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INTRODUCTION TO CLASSICAL ETHIOPIC
by
Thomas O. Lambdin

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PREFACE

The present work was developed during more than a decade of teaching Classical Ethiopic on the elementary and intermediate levels. It is designed to provide a detailed but carefully graded introduction to the grammar and basic vocabulary of the language. The material covered in this book should be adequate in itself for those who, as Semitists or students of textual criticism, require only a working knowledge of the language as a tool within a wider discipline. I hope too that beginning Ethiopicists will find it an orderly and comprehensive introduction to their study of the classical language.

Because the grammar is presented entirely in transliteration, the student is urged to familiarize himself with the Ethiopic alphabet as soon as possible and to copy out and study at least the vocabulary of each lesson in the native script. In this way he will considerably lessen the difficulty in making the transition to the reading of published texts and manuscripts.

It is a pleasure to acknowledge my gratitude to the many classes which have worked with me through the successive drafts of this grammar. I have profited greatly from their criticism, questions, and corrections, but most of all from the practical experience of teaching so many interested and gifted students.

I also wish to express my sincere thanks to Miss Carol Cross for the great care and professional skill which she exercised in preparing the copy for publication. Her patience with a tedious manuscript and author is undoubtedly registered in the *Masḥafa Ḥeywat*.

Lastly, I cannot let go unexpressed my deep appreciation for the genius and diligence of August Dillmann, whose grammatical, textual, and lexical work in the last century laid the firmest possible foundation for all subsequent scholarly investigation in the field. It is on that foundation that the present work is based.

Thomas O. Lambdin

Cambridge, Massachusetts
June 1978

Abbreviations and Conventions

a. d. o.	accusative direct object	neg.	negative
a. n.	agent noun (also an.)	o. s.	object suffix
acc.	accusative	O. T.	Old Testament
adj.	adjective	obj.	object
adv.	adverb	part.	particle
c.	common gender	pass.	passive
caus.	causative	perf.	perfect
coll.	collective	pers.	person
compl.	complement	pl.	plural
coord.	coordinated	pred.	predicate
dat.	dative	prep.	preposition
dem.	demonstrative	pron.	pronoun
dir.	direct	q. v.	which see
e.g.	for example	rel.	relative
encl.	enclitic	subj.	subjunctive, subject
esp.	especially	s.	singular
ex(x).	example(s)	sing.	singular
exclam.	exclamation	suff.	suffix(es)
f.	feminine	v. n.	verbal noun (also vn.)
fem.	feminine	voc.	vocative
fig.	figuratively	w.	with
foll.	following, followed	/	or (used in listing alternate constructions, transcriptions, or meanings)
Gk.	Greek	idem	"has the same meaning(s) as the preceding entry"
i.e.	that is.	etc.	"has the same range of meanings as the main entry"
imperf.	imperfect	=	"is completely equivalent to in regard to meanings and constructions"
indef.	indefinite	±	with or without
indir.	indirect		
inf.	infinitive		
interrog.	interrogative		
introd.	introductory		
lit.	literally		
m.	masculine		
masc.	masculine		
n.	noun		
N. T.	New Testament		

In the reading of plurals, suffixes are to be added to the preceding item: *te'mert* (pl. *-āḥ, ta'āmer, -āt*) = *te'mert* (pl. *tu'mertāt, ta'āmer, ta'āmerāt*).

Introduction

Classical Ethiopic, or Ge'ez, is the literary language developed by missionaries for the translation of the scriptures after the Christianization of Ethiopia in the 4th century. The new written language was presumably based on the spoken language of Aksum, the commercial and political center at the time. Some inscriptional material survives from this earliest period of the language, but our main source is the extensive religious literature which was translated into Ge'ez during the ensuing centuries. As the official language of the church, the written language survived the demise of its spoken counterpart in a manner analogous to the survival of Latin in Europe.

Although evidence is sparse and scholarly opinion is not unanimous, the Semitic presence in Ethiopia is most plausibly explained as the result of migrations from South Arabia in the form of commercial colonizations beginning possibly as early as the middle of the first millennium B.C. Ge'ez is linguistically a member of the South-east Semitic family, but does not seem to be derivable directly from Old South Arabic as known from Sabaeen, Minaean, Qatabanian, and other inscriptions during this time. The real ancestral language on Arabian soil is irretrievably lost to us, but we do have its descendants in the modern South Arabic dialects such as Mehri, Soqotri, and Shahri, when these can be extricated from their North Arabian admixtures.

Because the Ethiopic script is fully vocalized, the main features of the grammar are clear from the texts themselves. The orthography, however, has two defects: (1) consonantal doubling (gemination) is not indicated, and (2) the presence of one of the vowels (*e* in our transliteration) is not clearly indicated. These problems may be resolved in two ways: the first is to examine the evidence of corresponding forms in other Semitic languages; the second is to consult the reading tradition preserved by scholars in the modern Ethiopic Church. Neither of these, if taken alone, is conclusive: Semitic historical linguistics is itself ambiguous on certain crucial questions because of insufficient data; the modern reading tradition, as published by various European scholars, contains many contradictions and is heavily influenced by the informants' own modern languages

(usually Amharic). In developing the grammar of Ge'ez in the following lessons I have followed as closely as possible the traditional pronunciation as studied and published by E. Mittwoch, *Die traditionelle Aussprache des Äthiopischen* (Berlin 1926). All major deviations from this tradition are noted in the appropriate sections of the lessons; these result either from a choice among variant forms or from an attempt to minimize the influence of Amharic present in the pronunciation. Since all deviations involve either consonantal doubling or the presence of an *e*-vowel, the reader is not likely to be seriously misled by my interpretation of a particular form. To attempt a harmonization of all published material would be far more confusing. The interested reader may consult the Bibliography.

Phonology

A. The Vowels

The distinction between long and short vowels, a property of earlier Semitic according to standard reconstruction, probably persisted into the period when Ge'ez was first reduced to written form, but because this cannot be proven except by appeal to certain structural features, an argument that not all scholars would accept, and because the modern reading traditions do not recognize vowel length as a significant vowel feature, reference to long and short vowels in the following discussion should be regarded as a classification which the writer finds convenient for the description of the phonology rather than a universally accepted fact about the Ge'ez vowel system.

There are seven vowels:

short: *a, e, i, u, o* Long: *ā, ī, ū, ē, ō*

Only *ā* and *ē* are marked with macrons in our transcription, since no confusion can result from leaving *i, u, and o* unmarked. The vowels *ē* and *o* usually result from the contraction of the diphthongs *ay* and *aw* respectively. There are many situations where *aw* and *o* alternate optionally (e.g. *taloku, talawku* I followed). Optional alternation between *ay* and *ē* is less common but not problematic.

The modern reading pronunciation of these vowels is indicated by their position on the following standard chart. Brackets enclose

	Front	Central	Back
High	i [i]	e [ɨ]	u [u]
High-Mid	ē [e]		o [o]
Mid			
Mid-Low	a [æ, ǣ]		
Low	ā [a, ɑ]		

ē and *o* are very often preceded by palatal and labial glides respectively: for example, *bēton* is pronounced [b^yet^won]. This feature is not represented in the script, and unless the student is determined to imitate the modern reading pronunciation in every detail, it may be ignored. The correct pronunciation of *e* and *a* is very difficult for the speaker of English. Since Ge'ez is no longer a spoken language, the following approximations should prove adequate:

<i>a</i> as in father, short	<i>i</i> as in machine, long
<i>e</i> as in let, short	<i>o</i> as in boat, long
<i>ā</i> as in father, long	<i>u</i> as in boot, long.
<i>ē</i> as in bait, long	

The length distinction between *a* and *ā* is not difficult to make. For those who have no concept of vowel length, however, *a* may be pronounced like the vowel of *up*, and *ā* like the first vowel of *father*, in order to maintain this important distinction.

B. The Consonants

Most of the Ethiopic consonants have an approximate counterpart in English and offer no problems in pronunciation:

<i>b</i> as in boy	<i>k</i> as in king	<i>š</i> like sh in should
<i>d</i> as in dog	<i>l</i> as in leaf	<i>t</i> as in tea
<i>f</i> as in foot	<i>m</i> as in man	<i>w</i> as in wall
<i>g</i> as in goat	<i>n</i> as in no	<i>y</i> as in yet
<i>h</i> as in hope	<i>s</i> as in so	<i>z</i> as in zoo

No distinction is made between *s* and *š* in the modern tradition; both are pronounced as *s*. *b* tends to be pronounced as a voiced bilabial spirant [β], in medial positions when not doubled.

The five sounds ' *h h x* will be referred to collectively as gutturals. Three of the gutturals (*h h x*) are pronounced simply as *h*

The reader is urged to make a clear

distinction among these three sounds:

h is ordinary [h], as in hope.

x is the voiceless velar fricative [x], as in German *Bach* (Arabic ح).

ħ is the voiceless pharyngeal continuant [H], an *h*-sound accompanied by a tense narrowing between the base of the tongue and the back of the throat (Arabic ح).

Two of the gutturals (ʾ ʿ) are not pronounced at all in word-initial position in the modern tradition, and both are pronounced as a glottal stop internally. They were originally distinct sounds, and to avoid mistakes in spelling, the reader should make a clear distinction between them:

ʾ is the glottal stop [ʔ].

ʿ is the voiced laryngeal (pharyngeal) continuant [ʕ], i.e. the voiced counterpart of *ħ* above (Arabic ع).

The consonants *ṭ* *ḍ* *ṣ* and *q* have the common feature of glottalization: the flow of air is cut off completely at the glottis and the sound is made by a forcible ejection of the air already in the oral cavity. These sounds have a very sharp, click-like character.

ṭ is glottalized *t*,

ṣ is glottalized *s* (sounding almost like *ts*),

q is glottalized *k*.

The older pronunciation of *ḍ* has not been preserved, since it is now pronounced exactly like *ṣ*.

There are two *p*-sounds, both of which occur only in words of foreign origin. The sound transcribed simply as *p* in this text occurs mainly in Greek names (e.g. *Pētros* Peter) and loanwords and is pronounced in the modern tradition as a glottalized *p*. The second *p*-sound is now pronounced as ordinary *p*, but is so rare that it occurs only once or twice in this entire book, transcribed as *p̣*.

The labialized sounds *k^w* *x^w* *g^w* *q^w* are simply *k x g q* pronounced simultaneously with *w*, precisely like English [kw] in *quick* or [gw] in *Guam*.

All of the consonants may occur simple or doubled. [The reader should note that doubling a consonant merely means holding it noticeably longer than its single counterpart.] The modern pronunciation

does not preserve the doubling of the guttural consonants, but there is no reason to suppose that they were an exception in the classical language. A sequence of two labialized consonants is realized as a doubled simple consonant plus labialization and is transcribed accordingly: *-k^wk^w-* > *-kk^w-*.

C. Stress

According to the tradition adopted in this text, stress (accent) for the vast majority of words may be described by two simple rules:

(a) All finite verbal forms without object suffixes are stressed on the next-to-last (i.e. penultimate) syllable. Thus: *nabāra*, *qatālat*, *yeqāttel*, *yeqattēlu*. The sole exception is the 2nd person feminine plural of the Perfect in *-kēn* (e.g. *nabarkēn*).

(b) Most other words, including nouns, adjectives, and adverbs, are stressed on the last syllable unless this ends in final *-a*, in which case the stress is on the preceding syllable.

The relatively few exceptions to these rules are in the pronominal system, including the pronominal suffixes on nouns and verbs. All deviations from the two basic rules given above will be noted in the lessons where appropriate. Words in construct (see Lesson 4) tend to lose their stress or, at most, retain only a secondary stress. The same is true of the proclitic negative 'i- and of prepositions before a noun.

D. Root and Pattern

In Ethiopic, as in Semitic languages in general, most verbs, nouns, and adjectives may be analyzed into a sequence of three consonants and a vowel pattern, with or without a prefixal or suffixal element. For example,

		Consonant Base	Vowel Pattern	Additional Elements
<i>neguš</i>	king	<i>ngš</i>	C ₁ eC ₂ uC ₃	none
<i>negešt</i>	queen	<i>ngš</i>	C ₁ eC ₂ eC ₃ -	suffix <i>-t</i>
<i>berhān</i>	light	<i>brh</i>	C ₁ eC ₂ C ₃ -	suffix <i>-ān</i>
<i>manbar</i>	throne	<i>nbr</i>	-C ₁ C ₂ aC ₃	prefix <i>ma-</i>

The consonantal sequence (C₁-C₂-C₃) is called the root of the set of words which share that sequence and can usually be assigned a meaning common to the set; compare, for example, *neguš* and *negešt* above with

negš (rule, reign), *nagāšī* (king), *mangešt* (kingdom), *nagša* (he became king), all sharing the common notion of "ruling."

Because most of the morphology is devoted to a study of the trilateral root and the patterns (nominal, adjectival, and verbal) associated with it, it is convenient to have a way of specifying "any trilateral root" in a less clumsy fashion than $C_1-C_2-C_3$. For this purpose Semitists generally employ the "dummy" root *qtl*. Thus,

<i>neguš</i> , <i>berur</i> , <i>beluy</i>	are of the pattern	<i>qetul</i>
<i>berhān</i> , <i>reš'ān</i> , <i>q'erbān</i>		<i>qetlān</i>
<i>manbar</i> , <i>manfas</i> , <i>marxo</i> (from * <i>marxaw</i>)		<i>maqtal</i>

and similarly for all the words in the language that can be associated with a trilateral root. The extreme usefulness of this device will become apparent in the lessons. When discussing roots or sequences of more than three consonants, we shall employ $C_1C_2C_3C_4$ (and similarly for more than four), since no other convention exists.

The vocalic patterns, together with prefixes and suffixes, form the subject matter of the grammar. Very few patterns have a completely predictable meaning, but a large number of them belong to the "almost predictable" category. For example, *qetul* is almost always adjectival in meaning (see Lessons 17 and 35), but the two frequent nouns cited above (*neguš* and *berur*) are exceptions to this rule. Close attention to the formative patterns and the relationships among them will give the reader a proper feeling for the derivational processes at work in the language.

E. The Ethiopic Alphabet

The Ethiopic alphabet was borrowed directly from the Old South Arabic monumental script, gradually modified for book use. Genuine cursive forms are modern; manuscripts consistently (and happily) employ a more or less hand-printed form, with separation of all the letters. The individuals responsible for the borrowing of the alphabet and its adaptation to their literary purposes showed an orthographic acumen rare in the Semitic world: the consonantal alphabet was altered into a fully vocalized syllabary by the addition of various strokes and modifications to the individual letters. The resulting "alphabetic syllabary" is given in Table A. The order of the letters is traditional and does not include the labialized consonants,

which are given in Table B. The columns are sometimes numbered (from left to right), and a letter, e.g. ከ (*ki*) is spoken of as *k* with a vowel of the third order. We shall not adopt this awkward terminology.

The forms of the letters in the first column (read with the vowel -a) are the basic forms of the borrowed consonants. These should be mastered thoroughly before taking up the remaining forms. Each column should then be analyzed separately, since there is a great deal of consistency in the way particular vowels are indicated. Note that the signs for the labialized sounds are secondary modifications of the non-labialized counterpart.

To express numbers in numeral form the Greek alphabet was employed, written within a top and bottom frame. The numerical values are the same as those known from Greek sources. See Table C. Note the combinations: 1000 = 10 hundred; 10,000 = 100 hundred.

Several new letters were developed for the writing of Amharic by modifying certain forms of the Ge'ez alphabet. These sometimes occur in Ge'ez manuscripts in writing native personal and place names. See Table D.

The Old South Arabic monumental script regularly employed a vertical stroke as a word divider. This too was borrowed and appears after every single word in an Ethiopic text as : (see the specimen text for examples). The sign ፤ is used as a colon or semicolon within a sentence, and ፥ is used as a period. Other more elaborate devices are sometimes used to mark off paragraphs and longer sections.

F. Special Phonological Rules

These rules are taken up in detail in appropriate lessons of the Grammar; they are summarized here for convenience in reference and need not be studied before beginning the lessons. The presentation is purely synchronic, dealing only with forms as they can be paired in the language, without reference to antecedent reconstructed forms. The treatment of the latter would take us too far afield.

1. The presence of a guttural consonant (' ḥ ḫ x) often produces an alteration of a given word pattern. Many of these are according to fixed rules:

(a) *-aG- > -āG-, where G is any guttural that closes a syllable.

(b) Compare:

Table A: The Ethiopic Alphabet

	Ca	Cu	Ci	Cā	Cē	C,Ce	Co
h	ሀ	ሁ	ሂ	ሃ	ሄ	ህ	ሆ
l	ለ	ሉ	ሊ	ላ	ሌ	ል	ሎ
h	ሐ	ሑ	ሒ	ሓ	ሔ	ሕ	ሎ
m	መ	ሙ	ሚ	ማ	ሜ	ሞ	ሞ
š	ሠ	ሡ	ሢ	ሣ	ሤ	ሥ	ሦ
r	ረ	ሩ	ሪ	ራ	ራ	ሮ	ሮ
s	ሰ	ሱ	ሲ	ሳ	ሴ	ሶ	ሶ
q	ቀ	ቁ	ቂ	ቃ	ቄ	ቅ	ቆ
b	በ	ቡ	ቢ	ባ	ቤ	ብ	ቦ
t	ተ	ቱ	ቲ	ታ	ቴ	ት	ቶ
x	ተ	ቱ	ቲ	ታ	ቴ	ት	ቶ
n	ነ	ኑ	ኒ	ና	ኔ	ኖ	ኖ
,	አ	ኡ	ኢ	ኣ	ኣ	ኤ	ኤ
k	ከ	ከ	ከ	ከ	ከ	ከ	ከ
w	ወ	ወ	ወ	ወ	ወ	ወ	ወ
,	ዐ	ዐ	ዐ	ዐ	ዐ	ዐ	ዐ
z	ዘ	ዘ	ዘ	ዘ	ዘ	ዘ	ዘ
y	የ	የ	የ	የ	የ	የ	የ
d	ደ	ደ	ደ	ደ	ደ	ደ	ደ
g	ገ	ገ	ገ	ገ	ገ	ገ	ገ
t	ጠ	ጠ	ጠ	ጠ	ጠ	ጠ	ጠ
p	ጸ	ጸ	ጸ	ጸ	ጸ	ጸ	ጸ
s	ጸ	ጸ	ጸ	ጸ	ጸ	ጸ	ጸ
d	ፀ	ፀ	ፀ	ፀ	ፀ	ፀ	ፀ
f	ፈ	ፈ	ፈ	ፈ	ፈ	ፈ	ፈ

Table B. Labialized Consonants

	Ca	Ci	Cā	Cē	C,Ce
q ^w	ቄ	ቄ	ቄ	ቄ	ቄ
x ^w	ቅ	ቅ	ቅ	ቅ	ቅ
k ^w	ቆ	ቆ	ቆ	ቆ	ቆ
g ^w	ቇ	ቇ	ቇ	ቇ	ቇ

Table C. Numerical Signs

1	፩	6	፮	11	፫	20	፬	70	፯
2	፪	7	፯	12	፬	30	፭	80	፰
3	፫	8	፰	13	፭	40	፮	90	፱
4	፬	9	፱	14	፮	50	፯	100	፷
5	፭	10	፷	15	፯	60	፰	200	፷፬
						1000	፷፱		
						10000	፷፱፱		
						100000	፷፱፱፱		

Table D. Amharic Modifications

	Ca	Cu	Ci	Cā	Cē	C,Ce	Co
š	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ
c	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ
ñ	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ
k	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ
z	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ
j	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ
ç	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ	ሸ

Pattern	Typical Example	Guttural Example
<i>yeqatal</i>	<i>yegbar</i>	<i>yesmāʿ</i>
<i>qatl</i>	<i>qabr</i>	<i>bāḥr</i>
<i>maqatal</i>	<i>manfas</i>	<i>māxdar</i>
<i>qatalat</i>	<i>ṣaḥaft</i>	<i>samāʿt</i>
<i>yetqatal</i>	<i>yetgabbar</i>	<i>yetballāʿ</i>

One important situation where this change does not take place (at least graphically) is after word-initial ʾ:

ʾaqṭala	ʾanbara	ʾaʿbaya (not ʾāʿbaya)
ʾaqṭāl	ʾagmāl	ʾaʿbān (not ʾāʿbān).

But see below, G2.

(b) In the patterns *-aG(G)i- and *-aG(G)e-, a > e:

<i>qatil</i>	<i>ṭabib</i>	<i>lehiq</i>
<i>yeqattel</i>	<i>yenabber</i>	<i>yelehhēq</i>

Exceptions to this rule are rare. Note, for example, the subjunctive and imperative forms *mahher*, *yemahher* (Lesson 46). The rule does not apply across certain morpheme boundaries (e.g. prefixes, prepositions):

<i>taʿazza</i>	he was taken	not * <i>teʿazza</i>
<i>ba-ʾegara</i>	at the feet of	not * <i>be-ʾegara</i> .

(c) In the pattern *-eG(G)a-, e > a

<i>yeqattel</i>	<i>yenabber</i>	<i>yaḥawwer</i>
<i>qetal</i>	<i>nebar</i>	<i>laʾak</i> .

Note that this does operate across a morpheme boundary, as in the case of the prefix *ye-* in *yaḥawwer* above. It does not apply, however, across the boundary of a stem and its suffix:

<i>yesammeʿ</i>	+ <i>aka</i>	→ <i>yesammeʿaka</i>	he will hear you
<i>ʾabāgeʿ</i>	+ acc. - <i>a</i>	→ <i>ʾabāgeʿa</i>	sheep

(d) The peculiar behavior of the stem vowel before a final guttural radical of a verbal stem is the result of various analogies at work during an earlier stage of the language. In the inflection of the Perfect there is an *a* before the third root consonant when the preceding syllable is long (Cv̄, Cv̄C):

<i>ṣawweʿa</i>	he summoned
<i>ʾasmeʿa</i>	he caused to hear.

This *e* is deleted when the preceding syllable was short (Cv):

<i>samʿa</i>	(not * <i>sameʿa</i>)	he heard
<i>tasamʿa</i>	(not * <i>tasameʿa</i>)	he was heard.

This zero or *e* alternates regularly with *ā* when an ending beginning with a consonant is added to the stem:

<i>samʿa</i>	but <i>samāʿku</i>	<i>ṣawweʿa</i>	but <i>ṣawwāʿku</i> .
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The *ā* which results from the rule given in paragraph (a) above is regularly replaced by *e* when any vowel is added to the stem:

<i>yesmāʿ</i>	but <i>yesmeʿu</i> , <i>yesmeʿani</i> , etc.
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2. The long vowels *u* and *i* may be shortened to *e* when the syllable in which they occur becomes doubly closed by the addition of the feminine ending *-t*. This change is frequent in the case of *u* (see Lesson 17) and rare in the case of *i*:

<i>kebur</i>	+ <i>t</i>	→ <i>kebert</i>	mighty
<i>qeddus</i>	+ <i>t</i>	→ <i>qeddest</i>	holy
<i>lehiq</i>	+ <i>t</i>	→ <i>leheqt</i>	old, eldest.

The long vowel *ā* may remain in such positions or be shortened to *a*:

<i>šannāy</i>	+ <i>t</i>	<i>šannāyt</i> , <i>šannayt</i>	good, beautiful
<i>šālās</i>	+ <i>t</i>	<i>šālast-</i> (in <i>šālastū</i>)	three
<i>samān</i>	+ <i>t</i>	<i>samānt-</i> (in <i>samāntū</i>)	eight.

3. The alternations *i-ey* and *u-ew* occur regularly at the end of verbal stems from roots whose third radical is *w* or *y*. If no inflectional ending or object suffix is added, *u* and *i* are usually written:

<i>yetalu</i>	he will follow	<i>yesatti</i>	he will drink
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But with the addition of any element beginning with a vowel:

<i>yetallew</i>	they will follow	<i>yesatteyu</i>	they will drink
<i>yetallewani</i>	he will follow me	<i>yesatteyo</i>	he will drink it.

But the final syllables of nouns and adjectives are normally written *-ew* and *-ey*:

<i>maxātew</i>	lamps	<i>layāley</i>	nights	<i>ʿelew</i>	perverse	<i>lāhey</i>	beautiful.
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With the addition of the feminine ending *-t* to adjectives, *-ewt* regularly becomes *-ut*, as in **‘elewt* > *‘elut*. Final *-eyt* may remain, as in *lāhey^t*, but usually appears as *-it*; this is especially true if *-eyt* results from **-uyt* by rule 2 above:

beluy old, worn out **beluyt* > **beleyt* > *belit*.

Nouns and adjectives ending in *-āwi* show a frequent variation between *-āwiy-* and *-āwey-* when the plural endings *-ān* and *-āt* are added.

4. In adjectives of the pattern *qetul* from roots whose second radical is *w*, the sequence *-ewu* alternates optionally with *-ewe-* (perhaps to be read as *-ewwe-*), e.g.

mewut or *mew(w)et* dead *dewuy* or *dew(w)ey* sick.

5. The behavior of final *-aw* and *-ay* is inconsistent. *-aw* at the end of a verb (where *w* is the third radical) may optionally be replaced by *-o*, as in *yetraxxaw* or *yetraxxo* (it will open); *-ay* usually remains in this situation. At the end of a noun, *-aw* and *-ay* usually contract to *-o* and *-ē* respectively, as in *marxo* (for **marxaw*, key) and *ferē* (for **feray*, fruit). When the plural ending *-āt* is added to nouns ending in *-ē*, the result is either *-ēyāt* or *-eyāt* (e.g. *ferēyāt*, *fereyāt*); the "historically correct" form occasionally shows *up*, as in *dasēt*, pl. *dasayāt*.

6. The treatment of final *-āw* (where *w* is the third root consonant) is also inconsistent: Sometimes it remains, as in *heyāw* (living), and sometimes it is lost, as in *tasfā* (for **tasfāw*, hope), *‘edā* (for **‘edāw* debt).

7. Consonant assimilations are relatively rare except for the behavior of prefixal and suffixal *ṭ*:

(a) Suffixal *-t* (a feminine adjectival and nominal ending) is regularly assimilated to a preceding dental stop *d* or *t*.

kebuḏ + t → *kebedt* > *kebedd*
ṣetuṭ + t → *ṣeṭeṭt* > *ṣeṭeṭṭ*.

Remember that the Ethiopic script shows no doubling of consonants in any forms.

(b) Prefixal *-et-* (in the Imperfect and Subjunctive forms of Gt, Dt, Lt, Qt, and Glt verbs) is assimilated regularly to a follow-

**yetsammay* > *yessammay* he will be named
 **yettammaq* > *yettammaq* he will be baptized.

For further examples see Lesson 44.

8. The *-k-* of the verbal subject suffixes *-ku*, *-ka*, *-ki*, *-kemu*, *-ken* is regularly assimilated to a preceding *q* or *g*:

**wadaqku* > *wadaqqu* I fell
 **xadagka* > *xadagga* you left
 **‘aragkemu* > **‘araggemu* you (pl.) went up.

See Lesson 11 (end).

9. In the causative prefix *’a-* (see Lesson 26) and the prefix *ḏa- / ’e-* of the first person (Imperfect and Subjunctive) the *’* regularly becomes *y* after the proclitic negative *’i-*:

**afqara* he loved *’i-yafqara* he did not love
 **aḥawwer* I shall go *’i-yāḥawwer* I shall not go
 **enabber* I shall sit *’i-yenabber* I shall not sit.

To facilitate recognition, this secondary *-y-* will be transcribed as *-ỵ-* throughout this text.

G. Manuscript Errors and Normalization

The gradual evolution of spoken Ge‘ez and its ancient sister dialects into the modern languages of Ethiopia led to the introduction of systematic errors into manuscript copying by scribes who applied their own pronunciation to the ancient language and misspelled accordingly. Roughly in chronological order, these errors are the following:

1. The earliest was the confusion of *ḏ* and *ṣ*, as the former merged with the latter. This change was so early, in fact, that it contaminated nearly all manuscripts, and our choice of *ḏ* or *ṣ* (or vice versa) in spelling a particular root is sometimes arbitrary. The normalization of *ḏ* or *ṣ* in this text usually follows that of Dillmann's *Lexicon*, but in a few instances (e.g. *bḏ’/bṣ’*, *ḏb’/ṣb’*) the alternate forms have been retained because they are so frequent.

2. Probably next in order was the loss of contrast between *a* and *ā* after a guttural consonant, with *a* becoming *ā*. The spelling errors produced by this change are ubiquitous: any syllable beginning *Ga-* may be written *Gā-*, and vice versa. This error has been corrected

in our texts. Occasional ambiguities remain, however: e.g. are *se-b(e)-ḥa-t* and *se-b(e)-ḥā-t* the same word? Should the latter be read as *sebbeḥāt*, a D verbal noun?

Because the initial sequence 'a- was later always pronounced as 'ā-, the prefixing of the negative 'i- (F,9 above) often resulted in the spelling 'i-ḥā-:

'i-ḥāfḥara > 'i-ḥāfḥara spelled 'i-ḥāfḥara
'i-ḥā'mero > 'i-ḥā'mero spelled 'i-ḥā'mero (ignorance).

3. Almost equally common in all but the best manuscripts is the confusion among the three h's (*h ḥ x*), although a given manuscript may show consistency in the spelling (wrong or right) of a particular root. Here again we have followed the lexical norm established by Dillmann; in only a few roots (e.g. *ḥg^wl*) is there any real uncertainty about the correct form.

4. Many texts show a confusion between ḥ and s, reflecting the merger of these two sounds in Amharic, as noted above (p.).

5. Perhaps the most recent error is the confusion between ' and ' , an error which is not present in many manuscripts at all, but frequent in others. Normalization here is not problematic, since the earlier and correct spellings are, for the most part, known.

The cumulative effect of the preceding errors can be quite bewildering unless one has a firm grasp of the forms and lexicon of the older language as it has been recovered by Dillmann and other scholars. The failure of modern editors of Ethiopic texts to normalize spelling is puzzling (unless, of course, a word is unknown or genuinely ambiguous); even more reprehensible is the burdening of a critical apparatus with such trivial and predictable pronunciation errors.

.....

Lesson 1

1.1 There is no definite or indefinite article in Ethiopic.

Thus,

<i>ḥagar</i>	a city	or	the city
<i>neguš</i>	a king		the king.

1.2 Prepositions. Most prepositions are written as separate words before the noun they govern:

<i>westa ḥagar</i>	in/into/to the city
<i>diba dabr</i>	on the mountain.

The exceptions are

<i>ba-</i>	in, with (location, agent, manner)
<i>la-</i>	to, for (dative)
<i>'em-</i>	from (ablative, source),

which are always written as a unit with the following word: *baḥayl* with strength (*ḥayl*), *laneguš* to the king, *'emḥagar* from the city. For the sake of clarity we shall always transcribe these with hyphens: *ba-ḥayl*, *la-neguš*, *'em-ḥagar*. There is also an independent (unbound) form of the preposition *'em-*, namely *'emenna*:

'emenna ḥagar = *'em-ḥagar* from the city.

Ba- and *'em-* are freely combined with the other prepositions. *Ba-*, as in *ba-diba* and *ba-westa*, seldom alters the meaning of the second preposition. *'Em-* has its usual force: *'em-diba* from on, *'em-westa* from in. These various compounds will be noted in the vocabularies as they are required.

1.3 Although we shall defer full treatment of the verb until later, it is necessary here to introduce the 3rd person forms of the inflection called the Perfect:

	Singular	Plural
3rd pers. masc.	<i>nabara</i> he sat	<i>nabaru</i> they (m.) sat
3rd pers. fem.	<i>nabarat</i> she sat	<i>nabarā</i> they (f.) sat

The four endings, *-a*, *-at*, *-u*, *-ā*, are used on all verbs in the language to mark these four forms of the Perfect, regardless of the

shape of the stem: *mot-a* he died, *re'y-a* he saw, *'ambar-a* he set, *'astabq^we'-a* he implored. Note that the pronominal subject (he, she, they) is included in the verb form itself and need not be expressed separately. The Ethiopic Perfect corresponds to the English simple past (he went, wrote, etc.) or present perfect (he has gone, he has written, etc.).

The basic lexical form of the Ethiopic verb is the 3rd pers. masc. singular of the Perfect. In the lesson vocabularies and in the Glossary we shall always give the English meaning in the infinitive form; thus: *nabara* to sit.

With verbs of motion the goal is expressed by various prepositions, the most frequent of which are *westa* and *xaba*. *Westa* is used if the goal is a place, as in

Ḥora westa hagar. He went to the city.

Xaba is used with both persons and places:

Ḥora xaba neguš. He went to the king.

Ḥora xaba bēt. He went to the house.

Whether a preposition like *westa* means "to," "into," or "in" depends on the verb with which it is employed: *nabara westa* to dwell in, *bo'a westa* to enter into, *ḥora westa* to go to.

Vocabulary I

Nouns:

hagar city.

bēt house.

neguš king.

dabr mountain.

Verbs:

nabara to sit, sit down; to stay, remain, continue; to live, dwell.

warada to descend, come down, go down.

'arga to ascend, come up, go up, climb.

ḥora to go.

Prepositions:

'em/'emenna from, out of, away from.

wenta or *ba-westa* in, into, to (a place); *'em-westa* from in, from within.

diba or *ba-diba* on, upon, onto; *'em-diba* from on, from upon.

xaba or *ba-xaba* by, with, at, near (person or place); to, toward, unto; *'em-xaba* from with, from the presence of.
ba- in, into; by, with (of agent).

Exercises

- | | |
|--------------------------|---------------------------|
| A. 1. westa hagar | 6. 'em-diba dabr |
| 2. diba dabr | 7. 'em-neguš |
| 3. 'emenna bēt | 8. ba-xaba neguš |
| 4. 'em-westa bēt | 9. diba neguš |
| 5. ba-westa bēt | 10. 'em-westa hagar |
| B. 1. Nabara westa bēt. | 6. Ḥora westa dabr. |
| 2. Nabarat ba-westa bēt. | 7. Ḥorā westa bēt. |
| 3. 'Argu diba dabr. | 8. Waradu 'em-diba dabr. |
| 4. 'Arga westa hagar. | 9. Waradat 'em-diba bēt. |
| 5. 'Argā xaba bēt. | 10. Warada 'emenna hagar. |

Lesson 2

2.1 Noun Plurals. In general, the plural of a noun is formed in one of two ways:

- Pattern replacement: *dabr* → 'adbār
- Addition of an ending: 'amat → 'amatāt

Plurals formed by pattern replacement are often referred to as "broken" plurals or "internal" plurals; those with suffixes, as "external" plurals. Because there is no sure way to predict the form of the plural from that of the singular, it is necessary to learn both forms from the outset. These will be given in the lesson vocabularies. Some nouns have more than one plural form, though they may not be of equal frequency.

The patterns used for noun plurals are for the most part distinctive and seldom occur in singular nouns. For reference only, the following list of plural noun types includes all but the rare forms:

<i>qetal</i>	e.g. 'egar	the plural of 'egr	foot
'aqtāl	'adbār	dabr	mountain
'aqtul	'ahgur	hagar	city
'aqtel	'abter	batr	rod, staff
'aqtelt	'agbert	gabr	servant
qatalt	nagašt	neguš	king
C ₁ aC ₂ āC ₃ eC ₄ t	malā'ekt	mal'ak	messenger, angel
C ₁ aC ₂ āC ₃ eC ₄	'anāqeš	'anqaš	gate
'aqātel	'abāge'	bag'	sheep

2.2 Syntax. The nominal subject of a verb normally follows it immediately. The problem of the agreement between verb and subject will be discussed in Lesson 5. It is sufficient here to note that nouns denoting male human beings are masculine and those denoting female human beings are feminine. The verb agrees with these nouns in number and gender:

Ḥora neguš. The king went. Ḥoru nagašt. The kings went.
Ḥorat be'sit. The woman went. Ḥorā 'anest. The women went.

See the exercises for further examples.

Vocabulary 2

Nouns:

hagar (pl. 'ahgur) city.
neguš (pl. nagašt) king.
bēt (pl. 'abyāt) house.
dabr (pl. 'adbār) mountain.
gabr (pl. 'agbert) servant.
be'si (pl. sab') man, husband; the pl. also means people in general.
be'sit (pl. 'anest) woman, wife.
ḥamar (pl. 'aḥmār) boat, ship (of any size).

Verbs:

maš'a to come
wad'a to go/come forth, emerge; with 'em: to leave, depart from; to spring from, originate in.
bo'a to enter (*westa*, *ba-*).
wadqa to fall, fall down, collapse.

Adverbs:

heyya/ba-heyya there, in that place; 'em-heyya from there, thence.
zeyya/ba-zeyya here, in this place; 'em-zeyya from here, hence.

Conjunction:

wa- and (written as part of the following word, e.g. *be'si wa-be'sit* a man and a woman).

Exercises

- | | |
|------------------------------|-------------------------------------|
| A. 1. xaba gabr | 6. ba-diba 'aḥmār |
| 2. ba-xaba be'sit | 7. 'em-westa 'abyāt |
| 3. diba ḥamar | 8. xaba nagašt |
| 4. 'emenna be'si | 9. 'emenna 'ahgur |
| 5. diba 'adbār | 10. ba-xaba sab' |
| B. 1. Nabaru 'agbert heyya. | 7. Maš'ā 'anest xaba neguš. |
| 2. Nabarat be'sit ba-heyya. | 8. Wadqa be'si 'em-diba bēt. |
| 3. 'Arga be'si diba dabr. | 9. Wadqu sab' 'em-diba dabr. |
| 4. Waradu sab' 'em-diba bēt. | 10. Waḍ'u sab' 'em-heyya. |
| 5. Ḥoru nagašt westa 'ahgur. | 11. 'Argat 'em-zeyya. |
| 6. Maš'a gabr xaba neguš. | 12. Bo'a westa bēt wa-nabara heyya. |

13. Warada 'em-westa 'adbār wa-bo'a westa hagar.
 14. Maṣ'u westa hagar wa-bo'a xaba neguṣ.
 15. Waḍ'u 'agbert 'em-hagar wa-ḥoru westa dabr.
16. Maṣ'ā 'em-heyya wa-nabarā zeyya.
 17. Wadqa bēt.
 18. 'Argā 'anest westa ḥamar.

Lesson 3

3.1 Noun Plurals (cont.). The two endings used to form external plurals are *-ān* and *-āt*. *-ān* is, for the most part, restricted to nouns denoting male human beings:

<i>mašagger</i>	plural:	<i>mašaggerān</i>	fishermen
<i>liq</i>		<i>liqān</i>	elders, chiefs.

-āt has no such restriction:

<i>nabiy</i>	plural:	<i>nabiyāt</i>	prophets
<i>negešt</i>		<i>negeštāt</i>	queens
<i>gadām</i>		<i>gadāmāt</i>	wildernesses.

It is by no means uncommon to find broken plurals further pluralized by the ending *-āt*, but because these forms are sporadic and easily identified, they will not be listed in the lesson vocabularies.

Several biconsonantal nouns have plurals ending in *-aw*:

'ed pl.	'edaw	hands	'af pl.	'afaw	mouths
'eḍ	'eḍaw	trees	'ab	'abaw	fathers
'ed	'edaw	males	'aw ^w	'awaw	brothers.

Be'si (man) and *be'sit* (woman) have the plurals *sab'* and *'anest* respectively. The word *sab'*, which as a plural may be translated "men" or "people," may also be used as a singular noun in the sense of "a man" or "mankind."

3.2 Collectives. Some nouns, formally singular, designate groups or species as well as a single item. For example,

'eḍ a tree (pl. 'eḍaw); a group of trees, a grove, woods.

It also denotes the material "wood."

'of a bird (pl. 'a'wāf); fowl in general.

ḥezb a people or nation (pl. 'aḥzāb); people (as a plural).

daqiq offspring, progeny, children.

When there is a conflict between form (singular) and meaning (plural), the noun may be construed either way: *maṣ'a ḥezb* or *maṣ'u ḥezb* the people came.

Vocabulary 3

Nouns:

mašagger (pl. -ān) fisherman.

liq (pl. -ān, *liqāwent*, *liqānāt*) elder, chief.

nabiy (pl. -āt) prophet.

gadām (pl. -āt) wilderness; any remote, uninhabited area.

ḥezb (pl. *ḥezab*, *ʿaḥzāb*) people, nation; crowd; also with the nuance of gentiles in the N. T.

Verbs:

roṣa to run.

g^wayya to flee.

gab'a to return, come/go back.

baṣḥa to arrive.

Preposition:

mesla with, in the company of.

Exercises

1. Roṣu 'agbert 'em-bēt.
2. G^wayyu sab' westa 'adbār.
3. Gab'u nagašt westa hagar.
4. Baṣḥu ḥezb mesla nabiy.
5. G^wayya nabiy westa gadām.
6. G^wayyā 'anest 'emenna bēt.
7. Gab'a mašagger 'emenna ḥamar.
8. Bo'u liqān xaba neguš.
9. Waḍ'a nabiy 'em-hagar.
10. Ḥoru mesla nabiy wa-'agbert.
11. Maṣ'u nabiyāt westa hagar.
12. Nabaru mašaggerān heyya.
13. Nabara liq heyya mesla ḥezb.
14. G^wayya ḥezb westa gadām wa-nabara heyya.
15. Baṣḥat be'sit xaba bēt.
16. Roṣu 'em-zeyya wa-g^wayyu heyya.
17. Gab'u 'em-heyya wa-nabaru zeyya.
18. Waḍa mašagger 'em-diba ḥamar.

Lesson 4

4.1 The Construct State. A modifying relationship between two nouns is indicated by adding the ending *-a* to the first noun in the sequence Noun₁ + Noun₂. It is the second noun that modifies, limits, or qualifies the first. Noun₁ is said to be in construct with Noun₂, or in the construct state. Study the following examples:

<i>neguša hagar</i>	the king of the city
<i>walda neguš</i>	the son (<i>wald</i>) of the king
<i>qāla nabiy</i>	the voice (<i>qāl</i>) of the prophet
<i>sema mal'ak</i>	the name (<i>sem</i>) of the angel (<i>mal'ak</i>)
<i>felsata Bābilon</i>	the Babylonian Exile (<i>felsat</i>)
<i>liqa kāhenāt</i>	the chief of the priests (<i>kāhen</i>)
<i>ma'āra gadām</i>	wild honey; lit. honey (<i>ma'ār</i>) of the wilderness
<i>fenota bāḥr</i>	the sea road; lit. the road (<i>fenot</i>) of the sea (<i>bāḥr</i>)

Most such combinations may be translated, at least roughly, by the use of the preposition "of." This exceedingly common construction will pose little difficulty to the reader; expressions that are not transparent literally will be given in the vocabularies.

Two formal points should be noted:

- (a) Most nouns ending in *-i* have their construct in *-ē*:
ṣaḥāfi scribe *ṣaḥāfē ḥezb* the scribe of the people
- (b) Nouns ending in the long vowels *-ā*, *-ē*, *-o* remain unchanged in the construct.

The construct state of plural nouns is formed in exactly the same way:

<i>nagašta hagar</i>	the kings of the city
<i>weluda neguš</i>	the sons of the king
<i>qālāta nabiy</i>	the words of the prophet

Construct sequences of three or more nouns occur but are rare. In most instances a subset of the sequence is a fixed expression (i.e. a frequent compound), such as *bēta maqdas* the Temple in Jerusalem, literally "the house of the holy place," in the sequence

tadbāba bēta maqdas the top (*tadbāb*) of the Temple.

Note also the curious, but not rare, expression

walda 'eg^wāla 'emma-ḥeyāw the Son of Man,

where *'emma ḥeyāw* "the mother (*'emm*) of the living (*ḥeyāw*)" is an epithet of Eve, and *'eg^wāla 'emma-ḥeyāw*, lit. "the offspring of Eve," denotes mankind. Also in fixed expressions one may find a compound Noun₂, such as *sanāy wa-medr* heaven and earth in

'Amīlāka sanāy wa-medr the Lord of heaven and earth.

Vocabulary 4

Nouns:

'eḏ (pl. *'eḏaw*) tree, wood.

fenot (pl. *fenāw*, *fenāwē*) road, way, path (lit. and fig.).

'arwē (pl. *'arāwit*) animal, wild beast.

sanāy (pl. *-āt*) heaven, sky.

barad hail.

zenām (pl. *-āt*) rain.

q^waṣl (pl. *'aq^wṣel*) leaf, foliage.

bēta neguš palace, royal residence.

Prepositions:

'enta via, by way of.

tāḥta under, below.

Adverb:

'i- the general negative, prefixed directly to the verb in a verbal sentence.

Exercises

- | | |
|---------------------|---------------------------------|
| A. 1. neguša hagar | 9. 'ahgura neguš |
| 2. hagara neguš | 10. 'ahgura nagašt |
| 3. bēta neguš | 11. ḥamara mašaggerān |
| 4. fenota dabr | 12. 'ahmāra mašagger |
| 5. gabra nabi | 13. 'arāwita dabr |
| 6. be'sita mašagger | 14. 'arāwita gadām |
| 7. fenota gadām | 15. q ^w aṣla 'eḏ |
| 8. 'aḥzāba hagar | 16. 'aq ^w ṣela 'eḏaw |

17. 'eḏawa 'adbār

19. fenāwē gadām

18. zenāmāta samāy

20. neguša samāyāt

- B. 1. Nabara tāḥta 'eḏ.
 2. Gab'a 'enta fenota dabr.
 3. Wadqa 'em-westa 'eḏ.
 4. Maṣ'a 'em-westa samāy.
 5. G^wayya 'emenna 'arāwita gadām.
 6. Warada barad wa-zenām.
 7. Ḥora nabi' 'em-zeyyā wa-'arga westa samāy.
 8. Waḏ'a 'arwē 'em-tāḥta bēt.
 9. Wadqa 'eḏ diba bēta nabi.
 10. Gab'u 'agberta neguš.
 11. Baṣḥā 'anesta hagar.
 12. G^wayyā 'anesta mašaggerān.
 13. Warada zenām 'em-westa samāy.
 14. Ḥora 'enta fenota gadām.
 15. Wadqu 'aq^wṣela 'eḏaw westa fenot.

Lesson 5

5.1 Gender. The gender of a given noun is not based on formal criteria, such as the presence or absence of a particular ending. Gender is apparent only in the agreement that exists, for example, between a noun and a modifying adjective or between a noun subject and its verb. When we consistently find *zentu be'si* for "this man" and *zāti be'sit* for "this woman," we may identify *zentu* as the masculine form and *zāti* as the feminine form of the demonstrative adjective. Then, because a noun like *fenot* will appear sometimes with *zentu* and sometimes with *zāti*, we are led to observe that the gender of *fenot* is variable, or perhaps better, irrelevant.

In general, gender usage is fixed (i.e. predictable) only for nouns denoting human beings, where grammatical gender coincides with natural gender (sex). Nearly all other nouns occur in either gender, but for many nouns there is a definite preference. The following rules are sometimes cited in this connection, but they cover an insignificant range of nouns and admit of numerous exceptions:

(a) Nouns denoting the names of months, stars, meteorological phenomena, rivers, metals, and weapons tend to be treated as masculine.

(b) The names of towns, cities, districts, and paired parts of the body tend to be treated as feminine.

In the vocabularies and Glossary the gender of non-personal nouns will be indicated in the following way:

m. or f. alone means that the noun is almost exclusively treated as marked.

m.f. or f.m. means that the noun occurs in both genders, but that the first gender indicated is the more frequent.

These designations must be considered as only approximate, since they would doubtlessly be subject to some revision if a full tabulation were made. Such a study, however, would hardly be worth the enormous effort required, since gender usage varies markedly from one text to another, and in some cases it may even be dependent on the gender of the underlying Greek noun. In other cases, variation in gender appears to have an expressive function (feminine = diminutive, familiar, individualizing) and depends on the personal predilections of a

given translator.

The genders of the non-personal nouns in Vocabularies 1-4 are as follows:

<i>hagar</i> f.m.	<i>ḥamar</i> f.m.	<i>fenot</i> f.m.	<i>barad</i> m.
<i>bēt</i> m.f.	<i>gadām</i> m.	<i>'arwē</i> m.f.	<i>zenām</i> m.f.
<i>dabr</i> m.	<i>'eḏ</i> m.f.	<i>samāy</i> m.f.	<i>q'asl</i> m.f.

5.2 Number. Agreement in number is similar to that of gender. Only nouns denoting human beings regularly have verbal and adjectival agreement in the plural. The plurals of all other nouns may have either singular or plural verbs and modifiers, with no clear preferences.

5.3 Some Demonstrative Adjectives.

this	masc.	<i>ze-</i>	fem.	<i>zā-</i>
		<i>zentú</i>		<i>zātí</i>
that	masc.	<i>we'étu</i>	fem.	<i>ye'éti</i>

These regularly precede the noun they modify. *ze-* and *zā-* are written proclitically (*ze-be'si*, *zā-be'sit*), but if preceded by another proclitic element, such as the preposition *ba-*, the two proclitic elements may be written together as a single word: *ba-ze bēt* in this house; *ba-zā hagar* in this city.

Vocabulary 5

Nouns:

mak^wannēn (pl. *mak^wānēnt*) judge, administrator, high official.

qāl (pl. *-āt*) m.f. voice, word, sound; saying.

nagar (pl. *-āt*) m. speech, account, narrative; thing, affair, situation.

mal'ak (pl. *malā'ekt*) angel, messenger.

ṣaḥāfi (pl. *ṣaḥaft*) scribe; a literate (hence learned) person.

wald (pl. *welud*) son, child, boy, lad; the pl. form is also used as a singular.

walatt (pl. *'awāled*) daughter, girl.

And the demonstrative adjectives given in the lesson.

Exercises

- A. 1. tāḥta zentu 'eḏ 6. mesla zentu mak^wannen
 2. mesla we'etu 'arwē 7. ba-xaba ze-nabiy
 3. 'enta zā-fenot 8. 'em-ze bēt
 4. 'em-westa zāti hagar 9. ba-diba zentu dabr
 5. ba-westa we'etu gadām 10. tāḥta ye'eti ḥamar
- B. 1. liqa ṣaḥaft 6. walda mašagger
 2. qālāta nabiyāt 7. weluda ṣaḥāfi
 3. nagara mak^wannen 8. 'awāleda we'etu mak^wannen
 4. 'abyāta mak^wānent 9. 'arāwita zentu dabr
 5. qāla zentu mal'ak 10. ṣaḥāfē neguṣ
- C. 1. 'I-wadqu 'aq^wṣela ye'eti 'eḏ.
 2. Warada zenām 'em-westa samāy wa-'i-warada barad.
 3. 'Arga qālāta nabiy westa samāy.
 4. Ḥorat walatta neguṣ xaba we'etu nabiy.
 5. Maṣ'a be'sē ye'eti be'sit xaba neguṣ.
 6. Waḏ'a mal'ak 'em-westa samāy wa-baṣḥa xaba bēta ye'eti be'sit.
 7. Roṣu weluda mak^wannen westa fenota hagar.
 8. Wadqa walda we'etu be'si 'em-westa zentu 'eḏ.
 9. Baṣḥu malā'ekta samāy westa hagar wa-nabaru heyya.
 10. 'I-ḥoru sab' xaba we'etu mak^wannen.

Lesson 6

6.1 The Personal Pronouns (Independent Form).

	Singular	Plural	
1st pers. common gender	'āna I	neḥna we	
2nd pers. masculine	'ānta you	'antēmu you	
2nd pers. feminine	'ānti you	'antēn you	
3rd pers. masculine	we'ētu he, it	'emuntū they	
3rd pers. feminine	ye'ēti she, it	'emāntū they	

The form *we'etomu* is also used for the 3rd pers. masc. and fem. plural. Readers unfamiliar with other Semitic languages should make special note of the gender distinction in the 2nd person; this feature is present in all the pronominal inflections in the language.

6.2 Non-verbal Sentences with a Nominal Predicate.

a. The subject is a personal pronoun: Noun_{pred.} + Pronoun_{subj.}

<i>Be'si 'ana.</i>	I am a man.
<i>Be'sit 'anti.</i>	You are a woman.
<i>Mašagger we'etu.</i>	He is a fisherman.
<i>Mak^wānent 'emuntu.</i>	They are judges.
<i>Nabiyāt neḥna.</i>	We are prophets.
<i>'Iyarusālēm ye'eti.</i>	It is Jerusalem.

For special emphasis the pronoun may be duplicated at the head of the clause:

<i>'Ana be'si 'ana.</i>	I am a man.
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We'etu is sometimes used as a neutralized copula in sentences of this type, regardless of the person, number, or gender of the real pronominal subject. One may thus find: *'Ana mak^wannen we'etu*, *'Anta mak^wannen we'etu*, etc. or *'Ana we'etu mak^wannen*, etc. Such usages vary from text to text, but they are not rare constructions. They should be viewed as a replacement of the constructions given above by those of the following section, with the personal pronouns simply taking the place of the nominal subject.

b. If the subject is a noun, the distinction between subject and predicate can be made only on the basis of the semantics of the

context. There are three possible forms for such predications:

Noun ₁ + Noun ₂	<i>Yohannes mak^wannen.</i>
Noun ₁ + Noun ₂ + 3rd pers. pron.	<i>Yohannes mak^wannen we'etu.</i>
Noun ₁ + 3rd pers. pron. + Noun ₂	<i>Yohannes we'etu mak^wannen.</i>

These may all be translated as "John is a/the judge." Note especially the use of the 3rd pers. pronoun as a copula; there will usually be agreement in number and gender if the nouns denote human being, but, as noted above, there is a tendency for *we'etu* to be generalized for all purposes as a neutral copula.

c. If the subject is a demonstrative pronoun (note that the words given as demonstrative adjectives in the preceding lesson also function as pronouns), the most frequent word order is Dem. pron. + 3rd pers. pron. + Noun:

<i>Zentu we'etu 'orit wa-nabiyāt.</i>	This is the Law and the Prophets.
<i>Zāti ye'eti walatta neguš.</i>	This is the daughter of the king.
<i>'Ellu 'emuntu weluda neguš.</i>	These are the sons of the king.

6.3 The Plural Demonstratives.

these	masc.	'ellú, 'ellontú
	fem.	'ellā, 'ellāntú
those	masc.	'emuntú
	fem.	'emāntú

Vocabulary 6

Nouns:

ḥayq (pl. -āt) shore (of sea or lake).

'ed (pl. 'edaw) coll. men, males; the menfolk (of a given community); also used as a plural of *be'si*.

'emn (pl. -āt) mother.

'ab (pl. 'abaw) father, forefather, ancestor; *bēta 'ab* family.

met (pl. 'amtāt) husband.

daqiq (coll.) children, offspring, progeny.

negešt (pl. -āt) queen.

Conjunction:

'allā but (after a preceding negative clause).

Proper Names:

Yohannes John.

'Egzi'abḥēr God (cannot, as a proper name, be used in the construct state).

'Amlāk the Lord (may, as an epithet, be used in construct; e.g. 'Amlāka samāy the Lord of Heaven).

'Esrā'ēl Israel. *Daqīqa 'Esrā'ēl* the Children of Israel, the Israelites.

And the Independent Personal Pronouns given in the lesson.

Exercises

- | | |
|-----------------------------------|---|
| A. 1. Ṣaḥāfi 'ana. | 10. Daqīqa 'Esrā'ēl 'emuntu. |
| 2. 'Anest 'emāntú. | 11. 'Emma Yohannes ye'eti. |
| 3. Mašaggerān neḥna. | 12. 'Aba negēšt we'etu. |
| 4. 'Edawa hagar neḥna. | 13. Negešta zāti hagar ye'eti. |
| 5. Mak ^w annen 'anta. | 14. 'Aba 'emuntu welud we'ctu. |
| 6. Gabra neguš 'anta. | 15. Ḥamara 'ellu mašaggerān ye'eti. |
| 7. Be'sita nabiyy 'anti. | |
| 8. 'Anesta mašaggerān 'anten. | 16. Daqīqa zentu gabr 'emuntu. |
| 9. Malā'ekta 'Egzi'abḥēr 'antemu. | 17. 'Aq ^w šela zentu 'eḏ we'ctu. |
| | 18. Meta zāti be'sit we'etu. |
- B. 1. 'Ellu 'emuntu sab'a zāti hagar.
 2. 'Ellontu 'emuntu mak^wānent.
 3. 'Ellāntu 'emāntu 'anesta neguš.
 4. 'Ellu 'emuntu liqāna ḥezb.
 5. Ze-we'etu nabiyya 'Egzi'abḥēr.
 6. Zāti ye'eti 'emma 'ellāntu 'awāled.
 7. 'Ellontu 'emuntu 'amtāta 'anest.
 8. Zentu we'etu nagara 'Amlāk.
 9. Ellu 'emuntu daqīqa mak^wannen.
 10. Neḥna nabiyyāta 'Egzi'abḥēr neḥna.
 11. 'Antemu ṣaḥaft 'antemu.
 12. Ze-we'etu gadām, wa-'ellu 'emuntu 'arāwita gadām.
 13. 'Ellu sab' 'emuntu 'amtāta 'emāntu 'anest.
 14. Ze-we'ctu 'Amlāka samāy.
 15. Zāti ye'eti fenota gadām.

- C. 1. G^wayyā 'ellā 'anest 'em-hagar.
 2. 'I-g^wayyu 'amtāta 'anest, 'allā nabaru westa hagar.
 3. Bo'u daqiqa we'etu mak^wannen xaba neguš.
 4. Gab'at 'emma zentu gabr 'em-ye'eti hagar.
 5. Warada barad wa-zenām diba 'abyāta zāti hagar.
 6. Baṣṣa zentu neguš mesla negešt xaba hagar.
 7. 'I-nabaru weluda hagar heyya, 'allā roṣu westa ḥayq.
 8. Gab'u 'emuntu sab' 'em-'adbār.
 9. 'Arga 'em-westa ḥayq wa-bo'a westa hagar.
 10. Baṣṣat 'aḥmāra 'emuntu mašaggerān xaba ḥayq.

Lesson 7

7.1 The Accusative Case. The accusative is the only case marked by a special ending and is used primarily as the direct object of a transitive verb. The ending is usually *-a* on both singular and plural nouns:

<i>Ḥanaṣa bēta.</i>	He built a house.
<i>Ḥanaṣa 'abyāta.</i>	He built houses.

The following exceptions are to be noted:

- (a) Final *-i* is replaced by *-ē*:

<i>Re'ya be'sē.</i>	He saw a man.
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- (b) Final *-ā*, *-ē*, and *-o* undergo no change:

<i>Rakaba marxo.</i>	He found a key (<i>marxo</i>).
<i>Re'ya 'āšā.</i>	He saw a fish (<i>'āšā</i>).
<i>Nāš'a ferē.</i>	He took the fruit (<i>'ferā</i>).

(c) Personal names and place names are either left uninflected or take the ending *-hā*:

<i>Dāwit walada Salomonhā.</i>	David begot Solomon.
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Because a noun in construct already has an ending identical to that of the accusative case, there is no further change when such a noun is used as the direct object:

<i>Rakaba bēta ṣaḥāfi.</i>	He found the scribe's house.
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7.2 Word Order. When there is no special emphasis or contrast desired, the normal order with a transitive verb is Verb + Subject + Object, as in

<i>Takala be'si 'eḏa.</i>	The man planted a tree.
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7.3 The Accusative of Goal. The accusative case is used also to express goal with verbs of motion:

<i>Bo'a hagara.</i>	He entered the city.
<i>Ḥora 'adbāra.</i>	He went to the mountains.

All such accusatives, unlike the direct object, may be replaced by appropriate prepositional phrases (*westa hagar*, *westa 'adbār*) without

altering the meaning. Occasionally the accusative is used to indicate static position, as in

Nabara gadāma. He dwelt in the wilderness.

But this is rare, and a prepositional phrase (*ba-westa gadām*) is preferred.

7.4 The Accusative Forms of the Demonstratives.

<i>zentú</i> acc.	<i>zánta</i>	<i>'ellántú</i> acc.	<i>'ellánta</i>
<i>zātí</i>	<i>zánta</i>	<i>we'étu</i>	<i>we'éta</i>
<i>ze-</i>	<i>za-</i>	<i>ye'éti</i>	<i>ye'éta</i>
<i>'ellontú</i>	<i>'ellónta</i>		

Zā-, *'ellú*, and *'ellā* have no distinct accusative forms, nor do the personal pronouns *'emuntú* and *'emántú* when used demonstratively as direct objects.

Vocabulary 7

Nouns:

ṣebāḥ (pl. *-āt*) m.f. (early) morning; the east.

mesēt (pl. *-āt*) evening, twilight.

wayn (pl. *'awyān*) m. vine; wine.

'aṣad (pl. *'aṣād*, *-āt*) m.f. any circumscribed area: courtyard, atrium; pen, stall; field, farm; village. *'aṣada wayn* vineyard.

Verbs:

re'ya to see.

ḥanaṣa to build, construct.

qatala to kill, murder.

rakaba to find, come upon; to acquire.

sadada to persecute; to drive out, banish, exile; to excommunicate; to divorce (a wife).

takala to plant; to fix in, implant.

Proper Names:

Kerestiyān (pl.) Christians. *bēta Kerestiyān* (pl. *bēta Kerestiyānāt*, *'abyāta Kerestiyānāt*) church; the Church.

Exercises

- A.
1. *Ḥanaṣu 'abyāta ba-westa hagar.*
 2. *Qatalu neguša wa-negešta.*
 3. *Takalu 'eḏawa heyya.*
 4. *Re'yu 'adbāra.*
 5. *Sadadu 'agberta 'em-westa bēt.*
 6. *Qatalu Kerestiyāna ba-westa 'ellā 'ahgur.*
 7. *'I-rakabu 'aḥmāra mašaggerān.*
 8. *Sadada liqāna ḥezb 'em-hagar.*
 9. *Qatala zanta nabiya.*
 10. *Takala 'aṣada wayn westa 'adbār.*
 11. *Rakaba 'arwē ba-westa fenot.*
 12. *Re'ya malā'ekta westa samāy.*
 13. *Ḥanaṣa hagara ba-westa we'etu ḥayq.*
 14. *'I-rakaba 'edawa hagar.*
 15. *Sadadu Kerestiyāna 'em-'abyāta Kerestiyānāt.*
- B.
1. *Ba-ṣebāḥ ḥora 'aṣada mesla daqiqa mak^wannen.*
 2. *Ba-mesēt, gab'u 'em-heyya hagara.*
 3. *Nabara heyya ba-ṣebāḥ wa-ba-mesēt.*
 4. *Re'yu zenāma wa-barada wa-g^wayyu.*
 5. *Rakaba ṣaḥafta ba-westa bēta neguš.*
 6. *G^wayyat negēšt bēta Kerestiyān ba-ṣebāḥ.*
 7. *Sadada we'eta nabiya 'em-westa hagar.*
 8. *Gab'a gadāma ba-mesēt.*
 9. *Rakabu wayna westa we'etu bēt.*
 10. *'I-ḥanaṣu 'abyāta, 'allā nabaru ba-westa gadām mesla 'arāwit.*
 11. *'I-rakabu zāta ḥamara.*
 12. *Roṣu 'amtāta 'anest ḥayqa.*

Lesson 8

8.1 Interrogative Pronouns and Adjectives:

who?	<i>mannú</i>	accusative:	<i>mánna</i>
what?	<i>ment</i>		<i>ménta</i>
which?	<i>'ayy</i> (pl. <i>'ayyāt</i>)		<i>'áyya</i> (pl. <i>'ayyāta</i>)

These normally stand first in a clause unless governed by a preposition or in construct sequence with a preceding noun. Examples:

<i>Mannu we'etu zentu be'si?</i>	Who is this man?
<i>Manna qatalu?</i>	Whom did they kill?
<i>Ment we'etu zentu?</i>	What is this?
<i>Menta rakaba?</i>	What did he find?
<i>'Ayy haḡar zāti?</i>	Which city is this?
<i>'Ayya haḡara ḡanaṣu?</i>	Which city did they build?
<i>Xaba mannu ḡ^wayyu?</i>	To whom did they flee?
<i>Walda mannu 'anta?</i>	Whose son are you?
<i>Ba'enta ment ḡora?</i>	Why (lit. because of what) did he go?

There is also a rather rare specific plural for *mannu*, namely *'ella mannú*:

<i>'Ella mannu 'emuntu?</i>	Who are they?
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8.2 Interrogative Adverbs.

where?	<i>'aytē, ba-'aytē</i>	how?	<i>'efo</i>
whence?	<i>'em-'aytē</i>	why?	<i>la-ment, ba'enta ment</i>
when?	<i>mā'zē</i>		

These also usually stand first in a clause.

8.3 The Particles *-nu* and *-hu*. Any clause may be converted into question form by adding *-nu* (less frequently *-hu*) to the first word or phrase. Because these particles are in fact attached to the element of the sentence around which the interrogation centers, their use often requires a departure from normal word order:

<i>'Anta-nu mak^wamint?</i>	Are you a judge?
<i>'Anta-nu re'ya?</i>	Did he see this?
<i>'Anta-nu rakaba walda?</i>	Where did he find the child?

-nu is very frequently attached to the interrogative words (other than *mannu*) of the preceding paragraphs:

<i>Menta-nu re'ya?</i>	What did he see?
<i>'Aytē-nu rakaba walda?</i>	Where did he find the child?

8.4 The Remote Demonstratives. There is a second group of demonstrative pronouns/adjectives, much less frequent than the *we'etu/ye'eti* group, used to indicate a more remote location or reference in relationship to the speaker and his audience. These correspond to English "that, that ... there, that ... yonder."

m.s.	<i>zekú</i> (acc. <i>zék^wa</i>)	
	<i>zektú</i> (acc. <i>zékta</i>)	
	<i>zek^wtú</i> (acc. <i>zék^wta</i>)	
f.s.	<i>'entekú</i>	c.pl. <i>'ellekú</i>
	<i>'entāktí</i> (acc. <i>'entāakta</i>)	<i>'ellektú</i> (acc. <i>'ellékta</i>)
		<i>'ellek^wtú</i> (acc. <i>'ellék^wta</i>)

These demonstratives are sometimes employed with a slightly pejorative or disdainful nuance.

8.5 Accusative of Time. Words designating periods of time may be used adverbially in the accusative case to indicate the time when an action took place. Thus, *mesēta* = *ba-mesēt* in the evening, *ṣebāḡa* = *ba-ṣebāḡ* in the morning.

Vocabulary 8

Nouns:

lālit (pl. *layāley*) m.f. night. *lālita* = *ba-lālit* at night, during the night.

Verbs:

kona to be, to become. Usually followed by a predicate noun or adjective in the accusative case: *kona kāhena* he was/became a priest. *kona* may also be used impersonally: there/it was/became. In this usage a following noun may be accusative (the predicate) or non-accusative (the subject): *kona lālit(a)* it was night, it became night; *kona barad(a)* there was hail.

šēṭa to sell (to: *xaba, la-*).

ḡabna to act, work, function; to make, fashion, create, produce; to

do, perform, enact, carry out.

Other:

la- (prep.) to, for (in the dative sense).

ba'enta (prep.) about, concerning; because of, on account of; for the sake of. *ba'enta ment* why? for what reason? *ba'enta-ze* because of this, thus, therefore.

Exercises

- A. 1. Mannu we'etu zentu be'si? Mak^Wannena zāti hagar we'etu.
 2. Menta re'ya ba-westa 'adbār? Re'ya 'arāwita.
 3. Mannu g^Wayya ba-lēlit? G^Wayyat negešt ba-lēlit.
 4. 'Aytē g^Wayyat negešt? G^Wayyat gadāma.
 5. 'Em-'ayy hagar g^Wayyat? G^Wayyat 'em-zāti hagar.
 6. Ment we'etu zentu? Zentu we'etu 'aşada wayn.
 7. Menta takalu zeyya? Takalu 'awyāna zeyya.
 8. 'Ella mannu takalu 'ellu 'eḏawa? Takalu 'edawa hagar 'ellu 'eḏawa.
 9. 'Efo hora heyya? Hora heyya 'enta ye'eti fenot.
 10. Mannu gabra zāta fenota? Gabru sab'a hagar zāta fenota.
 11. Ba'enta mannu gabru zanta? Zanta gabru la-ḥezba hagar.
 12. Mannu gabra zāta ḥamara? Zāta gabra we'etu mašagger.
 13. Mā'zē hora hagara? Hora mesēta.
 14. Mā'zē wadqa zeku 'eḏ? Wadqa ba-lēlit.
 15. La-mannu šēṭa zanta bēta? Šēṭa zanta bēta la-mak^Wannen.
 16. Ba'enta ment sadada Kerestiyāna?
- B. 1. Mannu 'anta? 'Ana nabiya 'Egzi'abḥēr 'ana.
 2. Xaba mannu šēṭa ḥamara? Šēṭa ḥamara xaba walda mak^Wannen.
 3. Manna sadadu 'em-hagar? Sadadu Kerestiyāna.
 4. Menta-nu ḥanaṣu heyya? Ḥanaṣu bēta Kerestiyān.
 5. Mannu kona nabiya? Kona Yoḥannes nabiya.
 6. Kona walda ṣaḥāfi mak^Wannena.
 7. Konu ḥezba 'enteku hagar Kerestiyāna.
 8. La-ment kona ṣaḥāfē?
 9. Ba'enta-ze waḏ'u 'em-hagar wa-'i-gab'u.
 10. Mannu gabra samāya? Gabra 'Egzi'abḥēr samāya.
 11. Ment-nu warada 'em-samāy? Warada zenām.
 12. 'Ayva bēta šēṭu? Zanta bēta šēṭu.

13. Menta-nu kona ba-ye'eti lēlit? Ba-ye'eti lēlit kona zenāma wa-barada.
 14. 'Ayyāta 'ahgura ḥanaṣu? Ḥanaṣu 'elleku 'ahgura.
 15. Manna sadadu 'em-bēta Kerestiyān? Sadadu 'ellonta nagašta.
 16. Negeštāta-nu sadadu? 'I-sadadu negeštāta.
 17. Hora-nu mesla ḥezb? Hora mesla ḥezb wa-mesla 'agbert.

Lesson 9

9.1 The Noun with Pronominal Suffixes. Pronominal possession is indicated by a series of suffixes attached directly to the noun. There are slight variations depending on whether the noun stem ends in a vowel or consonant.

(a) Singular nouns ending in a consonant (e.g. *hagar* city):

my city	<i>hagaréya</i>	accusative: <i>hagaréya</i>
your (m.s.) city	<i>hagaréka</i>	<i>hagaráka</i>
your (f.s.) city	<i>hagaréki</i>	<i>hagaráki</i>
his city	<i>hagarú</i>	<i>hagaró</i>
her city	<i>hagarā</i>	<i>hagarā</i>
our city	<i>hagaréna</i>	<i>hagarána</i>
your (m.pl.) city	<i>hagarekému</i>	<i>hagarakému</i>
your (f.pl.) city	<i>hagarekén</i>	<i>hagarakén</i>
their (m.) city	<i>hagarómu</i>	<i>hagarómu</i>
their (f.) city	<i>hagarón</i>	<i>hagarón</i>

Note especially the *-u/-o* contrast in the 3rd pers. masc. sing. and the lack of a distinct accusative form in the 1st pers. sing. [In the traditional pronunciation the *-k-* of *-kemu* (and sometimes, of *-ken*) is doubled in all of the paradigms given in this lesson.]

(b) Singular nouns ending in *-i*, accusative *-ē* (e.g. *ṣahāfi*, *ṣahāfē* scribe):

my scribe	<i>ṣahāfíya</i>	accusative: <i>ṣahāfíya</i>
your (m.s.) scribe	<i>ṣahāfíka</i>	<i>ṣahāfēka</i>
your (f.s.) scribe	<i>ṣahāfíki</i>	<i>ṣahāfēki</i>
his scribe	<i>ṣahāfihú</i>	<i>ṣahāfihú</i>
her scribe	<i>ṣahāfihā</i>	<i>ṣahāfihā</i>
our scribe	<i>ṣahāfína</i>	<i>ṣahāfína</i>
your (m.pl.) scribe	<i>ṣahāfikému</i>	<i>ṣahāfēkémú</i>
your (f.pl.) scribe	<i>ṣahāfikén</i>	<i>ṣahāfēkén</i>
their (m.) scribe	<i>ṣahāfihómu</i>	<i>ṣahāfihómu</i>
their (f.) scribe	<i>ṣahāfihón</i>	<i>ṣahāfihón</i>

Note that the distinct accusative ending is retained only before the suffixes of the 2nd person.

(c) Singular nouns ending in a long vowel other than *-i* (e.g. *mendābē*, affliction):

my affliction	<i>mendābēya</i>	accusative: <i>mendābēya</i>
your (m.s.) affliction	<i>mendābēka</i> etc.	<i>mendābēka</i> etc.

The suffixes are like those on *ṣahāfi* above, with no change whatever in the final stem vowel of the noun.

(d) Plural nouns. All plural nouns have a suffix *-i-* added to the stem before the pronominal suffixes. The resulting inflection is like that of the non-accusative forms of *ṣahāfi* above, except that the endings *-íya* and *-íki* usually appear as *-éya* and *-éki* respectively. There are no distinct accusative forms.

my cities	<i>ʾahguríya/ʾahguréya</i>
your (m.s.) cities	<i>ʾahguríka</i>
your (f.s.) cities	<i>ʾahguríki/ʾahguréki</i> etc.

(e) Collective nouns, like *daqiq*, are usually treated as singular (no *-i-*) before the pronominal suffixes; thus, *daqiqu*, not **daqiqihu*. Real plural forms, however, sporadically appear without the characteristic *-i-*, e.g. *liqānu* his elders (for *liqānihu*). Conversely, many singular nouns which superficially resemble plural forms may take the *-i-* of the plural; this is especially true of singular nouns with *-ā-* in the final stem syllable (notably *-ān*) and nouns ending in *-at* after a guttural consonant (and hence pronounced *-āt*; see p. 13).

(f) The four nouns *ʾab* (father), *ʾex^w* (brother), *ham* (father-in-law), and *ʾaf* (mouth) have extended forms in *-u-* (acc. *-ā-*) in the singular before the pronominal suffixes. Inflection is like that of *mendābē* above:

	<i>ʾabuya...</i>	<i>ʾex^wuya...</i>	<i>hamuya...</i>	<i>ʾafuya...</i>
acc.	<i>ʾabāya...</i>	<i>ʾex^wāya...</i>	<i>hamāya...</i>	<i>ʾafāya...</i>

The accusative forms are often replaced by the non-accusative.

(g) The noun *ʾed* (hand) appears in the singular with *-ē-* before suffixes: *ʾedēya*, *ʾedēka*, *ʾedēki*, *ʾedēhu*, *ʾedēhā* etc.

Nouns:

- '*ex*^w (pl. 'axaw) brother. The acc. may be written '*ex*^wa or '*exwa*.
 '*ext* (pl. 'axāt) sister.
medr (pl. -āt, 'amdār) f.m. the earth; earth, ground, soil; land, district, country. *medra şebāḥ* eastern country. 'arwē *medr* a snake.
beḥēr (pl. baḥāwert) m. region, province, district. *beḥēra şebāḥ* eastern region.
wangēl m.f. gospel.
mot m.f. death.

Verbs:

- sakaba* to lie, lie down.
mota to die.
sabaka to preach (dir. obj. in acc. or with *ba-*: *sabaka ba-wangēl* he preached the gospel).
ḥazana to be/become sad.

Other:

- '*emze* (adv.) then, next, thereupon.
dexra (prep.) behind, in back of; *ba-dexra* idem; '*em-dexra* from behind, after (of time). '*em-dexra* (conj.) after. *dexra* (adv.) afterwards. '*emdexra-ze* afterwards.

Exercises

- | | | | |
|---------------|----------------|----------------|-----------------|
| A. 1. gabreya | 5. be'siteka | 9. qālu | 13. 'aşadomu |
| 2. hagareya | 6. be'siki | 10. nagarātihu | 14. 'a'şādihomu |
| 3. neguşena | 7. 'anestihomu | 11. şaḥāfika | 15. daqiqomu |
| 4. bētena | 8. liqānikemu | 12. şaḥaftika | 16. weludihomu |
-
- | | | |
|--------------------|-------------------------|------------------------|
| B. 1. bēta 'exuya | 6. liqāna ḥezbena | 11. zenāmāta beḥēru |
| 2. ḥamara 'abuya | 7. nagašta 'amdārihomu | 12. nagara malā'ektihu |
| 3. qālāta 'emmeya | 8. 'ahgura medrekemu | 13. 'amtāta 'awāledihā |
| 4. mota 'exteya | 9. baḥāwerta medromu | 14. 'amdāra şebāḥ |
| 5. 'agberta bētena | 10. qālāta nabiyātihomu | 15. 'arāwita medr |

- | | |
|--|---|
| C. 1. Zentu we'etu 'exuka. | 6. Zentu we'etu qālāta 'abawina. |
| 2. 'Aytē 'abuka? | 7. 'Aytē we'etu bēta 'abukemu? |
| 3. Mannu we'etu mak ^w anneneka? | 8. Zentu we'etu 'arwē medr. |
| 4. 'Entākti ye'eti walatta 'exteya. | 9. Yoḥannes mak ^w annenomu we'etu. |
| 5. 'Eilu 'emuntu weluda 'exuki. | 10. Mannu we'etu şaḥāfika? |
-
- | |
|--|
| D. 1. Sakaba westa bēta 'exuhu. |
| 2. Sabaka ba-wangēl westa 'emuntu baḥāwert. |
| 3. Sakabu 'edaw tāḥta. 'eḍaw. |
| 4. Sabaku nagarāta wangēlu westa ye'eti hagar. |
| 5. Ḥazanat ba'enta mota metā. |
| 6. Ḥazana metā ba'enta motā. |
| 7. Ḥazanā ba'enta mota 'amtātihon. |
| 8. Wa-'emdexra mota metā gab'at xaba hagarā. |
| 9. Wa-dexra mota metā. |
| 10. Wa-'emze ḥorat gadāma lēlita wa-nabarat heyya. |
| 11. Wa-'emdexra-ze waḍ'u 'em-heyya wa-ḥoru beḥēromu. |
| 12. Mannu ḥanaşa bētaka? |
| 13. Qatalu şaḥaftina wa-'agbertina. |
| 14. La-ment qatalu gabraka? |
| 15. Menta gabra gabreka 'emdexra-ze? |
| 16. 'Aytē rakabu ḥamaraka? |
| 17. Mā'zē re'yu 'ex ^w āka? |
| 18. Mannu qatala 'ex ^w āhu? |
| 19. 'I-rakaba 'abāhu heyya. |
| 20. Sabaka wangēlo heyya. |
| 21. Şēṭa bēto la-şaḥāfi. |
| 22. Manna sadada 'em-medreka? |
| 23. Mannu g ^w ayya medraka? |
| 24. 'I-kona gabraka. |
| 25. 'I-konu 'agbertina. |

Lesson 10

10.1 Prepositions with Pronominal Suffixes. The pronominal object of a preposition is expressed by adding the suffixes of Lesson 9 to a presuffixal form of the preposition. This most commonly ends in *-ē-* and requires the forms of the suffixes after a vowel (cf. *ṣahāfi*):

'emenna: *'emennēya, 'emennēka, 'emennēki, etc.*
diba: *dibēya, dibēka, dibēki, etc.*
tāhta: *tāhtēya, tāhtēka, tāhtēki, etc.*

and likewise for the prepositions *ṣāba/ṣābēya, mesla/meslēya, qedma/qedmēya* (before), *mā'kala/mā'kalēya* (among), *mangala/mangalēya* (toward), *dexra/dexrēya*, and *lā'la/lā'lēya* (upon). Occasionally one encounters one or another of these prepositions without the presuffixal *-ē-*; this is especially true of *mā'kala* before the 3rd person suffixes, where it may still be viewed as a simple noun: *ba-mā'kalomu* in their midst. Even more rarely, the simple prepositions may appear with final *-ē*, such as *ṣābē, dibē, etc.*

The three prepositions *westa, ba'enta, and kama* (like), differ from the preceding:

westa: *westēteya, westēteka, westēteki, westētu, etc.,*
 as though on a singular noun *westēt*.
ba'enta: *ba'enti'āya, ba'enti'āka, ba'enti'āki, ba'enti'āhū*
 etc., on the stem *ba'enti'a-*.
kama: *kamāya, kamāka, kamāki, kamāhū* etc., on the stem *kamā-*.

Ba- and *la-* with suffixes will be given in a later lesson. *'Enta* and *'eska* (until) do not occur with suffixes.

10.2 The *waldu la-neguš* Construction. Possession by a specific person may be expressed by the following very frequent construction, where the possessor is indicated first by the appropriate pronominal suffix of the third person and then introduced by the preposition *la-*:

waldu la-neguš the son of the king
lā'ān la-be'ait the house of the woman

f'ayādumu la-nabiyāt

the wish of the prophets

The question naturally arises as to the difference between the simple construct *waldu neguš* and the above construction. Although some study has been devoted to this problem, no rules can be given to account for every single example; this is hardly surprising in view of the heterogeneity of the material at our disposal. In essence, however,

(1) The *waldu la-neguš* construction is marked as definite and specific and can be used only when the second noun denotes a specific (as opposed to a generic) entity.

(2) The construct sequence *waldu neguš* is unmarked in regard to definiteness and specificity and may be used in place of *waldu la-neguš* wherever the latter occurs.

Thus, *waldu la-neguš* can mean only "the king's son," but *waldu neguš* may mean "a king's son, the king's son" or simply "a prince." Stylistically, *waldu la-neguš* is more flexible than the fixed and inseparable construct sequence; the elements may be transposed (*la-neguš waldu*) or separated (*Waldu 'anta la-'Egzi' abhēr* You are the Son of God). It is probable that the construction originated as *la-neguš... waldu ...*, where *la-* served, not as a dative preposition, but as a marker of topicalization, and the suffix on the noun was actually resumptive (as for the king, ... his son...). It is by no means uncommon to find this word order, even with the initial *la-* omitted.

Although the *waldu la-neguš* construction is used extensively for personal possession, it is not restricted thereto, as our remarks would indicate. Note, for example,

hag^wlā la-hagar the destruction of the city
'adyāmihu la-Yordānos the districts of the Jordan.

Occasionally this construction is used between a preposition and a governed noun: *dibēhomu la-ḥezb = diba ḥezb*.

10.3 *k^well-*. The quantifier *k^well-*, corresponding to English "each, every, all," always requires a pronominal suffix. It may be used alone, as in

k¹⁰ellwā all of us
k¹⁰ellmū all of them,

or in apposition to another pronominal element, as in

<i>lakemu k^wellekemu</i>	to all of you
<i>ħoru k^wellomu</i>	they all went.

The 3rd pers. masc. singular form (*k^wellu*, acc. *k^wello*) is used independently in the sense "everything, everybody":

<i>k^wellu delew.</i>	Everything is ready (<i>delew</i>).
<i>Wahabku lotu k^wello.</i>	I gave him everything.
<i>ba-gašša k^wellu</i>	in the presence of everyone.

The 3rd person forms are used appositionally before a noun. When the noun is non-personal, whether singular or plural, the singular forms of *k^well-* are normal:

<i>k^wellā hagar</i>	all the city, the whole city; each city
<i>k^wellā 'ahgur</i>	all the cities
<i>k^wellu baħāwert</i>	all the districts.

Plural personal nouns may take either singular or plural forms of *k^well-*:

<i>k^wellu/k^wellomu nabiyāt</i>	all the prophets.
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The demonstrative pronouns *ze-* and *zentu* regularly precede *k^well-*:

<i>zentu k^wellu</i>	all this
<i>ze-k^wellu beħēr</i>	this whole district, all of this district

Vocabulary 10

Nouns:

'*elat* (pl. -*āt*) f.m. day; less specifically, time. *k^wello 'elata* every day, all day.

ma'ālt (pl. *mawā'el*) m.f. day, daytime. *ma'āltā* during the day. The plural *mawā'el* is commonly regarded as the plural of '*elat* as well and is more frequent than '*elatāt*. *Mawā'el* frequently has the more general sense of "period of time, era."

'*amir* m.f. day. Used only in certain fixed expressions: '*em-/'eska we'etu/yo'eti 'amir* from/until that day (past or future); *wa'etu/yo'eta 'amira* on that day; *k^wello 'amira* every day, all day.

Verbs:

qarba to draw near, approach (*xaba, westa, la-*).

xalafa to pass; to pass by ('*enta, 'enta xaba*), pass through ('*enta westa*), pass among ('*enta mā'kala*), pass away from, leave ('*em-, 'em-xaba*); to perish.

bakaya to weep, mourn (over: *diba, lā'la, ba'enta*).

Prepositions:

mā'kala among, in the midst of. *ba-mā'kala* idem. '*em-mā'kala* from among.

'*eska* until, up to, as far as.

lā'la on, upon; (motion down) onto; over, above, about, concerning. Partially synonymous with *diba*, with which it is often interchangeable.

qedna before (spatial), in the presence of. *ba-qedna* idem. '*em-qedna* from before, from the presence of; before (of time), prior to. *qedna* (adv.) previously, beforehand.

Exercises

A. Translate the following. Replace the phrase governed by the preposition with the appropriate pronominal suffix.

- | | |
|------------------------|----------------------------|
| 1. mesla 'axawihu | 8. 'eska we'etu lēlit |
| 2. 'emenna 'amdārihomu | 9. westa beħēra šebāh |
| 3. diba wangēlena | 10. diba zentu wayn |
| 4. ba'enta motomu | 11. ba-mā'kala 'a'šādātihu |
| 5. westa baħāwertihomu | 12. dexra metā |
| 6. 'eska zāti 'elat | 13. 'eska we'etu mesēt |
| 7. ba'enta 'axāteya | 14. 'emenna 'awāledihā |

- B. 1. Maš'u k^wellomu 'aħzāb xabēhu.
 2. Re'ya k^wello samāya ba-qedmēhu.
 3. Šēta xabēna k^wello 'a'šādāihu.
 4. Gabra zanta k^wello ba'enti'akemu.
 5. Maš'a xabēya k^wello 'amira.
 6. Nabaru heyya k^wello lēlita.
 7. Gab'ā k^wellon westa 'abyātihon.
 8. Rakabu k^wellā 'aħmārihomu.
 9. Maš'u 'em k^wellu baħāwerta medr.

10. Ḥanaṣu zā-k^wellā hagara.

- C. 1. hagaru la-neguṣena
 2. qālātihu la-mak^wannenena
 3. weludihā la-zāti be'sit
 4. 'elata motu la-metā
 5. 'exuhu la-gabr
 6. 'axawihu wa-'axātihu la-Yoḥannes
 7. ṣaḥaftihu la-neguṣ
 8. daqīqomu la-mašaggerān
 9. mawā'elihā la-ye'eti negešt
 10. 'aḥmārihomu la-'ellontu sab'
- D. 1. Ba-ṣebāḥa ye'eti 'elat qarbu xaba hagarena.
 2. Ma'āлта wa-lēlita nabaru zeyya wa-'i-gab'u beḥēromu.
 3. Qarbat 'elata motu la-we'etu nabiyy.
 4. Wa-ba-mesēt xalafa 'em-xabēhomu.
 5. Ba'enta ment bakaya zentu wald?
 6. Sakabu heyya 'eska mesēt wa-'emze ḥoru bētomu.
 7. 'Efo xalafa 'enta mā'kalomu la-'ellontu ḥezb?
 8. Bakayat diba motomu la-weludihā.
 9. 'Enta 'ayy fenot xalafu 'em-zeyya?
 10. Sabaka ba-wangēl westa k^wellu 'ahgura zeku beḥēr.
 11. 'Enta westa 'ayyāt 'ahgur xalafa mal'aka mot?
 12. Bakayu lā'la motu la-neguṣomu.
 13. We'eta 'amira ṣēṭa bēto wa-xalafa 'em-xabēna.
 14. G^wayyu k^wellomu ḥezb 'em-qedmēhu.
 15. Zanta k^wello gabra 'em-qedma motā la-be'situ.

Lesson 11

11.1 Types of Verbs. There are three basic lexical types of verbs related to the main trilateral root system. We shall designate these types as G, D, and L according to the stem forms of the Perfect:

- G verbs simple root + stem vowel pattern, e.g. *nabara* he sat
 D verbs root + doubling (D) of the second radical + stem vowel pattern, e.g. *naṣṣara* he looked (root *naṣ*)
 L verbs root + lengthening (L) of the first stem vowel + stem vowel pattern, e.g. *bāraka* he blessed (root *brk*).

The designation G, for German Grundstamm (basic stem), has been adopted from elsewhere in Semitic grammar studies in order to promote some uniformity in grammatical terminology. For any given trilateral root, only one of the above basic types is normally in use. There is no general derivational relationship among the three types, but quite a number of verbs may appear optionally as either G or D with no difference in meaning.

Ethiopic also has a significant number of quadrilateral and quinquilateral roots, the nature of which will be discussed in a later lesson. Verbs formed from quadrilateral roots have the pattern *CaCCaC-* in the Perfect of the basic stem, which we shall designate as Q:

- Q verbs simple root + stem vowel pattern, e.g. *targ^wama* he translated (root *trg^wm*).

When the second radical of a quadrilateral root is a *w* or a *y*, there is a regular contraction of *aw* to *o* and *ay* to *ē*, producing such forms as *dēgana* (from **daygana* he pursued) and *moqēḥa* (from **mawqāḥa* he imprisoned). Because these verbs resemble L verbs in having a long vowel in the first stem syllable and follow essentially the same inflectional pattern as L verbs, we shall designate them as Q/L in the vocabularies and Glossary. This designation is useful because there is often no way of knowing whether such verbs are a result of this contraction or whether they may not be derived from other sources.

G verbs are the most numerous and present the greatest variety in inflection. Two types of G verbs may be distinguished on the

basis of their perfect stems: (1) the type represented by *nabara*, with *-a-* between C_2 and C_3 , and (2) the type represented by *gabra* (he made), with no vowel between C_2 and C_3 . This distinction is formally rather trivial since it is maintained only in the 3rd person forms of the Perfect (see below), but it does show the remains of an older system in which verbs of the *nabara* type were primarily action verbs and those of the *gabra* type were primarily stative verbs. For various reasons this distinction has become blurred in Ethiopic, as evidenced by the fact that *gabra* itself is an action verb.

11.2 The Full Inflection of the Perfect. The inflectional suffixes of the Perfect are the same for all types of verbs. Deviations from the norm occur because of underlying differences in type (*nabara* versus *gabra*) and because of phonetic changes occasioned by the presence of gutturals ($ʔ$ $ʕ$ $ħ$ x) or semivowels (y w) in the root. Verbs from roots whose first radical is a guttural or semivowel (hence roots I-gutt. and I-W/Y) conform to the regular pattern and will be used without further comment. The full inflection of the Perfect is as follows:

	G	G	D	L	Q
3 m.s. he	<i>nabara</i>	<i>gabra</i>	<i>naṣṣara</i>	<i>bāraka</i>	<i>targ^wama</i>
3 f.s. she	<i>nabarat</i>	<i>gabrat</i>	<i>naṣṣarat</i>	<i>bārakat</i>	<i>targ^wamat</i>
2 m.s. you	<i>nabarka</i>	<i>gabarka</i>	<i>naṣṣarka</i>	<i>bārakka</i>	<i>targ^wamka</i>
2 f.s. you	<i>nabarki</i>	<i>gabarki</i>	<i>naṣṣarki</i>	<i>bārakki</i>	<i>targ^wamki</i>
1 c.s. I	<i>nabarku</i>	<i>gabarku</i>	<i>naṣṣarku</i>	<i>bārakku</i>	<i>targ^wamku</i>
3 m.pl. they	<i>nabaru</i>	<i>gabru</i>	<i>naṣṣaru</i>	<i>bāraku</i>	<i>targ^wamu</i>
3 f.pl. they	<i>nabarā</i>	<i>gabrā</i>	<i>naṣṣarā</i>	<i>bārakā</i>	<i>targ^wamā</i>
2 m.pl. you	<i>nabarkemu</i>	<i>gabarkemu</i>	<i>naṣṣarkemu</i>	<i>bārakkemu</i>	<i>targ^wamkemu</i>
2 f.pl. you	<i>nabarkén</i>	<i>gabarkén</i>	<i>naṣṣarkén</i>	<i>bārakkén</i>	<i>targ^wamkén</i>
1 c.pl. we	<i>nabarna</i>	<i>gabarna</i>	<i>naṣṣarna</i>	<i>bārakna</i>	<i>targ^wamma</i>

When the final stem consonant is *q* or *g*, the *k* of the personal endings is assimilated: **ʕaragku* (I went up) > *ʕaraggu*, **wadaqku* (I fell) > *wadaqu*. Although the resultant doubling is clear in transliteration, it is not represented in the Ethiopic alphabet, where the two examples just given would appear as *ʕa-ra-gu* and *wa-da-qu* respectively. These could not be confused with the 3rd pers. pl. forms *ʕargu* and *wadqu* because of the presence of a vowel after the second

root consonant, but a form written, e.g., *xa-da-gu* may be read either as *xadagu* (they left) or *xadaggu* (I left). A similar reading problem arises in connection with stem final *k* and *n*: *sa-ba-ku* = *sabaku*/*sabaku*, *ḥa-za-na* = *ḥazana*/*ḥazanna*.

Vocabulary 11

Nouns:

ḥegg (pl. *ḥegag*) m.f. law; the Law (scriptural sense); *gabra ḥegga* to perform, carry out the law. *ba-ḥegg* legally, lawfully.
maṣḥaf (pl. *maṣḥeft*) m.f. book, document; writing, inscription.
lesān (pl. *-āt*) m.f. tongue; language. *lesāna Yonānāwiyān* Greek.
lesāna ʕEbrāyest Hebrew. *lesāna ʕAfrenj* Latin. *lesāna ʕArabi* Arabic. *lesāna Geʕz Geʕez*.
badn (pl. *ʕabdent*) m. corpse.

Verbs:

naṣṣara to look, look at (acc. or *westa*, *xaba*)
bāraka to bless.
targ^wama to translate (from ... into: *ʕemenna* ... *la-*, *xaba*)
ʕaqaba to guard, keep watch on; to take care of, preserve, keep safe; to observe, keep (e.g. laws).
qabara to bury, inter.
dēgana Q/L to pursue, chase (acc. or *dexra*, *ʕem-dexra*). Usually, but not always, in a hostile sense.

Proper Names:

Yonānāwiyān the Greeks.
ʕAfrenj the Romans.
ʕEbrāwiyān the Hebrews.
Geʕz, *ʕAgʕāzi* the Ethiopians; *beḥera Geʕz*, *beḥera ʕAgʕāzi* Ethiopia.
ʕItyopyā Ethiopia.

Exercises

- A. 1. *Nabarku heyya ʕeska weʕetu ʕamir*.
2. *Waradku westa ḥayq ba-mesēt*.
3. *ʕAraggu ʕadbāra ba-ṣebāḥ*.
4. *Wadaqu diba medr wa-sakabku heyya*.
5. *Ḥanaṣku zanta bēta la-weludeya*.

6. 'I-qatalku 'ellonta sab'a.
 7. Rakabku badna ba-westa fenot.
 8. 'Aqabku ḥegagihu ma'āлта wa-lēlita.
 9. Bārakku ḥezba wa-'emze xalafku 'em-xabēhomu.
 10. Takalku 'awyāna ba-westa 'aṣadeya.
- B. 1. Qarabna xabēhomu.
 2. Gabarna zanta k^Wello ba'enti'akemu.
 3. Sakabna heyya 'eska ṣebāḥ.
 4. Sabakna k^Wellena westa k^Wellu baḥāwerta zāti medr.
 5. Ḥazanna diba qālātihu la-mal'ak.
 6. Targ^Wamna zanta maṣāḥefta 'em-lesāna 'Arabi.
 7. Xalafna 'em-mā'kalomu 'emdexra motu la-neguṣomu.
 8. Qabarna badno la-'abuna heyya.
 9. Dēganna dextrēhomu la-daḡiq ḥayqa.
 10. Naṣṣarna xaba samāyāt.
- C. 1. 'Aytē sabakka wangēlo?
 2. Ba'enta ment ḥazankemu k^Wellekemu?
 3. Xaba 'ayy hagar qarabkemu ye'eta 'elata?
 4. Manna bārakka wa-manna 'i-bārakka?
 5. 'Ayya maṣḥafa targ^Wamka 'em-lesāna 'Afrenj?
 6. Ba'enta ment 'i-'aqabkemu ḥegageya?
 7. 'Aytē qabarkemu badno la-'exukemu?
 8. Targ^Wamku 'ellu k^Wello maṣāḥefta 'em-lesāna Yonānāwiyān.
 9. Zanta gabarka ba-ḥegg.
 10. Gabra k^Wello ḥegaga 'Egzi'abḥēr 'eska 'elata motu.
- D. 1. Targ^Wama zanta maṣāḥefta 'em-lesāna Yonānāwiyān la-lesāna Ge'z.
 2. Nabara ba-westa 'Ityopyā mesla 'Ag'āzi.
 3. Menta naṣṣarkemu?
 4. Qabaru 'abdentihomu la-'axawihomu.
 5. G^Wayya westa beḥēra Ge'z wa-nabaru meslēhomu.
 6. Xalafna 'enta xaba bētu wa-naṣṣarna westētu.
 7. Sadadu 'arāwita 'em-hagar wa-dēganu 'emdexrēhomu 'eska mesēt.
 8. La-ment gabarki zanta?
 9. Ba'enta ment 'i-bakayā diba motomu la-'amtātihon?
 10. 'Efo 'aqabken weludikon ba-ye'eti 'elat?
 11. 'Efo wadaqqa 'em-diba bēt?
 12. Sabala ba wangēt ba-westa k^Wellu beḥēra 'Ityopyā.

Lesson 12

12.1 The Perfect: Roots II-Guttural. Only G verbs require special attention when the second root consonant is a guttural (' ' ḥ ḫ x); D and L verbs follow the regular patterns of formation and inflection. There are two types of such G verbs: (1) those corresponding to the type *nabara* (e.g. *sa'ala* to ask), which are regular in every respect, and (2) those corresponding to the type *gabra* (e.g. *keḥda* to deny), which have *-e-* for *-a-* throughout in the stem:

<i>sa'ala</i>	<i>sa'alu</i>	<i>keḥda</i>	<i>keḥdu</i>
<i>sa'alat</i>	<i>sa'alā</i>	<i>keḥdat</i>	<i>keḥdā</i>
<i>sa'alka</i>	<i>sa'alkemu</i>	<i>keḥedka</i>	<i>keḥedkemu</i>
<i>sa'alki</i>	<i>sa'alkén</i>	<i>keḥedki</i>	<i>keḥedkén</i>
<i>sa'alku</i>	<i>sa'alna</i>	<i>keḥedku</i>	<i>keḥedna</i>

Some D verbs from roots II-guttural (e.g. *mahhara* to teach) have parallel G verbs (*mahara*) already in the early stages of the classical language. This probably indicates that the loss of doubling of guttural consonants, carried through completely in the modern traditional pronunciation, is almost as old as the textual tradition itself. But because the regular D forms of such verbs also occur, there is no reason to reject the doubling of gutturals in our normalization of the classical forms.

Vocabulary 12

Nouns:

hāymānot m.f. faith (esp. Christian)

xebest (pl. *xabāwez*) m. bread; piece or loaf of bread. The *-z* of the plural is the original third radical of the root; the *-s-* of the singular represents an assimilation to the following *-t*.

dam (pl. *-āt*) m.f. blood.

'ed (pl. *'edaw*) f.m. hand.

Verbs:

ḥaḥafa to write.

sa'ala to ask for (acc. dir. obj.; from someone: 'em-, xaba).

weḥza to flow.

sehta to err, get lost; to stray (from a path or doctrine).
keħda to deny, repudiate; intrans.: to lack faith, be an unbeliever.
gaššaša to rebuke, reproach; to instruct (by reproach or admonition).

Conjunctions:

soba when. The clause following a *soba*-clause may optionally begin with a (to us) redundant *wa-*: *Soba re'ya waldo, wa-roša xabēhu*.
 When he saw his son, he ran to him. Omission of the extra *wa-* is equally common.

'ama when. Same comment as the preceding.

Exercises

- A. 1. 'em-'edēhu la-nabiy 6. hāymānotomu la-Kerestiyān
 2. ba-damu la-waldeya 7. 'edawihā la-'extu
 3. xebest wa-wayn 8. damu la-badnu
 4. hāymānotomu la-'axawina 9. mašāheftihu la-šaḥāfi
 5. lesānomu la-malā'ekt 10. hāymānotomu la-daqiqomu
- B. 1. Keħedku hāymānoto la-'abuya. 7. Gaššašku 'axaweya.
 2. Sa'alku xebesta 'emennēhu. 8. Keħdat 'exteya nagarāteya.
 3. Sehta 'em-fenot wa-mota. 9. Gaššašat weludihā.
 4. 'I-sehetku 'em-fenot. 10. La-ment keħedkemu nagaro?
 5. Šaḥafku qālātihu westa mašḥaf. 11. 'Ayya mašḥafa šaḥafka?
 6. Weħza dam 'em-'edawihu. 12. 'Em-'aytē weħza zentu dam?
- C. 1. Wa-soba re'yu damo la-neguš, wa-g^wayyu 'em-qedmēhu.
 2. Wa-soba bo'u hagarana we'eta 'amira, qatalu k^wellomu 'edawa.
 3. Wa-soba rakabu Kerestiyāna, qatalu liqānihomu.
 4. 'Ama mota be'sihā, xalafat 'em-heyya wa-gab'at xaba bēta 'abuhā.
 5. Maš'u xabēna wa-sa'alu wayna wa-xebesta 'emennēna.
 6. Ba'enta ment keħedkemu wangēla?
 7. Gaššaša nabiy hezbā la-hagar soba sehtu 'em-ḥegga 'Egzi'abḥēr.
 8. Šaḥafa zanta k^wello mašāhefta ba-lesāna 'Afrenj.
 9. 'Ama xalafa 'em-zentu beḥēr, wa-šēta bēto wa-ḥamaro la-'exuya.
 10. 'Efo gabra soba sa'alkemu mašāhefta 'emennēhu?
 11. La-ment gaššaša mak^wannen 'ellonta sab'a?
 12. Sadadu zanta neguša 'em-bēta Kerestiyān soba keħda nagara
 wangēl wa-sehta 'em-fenota hāymānotena.
 13. 'Em-'ayy lesān xaba 'ayy lesān targ^wamka zanta mašḥafa?

14. Zentu we'etu hegagihomu la-Daқиqа 'Esrā'ēl wa-mašāheftihomu.
 15. 'Aqabu hagaromu 'em-'elleku sab'.
 16. Mannu šaḥafa zanta nagara ba'enta mawā'elihu la-we'etu neguš?
 17. Wa-soba mota 'abuhomu, qabaru badno ba-westa we'etu beḥēr.
 18. Wa-soba qarbu xabēya, 'i-naššarku xabēhomu.
 19. Menta-nu sa'alna 'emennēki?
 20. Ba'enta ment 'i-'aqabkemu hāymānotomu la-'abawikemu?

Lesson 13

13.1 The Perfect: Roots III-Guttural. The basic lexical forms of verbs from roots III-Gutt. fall into two groups:

(a) All G verbs are the same (i.e. no *nabara/gabra* distinction is made) and have no vowel between C₂ and C₃: *maṣ'a*, *waḍ'a*, *gab'a*, *baṣḥa*.

(b) All D, L, and Q verbs have *-e-* between C₂ and C₃: *nasseḥa* D he repented, *moqeḥa* Q/L he imprisoned.

Both groups, however, are inflected the same way, with *-ā-* in the final stem syllable of the 1st and 2nd person forms, analogous to the stem alternation of *gabar-* with *gabr-*:

G	<i>maṣ'a</i>	<i>maṣ'u</i>	D	<i>nasseḥa</i>	<i>nasseḥu</i>	Q/L	<i>moqeḥa</i>	<i>moqeḥu</i>
	<i>maṣ'at</i>	<i>maṣ'ā</i>		<i>nasseḥat</i>	<i>nasseḥā</i>		<i>moqeḥat</i>	<i>moqeḥā</i>
	<i>maṣ'ā'ka</i>	<i>maṣ'ā'kemu</i>		<i>nassāḥka</i>	<i>nassāḥkemu</i>		<i>moqāḥka</i>	<i>moqāḥkemu</i>
	<i>maṣ'ā'ki</i>	<i>maṣ'ā'kén</i>		<i>nassāḥki</i>	<i>nassāḥkén</i>		<i>moqāḥki</i>	<i>moqāḥkén</i>
	<i>maṣ'ā'ku</i>	<i>maṣ'ā'na</i>		<i>nassāḥku</i>	<i>nassāḥna</i>		<i>moqāḥku</i>	<i>moqāḥna</i>

13.2 The Perfect with Object Suffixes. The pronominal object of a transitive verb is regularly suffixed directly to the verb. The forms of the object suffixes of the 1st and 2nd persons are almost identical to the possessive suffixes on the noun:

me	<i>-ni</i>	us	<i>-na</i>
you (m.s.)	<i>-ka</i>	you (m.pl.)	<i>-kemu</i>
you (f.s.)	<i>-ki</i>	you (f.pl.)	<i>-ken</i>

The attachment of these suffixes is relatively uncomplicated, as may be seen from the following table. Note the changes that take place in the subject endings before the suffixes in certain cases: *-at* becomes *-ata-*, *-ki* becomes *-ke-*, *-ken* becomes *-kenā-* or *-kā-*, and *-na* becomes *-nā-*.

	No Suff.	me	you ^{m.s.}	you ^{f.s.}	us	you ^{m.pl.}	you ^{f.pl.}
He	<i>-a</i>	<i>-áni</i>	<i>-áka</i>	<i>-áki</i>	<i>-ána</i>	<i>-akému</i>	<i>-akén</i>
She	<i>-at</i>	<i>-atáni</i>	<i>-atáka</i>	<i>-atáki</i>	<i>-atána</i>	<i>-atakému</i>	<i>-atakén</i>
You ^{m.s.}	<i>-ka</i>	<i>-káni</i>	-	-	<i>-kána</i>	-	-
You ^{f.s.}	<i>-ki</i>	<i>-kéni</i>	-	-	<i>-kéna</i>	-	-
I	<i>-ku</i>	-	<i>-kúka</i>	<i>-kúki</i>	-	<i>-kukému</i>	<i>-kukén</i>
They ^{m.}	<i>-u</i>	<i>-úni</i>	<i>-úka</i>	<i>-úki</i>	<i>-úna</i>	<i>-ukému</i>	<i>-ukén</i>
They ^{f.}	<i>-ā</i>	<i>-áni</i>	<i>-áka</i>	<i>-áki</i>	<i>-ána</i>	<i>-ākému</i>	<i>-ākén</i>
You ^{m.pl.}	<i>-kému</i>	<i>-kemúni</i>	-	-	<i>-kemúna</i>	-	-
You ^{f.pl.}	<i>-ken</i>	<i>-kenáni</i>	-	-	<i>-kenána</i>	-	-
		<i>-káni</i>			<i>-kána</i>		
We	<i>-na</i>	-	<i>-náka</i>	<i>-náki</i>	-	<i>-nākému</i>	<i>-nākén</i>

Vocabulary 13

Nouns:

māy (pl. *-āt*) m. water; liquid.

berhān (pl. *-āt*) m. light (lit. and fig.)

xaṭi'at (pl. *xaṭāwe'*, *xaṭāye'*) m.f. sin(s).

Verbs:

naṣ'a to raise, lift, pick up; to take, receive, accept; to capture; to take as a wife. *naṣ'a mesla* to take (someone) along.

marḥa to lead, guide.

sam'a to hear; to hear of, hear about; to heed, obey, listen to (acc. or *la-*).

mal'a (1) trans.: to fill (2 acc.: something with something; or acc. of what fills + *lā'la*, *westa*, *ba-* of what is filled, e.g. *Mal'a māya westa newāy* He filled the vessel with water); (2) intrans. to be full, filled (of, with: acc. or *'em-*); to be fulfilled, completed; to abound, be abundant.

farḥa to be afraid; to fear (acc. or *'emenna*).

nasseḥa to repent (of: *'emenna*, *ba'enta*).

Other:

kama (1) prep. (w. suff. *kamā-*) like, as; *kama-ze* like this, in this way, thus. (2) conj. that (introduces noun clause after verbs of speaking and perception, e.g. *Samā'ku kama mota* I heard that

he had died.)

'esma conj. (1) because, for, since; (2) that (like *kama* above).

Exercises

- A. 1. Maṣā'ku xabēhomu. 12. Menta samā'ka lēlita?
 2. Baṣāḥku heyya ba-mesēt. 13. Mā'zē-nu nassāḥki 'em-
 3. Waḍā'ku 'em-mā'kalomu. xaṭāwe'eki?
 4. Gabā'ku beḥēreya. 14. Manna marāḥka westa hagar?
 5. Naṣā'ku xebesta meslēya. 15. Mā'zē baṣāḥkemu zeyya?
 6. Marāḥku ḥezba westa fenot. 16. 'Em-'ayy beḥēr waḍā'ka?
 7. Farāḥku 'em-we'etu mak^wannen. 17. Mal'at medr māya.
 8. Nassāḥku 'em-xaṭi'ateya. 18. Mal'a samāy berhāna.
 9. 'I-samā'ku qālātihu. 19. Mal'u 'aḥmārihomu māya.
 10. 'I-nassāḥku 'em-nagareya. 20. Mal'a mal'ak berhāna westa
 11. Ba'enta ment farāḥkemu bēt.
 'agbertihu?
- B. 1. Naṣ'ani meslēhu. 9. Sadaduna 'em-'abyātina.
 2. Naṣ'uni meslēhomu. 10. Rakabuni ba-westa ḥamareya.
 3. Marḥani xaba ḥāymānot. 11. Gabrana 'Egzi'abḥēr.
 4. 'Aytē marḥaka? 12. 'I-re'yatana 'emmena.
 5. Mannu naṣ'aki be'sita? 13. 'I-bārakani 'abuya.
 6. Ba'enta ment 'i-sam'uka? 14. Naṣṣaruna welud.
 7. Mannu gaṣṣaṣakemu? 15. 'Aqabāni 'axāteya.
 8. Mā'zē dēganukemu? 16. 'I-farhuna 'arāwit.
- C. 1. Ba'enta ment 'i-qatalkani? 6. La-ment gaṣṣaṣkemuna?
 2. 'Efo rakabkemuna? 7. La-ment farāḥkāni?
 3. La-ment sadadkemuni 'em-bēteya? 8. Samā'nāken.
 4. 'I-bāraknāka. 9. 'I-samā'kemuna.
 5. 'I-dēgankukemu. 10. 'I-naṣā'kemuni.
- D. 1. Wa-soba samā'na zanta nagara, nassāḥna 'em-k^wello xaṭāwe'ina.
 2. Wa-soba rakabuna, wa-qatalu daqiqana wa-naṣ'u 'anestina
 meslēhomu.
 3. 'Ama qarbat 'elata motu la-'abuna, bārakana wa-'emze xalafa
 'em-xabēna xaba 'abawihu.
 4. Wa-soba naṣṣaru westa samāy, re'yu berhāna wa-sam'ū qāloru
 la-mal'ā'eki.
 5. Ḥazanna we'eta 'amūna 'esma gabarna zanta xaṭi'ata.

6. Weḥza mūy westa hagar wa-mal'a k^wello fenāwēhā.
 7. Zentu wangēl we'etu berhān la-k^wellu 'amdār wa-la-k^wellu
 baḥāwert.
 8. Wa-'ama samā'na kama baṣḥa nabiyy xaba hagarena, maṣā'na wa-
 samā'na la-nagarātihu.
 9. Sadaduna 'em-bēta Kerestiyān 'esma keḥedna qālāta wangēl wa-
 seḥetna 'em-hāymānotomu.
 10. Soba sa'alaka xebesta 'em-xabēna, 'i-samā'nāka wa-sadadnūka 'em-
 qedmēna.
 11. Weḥza wayn kama māy ba-westa bētu la-zentu mak^wannen.
 12. Mal'a we'etu dabr 'eḍawa wa-'arāwita.
 13. Soba re'yā kama motu 'amtātihon, wadqā diba medr wa-bakuyā.
 14. Soba samā'na kama naṣ'ukemu, nassāḥna kama 'i-maṣā'na wa-'i-
 'aqabnākemu 'emennēhomu.
 15. Ba-ye'eti lēlit kona berhāna ba-westa samāy, wa-marḥana zentu
 berhān westa hagarena.

Lesson 14

14.1 The Perfect: Roots III-W/Y. G verbs from these roots exhibit both *nabara* and *gabra* types (examples below). When the final stem syllables *-aw-* and *-ay-* are closed (in the 1st and 2nd person forms), there is an optional contraction of *aw* to *o*, which is quite common, and of *ay* to *ē*, which is rare. These same contractions occur in D, L, and Q verbs, whose stem formations are otherwise regular.

	(to cross)	(to weep)	(to be devastated)	(to drink)
G	<i>'adawa</i>	<i>bakaya</i>	<i>baḏwa</i>	<i>satya</i>
	<i>'adawat</i>	<i>bakayat</i>	<i>baḏwat</i>	<i>satyat</i>
	<i>'adawka/'adoka</i>	<i>bakayka/(bakēka)</i>	<i>baḏawka/badoka</i>	<i>satajka/(satēka)</i>
	etc.	etc.	etc.	etc.
	(to send)	(to pray)		(to inform)
D	<i>fannawa</i>	<i>ṣallaya</i>	L/Q	<i>zēnawa</i>
	<i>fannawat</i>	<i>ṣallayat</i>		<i>zēnawat</i>
	<i>fannawka/fannoka</i>	<i>ṣallayka/(ṣallēka)</i>		<i>zēnawka/zēnoka</i>

A number of G verbs are both II-guttural and III-Y. If of the *nabara* type (e.g. *laḥaya* to be beautiful), they follow *bakaya* above. If of the *gabra* type (cf. *keḥda*), there is a regular replacement of *-ey-* by *-i-* throughout:

<i>re'ya</i>	<i>re'yu</i>
<i>re'yat</i>	<i>re'ya</i>
<i>re'ika</i> (for <i>*re'eyka</i>)	<i>re'ikemu</i> (for <i>*re'eykemu</i>)
<i>re'iki</i> (for <i>*re'eyki</i>)	<i>re'iken</i> (for <i>*re'eyken</i>)
<i>re'iku</i> (for <i>*re'eyku</i>)	<i>re'ina</i> (for <i>*re'eyna</i>)

The most frequent verbs of this type are *re'ya* to see, *re'ya* to graze, *ṭe'ya* to get well, and *we'ya* to burn.

Vocabulary 14

Nouns:

bāḥr (pl. *'abḥert*) f.m. sea, ocean.
'ebn (pl. *'eban*, *'a'ḥān*) m.f. stone(s). *'ebna barad* hailstone(s).
ḏaḥān/ḏaḥay (pl. *-āt*) m.f. sun. *Hagara ḏaḥāy* Heliopolis (in Egypt).

warx (pl. *'awrūx*) m.f. moon, month.

Verbs:

'adawa to cross (acc. dir. obj. or acc. of goal or prep. phrase).

'atawa to go home; to depart (for home).

we'ya to be burned up, consumed by fire

wadaya to put, place, set.

fannawa to send.

hallawa to exist, be. *Hallawa* either predicates existence *per se*

(there is, there was), or it may be followed by a prepositional

phrase predicating existence in a state or place. It is rarely

used with a predicate noun or adjective, which is the normal

function of *kona*. *Hallawa* is unusual in having both past and

present tense meaning in the Perfect. Examples: *Hallawat*

hagar, There is/was a city. *Halloku westa hagar*, I am/was in

the city. *Hallawa meslēna*, He is/was with us. The distinction

between *hallawa* and *kona* is not always maintained: *kona* may be

used for *hallawa* in its past tense meaning, but not vice versa.

The masc. sing. 3rd pers. form is often found as *hallo*, with

contraction of the sequence *-awa-* to *o*; this is very seldom

found in other verbs III-W.

Exercises

- | | |
|--|--|
| A. 1. Fannoku gabreya xabēhu. | 11. 'I-re'ikemu-nu berhāna ḏaḥāy? |
| 2. Mannu fannawaka xabēya? | 12. Wadayku 'a'bāna westa fenot. |
| 3. Wadaya xebesta qedmēhu. | 13. Re'ina warxa ba-westa samāy. |
| 4. Wadayna maṣāḥeftina ba-westa | 14. 'I-halloku meslēhu we'eta |
| bēt. | 'amira. |
| 5. 'Adona zanta beḥēra 'eska | 15. Nabarna heyya we'eta warxa. |
| bāḥr. | 16. We'ya bētu wa-motu weludihu. |
| 6. 'Adawu bāḥra ba-'aḥmārihomu. | 17. 'Emdexra-ze 'atoku medreya. |
| 7. Mā'zē 'adoka ye'eta fenota? | 18. Mā'zē 'adokemu zek ^W a bāḥra? |
| 8. La-ment 'atokemu beḥērakemu? | 19. 'Aytē g ^W ayaykemu soba |
| 9. G ^W ayayna Hagara ḏaḥāy. | sadadakemu? |
| 10. Re'iku dama westa 'edawihu. | 20. Waradu dibēhomu 'a'bāna barad. |
- | | |
|-----------------------------|--|
| B. 1. 'Aytē re'ikana? | 4. Ba'enta-ze fannokuka xabēhomu. |
| 2. Mesla mannu halloka? | 5. Naš'a 'ebna wa-qatata 'ox ^W ūhu. |
| 3. 'Aytē wadayka maṣḥafeya? | 6. We'yu-nu 'a'ṣāḥit i homu? |

7. Ba-we'etu 'awrāx 'i-waḍā'na 'em-hagar. 15. Hallawa māy ba-westa 'abyāta hagar.
8. Ḥanaṣku zanta bēta ba-'a'bān. 16. Ḥanaṣu bēta Kerestiyān diba ḥayqa bāḥr.
9. 'Adawu 'abḥerta wa-baḥāwerta. ḥayqa bāḥr.
10. Diba mannu bakaykemu? 17. Xalafa 'em-xabēna wa-'atawa.
11. Kona 'exuhu mak^Wannenana. 18. 'Aytē hallokemu we'eta 'elata?
12. Konu weludihu mašaggerāna. 'elata?
13. Kona we'etu mašḥaf wangēlo. 19. 'I-re'ikukemu heyya.
14. Hallawa heyya 'eḍaw wa-'a'bān. 20. 'Aytē re'ikenāna?
- C. 1. Fannoku zanta nabiya xabēkemu 'esma 'i-'aqabkemu ḥegageya wa-seḥetkemu.
2. Nabaru ba-westa Hagara Ḍaḥāy 'eska motu la-we'etu neguṣ, wa-'emze 'atawu medromu.
3. Wa-soba re'ina ye'eta ḥamara, waradna westa ḥayqa bāḥr.
4. Naṣṣarku xaba 'adbār wa-re'iku berhāna kama berhāna ḍaḥāy.
5. 'Ama hallona meslēkemu, 'i-samā'kemuna.
6. 'I-kona warxa ba-ye'eti lēlit, wa-g^Wayayna gadāma mesla daqiqena wa-'anestina.
7. 'Esma farāhna 'emenna 'ellontu sab', waḍā'na 'em-heyya wa-'adona medra 'eska zāti hagar.
8. 'Adoku k^Wello baḥāwerta medr wa-k^Wello 'abḥertihā.
9. 'I-fannokuka xaba zentu ḥezb 'allā xaba k^Wellomu 'aḥzāba medr.

Lesson 15

15.1 The Perfect: Roots II-W/Y. The Perfect of G verbs from roots II-W and II-Y is distinctive. From roots II-W, e.g. *qwm* (to stand), the stem of the Perfect has -o- throughout; from roots II-Y, e.g. *šym* (to appoint), the stem has -ē- throughout.

<i>qoma</i>	<i>qomu</i>	<i>šēma</i>	<i>šēmu</i>
<i>qomat</i>	<i>qomā'</i>	<i>šēmat</i>	<i>šēmā</i>
<i>qomka</i>	<i>qomkemu</i>	<i>šēmka</i>	<i>šēmken</i>
<i>qomki</i>	<i>qomken</i>	<i>šēmki</i>	<i>šēmken</i>
<i>qomku</i>	<i>qomma</i>	<i>šēmku</i>	<i>šēmna</i>

A few verbs from roots which are also III-gutt. or III-Y/W retain the second root consonant as "strong" and are inflected like the ordinary G verbs III-gutt. or III-W/Y. For example,

<i>šaw'a</i>	he sacrificed	<i>ḥaywa</i>	he lived, recovered
<i>šaw'at</i>		<i>ḥaywat</i>	
<i>šawā'ka</i>		<i>ḥayawka/ḥayoka</i>	
<i>šawā'ki</i>	etc.	<i>ḥayawki/ḥayoki</i>	etc.

šaw'a may also be inflected like *qoma*.

D verbs from roots II-W/Y are regular and offer no special problems: *fawwasa* to heal, *ṭayyaqa* to examine. We have already mentioned the contractions in Q verbs II-W/Y (§ 11.1), analogous to *qoma* and *šēma* above.

15.2 The Perfect with Object Suffixes (cont.). The 3rd person object pronouns are

him	-o/-hu	them (m.)	-omu/-homu
her	-ā/-hā	them (f.)	-on/-hon.

Their attachment is not so simple as that of the object pronouns of the 1st and 2nd persons. A review of the forms given in §13.2 shows the following alterations of the subject suffixes before the object suffixes:

-a	remains	-a-	-u	remains	-u-
-at	becomes	-ata-	-ā	remains	-ā-
-ka	remains	-ka-	-kemu	remains	-kemu-
-ki	becomes	-ke-	-ken	becomes	-kenā- or -kā-
-ku	remains	-ku-	-na	becomes	-nā-

Taking the altered form as the basis for our rules, we have the following:

- (1) If the stem ends in *-ā-*, attach *-hu-*, *-hā-*, *-homu-*, *-hon-*.
- (2) If the stem ends in *-u-* or *-e-*, attach *-o-*, *-ā-*, *-omu-*, *-on-* after changing *-u-* to *-eww-* and *-e-* to *-eyy-*.
- (3) If the stem ends in *-a-*, drop the *-a-* and add *-o-*, *-ā-*, *-omu-*, *-on-*.

The following table illustrates these rules; note the variants that are not covered by the rules:

	No Suff.	him	her	them ^{m.}	them ^{f.}
He	-a	-ō	-ā	-ōmu	-ōn
She	-at	-atō	-atā	-atōmu	-atōn
You ^{m.s.}	-ka	-kō	-kā	-kōmu	-kōn
		-kāhú	-kāhā		
You ^{f.s.}	-ki	-kéyyo	-kéyyā	-kéyyōmu	-kéyyon
I	-ku	-kéwwō	-kéwwā	-kéwwōmu	-kéwwon
They ^{m.}	-u	-éwwō	-éwwā	-éwwōmu	-éwwon
They ^{f.}	-ā	-āhú	-āhā	-āhōmu	-āhōn
You ^{m.pl.}	-kemu	-keméwwō	-keméwwā	-keméwwōmu	-keméwwon
You ^{f.pl.}	-ken	-kenāhú	-kenāhā	-kenāhōmu	-kenāhōn
		-kāhú	-kāhā		
We	-na	-nāhú	-nāhā	-nāhōmu	-nāhōn.

15.3 The *qatalo la-neguš* Construction. In addition to the use of the accusative alone to mark the direct object of a transitive verb one may also employ the construction *qatalo la-neguš* (he killed the king), in which the object is first expressed pronominally (he killed him) and then introduced nominally with the preposition *la-* and the non-accusative form. The relationship of this construction to the use of the simple accusative is similar to the relationship between *walāu la-neguš* and the simple construct (see § 10.2). Thus, *qatalo la-neguš* is normally employed only when the object is specific

and definite; the simple accusative may be used to express any direct object regardless of its definiteness.

Vocabulary 15

Nouns:

mašwā't (pl. *-āt*, *mašāwe'*) m. sacrifice; less frequently: altar.

kāhen (pl. *-āt*) priest. *liqa kāhenāt* chief priest.

'*ēpis qoqos* (pl. *-āt*) bishop. *liqa 'ēpis qoqosāt* archbishop.

diyāqon (pl. *-āt*) deacon.

pāppās (pl. *-āt*) bishop, archbishop, metropolitan. *liqa pāppāsāt* patriarch (of the Church).

qasīs (pl. *qasāwest*) presbyter, elder.

ṭā'ot (pl. *-āt*) m. heathen idol(s).

Verbs:

mo'a to conquer, defeat, subdue.

šēma to appoint (to an office), designate (dir. obj. + obj. compl.: *šēmani kāhena* he appointed me priest); to put, place, set (usually over: *diba, lā'la, westa*)

qoma to arise, stand; to stand, take a position; to come to a halt, stop.

šaw'a to sacrifice, offer (acc. dir. obj.; to: *la-*).

ḥaywa to live, be alive; to revive, come back to life; to recover, get well.

šawwe'a to call, summon; to invite; to proclaim.

Note: The direct object of many verbs may have an appositional complement, usually rendered in English by "as." "He sacrificed a lamb as an offering" is simply "He sacrificed a lamb, an offering" in Ethiopic: *Šaw'a bag'a mašwā'ta*. The complement stands in the accusative case.

Exercises

- | | | |
|----------------|---------------|-------------------------------|
| A. 1. qatalomu | 6. naš'atomu | 11. keḥdowwo |
| 2. bārakomu | 7. marḥatomu | 12. gaššayewwā |
| 3. wadayo | 8. sam'āhomu | 13. naqyanrewwomu |
| 4. 'adawā | 9. farhewwo | 14. taṅ ^w awewwomu |
| 5. taṅawomu | 10. šaḥafewwo | 15. 'aḥafewwom |

- B. 1. Re'yewwo la-gabr. 12. 'Aqabon la-'awāledihā la-ye'eti be'sit.
 2. Ḥanaṣewwā la-zāti hagar. 13. 'Aqabo la-badnu la-'abuhu.
 3. Qatalewomū la-ḥezbena. 14. Dēganewwo la-'exuhu 'adbāra.
 4. Rakabewwo la-waldomu. 15. Gaššašomū la-ḥezb.
 5. Sadadewwo la-we'etu nabiy. 16. Naš'ā la-be'situ meslēhu.
 6. Šēto la-bētu. 17. Marḥewwo la-be'si westa hagar.
 7. Gabrā la-zāti ḥamar. 18. 'Adawewwo la-zentu beḥēr.
 8. Bāarakomū la-weludihu. 19. Wadayon la-'edawihu dibēhā.
 9. Naššarewwomū la-malā'ekt. 20. Fannawewwomū la-liqāwentihomū xabēya.
 10. Targ^wamo la-zentu maṣḥaf. 11. Farhomū la-weludihu la-neguš.

- C. 1. Šētku bēteya. 11. 'I-šēmuni 'ēpis qoposa.
 2. Šētkewwo la-'exuya. 12. Šēmewwomū qasāwesta.
 3. Bo'ku bēto. 13. Re'ikewwomū la-weludikemu.
 4. Mā'zē bo'kemu heyya? 14. Qatalkemewwomū la-kāhenātina.
 5. Rošna xaba kāhen. 15. 'I-samā'kemewwomū la-qālātihomū la-'amtātihon.
 6. 'Aytē ḥorkemu? 16. 'I-našā'nāhu la-ṭā'otekemu.
 7. Konku diyāqona. 17. 'I-našā'kewwo la-mašāḥeftika.
 8. Konna kāhenāta. 18. 'I-našā'kewwā la-be'siteka.
 9. 'Emze kona liqa pāppāsāt. 19. 'I-'adonāhu la-beḥērekemu.
 10. Šēmāna diyāqonāta. 20. 'I-keḥedkemewwo la-'Egzi'abḥēr.

- D. 1. Šēmomū kāhenāta wa-diyāqonāta wa-qasāwesta ba-bēta Kerestiyān.
 2. Ṣawwe'omū la-'agbertihu, wa-'i-maš'u xabēhu.
 3. Soba ṣawwā'kewwomū, sam'uni wa-roṣu xabēya.
 4. Qomku ba-qedmēhu wa-samā'ku la-qālātihi.
 5. 'I-naš'o 'Egzi'abḥēr la-mašāwe'ihomū.
 6. Šaw'omū la-weludihomū la-ṭā'otātihomū.
 7. Šēmo liqa pāppāsāt 'ēpis qoposa ba-westa zentu beḥēr.
 8. La-ment 'i-maš'u soba ṣawwā'nāhomū?
 9. Šaw'ewwomū la-mašāwe'ihomū la-'Egzi'abḥēr 'Amlāka samāy wa-medr.
 10. 'I-šawā'ku mašwā'teya la-ṭā'ot.
 11. Waḍ'u 'em-hagar wa-mo'ewwomū la-'ellontu sab'.
 12. Mo'kewwomū wa-našā'kewwon la-'ahgurihomū.
 13. Ḥaywat be'situ wa-'i-motat.
 14. Wa-soba sam'u we'etu be'si zanta, ḥaywa wa-qoma wa-ḥora bēto.

15. 'Efo ḥayoka wa-'i-motka?
 16. Wa-ba-zentu nagar qoma daḥāy ba-westa samāy wa-'i-ḥora.
 17. Wadayo 'Egzi'abḥēr la-daḥāy berhāna la-ma'ālt wa-la-warx berhāna la-lēlit.
 18. Naš'o kāhen la-mašwā'teya wa-šaw'o la-'Egzi'abḥēr.
 19. Soba ṣawwe'ani neguš, roṣku xabēhu wa-wadaqqu qedmēhu.
 20. Qomna heyya ba-westa fenot wa-'i-bo'na hagaromū.

Lesson 16

16.1 Adjectives. There are two basic types of adjectives in Ethiopic: (1) those associated with (or derived from) verbs, and (2) those derived from nouns by the addition of the suffixes *-āw* and *-āy*. The second type is infrequent and relatively unimportant (see Lesson 19). We shall confine ourselves here to those of the first type, and more specifically to those associated with stative G verbs and a small group of stative D verbs. The adjectives of this group correspond most closely to the simple adjective of English and are the most frequently used in Ethiopic. There are four main patterns:

<i>qetul</i>	e.g.	<i>kebur</i>	glorious, mighty	verb:	<i>kabra</i>
<i>qatil</i>		<i>ṭabib</i>	wise, prudent		<i>ṭabba</i>
<i>qātel</i>		<i>ṣādeq</i>	righteous, just		<i>ṣadqa</i>
<i>qattāl</i>		<i>naddāy</i>	poor, needy.		<i>nadya</i>

Of these, *qetul* is the most common, but we shall begin with *qātel* since these exhibit the inflectional endings most simply. This is a small group, but it does include the ordinal numbers (e.g. *ṣāles* third; see Lesson 23) and a few other frequent adjectives such as *bā'eḥ* (rich) and *xāṭe'* (sinful).

Most adjectives are inflected for number and gender by the addition of the endings *-t* (fem. sing.), *-ān* (masc. pl.), and *-āt* (fem. pl.) to the masc. sing. base:

	Singular	Plural
masculine	<i>ṣādeq</i>	<i>ṣādeqān</i>
feminine	<i>ṣādeqt</i>	<i>ṣādeqāt</i>

When the stem ends in *-t*, *-d*, *-ṭ*, the *-t* of the fem. sing. is assimilated and not represented in the script: *bā'ed* (other), fem. *bā'edd* (from **bā'edt*).

16.2 Attributive Adjectives. An attributive adjective normally follows the noun it modifies. Agreement in number and gender is in accordance with the principles given in Lesson 5.

personal	masc. sing.	<i>neguš ṣādeq</i>	a just king
	pl.	<i>nagašt ṣādeqān</i>	just kings

personal	fem. sing.	<i>negešt ṣādeqt</i>	a just queen
	pl.	<i>negeštāt ṣādeqāt</i>	just queens
non-personal	<i>hagar bā'ed</i>	}	a different city
	<i>hagar bā'edd</i>		
	<i>'ahgur bā'ed/bā'edd</i>	}	different cities
	<i>'ahgur bā'edām/bā'edāt</i>		

There is also agreement in case:

<i>Rakaba kāle' ta fenota.</i>	He found another road.
<i>G^wayyu hagara bā'edda.</i>	They fled to another city.

Descriptive adjectives normally follow the noun they modify and if placed first, gain a certain emphasis. There are other adjectives, however, which normally occur before the modified noun. These include

- the demonstrative adjectives (already introduced in Lessons 5-6);
- cardinal and ordinal numbers (see Lesson 23; *kāle'* in the present vocabulary belongs to this group);
- k^well-* each, every, all (Lesson 10);
- the quantifying adjectives *'abiy* (large) and *bezux* (many, much), although both of these occur frequently in post-nominal position.

Vocabulary 16

Nouns:

sem (pl. *'asmāt*) m. name; fame, reputation.
newāy (pl. *-āt*) m. vessel, utensil, instrument; property, possessions, wealth.

ḥawāreyā (pl. *-t*) apostle.

rad' (pl. *'ardā'*, *'arde't*) helper, assistant; disciple, follower.

Adjectives (and Stative Verbs): [Because stative verbs have exactly the same range of meanings as their corresponding adjectives, definitions will not be repeated. The verb may have the meaning either of "being" or "becoming": thus, *be'la* he was rich, he became rich, he has become rich.]

kāle' (f. *-t*) other, another, second. As noun: associate, companion.

bā'ed (f. -d) other, different; strange, alien.
xāṭe' (f. -t) sinful, wicked. As noun: sinner.
rāte' (f. -t) just, righteous, truthful, sincere. Verb: *rat'a*.
bā'el (f. -t; pl. 'ab'elt) rich, wealthy. Verb: *be'la*.
ṣādeq (f. -t) righteous, just, true; faithful, truthful. Verb: *ṣadqa*.

Verbs:

samaya to name. Note the constructions:

<i>Samayato Yoḥannes(hā)</i> .	}	She named him John.
<i>Samayato sema Yoḥannes(hā)</i> .		
<i>Samayato semo la-wāld Yoḥannes(hā)</i> . She named the child John.		

Exercises

- | | |
|------------------------------------|-----------------------|
| A. 1. mak ^w annen bā'el | 11. kāle't fenot |
| 2. be'sit bā'elt | 12. kāle't ḥamar |
| 3. liqān 'ab'elt | 13. kāle' 'eḍ |
| 4. nabiṣ ṣādeq | 14. kāle'ān nabiṣāt |
| 5. nabiṣāt ṣādeqān | 15. baḥāwert bā'ed |
| 6. welud ṣādeqān | 16. nabiṣāt bā'edān |
| 7. 'awāled rāte'āt | 17. kāle' newāy |
| 8. ḥezb xāṭe'ān | 18. ḥawāreyāt rāte'ān |
| 9. rad' rāte' | 19. ṣaḥaft xāṭe'ān |
| 10. 'ardā' ṣādeqān | 20. kāle' 'aṣada wayn |
- B. 1. Waḍ'u 'ardā'ihu westa k^wello baḥāwerta medr.
2. Weḥza māy 'em-we'etu newāy.
3. Malā'ku wayna westa kāle' newāy wa-wadaykewwo qedmēhu.
4. Zentu we'etu 'asmātihomu la-'arde'tihu.
5. Qatalewwo la-nabiṣ xāṭe' wa-sadadewwomu la-'ardā'ihu 'em-mā'kalomu.
6. Qoma neguṣ wa-ṣawwe'omu la-'agbertihu.
7. Xalafna 'em-xabēhomu wa-'atona 'enta kāle't fenot.
8. Maṣ'u xaba kāhen mesla kāle' maṣwā't.
9. Fannawo la-zentu ḥawāreyā rāte' westa hagarena.
10. Sadadu ṣaḥāfē xāṭe'a 'em-bētomu.
11. Naṣ'u newāyeya wa-g^wayyu hagara bā'edda.
12. Samayani 'abuya sema Yoḥannes.
13. Rakabku kāle'ta ḥamara xaba ḥayqa bāḥr.

14. Naṣ'a 'a'bāna wa-ṣaw'a dibēhomu maṣwā'ta la-'Egzi'abḥēr.
15. Wa-naṣ'o la-walda 'exuhu meslēhu, wa-ḥora wa-baṣḥa beḥēra bā'eda.
16. Wa-'emze 'adawu kāle'ta bāḥra wa-baḥu xaba hagaru.
17. Nasseḥa we'etu xāṭe' 'em-xaṭi'atu wa-gab'a westa bēta Kerestiyān.
18. Rakabomu la-kāle'ānihu ba-westa bēta mak^wannen.
19. Motu sab' xāṭe'ān wa-ḥaywu sab' rāte'ān wa-ṣādeqān.
20. Hallawu sab' xāṭe'ān 'ba-westa k^wellā medr ba-we'etu maww'e'l.
21. Manna ṣēmka 'ēpis qoposa lā'lēhomu?
22. Wa-soba mota liqa pāppāsāt, maṣ'u ḥezb 'em-baḥāwert bā'edān hagaro wa-bakayu diba motu la-we'etu be'si ṣādeq.
23. Ḥanaṣu kāle'ta hagara ba-westa 'adbār wa-waḍ'u heyya 'em-mā'kalēna.
24. Ba-we'etu warx 'i-nabaru 'ardā'ihu meslēhu, 'allā ḥoru wa-sabaku wangēlo westa kāle'ān baḥāwert.
25. Mannu we'etu semeka wa-mannu we'etu 'asmātihomu la-'axawika?
26. Zanta maṣḥafa targ^wama 'em-lesāna 'Afrenj, wa-kāle'āna 'em-lesāna Yonānāwiyān.

Lesson 17

17.1 Adjectives: the Pattern *Qetul*. By far the most common pattern for adjectives is *qetul*, which, with the related patterns *qettul* (from D verbs) and *qutul* (from L verbs), has certain formal peculiarities:

(a) When the fem. sing. ending *-t* is added, the *-u-* of the final stem syllable is replaced by *-e-*:

masc.	<i>kebur</i>	fem.	<i>kebert</i>	mighty, glorious
	<i>qeddus</i>		<i>qeddest</i>	holy
	<i>buruk</i>		<i>burekt</i>	blessed

(b) When the base form ends in *-uy*, the sequence *-eyt* expected according to the foregoing rule is usually, but not always, contracted to *-it*:

masc.	<i>xeruy</i>	fem.	<i>xerit</i>	chosen, elect
	<i>beluy</i>		<i>belit</i>	old, worn out
	<i>'ekuy</i>		<i>'ekit</i>	bad, evil

(c) When the second root consonant is *-w-*, the pattern *qetul* is optionally replaced by *qetel*. It is probable that this represents an assimilatory change of the sequence *-ewu-* to *-ewwe-* (with *-uw-*), but since the evidence is ambiguous on this point, we have retained the transcription with the simple *-w-*. Both *qetul* and *qetel* are attested as the base form for most of these adjectives:

masc.	<i>mewut/mewet</i>	fem.	<i>mewett</i>	dead
	<i>dewuy/dewey</i>		<i>deweyt</i>	ill, sick

(d) A similar change occurs when the third radical consonant is *-w-*. Here writings with *-ew* (not *-uw*) are more consistent. The feminine singular *-ewt* contracts to *-ut*:

masc.	<i>'elew</i>	fem.	<i>'elut</i>	perverse, wicked
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The feminine plural of all these adjectives may be based on the masculine stem (thus *keburāt*, *beluyāt*, *deweyāt*) or, much more rarely, on the feminine singular form (thus *kebertāt*, *belitāt*, *deweytāt*). Note the feminine forms for stems with final dentals:

masc.	<i>kebud</i>	fem.	<i>kebedd</i>	heavy
	<i>šeṭuṭ</i>		<i>šeṭeṭṭ</i>	torn.

17.2 Adjectives as Predicates. Clauses with adjectival predicates have the following basic patterns:

(a) pronoun subject: Adj._{pred.} + Pron._{subj.}

(b) noun subject: Adj._{pred.} ± 3rd pers. pron. + Noun_{subj.}

Examples:

<i>Dewey 'ana.</i>	I am ill.
<i>Ṣādeqān nehna.</i>	We are righteous.
<i>'Ekuy we'etu.</i>	He is evil.
<i>'Ekuy we'etu mak^wammen.</i>	The judge is bad.
<i>Qeddest ye'eti hagar.</i>	The city is holy.
<i>Ṣādeqān 'emuntu nagašt.</i>	The kings are just.
<i>Rāte'ān nabiyyāt.</i>	The prophets are righteous.

Agreement in number and gender is present to the same extent as with the attributive adjective. An adjectival predicate is negated with *'i-*:

<i>'I-dewey 'ana.</i>	I am not ill.
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The various syntactic patterns given here and elsewhere represent the nucleus of a given predication, basically a predicate + subject order for all predications in the language. When emphasis is required, or when a new subject is introduced, this may be placed at the beginning of the clause (termed preposing, topicalizing):

<i>Nagašt ṣādeqān 'emuntu.</i>	The kings are righteous.
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This order produces ambiguity, since our example could also be translated "They are just kings," taking *ṣādeqān* as attributive. Such ambiguities are usually resolved from the context or by the use of various preposing particles suffixed to the first element. These particles will be introduced in a later lesson.

17.3 Adverbial Predicates. Any local adverb (*heyya*, *zeyya*) or prepositional phrase may serve as the predicate of a non-verbal clause: *'Ana zeyya* I am here; *Meslēna 'Egzi'abḥēr* God is with us; *'Em-manfas qeddus we'etu* It is from the Holy Spirit. *Hallaḥa* is used in such predications only when explicit past tense is required; even then an ambiguity about tense remains.

Vocabulary 17

Nouns:

manfas (pl. -āt, *manāfest*) m.f. spirit; the Spirit of God; a spirit or demon (good or bad). *Manfas Qeddus* the Holy Spirit.

lebs (pl. 'albās) m. clothing, clothes; a garment.

warēzā (pl. *warāzut*) a youth, young man.

te'mert (pl. -āt, *ta'āmer*, -āt) m.f. a sign, omen; miracle, wonder.

Adjectives:

'*elw* (f. '*elut*) crooked, perverse, evil; rebellious, heretical.

qeddus (f. *qeddest*) holy, sacred; as noun: saint, esp. in titles, e.g. *Qeddus Mārḡos* Saint Mark.

be'ul (f. *be'elt*) rich, wealthy.

mewut/mewet (f. *mewett*; pl. *mewutān*, *mewetān*, *mutān*) dead.

beluy (f. *belit*) old, worn out, decrepit, obsolete. Verb: *balya*.
Ḥegg Belit the Old Testament.

bezux (f. *bezext*) many, much, numerous, abundant. Verb: *bazxa*.

'*ekuy* (f. '*ekit*) evil, bad, wicked. Verb: '*akya*.

dewuy/dewey (f. *deweyt*) sick, ill. Verb: *dawayā*.

retu' (f. *rete't*) just, righteous; straight, level, even; correct, proper, orthodox. *hāymānot rete't* the orthodox faith.

hezun (f. *hezent*) sad.

Exercises

- | | | |
|--------------------|------------------|-------------------|
| A. 1. ḡamar belit | 6. neguš 'elew | 11. 'a'bān bezext |
| 2. bezux xaḡi'at | 7. kāhen retu' | 12. bezux dam |
| 3. ḡawāreyā qeddus | 8. bezux mašāwe' | 13. mašḡaf beluy |
| 4. newāy beluy | 9. sem 'ekuy | 14. 'elat 'ekit |
| 5. rad' 'ekuy | 10. wald dewuy | 15. wangēl qeddus |

B. Pluralize the singular items in Exercise A.

- C. 1. Zāti hagar 'ekit ye'eti.
2. 'Elewān 'emuntu 'ardā'ihu.
3. Qeddest ye'eti zāti hagar.
4. Be'ulān 'emuntu hezba zentu hḡḡr.
5. Mewut metā.
6. la-ment hezun 'anta?

7. 'Ekit ye'eti zā-be'sit.

8. Ze-we'etu ḡegg qeddus.

9. Bezuxān 'emuntu xaḡe'ān zeyya.

10. 'Ana dewey 'ana. 'Anti-nu deweyt 'anti?

