# TEACH YOURSELF

# ARAMAIC



Dr. Mar Aprem

ܟܬܒ ܚܫ
ܗܕܐ ܣܗܕܘܬܐ ܕ ܒܝܬ ܡܪܕܘܬܐ ܘܣܗܕܐ ܗܢܐ

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ܕܝܢ ܕܐܠܗܐ ܗܘ ܡܢ ܕܓܢܒ ܡܢ ܒܝܬ ܩܕܫܐ ܘܠܐ ܢܫܪܐ
ܠܗ ܚܛܗ ܥܕ ܕܝܗܒ ܠܗ ܠܐ ܗܘ ܐܢ ܕܡܚܐ ܠܗ ܠܗܕܐ
ܣܗܕܘܬܐ ܐܘ ܕܡܚܩ ܡܢܗ ܒܟܬܒܐ ܐܘ ܒܪܘܚܐ ܢܩܒܠ ܗܘ
ܒܟܦܠ ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܒܪܝܬ ܐܝܬ ܠܗ ܕܢܬܬ ܗܘ ܒܟܦܠ ܐܝܟ ܕܐܢ ܠܐ ܐܝܬ ܠܗ ܕܢܬܬ ܗܘ ܒܟܦܠ ܐܝܟ ܕܐܢ

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DR. MAR APREM

1981

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A GRAMMAR GUIDE TO LEARN THE LANGUAGE OF JESUS CHRIST EXPLAINED IN ENGLISH MEDIUM WITH A 1000 WORDS VOCABULARY



*BY*

MOST REV. DR. MAR APREM



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# CONTENTS


| | | Page |
|---|---|---|
| | FOREWORD By Dr. J. F. Coakley ... | 6 |
| | INTRODUCTION ... | 9 |
| 1. | Alphabets ... | 11 |
| 2. | Vowels, numbers, days of week, months | 14 |
| 3. | Rukakha & Qushaya B G D K P T ... | 22 |
| 4. | Prepositions B D O L, Vocabulary .. | 27 |
| 5. | Pronouns ... | 29 |
| 6. | Big Points ... | 38 |
| 7. | Seven "I am"s from John's Gospel ... | 43 |
| 8. | Verbs ... | 45 |
| 9. | Nouns ... | 52 |
| 10. | Titles of the New Testament ... | 62 |
| 11. | Beatitudes, Matthew 5:3-13 ... | 64 |
| 12. | Lord's Prayer. Matthew 6:9-14 ... | 67 |
| 13. | Names of Apostles, Prophets etc. ... | 70 |
| 14. | Seven Sayings from the Cross ... Last Command of our Risen Lord (Matthew 28:18-20) | 72 |
| 15. | Luke 21:8-28. Warning of Jesus on the last days | 75 |
| 16. | John 17. Prayer of Jesus to the Father | 80 |
| 17. | Mark 9:39-50 ... | 86 |
| 18. | Selected Idioms from Four Gospels ... | 89 |
| 19. | Memorial Song of St Mary ... | 102 |
| 20. | Vocabulary ... | 107 |
| | Errata ... | 152 |

# FOREWORD

Contrary to the notion sometimes heard among western Christians; Aramaic is not some late or corrupt form of Hebrew but a language with an ancient history of its own. According to the book of Genesis, Jacob's uncle Laban spoke Aramaic: we may judge this not only from his title "the Aramean" but from the name *Jegar Sahadutha* which he gave to the place known in Hebrew as Gilead (Genesis 31:47). At a later time Aramaic became the official language of the vast Persian empire, of which Hebrew-speaking Palestine formed only a small part. The Old Testament books of Daniel and Ezra reflect this fact and large parts of them were also originally written in Aramaic. Since 1947, with the discovery and publication of the Dead Sea Scrolls, evidence has become abundant that Aramaic was still the dominant language in Palestine in Jesus' day. Few scholars would question that Jesus spoke mainly in Aramaic, though no one could say he did not use Greek or Hebrew as well.

At this point scholarly opinion and the tradition of the Syrian churches become somewhat separate. Scholars of Aramaic distinguish "Palestinian Aramaic" (the dialect of Jesus) and "Syriac" (the dialect of the Syrian Christians, and the subject of this grammar by H. G. Mar Aprem). New Testament scholars also hold that the whole New Testament was translated into Syriac from Greek. So the sayings of Jesus are seen as passing through two stages of transmission:

Palestinian Aramaic ⟶ Greek ⟶ Syriac

before reaching their form in the Bible used by Syrian Christians.

Nevertheless, it would be wrong to make too much of this difference of view. All agree that the Syriac gospels reflect Jesus's words in a way which no other version of the New Testament does. This fact may be most easily seen by looking first at the English Bible. Here there are Aramaic words of Jesus occasionally preserved in their original language along with translations. Among these are "*Talitha qumi*, which means "Little girl, rise" in Mark 5:41, *Ephphatha*, that is 'Be opened' in Mark 7:34, and *Eli, Eli, lama sabachthani* (see p 73 of the present book). But readers of the Gospels in Syriac may well not know that these passages are anything special: they simply read Jesus's words in Aramaic and need no translations! There are many other places too in the Syriac Gospels were Jesus's words and ways of speaking show through clearly. When Jesus says, "Everyone who commits sin is a slave of sin" (John 8:34) it is only the Syriac version that keeps the play on words ܥܒܕ/ܥܒܕܐ ("doer/slave") which must *have* made the saying memorable in the first place. In a similar way Syriac preserves the double sense of the verb ܚܝܐ as both "give life to" and "save" which must be intended by Jesus in sayings like John 5:21. "For as the Father raises the dead and gives them life, so also the Son gives life to whom he will."

Syriac has no shortage of grammar books, but almost all of them are reference books for the specialist rather than guides for the learner. The only exceptions I know are printed with Western Syriac type which is not only of no use to Chaldean Syrian Christians but also a rather poor model for learning to write language. So H. G. Mar Aprem's work supplies a real want. It is admirable too that it does not dwell on tedious matters such as irregular verbs which tend to discourage anyone working alone, and it arrives at some real, if simple, reading in the New Testament after only seven lessons. It is as attractive an invitation to this beautiful and important language as anyone is likely ever to get.

University of Lancaster
England.

Dr. J. F. Coakley

# INTRODUCTION

This book is for the beginners who desire to learn the words of Jesus Christ contained in the four gospels. The main selection is from the sayings of Jesus Christ. The Lord's prayer and, the Beautitudes recorded in the Gospel of Saint Matthew, the seven ''I am''s from the Gospel of St. John, the seven sayings from the Cross taken from different Gospels and many other direct statements of our Lord and Saviour Jesus Christ are reproduced here.

After some initial lessons on the alphabets, vowels etc, the student is encouraged to plunge into the sayings of Jesus. Vocabulary of a thousand words are given from time to time so that the student can quickly learn the language. In vocabulary and in other sentences the Aramaic is written in its own script. The second column gives the pronunciation. The third column is for its meaning in English. The fourth column is left blank except in the few initial lessons were the translation in Swedish language is provided. Because this book is primarily meant for several people in Sweden who expressed an earnest desire to learn the language of Jesus. But it is also meant to be used by Germans, Indians and others who may write the translations of their own language in the fourth column. Anybody who knows English can use these lessons and learn the Aramaic language.

I am not trained to be a teacher of that language. But I have used it for the last 25 years for liturgy. Moreover, I was forced to teach this language to the students in our Seminary near Trichur, Kerala, India when better qualified teachers were not available. I do not claim to be an expert in Aramaic. But I feit a need for such a book. Therefore when the request was made to me by Dr. Bertil Persson of St. Ephrem's Institute, Solna, Sweden for such a book I ventured to write it.

Although I have written several books on the biographies of my predecessors and on the history and faith of

our Church, the writing of a language text book is a new experience to me. I have found help from the Aramaic Grammar of Fr. Thomas Arayathinal published in Kerala in 1957 which I have been using since I began to teach this language in 1963 in our Seminary. The selection of lessons from the sayings of Jesus was a difficult task. But the Gospels provided the necessary help. For the few words in Swedish I used, I got help from the small book "Aramaic Idioms of Eshoo (Jesus), Explained" published from St. Ephrem's Institute' Solna, Sweden.

The lessons are simple enough for a 5 year old child to learn. At the same time it is also useful for an old man to learn this language for the first time. If a student studies this book regularly for four months, I hope that he will have a working knowledge of this ancient language.

Aramaic is not much used for speaking. It is a liturgical language for the Assyrians. The Assyrians who live in Iraq, Iran, Syria, Lebanon and who are scattered throughout Europe, America, Australia, etc. speak modern Assyrian language. Their spoken language is slightly different from the liturgical language which they call Lishana Atieka (old language). This book will be useful to them to understand their modern Assyrian too as most of the words are the same.

In the liturgical language too, I have followed the East Syrian script and pronunciation used by Christian denomination often called Nestorians. It is slightly different from West Syrian script and pronunciations. They say Kadisho Aloho when we in Eastern Syriac say Kaddisha Alaha for Holy God.

I am grateful to Mar Narsai Press, Trichur, one of the best Printing Presses in the world, where Aramaic language could be printed. I hope that generations to come will use this book to learn the language of Jesus Christ.

Metropolitan's Palace MAR APREM
TRICHUR – 1, Kerala, India

Lesson I

# TWENTY TWO LETTERS

Aramaic has 22 letters. They are written from right to left.

| Swedish or German or any language | English | Pronunciation | Aramaic |
|---|---|---|---|
| | A | Alap | ܐ ܐ ܐ |
| | B | Beth | ܒ |
| | G | Gamel | ܓ ܓ ܓ |
| | D | Dalath | ܕ |
| | H | Hē | ܗ |
| | W | Wav | ܘ |
| | Z | Zain | ܙ |
| | H | Heth | ܚ |
| | T | Teith | ܛ |
| | Y | Yod | ܝ |
| | K | Kap | ܟ ܟ ܟ |
| | L | Lamad | ܠ |
| | M | Mīm | ܡ ܡ |
| | N | Nun | ܢ ܢ ܢ |
| | S | Simkath | ܣ |
| | E | Ē | ܥ |
| | P | Pe | ܦ |
| | S | Sade | ܨ |
| | Q | Qop | ܩ |
| | R | Resh | ܪ |
| | Sh | Shien | ܫ |
| | T | Taw | ܬ ܬ |

## Rule 1

The eight letters given below are not joined to the letters that follow them.

| English | Pronunciation | Aramaic |
|---|---|---|
| A | Alap | ܐ |
| D | Dalath | ܕ |
| H | He | ܗ |
| W | Wav | ܘ |
| Z | Zain | ܙ |
| S | Sade | ܨ |
| R | Resh | ܪ |
| T | Taw | ܬ |

**Examples**

| | | |
|---|---|---|
| God | Alaha | ܐܠܗܐ |
| Sacrifice | Divha | ܕܒܚܐ |
| Aaron | Ahron | ܗܪܘܢ |
| Just | Saddiqa | ܨܕܝܩܐ |
| Morning | Sapra | ܨܦܪܐ |
| Head | Resha | ܪܝܫܐ |
| Door | Thara | ܬܪܥܐ |

## Rule 2

For the sake of pronunciations the alphabets are classified into the following five groups.

| | | |
|---|---|---|
| 1. Gutturals | Gagrayatha | ܓܓܪܝܬܐ |
| | Alap | ܐ |
| | He | ܗ |
| | Heth | ܚ |
| | E | ܥ |

| | | |
|---|---|---|
| 2 Linguals | Leshanayatha | ܠܫܢܝܬܐ |
| | Dalath | ܕ |
| | Teith | ܛ |
| | Lamad | ܠ |
| | Nun | ܢ |
| | Taw | ܬ |
| | Resh | ܪ |
| 3. Palatals | Hekkayatha | ܗܟܝܬܐ |
| | Gamel | ܓ |
| | Yod | ܝ |
| | Kap | ܟ |
| | Qop | ܩ |
| 4. Dentals | Shennayatha | ܫܢܝܬܐ |
| | Zain | ܙ |
| | Simkath | ܣ |
| | Sāde | ܨ |
| | Shīn | ܫ |
| 5. Labials | Sepwathanayatha | ܣܦܘܬܢܝܬܐ |
| | Beth | ܒ |
| | Waw | ܘ |
| | Mīm | ܡ |
| | Pē | ܦ |

**Note**

The dentals (ܙ ܨ ܣ ܫ) are also called sibilants or ܡܣܪܩܢܝܬܐ (Masarqanayatha) due to their hissing sound.

Lesson II

# SEVEN VOWELS

| | | | |
|---|---|---|---|
| a | ◌ܰ | Pthaha | ܦܬܰܚܐ |
| ā | ◌ܳ | Zqapa | ܙܩܳܦܐ |
| e | ◌ܶ | Zlame Pshiqa | ܙܠܰܡܐ ܦܫܺܝܩܐ |
| ē | ◌ܷ | Zlama Qashya | ܙܠܳܡܐ ܩܰܫܝܳܐ |
| i | ◌ܺ | Hvasa | ܗܘܳܐ |
| o | ◌ܴ | Rvaha | ܪܘܳܚܐ |
| u | ◌ܽ | Rvasa | ܪܘܳܙܐ |

## Exercise

| | |
|---|---|
| ba | ܒ◌ |
| bā | ܒ◌ |
| be | ܒ◌ |
| bē | ܒ◌ |
| bi | ܒ◌ |
| bo | ܒ◌ |
| bu | ܒ◌ |

## Note

The last three vowels ◌ ◌ ◌ are written separately after the following eight letters ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܚ

Now let us write the alphabets in full form. In the first lesson I purposely avoided it and we learned only the letters such as ◌ ◌ ◌ etc. When we write these alphabets in full form it may look more difficult than the alphabets we learned in lesson I. But after learning vowels we need not be afraid of writing them. It is simple. We are just repeating what we learned in lesson I.and what we learned in lesson II.

| | |
|---|---|
| Alap | ܐ |
| Beth | ܒ |
| Gamel | ܓ |
| Daleth | ܕ |
| Hē | ܗ |
| Wav | ܘ |
| Zain | ܙ |
| Heth | ܚ |
| Teith | ܛ |
| Yod | ܝ |
| Kap | ܟ |
| Lamad | ܠ |
| Meem | ܡ |
| Nun | ܢ |
| Simkath | ܣ |
| Ē | ܥ |
| Pē | ܦ |
| Sāde | ܨ |
| Qop | ܩ |
| Resh | ܪ |
| Shien | ܫ |
| Tāw | ܬ |

Let us memorise the following six words which consist of twenty two letters.

ܐܒܓܕ ܗܘܙ ܚܛܝ ܟܠܡ ܢܣܥ ܦܨܩ ܪܫܬ

Abgad Havas Hathie Kulman Sapas Qarshat

Let us learn the following two words consisting of the eight letters not joined to the succeeding letters.

ܙܣܪܬ ܐܕܘ

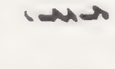
Zasrat Adhu

| | | |
|---|---|---|
| Holy God | Kaddisha Alaha | ܩܕܝܫܐ ܐܠܗܐ |
| Holy Almighty | Kaddisha Khailthana | ܩܕܝܫܐ ܚܝܠܬܢܐ |
| Holy Immortal | Kaddisha La Mayotha | ܩܕܝܫܐ ܠܐ ܡܝܘܬܐ |
| Have mercy upon us | Ithrahim alein | ܐܬܪܚܡ ܥܠܝܢ |

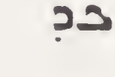
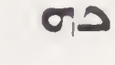
**Numbers:** The twenty two letters of this language are used as numerals to denote upto 400. Since we have learned alphabets in lesson I it is so simple to write upto 400.

| | |
|---|---|
| 1 | ܐ |
| 2 | ܒ |
| 3 | ܓ |
| 4 | ܕ |
| 5 | ܗ |
| 6 | ܘ |
| 7 | ܙ |
| 8 | ܚ |
| 9 | ܛ |
| 10 | ܝ |
| 20 | ܟ |
| 30 | ܠ |
| 40 | ܡ |
| 50 | ܢ |
| 60 | ܣ |
| 70 | ܥ |
| 80 | ܦ |
| 90 | ܨ |
| 100 | ܩ |
| 200 | ܪ |
| 300 | ܫ |
| 400 | ܬ |

Now let us do some exercises in numbers. We know Yod stands for 10 and we want to write upto 19. We know the first nine letters are for the numbers upto nine. So we have to put ten and one for eleven and so on.

| | |
|---|---|
| 11 |  |
| 12 |  |
| 13 |  |
| 14 |  |
| 15 |  |
| 16 |  |
| 17 |  |
| 18 |  |
| 19 |  |

We know that Kap stands for 20. Let us learn upto 29.

| | |
|---|---|
| 21 |  |
| 22 |  |
| 23 |  |
| 24 |  |
| 25 |  |
| 26 |  |
| 27 |  |
| 28 |  |
| 29 |  |

Let us learn some numbers after 100.

| | |
|---|---|
| 111 | ܩܝܐ |
| 202 | ܪܒ |
| 303 | ܫܓ |
| 404 | ܬܕ |

The last letter Taw stands for 400. Let us write some numbers upto a thousand.

| | |
|---|---|
| 444 | ܬܡܕ |
| 501 | ܐܩܐ |
| 511 | ܐܩܝܐ |
| 555 | ܐܨܢܐ |
| 666 | ܐܦܟܐ |
| 777 | ܐܫܥܐ |
| 888 | ܐܬܨܐ |
| 999 | ܐܬܩܟܐ |

When it is a thousand and above we write the first nine letters with a line above.

| | |
|---|---|
| 1000 | ܐ̄ |
| 2000 | ܒ̄ |
| 3000 | ܓ̄ |
| 1111 | ܐ̄ܩܝܐ |
| 2222 | ܒ̄ܪܒ |

Similarly to reduce the number of letters hundreds are written with a dot above the alphabet.

| | |
|---|---|
| 900 | ܛ̇ |
| 1979 | ܐ̄ܛ̇ܥܟ |
| 1980 | ܐ̄ܛ̇ܦ |

The Aramaic numbers are written in words. *Khad* means one. *Threin* means two. *Thlatha* means three and so on. The masculine forms are given below.

| *English* | *Pronunciation* | *Aramaic* |
|---|---|---|
| One | *Khad* | ܚܕ |
| Two | *Threin* | ܬܪܝܢ |
| Three | *Thlatha* | ܬܠܬܐ |
| Four | *Arba* | ܐܪܒܥ |
| Five | *Hamsha* | ܚܡܫܐ |
| Six | *Shtha* | ܫܬܐ |
| Seven | *Shava* | ܫܒܥ |
| Eight | *Thmanya* | ܬܡܢܝ |
| Nine | *Thisha* | ܬܫܥ |
| Ten | *Isra* | ܥܣܪ |
| Eleven | *Khdasar* | ܚܕܥܣܪ |
| Twelve | *Threisar* | ܬܪܥܣܪ |
| Thirteen | *Thlatasar* | ܬܠܬܥܣܪ |
| Fourteen | *Arbasar* | ܐܪܒܥܣܪ |
| Fifteen | *Khamshasar* | ܚܡܫܥܣܪ |
| Sixteen | *Shthasar* | ܫܬܥܣܪ |
| Seventeen | *Shvasar* | ܫܒܥܣܪ |
| Eighteen | *Thmanasar* | ܬܡܢܥܣܪ |
| Nineteen | *Thshasar* | ܬܫܥܣܪ |
| Twenty | *Isrien* | ܥܣܪܝܢ |

For numbers from twenty onwards it is the same rule

| | | |
|---|---|---|
| Twenty | *Isrien* | ܥܣܪܝܢ |
| Thirty | *Thlathien* | ܬܠܬܝܢ |
| Forty | *Arbien* | ܐܪܒܥܝܢ |
| Fifty | *Khamshien* | ܚܡܫܝܢ |
| Sixty | *Shtien* | ܫܬܝܢ |
| Seventy | *Shavien* | ܫܒܥܝܢ |
| Eighty | *Thmanien* | ܬܡܢܝܢ |
| Ninety | *Thishien* | ܬܫܥܝܢ |
| Hundred | *Ma* | ܡܐ |
| Two Hundred | *Matein* | ܡܐܬܝܢ |
| Three Hundred | *Thlathma* | ܬܠܬܡܐ |
| Four Hundred | *Arbama* | ܐܪܒܡܐ |
| Five Hundred | *Khamishma* | ܚܡܝܫܡܐ |
| Six Hundred | *Shithma* | ܫܬܡܐ |
| Seven Hundred | *Shvama* | ܫܒܥܡܐ |
| Eight Hundred | *Thmanama* | ܬܡܢܝܡܐ |
| Nine Hundred | *Thshama* | ܬܫܥܡܐ |
| A thousand | *Alpa* | ܐܠܦܐ |
| Two thousand | *Threin Alpien* | ܬܪܝܢ ܐܠܦܝܢ |
| Ten thousand | *Ributha* | ܪܒܘܬܐ |

## Days of the week

| | | |
|---|---|---|
| Sunday | *Khadbshabba* | ܚܕܒܫܒܐ |
| Monday | *Threinbshabba* | ܬܪܝܢܒܫܒܐ |
| Tuesday | *Thlathbshabba* | ܬܠܬܒܫܒܐ |

| | | |
|---|---|---|
| Wednesday | *Arbabshabba* | ܐܪܒܒܫܒܐ |
| Thursday | *Hamshabshabba* | ܚܡܫܒܫܒܐ |
| Friday | *Aroovtha* | ܥܪܘܒܬܐ |
| Saturday | *Shabtha* | ܫܒܬܐ |

Note that the first five days are just used with the corresponding number added to the word bshabba. it means the first day of the week, the second day of the week and so on.

## Names of the months

| | | |
|---|---|---|
| April | *Nisan* | ܢܝܣܢ |
| May | *Ieyar* | ܐܝܪ |
| June | *Khsiran* | ܣܘܪܢ |
| July | *Thamuz* | ܬܡܘܙ |
| August | *Ab* | ܐܒ |
| September | *Ielul* | ܐܝܠܘܠ |
| October | *Tishrin I* | ܬܫܪܝܢ ܩ |
| November | *Tishrin II* | ܬܫܪܝܢ ܒ |
| December | *Kanon I* | ܟܢܘܢ ܩ |
| January | *Kanon II* | ܟܢܘܢ ܒ |
| February | *Shvath* | ܫܒܛ |
| March | *Adar* | ܐܕܪ |

**N. B.** Those who follow the Julian calendar count Nisan I as April 14. All Aramaic months begin on the 14th of the English months. Those who have changed into the Gregorian calendar, use Nisan I as April 1st. Only in the Julian calendar the difference of 13 days remains.

Lesson III

# QUSHAYA AND RUKAKHA

There are six letters which ought to be pronounced in two ways each, hard or soft. Qushaya means hardness and Rukakha means softness. The letter should be pronounced hard when a dot is put above it and it is soft if the dot is below the letter. The letters are.

| | | |
|---|---|---|
| B | *Eeth* | ܒ |
| G | *Gamal* | ܓ |
| D | *Dalath* | ܕ |
| K | *Kap* | ܟ ܟ ܟ |
| P | *Pe* | ܦ |
| T | *Tau* | ܬ ܬ |

## Example

| | | |
|---|---|---|
| | *Baghdakhpath* | ܒܓܕܦ |

## Note

For the Rukakha of Pe, instead of a dot below, it is written as ܦ It is pronounced as 'v'

## Example

| | | |
|---|---|---|
| Soul | *Navsha* | ܢܦܫܐ |

## Rukakha for Tau

The Syrian Catholics in India pronounce it as 's' while other East Syrians in India such as the present writer pronounce it as 'th' with a slight softness.

| | | | |
|---|---|---|---|
| (Catholics) | Kingdom | *Malkusa* | ܡܠܟܘܬ |
| (others) | ,, | *Malkutha* | ,, |

## Rules for Qushaya

These letters are hard (Qushaya)

1. If it is the first letter of the word

| | | |
|---|---|---|
| Built | *Bna* | בְּנָא |
| Judge | *Dayyana* | דַּיָּנָא |
| Saviour | *Puroqa* | פֻּרְקָנָא |

2. If doubled, even after losing the vowel in the course of inflexion

| | | |
|---|---|---|
| He praised | *Shabbakh* | שַׁבַּח |
| She praised | *Shabkhath* | שַׁבְחַת |
| Master | *Rabba* | רַבָּא |

3. If the preceding letter is non-vocalised

| | | |
|---|---|---|
| Dog | *Kalba* | כַּלְבָּא |
| Skin | *Miska* | מִסְכָּא |

4. When the following are

i) Occulted
ii) assimilated
iii) elided
and
iv) a diphthong

| | | |
|---|---|---|
| You | *Atton* | אַתּוֹן |
| was rendered meak | *Ettammam* | אֶתַּמְּמַת |
| Thought | *Madā* | מַדְּעָא |
| Where | *Aika* | אֵיכָא |

## Exception

| | | |
|---|---|---|
| Like | *Akh* | אַךְ |

5. If the first letter of the word has ◌ or rarely ◌ after it, the vocalised BGDKPT immediately following it is rendered hard.

| | | |
|---|---|---|
| Deceipt | *Thuka* | ܬܘܟܐ |
| Thorn | *Kuba* | ܟܘܒܐ |
| Choir | *Guda* | ܓܘܕܐ |
| a big bread | *Kuka* | ܟܘܟܐ |
| Hyssop | *Zopa* | ܙܘܦܐ |

## Exceptions

| | | |
|---|---|---|
| a big iron vessel | *Dúda* | ܕܘܕܐ |
| Owl | *Oda* | ܐܘܕܐ |
| Happiness | *Thuva* | ܬܘܒܐ |
| Nisibis | *Sowa* | ܣܘܒܐ |
| Morse tree | *Thutha* | ܬܘܬܐ |

## Rules for Rukakha

BGDKPT are soft

1. If they stand essentially non-vocalised after a vocalised letter

| | | |
|---|---|---|
| Man | *Gavra* | ܓܒܪܐ |
| Time | *Zavna* | ܙܒܢܐ |
| Scandal | *Mekhshula* | ܡܟܫܘܠܐ |
| East | *Madnha* | ܡܕܢܚܐ |

2. If they follow a long vowel

| | | |
|---|---|---|
| She eats | *Akhla* | ܐܟܠܐ |
| Writer | Kathova | ܟܬܘܒܐ |
| Pain | *Keva* | ܟܐܒܐ |

## Exception

| | | |
|---|---|---|
| Houses | *Bate* | ܒܬܐ |

3. If they follow a virtual semi vowel

| | | |
|---|---|---|
| a book | *Kthava* | ܟܬܒܐ |
| Be silent | *Shthok* | ܫܬܘܩ |
| Shut up | *Skhor* | ܣܟܘܪ |
| Foundation | *Shathistha* | ܫܬܝܬܐ |
| Hail | *Barda* | ܒܪܕܐ |
| Gold | *Dahva* | ܕܗܒܐ |
| Milk | *Khalva* | ܚܠܒܐ |
| Footstep | *Ekva* | ܥܩܒܐ |
| Raven, Crow | *Nava* | ܥܘܒܐ |

**Exception**

| | | |
|---|---|---|
| Deer | *(F) Ailtha* | ܐܝܠܬܐ |

4. If they stand as the second radical preceded by Alap or Yod accidentally vocalised.

| | | |
|---|---|---|
| Ate | *Ekhal* | ܐܟܠ |

5. The initial BGDKPT of the word becomes soft when prefixes (except ܠ and ܒ long to verbs) are added.

with supplication *Bkhushapa* ܒܟܘܫܦܐ

**Note**

a) Prepositions BDOL prefixed to a word beginning with a nonvocalised BGD does only soften it with out affecting its seva and the consequent soft letter.

| | | |
|---|---|---|
| To a book | *Lakhthava* | ܠܟܬܒܐ |
| of a virgin | *Davthulta* | ܕܒܬܘܠܬܐ |

b) The prefixes A M N T added to verbal forms soften the first radical and taking off its sva renders the following letter hard.

| | | |
|---|---|---|
| He will write | Nekhtov | ܢܟܬܘܒ |

c) A non - vocalised D or T at the beginning of a word followed by another D or T is not rendered soft by the prefixes B D O L.

| | | |
|---|---|---|
| And she will trample over | *Watdhus* | ܘܬܕܘܣ |
| That she may repent | *Datthuv* | ܕܬܬܘܒ |
| To the udders | *Latdhayya* | ܠܬܕܝܐ |

6. In a few words hard B G D in the singular becomes soft in the construct and absolute, singular.

| | | |
|---|---|---|
| Desert | *Harbtha* | ܚܪܒܬܐ |
| Deserts | *Harvatha* | ܚܪܒܬܐ |
| Female | *Nikbtha* | ܢܩܒܬܐ |
| Females | *Nikvatha* | ܢܩܒܬܐ |
| Grape | *Inbtha* | ܥܢܒܬܐ |
| Grapes | *Inve* | ܥܢܒܐ |
| Generation | *Sharbtha* | ܫܪܒܬܐ |
| Generations | *Sharvatha* | ܫܪܒܬܐ |
| Ray | *Zelga* | ܙܠܓܐ |
| Rays | *Ze ghe* | ܙܓܐ |
| Meadow | *Marga* | ܡܪܓܐ |
| Meadows | *Marghe* | ܡܪܓܐ |

## Difference in meaning

Some words have difference in meaning according to Rukakha and qushaya

| | | |
|---|---|---|
| Father | *Ava* | ܐܒܐ |
| Spiritual Father | *Aba* | ܐܒܐ |
| Leprosy | *Garva* | ܓܪܒܐ |
| Leper | *Garba* | ܓܪܒܐ |
| Hill | *Ramtha* | ܪܡܬܐ |
| High | *Ramta* | ܪܡܬܐ |

Lesson IV

# PREPOSITIONS B D O L

The four letters B D O L are called *Maplatha* or prepositions.

One or two of these letters prefixed to the nouns in the Nominative use.

