: Ya'qōb 'ħīd (h)wā mdabbrānā w-pāqōdā da-mdtāt: b-ēdtā d-banyā (h)wāt lan tamman b-Ōrēšlem.*

*w-kad šma' d-meftulmānā etāt (h)wāt l-tamman: qām (h)wā mehdā w-ezal šēdēh. w-'al lwātāh aykā d-šāryā (h)wāt: b-āpadnā rabbā d-malkē d-bēt-Herōdes. w-kad ħzāteh (h)wāt: qabblāteh (h)wāt b-ħadūtā rabbā: āp leh ak da-l-Šem'on Kēpā. w-ħawwyāh haylē d-asyūtā: āp hū ak Šem'on. w-emrat leh: ħawwā lī Gāgūltā: ħay d-ezdeq bāh Māran Mšihā: wa-qaysā da-šlibūtēh d-ettlī (h)wā beh men y(h)ūdāyē: wa-qabrā ħaw d-beh ettsīm. ħaydēn āmar lāh hū Ya'qōb: ħālēn tlātayhon d-sābyā malkūtek d-tehzē: thēt īdā ennon da-y(h)ūdāyē: w-hānōn āħdīn l-hon. w-lā šābqīn lan d-nēzal wa-nšallē tamman qdām Gāgūltā w-qabrā: w-āp-lā qaysā da-šlibēh sābeyn d-nettlūnāy lan. w-lā (h)wā hādē balhōd: ellā āp merdap rādpīn lan: d-lā nakrez w-nsabbar ba-šmeh da-Mšihā: w-zabnātā tūb saggi'āt āp bēt-asirē ħābšīn lan.*

*w-kad šem'at ħālēn hī Prōtōnīqē malktā: bāh b-šā'tā peqdat w-aytī(w) la-qdāmēh l-Ĥunyā bar Ĥannān kāhnā: w-la-Gdalyā bar Qaypā: wa-l-Y(h)ūdā bar Šālōm: rēsā da-y(h)ūdāyē. w-emrat l-hon malktā: aslem(w) Gāgūltā w-qabrā w-qaysā da-šlibā l-Ya'qōb w-l-aylēn d-šālīm leh: lā nāš neklē ennon men danšammšīn tamman ak 'yādā d-tešmāthon. w-kad [p. 159] hākannā peqdat (h)wāt l-kāhnē: qāmat (h)wāt d-tēzal w-tehzē ennēn l-dūkkayātā ħālēn: w-āp d-tašlem atrā ħaw l-Ya'qōb w-l-aylēn d-'ammeh. w-ħātarken 'allat l-qabreh d-Māran: w-eškhat (h)wāt b-gawweh d-qabrā tlātā zqīpē: ħud d-Māran: w-trēn d-hānon gayyāsē da-zqīpīn (h)waw 'ammeh: ħud men yammīneh w-ħad men semmāleh. w-beh b-'eddānā d-'ellat (h)wāt l-qabrā hī malktā w-ħnēh 'ammāh: bāh b-šā'tā neplat (h)wāt bartāh btūltā w-mītat d-lā kēhā wa-d-lā kurhānā wa-d-lā 'elltā meddem. w-kad ħzāt (h)wāt Protonīqē d-mītat lāh bartāh men šelyā: berkat (h)wāt ba-sloťā ba-bkātā: wa-mšallyā (h)wāt b-gawweh d-qabrā w-āmrā (h)wāt hākannā: Mšihā d-y(h)ab napšeh l-mawtā ħlāp kollhon bnaynāšā: w-ezdeq b-atrā hānā: w-ettsīm b-qabrā hānā: ak alāh mahħē-koll qām: w-aqīm 'ammeh l-saggi'ē: lā nešm'un y(h)ūdāyē zāqōpē w-ħanpē ta'yē: hānon d-kepret b-šalmayhon w-ba-glīpayhon wa-b-dehlathon d-ħanpūtā: w-nehdōn lī kad mahħlīm bī w-nēmrīm: d-kollāh da-ħwāt lāh hādē: 'al d-keprat b-allāhē d-sāgdā (h)wāt l-hon: w-awdyat ba-Mšihā d-lā yād'ā (h)wāt leh: w-ezlat (ezzat) da-yaqar dukktā d-qabreh wa-šlibūtēh. w-en enā lā šāwyā-nā d-ešma': 'al d-segdet l-beryātā ħlāpayk: ħūs att meftul šmāk sgīdā: d-lā tūb netgaddap b-atrā hānā: ak da-gaddep(w) 'layk ba-šlibūtāk.*

## KEY TO READINGS

w-kaḍ hālēn ba-slōtāh āmrā (h)wāt: qḍām aylēn d-it (h)waw tamman: qreb lwātāh brāh qaššīšā w-āmar lāh: šma'(y) meddem d-āmar-nā qḍām malkutek. enā hākannā sābar-nā b-re'yān(y) wa-b-meḥšbat(y): d-hānā mawtā d-hādē hāt(y) d-menšel(y): lā (h)wā sriqā'it hwā: ellā su'rānā (h)u hānā tammihā: d-alāhā meštabbah beh: w-lā (h)wā rešmeh neṭgaddap beh: ak da-sbar(w) aylēn da-šma'(w) hādē: hā 'allin l-qabrā hānā da-Mšihā w-eškaḥnan tlātā zqipē: w-lā yād'inan aynā (h)u memhōn zqipā hu d-ettli beh Mšihā. hāšā dēn b-mawtāh d-hādē hāt(y) [p. 160] meškḥinan d-neḥzē w-nēlap: d-aynu zqipeh da-Mšihā: lā gēr mahmē men aylēn da-mhaymnin beh. malktā dēn Protoniqē: kaḍ tāb marrirā (h)wāt napšāh b-'eddānā haw: hḍat (h)wāt b-re'yānāh ak hekmātāh: d-kēnā'it wa-trīšā'it emar brāh hālēn. w-gerbat mehdā w-šeqlat (h)wāt hi b-idēh haḍ men hālēn zqipē: w-sāmtēh 'al šladdāh d-bartāh d-ramyā (h)wāt qḍāmēh: w-emrat (h)wāt ba-slōtāh: Mšihā d-hawwi ḥaylē tammihē b-atrā hānā: ak d-šma'nān w-haymennan. en dilāk (h)u Mār(y) hānā zqipā: wa-b-haw etṭalyat nāšūtāk men marrāhē: ḥawwā ḥaylā 'azzizā wa-tqipā d-allahūtāk d-'am nāšūtāk hḍā (h)wāt. w-tahhē hādē bart(y) wa-tqum: w-neštabbah bāh šmāk: kaḍ panyā napšeh l-gaww pagrāh: w-nebhūn zāqōpayk: w-nehdōn sāgōdayk. w-qawwyat (h)wāt 'eddānā saggi'ā: men bātār d-emrat hālēn. w-bātarken šqalteh (h)wāt la-zqipā haw men šladdāh d-bartāh: w-sāmat (h)wāt haw ḥrēnā. w-emrat tub ba-slōtāh: alāhā haw da-b-ramzeh qāymin 'ālmē w-beryātā: w-sābē b-ḥayyē d-kollhon bnaynāšā d-meṭpnēn lwāteh: w-lā mahmē men bā'ūtā d-aylēn d-bā'en leh. en dilāk (h)u Mār(y) hānā zqipā: hawwā ḥaylā d-nešhānayk ak da-m'ādatt: w-tahhē hādē bart(y) wa-tqum. w-nebhūn ḥanpē sāgday l-beryātā hlōpayk: w-nawdōn mhaymnē šarrirē: d-meṭptah pumhōn l-tešbhātāk qḍām aylēn d-kāprin bāk. w-aggrat (h)wāt tub tawrā saggi'ā: w-haydēn šqalteh (h)wāt la-zqipā haw da-trēn men bartāh: w-sāmat haw da-tlātā 'al bartāh. w-kaḍ bā'yā (h)wāt da-trīm 'aynēh la-šmayyā: w-teptah pumāh ba-slōtā: bāh b-šā'tā w-beh b-'eddānā: ak meṭrap temrā d-'aynā: da-qreb (h)wā zqipā haw la-šladdā d-bartāh: ḥyāt (h)wāt bartāh men šelyā w-qāmat. wa-mšabbhā (h)wāt la-Mšihā: d-ahḥyāh ba-zqipeh.

malktā dēn Protoniqē: kaḍ ḥzāt (h)wāt d-aykannā ḥyāt bartāh: etzi'at w-etrāhhbat tāb: w-mšabbhā (h)wāt la-Mšihā d-haymnat beh: [p. 161] d-breh (h)u d-alāhā ḥayyē. āmar lāh brāh: ḥzayt mār(y): d-ellu hādē lā hwāt yawmānā: gadšā d-šābqin (h)wayn zqipā hānā da-Mšihā da-ḥyāt beh hāt(y): w-ahḍin (h)wayn wa-myaqqrin (h)wayn d-haḍ men hānon gayyāsē qātōlē. ella hāšā hā ḥāzēn w-hādeynan b-hādē. w-alāhā d-sa'rāh l-hādē: yattirā'it eštabbah bāh. w-šqalteh malktā Protoniqē la-zqipeh da-Mšihā: w-y(h)abteh (h)wāt l-Ya'qōb: ak d-nettar b-iqārā rabbā. w-peqdat (h)wāt d-netbnē benyānā rabbā wa-šbihā 'al Gāguiltā w-'al qabrā: ak d-netyaqqrān dukyātā hālēn da-zqipā wa-d-qabrā: w-nehwē tamman bēt-wa'dā la-knuštā d-tešmeštā. malkā dēn kaḍ ḥzāt (h)wāt: d-kenšat nāšūtā kollhon da-mḍittā l-hāzātā d-su'rānā hānā: peqdat da-d-lā taḥpitā d-iqārā d-malkātā tēzal (h)wāt bartāh 'ammāh galyā'it l-āpadnā d-malkā haw d-šāryā (h)wāt beh: ak d-neḥzē kollnāš wa-nšabbah l-alāhā. 'ammā dēn da-y(h)udāvē wa-d-ḥanpē: hennon da-hḍi(w) (h)waw b-šurāyāh d-hādē: etkmar (h)waw b-šulāmāh d-hādē. tāb gēr mnāhin (h)waw ellu lā hwāt hādē: d-hāzēn (h)waw d-saggi'ē mennhōn haymen (h)waw beh ba-Mšihā. yattirā'it dēn d-hāzeyn (h)waw d-saggi'an (h)way ātwātā w-tedmrātā d-hāwyān (h)way men

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*bātar sulāqeh: yattir men hānēn d-hāwyān (h)way men qdām sulāqeh. w-āp l-atrawwātā rahhiqē ezal (h)wā tebbeh d-su'rānā hānā: w-āp la-šlīhē kollhon aylēn da-msabbriin (h)waw la-Mšihā. w-hwā (h)wā šelwā b-'ēdtā d-Ōrēšlem: w-ba-mdinātā da-hdārēh. w-aylēn d-lā hzaw ātā hādē: 'am aylēn da-hzaw: āp hennon mšabbhin (h)waw l-alāhā.*

*w-kaḍ selqaṭ malktā Protoniqē men Ōrēšlem l-R(h)ōmē mḍittāh: koll mḍittā aylā d-'āllā (h)wāt lāh: la-hzātā d-barātāh hābsin (h)waw nāšā d-nehžōn. w-kaḍ 'allat l-R(h)ōmē: ešta''yat qdām Qlawdiyos Qesar [p. 162] kollhēn hālēn d-est'ar (h)way sēdēh: d-aykan mitaṭ bartāh w-bātarken hyāt. w-kaḍ šma' (h)wā Qesar hālēn: pqaḍ (h)wā d-neppqūn kollhon y(h)udāyē men R(h)ōmē w-men atrā d-Italyā. kaḍ b-kolleh atr-ā haw su'rānā hānā metmallal (h)wā men saggi'ē: wa-qdām Šem'ōn Kēpā ešta''yat (h)wāt hi Protoniqē tedmurtā hādē: w-koll meddem d-s'ar (h)waw šlīhē habraw. w-qdām kollnās makr-zin (h)waw: d-nešm'ūn āp aylēn d-lā šma'(w) w-ida'(w): w-nedd'un aylēn da-b-idan s'ar w-sā'ar Māran galyā'it: d-neštabbah šmeh d-Māran men kollnās l-'ālam 'ālmīn: āmēn.*

*hālēn hākēl da-tnayt emnon qdāmaykon: d-tedd'un w-tetbaynum da-kmā rabbā haymmuteh da-Mšihā: l-aylēn da-nqipin leh šarrirā'it. āp Ya'qōb dēn mḍabbrānā d-'ēdtā d-Ōrēšlem: haw d-hu b-'aynaw hzā l-su'rānā hānā: hu āp katbeh w-šaddreh la-šlīhē habraw: la-mḍittā d-it (h)way b-atrawwāthon. w-āp hennon šlīhē ktāb(w) w-awda'(w) l-Ya'qōb kollmeddem da-'baḍ Mšihā b-idayhon: w-metqreyn (h)waw qdām kolleh kenšā d-'ēdtā wa-qdām kolleh 'ammā. šlāmā.*

*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. [p. 158]*

*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 built for us there 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*

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*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*

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*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*

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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.

### The Teaching of the Apostle Thaddeus

#### *Mallpānūtā d-Adday Šliḥā*

B-šattā tlātīmā w-arb'in wa-flāt l-malkūtā d-Yawnāyē wa-b-malkuteh d-Māran Tiberyos Qesar d-R(h)ōmāyē wa-b-malkuteh d-Abgar malkā bar Ma'nu malkā b-irah tešri qdēm b-yawm tre'sar: šaddar (h)wā Abgar Ūkāmā l-Māryab w-la-Šmešgram: rēšānē wa-myaaqrē d-malkuteh: wa-l-Hannān Ṭabbulārā šarrirā 'amhon: [p. 163] la-mđittā aydā d-metqaryā Elewterāpolis w-armā'it dēn Bēt Gubrin: lwāt myaaqrā Sebinōs bar Ewštārgis Apītrāpā d-māran Qesar: haw d-hu šlīt (h)wā 'al Suryā w-'al Puniqē w-'al Palestīnē w-'al atrā kolleh d-Bēt Nahrin. w-awbel(w) (h)waw leh eggrātā meṭtul sebwātā d-malkūtā: w-kađ ezal(w) (h)waw lwāteh qabbel (h)wā ennon b-ḥezwātā w-b-iqārā. wa-hwaw lwāteh yawmātā 'esrin w-ḥamšā. wa-ktab (h)wā l-hon peḥmā d-eggrātā w-šaddar (h)wā ennon lwāt Abgar malkā. w-kađ nṣaq(w) (h)waw men lwāteh. ḥzaq(w) (h)waw w-etaw b-urhā l-qubal Ōrēšlem. wa-ḥzaw (h)waw nāšā saggi'ā d-āteyn (h)waw men ruḥqā: d-neḥzōn la-Mšihā: meṭtul da-nṣaq (h)wā tebbā d-tedmrātā d-nešhānaw b-atrawwātā mab'dē. w-kađ ḥzaw l-nāšā ḥānon Māryab wa-Šmešgram w-Hannān Ṭabbulārā: etaṭaw (h)waw āp ḥānon 'amhon l-Ōrēšlem. w-kađ 'al(w) (h)waw l-Ōrēšlem: ḥza'ū (h)waw la-Mšihā wa-ḥdi(w) 'am kenšē d-lāweyn (h)waw leh. w-ḥzaw (h)waw āp l-y(h)udāyē: d-qāymin (h)waw kenšin kenšin: w-methāššbin (h)waw d-mānā ne'bdum leh. m'āqin (h)waw gēr: d-ḥāzeyn (h)waw d-sugā d-nāšūtā d-mennhon mawdeyn (h)waw beh. wa-hwaw tamman b-Ōrēšlem yawmātā 'esrē. w-ktab (h)wā Hannān Ṭabbulārā kollmeddem d-ḥāzē (h)wā d-'āsar (h)wā Mšihā: āp šarkā d-meddem da-'bid (h)wā leh tamman: (h)waw qdām d-nēzlun l-tamman: wa-ḥzaq(w) (h)waw w-etaṭaw (h)waw l-Urhāy. w-'al(w) (h)waw qdām Abgar malkā mārḥon d-šaddar (h)wā ennon. w-yab(w) (h)waw leh peḥmā d-eggrātā d-awbel(w) (h)waw 'amhon. w-men bātar d-etqri (h)waw eggrātā: šarri(w) (h)waw d-nešta' 'ōn qdām malkā koll meddem da-ḥzaw: w-koll meddem da-'bad (h)wā Mšihā b-Ōrēšlem. wa-qrā (h)wā Hannān Ṭabbulārā qdāmaw koll meddem da-ktab (h)wā w-ayti 'ammeh. w-kađ šma' (h)wā Abgar malkā: tmah (h)wā w-etdammar: āp rawrbānaw d-qāymin (h)waw qdāmaw. w-emar l-hon Abgar. ḥālēn ḥaylē lā hwaw da-bnay nāšā: meṭtul d-layt d-naḥḥē miṭē ellā d-alāḥ balḥod. sābē (h)wā dēn Abgar: d-hu qnomēh ne'bar (h)wā w-nēzal l-Palestīnē w-neḥzē (h)wā b-'aynaw koll meddem da-'bad (h)wā Mšihā. w-meṭtul d-lā eškaḥ d-ne'bar l-atrā



## KEY TO READINGS

d-R(h)ōmāyē d-lāu dileh (h)wā: da-lmā [p. 164] 'ellā hādē teqrē (h)wāt la-b'eldbāhūtā sniā: ktāb (h)wā eggartā w-šaddar (h)wā la-Mšihā b-ideh d-Hannān Tabbulārā. wa-npaq (h)wā men Urhāy b-arba'srē b-Āqdār. w-'al (h)wā l-Ōrēšlem b-tarta'srē b-nisān b-arb'ā b-šabbā. w-eškheh (h)wā la-Mšihā bēt Gamaliel rabbā da-y(h)udāyē. w-etqaryat (h)wāt eggartā qdāmaw aydā da-ktibā (h)wāt hākannā. Abgar Ūkāmā l-Išo' āsyā tābā d-ethzi b-atrā d-Ōrēšlem. mār(y) šlām. šelmeṭ 'layk w-'al āsyūtāk d-lā (h)wā b-sammānē wa-b-'eqqārē massē att: ellā b-mellāk m'awwrē mpattah att. wa-la-hgirē mhallek att. wa-l-garbē mdakkē att. wa-l-ħaršē mšamma' att. wa-l-ruḥē wa-l-bareggārē mappeq att wa-mšannqē bāh b-mellāk massē att. āp miṭē mqim att. w-kaḍ hālēn tammihātā rawrbātā šem'et d-'ābed att: sāmeṭ b-re'yān(y): d-aw alāhā att da-nheṭt men šmayyā wa-'badt hālēn: aw breh att d-alāhā: d-hālēn kolhēn 'ābed att. meṭtul hānā ketbet b'ēt mennāk: d-tētē lwāt(y) kaḍ sāged-nā lāk. w-kēbā meddem d-it li tassē ak d-haymneṭ bāk. āp hādē tub šem'et. da-y(h)udāyē rātmīn 'layk w-rāḍpin lāk: w-āp d-nezqumāk bā'eyn: wa-l-mesrah bāk hāyrin. mdintā ḥdā z'ortā aḥid-nā: w-la-trēn sāpqā l-me'mar bāh b-šelyā. w-kaḍ qabblāh (h)wā Išo' l-eggartā bēt kāhnē da-y(h)udāyē: emar leh l-Hannān Tabbulārā: zel w-emar leh l-mārāk d-šaddrāk sēd(y): tubayk d-kaḍ lā ḥzaytan hayment bi. ktib gēr 'lay: d-aylēn d-ħāzeyn li lā nḥaymun bi. w-da-ktabt li d-ētē lwāt(y) d-šaddran: w-mā d-selqeṭ lwātēh: mšaddar-nā lāk l-ḥaḍ men talmiday: d-kēbā meddem d-it lāk nassē w-naḥlem. wa-l-koll man d-it lwātāk. nappē ennon l-ħayyē da-l-'ālam. w-karkāk nehwe brik. wa-b'eldbābā tub lā neštallet beh l-'ālam. kaḍ dēn ḥzā (h)wā Hannān Tabbulārā: d-hākannā emar (h)wā leh Išo'. wa-b-vaḍ d-šayyārā (h)wā d-malkā. šqal (h)wā w-sār šalmeh d-Išo' b-semmānē ḡbayyā. w-ayti (h)wā Hannān [p. 165] Tabbulārā 'ammeh l-Abgar malkā māreh. w-kaḍ ḥzay (h)wā Abgar malkā l-šalmā haw qabbleh (h)wā b-ḥezwātā rabhtā: w-sāmeḥ (h)wā b-iqārā rabbā: b-ḥaḍ men bāttē d-āpadnā dileh. w-ešta 'i (h)wā leh kollmeddem da-šma' (h)wā men Išo': kaḍ 'bidān (h)wāy leh mellaw ba-ktābē. w-men bātar d-estallaq (h)wā Mšihā la-šmayyā: šaddar (h)wā Y(h)udā tōmā lwāt Abgar l-Adday šliḥā: haw d-itaw (h)wā men šab'in wa-trēn šliḥin. w-kaḍ etā Adday l-karkā d-Urhāy. šri (h)wā bēt Tobyā bar Tobyā y(h)udāyā: haw d-itaw (h)wā men Palestīnē. w-eštma' (h)wā 'law b-kolleh karkā. w-'al (h)wā ḥaḍ men ḥeraw dileh d-Abgar w-emar (h)wā 'law d-Adday: hu da-šmeh (h)wā 'Abdu bar 'Abdu: men rēšānē d-yūtḡay-wa'dā dileh d-Abgar. d-hā etā izgaddā wa-šrā hārḡā: haw da-šlah (h)wā lāk 'law Išo': da-mšaddar-nā lwātāk ḥaḍ men talmiday. w-kaḍ šma' (h)wā Abgar hennēn hālēn w-gabrawwātā rawrbātā d-'ābed (h)wā Adday w-āswātā tammihātā d-massē (h)wā: sām (h)wā b-re'yāneh w-emar: d-šarrirā'it haw hu da-šlah (h)wā leh Išo': d-mā d-selqeṭ la-šmayyā: ešaddar lāk l-ḥaḍ men talmiday: w-kēbāk nassē. w-šaddar (h)wā dēn Abgar wa-ḡray l-Tobyā w-emar (h)wā leh: šem'et d-gabrā ḥaḍ ḥayltānā etā wa-šrā b-baytāk. assqeh lwāt(y). lāk neštkaḥ li sabrā šappirā d-ḥulmānā men lwātāk. w-qaddem (h)wā Tobya l-yawmā ḥrēnā w-dabreh (h)wā l-Adday šliḥā w-assqeh lwāt Abgar: kaḍ yāda' (h)wā hu Adday: da-b-ḥaylā d-alāhā mšaddar (h)wā lwātēh. w-kaḍ sleq (h)wā Adday w-'al (h)wā lwāt Abgar: kaḍ ḡaymin ḥeraw lwātēh: beh b-ma'lānā da-lwātēh ḥezwā tammihā ethzi (h)wā leh l-Abgar men paršopeh d-Adday. w-bāh b-šā'itā da-ḥzā (h)wā Abgar ḥezwā haw: nḡal (h)wā wa-sged (h)wā l-Adday. w-

## KEY TO READINGS

*temhā rabbā ehad* (h)wā l-*kollhon hānon d-qāymin* (h)waw *qdāmaw*. *hennon gēr l-ā hzaw l-hezwā haw d-eḥzi* (h)wā leh l-*Abgar*. *haydēn emar leh Abgar l-Adday*: *d-šarrirā'it talmideh att d-Išo'* haw *gabbār haylā breh d-alāhā*: haw *da-šlah* (h)wā li *da-mšaddar-nā lāk l-had men talmiday l-asyūtā wa-l-hayyē*. *emar leh Adday*. *meṭtul d-men qdīm hayment* (h)wayt *b-man* [p. 166] *d-šaddran lwātāk*: *meṭtul* (h)u haw *eštlaht sēdayk*: *w-kaḍ tub thaymen beh*: *koll meddem da-thaymen beh nehwē lāk*. *emar leh Abgar*. *hākannā haymnet beh*: *d-lay(h)udāyē hānon d-zaqquy* (h)waw: *b'ēt* (h)wēt *d-edabbar* li *haylā*: *w-ēzal eḥrob ennon*. *w-meṭtul malkūtā hay d-R(h)ōmāyē etnakkpet ba-qyāmā d-šaynā damqām* li 'am *māran Qesar Tiberjos ak ābhay qadmāyē*. *emar leh Adday*. *māran šebyānā* (h)u *d-abū šamli*. *w-kaḍ šlem šebyānā d-yālōdeh*: *ettrim lwāt abū*: *w-iṭeh* 'ammeh *ba-šmayyā*: haw *d-iṭaw* (h)wā *beh men 'ālam*. *emar leh Abgar āp enā mhaymen-nā beh w-b-abū*. *emar leh Adday*. *meṭtul d-hākannā hayment*: *sā'em-nā id(y)* 'layk *ba-šmeh d-haw d-hayment beh*. *w-bāh b-šā 'tā d-sām* (h)wā *ideh* 'law: *eṭassi men nekyānā d-kēbā d-it* (h)wā leh *nigrā*. *w-ṭmah* (h)wā *Abgar w-eṭdammar d-aykannā da-šmi'* (h)wā leh 'al *Išo'*: *d-'ābed* (h)wā *w-massē*: *hākannā w-āp hu Adday d-lā sammā meddem massē* (h)wā *ba-šmeh d-Išo'*. *w-āp l-'Abdu bar 'Abdu peṭgārā it* (h)wā leh *b-reglaw*. *w-āp hu qarreb* (h)wā leh *reglaw*. *w-sām* (h)wā *ideh* 'layhēn *w-assyeh* (h)wā. *w-tub lā hwāt leh peṭgārā w-āp ba-mdittā kollāh aswātā rawrbātā massē* (h)wā. *w-haylē tammihē mḥawwē* (h)wā *bāh*. *emar leh Abgar*. *hāšā d-yāda'* *koll nās*: *da-b-hayleh d-Išo'* *Mšihā hālēn teḍmrātā 'ābed* att: *w-hā tammihīn ḥman ba-'bādayk*. *bā'ē-nā hākēl mennāk*: *d-tešta 'ē lan 'al metyāteh da-Mšihā d-aykannā hwāt*: *w-'al hayleh šbiḥā w-'al teḍmrātā aylēn da-šmi'* (h)wā li *d-'ābed* (h)wā. *aylēn d-enā hzēt ennēn* 'am *šarkā d-ḥabrayk*. *emar leh Adday*. *men hādē lā šāteq-nā d-akrez*. *d-meṭtul hādē* (h)u *gēr eštaddret l-hārkā d-ēmar w-ellep*. *l-koll man d-sābē danhaymen akwātāk*. *la-mḥār kanneš li kollāh mdittā w-ezro'* *bāh mellitā d-hayyē b-kārozūtā d-makrez-nā qdāmaykon*. *w-bātar yawmā haw pqad* (h)wā *Abgar l-'Abdu bar 'Abdu haw d-eṭassi* (h)wā *men kēbā marrirā d-reglaw da-nšaddar* (h)wā *kārōzā*: *w-neqrē* (h)wā *b-kollāh mdittā*: *w-ṭekammaš* (h)wāt *nāšūtā kollāh gabrē w-neššē l-dukktā hay d-metqaryā Bēt Tbārā*: [p. 167] *l-atrā rawwiḥā d-Bēt* 'widā: *d-nešm'ūn* (h)waw *mallpānuteh d-Adday šliḥā*. *w-kaḍ eṭkammašat kollāh mdittā gabrē w-neššē allep l-hon Adday šliḥā* 'al *haymnūtā d-Māran Išo'* *Mšihā w-emar l-hon*: *aylēn d-qabbel(w)* *mellitēh da-Mšihā nqawwōn sēdayn*: *w-āp aylēn d-sābeyn d-neštawṭun* 'amman *ba-šlōtā*: *w-ken nētōn l-bāttayhon*. *w-ḥdi* (h)wā *b-hāda* (h)u *Adday šliḥā*: *da-ḥzā* (h)wā *d-sug'ā d-nāšūtā da-mdittā pāšat lāh lwāteh*. *w-dallilē* (h)waw *aylēn d-lā qawwi(w)* (h)waw *b-haw 'eddānā*: *kaḍ āp hennon hālēn dallilē bātar yqwmātā qallil qabbel(w)* (h)waw *l-mellaw w-haymen(w)* (h)waw *ba-šbartā d-kārōzūtēh da-Mšihā*. *w-kaḍ ḥzā* (h)wā *Abgar malkā*: *d-kollāh mdittā heḍvaṭ* (h)wāt *b-mallpānuteh*. *emar leh āp hu Abgar malkā l-Adday šliḥā*: *mekkēl koll aykā d-sābē* att. *bni 'ēdtā bēt-šawbā d-aylēn d-haymen(w)* *wa-mhaymnīn b-mellayk w-ak mā da-pqid lāk* *men māran*. *hwayt mšammeš* att *b-'eddānē tkilā'it*. *w-aylēn d-hāweyn* 'amman *mallpānē ba-šbartā hādē*: *rēšānē rawrbē mṭayyeh-nā d-ettel l-hon*. *d-meddem* 'am *tešmeštā lā nehwē l-hon* 'bādā *ḥrēnā*. *w-koll meddem d-meth'ē lāk l-nepqāteh d-bayā enā yāheb lāk d-lā ḥušbān*. *kaḍ hāwyā mellitāk šlitā wa-mamlkā b-karkā hānā*. *wa-d-lā nās ḥrēnā hwayt 'ā'el* att *lwāt(y)* *mšalltā'it l-āpadnā d-iqāreh d-malkuṭ(y)*. *w-kaḍ*

## KEY TO READINGS

*nḥet* (h)wā *Abgar* malkā. *l-āpadnā d-malkūteh ḥādē* (h)wā *hu w-rawrbānaw* 'ammeh *wa-b-ḥadūtā d-lebbhon mšabbhīn* (h)waw *āp hennon l-alāhā: d-apni* (h)wā *re'yānhon ḥwāteh: kaḍ kāprīn* (h)waw *b-ḥanpūtā d-qāymīn* (h)waw *bāh: w-mawdeyn* (h)waw *ba-sḥarteh da-Mšihā. w-kaḍ bnā* (h)wā *Adday 'ēdtā: mqarrbīn* (h)waw *bāh nedrē w-qurbānē: hennon w-nāšūtā da-mdittā. w-tamman mšammšīn* (h)waw *koll yawmay ḥayyayhon. Šwidā dēn wa-'Bednebbō rēšē d-kumrē d-karkā hānā: kaḍ ḥzaw* (h)waw *ātwtāt d-'ābed* (h)wā *Adday: rḥet(w)* (h)waw *wa-'qar(w)* (h)waw *'alawwātā: da-'layhēn mdabbhīn* (h)waw *qdām Nebbō w-Bēl allāḥayhon l-ḥar men 'lūtā rabbtā d-meš'at karkā. w-qā'eyn* (h)waw *w-āmrin. d-šarrirā'īt hānā d-haw rabbā mhirā wa-šbīhā. da-šma'n* (h)waw *koll rabbtā d-'ābed* (h)wā *b-atrā d-Palestīnē. w-koll aylēn talmidē damḥaynmīn* (h)waw *ba-Mšihā: [p. 168] mqabbel* (h)wā *l-hon Adday aylēn w-ma'bed* (h)wā *l-hon b-šem abā wa-brā w-rūhā d-quḍšā. āp y(h)ūdāyē yād'ay l-Mūšē wa-nḥiyē aylēn d-rakkikē mزابنن* (h)waw: *āp hennon etpīis(w)* (h)waw *w-ettalmad(w) w-awdi(w)* (h)waw *ba-Mšihā da-breh* (h)u *d-alāhā ḥayyā. lā dēn Abgar malkā w-lā Adday šliḥā 'āsē* (h)wā *l-nāš da-qtirā'īt* (by force) *nḥaymen* (h)wā *beh ba-Mšihā. Aggay dēn 'ābed šērāyē w-hewwārē d-malkā w-Pallīt w-'Abšlāmā w-Bar Semyā 'am šarkā d-ḥrānē ḥabraḥyon naqqū* (h)waw *l-Adday šliḥā. w-qabbel* (h)wā *ennon w-šawteḥ ennon 'ammeh b-tešmeštā: kaḍ qāreyn* (h)waw *b-diyateqe 'attiqtā wa-ḥdattā w-ba-nḥiyē wa-b-su'rānayhon da-šliḥē kollyawm b-hon methaggeyn* (h)waw.