11. Zentu we'etu mašāhefta ḡegg Belit.

12. Hallawu manāfest 'ekuyān heyya.

13. Hāymānotena hāymānot rete't ye'eti.

14. Dewey zentu warēzā.

15. Beluy 'albāsihu.

16. Ze-we'etu te'mert qeddus.

17. Ḥezunān 'emuntu ḡezbomu.

18. Beluy we'etu lebseya.

- D. 1. Gabra Qeddus Mārḡos bezuxa ta'āmera.
2. Seḡtu 'em-hāymānot rete't.
3. 'I-samā'na la-nagaru 'ekuy.
4. Warada Manfas Qeddus lā'lēhu.
5. ḡanaḡu bezuxāna 'abyāta.
6. Qatalna we'eta nabiya 'elewa.
7. 'I-re'ikemu-nu ta'āmerātihu?
8. Sadadewomu la-sab' 'ekuyān.
9. Ḥezun metā ba'enti'ahā.
10. Takalu bezuxāta 'eḡawa heyya.
11. Naš'ewwo la-newāyu la-be'si be'ul.
12. Šēḡkewwā la-ḡamareya belit.
13. Fannawo la-rad'u xaba be'sit deweyt.
14. Qarbu xabēhu ḡezb bezuxān.
15. Gaššāḡa warāzuta 'ekuyāna ba'enta xaḡi'atomu.
16. Našḡarkewwo la-mašḡaf wa-re'iku kama ḡegg Belit we'etu.
17. Mannu targ^wama ḡegga Belita la-lesāna Ge'z?
18. Zentu te'mert 'em-Manfas Qeddus we'etu.
19. Naš'a 'albāsa wa-g^wayya 'em-bēt.
20. Konat 'emmu be'sita be'elta.
21. Bazxa newāyu wa-be'la ba-mā'kala zentu hezb.
22. Dawayat 'extu wa-'i-ḡaywat 'eska zāti 'elat.

Lesson 18

18.1 Adjectives: The Pattern *Qatīl*. A relatively small but important group of adjectives has the pattern *qatīl* or the related pattern *qattīl* (from D verbs). The feminine singular is formed by replacing the stem vowel *-i-* with *-ā-*; no *-t* is added:

masc.	' <i>abiy</i>	fem.	' <i>abāy</i>	great, large
	<i>ḥaddis</i>		<i>ḥaddās</i>	new

The feminine plural may be based on either stem: *ḥaddisāt* or *ḥaddāsāt*.

The variant pattern *qetīl* occurs when the middle root consonant is a guttural. The feminine form is the same as the preceding.

masc.	<i>reḥīb</i>	fem.	<i>raḥāb</i>	broad
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Many adjectives *qatīl* have a common (masc. and fem.) internal plural form *qatalt* in addition to the external plural forms:

sing.	' <i>abiy</i>	plural	' <i>abayt</i>	great
	<i>balix</i>		<i>balāxt</i>	sharp
	<i>ṭabīb</i>		<i>ṭababt</i>	wise.

18.2 The Comparative. The comparative is expressed by adding a prepositional phrase with *'emenna* to the adjective:

'*Ekuy we'etu 'emenna negūš*. He is more evil than the King.

The comparison may be intensified by the adverb *fadfāda* (much, much more):

Ṭabīb we'etu fadfāda 'em-exuḥu. He is much wiser than his brother.

All stative verbs may be similarly construed:

Baxxu we'etu ḥezb That people became more numerous than our people.
'em-ḥezbena.

The adverb *ṭeqqa* (very) is also frequently used to intensify an adjective; it may be placed before the adjective or after it: *Ṭeqqa dewey we'etu* or *Dewey ṭeqqa we'etu* He is very ill.

Vocabulary 18

Nouns:

'*ānat* or '*ām* (pl. '*āmatāt*) f.m. year.
šegā (pl. *-t*) m. flesh, meat (human or animal), esp. of the flesh as opposed to the spirit; frequently = body as a whole.
ḥabl (pl. '*aḥbāl*) m.f. rope, cord.
ḥeywat m.f. life, lifetime. *ḥaywa ḥeywata 'ekuya* he led a wicked life.

Adjectives and Stative Verbs:

ḥaddis (f. *ḥaddās*; pl. *ḥaddast*) new. *Ḥegg Ḥaddis* New Testament.
'*abiy* (f. '*abāy*; pl. '*abayt*) big, large, important, great; *ba-'abiy qāl* in a loud voice. Verb: '*abya*.
ṭabīb (f. *ṭabāb*; pl. *ṭababt*) wise, prudent; skilled, expert (e.g. of craftsmen). Verb: *ṭabba*.
leḥiq (f. *leheqt*) grown up, adult; old, eldest. Verb: *leḥqa* to grow up.
nawix (f. *nawāx*; pl. *nawāxt*) high, lofty; tall; long; distant, far off. Verb: *nawa*.

Adverbs:

fadfāda exceedingly, very much, greatly.
ṭeqqa very, extremely.

Exercises

- A. 1. '*ēpis qopos ṭabīb* 6. *manāfest 'ekuyāt* 11. *mašāwe' 'abayt*
2. *sem 'abiy* 7. '*arde't ṭabibān* 12. *dabr nawix*
3. *lebs ḥaddis* 8. *newāy ḥaddās* 13. *fenot nawāx*
4. *warēzā nawix* 9. *ḥegag ḥaddast* 14. *baḥāwert nawāxt*
5. *ta'āmer 'abayt* 10. *kāhen 'abiy* 15. *bāḥr 'abāy*
- B. 1. *Nawix 'ana 'em-'exuya*.
2. *Nawāx ye'eti 'em-k^wellon 'axātiḥā*.
3. *Nawāxt 'adbāra beḥērekemu 'em-'adbāra beḥērena*.
4. *Zentu lebs ḥaddis we'etu 'em-lebseya*.
5. *Leḥiq 'anta 'cmennēya*.
6. *Ṭabīb 'anta fadfāda 'emenna kāle'ānika*.
7. '*Abiy zentu bēt 'em-k^wellu 'abyāta hagar*.

8. Lehiq zentu ḥawāreyā 'em-kāle'ān ḥawāreyāt.
 9. Nawix fadfāda 'em-zeyya we'etu beḥēromu.
 10. Be'ul 'abuka 'em-'abuya.
- C. 1. Naš'u ḥabla nawixa wa-ḥoru ḥayqa bāḥr.
 2. Ba-ye'eti 'āmat mo'na we'eta ḥezba.
 3. Šēma kāhen diyāqonāta ḥaddasta.
 4. Ḥaywa ḥeywata nawixa wa-'ekuya.
 5. Šawā'na šegā 'arāwit mašwā'ta la-'Amlākena.
 6. Šēṭku xabēhu ḥamareya wa-'aḥbāleya ḥaddisa.
 7. Šawwe'omu kāhen 'abiy la-ḥezba hagar.
 8. Maš'u sab' ṭabibān wa-'abayt wa-'ab'elt xaba negūsenā.
 9. Šadaqqu ba-ḥeywateya 'em-'axaweya.
 10. Wa-soba leheqqu, fannawani 'abuya xaba 'exuhu.
 11. Ṭabbat 'emmu 'em-kāle'āt 'anesta hagar.
 12. 'Abya semu la-zentu nabiyy ba-k^wellu baḥāwerta medrena.
 13. Be'situ la-mak^wannen ṭeqqa be'elt ye'eti.
 14. Soba baṣāḥna xaba we'etu dabr, re'ina kama ṭeqqa nawix we'etu, wa-'i-'adonāhu.
 15. Ba-'āmata motu la-pāppāsena mo'una 'ellontu sab' 'elewān wa-naš'ewwā la-hagarena.
 16. Soba naṣṣarku zanta maṣḥafa, re'iku kama 'em-Ḥegg Belit we'etu.
 17. Dawaya waldu wa-'i-ḥaywa 'eska mesēta ye'eti 'elat.
 18. Ṭababt wa-rāte'ān 'emuntu 'ardā'ihu.
 19. 'Efo ṭababka 'em-k^wellena?
 20. Našā'ku 'ebana 'abayta wa-ḥanaṣku bēta.

Lesson 19

19.1 Adjectives: The Pattern *Qattāl*. Adjectives of the type *qattāl* have no consistent feminine form in the singular. One may find *qattālt* (no stem change), *qattālt* (with *-a-* for *-ā-*), or the masculine form may be used for the feminine. In the Ethiopic script adjectives of this pattern are indistinguishable in the singular from the feminine singular of the type *qatīl* (i.e. *qatāl*). The traditional pronunciation merges all these forms and regularly doubles the second root consonant in both types.

19.2 Adjectives in *-āwi* and *-āy*. These adjectives are lexically numerous but are rather infrequently used, being equivalent to preferred relative constructions or construct phrases. They are based on a variety of nouns and denote "of" or "pertaining to," often corresponding to English adjectives in *-ly*: *medrāwi* of the world, worldly; *samāyāwi* of heaven, celestial, divine. Their forms are as follows:

masc. sing.	<i>samāyāwi</i>	plural	<i>samāyāwiyān</i> (or <i>-eyān</i>)
fem. sing.	<i>samāyāwit</i>		<i>samāyāwiyāt</i> (or <i>-eyāt</i>).

Optional forms in *-āy* occur for most such adjectives; these have no peculiarities in inflection: *-āy*, *-āyt*, *-āyān*, *-āyāt*.

19.3 Adjectives: Miscellaneous Types. The adjectival patterns treated in the preceding three lessons include the vast majority of derived adjectives in the language. Occasionally, however, other patterns, usually nominal in origin, are employed. E.g.

<i>qatl</i> :	'abd (f. 'abedd; pl. 'abdān, 'abdāt) foolish, ignorant, imprudent; as a noun: a fool.
<i>qetāl</i> :	ḥeyāw (f. -t; pl. -ān, -āt) alive, living.

These are unproductive types as adjectives and will be given without further comment in the vocabularies.

19.4 Qualification. An adjective may stand in construct with a following noun, which qualifies its meaning:

'ekuya lebb	evil of heart
ḥammāya gaṣṣ	beautiful of aspect (or face)

nawīxa qom tall of stature.

19.5 Substantivization. Any adjective may be used as a noun, equivalent to English "one who is ... (those who are ...)":

dewuy one who is sick, a sick person
dewuyān the sick, those who are sick

The feminine singular *qetelt* is especially common in the sense of "that which is ...":

'ekit that which is evil, evil, wickedness
rete't that which is correct or proper.

Note that a combination of substantivization and qualification may lead to superficial ambiguities:

'ekuyāna lebb those who are evil of heart
'ekuyāna haqar the evil ones of the city.

Vocabulary 19

Nouns and Derived Adjectives:

'ālam (pl. *-āt*) m.f. world, this world; the universe, all creation; eternity, all time present, past, and future. *la-'ālam* forever. *'ālamāwi* of the world, worldly.

madaxen (pl. *-ān*) savior, redeemer.

'egzi' (pl. *'agā'est*, *'agā'est*) lord, master, leader, chief.

'Egzi'ena Our Lord. *'egze't* lady, mistress. *'Egze'tena* Our Lady (Mary).

mendābē m.f. affliction, torment.

lebb (pl. *'albāb*) m.f. heart; mind, intellect.

gaşş (pl. *-āt*) face; aspect, appearance; type, sort.

Adjectives:

nawwāx (f. idem) = *nawīx*.

šannāy (f. *-t*) beautiful, fine, excellent, good (both physical and moral senses). Verb: *šannaya* D.

naddāy (f. *-t*) poor, destitute; deficient (in: *ba-*). Verb: *nadya*

xēr (f. *-t*) good, excellent (used in all senses of English "good").

heyāw (f. *-t*) alive, living. *'emma-heyāw* Mother of the Living (i.e. Eve).

medrāwi (f. *-t*) of the world, worldly (as opposed to spiritual or heavenly).

berhānāwi (f. *-t*) of or pertaining to light, esp. in the heavenly or spiritual sense.

samāyāwi (f. *-t*) heavenly, divine, celestial.

manfasāwi (f. *-t*) of the spirit, spiritual.

šegāwi fleshly (not spiritual), carnal (of sins).

wangēlāwi (f. *-t*) gospel (as adj.); as noun: evangelist.

şenu' (f. *şene't*) strong, powerful; firm, sure; lasting, enduring; hard, harsh, severe. Verb: *şan'a*.

Exercises

- | | | |
|-----------------------|-------------------------|---------------------|
| A. 1. hāymānot şene't | 6. newāy medrāwi | 11. be'sit šannāy |
| 2. lebb şenu' | 7. mal'ak berhānāwi | 12. mendābē 'abiy |
| 3. warēzā xēr | 8. hagar samāyāwit | 13. gaşş 'ekuy |
| 4. be'si naddāy | 9. nagarāt manfasāwiyan | 14. dabr nawwāx |
| 5. ḥabl şenu' | 10. ḥeywat šegāwi | 15. wangēlāwi rāte' |

- B. 1. wangēlu la-'Egzi'ena
 2. mendābēhomu la-Kerestiyān
 3. qālātihi la-madxenena
 4. ḥeywatā la-'Egze'tena
 5. 'albābihomu la-'abayt
 6. maşāḥeftihomu la-wangēlāwiyan
 7. gaşşātihomu la-warāzūt
 8. 'abyātihomu la-'agā'estina
 9. naddāyāna zentu 'ālam
 10. gaşşu la-Manfas Qeddus
 11. 'asmātihomu la-xērān wa-la-'ekuyān
 12. 'asmātihomu la-samāyāweyan
 13. nagaromu la-'elewān wa-xāṭe'ān
 14. qālātihomu la-ṭababt
 15. ḥeywatomu la-qeddusān
 16. mendābēhomu la-naddāyān wa-deweyān
 17. newāyomu la-'abayt wa-'ab'elt
 18. xērāna lebb
 19. šannāyāna gaşş
 20. şenu'āna lebb

- C. 1. *Ḥeyāwān* 'emuntu wa-'i-mutān.
 2. *Ṣene't* ye'eti *hāymānotu*.
 3. *Xēr* lebbeka wa-*šannāy* *gaṣṣeka*.
 4. *Naddāyān* lebb we'etu wa-'i-*ṭabib*.
 5. *Ṣenu'āt* 'ahgurihomu wa-'*abiyāt* 'em-'ahgurikemu.
 6. *Ḥezuna* *gaṣṣ* we'etu.
 7. *Naddāyān* 'ardā'ihu wa-'i-bezux *newāyomu*.
 8. *Ḥeyāw* 'Egzi'ena wa-'i-mewut.
 9. *Zāti* fenot *ṭeqqa* *nawwāx* ye'eti.
 10. Be'ul 'egzi'eya *fadfāda* 'em-'agā'eztikemu.
 11. *Ḥaywa* zentu qeddus *ḥeywata* *manfasāwita*.
 12. *Ṭeqqa* *ḥezunān* 'emuntu 'albābihomu *la-weludihu*.
- D. 1. We'eta 'amira *xalafa* 'Egzi'ena 'em-zentu 'ālam wa-'arga *xaba* 'abuhu *samāyāwi*.
 2. Ba-mawā'ela *mendābē* *g^wayayna* *hagara* *bā'edda* wa-nabarna *heyya* 'eska motu *la-neguṣena* 'elew.
 3. Soba *lehqu* *weludihu*, *waḍ'u* 'em-bēta 'abuhomu wa-*ḥoru* *westa* *kāle* 'beḥēr.
 4. *Leḥqat* *zāti* *walatt* wa-*šannayat* 'em-k^wellon 'anesta *hagar*.
 5. 'Ama *samā'na* *kama maṣ'a* 'Egzi'ena, *waḍā'na* wa-rakabnāhu *ba-westa* fenot.
 6. 'I-samā'kemu-nu *ta'āmerāta* 'Egze'tena?
 7. Ba-ye'eti 'āmat *nadyu* 'ab'elt wa-be'lu *naddāyān*.
 8. *Ḥazanu* *fadfāda* *ba-lebbomu* wa-nasseḥu *kama gabru* *zanta* *xaṭi'ata*.
 9. *Sabaku* *wangēlāwiyān* *ba-wangēlu* *la-madxenena* *ba-westa* *k^wello* *baḥāwerta* 'ālam.
 10. *Qarbu* *naddāyān* *xabēna* wa-sa'alu *xebesta* wa-*šegā* 'emennēna.
 11. *Ṭeqqa* *šannāy* 'aq^wṣela zentu 'eḍ *nawwāx* *ba-berhāna* *ḍaḥāy*.
 12. *Xalafu* 'awrāx wa-'āmatāt, wa-'i-be'lu wa-'i-*šannayat* *ḥeywatomu*.
 13. *Maṣ'a* *lā'lēhomu* *mendābē* 'abiy wa-'i-*šan'u* *ba-hāymānot* *rete't*.
 14. *Sadadomu* *bā'el* *la-naddāyān* 'em-qedma *bētu*.
 15. We'ya *lebbu* *la-zentu* *qeddus* *ba-hāymānot* *ṣene't*.

Lesson 20

20.1 *La-* with Pronominal Suffixes.

<i>līta</i>	to me	<i>lāna</i>	to us
<i>lāka</i>	to you (m.s.)	<i>lakēmu</i>	to you (m.pl.)
<i>lāki</i>	to you (f.s.)	<i>lakēn</i>	to you (f.pl.)
<i>lotū</i>	to him	<i>lōmu</i>	to them (m.)
<i>lātī</i>	to her	<i>lon</i>	to them (f.)

The preposition *la-* corresponds in general to the dative (to, for) of English. It is used idiomatically with many verbs, however, as will be noted in the vocabularies when appropriate.

20.2 Object Suffixes in a Dative or Prepositional Sense.

Object suffixes on a verb are often used to express various case ("prepositional") relationships other than the accusative direct object. For example, in

Wahabani xebesta = Wahaba lita xebesta He gave me bread,

the verbal suffix expresses the dative, or indirect, object, equivalently expressed by the preposition *la-*. In

Sa'alani xebesta = Sa'ala xebesta 'emennēya/xabēya

He asked me for bread,

it corresponds to the prepositional phrases 'emennēya or xabēya. There are only a few categories of verbs where such constructions are frequent, and these are listed below. It should be noted, however, that because personal direct objects (= accusative) of all transitive verbs are usually definite and suffixally expressed by the *qatalo la-neguṣ* construction, even the large corpus of material at our disposal does not always allow us to distinguish the various types of suffixed objects with some verbs. In describing constructions into which verbs enter, we shall employ the following designations:

- acc. dir. obj. means that the verb takes a direct object in the accusative case, which may, if definite and specific, be suffixed directly to the verb in the *qatalo la-neguṣ* construction.
- dat. suff. means that the indirect object (always expressible with *la-*) may be attached suffixally by

the *qatalo la-neguš* construction. E.g. *Wahabo la-'abuhu warqa* He gave the money to his father. means that the object of a prepositional phrase (other than *la-*) may be suffixed to the verb, as in our example with *sa'ala* above. A typical listing for *sa'ala* would be *sa'ala* to ask (someone: 'emenna, *xaba*, or obj. suff.) for (something: acc. dir. obj.). We shall also use the designation "obj. suff." when the evidence is ambiguous as to what the precise case relationship is.

- a. Verbs of speaking, addressing, and telling:

Nagaro zanta. He told him this.
Nagaro la-neguš 'esma ... He told the king that ...

- b. Verbs of asking. See the example with *sa'ala* above.

c. Verbs of giving, surrendering. In addition to the example with *wahaba* above, note

Maṭṭawomu hagara. He surrendered the city to them.

- d. Occasionally, verbs of robbing and depriving:

Nas'ani warqeya. He took my gold away from me.
Saraqani warqeya. He robbed me of my gold.

e. The verbs of motion *baṣṣa*, *maṣ'a*, and occasionally others, when used in the sense of "befall, happen to, occur to":

Baṣṣhani mawā'ela mendābē. Days of affliction befell me.
Maṣ'ani kāle' xellinnā. Another thought occurred to me.

Here the suffixes replace phrases with *lā'la* and *diba*.

f. Object suffixes on stative and intransitive verbs have three functions:

- (1) Equivalent to a comparative construction:

Baxxana we'etu hezb. That people became more numerous than we (or: too numerous for us).

- (2) When the subject is a part of the body or some inalienable feature of the subject (soul, reputation, etc.), a

dativ suffix is commonly placed on the verb as a reinforcement of the possessive pronoun:

Mararatani nafseya. My soul became bitter.
Ḥaywo lebbu. His heart (i.e. courage) revived.

For the nuance compare English "on" in "His eyes went bad on him."

- (3) Elsewhere the sense is that of an appropriate prepositional phrase:

Bakayato. She wept for him (*dibēhu*, *ba'enti'dnu*).

On the other hand, it should be noted that there are many verbs, especially of "sending, bringing, conducting," where the dative suffix *cannot* be used. E.g.

la'aka to send a message/messenger. The person to whom something is sent requires a preposition *la-* or *xaba*; if a place, the acc. of goal may be used. The message or messenger is the real acc. dir. obj., if expressed:

La'akani xabēhu. He sent me (as messenger) to him.
Zanta la'aka xaba neguš. He sent this (as a message) to the king.

wasada to lead, conduct, bring, take. Like the preceding, the person to whom someone or something is taken is introduced by a preposition (*la-*, *xaba*, *westa*), but may not be suffixed to the verb.

The restriction involved in these verbs is apparently connected with the traversal of space (to, toward, over to), and even though the preposition *la-* may be used in this sense, the object is felt to be different from those illustrated above.

20.3 Partitive Apposition. The pronominal suffixes (whether dative or accusative is immaterial) are often used when a part of the body (etc., cf. f,2 above) is the object of the transitive verb:

San'ewwo qālo. They heard his voice.
Gasasato lebso. She touched his clothing.
'Asarawmo 'edawihu. They bound his hands.

Vocabulary 20

Nouns:

mestīr (pl. -āt) m.f. mystery (both general and religious senses); frequent in reference to the eucharist.

sisāy m. sustenance, food.

zamad (pl. 'azmād) m. family, kin, relatives, clan, tribe; kind, sort, species. No clear distinction is maintained between the meanings of the singular and plural forms.

Verbs:

nagara to say, tell (acc. of what is said; dat. suff. or *la-* of person addressed).

nababa to speak to, tell (same constructions as *nagara*).

wahaba to give (acc. dir. obj.; dat. suff. or *la-* of indirect object).

la'aka to send (a message or messenger; see Lesson for constructions).

wasada to lead, conduct, bring, take (see Lesson for constructions).

mahara G / *mahhara* D to teach (someone: suff. obj.; something: acc. dir. obj. or *ba-*, *ba'enta*).

maṭṭawa D to surrender, hand over (acc. dir. obj.; dat. suff. or *la-* of indir. obj.).

'*ammara* D to tell, show, indicate, make known (something: acc. dir. obj.; to someone: obj. suff.).

Conjunction:

za- that, the fact that (introduces a noun clause after verbs of speaking etc., like *kama* and '*esma*). *ba'enta za-* (conj.) because.

Exercises

- | | |
|------------------------|------------------------------|
| A. 1. Wahabani lebso. | 10. 'Ammarkukemu mestira. |
| 2. Šēṭkewwo ḥamareya. | 11. Wahabnāhomu wayna. |
| 3. Sa'alani sisāya. | 12. 'Ammarakemu ta'āmera. |
| 4. Marḥuni fenota. | 13. Maharato lesāna 'Afrenj. |
| 5. Maṣ'ana mendābē. | 14. Sa'alato newāya. |
| 6. 'Ammarana 'edawihu. | 15. Šēmana qasāwesta. |
| 7. Maṭṭonāhu hagarana. | 16. Bazxana ḥezb. |
| 8. Wahabewwo šegā. | 17. Šan'ana mendābē. |
| 9. Na'uni 'aḥḥāleya. | 18. Ḥazano lebba. |

19. 'Akyo semu.

20. Sa'alkewwo ḥeywata.

B. Convert the verbal suffixes of Ex. A into equivalent prepositional phrases.

- C. 1. Nagarkewwomu kama maṣā'ku 'em-kāle't hagar.
 2. Nababkewwo-nu la-zentu warēzā 'esma xalafa zamadu?
 3. Wasadewwo la-zentu Qeddus xaba mak^Wānenta ḥezb.
 4. Mahharo 'abuhu hāymānota rete'ta.
 5. Maṭṭawewwā la-hagaromu la-we'etu neguṣ.
 6. 'I-maṭṭawnāhu hagarana la-we'etu neguṣ.
 7. Sa'alewwo xebesta wa-wahabomu 'ebana.
 8. Zentu we'etu mestīr 'abiy wa-qeddus.
 9. La'ako la-waldu xabēna mesla zentu maṣḥaf.
 10. Mannu maharakemu ba-lesāna Ge'z?
 11. Maharkomu-nu la-weludika ba'enta wangēlu la-'egzi'ena?
 12. Gaššāṣomu wa-nagaromu kama fannawo 'Egzi'abḥēr la-waldu westa 'ālam ba'enti'ana k^Wellena.
 13. La'aka lotu wa-nagaro kama gab'a 'egzi'omu 'em-ḥayqa bāḥr.
 14. La-ment nagarkani šannāya wa-gabarka 'ekuya lā'lēya?
 15. Wahaba lana ḥeywata ḥaddāsa wa-šannāya.
 16. Waḍ'a 'em-zamad 'abiy wa-be'ul.
 17. Ba'enta ment 'i-samā'kemuni qālāteya?
 18. Wahabnāhu sisāya la-fenot wa-fannonāhu westa gadāmāta we'etu beḥēr.
 19. Naš'o la-warēzā meslēhu 'esma zamadu we'etu.
 20. Wasadato la-be'si ba-westa bētā wa-'aqabato heyya 'eska xalafat lēlit.
 21. Maṣā'ku ba'enta za-ṣawwā'kani.

Lesson 21

21.1 Medio-passive Verbs: Gt. Most active transitive G, D, L, and Q verbs may be converted into a medio-passive form by prefixing the element *ta-* (in the Perfect). We shall designate these verbs as Gt, Dt, Lt, and Qt respectively:

G	<i>qatala</i>	he killed	Gt	<i>taqatla</i>	he was killed
D	<i>fannawa</i>	he sent	Dt	<i>tafannawa</i>	he was sent
L	<i>bāraka</i>	he blessed	Lt	<i>tabāraka</i>	he was blessed
Q	<i>targ^wama</i>	he translated	Qt	<i>tatarg^wama</i>	it was translated.

The forms of the Gt verb for the various root types are as follows:

Sound	<i>taqatla</i>	he was killed
I-gutt.	<i>taḥanṣa</i>	it was built
II-gutt.	<i>taṣeḥfa</i>	it was written
III-gutt.	<i>tasam'a</i>	it was heard
I-W	<i>tawalda</i>	he was born
II-W	<i>tamaw'a</i>	he was defeated
II-Y	<i>taṣayma</i>	he was appointed
III-W	<i>tawarwa</i>	he cast himself down
III-Y	<i>tasamyā</i>	he was named

TaC₁aC₂C₃a is the norm for all Gt verbs regardless of their G type (i.e. *nabara* versus *gabra*), but an alternate form *taqatala* for some verbs is not uncommon, especially those from roots I-gutt. The basic form *taqatla*, with no vowel between C₂ and C₃, requires that verbs from roots II-gutt. have the vocalism associated with the *gabra* type, namely *taṣeḥfa* (cf. *keḥda*). Inflection of the Perfect follows the same general patterns described for G verbs of the corresponding root types:

<i>taqatla</i>	<i>taṣeḥfa</i>	<i>tasam'a</i>	<i>tamaw'a</i>	<i>taṣayma</i>	<i>tawarwa</i>
<i>taqatlat</i>	<i>taṣeḥfat</i>	<i>tasam'at</i>	<i>tamaw'at</i>	<i>taṣaymat</i>	<i>tawarwat</i>
<i>taqatalka</i>	<i>taṣeḥfka</i>	<i>tasamā'ka</i>	<i>tamawā'ka</i>	<i>taṣayamka</i>	<i>tawarawka</i>
etc.	etc.	etc.	etc.	etc.	etc.

Contracted forms like **tamo'a* are occasionally attested with roots II-W and III-gutt., but the uncontracted forms are the normal ones.

For most of the transitive G verbs introduced thus far the

corresponding Gt verb is a simple passive:

<i>tafarḥa</i>	he was feared	<i>tasadda</i>	he was driven out
<i>tagabra</i>	it was done/made	<i>tasam'a</i>	it was heard
<i>taḥanṣa</i>	it was built	<i>taṣayta</i>	it was sold
<i>tamarḥa</i>	he was led	<i>taṣaw'a</i>	it was sacrificed
<i>tamaw'a</i>	he was defeated	<i>taṣeḥfa</i>	it was written
<i>tanagra</i>	it was spoken	<i>tatakla</i>	it was planted
<i>taqabra</i>	he was buried	<i>tawadya</i>	he was placed
<i>taqatla</i>	he was killed	<i>tawehba</i>	it was given.
<i>tasabka</i>	it was preached		

The passive verb is usually employed when the writer (speaker) does not wish to specify the agent (active subject). An agent is sometimes added, however, with the prepositions *ba-*, *ba-xaba*, or *'am-xaba*, but unless a person is involved, *ba-* would usually be taken as indicating instrument, not agent.

Gt verbs may also have a reflexive or middle meaning which requires special attention:

<i>ta'adawa</i>	(1) = <i>'adawa</i> ; (2) to transgress (a law: <i>'em-</i> ; against a person: <i>lā'la</i>).
<i>ta'aqaba</i>	(1) passive of <i>'aqaba</i> ; (2) to guard one's self against (<i>'emenna</i> or obj. suff.).
<i>tarakba</i>	to be found. As virtually equivalent to <i>kona</i> (cf. French <i>se trouver</i> , Hebrew <i>nimṣā'</i>) it may be followed by a predicate noun or adjective in the accusative: <i>tarakba ṣādeqa</i> he was found (to be) righteous.
<i>tare'ya</i>	to appear, seem (to be). Same remarks as with <i>tarakba</i> above.

There are some Gt verbs which either have no corresponding G verb or whose meanings are not directly related to the G verb. Note especially the following:

<i>tanabba</i>	to be read, recited.
<i>tale'ka</i>	to serve, minister to (acc. dir. obj.).
<i>tam'e'a</i>	to become angry, enraged. (No G verb).
<i>taḥaṣya</i>	to rejoice. (No G verb)

There are two Gt verbs with formal peculiarities:

tanaw'a is the regular passive of *naṣ'a* and means "to be taken,

etc." The form *tanšē'a*, inflected as though from a Q root *tnš'*, is reflexive and means "to get up, arise; to rise (from the dead); to rise up against (*lā'la*)."

tam'e'a (to become angry) has the same peculiarities as *tanšē'a*, but because of the clustering of gutturals at the end of the stem it has developed two variant stem forms. All possible inflections are found:

(1) <i>tam'e'a</i>	(2) <i>tam'a</i>	(3) <i>tama'a'a</i>
<i>tam'e'at</i>	<i>tam'at</i>	<i>tama'a'at</i>
<i>tam'ā'ka</i> etc.	<i>tamā'ka</i> etc.	<i>tama'ā'ka</i> etc.

When the corresponding G verb governs two accusatives (*šēma*, *samaya*, *mal'a*), the second accusative is retained after the passive Gt verb:

<i>Tašayma kāhena.</i>	He was appointed priest.
<i>Tasanya Yoħanneshā.</i>	He was named John.
<i>Tamal'a māya.</i>	It was filled with water.

Vocabulary 21

Nouns:

taskār memorial service or holiday, commemoration; memory; memorandum, notation. *gabra taskāra* to celebrate a commemoration. 'elata *taskār* day of commemoration.

dammanā (pl. -*t*) m.f. cloud(s).

gebr (pl. -*āt*, *gebar*) m.f. deed, act; work, task, business; religious service, liturgy; product, artifact, creation.

me'rāf (pl. -*āt*) a quiet place, a resting place; one's final resting place; a measure of length, a stade; chapter of a book.

maqšaft (pl. -*āt*) m.f. punishment, beating, whipping; frequently in the sense of "divine punishment."

maqdas temple, sanctuary. *Bēta Maqdas* the Temple in Jerusalem.

Verbs:

walada to bear (a child); to beget children (by: *ba-xaba*). *tawālda* Gt to be born.

mēta to turn away, divert; to turn, direct (e.g. face; toward: *xaba*); to return something/someone to original place; to convert, transform (acc. dir. obj. + *westa*, *la-*). *tamayta* Gt passive;

to be converted (religious sense); to turn around, come back, return.

taħašaya/taħašya Gt to rejoice (in, at: *ba-*, *ba'enta*).

tam'e'a/tam'a Gt to become angry, enraged (at: *lā'la*, *diba*, *ba'enta*).

'amna to be true; to believe (acc. dir. obj. or *la-*, esp. with persons); to believe in (*ba-*), have faith in. *ta'amana/ta'amna* Gt (1) to be believed; (2) to believe in, have faith in (*ba-* or acc.); (3) to confess (sins); (4) to be confident, secure.

Proper Names:

Bēta Leħēm Bethlehem.

'Iyasus Kerestos Jesus Christ.

Exercises

A. Transform each of the following into the passive, omitting the agent (subject).

Example: *ħanašu hagara* → *Taħanšat hagar*.

1. *Farāhku we'eta nagara.*
2. *Gabra 'Amlāk zanta 'ālama.*
3. *Qabarewwo la-šēgāhu mesla zamadu.*
4. *Sadadewwo la-madxenena.*
5. *Qatalewwo la-'egzi'omu.*
6. *Samā'na qāla mendābēhu.*
7. *Šēṭna k'ello 'aħbālina.*
8. *Šaħafu 'asmātihomu westētū.*
9. *Wahabewwo sisāya wa-lebsa.*
10. *Marħewwo la-warēzā zeyya.*

- B.
1. *Tafarāhku ba'enta semeya 'abiy.*
 2. *La-mannu tagabrat zāti ħamar?*
 3. *Tamaw'u ħezbena wa-tanaš'at hagarena.*
 4. *Tamarāħna westa fenot rete't.*
 5. *Tašayaṭku ba-'edawihomu la-'ellontu sab'.*
 6. *Tašēħfa zentu mašħafa ħegag ba-mawā'ela 'abawina.*
 7. *Tasadadna 'em-'abyātina wa-'em-xaba 'azmādina.*
 8. *Mā'zē-nu tamawā'kemu wa-tanašā'kemu?*
 9. *Mannu tašayma 'ēpis qoposa diba beħēreka?*
 10. *Ye'eta 'amira tataklat ħāymānot šene't ba-lebbu.*

- C.
1. *Soba ta'adona we'eta dabra wa-bašāħna hagaromu, nabarna heyyu k'ello 'āmata.*
 2. *Tate'ekkewwo la-zentu qeddus 'eska 'elata motu.*
 3. *'I-'aqabkemu ħegaga ħezbena wa-'i-ta'aqabkemu 'emenna xāħ'elū.*
 4. *Ta'iqabat hagarena wa-'i-tanaš'at.*

5. Tanše'at 'em-heyya wa-gab'at xaba zamadā.
 6. 'I-samā'kemu-nu za-tanše'a 'Egzi'ena 'em-mutān wa-za ḥeyāw we'etu?
 7. Ba-ye'eti 'elat tarakabku 'elewa wa-tasadadku 'em-mā'kalomu.
 8. Tare'ya gaššu ḍaḥaya wa-lebsu berhāna samāyāwē.
 9. Tanabba zentu k^wellu mašḥaf ba-bēta maqdas ye'eta 'amira.
 10. Tasamayku sema Yoḥanneshā ba-sema 'ex^wa 'abuya.
 11. Tamal'a samāy berhāna wa-tasam'a qāla malā'ekt.
 12. Qatalewo ba'enta za-ta'adawa 'em-ḥegagihomu.
 13. Wa-'emdexra-ze tale'ka ba-bēta maqdas k^wello mawā'ela ḥeywatu.
 14. Zāti 'elat tazkāra motu la-Qeddus Mārḡos.
 15. Tamal'a samāy dammanāta wa-warada zenām wa-barad.
- D. 1. Waladat walda la-be'sihā wa-samayato sema Mārḡos.
2. Tawalda 'Iyasus Kerestos ba-Bēta Leḥēm.
 3. 'Aytē tawaladkemu 'anta wa-'axawika?
 4. Tanabba lana mašḥaf ba'enta gebara qeddusān.
 5. Semu la-zentu mašḥaf Gebra Ḥawāreyāt we'etu, wa-'em-Ḥegg Ḥaddis we'etu.
 6. Wa-'emdexra sabaka ba-wangēl westa 'entākti medr, tamayṭa xabēna.
 7. Wa-soba xalafa we'etu mendābē, taḥašayna fadfāda.
 8. Fannawa 'Egzi'abhēr zanta maqsafta lā'lēna ba'enta xaṭi'atena.
 9. Wa-'ama zanta nagarana, mēṭna gašṣātina 'emennēhu wa-'i-našṣarnāhu.
 10. Rakabna me'rāfa šannāya wa-nabarna heyya 'eska šebāḥ.
 11. Wadayo la-šegāhu la-'abuhu westa me'rāfu.
 12. Ba-'ayy me'rāfa zentu mašḥaf tarakba nagara gebarihu?
 13. Ba-'ayy 'elata warx wa-ba-'ayy warxa 'amat tagabra tazkāru?
 14. La-ment bašḥana zentu maqsaft?
 15. Ba-zentu qāl tamayṭa westa 'arwē medr wa-wadqa diba medr.
 16. 'Amanna ba-qālātihu wa-konna Kerestiyāna.
 17. Soba zanta samā'ku, tamā'ku ṭeqqa fadfāda wa-našā'ku 'ebna wa-qatalkewo.
 18. Horu xabēhu wa-ta'amnu xaṭāwe'ihomu.
 19. 'I-'amanna lotu wa-sadadnāhu 'em-xabēna.
 20. Tamān lā'la 'ardā'ihu wa-xalafa 'em-qedmēhomu.

Lesson 22

22.1 Medio-Passive Verbs: Dt, Lt, Qt. The relationship of D to Dt etc. is like that of G to Gt and requires little further comment. Note the following verbs derived from D, L, and Q verbs already introduced:

Dt	<i>tafannawa</i>	to be sent
	<i>tagāššaša</i>	to be reproached, instructed
	<i>tamaṭṭawa</i>	to be surrendered, handed over; to accept, receive
	<i>tašawwe'a</i>	to be summoned, called
Lt	<i>tabāraka</i>	to be blessed
Qt	<i>tatarḡ^wama</i>	to be translated

The Dt verb *tanasseḥa* is synonymous with D *nasseḥa* to repent. *Tamaṭṭawa* in the sense "to receive, accept" illustrates an interesting phenomenon: when a verb in its active form governs both a direct and an indirect object, it is sometimes possible to effect the passive transformation on either object. This is fully comparable to English, where the passive counterpart of "They gave me the book" is either (1) "The book was given to me" or (2) "I was given the book." Thus, *Maṭṭawewso hagara* (They surrendered the city to him) becomes either (1) *Tamaṭṭawat lotu hagar* (The city was surrendered to him) or (2) *Tamaṭṭawa hagara* (He was surrendered the city = He received or accepted the city). The Dt of D *mahhara* is similar: (1) the thing taught may be the subject, as in *Tamahhara ḥegg* (The law was taught), or (2) the person taught may be the subject, as in *Tamahhara ḥegga* (He was taught the law = He learned the law). In their second meanings both *tamaṭṭawa* and *tamahhara* may be listed as active transitive verbs governing a direct object in the accusative.

Although we stated earlier that there is usually no derivational relationship between G and D verbs, this requires some modification as we move further into the full verbal system. There is a significant group of Dt verbs which are derived, not from a corresponding D verb, but directly from a G verb, or at least from nouns or adjectives associated with the G system. The derivational chain G → Dt exhibits no single semantic parameter, but there are a few sub-groups

that may be isolated:

(1) Dt verbs from stative G verbs have the basic meaning "to regard one's self as, to show one's self off as." These verbs tend to be pejorative, but need not be, and usually imply hypocrisy, deceit, or deficiency on the part of the subject.

<i>tadawwaya</i>	to feign illness, pretend to be sick
<i>ta'abbaya</i>	to be boastful, arrogant
<i>taṣaddaqa</i>	to give the appearance (falsely) of being righteous
<i>taṭabbaba</i>	to "act smart"; to be crafty, cunning.

(2) Dt verbs may simply be denominatives from nouns or adjectives, sometimes related to G verbs, sometimes isolated. It is difficult to characterize this group other than to speak of lexically specialized forms:

<i>tanabbaya</i>	to prophesy (to: <i>la-</i> ; against: <i>lā'la</i>); denominative from <i>nabiy</i> .
<i>tase'ela</i>	to ask someone (obj. suff. or <i>ba-xaba</i>) about something (acc. dir. obj. or <i>ba'enta</i>).
<i>tagabbara</i>	to work, do work; to work something, especially in an agricultural sense: to work a field or the land; to transact business (with: <i>mesla</i>).

(3) Other Dt verbs are related to causative (CD) verbs and will be treated later.

Ta'ammara is both the passive of *'ammara* and denominatively related to *te'mert* (sign, signal): to give a sign or signal.

Dt verbs from roots II-gutt. alternate between the patterns *tamahhara* and *tamehhera*, *tasa'ala* and *tase'ela* etc.

Vocabulary 22

Nouns:

dawē (pl. *-yāt*) f.m. sickness, illness; disease.
dengel (pl. *danāgel*) virgin; also applied to men: celibate, monk.
'anadā m. skin, hide, leather; *ḥabla 'anadā* thong.
sebḥat (pl. *-āt*) m.f. praise, hymn of praise; glory, majesty. *lotu sebḥat* To Him be praise (a frequent parenthetical remark after divine names).

xasār (pl. *-āt*) m.f. wretchedness, poverty, ignominy.

Verbs:

fawwasa to cure, heal (acc. of person or disease; acc. of person + *'em-*). Dt *tafawwasa* to be cured, healed.
tanabbaya Dt to prophesy (to: *la-*; against: *lā'la*).
wassaka D to add (to: *diba*, *lā'la*); to increase, augment (acc. dir. obj.). Dt *tawassaka* to be added to (*westa*, *xaba*, or obj. suff.).
tafaššeḥa Dt to rejoice (in: *ba-*, *ba'enta*, *lā'la*, *diba*).
bēzawa Q/L to redeem (acc. dir. obj.; with: *ba-*; from: *'em-*). Dt *tabēzawa* to be redeemed; to redeem for one's self.

Exercises

- A. 1. Tamawā'na wa-tamaṭṭawat hagarena westa 'edawihomu.
 2. Wa-soba tagāššaṣu, wa-tamehheru ba'enta hāymānota Kerestiyūn.
 3. 'I-tamahhara zentu ḥegg ba-mawā'eliḥu.
 4. Taṣawwe'u wa-tafannawu westa k^wellu baḥāwerta 'ālam.
 5. Tamayṭu xaba bēta 'abuhomu wa-tabāraku ba-xabēhu.
 6. Taṣeḥfa nagarātiḥu westa bezux maṣāḥeft, wa-tatarg^wamu la-lesānāt bā'edd.
 7. Taṣawwā'ku xaba liqa pāppāsāt wa-taṣayamku 'ēpis qoposa diba zentu beḥēr.
 8. Tawadya mašwā'tu heyya wa-tašo'a xaba 'Egzi'abḥēr.
 9. Wa-soba tanabbaya lana, xalafa 'emennēna wa-'arga westa samāyāt.
 10. Bakayna wa-ḥazanna ba'enta za-tawassakana xasār wa-maqṣaft.
- B. 1. Maṣ'u bezuxān deweyān xabēhu wa-fawwasomu k^wellomu ba-Manfas Qeddus.
 2. Tafawwasna 'em-dawēyātina wa-tanassāḥna 'em-xaṭāwe'ina.
 3. Qoma ba-qedmēhomu la-ḥezb xāṭe'ān wa-tanabbaya lā'lēhomu mendābē wa-maqṣafta.
 4. Soba re'ina kama we'etu ṣādeq ḥeyāw we'etu, tafaššāḥna fadfāda wa-wahabna sebḥata la-'Egzi'abḥēr.
 5. Maṣ'a madxenenā westa 'ālam wa-tabēzawana ba-damu 'em-xaṭi'at.
 6. Tawassako newāy wa-kona bā'ela ṭeqqa.
 7. Wassaknāhomu diba ḥezbena wa-konna ḥezba 'abiya wa-be'uta.
 8. Wassaku xaṭi'ata xaba xaṭi'at wa-'i-sam'ewwo q^wello lu 'abuhomu.
 9. Tamehhera lesāna Yonānāwiyān ba-xaba 'emmu.
 10. Ḥaywa we'etu warēzā 'em-dawēhu wa-tamayṭa bā'to.

- C. 1. Wa-waladat ye'eti be'sit dengel walda wa-samayato semo la-waldā 'Iyasus (lotu sebhat) 'esma madxona 'ālam we'etu.
 2. 'Em-'ayy lesān tatarg^Wama zentu maṣṣaf beluy?
 3. Naš'a 'anadā wa-gabra 'emennēhu 'albāsa šannāya.
 4. Zentu ḥabla 'anadā ṭeqqa šenu' we'etu.
 5. Tawassaku 'elatāt xaba ḥeywatu, wa-ḥaywa ḥeywata nawāxa fadfāda ba-zentu 'ālam.
 6. Bēzawa k^Wello 'ālama ba-šegāhu wa-ba-damu.
 7. Tafaššēhu diba motomu la-xāṭe'ān wa-'elewān.
 8. Nabarna heyya ba-xasār wa-'i-tafaššāḥna ba-ye'eti ḥeywat naddāyt.
 9. Tanabba lita zentu nagar wa-tafawwasku 'em-dawēya.
 10. Naš'on la-k^Wellon danāgel 'anestihu.
 11. Wassakka newāyaka medrāwē wa-'i-wassakka newāyaka manfasāwē.
 12. 'I-tanabbayu wangēlāwiyān, 'allā sabaku.
 13. Wahabu lana sisāya la-k^Wellā 'elat wa-tale'kuna 'eska tafawwasna 'em-dawēna.
 14. Wa-tafawwasa we'etu dewuy 'esma 'amna ba-qālāteya wa-'i-mēṭa lebbo 'em-hāymānot rete't.
 15. Wa-'ama ta'ammaru, roṣna k^Wellena 'em-bēt westa fenot.
 16. Tase''elana ba'enta ḥeywatena zeyya.
 17. Tagabbarna medra wa-našā'na sisāyana 'emennēhā.
 18. Ta'ammara zentu nagar lakemu ba'enta za-šādeqān 'antemu.
 19. Ta'abbayka wa-gabarka 'ekuya lā'la naddāyāna ḥezb.
 20. 'I-kona ṭabiba, 'allā taṭabbaba ba-qedma kāle'ānihu wa-ta'abbaya ba-gebrātihi wa-ba-qālātihi.
 21. Nabarna westa ye'eti medr šannāyt wa-tagabbarna mesla 'aḥzābihā.
 22. Ba'enta ment tadawwayka qedma mak^Wannen wa-'i-nagarkāhu nagaraka?
 23. Taṭabbabu wa-'i-ṭabbu, tašaddaqu wa-'i-šadqu, ta'abbayu wa-'i-'abyu.
 24. Ba'enta ment tase''elkenāna ba-xaba liqa pāppāsāt?

Lesson 23

23.1 Cardinal Numbers.

	Masculine		Feminine	
one	'aḥadū acc.	'aḥadā	'aḥattī acc.	'aḥattā
two	kel'ētū	kel'ētā	kel'ētī	kel'ētā
three	šalastū	-tā	šalās	šalāsa
four	'arbā'tū	-tā	'arbā'	'arbā'a
five	xamstū	-tā	xams	xamwa
six	sedestū	-tā	sessū	sessū
seven	sab'atū	-tā	sab'ū	sab'ū
eight	samāntū	-tā	samānī	samānī
nine	tes'atū	-tā	tes'ū	tes'ū
ten	'ašartū	-tā	'ašrū	'ašrū

Common variant forms: masculine (7) *sabā'tū*, (8) *samānitu*, (9) *tas'atū*, *tasā'tū*; feminine (10) *'ašr*. Note that the masculine numbers in *-tū* have accusative *-tā* but that feminines in *-ū* have no distinct accusative form. The form *kel'ē* is used for both masculine and feminine "two."

Cardinal numbers normally precede the object counted. Other than "one," agreement in gender is not always present, even with personal nouns, and there is a tendency to generalize the numbers in *-tū* for all uses. Agreement in case is normal. The counted noun may be either singular or plural, with a preference for the former:

'aḥadu be'si	'aḥatti be'sit	kel'ētū 'abyāt
kel'ēti hagar	kel'ē dammanā	šalastu warx
xams 'elat	sessu 'anest	sabā'tu sab'

'aḥadu/'aḥatti frequently has the sense "a certain": 'aḥadu be'si a certain man. Numbers rarely stand in construct; the partitive is expressed by 'em-:

šalastu 'em-'ardā'ihu three of his disciples

23.2 Ordinal Numbers. From "three" onward the ordinal numbers are based on the same roots as the cardinals, with the pattern *qātel* (f. *qātel*); the accusative is simply in *-a*.

third	šāles	f.	šālest	seventh	sābe'	f.	sābe't
fourth	rābe'		rābe't	eighth	sāmen		sāment
fifth	xāmes		xāme't	ninth	tāse'		tāse't
sixth	sādes		sāde't	tenth	'āšer		'āšert

For "first" *qadāmi* (f. *qadāmit*) is used. "Second" may be expressed in several ways: *kāle'* (f. *-t*), usually, but not exclusively, when only two items are involved; *dāgem* (f. *-t*); *kā'eb* (f. *-t*), which is rare; *bā'ed* (f. *bā'edd*), but which has also the additional meaning "other, strange, foreign."

All of the ordinals except *kāle'* appear also with the adjectival suffixes *-āwi* and *-āy*. The ordinal adjectives normally precede their noun:

<i>šāles 'anqaš</i>	the third gate
<i>rābe'āwi be'si</i>	the fourth man
<i>sābe'āwit hagar</i>	the seventh city.

Note that the feminine form for ordinals in *-āy* is *-it*: *šālesit be'sit* the third woman. A further derivative from the ordinal stem is *'āšerāt*, a tenth, tithe.

There is a second series of ordinals based on the pattern *qatul* and used almost exclusively to designate days of the week or month or hours of the day:

<i>ba-'ašur 'elat</i>	on the tenth day (of the month)
<i>šalus lēlit</i>	the third night (of the week or of the particular time period in question)
<i>rabu' la-warx</i>	the fourth day of the month.

They also occur in place of the regular cardinals when days, hours, or months are counted:

Nabara heyya šalusa 'elata/mawā'ela. He stayed there three days.

Note in particular that "second" is *sanuy* (f. *sanit*), based on a root not used in the other number series. When the context is clear, the nouns for day and hour are omitted: *ba-šalus* on the third (day), at the third (hour).

2.3.3 Cardinal Adverbs. From "three" to "ten" the pattern *qetl* in the accusative (*qetla*) denotes "three times, thrice," etc.

<i>šelsa</i>	<i>sedsa</i>	<i>tes'a</i>
<i>reb'a</i>	<i>seb'a</i>	<i>'esra</i>
<i>xemsa</i>	<i>semna</i>	

These forms of the numbers are also used occasionally as feminine cardinals: *šels hagar* three cities. "Once" may be expressed by *'aḥatta* or *me'ra*; "twice" by *kā'eba* or *dāgema*, both of which are frequent in the sense "again, a second time."

Exercises

- A. 1. *šalās hagar* 8. *sedestu mašaggerān* 15. *sabā'tu warx*
 2. *šalastu nagašt* 9. *sessu be'sit* 16. *sab'u 'āmat*
 3. *šalās negešt* 10. *sedestu 'arāwita medr* 17. *samāntu welud*
 4. *šālest ḥamar* 11. *'arbā'tu mak^wannen* 18. *samāni wnelutt*
 5. *xamestu xabāwez* 12. *'arbā' 'eḍ* 19. *sāment 'āmat*
 6. *xamestu gabr* 13. *'arbā'tu 'aq^wšel* 20. *sābe' mal'ak*
 7. *xams 'ext* 14. *sab'atu qālāt* 21. *tes'atu šaḥatt*
- B. 1. *Šeṭṭkewwo šalasta ḥabla.*
 2. *Gabarku kel'ēta newāya.*
 3. *Mēṭna 'ellonta 'arbā'ta weluda xaba bētomu.*
 4. *Ba-qadāmit 'āmatu mo'a xamsa 'ahgura.*
 5. *Ba-dāgem warx 'adawu sedesta dabra.*
 6. *We'eta warxa ḥanašu kel'ēta 'abiya 'abyāta.*
 7. *'Ammarana xamesta meštira qeddusa.*
 8. *Šēma tes'ata diyāqona wa-xamesta qasisa dibēhomu.*
 9. *Maharewwo ba-'ašartu lesānāt.*
 10. *Wasadewwomu la-'ellontu šalastu sab' xaba neguš.*
 11. *La'aka xabēya kel'ē malā'ekta.*
 12. *Maš'a xabēna 'aḥadu 'em-zamadu.*
 13. *Wahabomu sisāya la-samāni 'elat.*
 14. *Nabaru meslēna sedesta 'awrāxa.*
 15. *Nabarna meslēhomu 'ašru 'āmata.*
 16. *'I-nagarkukemu-nu zanta šelsa? La-ment 'i-samā'kemuni?*
 17. *Gab'a xaba bēteya reb'a wa-'i-rakabani me'ra.*
 18. *Tabēzawa 'azmādihu xemsa.*
 19. *Zentu tanabba lomu dāgema.*
 20. *'I-tam'e'a kā'eba.*

C. 1. *Ze we'etu qadāmi ḥegg.*

2. Wahaba lotu 'āšerāta 'em-k^wellu newāyu.
3. Ba-šalus tamaṭṭawat hagarena.
4. Ba-mesēta rabu' tafawwasku 'em-dawēya.
5. Ba-šebāḥa sadus 'elat la-warx tamayṭu beḥēromu.
6. Ba-'ašur tašawwā'na qedmēhu.
7. Nagarana nagara ba'enta sab'u danāgel ṭababt.
8. Wa-'emze qarbat rābe'āwit be'sit wa-sa'alatana sisāya.
9. Nabaru heyya 'eska tasu'.
10. Wasadewwo la-we'etu 'arwē ba-xamestu 'aḥbāl šenu'.
11. Tafannawu xamestu 'em-'ardā'ihu xabēkemu.
12. Tamaṭṭawā sessu 'em-'ahgurihomu la-neguša kāle't medr.
13. Gabra kel'ē 'albāsa 'em-'anadā wa-wahabo lana.
14. 'I-naš'u ḥawāreyāt sisāya meslēhomu.
15. Ze-we'etu 'asmāta zentu xamestu mašāḥeft mesla 'asmāta me'rāfātihomu.
16. 'I-rakaba ba-westa zāti hagar 'aḥada be'sē rāte'a wa-šādeqa.
17. Samayato la-šālesāwi waldā sema Yoḥanneshā.
18. Tale'ku kel'ētu 'em-weludihā ba-bēta maqdas.
19. Tanabba zentu 'ašartu ḥegg qedmēna we'eta 'amira.
20. Ba-'āšerāwit 'āmat xalafa zentu xasār wa-maqšaft 'em-dibēna.

Lesson 24

24.1 Associative (Reciprocal) Verbs: Glt. For many G verbs there is a derived verb marked by the prefix *ta-* and a lengthening of the stem vowel (*-ā-*) between C_1 and C_2 and expressing reciprocity or mutual activity. Though relatively infrequent, these verbs are not rare, and it is probable that they could be formed at will for many verbs other than those for which we have actual attestations. Listed below are the most important Glt verbs from roots already introduced. For convenience they are divided into two groups: (1) those whose meanings are more or less predictable from the general notion of reciprocity or association, and (2) those whose meanings require special attention. Note further that these verbs are distinct from Lt verbs, which they resemble formally, since they are derivationally linked to G (or perhaps Gt) and not to lexical L verbs.

- (1) *tabākaya* to weep together, mourn mutually
takaḥāda to argue with, contradict (obj. suff.; concerning: *ba'enta*)
taqāraba to approach one another, come close together; frequent in the sexual sense: to have intercourse
tarāwaša to run as a group
tanāšara to look at one another (note relationship to D verb)
taqātala to fight or kill one another; to fight (with: *mesla* or acc.)
tarā'aya to look at one another, see one another (*gašša ba-gašš* face to face)
tamā'e'a to get mad at one another
tasā'ala to find out by asking around
tasāme'a to hear and understand one another, each other's language.
- (2) *tabāḡeḥa* to bring (someone: acc. dir. obj.) before a judge (a legal term)
tabāwe'a to intrude, slip in uninvited (into, among: acc.)
taqābe'a to gather, assemble (intrans.)
tanākaba to congregate; to join, associate with (*mesla* or acc.)
tamāqusa to speak with (*mesla*, *xaba*, or acc.; about: *ba*, *ba'enta*, or acc.); to speak (a language: *ba*).

tanābaba = *tanāgara*

tašāyāta to buy (acc. dir. obj.)

tawālada to procreate; to increase or flourish by procreation.

tawālafa to wander to and fro

taqāwama to oppose, withstand, take a stand against (acc. dir. obj. or *mesla*, *lā'la*, *qedma*); less commonly: to stand up for (*la-*).

tafānawa to bid farewell to (obj. suff.); note relationship to D verb.

The verbs *tawālada* and *tawālafa* illustrate a further component in the semantic range of Glt verbs, namely that of repeated (iterative) action. Taking this in conjunction with the more usual associative/reciprocal meaning, we may speak more generally of the Glt as representing a lexical pluralization of the base verb, with emphasis on involvement in an ongoing or repeated activity rather than on a single, punctual act.

There is no corresponding associative/reciprocal form for D or I verbs, although a few, like *tanāšara* and *tafānawa* above, have Glt derivatives. There is, however, a Qlt form from Q verbs, with *-ā-* between the second and third radicals: *tasānā'awa* (root: *sn'w*) to come to a mutual agreement, be in accord.

Vocabulary 24

Nouns:

te'zāz (pl. *-āt*) f.m. order, command, edict; law, commandment. *ba-te'zāza* at the command of.

kidān (pl. *-āt*) m.f. (1) pact, treaty, covenant; (2) will, testament. *Kidān Belit* Old Testament; *Kidān Ḥaddās* New Testament. *gabra/šēma/takāyada kidāna xaba/mesla* to make a K. with. *Kidān* is also a technical term denoting benefit promised by God to those who celebrate the commemoration of a particular saint.

mesl (pl. *mesal*, *meslāt*, *'amsāl*) m. likeness, form, image; proverb. The form *'amsāl* is frequent as a singular (pl. *-āt*) with the same meanings. *ba-'amsāla* in the likeness of.

'aṣf (pl. *-āt*, *'a'ṣeft*) m. tunic, cloak, mantle.

sutāfē (rarely *sulāf*) m.f. sing. and coll., companion, associate, consort.

ṣab' (pl. *'aṣbā'*, *-t*) m.f. war, battle. *ḥora/waḍ'a ṣab'a* to go out to battle.

Verbs:

takāyada Glt (root *kyd* of *kidān* above) to make a treaty, pact, covenant (with: *mesla* or obj. suff.); to promise.

ṣab'a to make war, fight (with: acc.). Glt *taṣābe'a* to fight one another; to fight (acc. dir. obj. or *mesla*).

'oda trans: to go around, to surround; to avoid (a place); intrans.: to go around, circulate, tour.

rad'a to help (someone: obj. suff.). Gt *tarad'a* passive. Glt *tarāde'a* to render mutual aid, to help (acc. dir. obj. or *meslet*).

tasātafa Lt to associate with (acc. or *mesla*); to share (something: *ba-*) with someone (acc.).

tasānā'awa Qlt to come to an agreement, be in accord.

Other:

bakama prep. according to, in accordance with; conj. according as, as. *babaynāti-* prep. among, between (used mainly with verbs denoting actions with are reciprocal; frequent with Glt verbs: *tanāšaru babaynātihomu* they looked at one another; *tabākayu babaynātihomu* they wept together). It does not occur without pronominal suffixes.

Exercises

- A. 1. Wa-soba re'yu bezuxa mewutāna, tabākayu fadfāda.
 2. Takāḥaduna 'ellontu 'elewān ba'enta hāymānot rete't.
 3. 'I-taqārabu 'eska tawalda waldomu.
 4. Wa-soba zanta sam'u, tarāwaṣu westa fenot.
 5. Tanāšaru babaynātihomu wa-'i-taqārabu.
 6. Tamā'e'u fadfāda wa-taqātalū babaynātihomu.
 7. Tarā'ayna gaṣṣa ba-gaṣṣ wa-'i-tasāmā'na.
 8. Taṣābā'na meslēhomu me'ra ba-ye'eti 'āmat.
 9. Taqārabu wa-taqātalū wa-motu bezuxān 'emennēhomu.
 10. Soba tasā'alu 'esma mota negušomu, fannawu xabēya mal'aka mesla zentu maṣḥaf.
- B. 1. Takāyadana 'igzi'abḥēr.
 2. Gabra kidāna mestu ḥezbu.
 3. Šēmma kidāna xaba we'etu neguš.

4. Takāyadna kidāna mesla 'egzi'enu.
 5. Ḥorna ṣab'a ye'eta 'āmata wa-ṣabā'na bezuxa 'aḥzāba.
 6. Wa-'emze waḍ'u k^wellomu warāzuta hagar ṣab'a ba-te'zāza neguṣ.
 7. 'Oda hagaromu wa-'i-ṣab'omu.
 8. Soba dawayku, rad'ani we'etu be'si xēr wa-ḥayoku 'em-dawēya.
 9. Ta'adawna 'em-ḥegagihu wa-'i-samā'na te'zāzātihu.
 10. Taqārabu 'emuntu kel'ētu warēzā wa-taqāṭalu.
 11. Wa-'emze tasanā'awu ba'enta Kerestiyān wa-'i-taṣābe'u meslēhomu.
 12. Tarāde'u babaynātihomu wa-konu be'ulāna ṭeqqa.
 13. Nabarku meslēhu wa-tarādā'kewwo ba'enta 'elewāna zeku beḥēr.
 14. Zanta gabarna bakama te'zāzeka.
 15. Tasātafnāhomu ba-newāyena wa-ba-sisāyena.
- C. 1. 'Em-mannu taṣāyaṭka zanta maṣḥafa beluya?
2. Taṣāyaṭkewwo 'em-be'si be'ul.
 3. Tabāṣeḥewwomu la-'ellontu sedestu sab' xaba mak^wannen.
 4. 'Efo tabāwe'ewwo xāṭe'ān wa-'ekuyān la-ḥezbena?
 5. Tagābe'u sab'a zamadu wa-tasanā'awu ba'enta newāyu.
 6. Tarākabku mesla zentu qeddus wa-tale'ekkewwo.
 7. Tarākabu ḥezb wa-gabru tazkāra neguṣomu mewut.
 8. Tanāgara meslēhā wa-taṣāyaṭa we'eta maṣḥafa qeddusa 'emennēhā.
 9. Wa-soba ta'ammara te'mert, tagābā'na la-ṣab'.
 10. Waḍ'u wa-tawāladu wa-mal'u k^wellā medra.
 11. Tamayaṭna wa-tagābā'na westa bētu la-mak^wannen.
 12. Wa-soba tabākayu, tafānawewwo la-walodomu.
 13. Taqāwamu lā'lēhomu wa-sadadewwomu 'em-mā'kalomu.
 14. Wa-'emdexra tasaddu, taxālafu 'em-beḥēr la-beḥēr.
 15. Taḥaṣyu ba-gebrātihu 'abayt wa-tafaṣṣeḥu ba-qālātihu ṭababt.
 16. Soba zanta tanābabana, tam'ā'na wa-tabāṣāḥnāhu qedma kāhen 'abiy.
 17. Tabāwe'una wa-takalu 'ekita ba-mā'kalēna.
 18. Ba'enta ment tasātafkemewwomu la-'ekuyān?
- D. 1. 'Em-ment gabarka zanta 'aṣfa?
2. Ba-'amsāla mannu gabra 'Egzi'abḥēr be'sē?
 3. Ṭabib we'etu wa-ṣannāy ṭeqqa 'amsālihu.
 4. Tare'ya lana ba-'amsāla mal'ak berhānāwi.
 5. 'Odna westa we'etu beḥēr bezuxa 'awrāxa.
 6. Zentu maṣḥaf ba'enta 'aṣbā'ta 'abawina we'etu.

7. Zentu rad' kona sutāfēhu la-'Egzi'ena.
8. 'I-hallawa sutāfē 'Egzi'abḥēr; 'aḥadu we'etu.
9. 'Odo dammanā kama 'aṣf berhānāwi.
10. Takāyada 'Egzi'abḥēr mesla ḥezbu kel'ē kidānāta: 'aḥatti tasamyat Kidāna Belita wa-kāle't tasamyat Kidāna Ḥaddāsa.

Lesson 25

25.1 Relative Pronouns and Relative Clauses. The relative pronouns are

masc. sing.	za-	common plural	'ella
fem. sing.	'enta		

Za- may replace 'enta and 'ella unless the latter are used absolutely (see below). Note that za- is written proclitically: *be'si za-maṣ'a* the man who came.

a. Relative clauses where the relative pronoun is the subject of the clause offer no special problems:

<i>be'si za-tašāyāṭa bēteya</i>	the man who bought my house
<i>be'sit 'enta waladat walda</i>	the woman who gave birth to the child
<i>nabiyāt 'ella tanabbayu heyya</i>	the prophets who prophesied there

b. When the relative pronoun is the direct object of the verb in its clause, this may be indicated by a resumptive pronoun on the verb; this is not, however, necessary:

be'si za-re'yewwo (or: *za-re'yu*) the man whom they saw

c. When the relative pronoun stands in a prepositional relationship (e.g. in which, of which, to which), a resumptive pronoun is normally employed:

<i>hagar 'enta semā 'Iyarusālēm</i>	a city whose name is Jerusalem
<i>be'si za-qatalewwo la-waldu</i>	the man whose son they killed
<i>medr za-nabaru westētā</i>	the land in which they settled

If there is no possibility of ambiguity, a preposition may stand before the relative pronoun. This is most frequent with *ba-*, as in

<i>mawā'eliḥu ba-za 'astar' ayomu</i>	the time at which the star
<i>kokab</i>	appeared unto them

Very rarely the preposition is placed after the relative pronoun:

<i>medr 'enta xaba maṣā'na</i>	the land to which we have come
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This is probably to be viewed as a secondary "filling out" of the construction employing *xaba* alone (see below).

d. The nominalization of relative clauses is very frequent:

<i>za-mōta</i>	the one who died
<i>'ella 'em-westa ṣaḥaft</i>	those who were from among the scribes
<i>'ella nabaru heyya</i>	those who had settled there

e. To be distinguished from the preceding is the construction in which the relative pronouns function absolutely and stand in what is essentially a construct relationship with a following noun:

<i>za-lamṣ</i>	a leper (lit. the one of leprosy)
<i>'enta 'Oreyo</i>	the wife of Uriah (she of Uriah)
<i>'ella saḡal</i>	diviners (those of divination)
<i>'ella 'aḡānent</i>	demoniacs (those of demons)

f. Closely related to this is the use of *za-* (seldom *'enta* or *'ella*) before the names of materials from which something is made:

<i>manbar za-warq</i>	a golden throne (lit. a throne, one of gold)
<i>qenāt za-'anadā</i>	a leather belt

g. Deriving from this appositional use, the pronoun *za-* became quite generalized as a "preposition" expressing the genitive case relationship. Its frequency varies from text to text, but it appears most commonly where the construct is prohibited by an intervening adjective or suffix or when proper names are involved:

<i>wanḡēl qeddus za-'Egzi'ena</i>	the holy gospel of our Lord
<i>Bētaleḥēm za-Yehudā</i>	Bethlehem of Judah
<i>'aṣada wayn za-Hagripos</i>	the Vineyard of Agrippa
<i>Gālilā 'enta 'aḡzāb</i>	Galilee of the gentiles

h. Any of the preceding attributive clauses and phrases may stand before as well as after the modified noun:

<i>za-mōta be'si</i>	the man who died
<i>'ella maṣ'u sab'</i>	the men who came
<i>za-warq manbar</i>	a golden throne

Note especially such expressions as

<i>za-maṭana-ze ḥāymānot</i>	such faith (lit. faith which is to the extent of this)
<i>za-kama-ze ṣelṭān</i>	such authority (lit. authority which is like this)

i. The relative pronoun is occasionally omitted, but this usage is common only in short non-verbal clauses following an indefinite antecedent:

be'si semu Yoħannes a man whose name is/was John.

25.2 'Ama and *xaba*. 'Ama has several different functions which should be noted:

(1) preposition: at the time of (e.g. 'ama motu, 'ama we'etu mendābē); it frequently precedes a time word and is equivalent to "on": 'ama 'elata on the day of. It may be combined with 'em- ('em-'ama from the time of), la- (la-'ama at the time of), and 'eska ('eska 'ama until the time of).

(2) conjunction: when, at the time when, followed by a verbal clause: 'em-'ama from when, from the time when/that.

(3) relative adverb: e.g. we'eta 'amira 'ama re'ikewo on that day when I saw him. Note that it combines a relative and an adverbial function when used thus.

The word *xaba*, already introduced as a preposition, also functions as a relative adverb "where, the place where." E.g. *makān xaba nabarku* the place where I sat down. The noun of place is commonly omitted and *xaba* itself takes on the full meaning of "the place where." As such it may be preceded by other prepositions:

Tanše'at 'em-xaba wadqat. She got up from where she had fallen.

Wad'a 'enta xaba maš'a. He left the same way he came by.

Rošu 'eska xaba wadqa. They ran to where he had fallen.

It may also be used as the direct object of a verb:

'I-rakaba xaba nabarna. He did not find the place where we had settled.

Vocabulary 25

Nouns:

damr m.f. wool

saḡ^wr hair (human or animal); fur, feathers, plumage.

warq m. gold, money.

berur (pl. -āt) m. silver.

xašin (pl. *xašāwet*) m. iron; sword, weapon; tool, implement.

bert m. copper.

gamāl (pl. -āt, 'agmāl) m.f. camel.

qenāt (pl. -āt, *qenāwet*) m. belt, cincture.

mā's/mā's (pl. 'am'est, 'am'est) m.f. skin, hide, leather (syn. of 'anadā).

sayf (pl. 'asyāf, 'asyeft) m.f. sword.

makān (pl. -āt) m.f. place, locale.

Exercises

- A. 1. sab' 'ella mo'u hagarana
2. 'ardā' 'ella hallawu mesiēhu
3. mašagger za-šēṭa zāta ḥamara
4. be'si ṭabib za-gabra zanta sayfa
5. welud 'ella motu ba-dawē
6. 'anest 'ella ḥazanā dibēhu
7. ḥezb za-'adawo la-beḥērena
8. mal'ak za-marḥana 'em-gadām
9. mašāḥeft za-we'yu we'eta 'amira
10. xāṭe'ān 'ella nasseḥu 'em-xaṭi'atomu
11. hagar 'enta naš'ewwā
12. nazar za-samā'nāhu
13. berhān za-mal'o westa samāy
14. neguš 'ekuy za-farhu 'em-qedmēhu
15. fenot 'enta seḥetna 'emennēhā
16. hāymānot za-keḥdewwā
17. damr za-šēṭu lana
18. warq za-naš'uni 'em-bēteya
19. berur za-gabra zanta sayfa 'emennēhu
20. 'agmāl za-tašāyaṭna 'em-xabēhu
21. hagar 'enta semā Hagara Daḥāy
22. be'si za-semu la-'abuhu Yoħannes we'etu
23. be'sit 'enta qabarewwo la-badnu la-metā
24. be'sit 'enta fawwaso 'Iyasus la-waldā
25. nahiyāt 'ella tafannawu xabēna
26. dengel 'enta tawalda madxena 'ālam ba-xabēhā
27. warq wa-berur za-tawassaka la-newāyu
28. xašin wa-bert za-rakabna westa we'etu 'adbār
29. wald za-bēzawu ḥeywato ba-warq

30. 'Egzi'ena za-wahabo sebḥata bezuxa
31. qedduṣ za-našā'na šegāhu wa-qabarna westa zentu makān
32. 'anadā wa-šag^wra gamal za-tagabra lebsu 'emennēhu
33. za-maš'a xasār wa-mendābē
34. 'enta šēṭato zanta mašḥafa be'sit
35. 'ella gabrā zanta 'albāsa 'anest.
36. 'ella tafawwasu 'em-dawēyātihomu ḥezb
37. 'ella šan'u ba-hāymānot rete't Kerestiyān
38. 'ella tašawwe'u wa-'ella 'i-tašawwe'u
39. 'ella nabaru ba-mā'kala ḥezbena
40. za-tabāraka 'em-xaba 'Egzi'abhēr

- | | |
|--|-------------------------------|
| B. 1. newāy za-warq | 6. bēt za-'ebn |
| 2. 'albās za-šag ^w ra gamal | 7. ḥamar 'enta 'eḍ |
| 3. qenāt za-mā's | 8. sayf za-xašin |
| 4. dammanā za-berhān | 9. 'asyeft 'enta bert |
| 5. 'ašf za-ḍamr | 10. mašwā't za-xebest wa-wayn |

- C. 1. kidān za-takāyada sutāfēhu meslēna
 2. kidān za-tasanā'awu ba'enti'ahu babaynātihomu
 3. ḥezb 'ella 'odewwo
 4. ḥezb 'ella tašābe'una
 5. xāṭe'ān 'ella tabāwe'una
 6. te'zāz za-wadayo dibēna
 7. te'zāz za-gabarna zanta bakamāhu
 8. 'abyāt za-wassakna la-hagarena
 9. neguš za-maṭṭawewwo lotu la-newāyomu
 10. ḥezb 'ella tagaššāšu wa-tamehheru rete'ta

- D. 1. 'I-wadayku warqeya westa we'etu makān.
 2. Rakabna zanta makāna 'ekuya fadfāda wa-'i-nabarna westētu.
 3. 'Ama šalus la-warx xalafu 'em-xabēna.
 4. Bašāḥna zeyya 'ama kona 'abuna mak^wannena beḥēr.
 5. 'I-tanāgarana 'em-'ama gaššāšnāhu ba'enta za-gabra.
 6. 'Ama mašā'kemu xaba makān xaba hallo, 'i-re'ikemewwo-nu?
 7. Hallona meslēhu 'eska 'ama mota, wa-'emze gabā'na xaba ḥanašna bētana.
 8. Tanšē'a 'em-xaba nabara wa-dēgana dextrēna.
 9. 'I-gabā'ku hagara 'enta xaba waḍā'ku.
 10. Maš'a xaba qoma wa-tase''elana ba'enta fenota bāḥr.

Lesson 26

26.1 Causative Verbs: CG, CD, CL, CQ. The second major class of derived verbs from each of the bases G, D, L, and Q is the causative, marked in the Perfect by the prefix 'a-:

G	<i>gab'a</i> to come back	CG	' <i>agbe'a</i> to bring back
D	<i>šannaya</i> to be beautiful	CD	' <i>ašannaya</i> to make beautiful
L	<i>māsana</i> to perish	CL	' <i>amāsana</i> to destroy
Q	<i>ḍangaḍa</i> to be disturbed	CQ	' <i>adangaḍa</i> to disturb

In this lesson we shall deal with the causative verbs from G verbal bases. These are the most numerous and varied of the four types. The basic form of the Perfect is 'aC₁C₂aC₃a, subject to modification only with roots III-guttural and II-W/Y. As noted previously, the final stem vowel before C₃ = guttural is either zero (e.g. *maq'a*) or *e* (e.g. *nasseḥa*), depending on whether the preceding syllable was originally short (*ma-še-'a* > *maš'a*) or long (*nas-se-ḥa*, *mo-qe-ḥa*); thus, in CG verbs we regularly have *e*: 'am-še-'a, 'ag-be-'a etc. Inflection follows the pattern already given for verbs III-guttural:

'*agbe'a*, '*agbe'at*, '*agbā'ka*, '*agbā'ki*, '*agbā'ku*, etc.

Causative verbs from roots II-W usually have a loss of the second radical; from *qoma* we have '*aqama*, '*aqamat*, '*aqamka*, '*aqamki*, '*aqamku* etc. If the root is III-gutt. in addition, *a* is replaced by *e*: '*abe'a*, '*abe'at*, '*abā'ka*, etc. (from *bo'a*). The CG form '*aqoma* is also attested, inflected like *qoma*. From roots II-Y the CG form '*akēda* (root *kyd*) is the normal one, without loss of the second radical.

26.2 The Meaning of CG Verbs. From stative G verbs the CG verb is primarily factitive, as in

G	' <i>akya</i> to be bad	CG	' <i>a'kaya</i> to make (something) bad
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Since all meanings of the simple G verb are at least theoretically incorporated into the CG verb, we shall not repeat here the full range of meanings for those verbs already introduced. Special attention should be given to the secondary, less predictable meanings that some of the verbs have acquired.

- '*a'kaya* to make (something) bad; to act badly (toward: *lā'la*, *diba*)
- '*a'baya* to make great, to increase, augment; to extol, exalt
- '*ab'ala* to make rich
- '*ablāya* to age, make old, render obsolete
- '*abzaxa* to multiply, make numerous; to produce a lot of, have a lot of
- '*adwaya* to make ill
- '*afreha* to frighten
- '*aḥyawa* to restore to life; to heal, cure; to let live
- '*aḥzana* to make sad; often used impersonally: 'i-'*aḥzano* he was not saddened
- '*andaya* to reduce to poverty
- '*anoxa/*'*anexa* to extend, put forth (e.g. one's hand); to lengthen, make long(er); to raise high, elevate, exalt; 'anexa *manfasa lā'la* he was patient about.
- '*arte'a* to make right, correct, straight, stable
- '*aṣḍaqa* to make righteous, just; to declare just or innocent
- '*aṣne'a* to make firm, strong, etc.; to grasp firmly (*ba-*); to learn by heart (*ba-lebbu*)
- '*aṭbaba* to make wise

From other intransitive verbs the CG verb has the basic idea of causing, ordering, or permitting someone or something to perform a certain action. With verbs of motion the exact direction of the motion is often ambiguous, producing several translation values in English. For example, the CG verb '*a'tawa* (from '*atawa* to go home) has the following possible meanings in English: to send someone home, to let someone go home, to order someone to go home; to bring someone/something home, to bring someone/something indoors. The context will usually make clear which of the various nuances of the causative force applies.

- '*a'dawa* to bring, lead, or take across
- '*a'raga* to bring, lead, or take up; to offer up (a sacrifice)
- '*a'oda* to lead or take around, usually in the sense of causing to travel about, circulate in a place (*westa*)
- '*ahkayya* to move to tears
- '*ahyeha* to bring

- '*abe'a* to bring, lead, or take in; to introduce, insert
- '*agbe'a* to bring, lead, or take back; to turn back, deflect; to hand over, betray (acc. dir. obj.; to: *westa 'eda*)
- '*ag^wyaya* to put to flight
- '*alhaqa* to raise, rear (e.g. children, plants)
- '*am'e'a* to enrage (note the relationship to the Gt verb *tam'e'a*)
- '*amṣe'a* to bring, offer; to cause to happen, bring about
- '*amota/*'*amata* to let die; to put to death; to have someone killed
- '*anbara* to set, place, deposit; to settle, cause to dwell
- '*aqraba* to cause to approach; to bring near, to offer
- '*aqama* to set up, establish; to confirm the truth of; to carry out the terms of; to cause to cease (e.g. rain)
- '*aroṣa* to cause to run (esp. of horses)
- '*aṣḥata* to lead astray; to lead into sin or error
- '*askaba* to cause to lie down
- '*aw'aya* to burn something up; to burn, scorch
- '*awḍaqa* to drop, let fall; to throw down, cast down; to fell, hew down.
- '*awḍe'a* to bring, lead, or take forth; to expel; to put forth, produce
- '*awḥaza* to cause to flow (esp. tears)
- '*awrada* to bring, send, or lead down
- '*awlafa* to cause to pass; to pass (time)

All of the verbs in the preceding lists are singly transitive, taking a direct object in the accusative. Causative verbs do not, as a rule, take dative pronominal suffixes.

When the negative 'i- is prefixed to a causative form beginning with 'a-, 'i'a becomes 'iya-. We shall transcribe this secondary -y- as -y- to prevent confusion. E.g. 'i-'*a'mara* → 'i-'*y'a'mara* he did not know.

Vocabulary 26

Nouns:

'*eanūt* m.f. fire.

nafū (pl. *-ūt*) m.f. soul, spirit, breath, vital life-force; a person.

'*arami* coll. pagans, heathens, non-Christians. '*aramāwi* adj. idem.
manker (pl. -āt) miracle, marvel, wonder; also adjective (f. -t) marvelous, wondrous.

Verbs:

faṭara to create, produce; to devise, fabricate. Gt *tafaṭra* passive.
saḥaba to pull, drag, draw; to attract (to: *xaba*); to protract
 (qāla, nagara). Gt *taseḥba* passive.

sagada to bow down (to: *la-*, *qedma*).

ṭaf'a to go out (of a light or fire); to perish, vanish. CG '*aṭfe'a*
 to extinguish; to destroy, annihilate.

'*a'mara* CG to know, understand, comprehend, realize, learn. Gt
ta'amra passive.

Exercises

- A. 1. 'Aṣne'a k^Wello maṣāḥefta Kidān Ḥaddās ba-lebbu.
 2. 'Adwayo māya zāti hagar wa-mota.
 3. 'Aḥzanana motā la-'egze'tena.
 4. 'Afrehomu zentu mendābē wa-g^Wayyu 'em-heyya.
 5. 'Aḥyawa 'Iyasus mewutāna wa-fawwasa dewuyāna.
 6. Dāgema 'aḥyawomu la-deweyān 'em-dawēhomu.
 7. 'Aḥyawuna wa-'i-qataluna.
 8. 'Abzexa gebara ṣannāyāta.
 9. 'Anāxku 'edaweya wa-naṣā'kewwo la-we'etu maṣḥaf.
 10. 'A'baya 'Egzi'abḥēr weludihu wa-newāyo ṭeqqa fadfāda.
 11. La-ment 'a'kaykemu lā'lēya?
 12. Mahharomu la-'ardā'ihu wa-'aṭbabomu.
 13. 'Arte'a 'albāba 'elewāna wa-'aṣdaqa xāṭe'āna.
 14. 'Anexa 'elatāta ḥeywateya diba medr.
 15. 'Aṣne'a hāymānotomu.
 16. 'Ab'ala naddāyāna wa-'andaya 'ab'elta.
 17. 'I-ḥa'kayku diba kāle'āneya.
 18. 'A'baya semo ba-k^Wellu baḥāwertā 'ālam.
 19. Manna 'aṣdaqa ba-westa ye'eti hagar?
 20. 'Anexa manfaso lā'la gebara weludihu wa-'i-gaṣṣāṣomu.
- B. 1. 'Axlafna samānta 'āmata heyya.
 2. 'A'dokewwomu westa kāle' beḥēr.
 3. 'A'ragewwo diba ḥamaromu.

4. 'Amṣe'a lita kel'ēta newāya.
 5. 'Am'e'o nagaru la-mak^Wannen.
 6. 'A'ragna 'arbā'ta maṣwā'ta.
 7. 'Aqraba lotu wayna wa-xebesta.
 8. 'Awḥaza māya 'em-ye'eti 'ebn.
 9. 'Agbā'kewwo xaba zamadu.
 10. 'Abā'na 'asyeftihomu westa bēt.
 11. Manna wa-menta 'abā'kemu lana?
 12. 'Aqama zanta kidāna meslēna.
 13. La-ment 'i-'aqamkemu qālāta kidānu?
 14. 'Awḍā'na newāyo wa-'aw'ayna bēto.
 15. 'Askabāhomu la-weludihon tāḥta 'eḍ.
 16. 'Awdaqu 'asyāfihomu wa-roṣu 'em-qedmēna.
 17. 'Awrada 'essāta dibēhomu.
 18. 'Alhaqo be'si 'aramāwi.
 19. 'Ag^Wyayna sedesta 'emennēhomu.
 20. 'I-ṭaf'a 'essāt we'eta lēlita.
 21. Zentu we'etu makān za-'a'odana westētu.
 22. 'Ellontu 'ella 'amatewwomu la-liqānina.
 23. Zentu we'etu makān xaba 'anbaru ṣegāhu.
 24. 'Abe'a warqa westa bēteya wa-'anbaro qedmēya.
 25. 'Amṣe'a lana tes'ata gamala.
- C. 1. Faṭara 'Egzi'abḥēr samāya wa-medra.
 2. 'Abzexa sisāyana wa-'i-nadayna.
 3. 'Efo 'aṭfā'kemu zāta 'essāta?
 4. 'Awdaqa 'eḍa wa-wadayo westa 'essāt.
 5. 'Awdaqa bētomu dibēhomu wa-'amatomu.
 6. Sagadu lotu wa-wahabewwo warqa wa-berura.
 7. 'Abzexa ta'āmera wa-mankerāta wa-'amnu bezuxān ba-wangēlu.
 8. Nabara ba-mā'kala 'arami wa-sagada la-ṭā'otomu.
 9. Mota 'abuhu wa-'alhaqo 'ex^Wa 'abuhu, be'si xēr wa-ṭabib.
 10. Tafaṭra zentu 'ālam ba'enti'akemu wa-ba'enta daqiqekemu.
 11. Saḥabana gaṣṣu ṣannāy wa-nagaru ṭabib.
 12. Saḥabewwo westa hagar 'eska mal'a damu westa k^Wellu fenāwihā.
 13. Saḥabku qāleya 'eska mesēt, wa-'emze xalafku 'em-xabēhomu.
 14. Ṭaf'at 'essāt ba-maqdasa ṭā'otomu.
 15. Soba sam'u nagaro, 'a'maru 'esma madxenomu we'etu.

16. 'Λ'marku heggaku wa-tafaššāhku ba-qālātihi.
17. 'Awde'u xašina wa-berta 'em-'adbāra beḥēromu wa-šēṭewwo la-sab' bā'edān.
18. Ba-samun 'a'marna kama maṭṭawa 'abuna nafso.
19. Taseḥebna xabēhu ba'enta mankerāt za-gabra.
20. 'Aṭfe'u 'ahgurihu wa-naš'u ḥezbo 'agberta.
21. 'Aṣḥatomu nagara we'etu nabiyy 'elew la-ḥezb, wa-'i-nabaru ṣenu'āna ba-hāymānotomu.
22. 'Agbe'ewwo westa 'edawa liqāna ḥezb, wa-'emuntu 'amotewwo.
23. 'Aw'aya berhāna ḍaḥāy gaṣṣātihomu.

Lesson 27

27.1 Causative Verbs: CG (continued). Causative verbs derived from transitive G verbs are theoretically doubly transitive: to cause (someone) to do (something). In practice, however, the first object is usually personal and suffixed to the verb, thus obscuring its "accusative" status: 'ar'ayana maṣḥafa he showed us a book (lit. he caused us to see a book). Even more frequently one of the two objects is omitted (usually the first) and the translation must be adjusted accordingly:

- | | |
|------------------------|--|
| 'Aqtala we'eta nabiya. | He had that prophet killed (lit. he caused someone unspecified to kill...) |
| 'Asme'a te'zazo. | He made known his decree. (lit. he caused someone unspecified to hear...) |

Following are the CG verbs derived from transitive G verbs already introduced:

- | | |
|---------------|--|
| 'a'mana | to convert (in the religious sense) |
| 'a'dawa | to lead or take (someone: acc. dir. obj.) across (acc. dir. obj.) |
| 'a'qaba | to hand (someone/something: acc. dir. obj.) over to (someone: obj. suff. or xaba) for safekeeping |
| 'aqbara | to make or order (someone: acc. dir. obj.) do or make (something: acc. dir. obj.) |
| 'aḥnaṣa | to have (acc. dir. obj.) built; to cause (someone: acc. dir. obj.) to build (acc. dir. obj.) |
| 'akhada | to contradict, not believe (acc. dir. obj.); to lead (someone: acc. dir. obj.) from the faith |
| 'amo'a/'ame'a | to make (someone: acc. dir. obj.) victorious (over: lā'la, ba-) |
| 'anbaba | to read, recite (acc. dir. obj.); to study, meditate. |
| 'anše'a | to raise, cause to rise (from seated or lying position) |
| 'anṣara | to look (usually with the preposition mangala toward) |
| 'aqbara | to cause, allow, order (someone: acc. dir. obj.) to bury (someone: acc. dir. obj.) |
| 'aqtala | to cause or order (someone: acc. dir. obj.) to kill (someone: acc. dir. obj.); to have (someone: acc. dir. obj.) |

- obj.) killed
- ³*ar³aya* to show (someone/something: acc. dir. obj.) to (someone: obj. suff.); to reveal, make manifest (acc. dir. obj.)
- ³*arkaba* to cause (someone: acc. dir. obj.) to find or acquire (something: acc. dir. obj.)
- ³*asme 'a* to announce (acc. dir. obj.) to (obj. suff. or *la-*); to summon (acc. dir. obj.) as a witness
- ³*asmaya* to be well known, famous, outstanding
- ³*aṣḥafa* to cause (someone: acc. dir. obj.) to write (acc. dir. obj.)
- ³*awlada* to cause (someone: acc. dir. obj.) to bear a child; to beget a child (acc. dir. obj.)

27.2 Causative Verbs: CD, CL, CQ. Causative verbs from D, L, and Q bases are much less frequent than CG verbs. Note the following:

- ³*a³ammara* used like D ³*ammara*, but not in the Perfect, where it is replaced by ³*a³mara* C in the sense of the D verb.
- ³*agabbara* to make (someone: acc. dir. obj.) do (something: acc. dir. obj.)
- ³*anasseḥa* to lead (someone: acc. dir. obj.) to repentance
- ³*ašannaya* to adorn, deck out, array
- ³*abēzawa* to have (someone: acc. dir. obj.) redeemed

27.3 General Remarks on the Verbal System. The basic lexical types G, D, L, and Q, with their medio-passive, reciprocal, and causative derivatives, form a group of isolated but parallel systems:



Occasionally there is no base verb, and a transitive-intransitive relationship exists between the causative and the medio-passive verbs, as indicated by the dotted lines above. Examples of this are

CG/Gt	³ <i>a³mara/ta³amra</i>	to know/be known
	³ <i>am³e³a/tam³e³a</i>	to enrage/be enraged
CD/Dt	³ <i>asaffawa/tasaffawa</i>	to give hope/have hope
CQ/Qt	³ <i>amandaba/tamandaba</i>	to afflict/be afflicted

In a few instances there is a derivational relationship between two base types, especially G and D. As noted previously, this is sometimes only apparent and a result of partial mergings for phonetic reasons (e.g. *mahara/mahhara*). In other cases, however, the relationship is real but is not based on any productive derivational process within Ethiopic itself; such forms are either remnants of an earlier stage of the language or creations under the influence of other Semitic languages such as Aramaic and Arabic. It is also possible for any of the derived systems to be used to form denominative verbs; these stand outside of the derived system relationships proper because of their specialized meanings. The verb ³*asmaya* (to be famous, outstanding) in our list above is a good example of this. The expected meaning of CG ³*asmaya*, relative to G *samaya*, would be "to cause to name"; ³*asmaya*, however, is denominative from the adjective *semuy* famous.

Vocabulary 27

Nouns:

- ³*egr* (pl. ³*egar*, ³*a³gār*) f.m. foot. *westa/xaba 'egara* at the feet of *ba³egr* on foot. ³*egra ḏahāy* ray of sunlight.
- ³*anqaṣ/³anqaḏ* (pl. ³*anāqes*) m.f. gate (of city, temple, or other large structures).
- terg^wamē* (pl. *terg^wameyāt*) m.f. translation, interpretation. *za-ba-terg^wamēhu*, *ze-we³etu terg^wamēhu* the interpretation of which is. *ṭent* beginning; *'em-ṭent* from the beginning.
- nadd* m. flame; *nadda 'essāt* idem.

Verbs:

- ³*aṭmaqa* CG to baptize (acc. dir. obj.). Gt *taṭmaqa* passive.
- nadda* to burn (subject is fire, flame, anger etc.). CG *'andada* to set afire, ignite. Glt *tanādada* to burn with a mutual passion.
- ³*a³rafa* CG (1) intrans.: to rest, find rest, come to rest; to die; (2) trans.: to give rest (to: obj. suff.; from: *'emenna*).
- ³*afqara* CG to love (acc. dir. obj.). Gt *ta³aqra* to be loved, beloved. Glt *tafāqara* to love one another; to love (someone: *mesla*).
- ³*amandaba* CQ to afflict, oppress (acc. dir. obj.). Qt *tamandaba* to be oppressed.
- ³*awaffawa* CD to promise (something: acc. dir. obj.) to (someone: obj.).

suff. or *la-*). Dt *tasaffawa* to hope for, expect, look forward to (acc. dir. obj.).

Other:

mangala (presuffixal: *mangalē-*) prep. to, toward, in the direction of. *ba-mangala* idem. *la-mangala* idem. *'em-mangala* from the direction of; on the part of.

Proper Names:

'Abrehām Abraham; *Sālēm* Salem (cf. Gen. 14:18); *Mal'ka Šēdēq* Melchizedek; *Nox* Noah; *'Adām* Adam; *Gebš* Egypt; *Sēm* Shem.

Exercises

- A. 1. 'A'manomu wa-'aṭmaqomu ba-sema 'ab wa-wald wa-manfas qeddus.
 2. 'A'dokewwomu 'adbāra wa-'anbarkewwomu zeyya xaba nabarku ba-ṭent.
 3. 'I-ŷafqarani, wa-'amandabani 'eska qarabku la-mot.
 4. Wa-'emze 'a'rafani 'em-mendābēya wa-'aqama kidāna meslēya.
 5. Xaba mannu 'a'qabkemu warqa wa-berura za-wahabku lakemu?
 6. Qoma westa 'anqaša hagar wa-tase'elomu la-'ella xalafu ba'enta weludihu.
 7. Sa'alkewwo 'ašfa za-'a'qabkewwo xabēhu wa-'i-wahabo lita.
 8. 'Agbarana zanta mak^wannen 'ekuy.
 9. 'Agbarkewwomu šalāsa ḥamara la-neguš wa-sutāfēhu.
 10. Wadaqna westa 'egarihu wa-sa'alnāhu ḥeywata.
 11. 'Aḥnaša zāta hagara wa-'emze 'anbarana westētā.
 12. 'Andada nadda 'essāt wa-wadaya k^wello mašāḥeftina westētū.
 13. Ment-nu terg^wamēhu la-zentu mesl?
 14. Nagarana ba'enta 'amsāl za-'ašḥafa ba-mašḥaf.
 15. Ḥoru ba-'egr 'em-Gebš 'eska 'Iyarusālēm.
- B. 1. Mannu 'akḥadakemu wa-'agabbarakemu zanta gebra 'ekuya?
 2. 'Anšaru mangala hagar wa-re'yu 'abiya nadda 'essāt za-'arga 'emennēhā westa samāy.
 3. 'Anše'ewwomu la-dewuyān wa-'amše'ewwomu xabēhu 'anqaša bēta maqdas.
 4. 'A'rafku westa we'etu makān wa-'emze ḥorku kā'eba westa fenot mangala bāḥr.
 5. 'Anhabu zanta k^wello mašḥafa šelsa ba-ye'eti lēlit.

6. 'Anasseḥo wa-ta'amna xaṭāwe'ihu wa-taṭamqa ba-māy.
 7. 'Ašannayewwā la-be'sit wa-wasadewwā xaba neguš.
 8. 'Asaffawomu ḥeywata za-la-'ālam.
 9. Soba tamandabu ba'enta ḥāymānotomu, la'aku liqomu la-neguš.
 10. 'Amc'ana 'Egzi'abḥēr lā'la 'aḥzāba zentu medr.
 11. 'A'maru kama 'odna hagaromu soba sam'u te'merta za-ta'ammarna.
 12. 'I-takāyadkemu-nu kidāna meslēna? La-ment waḍā'kemu wa-taṣābā'kemu mesla warāzuta ḥezbena?
 13. Tafaqra zentu wald šannāy ba-xaba k^wellomu sab'a hagar.
 14. Tasātafa 'em-ṭent mesla 'ekuyāna lebb.
 15. Samā'na nagaro 'em-ṭent wa-'i-'amanna botu wa-'akḥadnāhu.
- C. 1. 'Aytē 'aqbara neguš 'abdentihomu la-'ella taqatlu sab'?'
 2. Ba-zāti te'mert 'ar'ayana meštira qeddusa za-Ḥegg Ḥaddās.
 3. Zentu we'etu 'asmātihomu la-'ella 'asmayu ba-we'etu ṣab'.
 4. Mannu nagašt 'ella taṣābe'omu 'Abrehām?
 5. 'Arkabo 'Egzi'abḥēr la-'Abrehām bezuxa newāya westa Gebš.
 6. Radā'nāhu la-zentu naddāy wa-wahabnāhu sisāya wa-lebsa.
 7. 'Awḍe'omu mak^wannen la-'emuntu sab' wa-'aqtalomu qedma k^wellu ḥezb.
 8. 'Awlada bezuxa weluda wa-'awāleda, wa-bazxa zamadu 'em-kāle'ān 'azmād za-we'etu makān.
 9. Fannawo Nox la-Sēm waldu mesla šegā 'abuna 'Adām, wa-'anbaro ba-mā'kala medr 'enta ye'eti westa 'Iyarusālēm.
 10. Naš'o Sēm la-Malka Šēdēq 'em-bēta 'abuhu, wa-marḥomu mal'aka 'Egzi'abḥēr 'eska baṣḥu Sālēmḥā; wa-tašayma Malka Šēdēq kāhena, wa-naš'a 'a'bāna wa-'a'raga dibēhomu mašwā'ta ba-xebest wa-wayn za-warada lotu 'em-samāy kama te'merta meštira Ḥegg Ḥaddās.
 11. Wa-'amše'u malā'ekt sisāya la-Malka Šēdēq, wa-kona lebsu 'anadā wa-qenātu za-mā's; wa-nabara heyya wa-tale'ka qedma šegā 'abuna 'Adām xaba taḥnaša me'rāfu.
 12. Wa-'ama tamayṭa 'Abrehām 'em-ṣab', 'em-dexra mo'a nagašta, xalafa 'enta xaba hagara Sālēm (ze-we'etu 'Iyarusālēm bakamu terg^wamēhomu la-ṭabibānina), wa-'aqraba lotu Malka Šēdēq (za-tasamya kāhena wa-neguša Sālēm westa Ḥegg Belit) xebesta wa-wayna, wa-'Abrehām wahabo 'āšerāta 'em-k^wellu newāyū.

Lesson 28

28.1 *Ba-* with Pronominal Suffixes.

<i>béya</i>	in me	<i>béna</i>	in us
<i>béka</i>	in you (m.s.)	<i>bekému</i>	in you (m.pl.)
<i>béki</i>	in you (f.s.)	<i>bekén</i>	in you (f.pl.)
<i>bo, botú</i>	in him	<i>bómu</i>	in them (m.)
<i>bā, bātí</i>	in her	<i>bon, bontú, botón</i>	in them (f.)

In these forms the preposition may have its plain meaning (by, with, in) or one of the special meanings treated in the following paragraphs. [The Tradition has *-tt-* in the 3rd person forms.]

28.2 *Ba-* Indicating Possession. The full paradigm of *ba-* given above functions pseudoverbally to indicate possession. The object possessed appears regularly, but not consistently, in the accusative case like a direct object:

<i>Beya warqa.</i>	I have gold.
<i>Bomu xebesta.</i>	They have bread.
<i>Bekemu hāymānota.</i>	You have faith.

If the possessor is a noun, it must be used appositionally with the 3rd person suffix on the preposition:

<i>Be'si botu kel'ēta weluda.</i>	A man has/had two sons.
<i>Be'sit bāti kel'ēta 'amtāta.</i>	A woman has/had two husbands.

The negative is formed by prefixing *'al-*: *'albeya*, *'albeka*, *'albeki*, *'albo(tu)*, etc.:

<i>'Albena māya.</i>	We have no water.
<i>'Albomu hāymānota.</i>	They have no faith.

Clauses with the *ba-* of possession have no specific tense value, which is gained from the general context of the utterance. Tense is made explicit by using the verb *kona* with pronominal suffixes in the dative sense:

<i>'I-kono walda.</i>	He had no son.
<i>noba kono 'ašru 'āmat</i>	when he was ten years old

The thing possessed may be in the accusative (as the object of an impersonal verb phrase) or the non-accusative (as the subject of *kona*),

as our examples show.

28.3 *Bo(tu)* Indicating Existence. The 3rd pers. masc. sing. form *bo* or *botu* (negative *'albo*, *'albotu*) is used to predicate existence. The following noun may be accusative or non-accusative:

<i>Bo māy/māya.</i>	There is water.
<i>'Albo xebest(a).</i>	There is no bread.

28.4 *Bo za-* as the Equivalent of an Indefinite Pronoun. The *bo* of existence is especially frequent in combination with the relative pronoun *za-* (the plural *'ella* is rare in this particular construction), a combination best translated in English by the indefinite pronouns "someone, something, no one, nothing." Study the following examples carefully, noting the ambiguity of *za-* as either the subject or object (in some sense) of its clause:

<i>'emma bo za-xadaga be'sito</i>	if (<i>'emma</i>) someone divorces his wife
<i>'albo za-rakaba heyya</i>	he found nothing (or no one) there
<i>'albo za-rakaba warqeya</i>	no one found my gold
<i>'albo za-bal'u</i>	none of them ate, or they ate nothing
<i>'albo za-sam'a qalo</i>	he heard no one's voice, or no one heard his voice.

Such ambiguities may be cleared up by resumptive pronouns or by different object constructions, but they are frequent and should be anticipated.

The positive forms are used to express a correlated distributive idea:

<i>Bo za-bo' a hagara wa-bo</i>	One (or some) entered the city
<i>za-g'ayya.</i>	and the other (or some) fled.
<i>Bo za-qatalu wa-bo za-'i-</i>	Some they killed and some they
<i>qatalu.</i>	did not kill.

28.5 *'Albo ... za-'enbala*: Only. The preposition (or conjunction) *'enbala* or *za-'enbala* is frequently correlated with *'albo* in both possessive and existential uses; it is best translated by English "only":

<i>'Albena xeyya za'enbala xams</i>	We have here only five
<i>xabent.</i>	loaves.
<i>'Albo za-re'ya za'enbala be'situ.</i>	He saw only his wife.

'Albo *za-wahaba lana*
za' enbala māy.

He gave us only water.

There is a vacillation between viewing *za' enbala* as a preposition followed by the non-accusative and as a conjunction (with ellipsis) followed by the case required in the preceding clause. Our examples could just as well have the accusatives *xamsa xebesta* (object of 'albena), *be'sito* (object of *re'ya*), and *māya* (object of *wahaba*). This is comparable to the confusion in English between "but" as a preposition (He saw no one but me) and as a conjunction (No one was there but I).

Vocabulary 28

Nouns:

šā'n (pl. 'aš'en, 'aš'an, 'ašā'en) shoe, sandal.
totān (pl. -āt) thong, lace; *totāna šā'n* shoelace, sandal-thong.
'ašq (pl. 'a'šūq, -āt) m.f. branch; palm branch.
'Ayx the Deluge.

Verbs:

wagara G (or *waggara* D) to throw, cast (acc. dir. obj.); to stone (someone: obj. suff.) ± *ba-'ebn/'eban*. Gt *tawagra* = Dt *tawaggara* to be stoned. Glt *tawāgara* to throw stones at one another.
ganaza to prepare (a body) for burial. Gt *taganza* passive. CG 'agnaza causative.
bataka to break (trans.). Gt *tabatka* to break (intrans.).
tarfa/tarafa to be left over, remain, survive. CG 'atrafā to leave (as a remainder).
wašāša to seek, look for; to demand, require (from: *ba-xaba*, 'emenna); to study, pursue diligently. Gt *tawāšša* passive and reflexive (to seek for one's self). Glt *tawāššaša* to inquire collectively, discuss with one another (something: obj. suff.).
xadaga (1) to leave, abandon, desert; to divorce (a wife); (2) to forgive (acc. dir. obj. of debt or sin; *la-* of person forgiven); (3) to neglect, ignore; (4) to renounce, give up; (5) to let, allow; (6) intrans.: to stop, cease, desist. Gt *tawādga* passive of all transitive meanings. Glt *tawādaga* to divorce (someone: *mesla*).

Other:

'enbala/za'enbala prep. (with pron. suff. -ē-) without, except for, excepting.

Proper Names:

Barnābas Barnabas; *Pētros* Peter; *Romē* Rome; 'Eskenderyā Alexandria (in Egypt).

Exercises

- A. 1. Beya 'abiya sayfa za-xašin.
2. Bena sedesta gamala.
3. Beka-nu berura?
4. 'Albeya berura; beya berta.
5. Botu qenāta šannāya za-warq wa-za-mā's.
6. Bo maqšafta wa-xasāra ba-zentu makān.
7. Bo bezuxa tazkārāta ba-zentu warx.
8. 'Albo totānāta la-'ašā'enina.
9. 'Albo 'ašqa diba we'etu 'eḏ.
10. 'Albomu me'rāfa westa zentu 'ālam.
11. Konana samāni 'āmat za-mendābē wa-maqšaft.
12. 'I-kona dammanāt westa samāy.
13. Gabra gebara šannāya wa-kono sem 'abiy.
14. Kono 'ašru wa-xams 'āmat.
15. 'I-kono la-'Amlākena sutāfē.
16. Kono la-Yoḥannes 'albāsa za-šag^wra gamal.
17. 'I-konomu 'ašā'en la-'egarihomu.
18. Bomu 'albāsa ḏamr.
19. Bāti meta 'em-beḥēr bā'ed.
20. Beka 'abiya sema ba'enta za-ṭabib 'anta.
- B. 1. ḥeywat za-la-'ālam
2. sayf za-bo qatalkewwo
3. 'a'šūq za-bataku 'em-'eḏ
4. 'ašq za-wadqa diba bētena
5. q^w ašl wa-'ašq za-wagaru westa 'essāt
6. totān za-tabatka 'em-šā'nu
7. 'Ayx za-mal'a māyu westa k^wellu medr
8. 'abumu za-ganazna badno

9. badn za-ganazewwo ba-'albās šannāyt
 10. warāzut 'ella tarfu 'em-zentu şab'
 11. za-tarfu maşāhefta 'abawina
 12. za-wagaro wa-qatalo nabiy
 13. 'ašā'en za-'anadā xēr
 14. sab' 'ella 'atrafa ba-mā'kala hagar
 15. wald za-xaşaşewwo wa-'i-rakabewwo
- C. 1. Bo za-wagarewwo ba-'eban wa-bo za-'i-wagarewwo.
2. Tawaggara zentu qeddus ba-xaba sab' 'elewān za-hagar.
 3. Tamā'e'u 'ellontu warāzut babaynātihomu wa-tawāgaru ba-'ebn.
 4. Bo za-bataku 'a'şuqa 'em-'eđaw wa-wadayewwo qedmēhu ba-westa fenot.
 5. Wa-'emdexra ganazewwo la-badnu, qabarewwo mesla 'abawihu.
 6. Wa-soba tabatka sayfu ba-'edawihu, wa-g^wayya 'em-şab'.
 7. 'Albo za-xaşaşu za'enbala weludihomu.
 8. 'Albo za-tarfu za'enbala 'ellontu sedestu sab'.
 9. La-ment xadaggana westa zeku makān?
 10. Xadagā la-be'situ wa-naş'a kāle'ta be'sita.
 11. Xadaga lakemu 'Egzi'abḥēr xaṭāwe'ikemu.
 12. Xadaggemu ḥegageya wa-seḥetkemu 'em-fenot za-'ar'aykukemu.
 13. Taxaşaşna me'rāfa wa-'albo za-rakabna za'enbala maqşāfta wa-xasāra.
 14. Tabākayna 'esma taxadagna wa-'i-konana sisāya wa-māya.
 15. Bo za-'amnu ba-qālu wa-bo za-'akḥadewwo.
 16. Bo za-tamayṭa westa 'Iyarusālēm wa-bo za-nabara westa Bābilon.
 17. Soba sam'a neguş zanta, 'agnazo la-badnu la-zentu qeddus wa-'aqbaro ba-westa makān xaba taqabru 'abayta ḥezb.
 18. Ze-we'etu za-tarfa 'em-maşāhefta we'etu ṭabib.
 19. 'I-xadaga lita xaṭi'ateya 'esma 'i-nassāḥku.
 20. Fannawa 'Egzi'abḥēr 'Ayxa lā'la medr ba'enta xaṭāwe'a sab'.
 21. 'Emdexra 'Ayx 'albo za-tarfu za'enbala Nox wa-zamadu.
 22. Wa-soba re'ya Mārḡos za-başa lā'la ḥawāreyāt mendābē wa-maqşāft wa-xasār, xadagomu ba-ye'eti hagar wa-gab'a ba-hagara 'Iyarusālēm. Wa-soba tamayṭu ḥawāreyāt xaba 'Iyarusālēm, wa-tanāgaru ba'enta 'aḥzāb 'ella tamayṭu westa hāymānot wa-ba'enta ta'āmerāt wa-mankerāt za-gabra 'Egzi'abḥēr ba-'edawihomu, ḥazana fadfādu wa-nasseḥa ba'enta za-xadagomu.

23. 'Emdexra motu la-Barnābas ḥora Mārḡos xaba Pēṭros hagara Romē wa-kona lotu rad'a, wa-ba-heyya şaḥafa wangēlo za-targ^wama lotu Pēṭros (westa lesāna 'Afrenj), za-sabaka botu westa hagara Romē. Wa-'emdexra-ze ḥora ba-te'zāza 'Egzi'ena 'Iyasus Kerestos (lotu sebḥat) wa-ba-te'zāzomu la-ḥawāreyāt westa hagara 'Eskenderyā, wa-sabaka westētā ba-wangēl qeddus.

Lesson 29

29.1 Interrogatives with *za-*. A frequent variation on the plain use of the interrogatives is achieved with the use of *za-*. For example,

Mannu gabra zanta? Who did this?

becomes

Mannu za-gabra zanta?

where the relative clause is the second member of a non-verbal construction. It is not uncommon to find the pronominal element *we'etu* inserted:

Mannu we'etu za-gabra zanta?

On the surface this would appear to mean "Who is (*we'etu*) the-one-who (*za-*) ...?" but in view of the uses cited in the following paragraphs, it is clear that we are dealing with a more emphatic construction corresponding to the cleft sentence pattern of English (e.g. It was there that I saw him). Thus, the *we'etu* is to be regarded as the real grammatical subject: It (*we'etu*) is who (*mannu*) who (*za-*) did this?

This transformation is frequent with interrogative adverbs as well as pronouns:

'Efo za-'i-sam'u la-qālu? Why did they not heed his words?
Ba'aytē za-rakabka maṣḥafa? Where did you find the book?

Although these are emphatic constructions, the translations "It was where ...?" "It was how ...?" are too ungainly in English; more idiomatic would be "Where was it that ...?" "Why was it that ...?"

29.2 Indefinite Pronouns. The attachment of the suffixes *-hī* and *-nī* to *mannu* or *ment* produces the equivalent of the English indefinite pronouns "anyone (no one), anything (nothing)." These generally occur in negative sentences:

'I-re'yū manna-hī. They saw no one.
'I-gabra menta-hī. He did nothing.

A more emphatic negation is achieved by prefixing *wa-'i-* to the pronoun:

'I-re'yū wa-'i-manna-hī. They saw no one at all.
'I-nagara zanta wa-'i-la-mannu-hī. He told this to no one at all.

It is not uncommon to find a combination (not always strictly logical) of these forms with the construction *'albo za-* of the preceding lesson:

'Albo za-re'yū wa-'i-manna-hī They saw no one at all but Jesus.
za'embala 'Iyasus.

29.3 *'Akko*. The transformation noted above in connection with the interrogatives is applied freely to negative clauses in order to emphasize the element of the clause negated. The negative *'akko* is used for this construction:

'Akko heyya za-re'yānī. It was not there that he saw me.

Any element of a basic sentence may be emphasized in this way. For example,

'I-ḥanaṣa zentu be'si bēto This man did not build his house
heyya. there.

may be transformed as follows:

'Akko heyya za-ḥanaṣa zentu be'si bēto.
'Akko bētu za-ḥanaṣa zentu be'si heyya.
'Akko zentu be'si za-ḥanaṣa bēta heyya.

The positive counterpart of this construction is rare and is recognizable only from the *za-* prefixed to the verbal phrase:

'Ellu-kē za-yārakk' esewwo It is these things that defile
la-ḥēzb. people.
Ba-ṣagā za-nāṣā' kemu. It was free of charge that you received.

The negative *'akko* is used also to negate phrases in general, often when there is an ellipsis:

'Amḷāka ḥeywān we'etu, wa- He is the God of the living and
'akko 'amḷāka mewutān. not the God of the dead.
wa-bāḥtu faqāḥlaka yekun, wa- But let it be what you want and
'akko faqāḥeya. not what I want.

kama za-šēlṭāna-bo wa-’akko like one who has authority, and
kama ṣaḥaftomu not like their own scribes

A contrasting clause following an *’akko za-* construction is usually introduced by the conjunction *’allā*. In this usage *’akko za-* (it is not that ...) may occur with the verb alone:

’Akko za-motat, ’allā She hasn't really died; she only
tenawem. sleeps.

Note finally that *’akko-hu* and *’akko-nu*, like *’albo-nu*, may be used to convert a statement into a question expecting a positive answer:

’Akko-hu šannāya zar’a Did you not sow good seed in the
zarā’ka westa garāht? field?

Vocabulary 29

Nouns:

ma’at m.f. wrath.

ṣebur/ḏebur clay, mud. CG *’aṣbara ṣebura* to work clay.

zēnā (pl. -*t*) m.f. news, report; narrative, story, account; pronouncement.

gizē (pl. -*yāt*) m.f. time: (1) the specific time of or for an event; (2) time in a more general durative sense. Very frequent in set phrases: *we’eta gizē, ye’eta gizē* at that time; (*ba-*)*gizē ṣebāḥ/mesēt* etc. in the morning/evening etc.; *ba-gizēhu* at its/the proper time; *ba-gizēhā* immediately, straightway; *ba-k’ellu gizē* always. *Gizē* is also equivalent to a conjunction before verbal clauses: when, whenever; e.g. *gizē ṣawwā’kani* when you summoned me. The same is true for the compounds *ba-gizē, ’em-gizē*, and *’eska gizē*.

moqeḥ (pl. *mawāqeḥt*) bonds, fetters, chains. *’asara/wadaya westa moqeḥ* to cast into bonds. *bēta moqeḥ* prison. See verb below.

Verbs:

ḥatata to investigate, examine, scrutinize (acc. dir. obj.); legal sense: to question, interrogate. Gt *tḥatata* passive.

nagša to become king, ruler; to rule (over: *la-, lā’la, diba*). CG *’angāša* to make (someone: acc. dir. obj.) king (over: *la-, lā’la*).

had’a to quiet down, become quiet, tranquil. CG *’ahde’a* to pacify, calm down, make tranquil. Adj. *hedu’* quiet, tranquil, placid. *kašata* to reveal, uncover, lay bare; to open (esp. the mouth, lips, eyes; a book); to reveal, make manifest (mysteries etc.). Gt *takašta* passive.

moqeḥa Q to put into chains, bonds; to put into prison. Qt *tamoqeḥa* to be bound in chains, to be cast into prison. CQ *’amoqeḥa* to have someone cast into prison.

Other:

heyyanta (with pron. suff. -*ē-*) prep. in the place of, instead of. *bāḥtu* adv. but, however. May occur first in the clause, especially as *wa-bāḥtu*, or be placed after the first main element of the clause, especially if this is some element proposed for emphasis.

Exercises

- A. 1. Mannu za-faṭarana ’em-ṣebura medr?
 2. Mannu za-’amše’a lakemu zanta zēnā?
 3. ’Efo za-’a’markemu kama tafawwasku ’em-dawēya?
 4. ’Efo za-kašata lakemu ’Egzi’abḥēr zanta ’abiya meṣṭira?
 5. Mā’zē za-ṭaf’at zāti ’essāt?
 6. ’Aytē za-moqeḥewwo la-mal’aku la-negušena?
 7. Ment za-’aḥzanakemu kama-ze?
 8. Menta nagaru soba had’a bāḥr?
 9. Ba’enta ment za-sagadkemu la-ṭā’ot?
 10. Mannu za-nagša heyyantēhu?
 11. Soba had’at ma’atu, nasseḥa ba’enta za-gabra.
 12. ’I-kašatku menta-hi la-’ellontu sab’.
 13. Wassaka ṣebura diba ṣebur wa-gabra šalasta newāyāta šannāyāta ṭeqqa.
 14. ’Anexa manfaso lā’lēhomu wa-’i-nagaromu menta-hi.
 15. ’Aṣne’omu lebbomu ba-qālātihu wa-’i-g^wayya mannu-hi.
 16. Mannu za-saḥabcwwo westa fenot wa-’amatewwo heyya?
 17. ’Anexani nagaru nafseya, wa-wahabku seḥata la-’Egzi’eya.
 18. Dengel ye’eti za-waladato la-madxenena ba-xaba Manfas Qeddus.
 19. ’Akko zeyya za-tanabbaya ’allā ba-’Iyarusā!ēm.
 20. ’I-ya’maru menta-ni ’esma ’i-baṣḥomu zēnā.
- B. 1. ’Akko ’arami za-’alḥaqewwo ’allā Kerestiyān.

2. 'Akko ba-sema 'Egzi'abḥēr za-gabra zanta, 'allā ba-manāfest 'ekuyān.
 3. 'I-warada zenām ba-gizēhu.
 4. Wa-ba-gizēhā tafawwasat 'em-dawēhā.
 5. Tawehba lana zentu wangēl la-k^Wellu gizē.
 6. Ba-gizē tafatṛa medr 'i-hallawa ḍaḥāy wa-warx westa samāy.
 7. 'Akko zentu be'si za-wadayu westa moqeḥ 'allā kāle'ānihu.
 8. Meslēkemu 'ana ba-k^Wellu gizē.
 9. 'I-'afreha qālu wa-'i-manna-hi za'enbalēya.
 10. 'Akko ba-gizē mesēt za-baṣḥa xabēna, 'allā ba-gizē ṣebāḥ.
 11. Taṣaddaḡu wa-taṭabbabu, wa-bāḥtu 'i-samā'nāhomu wa-'akḥadnāhomu.
 12. 'Andayo 'Egzi'abḥēr wa-'adwayo, wa-'aṭfe'o la-zamadu 'em-gaṣṣa medr; wa-'emdexra-ze bāḥtu 'ab'alo dāgema wa-'aḥyawo, wa-'abzexa zamado 'em-za-kona ba-ṭent, wa-'a'bayo semo ba-k^Wellu medr.
 13. 'I-nagara zanta wa-'i-la-mannu-hi za'enbala la-kāhen.
 14. 'Albo ta'āmera wa-mankerāta za'enbala 'em-xaba 'Egzi'abḥēr.
 15. 'Akko-hu tadawwayka soba ṣawwā'kuka?
 16. Bo za-'aṣbara ṣebura wa-bo za-gabra newāyāta 'em-warq wa-berur.
 17. Ta'amra zēnāhu la-zentu qeddus westa k^Wellu medr.
 18. 'I-ta'abbayku ba'enta ment-ni ba-k^Wellu ḥeywateya.
 19. 'A'kaya diba 'axawihu wa-'amoqeḥomu westa bēta moqeḥ, wa-nabaru heyya ṣalasta warxa.
 20. Taṣawwe'a zentu nabiy xaba neguṣ ba'enta za-dawayat walattu ṭeqqa fadfāda.
- C. 1. Wa-soba ḥatatewwomu mak^Wānent, 'a'tawewwomu.
2. Wa-'ama sabaka ba-wangēl westa Romē, tamoqeḥa.
 3. Tawassakat hagaromu xaba 'ahgura neguṣa Gebṣ.
 4. Mannu za-'angaṣaka dibēna?
 5. Ze-we'etu za-takaṣta ba-mawā'elihi la-zentu nabiy maṣḥaf.
 6. 'Ahdā'ka nafseya ba-qāleka ṭabib.
 7. 'Akko zeyya za-'a'dokewwomu 'allā heyya.
 8. 'A'rago diba dabr nawwāx wa-'ar'ayo k^Wello medra qedmēhu.
 9. 'Akko ba'enta-ze za-tafannoku lakemu, 'allā ba'enta maṣḥaf za-rakabkemu westa bēta maqdas.
 10. Taḥatatna wa-tarakabna naddāyāna hāymānot.
 11. 'Abe'o westa bētu wa-'ar'ayo walatto za-motat.

12. 'Aḡbc'omu la-ḥezh 'em-hagara Bābilon, wa-bāḥtu bo za-nabaru heyya mesla 'anestihomu 'aramāweyāt.
13. 'Akko zeyya za-'anbaromu, 'allā ba-kāle't hagar.
14. 'A'odomu la-ḥezb ba-westa gadām bezuxa 'āmata.
15. Ḥatatu k^Wello newāyana wa-bāḥtu 'i-rakabu warqana.
16. 'Albena sisāya za'enbala xebesta za-'aqrabkana ba-ṣebāḥ.
17. 'Albo za-'ame'ana lā'lēkemu 'enbala 'Egzi'abḥēr 'Amlākna.
18. Mannu za-bēzawakemu wa-'aqama zanta kidāna za-la-'ālam meslēkemu?

Lesson 30

30.1 The Infinitive: Form. The base forms of the infinitives of the various types of verbs are as follows:

G	<i>qatil</i>	D	<i>qattelo</i>	L	<i>qātelō</i>	Q	<i>targ^wemo</i>
Gt	<i>taqatelo</i>	Dt	<i>taqattelo</i>	Lt	<i>taqātelō</i>	Qt	<i>tatar^wemo</i>
CG	<i>'aqtelō</i>	CD	<i>'aqattelo</i>	CL	<i>'aqātelō</i>	CQ	<i>'atar^wemo</i>

A simple rule-of-thumb for the formation of the infinitive of all verb types other than G verbs is to replace the final stem vowel of the Perfect (using *taqatala* for Gt verbs) with *-e-* and to add the ending *-o*. When pronominal suffixes are added to any infinitive in *-o* (to be illustrated below), *-o* is replaced by *-ot-*.

Infinitives of G verbs have the base *qatil*, which is subject to a few variations with the various root types. With roots II-gutt. we have *qetil*: *mehir* to teach, *sehit* to err. The *-i-* of the second syllable may optionally be replaced by *-e-* with roots II-W/Y and III-W/Y. The following list illustrates these possibilities:

<i>nabir</i> to sit	<i>sehit</i> to err	<i>warid</i> to descend
<i>gabir</i> to do	<i>maši'</i> to come	<i>qawim, qawem</i> to stand
<i>'arig</i> to ascend	<i>baših</i> to arrive	<i>šayit, šayet</i> to sell
<i>xasīs</i> to seek	<i>mehir</i> to teach	<i>bakiy, bakey</i> to weep
<i>se'il</i> to ask	<i>re'iy, re'ey</i> to see	

As with other verb types, the addition of a pronominal suffix requires a stem in *-ot-*: Thus, *gabirot-*, *mehirot-*, *qawimot-*, *qawemot-*, *re'eyot-* etc.

30.2 The Infinitive: Uses. The most frequent use of the infinitive is as a complement in the accusative to such verbs as

<i>kehla</i> to be able	<i>ras'a</i> to forget (to do)
<i>se'na</i> to be unable	<i>farha</i> to be afraid (to do)
<i>kal'a</i> to prevent (from doing)	<i>xadaga</i> to stop (doing)
<i>'abaya</i> to refuse (to do)	

Examples:

<i>'I-kehelna bawi'a.</i>	We were not able to enter.
<i>Se'nu hanira.</i>	They could not go.
<i>Kal'ani wahi'a.</i>	He prevented me from leaving.

<i>'Abayku g^wayeya.</i>	I refused to flee.
<i>Rasā'ku gabi'a.</i>	I forgot to return.
<i>Farha nabira heyya.</i>	He was afraid to remain there.
<i>Xadaqu maši'a xabēna.</i>	They stopped coming to us.

There is a second group of verbs frequently used with an infinitive and which are best translated in English as adverbs:

<i>qadama</i> to do first or beforehand	<i>'abzaxa</i> to do a lot, frequently
<i>'aftana</i> to do quickly or soon	<i>g^wandaya</i> to do late, tardily
<i>xabra</i> to do jointly, together	
<i>dagama</i> to do again, continue to do	

Most of these verbs also admit of a coordinated construction with the second verb, with or without the conjunction *wa-*:

<i>Qadamku bašiha</i> (or <i>bašāhku</i>).	I arrived first, I arrived beforehand.
<i>Xabarna tagabbero</i> (or <i>tagabbarna</i>).	We worked together.
<i>Dagama maši'a</i> (or <i>maš'a</i>).	He came again.
<i>'Abzaxu taqātelō</i> (or <i>taqātalu</i>).	They fought together a lot.
<i>g^wandayku bašiha</i> (or <i>bašāhku</i>).	I arrived late.

The infinitive of a transitive verb usually stands in construct with its noun object:

<i>Se'na qatila waldu.</i>	He was unable to kill his son.
<i>Xabru hanisa hagar.</i>	They built the city together.

The accusative is occasionally used, however, and is in fact required if the object is separated from the infinitive:

<i>Zanta be'sē 'i-kehla qatila.</i>	He was unable to kill this man.
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Pronominal objects are expressed by the suffixes as they appear on a noun in the accusative: *qatiloteya* to kill me, *qatilotaka* to kill you, *qatiloto* to kill him, etc. The counterpart of the *qatalo la-neguš* construction may also be employed for noun objects: *qatiloto la-zentu be'si* to kill this man. Occasionally suffixes that properly belong to the infinitive are transferred to the main verb:

<i>'Abayu qatiloto</i> → <i>'Abayewo qatila</i>	They refused to kill him.
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The infinitives of both transitive and intransitive verbs may be used as gerunds and take subjective genitive pronominal suffixes in

whatever case is required by the context; e.g. *qatiloteka* your killing, *bakeyotu* his weeping, etc. The addition of a direct object in the accusative (e.g. *qatiloteya zanta be'sē* my killing this man) is possible, but this is not a frequent construction.

Some infinitives have been adopted as ordinary nouns. Note, for example, *wehiz* current, flow, 'amin faith, belief, 'a'mero knowledge, 'i-ya'mero ignorance.

Vocabulary 30

Verbs:

kehla (rarely *kahala*) to be able; to prevail against (obj. suff. or *mesla*). Gt *takehla* (1) = *kehla*, especially when used, by attraction, with a following infinitive of a Gt verb; (2) impersonal: to be possible (+ inf.). CG 'akhala to enable, make able.

se'na to be unable. Gt *tase'na* to be impossible (+ inf.). Both *takehla* and *tase'na* may take personal obj. suff. in the dative sense: *tase'nani hawira* it was impossible for me to go.

kal'a to prevent; to withhold (acc. dir. obj.; from: 'em-). Gt *takal'a* passive; to abstain (from: 'em-).

'abaya to refuse, be unwilling; to refuse, say no to; to spurn, disobey.

dagama to do (something) again (+ inf. or with second verb coordinated).

qadama to go before, precede (obj. suff. or *la-*, 'em-); to do beforehand, first (+ inf. or coordinated verb). CG 'aqdama (1) = *qadama* in coordinated usage; (2) to put or place first; (3) to happen, exist, be first/previous/beforehand. Gt *taqadma* to occur, take place first/beforehand. Glt *taqadama* to go/come out to meet.

faṭana to be swift, quick. CG 'afṭana to hurry, hasten; with inf. or coordinated verb: to hurry to do, to do quickly. *feṭun* adj. swift, quick.

xabra/xabara (1) to be connected or associated (with: *mesla*); (2) to join, associate (with: *mesla*); to conspire (against: *lā'la*); to be in accord with, agree with (*mesla*, *ba-*; subject usually words, thing, stories); to share something (acc. dir. obj.) with (*mesla*); with infinitive or coordinated verb: to do

jointly, together. CG 'xabara to associate (someone: acc. dir. obj.) with (*mesla*); to make a conspiracy; to be in agreement, accord. Gt *tawabra* to be associated (with: *mesla*).

g^wandaya Q to last, remain; to delay, tarry, be slow in coming; with inf.: to be tardy or late in doing, to be too long in doing. CG 'ag^wandaya to put off, delay, defer (e.g. salvation, prayer); to put off a person (obj. suff.). Qlt *tag^wanādaya* to delay in doing (*lā'la*, *lā'la* + inf.; inf. alone).

Exercises

- A. 1. 'Abaya kašita semu.
2. Kal'uni nagiša heyyanta 'abuya.
3. Kalā'nāhomu ḥatita mašāheftina.
4. Se'enku batika zentu 'ašq.
5. 'Abayku xadiga weludeya heyya.
6. 'I-kehelku rakiba be'siteya.
7. 'Abayna sagida la-ṭā'ot.
8. 'Abayu ṣabi'a 'axawihomu.
9. 'I-kehu 'awida hagarena.
10. Se'enna radi'a 'emuntu sab'.
11. La-ment 'abaykemu radi'oteya?
12. Kal'uni mayeṭoto xaba zamadu.
13. Se'nu 'aminoto.
14. 'I-kehla mawi'otana.
15. 'Efo za-'i-kehla šayimotakemu qasāwesta?
16. 'Abayu wehiba lana sisāya.
17. 'Abayku moqeḥoto la-zentu qeddus.
18. 'I-kehla nagirotana wa-'i-menta-ni.
19. Se'nat walidoto la-waldā wa-motat.
20. Mannu za-kal'aka nabibotomu?
21. Kalā'nāhomu sehiboto 'em-westa bētu.
22. La-ment 'abayka šawi'a la-'Egzi'abḥēr?
23. La-ment 'abayat mehirotaki ba-lesāna 'Afrenj?
24. Dawaya wa-'i-kehla qawima ba-'egarihu.
25. Kal'ana le'ika zēnā xabēka.
26. 'I-kehelku 'ahde'o ma'ateya.
27. Se'nu faṭira wa-'i-menta-ni 'em-ṣebur.
28. 'Abaya 'atrefo 'aḥadu be'si.

29. Za'cnbala 'albās šannāyt 'i-kehelna ganizoto la-badnu.
30. 'I-kehelna kali'otomu wagirototo la-we'etu nabi.
31. 'Abayu taṭameqo ba-xaba Yoḥannes.
32. Se'nu 'a'refo heyya.
33. Se'enna 'aṭfe'oto la-nadda 'essāt.
34. Kehlu tasaffewo ḥeywat za-la-'ālam.
35. 'Abaya ḥawira mangala we'etu dabr.
36. Se'newwā fawweso.
37. 'Abayomu 'a'tewo.
38. Dagamu tabāṣeḥoto xabēhu.
39. 'I-kehelna takāḥedotomu.
40. 'Abaya tarākebo meslēhomu.
41. Kal'omu la-ḥezb tagābe'o.
42. Mannu za-kehla taqāwemo za-kama-ze be'sē?
43. Se'nu tašāyeṭo sisāya.
44. Kehlu 'a'meno bezuxāna.
45. 'Abayani 'ar'eyo maṣḥafu.
46. 'Abaya 'aṭmeqotana.

- B.
1. Faṭanana weḥiz heyya wa-'i-takehlana 'adiwa.
 2. 'Abiy 'a'merotu 'em-'a'merotena fadfāda.
 3. Warada zenām wa-'i-kehlāt 'essāt nadida.
 4. Dagamu 'amandebotomu la-Kerestiyān.
 5. 'Emdexra ta'amna xaṭi'ato, takehla taṭameqo.
 6. Qadama 'ariga westa dabr, wa-dexra 'argu 'ardā'ihu.
 7. 'Akhālana te'zāzu gabi'a hagarana.
 8. We'eta gizē tase'nomu g^wayeya.
 9. Tase'nana qariba xaba 'anāqeṣa hagar.
 10. 'Aqdamu nagaru zanta nabiyaṭ ba-mawā'ela 'abawina.
 11. Qadama bawi'a, wa-bo'na 'em-dexrēhu.
 12. Soba xalafa māya 'Ayx, qadama takala Nox 'aṣada wayn.
 13. 'Abayu te'zāzātihu wa-dagamu seḥita 'em-fenot rete't.
 14. Tanāgarana ba'enta tamayeṭotomu la-'aḥzāb westa 'amina 'Egzi'ena.
 15. 'I-g^wandaya motu.
 16. G^wandaya gabru gabi'a hagara.
 17. Xabru lā'lēya la-qatiloteya, wa-bāḥtu kehelku g^wayeya
'emennēhomu.
 18. Xabarna k^wellena ḥaniṣa 'abyāta ḥaddisa.

19. Xabra nagaru mesla zēnā za-samā'na 'em-mal'aka neguš.
20. La-ment 'axbarkemu zanta ṭā'ota 'ekuya mesla 'Egzi'abḥēr wa-
bētu?

Lesson 31

31.1 The Perfective Active Participle. From every verb there is formed a perfective active participle which is inflected for person, number, and gender. The basic stem may be derived, for all practical purposes, from that of the infinitive (to which it is identical in G verbs) by changing *-e-* to *-i-* in the final stem syllable (between C₂ and C₃):

G	<i>qatil-</i>	D	<i>qattil-</i>	L	<i>qātil-</i>	Q	<i>targ^wim-</i>
Gt	<i>taqatil-</i>	Dt	<i>taqattil-</i>	Lt	<i>taqātil-</i>	Qt	<i>tatarg^wim-</i>
CG	<i>'aqtil-</i>	CD	<i>'aqattil-</i>	CL	<i>'aqātil-</i>	CQ	<i>'atarg^wim-</i>

There is the same optional variation between *-e-* and *-i-* in G verbs as was found in the infinitive with various unsound root types.

The perfective active participle is inflected like a noun in the accusative:

<i>qatilo</i>	he, having killed	<i>qatilomu</i>	they (m.), having killed
<i>qatilā</i>	she, having killed	<i>qatilon</i>	they (f.), having killed
<i>qatilaka</i>	you (m.s.), "	<i>qatilakemu</i>	you (m.pl.), "
<i>qatilaki</i>	you (f.s.), "	<i>qatilaken</i>	you (f.pl.), "
<i>qatileya</i>	I, having killed	<i>qatilana</i>	we, having killed

We have designated this form as an active participle because of its meaning with transitive active verbs; if the verbal stem is passive, however, this form has a correspondingly passive meaning: Gt *taqatilo* he, having been killed.

The perfective active participle is used to express the fact that an act has been completed prior to the time of the main verb. It is thus always subordinate in value, corresponding to English temporal clauses with "when, after" or participial phrases (Having arrived, I ...; Having sat down, he ...) or to absolute constructions (The sun having set, ...). It is most frequently used in Ethiopic before the main verb but is not restricted to that position:

Nabireya tanāgarku meslēhomu. Having sat down, I spoke with them.

A noun subject is added appositionally to the appropriate 3rd person form. In English we tend to view an expressed noun as the subject of the following main verb; in Ethiopic, however, the noun subject

clearly belongs to the subordinate phrase:

Nabiro 'Iyasus, nagaromu ... Having sat down, Jesus said to them ...

Suffixed object pronouns cannot be added to this form (see § 48.4). An object noun may be expressed with the simple accusative or with *la-* alone:

Qatileya be'sē (or: *la-be'si*), Having slain the man, I fled.
g^wayayku.

While the use of the Perfective Active Participle as a preposed complement to the subject is the most frequent use, it may stand as a complement to any other element in the clause or to the entire clause (as an absolute):

Rakabuni nabireya heyya. They found me seated (lit. I having sat down) there.

Rakabu bēto wadiqo. They found his house in ruins (lit. it having collapsed).

Tamawi'ā hagarena, g^wayayna. After our city was defeated, we fled.

It must be emphasized that in spite of the English translation values the Perfective Active Participle describes a completed prior event, punctually conceived, and only incidentally does it describe a concomitant state. Thus "having sat down" implies "seated, sitting" as possible translation values, but only because of the particular verb used; our second example above could not be translated "They found his house collapsing."

The Perfective Active Participle is not negated. An equivalent negative expression must employ a subordinate clause with *soba* or *'enza* (see next lesson) plus the Perfect, e.g. *wa-'enza 'i-rakaba māya, xalafa* and having found no water, he continued on his way.

Vocabulary 31

Nouns:

lāhm (pl. *'alhemt*) m.f. bull, cow. *'ašada 'alhemt* stockyard.

šenj' (pl. *šenaf, 'ašnāf*) m. edge, margin, hem; shore, bank; end,

limit. *'ašnāfa medr* the ends of the earth.

q^wmā/āq^wmā (pl. *-t*) m.f. labor, toil, work; device, artifice.

kesād/keḥād (pl. -ūt, *kesūwed, kasūwed*) m.f. neck.

salām m.f. safety; peace. *ba-salām* safely; in peace. *gabra salāma mesla* to make peace with. *Salām laka* Greetings! *Lā'lēhu salām* May peace be upon him!

nafās (pl. -āt) m.f. wind.

Verbs:

'*asara* to tie up, bind (acc. dir. obj.); to tie (something: acc.) to (something: *ba-*, *westa*). Gt *ta'asra* passive.

fathā to untie, loosen, open (acc. dir. obj.); to let loose, set free (acc. dir. obj.); to forgive (sins: acc. dir. obj.); to pass judgment (on behalf of: *la-*). Gt *tafathā* passive. CG '*afteha* to bring to judgment. Glt *tafāteha* to engage in a legal case (with: acc. or *mesla*).

'*axaza* to seize, grasp, hold (acc. dir. obj. or *ba-*); to take captive; to possess, control, occupy. Gt *ta'exza* (sic!) passive. CG '*a'axaza* to order (someone) held. Glt *ta'āxaza* to be involved in a battle or similar activity (with: acc. or *mesla*).

matara to cut, cut off (both lit. and fig.). Gt *tamatra* passive. D *mattara* = G. Dt *tamattara* = Gt.

Other:

ḡemma, ḡemmita, ba-ḡemmit adv. secretly, in secret, in private.

Exercises

- A. 1. Tašāyiṭo lāhma, wasado xaba 'aṣadu.
2. Baṣiḡomu ṣenfa bāḡr, 'i-keḡlu 'adiwoto ba'enta nafās 'abiy.
3. Ba-'ayy ṣāmā za-keḡlu qatiloto?
4. Kawino nafās, 'i-keḡelna ḡawira westa bāḡr.
5. Kawino mesēta, nabarna heyya wa-'i-ḡorna 'eska ṣebāḡ.
6. Gabirana salāma meslēhomu, 'i-ṣabā'nāhomu.
7. 'Asiromu ḡabla westa kesādu, wasadewwo 'enta fenot kama lāhm.
8. Hadi'o nafās, takehlomu 'ariga westa ḡamaromu.
9. Xadigo 'abāhu wa-'emmo, xabra mesla we'etu be'si qeddus.
10. Wagiromu xaṣāwentihomu diba medr, 'abayu waḡi'a ṣab'a.
11. Tabatiko 'aṣq za-nabara dibēhu, wadqa diba medr wa-taqatla.
12. Tase'nani nabira heyya ba-salām 'esma 'i-'afqaruni ḡezb wa-'amandabuni.

13. Fannawomu ta-malā'ektihu westa 'aṣnāfa medr mesla zentu zēnā.

14. 'Aḡḡino tanṣe'o, dēḡanomu.

15. ḡanaṣu lomu bēta Kerestiyān westa makāna 'aṣada 'alhemt xaba ṣenfa bāḡr.

16. Soba rakabnāhomu ta'asiromu, matarna 'aḡbālihomu wa-fatāḡnāhomu.

17. Ta'exizo, tawadya westa bēta moḡeḡ.

18. Maṣi'omu ṣemmita ba-lēlit, xabarna meslēhomu lā'la we'etu nḡuṣ 'ekuy.

19. Tafawwisā 'em-dawēḡā, tafasṣeḡat fadfāda wa-'amnat ba-wangēl za-sabaka botu.

20. Tanaṣi'on 'anest 'em-'amtātihon, bakayā wa-'abayā tagabbero.

- B. 1. Nabireya ba-mā'kalomu, tanābabku meslēhomu 'eska ṣebāḡ.
2. Maṣi'aka xabēhomu, ment za-taṣāyaṭka 'emennēhomu?
3. Zanta sami'omu, tanāṣaru babaynātihomu wa-'i-keḡlu nabiba wa-'i-menta-ni.
4. 'Aṣni'o lebbu, taqāwamomu wa-mo'omu.
5. Waḡi'omu westa medr, tawāladu wa-mal'ewwā.
6. Tamā'i'omu, tanṣe'u wa-taqāṭalu babaynātihomu.
7. Ṭafi'on 'ahgurina, taxālafna heyya wa-zeyya ba-k^wellu medr.
8. Taqāribomu, waladat lotu walda ṣannāya.
9. Sami'ana la-qālātiḡu, takāḡhadnāhu wa-'awḡā'nāhu 'em-xabēna.
10. Tabāwi'o westa mā'kalomu, 'aṣḡatomu 'em-hāymānot rete't.
11. Tasadido 'exuya 'em-makānu, tasātafkewwo ba-bēteya wa-ba-newāyeya.
12. Tasanā'iwana, takāyadna kidāna babaynātina.
13. Faṡiro be'sē ba-'amsālu, samayo sema 'Adāmhā.
14. Taqatilo sutāfēhu, 'i-keḡla nagisā lā'la ḡezbu.
15. 'Exizomu 'asyeftihomu ba-'edawihomu, 'aḡṡanu wa-waḡ'u ṣab'a.
16. Tafatiḡo mawāqeḡihu, tanṣe'a wa-g^wayya 'em-xaba 'ella 'axazewwo.
17. Taqādimomu warāzut, ta'āxazu meslēhomu ba-ṣab' 'eska mesēt.
18. 'Tabāṣiḡeya we'eta be'sē ba-qedma mak^wannen, tafātāḡku meslēhu ba'enta newāy 'ekuy za-ṣēṡani.

Lesson 32

32.1 The Imperfect: G Verbs from Sound Roots. All verbs have five inflected stems: Perfect, Perfective Participle, Imperfect, Subjunctive, and Imperative. The lexical base types (G, D, L, and Q) and a few of the derived verbal types (e.g. CG) have, in addition, verbal nouns and adjectives of a fairly regular and predictable formation which should be learned as part of the verbal system itself. In this and the following lessons we shall take up these remaining forms of the verb, beginning with the G verbs from sound roots.

The Imperfect stem of the G verb has the pattern $-C_1aC_2C_2eC_3-$; inflection is by means of prefixes and suffixes:

<i>yenabber</i>	he will sit	<i>yenabberu</i>	they (m.) will sit
<i>tenabber</i>	she will sit	<i>yenabberā</i>	they (f.) will sit
<i>tenabber</i>	you (m.s.) will sit	<i>tenabberu</i>	you (m.pl.) will sit
<i>tenabberī</i>	you (f.s.) will sit	<i>tenabberā</i>	you (f.pl.) will sit
<i>'enabber</i>	I shall sit	<i>nenabber</i>	we shall sit

When the negative 'i- is prefixed to the 1st person singular form, the ' becomes y (which we write as ŷ: 'i-ŷenabber I shall not sit), a form easily confused with the 3rd person masculine singular. Cf. remarks at end of § 26.2.

When the second and third root consonants are identical, the Imperfect forms ending in a vowel show an optional shortening; thus, from *nababa* (to speak)

yenabbu = *yenabbebu* *tenabbu* = *tenabbebu*.

Object suffixes are attached to Imperfect forms ending in a vowel just as to the corresponding vowel of the Perfect:

to -i:	-īni/-ēni	-ēyyo	-ēyyā	etc.		
to -u:	-ūni	-ūka	-ūki	-ēwo	-ēwā	etc.
to -ā:	-āni	-āka	-āki	-āhū	-āhā	etc.