1. If the first letter of the word has already a vowe then the preposition does not receive a vowel.

| | | |
|---|---|---|
| King | *Malka* | ܡܠܟܐ |
| by the King | *Bmalka* | ܒܡܠܟܐ |

2. If the first letter of the word does not have a vowel the preposition receives a Pthaha

| | | |
|---|---|---|
| Book | *Kthava* | ܟܬܒܐ |
| In the book | *Bakhthava* | ܒܟܬܒܐ |

The meaning of the four prepositions are as follows.

| | | |
|---|---|---|
| In, with, by | B | ܒ |
| of | D | ܕ |
| and | O | ܘ |
| to | L | ܠ |

## Examples

| | | |
|---|---|---|
| By the King | *Bmalka* | ܒܡܠܟܐ |
| Of the King | *Dmalka* | ܕܡܠܟܐ |
| And the King | *Umalka* | ܘܡܠܟܐ |
| to the King | *Lmalka* | ܠܡܠܟܐ |

## Vocabulary 2

| | | |
|---|---|---|
| Of Joseph | *Dyavsip* | ܕܝܘܣܦ |
| To Mary | *Lmaryam* | ܠܡܪܝܡ |
| To the Church | *Ledtha* | ܠܕܬܐ |
| To God | *Lalaha* | ܠܐܠܗܐ |
| In earth | *Bar'a* | ܒܪܥܐ |
| In heaven | *Bashmayya* | ܒܫܡܝܐ |
| To temptation | *Lnisyona* | ܠܢܣܝܘܢܐ |
| Of the Saviour | *Dparoqa* | ܕܦܪܘܩܐ |
| To Jesus | *Liesho* | ܠܝܫܘܥ |
| In the name | *Bshim* | ܒܫܡ |
| Of our bodies | *Dpaghrein* | ܕܦܓܪܝܢ |
| Of our souls | *Dnavshathan* | ܕܢܦܫܬܢ |
| And house | *Obaitha* | ܘܒܝܬܐ |
| And Isaac | *Oies'haq* | ܘܝܨܚܩ |
| Of yesterday | *Dithmal* | ܕܝܬܡܠ |
| Of the covenant | *Dadyathieqe* | ܕܕܝܬܝܩܐ |
| Of the man | *Dghavra* | ܕܓܒܪܐ |
| Of the father | *Dava* | ܕܐܒܐ |
| And food | *Ukhla* | ܘܟܠܐ |
| By knowledge | *Bieda'tha* | ܒܝܕܥܬܐ |
| To the mother | *Limma* | ܠܐܡܐ |
| To the son | *Lavra* | ܠܒܪܐ |
| In the spirit | *Bruha* | ܒܪܘܚܐ |

Lesson V

# PRONOUNS

Pronouns (*Khlap Shmahe*) can be classified as follows.

| | | | |
|---|---|---|---|
| 1. | Personal | *Parsopaya* | ܦܪܨܘܦܝܐ |
| 2. | Demonstrative | *Mkhavyana* | ܡܟܝܘܢܢܐ |
| 3. | Interrogative | *Mshallana* | ܡܫܐܠܢܢܐ |
| 4. | Indefinite | *La Mthakhmana* | ܠܐ ܡܬܚܫܡܢܢܐ |

## I. Personal Pronouns

The Personal Pronouns can be classified into three

| | | | | |
|---|---|---|---|---|
| a) | First person | I | *Inna* | ܐܢܐ |
| b) | Second person | Thou | *At* | ܐܢܬ |
| c. | Third person | He | *Hu* | ܗܘ |

Masculine and Feminine are the same in the first person, but different in the second and third persons. The feminine forms are as follows.

| | | | |
|---|---|---|---|
| I | I | *Inna* | ܐܢܐ |
| II | Thou | *At* | ܐܢܬ |
| III | She | *Hie* | ܗܝ |

Here we notice that the second person feminine is a *Yod* added to the word *At*. In the same way *Hu* in the third person becomes *Hie* in the feminine.

The plural forms of these personal pronouns also are similar. In the first person there is no difference between the Masculine and Feminine.

| | | | |
|---|---|---|---|
| I | We | *Khnan* | ܚܢܢ |
| II | You | *Aton* | ܐܬܘܢ |
| III | They | *Innon* | ܐܢܘܢ |

The feminine forms are

| | | | |
|---|---|---|---|
| I | We | *Khnan* | ܚܢܢ |
| II | You | *Atein* | ܐܬܝܢ |
| III | They | *Innein* | ܗܢܝܢ |

## Rules

1. In the enclitic form the first letter of *Inna* and *Hu* are always occulted,

| | | |
|---|---|---|
| I am | *Inna na* | ܐܢܐ ܢܐ |
| This is | *Hana u* | ܗܢܐ ܘ |
| I am diligent | *Kashir na* | ܟܫܝܪ ܢܐ |

2. The enclitics *hu* and *hie* sometimes omit the first letter.

| | | |
|---|---|---|
| Who is | *Mannu* | ܡܢܘ=ܗܘ ܡܢ |
| What is | *Manau* | ܡܢܐ=ܗܘ ܡܢ |

3. The first letter of *Hu* and *Hie* is changed into *Yod* when it is repeated.

| | | |
|---|---|---|
| The same is | *Huyu* | ܗܘܝܗܘ=ܗܘ ܗܘ |
| She is | *Hieie* | ܗܝܝܐ=ܗܝ ܗܝ |
| The same is the King | *Huyu Malka* | ܗܘܝܗܘ ܡܠܟܐ |

4. When *Hu* and *Hie* come after a word ending in Zkapa it loses its Vowel.

| | | |
|---|---|---|
| This is | *Hakhannau* | ܗܟܚܢܐ |
| He is pure | *Dakhyau* | ܕܟܝܐ |
| She is guilty | *Khayavthai* | ܚܝܒܬܐ |

5. When the word has only two letters of which the second is not duplicated the final Zkapa (or even Zlama) is changed to Ptaha.

| | | |
|---|---|---|
| What is | *Manai* | ܡܢܐ=ܡܢܐ |
| This is | *Hadai* | ܗܕܐ=ܗܕܐ |

6. The third person pluarl enclitic forms are *Innon* (Masculine) and *Innein* (Feminine)

(M) They are *Hinnon Innon* ܗܝܢܘܢ ܐܢܘܢ

(F) They are *Hinnein Innein* ܗܝܢܝܢ ܐܢܝܢ

These forms as pronouns occur only

(a) as direct object to transitive verbs

I have killed them *Kithleth Innon* ܩܛܠܬ ܐܢܘܢ

(b) as for emphasis in the place of *Hinnon*

*Ithtkil Innon Bkhepa* ܐܬܬܩܠ ܐܢܘܢ ܒܟܐܦܐ

They stumbled against a stone

7. The particle *Kad* is used in the middle of the third person pronouns for intensity.

(Sing) The same *Hu Kad Hu* ܗܘ ܟܕ ܗܘ

(Pl) The same *Hinnon Kad Hinnon* ܗܝܢܘܢ ܟܕ ܗܝܢܘܢ

8. The first letter of I & II person plural pronouns are occulted when they are joined to the participles and contracted forms of nouns and adjectives.

We write *Kathbinen* ܟܬܒܝܢ ܫܦܝܪ

We are diligent *Kashirienen* ܟܫܝܪܝܢ ܫܦܝܪ

You are Gods *Alahieton* ܐܠܗܝܬܘܢ ܐܢܬ

If they are joined to the uncontracted forms of nouns and adjectives the above change does not take place.

| | | |
|---|---|---|
| You are Kings | *Malke Aton* | ܐܢܬܘܢ ܡܠܟܐ |
| We are diligent | *Kashire Hnan* | ܚܢܢ ܟܫܝܪܐ |

9. The third person enclitic forms are also used with the first and second subjects, agreeing with them in gender and number.

| | | |
|---|---|---|
| Thou art Christ | *Atu Mshikha* | ܐܢܬ ܗܘ ܡܫܝܚܐ |
| I am | *Innao* | ܐܢܐ ܗܘ |
| You are | *Aton Innon* | ܐܢܬܘܢ ܐܢܘܢ |

10. The personal pronoun as subject, is often omitted when it stands also as predicate. And it stands as an enclitic after the most important word of the predicate.

| | | |
|---|---|---|
| I am innocent | *Zakai Na* | ܙܟܝ ܐܢܐ |
| | and not | |
| | *Inna Zakai Na* | ܐܢܐ ܙܟܝ ܐܢܐ |
| She is the tree of life | *Iielanai D'haiyye* | ܐܝܠܢܐ ܗܘ ܕܚܝܐ |
| | and not | |
| | *Hi Iielanai D'haiyye* | ܗܝ ܐܝܠܢܐ ܗܘ ܕܚܝܐ |

11. The personal pronouns as subject are generally placed at the beginning of the sentence and then they are repeated enclitically to form the copula.

| | | |
|---|---|---|
| I am the bread | *Inna na Lakhma* | ܐܢܐ ܐܢܐ ܠܚܡܐ |

## II. Demonstrative Pronouns

There are two kinds of demonstrative pronouns.

A. *Qarive* — Refers to near objects

B. *Rahiqe* — Refers to distant objects

A. *Qarive*

| | | |
|---|---|---|
| This (Mascu) | *Hana* | |
| (Fem) | *Hade* | |
| These | *Halein* | |

B. *Rahiqe*

| | | |
|---|---|---|
| That (Masc) | *Hav* | |
| (Fem) | *Hai* | |
| Those (Masc) | *Hanon* | |
| (Fem) | *Hanein* | |

## Rules

1. The demonstrative pronouns may either precede or follow the noun indicated.

At that time *Bhav Zavna*

or

*Bzavna Hav*

*Hana* may be contracted to *Han* when it precedes a noun.

This is man *Hana Gavra*

*Han Gavra*

*Hana* is never contracted when it follows a noun

*Gavra Hana*

Rarely *Hade* is contracted into *Had* when following a noun.

This woman *Attha Had*

2. The vowel $\bar{e}$ changed into *Pthaha* when the enclitic ـא follows it immediately.

This is *Hadai* ܗܳܕܶܐ

3. For a reflexive sense or a sense of intensity the third person pronouns are put before the Demonstratives just as they are put before substantives.

| | | |
|---|---|---|
| These very (people) | *Hinnon Halein* | ܗܢܘܢ ܗܠܶܝܢ |
| The King himself | *Hu Malka* | ܗܘ ܡܠܟܳܐ |
| In the same manner | *Be Bazna* | ܒܶܗ ܒܙܢܳܐ |
| At the very hour | *Ba bsha'tha* | ܒܰܫܥܬܳܐ |

## III. Interrogative Pronouns ܫܐܠܘܬܳܐ ܕܫܘܐܠܬܳܐ

1. Who *Man* ܡܰܢ

This is used of persons only, irrespective of gender, number and person.

who is (he) *Mannu* ܡܰܢܘ or ܡܰܢ ܗܘ

Rarely it is used without reference to person.

*Man Shma Damditha Hade* ܡܰܢ ܫܡܳܗ ܕܡܕܝܬܳܐ ܗܳܕܶܐ

What is the name of this town?

The following are used for things only without distinction of gender or number.

| | | |
|---|---|---|
| What / How | *Ma* | ܡܳܐ |
| | *Mana* | ܡܳܢܳܐ |
| | *Mon* | ܡܘܢ |

What is this? *Manai Hade* ܡܰܢܰܝ ܗܳܕܶܐ

What is the truth *Manao Shrara* ܡܳܢܳܐ ܗܘ ܫܪܪܳܐ

*Mana* as a substantive is used to refer to persons and concrete nouns.

What is man? *Manao Gavra* ܡܢܘ ܓܒܪܐ

3. The following are used as substantives or adjectives indifferently of persons and things agreeing with them in gender. number and case.

| | | | |
|---|---|---|---|
| Who, Which, What | (Masc) | *Aina* | ܐܝܢܐ |
| | (Fem) | *Aida* | ܐܝܕܐ |
| | (Plural) | *Ailein* | ܐܝܠܝܢ |
| Who is man? | | *Ainau Gavra* | ܐܝܢܘ ܓܒܪܐ |
| What is our hope? | | *Ainau Sauran* | ܐܝܢܘ ܣܒܪܢ |

## IV. The Indefinite Pronoun ܠܐ ܡܬܡܫܟ

1. The indefinite pronouns are of a different types. The following are used for persons only.

| | | | |
|---|---|---|---|
| Any one, some one | (Sing) | *Nash* | ܢܫ |
| | (Plural) | *Nashin* | ܢܫܝܢ |
| A certain poor man | | *Miskena Nash* | ܡܣܟܝܢܐ ܐܢܫ |
| Some Men | | *Gavre Nashin* | ܓܒܪܐ ܐܢܫܝܢ |
| Nobody | | *La Nash* | ܠܐ ܐܢܫ |
| No one knows | | *La Nash Yad'a* | ܠܐ ܐܢܫ ܝܕܥ |

2. The following pronouns are used as pronoun, adjective and adverb

| | | |
|---|---|---|
| Something, anything everything, certain | *Middim* | ܡܕܡ |
| Nothing | *La Midàim* | ܠܐ ܡܕܡ |
| Something (Plu) | *Middime* | ܡܕܡܐ |
| Various | *Middim Middim* | ܡܕܡ ܡܕܡ |

| | | | |
|---|---|---|---|
| 3. | A certain (Masc) | *Khad* | ܚܕ |
| | (Fem) | *Khda* | ܚܕܐ |
| | A certain man | *Gavra Khad* | ܓܒܪܐ ܚܕ |
| | A certain queen | *Malktha Khda* | ܡܠܟܬܐ ܚܕܐ |
| 4. | A certain such (M. S.) | *Plan* | ܦܠܢ |
| | (M. Pl) | *Planien* | ܦܠܢܝܢ |
| | (F. S.) | *Planieth* | ܦܠܢܝܬ |
| | (F. Pl) | *Planian* | ܦܠܢܬܢ |
| | A certain man | *Nasha Plan* | ܢܫܐ ܦܠܢ |
| 5. | All, every, | *Kul* | ܟܠ |
| | *Kul* is the contracted form of | *Kulla.* | ܟܠܐ |
| | Every soul | *Kul Nash* | ܟܠ ܢܫ |

For an indefinite sense *Kul* is prefixed to the interrogatives, *Middim* and *Nash*

| | | |
|---|---|---|
| Whoever | *Kul Aina* | ܟܠ ܐܝܢܐ |
| Whosoever | *Kulman* | ܟܠܡܢ |
| Whatsoever | *Kulma* | ܟܠܡܐ |
| Everything | *Kulmiddim* | ܟܠܡܕܡ |
| As much as | *Kulkma* | ܟܠܟܡܐ |
| Everyone | *Kulnash* | ܟܠ ܢܫ |

## Rule

When Kul qualifies a noun in the definite state or a pronoun it generally takes pronominal suffixes agreeing with that noun or pronoun.

| | | |
|---|---|---|
| All the people | *Kulle amma* | ܟܠܗ ܥܡܐ |
| In all the land | *Bkhulla Ara* | ܒܟܠܗ ܐܪܥܐ |
| All the kings | *Kulhon Malke* | ܟܠܗܘܢ ، ܡܠܟܐ |
| You all | *Aton Kulkhon* | ܐܢܬܘܢ ، ܟܠܟܘܢ ، |

6. For an indefinite sense the third person pronoun (generally singular) is put after the interrogative and *Middim*, the Relative *dälath* intervening between them.

| | | | |
|---|---|---|---|
| Whosoever | (M. S.) | *Aina D'hu* | ܐܝܢܐ ܕܗܘ |
| Whatsoever | (F. S.) | *Aida D'hie* | ܐܝܕܐ ܕܗܝ |
| Any | (M.Pl.) | *Ailein D'hinnon* | ، ܐܝܠܝܢ ܕܗܢܘܢ |
| | (F.Pl.) | *Ailein Dhinnein* | ܐܝܠܝܢ ܕܗܢܝܢ |
| Whoever, whosoever | | *Men D'hu* | ܡܢ ܕܗܘ |
| Whatever, whatsoever | | *Ma D'hu* | ܡܐ ܕܗܘ |
| How much so ever | | *Kma D'hu* | ܟܡܐ ܕܗܘ |

Feminine *Hie* can be used in the place of *Hu*.

7. For alternative expressions "one ..... the other" the following phrases are employed.

| | | | |
|---|---|---|---|
| (M) | *Khad* ..... | *Khrena* | ܚܕ ... ܐܚܪܢܐ |
| (F) | *Khda* ..... | *Khretha* | ܚܕܐ ... ܐܚܪܬܐ |
| (M) | *Khad* ..... | *Khrein* | ܚܕ ... ܐܚܪܝܢ |
| (F) | *Khda* ..... | *Khranya* | ܚܕܐ ... ܐܚܪܢܝܐ |

The last two are in the absolute state.

Lesson VI

# BIG POINTS
# NUQZE RAURVE

These are the two kinds of big points.

A. Plural Points
B. Points of distinction

## A. Plural Points *Syame* ܣܝܡܐ

Two big dots horizontally marked above the word denote the plural number.

1. On the plural of nouns

| | | |
|---|---|---|
| Kings | *Malke* | ܡܠܟܐ |
| Colours | *Gavne* | ܓܘܢܐ |

2. On the plural of adjectives

| | | |
|---|---|---|
| Good | *Tave* | ܛܒܐ |
| Just | *Keenatha* | ܟܝܢܬܐ |

3. On the feminine plural of:-

a) The II nd and III rd person past tense and future tense

| | | |
|---|---|---|
| 1. You have written | *Kthavtein* | ܟܬܒܬܝܢ |
| 2. They have written | *Kthavein* | ܟܬܒܝܢ |
| 3. You will open | *Tivt'han* | ܬܝܒܬܚܢ |
| 4. They will open | *Nivt'han* | ܢܝܒܬܚܢ |

b) The imperative

| | | |
|---|---|---|
| Kill ye (f) | *Ktol* | ܩܛܘܠܝ |
| Kill ye f) | *Ktolein* | ܩܛܘܠܝܢ |

(c) The particles and the verbal forms made of them

| | | |
|---|---|---|
| Killing (they) | *Katlan* | ܩܛܠܢ |
| We are killing | *Katlanan* | ܩܛܠܢܢ |
| Killed (f) | *Ktilan* | ܟܬܝܠܢ |
| You are killed | *Ktilatein* | ܟܬܝܠܬܝܢ |

4. On the nouns which are used only in plural

| | | |
|---|---|---|
| Water | *Mayya* | ܡܝܐ |
| Price | *Dmayya* | ܕܡܝܐ |

5. On the collective nouns which have the same form in the singular and in the plural

| | | |
|---|---|---|
| Reptile | *Rahsha* | ܪܗܫܐ |
| Sheep | *Ana* | ܥܢܐ |

6. The following three words are given the plural signs only in their construct and absolute states.

| | | |
|---|---|---|
| Man or Men | *Nasha* | ܐܢܫܐ |
| Heaven or Heavens | *Shmayya* | ܫܡܝܐ |
| Bird or Birds | *Taira* | ܛܝܪܐ |

**For Example**

| | | |
|---|---|---|
| Men | *Nashai* | ܐܢܫܝ |
| Men | *Nashin* | ܐܢܫܝܢ |
| Heaven | *Shmai* | ܫܡܝ |

7. On the cardinal numbers from 2 to 10 with pronominal suffixes

| | | |
|---|---|---|
| We two | *Train* | ܬܪܝܢ |
| They two (f) | *Tartaihein* | ܬܪܬܝܗܝܢ |
| We three | *Tlathien* | ܬܠܬܝܢ |
| You three | *Tlathaikhon* | ܬܠܬܝܟܘܢ |

Syame are marked on feminine numbers from 11 to 19 only

| | | |
|---|---|---|
| Eleven | *Khdaesre* | ܥܣܪ ܚܕ |
| Nineteen | *Tshaesre* | ܬܫܥ ܣܪ |

8. When there is *Resh* in the word, only one more dot is added to the *Resh* to indicate plural.

| | | |
|---|---|---|
| Men | *Gavre* | ܓܒܪ̈ |

When there are two *Resh* the plural points are given to the second *Resh*

| | | |
|---|---|---|
| True (Men) | *Sharire* | ܫܪܝܪ̈ |

9. The plural points are generaly marked on the middle letters which do not rise above the line. They should not be marked on the pronominal suffixes.

| | | |
|---|---|---|
| Their kings | *Malkaihon* | ܡܠܟܝܗܘܢ |

## 3. Points of Distinction

There are big points marked single or double above the words for correct reading when the words of the same spelling have different readings.

| | | |
|---|---|---|
| Year | *Shatha* | ܫܢܬܐ=ܫܢܬܐ |
| Sleep | *Shintha* | ܫܢܬܐ=ܫܢܬܐ |
| Servant | *Avda* | ܥܒܕܐ=ܥܒܕ |
| Deed | *Avada* | ܥܒܕܐ=ܥܒܕ |
| Who | *Man* | ܡܢ=ܡܢ |
| What | *Man* | ܡܢ=ܡܢ |

These are not much needed now after using vowel points to make the distinction.

Now the big points are used in the following.

## 1. In verbs

a) A dot is marked below the first letter in past tense

| | | |
|---|---|---|
| He killed | *Ktal* | ܩܛܠ |
| They wrote | *Kthav* | ܟܬܒܘ |
| Thou hast remembered | *Ahadt* | ܐܚܕܬ |

b) A dot is marked above the word after the first radical

i) In the first person singular Perfect.

| | | |
|---|---|---|
| I have loved | *Rehmeth* | ܪܚܡܬ |

ii) In the present participle of all verbs

| | | |
|---|---|---|
| He kills | *Katel* | ܩܛܠ |
| They love | *Rahmin* | ܪܚܡܝܢ |

c) Two dots below the last letter
*T'aw* of the 3rd person feminine in the past tense.

| | | |
|---|---|---|
| She wrote | *Kethbath* | ܟܬܒܬ |
| She stood | *Kamath* | ܩܡܬ |
| She was raised | *Ittriemath* | ܐܬܪܝܡܬ |

## 2. In nouns

a) One dot over the following nouns

| | | |
|---|---|---|
| Deed | *Avada* | ܥܒܕܐ |
| Judge | *Dayyana* | ܕܝܢܐ |
| Wicked | *Avala* | ܥܘܠܐ |

b) Two dots below the following

| | | |
|---|---|---|
| Sign | *Atha* | ܐܬܐ |
| Wicked | *Ula* | ܥܘܠܐ |

c) One dot below the following noun

| | | |
|---|---|---|
| Injury or Wickedness | *Avla* | ܥܘܠܐ |

## 3. in Pronouns

a) Two dots below

| | | |
|---|---|---|
| He | *Hu* | ܗܘ |
| She | *Hie* | ܗܝ |
| Was, happened | *Hva* | ܗܘܐ |

b) Only one dot is put when ܐ is occulted

| | | | |
|---|---|---|---|
| *u* | ܘ | *va* | ܘܐ |
| *i* | ܝ | *vait* | ܘܝܬ |

c) In third person feminine singular of *Hva*, the dots are put under *wav* instead of the last letter *Taw*.

| | | |
|---|---|---|
| She was | *Hvath* | ܗܘܬ |
| (She) was | *Vath* | ܘܬ |

d) One dot

i) Above the Demonstrative pronouns *Kahiqa*, singular and plural.

| | | |
|---|---|---|
| That (Masc) | *Hav* | ܗܰ |
| That (Fem) | *Hai* | ܗܰܝ |
| They (Masc) | *Hanon* | ܗܰܢܘܢ |
| They (Fem) | *Hanein* | ܗܰܢܝܢ |

ii) Below the 3rd person pronoun plural

| | | |
|---|---|---|
| They (Masc) | *Hinnon* | ܗܝܢܘܢ |
| They (Fem) | *Hinnein* | ܗܝܢܝܢ |

ii) Above ܐ of the 3rd person singular pronominal suffix

| | | |
|---|---|---|
| Her head | *Resha* | ܪܫܗ |
| He saved her | *Parqa* | ܦܪܩܗ |

## 4. in Particles

One dot under the Particle ܒ

# SEVEN 'I AM' OF ST. JOHN'S GOSPEL

There are seven simple statements which Jesus Christ himself made to explain who He is. All these seven statements are found in Gospel according to St. John.

*6: 35*

*Innana Lakhma Dkhayye* ܐܢܐ ܗܘ ܠܚܡܐ ܕܚܝܐ

I am the bread of life

*8: 12*

*Innana Nuhre Dalma* ܐܢܐ ܗܘ ܢܘܗܪܐ ܕܥܠܡܐ

I am the light of the world

*10: 9*

*Innana Thara* ܐܢܐ ܗܘ ܬܪܥܐ

I am the door

*10: 11*

*Innana Raya Thava* ܐܢܐ ܗܘ ܪܥܝܐ ܛܒܐ

I am the good shepherd

*11: 25*

*Innana Nuhama Ukhayye* ܐܢܐ ܗܘ ܢܘܗܡܐ ܘܚܝܐ

I am the Resurrection and the life

*14: 6*

*Innana Urha* ܐܢܐ ܗܘ ܐܘܪܚܐ ܘܫܪܪܐ ܘܚܝܐ

*Vashrara Ukhayye*

I am the way, the Truth and the life

*15: 1*

*Innana Gpitha Dashrara* ܐܢܐ ܗܘ ܓܦܝܬܐ ܕܫܪܪܐ

I am the true Vine

## Vocabulary

| | | | |
|---|---|---|---|
| 1. | I | *Inna* | ܐܢܐ |
| 2. | Bread | *Lakhma* | ܠܚܡܐ |
| 3. | Light | *Nuhra* | ܢܘܗܪܐ |
| 4. | World | *Alma* | ܥܠܡܐ |
| 5. | Door | *Thara* | ܬܪܥܐ |
| 6. | Shepherd | *Raya* | ܪܥܝܐ |
| 7. | Good | *Thava* | ܛܒܐ |
| 8. | Resurrection | *Nukhama* | ܢܘܚܡܐ |
| 9. | Life | *Khayye* | ܚܝܐ |
| 10. | Way | *Urha* | ܐܘܪܚܐ |
| 11. | Truth | *Shrara* | ܫܪܪܐ |
| 12. | Vine | *Gpitha* | ܓܦܬܐ |
| 13. | Lord | *Marya* | ܡܪܝܐ |
| 14. | Sheep | *Ana* | ܥܢܐ |
| 15. | Said | *Immar* | ܐܡܪ |
| 16. | Jesus | *Isho* | ܝܫܘܥ |
| 17. | Messiah | *Mshikha* | ܡܫܝܚܐ |
| 18. | Saviour | *Paroqa* | ܦܪܘܩܐ |
| 19. | Mother | *Imma* | ܐܡܐ |
| 20. | Son | *Bra* | ܒܪܐ |
| 21. | Daughter | *Bartha* | ܒܪܬܐ |
| 22. | Mother of Jesus | *Imme D Mshikha* | ܐܡܐ ܕܡܫܝܚܐ |
| 23. | Son of God | *Bra Dalaha* | ܒܪܐ ܕܐܠܗܐ |
| 24. | Saviour of the World | *Paroqe d alma* | ܦܪܘܩܐ ܕܥܠܡܐ |
| 25. | Holy Spirit | *Rukha D Qudsha* | ܪܘܚܐ ܕܩܘܕܫܐ |

Lesson VIII

# VERBS

In Aramaic verbs have to be studied very carefully. There are different types of verbs. The conjugations of verbs are different according to these types. We have to learn these types, depending on three letters in the verb or two letters in the verb or the difference of the first letter in the verb. Compared to English, one more difficulty is that the verb has to agree in gender and number with the subject in the second and third persons. In the first person it is the same whether the subject is a man or a woman.

| | | |
|---|---|---|
| I wrote | *Kithbeth* | כְּתִבְתְּ |

But in the second person it is as follows.

| | | |
|---|---|---|
| Thou wrote (M) | *Kthavt* | כְּתַבְתָּ |
| Thou wrote (F) | *Kthavt* | כְּתַבְתְּ |

In the plural also the first person is a common gender while the second person has different forms.

| | | |
|---|---|---|
| We wrote | *Kthavn* | כְּתַבְנָא |
| | or | |
| | *Kthavnan* | כְּתַבְנָן |
| You wrote (M) | *Kthavton* | כְּתַבְתּוֹן |
| (F) | *Kthavtein* | כְּתַבְתֵּין |

In the third person

| | | |
|---|---|---|
| He wrote | *Kthav* | כְּתַב |
| She wrote | *Kthabath* | כְּתַבַת |
| They wrote (M) | *Kthavoon* | כְּתַבוּ |
| They wrote (F) | *Kthavein* | כְּתַבֵין |

## PRESENT TENSE

In the present tense (unlike in the past tense) the first person feminine is different from Ist person masculine.

| SINGULAR | MASCULINE | |
|---|---|---|
| I I write | *Kathivna* | כָּתִבְנָא |
| II Thou write | *Kathiv At* | כָּתִב אַתְּ |
| III He writes | *Kathiv* | כָּתִב |
| **Plural** | | |
| I We write | *Kathvinen* | כָּתְבִינֶן |
| II You write | *Kathviton* | כָּתְבִיתוֹן |
| III They write | *Kathvin* | כָּתְבִין |
| | **Feminine** | |
| SINGULAR | | |
| I I write | *Kathva na* | כָּתְבָנָא |
| II You write | *Kathva at* | כָּתְבָא אַתְּ |
| III She writes | *Kathva* | כָּתְבָא |
| **Plural** | | |
| I We write | *Kathvanan* | כָּתְבָנָן |
| II You write | *Kathvathein* | כָּתְבָתֵין |
| III They write | *Kathvan* | כָּתְבָן |

## FUTURE TENSE

| | | | |
|---|---|---|---|
| I | I will write | *Ikhtov* | אֵכְתּוֹב |
| II | You will write (M) | *Tikhtov* | תֵּכְתּוֹב |
| | ,, (F) | *Tikhtvin* | תֵּכְתְּבִין |
| III | He will write | *Nikhtov* | נֵכְתּוֹב |
| | She will write | *Tikhtov* | תֵּכְתּוֹב |

## Plural

| | | | |
|---|---|---|---|
| I | We will write | *Nikhtov* | נִכְתֹּב |
| II | You will write (M) | *Tikhtvoon* | תִּכְתְּבוּן |
| | ,, (F) | *Tikhtvan* | תִּכְתְּבָן |
| III | They will write (M) | *Nikhtvoon* | נִכְתְּבוּן |
| | They will write (F) | *Nikhtvan* | נִכְתְּבָן |
| | Infinitive. To write | *Lmikhtav* | לְמִכְתַּב |

PASSIVE VOICE

| | | | |
|---|---|---|---|
| I | I am written (M) | *Kthiv na* | כְּתִיבְנָא |
| | ,, (F) | *Kthiva na* | כְּתִיבָנָא |
| | Thou art written (M) | *Kthivat* | כְּתִיבַתְּ |
| | ,, (F) | *Kthivat* | כְּתִיבַתְּ |
| III | He is written (M) | *Kthiv* | כְּתִיב |
| | She is written (F) | *Kthiva* | כְּתִיבָא |

## Plural

| | | | |
|---|---|---|---|
| I | We are written (M) | *Kthivinan* | כְּתִיבִינַן |
| | (F) | *Kthivanan* | כְּתִיבָנַן |
| II | You are written (M) | *Kthiviton* | כְּתִיבִיתוֹן |
| | (F) | *Kthivatein* | כְּתִיבָתֵין |
| III | They are written (M) | *Kthivin* | כְּתִיבִין |
| | (F) | *Kthivan* | כְּתִיבָן |

## Rules

1. The second letter loses its vowel when the third letter receives a vowel. *Kthav* become *Kithvath* and *Kathva, Kathbin* etc.
2. In Past tense II nd person terminations such as *ton,, tein* etc., the final *T* or *D* in all verbs are hard.