*w-men bātar šnayyā da-bnā* (h)wā *Adday šliḥā 'ēdtā b-Urhāy w-atqnāh* (h)wā *b-koll meddem d-zādeq* (h)wā *lāh: w-talmed* (h)wā *l-sug'ā d-nāšūtā da-mdittā w-āp b-quryā ḥranyātā d-raḥḥiqān wa-d-qarribān bnā* (h)wā *'ēdtā w-kallel w-sabbet wa-mšammšānē w-qaššišē aqim* (h)wā *b-hēn. wa-d-qāreyn* (h)waw *ktāḥē allep* (h)wā *b-hēn. w-takšē d-tešmeštā l-gaww wa-l-ḥar allep* (h)wā. *bātar ḥālēn kollhēn etkreh* (h)wā *kurhānā d-nāpeq* (h)wā *beh men 'ālmā hānā. wa-grā* (h)wā *l-Aggay qdām kolleh kenšā d-'ēdtā w-qarreḥ* (h)wā *wa-'abdeh* (h)wā *qaššišā. wa-l-'Abšlāmā d-sāprā* (h)wā. *'abdeh* (h)wā *mšammšānā. w-men bātar tlūtā yawmīn ḥrānīn da-šma'* (h)wā *w-qabbel sāḥdūtā d-mallpānūtā d-kārōzūteh men bnay tešmeštēh qdām ḥērē kollhon nḥaq* (h)wā *leh men 'ālmā hānā. w-īṭaw* (h)wā *yawmā ḥamšā b-šabbā. b-arb'esrē b-ayyār yarḥā. w-b-ēblā rabbā wa-b-ḥaššā marrirā ḥwāt 'law kollāh mdittā. lā* (h)wā *dēn krištyanē ballḥod m'āqin* (h)waw *'law: ellā āp y(h)ūdāyē w-ḥanpē d-īt* (h)wā *beh b-karkā hānā. Abgar dēn malkā yattir men koll nāš m'āq* (h)wā *'law. hu w-rawrbānē d-malkūteh. wa-b-karyūtā d-re'yāneh šāt* (h)wā *wa-šabqeh l-iqārā d-malkūteh b-haw yawmā. wa-b-dem'ē ḥmīgūtā bākē* (h)wā *leh 'am koll nāš. w-'ammā kolleh da-mdittā d-ḥāzē [p. 169] (h)wā leh: meṭdammar* (h)wā *beh da-kmā ḥā'ēs* (h)wā *'law. w-b-iqārā rabbā wa-myattrā zayyah* (h)wā *w-qabreh ak ḥad men rawrbānē mā d-mā'et* (h)wā *w-sāmeḥ* (h)wā *b-qabrā rabbā da-glāpē d-seḥtē haw aynā d-sīmīn* (h)waw *beh d-bēt Aryū abāḥātā d-abū d-Abgar malkā. tamman sāmeḥ* (h)wā *ḥaššišā'īt b-karyūtā wa-b-'āqtā rabbtā. w-'ammā kolleh d-'ēdtā ezal* (h)wā *men 'eddānā l-'eddānā wa-mšallē* (h)wā *tamman ḥpītā'īt w-dukrānā d-'uhdāneh 'ābdīn* (h)waw *men šnā la-šnā ak puqdānā w-yulpānā da-mqabbel* (h)wā *l-hon men Adday šliḥā w-ak mellteh d-Aggay: d-hu ḥwā mdabbrānā w-pāqōdā w-yārtā d-kursyeh men bātrēh b-idā d-kāhnūtā d-qabbel* (h)wā *menneh qdām koll nāš.*

## 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 Maryab 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 Maryab, 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. Hanna 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 you 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*

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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 inasmuch 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 send 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

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*Romans 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 Awida, 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*

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*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 Ebednebbu, 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-Semya, 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, and 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*

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the priesthood he had received from him before everyone.

### The Martyrdom of St. Barbara

#### *Sāhdūtā d-Qaddištā Barbārā*

*B-zābnē hānon: da-b-hon mamlek (h)wā Maksemyānos haw rašši'ā w-'annātā: b-hegmōnūtā d-Marqyānos hegmōnā: hwā rdūpvā rabbā 'al kollhon kreštyānē. it (h)wā gabrā haḍ rabbā b-aṭrā d-Ēliopolis ba-qritā da-šmāh Dālāsūn: w-parriqā men Aṅtyokvā milē tre'sar: wa-šmeh itaw (h)wā Dyosquros. hānā 'attir (h)wā tāb: bram dēn itaw (h)wā ḥanpā. it (h)wā leh dēn bartā hḍā ihiditā: da-šmāh Barbārā: w-šappirā (h)wāt tāb. hu dēn abūh maḥheḥ (h)wā lāh saggi: wa-bnā lāh magdlā haḍ rabbā: w-ḥabšāh beh. aykannā d-lā tethzē la-bnaṣnāšā: meṭtul šuprāh rabbā: wa-hdirūtā d-paršōpāh. etaw dēn nāšin men rawrbānē: w-mellel(w) 'am abūh meṭtulātā: aykannā [p. 170] d-nettlīh l-gabrā. hu dēn 'al lwātāh w-emar lāh: bart(y): nāšin men rawrbānē mallel 'amm(y) meṭtultek: ettlek l-gabrā. aykannā sāb(y) att: bart(y) ḥbiḥat(y): emar(y) li. hi dēn kaḍ ḥāraṭ beh b-rugzā: arimaṭ 'aynēh la-šmayyā w-emraṭ d-lā tallšan āb(y): d-hādē es'or. w-ellā hwayt yāda': d-enā napš(y) l-mawtā yāḥbā-nā. hu dēn šanni: wa-npaq men lwātāh. meṭemen (h)wā dēn b-balanay d-menneh ba-šmāh meṭbanay (h)wāt. aqim (h)wā bāh dēn ūmānē sug'ā: aykannā da-ba-'gal w-qallilā'it teštamlē. kaḍ dēn pqaḍ ennon l-ūmānē hu Dyosquros abūh: d-aykannā zādeq l-hon d-ne'bdūm: w-yab l-kollḥad mennhon agreh mšamlyā: šanni (h)wā l-aṭrā rahḥiqā: w-tamman awḥar zabnā saggi'ā. neḥtaṭ dēn hi amteh da-Mšihā Barbārā: aykannā d-teḥzē dilāh d-balanay. w-kaḍ ḥāraṭ ba-pnitā taymnāytā: w-etbaqqyat d-tartēn kawwin balḥod ptaḥ(w) bāh ūmānē. 'nāt w-emraṭ l-hon l-ardeklē: l-mānā balḥod tartēn kawwin ptaḥton? 'naw w-emar(w) lāh: d-abūk pqaḍ lan d-ne'bad ḥākannā. w-emraṭ l-hon dēn sāhedteh da-Mšihā Barbārā: haw mā d-āmra-nā l-ḥon s'or d-lā dehlā: w-meḥdā ba-'gal w-qallilā'it aqim(w) li ḥārkā kawwtā ḥrētā. w-emar(w) lāh hennon: mārtā: dāḥlinan w-men d-dalmā kaḍ nētē abūk w-nehzē: ḥnan lā meškḥinan la-mqām qdām ḥemmeteh. āmrā l-hon amteh d-alāhā Barbārā: haw meddem d-enā āmrā-nā l-ḥon s'or d-lā dehlā. w-kaḍ nētē āb(y). enā mappisā-nā leh 'alhādē. hennon dēn šam'ūh: wa-'bad(w) āp kawwtā ḥrētā: aykannā d-peqdat l-hon.*

*kaḍ dēn maṭtyaṭ hi qaddištā wa-d-lā mūm l-wa'deh d-uznā d-šahḥinē: etpanyaṭ l-maḍḥā w-rešmaṭ b-seḥ'āh 'al šišā tupseh da-slibā yaqqirā. w-qayyām haw rušmeh da-slibā 'law d-šišā 'dammā l-yawmānā: l-tedmurṭā d-aylēn d-ḥāzeyn: wa-l-tešbuḥtā d-alāhā. kaḍ dēn 'allat l-balanay dilāh: āp demwātā qaddištā d-'eqbātāh: bāh b-ar'ā hay etḥā'. [p. 171] w-men dukktā hay: kollnāš nāseḥ dahḥihā l-ḥulmānā wa-l-'udrānā. hādā (h) mašḥūtā d-etdammyaṭ l-Yordnān: d-bāh hu Mārkoll Išo' Mšihā arken (h)wā rēšeh qaddištā: w-qabbel (h)wā 'mādā men Yōḥannān kārōzeh wa-m'ammdānā. hādā (h) ma'mōdūtā (pool) d-etdammyaṭ la-m'inā d-Šiloḥā: b-bāh samyā d-men kres emmeh ašig: l-ma'mōdūtā d-Bēṭhesdā: d-bāh mšaryā b-mellitā etassi. hādā (h) ma'mōdūtā: d-it bāh mayyā ḥayyē: hālēn d-šelaṭ men Māran attā hay Šāmrāytā.*

*tub dēn b-ḥad men yawmin: kaḍ 'ābrā (h)wāt d-tēzal lāh l-balanay hi sāhedteh da-Mšihā Barbārā: ḥzāt ptaḥrē (idols) da-l-hon sāged (h)wā abūh dawyā: w-*



## KEY TO READINGS

*etmalyat (h)wāt rūhā d-quḏṣā: haw mabbū'ā d-tāḥbātā w-yāḥōbā d-šūkānē wa-m'adrānā d-šarrirē: hi hādē sāhedteh da-Mšihā: w-maḡrgā (h)wāt b-šuprā: da-zkāt w-dāšat l-ākēlqaršā. kad hākēl ḥzāt la-ptakrē ḥānon ḥaršē: raqqat b-appayhon kad āmrā l-hon: d-akwātkon nehwōn 'ābōdaykon: w-aylēn da-tkīlīn 'laykon. w-kaḏ selqat tub l-magdlā d-beh hu 'āmrā (h)wāt: ba-šlōtā da-lwāt alāhā beh aminā 'it 'anyā (h)wāt.*

*kaḏ dēn eštami benyānā w-ettaqqan dilāh d-balanay: pnā men urḥeh haw rašši'ā abūh Dyosquros. w-'al (h)wā l-balanay akman d-neḥzih: wa-ḥzā tlāt kawwin qayyāmān. wa-'nā w-emar l-ūmānē: tlāt kawwin aqimton? āmrin leh ūmānē: bartāk (h)u peqdat lan d-hākannā ne'bad. w-etpni lwāt barteh w-emar: att pqaḏt ennon l-ūmānē: da-tlāt kawwin nepihūn? 'nāt w-emrat leh: ēn āb(y): šappir peqdet, meṭtul da-tlāt ennēn kawwin manhrān l-koll barnāšā d-ātē l-'ālmā: w-tartēn balḥoḏ 'ammūtāta ennēn. w-nashbāh (h)wā abūh wa-nḥet l-balanay. w-emrat leh: kmā yattir men tartēn manhrān naššihā 'it ḥālēn tlāt. w-emrat tub lwāteh amteh da-Mših'ā Barbārā: etḥayyan ḥāšā āb(y) wa-ḥzi: ḥā gēr [p. 172] abā: w-hā brā: w-hā rūhā qaddišā.*

*w-kaḏ šma' ḥālēn abūh: etmli hemmtā w-rugzā saggi'ā. wa-šmaq saypā da-'law tlē (h)wā: akman d-neqtlih. w-sallyat dēn qaddišā Barbārā: w-etpattat šennā hay d-lāh qarriḥā (h)wāt: w-qabblātāh b-gawwāh. w-mehdā appqātāh (h)wāt lwāt tūrā haw d-tamman it (h)wā la-mqabblūtāh rā'awwātā trēn: d-rā'eyn (h)waw b-tūrā haw: w-ḥza'ūh kaḏ 'ārqa. w-kaḏ etqarrab abūh lwātthon: mša''el (h)wā l-hon: enhu da-ḥza'ūh l-barteh. w-ḥaḏ memhon: meṭtul d-sāḥē (h)wā d-teštawzab: mawmātā yāmē (h)wā d-lā ḥzā lāh. w-haw ḥrēnā dēn pāšet (h)wā šeb'eh: w-l-abūh mḥawwē (h)wā lāh. kāḏ dēn ḥzāt qaddišā meddem da-'bad: lātāteh (h)wāt: w-mehdā ḥwā hu w-'erḥaw ḥabšusyātā. w-hā knišān ḥabšusyātā ḥālēn 'al qabrāh d-qaddišā 'dammā l-yawmānā. w-kaḏ sāleq (h)wā abūh bātārah l-tūrā haw: w-eškāh (h)wā l-qaddišā w-naggdāh marrirā 'it: w-aḥḏāh b-sa'rā d-rēšāh w-gā'ar (h)wā lāh. w-aḥḥtāh (h)wā men haw tūrā: w-a' lāh (h)wā w-ḥabšāh b-baytā ḥaḏ šītā: w-eḥaḏ wa-ḥtam b-appēh b-'ezqteh. w-aqīm 'lēh nātōrā: aykannā d-lā neškaḥ nāš ne''ol lwātāh: 'dammā d-ezal w-awda' lēh l-Marqyānos hegmōnā: aykannā d-nawbdīh.*

*kaḏ dēn etā hegmōnā: pqaḏ d-naytōnāh lwāteh. kaḏ dēn etā abūh 'am Gerantos Qomtrisā appqūh men baytā haw d-beh ḥbīšā (h)wāt: w-ašlmūh l-hegmōnā: kaḏ mawmē leh abūh b-allāhē: da-b-šendē qšayyā nawbdīh. ḥaydēn itēh hegmōnā 'al bēm dileh: w-kaḏ ḥā'ar b-šuprāh emar lāh: mānā sāḥyā att? ḥus 'al napšek: w-dabbah l-allāhē. w-ellā tḏabbhīn: l-negdē marrirē mašlem-nā lek. 'nāt dēn w-emrat leh sāhedteh da-Mšihā: d-enā mṭayyā-nā: d-enā qnōm(y) debhā d-tawdītā etqarrab l-alāhā pārōqā d-koll: haw [p. 173] da-'bad šmayyā w-ar'ā w-koll da-b-hon. meṭtul dēn allāḥayk nḥiyā dāwīḏ āmar: d-pumē it l-hon w-lā mmallātīn: 'aynē it l-hon w-lā ḥāzeyn: idē it l-hon w-lā māyšīn: reglē it l-hon w-lā mḥallkīn: akwātthon nehwōn 'ābōdaython: w-aylēn da-tkīlīn 'laython: ḥaydēn hegmōnā etmli hemmtā: wa-pqaḏ d-nešlhūnāh: wa-l-pagrāh d-lā-ḥawsān b-negdē nḥabšsūn: wa-b-mennē d-sa'rā netharkān mahwātā d-'al gušmāh. wa-'bad(w) lāh hākannā: 'dammā d-kolleh gušmāh etpalpal ba-dmā. pqaḏ (h)wā d-tēzal l-bēt-ḥbūsyā: 'ad meṭḥaššab da-b-aynā mawtā nawbdīh. b-pelgeh dēn d-lēlyā: dnaḥ (h)wā 'lēh nuhrā rabbā: w-etḥzi lāh pārōqan kaḏ*

## KEY TO READINGS

*āmar: eṭḥayyal w-eṭlabbaḅ sāhedīā dil(y) ḥbībtā. 'īdā gēr d-meṭtulṭek: ḥadūā rabbtā \_tehwē ba-šmayyā w-b-ar'ā b-neṣḥānek. lā tedhlīn men lūhāmaw da-trūnā hānā: enā gēr hāwē-nā 'ammek: w-eṭṣṣēk men lūhāmaw. kad hālēn emar lāh: assi la-mahwātāh: w-lā eṭḥzi menhēn 'al pagrāh. ellā ḥādyā (h)wāt w-rāwzā hi sāhedīā qaddīštā: b-lūbābā da-hwā lāh men Māran.*

*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*

## KEY TO READINGS

*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 beetles—and thus these beetles 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 Comtris (?), 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 Sindban the Wise

#### Men Taš'ṭā d-Sindbān Ḥakkīmā

It (h)wā malkā ḥad da-šmeh (h)wā Kūreš. w-men yawmay ḥayaw brā lā hwā leh w-it (h)wā leh neššē šba'. w-qām w-šalli wa-ndar nedrā. wa-mšaḥ napšeḥ. wa-šbā alāhā. w-yab leh brā ḥad. wa-rbā talyā w-šwaḥ ak arzā. w-yabeh [l-sāpreh] [p. 174] d-nallep hekmtā. wa-hwā tlāt šnīn lwāt sāpreh w-meddem lā ilep. w-emar dēn malkā. d-hānā talyā en nehwe šed sāpreh rebbō šnīn. meddem lā ilep. ellā etlīw l-Sindbān ḥakkīmā. meṭtul d-itaw gabrā ḥakkīmā. wa-myattar men kollhon pilosopē. wa-qrā malkā l-Sindbān w-emar leh: avkannā šāpē-ṭt d-tallpīw l-talyā emar li. wa-'nā Sindbān w-emar l-malkā. mallep-nā l-talyā b-yarhē eštā. 'dammā d-nedroš 'am koll pilosop d-it thēt uhdānāk. w-enhu d-lā mšamlē-nā meddem d-emret nēbdūn ḥayyay men ar'ā. w-koll d-qānē-nā lāk nehwe. yelpet gēr d-malkē ak nūrā itayhon. w-emaṭ d-temtē l-nāš awqd āteh. eḥawwē lāk d-mallep-nā la-brāk mār(y) malkā w-kaḍ nšamlē yulpāneh. tettel li hu meddem d-ēṭba' mennāk.

w-emar malkā haw d-bā'ētt ettel lāk. āmar Sindbān kollmeddem d-lā rāhem att d-nes'or nāš lwātāk. lā tes'rāy lwāt hrēnā. wa-ktab(w) ktābā baynāthon. w-yab Sindbān yammīnā l-malkā. w-ašlem talyā l-Sindbān. w-paqdeh w-emar leh. d-men bātar štā yarhīn w-tartēn šā'in. nētē talyā lwāt abū w-lā nkattar šā'tā ḥdā ellā nešqol rēšeh d-Sindbān.

w-eḥad Sindbān b-ideh d-talyā. w-awbleh l-bayteh wa-bnā leh baytā rawwiḥā. w-kallšeḥ w-ḥawwreh wa-ktāb 'al essaw. w-iteḥ Sindbāddēn [= Sindbān dēn] lwātēh. w-mallep (h)wā leh. w-beh b-baytā it (h)wā l-hon meklā w-meštyā w-lā 'bar 'eddānā ḥad men protesmiā d-sāmeḥ baynāthon. w-bātar štā yarhīn ilep talyā [p. 175] haw meddem d-lā mšā nāš men bnaynāšā d-nēlap akwātēh. w-men meddem yawmā ḥad šaddar malkā lwāt Sindbān w-emar leh. mānā it lwātāk w-panni hu w-emar leh. haw meddem d-rāhem-att. la-mḥār maytē-nā leh l-talyā lwātāk b-'eddānā d-tartēn šā'in en māryā nešbē. wa-ḥdī malkā w-etpsaḥ wa-

## KEY TO READINGS

*ħpāk Sindbān lwāt talyā w-emar leh. šāḥē-att da-b-ḥānā lēlyā. eḥšaššāḥ 'al malwāsāk. b-hay d-ḥā'ē-nā d-awblāk lwāt abūk.*

*w-men bāṭar d-ḥār b-malwāšeh d-talyā. ḥzā d-lā zādeq da-nmallel 'ḍammā l-šāḥ'ā yawmīn. meṭṭul d-ḍāhel (h)wā 'law d-lā nmūt. w-kaḍ ḥzā Sindbān ar'el idaw w-reglaw w-eṭ'assaḡ 'law. wa-ḥzā talyā l-rabbēh d-eṭ'iq w-emar leh. mā lāk d-eṭḡāšši 'layk ḥānā su'rānā. meṭṭul d-en pāqed-att li d-lā emallel yarḥā ḥad 'āḇed-nā ellā pḡod li haw meddem d-rāhem-att. w-emar Sindbān: kaḍ aḡimeṭ qvāmā 'am abūk d-la-mḥār nēṭē brāk lwātāk. w-lā zādeq li d-ehpok beh. w-lā bā'ē-nā d-ehwē lwāt abūk daggālā. enā mekkēl enā meṭṭaššē-nā. ḥzi att bar(y) lā tmallel 'ḍammā d-'ābrīn štā yawmīn. wa-l-yawmā d-la-mḥār pḡad leh l-talyā d-nēzal lwāt abū.*

*abū dēn men rḥemṭeh lwāt breh. kanneš leh ḥabrē aylēn d-yāṭbīn (h)waw 'ammeh. wa-'ḥad leh mšatya. ḥaydēn qṛāy abū w-qarrbeh lwāteḥ w-našgeh. w-mallel 'ammeh. hu lā mallel 'am abū. w-šarri mešal leh w-hu lā panni peṭḡāmā. ḥaydēn emar malkā l-aylēn da-ḥḍārāw. mānā itaw šarbeh d-ber(y).*

*wa-'nā ḥad w-emar d-'eqqārā mšah leh rabbēh da-nsatteṭ beh [p. 176] yulpāneh w-men haw 'eqqārā pkr l-šenneh. w-eṭkši šarbeh d-talyā 'al malkā. w-kaḍ ḥzā men neššaw d-malkā. emraṭ leh šboḡāy aykā d-yāṭbā-nā. enā w-haw balḥod kḥar mawda' li šarbeh. meṭṭul da-tkīl (h)wā 'lay men qaddim. w-meddem d-l-emmeḥ lā mḥawwē (h)wā. li dēn mḥawwē w-gālē. meṭṭul d-emmeḥ d-talyā m'iqā (h)wāt 'al šetḡeh. w-šqalṭeh attā l-talyā w-awblāteḥ l-baytāh. w-šarryaṭ tmallel 'ammeh. hu lā mallel 'ammāh. w-lā panni lāh peṭḡāmā. ḥaydēn emraṭ leh d-lā yād'ā-nā lāk saklā. w-āp lā itayk malkā. w-lā pāleṭ att men 'enyān(y). āmrā-nā lāk meddem. w-lā šāḇḡā-nā lāk 'ḍammā da-s'art leh. w-en talyā itayk. w-en šāḥē att 'ḥad meddem d-āmrā-nā lāk. yād'ā-nā d-abūk sā'eb w-eṭmahḥal w-eṭrappi w-enā qātlā-nā leh l-abūk. w-ḥāwē att malkā ḥlāpaw. w-šāḡel att li b-neššē. w-ḥwēt enā lāk attā. w-men bāṭar d-emraṭ l-talyā ḥālēn eštaḥḥaḡ šaḥqā rabbā. w-emar lāh: da' d-lā nmallel-nā 'ammek w-lā 'am nāš ḥrēnā 'ḍammā d-'ābrīn šāḥ'ā yawmātā. w-meḥdā šām'ā att pūnāy-peṭḡāmā menn(y) 'al mellayk. w-men bāṭar d-šem'at ḥālēn yed'at d-neplat men iqāreh. w-deḥlat w-eḥšaššāḥ. d-mānā te'ḥad leh.*

*ḥaydēn arīmat qālāḥ tāḇ. wa-mḥāt 'al appēh. w-telḥat mānēh. wa-šma' malkā qālāḥ wa-qṛāh. w-šalāḥ w-emar lāh mā lek. ḥaydēn emraṭ leh enā āmrā (h)wēt la-brāk da-nmallel 'amm(y). ḥaydēn menšel(y) nḡal 'lay wa-šbā d-neḇzah bi. w-ḥāreṭ ennēn l-appay w-yād'ā (h)wēt d-kollhon mūmē it beh. w-ḥānā mūnā lā yād'ā (h)wēt beh. [p. 177]*

*w-kaḍ ḥālēn emraṭ l-malkā. pṣaq tāḇtā men breh. wa-pḡad d-netḡtel. ḡdaš dēn w-it (h)wā leh l-malkā mālōkē pilosopē lā ak da-b-surḥāḇā sā'ar (h)wā meddem. 'ḍammā d-meṭmlek (h)wā b-hon. w-kaḍ šma'(w) ḥālēn. da-pḡad malkā d-netḡtel breh. w-lā eṭmlek b-hon. eḥšaššāḥ(w) b-napšhon. d-haw meddem da-pḡad malkā ba-šḥāqā 'ḥad d-haymen l-attteḥ. w-emar(w) pilosopē lā zādeq d-netḡtel. w-lā zādeq l-malkā d-neḡtol la-breh. meṭṭul da-l-ḥartā l-napšeh 'ādēl. w-lan marḥeq men lwāteḥ. ellā netḡarras aykannā da-nšawzeḥ l-talyā men mawtā. ḥaydēn emar ḥad mennhon d-kollhad mennan nḡūm. nšawzeḥ beh. yawmā ḥad. w-ezal haw w-'al lwāt malkā wa-sḡed leh w-emar d-lā zādeq d-ne'bdūn malkē meddem. 'ḍammā d-qāymīn 'al šrārā.*