Stems ending in a consonant take the same suffixes as the 3rd person masculine singular of the Perfect, including the "linking" vowel -a-:

yeqattel: *yeqattelāni* *yeqattelāka* *yeqattelāki* *yeqattelō* etc.

32.2 Independent Uses of the Imperfect.

- (1) Simple future: *yenabber* he will sit.

(2) Durative (no specific tense): he was (is, will be) sitting.

(3) Habitual (no specific tense): he used to sit, he would (regularly) sit, he sits (as a matter of habit), he will sit (ditto).

(4) General present: *ya'abbi* he is great (from 'ahya). While this is really a subdivision of the durative/habitual use, it merits special mention because of its high frequency in relative clauses, which are used instead of the corresponding simple adjective with many verbs:

Yemaṣṣe' za-ya'abbi 'emennēya. One who is greater than I shall come.
'essāt za-yenadded a burning flame

Tense for the habitual and durative uses must be gained from the context in most instances. It may be made explicit through the use of various construction, especially with the verb *kona* and the expression *wa-kona soba* (and while):

Kona yenabber heyya. He was sitting there.

He used to sit there.

Wa-kona soba yenabber heyya... And while he was sitting there...

32.3 Dependent Uses of the Imperfect. The most frequent dependent use of the Imperfect is with the conjunction 'enza (when, while)

- (1) as complement to the subject:

Nabara 'enza yenabbeb. He sat speaking.

- (2) as complement to an object:

Rakabewwo la-be'si 'enza
yenabber heyya. They found the man sitting there.

- (3) as circumstantial to the entire predication:

Wa-'enza yebakki 'Eremeyās
la-ḥezb, 'awde' ewwo. And as Jeremiah wept for the people, they led him away.

The 'enza may be omitted from the subject and object complement constructions:

Nabara yenabbeb. He sat speaking.

Ra'ya ba'nō yeqarreb. He saw a man approaching

The Imperfect in these uses is always durative, indicating an extended

action or situation during which or along with which the action of the main verb occurs. Because 'enza often immediately precedes the verb of its clause, the transposition of other elements of the dependent clause for emphasis may place them before 'enza:

Rakabo westa maqāber 'enza yenabber. He found him dwelling among the tombs.

Vocabulary 32

Nouns:

xox (pl. -āt, *xawāxew*) m.f. door, doorway.

maskot (pl. *masākew*) m.f. window.

'*aragāy* (f. -t, 'aragīt; pl. 'a'rug) old person. 'aragāwi (f. -t; pl. 'aragāweyān) idem.

Verbs:

zakara to remember, to mention. Gt *tazakra* passive.

kabra to be glorious, magnificent, great, famous, illustrious. CG 'akbara to make or regard as glorious etc. *kebur* (f. *kebert*) glorious etc.

rak^wsa to be unclean, impure, polluted, contaminated; bad (in general). CG 'ark^wasa to pollute, contaminate, defile. *rekus* (f. *rek^west*) unclean etc.

falasa to separate, go away, depart, emigrate; to secede, split off (from: 'emenna); *falasa waba* to go over to the side of; *falasa 'em-zentu 'ālam* to die. CG 'aflasa to send away, deport, exile, remove. Glt *tafālasa* to wander as exiles from one place to another; to pass (from one generation to another).

'*arxawa* CG to open. Gt *tarexwa* passive and middle. *rexew* adj. open.

Other:

wa-kona soba and when (followed by Perfect or Imperfect); and while (foll. by Imperfect).

Exercises

- A. 1. 'Egabber salāma mesla hezba zāti hagar.
2. 'Eqarreb xabēka ba-mesēt.
3. Yenadded zentu 'essāt k^wello gizē.
4. 'Albo za-yetarref 'omdexra we'etu mendābē.

5. Mannu za-yenaggeš heyyantēka?
6. 'Albo za-yeṭabbeb za'enbala hāymānot.
7. Mannu yeṣaddeq ba-qedma 'Egzi'abḥēr?
8. Konu yenabberu westa ṣenfa bāḥr.
9. Terakkebu 'alhemtikemu xaba 'aṣadeya.
10. Ba-'ayy ṣāmā neqattel zanta ṣādeqa?
11. Nesaddedomu la-Kerestiyān 'em-mā'kalēna.
12. 'Etakkel 'awyāneya zeyya xaba 'albo nafās.
13. Nesabbek wangēlo 'eska 'aṣnāfa medr.
14. Neqabbero mesla 'abawihu.
15. Konu yesaggedu la-ṭā'ot za-'ebn wa-za-'ed.
16. We'eta gizē 'ekāšset lakemu nagaro.
17. Tematter-nu 'a'ṣuqa 'em-'eḏ?
18. Mannu yezakker semeya 'emdexra motku?
19. Yekabber semeka 'em-sema 'exuka.
20. 'Efo nefalles 'em-zāti medr ṣannāyt?
21. Westa 'ayy makān tenabberā?
22. 'Aytē za-terakkebi waldaki?
23. La-mannu tenaggereyyo zanta zēnā?
24. Yeqatteluna 'ellontu sab'.

B. Translate the following relative clauses with English nominal or adjectival expressions. E.g. *za-yegabber mankerāta* a worker of miracles.

1. za-yegabber newāya 'em-bert
2. 'ella yetarrefu 'emdexra ṣab'
3. 'ella yenabberu westa zāti hagar
4. za-yegabber 'albāsa wa-qanāweta 'em-mā's
5. be'si za-yenabbeb fadfāda
6. 'ella yeqattelu ba-sayf
7. 'ella qadamuna
8. za-yesaddedana
9. 'ella yesaggedu la-ṭā'ot rekus
10. za-yegabber 'asyefta 'em-xaṣin
11. za-yegabber ṣāmāhu la-'egzi'u
12. za-yesabbek ba-wangēl
13. 'ella yegamezu 'abdenta
14. mal'ak za-yefatten

- C. 1. 'Arxawa xoxta wa-waḍ'a 'em-bēt.
 2. Soba tarexwa xoxt, re'ina 'aragāyta 'enza tenabber westa bēt mesla walda waldā.
 3. Rakibana xoxta rexewa, bo'na westa bēt.
 4. 'Enza tenabber be'situ xaba maskot, re'yato 'enza yeqarreb westa fenot.
 5. Tarexiwomu masākew, bo'a 'abiy nafās wa-'aṭfe'a berhānāta.
 6. 'Akko qālātihi za-'akbaro 'allā gebarihu.
 7. 'Esma se'enna 'awḍe'o manāfest rekusān 'em-we'etu makān, xadagnāhu.
 8. 'Akko sisayomu za-'ark^wasomu 'allā qālātihomu.
 9. Nagarani zentu qeddu kama ba-šalus yefalles 'em-zentu 'ālam.
 10. Tezakkeru-nu zanta nagara 'emdexra xadaggukemu?
 11. Wa-tazakra ta'āmer za-gabra 'eska zāti 'elat.
 12. 'I-tarākabu mesla 'ella yesaggedu la-ṭā'ot.
 13. Rakabnāhu 'enza yebattek 'a'ṣuqa 'em-ēḍawina.
 14. Falasna xaba kāle' 'egzi' wa-xabarna meslēhu lā'la 'egzi'ena qadāmi.
 15. Tasadidomu 'em-hagaromu, tafālasu 'em-beḥēr westa beḥēr.
 16. 'Enza nezakker ḥeywatana šannāya heyya, tabākayna.
 17. Rakaba we'eta 'aragāwē yenabber xaba xoxta bētu.
 18. Tedaggemu-nu tegabberu za-kama-ze gebra 'ekuya?

Lesson 33

33.1 The Subjunctive: G Verbs from Sound Roots. The stem of the Subjunctive is $-C_1C_2eC_3-$ or $-C_1C_2aC_3-$, where the vowel *e* or *a* is lexically determined and not predictable. As may be seen from the following list, there is a correlation between verbs of the *nabara* type and subjunctives with *-e-*, and between those of the *gabara* type and subjunctives with *-a-*. There are many exceptions, however, and some verbs have both forms.

<i>bataka</i>	subj.: <i>yebtek</i>	<i>qadama</i>	subj.: <i>yeqdem</i>
<i>dagama</i>	<i>yedgem</i>	<i>qarba</i>	<i>yeqrah</i>
<i>falasa</i>	<i>yefles</i>	<i>qatala</i>	<i>yeqtel</i>
<i>faṭara</i>	<i>yefṭer</i>	<i>rakaba</i>	<i>yerkab/yerkab</i>
<i>gabara</i>	<i>yegbar</i>	<i>rak^wsa</i>	<i>yerk^waw/yerk^waw</i>
<i>ganaza</i>	<i>yegnez</i>	<i>sabaka</i>	<i>yeshbek</i>
<i>kabra</i>	<i>yekbar</i>	<i>sadada</i>	<i>yedded</i>
<i>kašata</i>	<i>yekšet</i>	<i>sakaba</i>	<i>yeshkab/yenkeb</i>
<i>nababa</i>	<i>yenbeb</i>	<i>sagada</i>	<i>yegged</i>
<i>nabara</i>	<i>yenbar</i>	<i>šadqa</i>	<i>yeshdaq/yeşdeq</i>
<i>nadda</i>	<i>yended/yendad</i>	<i>takala</i>	<i>yetkel</i>
<i>nagara</i>	<i>yenger</i>	<i>tarfa</i>	<i>yetrafi/yetref</i>
<i>nagša</i>	<i>yengesh/yengash</i>	<i>ṭabba</i>	<i>yetbab/yetbeb</i>
<i>qabara</i>	<i>yeqber/yeqbar</i>	<i>zakara</i>	<i>yezker</i>

The inflection of the Subjunctive is exactly like that of the Imperfect:

yeqtel teqtel teqtel teqteli 'eqtel; yeqtelu yeqtelū teqtelu
etc.

Suffixes are added as to the Imperfect, with the exception of those of the 2nd person when added to a stem ending in a consonant. They are added directly to the Subjunctive stem without an intervening *-a-*: *yeqtélka, yeqtélki; yeqtelkēmu, yeqtelkén.* [The Tradition has the stem stressed in *yeqtélo, yeqtélā, yeqtélon.*]

33.2 The Uses of the Subjunctive.

a. Independent. The Subjunctive as the verb of a main clause has an injunctive (cohortative, jussive) force:

³ <i>Enger.</i>	Let me speak.
<i>Terkabewwo.</i>	May you find him.
³ <i>I-neskab.</i>	Let us not lie down.

The positive form may optionally be preceded by *la-*:

<i>La-yeqrab.</i>	Let him approach.
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The 2nd person forms with the negative ³*i-* are equivalent to the negative imperative:

³ <i>I-tenbar zeyya.</i>	Don't sit here.
³ <i>I-teqtelo.</i>	Don't kill him.

b. Dependent. The Subjunctive, with or without the conjunction *kama*, expresses purpose or result when subordinated to another verb:

Qarbu kama yesgedu lotu. They approached in order to bow down to him.

Quite a number of frequent verbs function virtually as auxiliary verbs with a following Subjunctive; e.g. *faqada* (to want, wish), ³*axaza* (to begin), *waṭana* (to begin), *makara* (to decide to), *xadaga* (to let, allow). An English infinitive construction is often the best translation value:

<i>Faqada kama yenbar heyya.</i>	He wanted to remain there.
<i>Faqada kama ³enbar heyya.</i>	He wanted me to remain there.
³ <i>Axazu yesbeku.</i>	They began to preach.
<i>Waṭanna neqrab.</i>	We began to approach.
<i>Makara kama yeqtelani.</i>	He decided to kill me.

After *xadaga* there is often an anticipation of the subject of the subordinate clause:

Xadago la-be³ si³ kama yenbar. He allowed the man to remain.

Kama ³i- may be translated by "lest":

³ <i>ayayku</i> (³ <i>eg^wayyi</i>) <i>kama</i>	I fled (shall flee) lest they
³ <i>i-yerkabuni.</i>	find me. (or: so that they
	would/will not find me.)

Infinitival complements are also found with some of these verbs, but their use with the subjunctive is more frequent. Infinitives with prefixed *la-* may also be used to express purpose; this too is much less frequent than the subjunctive (³*kama*).

Other frequent uses of the Subjunctive are the following:

(a) After the conjunctions (*za*)³*enbala* and ³*em-qedma*, both meaning "before":

<i>Nagaromu za³enbala yeflesu.</i>	He spoke to them before they left.
³ <i>I-hallona ³em-qedma</i>	We did not exist before he created
<i>yefṭeraña.</i>	us.

(b) After the impersonal verb *dalawa* (imperfect: *yedallew-*) to be fitting, suitable, proper:

³ <i>I-yedallewani kama ³eqrab</i>	It is not proper that I approach
<i>lotu.</i>	him (or: I am not worthy to...).

(c) After the predicatively used adjective *maftew* "it is necessary":

<i>Maftew kama neqbero.</i>	It is necessary that we bury him.
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Vocabulary 33

Nouns:

³*eg^wāl* (pl. *-āt*) coll. or sing., the young of any animal or fowl, including humans. ³*eg^wāla ³emma-ḥeyāw* man, mankind.

derhem (pl. *-āt*, *darāhem*) drachma, denarius; gold or silver coin.
x^welq^w/x^walq^w (pl. *x^welaq^w*) m. number, amount. ³*albo x^welq^wa N* there is no limit to N, N is boundless, innumerable.

Verbs:

faqada (*yefqed*) to want, wish, desire, require (acc. dir. obj.); for use with Subj., see Lesson. Gt *tafaqda* passive.

makara (*yemker*) to plan, propose, decide on (acc. dir. obj. or subjunctive); to take counsel (with: *mesla*); to test, choose by testing. CG ³*amkara* to advise, give counsel to (obj. suff.). Glt *tamākara* to take counsel together (with: *mesla*); to deliberate and decide to (+ subjunctive).

dalawa to weigh (acc. dir. obj.; out to: obj. suff.); to be useful, suitable, proper, correct (see Lesson). Gt *tadalwa* to be weighed.

waṭana to begin (acc. dir. obj. or + Subj. or Infinitive). Gt *lawāṭna* passive.

³*axazaa* D to order, command (obj. suff. + subjunctive). Dt *ta'azzaza*

passive; to obey (someone: *la-*).

Other:

maftew it is necessary, fitting, proper, obligatory (see Lesson for construction).

Exercises

- A. 1. Neqtel 'alhemtihomu.
 2. La-yegbar za-yefaqqed.
 3. 'I-tetkelu 'awyāna heyya.
 4. Nesdedomu westa 'aşnāfa beḥērena.
 5. 'I-tenbebu qāla 'ekuya.
 6. Faqadku kama 'edgem nabiba.
 7. Faqadu kama yenbaru meslēna.
 8. Faqadat kama tefles 'em-heyya.
 9. 'I-faqada yengeš lā'lēna.
 10. 'I-teqtelu sab'a.
 11. 'I-faqadna nesged la-ṭā'ot.
 12. 'I-faqadu daqiq kama yeskabu.
 13. Maftew kama negnezo la-badnu.
 14. Maftew kama tesbek wangēlo.
 15. 'I-terk^wesu westa 'albābikemu.
 16. Xašāšū kama yeqtelewwo.
 17. G^wayayna 'emqedma yerkabuna.
 18. 'I-yedallewani kama 'enbar meslēka.
 19. 'I-yedallewomu kama yeqdemuna.
 20. Tefaqqedu-nu tekšetū lana 'asmātikemu?
 21. Zanta gabra kama yeṭbab.
 22. 'Efaqqed kama tezkerani 'emdexra waḡā'ku.
 23. 'I-faqadu yeqrabu xaba taqabra.
 24. La-tended 'essāta hāymānotekemu la-'ālam.
 25. 'Ayte za-hallo 'Egzi'abḥēr za'enbala yefter 'ālama?
 26. Mā'zē-nu waṭanka tesbek ba-wangēl?
 27. 'I-yedallewo la-zentu be'si kama yeqrab xaba zentu makān.
 28. 'I-ṭedgemu gabira zanta.
 29. La-yekbar semeka westa k^wellā medr.
 30. Maḡḡa kabēnu kama yengerana zēnāhu la-we'etu nabiyy wa-
 manker^wellu.

- B. 1. Tarakbu 'enza yenabberu mesla 'abuhomu.
 2. Taqūrabna kama negbar salāma.
 3. 'I-tarākabna meslēhomu kama 'i-nerk^was.
 4. Soba tanāgaru meslēna, 'i-faqadna nengeromu wa-'i-menta-ni.
 5. 'Anbaba lana zanta maḡḡafa kama nezker gebarihomu la-qeddusān.
 6. Makara yenbar zeyya meslēna.
 7. Dalawa warqa wa-berura wa-'anbaro ba-qedmēya.
 8. Sami'omu zanta, waṭanu taqātelu.
 9. 'Azzazana kama negbar lotu 'abāya ḡamara.
 10. 'Azzazkewwomu kama yeqbaru mutānihomu.
 11. Maḡ'a madxenena westa 'ālam ba'enta 'eg^wāla 'emma-ḡeyāw.
 12. 'I-yetraf wa-'i-'aḡadu 'emennēhomu.
 13. Tašāyaṭku zanta maḡḡafa 'emennēhā ba-šalastu derhem.
 14. 'Albo x^welq^wa 'ekuyān westa zentu makān.
 15. 'Amkarkewwo kama yekšet lomu zanta nagara.
 16. Maftew kama tezkeru nagareya.
 17. La-ment 'i-ta'azzazkemu lita soba 'a'markemu te'zāzeyya?
 18. Maftew k^wello gizē la-ta'azzezo la-'egzi'eka.
 19. Wehibo lita darāhema warq, tašāyaṭku sisāya wa-lebsa la-
 zamadeya.
 20. Ṭeqqa bezux we'etu x^welq^wa darāhem za-tarakbu westa bētu.
 21. 'Amḡe'a lana 'eg^wāla lāhm.
 22. Tamākaru kama yeflesu 'em-zeyya mesla 'azmādihomu.
 23. Zentu qeddus we'etu xamestu 'em-x^welq^womu la-liqāna pāpāsāt.
 24. Maftew kama negbar bakama 'azzazuna.

Lesson 34

34.1 The Imperative: G Verbs from Sound Roots. The Imperative may be formed directly from the stem of the Subjunctive by inserting *-e-* between C_1 and C_2 :

Subjunctive: <i>yenbar</i>	Imperative: <i>nebar</i>	sit!
<i>yeqtel</i>	<i>qetel</i>	kill!

The Imperative is inflected for number and gender, taking the same endings as the 2nd person forms of the Subjunctive and Imperfect:

masc. sing. <i>nebar</i>	masc. pl. <i>nebaru</i>
fem. sing. <i>nebari</i>	fem. pl. <i>nebarā</i>

Object suffixes of the 1st and 3rd persons are added as to the Subjunctive and Imperfect: e.g.

qetelāni, qetélo, qetélā; qetelūni, qetelēwo, qetelēwā etc.

[The Tradition deletes the stem vowel in *qetlāni, qetlāna.*]

34.2 The Agent Noun *qatāli*. From most active G verbs there may be made the form *qatāli* (fem. *qatālit*; pl. *qatāleyān/qatāleyāt* or common *qatalat*), an agent noun denoting one who performs, usually habitually or professionally, the action denoted by the verb:

<i>faṭāri</i>	one who creates, a creator
<i>ṣahāfi</i>	one who writes, a scribe, writer.

The form is usually treated as a noun and may stand in construct with a following noun, the equivalent of the direct object in the corresponding verbal construction:

<i>faṭārē medr</i>	the creator of the world
<i>ṣahāfē xentu maṣḥaf</i>	the writer of this book.

Occasionally, as a result of the verbal force of the form, the accusative is used:

<i>sa'āli ḥeywata</i>	one who asks for life.
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With many verbs the *qatāli* form is little used, the relative phrase (*za-yeqattel*) being preferred. Listed below are the more frequent nouns *qatāli* from sound roots introduced up to this point. If the common plural form *qatalat* is attested, it is noted.

faqādi one who actively seeks something (e.g. mercy, evil, revenge); a specialized meaning (with the pl. *faqadd* < **faqadt*) is "necromancer."

faṭāri creator (always refers to God).

gabāri (pl. *gabart*) maker, fashioner, craftsman; the word shares many of the idioms associated with the verb *gabra*.

makāri counselor, advisor.

nabāri (pl. *nabart*) a household servant; rarely: a resident.

nagāsi (pl. *nagašt*) king, ruler. Note that the plural form of *nequš* is borrowed from this synonymous word.

qatāli (pl. *qatalat*) murderer, killer.

sabāki preacher.

sadādi persecutor; also: exorcist.

tarāfi survivor.

A *qatāli* form may stand in apposition to another noun and function as an adjective. Attested mainly as adjectives are

nabābi garrulous, talkative, boastful; more rarely: capable of speech, rational.

nadādi burning, blazing (limited to such items as fire, wrath, lust).

The word *qadāmi* deserves special note. We have already met the word as the ordinal "first." Its more general adjectival notions are "first, previous, prior, antecedent"; as a noun (usually plural): "those who came before, the ancients, men of old; those who go first, nobles, princes." *Qadāmi* is also a noun meaning "beginning, the first or best of anything." *Qadāmi, qadāmihu, and qadāmē* (the acc.) are used adverbially: "at first, in the beginning, previously, in the first instance."

A number of active verbs have a noun (or adjective) of the pattern *qattāl*, which we met in connection with stative verbs (*nawwāx, naddāy, etc.*). The meaning of this form is similar to that of *qatāli*, but its occurrence is much rarer. Among the sound roots introduced thus far only the word

gabbār (coll.) workers, laborers; *liqa gabbār* foreman

deserves mention.

Vocabulary 34

Nouns and Adjectives:

ṭerāz (pl. -āt) fragment or fascicle of a book.

nakīr (f. *nakār*; pl. *nakart*) adj. strange, alien, foreign; other, different; marvelous, wonderful.

Kerestiyānāwī (f. -t) a Christian; adj. Christian.

Verbs:

šamra (*yešmar*) to take delight, be pleased (with, in: *ba-*). CG
'*ašmara* to please, delight, give pleasure to (obj. suff. or *la-*).

ḍansa (*yeḍnes*, *yeḍnas*) to become pregnant (by: 'em-); to conceive (a child: acc. dir. obj.). Gt *taḍansa* to be conceived.

sabaṭa (*yesbeṭ*) to beat, whip, (sometimes) kill (acc. dir. obj.; the part of the body may be specified with *diba*, *westa*, or *lā'la*). Gt *tasabṭa* passive. Glt *tazābaṭa* reciprocal. *sabāṭi* ruffian, fighter.

qāḷafa (*yegḍef*) to throw, cast; esp. to throw away, discard; to lose by waste or neglect. Gt *tagadfa* passive.

ḷēwawa Q/L to take captive, lead away captive, deport, exile. Qt *taḷēwawa* passive.

Other:

qadīmu adv. first, at first, previously, before this; 'em-*qadīmu* idem
Also used as a noun in a few fixed expressions: *masā'ela qadīmu* days of old; *za-qadīmu* things of old.

Exercises

- A. 1. Nebar zeyya meslēya wa-'i-tenbeb.
2. Segedu la-'amsāleya kama 'i-yeqtelkemu.
3. Gedef zanta lebsa beluya westa 'essāt.
4. Nebab, gabreya, wa-'ana 'egabber za-sa'alaka.
5. Qedemani 'anta, 'esma 'i-yedallewani kama 'ana 'eqdemka.
6. 'I-tefles 'emennēya xabēhu; nebar meslēya.
7. Genezewwo la-badnu ba-'albās šannāyt wa-qeberezewwo xaba 'ammarkukemu.
8. Kešet lita za-nagaraka.
9. Zekeri qāloya wa-'i-tengeri wa-'i-la-mannu-hi.

10. Negeruni x^welq^wa sab' qatalt 'ella maṣ'u lā'lēkemu.
11. Negeruna za-temakkeru 'antemu kama tegbaru.
12. 'I-tezbeṭo, 'esma be'si rāte' wa-xēr we'etu.
13. 'I-tegdef maṣāḥefta za-botu qāla 'Egzi'abḥēr.
14. Sededu qatalta wa-zabāṭeyāna 'em-mā'kalēkemu.

- B. 1. qatāli ṣenu' 14. ma'at nadādit
2. šalastu tarāfeyan 15. gabarta salām
3. sadādē Kerestiyān 16. faṭārē samāy
4. maṣāḥefta qadamt 17. faṭārina
5. liqāna gabbār 18. qadāmē warāzutikemu
6. gabārē bert 19. qadāmihu la-'ālam
7. makāri ṭabib 20. te'zāzāta qadamta hagar
8. 'aragāy nabābi 21. faqādē newāy 'ālamāwi
9. nagāši ṣādeq 22. gabārē ḥegg
10. sabāki nabābi 23. nabarta bētu
11. 'arwē nabābi 24. qatalt 'elewān
12. sadādē manāfest 'ekuyān 25. gabbāra neguṣ
13. warēzā zabāṭi

- C. 1. Zabaṭewwo 'eska wadqa 'em-maskot wa-mota.
2. 'Azzaza zanta ṣāmā lā'lēna ba'enta xaṭi'atena.
3. 'I-faqadat kama teḍnas.
4. We'eta 'amira teḍannes dengel.
5. Zentu we'etu waldeya za-šamarku bo.
6. 'Ašmarana fadfāda nagaru ṭabib wa-xēr.
7. Nabarna xaba ḥayqa bāḥr 'enza nešammer ba-nafās wa-berhāna ḍaḥāy.
8. Zabaṭkewwo la-'arwē diba kesādu wa-'amatkewwo.
9. Ḍēwawewwomu la-ḥezb westa hagara Bābilon, wa-meslēhomu 'Eremeyās nabi.
10. Matarewwo 'edēhu la-zabāṭi wa-sadadewwo.
11. La-ment kama-ze tegaddef ḥeywataka?
12. Naš'ani ba-kesādeya wa-'axaza yezbeṭani.
13. Seḥibomu la-be'si westa ṣenfa bāḥr, wagarewwo westētu.
14. Wa-soba re'ya 'abuhā 'esma ḍansat walattu, tam'e'a fadfāda wa-tase'elā mannu za-gabra zanta.
15. Xalafa be'si Kerestiyānāwī qedmēhu, wa-meslēhu maṣḥaf 'abiy wa-nakīr.

16. Tagābe'u k^Wellomu tarāfeyān ba-'aḥadu makān, wa-tamākaru ba'enta za-yegabberu.
17. Nakir we'etu gaṣṣu la-zentu 'aragāy; 'em-beḥēr bā'ed we'etu.
18. 'Aflasomu la-ḥezbena wa-ḍēwawomu westa medr nakār wa-nawāx.
19. 'Arxiwā xoxta bētā, gadafat k^Wello newāyā westa fenot.
20. Šēṭu 'eg^Wālo mu la-kāhenāt, 'ella šo'ewwomu mašwā'ta la-ṭā'ot.
21. 'Ark^Wasu manāfesta mewutān zanta makāna.
22. Rakabku ṭerāza, wa-dibēhu qālāt nakart za-'i-kehelku 'anbebo.
23. Wadiqā westa 'egarihu la-mak^Wannen, sa'alato ḥeywata waldā.
24. 'Andadu nabartihu bēto, wa-naši'omu warqo g^Wayyu.
25. Soba bo'a we'etu sabāki westa 'anqaša hagar, tabatka totāna šā'nu, wa-xašaša gabārē 'ašā'en kama yegbar lotu kāle'a.
26. Nagirana zēnā 'em-ṭent, tanšā'na wa-xašašna makāna hedu'a kama neskab 'eska šebāḥ.
27. Zentu we'etu qadāmihu la-nagar za-'anbabku westa we'etu maṣṣaf.
28. Tanse'u gabbār lā'la liqomu wa-qatalewo ba-xašāwentihomu.
29. Wa-'enza we'etu qeddus ba-'aḥatti 'elat yenabber westa 'anqaša hagar, xalafat qedmēhu 'aḥatti be'sit 'aragāyt Kerestiyānāwit, wa-meslēhā 'aḥadu ṭerāz 'em-maṣṣafa Pāwlos ḥawāreyā. Wa-naš'ā la-ye'eti ṭerāz, wa-soba 'anbabā, rakaba westētā qāla nakira wa-'a'mero mankerā. Tašāyaṭā la-ṭerāz 'emennēhā ba-'aḥadu derhema warq wa-'azzazā kama terkab za-tarfa 'em-zentu maṣṣaf. Ḥorat wa-'amše'at lotu šalāsa ṭerāzāta kāle'āta, wa-wahabā 'arbā'ta derhema warq. Wa-'emze fannawato xaba bēta Kerestiyān. Heyya xašaša k^Wello maṣṣafa xaba 'aḥadu 'em-kāhenāt, wa-wahabo maṣṣafa, wa-'anbabo wa-'ašne'o ba-lebbu, wa-'amna ba-'Egzi'ena 'Iyasus Kerestos (lotu seḥat).

Lesson 35

35.1 The Verbal Adjective *qetul*. In our previous discussion of the adjective we noted that the pattern *qetul* is the one most frequently used in deriving adjectives from stative G verbs. Adjectives of the same pattern are derived also from transitive active G verbs and from many intransitive active ones as well. The underlying voice of the form depends entirely on that of the verb from which it is derived:

- (a) Active transitive: *qetul* is passive, corresponding to the English passive perfect participle.
- (b) Active intransitive: *qetul* is resultative, i.e. an adjective describing the state resulting from the action of the verb. It is often equivalent to a perfect active participle: *nebur* having sat/having settled = seated, sitting, situated, residing, resident.
- (c) Stative verbs: *qetul* is a simple adjective, as already discussed.

As with all verbal adjectives in Ethiopic, the frequency of these forms is somewhat low because of the preference for relative clauses with finite verbs. The following are the verbal adjectives *qetul* from roots learned thus far:

(a) Transitive active verbs:

<i>betuk</i>	broken	<i>qebur</i>	buried
<i>feṭur</i>	created	<i>qetul</i>	slain
<i>gebur</i>	worked (of various materials); done, made, finished	<i>sedud</i>	expelled, exiled, excommunicated
<i>genuz</i>	prepared for burial	<i>tekuḥ</i>	planted; implanted, fixed
<i>kāmūl</i>	uncovered, bare; open (esp. of the eyes)	<i>sebuṭ</i>	beaten
<i>qetuf</i>	thrown, cast, thrown away, discarded, lost, rejected (of persons)	<i>nakur</i>	mentioned, remembered

And, relative to the C verbs 'aṭmaqa and 'afqara:

ṭemuq baptized
fequr beloved

(b) Intransitive active verbs:

ḍenest pregnant (fem. only)
felus exiled, in exile
nebur sitting, seated, situated; residing; as noun: resident
nedud burning, flaming (e.g. lebb, ma'at)
neguṣ king (only as a noun)
qerub nearby, near, adjacent (to: la-, xaba); at hand, nigh (of time); (ba-)qeruba prep. near (suffixes may be added as to an acc. noun)
segud prostrate (in a position of worship or adoration)
sekub lying down
ṣemur pleasing (to: la-, ba-xaba, ba-qedma), nice, pleasant
teruf excellent, outstanding. The fem. form tereft (or the plural terufāt) is used as a noun: virtue, excellence, perfection:

(c) Stative verbs. These have already been given in the Vocabularies as adjectives.

Adjectives of the pattern qetul are frequently used as adverbs, with prefixed ba- or in the accusative case:

ba-feṭun = feṭuma swiftly, quickly, soon
keṣuta openly, publicly.

35.2 Further Remarks on Complements.

(a) Adjectives as subject or object complements may be introduced by 'enza: 'Enza dewey nabarku westa bēteya. I remained at home (while) ill.

(b) Less commonly, a full non-verbal clause may be used circumstantially with 'enza: Re'iku be'se 'enza yebus 'edēhu. I saw a man with a withered hand (lit. his hand being withered).

(c) Subject or object complements may also be expressed by the adjective alone with a personal pronominal suffix:

ḥora ḥezunu.	He went away sad.
ḥorku ḥezuneya.	I went away sad.
Rakabewwo ḥeyāwo.	They found him alive.
Rakabomu ḥeyāwānihomu.	He found them alive.

The case and suffix of the adjective depend on the status of the word to which they stand in apposition:

'I-tewaḍḍe' ḥeyāweka. You will not go forth alive (nom.).
'I-yenāṣṣe' uka ḥeyāwaka. They will not take you alive (acc.).

Vocabulary 35

Nouns:

nag^w adg^w ad (pl. -āt) thunder.
mabraq (pl. mabāreqt) m. lightning.
'aṣḥatyā m.f. ice, hail, snow, frost.

Verbs:

māsana L to be ruined, destroyed; to perish; to become corrupt, rotten. CL 'anāsana to corrupt, destroy, wipe out. Lt tamāsana passive of CL.
dakma (yedkem/yedkam) to be tired, weary, feeble, infirm. CG 'adkama causative. dekum (f. dekemt) tired, weary, weak, feeble, ill.
ḍarfa/ḍarafa (yeḍref) to blaspheme (against: lā'la, la-, acc.).
ḍeruf blasphemous, wicked, impious. ḍarāfi (pl. -yān) blasphemer.
q^warra/q^warara to be cold, cool; to cool (of anger). CG 'aq^wrara caus. q^warir (f. q^warār) cold, cool.
masala (yemsal) to resemble, be like (acc. dir. obj.); to seem, appear as (obj. suff. of person; acc. of predicate noun or adjective, or kama; e.g. Yemasselani fenot retu'a The road seems straight to me; Yemasselani kama warx It looks like the moon to me); impersonal: it seems (obj. suffix of person + kama/za- with perf. or imperf.). CG 'amsala to regard as, hold as equivalent to (two accusatives, or acc. + kama).

Exercises

- | | |
|--------------------|------------------|
| A. 1. mabraq feṭun | 3. 'aragāy dekum |
| 2. be'si ḍeruf | 4. ḥezb felusān |

5. waldeya fequr
6. welud țemuqān
7. 'albās geduf
8. 'ašā'en gedufān
9. warēzā qetul
10. totān betuk
11. be'si zebuț
12. badn qebur
13. Ńegā genuz
14. xašin gebur
15. gașș keșut
16. 'clew sedud
17. scm zekur
18. be'sit ɗenest
19. hugar nebert diba dabr
20. 'aragāyt sekebt diba medr
21. qāl Ńemur la-'ella sam'ewwo
22. kāhen șādeq wa-teruf
23. beħēr qerub la-bāħr
24. māy q^warir kama 'așatyā
25. qāl 'abiy kama nag^wadg^wād
26. sayf tekelt ba-'egru
27. sem zekert westa zentu mașhaf
28. ħezb segudān qedma țā'otomu.
29. țerāz geduf westa fenot
30. 'eđ qerebt la-bētena
31. gamal fețent wa-șeneɗ
32. naddāy zebuț
33. 'aragit Kerestiyānāwit
34. zēnā nakir wa-ɗeruf
35. newāy beluy wa-geduf

B. Replace the adjectives in 1-18 above with the appropriate relative clause. E.g. *mabraq fețun* = *mabraq za-yefatțten*; *be'si zebuț* = *be'si za-tazabțta*.

- C.
1. Dekum 'ana wa-'efaqqed 'enbar.
 2. ɗeruf 'anta wa-rekus we'etu qāleka.
 3. Temasselani ɗarāfē wa-gabārē 'ekit.
 4. 'amsalna ɗarāfeyāna kama qatalt.
 5. 'amsalewwomu la-qeddusānihomu qadamt kama malā'ekt 'em-xaba 'Egzi'abħēr.
 6. Zentu beħēr yemasselani Ńemura fadfāda.
 7. 'Adkamana zentu mendābē wa-faqadna nefles westa kāle' makān.
 8. Maș'a nafās q^warir mesla bezux zenām wa-'așatyā wa-'ațfe'a 'essāta za-'andadu.
 9. Soba q^wararat ma'atu, șawwe'ani wa-wahabani za-sa'alku.
 10. Masalomu gașșu gașșa mal'aka berhān.
 11. Masalo kama re'ya be'sē 'aragāya 'enza yeqarreb westa fenot.
 12. Rakaba 'abiy sayfa 'enza tekul westa 'eđ șenu'.
 13. Roșu fețuna xabēna wa-'anșe'una 'em-xaba wadaqna.
 14. Nabaru 'ardā'ihu mesla Ńegāhu genuz wa-'i-ȳaqbarewwo.
 15. 'I-teđref lā'la 'Egzi'abħēr kama 'i-yeqtelka ba-mabraqu.
 16. Masalomu be'șē xāra wa-terufa, wa-bāħtu kona 'ekuya wa-'elewa

ba-lebbu.

17. 'Afrēhomu mabraq wa-nag^wadg^wād wa-gab'u 'abyātihomu.
18. Māsana 'ahgurihomu wa-tađewawu ħezbomu.
19. Bekemu-nu bezuxāna 'alhemta?
20. 'Albo șenfa la-xați'atomu wa-'albo x^welq^wa gebarihomu 'ekuyāt.
21. 'Amāsanu 'abyāta wa-'a'șādāta za-ħanașna ba-șāmā 'abiy wa-șenu'.
22. 'Asarewwo wa-wagarewwo ɗerufo westa bēta moqeh.
23. Rakabewwomu la-falāseyān neburānihomu heyya ba-salām.
24. Tafatħu mawāqehina wa-wađā'na fețuna 'em-heyya.
25. Tamatrat ħeywatu la-we'etu ɗarāfi ba-mabraq za-tafannawa 'em samāy.
26. 'I-keħlu bawi'a bēta Kerestiyān 'esma 'i-țemuqān 'emuntū.
27. Zanta nagara keșuta, wa-bāħtu kāle'a nagara șemmifa.
28. 'Em-qadimu koņu yenabberu sab' manfasāweyān westa 'ellontu 'adbār, wa-bāħtu 'em-dexra motu liqānihomu, falasu westa bahāwert bā'edān.

Lesson 36

36.1 The Verbal Noun. There is associated with nearly every G verb a noun denoting the action or quality defined by the verbal root. Neither the form nor the meaning of these nouns is completely predictable. The form may be any one (or more) of a dozen patterns, but there are only seven of relatively high frequency (*qetlat*, *qetl*, *qetal*, *qetāl*, *qatal*, *qatāl*, *qatl*). The meanings may range from abstract (e.g. *ṭebab* wisdom) to concrete (e.g. *takl* a plant, shoot). In general, however, the range of possibilities, both in form and meaning, is small and it is convenient to learn these nouns for a given verb when the verb is first met. Below are the verbal nouns of the G verbs from sound roots which have been introduced up to this point.

(a) The pattern *qetlat*. This is the most common type and could apparently be formed at will from any active verbal root. With many verbs, however, it is obviously of secondary importance in comparison to another more frequent pattern. The forms *qetlat* listed below are the main verbal noun for the roots in question, or at least, are as frequent as any of the others that may be attested. Note that in some instances the verbal noun of the G type occurs where the verb itself is attested only as CG or Gt.

<i>betkat</i>	breaking, fracture, rupture
<i>ḍerfat</i>	blasphemy
<i>felsat</i>	wandering, travel; exile; death; assumption (into heaven). <i>Felsata Bābīlon</i> the Babylonian Exile.
<i>feṭrat</i>	the act of creation; what is created, creatures; nature, character; kind, species.
<i>gebrat</i>	fashion, way in which something is made and appears; form, shape
<i>genzat</i>	preparation for burial
<i>nebrat</i>	sitting down; session; position; condition, state; manner or mode of life; dwelling (act or place)
<i>neddat</i>	flame, burning
<i>qetlat</i>	killing, murder
<i>rekbat</i>	finding; acquisition
<i>vekkat</i>	preaching, proclamation; a preaching mission

<i>seddat</i>	exile, expulsion; persecution
<i>segdat</i>	prostration, act of adoration
<i>ṣemrat</i>	favor, approval, consent; <i>ba-ṣemrata</i> with the consent/approval of
<i>ṣeṭqat</i>	cutting, splitting; a cut, split
<i>ṭemqat</i>	baptism
<i>zebṭat</i>	beating, whipping

Plurals, when attested, are uniformly in *-āt*.

(b) The pattern *qetl*.

<i>ḍens</i>	pregnancy; also (rarely) foetus
<i>feqr</i>	love
<i>gebr</i>	already given in Voc. 21. In addition to the meanings given there, <i>gebr</i> is also employed rather curiously as an adverb "necessarily, out of necessity"; <i>ba-gebr</i> idem.
<i>kebr</i>	glory, honor; splendor, magnificence
<i>mekr</i>	plan; counsel, advice; consideration, deliberation; prudence, wisdom; opinion, point of view (e.g. <i>ba-mekreya</i> in my opinion)
<i>negš</i>	reign, rule
<i>rek^ws</i>	uncleanness, pollution; anything unclean, any vile thing
<i>q^werr</i>	cold, coldness
<i>ṣedq</i>	justice; <i>gabra ṣedqa</i> to do justice; <i>'i-kona ṣedqa</i> + inf.: it is not right to ...; righteousness, virtue; truth, the truth. <i>ba-ṣedq</i> correctly, rightly, justly.
<i>zēkr</i>	mention, memory; commemoration

Plurals, when attested, are uniformly at *-āt*.

(c) The pattern *qetal*:

<i>ṭebab</i>	wisdom
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(d) The pattern *qetāl*:

<i>nebāb</i>	speech, what one says, manner of speaking
<i>terāf</i>	remainder, residue; overflow, abundance. <i>Terāfāta Naqāūt</i> the OT book of Chronicles (lit. the remainder or overflow from Kings)
<i>dukām</i>	weariness, infirmity, weakness

Plurals, when attested, are uniformly in *-āt*.

(e) The pattern *qatal*:

nagar already given in Voc. 5
qabar burial, funeral
taraf synonym of *terāf* above

(f) The pattern *qatāl*:

faqād (pl. *-āt*) m.f. desire, wish, will; *ba-faqādu* of his own accord; *maswā'ta faqād* voluntary offering; *za'enbala faqād* involuntarily.
nafās already given in Voc. 30

(g) The pattern *qatl* tends to be used more for the formation of concrete nouns than for verbal nouns in the narrower sense. Nouns like *nafs*, *nadd*, *bēt* (**bayt*), *gabr*, *wald*, etc., although clearly associated with G verbs, are simply derived nouns and do not have the meaning required for verbal nouns. On the other hand,

qatl killing, murder; also: fighting, battle (*gabra qatla mesla* to fight a battle with)
takl (pl. *-āt*; *'atkel*) a plant, tree; *'ašada 'atkel* orchard, grove; also fig. in such expressions as *takla šedq* and *takla hāymānot*

do qualify, though in both instances concrete meanings exist side by side with the abstract. Indeed, the fact that all the patterns introduced here are sometimes used for derived nouns that are not felt to be verbal nouns means that the meaning of no noun can be taken for granted on the basis of its form alone and should always be checked in the lexicon.

All verbal nouns tend to be variable in gender (m.f.) and, as indicated, are pluralized with *-āt* with very few exceptions.

36.2 The Cognate Accusative. Verbal nouns, in general, are construed as ordinary nouns and offer no special translation problems. There is one usage, however, that requires special attention: the verbal noun may be used as the object of its cognate verb in order to add emphasis or specification. When so used, it does not affect the ordinary constructions of the verb in question, being added more or less as an adverbial phrase:

Zabaṭawwo zebṭata 'eṣuba.

They beat him severely (lit. a severe beating).

Ganazewwo la-badnu genzata šannāya.

They prepared his corpse splendidly for burial (lit. a splendid preparation).

Vocabulary 36

Nouns:

ge'z (pl. *-āt*) mode of life, manner; nature, quality, essential nature (both of persons and things).

ṣalot (pl. *-āt*) prayer(s).

'aṣbā't (pl. *'aṣābe'*) f.m. finger, toe.

'ezn (pl. *'ezan*, *'a'zān*) f. ear.

'ayn (pl. *'a'yent*) f. eye. *sab'a 'ayn* spies, scouts.

Verbs:

ṣalma/ṣalama (*yeṣlam/yeṣlem*) to grow dark, be black; of eyes: to grow blind; *ṣalma gaṣṣu* he became angry. CG *'aṣlama* causative. *ṣelwm* dark, obscured, blinded. *ṣalim* (f. *ṣalām*) black. *yeṣmat* m.f. darkness; the days of the month after the 15th are known as *maswā'ela ṣelmat* (days of wane); dating may use the formula *'ama X-u la-ṣelmata Y* on the X-day (using *qatul* as the number) of the second half of the month Y.

šaṭaqa (*yeṣṭeq*) to cut, split. Gt *tašaṭqa* passive. *šeṭuq* cut, split. *šeṭqat* cutting, splitting, a cut, split.

xadara to reside, dwell, inhabit (usually with a prepositional phrase, but sometimes with the acc. of place); *xadara lā'la* to reside in, possess (said of demons or spirits in a person). CG *'axdara* causative. Gt *tawādara* to be inhabited. Glt *tawādara* to live together, cohabit (with: *mesla*).

'aṣaba/'aṣba (*ye'ṣeb/ye'ṣab*) to be hard, harsh, difficult (for: obj. suff.); to be necessary. *'eṣub* harsh, difficult, onerous; difficult (to do: *la- + inf.*). *ba-'eṣub* with difficulty.

Exercises

- | | |
|------------------------------|------------------------------|
| A. 1. <i>rekbatu warq</i> | 4. <i>gebrata 'anāqeṣihā</i> |
| 2. <i>qetlata sab'a 'ayn</i> | 5. <i>nebratu la-neguš</i> |
| 3. <i>neddata ma'ateya</i> | 6. <i>genzata badnu</i> |

- | | |
|------------------------------|---------------------------------|
| 7. feṭrata ḍahāy wa-warx | 14. šeṭqata 'albāsihu |
| 8. felsata zentu ḥezb | 15. gebrata zentu newāy za-bert |
| 9. ḍerfatu la-zeku 'arami | 16. berhān wa-šelmat |
| 10. felsata Bābilon | 17. nebratu wa-ge'zu |
| 11. nebrata makāreyān | 18. ge'zātihomu la-šādeqān |
| 12. nebratomu ba-westa gadām | 19. betkata ḥabl |
| 13. šelmata lēlit | |
- B. 1. 'Aytē za-xadarkemu ba-mawā'ela felsatekemu?
 2. Tasadda 'em-xabēhomu ba'enta ḍerfatu 'ekuy.
 3. Wa-'emze mēto la-we'etu qeddus 'em-seddatu.
 4. Had'at medrena 'em-qetlat wa-'em-maqšaft ba-gizē negšu.
 5. Menta gabra 'Egzi'abhēr 'emdexra feṭrata 'abuna 'Adām?
 6. Nenabber zeyya 'eska yeq^warrer neddata ma'at za-westa lebbu.
 7. Ganazewwo genzata šannāya wa-qabarewwo ba-'abiy kebr.
 8. Nagarā la-negēšt ba'enta nebratu la-we'etu neguš wa-ba'enta kebra bētu wa-k^wellu ge'zu.
 9. Soba tasam'a qāla betkata 'a'šūq, wa-rošna feṭuna 'em-tāhta 'edaw.
 10. Tare'yana gebrata 'albāsihu nakira ṭeqqa.
 11. Tanāgara meslēna ba'enta rekbata mašḥaf beluy westa bēta maqdas.
 12. Ba'enta ment matarewwo 'ašābe'ihu la-zentu be'si?
 13. 'I-kehelna taxādero meslēhomu ba'enta rek^wsomu.
 14. Soba sam'a šalotātihomu la-Kerestiyān, tam'e'a fadfāda wa-'azzazomu la-'agbertihu kama yezbeṭewwomu wa-yeqtelewwomu.
 15. Wa-'emdexra nagarana mekro, xabarna meslēhu.
- | | |
|-------------------------------------|------------------------------------|
| C. 1. ba-šemrata 'egzi'omu | 8. qabar kebur |
| 2. segdatomu la-ṭā'ot | 9. ba'enta kebra nagašt |
| 3. sebkata wangēl za-madxenena | 10. feqru la-waldu |
| 4. ṭemqata 'eg ^w ālihomu | 11. bakama faqādu la-'abuhu |
| 5. rekbata darāhema berur | 12. 'atkelt betukān 'em-xaba barad |
| 6. ḍensā la-walattu | 13. ṭebab tereft |
| 7. gebrāt 'ekuyāt za-xadart | 14. kešuta 'ezan wa-feṭuna 'a'mero |
- D. 1. Za-'ayy-nu be'si zentu ḍens?
 2. Šannāyāt 'a'yentihā wa-šemurāt qālātihā.
 3. Šalim gūḡu kama šelmata dammanāta zenām.
 4. Ge'zu ḥoywat tereft feqr we'etu.
 5. Motu westa gadām 'em-q^werra lēlit wa-'em-neddata ḍahāy ba-ma'ālt.

6. Ment we'etu mekreka ba'enta ṭebaba qadam?
 7. 'I-'amanna nebābo.
 8. Zanta gabarna la-zekru la-'abuna za-mota 'ama xamusu la-šelmata zentu warx.
 9. Wa-kona samāy šeluma, wa-tasam'a qāla nag^wadg^wād wa-nafās, wa-tare'ya berhāna mabraḡ.
 10. Tašaṭqa 'ašbā'tu wa-weḥza bezux dam 'em-'edēhu.
 11. Kal'una xadira ba-mā'kalomu wa-sadaduna zeyya.
 12. Zentu we'etu terāfa nagara we'etu nabi.
 13. 'I-gabarku zanta ba-gebr 'allā ba-faqādeya.
 14. Ba'enta gebru 'ekuy wadqa 'em-kebru wa-kona kā'eba be'sē naddāya.
 15. Takala takla šenu'a za-hāymānot westa 'albābihomu.
 16. Zāti šāmā 'ešebt ye'eti; 'i-nefaqqed kama negbarā ba'ontu dekāmena.
 17. 'Ašbatomu nebratomu heyya, wa-falasu westa kāle' beḥr.
 18. 'Ešub la-ḥaniš za'enbala 'a'bān.
 19. Naš'ani meslēhu soba ḥora westa sekat.
 20. 'Ešubāt qālātihū la-'a'mero.
 21. Xadara manfas rekus lā'lēhu, wa-'i-faqada wa-'i-mannu-hi kama yeqrab xabēhu.
 22. G^wayyu mesla tarafa newāyomu.
 23. 'Ama kašata 'a'yentihu, 'i-re'ya menta-ni westa šelmat za-'odato.

Lesson 37

37.1 Nouns of Place: the Pattern *meqtāl*. There are two principal types of nouns with prefixed *m-* derived from G verbs. The most consistently predictable in terms of meaning is *meqtāl* (i.e. $meC_1C_2āC_3$), which usually denotes the place where the action of the verb is customarily performed:

<i>mendād</i>	furnace, oven, fireplace
<i>mesgād</i>	a place where one worships, a shrine, mosque
<i>meskāb</i>	a bed, couch; a place to lie down
<i>meṭmāq</i>	a place for baptizing, baptistry; also: a pool in general
<i>menbār</i>	a place where something is put; residence, where one lives; base, foundation (of a pillar etc.)
<i>meqrāb</i>	neighborhood, vicinity

Occasionally, however, words of this pattern develop specialized meanings which must be learned separately:

<i>megbār</i>	action, practice, behavior, custom(s); what one does, business
<i>menbāb</i>	a paragraph or section (pericope) of a text, as divided for public reading
<i>merkāb</i>	acquisition; pay, stipend for performing one's office

The gender of these nouns is variable (m.f.); plurals, when attested, are uniformly in *-āt*.

37.2 Nouns of the Pattern *maqṭal(t)*. The second type of noun with prefixed *m-* is *maqṭal* (i.e. $maC_1C_2aC_3$). Nouns of this formation cover a wide range of meanings (nouns of place, of instrument, of action) and should not be guessed at. We have already encountered *manfas*, *mal'ak*, *mabraḡ*, and *makān* (from *kona*); note also:

<i>magnaz</i>	materials used in preparing a body for burial
<i>manbar</i>	(pl. <i>manābert</i>) m.f. throne, seat, chair
<i>marwo</i>	(for * <i>marwaw</i> ; pl. <i>marāwut</i>) m.f. key
<i>matkal</i>	(pl. <i>matākel</i>) stake, peg

For some verbs the form *maqṭalt* (with final *-t*) is used, often along with *maqṭal*, with the same range of meanings (cf. *mašwā't* from *šaw'a*;

maqšāft from *qašāfa*):

maqbart (pl. *maqāber*, *-āt*) m. grave, tomb, sepulcher. The plural is also used as a singular.

manbart state, condition, mode of life (synonym of *nebrat*)

The pattern *maqṭel* (and *maqṭelt*) has two distinct functions: (1) an agent noun for CG verbs, to be discussed in a later lesson; (2) a derived noun from G verbs, similar in meaning (and sometimes a variant of) *maqṭal*. Note

matkel = *matkal* above

mangēšt (pl. *-āt*) m.f. kingdom; kingship, majesty. *manpēnta samāyāt* the Kingdom of Heaven; *zamada/waluda mangēšt* the royal family.

Vocabulary 37

Verbs:

nafsa to blow (subject: the wind). CG *'anfasa* to breathe something out (e.g. fire); to rest, take a breather, find relief (from: *'emenna*); to give rest or relief to.

baraqa (*yebreḡ*) to lightning, flash like lightning. CG *'abraqa* to make lightning.

qašāfa (*yeqšef*) to beat, whip; to afflict, punish (with: *ba-*). Gt *taqāšfa* passive. *qešuf* beaten, whipped, afflicted. *qešfat* punishment, affliction.

saqala (*yesqel*) to suspend, hang up (acc. dir. obj. + *ba-*, *westa*, *diba*, *lā'la*); to crucify. Gt *tasaqala* passive; to depend (on: *ba-*, *xaba*); to adhere, cling (to: *westa*). *sequl* hanging, suspended, crucified; dependent (on: *ba-*, *westa*). *seqlat* crucifixion. *masqal* (pl. *masāqel*) m. cross.

Nouns:

re's (pl. *'ar'est*) m.f. head; top, summit; chief, leader; frequent with suffix as reflexive or intensive pronoun: *qatala re'wo* he killed himself; *qatalkewo re'seya* I myself killed him.

garnat (pl. *-āt*) f. garden; the Garden of Eden.

šerāy (pl. *-āt*) medicine, herbs, etc.; incantations, spells, magic.

wa-'ella šerāy, *sab'a šerāy* dealers in magic and spells.

ḡānūn (pl. *'aḡnūn*) demon, evil spirit. *wa-ḡānūn* (pl. *'alla*

'agānent) one possessed by an evil spirit.

Exercises

- A. 1. matkal za-xašin 14. membāra bētu
 2. marxo bēteya 15. meqrābomu la-xāte'ān
 3. manbaru la-'Egzi'abḥēr 16. rek^Wsa megbārihomu
 4. manbar kebur 17. membāba maṣḥaf qadāmi
 5. 'ahgura mangestu 18. masqal za-'eḏ
 6. mangesṭa samāyāt 19. 'eḏa masqal
 7. marāxuta mangesṭa samāyāt 20. berhāna mabraq
 8. matākela 'eḏ 21. manfas rekus
 9. magnaz šannāy 22. makān hedu'
 10. maqābera nabiyy 23. manbar šannāy za-warq
 11. manbarta qadamta mangesṭ 24. manāberta mak^Wānent
 12. mendād za-'essāt 25. mangesṭāta medr
 13. mesgāda 'aramāwiyān 26. rekbata newāyu
- B. 1. Wadaya ṭerāza maṣḥaf westa mendād.
 2. Re'sa zentu dabr manbaru la-'Egzi'abḥēr we'etu.
 3. Qatalato la-we'etu be'si 'ekuy ba-matkal za-'eḏ.
 4. Nenbar qeruba la-mendād, 'esma waṭana nafās q^Warir nafisa.
 5. 'Emdexra 'anfasna 'em-šāmāna, dāgema 'axazna gabira.
 6. Taqašfu 'ellontu ḥezb xāte'ān ba-'essāt wa-'a'bān za-waradu lā'lēhomu 'em-samāy.
 7. Ba'enta ment 'i-kehla warida 'em-diba.masqal?
 8. Sakaba diba meskābu wa-tadawwaya.
 9. Xadaru 'abawina qadamta westa gannat šannāy fadfāda, wa-bāḥtu ta'adawu lā'la 'Egzi'abḥēr, wa-we'etu 'azzazomu la-malā'ektihu kama yesdedewwomu la-'abawina 'em-westa gannat xaba makān za-ṣelmat.
 10. Tagābe'u xaba meṭmāq za-qerub la-bēta neguṣ.
 11. Zentu 'eḏ we'etu 'em-masqal za-tasaqla 'Iyasus dibēhu.
 12. Sequl ḥeywateya ba-te'zāza neguṣeka.
 13. Soba baṣḥa we'eta makāna, re'ya k^Wellomu Kerestiyāna sequlāna diba masāqel ba-te'zāza we'etu neguṣ 'elew.
 14. 'Emdexra seqlatu la-madxenena, g^Wayyu 'ardā'ihu kama 'i-yerkabewwomu sab'a hagar wa-yeqṣefewwomu.
 15. 'Amṣe'u lotu šerāya nakira 'em-'aṣnāfa medr, wa-bāḥtu 'i-kehlu

fawwesoto 'em-dawēhu 'eṣub.

16. 'Awḏe'u ḥawāreyāt 'agānenta ba-sema 'Egzi'ena 'Iyasus Kerestos (lotu sebḥat).
 17. Ṣawwe'omu la-sadadd wa-'azzazomu kama yesdedewwo la-gānēn za-xadara lā'la waldu, wa-bāḥtu 'i-kehlu sadidoto.
 18. K^Wello 'amira 'anbabu lana 'aḥada membāba 'em-maṣḥaf ba'enta ḥeywata qeddusān.
 19. Sam'a 'Egzi'abḥēr la-ṣalota nabiyu, wa-'asme'a qāla nag^Wadg^Wūdu wa-'abraqa mabāreqtihi ba-westa samāy ṣalim.
 20. Ṣawwe'omu la-'ar'esta ḥezb xabēhu wa-tase'elomu ba'enta za-kona ba-lēlit, wa-se'nu nagiroto wa-'i-menta-ni.
- C. 1. naddāy qeṣuf wa-sedud 14. 'eḏ tekul westa mā'kalu gannat
 2. bezuxān 'ella-'agānent
 3. 'ezn metert 'em-re'su 15. ge'za 'Ag'āzi
 4. be'si metura 'ed 16. merkāba gabbār
 5. ḏarāfi metura lesān 17. tāḥta meskābu
 6. 'atkelt nawixān wa-ṣenu'ān 18. matkal betuk
 7. ba-šemrata liqa pāppāsāt 19. 'abiy mangesṭ
 8. ṭebaba ṭabibān 20. negṣ nawwāx
 9. maqbart keṣut 21. felsatā la-nafsu westa samāy
 10. metrata re'su 22. 'ebn ṣalām
 11. membāra masqal 23. maṣḥaf ṣeṭuq wa-geduf
 12. za'enbala faqād 24. 'a'yent ṣelumāt
 13. mangala re'sa dabr 25. 'asmāta 'arāwita gannat
 26. x^Welq^Wa 'agānent
- D. 1. Maftew kama 'eqṣefka. 10. Xaṣāṣewwo kama yesqelewwo.
 2. 'Amāsanu 'aṣada 'atkelt. 11. Tabatka ḥablu wa-wadqa westa māy.
 3. 'Amkarkewwomu kama yeflesu.
 4. 'Araggu westa re'sa dabr. 12. 'Eṣub we'etu la-'awḏe'otomu la-'agānent.
 5. Maṣ'ani dekām wa-se'enku ḥawira ba-'egr. 13. 'Enza dekum 'arga westa dabr ba-'eṣub.
 6. 'I-kona ṣedqa la-ḏewewotomu. 14. Šamarna ba-q^Werrā māy
 7. 'Ammarana fenota ba-'aṣbā'tu. 14. Šamarna ba-q^Werrā māy
 8. 'Akko zentu šerāy za-fawwaso. meṭmaq.
 9. Ṣalmā 'a'yentihu wa-'i-kehla 15. Nebābu za-'ark^Wawo, re'eya.

Lesson 38

38.1 G Verbs from roots I-Guttural: Remaining Forms.

(a) Imperfect, Subjunctive, and Imperative. Because of the guttural in first root position, the prefix of the Imperfect is uniformly with *-a-* instead of *-e-*. The Subjunctive and Imperative are without peculiarities.

Perfect	Imperfect	Subjunctive	Imperative
' <i>amma</i>	<i>ya'ammen</i>	<i>ye'man</i>	' <i>eman</i>
' <i>asara</i>	<i>ya'asser</i>	<i>ye'ser</i>	' <i>eser</i>
' <i>aqaba</i>	<i>ya'aqab</i>	<i>ye'qab</i>	' <i>eqab</i>
' <i>arga</i>	<i>ya'arreg</i>	<i>ye'reg/ye'rag</i>	' <i>ereg/'erag</i>
' <i>aṣaba/ aṣba</i>	<i>ya'aṣṣeb</i>	<i>ye'ṣeb/ye'ṣab</i>	---
<i>ḥanaṣa</i>	<i>yaḥannes</i>	<i>yeḥneṣ</i>	<i>ḥeneṣ</i>
<i>ḥatata</i>	<i>yaḥattet</i>	<i>yeḥtet</i>	<i>ḥetet</i>
<i>ḥazana</i>	<i>yaḥazzen</i>	<i>yeḥzan/yeḥzen</i>	<i>ḥezan/ḥezen</i>
<i>xabra</i>	<i>yaxabber</i>	<i>yexbar</i>	<i>xebar</i>
<i>xadaga</i>	<i>yaxaddeg</i>	<i>yexdeg</i>	<i>xedeg</i>
<i>xadara</i>	<i>yaxadder</i>	<i>yexder</i>	<i>xeder</i>
<i>xalafa</i>	<i>yaxallef</i>	<i>yexlef</i>	<i>xelef</i>
<i>xasāsa</i>	<i>yaxasṣēs</i>	<i>yexsēs</i>	<i>xēsēs</i>

(b) The verbal adjective *qetul*:

' <i>emun</i>	faithful; trustworthy, true.	' <i>emuna</i>	adv. truly, in truth.
' <i>esur</i>	bound, tied, captive; restricted.		
' <i>equb</i>	(1) under guard, in custody; (2) set aside, reserved (for: <i>la-</i>); (3) cautious, guarded. The feminine form ' <i>eqebt</i> (pl. ' <i>equbāt</i>) is used for "concubine, harem-woman."		
' <i>eṣub</i>	Vocabulary 36.		
<i>ḥenuṣ</i>	built, constructed.		
<i>xebur</i>	joined, associated. <i>xebura</i> adv. together, jointly, at one and the same time.		
<i>xedug</i>	left, abandoned, deserted; divorced.		
<i>xedur</i>	residing, dwelling.		
<i>xeluf</i>	crossing, passing.		

The noun *xebest* is the fem. form of **xebuz* (baked), from the G verb *xabaza* (*yexbez*) to bake.

(c) The agent noun *qatāli*:

' <i>amāni</i>	one who believes; adj. faithful.
' <i>aqābi</i>	(pl. ' <i>aqabt</i>) guard; note the compounds: ' <i>aqābē</i> ' <i>anqaq</i> door-keeper; ' <i>aqābē</i> (' <i>aṣada</i>) <i>wayn</i> vintner, one in charge of the wine; ' <i>aqābē</i> <i>re's/šegā</i> bodyguard; ' <i>aqābē</i> <i>nabīb</i> speaker, spokesman; ' <i>aqābē</i> <i>gannat</i> gardener; ' <i>aqābē</i> <i>šerāy</i> doctor, physician.
<i>ḥanāṣi</i>	architect, builder.
<i>xabāzi</i>	baker.
<i>xadāri</i>	(pl. <i>xadart</i>) guest, sojourner.
<i>xalāfi</i>	(pl. <i>xalaft</i>) passer-by, one passing; adj. transitory, transient. The fem. form <i>xalāfit</i> is used collectively: those passing by.

(d) The verbal nouns:

' <i>esrat</i>	binding, tying, constricting.
' <i>emnat</i>	faith, belief.
' <i>amān</i>	truth; adj. (read ? ' <i>ammān</i>) true, faithful. ' <i>amān</i> , ' <i>amāna</i> , <i>ba-'amān</i> adv. truly, in truth.
' <i>eqbat</i>	guarding; observing, conserving, keeping; watch, vigil.
' <i>ergat</i>	ascent, ascension; assumption into heaven; elevation (of the host).
' <i>eṣab/'aṣāb</i>	harshness, difficulty; need, want.
<i>ḥeṣ/ḥeṣat/ḥeṣā</i>	building, construction (both act and product).
<i>ḥatata</i>	investigation, interrogation.
<i>ḥazan</i>	sadness, grief.
<i>xebirat</i>	union, joining, association; consensus, accord.
<i>xedgat</i>	remission (of sins, debts).
<i>xedgāt/xedgāt</i>	divorce; <i>maṣḥafa</i> <i>xedgāt</i> divorce document.
<i>xedrat</i>	residing, dwelling.
<i>xasasā</i>	(pl. <i>-t</i>) wish, desire.

(e) Nouns of the pattern *maqṭal(t)*. Note the *-ā-* of the first syllable before the guttural.

<i>mā'man</i>	adj. believing, faithful; true, trustworthy. The forms <i>mā'man</i> and <i>mā'men</i> (fem. <i>-t</i>) are also frequent.
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- mā'sar* (pl. *ma'āser*, -*t*) m.f. bond, fetter (of any sort); a vow. Synonymous forms are *mā'ser* and *mā'sart*.
- mā'qab* (pl. *ma'āqeb*, -*t*) guard, guard-station.
- mā'reg* (pl. *ma'āreg*, -*āt*) m.f. place of ascent, ascent; grade, degree, level, class; stairs, ladder.
- māḥtat* m. testimony, testifier, witness.
- māxbar* m.f. congregation, gathering; crowd, tumult; council; colleagues, associates; monastery, convent.
- māxdar* (pl. *maxāder*) dwelling-place, residence; room, cell.
- (f) Nouns of the pattern *meqtāl*
- mexlāf* a place for crossing or passing through.
- me'rāg* (pl. -*āt*) place of ascent.

Vocabulary 38

Nouns:

maḥāyem (f. -*t*) adj./noun faithful (in the religious sense); a believer.

Verbs:

- '*araba*/'*arba* (*ye'rab*/*ye'reb*) to set (of heavenly bodies). CG '*a'raba* to cause to set. '*arab* west; Arabic. '*arb* Friday; '*elata* '*arb*, '*arb* '*elat* idem. '*erbat* setting. '*arabi* western; Arabian. '*arabāwi* idem. *me'rāb* the west; *me'rāba* *ḍaḥāy* idem.
- xafara*/*xafra* (*yexfar*) to be ashamed (of: *ba'enta*; to do something: inf. or verbal noun or subjunctive; before, in the presence of: *gaṣṣa*, '*emenna*); to fear, revere (someone: *gaṣṣa*, '*emenna*). Gt *taxafra* to be ashamed, put to shame. *xafrat* (pl. -*āt*) shame, impropriety, turpitude.
- ḥamma*/*ḥama* (*yeḥmam*/*yeḥmem*) to be ill, suffer illness, pain or distress. CG '*aḥmama* to afflict with illness, pain, distress. Glt *taḥānama* to hate one another. *ḥemum* ill, afflicted, distressed. *ḥemām* (pl. -*āt*) illness, pain, disease, affliction.
- xaḍaba* (*yexḍeb*) to wash, wash away. Gt *taxaḍba* to wash one's self (a part of the body may be added as acc. dir. obj.). *xexḍub* washed. *xexḍbat* washing, ablution. *mexḍāb* (pl. -*āt*) bath, bathing place.
- ḥawwaša* D to inspect, look at (acc. dir. obj.); to look in on, visit; to look after (both good and bad senses). Dt *taḥawwaša* passive.

Other:

- '*adi* adv. still, yet, again, moreover, still more. With pron. suff. = to still be, as in '*enza* '*adina zeyya* while we are still here; '*adiya heya* I am still alive. With following time-word: more, as in '*adi xamus* five days more.
- sānit* ('*elat*) the next day. *sānitā* idem. *ba-sānitā* on the next day (or night).

Exercises

- A. 1. Xedeguni kama 'exbar meslēkemu.
2. Xašašu kama yexlefu 'enta mā'kala medrena.
3. 'Azzazomu la-'aqabt kama ye'serewwo.
4. Ba'enta 'emnateka 'i-*yaxaddegaka*.
5. 'I-teḥzani, walatteya, 'esma 'i-mota meteki ba-*ṣab*'.
6. La-yeḥtetu maṣāḥefta ḥegagihomu, wa-'emdexra ḥatatāhomu la-yengeruna menta rakabu westētumu.
7. Tagābe'u k'*ello*mu 'aḥzāba medr kama yeḥneṣu 'abiya bēta la-nagāsihomu.
8. 'Em-'ayy 'aqābē wayn taṣāyaṭka zanta wayna? Xēr fadfāda we'etu.
9. Re'eyo neguš kama g'*ayyu* 'aqabta ṣegāhu, wadqa diba sayfu wa-qatala re'so.
10. 'Abuhu 'aqābē ṣerāy semuy we'etu.
11. Maftew kama te'qabu k'*ello* ḥegaga za-wahabkukemu.
12. Farāhna kama 'i-ye'ṣabana ṣāmā.
13. 'Emanu botu wa-terakkebu ḥeywata za-la-'ālam.
14. 'Albena me'rāfa xaba naxadder mesla daqiḡena.
15. Tase''elkewwo la-xalāfi ba'enta fenota bāḥr.
16. Xadart ba-mā'kalēkemu neḥna, wa-bāḥtu na'aqqeb ḥegagikemu ba-'amān.
17. Zentu menbāb we'etu ba'enta 'ergatu la-nabiy westa samāy.
18. Wāhabā maṣḥafa xedgāt wa-sadadā 'em-westa bētu.
19. Ba'enta ment zentu ḥazan, waldeya?
20. Māsanu xelufānihomu westa bāḥr ba-'aḥmārihomu.
21. 'I-texbaru gabira mesla xedurāna zentu makān.
22. Tagabbaru xebura ba-ḥeṣṣāḥā la-zāti hagar keberr.
23. 'Amāni 'emum 'anta, wa-ba'enta za-'amanka za'enbala yengeroka ba'enta ta'amereya wa-mankerāteya, gabarku makāna 'eqoba laka

re'seka westa bēta 'abuya za ba-pamāyāt.

24. Şādeqān 'emuntu wa-şenu'ān ba-'eqbata hegg.
 25. 'Asiromu 'aqābē 'anqaş wa-bawil'omu bēta neguş ba-şemmit,
 qatalewomū la-'aqabta re'su la-neguş wa-sadadewomū la-zamada
 mangēst westa fenot.

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| B. 1. Kerestiyān mahāymenān | 13. re'sa xabāzeyān |
| 2. 'aqābē nabib ṭabib wa-teruf | 14. 'aragāy hezun |
| 3. zamad 'Arabi kebur | 15. be'sit xedegt |
| 4. baḥāwerta me'rāb | 16. ba-'elata 'arb |
| 5. 'aqābē gannat 'emun | 17. 'emqedma 'erbata daḥāy |
| 6. be'si dewuy wa-ḥemum | 18. nafās 'arabāwi |
| 7. lebs xedub ba-māy | 19. ba-lesāna 'Arabi |
| 8. xaşaşāhomu la-hezbu | 20. xafratu la-neguşomu |
| 9. ḥanāşi ṭabib | 21. ḥemām 'eşub la-fawweso |
| 10. hagar ḥeneşt ba-şenfa bāḥr | 22. xedbata kāhenāt |
| 11. 'anestihu wa-'equbātihu | 23. xafratena ba'enta za-gabarna |
| 12. warēzā 'esura 'egarihu wa-
'edawihu | 24. ba-'ādi şalus |

- C. 1. Ba'enta ment 'i-ta'ammenā beya?
 2. Ta'asserewwo ba-'aḥbāl şenu'.
 3. Sa'alnāhu xedgata xaṭāwe'ina.
 4. Şawwe'a ḥanāşē wa-nagaro mekro la-ḥeşşata bēt ḥaddis.
 5. Faṭḥa ma'āserihomu la-'esurān.
 6. 'Aqoma bezuxa ma'āqebta westa 'amdār za-mo'a.
 7. Taqādamnāhomu westa me'rāga hagar, wa-'i-xadagnāhomu kama
 yeqrabu xaba 'anāqeşa hagar.
 8. Faqadku xalifa 'enta mā'kala māxbaromu, wa-'i-wahabuni mexlāfa.
 9. Samā'na māḥtatakemu lā'la zentu be'si, wa-bāḥtu 'i-rakabna
 xaṭi'ata botu.
 10. 'Albo za-'i-yaxaffer ba-ye'eti 'elat.
 11. La-ment 'aḥmamkana zanta ḥemāma 'eşuba?
 12. Taxadabku 'edawiya wa-gaşşeya ba-māy q^warir za-zentu meṭmāq.
 13. 'Enza 'ūdikemu meslēna, 'enaggerakemu ba'enta mangēsta samāyāt.
 14. Gab'a bağara wa-ḥawwaşa bēta Kerestiyān za-ḥanaşu westa şenfa
 bāḥr.
 15. Tamākaru tama yeqtelewwo soba warada xaba mexdāb.
 16. Ba'entāni şalafa 'em-zentu 'ālam wa-bo'a westa māxbara qeddusān.

17. Ba'enta ment kalā'kani ḥawweşotomu la-dewuyān wa-ḥemumān?
 18. 'Ādi sadus wa-'axallef 'em-xabēkemu.
 19. Re'ya 'abiya mā'rega 'enza menbāru diba medr wa-re'su westa
 samāy.
 20. 'Atawu beḥēromu 'emqedma ye'rab daḥāy.

Lesson 39

39.1 G Verbs from Roots II-Guttural: The Remaining Forms.

(a) Imperfect, Subjunctive, and Imperative. All verbs of this root type have the same patterns for these stems, uniformly with *-a-* in the Subjunctive and Imperative. Note the vowel assimilation in the Imperfect (**aGGe > eGGe*) and Imperative (**eGa > aGa*).

Perfect	Imperfect	Subjunctive	Imperative
<i>la'aka</i>	<i>yele'ek</i>	<i>yel'ak</i>	<i>la'ak</i>

Regular verbs of this type already introduced are

<i>be'la</i>	<i>lehqa</i>	<i>se'na</i>	<i>sehta</i>	<i>ṣahafa</i>
<i>keḥda</i>	<i>mahara</i>	<i>sa'ala</i>	<i>saḥaba</i>	

The verbs *'axaza* (also I-gutt.) and *kehla* have irregularities:

<i>'axaza</i>	<i>ye'exwez</i>	<i>ye'wax</i>	<i>'awax</i>
		<i>ya'axaz</i>	
<i>kehla</i>	<i>yekel</i>	<i>yekhal</i>	<i>kahal</i>

A number of Imperfects of this root type have *-ē-* instead of *-e-* in the first stem syllable, especially *yere'ē'i* for *yere'i* (he sees).

The reason for this phenomenon is not clear. It is optional.

(b) Verbal adjectives *qetul*:

<i>be'ul</i>	Voc. 17
<i>ṣeḥuf</i>	written
<i>seḥut</i>	erring, led into error
<i>se'un</i>	impotent, powerless
<i>le'uk</i>	sent; frequent as noun: apostle, messenger
<i>mehur</i>	learned, expert (in: acc. or <i>ba-</i> or construct)
<i>'exuz</i>	captive, held; possessed by (e.g. <i>'exuza 'agānent</i>); joined, continuous

(c) The agent noun *qatāli*:

<i>ṣahāfi</i>	Voc. 5
<i>kaḥādi</i>	infidel, non-believer; rebel
<i>kaḥāli</i>	powerful, strong, capable; <i>kaḥālē k'ellu</i> omnipotent; <i>kaḥāli la-</i> inf./verbal noun: capable of (doing).
<i>'axāli</i>	owner, possessor; master, lord.

(d) Verbal nouns:

<i>ṣeḥfat</i>	writing (act or product)
<i>se'lat</i>	request, prayer, petition
<i>seḥtat</i>	error, sin; <i>za'enbala seḥtat</i> without error
<i>kāḥd</i>	lack of faith, impiety, heresy; disobedience, rebellion; <i>za'enbala kāḥd</i> without doubt, without fear of contradiction
<i>keḥdat</i>	denial, apostacy, rebellion
<i>leḥqāt</i>	old age
<i>lā'k</i> (pl. <i>-ān</i>)	servant
<i>'axaz/'āxz</i>	m. fist

The derivatives of *be'la* are a little confusing. The adjective *bā'el* (f. *-t*) was introduced in Voc. 16. The plural *'ab'elt* probably belongs to the noun *bā'el* (same written form as *bā'el*) owner, possessor. A second adjective *be'ul* was given in Voc. 17. There are two additional nouns of identical appearance:

ba'āl (pl. *-āt*) m.f. feast, festival; *gabra ba'āla* to hold/celebrate a festival; *ba'āl tekelt* a fixed festival; *ba'āl 'i-tekelt* a movable festival.

ba'āl (f. *-t*) owner, possessor, master (a synonym of *bā'el* and sharing its plural *'ab'elt*).

Then finally there is the simple verbal noun *be'el* riches, wealth.

(e) Nouns with prefixed *m-*:

<i>maṣḥaf</i>	Voc. 11
<i>malheqt</i>	(coll.) elders, seniors (either as a synonym of <i>liqān/liqāwent</i> or in reference to persons older in age, e.g. <i>'axawihu malheqt</i> his older brothers). The plural forms <i>malheqāt</i> , <i>malāheqt</i> , <i>-āt</i> also occur.
<i>mal'ekt</i>	(pl. <i>-āt</i>) epistle, letter; legate, legation; ministry, service, office, function.

39.2 The Verb *beḥla* to say. The Perfect of this verb has been replaced by a unique prefixed conjugational form:

<i>yebē</i>	he said	<i>yebēlu</i>	they (m.) said
<i>tebē</i>	she said	<i>yebēlā</i>	they (f.) said
<i>tebē</i>	you (m.) said	<i>tebēlu</i>	you (m.pl.) said

<i>tebēli</i>	you (f.) said	<i>tebēlā</i>	you (f.pl.) said
<i>'ebē</i>	I said	<i>nebē</i>	we said

The loss of the final *-l* apparently results from an old misdivision when a dative suffix was attached: *yebēlana* → *yebē lana* he said to us. The *-l-* is always "restored" when a dative suffix is added to any of the above forms ending in *-ē*. These forms are very frequent, being used regularly to introduce direct speech.

The Imperfect, Subjunctive, and Imperative are also irregular, with uniform loss of *-h-*:

Imperfect: *yebel* Subjunctive: *yebāl* Imperative: *bāl*

Inflection is normal. The appropriate form of the Imperfect with *'enza* may be used after any verb of speaking to introduce direct speech:

<i>wa-yebēlo 'enza yebēl</i>	and he said to him (he-saying):
<i>wa-sa' alke'wo 'enza 'ebel</i>	and I asked him (I-saying):
<i>wa-nagare'wo 'enza yebēlu</i>	and they spoke to him (they-saying):

Note the derived verbs, regular in formation:

Gt *tabehla* to be spoken, said; to be spoken of, named, mentioned

Glt *tabāhala* to speak (debate, discuss, argue) with one another (*mesla*, *babaynāti-*, acc.).

But CG *'abala* to cause to say, without *-h-*.

Vocabulary 39

Nouns:

mā'bal/mā'bel (pl. *-āt*) m.f. wave, flood.
ferē (pl. *-yāt*, *fereyāt*) m. fruit (lit. and fig.), blossom, bud;
gabra/wahaba ferē to produce fruit.

Verbs:

ne'sa (*yen'as*) to be small, little (in size or importance); to be young. CG *'an'asa* causative. *ne'us* (f. *ne'est*) small, little, young. *na'ās* a young girl (fem. of an unattested **ne'is*). *ne's* childhood, infancy. *nestit* a little, a small amount; used in construct (e.g. *nestita webest*) or positionally like an

adjective (e.g. *hagar nestit* a small village). *nestita* adv. a little, for a little while; *baba-nestit* little by little.

reḥqa (*yerḥaq*) to be distant, remote, far off (both spatial and temporal). CG *'arḥaqa* to remove, put at a distance; to delay. Glt *tarāḥaqa* to separate (mutually) (from: *'emenna*, *mesla*, obj. suff.). *reḥuq* far away, remote, distant; *reḥuqa ma'at* slow to anger. *reḥuqa = ba-reḥuq* adv. at a distance. *'em-reḥuq* from afar. *reḥqat* a period of time or interval of space.

mehra/mahara (*iyemhar*) to have mercy, pity (on: *la-* or obj. suff.).

CG *'amhara* to move to pity. Gt *tamehra* to be shown pity/mercy. *mehrat* (pl. *-āt*) mercy, pity; *gabra mehrata la-/mesla/la'la* to have pity on, show mercy toward. *mahāri* (one who is) merciful. *te'ma/ta'ama* (*yeṭ'am/yeṭ'em*) to taste, to experience (e.g. death); to be tasty, delicious. CG *'aṭ'ama* to give (something; acc. dir. obj.) to (someone: *la-* or obj. suff.) to taste; to make sweet, pleasant. *ṭe'um* tasty, delicious, sweet, pleasant. *ṭā'm* (pl. *-āt*) m.f. taste, flavor; sweet taste, pleasant taste.

lehqa This verb also has the meanings "to grow old" and (rarely) "to grow, increase in size or quantity" in addition to the sense "to grow up, reach puberty."

sawwara D to hide, cover over, conceal, protect. Dt *tasawwara* reflexive and passive.

Other:

nāhu an emphasizing particle, usually rendered as "behold." It calls attention to the immediacy (spatial or temporal) of what follows. If used alone with a following noun, it may be taken as a full predication: "Here, now, is X."

ne'- an Imperative base: come! Forms are m.s. *na'ā*, f.s. *ne'i*, m.pl. *ne'u*, f.pl. *na'ā*.

'o- vocative particle: O! Usually prefixed, as in *'o-neguš* O king!, but with *'Egzi'* it is regularly suffixed: *'Egzi'o* O Lord! It may also express wonder or grief.

Exercises

1. Xabirakemu meslēya tebe'elu.
2. K^wellomu sab' yetehhequ wa-yaxallefu westa me'rāfomu.
3. Yeseḥḥetu 'enza yekelḥedu 'amāna wangēlu.

4. Naxaššoš kama nel'akka xabēhu mesla se'latena.
 5. 'Emehheraka k^Wello mašāhefta za-Ḥegg Belit wa-Ḥegg Ḥaddis.
 6. La-ment tese''enu ḥatitoto la-zentu be'si?
 7. Nenbar zeyya 'enza nedakkem wa-nese''en ḥawira.
 8. 'Anta tešehḥef zanta k^Wello diba mašḥaf.
 9. Re'ināhomu 'enza yeseḥḥebewwo westa fenāwē hagar.
 10. Bawi'ana heyya ne'exxezo wa-na'assero 'egarihu wa-'edawihu.
 11. 'I-yekelu taqāwemo ba-qedma 'Amlak kahālē k^Wellu.
 12. 'I-ýekel 'ana takāḥedotaka ba'enta 'amāna qālātihu.
 13. Ba-sānitā nekel taqārebo wa-tanābebo babaynātina.
 14. 'Albo za-tekelu gabira wa-'i-menta-ni za'enbala qawim wa-tarā'eyo babaynātikemu.
 15. Tawālidakemu tekelu mali'a westa k^Wellā medr.
 16. 'I-tese''enu-nu tabāšeḥoto?
 17. Maharani ba-lesāna Yonānāwiyān.
 18. 'I-temharomu la-daqiqeka 'ekita.
 19. Faqadat kama teb'al.
 20. Zanta maftew kama tegbar 'emqedma telhaq wa-tedkam.
 21. 'I-teḥhadewwo la-'Egzi'ena, 'esma 'i-hallawa ḥeywat za-la-'ālam za'enbalēhu.
 22. Sa'alo sisaya wa-'albāsa; 'i-tes'alo warqa.
 23. Nexlef 'em-zeyya 'emqedma ya'axazu yezbeṭuna.
 24. Šaḥafu lana mal'ekta nawixa ba'enta xelfatekemu westa bāḥr.
 25. 'Egzi'abḥēr 'Amlāk we'etu za-ye'exxez k^Wello ba-'edawihu.
 26. Wa-ba-gizēhā sawwara dammanā gašša ḍaḥāy wa-mal'a šelmat westa medr.
 27. Tasawwarku 'emennēhomu wa-'i-kehlū rakiboteya.
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| B. 1. 'aragāy mehura ḥegg | 11. Mal'ekta Pāwlos xaba sab'a |
| 2. 'aragit dekemt wa-se'ent | Romē |
| 3. warēzā 'exuza gānēn | 12. kāḥdomu la 'ellontu 'elewān |
| 4. sab' 'exuzān westa bēta moqeh | 13. qetlata kaḥādeyān |
| 5. mašḥaf šehuf ba-šehfat šannāy | 14. ba' 'āla ḥamar |
| 6. 'axāzē 'ālam | 15. Ba'āla Masqal |
| 7. nagāšī 'axāzi | 16. malāheqta 'Esrā'ēl |
| 8. keḥdata seḥutān | 17. lā'k 'emun |
| 9. ba-leḥqātihu la-'abuna | 18. takl ne'us |
| 10. be'la we'etu neguš kebur | 19. beḥēr reḥuq |

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| 20. 'axūteya malāheqt | 30. mā'bala māy |
| 21. ḥamar ne'est | 31. ferē šannāy |
| 22. 'asmātihomu la-lā'kānihu | 32. ferē te'um |
| 23. nag ^W adg ^W ād reḥuq | 33. nestita ferē |
| 24. mal'ekta zentu kāhen šādeq | 34. ṭā'ma mot |
| 25. za'enbala meḥrat | 35. ṭā'ma zentu ferē |
| 26. 'egzi' kahāli la-radi'otana | 36. mā'bala zenām |
| 27. 'egzi' maḥāri | 37. 'em-ne'su 'eska leḥqātu |
| 28. nestita māy q ^W ariḥ | 38. ḥeywat za'enbala seḥtat |
| 29. be'si te'uma nebāb | 39. 'axaz šenu' |
- C. 1. Wa-yebēlomu 'enza yebel: "La-ment tekeḥheduni?"
2. Wa-nagarkewwo 'enza 'ebel: "Ne'us 'ana wa-'i-kahāli la gabira zentu.
3. Ze-we'etu madxen za-tabehla westa mašḥafa qadamt.
4. Balewwo 'esma 'i-nekel sagida lotu.
5. Wa-tafāniwomu, tarāḥaḥu wa-'atawu beḥēromu.
6. 'I-ýarḥaḥa 'Egzi'abḥēr 'elata ma'atu.
7. 'Em-ne'su 'i-gabra 'ekita wa-ḥora westa fenot reto't.
8. Qomu ba-reḥuq 'enza 'i-yefaqqudu yeqrabu.
9. Reḥuq fadfāda beḥēru la-zentu nakir.
10. Tene''esi 'em-'axawiki, wa-bāḥtu teṭabbebi 'emennēhomu.
11. Maš'a mā'bala zenām wa-'aṭfe'a nadda 'essāt za-'andadu.
12. 'I-yegabber 'eḍ šannāy ferē 'ekuya.
13. Maḥarnāhomu la-naddāyān wa-wahabnāhomu sisāya.
14. Meḥrana wa-marḥana xaba bētu.
15. Nāhu berhān warada 'em-samāy wa-marḥomu fenota.
16. Ne'i xabēya, walatteya, wa-'i-terḥaḥi 'emennēya.
17. Maḥarana 'o-neguš wa-'i-teqtelana.
18. 'Awidomu lotu kaḥādeyān, 'asaru ḥabla westa kešādu.
19. Za-ya'ammen ba-zentu nagar 'i-yete' 'em mota.
20. Wa-'i-yekel wa-'i-mannu-hi sawwerotaka 'em-zentu mendūbē wa-xasār.

Lesson 40

40.1 G Verbs from Roots III-Guttural: The Remaining Forms.

(a) Imperfect, Subjunctive, and Imperative. All verbs from this root type have the same stem patterns in these forms:

Perfect	Imperfect	Subjunctive	Imperative
<i>maṣ'a</i>	<i>yemaṣṣe'</i>	<i>yemṣā'</i>	<i>meṣā'</i>

The addition of any vowel (subject suffix or object suffix) to the Subjunctive or Imperative is normally accompanied by a stem change (-ā- to -e-):

<i>yemṣā'</i>	<i>yemṣe'u</i>	<i>meṣā'</i>	<i>meṣe'u</i>	<i>yemṣā'</i>
<i>temṣā'</i>	<i>yemṣe'ā</i>	<i>meṣe'i</i>	<i>meṣe'ā</i>	<i>yemṣe'ani</i>
<i>temṣā'</i>	<i>temṣe'u</i>			<i>yemṣā'ka</i>
<i>temṣe'i</i>	<i>temṣe'ā</i>			<i>yemṣā'ki</i>
<i>'emṣā'</i>	<i>nemṣā'</i>			<i>yemṣe'o</i>
				<i>yemṣe'ā</i> etc.

One also encounters forms with the -ā- retained, as in *yemṣā'u* (for *yemṣe'u*). The G verbs from roots III-guttural introduced up to this point are

<i>maṣ'a</i>	<i>naṣ'a</i>	<i>mal'a</i>	<i>rat'a</i>	<i>rad'a</i>	<i>kal'a</i>
<i>gab'a</i>	<i>marḥa</i>	<i>farḥa</i>	<i>ṣan'a</i>	<i>ṭaf'a</i>	<i>fath'a</i>
<i>baṣḥa</i>	<i>sam'a</i>	<i>bazza</i>	<i>ṣab'a</i>	<i>had'a</i>	

(b) The verbal adjectives *qetul'*:

<i>melu'</i>	full (of: 'em- or acc.); abundant, copious; filling (acc.)
<i>semu'</i>	famous, illustrious; notorious
<i>fetuḥ</i>	open; forgiven (person or sin)

retu', *bezuz*, *ṣenu'*, and *hedu'* have already been introduced.

(c) The agent noun *qatāli'*:

<i>marāḥi</i>	leader (cf. <i>marḥ</i> below)
<i>samā'i</i>	hearing, listening to; obedient; as noun (pl. <i>samā't</i>) witness, martyr
<i>gabā'i</i>	(pl. <i>gabā'l</i>) mercenary, hired worker. The relationship of this word to the verb <i>gab'a</i> is not entirely clear.

farāhi fearful, reverent. *farrāh* fearful, timid.

fatāhi (pl. *fatāḥt*) judge

ṣanā'i (pl. *ṣanā't*) strong, firm; fortified

ṣabā'i warrior, soldier; the fem. form *ṣabā'it* f.m. is used as a collective term for "army, troops"

radā'i helper, assistant

(d) Verbal nouns:

meṣ'at arrival, advent, coming

marḥ (pl. 'amreḥt) leader

mel' what fills (e.g. *mel'a 'ed* a handful). *ba-mel'u* (or with other suff.) in toto, completely

sem' (pl. -āt) m.f. rumor, report; testimony; martyrdom, martyrs

bezuz multitude, large number or amount

geb'at return; conversion (to: *westa*)

ferḥat (pl. -āt) fear, dread, awe; fearfulness, timidity

feth judgment (act or fact)

ret' justice, what is right, true etc.; truth

ṣen'/ṣen'at hardness, firmness; strength, power, force; *ṣen'a samāy* the firmament of the sky

ṭef'at extinction, destruction, loss

hed'at peace, tranquillity

kel'at prohibition, prevention

rad'ēt help, assistance; helper, assistant

(e) Nouns with prefixed *m-*:

memṣā' place of origin

megbā' refuge, place to return to

meṣnā' (pl. -āt) firm base; firmament (of heaven)

mabzeḥt major part, majority; most of

Vocabulary 40

Nouns:

ṣagā (pl. -t) m.f. grace, favor, kindness; gift, payment, reward, *ba-ṣagā* gratis, as a gift.

haqarilt town, city (a less common and more restricted word than *haqar*).

Verbs:

xab'a (*yexbā'*) to hide, conceal (acc. dir. obj.). Gt *taxab'a* reflexive and passive. *xebu'* hidden, concealed; secret, arcane; *ba-xebu'* secretly, in secret. *mexbā'* (pl. -āt) hiding place, hidden place; receptacle.

šanḥa (*yešnāḥ*) to wait, await, expect (acc. dir. obj.); to be imminent (to: dat. suff. or *la-*); to lie in wait for. CG *'ašneḥa* to set traps or snares for; to set in ambush; to promise (i.e. cause to expect); to prepare (something: acc.) for (*la-*). *šenuḥ* waiting, expectant; put aside, reserved.

šar'a (*yešrā'*) to put into order, arrange; to establish, set up, ordain. Gt *tašar'a* passive. *šeru'* arranged, ordered, established, ordained. *šer'at* (pl. -āt) order, arrangement, disposition; decree, edict, command; law, statute; treaty, pact, testament; custom, habit, any fixed pattern.

faššama D to complete, finish, end; to fulfill, accomplish; with a following inf.: to finish doing something. Dt *tafaššama* passive.

Exercises

- A. 1. Menta tegabberu soba yebaššeḥakemu 'elata mendābē?
2. Waḏā'na feṭuna 'emqedma yemše'u qatal.
3. 'I-faqadu kama yegbe'u westa 'Iyarusālēm.
4. Nešā' 'ex^Waka meslēka.
5. 'I-tefrāḥ, waldeya; 'ana 'eradde'aka.
6. Baṣḥu heyya 'enza yemarrehewwomu malā'ekta 'Amlāk.
7. 'I-yesamme' la-šalotātikemu wa-'i-yenašše' mašwā'takemu.
8. Seme'u la-qālātihi 'esma mahāymen rāte' wa-šādeq we'etu.
9. Yemašše'u 'ella yešanne'ukemu wa-yenašše'u 'ahgurikemu.
10. Mannu za-yekalle'ana gabi'a beḥērana?
11. We'eta 'amira yahadde' medr 'em-mendābē wa-qatl.
12. Mele'u darāhema westa 'edawihu wa-xedegu yegbā' bēto.
13. 'Azzazomu la-'aqabtihi kama yešbā' meslēhu lā'la kaḥādeyān.
14. Ye'eta 'elata yefatteḥana k^Wellana.
15. 'Enza 'efatteḥ maskota re'ikewwo la-'exuya yemašše' westa fenot.
16. Ba-mesēta we'etu 'elat gabra 'abiya ba'āla wa-šawwe'omu la-k^Wellomu ḥezb xabēhu.

17. Nekel tamelhiro bezux 'em-ge'zu wa-nebratu la-zentu qeddus.
18. Wa-'emdexra-ze 'ādi yemašše'akemu mā'bala māy wa-yeṭaffe'ā nafsātikemu kama nadda 'essāt.
19. 'Eqabi 'essāta kama 'i-teṭfā'.
20. Yebazzexu 'ellontu sab' 'emennēkemu; 'i-tekelu tašābc'o meslēhomu.

- B. 1. 'eska meš'atu la-waldeya fequr 16. mabzexta x^Welq^Womu
2. marḥ ṭabib wa-'amāni 17. ba-'elata fetḥokomu
3. meṭmāq melu' māya 18. šen'a hāymānoteka
4. mabzexta zentu māxbara 19. hed'ata me'rā'iomu
mahāymenān 20. marāḥi mahāri
5. 'aqābē šerāy semu' 21. šen'a 'āxzu
6. sem' ekuy 22. ba-qedma šabā'itu 'Egzi'abḥēr
7. ba'enta sem'a Qeddus Mārḡos 23. sem'ātāta Kerestiyān
8. welud samā'eyān 24. za'enbala kel'at
9. bezxa šalotātikemu 25. wald ne'us wa-farrāḥ
10. moqeḥ fetuḥ 26. feṭḥa 'elewān wa-kaḥādeyān
11. berhān melu' samāya 27. ṭef'ata 'ahgurihomu
12. samā't qetulān 28. ferhata lebb
13. hagar šanā'it 29. be'si farāhē 'Egzi'abḥēr
14. xaṭāwe' feteḥt 30. šabā'eyān šenu'āna lebb
15. 'amreḥt 'ekuyān

- C. 1. 'Emenna 'ayy makān 'anta? Ment we'etu memšā'eka?
2. Falāseyān neḥna wa-'albena megbā'a.
3. Mannu za-gabra mešnā'a samāy?
4. 'Egzi'abḥēr fatāḥina we'etu wa-radā'ina ba-k^Wellu gebarina.
5. Gabarka xaṭi'ataka ba-xebu', wa-'ana bāḥtu 'eqaššefaka kešuta.
6. Ba-šagāhu la-'Egzi'abḥēr za-bašāḥkemu zanta makāna hedu'a ba-salām.
7. 'Ašneḥuni kama ye'xazuni wa-yeqteluni.
8. Nešanneḥ zeyya 'eska ya'arreb ḏaḥāy.
9. Yešanneḥ lakemu k^Wellekemu 'elata mendābē.
10. 'Albo xaba naxabbe' warqana.
11. Sami'omu zanta, g^Wayyu wa-taxab'u.
12. 'Aytē za-taxabā'ka soba konu yaxaššešuka?
13. 'I-tesneḥani, 'esma 'i-yeḡebbe' xabēka.
14. Wa soba faššama mal'ekto, xadagomu wa-gab'a samāya.

15. Ḥaniṣana hagarita ne'esta, naxadder bāti ba-salām.
16. Šar'omu fenāwēhomu la-ḡaḡāy wa-warx.
17. Soba šar'a šabā'tihu qedmēna, farāhna wa-g^wayayna.
18. Saḡafa lomu šer'ata māxbaromu za-bakamāhā yegabberu k^wello gebrātihomu.
19. 'Azzazomu la-šabā'tihu ba'enta šer'atomu ba-šab'.
20. Ba'enta ment tekeḡhedu šer'atāteya wa-te'zāzāteya?
21. Šar'u 'ellontu ṭabibān šer'ata 'awrāx wa-šer'ata 'amatāt.
22. Lakemu wa-la-daḡiqekemu tašar'a zentu ḡegg za-la-'ālam.
23. Šannāy we'etu, 'esma wahabana rad'ēta.
24. Ḥaywa k^wello ḡeywato ba-šedq wa-ba-ret'.

Lesson 41

41.1 G Verbs from Roots I-W: The Remaining Forms.

(a) Imperfect, Subjunctive, and Imperative. Many of these verbs have a shorter form of the root, without the initial *w-*, in the Subjunctive and Imperative, and often in the verbal noun (see below). The short form is usually associated with the stem vowel *-a-*, but there are exceptions; some verbs have two or even three Subjunctive forms. Note also the irregular Imperfect of the verb *wahaba*.

Perfect	Imperfect	Subjunctive	Imperative	Verbal Noun
<i>warada</i>	<i>yewarred</i>	<i>yerad</i>	<i>rad</i>	<i>redat</i>
<i>wadqa</i>	<i>yewaddeq</i>	<i>yedaq</i>	<i>daq</i>	<i>daqat</i>
<i>wahaba</i>	<i>yehub</i>	<i>yahab</i>	<i>hab</i>	<i>habt</i>
<i>wasada</i>	<i>yewassed</i>	<i>yesad</i>	<i>sad</i>	
		<i>yeseḡ</i>	<i>seḡ</i>	
		<i>yeweḡ</i>		
<i>walada</i>	<i>yewalled</i>	<i>yelad</i>	<i>lad</i>	<i>ledat</i>
<i>wad'a</i>	<i>yewadde'</i>	<i>yeḡā'</i>	<i>ḡā'</i>	<i>ḡā'at</i>
<i>wagara</i>	<i>yewagger</i>	<i>yegar</i>	<i>gar/ger</i>	
		<i>yewger</i>	<i>weger</i>	
<i>waṭana</i>	<i>yewatṭen</i>	<i>yeṭan</i>		<i>ṭent</i>
		<i>yewṭen</i>	<i>wēṭen</i>	
<i>weḡza</i>	<i>yeweḡhez</i>	<i>yahaz</i>		<i>weḡiz/weḡzat</i>
		<i>yewḡaz</i>		

Unlike other verbs III-gutt. (cf. *yemṣā'* in Lesson 40) the subjunctive and imperative forms *yeḡā'* and *ḡā'* retain the *-ā-* in inflection; thus *teḡā'i*, *yeḡā'u*, *yeḡā'ā* etc.; *ḡā'*, *ḡā'i*, *ḡā'u*, *ḡā'ā*.

(b) The verbal adjectives *qetul*:

<i>weduq</i>	fallen, lying fallen
<i>welud</i>	(1) pl. of <i>wald</i> ; (2) syn. of <i>wald</i> in the singular
<i>wedū'</i>	departing, emerging; many secondary meanings: lacking (in: 'em-), alien (to: 'em-), etc.

(c) Verbal Nouns:

<i>redat</i>	descent
<i>daqat</i>	ruin, fall, collapse

habt a gift
ledat birth
ḍa'at exit, departure; 'em-X ḍa'atu he is from X, a native of X
wagr (pl. 'awger, -āt) heap, mound, hill
weḥiz (pl. -āt, waḥāyest) river, stream; flow, torrent
weḥzat flow, flowing

(d) The agent noun *qatāli*:

walādi (f. -t) parent
wahābi one who gives, donor; adj. generous

(e) Nouns with prefixed *m-*:

murād (for **mewrād*) place of descent, downward slope
mulād place of birth, native land
muḍā' place of exit; source
muḥāza māy aqueduct, canal
mogart sling

Note also the derived noun *tewled(d)* (pl. -āt) a generation; progeny, offspring.

Vocabulary 41

Nouns:

'*awd* (pl. 'a'wād) environs, neighborhood, vicinity; area in general; a court of law; a circuit, period of time. 'awdá prep. around, surrounding (suffixes added as to an acc. noun).
dābēlā (pl. -t) male of any animal, especially ram, he-goat.
ḥarrā coll. army, troops, soldiers.

Verbs:

waraqa (*yewreq*) to spit. *merāq* (an irregular formation) spittle, saliva.
 'awtara CG to continue, persevere in, be assiduous in (acc. dir. obj. or inf.); to direct (hand, eyes) to (*waba*, *lā'la*, *la-*). *watra* adv. always, perpetually, continuously, assiduously.
warasa (*yeras*) to inherit. CG 'awrasa to make someone an heir. Gt *tawarsa* to gain by inheritance (acc. dir. obj.). Glt *tawārasa* to inherit (jointly or singly), gain possession of. *warā'i*

heir. *rest* (pl. -āt) inheritance. *maḥārest* (pl. of unattested **moras*) heirs.

sa'ama (*yes'am*) to kiss. Gt *tase'ma* passive. Glt *tasā'ama* to kiss one another. *se'mat* a kiss.
rassaya D to put, place, set; to impute (something: acc. dir. obj.) to (someone: *lā'la*, *la-*); to make/regard something (acc. dir. obj.) as/into something (acc. dir. obj. or *kama*, *westa*, *la-*);

Exercises

- A. 1. 'I-yewarred *zenām* ba-gizēhu.
 2. Yewaddeq zentu bēt wa-'i-yaḥanneṣewwo dāgema.
 3. 'Ehubakemu warqa wa-berura.
 4. Tewassed zanta dābēlā xaba 'aṣadeya.
 5. 'Ewadde' 'em-hagar ba-ṣebāḥ.
 6. Nāhu 'anti tewalledi walda.
 7. 'Ewaggero westa mendād.
 8. Tehubuni-nu xebesta?
 9. 'I-terad xaba ḥayq.
 10. Nebari zeyya kama 'i-tedaqi.
 11. Sa'alnāhu kama yahabana māya.
 12. Maftew kama nesado xaba mak^wannen.
 13. Garo heyya wa-'i-tahabo wa-'i-menta-ni 'em-sisāy.
 14. La-nerkabomu 'emqedma yewṭenu yeṣbe'u.
 15. Faqadat tegbā' bētā 'emqedma telad waldā.
 16. Ta'azzaza la-walādeyānihu wa-naš'a lotu be'sita.
 17. Ṭeqqa 'ekuy we'etu zentu tewledd.
 18. Sadewwo xabēya kama 'engero.
 19. Nahabkemu 'albāsa.
 20. Zāti medr mele'ta 'awger ye'eti.
 21. Wagara 'ebna ba-mogartu wa-qatala 'ex^wāhu.
 22. 'I-konomu māxdara 'emdexra deqata bētomu.
 23. Mannu wahabaka za-kama-ze habta kebura?
 24. Rakabat metā weduqa mewuta westa fenot.
 25. Wadaya ferē wa-xebesta westa mexbā'.
 26. Rakabewwo westa murāda dabr.
 27. Ḥanaṣu muḥāza māy nawwāxa 'em-'adbār 'eska hagar.
- B. 1. Mannu yewarres newāyaka?

2. Qomu ḥarrāhu 'awdo.
3. Taseḥba kama dābēlā.
4. Warāqa merāqa diba medr.
5. 'Albotu warāsē.
6. Rassayomu kama 'aqabta re'su.
7. Qarba xabēhu wa-sa'amo.
8. Tawārasu 'axawihu newāya 'abuhomu.
9. Qatalewo za'enbala yeras resto.
10. 'Abiy wa-kebur restekemu.
11. Rassayo la-'exuhu liqa ḥarrā.
12. Rassayewwā la-hagarena gadāma.
13. Tewarres zāti tewledd 'ekita 'abawihomu.
14. Radu westa meṭmāq wa-šēmaru ba-māy q^warir.
15. Mota 'emdexra deqata mangeṣtu.
16. 'I-tenbeb soba yewasseduka heyya.
17. Faqada yegbā' xaba mulādu.
18. Qatalu 'ašarta dābēlāta la-ba'āloomu.
19. Qomku diba wagr ne'us wa-naššarku mangala me'rāb.
20. Matarewwo re'so wa-saqalewo diba matkal ba-qedma k^wellu ḥezb.
21. Ḍansat wa-waladat lotu warāsē.
22. Taqārabu wa-tasā'amu wa-tanāgaru.
23. 'I-tewreq zeyya 'esma makān qeddus we'etu.
24. Nezbeṭo wa-neqtelo, wa-neḥna newarres heyyantēhu.
25. Xāṭe'ān 'emuntu 'ella 'awdeka.
26. Ḍēwiwo zanta ḥezba rassayomu 'agberta wa-lā'kāna la-qadamta hagar.
27. La-ment rassayka 'ekita lā'lēna?
28. 'Awtara gabira megbāra terufa k^wello ḥeywato.
29. Kona yehub me'rāfa la-dekumān.
30. Māsanat k^wellā tewleddāta medr ba-'Ayx za'enbala Nox wa-zamadu.
31. Maṣ'a xabēhomu ba-'amsāla 'aragāy ṣeluma 'ayn.
32. Soba ya'ašṣebaka ṣāmā, temaṣṣe' xabēya kama 'ahabka rad'ēta.

Lesson 42

42.1 G Verbs from Roots II-W/Y: The Remaining Forms.

(a) Imperfect, Subjunctive, and Imperative.

Root Type	Perfect	Imperfect	Subjunctive	Imperative
II-W	roṣa	yeraḥweṣ	yerus	ruṣ
II-Y	šēma	yēšayyem	yēšim	šim

The above forms are typical for nearly all verbs of these two root types. A few verbs II-W exhibit alternate forms with *-o-* in the Subjunctive and Imperative:

ḥora	yaḥawwer	yeḥor/yeḥur	ḥor/ḥur
ṣora	yēṣawwer	yēṣor/yēṣur	ṣor/ṣur

The two verbs *bo'a* and *mo'a* have *-ā-* in the Subjunctive and Imperative:

<i>bo'a</i>	<i>yebawwe'</i>	<i>yebā'</i>	<i>bā'</i>
<i>mo'a</i>	<i>yemawwe'</i>	<i>yemā'/yemu'</i>	<i>mā'</i>

The *-ā-* is usually retained throughout inflection (i.e. it is not replaced with *-e-*): *yebā'*, *tebā'*, *tebā'*, *tebā'i*, *'ebā'*; *yebā'u*, *yehā'ā* etc.

The verbs of these two root types which have been introduced thus far are *ḥora*, *bo'a*, *mo'a*, *mota*, *roṣa*, *kona*, *qoma*, *šaw'a* (*yēšu'*), *noxa*, *'oda*; *šēṭa*, *šēma*, *mēṭa*.

(b) Verbal adjectives *qetul*:

šeyum appointed, set, placed.

mewut, *nawix*, and *nawwāx* have already been introduced.

(c) Verbal nouns:

ḥurat (pl. *-āt*) going, manner of going; departure, journey; way of life, manners, customs.

ḥewār (pl. *-āl*) porch, ambulatory.

ḥa'at (pl. *-āt*) entry, entrance, entering; cave, lair, den, cell.

mt'at victory (for self); defeat (for another).

qem m. stature, height.

qemut nature, state, condition.

nux m. length (of time, space); height.
'udat circle, circuit, orbit.
šēt price, value.
šimat (pl. -āt) m.f. ordination; office, position.
miṭat a turning (to or from); a return; change, mutation.

(d) The agent noun *qatāli*:

mawā'i victorious.
rawāši running, swift.
mawāti mortal.
qawāmi standing, stable; as noun: patron, protector.
šawā'i (pl. šawā't) sacrificer, priest.
'awādi messenger, herald; preacher.
šayāṭi (pl. šayāṭt) seller, merchant.

Note also *qawwām* tall, erect. The noun *ḥawāreyā* (i.e. *ḥawāri* + -ā) has already been introduced. A further noun of unusual formation is *māwetā* a dead person, corpse; *'egwāla māwetā* an orphan.

(e) Nouns of the pattern *meqtāl*:

meḥwār (pl. -āt) the distance one may travel in a given time (e.g. *meḥwāra šalus* a journey of three days, the distance covered in a three-day journey); course, orbit.
mebwā' /mubā' (pl. -āt) place for entering; act of entering.
merwās distance run, course; a race, race-course.
meqwām (pl. -āt) location, place where one stops or stands;
meqwāma māy pool.
mešwā' (pl. -āt) altar.
mešyāṭ (pl. -āt) marketplace, forum.

The noun *mubā'* is patterned after *muḏā'* (exit); *ba'at*, given above, is patterned after *ḏa'at*. Contrarily, the retention of -ā- in the inflection of *yeḏā' /ḏā'*, noted in §41.1(a), is due to the influence of *yebā'*, where the length of the stem vowel is a fixed characteristic of the root type and not secondarily due to the final guttural (and hence changeable to -e-).

(f) Nouns corresponding to the pattern *maqṭāl(t)*:

mabā' (pl. -āt) m.f. offering.
matān already introduced.

maḥnā'at already introduced.

mašāyem (pl. of unattested **mašyam*) container(s), basket(s).

Vocabulary 42

Nouns:

kokab (pl. *kawākebt*) m. star. *kokaba šebāḥ/mesēt* morning/evening star.

faras (pl. 'afrās) m.f. horse. *sab'a 'afrās* horsemen.

Verbs:

šoma (*yešum*) to fast. *šewum* adj. fasting. *šom* (pl. 'ašwān, -ūt) u fast, fasting.

noma (*yenum*) to sleep. CG 'anoma/'anoma to put to sleep. *nawm* m. sleep.

šora (*yešor/yešur*) to carry, bear (lit. and fig.). CG 'ašora/'ašara causative. Gt *tašawra* passive. *šewur* bearing, burdened (with: acc.). *šor* (pl. 'ašwār) burden. *šawār* carrier(s), porter(s). *šawāri* (f. -t; pl. *šawart*) one who carries, bears (e.g. *ṭebab, zēnā*).

'oqa (*ye'uq*) to beware of, take care for, be cautious of (*lā'la, la-*, acc.); esp. common in the imperative with a neg. subjunctive: take care not to, be careful not to (*'uq kama 'i-...*). CG 'a'oqa to make known, show (acc. dir. obj.; to: dat. suff.). Gt *ta'awqa* to be noticed, perceived, recognized; to be made known, revealed. 'ewuq familiar, well-known.

'awše'a CG to respond, answer; to take up a discourse. Glt *tawāše'a* to speak against, contradict; dispute, argue (with: dat. suff. or *la-*). *šā'šā'* eloquence, refined manner of speaking.

k^wannana D to judge, condemn, punish (acc. dir. obj.); to rule, have power (over: acc. or *la-*). CD 'ak^wannana to put someone (suff. obj.) in charge of (acc. or *lā'la*). Dt *tak^wannana* passive. Glt *tak^wannana* to become reconciled (with: *mesla*).

Other:

'af'a/'af'ā adv. ((to the) outside; 'af'a 'em- (to/on the) outside of *soḏḏhā* adv. Immediately, thereupon, then.

Exercises

- A. 1. 'Aytē-nu taḥawweri?
 2. Re'yewwo la-farasu yerawweṣ mangala weḥiz.
 3. Teqawwemu qeruba 'anqaṣ 'eska 'ebaṣṣeḥ.
 4. Mannu za-yemayyeṭ zanta mendābē 'emennēna?
 5. 'Axazewwo 'enza yebawwe' bēta Kerestiyān.
 6. 'Efaqqed 'eḥur meslēka.
 7. Kunu ṭabibāna kama qadamtina.
 8. Ruṣi xabēhu wa-sa'aleywo rad'ēta.
 9. Ba-sema 'Egzi'abḥēr za-temawwe'u zanta ḥezba.
 10. Zanta 'efaqqed kama tegbar lita 'emqedma 'emut.
 11. 'Aqomkuka zeyya kama te'qab ḥezbeya watra.
 12. Zanta gabiro yenawwex mawā'elihi diba medr.
 13. Ḥuru westa gadām wa-ṣeneḥuni heyya.
 14. Ne'exxezomu 'enza yebawwe'u yeṣu'u mašwā'tihomu.
 15. Bā' xabēna ba-lēlit kama 'i-ya'axazuka.
 16. 'Efaqqed kama tekun rad'eya.
 17. Wa-sobēhā 'aroṣu 'afrāsihomu westa mā'kala ṣab'.
 18. Miṭewwo la-zentu be'si xaba zamadu.
 19. We'eta 'amira yemawwetu mabzexta mahāymenān ba'enti'aya.
 20. 'Ellu yekawwenu 'ar'estikemu.
 21. Maftew kama nequm zeyya wa-neṣneḥo.
 22. Kun ṣādeqa kama yenux mawā'elika westa zentu 'ālam.
 23. Nebā' bēta maqdas wa-nahabo la-kāhen mašwā'tana.
 24. La-nemā'omu la-kaḥādeyān wa-neqtelomu.
 25. Yedallewana kama nemiṭ 'a'yentina 'em-gaṣṣa kebru.
- B. 1. 'afrāsa ḥarrā 12. warēzā nawixa qom
 2. ṣom nawix 13. ḥewāra bēta neguṣ
 3. ḥewāra zāti ḥenṣā 14. dābēlāta mašwā't
 4. mabā' ne'us wa-naddāy 15. 'a'wāda hagar
 5. newāya meṣyāṭ 16. ḥuratu la-madxenena
 6. ba'ata 'arwē 17. nuxa zentu ḥabl
 7. mu'ata 'Abrehām 18. 'em-tenta ṣimatu
 8. nuxa mawā'elihi 19. miṭatu 'em-xaṭi'at
 9. mešwā'āta ṭā'otātihomu 20. faras rawāši
 10. kāhen ṣeyum la-'ālam 21. 'udata ḍaḥāy westa samāy
 11. qumata neguṣ 22. qasāwest ṣeyumān lā'lēna

23. ṣeṭ 'abiy 33. mubā'a ba'atu
 24. diba mešwā'a bēta maqdas 34. ṭā'ot qawwām
 25. ṣimateya kebret 35. meṣyāṭāta hagar
 26. ba'atu la-zentu qeddus westa gadām 36. sab' mawāteyān
 27. 'emdexra mu'ateya dibēhomu 37. kāhenāt wa-ṣawā't
 28. qumata māxbarena 38. qāla 'awādihi
 29. miṭatena xaba hāymānot rete't 39. 'abyāta ṣayāṭ
 30. 'aṣwām wa-ba'ālāt 40. mangēst qawwāmi
 31. ḥuratu wa-ge'zu wa-nebratu la-neguṣ 41. merwāša kawākebt
 32. ṣēṭa newāyeka 42. meḥwāra sadus
- C. 1. Wa-soba k'annanewwo, 'awḍe'ewwo 'af'a 'em-hagar wa-'amat'ewwo
 2. Zentu makān ṭeqqa 'ewuq we'etu ba-k'ellā medr.
 3. Wa-'emdexra.newām nawwāx tafawwasa 'em-ḥemāmu.
 4. Wa-'awṣe'a 'enza yebel: 'Ana 'i-ḥekaṣṣeṭ lakemu za-tefaqqedu.
 5. La-ment 'aṣorkani zanta 'abiya ṣora, wa-'ana ne'us wa-dekum?
 6. 'Ellontu 'emuntu ṣabā't 'em-ḥarrāhu la-mak'annen za-'ak'annano
 neguṣ lā'lēna.
 7. Ṣawarta ḥegg wa-'aqabta hāymānot rete't neḥna
 8. Sekab wa-num kama 'i-tekun dekuma ba-ṣebāḥ.
 9. 'Uqu kama 'i-yesme'ukemu 'enza tenaggeru qālāta za-kama-ze.
 10. 'I-nekel ḥayewa ba-salām 'enza ṣewurāna xaṭi'at.
 11. Soba 'a'oqana mekro, taxabarna meslēhu kama nerde'o.
 12. 'I-kehla tak'ānenno mesla 'axawihu malāheqt.
 13. Rakabewwo la-qeddus yenawwem westa ba'atu.
 14. Ṣamrat ba-ṭebabu wa-ba-ṣā'ṣā'a nebābu.
 15. Waradu malā'ekt 'em-westa samāy 'enza yeṣawweru 'essāta ba-
 'edawihomu.
 16. 'Anomo 'Egzi'abḥēr kama yegbar be'sita 'em-ṣegāhu.
 17. Tak'anninomu tawagru westa bēta moqēḥ.
 18. 'Uqi kama 'i-teqrabi xabēhu za'enbala te'zāzu.
 19. Nawwāxa qom wa-ṣannāya gaṣṣ we'etu.
 20. Ṣor zanta warqa ba-xebu' wa-'uq kama 'i-yerkabo wa-'i-mannu-hi.
 21. 'I-yekelu ṣewumānihomu la-'axlefo zentu xasār.
 22. Wa-soba ta'awqa mekru, tamayaṭku lā'lēhu wa-qatal'ekewwo.
 23. 'Azazomu la-ṣawwārihi yeṣuru newāya bētu wa-yegarewwo 'af'a
 'em-hagar.

Lesson 43

43.1 G Verbs from Roots III-W/Y: The Remaining Forms.

(a) Imperfect, Subjunctive, and Imperative. These forms show the normal trilateral patterns *yeqattel*, *yeqtel/yeqtaḷ*, *qetel/qetaḷ*; stem-final *-ey* and *-ew* are usually replaced by *-i* and *-u* respectively when no ending beginning with a vowel is added; hence e.g. *yebakki*, *yebakkeyu*, *yesammi*, *yesammeyo* etc. Note especially the verbs *re'ya*, *we'ya*, and *wadaya*, which combine the peculiarities of several root types.

Root Type	Perfect	Imperfect	Subjunctive	Imperative
III-Y	<i>bakaya</i>	<i>yebakki</i>	<i>yebki</i>	<i>beki</i>
	<i>samaya</i>	<i>yesammi</i>	<i>yesmi</i>	<i>semi</i>
	<i>balya</i>	<i>yeballi</i>	<i>yebli</i>	---
	<i>nadya</i>	<i>yenaddi</i>	<i>yendi</i>	---
	<i>'akya</i>	<i>ya'akki</i>	<i>ye'kay</i>	---
	<i>'abya</i>	<i>ya'abbi</i>	<i>ye'bay</i>	---
	<i>'abaya</i>	<i>ya'abbi</i>	<i>ye'bay</i>	<i>'ebay</i>
	<i>re'ya</i>	<i>yere'i</i>	<i>yer'ay</i>	<i>re'i</i>
		<i>yere'i</i>		<i>ra'ay</i>
	<i>we'ya</i>	<i>yewe'i</i>	<i>ya'ay</i>	---
	<i>wadaya</i>	<i>yewaddi</i>	<i>yeday</i>	<i>day</i>
	<i>g'ayya</i>	<i>yeg'ayyi</i>	<i>yeg'yay</i>	<i>g'eyay</i>
			<i>yeg'ayi</i>	<i>g'eyi</i>
	<i>dawaya</i>	<i>yedawwi</i>	<i>yedway</i>	---
III-W	<i>'atawa</i>	<i>ya'attu</i>	<i>ye'tu/ye'taw</i>	<i>'etu/'etaw</i>
	<i>'adawa</i>	<i>ya'addu</i>	<i>ye'du/ye'daw</i>	<i>'edu/'edaw</i>

(b) Verbal adjectives *qetul*:

we'uy hot, burning.

semuy named, called; famous, illustrious.

(c) Agent nouns *qatāli*:

balāyi old, wearing out (adj.).

g'ayāy(i) fugitive.

ra'āyi (pl. *-yān*, *-eyān*; *ra'ayt*) observer, seer; *ra'āyē xebu'āt* soothsayer; *ra'āyē kokab* astrologer.

The final *-i* of this form is often "absorbed" by the root final *-y*. Thus, a form written *ba-lā-y* is either *balāy(i)* or *ballāy* (form *qattāl*). But because the latter form is so rare, such writings are taken as *qatāli* when the full writing of such a form (e.g. *ba-lā-yi*) is attested elsewhere. Some ambiguity must remain, however, with infrequent words.

(d) Verbal nouns:

bekay m. weeping, lamentation.

nedēt/neyat poverty.

'etwat/'etot return (home); return, yield (of crops).

'ekay (pl. *-āt*) evil, wickedness.

'ebay (pl. *-āt*) greatness, size; magnificence, majesty.

g'eyyā flight.

rā'y (pl. *-āt*) vision, revelation; appearance, form, aspect.

re'yat appearance, aspect, form.

wā'y fire, heat, burning.

we'yat burning, conflagration.

(e) Nouns with prefixed *m-*:

me'tāw home, place to which one returns; act of returning.

meq'yāy refuge, asylum.

mā'dot (pl. *ma'ādew*) the opposite side (of river, mountains, etc.); *mā'dota* prep. across, to the opposite side of, beyond.

mudāy (pl. *-āt*) a container of any sort; basket, hamper.

Vocabulary 43

Nouns:

'asaqt (pl. *-āt*, *'asaqāt*) f.m. well, cistern.

'araft (pl. *'arafāt*) m.f. wall, partition.

ṭeqm wall, city wall, fortification wall. *'arafta ṭeqm* fortification walls. *'ahgura ṭeqm* fortified cities.

Verbs:

safaya (*yesfi*) to sew. Gt *tasafya* pass. *safāyi* sewer, tailor, cobbler. *masfē* awl.

karaya (*ye'kri*) to dig (e.g. a well), dig in (the ground), dig through (a wall). Gt *lakarya* pass. *karāyi* (*karayt*) to *karāyē* m. q. l. b. e.

grave digger.

ħalaya (*yehli*) to sing, make music; to sing about (acc. dir. obj.).

ħalāyi (f. -t) (pl. *ħalayt*) singer. *māħlēt* (pl. -āt, *maħāley*) song, singing, music.

te'ya (*yet'ay*) to be healthy, well. CG *'at'aya* to make healthy, well, cause to recover. *te'uy* (f. *te'it*) well, healthy (of person or place). *te'innā* good health.

'abeħa CG (root *bwh*) to allow, permit (obj. suff. of person plus subjunctive of verb). Gt *tabawħa* passive; to have power over (*lā'la*, *ba-*). *bewuħ la-* it is permitted for (someone; + subjunctive). *mabāħt* power, authority, permission.

'azlafa CG to continue (doing), persevere in (doing), followed by acc. verbal noun or acc. inf. *zelufa*, *la-zelufu* adv. continuously, continually, perpetually, forever. *zalfa* adv. idem; always, regularly, frequently, often. *'i ... zalfa* adv. never. *za-zalf* adj. perpetual. *la-zalāfu*, *la-zelāfu* = *la-zelufu*.

Exercises

- A. 1. Dayo westa 'azaqt wa-xedego heyya 'eska yemawwet.
2. Menta tesammeyewwā la-zāti hagar?
3. 'I-šannāy 'albās za-yeballī.
4. 'I-te'bay 'a'beyo sema negušeķa.
5. Mannu za-yenaddi ba-lebbu 'enza ya'ammen ba-'Egzi'ena?
6. 'Albo meħrata za-ta'abbi 'em-meħratu.
7. We'eta gizē terē'eyu ta'āmera wa-mankerāta.
8. 'I-ta'ay ma'ateķa lā'lēna.
9. 'Enza neqarreb re'ina hagaromu 'enza tewe'ī ba-reħuq
10. Mannu za-yegaddef newāyo 'emqedma yebli?
11. 'Azzazana kama neday zanta dābēlā westa 'ašadu.
12. Faqadu yeg'w'ayū wa-bāħtu 'i-keħlu.
13. 'Ebayu 'ar'cyoto mašāħeftikemu.
14. Yedawwi waldeya wa-'efarreh kama 'i-yemut.
15. 'Azzazana kama ne'daw zanta weħiza wa-na'axaz zāta medra.
16. Semeyo la-waldeķa sema Yoħannes.
17. Mannu we'etu zentu bo'si za-ya'abbi bawī'a bā'ana?
18. 'I-teħur westa fenot kama 'i-yer'ayūķa wa-yoqtelūķa.
19. Sekab wa-num kama 'i-tedway wa-temut.
20. 'Aytē-nu tefaqqed 'edayo la zentu newāy?

21. 'Iqāb newāyūķa watra kama 'i-tendi.

22. Maftew kama neg'w'yi 'emqedma yer'ayūna.

23. 'I-tewu beħōrakemu wa-'i-tegbe'u zeyya.

24. 'I-dewu medra mangala me'rāb 'eska tebaššeħu xaba māxdaromu.

25. 'Amšo'a 'ašā'enihu xaba safāyi kama yesfeyomu ba-masfēhu.

- | | |
|----------------------|---------------------------------|
| B. 1. 'eḍ heyāw | 21. ba-te'innā wa-ba-salām |
| 2. safāyi ṭabib | 22. wā'ya ḍaħāy |
| 3. māħlēt šemert | 23. rā'y nakir |
| 4. warēzā te'uy | 24. tarāfi heyāw |
| 5. ḍaħāy we'uy | 25. masfēhu la-safāyi |
| 6. mabāħt za-kama-ze | 26. rad'ētena wa-meg'w'yāyena |
| 7. sem semuy | 27. qāla ḥalayt |
| 8. ḥalāyi ṭabib | 28. mā'dota gadām |
| 9. šagā za-zalf | 29. mak'w'annen semuy |
| 10. faras dewuy | 30. karāyeyāna 'azaqt |
| 11. 'ašā'en balāyi | 31. masfē za-xašin |
| 12. mā'dota bāħr | 32. lebs balāyi |
| 13. we'yata hagaromu | 33. maħāley te'umāt |
| 14. karāyē maqāber | 34. ba-mabāħtu la-mak'w'annen |
| 15. fenot we'uy | 35. wā'ya ma'ālt |
| 16. makān te'uy | 36. te'innāhomu la-daqiqomu |
| 17. rā'ya lēlit | 37. g'weyyāhomu la-walādeyānihū |
| 18. g'w'ayāyi deķum | 38. 'ebaya be'lu |
| 19. 'ebayu la-'Amlāk | 39. re'yata gaššu |
| 20. meg'w'yāy šenu' | 40. 'abiy mudāya ferē |
- C. 1. Šaṭaqa 'ašābe'ihu 'enza yesaffi ba-masfē.
 2. 'I-keħla 'ariga 'em-'azaqt za-wadqa westētu.
 3. 'Enza naxallef 'enta xaba bēta Kerestiyān samā'na qāla kāhen yehalli sebħāta 'Egzi'ena.
 4. Rakabnāhu 'enza yeqawwem xaba 'arafta bētu.
 5. Nahiromu hcyya karayu 'azaqāta wa-ħanašu ṭeqma.
 6. Maharana muħāleya hezbeka.
 7. 'I-bewuħ lakemu tebā'u zeyya.
 8. 'Aqomomu diba ṭeqma hagar kama ye'qabewwā.
 9. Wa-nawimo šalusa, te'ya 'em-dawēhu.
 10. 'Abeħomu ye'dawu westa beħēru.
 11. 'I-teķelu 'exiza 'ahgura ṭeqm za-ħanašu heyya.

I-W	<i>tawālada</i>	<i>yetwāl(l)ad</i>	<i>yetwālad</i>	<i>tawālad</i>
II-W	<i>taqāwama</i>	<i>yetqāw(w)am</i>	<i>yetqāwam</i>	<i>taqāwam</i>
II-Y	<i>takāyada</i>	<i>yetkāy(y)ad</i>	<i>yetkāyad</i>	<i>takāyad</i>
III-W	<i>tafānawa</i>	<i>yetfān(n)aw</i>	<i>yetfānaw</i>	<i>tafānaw</i>
III-Y	<i>tarā'aya</i>	<i>yetrā'(')ay</i>	<i>yetrā'ay</i>	<i>tarā'ay</i>

The assimilations involving C₁ noted in the preceding paragraph also apply here. E.g. **yetsāyaṭ* > *yessāyaṭ* he will buy, **yetsā'alu* > *yessā'alu* they will ask around. The optional doubling indicated in the Imperfect is found in the tradition but is not followed in our transliterations.

44.3 *Hallawa* with the Subjunctive and Imperfect. *Hallawa* is used impersonally with an object (dative) suffix followed by the Subjunctive to express intention or obligation. Thus *hallawomu yehuru* may be translated variously as "they intend to go, they ought to go, they are to go, they should go." Less commonly *hallawa* may be inflected with a personal subject: *halloku 'eḥur* I am/was to go. *Hallawa* may also be used with a following imperfect: *hallawa yenabber*, a construction with a wide variety of translation possibilities. It may be past or present durative (he is/was sitting) or it may express the immediate future (he is about to sit, he is going to sit). It has occasionally the intention/obligation nuance of the subjunctive construction above. Only the context can determine its appropriate value.

Exercises

1. Yetfaqqar Kerestos 'esma maḥāri we'etu; yetfarrāh 'esma 'Egzi' we'etu.
2. Ba-ye'eti 'elat yekawwenu xāṭe'ān kama za-'i-yetfaṭṭar.
3. Hallawa 'Egzi' abḥēr za'enbala yetfaṭar 'ālam.
4. Yetfatteḥā 'a'yentihomu wa-yere''eyu kebro la-'Amlāk.
5. Mā'zē netfattāḥ 'em-ma'āserina?
6. Yehubakemu za-yetfaqqad.
7. Zentu ṣaḡā yetfaqqad fadfāda 'em-k^Wellu newāy medrāwi.
8. Zentu we'etu 'asmāta ba'ālāt za-yetgabbaru ba-māxbarekemu.
9. Maṭew noḥur 'emqedma yetgabar sisāyena.
10. 'Aqabowwo la badnu 'enza yetgannaz.
11. Tetqaddatu 'alohomumu la-'arāwita gadām.

12. Ba'enta xaṭi'ateka tetgaddaf 'em-mā'kalēna.
13. Soba yetḥannaṣ ṭeqma hagarekemu, 'i-yemawwe'akemu wa-'i-mannu-hi.
14. Samā'nāhomu 'enza yetḥaššayu ba'enta mu'atomu.
15. 'I-tetḥašay 'emqedma yetgabar gebreka.
16. Hallawana k^Wellena netḥatat ba-xaba 'Egzi' abḥēr.
17. Tetḥattat ba'enta k^Wellu za-gabarka.
18. Zentu we'etu ge'zomu la-'abawina za-yedallewana kama netmarāḥi ba-megbārātihomu.
19. La-ment netmawwā' ba-xaba kaḥādeyān?
20. Re'ina samāyāta 'enza yetmalle'u malā'ekta berhānāwiyāna.
21. Soba tesamme' zanta, tetma'ā' fadfāda.
22. 'I-tetma'ā' dibēya 'esma 'akko 'ana za-gabarku zanta.
23. Sayf 'i-yetmayyaṭ 'em-lā'lōkemu 'eska yemawwetu k^Wellomu xāṭe'ān.
24. Mā'zē-nu tetmayyaṭu 'em-xaṭi'atekemu westa fenota ṣedq?
25. Ye'eta 'elata 'i-tetmaḥḥaru ba-xaba fatāḥtikemu.
26. Zentu we'etu semu la-'Egzi' abḥēr za-'i-yetnaggar.
27. Zāti ṣalot tetnabbab 'emqedma yetnabab menbāba wangēl.
28. Tanše'i wa-ḥuri bētaki wa-'ana 'aḥawwer meslōki.
29. Tetnaššā' wa-teg^Wayyi Gebša 'esma yaxaššesūka kama yeqteluka.
30. 'Anta tetnaššā' westa samāy 'enza taḥayyu.
31. Maṣ'u wa-naš'ewwo la-badnu ṣemmita 'emqedma yetqabar.
32. Soba re'ya k^Wellomu ṣabā'tihu 'enza yetqattalu, farha wa-g^Wayya.
33. Yedallewakemu kama tetqašafu ba'enta zentu gebr.
34. We'eta 'amira tessaddadu wa-tetqattalu ba'enti'aya.
35. Wa-yessabbak zentu wangēl xaba 'ašnāfa medr.
36. 'Efaqqed 'essamā' 'emqedma 'essadad 'em-medreya.
37. Menta yessamay semu la-waldeka?
38. Yessamay zentu wald ba-sema 'abuhu.
39. 'Axaššeš safāyē kama yessafay šā'neya.
40. Yessaqqal salāma 'ālam ba-faqādu la-'Egzi' abḥēr.
41. Ba-zentu makān yessaqqal madxenena ba-masqala 'eḍ 'enza yeššawwā' ba'enta 'eg^Wāla 'emma-ḥeyāw.
42. 'Antemu teššayyaṭu kama 'alohom westa 'edawa 'ella yemawwe'ukemu.
43. Yeššahḥafu watra xaṭāwe'ikemu westa maṣḥafa fetḥ.
44. Tetakkal ḥāymānot westa 'alḥābikemu kama 'eḍ ṣenu' wa-qawwām za-'i-yekel nafās 'awdoqoto.
45. La-yetwadayu 'ellu maṣḥāḥoft westa mexbā'.
46. Zentu yetwahḥab lukomu ba-ṣaḡā.

47. Taxxabā' fetuna kama 'i-tetrakab.
 48. Mota 'emqedma yeššayam kāhena.
 49. Wa-nabara heyya 'enza yetla''ak watra ba-qedma 'Egzi'abḥēr.
 50. Fannokuka 'af'a 'em-beḥēr kama tet'aqab 'em-k^Wellu mendābē.
 51. Zentu ḥeggeya za-yet'aqqab ma'āla wa-lēlita.
 52. Ba-ṣebāḥ yessaḥḥab qedma mak^Wannen.
 53. Rakabomu la-weludihu 'enza yet'addawu 'emenna te'zāzāta
 'Egzi'abḥēr.
 54. 'Etxaššaš wa-'i-yetrakkab.
 55. Yetkaray 'azaqt ba-zentu makān kama yekunana māy.
 56. Yessammā' qāla bekāy ba-k^Wellā hagar.
 57. Hallawana netxabā'.
 58. Hallawo yet'awaq ba'enta gebrātihu.
 59. Gebar šannāya kama tetfaqar ba-xaba k^Wellomu sab'.
 60. Radu westa meṭmāq wa-taṭamaqu ba-sema 'ab wa-wald wa-manfas
 qeddus.

Lesson 45

45.1 CG Verbs: The Remaining Forms. With the exception of verbs from roots II-W/Y, all CG verbs have the same underlying pattern in the Imperfect, Subjunctive, and Imperative stems. Note how closely these resemble the forms of the corresponding G verbs, the main difference lying in the long *-ā-* of the prefix and the stable vowel (*-e-*) of the Subjunctive and Imperative. Stem-final *-aw* and *-ey* are treated as elsewhere.

Root Type	Perfect	Imperfect	Subjunctive	Imperative
Sound	'anbara	yānabber	yānber	'anber
I-gutt.	'aḥzana	yāḥazzen	yāḥzen	'aḥzen
II-gutt.	'ab'ala	yābe'eel	yāb'eel	'ab'eel
III-gutt.	'amṣe'a	yāmaṣṣe'	yāmṣe'	'amṣe'
I-W	'awrada	yāwarred	yāwred	'awred
II-W	'aqoma	yāqawwem	yāqum	'aqum
	'aqama		yāqem	'aqem
II-Y	'akēda	yākayyed	yākīd	'akīd
			yāked (rare)	'aked
III-W	'aḥyawa	yāḥayyew-	yāḥyew-	'aḥyew-
III-Y	'abkaya	yābakkey-	yābkey-	'abkey-

The long *-ā-* in the closed syllable of the prefix is exceptional. It arises presumably from the loss of ' in these forms, e.g. **ya'anber* > *yānber*.

There are no verbal nouns derived regularly from CG verbs other than the ordinary infinitive (see Lesson 30). Occasionally one encounters derived nouns of the pattern *'aqtalā*, e.g.

'ar'ayā image, form, likeness, appearance; type, standard, norm, pattern; copy, transcription.

This is in imitation of a pattern properly belonging to the D or Q system, which will be taken up in a later lesson.

Quite a number of CG verbs have an agent noun (or adjective) of the patterns *maqtel* (fem. *-t*) or *maqtali* (fem. *-t*). These are equivalent forms. The following are the most frequent from verbs introduced thus far:

mā'mer (1) knowing, skilled; (2) a soothsayer.

mābkey mourner (professional)
māfreh fear-inspiring, dreadful
māḥnem grievous, afflicting with grief or pain
māḥyew/māḥyawi life-giving, salvific
māḥzen/māḥzani saddening, provoking sadness. The noun *māḥzan* (cause of sadness) is used interchangeably with *māḥzen*.
mamker (pl. *mamākert*) counselor, advisor
māšmer/māšmari pleasing (to: *xaba*, *la-*)
maṭmeq baptizer; esp. in *Yoḥannes Maṭmeq* John the Baptist.

As noted earlier, some CG verbs have verbal nouns and adjectives proper to G verbs (e.g. *feqr*, *fequr*, *meʿrāf*). Note, in addition,

ʿeraft (pl. *-āt*) f.m. rest, peace, quiet; often a euphemism for death.

The pattern *ʿaqtāli* (cf. *qatāli*) is also sometimes employed as an agent noun, but the form is not a productive one for CG verbs.

Vocabulary 45

ʿankara CG to wonder, be astonished, marvel (at: acc. or *ʿemenna*, *baʿenta*, *ba-*, or a clause introduced by *ʿefo*, *kama*, or *ʿesma*): to find (something: acc.) strange. Gt *tanakra* to be admired, wondered at; to seem/be strange. Glt *tanākara* to be alien to (obj. suff.); to renounce, repudiate (obj. suff.). *nakir* (see Voc. 34). *manker* (see Voc. 26).
daxna (*yedaxn*) to escape safely (from: *ʿemenna*); to be safe, unharmed; to be saved (in the religious sense). CG *ʿadaxana* to save, keep safe, rescue; to save (rel. sense). *daxun* safe, unharmed; saved (rel. sense); immune to, free of (*ʿemenna*). *dāxen* adj. safe, whole, sound, unharmed. *dāxn* safety, well-being, security. *dāxnā/daxnā* idem. *madaxen* = *madaxani* savior, redeemer. *madxanit* m.f. salvation, safety, redemption.

Exercises

1. Ba-ʿayy nagar ʿāʿammenakemu?
2. ʿI-tābzexu nagira.
3. Tālehheq zāta ʿeda ʿeska tenawwex.
4. Xaba qāla tabībān ʿaqreb ʿeznaka.

5. Suni ʿomu ḥezb zanta ʿankaru fadfāda.
6. ʿEfo nāʿammer kama maṣʿat zāti ʿelat?
7. Yādakkemo zentu ṣāmā.
8. ʿI-tām ʿeʿo la-ʿegzi ʿeka kama ʿi-yezbeṭka.
9. ʿAq^wrer ma ʿataka ʿemqedma tenbeb.
10. Ba-yeʿeti ʿelat ʿi-yedexxen wa-ʿi-ʿaḥadu-ni ʿem-fetha ʿAmlāk.
11. Yāʿattewukemu ḥeyāwānikemu.
12. Maṣʿa gānēn lāʿlēhu ʿenza yādawweyo.
13. Yāmeḥḥeruni ʿellu ʿaḥzāb.
14. Yāqattellewwo la-ṣādeq, wa-la-xāṭe ʿyefatteḥu ma ʿāserihu.
15. ʿAdxenana ʿEgzi ʿo ʿesma netmawwā ʿem-xaba kaḥādeyān.
16. Zanta ʿāʿexhezakemu westa lebbekemu la-zelufu.
17. Wa-ba-weʿetu gizē ʿāfallesakemu ʿem-hagarekemu feqert.
18. K^wellu mamker yāmakker mekra.
19. Yaḥayyewu ʿella yāqawwemu qāla kidāneya.
20. ʿAntemu tānakeru baʿenta za-ʿegabber qedmēkemu.
21. Nāʿbeyo la-sema ʿAmlākena.
22. ʿI-ʿyāfaqqer mašwāʿta za-tešawwe ʿu lita.
23. Baʿenta ment tāmasseluni nabiya.
24. Warada teʿmert ʿem-samāy ʿenza yārē ʿeyo meṣṣira Ḥegg Ḥaddis.
25. Dāxen-nu ʿanta, ʿo-ʿabuna?
26. Yāʿabbeyaka ʿemenna k^wellomu nagašta medr.
27. ʿI-tāfrehomu la-ḥezb ba-qālāt za-kama-ze.
28. ʿAmṣeʿewwomu lita kama ʿerʿayomu.
29. Nāʿreg mašwāʿta la-ʿEgzi ʿabḥēr kama yāmuʿana ba-ʿella yeṣabbe ʿu lāʿlēna.
30. Zeyya tekellu nabira ba-salām wa-dāxn.
31. Mannu za-yāʿaddewana zanta gadāma?
32. Yāfaṭṭenu yegabberu salāma meslēna.
33. ʿI-tānʿesu ṭebaba maṣāḥefta qadamt.
34. ʿI-tārḥequ ḥeggeya ʿem-xabēkemu.
35. Tanākarewwo la-ḥeggena wa-la-geʿzena.
36. Xaba mannu tāʿaqqeb newāyaka?
37. Yāg^wayyi sabʿa ʿafrāsihomu ba-ferhat ʿabiy.
38. ʿAnta-nu tānabbēb lana zanta malʿekta?
39. Yārakkobukemu zentu maṣḥaf be ʿla manfasāwē.
40. Zo weʿetu maṣḥaf baʿenta madxanita ʿālam.
41. ʿI-tāʿreb daḥāya ba-zāti ʿelat ʿenza tešawwem.