3. The third letter of a three letter verb is hard only when it receives a vowel in (i) the Past singular (ii) Present Participle and in (iii) the future tense of the verbs whose first letter is weak.

   Exception: The third radical of the following verbs are always soft.

| | | | |
|---|---|---|---|
| 1. | To crucify | *Slav* | ܨܠܒ |
| 2. | To correct | *Lvad* | ܠܒܕ |
| 3. | To press | *Zrav* | ܙܪܒ |
| 4. | To divide | *Plagh* | ܦܠܓ |

Some strong verbs can be grouped as follows for the convenience of conjugation.

A. Verbs that have *Pthaha* in the Past tense and ◌ַ in the Future tense and Imperative.

| | PAST | | IMPERATIVE | FUTURE |
|---|---|---|---|---|
| 1. | ܙܥܪ | to decrease | ܙܥܰܪ | ܢܶܙܥܰܪ |
| 2. | ܙܡܰ | to examine; to try | ܙܡܰ | ܢܶܙܡܰ |
| 3. | ܒܪܟ | to form; to fashion | ܒܪܰܟ | ܢܶܒܪܰܟ |
| 4. | ܙܣܰ | to keep off; to drive away | ܙܣܰ | ܢܶܙܣܰ |
| 5. | ܗܓܶ | to muse; to meditate | ܗܓܰ | ܢܶܗܓܰ |
| 6. | ܙܪܥ | to sow | ܙܰܪܰܥ | ܢܶܙܪܰܥ |
| 7. | ܚܨܶ | to reap | ܚܨܰ | ܢܶܚܨܰ |
| 8. | ܟܰܣܰ | to hide; to cover | ܟܰܣܰ | ܢܶܟܰܣܰ |
| 9. | ܙܪܥ | to gather | ܙܪܰܥ | ܢܶܙܪܰܥ |
| 10. | ܩܛ | to hold | ܩܛܰ | ܢܶܩܛܰ |
| 11. | ܡܙܓ | to mix | ܡܙܰܓ | ܢܶܡܙܰܓ |
| 12. | ܡܫܟ | to extend | ܡܫܰܟ | ܢܶܡܫܰܟ |

| | | | | |
|---|---|---|---|---|
| 13. | ܣܟܰ | to shut; to close | ܣܟܶܐ | ܢܣܟܶܐ |
| 14. | ܣܒܰ | to break; to destroy | ܣܒܶܐ | ܢܣܒܶܐ |
| 15. | ܫܕܰ | to blame | ܫܕܶܐ | ܢܫܕܶܐ |
| 16. | ܪܕܰ | to flee | ܪܕܶܐ | ܢܪܕܶܐ |
| 17. | ܦܪܰ | to redeem; to save | ܦܪܶܐ | ܢܦܪܶܐ |
| 18. | ܦܟܰ | to pervert | ܦܟܶܐ | ܢܦܟܶܐ |
| 19. | ܨܒܰ | to dip; to dye | ܨܒܶܐ | ܢܨܒܶܐ |
| 20. | ܩܛܰ | to accuse | ܩܛܶܐ | ܢܩܛܶܐ |
| 21. | ܩܒܰ | to bury | ܩܒܶܐ | ܢܩܒܶܐ |
| 22. | ܪܕܦ | to persecute | ܪܕܶܦ | ܢܪܕܶܦ |
| 23. | ܫܒܩ | to leave; to forgive | ܫܒܶܩ | ܢܫܒܶܩ |
| 24. | ܙܪܰܥ | to plant | ܙܪܶܥ | ܢܙܪܶܥ |
| 25. | ܒܙܰܥ | to break open; to rive | ܒܙܶܥ | ܢܒܙܶܥ |

and many others

B. Verbs that retain *Ptaha* of the Past in the Imperative and future.

| | PAST | | IMPERATIVE | FUTURE |
|---|---|---|---|---|
| 1. | ܩܒܶܠ | to appeal | ܩܒܶܠ | ܢܩܒܶܠ |
| 2. | ܩܠܶܚ | to blossom | ܩܠܶܚ | ܢܩܠܶܚ |
| 3. | ܩܪܶܐ | to happen | ܩܪܶܐ | ܢܩܪܶܐ |
| 4. | ܩܠܶܚ | to blaze | ܩܠܶܚ | ܢܩܠܶܚ |
| 5. | ܙܡܰܪ | to sing | ܙܡܶܪ | ܢܙܡܶܪ |
| 6. | ܙܥܰܪ | to diminish | ܙܥܶܪ | ܢܙܥܶܪ |
| 7. | ܝܕܰܥ | to know | ܝܕܶܥ | ܢܝܕܶܥ |
| 8. | ܨܠܰܚ | to prosper; to be diligent | ܨܠܶܚ | ܢܨܠܶܚ |

| | | | | |
|---|---|---|---|---|
| 9. | ܫܒܩ | to remain | ܫܒܩ | ܢܫܒܩ |
| 10. | ܚܫܒ | to think; to hope | ܚܫܒ | ܢܚܫܒ |
| 11. | ܥܒܪ | to cross, to pass on; to transgress | ܥܒܪ | ܢܥܒܪ |
| 12. | ܬܥܪ | to grow rich | ܬܥܪ | ܢܬܥܪ |
| 13. | ܦܓܪ | to meet | ܦܓܪ | ܢܦܓܪ |
| 14. | ܦܬܚ | to open | ܦܬܚ | ܢܦܬܚ |
| 15. | ܚܡܡ | to grow hot | ܚܡܡ | ܢܚܡܡ |

C. Verbs that have *Zlama Pshika* in the Past and *Ptaha* in the Imperative and Future tense.

| | Past | | Imperative | Future | Infinitive |
|---|---|---|---|---|---|
| 1. | ܐܬܒܫ | to be ashamed | ܐܬܒܫ | ܢܐܬܒܫ | ܡܐܬܒܫ |
| 2. | ܐܒܪ | to conceive | ܐܒܪ | ܢܐܒܪ | ܡܐܒܪ |
| 3. | ܐܫܟ | to laugh at; to scorn | ܐܫܟ | ܢܐܫܟ | ܡܐܫܟ |
| 4. | ܕܚܠ | to fear | ܕܚܠ | ܢܕܚܠ | ܡܕܚܠ |
| 5. | ܕܡܟ | to sleep | ܕܡܟ | ܢܕܡܟ | ܡܕܡܟ |
| 6. | ܫܚܟ | to become dark | ܫܚܟ | ܢܫܚܟ | ܡܫܚܟ |
| 7. | ܐܒܕ | to vanish | ܐܒܕ | ܢܐܒܕ | ܡܐܒܕ |
| 8. | ܟܦܢ | to be hungry | ܟܦܢ | ܢܟܦܢ | ܡܟܦܢ |
| 9. | ܠܒܫ | to dress; to put on | ܠܒܫ | ܢܠܒܫ | ܡܠܒܫ |
| 10. | ܫܝܚ | to grow old | ܫܝܚ | ܢܫܝܚ | ܡܫܝܚ |
| 11. | ܙܥܦ | to be angry | ܙܥܦ | ܢܙܥܦ | ܡܙܥܦ |
| 12. | ܣܒܪ | to mount | ܣܒܪ | ܢܣܒܪ | ܡܣܒܪ |
| 13. | ܫܟܒ | to lie down | ܫܟܒ | ܢܫܟܒ | ܡܫܟܒ |
| 14. | ܗܝܡ | to trust | ܗܝܡ | ܢܗܝܡ | ܡܗܝܡ |

D Verbs that have Zlama Pshikha in the Past and ◌ٜ in the Imperative and future.

| | Past | | Imperative | Future | Infinitive |
|---|---|---|---|---|---|
| 1. | סְגִד | to adore | סְגֹד | נְסְגֹד | מְסְגַד |
| 2. | עְנִי | to become poor, needy. | עְנֹי | נֶעְנֹה | מֶעְנֵי |
| 3. | קְרִב | to approach; to touch | קְרֹב | נְקְרֹב | מֶקְרַב |
| 4. | שְׁתִק | to keep silence | שְׁתֹק | נִשְׁתֹק | מֶשְׁתַק |

E. Verbs that have *Ptaha* in the Past and *Zlama Pshikha* in the Imperative and future.

| | Past | | Imperative | Future | Infinitive |
|---|---|---|---|---|---|
| 1. | זְבַן | to buy | זְבֹן | נְזְבֹן | מֶזְבַן |
| 2. | עְבַד | to do; to make | עְבֹד | נַעְבֹד | מֶעְבַד |

*Note:* Unfortunately there are many strong verbs which are irregular in conjugation. They are too many to be included in a beginner's grammar book like this. We have seen enough verbs which would help us to give a working knowledge of the language.

Lesson IX

# NOUNS

Nouns can be classified into following ten groups.

| | | | | |
|---|---|---|---|---|
| 1 | *Shma Qnomaya* | *Personal Noun* | ܫܡܐ ܩܢܘܡܝܐ | 1 |
| | eg. Peter | *Pathros* | ܦܛܪܘܣ | |
| | Rome | *Rome* | ܪܘܡܝ | |
| 2 | *Shma Ginsanaya* | *Generic Noun* | ܫܡܐ ܓܢܣܢܝܐ | 2 |
| | eg, Essence | *Ousia* | ܐܘܣܝܐ | |
| 3 | *Shma Kyanaya* | *Common noun* | ܫܡܐ ܟܝܢܝܐ | 3 |
| | eg. Rock | *Kepa* | ܟܐܦܐ | |
| | Man | *Gavra* | ܓܒܪܐ | |
| 4 | *Shma Ainaya* | *Adjectival Noun* | ܫܡܐ ܐܝܢܝܐ | 4 |
| | eg. Beautiful man | *Shapira* | ܫܦܝܪܐ | |
| | Sick man | *Kreeha* | ܟܪܝܚܐ | |
| 5 | *Shma Mkhanshana* | *Collective Noun* | ܫܡܐ ܡܟܢܫܢܐ | 5 |
| | eg. People | *Amma* | ܥܡܐ | |
| | Tent | *Mashrietha* | ܡܫܪܝܬܐ | |
| 6 | *Shma Avoda* | *Causal Noun* | ܫܡܐ ܥܒܘܕܐ | 6 |
| | eg. Saviour | *Paroqa* | ܦܪܘܩܐ | |
| 7 | *Shma Hashosha* | *Passive Noun* | ܫܡܐ ܫܬܘܫܐ | 7 |
| | eg. One who is saved | *Preeja* | ܦܪܝܩܐ | |
| 8 | *Shma Suranaya* | *Active Noun* | ܫܡܐ ܦܥܠܢܝܐ | 8 |
| | eg. Salvation | *Purqana* | ܦܘܪܩܢܐ | |
| | Deed | *Avada* | ܥܒܝܕܐ | |

| | | | |
|---|---|---|---|
| 9 | *Shma Misk'hana Efficient Noun* | | 9 ܫܡܐ ܡܫܟܚܢܐ |
| | eg. Eatable | *Mithakhlana* | ܡܝܬܟܠܢܐ |
| 10 | *Shma Minyanaya* | *Numeral* | 10 ܫܡܐ ܡܢܢܝܐ |
| | eg. One | *Khad* | ܚܕ |

The things we should remember in the use of *Nouns* are the following seven.

| | | | |
|---|---|---|---|
| 1 | Gender | *Ginsa* | ܓܢܣܐ |
| 2 | Number | *Minyana* | ܡܢܢܐ |
| 3 | Suffix | *Nuqapa* | ܢܘܩܦܐ |
| 4 | Contraction | *Gdama* | ܓܕܡܐ |
| 5 | Preposition | *Maplatha* | ܡܦܠܟܐ |
| 6 | Style | *Adsha* | ܐܕܫܐ |
| 7 | Hard & soft | *Qushaya & Rukakha* | ܩܫܝܐ ܘܪܘܟܟܐ |

## 1. GENDER GINSA ܓܢܣܐ

There are only two genders

| | | | |
|---|---|---|---|
| 1 | Masculine | *Ginsa Dikhranaya* | ܓܢܣܐ ܕܟܪܢܝܐ |
| 2 | Feminine | *Ginsa Niqbthanaya* | ܓܢܣܐ ܢܩܒܬܢܝܐ |

There are certain general rules to distinguish masculine and feminine

Masculine

a. Name of men

b. Most words ending in ܐ *Alap*

| | | | |
|---|---|---|---|
| eg. | 1. Name | *Shma* | ܫܡܐ |
| | 2. Head | *Resha* | ܪܫܐ |
| | 3. Book | *Kthava* | ܟܬܒܐ |

FEMININE

a. Name of girls
b. Most words ending in ܬ *Thav*

| | | | |
|---|---|---|---|
| eg. 1. | Creation | *Brietha* | ܒܪܝܬܐ |
| 2. | Daughter | *Bartha* | ܒܪܬܐ |
| 3. | Glory | *Tishbohtha* | ܬܫܒܘܚܬܐ |

EXCEPTIONS

The following words ending in *Thav* are masculine.

| | | |
|---|---|---|
| Olive Tree | *Zaitha* | ܙܝܬܐ |
| Desire | *Huth'hatha* | ܗܘܬܚܬܐ |
| Dead | *Mietha* | ܡܝܬܐ |
| House | *Baitha* | ܒܝܬܐ |
| Decoration | *Tasbitha* | ܬܫܒܝܬܐ |
| Death | *Mautha* | ܡܘܬܐ |
| Decorated one | *Msabtha* | ܡܫܒܬܐ |
| Truth | *Qushtha* | ܩܘܫܛܐ |
| Renewal | *Hudatha* | ܚܕܬܐ |
| Fig Tree | *Thutha* | ܬܘܬܐ |

Words ending in *alap* which are feminine as follows

| | | |
|---|---|---|
| Bottle | *Aggana* | ܐܓܢܐ |
| Ear | *Idna* | ܐܕܢܐ |
| Frog | *Urd'a* | ܐܘܪܕܥܐ |
| Way | *Urha* | ܐܘܪܚܐ |
| Hand | *Ieda* | ܐܝܕܐ |
| Viper | *Akidna* | ܐܟܝܕܢܐ |

| | | |
|---|---|---|
| Rib | *Il'a* | ܐܠܥܐ |
| Ship | *Ilpa* | ܐܠܦܐ |
| Carpet | *Amilla* | ܐܡܝܠܐ |
| Divine Liturgy | *Annapora* | ܐܢܢܦܘܪܐ |
| Earth | *Ar'a* | ܐܪܥܐ |
| She Donkey | *Athana* | ܐܬܢܐ |
| Well | *Bera* | ܒܝܪܐ |
| Hell | *Gehenna* | ܓܗܢܐ |
| Group | *Guda* | ܓܘܕܐ |
| Cycle | *Gighla* | ܓܝܓܠܐ |
| Veil | *Vela* | ܘܝܠܐ |
| Land | *Haqla* | ܗܩܠܐ |
| Bird | *Thaira* | ܛܝܪܐ |
| Dove | *Yavna* | ܝܘܢܐ |
| Right side | *Yammina* | ܝܡܝܢܐ |
| Rock | *Kepa* | ܟܐܦܐ |
| Robe | *Kuthina* | ܟܘܬܝܢܐ |
| Palm | *Kappa* | ܟܦܐ |
| Stomach | *Karsa* | ܟܪܣܐ |
| Salt | *Milha* | ܡܠܚܐ |
| Spring | *Miena* | ܡܥܝܢܐ |
| Fire | *Nura* | ܢܘܪܐ |
| Spirit,, Soul | *Navsha* | ܢܘܫܐ |
| Left side | *Simmala* | ܣܡܡܠܐ |

| | | |
|---|---|---|
| Eye | *Aina* | ܥܝܢܐ |
| Sheep | *Aana* | ܥܢܐ |
| Article | *Pithqa* | ܦܬܩܐ |
| Bird | *Sipra* | ܨܦܪܐ |
| Horn | *Qarna* | ܩܪܢܐ |
| Leg | *Righla* | ܪܓܠܐ |
| Kerchief | *Shoshippa* | ܫܘܫܝܦܐ |
| Dead body | *Shladha* | ܫܠܕܐ |
| Universe | *Theveil* | ܬܒܝܠ |
| South | *Thaimna* | ܬܝܡܢܐ |
| etc. etc. | | |

*Note.* There are some words in common gender such as

| | | |
|---|---|---|
| Air | *Aa'ar* | ܐܘܝܪ |
| Camel | *Gamla* | ܓܡܠܐ |
| Monastery | *Daira* | ܕܝܪܐ |
| Mule | *Hmara* | ܚܡܪܐ |
| Magnet | *Magnathies* | ܡܓܢܛܝܣ |
| East | *Madnha* | ܡܕܢܚܐ |
| West | *Marva* | ܡܥܪܒܐ |
| Moon | *Sahra* | ܣܗܪܐ |
| Spirit | *Ruha* | ܪܘܚܐ |
| Heaven | *Shmayya* | ܫܡܝܐ |
| Sun | *Shimsha* | ܫܡܫܐ |
| etc. etc. | | |

## 2. NUMBER

There are two numbers. Singular and Plural. There are different rules to make plural forms depending on the ending etc. Some examples are given below. Singular is called *Khdanaya* and plural is *Saggieyanaya.*

| SINGULAR | | ENGLISH | PLURAL | |
|---|---|---|---|---|
| ܡܠܟܐ | *Malka* | King | *Malke* | ܡܠܟܝ |
| ܡܠܟܘܬܐ | *Malkutha* | Kingdom | *Malkvatha* | ܡܠܟܘܬܐ |
| ܛܘܒܢܝܬܐ | *Thuvanietha* | Blessed | *Thuvanyatha* | ܛܘܒܢܝܬܐ |
| ܚܙܬܐ | *Hzatha* | Sight | *Hzathe* | ܚܙܬܝ |
| ܪܘܚܢܝܬܐ | *Ruhanaitha* | Spiritual | *Ruhanayatha* | ܪܘܚܢܝܬܐ |
| ܙܥܘܪܬܐ | *Z'ortha* | Small one | *Z'oryatha* | ܙܥܘܪܝܬܐ |
| ܣܒܬܐ | *Savtha* | Old lady | *Savatha* | ܣܒܬܐ |
| ܪܚܡܬܐ | *Rihmtha* | Love | *Rihmatha* | ܪܚܡܬܐ |
| ܚܒܪܬܐ | *Hvartha* | Lady friend | *Havratha* | ܚܒܪܬܐ |
| ܚܫܝܠܬܐ | *Hshiltha* | Garland | *Hishlatha* | ܚܫܝܠܬܐ |
| ܐܣܝܐ | *Asya* | Doctor | *Asavatha* | ܐܣܘܬܐ |
| ܩܪܝܐ | *Qarya* | The one who is called | *Qrayya* | ܩܪܝܐ |
| ܛܠܝܐ | *Thalya* | Infant | *Thlaye* | ܛܠܝܝ |
| ܫܢܬܐ | *Shatha* | Year | *Shnayya* | ܫܢܝܐ |
| ܣܘܣܝܐ | *Susya* | Horse | *Susavatha* | ܣܘܣܘܬܐ |
| ܚܘܝܐ | *Hivya* | Snake | *Hvavatha* | ܚܘܘܬܐ |
| ܓܘܪܝܐ | *Gurya* | Baby lion | *Grayya* | ܓܪܝܐ |
| ܠܒܐ | *Libba* | Heart | *Libbavatha* | ܠܒܘܬܐ |
| ܐܡܐ | *Imma* | Mother | *Imhatha* | ܐܡܬܐ |
| ܚܡܐ | *Hma* | Father-in-law | *Hmahe* | ܚܡܘܗܝ |

| | | | | |
|---|---|---|---|---|
| ܫܡܐ | *Samma* | Medicine | *Sammane* | ܫܡܡܢܐ |
| ܒܝܬܐ | *Baitha* | Home | *Bathe* | ܒܬܐ |

etc. etc.

There are some words which are the same in both singular and plural.

| SINGULAR | | | PLURAL | |
|---|---|---|---|---|
| ܐܢܫܐ | *Nasha* | Man | *Nasha* | ܐܢܫܐ |
| ܫܡܝܐ | *Shmayya* | Heaven | *Shmayya* | ܫܡܝܐ |
| ܐܢܐ | *Aana* | Sheep | *Aana* | ܐܢܐ |
| ܒܥܝܪܐ | *B'iera* | Animal | *B'iera* | ܒܥܝܪܐ |

etc. etc.

There are some words which are in singular only.

| | | |
|---|---|---|
| Wax | *Sh'otha* | ܫܥܘܬܐ |
| Ink | *Dyotha* | ܕܝܘܬܐ |
| Beauty | *Sheyutha* | ܫܝܘܬܐ |
| Shivering | *Rtheitha* | ܪܬܝܬܐ |
| Flower | *Nurtha* | ܢܘܪܬܐ |
| Truth | *Qushtha* | ܩܘܫܛܐ |
| Woman | *Aththa* | ܐܢܬܬܐ |

There are some words which are in plural only

| | | |
|---|---|---|
| Cost | *Dmayya* | ܕܡܝܐ |
| Water | *Mayya* | ܡܝܐ |
| Blessing | *Rahme* | ܪܚܡܐ |
| Life | *Hayye* | ܚܝܐ |
| Wonders | *Gvarvatha* | ܓܒܪܘܬܐ |
| Places | *Plathvatha* | ܦܠܬܘܬܐ |
| Women | *Nishe* | ܢܫܐ |

Plural words are marked by two big horizontal marks. They are called syame ܣܝܡܐ

## 3. SUFFIX NUQAPA ܕܡܘܩܦܐ

Suffixes are added to a noun as follows

| | | |
|---|---|---|
| Book | *Kthava* | ܟܬܒܐ |

When suffix is added at the end of the noun usually last *alap* is dropped.

| | | |
|---|---|---|
| My book | *Kthav* | ܟܬܒܝ |
| Thy book | *Kthavakh* | ܟܬܒܟ |
| His book | *Kthave* | ܟܬܒܗ |

## 4. CONTRACTION *Gdama* ܓܕܡܐ

The ending is omitted. A few examples are given below.

| | | | | |
|---|---|---|---|---|
| *Kev* | ܟܝܒ | Pain | *Keva* | ܟܝܒܐ |
| *Hrein* | ܐܚܪܝܢ | Another | *Hrena* | ܐܚܪܢܐ |
| *Thra* | ܬܪܥ | Door | *Thar'a* | ܬܪܥܐ |
| *Hqal* | ܚܩܠ | Land | *Haqla* | ܚܩܠܐ |
| *Spar* | ܣܦܪ | Book | *Sipra* | ܣܦܪܐ |
| *Shim* | ܫܡ | Name | *Shma* | ܫܡܐ |
| *Dim* | ܕܡ | Blood | *Dma* | ܕܡܐ |
| *Immar* | ܐܡܪ | Lamb | *Imra* | ܐܡܪܐ |

Many feminine words ending in *Thav* and *alap* will have two forms in *Gdama*. For example.

| | | | |
|---|---|---|---|
| Food | *Mekhultha* | ܡܟܘܠܬܐ | (1) |
| ,, | *Mekhla* | ܡܟܠܐ | |
| | or | | |
| ,, | *Mekhlath* | ܡܟܠܬ | |

| | | | |
|---|---|---|---|
| Town | *Mditha* | ܡܕܝܬܐ | (2) |
| ,, | *Mdina* | ܡܕܝܢܐ | |
| | or | | |
| ,, | *Mdinath* | ܡܕܝܢܬ | |

Plural nouns are contracted as follows

| | | |
|---|---|---|
| Books | *Kthave* | ܟܬܒܐ |
| ,, | *Kthavai* | ܟܬܒܝ |
| | *Kthavein* | ܟܬܒܝܢ |
| Kings | *Malke* | ܡܠܟܐ |
| ,, | *Malkai* | ܡܠܟܝ |
| | *Malkien* | ܡܠܟܝܢ |

Some words which are never contracted are given below.

| | | |
|---|---|---|
| Tree | *Ielana* | ܐܝܠܢܐ |
| Summer | *Qaitha* | ܩܝܛܐ |
| Rainy season | *Suthva* | ܣܘܬܒܐ |
| Snake | *Hivya* | ܚܝܘܝܐ |
| Sight | *Hizva* | ܚܙܘܐ |
| Lion | *Arya* | ܐܪܝܐ |
| Baby lion | *Gurya* | ܓܘܪܝܐ |
| Manger | *Orya* | ܐܘܪܝܐ |

## 5. PREPOSITIONS MAPLATHA ܡܦܠܟܐ

The four letters B D O L ܒ ܕ ܘ ܠ are prepositions. Revise lesson No. 4

## 6. STYLE ADSHA ܐܕܫܐ

*Adsha* comes perhaps from *eidos* in Greek. It means a sort, kind, species etc. *Adsha d Miltha* style of expression in speech or writing. *Adsha* Nouns are nouns which are derived from other nouns. In Aramaic generally there are two kinds of *Adsha nouns*. The orginal noun is called *Adsha Kadmaya* and the others are called *Adsha Thrayyana* and *Adsha Thliethaya*. Adsha *Thrayyana* is not close to the original noun but only by comparison.

| | | | |
|---|---|---|---|
| Ist *Adsha* | Spirit | *Ruha* | ܪܘܚܐ |
| IInd *Adsha* | Angel | *Ruhana* | ܪܘܚܢܐ |
| IIIrd *Adsha* | Spiritual | *Ruhanaya* | ܪܘܚܢܝܐ |

Following examples give some idea of how various *Adsha* words are derived.

| | | | |
|---|---|---|---|
| By nature. *Kyanaya* | ܟܝܢܝܐ | Nature *Kyana* | ܟܝܢܐ |
| Common. *Gavanaya* | ܓܘܢܝܐ | Common *Gava* | ܓܘ |
| Ship's Master. *Ilpara* | ܐܠܦܪܐ | Ship *Ilpa* | ܐܠܦ |
| Chief. *Reshana* | ܪܫܢܐ | Head *Resha* | ܪܫ |

## 7. HARD & SOFT. QUSHAYA & RUKAKHA ܩܘܫܝܐ ܘ ܪܘܟܟܐ

The six letters B G D K P T ܒܓܕܟܦܬ

are used for hard and soft.

The dot above the letter is Qushaya (hard) and the dot below is Rukakha (soft). Revise lesson No. 3.

Lesson X

# TITLES OF THE NEW TESTAMENT

| | ENGLISH | PRONUNCIATION | ARAMAIC |
|---|---|---|---|
| 1 | Matthew | Mathai | ܡܬܝ |
| 2 | Mark | Markose | ܡܪܩܘܣ |
| 3 | Luke | Luka | ܠܘܩܐ |
| 4 | John | Yokhannan | ܝܘܚܢܢ |
| 5 | Acts | Praksies | ܦܥܠܝܢ |
| 6 | Romans | Romaye | ܪܘܡܝܐ |
| 7 | Corinthians I | Qorinthaye I | ١. ܩܘܪܢܬܝܐ |
| 8 | Corinthians II | Qorinthaye II | ٢. ܩܘܪܢܬܝܐ |
| 9 | Galatians | Galathaye | ܓܠܛܝܐ |
| 10 | Ephesians | Apisaye | ܐܦܣܝܐ |
| 11 | Philippians | Piliepsaye | ܦܝܠܝܦܣܝܐ |
| 12 | Colossians | Qolasaye | ܩܘܠܣܝܐ |
| 13 | Thessalonians I | Thessaloniqaye | ١. ܬܫܠܘܢܝܩܝܐ |
| 14 | ,, II | ,, II | ٢. ܬܫܠܘܢܝܩܝܐ |
| 15 | Timothy I | Timatheos I | ١. ܛܝܡܬܐܘܣ |
| 16 | Timothy II | Timatheos II | ٢. ܛܝܡܬܐܘܣ |
| 17 | Titus | Thithos | ܛܝܛܘܣ |
| 18 | Philemon | Piliemon | ܦܝܠܝܡܘܢ |
| 19 | Hebrews | Ivraye | ܥܒܪܝܐ |
| 20 | James | Yakov | ܝܥܩܘܒ |

| | | | |
|---|---|---|---|
| 21 | Peter I | Pathrose I | ١. ڤڦذهه |
| 22 | Peter II | Pathrose II | ٢. ڤڦذهه |
| 23 | John I | Yokhannan I | ١. ههبڈم |
| 24 | ,, II | Yokhannan II | ٢. ههبڈم |
| 25 | ,, III | ,, III | ٣. ههبڈم |
| 26 | Jude | Iehuda | ڐڝڡڈ |
| 27 | Revelation | Gilyana | ړڬڈڈ |

The full title of the first book is *Karozutha d Mattai,* which means Gospel according to Matthew. *Karozutha* is the word for Gospel. The word Karozutha is used for litany in liturgical services recited by the deacon. The word evangelion is also used in Aramaic to mean Gospel. This word is borrowed from the Greek.

*Note*

The full title of the fifth book is *Kthaba d Praksies d Shlikhe* which means that "Book of the Acts of the Apostles."

The word *Iggartha* means epistle. So the Epistles of Paul the apostle to the Romans is *Eggartha d Paulos Shlikha Dalvath Romaye.* Epistle to the Philippians is addressed to Philiposaye because Philippi is wrltten as Philipos in whose name the city was named.

These 27 titles are copied from the Aramaic New Testament with Psalms printed in New York in 1878. Since it was printed by the Protestants all the twenty seven books are included in this Aramaic New Testament. The original Peshitta Bible does not contain the following five books. II Peter, II & III John, Jude and Revelation. These five books are not read in the Churches of the Church of the East as they are not in the ancient Peshitta Bible.