## KEY TO READINGS

*pilosopā qadmāyā emar mār(y) malkā ḥyi da-šmī' li: d-it (h)wā ba-zban malkā ḥad. d-lā rḥīm (h)wā 'law meddem ak reḥmat-neššē w-qdīq wa-ḥzā b-ḥad men yawmīn attā šappīrtā. w-'allat reḥmtāh b-lebbeh w-aḥḥbāh. w-šaddar b-ḥad men yawmātā w-qrā l-gabrāh b-su'rānā. haydēn ezal malkā lwāt attā hay. wa-b'ā mennāh d-neznē bāh. hi dēn b-ḥemmtāh emrat l-malkā. mār(y) emtāk it(y). w-koll mā d-šābē att 'baḍ. w-it (h)wā ktābā ḥad l-ba'lāh da-mzahhar (h)wā 'al zānyūtā saggi. emrat l-malkā. qri b-hānā ktābā. wa-nsab malkā wa-qrā wa-ḥzā da-mzahhar saggi 'al zānyūtā. haydēn qām malkā rhībā'it w-ezal. w-neplat 'ezqteḥ thēt 'arsā: w-hu nḥaq w-attā eštawzbat: etā gabrāh w-itēb 'al 'arsā. wa-ḥzā l-'ezqtā w-eštawd'āh w-hay attā lā rgīšā hwāt bāh. w-emar gabrā b-napšeh: d-malkā 'al wa-nḥal 'am attat. w-zā' men malkā. w-lā 'al 'lēh zabnā [p. 178] saggi'ā. haydēn šaddrat attā lwāt abūh w-awd'āteḥ. d-gabrā dil(y) etnakri menn(y). w-ezal abūh lwāt malkā. w-emar: ar'ā it (h)wā li. wa-l-hānā yabtāh d-neplḥīh wa-plaḥ bāh zabnā. w-hāšā etnakri mennāh w-lā pālah bāh w-šābeq lāh. emar malkā l-gabrā d-attā: att mānā āmar att? wa-'nā haw w-emar: šarrirā'it mār(y) ar'ā yab li. w-lā mahmay li men tūqānāh kmā d-mešyaḥ ḥaylā. wa-gdaš b-ḥad men yawmīn 'allet lāh wa-ḥzēt bāh šbīlā d-parstā d-aryā. w-deḥlet men aryā d-ehpok e'ol lāh. emar malkā l-gabrā: šarrirā'it 'al lāh ella lā srah bāh meddem. zel 'ol l-ar'āk ploḥāh tābā'it w-lā tedḥal.*

*w-tub it (h)wā gabrā ḥad wa-zban pāraḥtā da-mmallālā b-leššānā d-nāšā. w-sāmāh b-qapsā ḥad. wa-tlāh b-ḥaytā dileh. wa-paqdāh d-tawda' leh kollmeddem d-sā'rā attēh. wa-nḥaq w-ezal b-urhā. w-etā rāḥmāh d-hay attā wa-nḥal 'ammāh. w-kad ḥzāt hay pāraḥtā yed'at kollmeddem d-sā'rīn (h)waw. w-men bātar d-etā gabrā d-hay attā. emrat leh pāraḥtā koll meddem d-se'rat attā. w-lā šebqat da-ḥzāt d-lā emrat. wa-nḥaq men lwātāh w-eḥšašab 'lēh. w-emrat attā b-napšāh emrat awd'at l-gabrā. w-emrat l-amtāh: att emart l-gabrā dil(y) meddem d-se'ret? w-imāt amtā d-lā emret leh. haydēn attā b'āt pursā d-te'bad l-pāraḥtā daggālītā. haydēn šeqlat l-qapsā. w-sāmtēh kolleh lēlyā lwātāh. w-mkarrkā (h)wāt raḥyā b-idāh zban zban. wa-mqarr bā (h)wāt meḥzītā mennāh. w-adlqat qeryōnā wa-zban mḥawwyā (h)wāt leh wa-zban mḥassāyā (h)wāt leh. w-rāssā hwāt mayyā 'al qapsā. wa-mḥawwyā (h)wāt hākan kolleh lēlyā. 'damā d-emrat pāraḥtā b-napšāh barqā dēn [p. 179] w-ra'mē w-meṭrā hwā kolleh lēlyā. w-mā d-etā gabrā b-šaprā etāh l-pāraḥtā w-šalāh d-mānā ḥzayt b-hānā lēlyā tītikos. āmrā leh pāraḥtā. d-ḥarqē w-meṭrē w-ra'mē lā šabqūn d-eḥzē meddem. w-men da-šma' gabrā ḥālēn men pāraḥtā. ida' koll d-emrat pāraḥtā 'al attat baṭtīlā itaw. meṭtul d-meṭrā lā (h)wā kolleh lēlyā hānā. wa-ba-snī'ūtā w-bīšītā se'rat ḥālēn attā w-'ebdat l-pāraḥtā daggālītā. w-appqāh mārāh w-qatlāh w-ra'i l-attā.*

*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] [p. 174] 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 wouldn't learn anything. Rather, give him to Sindban the Wise because he is a wise man and is honored*

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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 Sinban 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 (?). After six months the child had learned [p. 175] 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 spoke to him, but he did not speak to his father. He began to ask him (questions), but he did not address a word to him, then the king said to those who were around 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

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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 your 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."  
[p. 177]

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. [p. 178] 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,



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*"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 and went 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 appeased the woman.*

### **From The Cave of Treasures men Kīūbhā da-M'arrat-Gazzē**

*W-armi alāhā šentā 'al Ādam wa-dmek: wa-nsab hā el'ā men gabbeh d-yamminā w-'abdāh l-Hawwā menneh. w-kaḍ ett'ir Ādam men šenteh wa-ḥzāh l-Hawwā hā bāh saggi. wa-hwaw Ādam w-Hawwā b-gaww pardisā lbīšīn šubhā w-maprgīn b-ṭešboḥtā tlāt šā'in: haw dēn hānā pardisā l'al itaw wa-m'allay men kollhon tūrē rāmē. tlātīn zartīn ba-mšoḥtā d-rūhā d-quḍšā wa-ḥādar l-kollāh ar'ā.*

*emar dēn Mōšē nbīyā aykannā da-nṣab māryā alāhā ḥayltānā pardisā b-gaww 'den: w-sām tamman l-Ādam da-gbal. 'den dēn itēh tupsā d-'ēdtā ba-šrārā w-'ēdtā itēh mraḥīmānūtēh d-alāhā: hay da-'itd (h)wā alāhā d-nepros 'al [p. 180] kollhon bnaynāšā: meṭtul d-ida' alāhā ak mḡaddmūt-ida'teh meddem d-eḥšašab Sātānā 'al Ādam b-gaww 'ubbā da-mraḥīmānūtēh qaddem sāmāh. ak damzammār (h)wā tūbānā Dāwīd: d-māryā bēt-ma'mrā hwēt lan l-dār dārīn. hānaw dēn da-b-gaww mraḥīmānūtāk 'baḍt lan. w-kaḍ mappis leh l-alāhā hlāp*

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*purqānā da-bnaynāšā emar eḏdakkār ‘ēdtāk d-qanyā men qđim. hānaw dēn. l-hay mrahmānūtā da-tīdatt d-tepros ‘al gēsan mhayylā.*

*‘den itēh ‘ēdtā qaddištā. w-pardisā da-b-gawwāh atrā da-nyāhtā w-yārtūtā d-ḥayyē hay d-tayyēḥ alāhā l-kollhon bnaynāšā qaddiše.*

*w-meṭṭul d-itaw (h)wā Ādam kāhnā w-malkā wa-nḥiyā a ‘‘leh alāhā l-pardisā da-nšammeš b-gaww ‘den ak kāhnā b-‘ēdtā qaddištā: ak d-mashed ‘law tūḥānā Mōšē. d-nepḥū lam l-alāhā b-yad tešmeštā kāhnāytā b-tešboḥtā. wa-neṭṭrīw l-puqdānā haw d-etg‘el leh b-yad mrahmānūteh d-alāhā. w-ašri ennon alāhā l-Ādam w-Ḥawwā b-pardisā wa-nṣab alāhā ilānā d-ḥayyē ba-mša‘teh d-pardisā. w-sarrira (h)y mellā hādē w-makrazat-šrārā d-haw ilānā d-ḥayyē ba-mša‘teh d-pardisā la-slīb pārōqānā maqdam-sā‘ar (h)wā. etṣeḥ tamman ba-mša‘teh d-pardisā w-hānā hu d-etqba‘ ba-mša‘tāh d-ar‘ā. [p. 181]*

*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 [p. 180] 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]*

### From *Kalilag and Demnag* men *Ktābā d-Kalilag w-Demnag*

*Tāgrā meskēnā it (h)wā. w-ezal ba-tgurtā l-atrā ḥrēnā. w-it (h)wā leh mā*

## KEY TO READINGS

*manyān parzlā. meṭtul d-nāš haytāyā layt (h)wā leh: ašlmeh l-gabrā yād'eh d-nezdahhar beh wa-ḥzaq. w-kaḏ 'tap b'āy l-parzlā men yād'eh. w-parzlā zabbneh w-appaq 'al naṣṣeh w-āmar l-tāgrā d-parzlā aklū 'uqbrē. w-tāgrā b-hay d-lā naqnet yād'eh w-nadhel emar leh. māḏēn šarrirā hay d-āmriṅ d-layt b-arb'at reglē: w-lā b-tartēn: d-harripīn šennaw men d-'uqbrā. ellā kaḏ hādē hwāt: eškkhet d-att ḥlim att. ḥusrānā da-'bad(w) 'uqbrē meṭt'ē. w-hu ḥdī b-hay d-tāgrā leh etpis. w-kaḏ zammneh d-nel'as l-yawmā b-bayteh. w-dbar tāgrā l-bar yād'eh w-ezal taššyeh. emar leh yād'eh. kaḏ dbartāy l-ber(y) mānā 'badt leh? āmar leh tāgrā d-enā brāk lā debret. ellā hu etā (h)wā bātar(y): wa-ḥzēt da-nhet bāz w-ḥatpeh. w-yād'eh ayel wa-qrā b-genn malkā: kaḏ mḥabbet rēšeh w-ḥadyeh w-āmar. aykā ethazyat aw eštam'at d-bāz mšā d-neḥtop talyā? w-tāgrā emar leh. aykā d-'uqbrē etmši d-neklūn mā manyē parzlā. māḏēn āp bāz da-l-pilā ḥātep law saggi rabbā. haydēn emar yād'eh: āh(y): parzlāk enā ekaltēh w-eklet mārē: timaw sab: w-ḥab li ber(y). [p. 182]*

*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, and he departed. 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 [other person] 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 wailed 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 galled. Take its price and give me my son." [p. 182]*

### From a Metrical Sermon by Ephraem Syrus

*Men Mēmra d-'al Maḡsānūtā wa-Šlōtā*

*dileh d-Ṭūḥānā Mār(y) Aprim*

*Men rawmā rādeyn raḥmē.*

*kollan neḥur la-mrawmā.*

*men šmay šmayyā (h)u purqānā.*

*nawdē l-'āmar ba-šmayyā.*

## KEY TO READINGS

*ba-zmirteḥ emar Dāwīd*  
*melltā da-slōta (h)y kollāh:*  
*da-lwātāk mār(y) arimeṭ*  
*‘aynay ‘āmar ba-šmayyā*  
*w-makkeḵ napšeh d-akwāteḥ*  
*ḥnan neṭmakkak ba-šrārā*  
*ak ‘aynay ‘abdē da-lwāt*  
*mārayhon talyān kollšā’*  
*d-nehzōn enhu da-kmirin*  
*nehwōn zhirē wa-kmirē.*  
*w-enhu da-psiḥin ennon*  
*āp ‘abdē b-ḥezwā nehwōn.*  
*w-awsep tuḥ Dāwīd w-rattem [p. 183]*  
*peṭgāmā ak qadmāyā*  
*d-ak ‘aynēh d-amtā lwātāh*  
*d-mārāh ḥāyrān koll’eddān*  
*d-enhu da-psiḥa (h)y qerbaṭ*  
*lwāt paršōpāh ḥadyā’it*  
*w-en mārā tehwe kmirā*  
*amtā dāḥlā w-mettaššyā*  
*da-ḥzāt da-kmirān appēh*  
*mestarrdē men z’ipūtāh.*  
*hākannā lam āp ‘aynay*  
*lwātāk māryā allāhan*  
*d-lā mšē-nā emar Dāwīd*  
*d-edūs w-ehdē qdām appayk*  
*‘dammā da-traḥhem ‘alayn*  
*da-ḥzēt da-z’ip paršōpāk.*  
*wa-ḥnan hay hādē d-Dāwīd*  
*neṭḥaššab nernē w-nēmar:*  
*raḥhem ‘alayn alāhā*  
*w-att māryā raḥhem ‘alayn. [p. 184]*

*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 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**

#### ***Rêšā da-Ṭlāṭā***

#### ***‘al Kurhānē Kollhon d-Hāweyn b-Rêšā***

#### **Chapter Three**

#### **On All Diseases that Occur in the Head**

*W-qaḏmā'it 'al nekṽānē w-ma'bdāmwātā mlilātā: ethawwyat gēr men qḏim: d-kollhēn ma'bdāmwātā d-pagrā: la-trēn puršānē metpallgān. l-napšānyātā w-la-kṽānyātā: w-hāweyn napšānyātā: metpallgān la-mlilātā wa-l-margšānyātā w-la-mzī'ānyātā. w-etamrat tub da-l-napšānyātā haw muḥḥā sār l-hēn. menhēn b-yaḏ meš'āyūtā ḏ-haddāmē ḥrēnē. menhēn (h)u qnomeh sār l-hēn. d-ḏayhēn hānēn mlilātā:*

*'ṭidman dēn d-nallep b-rēšā hānā. 'al nekṽānē ḏ-gāḏšīn l-ma'bdāmwātā hānēn mlilātā: hānaw dēn: l-hānēn d-metta'bdān men ṭlātā 'ubbaw d-muḥḥā: qaḏmāyātā ḏḗh: hay d-methaggogā w-metqarryā panṭasiyā: wa-ḏ-tartēn hay d-methaššbā w-metkannyā suklā: w-ḏa-ṭlāt: hay d-met'ahhdā: w-meštammhā 'uhdānā: hu dēn muḥḥā: l\_a hwā organon margšānā baḥḥod ettaqqan men*

## KEY TO READINGS

kyānā: ellā rāgsā d-regšē (h)wā men beršit. w-hay da-b-yad gvadē: hu muhḥā mšaddar ḥaylā margšānā l-kollhon haddāmaw d-pagrā: idi'a (h)y galyā'it: men hay d-kad nestappaq gvadā aynā d-hu: bar šā'tā d-lā rgeštā hwā haddāmā haw. b-yad d-metklē ḥaylā haw d-nāhet (h)wā leh: men muhḥā w-metpallag beh.: galyā (h)y dēn tub idi'a'it: w-ap men hay da-b-šenntā. aw la-gmār baṭṭālīn [p. 185] regšē: aw tāb 'ammūtā'it ma'bdīn.: idi'a (h)y hākēl d-qallil (h)u rādē ḥaydēn ḥaylā w-nāhet men rēšā l-haddāmē. w-hādē metamrā ba-'yādā: 'ammiqā'it w-lā 'ammiqā'it. itēh kmāyūtāh šenntā lpuṭ d-mardītā.: hādē dēn gadšā d-d-ak hākannā gēr rādē w-nāhet ap kmā d-itēh ap šenntā b-'ammiqūtā.: dāmē hākēl da-b-zabnā kolleh d-šenntā: hāwē mnāh ḥaylā haw napšānā'it: w-ma'bad taqqipā'it haw kyānāyā.: metyad'at dēn hādē: men hay d-mā d-lā'ē ḥaylā hānā: 'am d-dāmek bar šā'teh methayyal. w-yattirā'it mā d-bātar saybartā mmaššahtā nedmak. w-men hay tub d-ba-zhan šenntā: hāwē pšārā šappirā'it b-kolleh pagrā. law b-karsā lḥod.: ellā zādqā'it ḥaydēn metniḥ: ap haddāmā haw d-beh itaw rēšāh d-napšā mliltā. lebbā gēr methazyā d-qallil qallil sā'ar (h)wā. ak d-lā nesneq zabnā naggirā la-nyāḥteh.: muhḥā dēn law hākannā: ellā b-'irūtā ma'bad b-koll-zhan. b-šenntā dēn šālē.: w-badgon šenntā 'ammiqā nāplā 'al aylēn d-metdarršīn saggi'ā'it. ak man d-yattirā'it rādē ḥaylā. w-etpawšāš men rēšā kad metdarršīn (h)waw. mettul supāqā hākēl d-ḥaylā haw d-eštamar men muhḥā: w-mettul leūtā d-lay b-ma'bdānwātā saggi'ātā. 'al nyāhtā sniq akḥad 'al huyālā.: akznā hākēl d-men bātar duršā dāmkin pšiqā'it w-'āsqa'it. w-hākannā w-ap kad nqabblūn saybartā: w-ap kollmā d-tehwē raṭtibā ba-kyāneh: d-ak hākannā dāmkin yattir bāh ba-dmūtā w-ap kad neštōn ḥmārā yattirā: ap kad neshōn mashwātā d-mayyā šahhinē d-metnašlīn 'al rēšayhon: dāmkin yattirā'it.: kollhēn gēr hālēn d-methazyān d-mālyān leh l-muhḥā da-'lēh d-hādē malyūtā sniq: mā da-'mil wa-myabbeš b-ma'bdānūtā saggitā. w-men hālēn kollhēn metvad'ā: d-muhḥā [p. 186] mā d-'mal tāb w-neštē d-netmiḥ: ḥaydēn 'ābed šenntā kyānāyā w-yattirā'it enhu d-ḥaylā haw mṭarsyānā d-beh: māšah leh raṭtibūtā aw men qarrirūtā saggitā neqqar. ḥaydēn šenntā (h)y da-b-tulā'ē wa-b-metnaššyānūtā hāwyā. w-kollhon hāššē ḥrēnē d-d-ak hālēn.

*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,*

## KEY TO READINGS

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

**Tuḥ men Taš'yātā d-Su'rānā ak da-b-Pāsiqūtā**

#### From the Stories of Events in Brief

Ba-šnaṭ ḥammešmā wa-ḥlāṭa'srē b-malkūteh d-Seweros wa-ḥ-malkūteh d-Abgar malkā bar Ma'nu malkā b-irah tešrin ḥrāy 'šen (h)wā mabbu'ā d-mayyā danpaq men āpadnā rabbā d-Abgar malkā rabbā wa-'šen wa-sleq ak 'yādeh qadmāyā wa-mlā (h)wā wa-špa' l-koll gabbīn. w-šarri (h)waw dārātā w-ešwē w-ḥāttē d-malkūtā d-netmlōn mayyā. w-kaḍ ḥzā Abgar malkā. sleq (h)wā leh l-taḡnā d-tūrā da-l'el men āpadnā dileh aykā d-yāthīn w-'āmriṅ 'ābday 'bādā dilāh d-malkūtā. w-kaḍ ḥakkimē methaššīn (h)waw; d-mānā ne 'bdūn l-hon l-mayyā yattirē d-ettawsaq (h)waw. gdaš wa-hwā meṭrā rabbā w-'aššīnā b-lēlyā.

## KEY TO READINGS

w-etā Daysān d-lā b-yawmeh wa-d-lā b-yarheh. w-etaw mayyā nukrāyē. w-eskah ennon l-qataraqīē kad ahiḍīn b-parzlē rawrbē da-qrimīn (h)waw wa-b-moklē d-parzlā da-mšarrārīn (h)waw. wa-d-lā estkaḥ l-hon ma'lānā l-mayyā. hwā leh yammā rabbā l-bar men šurēh da-mḍittā. w-šarri (h)waw mayyā nāḥtīn men bēt yā'yātā d-šurā la-mḍittā. w-Abgar malkā kad qā'em (h)wā b-purkāsā rabbā d-metqrē d-pārsāyā. ḥzā (h)wā b-lampēdē d-nurā l-mayyā. wa-pqad (h)wā. w-estqel (h)waw tar'ē w-qataraqīē tmānyā d-šurā ma'rbāyā da-mḍittā men aykā da-npaq nahrā. w-bāh b-šā'tā tar'aw (h)waw mayyā l-šurā ma'rbāyā wa-qar(w) l-āpadnā rabbā w-payā da-mḍittā. w-'al l-gaww mḍittā d-māran malkā. wa-šqal (h)waw koll meddem d-estkaḥ (h)wā qdāmayhon benyānē rgigē w-payā da-mḍittā. koll meddem d-qarriḥ (h)wā l-nahrā men taymnāyāh w-garbyāyāh. wa-srah [p. 187] (h)waw tub b-hayklā d-'ēdtā da-kristyānē. w-mit (h)waw b-hānā 'bādā yattir men trēn alpīn da-bnaynāšā. saggi'ē dēn mennhon. kad dāmkin (h)waw b-lēlyā 'al 'layhon mayyā men šelyā w-eḥmeq (h)waw. kad malyā (h)wāt mḍittā qālā d-yallātā. w-kad ḥzā Abgar malkā surhānā hānā da-hwā (h)wā. pqad (h)wā d-kollhon umānē da-mḍittā narḥqūn (h)waw hānwāthon men lwāt nahrā. w-nāš lwāt nahrā lā neḥnē leh hānūtā. wa-b-hekmtā d-māšōḥē w-yādō'ē ettsim hānwātā da-kmā nehwe pīāyā d-nahrā. w-awsep (h)waw 'al mišhāteh qadmāytā. āpen gēr mayyā saggi'in (h)waw w-'aššīnīn. ellā āp hu pīāyeh d-nahrā z'or (h)wā. d-mayyā d-reglātā 'esrīn w-hammeš mḥabbel (h)wā ba-knišūthēn d-men koll gabbīn. wa-pqad (h)wā Abgar malkā. d-kollhon hānon d-yāthīn b-estwā w-pālḥīn luqbal nahrā. d-men tešrīn qdēm wa-dammā l-nīsān lā hwaw bāyīn b-hānwāthon. ellā gzirāyē d-nātrīn mḍittā. ḥamšā mennhon hwaw bāyīn b-šurā l'el men dukktā d-'āllīn bāh mayyā la-mḍittā kolleh zabnā d-satwā. w-mā d-argeš b-lēlyā wa-šma' qālā d-mayyā nukrāyē d-šarri d-ne' 'lūn la-mḍittā... w-kollman d-šāma' qālā w-mahmē w-lā nāpeq. hā mayyā tāb'in menneh besyānā d-šāt puqdāneh d-malkā. w-ettsim (h)wā hānā puqdānē men hānā zabnā da-hwā beh ḥākannā 'dammā l-yawmāt 'ālmā. māran dēn Abgar malkā pqad (h)wā w-eḥni leh benyānā l-ma'mrā d-malkūteh bēt satwā Bēt Thārā. w-tamman 'āmar (h)wā kolleh zabnā d-satwā. wa-b-gaytā nḥet (h)wā leh l-āpadnā hdattā d-etbni (h)wā leh 'al rēš mabbu'ā. w-āp hennon ḥērē dileh bnaw l-hon benyānē l-ma'marhon ba-šbābūtā d-hāwē bāh malkā b-šuqā rāmā d-metqrē Bēt Sahrāyē. w-mettul d-netqayyam (h)wā šaynāh da-mḍittā qadmāyā. pqad (h)wā Abgar malkā w-estbeq hawbātā da-tba'tā men gawwāyē da-mḍittā. w-men aylēn d-'āmriḥ b-quryā w-b-agorsē w-etkalyat tba'tā mennhon ḥammeš šnīn. 'dammā d-'etrat [p. 188] mḍittā b-nāšūtā w-etkallalat ba-bnaynāšā.

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 happed 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



## KEY TO READINGS

cataracts 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., everything 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 dwelt 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.

KEY TO READINGS

From the *Chronicle of Times* by Barhebraeus  
 On the Taking of Babylon  
*Men Ktābā d-Makṭbāmūt Zabnē d-Bar 'Ebrāyā*  
*Meṭṭul Mešqlā d-Bābel*

*Nhet mleḵ malkē Hūlākū 'al Bagdād: wa-mtā āp Bājū men Bēt R(h)ōmāyē. wa-npaq ḥaylawwātā d-Bagdādāyē l-bar d-nepg'ūn b-Tātārāyē. w-iṭayhon (h)waw d-qāymīn b-rēšayhon: amīrā rabbā kurdāyā d-metqrē Bar Kūrār: w-Dāwītdār z'orā 'abdā d-kālīpah. w-pāš trayhon gabbē luḡbal ḥdādā: kaḍ lā ar'in: 'esrīn wa-ḥlātā yawmīn: meḥdā b-yōm arb'ā tmānāyā b-yarḥā qadmāyā d-Tayyāyē: šnaṭ šetmā w-ḥammšīn w-šet: d-hi šnaṭ ANŠT d-Yawnāyē: etqarrab qadmā'īt Bājū Nōyān w-ḥaylawwāteh l-dukkītā d-metqaryā qabrā d-Aḥmad b-gabbā ma'rbāyā d-Bagdā d: w-qreb āp Bagdādāyē. wa-pga'(w) ba-ḥdādē: w-ettbar gabbā d-Bājū Nōyān: w-ettnaṣṣah b-zākūtā Bagdādāyē. w-iṭaw (h)wā amīrā Sulaymān Šāh 'am ḥaylā dīleh 'al šurē d-Bagdād. [p. 189]*

*w-kaḍ ḥwā ramšā: emar Bar Kūrār sābā l-Dawītdār, talyā: d-hāšā d-alāhā yab lan zākūtā: zādeq d-ne'ol l-bāttayn w-netnīh: w-ken neppoq mendrēs w-nepga'. haw dēn ešta'li w-lā šbā d-ne'ol: w-bāt kollhon l-bar. w-meṭṭul da-b-dukkītā mmakkektā šareyn (h)waw hennon Bagdādāyē: ezal Tātārāyē wa-tra' layhon tur'tā d-rgeltā rabbtā d-mayyā men Deqlaṭ: w-aṭīp ennon mayyā b-palgeh d-lēlyā. w-šarri 'ārqīn men gaww mayyā: wa-tri āp qeštāthon w-gērayhon w-tiqē d-saypayhon. w-kaḍ nhar šaprā: pnaw layhon Tātārāyē bnay gabbā d-Hūlākū: w-aggar qrābā 'dammā la-tša' šā'in d-yōm ḥammšā: w-ḥab w-awḥel gabbā d-Bagdādāyē: w-etqiel Bar Kūrār: wa-'raq Dawītdār w-'al la-mdittā.*

*haydēn Bājū w-ḥaylawwāteh etaw šraw b-gabbā ma'rbāyā d-Bagdād. w-Hūlākū šrā b-gabbā maḏnhāyā: b-yōm trēn tlāta'sar b-yarḥā qadmāyā: w-aqīm qrābā qašyā 'lēh da-mdittā: luḡbal tēgā d-dār'tā d-kālīpah. w-kaḍ psaq sabrā hu Musta'sem kālīpah dāwyā: qrā l-Bar 'Alqamī wazīrā dīleh: wa-l-Najm-aldīn 'Abd-alganī bar Darnūs wa-l-Mār(y) Makkīkā qātōlīqā: wa-pqad l-hon d-nesshūn sug'ā d-dahbā: w-'ellātā malkāyātā: w-rakšē arābīqo: w-nappqūn l-izgaddē d-Tātārāyē men ḥbušyā: w-nalbšūn ennon: w-nettlūn l-hon mawḥbātā šappirātā: w-nēzlūn 'ammhon lwāt mleḵ malkē. w-netb'ōn mellītā l-ḥayyaw d-kālīpah w-da-bnaw wa-d-baytāyaw: wa-nappqūn rawḥā: d-hānon d-hway: b-yad mālōkē bišē hway. w-en nehḥōn mekkēl w-nettel l-hon ḥayayhon: 'abdē ḥāweyn wa-mša'hdē w-yāhbay maḍatā. w-kaḍ npaq hennon hālēn lwāt mleḵ malkē: w-šamli izgaddūthon: 'akkar ennon w-lā appes l-hon d-nehpkūn lwāt kālīpah. w-a'šneh [p. 190] la-qrābā: wa-tra' Tātārāyē tur'tā rabbtā b-burgā d-'ajamāyā: wa-'al(w) la-mdittā: b-yōm 'rubtā 'esrīn w-ḥammšā b-yarḥā qadmāyā. w-ettḥayyal layhon bnay mdittā: w-appaq ennon mendrēs l-bar. w-tub taqqen Tātārāyē: wa-l-yawmā d-bātreh: kemaṭ b-yōm šabbtā: eštallat 'al kollhon šurē. wa-'raq Bagdādāyē: w-ettašši b-bāttē w-ḥulānē da-thot ar'ā. w-beh b-yōm šabbtā: npaq trayhon bnaw d-kālīpah l-bar sēd mleḵ malkē: w-bātar šā'tā npaq āp hu kālīpah. wa-pqad mleḵ malkē: w-armi beh parzē: w-qām 'law nātōrē b-ḥdā men yār'tātā šab'ā yawmīn. 'dammā d-'al hu mleḵ malkē qnōmā'īt l-dār'tā d-kālīpah. wa-bašsi l-gazzē wa-mtaššyātā w-simātā 'attiqātā w-ḥadtātā: w-galli kollhēn w-appaq. wa-šmaṭ mōglāyē saypayhon: wa-qtal l-kolleh 'ammā d-Bagdādāyē rebbwātā da-bnaynāšā: yattirā'īt Iberāyē 'bad qatlā saggi'ā. w-*

## KEY TO READINGS

*qātōlīqā kaneš la-kreštyānē kollhon l-’ēdtā d-šūqā da-tlātā: w-tamman naqtar ennon: w-lā nāš men kreštyānē etakki. āp ‘attirē d-Ṭayyāyē sug’ā d-neksayhon lwāt qātōlīqā ayti: d-dam en neštawz-būn nqaddōn dilhon: w-kollhon etqtel.*

