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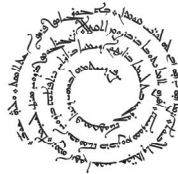
The New Syriac Primer

George Anton Kiraz

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THE NEW SYRIAC PRIMER



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George Anton Kiraz

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George Anton Kiraz



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معملا و صلاط
الحمد لله الذي جعلنا هذا كرمنا به و بنا

To

Tabetha Gabriella, Sebastian Kenoro, and Lucian Nurono

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Audio Tracks

The readings are recorded and can be downloaded from www.gorgiaspress.com (search for *The New Syriac Primer*).

Track	Section	Duration
1	1.1	1:21
2	1.2	2:23
3	1.3	2:28
4	1.4	3:53
5	1.6	3:57
6	1.7	2:31
7	2.1	1:10
8	2.2	1:22
9	2.3	0:57
10	2.4	0:58
11	2.5	0:56
12	2.6	1:33
13	2.7	1:14
14	3.1	1:01
15	3.2	1:46
16	3.3	2:20
17	4.1	1:52
18	4.2	2:10
19	4.3	1:44
20	4.5	1:00
21	4.6	0:49
22	5.1	1:31
23	5.2	1:50
24	5.3	2:54
25	6.1	1:06
26	6.2	0:24
27	6.3	0:52
28	6.4	2:50
29	6.5	1:12
30	6.6	1:31
31	6.7	1:14
32	6.8	0:42
33	6.9	1:01
34	6.10	1:09
35	6.11	1:19
36	6.12	2:44
37	6.13	2:05
38	6.14	2:11

Track	Section	Duration
39	6.15	1:59
40	6.16	1:45
41	6.17	1:16
42	6.18	0:46
43	6.19	0:45
44	6.20	1:21

Preface

The Second Edition of *The Syriac Primer* has long been out of print, and I have received numerous requests to bring it back. This third revised edition aims to fulfill this need, despite the appearance of a few excellent introductory books in recent years (Healey, Coakley-Robinson, and Thackston).

The *Primer* has had a long history. The first edition, published under the title *Syriac for Beginners*, was written in my late teens back in 1984. I began work on it only months after immigrating to the United States from Bethlehem, feeling then that there was a need for a primer written in English for Sunday school and community-run programs. My primary audience at the time was the youth of the Syriac Church. All of this was reflected in the simplicity of the First Edition's (sometimes imperfect) English, and its eastern-style pedagogical methodology. During the late 1980s, I used to exhibit my newly developed DOS-based Syriac fonts at academic meetings with Gamma Productions, makers of the software Multi-Lingual Scholar. It was one attendee (I wish I remember who he was) at an AAR/SBL meeting who came across a copy of my primer and thought that it should be published for the academic market. He introduced me to Philip Davies of Sheffield Academic Press who in turn accepted the work for publication. The English was polished, with the help of David Levinson, who regularly attended these meetings, and the Second Edition appeared under the title *The Syriac Primer*. The Eastern-style pedagogical methodology remained the same, and it did not seem to bother Western students.

This Third Edition, published under the title *The New Syriac Primer* is a complete rewrite; in fact, it is a totally different book from its predecessors. The audience here is mixed. I still aim to make the *Primer* accessible to community members and non-academic enthusiasts, but also would like to reach the academic student, especially in universities where a course on Syriac is not offered. For this reason, the primary feature of the *Primer* remains its simplicity. Repetitiveness, especially in the first few chapters, is intentional. Grammatical jargon is minimized. The reading portions in Chapters 1-5 are primarily my own (i.e., not derived from the literature) in order to concentrate on the concepts being introduced. The texts of Chapter 1 are derived from Syriac literature.

The approach taken in this *Primer* differs substantially from all other grammars. As mentioned, grammatical jargon is kept to a minimum. The idea is to introduce the student to the language itself and to make the student feel at home reading and understanding texts. Students who use this book as an introduction to Syriac but continue to do their studies at the university graduate level and need to understand the details of Syriac phonology, morphology, and syntax need to consult other available grammars. John Healey's *Leshono Suryoyo: First Studies in Syriac* (Gorgias Press, 2005), with audio recordings as well, is highly recommended as a first step after completing this book. Students can then move to Robinson-Coakley's *Robinson's Paradigms and Exercises in Syriac Grammar* (Oxford, 2003), or Thackston's *Introduction to Syriac* (Ibex Publisher, 1999). Nöldeke's *Compendious Syriac Grammar* (Eisenbrauns, 2001) can be used by the daring!

The book is organized as follows: Chapter One introduces the basics of reading and writing, with some basic grammatical material. Chapters Two, Three and Four introduce the concepts of gender (masculine vs. feminine), number (singular vs. plural), and tense (past, present and future), respectively. Chapter Five shows how prefixes and suffixes get attached to words. These first five chapters give the student the basics needed to read texts. Chapter Six then gives 20 reading passages spanning almost 2,000 years of literature. Each reading

passage is translated into English, followed by various explanatory notes on grammar, literature, and culture. Chapter Seven gives the actual grammar of the language, restricted mainly to what has been introduced in this book but with a few additional grammatical rules. Chapter Eight introduces the Estrangelo and East Syriac scripts. Finally, Chapter Nine answers a few practical questions: how to use the dictionary, how to read manuscripts, how to type Syriac on the computer, and how to read Garshuni. The Appendix gives verbal paradigms.