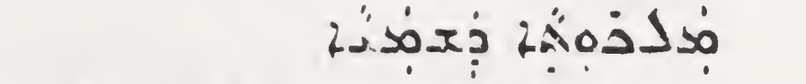
Lesson XI

# BEATITUDES

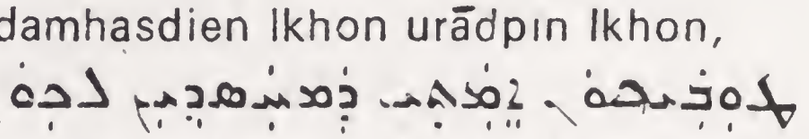
Matthew 5:3-11

| | PRONUNCIATION | ARAMAIC |
|---|---|---|
| 1 | Tuveihon Lmiskeene Bruh | ܛܘܒܝܗܘܢ ܠܡܣܟܝܢܝ ܒܪܘܚ |
| 2 | D'deilhonie Malkutha Deshmayya | ܕܕܝܠܗܘܢ ܡܠܟܘܬܐ ܕܫܡܝܐ |
| 3 | Tuveihon Laviele | ܛܘܒܝܗܘܢ ܠܒܝܠܐ |
| 4 | D'hinnon Nitbaion | ܕܗܢܘܢ ܢܝܬܒܥܘ |
| 5 | Tuveihon Lmakekhe | ܛܘܒܝܗܘܢ ܠܡܟܟܝ |
| 6 | D'hinnon Nertoon Ar'a | ܕܗܢܘܢ ܢܝܪܬܘܢ ܐܪܥܐ |
| 7 | Tuveihon Laileen Dkhapneen Vas'hein Lkhenootha | ܛܘܒܝܗܘܢ ܠܐܝܠܝܢ ܕܟܦܢܝܢ ܘܣܥܝܢ ܠܟܝܢܘܬܐ |
| 8 | D ninnon Nisb'oon | ܕܢܝܢܢ ܢܣܒܥܘ |
| 9 | Tuveihon Lamrahmane | ܛܘܒܝܗܘܢ ܠܡܪܚܡܢܐ |
| 10 | Daleihon Njhvon Rahme | ܕܠܝܗܘܢ ܢܝܗܘܢ ܪܚܡܐ |
| 11 | Tuveihon Lailein Dadkhein Blibkhon | ܛܘܒܝܗܘܢ ܠܐܝܠܝܢ ܕܕܟܝܢ ܒܠܒܟܘܢ |
| 12 | D'hinnon Nihzon Lalaha | ܕܗܢܘܢ ܢܝܚܙܘܢ ܠܐܠܗܐ |
| 13 | Tuveihon L'avdai Shlama | ܛܘܒܝܗܘܢ ܠܥܒܕܝ ܫܠܡܐ |
| 14 | Davnav Dalaha Nitqron | ܕܒܢܘܗܝ ܕܐܠܗܐ ܢܝܬܩܪܘܢ |
| 15 | Tuveihon Lailein Ditrdip Mithol Kenootha | ܛܘܒܝܗܘܢ ܠܐܝܠܝܢ ܕܝܬܪܕܝܦ ܡܝܬܗܠ ܟܝܢܘܬܐ |

16 D'dielhon ie Malkutha Dashmayya



17 TuveiKon Immath damhasdien Ikhon urādpin Ikhon,



uamrin eleikon kul milla biesha mitholath b dagalutha

| | ENGLISH | | SWEDISH |
|---|---|---|---|
| 1 | Blessed the poor in pride | 1 | Saliga de odmjuka |
| 2 | theirs is the kingdom of heaven | 2 | deras ar himmelriket |
| 3 | Blessed they who mourn | 3 | Saliga de som sorjer |
| 4 | they shall be comforted | 4 | da ska bli trostade |
| 5 | Blessed the meek | 5 | Saliga de talmodiga |
| 6 | they shall inherit the earth | 6 | de ska arva jorden |
| 7 | Blessed those who hunger and thirst for justice | 7 | saliga de som hungrar och torstar efter rattfardighet |
| 8 | they shall be satisfied | 8 | de ska bli mattade |
| 9 | Blessed the merciful | 9 | Saliga de barmhartiga |
| 10 | they shall have mercy | 10 | de ska ha barmhartighet |
| 11 | Blessed the pure in heart | 11 | Saliga de som har rent [hjarta |
| 12 | they shall see God | 12 | de ska se Gud |
| 13 | Blessed the peacemakers | 13 | Saliga de som ar fridsstiftare |
| 14 | Sons of God shall be called | 14 | Guds soner ska de kallas |
| 15 | Blessed those who are persecuted for the sake of justice | 15 | Saliga de som forfoljs for rattfardighetens skull |
| 16 | theirs is the kingdom of heaven | 16 | deras ar himmelriket |
| 17 | Blessed when men reproach you and persecute you and speak against you every kind of evil falsely for my sake | 17 | Saliga da manniskor smadar er och forfoljer er och sager mot er allt ont falskt for min skull |

## VOCABULARY

| | | | | |
|---|---|---|---|---|
| 1 | Blessed | 1 | Thuva | ܛܘܒܐ |
| 2 | Poor (Plural) | 2 | Miskene | ܡܣܟܝܢܐ |
| 3 | In spirit | 3 | Brukh | ܒܪܘܟ |
| 4 | They that mourn | 4 | Aveele | ܐܒܝܠܐ |
| 5 | Will be comforted | 5 | Nithbaion | ܢܬܒܥܘܢ |
| 6 | Meek (Plural) | 6 | Makeekhe | ܡܟܝܟܐ |
| 7 | Will inherit | 7 | Neertoon | ܢܝܪܬܘܢ |
| 8 | Hunger | 8 | Kapnien | ܟܦܢܝܢ |
| 9 | Thirst | 9 | S'hein | ܨܗܝܢ |
| 10 | Satisfied | 10 | Nisb'un | ܢܣܒܥܘܢ |
| 11 | Merciful (Pl.) | 11 | Mrakhmane | ܡܪܚܡܢܐ |
| 12 | Mercy | 12 | Rahme | ܪܚܡܐ |
| 13 | Pure | 13 | Dadkhein | ܕܟܝܐ |
| 14 | Heart | 14 | Libba | ܠܒܐ |
| 15 | Their heart | 15 | Libb'hon | ܠܒܗܘܢ |
| 16 | They will see | 16 | Nihzon | ܢܚܙܘܢ |
| 17 | He saw | 17 | Hza | ܚܙܐ |
| 18 | Children | 18 | Bnav | ܒܢܘܗܝ |
| 19 | Will be called | 19 | Nithkron | ܢܬܩܪܘܢ |
| 20 | He called | 20 | Qra | ܩܪܐ |
| 21 | Are persecuted | 21 | Ithredep | ܐܬܪܕܦ |
| 22 | Justice | 22 | Kenutha | ܟܢܘܬܐ |
| 23 | Reproach | 23 | Mkhasdeen | ܡܟܣܕܝܢ |
| 24 | Persecute | 24 | Radpeen | ܪܕܦܝܢ |
| 25 | Falsely | 25 | Bdagalutha | ܒܕܓܠܘܬܐ |

Lesson XII

# LORD'S PRAYER

Matt: 6:9-14
Luke: 11:2_4

| | PRONUNCIATION | ARAMAIC | |
|---|---|---|---|
| 1 | *Avoon Dvashmayya* | ܐܒܘܢ ܕܒܫܡܝܐ | 1 |
| 2 | *Nithkadash Shmakh* | ܢܬܩܕܫ ܫܡܟ | 2 |
| 3 | *Theethi Malkuthakh* | ܬܐܬܐ ܡܠܟܘܬܟ | 3 |
| 4 | *Nehwey Sevyanakh* | ܢܗܘܐ ܨܒܝܢܟ | 4 |
| 5 | *Aikanna Dvashmayya Ap Bara* | ܐܝܟܢܐ ܕܒܫܡܝܐ ܐܦ ܒܐܪܥܐ | 5 |
| 6 | *Hav lan lakhma dsunqanan Yomana* | ܗܒ ܠܢ ܠܚܡܐ ܕܣܘܢܩܢܢ ܝܘܡܢܐ | 6 |
| 7 | *Washvoqlan Khavbein* | ܘܫܒܘܩ ܠܢ ܚܘܒܝܢ | 7 |
| 8 | *Aikanna dap Khnan shvaqan lhayyabein* | ܐܝܟܢܐ ܕܦ ܚܢܢ ܫܒܩܢ ܠܚܝܒܝܢ | 8 |
| 9 | *Ula thaelan Lnisyona* | ܘܠܐ ܐܥܠܢ ܠܢܣܝܘܢ | 9 |
| 10 | *Illa Passan Min bisha* | ܐܠܐ ܦܨܢ ܡܢ ܒܝܫܐ | 10 |
| 11 | *Mithol Ddilakhie Malkutha Ukhaila* | ܡܬܠ ܕܕܝܠܟ ܗܝ ܡܠܟܘܬܐ ܘܚܝܠܐ | 11 |
| 12 | *Uthishbohtha l'alam almin Amen* | ܘܬܫܒܘܚܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ✝ | 12 |

| | ENGLISH | SWEDISH |
|---|---|---|
| 1 | Our Father who art in heaven | Fader var, some ar himmele |
| 2 | Hallowed be thy name | Helgat varde ditt namn |
| 3 | Thy kingdom come | tillkomme ditt rike; |
| 4 | Thy will be done | ske din vilje, |
| 5 | As in heaven also on earth | sasom i himmelen s ock pa Jorden |
| 6 | Give us bread for our necessities today | vart dagliga brod gi oss idag |
| 7 | Forgive our trespasses | och forlat oss vara skulde |
| 8 | As we have forgiven our offenders | sasom ock vi forlat dem oss skyldiga ar |
| 9 | Do not enter us into temptation | och inled oss icke frestelse |
| 10 | But deliver us from evil | utan frals oss ifran ond |
| 11 | For thine is the kingdom and the power | Ty riket ar ditt och makte |
| 12 | And the glory for ever and ever Amen | och harligheten i evighet Ame |

## Vocabulary

| SWEDISH | ENGLISH | PRONUNCIATION | ARAMAI |
|---|---|---|---|
| Fader | Father | *Ava* | |
| Var Fader | Our Father | *Avoon* | |
| Himmel | Heaven | *Shmayya* | |
| Namn | Name | *Shma* | |
| Ditt Namn | Thy name | *Shmakh* | |

| | | | |
|---|---|---|---|
| Komme | Came | *Itha* | ܐܬܐ |
| Tillkomme | May come | *Thethe* | ܬܬܐ |
| Rike | Kingdom | *Malkutha* | ܡܠܟܘܬܐ |
| ditt Rike | Thy Kingdom | *Malkuthakh* | ܡܠܟܘܬܟ |
| Vilja | Will | *Sivyana* | ܨܒܝܢܐ |
| Och | And | *Ap* | ܐܦ |
| Jorden | Earth | *Ara* | ܐܪܥܐ |
| Brod | Bread | *Lakhma* | ܠܚܡܐ |
| Idag | Today | *Yavmana* | ܝܘܡܢܐ |
| Skulder | Trespass | *Khoba* | ܚܘܒܐ |
| Frestelse | Temptation | *Nisyona* | ܢܣܝܘܢܐ |
| Utan | But | *Illa* | ܐܠܐ |
| Befria oss | Deliver us | *Passan* | ܦܨܢ |
| Det | From | *Min* | ܡܢ |
| Ondo | Evil | *Bisha* | ܒܝܫܐ |

Lesson XIII

# NAMES OF THE APOSTLES

Matthew 10: 2, 3, 4

| | | | |
|---|---|---|---|
| 1 | Simon Peter | *Shimon dmithqri Kepa* | ܫܡܥܘܢ ܕܡܬܩܪܝ ܟܝܦܐ |
| 2 | Andrew | *Andreos* | ܐܢܕܪܐܘܣ |
| 3 | James | *Yaqov Bar Zabdai* | ܝܥܩܘܒ ܒܪ ܙܒܕܝ |
| 4 | John | *Yokhannan* | ܝܘܚܢܢ |
| 5 | Philip | *Pieliepose* | ܦܝܠܝܦܣ |
| 6 | Bartholomew | *Bar Thulmai* | ܒܪ ܬܘܠܡܝ |
| 7 | Thomas | *Thoma* | ܬܐܘܡܐ |
| 8 | Matthew | *Mattai* | ܡܬܝ |
| 9 | James the son of Alphaeus | *Yaqov bar Halpai* | ܝܥܩܘܒ ܒܪ ܚܠܦܝ |
| 10 | Lebbaeus Surnamed Thaddaeus | *Labbai Dithknie Thaddai* | ܠܒܝ ܕܝܬܟܢܝ ܬܕܝ |
| 11 | Simon the Zealot | *Shemon Qnanaya* | ܫܡܥܘܢ ܩܢܢܝܐ |
| 12 | Judas Iscariot | *Iehudai Skharyotha* | ܝܗܘܕܐ ܣܟܪܝܘܬܐ |

*Bar* is the abbreviation of *Bra* which means son. Hence *Bar Thulmai* means son of Thulmai. *Bar Halpai* means son of Halpai. *Bar Zabdai* means son of Zebadee.

*Ahui* is used after the name of Andrews to indicate that Andrews is the brother of Simon. Similarly after the

name Yokhannan the word *Ahui* is used to denote that he is the brother of the James mentioned above.

*Makhsa* is used after the name of Mathai to denote that he is a publican.

## Names of Prophets

| | | | | |
|---|---|---|---|---|
| 1 | Moses | 1 | *Mushe* | ܡܘܫܐ |
| 2 | Samuel | 2 | *Shmueil* | ܫܡܘܐܝܠ |
| 3 | Elijah | 3 | *Eliah* | ܐܠܝܐ |
| 4 | Elisha | 4 | *Elisha* | ܐܠܝܫܥ |
| 5 | Isaiah | 5 | *Eshaya* | ܐܫܥܝܐ |
| 6 | Jeremiah | 6 | *Eramya* | ܐܪܡܝܐ |
| 7 | Ezekiel | 7 | *Hazkieil* | ܚܙܩܝܐܝܠ |
| 8 | Daniel | 8 | *Danieil* | ܕܢܝܐܝܠ |
| 9 | Hosea | 9 | *Hosha* | ܗܘܫܥ |
| 10 | Joel | 10 | *Yueil* | ܝܘܐܝܠ |
| 11 | Amos | 11 | *Amos* | ܥܡܘܣ |
| 12 | Obadiah | 12 | *Obadya* | ܥܘܒܕܝܐ |
| 13 | Jonah | 13 | *Yavnan* | ܝܘܢܢ |
| 14 | Micah | 14 | *Mikha* | ܡܝܟܐ |
| 15 | Nahum | 15 | *Nakhom* | ܢܚܘܡ |
| 16 | Habakuk | 16 | *Habqoq* | ܚܒܩܘܩ |
| 17 | Zephania | 17 | *Spanya* | ܨܦܢܝܐ |
| 18 | Haggai | 18 | *Haggie* | ܚܓܝ |
| 19 | Zechariah | 19 | *Skharia* | ܙܟܪܝܐ |
| 20 | Malachi | 20 | *Malakhie* | ܡܠܐܟܝ |

# SEVEN SAYINGS FROM THE CROSS

1 LUKE 23;34

*Awa, Shuoq lhon:*

*La geir yad'ien*

*mana avdien*

O Father, forgive them,
for they know not what
they are doing

2 LUKE 23:43

*Amen Amar na*

*lakh, dyavmana*

*am thihvi bpardaisa*

Truly I say to you today,
you will be with me in
paradise.

3 JOHN 19: 26,27

*Attha, ha breqh*

(Verse 26) Woman, behold
your son

*Ha, immaqh*

(Verse 27) Behold, your mother.

4 JOHN 19:28

*S'hie na*

I thirst

5 MATTHEW 27:46 or Mark 15:34

*Eil, Eil; lmana Shwaqthan*

ܐܝܠ ܐܝܠ ܠܡܢܐ
ܫܒܩܬܢܝ

Eli, Eli, lama shabaqthani
which means My God, My God,
for this I was kept.

6 JOHN 19:30

*Ha Mshallam*

ܗܐ ܡܫܠܡ

It is fulfilled

7 LUKE 23:46

*Av: biedeik*
*saem na Ruh*

ܐܒܐ: ܒܝܕܝܟ
ܣܝܡ ܢܐ ܪܘܚܝ

O My Father, into thy hands
I commit my spirit.

## Last Command of our Risen Lord

MATTHEW 28:18-20

(Verse 18) *Ithiehiv lie kul-*
*Shulthan Bashmayya*
*u bar a: u aikanna*
*dshadran Av: Ap inna*
*mshaddar na lkhon.*

18 ܐܬܝܗܒ ܠܝ ܟܠ
ܫܘܠܛܢ ܒܫܡܝܐ
ܘܒܪ ܥ: ܘ ܐܝܟܢܐ
ܕܫܕܪܢ ܐܒ: ܐܦ ܐܢܐ
ܫܕܪ ܐܢܐ ܠܟܘܢ ✝

All power in heaven and on
earth has been given to me.
Just as my father sent me
I am also sending you.

(Verse 19) *Zil hakheil:*
*Talmid kulhon amme:*
*u amid innon*
*bshim Ava vawra*
*uruha d'Qudsha.*

19 ܙܠ ܗܟܝܠ: ܬܠܡܝܕ
ܟܠܗܘܢ ܥܡܡܐ:
ܘܥܡܕ ܐܢܘܢ
ܒܫܡ ܐܒ ܘܒܪܐ
ܘܪܘܚܐ ܕܩܘܕܫܐ
✝

Go, therefore, and convert all nations; and baptize them in the name of the Father and of the Son and of the Holy Spirit.

(Verse 20) *u allip innon*
*dnithrun kulma dpakid*
*thkhon: uha inna*
*amkhon na kulhon*
*yavmatha : edamma*
*lshulame d alma: Amen*

20 ܘܐܠܦ ܐܢܘܢ ܕܢܬܪܘܢ
ܟܠܡܐ ܕܦܩܕܬ
ܟܘܢ: ܘܗܐ ܐܢܐ
ܥܡܟܘܢ ܟܠ ܝܘܡܬܐ
ܕܥܕܡܐ ܫܠܡܐ
ܕܥܠܡܐ: ܐܡܝܢ
✝

And teach them to obey everything that I have commanded you and, behold, I am with you all the days, to the end of the world. Amen.

# LUKE 21:8-28. WARNING OF JESUS ON THE LAST DAYS

8 He said to them,
Be careful that you may not
be deceived; for many
will come in my name,
and say, I am the
Christ; and the time is near;
but do not go
after them.

8 ܐܡܪ ܠܗܘܢ ܚܙܘ ܕܠܐ ܬܬܛܥܘ ܀ ܕܣܓܝܐܝܢ ܢܬܐܘ ܒܫܡܝ ܘܐܡܪܝܢ ܕܐܢܐ ܗܘ ܘܙܒܢܐ ܩܪܝܒ ܀ ܠܐ ܬܐܙܠܘ ܒܬܪܗܘܢ ܀

9 And when you hear
of wars and revolutions,
do not be afraid;
for all these things
must first come to pass;
but the end is not yet.

9 ܘܟܕ ܬܫܡܥܘܢ ܩܪܒܐ ܘܥܕܝܢ ܕܐܬܪܥܫܘ ܠܐ ܬܕܚܠܘ ܀ ܡܛܠ ܕܗܠܝܢ ܐܢܘܢ ܠܐ ܡܛܠ ܕܗܟܝ ܣܘܦܐ ܀

10 For nation will rise
against nation, and kingdom
against kingdom.

10 ܐܡܬ ܥܡ ܐܡܬ ܘܡܠܟܘ ܥܡ ܡܠܟܘ ܀

11 And there will be great earth quakes in different places, and famines and plagues, and there will be alarming sights, and great signs will appear from heaven, and the winters will be severe.

11 ܘܥܬܝܕ ܕܬܗܘܝܢ ܙܝܥ̈ܐ ܪܒ̈ܐ ܒܐܬ̈ܪ̈ܐ ܫܢ̈ܝ̈ܐ ܘܒ̈ܥ̈ܐ ܘܡܘ̈ܬ̈ܐ ܘܬܗܘܝܢ ܕܚ̈ܙ̈ܐ ܕܡܦ̈ܚ̈ܝܢ ܘܐ̈ܬ̈ܘܬ̈ܐ ܪ̈ܒ̈ܐ ܡܢ ܫܡܝܐ ܘܣ̈ܬ̈ܘ̈ܐ ܩ̈ܫ̈ܝ̈ܐ ܢܗ̈ܘ̈ܝܢ ܀

12 But before all these things, they will lay hands on you, and persecute you, and deliver you to the synagogues and the prisons; and they will bring you before kings and governors for the sake of my name.

12 ܩ̈ܕ̈ܡ ܟ̈ܠ ܗ̈ܠܝܢ ܟ̈ܠܗ̈ܘܢ ܢܫ̈ܕ̈ܘ ܒ̈ܝܕ̈ܝܟ̈ܘܢ ܘܢܪ̈ܕ̈ܘܦ̈ܘܢ ܠ̈ܟ̈ܘܢ ܘܢܡ̈ܣ̈ܪ̈ܘܢ ܠ̈ܟ̈ܘܢ ܠ̈ܒ̈ܝܬ̈ ܟ̈ܢ̈ܫ̈ܝ̈ܬ̈ܐ ܘܠ̈ܒ̈ܝܬ̈ ܐ̈ܣ̈ܝ̈ܪ̈ܐ ܘܬܗ̈ܘ̈ܝܢ ܡ̈ܦ̈ܩ̈ܝ̈ܢ ܠ̈ܟ̈ܘܢ ܠ̈ܩ̈ܕ̈ܡ ܡ̈ܠ̈ܟ̈ܐ ܘܫ̈ܠ̈ܝ̈ܛ̈ܐ ܒ̈ܥ̈ܠ̈ܬ̈ ܫ̈ܡ̈ܝ ܀

13 It will be to you for a testimony.

13 ܘܬܗ̈ܘ̈ܝ ܠ̈ܟ̈ܘܢ ܠ̈ܣ̈ܗ̈ܕ̈ܘܬ̈ܐ ܀

14 Treasure it in your heart, and do not try to learn what to answer.

14 ܣ̈ܡ̈ܘ ܒ̈ܠ̈ܒ̈ܟ̈ܘܢ ܕ̈ܠ̈ܐ ܬ̈ܗ̈ܘ̈ܘ ܡ̈ܬ̈ܚ̈ܫ̈ܒ̈ܝܢ ܡ̈ܢ̈ܐ ܕ̈ܬ̈ܬ̈ܒ̈ܘ̈ܢ ܀

15 For I will give you a mouth and wisdom, which all your enemies will not be able to withstand.

15 ܐ̈ܢ̈ܐ ܡ̈ܬ̈ܠ ܐ̈ܬ̈ܝ̈ܗ̈ܒ ܠ̈ܟ̈ܘܢ ܦ̈ܘ̈ܡ̈ܐ ܘܚ̈ܟ̈ܡ̈ܬ̈ܐ ܕ̈ܠ̈ܐ ܟ̈ܠ ܒ̈ܥ̈ܠ̈ܕ̈ܒ̈ܝ̈ܟ̈ܘܢ ܢ̈ܬ̈ܟ̈ܠ̈ܘ ܠ̈ܡ̈ܩ̈ܒ̈ܠ ܘܠ̈ܡ̈ܬ̈ܩ̈ܘ̈ܡ̈ ܠ̈ܟ̈ܘܢ ܀

16 You will be delivered up even by your parents and others, and your relatives and friends; and they will put some of you to death.

16 ܒܬܟܡܝܢܟ ܐܢ
ܒܐܒܗܬܟ ܘܐܡܗܬܟ ܘ
ܐܚܝܟ ܘܩܪܝܒܝܟ ܘ
ܡܪܥܝܟ ܘ
ܡܢܟ ܡܩܛܠܝܢ ..

17 And you will be hated by every man because of my name.

17 ܘܬܗܘܘܢ ܣܢܝܐ ܠܟܠ
ܐܢܫ ܥܠ ܫܡܝ
ܗܘ ..

18 And yet not a hair of your head will be lost.

18 ܘܫܥܪܐ ܡܢ ܪܫܟ
ܠܐ ܢܐܒܕ ..

19 By your patience you will gain your souls.

19 ܒܣܒܪܬܟ ܬܩܢܘܢ
ܢܦܫܬܟ ..

20 But when you see Jerusalem surrounded by an army, then know that its destruction is at hand.

20 ܐܦ ܟܕ ܬܚܙܘܢ
ܠܐܘܪܫܠܡ ܡܬܚܛܪ
ܥܠ ܒܝܬܗ ܫܪܝܪ
ܕܝܢ ܕܥܘ ܕܩܪܒ ܫܒܝܪܬܗ ..

21 Then let those who are in Judaea flee to the mountain; and let those who are within it flee; and let those who are in the fields not enter into it.

21 ܗܝܕܝܢ ܕܒܝܗܘܕ
ܢܗܪܒܘ ܠܛܘܪܐ ܘ
ܠܓܘ ܕܒܓܘ ܗܘ
ܢܦܩܘ ܘܠܐ ܢܥܠܘ
ܠܬܡ ..

22 For these are the days of vengeance, so that every thing which is written must be fulfilled.

22 ܕܝܢ ܝܘܡ̈ܝ ܕܢܩܡܬܐ ܐܢܘܢ ܕܟܠ ܡܕ ܕܟܬܝܒ ܢܫܠܡ ܒܗ̇ܘ ܝܘܡ̈ܝܢ׃

23 But woe to those who are with child, and to those who give such in those days ! for there will be great distress in the land, and wrath to this people.

23 ܘܘܝ ܠܢܫ̈ܐ ܕܒܒܛܢ̈ܐ ܘܕܡ̈ܝܠ̈ܝ ܒܝܘܡ̈ܝܢ ܗܢܘܢ׃ ܕܐܬ ܥܬܝܕ ܐܝܟ ܕܟܬ ܒܐܪܥܐ ܘܪܓܙ ܠܥܡ ܗܕܐ׃

24 And they will fall by the edge of the sword, and they will be taken captive to every country; and Jerusalem will be trodden under the feet of the Gentiles: until the time of the Gentiles comes to an end.

24 ܘܢܦܠܘ ܒܦܬܓܡ ܚܪܒܐ ܘܢܬܒܘ ܠܫܒܝ ܠܟܠ ܐܡ̈ܡܐ׃ ܘܝܪ̈ܘܫ̈ܠܡ ܬܗ̇ܘܐ ܡܬܪܡܣܐ ܠܪ̈ܓܠܝ ܥܡ̈ܡܐ׃ ܥܕ ܕܬܫܠܡ ܥܕܢ ܥ̈ܡܡܐ׃

25 And there will be signs in sun and moon and stars; and on earth distress of the nations, and confusion because of the roaring of the sea;

25 ܘܐܬ̈ܘܬ ܢܗ̇ܘܘܢ ܒܫܡܫܐ ܘܒܣܗ̈ܪܐ ܘܒܟ̈ܘܟܒ̈ܐ׃ ܘܥܠ ܐܪܥܐ ܥܩܬܐ ܕܥ̈ܡܡܐ׃ ܒܒܗ̈ܬܐ ܡܢ ܩܠ ܝܡܐ׃

26 And upheavel that takes out of men, because of fear of what is to come on earth; and the powers of the universe will be shaken.

26 ומן רגזא דנפק מן אנשא
מן דחלתא דאתי על ארעא
ומן חילתא דשמיא תתזעזעון:

27 Then they will see the Son of man coming in the clouds, with a large army and great glory.

27 ואדין יחזון בר אנשא
דאתי בענני שמיא
בחיל ושבחא ויקרא:

28 But when these things begin to happen, have courage. and lift up your heads; because your salvation is at hand.

28 ואנת מן כדי שרן אלין
למהוא תקפו ורימו
ראשיכון ארום
פרקכון קריבא

Lesson XVI

# PRAYER OF JESUS TO THE FATHER

JOHN 17:1–26

1 Jesus spoke these things, and then he lifted up his eyes to heaven and said, O my Father, the hour has come; glorify your Son, so that your Son may glorify you.

ܗܵܠܹܝܢ ܡܶܠܶܐ ܐܲܡܲܪ ܝܫܽܘܥ ܘܲܒܬܪ̈ܝܗ ܢܨܲܒ ܥܝܢ̈ܘܗܝ ܠܫܡܝܵܐ ܘܐܲܡܲܪ ܐܒܽܘܢ ܐܬܲܬ ܫܥܬܵܐ ܙܲܟܝ ܠܒܪܲܟ ܕܒܪܲܟ ܢܙܲܟܝ ܠܟ

2 Just as you have given him power over all flesh, so that to all whom you have given him, he may give life eternal.

2 ܟܲܕ ܝܗܒܬ ܠܹܗ ܫܘܠܛܵܢ ܥܠ ܟܠ ܒܣܪܵܐ ܕܟܠ ܕܝܗܒܬ ܠܹܗ ܢܬܹܠ ܠܗܘܢ ܚܝܹܐ ܕܠܥܠܡ ✤

3 And this is life eternal, that they might know you, that you are the only true God, even the one who sent Jesus Christ.

ܘܗܵܝ ܗܝ ܚܝܹܐ ܕܠܥܠܡ ܕܢܕܥܘܟ ܐܢܬ ܐܠܗܵܐ ܫܪܵܪܵܐ ܘܠܡܲܫܝܚܵܐ ܕܫܕܲܪܬ ܐܢܬ ܝܫܽܘܥ ✝

4 I have already glorified you on the earth; for the work which you had given to me to do, I have finished it.

4 ܐܢܐ ܫܒܚܬܟ ܥܠ ܐܪܥܐ. ܥܒܕܐ ܕܝܗܒܬ ܠܝ ܐܒܐ ܕܐܥܒܕ ܠܗ ܫܠܡܬ ܥܒܕܐ ܕܝܗܒܬ ܠܝ ܐܒܐ ܕܐܥܒܕ ܠܗ ܫܠܡܬ*

5 So now, O my Father, glorify me with you, with the same glory which I had with you before the world was made.

5 ܘܗܫܐ ܫܒܚܢܝ ܐܢܬ ܐܒܐ ܥܡܟ ܒܗܘ ܫܘܒܚܐ ܕܐܝܬ ܠܝ ܥܡܟ ܩܕܡ ܕܥܠܡܐ ܐܬܒܪܝ ܗܘܐ ܘܒܗ ܫܘܒܚܐ ܕܐܝܬ ܠܝ ܥܡܟ ܩܕܡ ܕܥܠܡܐ ܐܬܒܪܝ ܗܘܐ*

6 I have made your name known to the men whom you gave me out of the world; they were yours and you gave them to me; and they have kept your word.

6 ܐܓܠܝܬ ܫܡܟ ܠܒܢܝ ܐܢܫܐ: ܕܝܗܒܬ ܠܝ ܡܢ ܥܠܡܐ. ܕܝܗܒܬ ܠܝ ܡܢ ܥܠܡܐ. ܠܟ ܗܘ ܘܠܝ ܝܗܒܬ ܘܢܛܪܘ ܠܦܘܬܓܡ* ܠܟ ܗܘ ܘܠܝ ܝܗܒܬ ܘܢܛܪܘ ܠܦܘܬܓܡ*

7 Now they know that whatever you have given me is from you.

7 ܗܫܐ ܝܕܥܝܢ ܕܟܠ ܕܝܗܒܬ ܠܝ ܡܢ ܥܡܟ ܐܢܘܢ ܗܘ* ܐܢܘܢ ܗܘ*

8 For the words which you gave me I gave them; and they accepted them, and have known truly that I came forth from you, and they have believed that you send me.