*bātarken dēn kad etbhel qallil mlek malkē: qarrbeh l-kālīpah dāwyā qdāmaw: w-dāneh w-hayybeh l-mawtā. wa-pqad w-sāmū b-saqqā w-hat ‘law: wa-b-repsē d-reglayhon qatlū. b-hay d-nāšīn Ṭayyāyē adhlū la-mlek malkē kad āmrīn: d-en netešed men dmeh d-hānā ‘al ar’ā: lā tub nāhet metrā: ‘lēh āp gumrē d-nurā nehḥbān mennāh. w-harkā nesbat šulmā malkūtā d-‘Abbāsāyē: āp šarkā d-malkūtā d-Ṭayyāyē šarri l-mezd’zā’ū. w-qāmat w-etnaššat malkūtā d-Mōglāyē b-aṭrawwātā hālēn da-l-bar: ak d-āp b-aṭrawwātā hānon da-l-gaww. [p. 191]*

*The King of Kings Hüilägü descended upon Baghdad, and also Bajū 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 Ibn Kurar and the younger Dawitdar, the servant 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 Arabs, the year 656, which is the year 1569 of the Greeks, Bajū Noyan 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. Bajū Noyan’s side was broken through, and the Baghdadis were triumphant in victory. Amir Sulayman Shah was with his force on the walls of Baghdad. [p. 189]*

*When it was evening, the aged Ibn 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 Hüilägü’s side returned, and the battle continued for nine hours on Thursday, and the side of the Baghdadis burned out and became exhausted. Ibn Kurar was killed, and Dawitdar fled and entered the city.*

*Then Bajū and his forces came and camped on the western side of Baghdad. Hüilägü 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 ‘Alqamī, his vizier, and Najm al-Dīn Abd al-Ghani Ibn Darnus 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 [Hüilägü] granted them their lives, they would be servants,*

## KEY TO READINGS

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 an 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 there 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]

### From the Reign of Baidu Khan

*W-meṭṭul da-b-zabnā hānā kollhon Moglāyē rawrbē w-daqdqē b-kollāyūṭhon aḡgar(w): w-menkadū etgzar(w): w-ba-šyāgātā wa-slawwātā d-dilānīn l-mašlmānē tāb etmahhar(w): hu tuḅ Baydū kad špar l-hon aḡgar: wa-ḥdī(w) beh tāb tāb kollhon rawrbānē d-malkūteh. ellā men 'enyān kreštyānē lā meṭmšē (h)wā d-netqpes: w-netkel 'al nāš barnāšā b-kollhon pursānē d-malkūtā štar mennhon lā meṭdnē (h)wā. w-men hānā šarri maḡgar 'al trayhon qupsē. la-kreštyānē man āmar (h)wā da-kreštyāna (h)u: wa-slībā tlē b-šureh. l-Ṭayyāyē dēn mḡawwē (h)wā d-mašlmāna (h)u: ellā law meṭmšē (h)wā l-mēlap tawdiṭhon w-qāymīn la-slōtā: hu Baydū la-breḡh mšaddar (h)wā da-ṇsallē 'ammhon. wa-b-ḥādē mšayyen (h)wā tar'iṭhon: wa-mrayyah rugzhon. bram lā meṭhappē (be hidden from) (h)wā 'layhon d-Ṭayyāyē d-la-pniṭ kreštyānē yattir meṣtlē w-methannē (rely). w-qarribūtā d-yarḡhē ḡammšā b-hūpākē d-ak hālēn dbar malkūteh.*

## KEY TO READINGS

*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.*

ENGLISH-SYRIAC VOCABULARY

Aaron אֲרֹנְהָא *ahrōn*

abandon (verb) ܒܫܒܐ *šbaq/nešboq*;  
Ethpe *ešbeq* to be abandoned (see  
“leave”)

Abbasid ܐܒܒܐܣܝܐ *‘abbāsāyā*

Abd al-Ghani (pr n) ܐܒܕܐܠܓܢܝܐ *‘abd  
alḡani*

Abdnebo ܐܒܕܢܒܘܐ *‘abdnebō*

Abgar ܐܒܓܪܐ *abḡar* (pr n)

Abijah ܐܒܝܝܗ *abiyā*

able ܡܫܐܝܐ *meškaḥ* (l- + inf or d- +  
impf. to do): ܡܫܐܝܐ *mšā/nemšē*; pass  
part *mšē/mašyā* able; Ethpe *emši* to  
be able

ablution ܫܝܓܬܐ *šyāḡtā*

aboder ܐܘܘܘܢܐ *awwānā*; ܡܐܡܪܐ  
*mā‘mrā*

above ܠܠܐ *l’el*

Abshlama ܐܒܫܠܡܐ *‘abšlāmā*

abundant ܫܦܝܐ *špī’*: abundance  
ܡܠܝܘܬܐ *maḷyutā*

accompany (verb) ܠܘܐ *lwā/netwē*;  
accompany in procession (verb) ܩܘܘܐ  
*Pa-zayyāh*

according to ܡܘܩܘܠܐ *meḡgul*; *meḡgul d-* for,  
because: ܡܘܩܘܠܐ variant spelling of  
*meḡgul*: ܡܘܩܘܠܐ *meḡlāt* – form of  
*meḡgul* when followed by enclitic  
pronouns II: ܠܦܘܬܐ *lput*

accurate ܗܛܝܬ *ḥattit*

accuse (verb) ܩܪܫܐ *qaršā*

accustomed ܡܘܕܐ *m’ād*

acknowledge (verb) ܐܘܘܕܝܐ *Aph awdi*

acquaintance ܝܘܕܐ *yād’ā*

acquire (verb) ܩܢܐ *qnā/neqnē*

act ܫܘܩܘܬܐ *su‘rānā*

Adam ܐܕܡܐ *ādām*

add (verb) ܐܘܘܨܦܐ *Aph awsep*

Addai (=Thaddaeus) ܐܕܝܐ *adday*

admonition ܡܫܢܘܬܐ *maksānutā*

adorned (to be adorned with) (verb) Ethpa  
*etkallal b-*

adultery (verb) ܐܘܘܨܘܬܐ *zānyutā*; ܝܘܓܪ  
*ḡār/ngur*

advent ܡܝܬܘܬܐ *metitā*

adventure ܢܫܗܢܐ *nešhānā*

adversity ܫܗܩܐ *šhāqā*

advise ܡܠܐܩ *mlak/nemlok*; Ethpe *etmlek*  
b- to be advised by; advisor ܡܠܘܩܐ  
*mālokā*

affair ܩܘܘܨܐ *pursānā*

afraid (verb) ܕܗܝܠܐ *dahīlil*; ܕܗܠܐ  
*dhel/nedhal*; Aph *adhel* to make afraid  
after ܒܘܬܐ *bātar*: afterwards ܒܘܬܐ  
*bātarken*

again ܡܢ ܕ-ܪܝܫܐ *men d-rēš* (see “head”);  
ܛܘܒܐ *tub*

against (to go against) (verb) ܢܫܗ *nehet/neḥhat* +<sup>l</sup>; preposition ܠܐ *al*  
(with pron encl II, <sup>l</sup>-)

Aggai (pr n) ܐܓܝܐ *aggay*

ENGLISH-SYRIAC VOCABULARY

agree (verb) ܩܘܣܢܐ Ethpe *etdni*: ܩܘܣܢܐ  
*qas/neqqoṣ'am*

Ahmad (pr n) ܐܚܡܘܕ *aḥmad*

aid ܩܘܕܪܐܢܐ *'udrānā*

Alexander ܐܠܝܟܣܢܕܪܘܫ *aleksandros*

alive ܗܝܝܢܐ *ḥayy*

all (+ emph or pron encl) ܟܠܐ *koll*: all

around ܠܗܘܕܪܐ *l-ḥudrā*: all the  
 more *yattirā'it* (see "more than")

allow ܐܦܫܐ *Aph appes*

alone ܠܗܘܕ *ḥod*: ܒܠܗܘܕ *balḥod*  
 (takes pron encl II)

already ܡܢܩܕܡܐ *menkadu*

altar <sup>c</sup>*lātā* pl <sup>c</sup>*lawwātā* (see "cause,"  
 "reason," "thing," "article");

ܡܢܩܕܡܐ *madbhā*: ܐܘܢܘܨܐ  
*wōnos*

although ܐܦܝܢ *āp en*

always ܟܠܠܫܐ *kollšā'*: ܐܡܝܢܐ *aminā'it*

ambassador ܐܝܓܕܕܐ *i:ḡaddā*

amen ܐܡܝܢ *āmèn*

among (preposition) ܒܝܢܐ *bēt*: ܒܝܢܐ

*bayn* (+ pron encl II): ܒܝܢܐܝܬܐ  
 (+ pron encl I)

Amoros ܐܡܘܪܘܫ *amoros*

amount ܩܡܝܘܬܐ *kmāyutā*

ancient ܩܕܕܝܡܐ *qaddim* : *men qdim* of

old, long ago, from eternity: ܩܕܡܝܐ  
*qadmāy*

and ܘܐܐܘܐ: and so ܕܝܢܐ *ken*: and

then ܕܝܢܐ *ken*

angel ܡܠܐܟܐ *malakā*

anger ܐܝܦܘܬܐ *'iputā*: angry

ܐܝܦܘܬܐ *'ip*

animal ܗܝܘܘܬܐ *ḥayyutā* pl – *ywātā* :

living things, life (collective)

announce ܐܦܩܪܐ *Aph akre*: announcer

ܩܪܘܘܬܐ *kārōzā*

anoint ܡܫܐܠܐ *mšāh/nemšāh*: anointed

ܡܫܝܗ *mših*: *mšihā* the Christ

answer (verb) ܦܐܢܢܐ (see "return,"

"come back"): ܢܐܘܢܐ *nāne'nē*:  
*punāy-pet-gāmā* (see "return");

answer to a letter ܦܝܗܡܐ *peḥmā*

Antioch ܐܢܬܝܘܩܝܐ *ant'yokyā*

anxious (to make anxious) (verb) ܐܩܢܐ

*Aph aqne*

anything ܡܕܡܐ *meddem*

aperture ܩܘܘܘܬܐ *kawwūtā* pl *kawwē* (abs

*kawwā* pl *kawwin*) (f)

apostle ܫܠܝܗܐ *šlihā*

appearance ܐܫܩܡܐ *eskēmā*

appease (verb) ܦܐܪܐ *'i* (see "tend,"

"keep," "rule"): ܦܐܫܝܝܢܐ *Pa šayyen*

appoint (verb) ܦܐܬܝܝܒܐ *Pa,tayyeb*

appointed place ܘܐܕܐ *wa'dā*

approach (verb) ܩܪܒܐ *qreb/neqrab l-* :

Ethpa *etqarrab l-* to approach

appropriate to ܕܝܠܐܢܝܐ *dilānāy l-*

April ܢܝܣܐܢ *nīsān*

Arab ܦܬܝܝܩܝܐ *tayyāyā*

Arabian (horse) ܐܪܒܝܩܐ *arābiqo*

ENGLISH-SYRIAC VOCABULARY

- Aramaic (in Aramaic) ܐܪܡܝܐ *ārāmā'it*  
 arc ܩܫܬܐ *qeštā* pl -ē/-ātā  
 archangel *rêš-malakē* (see "head")  
 arise (verb) ܩܡܐ *qām*; ܩܡܢܩܡ *qām/nqum*  
 arm ܕܪܐܐ *drā'ā* (f)  
 aroma ܒܫܡܐ *besmā*  
 aromatic spice ܚܝܪܘܡܐ *hērōmā*  
 around about *l-appay* (see "countenance")  
 arrive (verb) ܡܩܬܐ *mqtā/nemqtē* Pa *maṭṭl*  
*l-* to arrive at  
 arrogant (to be arrogant) *Eshtaph eštā'li*  
 (see "exalt." "raise"); arrogant ܡܪܪܗܝ *marrāh*  
 arrow ܩܝܪܐ *qērā*  
 article ܐܠܬܐ *elltā* pl ܐܠܬܐ *ellātā*  
 as (conj) ܕ *kad*  
 ascension ܫܘܠܩܐ *sulāqā*; ܡܫܩܩܐ *massaqā*  
 ashamed (verb) ܒܗܬܐ *bhet/nebhat*  
 aside from ܫܬܪܡܢ *štar men*  
 ask (verb) ܫܠܡܫܐ *šel/mešal*; Pa *ša'el l-*  
 to ask questions of  
 ass ܫܡܪܐ *šmārā*  
 assembly ܩܢܘܫܐ *knušā*:  
 ܐܕܬܐ *ēdtā*: assembly hall  
 ܒܝܬܘܘܕܐ *bēt-wa'dā*  
 assent (verb) ܥܢܐ *Ethpe etdni*  
 assiduous ܫܦܝܬܐ *špīt*: earnestly *špītā'it*  
 assistance (to be of assistance) (verb)  
 ܕܘܪܐ *dar/ne' dar*  
 astonished ܥܬܡܡܐ *Ethpe etdammar*:  
 ܡܡܝܗ *tammih*; ܡܡܝܗ *tammih*  
*tmaḥ/netmah*: astonishment ܥܬܡܡܐ  
*temhā*: ܬܪܗ *tahrā* and *tehrā*  
 astonishing ܡܡܝܗ *tammih*  
 astray (to go astray) (verb) ܠܗܝܬ *l-*  
*hēṭ'ē*; ܝܬܐ *ṭa'yā*  
 at ܥܒܐ *(a)-*: at (time) ܥܒܐ *(a)-*; at hand (to be  
 at hand) *Ethpa eṭṭayyab* (see  
 "prepare"); at once ܫܠܝܐ *šelyā*,  
*men šelyā*, *men-šel(y)*; at such time as  
 ܕ ܡܐ *mā d-*: at the same time  
 ܗܝܕܢ *haydēn*  
 attack (verb) ܩܦܩܐ *pga'nepga'*  
 attention ܐܝܪܘܬܐ *irutā*  
 attire ܥܫܩܡܐ *eskēmā*  
 audacious, bold ܝܒܝܒ *lbib*  
 Augustus ܐܘܒܘܫܩܘܫܐ *āguštos*  
 author ܡܫܬܒܢܐ *makthānā*  
 authoritative, in authority ܡܫܠܠܐ *mšallat*  
 authority (to put in authority) (verb) ܫܠܠܐ  
 Pa *šallet*  
 aware ܪܓܝܫ *rgiš*  
 baby ܘܠܘܐ *wellā*  
 Babylon ܒܒܠ *bābel*  
 backslide (verb) ܩܪܫܐ *qarsā*  
 bad ܒܝܫ *biš*  
 Baidu Khan. Ilkhan ruler. AD 1295 ܒܝܕܘ *baydu*  
 Bajū (pr n) ܒܝܫܘܐ *bāju*





## ENGLISH-SYRIAC VOCABULARY

<p>Beth Awida ܩܒܠܘܬܐ <i>bēt-ʿwidā</i></p> <p>Beth Sahray (pr n) ܩܒܠܘܬܐ <i>bēt-sahrāyē</i></p> <p>Beth T'vara ܩܒܠܘܬܐ <i>bēt-tbārā</i></p> <p>Bethesda ܩܒܠܘܬܐ <i>bēt-hesdā</i></p> <p>Bethlehem ܩܒܠܘܬܐ <i>bēt-lhem</i></p> <p>betray (verb) Aph <i>ašlem</i> (see "finished," "follow")</p> <p>betrothed ܩܒܠܘܬܐ <i>mkir</i></p> <p>between ܩܒܠܘܬܐ <i>bayn</i> (+ pron encl II); ܩܒܠܘܬܐ <i>baynāt</i> (+ pron encl I)</p> <p>beware of (verb) Ethpa <i>ezdahhar b-</i> to beware of, watch over (see "warn against")</p> <p>big ܩܒܠܘܬܐ <i>rabb</i> pl <i>rawrbīn</i>;</p> <p>bind (verb) ܩܒܠܘܬܐ <i>pkar/nepkor</i>; ܩܒܠܘܬܐ <i>esar/nesor</i></p> <p>bird ܩܒܠܘܬܐ <i>pārahītā</i> pl <i>pārhiātā</i></p> <p>birth ܩܒܠܘܬܐ <i>mawlādā</i></p> <p>bitter ܩܒܠܘܬܐ <i>marrir</i>; bitterness ܩܒܠܘܬܐ <i>mrārā</i>; <i>ekal</i> ~ to be galled</p> <p>black ܩܒܠܘܬܐ <i>ukām</i></p> <p>blame ܩܒܠܘܬܐ <i>edlāyā</i></p> <p>blameless <i>dlā' edlāy</i> (see "blame")</p> <p>blemish ܩܒܠܘܬܐ <i>mumā</i>; <i>mawmē</i> see ܩܒܠܘܬܐ</p> <p>bless (verb) ܩܒܠܘܬܐ Pa <i>barrek</i> to bless; Ethpa <i>etbarrak</i> to be blessed; blessed ܩܒܠܘܬܐ <i>brik</i>; ܩܒܠܘܬܐ <i>tubān</i>;</p> <p>    blessing ܩܒܠܘܬܐ <i>burktā</i></p> <p>blind (verb) Pa <i>ʿawwar</i> (see "wake," "watch"); blind ܩܒܠܘܬܐ <i>smē/samīyā</i>;</p> <p>blood (noun) ܩܒܠܘܬܐ <i>dmā</i> (abs <i>dem</i>)</p>	<p>blow (verb) ܩܒܠܘܬܐ <i>nšab/neššob</i></p> <p>boat ܩܒܠܘܬܐ <i>spittā</i> pl <i>-ē/spinātā</i></p> <p>body ܩܒܠܘܬܐ <i>gušmā</i> (abs <i>gšim</i>); ܩܒܠܘܬܐ <i>pagrā</i></p> <p>bodyguard ܩܒܠܘܬܐ <i>nātar-ḥaššā</i>; <i>nātar-ḥaššā</i> (see "rear")</p> <p>bold ܩܒܠܘܬܐ</p> <p>bolt ܩܒܠܘܬܐ <i>moklā</i> ܩܒܠܘܬܐ <i>moχlōc</i></p> <p>book ܩܒܠܘܬܐ <i>ktābā</i></p> <p>border ܩܒܠܘܬܐ <i>ṭhumā</i></p> <p>bosom ܩܒܠܘܬܐ <i>ʿubbā</i></p> <p>bother (verb) ܩܒܠܘܬܐ Aph <i>ahhar</i></p> <p>bow ܩܒܠܘܬܐ <i>qeštā</i> pl <i>-ē/-ātā</i></p> <p>brain ܩܒܠܘܬܐ <i>muhhā</i></p> <p>breach ܩܒܠܘܬܐ <i>tur'ītā</i></p> <p>bread ܩܒܠܘܬܐ <i>lahmā</i></p> <p>breadth ܩܒܠܘܬܐ <i>piāyā</i></p> <p>break (verb) ܩܒܠܘܬܐ <i>tbar/netbar</i>; Ethpe <i>etthar</i> to be broken; break (bread) (verb) ܩܒܠܘܬܐ <i>qšā/neqšē</i>; Ethpe <i>etqsl</i> to be broken; break through (verb) ܩܒܠܘܬܐ <i>tra'netro'</i></p> <p>breast ܩܒܠܘܬܐ <i>hadīyā</i></p> <p>bride ܩܒܠܘܬܐ <i>kalltā</i></p> <p>bridegroom ܩܒܠܘܬܐ <i>ḥatnā</i></p> <p>briefly ܩܒܠܘܬܐ <i>pāsiqātā</i>, <i>b-</i></p> <p>bright (to be bright) (verb) ܩܒܠܘܬܐ <i>nhar/nenhar</i>; brightness (of fire, e.g.) ܩܒܠܘܬܐ <i>zahrā</i></p>
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ENGLISH-SYRIAC VOCABULARY

brilliant ܢܫܝܗ *našših*

bring down (verb) ܬܘܬܝܬܝܢ Pali *taḥti*;

Ethpali *ettaḥti* to be brought down, sent down, brought low

bring low (verb) ܬܘܬܝܬܝܢ Pali *taḥti*; Ethpali

*ettaḥti* to be brought down, sent down, brought low

bring together (verb) Pa *kanneš* (see "gather")

broadcast (to be broadcast) (verb) Ethpe *etkrez*; (see "proclaim," "announce," "preach"); Pa *sabbar* (see "think," "imagine")

brother ܐܗܝܐ *aḥā*

build (verb) ܒܘܢܐ *bnā/nebnē*; Ethpe *etbui* to be built

building ܒܢܝܢܐ *benyānā*

burden ܕܘܡܠܐ *yuqrā*; ܡܘܒܠܐ *mawblā* (abs/const *mawbal*, f);

burdened ܫܩܝܠ *šqil* : burdensome

(to be burdensome) (verb) ܩܘܪܐ Ethpe *etkšī*

burn (int) (verb) ܐܩܥܕ *iqed/nêqad*; Aph

*awqed* to burn (trans); ܥܩܥܕ

*ḥab/neḥḥob*; ܗܪܐܩ *ḥrak/neḥrok*;

Ethpe *etḥrek* to be burned, singed

burning coal ܕܘܡܪܬܐ *gmurtā*

bury (verb) ܩܒܪܐ *qbar/neqbor*

but ܕܠܐ *gēr* (postpositive); ܐܠܐ *ellā*; for *en lā* if...not

buy (verb) ܘܒܝܢ *zban/nezben* Pa *zabben* to sell

by ܒܝܢܐ *yad, b-yad*; by means of (see *idā*)

ܒܝܢܐ *yad, b-yad*; by day ܐܘܪܘܚܐ *imāmā*

Caesar ܩܥܣܐ *qesar*

cage ܩܦܣܐ *qapsā*

Caiaphas ܩܦܣܐ *qaypā*

calculation ܡܗܫܒܬܐ *maḥšabtā*

caliph ܩܠܝܦܐ *kālīpāh*

call (verb) ܩܪܐ *qrā/neqrē*; Ethpe *etqri* to be called, be read out: called (to be called) (verb) ܩܪܐ Ethpa *etkanni*

calm ܢܝܗܘܐ *nyāḥtā*; calm down (verb)

ܠܩܘܬܐ Ethpe *etbhel*; calm, at rest ܢܝܗܘܐ *nih*; *nihā'it* calmly

camel ܩܡܠܐ *gamlā*

camp (verb) ܩܪܝܐ *šrā/nešrē* ('*al* at, near)

candle ܩܪܝܘܢܐ *qeryōnā*

carnelian ܩܪܝܘܢܐ *sardyon*

carry (verb) ܐܘܒܠ *Aph awbel*

carve (verb) ܩܠܦ *glap/neglop*; carving

ܩܠܦܐ *glāpā*; ܩܠܦܐ *glipā*

cast (verb) Aph *armi* (see "cast down," "fallen," "prostrate")

cast down (verb) ܩܪܝܐ *šdā/nešdē*; ܩܪܝܐ *rmē/ramyā*; Aph *armi* to cast

cast out (verb) Aph *appez* (see "go forth")

cataract ܩܩܩܐ *qatarraqā*

catch fire (verb) ܐܩܥܕ *iqed/nêqad*; Aph *awqed* to burn (trans)

catholicos ܩܩܩܐ *qātoliqā*

cause ܐܠܬܐ *ellā* pl ܐܠܬܐ *ellātā*

cave ܩܘܪܬܐ *m'arrtā*

cavity ܐܘܒܒܐ *ubbā*

cedar ܐܪܘܘܬܐ *arzā*

## ENGLISH-SYRIAC VOCABULARY

censure ܟܠܠܐ <i>'edlāyā</i>	close ܩܪܝܒ <i>qarrīb</i>
census ܟܬܒܬܘܬܐܢܘܬܐ <i>maktbānutā</i>	closet ܟܘܨܐ <i>tawwānā</i>
centurion ܟܘܢܩܘܪܝܘܢ <i>qenṭrōnā</i>	clothe (verb) Aph <i>albeš</i> (see “wear,” “put on”); Pa ‘ <i>atṭep</i> to clothe (see “return”); Pa <i>kassi</i> to clothe, cover over, hide
chapter ܩܘܒܠܐ <i>rêšā</i> ; ܩܘܦܠܐ <i>qepāle</i> ‘on pl ܩܘܦܠܐ <i>qepāle</i> ‘ā	ܟܘܨܐ <i>ksā/nekse</i> : clothed ܠܒܝܫܐ <i>lbiš</i> : ܩܘܦܠܐ <i>'tip</i> ; clothing ܟܘܦܠܐ <i>lbušā</i> : ܟܘܦܠܐ <i>eštlā</i> (f)
cheerful ܩܘܨܝܢ <i>psih</i>	cloud ܟܘܘܢܐ <i>'nānā</i> (f)
Chesroës ܟܘܨܪܘܐ <i>kosraw</i>	cock ܟܘܦܘܠܐ <i>tarnāglā</i> (abs <i>tarnāgul</i> )
chest ܟܘܨܐ <i>ḥadyā</i>	cock ܟܘܦܘܠܐ
chick ܟܘܦܘܠܐ <i>parrugā</i>	cold (to get cold) (verb) ܩܪܝܒ <i>qar/neqqar</i> :
chief priest ܟܘܪܒܐܢܐ <i>rabb-kāhnē</i>	cold ܟܘܨܝܢܐ <i>qarrirutā</i> ; ܩܪܝܒ <i>qarrir</i>
child ܟܘܠܐ <i>ḥalyā/ḥlītā</i> pl <i>ḥlāyē/ḥalyātā</i> (abs <i>ḥlē</i> pl <i>ḥlēyn</i> )	collapse ܟܘܨܘܬܐ <i>mappultā</i>
childhood ܟܘܠܘܬܐ <i>ḥalyutā</i>	collate (verb) ܩܘܨܡܐ Pa <i>paḥḥem</i>
choke (verb) ܟܘܨܡܐ <i>ḥnaq/nehnoq</i> ; Ethpe <i>eḥneq</i> to be drowned, choked	come (verb) ܟܘܨܡܐ <i>etā/nētē</i> ; Aph <i>ayti</i> to bring, take, lead: come back (verb) ܩܘܨܡܐ <i>pnā/nepnē</i> : Aph <i>apni</i> to lead back: coming ܟܘܨܡܐ <i>metitā</i>
choose (verb) ܩܘܨܡܐ <i>gbā/negbē</i> ; chosen <i>gbē/gabyā</i> (see “choose”)	comely ܩܘܨܡܐ <i>pē/ḥḥḥ</i> : comely ܩܘܨܡܐ <i>ḥdir</i> : comeliness <i>ḥdirutā</i>
Christian ܟܘܪܝܫܝܢܐ <i>krestyānā</i>	comfort ܩܘܨܡܐ <i>nyāḥtā</i> ; comfort (verb) ܩܘܨܡܐ Pa <i>ḥayyel</i>
church ܟܘܪܝܫܝܢܐ <i>knutšā</i> ; ܩܘܨܡܐ <i>'ēdtā</i>	command ܩܘܨܡܐ <i>pqad/nepqod</i> :
circumcised (to be circumcised) (verb) ܩܘܨܡܐ Ethpe <i>eṭgzar</i>	commander ܩܘܨܡܐ <i>pāqodā</i> :
cistern ܩܘܨܡܐ <i>uznā</i>	commandment ܩܘܨܡܐ <i>puqdānā</i>
citizens ܩܘܨܡܐ <i>gawwāyē</i>	commemoration ܩܘܨܡܐ <i>'uhdānā</i>
city wall ܩܘܨܡܐ <i>šurā</i>	commerce ܩܘܨܡܐ <i>ṭguriā</i>
city ܩܘܨܡܐ <i>mdittā</i> pl <i>mdinātā</i> ; men <i>mdinā la-mdinā</i> from city to city	commit adultery with (verb) ܩܘܨܡܐ <i>znā/nezne</i> b-
clad ܩܘܨܡܐ <i>'tip</i>	
clarion ܩܘܨܡܐ <i>šipōrā</i>	
Claudius ܩܘܨܡܐ <i>qlawdios</i>	
clearly <i>idi</i> ‘ā ‘it (see “known,” “evident”)	

ENGLISH-SYRIAC VOCABULARY

committed (to be committed) (verb)

ܐܬܝܦܐ Ethpe *etg'el* (l- to)

common people *daqdqē* (see “small”)

community ܐܘܡܡܝܬܐ *ummitā*

companion ܚܒܪܐ *ḥabrā*

company ܓܘܕܐ *gudā*; ܫܠܘܘܬܐ

*ḥaylutā* pl – *lawwātā*

compare (verb) ܦܩܫܘܦܐ *Pa paḥšem*

compassion ܚܘܫܘܥܝܘܬܐ

*mraḥmānūtā*

compel (verb) ܩܠܦ

*elaṣ/neloṣ*; ܩܫܘܥܐ *“šā/ne’ sē*

complete (verb) Shaph *šamli* (see “full”)

compose (verb) ܩܘܪܐ *zqar/nezqor*

compulsion ܩܝܪܐ *qirā*

conceal (verb) ܦܩܫܘܦܐ *Pa fašši*; (see

“hide”)

conceive (child) (verb) ܩܒܠܐ

*ḥten/neḥtan*; conception ܩܒܠܐ

*ḥqmā*; to become pregnant *qabbel*

*ḥqmā*

concerning ܩܘܪܐ *meḥtul*; *meḥtul d-* for.