42. 'Āgaber la-re'seya manbara za-warq.
 43. 'Azzazomu kama yānberu šegāhu heyya.
 44. La-ment tārakk^Wesu bēteya qeddusa?
 45. Nāšuromu 'ašwārīna.
 46. 'A'regewwomu westa 'arafta ʔeqm za-hagar.
 47. Qoma westa ḥamar 'enza yāhadde' mā'balāta bāhr ba-qālu.
 48. 'Arte'u fenāwikemu wa-megbārikemu kama 'i-temutu.
 49. 'I-tānded 'essāta 'eska yeq^Warrer lēlit.
 50. 'I-yātarref zentu neguš 'ekuy 'aḥada 'em-ḥezbena.
 51. 'A'refi zeyya 'eska yāgabbe'omu la-weludiki.
 52. Ba'enta ment kama-ze tāḥammemā la-nafseya 'Egzi'o?
 53. Tānaddeyaka zāti ḥeywat za'enbala kel'at.
 54. Yārexxu 'Egzi'abḥēr masākewa samāy wa-yāwarred zenāma.
 55. La-ment tanākarkemewā la-ʔebaba 'abawikemu?
 56. Tā'awwedo la-'awādika westa k^Wellu baḥāwert.
 57. Westa zentu makān tāḥanneš lita bēta ḥaddisa.
 58. Wa-'emdexra zentu mendābē 'anta tānaffes 'em-xasāra 'ālam.
 59. 'I-tāšḥetomu la-ḥezbeya 'em-'eqbata ḥeggeya.
 60. 'A'ḥemana nestita ferē.
 61. Ye'eta 'amira nā'awweqaka kidāna ḥaddisa.
 62. Wa-ba-gizēhā yāḥayyewomu la-k^Wellomu mewutān xebura.
 63. Faqadu kama yāngesēwwo lā'lēhomu.
 64. Tāsammi hagareka westa k^Wellā medr.
 65. Rakabewwo 'enza yāḥammeqomu la-k^Wellomu ḥezb.
 66. 'Ab'elana ba-newāy manfasāwi, 'o-'Egzi'ena.
 67. 'I-tāḥzeno la-'abuka ba-ḥeywatu.
 68. Soba tewaddeq 'anta, nāhu 'ana 'ānašše'aka.
 69. La-yāšmerka mekreya za-'enaggeraka 'o-neguš.
 70. 'I-tāw'i bēteya.
 71. 'I-tābkeyana ba-zēnāka ḥezun 'o-'aragāy.
 72. 'Amutani 'esma 'i-ʔefaqed 'eḥyaw.
 73. We'eta gizē tānašseru mangala bēteya wa-tebakkeyu.
 74. Wa-tāšḥeḥefo zanta te'zāza diba 'ebn 'abiy.
 75. Tāwadde'ewwo 'af'a 'em-bētu wa-tewaggeewwo ba-'ebn.
 76. 'I-tābleyu 'ašū'enikemu, 'esma 'i-yekawwenukemu kāle'ān.
 77. 'Akber 'abāka wa-'emmaka k^Wello mawā'ela ḥeywatomu.
 78. 'Ānawwemo bezuxa 'āmata kama 'i-yer'ay deqata hagar wa-felsata
 ḥezb.

79. 'Ašallēm gašša ḥaḥāy wa-yefarreh k^Wellu lebb.
 80. 'I-yāwwared zenāma ba-gizēhu.
 81. Fannawa 'aḡbertihu yābšḥuna hagara.
 82. 'Egzi'abḥēr yākelhelana ba-k^Wellu za-nefaqqed.
 83. Yūnux 'Egzi'abḥēr mawā'elikemu diba medr.
 84. 'Ašne'u 'albābikemu wa-'i-tefrehu.
 85. Soba yenaggeruka, 'anta 'i-tāwašše'.
 86. 'Abe'ewwomu zeyya wa-'anberewwomu qedmēya.
 87. Yākeḥhedo nagareka 'emenna faḥārihu.
 88. 'Allā 'āqaddem 'emašše' xabēkemu.
 89. Yebēlomu kama yāšneḥu lotu ḥamara.
 90. Zanta xasāra yāxallef 'em-dibēna wa-naxadder ba-salām la-zelufu.
- | | |
|------------------------------------|---|
| B. 1. gašš mafreh | 10. mak ^W annen mā'mera ḥegg |
| 2. zebḥat 'abiy wa-māḥmem | 11. maḥmequ la-'Iyasus |
| 3. manfas qeddus māḥyawī | 12. wangēl māḥyew |
| 4. zēnā māḥzen | 13. maḥāleya mabkeyān |
| 5. mamker ḥabib | 14. ḥemām māḥzen |
| 6. ḥeywat mašmert la-'Egzi'abḥēr | 15. mā'mera ta'āmer |
| 7. motu la-Yoḥannes Maḥmeq | 16. 'ar'ayā gaššu |
| 8. nebāb māḥzani | 17. Kunomu 'ar'ayā. |
| 9. g ^W eyyā mamākertihu | 18. 'ar'ayā mašḥafa nabiyāt |

Lesson 46

46.1 D Verbs: Imperfect, Subjunctive, and Imperative. The inflected forms of D verbs exhibit such regularity regardless of root type that an extended exposition is unnecessary.

Root Type	Perfect	Imperfect	Subjunctive	Imperative
Sound	<i>faṣṣama</i>	<i>yefēṣṣem</i>	<i>yefaṣṣem</i>	<i>faṣṣem</i>
I-Gutt.	<i>'azzaza</i>	<i>ye'ēzzez</i>	<i>ya'azzez</i>	<i>'azzez</i>
II-Gutt.	<i>mahhara</i>	<i>yemēhher</i>	<i>yemahher</i> <i>yemehher</i>	<i>mahher</i> <i>mehher</i>
III-Gutt.	<i>nasseha</i>	<i>yenēsseh</i>	<i>yenasseh</i>	<i>nasseh</i>
I-W	<i>wassaka</i>	<i>yewēssek</i>	<i>yewassek</i>	<i>wassek</i>
II-W	<i>fawwasa</i>	<i>yefēwwes</i>	<i>yefawwes</i>	<i>fawwes</i>
II-Y	<i>ṭayyaqa</i>	<i>yeṭēyyeq</i>	<i>yeṭayyeq</i>	<i>ṭayyeq</i>
III-W	<i>fannawa</i>	<i>yefēnnew-</i>	<i>yefannew-</i>	<i>fannew-</i>
III-Y	<i>rassaya</i>	<i>yerēssey-</i>	<i>yerassey-</i>	<i>rassey-</i>

As elsewhere, stems in *-ew-* and *-ey-* become *-u* and *-i* respectively when no further ending or suffix is added. The inflection of all of the above forms is the same as that of the corresponding G verbal forms, including the addition of object suffixes.

46.2 The Names of the Months. The traditional Ethiopian calendar consists of twelve months of thirty days plus a thirteenth month of five days (or six in leap years). New Year's Day falls on September 11 of our calendar and the months are ordered as follows:

<i>Maskaram</i>	Sept. 11 - Oct. 10	<i>Miyāzyā</i>	Apr. 9 - May 8
<i>Ṭeqemt</i>	Oct. 11 - Nov. 9	<i>Genbot</i>	May 9 - June 7
<i>Xedār</i>	Nov. 10 - Dec. 9	<i>Šenē/Senē</i>	June 8 - July 7
<i>Ṭawšāš</i>	Dec. 10 - Jan. 8	<i>Ḥamlē</i>	July 8 - Aug. 6
<i>Ṭerr</i>	Jan. 9 - Feb. 7	<i>Naḥāsē</i>	Aug. 7 - Sept. 5
<i>Yakātīt</i>	Feb. 8 - Mar. 9	<i>Pāḡ^wemēn</i>	Sept. 6 - Sept. 10
<i>Maggābit</i>	Mar. 10 - Apr. 8		

The dates given are one day after those of Dillmann (*Lexicon passim*), who allows for the beginning of a day at the sunset of the previous day. Aside from *Pāḡ^wemēn*, which is from Greek *epaqōmenai*, the origin of the month names is quite obscure; in many instances they represent nominal forms not proper to the classical language.

46.3 The Numbers Above Ten.

(a) 11-19. The gender distinctions noted with the units are preserved in the teens. Thus,

masculine:	<i>'ašartu wa-'aḥadu</i>	feminine:	<i>'ašru wa-'aḥatti</i>	11
	<i>'ašartu wa-kel'ētu</i>		<i>'ašru wa-kel'ē</i>	12
	<i>'ašartu wa-šālastu</i>		<i>'ašru wa-šālās</i>	13

When days of the month are enumerated (ordinal or cardinal), the forms *'ašur wa-sanuy*, *'ašur wa-šālus*, etc. are used.

(b) 20-90. The tens are based on the corresponding units with the ending *-ā*, excepting 20, where the base of 10 is used:

20	<i>'ešrā</i>	50	<i>xamsā</i>	80	<i>sanānyā</i>
30	<i>šālāsā</i>	60	<i>sessā</i>	90	<i>tas'ā, tes'ā</i>
40	<i>'arbe'ā</i>	70	<i>sab'ā</i>		

These are unmodified for case or gender. Units are simply added, but the normal gender distinctions are retained:

21	<i>'ešrā wa-'aḥadu/'aḥatti</i>
22	<i>'ešrā wa-kel'ētu/kel'ē</i> etc.

(c) 100 is *me't* (pl. *'am'āt*). 1000 is normally expressed as 10 hundred: *'ašartu me't*, 2000 as 20 hundred, *'ešrā me't*, etc.

(d) Ordinals above ten may be expressed by cardinals. There are, however, separate ordinal forms of the tens: *'ešrāwi* 20th, *šālāsāwi* 30th, etc.

In Ethiopic texts the numbers are frequently represented by figures (see above, page 7); these must, of course, be read with the appropriate cardinal or ordinal form.

Vocabulary 46

ṭayyaqa D to examine, observe closely, scrutinize, investigate, explore; to ascertain by examining. CD *'aṭayyaqa* to inform (someone: obj. suff.) of (something: acc. dir. obj.). Dt *taṭayyaqa* to seek certainty, try to make sure; also passive: to be ascertained, found out for sure.

šallaya D to pray (to: *xaba, qedna*; for: *ba'enta, lā'la, diba*), to pray for (something: acc. dir. obj.).

baḡ (f. *baḡe't*; pl. *'abāḡe'*) sheep, lamb.

Exercises

- A. 1. La-mannu nerēsseyo nagāšē lā'lēna?
 2. 'Enza yenēsseḥu qarbu wa-sagadu lotu.
 3. 'I-maftew kama nemaṭṭewā la-hagar westa 'edawihu la-zentu kaḥādi.
 4. Tegabberu k^wello za-'e'ēzzezakemu.
 5. Mannu za-ye'emmerana fenota?
 6. Mannu yek^wennen mak^wānenta?
 7. 'Ana 'ehēllu meslēkemu la-zelufu.
 8. Ṣawwe' lita safāyē. Tabatka qenāteya.
 9. Hallo watra yeḥewweṣomu la-mahāyemenān 'ella bēta Kerestiyān.
 10. Naṣṣer ge'za ṣādeq kama tā'mer ṣedqa.
 11. Ṭayyequ maṣāḥefta ṭabibān qadamt.
 12. 'Emenna mannu tetmahharu ṣā'ṣā'a?
 13. Rasseyu mašwā'ta diba mešwā' wa-ḥuru 'af'a 'em-zentu makān.
 14. 'Enza yegēššēšana yebēlana bezuxa ba'enta qadamtina.
 15. Nebar zeyya 'eska tefēṣsem gebraka.
 16. Nefēwwesā la-nafseka ba-'emnat wa-ba-feqr, wa-'akko ba-šerāy.
 17. Wehibaka lita warqa šēṭ, 'emēṭṭewaka za-tašāyātka.
 18. Teṭēyyequ 'albābikemu wa-bāḥtu 'i-terakkebu ṣedqa.
 19. 'Axazku 'enasseḥ ba'enta xaṭi'ateya.
 20. 'Azzazo kama yefannewo la-waldu westa gadām.
 21. La-ment tefaqqudu tefannewuni 'enza 'ana 'edawwi wa-'edakkem?
 22. 'Efo neṭēyyeq 'amāna ba'enta zentu rā'y za-re'ika?
 23. Nešā' zanta marxo wa-sawwero 'em-'a'yenta sab'.
 24. Mehherana māḥlēta ḥaddisa.
 25. 'I-ṽefaqqud kama 'emahherka wa-'i-menta-ni.
 26. Ba-ye'eti 'elat yesēwwer daḥāy berhāno wa-yehēllu ṣelmat ba-k^wellā medr.
 27. La-ment terēssi 'ašwāra za-kama-ze dibēna?
 28. 'I-tefēṣsem mawā'ela ṣimateka ba-salām.
 29. Soba yebaṣṣḥani 'elata moteya, ḥawweṣ 'anta be'siteya wa-waldeya kama 'i-yeššayaṭu kama 'agbert.
 30. La-neṣalli xaba 'Egzi'ena ba'enta dewuyānina.
 31. Naṣṣeru westa samāy wa-ṭayyequ 'udata daḥāy wa-merwāša kawākebt kama tā'meru kebro la 'Egzi'abḥēr wa-ṭebabo.
 32. 'I-neṭayyēd kama 'anta tēḥallu meslēna ba-we'etu gizē.

33. 'I-tegaššēšani 'allā gaššēšo la-'exuya.
 34. Rakabkewwomu 'enza yeṣēlleyu wa-yebakkeyu diba mutānihomu.
- B. 1. 'ašartu wa-kel'ētū rad' 9. samānyā me't ṣabā't
 2. 'ašru wa-kel'ē hagar 10. xamsā wa-xamestu xebest
 3. 'ešrā 'azaqt 11. ba-'ašur wa-samun la-warx
 4. tas'ā wa-tes'u bag' 12. 'ama 'ašur wa-xamus la-warx
 5. Ṣalāsā wa-samāntu ṣayaṭṭ Genbot
 6. 'ašartu wa-šalastu warēzā 13. ba-'ešrā wa-rabu' la-Muḥḥābit
 7. 'ašartu me't malā'ekt 14. 'ama tasu'u la-ṣelmatu Miyāzyā
 8. me't wa-sab'ā faras 15. 'ama sanuy la-warxa Teqent

Lesson 47

47.1 D Verbs: Verbal Adjectives. These are normally of the pattern *qettul*, with an occasional *qattil* (e.g. *ḥaddis*) or *qattāl* (e.g. *šannāy*):

- ^ʾ*ezzuz* commanded, ordered (of person or thing). Note the expressions
^ʾ*ezzuz* (*weʾetu*) *kama* + Subj. It has been commanded that ...
ba-kama ^ʾ*ezzuz* (*ba-xaba*) as has been commanded (by) ...
^ʿ*ebbuy* arrogant, insolent, haughty (cf. Dt *taʿabbaya*).
fennew sent.
fēssuḥ happy, joyous, rejoicing (cf. Dt *tafaššēḥa*).
fēssum done, accomplished, completed, fulfilled, consummated;
perfect, whole, complete.
gēssuḥ (well-)instructed, learned.
k^wennun judged, condemned, subject to punishment.
metṭew handed over, delivered.
nessuḥ repentant.
ressuy prepared, made ready; equipped (with: *ba-*).
sewwur hidden, covered, concealed.
ḥewwuʿ summoned, invited.
^š*ennuy* adorned, decked out, lovely.
ṭeyyuqa perceptive; accurate; certain, sure; as adv. *ṭeyyuqa*
accurately, carefully, precisely, exactly.

47.2 D Verbs: Agent Nouns. These are of two types: *qattāli* (quite rare) and *maqattel*. For D verbs occurring thus far only the following are of any importance:

- | | |
|---|---------------------------------------|
| <i>mafawwes</i> physician. | <i>nassāḥi</i> (one who is) penitent. |
| <i>magasšēḥ</i> teacher, instructor. | <i>mašanney</i> the best (of), the |
| <i>mak^wannen</i> (see Voc. 5). | best part (of) |
| | <i>mamehher</i> (f. -t) teacher. |

Mamehher is traditionally read *mameher*. The noun *mašagger* also belongs to this group, although the related verb is either CG ^ʾ*ašgara* or CD ^ʾ*ašaggara* to cast nets, fish, to capture by trapping. Note also Gt *tašagra* to be captured, ensnared (used in quite a wide sense), and *mašgart* (pl. *mašqer*) snare, net, trap.

47.3 D Verbs: Verbal Nouns. There are about nine noun patterns regularly used to form verbal nouns from D verbs. These fall into four groups according to the stem:

- (a) *qettel*, *qettelā*, *qettelāt*, *qetteleñnā*:
fēššēḥā joy, happiness (cf. *fēssuḥ* above).
nesseḥā repentance, regret, penitence.
^ḥ*ewweʿā* call, summons, invitation.
qeddesāt holiness, sanctity, sacredness; frequent in construct phrases: e.g. *ḥagara qeddesāt* holy city.
qeddesennā = *qeddesāt*.
^š*enn* beauty (if reduced from a form *^š*enni*).
- (b) *qettāl*, *qettālē*, *qettalē* (with short -a-):
fennā (from **fennāw*?) a less frequent synonym of *fenot*, also used in the expression *fennā sark* early evening. The noun *fenot*, because of its relationship with the D verb *fannawa*, should probably be read as *fennot* (part the Tradition); the plural forms *fennāw* and *fennāwē* (sic) are also felt to be the plurals of *fennā*.
fēssāmē consummation, end, completion, perfection.
^ḥ*ewwāḥē* visit, visitation, attention.
nesšārē a look, glance, viewing; sight (ability to see).
qeddāsē sanctification, consecration; the sacred service or liturgy.
^ḥ*ewwāʿē* = ^ḥ*ewweʿā* above.
k^wennanē (pl. -yāt) judgment, condemnation, punishment.

- (c) *qattalā* (cf. *qatalā* from G verbs: *xasāšā*, *ḥatatā*).
^ʾ*abbasā* sin (see Voc. below).
dammanā cloud (see Voc. below).

- (d) *qattel* (properly the infinitive base without the terminal -o):
fawwes cure, healing (often fig.); medicine, medication

Because such pairs as *qetl/qettel* and *qetlāt/qettelāt* are indistinguishable in Ethiopic script, only the underlying verb (G or D) can determine the proper form. Even then one cannot be certain, since languages are not always consistent. When there is reasonable doubt, we have listed both possibilities in the Lexicon, but for the sake of simplicity one form has been used in the transliteration of

the texts. It should be noted too that the ending *-ennā*, although frequently associated with verbal nouns of D verbs, is used also to derive nouns from G verbs and from miscellaneous (frequently quadri-literal) bases: E.g. *Kerestennā* Christianity; *dengelennā* virginity; *yawhennā* gentleness (cf. G *yawha* to be gentle); *reš'ennā* old age (cf. G *raš'a* to grow old); *lehqennā* old age (G *lehqa*).

The same is true of the ending *-ān*, sometimes associated with D verbs, as in *šeltān* power, authority (D *šallaṭa* to exercise power), but more frequently associated with G verbs, as in *be'dān* change, *beq'ān* beatification, *berhān* light, *ge'sān* manumission, *res'ān* forgetfulness, *'erqān* nakedness, *feltān* splitting, dividing, and others.

47.4 D Verbs: Nouns with Prefixed *M-*. These appear to be the same pattern used for G derivatives (*meqtāl*); the Tradition, however, reads *meqettāl* and we vocalize accordingly:

<i>mek^wennān</i>	place of judgment, court, tribunal; judicial district, hence, more generally, province, prefecture.
<i>mesewwār</i>	hidden place, hiding place.
<i>meṣellāy</i>	place to pray, chapel.
<i>mešennāy</i>	= <i>mašanney</i> above.

Vocabulary 47

qaddasa D to sanctify, make or regard as holy (acc. dir. obj.); to perform sacred offices. Dt *taqaddasa* passive.

ḥaddasa D to renew, renovate, restore. Dt *taḥaddasa* passive.

dammana D to become clouded (esp. of face, fig.); to be obscured by clouds. *demmun* clouded, obscured by clouds.

'abbasa D to commit a crime or sin (against: *lā'la*, *la-*). *'abbāsi* = *ma'abbes* sinner, criminal. *'abbasā* (pl. *-t*) sin, crime.

Exercises

- A. 1. *ṣewwe'ā la-nesseḥā*
2. *feṣṣāmēhu la-ḥeṣṣāhomu*
3. *qeddāsē bētu la-'Egzi'abhēr*
4. *foššēḥā za-la-'ālam za'enbala ḥazan*
5. *'eska fonnā sark za-zāti 'elat*
6. *ba-feššēḥā 'abiy wa-ba-māḥlēt feššūḥ*
7. *nesselḥā k^wellu māḥarena*

8. *nesselḥāka wa-xedgata xaṭi'ateka*
9. *qeddesennā zentu makān*
10. *ba-'elata k^wennanēkemu*
11. *fawwesu la-dewuy*
12. *fawwesomu la-'ekuyāna lebb 'em-'abbasāhomu*
13. *feṣṣāmē ḥeṣṣata hagara qeddesātihu*
14. *ḥewwāṣēhu la-'Egzi'abhēr xaba ṣādeqān wa-rāte'ān*

- | | |
|--|---|
| B. 1. <i>mak^wannen 'ebbuy</i> | 12. <i>mamehher maḥāri</i> |
| 2. <i>manbar ressuuy la-kebru</i> | 13. <i>hagarit meṭṭew la-mawā'ihā</i> |
| 3. <i>mal'ekt feṣṣum</i> | 14. <i>be'sit feššēḥt wa-šennūt</i> |
| 4. <i>'ardā' geššusūḥān</i> | 15. <i>bēt ressuuy la-nchratokeku</i> |
| 5. <i>xalāfi ṣewwu' la-bawi'</i> | 16. <i>xāṭe'ān k^wennunān wa-'i</i> |
| 6. <i>makān šennuy la-'abiy ba'āl</i> | <i>nessuḥān</i> |
| 7. <i>mašanneya warāzutihomu</i> | 17. <i>nassāḥi fetuḥ</i> |
| 8. <i>mexḍāb sewwur 'em-xalāfeyān</i> | 18. <i>marāḥi geššusūḥ wa-šemuy</i> |
| 9. <i>be'si ḥemmum wa-nassāḥi</i> | 19. <i>samā'i feṣṣum</i> |
| 10. <i>mafawwes ṭabib ba-megbāru</i> | 20. <i>magaššesē 'ekuy</i> |
| 11. <i>lā'k fennew westa hagar</i> | 21. <i>šenna gašṣu</i> |

- C. 1. *La-ment tāzallefu 'abbeso lā'lēya wa-ta'adewo 'em-ḥegageya'*
2. *Ba-zentu qāl waṭana samāy dammeno wa-ne'sa berhāna ḍaḥāy.*
3. *Wasadewomumu westa mek^wennān, wa-tarakibomu ma'abbesāna tak^wannanu k^wennanē 'abiya wa-'eṣuba.*
4. *Ḥaddasu hagaromu wa-ḥanaṣu ṭeqma ṣenu'a 'awdā.*
5. *Faṣṣimana ḥeṣṣata bēta maqdas, qaddasnāhu ba-'abiy feššēḥā.*
6. *'Albo mesewwār za-yesewwer re'so bo.*
7. *La-yetqatal za-ye'ēbbes lā'la te'zāzāta 'Egzi'abhēr.*
8. *'Abeḥewwo kama yefannu 'axāhu xaba mak^wannen.*
9. *Yahabka 'Egzi'ena salāma wa-ṭe'innā kama teḥṣāḥ westa feṣṣāmē ḥeywateka ba-feššēḥā.*
10. *Teḥēddesu ba'ālāta za-xadaggemu, wa-tedaggemu 'anbebo mašāḥefta qeddusāt k^wello 'amira.*
11. *Kun nessuḥa wa-'i-tekun k^wennuna.*
12. *Kuni feṣṣemt ba-k^wellu za-tegabberi.*
13. *Kawino geššusūḥa wa-mā'mera ḥegg, 'axaza mehherotomu la-'aḥzāba hagaru.*
14. *'I-yābawweḥomu la-fennewān kama yebā'u xabēhu.*
15. *'Inza yesabbek nesselḥā wa-xedgata xaṭi'at, ṣawwe'omu la-ḥezb.*

Lesson 48

48.1 Dt Verbs: Imperfect, Subjunctive, and Imperative. These follow the corresponding forms of the D verb except for the *-a-* in the final stem syllable.

Root Type	Perfect	Imperfect	Subjunctive	Imperative
Sound	<i>tafaṣṣama</i>	<i>yetfēṣṣam</i>	<i>yetfaṣṣam</i>	<i>tafaṣṣam</i>
I-Gutt.	<i>ta'azzaza</i>	<i>yet'ēzzaz</i>	<i>yet'azzaz</i>	<i>ta'azzaz</i>
II-Gutt.	<i>tamahhara</i> <i>tamehhera</i>	<i>yetmēhhar</i>	<i>yetmahhar</i>	<i>tamahhar</i>
III-Gutt.	<i>tanasseha</i>	<i>yetnēssāh</i>	<i>yetnassāh</i>	<i>tanassāh</i>
I-W	<i>tawassaka</i>	<i>yetwēssak</i>	<i>yetwassak</i>	<i>tawassak</i>
II-W	<i>tafawwasa</i>	<i>yetfēwwas</i>	<i>yetfawwas</i>	<i>tafawwas</i>
II-Y	<i>taṭayyaqa</i>	<i>yetṭēyyaq</i>	<i>yetṭayyaq</i>	<i>taṭayyaq</i>
III-W	<i>tafannawa</i>	<i>yetfēnnaw</i>	<i>yetfannaw</i>	<i>tafannaw</i>
III-Y	<i>tarassaya</i>	<i>yetrēssay</i>	<i>yetrassay</i>	<i>tarassay</i>

48.2 Dt Verbs: Verbal Nouns. While no verbal adjective or agent noun is derived regularly from Dt verbs, there are two verbal nouns of relatively high frequency: *teqtelt* and *taqtāl*:

<i>te'zāz</i>	(altered from the pattern <i>taqtāl</i> ; Voc. 24).
<i>tafṣāmēt</i>	(with added <i>-ēt</i>) consummation, end, completion, perfection.
<i>tagṣāṣ</i>	(pl. <i>-āt</i>) rebuke, reproach; instruction, education.
<i>tersit</i>	equipment of any sort: clothing, ornaments, furnishings, trappings.
<i>tawsāk</i>	(pl. <i>-āt</i>) addition, supplement, any added part.
<i>temhert</i>	(pl. <i>-āt</i>) what is taught, doctrine, teaching; study, learning.
<i>te'bit</i>	arrogance, insolence, haughtiness.
<i>tefṣēht</i>	(pl. <i>-āt</i>) joy, happiness.
<i>tasfā</i>	(for <i>*tasfaw</i>) hope, expectation (of, for: <i>xaba</i> , <i>diba</i> , <i>la-</i>).
<i>taghār</i>	product, creation; work, labor; commerce, business.

The noun *teṣṣedd* (for **-dt*) appears to belong to this pattern, although no related Dt verb exists; the same is true for the partly synonymous *teṣṣehh* (for **-dt*).

48.3 (D) Verbs. The stem forms follow those of D verbs and present no unusual features. There are no regularly derived verbal nouns or adjectives.

Perfect	Imperfect	Subjunctive	Imperative
<i>'ak'annana</i>	<i>yāk'ēnnen</i>	<i>yāk'ānnen</i>	<i>'ak'ānnen</i>
<i>'āṣannaya</i>	<i>yāṣēnney-</i>	<i>yāṣanney-</i>	<i>'āṣanney-</i>
<i>'asaffawa</i>	<i>yāṣēffew-</i>	<i>yāṣaffew-</i>	<i>'asaffew-</i>

48.4 Independent Personal Pronouns. There are three series of independent pronouns in addition to the subject forms given in Lesson 6.

(a) Subject:	<i>laliya</i>	<i>lalina</i>	(b) Direct Obj.:	<i>kiyāya</i>	<i>kiyāna</i>
	<i>lalika</i>	<i>lalikemu</i>		<i>kiyāku</i>	<i>kiyākemu</i>
	<i>laliki</i>	<i>laliken</i>		<i>kiyāki</i>	<i>kiyāken</i>
	<i>lalihu</i>	<i>lalihomu</i>		<i>kiyāhu</i>	<i>kiyāhomu</i>
	<i>lalihā</i>	<i>lalihon</i>		<i>kiyāhā</i>	<i>kiyāhon</i>

(c) Possessive:

Masc. sing. reference	Fem. sing. reference	Plural reference
<i>zi'aya</i>	<i>'enti'aya</i>	<i>'elli'aya</i>
<i>zi'aka</i>	<i>'enti'aka</i>	<i>'elli'aka</i>
<i>zi'aki</i>	<i>'enti'aki</i>	<i>'elli'aki</i>
<i>zi'ahu</i> etc.	<i>'enti'ahu</i> etc.	<i>'elli'ahu</i> etc.

The subject forms are the least frequent and are employed only when a strong emphasis or contrast is required. They are usually appositional to other pronominal markers (e.g. verb subjects, other independent pronouns) and correspond to the English intensive pronouns:

<i>Re'ikewwo laliya.</i>	I myself saw him.
<i>We'etu lalihu 'Egzi'ena we'etu.</i>	He himself is our Savior.

Very rarely, they may be used to modify a noun: *lalihu qāleka* your very word.

The direct object forms are employed either for emphasis, as in

<i>Kiyāku re'ina, 'akko kiyāhu.</i>	We saw you, not him.
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or to express the direct object of the perfective active participle (*qalīlo* form):

<i>Kiyāhu qalīlo q'ayya.</i>	Having slain him, he fled.
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Both *lalihu* and *kiyāhu* (or other third person forms) are used occasionally without reference to case to emphasize a noun:

be'si kiyāhu/lalihu the man himself, the very man.

The possessive forms are quite frequent. Most important to note is their pronominal (not adjectival) status (mine, yours, his, hers, etc.); a noun must stand in the construct before them, as in

bēta zi'aya my house, the/a house of mine
be'sita 'enti'aya my wife, a wife of mine
'agberta 'elli'aya (the) servants of mine, my servants,

unless they are used predicatively as true pronouns:

Zentu bēt zi'aya we'etu. This house is mine.

They are frequently preceded by *za-*, which may be taken as a relative

maṣḥaf za-zi'aya the book which is mine, my book

or a nominalized relative:

Yekawwenana za-zi'ahu. We shall possess that which is his.

Vocabulary 48

tarassaya Dt to put on (something: acc. dir. obj.) as a garment, to don (acc. dir. obj. or *ba-*); to get ready, prepare oneself (for: *ba-*).

tagabbara Dt to labor, toil, work (intrans.); to produce (something: acc. dir. obj.) by labor (literal or figurative); to work the ground, to farm (acc. of *medr* or *garāht*, field).

Lesson 49

49.1 L, CL, and Lt Verbs: The Remaining Forms.

	Perfect	Imperfect	Subjunctive	Imperative
L	<i>māsana</i>	<i>yemāsen</i>	<i>yemāsen</i>	<i>māsen</i>
Lt	<i>tamāsana</i>	<i>yetmāsan</i>	<i>yetmāsan</i>	<i>tamāsan</i>
CL	<i>'amāsana</i>	<i>yāmāsen</i>	<i>yāmāsen</i>	<i>'amāsen</i>

[The Tradition has a doubled second radical in all Imperfect forms: *yemāssen* etc.]

The verbal adjective is of the pattern *qutul*: *musun* (f. *musent*).

The agent noun, if it exists, is usually of the pattern *qātālī*: *māsāni*; *maqātel* is also a possible pattern.

Verbal nouns are limited to just a few types, *qutālē*, *qutelā*, and *qātāl* being the most frequent. Listed below, for reference, are the attested forms for the more important L verbs that will be encountered in the readings.

	Perfect	Verbal Adj.	Verbal Noun	Agent Noun
to perish	<i>māsana</i>	<i>musun</i>	<i>musenā</i>	<i>māsāni</i>
to mourn	<i>lāḥawa</i>	<i>luḥew/leḥew</i>	(<i>lāḥ</i>)	---
to rescue	<i>bāleḥa</i>	---	---	<i>bālāḥi</i>
to console	<i>nāzaza</i>	---	<i>nuzāzē</i>	<i>nāzāzi</i>
to associate	<i>tasātafa</i>	<i>sutuf</i>	<i>sutāfē</i>	---
to establish	<i>šārara</i>	<i>šurur/šerur</i>	<i>šurārē</i>	<i>šārāni</i>
to labor	<i>šāmawa</i>	---	<i>šāmā</i>	---
to bless	<i>bāraka</i>	<i>buruk</i>	<i>burākē</i>	---
to show mercy	<i>tašāhala</i>	---	(<i>šāhl</i>)	---
to vex	<i>šāqaya</i>	---	(<i>šeqāy</i>)	---

Verbal nouns and adjectives proper to the G verbal system sometimes exist for roots whose actual verbal forms are L. The following deserve mention:

- barakat* (pl. *-āt*) blessing, prosperity.
- lāḥ* mourning, grieving (apparently from **laḥw*).
- šāhl* mercy, clemency.
- mašp* goad, weaver's comb.
- mašerwa* foundation.

As noted previously, Quadriliteral verbs II-W/Y undergo a contraction (*ay>ē*, *aw>o*) which brings them into the pattern of the L verbs listed above. The remaining forms for these verbs are as follows.

	Perfect	Imperfect	Subjunctive	Imperative
L	<i>dēgana</i>	<i>yedēgen</i>	<i>yedēgen</i>	<i>dēgen</i>
Lt	<i>tadēgana</i>	<i>yeddēgan</i>	<i>yeddēgan</i>	<i>tadēgan</i>
CL	<i>'adēgana</i>	<i>yādēgen</i>	<i>yādēgen</i>	<i>'adēgen</i>
L	<i>moqeḥa</i>	<i>yemoqeḥ</i>	<i>yemoqeḥ</i>	<i>moqeḥ</i>
Lt	<i>tamoqeḥa</i>	<i>yetmoqāḥ</i>	<i>yetmoqāḥ</i>	<i>tamoqāḥ</i>
CL	<i>'amoqeḥa</i>	<i>yāmoqeḥ</i>	<i>yāmoqeḥ</i>	<i>'amoqeḥ</i>

Verbal nouns and adjectives follow those of L verbs or Q verbs; the following is a representative selection:

	Perfect	Verbal Adj.	Verbal Noun	Agent Noun
to err	<i>gēgaya</i>	<i>gīguy</i>	<i>gēgāy</i>	---
to pursue	<i>dēgana</i>	---	---	<i>dēgāni</i>
to tell	<i>zēnawa</i>	---	<i>zēnā</i>	<i>zēnāwi, masēnew</i>
to nourish	<i>sēsaya</i>	---	<i>sīsāy, sīsīt</i>	<i>masēsey</i>
to take captive	<i>dēwawa</i>	<i>dēwew/dīwew</i>	<i>dēwā(wē)</i>	---
to imprison	<i>moqeḥa</i>	<i>muquḥ</i>	<i>muqāḥē</i>	---
to shepherd	<i>tanolawa</i>	---	---	<i>noḷāwi.</i>

49.2 CGt, CDt, CLt, and CGlt Verbs. Each of the basic lexical types G, D, and L possesses a derived form characterized (in the Perfect) by the prefix *'asta-*:

	Perfect	Imperfect	Subjunctive	Imperative
CGt	<i>'astāq(a)tāla</i>	<i>yāstaqattel</i>	<i>yāstaqtēl</i>	<i>'astāqtēl</i>
CDt	<i>'astāqattāla</i>	<i>yāstaqēttel</i>	<i>yāstaqattēl</i>	<i>'astāqattēl</i>
CLt/CGlt	<i>'astāqātāla</i>	<i>yāstaqātel</i>	<i>yāstaqātēl</i>	<i>'astāqātēl</i>
	Infinitive	Perf.Act.Part.	Agent Noun	Verbal Noun
CGt	<i>'astāqtēlo(t)</i>	<i>'astāqtīl-</i>	<i>mastāqatēl</i> <i>mastāqtēl</i>	<i>('estēqtāl)</i>
CDt	<i>'astāqattēlo(t)</i>	<i>'astāqattīl-</i>	<i>mastāqattēl</i>	
CLt/CGlt	<i>'astāqātēlo(t)</i>	<i>'astāqātīl-</i>	<i>mastāqātēl</i>	<i>('estēqtāl)</i>

Formally these verbs may be viewed as either (1) causatives of the corresponding *-t* verbs, as in

Glt *taḡābe'a* to gather (intrans.) → CGlt *'astāḡābe'a* to gather (trans.),

or (2) reflexives of the corresponding causative, as in

CG *'ar'aya* to show → CGt *'astar'aya* to show one's self, to appear.

In actual practice, however, the meanings of these verbs must be learned as they occur. The exact sequence of derivation for a given root is usually not entirely clear, either because some of the bases involved are unattested or no longer in use, or because a particular verb was created *de novo* by a sophisticated translator for a given passage.

In addition to *'astar'aya* and *'astāḡābe'a*, the following verbs are relatively frequent and should be made a part of one's permanent vocabulary:

CGt *'astabq^we'a* to beseech, implore, entreat (someone: o.s. or *ba-xaba/'em-xaba*; for something: a.d.o.); to intercede (for: *ba'enta*).

CGt *'astamḥara* to show mercy to, have pity on (a.d.o. or *la-/diba*); to seek mercy (for one's self or someone else: *la-*).

CGlt *'astawādaya* to accuse, bring charges against (someone: a.d.o.); cf. *wedēt* charge, accusation.

CGlt *'astahāmama* to study diligently, pursue eagerly, give close attention to (a.d.o. or *ba'enta/xaba/ba-*).

CGlt *'astawāsaba* to marry off (a son or daughter: a.d.o.; to: *mesla*, o.s.); cf. CG *'awsaba* to marry (someone: a.d.o.); *sabsāb* marriage, wedding.

Lesson 50

50.1 Quadriliteral Verbs: The Remaining Forms.

	Perfect	Imperfect	Subjunctive	Imperative
Q	<i>dangaḍa</i>	<i>yedanaggeḍ</i>	<i>yedangeḍ</i>	<i>dangeḍ</i>
Qt	<i>tamandaba</i>	<i>yetmanaddeb</i>	<i>yetmandab</i>	<i>tamandab</i>
CQ	<i>'amandaba</i>	<i>yāmanaddeb</i>	<i>yāmandeb</i>	<i>'amandeb</i>
Qlt	<i>tamanādaba</i>	<i>yetmanādab</i>	<i>yetmanādab</i>	<i>tamanādab</i>

The verbal adjective is of the pattern *denguḍ*. The verbal noun is usually of the pattern *dengāḍē*, **dengeḍā*, or **dengeḍennā*. Derived verbs such as CQt *'astamandaba* and CQlt *'astamanādaba* also exist.

Verbs from roots II-W/Y (Q/L) were given in the preceding lesson. Occasionally, a Qlt form is attested which shows the original second radical, e.g. *taṣṣeyānawa* to inform one another.

Although the vast majority of verbal roots in Ethiopic are triliteral, quadriliteral roots are not rare, even in ordinary, non-ornate prose. One frequent root type has the pattern $C_1C_2C_1C_2$ and appears to be formed by a reduplication of a biconsonantal root C_1C_2 . But since these "short" roots cannot otherwise be isolated, the quadriliteral form must be taken as primitive in the language. Examples:

<i>lamlama</i> to grow green, blossom	<i>g^wadg^wada</i> to knock
<i>qaṭqaṭa</i> to grind, crush	<i>gēgaya</i> to err, go astray, sin (cf. <i>badbada</i> to die (of disease) 49.1)
<i>fadfada</i> to be numerous, excessive	<i>sēsaya</i> to nourish, sustain (cf. 49.1)

Note, too, nouns of the same pattern: *lēlit* (**layleyt*: pl. *layāley*) and *kabkāb* wedding.

A second type of quadriliteral verb is a specifically Ethiopic creation, resulting from the verbalization of nouns *maqtaḥ*, *maqteḥ*, and *meqtāl*. The underlying triliteral root has, in some instances, fallen into disuse and can be identified only through cognates in other Semitic languages. Examples of this type are

<i>moqēha</i> to imprison (<i>moqēh</i> fetter, bond; original root <i>wqh</i>)
<i>'amāṣṣarwa</i> to convene a council (<i>māṣṣar</i> council).

The verbalization of other nominal forms is also possible, as in

Qt *ta'amlaka* to become divine; cf. *'Amḫāk*.

Qt *tamathata* to appear as a spectre (*methat*, root *mtḥ*).

Based on nouns of foreign origin are, *inter alia*,

CQ *'amasṭara* to deal in mysteries (*meṣṭir*, perhaps ultimately from Greek).

Q *mank^wasa* to become a monk (*manakos*, from Greek *monakhos*).

CQ *'asanbata* to observe the sabbath (*sanbat*, ultimately from Hebrew).

Q *maṣwata* to practice charity (*meṣwāt*, ultimately from Hebrew).

But most quadriliteral roots have no obvious derivational source and must be taken as primary in the Ethiopic lexicon, although they may have triliteral origins at some earlier stage of Semitic.

Quadriliteral nouns without associated verbs are not uncommon: e.g.

tak^wlā (for **tak^wlāw*; pl. *tak^wālūt*; root *tk^wlw*) wolf
kokab (for **kawkab*; pl. *kawākeb*; root *kwkb*) star
dengel (pl. *danāgel*; root *dnql*) virgin.

50.2 Quinquiliteral Verbs.

Perfect	Imperfect	Subjunctive	Imperative	Infinitive
<i>'adlaqlaqa</i>	<i>yādlaqalleq</i>	<i>yādlaqleq</i>	<i>'adlaqleq</i>	<i>'adlaqleqo(t)</i>

Note that the initial segment of these forms is like that of the causatives. Verbal roots with five radicals are very rare and almost always involve some sort of root reduplication, e.g.

'asqoqawa to mourn, lament; verbal noun: *saqoqāw* (imperf. *yāsquoqu*)

'adlaqlaqa to shake, quake (trans. and intrans.); verbal noun: *deleqleq*

'aqyāḥyeḥa to grow reddish (cf. *qayeḥ* red).

50.3 N Verbs. A special type of quinquiliteral verb is marked by a prefixed *-n-* and a quadriliteral root, usually of the type

$C_1C_2C_1C_2$:

	Perfect	Imperfect	Subjunctive	Imperative
N	<i>'anqalqala</i>	<i>yānqalaqqel</i>	<i>yānqalqel</i>	<i>'anqalqel</i>
N'	<i>tanqalqala</i>	<i>yenqalaqqal</i>	<i>yenqalqal</i>	<i>tanqalqal</i>

Nt Imperfect and Subjunctive forms are very rare; those given above are normative, without the *-t-* (presumably **yentq-* > *yenq-*). Because these verbs do not have clear counterparts elsewhere in Semitic, there is some ambiguity about their analysis. When the root is also attested without the initial *-n-*, as in

Q *g^wadg^wada* to knock (at a door) N *'ang^wadg^wada* to thunder,
or, when a corresponding noun exists without the *-n-*, as in

N *'anşafşafa* to ooze; *şafşāf* juice,

the analysis as an N verb is probably justified. With many of these verbs, however, no cognate without the *-n-* is attested, and an analysis as an ordinary quinqiliteral is possible. These verbs, as a semantic class, almost always refer to a process involving the constant repetition of a single action, e.g.

'angargara to roll, spin; *nagargār* spinning; a type of epilepsy.

'ang^warg^wara to be angry; to murmur, mutter, grumble.

'anqalqala to move, shake, quake; *naqalqāl* motion, quaking.

'ansosawa to walk, stroll (imperf. *yānsosu*, not **yānsawassu*).

'anşafşafa to ooze, drip; *naşafşāf*, *şafşāf* drops, juice.

'anbalbala to flame, blaze; *nabalbāl* flame.

The verbal noun of the type *naqalqāl* is fairly consistent for N verbs.

50.4 A Special Adjective Type: *Qataltil*. A rare type of adjective is derived by reduplicating $-C_2C_3$ of a trilateral root, with the resulting pattern *qataltil*. These are more or less limited to adjectives of color and taste, with a few others, and usually correspond to English adjectives in *-ish*:

şā'ad'id whitish, rather like white: cf. *şā'dā* white.

ma'ār'ir sweetish; cf. *ma'ār* honey.

damanmin rather cloudy, gloomy; cf. *damanā* cloud.

Lesson 51

51.1 Conditional Sentences.

a. Real conditions. The protasis is introduced with *'emma* or *la'emma* if; the apodosis may be introduced with *wa-*, but is more commonly unmarked. The verb forms used depend to some extent on the tense desired, but there is a predominance of the Perfect in the protasis and the Imperfect in the apodosis when the sentence states a present general or future condition:

<i>'Emma nabarka zeyya,</i>	If you remain here, they
<i>(wa-)yerakkebuka.</i>	will find you.

If the conditional sentence describes a situation in the past, the verbs of both the protasis and the apodosis are in the Perfect:

'Emma rewebku, wahabuni webesta. If I was hungry, they gave me bread.

In present and future conditions the Imperfect may also appear in the protasis. *'Emma* may be replaced by *'emma-hi/'emma-ni* (even if) or *'emma-sa* (but if, if however, if really). The apodosis may have an imperative or injunctive (subjunctive) verb if the meaning requires it:

<i>'Emma rakabka be'sē reweba,</i>	If you find a hungry man,
<i>habo mable'a.</i>	give him food.

Note the expression *'emma 'akko* (lit. if not), also spelled *'emmā'kko* (‡ *-sa*), which may usually be translated "otherwise, if such is not the case."

b. Contrary-to-fact Conditions. The protasis is introduced with *soba*, and each verb of the apodosis is preceded by the conditional particle *'em-*:

<i>Soba rakabkewwo, 'em-'axazkewwo</i>	If I had found him, I would have
<i>wa-'em-qatalkewwo.</i>	seized him and killed him.

The Perfect is required in the apodosis; the Perfect is used in the protasis for past conditions, the Imperfect for present conditions. The interrogative particles *-hu* and *-nu* appear rather frequently in the protases of both types of conditional sentences. These usually have no translation value, but they may indicate the presence of an indirect quotation (cf. English if = whether).

51.2 Optative Sentences. The particle 'em- mentioned above may be used with the Perfect in an independent clause to express the optative:

'Em-nassāhku! Would that I had repented!

Soba may be used in the same way. Interrogative sentences have a similar nuance if used rhetorically:

Mannu yeradde' ani! Who will help me = Would that someone would help me!

51.3 The Syllogistic Construction *Za ... 'efo ...* This rather rare construction expresses the condition "If X is true, how much more so is Y true." The 'efo of the second clause is usually followed by *fadfāda* or 'enka (see below) or both. The following two examples from the Gospel of Matthew illustrate how this basic pattern may be obscured by intervening adverbial or adjectival clauses or by ellipsis:

6:30 *Za-šā'ra gadām za-yom hallo wa-gēsama westa 'essāt yetwadday, 'Egri'abhēr za-kama-ze yālabbeso, 'efo 'enka fadfāda kiyākemu, ḥesūsāna hāymānot.*

O you who lack faith, if God thus clothes the wild vegetation, which exists today but tomorrow is thrown into the fire, how much more so (will he clothe) you.

7:11 *Za-'antemu 'enka 'enza 'ekuyān, 'antemu tā'ammeru šannāya habta wehiba la-weludikemu, 'efo fadfāda 'abukemu za-ba-samāyāt yehub šannāya la-'ella yese''elewo.*

If you, though evil, know enough to give a good gift to your children, how much more so will your heavenly Father give what is good to those who ask Him (for it).

51.4 The Sentence Particles. A special set of particles, mostly enclitic, is used in the more sophisticated translations to provide the same logical connectives and focussing particles found in the Greek original. The more important of these are listed below with a brief characterization of their function. Details concerning their employment can be acquired only from a parallel reading of the Ethiopic and Greek texts, a practice that should be adopted by every serious student.

a. *-sa* but, however, on the other hand. This particle most frequently corresponds to Greek *dē*; it is usually added to the first word or word-group of a clause to mark a contrast with the preceding statement. This contrast may be vivid or may be merely the introduction of a new subject or topic. *-sa* in this usage usually co-occurs with the conjunction *wa-*. *-sa* may also be used for Greek *mén*, marking the first of two contrasting statements.

The traditional pronunciation of this particle is *-ssá*, with the regular introduction of *-e-* after a word-final consonant. Thus, what we write morphologically as 'anta-*sa* or *samāyāt-sa* are pronounced 'antassá, *samāyātessá*. The pronoun 'ana is the only word that alters its form before this particle: 'ana + *sa* → 'anw-*sa*.

b. *-hi/-ni* even ..., the ... in question, that very ... These two particles are of equal weight, so to speak, and are used interchangeably. They mark a stronger emphasis than *-sa*; they may be used alone or be correlated with a similar particle in the preceding or following clause. The special meaning of *-hi/-ni* with interrogative pronouns has already been noted in § 29.2.

c. *-kē* therefore. This particle marks a statement as being a logical result of the preceding statement. It corresponds frequently to Greek *gár*. It may optionally be followed by 'enka (see below).

d. 'engā is an inferential particle suggesting a conclusion from what precedes, often with a nuance of doubt or skepticism. It is most frequent in, but not limited to, questions, where it may usually be translated "then, so, therefore."

e. 'enka is very similar to 'engā above, but is more frequent and less restricted in usage. Ordinarily it is postpositive to some sentence element and may therefore serve a double function as emphaticizer and logical connective. It is especially common after *-kē*, but may also occur with its own enclitics, e.g. 'enka-*sa*, 'enka-*sa-kē*. In a negative statement, 'enka is equivalent to "(no) longer, (no) more."

f. *-ma*. This emphatic particle is very rare and is restricted to use on personal pronouns, interrogative pronouns and adverbs, and a few miscellaneous adverbial expressions. E.g. *mannu-ma*, 'aytē-nu-*ma*, mā'ā' nū ma, wē'ēlu-*ma*. Its great rarity precludes any clear

identification of its meaning other than its emphasizing function. Note the compound *mīma* "either, or, whether," sometimes coordinated with a following *-nu*. E.g. Matt. 21:25:

(Whence came John's baptizing?) 'Em-samāy-nu wa-mīma 'em-sab'-nu?
From heaven or from man?

51.5 The Repeated Prepositions *ba-ba*, *la-la*, and *za-za*. The repetition of these prepositions is used to express a distributive notion, translated in various ways. The following examples from the Gospel of Matthew illustrate this usage and also the fact that there is no single formulaic relationship to the underlying Greek.

- 4:24 'amṣe'u xabēhu k^wello deweyāna wa-k^wello hemumtāna za-la-la zi'ahu hematomu they brought to him all the sick, those afflicted with various diseases (πάντας τοὺς κακῶς ἔχοντας ποικίλους νόσους καὶ βασάνους συνεχομένους)
- 18:22 'ādi 'eska sab'ā ba-ba seb' even up to seventy times seven (ἕως ἑβδομηκοντάκις ἑπτά)
- 20:2 takāhala mesla gabā't ba-ba dinār la-'elat he agreed with the workers on one dinar each for the day (ἐκ δηναρίου τῆν ἡμέραν)
- 20:10 naš'u ba-ba dinār 'emuntu-hi and they too received a dinar each (ἀνὰ δηνάριον)
- 21:41 'ella yehubewwo ferēhu ba-ba gizēhu who will give him its fruit at each season thereof (ἐν τοῖς καιροῖς αὐτῶν)
- 24:7 yemaṣṣe' rawāb wa-bedbed wa-hakak ba-ba baḥāwertihu there will be famine, pestilence, and disorder in various places (κατὰ τόπους)
- 25:15 la-la 'ahaḍu bakama yekelu to each according as they are able (ἐκάστω κατὰ τὴν ἰδίαν δύναμιν)
- 25:32 yefalleṭomu za-za zi'ahomu he will separate them from one another (ἀφορούσει αὐτοὺς ἀπ' ἀλλήλων)
- 26:22 'awazu yebalu ba-ba 'ahaḷu they began to say individually (ἕκαστος)

Note also such lexical items as *ba-ba nestit* (little by little) and *ba-ba 'ebrētumu* (each in his own turn).

51.6 A Special Use of the Third Person Singular Pronominal Suffixes. The pronominal suffixes of the 3rd pers. sing. (*-hu*, *-u*; *-hā*, *-ī*) are sometimes used with the force of a definite article or

weak demonstrative. Thus, it is sometimes necessary to translate, e.g. *he'sihu* as "that man, the man in question" rather than "his man." This usage is especially frequent on nouns denoting points or periods of time (e.g. *ba-'elatu* on the day in question) and appears in such fixed expressions as *'amēhā*, *qadāmihu*, *sobēhā*, (*ba-*)*gizēhu*, and (*ba-*)*sānitā*.

51.7 The Periphrastic Passive. The 3rd pers. plural of an active verb with a direct object is often used as a periphrasis for the passive. E.g.

yəsaddēduka = you will be persecuted.

This usage is easily identifiable by the absence of a specific subject in a given context or by the logical impossibility of taking the 3rd pers. subject literally, as in

be'sit 'enta dahārewwā a woman who has been divorced.

Deserving of special note are mixed constructions, such as those with *hallawa* plus the subjunctive, where the logical subject appears as a suffix on *hallawa*:

wa-kamāhu la-walda 'eg'āla 'emma-ḥeyāw-ni hallawo yāḥmemewwo
and thus too is the Son of Man to be afflicted.

hallawo ... yāgbe'ewwo westa 'eda sab'
he is to be betrayed into the hand of man.

51.8 Attributive Adjectives in Construct Phrases. It is possible to use a noun and adjective in a construct relationship (either order) to express the equivalent of a noun plus a modifying adjective:

'anneḥta 'ewurān = blind guides
ḥassāweyāna nabiyāt = false prophets.

This construction is very rare in the texts that follow.

Texts in Transliteration

The following texts have been transliterated in accordance with the understanding of the grammar developed in the preceding lessons. Needless to say, the ambiguities mentioned in the Introduction remain, but the reader should by now be aware of the problems involved. The glosses are added on the assumption that the lesson vocabularies have been mastered.

I. Lives of the Saints

These are the same selections given by A. Dillmann, *Chrestomathia Aethiopia* (Leipzig, 1866), pp. 16-39, where the text in the Ethiopic alphabet may be found. A few emendations have been made, mainly those suggested by Dillmann himself or a subsequent editor. The selections are taken from the *Synaxarion*,¹ a large collection of hagiographic material compiled from various early sources, mostly in Greek, and divided into daily readings, with the life of a given saint assigned to the day commemorating his death. The Ethiopic version of this work is based on an Arabic intermediary, as betrayed by the presence of numerous Arabicisms in the text. We have not commented upon these because a knowledge of Arabic is not presupposed on the part of the reader.

1. For the full work see I. Guidi and S. Grébaud, *Le synaxaire éthiopien. Patrologia Orientalis* I, VII, XV, and XXVI, and A. E. W. Budge, *The Book of Saints of the Ethiopian Church* (Cambridge, 1928).

A. Melchizedek¹

Ba-zāti 'clat ('ama šalus la-Pāg^wemēn) tazkāra motu la-Malka Ṣūdūq. Wa-zentu-sa Malka Ṣēdēq walda Qāynān² walda waldu la-Sēm. Wa-sobu kono 'ašartu wa-xamestu 'āmat 'em-'ama tawalda, 'azzazo 'Egzi'abḥēr la-Nox kama yefannewo la-Sēm waldu mesla šegā 'abuna 'Adām, wa-yānbero ba-mā'kala medr 'enta ye'eti Qarānyo. Wa-'ammaro kama yemašše' madxena 'ālam, wa-yeššawwā' westētu, wa-yetbēzawo la-'Adām ba-damu.

Wa-naš'o Sēm la-Malka Ṣēdēq 'em-bēta 'abuhu ba-xebu', wa-buḥḥu heyya 'enza yemarrehomu mal'aka 'Egzi'abḥēr. Wa-tašayma Malka Ṣūdūq kāhena, wa-naš'a 'ašarta wa-kel'ēta 'a'bāna, wa-'a'raga dib'homu mašwā'ta ba-xebest wa-wayn za-warada lotu 'em-samāy 'enza yāro' i mestira Ḥegg Ḥaddis.

Wa-sisāya-ni yāmašše'u lotu malā'ekt. Wa-kona lebsu 'anadā, wa-qenātu za-mā's. Wa-nabara 'enza yetla''ak qedma šegā 'abuna 'Adām. Wa-'ama tamayta 'Abrehām 'em-šab', mawi'o nagašta, 'aqraba lotu xebesta wa-wayna, wa-we'etu-ni wahabo 'āšērāta 'em-k^wellu newāyu. Wa-tasamyā kāhena wa-neguša Salēm.

Salām³ la-Malka Ṣēdēq 'amsālu wa-sutāfu
la-za-maš'a qāl ba-dammanā dengel 'ašfu.
Ṭabibān gebro bakama šaḥafu,
la-šegā 'Adām xaba taḥanša me'rāfu
zentu kāhen yenabber la-zelufu.

1. This selection concerns Melchizedek, the priest of Salem mentioned in Gen. 14, Psalm 110, and the Epistle to the Hebrews. For the understanding of the passage it is sufficient to note that Melchizedek was taken by the early Church as the archetypal priest and prefiguration of Christ. He is presented here as attendant over the body of Our Father Adam, which, according to legend, lies buried in *Qarānyo*, i.e. Gk. *Kraniou (tōpos)*, the Place of the Skull, Golgotha, Calvary, where Christ was crucified.

2. Cf. Gen. 11:13 in LXX: *Kainan*, listed as a grandson of Shem, the son of Noah.

3. "Peace (be) unto Melchizedek, the likeness and companion of the Word which came in the Virgin Cloud, its Mantle. As the sages wrote of his deeds, this priest dwells forever where the final resting place of Adam's body was built."

B. St. Mark the Evangelist

Ba-zāti 'elat ('ama šalāsā la-Miyāzyā) kona sem'a Qeddus Mārḡos wangēlāwi, liqa pāppāsāt za-hagara 'Eskenderyā. Wa-zentu qeddus¹ kona semu la-'abuhu 'Arsew Pāwlos² 'em-beḡera Xams 'Ahgur;³ wa-semā la-'emmu Māryām, wa-ye'eti zekert westa maṣḡafa Gebra ḡawāreyāt.⁴ Wa-kona semu la-zentu ḡawāreyā qadāmi Yoḡannes, bakama maṣḡafa Gebra ḡawāreyāt, 'esma ḡawāreyāt konu yeṣēlleyu westa bēta Māryām 'emmu la-Yoḡannes za-tasamyā Mārḡos ḡawāreyā. Wa-zāti be'sit konat bā'elta, wa-maharato la-waldā Mārḡos ba-lesāna Yonānāwiyān wa-ba-lesāna 'Afrenj wa-ba-lesāna 'Ebrāyest.

Wa-soba lehqa, naš'o Barnābas meslēhu westa sebkat soba ḡora mesla Pāwlos. Wa-soba re'ya za-baṣḡa lā'lēhomu mendābē wa-maṣḡaft wa-xasār, xadagomu ba-hagara Penfelyā⁵ wa-gab'a ba-hagara 'Iyarusālēm. Wa-soba tamaytu ḡawāreyāt xaba 'Iyarusālēm, wa-tanāgaru ba-tamayet(ot)omu la-'aḡzāb westa 'amina 'Egzi'ena 'Iyasus Kerestos (lotu sebḡat), wa-zakama gabra 'Egzi'abhēr ba-'edawihomu ta'āmerāta wa-mankerāta, ḡazana wa-nasseḡa ba'enta za-ḡora 'emennēhomu. Wa-'emze xašāsā kama yeḡur meslēhomu, wa-'i-faqada Pāwlos ḡawāreyā kama yense'o,⁶ 'esma we'etu xadagomu; 'allā naš'o Barnābas meslēhu, 'esma we'etu zamadu.

Wa-'emdexra 'eraftu la-Barnābas, ḡora xaba Pēḡros hagara Romē wa-kona lotu rad'a, wa-ba-heyya ṣaḡafa wangēlo za-targ^wama lotu Pēḡros, za-sabaka botu westa hagara Romē. Wa-'emdexra-ze ḡora ba-te'zāza 'Egzi'ena 'Iyasus Kerestos (lotu sebḡat) wa-ba-te'zāzomu la-ḡawāreyāt westa hagara 'Eskenderyā, wa-sabaka westētā ba-sebkata wangēl qeddus. Wa-'ādi sabaka ba-westa hagara 'Afrāqyā⁷ wa-Barqā⁸

1. This type of preposing is frequent in some texts: "As for this saint, the name of his father was..." Cf. remarks in §10.2.

2. 'Arsew Pāwlos: an error for 'Arestu-pāwlos, a rendering of Gk. *Aristobulos*.

3. Xams 'Ahgur: presumably the Pentapolis on the Dead Sea. The Pentapolis mentioned below is a district of Cyrene in Africa.

4. Cf. Acts 12:12.

5. Pamphylia, on the coast of Asia Minor. Cf. Acts 13:13.

6. Cf. Acts 15:38ff.

7. Africa, the province.

8. Barce, a city of the Pentapolis in Cyrene (Libya).

wa-Xams 'Ahgur.

Wa-soba bo'a westa hagara 'Eskenderyā, wa-tabatka totāna 'ašā'enihu 'em-'egarihu. Wa-kona xaba 'anqaṣa hagar 'aḡadu be'si safāyi, wa-wahabo Qeddus 'ašā'enihu kama yesfi lotu. Wa-'enza we'etu yesaffi ba-masfē, taṣatqa 'aṣābe'ihu, wa-weḡza dam 'emennēhu, wa-yebē ba-lesāna Yonānāwiyān, "'Istāwos,"⁹ za-ba-terg^wamēhu "'Aḡadu 'Egzi'abhēr." Wa-yebēlo Qeddus Mārḡos, "Bo-nu tā'ammero la-'Egzi'abhēr?" Wa-yebēlo, "'Albo, 'allā nesammi semo bāḡtito,¹⁰ wa-'i-nā'ammero." Wa-'axaza yengero Qeddus Mārḡos 'em-ṡent za-faṡara¹¹ 'Egzi'abhēr samāya wa-medra, wa-zakama kona ta'adewotu la-'abuna 'Adām, wa-meṣ'ato la-māya 'Ayx, wa-zakama 'asaffawo 'Egzi'abhēr la-Musē, wa-'awde'omu la-daḡiqa 'Esrā'ēl 'em-Gebṣ wa-wahabomu ḡegga, wa-zakama dēwawomu la-daḡiqa 'Esrā'ēl xaba hagara Bābilon, wa-'agbe'omu xaba hagara 'Iyarusālēm, wa-zakama tasabbe'a¹² 'Egzi'ena 'Iyasus Kerestos (lotu sebḡat), zakama¹³ tanabbayu nabiyāt ba'enta meṣ'atu.

Wa-'emze waraqa merāqa westa ṣebur, wa-gabra diba¹⁴ 'edawihu za-we'etu safāy, wa-tafawwasa sobēh'a.¹⁵ Wa-kona semu la-safāy 'Anyānos. Wa-wasado la-Qeddus Mārḡos xaba bētu, wa-'abṣeḡa lotu waldo wa-zamado, wa-gašṣaṣomu la-k^wellomu Mārḡos ḡawāreyā, wa-

9. An oath, taken here to be Gk. *heīs theōs* one god.

10. *bāḡtit-* alone, sole, only; used appositionally, always with a pronominal suffix, e.g. 'ana *bāḡtiteya* I alone; *rakabkewwo bāḡtito* I found him alone (or: him only). 'enta *bāḡtit-* by oneself, alone; e.g. *nabara 'enta bāḡtitu* he sat by himself.

11. Here begins a rather inelegant series of clauses and phrases as the object of *yengero*.

12. Dt *tasabbe'a* to become man, be incarnate. A denominative verb from *sab'*. The verbal noun is *tesbe't* incarnation.

13. *bakama* would perhaps be better here than *zakama*.

14. *gabra diba*: if the text is correct, this is probably to be taken as "applied (it) to." This verbal phrase also has the meaning "to deal with, dispose of, do with," as in *Menta 'egabber diba zentu newāy?* What shall I do with this vessel? *diba 'edawa* also means "through the agency of."

15. One expects *la-* instead of *za-* before *we'etu*. *sobēhā* adv. immediately, straightway.

maharomu, wa-'aṭmaqomu ṭemqata Kerestennā¹⁶ ba-sema 'ab wa-wald wa-manfas qeddus.

Wa-soba bazxu mahāymenān 'ella 'amnu ba-'Egzi'ena 'Iyasus Kerestos (lotu sebhat), wa-sam'u sab'a hagar zēnāhu la-Qeddus Mārḳos, wa-tagābe'u, wa-faqadu kama yeqtelewwo. Wa-šēmo Qeddus Mārḳos la-'Anyānos 'ēpis-qoposa wa-la-daququ qasāwesta wa-diyāqonāta. Wa-waḍ'a xaba hagara Barqā wa-xaba Xams 'Ahgur, wa-sabaka westētumu, wa-'ašne'omu westa hāymānot rete't. Wa-nabara xabēhomu kel'ēta 'āmata, wa-šēma lomu 'ēpis-qoposāta wa-qasāwesta wa-diyāqonāta.

Wa-'emze tamayta xaba hagara 'Eskenderyā, wa-rakabomu la-mahāymenān ba-za-tawassaku wa-hanašu lomu¹⁷ bēta Kerestiyān, za-'eweqt westa makāna 'ašada 'alhemt xaba šenfa bāḥr. Wa-konu kaḥādeyān yaxaššēšewwo la-Qeddus Mārḳos ba-k^wellu šāmā kama yeqtelewwo; wa-kona we'etu ba-k^wellu gizē yeḥēwwešo la-Xams 'Ahgur wa-yetmayyaṭ wa-yebawwe' westa hagara 'Eskenderyā ba-xebu'. Wa-ba-'aḥatti 'elat tamayta 'em-Xams 'Ahgur, wa-bo'a westa bēta Kerestiyān ba-Ba'āla Tenšā'ē,¹⁸ 'ama 'ešrā wa-tasu' la-warxa Maggābit. Wa-k^wellomu 'aḥzāb ya'awwedewwo, wa-bo'u kaḥādeyān westa bēta Kerestiyān, wa-rassayu 'aḥbāla westa kesādu la-Qeddus Mārḳos, wa-saḥabewwo westa k^wellu hagar, wa-'emuntu 'enza yebelu: "'Ādi neshābo la-dābēlā westa 'ašada lāhm," Wa-mal'a damu la-Qeddus westa k^wellu fenota hagar wa-'awdā wa-'ašnāfihā.

Wa-soba kona lēlita, 'astar'aya¹⁹ 'Egzi'ena 'Iyasus Kerestos (lotu sebhat) ba-'ar'ayā za-kona botu mesla ḥawāreyāt, wa-wahabo salāma, wa-'ašne'o, wa-takāyado, wa-yebēlo: "Nāhu 'anta konka

16. *Kerestennā* Christianity. Here virtually an adjective: "Christian baptism."

17. The *za- ... lomu* clause modifies *bēta Kerestiyān*.

18. *Ba'āla Tenšā'ē* the Feast of the Resurrection (Easter). Note the formation of *tenšā'ē*, a verbal noun of the (secondarily) quadriliteral verb *tanše'a*.

19. 'astar'aya CGt to appear (unto: o.s. or *la-*). Translate the phrase beginning with *ba-'ar'ayā* as "in the form ('ar'ayā) he had (when he was) with the apostles." Less likely: "in a vision in which he was with the apostles" (but apparently taken so by Dillmann s.v. 'ar'ayā in his Glossary).

'erruya²⁰ mesla ḥawāreyāt 'axawika." Wa-tafaššēḥat nafsu wa-taḥašyat.

Wa-ba-sānitā kā'eba rassayu 'aḥbāla westa kesādu wa-saḥabewwo westa k^wellā hagar. Ba-tafšāmēta ma'ālt maṭṭawa nafso. Wa-kaḥādeyān-sa 'andadu 'essāta 'abiya, wa-wagaru šegāhu la-Qeddus westētū. Wa-ba-šēmratu la-'Egzi'ena 'Iyasus Kerestos (lotu sebhat) kona šelmat wa-nafās q^warir; ḍaḥāy-ni sawwara berhāno, wa-kona mabraḳ wa-nag^wadg^wād wa-zenām wa-'ašatyā, 'eska g^wayyu kaḥādeyān. Wa-maš'u sab' mahāymenān, wa-naš'u šegāhu la-Qeddus Mārḳos 'enza ṭe'uy we'etu wa-'i-bašḥo wa-'i-ment-ni 'em-musenā,²¹ wa-ganazewwo ba-šannāy 'albās, wa-'anbarewwo westa makān xebu'.

Salām la-Mārḳos la-Māryām 'eg^wālā,²²

za-saḥabewwo ba-'aḥbāl westa 'ašada sem' kama dābēlā; 'ama 'aw'eyoto faqadu la-'essāt ba-nabalbālā,²³ la-zenām wa-'ašatyā yāṭaffe'o mā'balā, wa-mabraḳ-ni la-šegāhu kallalā.²⁴

C. Dionysius, Patriarch of Alexandria

Ba-zāti 'elat ('ama 'ašur wa-šalus la-Maggābit) 'a'rafa 'ab qeddus Deyonāsyos¹ liqa pāppāsāt za-hagara 'Eskenderyā, wa-we'etu

20. D 'arraya (more rarely G 'araya, ye'ri) to be level, smooth; to be equal (to: *la-*, *mesla*, *kama*); to make equal, level; to share (acc. dir. obj.) equally. CD 'a'arraya to make (something: acc. dir. obj.) equal (to: *mesla*). Dt ta'arraya pass. of CD. 'erruy (fem. 'errit) equal (to: *la-*, *mesla*), the same (as); 'erruya = ba-'erruy equally, to the same extent. 'erreyennā/'errinnā vn. equality.

21. *musenā* corruption (physical or moral). *musun* corrupt, corrupted. The 'em- is partitive: "nothing of corruption." Note the use of the negated perfect with 'enza; cf. the remarks in §31.1.

22. Note the inverted order of the phrases 'eg^wālā la-Māryām, nabalbālā la-'essāt, mā'balā la-zenām, kallalā la-šegāhu.

23. Q 'anbalbala to flame. *nabalbāl* flame.

24. D *kallala* to crown (someone: acc. dir. obj.); fig. to surround like a crown. Dt *takallala* to be crowned (with: acc., e.g. *takallala kebra* he was crowned with glory; or *ba-*). *kellul* crowned (with: *ba-*). *kellālē* vn. crowning, coronation. 'aklil (pl. -āt) crown, diadem (lit. and fig.)

1. Dionysius, Patriarch of Alexandria from c247-c265, a

'em x^welqomu la-'abaw liqāna pāppāsāt 'ašartu wa-'arbā'tu. La-zentu 'ab qeddus konu 'abawihu 'aramāweyāna wa-kaḥādeyāna; wa-we'etu tamehra temherta bezuxāta, 'esma 'abuhu kona 'em-zamad kebur, wa-xallaya² lotu 'em-ne'su wa-maharo k^wello ṭebaba wa-temherta, 'eska kona mamehhera la-ṭabibān 'aramāweyān.

'Enza we'etu yenabber ba-'aḥatti 'elat, wa-nāhu 'aḥatti be'sit 'aragāyt Kerestiyānāwit xalafat qedmēhu, wa-meslēha 'aḥatti ṭerāz 'em-maṣḥafa Mal'ektu la-Pāwlos ḥawāreyā. Wa-tebēlo: "Tašāyaṭ 'emennēya." Wa-naš'ā la-ye'eti ṭerāz, wa-soba 'anbabā, rakaba westētā qāla nakira wa-'a'mero³ madmema.⁴ Wa-yebēlā: "Ba-mi-maṭan tešāyeyā?"⁵ Wa-tebēlo: "Ba-'aḥadu derhema warq." Wa-yebēlā: "Ḥuri wa-ḥeteti 'emma⁶ terakkebi za-tarfa 'em-zentu maṣḥaf, wa-'amše'i lita." Wa-ḥorat wa-'amše'at lotu šalāsa ṭerāzāta kāle'āta, wa-wahabā 'arbā'ta derhema warq. Wa-soba 'anbabomu, rakabo la-maṣḥaf ḥeṣuša,⁷

disciple of Origen.

2. D *xallaya* to think, ponder, meditate (about: acc. dir. obj. or *ba'enta*); to think up, devise (acc. dir. obj.); to decide (to do: *kama* + subj.); to take thought of or notice of, to take care of, look after (someone: obj. suff. or *ba'enta*, *la-*). CD *axallaya* to cause (someone: obj. suff.) to think about or decide to do. Dt *taxallaya* to be thought of, conceived. *xellinnā* mind, thought, intellect; product of thought, idea; process of thought, thinking, cogitation; proposal, advice, opinion.

3. The text has 'a'maro. 'a'mero *madmema* astonishing knowledge.

4. C 'aḍmama (rare) to astonish, stupify. Gt *tadamma* = Dt *tadamama* to be astonished, amazed, stupified. *madmem* marvelous, astonishing; n. miracle, marvel.

5. One expects *tešāyeyā* since he is addressing a woman. *Ba-mi-maṭan* for how much?

6. 'emma, *la'emma* conj. if, whether.

7. G *ḥaṣṣa/ḥaṣaṣa* (*yehṣeṣ*) to decrease (in quantity), become inferior (in quality), be deficient; to be subtracted. CG 'aḥṣaṣa to diminish, make less, worse, inferior; to be deficient (in doing: inf.; in: acc. or 'emenna); to subtract, cause a loss of (acc. dir. obj., with obj. suff. of person so affected). *ḥeṣuṣ* minor, less, small, inferior, deficient, lacking. *ḥeṣaṣ/ḥeṣṣat* vn. decrease, diminution,

wa-yebēlā: "Ḥuri wa-xešēsi 'em-zentu maṣḥaf za-tarfa." Wa-tebēlo: "'Ane-sa rakabku 'ellonta ba-westa maṣḥaf; wa-la'emma faqadka maṣḥafa Pāwlos ḥawāreyā feṣṣuma, xešēš 'em-xaba sab'a zāti bēta Kerestiyān." Wa-yebēlā: "La'emma xašaṣkewwo 'emennēhomu, yehubuni-hu kiyāhu?" Wa-tebēlo: "'Ewwa."⁸ Wa-ḥora wa-xašaṣa maṣḥafa Pāwlos xaba 'aḥadu 'em-kāhenāt, wa-wahabo kiyāhu. Wa-'anbabo wa-'aṣne'o ba-lebbu, wa-kona yānabbēbā gahhāda⁹ za'enbala maṣḥaf, wa-'amma ba-'Egzi'ena 'Iyasus Kerestos (lotu sebḥat).

Wa-'emze ḥora xaba Qeddus Demēṭros¹⁰ liqa pāppāsāt, wa-sa'alo kama yāṭmeqo ṭemqata Kerestennā. Wa-maharo k^wello za-faqada, wa-'aṭmaḡo. Wa-kona feṣṣuma ba-'a'mero ḥegga bēta Kerestiyān; wa-rassayo 'Abbā¹¹ Demēṭros mamehhera ba-weluda bēta Kerestiyān. Wa-soba tašayma 'Abbā Yārōkelā¹² liqa pāppāsāt, rassayo la-zentu 'Abbā heyyantēhu ba-westa hagara 'Eskenderyā kama yegbar fetḥa mā'kala mahāymenān, wa-'abeḡo k^wello gebra peppesennā¹³ kama yemaggeb.¹⁴ Wa-soba 'a'rafa 'Abbā Yārōkelā, tasanā'awu k^wellomu 'aḥzāb, wa-šēmewwo la-zentu 'ab qeddus 'Abbā Diyonāsyos liqa pāppāsāt lā'la hagara 'Eskenderyā. Wa-'aqaba mar'ēto¹⁵ ba-šannāy ta'aqebō.

deficiency, lack.

8. 'ewwa yes.

9. C 'aghada to make public, show openly, make manifest; to act or speak openly. Gt *tagehda* passive. *gehud* (f. *gehedd*) clear, manifest, open, obvious. *gahhād* adj. idem; *gahhāda* adv. openly, manifestly, publicly. *gehdat* vn. openness.

10. *Demēṭros* Demetrius, patriarch of Alexandria c.189-c.231.

11. 'Abbā an honorific title applied to venerated men of any station in religious life.

12. *Yārōkelā* Heraclas, Patriarch of Alexandria c.231-c.247.

13. *peppesennā* the office of *pāppās* (bishop): episcopacy, see.

14. D *maggaba* to administrate, be in charge of (acc. dir. obj.); to surround and protect (with: *ba-*). CD *amaggaba* to place (someone: acc. dir. obj.) in charge of (acc. dir. obj. or *lā'la*, *diba*, *ba-*). Dt *tamaggaba* to be placed in charge of. *meggeb/megb* office, post, duty, ministry. *maggābi* (pl. *-eyān*, *maggabt*) administrator, guardian; a general designation for various types of rulers: prefect, proconsul, satrap, governor.

15. *re'ya* G (imperf. *yere'ci*, *yere'ci*; subj. *yer'ay*; impvtv.

Wa-baṣḥa mendābē 'abiy wa-ḥazan ba-mawā'ela šimatu, 'esma we'etu tašayma ba-mawā'ela mangeštu la-Fileppos,¹⁶ wa-kona yāfaqgeromu Fileppos la-Kerestiyān, wa-soba tanše'a lā'lēhu Dākēwos¹⁷ wa-tašābe'o wa-mo'wo wa-qatalo la-Fileppos, wa-nagša heyyantēhu. Wa-'amandabomu la-mahāymenān mendābē 'abiya, wa-qatalomu la-samā'tāt bezuxān 'emenna liqāna pāppāsāt wa-'ēpis qoposāt wa-kāle'ān 'em-me'manān. Wa-g^wayyu 'emennēhu bezuxān sab' ba'enta dengāḍē¹⁸ wa-ferhat, wa-bo'wu westa gadāmāt, wa-motu bezuxān 'emennēhomu ba-heyya. Wa-'axazewwo ḥarrāhu la-zentu 'ab, wa-'axsarewwo.¹⁹

Wa-'emze ṭaf'a we'etu kaḥādi, wa-nagša heyyantēhu Gerlāwos.²⁰ Wa-had'a mendābē 'em-weluda ṭemqat ba-mawā'elihi la-zentu neguṣ. Wa-soba mota, wa-nagša heyyantēhu Wālāryos,²¹ 'anše'a kā'eba mendābē lā'la bēta Kerestiyān. Wa-'axazewwo mak^wāntiḥu la-zentu 'ab qeddus, wa-moqeḥewwo wa-k^wannanewwo k^wennanē 'abiya 'eṣuba fadfāda. Wa-'emze xašāšu 'emennēhu kama yesged la-ṭā'ot, wa-'awšē'omu wa-yebēlomu: "Neḥna-sa 'i-nesagged la-ṭā'otāt rekusān za'enbala la-'Egzi'abḥēr 'Ab wa-Waldu 'Iyasus Kerestos (lotu sebḥat) wa-la-Manfas Qeddus." Wa-tame'āa lā'lēhu neguṣ fadfāda, wa-qatala ba-qedmēhu bezuxāna sab'a kama yāfreho, wa-qeddus-sa 'i-farha 'emennēhu. Wa-sadado, wa-nabara

ra'ay) to pasture, tend (herds, flocks); to graze (subject: flocks). Gt tare'ya to graze, be tended. mar'ēt (pl. -āt, marā'ey) cattle, flock, herd; pasture. mar'ay idem. mer'āy a pasture.

16. *Fileppos* Philip (the Arab), emperor of Rome 244-249.

17. *Dākēwos* Decius, emperor of Rome 249-251, known primarily for his systematic persecution of the Christians.

18. Q *dangaḍa* to be astonished, stupified, amazed, disturbed in mind, terrified. CQ 'adangaḍa to astonish etc. *denguḍ* va. astonished etc. *dengāḍē* vn. astonishment etc. *madanged* adj. astonishing etc.

19. C 'axsara (text has *xasara*, an error). G *xasra* (*yexsar*) to be in bad straits, wretched, miserable; to suffer loss, be reduced to poverty; to be dishonored, vilified, despised. CG 'axsara to cause/inflict/afflict (with) any of the preceding states (with acc. dir. obj. of person). *xesur* wretched, impoverished, afflicted, vile, despised. *xasār* (Vocab. 22).

20. *Gerlāwos* Gallus, successor of Decius; ruled 251-253.

21. *Wālāryos* Valerianus, successor of Gallus; ruled 253-260.

westa seddat bezuxa mawā'ela. Wa-'emdexra-ze mēto 'em-seddat wa-yebēlo: "Samā'ku ba'enti'aka kama 'anta teqēddes ba-xebu' ba-bāḥtiteka." Wa-'awšē'a qeddus wa-yebēlo: "Neḥna-sa 'i-naxaddeg ṣalotātina wa-qeddāseyātina 'i-ba-ma'ālt wa-'i-ba-lēlit." Wa-'emze tamayṭa qeddus xaba ḥezb 'ella meslēhu wa-yebēlomu: "Huru wa-qaddesu. La'emma konku reḥuqa 'emennēkemu ba-šegā, 'ane-sa 'ehēllu meslēkemu ba-Manfas Qeddus." Wa-tame'āa mak^wannan, wa-mēto westa seddat.

Wa-tanše'a lā'la zentu kaḥādi te'yent²² 'em-sab'a barbār,²³ wa-farha 'emennēhomu, wa-qatalewwo; wa-maṭṭawa la-waldu mangešto. Wa-kona waldu ṭabiba wa-mā'mera fadfāda, wa-faṭḥomu la-k^wellomu mahāymenān 'ella moqeḥomu 'abuhu, wa-mētomu la-'ella westa seddat. Wa-ṣaḥafa lomu maṣḥafa mal'ekt xaba liqa pāppāsāt wa-yebēlomu: "'I-tefrehu-'a²⁴ wa-'i-tedangedu-'a. 'Arxewu-'a 'abyāta Kerestiyānā-tikemu²⁵ wa-yāxtewu²⁶ wa-'i-yebaṣṣeḥ lā'lēkemu wa-'i-ment-ni 'em-'ekuy-'a. Wa-ḥaywa zentu 'ab za-tarfa 'em-mawā'elihi ba-hed'at wa-ba-salām.

Wa-'astar'aya ba-mawā'elihi la-zentu gaṣṣāt²⁷ bezuxāt ba'enta hāymānot. 'Em-we'etu 'esma²⁸ sab' 'astar'ayu ba-beḥēra 'Arabyā; seḥtu wa-yebēlu ba-'ekaya megbāromu 'esma nafs temawwet mesla šegā wa-'emze tetnaššā' meslēhu ba-'elata tenšā'ē. Wa-'astagābe'a²⁹

22. *te'yent* (pl. -āt, *ta'ayen*) army, host; camp, encampment; tent(s); gathering, congregation, assembly. Technically the verbal noun of *ta'ayyana*, originally to dig wells (*'a'yent*) in locating a camp; hence: to set up camp, to camp; with *lā'la*: to besiege.

23. *sab'a barbār* barbarians, plunderers, robbers.

24. The suffix -'a is attached to indicate quoted material. It may, as here, be joined to the first few words of a quotation and to the last, or, more rarely, to every single word of the text.

25. Note the illogical position of the suffix -kemu.

26. G *xatawa* to burn, be alight. CG 'axtawa to light (a lamp); to burn, emit light. *maxtot* (pl. *maxāteu*) lamp.

27. *gaṣṣ* is used here almost in the sense of "heresy," i.e. alternate "aspects or forms" of the faith.

28. 'Em-we'etu 'esma: an idiom: "An example of this is that..."

29. CGlt 'astagābe'a to gather, assemble (trans.); 'astagābe'a māxbara lā'la to convene an ecclesiastical council against.

lā'lēhomu māxbara, wa-'awgazomu³⁰ wa-mataromu. Wa-kāle'an kā'eba konu ba-ge'za 'Argēnes³¹ wa-Sabalyos.

Wa-soba lehqa zentu 'ab, 'astar'aya Pāwlos Sāmisāṭi,³² liqa pāppāsāt za-hagara 'Anṣokiyā,³³ za-keḥdo la-wald. Wa-'astagābe'a lā'lēhu māxbara, wa-'awgazo wa-mataro. 'I-baṣḥa meslēhomu zentu 'ab ba'enta reš'ennāhu³⁴ wa-fannawa mal'ekta 'enta mele't 'em-k'ellu ṭebab wa-ṣagā, wa-kaṣata westētā hāymānota rete'ta. Wa-soba baṣḥa xaba reš'ennā ṣannāy, falasa xaba 'Egzi'abḥēr za-'afqaro 'emdexra nabara diba manbara Mārḡos³⁵ wangēlāwi 'aṣarta wa-samānta 'āmata.

Salām la-Deyonāsyos mamehhera ṭabibān k'ellu,
'em-seḥtat za-mēṭo la-Pāwlos mal'ekta qālu.
Dexra³⁶ rakabo mendābē wa-seddat ba-mawā'elu,
falasa yom³⁷ hagarita berhān za-lā'lu³⁸
mesla qeddusān xebura yahallu.

30. C 'awgaza to excommunicate, anathematize, curse. Glt *tawāgaza* to alienate oneself from (acc. dir. obj.). *weguz* excommunicated, cursed. *wegzat/gezat* vn. excommunication.

31. *ba-ge'za 'Argēnes wa-Sabalyos*: "in accord with the thinking of Origen (184-254) and Sabellius (fl. 220)."

32. *Pāwlos Sāmisāṭi* Paul of Samosata, heretical bishop of Antioch 260-268.

33. 'Anṣokiyā Antioch.

34. G *raš'a (yeršā')* to grow old. CG 'arše'a caus. *reš'* = *reš'ennā* = *reš'ān* old age.

35. *manbara Mārḡos*, a designation of the See of Alexandria, founded traditionally by St. Mark.

36. *dexra* is most simply taken here as a conjunction, = 'emdexra.

37. *yom* adv. today, on this day; (here) on this day of the year.

38. *lā'lu* adv. above; freq. in the adj. phrase *za-lā'lu* upper, esp. (as here) in the sense "celestial, heavenly." 'em-X *wa-lā'lu* 'emennēhu from X onward (in enumerations). *ba-lā'lu* above, on high. 'em-lā'lu from above, from on high.

D. Macarius the Elder¹

'Ama 'ešrā wa-sabu' la-Maggābit 'a'rafa 'ab qeddus wa-beṣu',² māxtota gadām, 'aba k'Wellomu manakosāt³ za-gadāma 'Asqēṭes,⁴ 'Abbā Maqāres za-ya'abbi. Zentu qeddus kona 'em-sab'a hagara Sasuwir⁵ 'em-dawala⁶ Manuf⁷ 'em-dabubā⁸ Gebṣ. Wa-konu 'abawihu xērāna wa-ṣādeqāna, wa-semu la-'abuhu 'Abrehām, wa-semā la-'emmu Sārā, wa-ye'eti kama Sārā wa-'Ēlesābēṭ taḥawwer ba-te'zāza 'Egzi'abḥēr ba-teḥḥetennā.⁹ Wa-kona 'abuhu kāhena wa-kebura, wa-yetla''ak westa bēta maqdas watra ba-fariha 'Egzi'abḥēr ba-neṣḥennā¹⁰ wa-qeddesennā, wa-bāraka 'Egzi'abḥēr lā'lēhomu wa-'ab'alomu ba-k'ellu megbāromu. Wa-konu yehubewwomu meṣwāta¹¹ k'Wello 'amira la-naddāyān, wa-yemeḥḥerewwomu

1. Macarius the Elder (the Great), c. 300 - c. 391, a disciple of St. Anthony and one of the most famous of the desert fathers.

2. *beṣu/beḏu'* fortunate, blessed; vowed, dedicated. G *baḏ'a (yebḏā')* to vow. CG 'abḏe'a to make or declare blessed; to obtain a vow; to become happy, blessed. *beḏ'at* a vow. *beḏu'āwi* beatific, blessed. *beḏ'ān* beatification, blessedness.

3. *manakos* (pl. -āt) monk, nun. Q *man'wasa* to become a monk, live a monastic life. *manakosāyt* nun. *men'wesennā* monasticism.

4. 'Asqēṭes Scetis, Scete: the Lower Egyptian center of monasticism, in the Western Delta.

5. *Sasuwir* a town of Lower Egypt.

6. *dawal* (pl. 'adwāl) region, district, territory.

7. *Manuf* Memphis.

8. *dabub* the north.

9. *teḥḥetennā* humility, humbleness. Dt *tateḥḥeta* to humble one's self, be submissive, to act or be inferior, lowly. *teḥḥut* humble, modest, obedient; lowly, ignoble. The root is also attested in the G system as G *teḥta* to be humble, CG 'atḥata to make humble, to subject. Note the preposition *tāḥta*, which is also an adverb "below, from below," and the noun *maḥḥett* (form *maqḥelt*) lower or inferior part, most frequently used in the accusative as a preposition = *tāḥta*.

10. *neṣḥennā* purity, chastity, innocence. G *naṣḥa (yenṣāḥ)* to be pure, clean. CG 'anṣeḥa to purify, cleanse; to regard as pure. *neṣuḥ* pure, clean; innocent, uncorrupted, sincere. *neṣḥ* purification, etc. *manṣeḥi* one who purifies.

la-k^wellomu sab', wa-yetgādalū¹² watra ba-ṣom wa-ṣalot; wa-'i-kona lomu wald. Wa-'astar'aya lotu 'Abrehām ba-rā'y 'em-xaba 'Egzi'abḥēr, wa-'aṭayyaqo kama 'Egzi'abḥēr hallo kama yahabo walda za-yekawwen zekru westa k^wellu 'aṣnāfa medr wa-yewalled weluda manfasāweyāna. Wa-wahabo 'Egzi'abḥēr zanta qeddusa Maqāres-hā, za-ba-terg^wāmēhu la-semu qeddus beṣu'.

Wa-kona ṣagā 'Egzi'abḥēr lā'lēhu 'em-ne'su wa-yet'ēzzaz la-'abawihu. Wa-soba lehqa ba-'akālu,¹³ faqādu 'abawihu kama yāstawāsebewwo¹⁴ lotu be'sita, wa-kona 'i-yefaqqed zanta gebra, wa-'agabbarewwo kama yegbar faqādomu, wa-ta'azzaza lomu, wa-'astawāsabewwo za'enbala faqādu. Wa-soba bo'a westa ṣerḥu,¹⁵ rassaya re'so kama za-yedawwi, wa-nabara bezuxa 'elatāta kama-ze. Wa-'emdexra-ze xāṣāṣa 'abuhu wa-yebēlo, "Xedegani 'eḥur xaba gadām kama 'eṭ'ay nestita 'em-zentu dawē." Wa-kona k^wello 'amira yese'elo la-'Egzi'abḥēr ba-gizē ṣalotu kama yemreḥo westa gabira ṣemratu.

Wa-'emdexra-ze ḥora xaba gadāma 'Asqētes. Wa-soba kona westa gadām, re'ya rā'ya zakama Kirubēl¹⁶ za-sedestu kenafihu¹⁷ 'axaza ba-'edēhu wa-'a'rago mal'elta¹⁸ re'sa dabr, wa-'ar'ayo k^wello gadāma,

11. *meṣwāt* act of charity, benefaction. Q *maṣwata* to give alms, practice charity. Qt *tamaṣwata* to receive alms.

12. Glt *tagādāla* to struggle, contend (esp. in religious sense of struggling against temptation). *gadl* (pl. -āt) a struggle, contest (esp. of saints and martyrs); title of works about the lives of saints and ascetics. *mastagādel* a contender, "soldier of Christ."

13. 'akāl (pl. -āt) body, limbs, stature; substance, hypostasis, person. *lehqa ba-'akālu* he reached maturity.

14. CG 'awsaba to marry (subj. man; obj. woman). CGLt 'astawāsaba to give someone (a.d.o.) in marriage, to marry off. *sabsāb* marriage.

15. *ṣerḥ* (pl. 'aṣrāḥ, 'aṣreḥt) room, chamber, house; bedroom.

16. *kirubēl* a cherub, the cherubim. *kirub* idem. *kirubāwi* cherubic.

17. *kenf* (pl. *kenaf*, 'aknāf) wing.

18. *mal'elt* upper part or surface of anything; usually *mal'elta* prep. above. G *la'ala* to be high, superior. CG 'al'ala = CD 'ala'ala to raise up, elevate, exalt. Dt *tala'ala/tale'ela* pass. of CD; to be higher (than: 'emenna). *le'ul/le'ul* high, lofty,

meṣrāqā wa-me'rābā wa-nuxā wa-gedmā,¹⁹ wa-yebēlo: "Nāhu wahabaka 'Egzi'abḥēr zanta gadāma resta laka wa-la-weludeka." Wa-soba tamayṭa 'em-westa gadām, wa-rakabā la-ye'eti walatt 'enza tedawwi. Wa-'emze 'a'rafat 'enza hallawat ba-dengeleñnā, wa-'a'k^wato²⁰ la-'Egzi'ena 'Iyasus Kerestos (lotu sebhāt) bezuxa. Wa-'emdexra xedāṭ²¹ mawā'el kā'eba 'a'rafu 'abawihu, wa-wahaba k^wello newāya za-xadagewwo la-naddāyān wa-la-meskinān²² wa-la-ṣennusān.²³ Wa-sab'a Sāsuwir-sa hagaru soba re'yu ṣedqo wa-neṣḥennāhu la-qeddus 'Abbā Maqāres, ṣēmewwo qasisa lā'lēhomu, wa-ḥanaṣu lotu makāna ba-'af'a hagar, wa-konu sab'a hagar yaḥawweru xabēhu wa-yetmēṭṭawu mestirāta qeddesāt 'emennēhu.

Wa-hallawat 'aḥatti walatt ba-ye'eti hagar dengel, wa-zammawat²⁴ mesla 'aḥadu warēzā, wa-ḍansat, wa-yebēlā we'etu warēzā, "Soba tase'elaki 'abuki mannu za-'amāsana dengeleñnāki, baliyo 'esma we'etu qasis bāḥtāwi²⁵ 'amāsana dengeleñnāya."²⁶ Wa-soba 'a'mara

superior, exalted.

19. *meṣrāq* (pl. -āt) the east. G *ṣaraqa* (*yeṣreq*) to rise, shine (of the sun). CG 'aṣraqa to cause or order to rise (i.e. the sun). *ṣarq* ('aṣrāq) rising (of heavenly bodies); the east; the new moon, the calends. *ṣerqat* vn. rising, appearance. *ṣaraqāwi* eastern. *gedm* (pl. *gedam*) width, breadth.

20. CG 'a'k^wata to praise. Gt *ta'ak^wta* pass. 'ekut praised, lauded. 'a'k^wati one who renders praise or thanks. 'a'k^watēt vn. praise, glory, thanksgiving.

21. *xedāṭ* n. a little, a small amount; adj. (pl. -āt) few.

22. *meskin* a pauper, poor person. *meskinat* poverty.

23. *ṣennus* poor, indigent, wretched. Dt *taṣannasa* to be impoverished, reduced to poverty. *taṣnās* vn. poverty, wretchedness; lack, deficiency.

24. D *zammawa* to commit adultery; to have illicit intercourse (with: *mesla* or a.d.o.). CD 'azammawa caus. *zammut* n. adultery, harlotry. *zammā* whore, adulterer, fornicator. *zammāwi* idem. These terms are applied to both males and females.

25. *bāḥtāwi* anchorite, one who lives in solitude. Qt *tabāḥtawa* to take up a life of solitude. *beḥtew* adj. alone, solitary. *beḥtewennā* anchoritism.

26. Note the use of 'esma to introduce direct quotation, as

'abuhā kama ye'eti ḡansat, wa-tase''elā 'abuhā, wa-yebēlā, "Mannu za-gabra beki zanta xafrata?" Wa-'awš'e'ato wa-tebēlo, "'Aḡatta 'elata ḡorku xaba we'etu bāḡtāwi qasis za-semu Maqāres. Naš'ani ba-xayl²⁷ wa-sakaba meslēya, wa-ḡanasku 'emennēhu." Wa-soba sam'ū 'abawihā zanta nagara, wa-tame'ū fadfāda, wa-ḡoru xaba qeddus Maqāres, meslēhomu bezux sab'. Wa-'awḡe'ewwo la-qeddus 'em-ba'atu, wa-we'etu 'i-ḡa'mara menta za-kona, wa-zabaḡewwo zebḡata 'abiya wa-māḡmema, 'eska qarba la-mawit. Wa-kona qeddus yessē''alomu 'enza yebelomu, "Ment ye'eti xaḡi'ateya 'esma 'antemu-ni tezabbeḡuni za'enbala meḡrat?" Wa-'emze 'asaru westa keḡādu ḡabla, wa-dibēhu saqalu gal'āta²⁸ za-'aslamewwomu ba-feḡm,²⁹ wa-konu yeseḡḡebewwo lafē³⁰ wa-lafē kama 'abd³¹ wa-yekēlleḡu³² 'enza yebelū, "Zentu za-'amāsana dengelennāḡa la-walattena."

Wa-ba-we'etu gizē 'astar'ayu malā'ekt ba-'amsāla sab', wa-yebēlewomū la-'ellu 'ekuyān, "Ment za-gabra zentu mastagādel?" Wa-nagarewwomū za-gabra³³ lā'la ye'eti. Wa-yebēlewomū 'emuntu malā'ekt, "Zentu nagar ḡassat³⁴ we'etu, 'esma neḡna nā'ammero la-zentu be'si

indicated by the 1st pers. suffix on *dengelennāya*.

27. *xayl* (pl. -āt) strength, power, might; army, troops; *ba-xayl* by force. G *xēla* to become well, strong. D *xayyala* to be strong, etc.; to prevail over, be superior to (a.d.o.). CD *'axayyala* to make strong, etc. Dt *taxayyala* to be strengthened, strong; to prevail, dominate; to act with force (good or bad sense) against. *xeyyul* adj. strong, etc. *xayyāl* idem.

28. *gal'* (pl. -āt, 'agle't) a pot.

29. *feḡm* (pl. 'afḡām) carbon, coal.

30. *lafē wa-lafē* adv. this way and that, back and forth.

mangala lafē wa-lafē idem. *mā'dota lafē* adv. on the other side, opposite.

31. 'abd (pl. -ān) a fool; adj. foolish, stupid, unskilled; mad, insane. G 'abda (ye'bad) to be mad, rage. CG 'a'bada caus. CGt 'astā'bada to regard as or treat as a fool; to despise, ridicule.

32. D *kalleḡa* to cry out, shout. *kellāḡ* a cry, shout.

33. "They told them what he had done to that (girl)."

34. *ḡassat* a lie, falsehood. D *ḡassawa* to lie, be deceitful, false. CD 'aḡassawa to accuse of falsehood. Dt *taḡassawa* to be accused of falsehood, found out a liar. *ḡessew* false, deceitful.

'em-ne'su 'eska zāti 'elat, wa-we'etu xēr wa-ḡādeq." Wa-qarbu 'emuntu malā'ekt xabēhu, wa-faḡewwo 'em-mā'saru, wa-gadafu 'em-lā'lēhu 'agle'ta. Wa-yebēlewomū 'emuntu 'ekuyān, "'I-naxaddego yeḡur 'eska yehubana za-yethabbayo."³⁵ Wa-maḡ'a 'aḡadu be'si za-kona yeḡayyeḡ gebrā 'edawihu,³⁶ wa-taḡabayo 'emennēhomu kama yahabā la-ye'eti walatt sisāyā 'eska 'ama tewalled. Wa-sadadewwo, wa-ḡora xaba ba'atu, wa-kona yegēššēšā la-nafsu, wa-yebel, "'Ō-Maqāres, ye'zē nāhu kona laka be'sit wa-daḡiq. Yedallewaka kama tetḡabbar lēlita wa-ma'āla ba'enta sisāyeka wa-sisāyomū la-weludeka wa-la-be'siteka." Wa-kona watra yegabber 'asfarēdāta³⁷ wa-yehubo la-we'etu be'si 'ex^w feḡur za-kona yetla' 'ako, wa-yeḡayyeḡomū wa-yehubā la-ye'eti be'sit sisāyā. Wa-nabara 'enza yegabber kama-ze 'eska qarba gizē walidotā la-ye'eti be'sit.

Wa-soba qarba 'elata walidotā, wa-'aḡabā fadfāda, wa-nabarat westa 'abiy mendābē 'arbe'ā ma'āla wa-'arbe'ā lēlita, wa-'alḡaqat³⁸ la-mawit, wa-'i-waladat. Wa-tebēlā 'emmā, "Ment za-kona 'emennēki³⁹ 'esma nāhu ye'zē temawweti?" Wa-tebēlā la-'emmā, "'Ewwa 'ane-sa 'i-yedallewani *walid*, 'esma zammawku 'ana mesla 'egalē⁴⁰ warēzā, wa-tanāḡarku ba-nagara ḡassat lā'la gabra 'Eḡzi'abḡēr, qasis qeddus 'Abbā Maqāres bāḡtāwi." Wa-soba sam'ū 'abawihā zanta, ḡazanu fadfāda, wa-tagābe'ū k'^wellomū mesla sab'a hagar, wa-tamākaru kama yeḡuru xaba qeddus wa-ye'salewwo kama yexdeg lomū 'abbasāhomū⁴¹ za-gabru lā'lēhu.

ḡassāwi a liar.

35. Gt *taḡabaya* to assume responsibility for (obj. suff.), stand as a guarantor for (someone: obj. suff.) to (a third party: 'emenna).

36. I.e. his handicrafts.

37. 'asfarēdā (pl. -t) basket.

38. CG 'alḡaḡa to be near, approach; with *la-* + inf.: to be about to. Glt *talāḡaḡa* to stick together, be connected. CGlt 'astalāḡaḡa to glue together, join, connect. *leḡuḡ* joined, adhering; connected, continuous.

39. I.e. "What have you done so that ...?" Lit.: "What has come about through you ...?"

40. 'egalē indef. pron./adj. a certain, a certain person, such-and-such (a person).

41. D 'abbasa to sin, commit a crime. 'ebbus wicked, criminal.

Wa-soba sam'a qeddus 'Abbā Maqāres kama sab'a hagar yefaqqedu yebṣeḥu xabēhu wa-yāstasreyu⁴² 'emennēhu, wa-tazakkara we'eta rā'ya za-re'ya ba-gadām, qaddasa q^werbāna, wa-tamaṭṭawu mestirāta qeddesāt.

Wa-'astar'aya lotu we'etu kirubēl za-sedestu kenafihu, wa-'axazo ba-'edēhu wa-marḥo 'eska 'abṣeḥo gadāma 'Asqēṭes, za-ba-terg^wāmēhu "Madālewa⁴³ 'albāb." Wa-yebēlo qeddus 'Abbā Maqāres la-we'etu kirubēl, "Ō-'egzi'eya, wassen⁴⁴ lita makāna za-'axadder westētu." Wa-'awṣe'a kirubēl wa-yebēlo, "'Ane-sa 'i-ḡewēssen laka makāna, kama 'i-teḡā' 'em-makān za-'ewēssen laka wa-'i-tet'adaw te'zāza 'Egzi'abḥēr. Nāhu zentu gadām k^wellantāhu⁴⁵ laka, wa-xaba za-faqadka ḥur wa-nebar botu." Wa-xadara qeddus Maqāres westa wessāṭē⁴⁶ gadām, makāna dabromu⁴⁷ la-qeddusān Rōmāweyān Maksimos⁴⁸ wa-Damātēwos. Wa-soba baṣḥa xabēhu, xadaru ba-qerub 'emennēhu; wa-'emdexra 'eraftomu 'azzazo mal'aka 'Egzi'abḥēr kama yeḥur wa-yexder westa makān za-we'etu dabra *zi'ahomu*. Wa-yebēlo mal'ak 'esma, "Zentu makān yessammay ba-semomu la-weludeka Maksimos wa-Damātēwos." Wa-we'etu 'eska zāti 'elat yessammay Dabra Bermos,⁴⁹ za-ba-terg^wāmēhu "Dabra Rom."

Wa-qeddus-sa 'Abbā Maqāres gabra lotu ba'ata ba-westētu, wa-nabara, wa-tagādala tagādelo 'abiya ba-ṣom wa-ba-ṣalot wa-sagid wa-tegāh⁵⁰ za'enbala ḡer'at.⁵¹ Wa-konu yāstare'eyu lotu sayṭānāt⁵²

'abbāsi sinner, criminal. 'abbasā sin, crime, guilt. ma'abbes = 'abbāsi.

42. G *saraya* (*yesray, yesri*) to forgive, excuse, pardon. Gt *tasarya* pass. CGt 'astaraya to seek pardon (from: 'emenna).

43. *madālew* scales, balance. The phrase *madālewa 'albāb* is an interpretation of the Coptic form of the name of Scete, *ṣi-hēt*.

44. D *wassana* to delimit, mark off, define. Dt *tawassana* pass. *wassan* boundary, limit.

45. *k^wellantā-* (with pron. suff.) all of, the whole of.

46. *wessāṭē* interior, middle.

47. *dabr* also has the meaning "monastery."

48. *Maksimos wa-Damātēwos* Maximus and Dometius, semi-legendary brother saints associated with St. Macarius.

49. *Bermos* The Monastery of Baramus in the Wadi Natrun, with which Maximus and Dometius are traditionally associated.

50. G *tagha* to be wakeful, watchful, vigilant, attentive.

gahhāda wa-yeṣebbe'ewwo ba-lēlit. Wa-'emdexra ṣalastu ma'ālt 'enza yetgādal wa-yeṣāmu wa-yāmanaddebewwo sayṭānāt wa-'i-rakaba⁵³ 'erafta, xallaya wa-yebē ba-lebbu, "'Enza halloku westa 'ālam,⁵⁴ samā'ku zēnāhu la-qeddus 'Abbā 'Enṭonyos.⁵⁵ 'Etnasṣā' wa-'aḥawwer xabēhu kama yemharani wa-yemreḥani fenota menk^wesennā, wa-yahabani 'a'mero wa-lebbunnā⁵⁶ kama 'elabbu mekromu la-sayṭānāt rekusān." Wa-tanṣe'a wa-ṣallaya, wa-ḥora westa gadām mangala meṣrāq 'eska baṣḥa xaba 'aragāwi qeddus 'Abbā 'Enṭonyos. Wa-soba re'yo 'em-reḥuq, wa-yebēlo, "Zentu 'Esrā'ēlāwi za-'albo ṣelḥut."⁵⁷ Wa-tawakfo⁵⁸ wa-ta'āmexo⁵⁹ ba-'abiy feṣṣeḥā wa-kaṣāta lotu xellinnāhu ba-feṣṣeḥā kama wald mesla

teguh wakeful, etc. *tegāh* vigilance, etc. Note that not sleeping was considered an important ascetic accomplishment.

51. CG 'aḡre'a (intrans.) to cease, stop, be at rest; (trans.) to bring to a stop. Gt *taḡar'a* = CG intrans. *ḡeru'* inert, at rest, brought to a stop. *ḡer'at* cessation, rest; *za'enbala ḡer'at* without ceasing, without interruptions.

52. *sayṭān* (pl. -āt) Satan; a devil, demon, adversary.

53. *wa-'i-rakaba*. Note the use of the negative perfect after 'enza as the counterpart of the perfective active participle, which is not negated: "and not having found."

54. 'ālam here and frequently in the sense of "the world outside the religious community, the secular world."

55. 'Enṭonyos St. Anthony, the leading light of the early desert community.

56. D *labbawa* to comprehend, understand; to be intelligent; to be aware, conscious (of: 'emenna). CD 'alabbawa caus. Dt *talabbawa* to be comprehended, understood. *lebbew* intelligent, comprehending. *labbāwi* idem. *lebbāwē* mind, intellect. *lebbunnā* idem; skill, cleverness.

57. Q *ṣalḥawa* to act treacherously. *ṣelḥew* treacherous, guileful. *ṣelḥut* treachery, guile, malice.

58. Gt *tawakfa* = Dt *tawakkafa* to accept, receive, take unto one's self; also passive of same. *wekuf/wekkuḥ* accepted, acceptable, agreeable, pleasant.

59. D 'armexa to greet. Glt *ta'āmexa* to greet one another, to kiss (in greeting). 'armexā a greeting, kiss; a gift offered out of respect.

'abuhu.

Wa-'aragāwi-sa qeddus 'Abbā 'Enṭonyos ta'āmexa re'so la-qeddus 'Abbā Maqāres, "'Ō-waldeya Maqāres, 'anta tessammay bešu'a bakama terg^wāmē semeka ba-lesāna Yonānāweyān, 'esma 'Egzi'abḥēr 'Amīlākeya kašata lita gebraka wa-meṣ'atata xabēya, wa-ba'enta-ze konku 'eṣanneḥ meṣ'atata." Wa-'aragāwi-sa qeddus 'Abbā 'Enṭonyos maharo la-qeddus 'Abbā Maqāres k^wello fenota menk^wesennā qeddest, wa-'aṣne'ō ba-nagar bezux za-yedallu la-gabira ṣedq, wa-kašata lotu ṣabi'otomu la-sayṭānāt. Wa-yebēlo kā'eba, "'Emuntu hallawomu kama yeṣbe'uka ba-xebu' ba-xellinnā kantu⁶⁰ wa-ba-megbārāt gahhāda 'eska la-mawit, kama tekun 'anta feṣṣuma soba yeṣebbe'uka, wa-ta'aggas 'eska la-mawit."⁶¹ Wa-sa'alo qeddus 'Abbā Maqāres la-'Abbā 'Enṭonyos, wa-yebēlo, "Xedegani 'enbar ba-xabēka." Wa-yebēlo qeddus 'Abbā 'Enṭonyos, "Ḥur xaba makān za-wassana laka 'Egzi'abḥēr, wa-ta'aggas westētū." Wa-'emdexra nabara xaba 'aragāwi 'Abbā 'Enṭonyos xedāta mawā'ela 'enza yetmahhar 'emennēhu šer'ata menk^wesennā wa-šer'ata ṣedq, tanšē'a wa-tamayta xaba makānu 'enza yetfēššāḥ wa-yethāššay ba-šer'atāt wa-ba-temhertāt māḥyawit za-tamehra 'emenna 'ab qeddus 'Abbā 'Enṭonyos.

Wa-kā'eba 'Abbā Maqāres bešu' tarākaba mesla 'Abbā Sarābyon⁶² 'ēpis-qopos, wa-yebēlo, "K^wello mawā'ela za-nabarku xaba 'abuya 'Abbā 'Enṭonyos 'i-re'ikewwo 'enza yenawwem gemurā."⁶³

Wa-nabara qeddus Maqāres westa makānu bezuxa mawā'ela 'enza

60. *kantu* n. vanity, emptiness; frequently in construct phrases, as here: *xellinnā kantu* vain thoughts. *ba-kantu* = *kanto* adv. in vain; fortuitously, without purpose, without reward or result.

61. The syntax here is strange. Understand *hallawaka* before *kama tekun*. *ta'aggas* would be better than *ta'aggas*. Dt *ta'aggas* to be patient, persevere; to practice restraint, abstinence. CDt 'asta'aggas caus. of Dt; to bear patiently. *ta'aggas*i patient, persevering. *te'gešt* temperance, continence, patience, tolerance. *masta'aggeš* temperant, patient, long-suffering.

62. *Sarābyon* Serapion, Bishop of Thmuis in Lower Egypt.

63. CG 'agmara to perfect, finish, consummate; to include completely, to comprehend. Gt *tagamra* pass. *gemurā* adv. always, altogether, completely; common with negative: (not) at all. *la-gemurā* adv. forever, always.

yetgādal wa-yeḏdamad⁶⁴ westa fenota menk^wesennā, wa-kona watra kirubēl yeḥēweṣo gahhāda. Wa-ba-'aḥatti 'elat sam'a qāla 'em-samāy za-yebelo, "'O-Maqāres, ba'enta za-samā'ka qāleya wa-te'zāzeyā, wa-maṣā'ka xabēya, wa-xadarka westa zentu makān, nāhu 'ana 'āstagābe' westa zentu makān 'aḥzāba za-'i-yetx^wellaq^{w65} 'em-k^wellu tezmedd⁶⁶ wa-'em-k^wellu baḥāwert wa-'em-k^wellu lesānāt, wa-yetla'akuni wa-yebāreku semeya ba-megbārātihomu šannāyt. Tawakafomu wa-mereḥomu westa fenota ṣedq." Wa-soba sam'a qeddus 'Abbā Maqāres zanta, taxayyala wa-šan'a lebbu. Wa-'enza yeqawwem ba-gizē ṣalot ba-lēlit, wa-kašata lotu 'Egzi'abḥēr 'ezanihu, wa-sam'omu la-sayṭānāt 'enza yetmākaru babaynātihomu, wa-yebēlu, "La'emma xadagnāhu la-zentu be'si yexder westa zāti gadām, yerēsseyewwā la-zāti 'ahgura samāyāweyān, 'esma 'emuntu yetwēkkalu⁶⁷ ba-ḥeywat za-la-'ālam, wa-yesaddeduna 'em-zentu 'ālam ba-ḥemāma k^wennanē ṣalotātihomu. Ne'ū ye'zē netgābā' lā'lēhu. Yogi⁶⁸ nekel nesdedo 'em-zentu makān."

Wa-soba sam'a qeddus Maqāres zanta, šan'a lebbu, wa-taxayyala lā'la sayṭānāt, wa-kona yebāreko la-'Egzi'abḥēr za-kašata lotu 'ezanihu 'eska sam'a megbāromu la-sayṭānāt wa-'a'mara dekāmomu. Wa-'emdexra-ze tagābe'u lā'lēhu sayṭānāt, wa-šab'ewwo šab'a 'abiya, wa-'andadu 'essāta lā'la xoxta ba'atu, wa-konu yenašše'u 'em-we'etu⁶⁹ 'essāt wa-yewaddeyu westa ba'atu, wa-konat ye'eti 'essāt teṭaffe' ba-ṣalotu la-'Abbā Maqāres. Wa-soba tamaw'u 'em-zentu, wadayu westa

64. G *ḏamadā* to join, bind together, yoke. Gt *taḏamda* pass.; to dedicate one's self to, pursue assiduously, submit one's self to, minister to. *ḏemud* joined, connected; zealous, assiduous; as n. devoté, disciple, servant. *ḏemd* yoke, pair. *ḏammād* sectarian, zealot, devoté. *maḏmad* rope, thong.

65. D *x^wallaq^wa* to count, number, reckon. Dt *tax^wallaq^wa* pass. *x^welluq^(w)* counted, numbered, reckoned. *x^welq^w/x^walq^w* (pl. *x^welaq^w*) number, sum. *x^wellāq^we* vn. numbering, counting.

66. Gt *tazamda* to be related. *tezmedd* family, tribe, race, species.

67. Dt *tawakkala* to trust or have faith (in: *ba-*, *diba*, or obj. suff.). *wekkul* trusting, confiding, dependent. *tewkelt* vn. trust, faith, confidence.

68. *yogi* adv. perhaps, by chance, perchance.

69. Partitive use: "they would take some of that fire..."

lebbu xellinnā zemmūt wa-tekkāza⁷⁰ lebb wa-*hemāma* wa-*te* 'bita wa-feqra kebra zentu 'ālam: ferhata wa-temkehta,⁷¹ hakēta⁷² wa-*derfata*, wa-xaṭi'a⁷³ hāymānot, wa-qabiša⁷⁴ tasfā 'emenna 'Egzi'abḥēr, wa-za-yefadaffed⁷⁵ 'em-zentu k^wellu, ṣab'ewwo lotu bakama nagaro qeddus 'Abbā 'Eṇṭonyos.

Wa-soba nabara nawixa mawā'ela wa-sayṭānāt yeṣabbe'ewwo ba-zentu megbārāt hešumāt,⁷⁶ tanše'a kā'eba wa-ḥora xaba qeddus 'Eṇṭonyos. Wa-soba re'yo 'Eṇṭonyos 'em-reḥuq, nagaromu la-'ardā'ihu, wa-yebē, "Zentu 'Esrā'ēlāwi ba-'amān za-'albo ṣelḥut westa lebbu. Terē'eyewwo-nu, 'o-weludeya, la-zentu be'si? Hallawo kama yekun batra⁷⁷ ṣedq retu'a wa-nawixa la-bezuxān 'aḥzāb, wa-yekawwenu lotu ferēyāta ṭe'umāta 'em-'afuhu la-'Egzi'abḥēr Ṣabā'ot." Wa-soba sam'a qeddus 'Abbā Maqāres, sagada lotu diba medr, wa-'anše'o 'Abbā 'Eṇṭonyos feṭuna, wa-ta'āmexo wa-sa'amo, 'esma we'etu re'ya gaṣṣo

70. D *takkaza* to be sad, distressed, troubled in mind, to be concerned. CD 'atakkaza caus. *tekkuz* sad, etc. *tekkāz* (pl. -āt) sadness, grief, care, concern; business, task.

71. Dt *tamakkeḥa* to boast. *mekkeḥ* = *temkeḥt* boasting. *makkāḥ* boastful.

72. Gt *tahakaya* to be idle, lazy, negligent, remiss; to cease, stop, be inactive. CG 'ahkaya caus. *hakkāy* lazy, idle. *hakēt* laziness, idleness, negligence.

73. G *xaṭ'a* to lack, not have, not find; (rarely) to sin. CG 'axṭe'a to deprive (someone: a.d.o. or obj. suff.) of (a.d.o.), to cause to lack; to cause to sin. Gt *taxaṭ'a* to withdraw, go away; to be absent, lacking. *xetu'* not having, deprived.

74. G *qabaša* (*yeqbaṣ*, *yeqbeṣ*) to be discouraged, be in distress. *qabaša tasfā* 'emenna to lose hope, to despair; to abandon, give up on. CG 'aqbaša to cause to despair. *qebuṣ* discouraged, despairing. *qebṣat* despair.

75. Q *fadfada* to increase, become numerous, abundant; to surpass, be superior. *wa-za-yefadaffed* 'em-zentu and what's more. CQ 'afadfada caus.; to surpass (someone in: two acc.).

76. G *ḥašama* to be bad, foul, evil. CG 'aḥšama to act wickedly; to make foul, evil; to harm, damage. *hešum* bad, foul, evil, harmful. *hešam* (pl. -āt) wickedness, evil; crime, harm.

77. *batr* (pl. 'abter) staff, branch.

welluṭa⁷⁸ kama gaṣṣa za-yedawwi ba'enta bezux ṣab' za-yeṣabbe'ewwo sayṭānāt. Wa-'emdexra ṣallayu, nabaru xebura, wa-'awše'a qeddus 'Eṇṭonyos ba-feššehā wa-yebēlo, "Dāxen-nu⁷⁹ halloka, 'o-waldeya Maqāres?" 'Awše'a qeddus Maqāres wa-yebēlo, "Nāhu 'abdaraka⁸⁰ 'Egzi'abḥēr wa-kašata laka k^wello 'emennēya." Wa-sobehā maharo wa-'aṣne'o wa-yebēlo, "Ṣenā' wa-'i-tefrāh, 'esma kama-ze maftew lana kama net'aggašo la-zentu makkarā k^wello za-yāmaṣše'u lā'lēna ṣal'atena.⁸¹ Wa-ba'enta-ze yedallewana kama nekun mamehherāna la-'aḥzāb bezuxān 'ella yāfaqqeru ṭebaba manfasāwita, 'enta ye'eti menk^wesennā." Wa-yebēlo, "O-waldeya Maqāres, tazakkar we'eta qāla za-nagaraka 'Egzi' enza taḥawwer teqdāh⁸² māya." Wa-soba sam'a qeddus 'Abbā Maqāres zanta, 'ankara fadfāda, wa-'a'mara kama megbārātihu wa-xebu'ātihu takašta lotu la-qeddus 'Eṇṭonyos ba-manfas qeddus.

Wa-nabara xaba 'aragāwi 'Abbā 'Eṇṭonyos bezuxa mawā'ela 'enza yetbāarak 'emennēhu wa-yetmēhhar te'zāzātihu, wa-xašāša 'emennēhu kama yālbese⁸³ 'askēmā qeddusa. Wa-ṣallaya lā'lēhu, wa-'albaso 'albāsa

78. D *wallaṭa* to change, alter, transform. Dt *tawallaṭa* pass. *welluṭ* changed, transformed, different. *wellaṭē* change, alteration, transformation. *tawlaṭ* change; exchange, price.

79. A relatively infrequent use of *halla* with an adjectival predicate.

80. CG 'abdara to prefer, choose, select, favor; with foll. inf.: to do something eagerly, willingly, with undivided attention. Gt *tabadra* pass. G *badara* to hurry, precede, arrive first. Glt *tabādara* to compete with (in running), to race. *badr* contest, running.

81. G *ṣal'a* (*yeṣlā'*) to hate, be hostile toward. Gt *taṣal'a* pass. and reflex. Glt *taṣāle'a* to act hostilely toward one another. *ṣelu'* hated, hateful. *ṣel'/ṣal'* hatred, enmity. *ṣalā'i* (pl. *ṣalā't*) enemy, hater.

82. G *qadḥa* (*yeqdāḥ*) to draw water. Gt *taqadḥa* pass. *qadāḥi* drawer of water; cup-bearer. *maqdeḥt* water-jar.

83. G *labsa* (*yelbas*) to dress (intrans.); to don (a garment: a.d.o.). CG 'albasa to clothe, dress (trans.), with acc. of person and acc. of garment. Gt *talabsa* pass. and reflex. *lebus* dressed, clothed. *lebs* (pl. 'albās) garment. *lebsat* vn. dressing, clothing,

kiyāhu,⁸⁴ wa-ba'enta-ze tasamyā rad'u la-qeddus 'Enṭonyos. Wa-'emze yebēlo 'aragāwi 'Abbā 'Enṭonyos ba-xebu' kama "Tethakkay kama temšā' xabēya zeyya. 'Ana 'emdexra mawā'el 'aḥawwer xaba 'Egzi'abḥēr." Wa-soba sam'a 'Abbā Maqāres zanta nagara, tanše'a wa-sagada lotu, wa-sa'alo kama yenbar ba-xabēhu wa-yerasseyo delewa⁸⁵ yensā' barakato manfasāwita. Wa-yebēlo, "Nebar ba-xabēya." Wa-nabara ba-xabēhu. Wa-yebēlo 'Enṭonyos, "Wa-'emdexra xedāṭ mawā'el yā'arrefaka 'Egzi'abḥēr 'em-zentu ṣab'a xellinnā 'ekuy, wa-'emdexra-ze yeṣabbe'uka sayṭānāt gahhāda. Ṣenā' wa-ta'aqab wa-'i-tāḥzeno la-we'etu kirubēl za-rassayo 'Egzi'abḥēr meslēka la-rad'ēteka yahallu⁸⁶ meslēka 'eska tafšāmēta mawā'elika, wa-ya'aqqebaka bakama 'azzaza 'Egzi'abḥēr 'Amlākeka." Wa-wahabo 'Abbā 'Enṭonyos batra zi'ahu, wa-ta'āmexo 'ammexā qeddesāt, wa-'a'rafa wa-taqabra šegāhu ba-makān xebu' za-'i-yā'ammer mannu-hi makāno.

Wa-tamayṭa qeddus 'Abbā Maqāres xaba gadāma 'Asqēṭes, wa-nabara westa makānu, wa-tasam'a zēnāhu westa k'ellu 'aṣnāfa medr. Wa-gabra 'Egzi'abḥēr diba 'edawihu ta'āmerāta 'abayta, wa-'emennēhu 'esma⁸⁷ neguša 'Ansokiyā⁸⁸ fannawā la-walattu xabēhu za-yeṣṣē' 'an⁸⁹ dib'eā

donning. *malbas(t)* (pl. *malābes*) garment, tunic.

84. An unusual use of *kiyāhu*, either "those same garments" or "his own garments." The latter seems more likely in view of the following clause.

85. *delew* (f. *delut*) adj. worthy (to do: subjunctive), deserving; proper; weighed. *delwat* weight, worthiness, propriety. CG 'adlawa to please, satisfy (someone: a.d.o. or la-); to adulate, fawn over, flatter. *madlew* hypocrite, fawner, an unjust official or judge. Dt *tadallawa* to prepare one's self, get ready; to live in luxury. *tadlā* preparation; propriety, appropriateness, worthiness; luxury, affluence. CDT 'astadallawa to prepare, make ready (trans.). CGlt 'astadālawa idem. *barakat* (pl. -āt) blessing.

86. *yahallu* = *kama yahallu* and governs only what follows.

87. Cf. Note 28 in the preceding selection.

88. 'Ansokiyā Antioch.

89. Dt *tāṣe'ēna* to mount, ride on (an animal or vehicle); also, as here, of a demon possessing a person. D *ṣa'ēna* to load (an animal or vehicle). *ṣe'ūn* laden; riding, mounted. *mastaṣe'ēn* horseman.

manfas rekus; wa-baṣḥat xabēhu ba-'amsāla warēzā, wa-'a'mara kama ye'eti walatt, wa-fawwasā wa-fannawā xaba 'abuhā wa-'emmā. Wa-soba wahabewwo warqa bezuxa, 'i-naš'a wa-'i-menta-ni 'emennēhomu.

Wa-hallo 'aḥadu manakos westa hagara 'Awsim;⁹⁰ seḥta wa-yebē: "Albo tenšā'ē mutān." Wa-'aṣḥatomu la-bezuxān sab', wa-ba'enta 'aminotomu botu konu yetwēkkafu qālo. Wa-ḥora 'ēpis-qopos za-hagara 'Awsim xaba 'Abbā Maqāres, wa-nagaro kama 'aṣḥatomu we'etu la-ḥezba zi'ahu, wa-sa'alo se'lata bezuxa⁹¹ kama yetrāde'o. Wa-tanše'a 'Abbā Maqāres, wa-ḥora mesla 'ēpis-qopos xaba hagara 'Awsim, wa-re'yo la-we'etu bāḥtāwi za-westētu manfas rekus. Wa-soba tanāgara meslēhu ba'enta tenšā'ē mutān, wa-'awše'a we'etu bāḥtāwi wa-yebēlo: "'Ane-sa 'i-ya'ammen kama mewutān yetnašše'u, la'emma 'i-yanšā'ka lita be'sē 'emenna maqāber." Wa-ṣallaya qeddus 'Abbā Maqāres, wa-sa'ala xaba 'Egzi'abḥēr, wa-sobēhā tanše'a we'etu 'aḥadu be'si 'emenna mewutān (wa-kona be'sihu 'em-*kaḥādeyān* qadamt). Wa-'amna we'etu bāḥtāwi, wa-tamayṭa 'em-seḥtatu, wa-kamāhu⁹² k'ellomu ḥezb 'ella 'aṣḥatomu tamayṭu. Wa-sa'alo we'etu be'si za-'anše'o 'em-mewutān la-qeddus 'Abbā Maqāres kama yāṭmeqo ṭemqata Kerestennā. Wa-'aṭmaḳo wa-'albāso 'albāsa menk'ēsennā, wa-nabara xabēhu sabā'ta 'āmata, wa-'a'rafa.

Wa-'emdexra-ze tanše'a qeddus 'Abbā Maqāres, wa-sa'ala⁹³ westa gadām kama yā'mer la'emma hallo westa gadām sab' 'em-qedmēhu. Wa-re'eyo kel'ē 'edawa 'erūqāna,⁹⁴ farha 'emennēhomu, 'esma masalo kama 'emuntu sayṭānāt, wa-ṣallaya ba-qedmēhomu 'elbāltaribon⁹⁵ (za-we'etu:

90. 'Awsim Letopolis, just north of Memphis.

91. Cognate accusative: "he asked him repeatedly (or earnestly)."

92. *kanāhu* adv. likewise, in the same way.

93. *sa'ala* is rather curious here, unless in the sense "to make inquiry, to investigate." A variant text has *bo'a*. The 'em-qedmēhu of the following clause is to be taken in the sense of "superior to him" (in spiritual perfection).

94. G 'arqa/araqa to be naked, empty; to be orphaned. CG 'a'raqa to strip bare; to empty out. Gt *ta'arqa* to be stripped, denuded, emptied. 'erūq naked, empty. 'erāq (appositional pron. suff. obligatory) naked, empty, alone. 'erqān nakedness; shame (the sexual parts).

95. A corruption, through Arabic, of Greek *ho patēr humōn*, the

'Abuna za-ba-samāyāt). Wa-kiyāhu-ni şawwe'ewwo ba-semu wa-yebēlewwō:
 "'I-tefrāh 'o-Maqāres." Wa-'a'mara kama 'emuntu qeddusān gadāmāweyān.
 Wa-tase'elewwō ba'enta sab'a 'ālam wa-megbāromu, wa-yebēlomu:
 "'Egzi'abḥēr ba-meḥratu yexēlli diba k^wellomu." Wa-'emze tase'elomu
 la'emma kona yāq^warreromu q^werra keramt⁹⁶ wa-yālehhebonu⁹⁷ ḥarura⁹⁸
 daḥāy ba-gizē ḥagāy.⁹⁹ Wa-'awše'ewwo wa-yebēlewwō: "'Egzi'abḥēr
 rad'ana maṭana¹⁰⁰ zentu 'arbe'ā 'āmat, wa-nabarna westa gadām. 'I-
 'yaq^wrarana keramt wa-'i-ḡalhabana ḥagāy." Wa-yebēlomu qeddus 'Abbā
 Maqāres: "'Efo 'ekawwen kamākemu?" Wa-yebēlewwō: "Nebar westa
 ba'ateka, wa-beki lā'la xaṭi'ateka, wa-'anta tekawwen kamāna." Wa-
 tabāraka 'emennēhomu, wa-tamayṭa xaba makānu.

Wa-soba bazxu manakosāt, wa-karayu lomu 'azaqta, wa-ḥanaşu lomu
 Wa-soba warada westētā qeddus kama yetxaḍab, 'anxalewwā¹⁰¹ sayṭānāt
 lā'lēhu kama yeqtelewwō. Wa-maş'u manakosāt, wa-'awḍe'ewwo
 'emennēhā. Wa-soba faqada 'Egzi'abḥēr 'erafto, fannawa lotu kirubēl-
 hā za-kona yeḥēwweşo, wa-yebēlo: "Tadallaw, 'esma neḥna nemaşşe'
 xabēka wa-venaşşe'aka." Wa-'ar'ayo la-'Abbā 'Enṭonyos wa-la-māxbara
 qeddusān wa-k^wellomu xaylāta samāyāweyāna, 'eska 'ama maṭṭawa nafso.
 Wa-kona k^wellu mawā'ela ḥeywatu tes'ā wa-sabā'ta 'āmata. Wa-kona
 sem'a ba-zentu¹⁰² Babnudā rad'u, kama we'etu re'ya *nafso* la-qeddus

first words of the Lord's Prayer, as the following parenthesis ex-
 plains.

96. *keramt* winter; rainy season; year. G *karma/karama* to
 spend the winter; to belong to the previous year. *karāmi* of or per-
 taining to the previous year.

97. G *lahaba* to flame, burn. CG 'alhaba to burn, ignite
 (trans.). *lāhb* flame, heat.

98. G *ḥarra/ḥarara* (*yeḥrar, yeḥrer*) to burn (intrans.), be
 afire. CG 'aḥrara to burn (trans.). *ḥarur* heat, fervor, passion,
 ardor.

99. *ḥagāy* summer.

100. *maṭana* prep. during, for the extent of.

101. G *neala* (*yenwal*) to collapse, fall into ruin, be de-
 stroyed. CG 'anwala to knock down, destroy, devastate, topple.

102. *ba-zentu* apparently refers to the following account.
 Translate: "His disciple Babnuda was a witness to the following,
 namely that ..."

'Abbā Maqāres ta'arreg xaba samāy, wa-sam'omu la-sayṭānāt 'enza
 yekēlleḥu wa-yebelu ba-dexrēhu: "Mo'kana, 'O-Maqāri, mo'kana." Wa-
 yebēlomu qeddus 'Abbā Maqāres: "'Ādiya 'eska ye'zē."¹⁰³ Wa-soba bo'a
 qeddus westa gannat, kalleḥu ba-qāl le'ul 'enza yebelu: "Mo'kana,
 'O-Maqāri." Wa-yebēlomu qeddus 'Abbā Maqāres: "Yetbāarak semu za-
 'adxanani 'em-'edēkemu."

Wa-kona qeddus 'ama ḥeyāw,¹⁰⁴ 'azzazomu la-weludu kama yexbe'u
 šegāhu. Wa-maş'u sab' 'em-hagaru Susāwir, wa-wahabu newāya la-rad'u
 Yoḥannes za-kona yegēşşeşo k^wello gizē yebelo: "Ta'aqab 'em-'afqero
 newāy." Wa-marḥomu we'etu, wa-'ar'ayomu šegāhu la-qeddus 'Abbā
 Maqāres, wa-naş'ewwo wa-wasadewwo xaba hagaromu, wa-nabara ba-heyya
 me'ta wa-sessā 'āmata 'eska mawā'ela mangešta 'Arab. Wa-rad'u-sa
 Yoḥannes kona zelgusa¹⁰⁵ ba'enta 'afqerotu newāya. Wa-'emdexra-ze
 ḥoru weludu manakosāt xaba hagaru Susāwir, wa-faqadu kama yenşe'u
 šegāhu, wa-tanşe'u lā'lēhomu sab'a hagar mesla mak^wannen, wa-
 kal'ewwomu. Wa-ba-ye'eti lēlit 'astar'ayo qeddus 'Abbā Maqāres la-
 mak^wannen wa-yebēlo: "Xedegani 'eḥur mesla weludeya." Wa-ba-şebāḥ
 şawwe'omu mak^wannen la-manakosāt, wa-'azzazomu kama yeşuru šegāhu.
 Wa-şorewwō sobēhā, wa-'anbarewwō westa bēta Kerestiyān ba-zemmārē¹⁰⁶
 wa-ba-māḥlēt bezux 'ama 'aşur wa-tasu' la-Naḥasē, wa-kona 'emennēhu
 ta'āmerāt wa-mankerāt 'abayt.

Salām la-Maqāres za-'abiy kebru,

'esma 'aqaba mar'ēto la-'Enṭonyos ba-batru.

'Emenna¹⁰⁷ 'aḥadu 'aḥadu 'enbala yāxşeru

103. "I am still here." (i.e. in spite of your torments and
 temptations). *ye'zē(-ni)* adv. now.

104. *wa-kona* ... 'ama ḥeyāw and while he was still alive. Cf.
wa-kona soba.

105. Q *zalgasa* to be afflicted with a dreadful disease (lep-
 rosy, elephantiasis). *zelgus* leprous (or sim.). *zelgāsē* leprosy,
 elephantiasis.

106. D *zammara* (1) to make music; to play instruments, sing;
 (2) to state or proclaim authoritatively, to bear witness to. CG
 'azmara = D (2). *zemmur* authority, witness. *zemmārē* psalm, hymn.
mazammer psalmist, church singer. *mazmur* (pl. -āt) psalm, the psal-
 ter; chorus of singers. *mezmār* authority, witness.

107. The third and fourth lines are difficult. I would

soba 'erruya daqiqu wa-megbārāta šedq gabru,
madālewa 'albāb tasamyat 'eska yom dabru.

E. Salāmā¹

Ba-zāti 'elat ('ama 'ešrā wa-sadus la-Ḥamlē) 'a'rafa 'Abbā Salāmā, kašātē berhān, pāppās za-'Ityopyā, wa-kama-ze we'etu zēnāhu. Maš'a 'aḥadu be'si 'em-beḥēra Šer'² za-semu Mērobopyos,³ liqa ṭababt, 'enza yefaqqed yer'ayā la-beḥēra 'Ityopyā, wa-meslēhu kel'ētu daqiq 'em-'azmādihi, semu la-'aḥadu Ferēmnāṭos⁴ wa-kāle'u 'Adseyos,⁵ wa-bo 'ella yesammeyewo Sidrākos. Wa-bašḥa ba-ḥamar ḥayqa beḥēra 'Ag'āzi, wa-re'ya k'ello šannāyāta za-fetwata⁶ lebbu. Wa-'enza yefaqqed yetmayat beḥēro, tanše'u lā'lēhu ḍarr,⁷ wa-qatalewwu mesla k'ellomu

suggest "Because his children and righteous deeds amounted to the same thing (for him), without one detracting from the other, his monastery was named 'The Balance of Hearts (i.e. desires, aspirations)' (and is called thus) up to this very day." For the sense, see note 43 above and the frequent mention of "his spiritual children" in accounts of Macarius' life. The main language problem is the idiom *gabra 'erruya*, for which I can find no exact parallel, although the suggested translation is quite in keeping with other intransitive uses of *gabra*. G *wašara* (*yexšer*) to be short. CG 'axšara to shorten, curtail. *wəšur* short, shortened. *wašir* (f. *wašār*) idem.

1. 'Abbā Salāmā, i.e. Frumentius, the traditional founder of Ethiopic Christianity in the fourth century.
2. Šer' Greece, the Greeks. *ba-Šer'* in Greek. *Šer'āwi* adj. Greek.
3. Mērobopyos Meropius.
4. Ferēmnāṭos Frumentius.
5. 'Adseyos Aedesius.
6. G *fatawa* to desire strongly (often, but not necessarily, in bad sense: to lust for, be greedy for). CG 'aftawa caus.; to please, satisfy. *fetew* desired, desirable, pleasing, pleasant. *fetwat* vn. desire, lust, craving; the thing desired, pleasure. *fetwatāwi* libidinous, given to excessive desires.
7. ḍarr (pl. 'aḍrār) enemy, adversary. *ḍarrāwi* adj. enemy, hostile. CG 'aḍrara to be hostile. Glt *taḍarara* to act hostile

'ella meslēhu, wa-tarafu 'ellu kel'ētu daqiq ne'usān. Wa-ḍēwawewomu sab'a hagar, wa-maharewwomu gebra taqātelo,⁸ wa-wasadewwomu 'ammexā la-neguša 'Aksum⁹ za-semu 'Ella-'alādā, wa-šēmo neguš la-'Adseyos maggābē bēta qatīn¹⁰ wa-la-Ferēmnāṭos 'aqābē ḥegg wa-šāḥāfē 'Aksum.

Wa-'emdexra xedāṭ mawā'el 'a'rafa neguš, wa-xadaga 'eg^wāla ne'usa mesla 'emmu, wa-nagšu 'Ella-'Azg^wāg^wā. Wa-nabaru 'Adseyos wa-Ferēmnāṭos 'enza yaḥaddēnewwo¹¹ la-ḥedān wa-yemēhherewwo hāymānōta Kerestos (lotu seḥḥat) ba-ba-nestit nestita. Wa-ḥanaṣu lotu mešellāya, wa-'astagābē'u xabēhu daqiqa 'enza yemēhherewwomu mazmura wa-māḥlēta. Wa-soba 'abšeḥa zeku ḥedān 'aqma¹² werzāwē, sa'alewwu kama yefannewomu hagaromu. Wa-'Adseyos ḥora Ṭiros¹³ beḥēra kama yer'ay walādeyānihi. Wa-Ferēmnāṭos-ni bašḥa 'Eskenderyā xaba liqa pāppāsāt 'Abbā 'Atnātyos,¹⁴ wa-rakabo ba-ḥaddis šimatu, wa-zēnawo k'ello za-bašḥa lā'lēhu wa-ba'enta hāymānotomu la-beḥēra 'Ag'āzi, wa-zakama 'ammu ba-Kerestos (lotu seḥḥat), 'enza 'alobomu pāppāsāt wa-qasāwest.

Wa-'emze šēmo 'Abbā 'Atnātyos la-Ferēmnāṭos kama yekun pāppāsa la-beḥēra 'Ag'āzi za-'Ityopyā, wa-fannawo mesla 'abiy kebr. Wa-bašīḥo beḥēra 'Ag'āzi 'ama mangeštomu la-'Abrehā¹⁵ wa-'Ašbeḥa, sabaka

toward, be an enemy of.

8. I.e. arts of warfare.
9. 'Aksum Aksum (Axum), center of the Axumite Kingdom, known from the first century onward in Classical, inscriptional, and Arabic sources.
10. *qatīn* servants, domestics (collective).
11. G *ḥadana* (*yehden*) to nurse, nourish, foster, cultivate; to take care of (one's young). Gt *taḥadna* pass. *ḥedn* (pl. *ḥedān*) bosom, embrace. *ḥednat* vn. nourishing, nursing. *ḥedān* (pl. -āt) infant, very young child. *māḥdan* (pl. -āt, *maḥāden*) womb.
12. 'aqm measure, degree, extent; moderation; end, completion, maturation. *ba-'aqm* moderately. 'aqma *werzāwē* maturity, manhood. D 'aqqama to define, set limits to. 'eqqum limited, defined, determined. 'eqqamē determination, definition.
13. Ṭiros Tyre.
14. 'Atnātyos Athanasius the Great, Bishop of Alexandria 328-373.
15. 'Abrehā and 'Ašbeḥa. Apparently an anachronistic

ba-salāma Kerestos (lotu sebhat) westa k^wellu 'adyāmiḥā,¹⁶ wa-ba'enta-ze tasamya 'Abbā Salāmā. Wa-'emdexra 'a'manomu la-sab'a 'Ityopyā, 'a'rafa ba-salām.

"Salām" ba-qāla sebhat 'ebelo
'enza 'ā'abbeyo wa-'ālē'elo
la-Salāmā, xoxt za-meḥrat wa-tašāhelo.¹⁷
'Ašraqa za-'Ityopyā la-berhāna Kerestos šadālo,¹⁸
'enza lā'lēhu šelmat wa-qobār¹⁹ hallo.

F. Yārēd¹

Ba-zāti 'elat ('ama 'ašur wa-'eḥud la-Genbot) 'a'rafa Yārēd māḥlētāy,² 'amsālihomu la-Surāfēl.³ Wa-zentu Yārēd 'em-'azmādihi we'etu la-'Abbā Gēdēwon 'em-kāhenāta 'Aksum, 'enta ye'eti qadāmit 'em-'ella taḥanšā 'abyāta Kerestiyānāt ba-hagara 'Ityopyā, wa-tasabka bāti hāmānota Kerestos, wa-taqaddasat ba-sema 'Egze'tena Māryām. Wa-zentu 'Abbā Gēdēwon soba waṭana yemharo mazmura Dāwit la-beḍu' Yārēd, se'na 'aqiboto 'eska bezux mawā'el.⁴ Wa-'emze soba zabaṭo wa-'aḥmamo, wa-g^wayya westa gadām wa-'ašlala⁵ tāḥta 'om.⁶ Wa-re'ya

reference to 'Ella 'Ašbeḥa and 'Abreha of the 6th century. The latter is famous for his expedition against Mecca in 570.

16. 'adyām (pl. only) area, region, environs, neighborhood, adjacent district.

17. Glt *tašāhala* to show mercy (to: a.d.o.); to forgive. *šāhl* mercy, kindness. *mastašāhel* merciful, lenient; seeking mercy or forgiveness.

18. G *šadala* to shine, be splendid. CG 'ašdala to shine, emit light, gleam. *šedul* shining, splendid. *šadāl* splendor, light, gleam.

19. *qobār* (pl. -āt) blackness, darkness.

1. Yārēd Yared, the patron saint of Ethiopic church music.

2. *māḥlētāy* musician, singer.

3. *surāfēl* seraph, seraphim.

4. 'eska bezux mawā'el for very long.

5. CG 'ašlala to furnish shade; to seek the shade; to sit, live, dwell. D *šallala* to shade, cover. Dt *tašallala* to be shaded, dark. *šalalo* lampblack, soot. *šellālot/šelālot* shade, shadow(s), darkness. *mešlāl/mešellāl* a shady place, arbor, pavilion. *mašallat* tabernacle, tent. *Ba'āla Mašallat* Feast of Tabernacles.

'eḍē⁷ 'enza ya'arreg mal'elta 'om, wa-bašihō xaba manfaqa⁸ yewaddeq westa medr; bezuxa gizē yegabber kamāhu, wa-'em-'ešub 'arga mal'elta 'om. Wa-soba re'ya Yārēd tegāho la-'eḍē, nasseḥa ba-nafsu, wa-tamayṭa xaba mamehheru wa-yebē: "Seray lita, 'o-'Abbā, wa-rasseyani za-faqadka." Wa-tawakfo mamehheru manfasāwi. Wa-soba sa'ala xaba 'Egzi'abḥēr ba-bekāy, tarexwa lebbunnāhu, wa-tamehra ba-'aḥatti 'elat mašāḥefta beluya wa-ḥaddisa.⁹

Wa-'emze tašayma diyāqona. Wa-ba-we'etu mawā'el 'albo māxlaqta¹⁰ qenē¹¹ ba-le'ul zēmā¹² za'enbala ba-laḥosās.¹³ Wa-soba faqada 'Egzi'abḥēr kama yāqem lotu tazkāra,¹⁴ wa-fannawa lotu šalasta 'a'wāfa 'em-gannata 'Eḍōm,¹⁵ wa-tanāgarewwo ba-lesāna sab', wa-mašatewwo¹⁶ meslēhomu westa 'Iyarusālēm samāyāwit, wa-ba-heyya

6. 'om (pl. 'a'wām, -āt) tree, trees, dense grove, woods.