8 ܡܠܐ ܕܝܗܒܬ ܠܝ ܝܗܒܬ ܠܗܘܢ. ܘܗܘܢ ܩܒܠܘ ܘܝܕܥܘ ܫܪܪܐ ܕܡܢ ܥܡܟ ܢܦܩ ܐܢܐ ܘܗܝܡܢܘ ܕܐܢܬ ܫܕܪܬܢܝ* ܐܢܐ ܘܗܝܡܢܘ ܕܐܢܬ ܫܕܪܬܢܝ*

9 What I request is for them; I make no request for the world, but for those whom you have given to me; because they are yours.

9 ܐܢܐ ܒܥܝ ܥܠܗܘܢ ܠܐ ܥܠ ܥܠܡܐ ܒܥܝ ܐܠܐ ܥܠ ܐܠܝܢ ܕܝܗܒܬ ܠܝ ܡܢ ܩܕܡ ܕܝܠܝܢ ܗܢܘ ܘܕܝܠܝ ܗܢܘ ܐܢܘܢ ܘܐܢܐ ܒܗܝܢ ܐܬܝܩܪ ܐܢܐ ܐܙܠ ܠܘܬܟ ܐܒܐ ܩܕܝܫܐ ܛܪ ܐܢܘܢ ܒܫܡܟ ܕܝܗܒܬ ܠܝ ܕܢܗܘܘܢ ܚܕ ܐܦ ܐܢܚܢܢ ܚܕ ܒܗ ܕܟܕ ܐܬܝ ܥܡ ܥܠܡܐ ܐܠܐ ܐܢܘܢ ܒܥܠܡܐ ܐܢܐ ܐܙܠ ܠܘܬ ܐܢܬ

13 Now I am coming to you; and these things I speak in the world, that my joy may be complete in them.

13 ܗܫܐ ܐܢܐ ܐܬܐ ܠܘܬܟ ܘܗܠܝܢ ܡܠܐ ܐܡܪ ܒܥܠܡܐ ܗܕܐ ܕܬܫܠܡ ܚܕܘܬܝ ܒܗܘܢ ܒܓܘ ܠܗܘܢ ܣ

14 I have given them your word; and the world hated them, because they were not of the world, just as I am not of the world.

14 ܐܢܐ ܝܗܒܬ ܠܗܘܢ ܡܠܬܟ ܘܣܢܝܗ ܥܠܡܐ ܠܗܘܢ ܕܠܐ ܡܢ ܥܠܡܐ ܗܢܘ ܐܢܐ ܕܠܐ ܡܢ ܥܠܡܐ ܗܢܐ ܣ

15 What I request is not that you should take them out of the world, but that you should protect them from evil.

15 ܠܐ ܒܥܐ ܐܢܐ ܕܬܣܒܪ ܠܗܘܢ ܡܢ ܥܠܡܐ ܐܠܐ ܕܬܢܛܪ ܠܗܘܢ ܡܢ ܒܝܫܐ ܣ

16 For they are not of the world, just as I am not of the world.

16 ܠܐ ܡܢ ܥܠܡܐ ܗܢܘ ܕܠܐ ܡܢ ܥܠܡܐ ܗܢܐ ܐܢܐ ܕܠܐ ܡܢ ܥܠܡܐ ܗܢܐ ܣ

17 O Father, sanctify them in your truth, because your word is truth.

17 ܐܒܐ ܩܕܫ ܐܢܘܢ ܒܫܪܪܬܟ ܡܠܬܟ ܫܪܪܬܐ ܗܝ ܣ

18 Just as you sent me into the world, so I have sent them into the world.

18 ܐܝܟ ܕܫܕܪܬܢܝ ܠܥܠܡܐ ܗܢܐ ܐܦ ܐܢܐ ܫܕܪܬ ܐܢܘܢ ܠܥܠܡܐ ܗܢܐ ܣ

19 And for their sakes, I am sanctifying myself, so that they also may be sanctified in the truth.

19 ܘܥܠܗܘܢ ܐܢܐ ܩܕܫ ܢܦܫܝ ܕܗܘܢ ܐܦ ܗܢܘܢ ܢܗܘܘܢ ܩܝܕܫܝܢ ܒܫܪܪܐ *

20 I am not making request for these alone, but also for the sake of those who believe in me through their word.

20 ܘܠܐ ܥܠ ܗܠܝܢ ܒܠܚܘܕ ܐܢܐ ܫܐܠ ܐܠܐ ܐܦ ܥܠ ܗܢܘܢ ܕܡܗܝܡܢܝܢ ܒܝ ܡܢ ܡܠܬܗܘܢ *

21 So that they all may be one; Just as you, my Father art with me, and I am with you, that they also may be one with us; so that the world may believe you sent me.

21 ܕܟܠܗܘܢ ܢܗܘܘܢ ܚܕ ܐܝܟ ܐܢܬ ܐܒܐ ܒܝ ܘܐܢܐ ܒܟ ܕܐܦ ܗܢܘܢ ܒܚܕ ܢܗܘܘܢ ܒܢ ܕܥܠܡܐ ܢܗܝܡܢ ܕܐܢܬ ܫܕܪܬܢܝ *

22 And the glory which you gave me, I gave them, so that they may be one just as we are one.

22 ܘܝܩܪܐ ܕܝܗܒܬ ܠܝ ܝܗܒܬ ܠܗܘܢ ܕܢܗܘܘܢ ܚܕ ܐܝܟ ܕܚܢܢ ܚܕ ܐܢܚܢ *

23 I with them and you with me, that they may become perfected in one; so that the world may know that you sent me, and that you loved them just as you loved me.

23 ܐܢܐ ܒܗܘܢ ܘܐܢܬ ܒܝ ܕܢܗܘܘܢ ܫܠܡܝܢ ܒܚܕ ܕܥܠܡܐ ܢܕܥ ܕܐܢܬ ܫܕܪܬܢܝ ܘܪܚܡܬ ܠܗܘܢ ܐܝܟ ܕܪܚܡܬ ܠܝ *

24 O Father, I wish that those whom you have given me, may also be with me where I am; so that they may see my glory which you have given me; for you have loved me before the foundation of the world.

24 ܐܒܐ ܨܒܝܬ ܕܐܝܟ ܕܝܗܒܬ ܠܝ ܒܥܐ ܐܢܐ ܕܢܗܘܘ ܐܦ ܗܢܘܢ ܥܡܝ ܐܝܟ ܕܐܢܐ ܐܝܬ ܠܗܘܢ ܕܢܚܙܘܢ ܝܩܪܝ ܕܝܗܒܬ ܠܝ ܡܛܠ ܕܪܚܡܬܢܝ ܩܕܡ ܡܬܬܣܝܣ ܥܠܡܐ

25 O my righteous Father, the world did not know you, but I have known you; and these have known that you have sent me.

25 ܐܒܐ ܙܕܝܩܐ ܥܠܡܐ ܠܐ ܝܕܥܘܟ ܐܢܐ ܕܝܕܥܬܟ ܘܐܠܝܢ ܝܕܥܘ ܕܐܢܬ ܫܕܪܬܢܝ

26 And I have made your name known to them, and I am still making it known: so that the love with which you loved me may be among them, and I be with them.

26 ܘܐܘܕܥܬ ܠܗܘܢ ܫܡܟ ܘܐܘܕܥ ܐܢܐ ܕܬܗܘܐ ܚܘܒܬܐ ܕܝܗܒܬ ܠܝ ܒܗܘܢ ܘܐܢܐ ܒܗܘܢ

Lesson XVII

# MARK 9: 39-50

39 Jesus said to them, Do not forbid him; for there is no man who performs mir- acles in my name, who will hastily speak evil of me.

40 Therefore, he who is not against you is for you.

41 For whoever gives you to drink even a cup of water only, because you represent the name of Christ, truly I say to you that his reward shall not be lost.

42 And whoever shall cause one of these little ones who believe in me to stumble, it were better for him that an ass' millstone were hanged on his neck and thrown into the sea.

43 If your hand offends you, cut it off: it is much better for you to go through life maimed, than to have two hands and go to Gehenna.

43 ܐܝܢ ܕܝܕܟ ܡܥܬܪܬ ܠܟ
ܐܦܩܝܗ ܛܒ ܠܟ ܡܢ ܕܢܥܒܪ
ܥܠ ܟܠ ܚܝܝܟ ܥܪܝܩ
ܕܢܗܘܐ ܠܟ ܬܪܝܢ ܐܝܕܝܢ ܘܬܬ
ܠܓܗܢܡ ܕܢܪ ܗܝ ܕܠܐ ܡܬܟܒܝܐ
ܗܝ ܕܢܪ ܐܬܩܕ*

44 Where their worm does not die, and their fire does not quench.

44 ܐܝܟ ܕܬܘܠܥܗܘܢ
ܠܐ ܡܝܬ ܘܢܘܪܗܘܢ
ܠܐ ܕܥܝ*

45 And if your foot offends you, cut it off: it is much better for you to go through life lame, than to have two feet, and fall into Gehenna,

45 ܘܐܝܢ ܪܓܠܟ ܡܥܬܪܬ
ܠܟ ܐܦܩܗ ܛܒ ܠܟ ܡܢ ܕܥܒܪ
ܥܠ ܟܠ ܚܝܝܟ ܥܪܝܩ
ܫܒܝܩ ܘܐܝ ܕܬܬ ܐܝܟ
ܠܓܗܢܡ ܕܢܪ ܗܝ ܕܠܐ ܡܬܟܒܝܐ
ܗܝ ܕܢܪ ܐܬܩܕ*

46 Where their worm does not die, and their fire does not quench.

46 ܐܝܟ ܕܬܘܠܥܗܘܢ
ܠܐ ܡܝܬ ܘܢܘܪܗܘܢ
ܠܐ ܕܥܝ*

47 And if your eye offends you, remove it; it is better for you to enter the kingdom of God with one eye, than to have two eyes, and fall into the Gehenna of fire

47 ܘܐܝܢ ܥܝܢܟ ܡܥܬܪܬ
ܠܟ ܐܦܩܗ ܛܒ ܠܟ ܕܫܪܝ
ܠܟ ܕܟܣܦ ܥܝܢܐ
ܡܠܟܘܬܐ ܕܐܠܗܐ ܥܡ
ܚܕ ܥܝܢ ܡܢ ܕܢܗܘܢ ܠܟ
ܬܪܝܢ ܥܝܢܝܢ ܘܢܬܬ
ܠܓܗܢܡ ܕܢܪ ܐܬܩܕ*

48 Where their worm does not die, and their fire does not quench.

48 ܕܬܠܥܬܗܘܢ ܠܐ ܡܝܬ ܘܢܘܪܗܘܢ
ܠܐ ܡܬܟܒܝ: ܘܗܘ ܢܗܘܐ
ܠܥܠܡ ܥܠܡܝܢ*

49 For everything will be salted on fire, and every sacrifice will be salted with salt.

49 ܟܠ ܒܪ ܕܢܬܡܠܚ
ܒܢܘܪܐ: ܘܟܠ ܕܒܚܐ
ܒܡܠܚܐ ܢܬܡܠܚ*

50 O how good is salt: but if the salt should lose its savour, with what could it be salted? Let there be salt in you, and be in peace with one another.

50 ܛܒܐ ܡܠܚܐ ܗܝ ܡܠܚܐ:
ܐܢ ܕܡܠܚܐ ܬܦܣ
ܒܡܢܐ ܢܬܡܠܚ:
ܐܝܬ ܒܟܘܢ ܡܠܚܐ:
ܘܟܘܢ ܒܫܠܡܐ ܒܝܢ
ܒܥܕܟܘܢ*

Lesson XVIII

# SELECTED IDIOMS FROM FOUR GOSPELS

## THE GOSPEL ACCORDING TO ST. MATTHEW
## EVANGELIUM ENLIGHT MATTEUS—(Swedish)

5: 3

*Miskene Bruh* ܡܸܣܟܹܝܢܹ ܒܪܘܗ

Poor in spirit — ars overs. : fattiga i anden

humble — odmjuka

5: 8

*Dadkhein Blib'hon* ܕܕܟܝܢ ܒܠܒܗܘܢ

the pure in heart — de renhjartade

the pure in the mind — de som har ett rent sinne

5: 13

*Milha d Ar'a* ܡܸܠܚܐ ܕܐܪܥܐ

the salt of the earth — jordens salt

good conduct — gott foredome

5:29

*In Dein Ainakh Dyammeena* ܐܢ ܕܝܢ ܥܝܢܟ ܕܝܡܝܢܐ

*Makhshla lakh;* ܡܟܫܠܐ ܠܟ:

*Hsie Vashdie Minnakh* ܣܥܝ ܘܫܕܝ ܡܢܟ

if thy right eye offend thee, pluck it out — om ditt hogra oga arrdig till forforelse, riv ut det

if you have a habit of envying, cut it out, stop it — om du har benagenhet att bli avundsjuk, sluta upp med det

5:39

*Illa man dmahe lakh al* ... ܡܢ ܕܡܚܐ ܠܟ ܥܠ ...

*Pakakh dyammeena : Apna* ... ܕܝܡܝܢܐ: ܐܦܢ ...

*leh ap Hrena* ... ܠܗ ܐܚܪܢܐ

whosoever shall smite thee on thy right cheek, turn to him the other also

om nagon slar dig pa d hogra kinden, vand ock d andra till at honom

don't start quarrel or fight; stopping a trivial quarrel from becoming a fight

borja inte braka eller slas forhindra att ett gral´ b slagsmal

6: 3

*La Thidda Simmalakh Mana* ... ܠܐ ... ܡܢ

*avda Yammeenakh* ... ܕܥܒܕ ܝܡܝܢܟ

let not thy left hand know what thy right hand doeth

lat din vanstra hand icke veta, vad den hogra gor

don't advertise your giving

tala inte om vad du ger; i tysthet

6: 28

*Siemtha Bashmayya* ... ܣܝܡ ... ܒܫܡܝܐ

treasure in heaven

skatter i himmelen

good deeds

goda garningar

7: 6

*Marganyathkhon Qdam* ... ܡܪܓܢܝܬܟܘܢ ܩܕܡ ...

*Hsiere* ... ܚܙܝܪ

pearls before swines

parlor for svin

wise sayings before fools; something meaningless

formedla kunskaper till oemottagliga; nagonti meningslo

7: 16

*Min Pereihon dein T'id'un innon*

ܡܢ ܦܪܝܗܘܢ ܕܝܢ ܬܕܥܘܢ ܐܢܘܢ ܗܘ

Ye shall know them by their fruits

by their works you shall know them

Av deras frukt skolen I kanna dem

ni ska kanna igen dem pa deras handlingssatt

6: 17

*Ielana Thava*

ܐܝܠܢܐ ܛܒܐ

good tree

a good man

gott trad

en god manniska

7: 17

*Ielana Bisha*

ܐܝܠܢܐ ܒܝܫܐ

corrupt tree

an evil man

dalight trad

en ond (skefull) manniska

10: 6

*Irbe divad min beth Israel*

ܐܒܕܐ ܕܝܕܘܗ ܡܢ ܒܝܬ ܐܝܣܪܝܠ

the lost sheep of the house of Israel

de forlorade faren av Israels hus

(1) the lost tribes of Israel

(1) de genom (assyriska babyloniska) fangenskapen bortforda israelitiska stammarna

(2) lost men and women

(2) man och kvinnor som befinner sig i olyckliga omstandigheter; ''pa dekis''

10:14

*Pis Hilla min Kighleikon* ... ܒܟ ܡܢ ܪܓܠܝܟ

shake off the dust of your feet — skudda stoftet av edra fo

have nothing to do with them; leave them — into ha nagonting med ... att gora; lamna dem

10:16

*Imre Bainai Deve* ... ܒܝܢ ܕܒ

sheep in the midst of wolves — far mitt in ibland ulvar

good people among evil leaders — goda manniskor bland ... dskefulla ledare

10: 16

*Hakkieme akh Hvavatha* ... ܟܡܐ ܐܝܟ ܚ

wise as serpents — kloka sasom ormar

avoid trouble — undvika konflikter; vara ... diplomatisk

10: 16

*Thammime akh Yavne* ... ܬܡ ܐܝܟ ܝ

harmless as doves — menlosa sasom duvor

trustful — fortroendefulla, arliga, ... falskhet

10: 34

*darmi.....Harba* ... ...ܪ

to send a sword — att sanda svard

to bring divison — skapa splittring, oenig ... konflikt

10: 38

*Shaqel Zqiepe* ... ...ܫ

taketh his cross — tager sitt kors pa sig

risk the life; willing to die — riskera livet; beredd att

11: 11

*Bieliedai Nishe*

ܒܝܠܝܕܐ ܢܫܐ

born of women

fodda av kvinnor

limitations, weaknesses

med mansklig begransning; med manskliga svagheter

12: 43

*Rukha Thanptha*

ܪܘܚܐ ܛܢܦܬܐ

unclean spirit

oren ande

(1) an evil inclination

(1) ond benagenhet

(2) a demented person

(2) sinnessjuk manniska

13: 24

*Malkutha Dashmayya*

ܡܠܟܘܬܐ ܕܫܡܝܐ

The kingdom of heaven

himmelriket

a reign of peace and harmony

att tillstand av frid och harmoni

13: 46

*Marganitha Hda Yaqirath dmayya*

ܡܪܓܢܝܬܐ ܚܕ ܕܝܩܪܬ ܕܡܝܐ

a pearl of great price

dyrbar parla

a great truth

en stor (viktig, maktig, betydelsefull) sanning

16: 6

*Hmiera Daprishe*

ܣܡܝܪܐ ܕܦܪܝܫܐ

leaven of the Pharisees

fariseernas surdeg

the false teaching of the Pharisees

fariseernas falska forkunnelse

16: 18

*Al Hade Kepa*

ܥܠ ܗܕܐ ܟܐܦܐ

upon this rock

pa denna klippa

upon this truth

pa denna sanning

16: 18

*Thar'e Dashyol* ܬܪܥܝ ܕܫܝܘܠ

gates of hell (lit. Aramaic: Sheol) dodsrikets portar

evil forces; opposition ondskefulla krafter; motstand

16: 19

*Qliede* ܩܠܝܕܐ

the keys nycklar

authority, power auktoritet, makt

16: 19

*Qliede dmalkutha dashmayya* ܩܠܝܕܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ

the keys of the kingdom of heaven himmelrikets nycklar

spiritual authority gudomlig auktoritet, gudomlig makt

18: 8

*In dein Iedakh Av Rihlakh* ܐܢ ܕܝܢ ܐܝܕܟ ܐܘ ܪܓܠܟ

*Makhsla lakh : Psoqe* ܡܟܫܠܐ ܠܟ : ܦܣܘܩܗ

If thy hand or thy foot offend thee, cut them off om din hand eller din fo dig till forforelse, hugg av den

Stop stealing; stop trespassing sluta stjala; sluta synd

18: 20

*Bshem* ܒܫܡ

in my name i mitt namn

in my way; my approach to God pa mitt satt; att nalkas

19: 24

*Gamla* ܓܡܠܐ

camel (lit. Aramaic:rope) through the eye of a needle — kamel genom ett nalsoga

with great difficulty — med stor svarighet

20: 15

*Av Ainakh Bisha* ܐܘ ܒܥܝܢܟ ܒܝܫܐ

is thine eye evil — med onda ogon

envious, jealous — avundsjuk

20: 23

*Kas Tishton* ܟܣ ܬܫܬܘܢ

Ye shall drink of my cup — skolen I fa dricka min kalk

die as I die — do pa samma satt som jag

22: 30

*Akh Malakhe dalaha* ܐܝܟ ܡܠܐܟܐ ܕܐܠܗܐ

as the angels of God — sasom anglarna i himmelen

pure, pious — rena, gudfruktiga, karleksfulla

23: 15

*Breh dgehenna* ܒܪܐ ܕܓܗܢܐ

child of hell — ett Gehennas barn

a corrupt person — en ond (skefull) manniska

25: 32

*Irbe .....Gdayya* ܥܪܒܐ.....ܓܕܝܐ

sheep.....Goats — faren..... getterna

good men.....evil men — goda manniskor.....onda manniskor

26: 64

*Breh dnasha* ܒܪܐ ܕܢܫܐ

the Son of man — Manniskosonen

a human being: limitations, weaknesses — manniska; med mansklig begransning; med manskliga svaghet

26: 64

*Yammina d Haila* ܝܡܝܢܐ ܕܚܝܠܐ

right hand of power — maktens hogra sida

entrusted with power — anfortrodd med makt

26: 64

*Athe al ananai Shmayya* ܐܬܐ ܥܠ ܥܢܢܝ ܫܡܝܐ

coming in the clouds of heaven. coming with glory, honour and victory — komma pa himmelens sky komma med ara och sege

## THE GOSPEL ACCORDING TO ST: MARK
## EVANGELIUM ENLIGT MARKUS

1: 15

*Malkutha d alaha* ܡܠܟܘܬܐ ܕܐܠܗܐ

the kingdom of God — Guds rike

God's counsel; a reign of peace and harmony — Guds herravalde; ett ti stand av frid och harmon

9: 25

*Ruha Thanptha* ܪܘܚܐ ܛܢܦܬܐ

the foul spirit — den orene anden

a bad temper; an evil inclination — daligt humor; ond benag het

9: 50

*Tihvi Bkhon Milha* ܬܗܘܝ ܒܟܘܢ ܡܠܚܐ

have salt in yourselves — haven salt i eder

have good manners; good conduct — god ton, gott upptradande; gott foredome

14: 22

*Sav: Hana iethav Paghr* ܣܒ: ܗܢܐ ܐܝܬܘ ܦܓܪܝ

eat: this is my body — (at); detta ar min lekamen

(1) share my suffering — (1) dela mitt lidande, hys medlidande

(2) make my teaching a part of your life — (2) forverkliga min lara i ditt liv

14: 24

*Ishtiev ..... Hanav dem* ܫܬܐ..... ܗܢܐ ܕܡܝ

drink... ..This is my blood — (drick)..... Detta ar mitt blod

(1) be willing to suffer for my truth — (1) var villig att lida for min sanning

(2) make my teaching a part of your life — (2) forverkliga min lara i ditt liv

16: 18

*Hvavatha Nishqlu n* ܚܒܬܐ ܢܫܩܠܘ

take up serpents — ormar skola de taga i handerna

handle enemies; overcome opposition — besegra fiender; overvinna motstand

16: 18

*In Samma dmavtha Nishton* ܐܢ ܣܡܐ ܕܡܘܬܐ ܢܫܬܘܢ

If they drink any deadly thing — om de dricka nagot dodande gift

to be able to withstand any attacks against your character — kunna sta emot, motarbeta, angrepp mot ens person (lighet)

## THE GOSPEL ACCORDING TO ST: LUKE
## EVANGELIUM ENLIGT LUKAS

5: 39

*Hamra* ...ڕمڕ

wine — vin

teaching; joy; inspiration — lara, forkunnelse, budskap, gladje; inspiration

9:27

*La Nithemuv Mautha* ...ڕڕ ڕڕڕڕ ڕڕڕ

shall not taste of death — icke skola smaka doden

shall not die spiritually — ska inte raka ut for andlig dod

9:55

*Aida Aton Ruha* ...ڕڕ ڕڕڕ ڕڕڕ

what manner of spirit — vilken andes barn

kind of temper — humor

9:62

*Ha'ar lvistre* ...ڕڕڕ ڕڕڕڕڕ

looking back — ser sig tillbaka

a lazy worker — latmask, slo arbetare

10:18

*Sathana:* ...ڕڕڕ:

*danpal...min shmayya* ...ڕڕ ڕڕڕ....ڕڕ

Satan...fall from heaven — Satan falla ned fran himmelen

evil destroys — ondskan, det onda, forstor

10:19

*Daishin Hvavatha* ...ڕڕڕڕ ڕڕڕڕ

tread on serpents — trampa pa ormar

to overcome enemies and opposition — att besegra fiender och overvinna motstand

10:20

*Shmahaikon ithkthiv Bashmayya*

ܫܡܗܝܟܘܢ ܐܬܟܬܒ ܒܫܡܝܐ

Your names are written in heaven

edra namn aro skrivna i himmelen

You will be rewarded: your deeds are never to be forgotten

fa beloning; oforglomliga garningar

12:49

*Nura darmi bara*

ܢܘܪܐ ܕܪܡܝ ܒܪܐ

to send fire on the earth

att tanda en eld pa jorden

revolutionizing the world

revolutionera varlden

14:15

*Nekhol Lahma bmalkuthe dalaha*

ܢܟܘܠ ܠܚܡ ܒܡܠܟܘܬܗ ܕܐܠܗܐ

eat bread in the kingdom of God

bordsgast i Guds rike

to be under God's counsel, see Mark 1:15

vara under Guds herravalde; se Mark 1:15

22:69

*Yammina dhaila dalaha*

ܝܡܝܢܐ ܕܚܝܠܐ ܕܐܠܗܐ

the right hand of the power of God

den gudomliga maktens hogra sida

trust and power

fortrostan och makt; i gott forvar

23:31

*Qaisa Rathiva...Yabbisha*

ܩܝܣܐ ܪܛܝܒܐ...ܝܒܝܫܐ

green trees...the dry

friska tradet...det torra

an Innocent man...an evil man

oskyldig manniska...ond manniska

## THE GOSPEL ACCORDING TO ST: JOHN EVANGELIU
## ENLIGT JOHANNES

1:48

*Kad T'heith Thetha Att Hzeithakh*

when thou wast under the fig tree, I saw thee
I have known you always

sag jag, dar du var under fikontradet
jag her alltid kant dig

1:51

*Malakhav dalahe Kad Zalqien onahtien*

the angels of God ascending and descending
reconciliation; harmony

Guds anglar fara upp och fara ned
forsoning; gudomlig harmoni

3:3

*Mithielid min dresh*

born again
to start all over; to change way of life

fodd pa nytt
borja om fran borjan; andr livsstil

6:35

*Lakhma d Hayye*

the bread of life
eternal truth

livets brod
evig; oforanderlig

7:37

*Nethi lvath onishthi*

let him come unto me, and drink
let him come and learn from me

sa komme han till mig och dricke
lat honom komma och tara av mig

7:38

*Nahravatha dmayya Hayya* ܢܗܪܒܬܐ ܕܡܝܐ ܚܝܐ

*Nerdon min Karse* ܢܪܕܘܢ ܡܢ ܟܪܣܗ

rivers of living water shall flow from his belly

av hans innersta skola strommer av levande vatten flyta fram

abundant and eternal truth

allomfattande och evig sanning

14:2

*Saggi'ien innon Avane* ܣܓܝܐܝܢ ܐܢܘܢ ܒܝܬܐ

*Beth Av* ܒܝܬ ܐܒ

in my Father's house are many mansions
(lit. Aramaic: many rooms)

i min Faders hus are manga boningar

15:1

*Gpitha Dashrara* ܓܦܬܐ ܕܫܪܪܐ

the true vine

det sarma vintradet

the true teaching

den sanna laran

Lesson XIX

# SONG OF MEMORIAL OF ST: MARY

Khamis, 13th Century

As I passed on through Bethlehem,
I heard the voice of Mary,
And marvelling at her sweetness,
Stopped in wonder and surprise;

ܒܟ ܕܒܒܟܫܐ ܒܒܝܬ ܠܚܡ ܥܡܗ:
ܩܠ ܡܪܝܡ ܒܪܝܬ ܐܠܗܐ ܫܡܥܬ ܥܡܗ.
ܘܒܬܒܪܗ ܡܬܬܡܗ ܥܡܗ:
ܘܩܡܬ ܒܬܡܗ ܘܫܬܩܬ ✣

So humbly was she crooning, and
So sweetly was she speaking,
And as she spoke, with these same words,
So did her song comprise.

ܗܟܢܐ ܕܡܪܢܢܬ ܗܘܬ:
ܗܟܢܐ ܒܫܦܝܪ ܡܡܠܠܬ ܗܘܬ.
ܘܐܝܟ ܕܡܡܠܠܬ ܗܟܢ ܐܡܪܬ ܗܘܬ:
ܗܟܢ ܫܒܚܬܗ ܗܘܬ ✣

"My son, how shall I title Thee?
My Lord, how shall I name Thee?
My Master, how to sing to Thee?
O teach me, for I know not!

ܒܪܝ ܐܝܟ ܐܩܪܝܟ:
ܡܪܝ ܐܝܟ ܐܫܡܝܟ.
ܪܒܝ ܐܝܟ ܐܙܡܪ ܠܟ:
ܠܡܕܢܝ ܐܢ ܠܐ ܝܕܥ ✣

"For when I call Thee Lord, I see
Thee as a man, and fondle Thee,
I kiss Thee and embrace Thee, son.
O teach me, for I know not!

ܐܝ ܡܪܝ ܕܐܡܪ ܐܢܐ ܠܟ:
ܕܚܙܝ ܓܒܪܐ ܕܡܫܡܫ ܐܢܐ ܠܟ.
ܕܢܫܩ ܐܢܐ ܠܟ ܒܪܝ:
ܠܟܝ ܠܝ ܕܝ ܕܐܡܪ ܐܢܐ:

If then I name Thee man,
The hosts of Heaven worship Thee,
And calling Holy, Holy, Lord!
O teach me, for I know not!

ܐܝ ܡܪܝ ܕܐܡܪ ܐܢܐ ܠܟ:
ܕܓܢܕ ܣܒܝ ܡܫܡܫ ܠܟ.
ܘܩܪܝ ܩܕܝܫ ܩܕܝܫ ܡܪܝ:
ܠܟܝ ܠܝ ܕܝ ܕܐܡܪ ܐܢܐ:

"If then I call Thee king, Thou hast
No city and no castle,
Nor yet a sword nor glittering arms
O teach me, for I know not!

ܐܝ ܡܠܟܐ ܕܐܡܪ ܐܢܐ ܠܟ:
ܠܐ ܐܝܬ ܠܟ ܐܦ ܡܕܝܢܐ ܠܟ.
ܐܦ ܚܪܒܐ ܐܦ ܙܝܢ:
ܠܟܝ ܠܝ ܕܝ ܕܐܡܪ ܐܢܐ:

If servant, yet on bended knee
All kings in crowns worship Thee;
Their royal heads before Thee bow.
O teach me, for I know not!