because: ܩܘܪܐ variant spelling of

*meḥtul*; ܩܘܪܐ *meḥlāt* – form of

*meḥtul* when followed by enclitic

pronouns II

condemn (to condemn) (verb) *Pa ḥayyeh*  
(see “succumb,” “conquered”)

confession ܬܘܘܪܐ *tawditā*; confess

(verb) ܐܘܕܐ *Aph awdī*

confirm (verb) *Aph aššar* (see “fix

firmly”); ܩܘܪܐ *Pa ḥayyel*

confused (verb) ܒܗܬܐ *bhet/nebhat*

conquer (verb) ܩܘܪܐ *zkā/nezkē*; to be

conquered ܩܘܪܐ *ḥāb/nḥub*

consider (verb) ܩܘܪܐ *Ethpa etḥayyan*

constantly ܩܘܪܐ *kollšā*; ܩܘܪܐ

*aminā’it*

constituted (to be constituted) (verb) *Ethpa ettaqqan* (see “right,” “get ready,” “prepare”)

contemptible ܩܘܪܐ *šūt*

contest ܩܘܪܐ *taktōšā*

contract (to make a contract) (verb) *qyāmā*  
(see “rise up,” “arise”); contract (verb)

ܩܘܪܐ *qyāmā*; *aqim* ~ to make a

contract

conversation ܩܘܪܐ *enyānā*

convert (verb) ܩܘܪܐ *Pa ḥapppek*; *Ethpa*

*ethappak* to be converted

convince (verb) ܩܘܪܐ *Aph apis* (see

“persuade”)

cool ܩܘܪܐ *qarrir*; coolness

ܩܘܪܐ *qarrirutā*

copy ܩܘܪܐ *peḥmā*

corpse ܩܘܪܐ *šladdā*

correct ܩܘܪܐ *trīṣ*; ܩܘܪܐ *ḥlim*

couch ܩܘܪܐ *arsā*

counsel (verb) ܩܘܪܐ *mlak/nemlok*;

*Ethpe etmlek b-* to be advised by

count (verb) ܩܘܪܐ *ḥšab/nehšob*

countenance ܩܘܪܐ *appē* (pl only)

country ܩܘܪܐ *atrā* pl – *rē/-rawwātā*

course ܩܘܪܐ *marditā*

court *trā’ –malkutā* (see “gate,” “doorway”)

ENGLISH-SYRIAC VOCABULARY

courtyard ܕܪܬܐ *dārtā*  
 cover (verb): Pa *kassi* to clother, cover  
 over, hide ܕܫܐ *ksā/neksē*  
 cover over Pa *kassi* ܕܫܐ *ksā/neksē*  
 coward(ly) ܫܦܠ ܫܦܠ and ܫܦܠܫܦܠܐ  
 craft ܐܘܢܐܢܘܬܐ *umānutā*  
 craftsman ܐܘܢܐܢܐ *umānā*  
 create (verb) ܒܪܐ *brā/nebrē*: Ethpe  
*ebri* to be created, come into  
 existence  
 creature ܒܪܝܐܐ *britā* pl *brayyā/*  
*beryātā*  
 crippled ܠܗܝܓܝܪ *hgir*  
 cross (verb) ('*al*) ܒܪܐ ܒܪܐ *bar/ne'bar*: cross  
 ܫܠܒܐ *šlibā*: ܩܦܐ *zqipā*  
 crossing ܐܘܪܬܐܘܪܬܐ *ma'bartā*  
 crowd (verb) ܠܫܒܫܐ *ħbaš/neħboš*: crowd  
 ܕܫܒܫܐ *kenšā*  
 crown (verb) ܠܠܐ Pa *kallel*: crown  
 ܠܘܕܐ *tāgā*: ܠܠܐ *klilā*  
 crucify (verb) ܫܠܒܐ *šlab/nešlob*: Ethpe  
*ešleb* to be crucified: ܩܦܐ  
*zqip/nezqip*; Ethpe *ezdqep* to be  
 crucified: crucified ܩܦܐ *zqipā*:  
 crucifier ܩܦܐܐ *zāqōpā*:  
 crucifixion ܐܘܢܐܠܒܐܘܬܐ *šlibūtā*  
 cry out ܐܠܐ Aph *aylel*  
 cry (verb) ܒܩܐ *bkā/nebkē*: ܐܠܠܐ  
*illtā* pl *yallātā*  
 crystal ܩܪܫܬܐܠܐ *qroštelos*

cube ܩܦܫܐ *qupsā*  
 cultivation ܐܘܩܢܐܘܬܐ *tuqānā*: ܐܘܩܢܐ  
*šaynā*  
 cunning ܐܘܨܘܪܐ *šni'utā*  
 cure (verb) ܐܠܗܘܠܐ Aph *aħlem*  
 cure ܐܘܨܘܬܐ *āsyutā* (pl)  
 curse (verb) ܠܐܘܠ *lāt/nluṭ*  
 custom ܐܘܕܐ *yādā*  
 cut off (verb) ܩܫܐ *psaw/nepsoq*  
 Cyrenius ܩܘܪܝܢܐ *qewrinos*  
 Cyrus ܩܘܪܝܢ *kureš*  
 Daissan (river) ܕܐܝܫܐܢ *daysān*  
 Dalason (pr n) ܕܐܠܐܝܣܐܢ *dālāson*  
 damage ܐܘܫܪܐܢܐ *ħusrānā*: ܐܘܫܪܐܢܐ  
*surħānā*  
 Darius ܕܐܪܝܘܫ *daryuš*  
 dark (to grow dark; verb) ܠܫܩܐ  
*ħeškā/neħšak* (used impersonally in 3<sup>rd</sup>  
 fem sing): dark ܐܘܨܘܪܐ *ammuṭ*:  
 darkness ܐܘܨܘܪܐ *ħeškā*: ܐܘܨܘܪܐ  
*ħeššōkā*  
 Darnus (pr n) ܕܐܪܢܐ *darnus*  
 dash (verb) ܐܬܪܐ Ethpa *ettarri*  
 daughter ܐܘܪܬܐ *bartā* (constr *bat-*) pl  
 ܐܘܪܬܐܘܪܬܐ *bnātā*: daughters ܐܘܪܬܐ  
*bnātā*  
 David ܕܐܘܕ *dāwid*  
 Dawitdar (pr n) ܕܐܘܕܐܘܕ *dāwitdār*  
 day ܐܘܪܐ *yawmā* pl *-ē/-ātā*  
 (abs/constr *yōm*)

ENGLISH-SYRIAC VOCABULARY

deacon ܡܫܡܫܢܐ *mšammšānā*

dead ܡܝܬ ܡܝܬ: death ܡܡܘܬܐ *mawtā*

deaf ܚܪܫܐ/ܚܪܫܐ (see "silent")

debt ܗܘܒܬܐ *hawbtā*

deceitful ܕܘܓܘܘܠ *duggāl*

decoration ܫܒܬܐ *sebtā* pl – *tē*

deed ܫܘܒܘܬܐ *šū' rānā*: deeds of

renown ܓܒܪܘܬܐ *gabrūtā* pl – *rwātā*

deep ܥܡܝܩ *'ammīq*

delay ܐܘܚܪ Aph *awḥar*: Eshtaph.

*eštawḥar*: ܬܘܫܚܐ *tawḥartā*:

delaying ܡܠܝܚܐ *mḥir* (Aph act part.

from confusion between ܐܘܪ and

ܐܘܪ q.v.)

delight ܪܓܝܓ *rgig*

deliver (verb) ܦܥܫ Pa *pašši*

deluge (verb) ܩܦܐ Aph *qāp*

demand (verb) ܫܠܐ *šel/nešal*

demon ܒܪܝܓܘܪܐ *bar-eggārā* pl *bar-*

*eggārē*: ܫܕܐ *šēdā*

deny (verb) ܩܦܪܐ *kpar/nekpor b-*

depart (verb) ܫܡܝܐ Pa *šamī*: ܩܦܪܐ

*praq/neproz*

depict (verb) ܫܘܪܐ *šār/ḥsur* (pass part

*šir*)

depth ܥܡܝܩܐ *'umqā*:

ܥܡܝܩܘܬܐ *'ammīqūtā*

deprived (to be deprived) ܥܫܦܐ Ethpa

*estappaq*

descend (verb) ܢܫܬܐ *nḥet/neḥḥat* : Aph

*aḥḥet* to send/bring down

desiccated ܡܝܒܒܐ *myabbaš*

design ܪܘܫܡܐ *rušmā*

desire (verb) ܬܒܐ *tba'/netba'*

desolate ܚܪܒܐ *ḥreb/ḥarbā*

despise (verb) ܒܫܐ *bsā/nebsē* (*b-* or *'al*)

detain ܩܘܪܐ Pa *'akkar*

devil ܕܝܘܘܐ *daywā*: ܫܕܐ *šēdā*

Devil, the ܐܩܠܩܪܫܐ *ākelqaršā*

die (noun) ܩܦܫܐ *qupšā*

die (verb) ܡܝܬܐ *mit/mmut* : Aph *amit* to

put to death. cause to die

difficult ܐܬܠܐ *'el/atlā*:

ܥܫܩܐ *'seq/ asqā*: *'asqā*'it with

difficulty; difficulty ܐܩܠܩܪܫܐ

*'asqūtā*; difficult for (to be difficult

for) (verb) ܩܩܐ Ethpa *etqašši 'al*

digestion ܦܫܐܪܐ *pšārā*

dinar ܕܝܢܐܪܐ *dênārā*

Dioscurus ܕܝܘܫܩܘܪܐ *diosquros*

direction ܦܢܝܬܐ *pnitā*

direct-object marker (non-obligatory) ܐܠܐ (*al*)

dirt ܕܩܠܝܬܐ *dahliḥā*

discharge ܫܘܦܩܐ *supāqā*

ENGLISH-SYRIAC VOCABULARY

disciple ܬܠܡܝܕܐ *talmidā*: to make a  
disciple (trs verb) ܬܠܡܝܕܐ *talmed*:  
Ethpal *ettalmad* to become a disciple  
discovery ܫܟܗܘܬܐ *škāhūtā*  
disease ܚܫܝܫܐ; ܕܡܝܘܢܐ  
*kurhānā*: ܢܝܟܝܢܐ *nekyānā*  
dismount (verb) ܢܫܬܐ *nhēt/nehḥat*  
disown (verb) ܢܟܪܝܐ *Pali nakri*  
dispatch (verb) ܫܠܗ *šlah/nehšlah*  
dispute with (verb) ܕܪܫܘܫܐ *draš/nedroš*  
disregard (verb) ܐܗܡܝܢܐ *Aph ahmi men*  
distant ܦܪܝܩܐ; ܪܗܝܩܐ;  
*parrīq*; ܪܗܝܩܐ *rahḥīq*:  
distance ܪܗܩܐ *ruhqā*: ܡܢ  
*ruhqā* from/at a distance  
distress ܐܩܩܐ; ܕܡܝܘܢܐ  
*karyūtā*: distress (verb) ܐܩܩܐ *Aph*  
*d'iq*: Ettaph *etf'iq* to be distressed  
disturbed (verb) ܝܫܓܝܫܐ *Ethpe eštgeš*  
divide (verb) ܦܪܫܐ *Pa parreš*: ܦܪܠܓ *Pa*  
*palleḡ*: Ethpa *etpallag* to be divided  
divinity ܐܠܗܘܬܐ *alāhūtā*  
division ܦܠܓܐ; ܦܪܫܐ  
*puršānā*: ܦܠܓܘܬܐ *pelgutā*  
do (verb) ܒܕܐ *bad/neh'bed*; ܫܘܒܐ  
*s'ar/neh's'ar*: Ethpe *esf'ar* to be done  
doctrine ܢܘܠܦܢܐ *yulpānā*:  
ܡܠܠܦܢܘܬܐ *mallpānutā*  
doleful ܠܝܨܐ *lnig*  
dominion ܘܫܕܢܐ *uḥdānā*:  
dominion (to gain dominion over)

(verb) Ethpa *eštallaq b-* (see  
“authority”)  
donkey ܠܡܐܪܐ *lmārā*  
doorway ܬܪܐ *tar'ā* (abs *trā'*)  
doubtless ܩܒܐ *kbar*  
drag (verb) ܓܪ *gar/neggor*  
draught ܡܫܝܬܐ *meštyā*  
draw (verb) ܫܡܩܬܐ; ܢܫܡܩܬܐ; ܫܡܩܘܬܐ  
*šmaq/nehšmaq*; ܫܡܩܘܬܐ  
*ršam/neršom*  
draw near to (verb) ܩܪܒ *qreb/nehqrab l-*  
: Pa *qarreb* to put near, bring near  
draw out (verb) ܫܠܐ *šlā/nehšlē*  
drawing ܪܫܡܐ *rušmā*  
dried out ܡܝܘܒܐ *myabbaš*  
drink ܡܫܝܬܐ *meštyā*: drink (verb)  
ܐܫܬܝܢܐ *ešti/nehštē*; ܐܫܬܝܢܐ *ešti/nehštē*:  
give to drink (verb) ܐܫܩܐ *Aph ašqi*  
drive out (verb) ܕܠܦ *rdap/nerdop*  
drown (trs) (verb) ܠܡܩܘܫܐ *hmaq/nehmoq*:  
Ethpe *ethneq* to be drowned, choked  
drug ܫܡܡܐ *sammā* pl *sammānē* (see “blind”)  
dry (trs verb) ܝܒܐ *Pa yabbeš*: dry land  
ܝܒܫܐ *yabšā*  
dumb ܠܫܝܫܐ *hreš/ħaršā* (see “silent”)  
dust ܕܗܝܬܝܗܐ *dahḥīhā*  
dwell (verb) ܐܬܒ *iteb/netteb*: *yāteb-*  
*wa'dā* page: ܡܪܝܢܐ *mar/neh'mar*:  
dwell (to make dwell) (verb) *Aph ašri*  
(see “stop.” “camp”): dwelling  
ܡܐܡܪܐ *ma'mrā*  
eagle ܢܝܫܪܐ *nešrā*  
ear ܐܕܢܐ *ednā* (f)



ENGLISH-SYRIAC VOCABULARY

early morning ܫܦܪܐ *šaprā*  
 earnest ܠܦܝܬܐ *lḥpīt*; earnestly *lḥpītā`it*  
 earth ܐܪܥܐ *ar`ā* (abs *ard`*) pl  
     *ar`ē/ar`awwātā*  
 easily *pšiqā`it* (see "easy")  
 east ܡܕܢܗܐ *madnḥā* (abs/constr  
     *madnḥ)*  
 easy ܕܠܝܠ *dlil*; ܦܫܝܩ *pšiq*  
 eat (to eat) (verb) ܐܟܠ *ekal/nekol*; ܡܝܠ  
     *ʿes/nel`as*  
 Eden ܕܢܗܝܠ *den*  
 Edessa ܘܪܗܝܢ *urḥāy*  
 edge ܫܦܪܐ *spārā*  
 edifice ܒܢܝܢܐ *benyānā*  
 eight ܛܡܢܐ *tmānē* (f)/*tmānyā* (m)  
 Either... or ܐܘܪܐܘܪܐ *aw... aw*  
 elder ܩܫܝܫܐ *qaššiš*  
 elephant ܦܝܠ *pilā*  
 Eleutherapolis ܡܠܘܬܪܐܦܘܠܝܫܐ *elwṭerāpolis*  
 Elijah ܐܠܝܝܬܐ *eliyā*  
 Elizabeth ܐܠܝܫܒܐ *elišba`*  
 emanate (verb) ܪܕܐ *rdā/nerdē*  
 embassy ܐܝܘܕܘܬܐ *izgaddutā*  
 emerald ܐܡܪܓܕܐ *amrgdā*  
 emir ܐܡܝܪܐ *amirā*  
 emptying ܫܦܪܐ *supāqā*  
 encounter ܐܘܪܐܘܪܐ *ur`ā* (abs *urā`*):  
 encounter(verb) ܐܪܐ *era`/nero`*  
 encouragement ܠܘܒܒܐ *lubābā*

end ܫܘܠܡܐ *šulāmā*; *nsab* ~ to come to  
 an end; ܫܘܦܐ *sawpā* (abs *sōp*); end  
 (to be at an end) (verb) Eshtaph  
*eštamli* (see "full"); end (in the end)  
 ܠܗܝܠ *hartā*, b-  
 enemy ܒܥܕܒܐ *b`eldbābā*  
 engraving ܠܗܝܠ *glāpā*  
 enrolled ܡܟܬܒܐ *maktbānuā*  
 enter (verb) ܐܠܠ *al/nel`ol*; Aph *a`el* to  
     have enter. allow in  
 entirely ܡܘܪܐ *gmār*, la-  
 entrance ܡܠܠܐ *ma`lānā*  
 entrusted (verb) ܐܬܦܐ *Ethpe etg`el* (l-  
     to)  
 envoy ܐܝܘܕܘܬܐ *izgaddā*  
 Ephraem ܦܪܝܡ *aprim*  
 epistle ܐܝܘܕܘܬܐ *eggartā*  
 equate (verb) ܐܫܘܐ *Aph ašwi*  
 erase (verb) ܝܘܘܘܐ *gar/neggor*  
 errand ܫܘܪܐ *su`rānā*  
 escape ܦܘܠܩܐ *pulāqā*; to escape ܦܠܦ  
     *plat/neplat*  
 especially *yattirā`it* (see "more than")  
 espoused ܡܟܝܪ *mkir*  
 established (to be established) (verb)  
     Ethpa *etqayyam* to be established (see  
     "rise up," "arise")  
 estate ܐܘܪܘܫܐ *agorsā*  
 estranged (to be estranged) (verb) Ethpali  
     *etmakri* (see "disown")  
 eternal ܕܐܠܐܡ *dal`ālam* (see "world")  
 Eustargis (pr n) ܐܘܫܬܪܓܝܫ *ewštārgis*  
 evangelize (verb) Pa *sabbar* (see "think,"  
     "imagine")

ENGLISH-SYRIAC VOCABULARY

Eve ܐܘܪܗܡ <i>hawwā</i>	expert ܝܕܘܢܐ <i>yādo'ā</i>
even if ܐܦܝܢ <i>āp en</i>	exploit ܢܫܗܢܐ <i>nešhānā</i>
evening ܪܡܫܐ <i>ramšā</i>	exult (verb) ܕܳܢܐ <i>dās/nduṣ</i>
event (see "word")	eye ܐܝܢܐ <i>aynā</i> (f): eye (of a needle)
every (+ abs) ܕܠܟܘܠ <i>koll</i> : every moment	ܐܝܢܐ <i>hrōrā</i>
ܕܠܟܘܠ <i>koll' eddān</i>	face ܩܦܥܐ <i>appē</i> (pl only): ܩܦܘܣܐ <i>paršōpā</i>
everybody ܕܠܟܘܠܐ <i>kollnāš</i>	fair ܩܦܥܐ <i>pē/ܩܦܥܐ</i>
everything ܕܠܟܘܠܐ	faith ܗܝܡܢܘܬܐ <i>haymānutā</i>
evident ܕܠܟܘܠܐ <i>idi'</i> : ܕܠܟܘܠܐ <i>idi'ā</i> 'it clearly.	faithful ܫܪܪܝܐ <i>šarrir</i> : faithful to ܕܠܟܘܠܐ <i>tkil' al</i> : ܕܠܟܘܠܐ <i>tkilā</i> 'it faithfully
evident	fall ill (verb) ܡܝܬܐ <i>Ethpe etkrah</i>
evil ܒܝܫܐ <i>biš</i> : ܒܝܫܘܬܐ <i>bišutā</i>	fall ܡܝܬܐ <i>mappultā</i> : to fall ܒܥܠܐ <i>npal/neppel</i> : Aph <i>appel</i> to make fall:
evil spirit ܕܝܘܢܐ <i>daywā</i>	fallen (verb) ܪܡܝܐ <i>rmē/ramyā</i> : Aph <i>armi</i> to cast. lay down. lay before. offer
evildoer ܗܝܘܘܒܐ <i>hayyābā</i>	false ܕܘܘܠܐ <i>daggāl</i>
exact (verb) ܬܒܐ'ܢܝܬܐ <i>tba'/netbā'</i>	falsehood ܫܘܩܪܐ <i>šuqrā</i>
exalt (verb) ܩܠܐ <i>Pa'alli</i> : Shaph <i>ša'li</i> to	fame ܬܒܐ <i>tebbā</i>
exalt; exalted ܕܠܟܘܠܐ <i>ellāy</i>	far off ܡܒܘܕ <i>mab'ad</i>
excellent ܝܘܬܪܐ <i>myattar</i>	far ܪܫܝܩ <i>rahhiq</i>
excelling ܝܘܬܪܐ <i>myattar</i>	farm ܐܘܓܘܪܐ <i>agorsā</i>
except that ܐܠܐ ܕܠܟܘܠܐ <i>ellā en</i>	fashion (verb) ܕܠܟܘܠܐ <i>ghal/negbol</i>
exercise ܕܘܪܳܫܐ <i>durāšā</i> : exercise	fast ܫܘܡܐ <i>sawmā</i>
(verb) Ethpa <i>etdarraš</i> (see "dispute with")	fasten (verb) ܩܒܘܕ <i>qba'/neqbo'</i> : Ethpe <i>etqba'</i> to be set up (cross, e.g.): ܐܫܪܐ <i>esar/nesor</i>
exertion ܡܳܕܘܢܘܬܐ <i>ma'bdānutā</i>	fasting ܫܘܡܐ <i>sawmā</i>
exhausted (to become exhausted) (verb)	father ܐܒܐ <i>abā</i> pl <i>abāhē/abāhātā</i>
ܐܘܫܠܐ <i>Aph awhel</i>	
existing ܩܝܘܝܐܡ <i>qayyām</i>	
expect (verb) ܫܟܐ <i>Pa sakkī</i> :	
expectation ܫܒܪܐ <i>sabrā</i>	
expedient ܩܘܩܩܐܗ <i>paqqāh</i>	
expense ܢܩܘܩܩܐ <i>nepqtā</i> & <i>npaqtā</i>	

ENGLISH-SYRIAC VOCABULARY

fatigued *lā* pl *leyn* (emph *ܠܝܢܐ layā* pl  
*ܠܝܢܐ layyā*) (see “toil”)

favor *ܠܚܡܐ rahmā*: *ܠܚܒܘܬܐ*  
*laybutā*

fear *ܠܚܘܒܐ dehlā*: *ܠܚܘܒܐܝ rīētā*: to  
make fear *ܠܚܘܒܐ Aph aqneṭ*

fearful *ܠܚܘܒܐ dahhūl*

feast *ܠܚܘܒܐ šārūtā*: *ܠܚܘܒܐܝ*  
*meštūtā* pl – *twātā*

feeble (to grow feeble) (verb) *ܠܚܘܒܐ*  
Ethpa *etmahhal*

feel (verb) *ܠܚܘܒܐ Aph argeš*: *ܠܚܘܒܐ*  
*māš/nmuš*

feeling *ܠܚܘܒܐ rgeštā*

few *dallil* (see “easy”)

fierce *ܠܚܘܒܐ qšē/qušyā*

fill (see “full”)

finally *ܠܚܘܒܐ hartā*. b-

find fault with (verb) *ܠܚܘܒܐ dal/ne' dol*

find out (verb) *ܠܚܘܒܐ baṣṣi* Pa

fine for negligence *ܠܚܘܒܐ besyānā*

finger *ܠܚܘܒܐ seb' ā*

finished (to be finished) (verb) Eshtaph  
*eštamlī* (see “full”): *ܠܚܘܒܐ Ethpa*

*eṭtalluq*: *ܠܚܘܒܐ šlem/nešlam*: Pa  
*šallem* to finish (trs), fulfill; Ethpa  
*eštallam* to be finished, fulfilled

fire *ܠܚܘܒܐ murā* (f)

firm ground *ܠܚܘܒܐ šō' ā*

first (to do first) (verb) *ܠܚܘܒܐ*  
*qdam/neqdam* : Pa *qaddem* to  
precede, go before

first *ܠܚܘܒܐ qadmāy*: first of all *ܠܚܘܒܐܠܠܘܩܕܡܐ*  
*luqdam*: first-born *ܠܚܘܒܐ bukar*:

firstly *ܠܚܘܒܐܠܘܩܕܡܐ qadmā'it*

fit *ܠܚܘܒܐ zādeq*

five *ܠܚܘܒܐ ḥammeš* (f), *ḥammšā* (m)

fix (verb) *ܠܚܘܒܐ qba' /neqbo'* : Ethpe  
*etqba'* to be set up (cross. e.g.)

fix firmly (verb) *ܠܚܘܒܐ Pa šarrar*

flame up (verb) Ethpal *etmabraš* (see  
“kindle”)

flaw *ܠܚܘܒܐ mumā*: *mawmē* see *ܠܚܘܒܐ*

flee (verb) *ܠܚܘܒܐ raq/ne' roq*

flock *ܠܚܘܒܐܠܘܩܕܡܐ mar' itā* pl – *yātā*

flood *ܠܚܘܒܐ rgeṭā*

fly (verb) *ܠܚܘܒܐ praḥ/neprah*

follow (verb) *ܠܚܘܒܐ hwā/nehwē*: *ܠܚܘܒܐ*  
*šlem/nešlam*: *ܠܚܘܒܐ rdap/nerdop*:

*ܠܚܘܒܐ npeq/neqqap*: follower *ܠܚܘܒܐ*  
*šālmā*

font *ܠܚܘܒܐ uznā*

food *ܠܚܘܒܐ meklā*: *ܠܚܘܒܐ laḥmā*

foolish *ܠܚܘܒܐ skal* and *skel/saklā*

foot *ܠܚܘܒܐ reglā* (f): *ܠܚܘܒܐ parstā*

footprint *ܠܚܘܒܐܠܘܩܕܡܐ eqbtā*

for *ܠܚܘܒܐ akman*: *ܠܚܘܒܐ ak*  
*man* like one who, like him who, as  
though; for (prep) *ܠܚܘܒܐ (a)* : for *ܠܚܘܒܐ*

*meṭṭul* : *meṭṭul d-* for, because: *ܠܚܘܒܐ*

variant spelling of *meṭṭul*: for *ܠܚܘܒܐ*

*gēr* (postpositive): *ܠܚܘܒܐ meṭṭlāt* –

## ENGLISH-SYRIAC VOCABULARY

- form of *meṭṭul* when followed by enclitic pronouns II: ܐܢܗܘ *aynaw*;  
*aynā-(h)u* which is?: ܕܢܐ *dēn*  
 (postpositive)
- for all generations ܕܐܪܝܢ *dār: l-dār-dārin*
- for ever and ever ܕܐܪܝܢ *dār: l-dār-dārin*
- for that reason ܒܐܓܕܢ *bagdon*
- for the sake of ܠܗܠܦ *hlāp* (+ pron enc II)
- forbid (verb) ܟܠܥ *klā/neklē*
- force ܩܩܪܐ ܫܘܒܐ ܩܩܪܐ *qīrā: qtrā* 'it by force
- ford ܡܪܬܘܢܐ *mā' bartā*
- fore- ܡܩܕܡܘܬܐ *mqaddmut*
- fore ܩܕܡܝܐ *qadmāy*
- foreigner ܐܟܨܢܝܐ *aksnāyā*
- forever *l-'ālam, l-'ālam 'ālmīn* (see "world")
- forget (verb) ܢܫܐܢܝܐ *nšā/neššē*; Ethpa *etnašši* to forget
- forgetfulness ܡܬܢܫܝܐܢܘܬܐ *metnaššyānutā*
- forgive (verb) ܫܒܩܐ *šbaq/nešboq*; Ethpe *eštbeq* to be forgiven (see "leave")
- forgotten (to be forgotten) (verb) Ethpe *eit'i* (see "wander." "astray")
- form (verb) ܩܒܠܐ *qbal/negbol*; ܩܩܪܐ *zqar/nezqor*
- form ܕܡܘܬܐ *dmūtā*
- former ܩܕܡܝܐ *qadmāy*
- fortune ܩܕܕܐ *gaddā*
- foundation ܫܬܝܫܬܐ *šatesā* pl *šatesē*  
 (f); ܬܪܡܝܬܐ *tarmyātā* (f pl)
- fount ܡܢܝܐ *m' inā* (f)
- four ܐܪܒܐ *arba'* (f), *arb'ā* (m)
- fourth ܪܒܝܥܐ *rbi'āy*
- fox ܬܐܠܐ *ta' lā*
- freeze (verb) ܐܦܓܠܐ *Aph agled*
- Friday ܪܘܒܝܥܐ *rubtā*
- friend ܪܗܡܐ *rāhmā*; ܗܒܪܐ *ḥabrā*
- from here ܡܟܟܐ *mekkā*
- from ܡܢ *men; mān*
- fruit ܦܝܪܐ *pērā*
- fulfill Pa *šallem*; Ethpa *eštallam* fulfilled (see "finished." "follow")
- full (to be full) ܡܠܐ *mlā/nemlē*;  
*mlē/malyā* full; Pa *malli* to fill (trs);  
 Ethpe *eimli* to be filled; Ethpa *etmalli*  
 to be filled, fulfilled
- fullness ܡܠܝܘܬܐ *malyūtā*
- function ܡܘܬܢܘܬܐ *mā'bdānutā*
- futile ܣܪܝܩܐ *sriq*
- Gabriel ܩܒܪܝܐܝܠ *gabryēl*
- gain dominion over (verb) Ethpa *eštallaṭ b-* (see "authority")
- Galilean ܩܠܝܝܐ *glilāyā*
- Galilee ܩܠܝܠܐ *glilā*
- gall ܡܪܪܐ *mrārā*; *ekal* ~ to be galled
- Gamaliel (pr n) ܩܡܠܝܐܝܠ *gamaliel*
- garment ܠܒܘܫܐ *lbušā*; ܡܢܝܐ *mānā*
- gate ܬܪܝܥܐ *tar'ā* (abs *tra'*)
- gather (verb) Ethpa *etkamaš* to be gathered together ܩܢܫܐ *knaš/neknoš*
- gaze at (verb) ܩܘܠ *ḥāar/nḥur l-*
- Gedaliah (pr n) ܩܕܠܝܐ *gdalyā*