I am most grateful to all those who kept asking me to bring my *Primer* back to life. A number of people provided invaluable comments. My friend and colleague Thomas Joseph meticulously read an earlier draft and pointed out places where clarifications were needed. The first five chapters were tested on two students of mine, Sami Mourad and Christine Kiraz. They too pointed out parts that were not clear. Lucas Van Rompay of Duke University read the entire final version and gave useful comments. Mor Polycarpus of The Netherlands kindly double checked the Syriac texts and the paradigm tables in the Appendix. Katie Stott and Robert Morehouse of Gorgias Press copy edited the penultimate version. Steve Wiggins kindly recorded the English portions on the audio.

Syriac has never been the same for me as it has been in the previous five years. Until then, conversations in Classical Syriac were limited to scattered occasions when meeting clergy and *malphoné*. Not so recently. My six-year old daughter Tabettha grew up speaking Classical Syriac and has become a companion to me. I had to learn many new words to communicate with her, and sometimes I had to come up with others, some of which are to be found here. My three-year old son Sebastian Kenoro seems to follow suit. Christine, my wife, has been very supportive in cultivating a home environment where all this language madness can take place.

Syriac can be a passion (or madness!), not just a language... It is my sincere hope that the *Primer* plants in you a love for an extraordinary language and cultural heritage.

Piscataway, NJ

Feast of Saint George, April 23, 2007

George Anton Kiraz

Note to the Second Printing

The second printing incorporates many corrections. I would like to thank all the students and friends who pointed out mistakes especially Thomas Joseph.

St. Mary's Villa, Sloatsburg, NY

Feast of the Ascention, June 13, 2013

George Anton Kiraz

About Syriac

A Brief History of Syriac

The Origins of Syriac

Syriac is a form of Aramaic,¹ a language whose many dialects have been in continuous use since the 11th century BC. Originally the language of the Aramean people, Aramaic became the lingua franca of the Near East by the 6th century BC. It was the native tongue of the ancient Chaldeans, a second language to the Assyro-Babylonians, an official language of the Persian Achaemenians, and a common language of the Jews replacing Hebrew. Jesus and the Apostles spoke and preached in Aramaic.

Syriac is the Aramaic dialect of Edessa (present-day Urfa in southeast Turkey), a center of early intellectual activity. It became an important literary language around the 2nd and 3rd centuries. The earliest dated Syriac inscription is from AD 6, and the earliest parchment, a deed of sale, is from 243. The earliest dated manuscript was produced in November 411, probably the earliest dated manuscript in any language.

The oldest of the Syriac scripts, known as Estrangelo, meaning rounded, was fully developed by the 5th century. Later, two geographic scripts would derive from it: West Syriac, whose proper name is Sertō, and East Syriac. This book uses Sertō; Estrangelo and East Syriac are introduced in Chapter 8. The Syriac writing system lent its vocalization system to Hebrew and Arabic in the 7th century, before which Semitic languages were written using consonants only. At the time of Genghis Khan (12th century), the Mongolian script was derived from Syriac.

The spread of Syriac was due to at least two factors: the spread of Christianity in the Semitic-speaking world, and commerce on the Silk Road, both activities sometimes combined. A testimony of this rather remarkable expansion is a bilingual Chinese and Syriac monument from Sian in China, constructed in 781. Likewise, today a few million Christians in India of various denominations follow the Syriac tradition.

Within a few centuries from its origin, Syriac produced a wealth of literature in all sorts of fields: literary, philosophical, liturgical, scientific, historical, and linguistic, to name but a few.

Early Literature (from 1st to 4th Centuries)

Early Syriac literature was produced in Mesopotamia, especially in and around Edessa, by pagans, agnostics, Jews, and Christians. Over sixty inscriptions, mostly pagan, and a few papyri from the first three centuries have come down to us. The language of these is midway between Official Aramaic (i.e., the Aramaic that we received from official documents) and literary Syriac, and represents the early development of the Syriac language.

The literature of the first three centuries consists mostly of anonymous texts whose date and origin cannot be easily established. By the year 200, the books of the Old Testament were translated from Hebrew, probably by Syriac-speaking Jews and early Jewish converts. The earliest form of the New Testament, the Diatessaron, a harmony of the Gospels, appeared at the same time. A full translation of the Greek New Testament followed. To this period also belong the Odes of Solomon, 42 short lyrical poems; the story of the 'Aramean Sage' Ahiqar, a narrative set in the time of the Assyrian king Sennacherib

¹ This introduction is based on my *About Syriac* Web page on www.bethmardutho.org.