ܐܝ ܠܝ ܒܪܒܐ ܡܟܡܪ ܐܢܐ ܠܟ:
ܡܠܟܐ ܕܟܠܗ ܩܕܡܝܟ ܟܪܥ.
ܐܝܟܡܐ ܕܗܢܐ ܕܪܫܝ ܠܟ:
ܒܝܠܝ ܠܝ ܕܟ ܕܒܪܢ ܐܢܐ*

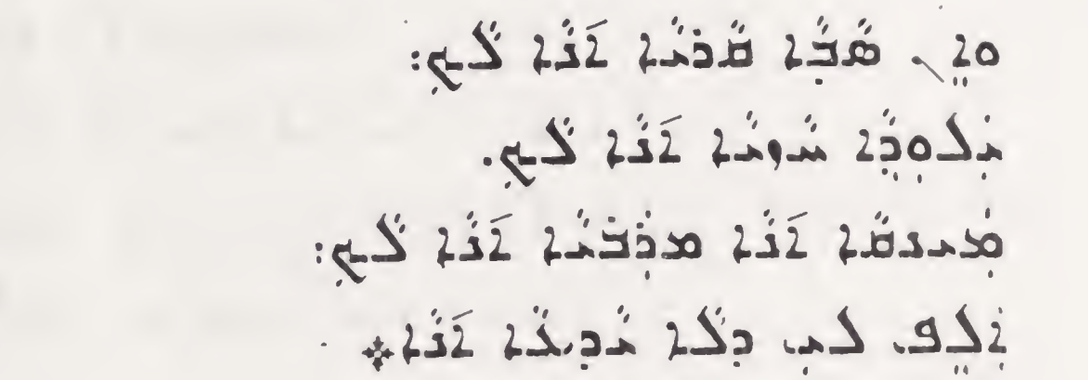
"Should I then call Thee rich? But yet
The day's bread, son, thou hast not,
Nor e'en two shirts, my little child
O teach me, for I know not!

ܐܝ ܠܝ ܒܥܕܢ ܩܪܢ ܐܢܐ ܠܟ:
ܕܒܪܟܐ ܕܝܘܡܐ ܠܐ ܐܝܬ ܠܟ
ܐܦ ܬܪܝܢ ܟܘܣܝܬ ܠܐ:
ܒܝܠܝ ܠܝ ܕܟ ܕܒܪܢ ܐܢܐ*

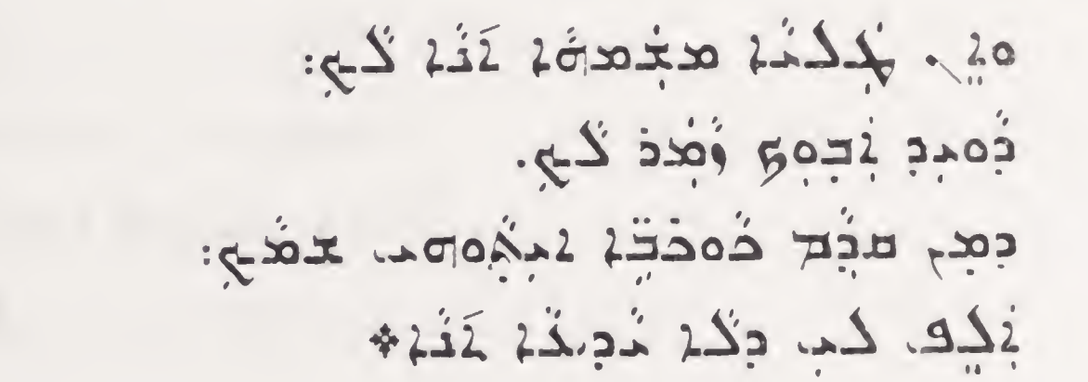
I shall then call Thee, poor, and still
Comes gold of Ophir to Thee:
Mere dust and ashes, so I find
O teach me, for I know not!

ܐܝ ܠܝ ܡܣܟܢ ܩܪܢ ܐܢܐ ܠܟ:
ܕܗܒܐ ܕܐܘܦܝܪ ܐܬܐ ܠܟ.
ܐܢܐ ܒܥܘ ܐܦܪܐ ܘܐܦܪ ܐܫܟܚ ܠܟ:
ܒܝܠܝ ܠܝ ܕܟ ܕܒܪܢ ܐܢܐ*

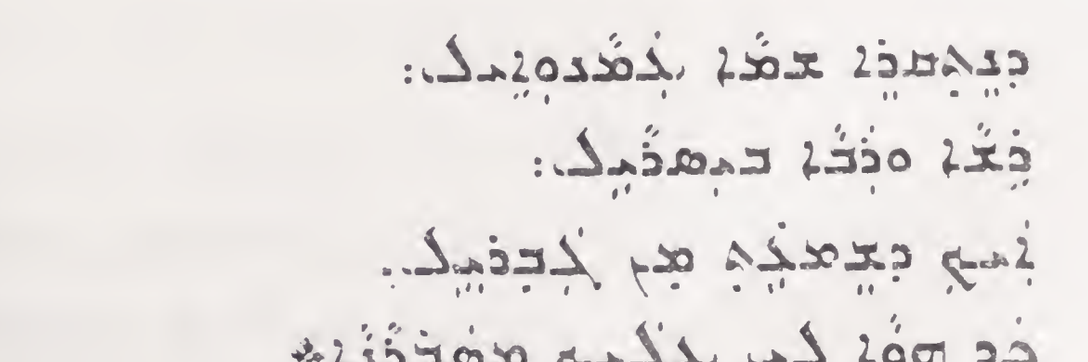
If I do call Thee old, I see
Thee as a babe before me
I nurse Thee and I nourish Thee
O teach me, for I know not!



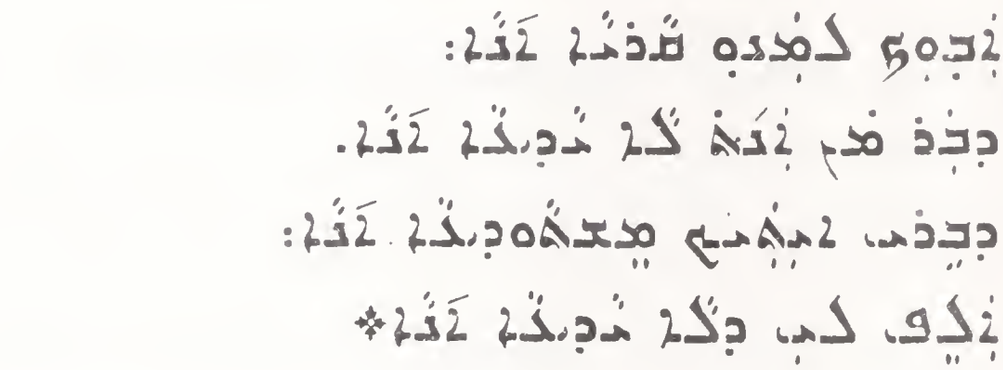
So then I call Thee child, and yet
Thy father David singeth
That long before the stars, Thy name
O teach me, for I know not!



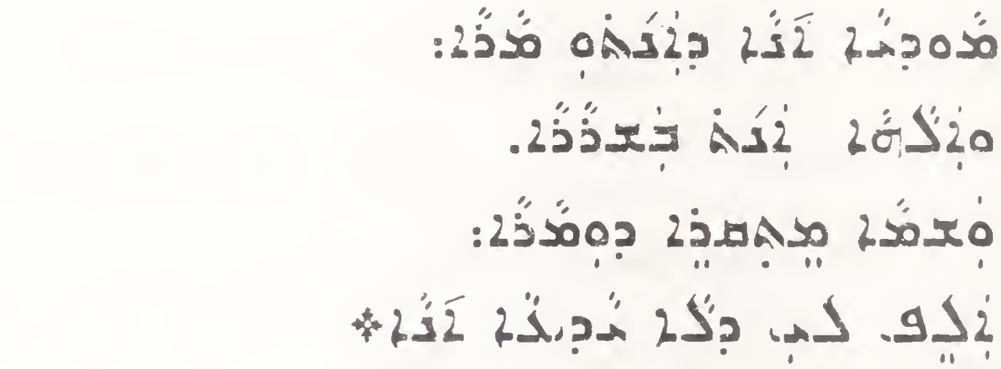
Thy name shall be Emmanuel,
The Head and Chief in Israel;
'Twas thus I heard from Gabriel
When he told me of Thee



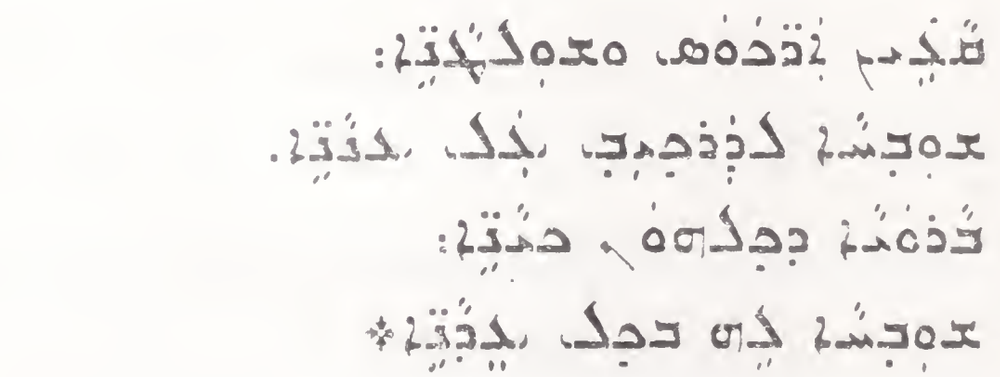
But Whom shall I name father, boy?
Whose son Thou art, I know not
I know Thou art my own dear son:
O teach me, for I know not !



But I confess that thou in truth
Art Lord and God of all.
Thy name is called Wonderfull.
Yet teach me for I know not.



All powers and principalities Cry,
Hail to the one who ride on the clouds
Hail Creator of all creatures !
Glory to Him forever !



Lesson XX

# VOCABULARY 1

| | | |
|---|---|---|
| *Akh* | ܐܟ | adv. as, like |
| *Asya* | ܐܣܝܐ | m. physician, doctor |
| *Atona* | ܐܬܘܢܐ | m. furnace |
| *Baroya* | ܒܪܘܝܐ | m. creator |
| *Guba* | ܓܘܒܐ | m. Dungeon; deep well |
| *Gumasa* | ܓܘܡܣܐ | m. A pit |
| *Gabbara* | ܓܒܪܐ | m. a valiant man, giant |
| *Dnah* | ܕܢܗ | m. dawned (he) shone |
| *D* | ܕ | which (relative) |
| *Davra* | ܕܒܪܐ | m. field; desert |
| *Dāra* | ܕܪܐ | m. generation |
| *Dra'a* | ܕܪܥܐ | m. arm |
| *Hpakh* | ܗܦܟ | returned; turned (he) converted |
| *Zakhutha* | ܙܟܘܬܐ | f. victory |
| *Hakkiema* | ܚܟܝܡܐ | m. wise |
| *Hishokha* | ܚܫܘܟܐ | m. darkness |
| *Hathaytha* | ܚܬܝܬܐ | f. sinful woman |
| *Hriv* | ܚܪܒ | 3 m. s. was destroyed |
| *Hrav* | ܚܪܒ | 3 m. s. devastated; destroyed |
| *Iva* | ܐܒܕ | 3 m. s. drowned; immersed |
| *Yamma* | ܝܡܐ (Pl. ܝܡܡܐ) | m. sea |
| *Yavsha* | ܝܒܫܐ | m. Land; dry land |

| | | |
|---|---|---|
| *Yar'ietha* | ܝܪܥܝܬܐ | f. canopy; veil; pavilion |
| *Yartutha* | ܝܪܬܘܬܐ | f. inheritance |
| *Yulpana* | ܝܘܠܦܢܐ | m. learning; doctrine |
| *Kepa* | ܟܐܦܐ | f. rock |
| *Kepa Dashrara* | ܟܐܦܐ ܕܫܪܪܐ | f. Rock of truth or true roc |
| *Chrove* | ܟܪܘܒܐ | m. pl. Cherubim |
| *Karma* | ܟܪܡܐ | m. vine yard |
| *Karoza* | ܟܪܘܙܐ (Pl. ܐ) | m. herald; preacher |
| *Luqa* | ܠܘܩܐ | pr. n. Luke |
| *L'alam* | ܠܥܠܡ | for ever |
| *Mitol* | ܡܛܠ | prep. for; on account of |
| *Makikhutha* | ܡܟܝܟܘܬܐ | f. humility |
| *Maksanutha* | ܡܟܣܢܘܬܐ | f. reproof; reprehension |
| *Mavbid* | ܡܐܒܕ | m. part. a. destroys |
| *Mushe* | ܡܘܫܐ | pr. n. Moses |
| *Milha* | ܡܠܚܐ | m. salt |
| *Malkutha* | ܡܠܟܘܬܐ | f. kingdom |
| *Min* | ܡܢ | from |
| *Minnukh* | ܡܢܟ | m. from thee |
| *Mnatha* | ܡܢܬܐ | f. part; portion |
| *Mar* | ܡܪ | m. My Lord; Sir. (a title o honour given to Saints bishops etc.) |
| *Malka Mshika* | ܡܠܟܐ ܡܫܝܚܐ | Christ the King |
| *Nuhra* | ܢܘܗܪܐ | m. light |
| *Natora* | ܢܛܘܪܐ | m. protector |

| | | |
|---|---|---|
| *Npal* | ܢܦܠ | 3. m. s. fell |
| *Navsha* | ܢܘܫܐ | f. soul |
| *Navshe* | ܢܘܫܗ | himself |
| *Savra* | ܣܒܪܐ | m. hope |
| *Silqath* | ܣܠܩܬ | 3 f. s. ascended |
| *Sana* | ܣܢܐ | m. enemy; one who hates |
| *Eeda* | ܥܝܕܐ | m. rejoicing, feast |
| *Evar* | ܥܒܪ | 3. m. s. passed; crossed |
| *Ubba* | ܥܒܐ | m. bosom |
| *Al* | ܥܠ | prep. on, against |
| *A'mat* | ܥܡܐ | 3 m. s. was or became obscure |
| *Amma* | ܥܡܐ (Pl. ܥܡܡܐ) | m. people |
| *A'raq* | ܥܪܩ | 3 m. s. fled; ran away |
| *A'shin* | ܥܫܝܢ | 3 m. s. became strong; prevailed |
| *Ashina* | ܥܫܝܢܐ | m. strong; mighty |
| *Pgha* | ܦܓܥ | 3 m. s. met |
| *Purqana* | ܦܘܪܩܢܐ | m. salvation |
| *Pkah* | ܦܟܗ | 3 m. s. became insipid; tasteless |
| *Plagh* | ܦܠܓ | 3 m. s. divided |
| *Prah* | ܦܪܚ | 3 m. s. flew |
| *Par'on* | ܦܪܥܘܢ | Pharao |
| *Sivyana* | ܨܒܝܢܐ | m. will, pleasure |
| *Qriv* | ܩܪܒ | 3 m. s. approached |
| *Ruha d Qudsha* | ܪܘܚܐ ܕܩܘܕܫܐ | m. Holy Spirit |

| | | |
|---|---|---|
| *Rabba* | ܪܒܐ | m. great; big |
| *Rkhiv* | ܪܟܝܒ | 3 m. s. mounted; sat |
| *Shuvqana* | ܫܘܒܩܢܐ | m. forgiveness; pardon |
| *Shallitha* | ܫܠܝܛܐ | m. powerful (he is) |
| *Shma* | ܫܡܐ | m. name |
| *Shpar* | ܫܦܪ | 3 m. s. (was) pleased |
| *Sharira* | ܫܪܝܪܐ | m. true |
| *Sharira'ith* | ܫܪܝܪܐܝܬ | truly |
| *Bashrara* | ܒܫܪܪܐ | truly |
| *Tukhlana* | ܬܘܟܠܢܐ | m. confidence; hope |
| *Tyavutha* | ܬܝܒܘܬܐ | f. repentance |
| *Triesa* | ܬܪܝܨܐ | m. upright; righteous |

## Vocabulary 2

| | | |
|---|---|---|
| *Ahha* | ܐܚܐ | brother |
| *Ahhui* | ܐܚܘܗܝ | his brother |
| *Avahe* | ܐܒܗܐ | parents |
| *Ilpa* | ܐܠܦܐ | f. ship |
| *Evangelion* | ܐܘܐܢܓܠܝܘܢ | m. Gospel |
| *Ihvi* | ܐܗܘܝ | I shall be |
| *Ihhad* | ܐܚܕ | f. 3 m. s. he held; took hold of |
| *Ithutha* | ܐܝܬܘܬܐ | f. Existence |
| *Baisha* | ܒܝܫܐ | m. poor; needy |
| *Biesha* | ܒܝܫܐ | m. evil; evil one; bad |
| *Burktha* | ܒܘܪܟܬܐ | f. blessing |

| | | |
|---|---|---|
| *Brakh* | ܒܪܟ | 3 m. s. bent; prostrated |
| *Baroya* | ܒܪܘܝܐ | m. creator |
| *Britha* | ܒܪܝܬܐ | f. creature; creation |
| *Barnasha* | ܒܪܢܫܐ | m. man; son of man |
| *Bnainasha* | ܒܢܝܢܫܐ | pl. m. men |
| *Ginsa* | ܓܢܣܐ | m. race; kind; sex; family |
| *Galla* | ܓܠܐ | m. current; wave |
| *Dubara* | ܕܒܪܐ | m. conduct; behaviour: manners of life |
| *Daggalutha* | ܕܓܠܘܬܐ | f. lie; lying; falsehood |
| *Dihlath Alaha* | ܕܝܠܬ ܐܠܗܐ | f. fear of God; religion |
| *Dumara* | ܕܘܡܪܐ | m. wonder; prodigy |
| *Dmikh* | ܕܡܟ | 3 m. s. slept |
| *Hinyokha* | ܗܢܝܘܟܐ | m. charioteer; driver |
| *Zizana* | ܙܝܙܢܐ | m. cockle; weed |
| *Zmar* | ܙܡܪ | 3 m. s. sang |
| *Zqap* | ܙܩܦ | 3 m. s. rose; lifted up; hung |
| *Zra* | ܙܪܥ | 3 m. s. sowed |
| *Horiv* | ܚܘܪܒ | mount Horeb |
| *Hazaya* | ܚܙܝܐ | m. spectator; seer |
| *Hanpa* | ܚܢܦܐ | m. pagan; apostate |
| *Tohma* | ܬܘܡܐ | m. tribe; family |
| *Tmar* | ܬܡܪ | 3 m. s. hid |
| *Yohannan* | ܝܘܚܢܢ | pr. n. John |
| *Ya'nutha* | ܝܥܢܘܬܐ | f. covetousness; avarice |

| | | |
|---|---|---|
| *Yathma* | יְתָמָא | m. orphan |
| *Kpar* | כְּפַר | 3 m. s. renounced; left away; purified |
| *Kad* | כַּד | adv. when; while |
| *La* | לָא | no; not |
| *Lampaida* | לַמְפָדָא | m. light; lantern |
| *Mahshula* | מַחְשׁוּלָא | m. wave; tempest |
| *Mallaha* | מַלָּחָא | m. pilot; captain of a ship (pauper |
| *Miskena* | מִסְכֵּנָא | poor man |
| *Mapnyana* | מַפְנְיָנָא | m. respondent; he who answers |
| *Ma'sartha* | מַעְצַרְתָּא | f. (wine) press |
| *Msidtha* | מְצִידְתָּא | f. net |
| *M'artha* | מְעָרְתָּא | f. cave; den |
| *Marhathe* | מַרְכָּתֵי | m. pl. (movable) goods |
| *Nahira* | נְהִירָא | m. bright, adj; luminary |
| *Nihvi* | נֶהְוֵי | m. he shall be |
| *Nam* | נָם | 3 m. s. slept |
| *Nsikha* | נְסִיכָא | m. molten (image) |
| *Sahda* | סָהְדָא | m. witness; martyr |
| *Sghula* | סְגֻלָּא | m. bunch (of grapes) |
| *Sghid* | סְגִד | 3. m. s. he adored |
| *Sighdtha* | סִגְדְתָּא | f. cult; adoration; worship |
| *Saipa* | סַיְפָא | m. sword |
| *Avad* | עֲבַד | 3. m. s. he made: did |
| *A'vada* | עֲבָדָא | m. work |

| | | |
|---|---|---|
| *Ighla* | ܥܓܠܐ | m. calf |
| *Al* | ܥܠ | 3 m. s. entered. |
| *Ni'ol* | ܢܥܘܠ | he will enter. |
| *Amora* | ܥܡܘܪܐ | m. Inhabitant; stranger. |
| *Anniedha* | ܥܢܝܕܥܐ | part. m. s. dead; departed. |
| *A'sar* | ܥܨܪ | 3. m. s. pressed. |
| *Atira* | ܥܬܝܪܐ | m. s. rich. |
| *Plah* | ܦܠܚ | 3. m. s. worked. |
| *Pahha* | ܦܚܐ | m. snare. |
| *Pqa* | ܦܩܥ | 3. m. s. disrupted; bursted; broke. |
| *Pras* | ܦܪܣ | 3. m. s. spread. |
| *Sliva* | ܨܠܝܒܐ | m. Cross. |
| *Simha* | ܣܝܡܐ | m. splendour. |
| *Qam* | ܩܡ (Pl. ܩܡܘ) | 3. m. s. stood. |
| *Qinyana* | ܩܢܝܢܐ | m. wealth; possession |
| *Qtal* | ܩܛܠ | 3 m. s. killed. |
| *Qavra* | ܩܒܪܐ | m. grave; sepulchre. |
| *Q'a* | ܩܥ | 3 m. s. cried (out) |
| *Qaisa* | ܩܝܣܐ | m. tree; timber; wood.. |
| *Qishta* | ܩܫܬܐ | m. bow; arrow. |
| *Rdap* | ܪܕܦ | 3 m. s. persecuted |
| *R'him* | ܪܚܡ | 3 m. s. loved. |
| *Rush'a* | ܪܘܫܥܐ | m. wickedness. |
| *Rahsha* | ܪܚܫܐ | coll. reptile. |
| *Rashi'a* | ܪܫܝܥܐ | m. wicked (the) |

| | | |
|---|---|---|
| *Shiltha* | ܫܶܠܬܳܐ | f. petition; question; pray |
| *Sho'a* | ܫܥܳܐ | m. rock |
| *Shamoa* | ܫܡܺܥܳܐ | m. hearer. |
| *Shkhiv* | ܫܟܺܒ | 3 m. s. lay down; slept. |
| *Shmat* | ܫܡܰܛ | 3 m. s. drew (the sword) |
| *Shavhrana* | ܫܒܰܗܪܳܢܳܐ | m. proud; boaster |
| *Shma* | ܫܡܰܥ | 3 m. s. heard |
| *Shvaq* | ܫܒܰܩ | 3 m. s. forgave; gave u left awa |
| *Tahra* | ܬܰܗܪܳܐ | m. wonder; amazement. |

## Vocabulary 3

| | | |
|---|---|---|
| *Ieda* (Pl. ܐܺܝܕܳܢܶܐ) | ܐܺܝܕܳܐ | f. hand. |
| *Arha* | ܐܰܪܚܳܐ | m. way farer, guest. |
| *Ishtavzav* | ܐܶܫܬܰܐܙܰܒ | 3 m. s. was set free; libe at |
| *Baitha* | ܒܰܝܬܳܐ | m. House |
| *Beithlhem* | ܒܶܝܬ ܠܚܶܡ | m. Bethlehem |
| *Bistar* | ܒܶܣܬܰܪ | prep. behind |
| *Bnayya* | ܒܢܳܝܶܐ | Sons; children. |
| *Gmar* | ܓܡܰܪ | 3 m. s. became complete; fainted, completed; perfected. |
| *Dena* | ܕܺܝܢܳܐ | m. judgement |
| *Dma* | ܕܡܳܐ | m. blood |
| *Ha* | ܗܳܐ | interj: behold |
| *Havba* | ܗܰܒܬܳܐ | m. debt |
| *Hurba* | ܚܽܘܪܒܳܐ | m. desert; wilderness |

| | | |
|---|---|---|
| *Hayyava* | חַיָּבָא | m. debtor |
| *Htaha* | חַטָּאָה | m. Sin. |
| *Hrash* | חֲרַשׁ | 3 m. s. was dumb |
| *Hlietha* | חֲלִיתָא | girl |
| *Psaq* | פְּסַק | 3 m. s. cut off |
| *Pathora* | פַּתּוֹרָא | m. table |
| *Ptah* | פְּתַח | 3 m. s. opened |
| *Sivyana* | צִבְיָנָא | m. will |
| *Sapra* | צַפְרָא | m. dawn; morning |
| *Sipra* | צִפְּרָא | m. sparrow |
| *Qdam* | קֳדָם | prep. before |
| *Qinya* | קִנְיָא | m. thought; counsel |
| *Ramsha* | רַמְשָׁא | m. evening; dusk |
| *Shallita* | שַׁלִּיטָא | m. king; governor; powerful |
| *Shqal* | שְׁקַל | 3 m. s. took; received |
| *Tidmurtha* | Pl. תִּדְמֻרְתָּא תִּדְמוֹרְתָּא | wonder |
| *Ta'ul'a* | תַּעֲלָא | m. worm |
| *Tar'a* | תַּרְעָא | m. door; gate |
| *Tishmishta* | תִּשְׁמִשְׁתָּא | f. service; office |

## Vocabulary 4

| | | |
|---|---|---|
| *Ulsana* | אוּלְסָנָא | m. affliction |
| *Uvqid* | אוּבְקַד | 3 m. s. burned |
| *Urha* | אוֹרְחָא. אוֹרְשָׁא | f. way |
| *Izal* | אִזַל | 3 m. s. went |

| | | |
|---|---|---|
| *Avish* | ܥܒܺܝܫ | 3 m. s. afflicted |
| *Ies'haq* | ܐܺܝܣܚܰܩ | pr. n. Isaac |
| *Iesraeil* | ܐܺܝܣܪܳܝܶܠ | pr. n. Israel |
| *Ishma'eil* | ܐܺܝܫܡܰܥܶܐܶܠ | pr. n. Ishmael |
| *Ieqara* | ܐܺܝܩܪܳܐ | m. honour; glory |
| *Aithyui* | ܐܰܝܬܝܘܗܝ | they brought him |
| *Iethav* | ܐܺܝܬܰܘ | (he) is |
| *Ahith* | ܐܰܗܺܝܬ | 3 m. s. caused to discen<br>humiliate |
| *Akie* | ܐܰܟܺܝ | 3 m. s. injured |
| *Apiq* | ܐܰܦܺܝܩ | 3. m. s. brought out:<br>ejecte |
| *Aqim* | ܐܰܩܺܝܡ | 3 m. s. Instituted; raised i. |
| *Ariem* | ܐܰܪܺܝܡ | I will raise |
| *Ishthaie* | ܐܶܫܬܰܥܝ | I will relate |
| *Ithkannash* | ܐܶܬܟܰܢܫ | 3 m. pl. they gathered |
| *Beith Awokh* | ܒܶܝܬ ܐܰܒܘܟ | House of thy father. (f) |
| *Bkhatha* | ܒܟܳܐ : ܒܟܳܬܳܐ | m. weeping |
| *Bkhulzvan* | ܒܟܠܙܒܢ | always |
| *Bukhra* | ܒܘܟܪܳܐ | m. first born |
| *Bieshutha* | ܒܝܫܘܬܳܐ | f. wickedness |
| *Bnav* | ܒܢܘܗܝ | his sons |
| *Bnainasha* | ܒܢܝܢܫܳܐ | (sons of) men |
| *Bar Zabdie* | ܒܪ ܙܒܕܝ | Son of Zebadee |
| *Batel* | ܒܛܶܠ | he destroys |
| *Bna* | ܒܢܳܐ | 3 m. s. built. |

| | | |
|---|---|---|
| *Ivni* | ܐܒܝ | I will build |
| *Gvieltha* | ܓܒܝܠܬܐ | f. Image; figure |
| *Gera* | ܓܪܐ | m. arrow |
| *G'atha* | ܓܥܬܐ | f. cry |
| *Dukhrana* | ܕܘܟܪܢܐ | m. Commemoration; remembrance |
| *Dmutha* Pl. | ܕܡܘܬܐ . ܕܡܘܬܐ | f. likeness |
| *Danah* | ܕܢܫ | (he) dawns; rises |
| *Ldardarien* | ܠܕܪܕܪܝܢ | to generation of generations; for ever |
| *Hana* | ܗܢܐ | this |
| *Hade* | ܗܕܐ | this. f. |
| *Hanao* | ܗܢܘ | m. this is |
| *Hallikh* | ܗܠܟܘ | 3 m. pl. they walked |
| *Hasha* | ܗܫܐ | now |
| *Zavna* | ܙܒܢܐ | m. time |
| *Zaina* | ܙܝܢܐ | m. weapon |
| *Had* | ܚܕ | m. f. one |
| *Hubba* | ܚܘܒܐ | m. love; charity |
| *Hzai* | ܚܙܝ | f. see thou |
| *Tihzi* | ܬܚܙܝ | thou (m) wilt see or she will see |
| *Haila* | ܚܝܠܐ | m. power; strength |
| *Htahein* | ܚܛܗܝܢ | m. our sins |
| *Hikhmtha* | ܚܟܡܬܐ | f. wisdom |
| *Hamra* | ܚܡܪܐ | m. wine |
| *Hannan* | ܚܢܢ | pr. n. Annas |

| | | |
|---|---|---|
| *Hrora* | ܚܪܪܐ | m. liberation; safety |
| *Talla* | ܛܠܐ | m: dew |
| *Thalya* | ܛܠܝܐ | m. boy; child |
| *Tlam* | ܛܠܡ | 3. m. s. wronged, decei |
| *Yulpana* | ܝܘܠܦܢܐ | m. doctrine; learning |
| *Yammina* | ܝܡܝܢܐ | f. right hand (side) |
| *Yaqira* | ܝܩܝܪܐ | m. honourable |
| *Yaqar* | ܝܩܪ | 3 m. s. honoured; or hon thou. |
| *Yiethiv* | ܝܬܒ | 3 m. s. sat; dwelt |
| *Kyana* | ܟܝܢܐ | m. nature |
| *Kulyom* | ܟܠܝܘܡ | every day |
| *Kâsa* | ܟܐܣܐ | m. Chalice; cup |
| *L'azar* | ܠܥܙܪ | pr. n. Lazarus |
| *Lvieshien* | ܠܒܫܝܢ | m. they wear |
| *Luqdam* | ܠܩܕܡ | at first, formerly |
| *L'tash* | ܠܛܫ | 3 m. s. whetted, sharpe |
| *Lishana* | ܠܫܢܐ | m. tongue; language |
| *Lalam almien* | ܠܥܠܡ ܥܠܡܝܢ | to the century of the ce uries i. e. for |
| *Magnanutha* | ܡܓܢܢܘܬܐ | f. Inspiration |
| *Mbaraktha* | ܡܒܪܟܬܐ | f. blessed |
| *Mdabrana* | ܡܕܒܪܢܐ | m. director; ruler |
| *Addar* | ܥܕܪ | 3 m. s. helped; Imp. help t |
| *Udrana* | ܥܘܕܪܢܐ | m. help |
| *Avla* | ܥܘܠܐ | m. wicked |

| | | |
|---|---|---|
| *A'mar* | ܐܡܪ | 3 m. s. lived; dwelt; or imp. m. live thou. |
| *A'ruqya* | ܐܪܘܩܝܐ | m. flight |
| *Saed* | ܨܐܕ | he hunts; ensnares |
| *Suth* | ܫܘܥ | h. hear thou |
| *Msalle* Na | ܡܨܠܐ ܢܐ | m. I am praying |
| *Sanie'a* | ܨܢܝܥܐ | m. cunning; ingenious |
| *Snie'utha* | ܨܢܝܥܘܬܐ | f. cunningness; ingenuity |
| *Qaen* | ܩܝܢ | pr. n. Cain |
| *Qadisha* | ܩܕܝܫܐ | m. holy; saint |
| *Qum* | ܩܘܡ | m. stand thou |
| *Qaimien* | ܩܝܡܝܢ | m. they stand |
| *Qayyapa* | ܩܝܦܐ | pr. n. Caiphas |
| *Qurbana* | ܩܘܪܒܢܐ | m. sacrifice; oblation |
| *Rghiz* | ܪܓܙ | 3 m. s. he got angry |
| *Rda* | ܪܕܐ | 3 m. s. it flowed |
| *Rughza* | ܪܘܓܙܐ | m. anger |
| *Ramsha* | ܪܡܫܐ | m. evening; vespers |
| *Shabbah* | ܫܒܚ | praised (they) |
| *Shaddar* | ܫܕܪ | 3 m. s. sent |
| *Shghash* | ܫܓܫ | 3 m. s. perturbed |
| *Shakan* | ܫܟܝ | m. granted |
| *Shma'a* | ܫܡܥܐ | f. hear thou |
| *Shlama* | ܫܠܡܐ | m. peace |
| *Shura* | ܫܘܪܐ | m. fortress |

| | | |
|---|---|---|
| *Shavya* | ܫܒܝܐ | m. equal; worthy |
| *Shavtaputha* | ܫܒܬܦܘܬܐ | f. participation |
| *Shabbatha* | ܫܒܬܐ | f. Sabbath |
| *Sharbtha* | ܫܪܒܬܐ | generation; tribe |
| *Toma* | ܬܐܘܡܐ | pr. n. Thomas |
| *Ta* | ܬܐ | m. come thou |
| *Tuv* | ܬܘܒ | again. |
| *Tvara* | ܬܒܪܐ | fracture; breaking, contrition |
| *Tidmurtha* | ܬܕܡܘܪܬܐ | f. wonder |
| *T'havein* | ܬܗܘܝܢ | Thou shalt show me |