ENGLISH-SYRIAC VOCABULARY

Gehenna ܕܗܝܘܢܐ *gehannā*  
 generation ܕܘܪܝܢܐ *šarbiā*  
 gentle ܪܟܝܩܐ *rakkik*  
 Georgian ܕܝܒܪܝܝܐ *iberāyā*  
 Gerontius ܕܗܝܘܢܐ *gerantōs*  
 gesture ܕܗܝܘܢܐ *remzā*: to make gestures  
     ܕܗܝܘܢܐ *rmaʒ/nermoz*: with gesture, by  
     signs ܕܗܝܘܢܐ *mermaz*  
 get ready (verb) ܕܗܝܘܢܐ *Pa taqqen*  
 get ܕܗܝܘܢܐ *Pa qabbel*  
 gift ܕܗܝܘܢܐ *mawhabtā*: ܕܗܝܘܢܐ  
     ܕܗܝܘܢܐ *dāšnā*  
 give (verb) ܕܗܝܘܢܐ *yab* (perf only: impf  
     *nettel*): ܕܗܝܘܢܐ *nettel* (impf only)  
 give back (verb) (see “return”)  
 give birth to (verb) ܕܗܝܘܢܐ *iled/nêlad*  
 giver ܕܗܝܘܢܐ *yāhōbā*  
 glad (to be glad) (verb) ܕܗܝܘܢܐ *hdi/nehdē*  
 glad (to be glad) (verb) ܕܗܝܘܢܐ *Ethpe*  
     *etp̄sah*  
 gladness ܕܗܝܘܢܐ *hadutā* (abs *hadwā*):  
     ܕܗܝܘܢܐ *rwāzā*  
 glass ܕܗܝܘܢܐ *ḡōgītā*  
 gloomy ܕܗܝܘܢܐ *ʿammūt*: ܕܗܝܘܢܐ *kmir*  
 glory ܕܗܝܘܢܐ *iqārā*: ܕܗܝܘܢܐ *šubhā*  
     (abs *šbuḥ*): glorification  
     ܕܗܝܘܢܐ *tešboḥūtā*  
 go away ܕܗܝܘܢܐ *praq/neproz*  
 go back on (verb) ܕܗܝܘܢܐ *hpak/nehpok*: ~  
     *b-*

go before (verb) ܕܗܝܘܢܐ *qdam/nehdam* :  
     *Pa qaddem* to precede, go before  
 go down (verb) ܕܗܝܘܢܐ *nhet/nehhat* : *Aph*  
     *ahhet* to send/bring down: (+ʿT) to go  
     against  
 go forth (verb) ܕܗܝܘܢܐ *npaq/nehpoz*  
 go in (verb) ܕܗܝܘܢܐ *ʿal/nehʿol*  
 go on (to say, e.g.) ܕܗܝܘܢܐ *Aph awsep*  
 go out (light, lamp) (verb) ܕܗܝܘܢܐ  
     *dʿek/nehdʿak*  
 go up (verb) ܕܗܝܘܢܐ *sleq/nessaq*: have  
     (someone) come/go up  
 go, to go ܕܗܝܘܢܐ *ezal/nêzal*  
 goat ܕܗܝܘܢܐ *gadyā* pl *gdayyā*  
 God ܕܗܝܘܢܐ *alāhā*  
 gold ܕܗܝܘܢܐ *dahbā*  
 Golgotha ܕܗܝܘܢܐ *gāgultā*  
 good (thing, deed) ܕܗܝܘܢܐ *tābtā*  
 good news (to spread good news) (verb)  
     *Pa sabbar* (see “think,” “imagine”)  
 good ܕܗܝܘܢܐ *tāb*  
 gospel ܕܗܝܘܢܐ *kārōzūtā*  
 gout ܕܗܝܘܢܐ *peḡgārā*  
 governor ܕܗܝܘܢܐ *hegmōna*  
 governorship ܕܗܝܘܢܐ *hegmōnutā*  
 grace ܕܗܝܘܢܐ *šukānā*  
 grandee ܕܗܝܘܢܐ *rawrbānā*  
 grasp (verb) ܕܗܝܘܢܐ *lbak/nehbok*  
 gratitude *qubal-taybutā* (see “before”)  
 grave ܕܗܝܘܢܐ *qabrā*  
 great ܕܗܝܘܢܐ *rabb* pl *rawrbīn*:

ENGLISH-SYRIAC VOCABULARY

Greek <b>γῶν</b> <i>yawnāyā</i>	<i>akki</i> : Ettaph <b>ܐܬܬܐܩܩ</b> <i>ettakki</i> to be harmed
greetings <b>ܫܠܡܐ</b> <i>šlāmā</i>	harp <b>ܩܝܬܐܪܐ</b> <i>qitārā</i>
grievous (to be grievous) (verb) <b>ܥܩܫܐ</b>	haste <b>ܫܘܪܗܒܐ</b> <i>surhābā</i>
Ethpa <i>etqašši</i> ‘ <i>al</i>	hasten (verb) <b>ܫܘܪܗܒܐ</b> <i>sarheb/nsarheb</i>
grow strong (verb) <b>ܩܩܩܐ</b> <i>teqep/netqap</i>	hastily <i>msarhbā`it</i> (see “hasten.” “timorous”)
grow up (verb) <b>ܪܒܐ</b> <i>rbā (rbi)/nerbē</i>	hate (verb) <b>ܫܢܐ</b> <i>snā/nesnē</i>
guard <b>ܢܩܝܘܪܐ</b> <i>nāqīōrā</i> : <b>ܩܩܩܐ</b> <i>maqtartā</i> ; <i>ntar maqtartā</i> to keep watch; guard (verb) <b>ܩܩܩܐ</b> <i>ntar/neqtar</i>	hateful <i>snē/sanyā</i> (see “hate”)
: Pa <i>naqtar</i> to keep under watch; Ethpe <i>emtar</i> to be kept	having (see “seize”)
guardian <b>ܡܕܒܪܐܢܐ</b> <i>mdabbrānā</i>	hawk <b>ܒܐܝܢ</b> <i>bāz</i>
guilt <b>ܗܘܒܐ</b> <i>hawbā</i> ; to find guilty Pa <i>hayyeb</i> (see “succumb.” “conquered”)	he is <b>ܗܘܝܘ</b> <i>huyū</i> (for <i>hu-hu</i> )
habit <b>ܝܘܡܐ</b> <i>yādā</i>	he <b>ܗܘ</b> <i>hu, haw</i> (m sing) that
hair <b>ܫܘܪܐ</b> <i>sa`rā</i> ; strand of hair <b>ܡܢܢܐ</b> <i>mennā</i>	head <b>ܪܝܫܐ</b> <i>rēšā</i>
half <b>ܩܠܘܬܐ</b> <i>pelgā</i> ; <b>ܩܠܘܬܐ</b> <i>pelgutā</i>	heading <b>ܪܝܫܐ</b> <i>rēšā</i>
hand <b>ܝܕܐ</b> <i>idā</i> (f. const <i>id-/yad-</i> , abs <i>yad</i> ) pl <i>idē/idayyā</i>	heal (verb) Pa <i>dakki</i> to heal; Ethpa <i>etdakki</i> to be healed (see “pure”); <b>ܐܘܨܐ</b> Pa <i>assi/nassē</i> , Ethpa <i>etassi</i> to be healed; healer <b>ܐܘܨܐ</b> <i>āsyā</i> ; healing <b>ܐܘܨܘܬܐ</b> <i>āsyutā</i> (pl)
hand over (verb) Aph <i>ašlem</i> (see “finished.” follow”)	health <b>ܗܘܠܡܢܐ</b> <i>hulmānā</i>
handmill <b>ܪܗܝܐ</b> <i>rahyā</i>	hear (verb) <b>ܫܡܥܐ</b> <i>šma`/nešma`</i> : Aph <i>ašma`</i> to make hear; Ethpe <i>ešma`</i> to be heard
hang up <b>ܬܠܐ</b> <i>tlā/netlē</i> ; Ethpe <i>ettli</i> to be hung	heart <b>ܠܒܐ</b> <i>lebbā</i>
Hannan <b>ܗܢܢܐܢ</b> <i>hannān</i> (pr n)	heat <b>ܗܘܡܡܐ</b> <i>hummā</i>
happen (verb) <b>ܓܕܫܐ</b> <i>gdaš/negdaš</i> (see “cross.” “transgress”)	heaven <b>ܫܡܝܝܐ</b> <i>šmayyā</i> (pl)
happy <b>ܦܫܝܗ</b> <i>psih</i>	heavenly body <b>ܟܘܟܒܐ</b> <i>kawkbā</i>
hard <b>ܬܠܐ</b> <i>tel`/atlā</i> ; <b>ܫܩܦܐ</b> <i>seqf`/asqā</i>	heavy sleep <b>ܬܘܠܐ</b> <i>tulā`ā</i>
harm <b>ܫܘܪܗܢܐ</b> <i>surhānā</i> ; to do harm to <b>ܫܘܪܗܢܐ</b> <i>srah/nesroh</i> b-; <b>ܢܗܪ</b> Aph	heavy <b>ܝܩܩܝܪܐ</b> <i>yaqqir</i>
	heed, pay heed to <i>hāar/nhur</i> b- (see “look.” “gaze at”)
	heel <b>ܐܩܒܐ</b> <i>eqbā</i> (f)

ENGLISH-SYRIAC VOCABULARY

height ܪܘܡܐ *rawmā*; ܪܘܡܐܢ  
*mrawmā*

Heliopolis ܘܠܘܢܘܠܝܘܠܝܐ *ēliopolis*

hell ܕܗܗܢܐ *geh hannā*

help ܘܕܪܢܐ *'udrānā*; to help  
ܕܐܪܢܐ *'dar/ne' dar*

hen ܬܪܢܐܓܘܠܬܐ *tarnāgultā*

hence ܡܝܟܬܐ *mekkā*

henceforth ܡܝܟܬܐ *mekkēl*

here ܗܝܚܐ *hārkhā*; ܡܢ *man*

Herod ܗܝܪܘܕܝܘܨ *hērōdes*

hesitate Eshtaph. *eštawḥar* (see "delay")

hidden from (to be hidden from) ܡܝܟܬܐ  
ܐܬܗܦܐ *ethappi 'al*

hidden things ܡܝܫܝܘܬܐ *maššyātā*

hide (verb) ܡܝܫܝܘܬܐ *Pa jašši*; Aph *qāši*  
to store in a secret place; Ethpa *eṯašši*  
to hide oneself; Pa *kassi* ܡܝܫܝܘܬܐ  
*ksā/nekse*

high priest *rēš-kāhnē* (see "head")

high ܪܐܡ *rām* (for verbs see ܪܐܡܐ)

hind ܗܪܝܐ *hrāy*

hinder ܐܝܟܐ *Pa 'akkar*

hire (to hire) (verb) ܐܝܟܐ *egar/negor*

hold (verb) ܐܝܟܐ *lbak/nelbok*

hold out (verb) ܐܝܟܐ *Aph awšet*

hole in the ground ܗܘܠܐܢܐ *hulānā*

hole ܢܘܩܐ *neq'ā*

holy (to make holy) (verb) ܩܕܕܝܫܐ *Pa*  
*quddeš*; Ethpa *etquddaš* to be made  
holy, sacred

Holy Spirit ܩܕܕܝܫܐ *qudšā*, as in *ruhā d-*  
*qudšā*

holy ܩܕܕܝܫܐ *quddiš*

honor (verb) ܩܕܕܝܫܐ *Pa yaqqar*

honor ܩܕܕܝܫܐ *iqārā*; ܡܝܬܪܐ *myattrā*

honored ܩܕܕܝܫܐ *yaqqir*

hoof ܦܪܫܐ *parstā*

hope ܦܫܘܬܐ *sabrā*

horn ܩܪܢܐ *qarnā* pl - *ātā*

horoscope ܡܠܘܚܘܬܐ *malwāšā*

horse ܪܩܝܐ *rakšā* pl *rakšā*; ܦܫܘܬܐ  
*susāyā*

host ܗܝܠܘܬܐ *haylūtā* pl - *lawwātā*

hot ܫܗܝܢ *šahhin*

hour ܫܐܥܐ *šā' tā* pl *šā' ē* (abs *šā' ā* pl  
*šā' in*)

house ܒܝܬܐ *baytā* pl *bāntē* (const sing  
*bēt-*)

household (adj) ܒܝܬܐ *baytāyā*

how many ܡܝܟܬܐ *kmā* (+ abs pl)

how much ܡܝܟܬܐ *kmā* (+ abs pl)

how ܡܝܟܬܐ *kmā* (+ abs pl); ܡܝܫܝܘܬܐ  
*aykannā*; *aykannā d-* those who;  
ܡܝܫܝܘܬܐ *aykan*

however ܕܥܝܢܐ *gēr* (postpositive); ܕܥܝܢܐ  
*bram*; ܕܥܝܢܐ *dēn* (postpositive)

howl ܐܝܠܐ *Aph ayel*

Hülägü ܗܘܠܐܟܘ *hulāku* Ilkhan, r.  
1256-65

human ܒܪܝܬܐ *bar-nāšā*

ENGLISH-SYRIAC VOCABULARY

humble ܡܟܟܝܩ *makkik*: to humble  
 ܡܟܟܝܩ Pa *makkek*: Ethpa *etmakkak* to  
 be humbled  
 Humiah (pr n) ܗܘܢܝܐ *hunyā*  
 humiliate (verb) ܡܟܟܝܩ Pa *makkek*:  
 Ethpa *etmakkak* to be humbled  
 humility ܢܫܘܬܐ *nāšūtā*  
 hunger (verb) *kpen/kapnā* hungry ܡܟܟܝܩ  
*kpen/nekpan*  
 hungry (see “hunger”)  
 hurt (to hurt) (verb) ܒܫܪܗ *srah/nesroh* b-  
 husband ܒܪܐܝܬܐ *ba'lā*: ܓܒܪܐ *gabrā*  
 hymn ܬܫܒܘܚܐ *tešboḥā*  
 hypocritical (to be hypocritical) ܢܫܒܐ  
*nsab b-appē*  
 I ܐܢܐ *enā*  
 Iberian ܐܝܒܪܝܐ *iberāyā*  
 Ibn al-‘Al-qami ܒܪܐܝܬܐ *bar'alqami*  
 d. 1258, vizier to Musta’sim  
 Ibr Kurar (pr n) ܒܪܐܝܬܐ *bar kurār*  
 id est ܡܟܟܝܩ *kemat*  
 idle ܒܩܬܐ *baqtā*: ܒܩܬܐ *ḥīl*: *baqtīl* in  
 vain, of no effect  
 idol ܩܬܪܐ *ptakrā*  
 if (contrafactual) ܐܠܐ *ellu*  
 if (possible condition) ܐܢܐ *en*  
 ill (to do ill to): treat ill ܡܟܟܝܩ Aph *a’wel*  
 b-  
 ill ܗܘܒܐ *ḥawbā*: ܡܟܟܝܩ *krih*  
 illuminated ܢܗܝܪܐ *nahhir*

image ܫܠܡܐ *šalmā* (abs *šlem*):  
 ܕܡܘܬܐ *dmutā*  
 imagination ܦܢܬܐܣܝܐ *panṭāsiā*  
 φαντασία  
 imagine (verb) ܗܗܘܐ Ethpa *ethaggag*:  
 ܫܒܪܐ *sbar/nesbar*  
 immediately ܡܝܬܝܡܐ *mehdā*: *bāh b-šā’ tā*.  
*bar šā’ teh* (see “hour”): ܒܩܬܐ *gal*,  
*ba-*  
 impious ܪܫܝܐ *raššī’*  
 impost ܐܒܝܬܐ *iba’tā*  
 imprinted (to be imprinted) (verb) Ethpe  
*eṭṭba’* (see “seal,” “sink”)  
 imprison (verb) ܗܒܫܐ *ḥbaš/nehboš*  
 imprisonment ܗܒܫܘܬܐ *ḥbušyā*  
 in (place) ܒܗܐ *b(a)-*  
 in front of (+ pron encl I) ܩܒܠܐ *qubal*,  
*l-qubal*: ܩܕܡܐ *qdām* (+ pron encl II)  
 in mourning ܐܒܝܬܐ *abil*  
 in proportion to ܐܦܘܬܐ *lput*  
 in short ܦܩܫܐ *pāsiqātā*, b-  
 in the presence of (+ pron encl I) ܐܠܐ  
*lwāt*  
 inasmuch as ‘*al d-* (see “over”): *kmā d-*  
 ܡܟܟܝܩ *kmā* (+ abs pl)  
 incense ܒܫܡܐ *besmā*  
 incline (verb) Ethpe *eṣṭli* (see “pray”)  
 increase (to increase) (verb) Ettaph  
*ettawsap* (see “add”): ܩܝܬܐ Pa *yattar*  
 indeed ܕܗܘܐ *gēr* (postpositive)  
 inflict pain (verb) ܫܡܢܐ Pa *šanneq*





ENGLISH-SYRIAC VOCABULARY

kingdom ܡܠܟܘܬܐ <i>malkuṭā</i> : pl - <i>kwātā</i>	lay before (verb) Aph <i>armi</i> (see “cast down.” “fallen.” “prostrate”)
kiss (verb) ܢܫܩܢܐ <i>nšaq/neššoq</i>	lay down (verb) Aph <i>armi</i> (see “cast down.” “fallen.” “prostrate”)
kneel (verb) ܩܒܠܐ <i>brek/nebrak</i>	lay waste (verb) ܗܪܒܐ <i>hrab/nehrob</i>
knock (verb) ܩܪܥܐ <i>nqaš/neqqoš</i>	lead (verb) ܕܒܪܐ <i>dbar/medbar</i>
know (verb) ܝܕܥܐ <i>ida’/nedda’</i> : Aph <i>awda’</i> to make known; Ethpe <i>etida’</i> to be known	lead back (verb) Aph <i>apni</i> (see “return.” “come back”)
knowledge ܡܠܟܘܬܐ <i>ida’ṭā</i>	leader ܩܦܘܕܐ <i>pāqodā</i> : ܡܕܒܪܐܢܐ <i>mdabbrānā</i>
known ܝܕܝܐ <i>idi’</i>	lean (verb) ܩܨܐ <i>Ethpa etḥanni</i>
Kurd ܡܠܟܘܬܐ <i>kurdāyā</i>	leap (verb) ܩܨܐ <i>šwar/nešwar</i>
labor (verb) ܡܠܟܘܬܐ <i>mal/ne’mal</i>	learn (verb) ܐܝܠܥܐ <i>ilep/nêlap</i> (impt <i>ilap</i> )
labor ܡܠܟܘܬܐ <i>almā</i> : ܠܘܬܐ <i>leutā</i> : ܒܕܐ <i>bādā</i>	learning ܡܠܟܘܬܐ <i>yulpānā</i>
laborer ܦܐܠܐ <i>pā’lā</i>	leave (cause to leave) (verb) Aph <i>appez</i> (see “go forth”): ܫܒܩܢܐ <i>šbaq/nešboq</i> : Ethpe <i>eštbeq</i> to be abandoned, forsaken; to be forgiven
lacking ܗܝܫܐ <i>ḥassir</i>	leaven ܗܡܝܪܐ <i>ḥmirā</i>
lad ܡܠܟܘܬܐ <i>laymā</i>	left (hand) ܫܡܡܐܠܐ <i>semmālā</i> :
lamb ܡܠܟܘܬܐ <i>elgā</i> : ܡܪܐ <i>emrā</i>	leg ܩܪܥܐ <i>reglā</i> (f)
lame (to be lame) (verb) ܗܕܝܐ <i>ḥgar/nehgar</i>	lend (verb) Aph <i>ašel</i> (see “ask.” “demand”)
lame ܗܕܝܐ <i>ḥgir</i> : ܗܕܝܐ <i>ḥgis</i>	lengthy (to be lengthy), go on for a long time (verb) ܐܓܪܐ <i>Aph agar</i>
lamp ܡܠܟܘܬܐ <i>lampêdā</i> : ܡܠܟܘܬܐ <i>lampêdā</i>	leprous ܩܪܥܐ <i>greb/garbā</i>
land ܡܠܟܘܬܐ <i>ar’ā</i> (abs <i>ara’</i> ) pl <i>ar’ē/ar’awwātā</i>	lest ܡܠܟܘܬܐ <i>l-mā</i>
language ܡܠܟܘܬܐ <i>leššānā</i>	letter ܡܠܟܘܬܐ <i>eggariā</i>
lap ܡܠܟܘܬܐ <i>ḥannā</i>	life (collective) (see “animal): ܡܠܟܘܬܐ <i>napšā</i> (f, abs <i>npeš</i> ) pl - <i>ātā</i> : ܗܝܝܝܐ <i>ḥayyē</i> (pl)
large amount ܡܠܟܘܬܐ <i>sogā</i>	lift up (verb) Aph <i>asseq</i> (see “go up”): ܡܠܟܘܬܐ <i>Aph arim</i> : Ettaph <i>ettrim</i> to be lifted up: ܡܠܟܘܬܐ <i>ilā/netlē</i>
last ܗܝܫܐ <i>ḥrāy</i>	
law ܡܠܟܘܬܐ <i>nāmōsā</i>	
lawless <i>dlānāmōs</i> (see “law”)	

ENGLISH-SYRIAC VOCABULARY

- light (to be light) (verb) ܰܘܢ *nhar/nenhar*: Aph *anhar* to shine, make light
- light (to light) (verb) Aph *adleq* (see "lit")
- light ܰܢܘܗܪܳܐ *nuhrā*; ܰܢܘܗܳܝܪ *nahhīr*
- lightning ܰܒܪܳܩܐ *barqā*
- like (prep) ܰܐܘܳܟܳܘܳܬܳܐ *akwāt*
- like (to be like) (verb) ܰܚܳܕܳܐ *dmā/nedmē l-*; Ethpa *etdammi l-* to resemble
- like (to make like) (verb) ܰܡܳܒܳܒܳܐ Pa *sabbah*
- like ܰܐܳܟܳܘܳܬܳܐ *ak* : *ak d-* as
- likeness ܰܫܳܠܳܡܳܐ *šalmā* (abs *šlem*): ܰܦܳܨܳܘܳܬܳܐ *tupsā*
- likewise ܰܐܳܚܳܘܳܪܳܐ *aknā*; ܰܚܳܕܳܐ *akhad*: ܰܐܳܘܳܟܳܘܳܬܳܐ *hākwāt*
- limb ܰܚܳܕܳܐܳܡܳܐ *haddāmā*
- limit (without limit) *dlāhušbān* (see "reckoning")
- line ܰܥܳܩܳܩܳܪܳܐ *‘eqqārā*
- lion ܰܪܳܝܳܐ *aryā* pl –*yawwātā*
- liquor ܰܫܳܟܳܪܳܐ *šakrā*
- lit (to be lit) (verb) ܰܕܳܠܳܐ *dleq/medlaq*
- little bit ܰܩܳܠܳܝܳܠ *qallil*
- little ܰܩܳܠܳܝܳܠ *qallil*; ܰܘܳܠܳܐ *‘ōl*
- liturgy ܰܦܳܫܳܘܳܬܳܐ *taksā, teksā*
- liturgy, to perform a liturgy (see oblations)
- live (verb) ܰܚܳܝܳܐ *hyā/nehhē* and *nēhē*; Aph *aḥhi* to give life; ܰܡܳܪܳܢܳܐ *‘mar/ne’ mar*
- living things (see "animal)
- living ܰܚܳܝܳܐ *hayy*
- lo ܰܗܳܐ *hā*
- load ܰܡܳܘܳܒܳܠܳܐ *mawblā* (abs/const *mawbal*, f)
- loaf (of bread) ܰܕܳܪܳܝܳܫܳܐ *gristā*
- lodging ܰܐܳܘܳܘܳܢܳܐ *awwānā*
- long (time) ܰܢܳܓܳܪܳܐ *nagger*
- look (verb) ܰܝܳܠܳܐ *hāar/nḥur l-*
- look for (verb) ܰܚܳܝܳܐ *b’ā/neh’ē*
- look out (of a window, e.g.) (verb) ܰܕܳܡܳܐ *Aph adiq*
- loosen (verb) ܰܫܳܪܳܐ *šrā/nešrē*
- Lord God Sabaoth *māryā haylānā* (see "strong," "mighty")
- lord of all ܰܚܳܘܳܠܳܐ *mārē-kol*
- lord ܰܚܳܘܳܪܳܐ *mārā* (const *mārē*) pl *mārayyā/mārawwātā*
- Lord, the ܰܚܳܘܳܪܳܐ *māryā*
- loss ܰܫܳܘܳܪܳܐ *hušrānā*
- lost ܰܐܳܒܳܝܳܕ *abid*
- loud ܰܪܳܡܳܐ *rām* (for verbs see ܰܪܳܡܳܐ)
- love (verb) Aph *aḥheb* (see "burn"); ܰܪܳܗܳܡܳܐ *rhem/nerḥam*
- love ܰܪܳܗܳܡܳܐ *reḥmā*
- lower (verb) ܰܐܳܪܳܟܳܐ Aph *arken* : Ethpe *etirken* to bow down; ܰܐܳܪܳܟܳܐ Aph *arken* : Ethpe *etirken* to bow down
- low-lying ܰܡܳܢܳܟܳܟܳܐ *mnakkak*
- luck ܰܕܳܠܳܐ *gaddā*
- Ma’nu (pr n) ܰܡܳܢܳܘ *ma’nu*

ENGLISH-SYRIAC VOCABULARY

Macedonia ܡܩܕܘܢܝܳܝܳܐ <i>māqedōniyā</i> :	marvel ܬܳܕܡܪܳܬܳܐ <i>tedmurtā</i> pl
<i>māqedōnāyā</i> Macedonian	<i>tedmrātā</i>
made ready ܩܡܳܝܳܐ <i>gmir</i>	marvelous ܬܳܡܳܠܳܐ <i>thir</i>
Magdalene ܡܳܓܳܕܳܠܳܝܳܐ <i>magdlāy</i>	Mary ܡܳܪܳܝܳܡ <i>maryam</i>
maiden ܠܳܝܳܡܳܬܳܐ <i>laymtā</i>	Maryab (pr n) ܡܳܪܳܝܳܒ <i>māryab</i>
maidservant ܐܳܡܳܬܳܐ <i>amtā</i> pl <i>amhātā</i>	master builder ܐܳܪܳܕܳܬܳܐ <i>ardeklā</i>
maimed ܦܳܨܳܝܳܐ <i>pšig</i>	master ܪܳܒܳܐ <i>rabbā</i> ; ܒܳܠܳܐ <i>ba'lā</i> ;
make (verb) ܒܳܢܳܐ <i>bad/ne'bed</i>	ܡܳܪܳܐ <i>mārā</i> (const <i>mārē</i> ) pl
make king (verb) Aph <i>amlek</i> (see	<i>mārayyā/mārawayātā</i>
“advise”)	matter ܫܳܒܳܐ <i>šarbā</i>
make whole (verb) ܥܳܠܳܡ <i>Aph aḥlem</i>	matter, affair ܫܳܒܳܘܳܬܳܐ <i>šbutā</i> pl <i>šebwātā</i>
maker ܐܳܒܳܘܳܕܳܐ <i>ābōdā</i>	Matthew ܡܳܩܳܬܳܐ <i>mattay</i>
Makkika (pr n) ܡܳܩܳܩܳܝܳܐ <i>makkikā</i>	Maximian ܡܳܟܳܣܳܝܳܡܳܝܳܐ <i>maksemyānos</i>
malice ܒܳܝܳܫܳܘܳܬܳܐ <i>bišutā</i>	May ܝܳܝܳܐܳܪ <i>ēyār</i>
man ܒܳܪܳܢܳܐ <i>bar-nāšā</i> ; ܩܳܒܳܪܳܐ <i>gabrā</i>	mean ܫܳܘܳܬܳܐ <i>šūt</i>
manage (verb) Pa <i>dabbar</i> (see “lead”)	measure (verb) Pa <i>maššah</i> (pass part
management ܦܳܘܳܣܳܢܳܐ <i>pursānā</i>	<i>mmaššah</i> measured, moderate) (see
manger ܐܳܘܳܪܳܐ <i>oryā</i>	“anoint”)
manner; ܐܳܘܳܢܳܐ <i>znā</i> pl <i>znayyā</i> (abs <i>zan</i> pl	measure of weight ܡܳܢܳܝܳܐ <i>manyā</i>
<i>znin</i> ); <i>ba-znā</i> in a (like) manner	measurement ܡܳܫܳܘܳܠܳܬܳܐ <i>mšūhtā</i> pl
many ܣܳܘܳܓܳܐ <i>sogā</i> ; ܣܳܘܳܓܳܝܳܐ <i>saggi</i>	<i>mušhātā</i>
marble ܫܳܝܳܫܳܐ <i>šišā</i>	medicinal herb ܐܳܩܳܩܳܪܳܐ <i>eqqārā</i>
March ܐܳܕܳܐܳܪ <i>ādār</i>	medicine <i>sammā</i> pl <i>sammānē</i> (see “blind”)
Marcianus ܡܳܪܳܩܳܝܳܢܳܐ <i>marqiānos</i>	meditate (verb) Ethpa <i>ethaššab</i> (see
Mark ܡܳܪܳܩܳܘܳܘܳܘܳܝܳܐ <i>marqos</i>	“count.” “reckon”): ܐܳܬܳܫܳܒ <i>Ethpa</i>
market ܫܳܘܳܩܳܐ <i>šuqā</i>	<i>ethaggi</i> ; ܡܳܐܳܢܳܝܳܐ <i>mā/nemē</i>
marriage ܫܳܠܳܠܳܐ <i>hlōlā</i>	meet (verb) ܥܳܪܳܐ <i>era'nero'</i> ; ܕܳܥܳܩܳܐ <i>zādeq</i>
martyr ܣܳܗܳܕܳܐ <i>sāhdā</i>	meeting house ܒܳܝܳܬܳܐ <i>bēt-sawbā</i>
martyrdom ܣܳܗܳܕܳܘܳܬܳܐ <i>sāhdutā</i>	meeting place ܥܳܘܳܒܳܐ <i>sawbā</i>
	meeting ܐܳܘܳܪܳܐ <i>ur'ā</i> (abs <i>urā'</i> )
	melt (verb) ܦܳܫܳܐܳܪ <i>pšar/nepšar</i>