7. 'eḍē (pl. -yāt, 'eḍayāt) worm, caterpillar. G 'aḍaya/ 'aḍya to putrify, get wormy.

8. G *nafaqa* to divide, separate. L *nāfaqa* to divide (usually in half, into two parts or factions); to be hesitant, doubtful, skeptical. Lt *tanāfaqa* to divide (intrans.), break up into factions. Gt *tanafqa* idem. *nefuq* divided, split. *nufuq* hesitant, doubtful. *nafq* compartment, box. *nefq* half, one of two parts. *nufaqqē* division, dissension, skepticism. *manfaq* half, one of two parts; faction, sect, splinter-group; the half-way point (as here).

9. I.e. the Old and New Testaments.

10. G *xalqa* (*yexlaq, yexleq*) to come to an end, be finished, consummated; to perish, disappear. CG 'axlaqa caus. *xelqat* end, consummation, completion, death. *māxlaqt* end, completion; consummation, climax, death; performance, execution (as here).

11. *qenē* church singing, church music.

12. *zēmā* melody, tune, song. *le'ul zēmā* a type of singing, perhaps falsetto or possibly referring to an obligatto upper melody.

13. *laḥosas* whispering; the reference here is to a style of singing.

14. 'aqama *tazkāra* to establish a commemoration (for) = to guarantee someone a permanent place among the saints of the church for whom there are fixed commemoration days.

15. 'Eḍom Eden.

16. G *mašata* (*yemšet*) to snatch, snatch away, seize and carry

tamehra māhlētumu la-'ešrā wa-'arbā'tu kāhenāta samāy. Wa-soba tamayṭa xaba hellāwēhu,¹⁷ bo'a westa bēta Kerestiyān qeddest za-Gabaza 'Aksum¹⁸ ba-gizē šalastu sa'āt, wa-kalleḥa ba-le'ul qāl 'enza yebel: "Hālē luyā la-'Ab, hālē luyā la-Wald, hālēluyā wa-la-Manfas Qeddu. Qadāmiḥā la-Ṣeyon¹⁹ samāya šārara,²⁰ wa-ba-dāgem 'ar'ayo la-Musē zakama yegabber gebrā la-dabtarā."²¹ Wa-samayā la-zāti māhlēta 'aryām.²² Wa-soba sam'u demḍa²³ qālu, roṣu neguš-ni wa-negešt-ni mesla pāppās wa-kāhenāt wa-'abayta neguš, wa-wa'alu²⁴ 'enza yesamme'ewwo. Wa-šar'a māhlēta la-la-zamanu²⁵ 'em-'āmat 'eska 'āmat za-ḥagāy wa-za-keramt, za-mašaw²⁶ wa-za-šadāy,²⁷ la-ba'ālāt wa-la-sanābet,²⁸ za-malā'ekt wa-za-nabiyāt, za-samā'tāt wa-za-šādeqān, ba-šalastu zēmā za-we'etu ge'z²⁹ wa-'ezl wa-'arārāy, wa-'i-ya'addu

off by force. CG 'amšāṭa to flee, escape. Gt *tamašṭa* pass. and reflex. of G. *mešut* seized, snatched. *mašāṭi* (pl. *mašāṭṭ*) rapacious, violent. *mamsāṭ* handle, lever.

17. *hellāwē* vn. being, essence, nature, substance. *tamayṭa xaba hellāwēhu* he returned to his normal state.

18. *Gabaza 'Aksum* Guardian of Aksum, epithet of the Mother Church at Aksum.

19. *Ṣeyon* Zion. *Musē* Moses.

20. L *šārara* to found, establish. Lt *tašārara* pass. *šerur/šurur* founded, established. *šurārē* founding, foundation. *šārāri* founder. *mašarrat* (pl. -āt) foundation, firmament, bottom. CQ 'amašrata to found. Qt *tamašrata* pass. of CQ. "He founded the heavens as the first Zion (lit. the beginning of Zion)."

21. *dabtarā* (pl. *dabāter*) tent, tabernacle.

22. 'aryām (pl. only) highest heaven, the heavenly heights. *māhlēta 'aryām* is a technical musical term.

23. G *damḍa* (*yedmeḍ*, *yedmaḍ*) to sound. CG 'admaḍa caus. *demḍ* sound, noise.

24. G *wa'ala/we'la* (*ya'al*) to pass the day, remain. *wa'ālī* attendant, servant.

25. "each at its proper time." See §51.5.

26. *mašaw/maḍaw* spring (season).

27. *šadāy* autumn.

28. *sanbat* (pl. -āt, *sanābet*) sabbath; Sunday (*sanbata Kerestiyān*); week. CQ 'asanbata to observe the sabbath or Sunday.

'em-šalastu zēmāhu 'emma-hi nebāba sab' 'aw³⁰ neqāwa³¹ 'of wa-'ensesā.³²

Wa-ba-'aḥatti 'elat 'enza yezemmer Yārēd, qawimo tāḥta³³ neguš Gabra-Masqal, wa-neguš-ni 'enza yādamme,³⁴ qālo, takla batra xašin westa mekyāda³⁵ 'egarihu, 'enza yewehḥez 'emennēhu dam bezux wa-'i-ta'awqo la-Yārēd 'eska faššama māhlēta. Wa-soba re'ya neguš, dangāḍa wa-malxa³⁶ batro 'em-'egru, wa-yebēlo: "Sa'alani za-tefaqqed 'asba³⁷ zentu dameka za-take'wa."³⁸ Wa-yebēlo Yārēd: "Maḥal³⁹ lita kama 'i-te'bayani." Wa-soba maḥala lotu, yebēlo Yārēd: "Fannawani kama 'emank^wes." Wa-sami'o neguš, takkaza ṭeqqa mesla k^wellu mak^wānentihu, wa-kama yekle'o-hi farha maḥalā. Wa-bawi'o Yārēd westa bēta

29. *ge'z*, 'e^zl, and 'arārāy are the three modes of singing (*zēmā*). *Ge'z* is the ordinary mode; 'e^zl is reserved for fast-days, funerals, and the Lenten season; 'arārāy is used for feast-days and other happy occasions.

30. "Nothing surpasses his three modes of singing, whether it be the speech of man or ('aw) the cry of birds and animals."

31. *neqāw* animal sounds. G *naqawa* = D *naqqawa* to emit its appropriate sound (subj. may be bird or animal).

32. 'ensesā animals, beasts, cattle. 'ensesāwi adj. animal, bestial. Qt *ta'ansasa* to become like a brute animal.

33. *tāḥta* here adv. below. Yared is standing on a platform, with the king below him.

34. CG 'adme'a to listen to, to hear.

35. G *kēda* (*yekid*) to tread, trample (on: a.d.o.); to thresh (by treading). CG 'akēda to make tread; to thresh. Gt *takayda* pass. of G. *mekyād* sole of the foot, footprint; base; threshing floor. *makayyad/makyad* idem; also footstool.

36. G *malxa* (*yemlax*) to tear out, uproot, draw out. Gt *tamalxa* pass. *melux* uprooted, torn out.

37. G 'asaba to hire (for wages). 'asb wages, hire, pay reward. 'assāb hireling, mercenary.

38. G *ka'awa* (*yek'aw*) to pour out, spew out (trans.). Gt *take'wa* idem intrans.

39. G *maḥala* (*yemḥal*) to swear (an oath). CG 'amḥala to be-swear, adjure. Glt *tamāḥala* to take a mutual oath, to conspire. *maḥalā* oath, treaty.

Kerestiyān, qoma qedma tābota⁴⁰ Şeyon, wa-soba yebē "qeddest wa-beḏe't, sebbeht wa-burekt, kebert wa-le'elt"⁴¹ 'eska tafşāmētu, tala'ala 'em-medr maṭana 'emmat.⁴²

Wa-'em-heyya ḥora xaba gadāma Samēn,⁴³ wa-nabara ba-heyya ba-şom wa-ba-şalot, wa-'aşāmawa⁴⁴ şegāhu fadfāda, wa-faşşama gadlo ba-heyya. Wa-wahabo 'Egzi'abḥēr kidāna la-za-yeşēwwe' semo wa-yegabber tazkāro.⁴⁵ Wa-'emze 'a'rafa ba-salām, wa-maqāberihu-sa 'i-ta'awqa 'eska yom.

Salām la-Yārēd⁴⁶ sebḥata malā'ekt la-ḥawwāşē,
'enta⁴⁷ 'a'raga 'em-lebbu xellinnā manfas rawāşē.
La-temherta maşḥaf gab'a 'em-xaba kona nafāşē⁴⁸
ba-bezux şāmā za-'albo ḥuşāşē,⁴⁹
mal'elta g^wenda⁵⁰ 'om naşşiro 'enza ya'arreg 'eḏē.

40. *tābot* (pl. -āt) ark (of Noah, of the Covenant).

41. A phrase from the liturgy.

42. 'emmat (pl. -āt) cubit; forearm.

43. *Samēn* a mountainous region of Ethiopia. *samēn* is otherwise "south."

44. L *şāmawa* (*yeşāmu*) to labor, toil. CL *'aşāmawa* to inflict harsh labor on; to mortify (the flesh, as an ascetic practice). Cf. the noun *şāmā*.

45. *kidān* is used here in the special sense of a promise given by God to a particular saint that those who hereafter commemorate him or invoke his name will incur special favor thereby.

46. "Peace be to Yared, observer of the glory of the angels, from whose heart the spirit caused swift thought to ascend (i.e. made him forgetful); he returned from where he had fled (lit. was fugitive) to the study of scripture with much labor, without letting up, after watching a caterpillar climbing up the trunk of a tree." The separation of *ḥawwāşē* from *sebḥata malā'ekt* is an extreme example of poetic license. The exact meaning of *manfas* is not clear; it probably is nothing more than "(his) nature, disposition."

47. 'enta poetic for *za-* (relative).

48. G *nafaşa* (*yenfeş*) to flee, escape. CG *'anfaşa* to put to flight. *nafaşi* fugitive. *nafaşit* remnant, what survives (a disaster)

49. *huşāşē* = *ḥeşaş*.

50. g^wend (pl. -āt, 'ag^wnād) trunk of a tree; a restraining

G. Takla Hāymānot¹

'Ama zāti 'elat ('eşrā wa-rabu' la-Naḥasē) 'a'rafa mamehhera 'ālam 'abuna Takla Hāymānot. Wa-la-zentu qeddu kona sema 'abuhu Şagā Za-'ab, wa-sema 'emmu 'Egzi' Xarayā.² Wa-kona Şagā Za-'ab 'em-zamada kāhenāt 'ella 'abrehewwā³ la-'Ityopyā ba-hāymānotomu. Wa-be'situ-ni 'Egzi' Xarayā konat makāna,⁴ wa-nabaru ba-zentu 'enza yaḥazzenu wa-yetēkkezu wa-yeşēlleyu xaba 'Egzi'abḥēr kama yahabomu weluda. Wa-'enza hallawu ba-zentu nagar, 'anşe'o Sayṭān la-Motalāmē⁵ Şeyuma⁶ Damot,⁵ wa-malaka⁷ k'ello 'adyāma Şewā 'eska bāḥra Zemmā. Wa-nabaru k^wellomu mak^wanenta hagar 'enza yehubewwo lotu be'sitomu

device, a stock.

1. *Takla Hāymānot*, the famous Ethiopic saint associated with the end of the Zagwē Dynasty and the beginning of the Solomonic Dynasty c. 1270. He was the founder of Dabra Libānos, the most important monastery in Ethiopia.

2. G *xaraya/xarya* (*yexray*) to choose, select. Gt *taxarya* pass. *xeruy* chosen, selected; pleasing, acceptable; an arbiter, mediator; *xeruyān* the Elect (i.e. those who will be saved at the last day). *xeryat* choice, selection.

3. G *barha* (*yebrāh*) to shine, be bright, be light (cf. *berhān*). CG *'abreha* to illuminate, cause to shine; to emit light. *beruh* bright, shining; cheerful, happy.

4. G *makana* (*yemken*) to be sterile, childless. D *makkana* = CG *'amkana* to orphan. *makān* (f. of unattested **makīn*) sterile, childless. *meknat* childlessness.

5. *Motalāmē* a personal name. *Dāmot* a province, NW of Shoa province. *Şewā* Shoa province. *bāḥra Zemmā* a tributary of the Blue Nile.

6. *Şeyum* as a noun: appointee, official, governor, prefect.

7. G *malaka* (*yemlek*) to take possession of, occupy, rule. Gt *tamalka* pass. *meluk* occupied, possessed, subject. *malāki* owner, ruler, heir. *melkennā* dominion, power, authority. A second set of forms from the same root, but deriving their meanings from *'Amīlak* God should be noted: C *'amlaka* to worship God, to worship as a god (a.d.o. or *la-*). Gt *tamalka* to be made lord or divine. *meluk* pious. *'amlākāwi* divine. *malakot* lordship, deity, divinity. *malakotāwi* divine. *mamlaki* one who worships God or gods.

ba-ba-'ebrētumu;⁸ wa-'em-ze za-māhraka-hi⁹ soba yerakkeb 'anesta lāḥeyāta,¹⁰ yerēsseyon 'equbātihu.

Wa-ba-we'etu mawā'el baḥḥa hagara Ṣelāleś, wa-qatala k^wello Kerestiyāna. Wa-Ṣagā Za-'ab-sa g^wayya 'em-ferhata qatl, wa-la-be'situ-sa 'Egzi' Xarayā dēwawewwā ḥarrāhu, wa-'abṣeḥewwā xabēhu. Wa-soba re'yā, 'ankara šennā, wa-tafaššēho lebbu, wa-wahabā sarg^wa¹¹ bezuxa, wa-'astadālawa šer'ata kabkāb,¹² wa-fannawa xaba mak^wanentihu wa-šeyumānihu kama yetgābe'u la-kabkāb. Wa-soba sam'at zanta 'Egzi' Xarayā, gabrat ṣalota xaba 'Egzi' abḥēr kama yādxenā 'em-tedmerta¹³ 'arami. Wa-sobēhā maṣ'a Mikā'ēl liqa mal'ekt, wa-ṣorā ba-kenfu berhānāwi 'em-medra Dāmot ba-gizē šalās sa'āt, wa-'abseḥā medr Zorarē ba-gizē tes'u sa'āt, wa-'abe'a westa bēta Kerestiyān. Wa-soba wad'a metā Ṣagā Za-'ab 'em-bēta maqdas mesla mā'tant,¹⁴ naṣṣarā qawimā 'enza sergutā ye'eti.¹⁵ 'Ankara ba-lebbu wa-yebē: "Ment-nu zāti be'sit wa-mannu 'amše'a zeyya?" Wa-'emdexra feššāmē ṣalot, soba ḥatatā, 'a'mara kama ye'eti be'situ. Wa-ye'eti-ni nagarato k^wello za-gabra lāti 'Egzi' abḥēr 'em-ṭentu 'eska tafšāmētū.

Wa-ba-'ahatti lēlit 'astar'ayomu mal'aka 'Egzi' abḥēr, wa-

8. Glt *tabārāya* to follow successively, to do by turns. 'ebrēt alternation, successive turn(s); round or tour of duty or office. *ba-'ebrēta* during the administration of. *ba-ba-'ebrētumu* each in his own turn.

9. Q *māhraka* to take captive, take as booty. *mehrekā* booty, spoils. *wa-'em-ze za-māhraka-hi* and even from those whom he took captive.

10. *lāḥey* (f. *lāḥeyt*) beautiful.

11. CQ 'asargawa to adorn, deck out, beautify. Qt *tasargawa* pass. and reflex. *sergew* (f. *sergut*) adorned, beautified. *sarg^w* adornment, beautification. *sergāwē* idem.

12. *kabkāb* wedding, wedding feast.

13. D *dammara* to insert, mix in, join together, unite. Dt *tadammara* pass.; to be married. *demmur* mixed, united, joined. *demnārē* union, joining, uniting. *tedmert* union, marriage.

14. G 'aṭana (*ye'ṭen*) to burn incense. 'eṭān incense. mā'tant (pl. *ma'āṭen*) censer, thurible.

15. A combination of two constructions: 'enza *sergut ye'eti* and ('enza) *sergutā*.

zēnawomu kama yewalledu walda za-yebaṣṣeḥ semu'āta ṣedqu westa k^wellu 'aṣnāfa 'ālam. Wa-'emdexra xedāṭ mawā'el taḍansa zentu qeddus, wa-tawalda 'ama 'ešrā wa-sanuy la-Tāxšāš, wa-kona 'abiya tefšeḥta westa bēta 'abuhu wa-'emmu wa-xaba k^wellomu 'azmādihu. Wa-ba-'elata 'abe'ewwo Kerestennā¹⁶ samayewwo semo Feššēḥā Ṣeyon. Wa-lehqa ba-Manfas Qeddus wa-ba-xayla ṭebab. Wa-nabara 'enza yegabber ta'āmera wa-mankera za-'albo x^welq^wa 'eska yānakkeru 'emennēhu k^wellomu 'ella re'yu wa-sam'u. Wa-'emze wasadewwo xaba pāppās 'Abbā Gērellos¹⁷ kama yešimo šimata diqunā,¹⁸ 'enza ba-we'etu mawā'el 'Abbā Benyāmi liqa pāppāsāt za-La'eskenderyā 'ama mangleṣta Zag^wē ba-'emnat.¹⁹ Wa-soba 'abṣeḥewwo xaba pāppās, tanabbaya lotu 'enza yebel 'esma "Zentu wald yekawwen newāya xeruya." Wa-naši'o šimata diqunā, tamayṭa westa beḥēru.

Wa-soba lehqa wa-kona warēzā, wafara²⁰ gadāma kama yen'aw²¹ 'arāwita. Wa-gizē qatr²² 'astar'ayo 'Egzi'ena nabiro ba-kenfa Mikā'ēl ba-'amsāla warēzā šannāy lāḥeya gaṣṣu. Wa-yebēlo: "'I-tefrāh, 'o-fequreya. 'Em-ye'zē-sa 'i-tekawwen na'āwē 'arāwit, 'allā tāṣagger nafsāta xāṭe'ān bezuxāta. Wa-yekun semeka Takla Hāymānot, 'esma 'ana xaraykuka 'em-karšā²³ 'emmeka, wa-qaddaskuka kama 'Eremeyās nabiya wa-kama Yoḥannes Maṭmeq. Wa-nāhu ṣaggokuka²⁴ šelṭāna²⁵ kama tefawwes

16. "to bring someone to Christianity" = to baptize, christen. Note *ba-'elata* used as a conjunction.

17. *Gērellos* Cyrillus.

18. *diquā* diaconate. *La'eskenderyā* = 'Eskenderyā.

19. The rulers of the Zag^wē Dynasty (c. 1137 - c. 1270) were eventually converted to Christianity. The phrase *ba-'emnat* refers to that latter phase of the dynasty.

20. G *wafara* (*yewfer*, *yufar*) to go out into the country. *wafar* the countryside, fields, farmland. *mufār* farmland, pasture.

21. G *na'awa* (*yen'aw*) to hunt; to catch birds. *na'āwi* hunter. *na'awē/nā'wē* hunting

22. *qatr* noon, midday.

23. *karš* (pl. -āt) belly, stomach.

24. D *ṣaggawa* to show grace or favor (to: obj. suff. or *la-*); to bestow gifts. Dt *taṣaggawa* to be shown grace or favor. *ṣaggāwi/ṣagāwi* liberal, generous.

25. D *šallaṭa* to have power, authority. CD 'ašallaṭa = CG

deweyāna wa-tesded manāfesta rekušāna 'em-westa k^wellu makān." Wa-zanta behilo tasawwara 'emennēhu.

Wa-'emze 'atawa westa māxdaru, wa-zarawa²⁶ k^wello newāyo la-naddāyān wa-la-meskinān, wa-naš'a merg^weza,²⁷ wa-xadaga bēto rexewa, wa-waḍ'a ba-lēlit 'enza yebel: "Menta yebaqq^we'o²⁸ la-sab' la'emma k^wello 'ālama rabḥa²⁹ wa-nafso hag^wala.³⁰ Wa-'emze naš'a šimata kehnat, wa-waṭana yesbek hāymānota wangēl ba-k^wellu medra Šēwā, wa-'aṭmaqa ba-'ahatti 'elat maṭana 10,000 nafs. Wa-sa'ara³¹ k^wello meḥrāmāta³² ṭā'ot, wa-gazama³³ 'a'wāmātihomu 'eska g^wayyu Sayṭānāt

'ašlaṭa to give power to. Dt *tašallāṭa* = Gt *tašalṭa* to acquire power, authority; to rule. *šelluṭ/šelluṭ* powerful, in power. *šelṭān* (pl. -āt) power, authority. CQ 'ašalṭana to delegate power to.

26. G *zarawa* (*yezru*) to scatter, disperse, distribute. Gt *tazarwa* pass. *zerew* scattered, dispersed. *zerwat* dispersion. *zarāwi* (one) who scatters, disperses; prodigal, extravagant.

27. *merg^wez* staff. Qt *tamarg^waza* to lean upon.

28. G *baq^w'a* (*yebq^w'a*) to be useful, of benefit, profitable, suitable, appropriate (to a person: obj. suff. or *la-*); *beq^w'ani* Please. CGt 'astabq^w'e'a to plead, beseech, pray (with, to: obj. suff.). *bāq^w'e* useful, beneficial. *baq^w'a'i* = *bāq^w'e*; also benefactor. *baq^w'et* use, usefulness.

29. G *rabḥa* (*yerbāḥ*) to gain (as) profit; to be profitable. CG 'arbeḥa to make profitable, to make (someone) profit. *rebāḥ/rabāḥ* profit, interest, gain.

30. G *haq^w'la/haq^w'ala* to perish, die; to lose, suffer a loss. CG 'ahq^w'ala to destroy. Gt *tahaq^w'la* to perish, die, be destroyed. *heguḷ* lost, destroyed. *haq^w'l* destruction, end. *māhg^w'el* = *māhg^w'ali* destroyer; adj. destructive.

31. G¹ *sa'ara* (*yes'ar*) to destroy, violate, annul, dissolve, bring to an end. G² *se'ra* = Gt *tase'ra* pass. of G¹. *se'rat* destruction, violation, annulment; dismissal, removal (from office).

32. G *ḥarāma* to set aside as sacred, to dedicate (something, someone) to a deity; to regard as taboo. D *ḥarrama* to anathematize. CG 'aḥrama = G; also: to make or declare as taboo. Dt *taharrama* to be taboo, prohibited; to abstain from for reasons of taboo; to be superstitious. *ḥerum* sacred, forbidden, taboo, anathematized; abstinent. *ḥermat* (pl. -āt) anything sacred, ritual, ceremony. *meḥrām*

'ella yaxadderu bomu. Wa-ba-medra Dāmōt-hi 'a'mana bezuxāna māreyāna³⁴ wa-masaggelāna,³⁵ wa-bezuxa 'elata taqāwamo la-Motalāmē 'elew ba'enta hāymānot rete't 'eska 'a'mano ba-Kerestos. Wa-'amanomu la-bezuxān 'ella meslēhu. Wa-'astar'aya 'amēhā³⁶ lebsa menk^wesennā ba-medra Šēwā. Wa-nabara 'enza yeḍḍammad ba-šom wa-ba-šalot za-'albo x^welq^w'a 'eska 'aqne'omu³⁷ la-manakosāt bā'edān.

Wa-'emze ḥora medra 'Amḥarā taše'ino ba-saragalā³⁸ 'Ēleyās, wa-baḥḥa xaba 'Abbā Ba-šalota Mikā'el mastagādel manakos, wa-nabara xabēhu bezuxa mawā'ela 'enza yetqannay³⁹ lotu kama gabr wa-yeḍḍammad la-šalotu. Wa-'emze tamayṭa medra Šēwā, wa-tarākabo la-Marqos walda 'exwa 'abuhu. Wa-nabaru xebura ba-gadāma Wagadā, wa-tagābe'u xaba qeddus maṭana 'ašartu wa-sedestu 'arde't, wa-'albasomu 'albāsa menk^wesennā.

Wa-'em-heyya ḥora medra Gerāryā, wa-gabra šomā'ta⁴⁰ mā'kala

(pl. -āt) sacred precinct, temple. *teḥremt* abstinence, devotion.

33. G *gazama* (*yegzem*) to cut down (a tree), to fell; to cut, hew (wood). Gt *tagazama* pass.

34. *māri* (pl. *māreyān, māreyāt, mārayt*) heathen priest, soothsayer. Dt *tamarraya* = Glt *tamāraya* to divine, practice divination, soothsaying.

35. C 'asgala to divine, practice augury. CGt 'astasagala idem; to consult diviners. *sagal* divination. *masaggel* (pl. -ān) diviner, magician, soothsayer.

36. 'amēhā adv. then, at that time.

37. G *qan'a* (*yeqnā'*) to be zealous, eager; to envy, be jealous of (person: *la-*; thing: 'emenna); to emulate, imitate (a.d.o.). CG 'aqne'a to incite to zeal or imitation. Glt *taqāne'a* to be jealous of one another. CGlt 'astaqāne'a to cause to be mutually envious. *qan'* = *qen'at* jealousy; zeal; emulation; intense hate or love. *qanā'i* (one who is) jealous, zealous, envious.

38. *saragalā* (pl. -t) cart, wagon, chariot. The reference here is to the chariot which took Elijah to heaven (2 Kings 2).

39. G *qanaya* (*yeqni'*) to reduce to servitude, to subject, rule; to force to work. CG 'aqnaya idem. Gt *taqanya* pass. of G; to serve, minister to (a person); to work (e.g. a field). *qenuy* subject, servant, slave. *qenē* servitude; service, ministry; task, office, function. *qenyat* domination, dominion, subjection.

şolā't, ⁴¹ wa-'i-yewaḍḍe' 'em-heyya lēlita wa-ma'āla, wa-'i-yeṭe' 'em-menta-ni za'enbala q^waşl bāhtitā, wa-setēhu ⁴² -ni māy. Wa-maş'u xabēhu bezuxān 'ed wa-'anest, wa-konu manakosāta wa-maballatāta, ⁴³ wa-yaxadderu westa 'aḥatti bēt, wa-'i-yet'amaru babaynātihomu be'si mesla be'sit, wa-ba-gizē şalot wa-q^werbān ⁴⁴ yeqawwemu xebura, 'esma Sayṭān ta'asra ba-mawā'elihi.

Wa-'emze nadaqa ⁴⁵ westa şolā'tu ba-'amsāla meḍnegā', ⁴⁶ wa-takala westētū xaşāwenta balixāta ⁴⁷ 'enta dexrēhu ba-yamānu ⁴⁸ wa-ba-ḍagāmu ⁴⁹ kama 'i-yāsmek ⁵⁰ botu; wa-qoma westētū sabā'ta 'āmata 'eska tasabra ⁵¹ 'agadā ⁵² 'egru. Wa-nabara 'enza 'i-yeṭe' 'em-menta-ni 'em-ferēyāt wa-'i-q^waşla wa-'i-māya maṭana 'arbā'tu 'āmat. Wa-'emze maş'a xabēhu 'Egzi'ena 'Iyasus Kerestos (lotu sebḥat), wa-meslēhu 'Egze'tena Māryām wa-'aṣartu wa-kel'ētū ḥawāreyāt wa-şādeqān wa-

40. şomā't (pl. -āt) monk's cell.

41. şolā' (pl. -āt, -t) rock(s).

42. G *satya* (*yestay*) to drink. CG 'astaya to cause to drink, to give a drink to. Gt *tasatya* pass. *setē* = *setāy* = *mastē* a drink (the act or what is drunk). *satāy(i)* a drinker; one who is fond of drinking. *mestāy* a place for drinking, a watering place.

43. *maballat* (pl. -āt) widow, widowhood; nun.

44. q^werbān (pl. -āt) offering, sacrifice; spec. the communion (eucharist).

45. G *nadaqa* to build, erect. Gt *tanadqa* pass. *nedq* building, structure, wall. *nadāqi* builder.

46. *meḍnegā'* a railing, railed enclosure; a place where one leans or reclines.

47. G *balxa* to be sharp. CG 'ablexa to sharpen. *belx* sharp edge or point. *balix* sharp.

48. *yamān* the right side or hand. *yemn* idem; *yemna* adv. on/to the right. *yemuna* adv. rightly, correctly.

49. *ḍagām* the left side or hand. *ḍegm* idem.

50. CG 'asmaka to lean; to prop up, cause to lean. *masmak(t)* prop, support. *mesmāk* idem.

51. G *sabara* (*yesber*) to break (into pieces). Gt *tasabra* pass.; to be overcome by disaster. *sebur* broken. *sebr* fragment, piece. *sebār* idem. *sebrat* vn. breaking, fracturing.

52. 'agadā large bone of the leg; tibia; shin-bone.

samā'tāt wa-Mikā'el wa-Gabre'el, wa-yebēlo: "O-fequreya, 'anta-hi tamasalkani ⁵³ ba-ḥemāmeya, wa-'ana-hi 'ā'ērreyaka ba-mangeṣteya. Nāhu tafaşşama k^wellu dekāmeka ba-ze 'ālam, wa-*konka* wekkufa ba-xabēya. 'Em-ye'zē-sa na'ā kama teras ḥeywata za-la-'ālam." Wa-'emze wahabo kidāna la-za yeşēwwe' semo wa-la-za yegabber tazkāro. Wa-'emze ḥamma nestita ba-ḥemāma bedbed, ⁵⁴ wa-'a'rafa ba-reş'an ṭelul ⁵⁵ 'enza mawā'elihi tes'ā wa-tes'ata 'āmata wa-'aṣarta 'awrāxa wa-'aṣarta 'elata. Wa-ganazewwo ba-kebr wa-ba-sebḥat, wa-qabarewwo westa maqāber.

Salām 'ebel 'enbala 'armemo ⁵⁶ ba-şewwā'ē ⁵⁷

kiyāka 'aba kiyāka radā'ē Takla Hāymānot mawā'ē.

'Enza texēlli tasfā tenşā'ē,

'aşnā'ka ba-qawim 'a'gāra kel'ē

wa-'em-setē māy 'aḥramka g^wer'ē. ⁵⁸

53. Gt *tamasla* = Dt *tamassala* (1) to become or be made like/similar (to: a.d.o. or *la-*, *ba-*, *kama*); (2) to imitate; (3) to transform one's self, change (into: a.d.o. or *ba-*, *la-*, *kama*, *ba-'amsāla*); (4) to be represented (by a likeness).

54. *bedbed* plague, fatal illness. Q *badbada* to die.

55. G *ṭalla* to be moist. CG 'aṭlala to moisten, bedew. *ṭelul* moist, rich, fat, prosperous. *ṭall* dew. *maṭlali* moistening, refreshing.

56. CG 'armama to be silent; to make silent. Gt *taramma* to be passed over in silence. CGlt 'astarāmama to make silent, quiet down, make tranquil. *marmem* silent. 'armāmi silent, not speaking.

57. The verbal noun is used here with acc. attributes: "in calling you 'Father,' (in calling) you 'Helper, Takla Hāymānot, the Conqueror.'"

58. g^wer'ē (pl. g^warā'it) throat, neck. Qt tag^war'aya to strangle (hang) one's self.

II. The Book of Baruch

The text transcribed here is essentially that of August Dillmann, *Chrestomathia aethiopica* (Leipzig 1866; reprinted Berlin 1950), pp. 1-15. I have made a few emendations in various passages, basing my reading on the Greek text as edited by James Rendel Harris, *The Rest of the Words of Baruch* (London 1889), but I have made no effort to reconstruct an "original" text. My aim is solely to present a readable version of this interesting work.

The numbering of the verses is simply serial and follows the divisions of the Ethiopic text. The Roman numeral headings and the Arabic numerals in parentheses are chapter and verse according to the Greek text of Harris. The correspondence is only approximate where the two texts diverge.

Tarafa nagar za-Bārok za-'i-kona xebu'a
za-'ama yeḏḏewawu Bābilon¹

I

1 (1) Wa-kona soba ḏewawomu la-daḓiqa 'Esrā'ēl neguša Kalādēwon,² nababo 'Egzi'abḥēr la-'Ēremeyās wa-yebēlo: "'Ēremeyās xeruyeya, tanše' wa-dā' 'em-zāti hagar, 'anta wa-Bārok, 'esma halloku 'āmāsenā 'em-bezxa³ xaṭi'atomu la-'ella yenabberu westētā; (2) 'esma salotekani kama 'amd⁴ ṣenu' ba-mā'kala hagar wa-kama qeṣr⁵ za-'admās⁶ 'awdā. (3) Wa-ye'zē-ni tanše'u wa-ḥoru wa-dā'u za'enbala yemṣā' xayla

1. The two *za-* clauses of this title have the appearance of being added rather loosely to a shorter original title (cf. the Greek). Dillmann (*Chrest.*, p. viii) translates: Reliqua verborum Baruchi, haud apocrypha, quae ad tempus quo in Babylonia captivi erant pertinent.

2. *Kalādēwon* the Chaldeans.

3. 'em- here and *ba-* in vs. 4 (similar phrase) are used somewhat loosely in the sense "because of."

4. 'amd (pl. 'a'mād) column, pillar.

5. *qeṣr/qaqṣr* (pl. 'aqṣār) wall, enclosure, fortification-wall. G *qaṣara* to enclose or fortify with a wall.

6. 'admās the hardest substance, from Gk. *adamas*.

Kalādēwon wa-ye'udā la-hagar."

2 (4) Wa-nababa 'Ēremeyās 'enza yebel: "'Āstabaqq^We'aka 'Egzi'eya, 'azzezo la-gabreka kama yetnāgar qedmēka." Wa-yebēlo 'Egzi'abḥēr: "Nebēb xeruyeya 'Ēremeyās."

3 (5) Wa-nababa 'Ēremeyās wa-yebē: "'Egzi'o, za-k^Wello te'exhez, temētṭu-nu zāta hagara xerita westa 'edēhomu la-Kalādēwon, kama yezzaxxar⁷ neguṣ mesla ḥezabihu wa-yebal: 'Taxayyalku qeddesta⁸ hagara za-'Amlāk'? (6) Ḥāsa,⁹ 'Egzi'o. 'Emma-sa faqādeka¹⁰ we'etu, ba-'edēka tāmāsenā."

4 (7) Wa-yebēlo 'Egzi' la-'Ēremeyās: "'Esma xeruyeya 'anta, tanše' wa-dā'u, 'anta wa-Bārok, 'esma halloku 'āmāsenā ba-xaṭi'atomu la-'ella yenabberu westētā; (8) wa-'i-neguṣ wa-'i-xayla zi'ahu 'i-yekel bawi'a westa hagar la'emma 'ana 'i-qadamku wa-'i-ḡarxawku 'anāqeqihā. (9) Tanše' ye'zē-ni, wa-ḥor xaba Bārok, wa-zēnewo zanta nagara. (10) Wa-tanši'akemu soba kona sedestu sa'āt za-lēlit, ne'u westa qeṣra hagar, wa-'ana 'ārē'eyakemu. Wa-la'emma 'ana 'i-qadamku 'amāsenotā la-hagar, 'i-yekelu bawi'otā."

II

5 (11) Wa-zanta behilo 'Egzi' xalafa 'em-xaba 'Ēremeyās. (1) Wa-'Ēremeyās sobēhā ṣaṭaṭa¹¹ 'albāsihu, wa-wadaya ḥamada¹² diba re'su, wa-bo'a westa bēta maqdas.

6 (2) Wa-re'iyo Bārok la-'Ēremeyās 'enza melu' marēta¹³ diba re'su wa-'albāsihu-ni ṣeṭuṭ, ṣarxa¹⁴ ba-'abiy qāl 'enza yebel: "'Abuya 'Ēremeyās, menta konkā, wa-'ayya xaṭi'ata gabru ḥezb?'"

7. Dt *tazaxxara/tazexxera* to boast; to brawl. *zaxxur* boastful, arrogant; quarrelsome. *tezaxert* vn. boasting, insolence; strife, brawling.

8. Reading *qeddesta* for *westa/we'eta*. Cf. Gk.

9. *ḥāsa* exclam. Heaven forbid! Let it not be so!

10. Reading *faqādeka* for *faqadka*; cf. the Gk. If *faqadka* is retained, the following *we'etu* should be deleted.

11. G *ṣaṭaṭa* (*yeṣṭeṭ*) to tear (apart), rend. Gt *taṣaṭṭa* pass. *ṣeṭuṭ* torn, rent. *ṣeṭṭat* vn. tearing, rending; the part torn off, tatter, fragment.

12. *ḥamad* ash(es). G *ḥamda* = Gt *tahamda* to be burned to ashes.

13. *marēt* dirt, dust. *marētāwi* adj.

14. G *ṣarxa* (*yeṣrāx*) to cry out. *ṣerāx* a cry, shout.

7 (3) 'Esma soba ye'ēbbesu hezb, yaḥazzen 'Ēremeyās wa-yewaddi ḥamada diba re'su, wa-yeṣṣelli ba'enta hezb 'eska yetxaddag lomu 'abbasāhomu la-ḥezb.

8 (4) Wa-tase'elo Bārok 'enza yebel: "'Abuya 'Ēremeyās, menta konka wa-menta konu hezb?"

9 (5) Wa-yebēlo 'Ēremeyās: "'Eqab kama 'i-neṣṣeṭ 'albāsina,¹⁵ 'allā neṣṣeṭ 'albābina; wa-'i-neday māya westa me'qālāt,¹⁶ 'allā¹⁷ nebki retu'a 'eska nemalle'omu 'anbe'a,¹⁸ 'esma 'em-ye'zē 'i-yemeḥherewwo la-ze hezb."

10 (6) Wa-yebē Bārok: "'Abuya 'Ēremeyās, menta konka?" (7) Wa-yebēlo 'Ēremeyās: "'Esma 'Amlāk yemēṭṭewā la-hagar westa 'edēhu la-neguša Kalādēwon, 'esma yeḏewewomu la-ḥezb ba-'ekit."¹⁹

11 (8) Wa-sami'o zanta k'ello Bārok ṣaṭaṭa 'albāsihu wa-yebē: "'Abuya 'Ēremeyās, menta la'aku laka?"

12 (9) Wa-yebēlo 'Ēremeyās: "Ṣenāḥ meslēya 'eska sedestu sa'at za-lēlit kama tā'mer za-'amān nagar."

13 (10) Wa-nabaru bēta maqdas 'enza yebakkeyu.

III

14 (1) Wa-soba kona sedestu sa'at za-lēlit, za-yebēlo²⁰ 'Egzi' la-'Ēremeyās kama yeḏā' mesla Bārok, wa-baṣṣu westa qeṣra hagar, wa-nabaru 'enza yeṣanneḥu.

15 (2) Wa-kona qāla qarn,²¹ wa-waḏ'u malā'ekt 'em-samāy, wa-ba-'edawihomu yeṣawweru berhānatā 'essāt, wa-qomu westa qeṣra hagar.

16 (3) Wa-sobēhā 'Ēremeyās wa-Bārok bakayu 'enza yebelu 'esma: "'Ye'zē 'a'marna kama 'amān nagar."

17 (4) Wa-'astabq'e'omu 'Ēremeyās la-malā'ekt 'enza yebel:

15. Cf. Joel 2:13.

16. me'qāl (pl. -āt) basin, reservoir. CG 'a'qāla to collect water in a basin or reservoir.

17. Reading 'allā for kama. Cf. Gk.

18. 'anbe' (pl. 'anābe') tear(s). CG 'anbe'a to weep.

19. ba-'ekit badly, direly, in dire circumstances.

20. Note the lack of resumption in the relative clause.

21. qarn (pl. 'aqrent) horn (of animal); horn blown in battle etc.; tip, end. Glt taqārana to oppose, resist. taqārāni adj. contrary, resisting, opposing. mastaqāren idem.

"'Āstabaqq'e'akemu, k'ello²² 'i-tāhg'elu hagara 'eska 'ese'elo la-'Egzi'abḥēr 'aḥatta nagara." Wa-nababomu 'Egzi' la-malā'ekt 'enza yebel: "'I-tāhg'elu hagara 'eska 'etnāgar mesla 'Ēremeyās xeruyeya."

18 Wa-sobēhā tanāgara 'Ēremeyās 'enza yebel: "'Āstabaqq'e'aka 'Egzi'eya, 'azzez lita kama 'etnāgar meslēka." (5) Wa-yebēlo: "Nebexeruyeya 'Ēremeyās za-tefaqqed."

19 (6) Wa-yebēlo 'Ēremeyās: "Nāhu ye'zē 'a'marna, 'Egzi'eya, kama temēṭṭewā la-hagar westa 'eda ṣalā'tā, wa-yenāṣṣe'ā hezb za-'em-Bābilon. (7) Wa-menta tefaqqed kama 'egbar qeddesta qenēna, ba-xebu' za-netqannay?²³ Wa-menta tefaqqed 'egbar dibēhomu?"

20 (8) Wa-yebēlo 'Egzi': "Neṣe'omu wa-maṭṭewā la-medr wa-la-bēta maqdas 'enza tebel: 'Wa-'anti-ni medr, seme'i qāla faṭāriki za-faṭaraki ba-xayla māyāt, za-xatamaki²⁴ ba-7-māxtamt. Tamāṭṭawi ṣennaki, wa-'eqabi newāya qenēki 'eska meṣ'atu la-fequr."

21 (9) Wa-nababa 'Ēremeyās wa-yebē: "'Āstabaqq'e'aka 'Egzi'eya, 'ar'eyani za-'egabber la-'Abēmēlēk 'Ityopyāwi, za-we'etu bezuxa 'aqabomu la-ḥezb wa-la-gabreka-ni 'Ēremeyās fadfāda 'em-k'ellu sab'a hagar, wa-we'etu 'awde'ani 'em-westa 'azaqta 'am'am.²⁵ Wa-'i-yefaqqed lotu yer'ay²⁶ musenāhā wa-hag'lē la-hagar, kama 'i-yehzan."

22 (10) Wa-yebēlo 'Egzi' la-'Ēremeyās: "Fannewo westa 'aṣada wayn za-Hagrippās²⁷ ba-fenot za-dabr, wa-'ana 'ekaddeno²⁸ 'eska

22. k'ello adv. altogether, completely; with negative: (not) at all. Here it seems to mean "(not) just yet."

23. In spite of the awkwardness, no obvious changes can be made. The phrase *ba-xebu'* has no counterpart in the Greek and stands in an ambiguous position in the Ethiopic. *qeddest qenē* refers to the vessels of the Temple service.

24. G *xatama* (*yextem*) to seal, close and seal. Gt *taxatma* pass. *xetum* sealed, signed and sealed. *xatāmi* an. one who seals, signer. *māxtam(t)* a seal.

25. 'am'am mud, slime.

26. An unusual construction with *faqada*: "I do not want him to see ..."

27. *Hagrippās* Agrippa (anachronistically).

28. G *kadana* (*yekden*) to cover, protect; to pardon (sins). Gt *takadna* pass. *kedun* covered, protected. *kedān* (pl. -āt) covering; esp. tunic, garment. *kednat* vn. protection. *kadāni* an. protector.

'āgabbe'omu la-ḥezb westa hagar. (11) Wa-'anta 'Ēremeyās ḥor mesla ḥezb 'eska tebaššeḥu medra Bābilon, wa-nebar tetnēbbay lomu 'eska 'āgabbe'omu westa hagaromu. (12) Wa-la-Bārok-hi xedego heyya westa 'Iyarusālēm."

23 (13) Wa-nagaro 'Egzi' zanta k^wello la-'Ēremeyās, wa-xalafa 'em-xaba 'Ēremeyās westa samāy.

24 (14) Wa-'Ēremeyās wa-Bārok bo'u westa bēta maqdas, wa-k^wello newāya za-qenēhomu maṭṭawewwā la-medr bakama 'azzazomu 'Egzi'. Wa-sobēhā šarabato²⁹ medr. Wa-nabaru kel'ēhomu wa-bakayu.

25 (15) Wa-ba-sānitā šabiḥo³⁰ fannawo 'Ēremeyās la-'Abēmēlēk 'enza yebel: "Nešā' karabo,³¹ wa-ḥor 'enta fenota dabr westa 'ašada wayn za-Hagrippās, wa-'amše' nestita balasa³² la-deweyān ḥezb, 'esma³³ tefšeḥta 'Egzi' hallo westa re'seka wa-sebḥatu." Wa-ḥora we'etu-ni bakama 'azzazo.

IV

26 (1) Wa-ba-sānitā šabiḥo xayla Kalādēwon 'odewwā la-hagar. Wa-nafxa³⁴ ba-qarn 'abiy mal'ak, wa-yebē we'etu: "Bā'u xayla Kalādēwon. Nāhu yetraxxaw lakemu 'anāqeš."

27 (2) Wa-sobēhā bo'a neguš mesla sarāwitu,³⁵ wa-ḏēwawu k^wello ḥezba.

28 (3) Wa-sobēhā 'Ēremeyās naš'a marāxuta za-bēta maqdas, wa-waḏ'a 'af'ā 'em-hagar, wa-wagaro la-zentu marāxut qedma ḏaḥāy 'enza yebel: "Laka 'ebelaka ḏaḥāy. Nešā' marāxuta za-bēta 'Amlāk, wa-'eqabomu 'eska mawā'el za-yessē' 'alaka 'Egzi' abḥēr ba'enti'ahu, (4) 'esma lana 'i-kona delwata³⁶ la-'aqibotu, 'esma tarakabna neḥna-sa

29. G *šaraba* to drink in, absorb.

30. G *šabḥa* (*yešbāḥ*) to grow light, to dawn; *šabiḥo* at dawn. Glt *tašābeḥa* to greet early in the day.

31. *karabo* basket.

32. *balas/balasā* (pl. -t, 'ablās) fig(s) (tree or fruit).

33. Ignore 'esma and translate the clause as a blessing.

34. G *nafxa* (*yenfāx*) to blow, breathe; to blow into, inflate; *nafxa ba-qarn* to blow a horn. Gt *tanafxa* to be inflated, to swell. *nefḥat* vn. inflation, blowing.

35. *sarwē* (pl. *sarwīt*) troops, army, cohorts; a military leader.

36. Reading *delwata* for *delwata ledatena*. A dittography seems

'enza naḥaddenā la-xaṭi'atena."

29 (5) Wa-'enza yebakki 'Ēremeyās la-ḥezb, 'awde'ewwo 'enza yātēkkelewwo,³⁷ wa-nad'ewwo³⁸ mesla ḥezb 'eska Bābilon.

30 (6) Wa-Bārok-sa naš'a ḥamada wa-wadaya westa re'su, wa-nabara, wa-'asqoqawa³⁹ zanta saqoqāwa, wa-yebē: "Ba'enta ment māsanat 'Iyarusālēm, 'allā⁴⁰ ba'enta xaṭi'atu la-fequr ḥezb? Wa-tawehbat ba-'eda šalā'ihā⁴¹ ba'enta xaṭi'atena wa-za-ḥezb. (7) 'Allā, kama 'i-yezzaxxaru xāṭe'ān wa-'i-yebalu 'Kehelna naši'otā la-hagara 'Amlāk ba-xaylena, -- 'i-kona ba-šen'ekemu za-kehelkemewwā 'allā ba-xaṭi'atena tawehbat lakemu. (8) Wa-'Amlākena yemeḥḥerana wa-yāgabbe'ana westa hagarena, wa-lakemu-sa ḥeywat 'albo. (9) Beḏu'ān 'emuntu 'abawina 'Abrehām wa-Yesḥaq wa-Yā'qob, 'esma waḏ'u 'em-ze 'ālam wa-'i-re'yu musenāhā la-zāti hagar."

31 (10) Wa-'emdexra zanta tanāgara, waḏ'a 'enza yebakki, wa-yebē: "'Aḥazzen ba'enti'aki, 'Iyarusālēm." Wa-waḏ'a 'em-hagar, wa-xadara westa maqāber, wa-yemašše'u malā'ekt wa-yezēnewewwo ba'enta k^wellu.

V

32 (1) Wa-'Abēmēlēk-ni 'amše'a balasa gizē qatr 'em-xaba la'ako 'Ēremeyās, wa-rakaba 'eḏa šefeqta,⁴² wa-nabara, wa-'ašlala, kama yā'ref nestita. Wa-'asmaka re'so diba mudāya balas, wa-noma sessā

likely.

37. CD *'atakkala* to push, shove, hit.

38. G *nad'a* to drive (as cattle). Gt *tanad'a* pass. *nadā'i* one who drives, expels.

39. Q *'asqoqawa* to lament, sing a dirge. *saqoqāw* dirge, lamentation. *masqoqew* an. mourner; adj. lamenting, mourning.

40. 'allā, normally used after a negative clause, will occur frequently in contexts where rhetorical questions imply a negative statement of some sort. Here it should be rendered as "unless, except."

41. G *šal'a* (*yešlā'*) to hate, be hostile toward (a.d.o.). *šalā'i* (pl. *šalā't*) enemy, hater, detractor.

42. *šefuq* dense, thick, crowded; frequent. CG *'ašfaqa* to make dense; to do something frequently (+ inf.). Gt *tašafqa* to be dense, crowded.

wa-sedesta 'āmata, wa-'i-naqha⁴³ 'em-newāmu.

33 (2) Wa-'emdexra-ze mawā'el tanšē'a, wa-naqha 'em-newāmu, wa-yebē: "'Ādi⁴⁴ soba nomku nestita, 'esma 'ādi yekabbedani⁴⁵ re'seya, wa-'i-ṭe'iku⁴⁶ newāma."

34 (3) Wa-kašata zek^wa mudāya balas, wa-rakaba zek^wa balasa ḥaddisāna wa-yānšafašsef⁴⁷ ḥalibon.⁴⁸

35 (4) Wa-faqada yenum dāgema, 'esma yekabbedo re'su wa-'i-ṭe'ya deqqāsa,⁴⁹ wa-yebē: (5) "'Efarreh kama 'i-yenum wa-'i-yeg^wandi, kama 'i-yehisani⁵⁰ 'abuya 'Ēremeyās, 'esma šehiqo⁵¹ fannawani ba-nagh.⁵² (6) Wa-ye'zēni 'etnaššā' wa-'aḥawwer, 'esma moqa-sa⁵³ wā'y

43. G *naqha* (*yenqāh*) to wake up, be awake, be alert. CG 'anqeha to awaken, revive. *nequh* awake, watchful, alert. *neqhat* vn. watchfulness, alertness.

44. The exact force of 'ādi soba ... 'esma 'ādi here is not clear. Either "Although I have slept a little (for my head is still heavy), I have not benefited from the sleep" or "Although I have slept a little, my head is still heavy and I...."

45. G *kabda* to be heavy, serious. CG 'akbada to make heavy; to be burdensome. *kebud* heavy. *kebad* vn. heaviness. *kabd* the liver; the stomach.

46. Dillmann (*Chrest.*, p. 5) has a misprint here. Note the variants *ṭe'eyku*, *ṭa'ayku*.

47. N 'anšafšafa to ooze, drip; trans.: to exude in drops. *našafšāf* juice, drops. *šafšāf* idem.

48. *ḥalib* milk, juice. G *ḥalaba* (*yehleb*) to milk.

49. D *daqqasa* to sleep. *deqqās* vn. sleep.

50. G *ḥēsa* (*yehis*) to scold, reprove. Gt *tahaysa* pass. *ḥis* vn. reproach, scolding.

51. G *šehqa* (*yeshaq*) to desire; to be eager for, pursue diligently; to take care of. CG 'ašhaqa caus. *šehuq* desirous, eager, concerned. *šāhq* vn. desire, eagerness, concern. *šehiqo* here is equivalent to an adverb "deliberately, with concern."

52. G *nagha* to dawn, grow light. CG 'angeha to do something early in the day. *nagh* early morning.

53. G *moqa* (*yemuq*) to grow hot; to become intense (of the heat). CG 'amoqa caus. CGlt 'astamāwāqa to cause to become hot. *moq* heat. *muqat* heat. *mewuq* hot.

wa-'albo soba yaxaddeg ba-k^wellahi."⁵⁴

36 (7) Wa-tanšē'a, wa-naš'a mudāya balasu, wa-bo'a westa hagara 'Iyarusālēm, wa-'i-ya'mara hagara wa-'i-bēto, wa-yebē: (8) "Buruk 'anta 'Egzi'o," 'esma 'abiy dengādē warada lā'lēhu.

37 Wa-yebē: "'Akko-nu zāti ye'eti hagara 'Iyarusālēm? (9) Yogi 'egēgi⁵⁵ 'esma 'enta fenota dabr mašā'ku. Wa-'emma 'akko,⁵⁶

(10) 'esma yekabbedani re'seya wa-'i-ṭe'iku newāma, wa-yezanagge'ani⁵⁷ lebbeya. (11) Wa-'efo 'ezēnu zanta nagara ba-xaba 'Ēremeyās, zakama tabā'adatani⁵⁸ hagar?"

38 (12) Wa-xašāsa k^wello te'merta za-hallo westa hagar kama yā'mer la'emmanu⁵⁹ 'Iyarusālēm ye'eti.

39 (13) Wa-gab'a kā'eba westa hagar, wa-xašāsa la'emmanu-bo za-yā'ammero, wa-xaṭ'a.

40 (14) Wa-yebē: "Buruk 'anta 'Egzi'o, 'esma 'abiy dengādē wadqa lā'lēya." (15) Wa-waḍ'a kā'eba 'em-hagar reḥuqa, wa-nabara 'enza yaḥazzen wa-'enza xaba yaḥawwer 'i-yā'ammer.

41 (16) Wa-'anbara zek^wa mudāya balas, wa-yebē: "'Enabber zeyya 'eska yā'attet⁶⁰ 'Egzi'abḥēr zanta heyyata⁶¹ 'em-lā'lēya.

54. *k^wellahi/k^wellehi* adv. everywhere, wherever. *ba-k^wellahi* idem. This is an awkward clause: "for the heat has grown intense and is not (lit. never) lacking anywhere."

55. Q *gēgaya* to err, go astray, get lost; to sin, commit error. N 'angēgaya to wander back and forth, hither and yon. *giguy* lost, erring; sinful, wicked. *gēgāy* vn. error, sin, crime, guilt.

56. 'emma 'akko otherwise.

57. Q *xange'a* to be insane, mad, crazy. *zengu'* mad, raving; stupid, inept.

58. G *ba'ada* to change, alter. Gt *taba'ada* = Glt *tabā'ada* to move away, emigrate; to be changed, altered, alien, unfamiliar. *be'ud* different, alien, strange. *bā'dennā* change, difference.

59. Note the -nu in an indirect question. *la'emmanu* whether.

60. G 'atata to go away, be removed. CG 'a'tata to remove, take away. Gt *ta'atata* = Dt *ta'attata* = G or pass. of CG. 'etut remote, distant.

61. *heyyat* negligence, forgetfulness, amnesia. CG 'ahyaya to cause to forget, to induce amnesia. Dt *tahayyaya* to neglect, skip, be unconcerned about.

42 (17) Wa-'emdexra-ze nabiro re'ya be'sē lehiqa ya'attu 'em-ḥaql,⁶² wa-yebēlo 'Abēmēlēk: "Laka 'ebelaka 'anta lehiq. 'Ayy ye'eti zāti hagar?" Wa-yebēlo 'aragāy: "'Iyarusālēm ye'eti."

43 (18) Wa-yebēlo 'Abēmēlēk: "'Aytē hallo 'Ēremeyās kāhen wa-Bārok Lēwāwi⁶³ wa-k^wellu ḥezba-ze hagar? -- 'esma 'albo za-rakabku."

44 (19) Wa-yebēlo 'aragāy: "'Akko-nu 'em-zāti hagar 'anta, wa-ye'zē-ni-mā⁶⁴ tezzēkkaro la-'Ēremeyās (20) kama tessa' 'al ba'enti'ahu? Zanta k'ello mawā'ela nabiraka, (21) 'Ēremeyās-sa-kē westa Bābilon hallo mesla ḥezb, 'esma taḍēwawa wa-tawehba westa 'edēhu la-Nābukadanaṣor⁶⁵ neḡuṣā Fāres, wa-ḥora heyya kama yetnabbay lomu."

45 (22) Wa-'amēhā sam'a 'Abēmēlēk 'em-xaba we'etu 'aragāy, wa-yebēlo 'Abēmēlēk: (23) "Soba 'akko be'si lehiq 'anta, 'em⁶⁶ -ṣa'alkuka⁶⁷ wa-'em-ṣaḥaqqu⁶⁸ lā'lēka, 'allā 'i-yekawwen kama yāstaḥaqqeru⁶⁹ sab'a wa-be'sē lehiqa. Wa-soba 'akko za-kama-ze, 'em-'ebē zangā'ka.

46 Wa-ba'enta-sa za-tebē, 'Ḥezb taḍēwawu westa Bābilon,' (24) 'asrāba⁷⁰ samāy ṭeqqa la'emma warada dibēhomu 'i-kona gizēhu kama

62. ḥaql (pl. 'aḥqul, 'aḥqāl, 'aḥqelt) field; any vast and empty tract. ḥaqqāl farmer.

63. Lēwāwi Levite.

64. -ma see above, §51.4f.

65. Nābukadanaṣor Nebuchadnezzar, king of Babylon (Fāres, lit. Persia).

66. 'em- the conditional particle. See §51.1.

67. G ṣa'ala / D ṣa'ala to curse, revile. Dt taṣe'ela/ taṣa'ala pass. ṣe'ul/ṣe'ul despised. ṣe'lat vn. cursing, reviling. ṣa'ali an. curser, railer.

68. G ṣāḥaqa/ṣēḥqa (yeṣḥaq) to ridicule (a.d.o. or lā'la). CG 'aṣḥaqa caus. ṣāḥq/ṣāḥaq ridicule. meṣḥāq comedy theater.

69. CGt 'astāḥqara/'astahaqara to revile, ridicule. ḥequr vile, despicable. The form here, if subjunctive, is CDt.

70. 'asrāb (pl. only) cataracts, downpours. The meaning here is surely "Sooner would the cataracts of heaven descend upon them out of season than that they should go to Babylon," but this is a paraphrase of the actual Ethiopic: "Even if the cataracts of heaven descended upon them, it would not be the proper time for them to go

yeḥoru westa Bābilon. Wa-'anta-sa tebē, 'Taḍēwawu westa Bābilon.'

47 (25) Wa-'ane-sa, bakama fannawani 'abuya 'Ēremeyās, ḥorku westa 'aṣada wayn za-Hagrippās ba'enta xedāt balas, kama nahab la-deweyān 'ella westa ḥezb.

48 Ḥorku wa-baṣāḥku heyya, wa-naṣā'ku za-'azzazani, wa-tamayaṭku, wa-'enza 'aḥawwer (26) rakabku 'eḍa, wa-nabarku tāḥtēhā kama 'āṣlel, 'esma gizē qatr we'etu. Wa-'em-heyya⁷¹ 'asmakku westa mudāya balas, wa-nomku, wa-naqiheya masalani za-g^wandayku, wa-kaṣatku zanta mudāya balas, wa-rakabku 'enza yānṣafaṣṣef ḥalib bakama naṣā'kewwomu xariyeya.⁷² Wa-nawā⁷³ tebal 'anta-sa: 'Taḍēwawu ḥezb westa Bābilon,' (27) wa-nawā re'i kama 'i-ṣamhayaya⁷⁴ balasu-ni."

49 (28) Wa-kaṣata lotu mudāya balas, wa-'ar'ayo, (29) wa-naṣṣara 'aragāy kama ḥaddis we'etu balas, wa-yānṣafaṣṣef ḥalibu.

50 (30) Wa-sobēhā 'ankara we'etu 'aragāy, wa-yebēlo la-'Abēmēlēk: "'Ṣādeq 'anta, waldeya, 'esma 'i-faqada 'Amlāk yār'ika musenāhā la-hagar, wa-'amṣe'a 'Amlāk nuzāzē⁷⁵ lā'lēka, wa-'ahyayaka. Nāhu yom sessā wa-sedestu 'āmat kona 'em-'ama taḍēwawu ḥezb westa Bābilon.

51 (31) Wa-'emma tefattu tā'mer wa-teṭayyeq, waldeya, naṣṣer wa-re'i westa garāweh.⁷⁶ kama ṣarṣa⁷⁷ 'azre'tihā,⁷⁸ wa-la-balas-ni kama 'i-kona gizēhu." Wa-'a'mara kama 'i-kona zamanu la-ze-k^wellu.

52 (32) Sobēhā 'Abēmēlēk yebē ba-'abi qāl: "'Ebārekaka 'Egzi'o, 'Amlākiya, 'Amlāka samāy wa-medr, 'eraftomu la-nafs ṣādeqān

to Babylon."

71. 'em-heyya is temporal here: "and then, next."

72. "Just as I selectively picked them."

73. nawā = nāhu. The two nawā's are coordinated here: "on the one hand ... on the other ..."

74. Q ṣamhayaya to wither, dry up.

75. L nāzaza to console. Lt tarāzaza pass. nāzāzi an. consoler. nuzāzē vn. consolation.

76. garāht (pl. garāweh) field, arable land.

77. G ṣaraṣa/ṣarṣa (yeṣreṣ/yeṣraṣ) to sprout. CG 'aṣraṣa caus. ṣarṣ vn. sprout, sprouting.

78. zar' (pl. 'azre't) seed (lit. and fig.); progeny. G zar'a to sow, scatter (seed). Gt tazar'a pass. The root ZR' is also found as ZR'.

ba-k^wellu bahāwert."

53 (33) Wa-yebēlo la-'aragāy: "'Ayy we'etu zentu warx?" Wa-yebēlo: "'Ašuru wa-sanuyu la-warxa Nēsān,⁷⁹ za-we'etu Miyāzyā."

54 (34) Wa-'emdexra zentu wahabo 'Abēmēlēk la-zentu 'aragāy 'em-diba zentu 'ablās, wa-yebēlo: "'Amlāk yemrāḥka 'enta lā'lu hagara 'Iyarusālēm."

VI

55 (1) Wa-tanše'a 'Abēmēlēk, wa-waḍ'a 'af'ā 'em-hagar, wa-ṣallaya xaba 'Egzi'abhēr. Wa-nāhu maṣ'a mal'ak wa-marḥo xaba Bārok, wa-rakabo westa maqāber 'enza yenabber.

56 (2) Wa-soba ta'āmexu wa-tabākayu babaynātihomu, wa-tasā'amu, wa-re'ya balasa westa mudāyu, wa-'al'ala 'a'yentihu westa samāy, wa-ṣallaya 'enza yebel:⁸⁰ "'Abiy we'etu 'Amlāk, za-yehubomu 'asbomu la-ṣādeqānihu. (3) Tadallawi, nafseya, wa-tafaššehi, 'enza tenaggeri la-badneki, la-bēteki qedduš za-šegā: 'Wa-lāḥeki⁸¹ yetmayyaṭ westa berhān.' Wa-'emdexra-ze yemaṣše' me'man, wa-yāgabbe'aki westa badneki. (4) Ḥawweši westa zazi'aki dengelellā hāymānot, wa-'emani taḥayyewi. (5) Ḥawweši westa-ze balas; nawā sessā wa-sedestu 'āmat 'em-'ama taqašmu, wa-'i-māsanu wa-'i-šē'u,⁸² 'allā ḥalibomu yānšafaššefu 'eska ye'zē. (6) Kama-ze yetgabbar dibēki, šegāya, 'esma 'aqabki te'zāzaki 'em-xaba mal'aka ṣedq. (7) Za-'aqaba mudāya

79. *Nēsān* the Hebrew month Nisan.

80. The prayer in this verse is difficult in a few places. On the basis of the Greek variants I suggest 'enza tenaggeri la-badneki la-bēteki qedduš za-šegā (saying to your body, to your holy house of flesh) for 'enza tenaggeri la-badn za-šegā la-bēt qedduš (to the body of flesh, to the holy house). This change is not essential, however. In the lines that follow, it is not clear whether they are addressed by Baruch to his soul or by his soul to its body. I take only one clause for the latter and the remainder for the former. The correction of šegāya to šegāki toward the end of the verse, as suggested by E. Littmann (apud Dillmann, *Chrest.*, p. 291) is both unnecessary and contrary to the Greek. A change of the following 'esma to 'emma would, however, suit the meaning better.

81. *lāḥ* mourning, grief. *L lāḥawa* to mourn, grieve. *leḥew/luḥew* grieving.

82. G *šē'a* to rot. *šeyu'* rotten. *ši'at* rottenness, decay.

balas we'etu kā'eba ya'aqqebaki ba-xayla zi'ahu."

57 (8) Wa-kama-ze behilo Bārok, 'awše'a 'Abēmēlēk wa-yebēlo: "'Tanše' kā'eba. Neṣalli kama yār'eyana 'Egzi' qālāta za-nešeḥḥef la-'Ēremeyās westa Bābilon kednata⁸³ za-kadanani dibēya."

58 (9) Wa-ṣallaya Bārok wa-yebē: "'Xayleya 'Amlāk 'Egzi' we'etu, wa-berhān za-yewaḍde' 'em-'afuhu. 'Ābadder 'āstabaqq^we'aka, wa-'eganni⁸⁴ la-xiruteka.⁸⁵ 'Abiy semeka, wa-'albo za-yekel 'a'meroto. (10) 'Aḍme' ṣalota gabreka kama 'emmura yekun ba-lebbeya faqādaka la-gabir, wa-'efannu la-kāhena zi'aka 'Ēremeyās westa Bābilon."

59 (11) Wa-'enza zanta yeṣēlli, maṣ'a mal'ak wa-yebēlo: (12) "Bārok, makārē berhān, 'i-taxalli kama tefannu 'anta xaba 'Ēremeyās. Gēsa-ma⁸⁶ ba-sa'ata berhān yemaṣše' xabēka nesr.⁸⁷ Wa-'anta lalika ḥawweš ba'enta 'Ēremeyās, (13) wa-ṣaḥaf westa maṣḥaf, wa-balomu kama-ze la-weluda 'Esrā'ēl: 'Za-yekawwen 'engedā⁸⁸ ba-westētekemu yetfalaṭ⁸⁹ 'enta bāḥtitu 'eska 'ašur wa-xamus 'elat; wa-'emdexra-ze 'ābawwe'akemu westa hagar -- yebē 'Egzi'; (14) za-'i-tafalṭa ba-'ašur wa-xamus 'em-Bābilon, -- yebā' 'Ēremeyās westa hagar, wa-yezlefomu la-sab'a Bābilon -- yebē 'Egzi'."⁹⁰

83. Although *ṣaḥafa* may take as a direct object the substance of what is written, this is already contained in the *za-* of the relative clause. *Ba'enta* should probably be inserted before *kednata*.

84. G *ganaya* (*yegnay*) to bow down; to submit, be submissive; to render humble thanks. CG *'agnaya* to subject. Glt *tagānaya* to confess one's sins, to seek pardon. *genāy* humble thanks.

85. *xirut* excellence, goodness, virtue.

86. *gēsa-m*, *gēsa-ma* adv. tomorrow. G *gēsa* (*yegis*) to rise/go/come in the morning. The suffix *-ma* seems to have been misunderstood as part of the root; *gēsam* is also used as a noun: the morrow.

87. *nesr* (pl. *'ansert*) eagle, vulture.

88. *'engedā* (pl. *'anāged*) stranger, guest. Qt *ta'angada* to be a stranger or guest.

89. G *falaṭa* (*yefleṭ*) to separate, divide, segregate, put into a separate group or category; to distinguish, discern. CG *'aflaṭa* to speak distinctly, to make a distinction. Gt *tafalṭa* pass. Glt *tafalṭa* to separate from one another. *feluṭ* separate, distinct. *felṭat* vn. separation, division, distinction.

90. The meaning of the end of this verse is not immediately

60 (15) Zanta behilo mal'ak xalafa 'em-xaba Bārok. (16) Wa-Bārok fannawo 'eska marḥeb,⁹¹ wa-'amṣe'a kertāsa⁹² wa-māya ḥemmat,⁹³ wa-ṣaḥafa 'enza yebel: (See the end of this selection for the Letter.)

VII

61 (1) Wa-tanše'a Bārok wa-waḍ'a, ṣeḥifo kama-ze, 'em-maqāber.

62 (2) Wa-yebēlo nesr: "Bāḥaka⁹⁴ Bārok, maggābē ḥāymānot."

(3) Wa-yebēlo Bārok: "'Esmā xeruy 'anta 'em-k^wellu 'a'wāfa samāy, tetnāgar. 'Em-berhāna 'a'yentika 'emmur 'anta; (4) wa-ye'zē-ni 'ar'eyani menta tegabber ba-zeyya."

63 (5) Wa-yebēlo nesr: "Tafannoku zeyya kama k^wello qāla za-tefaqqed tel'akani kiyāya."

64 (6) Wa-yebēlo Bārok: "Tekel-nu 'ellānta nagara 'abṣeḥo xaba 'Ēremeyās westa Bābilon?" (7) Wa-yebēlo nesr: "Ba'enta-ze tafannawku."

65 (8) Wa-naš'a Bārok maṣḥafa wa-10 wa-5 balasa 'em-zeku mudāya balas za-'amṣe'a 'Abēmēlēk, wa-'asara westa kesādu la-nesr.

66. Wa-yebēlo: (9) "Laka 'ebel nesr, negušomu la-k^wellomu 'a'wāf. Ḥor ba-salām wa-ba-ḥeywat. Zēnā 'amṣe' lana. (10) Wa-'i-tetmasalo la-q^wā⁹⁵ za-fannawo Nox, wa-'abaya gabi'a dāgema xabēhu; 'allā tamasalā la-regb⁹⁶ za-šelsa 'agbe'at qāla la-Nox. (11) Kamāhu 'anta-ni nešā' zanta qālāta šannāya la-'Ēremeyās wa-la-'ella hallawu meslēhu 'Esrā'ēl, kama šannāya yekunka; wa-nešā' zanta tefšeṭa

clear in the Ethiopic or the Greek ("The one who does not separate himself from Babylon is not to enter the city, O Jeremiah. I am finding fault with them so that they will not be accepted back by the Babylonians.") See verse 90 below for the situation alluded to here.

91. G *reḥba* (*yexḥab*) to be wide, spacious, ample. CG 'arḥaba caus. *reḥub* wide, spacious. *reḥib* (f. *raḥāb*) idem. *reḥb* width, breadth. *rāḥb* = *reḥbat* idem. *marḥeb* (pl. *marāḥebt*) a wide place, street, forum, marketplace.

92. *kertās* parchment, paper.

93. *ḥemmat* soot. *māya ḥemmat* ink.

94. *bāḥ/bāḥa* (with or without pron. suff.) exclam. Greetings! *bāḥa behla* to greet.

95. *q^wā'* (pl. -āt) raven, crow.

96. *regb* ('*argāb*) dove.

la-ḥezb xeruyāna 'Amlāk.

67 (12) Wa-'emma-ni 'oduka 'a'wāf k^wellu, wa-k^wellomu ṣalā'eyānihā la-ṣedq, 'enza yefaqqudu yeqteluka, tabādar, wa-'Egzi' yahabka xayla; wa-'i-tetmayat 'i-la-yamān wa-'i-la-ḍagām, 'allā kama ḥaṣ⁹⁷ za-yahawwer retu'a ḥor ba-xayla 'Amlāk."

68 (13) Wa-zanta behilo Bārok, sarara⁹⁸ nesr mesla maṣḥaf, wa-ḥora westa Bābilon. Wa-'a'rafa diba 'amd za-'af'ā 'em-hagar ba-makān za-gadām, wa-ṣanḥa heyya 'eska yaxallef 'Ēremeyās wa-bā'edān ḥezb.

69 (14) Wa-xalafu 'enta heyya kama yeqberu be'sē za-mota, 'esma sa'alo 'Ēremeyās la-Nābukadanaṣor 'enza yebel: "Habani medra xaba 'eqabber 'em-ḥezbeya." Wa-wahabo.

70 (15) Wa-'enza yaḥawweru wa-yebakkeyu lā'la za-mota, baṣḥu qedma zeku nesr. Wa-ṣarxa nesr ba-'abiy qāl wa-yebē: "Laka 'ebelaka 'Ēremeyās xeruya 'Amlāk. Ḥur wa-'astagābe'omu la-k^wellomu ḥezb, wa-yemṣe'u zeyya kama yesme'u šannāya zēnā za-'amṣā'ku."

71 (16) Wa-sami'o zanta, sabbeḥo⁹⁹ la-'Egzi' abḥēr, wa-sobēhā 'astagābe'a k^wello ḥezba wa-'anestiyāhomu wa-dāqiqomu, wa-baṣḥu xaba hallo nesr.

72 (17) Wa-warada zeku nesr xaba badn, wa-kēdo, wa-ḥaywa. Wa-zanta gabra kama ye'manu; (18) wa-'ankara k^wellu ḥezb ba'enta za-kona.

73 Wa-yebēlu: "Yogi zentu we'etu 'Amlāk za-'astar'ayomu la-'abawina ba-gadām mesla Musē; wa-tamasla ba-'amsāla nesr, wa-'astar'aya lana kama 'enta nesr 'abiy."

74 (19) Wa-yebēlo nesr la-'Ēremeyās 'enza yebel: "Na'ā wa-semā' zanta maṣḥafa, wa-'anbeb la-ḥezb." Wa-'anbaba lomu.

75 (20) Wa-soba sam'u ḥezb, bakayu k^wellomu xebura, wa-wadayu ḥamada westa re'somu, wa-yebēlewwo la-'Ēremeyās: (21) "'Adxenana. Menta negbar kama negbā' westa hagarena?"

76 (22) Wa-tanše'a 'Ēremeyās wa-yebēlomu: "K^wello za-samā'kemu westa maṣḥaf, kamāhu gebaru, wa-yāgabbe'akemu westa hagarekemu."

77 (23) Wa-ṣaḥafa 'Ēremeyās maṣḥafa la-Bārok, kama-ze 'enza

97. *ḥaṣ* (pl. 'aḥṣā, -t) arrow.

98. G *sarara* (*yexrer*) to fly. *serur* flying, in flight. *serrat* flight, flying. *sarāri* = *serur*

99. D *sabbeḥa* to praise, laud, glorify. Dt *tasabbeḥa* pass. *sebbuḥ* praised, glorified. *sebbāḥē* praise, glorification, hymn. *sebbat/sebbeḥāt* praise.

yebel: "Waldeya fequr, 'i-tethakay šalota 'enza teganni la-'Amlāk ba'enti'ana, kama yemreḥana westa fenotena, 'eska newaḍḍe' ba-te'zāza zentu neguṣ xāṭe'.

78 "Wa-'anta-sa ṣedqa rakabka ba-qedma 'Amlāk, za-'i-xadagaka temṣā' meslēna, kama 'i-ter'ay 'ekuya za-yetgabbar dibēhomu la-ḥezb ba-Bābilon.

79 (24) "Bakama 'ab za-bo weluda 'aḥada, wa-we'etu tawehba kama yetk^wannan, wa-'ella hallawu xaba 'abuhu, 'ella yenāzewewwo, yekaddenu gaṣṣomu kama 'i-yer'ayewwo la-'abuhu yaxasser ba-ḥazan, kama-ze kiyāka taṣāhalaka 'Amlāk, wa-'i-xadagaka temṣā' Bābilon kama 'i-ter'ay mendābē ḥezb.

80 "Esma 'em-'ama baṣāḥna westa zentu hagar, 'i-ya'rafna 'eska yom 'em-ḥazan, sessā wa-sedestu 'āmat yom. (25) 'Enza naxaṣṣēš nerkab¹⁰⁰ 'em-ḥezb sequlān 'em-xaba Nābukadanaṣor neguṣ, 'enza yebakkeyu wa-yebel: 'Taṣāhalana 'amlāk Sor.¹⁰¹ (26) Wa-soba samā'ku zanta nagara, ḥazanku wa-bakayku, soba yeṣēwwe'u kāle'a 'amlāka sequlān, wa-yebel: 'Taṣāhalana.' Wa-kā'eba 'ezzēkkar'ana ba'āla za-gabarna ba-'Iyarusālēm za'enbala neḍḍēwaw; (27) wa-tazakkireya 'egabbe' westa bēteya 'enza 'eṣṣē'ar¹⁰² wa-'ebakki.

81 (28) "Wa-ye'zē-ni 'astabq^we'u la-'Amlākena ba-xaba hallawkemu, 'anta wa-'Abēmēlēk, ba'enta ḥezb, kama yesme'u qāleya wa-nagara 'afuya, kama yeḍā'u 'emenna Fāres.

82 (29) "Wa-ye'zē-ni 'ebelaka, k^wello mawā'ela za-nabarna zeyya 'axazuna 'enza yebel: 'Negeruna māḥlēta ḥaddisa 'em-maḥāleyihā la-Ṣeyon, maḥāleya za-'amlākekemu.' Wa-nebēlomu: 'Efo naḥalli lakemu

100. The Ethiopic "While we were seeking to find" does not make too much sense. The Greek has "Often, on going out, I would find some of the people being crucified by Nebuchadnezzar the king..."

101. *Sor* = Gk. *Sar*, presumably from Heb. *zār*, a designation for any foreign deity. The Greek of the following is also clearer than the Ethiopic: "On hearing this, I would grieve on two accounts: not only because they were being crucified, but also because they were calling on an alien god."

102. G *ṣe'ra* to be grieved, pained, afflicted. CG 'aṣ'ara = CD 'aṣa'ara to inflict grief or pain upon. Dt *taṣe'era* pass. of CD. *ṣe'ur/ṣe'ur* grieved, pained, afflicted. *ṣa'r* pain, torment, grief, affliction.

'enza hallona westa medra nakir?"

83 (30) Kama-ze ṣeḥifo 'Ēremeyās, 'asara maṣḥafo westa kesāda nesr wa-yebēlo: "Ḥur ba-salām, wa-'Egzi' yaḥawweṣ lā'lēka."

84 (31) Wa-ḥora nesr, wa-sarara, wa-'abṣeḥa maṣḥafa xaba Bārok. Wa-naṣi'o Bārok 'anbaba maṣḥafa, wa-bakaya soba sam'a ḥemāmomu la-ḥezb wa-mendābēhomu.

85 (32) Wa-'Ēremeyās-sa naṣ'a we'eta balasa wa-wahabomu la-deweyān, la-'ella westa ḥezb. Wa-nabara 'enza yemēheromu kama 'i-yegbaru megbāromu la-ḥezba Bābilon.

VIII

86 (1) Wa-soba baṣḥa 'elat ba-za yāwaḍḍe'omu 'Amlāk la-ḥezb 'em-Bābilon, wa-yebēlo 'Egzi' la-'Ēremeyās: (2) "Tanṣe' 'anta wa-ḥezbeka, wa-ne'u westa Yordānos, wa-balomu la-ḥezb: 'Yefaqqed 'Egzi' yekden megbāra za-ḥezba Bābilon; wa-la-tabā't¹⁰³ za-'awsaba 'anesta Bābilon ba-dibēkem, wa-'anest-ni 'ella 'awsabā 'emennēhomu -- neftenomu.¹⁰⁴ (3) Wa-'ella sam'uka-sa, 'āgabbe'omu westa 'Iyarusālēm; wa-la-'ella 'i-sam'uka 'i-texdegomu yebā'u westētā."

87 (4) Wa-'Ēremeyās kama-ze 'anbaba lomu zanta k^wello, wa-'amṣe'omu westa Yordānos kama yeftenomu.

88 Wa-'enza yenaggeromu zanta nagara za-yebēlo 'Egzi', nāfaqu 'ella 'awsabu, wa-'i-faqadu kama yesme'ewwo la-'Ēremeyās. Wa-bo 'ella yebēlewo: "'I-naxaddeg 'anestiyāna¹⁰⁵ la-'ālam; nenaṣṣe'on meslēna westa hagarena." (5) Wa-xalafu 'em-Yordānos, wa-baṣḥu westa 'Iyarusālēm.

89 Wa-qomu 'Ēremeyās wa-Bārok wa-'Abēmēlēk 'enza yebel: "k^wellu be'si za-'awsaba 'em-Bābilon 'i-yebawwe' westa hagarena." (6) Wa-yebēlu 'ella 'awsabu 'anesta la-biṣomu:¹⁰⁶ "Tanṣe'u, negbā'

103. G *tab'a* to be brave, manly. *teb'* = *teb'at* bravery, courage, virtue. *tabā't* (pl. 'atbu') n. a male. *tabbā'* = *tabā'i* (pl. *tabā't*) adj. male, strong. *tabā'tāwi* (or -āy) adj. male, masculine.

104. G *fatana* (*yeften*) to investigate, explore; to examine, test. CG 'aftana to hand over for examination. Gt *tafatna* pass. of G. *fetun* investigated, examined, tested. *fatāni* examiner, tester.

105. 'anestiyā (coll.) the women, womenfolk.

106. *biṣ* (pl. 'abyāṣ) friend, comrade, companion; neighbor; a single individual. D *bayyaṣa* to separate, distinguish, discern. Glt *tabāyaṣa* to become companions.

westa Bābilon." Wa-xalafu wa-gab'u.

90 (7) Wa-soba re'yewwomu sab'a Bābilon, wađ'u kama yetqabbalewwomu;¹⁰⁷ wa-'i-xadagewwomu kama yebā'u westa Bābilon, 'enza yebelu: "'Antemu qedma kiyāna šalā'kemuna, wa-ba-xebu' wađā'kemu 'em-xabēna; wa-ba'enta zentu 'i-tebawwe'u westa hagarena, 'esma tamāhalna ba-sema 'amlākena kama kiyākemu wa-'awāledikemu 'i-netwēkkaf, 'esma ba-xebu' xalafkemu 'emennēna."

91 (8) Wa-sami'omu kama-ze gab'u westa 'Iyarusālēm, wa-ḥanaṣu lomu 'ahgura westa 'adyāmihā la-'Iyarusālēm, wa-samayewwā la-zeku hagar Samāreyā. (9) Wa-fannawa xabēhomu 'Ēremeyās 'enza yebel: "Nasseḥu wa-nawā yemaṣṣe' mal'aka ṣedq wa-yāgabbe'akemu westa makānekemu za-nawwāx."¹⁰⁸

IX

92 (1) Wa-nabaru 'enza yetfēššēḥu wa-yešawwe'u sabu'a 'elata ba'enta ḥezb.

93 (2) Wa-'ama 'ašur 'elat 'em-za tagabra zentu, 'a'raga 'Ēremeyās mašwā'ta bāḥtitu.

94 (3) Wa-šallaya 'Ēremeyās 'enza yebel: "Qeddus qeddus qeddus 'anta, ma'azā¹⁰⁹ ṭe'um la-sab', wa-berhān za-ba-'amān za-tābarreh lita 'eska 'ana 'ebaṣṣeh qedmēka. 'Āstabaqq^we'aka ba'enta ḥezbeka, wa-'ese'elaka ba'enta qāla ma'ar'ir¹¹⁰ za-Surāfēl, (4) wa-ba'enta ma'azā 'eṭān za-Kirubēl; (5) wa-'ese'elaka 'ewwa¹¹¹ māḥlētāy Mikā'ēl (mal'aka ṣedq we'etu), za-yārexxu 'anāqeṣa ṣedq 'eska yebawwe'ewwon. (6) 'Āstabaqq^we'aka 'Egzi' la-k^wellu, wa-'Egzi' za-k^wello ye'exkez, wa-k^wello faṭara za-yāstare''i, wa-za-'i-tawalda, za-k^wello faṣṣama, wa-k^wellu feṭrat xebu' hallo xabēhu, za'enbala

107. The 'i- is probably to be omitted, but could be justified for the second meaning of Dt *taqabbala* to go out to meet; to welcome, accept, receive.

108. The *za-* with the adjective is unusual. The phrase seems to mean no more than "your lofty place."

109. G *me'za* to smell good, be fragrant. CG 'am'aza to scent, perfume. Dt *tame'ēza* to be scented, fragrant. *me'uz* fragrant, sweet. *ma'azā* (pl. -t) fragrance, pleasant scent.

110. *ma'ār* honey. *ma'ar'ir* adj. sweet. CQ 'amā'rara to sweeten.

111. 'ewwa here adv. "even, indeed, surely."

yetgabarū ba-xebu'."

95 (7) Wa-zanta ṣallaya. Wa-faṣṣimo ṣaloto, qoma 'Ēremeyās westa bēta maqdas, wa-meslēhu Bārok wa-'Abēmēlēk; wa-kona 'Ēremeyās kama 'aḥadu be'si za-wađ'a nafsū 'em-lā'lēhu.

96 (8) Wa-sobēhā wadqu Bārok wa-'Abēmēlēk, wa-'awyawu¹¹² ba-'abi qāl, wa-yebēlu: "Way lana. 'Abuna 'Ēremeyās kāhena 'Amlāk xalafa 'emennēna."

97 (9) Wa-sami'omu kama-ze ḥezb, roṣu xabēhu, wa-rakabewwo la-'Ēremeyās weduqa wa-meweta. Wa-bakayu wa-šaṭaṭu 'albāsihomu, wa-wadayu ḥamada diba re'somu, wa-bakayu bekāya marira.¹¹³

98 (10) Wa-'emdexra 'astadālawu ba-za yeqabberewwo, maṣ'a qāl za-yebel: "'I-tegnezewwo. Ḥeyāw we'etu, wa-nafsū tegabbe' diba ṣegāhu dāgema."

99 (12) Wa-sami'omu zanta qāla, 'i-ganazewwo, 'allā nabaru 'enza ya'aqqebewwo 'awdo ṣalusa mawā'ela, 'eska tegabbe' nafsū westa ṣegāhu.

100 (13) Wa-kona qāl ba-mā'kala k^wellomu wa-yebē: "Sabbeḥewwo ba-'aḥadu qāl, sabbeḥewwo la-'Amlāk; wa-k^wellekemū sabbeḥu la-masiḥ¹¹⁴ walda 'Amlāk, za-yānaqqehakemu wa-yek^wēnnenakemu, 'Iyasus walda Amlāk, berhān la-k^wellu 'ālam, wa-māxtot za-'i-yeṭaffe', wa-ḥeywat za-ḥāymānot.

101 (14) "Wa-yekawwen 'emdexra-ze mawā'el ṣalās me't wa-ṣalās sanbatāt za-mawā'el la-meṣ'atu westa medr. 'Eḏa ḥeywat, za-hallo westa gannat wa-'i-tatakla, yerēsseyomu la-k^wellu 'eḏ za-[i-]yāwadde' ferē wa-yebusāna¹¹⁵ kama yemṣe'u xabēhu, wa-yerēsseyomu kama yegbaru ferē wa-yešraṣu, wa-ferēhomu yenabber mesla malā'ekt.

102 (15) "Wa-ba'enta takla 'eḏaw, kama yelamlemu¹¹⁶ wa-yenuxu,

112. Q 'awyawa to wail in mourning. 'awyāt vn. wailing.

113. G *marra/marara* (*yemrar, yem'er*) to be bitter (lit. and fig.). CG 'amrara to be bitter; to make bitter, exacerbate, aggravate; to behave bitterly or sharply. *mar'ir* (f. *marār*) adj. bitter. *merar* (pl. -āt) = *merrat* vn. bitterness.

114. *masiḥ* the Anointed, the Messiah.

115. G *yabsa* (*yeybas*) to be dry, arid. CG 'aybasa caus. *yebus* dry, arid. *yabs* dry land, the dry ground.

116. Q *lamlama* to bloom, grow green; to be tender. *lemāmē* verdure, tenderness.

nahab šabbāḥta¹¹⁷ la-'Iyor¹¹⁸ kama 'i-yeybas šerawihomu¹¹⁹ kama takl za-'i-'axaza šerwu medra.

103 "Wa-za-ḥebra¹²⁰ qayeh¹²¹ yāša'addu¹²² kama ḍamr, (16) wa-māy za-ṭe'um marira yekawwen, wa-marir ṭe'uma yekawwen ba-'abiḥ ḥašēt; (17) wa-tefšeḥtāta 'Amlāk la-dasayāt¹²³ kama yefrayu¹²⁴ ferē ba-nagara 'afuhu [la-]walda zi'ahu.

104 (18) "Wa-we'etu laliḥu yebawwe' westa 'ālam, wa-yaxarri lotu ḥawāreyāta 'ašarta wa-kel'ēta kama yetra'ay lomu za-'ana re'iku sergewa,¹²⁵ za-yetfēnno 'em-xaba 'abuhu, za-yemašše' westa 'ālam wa-westa Dabra Zayt¹²⁶ yekayyed, wa-yāšaggeb¹²⁷ nafsa rexebta."¹²⁸

117. D *šabbēḥa* to exact/collect taxes or tribute. CD *'ašabbēḥa* caus. *šabbāḥt* tribute, taxes. *mašabbēḥ* tax-collector. *mašabbēḥi* idem. *mešebbāḥ* tax office.

118. 'iyor, 'ayar (pl. -āt) the air, atmosphere (from Gk. *aēr*).

119. šerw (pl. -āt, šeraw, 'ašrāw) root; nerve, muscle, tendon. G *šarawa* = D *šarrawa* to eradicate, extirpate. Gt *tašarwa* = Dt *tašarrawa* pass. *šerrāwē* eradication, extirpation.

120. ḥebr (pl. -āt, ḥebar) color. ḥebur many-colored, variegated. CG *'aḥbara* to clean, polish.

121. G *qēḥa* to grow red. *qayeh/qayih* (f. *qayāḥ*) red. *qihāt* red(ness). Q *'aqyāḥyeha* to make/become reddish.

122. Q *šā'dawa* to be white. CQ *'ašā'dawa* caus. *še'dew* adj. white. *šā'dā/ša'adā* (pl. *ša'ādew*) adj. white. *še'dawē* whiteness. *ša'ad'id* adj. whitish.

123. *dasēt* (pl. *dasayāt*) island. The phrase *la-dasayāt* is the predicate of this clause; the translation is less awkward with a verb supplied: "The joys of the Lord (will extend) to the islands."

124. G *faraya/farya* (*yefray*) to bear fruit, be fruitful. CG *'afraya* caus.; also = G. *mafrey* an. as adj. fruitful.

125. *sergewa* in the accusative is probably to be taken as a predicate complement: "so that the one whom I saw adorned might appear unto them."

126. *Dabra Zayt* the Mount of Olives.

127. G *šagba* to be sated, filled, satisfied; to be sick of something. CG *'ašgaba* to satiate, satisfy. *šegub* sated, full, satisfied. *šegāb* satiety, abundance.

128. G *rexba* (*yexwab*) to be hungry. CG *'arwaba* caus. *rexub*

105 (19) Wa-kama-ze nagara 'Ēremeyās ba'enta walda 'Amlāk, kama yemašše' westa 'ālam.

106 (20) Wa-soba sam'u zanta ḥezb, tame'fu ba'enta zentu, wa-yebēlu: "Zentu we'etu nagarāt za-'Isāyeyās¹²⁹ walda 'Amoṣ, za-yebel: 'Re'iku 'Amlāka walda 'Amlāk." (21) Ye'zē-ni tanše'u, negbar dibēhu bakama gabarna diba 'Isāyeyās." Wa-yebēlu manfaqomu: "'Albo. Dā'emu¹³⁰ ba-'ebn newaggero."

107 Wa-šarxu lomu Bārok wa-'Abēmēlēk 'enza yebelu: "Ba-zāti mot 'i-teqtelewwo."

108 (22) Wa-ḥazanu Bārok wa-'Abēmēlēk ba'enta 'Ēremeyās, wa-'ādi 'i-xadagewwo yezēnewomu xebu'āta za-re'ya.

109 (23) Wa-yebēlomu 'Ēremeyās: "'Armemu. 'I-tebkeyu, 'esma 'i-yekelu qatiloteya 'eska 'ezēnewakemu k'ello za-re'iku. (24) Wa-ye'zē-ni 'amše'u lita 'aḥatta 'ebna." Wa-'amše'u lotu 'ebna 'aḥatta.

110 (25) Wa-'aqamā wa-yebē: "Berhān za-la-'ālam, rassi zāta 'ebna re'yata sab' tekun." Wa-sobēhā kona 'ebn ba-re'yata 'Ēremeyās za-yemasselō.

111 (27) Wa-'axazu yewaggerewwo la-'ebn 'enza yemasselomu 'Ēremeyās-hā.

112 (28) Wa-'Ēremeyās zēnawomu la-Bārok wa-la-'Abēmēlēk k'ello za-re'ya xebu'āta, (29) wa-'emdexra-ze faššimo nagirotomu, ḥora wa-qoma mā'kala ḥezb, faqido kama yefaššem meggebo.

113 (30) Wa-sobēhā šarxa lomu zeku 'ebn wa-yebē: "'O-'abdān daqiqa 'Esrā'ēl, ba'enta ment tewēggeruni 'enza tāmasseluni 'Ēremeyās-hā? Wa-'Ēremeyās nawā mā'kalēkemu yeqawwem."

114 (31) Wa-soba re'yewwo, roṣu mesla bezux 'ebn, wa-faššamu 'alewo,¹³¹ (32) wa-qabarewwo. Wa-naš'u we'eta 'ebna, wa-'anbaru

hungry, starving. *raxab/raxāb* hunger, famine.

129. 'Isāyeyās Isaiah the Prophet.

130. *dā'emu* adv. again, further, rather.

131. *faššamu 'alewo* is difficult; probably: "They put an end to his apostacy," taking *'alewo* as an infinitive (*qatil* form) without the usual suffix *-ot-*. G *'alawa* (*ye'lu*) to pervert; to act perversely, to transgress (laws etc.); to be rebellious, evil, refractory, apostate, heretical. CG *'a'lawa* caus.; to translate (from one language into another); to copy or transcribe. *'elwat* disaster; perversity, heresy, apostacy; copy, transcription. *'alāwi* wicked,

westa maqāberihu, wa-rassayewwo kama 'enta ma'šo,¹³² wa-ṣaḥafu westētu 'enza yebelu: "Nawā zentu we'etu rad'u la-'Ēremeyās."

Addendum: The Letter from Baruch to Jeremiah

The text of this letter is corrupt and was relegated by Dillmann (*Chrestomathia*, p. 8) to the foot of the page. When read in the light of the Greek version, however, it does appear to be almost coherent, if one allows for a few minor emendations.

60a (17) Ba'enta: Bārok gabra 'Amlāk yeṣeḥḥef maṣḥafa la-'Ēremeyās westa dēwā Bābilon. Feṣṣeḥā wa-ḥaṣēt. 'Esma 'Amlāk 'i-yaxaddegana neḏā' ḥezunānina ba'enta ṣe'lat wa-musenā. (18) Ba'entaze 'astamḥara 'Egzi' diba 'anbe'ena, wa-tazakkara šer'ata za-'aqdama mesla 'abawina 'Abrehām Yeṣḥaq wa-Yā'qob.

60b (19) Wa-fannawa mal'ako xabēya, wa-nagarani 'ellānta nagara za-la'akku xabēka. (20) 'Ellā 'emāntu nagar za-gabra 'Egzi' 'Amlāka 'Esrā'ēl, za-'awḏe'ana 'em-medra Gebṣ za-'essāt: (21) 'Esma 'i-'aqabkemu k^wello ṣedqātihi, 'allā 'al'alkemu lebbakemu wa-'agzafkemu kesādakemu qedmēhu, wa-maṭṭawakemu westa 'etona Bābilon, (22) 'esma 'i-samā'kemu qāleya -- yebē 'Egzi'abḥēr 'em-'afa 'Ēremeyās q^wel'ēhu.

60c La-'ella sam'u 'āwadde'omu 'em-Bābilon, wa-'i-yekawwenu nagda 'em-'Iyarusālēm ba-Bābilon.

60d (23) Wa-'emma-sa tefattu tā'meromu, fetenomu ba-māya Yordānos, wa-za-'i-yesamme' yet'ammār. Zentu te'mert: za-ya'abbi māxtam.

60a To wit (?): Baruch, the servant of God, writes a letter to Jeremiah in the Babylonian exile. Joy and happiness! For God will not allow us to depart (from this life) grieving about the revilement and destruction (of the city). Therefore, God has taken pity on our tears and has remembered the covenant which he established previously with our fathers Abraham, Isaac, and Jacob.

60b He sent his angel to me and told me these words which I

perverse; infidel, heretical.

132. G 'aṣawa (ye'ṣew) to close, shut, lock, bolt. Gt ta'aṣwa pass. 'eṣew locked, closed, bolted. 'aṣāwi doorkeeper. mā'šo (pl. ma'aṣut) door, gate; lock, bolt.

have sent to you (herewith). These are those words which the Lord God of Israel made, who led us out of the fiery land of Egypt: "Because you did not keep all his righteous (acts), but became haughty and refractory, he has handed you over to the furnace of Babylon, for you did not heed my voice" -- thus said the Lord through Jeremiah, his servant.

60c Those who have heeded I shall bring forth from Babylon, and they will not be exiles from Jerusalem in Babylon.

60d If you wish to know them, test them in the water of the Jordan, and let him who does not heed become known. This is the sign: the great seal (i.e. baptism).

III. The Gospel of Matthew

The text transliterated here is that of the Ethiopic New Testament distributed by the British (and American) Bible Society: *Wangēl Qeddus za-'Egzi'ena wa-Madxenena 'Iyasus Kerestos wa-maṣāheftihomu la-ḥawāreyātu qeddusān* (Leipzig, 1899; reprinted 1949). This Gospel was selected for inclusion here both because it is available in Ethiopic script at a modest price and because its familiarity eliminates the need for excessive glossing. Reference to an English translation or to the Greek original will help clear up syntactic points not discussed in the notes. It is assumed that the reader is familiar with the personal and place names which occur.

Wangēl qeddus za-'Egzi'ena wa-madxanina 'Iyasus Kerestos,
za-we'etu besrāta Māttēwos ḥawāreyā

Chapter I

Maṣḥafa ledatu la-'Iyasus Kerestos walda Dāwit walda 'Abrehām

(18) Wa-la-'Iyasus Kerestos kama-ze we'etu ledatu. Wa-tafexrat 'emmu Māryām la-Yosēf, wa-za'enbala yetqārabu tarakbat 'enza-bā westa māḥḍanā 'em-manfas qeddus. (19) Wa-Yosēf-sa faxārihā, 'esma ṣādeq we'etu, 'i-faqada yekšētā, wa-makara ṣemmita yexdegā. (20) Wa-'enza zanta yexēlli, nāhu 'astar'ayo mal'aka 'Egzi'abḥēr ba-ḥelm 'enza yebel:

Yosēf walda Dāwit, 'i-tefrāh nāši'otā la-Māryām fexerteka, 'esma za-'em-lā'lēhā yetwallad 'em-manfas qeddus we'etu. (21) Wa-tewalled walda, wa-teṣawwe' semo 'Iyasus-hā, 'esma we'etu yādexxen ḥezbo 'em-xaṭāwe'ihomu. (22) Wa-ze-k^wellu kona kama yetfaṣṣam za-tabehla 'em-xaba 'Egzi'abḥēr ba-nabiy 'enza yebel:

Nāhu dengel teḍannes wa-tewalled walda, wa-yeṣēwwe'u semo

'Amānu'ēl, za-we'etu ba-terg^wāmēhu: meslēna 'Egzi'abḥēr.

(23) Wa-tanši'o Yosēf 'em-newāmu, gabra bakama 'azzazo mal'aka 'Egzi'abḥēr. Wa-naš'a la-Māryām fexertu, wa-'i-ya'marā 'eska waladat walda za-bak^wrā. Wa-ṣawwe'a semo 'Iyasus-hā.

Chapter II

1. Ba'enta sab'a sagal

(1) Wa-tawalido 'Iyasus ba-Bētaleḥēm za-Yehudā ba-mawā'ela Hērodes neguṣ, nāhu masaggelān 'em-beḥēra ṣebāḥ baṣḥu westa 'Iyarusalēm 'enza

I Title: *besrāt/besserāt* good news, gospel.

18. G *faxara* (*yefwar*) to espouse, become engaged to (obj.: woman). Gt *tafaxara/tafexra* pass. *fexert* fiancée. *faxāri* fiancé. *bā westa māḥḍanā* she has in her womb = she is pregnant.

20. *ḥelm* (pl. 'aḥlām) dream. G *ḥalama* to dream. Dt *tahallama* to dream dreams, see visions.

23. *bak^wr* firstborn. The usual construction of this word, with a pronominal suffix, indicates that it is a noun and not an adjective: "a son who was her firstborn." Gt *tabak^wra* to be the firstborn; to give birth for the first time. *bek^wrennā* status of firstborn.

yebel: (2)

'Aytē hallo za-tawalda neguša 'Ayhud? 'Esmā re'ina kokaba zi'ahu ba-mešrāq wa-mašā'na kama nesged lotu.

(3) Wa-sami'o Hērodes neguš, dangađa wa-tahawka, wa-k^wellā 'Iyarusālēm meslēhu. (4) Wa-'astagābi'o la-k^wellomu liqāna kāhenāt wa-šahafta hezb, tase'elomu ba-'aytē yetwallad Kerestos. (5) Wa-yebēlewwo:

Ba-Bētalehēm za-Yehudā, 'esma kamāhu šehuf ba-nabiy: (6)

Wa-'anti-ni Bētalehem, medra Yehudā, 'i-tahaššeši 'emenna masāfenta Yehudā, 'esma 'emennēki yewađde' neguš mak^wannen za-yerē'eyomu la-hezbeja 'Esrā'ēl.

(7) Wa-'emze šawwe'omu Hērodes la-masaggelān šemmita, wa-tačayyaqa 'em-xabēhomu mawā'elihu ba-za 'astar'ayomu kokab. (8) Wa-fannawomu Bētalehēm-hā wa-yebēlomu:

Ḥawirakemu, tasa'alu čeyyuqa ba'enta heđān. Wa-'emkama rakabkemewwo, zēnewuni kama 'emšā' 'ana-hi wa-'esged lotu.

(9) Wa-sami'omu 'em-xaba neguš, ḥoru. Wa-nāhu kokab za-re'yu za-'em-šebāḥ yemarrehomu 'eska soba bašihō qoma mal'elta xaba hallo heđān.

(10) Wa-re'eyomu kokaba, tafaššeḥu feššeḥā 'abiya. (11) Wa-bawi'omu westa bēt, re'yewwo la-heđān mesla Māryām 'emmu. Wa-wadqu wa-sagadu lotu, wa-'arxawu mazāgebtihomu, wa-'abe'u lotu 'ammexā: warqa wa-sexina wa-karbē. (12) Wa-nagaromu ba-ḥelm kama 'i-yegbe'u xaba Hērodes, wa-'enta kāle' fenot gab'u wa-'atawu beḥēromu.

2. Ba'enta 'ella taqatlu heđānāt

(13) Wa-'emdexra xalafu, nāhu mal'aka 'Egzi'abḥēr 'astar'ayo ba-ḥelm

II 3. G *hoka* (*yehuk*) to move, agitate, disturb. Gt *tahawka* pass. *hawk* motion, movement, agitation, disturbance; mob, crowd, tumult. *hukat* idem.

6. G *safana* (*yesfen*) to become strong, powerful; to exercise control, rule (over: *diba*, *lā'la*, *la-*, or a.d.o.). *safāni* ruler, controller, governor. *masfen* (pl. *masāfent*) ruler, governor, prefect, high official, judge; *masfena me't* centurion. *mesfenā* the office or status of a *masfen*.

8. 'emkama conj. as soon as.

11. G *zagaba* (*yezgeb*) to store up, accumulate, hoard; to store away, hide. Gt *tazagba* pass. *maagab* (pl. *mazāgebt*) treasure, wealth; store-room, magazine. *sexin* frankincense. *karbē* myrrh.

la-Yosēf 'enza yebel:

Tanše' wa-nešā' heđāna wa-'emmo, wa-g^weyay westa Gebš, wa-hallu heyya 'eska 'ama 'enagğeraka, 'esma hallawo la-Hērodes yexšešo la-heđān kama yeqtelo.

(14) Wa-tanši'o, naš'a heđāna wa-'emmo ba-lēlit, wa-ḥora westa Gebš.

(15) Wa-nabara heyya 'eska 'ama motu la-Hērodes, kama yetfaššam za-tabehla 'em-xaba 'Egzi'abḥēr ba-nabiy 'enza yebel:

'Em-Gebš šawwā'kewwo la-waldeya.

(16) Wa-soba re'ya Hērodes kama tasālaqu lā'lēhu sab'a sagal, tam'e'a čeqqa, wa-fannawa wa-qatala k^wello heđānāta za-Bētalehēm wa-za-westa k^wellu 'adyāmihā za-kel'ē 'āmat wa-za-yene' 'es-hi, bakama mawā'el za-tačayyaqa 'em-xaba 'ella sagal. (17) 'Amēhā tafaššama za-tabehla ba-'Eremeyās nabiy 'enza yebel:

(18) Qāl ba-Rāmā tasam'a, bekāy wa-saqqāw bezux; Rāḥēl 'enza tebakki ba'enta weludā, wa-ta'abbi tanāzezo, 'esma 'i-konewwā weludā.

(19) Wa-mawito Hērodes, nāhu mal'aka 'Egzi'abḥēr 'astar'ayo ba-ḥelm la-Yosēf ba-Gebš (20) 'enza yebel:

Tanši'aka, nešā' heđāna wa-'emmo, wa-ḥur westa medra 'Esrā'ēl, 'esma motu 'ella yaxaššešewwā la-nafsa ze-heđān.

(21) Wa-tanši'o, naš'a heđāna wa-'emmo, wa-bo'a medra 'Esrā'ēl. (22) Wa-sami'o kama 'Arkēlā'os yenaggeš la-Yehudā heyyanta 'abuhu Hērodes, farha ḥawira heyya. Wa-'astar'ayo ba-ḥelm, wa-tageḥša westa Galilā. (23) Wa-bašihō, xadara westa beḥēr 'enta semā Nāzerēt, kama yetfaššam za-tabehla ba-nabiy, kama Nāzerāwi yessammay waldeya.

Chapter III

3. Ba'enta Yoḥannes zakama sabaka manglešta samāyāt

(1) Wa-ba-we'etu mawā'el bašḥa Yoḥannes Mačmeq 'enza yesabbek ba-gadāma Yehudā, (2) 'enza yebel:

Nasseḥu, 'esma qarbat manglešta samāyāt. (3) 'Esmā zentu we'etu za-tabehla ba-'Isāyeyās nabiy 'enza yebel:

Qāla za-yešarrex ba-gadām; 'astadālewū fenoto la-

16. Glt *tasālaqa* to joke, sport, play; to mock, make fun of (*lā'la*). *selāq* sport, play; mockery. *mastasāleq* mocker, scorner.

22. CG 'aḡḡaša to take aside, to divert; to remove, take away. Gt *tageḥša* to depart, withdraw.

'Egzi'abḥēr, wa-retu'a gebaru maşyāhto.

(4) Wa-we'etu Yoḥannes lebsu za-yelabbes za-şag^Wra gamal, wa-qenātu za-'adim westa ḥaq^Wēhu, wa-sisāyu 'anbaṭā wa-ma'āra gadām. (5) Wa-tewaḍḍe' xabēhu k^Wellā 'Iyarusālēm wa-k^Wellā Yehudā wa-k^Wellu 'adyāmihu la-Yordānos, (6) wa-yeṭṭammaqu 'em-xabēhu westa Yordānos falag 'enza yet'ammanu xaṭāwe'ihomu. (7) Wa-soba re'ya bezuxāna Farisāweyāna wa-Saduqāweyāna 'enza yemaşşe'u westa ṭemqatu şemmita, wa-yebēlomu:

Tewledda 'arāwita medr. Mannu 'ammarakemu teg^Wyayu 'em-'enta temaşşe' ma'at? (8) Gebaru-kē 'enka şannāya ferē za-yedallewakemu la-nesseḥā. (9) Wa-'i-yemsalkemu ba-behila: 'Aba bena 'Abrehām-hā. 'Ebelakemu kama yekel 'Egzi'abḥēr 'em-'ellāntu 'a'bān 'anşe'o weluda la-'Abrehām. (10) 'Esma nāhu wadde'a māḥḍē westa g^Wenda 'eḍaw yenabber. K^Wellu-ke 'eḍ za-'i-yefarri ferē şannāya yetgazam wa-westa 'essāt yetwadday. (11) 'Ane-sa-kē 'āṭammeqakemu ba-māy la-nesseḥā; wa-za-'emdexrēya-sa yemaşşe' yeşanne' 'emennēya, za-'i-yedallewani 'eşur 'ašā'eno. We'etu-sa yāṭammeqakemu ba-manfas qedduş wa-ba-'essāt. (12) Za-maş'ē westa 'edēhu, wa-yānaşşeḥ 'awdo, wa-yāstagābe' şernāyo westa mazgabū wa-ḥaşaro-sa yāwe' 'i ba-'essāt za-'i-yeṭṭaffe'.

(13) 'Amēhā maş'a 'Iyasus 'em-Galilā westa Yordānos xaba Yoḥannes kama yeṭṭamaq 'emennēhu. (14) Wa-Yoḥannes yekalle'o 'enza yebel: 'Ana 'efaqqed 'em-xabēka 'eṭṭamaq, wa-'anta-nu temaşşe' xabēya? (15) Wa-'awşe'a 'Iyasus wa-yebēlo: Xedeg ye'zē-sa, 'esma kama-ze yedallewana nefaşşem k^Wello şedqa.

III 3. G şēḥa (*yeşih*) to make level, to pave (a road). Gt *taşēḥa* pass. *şeyuh* level, even, paved; easy. *maşyāht* highway.

4. 'adim leather. ḥaq^Wē (pl. -yāt) loins. 'anbaṭā (pl. 'anābeṭ) locust(s). ma'ār honey.

6. falag (pl. 'aflāg) river.

7. -kē 'enka see §51.4.

10. D *wadde'a* to finish, complete; used as an auxiliary verb in the sense of "already": *wadde'a yenabber* is already seated, positioned, resting. Dt *twadde'a* pass. *māḥḍē/māḥṣē* axe.

12. G *ša'aya* to winnow. *maş'ē* winnowing-fork. 'awd here: threshing-floor. *şernāy/sernāy* wheat. *ḥaşār* chaff, piece of straw.

Wa-'emze xadago. (16) Wa-taṭamiqo 'Iyaşus, soḥēhā waḍ'a 'em-māy, wa-nāhu tarexwa lotu samāy, wa-re'ya manfasa 'Egzi'abḥēr 'enza yewarred kama regb, wa-nabara lā'lēhu. (17) Wa-nāhu maş'a qāl 'em-samāy za-yebel:

Ze-we'etu waldeya za-'āfaqqer, za-botū şamarku.

Chapter IV

(1) Wa-'emze 'Iyasus 'a'rago manfas gadāma yetmakkar 'em-xaba Diyābelos. (2) Wa-şawimo mawā'ela 'arbe'ā wa-'arbe'ā layāleya, wa-'emdexra-ze rexba. (3) Wa-qarba za-yāmēkkero wa-yebēlo:

'Emma waldu-sa 'anta la-'Egzi'abḥēr, bal kama 'ellu 'a'bān xebesta yekunā.

(4) Wa-'awşe'a 'Iyasus wa-yebē:

Şeḥuf kama 'akko ba-xebest kema za-yaḥayyu sab', 'allā ba-k^Wellu qāl za-yewaḍḍe' 'em-'afuhu la-'Egzi'abḥēr.

(5) Wa-'emze naş'o Diyābelos westa qeddest hagar, wa-'aqamo westa tadbāba bēta maqdas, (6) wa-yebēlo:

'Emma-sa 'amān waldu 'anta la-'Egzi'abḥēr, wa-tawaraw tāḥta. 'Esma şeḥuf kama la-malā'ektihu ye'ezzezomu ba'enti'aka kama ye'qabuka ba-k^Wellu fenqetka, wa-ba-'edaw yānaşşe'uka kama 'i-tet'aqaf ba-'ebn 'egraka.

(7) Wa-'awşe'a 'Iyasus wa-yebēlo:

Kā'eba şeḥuf: 'I-tāmakkero la-'Egzi'abḥēr 'Amlākeka.

(8) Wa-'emze 'ādi naş'o Diyābelos westa dabr nawwāx ṭeqqa, wa-'ar'ayo k^Wello mangleştāta 'ālam wa-kebromu. (9) Wa-yebēlo:

Zanta k^Wello 'ehubaka la'emma sagadka lita wa-'ammāxkani.

(10) Wa-'emze yebēlo 'Iyasus:

Ḥur 'emdexrēya Sayṭān. Şeḥuf we'etu: La-'Egzi'abḥēr 'Amlākeka tesged, wa-kiyāhu bāḥtito tāmlek.

IV 1. Dt *tamakkara* to be tested, tempted, tried. CD 'amakkara to test, try, tempt, examine. *mekkur* tempted, tried. *makkarā* (pl. -t) examination, testing, trying, temptation.

5. *tadbāb* roof, top, summit, pinnacle.

6. *warwa* (*yewru*) to throw, cast. Gt *tawarwa* pass. and reflex. CG 'a'qafa to impede, present an obstacle to (o.s.). Gt *ta'qafa* to be hindered, impeded; to stumble, knock against. 'eqeft (pl. -āt) impediment, obstacle, hindrance, mā'qaf/mā'qef idem.

- (11) Wa-'emze xadago Diyābelos, wa-nāhu malā'ekt maş'u yetla'akewwo.
 (12) Wa-sami'o 'Iyasus kama Yoħannes ta'exza, tageħša westa Galilā.
 (13) Wa-xadagā la-Nāzerēt. Wa-maşi'o, xadara Qefernāhom, 'enta mangala bāħr westa 'adbāra Zābulon wa-Neftālēm, (14) kama yetfaşsam za-tabehla ba-'Isāyeyās nabiyy 'enza yebel:

Medra Zābulon wa-medra Neftālēm, fenota bāħr mā'dota Yordānos, Galilā 'enta 'aħzāb. (16) Hezb za-yenabber westa şelmat re'ya berhāna 'abiya; wa-la-'ella-hi yenabberu westa şelmat wa-şelālota mot berhān şaraqa lomu.

4. Ba'enta temhert qadāmi za-mahara 'Egzi'ena Kerestos

- (17) 'Em-'amēhā 'axaza 'Iyasus yesbek wa-yebal:

Tanasseħu, 'esma qarbat manglešta samāyāt.

- (18) Wa-'enza yānsosu mangala bāħra Galilā, re'ya kel'ēta 'axawa, Sem'on-hā, za-tasamyā Pētros, wa-'Endreyās-hā 'exwāhu, 'enza yewaddeyu marbaba westa bāħr, 'esma maşaggerān 'emuntu. (19) Wa-yebēlomu 'Iyasus:

Ne'u, telewuni dexre'ya, wa-'erēsseyakemu tekunu maşaggerāna sab'.

- (20) Wa-ba-gizēhā xadagu maşāgerihomu wa-talawewwo. (21) Wa-'adiwo 'em-heyya, re'ya kāle'āna kel'ēta 'axawa, Yā'qob-ha walda Zabdēwos wa-Yoħannes-hā 'exwāhu, westa ħamar mesla Zabdēwos 'abuhomu yeşarre'u maşāgerihomu, wa-şawwe'omu. (22) Wa-ba-gizēhā xadigomu ħamara wa-'ābāhomu, talawewwo. (23) Wa-'ansosawa 'Iyasus westa k'ellu Galilā

17. 'em-'amēhā from that time onward.

18. Q 'ansosawa to walk, stroll. G *rababa* to expand, extend, spread out (trans.). Gt *tarabba* pass. and intrans. *rebbat* expansion, extension. *marbabt* net.

19. G *talawa* (*yetlu*) to follow, accompany (a.d.o. or *la-*). CG 'atlawā caus. Glt *tatālawā* recipr. *telwat/telot* vn. following; dowry. *talāwi* follower; disciple, pupil; sectarian; successor. *matlew* adj. following. *matlew/matlo* that which follows, succession; rest, remainder. *matlewa* adv. then, immediately thereafter, in succession.

20. *maşgart* (pl. *maşāger*) net, fishing-gear. CG 'aşgara to hunt, trap, snare, fish. Gt *taşagra* pass. *şagarāt* guards (of jail or prison). 'aşgāri hunter, fisherman.

'enza yemēher ba-mek^wrābātihomu wa-yesabbek wangēla manglešt wa-yefēwwe k'ello dawē wa-k'ello ħemāma za-westa ħezb. (24) Wa-wađ'a semu'ātu westa k'ellā Soreyā, wa-'amşe'u xabēhu k'ello deweyāna wa-k'ello ħemumāna za-la-la zi'ahu ħemāmomu, wa-şe'urāna wa-'ella-hi 'agānent wa-warxāweyāna wa-'ella-hi nagargār wa-mađāg^we'āna; wa-yāħayewomu. (25) Wa-talawewwo bezuxān 'aħzāb 'em-Galilā wa-'em-'Aşru 'Aħgur wa-'em-'Iyarusālēm wa-'em-Yehudā wa-'em-mā'dota Yordānos.

Chapter V

5. Ba'enta beđu'an

- (1) Wa-re'eyo 'aħzāba, 'arga westa dabr. Wa-nabiro, qarbu xabēhu 'ardā'ihu. (2) Wa-kaşata 'afāhu, wa-maharomu 'enza yebel:

(3) Beđu'an naddāyān ba-manfas, 'esma lomu ye'eti manglešta samāyāt. (4) Beđu'an 'ella yelāħewu ye'zē, 'esma 'emuntu yetfēşşeħu. (5) Beđu'an yawwāhān, 'esma 'emuntu yewarresewā la-medr. (6) Beđu'an 'ella yerexxebu wa-yeşamme'u la-şedq, 'esma 'emuntu yeşaggebu. (7) Beđu'an maħāreyān, 'esma 'emuntu yetmaħharu. (8) Beđu'an neşuħāna lebb, 'esma 'emuntu yerē'eyewwo la-'Egzi'abħēr. (9) Beđu'an gabāreyāna salām, 'esma 'emuntu weluda 'Egzi'abħēr yessammayu. (10) Beđu'an 'ella yessaddadu ba'enta şedq, 'esma lomu ye'eti manglešta samāyāt. (11) Beđu'an 'antemu soba yesaddeukemu wa-yeznanagg^wegukemu wa-yenabb(eb)u k'ello 'ekaya lā'lēkemu, 'enza yehēssewu ba-'enti'aya. (12) Tafāşşeħu wa-taħaşşayu, 'esma 'asbekemu bezux we'etu ba-samāyāt, 'esma kama-ze sadadewwomu

23. *mek^wrāb* (pl. -āt) temple, shrine, synagogue.

24. *la-la* see §51.5. *warxāwi* lunatic. *nagargār* a type of epilepsy; rolling, spinning. Q 'angargara to roll, spin (trans. and intrans.). *mađāg^we'* a paralytic. Clt 'astađāg^we'a to place on a bed or litter. *değ^w/değā^w* pillow, mattress.

V 5. *yawwāh* mild, gentle, modest, submissive; innocent, simple. G *yawha* = D *yawweha* to be gentle etc.; to please, charm; to persuade, entice. *yawhat* mildness etc. *yawwāhat* idem. *yawhennā* idem.

6. G *şam'a* (*yeşmā'*) to be thirsty (for: *la-*). CG 'aşme'a caus. *şemu'* thirsty. *şem'* thirst.

11. Q *zang^wag^wa* to ridicule, hold in scorn. *zeng^wag^we* scorn, ridicule.

la-nabiyāt 'ella 'em-qedmēkemu. (13) 'Antemu we'etu šēw la-medr. Wa-'emma-sa šēw lašā, ba-ment-nu yetqēssam? 'Albo-kē 'enka la-za-yebaqq^we' za'enbala la-gadif 'af'a wa-yekayyedo sab'. (14) 'Antemu we'etu berhānu la-'ālam. 'I-tekel hagar taxabe'o 'enta mal'elta dabr tenabber. (15) Wa-'i-yāxattewu māxtota kama yānberewwā tāhta kafar, 'allā diba taqwāmā, wa-tābarreh la-k^wellomu 'ella westa bēt. (16) Kamāhu yebrāh berhānekemu ba-qedma sab', kama yer'ayu megbārikemu šannāya wa-yesabbehwewo la-'abukemu za-ba-samāyāt. (17) 'I-yemsalkemu za-mašā'ku 'es'ar 'orita wa-nabiyāta. 'I-mašā'ku 'es'aromu 'allā 'efaššemomu. (18) 'Amān 'ebelakemu: 'eska yaxallef samāy wa-medr, yawtā 'enta 'aḥatti qerdatā 'i-taxallef 'em-'orit 'eska soba k^wellu yetgabbar. (19) Za-kē fatha 'aḥatta 'em-'ellā te'zāzāt 'enta taḥaššeš, wa-yemēhher kama-ze la-sab', ḥeṣuša yessammay ba-mangešta samāyāt. Wa-za-sa yemēhher wa-yegabber we'etu 'abiya yessammay ba-mangešta samāyāt. (20) Nāhu 'ebelakemu kama 'emmā' i-fadfada šedqekemu fadfāda 'em-šahaft wa-'em-Parisāweyān, 'i-tebawwe'u westa mangešta samāyāt. (21) Samā'kemu kama tabehla la-qadam: 'i-teqtel nafsa, wa-za-sa qatala rašā we'etu la-k^wennanē. (22) Wa-'ane-sa 'ebelakemu: k^wellu za-yāme'e' 'exwāhu rašā we'etu la-k^wennanē; wa-za-hi yebē 'exwāhu za-ḍarq rašā we'etu la-'awd; wa-za-hi yebē 'abd

13. *šēw* salt. G *lašā* (*yelsāh*) to be unseasoned, insipid, tasteless, fatuous. *lesuḥ* insipid etc. D *qassama* to season, make tasty. Dt *taqassama* pass. *qessum* well-seasoned, tasty. *maqsem* (pl. *maqāsem*) (highly) seasoned food.

15. *kafar* (pl. 'akfār) a container for measuring, a bushel.

18. G *qaraḍa/qaraša* to incise, sculpt. Gt *taqarša* pass. *qerḍat/qerṣat/q'ersat* the stroke of a letter; stroke, mark, incision. *yawtā 'enta 'aḥatti qerdatā* "the letter iota, whose stroke is (but) one." 'orit the Mosaic Law, the Pentateuch.

21. G *rašā* to be subject or liable (to: *la-*), to be in danger of; to be a defendant; to be unclean, dirty. CG 'aršeḥa to condemn; to make dirty, pollute, contaminate. *resuḥ* dirty, etc.; the accused, defendant. *reṣḥat* (pl. -āt) dirt, filth, pollution; crime, guilt.

22. *ḍarq* (pl. 'adreqṭ) a patch, tatter. *za-ḍarq* adj. patched, threadbare; here an interpretation of Gk *raka*, an obscure term of

rašā we'etu la-Gahānna 'essāt. (23) Wa-'emkama-kē tābawwe' 'ammexāka westa mešwā', wa-ba-ḥeyya tazakkarka kama-bo 'exuka za-yahayyesaka, (24) xedeg heyya mabā'aka qedma mešwā', wa-ḥur, qedma tak^wānan mesla 'exuka, wa-'emze gabi'aka 'abe' 'ammexāka. (25) Kun ṭabiba la-'edeweka feṭuna, 'enza halloka meslēhu westa fenot, kama 'i-yemaṭṭuka 'edeweka la-mak^wannen, wa-mak^wannen la-lā'ku, wa-westa moqeḥ tetwaday. (26) 'Amān 'ebelaka: 'i-tewaḍḍe' 'em-heyya 'eska soba tefaddi ṭeyyuqa k^wello. (27) Samā'kemu kama tabehla: 'I-tezammew. (28) Wa-'ane-sa 'ebelakemu: k^wellu za-yerē' i be'sita wa-yefattewā wadde'a zammawa bāti ba-lebbu. (29) 'Emma 'ayneka 'enta yamān tāseḥḥetaka, melexā wa-'awḍe'ā 'em-lā'lēka, 'esma yexēyyesaka kama yethag^wal 'aḥadu 'emenna 'abāleka 'em-k^wellu šegāka yetwaday westa Gahānna. (30) Wa-'emma 'enta yamān 'edēka tāseḥḥetaka, meterā wa-'awḍe'ā 'em-lā'lēka, 'esma yexēyyesaka yethag^wal 'aḥadu 'emenna 'abāleka 'em-k^wellantāhu šegāka westa Gahānna yetwaday. (31) Wa-tabehla: za-xadaga be'sito yahabā mašhafa xedgātiḥā. (32) Wa-'ane-sa 'ebelakemu kama k^wellu za-yaxaddeg be'sito za'enbala tezammu yerēsseyā tezammu. (33) Wa-za-hi xedegta 'awsaba zammawa. Wa-kā'ebā samā'kemu kama tabehla la-qadam: 'I-temḥalu ba-ḥassat; 'agbe'u bāḥtu la-'Egzi'abḥēr maḥalākemu. (34) Wa-'ane-sa 'ebelakemu: 'I-temḥalu gemurā: wa-'i-samāya, 'esma manbaru la-'Egzi'abḥēr we'etu; (35) wa-'i-medra, 'esma makayyada 'egarihu ye'eti; wa-'i-ba-'Iyarusālēm, 'esma hagaru ye'eti la-neguš 'abiy. (36)

abuse.

25. 'edew (pl. -ān) enemy.

26. G *fada* (*yefdi*) to pay back, to pay a debt. Gt *tafadya* to exact payment or punishment; to receive payment or punishment, to be paid back. *fedā* repayment, retribution; punishment, revenge. *fadāy(i)* one who pays back. *mafde* money; reward, payment.

29. D *xayyasa* to be better, more outstanding. Often impersonal: *yexēyyesani kama* + subj.: it is better for me that ... CD 'axayyasa to make better, more pleasing. *xisan* excellence. 'abāl (pl. -āt) limb or member of the body; body, person, self. Note the 'em- of the comparative prefixed directly to the clause beginning with k^wellu šegāka.

Wa-'i-ba-re'seka temħal, 'esma 'i-tekkel 'aħatta še'erta re'seka
 řa'adā rasseyo wa-'i-'ařlemo. (37) Yekun bāħtu nagarekemu
 'emma-hi 'ewwa 'ewwa wa-'emma-hi 'albo 'albo. (38) Wa-fadfāda-
 sa 'em-'ellu 'em-'ekuy we'etu. (39) Samā'kemu kama tabehla:
 'Ayn bēzā 'ayn, wa-senn bēzā senn. Wa-'ane-sa 'ebelakemu: 'I-
 tetqāwamewwo la-'ekuy; wa-la-za-hi řaf'aka 'enta yamān
 maltāħtaka miř lotu kāle'tā-hi. (40) Wa-la-za-hi yefaqqed
 yet'aggalka wa-malbasaka yenřā', xedeg lotu wa-lebsaka-ni.
 (41) Wa-la-za-hi 'abbařaka me'rāfa 'aħada, ħur meřleħu kel'ēta.
 (42) La-za yese''elaka hab wa-la-za yefaqqed 'em-xabēka
 yetlaqqāħ 'i-tekke'o. (43) Samā'kemu kama tabehla: 'Afqer
 biřaka, wa-řelā' řalā'ēka. (44) Wa-'ane-sa 'ebelakemu: 'Afqeru
 řalā'takemu, bārekwomwu la-'ella yeraggemukemu, řannāya gebaru
 la-'ella yeřalle'ukemu, wa-řalleyu ba'enta 'ella yesadeddukemu,
 (45) kama tekunu weluda la-'abukemu za-ba-samāyāt. 'Esma
 daħāya yāřarreġ lā'la 'ekuyān wa-xērān, wa-yāzannem zenāma

36. G ře'ra to grow, be green. řā'r (pl. 'ař'ert) herbage,
 vegetation, grass. ře'ur grassy, covered with vegetation. ře'ert
 (pl. 'ař'ert) hair (of head or body).

37. 'emma-hi ... 'emma-hi either ... or.

39. bēzā prep. in exchange for; n. price of redemption. senn
 (pl. senan, 'asnān) tooth. Dt tasannana = Glt tasānana to enter into
 litigation with, to contend with. tasnān lawsuit, litigation, con-
 troversy. G řaf'a (yeřfā') to strike, slap, box. Gt tařaf'a pass.
 řef'at a blow, slap. maltāħt (pl. malāteħ) jaw, cheek.

40. Dt ta'aggala to cheat, defraud; to oppress, treat un-
 justly, rob. te'gelt fraud, defrauding, robbing; injury, damage.

41. D 'abbařa to compel, force, coerce.

42. Dt talaqqaħa to borrow. D laqqaħa to lend. leqqāħ a loan.

44. G řagana (yergem) to curse, execrate. Gt taragma pass.
 Glt tarāgama pass. řegum cursed, execrated. řagāmi curser, exe-
 crator. marġam (pl. -āt) curse, execration.

45. G zanma to rain. CG 'aznana to bring rain, cause it to
 rain. D 'ammađa to sin, act unjustly or wickedly; to harm, injure.
 'ammāđi unjust, wicked, criminal. 'ammađa injustice, wickedness.

lā'la řādeqān wa-'ammāđeyān. (46) Wa-'emma-sa tāfaqqeru za-
 yāfaqqerakemu, menta 'asba bekemu? 'Akko-hu mařabbēħāweyān-hi
 kamāħu yegabberu? (47) Wa-'emma ta'amāxkemu 'axawikemu kema,
 menta 'enka fadfāda tegabberu? 'Akko-nu 'aħzāb-ni kiyāħu-sa
 yegabberu? (48) Kunu-kē 'antemu-sa feřřumāna kana 'abukemu
 samāyāwi feřřum we'etu.

Chapter VI.

(1) Wa-bāħtu 'uqu meřwātakemu 'i-teġbaru la-'ayna sab' kama tāstar'eyu
 lomu. Wa-'emma-'akko-sa, 'asba 'albekemu ba-xaba 'abukemu za-ba-
 samāyāt. (2) Soba-kē tegabber meřwāta, 'i-tenfāx qarna qedmēka, kama
 madlewān yegabberu ba-mak^wārebt wa-ba-'ask^wāt, kama yet'ak^watu 'em-
 xaba sab'. 'Amān 'ebelakemu, hag^wlu 'esētomu. (3) Wa-'anta-sa, soba
 tegabber meřwāta, 'i-tā'mer đagāmekka za-teġabber yamāneka, (4) kama
 ba-xebu' yekun meřwāteka. Wa-'abuka za-yerē''i za-ba-xebu'
 yefaddeyaka keřuta. (5) Wa-soba-hi teřēlleyu, 'i-tekunu kama
 madlewān, 'esma yāfaqqeru ba-mak^wārebt wa-westa ma'āzena marāħeħt
 qawima wa-řalleyo, kama yāstar'eyu la-sab'. 'Amān 'ebelakemu, hag^wlu
 'esētomu. (6) Wa-'anta-sa soba teřēlli, bā' bētaħa wa-'eřu xoxtaka,
 wa-řalli la-'abuka la-za-ba-xebu', wa-'abuka za-yerē''i ba-xebu'
 ya'asseyaka keřuta. (7) Wa-'enza teřēlleyu, 'i-tezange'u kama 'aħzāb,
 'esma yemasselomu ba-'abzexo nebābomu za-yesamme'omu. (8) 'I-
 tetmasalewwomu-kē, 'esma yā'aimmer 'abukemu samāyāwi za-tefaqqedu
 za'enbala tes'alewwo. (9) Kama-ze-kē řalleyu 'antemu-sa:

'Abuna za-ba-samāyāt, yetqaddas semeka. (10) Temřā' mangeřteka.
 Yekun faqādaka bakama ba-samay wa-ba-medr-ni. (11) Sisāyana
 za-la-la 'elatena habana yom. (12) Wa-xedeg lana 'abbasāna
 kama neħna-ni naxaddeg la-za-'abbasa lana. (13) Wa-'i-tābe'ana
 westa mansut, 'allā 'adxenana wa-bāleħāna 'em-k^wellu 'ekuy;

ma'ammeđ = 'ammāđi.

VI 2. sak^wat/sakot ('ask^wāt) street, quarter. G 'asaya to repay.
 Gt ta'asya to be repaid, accept repayment. 'esēt payment, reward.

5. mā'zen(t), mā'zan(t) (pl. ma'āzen) corner.

13. mansut (manāsew) temptation, danger; calamity, divine pun-
 ishment. CQ 'amansawa to lead to destruction/temptation. Qt

'esma zi'aka ye'eti manglest, xayl, wa-sebhāt la-'ālama 'ālam.
'Amēn.

(14) 'Esmā 'emma xadaggemu la-sab' 'abbasāhomu, yaxaddeg lakemu-ni 'abukemu samāyāwi 'abbasākemu. (15) Wa-'emma-sa 'i-xadaggemu la-sab' 'abbasāhomu, 'abukemu-ni 'i-yaxaddeg 'abbasākemu. (16) Wa-soba tešawwemu, 'i-tekunu kama madlewān; 'i-tešamahayyu. (17) 'Esmā yāmāsenu gaššomu kama yāstar'eyu la-sab' kama šomu. 'Amān 'ebelakemu, sallaṭu 'esētomu. Wa-'anta-sa, soba tešawwem, qebā' re'saka, wa-gaššaka taxaḍab, (18) kama 'i-tāstar'i la-sab' kama šomka, za'enbala la-'abuka za-ba-xebu'. Wa-'abuka za-yerē' 'i za-ba-xebu' ya'asseyaka kešuta. (19) 'I-tezgebu lakemu mazāgebtā westa medr, xaba ḍāḍē wa-q^wenq^wenē yāmāsenu, wa-xaba saraqṭ yekarreyu wa-yesarreḡu. (20) Zegebu lakemu mazāgebtā westa samāyāt, xaba 'i-yāmāsenu ḍāḍē wa-'i-q^wenq^wenē, wa-xaba saraqṭ 'i-yekarreyu wa-'i-yesarreḡu. (21) 'Esmā xaba hallo mazgabeka, heyya yehēllu lebbeka-ni. (22) Māxtotu la-šegāka we'etu 'ayneka. Wa-'emkama 'ayneka sefuḥ we'etu, k^wellu

tamansawa pass. *mensew* liable to temptation/punishment. *mensāwē* = *mansut*. L *bāleḡa* to rescue, save, liberate. Lt *tabāleḡa* pass. *bālāḡi* liberator, protector.

17. G *salaṭa* (1) to be whole, perfect; (2) to accept/bring back (something) whole/complete/in its entirety; to pay back; (3) to consummate, finish up/off. D *sallaṭa* = G(2) and G(3); also: to be effective, to accomplish results. Gt *tasalṭa* = Dt *tasallaṭa* to be finished, consummated, completed. *sellāṭē* completion. G *qab'a* (*yeqbā'*) to smear, anoint. Gt *taqab'a* pass. and reflex. *qebu'* smeared, anointed. *qeb'* (olive)oil, ointment, butter. *qeb'at* anointing.

19. *ḍāḍē* moth, worm. *q^wenq^wenē* moth, worm.

20. *sarāqi* (pl. *saraqṭ*) thief. G *saraqā* (*yesreq*) to steal. CG 'asraqa caus. Gt *tasarqa* pass. *serq/sarq* stolen object; theft.

22. G *safḡa* (*yesfāḡ*) trans.: to expand, extend, spread out; intrans.: idem. Gt *tasafḡa* = intrans. G. *sefuḡ* spread out, extended; wide, spacious, ample; open, sincere, guileless; generous. *sefḡ* expansion, extension; width, expanse; sincerity; warp (of a loom). *sefḡat* extension, width, capacity. *masfeh* hammer, mallet; anvil. G *ḍoga* to be savage, perverse, evil, malignant. *ḍewuḡ* = *ḍawwāḡ* perverse, evil, malignant, wild, savage. *ḍuḡ* perverseness etc.

šegāka beruḡ we'etu. Wa-'emma-sa 'ayneka ḍawwāḡ we'etu, k^wellu šegāka šelmata yekawwen. (23) Wa-'emma-sa berhān za-lā'lēka šelmat we'etu, šelmateka 'efo? (24) 'Albo za-yekel la-kel'ē 'agā'ezt taqaneyo. Wa-'emma-'akko, 'aḡada yešalle' wa-kāle'o yāfaqqer. Wa-'emma-'akko, la-'aḡadu yet'ezzaz wa-la-kāle'u 'i-yet'ezzaz. 'I-tekelu-kē la-'Egzi'abḡer taqaneyo wa-la-newāy. (25) Wa-ba'enta-ze 'ebelakemu: 'I-tetakkezu la-nafsekemu za-ṭeballe'u wa-la-nafstekemu za-telabbesu. 'Akko-hu nafs ta'abbi 'em-sisit, wa-nafest 'em-lebs? (26) Naššeru 'a'wāfa samāy kama 'i-yezarre'u wa-'i-ya'arreru wa-'i-yāstagābe'u westa 'abyāt, wa-'abukemu samāyāwi yesēseyomu. 'Akko-nu 'antemu fadfāda texēyyesewwomu? (27) Mannu 'emennēkemu ba-takkezo za-yekel wasseko 'em-diba qomu 'emmata 'aḡatta? (28) Wa-ba'enta 'arāz-ni menta-nu texēlleyu? Re'eyu šegēyāta gadām kama yelehhequ, 'i-yešāmewu wa-'i-yefattelu. (29) 'Ebelakemu kama Salomon ṭeqqa ba-k^wellu kebru 'i-labsa kama 'aḡadu 'em-'ellu. (30) Za-šā'ra gadām, za-yom hallo wa-gēsama westa 'essāt yetwadday, 'Egzi'abḡer za-kama-ze yālabbeso, 'efo 'enka fadfāda kiyākemu, ḡešūšāna ḡāymānof? (31) 'I-tetakkezu-kē 'enka 'enza tebelu: Menta neballe' wā-menta nesatti wa-menta netkaddan? (32) 'Esmā zanta-sa k^wello 'aḡzāb yaxaššesēwwo, wa-lakemu-sa yā'ammer 'abukemu samāyāwi kama tōfaqqedu zanta k^wello. (33) 'Antemu-sa xešū maqdema mangēsta zi'ahu wa-šedqo, wa-zentu k^wellu yetwēssakakemu. (34) 'I-tetakkezu-kē la-gēsām, 'esma gēsam-sa texēlli la-re'sā. Ya'akkelā la-'elat 'ekayā.

Chapter VII

(1) 'I-tek^wannenu kama 'i-tetk^wannanu. (2) 'Esmā ba-k^wennanē za-

26. G 'arara to harvest. *mā'rar* harvest.

28. D 'arrazā to prepare or furnish clothing. 'arāz/'arrāz (pl. -āt) clothing, vestments. G ṣagaya to flower. ṣeguy flowering, decorated with flowers. ṣegē (pl. -yāt) flower. G fatala (*yefṭel*) to twist, spin. Gt tafatla pass. fetul spun, twisted. fatl (pl. 'aftāl, 'aftelt) thread, cord. fetlo twisted work.

30. za-... 'efo ... see §51.3.

33. maqdema is here an adv.: beforehand, first.

34. G 'akala (*ye'kal*, *ye'kel*) to be sufficient for, to satisfy (o.s. or la-); to be approximately. CG 'a'kala = Gt ta'akla to be satisfied, have enough. 'ekul sufficient, enough.

k^wannankemu tetk^wennanu 'antemu, wa-ba-masfart za-safarkemu yesafferu lakemu. (3) Menta-nu tere' 'i ḥašara za-westa 'ayna 'exuka, wa-šarwē za-westa 'ayneka 'i-tebēyyen? (4) Wa-'efo tebelo la-'exuka: "Xedeg 'awde' ḥašara 'em-westa 'ayneka," wa-nāhu šarwē westa 'ayneka? (5) Madlew, 'awde' qedma šarwē 'em-westa 'ayneka, wa-'emze terē' 'i la-'awde' o ḥašara za-westa 'ayna 'exuka. (6) 'I-tahabu qeddesta la-kalabāt, wa-'i-tedayu bāḥreyakemu qedma 'aḥrew, kama 'i-yekidewwomu ba-'egarihomu wa-tamayetomu yendexukemu. (7) Sa'alu wa-yetwahhabakemu Xeššu wa-terakkebu. G^wadg^wedu wa-yetraxxawakemu. (8) 'Esmā k^wellu za-yese' 'el yenašše', wa-za-hi yaxaššeš yerakkeb, wa-la-za-hi g^wadg^wada yetraxxawo. (9) Mannu we'etu 'emennēkemu be'si za-yese' 'elo waldu xebesta, bo-nu 'ebna yehubo? (10) Wa-'emma-hi 'āšā sa'alo, 'arwē medr-nu yehubo? (11) Za-'antemu 'enka 'enza 'ekuyān, 'antemu tā'ammeru šannāya habta wehiba la-weludekemu, 'efo fadfāda 'abukemu za-ba-samāyāt yehub šannāya la-'ella yese' 'elewwo? (12) K^wello-kē za-tefaqqedu yegbaru lakemu sab', kamāhu gebaru lomu 'antemu-ni, 'esma zentu we'etu 'orit-ni wa-nabiyāt. (13) Bā'u 'enta šabāb 'anqaš, 'esma raḥāb 'anqaš wa-sefeḥt fenot 'enta tewassed westa hag^w1, wa-bezuxān 'emuntu 'ella yebawwe'u westētā. (14) Teqqa šabāb 'anqaš wa-še'eqt fenot 'enta tewassed westa ḥeywat, wa-wexudān 'emunto 'ella

VII 2. G *safara* to measure (out). Gt *tasafra* pass. Glt *tasāfara* to mete out, distribute. *sefur* measured. *masfart* (pl. *masāfer*) a measure, specific amount.

3. *šarwē* (pl. *šarāwit*) beam, timber. D *bayyana* to discern, distinguish, make out. CD 'abayyana to make clear, evident.

6. *kalb* (pl. *kalabāt*, 'aklebt, 'aklāb) dog. *bāḥrey* (pl. -āt) pearl. *ḥarāweyā* (pl. 'aḥrew) pig, sow, swine. G *naḍxa* (*yendaḥ*) to strike, beat, knock down, trample, Gt *tanaḍxa* pass.

7. Q *g^wadg^wada* to knock (on a door).

10. 'āšā (pl. -t) fish.

13. G *šabba/šababa* (*yešbeb*) to be (too) narrow; to narrow, confine. CG 'ašbaba caus. *šabiḥ* (f. *šabāb*) narrow, confined. *šebbat* narrowness. *mašbeb* a narrow place, narrow pass.

14. CG 'aš'afa to press in on, to confine. *še'uaq* narrow, confined. *šā'q* confinement, press; need. *maš'eq* adj. pressing, confining. G *wexda* to be few, small. *wexud* few, small, scanty. *wexdat* paucity, scantiness.

yerakkebewā. (15) Ta'aqabu 'em-ḥassāweyān nabiyāt, 'ella yemašše'u xabēkemu ba-'albāsa 'abāge', wa-'entā westomu-sa tak^wlāt mašāḥḥ 'emuntu. (16) Wa-'em-ferēhomu tā'ammerewwomu. *Yeqašsemu*-hu 'em-'ašwāk 'askāla, wa-'em-'amēkalā balasa? (17) Kamāhu-kē k^wellu 'eḍ šannāy ferē šannāya yefarri, wa-'ekuy-sa 'eḍ ferē 'ekuya yefarri. (18) 'I-yekel 'eḍ šannāy ferē 'ekuya fareya, wa-'i-'eḍ 'ekuy ferē šannāya fareya. (19) k^wellu 'eḍ za-'i-yefarri ferē šannāya yegazzemewwo, wa-westa 'essāt yewaddeyewwo. (20) Wa-'em-ferēhomu 'enka tā'ammerewwomu. (21) 'Akko k^wellu za-yebelani "'Egzi'o, 'Egzi'o" za-yebawwe' westa manglešta samāyāt, za'enbala za-yegabber faqādo la-'abuya za-ba-samāyāt. (22) Bezuxān yebelūni ba-ye'eti 'elat:

'Egzi'o, 'Egzi'o, 'akko-nu ba-semeka tanabbayna wa-ba-semeka 'agānenta 'awdā'na wa-ba-semeka xaylāta bezuxa gabarna?