## Vocabulary 5

| | | |
|---|---|---|
| *Avahe* | ܐܒܗܐ | m pl. Fathers, Parents |
| *Ieyala* | ܐܝܠܐ | m. help |
| *Aza* | ܐܙܠ | 3 f. s. goes |
| *Amen* | ܐܡܝܢ | verily; Amen |
| *Imra* | ܐܡܪܐ | m. lamb |
| *Ap* | ܐܦ | and; also |
| *Ape* | ܐܦܐ | f. pl. face |
| *Arya* | ܐܪܝܐ | m. Lion |
| *Ishad* | ܐܫܕ | 3 m. s. shed (he) |
| *Burka* | ܒܘܪܟܐ | f. knee |
| *Bieshtha* | ܒܝܫܬܐ | f. evil |
| *Beith Gavsa* | ܒܝܬ ܓܘܒܐ | m. refuge |
| *Bnai Ya'qov* | ܒܢܝ ܝܥܩܘܒ | Sons of Jacob |

| | | |
|---|---|---|
| *Ba'utha* | ܒܥܘܬܐ | f. Prayer; supplication |
| *Gighla* | ܓܝܓܠܐ | m. circle; wheel |
| *Gavya : Gvayya* | ܓܒܝܐ : ܓܒܝܐ | m. the elect |
| *Gval* | ܓܒܠ | 3 m. s. shaped; formed; fashioned. |
| *Gvaghai* | ܓܒܥܝ | f. spider (cobweb) |
| *Galla* | ܓܠܠܐ | m. bellow |
| *Gzam* | ܓܙܡ | 3 m. s. threatened; rushed out |
| *Gievargies* | ܓܝܒܪܓܝܣ | pr. n. George |
| *Garma* | ܓܪܡܐ | m. bone |
| *Dabbah* | ܕܒܚ | 3 m. s. sacrificed |
| *Divha* | ܕܝܒܚܐ | m. sacrifice |
| *Dhaveed* | ܕܘܝܕ | pr. n. David |
| *Hvie* | ܗܘܝ | m. be thou |
| *Hvai* | ܗܘܬ | f. they were; became |
| *Hvath* | ܗܘܬ | she was, became |
| *Haimin* | ܗܝܡܝܢ | 3 m. s. he believed |
| *Z'ora* | ܙܥܘܪܐ | m. small; little. |
| *Zakaya* | ܙܟܝܐ | m. innocent, conqueror |
| *Hadutha: Hadvatha.* pl. | ܗܕܘܬܐ : ܗܕܘܬܐ | f. joy |
| *Hayyil* | ܚܝܠ | 3 m. s. strengthened; imper. strengthen thou |
| *Nihzi* | ܢܚܙܐ | (he) we shall see |
| *Hataya* | ܚܛܝܐ | m. sinner |
| *Hteith* | ܚܛܝܬ | I have sinned |
| *Hasyutha* | ܚܣܝܘܬܐ | f. sanctity |

| | | |
|---|---|---|
| *Tuvana* | ܛܘܒܢܐ | m. Saint; blessed |
| *Talya* | ܛܠܝܐ | m. child |
| *Tlaye* | ܛܠܝܐ | pl. children |
| *Tlam* | ܛܠܡ | 3 m. s. deceived; oppressed; wronged |
| *T'ai* | ܬܥܐ | f. forget thou |
| *Yav* | ܝܗܒ | 3 m. s. he gave |
| *Iehieda* | ܝܚܝܕܐ | m. solitary; monk |
| *Yalluda* | ܝܠܘܕܐ | m. child |
| *Ieyath* | ܝܬܝ | 3 f. s. germinated; sprouted |
| *Yartin* | ܝܪܬܝܢ | m. they inherit |
| *Yathma* | ܝܬܡܐ | m. orphan |
| *Kahna* | ܟܗܢܐ | m. Priest |
| *Lav* | ܠܐ ܠܐ ܐܦ ܠܐ | no: not |
| *Lvikh* | ܠܒܝܟ | 3 m. s. he held |
| *Lvish* | ܠܒܫ | 3 m. s. he wore; put on |
| *Mad* | ܡܕ | when |
| *Mhielutha* | ܡܚܝܠܘܬܐ | f. weakness; debility |
| *Mahshula* | ܡܫܚܘܠܐ | m. wave |
| *Makikhatha* | ܡܟܝܟܝܬܐ | f. pl. humble |
| *Mta leh* | ܡܛܐ ܠܗ | 3 m. s. has come nigh |
| *M'ayya* | ܡܥܝܐ | m. pl. Intestine; womb |
| *Mrahmana* | ܡܪܚܡܢܐ | m. compassionate; merciful |
| *Markavtha* | ܡܪܟܒܬܐ | f. chariot |
| *Mshah* | ܡܫܚ | 3 m. s. he anointed |
| *Nihvon* | ܢܗܘܘܢ | m. they will be; let them be |

| | | |
|---|---|---|
| *Nuhama* | ܢܘܚܡܐ | m. resurrection |
| *Ninve* | ܢܝܢܘܐ | f. Ninive (town) |
| *Nkhas* | ܢܟܚܣ | 3. m. s. (he) killed |
| *Nsah* | ܢܨܚ | 3 m. s. shone; triumphed; flourished |
| *Nas'hien* | ܢܨܚܝܢ | m. they triumph |
| *Nasieha* | ܢܨܝܚܐ | m. Illustrious; victorious |
| *Atta (Nishe* pl. ܢܫܝ) | ܐܢܬܬܐ. | f. woman |
| *Savpa* | ܣܘܦܐ | m. limit; end |
| *Sdar* | ܣܕܪ | 3 m. s. prepared; arranged |
| *Satana* | ܣܛܢܐ | m. Satan |
| *S'ar* | ܣܥܪ | 3 m. s. did; visited |
| *Snait* | ܣܢܝܬ | thou hast hated; rejected |
| *N'satar* | ܢܨܛܪ | let him (he will) protect |
| *Avora* | ܥܒܪܐ | m. transitory, passing |
| *Aved At* | ܥܒܕ ܐܢܬ | m. thou dost |
| *Itra* | ܐܝܬܪܐ | m. smoke; fragrance |
| *Illaya* | ܐܝܠܝܐ | m. exalted; high; upper |
| *Psaq Savma* | ܦܣܩ ܨܘܡܐ | he decreed fasting; fasted |
| *Qadishta* | ܩܕܝܫܬܐ | f. holy; saint |
| *Aqimeth Qyama* | ܐܩܝܡܬ ܩܝܡܐ | I have made a covenant |
| *Qyama* | ܩܝܡܐ | m. covenant |
| *Rabtha* | ܪܒܬܐ | f. great |
| *R'huma* | ܪܚܡܐ | m. beloved |
| *Ravrvatha* | ܪܒܪܒܬܐ | f. (ܪܒܪܒܐ m. pl.) the great |
| *Shvila* | ܫܒܝܠܐ | m. path; by-way |

| | | |
|---|---|---|
| *Shivla* | ܫܒܠܐ | m. ear of corn |
| *Sheda* | ܫܕܐ | m. devil |
| *Shilya* | ܫܠܝܐ | m. silence; tranquility |
| *Shallita* | ܫܠܝܛܐ | m. powerful |
| *Shallietien* | ܫܠܝܛܝܢ | m. they are powerful |
| *Sham'at* | ܫܡܥܬ | m. thou hearest |
| *Shantha (Shnayya* pl. ܫܢܝܐ) | ܫܢܬܐ. | f. year |
| *Sha'tha* | ܫܥܬܐ | f. hour |
| *Shragha* | ܫܪܓܐ | m. light; lamp |
| *Tda (Tdayya.* pl. ܬܕܝܐ) | ܬܕܐ. | m. paps: udder; breast |
| *Dathkhielien* | ܕܚܝܠܝܢ | m. they that trust |
| *Tinhtha* | ܬܢܚܬܐ | f. sigh |
| *Ta'mran* | ܬܥܡܪܢ | m. thou shalt make me live |

## Vocabulary 6

| | | |
|---|---|---|
| *Min Aika* | ܡܢ ܐܝܟܐ | whence; from where |
| *Iemama* | ܝܡܡܐ | m. day (time) |
| *Akhelqarsa* | ܐܟܠܩܪܣܐ | m. calumniator; devil |
| *Akhma* | ܐܟܡܐ | adv. as |
| *Atra* | ܐܬܪܐ | m. place |
| *Bihttha* | ܒܝܬܬܐ | f. shame |
| *Gayyara* | ܓܝܪܐ | m. adulterer |
| *La Gamran* | ܠܐ ܓܡܪܢ | f. do not fail; unfailing |
| *Gannaya* | ܓܢܝܐ | m. thief |
| *Gnona* | ܓܢܘܢܐ | m. bride-chamber; abode of the happy |

| | | |
|---|---|---|
| *Duyara* | ܕܘܝܪܐ | m. abode |
| *Daggala* | ܕܓܠܐ | m. deceiver; liar |
| *Dla Daka* | ܕܠܐ ܕܝܟܐ | f. that does not extinguish: unquenching |
| *Hivla* | ܗܒܠܐ | m. vanity |
| *Hav D* | ... ܕ ܗܘ | m. he that |
| *Vaya* | ܘܝܐ | m. woe; grief |
| *Hdogha* | ܚܕܘܓܐ | best man; guest bridegroom's friend |
| *Hilqa* | ܚܠܩܐ | m. fate |
| *Harrasha* | ܚܪܫܐ | m. magician |
| *Kena* | ܟܝܢܐ | m. just |
| *Livya* | ܠܘܝܐ | m. companion |
| *Lvar Minneh* | ܠܒܕ ܡܢܗ | besides him; except him |
| *Mghadpana* | ܡܓܕܦܢܐ | m. blasphemer |
| *Dla Mavpe* | ܕܠܐ ܡܘܦܐ...ܦܝ | unending |
| *Kul Damhaimin* | ܟܠ ܕܡܗܝܡܝܢ | all that believes |
| *Mahyana* | ܡܗܝܢܐ | m. vivifier |
| *Marierutha* | ܡܪܝܪܘܬܐ | f. bitterness |
| *Mhiela* | ܡܗܝܠܐ | m. weak |
| *Niv'a* | ܢܒܥܐ | m. fountain |
| *Nura* | ܢܘܪܐ | f. fire |
| *Nikhla* | ܢܟܠܐ | deceit; guile |
| *Saghoda* | ܣܓܘܕܐ | m. adorer; worshipper |
| *Utra* | ܥܘܬܪܐ | m. richness; wealth |
| *Anvaya* | ܥܢܘܝܐ | m. Ascetic; afflicted |

| | | |
|---|---|---|
| *Apra* | ܥܦܪܐ | m. dust |
| *Ptar* | ܦܛܪ | 3 m. s. failed; ended; defeated |
| *Pardaisa* | ܦܪܕܝܣܐ | m. Paradise; garden |
| *Dla Patar* | ܕܠܐ ܦܛܪ | m. unfailing; permanent |
| *Paresiya* | ܦܪܗܣܝܐ | m confidence; liberty |
| *Simha* | ܣܡܚܐ | m splendour |
| *Shqal* | ܫܩܠ | 3 m. s. he took; sustained, withstood |
| *Shavta* | ܫܒܛܐ | m. rod; staff |
| *Shulama* | ܫܘܠܡܐ | m. end |
| *Shalhevietha* | ܫܠܗܒܝܬܐ | f. flame; strong for ever |
| *Shimsha* | ܫܡܫܐ | m. sun |
| *Shrara* | ܫܪܪܐ | m. truth |
| *Shqhienta* | ܫܟܝܢܬܐ | f. abode |
| *Tavo'a* | ܬܒܥܐ | m. avenger; retaliator |
| *Tuv* | ܬܘܒ | again |
| *Tar'itha* | ܬܪܥܝܬܐ | f. thought |

## Vocabulary 7

| | | |
|---|---|---|
| *Idna* | ܐܕܢܐ | f. ear |
| *Orishlim* | ܐܘܪܫܠܡ | f. Jerusalem |
| *Avyutha* | ܐܘܝܘܬܐ | f. concord; harmony |
| *Ikhal* | ܐܟܠ | to eat |
| *Ishti* | ܐܫܬܝ | to drink |
| *Btal* | ܒܛܠ | to come to naught; to end; fail; cease |
| *Basiemutha* | ܒܣܝܡܘܬܐ | f. pleasantness; sweetness |

| | | |
|---|---|---|
| *Bar Hanpe* | ܒܪ ܗܢܦܐ | son of Pagans; Pagan |
| *Gmieraieth* | ܓܡܝܪܝܬܐ | completely; perfectly |
| *Gmar* | ܓܡܪ ـ ܐ | to perfect; to complete |
| *Gmar* | ÷ ـ ܓܡܪ | to fail; to cease, to be spent |
| *D'haq* | ـ ـ ـ

| | | |
|---|---|---|
| *Sogha Dtaibuthakh* | ܣܓܐ ܕܛܝܒܘܬܟ | m. multitude of thy grace or goodness |
| *Skhar* | ܣ: ✻ ܣܟܪ | to shut; close |
| *S'ar* | ܣ: ✻ ܣܥܪ | to do; visit; look after |
| *Spar Hayye* | ܣܦܪ ܚܝܐ | m. the book of life |
| *Siptha* | ܣܦܬܐ | f. lip |
| *Sipvatha* | ܣܦܘܬܐ | pl. lips |
| *Avar* | ÷: ✻ ܥܒܪ | to cross, transgress |
| *Aina* | ܥܝܢܐ | f. eye |
| *Anneedha* | ܐܢܝܕܥ | the departed; dead |
| *Qwa* | ܩ: ✻ ܩܘܐ | to fix; faster |
| *Pra* | ✻ ܦܪܥ | to remunerate |
| *Qitma* | ܩܛܡܐ | m. ash |
| *Shaina* | ܫܝܢܐ | peace; tranquility |
| *Shavhranutha* | ܫܒܚܪܢܘܬܐ | f. vain glory; boastfulness |
| *Shwaq* | ܫ: ✻ ܫܒܩ | to forgive; pardon leave |
| *Shlah* | ÷: ✻ ܫܠܚ | to take off: to strip off. |
| *Shma* | ܫܡܐ | m. name: noun. |
| *Shmahe* | ܫܡܗܐ | pl. names, nouns. |
| *Ship'a* | ܫܦܥܐ | m. abundance of water. torrent |
| *Tavo'a* | ܬܒܥܐ | m. avenger; vindicator |
| *Thvar* | ✻ ܬܒܪ | to break down; to fracture. |
| *Tarietha* | ܬܪܥܝܬܐ | f. thought |

## Vocabulary 8

| | | |
|---|---|---|
| *Bema* | ܒܡܐ | m judgement seat. |
| *B'hith* | ÷ : ✻ ܒܗܬ | to be ashamed. |

| | | |
|---|---|---|
| *Niwni* | ܢܒܢܐ | he will build. |
| *Brakh* | ܒܪܟ : ܐ | to kneel: fall down. |
| *Ghiqh* | ÷ : ܓܝܚ | to laugh at; scorn. |
| *Gipa* | ܓܦܐ | m. wing. |
| *Garsa* | ܓܪܨܐ | m. an asp. |
| *D'han* | ÷ : ܕܗܢ | to grow fat. |
| *Dai ra* | ܕܝܪܐ | c. dwelling place; monastery. |
| *Dim'tha:Dim'e* | ܕܡܥܬܐ:ܕܡܥܐ | tears. |
| *Draqh: Driqh* | ÷ . ܐ . ܕܪܩ : ܕܪܘܩ | to tread upon; to step on or out. |
| *Zar'a* | ܙܪܥܐ | seed; offspring; race. |
| *Hlath* | ܐ : ܗܠܛ | to mix. |
| *Himtha* | ܚܡܬܐ | f. anger; wrath. |
| *Higa* | ܚܓܐ | m. plate (mouth) |
| *Hsam* | ÷ : ܚܣܡ | to be envious, envious. |
| *N'hassi* | ܢܚܣܐ | he will pardon; purge. |
| *Harmana* | ܗܪܡܢܐ | m. Basilisk: cockatrice. |
| *Hshav* | ܐ : ܚܫܒ | to think, consider, to reckon; to take account of. |
| *T''an* | ÷ : ܛܥܢ | to bear; to carry. |
| *Tpas* | ܐ : ܛܦܣ | to take refuge; to shelter. |
| *Kvash* | ܐ : ܟܒܫ | to subdue; conquer; to trample upon. |
| *Kapna* | ܟܦܢܐ | m. hunger; hungry. |
| *Lvusha* | ܠܒܘܫܐ | m. garment; cloth. |
| *Lvar min* | ܠܒܪ ܡܢ | without; away from |
| *L'il* | ܠܥܠ | above |

| | | |
|---|---|---|
| *Orishlim dal'il* | ܕܠܝܠ ܝܪܘܫܠܡ | Heavenly Jerusalem |
| *Mram'rma* | ܪܡܡܪܡܐ | m. exalted |
| *Malqutha* | ܡܠܟܘܬܐ | f. kingdom; sovereignty |
| *Mathla* | ܡܬܠܐ | m. parable |
| *Nahthai apra* | ܢܚܬܝ ܒܪܕܐ | m. They that go down to the earth |
| *Sva* | ÷ : ܣܒܥ | to be filled; satiated; satisified |
| *Saupa* | ܣܘܦܐ | m. end; limit |
| *S'hap* | ܣ : ܗܦܟ | to pull down, overthrow |
| *Sriequtha* | ܣܪܝܩܘܬܐ | f. vanity |
| *Ivra* | ܥܒܪܐ | m, shore; end, the land beyond |
| *a'nad* | ÷ : ܐܙܠ | to depart; to die, cease |
| *a'shin* | ÷ : ܐܬܝܡ | toprevail;tobe strengthened |
| *Plah* | ܣ : ܦܠܚ | to work; serve; worship |
| *Pras* | ܣ : ܦܪܫ | to spread out; extend |
| *Prah* | ÷ : ܦܪܚ | to fly |
| *Parsopa* | ܦܪܨܘܦܐ | m. face; countenance |
| *Rwieaitha* | ܪܒܥܝܬܐ | f. fourth |
| *Radopa* | ܪܕܘܦܐ | m. persecutor |
| *Shumna* | ܫܡܢܐ | m. fat; fatness; plumpness |
| *Shauthapa* | ܫܘܬܦܐ | m. participant; partaker; partner |
| *Sh'haq* | ܫ : ܫܚܩ | to shatter; to break up |
| *Shlath* | ÷ : ܫܠܛ | to rule over; to have power over. |
| *Sharbtha* | ܫܪܒܬܐ | f. family; tribe; race; generation |

| | | |
|---|---|---|
| *Sharqa* | ܫܪܩܐ | the rest |
| *Tharba* | ܬܪܒܐ | m. fat; marrow |
| *Thannura* | ܬܢܘܪܐ | m. furnace; oven |

## Vocabulary 9

| | | |
|---|---|---|
| *Aghona* | ܐܓܘܢܐ | contest; struggle, battle |
| *Appe* | pl. ܐܦܐ | f. face |
| *A'ar* | ܐܥܪ | c. air |
| *Ahpiqh* | ܐܗܦܝܩ | 3. m. s. returned; restored |
| *Azil va* | ܐܙܠ ܗܘܐ | he was going |
| *Aithie* | ܐܝܬܝ | 3 m. s. he brought |
| *Aktha* | ܐܟܬܐ | f. grudge; lasting anger |
| *Dalliesien* | ܕܐܠܝܣܝܢ | 3 m. pl. those who are oppressed |
| *Ith'hshah* | ܐܝܬܚܫܚ | 3 m s. made use of |
| *Ith'thayav* | ܐܝܬܬܚܝܒ | 3 m. s. he was prepared; present |
| *Ithielid* | ܐܝܬܝܠܝܕ | 3 m. s. he was born |
| *Ashlim* | ܐܫܠܡ | 3 m. s. he delivered; entrusted |
| *Ar'anaya* | ܐܪܥܢܝܐ | m earthly |
| *Isthavdie* | ܐܫܬܗܘܕܝ | 3 m. s. he promised |
| *Aathie* | ܐܬܝ | he comes |
| *Itha va* | ܐܬܐ ܗܘܐ | he had come |
| *Bala* | ܒܠܥ | he swallows; devours |
| *Bsav* | ܒܨܘ | 3. m. pl. they despised; neglected |
| *Bisma* | ܒܝܫܡܐ | n. Incense |

| | | |
|---|---|---|
| *Bayya* | בַּיָּא | m. console ye |
| *Base* | בָּעֵי | m. he scrutinises |
| *Guraga* | גֻּרְגָּא | m. Incentive; Inducement |
| *Geir* | גֵּיר | (conj.) for |
| *Gabbara* | גַּבָּרָא | giant; mighty one; valiant one |
| *Dukaya* | דּוּכְתָּא | purification; purging |
| *D'hiela* | דְּחִילָא | m. terrible; tremendous |
| *Dikhra* | דִּכְרָא | m. ram; male |
| *Drash* | דְּרַשׁ : ה | 3 m. s. inquired; learnt; instructed |
| *Hvaya* | הֲוָיָא | existence |
| *Harka* | הָרְכָא | adv. here |
| *Hakhanna* | הָכְנָא | adv. thus; so |
| *Zar'ien* | זְרְעִין | m. thy sow |
| *Zar'a* | זַרְעָא | seed |
| *Hus* | חוּס | m. imper. spare, have pity |
| *Hivya* | חִוְיָא | m. serpent; snake |
| *Havra* | חַבְרָא | m. friend; fellow; another |
| *Hayya* | חַיָּא | m. living (adj.) |
| *Hushbana* | חֻשְׁבָּנָא | account |
| *Hulmana* | חֻלְמָנָא | recovery; Health |
| *Hieram* | חִירָם | pr. n. Hiram |
| *Hzaq* | חזק ـ ה | to journey; to travel |
| *Hakiema* | חַכִּימָא | m. wise |
| *Har : Hur* | חֲזֵי : חֲוִי | imper. to see; look; perceive |
| *Hamshe* | חַמְשָׁא | m. five |

| | | |
|---|---|---|
| *Hamish* | ܚܡܫ | f. five |
| *Harieppa* | ܚܪܝܦܐ | m. sharp |
| *Hsad* | ܚܨܕ ـ ܗ | to reap |
| *Tuva* | ܛܘܒܐ | Blessing; happiness; fruits of the earth |
| *T'iena* | ܛܥܝܢܐ | f. bears; carries |
| *Yavmana* | ܝܘܡܢܐ | today |
| *Ielid* | ܝܠܝܕ | m. born |
| *Ieriv* | ܝܪܝܒ : ܢܪܒ | impf. to grow; to excel; to become great |
| *Kyana* | ܟܝܢܐ | nature |
| *Kunasha* | ܟܘܢܫܐ | gathering; assemblage |
| *Kriehin* | ܟܪܝܚܝܢ | m. they are sick |
| *Kma-d* | ܟܡܐ ـ ܕ | as long as; as much as; when |
| *Kakrien* | ܟܟܪܝܢ | f. talents (coins) |
| *Kathivna* | ܟܬܝܒܢܐ | I am writing (m) |
| *Labbiv* | ܠܒܝܒ | m. encourage ye |
| *Lampeida* | ܠܡܦܝܕܐ | lantern; light; torch |
| *Muma* | ܡܘܡܐ | stain; spot |
| *Dla mum* | ܕܠܐ ܡܘܡ | spotless |
| *Mana* | ܡܢܐ | dress; ornament; vessel |
| *Mekhultha* | ܡܟܘܠܬܐ | f. food |
| *Mhaimna* | ܡܗܝܡܢܐ | a believer; faithful; eunuch |
| *Mhallikh va* | ܗܘܐ ܡܗܠܟ | he was walking |
| *Mdabbah* | ܡܕܒܚ | he sacrifices |
| *Min mthom* | ܡܢ ܡܬܘܡ | ever; from eternity |

| | | |
|---|---|---|
| *Mli thuqa* | ܡܠܝ ܬܘܩܐ | full of deception or guile |
| *Mithol hana* | ܡܝܬܘܠ ܗܢܐ | therefore; because of this |
| *Marraha* | ܡܪܗܫܐ | m. presumptuous; insolent |
| *Mish'ha* | ܡܫܚܐ | m. oil |
| *Mthieh* | ܡܬܝܗ | pp. m. is spread |
| *Nather* | ܢܛܪ | he keeps; preserves |
| *Npesha* | ܢܦܫܐ | breath; rest; refreshment |
| *Nighda* | ܢܓܕܐ | torment; scourging |
| *Napeq* | ܢܦܩ | he proceeds; goes out |
| *Mnahhim* | ܡܢܚܡ | he resuscitates; raises to life |
| *Nsathar* | ܢܨܛܪ | he will protect; defend |
| *Nqbtha* | ܢܩܒܬܐ | f. female |
| *Sahra* | ܣܗܪܐ | moon |
| *Saggian innein* | ܣܓܝܐܢ ܐܢܝܢ | f. many are they |
| *Sukaya* | ܣܘܟܝܐ | expectation |
| *Saimien* | ܣܡܝܢ | n. they put, place |
| *Msaqpien* | ܡܣܩܦܝܢ | m. they hurt; injure |
| *Sakhla* | ܣܟܠܐ | m. food; foolish |
| *Snieqa* | ܣܢܝܩܐ | m. poor; needy |
| *Sapeq* | ܣܦܩ | m. he is able; sufficient |
| *Sraqa* | ܣܪܩܐ | m. tearing the flesh; laceration |
| *Umqa* | ܥܡܩܐ | m. abyss; depth; dale |
| *Iltha* | ܥܠܬܐ | f. accusation; affair; cause |
| *Punaya* | ܦܘܢܝܐ | response; return |

| | | |
|---|---|---|
| *Pra* | פְּרַע | to reward; repay |
| *Pur'ana* | פֻּרְעָנָא | remuneration; reward |
| *Sahya* | צַחְיָא | thirst |
| *Sor* | צֹר | Tyre (a town) |
| *Qaem* | קָאֵם | he rises; stands |
| *T'qum* | תְּקוּם | she will (let her) stand |
| *Qurbana* | קֻרְבָּנָא | sacrifice; oblation |
| *Qna* | קְנָא | 3 m. s. he earned |
| *Qrietha* | קְרְיְתָא | f. field; farm |
| *Ithqriev* | אִתְקְרִיבוּ | m. they were called |
| *Drahieqien* | דְּרָחִיקִין | m. those who are away |
| *Rabba* | רַבָּא | prince; chief; master |
| *Rghieshien* | רְגִישִׁין | m. they rage; they are conscious of |
| *Mriem* | מְרִים | he lifts (or raises) up |
| *Rqie'a* | רְקִיעָא | f. firmament |
| *Shiltha* | שִׁלְתָּא | f. request; prayer |
| *La nihvi Shavqien* | לָא נִהְוֵי שָׁבְקִין | m. let us not leave |
| *Shadran* | שַׁדְרָן | he has sent me |
| *Shqhiera* | שְׁחִירָא | m. foul; disgraceful |
| *Shavya* | שַׁוְיָא | she is worthy |
| *Shimsha* | שִׁמְשָׁא | m. sun |
| *Shmayyana* | שְׁמַיָּנָא | m. heavenly; celestial |
| *Mshappil* | מְשַׁפֵּל | he puts down |
| *Teghurtha* | תֶּגְרְתָּא | merchandise |

| | | |
|---|---|---|
| *Taggara* | ܬܓܪܐ | merchant |
| *Tidmurtha* | ܬܝܕܡܘܪܬܐ | f. wonder |
| *Danthanni* | ܕܢܬܢܝ | to narrate; to relate |
| *Tarthein* | ܬܪܬܝܢ | f. two |
| *Tav Hzav* | ܬܐ ܚܙܐ | come ye and see |
| *Talmieda* | ܬܠܡܝܕܐ | disciple |