ENGLISH-SYRIAC VOCABULARY

member	ܚܕܡܗܗ <i>huddāmā</i>	ministration	ܬܫܡܝܫܬܐ <i>tešmeštā</i>
memorial	ܚܕܡܗܗ <sup>ʿ</sup> <i>uhdānā</i> : ܕܘܟܪܢܐ <i>dukrānā</i>	mirror	ܡܚܘܘܨܐ <i>mehzītā</i>
memory	ܚܕܡܗܗ <sup>ʿ</sup> <i>uhdānā</i>	missing	ܚܘܨܐ <i>hassir</i>
mental	ܠܘܠ <i>milil</i>	mistress	ܡܪܝܬܐ <i>mārtā</i>
merchant	ܬܓܪܐ <i>tāgrā</i>	mock	Aph <i>ahhel b-</i> (see “praise”)
mercy (have mercy on) (verb)	Pa <i>rahhem</i> <sup>ʿ</sup> <i>al</i> (see “love”)	moderate	ܡܡܫܫܐ <i>mmaššāh</i>
mercy	ܚܘܫܐ <i>rahmā</i> : ܡܪܗܘܡܢܘܬܐ <i>mrāhīmānuṭā</i>	moist	ܩܘܬܝܒ <i>raṭṭib</i>
Mesopotamia	ܒܝܬ ܢܗܪܝܢ <i>bēt-nahrīn</i>	moisture	ܩܘܬܝܒܘܬܐ <i>raṭṭibutā</i>
message	ܐܝܘܒܘܬܐ <i>iz-gaddutā</i> : ܫܠܝܘܬܐ <i>šliḥutā</i>	mollify (verb)	ܘܨܐ <i>Pa rayyah</i>
messenger	ܫܠܝܗܐ <i>šliḥā</i>	moment	ܥܕܠܢܐ <i>eddānā</i>
messiah	ܡܫܝܗ <i>mših</i> : <i>mšihā</i> the Christ	money	ܟܥܫܐ <i>kespā</i>
middle	ܦܠܓܐ <i>pelgā</i> : ܡܫܥܐ <i>mšāʿ</i> <i>tā</i> (const <i>mšāʿat</i> ): ܦܠܓܘܬܐ <i>pelgutā</i>	Mongol	ܡܘܓܠܝܐ <i>moglāyā</i>
midnight	<i>pelgut-lēlyā</i> (see “middle”)	month	ܝܪܗܐ <i>yarḥā</i> (abs <i>irah</i> )
midst	ܡܫܥܐ <i>mšāʿ</i> <i>tā</i> (const <i>mšāʿat</i> )	more than	ܝܬܝܪܐ <i>yattir men</i> ; ܘܨܐ <i>aw</i> more <i>yattirāʿit</i> (see “more than”)
might	ܫܠܐ <i>haylā</i> : ܘܨܢܐ <sup>ʿ</sup> <i>ušnā</i>	morning	ܦܩܪܐ <i>ṣapṛā</i> pl <i>ṣapṛwātā</i>
mighty	ܥܫܝܢ <sup>ʿ</sup> <i>aššīn</i>	Moses	ܡܘܨܝ <i>mušē</i>
mighty	ܓܒܒܐ <i>gabbār</i> : ܗܝܠܝܢ: <i>haylān</i> : ܓܒܒܐ <i>gabbār</i>	mother	ܐܡܐ <i>emmā</i> pl <i>emmhāi</i>
mild	ܪܚܝܩ <i>rakkik</i>	motion (pertaining to motion)	ܡܘܨܝܐ <i>mōšay</i>
mile	ܡܝܠܐ <i>milā</i>	mount (verb)	ܪܚܒܐ <i>rkab/merkab</i>
mill	ܪܗܝܘܐ <i>rahyā</i>	mountain peak	ܫܡܐ <i>šemmā</i> (f)
millstone	<i>rahyā da-ḥmārā</i> (of a gristmill turned by a donkey) (see “mill”)	mountain	ܦܘܪܐ <i>ḥurā</i>
mina	ܡܢܐ <i>manā</i>	mounted soldier	ܦܪܪܐܫܐ <i>parrāšā</i>
mind	ܪܝܘܬܐ <i>reʿyānā</i> : ܐܝܘܒܘܬܐ <i>tarʿūtā</i>	mourning	ܐܒܠܐ <i>ablā</i>
		mouse	ܘܩܒܪܐ <sup>ʿ</sup> <i>uqbrā</i>
		mouth	ܦܘܡܐ <i>pumā</i>
		move far away (verb)	ܘܨܐ <i>Aph arḥeq</i>
		much	ܫܘܒܪܐ <i>saggi</i>

ENGLISH-SYRIAC VOCABULARY

multitude ܟܢܫܐ *kenšā*  
murder ܩܬܠܐ *qetlā*  
murderer ܩܬܠܐ *qātōlā*  
murmur (verb) ܩܝܢܐ *riṅ/nertan*  
Muslim (to become Muslim) (verb) ܝܚܡ *Aph aphgar*  
Muslim ܡܫܠܡܢܐ *mašlmānā*  
Mustaʿšim, last Abbasid caliph, r. 1242-58 ܡܫܬܥܫܝܡܐ *mustaʿšem*  
mute *ḥreš/ḥaršā* (see “silent”): ܫܬܝܩ *šattiq*  
mutter (verb) ܩܝܢܐ *riṅ/nertan*  
myriad ܪܒܘܥܐ *rebbō* (abs)  
Najm al-Din (pr n) ܢܝܟܡ ܐܠ ܕܝܢ *najm aldin*  
naked ܐܪܦܥܐ *arfel(lāy)*  
name (verb) ܩܪܐ *qrā/neqrē*: (see “call”)  
name ܫܡܐ *šmā* (abs *šem*) pl *šmāhē*: to be named ܥܫܬܡܡܐ *Ethpa eštammah*  
narrate (verb) ܡܢܐ *mā/hetnē*  
natal star ܡܠܘܟܐ *malwāšā*  
nation ܐܘܡܡܐ *ummtā*  
nature ܩܝܢܐ *kyānā*: pertaining to nature ܩܝܢܐ *kyānāy*  
Nazarene ܢܫܪܝܐ *nāsrāyā*  
Nazareth ܢܫܪܐ *nāsrat*  
near *ʿal-yad* (see “over”): ܩܪܝܒ *qarrib*: ܐܠܝܢܐ *ʿalyad*  
nearly ܩܪܝܒܘܬܐ *qarributā d-*

Nebo ܢܒܐ *nebō*  
necessary (to be necessary) (verb) Ethpe *etbʿi* (see “seek.” “look for”)  
necessary ܡܬܒܥܐ *metbʿē/metbaʿyā*  
necessity ܩܪܝܢܐ *sniqutā*: ܩܪܝܢܐ *sunqānā*  
neck ܩܝܢܐ *sawrā*  
need (in need of) ܩܪܝܢܐ *sniq ʿal*: ܩܪܝܢܐ *Ethpe estmeq ʿal*  
need (verb) ܩܪܝܢܐ *sniqutā*  
need ܩܪܝܢܐ *sunqānā*  
needed (verb) Ethpe *etbʿi* (see “seek.” “look for”)  
needle ܡܫܬܩܐ *mḥattā*  
neglect (verb) ܩܪܝܢܐ *Aph almi men*  
negligence ܩܪܝܢܐ *besyānā*  
negligible (to be negligible) (verb) Ethpe *ettʿi* (see “wander.” “astray”)  
negligible ܡܬܦܩܐ *metfʿē*  
neighbor ܫܒܒܐ *šbābā*  
neighborhood ܫܒܒܘܬܐ *šbābutā*  
nerve ܩܝܢܐ *gyādā*  
new ܗܕܐ *ḥdat/ḥadtā* (emph *ḥadtā – ē/ḥdattā ḥadtātā*)  
next to ܩܪܝܢܐ *sēd* (+ pron encl II: also spelled ܩܪܝܢܐ): ܩܪܝܢܐ *sēd* (with pron encl II usually spelled ܩܪܝܢܐ)  
next ܩܪܝܢܐ *bātarken*  
night ܠܝܠܐ *lēlyā* pl *laylē/laylawwātā*  
nine ܬܫܐ *tšāʿ* (f)/*tešʿā* (m)

ENGLISH-SYRIAC VOCABULARY

noble ܪܥܝ rêšānā: ܚܡܝܐ

myaqqrā: ܝܩܩܪܝܐ yaqqir

nobleman ܚܝܪܐ hērā

nonetheless ܒܪܡܐ bram

north, the north ܕܘܓܪܒܝܐ garbyā:

(gabbā) garbyāyā north side

not (is not) ܠܐ law = lā-(h)u; also as

negative prefix as in law saggi not much; not very

not much law saggi (see “not”)

not very law saggi (see “not”)

notable ܚܡܝܐ myaqqrā

nourish (verb) ܬܪܫܐ tarsī/ntarsē

nourishing ܬܪܫܝܐ ntarsyān

nourishment ܬܪܫܝܬܐ saybartā

November ܬܪܫܝܬܐ / ܬܪܫܝܬܐ tešrī(n)

hrāy

now ܕܐ kay (particle of emphasis):

ܕܐܗܐ hāšā

Noyan (Mongolian princely title) ܢܘܝܐܢ

noyān

number ܡܢܝܐ menyānā

nutritious ܬܪܫܝܐ ntarsyān

O (vocative) ܐܘ aw

oath ܡܘܡܝܬܐ mawmūtā

oblation ܩܘܪܒܢܐ qurbānā

oblations, to make oblations, to perform

the liturgy ܩܘܪܒܐ Pa qarreb

October tešrīn qdēm (see “November”)

odious snē/sanyā (see “hate”)

of (prep) ܕܐ (da)-

offend (verb) ܐܟܫܐ Aph akšel

offense ܡܚܫܘܬܐ makšūtā

offer (verb) Aph armī (see “cast down.”

“fallen.” “prostrate”): ܐܘܫܐ Aph awšeṭ

oil ܡܫܗܐ mešhā

old (to grow old) (verb) ܫܒܐ seb/mesab

old man ܫܒܐ sābā

old ܐܬܝܩܐ attiq; ܩܫܝܫܐ qaššīš:

ܩܕܕܝܡܐ qaddim : men qdim of old.

long ago, from eternity

on account of ܡܝܬܘܠ mettul : mettul d- for.

because: ܡܝܬܘܠ variant spelling of

mettul; ܡܝܬܘܠ mettlāt – form of

mettul when followed by enclitic

pronouns II: ܡܝܬܘܠ hlāp (+ pron enc II)

on the one hand... on the other hand ܕܐܘܢ

man usually followed by dēn

on ܒܐ(ba)-

on ܐܠ ‘al (with pron encl II, ‘l-)

one another ܫܘܕܐܗܐ ḥdādā: ḥad ‘am ḥad

with one another

one ܫܘܕܐ ḥad/ḥdā : ḥad ‘am ḥad with one

another

only ܐܝܗܝܕܝܐ ihidāy

open (verb) ܩܬܐḥ ptah/heptah; Pa pataḥ

to cause to be opened; Ethpe etptah to be open, opened

opening ܩܘܘܘܬܐ kawwāt pl kawwē (abs

kawwā pl kawwin) (f)

openly ܕܘܪܝܐ gelyā, b-

opinion ܬܪܫܝܬܐ tar’ itā

or ܐܘ aw





ENGLISH-SYRIAC VOCABULARY

persecute ܕܘܕܢܐ *rdap/nerdop* (+ *bātar*)  
 persecution of ܕܘܕܢܐܐ *rdupyā* "al  
 persevere in (verb) ܐܬܗܦܝܬܗܘܬܐ *Ethpe etemen*  
*b-*  
 Persia ܩܘܦܘܣܐ *pāres*  
 Persian ܐܘܟܘܢܐܘܬܐ *ajāmāyā*; ܩܘܦܘܣܐ  
*pārsāyā*  
 person ܒܘܪܐܢܐ *bar-nāšā*; ܩܢܘܡܐ  
*qnomā*  
 persona ܩܦܘܣܐ *parṣōpā*  
 personally *qnomā* 'it (see "person")  
 persuade (verb) ܩܦܘܣܐ *Aph apis* (with  
 nonspirantized *p*, derives from  
 πεισάω); *mpis leh* he was persuaded;  
 Ettaph *etpīs*, usually *etpīs* to be  
 persuaded, instructed  
 pertaining to the soul ܢܦܫܐܢܐܝܐ *napšānāy*  
 Peter (m) ܩܦܘܣܐ *kēpā*  
 petition (verb) ܒܘܪܐܢܐ *bā'utā*  
 Pharisee ܩܘܦܘܣܐ *prišā*  
 phial ܩܘܦܐܠܐ *pyālā* pl *pyālās*  
 Philip (pr n) ܩܘܦܘܣܐ *pilippaws*  
 philosopher ܩܘܦܘܣܐ *pilosopā*  
 Phoenicia ܩܘܦܘܣܐ *puniqē*  
 pigment *sammā* pl *sammānē* (see "blind")  
 piled up (to be piled up) (verb) ܩܘܦܐ  
*Ethpe etkšī*  
 pine ܐܘܪܐܝܐ *arzā*  
 pit ܩܘܦܐܝܐ *gumāyā*  
 pity (to have pity) (verb) ܩܘܦܐܝܐ  
*hās/nḥus*; ܩܘܦܐܝܐ *hawsānā*;  
 pitiness – *dlā-hawsān*  
 placate (verb) ܩܘܦܐܝܐ *Pa rā* "i (see "tend,"  
 "keep," "rule")

place (verb) *Aph aqīm* (see "rise up,"  
 "arise"); ܩܘܦܐܝܐ *sām/nsim*; Ettaph  
*ettsim* to be put, be located  
 place ܐܘܪܐܝܐ *atrā* pl –*rē/-*  
*rawwātā*; ܩܘܦܐܝܐ *dukkṭā*  
 plan (verb) *Ethpa etḥaššāb* (see "count,"  
 "reckon")  
 plan ܩܘܦܐܝܐ *pursā*  
 plant (verb) ܩܘܦܐܝܐ *nṣab/nešsob*; *Ethpe*  
*etnṣeb* to be planted  
 plant firmly (verb) ܩܘܦܐܝܐ *Pa sattet*  
 plaster (verb) ܩܘܦܐܝܐ *Pa kalleš*  
 plate (verb) ܩܘܦܐܝܐ *qram/neqrom*  
 pleasant ܩܘܦܐܝܐ *rgīg*; ܩܘܦܐܝܐ *hassim*  
 pledge ܩܘܦܐܝܐ *wa'dā*  
 plot (verb) *Ethpa etḥaššāb* (see "count,"  
 "reckon"); *Ethpa eiparras* (see  
 "spread")  
 plot ܩܘܦܐܝܐ *pursā*  
 plow (verb) ܩܘܦܐܝܐ *plah/neploh*  
 point the finger (verb) *pšat seb'ā* (see  
 "spread," "stretch out")  
 policeman ܩܘܦܐܝܐ *gzirāyā*  
 pool ܩܘܦܐܝܐ *ma'mōdūtā*  
 poor ܩܘܦܐܝܐ *meskēnā*  
 porch ܩܘܦܐܝܐ *eštṯwā*, ܩܘܦܐܝܐ  
 portico ܩܘܦܐܝܐ *eštṯwā*, ܩܘܦܐܝܐ  
 possessing (see "seize")  
 possible, it is ܩܘܦܐܝܐ *ananqē*  
 (ἀνάγκη) *ananqē*  
 pound ܩܘܦܐܝܐ *manyā*  
 pour out (verb) ܩܘܦܐܝܐ *ešad/nešod*; *Ethpe*  
*etešed* to be spilled, shed

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pour over oneself (verb) ܥܣܝܬ Ethpe  
*etnšel*

power ܩܘܘܪܗܐ ܩܘܘܪܗܐ ḥaylā

powerful (see “seize”)

praise (verb) ܩܘܘܪܗܐ Pa hallel : ܩܘܘܪܗܐ Pa  
*šabbah*; Ethpa *eštabbah* to be praised

praise ܩܘܘܪܗܐܩܘܘܪܗܐ *tešboḥtā*

pray (verb) ܩܘܘܪܗܐ Pa *šalli* (‘al for); Ethpe  
*eṣṭli* to incline

prayer ܩܘܘܪܗܐ *slōtā* pl *šlawwātā*

pre- ܩܘܘܪܗܐܩܘܘܪܗܐ *mqaddmut*

preach (verb) ܩܘܘܪܗܐ Aph *akrez*

preaching ܩܘܘܪܗܐܩܘܘܪܗܐ *kārōzūtā*

precede (verb) Pa *qaddem* (see “go  
 before.” “do first”)

pre-dawn ܩܘܘܪܗܐ *šaprā*

prefiguration *mqaddam-šā`ar* (see  
 “representation”)

pregnant (to become pregnant) (verb)  
*qabbel baṭmā* (see “receive.” “get”)

prepare (verb) ܩܘܘܪܗܐ Pa *taqqen*: ܩܘܘܪܗܐ  
 Pa *tayyeb*

prepared ܩܘܘܪܗܐܩܘܘܪܗܐ *tid* (d- + impf. to do  
 something)

present (to be present) Ethpa *ettayyab*  
 (see “prepare”)

prevail (verb) ܩܘܘܪܗܐ *teqep/netqap*

previously ܩܘܘܪܗܐ *luqdam*

price ܩܘܘܪܗܐ *ṭimā* (usually pl)

priest (verb): to serve as a priest, perform  
 priestly functions ܩܘܘܪܗܐ Pa *kahhen*

priest ܩܘܘܪܗܐ *kāhnā*: ܩܘܘܪܗܐ *kumrā*

priesthood ܩܘܘܪܗܐ *kāhmutā*

priestly ܩܘܘܪܗܐ *kāhnāy*

prince ܩܘܘܪܗܐ *rēšānā*

prison ܩܘܘܪܗܐܩܘܘܪܗܐ (see “imprisonment”);  
 ܩܘܘܪܗܐ *bēt-ḥbušyā*

prisoner ܩܘܘܪܗܐ *asirā*

proceed (verb) Aph *ašqel* (see “remove.”  
 “take away”): ܩܘܘܪܗܐ *rdā/nerdē*

proclaim (verb) ܩܘܘܪܗܐ Aph *akrez*

proclaimer ܩܘܘܪܗܐ *kārōzā*

procurator ܩܘܘܪܗܐܩܘܘܪܗܐ *epitrāpā*  
 ἐπίτροπος

profession ܩܘܘܪܗܐ *tawditā*

property of ܩܘܘܪܗܐ *dil* (+ pron encl I)

prophet ܩܘܘܪܗܐ *nbiyā*

prosperity ܩܘܘܪܗܐ *šaynā*

prostrate (verb) ܩܘܘܪܗܐ *rmē/ramyā*

protection ܩܘܘܪܗܐ *gennā*

Protonice (pr n) ܩܘܘܪܗܐܩܘܘܪܗܐ  
*protoniqē*

prove ܩܘܘܪܗܐ Pa *nassi*

psalm ܩܘܘܪܗܐܩܘܘܪܗܐ *zāmōrā*: ܩܘܘܪܗܐ  
*zmirtā*

psychological ܩܘܘܪܗܐ *napšānāy*

publicly ܩܘܘܪܗܐ *gelyā, b-*

purchase (verb) ܩܘܘܪܗܐ *qnā/neqnē*

pure (to be pure) (verb) ܩܘܘܪܗܐ *dkā/medkē*

pure ܩܘܘܪܗܐ *snin*

purify (verb) ܩܘܘܪܗܐ Aph *ašig*

pursue (verb) ܩܘܘܪܗܐ *rdap/nerdop*

Pusaq (pr n) ܩܘܘܪܗܐ *pusāq*

put (verb) Aph *aqim* (see “rise up.”  
 “arise”): ܩܘܘܪܗܐ *sām/nsim*; Ettaph  
*ettsim* to be put, be located

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put away (verb) ܐܪܗܩ Aph *arheq*  
 put in authority (verb) ܫܠܠ Pa *šallet*  
 put on (verb) ܠܒܫ *lbeš/nelbaš*  
 quantity ܩܡܝܘܬܐ *kmāyūtā*  
 queen ܩܡܠܩܬܐ *malktā*  
 quickly ܩܝܠܐ *qal, ba-*  
 radiant (to be radiant) (verb) ܩܢܐ Aph  
*apreg*  
 rage ܩܚܘܬܐ *hemūtā*; ܩܘܓܘܘܬܐ *rugzā*  
 rain ܩܘܬܐ *metrā*  
 raise (verb) Aph *asseq* (see “go  
 up”): ܩܠܐ Pa “*alli*  
 raise up (verb) ܩܪܝܡ Aph *arim*; ܩܘܩܘܦܐ  
*zqap/nezqop*; Ethpe *ezdqep* to be  
 crucified  
 rank ܩܫܘܬܐ *taksā, teksā*  
 ray ܩܠܩܝܐ *zalliqā*  
 read (verb) ܩܪܐ *qrā/neqrē*; Ethpe *etqri*  
 to be read out, called  
 ready (to be ready) Ethpa *ettayyab* (see  
 “prepare”)  
 ready ܩܘܬܐ *tid* (*d-* + impf. to do  
 something)  
 rear (verb) ܩܪܫܐ *tarsi/marsē*  
 rear ܩܫܐ *hušsā*  
 reason ܩܠܩܝܐ *ellā* pl ܩܠܩܝܐ *ellātā*  
 rebel (verb) ܩܪܐ *mrad/nemrad*  
 receive (verb) ܩܒܠ *nsab/nessab*; ܩܒܠܐ  
 Pa *qabbel*  
 reckon (verb) ܩܫܒܐ *hšab/nehšob*  
 reckoning ܩܫܒܐ *hušbānā*;  
*dlāhušbān* without limit

recline (verb) Ethpe *estmek* (see “rest  
 against”); recline at table (verb)  
 ܩܫܠܐ Aph *agess*  
 recognize (verb) Eshtaph *eštawdā* (see  
 “know”)  
 recovery ܩܘܠܩܝܐ *hulmānā*  
 redeem (verb) ܩܪܐ *qnā/neqnē*  
 reflect (verb) ܩܪܐ *mā/nernē*  
 regal ܩܠܩܝܐ *malkāy*  
 regard (verb) ܩܪܐ Ethpa *etbayyan*  
 region ܩܘܬܐ *pnitā*  
 registrar of tribute ܩܘܠܩܝܐ *tabbulārā*  
 reign (“*al* over”) (verb) Aph *amlek* (see  
 “advise”)  
 rejoice (verb) ܩܢܐ Aph *apreg*; ܩܘܪܘܐ  
*rwaz/nerwaz*; ܩܘܪܐ *hdi/nehdē*  
 rejoicing ܩܘܪܐ *rwāzā*  
 relate (verb) ܩܪܐ Ethpa *eštā*“*i*  
 released (to be released) (verb) ܩܪܐ  
 Ethpa *eštamar*  
 rely (verb) ܩܪܐ Ethpa *ethanni*  
 remain ܩܘܪܐ *pāš/hpuš*; ܩܘܪܐ Pa  
*qawwi*  
 remaining ܩܘܪܐ *qayyām*  
 remember (verb) ܩܪܐ Ethpa *et’ahhad*;  
 ܩܪܐ *dkar/medkar* (pass part *dkir* has  
 act & pass senses); Ethpe *etdkar* to  
 remember; Ethpa *etdakkār* to be  
 mindful of  
 remembrance ܩܘܪܐ *dukrānā*  
 remote ܩܘܪܐ *mab’ad*  
 remove (verb) ܩܪܐ Aph *arheq*; ܩܘܪܐ  
*šqal/nešqol*; Ethpe *eštqel* to be  
 removed

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- rend (verb) ܬܠܗܐ *tlah/netloh*
- renounce (verb) ܩܦܪܐ *kpar/nekpor b-*
- repeat (verb) ܩܒܠܐ *mā/netmē*
- repent (verb) ܬܒܘܐ *tāb/ntub*
- repentance ܩܒܘܬܐ *tyābutā*
- reply *punāy-pet-gāmā* (see “return”); Pa *panni* (see “return.” “come back”);  
ܩܒܘܬܐ *nā/ne‘nē*
- report ܩܒܠܐ *tebbā*
- represent (verb) ܩܨܐ *sār/nšur* (pass part  
ܩܨܐ *sir*)
- representation ܩܨܐ *šā‘ar* (see ܩܨܐ )
- reproach ܩܨܐ *hesdā*; ܩܨܐ *maksānutā*
- request (verb) ܩܨܐ *bā‘utā*
- require (verb) ܩܨܐ *tba‘/netba‘*
- resemble (verb) Ethpa *etdammi l-* to resemble (see “seem.” “like”)
- rest (the rest: remainder) ܩܨܐ *šarkā*
- rest against (verb) ܩܨܐ *smak/nesmok*
- rest ܩܨܐ *nyāhtā*; ܩܨܐ *nyāhtā*
- rest. to be at rest ܩܨܐ *nāh/nnuḥ* : Aph *aniḥ* to give rest to; Ettaph *etmiḥ* to rest
- retain (verb) ܩܨܐ Pa *qaddi*
- return (int) (verb) ܩܨܐ *hpak/nehpok*; Pa *happek*
- return (trs) (verb) ܩܨܐ Pa *happek*
- return (verb) ܩܨܐ *punāyā*; ܩܨܐ *pnā/nehpnē*: Aph *apni* cause to return; Ethpe *eipni*; ܩܨܐ *‘tap/ne‘top*; Pa *‘attep* to clothe; to give back
- reveal (verb) ܩܨܐ *glā/neglē* : Pa *galli* to reveal; Ethpe *etgli* to be revealed; *glē/galyā* open. revealed: *galyā‘it* openly, in public
- revelation ܩܨܐ *gelyānā*
- revert (verb) Aph *apni* (see “return.” “come back”)
- revile (verb) ܩܨܐ Pa *gaddep b-l-/‘al* : Ethpa *etgaddap* to be reviled
- reward (verb) ܩܨܐ *pra‘/nepro‘*
- rib ܩܨܐ *el‘ā* (f)
- rich (to grow rich) (verb) ܩܨܐ *‘tar/ne‘tar*
- rich ܩܨܐ *‘attir*
- riches ܩܨܐ *‘utrā*
- ride (verb) ܩܨܐ *rkab/nerkab*
- right (hand, side) ܩܨܐ *yamminā*
- right (to make right) (verb) ܩܨܐ Pa *taqen*: Aph *atqen* to set in order
- right ܩܨܐ *tris*: ܩܨܐ *zādeq*
- righteous ܩܨܐ *zaddiq*
- rip out (verb) ܩܨܐ *‘qar/ne‘qor*
- rip up (verb) ܩܨܐ *‘qar/ne‘qor*
- rise (sun) (verb) ܩܨܐ *dnaḥ/mednaḥ* : Aph *adnaḥ* to make (the sun) rise
- rise (verb) ܩܨܐ *qām*
- rise up (verb) ܩܨܐ *qām/nqum*
- rite ܩܨܐ *taksā, teksā*
- river ܩܨܐ *nahrā* pl –*rawwātā*
- road (f) ܩܨܐ *urhā*
- robber ܩܨܐ *gayyāsā*
- rock ܩܨܐ *kēpā* (f); ܩܨܐ *šō‘ā*