(23) Wa-ye'eta sobē 'ā'ammenomu:

Gemurā 'i-ya'ammerakemu. Raḥaqu 'emennēya k^wellekemu 'ella tegabberu 'ammaḍā.

(24) K^wellu-kē za-yesamme' zanta nagareya wa-yegabberu yemassel be'sē ṭabiba za-ḥanaša bēto diba k^wak^wh. (25) Wa-warada zenām, wa-maš'u waḥāyeyt, wa-nafxu nafāsāt, wa-gaf'ewwo la-we'etu bēt, wa-'i-wadqa, 'esma diba k^wak^wh tašārara. (26) Wa-k^wellu za-yesamme' zanta nagareya wa-'i-yegabberu yemassel be'sē 'abda za-ḥanaša bēto diba xošā. (27) Wa-warada zenām, wa-maš'u waḥāyeyt, wa-nafxu nafāsāt, wa-gaf'ewwo la-we'etu bēt, wa-wadqa, wa-kona deqatu 'abiya.

15. *tak^wlā* (pl. -t) wolf.

16. G *qašama* (*yeqašem*) to pick (fruit), gather, collect, harvest. Gt *taqašma* pass. *qašem* harvest, picking; the crops harvested (pl. 'aqšām). *qašāmi/qaššām* a fruit/berry/grape-picker. *šok* (pl. 'ašwāk) thorn; sting. 'askāl (pl. -āt) grape(s). 'amēkalā a thorny plant.

23. *sobē* is used nominally here: *ye'eta sobē* at that time, on that occasion. 'a'mana in the sense: to profess, confirm as a fact, assert.

24. *k^wak^wh* rock(s), stone(s).

25. G *gaf'a* (*yegfā'*) to harm, injure, oppress. Gt *tagaf'a* pass. *gefū'* injured, harmed; violent. *gef'* harm, injury; violence; oppression. *gafā'i* oppressor, tyrant.

26. *xošā* sand.

(28) Wa-soba faṣṣama 'Iyasus zanta nagara, tadammu 'aḥzāb ba-mehherotu, (29) 'esma yemēhheromu kama za-šeltāna-bo, wa-'akko kama ṣaḥaftomu.

Chapter VIII

6. Ba'enta za-lamṣ

- (1) Wa-'enza yewarred 'em-dabr, talawewwo sab' bezuxān. (2) Wa-nāhu maṣ'a za-lamṣ, wa-sagada lotu 'enza yebel:
'Egzi'o, 'emma-sa faqadka, tekell 'anṣeḥoteya.
(3) Wa-safiḥo 'edēhu, gasaso wa-yebēlo:
'Efaqqed. Neṣāḥ.
Wa-naṣḥa 'em-lamṣu ba-gizēhā. (4) Wa-yebēlo 'Iyasus:
'Uq 'i-tenger wa-'i-la-mannu-hi, wa-bāḥtu ḥur wa-'ar'i re'saka la-kāhen, wa-'abe' mabā'aka, bakama 'azzaza Musē, la-sem' lomu.

7. Ba'enta walda masfen

- (5) Wa-bawi'o Qefernāhom, maṣ'a xabēhu ḥabē me't, (6) wa-yebēlo:
'Egzi'o, dewey waldeya, wa-yesakkeb westa bēt maḍāg^we' ṭeqqa ṣe'ur.
(7) Wa-yebēlo 'Iyasus:
Naya, 'emaṣṣe' 'ana wa-'efēwweso.
(8) Wa-'awṣe'a ḥabē me't wa-yebē:
'Egzi'o, 'i-yedallewani kama 'anta tebā' tāḥta ṭafareya. Dā'emu bal qāla, wa-yaḥayyu waldeya, (9) 'esma 'ana-hi be'si mak^wannen 'ana, wa-beya ḥarrā 'ella 'ek^wennen, wa-'ebelo la-ze: "Ḥur," wa-yaḥawwer, wa-la-kāle'u-ni: "Na'ā," wa-yemaṣṣe', wa-la-

VIII 2. *lamṣ* leprosy. *za-lamṣ* a leper.

3. *G gasasa* (*yegses*) to touch. *Gt tagassa* pass. *gessat* a touch, touching.

5. *ḥabi* (pl. *ḥabayt*) prefect, governor, procurator. *ḥabē me't* centurion.

7. *naya* = *na-* + pron. suff.; this particle is used to prepose or topicalize a pronominal element: *naya* = "as for me, I for my part" or similarly.

8. *G ṭafara* to roof over, to put up a ceiling. *ṭafar* roof, ceiling. *dā'emu* adv. just, merely, only; furthermore, moreover; rather, but, on the contrary.

gabreya-ni: "Gegar zanta," wa-yegabber.

- (10) Wa-sami'o 'Iyasus, 'ankara wa-yebēlomu la-'ella yetallewewwo: 'Amān 'ebelakemu 'i-rakabku za-maṭana-ze ḥāymānota ba-westa k^wellu 'Esrā'ēl. (11) Wa-bāḥtu 'ebelakemu: bezuxān yemaṣṣe'u 'em-meṣrāq wa-'em-me'rāb, wa-yeraffequ mesla 'Abrehām wa-Yeṣḥaq wa-Yā'qob ba-mangeṣta samāyāt, (12) wa-la-weluda mangleṣt-sa yāwadde'ewwomu westa ṣanāfi ṣelmat. Heyya hallo bekāy wa-ḥaqeya senan.
(13) Wa-yebēlo 'Iyasus la-we'etu ḥabē me't:
Ḥur-kē, wa-bakama ta'amanka yekunka.
Wa-ḥaywa waldu ba-ye'eti sa'āt. Wa-gabi'o masfen westa bētu, rakabo la-q^wel'ēhu ḥayewo.

8. Ba'enta ḥamāta Pēṭros

- (14) Wa-bawi'o 'Iyasus bēto la-Pēṭros, rakabā la-ḥamāta Pēṭros 'enza tesakkeb tefadḍen. (15) Wa-gasasā 'edēhā, wa-xadagā faḍantā, wa-tanṣe'at wa-tale'katomu.

9. Ba'enta 'ella ḥaywu 'em-bezux dawē

- (16) Wa-mesēta kawino, 'amṣe'u xabēhu bezuxāna 'ella 'agānent, wa-'awḍe'omu ba-qālu, wa-fawwasa k^wello deweyāna, (17) kama yetfaṣṣam qāla 'Isāyeyās nabiyy za-yebē:
We'etu naṣ'a dawēna, wa-ṣora ḥemāmana.
(18) Wa-soba re'ya 'Iyasus sab'a bezuxāna za-talawewwo, 'azzaza yeḥuru mā'dota.

11. *G rafāqa* (*yerfeq*) to recline at a meal. *CG 'arfāqa* caus. *merfāq* a place to recline; a meal, party, symposium. *marfaq* threshold.

12. *ṣanāfi* adj. exterior, extreme, outer. *G ḥaqaya* to grind/gnash the teeth. *CG 'aḥqaya* caus.

13. *q^wel'ē* (f. -t; pl. -yāt) servant, domestic.

14. *ḥam* (w. suff. *ḥamū-*, acc. *ḥamā-*; pl. 'aḥmāw) father-in-law, son-in-law. *ḥamāt* mother-in-law, daughter-in-law. *Glt taḥāmawa* to acquire an in-law. *tāḥmā* in-law relationship. *G faḍana* to have a fever. *faḍant* fever.

10. Ba'enta za-kal'o 'i-yetlewo

- (19) Wa-maṣ'a xabēhu 'aḥadu ṣaḥāfi wa-yebēlo:
Liq, 'etluka-nu xaba ḥorka?
- (20) Wa-yebēlo 'Iyasus:
Q^wanāṣel-ni gebaba bomu, wa-'a wāfa samāy-ni xaba yāšallelu,
wa-walda 'eg^wāla 'emma-ḥeyāw-sa 'albotu xaba yāsammek re'so.
- (21) Wa-yebēlo kāle' 'em-'ardā'ihu:
'Egzi'o, 'abeḥani 'eqdem ḥawira wa-'eqbaro la-'abuya.
- (22) Wa-yebēlo 'Iyasus:
.Telewani, wa-xedegomu la-mewutān yeqbaru mewutānihomu.

11. Ba'enta za-gaššāsa bāhra

- (23) Wa-'arga westa ḥamar, wa-talawewwo 'ardā'ihu. (24) Wa-nāhu
'abiye deleqleq kona ba-westa bāḥr 'eska soba ḥamar yessēwwar 'emenna
mogad, wa-we'etu-sa yenawwem. (25) Wa-qarbu 'ardā'ihu, wa-'anqehewwo
wa-yebēlewwo:
'Egzi'o, 'adxenana, 'esma nemawwet.
- (26) Wa-yebēlomu:
La-ment farrāḥān 'antemu, ḥeṣuṣāna ḥāymānot?
- Wa-tanši'o, gaššāsomu la-nafāsāt-ni wa-la-bāḥr, wa-kona zāḥna 'abiya.
- (27) Wa-'ankaru sab' wa-yebēlu:
Mannu 'engā we'etu zentu za-yet'ēzzazu lotu bāḥr-ni wa-nafāsāt-
ni?

12. Ba'enta 'ella 'agānent

- (28) Wa-baṣiḥo mā'dota beḥēra Gērgēsēnon, taqabbalewwo kel'ētu 'ella
'agānent 'em-maqāberāt waḍi'omu, 'ekuyān ṭeqqa 'eska soba 'i-yekel
mannu-hi xalifa 'enta ye'eti fenot. (29) Wa-nāhu ṣarxu 'enza yebelu:

20. *q^wenṣel* (pl. *q^wanāṣel*) fox, wolf. *gebb* (pl. *gebab*, 'aqbāb)
hole, cave, lair.

24. CQ 'adlaqaqa to shake, quake, tremble; also caus. of same.
deleqleq violent motion, storm, tempest; earthquake. *mogad* (pl.
mawāged) wave.

26. G *seḥna* to be tranquil, calm. CG 'aḥana caus. *seḥun*
calm, tranquil. *sāḥn* calm, tranquillity.

27. 'engā part. in questions; *mannu 'engā* Who, then, ...?

Menta bena meslēka 'Iyasus walda 'Egzi'abḥēr? Maṣā'ka zeyya
tešāqeyana za'enbala yebṣāḥ gizēhu?

- (30) Wa-botu heyya mar'aya 'aḥrew bezux yetra 'ay reḥuqa 'emennēhomu,
(31) wa-'astabq^we'ewwo 'agānent wa-yebēlewwo:
'Emma-sa tāwaddē'ana, fannewana diba mar'aya 'aḥrew.
- (32) Wa-yebēlomu: Ḥuru. Wa-waḍi'omu, ḥoru wa-bo'u westa 'aḥrew, wa-
roṣu k^wellu mar'aya 'aḥrew, wa-ṣadfu westa bāḥr wa-motu westa māy.
- (33) Wa-g^wayyu nolot wa-'atawu hagara, wa-zēnawu k^wello wa-za-ba'enta
'ella 'agānent-hi. (34) Wa-nāhu waḍ'u k^wellu hagar yetqabbalewwo la-
'Iyasus, wa-soba re'yewwo, 'astabq^we'ewwo yexlef 'em-dawalomu.

Chapter IX

13. Ba'enta maḍāg^we'

- (1) Wa-'arigo westa ḥamar, 'adawa wa-baṣḥa hagaro. (2) Wa-'amṣe'u
xabēhu deweya maḍāg^we'a 'enza yeṣawwerewwo ba-'arāt, wa-re'eyo
'Iyasus ḥāymānotomu, yebēlo la-we'etu maḍāg^we':
Ta'aman, waldeya. Yetxaddagu xaṭāwe'ika.
- (3) Wa-nāhu 'ella 'em-westa ṣaḥaft yebēlu babaynātihomu:
Yeḍarref zentu-sa.
- (4) Wa-'a'maromu 'Iyasus xellinnāhomu, wa-yebēlomu:
La-ment texēlleyu 'ekuya ba-'albābikemu? (5) Ment yeqallel:
'em-behila "yetxaddagu laka xaṭāwe'ika" wa-'em-behila "tanše'
wa-ḥur"? (6) Wa-kama tā'meru kama bewuḥ lotu la-walda 'eg^wāla

29. L *šāqaya* to afflict, vex, torment. Lt *tašāqaya* pass.
šeqāy vexation, torment. *mašqē* goad; weaver's comb.

32. G *ṣadfa* to rush/plunge headlong. CG 'aṣdafa caus. *ṣadf*
(*'aṣḍāf*) precipitous place, precipice, abyss.

33. *nolāwi* (pl. *nolot*) shepherd, herdsman. Qt *tanolawa* to
function as a shepherd, to tend flocks.

IX 2. 'arāt (pl. -āt) bed. The imptv. of *ta'amma* also has the
meaning: "Take heart."

5. G *qalala* to be light, easy, swift, slight. CG 'aqalala to
lighten, diminish a burden; to make swift, agile; to scorn, disdain,
make light of. CD 'aqallala to consider light, to lighten. CGlt
'astaqālala to lighten; to scorn, disdain, despise, revile. *qalil* (f.
qalāl) light, etc. *maqlali* one who lightens of alleviates. 'em ...
'em whether ... or.

'emma-heyaw ba-diba medr yexdeg xaṭi'ata --
wa-'emze yebēlo la-we'etu maḍāg^we':

Tanše' wa-nešā' 'arātaka, wa-ḥur bētaka.

(7) Wa-tanši'o, ḥora bēto. (8) Wa-re'eyomu 'ahzāb, 'ankaru wa-'a^wk^watewwo la-'Egzi'abhēr za-wahaba za-kama-ze šelṭāna la-sab'.

14. Ba'enta Māttēwos

(9) Wa-xalifo 'Iyasus 'em-heyya, rakaba be'sē 'enza yenabber westa meṣebbāḥ, za-semu Māttēwos, wa-yebēlo: "Telewani." Wa-tanši'o, talawo. (10) Wa-'enza yeraffeq westa bēt, nāhu maṣ'u bezuxān maṣabbēhān wa-xāṭe'ān wa-rafaqu mesla 'Iyasus wa-'ardā'ihu. (11) Wa-re'eyomu Farisāweyān, yebēlewomū la-'ardā'ihu:

La-ment mesla maṣabbēhān wa-xāṭe'ān yeballe' liqekemu?

(12) Wa-sami'o 'Iyasus, yebēlomu:

'I-yefaqqedewwo ṭe'uyān la-'aqābē šerāy, za-enbala 'ella yaḥammu. (13) Ḥuru wa-'a'meru ment we'etu za-yebē:

Meḥrata 'efaqqed wa-'akko mašwā'ta,

'esma 'i-mašā'ku 'eṣawwe' šādeqāna 'alla xāṭe'āna la-nesseḥā.

(14) Wa-'emze maṣ'u xabēhu 'ardā'ihu la-Yoḥannes 'enza yebelu:

La-ment nehna wa-Farisāweyān neṣawwem bezuxa, wa-'ardā'ika-sa 'i-yeṣawwemu?

(15) Wa-yebēlomu 'Iyasus:

Ba-'aytē yekelu daqiqu la-mar'āwi lāḥewo 'amṭāna hallo mar'āwi meslēhomu? Wa-bāḥtu yemaṣše' mawā'el 'ama yetnaššā' mar'āwi 'emennēhomu, wa-'amēhā yeṣawwemu. (16) Wa-'albo za-yeṭaqqeb dergeḥā lebsa westa šeṭṭata lebs beluy, 'esma yānaṭṭe'ō ḥeyāwo la-lebs, wa-fadfāda yekawwen šeṭṭatu. (17) Wa-'i-yewaddeyu wayna ḥaddisa westa zeqqāt beluy; wa-'emma 'akko-sa, yenaqqe'u zeqqāt, wa-waynu-hi yetka'aw, wa-zeqqāt-ni yethagg^walu. Wa-

15. mar'ā wedding, marriage. mar'āwi groom, son-in-law. mar'āt (pl. marā'ew) bride, daughter-in-law. Qt tamar'awa to get married (to a woman: o.s.). 'amṭāna conj. as long as.

16. G ṭaqaba to sew, attach by sewing. ṭeqbat sewing, stitch. dergeḥā a patch. CG 'anṭe'a to tear off/apart.

17. reqq (pl. -āt) wineskin. G naq'a trans. and intrans.: to split, burst, rupture. CG 'anqe'a = G trans. nequ' split, ruptured, cracked. naq' (pl. 'anqe't) fountain, source, spring. neq'at split,

bāḥtu la-wayn ḥaddis westa zeqqāt ḥaddis yewaddeyewwo, wa-yet'aqqabu kel'ēhomu.

15. Ba'enta walatta maggābē mek^wrāb

(18) Wa-'enza zanta yenaggeromu, nāhu maṣ'a 'aḥadu mak^wannen wa-sagada lotu 'enza yebel:

Walatteya ye'zē motat, wa-bāḥtu na'ā 'anber 'edēka lā'lēhā, wa-taḥayyu.

(19) Wa-tanše'a 'Iyasus, wa-talawo, wa-'ardā'ihu-ni.

16. Ba'enta 'enta yewehḥezā dam

(20) Wa-nāhu be'sit, 'enta dam yewehḥezā 'em-'ašartu wa-kel'ētu 'āmat, maṣ'at 'enta dexrēhu, (21) wa-gasasat ṣenfa lebsu, wa-tebē ba-lebbā:

'Emkama gasasku lebsu 'aḥayyu.

(22) Wa-tamayṭa 'Iyasus, wa-re'yā, wa-yebē:

Ta'amani, walatteya, hāymānoteki 'aḥyawataki.

Wa-ḥaywat be'sit 'em-we'etu sa'āt. (23) Wa-maši'o 'Iyasus bēto la-we'etu mak^wannen, re'ya mabkeyāna wa-sab'a 'enza yethawwaku. (24) Wa-yebēlomu:

Tagaḥaṣu, 'esma 'akko za-motat ḥedān, 'allā tenawwem.

(25) Wa-šahaqewwo. Wa-soba waḍ'u sab', bo'a wa-'axazā 'edēhā, wa-tanše'at ḥedān.

17. Ba'enta kel'ē 'ewurān

(26) Wa-waḍ'a semu'ātu westa k^wellā ye'eti medr. (27) Wa-xalifo 'Iyasus 'em-heyya, talawewwo kel'ētu 'ewurān 'enza yeṣarrexu wa-yebelu:

Tašāhalana, walda Dāwit.

(28) Wa-bawi'o bēta, maṣ'u xabēhu 'emuntu 'ewurān, wa-yebēlomu 'Iyasus:

Ta'ammenu-hu kama 'ekel zanta gabira?

Wa-yebēlewwo: 'Ewwa, 'Egzi'o. (29) Wa-gasasomu 'a'yentihomu 'enza yebel:

crack, fissure. manqe't thigh.

27. G 'ora to be blind. CG 'a'ora to blind. Dt ta'awwara to neglect, overlook, let pass unnoticed; to despise. 'ewur blind. 'urat blindness.

Bakama hāymānotekemu yekunkemu.

(30) Wa-sobēhā takašta 'a'yentihomu. Wa-gaššāšomu 'Iyasus 'enza yebel:

'Uqu 'albo za-yā'ammer.

(31) Wa-wađi'omu, nagaru westa k^wellu we'etu beḥēr.

18. Ba'enta šemum za-gānēn

(32) Wa-'emza wađ'u 'emuntu, nāhu 'amše'u xabēhu za-gānēn šemuma.

(33) Wa-wađi'o gānēnu, nababa we'etu šemum, wa-'ankaru sab' 'enza yebelu:

Gemurā 'i-ŷastar'aya za-kama-ze ba-westa 'Esrā'ēl.

(34) Wa-yebēlu Farisāweyān:

Ba-mal'akomu la-'agānent yāwađde'omu la-'agānent.

(35) Wa-'ansosawa 'Iyasus westa k^wellu 'ahgur wa-bahāwert 'enza yemēhher ba-mek^wrābātihomu wa-yesabbek wangēla mangešt wa-yefēwewes k^wello dawē wa-k^wello ḥemāma za-westa ḥezb. (36) Wa-re'eyo bezuxāna sab'a, maḥaromu, 'esma seruḥān 'emuntu wa-gedufān kama 'abāge' za-'albo nolāwē. (37) Wa-yebēlomu la-'ardā'ihu:

Mā'raru-sa bezux, wa-gabbāru xedātān. (38) 'Astabq^we'ewwo 'enka la-bā'la mā'rar kama yefannu gabbāra la-mā'raru.

Chapter X

19. Ba'enta za-'azzazomu la-ḥawāreyāt

(1) Wa-šawwe'omu la-'ašartu wa-kel'ētu 'ardā'ihu, wa-wahabomu šelṭāna diba manāfest rekusān kama yāwađde'ewwomu wa-yefawwesu k^wello dawē wa-ḥemāma. (2) Wa-la-'ašartu wa-kel'ētu ḥawāreyāt kama-ze 'asmātihomu: qadāmi Sem'on za-tasamya Pēṭros, wa-'Endreyās 'exuhu; (3) Yā'qob walda Zabdēwos wa-Yoḥannes 'exuhu; Fileppos wa-Bartalomēwos; Tomās wa-Māttēwos mašabbeḥāwi; wa-Yā'qob walda 'Elfeyos wa-Lebdeyos za-

32. G *šamma* to be deaf and dumb. CG *'ašmama* to make deaf, dumb. Gt *tašamama* to be made deaf, to feign deafness. *šemum* deaf and/or dumb.

36. G *serḥa* (*yesrāḥ*) to labor to the point of exhaustion, to be afflicted with difficult tasks or duties. CG *'asreḥa* to tire, exhaust; to cause or impose labor/misery. *seruḥ* vexed, exhausted. *serāḥ* (pl. -āt) labor, bother, exhaustion, affliction. *gedufān* in the sense of "cast out, rejected."

tasamya Tādēwos; (4) wa-Sem'on Qananāwi, wa-Yehudā 'Asqorotāwi, za-we'etu 'agbe'o. (5) 'Ellonta 'ašarta wa-kel'ēta fannawomu 'Iyasus, wa-'azzazomu 'enza yebel:

Westa fenota 'aḥzāb 'i-teḥuru, wa-Westā hagara Sāmer 'i-tebā'u.

(6) Wa-ḥuru bāḥtu xaba 'abāge' za-tahag^wla za-bēta 'Esrā'ēl. (7) Wa-ḥawirakemu, sebeku 'enza tebelu:

Qarbat' mangešta samāyāt.

(8) Dewuyāna fawwesu, mutāna 'anše'u, 'ella lamš 'anšeḥu, 'agānenta 'awde'u. Ba-šagā za-našā'kemu, ba-šagā habu. (9) 'I-tāṭreyu lakemu warqa wa-berura wa-'i-šariqa westa qenāwetikemu, (10) wa-'i-šefnata la-fenot wa-'i-kel'ēta kedānāta wa-'i-'ašā'ena wa-'i-batra, 'esma yedallewo sisāyu la-za-yetqannay. (11) Wā-westā 'enta bo'kemu hagar, wa-'emma-ni 'a'šādāt, tasā'alu mannu za-yedallewo ba-westētā, wa-heyya xederu 'eska 'ama tewāđde'u. (12) Wa-bawī'akemu westa bēt, ta'āmexewwā. (13) Wa-'emma yedallewā la-ye'eti bēt, yemšā' salāmekemu lā'lēhā; wa-'emma-sa 'i-yedallewā, yegbā' salāmekemu lā'lēkemu. (14) Wa-la-za-sa 'i-tawakfakemu wa-'i-šam'akemu nagarakemu, wađi'akemu 'af'a 'em-ye'eti bēt we-'em-ye'eti hagar, negefu šabala 'egarikemu. (15) 'Amān 'ebelakemu kama yešexxetā medra Sodom wa-Gamorā 'ama 'elata dayn fadfāda 'em-ye'eti hagar. (16) Wā-nāhu 'ana 'efēnnwakemu kama 'abāge' mā'kala tak^wlāt. Kunu 'enka ṭabibāna kama 'arwē medr wa-yawwāhāna kama regb. (17) Wa-ta'aqabu 'em-sab' 'esma yāgabbe'ukemu westa 'a'wād, wa-yeqaššefukemu ba-

X 4. 'agbe'a in the sense "hand over, betray."

9. CG *'aṭraya* to acquire, possess. Gt *taṭarya* pass. *ṭerit* possession, property, wealth. *šariq* copper, small coin. *šariqat* thin disk, a cake.

10. *šefnat* pack, wallet.

14. G *nagafa* (*yengef*) to knock off, shake off, dispel. CG *'angafa* idem. Gt *tanagfa* pass.; to lose leaves. *neguf* deciduous. *šabal* dust. *šebul* dust.

15. G *šaxata*/*šexta* to be at east, at rest, comfortable, well-off. D *šaxwata* to put at ease, allow to rest. CD *'ašaxwata* = D. Dt *tāšexxeta* pass. of D. *šexut* relaxed, at rest, at ease. *šawt* tranquillity, relaxation, rest. D *dayyana* to judge, condemn, punish. Dt *tadayyana* = Gt *tadayna* pass. *dayn* judgment, punishment, condemnation, esp. of the Last Judgment.

mek^Wrābātihomu, (18) wa-yewassedukemu xaba masāfent wa-nagašt ba'enti'aya la-sem' lomu wa-la-'aḥzāb. (19) Wa-soba yāgabbe'ukemu, 'i-taxalleu 'efo menta tetnāgaru, 'esma yetwahhabakemu ba-ye'eti sa'āt za-tetnāgaru. (20) 'Esma 'i-konkemu 'antemu 'ella tetnāgaru, 'allā manfasu la-'abukemu we'etu yetnāgar ba-lā'lēkemu. (21) Wa-yāgabbe' 'exew 'exwāhu la-mot, wa-'ab-ni weludo, wa-yetnašše'u welud lā'la 'azmādihomu, wa-yeqattellewomu. (22) Wa-tekawwenu šelu'āna ba-xaba k^Wellu sab' ba'enta semeya. Wa-za-sa 'azlafa te'gešto we'etu yedexxen. (23) Wa-soba yesadeddukemu ba-westa zāti hagar, g^Weyyu westa kāle'tā. 'Amān 'ebelakemu: 'i-yetfēššamā 'ahgura 'Esrā'ēl 'eska soba yemašše' walda 'eg^Wāla 'emma-ḥeyāw. (24) 'Albo rad' za-ya'abbi 'em-liqu wa-'i-gabr-ni za-ya'abbi 'em-'egzi'u. (25) Maṭanu la-rad' yekun kama liqu, wa-la-gabr-ni kama 'egzi'u. Za-la-bā'la bēt ba-Be'ēl Zēbul yebēlewwo, 'efo fadfāda la-sab'a bētu. (26) 'I-tefrehewwomu-kē 'enka 'esma 'albo kedun za-'i-yetkaššat, wa-xebu' za-'i-yet'awwaq. (27) Za-nagarkukemu ba-šemat negerewwo ba-berhān, wa-za-ni westa 'eznekemu nagarkukemu sebekewwo ba-diba 'anḥest. (28) Wa-'i-tefrehewwomu la-'ella yeqattelu šegā, wa-nafsakemu-sa 'i-yekelu qatila. Wa-bāhtu ferehewwo la-za-yekel nafsa wa-šegā xebura 'ahg^Welo ba-westa Gahānnam. (29) 'Akko-nu kel'ētu 'a'wāf yeššayyatā ba-šariqa 'asāreyon? Wa-'aḥatti 'emennēhon 'i-tewaddeq westa medr za'enbala yā'mer 'abukemu. (30) Wa-lakemu-sa še'erta re'sekemu-ni k^Wellon x^Weluqāt 'emāntu. (31) 'I-tefrehu-kē. 'Em-bezux 'a'wāf texēyyesu 'antemu. (32) K^Wellu 'enka za-ya'ammen beya ba-qedma sab' 'a'ammeno 'ana-hi ba-qedma 'abuya za-ba-samāyāt. (33) Wa-la-za-sa keḥdani ba-qedma sab' 'ekeḥhedo 'ana-hi ba-qedma 'abuya za-ba-samāyāt. (34) 'I-yemsalkemu za-mašā'ku salāma 'eday westa medr. 'I-mašā'ku 'eday salāma 'allā maṭbāhta. (35) Wa-mašā'ku 'efleṭ be'sē 'em-'abuhu, wa-walatta-ni 'em-'emmā, wa-mar'āta-ni 'em-ḥamātā. (36) Wa-ḍarru la-sab' sab'a bētu. (37) Za-yāfaqqer 'abāhu wa-'emmo 'emmenēya 'i-yedallu lita. Wa-za-yāfaqqer waldo wa-walatto 'emmenēya 'i-yedallu

27. nāḥs (pl. 'anḥest) roof, rooftop.

29. 'asāreyon a small coin; Gk. *assarion*.

34. G ṭabḥa to make an incision; to sacrifice. Gt taṭabḥa pass. ṭebḥ sacrifice, sacrificial victim. ṭebḥat sacrifice. maṭbāht (pl. maṭābeḥ) knife, sword.

lita. (38) Wa-za-'i-naš'a masqalo wa-za-'i-talawa dextrēya 'i-yedallu lita. (39) Za-rakabā la-nafsu yegaddefā, wa-za-sa gadafā la-nafsu ba'enti'aya yerakkebā. (40) Za-kiyākemu tawakfa kiyāya tawakfa, wa-za-kiyāya tawakfa tawakfo la-za-fannawani. (41) Za-tawakfa nabiya ba-sema nabiyy 'asba nabiyy yenašše', wa-za-tawakfa šādeqa ba-sema šādeq 'asba šādeq yenašše'. (42) Wa-za-'astaya 'aḥada 'em-'ellu ne'usān šewā'a māy q^Warir bāhtito ba-semā rad', 'amān 'ebelakemu: 'I-yāhagg^Wel 'asbo.

Chapter XI

20. Ba'enta 'ella tafannawu 'em-xaba Yohannes

- (1) Wa-kona 'emza sallaṭa 'Iyasus 'azzezotomu la-'ašartu wa-kel'ētu 'ardā'ihu, xalafa 'em-heyya kama yemhar wa-yesbek westa 'ahgurihomu. (2) Wa-sami'o Yohannes megbārihu la-Kerestos ba-bēta moqēḥ, fannawa xabēhu kel'ēta 'em-'ardā'ihu. (3) Wa-yebēlo: 'Anta-nu za-yemašše'? Wa-bo-nu kāle'a za-nessēffo? (4) Wa-'awše'a 'Iyasus, wa-yebēlomu: Ḥawirakemu, zēnewewwo la-Yohānnes za-tesamme'u wa-za-terē'eyu. (5) 'Ewurān yerē'eyu; ḥankāsān yaḥawweru; 'ella lamš yenaššeḥu; wa-šemumān yesamme'u; mutān yetnašše'u; wa-naddāyān yezzenawu. (6) Wa-beḍu' we'etu za-'i-ta'aqfa beya. (7) Wa-soba xalafu 'ellu, 'axaza 'Iyasus yebalomu la-'aḥzāb ba'enta Yohannes: Menta waḍā'kemu gadāma ter'ayu? Ber'a-nu za-yethawwas 'em-nafās? (8) Wa-menta-nu-ma waḍā'kemu ter'ayu? Be'sē-nu za-ressuy ba-qaṭant 'albās? Nāhu 'ella-sa qaṭanta yelabbesu westa 'abyāta nagašt hallawu. (9) Wa-menta-nu-ma waḍā'kemu ter'ayu?

42. šewā' (pl. -āt) cup.

XI 5. Q ḥankasa to limp, be lame. ḥankās lame, crippled. ḥenkāsē lameness.

7. ber' (pl. 'abrā') reed; arm of a candelabrum. CG 'aḥosa to move, shake, agitate. Gt taḥosa idem intrans. or pass.; za-yethawwas reptiles, "creeping things." ḥusat motion, movement. ḥewās (pl. -āt) a (physical) sense. ḥawisā exclam. of wonder or admiration.

8. qaṭin (f. qaṭān, pl. qaṭant) fine, delicate; n. fine clothes. qeṭnat fineness, delicacy.

Nabiya-nu? 'Ewwa 'ebelakemu, wa-fadfāda 'em-nabiy. (10) 'Esma zentu we'etu za-ba'enti'ahu taṣeḥfa:

Nāhu 'ana 'efēnnu mal'akeya qedma gaṣṣeka, za-yeṣayyeh fenotaka ba-qedmēka.

(11) 'Amān 'ebelakemu: 'I-tanše'a 'em-tewledda 'anest za-ya'abbi 'em-Yohannes Maṭmeq, wa-ba-mangeṣta samāyāt-sa za-yene'es ya'abbi 'emennēhu. (12) Wa-'em-mawā'ela Yohannes Maṭmeq 'eska ye'zē tetgaffā' mangēṣta samāyāt, wa-gefu'an yethayyadewwā. (13) 'Esma k^Wellomu nabiyāt wa-'orit 'eska Yohannes tanabbayu, (14) wa-'emma-sa tefaaqqu tetwakkafewwo, we'etu 'Eleyās za-hallawo yemṣā'. (15) Za-bo 'a'zāna sami'a la-yesmā'. (16) Ba-mannu 'āstamāselā la-zāti tewledd? Temassel daqiqa 'ella yenabberu westa meṣyāt wa-yeṣēwwe'u biṣomu wa-yebilewwomu:

(17) 'Anzarna lakemu, wa-'i-zafankemu; 'asqoqawna lakemu, wa-'i-bakaykemu.

(18) 'Esma maṣ'a Yohannes 'enza 'i-yeballe' wa-'i-yesatti, wa-yebilewwo:

Gānēna botu.

(19) Wa-maṣ'a walda 'eg^Wāla 'emma-ḥeyāw 'enza yeballe' wa-yesatti, wa-yebilewwo:

Nawā be'si balā'i wa-satāyē wayn, 'arka maṣabbeḥān wa-xāṭe'ān. Wa-ṣadqat ṭebab 'em-daqiqā.

(20) Wa-'emze 'axaza 'Iyasus yeḥison la-'ahgur 'ella ba-westēton gabra xayla bezuxa, 'esma 'i-nasseḥu. (21) Wa-yebēlon:

'Alē laki k^Warāzi. 'Alē laki Bēta-Sāyedā. 'Esma soba-sa ba-

12. G *hēda* (*yehid*) to take by force, violence. Gt *tahayda* pass. and reflex. *hayd* violence, taking by force; booty, prey. *hayādi* a violent person, plunderer.

17. Q *'anzara* to pipe, play a musical instrument. *'enzir* a musical instrument of any sort. *ma'anzer* musician, piper, flute-player. G *zafana* to dance. *zafan* n. dancing. *zafani* (f. -t) dancer. *mezfan* a place for dancing.

19. Glt *ta'araka* to become friends (with). *'ark* (f. *'arekt*; pl. *'a'rekt*, *'arkān*, *'arkāt*) friend.

21. *'alē la-* Woe unto ... *ṣaaq* (pl. -āt, *'aṣqāq*) sack, sack-cloth.

Ṭiros wa-ba-Sidonā tagabra xayl za-tagabra ba-westēteken, 'em-wadde'a ba-ṣaaq wa-ba-ḥamad 'em-nasseḥu. (22) Wa-bāḥtu 'ebelaken: Ṭiros wa-Sidonā ṣexutāta yekawwenā 'ama 'elata dayn 'emennēken. (23) Wa-'anti-ni Qefernāhom, la'emma 'eska samāy tetlē'ali, 'eska Gahānnam tewarredi. (24) 'Esma soba ba-Sadom-hu tagabra xayl za-tagabra ba-westēteki, 'em-hallawat 'eska yom. (25) Wa-bāḥtu 'ebelakemu kama medra Sadom ṣexetta tekawwen ba-'elata dayn 'emennēki.

(26) Ba-we'etu mawā'el 'awše'a 'Iyasus wa-yebē:

'Esēbbeḥaka 'Abā 'Egzi'a samāy wa-medr, 'esma xabā'ka zanta 'em-ṭabibān wa-'em-mā'merān, wa-kaṣatkon la-ḥeḍānāt. (27) 'Ewwa, 'Abā, 'esma kama-ze kona ṣemrateka ba-qedmēka. (28) K^Wellu tawehbani 'em-xaba 'abuya, wa-'albo za-yā'ammero la-wald za'enbala 'ab, wa-la-'ab-ni 'albo za-yā'ammero za'enbala wald, wa-la-za-faqada wald yekṣet lotu. (29) Ne'u xabēya k^Wellekemu seruḥān wa-ṣewurān, wa-'ana 'ā'arrefakemu. (30) Neṣe'u 'ar'uteya dibēkemu, wa-'a'meru 'emennēya kama yawwāh 'ana wa-teḥḥut lebbeya, wa-terakkebu 'erafta la-nafsekemu, 'esma 'ar'uteya ṣannāy, wa-ṣoreya qalil we'etu.

Chapter XII

(1) Ba-we'etu mawā'el xalafa 'Iyasus ba-sanbat 'enta mangala garāweh, wa-'ardā'ihu-sa rexbu, wa-'axazu yemḥawu ṣawita wa-yebile'u. (2) Wa-re'eyomu Farisāweyān, yebilewwo:

Nāhu 'ardā'ika yegabberu za-'i-yekawwen gabira ba-sanbat.

(3) Wa-yebēlomu:

'I-yanbakkemu-nu za-gabra Dāwit 'ama rexba, we'etu-ni wa-'ella meslēhu, zakama bo'a bēto la-'Egzi'abḥēr, wa-xabāweza q^Werbān bal'a, za-'i-yekawweno la-bali' wa-'i-la-'ella meslēhu, za'enbala la-kāhenāt la-bāḥtitomu? (6) Wa-'i-yanbakkemu-nu westa 'orit kama ba-sanbatāt kāhenāt ba-bēta maqdas sanbata yārakk^Wesu, wa-'i-yekawwenomu gēgāya? (6) 'Ebelakemu kama za-ya'abbi 'em-bēta maqdas hallo zeyya. (7) Soba-sa tā'ammeru ment we'etu "Maḥrata 'efaaqqed wa-'akko maṣwā'ta," 'em-'i-

30. 'ar'ut a yoke.

XII 1. G *maḥawa* (*yemḥaw*) to pluck. Gt *tameḥwa* pass. G *ṣawaya* to ripen (of grain). *ṣawit* ear of grain.

k^Wannankemewwomu la-'ella 'i-ye'ēbbesu. (8) 'Esmā 'egzi'
we'etu la-sanbat walda 'eg^Wāla 'emma-ḥeyāw.

21. Ba'enta za-yabsat 'edēhu

(9) Wa-faliso 'em-heyya, ḥora westa mek^Wrābomu. (10) Wa-nāhu be'si
za-'edēhu yabsat. Wa-tase''elewwo 'enza yebelu:

Yekawwen-nu ba-sanbat fawweso?

kama yāstawādeyewwo. (11) Wa-yebēlomu:

Mannu 'em-westētekemu be'si za-bo 'aḥatta bag'a, wa-'emma
wadqat ba-sanbat westa gebb, 'akko-nu ye'exkezā wa-yānašše'ā?

(12) 'Efo 'enka fadfāda yexēyyes sab' 'em-bag'. Yekawwen-kē
ba-sanbatāt gabira šannāy.

(13) Wa-'emze yebēlo la-we'etu be'si: Sefāḥ 'edēka. Wa-safḥa 'edēhu,
wa-ḥaywat sobēhā, wa-gab'at kama kāle'tā. (14) Wa-waḍi'omu

Farisāweyān, tamākaru ba'enti'ahu kama yeqtelewwo. (15) Wa-'a'miro
'Iyasus, tageḥšā 'em-heyya. Wa-talawewwo bezuxān sab', wa-'aḥyawomu
la-k^Wellomu. (16) Wa-gaššašomū kama 'i-yāghedewwo, (17) kama

yetfaššam za-tabehla ba-'Isāyeyās nabiy 'enza yebel:

Nāhu waldeya za-xarayku, fequreya za-šamrat nafseya. 'Ānabber
manfaseya lā'lēhu, wa-k^Wennanē la-'aḥzāb yenagger. (19) 'I-
yedammed wa-'i-yešarrex, wa-'albo za-yesamme' ba-segg^W qālo.

(20) Ber'a qeṭqūṭa 'i-yesabber, wa-šū'a za-yeṭayyes 'i-yāṭaffe'
'eska yāgabbe' fetha la-mawi', (21) wa-ba-sema zi'ahu 'aḥzāb
yet'ammanu.

22. Ba'enta za-gānēn 'ewur wa-šemum

(22) Wa-'emze 'amše'u lotu za-gānēn 'ewura wa-šemuma, wa-fawwaso
'eska we'etu 'ewur wa-šemum wa-bahhām nababa-hi wa-re'ya-hi. (23)
Wa-yeddammamu k^Wellomu 'aḥzāb, wa-yebēlu:

'Akko-nu ze-we'etu walda Dāwit?

10. CGlt 'astawādaya to bring charges against, to accuse.

19. segg^W (pl. seg^Wag^W) street, market-place.

20. Q qatqata to grind; to break. qeṭqūṭ ground, broken.
qeṭqāṭē vn. grinding, breaking. šu^c/su^c flax, tinder. G ṭēsa (yeṭis)
to smoke. CG 'aṭēsa caus. ṭis smoke.

22. G behma (yebham) to be mute. bahhām mute. behmat mute-
ness.

(24) Wa-Farisāweyān-sa sami'omu yebēlu:

Zentu-sa 'i-yāwadde' 'agānenta za'enbala ba-Be'ēl Zēbul,
mak^Wannenomu la-'agānent.

(25) Wa-'a'miro 'Iyasus xellinnāhomu, yebēlomu:

K^Wellu mangēst 'enta tetnāfaq babaynātihā temāsen, wa-k^Wellu
hagar wa-'emma-hi bēt 'enta tetnāfaq babaynātihā 'i-teqawwem.

(26) Wa-'emma-sa Sayṭān Sayṭāna yāwadde', babaynātihi tanāfaqa.

'Efo 'enka teqawwem mangēstu? (27) Wa-'emma-sa 'ana ba-Be'ēl
Zēbul 'āwadde'omu la-'agānent, weludekemu ba-ment yāwadde'omu?

Ba'enta-ze 'emuntu fatāḥta yekawwenukemu. (28) Wa-'emma-sa
'ana ba-manfasa 'Egzi'abḥēr 'āwadde' 'agānenta, 'engā baḥṣat
lā'lēkemu mangēsta 'Egzi'abḥēr. (29) Wa-'efo yekel mannu-hi
bawi'a bēta xayyāl wa-newāyo hayeda za'enbala 'emma 'i-qadama

'asiroto la-xayyāl? Wa-'emze bēto yebarabber. (30) Za-'i-kona

meslēya 'edeweya we'etu, wa-za-'i-yāstagābe' meslēya yezarrewani.
(31) Ba'enta-ze 'ebelakemu: K^Wellu xāṭi'at wa-ḍerfat yetxaddag

la-sab', wa-za-sa la-manfas qedduš ḍarafa 'i-yetxaddag lotu.
(32) Wa-za-yebē qāla lā'la walda 'eg^Wāla 'emma-ḥeyāw yetxaddag

lotu, wa-za-sa yebē lā'la manfas qedduš 'i-yetxaddag lotu 'i-
ba-ze 'ālam wa-'i-ba-za-yemašše'. (33) 'Emma 'akko gebaru 'eḍa
šannāya wa-ferēhu-ni šannāya, wa-'emma 'akko gebaru 'eḍa 'ekuya
wa-ferēhu-ni 'ekuya, 'esma 'em-ferēhu 'eḍ yet'awwaq. (34)

Tewledda 'arāwita medr, ba-'aytē tekelu šannāya tanāgero 'enza
'ekuyān 'antemu? 'Esmā 'em-tarafa lebb yenabbeḥ 'af. (35) Xēr

be'si 'em-šannāy mazgaba lebbu yāwadde' šannāya, wa-ma'ammed
be'si 'em-mazgaba 'ammaḍā yāwadde' 'ammaḍā. (36) 'Ane-sa

'ebelakemu: K^Wellu nebāb ḍeru' za-yenabbeḥ sab' yāgabbe'u
ba'enti'ahu qāla ba-'elata dayn, (37) 'esma 'em-qālātika

tešaddeq wa-'em-qālātika tetk^Wennan.

23. Ba'enta 'ella sa'alu te'merta

(38) Wa-'emze 'awše'ewwo sab' 'em-šahaft wa-'em-Farisāweyān 'enza
yebelu:

Liq, nefaqqed 'em-xabēka te'merta ner'ay.

(39) Wa-'awši'o, yebēlomu:

Tewledd 'ammāḍit wa-zammāwit te'merta taxaššēš, wa-te'mert 'i-
yetwahhabā za'enbala te'merta Yonās nabiy. (40) 'Esmā kama

Yonās nabara westa karša 'anbari šalusā 'elata wa-šalusā lēlita, kamāhu yenabber walda 'eg^wāla 'emma-ḥeyāw westa lebbā la-medr šalusā 'elata wa-šalusā lēlita. (41) Sab'a Nanawē yetnašše'u 'ama k^wennanē mesla-zā tewledd wa-yetfāteḥewwā, 'esma nasseḥu ba-sebkata Yonās. Wa-nāhu za-ya'abbi 'em-Yonās zeyya. (42) Negešta 'azēb tetnaššā' 'ama 'elata dayn mesla-zā tewledd wa-tetfāteḥā, 'esma maṣ'at 'em-'aṣnāfa medr tesmā' ṭebabo la-Salomon. Wa-nāhu za-ya'abbi 'em-Salomon zeyya. (43) Wa-'emkama waḍ'a manfas rekus 'em-sab', ya'awwed 'enta badw 'enza yaxaššeš 'erafta, wa-yaxaṭṭe'. (44) Wa-'emze yebel: 'Egabbe' westa bēteya 'em-xaba waḍā'ku. Wa-maṣi'o, yerakkebo 'enza yāstarakkeb 'edewa wa-meruga. (45) Wa-'emze yaḥawwer wa-yāmaṣše' meslēhu sab'ata kāle'āna manāfesta 'ella ya'akkeyu 'emennēhu, wa-bawi'omu yaxadderu heyya, wa-yekawwen daxāritu la-we'etu be'si za-ya'akki 'em-qadāmitu. Kamāhu yekawwenā la-zāti tewledd 'ekit.

(46) Wa-'enza yenaggeromu la-'aḥzāb, nāhu 'emmu wa-'axawihu yeqawwemu 'af'a 'enza yefaqqedu yetnāgarewwo. (47) Wa-bo 'em-'ardā'ihu za-yebēlo:

Nāhu 'emneka wa-'axawika 'af'a yeqawwemu wa-yaxaššešu yetnāgaruka.

(48) Wa-'awše'a wa-yebē la-za-nagaro:

Mannu ye'eti 'emmeya? Wa-'ella mannu 'emuntu 'axaweya?

(49) Wa-safḥa 'edēhu xaba 'ardā'ihu wa-yebē:

Nāhu 'emmeya wa-'axaweya. (50) 'Esma za-gabra faqādo la-'abuya za-ba-samāyāt we'etu 'exuya wa-'exteya wa-'emmeya-ni we'etu.

40. 'anbari whale.

42. 'azēb the south.

43. *badw/badā* desert, wasteland, uncultivated area. G *badwa* to be desert, etc. CG 'abdawa caus.

44. CGt 'astarkaba to be at leisure (for); to be ready, opportune, convenient; to be busy with, involved in. G 'adawa to sweep. 'edew swept. 'edaw sweepings. G maraga to plaster. merug plastered. marg plaster.

45. *dax(x)arit* end. *qadāmit* beginning.

Chapter XIII

24. Ba'enta messālē

(1) Wa-ba-ye'eti 'elat waḍi'o 'Iyasus 'em-bēt, nabara mangala bāḥr. (2) Wa-tagābe'u xabēhu sab' bezux 'eska soba ya'arreg westa ḥamar wa-yenabber, wa-k^wellu sab' westa ḥayq yeqawwemu. (3) Wa-nagaromu bezuxa ba-messālē 'enza yebel:

Nāhu waḍ'a za-yezarrē' yezrā'. (4) Wa-'enza yezarrē', bo za-wadqa westa fenot, wa-maṣ'u 'a'wāfa samāy wa-bal'ewwo. (5) Wa-bo za-wadqa diba k^wak^wḥ, xaba 'albo marēta bezuxa; wa-we'eta gizē šaraša, 'esma 'albo 'emaqa la-marētu. (6) Wa-šariqo ḍaḥāy, maṣlawa; wa-'esma 'albo šerwa, yabsa. (7) Wa-bo za-wadqa westa šok, wa-baq^wala šok wa-xanaqo. (8) Wa-bo za-wadqa westa medr šannāyt, wa-wahaba ferē, bo za-me'ta wa-bo za-sessā wa-bo za-šalāsā. (9) Za-bo 'ezana sami'a yesmā'.

(10) Wa-qaribomu 'ardā'ihu, yebēlewwo:

Ba'enta ment ba-'amsāl tetnāgaromu?

(11) Wa-'awše'a wa-yebēlomu:

'Esma lakemu tawehba 'a'mero sewwūrātiḥā la-mangēsta samāyāt, wa-lomu-sa 'i-tawehba. (12) 'Esma la-za-bo yetwahhabo wa-yefadaffed, wa-la-za-sa 'albo 'ella-hi-bo yahayyedewwo. (13) Wa-ba'enta zentu ba-'amsāl 'etnāgaromu, 'esma 'enza yerē''eyu 'i-yerē''eyu, wa-'enza yesamme'u 'i-yesamme'u wa-'i-yelēbbewu.

(14) Wa-yetfēššam lā'lēhomu tenbita 'Isāyeyās za-yebē:

Sami'a tesamme'u wa-'i-telēbbewu; wa-naššero tenēššeru wa-'i-terē''eyu. (15) 'Esma gazfa lebbu la-ze ḥezb, wa-

XIII 3. *messālē* (pl. -yāt, -eyāt) parable, proverb, similitude.

5. G 'amaqa (*ye'meq, ye'maq*) to be deep. CG 'a'maqa to make deep, to penetrate deeply. 'emuq deep. 'emaq depth. mā'meq (pl. mā'ameq) the deep, abyss.

6. Q *maṣlawa* to wilt, wither. CQ 'amaṣlawa caus. Qt *tamaṣlawa* to become withered; to wrinkle the face. *meṣlew* wilted, withered, wrinkled.

7. G *baq^wala/baq^wla* to sprout, grow. CG 'abq^wala caus. *baq^wl* (pl. -āt) plant, herb, vegetation. *baqalt* date-palm. G *xanaqa* (*ye'neq*) to choke, throttle. Gt *tawanqa* pass. and reflex.

15. G *gazfa* (*yegzef*) to be dense, stupid, dull, stout. *gezaf/*

ba-'ezanihomu denqewa sam'u, wa-kadanu 'a'yentihomu, kama 'i-yer'ayu ba-'a'yentihomu, wa-ba-'ezanihomu 'i-yesme'u, wa-ba-lebbomu 'i-yelabbewu, wa-'i-yetmayatu, wa-'i-yeššāhalomu.

(16) Wa-lakemu-sa beḍu'āt 'a'yentikemu, 'esma yerē''eyā; wa-'ezanikemu, 'esma yesamme'ā. (17) 'Amān 'ebelakemu kama bezuxān nabiya't wa-šādeqān fatawu yer'ayu za-terē''eyu, wa-'i-re'yu; wa-yesme'u za-tesamme'u, wa-'i-sam'u. (18) 'Antemu-kē seme'u messālēhu la-za-yezarre'. (19) K^Wellu za-yesamme' nagara mangešta samāyāt wa-'i-yelēbbu, yemašše' 'ekuy wa-yemašše't za-tazar'a westa lebbu. We'etu-kē za-tazar'a westa fenot. (20) Wa-za-sa westa k^Wak^Wh tazara' we'etu-ze za-nagara yesamme' wa-sobēhā ba-feššehā yetwēkkafo. (21) Wa-bāhtu 'albo šerwa lā'lēhu; la-gizēhā dā'emu we'etu, wa-kawino-sa mendābē wa-seddat ba'enta-ze nagar, ba-gizēhā ya'allu. (22) Wa-za-sa westa šok tazara' ze-we'etu za-nagara yesamme', wa-tekkāza ze-'ālam wa-seftata be'l taxanneqo la-nagar, wa-za'enbala ferē yekawwen. (23) Wa-za-sa westa medr šannāy't tazara' ze-we'etu za-nagara yesamme' wa-yelēbbu, wa-yefarri wa-yegabber bo za-me'ta wa-bo za-sessā wa-bo za-šalāsā.

(24) Kāle'ta messālē 'amše'a lomu 'enza yebel:

Temassel mangešta samāyāt be'sē za-zar'a šannāya zar'a westa garāhtu. (25) Wa-'enza yenawwemu sab'u, maš'a šalā'ihu wa-zar'a kerdāda mā'kala šernāy, wa-xalafa. (26) Wa-soba baq^Wala šā'ru wa-faraya ferē, 'amēhā 'astar'aya kerdād-ni. (27) Wa-qaribomu 'arde'tihu la-bā'la garāht, yebēlewo:

'Egzi'o, 'akko-hu šannāya zar'a zarā'ka westa garāhteka?

'Em-'aytē 'enka lotu kerdād?

(28) Wa-yebēlomu:

gezf density, dullness, stupidity. *Q danqawa* to be hard of hearing. *denqew* hard of hearing; slow-witted, dense.

21. *la-gizēhā dā'emu we'etu* it is only for a time (i.e. temporary).

22. *CG'asfa'ta* to persuade, entice, seduce, deceive. *Gt tasaf'ta* pass. *seftat* seduction, lure, enticement. *saftū'i* seducer, deceiver.

25. *kerdād* weed(s).

Be'si ḍarrāwi gabra zanta.

Wa-'agbertihu-sa yebēlewo:

Tefaqqed-nu 'enka neḥur wa-ne'reyon?

(29) Wa-yebēlomu:

'Albo, kama 'enza ta'arreyu kerdāda 'i-temḥawu meslēhomu šernāya-ni. (30) Xedegu yelhaqu xebura 'eska mā'rar, wa-ba-gizē mā'rar 'ebelomu lā-'adādd:

'Ereyu qedma kerdāda wa-'esere'wwomu kalāsesta la-andedotomu, wa-šernāyo-sa 'astagābe'u westa mazāgebtēya.

(31) Kāle'ta messālē 'amše'a lomu 'enza yebel:

Temassel mangešta samāyāt xeṭṭata senāpē 'enta naš'a be'si wa-zar'a westa garāhtu. (32) Wa-ye'eti tene'es 'em-k^Wellu 'azre't. Wa-soba lehqat, ta'abbi 'em-k^Wellu 'aḥmāl wa-tekawwen 'eḍa 'abiya 'eska yemašše'u 'a'wāfa šamāy wa-yaxadderu westa 'a'suqihā.

(33) Kāle'ta messālē nagaromu:

Temassel mangešta samāyāt beḥu'a za-naš'at be'sit wa-xab'ato westa ḥariḍ za-šalastu mašāles, wa-'abḥe'a k^Wello.

(34) Zanta k^Wello tanāgara 'Iyasus ba-messālē la-'aḥzāb, wa-za'enbala messālē 'i-tanāgaromu, (35) kama yetfaššam za-tabehla ba-nabiy 'enza yebel:

'Ekaššet ba-messālē 'afuya, wa-'enagger za-xebu' za-'em-tekāt.

(36) Wa-'emze xadigo 'aḥzāba, bo'a westa bēt, wa-qarbu xabēhu

28. *G 'araya (ye'ri)* to pick, gather, pluck up/out.

30. *G 'aḍada* to harvest. *Gt ta'aḍda* pass. 'aḍādi harvester. *mā'ḍad* sickle. *kelsest* (pl. *kalāsest*) bundle, sheaf.

31. *xeṭṭat* grain, seed. *senāpē* mustard.

32. *ḥaml* (pl. 'aḥmāl) vegetation, shrub(s).

33. *G beḥ'a* to ferment (intrans.). *CG 'abḥe'a* to ferment (trans.). *Gt tabeḥ'a* = *G. beḥu'* fermented; leaven, yeast. *beḥ'at* fermentation. *G ḥaraḍa (yehred)* to grind (flour). *Gt taḥarḍa* pass. *ḥariḍ* flour, dough. *māḥraḍ* mill, mill-stone. *mašlest* (pl. *mašāles*) a kind of measure.

35. *tekāt* antiquity, yore. *za-tekāt* ancient, old, primeval, pristine. 'em-tekāt from of old, hitherto, once, formerly. *CG 'atkata* = *CD 'atakkata* to (wish) to gain time.

'ardā'ihu 'enza yebelewwo:

Fakker lana messālē za-kerdāda garāht.

(37) Wa-'awše'a wa-yebēlomu:

Za-yezarre' šannāya zar'a walda 'eg^wāla 'emma-heyāw we'etu; (38) wa-garāhtu-ni 'ālam we'etu; wa-šannāy-ni zar' weluda mangešt 'emuntu; wa-kerdād-ni weludu la-'ekuy; (39) wa-ḍarrāwi-ni za-zar'omu Diyābelos we'etu; wa-mā'rar-ni xelqata 'ālam we'etu; wa-'aḍadd-ni malā'ekt 'emuntu. (40) Kama-kē ya'arreyewwo la-kerdād wa-ba-'essāt yāwe'eyewwo, kamāhu yekawwen ba-xelqata 'ālam. (41) Yefēnnewomu walda 'eg^wāla 'emma-heyāw la-malā'ektihu, wa-ya'arreyu 'em-mangeštu k^wello 'alāweyāna wa-'ella yegabberu 'abbasā, (42) wa-yewaddeywomuwesta 'etona 'essāt, wa-ba-heyya yekawwen bekāy wa-ḥaqiya senan. (43) 'Amēhā yebarrehu šādeqān kama ḍaḥāy ba-mangešta 'abuhomu. Za-bo 'ezana sami'a yesmā'. (44) Kā'eba, temassel mangešta samāyāt madfena za-xebu' westa garāht, wa-rakibo be'si xab'a, wa-'em-feššehāhu ḥora, wa-šēṭa k^wello za-bo, wa-tašāyaṭa we'eta garāhta. (45) Kā'eba, temassel mangešta samāyāt be'sē šayāṭe za-yaxaššeš bāḥreya šannāya. (46) Wa-rakibo 'aḥatta bāḥreya 'enta bezux šēṭa, ḥora wa-šēṭa k^wello za-bo wa-tašāyaṭā. (47) Kā'eba, temassel mangešta samāyāt garifa 'enta tawadyat westa bāḥr, wa-'em-k^wello zamada 'āšā 'astagābe'at, (48) 'enta mali'ā 'a'ragu westa ḥayq, wa-nabiromu 'arayu šannāyo westa mudāy, wa-'ekuyo-sa gadafewwo 'af'a. (49) Kamāhu yekawwen ba-xelqata 'ālam: yewaḍde'u malā'ekt wa-yefalleṭu 'ekuyāna 'em-mā'kalomu la-šādeqān, (50) wa-yewaddeywomuwesta 'etona 'essāt xaba bekāy wa-ḥaqiya senan.

(51) Wa-yebēlomu 'Iyasus:

Labbawkemu-nu 'enka zanta k^wello?

36. D *fakkara* to interpret, expound, explain. Dt *tafakkara* pass. *fekkārē* explanation, interpretation, exposition. *mafakker* interpreter, expounder; soothsayer, prophet.

42. 'eton (pl. -āt) furnace, oven. G *ḥaqaya* to grind/grit/gnash the teeth; to chew. CG *'ahqaya* caus.

44. G *dafana* (*yedfen*) to cover, hide, conceal. *madfen* treasure; sepulchre.

47. *garif* net.

Wa-yebēlewwo: 'Ewwa. (52) Wa-yebēlomu:

Ba'enta zentu k^wellu šaḥāfi za-yedḍammad la-mangešta samāyāt yemassel be'sē bā'la bēt za-yāwadde' 'em-mazgabū ḥaddisa wa-beluya.

(53) Wa-faššimo 'Iyasus 'ellonta messāleyāta, tanše'a 'em-heyya. (54) Wa-ḥora hagaru, wa-maharomu ba-mek^wrābomu 'eska soba yeddammamu wa-yebelū:

'Em-'aytē la-zentu ze-k^wellu ṭebab, wa-xayl? (55) 'Akko-nu zentu we'etu waldu la-šarābi? 'Akko-nu 'emmu semā Māryām wa-'axawihu Yā'qob wa-Yosēf wa-Sem'on wa-Yehudā? (56) Wa-'axātihi k^wellon xabēna hallawā? 'Em-'aytē 'enka lotu zentu k^wellu?

(57) Wa-yāng^waragg^weru ba'enti'ahu. Wa-yebēlomu 'Iyasus:

'Albo ba-xaba 'i-yekabber nabiyy za'enbala ba-hagaru wa-ba-bētu.

(58) Wa-'i-gabra ba-heyya xayla bezuxa ba'enta 'i-'aminotomu.

Chapter XIV

25. Ba'enta Yoḥannes wa-Hērodes

(1) Wa-ba-we'etu mawā'el sam'a Hērodes neguš nagaro la-'Iyasus. (2) Wa-yebē la-'agbertihu:

Ze-we'etu Yoḥannes Maṭmeq. We'etu tanše'a 'em-muṭān, wa-ba'enta zentu yetgabbarā xaylāt botu.

(3) 'Esmā we'etu Hērodes 'axazo la-Yoḥannes, wa-moqeḥo ba-bēta moqeḥ ba'enta Hērodeyādā, be'sita Fileppos 'exuhu, (4) 'esma yebēlo Yoḥannes lotu:

'I-yekawwenaka tāwsebā laka.

(5) Wa-'enza yefaqqed yeqtelo, yefarreh 'aḥzāba, 'esma kama nabiyy yerē'eyewwo la-Yoḥannes. (6) Wa-kawino 'elata ledatu la-Hērodes, zafanat walattā la-Hērodeyādā ba-mā'kalomu, wa-'addamato la-Hērodes. (7) Wa-maḥala lāti kama yahabā za-sa'alato. (8) Wa-'aqdamat 'a'mero ba-xaba 'emmā, wa-tebēlo:

55. G *šaraba* to hew, do carpentry. *šerbat* woodwork, stonework. *šarābi* carpenter, craftsman.

57. Q *'arḡ' arḡ' ara* to be angry, vexed; to murmur, mutter.

XIV 6. D *'addama* to please (someone: o.s.). CDT *'asta'addama* to be pleased with (a.d.o.), to find pleasing, pleasant. *'addām* pleasing, pleasant. *ma'addem* idem.

Habani ba-zeyya ba-ṣāhl re'so la-Yoḥannes Maṭmeq.

(9) Wa-takkaza neguṣ ba'enta maḥalāhu wa-ba'enta 'ella yeraffequ meslēhu, wa-'azzaza yahabewwā. (10) Wa-fanniwo matara re'so la-Yoḥannes ba-bēta moqeh. (11) Wa-'amṣe'u re'so ba-ṣāhl, wa-wahabewwā la-ye'eti walatt, wa-wasadat la-'emmā. (12) Wa-maṣ'u 'ardā'ihu, wa-naš'u badno, wa-qabarewwo, wa-maṣi'omu zēnawewwo la-'Iyasus.

26. Ba'enta xams xebest

(13) Wa-sami'o 'Iyasus, tageḥṣa 'em-heyya ba-ḥamar westa gadām 'enta bāḥtitu. Wa-sami'omu 'aḥzāb, talawewwo ba-'egr 'em-'ahgur. (14) Wa-waḍi'o, re'ya bezuxāna 'aḥzāba, wa-meḥromu, wa-'aḥyawa dewuyānihomu. (15) Wa-mesēta kawino, qarbu xabēhu 'ardā'ihu 'enza yebelu: Gadām we'etu beḥēr, wa-sa'ātu-ni xalafa. Feteḥomu la-'aḥzāb kama yeḥuru westa 'ahgur wa-yeššāyaṭu la-re'somu mable'a. (16) Wa-yebēlomu 'Iyasus: 'Akko maftew yeḥuru. Habewwomu 'antemu za-yeballe'u. (17) Wa-yebēlewwo: 'Albena zeyya za'enbala xams xebest wa-kel'e 'āšā. (18) Wa-yebē: 'Amṣe'ewwon lita zeyya. (19) Wa-'azzazomu la-sab' yerfequ diba šā'r. Wa-naš'a we'eta xamsa xebesta wa-kel'e 'āšā, wa-naṣṣara xaba samāy, wa-bāraka, wa-fatito wahaba la-'ardā'ihu xabāweza, wa-'ardā'ihu la-'aḥzāb. (20) Wa-bal'u k^wellomu, wa-ṣagbu, wa-'agḥaṣu za-tarfa fetatāta 'ašarta wa-kel'ēta mazāre'a melu'a. (21) Wa-'ella-sa bal'u 'emuntu sab' kama xamsā me't za'enbala 'anest wa-daqq.

27. Ba'enta zakama ḥora diba bāḥr

(22) Wa-'agabbaromu sobēhā la-'ardā'ihu kama ye'ragu westa ḥamar wa-yeqdemewwo xaba mā'dot 'eska soba yefēnnewomu la-'aḥzāb. (23) Wa-'emze fathomu la-'aḥzāb, wa-'arga westa dabr 'enta bāḥtitu yeṣalli.

8. ṣāhl dish, bowl, platter.

19. G *fatata* = D *fattata* to break (bread); to distribute, give out. Gt *tafatata* = Dt *tafattata* pass. *fett* (pl. *fetat*, -āt) part, portion, morsel; gift. *fetat* (pl. -āt) idem.

20. *mazāre'* (pl. only) baskets, containers.

21. *daqq* (coll.) children and/or servants.

Wa-mesēta kawino bāḥtitu hallo heyya. (24) Wa-ḥamar-sa nāhu mā'kala bāḥr hallo, wa-yethawwak 'em-mogadāt; 'ešma 'em-qedmēhu we'etu nafās. (25) Wa-ba-rābe't sa'āta lēlit maṣ'a xabēhomu 'Iyasus 'enza yaḥawwer diba bāḥr. (26) Wa-soba re'yewwo 'ardā'ihu 'enza diba bāḥr yaḥawwer, tahawku 'enza yebelu: Methat we'etu. Wa-'em-gerremāhu 'awyawu. (27) Wa-ba-gizēhā tanāgaromu 'Iyasus 'enza yebel:

Ta'amanu. 'Ana we'etu. 'I-tefrehu.

(28) Wa-'awše'o Pēṭros wa-yebē:

'Emma-sa 'anta-hu, 'Egzi'o, 'azzezani 'emšā' xabēka 'enta diba māy.

(29) Wa-yebēlo: Na'ā. Wa-warido Pēṭros 'em-diba ḥamar, ḥora diba māy yebšāḥ xaba 'Iyasus. (30) Wa-soba re'ya nafāsa xayyāla, farha, wa-'axaza yessaṭam. Wa-'awyawa 'enza yebel: 'Egzi'o, 'adxenani.

(31) Wa-sobēhā safḥa 'edēhu 'Iyasus, wa-'axazo, wa-yebēlo:

Wexuda hāymānot, ba-ment nāfaqqa?

(32) Wa-'arigomu westa ḥamar, ye'eta gizē xadaga nafās. (33) Wa-'ella westa ḥamar sagadu lotu 'enza yebelu:

'Amān walda 'Egzi'abḥēr 'anta.

(34) Wa-'adiwomu, baṣḥu westa medra Gēnessārēt. (35) Wa-'a'marewwo sab'a we'etu beḥēr, wa-fānnawu xaba k^wellu 'adyām, wa-'amṣe'u lotu k^wello ḥemumāna. (36) Wa-'astabq^w e'ewwo kama yelkafu zafara lebsu, wa-k^wellomu 'ella lakafewwo yaḥayyewu.

Chapter XV

28. Ba'enta 'ella yaxaddegu te'zāza 'Egzi'abḥēr

(1) Wa-'emze qarbu xaba 'Iyasus 'ella maṣ'u 'em-'Iyarusālēm ṣaḥaft wa-Farisāweyān 'enza yebelu:

26. G *matha* to be deceptive in appearance. *methat* (pl. -āt) phantom, fantasy, spectre. G *garama* to be awesome, fear-inspiring. D *garrama* to frighten, terrify. Dt *tagarrama* to be terrible, threatening, fearful. *gerrum* awesome, terrible, fearsome, awe-inspiring. *germā/gerremā* terror, awe; awesome nature. *tegremt* threats, terrors.

30. CG 'astama to submerge, immerse, flood. Gt *tasaṭma* to sink (intrans.). *seṭmat* submersion, sinking. *maṣtem* adj. submerging, flooding.

36. G *lakafa* (*yelkef*) to touch. CG 'alkafa to touch, cause to touch. Gt *talakfa* pass. *saḥar* ('azfār) hem or fringe of a garment.

La-ment 'ardā'ika yet'addawu šer'ata liqānāt, 'esma 'i-yetxaddabu 'edawihomu soba xebesta yeballe'u?

(3) Wa-'awše'a wa-yebēlomu:

La-ment 'antemu-ni tet'addawu te'zāza 'Egzi'abḥēr ba'enta šer'atekemu? (4) Wa-'Egzi'abḥēr-sa yebē:

'Akber 'aba wa-'emma, wa-za-yāḥammi 'aba wa-'emma mota yemut.

(5) Wa-'antemu-sa tebelu:

Za-yebē la-'ab wa-la-'em "Habta za-'em-xabēya za-baq^wā'kuka" 'i-yākabber 'abāhu wa-'i-'emmo.

(6) Wa-sa 'arkemu qālo la-'Egzi'abḥēr ba'enta šer'atekemu. (7)

Madlewān, šannāya tanabbaya 'Isāyeyās lā'lēkemu 'enza yebel:

Ze-ḥezb ba-kanāferihomu yākabberuni, wa-ba-lebbomu-sa nawwāxa yereḥḥequ 'emennēya; (9) wa-kanto yāmallekuni 'enza yemēhheru temherta šer'atāta sab'.

(10) Wa-šawwe'omu la-ḥezb, wa-yebēlomu:

Seme'u wa-labbewu (11) kama 'akko za-yebawwe' westa 'af za-yārakk^weso la-sab', 'allā za-yewadde' 'em-westa 'af we'etu yārakk^weso la-sab'.

(12) Wa-'emze qaribomu 'ardā'ihu, yebēlewwo:

Tā'ammer-hu kama Farisāweyān sami'omu qālaka 'ang^warg^waru?

(13) Wa-'awše'a wa-yebē:

K^wellu takl 'enta 'i-takalā 'abuya samāyāwi teššerraw. (14)

Xedegewwomu. 'Ewurān 'emuntu 'amreḥta 'ewurān. 'Ewur la-'ewur la-'emma marḥo, kel'ēhomu yewaddequ westa gebb.

(15) Wa-'awše'a Pēṭros, wa-yebēlo:

Negerana zanta messālē.

(16) Wa-yebēlomu 'Iyasus:

XV 4. G ḥamaya (yeḥmi) to curse, revile, slander. ḥemuy disgraceful, shocking. ḥamēt vn.

5. This is a difficult sentence. The Eth. appears to mean: It is a gift on my part that I have been of any profit to you." habta is in construct with the nominalized za-'em-xabēya. The za- of baq^wā'kuka may be compared with that of the construction treated on §29.3; it may be a simple relative, however: "That by which I have been a profit to you is a gift on my part."

8. kanfar (pl. kanāfer) lip, edge, hem.

'Ādi-hu 'antemu-ni 'i-labbāweyān 'antemu? (17) 'I-tā'ammeru-nu kama k^wellu za-yebawwe' westa 'af westa karš yetgammar wa-šemma yetgaddaf? (18) Wa-za-sa yewadde' 'em-westa 'af 'em-lebb yewadde', wa-'emuntu yārakk^wesewwo la-sab'. (19) 'Esma 'em-westa lebb yewadde' xellinnā 'ekuy: qatil, māḥzan, zemmut, serq, sem' ba-ḥassat, wa-ḍerfat. (20) 'Ellu-kē za-yārakk^wesewwo la-sab', wa-za'enbala taxadebo 'edaw-sa bali' 'i-yārakk^weso la-sab'.

29. Ba'enta Kananāwit 'enta walattā ta'abbed

(21) Wa-waḍi'o 'Iyasus 'em-heyya, tageḥša westa dawala Ṭiros wa-Sidonā. (22) Wa-nāhu be'sit Kananāwit 'em-we'etu 'adwāl waḍ'at 'enza tešarrex wa-tebel:

Maḥarani, 'Egzi'o, walda Dāwit. Walatteya 'ekuy gānēn 'axazā.

(23) Wa-'i-yawše'a 'Iyasus qāla. Wa-qaribomu 'ardā'ihu, 'astabq^we'ewwo 'enza yebelu:

Fannewā, 'esma tešarrex ba-dexrēna.

(24) Wa-'awše'a, wa-yebē:

'I-tafannawku za'enbala xaba 'abāge' za-tahag^wla za-bēta 'Esrā'ēl.

(25) Wa-qaribo, sagadat lotu 'enza tebel:

'Egzi'o, rede'ani.

(26) Wa-'awše'a, wa-yebēlā:

'I-kona šannāya naši'a xebesta welud wa-wehiba la-kalabāt.

(27) Wa-tebē:

'Ewwa, 'Egzi'o, 'esma kalabāt-ni yeballe'u 'em-ferfārāt za-yewaddeq 'em-mā'eda 'agā'eztihomu.

(28) Wa-'emze 'awše'a 'Iyasus, wa-yebēlā:

'O-be'sito, 'abiy hāymānoteki. Yekunki bakama tefaqqedi. Wa-ḥaywat walattā 'em-ye'eti sa'āt.

30. Ba'enta 'aḥzāb 'ella tafawwasu 'em-bezux dawēhomu

(29) Wa-xalifo 'em-heyya 'Iyasus, baḥša xaba ḥayqa bāḥr za-Galilā, wa-'arigo dabra, nabara heyya. (30) Wa-qarbu xabēhu 'aḥzāb bezuxān 'enza bomu meslēhomu ḥankāsāna, 'ewurāna, šemumāna, ḍewwusāna, wa-

27. ferfār/ferfur (pl. -āt) crumb. mā'ed (pl. -āt) table.

30. ḍewwus weak, crippled, maimed. CD 'aḍawwasa to weaken,

bā'edāna bezuxāna, wa-gadafewwomu xaba 'egarihu la-'Iyasus, wa-fawwasomu, (31) 'eska soba 'ahzāb yānakkeru 'enza yerē' 'eyu kama bahhāmān yetnāgaru, wa-ḥankāsān yaḥawweru, wa-'ewurān yerē' 'eyu. Wa-sabbeḥewwo la-'Amlāka 'Esrā'ēl.

31. Ba'enta sab'u xebest

(32) Wa-ṣawwe'omu 'Iyasus la-'ardā'ihu, wa-yebēlomu:

Yāmeḥḥeruni 'ellu 'ahzāb, 'esma nāhu ṣalusa mawā'ela yeṣanneḥu xabēya, wa-'albomu za-yeballe'u. Wa-'i-ḡefaaqqed 'efannewomu ṣewumāna kama 'i-yemaṣlewu ba-fenot.

(33) Wa-yebēlewwu 'ardā'ihu:

'Em-'aytē 'enka lana ba-gadām xebest za-yāṣaggeb la-za-maṭana-ze ḥezb?

(34) Wa-yebēlomu 'Iyasus:

Mi-maṭana xabāweza bekemu?

Wa-yebēlu:

Sab'u, wa-xedāṭ 'āṣā.

Wa-'azzazomu la-ḥezb yerfequ diba medr. (36) Wa-naṣ'a sab'u xebesta wa-'āṣā-ni, wa-ye'eta gizē 'a'k^wito, fatata wa-wahaba la-'ardā'ihu, wa-'ardā'ihu la-ḥezb. (37) Wa-bal'u k^wellomu wa-ṣagbu, wa-za-tarfa fetatāta 'agḥaṣu sab'ata 'asfāridāta melu'a. (38) Wa-'ella-sa bal'u 'edaw konu 'arbe'ā me't za'enbala 'anest wa-daqq. (39) Wa-fatiḥo 'ahzāba, 'arga westa ḥamar, wa-ḥora westa dawala Magēdal.

Chapter XVI

(1) Wa-maṣ'u Farisāweyān wa-Saduqāweyān 'enza yāmēkkerewwo, wa-sa'alewwu te'merta 'em-samāy yār'eyomu. (2) Wa-'awṣe'a, wa-yebēlomu: 'Emkama masya wa-kona ḥawāya, tebelu: "Ṣeḥew beḥēr, 'esma yaqyaḥayyeḥ samāy." (3) Wa-'emkama ṣabḥa, tebel: "Yom-sa-kē yezannem, 'esma yaqyaḥayyeḥ samāy demmuna." Gaṣṣa samāy-nu

cripple, maim.

XVI 2. *ḥewāy* the red glow of the evening sky. *ṣeḥew* serene. Note that in speaking of the weather Eth. will use *beḥēr* (the land) as the subject where English has the impersonal "it." Q 'aqyāḥyeha to grow reddish.

5. D *dammāna* to cloud over, obscure; to become cloudy. CD 'adammana idem. *dammun* cloudy. *damanin* rather cloudy.

tā'ammeru fakkero, wa-ta'āmera mawā'el-sa 'i-tā'ammeru? (4) Wa-yebēlomu:

Tewledd 'elut wa-zammā te'merta taxaṣṣeṣ, wa-te'mert 'i-yetwahhabā za'enbala te'merta Yonās nabi.

Wa-xadagomu, wa-ḥora.

32. Ba'enta beḥu'a Farisāweyān

(5) Wa-baṣiḥomu 'ardā'ihu mā'dota, ras'u xebesta naṣi'a. (6) Wa-yebēlomu 'Iyasus-sa:

'Uqu wa-ta'aqabu 'em-beḥu'omu la-Farisāweyān wa-Saduqāweyān.

(7) Wa-xallayu babaynātiḥomu 'enza yebel:

Xebesta 'i-naṣā'na.

(8) Wa-'a'maromu 'Iyasus, wa-yebēlomu:

Menta texēlleyu babaynātikemu, ḥeṣuṣāna ḥāymānot, 'esma xebesta 'albekemu? (9) 'Ādiḥu 'i-telēbbewu-nu, wa-'i-tezzēkkaru za-'ama xams xebest 'ella la-xamsā me't, wa-mi-maṭana mazāre'a 'agḥaṣkemu? (10) Wa-sab'u xebest 'ella la-'arbe'ā me't, wa-mi-maṭana 'asfāridāta 'agḥaṣkemu? (11) 'Efo za-'i-telēbbewu kama 'akko ba'enta xebest za-'ebēlakemu? Ta'aqabu 'emenna beḥ'atomu la-Farisāweyān wa-Saduqāweyān.

(12) Wa-'emze labbawu kama 'akko za-yebē yet'aqabu 'emenna beḥ'ata xebesta 'allā 'emenna temherta Farisāweyān wa-Saduqāweyān.

33. Ba'enta za-tase''elomu ba-Qisāreyā

(13) Wa-baṣiḥo 'Iyasus beḥēra Qisāreyā za-Fileppos tase''elomu la-'ardā'ihu 'enza yebel:

Manna-hi yebelewwu yekun sab' la-walda 'eg'āla 'emma-ḥeyāw?

5. G *ras'a* (*yera'a*) to forget; to be negligent; to err; to be impious, wicked. CG 'arse'a caus. Gt *taras'a* pass.; to fall into error/sin. *rāse'* forgetful, negligent, impious. *ras'i'* impious, sinful. *res'at* forgetfulness, negligence, impiety. *res'an*, *res'ennā* idem.

13. *beḥla* with direct object and object complement means "to call someone something." The *yekun*, however, necessitates a more complicated analysis: the object suffix of *yebelewwu* is anticipatory, and *yekun* belongs to a kind of result clause. There is undoubtedly a mixing of two constructions here, resulting from a slavish rendering

(14) Wa-yebēlu;

Bo-'ella Yoħannes-hā Maṭmeqa, wa-kāle'an 'Ēleyās-hā, wa-manfaqomu 'Ēremeyās-hā, wa-'emma 'akko 'aħada 'em-nabiyāt.

(15) Wa-yebēlomu:

'Antemu-kē manna tebeluni kawina?

(16) Wa-'awše'a Sem'on Pētros, wa-yebē:

'Anta we'etu masiħ waldu la-'Egzi'abhēr heyāw.

(17) Wa-'awše'a 'Iyasus, wa-yebēlo:

Beḍu' 'anta, Sem'on walda Yonā. 'Esmā šegā wa-dam 'i-kašata laka, 'allā 'abuya za-ba-samāyāt. (18) Wa-'ane-sa 'ebelaka kama 'anta k^wak^wħ, wa-diba zāti k^wak^wħ 'aħannešā la-bēta Keresteyān, wa-'anāqeša Si'ol 'i-yexēyewlewā. (19) Wa-'ehubaka marāxuta mangešta samāyāt. Wa-za 'asarka ba-medr yekawwen 'esura ba-samāyāt, wa-za fatāħka ba-medr yekawwen fetuħ ba-samāyāt.

(20) Wa-'emze gaššašomu la-'ardā'ihu kama 'albo la-za yengeru kama we'etu 'Iyasus Kerestos. (21) Wa-'em-'amēhā 'Iyasus 'axaza yengeromu la-'ardā'ihu kama hallawo yeħur 'Iyarusalēm, wa-bezuxa yāħammemewwo rabbanāt wa-liqāna kāhenāt wa-šahāft, wa-yetqattal, wa-ba-šālest 'elat yetnaššā'. (22) Wa-tasaṭwo Pētros, wa-'axaza yegaššešo 'enza yebel:

Hāsa laka 'Egzi'o. 'I-yekun lā'lēka zentu.

(23) Wa-tamayeto, yebēlo la-Pētros:

ħur 'em-dexrēya Sayṭān. Mā'qafeya lita 'anta, 'esma 'i-texēlli za-'Egzi'abhēr za'enbala za-sab'.

(24) Wa-'emze yebēlomu 'Iyasus la-'ardā'ihu:

Za-yefaqqed yetlewani, yešlā' nafso, wa-yāṭbe', wa-yenšā' masqala motu wa-yetlewani. (25) Wa-za-yefaqqed yādxenā la-nafsu

of the Greek.

21. *rabbān* (pl. -āt, *rabbānāt*) teacher, leader (an Aramaic word).

22. Gt *tasaṭwa* to accept, receive, take; to respond (to: o.s.).

24. G *ṭab'a* to be willing, ready (to do something). CG 'aṭbe'a to do something willingly (with foll. coordinated verb); to persevere, be constant, firm, undeterred; caus. of preceding meanings. *ṭebu'* willing, quick, eager, ready, undeterred, bold, persevering. *wa-yāṭbe' wa-yenšā'* "and let him be willing to take up."

yegaddefā, wa-za-sa gadafā la-nafsu ba'enti'aya yerakkebā.

(26) Wa-menta-nu yebaqq^we'o la-sab' la'emma k^wello 'ālama rabħa wa-nafso hag^wla? Wa-menta 'em-wahaba sab' bēzāhā la-nafsu?

(27) 'Esmā hallawo la-walda 'eg^wāla 'emma-heyāw yemšā' ba-sebhāta 'abuhu mesla malā'ektihu, wa-'amēhā ya'asseyo la-k^wello bakama megbāru. (28) 'Amān 'ebelakemu; bo-'ella hallawo 'em-'ella yeqawwemu zeyya 'ella 'i-yeṭe' 'emewwo la-moṭ 'eska 'ama yerē' 'eyewwo la-walda 'eg^wāla 'emma-heyāw ba-sebhāta 'abuhu.

Chapter XVII

34. Ba'enta zakama tawallaṭa ba-qedmēhomu 'Iyasus

(1) Wa-'emdexra sessu mawā'el naš'omu 'Iyasus la-Pētros wa-la-Yā'qob wa-la-Yoħannes 'exuhu, wa-'a'ragomu westa dabr nawwāx 'enta bāħtitomu. (2) Wa-tawallaṭa rā'yu ba-qedmēhomu, wa-'abreha gaššu kama ḍahāy, wa-'albāsihu-ni kona ša'adā kama berhān. (3) Wa-nāhu 'astar'ayewwomu Musē wa-'Ēleyās 'enza yetnāgaru meslēhu. (4) Wa-'awše'a Pētros wa-yebēlo la-'Iyasus:

'Egzi'o, šannāy we'etu lana hallewo zeyya; wa-'emma-sa tefaqqed, negbar ba-zeyya šalasta šaqālewa, 'aħatta laka wa-'aħatta la-Musē wa-'aħatta la-'Ēleyās.

(5) Wa-'enza yetnāgar, nāhu dammanā beruħ šallalomu, wa-nāhu qāl 'em-westa dammanā 'enta tebel:

Ze-we'etu waldeya za-'āfaqqer, za-botu šamarku, wa-lotu seme'ewwo.

(6) Wa-sami'omu 'ardā'ihu, wadqu ba-gaššomu, wa-farhu ṭeqqa. (7) Wa-qarba 'Iyasus wa-lakafomu, wa-yebē:

Tanše'u, wa-'i-tefrehu.

(8) Wa-'anše'u 'a'yentihomu, wa-'albo za-re'yu wa-'i-manna-hi za'enbala 'Iyasus bāħtito. (9) Wa-'enza yewarredu 'em-dabr, 'azzazomu 'Iyasus 'enza yebel:

'I-tengeru wa-'i-la-mannu-hi zā-rā'ya 'eska 'ama walda 'eg^wāla 'emma-heyāw 'em-mutān yetnaššā'.

(10) Wa-tase'elewwo 'ardā'ihu 'enza yebelu:

Wa-'efo yebelu šahāft: "'Ēleyās hallawo yemšā' qedma?"

(11) Wa-'awše'a 'Iyasus wa-yebēlomu:

'Ēleyās yeqaddem maši'a wa-yāstarāte' k^wello. (12) Wa-

'ebelakemu bāhtu kama 'Ēleyās wadde'a maş'a, wa-'i-ya'marewwo, wa-bāhtu gabru lā'lēhu k^wello zakama faqadu, wa-kamāhu la-walda 'eg^wāla 'emma-heyāw-ni hallawo yāhmemewwo.

(13) Wa-'emze 'a'maru 'ardā'ihu kama ba'enta Yoħannes Maṭmeq yebēlomu:

35. Ba'enta za-nagargār

(14) Wa-başıhomu xaba 'aḫzāb, qarba xabēhu be'si, wa-sagada lotu 'enza yetmahallel wa-yebel:

(15) 'Egzi'o, taşāhal lita waldeya, 'esma 'ekuy gānēn 'axazo, wa-yāngaraggero, wa-mabzexto yewaddeq westa 'essāt wa-bo 'ama westa māy. (16) Wa-'amşā'kewwo xaba 'ardā'ika, wa-se'newwo fawweso.

(17) Wa-'emze 'awşe'a 'Iyasus, wa-yebē: 'O-tewledd 'i-'amānit wa-'elut, 'eska mā'zē-nu 'ehēllu meslēkemu? 'Eska mā'zē-nu 'et'ēggaşakemu? 'Amşe'ewwo lita zeyya.

(18) Wa-gaşşāşo 'Iyasus, wa-waḍ'a gānēnu 'em-lā'lēhu, wa-ḫaywa ḫeḍān ba-ye'eti sa'āt. (19) Wa-'emze qaribomu 'ardā'ihu 'enta bāhtitomu, yebēlewwo la-'Iyasus:

Ba'enta ment neḫna se'enna 'awḍe'oto?

(20) Wa-yebēlomu 'Iyasus: Ba'enta ḫeşaşa hāymānotekemu. 'Amān 'ebelakemu: 'Emma bekemu hāymānota maṭana xeṭṭat senāpē, tebelewwo la-ze dabr "Feles 'em-zeyya xaba kaḫa," wa-yefalles, wa-'albo za-yessa''anakemu.

(21) Wa-za-kama-ze 'i-yewaḍḍe' za'enbala ba-şom wa-ba-şalot.

(22) Wa-'enza yānsosewu westa Galilā, yebēlomu 'Iyasus: Hallawo la-walda 'eg^wāla 'emma-heyāw yāgbe'ewwo westa 'eda sab', wa-yeqattlewwo, wa-'ama şālest 'elat yetnaşşā'.

Wa-takkazu ṭeqqa.

36. Ba'enta 'ella yese''elu şabāhta

(24) Wa-başıhomu Qefernāhom, maş'u 'ella şabāhta dinār yenaşşe'u xaba Pēṭros, wa-yebēlewwo:

14. Qt *tamāhlala* to beseech, supplicate.

15. *mabzexto* adv. often, frequently.

20. *kaḫa, kaḫā, kaḫāka, kaḫaka, kaḫak* thither, to that place; further on.

Liqekemu-sa, 'i-yehub-nu şabāhta?

(25) Wa-yebē: 'Ewwa. Wa-bawi'o westa bēt, 'aqdamā 'Iyasus behiloto: Menta tebel, Sem'on? Nagaşta medr 'em-xaba mannu yenaşşe'u şabāhta wa-gādā? 'Em-xaba weludomu-nu wa-mi-ma 'em-xaba nakir?

(26) Wa-yebē: 'Em-xaba nakir. Wa-yebēlo 'Iyasus: 'Engā 'ag'āzeyān-nu 'emuntu weludomu? (27) Wa-bāhtu, kama 'i-yāng^warg^weru, ḫur westa bāḫr, wa-day maqāṭena, wa-za-qadāmē 'aşgarka 'aşā neşā' wa-keşet 'afāhu, wa-terakkeb dināra seṭeṭirā. Kiyāhu neşā', wa-habomu lita-hi wa-laka.

Chapter XVIII

37. Ba'enta 'ella yebelu mannu ya'abbi

(1) Wa-ba-ye'eti sa'āt qarbu xabēhu 'ardā'ihu la-'Iyasus 'enza yebelu: Mannu 'engā ya'abbi ba-mangeşta samāyāt?

(2) Wa-şawwe'a ḫeḍāna wa-'aqamo mā'kalomu, (3) wa-yebē: 'Amān 'ebelakemu: 'Emma 'i-tamayatkemu wa-'i-konkemu kama ḫeḍānāt, 'i-tebawwe'u westa mangeşta samāyāt. (4) Wa-za-'athata re'so kama-ze ḫeḍān ze-we'etu za-ya'abbi ba-mangeşta samāyāt. (5) Wa-za-hi tawakfa 'aḫada ḫeḍāna za-kama-ze ba-semeya, kiyāya tawakfa. (6) Wa-za-hi 'aşḫatomu la-'aḫadu 'em-'ellu ne'usān 'ella ya'ammenu beya, yexēyyeso kama ye'seru ba-kesādu māḫraşa 'adg wa-yāştemewwo westa legg^wata bāḫr. (7) 'Alē-lo la-'ālam 'em-mansut, 'esma gebr yemaşşe' mansut, wa-bāhtu 'alē-lo la-we'etu be'si za-botu yemaşşe' mansut. (8) Wa-'emma 'edēka 'aw 'egreka tāşeḫhetaka, meterā wa-gedef 'em-lā'lēka. Yexēyyesaka tebā' westa ḫeywat ḫankāseka wa-ḍewwuseka 'em-'enza beka kel'ē 'eda wa-kel'ē 'egra tetwaday westa 'essāt za-la-'ālam. (9) Wa-'emma-hi 'ayneka tāşeḫhetaka, melexā wa-gedef 'em-lā'lēka. Yexēyyesaka naqq^wareka tebā' westa ḫeywat

25. *gādā* gift (for a superior).

27. *maqāṭen* (pl. only) hooks, fish-hooks. *seṭeṭirā* stater (coin).

XVIII 6. 'adg (f. 'adegt; pl. 'a'dug) ass. *legg^wat* (pl. -āt) depth of the sea, abyss.

7. *gebr* = *ba-gebr* adv. out of necessity, necessarily, surely, certainly.

9. *naqq^wār* one-eyed, blind.

'em-'enza kel'ē 'ayna beka tetwaday westa Gahānna 'essāt.
 (10) 'Uqu 'i-tāstāḥqerewomu la-'aḥadu 'em-'ellu ne'usān.
 'Ebelakemu kama malā'ektihomu ba-samāyāt watra yerē''eyu gaṣṣo
 la-'abuya za-ba-samāyāt. (11) 'Esma maṣ'a walda 'eg^Wāla 'emma-
 ḥeyāw yexšēš wa-yādixen za-tahag^Wla.

38. Ba'enta me't 'abāge'

- (12) Ment tebelu? 'Emma-bo be'si za-botu me'ta 'agābe'a, wa-
 'emma tagadfa 'aḥadu 'em-westētōmu, 'akko-hu yaxaddeg tas'ā wa-
 tas'ata westa 'adbār, wa-yaḥawwer yexšēš za-tagadfo? (13) Wa-
 'emkama rakabā, 'amān 'ebelakemu kama yetfēššāḥ ba'enti'ahā
 fadfāda 'em-tas'ā wa-tas'atu 'ella 'i-tagadfu. (14) Kamāhu-kē
 'i-yetfaqqad ba-qedma 'abuya za-ba-samāyāt kama yethag^Wal
 'aḥadu 'em-'ellu ne'usān. (15) Wa-'emma-ni 'abbasa laka 'exuka,
 ḥur wa-gaššēšo ba-bāḥtitekemu, 'anta wa-we'etu, wa-emma
 sam'aka, rabāḥka 'exwāka. (16) Wa-'emma-sa 'i-sam'aka, nešā'
 meslēka ba-dāgem 'aḥada 'aw kel'ē kama ba-'afa kel'ē wa-šalastu
 samā't yequq k^Wellu qāl. (17) Wa-'emma-sa 'i-sam'omu lomu-hi,
 neger ba-bēta Kerestiyān, wa-'emma-sa la-bēta Kerestiyān 'i-
 sam'ā, yekunka kama 'arami wa-maṣabbeḥāwi. (18) 'Amān
 'ebelakemu: Za-'asarkemu ba-medr yekawwen 'esura ba-samāyāt,
 wa-za-fatāḥkemu ba-medr fetuḥa yekawwen ba-samāyāt. (19) Wa-
 'ādi 'ebelakemu: La'emma xabru kel'ētu 'emennēkemu ba-westa
 medr ba'enta k^Wellu gebr za-sa'alu, yetgabbar lomu ba-xaba
 'abuya za-ba-samāyāt. (20) 'Esma xaba hallawu kel'ētu wa-
 šalastu gubū'ān ba-semeya, heyya hallawku 'ana mā'kalomu.
- (21) Wa-'emze qarba xabēhu Pēṭros, wa-yebēlo:
 'Egzi'o, sefna 'emma 'abbasa lā'lēya 'exuya 'exdeg lotu? 'Eska
 seb'-nu?
- (22) Wa-yebē 'Iyasus:
 'I-'yebelaka "'Eska seb'" 'allā "'ādi 'eska sab'ā ba-ba-seb'."

39. Ba'enta za-yefaddi 'elfa makāleya

(23) Ba'enta-ze temassel manglešta samāyāt be'sē neguša za-
 faqada yegbar ḥasāba mesla 'agbertihu. (24) Wa-'enza yetḥāsab,

21. *sefna* interrogative adv. how many times? how many?23. G *ḥasaba* to compute, reckon; to think, believe, impute.

'amše'u lotu 'aḥada za-yefaddi 'elfa makāleya. (25) Wa-xaṭi'o
 za-yefaddi, 'azzaza 'egzi'u yešitewwo mesla be'situ wa-mesla
 weludu wa-k^Wello za-bo 'eska yefaddi. (26) Wa-wadqa 'enka
 we'etu gabr, wa-sagada 'enza yebel:

'Egzi'o, ta'aggasāni, wa-k^Wello 'efaddeyaka.

(27) Wa-maḥaro 'egzi'u la-we'etu gabr, wa-faṭḥo, wa-'edāhu-ni
 xadaga lotu. (28) Wa-waḍi'o we'etu gabr, rakaba 'aḥada gabra
 'emenna 'abyāšihu za-yefaddeyo me'ta dināra, wā-'axazo yexneqo
 'enza yebel:

Hab, selet za-tefaddi.

(29) Wa-wadqa we'etu gabra 'egzi'u, wa-'astabq^We'o 'enza yebel:
 Ta'aggasāni, wa-k^Wello 'efaddeyaka.

(30) Wa-'abayo, wa-ḥora wa-'amoqeho 'eska yefaddeyo. (31) Wa-
 re'eyomu 'abyāšihu zakama rassayo, takkazu ṭeqqa, wa-ḥawiromu
 nagarewwo la-'egzi'omu k^Wello zakama kona. (32) Wa-'emze
 sawwe'o 'egzi'u, wa-yebēlo:

Gabr 'ekuy, k^Wello 'edā xadaggu laka 'esma 'astabq^Wā'kani.

(33) 'Akko-hu maftew 'anta-hi temḥar bišāka bakama 'ana
 maḥarkuka?

(34) Wa-tam'e'a 'egzi'u, wa-maṭṭawo la-'ella yek^Womenu 'eska
 'ama yesallet k^Wello za-yefaddeyo. (35) Kamāhu-kē 'abuya-ni
 samāyāwi yegabber lakemu 'emma 'i-xadaggemu la-bišekeku 'em-
 lebbekemu.

Chapter XIX

40. Ba'enta 'ella tase'elu 'emma yekawwen xadiga be'sit

(1) Wa-kona 'emza faṣṣama 'Iyasus zanta nagara, tanše'a 'em-Galilā,
 wa-baṣḥa westa beḥēra Yehudā mā'dota Yordānos. (2) Wa-talawewwo
 'aḥzāb bezuxān, wa-fawwasomu ba-heyya. (3) Wa-maṣ'u xabēhu
 Farisāweyān 'enza yāmēkkerewwo wa-yebel:

Yekawwen-hu la-be'si xadiga be'sit ba-k^Wellu za-'abbasat?

Gt *taḥasaba* pass. Glt *taḥāsaba* to take up accounts with. *ḥasāb* com-
 putation, reckoning, account; quantity, price; portion, share. *gabra*
ḥasāba to settle accounts.

24. 'elf (pl. 'a' lāf) myriad, 10000. *te'lefīt*, *me'lefīt* a
 vast number. *maklit* (pl. *makāley*) talent (wt.).

27. 'edā debt, guilt.

- (4) Wa-'awše'a, wa-yebēlomu:
'I-yanbakkemu-nu kama za-faṭaromu 'em-tekāt be'sē wa-be'sita gabromu? (5) Wa-yebē: Ba'enta-ze yaxaddeg be'si 'abāhu wa-'emmo, wa-yetallewā la-be'situ, wa-yekawwenu kel'ēhomu 'aḥada šegā. (6) 'Enka-sa-kē 'i-konu kel'ē za'enbala 'aḥadu šegā 'emuntu. Za-'Egzi'abḥēr-kē ḍamara, sab' 'i-yefleṭ.
- (7) Wa-yebēlewwo:
'Efo 'enka 'azzaza Musē yahabu maṣḥafa feltān wa-yexdegewwā.
- (8) Wa-yebēlomu:
Musē-sa bakama 'ekaya lebbekemu daxarakemu texdegu 'anesteyākemu, wa-'em-tekāt-sa 'akko kama-ze za-tagabra. (9) Wa-'ebelakemu bāḥtu kama 'emma-bo za-xadaga be'sito za'enbala ba-zemmut, wa-'awsaba kāle'ta, zammawa. Wa-'enta daḥarewwā za-'awsabā zammawa.
- (10) Wa-yebēlewwo 'ardā'ihu:
'Emma kama-ze we'etu šer'ata be'si mesla be'situ, 'akko šannāy 'awsebo?
- (11) Wa-yebēlomu:
'Akko k^wellu za-yāgammero la-zentu qāl, za'enbala la-'ella tawehba. (12) 'Esmā-bo xeṣewāna 'ella kamāhu tawaldu 'em-karša 'emmomu, wa-bo xeṣewān 'ella xaṣawomu sab', wa-bo xeṣewān 'ella xaṣawu re'somu ba'enta manglešta samāyāt. Wa-za-sa yekel faṣṣemo la-yefaṣsem.
- (13) Wa-'emze 'amše'u lotu daqqa kama yānber 'edēhu lā'lēhomu wa-yeṣalli, wa-gaššewwomu 'ardā'ihu. (14) Wa-yebēlomu 'Iyasus:
Xedegu daqiqa, wa-'i-tekle'ewwomu maši'a xabēya, 'esma la-'ella kama-ze ye'eti manglešta samāyāt.
- (15) Wa-'anbara 'edēhu lā'lēhomu, wa-xalafa 'em-heyya.

41. Ba'enta bā'el za-tase''elo la-'Egzi'ena

- (16) Wa-nāhu maṣ'a 'aḥadu, wa-yebēlo:

XIX 6. G ḍamara = D ḍammara to join, affix, connect, attach. Glt taḍāmara to associate with (one another). ḍemrat joining, connection. maḍāmer (f. -t) partner, mate, companion, spouse.

8. G dawara to sanction, allow. madwar sanction, blessing.

9. G daḥara (yedḥar) to divorce, repudiate.

12. G xaṣawa to castrate. xeṣew castrated; n. eunuch.

- Liq, ment-nu xēr za-'em-gabarku, ḥeywata za-la-'ālam ba-za 'ewarres?
- (17) Wa-yebēlo:
Menta tessē'alani ba'enta xēr? 'Aḥadu we'etu xēr, wa-'emma-sa tefaqqed tebā' westa ḥeywat, 'eqab te'zāzāta.
- (18) Wa-yebēlo: 'Ayyāta? Wa-yebēlo 'Iyasus:
'I-qatila nafs, 'i-tamāḥezo, 'i-sariq, 'i-ḥassewo sem'. (19) 'Akbero 'abuka wa-'emmeka, wa-'afqero biṣeḳā kama re'seka.
- (20) Wa-yebēlo we'etu warēzā:
Zanta k^wello 'aqabku 'em-ne'seya. Ment 'enka za-tarfani?
- (21) Wa-yebēlo 'Iyasus:
'Emma-sa tefaqqed feṣṣuma tekun, ḥur, šit ṭeritaka, wa-hab la-meskin, wa-tāṭarri mazgaba ba-samāyāt. Wa-na'ā, telewani.
- (22) Wa-sami'o warēzā zanta nagara, xalafa 'enza yetēkkez, 'esma-bo bezuxa ṭerita. (23) Wa-yebēlomu 'Iyasus la-'ardā'ihu:
'Amān 'ebelakemu kama bā'el 'em-'eṣub ba'atu manglešta samāyāt.
- (24) Wa-kā'eba 'ebelakemu: Yeqalleī ba'ata gamal 'enta seq^wrata marfe' 'em-bā'el bawi'a manglešta 'Egzi'abḥēr.
- (25) Wa-sami'omu 'ardā'ihu, 'ankaru ṭeqqa 'enṣa yebelu:
Mannu 'engā yekel dexina?
- (26) Wa-naṣṣaromu 'Iyasus, wa-yebēlomu:
Ba-xaba sab' 'i-yetkahhal-ze, wa-ba-xaba 'Egzi'abḥēr-sa k^wellu yetkahhai.
- (27) Wa-'emze 'awše'a Pēṭros, wa-yebēlo:
Nāhu neḥna xadagna k^wello wa-talonāka. Menta 'engā nerakkeb?
- (28) Wa-yebēlomu 'Iyasus:
'Amān 'ebelakemu, 'antemu 'ella talokemuni, 'ama dāgem ledat, 'ama yenabber walda 'eg^wāla 'emma-ḥeyāw diba manbara sebḥātihu, 'antemu-ni tenabber diba 'aṣartu wa-kel'ētu manābert 'enza

18. Glt tanāḥezo to fall/be in love; to commit adultery. maḥaz (pl. -ān) lover (m. or f.). maḥazā (pl. -t) youth, a youth; lover (m. or f.). māḥzen illicit affairs.

23. 'em-'eṣub adv. hardly, scarcely.

24. seq^wrat aperture, opening. G saq^wara (yesq^wer) to pierce, dig out/through. Gt tasaq^wra pass. sequr perforated, excavated, breached. G raf'a to sew. Gt taraf'a pass. ref'at suture, sewing. rafā'i tailor. ref'o sewn work. marfe' (pl. marāfe't) needle.

tek^Wennenu 'asarta wa-kel'ēta hezba 'Esrā'ēl. (29) Wa-k^Wellu za-xadaga 'abyāta wa-'axawa wa-'axāta wa-'abā wa-'emma wa-be'sita wa-weluda wa-garāweha ba'enta semeya me'ta mek'ebita yenašše', wa-heywata za-la-'ālam yewarres. (30) Wa-bezuxān yekawwenu qadamt dexra, wa-daxart qedma.

Chapter XX

42. Ba'enta za-ta'āsaba gabā'ta

(1) 'Esma temassel mangešta samāyāt be'sē bā'la bēt za-waḍ'a ba-nagh yet'āsab gabā'ta la-'ašada waynu. (2) Wa-takāhala mesla gabā't ba-ba-dinār k'elat, wa-fannawomu westa 'ašada waynu. (3) Wa-waḍi'o gizē šalās sa'āt, re'ya kāle'āna 'enza yeqawwemu westa mešyāt ḍeru'āna. (4) Wa-lomu-ni yebē:

Ḥuru 'antemu-ni westa 'ašada wayneya, wa-za-ba-retu'
'ehubakemu.

Wa-'emuntu-hi ḥoru. (5) Wa-kā'eba waḍi'o gizē sessu wa-tas'ua sa'āt, gabra kamāhu kema. (6) Wa-gizē 'ašru wa-'aḥatti waḍi'o rakaba kāle'āna 'enza yeqawwemu, wa-yebēlomu:

Ment 'aqamakemu zeyya k^Wello 'elata ḍeru'ānikemu?

Wa-yebēlewwo:

'Esma 'albo za-ta'āsabana.

(7) Wa-yebēlomu:

Ḥuru 'antemu-ni westa 'ašada wayneya, wa-za-rat'ani
'ehubakemu.

(8) Wa-'emza masya, yebē bā'la 'ašada wayn la-maggābihi:

Šawwe'omu la-gabā't, wa-habomu 'asbomu, wa-'axaz qedma
'em-daxart 'eska qadamt.

(9) Wa-maš'u 'ella 'ašru wa-'aḥatti sa'āt, wa-naš'u ba-ba dinār.

(10) Wa-maš'u qadamt, wa-masalomu za-yāfadaffedu naši'a, wa-naš'u ba-ba dinār 'emuntu-hi. (11) Wa-naši'omu, 'ang^Warg^Waru lā'lēhu la-bā'la bēt 'enza yebelu:

29. mek'ebit n. double, the double amount. mek'ebita adv. twofold, doubly. me'ta mek'ebita a hundredfold.

XX 1. gaba'i (pl. gabā't) hireling, wage-worker.

2. Glt takāhala mesla to come to an agreement with.

5. kema a postpositive particle emphasizing the preceding word: "also, even, too."

(12) 'Ellu daxart 'aḥatta sa'āta taqanyu, wa-'asta'arraykomu meslēna la-'ella šorna kebadā wa-lāhbā la-'elat.

(13) Wa-'awši'o, yebēlo la-'aḥadu 'emennēḥomu:

Kāle'eya, 'i-gafā'kuka. 'Akko-nu ba-dinār takāhalkuka?

(14) Nešā' za-yerakkebaka, wa-ḥur. Faqadku 'ana la-ze daxāri 'ahabo kama laka. (15) 'I-yekawwenani-hu 'egbar za-faqadku ba-newāyeya? 'Ayneka-nu ḥamāmi we'etu 'esma 'ana xēr 'ana?

(16) Kamāhu-kē yekawwenu daxart qedma wa-qadamt dexra, 'esma bezuxān 'emuntu šewwu'ān, wa-xedātān xeruyān.

(17) Wa-'enza ya'arreg 'Iyarusālēm, naš'omu la-'ašartu wa-kel'ētu 'ardā'ihu 'enta bāḥtitomu, wa-'agḥāšomu 'em-fenot, wa-yebēlomu:

(18) Nāhu na'arreg 'Iyarusālēm, wa-ye'exzezewwo la-walda 'eg'āla 'emma-heyāw, wa-yāgabbe'ewwo xaba liqāna kāhenāt wa-šāḥaft, wa-yek^Wennewwo ba-mot, (19) wa-yemēṭṭewewwo la-ḥezb, wa-yessālaqu lā'lēhu, wa-yeqaššefewwo; wa-yesaqqelewwo, wa-ba-šālest 'elat yetnaššā'.

43. Ba'enta daqiqa Zabadēwos

(20) Wa-'emze maš'at xabēhu 'emmomu la-daqiqa Zabadēwos mesla daqiqa, wa-sagadat lotu 'enza tese'el 'em-xabēhu. (21) Wa-yebēlā: Ment tefaqqedi? (22) Wa-tebēlo:

Rassi lita kama yenbaru 'ellu daqiqeya kel'ēhomu 'aḥadu ba-yamāneka wa-'aḥadu ba-ḍagāmeke ba-mangeštaka.

(22) Wa-'awšē'a 'Iyarusālēm wa-yebē:

'I-tā'ammeru za-tese'elu. Tekelu-ni sateya za-'ana hallawku šewā'a 'estay?

Wa-yebēlewwo: Nekl. (23) Wa-yebēlomu:

Šewā'eya-sa tesatteyu, wa-nabira ba-yamāneya-sa wa-ba-ḍagāmeke 'akko 'ana za-'ehub, za'enbala la-'ella 'astadālawa lomu 'abuya.

(24) Wa-sami'omu 'ašartu ḥazanu ba'enta kel'ēhomu 'axaw. (25) Wa-šawwe'omu 'Iyarusālēm wa-yebēlomu:

Tā'ammeru-nu kama mak^Wānenti homu la-'aḥzāb ye'ēzzezewwomu, wa-'abaytomu yessēllaṭu lā'lēhomu. (26) 'Akko-kē kama-ze za-yekun ba-xabēkemu-sa, bāḥtu za-yefaqqed 'em-westētekemu 'abiya yekun yekunkemu lā'ka; (27) wa-za-hi-yefaqqed 'emennēkemu yekun liqa

yekunkemu gabra. (28) Bakama 'i-maş'a walda 'eg^wāla 'emma-
heyāw yetla'akewwo, za'enbala yetla'ak wa-yahab nafso bēzā
bezuxān.

44. Ba'enta kel'ē 'ewurān

(29) Wa-'enza yewaḍḍe'u 'em-'Iyāriḥo, talawewwo sab' bezuxān. (30)
Wa-nāhu kel'ētū 'ewurān yenabberu ṭeqqā mangad, wa-sami'omu kama
'Iyasus yaxallef, šarxu 'enza yebelu:

Tašāhalana 'Egzi'o, walda Dāwit.

(31) Wa-sab'-sa yegēššewwomu kama yārmemu, wa-'a'bayu šarixa 'enza
yebelu:

Tašāhalana 'Egzi'o, walda Dāwit.

(32) Wa-qoma 'Iyasus, wa-šawwe'omu, wa-yebē:

Menta tefaqqedu 'egbar lakemu?

(33) Wa-yebēlewwo:

'Egzi'o, kama yetkašatā 'a'yentina.

(34) Wa-'amḥarewwo la-'Iyasus, wa-lakafomu 'a'yentihomu, wa-ba-gizēhā
naššaru wa-talawewwo.

Chapter XXI

45. Ba'enta 'ewāl

(1) Wa-qaribo 'Iyarusālēm, bašḥa Bēta Fāgē xaba Dabra Zayt. Wa-'emze
fannawa 'Iyasus kel'ēta 'em-'ardā'ihu, (2) wa-yebēlomu:

Ḥuru hagara za-qedmēkem, wa-ye'eta gizē terakkebu 'edegta
'eserta wa-'ewāla meslēhā. Feteḥu wa-'amše'u lita. (3) Wa-
'emma-bo za-yebēlakemu menta tegabberu, balu, "'Egzi'omu
yefaqqedomu," wa-ba-gizēhā yefēnnewomu.

(4) Wa-ze-kona kama yetfaššam ba-nabiy za-tabehla:

(5) Balewwā la-walatta Šeyon: Nāhu neguṣeki yemašše' xabēki,
yawwāh, 'enza yeššē'an diba 'edegt wa-diba 'ewāl 'eg^wāla
'edegt.

(6) Wa-ḥawīromu 'ardā'ihu, gabru bakama 'azzazomu 'Iyasus. (7)

30. ṭeqqā/ba-ṭeqqā prep. near, beside. mangad public road,
highway; trip, journey, pilgrimage. G nagada to make a journey, to
travel on business. negd travel, trade. nagd (pl. -ān) a traveler,
stranger, guest. naqādi traveler, merchant. Cf. 'engedā.

XXI 2. 'ewāl young of an animal, esp. the foal of an ass.

'Amše'u 'edegta wa-'ewālā, wa-raḥanu 'albāsihomu lā'lēhon, wa-
taše'ena 'Iyasus. (8) Wa-za-yebazzex ḥēzb naḍafu 'albāsihomu westa
fenot, wa-kāle'ān-hi yematteru 'a'šuqa 'em-westa 'eḍaw wa-yenaḍḍefu
westa fenot. (9) Wa-ḥēzb-sa 'ella yaḥawweru qedmēhu wa-'ella-hi
yetallewu yešarrexu 'enza yebelu:

Hosā'nā la-walda Dāwit. Buruk za-yemašše' ba-sema 'Egzi'abḥēr.
Hosā'nā ba-'aryām.

(10) Wa-bawi'o 'Iyasus 'Iyarusālēm, tahawkat k^wellā ḥāgar 'enza tebel:
Mannu we'etu zentu?

(11) Wa-yebēlu 'aḥzāb:

Ze-we'etu 'Iyasus nabiy za-'em-Nāzerēt za-Galilā.

(12) Wa-bo'a 'Iyasus bēta maqdas, wa-sadada k^wellomu 'ella yešayyeṭu
wa-yeššāyaṭu ba-bēta maqdas, wa-gafte'a mā'edātihomu la-mawalletān
wa-manābertihomu la-'ella yešayyeṭu regba. (13) Wa-yebēlomu:

Šeḥuf: bēteya bēta šalot yessammay, wa-'antēmu-sa terēsseyu
ba'ata-saraqt.

46. Ba'enta 'ewurān wa-seburān

(14) Wa-maş'u xabēhu 'ewurān wa-ḥankāsān ba-bēta maqdas, wa-'aḥyawomu.

(15) Wa-'emza re'yu liqāna kāhenāt wa-šāḥaft mankera za-gabra, wa-
daqiqā-ni 'enza yešarrexu ba-bēta maqdas wa-yebelu: "Hosā'nā la-
walda Dāwit," 'i-ḥawwazomu. (16) Wa-yebēlewwo:

Tesamme'-nu za-yebelu 'ellu?

Wa-yebēlomu 'Iyasus:

'Ewwa. 'Albo-hu 'ama 'anbabkem kama 'em-'afa daqiq wa-ḥeḍānāt
'astadālawka sebḥāta?

(17) Wa-xadagomu, wa-waḍ'a 'af'a 'em-hagar Bityāneyā-hā, wa-'ašlala
heyya.

7. G raḥana to spread (as a saddle), to saddle.

8. G naḍafa/našafa to spread, lay out. Gt tanašfa pass.
nešuf spread. manšaf anything laid out: rug, covering.

9. hosā'nā (Hebrew) Save us! Hosanna!

12. Q gafte'a to overturn. Qt tagafte'a pass.

15. D ḥawwaza to please, delight, be pleasing to. CGt
'astahawwaza to be pleased. CDt 'astahawwaza to regard as pleasing,
acceptable; to please, delight. CGlt 'astahawwaza idem. ḥawwaz (pl.
-āt) pleasure, delight. ḥawwāz pleasant, delightful, agreeable.

47. Ba'enta balas 'enta yabsat

(18) Wa-ṣabiḥo 'enza ya'arreg 'Iyasus hagara, rexbā. (19) Wa-re'ya 'eḍa balas ba-mangad, wa-ḥora xabēhā, wa-'albo za-rakaba westētā za'enbala q^waṣl bāḥtitu. Wa-yebēlā:

'I-yekun 'enka ferē 'em-westēteki la-'ālam.

Wa-yabsat ba-gizēhā ye'eti balas. (20) Wa-re'eyomu 'ardā'ihu, 'ankaru wa-yebēlu:

'Efo ba-gizēhā yabsat balas?

(21) Wa-'awṣe'a 'Iyasus, wa-yebēlomu:

'Amān 'ebelakemu, 'emma bekemu hāymānota wa-'i-tenāfequ, 'akko kema za-balas za-tegabberu, 'ādi la-zentu dabr 'emma tebelewwo "Tanše' wa-tawaraw westa bāḥr," yetgabbar. (22) Wa-k^wello za-sa'alkemu ba-ṣalot 'enza ta'ammenu tenašše'u.

48. Ba'enta 'ella tase' 'elewwo kāhenāt wa-rabbanāt la-'Iyasus ba-mabāḥta mannu tegabber zanta

(23) Wa-bawi'o bēta maqdas, qarbu xabēhu 'enza yemēhher liqāna kāhenāt wa-malāheqta ḥezb 'enza yebelu:

Ba-mabāḥta mannu zanta tegabber, wa-mannu wahabaka zanta šeltāna?

(24) Wa-'awṣe'a 'Iyasus wa-yebēlomu:

'Essē' 'alakemu 'ana-hi 'aḥatta qāla za-'emkama nagarkemuni 'ana-hi 'āyadde'akemu ba-'ayy šeltān 'egabber zanta. (25) Ṭemqatu la-Yoḥannes 'em-'aytē we'etu? 'Em-samāy-nu wa-mima 'em-sab'-nu?

Wa-xallayū babaynātihomu, wa-yebēlu:

'Emma nebē za-'em-samāy, yebelana "Ba-'efo-kē za-'i-'amankemewwo?" (26) Wa-'emma-hi nebē za-'em-sab', nefarrehomu la-ḥezb, 'esma kama nabi ba-xabēhomu Yoḥannes.

(27) Wa-'awṣe'ewwo la-'Iyasus, wa-yebēlu: 'I-nā'ammer. Wa-yebēlomu we'etu-hi:

'Ana-hi 'i-āyadde'akemu ba-'ayy šeltān zanta 'egabber.

24. CG 'ayde'a to inform, tell (someone: o.s.). Gt *tayad'a* pass.

25. *mima* interrogative particle, here introducing the second part of a double question: Is it x or is it y?

49. Ba'enta kel'ē 'axaw messālē

(28) Wa-menta tebelu? Be'si botu kel'ēta weludā 'axawa, wa-yebēlo la-qadāmāwi:

Waldeya, ḥur taqanay yom westa 'aṣada wayneya.

(29) Wa-'awṣe'a, wa-yebē "'Enbeya." Wa-'emdexra-ze tanasseḥa, wa-ḥora. (30) Wa-la-kāle'u-ni yebēlo kamāhu, wa-'awṣe'a wa-yebē: "'Oho, 'egzi'eya." Wa-'i-ḥora. (31) Mannu 'enka 'em-kel'ēhomu za-gabra faqāda 'abuhu?

Wa-yebēlewwo: "Qadāmāwi." Wa-yebēlomu 'Iyasus:

'Amān 'ebelakemu kama maṣabbeḥāweyān wa-zammāweyāt yeqaddemukemu westa mangešta 'Egzi'abhēr, (32) 'esma maṣ'a xabēkemu Yoḥannes ba-fenota ṣedq, wa-'i-'amankemewwo, wa-maṣabbeḥāweyān-sa wa-zammāweyāt 'amnewwo. Wa-'antemu-sa re'eyakemu-hi, 'i-nassāḥkemu ṭeqqa 'emdexra la-'amin botu.

50. Ba'enta 'aṣada wayn messālē

(33) Kāle'ta messālē seme'u. Be'si bā'la bēt, wa-takala 'aṣada wayn, wa-gabra lotu daq^wana, wa-karāya westētū mekyāda, wa-ḥanaṣa māxfada, wa-wahabo la-ḥarast, wa-nagada. (34) Wa-'ama baṣḥa gizē ferēhu, fannawa 'agbertihu xaba ḥarast kama yenše'u ferēhu. (35) Wa-naš'ewwomu ḥarast la-'agbertihu, wa-bo za-zabaṭu, wa-bo za-qatalū, wa-bo za-wagaru. (36) Wa-'emze fannawa kāle'āna 'agberta 'ella yebazzexu 'em-qadamt, wa-kiyāhomu-ni kamāhu rassayewwomu. (37) Wa-dexra fannawa xabēhomu waldo, 'enza yebel:

Yaxafferewwo la-waldeya-sa.

(38) Wa-soba re'yewwo ḥarast la-waldu, yebēlu babaynātihomu: Nawā ze-we'etu wāres. Ne'u, neqtelo wa-yekunana lana restu.

(39) Wa-naš'ewwo, wa-'awḍe'ewwo 'af'a 'em-'aṣada wayn, wa-

29. 'enbeya exclamation: No! I refuse!

30. 'oho exclamation of assent: Very well, I will (do so).

33. G daq^wana to surround with a fence or wall. daq^wan fence, wall. māxfad tower.

34. G ḥarasa (yehres) to plow. Gt taḥarsa pass. ḥarāsī (pl. ḥarast) plowman, farmer, tenant farmer. māḥras (pl. maḥāres) plow.

qatalewo. (40) 'Emkama 'enka maṣ'a 'egzi'a 'aṣada wayn, menta yerēsseyomu la-'ellek^wtu ḥarast?

(41) Wa-yebēlewwo:

Ba-ḥeṣum la-'ekuyān yeqattelomu, wa-wayno-hi yehub la-kāle'ān 'aqabt, la-'ella yehubewwo ferēhu ba-ba gizehu.

(42) Wa-yebēlomu 'Iyasus:

'Albo-hu 'ama 'anbakkemu westa maṣāḥeft:

'Ebn 'enta mannewwā nadaqt ye'eti konat westa re'sa mā'zent. 'Em-xaba 'Egzi'abhēr konat zāti, wa-manker ye'eti la-'a'yentina.

(43) Ba'enta zentu 'ebelakemu kama yethayyad 'em-xabēkemu mangeṣta 'Egzi'abhēr, wa-tetwahhab la-ḥezb za-yegabber ferēhā.

(44) Wa-za-sa wadqa diba ye'eti 'ebn yetqatqatqat, wa-la-za-hi wadqa dibēhu yedammeqo.

(45) Wa-sami'omu liqāna kāhenāt wa-Farisāweyān 'amsālātihu, 'a'maru kama ba'enti'ahomu yebel. (46) Wa-'enza yefaqqedu ye'xazewwo, farhu 'ahzāba, 'esma kama nabiyye'etu ba-xabēhomu.

Chapter XXII

51. Ba'enta 'ella taṣawwe'ū westa kabkāb

(1) Wa-'awṣe'a 'Iyasus dāgema, wa-nagara ba-messālē 'enza yebel:

(2) Temassel mangeṣta samāyāt be'sē neguṣa za-gabra kabkāba la-waldu. (3) Wa-fannawa 'agbertihu yeṣawwe'ewwomu la-'ella ta'aṣṣaru westa kabkāb, wa-'i-faqadu yemṣe'u. (4) Wa-dāgema fannawa kāle'āna 'agberta 'enza yebel:

Balewwomu la-'ella 'aṣṣarnāhomu: Nāhu mesāḥeya

41. *ba-ḥeṣum* adv. phrase: vilely, wretchedly, without pity.

42. D *mannana* to reject, repudiate, despise. Dt *tannana* pass. *mennun* rejected, despised; unsuitable, worthless, vile. *mennānē* repudiation, rejection; worthlessness, wickedness.

44. Q *qatqata* to crush, grind up. Qt *taqatqata* pass. *qetqut* crushed, ground. *qetqatē* vn. crushing, grinding, destruction. G *damaqa* to grind up, crush.

XXII 3. D *aṣṣara* to call a meeting, to invite. Dt *ta'aṣṣara* pass. *'aṣṣur*/*'aṣṣur* feast, banquet.

4. G *maṣḥa* to dine, sup. CG *'amseḥa* caus. *mesāḥ* meal, dinner; banquet, feast. *magze'* (pl. *magāze't*) fattened cattle, fatlings.

'astadālawku, wa-ṭabāḥku magāze'teya wā-'aswāreya, wa-k^wellu delew; ne'ū westa kabkābeya.

(5) Wa-'emuntu-sa tahayyayu wa-xalafu. Bo-za-ḥora westa garāhtu, wa-bo za-hora westa tagbāru. (6) Wa-'ella-sa tarfu 'axazu 'agbertihu wa-qatalewwomu, wa-kiyāhu-ni ṣa'alewo. (7) Wa-tam'e'a neguṣ, wa-fannawa ḥarrāhu yeqtelewwomu la-'ellektu qatalt; wa-qatalewwomu, wa-hagaromu-ni 'aw'ayu: (8) Wa-'emze yebēlomu la-'agbertihu:

Ba'āleya-sa delew we'etu, wa-bāhtu la-'ella 'aṣṣarnāhomu-sa 'i-kafalomu. (9) Ḥuru-kē 'enka westa marāḥebt wa-'anāqeṣ, wa-k^wello za-rakabkemu ṣawwe'ū westa kabkāb.

(10) Wa-waḍi'omu 'emuntu 'agbert westa fenāw, 'astagābe'u k^wello za-rakabu 'ekuyāna wa-xērāna, wa-mal'a bēta ba'āl 'em-ella yeraffequ. (11) Wa-bawi'o neguṣ yer'ayomu la-'ella yeraffequ, rakaba ba-heyya be'sē za-'i-labsa lebsa mar'ā. (12) Wa-yebēlo:

Kāle'eya, 'efo bo'ka zeyya za'enbala telbas lebsa mar'ā? Wa-tafaḍma we'etu. (13) Wa-'emze 'azzaza neguṣ la-gazā't:

Ye'serewwo 'edawihu wa-'egarihu wa-yāwde'ewwo westa ṣanāfi ṣelmat westa bekāy wa-ḥaḥiya senan,

(14) 'esma bezuxan 'emuntu ṣewwu'ān, wa-xedāṭān xeruyān.

52. Ba'enta 'ella tase'elu ba'enta dinār

(15) Wa-'emze ḥoru Farisāweyān wa-tamākaru kama yāṣhetewwo ba-qālu.

(16) Wa-fannawu xabēhu 'ardā'ihomu mesla sab'a Hērodes, wa-yebēlewwo:

CQ *'amazge'a* to fatten. *sor* (pl. *'aswār*) ox, steer.

5. *tagbār* business, activity, task, job.

8. G *kafala* (*yekfel*) to divide (up); to apportion, distribute; to make someone a participant/partaker in; impersonally: to be one's portion (*'i-kafalomu* it was not their portion = they were not worthy of it). Gt *takafala* pass.; to divide up among (oneselves); to hesitate, be of divided mind. *keful* divided. *kefl* (pl. *-āt*) part, portion, share; section, category; chapter. *makfalt* part, portion, share.

12. G *faḍama* = D *faḍama* to stop up, obstruct, make speechless. Gt *tafaḍma* = Dt *tafaḍama* pass.; to be speechless.

13. G *gaz'a* to serve at a feast. *gez'*/*gaz'* feast, banquet. *gazzā'* = *gazā'i* (pl. *gazā't*) waiter, attendant (at feast).

Liq, nā'ammer kama rāte' 'anta wa-ba-ṣedq temēhher fenota 'Egzi'abḥēr, wa-'i-taḥasseb manna-hi, wa-'i-tādallu la-gaṣṣa sab'. (17) Negerana-kē 'enka za-yeratte'aka yekawwen-hu wehiba ṣabāḥta dinār la-neguṣ, wa-mima 'i-yekawwen-nu.

(18) Wa-'a'maromu 'Iyasus 'ekayomu, wa-yebēlomu:

Menta tāmēkkeruni, madlewān? (19) 'Ar'eyuni 'alāda dinār.

Wa-'amṣe'u lotu dināra. (20) Wa-yebēlomu 'Iyasus:

Za-mannu zentu malke'u wa-maṣḥafu?

(21) Wa-yebēlewo: Za-nagāši. Wa-yebēlomu:

Habu za-nagāši la-nagāši, wa-za-'Egzi'abḥēr la-'Egzi'abḥēr.

(22) Wa-sami'omu, 'ankaru wa-xadagewwo wa-xalafu.

53. Ba'enta Saduqāweyān 'ella yebelu 'albo tenšā'ē mewutān

(23) Wa-ba-ye'eti 'elat maṣ'u xabēhu Saduqāweyān 'ella yebelu 'albo tenšā'ē mewutān. Wa-tase''elewo 'enza yebelu:

Liq, Musē yebē: 'Emma-bo za-mota 'exuhu 'enza 'albo weluda, yāwseb be'sita 'exuhu wa-yāqem weluda la-'exuhu. (25) Hallawu 'enka xabēna sab'atu 'axaw, wa-za-yelehheq 'awsaba wa-mota, wa-'esma 'albo weluda, xadaga be'sito la-'exuhu. (26) Wa-kamāhu kāle'u-ni wa-šālesu-hi 'eska sab'atihomu. (27) Wa-dexra k'ellomu motat ye'eti be'sit. (28) 'Ama yetnašše'u 'enka mewutān, la-mannu 'em-sab'atihomu tekawwen be'sita, 'esma k'ellomu 'awsabewwā?

(29) Wa-'awše'a 'Iyasus, wa-yebēlomu:

Teseḥḥetu ba-'i-ya'mero maṣāḥeft wa-'i-xayla 'Egzi'abḥēr. (30) 'Ama-sa yaḥayyewu mewutān, 'i-yāwassebu wa-'i-yetwāsabu, 'allā kama malā'ekta 'Egzi'abḥēr ba-samāyāt 'emuntu. (31) Wa-ba'enta tenšā'ē mewutān-sa, 'i-yanbakkemu-hu za-tabehla lakemu 'em-xaba 'Egzi'abḥēr, za-yebē:

'Ana 'Egzi'abḥēr, 'amlāka 'Abrehām wa-'amlāka Yesḥaq wa-'amlāka Yā'qob.

16. lit.: "you regard/consider no one" = "You take no account of person, i.e. are impartial."

19. 'alād coin.

20. G *lak'a* to impress (a seal), to inscribe. Gt *talak'a* pass.; to be affixed. *leku'* impressed, inscribed, affixed. *malke'* seal impression, likeness, figure.

'Amlāka ḥeyāwān-kē we'etu, wa-'akko 'amlāka mewutān. (33) Wa-sami'omu ḥezb, 'ankaru mēḥiroto.

54. Ba'enta ṣaḥāfi za-tase''elo 'ayy te'zāz ya'abbi

(34) Wa-sami'omu Farisāweyān kama faḍamomu la-Saduqāweyān, tagābe'u xabēhu. (35) Wa-tase''elo 'aḥadu 'em-westētomu ṣaḥāfē hagar 'enza yāmēkkero:

Liq, 'ayy-nu te'zāz ya'abbi ba-westa 'orit?.

(37) Wa-yebēlo 'Iyasus:

'Afqer 'Egzi'abḥēr 'amlākaka ba-k^wellu lebbeka wa-ba-k^wellu nafseka wa-ba-k^wellu xayleka wa-ba-k^wellu xellinnāka. (38) Zāti te'zāz 'abāy wa-qadāmit. (39) Wa-kāle'tā-hi temasselā: 'Afqer biṣaka kama nafseka. (40) Ba-'ellāntu kel'ē te'zāz tasaqlu k^wellu 'orit wa-nabiyāt.

55. Ba'enta Farisāweyān zakama tase''elomu Kerestos walda mannu we'etu Kerestos

(41) Wa-'enza gubū'an Farisāweyān, tase''elomu 'Iyasus, (42) 'enza yebel:

Menta tebelu ba'enta Kerestos? Walda mannu we'etu?

Wa-yebēlewo: Za-Dāwit. (43) Wa-yebēlomu 'Iyasus:

'Efo 'enka lalihi Dāwit ba-manfas qeddu yebē:

(44) Yebēlo 'egzi' la-'egzi'eya: Nebar ba-yamāneya 'eska 'āgabbe'omu la-ṣalā'teka tāḥta makayyada 'egarika.

(45) Za-lalihi 'enka Dāwit 'egzi'eya yebēlo, 'efo 'enka yekawweno waldo?

(46) Wa-'albo za-kehla 'awše'oto qāla, wa-'albo za-ṭab'a 'em-ye'eti 'elat tase''eloto menta-ni.

Chapter XXIII

(1) Wa-'emze nagaromu 'Iyasus la-ḥezb wa-la-'ardā'ihu 'enza yebel:

(2) Diba manbara Musē nabaru ṣaḥaft wa-Farisāweyān. K^wello za-maharukemu gebaru wa-'eqabu. (3) Wa-bakama yegabberu-sa 'i-tegbaru, 'esma za-yemēhheru 'i-yegabberu. (4) Wa-ya'asseru ṣora 'abiya wa-kebuda, wa-yāsakkemewwo la-sab' diba matākeftu,

XXIII 4. G *sakama* to carry on the shoulders. CG 'askama caus. Gt *tasakma* = G. *matkaf(t)* (pl. *matākeft*) shoulder.

wa-lalihomu-sa 'i-yelakkefewwo ba-'ašbā'tomu. (5) Wa-k^Wello megbāromu za-yegabberu la-'ayna sab' yegabberu, wa-yā'abbeyu 'azfārihomu, (6) wa-yāfaqqueru re'sa merfāqāt ba-westa mesāḥāt, wa-nabira fešsuma ba-westa 'a'wādāt, (7) wa-ta'amex^Wa ba-westa mešyātāt, wa-yebelomu sab' "Rabbi." (8) 'Antemu-sa-kē 'i-tessamayu rabbi, 'esma 'aḥadu we'etu mamehherekemu, wa-'antemu-sa 'axaw k^Wellekemu. (9) Wa-'i-terasseyu 'aba ba-diba medr, 'esma 'aḥadu we'etu 'abukemu samāyāwi. (10) Wa-'i-tessamayu mamehherāna, 'esma 'aḥadu mamehherekemu we'etu Kerestos. (11) Wa-bāḥtu za-yelehheqakemu yekunkemu lā'ka, (12) 'esma za-'a'bayā re'so yaxasser, wa-za-'atḥata re'so yekabber.

56. Ba'enta 'alē-lomu la-šaḥaft wa-Farisāweyān

(13) 'Alē lakemu šaḥaft wa-Farisāweyān, madlewān, 'esma teballe'u 'abyāta maballātāt wa-tāmakanneyu wa-tābazzexu šalota. Ba'enta zantu terakkebu fadfāda k^Wennanē. 'Alē lakemu šaḥaft wa-Farisāweyān, madlewān, 'esma ta'ašsewu manglešta samāyāt westa gaššu la-sab'. 'Antemu-hi 'i-tebawwe'u wa-la-'ella-hi yebawwe'u tekalle'ewwomu bawi'a. (15) 'Alē lakemu šaḥaft wa-Farisāweyān, madlewān, 'esma ta'awwedu bāḥra wa-yabsa kama tāṭmequ 'aḥada falāsē. Wa-taṭamiqo, terēsseyewwo kā'batakemu la-Gahānnam. (16) 'Alē lakemu šaḥaft wa-Farisāweyān, 'amreḥta 'ewurān, 'ella tebelu: Za-maḥala ba-bēta maqdas dāxen we'etu, wa-za-sa maḥala ba-warqa bēta maqdas yegēgi. (17) 'Abdān wa-'ewurān. 'Ayy ya'abbi: warq-nu wa-mima bēta maqdas-nu za-yeqēddeso la-warq? (18) Wa-za-maḥala ba-mašwā't dāxen tebelu, wa-za-sa maḥala šenḥāḥo yegēgi tebelu. (19) 'Abdān wa-'ewurān. 'Ayy ya'abbi: šenḥāḥ-nu wa-mima mešwā' za-yeqēddeso la-we'etu šenḥāḥ? (20) Za-kē maḥala ba-mešwā' maḥala botu wa-maḥala ba-k^Wellu za-dibēhu. (21) Wa-za-hi maḥala ba-bēta maqdas

XXIII 4. G *sakama* to carry on the shoulders. CG 'askama caus. Gt *tasakma* = G. *matkaf(t)* (pl. *matākeft*) shoulder.

13. *maballāt* (pl. -āt) widow; nun. CQ 'amaknaya to pretend, make excuses. *mekneyāt* (false) excuse, pretext; reason, cause.

15. *terēsseyewwo kā'batakemu la-Gahānnam* You make him your double for Gehenna (i.e., twice as liable to Gehenna as yourselves).

18. *šenḥāḥ* sacrifice, offering.

maḥala botu wa-ba-za-yenabber westētū. (22) Wa-za-hi maḥala samāya maḥala manbara 'Egzi'abḥēr wa-ba-za-yenabber dibēhu. (23) 'Alē lakemu šaḥaft wa-Farisāweyān, madlewān, 'ella tābawwe'u 'āšerāta 'edēhu la-'azāb wa-la-selan wa-la-kamin, wa-xadaggemu za-ya'abbi te'zāzāta 'orit: šedqa, wa-mešwāta, wa-hāymānota. Ze-ni maftew tegbaru, wa-kiyāhu-ni 'i-texdegū. (24) 'Amreḥta 'ewurān, 'ella šādota tenaṭṭefu wa-gamala-sa tewexxeṭu. (25) 'Alē lakemu šaḥaft wa-Farisāweyān, madlewān, 'ella taxaḍdebu šewā'a wa-šāḥla 'enta 'af'ahu, wa-westū-sa melu' hayda wa-'ammaḍā wa-te'gelta. (26) Farisāwi 'ewur, qedma xedebo la-šewā' wa-la-šāḥl 'enta westū, kama yekun nešūḥa 'enta 'af'ahu-ni. (27) 'Alē lakemu šaḥaft wa-Farisāweyān, madlewān, 'ella temasselu maqābera gebsusāna, 'ella 'enta 'af'ahomu yāstare' 'eyu šannāyāna, wa-'enta westomu-sa melu'āna 'a'šenta wa-'abdenta wa-k^Wello rek^Wsa. (28) Kamāhu-kē 'antemu-ni 'enta 'af'akemu teššēddaqu la-'ayna sab', wa-'enta westekemu-sa melu'ān 'antemu 'ammaḍā wa-hayda wa-'adlewo. (29) 'Alē lakemu šaḥaft wa-Farisāweyān, madlewān, 'ella tenaddequ maqāberihomu la-nabiyāt, wa-tāstašāneyu zexromu la-šādeqān, (30) wa-tebelu: Soba-sa hallawna ba-mawā'ela 'abawina, 'emma 'i-xabarna meslēhomu neqtel nabiyāta. (30) Nāhu-kē lalikiem ta'ammenu kama daqiqomu 'antemu la-qatalta nabiyāt. (32) 'Antemu-hi fašsemu masfarta 'abawikemu. (33) 'Af'ot, tewledda 'arāwita medr, 'efo tekelu 'amšeṭo 'em-k^Wennanē Gahānnam? (34) Ba'enta-ze nāhu 'ana 'efēnnu xabēkemu nabiyāta wa-ṭababta wa-šaḥafta, wa-teqattelu ba-westētumu, wa-tesaqqelu, wa-teqaššefu 'em-westētumu ba-mak^Wārebtihomu, wa-tesaddu 'em-hagar westa hagar, (35) kama yebšāḥ lā'lēkemu dama

23. 'āšerāta 'ed a tithe. 'azāb/'azāb/'azob hyssop, mint. *selan* dill. *kamin* cummin.

24. *šādōt/šāšōt* gnat, flea. G *naṭfa* to strain out. *neṭuf* strained, pure. *manṭaft* strainer, sieve. G *wexṭa/waxaṭa (yaxaṭ)* to swallow.

27. *gebses* gypsum, plaster. *gebsus* plastered. 'aḍm (pl. 'a'demt) bone.

33. 'af'ot vipers.

k^wellu šādeqān za-take'wa diba medr 'em-dama 'Abēl šādeq 'eska dama Zakāreyās walda Barākeyu, za-qatalkemu ba-mā'kala bēta maqdas. (36) 'Amān 'ebelakemu: Yebaššehā la-zāti tewledd ze-k^wellu. (37) 'Iyarusālēm, 'Iyarusālēm, 'enta teqattelomu la-nabiyāt wa-'enta tewēggeromu la-ḥawāreyāt la-'ella tafannawu xabēhā, mi-maṭana faqadku 'āstagābe'omu la-weludeki kama 'enta tāstagābe' doreho 'afrextihā tāḥta kenafihā, wa-'abaykemu. (38) Nāhu yetxaddag lakemu bētekemu badwa. (39) 'Amān 'ebelakemu: 'I-terē'eyuni 'em-ye'zē 'eska soba tebelu: Buruk za-yemašše' ba-sema 'Egzi'abḥēr.

Chapter XXIV

57. Ba'enta xelqata 'ālam

- (1) Wa-waḍi'o 'Iyasus 'em-bēta maqdas, ḥora, wa-qarbu 'ardā'ihu, wa-'ar'ayewwo ḥeṣṣāhu la-mek^wrāb. (2) Wa-'awše'a, wa-yebēlomu: Terē'eyu-nu zanta k^wello? 'Amān 'ebelakemu, 'i-yetxaddag zeyya 'ebn diba 'ebn za-'i-yetnaššat.
- (3) Wa-'enza yenabber ba-Dabra Zayt, qarbu 'ardā'ihu xabēhu 'enza yebelu 'enta bāḥtitomu: Negerana mā'zē yekawwen-ze, wa-ment te'mertu la-meš'ateka wa-la-xelqata 'ālam.
- (4) Wa-'awše'a 'Iyasus wa-yebēlomu: 'Uqu 'albo za-yāšhetkemu, (5) 'esma bezuxān yemašše'u ba-sema zi'aya 'enza yebelu, "'Ana we'etu masiḥ," wa-bezuxāna yāsehḥetu. (6) Wa-hallawakemu tesme'u qatla wa-demḍa ḍabā'it. 'Uqu 'i-tedangedu, 'esma gebr yekawwen kamāhu, wa-'akko ba-gizēhā za-yaxalleq. (7) Wa-yetnaššā' ḥezb diba ḥezb wa-nagašt diba nagašt, wa-yemašše' raxāb wa-bedbed wa-hakak ba-ba baḥāwertihu. (8) Wa-ze-k^wellu qadāmi māḥmam. (9) 'Amēhā yemēṭṭewukemu la-mendābē, wa-yeqaššefukemu wa-yeqattelukemu wa-yešalle'ukemu k^wellu ḥezb ba'enta semeya. (10) Wa-'amēhā ya'allewu bezuxān,

37. doreho (pl. dawāreh) m.f. chicken, hen, rooster. 'afrewt/'afwert (coll.) chicks.

XXIV 2. G nāšata (yenšet) to destroy, overturn. Gt tonašta pašš. nešūt destroyed. neštat destruction.

6. ḍabā'it/ḡabā'it battle, fighting.