## Vocabulary 10

| | | |
|---|---|---|
| *Oria* | ܐܘܪܝܐ | crib |
| *Ur'a* | ܐܘܪܥܐ | f. meeting; encounter |
| *Itheit* | ܐܬܝܬ | m. thou hast come |
| *B'har* | ܒܚܪ : ܐ : ÷ | to try, prove, examine |
| *Beith Gaza* | ܒܝܬ ܓܙܐ | treasury |
| *Blam* | ܒܠܡ : ܐ | to bridle, to muzzle |
| *Bsar* | ܒܨܪ : ܐ | to despise, condemn |
| *Gdal* | ܓܕܠ : ܐ | to plait; to weave |
| *Dubara* | ܕܘܒܪܐ | conduct; custom; way of life |
| *Dukaya* | ܕܘܟܝܐ | purification; purifying |
| *D'hiela* | ܕܚܝܠܐ | m. adj. terrible |
| *Dahla* | ܕܚܠܐ | fearing |
| *Dkhier na* | ܕܟܝܪ ܢܐ | I remember |
| *Drash* | ܕܪܫ : ܐ | to inquire, learn, instruct; dispute |
| *Dikhra* | ܕܟܪܐ | male; ram |
| *Z'ora* | ܙܥܘܪܐ | m. small |

| | | |
|---|---|---|
| *Zqap* | ܙܩܦ : ܐ | to swell; to rise up |
| *Hvala* | ܗܒܠܐ | corruption. |
| *Htup* | ܚܛܦ : ܐ | to snatch off |
| *Hailthana* | ܚܝܠܬܢܐ | m. powerful; mighty |
| *Hniegha* | ܚܢܝܓܐ | lamentable; sorrowful |
| *Ḥatha* | ܚܬܐ | sister |
| *Aḥvatha* | ܐܚܘܬܐ | sisters |
| *Hannan* | ܚܢܢ | pr. n. Annas |
| *Hsan* | ܚܣܢ | to be strong; to prevail |
| *Yudieton* | ܝܕܝܥܝܢ ܐܢܬܘܢ | m. you know |
| *Kura* | ܟܘܪܐ | m. furnace |
| *Karya leh* | ܟܪܝܐ ܠܗ | He is sorry |
| *Kliela* | ܟܠܝܠܐ | crown |
| *Kmar* | ܟܡܪ | to be sad; gloomy |
| *Krikh, Krakh* | ÷ ܟܪܟ : ܟܪܟ | to surround |
| *Ltash* | ÷ ܠܛܫ | to sharpen |
| *La mayotha* | ܠܐ ܡܝܘܬܐ | m. Immortal (one) |
| *Madbah Qudsha* | ܡܕܒܚ ܩܘܕܫܐ | Holy altar |
| *Myaqra* | ܡܝܩܪܐ | m honourable; revered, Reverend |
| *Mukhla* | ܡܘܟܠܐ | m. bolt; bar |
| *Mrahmanaieth* | ܡܪܚܡܢܝܬ | mercifully |
| *Mli Hasha* | ܡܠܐ ܫܬܐ | m. filled with sorrow, sorrowful |
| *Mishtavqien* | ܡܫܬܒܩܝܢ | m. pl. they are forgiven |
| *Myatrutha* | ܡܝܬܪܘܬܐ | f. virtue; excellence |
| *Methietha* | ܡܬܝܬܬܐ | f. coming |

| | | |
|---|---|---|
| *Makiekha* | ܡܟܝܟܐ | m. humble |
| *Min shel* | ܡܝܢ ܕܠ | suddenly |
| *Mithqablien* | ܡܬܩܒܠܝܢ | m. they are received |
| *Nahieraieth* | ܢܗܝܪܐܝܬ | lucidly; brightly; plainly |
| *Nsav Bape* | ܢܣܒ ܦܐܦ | to have respect of persons. |
| *Nsar; Nisor* | ܢܣܪ: ܢܝܣܘܪ | to saw; cut asunder |
| *Nsah: Ninsah* | ܢܣܐ: ܢܝܢܣܐ | to shine out; to triumph |
| *Nqash· Niqosh* | ܢܩܫ: ܢܝܩܘܫ | to knock at |
| *Sghieda* | ܣܓܝܕܐ | m. adorable; venerated |
| *Svartha* | ܣܒܪܬܐ | f. Gospel |
| *Savratha* | ܣܒܪܬܐ | pl· Gospels |
| *Saimien* | ܣܡܝܢ | m. they place |
| *Sakhlutha* | ܣܟܠܘܬܐ | f. folly, fault |
| *Su'rana* | ܣܘܥܪܢܐ | m Deed; action |
| *Sanein* | ܣܢܝܢ | m. they hate |
| *Spieq* | ܣܦܝܩ | m. vacant: empty |
| *Iddana* | ܥܕܢܐ | m. time; moment |
| *Umra* | ܥܡܪܐ | m. abode; dwelling place; hermitage |
| *Jela* | ܥܓܠܐ | m. foal; colt |
| *A'damma* | ܥܕܡܐ | until; till |
| *Al* | ܥܠ | prep. on; towards; against (with verbs of fear, emotion, movement) |
| *Amora* | ܥܡܘܪܐ | m. Inhabitant; one who dwells |
| *Amaleiq* | ܥܡܠܝܩ | pr. n. Amalek |
| *Asav* | ܥܨܒ : ܥ | to bind up |

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|---|---|---|
| *Arpilla* | ܐܪܦܝܠܐ | m. fog; mist |
| *Arpil Hishokha* | ܐܪܦܝܠ ܚܫܘܟܐ | mist of darkness |
| *Pgha* | ܦܓܥ | to meet with |
| *Pyasa* | ܦܝܣܐ | m supplication; persuasion |
| *Psah* | ÷ : ܦܣܚ | to be glad; to rejoice |
| *Parzla* | ܦܪܙܠܐ | m. iron |
| *Qaddish* | ܩܕܝܫ | He is holy |
| *Qaddishath* | ܩܕܝܫܬ | m. thou art holy |
| *Qaysa* | ܩܝܣܐ | m. wood; piece of wood; timber |
| *Qayyapa* | ܩܝܦܐ | pr. n. Caiphas |
| *Qlieda* | ܩܠܝܕܐ | m. key |
| *Qanya* | ܩܢܝܐ | (Reed) pen; reed |
| *Qannaya* | ܩܢܝܐ | m. one who earns; possessor |
| *Qpal* | ـه ـ ܩܦܠ | to remove; dispel |
| *Qariev* | ܩܪܝܒ | He is near |
| *R'hit* | ÷ ܪܚܛ | to feel; perceive; to be conscious of; to rage |
| *R'ghash* | ÷ ܪܓܫ | ungoliness; iniquity; impiety |
| *Rush'a* | ܪܘܫܥܐ | |
| *R'sap* | ـه ـ ܪܨܦ | to set closely; to crowd |
| *Shil* | ÷ ܫܐܠ | to ask |
| *Sheda* | ܫܝܕܐ | m. devil |
| *Sheol* | ܫܐܘܠ | f. Hell |
| *Shalhevietha* | ܫܠܗܒܝܬܐ | f. flame |
| *Shil Bashlama* | ܫܐܠ ܒܫܠܡܐ | to salute |

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|---|---|---|
| *Shata: Shnayya* | pl. ܫܢܝܢ : ܫܢܬܐ | f. year |
| *Dashnayya* | ܕܫܢܝܬܐ | inveterate; of years |
| *T'har* | ÷ ܬܗܪ | to wonder; to marvel |
| *T'vatha* | ܬܘܒܬܐ | f. regret; repentance; remorse |
| *T'vierutha* | ܬܒܝܪܘܬܐ | f. fracture; breakage |
| *Tvar* | ܬܒܪ – ܘ | to break |
| *Tviera* | ܬܒܝܪܐ | broken |
| *Tyavutha* | ܬܝܒܘܬܐ | f. Repentance |
| *Tliethayutha* | ܬܠܝܬܝܐܘܬܐ | f. trinity |
| *T'aibien* | ܬܥܝܒܝܢ | m. They repent |
| *Talmieda* | *f* ܬܐ – ܬܠܡܝܕܐ | m. disciple; follower |
| *Tkhiel* | ܬܟܝܠ | trusting |
| *Taqiepa* | ܬܩܝܦܐ | m. strong; firm |

## Vocabulary 11

| | | |
|---|---|---|
| *Ihhad gavsa* | ܐܝܬܐ ܓܘܦܐ | (he) took refuge |
| *Arza* | ܐܪܙܐ | m. cedar |
| *Ithainan* | ܐܬܝܢܢ | we have come |
| *Bisra* | ܒܣܪܐ | m. flesh |
| *Badmuth* | ܒܕܡܘܬ | like; in the likeness |
| *Ba'en* | ܒܥܝܢ | m. they seek |
| *Gumasa* | ܓܘܡܣܐ | n. ditch; well |
| *Zuza* | ܙܘܙܐ | m. money; coin |
| *Zghar* | ܙܓܪ – ܘ | to prevent |
| *Hvar* | ÷ ܚܘܪ | to be white |

| | | |
|---|---|---|
| *Hnana* | ܚܢܢܐ | pity; mercy; clemency |
| *Hittha* | ܚܛܬܐ : ܚܛܝܐ | f. wheat; grain |
| *T'li veith* | ܛܠܝ ܒܝܬ | I was young |
| *Tav'a* | ܛܒܥܐ | m. seal |
| *Tarpa* | ܛܪܦܐ | m. leaf; foliage |
| *Yivath* | ܝܝܗܒ | She gave |
| *Kìnpa* | ܟܢܦܐ | f. wing; arm; side |
| *Kamla* | ܟܡܠܐ | a (beautiful) garden; Mt. Carmel |
| *Livnan* | ܠܒܢܢ | pr. n. Lebanon |
| *Memra* | ܡܐܡܪܐ | discourse; speech |
| *Mavqde* | ܡܒܩܕܐ | m. ashes |
| *Masaqtha* | ܡܣܩܬܐ | f. an ascent: climb, interval |
| *Mishka* | ܡܫܟܐ | m. skin |
| *Mith'ha* | ܡܬܗܐ | m. time; measure; |
| *Nuna* | ܢܘܢܐ | m. fish |
| *Sin* | ÷ ܣܝܢ | to put on shoes; to slipper |
| *Sema* | ܣܐܡܐ | silver |
| *Sona* | ܣܐܘܢܐ | m. shoe; sandal |
| *Awa* | ܥܒܐ | m. forest |
| *A'din* | ܥܕܝܢ | pr. n. Aden |
| *Arsa* | ܥܪܣܐ | m. cot |
| *Inyana* | ܥܝܢܝܢܐ | m. familiarity; intimacy; converse; study; acquaintance |
| *Dnerovkhon* | ܕܢܝܪܘܒܟܘܢ | that he may sift you |
| *Atiera* | ܥܬܝܪܐ | m. rich; wealthy |

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|---|---|---|
| *Pras* | ܦܪܣ : ܗ | to spread |
| *Pirqa dkhithana* | ܦܝܪܩܐ ܕܟܝܬܢܐ | cotton rag |
| *Shuqan haube* | ܫܘܩܢ ܚܘܒܐ | Remission of debts |
| *Shav'a* | ܫܒܥ | m. seven |
| *Qerotha* | ܩܝܪܘܬܐ | f. wax |
| *Shadre* | ܫܕܪ | he sent him |
| *Shvah* | ÷ ܫܘܐ | to spring up; to flourish; to sprout |
| *Shvar* | ÷ ܫܒܪ | to jump; to leap over |
| *Thakhshavta* | ܬܟܫܒܬܐ | f. supplication |
| *Tishvietha* | ܬܫܒܝܬܐ | f. bed |

## Vocabulary 12

| | | |
|---|---|---|
| *Ukhla* | ܐܟܠܐ | m. food |
| *Aghona* | ܐܓܘܢܐ | m. battle; contest |
| *Akhda* | ܐܚܕ | adv. at once; together |
| *Alahaya* | ܐܠܗܝܐ | m. Divine |
| *Alpa* | ܐܠܦ | thousand |
| *Barbraya* | ܒܪܒܪܝܐ | m. barbarous: barbarian |
| *Bei'tha* | ܒܝܬܐ | f. crown of the head |
| *Beith gnona* | ܒܝܬ ܓܢܘܢܐ | m. Bride-chamber |
| *Bar malka* | ܒܪ ܡܠܟܐ | m. King's son; Prince |
| *Bar saura* | ܒܪ ܣܥܪܐ | m. collar |
| *Gadya: Gdayya* | pl. ܓܕܝ : ܓܕܝܐ | he-goat |
| *Gzara* | ܓܙܪܐ | m. flock |
| *Gizitha* | ܓܝܙܝܬܐ | f. fleece |

| | | |
|---|---|---|
| *Gmurtha* | pl. ܓܡܘܪ̈ܬܐ : ܓܡܘܪ̈ܬܐ | f. burning coal |
| *Gieora* | ܓܝܘܪܐ | m. proselyte |
| *Gamla* | ܓܡܠܐ | m. camel |
| *Daqna* | ܕܩܢܐ | m. chin; beard |
| *Zakhe* | ܙܟܐ | he wins |
| *Hvala* | ܚܘܠܐ | m. corruption |
| *Hushava* | ܚܘܫܒܐ | m. though |
| *Hadtha* | ܚܕܬܐ | m. new |
| *Hzoya* | ܚܙܘܝܐ | m. sight |
| *Hmatha* | ܚܡܬܐ | Mother-in. law |
| *Hannana* | ܚܢܢܐ | m. merciful |
| *Hilla* | ܚܠܐ | m. dust |
| *Tieme* | ܛܝܡܐ | m. price (f. s. ܛܝܡܝ) |
| *Kutiena* | ܟܘܬܝܢܐ | f. coat; tunic; out garments |
| *Kivrietha* | ܟܒܪܝܬܐ | f. Brimstone |
| *Kliela* | ܟܠܝܠܐ | m. crown |
| *Kinnara* | ܟܢܪܐ | lyre; cithara; harp |
| *Kinnara d isra* | ܟܢܪܐ ܕܥܣܪܐ | ten-stringed lyre |
| *Kappa* | ܟܦܐ | f. Palm of the hand |
| *Nqash Kappa* | ܢܩܫ ܟܦܐ | To clap hand |
| *Methietha* | ܡܬܝܬܐ | f. coming; advent |
| *Mavlada* | ܡܘܠܕܐ | m. Birth |
| *Mulkana* | ܡܘܠܟܢܐ | m. Promise<br>Counsel; device |
| *Mitra* | ܡܛܪܐ | Rain |
| *Mnatha* | ܡܢܬܐ | f. Portion |

| | | |
|---|---|---|
| *Mapqa* | ܡܦܩܐ | m. Exit; going out |
| *Ma'la* | ܡܥܠܐ | m. Entering coming in |
| *Msidtha* | ܡܨܝܕܬܐ | f. Snare; net |
| *Maqva* | ܡܩܘܒܐ | m. An awl |
| *Mashrietha* | ܡܫܪܝܬܐ | f. Camp; army |
| *Mish'ha* | ܡܫܚܐ | m. Oil |
| *Nukhraya* | ܢܘܟܪܝܐ | m Stranger; strange |
| *Nikhyana* | ܢܝܟܝܢܐ | m. Injury |
| *Nieha* | ܢܝܚܐ | m. Gentle |
| *Nisbtha* | ܢܨܒܬܐ | f. Planting; Plant |
| *Sithra* | ܣܝܛܪܐ | m. Side |
| *Smakh* | ܣ ـ ـ ـ

| | | |
|---|---|---|
| *Shuhda* | ܫܘܗܕܐ | m. bribe |
| *Sharira* | ܫܪܝܪܐ | m. true |
| *Shreiton* | ܫܪܝܬܘܢ | m. pl. you live |
| *Shrara* | ܫܪܪܐ | m. truth |
| *Shishlatha* | ܫܝܫܠܬܐ | f. chains |
| *Tappa* | ܛܦܐ | c. a stream |
| *Tavra* | ܛܘܪܐ | a bull |
| *Triesai libba* | ܕܝܡܝܢܐ ܠܒܐ | right of heart (m. pl.) |
| *Tishvietha* | ܛܫܒܝܬܐ | mattress; bed |
| *Tamman* | ܬܡܢ | adv. there |

## Vocabulary 13

| | | |
|---|---|---|
| *Alliesa* | ܐܠܝܨܐ | m. adj. afflicted; oppressed |
| *Alosa* | ܐܠܘܨܐ | m. oppressor |
| *Elia* | ܐܠܝܐ | pr. n. Elias |
| *Amein* | ܐܡܝܢ | adv. Amen; truly; verily |
| *Arvana* | ܐܪܘܢܐ | m. calf; young bullock |
| *Ita* | ܐܬܐ | He came |
| *Itai* | ܐܬܬ | f. They came |
| *Basiemutha* | ܒܣܝܡܘܬܐ | f. pleasantness; sweetness |
| *Ba'la* | ܒܥܠܐ | husband |
| *Bthulta* | ܒܬܘܠܬܐ | f. virgin |
| *Gannana* | ܓܢܢܐ | m. gardener |
| *Gpita* | ܓܦܬܐ | f. a vine |
| *Dviq* | ÷ ܕܒܩ | to cleave to |

| | | |
|---|---|---|
| *Dahla* | ܕܰܗܠܳܐ | m. fearing; one who fears |
| *Daira* | ܕܰܝܪܬܳܐ | f. dwelling; monastery |
| *Hveith* | ܗܘܹܝܬ | I was |
| *Haila* | ܚܰܝܠܳܐ | m. power |
| *Hartha* | ܚܰܪܬܳܐ | f. end |
| *Huthra* | ܫܘܬܪܳܐ | staff |
| *Hretha* | ܐܚܪܬܳܐ | f. other; another |
| *Hasse* | ܚܲܨܶܐ | m. loins |
| *Yad'ukh* | ܝܰܕܥܘܟ | m. they have known thee |
| *Yada'u* | ܝܰܕܥ ܐ | he knows |
| *Bkhul iddanien* | ܒܟܠ ܒܝܕܢܝܢ | always; at all times |
| *Min kul gabbien* | ܡܢ ܟܠ ܓܒܝܢ | from all sides |
| *Karoza* | ܟܪܘܙܳܐ | m. preacher; herald |
| *Miltha: Mille* | ܡܶܠܬܳܐ : ܡܶܠܶܐ | f. word |
| *Mahshavtha* | ܡܰܚܫܒܬܳܐ | f. thought |
| *Mzabnien* | ܡܙܒܢܝܢ | m. they sell |
| *Msarhvutha* | ܡܣܪܗܘܬܳܐ | f. haste; hastiness |
| *Mrahman* | ܡܪܚܡܢ | merciful (is) |
| *Malkuth Rauma* | ܡܰܠܟܘܬܗ ܪܘܡܳܐ | kingdom of the high, heaven |
| *Maubla* | ܡܰܘܒܠܳܐ | f. burden |
| *Mrahhim* | ܡܪܚܡ | he shows mercy |
| *Mshuhtha* | ܡܫܘܚܬܳܐ | f. measure |
| *Navrishtha* | ܢܰܒܪܺܝܫܬܳܐ | f flame |
| *Sop* | ܣܘܦ (ܣܘܳܦ) | m. end; limit |
| *Sahdutha* | ܣܰܗܕܘܬܳܐ | f. testimony |

| | | |
|---|---|---|
| *Svah* | ÷ : ܨܒܐ | to desire, to be eager to meet |
| *Sithara* | ܣܬܪܐ | protection; shelter; hiding place |
| *A'thap* | ٥ : ܐܬܦ | to return; to do again |
| *Iera* | ܥܝܪܐ | watcher; angel |
| *Illeth* | ܥܠܬ | I entered |
| *A'thied* | (ܐܬܝܕ) ܥܒܝܕ | ready or prepared |
| *Pa'esh na* | ܦܫ ܐܢܐ | I remain (over) |
| *Prash* | ٥ : ܦܪܫ | to separate |
| *Parahtha* | ܦܪܚܬܐ | f. bird |
| *Quyama* | ܩܘܡܐ | sustenance; subsistence; state |
| *Qultha* | ܩܘܠܬܐ | f. a pitcher |
| *Qarna* | ܩܪܢܐ | f. horn; corner; angle |
| *Shishltha* | ܫܫܠܬܐ | f. chain |
| *Min shilya* | ܡܢ ܫܠܐ | suddenly |
| *Shathe na* | ܫܬܐ ܐܢܐ | m. I drink |
| *Dsha'tha* | ܗܫܬܐ | now; for the present |
| *Shappir* | ܫܦܝܪ | adv. well |
| *Rahhim* | ܪܚܡ | he had mercy |
| *Rahhiqa* | ܪܚܝܩܐ | distant |
| *Rsisa* | ܪܗܝܫܐ | m. shower |
| *Shatya* | (pl. ܫܛܐ) ܫܛܐ | fool |
| *Nsharri* | ܢܫܪܝ | he will begin |
| *Shmai Shmayya* | ܫܡܝ ܫܡܝܐ | heaven of heavens |
| *Tishton* | ܬܫܬܘܢ | you will drink |

| | | |
|---|---|---|
| *Tidmurtha* | ܬܕܡܘܪܬܐ | f. wonder |
| *Tuv* | ܬܘܒ | adv. again |

## Vocabulary 14

| | | |
|---|---|---|
| *Avshit* | ܐܘܫܛ | aph. he stretched (hand) |
| *Itav* | ܐܬܘ | m. they came |
| *Balluta* | ܒܠܘܛܐ | m. Oak tree |
| *Biztha* | ܒܙܬܐ | f. Booty; Spoils |
| *Gushma* | ܓܘܫܡܐ | m. body |
| *Gnon Hadvatha* | ܓܢܘܢ ܗܕܘܬܐ | feast of gladness; heaven |
| *Dla Minyan* | ܕܠܐ ܡܢܝܢ | numberless |
| *Vay: Vaya* (ל) | ܘܝ: ܘܝܐ | Interj. woe. misery |
| *Hvieta* (ܗܒ) | ܗܒܝܬܐ | pp beating |
| *Hvinnana* | ܗܒܝܢܢܐ | m. Idle fellow |
| *Hashosha* | ܗܫܘܫܐ | Liable to feeling or passion, passible |
| *Talla* | ܛܠܐ | Dew; hoar frost |
| *Tuvana* | ܛܘܒܢܐ | Blessed; Saint |
| *Yuthrana* | ܝܘܬܪܢܐ | m. benefit: use; profit (Abs. st. ܝܘܬܪ) |
| *Ka'e* | ܟܥܐ | He rebukes |
| *Knushtha* | ܟܢܘܫܬܐ | f. gathering; meeting |
| *Mithra Hvieta* | ܡܛܪܐ ܗܒܝܬܐ | beating rain |
| *Makiekhai Ruha* | ܡܟܝܟܟܝ ܪܘܚܐ | pl. m. the humble of spirit |
| *Moshe* | ܡܘܫܐ | pr. n. Moses |
| *Kad Makiekhien al apra* | ܟܕ ܡܟܝܟܝܢ ܥܠ ܥܦܪܐ | lying prostrate on the dust |

| | | |
|---|---|---|
| *La Tmakikh* | ܠܐ ܬܡܟܝܟ | m Thou shalt not humiliate |
| *Makiekhutha* | ܡܟܝܟܘܬܐ | f. humility |
| *Mli Hadvatha* | ܡܠܝ ܗܕܘܬܐ | m. full of, or filled with joy |
| *Mashriotha* | ܡܫܪܝܬܐ | f. Camp; army |
| *Mishtutha* | ܡܫܬܝܬܐ | f. Banquet |
| *Avdai Bieshatha* | ܥܒܕܝ ܒܝܫܬܐ | m. evil-doers |
| *Iqwa* | ܥܩܒܐ | m. foot; heel; footprint; trace |
| *Pithghama* | ܦܬܓܡܐ | m. word; sentence, verse |
| *Rigtha* | ܪܓܬܐ | f. desire; lust |
| *Rahvona* | ܪܗܒܘܢܐ | m. a pledge; earnest; money |
| *Rumyana* | ܪܘܡܝܢܐ | m. gift; offering |
| *Shnienien* | ܫܢܝܢܝܢ | m. pl. they are sharp |
| *Tvierai libba* | ܬܒܪܝ ܠܒܐ | m. pl. contrite of heart |
| *Takhsietha* | ܬܟܣܝܬܐ | f. vesture; dress; robe |
| *Tinnana* | ܬܢܢܐ | m. smoke |
| *Rghiegh* | ܪܓܝܓ | desirable; desirous |
| *Tishbohtha* | ܬܫܒܚܬܐ | f. canticle; praise |

## Vocabulary 15

| | | |
|---|---|---|
| *Iegara* | ܝܩܪܐ | m. honour; glory; magnificence |
| *Ilpa* | ܐܠܦܐ | f. ship |
| *Amtha* | ܐܡܬܐ | f. hand-maid; servant-maid |
| *Bappein* | ܒܦܝܢ | f. in our face; before us |
| *Arona* | ܐܪܘܢܐ | m. chest, ark (of the covenant) |

| | | |
|---|---|---|
| *B'hai d* | בְּחַי דְ | because |
| *Bkhaima* | בְּכֵימָא | f. weeping |
| *Bassiema* | בְּסִימָא | m sweet; pleasant |
| *Bagra* | בְּגְרָא | f. (collective) herd (of cattle, pigs) |
| *Brietha* | בְּרִיתָא | f. creation; creature |
| *Biryatha* | בִּרְיָתָא | pl. creations; creatures |
| *Bath Daveed* | בַּת דָּוִיד | David's daughter |
| *Bath Malka* | בַּת מַלְכָּא | king's daughter; princess |
| *Gavra* | גַּבְרָא | m. adultery; fornication |
| *Dara* | דָּרָא | m. generation |
| *Hveith* | הֲוֵית | I was |
| *Zav'tha* | זַוְעָתָא | f. trembling; fear |
| *Hubba* | חֻבָּא | m. charity; love |
| *Hayye* | חַיֵּי | m. pl. living; alive; life |
| *Kul Hashien* | כָּל חֲשִׁיכֵי | all passions; all sorrows |
| *Tahra* | טַהְרָא | m. noon;mid-day |
| *Tuvsa* | טוּבְסָא | m. type; pattern |
| *Yavmana* | יוֹמָנָא | today |
| *Yada' veith* | יָדַע הֲוֵית | I knew |
| *Yaldath alaha* | יַלְדַּת אֱלָהָא | mother of God |
| *Karyutha* | כְּרִיהָא | f. grief; sorrow |
| *La Middim* | לָא מִדִּים | nothing |
| *Lvar* | לְבַר | outside |
| *Mikeil* | מִכֵּיל | therefore; so then |
| *Mazona* | מָזוֹנָא | victual; food |

| | | |
|---|---|---|
| *Ma'mra* | ܡܐܡܪܐ | dwelling; abode |
| *Misath kul* | ܡܝܬ ܟܠ | f. all sufficient |
| *Nwiutha* | ܢܒܝܘܬܐ | f. prophecy |
| *Nathora* | ܢܛܘܪܐ | m. guard; keeper; watch man |
| *Sabreth* | ܣܒܪܬ | I hoped |
| *Siemtha* | ܣܝܡܬܐ | f. treasure |
| *Siematha* | ܣܝܡܬܐ | p. treasures |
| *Sana* | ܣܢܝܐ | m. hater; one who hates |
| *Ad* | ܥܕ | while |
| *Aleima* | ܥܠܝܡܐ | youth; young man |
| *Ammooda* | ܥܡܘܕܐ | m. Pillar |
| *Annatha* | ܥܢܬܐ | m. wicked or cruel man |
| *Pausha* | ܦܘܫܐ | m. continuance, staying |
| *Push Bashlama* | ܦܘܫ ܒܫܠܡܐ | good bye; remain in peace |
| *Psieha* | ܦܣܝܚܐ | m. radiant; shining |
| *Pahha* | ܦܚܐ | m. snare |
| *Katlath Navsa* | ܩܛܠܬ ܢܦܫܐ | f. killing the soul |
| *Qayyama* | ܩܝܡܐ | standing (in life) |
| *Qariev Bisra* | ܩܪܝܒ ܒܣܪ | m. near-kin |
| *Rabbutha* | ܪܒܘܬܐ | f. majesty; greatness |
| *Rahta* | ܪܗܛܐ | m. race; course |
| *Reiha* | ܪܝܚܐ | m. odour |
| *Rahim Nasha* | ܪܚܝܡ ܢܫܐ | Lover of man; Philanthropist |
| *Rihmath Qinyana* | ܪܚܡܬ ܩܢܝܢܐ | f. Love of wealth; avarice |

| | | |
|---|---|---|
| *Rahme* | ڕحمڐ | m. mercy; bowels |
| *Shavta* | ګبڛڐ | m. rod, staff; scourging; tribe |
| *Shupra* | ګوڦڐ | m. beauty; fairness |
| *Sharqa* | ګدڦڐ | The rest: remnant |
| *Sharqa dkhul* | ګدڦڐ دڟل | all the rest |
| *Tahra* | ڬڗڐ | m. wonder |
| *Tayyava* | ڬيڒڐ | m. penitent |
| *Tanniena* | ڬدبڐ | m. devil; dragon |
| *Triesutha* | ڬدوڥوڬڐ | f. straightness; uprightness |
| *Tras* | ڬڦڥ ـه | To make straight |

# ERRATA

| PAGE | LINE | INCORRECT | CORRECT |
|---|---|---|---|
| 5 | 10 | 39 | 38 |
| 64 | 3 from bottom | ڕهڡڐه | ڕهڡڐه |
| 64 | 5 | Brukh | Bruh |
| 65 | 4 | ڬوڛدڡه | ڬوڛدڡه |
| 72 | 20 | 27 | 26 |
| 86 | 9 | ڡڡڡ | ڡڐڡ |

In the early section of this book ڟ is written as 'Kh' (p. 36, 37). Towards the end of this book ڟ is written as 'h' without 'k'. The latter seems to be correct. Several people when they write Khoshaba or Yokhannan bring that 'k'. Perhaps k is not necessary. For ڟ we use kh.

# ABOUT THE AUTHOR

The Most. Rev. Dr. Mar Aprem (formerly George Mooken) was born in Trichur, Kerala, India, in June 1940. Educated in India, England and America, he specialised in the field of Church History. He was the President of the Church History Association of India.

He holds two master's degrees in Church History, one from the United Theological College Bangalore (M. Th, of Serampore, 1966), and the other from the Union Theological Seminary, New York (S. T. M. degree, 1967). He was a candidate for Doctor of Theology (Th. D.) degree at Princeton Theological Seminary. USA when he was made bishop in Bagdad, Iraq in 1968. Later he earned his D. Th. degree from Serampore University near Calcutta.

Ordained as deacon on June 25, 1961 he became a priest on the day he completed twenty five years of age on 13 June 1965. He was consecrated bishop on September 21, 1968 by Mar Thoma Darmo and promoted as a Metropolitan eight days later at Bagdad.

His biography appears in the *International Who's who of Intellectuals*, Vol. 6, Cambridge, The *International Directory of Distinguished Leadership*, First Edition U. S. A. and others.

He was given 'Men of Achievement' Award of the International Biographical Centre, Cambridge, England in 1984 and the 'Medal of Merit' of the Coptic Orthodox Cultural Centre, Venice for his cultural and ecumenical achievements.

Since 1968 he is the head of the Church of the East in India with his headquarters in Trichur. He is active in several religious and social organizations, all over India.