## ENGLISH-SYRIAC VOCABULARY

<p>roll (verb) ܟܪܟܐ <i>krak/nekrok</i></p> <p>roll away (verb) ܥܓܓܠ Pa 'aggel</p> <p>Roman ܪܳܡܳܢܳܐܳܝܳܐ <i>rōmāyā</i></p> <p>Rome ܪܳܡܳܢܳܐ <i>rōmē</i></p> <p>rooftop ܝܳܓܳܓܳܪܳܐ <i>eggārā</i></p> <p>root ܟܳܩܳܩܳܪܳܐ <i>'eqqārā</i></p> <p>round about ܠܳܗܳܘܳܪܳܐ <i>l-ḥudrā</i></p> <p>royal ܡܳܠܳܟܳܝܳܐ <i>malkāy</i></p> <p>rubbed off (verb) ܥܳܩܳܦܳܠ Ethpe <i>etqpel</i></p> <p>rubbed out (verb) ܥܳܩܳܦܳܠ Ethpe <i>etqpel</i></p> <p>rule (verb) Aph <i>amlek</i> (see "advise"); Pa <i>dabbar</i> (see "lead"): ܠܳܗܳܝܳܐ <i>r'ālner'ē</i></p> <p>rule ܡܳܠܳܟܳܘܳܬܳܐ <i>malkutā</i>; pl -<i>kwātā</i></p> <p>run (verb) ܗܳܪܳܗܳܐ <i>rhet/nerhat</i> (impt <i>hart</i>)</p> <p>sabbath ܫܳܒܳܬܳܐ <i>šabbtā</i></p> <p>sack ܣܳܩܳܩܳܐ <i>saqqā</i></p> <p>sacred ܩܳܕܳܝܳܫ <i>qaddiṣ</i></p> <p>sacrifice ܕܳܒܳܚܳܐ <i>debhā</i></p> <p>sacrifice(verb) ܕܳܒܳܚܳܐ Pa <i>dabbaḥ</i></p> <p>sad (to be sad) (verb) ܚܳܘܳܠܳܐ Ethpe <i>etkmar</i>: ܗܳܫܳܢܳܗܳܫܳܐ <i>haš/nehḥaš</i></p> <p>sad ܚܳܘܳܠܳܐ <i>kmir</i></p> <p>sadly, mournfully ܗܳܫܳܫܳܝܳܫܳܐ <i>haššišā'it</i></p> <p>sainted ܩܳܕܳܝܳܫ <i>qaddiṣ</i></p> <p>Salome (pr n) ܫܳܠܳܘܳܡܳܐ <i>šālōm</i></p> <p>salt ܡܳܠܳܗܳܐ <i>melhā</i> (f)</p> <p>salvation ܩܳܘܳܪܳܢܳܐ <i>purqānā</i></p> <p>Samaritan ܫܳܡܳܪܳܝܳܐ <i>šāmryā</i></p>	<p>sanctify (verb) ܩܳܕܳܕܳܫ Pa <i>qaddeš</i>: Ethpa <i>etqaddaš</i> to be made holy, sacred</p> <p>sand ܗܳܠܳܐ <i>hālā</i></p> <p>sandal ܡܳܫܳܢܳܐ <i>msānā</i></p> <p>Satan ܫܳܬܳܢܳܐ <i>sātānā</i></p> <p>Saturday ܫܳܒܳܬܳܐ <i>šabbtā</i></p> <p>save (verb) ܦܳܫܳܝܳܐ Pa <i>pašši</i>: ܘܳܫܳܬܳܘܳܪܳܐ <i>šawzeb/nšawzeb</i>; Eshtaph <i>eštawzab</i> to be delivered</p> <p>savior ܦܳܪܳܘܳܩܳܐ <i>pārōqā</i></p> <p>say (verb) ܐܳܡܳܪܳܐ <i>emar/nēmar</i> (l- someone, 'al about); Ethpe <i>etemar</i> to be said</p> <p>say gently (verb) ܡܳܪܳܝܳܐ Pa <i>rattem</i></p> <p>scabbard ܩܳܘܳܪܳܐ <i>tiqā</i></p> <p>schoolmaster ܟܳܦܳܪܳܐ <i>sāprā</i></p> <p>scourge (verb) ܢܳܓܳܕܳܐ Pa <i>negdā</i></p> <p>scrape off (verb) ܝܳܓܳܒܳܪܳܐ <i>gar/neggor</i></p> <p>scratch (verb) ܗܳܪܳܗܳܐ <i>hrat/nehrot</i></p> <p>scribe ܟܳܦܳܪܳܐ <i>sāprā</i></p> <p>scripture ܟܳܬܳܒܳܐ <i>ktābā</i></p> <p>scrutinize(verb) ܦܳܫܳܝܳܐ Ethpa <i>etbaqqi</i></p> <p>sea ܝܳܡܳܐ <i>yammā</i> pl ܝܳܡܳܝܳܐ <i>yammē</i></p> <p>seal (verb) ܬܳܒܳܐ <i>ṭba'neṭba'</i>: ܗܳܝܳܡܳܐ <i>hāmā</i></p> <p>seal ܬܳܒܳܐ <i>ṭab'ā</i></p> <p>search into (verb) ܒܳܫܳܝܳܐ Pa <i>bašši</i></p> <p>season ܥܳܕܳܢܳܐ <i>'eddānā</i></p> <p>seat ܟܳܘܳܪܳܣܳܐ <i>kursyā</i> pl -<i>sawwātā</i></p> <p>second ܬܳܪܳܝܳܝܳܐ <i>trayyānā/trayyāniā</i></p>
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ENGLISH-SYRIAC VOCABULARY

secretly ܟܝܣܝܐ *kesyā*, b-  
 securely ܪܝܪܐ 'it (see "wary")  
 see (verb) ܟܝܘܐ *hizā/nehzē*; Ethpe *ethzi* to  
 be seen, appear  
 seek (verb) ܟܝܒܐ *b'ā/neb'ē*; ܟܝܒܐ  
*tba'/netba'*  
 seem (verb) ܟܝܠܐ *dmā/nedmē l-*; Ethpa  
*etdammi l-* to resemble  
 seem good to (verb) ܫܦܪܐ *špar/nešpar*  
*l-*  
 seize (verb) ܐܫܝܕܐ *ehad/nehod* past part  
*(ahid)* has both act & pass senses,  
 also means possessing, having,  
 powerful:  
 self (reflexive pron) ܢܦܫܐ *napšā* (f. abs  
*npeš*) pl –ātā; ܩܢܘܡܐ *qnomā*  
 sell (verb) Pa *zabben* (see "buy")  
 send (verb) ܫܠܐܐ Pa *šaddar*; Ethpa  
*eštaddar* to be sent, dispatched; ܫܠܐܐ  
*šlah/nešlah* Ethpe *ešlah* to be sent  
 sense ܪܝܓܫܐ *regšā*  
 senselessness ܡܝܬܢܐܝܘܬܐ  
*metnaššyānutā*  
 sensory ܡܪܓܫܐܝܢ *margšān*  
 sepulchre ܒܝܬ ܩܒܘܪܐ *bēi-qburā*  
 sermon ܡܝܡܪܐ *mēmra*  
 servant ܥܒܕܐ *'abdā*  
 serve (verb) ܫܡܡܐܝܫܐ Pa *šammeš*; ܦܠܐ  
*plah/neploh*  
 service ܬܝܫܝܘܬܐ *tešmešā*  
 servitude (to be reduced to servitude)  
 (verb) (see "work")  
 set forth (verb) Aph *ašqel* (see "remove,"  
 "take away")  
 set free (verb) ܦܫܬܐ Pa *pašši*

set in order (verb) Aph *atqen* (see "right,"  
 "get ready," "prepare"); ܫܒܒܐ Pa  
*šabbet*  
 set on fire (verb) ܫܒܒܐ *hab/nehhab*  
 set up (verb) ܩܒܘܐ *qba'/neqbo'*; Ethpe  
*etqba'* to be set up (cross. e.g.)  
 settle (trs) (verb) Aph *ašri* (see "stop,"  
 "camp")  
 seven ܫܒܘܥܐ *šba'* (f), *šab'ā* (m)  
 severe ܩܫܝܐ *qšē/qašyā*; ܫܪܝܐ *harrib*  
 Severus ܫܝܪܝܘܫܐ *severus*  
 sew (verb) ܫܝܘܐ *hāt/nhuṭ*  
 shame ܫܝܘܬܐ *hesdā*  
 shamed by (to be shamed by) (verb) ܫܝܘܬܐ  
 Ethpa *etnakkap b-*  
 shape ܫܝܘܬܐ *dmuṭā*  
 share (verb) ܫܝܘܬܐ Ethpau *eštawtap*  
 sharp ܫܪܝܐ *harrib*  
 she ܫܝܘܬܐ *hi*  
 shed (verb) ܫܝܘܬܐ *ešad/nešod*; Ethpe  
*etešed* to be spilled, shed  
 sheep ܫܝܘܬܐ *'erbā*; ܫܝܘܬܐ *'ānā*  
 shepherd ܫܝܘܬܐ *rā'yā* pl  
*rā'ayyā/rā'awwātā*  
 shine (to shine) (verb) ܫܝܘܬܐ  
*nhar/nenhar*; Aph *anhar* to shine,  
 make light: ܫܝܘܬܐ Aph *apreg*; ܫܝܘܬܐ  
*nšah/nenšah*  
 shining ܫܝܘܬܐ *našših*  
 ship ܫܝܘܬܐ *spittā* pl –ē/spinātā  
 Shmeshgram (pr n) ܫܝܘܬܐ  
*šmešgram*  
 shoe ܫܝܘܬܐ *msānā*

## ENGLISH-SYRIAC VOCABULARY

- shop ܩܘܠܘܢ *hāmūtā* pl -*nwātā*
- shoulder ܩܘܠܘܢ *kaipā* pl -*ē/-ātā* (f)
- shout ܩܘܠܘܢ *illtā* pl *yallātā*
- show (verb) ܩܘܠܘܢ Pa *hawwi*
- shut (verb) Ethpe *etthed* to shut (see "seize")
- Shwida (pr n) ܩܘܠܘܢ *šwidā*
- sick (get sick) (verb) ܩܘܠܘܢ Ethpe *etkrah*
- sick ܩܘܠܘܢ *krih*
- sickness ܩܘܠܘܢ *haššā*; ܩܘܠܘܢ *kēbā*
- side ܩܘܠܘܢ *gabbā* (abs *gebb*)
- sight ܩܘܠܘܢ *hātā*
- sign ܩܘܠܘܢ *ātā*; pl. ܩܘܠܘܢ *remzā*
- signet ܩܘܠܘܢ *ezqā*
- signs (by signs) ܩܘܠܘܢ *mermaz*
- silence ܩܘܠܘܢ *šetqā*; keep silence (verb) ܩܘܠܘܢ *šetq/neštoq*
- silent (to be silent) (verb) ܩܘܠܘܢ *hreš/nehraš*; *hreš/haršā* dumb, deaf, mute
- silk ܩܘܠܘܢ *šērā*; ܩܘܠܘܢ *rakkik*
- silken, ܩܘܠܘܢ *šērāy*
- Siloam ܩܘܠܘܢ *šilōhā*
- silver ܩܘܠܘܢ *sēmā*; ܩܘܠܘܢ *kespā*
- Simeon ܩܘܠܘܢ *šem'ōn*
- Simon ܩܘܠܘܢ *šem'ōn*
- Sindban (pr n) ܩܘܠܘܢ *sinbān*
- sing psalms (verb) ܩܘܠܘܢ Pa *zammār*
- sink (int) (verb) ܩܘܠܘܢ *tba'netba'* ; Pa *tabba'* to sink (trs):
- sinner ܩܘܠܘܢ *hattāyā*
- sister ܩܘܠܘܢ *hātā* pl *ahwātā*
- sit (verb) ܩܘܠܘܢ *iteb/netteb*; *yāteb-wa'dā* page
- six ܩܘܠܘܢ *šet* (f), (e)*štā* (m)
- skilled (to be skilled) (verb) ܩܘܠܘܢ Ethpa *etmahhar*
- skilled ܩܘܠܘܢ *mhir*
- slander (verb) ܩܘܠܘܢ *qaršā*
- slaughter (verb) ܩܘܠܘܢ *nkas/nekkos*; Ethpe *etnkes* to be slaughtered
- slaughter ܩܘܠܘܢ *qetlā*
- slave ܩܘܠܘܢ *'abdā*
- sleep (verb) ܩܘܠܘܢ *dmek/nedmak*
- sleep ܩܘܠܘܢ *šentā*
- sleep, slumber ܩܘܠܘܢ *nām/nnum*
- small cattle ܩܘܠܘܢ *'anā*
- small ܩܘܠܘܢ *daqdaq*; ܩܘܠܘܢ *z'ōr*
- smite (verb) ܩܘܠܘܢ *mhā/nemhē* 'al
- smother (verb) ܩܘܠܘܢ *lmaq/nehnoq*
- snatch (verb) ܩܘܠܘܢ *htap/nehṭop*
- soaked, to get soaked (verb) ܩܘܠܘܢ *trā* (tri)/*netrē*
- society ܩܘܠܘܢ *enyānā*
- soften (verb) ܩܘܠܘܢ Pa *rayyah*
- sojourning (verb) *šrē/šaryā* (pass part) (see "stop," "camp")
- sole ܩܘܠܘܢ *ihidāy*
- solemnize (verb) ܩܘܠܘܢ Pa *zayyah*

ENGLISH-SYRIAC VOCABULARY

- something ܡܕܡ *meddem*
- son ܒܪܐ *brā* (constr *bar-*) pl *bnayyā*  
(abs *bnin*) son: ܒܪܐ *ber* my son
- sons ܒܢܝܐ *bnayyā*
- sorrow ܚܫܐ *haššā*
- sorrow (verb) ܚܫܐ *haš/neh/haš*
- sort ܘܢܐ *znā* pl *znayyā* (abs *zan* pl *znin*):  
*ba-znā* in a (like) manner
- soul ܢܦܫܐ *napšā* (f, abs *npeš*) pl *-ātā*
- sound ܗܠܝܡ *hlīm*
- source ܡܒܘܥܐ *mabbu'ā*
- south ܬܝܡܢܐ *tayman* ; *taymnāy*  
southern: (*gabbā*) *taymnāyā* south  
side
- sow (verb) ܘܢܥܪܐ *zra'nezo'*
- spacious ܪܘܘܝܗ *rawwih*
- Spain ܐܫܦܢܝܐ *espānyā*
- span ܘܘܘܪܐ *zartā* pl *-ē*
- speak (verb) ܡܠܐ *Pa mallel*; *Ethpa*  
*emallal* to be spoken, told
- species ܗܘܢܐ *gensā*
- spend (money) (verb) ܐܦܗ *appez* (see “go  
forth”)
- spend the night (verb) ܒܐܝܬ *bāt/nbut*
- spice ܒܫܡܐ *besmā*
- spirit ܪܘܚܐ *ruhā* pl *-ē/-ātā* (f)
- spit (verb) ܩܘܦ *raq/nerroz*
- spread (verb) ܦܫܐܬ *pšat/nepšot*; ܘܢܦܫܐ *pras/nepros*(trs & int)
- spring up (verb) ܫܘܘܗ *šwah/nešwah*
- spring ܡܒܘܥܐ *mabbu'ā* ; ܡܢܝܢܐ *m'inā* (f)
- sprinkle (verb) ܪܫܘܟ *ras/nerros*
- spur (verb) ܒܩܐ *b'at/heb'at*
- stall ܗܢܘܬܐ *hānutā* pl *-nwātā*
- stamp ܩܦܫܐ *repsā*
- stand up (verb) ܩܡܐ *qām*
- standing ܩܘܝܝܡ *qayyām*
- star ܟܘܟܒܐ *kawkbā*
- stay (verb) ܝܬܒ *iteb/netteb*; *yāteb-*  
*wa'dā* page: ܩܘܦܫܐ *pāš/npuš*; ܩܘܦܫܐ *Pa qawwi*
- staying (verb) ܫܪܐ *šrē/šaryā* (pass part) (see  
“stop.” “camp”)
- steal (verb) ܨܘܒ *gnab/negnob* to  
steal
- stick ܩܘܝܫܐ *qaysā*
- stitch (verb) ܗܩܬ *hāt/nhut*
- stone (f) ܟܦܐ *kêpā*
- stone (verb) ܨܘܒ *rgam/nergom*
- stop (verb) ܫܪܐ *šrā/nešrē* ('*al* at. near);  
*qām*
- story ܫܪܒܐ *šarbā*; ܬܐܫܝܬܐ *taš'itā*  
pl *taš'yātā*
- straightforward ܬܪܝܫ *tris*
- strange ܢܘܟܪܐ *nukrāy*
- stranger ܐܟܨܢܝܐ *aksnāyā*
- stream ܢܗܪܐ *nahrā* pl *-rawwātā*
- strength ܗܘܝܐܠܐ *huyālā*;  
*ܘܫܢܐ* *ušnā*





ENGLISH-SYRIAC VOCABULARY

teaching ܩܘܠܦܢܐ <i>yulpānā</i> :	them (m) ܐܢܢܢ <i>ennon</i>
ܩܘܠܦܢܐܘܬܐ <i>mallpānuṭā</i>	then ܕ <i>kay</i> (particle of emphasis):
tear ܕܡܥܐ <i>dem'ā</i> (f)	ܕܡܥܐܘܬܐ <i>bātarken</i> : ܕܡܥܐ <i>dēn</i>
tear to pieces (verb) ܩܘܠܦܢܐܘܬܐ	(postpositive): ܡܡܕܡܢܐ <i>mādēn</i> :
<i>basbes/nbasbes</i>	ܡܡܕܡܢܐ <i>haydēn</i>
tell (verb) ܥܘܪܐܘܬܐ <i>Ethpa ešta<sup>c</sup>i</i> ; ܥܘܪܐ	there are not ܐܝܢܐ <i>layt</i>
<i>emar/nēmar</i> (l- someone, 'al about)	there is not ܐܝܢܐ <i>layt</i>
tell abroad (verb) <i>Pa sabbar</i> (see "think,"	there is/are ܐܝܢܐ
"imagine")	there ܡܡܢܐ <i>tammān</i>
temple ܩܘܠܦܢܐܘܬܐ <i>hayklā</i>	therefore ܡܡܢܐ <i>hākēl</i> : ܡܡܢܐ
temptation ܩܘܠܦܢܐܘܬܐ <i>nesyōnā</i>	<i>bagdon</i> : ܡܡܢܐ <i>mādēn</i>
ten thousand <i>rebbō-rebbwān</i>	these (pl) ܗܐܠܐܝܢ <i>hālēn</i>
ten ܥܘܪܐ <i>sar</i> (f), 'esrā (m)	they (f) ܐܢܢܢ <i>ennēn</i>
tend (verb) ܥܘܪܐ <i>r'ā/ner'ē</i>	they (m pl) ܐܢܢܢ <i>hennon</i>
tent ܩܘܠܦܢܐܘܬܐ <i>yāri'tā</i>	they (m) ܐܢܢܢ <i>ennon</i>
term ܩܘܠܦܢܐܘܬܐ <i>protesmiā</i>	thing (see "word"): ܩܘܠܦܢܐܘܬܐ
προθεσμία	<i>petgāmā</i> : ܩܘܠܦܢܐܘܬܐ <i>ellā</i> pl ܩܘܠܦܢܐܘܬܐ
terrified (to be terrified) (verb) ܩܘܠܦܢܐܘܬܐ	'ellātā: ܡܡܢܐ <i>meddem</i>
<i>Ethpa etrahhab</i>	think (verb) <i>Ethpa ethaššab</i> (see "count,"
terrified (to be terrified) (verb) ܩܘܠܦܢܐܘܬܐ	"reckon"): ܩܘܠܦܢܐܘܬܐ <i>sbar/nesbar</i>
<i>Ethpa estarrad</i> ; <i>Ettaph ett-iḥ</i> (see	
"tremble")	
test ܩܘܠܦܢܐܘܬܐ <i>Pa nassi</i>	
testament ܩܘܠܦܢܐܘܬܐ <i>daitêqê</i> ܕܡܥܐܘܬܐ	
testify (verb) ܩܘܠܦܢܐܘܬܐ <i>shed/meshad</i> (b-, 'al	
to): <i>Pa sahhed</i> to testify	
thanks <i>qubal-taybutā</i> (see "before")	
that (conj) ܕ <i>d(a)</i> -	
that (f sing) ,ܡܥܐ <i>hay</i>	
that (rel conj) ܕ <i>d(a)</i> -	
that is to say ܩܘܠܦܢܐܘܬܐ <i>kemat</i>	
that is ܩܘܠܦܢܐܘܬܐ <i>kemat</i>	
them (f) ܐܢܢܢ <i>ennēn</i>	
	those (m pl) ܐܢܢܢ <i>hānon</i>





## ENGLISH-SYRIAC VOCABULARY

- value ܩܡܝܐ *qimā* (usually pl)
- vanish (verb) ܐܬܠܐܩ *Ethpa etallaqu*
- vehement ܥܘܨܐ *'azziz*
- veil ܩܦܘܠܐ *tahpitā*
- verify *šarrirā'it* (see "true"): ܩܘܪܝܢܐ  
*āmên*
- very ܩܒܝܐ *tāb*; ܩܘܪܝܢܐ *saggi*
- vessel ܩܩܝܢܐ *mānā*
- vexed (to be vexed) (verb) ܩܩܝܢܐ *Ethpa*  
*el'assaq*; ܩܩܝܢܐ *Ethpa eštahhaq*
- vial ܩܦܝܠܐ *pyālā* pl *pyālās*
- victim ܩܩܝܠܐ *debhā*
- victorious (to be victorious) (verb) *Ethpa*  
*emaššah* (see "shine")
- victory ܩܩܝܠܐ *nešhānā*; ܩܩܝܠܐ  
*zākutā*
- vigilance ܩܩܝܠܐ *'irutā*
- village ܩܩܝܠܐ *qritā* pl *qeryātā/quryā*
- vineyard ܩܩܝܠܐ *karmā*
- violent (to make violent) *Aph a'šen* to  
make violent (see "strengthen")
- violent ܩܩܝܠܐ *'aššim*; ܩܩܝܠܐ *taqqip*
- virgin ܩܩܝܠܐ *btulā*
- vision ܩܩܝܠܐ *hezvā*
- visit (verb) ܩܩܝܠܐ *s'ar/nes'ar*
- vizier ܩܩܝܠܐ *wazīrā*
- voice ܩܩܝܠܐ *qālā*
- vow (verb), to make a vow ܩܩܝܠܐ  
*ndar/meddor*
- vow ܩܩܝܠܐ *nedrā*
- wage ܩܩܝܠܐ *agrā*
- wail ܩܩܝܠܐ *illā* pl *yallātā*
- wait for (verb) ܩܩܝܠܐ *Pa sakkī*; ܩܩܝܠܐ  
*Pa qawwi*
- waiver (verb) *Aph aḥgar* (see "lame")
- wake (verb) ܩܩܝܠܐ *ār/ni'ur*; *Ettaph eit'ir*  
to wake up
- wakefulness ܩܩܝܠܐ *'irutā*
- walk: to make (someone) walk (verb)  
ܩܩܝܠܐ *Pa hallek*
- wall ܩܩܝܠܐ *essā*; ܩܩܝܠܐ *estā*
- walled city ܩܩܝܠܐ *karkā*
- wander (verb) ܩܩܝܠܐ *t'ā/net'ē*; *t'ē/ta'yā*  
astray
- wander about (verb) *Ethpa etkarrak* (see  
"wrap," "roll")
- want (verb) ܩܩܝܠܐ *šbā/nešbē*; *Ethpe eḡbi*  
to want
- warn against (verb) ܩܩܝܠܐ *Pa zahhar 'al*;  
*Ethpa ezdahhar b-* to beware of, watch  
over
- wary ܩܩܝܠܐ *zhir*
- wash (verb) ܩܩܝܠܐ *shā/neshē*; ܩܩܝܠܐ *Aph*  
*ašig*
- wash away (verb) ܩܩܝܠܐ *Aph ašig*
- washing ܩܩܝܠܐ *mashutā*
- waste away (verb) ܩܩܝܠܐ *Ethpau*  
*etpawšāš*
- watch (verb) ܩܩܝܠܐ *ār/ni'ur*; ܩܩܝܠܐ  
*maḡtartā*; *ntar maḡtartā* to keep watch
- watch over (verb) *Ethpa ezdahhar b-* to  
beware of, watch over (see "warn  
against")
- watchman ܩܩܝܠܐ *nāṭōrā*
- water ܩܩܝܠܐ *mayyā* (pl)
- way ܩܩܝܠܐ *urhā*

ENGLISH-SYRIAC VOCABULARY

way of life ܠܘܦܐܟܐ <i>hupākā</i>	which? (f) ܠܘܟܐ: <i>aydā d-</i> she who:
we ܠܢ <i>hnan</i>	ܠܢܐ <i>aynā; aynā d-</i> he who
weak (to become weak) (verb) ܠܦܝܐ	while ܠܥܐܕ
Ethpa <i>etrappi</i>	whisper (verb) ܠܦܠܦܐ <i>Pa lahḥeš</i>
wealth (usually pl) ܠܢܝܫܐ <i>neksā:</i>	white ܠܒܝܐ <i>ḥewwār</i>
ܠܢܝܫܐܐܘܪܐ <i>utrā</i>	whiten (verb) ܠܒܝܐ <i>Pa ḥwwar</i>
wealthy ܠܒܝܐܐܘܪܐ <i>attir</i>	whitewash (verb) ܠܦܠܦܐ <i>Pa kalleš</i>
wear (verb) ܠܒܝܐܠܐ <i>lbeš/nelbaš</i>	who ܠܕܐܐ-
wearing ܠܒܝܐܠܐ <i>lbiš</i>	who? <i>man</i> (see “from”)
weary <i>lē</i> pl <i>leyn</i> (emph ܠܝܝܐ <i>layā</i> pl	why? ܠܡܢܐ <i>l-mānā; ܠܡܢܐ <i>l-mānā</i></i>
ܠܝܝܐ <i>layyā</i> ) (see “toil”):	wicked ܠܒܝܐܠܐ <i>biš; ܠܒܝܐܠܐܐܘܪܐ <i>annāt</i></i>
ܠܡܝܠ <i>mil</i>	wife ܠܒܝܐܠܐܐܘܪܐ <i>attā, pl neššē</i>
Wednesday <i>arb' ābšabbā</i>	wilderness ܠܒܝܐܠܐܐܘܪܐ <i>dabrā; ܠܒܝܐܠܐܐܘܪܐ <i>madbrā</i></i>
weep (verb) ܠܒܝܐܠܐ <i>bkā/nebkē</i>	will ܠܒܝܐܠܐܐܘܪܐ <i>šebyānā</i>
weeping ܠܒܝܐܠܐܐܘܪܐ <i>bkātā</i>	wind ܠܒܝܐܠܐܐܘܪܐ <i>ruhā</i> pl <i>-ē/-ātā</i> (f)
weighty ܠܒܝܐܠܐܐܘܪܐ <i>taqqip</i>	wine ܠܒܝܐܠܐܐܘܪܐ <i>ḥamrā</i>
welter (in blood) (verb) ܠܒܝܐܠܐܐܘܪܐ <i>Ethpal</i>	wing ܠܒܝܐܠܐܐܘܪܐ <i>geppā</i>
<i>etpalpal</i>	winter ܠܒܝܐܠܐܐܘܪܐ <i>satwā</i>
western ܠܒܝܐܠܐܐܘܪܐ <i>ma'rbāy</i>	wipe out (verb) ܠܒܝܐܠܐܐܘܪܐ <i>gar/neggor</i>
what for? ܠܡܢܐ <i>l-mānā</i>	wisdom ܠܒܝܐܠܐܐܘܪܐ <i>ḥekmā</i>
what? ܠܡܐ <i>mā; l-mā</i> lest: ܠܡܢܐ <i>mānā;</i>	wise ܠܒܝܐܠܐܐܘܪܐ <i>ḥakkim</i>
<i>mān</i> (see “from”)	with (instrumental) ܠܒܝܐܠܐܐܘܪܐ <i>-(a)-</i>
whatever ܠܡܐܐܘܪܐ <i>mā d-; ܠܡܐܐܘܪܐ <i>meddem</i></i>	with ܠܒܝܐܠܐܐܘܪܐ <i>lwāt ; ܠܡܐܐܘܪܐ <i>am</i> (+ pron encl l.</i>
when ܠܡܐܐܘܪܐ <i>mā d-; ܠܡܐܐܘܪܐ <i>kad; ܠܡܐܐܘܪܐܐܘܪܐ <i>emat</i></i></i>	<i>'amm-)</i>
whenever ܠܡܐܐܘܪܐܐܘܪܐ <i>kollmā d-</i>	withdraw from (verb) ܠܒܝܐܠܐܐܘܪܐ <i>Ethpe etqpes</i>
where? ܠܝܝܐܐܘܪܐ <i>aykā</i>	<i>men</i>
whether ܠܡܐܐܘܪܐ <i>dam(en)</i>	withdraw ܠܡܐܐܘܪܐ <i>praq/neproz</i>
which ܠܡܐܐܘܪܐ <i>d(a)-</i>	



## ENGLISH-SYRIAC VOCABULARY

in the twinkling of an eye ܬܡܪܐ *temrā*

*d-ʿaynā, ak metrap*



CORRIGENDA AND ADDENDA

**Corrigenda to the Readings in the Grammar:** p. 164, line 5: for ܐܘܪܐܘܪܐ read ܐܘܪܐܘܪܐ; p. 169, line 90: for ܡܢܐܘܪܐ read ܡܢܐܘܪܐ; p. 173, line 20, end, add ܡܢܐܘܪܐ; p. 189, line 20: for ܐܘܪܐܘܪܐ, read ܐܘܪܐܘܪܐ.

**Addenda to Syriac-English Vocabulary in the Grammar:** p. 199: ܕܡܐ *dmā* (abs *dem*) blood; p. 203: ܗܫܝܫܐܘܬܐ *haššišā'it* sadly, mournfully; p. 203: ܦܐܬܝܝܒܐ *Pa.tayyeb* to appoint; p. 216: ܫܒܘܬܐ *sbutā* pl *šebwātā* matter, affair; p. 217: ܩܪܪܐܒܐ *Pa qarreb* to make oblations, to perform the liturgy; p. 220: ܫܡܠܝܐ *šamli* see ܫܡܠܐ; p. 222 ܡܡܝܗܐ *tammih* astonishing.