7. hakak tumult, chaos.

wa-yešalle'u babaynātihomu wa-yetqātalū. (11) Wa-bezuxān ḥassāweyāna nabiyāt yemašše'u, wa-bezuxāna yāsehḥetu. (12) Wa-'em-bezxā la-'ekay tesēkk^wes feqra bezuxān. (13) Wa-za-sa 'azlafa te'gešto we'etu yedexxen. (14) Wa-yessabbak ze-wangēla mangēšt westa k^wellu 'ālam kama yekun sem'a lā'la k^wellu 'aḥzāb, wa-ye'eta 'amira yebaššeḥ xelqat. (15) Wa-'ama re'ikemu xasāro la-musenā za-tabehla ba-Dāne'ēl nabiy 'enza yeqawwem westa makān qeddus (za-yānabbē yelabbu), (16) 'amēhā 'ella westa Yehudā yeg^wayyu westa 'adbār, (17) wa-za-westa nāḥs 'i-yerad yenšā' za-westa bētu, (18) wa-za-westa garāht 'i-yetmayat dextrēhu yenšā' lebso. (19) 'Alē lon bāḥtu la-ḍenusāt wa-la-'ella yaḥaḍḍenā ba-we'etu mawā'el. (20) Wa-šalleyu bāḥtu kama 'i-yekun g^weyyākemu ba-keramt wa-ba-sānbat, (21) 'esma yekawwen ye'eta 'amira 'abiy ḥemām wa-mendābē za-'i-kona 'em-qedma 'ālam wa-'eska yom, wa-'i-yekawwen-hi. (22) Wa-soba 'akko-hu za-xašarā 'emāntu mawā'el, 'albo za-'em-dexna mannu-hi za-šegā, wa-bāḥtu ba'enta xeruyān' yaxaššerā 'emāntu mawā'el. (23) 'Amēhā 'emma-bo za-yebēlakemu "Nawā zeyya ḥaḷlo Kerestos, wa-nawā kaḥak," 'i-te'manu, (24) 'esma yemašše'u ḥassāweyāna masiḥ wa-ḥassāweyāna nabiyāt, wa-yegabberu ta'āmera 'abayta wa-mankera la-'ašḥeto, soba-sa yetkahhalomu, la-xeruyān-hi. (25) Nāhu qadamku nagirotakemu. (26) 'Emma-kē yebēlukemu "Nawā gadāma hallo," 'i-teḍā'u; wa-"Nawā westa 'abyāt," 'i-te'manu, (27) 'esma kama 'enta mabraq yewadde' 'em-šebāḥ, wa-yāstare''i 'eska 'arab, kamāhu meš'atu la-walda 'eg^wāla 'emma-ḥeyāw. (28) Xaba hallawa gadalā, heyya yetgābe'u 'ansert. (29) Wa-ba-gizēhā 'em-dexra ḥemāmon la-'emāntu mawā'el, ḍaḥāy-ni yešallem, wa-warx-ni 'i-yehub berhāno, wa-kawākebt yewaddequ 'em-samāy, wa-yānqalaqqel xayla samāyāt. (30) Wa-ye'eta 'amira yāstare''i ta'āmerihu la-walda 'eg^wāla 'emma-ḥeyāw ba-samāy. 'Amēhā yebakkeyu k^wellu 'aḥzāba medr, wa-yerē'eyewwo la-walda 'eg^wāla 'emma-ḥeyāw ba-damnanāta samāy yemašše' mesla xayl wa-sebḥāt bezux. (31) Wa-yefēnnewomu la-malā'ektihu mesla qāla qarn

12. D sakk^wasa to cease, come to an end, die out.

28. gadalā corpse(s), cadaver(s).

29. CQ 'anqalqala intrans.: to move, shake, quake; trans.: to move, shake, agitate. naqalqāl motion, shaking, agitation.

'abiy, wa-yāstagābe'omu la-xeruyānihu 'em-'arbā'tu makān 'em-'aṣnāfa samāy 'eska 'aṣnāfa samāy. (32) Wa-'em-balas 'a'meru 'amsālihu: 'emkama kona 'aṣqā dekuma wa-q^Waṣlā lamlama, tā'ammeru kama qarba mā'raru. (33) Kamāhu-kē 'antemu-hi 'emkama re'ikemu zanta k^Wello, 'a'meru kama qarba wa-hallo xaba xox. (34) 'Amān 'ebelakemu kama 'i-taxallef zā-tewledd 'eska ze-k^Wellu yetgabbar. (35) Samāy wa-medr yaxallef wa-qāleya-sa 'i-yaxallef.

58. Ba'enta sa'āt wa-'elat

(36) Wa-ba'enta ye'eti-sa 'elat wa-ye'eti sa'āt 'albo za-yā'ammerā, wa-'i-malā'ekta samāy wa-'i-wald za'enbala 'ab bāhtitu. (37) Wa-bakama kona ba-mawā'ela Nox kamāhu yekawwen meṣ'atu la-walda 'eg^Wāla 'emma-ḥeyāw. (38) Bakama ye'eta 'amira 'em-qedma 'ayx yeballe'u wa-yesatteyu wa-yāwassebu wa-yetwāsabu, 'eska 'ama bo'a Nox westa tābot, (39) wa-'i-ya'maru 'eska soba maṣ'a māya 'axy wa-'aṭfe'a k^Wello, kamāhu-kē yekawwen meṣ'atu la-walda 'eg^Wāla 'emma-ḥeyāw. (40) 'Amēhā kel'ē yehēllewu westa garāht: 'aḥada yenašše'u wa-kāle'o yaxaddegu. (41) Wa-kel'ēti yaḥarreṣā ba-'aḥadu māhraṣ: 'aḥatta yenašše'u wa-kāle'tā yaxaddegu. Wa-kel'ē yesakkebu westa 'aḥadu 'arāt: 'aḥada yenašše'u wa-'aḥada yaxaddegu. (42) Tegehu 'enka, 'esma 'i-tā'ammeru ba-'ayy sa'āt yemaṣše' 'egzi'ekemu. (43) Wa-zanta bāhtu 'a'meru: soba yā'ammer-hu bā'la bēt gizē yemaṣše' sarāqi, 'em-tagha wa-'em-'i-xadaga yetkaray bētu. (44) Ba'enta-ze 'antemu-hi delewānikemu hallewu, 'esma ba-gizē 'i-tā'ammeru yemaṣše' walda 'eg^Wāla 'emma-ḥeyāw. (45) Mannu 'engā gabr mā'man wa-ṭabib za-yešayyemo 'egzi'u westa bētu kama yahabomu sisita ba-gizēhu? (46) Beḍu' we'etu gabr za-maṣi'o 'egzi'u yerakkebo 'enza zanta yegabber. (47) 'Amān 'ebelakemu kama diba k^Wellu ṭeritu yešayyemo. (48) Wa-'emma-sa yebē we'etu gabr 'ekuy ba-lebbu, "Yeg^Wanaddi 'atiwa 'egzi'eya," (49) wa-yezabbeṭ 'abyāṣihu, wa-yeballe' wa-yesatti mesla sakart, (50) wa-yemaṣše' 'egzi'u la-we'etu gabr ba-'elat

49. G *sakra* (*yesker, yeskar*) to be intoxicated. CG 'askara caus. *sekur* inebriated, drunk. *sakar* intoxicating drink; intoxication. *sekrat* intoxication. *sakarri* (pl. *sakar*) drunkard.

'i-taḥazzaba wa-ba-gizē 'i-ya'mara, (51) wa-yek^Wenneno wa-yemattero wa-yāgabbe' makfalto mesla madlewān xaba bekāy wa-ḥaqiya seṣan.

Chapter XXV

59. Ba'enta 'ašru danāgel

(1) 'Amēhā temassel mangešta samāyāt 'ašru danāgela 'ella naš'a maxātewihon wa-waḍ'ā westa qabbalā mar'āwi. (2) Wa-xams 'em-westēton 'abdāt 'emāntu, wa-xams ṭabābāt. (3) Wa-'abdāt-sa naši'on maxātewihon 'i-naš'a qeb'a meslēhon, (4) wa-ṭabābāt-sa naš'a qeb'a ba-gamā'eyehon mesla maxātewihon. (5) Wa-g^Wandeyo mar'āwi daqqasā k^Wellon wa-nomā. (6) Wa-mā'kala lēlit wewwe'ā kona:

Nāhu mar'āwi maṣ'a. Dā'u westa qabbalāhu.

(7) Wa-'emze tanše'ā 'elleku danāgel k^Wellon, wa-'ašannayā maxātewihon. (8) Wa-'elleku 'abdāt yebēlāhon la-ṭabābāt:

Habāna 'em-qeb'eken, 'esmā maxātewina ṭaf'ā.

(9) Wa-'awše'āhon ṭabābāt 'enza yebelā:

'Emma-bo, kama 'i-ya'akkellana lana wa-laken. Ḥurā xabēhomu la-'ella yešayyetu wa-tašāyatā laken.

(10) Wa-ḥawiron yešāyatā, baṣḥa mar'āwi, wa-bo'ā meslēhu 'elleku delewāt westa kabkāb, wa-ta'aṣwa xox. (11) Wa-dexra maṣ'ā 'ellektu-hi danāgel, wa-yebēlā: 'Egzi'o, 'egzi'o, 'arxewana. (12) Wa-'awše'on, wa-yebē:

'Amān 'ebelaken kama 'i-ya'ammeraken.

(13) Tegehu-kē, 'esma 'i-tā'ammeru 'elata wa-sa'āta.

60. Ba'enta 'ella naš'u makāleya berur

(14) 'Esmā kama be'si za-yenagged, wa-ṣawwe'a 'agbertihu,

50. G *ḥazaba* to think, believe, suppose. Gt *taḥazaba* = Dt *taḥazzaba* = G; also: to expect; to fear, avoid; to care, be concerned. *teḥzebt* opinion, belief, expectation, fear. XXV 1. *qabalā/qabbalā* a meeting, encounter; *westa qabbalā* prep. phrase: out to meet.

4. *gem'ē* (pl. *gamā'ey*) flask, container for oil.

6. D *wawwe'a* to shout. *wewwe'ā* a shout, cry.

9. 'emma-bo kama perhaps.

wa-wahabomu newāyo yetgabbaru. (15) Wa-bo la-za wahabo xamesta maklita, wa-bo la-za kel'ē, wa-bo la-za 'aḥada: la-la 'aḥadu bakama yekelu. Wa-nagada ba-gizēhā. (16) Wa-ḥora zeku za-xamsa maklita naš'a, wa-tagabbara bontu, wa-rabḥa kāle'ta xamsa maklita. (17) Wa-kamāhu za-hi kel'ēta rabḥa kāle'ta kel'ēta. (18) Wa-za-'aḥatta-sa naš'a xalafa wa-karaya medra wa-xab'a warqa 'egzi'u. (19) Wa-'emdexra bezux mawā'el, 'atawa 'egzi'omu la-'elleku 'agbert, wa-taḥāsaba meslēhomu. (20) Wa-qarba za-xamsa makāleya naš'a, wa-'amṣe'a kāle'ta xamsa makāleya 'enza yebel:

'Egzi'o, xamsa makāleya wahabkani, wa-nāhu xamsa kāle'ta rabāḥku.

(21) Wa-yebēlo 'egzi'u:

'O-gabr xēr wa-me'man. Ba-ḥedāṭ konka me'mana. Westa bezux 'ešayyemaka. Bā' westa tefšēḥta 'egzi'eka.

(22) Wa-maṣ'a za-kel'ēta-ni maklita naš'a, wa-yebē:

'Egzi'o, 'akko-hu kel'ēta makāleya wahabkani? Nāhu kel'ēta kāle'ta makāleya 'ella rabāḥku.

(23) Wa-yebēlo 'egzi'u:

'O-gabr xēr wa-me'man. Ba-ḥedāt konka me'mana. Westa bezux 'ešayyemaka. Bā' westa feššēḥāhu la-'egzi'eka.

(24) Wa-maṣ'a za-'aḥatta-ni maklita naš'a, wa-yebē:

'Egzi'o, 'ā'ammeraka kama deruk be'si 'anta. Ta'arrer xaba 'i-zarā'ka, wa-tāstagābe' 'em-xaba 'i-zarawka. (25) Wa-fariheya ḥorku wa-xabā'ku maklitaka westa medr. Nāhu 'enka makliteka.

(26) Wa-'awše'o 'egzi'u, wa-yebēlo:

'Ekuy gabr wa-hakkāy. Tā'ammerani kama 'a'arrer xaba 'i-zarā'ku wa-'āstgābe' 'em-xaba 'i-zarawku. (27) 'Em-našā'ka warqeya, wa-'em-'agbā'ka westa mā'ed, wa-maṣi'eya 'em-'astagabbarkewwo laliya ba-redē. (28) Neše'u 'em-xabēhu maklita, wa-habewwo la-za-botu 'ašarta maklita.

14. Note Dt *tagabbara* in the sense "to invest," and CDt (vs. 27 below) "to recover one's investment."

24. *deruk* harsh, savage.

27. *redē* interest (financial). Gt *tarādaya* to lend at interest, to receive interest. Glt *tarādaya* idem.

(29) 'Esmā la-k^wellu la-za-bo yehubewwo wa-yewēssekewwo, wa-la-za-sa 'albo 'ellā-hi-bo yahayyedewwo. (30) Wa-la-gabr-sa 'ekuy 'awde'ewwo westā šanāfi šelmat xaba bekāy wa-ḥaqiya senan.

61. Ba'enta meṣ'atu la-Kerestos

(31) Wa-'ama yemaṣše' walda 'eg^wāla 'emma-ḥeyāw ba-sebhātihi, wa-k^wellomu malā'ektihu meslēhu, 'amēhā yenabber westa manbara sebhātihi. (32) Wa-yetgābe'u k^wellomu 'aḥzāb qedmēhu, wa-yefalletomu za-za zi'ahomu kama nolāwi yefallet 'abāge'a 'em-'aṭāli. (33) Wa-yāqawwem 'abāge'a ba-yamān wa-'aṭālē ba-ḍagām. (34) 'Amēhā yebel neguš la-'ella ba-yamān:

Ne'u burukānihi la-'abuya. Terasu mangešta za-'astadālawa lakemu 'em-qedma 'ālam. 'Esmā rexebku wa-'ablā'kemuni, šamā'ku wa-'astaykemuni, wa-nagda konku wa-tawakafkemuni.

(36) 'Araqqu wa-'albaskemuni, dawayku wa-ḥawwaṣkemuni, tamoqāḥku wa-nababkemuni.

(37) 'Amēhā yāwašše'u šādeqān, wa-yebelu:

'Egzi'o, mā'zē re'ināka rexubaka wa-'ablā'nāka, wa-ṣemu'aka wa-'astaynāka? (38) Wa-mā'zē re'ināka 'engedāka wa-tawakafnāka, wa-'erāqaka wa-'albasnāka? (39) Wa-dewuyaka-ni wa-ḥawwaṣnāka, wa-muquḥaka wa-nababnāka?

(40) Wa-yāwašše' neguš, wa-yebelomu:

'Amān 'ebelakemu: k^wello za-gabarkemu la-'aḥadu 'em-'ellu ne'usān 'axaweya 'ella ya'ammenu beya, lita gabarkemu.

(41) Wa-'emze yebelomu la-'ella ba-ḍagām:

Ḥuru regumān westa 'essāt za-la-'ālam za-delew la-sayṭān wa-la-malā'ektihu. (42) 'Esmā rexebku wa-'i-ḡablā'kemuni, šamā'ku wa-'i-ḡastaykemuni, (43) wa-nagda konku wa-'i-tawakafkemuni, 'araqqu wa-'i-ḡalbaskemuni, dawayku wa-'i-ḡawwaṣkemuni, tamoqāḥku wa-'i-nababkemuni.

(44) 'Amēhā yāwašše'u 'ella ba-ḍagām 'enza yebel:

'Egzi'o, mā'zē re'ināka rexubaka wa-ṣemu'aka wa-'engedāka wa-'erāqaka wa-dewuyaka wa-tamoqāḥaka wa-'i-tale'eknāka?

(45) Wa-'emze yāwašše'omu neguš 'enza yebel:

32. *ṭali* (f. -t; pl. 'aṭāli) goat.

'Amān 'ebelakemu: za-'i-gabarkemu la-'aḥadu 'em-'ellu ne'usān, lita 'i-gabarkemu.

(46) Wa-yaḥawweru 'ella-hi westa k^wennanē za-la-'ālam, wa-ṣādeqān-sa westa ḥeywat za-la-'ālam.

Chapter XXVI

(1) Wa-kona 'emza faṣṣama 'Iyasus zanta k^wello nagara, yebēlomu la-'ardā'ihu:

(2) Tā'ammeru kama 'eska kel'ē mawā'el yekawwen Fāsik, wa-ye'exxezewwo la-walda 'eg^wāla 'emma-ḥeyāw wa-yesaqqelewwo.

(3) Wa-'emze tagābe'u liqāna kāhenāt wa-liqānāta ḥezb westa 'aṣada liqa kāhenāt za-semu Qayāfā, (4) wa-tamākaru kama 'Iyasus-hā ba-ḥebl ya'axazewwo wa-yeqtelewwo. (5) Wa-yebēlu: Bāḥtu 'akko-kē ba-ba'āl, kama hakaka 'i-yekun westa ḥezb.

62. Ba'enta 'enta qab'ato la-'Egzi'ena 'efrata

(6) Wa-baṣiḥo 'Iyasus Bitānyā bēta Sem'on za-lamṣ, (7) maṣ'at xabēhu be'sit 'enza bāti beralē za-melu' 'efrata westētu za-bezux šēṭu, wa-soṭat diba re'su la-'Iyasus 'enza yeraffeq. (8) Wa-re'eyomu 'ardā'ihu, tame' 'u wa-yebēlu:

La-ment-nu maṭana-ze 'ahg^walat? (9) Za-'em-taṣayṭa ba-bezux wa-yahabewwo meṣwāta la-naddāyān.

(10) Wa-'a'mara 'Iyasus, wa-yebēlomu:

La-ment tāsarreḥewwā la-be'sit? Šannāya gebra gabrat lā'lēya.

(11) Wa-naddāyān-sa zalfa terakkebewwomu, wa-kiyāya-sa 'akko zalfa za-terakkebuni. (12) Wa-zanta-sa 'efrata za-soṭat diba re'seya la-qabareya gabrat. (13) 'Amān 'ebelakemu: Ba-xaba tasabka ze-wangēl ba-westa k^wellu 'ālam yānabbebu za-gabrat zā-ni wa-yezakkerewwā.

(14) Wa-'emze ḥora 'aḥadu 'em-'aṣartu wa-kel'ētu 'ardā'ihu za-semu Yehudā 'Asqorotāwi xaba liqāna kāhenāt, (15) wa-yebēlomu:

Mi-maṭana tehubuni wa-'ana lakemu 'āgabbe'o?

Wa-wahabewwo šālāsā berura. (16) Wa-'em-'amēhā yefaqqed yerkaḥ šāxta kama yāgbe'o.

XXVI 7. *beralē/biralē* beryl, crystal; here = an alabaster vessel. 'efrat unguent. G *soṭa* (*yesuṭ*) to pour. Gt *tasawṭa* pass. and reflex. *sewuṭ* poured. *suṭat* vn. pouring, emptying.

63. Ba'enta zakama tase''elewwo ba-xaba yāstadālewwo lotu Feṣḥa

(17) Wa-ba-qadāmit 'elata Feṣḥ qarḥu 'ardā'ihu la-'Iyasus wa-yebēlewwo:

Ba-'aytē tefaqqed nāstadālu laka teblā' Feṣḥa?

(18) Wa-yebēlomu 'Iyasus:

Ḥuru xaba 'egalē wa-balewwo: Yebē liq: "Gizēya qarba, wa-xabēka 'egabber Fāsikā mesla 'ardā'eya."

(19) Wa-gabru 'ardā'ihu bakama 'azzazomu 'Iyasus, wa-'astadālawu Feṣḥa. (20) Wa-mesēta kawino, rafaqa mesla 'aṣartu wa-kel'ētu

'ardā'ihu. (21) Wa-'enza yeballe'u, yebē:

'Amān 'ebelakemu kama 'aḥadu 'emennēkemu yāgabbe'ani.

(22) Wa-takkazu ṭeqqa wa-'axazu yebalu ba-ba 'aḥadu:

'Ana-hu 'engā 'Egzi'o?

(23) Wa-'awṣe'a, wa-yebē:

Za-ṣabxa meslēya 'edēhu westa maṣbex we'etu yāgabbe'ani. (24)

Wa-walda 'eg^wāla 'emma-ḥeyāw yaḥawwer bakama ṣeḥuf ba'enti'ahu, wa-bāḥtu 'alē lotu la-we'etu be'si za-ba-lā'lēhu yetmēṭṭawewwo la-walda 'eg^wāla 'emma-ḥeyāw. 'Em-xayyaso sobā 'i-tawalda-la-we'etu be'si.

(25) Wa-'awṣe'a Yehudā za-yāgabbe'o, wa-yebē: 'Ana-hu 'engā rabbi? Wa-yebēlo:

'Anta tebē.

64. Ba'enta šer'ata meṣtir

(26) Wa-'enza yeballe'u, naš'a xebesta 'Iyasus, wa-bāraka, wa-fatata, wa-wahaba la-'ardā'ihu, wa-yebē:

'Enkemu bele'u. Ze-we'etu šegāya.

(27) Wa-naš'a šewā'a, wa-'a'k^wata, wa-wahabomu 'enza yebel:

Setayu 'em-westētu k^wellekemu. (28) Ze-we'etu dameya za-ḥaddis šer'at za-yetka'aw ba'enta bezuxān kama yetxadag xaṭi'at.

(29) Wa-'ebelakemu: 'I-yesatti 'enka 'em-ze ferē wayn 'eska 'entākti 'elat 'ama 'esatteyo ḥaddisa meslēkemu ba-mangeṣta 'abuya.

17. *Feṣḥ* Passover. *Fāsikā* idem.

23. G *ṣabxa* to dip. *ṣabx* sauce, gravy. *maṣbex* dish, bowl.

26. 'enkemu = 'enka. This particle is thus seen to be composed of an element 'en- plus a second person pronominal element.

- (30) Wa-'anbibomu, waḍ'ū westa Dabra Zayt. (31) Wa-'emze yebēlomu 'Iyasus:
 K^wellekemu ta'allewuni ba-zāti lēlit, 'esma yebē maṣḥaf:
 'Eqattelo la-nolāwi, wa-yezzarraw 'abāge'a mar'ētu.
 (32) Wa-'emkama tansā'ku, 'eqaddemakemu Galilā.
- (33) Wa-'awṣe'a Pētros, wa-yebēlo:
 'Emma-hi k^wellomu 'alawuka, 'i-ya'allewaka gemurā.
- (34) Wa-yebēlo 'Iyasus:
 'Amān 'ebelaka kama ba-zāti lēlit šelsa tekeḥḥedani za'enbala yenqu doreho.
- (35) Wa-yebēlo Pētros:
 'Emma-hi motku meslēka, 'i-yekeḥḥedaka.
 Wa-kamāhu yebēlu k^wellomu 'ardā'ihu. (36) Wa-'emze ḥora meslēhomu 'aṣada wayn za-semu Gētēsēmān, wa-yebēlomu la-'ardā'ihu:
 Nebaru zeyya 'eska soba 'aḥawwer kaḥa wa-'eṣalli.
- (37) Wa-naš'o la-Pētros wa-la-kel'ēhomu daqiqa Zabdēwos, wa-'axaza yetakkez wa-yehzen. (38) Wa-'emze yebēlomu:
 Takkazat nafseya 'eska la-mawit. Nebaru zeyya, wa-tegehu meslēya.
- (39) Wa-ta'atata ḥeqqa 'em-heyya, wa-sagada ba-gaṣṣu, wa-ṣallaya, wa-yebē:
 'Abuya, 'emma-sa yetkahhal, yexlef 'emennēya ze-ṣewā'. Wa-bāḥtu faqādaka yekun, wa-'akko faqādeya.
- (40) Wa-ḥora xaba 'ardā'ihu, wa-rakabomu 'enza yenawwemu, wa-yebēlo la-Pētros:
 Kama-ze-nu se'enkemu tagiha 'aḥatta sa'āta meslēya? (41) Tegehu wa-ṣalleyu kama 'i-tebā'u westa mansut. Manfas-sa yefattu, wa-ṣegā dekum.
- (42) Wa-kā'eba ḥora dāgema, wa-ṣallaya, wa-yebē:
 'Abuya, 'emma 'i-yetkahhal ze-xalifa za'enbala 'esteyo, yekun faqādaka.
- (43) Wa-gab'a kā'eba xaba 'ardā'ihu, wa-rakabomu 'enza yenawwemu, 'esma 'a'yentihomu kebudāt. (44) Wa-ḥora kā'eba ba-šāles, wa-ṣallaya kiyāhu kema qāla 'enza yebel. (45) Wa-gab'a kā'eba xaba 'ardā'ihu,

39. ḥeqqa adv. a little, a little while, a short distance.
 ba-ḥeqqa sufficiently, enough; very much, altogether.

44. Note the emphatic use of *kiyā-kema*: the very same words.

wa-yebēlomu:

Numu 'enka-sa, wa-'a'refu. Nāhu baṣḥa gizēhu, wa-yāgabbe'ewwo la-walda 'eg^wāla 'emma-ḥeyāw westa 'eda xāte'ān. (46) Tanše'u, neḥur. Nāhu qarba za-yāgabbe'ani.

65. Ba'enta geb'atu la-Kerestos

(47) Wa-'enza zanta yetnāgar, nāhu Yehudā 'em-'aṣartu wa-kel'ētu 'aḥadu maṣ'a, wa-meslēhu bezux sab' mesla maṭābeḥ wa-'eḍaw, 'em-xabēhomu la-liqāna kāhenāt wa-liqānāta ḥezb. (48) Wa-za-yāgabbe'o wahabomu te'merta 'enza yebel:

Za-sa'amku we'etu. Kiyāhu 'axazu.

(49) Wa-qarba xaba 'Iyasus, wa-sa'amo, wa-yebēlo: Bāḥa Rabbi. (50) Wa-yebēlo 'Iyasus:

Kāle'eya, maṣā'ka-nu?

Wa-'anše'u 'edawihomu, wa-'axazewwo la-'Iyasus. (51) Wa-nāhu 'aḥadu 'em-'ella meslēhu la-'Iyasus safḥa 'eḍēhu wa-malxa maṭbāḥto, wa-zabaṭo la-gabra liqa kāhenāt, wa-mataro 'ezno. (52) Wa-yebēlo 'Iyasus:

'Agbe' maṭbāḥtaka westa bētu, 'esma k^wellomu 'ella maṭbāḥta yānaṣše'u ba-maṭbāḥt yemawwetu. (53) Yemasselakemu-nu za-'i-yekeḥ 'astabq^we'oto la-'abuya wa-yāqem lita fadfāda 'em-'aṣartu wa-kel'ētu sarāwita malā'ekt? (54) 'Efo 'enka yetfaṣṣam qāla maṣḥaf za-yebē kama-ze hallawo yekun?

(55) Wa-yebēlomu la-ḥezb 'Iyasus sobēhā:

Kama za-sarāqi tedēgenu maṣā'kemu ba-'eḍaw wa-ba-maṭābeḥ ta'axazuni? Wa-zalfa 'enabber meslēkemu ba-mek^wrāb wa-'emēhher, wa-'i-'axazkemuni.

(56) Wa-ze-k^wellu za-kona kama yeḥṣāḥ qāla nabiyāt. Wa-'emze k^wellomu 'ardā'ihu xadagewwo wa-g^wayyu. (57) Wa-'ella 'axazewwo la-'Iyasus wasadewwo xaba Qayāfā liqa kāhenāt xaba tagābe'u ṣaḥaft wa-liqānāt. (58) Wa-talawo Pētros 'em-reḥuq 'eska 'aṣada liqa kāhenāt, wa-bo'a westa, wa-nabara mesla wa'āli yer'ay māxlaqto la-nagar. (59) Wa-yaxaṣṣešu liqāna kāhenāt wa-ṣaḥaft wa-liqānāt wa-k^wellu 'awd samā'ta ḥassat ba-za yeqtelewwo la-'Iyasus, wa-'i-rakabu. (60) Wa-

47. 'eḍ in the sense "club."

52. bēt in the sense "sheath."

55. kama sa- like, as though, as it were.

maṣ'u bezuxān samā'ta ḥassat, wa-se'nu. Wa-dexra maṣ'u kel'ētu, (61) wa-yebēlu:

Yebē-ze: 'Ekelo našitoto la-bēta 'Egzi'abḥēr wa-ba-šālest 'elat 'anše'oto.

(62) Wa-tanše'a liqa kāhenāt, wa-yebēlo:

'I-tesamme'-nu za-maṭana-ze yāstawādeyuka?

(63) Wa-'i-ḡawše'o 'Iyasus. Wa-yebēlo liqa kāhenāt:

'Amḥalkuka ba-'Egzi'abḥēr ḥeyāw kama tengerani 'emma 'anta-hu Kerestos waldu la-'Egzi'abḥēr.

(64) Wa-yebēlo 'Iyasus:

'Anta tebē, wa-bāḥtu 'ebelakemu: 'Em-ye'zē-sa terē''eyewwo la-walda 'eg^wāla 'emma-ḥeyāw 'enza yenabber ba-yamāna xayl wa-'enza yemaṣše' ba-dammanāta samāy.

(65) Wa-šaṭaṭa 'albāsihu liqa kāhenāt 'enza yebel:

Menta 'enka tefaqqedu lotu samā'ta? Nāhu ḍarfa, wa-samā'kemu ḍarfato. (66) Menta 'enka tebelu?

Wa-'awše'u, wa-yebēlu: Yeḡtelewwo. (67) Wa-'emze taf'u westa gaṣṣu, wa-k^war'ewwo, wa-ṣaf'ewwo 'enza yebel:

Tanabbay lana Kerestos. Mannu we'etu za-ṣaf'aka?

66. Ba'enta zakama keḥda Pēṭros

(69) Wa-Pēṭros yenabber 'af'a westa 'aṣad. Wa-maṣ'at walatt, wa-tebēlo:

'Anta-hi mesla 'Iyasus Galilāwi hallawka.

(70) Wa-keḥda ba-gaṣṣa k^wellu 'enza yebel:

'I-ḡā'ammero za-tebeli.

(71) Wa-waḍi'o xoxta, re'yato kāle't, wa-tebēlomou la-'ella heyya yeqawwemu:

Ze-ni hallo mesla 'Iyasus Nāzerāwi.

(72) Wa-keḥda kā'eba, wa-maḥala kama "'I-ḡā'ammero la-we'etu be'si."

(73) Wa-ḥeqqa behilo, maṣ'u 'ella yeqawwemu wa-yebēlewwo la-Pēṭros:

'Amān 'anta-hi 'em-xabēhomu 'anta, wa-nagareka yā'awweqaka.

(74) Wa-maḥala, wa-taragma kama "'I-ḡā'ammero la-we'etu be'si." Wa-ba-gizēhā naqawa doreho. (75) Wa-tazakkara Pēṭros qālo la-'Iyasus ze-yebēlo:

67. G taf'a to spit. tef'at spit. G k^war'a or D k^warre'a to strike someone's head with one's fists. Gt tak^war'a pass.

Šelsa tekeḥhedani za'enbala yenqu doreho. Wa-waḍ'a 'af'a, wa-bakaya marira.

Chapter XXVII

(1) Wa-ṣabiḥo tamākaru k^wellomu liqāna kāhenāt wa-liqānāta ḥezb yeḡtelewwo la-'Iyasus. (2) Wa-'asiromu, wasadewwo wa-maṭṭawewwo la-Pilāṭos Panṭanāwi la-mal'aka 'aḥzāb.

67. Ba'enta zakama nasseḥa Yehudā

(3) Wa-'emze soba re'ya Yehudā za-'agbe'o kama 'arseḥewwo, nasseḥa wa-'agbe'a šalāsā berura la-liqāna kāhenāt wa-la-liqāwenta ḥezb, (4) 'enza yebel:

'Abbasku za-'agbā'ku dama ṣādeq.

Wa-yebēlewwo:

Mi-lā'lēna? 'Anta 'a'mer.

(5) Wa-gadafa we'eta berurā westa mek^wrāb, wa-ḥora, wa-taxanqa. (6) Wa-naš'u liqāna kāhenāt wē'etā berura, wa-yebēlu:

'I-yekawwen nedayo westa q^werbān, 'esma šēṭa dam we'etu.

(7) Wa-tamākiromu, tašāyaṭu botu medra labḥāwi la-maqābera 'engedā.

(8) Wa-tasamya we'etu medr medra dam 'eska yom. (9) Wa-ye'eta 'amira baṣḥa qāla 'Eremeyās nabiy za-yebē:

Wa-naš'u šalāsā berura šēṭo la-kebur za-'akbaru 'em-daqiqa

'Esrā'ēl, (10) wa-wahabewwon la-garāhta labḥāwi bakama 'azzazani 'Egzi'abḥēr.

(11) Wa-qoma 'Iyasus qedmēhu la-mal'aka 'aḥzāb, wa-tase''elo mal'aka 'aḥzāb, wa-yebēlo:

'Anta-hu neḡuṣomu la-'Ayhud?

(12) Wa-yebē 'Iyasus: 'Anta tebē. Wa-'enza yāstawādeyewwo liqāna kāhenāt wa-liqāwenta ḥezb, 'albo za-yāwaṣše'omu wa-'i-menta-hi. (13) Wa-'emze yebēlo Pilāṭos:

'I-tesamme'-nu maṭana yāstawādeyuka?

(14) Wa-'i-ḡawše'o wa-'i-'aḥatta qāla 'eska yānakker mal'ak. (15) Wa-ba-ba'āl yālammed mal'aka 'aḥzāb 'aḥyewwo 'aḥada la-ḥezb 'em-westa muquḥān za-faqadu. (16) Wa-bo 'amēhā muquḥ za-semu Barbān, semu',

XXVII 7. labḥāwi potter.

15. G lamada (yeḡmad) to be accustomed (to do: inf.). CG 'almada idem. lemud accustomed, usual. lemād custom, habit.

wa-yā'ammero k^Wellu. (17) Wa-'enza gubu'ān 'emuntu, yebēlomu Pilāṭos la-ḥezb?

Manna tefaqqedu 'āḥyu lakemu, Barbānhā-nu wa-mima 'Iyasushā-nu za-semu Kerestos?

'Esma yā'ammer kama la-qen'atomu 'agbe'ewwo. (19) Wa-'enza yenabber 'awda, la'akat xabēhu be'situ 'enza tebel:

'Uq 'i-ta'abbes lā'la we'etu ṣādeq, 'esma bezuxa ḥamamku yom ba-ḥelm ba'enti'ahu.

(20) Wa-liqāna kāhenāt wa-liqāwent 'oho 'abalu ḥezba kama Barbānhā yes'alu wa-'Iyasushā yeqtelu. (21) Wa-'awṣe'a mal'aka 'aḥzāb 'enza yebelomu:

Manna tefaqqedu 'em-kel'ēhomu 'āḥyu lakemu?

Wa-yebēlu: Barbānhā. (22) Wa-yebēlomu Pilāṭos:

Menta 'enka 'erasseyo la-'Iyasus za-semu Kerestos?

Wa-yebēlu k^Wellomu: Seqelo. (23) Wa-yebēlomu mal'ak:

Menta 'ekuya gabra?

Wa-'afadfadu ṣarixa 'enza yebel: Seqelo, seqelo. (24) Wa-'emza re'ya Pilāṭos kama 'albo za-yebaqq^We' za'enbala kama 'ādi hakaka za-yekawwen, naṣ'a māya, wa-taxaḍba 'edēhu ba-qedmēhomu la-ḥezb 'enza yebel:

Neṣuḥ 'ana 'em-damu la-ze ṣādeq. 'Antemu 'a'meru.

(25) Wa-yebēlu k^Wellu ḥezb: Damu lā'lēna wa-lā'la weludena. (26) Wa-'emze fathā lomu Barbānhā, wa-qāsafo la-'Iyasus, wa-maṭṭawomu yesqelewwo. (27) Wa-'emze mastarāte'āta ḥarrā naṣ'ewwo la-'Iyasus 'em-mek^Wennān, wa-'astagābe'u māxbaromu. (28) Wa-'albasewwo kalamēdā za-layy. (29) Wa-ḍafaru 'aklila za-ṣok, wa-'astaqaṣṣalewwo westa re'su, wa-xellata westa yamānu. Wa-'astabraku qedmēhu, wa-yessālaqu lā'lēhu, wa-yebēlewwo: Bāḥa, neguṣa 'Ayhud. (30) Wa-yewarrequ lā'lēhu, wa-yek^Warre'ewwo ba-xellat re'so. (31) Wa-tasāliqomu lā'lēhu, salabewwo we'eta kalamēdā, wa-'albasewwo 'albāsihu, wa-

27. *mastarāte* 'a guard, soldier.

28. *kalamēdā za-layy* robe of purple.

29. G *ḍafara (yeḍfer)* to weave, plait. Gt *taḍafra* pass. *ḍefur* woven, plaited. *ḍefro* plaited work. *ḍefrat* vn. weaving, joining, plaiting. CDt 'astagaṣṣala to crown (someone: o.s.) with (a.d. o.). *qaṣṣalā* crown, diadem. *wellat* reed, cane. CGt 'astabraka to kneel. *berk* (pl. 'abrāk) knee.

wasadewwo yesqelewwo. (32) Wa-'enza yewaḍde'u, rakabu be'sē Qarēnāwē, za-semu Sem'on, wa-'abbaṭewwo. yeṣur masqalo. (33) Wa-baṣiḥomu beḥēra za-semu Golgoltā, za-ba-terg^Wāmēhu qarānyu, (34) wa-wahabewwo yestay wayna wa-ḥamōta demmura, wa-ṭe'imo 'abaya sateya. (35) Wa-'emze saqalewwo, wa-takāfalu 'albāsihu 'enza yet'āḍawu. (36) Wa-nabaru ya'aqqebewwo heyya. (37) Wa-'anbaru mal'elta re'su ṣeḥifomu za-kona 'enza yebel: Ze-we'etu neguṣomu la-'Ayhud 'Iyasus. (38) Wa-'emze tasaqlu meslēhu kel'ētu fayyāt, 'aḥadu ba-yamān wa-'aḥadu ba-ḍagām. (39) Wa-'ella yaxallefu yeḍarrefu lā'lēhu 'enza yāḥawwesu re'somu, (40) wa-yebel:

Za-yenaṣṣeto la-mek^Wrāb wa-yahanneṣo ba-ṣālest 'elat, 'adxen re'saka. 'Emma-sa walda 'Egzi'abḥēr 'anta, rad 'em-masqaleka.

(41) Wa-kamāhu liqāna kāhenāt-hi yessālaqu mesla ṣaḥaft wa-liqānāt 'enza yebel:

(42) Bā'eda 'adxana wa-re'so 'i-yekel 'adxeno. 'Emma neguṣa 'Esrā'ēl we'etu, yerad 'em-masqal, wa-ne'man botu. (43) Zata'amma ba-'Egzi'abḥēr, nāhu ye'zē yādxeno 'emma yefaqqedo, 'esma yebel: Walda 'Egzi'abḥēr 'ana.

(44) Wa-kamāhu fayyāt-ni 'ella tasaqlu meslēhu yezanagg^Weg^Wewwo.

(45) Wa-'em-sessu sa'āt ṣalma k^Wellu 'ālam-'eska taṣ'u sa'āt. (46) Wa-gizē sa'āt tasu'at ṣarxa 'Iyasus ba-qāl 'abiy 'enza yebel.

'Ēlōhi, 'Ēlōhi, lamā sabaqtani?

Ze-we'etu behil: 'Amlākeya, 'Amlākeya, la-ment xadaggani? (47) Wa-sami'omu 'ella yeqawwemu heyya, yebēlu: 'Ēleyās-hā yeṣewwe' ze-sa. (48) Wa-we'eta gizē roṣa 'aḥadu 'em-xabēhomu, wa-naṣ'a sefnega wamal'o beḥi'a, wa-'asara westa xellat, wa-'aḥzazo. (49) Wa-bo 'ella yebēlu:

Xedeg ner'ay 'emma yemaṣṣe'-nu 'Ēleyās yādxeno.

(50) Wa-ṣarxa kā'eba 'Iyasus ba-'abiy qāl, wa-waḍ'at manfasu. (51)

31. G *salaba (yesleb)* to take (a.d.o.) away (from: o.s.), deprive of, strip off. Gt *tasalba* reflex. and pass. *selbat* vn.

34. *ḥamot* gall.

35. *ta'āḍawa* to cast lots. 'eḍā a lot. 'eḍḍāwē/'uḍāwē vn. casting lots.

38. *fayyāt* thieves; *fayyātāwi* a thief.

48. *sefneg, sefnag* sponge. *beḥi'* vinegar. The meaning of the verb 'aḥzaza is not clear.

Wa-tašatṭa maṭṭolā'ta bēta maqdas 'em-lā'lu 'eska tāhtu, wa-kel'ēta kona. Wa-'adlaqlaqat medr, wa-naq'a k^wak^wh. (52) Wa-takaštu maqāberāt, wa-tanše'u bezuxān 'abdentihomu la-šādeqān, (53) wa-waḍ'u 'em-maqāberihomu, wa-bo'u hagara qeddesta 'em-dexra tanše'u, wa-'astar'ayewwomu la-bezuxān. (54) Wa-mak^wannena me't wa-'ella meslēhu ya'aqqebewwo la-'Iyasus re'eyomu we'eta deleqleqa wa-zakama yekawwen, farhu ṭeqqa, wa-yebēlu: 'Amān walda 'Egzi'abḥēr we'etu-ze. (55) Wa-hallawā heyya bezuxāt 'anest 'ella yerē'eyā 'em-reḥuq k^wello za-kona, 'ella talawāhu la-'Iyasus 'em-Galilā, 'ella yetla'akāhu: (56) Māryā Magdalāwit wa-Māryā 'enta Yā'qob wa-'emmu la-Yosēf wa-'emmomu la-daqiqa Zabdēwos.

68. Ba'enta zakama sa'ala šegāhu la-'Egzi'ena Yosēf

(57) Wa-maseyo maš'a be'si bā'el 'em-'Armāteyās za-semu Yosēf, wa-we'etu-hi taḍamdo la-'Iyasus. (58) Wa-ḥora xaba Pilāṭos, wa-sa'ala badno la-'Iyasus, wa-'azzaza Pilāṭos yahabewwo. (59) Wa-naši'o badno Yosēf, ganazo ba-sendun neṣuḥ, (60) wa-qabaro westa maqāber ḥaddis za-'awqara westa k^wak^wh, wa-'ank^wark^wara 'ebna 'abiya diba xoxta maqāber, wa-xalafa. (61) Wa-hallawā heyya Māryā Magdalāwit wa-kāle'tā-hi Māryā yenabberā qedma maqāber. (62) Wa-ba-sānitā, 'enta ye'eti 'emdexra 'arb, tagābe'u liqāna kāhenāt wa-Farisāweyān xaba Pilāṭos, (63) wa-yebēlewwo:

Tazakkarna, 'egzi'o, za-yebē zeku giguy 'ama ḥeyāw we'etu: 'Ama šālest 'elat 'etnaššā'. (64) 'Azzez 'enka ye'qabu maqāberihu 'eska šalus mawā'el, kama 'i-yemše'u 'ardā'ihu wa-'i-yesreqewwo lēlita wa-'i-yebalu la-ḥezb: Tanše'a 'em-mewutān. Wa-tekawwen daxārita gēgāyu 'enta ta'akki 'em-qadāmit.

(65) Wa-yebēlomlu Pilāṭos:

Neše'u šagarāta, wa-ḥuru, 'ašne'u bakama tā'ammeru.

(66) Wa-ḥoru, wa-qattaru maqābero, wa-'ašne'u, wa-xatamewwā la-ye'eti

51. *maṭṭolā't* (pl. *maṭṭawāle'*) veil, covering.

59. *sendun/sendon* fine linen.

60. G *waqara* = D *waqqara* = CG *'awqara* to dig, excavate. N *'ank^wark^wara* to roll (trans. and intrans.). *nak^war^war* n. rolling. *mank^warāk^wer* wheel.

65. *šagarāt* (pl.) guards.

66. D *qattara* to seal, lock. *qettur* locked, sealed.

'ebn mesla šagarāt.

Chapter XXVIII

(1) Wa-sarka sanbat la-šabiḥa 'eḥud, maš'at Māryā Magdalāwit wa-kāle'tā-ni Māryā yer'ayā maqābera. (2) Wa-nāhu kona deleqleq 'abiy, 'esma mal'aka 'Egzi'abḥēr warada 'em-samāy, wa-qarba, wa-'ank^wark^warā la-'ebn, wa-nabara dibēhā. (3) Wa-rā'yu kama za-mabraḡ, wa-lebsu šā'dā kama za-barad. (4) Wa-'em-ferhatu tahawku wa-konu kama 'abdent 'ella ya'aqgebu. (5) Wa-'awše'a mal'ak, wa-yebēlon la-'anest: 'I-tefrehā 'anten-sa, 'esma 'ā'ammer kama 'Iyasus-hā taxaššēšā za-taqatla. (6) 'I-hallo zeyya. Tanše'a bakama yebē. Na'ā re'eyā xaba taqabra. (7) Wa-feṭuna ḥurā, negerāhomu la-'ardā'ihu kama tanše'a 'em-mewutān, wa-nāhu yeqaddemakemu Galilā, wa-ba-heyya terē'eyewwo. Nāhu 'aydā'ukuken.

(8) Wa-xalafā feṭuna 'em-xaba maqāber ba-ferhat wa-ba-fesšēhā 'abiy, wa-rošā yengerā la-'ardā'ihu. (9) Wa-nāhu 'Iyasus tārakābon, wa-yebē: Bāḥeken. Wa-qarbā, wa-'axazā 'egarihu, wa-sagadā lotu. (10) Wa-'emze yebēlon 'Iyasus:

'I-tefrehā. Ḥurā, negerāhomu la-'axaweya kama yeḥuru Galilā, wa-ba-heyya yerē'eyuni.

(11) Wa-xalifon 'emāntu, 'atawu šagarāt hagara wa-nagaru la-liqāna kāhenāt k^wello zakama kona. (12) Wa-tagābe'u, wa-makaru mesla liqāwent, wa-wahabewwomu bezuxa warqa la-šagarāt. (13) Wa-yebēlewwo:

Balu: 'ardā'ihu lēlita maš'u wa-saraqewwo 'enza nenawwem.

(14) Wa-'emkama tasam'a-ze ba-xaba mal'aka 'aḥzāb, neḥna nā'ammeno, wa-kiyākemu-ni 'ella za'enbala ḥazan nerēsseyakemu.

(15) Wa-naši'omu berura, xalafu, wa-gabru bakama maharewwomu. Wa-waḍ'a ze-nagar 'em-xaba 'Ayhud 'eska yom. (16) Wa-ḥoru Galilā 'ašartu wa-'aḥadu 'ardā'ihu dabra za-'azzazomu 'Iyasus, (17) wa-re'yewwo, wa-sagadu lotu, wa-nāfaqu. (18) Wa-qarba 'Iyasus, wa-tanāgaromu 'enza yebel:

Tawehba lita k^wellu k^wennanē samāy wa-medr. (19) Ḥuru, maharu k^wello 'aḥzāba 'enza tātammeqewwomu ba-sema 'ab wa-wald wa-

XXVIII 1. *sark* evening, twilight. *sarka Sanbat* Sabbath evening = beginning of the next day. *la-šabiḥa 'eḥud* at the dawn (inf.) of the first day of the week.

manfas qeddus. (20) Wa-maharewomu k'ello ye'qabu za-
'azzazkukemu, wa-nāhu 'ana meslēkemu ba-k'ellu mawā'e1 'eska
xelqata 'ālam.

ምዕራፍ፡ ፮፤

፩፤ በእንተ፡ ብፁዓን፡ ወርእዮ፡ አሕዛብ፡ ዐርገ፡ ውስተ፡ ደብር፡
፪፤ ወነቢሮ፡ ቀርቡ፡ ጎቤሁ፡ አርጻኢሁ፡ ወከሠተ፡ አፋሁ፡ ወመሀሮሙ፡ እ
፫፤ ንዘ፡ ይብል፡ ብፁዓን፡ ነጻያን፡ በመንፈስ፡ እስመ፡ ሱሙ፡ ይእቲ፡ መን
፬፤ ግሥተ፡ ሰማያት፡ ብፁዓን፡ እለ፡ ይላሕዉ፡ ይእዜ፡ እስመ፡ እሙንቱ፡
፭፤ ይትፈሥሑ፡ ብፁዓን፡ የዋሃን፡ እስመ፡ እሙንቱ፡ ይወርስዋ፡ ለምድ
፮፤ ር፡ ብፁዓን፡ እለ፡ ይርጎቡ፡ ወይጸምኡ፡ ለጽድቅ፡ እስመ፡ እሙንቱ፡
፯፤ ይጸግቡ፡ ብፁዓን፡ መሓርያን፡ እስመ፡ እሙንቱ፡ ይትመሐሩ፡ ብፁዓ
፰፤ ን፡ ንጹሓነ፡ ልብ፡ እስመ፡ እሙንቱ፡ ይፊእይዎ፡ ለእግዚአብሔር፡ ብፁ
፱፤ ዓን፡ ገባርያነ፡ ሰላም፡ እስመ፡ እሙንቱ፡ ውሉደ፡ እግዚአብሔር፡ ይሰ
፲፩፤ መዩ፡ ብፁዓን፡ እለ፡ ይሰደዱ፡ በእንተ፡ ጽድቅ፡ እስመ፡ ሱሙ፡ ይእቲ፡
፲፪፤ መንግሥተ፡ ሰማያት፡ ብፁዓን፡ አንትሙ፡ ሰባ፡ ይሰድዱከሙ፡ ወይዘነ
፲፫፤ ጉንካሙ፡ ወይነቡ፡ ከሱ፡ እከዩ፡ ላዕሌከሙ፡ እንዘ፡ ይሔሰዉ፡ በእንቲ
፲፬፤ አዩ፡ ተፈሥሑ፡ ወተሐሠዩ፡ እስመ፡ ዐስብከሙ፡ ብዘ፡ ጎ፡ ውእቱ፡ በሰ
፲፭፤ ማያት፡ እስመ፡ ከመዝ፡ ሰደድዎሙ፡ ለነቢያት፡ እለ፡ እምቅድሜከሙ፡
፲፮፤ አንትሙ፡ ውእቱ፡ ጼው፡ ለምድር፡ ወእመሰ፡ ጼው፡ ለሰጎ፡ በምንት፡
፲፯፤ ይትቂሰም፡ አልቦኔ፡ እንከ፡ ለዘይበቀሳ፡ ዘእንባለ፡ ለገዲፍ፡ አፍአ፡ ወ
፲፰፤ ይከይዶ፡ ሰብእ፡ አንትሙ፡ ውእቱ፡ ብርሃኑ፡ ለዓለም፡ ኢትከል፡ ህገ
፲፱፤ ር፡ ተጉብአ፡ እንተ፡ መልዕልተ፡ ደብር፡ ትነብር፡ ወኢያነትዉ፡ ማኅቶ
፳፤ ጎ፡ ከመ፡ ያንብርዋ፡ ታሕተ፡ ከፈር፡ አላ፡ ዲባ፡ ተቅዋማ፡ ወታብርህ፡
፳፩፤ ለከሱሙ፡ እለ፡ ውስተ፡ ቤት፡ ከማሁ፡ ይብራህ፡ ብርሃንከሙ፡ በቅድ
፳፪፤ መ፡ ሰብእ፡ ከመ፡ ይርአዩ፡ ምግብሪከሙ፡ ሠናዩ፡ ወይሰብሐዎ፡ ለአቡከ
፳፫፤ ሙ፡ ዘበሰማያት፡ ኢይምሰልከሙ፡ ዘመጸእኩ፡ እስዐር፡ ኦሪተ፡ ወነቢያ
፳፬፤ ተ፡ ኢመጸእኩ፡ እስዐርሙ፡ አላ፡ እፈጽሞሙ፡ አማን፡ እብለከሙ፡ ፳፭፤
እስከ፡ የኅልፍ፡ ሰማይ፡ ወምድር፡ የውጫ፡ እንተ፡ አሑቲ፡ ቅርፀታ፡ ኢ
፳፮፤ ተ፡ ኢጎልፍ፡ እምኦሪት፡ እስከ፡ ሰባ፡ ከሱ፡ ይትገበር፡ ዘኔ፡ ፈትሐ፡ አሐ
፳፯፤ ተ፡ እምእላ፡ ትእዛዛት፡ እንተ፡ ተሐጽጽ፡ ወይሚህር፡ ከመዝ፡ ለሰብእ፡
፳፰፤ ሕጹጽ፡ ይሰመይ፡ በመንግሥተ፡ ሰማያት፡ ወዘሰ፡ ይሚህር፡ ወይገብር፡
፳፱፤ ውእቱ፡ ዐቢዩ፡ ይሰመይ፡ በመንግሥተ፡ ሰማያት፡ ናሁ፡ እብለከሙ፡ ከ
፴፩፤ መ፡ እመ፡ ኢፈድፈደ፡ ጽድቅከሙ፡ ፈድፋደ፡ እምጸሐፍት፡ ወእምፈሪ
፴፪፤ ሳውያን፡ ኢትበውኡ፡ ውስተ፡ መንግሥተ፡ ሰማያት፡ ሰማዕከሙ፡ ከ
፴፫፤ መ፡ ተብህለ፡ ለቀደምት፡ ኢትቅትል፡ ነፍሰ፡ ወዘሰ፡ ቀተለ፡ ረስሐ፡ ው
፴፬፤ እቱ፡ ለከነኔ፡ ወአንሰ፡ እብለከሙ፡ ከሱ፡ ዘያምዕዕ፡ እኅዋሁ፡ ረስሐ፡
፴፭፤ ውእቱ፡ ለከነኔ፡ ወዘሂ፡ ይቤ፡ እኅዋሁ፡ ዘፀርቅ፡ ረስሐ፡ ውእቱ፡ ለዐው
፴፮፤ ድ፡ ወዘሂ፡ ይቤ፡ አብድ፡ ረስሐ፡ ውእቱ፡ ለገሃነመ፡ እሳት፡ ወእምከመ
፴፯፤ ኔ፡ ታብውእ፡ አምኃከ፡ ውስተ፡ ምሥዋዕ፡ ወበህዩ፡ ተዘከርከ፡ ከመባ፡
፴፱፤ እጎከ፡ ዘዩሐይሰከ፡ ኅድግ፡ ህዩ፡ መባእከ፡ ቅድመ፡ ምሥዋዕ፡ ወሐር፡
፵፩፤ ቅድመ፡ ተኳነን፡ ምስል፡ እጎከ፡ ወእምዝ፡ ገቢአከ፡ አብእ፡ አምኃከ፡

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E. Some Sources for Published Texts

The hundreds of published Ethiopic texts are scattered among many journals, series, and individual books. The following is merely a sampling of some major sources.

1. Biblical and Related

- Boyd, J. O., ed. *The Octateuch in Ethiopic*. Leiden, 1909-11.
- Charles, R. H. *The Ethiopic Version of the Book of Enoch*. Oxford, 1893.
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2. Non-Biblical

Bezold, C. *Kebra Nagāst: Die Herrlichkeit der Könige. Abhandlungen der k. Bayerischen Akademie XXIII, 1.* Munich, 1909.

Corpus Scriptorum Christianorum Orientalium. Scriptores aethiopicci.

This major source contains over sixty volumes devoted to Ethiopic texts.

Dillmann, A. *Chrestomathia aethiopica.* Leipzig, 1866. Reprinted Berlin, 1950.

Patrologia Orientalis. Paris.

Note should also be taken of the many major texts published by A. E.

W. Budge.

Glossary

The words in the Glossary are arranged according to consonantal roots in the following alphabetic order:

' b d ḏ f g h ḥ k l m n p q r s š ṣ t ṭ w x y z

By standard convention, words not properly derivable from a consonantal root, such as loanwords and certain proper names, are listed by consonant structure alone, with initial *Ci-/Cē-* and *Cū-/Co-* taken as *CY-* and *CW-* respectively. Thus,

' *admās* is alphabetically ' *dm-*

' *Orit* " ' *wr-*

diyāqon " *dyq-*

The labiovelars (*k^w*, *g^w*, *q^w*, and *x^w*) are not distinguished in the alphabetical ordering from their plain counterparts.

The subjunctive form of all G verbs, when known, is given in parentheses:

' *abaya* G (*ye'bay*) to refuse

The plural suffixes *-āt/-t* and *-ān* are to be attached directly to the preceding word. E.g.

te'mert (pl. *-āt*, *ta'āmer*, *-āt*) is to be read as

te'mert (pl. *te'mertāt*, *ta'āmer*, *ta'āmerāt*).

Because some words containing *ḏ* or *ṣ* have not always been normalized in the texts, the reader should remember to check each possibility in locating a word.

In his *Grammar* and *Lexicon* A. Dillmann uses a numerical system for identifying the various conjugational types of verbs. That system corresponds to ours as follows:

	1	2	3
I	G	D	L
II	CG	CD	CL
III	Gt	Dt	Lt/Glt
IV	CGt	CDt	CLt/CGlt
V	designates N verbs (see §50.3)		

Thus II,2 designates a CD verb; III,1 a Gt verb, etc.

- ^ʼa suffix denoting direct quotation. It is added to the first few words of a quotation and to the last, or, more rarely, to every single word of the text.
- ^ʼab (w. pron. suff.: ^ʼabu-, acc. ^ʼabā-; pl. ^ʼabaw) father; fore-father, ancestor; *bēta* ^ʼab family.
- ^ʼabbā an honorific title applied to venerated men of any station in religious life.
- ^ʼabda G (*yeʼbad*) to be mad, to rage. CG ^ʼaʼbada caus. CGt ^ʼastāʼbada to regard as or treat as a fool; to despise, ridicule. ^ʼabd (f. ^ʼabedā; pl. ^ʼabdām, ^ʼabdāt) foolish, stupid, ignorant, imprudent; mad, insane; n. fool. ^ʼebud idem.
- ^ʼabāl (pl. -āt) limb or member of the body; body, self, person.
- ^ʼebn (pl. ^ʼeban, ^ʼaʼbān) m.f. stone. ^ʼebna *barad* hailstone(s).
- ^ʼabbasa D to commit a crime or sin (against: *lāʼla*, *la-*). ^ʼebbus wicked, criminal. ^ʼabbāsi = *maʼabbes* sinner, criminal. ^ʼabbasā (pl. -t) sin, crime, guilt.
- ^ʼabaya G (*yeʼbay*) to refuse, be unwilling (to do: inf.); to spurn, disobey, say no to (a.d.o.).
- ^ʼed (w. pron. suff.: ^ʼedē-; pl. ^ʼedaw) f.m. hand; *diba* ^ʼedawa through the agency of.
- ^ʼadq (f. ^ʼadegt; pl. ^ʼaʼdug) ass.
- ^ʼadnās the hardest substance (Gk. *adamas*).
- ^ʼaddama D to please (someone: o.s.). CDt ^ʼastaʼaddama to be pleased with (a.d.o.), to find pleasing, pleasant. ^ʼaddām pleasing, pleasant. *maʼaddem* idem.
- ^ʼadīm leather.
- ^ʼadawa G to sweep. ^ʼedew swept. ^ʼedāw sweepings, refuse.
- ^ʼaf (w. pron. suff. ^ʼafu-, acc. ^ʼafā-; pl. ^ʼafaw) mouth.
- ^ʼafʼa/ʼafʼā adv. outside, on or to the outside; ^ʼafʼa ^ʼem- prep. on or to the outside of.
- ^ʼafʼot vipers.
- ^ʼAfrenj the Romans.
- ^ʼefo interrog. adv. how? in what way? why?
- ^ʼagadā large bone of the leg; tibia, shin-bone.
- ^ʼegalē indef. pron./adj. a certain (person), such-and-such (a person).
- ^ʼegʼāl (pl. -āt) coll. and sing.: the young of any animal or fowl, including humans; ^ʼegʼāla ^ʼemna-*ḥeyāw* mankind, man.

- ^ʼegr (pl. ^ʼegar, ^ʼaʼgār) f.m. foot; ^ʼegra *ḍahāy* ray of sunlight; *westa/xaba* ^ʼegara at the feet of; *ba-*^ʼegr on foot.
- ^ʼEgaiʼabhēr God.
- ^ʼaḥadu (acc. ^ʼaḥada) m. one, a certain (one); ^ʼaḥatti (acc. ^ʼaḥatta) f. idem. ^ʼaḥatta adv. once, one time. ^ʼehud the first day of the week or month.
- ^ʼakala G (*yeʼkal/yeʼkel*) to be sufficient for, to satisfy (o.s. or *la-*); to be approximately. CG ^ʼaʼkala = Gt *taʼakla* to be satisfied, have enough. ^ʼekul sufficient, enough. *māʼkala* prep. (w. pron. suff.: *māʼkalē-*, but see § 10.1) among, in the midst of; *ba-māʼkala* idem; ^ʼem-māʼkala from among.
- ^ʼakāl (pl. -āt) body, limbs, stature; substance, hypostasis, person. *leḥqa ba-*^ʼakālu he reached maturity.
- ^ʼaʼkʼwata CG to praise. Gt *taʼakʼwata* pass. ^ʼekut praised, lauded. ^ʼaʼkʼwāti one who renders praise or thanks. ^ʼaʼkʼwātēt praise, glory, thanksgiving.
- ^ʼakko neg. no, not, it is not (see §29.3).
- ^ʼakya G (*yeʼkay*) to be evil, bad, wicked. CG ^ʼaʼkaya to make (something: a.d.o.) bad; to act badly (toward: *lāʼla/diba*). ^ʼekuy (f. ^ʼekit) evil, bad, wicked. ^ʼekay (pl. -āt) evil, wickedness. ^ʼekit n. idem; *ba-*^ʼekit direly, without pity.
- ^ʼalbo neg. of *bo*: there is/ are not (see §§28.2,3,5).
- ^ʼalād a coin.
- ^ʼelf (pl. ^ʼaʼlāf) myriad, ten thousand. *teʼlefit*, *meʼlefit* a vast number.
- ^ʼallā conj. but, rather; except, unless.
- ^ʼella rel. pron. c. pl. (§25.1); ^ʼella *mannu* pl. of *mannu*.
- ^ʼellā dem. pron. f.pl. these; ^ʼellu idem m. pl. these.
- ^ʼellāntu (acc. ^ʼellānta) dem. pron. f.pl. these; ^ʼellontu (acc. ^ʼellontu) idem m.pl.
- ^ʼalē *la-* exclam.: Woe unto ...
- ^ʼem-/ʼemenna prep. (w. pron. suff. ^ʼemennē-) from. ^ʼemae adv. then, next, thereupon. ^ʼem-kama conj. as soon as. ^ʼemza conj. when.
- ^ʼem- conditional particle. See §§51.1,2.
- ^ʼem- ... ^ʼem- conj. either ... or.
- ^ʼama (1) prep. at the time of (see §25.2); (2) conj. when; (3) rel. adv. when. ^ʼamēhā adv. at that time, then, next; ^ʼem-ʼamēhā from that time onward.

- 'emma, *la-'emma* conj. if. 'emma-*bo kama* perhaps. 'emma-*hi ... 'emma-hi* either ... or. 'emma-*'akko* adv. otherwise, if that were not so.
- 'emm (pl. -*āt*) mother; 'emma-*heyāw* the mother of the living (Eve).
- 'emmat (pl. -*āt*) cubit; forearm.
- 'amma G (*ye'man*) to be true; to believe (a.d.o. or *la-*, esp. with persons); to believe in (*ba-*), have faith in. Gt *ta'amma/ta'amana* to be believed; to believe in (a.d.o. or *ba-*); to confess (sins: a.d.o.); to be confident, sure. CG 'a'mana to convert (a.d.o., in religious sense); to profess, assert, confirm as a fact. 'emun faithful, trustworthy, true; 'emuna adv. truly, in truth. 'amāni one who believes; adj. faithful. 'emnat faith, belief. 'amin idem. 'amān truth; as adj. (read ? 'amān) true, faithful; 'amāna, *ba-'amān* adv. truly, in truth. *mā'man, me'man, mā'men* (f. -*t*) adj. faithful, believing; true, trustworthy; n. a believer.
- 'a'mara CG to know, understand, comprehend, realize, learn. Gt *ta'amra* pass. D 'ammara to tell, show, indicate, make known (something: a.d.o.; to: o.s.). Dt *ta'ammara* pass. of D; to give a sign, to signal. CD 'a'ammara = D. 'emmur known, recognized. 'a'mero knowledge; 'i-*yā'mero* ignorance. *mā'mer* skilled, knowing; n. soothsayer. *te'mert* (pl. -*āt, ta'āmer, -āt*) m.f. sign, omen; miracle.
- 'amir m.f. day. Only in fixed expressions: 'em-/'eska *we'etu/ye'eti* 'amir from/until that day (past or future); *we'eta/ye'eta* 'amira on that day; *k^wello* 'amira all day, every day.
- 'emāntu pron. f.pl. they; 'emuntu idem m. pl. they.
- 'ammexa D to greet, pay respect to. Glt *ta'amexa* to greet one another, to kiss (in greeting). 'ammexā a greeting, kiss; a gift offered out of respect.
- 'amēkalā a thorny plant.
- 'ana pron. I.
- 'anbaṭā (pl. 'anābeṭ) locust(s).
- 'enbala, *za-'enbala* (w. pron. suff.: 'enbalē-) prep. without, except for, excepting. See §28.5.
- 'enbeya interj. No. I refuse.
- 'anadā m. skin, hide, leather; *ḥabla* 'anadā thong.
- 'engā part. used esp. in questions to mark an inference from a preceding statement, often with a nuance of doubt (see §51.4d).
- ta'angada* Qt to be a stranger/guest. 'engedā (pl. 'anāged) stranger,

- guest.
- 'enka, 'enkemu part. so, then, therefore (see §51.4e).
- 'anqaṣ/'anqaḍ (pl. 'anāqeṣ) m.f. gate (of city, temple, or other large structure).
- 'anest (pl. of *be'sit*) women; 'anestiyā (coll.) the women, the women-folk.
- ta'ansasa* Qt to become like a brute animal. 'ensesā animals, beasts, cattle. 'ensesāwi adj. animal, bestial.
- 'anta pron. you (m.s.); 'anti idem (f.s.); 'antemu idem (m.pl.); 'anten idem (f.pl.).
- 'enta (1) rel. pron. f. s. (or poetic for m.s.), see §25.1; (2) prep. via, by way of.
- 'enza conj. while, when, as; see §31.2, §32.3.
- 'araft (pl. 'arafāt) m.f. wall, partition.
- 'aragāy (f. -*t, 'aragit*; pl. 'a'rug) old person. 'aragāwi (f. -*t*) idem.
- 'arami (coll.) pagans, heathens, non-Christians. 'aramāwi adj. idem.
- 'arara G (*ye'rer/ye'rar*) to harvest. *mā'rar* harvest.
- 'arārāy a style of church singing for certain feast-days and happy occasions.
- 'arwē (pl. 'arāwit) m.f. animal, wild beast; 'arwē *medr* snake, serpent.
- 'araya G (*ye'ri*) to pick, gather, pluck up/out.
- 'asfarēdā (pl. -*t*) basket.
- 'aṣḥatyā m.f. ice, hail, snow, frost.
- 'eska prep. up to, until, as far as; conj. until; to the extent that, with the result that; 'eska *soba* conj. idem.
- 'esma conj. (1) because, since, for; (2) that, the fact that (+ n. clause). 'em-*we'etu* 'esma an example of this is
- 'asara G (*ye'ser*) to tie up, bind (a.d.o.); to tie something (a.d.o.; to: *ba-/westa*). Gt *ta'asra* pass. 'esur bound, tied, captive, restricted. 'esrat n. binding, tying. *mā'sar, mā'ser, mā'sart* (pl. *mā'āser, -t*) m.f. bond, fetter; vow.
- 'asāreyon a small coin. (Gk. *assarion*).
- 'essāt m.f. fire.
- 'atata G (*ye'tet*) to go away, be removed. CG 'a'tata to remove, take away. Gt *ta'atata* = Dt *ta'attata* = G or pass. of CG. 'etut remote, distant.

'atawa G (ye'tu/ye'taw) to go home; to depart (for home). CG 'a'tawa to send home, let go home; to bring home/indoors. 'etwat/'etot n. return (home); return, yield (of crops). me'tāw home, place to which one returns; act of returning.

'eton (pl. -āt) furnace, oven.

'aw conj. or.

'o- voc. part. O! Oh! Usually prefixed, as in 'o-neguš, but with 'Egzi' it is regularly suffixed: 'Egzi'o O Lord! It may also express wonder or grief.

'ewwa adv. surely, indeed, even; yes.

'oho exclam. of assent: Very well, I will (do so).

'Orit the Mosaic Law, the Pentateuch.

'ex^w (acc. 'exwa or 'ex^wa; w. pron. suff.: 'exu-, acc. 'ex^wā- or 'exwā-; pl. 'axaw) brother.

'ext (pl. 'axāt) sister.

'axaza G (ye'xaz/ya'axaz §39.1) to seize, grasp, hold (a.d.o. or ba-); to take captive; to possess, control, occupy; to begin (to do: subj. ± kama). Gt ta'exza pass. CG 'a'xaza to order (someone: a.d.o.) held. Glt ta'axaza to be involved in a battle or similar activity (with: mesla). 'exuz captive, held; possessed by (e.g. 'exuza 'aqānent); joined, continuous. 'axāzi owner, possessor; master, lord. 'axaz/'axz m. fist.

'i-.neg. not (prefixed directly to element negated).

'ēpis qopos (pl. -āt) bishop. liqa 'ēpis qoposāt archbishop.

'iyor, 'ayar (pl. -āt) air, atmosphere (Gk. aēr).

'aytē interr. adv. where? ba-'aytē idem. 'em-'aytē whence? from where?

'Ityopyā Ethiopia.

'ayx the Deluge.

'ayy (pl. -āt) interr. adj. which?

'azāb, 'azab, 'ezob hyssop, mint.

'ezn (pl. 'ezan, 'a'zān) f. ear. mā'zen(t), mā'zan(t) (pl. mā'āzen) corner.

'azēb the south.

'azzaza D to order, command (someone: o.s.; to do: subj.). Dt ta'azzaza pass.; to obey (someone: la-). 'ezzuz commanded, ordered (of person or thing); 'ezzuz we'etu kama + subj.: it has been commanded that ...; ba-kama 'ezzuz ba-xaba ... as has been

commanded by. te'zāz (pl. -āt) f.m. command, order; edict, law, commandment; ba-te'zāza at the command of.

mā'bal/mā'bel (pl. -āt) m.f. wave, flood.

'Ebrāwiyān the Hebrews.

'abbāṭa D to compel, force, coerce.

'abya G (ye'bay) to be big, large, great, important. CG 'a'baya to make great, increase, augment; to extol, exalt. Dt ta'abbaya to be boastful, arrogant. 'abiy (f. 'abāy; pl. 'abayt) big, great, large, important; ba-'abiy qāl in a loud voice. 'ebbuy arrogant, boastful, insolent, haughty. 'ebay (pl. -āt) greatness, size; magnificence, majesty. te'bit arrogance, insolence.

'ed (pl. -aw) coll. men, males; the menfolk (of a given community); also used as the pl. of be'si.

'adi adv. still, yet, again, moreover, still more. With pron. suff. = to still be, as in 'enza 'ādina 'zeyya while we are still here; 'ādiya heyāw I am still alive. With foll. time word: more, as in 'adi xamus five days more.

'edew (pl. -ān) enemy.

'adawa G (ye'du/ye'daw) to cross (a.d.o. or acc. of goal or prep. phrase). Gt ta'adawa to transgress (a law: 'em-; against a person: lā'la); also = G. CG 'a'dawa to bring/lead/take across. mā'dot (pl. ma'ādew) the opposite side (of river, mountain etc.); mā'dota prep. across, to the opposite side of, beyond. See §43.1(e). eḏā debt, guilt.

'eḏ (pl. -aw) m.f. tree; grove, woods; wood (material); a club.

'aḏada G (ye'ded) to harvest. Gt ta'aḏada pass. 'aḏadi harvester. mā'dad sickle.

'aḏm (pl. 'a'demt) bone.

ta'aḏawa to cast lots. 'eḏā a lot. 'eḏḏawē/'uḏawē n. casting lots.

'aḏaya/'aḏya G to putrify, get wormy. 'eḏē (pl. -yāt, 'eḏayāt) worm, caterpillar.

'efrat unguent, ointment.

ta'aggala Dt to cheat, defraud; to oppress, treat unjustly, rob.

te'gelt fraud, defrauding, robbing; injury, damage.

ta'aggāša Dt to be patient, persevere; to practice restraint, abstinence. CDt 'asta'aggāša caus. of Dt; to bear patiently. ta'aggāšī

- patient, persevering. *te'gešt* temperance, continence, patience, tolerance. *masta'aggeš* temperant, patient, long-suffering.
- 'ālam* (pl. *-āt*) m.f. world, this world, the secular world; the universe, all creation; eternity; all time past, present, and future. *la-'ālam* forever. *'eska la-'ālam*, *la-'ālama 'ālam* idem. *'ālamāwi* (f. *-t*) adj. worldly, of this world.
- 'ālawa* G (*ye'lu*) to pervert; to act perversely, to transgress (laws etc.); to be rebellious, evil, refractory, apostate, heretical. CG *'a'lawa* caus.; to translate (from one language into another); to copy or transcribe. *'elw* (f. *'elut*) crooked, perverse, evil; rebellious, heretical. *'elwat* disaster; perversity, heresy, apostacy; copy, transcription. *'alāwi* wicked, perverse; infidel, heretical.
- 'ām*, *'āmat* (pl. *'āmatāt*) f.m. year; *la-la-'āmu* adv. yearly, every year.
- 'am'am* mud, slime.
- 'amd* (pl. *'a'mād*) column, pillar.
- 'ammaḏa* D to sin, act unjustly or wickedly; to harm, injure. *'ammāḏi* unjust, wicked, criminal. *'ammaḏā* injustice, wickedness. *ma'ammed* = *'ammāḏi*.
- 'amaqa* G (*ye'meq/ye'maq*) to be deep. CG *'a'maqa* to make deep, to penetrate deeply. *'emuq* deep. *'emaq* depth. *mā'meq* (pl. *ma'āmeq*) the deep, abyss.
- 'arbari* whale.
- 'anzara* Q to pipe, play a musical instrument. *'enzirā* a musical instrument of any sort. *ma'anzer* musician, piper, flute-player.
- 'aqaba* G (*ye'qab*) to guard, keep watch on; to take care of, preserve, keep safe; to observe, keep (e.g. the law). Gt *ta'aqaba* pass. of G; to guard one's self (against: *'emenna* or o.s.). CG *'a'qaba* to hand (a.d.o.) over to (someone: o.s. or *xaba*) for safekeeping. *'equb* (1) under guard, in custody; (2) set aside, reserved (for: *la-*); (3) cautious, guarded; *'eqebt* (pl. *'equbāt*) concubine, harem-woman. *'aqābi* (pl. *'aqabt*) guard; *'aqābē* (*'aṣada*) *wayn* vintner, one in charge of the wine; *'aqābē re's/šegā* body-guard; *'aqābē nabīb* speaker, spokesman; *'aqābē gannat* gardener; *'aqābē šerāy* doctor, physician. *'eqbat* n. guarding, observing, keeping; watch, vigil. *mā'qab* (pl. *ma'āqeb*, *-t*) guard, guard-post.
- ta'aqfa* to be hindered, impeded; to stumble, knock against. CG

- 'a'qafa* to impede, present an obstacle to (o.s.). *'eqeft* (pl. *-āt*) impediment, obstacle, hindrance. *mā'qaf/mā'qef* idem.
- 'a'qala* CG to collect water in a basin or reservoir. *me'qāl* (pl. *-āt*) basin, reservoir.
- 'aqqama* D to define, set limits to. *'aqm* (or *'aqqem*) measure, degree, extent; moderation; end, completion, maturation; *bq-'aqm* moderately. *'aqma weršāwē* maturity, manhood. *'eqqum* limited, defined, determined. *'eqqāmē* determination, definition.
- 'araba/'arba* (*ye'rab/ye'reb*) to set (of heavenly bodies). CG *'a'raba* to cause to set. *'arab* west; Arabia. *'arb* Friday; *'elata 'arb*, *'arb 'elat* idem. *'erbat* n. setting. *'arabi* western; Arabian. *'arabāwi* idem. *me'rāb* the west; *me'rāba ḏahāy* idem.
- 'a'rafa* CG (1) intrans.: to rest, find rest, come to rest; to die; (2) trans.: to give rest (to: o.s.; from: *'emenna*). *'eruf* adj. resting, still; dead. *'eraft* (pl. *-āt*) f.m. rest, peace, quiet; death. *me'rāf* (pl. *-āt*) a quiet place, resting-place; one's final resting-place; a measure of length, a stade; chapter of a book.
- 'arga* G (*ye'reg/ye'rag*) to ascend, come/go up, climb. CG *'a'raga* to bring/lead/take up; to offer up (a sacrifice). *'ergat* ascent, ascension; assumption (into heaven); elevation (of the Host). *mā'reg* (pl. *ma'āreg*, *-āt*) m.f. (place of) ascent; grade, degree, level, class; stairs, ladder. *me'rāg* idem.
- ta'āraka* Glt to become friends (with). *'ark* (f. *'arekt*; pl. *'a'rekt*, *'arkān/'arkāt*) friend.
- 'arqa/'araqa* to be naked, empty; to be orphaned. CG *'a'raqa* to strip bare; to empty out. Gt *ta'arqa* to be stripped, denuded, emptied. *'eruq* naked, empty. *'erāq* (appositional pron. suff. obligatory) naked, empty, alone. *'erqān* nakedness; shame (the sexual parts).
- 'arāt* (pl. *-āt*) bed.
- 'arraya* D (rarely G *'araya*, *ye'ri*) to be level, smooth; to be equal (to: *la-*, *mesla*, *kama*); to make equal, level; to share (a.d.o.) equally. CD *'a'arraya* to make (something: a.d.o.) equal (to: *mesla*). Dt *ta'arraya* pass. of CD. *'erruy* (fem. *'errit*) equal (to: *la-*, *mesla*), the same (as); *'erruya* = *ba-'erruy* adv. equally, to the same extent. *'erreyennā/'errinnā* equality.
- 'arraza* D to prepare or furnish clothing. *'arāz* (or *'arrāz*) (pl. *-āt*) clothing, vestments.
- 'asaba* G (*ye'seb*) to hire for wages. *'asb* wages, hire, pay, reward.

- '*assāb* hireling, mercenary.
 'asaya G (ye'si) to repay. Gt ta'asaya to be repaid, accept payment.
 'esēt payment, reward.
 'āsā (pl. -t) fish.
 'āšru (acc. idem) f. ten. 'āšartu (acc. 'āšarta) m. ten. 'āšer (f. -t) adj. tenth. 'āšerāwī (f. -t) idem. 'āšerāy (f. 'āšerit) idem.
 'āšur the tenth day (of the month); ten days. 'āšr/'ēšr f. ten;
 'ēšra adv. ten times. 'ēšrā twenty. 'āšerāt a tenth, tithe.
 'aššara D to call a meeting; to invite (a.d.o.). Dt ta'aššara pass.
 'āšur/'aššur feast, banquet.
 'ašaba/'ašba G (ye'šeb/ye'šab) to be hard, harsh, difficult (for: o. s.); to be necessary. 'ešub harsh, difficult, onerous; difficult (to do: la- + inf.); ba-'ešub, 'em-'ešub adv. with difficulty.
 'ešab, 'ašāb harshness, difficulty; need, want.
 'ašad (pl. 'a'šād, -āt) m.f. any circumscribed area: courtyard, atrium; pen, stall; field, farm; village; 'ašada wayn vineyard.
 'ašf (pl. -āt, 'a'šeft) m. tunic, cloak, mantle.
 'ašq (pl. 'a'šuq, -āt) m.f. branch, palm-branch.
 'ašawa/'ašawa (ye'šew) to close, shut, lock, bolt. Gt ta'ašwa pass.
 'ešew locked, closed, bolted. 'ašāwī doorkeeper. mā'šo (pl. ma'āšut) door, gate; lock, bolt.
 'ačana G (ye'čen) to burn incense. 'ečān incense. mā'čant (pl. ma'āčten) censer, thurible.
 'oda G (ye'ud) trans.: to go around, surround; to avoid, circumvent (a.d.o.); intrans.: to go around, circulate, tour. CG 'a'oda to lead/take around, cause to circulate. 'udat circle, circuit, orbit. 'awādi messenger, herald, preacher. 'awd (pl. 'a'wād) environs, neighborhood, vicinity; area in general; a court of law; a circuit, period of time; threshing-floor. 'awda prep. around, surrounding (suffixes added as to an acc. noun).
 'of (pl. 'a'wāf) bird; fowl.
 'ewāl young of an animal, esp. the foal of an ass.
 'om (pl. 'a'wām, -āt) tree(s), dense grove, woods.
 'oqa G (ye'uq) to beware of, take care for, be cautious of (lā'la, la-, or acc.); esp. common in the imperative with a neg. subjunctive: take care not to, be careful not to ('uq kama 'i...). CG 'a'oqa to make known, show (a.d.o.; to: o.s.). Gt ta'awqa to be noticed, perceived, recognized; to be made known, revealed. 'ewuq

- familiar, well-known.
 'ora G (ye'ur) to be blind. CG 'a'ora to blind. Dt ta'awara to neglect, overlook, let pass unnoticed; to despise. 'ewur blind.
 'urat blindness.
 'awyawa Q to wail in mourning. 'awyāt n. wailing.
 ta'ayyana Dt to set up camp, to camp; with lā'la: to besiege. 'ayn (pl. 'a'yent) f. eye; sab'a 'ayn spies, scouts. te'yent (pl. -āt, ta'āyen) army, host; camp, encampment; tent(s); gathering, congregation.
 'ezl a mode of church singing used during Lent and for funerals and certain feast-days.
 'azaqt (pl. -āt, 'azaqāt) f.m. well, cistern.

B

- ba- prep. in, into; by, with (of agent). With pron. suff.: §28.1.
 Expressing possession: §28.2. Expressing existence: §28.3. bo za- as indef. pron.: §28.4.
 ba'enta (w. pron. suff.: ba'enti'a-) prep. about, concerning; because of, on account of; for the sake of. ba'enta ment why? ba'enta-ze thus, therefore. ba'enta za- because.
 be'si (pl. sab') man, husband, person. be'sit (pl. 'anest) woman, wife.
 ba'ada G to change, alter. Gt taba'ada = Glt tabā'ada to move away, emigrate; to be changed, altered, alien, unfamiliar. be'ud different, alien, strange. bā'ed (f. bā'edd) other, different; strange, alien. be'dennā change, difference.
 be'la G (yeb'al) to be rich, wealthy. CG 'ab'ala to make rich. be'u'l (f. be'elt) rich, wealthy. bā'e'l (f. -t; pl. 'ab'elt) rich, wealthy. bā'l (f. bā'elt; pl. 'ab'elt) owner, possessor, master. ba'āl idem. ba'āl (pl. -āt) m.f. feast, festival; gabra ba'āla to hold/celebrate a festival; ba'āl tekelt a fixed festival; ba'āl 'i-tekelt a movable festival. be'l wealth, riches.
 badhada Q to die. bedbed plague, fatal illness.
 badn (pl. 'abdent) m. corpse.
 badara G (yebder) to hurry, precede, arrive first. CG 'abdara to prefer, choose, select, favor; with foll. inf.: to do something eagerly, willingly, with undivided attention. Gt tabadra pass. of CG. Glt tabādara to compete with (in running), to race. badr

contest, race.

badwa G to be desert, wasteland. CG 'abdawa caus. *badw*, *badā* desert, wasteland, uncultivated area.

baḍ'a/baḥ'a G (*yebḍā'*) to vow. CG 'abḍe'a to make or declare blessed; to obtain a vow; to become happy, blessed. *beḍu'*/*beḥu'* fortunate, blessed; vowed, dedicated. *beḍ'at* vow. *beḍu'āwi* beatific, blessed. *beḍ'ān* beatification, blessedness.

baḡ' (pl. 'abāḡe') sheep.

behla G (imperf. *yebel*, subj. *yebal*; special preterite *yebē-l*; see § 39.2) to say, speak; to call (someone: o.s.; something: a.d.o.). Gt *tabehla* to be spoken, said; to be mentioned, named, spoken of. Glt *tabāhala* to speak (debate, discuss, argue) with one another (*meḥla*, *babaynāt-*, acc.).

behma G (*yebham*) to be mute. *bahhām* mute. *behmat* muteness.

bāh/bāha (w. or without pron. suff. of the 2nd pers.) exclam. Greetings! *bāha behla* to greet.

beḥ'a G to ferment (intrans.). CG 'abḥe'a to ferment (trans.). Gt *tabeh'a* = G. *beḥu'* fermented; leaven, yeast. *beḥi'* vinegar. *beḥ'at* fermentation.

beḥēr (pl. *bahāwert*) m. region, province, district.

bāḥr (pl. 'abḥert) f.m. sea, ocean. *bāḥrey* (pl. -āt) pearl.

bāḥtit- adj./adv. alone, sole, only; used appositionally, always with a pron. suff., e.g. 'ana *bāḥtiteya* I alone; *rakabkewwo bāḥtito* I found him alone (or: him only). 'enta *bāḥtit-* by one's self, alone; e.g. *nabara 'enta bāḥtito* he sat by himself. *bāḥtu* adv. but, however. May occur first in the clause as *wa-bāḥtu* or be placed after the first main element of the clause, esp. if this is an element proposed for emphasis.

tabāḥtawa Qt to take up a life of solitude. *beḥtew* adj. alone, solitary. *bāḥtāwi* anchorite, one who lives in solitude. *beḥtewennā* anchoritism.

tabak^wra Gt to be the firstborn; to give birth for the first time. *bak^wr* firstborn; the usual construction of this word is with a pronominal suffix, as in *waldā za-bak^wrā* her firstborn son (lit. her son which was her firstborn). *bek^wrennā* status of firstborn.

bakaya G (*yebki*) to weep, mourn (over: *diba*, *lā'la*, *ba'enta*). Glt *tabākaya* to weep together, mourn mutually. CG 'abkaya to move to tears. *bekāy* m. weeping, lamentation. *mabkey* mourner

(professional).

bāleḥa L to rescue, save, liberate. Lt *tabāleḥa* pass. *bālāḥi* liberator, protector.

maballat (pl. -āt) widow, widowhood; nun.

balas/balasā (pl. -t, 'ablās) fig(s), fig-tree.

balya G (*yebli*) to be old, worn out, decrepit, obsolete. CG 'ablaya caus. *beluy* (f. *belit*) old, etc.; *Ḥegg Belit* the Old Testament. *balāyi* old, wearing out.

balwa G (*yeblēw*) to be sharp. CG 'ablewa to sharpen. *balix* sharp. *belw* sharp point or edge.

baq^wa G (*yebq^wā'*) to be useful, of benefit, profitable, suitable, appropriate (to a person: o.s. or *la-*); *beq^we'ani* Please. CGt 'astabq^we'a to plead, beseech, pray (with, to: o.s.). *bāq^we'* useful, beneficial. *baq^wā'i* idem; also: benefactor. *baq^wēt* use, usefulness. *baq^w* idem.

baq^wala/baq^wla G (*yebq^wel/yebq^wal*) to sprout, grow. CG 'abq^wala caus. *baq^wl* (pl. -āt) plant, herb, vegetation. *baqalt* date-palm.

ber' (pl. 'abrā) reed; arm of a candelabrum.

barbara Q to pillage. *sab'a barbār* barbarians, plunderers.

barad m. hail.

barha G (*yebrah*) to shine, be bright, be light. CG 'abreha to illuminate, cause to be bright; to emit light. *beruh* bright, shining; cheerful, happy. *berhān* (pl. -āt) m. light (lit. and fig.). *berhānāwi* (f. -t) of or pertaining to light, esp. in heavenly or spiritual sense.

'astabraka CGt to kneel. *berk* (pl. 'abrāk) knee.

bāraka L to bless (a.d.o. or *lā'la*). Lt *tabāraka* pass. *buruk* (f. *burekt*) blessed; fortunate, happy; excellent, outstanding.

barakat (pl. -āt) m.f. blessing. *burākē* (pl. -yāt) idem.

beralē/biralē beryl, crystal; alabaster vessel.

baraqa G (*yebreq*) to lightning, flash like lightning. CG 'abraqa caus. *mabraq* (pl. *mabāreqt*) m. lightning.

berur (pl. -āt) m. silver.

bert m. copper.

tabāraya Glt to follow successively, to do by turns. 'ebrēt alternation, successive turn(s); round or tour of duty or office. *ba'abrēta* during the administration of; *ba-ba'abrētōmu* each in his own turn.

- besrāt/besserāt* good news, gospel.
baṣḥa G (*yebṣāḥ*) to arrive; to happen (to: o.s. or *lā'la, diba*). CG
 'abṣeḥa caus. Glt *tabāṣeḥa* to bring (someone: a.d.o.) before a
 judge. *beṣḥat* arrival.
bataka G (*yebtek*) to break (trans.). Gt *tabatka* to break (intrans.).
betuk broken. *betkat* fracture, rupture, breaking.
batr (pl. 'abter) staff, branch.
bo'a G (*yebā'*) to enter (*westa, ba-*). CG 'abe'a to bring/lead/take
 in; to introduce, insert. Glt *tabāwe'a* to intrude, slip in unin-
 vited (into, among: acc.). *ba'at* (pl. -āt) entry, entrance,
 entering; cave, lair, den, cell. *mubā'/mebwā'* (pl. -āt) place of
 entry; act of entering. *mabā'* (pl. -āt) offering.
 'abeḥa CG to allow, permit (o.s. of person + subj. of verb). Gt
tabawḥa pass.; to have power over (*lā'la, diba, ba-*). CGt
 'astabawḥa to ask for permission. *bewiḥ la-* it is permitted for
 (*la-*: someone) to do (subj.). *mabāḥt* power, authority, permission.
bayyana D to discern, distinguish, make out. CD 'abayyana to make
 clear, evident. *ba-baynāti-* (pron. suff. required) prep. among,
 between (used mainly with verbs denoting reciprocal activity. See
 Voc. 24)
bayyasa D to separate, distinguish, discern. Glt *tabāyasa* to become
 companions. *biṣ* (sing. or coll.; pl. 'abyāṣ) friend, comrade,
 companion; neighbor; single individual.
bēt (pl. 'abyāt) m.f. house; room; sheath.
bēzawa Q to redeem. CQ 'abēzawa caus. Qt *tabēzawa* to redeem for one's
 self; to be redeemed. *bēzā* ransom; as prep.: in exchange for.
bēzāwi redeemer, savior. *mabēzāwi* idem.
bazxa G (*yebzāx*) to be many, much, numerous, abundant. CG 'abzaxa to
 multiply, make numerous; to produce a lot of, have a lot of.
bezux (f. *bezext*) many, much, numerous, abundant. *bezx* multitude,
 large number or amount. *mabzext* major part, majority; most of;
mabzexto adv. often, frequently.

D

- dā'emu* adv. just, merely, only; furthermore, moreover; rather, but,
 on the contrary.
tadbāb roof, top, summit, pinnacle. *dabub* the north.
dabr (pl. 'adbār) m. mountain; monastery.

- dabtarā* (pl. *dabāter*) tent, tabernacle.
dābēlā (pl. -t) male of any animal, esp. ram, he-goat.
dafana G (*yedfen*) to cover, hide, conceal. *madfen* treasure; sepul-
 chre.
dagama G (*yedgem*) with inf. or coordinated verb; to do again. *dāgem*
 (f. -t) adj. second, other, further; *dāgema* adv. again, a second
 time; further, moreover.
daḥara G (*yedḥar*) to divorce, repudiate.
dakma (*yedkem/yedkam*) to be tired, weary, weak, feeble, ill. CG
 'adkama caus. *dekum* (f. *dekemt*) tired, etc. *dekām* weariness,
 infirmity, weakness.
 'adlaqlaqa Q to shake, quake, tremble; also caus. of the same.
deleqleq violent motion, storm, tempest; earthquake.
dalawa G (*yedlu*) to weigh (a.d.o.; out to: o.s.); to be useful, suit-
 able, proper, correct (for someone: o.s.; to do something: subj. †
kama). CG 'adlawa to please, satisfy (someone: a.d.o. or *la-*); to
 adulate, fawn over, flatter. Dt *tadallawa* to prepare one's self,
 get ready; to live in luxury. CDt 'astadallawa to prepare, make
 ready (trans.). CGlt 'astadālawa idem. *deluw* (f. *delut*) adj.
 worthy (to do: subj.), deserving; proper; weighed: *delwat* weight,
 worthiness, propriety. *madlew* (pl. -ān) hypocrite, fawner; an
 unjust official or judge. *madālew* (pl.) scales, balance. *tadlā*
 preparation; propriety, appropriateness, worthiness; luxury, afflu-
 ence.
dam (pl. -āt) m.f. blood.
danda G (*yedmed/yedmaḍ*) to sound. CG 'admaḍa caus. *demḍ* sound,
 noise.
 'admama CG (rare) to astonish, stupify. Gt *tadamma* = Dt *tadammana* to
 be astonished, amazed, stupified. *madmem* marvelous, astonishing;
 n. miracle, marvel.
dammana D to cloud over, obscure; to become cloudy. CD 'adammana
 idem. *dammun* cloudy. *dammānā* (pl. -t) m.f. cloud(s). *dammānān*
 rather cloudy.
danaqa G to grind up, crush.
dammara D to insert, mix in, join together, unite. Dt *tadammarā*
 pass.; to be married. *dammur* mixed, united, joined. *dammārē*
 union, joining, uniting. *tedmert* union, marriage.
dangada Q to be astonished, stupified, amazed, disturbed in mind,

terrified. CQ 'adangaḡa to astonish etc. *denguḡ* astonished, etc. *dengāḡē* astonishment, etc. *madangeḡ* adj. astonishing, etc. *dengel* (pl. *danāgel*) virgin; as applied to men: monk, celibate. *dengelennā* virginity. *danqawa* Q to be hard of hearing. *denqew* hard of hearing; slow-witted, dense. *daqiq* (coll.) children; offspring, progeny; *Daqīqa* 'Esrā'ēl the Israelites. *daqq* (coll.) children and/or servants. *daqqasa* D to sleep. *deqqās* sleep. *dergeḡā* a patch. *deruk* harsh, savage. *dasēt* (pl. *dasayāt*) island. *dexna* G (*yedxan*) to escape safely (from: 'emenna); to be safe, unharmed; to be saved (in the religious sense). CG 'adxana to save, keep safe, rescue; to save (rel. sense). *dexun* safe, unharmed; saved (rel. sense); immune to, free of ('emenna). *dāxen* safe, whole, sound, unharmed. *dāxn* safety, well-being, security. *dāxnā/dexnā* idem. *madxen* = *madxani* savior, redeemer. *madxarit* m.f. salvation, safety, redemption. *dexra* adv. afterward. *dexra* (w. pron. suf.: *dexrē-*) prep. behind, in back of; *ba-dexra* idem; 'em-dexra from behind, after (of time); 'em-dexra-ze after this, afterwards; 'em-dexra conj. after. *dax(x)ārīt* end. *daxara* G to allow, sanction. *madxar* sanction, blessing. *dawal* (pl. 'adwāl) region, district, territory. *doreho* (pl. *dawāreh*) m.f. chicken, hen, rooster. *dawaya* G (*yedway*) to be sick, ill. Dt *tadawwaya* to feign illness. CG 'adwaya to make ill. *dewuy/dewey* (f. *deweyt*) sick, ill. *dawē* (pl. -yāt) f.m. sickness, illness, disease. *diba* (w. pron. suff.: *dibē-*) prep. on, upon, onto, against; *ba-diba* idem; 'em-diba from on, from upon. *dēgana* Q/L to pursue, chase (a.d.o. or *dexra*, 'em-dexra). 'adyām (pl.; pl. -āt) area, region, environs, neighborhood, adjacent district. *dayyana* D to judge, condemn, punish. Dt *tadayyana* = Gt *tadayna* pass. *dayn* judgment, punishment, condemnation, esp. of the Last Judgment. *diyāqon* (pl. -āt) deacon. *dīqunā* diaconate, office of deacon.

D

ḡab'a/ḡab'a G (*yedḡā'*) to fight, make war. (with: a.d.o.). Glt *taḡābe'a* to fight one another (a.d.o. or *mesla*). *ḡab'* (pl. 'aḡbā', -t) m.f. war, battle; *ḡora ḡab'a* to go out to battle. *ḡabā'i* warrior, soldier. *ḡabā'it* f.m. army, troops; battle, fighting. 'aḡbara/'aḡbara *ḡebura* to work clay. *ḡebur/ḡebūr* clay, mud. *ḡāḡē* moth, worm. *ḡafara* G (*yedfer*) to weave, plait. Gt *taḡafra* pass. *ḡefur* woven, plaited. *ḡefro* plaited work. *ḡefrat* n. weaving, joining, plaiting. 'astaḡāge'a Clt to place on a bed or litter. *ḡeg'*, *ḡegā'* pillow, mattress. *maḡāḡ^we'* a paralytic. *ḡaḡām* the left hand or side; *ḡegm* idem. *ḡahāy/ḡahay* (pl. -āt) m.f. sun. *Hagara ḡahāy* Heliopolis. 'aḡme'a CG to listen to, to hear. *ḡamada* G (*yedmed*) to join, bind together, yoke. Gt *taḡamada* pass.; to dedicate one's self to, pursue assiduously, submit one's self to, minister to. *ḡemud* joined, connected; zealous, assiduous; as n.: devoté, disciple, servant. *ḡemd* yoke, pair. *ḡammād* sectarian, zealot, devoté. *maḡmad* rope, thong. *ḡamara* G = *ḡammara* D to join, affix, connect, attach. Glt *taḡāmara* to associate with (one another). *ḡemrat* n. joining, connecting. *maḡmer/maḡmar* (pl. *maḡamer*, -t) partner, mate, companion, spouse. *ḡamr* m.f. wool. *meḡnegā'* railing, railed enclosure; a place where one leans or reclines. *ḡansa* G (*yednes/yednas*) to become pregnant (by: 'em-); to conceive (a child: a.d.o.). Gt *taḡansa* to be conceived. *ḡenest* (f.) pregnant. *ḡens* pregnancy. *ḡaq^wana* G (*yedq^wen*) to surround with a fence or wall. *ḡaq^wan/ḡaq^wn* fence, wall. 'aḡre'a CG (intrans.) to cease, stop, be at rest; (trans.) to bring to a stop. Gt *taḡar'a* = CG intrans. *ḡeru'* inert, at rest, brought to a stop. *ḡer'at* cessation, rest; *za'enbala ḡer'at* without ceasing, without interruptions. *ḡarfa/ḡarafa* G (*yedref*) to blaspheme (against: *lā'la*, *la-*, or acc.). *ḡeruf* blasphemous, wicked, impious. *ḡarāfi* blasphemer. *ḡerfat* blasphemy.

darq (pl. 'aḍreqṭ) patch, tatter. *za-darq* patched, threadbare.
 'aḍrara CG to be hostile. Glt *taḍārara* to act hostilely toward, be
 an enemy of. *ḍarr* (pl. 'aḍrār) enemy, adversary. *ḍarrāwi* adj.
 enemy, hostile.
ḍoga G to be savage, wild, perverse, evil, malignant. *ḍewug* =
ḍawwāg savage, etc. *ḍug* perverseness etc.
 'aḍawwasa CD to weaken, cripple, maim. *ḍewwus* weak, crippled, maimed.
ḍēwawa Q/L to take captive, lead away captive, deport, exile. Qt
taḍēwawa pass. *ḍēwew/ḍiwew* captive, exiled. *ḍēwā*, *ḍēwāwē*, *ḍiwāwē*
 captivity, exile.

F

fadfada Q to become numerous, abundant, to increase; to surpass, be
 superior; *wa-za-yefadaffed* 'em-zentu and what's more. CG
 'afadfada caus.; to surpass (someone in: two acc.). *fadfada* adv.
 exceedingly, very much, greatly.
fadaya G (*yefdi*) to pay back, to pay a debt. Gt *tafadaya* to exact
 payment or punishment; to receive payment or punishment, to be
 paid back. *fedā* repayment, retribution; punishment, revenge.
fadāy(i) one who pays back. *mafḍē* money; reward, payment.
faḍama G = *faḍḍama* D to stop up, obstruct. Gt *tafaḍma* = Dt *tafaḍḍama*
 pass.; to be speechless.
faḍana G to have a fever. *faḍant* fever.
feḥm (pl. 'afḥām) carbon, coal.
fakkara D to interpret, expound, explain. Dt *tafakkara* pass.
fekkārē explanation, interpretation, exposition. *mafakker* inter-
 preter, expounder; soothsayer, prophet.
falag (pl. 'aflāg) river.
falasa G (*yefles*) to separate, go away, depart, emigrate; to secede,
 split off (from: 'emenna); *falasa xaba* to go over to the side of;
falasa 'em-zentu 'ālam to die. CG 'aflasa to send away, deport,
 exile, remove. Glt *tafālasa* to wander as exiles from one place to
 another; to pass from one generation to another. *felus* exiled, in
 exile. *felsat* wandering, travel; exile; death; assumption (into
 heaven). *Felsata Bābilon* the Babylonian Exile. *falāsi* an exile,
 alien, pilgrim.
falaṭa G (*yefleṭ*) to separate, divide, segregate, put into a separate
 group or category; to distinguish, discern. Gt *tafalṭa* pass. CG

'aflaṭa to speak distinctly, to make a distinction. Glt *tafālata*
 to separate from one another. *feluṭ* separate, distinct. *felṭat*
 separation, division, distinction.
fannawa D to send. Dt *tafannawa* pass. Glt *tafanawa* to bid farewell
 to (o.s.). *fennew* sent. *fenot/fennot* (pl. *fenāw/fennāw*, -ē) f.m.
 road, way, path. *fennā* (1) = *fenot*; (2) *fennā sārḱ* early evening.
faqada G (*yefqed*) to want, wish, desire, require; freq. with subj. †
kana. Gt *tafaqda* pass. *faqād* (pl. -āt) m.f. desire, wish, will;
ba-faqādu of his own accord; *mašwā'ta faqād* voluntary offering;
za'enbala faqād involuntarily. *faqādi* one who actively seeks
 something (e.g. mercy, revenge); (pl. *faqadd*) necromancer.
 'afqara CG to love. Gt *tafaqra* pass. Glt *tafaqara* to love one an-
 other; to love (someone: *mesla*). *fequr* (f. *feqert*) beloved, loved.
feqr love.
ferfār, *ferfur* (pl. -āt) crumb.
farha G (*yefrāh*) to be afraid; to fear (a.d.o. or 'em-). Gt *tafarha*
 to be feared. CG 'afreha to frighten. *farāhi* fearful, reverent.
farrāh fearful, timid. *ferhat* (pl. -āt) fear, dread, awe; fear-
 fulness, timidity. *mafreh* fear-inspiring, dreadful.
faras (pl. 'afrās) m.f. horse. *sab'a 'afrās* horsemen.
 'afreat/'afwert (coll.) chicks.
faraya G (*yefray*) to bear fruit, be fruitful. CG 'afraya caus.; also
 = G. *ferē* (pl. -yāt, *fereyāt*) m. fruit (lit. and fig.), blossom,
 bud; *gabra/wahaba ferē* to produce fruit. *mafrey* fruitful.
tafaššeḥa Dt to rejoice (in: *ba-*, *ba'enta*, *lā'la*, *diba*). *feššuḥ*
 happy, joyous, rejoicing. *feššeḥā* joy, happiness. *tefšeḥt* (pl.
 -āt) idem.
Fēšḥ Passover.
faššama D to complete, finish, end; to fulfill, accomplish; with foll.
 inf.: to finish doing something. Dt *tafaššama* pass. *feššum* done,
 accomplished, completed, fulfilled, consummated; perfect, whole,
 complete. *feššāmē* consummation, end, completion, perfection.
tafšāmēt idem.
fatha G (*yefṭāḥ*) to untie, loosen, open; to let loose, set free; to
 forgive (sins: a.d.o.); to pass judgment. Gt *tafatha* pass. CG
 'afteḥa to bring to judgment. Glt *tafāteḥa* to engage in a legal
 case (with: *mesla* or acc.). *fetuḥ* open; forgiven (persons or
 sins). *fatāḥi* (pl. *fatāḥt*) judge. *fetḥ* judgment (act or fact).

fatala G (*yeftel*) to twist, spin. Gt *tafatla* pass. *fetul* spun, twisted. *fatl* (pl. *'aftāl, 'aftelt*) thread, cord. *fetlo* twisted work.

fatana G (*yeften*) to investigate, explore; to examine, test. CG *'aftana* to hand over for examination. Gt *tafatna* pass. of G. *fetun* investigated, examined, tested. *fatāni* examiner, tester.

fatata G = *fattata* D to break (bread); to distribute, give out. Gt *tafatata* = Dt *tafattata* pass. *fett* (pl. *fetat*) part, portion, morsel; gift. *fetat* (pl. *-āt*) idem.

fatawa G (*yefṭaw*) to desire strongly (often, but not necessarily, in bad sense: to lust for, be greedy for). CG *'aftawa* caus.; to please, satisfy. *fetew* desired, desirable, pleasing, pleasant. *fetwat* (pl. *-āt*) desire, lust, craving; the thing desired, pleasure. *fetwatāwi* libidinous, given to excessive desires. *maṭew* it is necessary, fitting, proper, obligatory (foll. by subj. † *kama*). *faṭana* G (*yefṭen*) to be quick, swift. CG *'aftana* to hurry, hasten; freq. with inf. or coord. verb: to hurry to do, to do quickly. *feṭun* swift, quick.

faṭara G (*yefṭer*) to create, produce; to devise, fabricate. Gt *tafaṭra* pass. *feṭur* created. *feṭrat* the act of creation; what is created, creatures; nature, character; kind, species. *faṭāri* creator (always refers to God).

fawwasa D to cure, heal (a.d.o. of person or disease; a.d.o. of person, from: *'em-*). Dt *tafawwasa* pass. *fawwes* (pl. *-āt*) cure, healing; medicine, medication. *mafawwes* physician.

fawwara G (*yefṭar*) to espouse, become engaged to (a.d.o. woman). Gt *tafawwara/tafawwara* pass. *feṭert* fiancée. *fawwāri* fiancé.

fayyāt (coll.) thieves; *fayyātāwi* a thief.

G

ge'za G (*yeg'az*) to migrate; to be free (i.e. not enslaved). CG *'ag'aza* caus. *ge'z* (1) (pl. *-āt*) mode of life, manner; nature, quality, essential nature; *ba-ge'za* prep. in accord with the view of; (2) ordinary mode of church singing; (3) *Ge'z/'Ag'āzi* the Ethiopians; *beḥēra Ge'z/'Ag'āzi* Ethiopia.

gab'a G (*yegbā'*) to come/go back, to return. CG *'agbe'a* to bring/lead/take back; to turn back, deflect; to hand over, betray (a.d.o.; to: *westa 'eda*). Glt *tagābe'a* to gather, assemble (intrans.).

CGlt *'astagābe'a* to gather, assemble (trans.); *'astagābe'a māxbara lā'la* to convene an ecclesiastical council against. *geb'at* return; conversion (to: *westa*); betrayal. *gabā'i* (pl. *gabā't*) mercenary, hired worker. *gubu'* gathered, collected. *meḡbā'* refuge, place to return to.

gebb (pl. *gebab, 'agbāb*) hole, cave, lair.

gabra G (*yegbar*) to act, work, function; to make, create, fashion, produce; to do, perform, enact, carry out. Gt *tagabra* pass. CG *'agbara* to make or order (someone: a.d.o.) to do or make (something: a.d.o.). Dt *tagabbara* to work, do work; to work something, esp. in agricultural sense: to work land; to transact business (with: *mesla*); to invest. CD *'agabbara* = CG. CDt *'astagabbara* to recover one's investment. *gabr* (pl. *'agbert*) servant. *gebr* (pl. *-āt, gebar*) m.f. deed, act; work, task, business; religious service, liturgy; product, artifact, creation; as adv.: necessarily, out of necessity; *ba-gebr* idem. *gabāri* (pl. *gabart*) maker, fashioner, craftsman; this word shares many of the idioms associated with G *gabra*. *gabbār* (coll.) workers, laborers; *liqa gabbār* foreman. *meḡbār* (pl. *-āt*) action, practice, behavior, custom(s); business, activity. *tagbār* business, activity, task, job.

gebses gypsum, plaster. *gebsus* plastered.

Gabaza 'Aksum Guardian of Aksum, epithet of the Mother Church at Aksum.

gādā gift (for a superior).

gadafa G (*yegḡef*) to throw, cast; to throw away, discard; to lose by waste or neglect. Gt *tagadfa* pass. *geduf* thrown, cast; discarded; lost, rejected.

g'adg'ada Q to knock (on a door).

tagādala Glt to struggle, contend, esp. in religious sense of struggling against temptation. *gadl* (pl. *-āt*) a struggle, contest, esp. of saints and martyrs; title of works dealing with the lives of saints and ascetics. *mastagādel* a contender, "soldier of Christ."

gadalā corpse(s), cadaver(s).

gadām (pl. *-āt*) wilderness; any remote, uninhabited area. *gedm* (pl. *gedam*) width, breadth.

gaf'a G (*yegfā'*) to harm, injure, oppress. Gt *tagaf'a* pass. *gefu'* injured, harmed; violent. *gef'* harm, injury; violence; oppression. *gafā'i* oppressor, tyrant.

gaftē'a Q to overturn. Qt *tagafte*'a pass.

'*aghada* CG to make public, show openly, make manifest; to act or speak openly. Gt *tagehda* pass. *gehud* (f. *gehedd*) clear, manifest, open, obvious. *gahhād* idem.; *gahhāda* adv. openly, manifestly, publicly. *gehdat* openness.

'*aghaša* CG to take aside, divert; to remove, take away. Gt *tageḥša* to depart, withdraw.

gal' (pl. -*āt*, 'agle't) a pot.

gamē (pl. *gamā'ey*) flask, container for oil.

gamał (pl. -*āt*, 'agmāl) m.f. camel.

'*agmara* CG to perfect, finish, consummate; to include completely, to comprehend. Gt *tagamra* pass. *gemurā* adv. always, altogether, completely; common with neg.: (not) at all. *la-gemurā* adv. forever, always.

Genbot Eth. month name: May 9 - June 7.

g^wend (pl. -*āt*, 'ag^wnād) trunk of a tree; a restraining device, stock.

g^wandaya Q to last, remain; to delay, tarry, be slow in coming; with inf.: to be tardy or late in doing, to be too long in doing. CQ 'ag^wandaya to put off, delay, defer. Qlt *tag^wanādaya* to delay in doing (*lā'la*, *lā'la* + inf., or inf. alone).

gānēn (pl. 'agānent) demon, evil spirit; *za-gānēn* (pl. 'ella 'agānent) one possessed by an evil spirit.

gannat (pl. -*āt*) f. garden; the Garden of Eden.

ganāya G (*yegnay*) to bow down; to submit, be submissive; to render humble thanks. CG 'agnaya to subject. Glt *tagānaya* to confess one's sins, to seek pardon. *genāy* humble thanks.

ganaza G (*yegnez*) to prepare (a body) for burial. Gt *taganza* pass. CG 'agnaza caus. *genuz* prepared for burial. *genzat* preparation for burial. *magnaz* materials used in preparing a body for burial.

tag^war'aya to strangle (or hang) one's self. *g^wer'e* (pl. *g^warā'it*) throat, neck.

garif net.

garāht (pl. *garāweh*) field, arable land.

garama G to be awesome, fear-inspiring. D *garrama* to frighten, terrify. Dt *tagarrama* to be terrible, threatening, fearful. *gerrum/gerum* awesome, terrible, fearsome, awe-inspiring. *gerremā/germā* terror, awe; awesome nature. *tegremt* threats, terrors.

gasasa G (*yegses*) to touch. Gt *tagassa* pass. *gessat* touch, touching.

gaššaša D to rebuke, reproach; to instruct. Dt *tagaššaša* pass.

geššuš well instructed, learned. *mağaššeš* teacher, instructor.

tagšāš (pl. -*āt*) rebuke, reproach, admonition, instruction.

gašš (pl. -*āt*) face; aspect, appearance, type, sort.

gēgaya Q/L to err, go astray, get lost; to sin, commit error. N

'*angēgaya* to wander back and forth, hither and yon. *giguy* lost,

erring; sinful, wicked. *gēgāy* (pl. -*āt*) error, sin, crime, guilt.

gēsa G (*yegis*) to do something early in the day. *gēsam(a)* adv. tomorrow.

g^wayya G (*yeg^wyay/yeg^wyi*) to flee. CG 'ag^wyaya to put to flight.

g^wayāy(i) fugitive. *g^weyyā* flight. *meq^wyāy* refuge, asylum.

gizē (pl. -*yāt*) m.f. time: (1) the specific time of or for an event;

(2) time in a more general durative sense. Frequent in set

phrases: *we'eta/ye'eta gizē* at that time; (*ba-*)*gizē šebāḥ/mesēt*

etc. in the morning/evening; *ba-gizēhu* at its/the proper time; *ba-*

gizēhā immediately, straightway; *ba-k^wellu gizē* always. *Gizē* is

also equivalent to a conjunction before verbal clauses: when,

whenever, e.g. *gizē šawwā'kani* when you summoned me. The same is

true of the compounds *ba-gizē*, 'em-gizē, and 'eska gizē.

gaz'a G to serve at a feast. *gez'/gaz'* feast, banquet. *gazā'i* =

gazā'i (pl. *gazā't*) waiter, attendant (at feast).

'*egzi*' (pl. 'agā'ezt, 'agā'est) lord, master, leader, chief.

'*Egzi'ena* Our Lord. 'egze't lady, mistress. 'Egze'tena Our Lady

(Mary). 'Egzi'abhēr God.

gazfa G (*yegzef*) to be dense, stupid, dull, stout. *gez'f, gezaf* density, dullness, stupidity.

gazama G (*yegzem*) to cut down (a tree); to fell; to cut, hew (wood).

Gt *tagazma* pass.

H

had'a G (*yehdā'*) to be quiet, tranquil. CG 'ahde'a to pacify, calm,

make tranquil. *hedu'* quiet, tranquil, placid. *hed'at* peace,

tranquillity.

haq^wla/haq^wala G (*yehq^wal/yehq^wel*) to perish, die; to lose, suffer a

loss (of: a.d.o.). CG 'ahq^wala to destroy. Gt *tahaq^wla* to perish,

die, be destroyed. *hegul* lost, destroyed. *haq^wl* destruction, end

māhq^wel = *māhq^wali* destroyer; adj. destructive.

hagar (pl. 'ahgur) f.m. city; sometimes used vaguely for region,

district; *Xams* 'ahgur Pentapolis. *hagarit* town, city.
hakak tumult, chaos.
tahakaya Gt to be idle, lazy, negligent, remiss; to cease, stop, be inactive. CG 'ahkaya caus. *hakkāy* lazy, idle, etc. *hakēt* laziness, idleness, etc.
hallawa D to exist, be; see §44.2 for details on meaning and constructions. *hellāwē* being, essence, nature, substance. *tamayṭa xaba hellāwēhu* he returned to his normal state.
 -*hu* interrog. particle; see §8.3.
hoka G (*yehuk*) to move, agitate, disturb. Gt *tahawka* pass. *hawk* motion, movement, agitation, disturbance; mob, crowd, tumult. *hukat* idem.
hosā'nā (Heb.) Save us. Hosanna.
 -*hi* encl. part. even, the very (see §51.4b); added to interrog. pron. to form indef. pron. (see §29.2).
hēda G (*yehid*) to take by force. Gt *tahayda* pass. and reflex. (i.e. for one's self). *hayd* violence, taking by force; booty, prey. *hayādi* a violent person, plunderer.
hāymānot m.f. faith (esp. Christian). *mahaymen* (f. -t) adj./n. faithful (in the religious sense); a believer.
 'ahyaya CG to cause to forget, to induce amnesia. Dt *tahayyaya* to neglect, skip, be unconcerned about. *heyat* negligence, forgetfulness, amnesia.
heyā adv. there, in that place; *ba-heyā* idem; 'em-*heyā* from there, thence. *heyanta* (w. pron. suff.: *heyantē-*) prep. in place of, instead of.

H

ḥabl (pl. 'ahbāl) m.f. rope, cord.
 'ahbara CG to clean, polish. *ḥebr* (pl. -āt, *ḥebar*) color. *ḥebur* variegated.
tahabaya Gt to assume responsibility for (o.s.), stand as guarantor for (o.s.) to (a third party: 'emenna). *ḥabi* (pl. *ḥabayt*) prefect, governor, procurator; *ḥabē me't* centurion.
ḥaddasa D to renew, renovate, restore. Dt *tahaddasa* pass. *ḥaddis* (f. *ḥaddās*, pl. *ḥaddast*) new. *Ḥegg Ḥaddis* the NT.
ḥadana G (*yehden*) to nurse, nourish, foster, cultivate; to take care of (one's young). Gt *tahadna* pass. *ḥedn* (pl. *ḥedan*) bosom,

embrace. *ḥednat* n. nourishing, nursing. *ḥedān* (pl. -āt) infant, very young child. *māḥdan* (pl. -āt, *māḥāden*) womb; *bā westa māḥdanā* she is pregnant.
māḥdē/māḥšē axe.
ḥegg (pl. *ḥegag*) m.f. law; the Law (scriptural sense); *gabra ḥegga* to perform/carry out the law; *ba-ḥegg* legally, lawfully.
ḥagāy summer.
ḥalaba G (*yehleb*) to milk. *ḥalib* milk, juice.
ḥalama G to dream. Dt *tahallama* to dream dreams, see visions. *ḥelm* (pl. *ḥelam*, 'ahlām) dream, vision.
ḥalaya G (*yehli*) to sing, make music; to sing about (a.d.o.). *ḥalāyi* (f. -t; pl. *ḥalayt*) singer. *māḥlēt* (pl. -āt, *māḥāley*) song, singing, music. *māḥlētāy* musician, singer.
ḥamda G = Gt *tahamda* to be burned to ashes. *ḥamad* ash(es).
ḥaml (pl. 'ahmāl) vegetation, shrubs.
Ḥamlē Eth. month name, July 8 - Aug. 6.
ḥamna/ḥamama (*yehman/yehmem*) to be ill, suffer illness, pain or distress. CG 'ahmana to afflict with illness, pain, distress. Glt *tahāmama* to hate one another. CGlt 'astahāmama to take pains with, give careful attention to, devote one's self to. *ḥemum* ill, afflicted, distressed. *ḥemām* (pl. -āt) illness, pain, disease, affliction. *māḥmem* grievous, afflicting with grief or pain.
ḥemmat soot. *māya ḥemmat* ink.
ḥamar (pl. 'ahmār) f.m. boat, ship.
tahāmawa Glt to acquire an in-law. *ḥam* (w. pron. suff.: *ḥamu-*, acc. *ḥamā-*; pl. 'ahmāw) father-in-law, son-in-law. *ḥamāt* mother-in-law, daughter-in-law. *tāḥmā* in-law relationship.
ḥamot gall.
ḥamaya G (*yehmi*) to curse, revile, slander. *ḥemuy* disgraceful, shocking. *ḥamēt* n. cursing, reviling, slander.
ḥankasa Q to limp, be lame. *ḥankās* lame, crippled. *ḥenkāsē* lameness.
ḥanaša G (*yehneš*) to build, construct. Gt *tahansa* pass. CG 'ahnaša caus. *ḥenuš* built, constructed. *ḥanāšī* architect, builder. *ḥeṣṣ*, *ḥeṣṣat*, *ḥeṣṣā* building, construction.
ḥaqł (pl. 'ahqul, 'ahqāl, 'ahqelt) field; any vast and empty tract. *ḥaqqāl* farmer.
 'astāḥqara/'astahāqara CGt to revile, ridicule. *ḥequr* vile, despicable.

heqqa adv. a little, a little while, a short distance. *ba-heqqu* sufficiently, enough; very much, altogether.

haqaya G to grind/gnash the teeth. CG 'aḥqaya caus.

haq^wē (pl. -yāt) loins.

haraḍa G (*yeḥred*) to grind (flour). Gt *taḥarḍa* pass. *ḥariḍ* flour, dough. *māhṛaḍ* mill, mill-stone.

harama G to set aside as sacred, to dedicate (a.d.o.) to a deity; to regard as taboo. D *ḥarrama* to anathematize. CG 'aḥrama = G; also: to make or declare as taboo. Dt *taḥarrama* to be taboo, prohibited; to abstain from for reasons of taboo; to be superstitious. *ḥerum/ḥerrum* sacred, forbidden, taboo, anathematized; abstinent. *ḥermat* (pl. -āt) anything sacred; ritual, ceremony. *meḥrām* (pl. -āt) sacred precinct, temple. *teḥremt* abstinence, devotion.

ḥarra/ḥarara G (*yeḥrar/yeḥrer*) to burn (intrans.), be ablaze. CG 'aḥrara to burn (trans.). *ḥarur* heat, fervor, passion, ardor.

ḥarrā (coll.) army, troops, soldiers.

ḥarasa G (*yeḥres*) to plow. Gt *taḥarsa* pass. *ḥarāsi* (pl. *ḥarast*) plowman, farmer, tenant farmer. *māḥras* (pl. *maḥāres*) a plow.

ḥarāweyā (pl. 'aḥrew) pig, sow, swine.

ḥāsa interj. Heaven forbid! Let it not be so!

ḥassawa D to lie, be deceitful, false. CD 'aḥassawa to accuse of falsehood. Dt *taḥassawa* to be accused of falsehood, be found out a liar. *ḥassat* a lie. *ḥessew* false, deceitful. *ḥassāwi* a liar.

ḥašama G to be bad, foul, evil. CG 'aḥšama to act wickedly; to make foul, evil; to harm, damage. *ḥešum* bad, foul, evil, harmful. *ḥešām* (pl. -āt) wickedness, evil; crime, harm. *ba-ḥešum* adv. vilely, wretchedly, without pity.

ḥašar chaff, piece of straw.

taḥašaya/taḥašya Gt to rejoice (in, at: *ba-*, *ba'enta*). *ḥašēt* happiness, joy.

ḥasaba G to compute, reckon; to think, believe, impute. Gt *taḥasaba* pass. Glt *taḥāsaba* to take up accounts with. *ḥasāb* computation, reckoning, account; quantity, price; portion, share. *gabra ḥasāba* to settle accounts.

ḥašaša/ḥašša G (*yeḥses*) to decrease (in quantity), become inferior (in quality), be deficient; to be subtracted. CG 'aḥšaša to diminish, make less, worse, inferior; to be deficient (in doing: inf.; in: acc. or 'emenna); to subtract, cause a loss of (a.d.o.

with o.s. of person so affected). *ḥešuš* minor, less, small, inferior, deficient, lacking. *ḥešaš*, 'ḥešsat decrease, diminution, deficiency, lack.

ḥaš (pl. 'aḥšā, -t) arrow.

ḥatata G (*yeḥtet*) to investigate, examine, scrutinize; to question, interrogate. Gt *taḥatata* pass. *ḥatatā* investigation, interrogation. *māḥtat* testimony; a witness, testifier.

ḥora G (*yeḥor*, *yeḥur*) to go. *ḥurat* (pl. -āt) n. going, manner of going; departure, journey; way of life, manners, customs. *ḥawāreyā* (pl. -t) apostle. *meḥwār* (pl. -āt) the distance one may travel in a given time (e.g. *meḥwāra šalus* a three-day's journey); course, orbit.

'aḥosa CG to move, shake, agitate (trans.). Gt *taḥawša* idem intrans. or pass.; *za-yethawwas* reptiles, "creeping things." *ḥusat* motion, movement. *ḥewās* (pl. -āt) a physical sense. *ḥawisā* exclam. of wonder or admiration.

ḥawwaša D to inspect, look at (a.d.o.); to look in on, visit (a.d.o.); to look after (good and bad senses). Dt *taḥawwaša* pass. *ḥewwāšē* visit, visitation, attention.

ḥewāy the red glow of the evening sky.

ḥawwaza D to please, delight, be pleasing to. CGt 'astahawwaza to be pleased. CDt 'astahawwaza to regard as pleasing, acceptable; to please, delight. CGlt 'astahawwaza idem. *ḥawwez* (pl. -āt) pleasure, delight. *ḥawwās* pleasant, delightful, agreeable.

ḥayq (pl. -āt) shore (of sea or lake).

ḥēsa G (*yeḥis*) to scold, reprove. Gt *taḥaysa* pass. *ḥis* reproach, scolding.

ḥaywa G (*yeḥyaw*) to live, be alive; to revive, come back to life; to recover, get well. CG 'aḥyawa to restore to life; to heal, cure; to let live. *ḥeyāw* (f. -t) alive, living; 'emma-ḥeyāw Mother of the Living (i.e. Eve). *ḥeywat* m.f. life, lifetime. *māḥyew*, *māḥyawi* life-giving, salvific.

ḥazaba G to think, believe, suppose. Gt *taḥazaba* = Dt *taḥazzaba* = G; also: to expect; to fear, avoid; to care, be concerned. *teḥzebt* opinion, belief; fear, expectation.

ḥezb (pl. 'aḥzāb, *ḥezab*) people, nation; crowd; NT the Gentiles.

ḥazana G (*yeḥzen/yeḥzan*) to be sad. CG 'aḥzana to make sad; often used impersonally: 'aḥzano he was saddened. *ḥazan* sadness, grief.

hezun (f. *hezent*) sad. *māhzen*, *māhẓari* saddening, provoking sadness; also = *māhzan* cause of sadness. See also *māhzen* sub *māh*.

K

kā'eb (f. -t) adj. second, other; *kā'eba* adv. again, a second time; further, moreover. *mek'ebit* n. double, the double amount; *mek'ebita* adv. twofold, doubly; *me'ta mek'ebita* a hundredfold.
ka'awa (*yek'aw*) to pour out, spew out (trans.). Gt *take'wa* idem intrans.
kabda G to be heavy, serious. CG *'akbada* to make heavy; to be burdensome. *kebud* (f. *kebedd*) heavy. *kebad* heaviness. *kabd* the liver; the stomach.
kabkāb wedding, wedding feast.
kabra G (*yekbar*) to be glorious, magnificent, great, famous, illustrious. CG *'akbara* to make or regard as glorious, etc. *kebur* (f. *kebert*) glorious, etc. *kebr* glory, honor; splendor, magnificence.
kadana G (*yekden*) to cover, protect; to pardon (sins). Gt *takadna* pass. *kedun* covered, protected. *kedān* (pl. -āt) covering; esp. tunic, garment. *kednat* protection. *kadāni* protector.
kafala G (*yekfel*) to divide (up); to apportion, distribute; to make someone a participant/partaker in/of; impersonally: to be one's portion (e.g. *'i-kafalomu* it was not their portion = they were not worthy of it). Gt *takafla* pass.; to divide up among oneself; to hesitate, be of divided mind. *keful* divided. *kefl* (pl. -āt) part, portion, share; section, category; chapter. *makfalt* part, portion, share.
kafar (pl. *'akfār*) container for measuring, a bushel.
kehla G (imperf. *yekel*, subj. *yekhal*) to be able (to do: inf.); to prevail against (o.s. or *mesla*). Gt *takehla* (1) = *kehla*, esp. when used, by attraction, with a foll. inf. of a Gt verb; (2) impersonal: to be possible (for someone: o.s.; to do: inf.). CG *'akhala* to enable, make able. *kahāli* powerful, strong, capable; *kahālē* *k'ellu* omnipotent; *kahāli la-* + inf. or v.n.: capable of (doing). Glt *takāhala mesla* to come to an agreement with.
kāhen (pl. -āt) priest; *liqa kāhenāt* chief priest. *kehmat* priesthood.
kaḥa, *kaḥaka*, *kaḥak*, *kaḥā(ka)* adv. thither, to that place; further on.
keḥda G (*yekḥad*) to deny, repudiate; intrans.: to lack faith, be an unbeliever. Glt *takāḥada* to argue with, contradict (someone: o.s.;

concerning: *ba'enta*). CG *'akḥada* to contradict, not believe (someone: a.d.o.); to lead (someone: a.d.o.) from the faith. *kaḥādi* infidel, unbeliever; rebel. *kāḥd* lack of faith, impiety, heresy; disobedience, rebellion; *za'enbala kāḥd* without doubt, without fear of contradiction. *keḥdat* denial, apostasy, rebellion.
k'ak'w'ḥ rock(s), stone(s).
kal'a G (*'yeklā'*) to prevent (someone: o.s.; from doing: inf.); to withhold (something: a.d.o.; from: *'emenna*). Gt *takal'a* pass.; to abstain (from: *'emenna*). *kel'at* prohibition, prevention.
kāle' (f. -t) adj. other, another, second; n. companion. *kel'ē* m.f. two. *kel'ētū* (acc. *kel'ēta*) m. two; *kel'ēti* (acc. *kel'ēta*) f. two.
kalb (pl. *kalabāt*, *'aklebt*, *'aklāb*) dog.
kalleḥa D to cry out, shout. *kellāḥ* a cry, shout.
kallala D to crown, to surround like a crown. Dt *takallala* to be crowned (with: acc., e.g. *takallala kebra* he was crowned with glory; or *ba-*). *kellul* crowned (with: *ba-*). *kellālē* n. crowning, coronation. *'aklil* (pl. -āt) crown, diadem.
k'ell- quantifier: all, each, every (see §10.3). *k'ellantā-* (w. pron. suff.) all of, the whole of. *k'ello* adv. altogether, completely; (not) at all. *k'ellahi/k'ellehi* adv. everywhere, wherever; *ba-k'ellahi* idem.
kalamēdā robe, vestment.
kelsest (pl. *kalāsest*) bundle, sheaf.
maklit (pl. *makāley*) talent (wt.).
kama (w. pron. suff.: *kamā-*) (1) prep. like, as; *kama-ze* like this, thus, in this way; *kamāhu* idem; (2) conj. that (introducing a noun clause); so that, in order that (+ subj.); *kama 'i-* so that not, lest (+ subj.). *ba-kama* (1) prep. according to, in accordance with; (2) conj. according as, as. *za-kama* conj. how. *'em-kama* conj. as soon as, when.
kema postpositive part.: also, even, too.
kamin cummin.
kanfar (pl. *kanāfer*) lip; edge, hem.
k'annana D to judge, condemn, punish; to rule, have power (over: acc. or *ba-*). CD *'ak'annana* to put (someone: o.s.) in charge of (acc. or *lā'la*). Dt *tak'annana* pass. of D. Glt *tak'annana* to become reconciled (with: *mesla*). *k'ennun* judged, condemned, subject to punishment. *k'ennanē* (pl. -yāt) judgment, condemnation,

punishment. *mak^wannen* (pl. *mak^wānent*) judge, administrator, high official.

kantu vanity, emptiness; freq. in constr. phrases, e.g. *xellinnā kantu* vain thoughts. *ba-kantu* = *kantu* adv. in vain; fortuitously, without purpose, without reward or result.

k^war^a G = D k^warre^a to strike someone's head with one's fists. Gt *tak^war^a pass.*

karabo basket.

kirubēl cherub, cherubim. *kirub* idem. *kirubāwi* adj. cherubic.

karbē myrrh.

mek^wrāb (pl. -āt) temple, shrine, synagogue.

kerdād weed(s).

karama/karma G to spend the winter; to belong to the previous year.

keramt winter; rainy season; year. *karāmi* of or pertaining to the previous year.

Kerestiyān Christian; *bēta Kerestiyān* (pl. -āt, 'abyāta *Kerestiyānāt*) church; the Church. *Kerestiyānāwi* (f. -t) a Christian; adj.

Christian. *Kerestennā* Christianity.

karš (pl. -āt) belly, stomach.

kertās parchment, paper.

karaya G (*yekri*) to dig (e.g. a well), dig in (the ground), dig through (a wall). Gt *takarya* pass. *karāyi* (pl. *karayt*) in *karāyē maqāber* grave-digger.

kesād/kesād (pl. -āt, *kesāwed*, *kasāwed*) m.f. neck.

kašata G (*yekset*) to reveal, uncover, lay bare; to open (esp. lips, mouth, eyes); to reveal, make manifest. Gt *takašta* pass. *kešut* uncovered, bare; open (esp. of the eyes).

kokab (pl. *kawākebt*) m. star; *kokaba mesēt/šebāh* evening/morning star.

kona G (*yekun*) to be, become. See Voc. 8. *wa-kona soba* and when, and while. *makān* (pl. -āt) m.f. place, locale.

-*kē* (± 'enka) encl. part. therefore (see §51.4c).

kēda G (*yekid*) to tread, trample (on: a.d.o.); to thresh (by treading). CG 'akēda to cause to tread; to thresh. Gt *takayda* pass. of G. *mekyād* sole of the foot, footprint; base; threshing floor. *makayyad/makyad* idem; footstool.

takāyada Glt to make a treaty, pact, covenant (with: *mesla* or o.s.); to promise. *kidān* (pl. -āt) m.f. (1) pact, treaty, covenant; (2) will, testament. *kidān Belit* OT; *kidān Ḥaddis* NT. *gubra/šēma/*

takāyada kidāna mesla/waba to make a treaty, etc. with. *Kidān* is also used of the benefit promised by God to those who celebrate the commemoration of a particular saint.

L

la- prep. to, for (dative); for forms with suffixes; see §20.1; cf. also §10.2.

la'aka G (*yel'ak*) to send (message/messenger: a.d.o.; to: *la-*, *waba*).

Gt *tale'ka* to serve, administer to (a.d.o.). *le'uk* sent; n. apostle, messenger. *lā'k* (pl. -ān) servant. *mal'ak* (pl. *malā'ekt*) angel, messenger. *mal'ekt* (pl. -āt) epistle, letter; legate, legation; ministry, service, office, function.

la-'emma-nu conj. whether.

la'ala G to be high, superior. CG 'al'ala = CD 'ala'ala to raise up, elevate, exalt. Dt *tala'ala/tale'ela* pass. of CD; to be higher (than: 'emenna). *le'ul/te'ul* high, lofty, superior, exalted. *lā'lā* prep. (w. pron. suff.: *lā'lā-*) on, upon; (motion) down onto; over, above; about, concerning. *lā'lu* adv. above; freq. in the adj. phrase *za-lā'lu* upper, esp. in the sense "celestial, heavenly"; 'em-X *wa-lā'lu* 'emennēhu from X onward (in enumerations); *ba-lā'lu* above, on high; 'em-lā'lu from above, from on high. *mal'elt* upper part or surface of anything; *mal'elta* prep. above.

lebb (pl. 'albāb) m.f. heart; mind, intellect.

labḥāwi potter.

labsa G (*yelbas*) to dress (intrans.); to don (a garment: a.d.o.). CG 'albasa to clothe, dress (trans.), with acc. of person and acc. of garment. Gt *talabsa* pass. and reflex. *lebus* dressed, clothed. *lebs* (pl. 'albās) m. clothes, clothing; a garment. *lebsat* v.n. dressing, clothing, donning. *malbas(t)* (pl. *malābes*) garment, tunic.

labbawa D to comprehend, understand; to be intelligent; to be aware, conscious (of: 'emenna). CD 'alabbawa caus. Dt *talabbawa* to be comprehended, understood. *lebbew* intelligent, comprehending. *labbāwi* idem. *lebbāwē* mind, intellect. *lebbunnā* idem; skill, cleverness.

lafē wa-lafē adv. this way and that, back and forth. *mangala lafē wa-lafē* idem. *mā'dota lafē* on the other side, opposite.

legg^wat (pl. -āt) depth of the sea, abyss.

lahaba G to flame, burn. CG 'alhaba to burn, ignite (trans.). *lāhb* flame, heat.

lehqa G (*yelhaq*) to grow up; to grow old; (rarely) to increase in size/quantity. CG 'alhaqa to raise, rear (e.g. child, plants). *lehqat* old age. *lehqennā* idem. *lehiq* (f. *leheqt*) grown up, adult; old, eldest. *liq* (pl. -ān, *liqāwent*, *liqānāt*) elder, chief. *malheqt* (coll.; pl. -āt, *malāheqt*, -āt) elders, seniors (in rank or age).

lāhm (pl. 'alhemt) m.f. bull, cow. 'aṣada 'alhemt stockyard.

lahawa L to mourn, grieve. *luḥew/leḥew* adj. grieving. *lāḥ* grief, mourning.

lahosas whispering; a style of singing.

lahaya G to be beautiful. *lāhey* (f. -t) beautiful.

lak'a G to impress (a seal), to inscribe. Gt *talak'a* pass.; to be affixed. *leku'* impressed, inscribed, affixed. *malke'* a seal impression, likeness, figure.

lakafa G (*yelkef*) to touch. CG 'alkafa to touch, cause to touch. Gt *talakfa* pass.

lamada G (*yelmad*) to be accustomed (to do: inf.). CG 'almada idem. *lemud* accustomed, usual. *lemād* custom, habit.

lamlama Q to bloom, grow green; to be tender. *lemlāmē* verdure, tenderness.

lamṣ leprosy; *za-lamṣ* leper.

laqqeḥa D to lend. Dt *talaqqeḥa* to borrow. *leqqāḥ* a loan.

lasha G (*yelsāḥ*) to be unseasoned, insipid, tasteless, fatuous. *lesuḥ* insipid, etc.

lesān (pl. -āt) m.f. tongue, language. *lesāna Yonānāwiyān* Greek; *lesāna 'Ebrāyest* Hebrew; *lesāna 'Afrenj* Latin; *lesāna 'Arabī* Arabic; *lesāna Ge'z Ge'ez*.

'alṣaqa CG to be near, approach; with *la-* + inf.: to be about to. Glt *talāṣaqa* to stick together, be connected. CGlt 'astalāṣaqa to glue together, join, connect. *leṣuq* joined, adhering; connected, continuous.

maltāḥt (pl. *malāteḥ*) jaw, cheek.

lēlit (pl. *layāley*) m.f. night.

layy purple cloth.

-ma encl. part. See §51.4f.

mā'ed (pl. -āt) table.

mā's/mā's (pl. 'am'est, 'am'est) m.f. skin, hide, leather.

me't (pl. 'am'āt) hundred.

mā'zē interr. adv. when?

tam'e'a/tame'e'a/tam'a Gt to become angry, enraged (see §21.1). Glt *tamā'e'a* to get mad at one another. CG 'am'e'a to enrage. *ma'at* m.f. wrath.

me'ra adv. once, one time.

ma'ār honey. *ma'ar'ir* sweet. CQ 'amā'rara to sweeten.

me'za G to smell good, be fragrant. CG 'am'aza to scent, perfume.

Dt *tame'eza* to be scented, fragrant. *me'uz* fragrant, sweet.

ma'azā (pl. -t) fragrance.

medr (pl. -āt, 'amdār) f.m. the earth; earth, ground, soil; land, district, country. *medra'ṣebāḥ* eastern country; 'arwē *medr* (pl. 'arāwita *medr*) snake. *medrāwi* (f. -t) worldly, of the world.

maggaba D to administrate, be in charge of (a.d.o.); to surround and protect (with: *ba-*). CD 'amaggaba to place (someone: a.d.o.) in charge of (a.d.o. or *lā'la, diba, ba-*). Dt *tamaggaba* to be placed in charge of. *meggeb/megb* office, post, duty, ministry. *maggābi* (pl. -yān, *maggabt*) administrator, guardian; a general designation for various types of rulers: prefect, proconsul, satrap, governor.

Maggābit Eth. month name: Mar. 10 - Apr. 8.

'amagze'a CQ to fatten (cattle). *magze'* (pl. *magāze't*) fattened cattle, fatlings.

mahara G (*yemhar*) or *mahhara* D to teach (someone: o.s.; something: a.d.o. or *ba-*, *ba'enta*). Dt *tamahhara/tamehhera* to be taught (subject is either person taught or matter taught); to learn (a.d.o.). *mehur/mehhur* learned, expert (in: acc. or *ba-* or constr.). *mamehher/mamher* (f. -t) teacher. *temhert* (pl. -āt) what is taught, doctrine, teaching; study, learning.

māhraka Q to take captive, take as booty. *mehrekā* booty, spoils.

maḥala G (*yemḥal*) to swear (an oath). CG 'amḥala to beswear, adjure.

Glt *tamāḥala* to take a mutual oath, to conspire. *maḥalā* oath, treaty.

tamāḥlala Qt to beseech, supplicate. *mehlēlā* supplication(s).

mehra G (*yemhar*) to have mercy, pity (on: *la-* or o.s.). CG ³*amhara* to move to pity. Gt *tamehra* to be shown pity/mercy. CGt ³*astamhara* to be merciful; to move to pity. *mehrat* (pl. -*āt*) mercy, pity; *gabra mehrata la-/mesla/lā'la* to have pity on, show mercy toward. *maḥāri* (one who is) merciful.

maḥawa G (*yemhaw*) to pluck. Gt *tamehwa* pass.

tamāhaza Glt to fall/be in love; to commit adultery. *maḥaz* (pl. -*ān*) lover (m. or f.). *maḥazā* (pl. -*t*) youth, a youth; lover (m. or f.). *māḥzen* illicit affairs.

tamakkeha Dt to boast. *mekkeḥ* n. boasting. *temkeḥt* idem. *makkāḥ* boastful.

makana G (*yemken*) to be sterile, childless. D *makkana* = CG ³*amkana* to orphan. *makān* (f. of unattested **makin*) sterile, childless, barren. *meknat* childlessness.

³*amaknaya* CQ to pretend, make excuses. *mekneyāt* (false) excuse, pretext; reason, cause.

makara G (*yemker*) to plan, propose, decide on (a.d.o. or subj.); to take counsel (with: *mesla*); to test, choose by testing. CG ³*amkara* to advise, give counsel to (o.s.). Glt *tamākara* to take counsel together (with: *mesla*); to deliberate and decide (to do: subj.). Dt *tamakara* to be tested, tempted, tried. CD ³*amakkara* to test, try, tempt, examine. *mekr* plan, counsel, advice; consideration, deliberation; prudence, wisdom; opinion, point of view. *makāri* counselor, advisor. *mamker* (pl. *mamākert*) idem. *mekkur* tempted, tried. *makkarā* (pl. -*t*) temptation, testing, trying, examination.

mal'a G (*yemlā'*) (1) trans.: to fill (x with y: two acc. or acc. + *lā'la/westa/ba-*); (2) intrans.: to be full, filled (of/with: acc. or ³*emenna*); to be fulfilled, completed; to abound, be abundant. Gt *tamal'a* to be filled (with: acc. or *ba-*). *melu'* full (of: ³*em* or acc.); abundant, copious; filling (acc.). *mel'* what fills (e.g. *mel'a 'ed* a handful); *ba-mel'u* (or w. other suff.) in toto, completely.

malaka G (*yemlek*) to take possession of, occupy, rule. Gt *tamalaka* pass. CG ³*amlaka* to worship God, to worship as a god (a.d.o. or *la-*). Gt *tamalaka* to be made lord or divine. *meluk* occupied, possessed, subject; pious. *malāki* owner, ruler, heir. *melkennā* dominion, power, authority. ³*Amīāk* the Lord. ³*amlākāwi* divine.

malakot lordship, deity, divinity. *malakotāwi* divine. *mamlaki* one who worships God or gods.

malxa G (*yemlāx*) to tear out, uproot, draw out. Gt *tamalxa* pass. *melux* uprooted, torn out.

³*amandaba* CQ to afflict, oppress (a.d.o.). Qt *tamandaba* pass. *mendābē* m.f. affliction, torment.

mangala prep. (w. pron. suff. *mangalē-*) to, toward, in the direction of. *ba-mangala* idem. ³*em-mangala* from the direction of; on the part of.

mank'asa Q to become a monk, live a monastic life. *manakos* (pl. -*āt*) monk, nun. *manakosāyt* nun. *menk'wesennā* monasticism.

mannana D to reject, repudiate, despise. Dt *tamannana* pass. *menmun* rejected, despised; unsuitable, worthless, vile. *mennānē* repudiation, rejection; worthlessness, wickedness.

³*amansawa* CQ to lead to destruction/temptation. Qt *tamansawa* pass. *mensew* liable to temptation/punishment. *mansut* (pl. *manāsew*) temptation, danger; calamity, divine punishment. *mensāwē* idem.

ment (acc. *menta*) interrog. pron. what? *la-mēnt*, *ba'enta ment* why? *ment-hi/ni* anything, nothing (see §29.2).

mannu (acc. *manna*) interrog. pron. who? *mannu-hi/ni* anyone, no one (see §29.2).

tamar'awa Qt to get married (to a woman: o.s.). *mar'ā* wedding, marriage. *mar'āwi* groom, son-in-law. *mar'āt* (pl. *marā'ew*) bride, daughter-in-law.

maraga G to plaster. *merug* plastered. *marg* plaster.

tamarg'aza Qt to lean upon. *merg'ez* staff.

marḥa G (*yemrāḥ*) to lead, guide; to show (the way: a.d.o.; to: o.s.). Gt *tamarḥa* pass. *marāḥi* leader. *marḥ* (pl. ³*amreḥt*) leader, guide.

marra/marara G (*yemrar/yemrer*) to be bitter (lit. and fig.). CG ³*amrara* to be bitter; to make bitter, exacerbate, aggravate; to behave bitterly or sharply. *marir* (f. *marār*) bitter. *merar* (pl. -*āt*) bitterness. *merrat* idem.

marēt dirt, dust. *marētāwi* adj. dust, of dust.

tamarraya Dt = Glt *tamāraya* to divine, practice divination, soothsaying. *māri* (pl. *māreyān*, *māreyāt*, *mārayt*) heathen priest, soothsayer.

masḥa G to dine, sup. CG ³*amseḥa* caus. *mesāḥ* meal, dinner; banquet, feast.

masiḥ the Anointed, the Messiah; *masiḥāwī* adj. Christian.

meskin pauper, poor person. *meskinat* poverty.

Maskaram Eth. month name: Sept. 11-Oct. 10.

masala G (*yemsaḷ*) to resemble, be like (a.d.o.); to seem, appear as (acc. of pred. n. or adj.; o.s. of person perceiving; also foll. by *kama* and n. clause; exx. in Voc. 35); often used impersonally: it seems (o.s. of person; + *kama/za-* and n. clause). CG *'amsala* to regard as, hold as equivalent to (two acc. or acc. + *kama*). Gt *tamasla* = Dt *tamassala* (1) to become or be made like/similar to (a.d.o. or *la-/ba-/kama*); (2) to imitate; (3) to transform one's self, change (into: a.d.o. or *ba-/la-/kama/ba-'amsāla*); (4) to be represented (by a likeness). *mesl* (pl. *-āt*, *mesāl*, *'amsāl*) m. likeness, form, image; proverb. *'amsāl* (pl. *-āt*) idem. *mesla* prep. with, in the company of (w. obj. suff.: *meslē-*). *messālē* (pl. *-yāt*) parable, proverb, similitude.

māsana L to be ruined, destroyed; to perish; to become corrupt, rotten. CL *'amāsana* to corrupt, destroy, wipe out. Lt *tamāsana* pass. of CL. *musun* corrupt(ed). *musenā* corruption (physical, moral), destruction. *māsāni* perishable, corruptible.

meṣṭir (pl. *-āt*) m.f. mystery; the Eucharist.

mesēt (pl. *-āt*) evening, twilight.

mašāṭa G (*yemṣeṭ*) to snatch, snatch away, seize and carry off by force. CG *'amšāṭa* to flee, escape. Gt *tamašṭa* pass. and reflex. of G. *meṣuṭ* seized, snatched. *mašāṭi* (pl. *mašāṭṭ*) rapacious, violent. *mamšāṭ* handle, lever.

maṣ'a G (*yemṣā'*) to come; with *diba/lā'la* or o.s.: to happen to, to occur to, come upon. CG *'amṣe'a* to bring, offer; to cause to happen, bring about. *meṣ'at* arrival, advent, coming. *memṣā'* place of origin.

maṣlawā Q to wilt, wither. CQ *'amaṣlawā* caus. Qt *tamaṣlawā* to become withered; to wrinkle the face. *meṣlew* wilted, withered, wrinkled.

maṣaw/maṣaw spring (season).

maṣwata Q to give alms, practice charity. Qt *tamaṣwata* to receive alms. *meṣwāt* act of charity, benefaction.

met (pl. *'amtāt*) husband.

matha G to be deceptive in appearance. *methat* (pl. *-āt*) phantom, fantasy, spectre.

matara G (*yemter*) to cut, cut off (lit. and fig.); to decree. Gt *tamatra* pass. D *mattara* = G. Dt *tamattara* = Gt. *metur* cut off, amputated; decided, decreed. *metrat* n. cutting (off). *metār* fragment, segment.

maṭana prep. during, for/to the extent of. *ba-mi-maṭan* for how much? *'amṭāna* conj. as long as.

maṭṭawa D to surrender, hand over (a.d.o.; to: o.s. or *la-*). Dt *tamaṭṭawa* pass.; to accept, receive (§22.1). *meṭṭew* handed over, delivered.

mo'a G (*yemā'*) to conquer, defeat, subdue. Gt *tamaw'a* pass. CG *'amo'a/'ame'a* to make (someone: a.d.o.) victorious (over: *lā'la/ba-*). *mu'at* victory (for self); defeat (for another)... *mawā'i* victorious.

moqa G (*yemuq*) to grow hot; to become intense (of the heat). CG *'amoqa* caus. CGlt *'astamāwaqa* to cause to become hot. *moq* heat. *muqat* heat. *mewuq* hot.

moqeḥa Q to put into chains/bonds, cast into prison. Qt *tamoqeḥa* pass. CQ *'amoqeḥa* caus. *moqeḥ* (pl. *mawāqeḥṭ*) bonds, fetters, chains. *'asara/wadaya westa moqeḥ* to cast into bonds/prison. *bēta, moqeḥ* prison.

mota G (*yemut*) to die. CG *'amota/'amata* to let die; to put to death; to have killed. *mot* m.f. death. *mewut/mewet* (f. *mewett*; pl. *mewutān, mewetān, mutān*) dead. *mawāti* mortal. *māwetā* corpse; the dead; *'eg^wāla māwetā* orphan(s).

māy (pl. *-āt*) m. water; liquid.

mīma coordinating part. either, or, whether (see §51.4f).

mēṭa G (*yemit*) trans.: to turn away, divert; to turn, direct (e.g. face; toward: *xaba*); to return (a.d.o.) to its original place; to convert, transform (a.d.o.; into: *la-, westa*). Gt *tamayṭa* pass.; intrans.: to turn around, return, come back; to be converted (relig. sense). *miṭat* (pl. *-āt*) a turning (to or from); return; change.

Miyāzyā Eth. month name: Apr. 9 - May 8.

N

na- introd. part. used to prepose and emphasize a pronominal element; inflected: *naya* as for me, *nayo* ... him, *nayā* ... her, *nayana* ... us, *nayomu* ... them (m.), *nayon* ... them (f.).

- ne'sa* G (*yen'as*) to be small, little (in size or importance); to be young. CG *'an'asa* caus. *ne'sus* (f. *ne'est*) small, little, young. *na'ās* a young girl. *ne's* childhood, infancy. *nestit* a little, a small amount; used in construct (e.g. *nestita xebest*) or appositionally as an adj. (e.g. *hagar nestit*); *nestita* adv. a little, for a little while; *ba-ba-nestit* little by little.
- ne'*- Imptv. base: come. Inflected: m.s. *na'ā*, f.s. *ne'i*, m.pl. *ne'u*, f.pl. *na'ā*.
- na'awa* G (*yen'aw*) to hunt; to catch birds. *na'awi* hunter. *na'awē/ nā wē* hunting.
- 'anbe'a* CG to weep. *'anbe'* (pl. *'anābe'*) tear(s).
- nababa* G (*yenbeb*) to speak, tell (a.d.o.; to *la-* or o.s.). Gt *tanabba* to be read, recited. Glt *tanābaba* to speak with (*mesla*, *xaba*, or acc.). CG *'anbaba* to read, recite; to study, meditate. *nebāb* speech; what one says, manner of speaking. *nabābi* garrulous, talkative, boastful; capable of speech, rational.
- 'anbalbala* Q/N to flame. *nabalbāl* flame.
- nabara* G (*yenbar*) to sit, sit down; to stay, remain; to continue; to live, dwell. CG *'anbara* to set, place, deposit; to settle, cause to dwell. *nebur* sitting, seated, situated; residing; n. resident. *nebrat* n. sitting down; session; position; condition, state; manner or mode of life; dwelling, abode. *manbar* (pl. *manābert*) m.f. throne, seat, chair. *manbart* state, condition, mode of life. *menbār* place where something is put; place of residence; base, foundation.
- nabiy* (pl. *-āt*) prophet. Dt *tanabbaya* to prophesy (to: *la-*; against: *lā'la*). *tenbit* prophecy.
- nad'a* G (*yendā'*) to drive (as cattle). Gt *tanad'a* pass. *nadā'i* one who drives, expels.
- nadda* G (*yended/yendad*) to burn (subject is fire, flame, anger, etc.). CG *'andada* to set afire, ignite (a.d.o.). Glt *tanādada* to burn with a mutual passion. *nedud* adj. burning, flaming. *neddat* flame, burning. *nadd* m. flame; *nadda 'essāt* idem. *nadādi* adj. burning, blazing (of fire, wrath, lust). *mendād* furnace, oven, fireplace.
- nadaqa* G (*yendeq*) to build, erect. Gt *tanadqa* pass. *nedq* building, structure, wall. *nadāqi* builder.
- nadya* G (*yendi*) to be poor, destitute; to be deficient (in: *ba-*). CG *'andaya* to reduce to poverty. *nedēt/nedyat* poverty. *naddāy* poor,

- destitute; n. poor person.
- naḏafa/naḏafa* G to spread, lay out. Gt *tanāḏafa* pass. *neḏuf* spread. *manḏaf* anything laid out: rug, covering.
- naḏwa* G (*yendāw*) to strike, beat, knock down, trample. Gt *tanāḏwa* pass.
- nafaqa* G (*yenfeq*) to divide, separate. L *nāfaqa* to divide (usually in half, into two parts or factions); to be hesitant, doubtful, skeptical. Lt *tanāfaqa* to divide (intrans.), break up into factions. Gt *tanafqa* idem. *nefuq* divided, split. *nufuq* hesitant, doubtful. *nafq* compartment, box. *nefq* half, one of two parts. *nufaḏqē* division, dissention, skepticism. *manfaḏq* half, one of two parts; faction, sect, splinter-group; the half-way point.
- nafsa* G to blow (of the wind). CG *'anfasa* to breathe (something: a. d.o.) out; to rest, take a breather, find relief (from: *'emenna*); to give rest or relief to. *nafs* (pl. *-āt*) m.f. soul, spirit, breath, vital life-force; a person; self. *nafās* (pl. *-āt*) m.f. wind. *manfas* (pl. *-āt*, *manāfest*) m.f. spirit; the Spirit of God; a spirit or demon (good or bad); *Manfas Qeddus* the Holy Spirit. *manfasāwi* (f. *-t*) spiritual, of the spirit.
- nafaḏa* G (*yenfeḏ*) to flee, escape. CG *'anfaḏa* to put to flight. *nafaḏi* fugitive. *nafaḏit* remnant, what survives.
- nafxa* G (*yenfāx*) to blow, breath; to blow into, inflate; *nafxa ba-qarm* to blow a horn. Gt *tanafxa* to be inflated, to swell. *nefxat* inflation, blowing.
- nagada* G (*yenged*) to make a journey, to travel on business. *negd* travel, trade. *nagd* (pl. *-ān*) a traveler, stranger, guest. *nagādi* traveler, merchant. *mangad* public road, highway; trip, journey, pilgrimage. Cf. *'engedā*.
- nag^wadg^wād* (pl. *-āt*) thunder.
- nagafa* G (*yengef*) to knock off, shake off, dispel. CG *'angafa* idem. Gt *tanagfa* pass.; to lose leaves. *neguf* deciduous.
- nagha* G to dawn, grow light. CG *'angeha* to do something early in the day. *nagh* early morning.
- nagara* G (*yenger*) to say, tell (a.d.o.; to: dat. suff. or *la-*). Gt *tanagra* to be told, spoken. Glt *tanāgara* to speak with (*mesla*, *xaba*, or acc.; about: *ba-/ba'enta* or acc.); to speak (a language: *ba-*). *nagar* (pl. *-āt*) speech, account, narrative; thing, affair, situation.

- ³*angargara* Q/N to roll, spin (trans. and intrans.). *nagargār* a type of epilepsy; rolling, spinning.
- ³*ang^warg^wara* Q/N to be angry, vexed; to murmur, mutter.
- nagša* G (*yengēs/yengās*) to become king, ruler; to rule (over: *la/lā'la/diba*). CG ³*angaša* to make someone (a.d.o.) king (over: *la/lā'la*). *negš* reign, rule. *neguš* (pl. *nagašt*) king, ruler. *negēšt* (pl. *-āt*) queen. *nagāšī* (pl. *nagašt*) king, ruler. *mangēšt* (pl. *-āt*) m.f. kingdom; kingship, majesty; *mangēsta samāyāt* the Kingdom of Heaven; *zamada/weluda mangēšt* the royal family.
- nāhu* introductory particle, usually rendered as "behold." It calls attention to the immediacy (spatial or temporal) of what follows. If used alone with a following noun, it may be taken as a full predication: "Here, now, is X." Usually, however, it introduces and emphasizes a preposed noun, e.g. *nāhu mal'ak maš'a xabēya*, where it may be omitted in English or rendered by such expressions as "suddenly, to my surprise, of all things" or as "It was/is X who ..." Clauses introduced by *nāhu* may sometimes be translated as subordinate in English: "now that ..."
- nehna* we.
- nāhs* (pl. ³*anhest*) roof, rooftop.
- Naḥasē/Naḥasē* Eth. month name: Aug. 7 - Sept. 5.
- ³*ankara* CG to wonder, marvel, be amazed (at: a.d.o. or ³*emenna/ba'enta/ba-*); to regard as strange or marvelous. Gt *tanakra* pass. Glt *tanākara* to repudiate, be alienated from (o.s.). *nakir* (f. *nakār*; pl. *nakart*) adj. strange, alien, foreign; other, different; marvelous, wonderful. *manker* (pl. *-āt*) miracle, marvel, wonder; adj. (f. *-t*) marvelous, wondrous.
- ³*ank^wark^wara* Q/N to roll (trans. and intrans.). *nak^wark^wār* n. rolling. *mank^wark^wer* wheel.
- naq'a* G (*yenqā'*) trans. and intrans.: to split, burst, rupture. CG ³*anqe'a* = G trans. *nequ'* split, ruptured, cracked. *naq'* (pl. ³*anqe't*) fountain, source, spring. *neq'at* split, crack, fissure. *manqe't* thigh.
- naqha* G (*yenqāh*) to wake up, be awake, be alert. CG ³*anqeha* to awaken, revive. *nequh* awake, watchful, alert. *neqhat* watchfulness, alertness.
- ³*anqalqala* Q/N intrans.: to move, shake, quake; trans.: to shake, agitate. *naqalqāl* motion, shaking, agitation.

- naqq^wār* one-eyed, blind.
- naqawa* G = D *naqqawa* to emit its appropriate sound (subject may be bird or animal). *neqāw* animal sounds.
- nasseḥa* D to repent (of: ³*emenna/ba'enta*). Dt *tānasseḥa* idem. CD ³*anasseḥa* caus. *nessuḥ* repentant. *nassāhi* one who is repentant. *nesseḥā* repentance, regret, penitence.
- nesr* (pl. ³*ansert*) eagle, vulture.
- ³*ansosawa* Q/N to walk, stroll.
- naš'a* G (*yenšā'*) to raise, lift, pick up; to take, receive, accept; to capture; to take as a wife. Gt *tanāš'a* pass.; *tanše'a* to arise, get up; to rise (from the dead); to rise up against (*lā'la*). CG ³*anše'a* to raise, cause to rise (from a seated or lying position). *tenšā'ē* resurrection; *Ba'āla Tenšā'ē* Feast of the Resurrection (Easter).
- našata* G (*yenšet*) to destroy, overturn. Gt *tanašta* pass. *nešut* destroyed. *neštat* destruction.
- našha* G (*yenšāh*) to be pure, clean. CG ³*anšeḥa* caus. *nešuḥ* pure, clean; innocent, uncorrupted, sincere. *nešḥ* purification, etc. *nešhennā* purity, chastity, innocence. *manšeḥi* one who purifies.
- ³*anšafšafa* Q/N to ooze, drip; trans.: to exude in drops. *našafšāf* juice, drops. *šafšāf* idem.
- naššara* D to look, look at (a.d.o. or *westa, xaba*). Glt *tanāšara* to look at one another. CG ³*anšara* to look (*mangāla*: toward).
- neššārē* look, glance, viewing; sight (ability to see).
- ³*anše'a* CG to tear off/apart.
- naṭafa* G to strain out. *neṭuf* strained, pure. *manṭaft* strainer, sieve.
- manṭolā't* (pl. *manṭawāle'*) veil, covering.
- nu* interrog. part. See §8.3.
- nawā* introd. part. equivalent to *nāhu* (q.v. above).
- tanolawa* Qt to function as a shepherd, to tend flocks. *nolāwi* (pl. *nolot*) shepherd.
- noma* G (*yenum*) to sleep. CG ³*anoma/ʹanama* to put to sleep. *newām* m. sleep.
- newāy* (pl. *-āt*) m. vessel, utensil, instrument; property, possessions, wealth.
- noxā* G (*yenux*) to be high, lofty; to be tall, long; to be distant, far off. CG ³*anoxa/ʹanexa* to extend, put forth (e.g. one's hand);

to lengthen, make long(er); to raise high, elevate, exalt; ³*anexa* *manfasa lā'la* he was patient about. *nawix* (f. *nawāx*; *nawāxt*) adj. high, etc. *nawāx* idem. *nux* m. length (of time, space); height.
newla G (*yenwal*) to collapse, fall into ruin, be destroyed. CG
³*anxala* to knock down, destroy, devastate, topple.
-ni encl. part. even, the very (see §51.4b); added to interrog. pron. to form indef. pron. (see §29.2).
naya see *na-* above.
nāzaza L to console. Lt *tanāzaza* pass. *nāzāzi* consoler. *nuzāzē* consolation.

P

Pāg^wemēn Eth. month name: Sept. 6 - Sept. 10.
pāppās (pl. *-āt*) bishop, archbishop, metropolitan; *liqa pāppasāt* patriarch (of the Church). *peppesennā* the office of *pāppās*: episcopacy, see.

Q

q^wā^r (pl. *-āt*) raven, crow.
qab'a G (*yeqbā'*) to smear, anoint. Gt *taqab'a* pass. and reflex. *qebu'* smeared, anointed. *qeb'* (olive) oil, ointment, butter. *qeb'at* anointing.
taqabbala Dt to go out to meet; to welcome, accept, receive. *qabalā/qabbalā* a meeting, encounter; *westa qabbalā* prep. out to meet.
qabara G (*yeqber/yeqbar*) to bury, inter. Gt *taqabra* pass. CG ³*aqbara* caus. *qebur* buried. *qabar* burial, funeral. *maqbart* (pl. *maqāber*, *-āt*) m. grave, tomb, sepulchre; pl. also = sing.
qabša G (*yeqbeš/yeqbaš*) to be discouraged, be in distress; *qabaša tasfā* to lose hope, to despair; to abandon, give up on. CG ³*aqbaša* to cause to despair. *qebuš* discouraged, despairing. *qebšat* despair.
qadħa G (*yeqdāħ*) to draw water. Gt *taqadħa* pass. *qadāħi* drawer of water; cupbearer. *maqdeħt* water-jar.
qadama G (*yeqdem*) to go before, precede (o.s. or *la-/'emenna*); with inf. or coord. verb: to do beforehand, to do first. CG ³*aqdama* to put or place first; to happen/exist first/previous/beforehand; with inf. or coord. verb = G in same usage. Gt *taqadma* to

occur first/beforehand. Glt *taqādama* to go/come out to meet.
qadāmi adj.: first, previous, prior, antecedent; n.: beginning, first or best of anything; (pl. *qadamt*) the ancients, men of old, those who came before; nobles, princes; as adv. at first, in the beginning, previously. *qadāmē*, *qadāmihu* adv. idem. *qadāmit* n. beginning. *qedma* prep. before (of place), in the presence of; *bā-qedma* idem; ³*em-qedma* from before, from the presence of; before (of time), prior to; as conj. (with subj.) before. *qedma* adv. previously, beforehand. *qadimu* adv. first, at first, previously, before this; ³*em-qadimu* idem; also used as a noun in a few fixed expressions: *mawā'ela qadimu* days of old; *za-qadimu* things of old. *maqdem* n. beginning; *maqdemā* adv. first, beforehand.
qaddasa D to sanctify, make or regard as holy; to perform sacred offices. Dt *taqaddasa* pass. *qeddus* (f. *qeddest*) holy, sacred; as n.: saint, esp. in titles, e.g. *Qeddus Marqos* Saint Mark. *qeddesāt* holiness, sanctity, sacredness; frequent in constr. phrases, e.g. *ħagara qeddesāt* holy city. *qeddesennā* idem. *qeddāsē* (pl. *-yāt*) sanctification, consecration; the sacred service or liturgy. *maqdas* temple, sanctuary; *Bēta Maqdas* the Temple in Jerusalem.
qāl (pl. *-āt*) m.f. voice, sound, word, saying.
q^wel'ē (f. *-t*; pl. *-yāt*) servant, domestic.
qalala G to be light, easy, swift, slight. CG ³*aqalala* to lighten, diminish a burden; to make swift, agile; to scorn, disdain, make light of. CD ³*aqallala* to consider light, to lighten. CGlt ³*astaqālala* to lighten; to scorn, disdain, despise, revile. *qalil* (f. *qalāl*) light, etc. *maqlali* one who lightens or alleviates.
qan'a G (*yeqnā'*) to be zealous, eager; to envy, be jealous of (person: *la-*; thing: ³*emenna*); to emulate, imitate (a.d.o.). CG ³*aqne'a* to incite to zeal or imitation. Glt *taqāne'a* to be jealous of one another. CGlt ³*astaqāne'a* to cause to be mutually envious. *qan'* = *qen'at* jealousy; zeal; emulation, intense hate or love. *qanā'i* (one who is) jealous, zealous.
q^wenq^wenē moth, worm.
q^wenšel (pl. *q^wanšel*) wolf, fox.
qenāt (pl. *-āt*, *qenāwet*) m. belt, cincture.
qanaya G (*yeqni*) to reduce to servitude, to subject, rule; to force to work. CG ³*aqnaya* idem. Gt *taqanya* pass. of G; to serve,

minister to (a person); to work (e.g. a field). *qenuy* subject, servant, slave. *qenē* servitude; service, ministry; task, office, function. *qenyat* domination, dominion, subjection.

qenē church singing, church music.

qarba G (*yeqrab*) to draw near, approach (*xaba, westa, la-*). Glt *taqāraba* to approach one another, come close together; to have sexual intercourse. CG *'aqraba* to cause to approach, to bring near, to offer. *qerub* near, nearby, adjacent (to: *la-/xaba*); at hand, nigh (of time); *ba-qeruba* prep. near (suff. added as to noun in the acc. *q^werbān* (pl. *-āt*) offering, sacrifice; spec. the eucharist. *meqrāb* neighborhood, vicinity.

qaraḡa/qaraḡa G to incise, sculpt. Gt *taqarḡa* pass. *qerḡat/qerḡat/ q^werḡat* the stroke of a letter; stroke, mark, incision.

taqārana Glt to oppose, resist. *qarn* (pl. *'aqrent*) horn (of animal), horn (blown in battle, etc.); tip, end. *taqārāni* contrary, resisting, opposing. *mastaqāren* idem.

q^warra/q^warara to be cold, cool; to cool (of anger). CG *'aq^wrara* caus. *q^warir* (f. *q^warār*) cold, cool. *q^werr* cold, coldness.

qassama D to season, make tasty. Dt *taqassama* pass. *qessum* well seasoned, tasty. *maqsem* (pl. *maqāsem*) highly seasoned food.

qasis/qassis (pl. *qašāwest*) presbyter, elder.

qašafa G (*yeqšef*) to beat, whip; to afflict, punish. Gt *taqašfa* pass. *qešuf* beaten, whipped, afflicted. *qešfat* punishment, affliction. *maqšaft* (pl. *-āt*) m.f. punishment, beating, whipping; divine punishment.

qašama G (*yeqšem*) to pick (fruit), gather, collect, harvest. Gt *taqašma* pass. *qašm* harvest, picking; the crops harvested (pl. *'aqšām*). *qašāmi/qaššām* a picker of fruit.

'astaqaššala CDt to crown (someone: o.s.) with (a.d.o.). *qaššalā* crown, diadem.

q^wašl (pl. *'aq^wšel*) m.f. leaf, foliage.

qašara G to enclose or fortify with a wall. *qešr/qašr* (pl. *'aqšār*) wall, enclosure, fortification wall.

qatala G (*yeqtel*) to kill, murder. Gt *taqatla* pass. CG *'aqatala* caus. Glt *taqātala* to fight or kill one another; to fight (with: *mesla* or acc.). *qetul* slain. *qatl* n. killing, murder; battle, fighting; *gabra qatla mesla* to fight a battle with. *qetlat* murder, killing. *qatāli* (pl. *qatālt*) murderer, killer.

qattara D to seal, lock. *qettur* locked, sealed.

qatr noon, midday; *gišē qatr* idem.

qaṭin (f. *qaṭān*; pl. *qaṭant*) fine, delicate; n. fine clothes. *qaṭin* (coll.) servants, domestics. *qeṭnat* fineness, delicacy. *maqāṭen* (pl. only) hooks, fish-hooks.

qaṭqata Q to grind; to break. Qt *taqaṭqata* pass. *qeṭquṭ* ground, broken. *qeṭqāṭē* n. grinding, breaking, destruction.

qobar (pl. *-āt*) blackness, darkness.

qoma G (*yequm*) to arise, stand; to stand, take a position; to come to a halt, stop. Glt *taqāwama* to oppose, withstand, take a stand against (a.d.o. or *mesla/lā'la/qaḡma*); to stand up for (*la-*). CG *'aqama* to set up, establish; to confirm the truth of; to carry out the terms of; to cause to cease (e.g. rain). *qom* m. stature, height. *qumat* nature, state, condition. *qawāmi* standing, stable; n. patron, protector. *mequām* (pl. *-āt*) location, place where one stands or stops; *mequāma māy* pool. *taqawām* pedestal, lamp-stand.

qēḡa G to grow red. *qayeh/qayih* (f. *qayāh*) red; *qihāt* redness. Q *'aqyahyeḡa* to make/become reddish.

R

re's (pl. *'ar'est*) m.f. head; top, summit; chief, leader; with pron. suff.: self.

re'ya G (*yer'ay*) to see. Gt *tare'ya* to appear, seem (pred. n. or adj. may be in the acc.). Glt *tarā'aya* to look at one another, see one another (*gašša ba-gašš* face to face). CG *'ar'aya* to show (something: a.d.o.; to someone: o.s.); to reveal, make manifest. CGt *'astar'aya* to appear, become visible, manifest (unto: o.s.); to make visible. *rā'y* (pl. *-āt*) vision, revelation; appearance, form, aspect. *re'yat* appearance, form, aspect. *'ar'ayā* image, form, likeness, appearance; type, standard, norm, pattern; copy. transcription. *ra'āyi* (pl. *-yān/-yāt*; *ra'ayt*) observer, seer; *ra'āyē xebu'āt* soothsayer; *ra'āyē kokab* astrologer.

'ar'ut yoke.

re'ya G (*yer'ay*) to pasture, tend (herds, flocks); to graze (subject: flocks). Gt *tare'ya* to graze, be tended. *mar'ēt* (pl. *-āt*, *marā'ey*) cattle, flock, herd; pasture. *mar'ay* idem. *mer'āy* a pasture.

'arbā' (acc. *-a*) f. four; *'arbā'tu* (acc. *'arbā'ta*) m. four. *rābe'*

(f. -t) adj. fourth. *rābe'āwi* (f. -t) idem. *rābe'āy* (f. *rābe'it*) idem. *reb'* f. four; *reb'a* adv. four times. *'arbe'ā* forty.

rababa G to expand, extend, spread out (trans.). Gt *tarabba* pass. and intrans. *rebbat* expansion, extension. *marbabt* net.

rabbān (pl. -āt, *rabbānāt*) teacher, leader.

rabḥa G (*yerbāḥ*) to gain (as) profit; to be profitable. CG *'arbeḥa* to make profitable, to make (someone) profit. *rebāḥ/rabāḥ* profit, interest, gain.

rad'a G (*yerdā'*) to help (someone: o.s.). Gt *tarad'a* pass. Glt *tarāde'a* to render mutual aid, to help (a.d.o. or *mesla*). *radā'i* helper, assistant. *rad'ēt* help, assistance; helper, assistant.

rad' (pl. *'ardā'*, *'arde't*) helper, assistant; disciple, follower.

taradya Gt to lend at interest, receive interest. Glt *tarādaya* idem. *redē* interest.

raf'a G to sew. Gt *taraf'a* pass. *ref'at* suture, sewing. *rafā'i* tailor. *ref'o* sewn work. *marfe'* (pl. *marāfe't*) needle.

rafaqa G (*yerfeq*) to recline at a meal. CG *'arfaqa* caus. *merfāq* a place to recline; a meal, party, symposium. *marfaq* threshold.

regb (pl. *'argāb*) dove.

ragama G (*yergem*) to curse, execrate. Gt *taragma* pass. Glt *tarāgama* pass. *regum* cursed, execrated. *ragāmi* curser, execrator. *margam* (pl. -āt) curse, execration.

reḥba G (*yerḥab*) to be wide, spacious, ample. CG *'arḥaba* caus. *reḥub* wide, spacious. *reḥib* (f. *raḥāb*) idem. *reḥb* width, breadth. *rāḥb*, *reḥbat* idem. *marḥeb* (pl. *marāḥebt*) a wide place, street, forum, marketplace.

raḥana G to spread (a.d.o.) as a saddle, to saddle.

reḥqa G (*yerḥaq*) to be distant, remote, far off (both spatial and temporal). CG *'arḥaqa* to remove, put at a distance; to delay. Glt *tarāḥaqa* to separate (mutually; from: *'emenna/mesla/o.s.*). *reḥuq* far away, remote, distant; *reḥuqa ma'at* slow to anger. *reḥuqa* = *ba-reḥuq* adv. at a distance; *'em-reḥuq* from afar. *reḥqat* period of time or interval of space.

rakaba G (*yerkab*) to find, come upon; to acquire. Gt *tarakba* to be found, to be (pred. adj. or n. may be in the acc.). CG *'arkaba* caus. Glt *tarākaba* to congregate; to join, associate with (*mesla* or acc.). CGt *'astarkaba* to be at leisure (for); to be busy with, involved in; to be ready, convenient, opportune. *rekbat* n.

finding; acquisition. *merkāb* acquisition; pay, stipend.

rak'w'sa G (*yerk'w'es/yerk'w'as*) to be unclean, impure, polluted, contaminated; to be bad (in general). CG *'ark'w'asa* to pollute, defile. *rekus* (f. *rek'w'est*) unclean, etc. *rek'w's* uncleanness, pollution; anything unclean, vile.

'armama CG to be silent; to make silent. Gt *tarammā* to be passed over in silence. CGlt *'astarāmama* to make silent, quiet down, make tranquil. *marmem* silent. **armāmi* silent, not speaking.

ras'a G (*yersā'*) to forget; to be negligent; to err; to be impious, wicked. CG *'arse'a* caus. Gt *taras'a* pass.; to fall into error/sin. *rāse'* forgetful, negligent, impious. *rasi'* impious, sinful. *res'at* forgetfulness, negligence, impiety. *res'an*, *res'ennā* idem.

rasha G to be subject or liable (to: *la-*), to be in danger of; to be a defendant; to be unclean, dirty. CG *'arseḥa* to condemn; to make dirty, pollute, contaminate. *resuḥ* dirty, etc.; the accused, defendant. *reshat* (pl. -āt) dirt, filth, pollution; crime, guilt.

rassaya D to put, place, set; to impute (something: a.d.o.) to (someone: *lā'la*, *la-*); to make/regard (something: a.d.o.) as/into (something: a.d.o. or *kama/westa/la-*); to make (someone: a.d.o.) do something (subjunctive). *ressuy* prepared, made ready, equipped. *tersit* adornment, equipment; adoption.

ras'a G (*yersā'*) to grow old. CG *'arse'a* caus. *res'*, *res'ennā*, *res'an* old age.

rat'a G (*yertā'*) to be just, righteous, truthful, sincere. CG *'arte'a* to make right, correct, straight, stable. *retu'* (f. *rete't*) just, righteous; straight, level, even; correct, proper, orthodox; *ḥāymānot rete't* the orthodox faith. *rāte'* (f. -t) just, righteous, truthful, sincere. *ret'* justice, what is right; truth. *mastarāte'* soldier, guard.

roṣa G (*yeruṣ*) to run. Glt *tarāwaṣa* to run as a group. CG *'aroṣa* to cause to run (esp. horses). *rawāṣi* swift, running. *merwāṣ* distance run, course; race.

reṣba G (*yerṣab*) to be hungry. CG *'arṣaba* caus. *reṣub* hungry, starving. *raṣab/raṣāb* hunger, famine.

'arṣawa CG to open (trans.). Gt *tareṣwa* to open (intrans.), be opened. *reṣew* open. *marxo* (pl. *marāxut*) m.f. key.

'aryām (pl. only) highest heaven, the heavenly heights; *māḥlāta* *'aryām* a musical term.

- sa encl. part. but, however, on the other hand.
- sa'ala G (yes'al) to ask for (a.d.o.; from someone: xaba, 'em-, o.s.).
Glt *tasā'ala* to find out by asking around. Dt *tase'ela* to ask (someone: o.s. or *ba-xaba*; about something: a.d.o. or *ba'enta*).
se'lat request, prayer, petition.
- se'na G to be unable (to do: inf.). Gt *tase'na* to be impossible (impersonal + o.s. and inf.). *se'un* impotent, powerless. *se'nat* impotence, inability.
- sa'at/sa'āt (pl. -āt) hour, time.
- sa'ama G (yes'am) to kiss. Gt *tase'ma* pass. Glt *tasā'ama* to kiss one another. *se'mat* a kiss.
- sa'ara G (yes'ar) to destroy, violate, annul, dissolve, bring to an end. G *se'ra* = Gt *tase'ra* pass. of trans. G. *se'rat* destruction, violation, annulment; dismissal, removal from office.
- tasabbe'a* Dt to become man, be incarnate. *sab'* (pl.) people, men (pl. of *be'si*); man, mankind. *tesbe't* incarnation.
- sab'u* (acc. idem) f. seven. *sab'atu/sabā'tu* (acc. *sab'ata*) m. seven. *sābe'* (f. -t) adj. seventh. *sābe'awi* (f. -t) idem. *sābe'ay* (f. *sābe'it*) idem. *sabu'* the seventh day (of week or month); seven days. *seb'* f. seven; *seb'a* adv. seven times. *sab'ā* seventy.
- sabbeha* D to praise, laud, glorify. Dt *tasabbeha* pass. *sebbuḥ* praised, glorified. *sebbāḥē* praise, glorification, hymn. *sebḥat* (pl. -āt) praise, glory, majesty; *lotu sebḥat* To Him be praise (formula after divine names). *sebbeḥāt* idem.
- sabaka* G (yesbek) to preach (a.d.o. or *ba-*). Gt *tasabka* pass. *sebkat* n. preaching, proclamation; a preaching mission. *sabāki* preacher.
- sabara* G (yesber) to break (into pieces). Gt *tasabra* pass.; to be overcome by disaster. *sebur* broken. *sebr* fragment, piece. *sebār* idem. *sebrat* n. breaking.
- sadada* G (yesded) to persecute; to drive out, banish, expel; to excommunicate; to divorce (a wife). Gt *tasadda* pass. *sedud* expelled, exiled, excommunicated. *seddat* exile, expulsion; persecution. *sadādi* persecutor; exorcist.
- sedestu* (acc. *sedesta*) m. six. *sessu* (acc. idem) f. six. *sādes* (f. -t) adj. sixth. *sādesāwi* (f. -t) idem. *sādesay* (f. *sādesit*) idem. *sadus* the sixth day (of the week or month); six days. *sedš* f. six;

- sedša* adv. six times. *sessā* sixty.
- safha* G (yesfāḥ) trans.: to spread out, extend, expand; intrans. idem. Gt *tasafha* idem intrans. *sefuḥ* spread out, extended; wide, spacious, ample; open, sincere, guileless; generous. *sefḥ* expansion, extension; width, expanse; sincerity; warp (of a loom). *sefḥat* extension, width, capacity. *masfeḥ* hammer, mallet; anvil.
- safana* G (yesfen) to become strong, powerful; to exercise control, rule (over: *diba/lā'la/la-* or a.d.o.). *safāni* ruler, controller, governor. *masfen* (pl. *masāfent*) ruler, governor, prefect, high official, judge; *masfena me't* centurion. *mesfenā* the office or status of a *masfen*.
- sefna* interrog. adv. how many? how many times?
- sefneg/sefnag* sponge.
- safara* G to measure out. Gt *tasafra* pass. Glt *tasāfara* to mete out, distribute. *sefur* measured. *masfart* (pl. *masāfer*) a measure, specific amount.
- '*asfāta* CG to persuade, entice, seduce, deceive. Gt *tasāfta* pass. *sefṭat* seduction, lure, enticement. *safāti* seducer, deceiver.
- '*asaffawa* CD to promise (something: a.d.o.; to someone: o.s. or *la-*). Dt *tasaffawa* to hope for, expect, look forward to (a.d.o.). *tasfā* (pl. -t) m.f. hope, expectation, promise.
- safaya* G (yesfi) to sew. Gt *tasafya* pass. *safāyi* sewer, tailor, cobbler. *masfē* awl.
- sagada* G (yesged) to bow down (to: *la-/qedma*). *segud* prostrate (in a position of worship/adoration). *segdat* prostration, act of adoration. *mesgād* place of worship, shrine, mosque.
- '*asgala* CG to divine, practice augury. CGt '*astasagala* idem; to consult diviners. *sagal* divination. *masaggel* (pl. -ān) diviner, magician, soothsayer.
- sahaba* G (yeshab) to pull, drag, draw; to attract (to: *waba*); to protract (*qāla, nagara*). Gt *teseḥba* pass.
- sehta* G (yeshat) to err, get lost; to stray (from a path or doctrine). CG '*asḥata* to lead astray; to lead into sin or error. *seḥut* erring, led into error. *seḥtat* (pl. -āt) error, sin; *za'embala seḥtat* without error.
- sakaba* G (yeskeb/yeskab) to lie down. CG '*askaba* caus. *sekub* adj. lying down. *meskāb* (pl. -āt) place to lie down; bed, couch.
- '*askāl* (pl. -āt) grape(s).

sakama G to carry on the shoulders. CG *'askama* caus. Gt *tasakma* = G.
sakra G (*yesker/yeskar*) to be intoxicated. CG *'askara* caus. *sekur*
 inebriated, drunk. *sakār* intoxicating drink; intoxication.
sekrat intoxication. *sakāri* (pl. *sakart*) drunkard.
sakk^wasa D to cease, come to an end, die out.
sak^wat/sakot (pl. *'ask^wāt*) street, quarter.
maskot (pl. *masākew*) m.f. window.
salaba G (*yesleb*) to take (a.d.o.) away (from: o.s.), deprive of,
 strip off. Gt *tasalba* reflex. and pass. *selbat* n. depriving,
 taking away.
salām m.f. safety, peace; *ba-salām* safely, in peace; *gabra salāma*
mesla to make peace with; *salām laka* Greetings! *Lā'lēhu salām* May
 peace be upon him!
selan dill.
tasālaqa Glt to joke, sport, play; to mock, make fun of (*lā'la*).
selāq sport, play, mockery. *mastasāleq* mocker, scorners.
salaṭa G (1) to be whole, perfect; (2) to accept/bring back (some-
 thing: a.d.o.) whole/complete/in its entirety; to pay back; (3) to
 consummate, finish up/off. D *sallaṭa* = G(2) and G(3); also: to be
 effective, to accomplish results. Gt *tasalṭa* = Dt *tasallaṭa* to be
 finished, consummated. *sellātē* completion.
sem (pl. *'asmāt*) m. name; fame, reputation.
sam'a G (*yesmā'*) to hear, hear of, hear about; to heed, obey, listen
 to (acc. or *la-*). Gt *tasam'a* pass. CG *'asme'a* caus.; to summon
 (a.d.o.) as a witness. Glt *tasāme'a* to hear and understand one
 another, each other's language. *semu'* famous, illustrious; notori-
 ous. *samā'i* adj. hearing, listening to, obedient; n. (pl. *samā't*)
 witness, martyr. *sem'* (pl. *-āt*) m.f. rumor, report; testimony;
 martyrdom, martyrs.
'asmaka CG to lean; to prop up, cause to lean. *masmak(t)* prop, sup-
 port. *mesmāk* idem.
samēn the south.
samāni (acc. idem) f. eight. *samānitū*, *samāntu* (acc. *samānta*) m.
 eight. *sāmen* (f. *-t*) adj. eighth. *sāmenāwi* (f. *-t*) idem.
sāmenāy (f. *sāmenit*) idem. *samun* the eighth day (of the month);
 eight days, a week. *semn* f. eight; *semna* adv. eight times.
samāneyā eighty.
samaya G (*yesmi*) to name (for constructions see Voc. 16). Gt *tasamya*

pass. (pred. n. in the acc.). CG *'asmaya* to be well known, famous,
 outstanding. *semuy* named, called; famous, illustrious.
samāy (pl. *-āt*) m.f. heaven, sky. *samāyāwi* (f. *-t*) heavenly, divine,
 celestial.
tasana'awa Qlt to come to an agreement, be in accord.
'asanbata CQ to observe the sabbath or Sunday. *sanbat* (pl. *-āt*,
sanābet) sabbath; Sunday (*sanbata Kerestiyān*); week.
sendon/sendun fine linen.
senn (pl. *senan*, *'asnān*) tooth.
tasannana Dt = Glt *tasānana* to enter into litigation with, to contend
 with. *tasnān* lawsuit, litigation, controversy.
senāpē mustard.
sanuy (f. *sanit*) the second day (of week or month), two days; *sānit*
 ('elat) the next day; *sānitā* idem; *ba-sānitā* on the next day (or
 night).
saqala G (*yesqel*) to suspend, hang up; to crucify. Gt *tasāqala* pass.;
 to depend (on: *ba-/waba*); to adhere, cling (to: *westa*). *sequl*
 hanging, suspended, crucified; dependent. *seqlat* crucifixion.
masqal (pl. *masāqel*) m. cross.
saqalā (pl. *saqālew*) tent, tabernacle.
saq^wara (*yesq^wer*) to pierce, dig out/through. Gt *tasāq^wra* pass.
sequr perforated, excavated, breached. *seq^wrat* aperture, opening.
'asqoqawa Q to lament, sing a dirge. *saqoqāw* dirge, lamentation.
masqoqew mourner; adj. lamenting, mourning.
'asrāb (pl. only) cataracts, downpours.
saragalā (pl. *-t*) cart, wagon, chariot.
'asargawa CQ to adorn, deck out, beautify. Qt *tasargawa* pass. and
 reflex. *sergew* adorned, decorated, made beautiful. *sarg^w* (pl.
-āt) adornment, beautification.
sarḥa G (*yesrāḥ*) to labor to the point of exhaustion, to be afflicted
 with difficult tasks or duties. CG *'asreḥa* to tire, exhaust; to
 cause or impose labor/misery. *seruḥ* vexed, exhausted. *serāḥ* (pl.
-āt) labor, bother, exhaustion, affliction.
sarḥ evening, twilight; *sarka Sanbat* Sabbath evening.
saraqa G (*yesreq*) to steal. CG *'asraqa* caus. Gt *tasarqa* pass.
sarāqi (pl. *saraqt*) thief. *serq/sarq* stolen object; theft.
sarara G (*yesrer*) to fly. *serur* adj. flying, in flight. *serrat*
 flight, flying. *sarāri* = *serur*.

- sarwē* (pl. *sarāwit*) troops, army, cohorts; a military leader.
saraya G (*yesray/yesri*) to forgive, excuse, pardon. Gt *tasarya* pass.
 CGt 'astasraya to seek pardon (from: 'emenna).
tasātafa Lt to associate with (acc. or *mesla*); to share (something: *ba-*) with (someone: acc.) *sutuf* companion, partner. *sutāf/sutāfē* m.f. sing. and coll., companion, associate, consort.
satya G (*yestay*) to drink. CG 'astaya caus. Gt *tasatya* pass. *setē* = *satāy* = *mastē* a drink (the act or what is drunk). *satāy(i)* a drinker, one who is fond of drinking. *mestāy* a place for drinking, a watering place.
 'astama CG to submerge, immerse, flood. Gt *tasatma* to sink (intrans.)
setmat submersion, sinking. *maṣtem* adj. submerging, flooding.
seṭeṭirā a stater (coin).
tasatwa Gt to accept, receive, take; to comply with; to respond.
soba conj. when; *wa-kona soba* and when. *ye'eta sobē* at that time.
sobēhā adv. immediately, then, thereupon.
sawwara D to hide, cover over, conceal, protect. Dt *tasawwara* reflex. and pass. *sewwur* hidden, covered, concealed. *mesewwār* hidden place, hiding place.
sor (pl. 'aswār) ox, steer.
surāfēl seraph, seraphim.
soṭa G (*yesuṭ*) to pour. Gt *tasawṭa* pass. and reflex. *sewuṭ* poured.
suṭat n. pouring, emptying.
sexin frankincense
sayf (pl. 'asyāf, 'asyeft) m.f. sword.
sēsaya Q/L to nourish, sustain, provide for. Qt/Lt *tasēsaya* pass.
sisāy sustenance, food, provisions. *sisit* idem.
sayṭān (pl. -āt) Satan; a devil, demon, adversary.

Š

- šā'n* (pl. 'aš'en, 'aš'an, 'ašā'en) shoe, sandal.
še'ra G to grow green, to grow. *šā'r* (pl. 'aš'ert) herbage, vegetation, grass. *še'ur* grassy, covered with vegetation. *še'ert* (pl. 'aš'ert) hair (of head or body).
ša'aya G to winnow. *maš'ē* winnowing-fork.
šegā (pl. -t) m. flesh, meat (human or animal); body; the flesh as opposed to the spirit. *šegāwi* of the flesh (not spiritual); carnal.

- 'ašgara CG = CD 'ašaggara to cast nets, fish, capture by trapping.
 Gt *tašagra* to be captured, ensnared. *mašaggēr* (pl. -ān) fisherman.
mašgart (pl. *mašāger*) snare, net, trap. *šāgarāt* (pl.) guards.
 'ašgāri hunter, fisherman.
tašāhala Glt to show mercy (to: a.d.o.); to forgive. *šāhl* mercy, kindness. *mastašāhel* merciful, lenient; seeking mercy or forgiveness.
šāhaqa/šeḥqa G (*yešḥaq*) to ridicule (a.d.o. or *lā'la*). CG 'ašhaqa caus. *šāḥq/šahaq* ridicule. *mešḥaq* comedy theater.
šalās (acc. -a) f. three; *šalastu* (acc. *šalasta*) m. three. *šāles* (f. -t) adj. third. *šālesāwi* (f. -t) idem. *šālesāy* (f. *šālesit*) idem. *šalus* the third day (of week or month); three days. *šels* f. three; *šelsa* adv. thrice. *šalāsā* thirty. *mašlest* (pl. *mašāles*) a kind of measure.
šallaṭa D to have power, authority. CD 'ašallaṭa = CG 'ašlaṭa to give power to. Dt *tašallaṭa* = Gt *tašalṭa* to acquire power, authority; to rule. *šeluṭ/šelluṭ* powerful, in power. *šelṭān* (pl. -āt) power, authority.
šamra G (*yešmar*) to take delight, be pleased (with/in: *ba-*). CG 'ašmara to please, delight, give pleasure to (o.s. or *la-*). *šemur* pleasing (to: *la-/ba-xaba/ba-qeḏma*), nice, pleasant. *šemrat* favor, approval, consent; *ba-šemrata* with the consent of. *mašmer/mašmari* pleasing (to: *xaba/la-*).
šenē/Senē Eth. month name: June 8 - July 7.
šannaya D to be beautiful, fine, excellent, good, fitting, appropriate. CD 'ašannaya to adorn, deck out, array; to make (a.d.o.) good; to do (something: inf.) well. *šennuy* adorned, decked out, lovely. *mašanney* the best (of), the best part (of). *šenn* beauty. *mešennāy* = *mašanney*. *šannāy* (f. -t) beautiful, fine, excellent, good (both physical and moral senses).
šāqq (pl. -āt, 'ašqāq) sack, sack-cloth.
šāqaya L to afflict, vex, torment. Lt *tašāqaya* pass. *šeqāy* vexation, torment. *mašqē* goad; weaver's comb.
šar'a G (*yešrā'*) to put into order, arrange; to establish, set up, ordain. Gt *tašar'a* pass. *šeru'* arranged, ordered, established, ordained. *šer'at* (pl. -āt) order, arrangement, disposition; decree, edict, command; law, statute; treaty, pact, testament; custom, habit, any fixed pattern.

- šaraba G to drink in, absorb.
šernāy/sernāy wheat.
- šārara L to found, establish. Lt tašārara pass. šerur/šurur founded, established. šurārē founding, foundation. šārāri founder.
mašarrat (pl. -āt) foundation, firmament, bottom. CQ 'amašrata to found. Qt tamašrata pass.
- šaraqa G (yešreq) to rise, shine (of the sun). CG 'ašraqa caus.
šarq (pl. 'ašrāq) rising (of heavenly bodies); the east; the new moon, the calends. šerqat rising, appearance. šaraqāwi eastern.
mešrāq (pl. -āt) the east.
- šaraša/šarša G (yešreš/yešraš) to sprout. CG 'ašraša caus. šarš a sprout, sprouting.
- šarawa G = D šarrawa to eradicate, extirpate. Gt tašarwa = Dt tašarrawa pass. šerw (pl. -āt, šeraw, 'ašrāw) root; nerve, muscle, tendon. šerrāwē eradication.
- šarwē (pl. šarāwit) beam, timber.
- šerāy (pl. -āt) medicine, herbs, etc.; incantations, spells, magic;
za-/'alla šerāy, sab'a šerāy dealers in magic and spells.
- šaṭaqa G (yešteq) to cut, split. Gt tašaṭqa pass. šeṭuq cut, split.
šeṭqat n. cutting, splitting; a cut, split.
- šaṭaṭa G (yešṭeṭ) to tear (apart), rend. Gt tašaṭṭa pass. šeṭuṭ torn, rent. šeṭṭat n. tearing, rending; the part torn off, tatter, fragment.
- šu/su flax, tinder.
- šaw'a G (yešū') to sacrifice, offer (a.d.o.; to: la-). Gt tašaw'a pass. šawā'i (pl. šawā't) priest, sacrificer. mašwā't (pl. -āt, mašāwe') m. sacrifice; altar. mešwā' (pl. -āt) altar.
- šok (pl. 'ašwāk) thorn, sting.
- šawaya G to ripen (of grain). šawit ear of grain.
- šēma G (yešim) to appoint (to an office), designate (a.d.o. † obj. compl. in acc.); to put, place, set. Gt tašayma pass. (pred. n. in acc.). šeyum appointed, set, placed; n. appointee, official, governor, prefect. šimat (pl. -āt) m.f. ordination; office, position. mašayemt (pl.) container(s), basket(s).
- šēṭa G (yešit) to sell (to: waba, la-). Gt tašayṭa pass. Glt tašāyāṭa to buy. šēṭ price, value. šayāṭi (pl. šayāṭṭ) seller, merchant. mešyāṭ (pl. -āt) marketplace.
- šaxata/šexata G to be at ease, at rest, comfortable, well off. D

šaxata to put at ease, allow to rest. •CD 'ašaxata = D. Dt tašexxeta pass. of D. šexut relaxed, at rest, at ease. šaxt tranquility, relaxation, rest.

Š

- šā'dawa Q to be white. CQ 'ašā'dawa caus. še'dew adj. white.
šā'dā/ša'adā (pl. ša'adew) adj. white. še'dāwē whiteness.
ša'ad'id whitish.
- ša'ala G (yeš'al) to curse, revile. D ša'ala idem. Dt taše'ela/taša'ala pass. še'ul/še'ul despised. še'lat n. cursing, reviling. ša'ali curser, reviler.
- ša'ana D to load (an animal or vehicle). Dt taše'ena to mount, ride on (animal or vehicle); also of a demon possessing a person. še'un laden; riding, mounted. mastāše'en horseman.
- 'aš'āqa CG to press in on, to confine. še'uq narrow, confined. šā'q confinement, press; need. maš'eq adj. pressing, confining.
- še'ra G to be grieved, pained, afflicted. CG 'aš'ara = CD 'aša'ara to inflict grief or pain upon. Dt taše'era pass. of CD. še'ur/še'ur grieved, pained, afflicted. šā'r pain, torment, grief, affliction.
- šab'a G. See ḏab'a.
- 'ašbā't (pl. 'ašābe') f.m. finger, toe.
- šabba/šababa G (yešbeb) to be (too) narrow; to narrow, confine. CG 'ašbaba caus. šabib (f. šabāb) narrow, confined. šebbat narrowness. mašbeb a narrow place, pass.
- šabḥa G (yešbāḥ) to grow light, to dawn; šabiḥo at dawn. Glt tašābeḥa to greet early in the day. šebāḥ (pl. -āt) m.f. early morning; the east.
- šabbēḥa D to exact/collect taxes or tribute. CD 'ašabbēḥa caus. šabbāḥt tribute, taxes. mašabbēḥ tax-collector. mašabbēḥi idem. mešebbāḥ tax office.
- šabal dust. šebul dust.
- šabxa G to dip. šabx sauce, gravy. mašbex dish, bowl.
- šadfa G to rush, plunge headlong. CG 'ašdafa caus. šadf (pl. 'ašdāf) precipitous place, precipice, abyss.
- šadala G to shine, be splendid. CG 'ašdala to shine, emit light, gleam. šedul shining, splendid. šadāl splendor, light, gleam.
- šadqa G (yešdeq/yešdaq) to be righteous, just, true, faithful. Dt

- taṣaddaqa* to give the appearance (falsely) of being righteous. CG
 'aṣḍaqa to make righteous, just; to declare just or innocent.
 ṣādeq (f. -t) righteous, etc. ṣedq (pl. -āt) justice; rightness,
 truth; *ba-ṣedq* legally, rightfully.
ṣadāy autumn.
ṣāḍot/ṣāṣot gnat, flea.
ṣaf'a G (*yeṣfā'*) to strike, slap, box. Gt *taṣaf'a* pass. *ṣef'at* a
 blow, slap.
ṣefnat pack, wallet.
 'aṣfaqa to make dense; to do something frequently (+ inf.). Gt
taṣafqa to be dense, crowded. *ṣefuq* dense, thick, crowded; fre-
 quent.
ṣagba G to be sated, filled, satisfied; to be sick of something. CG
 'aṣgaba to satiate, satisfy. *ṣegub* sated, full, satisfied. *ṣegāb*
 satiety, abundance.
ṣegḡ^w (pl. *ṣeg^wag^w*) street, market-place.
ṣag^wr hair (human or animal); fur, feathers, plumage.
ṣaggawa D to show grace or favor (to: o.s. or *la-*); to bestow gifts.
 Dt *taṣaggawa* to be shown grace or favor. *ṣagā* (pl. -t) m.f. grace,
 favor, kindness; gift, payment, reward; *ba-ṣagā* gratis, as a gift.
ṣaggāwi/ṣagāwi liberal, generous.
ṣagaya G to flower. *ṣeguy* adj. flowering, adorned with flowers.
ṣegē (pl. -yāt) flower.
ṣehqa G (*yeṣhaq*) to desire; to be eager for, pursue diligently; to
 take care of. CG 'aṣhaqa caus. *ṣehuq* desirous, eager, concerned.
ṣāhq desire, eagerness.
ṣahafa G (*yeṣhaf*) to write. Gt *taṣehfa* pass. CG 'aṣhafa caus.
ṣehuf written. *ṣehfat* writing (act or product). *ṣahāfi* (pl.
ṣahāft) scribe; learned person. *maṣhaf* (pl. *maṣāḥeft*) m.f. book,
 document; writing, inscription.
ṣāḥl dish, bowl, platter.
ṣehew serene.
ṣal'a G (*yeṣlā'*) to hate, be hostile toward (a.d.o.). Gt *taṣal'a*
 pass. and reflex. Glt *taṣāle'a* to behave in a hostile way toward
 one another. *ṣelu'* hated, hateful. *ṣel'/ṣal'* hatred, hostility,
 enmity. *ṣalā'i* (pl. *ṣalā't*) enemy, hater, detractor.
ṣalḥawa Q to act treacherously. *ṣelḥew* treacherous, guileful.
ṣelḥut treachery, guile, malice.

- 'aṣlala CG to furnish shade; to seek the shade; to sit, live, dwell.
 D ṣallala to shade, cover. Dt *taṣallala* to be shaded, dark.
ṣalalo lampblack, soot. *ṣelālot/ṣellālot* shade, shadow(s), dark-
 ness. *meṣlāl/meṣellāl* a shady place, arbor, pavilion. *maṣallat*
 tabernacle, tent; *Ba'āla Maṣallat* Feast of Tabernacles.
ṣalma/ṣalama G (*yeṣlam/yeṣlem*) to grow dark, be black; of eyes: to
 grow blind; *ṣalma gaṣṣu* he became angry. CG 'aṣlama caus. *ṣelum*
 dark, obscured, blinded. *ṣalim* (f. *ṣalām*) black. *ṣelmat* m.f.
 darkness; the days of the month after the 15th are known as
mawā'ela ṣelmat (days of wane); note the formula 'ama X-u la-
ṣelmata Y on the X day (using *qatul* form) of the second half of
 the month Y.
ṣallaya D to pray (to: *xaba/qedma*; for: *ba'enta/lā'la/diba*), to pray
 for (something: a.d.o.). *ṣalot* (pl. -āt) prayer(s). *meṣellāy*
 place to pray, chapel.
ṣam'a G (*yeṣmā'*) to be thirsty (for: *la-*). CG 'aṣme'a caus. *ṣemu'*
 thirsty. *ṣem'* thirst.
ṣamhayaya Q to wither; dry up.
ṣamma G to be deaf and dumb. CG 'aṣmama to make deaf, dumb. Gt
taṣamama to be made deaf, to feign deafness. *ṣemum* deaf and/or
 dumb. *ṣemma*, *ṣemmita*, *ba-ṣemmit* adv. secretly, in secret, in
 private.
ṣāmawa L (*yeṣāmu*) to labor, toil. CL 'aṣāmawa to inflict harsh labor
 on; to mortify (the flesh, as an ascetic practice). *ṣāmā/dāmā*
 (pl. -t) m.f. labor, toil, work; device, artifice.
ṣan'a G (*yeṣnā'*) to be strong, powerful, firm, sure; lasting, endur-
 ing; hard, harsh, severe. CG 'aṣne'a to make strong, etc.; to
 grasp firmly (*ba-*); to learn by heart (*ba-lebb-*). *ṣenu'* (f.
ṣene't) strong, etc. *ṣanā'i* (pl. *sanā't*) strong, firm; fortified.
ṣen', *ṣen'at* hardness, firmness; strength, power, force; *ṣen'a*
ṣamāy the firmament of the sky. *meṣnā'* (pl. -āt) firm base; firma-
 ment.
ṣenf (pl. 'aṣnāf, *ṣenaf*) m. edge, margin, hem; shore, bank; end,
 limit. 'aṣnāfa *medr* the ends of the earth. *ṣanāfi* adj. exterior,
 extreme, outer.
ṣanḥa G (*yeṣnāḥ*) to wait, await, expect; to be imminent (to: o.s. or
la-); to lie in wait for. CG 'aṣneḥa to set traps or snares for;
 to promise (i.e. cause to expect); to prepare (something: a.d.o.);

for: *la-*). *şenuh* waiting, expectant; put aside, reserved.
şenḥāh sacrifice, offering.
taşannasa Dt to be impoverished, reduced to poverty. *şennus* poor, indigent, wretched. *taşnās* poverty, wretchedness; lack, deficiency.
Şer Greece, the Greeks. *ba-Şer* in Greek. *Şer'āwi* adj. Greek.
şaraba G to hew, do carpentry. *şerbat* woodwork, stonework. *şarābi* carpenter, craftsman.
şerḥ (pl. 'aşrāh, 'aşreht) room, chamber, house; bedroom.
şariq copper, small coin. *şariqat* thin disk, cake.
şarxa G (*yeşrāx*) to cry out. *şerāx* a cry, shout.
şawwe'a D to call, summon; to invite; to proclaim. Dt *taşawwe'a* pass. *şewwū'* summoned, invited. *şewwe'ā* call, summons, invitation. *şewwā'ē* idem.
şewā' (pl. -āt) cup.
şolā' (pl. -āt/-t) rock(s).
şoma G (*yeşum*) to fast. *şewum* adj. fasting. *şom* (pl. 'aşwām, -āt) fast, fasting.
şomā't (pl. -āt) monk's cell.
şora G (*yeşor/yeşur*) to carry, bear (lit. and fig.). CG 'aşora/'aşara caus. Gt *taşawra* pass. *şewur* adj. bearing, burdened (with: acc.). *şor* (pl. 'aşwār) burden. *şawwār* carrier(s), porter(s). *şawāri* (f. -t; pl. *şawart*) one who carries, bears (e.g. *ṭebab, zēnā*).
şē'a G to rot. *şeyu'* rotten, decayed. *şi'at* rot, decay.
şēḥa G (*yeşih*) to make level, to pave (a road). Gt *taşēḥa* pass. *şeyuh* level, even, paved; easy. *maşyāht* highway.
şēw salt.

T

tābot (pl. -āt) ark (of Noah, of the Covenant).
tab'a to be brave, manly. *teb'*, *teb'at* bravery, courage, virtue.
tabā't (pl. 'atbu') n. a male. *tabbā'* = *tabā'i* (pl. *tabā't*) adj. male, strong. *tabā'tāwi* (or -āy) adj. male, masculine.
taf'a G to spit. *tef'at* spit, saliva.
tagha G to be wakeful, watchful, vigilant, attentive. *teguh* wakeful, etc. *tegāh* vigilance, watchfulness.
tehta G to be humble. CG 'atḥata to make humble, to subject. Dt

tateḥeta to humble one's self, be submissive, to act or be inferior, lowly. *teḥhut* humble, modest, obedient; lowly, ignoble. *teḥhetennā* humility, humbleness. *tāhta* prep. under, below, beneath; adv. below, from below. *maḥett* lower or inferior part; *maḥetta* prep. below, under, beneath.
matkaf(t) (pl. *matākeft*) shoulder.
takala G (*yetkel*) to plant; to fix in, implant. Gt *tatakla* pass. CD 'atakkala to push, shove, hit. *tekul* planted; implanted, fixed. *takl* (pl. -āt, 'atkel) a plant, tree; 'aşada 'atkel orchard, grove; also fig.: *takla şedq, takla hāymānot*. *matkal* (pl. *matākel*) stake, peg. *matkel* idem.
tak^wlā (pl. -t, *tak^wālut*) wolf.
'atkata CG to wish to gain time. CD 'atakkata idem. *tekāt* antiquity, yore; *za-tekāt* ancient, old, primeval, pristine; 'em-tekāt(u) from of old, hitherto, once, formerly.
takkaza D to be sad, distressed, troubled in mind, to be concerned. CD 'atakkaza caus. *tekkuz* sad, etc. *tekkāz* (pl. -āt) sadness, grief, care, concern; business, task.
talawa G (*yetlu*) to follow, accompany (a.d.o. or *la-*). CG 'at^wawa caus. Glt *tatālawa* recipr. *telwat/telot* n. following; dowry. *talāwi* follower; disciple, pupil; sectarian, successor. *matlew* adj. following. *matlew/matlō* that which follows, succession; rest, remainder. *matlewa* adv. then, immediately thereafter, in succession.
tarfa/tarafa G (*yetref/yetraf*) to be left over, remain, survive. CG 'atraf^w to leave (as a remainder). *teruf* left, remaining; abundant; excellent, outstanding. *tereft* (pl. *terufāt*) virtue, excellence, perfection. *terāf* remainder, residue; overflow, abundance; *Terāfāta Nagāst* the OT book of Chronicles (lit. the remainder or overflow from Kings). *taraf/tarf* idem. *tarāfi* survivor.
targ^wama Q to translate (from ... into: 'emenna ... xaba/la-). Qt *tatarg^wama* pass. *terg^wamē* (pl. -eyāt) m.f. translation, interpretation; *za-ba-terg^wamēhu, ze-we'etu terg^wamēhu* the interpretation of which is ... *matarg^wem* translator, interpreter.
tes'u/tas'u (acc. idem) f. nine. *tes'atu/tas'atu, tasā'tu* (acc. -ta) m. nine. *tāse'* (f. -t) adj. ninth. *tāse'āwi* (f. -t) idem. *tāse'āy* (f. *tāse'it*) idem. *tasu'* the ninth day (of the month); nine days. *tes'* f. nine; *tes'a* adv. nine times. *tes'ā/tas'ā*

ninety.

totān (pl. -āt) thong, lace; *totāna šā'n* shoelace, sandal-thong.

Tāwšās Eth. month name: Dec. 10 - Jan. 8.

Ṭ

ṭā'ot (pl. -āt) m. heathen idol(s).

ṭe'ma/ṭa'ama G (*yeṭ'am/yeṭ'em*) to taste, to experience (e.g. death);

to be tasty, delicious. CG *'aṭ'ama* caus.; to make sweet, pleasant.

ṭe'um tasty, delicious, sweet, pleasant. *ṭā'm* (pl. -āt) m.f.

taste, flavor; sweet taste, pleasant taste; reason, good sense.

ṭe'ya G (*yeṭ'ay*) to be healthy, well. CG *'aṭ'aya* to make healthy,

well, cause to recover. *ṭe'uy* (f. *ṭe'it*) well, healthy (of person

or place). *ṭe'inmā* good health.

ṭab'a G to be willing, ready (to do something). CG *'aṭbe'a* to do

something willingly (with foll. coord. verb); to persevere, be

constant, firm, undeterred; caus. of same meanings. *tebu'* willing,

quick, eager, ready, undeterred, bold, persevering.

ṭabba G (*yeṭbab/yeṭbeb*) to be wise, prudent; to be skilled, expert.

Dt *taṭabbaba* to be crafty, cunning. CG *'aṭbaba* to make wise, etc.

ṭabib (f. *ṭabāb*; pl. *ṭababt*) wise, etc. *ṭebab* (pl. -āt) wisdom,

prudence, skill.

ṭabḥa G to make an incision; to sacrifice. Gt *taṭabḥa* pass. *ṭebḥ*

sacrifice, sacrificial victim. *ṭebḥat* sacrifice. *maṭbāḥt* (pl.

maṭābeḥ) knife, sword.

ṭaf'a G (*yeṭfā'*) to go out (of a light or fire); to perish, vanish.

CG *'aṭfe'a* to extinguish; to destroy, annihilate. *ṭef'at* extinc-

tion, destruction, loss.

ṭafara G to roof over, put up a ceiling. *ṭafar* roof, ceiling.

ṭalla G to be moist. CG *'aṭlala* to moisten, bedew. *ṭelul* moist,

rich, fat, prosperous. *ṭall* dew. *maṭlali* adj. moistening, re-

freshing.

ṭali (f. -t; pl. *'aṭāli*) goat.

'aṭmaqa CG to baptize. Gt *taṭamqa* pass. *ṭemuq* baptized. *ṭemqat*

baptism. *maṭmeq* baptizer, esp. *Yohannes Maṭmeq* John the Baptist.

metmāq place for baptizing; baptistry; pool.

ṭaqaba G to sew, attach by sewing. *ṭeqbat* n. sewing, stitch.

Ṭeqemt Eth. month name: Oct. 11 - Nov. 9.

ṭeqm wall, city wall, fortification wall. *'arafta ṭeqm* fortification

walls; *'ahgura ṭeqm* fortified cities.

ṭeqqa adv. very, extremely; exactly, accurately; still, even. *ṭeqqā*,
ba-teqqā prep. near, beside.

Ṭerr Eth. month name: Jan. 9 - Feb 7.

'aṭraya CG to acquire, possess. Gt *taṭarya* pass. *ṭerit* possession,
property, wealth.

ṭerās (pl. -āt) fragment, fascicle of a book.

ṭayyaqa D to examine, observe closely, scrutinize, investigate, ex-
plore; to ascertain by examining. CD *'aṭayyaqa* to inform (some-
one: o.s.) of something (a.d.o.). Dt *taṭayyaqa* to seek certainty,
try to make sure; also passive: to be ascertained, found out for
sure. *ṭeyyuq* precise, accurate; certain, sure; *ṭeyyuqa* adv. pre-
cisely, accurately, for a certainty.

ṭēsa G (*yeṭis*) to smoke. CG *'aṭēsa* caus. *ṭis* smoke.

W

wa- conj. and.

we'etu (acc. *we'eta*) m.s. pron. he; that one, that (pron. and adj.).

wa'ala/we'la G (*ya'al*) to pass the day, remain. *wa'ali* attendant,
servant. *'elat* (pl. -āt, *mawā'el*) day; time (see Voc. 10). *ma'ālt*
(pl. *mawā'el*) m.f. day, daytime; *ma'āлта* during the day; pl. also
= period, era.

we'ya G (*ya'ay*) to be burned up, consumed by fire. CG *'aw'aya* to
burn up (trans.); to burn, scorch. *we'uy* hot, burning. *wā'y* fire,
heat, burning. *we'yat* n. burning, conflagration.

wadde'a D to finish, complete; used as an auxiliary verb in the sense
of "already": e.g. *wadde'a yenabber* already sits, is already posi-
tioned. Dt *tawadde'a* pass.

wadaqa G (*yedaq*) to fall, fall down, collapse. CG *'awdaqa* to drop,
let fall; to throw down, cast down; to fell, hew down. *weduq*
fallen, lying fallen. *deqat* fall, ruin, collapse. *denqata* adv.
suddenly, unexpectedly.

wadaya G (*yeday*) to put, place, set. Gt *tawadya* pass. CGlt
'astawādaya to bring charges against, to accuse. *wedēt* charge,
accusation. *mudāy* (pl. -āt) a container of any sort; basket,
hamper.

wad'a G (*yeḏā'*) to go/come forth, emerge; with *'em-*: to leave, depart
from, to spring from, originate in. CG *'awde'a* to bring/lead/take

forth; to expel; to put forth, produce. *wedu'* adj. departing; emerging; lacking (in: 'em-); alien (to: 'em-). *ḍa'at* exit, departure; 'em-X *ḍa'atu* he is a native of X. *muḍā'* place of exit, source.

wafara G (*yewfer*, *yufar*) to go out into the country. *wafr* the countryside, fields, farms, farmland. *mufār* farmland, pasture.

mogād (pl. *mawāged*) wave.

wagara G (*yegar*, *yewger*) to throw, cast; to stone (someone: o.s. † *ba-'ebn*). Gt *tawagra* to be stoned. Glt *tawāgara* to throw stones at one another. D *waggara* = G. Dt *tawaggara* = Gt. *wagr* (pl. 'awger, -āt) heap, mound, hill. *mogart* sling.

'awgaza CG to excommunicate, anathematize, curse. Gt *tawagza* pass. Glt *tawāgaza* to alienate one's self from (a.d.o.). *weguz* excommunicated, cursed. *wegzat/gezat* excommunication.

wahaba G (imperf. *yehub*, subj. *yahab*) to give (something: a.d.o.; to: dat. suff.) Gt *tawahba* pass. *habt* (pl. -āt) gift. *wahābi* one who gives, donor; adj. generous.

wahza G (*yewḥaz/yahaz*) to flow. CG 'awḥaza to cause to flow (esp. tears). *wehiz* (pl. -āt, *wahāyest*) river, stream; flow, current. *wehzat* flow, flowing. *muḥāza māy* aqueduct, canal.

tawakfa Gt to accept, receive, take unto one's self; also passive of same. Dt *tawakkafa* idem. *wekuf/wekkuf* accepted, acceptable, agreeable, pleasant.

tawakkala Dt to trust or have faith (in: *ba-/diba* or o.s.). *wekkul* trusting, confiding, dependent. *tewkelt* trust, faith, confidence.

walada G (*yelad*) to bear (a child); to beget (a child: a.d.o.; by: *ba-xaba*). Gt *tawalda* pass. Glt *tawālada* to procreate; to increase or flourish by procreation. CG 'awlada to beget; to cause to bear. *wald* (pl. *welud*) son, child, boy, lad; pl. also used as singular. *walatt* (pl. 'awāled) daughter, girl. *welud* (1) pl. of *wald*; (2) syn. of *wald* in singular; (3) adj. born, begotten. *ledat* birth. *walādi* (f. -t) parent. *mulād* place of birth, native land. *tewledd* (pl. -āt) offspring, family; race, tribe, family, species; generation.

wallaṭa D to change, alter, transform. Dt *tawallaṭa* pass. *welluṭ* changed, transformed, different. *wellāṭē* change, alteration, transformation. *tawlāṭ* change; exchange, price.

wangēl m.f. gospel. *wangēlāwi* (f. -t) adj. gospel; n. evangelist.

waqara G = D *waqqara* = CG 'awqarā to dig, excavate.

warada G (*yerad*) to descend, come down, go down. CG 'awrada to bring/send/lead down. *redat* descent. *murād* place of descent, downward slope.

warq m. gold, money.

waraqa G (*yewreq*) to spit. *merāq* spittle, saliva.

warasa G (*yeras*) to inherit. CG 'awrasa to make someone an heir. Gt *tawarsa* to gain by inheritance. Glt *tawārasa* to inherit (jointly or singly), gain possession of. *warāsi* heir. *rest* (pl. -āt) inheritance. *mawārest* (pl.) heirs. *wāres* heir (very rare).

warx (pl. 'awrāx) m.f. moon, month. *warxāwi* lunatic.

warwa G (*yewru*) to throw, cast. Gt *tawarwa* pass. and reflex.

warēzā (pl. *warāzut*) a youth, young man. *werzāwē* manhood, maturity. *werzut* idem.

'awsaba CG to marry (subj. man; obj. woman). CGlt 'astawāsaba to give someone in marriage, to marry off. *sabēāb* marriage.

wasada G (*yesad/yesed/yewed*) to lead, conduct, bring, take (a.d.o.; to: *xaba/westa/la-*).

wassaka D to add (a.d.o.; to: *diba/lā'la*); to increase, augment (a.d.o.). Dt *tawassaka* to be added (to: *westa/xaba* or o.s.). *tawsāk* addition.

wassana D to delimit, mark off, define. Dt *tawassana* pass. *wassan* boundary, limit.

westa (w. pron. suff.: *westēt-*) prep. in, into, to; *ba-westa* idem; 'em-westa from in, from within.

wessāṭē interior, middle.

'awšē'a CG to respond, answer; to take up a discourse. Glt *tawāšē'a* to speak against, contradict; to dispute, argue (with: o.s. or *la-*). *šā'šā'* eloquence, refined manner of speaking.

'awtara CG to continue, persevere in, be assiduous in (a.d.o. or inf.); to direct (hands, eyes) to (*xaba/lā'la/la-*). *watra* adv. always, perpetually, continuously, assiduously.

waṭana G (*yeṭan/yewṭen*) to begin (a.d.o. or subj. or inf.). Gt *tawaṭna* pass. *ṭent* n. beginning; 'em-ṭent from the beginning.

wawwe'a D to shout. *wewwe'a* a shout, cry.

wexda G to be few, small. *wexud* few, small, scanty. *wexdat* paucity, scantiness.

wexṭa/wawṭa G (*yawṭ*) to swallow.

wayn (pl. 'awyān) m. vine, wine. 'aṣada wayn vineyard.

X

xaba (w. pron. suff.: *xabē-*) prep. by, with, at, near; to, toward, unto; *ba-xaba* idem; 'em-*xaba* from with, from the presence of; through the agency of, by means of. As rel. adv. where, see §25.2.
xab'a G (*yexbā'*) to hide, conceal. Gt *taxab'a* reflex. and pass. *xebu'* hidden, concealed; secret, arcane; *ba-xebu'* secretly, in secret. *mexbā'* (pl. -āt) hiding place, hidden place; receptacle.
xabra/xabara G (*yexbar*) to be connected or associated (with: *mesla*); to join, associate (with: *mesla*); to conspire (against: *lā'la*); to be in accord with, agree with (*mesla*, *ba-*; subject usually words, things, stories); to share something (a.d.o.) with (*mesla*); with inf. or coord. verb: to do jointly, together. CG 'axbara to associate (someone: a.d.o.; with: *mesla*); to make a conspiracy; to be in agreement, accord. Gt *taxabara* to be associated (with: *mesla*). *xebur* joined, associated; *xebura* adv. together, jointly, at one and the same time. *xeburat* union, joining, association; consensus, accord. *māxbar* m.f. congregation, gathering; crowd, tumult; council; colleagues, associates; monastery, convent.
xabaza G (*yexbez*) to bake. *xabāzi* baker. *xebest* (pl. *xabāwez*) m. bread, piece of bread.
xadaga G (*yexdeg*) (1) to leave, abandon, desert; (2) to divorce (a wife); (3) to forgive (someone: *la-*; of or for sins or debts: a.d.o.); (4) to neglect, ignore; (5) to renounce, give up; (6) to let, allow, permit (someone: o.s. or *la-*; to do: subj.); (7) to stop, cease, desist. Gt *taxadga* pass. Glt *taxādaga* to divorce (someone: *mesla*). *xedug* left, abandoned, deserted; divorced. *xedgat* remission (of sins or debts). *xedgāt/xedāgāt* divorce; *maṣḥafa xedgāt* divorce document.
xadara G (*yexder*) to reside, dwell, inhabit (usually with a prep. phrase, but sometimes with the acc.); *xadara lā'la* to reside in, possess (said of demons or spirits in a person). CG 'axdara caus. Gt *taxadara* to be inhabited. Glt *taxādara* to live together, cohabit (with: *mesla*). *xedur* adj. residing, dwelling. *xedrat* n. residing, dwelling. *māxdar* (pl. *maxāder*) dwelling-place, residence; room, cell.
Xedār Eth. month name: Nov. 10 - Dec. 9.

xedāṭ a small amount, a little; adj. (pl. -āt) few.
xadāba G (*yexdeb*) to wash, wash away. Gt *taxadba* to wash one's self (a part of the body may be added as a.d.o.). *xedub* washed. *xedbat* washing, ablution. *mexdāb* (pl. -āt) bath, bathing place.
māxfad tower.
xafara/xafra G (*yexfar*) to be ashamed (of: *ba'enta*; to do something: inf. or verbal noun or subj.; before, in the presence of: *gaṣṣa*, 'emenna); to fear, revere (someone: *gaṣṣa*, 'emenna). Gt *taxafra* to be ashamed, put to shame. *xafrat* (pl. -āt) shame, impropriety, turpitude. *xefur* ashamed. *xafāri* ashamed; shameful.
xalafa G (*yexlef*) to pass (by: 'enta, 'enta *xaba*; through: 'enta *westa*; among: 'enta *mā'kala*; away from, i.e. to leave: 'em-, 'em-*xaba*); to perish. Glt *taxālafa* to wander to and fro. CG 'axlafa to cause to pass; to pass (time). *xeluf* adj. crossing, passing. *xalāfi* (pl. *xalāft*) passer-by; adj. transitory. *xalāfit* (coll.) those passing by. *mexlāf* place for crossing or passing through.
xellat reed, cane.
xalqa G (*yexlaq/yexleq*) to come to an end, be finished, consummated; to perish, disappear. CG 'axlaqa to destroy, finish, consummate. *xelqat* end, consummation, completion; death. *māxlaqt* end, completion; consummation, climax, death; performance, execution.
x^wallaq^wa D to count, number, reckon. Dt *tax^wallaq^wa* pass. *x^welluq^w* counted, numbered, reckoned. *x^welq^w/x^walq^w* (pl. *x^welaq^w*) number, sum. *x^wellāq^we* n. numbering, counting. 'albo *x^welq^wa* N there is no limit to N, N is boundless.
xallaya D to think, ponder, meditate (about: a.d.o. or *ba'enta*); to think up, devise; to decide (to do: *kama* + subj.); to take thought of, to take care of, look after (someone: o.s. or *ba'enta/la-*). CD 'axallaya to cause (someone: o.s.) to think about or decide to do. Dt *taxallaya* to be thought of, conceived. *xellinnā* (pl. -t) mind, thought, intellect; product of thought, idea; process of thought, thinking, cogitation; proposal, advice, opinion.
xams (acc. -a) f. five. *xamestu* (acc. *xamesta*) m. five. *xāmes* (f. -t) adj. fifth. *xāmesāwi* (f. -t) idem. *xāmesāy* (f. *xāmesit*) idem. *xamus* the fifth day (of week or month); five days. *xems* f. five; *xemsa* adv. five times. *xamsā* fifty.
xanaqa G (*yexneq*) to choke, throttle. Gt *taxanaqa* pass. and reflex.
xaraya G (*yexray*) to choose, select. Gt *taxarya* pass. *xeruy* chosen,

selected; pleasing, acceptable; an arbiter, mediator; *xeruyān* the Elect (i.e. those who will be saved at the Last Day). *xeryat* choice, selection.

nasra G (*yexasar*) to be in bad straits, wretched, miserable; to suffer loss, be reduced to poverty; to be dishonored, vilified, despised. CG *'awsara* to cause/inflict/afflict (with) any of the preceding states (a.d.o. of person). *xesur* wretched, impoverished, afflicted, vile, despised. *xasār* (pl. -āt) m.f. wretchedness, poverty, ignominy.

xasāša G (*yexšes*) to seek, look for; to demand, require (from: *ba-xaba/'emenna*); to study, pursue diligently. Gt *taxāšša* pass. and reflex. (for one's self). Glt *taxāšša* to inquire collectively, discuss with one another (something: o.s.). *xāšāšā* (pl. -t) wish, desire.

xasīn (pl. *xasāwent*) m. iron; sword, weapon; tool, implement.

xasara G (*yexšer*) to be short. CG *'axsara* to shorten, diminish, subtract from. *xesur* short, shortened. *xasir* (f. *xasār*) idem.

xasawa G to castrate. *xesew* castrated; n. eunuch.

xat'a G to lack, not have, not find; (rarely) to sin. CG *'axte'a* to deprive (someone: a.d.o. or o.s.; of: a.d.o.), to cause to lack; to cause to sin. Gt *taxat'a* to withdraw, go away; to be absent, lacking. *xetu'* not having, deprived. *xati'at* (pl. *xatāwe'*, *xatāye'*) m.f. sin(s). *xāte'* (f. -t) sinful, wicked; n. sinner.

xettat grain, seed.

xatama G (*yextem*) to seal, close and seal. Gt *taxatma* pass. *xetum* sealed, signed. *xatāmi* one who seals, signer. *māxtam(t)* a seal.

xatawa G to burn, be alight. CG *'axtawa* to light (a lamp); to burn, emit light. *māxtot* (pl. *māxāteu*) lamp.

xošā sand.

xort (pl. *xoxāt*, *xawāxew*) m.f. door, doorway.

xēla G to become well, strong. D *xayyala* to be strong, mighty, powerful; to prevail over, be superior to (a.d.o.). CD *'axayyala* to make strong, etc. Dt *taxayyala* to be strengthened, strong; to prevail, dominate; to act with force (good or bad sense) against. *xeyyul* strong, etc. *xayyāl* idem. *xayl* (pl. -āt) strength, power, might; army, troops.

xēr (f. -t) good, excellent. *xirut* excellence, goodness, virtue.

xayyasa D to be better, more outstanding. Often impersonal:

yexēyyesani kama + subj. it is better for me that... CD *'axayyasa* to make better, more pleasing. *xisān* excellence.

Y

ye'eti (acc. *ye'eta*) f.s. she; that, that one (pron. or adj.).

ye'ezē(t ni) adv. now. *'em-ye'ezē* from now on. *'eska ye'ezē* up until now.

yabsa G (*yeybas*) to be dry, arid. CG *'aybasa* caus. *yebus* dry, arid. *yabs* dry land, the dry ground.

'ayde'a to inform, tell (someone: a.d.o.). Gt *tayad'a* pass.

Yakātīt Eth. month name: Feb. 8 - Mar. 9.

yamān the right side or hand. *yemm* idem; *yemma* adv. on/to the right. *yemora* adv. rightly, correctly.

yogi adv. perhaps, by chance, perchance.

yawha G to be gentle, mild, modest, submissive, innocent, simple; to please, charm, persuade, entice. D *yawweha* idem. *yawhat* mildness, etc. *yawwāhat* idem. *yawwāh* adj. mild, gentle, etc. *yawhennā* mildness, etc.

yom adv. today; on this day (of the year).

Yonānāwiyān the Greeks.

yawtā the Gk. letter iota.

Z

za- rel. pron. m.s. §25.1; absolute rel. §25.1 e-f; prep. of §25.1g; conj. that, the fact that (introducing noun clause after verbs of speaking, etc.). *ba'enta za-* conj. because. *za-* in cleft sentences §29.1, §29.3. *za-* in questions §29.1.

zā- f.s. this (adj. and pron.).

ze- (acc. *za-*) m.s. this (adj. and pron.).

zabaṭa G (*yezbeṭ*) to beat, whip (a.d.o.; the part of the body may be specified with *diba/westa/lā'la*). Gt *tazabṭa* pass. Glt *tazābaṭa* recipr. *zabāṭi* ruffian, fighter. *zebuṭ* beaten. *zebṭat* n. beating, whipping.

zafana G to dance. *zafan* n. dancing. *zafāni* (f. -t) dancer. *mezfān* place for dancing.

zafar (pl. *'azfār*) hem or fringe of a garment.

zāgaba G (*yezgeb*) to store up, accumulate, hoard; to store away, hide. Gt *tazagba* pass. *mazgab* (pl. *mazāgebt*) treasure, wealth; store-

- room, magazine.
- zehna* G to be calm, tranquil. CG *'azhana* caus. *zehun* calm, tranquil. *zāḥn* calm, tranquility.
- zakara* G (*yezker*) to remember, mention. Gt *tazakra* pass. D *zakkara* = G. Dt *tazakkara* = G. *zekur* mentioned, remembered. *zēkr* mention, memory; commemoration. *taskār* memorial service or holiday, commemoration; memory; memorandum, notation; *gabra taskāra* to celebrate a commemoration; *'elata taskār* day of commemoration. *zeku* (acc. *zek^wa*) m.s. that (adj. or pron.); *zektu*, *zek^wtu* Idem §8.4. *'azlafa* CG to continue (doing), persevere in (doing), followed by acc. verbal noun or acc. inf. *zelufa*, *la-zelufu* adv. continuously, continually, perpetually, forever. *zalfa* adv. idem; always, regularly, frequently, often. *'i-* ... *zalfa* never. *za-zālf* adj. perpetual. *la-zalāfu*, *la-zelāfu* = *la-zelufu*.
- zalgasa* Q to be afflicted with a dreadful disease (leprosy, elephantiasis). *zelgus* leprous. *zelgāsē* leprosy, elephantiasis.
- tazamda* Gt to be related. *zamad* (pl. *'azmād*) m. family, kin, relatives, clan; tribe, kind, sort, species. Sing. and pl. forms are used interchangeably. *tezmedd* family, tribe, race, species.
- zammara* D (1) to make music; to play instruments, sing; (2) to state or proclaim authoritatively, to bear witness to. CG *'azmara* = D (2). *zemmur* authority, witness. *zemmārē* psalm, hymn. *mazammer* psalmist, church singer. *mazmur* (pl. *-āt*) psalm, the psalter; chorus of singers. *mezmar* authority, witness.
- zammawa* D to commit adultery; to have illicit intercourse (with: *mesla* or a.d.o.). CD *'azammawa* caus. *zemmūt* adultery, hārlotry. *zammā* whore, adulterer, fornicator. *zammāwi* idem. These terms applied to both males and females.
- zanma* G to rain. CG *'aznama* to bring rain, cause to rain. *zenām* (pl. *-āt*) m.f. rain.
- zange'a* Q to be insane, mad, crazy. *zengu'* mad, raving; stupid, inept.
- zang^wag^wa* Q to ridicule, hold in scorn. *zeng^wag^wē* scorn, ridicule.
- zentu* (acc. *zanta*) m.s. this (pron. or adj.).
- zēnawa* L/Q to inform. Qlt *tazēyānawa* recipr. *zēnā* (pl. *-t*) m.f. news, report; narrative, story, account; pronouncement.
- zeqq* (pl. *-āt*) wineskin.
- zar'a* G to sow, scatter (seed). Gt *tazar'a* pass. *zar'* (pl. *'azre't*)

- seed; progeny.
- zar'a* G alternate spelling for the preceding.
- mazāre'* (pl.) baskets, containers.
- zarawa* G (*yezru*) to scatter, disperse, distribute. Gt *tazarwa* pass. *zerew* scattered, dispersed. *zerwat* dispersion. *zarāwi* (one) who scatters, disperses; prodigal, extravagant.
- zāti* (acc. *zāta*) f.s. this (pron. and adj.).
- tazaxxara/tazaxxera* Dt to boast; to brawl. *zaxxur* boastful, arrogant; quarrelsome. *tezwert* n. boasting, insolence; strife, brawling.
- zaxr* tomb, monument.
- zēmā* melody, tune, song. *le'ul zēmā* a style of singing.
- zeyya* adv. here; *ba-zeyya* idem. *'em-zeyya* from here, hence.

The Principal Parts of G Verbs

The numbers in parentheses refer to lessons in the grammar where the given form and its inflection are discussed.

a. Standard Types

Root Type	Perfect	Imperfect	Subjunctive	Imperative
Sound	<i>qatala</i> (11)	<i>yeqattel</i> (32)	<i>yeqtel</i> (33)	<i>qetel</i> (34)
	<i>nabara</i> (11)	<i>yenabber</i> (32)	<i>yenbar</i> (33)	<i>nebar</i> (34)
	<i>gabra</i> (11)	<i>yegabber</i> (32)	<i>yegbar</i> (33)	<i>gebar</i> (34)
I-Guttural	<i>'asara</i> (11)	<i>ya'asser</i> (38)	<i>ye'ser</i> (38)	<i>'eser</i> (38)
	<i>'amma</i> (11)	<i>ya'ammen</i> (38)	<i>ye'man</i> (38)	<i>'eman</i> (38)
II-Guttural	<i>sa'ala</i> (12)	<i>yese'el</i> (39)	<i>yes'al</i> (39)	<i>sa'al</i> (39)
	<i>kehda</i> (12)	<i>yekekhēd</i> (39)	<i>yekhad</i> (39)	<i>kahad</i> (39)
III-Guttural	<i>maṣ'a</i> (13)	<i>yemaṣṣe'</i> (40)	<i>yemṣā'</i> (40)	<i>meṣā'</i> (40)
I-W	<i>warada</i> (11)	<i>yewarred</i> (41)	<i>yerad</i> (41)	<i>rad</i> (41)
	<i>wadqa</i> (11)	<i>yewaddeq</i> (41)	<i>yedaq</i> (41)	<i>daq</i> (41)
	<i>wagara</i> (11)	<i>yewagger</i> (41)	<i>yewger/yegar</i> (41)	<i>weger/gar</i> (41)
II-W	<i>qoma</i> (15)	<i>yeqawwem</i> (42)	<i>yequm</i> (42)	<i>qum</i> (42)
	<i>ṣora</i> (15)	<i>yeṣawwer</i> (42)	<i>yeṣor/yeṣur</i> (42)	<i>ṣor/ṣur</i> (42)
II-Y	<i>šēma</i> (15)	<i>yešayyem</i> (42)	<i>yešim</i> (42)	<i>šim</i> (42)
III-W	<i>fatawa</i> (14)	<i>yefattu</i> (43)	<i>yeftaw</i> (43)	<i>fetaw</i> (43)
III-Y	<i>bakaya</i> (14)	<i>yebakki</i> (43)	<i>yebki</i> (43)	<i>beki</i> (43)
	<i>satya</i> (14)	<i>yesatti</i> (43)	<i>yestay</i> (43)	<i>setay</i> (43)

b. Mixed Types and Irregular Verbs

Perfect	Imperfect	Subjunctive	Imperative	Meaning
<i>re'ya</i> (14)	<i>yere'yi/yerē'i</i> (43)	<i>yer'ay</i> (43)	<i>re'i</i> (43)	to see
<i>šaw'a</i> (15)	<i>yešawwe'</i> (42)	<i>yešu'</i> (42)	<i>šu'</i> (42)	to offer up
<i>'axaza</i> (12)	<i>ye'axxex</i> (39)	<i>ye'axaz/ya'axaz</i> (39)	<i>'axaz</i> (39)	to seize
<i>kehla</i> (12)	<i>yekel</i> (39)	<i>yekhal</i> (39)	<i>kahal</i> (39)	to be able
<i>behla</i> (12)	<i>yebel</i> (39)	<i>yebal</i> (39)	<i>bal</i> (39)	to say
<i>wahaba</i> (12)	<i>yehub</i> (41)	<i>yahab</i> (41)	<i>hab</i> (41)	to give
<i>wad'a</i> (13)	<i>yewadde'</i> (40)	<i>yeḏā'</i> (41)	<i>ḏā'</i> (41)	to go out

Perfect	Imperfect	Subjunctive	Imperative	Meaning
<i>weḥza</i> (12)	<i>yeweḥhez</i> (39)	<i>yaḥaz</i> (41)	---	to flow
<i>bo'a</i> (15)	<i>yebawwe'</i> (42)	<i>yebā'</i> (42)	<i>bā'</i> (42)	to enter
<i>ḥora</i> (15)	<i>yaḥawwer</i> (42)	<i>yeḥor/yeḥur</i> (42)	<i>ḥor/ḥur</i> (42)	to go
<i>we'ya</i> (14)	<i>yewe'i</i> (43)	<i>ya'ay</i> (43)	---	to burn
<i>'akya</i> (14)	<i>ya'akki</i> (43)	<i>ye'kay</i> (43)	---	to be bad
<i>wadaya</i> (14)	<i>yewaddi</i> (43)	<i>yeday</i> (43)	<i>day</i> (43)	to place
<i>ḥaywa</i> (14)	<i>yeḥayyu</i> (43)	<i>yeḥyaw</i> (43)	<i>ḥeyaw</i> (43)	to live
<i>'atawa</i> (14)	<i>ya'attu</i> (43)	<i>ye'tu/ye'taw</i> (43)	<i>'etu/etaw</i> (43)	to go home

Synopsis of the Sound Trilateral Verb

The numbers refer to the lessons where details on a given form and its inflection may be found. Forms in brackets are rare. Consonantal doubling found in the tradition, but not adopted in our transliteration, is indicated by parentheses.

	Perfect	Imperfect	Subjunctive	Imperative
G	<i>qatala</i>	<i>yeqattel</i>	<i>yeqtel</i>	<i>qetel</i>
	<i>gabra</i>	<i>yegabber</i>	<i>yegbar</i>	<i>gebar</i>
CG	<i>'aqatala</i> (26, 27)	<i>yāqattel</i> (45)	<i>yāqtel</i> (45)	<i>'aqtel</i> (45)
Gt	<i>taqatla</i> (21)	<i>yetqattal</i> (44)	<i>yetqatal</i> (44)	<i>taqatal</i> (44)
CGt	<i>'astaqatala</i> (49)	<i>yāstaqattel</i> (49)	<i>yāstaqtel</i> (49)	<i>'astaqtel</i> (49)
Glt	<i>taqātala</i> (24)	<i>yetqā(t)tal</i> (44)	<i>yetqātal</i> (44)	<i>taqātal</i> (44)
CGlt	<i>'astaqātala</i> (49)	<i>yāstaqāt(t)el</i> (49)	<i>yāstaqātel</i> (49)	<i>'astaqātel</i> (49)
D	<i>qattala</i> (11)	<i>yeqəttel</i> (46)	<i>yeqattel</i> (46)	<i>qattel</i> (46)
CD	<i>'aqattala</i> (26, 27)	<i>yāqəttel</i> (48)	<i>yāqattel</i> (48)	<i>'aqattel</i> (48)
Dt	<i>taqattala</i> (22)	<i>yetqəttal</i> (48)	<i>yetqattal</i> (48)	<i>taqattal</i> (48)
CDt	<i>'astaqattala</i> (49)	<i>yāstaqəttel</i> (49)	<i>yāstaqattel</i> (49)	<i>'astaqattel</i> (49)
L	<i>qātala</i> (11)	<i>yeqāt(t)el</i> (49)	<i>yeqātel</i> (49)	<i>qātel</i> (49)
	<i>dēgana</i> (11)	<i>yedēg(g)en</i> (49)	<i>yedēgen</i> (49)	<i>dēgen</i> (49)

	Perfect	Imperfect	Subjunctive	Imperative
	<i>moqeḥa</i> (13)	<i>yemoq(q)eḥ</i> (49)	<i>yemoqeḥ</i> (49)	<i>moqeḥ</i> (49)
CL	<i>'aqātala</i> (26,27)	<i>yāqā(t)eḥ</i> (49)	<i>yāqāteḥ</i> (49)	<i>'aqāteḥ</i> (49)
Lt	Like Glt above (49)			
CLt	Like CGlt above (49)			
	Infinitive	Perfective Participle	Verbal Adjective	Agent Noun
	(Lesson 30)	(Lesson 31)		
G	<i>qatil(ot-)</i>	<i>qutil-</i>	<i>qetul</i> (35), <i>qatil</i> (18), <i>qāteḥ</i> (17)	<i>qatāli</i> (34)
CG	<i>'aqtelo(t-)</i>	<i>'aqtil-</i>	[<i>'eqtul</i>]	<i>maqteḥ, maqtali,</i> <i>'aqtāli</i> (45)
Gt	<i>taqat(e)lo(t-)</i>	<i>taqatil-</i>	[<i>teqtul</i>]	[<i>taqatāli</i>]
CGt	<i>'astaqatelo(t-)</i>	<i>'astaqatil-</i>	[<i>'esteqtul</i>]	<i>mastaq(a)teḥ</i> (49)
Glt	<i>taqātelo(t-)</i>	<i>taqatil-</i>		[<i>taqātāli</i>]
CGlt	<i>'astaqātelo(t-)</i>	<i>'astaqātil-</i>		<i>mastaqāteḥ</i> (49)
D	<i>qattelo(t-)</i>	<i>qattil-</i>	<i>qettul</i> (47), <i>qattil</i> (18)	<i>qattāli,</i> <i>maqattel</i> (47)
CD	<i>'aqattelo(t-)</i>	<i>'aqattil-</i>		
Dt	<i>taqattelo(t-)</i>	<i>taqattil-</i>		
CDt	<i>'astaqattelo(t-)</i>	<i>'astaqattil-</i>		<i>mastaqattel</i>
L	<i>qātelo(t-)</i>	<i>qātil-</i>	<i>qutul</i> (49)	<i>qātāli, maqāteḥ</i> (49)
CL	<i>'aqātelo(t-)</i>	<i>'aqātil-</i>		
Lt	Like Glt above.			
CLt	Like CGlt above.			

Verbal Nouns:

G	<i>qetl, qetlat, qetal, qetāl, qatāl, qatl, [qatalā], [qatal]</i> (36).
CG	[<i>'aqtalā</i>], [<i>'eqtelā</i>] (45).
CGt	[<i>'esteqtāl</i>]
D	<i>qattel, qettel, qettālē, qettalē, qettelā</i> (47).
Dt	<i>teqtelt, taqtāl</i> (48).
L	<i>qutālē, qutelā</i> (49).

For all Quadriliteral and Quinquiliteral verbs see Lesson 50.

Elementa Linguarum Orientis
ELO

Band 2

Herausgeber

Josef Tropper • Reinhard G. Lehmann

Altäthiopisch

Grammatik des Ge'ez
mit Übungstexten und Glossar

Josef Tropper

Übungstexte in Original- und Umschrift

Text 1: Johannesevangelium, Kapitel 1, Verse 1-18

ወንጌል : ዘዮሐንስ ።
ምዕራፍ : ፩ ፤

፩ ፣ ቀዳሚሁ ፡ ቃል ፡ ውለቱ ፡ ወውለቱ ፡ ቃል ፡ ኅብ ፡ እግዚአብሔር ፡
 ፪ ፣ ውለቱ ፡ ወእግዚአብሔር ፡ ውለቱ ፡ ቃል ። ወዝንቱ ፡ እምቀዲሙ ፡ ኅብ ፡
 ፫ ፣ እግዚአብሔር ፡ ውለቱ ። ነሱ ፡ ቦቱ ፡ ከነ ፡ ወዘእንበሌሁሰ ፡ አልቦ ፡ ዘከ
 ፬ ፣ ነ ፡ ወኢምንትኒ ፡ እምዘከነ ። ቦቱ ፡ ሕይወት ፡ ውለቱ ፡ ወሕይወትሰ ፡ ብር
 ፭ ፣ ሃኑ ፡ ለእንላ ፡ እመሕያው ፡ ውለቱ ። ወብርሃንሰ ፡ ዘውስተ ፡ ጽልመት ፡ ያ
 ፮ ፣ ብርሀ ፡ ወያርኢ ፡ ወጽልመትኒ ፡ ኢይረከቦ ። ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ዘ
 ፯ ፣ ተፈነወ ፡ እምኅብ ፡ እግዚአብሔር ፡ ዘስሙ ፡ ዮሐንስ ። ወውለቱ ፡ መጽአ ፡
 ፰ ፣ ለስምዕ ፡ ሰማዕተ ፡ ይኩን ፡ በእንተ ፡ ብርሃን ፡ ከመ ፡ ነሱ ፡ ይእመን ፡ ቦ
 ፱ ፣ ቱ ። ወለሊሁሰ ፡ ኢከነ ፡ ብርሃነ ፡ ዳእሙ ፡ ሰማዕተ ፡ ይኩን ፡ በእንተ ፡ ብር
 ፲ ፣ ሃን ። ዘውለቱ ፡ ብርሃነ ፡ ጽድቅ ፡ ዘያብርሀ ፡ ለነሱ ፡ ሰብእ ፡ ዘይመጽእ ፡ ው
 ፲፩ ፣ ስቱ ፡ ዓለም ። ወውስተ ፡ ዓለም ፡ ሀሎ ፡ ወዓለምኒ ፡ ቦቱ ፡ ከነ ፡ ወዓለምሰ ፡
 ፲፪ ፣ ኢያእመር ። ውስተ ፡ ዘኢሁ ፡ መጽአ ፡ ወእሊሁሰ ፡ ኢተወክፍዎ ። ወ
 ፲፫ ፣ ለእለሰ ፡ ተወክፍዎ ፡ ወሀቦሙ ፡ ሥልጣነ ፡ ውሉደ ፡ እግዚአብሔር ፡ ይኩ
 ፲፬ ፣ ኑ ፡ ለእለ ፡ አምኑ ፡ በስሙ ። እለ ፡ ኢከነ ፡ እምነ ፡ ዘደም ፡ ወኢእምፈቃ
 ፲፭ ፣ ደ ፡ ፍትወት ፡ ዘሥጋ ፡ ወኢእምሥምረተ ፡ ብእሲ ፡ አላ ፡ እምእግዚአብሔ
 ፲፮ ፣ ር ፡ ተወልዱ ። ወውለቱ ፡ ቃል ፡ ሥጋ ፡ ከነ ፡ ወኅደረ ፡ ሳዕሌነ ፡ ወርኢነ ፡
 ፲፯ ፣ ስብሓቲሁ ፡ ከመ ፡ ስብሓተ ፡ አሐዱ ፡ ዋሕድ ፡ ለአቡሁ ፡ ዘምሉእ ፡ ጸጋ ፡
 ፲፰ ፣ ወሞገሰ ፡ ወጽድቀ ። ዮሐንስ ፡ ሰማዕቱ ፡ በእንቲአሁ ፡ ከልሐ ፡ ወይቤ ፡ ዝ
 ፲፱ ፣ ውለቱ ፡ ዘእቤለክሙ ፡ አነ ፡ በእንቲአሁ ፡ ይመጽእ ፡ እምድኅሬዮ ፡ ዘሀሎ ፡
 ፳ ፣ እምቅድሚዮ ፡ እስመ ፡ ውለቱ ፡ ቀደመኒ ። እስመ ፡ እምተረፈ ፡ ዘኢሁ ፡
 ፳፩ ፣ ነሣእነ ፡ ንሕነ ፡ ድልነ ፡ ጸጋ ፡ ሀዩንተ ፡ ጸጋ ፡ በዲቦ ፡ ጸጋ ። እስመ ፡ ኦሪት ፡
 ፳፪ ፣ በሙሴ ፡ ተውሀበት ፡ ለነ ፡ ወጸጋሰ ፡ ወጽድቅ ፡ በኢዮሱስ ፡ ክርስቶስ ፡ ከነ ።
 ፳፫ ፣ ለእግዚአብሔርሰ ፡ አልቦ ፡ ዘርእዮ ፡ ግሙራ ፡ አላ ፡ ወልድ ፡ ዋሕድ ፡ ዘሀ
 ሎ ፡ ውስተ ፡ ሕዕነ ፡ አቡሁ ፡ ውለቱ ፡ ነገረነ ።

Vorbemerkung: Die Interpunktionszeichen im Umschriftpart wurden vom Verfasser gesetzt und folgen syntaktischen Kriterien.

wangel za-yohannäs: mæ^orāf 1

1. qadāmihu qāl wə^oətu, wa-wə^oətu qāl ḥaba^o ʾəgzi^o abəḥer wə^oətu, wa-ʾəgzi^o abəḥer wə^oətu qāl.
2. wa-zəntu ʾəm-qadimu ḥaba^o ʾəgzi^o abəḥer wə^oətu.
3. k^wəllu bottu kona, wa-za-ʾənbalehu-ssa ʾalbo za-kona, wa-ʾi-məntə-ni ʾəm-za-kona
4. bottu ḥəywat wə^oətu, wa-ḥəywatə-ssa bərhānu la-ʾəg^wāla ʾəm(m)ahəyāw wə^oətu.
5. wa-bərhānə-ssa za-wəsta šəlmat yābarrəh wa-yārə^o ʾi, wa-šəlmatə-ni ʾi-yərakkəbo
6. wa-hallo ʾahadu bə^osi, za-tafannawa ʾəmḥaba ʾəgzi^o abəḥer, za-səmu yohannəs.
7. wa-wə^oətu maš^a la-səmə^o, samā^o ta yəkun ba^oənta bərhān, kama k^wəllu yə^oman bottu.
8. wa-lallihu-ssa ʾi-kona bərhāna, dā^omu samā^o ta-yəkun ba-^oənta bərhān.
9. za-wə^oətu bərhāna šədq, za-yābarrəh la-k^wəllu sab^o, za-yəmaššə^o wəsta ʾālam.
10. wa-wəsta ʾālam hallo, wa-ʾālamə-ni bottu kona, wa-ʾālamə-ssa ʾiyā^o maro (< *ʾi-ʾa^omaro [Perf. A₁ 3.m.sg.; § 36.22]).
11. wəsta zi^o ahu maš^a, wa-ʾəlli^o ahu-ssa ʾi-tawakfəwwo.
12. wa-la-ʾəlla-ssa tawakfəwwo, wahabomu šəltāna, wəluda ʾəgzi^o abəḥer yəkunu, la-ʾəlla ʾamnu ba-səmu.
13. ʾəlla ʾi-konu ʾəmənna za-dam, wa-ʾi-ʾəm-faqāda fətwat za-šəgā, wa-ʾi-ʾəm-šəmrata bə^osi, ʾəllā ʾəm-ʾəgzi^o abəḥer tawaldu.
14. wa-wə^oətu qāl šəgā kona, wa-ḥadara lā^olena, wa-rə^oina səbhātihu, kama səbhāta ʾahadu wāḥəd la-ʾabihu, za-məlu ʾəgğā wa-mogasa wa-šədq.
15. yohannəs samā^o tu ba-^oənti^o ahu kalḥa wa-yəbe. zə-wə^oətu za-ʾəbelakkəmu ʾana ba-^oənti^o ahu: yəmaššə^o ʾəm-dəḥreya za-hallo ʾəmqədməya, ʾəsmā wə^oətu qadamanni.
16. ʾəsmā ʾəm-tarafa zi^o ahu našā^o na nəḥna k^wəlləna ʾəgğā ḥəyyanta ʾəgğā.
17. ʾəsmā ʾorit ba-muse tawəh^o bat lana, wa-ʾəgğā-ssa wa-šədq ba-ʾiyasus krəstos kona.
18. la-ʾəgzi^o abəḥerə-ssa ʾalbo za-rə^oəyo gəmurā, ʾəllā wald wāḥəd, za-hallo wəsta ḥəšna ʾabuhu, wə^oətu nagaranna.

ኢይምሳልክሙ፡ ዘመጸእኩ፡ እስዐር፡ ኦሪተ፡ ወነቢያ ፲፮፤
 ተ፡ ኢመጸእኩ፡ እስዐርሙ፡ ኦላ፡ እፈጽጦሙ፡ ኦማን፡ እብለክሙ፡ ፲፭፤
 እስከ፡ የጎልፍ፡ ሰማይ፡ ወምድር፡ የውጣ፡ እንተ፡ አሐቲ፡ ቅርፀታ፡ ኢ ፲፱፤
 ተጎልፍ፡ እምኦሪት፡ እስከ፡ ሶበ፡ ኩሉ፡ ይትገበር፡ ዘኬ፡ ፈትሐ፡ አሐ ፲፱፤
 ተ፡ እምእላ፡ ትእዛዛት፡ እንተ፡ ተሐጽጽ፡ ወይሚሀር፡ ከመዝ፡ ለሰብእ፡ ፳፻፲፱፤
 ሕጽጸ፡ ይሰመይ፡ በመንግሥተ፡ ሰማያት፡ ወዘሰ፡ ይሚሀር፡ ወይገብር፡ ፳፻፲፱፤
 ውእቱ፡ ዐቢያ፡ ይሰመይ፡ በመንግሥተ፡ ሰማያት፡ ፍሁ፡ እብለክሙ፡ ከ ፳፻፲፱፤
 መ፡ እመ፡ ኢፈድፈድ፡ ጽድቅክሙ፡ ፈድፋድ፡ እምጸሐፍት፡ ወእምፈሪ ፳፻፲፱፤
 ሳውያን፡ ኢትበውኡ፡ ውስተ፡ መንግሥተ፡ ሰማያት፡ ሰማዕክሙ፡ ከ ፳፻፲፱፤
 መ፡ ተብሀለ፡ ለቀደምት፡ ኢትቅተል፡ ነፍሰ፡ ወዘሰ፡ ቀተለ፡ ረስሐ፡ ው ፳፻፲፱፤
 እቱ፡ ለኩነሬ፡ ወአንሰ፡ እብለክሙ፡ ኩሉ፡ ዘያምዕዕ፡ እጎሞሁ፡ ረስሐ፡ ውእቱ፡ ለዐው ፳፻፲፱፤
 ውእቱ፡ ለኩነሬ፡ ወዘሂ፡ ይቤ፡ እጎሞሁ፡ ዘፀርቅ፡ ረስሐ፡ ውእቱ፡ ለዐው ፳፻፲፱፤
 ድ፡ ወዘሂ፡ ይቤ፡ አብድ፡ ረስሐ፡ ውእቱ፡ ለገሃነመ፡ እሳት፡ ወእምከመ ፳፻፲፱፤
 ኬ፡ ታብውእ፡ አምኃክ፡ ውስተ፡ ምሥዋዕ፡ ወበሀየ፡ ተዘከርክ፡ ከመገ፡ ፳፻፲፱፤
 እኩክ፡ ዘየሐይሰክ፡ ነድግ፡ ሀየ፡ መባእክ፡ ቅድመ፡ ምሥዋዕ፡ ወሐር፡ ፳፻፲፱፤
 ቅድመ፡ ተኳነን፡ ምስለ፡ እኩክ፡ ወእምዝ፡ ገቢእክ፡ አብእ፡ አምኃክ፡ ፳፻፲፱፤
 ኩን፡ ጠቢብ፡ ለዕድውክ፡ ፍጡነ፡ እንዘ፡ ሀለውክ፡ ምስሌሁ፡ ውስተ፡ ፍ ፳፻፲፱፤
 ኖት፡ ከመ፡ ኢይመጡክ፡ ዕድውክ፡ ለመኩንን፡ ወመኩንን፡ ለላእኩ፡ ፳፻፲፱፤
 ውስተ፡ ሞቅሕ፡ ትትወደይ፡ ኦማን፡ እብለክ፡ ኢትወፅእ፡ እምሀየ፡ እ ፳፻፲፱፤
 ስክ፡ ሶበ፡ ትፈዲ፡ ጥዩቀ፡ ኩሉ፡ ሰማዕክሙ፡ ከመ፡ ተብሀለ፡ ኢትዘም ፳፻፲፱፤
 ው፡ ወአንሰ፡ እብለክሙ፡ ኩሉ፡ ዘይፈኢ፡ ብእሲተ፡ ወይፈትዋ፡ ወድ ፳፻፲፱፤
 አ፡ ዘመወ፡ ባቲ፡ በለቡ፡ እመ፡ ዐይንክ፡ እንተ፡ የማን፡ ታስሕተክ፡ ም ፳፻፲፱፤
 ልኃ፡ ወአውፅእ፡ እምላዕሌክ፡ እስመ፡ ይኔይሰክ፡ ከመ፡ ይትሐጉል፡ አ ፳፻፲፱፤
 ሐዱ፡ እምነ፡ አባልክ፡ እምኩሉ፡ ሥጋክ፡ ይትወደይ፡ ውስተ፡ ገሃነም፡ ፳፻፲፱፤
 ወእመ፡ እንተ፡ የማን፡ እዴክ፡ ታስሕተክ፡ ምትራ፡ ወአውፅእ፡ እምላዕ ፳፻፲፱፤
 ሌክ፡ እስመ፡ ይኔይሰክ፡ ይትሐጉል፡ አሐዱ፡ እምነ፡ አባልክ፡ እምኩሉ ፳፻፲፱፤
 ንታሁ፡ ሥጋክ፡ ውስተ፡ ገሃነም፡ ይትወደይ፡ ወተብሀለ፡ ዘጎደገ፡ ብእሲ ፳፻፲፱፤
 ቶ፡ የሀባ፡ መጽሐፈ፡ ነድጋቲሃ፡ ወአንሰ፡ እብለክሙ፡ ከመ፡ ኩሉ፡ ዘየ ፳፻፲፱፤
 ነድግ፡ ብእሲቶ፡ ዘእንበለ፡ ትዘመ፡ ይፈስያ፡ ትዘመ፡ ወዘሂ፡ ነድግተ፡ ፳፻፲፱፤
 አውሰበ፡ ዘመወ፡ ወከዕበ፡ ሰማዕክሙ፡ ከመ፡ ተብሀለ፡ ለቀደምት፡ ኢ ፳፻፲፱፤
 ትምሐሉ፡ በሐሰት፡ አግብኡ፡ ባሕቱ፡ ለእግዚአብሔር፡ መሐላክሙ፡ ፳፻፲፱፤
 ወአንሰ፡ እብለክሙ፡ ኢትምሐሉ፡ ግሙራ፡ ወኢሰማየ፡ እስመ፡ መንበ ፳፻፲፱፤
 ፍ፡ ለእግዚአብሔር፡ ውእቱ፡ ወኢምድረ፡ እስመ፡ መክዩደ፡ እገሪሁ፡ ፳፻፲፱፤
 ይእቲ፡ ወኢበኢየሩሳሌም፡ እስመ፡ ሀገሩ፡ ይእቲ፡ ለንጉሥ፡ ዐቢይ፡ ፳፻፲፱፤

17. ²i-yəmsalkəmu za-masā³ku ²əs⁴ar ²orita wa-nabiyāta; ²i-masā³ku ²əs⁴aromu ²allā ²əfaşşəmmomiu.
18. ²amān ²əbəlakkəmu ²əska yaḥalləf samāy wa-mədr yawtā ²ənta ²aḥatti qərşatā ²i-taḥalləf ²əm-²orit ²əska soba k²əllu yətgabbar.
19. za-ke fatha ²aḥatta ²əm-²əllā tə²zāzāt ²ənta taḥaşşəş wa-yəməhər kama-zə la-sab², ḥəşuša yəssammay ba-mangəšta samāyāt. wa-za-s(s)a yəməhər wa-yəgabbər wə²ətu ²abiya yəssammay ba-mangəšta samāyāt.
20. nāhu ²əbəlakkəmu kama ²əmma ²i-fadfada şədqəkəmu fadfada ²əm-şahaft wa-²əm-farisāwəyān, ²i-təbawwə² u wəsta mangəšta samāyāt.
21. samā²kəmu kama tabəḥ²la la-qaddamt ²i-təqtəl nafsā; wa-za-ssa qatala rasha wə²ətu la-k²ənnane.
22. wa-²anə-ssa ²əbəlakkəmu: k²əllu za-yāmə²ə² ²əḥwāhu rasha wə²ətu la-k²ənnane. wa-za-hi yəbə ²əḥwāhu za-şarq rasha wə²ətu la-²awd. wa-za-hi yəbə ²abd rasha wə²ətu la-gahānnama ²əssāt.
23. wa-²əm-kama-ke tābawwə² ²amməḥāka wəsta məşwā² wa-ba-həy(y)a tazakkarka kama-bo ²əḥuka za-yaḥayyəsaka.
24. ḥədəg həy(y)a mabā²aka qədma məşwā² wa-ḥur qədma tak²ānan məsla ²əḥuka wa-²əm-zə gabi²aka ²abə² ²amməḥāka.
25. kun ṭabiba la-²ədəwəka fəṭuna ²ənza hallawka məshehu wəsta fənot, kama ²i-yəmatṭuka ²ədəwəka la-mak²annən wa-mak²annən la-lā²ku wa-wəsta moqəḥ tətwaday.
26. ²amān ²əbəlakkə: ²i-təwaşşə² ²əm-həy(y)a ²əska soba təfaddi təyyuqa k²əllo. — 27. samā²kəmu kama tabəḥ²la: ²i-təzamməw.
28. wa-²anə-ssa ²əbəlakkəmu k²əllu za-yərə²i bə²əsita wa-yəfattəwwā waddə²a zammawa bātti ba-ləbbu.
29. ²əmma ²əynəka ²ənta yamān təsəḥətakka, mələḥā wa-²awşə²ā ²əm-lā²leka. ²əsmā yəḥeyyəsakka kama yəḥag²al ²aḥadu ²əmənna ²abāləka ²əm-k²əllu şəgāka yətwaday wəsta gahānnam.
30. wa-²əmma ²ənta yamān ²ədəka təsəḥətakka, mətərrā wa-²awşə²ā ²əm-lā²leka, ²əsmā yəḥeyyəsakka yəḥag²al ²aḥadu ²əmənna ²abāləka ²əm-k²əllantā-hu şəgāka wəsta gahānnam yətwaday.
31. wa-tabəḥ²la za-ḥadaga bə²əsito yahabbā maşḥafa ḥəd(də)gātiḥā.
32. wa-²anə-ssa ²əbəlakkəmu kama k²əllu za-yaḥaddəg bə²əsito za-²ənbala təzammu yəressəyā təzammu wa-za-hi ḥədəgta ²awsaba zammawa. — 33. wa-kā²əba samā²kəmu kama tabəḥ²la la-qad(d)amt: ²i-təmhālu ba-ḥassat. ²agbə² u bāḥ(ət)tu la-²əgzi² ²abəḥər maḥalākəmu.
34. wa-²anə-ssa ²əbəlakkəmu: ²i-təmhālu gəmurā, wa-²i-samāya ²əsmā manbaru la-²əgzi² ²abəḥər wə²ətu;
35. wa-²i-mədra ²əsmā makayada ²əgarihu yə²əti; wa-²i-ba-²iyarusālem ²əsmā hagaru yə²əti la-nəguş ²abiy.

፱፮፤ ወኢበርእስከ፡ ትምሐል፡ እስመ፡ ኢትክል፡ አሐተ፡ ሥዕርተ፡ ርእስከ፡
 ፱፯፤ ጸዐዳ፡ ረስዮ፡ ወኢአጽልሞ። ይኩን፡ ባሕቱ፡ ነገርከሙ፡ እመሂ፡ እወ፡
 ፱፰፤ እወ፡ ወእመሂ፡ አልቦ፡ አልቦ። ወፈድ፡ ፋደሰ፡ እምእሉ፡ እምእኩይ፡ ው
 ፱፱፤ እቱ። ሰማዕክሙ፡ ከመ፡ ተብሀለ፡ ዐይን፡ ቤዛ፡ ዐይን፡ ወስን፡ ቤዛ፡ ስ
 ፳፦ እንተ፡ የማን፡ መልታሕተከ፡ ሚጥ፡ ሎቱ፡ ካልእታሂ። ወለዘሂ፡ ጸፍዐከ፡
 ፳፩፤ ድ፡ ይትዐገልከ፡ ወመልበሰከ፡ ይንሣእ፡ ኅድግ፡ ሎቱ፡ ወልብሰከኒ። ወ
 ፳፪፤ ለዘሂ፡ ዐበጠከ፡ ምዕራፈ፡ አሐደ፡ ሑር፡ ምስሌሁ፡ ክልኤተ። ለዘ፡ ይስ
 ፳፫፤ እለከ፡ ሀብ፡ ወለዘ፡ ይፈቅድ፡ እምኅቤከ፡ ይትለቃሕ፡ ኢትክልኦ። ሰማ
 ፳፬፤ ዕክሙ፡ ከመ፡ ተብሀለ፡ አፍቅር፡ ቢጸከ፡ ወጽላእ፡ ጸላኤከ። ወእንሰ፡ እ
 ብለክሙ፡ አፍቅር፡ ጸላእተክሙ፡ ባርክዎሙ፡ ለእለ፡ ይረግሙክሙ፡ ሠ
 ፳፭፤ ሙ። ከመ፡ ትኩኑ፡ ውሉደ፡ ለአቡክሙ፡ ዘበሰማያት፡ እስመ፡ ፀሓዩ፡ ያ
 ሠርቅ፡ ላዕለ፡ እኩያን፡ ወኔራን፡ ወያዘንም፡ ዝናመ፡ ላዕለ፡ ጸድቃን፡ ወ
 ፳፮፤ ዐማዕያን። ወእመሰ፡ ታፈቅሩ፡ ዘያፈቅረክሙ፡ ምንተ፡ ዐስበ፡ ብክሙ።
 ፳፯፤ አከሁ፡ መጽብሓውያንሂ፡ ከማሁ፡ ይገብሩ። ወእመ፡ ተአማኅክሙ፡ አኅ
 ዊክሙ፡ ከመ፡ ምንተ፡ እንከ፡ ፈድፋደ፡ ትገብሩ። አከኑ፡ አሕዛብኒ፡ ኪ
 ፳፰፤ ያሁሰ፡ ይገብሩ። ኩኑኬ፡ አንትሙሰ፡ ፍጹማን፡ ከመ፡ አቡክሙ፡ ሰማያ
 ዊ፡ ፍጹም፡ ውእቱ።

Text 4: Das Buch Henoch, Kapitel 1, Verse 1-9

ምዕራፍ ፩ ።

፩ ቃለ በረከት ዘሂኖክ ዘከመ ባረከ
 ኅሩያነ ወጸድቃነ እለ ሀለወ ይኩኑ
 በዕለተ ምንዳቤ ለአሰሰሎ ነሉ እኩ
 ያን ወረሲዓን ።

፪ ወአውሥእ ሂኖክ ወይቤ ብእሲ
 ጸድቅ ዘእምኅበ እግዚአብሔር እንዘ
 አዕይንቲሁ ክሠታት ወይሬኢ ራእዩ
 ቅዱሰ ዘበሰማያት፣ ዘአርአዩኒ መላእ
 ክት፣ ወሰማዕኩ ዘእምኅቤሆሙ ነሉ
 ወአእመርኩ እነ ዘእሬኢ ።

- 36. wa-²i-ba-rə²səka təmhəl² ʾəsmā² i-tək²l² ʾahatta šə² ʾənta rə²səka ša² adā
 rassəyo wa-²i-²asləmo.
- 37. yəkun bāh(ət)tu nagarəkəmu ʾəmma-hi² ʾəwwa ʾəwwa wa-²əmma-hi
 ʾalbo ʾalbo wa-fadfāda-ssa ʾəm-²əllu ʾəm-²əkkuy wə²ətu.
- 38. samā²kəmu kama tabəh²la: ʾəyn bezā² ʾəyn wa-sənn bezā² sənn.
- 39. wa-²anə-ssa ʾəbəlakkəmu: ʾi-tətqāwaməwwo la-²ək(k)uy. wa-la-za-
 hi šəf²a-ka ʾənta yamān maltāhtaka miṭ² lottu kālə² tā-hi.
- 40. wa-la-za-hi yəfaqqəd yət² aggalka wa-malbasaka yənsā² hədəg lottu wa-
 ləbsaka-ni. — 41. wa-la-za-hi ʾabbatāka mə²rāfa ʾahada hūr məslehu
 kəl² ʾeta. — 42. la-za yəsə² əlakka hab wa-la-za yəfaqqəd ʾəmhəbeka
 yətləqqāh² ʾi-təklə² o.
- 43. samā²kəmu kama tabəh²la: ʾafqər biša-ka wa-šəlā² šalā² əka.
- 44. wa-²anə-ssa ʾəbəlakkəmu: šannaya gəbaru la-²əlla yəšallə² ukəmu. wa-
 šalləyu ba-²ənta ʾəlla yəsaddədukəmu.
- 45. kama təkunu wəluda la-²abukəmu za-ba-samāyāt. ʾəsmā² šahāya
 yāšarrəq lā²la ʾək(k)uyān wa-herān. wa-yāzannəm zənāma lā²la
 šādəqān wa-²ammāšəyān.
- 46. wa-²əmma-ssa tāfaqqəru za-yāfaqqərakkəmu mənta ʾasba bəkəmu.
 ʾakko-hu mašabbəhāwəyānə-hi kamāhu yəgabbəru.
- 47. wa-²əmma tā²amāhkəmu ʾahawikəmu kəmma mənta ʾənka fadfāda
 təgabbəru ʾakko-nu ʾahzābə-ni kiyāhu-ssa yəgabbəru.
- 48. kunu-ke ʾəntəmu-ssa fəššumāna kama ʾabukəmu samāyāwi fəššum-
 wə²ətu.

Vorbemerkung: Die Verszählungen der Textausgabe einerseits und der Umschrift andererseits weichen voneinander ab (letztere folgt M. A. Knibb, *The Ethiopic Book of Enoch*, Oxford 1978). Ein Hinweis zur Orthographie: Nach Gutturallen werden /a/ und /ā/ promiscue gebraucht.

mə²rāf 1

- 1. qāla barakat za-henok
 za-kama bāraka hənuyāna wa-šādəqāna
 ʾəlla hallawu yəkunu ba-²əlata məndābe
 la-²asassəlo k²əllu ʾəkkuyān wa-rasi²ān
- 2a. wa-²awšə² a henok wa-yəbe
 bə²si šādəq za-²əmhāba ʾəgzi² abəher
 ʾənza ʾa yəntihu kəsūtāt wa-yəre² i
 rā²ya qəddusa za-ba-samāyāt
 za-²ar² ayuni malā²əkt
 wa-samā²ku za-²əmhəbehomu k²əllo
 wa-²a² marku ʾana za-²əre² i

፫ ወአኮ ለዝ ትውልድ፡ አላ ለዘይመ
ጸኡ ትውልድ ርኅታን፡ በእንተ ኅሩ
ያን እቤ፡ ወአውሃእኩ በእንተ፡አላሆሙ
ምስለ ዘይወፅእ ቅዱስ ወዓቢይ እማኅ
ደሩ ወአምላክ ዓለም ።

፬ ወእምሆይ ይከይድ ዲበ ሰና ደብር
ወያስተርእ በትዕይንቱ፡ ወያስተርእ
በጽንዑ ኃይሉ እምሰማይ፡ ወይፈርሁ
ኩሉ፡ ወያድለቀልቁ ትጉሃን፡ ወይነሥ
አሙ ፍርሃት ወረዳድ ዓቢይ እስከ
አጽናፈ ዓለም ።

፭ ወይደነግፀ አድባር ነዋኅን፡ ወይ
ቴሐቱ አውግር ነዋኅን፡ ወይትመሰሠ
ከመ መዓረ ግራ እምላሁብ፡ ወትሰጠም
ምድር፡ ወኩሉ ዘውስተ ምድር ይት
ኃጉል፡ ወይከውን ፍትሕ ላዕለ ኩሉ፡
ወላዕለ ጸድቃን ኩሎሙ ።

፮ ለጸድቃንሰ ሰላመ ይገብር ሎሙ፡
ወየዓቅቦሙ ለኅሩያን፡ ወይከውን
ሃህል ላዕሌሆሙ፡ ወይከውን ኩሎሙ
ዘአምላክ፡ ወይሄርሐ ወይትባረከ
ወይብርሀ ሎሙ ብርሃን አምላክ ።

፯ ወናሁ መጽእ በትእልፊት ቅዱ
ሳን፡ ከመ ይግበር ፍትሐ ላዕሌሆሙ፡
ወያንጉሎሙ ለረሲዓን፡ ወይትዋቀስ
ኩሎ ዘሥጋ፡ በእንተ ኩሉ ዘገብሩ ወረ
ሰዩ ላዕሌሁ ኃጥአን ወረሲዓን ።

- 2b. *wa-ʾakko la-zə təwlədd*
ʾallā la-za-yəmasşə ʾu təwlədd rəhuqān
3. *baʾənta hərəuyān ʾəbe*
*wa-ʾawsā ʾku baʾənti ʾahomu məsla*²⁸³
za-yəwaşşə ʾqəddus wa-ʾābiy ʾəm-māhḏaru wa-ʾamlāka ʾālam
4. *wa-ʾəm-həy(y)á yəkayyəd diba sinā dabr*
wa-yāstarə ʾi ba-tə ʾyəntu
wa-yāstarə ʾi ba-şən ʾa hāylyu ʾəm-samāy
5. *wa-yəfarrəhu kʷəllu*
wa-yādlaqalləqu təguhān
wa-yənaşşə ʾomu fərhāt wa-raʾād ʾābiy
ʾəska ʾaşnāfa ʾālam
6. *wa-yədanaggəşu ʾadbār nawwāhan (= nawwāhān)*
wa-yəttehātu ʾawgər nawihān (= nawihān)
wa-yətmasawu kama mā ʾāra gərā ʾəm-lāhb
7. *wa-təssaṭṭam mədr*
wa-kʷəllu za-wəsta mədr yəthāggʷal (= yəthaggʷal)
wa-yəkawwən fəth lā ʾla kʷəllu
wa-lā ʾla şādəqan kʷəllomu
8. *la-şādəqānə-ssa salāma yəgabbər lomu*
wa-ya ʾāqqəbomu la-hərəuyān
wa-yəkawwən şāhl lā ʾlehomu
wa-yəkawwənu kʷəllomu za-ʾamlāk
wa-yəşerrəhu wa-yətbārraku
wa-yəbarrəh lomu bərhāna ʾamlāk
9. *wa-nāhu maş ʾa ba-tə ʾlfit qəddusān*
kama yəgbar fəthā lā ʾlehomu
wa-yāhgʷəlomu (= yāhgʷəlomu) la-rasi ʾān
wa-yətwāqas kʷəllo za-şəgā
ba-ʾənta kʷəllu za-gabru wa-rassayu lā ʾlehu hāṭə ʾān wa-rasi ʾān

²⁸³ Andere Textvarianten bieten statt *məsla* entweder *məsāle* oder *məsla məsāle*.

3. አኩ፡ ነሐሴ-ገብ፡ ቆጥ (C F. 87^b) ረታተ፡
 ነርኩድ፡፡ ወነርኩድ፡-ብሂሉ፡ ፩-ብሂሉ፡ ውኑቱ፡፡
 ኦግዚኩ-ብሐርድ፡ ብሂሉ፡ ውኑቱ፡ ኦሪትኒ-ብ
 ሂሉ፡ ዜና-ብሂሉ፡ ውኑቱ፡፡

4. ወኑ (D F. 76) መ፡ ትቤ፡ ምንት፡ ኦግዚኩ፡
 ኦግዚኩ-ብሐርድ፡ ይፍጥር፡ ቆጥረታተ፡ ኡብሉ፡
 ቡኑንተ፡ ፬ ሃገር፡ ውኑቱ፡ ኦገመ፡ ኦግዚኩ-ብሐርድ፡
 ነብሂ፡ ውኑቱ፡ ወገሪ፡ ወራተሉ፡ ወርኩብ፡ ዘኢ
 ይትረብ፡ ውኑቱ፡ ወቡንተዝ፡ ኦንዘ፡ ይጠይቅ፡
 ነመ፡ ኦኩ፡ ፬ ጸታ፡ ህራዋን፡ ቦቱ፡ ድሕቀ፡ ፈጢረ፡
 ቆጥረታተ፡፡

5. ወኑመ፡ ትቤ፡ ነባሪ፡ ብኦንተ፡ ምንት፡ ቡኑ
 ርምም፡ ፈጢረ፡ ኦኩንተ፡ ፯ ደዋትወ፡ ኡብሉ፡
 ቡኑንተ፡ ዘኢህራው፡ ኦሜሃ፡ ሰማዕደን፡፡

6. ነብሂ-ብሂ፡ ፈጢሮቱ፡ ብርሃን፡ ኦሰመ፡ ዘህላ
 ወ፡ ኦሜሃ፡ ሰማዕደን፡ መላክንት፡ ወቡኑንተ፡
 መ፡ ያከምሩ፡ ኦሐሳቱ፡ ኦምሳክ፡ ብሂ-ብ፡ ፈ
 ጢረ፡ ብርሃን፡፡

7. ወኑመ፡ ትቤ፡ ዓዲ፡ ቡኑንተ፡ ምንት፡ ኦሰ
 ተደኃረ፡ ተፈጥሮተ፡ ብርሃን፡ ኦምሳክ፡ ኦኩ፡ ፯፡ ኡብሉ፡ ቡ
 መ፡ ይኩን፡ ኦምሳክ፡ መንግሥተ፡ ሰማደን፡ ቡንመ፡ ብ
 ርሃን፡ ይኔይሰ፡ ኦምሳክ፡ ነግሁ፡ ኦምሳክ፡ ዓሳ
 ሞ፡ ይኔይሰ፡ ዓሳም፡ ዘይመድኦ፡ ድሃረ፡ ኦንዘ፡ ይብሉ፡
 ፈጣሪ፡ ቡኑንተ፡ ዝንቱ፡ ኦሰተደኃረ፡ ለብርሃን፡ ኦምሳክ፡፡

3. 'əllu 'əmntu fəṭratāta 'əḥud
 wa-'əḥud bəhil 1 bəhil wə'ətu
 'əgzi 'abəḥerə-ni bəhil wə'ətu
 'oritə-ni bəhil zenā bəhil wə'ətu

4. wa-'əmma təbe
 mənt 'aṣḥaqo la-'əgzi 'abəḥer yəftər fəṭratāta
 'əbəl : ba-'ənta 4 nagar wə'ətu
 'əsmā 'əgzi 'abəḥer kahāli wə'ətu
 wa-bā'əl wa-fatāḥi wa-rəkub za-'i-yətrakkab wə'ətu
 wa-ba-'ənta-zə 'ənza yāṭeyyəq
 kama 'əllu 4 ṣotā halləwān bottu
 ṣəḥ'qa faṭira fəṭratāt.

5. wa-'əmma təbe kā'əba
 ba-'ənta mənt ba-'ammamo faṭara 'əllonta 7 ṣawātəwa
 'əbəl : ba-'ənta za-'i-hallawu 'amehā samā'əyān.

6. ba-nabibə-hi faṭirotu bərhāna
 'əsmā za-hallawu 'amehā samā'əyān malā'əkt
 wa-ba-'ənta-zə kama yā'məru 'əmntu 'amlākənnāhu
 ba-nabib faṭara bərhān.

7. wa-'əmma təbe 'ādi
 ba-'ənta mənt 'astadaḥāra (= Ast₂) tafatrotā bərhān 'əmənnā 'əllu
 'əbəl : kama yəkun 'amsāl mangəsta samāyāt
 ba-kama bərhān yəḥeyyəs 'əm-ṣəlmat
 kamāhu 'əm-zə-ni 'ālam yəḥeyyəs 'ālam za-yəmaṣṣə' dəḥra
 'ənza yəb'l faṭāri.
 ba-'ənta zəntu 'astadaḥāro la-bərhān 'əmənnā 7.

Text 6: Das Buch der Jubiläen, Kapitel 50, Verse 12-13

Vorbemerkung: Der folgende Text, die letzten Verse des Jubiläenbuchs, wird nur in äth. Schrift präsentiert (nach J. C. Vanderkam, *The Book of Jubilees* [CSCO 510 / 87], Leuven 1989). Zur leichteren Lesbarkeit des Textes sind – nach Vorbild der amharischen Orthographie – Konsonantengeminationen durch zwei Punkte über entsprechenden Schriftzeichen markiert. Die Unterscheidung zwischen β-Vokalismus und Murmelvokal bei Schriftzeichen der 6. Vokalordnung ist eigenständig vorzunehmen.

50:12 ወተሉ፡ ሰብእ ፡ ዘይገብር ፡ ግብረ ፡ ወዘሂ ፡ የሐ
 ሙር ፡ መንገድ ፡ ወዘሂ ፡ ይትቀኝይ ፡ ወፍረ ፡ ወእመሂ ፡ በቤተ ፡
 ወእመሂ ፡ በተሉ፡ መካን ። ወዘሂ ፡ ያነጅድ ፡ እሳተ ፡ ወዘሂ ፡ ይጸዕን ፡
 ደበ ፡ ተሉ ፡ እንሰሳ ። ወዘሂ ፡ ይነጃድ ፡ በሐመር ፡ ባሕረ ፡ ወተሉ ፡
 ሰብእ ፡ ዘይዘብጥ ፡ ወይቀትል ፡ ምንተሂ ፡ ወዘሂ ፡ የሐርድ ፡ እንሰሳ ፡
 ወዋፈ ፡ ወዘሂ ፡ አሥገረ ፡ እመሂ ፡ አርዌ ፡ ወዋፈ ፡ ወእመሂ ፡ ዓሣ ፡
 ወዘሂ ፡ ይጸውም ፡ ወይገብር ፡ ፀብአ ፡ በዕለተ ፡ ሰንበት ፡ 50:13 ወሰ
 ብእ ፡ ዘይገብር ፡ ተሉ ፡ ዘእምዝ ፡ በዕለተ ፡ ሰንበት ፡ ይሙት ። ከመ ፡
 ይኩኑ ፡ ውሉደ ፡ እስራኤል ፡ እንዘ ፡ ያሰነብቱ ፡ በከመ ፡ ትእዛዛተ ፡
 ሰንበታተ ፡ ምድር ፡ በከመ ፡ ተጽሕፈ ፡ እምውስተ ፡ ጽላት ፡ ዘወሀ
 በኒ ፡ ውስተ ፡ እደዊየ ፡ ከመ ፡ እጽሐፍ ፡ ለከ ፡ ሕገገ ፡ ጊዜ ፡ ወጊዜ ፡
 በበ ፡ ኩፋሌ ፡ መዋዕሊሁ ።

Grammatische Hilfestellungen:

- Syntaktische Struktur (V. 12 bis V. 13a): *kʷəllu sabʷ za-... wa-za-hi... wa-za-hi... wa-za-hi... wa-za-hi... wa-kʷəllu sabʷ za-... wa-za-hi... wa-za-hi... wa-za-hi...* (V. 13) *wa-sabʷ za-yəgabbər kwällo za-ʾəm-zə ba-ʾalata sanbatyəmut* "Wer auch immer... wer auch immer irgendetwas von diesen (Dingen) am Sabbat tut, der soll/muß sterben" (verallgemeinernde Relativsätze mit Apodosis: §65.66).
- *ba-kʷəllu makān* "an irgendeinem (anderen) Ort" (§51.913).
- *yəššəʿan < *yətšəʿan* (§36.51) "er reitet": unregelmäßig (wie Impf. T₂) gebildetes Impf. T₁ zu *√šʿn* (§44.631).
- *mānta-hi* (§41.81). — *wa-za-hi ʾāsgara* "und wer (ein Tier) fängt": Man beachte den Gebrauch des Perfekts; nach *wa-za-hi* steht im Text sonst Impf. (vgl. §65.66). Ein Manuskript bietet *yāšaggər* (Impf. A₁) statt *ʾāsgara*.
- *šabʷa* "Kampf" (Akk.); siehe im Lexikon unter *šabʷ*.
- (V. 13b) *yāsanabbətu* "sie halten den Sabbat": Impf. A₁ (§44.73).
- *tašəḥʷfa* "(wie) geschrieben steht": Perf. T₁ (§44.532).
- *ḥəgaga gize wa-gize babba kufāle mawāʿəlihu* (§56.6).

Schrifttabelle (Vokale gemäß traditioneller Aussprache)

u ha	u hu	ʎ hi	ʎ ha	ʎ he	u h, hə	ʋ ho
ʌ lä	ʌ lu	ʌ li	ʎ la	ʌ le	ʌ l, lə	ʌ lo
h ha	h hu	h hi	h ha	h he	h h, hə	h ho
mo mā	mo mu	ʎ mi	ʎ ma	ʎ me	ʎ m, mə	ʎ mo
ʊ śä	ʊ śu	ʎ śi	ʎ śa	ʎ śe	ʎ ś, śə	ʎ śo
ɹ rā	ɹ ru	ɹ ri	ɹ ra	ɹ re	ɹ r, rə	ɹ ro
ʌ sā	ʌ su	ʌ si	ʎ sa	ʌ se	ʌ s, sə	ʌ so
q qä	q qu	q qi	q qa	q qe	q q, qə	q qo
ɒ bā	ɒ bu	ɒ bi	q ba	ɒ be	ɒ b, bə	ɒ bo
t tā	t tu	t ti	t ta	t te	t t, tə	t to
ʎ ħa	ʎ ħu	ʎ ħi	ʎ ħa	ʎ ħe	ʎ ħ, ħə	ʎ ħo
ɿ nā	ɿ nu	ɿ ni	ɿ na	ɿ ne	ɿ n, nə	ɿ no
ʎ ʾa	ʎ ʾu	ʎ ʾi	ʎ ʾa	ʎ ʾe	ʎ ʾ, ʾə	ʎ ʾo
h kā	h ku	h ki	h ka	h ke	h k, kə	h ko
w wä	w wu	w wi	w wa	w we	w w, wə	w wo
o ʾa	o ʾu	ʎ ʾi	ʎ ʾa	ʎ ʾe	o ʾ, ʾə	ʎ ʾo
h zā	h zu	h zi	h za	h ze	h z, zə	h zo
ʎ yä	ʎ yu	ʎ yi	ʎ ya	ʎ ye	ʎ y, yə	ʎ yo
ʎ dā	ʎ du	ʎ di	ʎ da	ʎ de	ʎ d, də	ʎ do
ʎ gā	ʎ gu	ʎ gi	ʎ ga	ʎ ge	ʎ g, gə	ʎ go
ɱ t̪ä	ɱ t̪u	ɱ t̪i	ɱ t̪a	ɱ t̪e	ɱ t̪, t̪ə	ɱ t̪o
ʎ pā	ʎ pu	ʎ pi	ʎ pa	ʎ pe	ʎ p, pə	ʎ po
ʎ sā	ʎ su	ʎ si	ʎ sa	ʎ se	ʎ s, sə	ʎ so
ʎ śā	ʎ śu	ʎ śi	ʎ śa	ʎ śe	ʎ ś, śə	ʎ śo
ɸ fā	ɸ fu	ɸ fi	ɸ fa	ɸ fe	ɸ f, fə	ɸ fo
ʎ p̪ä	ʎ p̪u	ʎ p̪i	ʎ p̪a	ʎ p̪e	ʎ p̪, p̪ə	ʎ p̪o