(740–681 BC) which is given as a reading in Chapter 6; and the Acts of Judas Thomas, a narrative of the Apostle's mission to India.

The fourth century witnessed the first major writings that survived till this day. Of the writings of the 'Persian Sage' Aphrahat, twenty-three Demonstrations survive, twenty-two of which form an alphabetic acrostic. Amongst the topics discussed are faith, love, prayer, war, humility, the Sabbath, and food. Another work of this period is the anonymous Book of Steps, dealing with spiritual direction.

The most celebrated writer of this period, however, is Saint Ephrem the Syrian. He is the theologian-poet par excellence, and "perhaps, the only theologian-poet to rank beside Dante" as Robert Murray states.¹ Saint Ephrem produced a wealth of theological works in prose and artistic poetry. His fame resulted in many writings of later centuries to be attributed to him. Of his genuine works, however, we have received many commentaries, expositions, refutations, letters, and above all poetry. We will be reading some of his works in Chapter 6 as well.

The Golden Age (from 5th to 9th Centuries)

This period witnessed a major intellectual activity in the Syriac-speaking world. Over 70 important writers are known, not counting numerous anonymous works and the writings of lesser authors. Almost all of the writers wrote across many disciplines, though some names stand out in specific fields.

Amongst the many poets, we received the writings of Narsai (d. ca. 502) and Jacob of Serugh (d. 521). Of the Biblical commentators, Ishodad of Merv and John of Dara (both 9th century) stand out. The mathematicians and astronomers include Sergius of Resh Aina (d. 536), Severus Sebokht (d. 666/7), and George of the Arabs (d. 724). Those who wrote on grammar and rhetoric include Jacob of Edessa (d. 708), Anton of Takrit (9th cent.), and Isho Bar Nun (d. 828).

The fifth century witnessed the division of the Christian Church into many factions. It is worth noting that the Syriac tradition is the only linguistic tradition that represents the rich diversity resulting from this division, and preserves it till this day. The Christological controversies produced many theological debates. Amongst the most prominent apologists were Philoxenos of Mabbug (d. 523) and Babi the Great (d. 628). Theologians of the period also include Dadisho (7th century), Isaac of Nineveh (d. 7th century), Timothy I (d. 823), Moshe Bar Kepha (d. 903), and Theodore Bar Koni (8th cent.).

One could go on naming famous authors whose works have come down to us. Suffice it to say that the Golden Age covered all fields of study under the sun: philosophy, logic, medicine, mathematics, astronomy, alchemy, history, theology, linguistics and literature.

A great deal of the scholarly activities were centered in schools and monasteries throughout Syria and Mesopotamia. Of the schools we cannot but mention are the School of Edessa, the School of Nisibin and that of Qenneshrin. These among others produced many of the best known scholars. It is remarkable that a few of the monastic schools of this period are still in use today, most notably Mor Gabriel's Monastery in southeast Turkey, and Mar Musa (Moses) the Ethiopian in Syria.

Part of the History of Civilization (from 9th to 13th Centuries)

The focal point of world civilization passes from one region to another, and from one language to another, by contact. If we are to trace the history of any field of science, we begin with the ancient Mesopotamians and Egyptians, moving to the Greeks and Romans, then to the Arabs, ending up in Western Europe (not to underestimate the civilizations of

¹ Robert Murray, *Symbols of Church and Kingdom* (Gorgias Press, 2004).

Asia and South America). One bus stop in this journey is almost always forgotten: Syriac Central Station.

From the 4th century onward, the Greek sciences were translated into Syriac, including philosophy, logic, medicine, mathematics, astronomy, and alchemy. When the Arabs desired to transmit the Greek sciences into Arabic during the 8th and 9th centuries, they turned to their Syriac subjects, who have had already a long experience in this field, to do the task. In most cases, these Syriac scholars translated the works first into their native language then into Arabic. As a result, many of the Arabic scientific terminology, including the names of plants, are rooted in Syriac. Scientific works and terminology from other cultures, such as Persian and Indian, passed to Arabic via Syriac; a noted example is the name of the chemical element Zirconium (via Syriac *zargono* meaning “color of gold”).

The most celebrated translator of the period is Hunayn Ibn Ishaq (d. 873 or 877), the son of a druggist. In addition to translating and revising the translations of others, many translators graduated at his hands. Another translator is Thabit Ibn Qurra (d. 901). He wrote 15 scientific works in Syriac and 150 in Arabic, translated and revised Archimedes, Euclid, Ptolemy, and others. Thabit is also credited with introducing the mathematical theory of amicable numbers.

Alongside this translation movement, native Syriac authors continued to flourish. During this period, Elijah of Anbar (10th cent.) produced an extensive gnomic work, and his namesake Elijah of Nisibin (d. 1046) wrote a chronography and an Arabic-Syriac glossary. Bar Salibi (d. 1171) produced many encyclopedic-type works on various topics, while Michael the Great (d. 1199) composed a world history from the creation till his time.

While Saint Ephrem witnessed the beginning of the greatest period of Syriac literature, the 13th century writer Bar Ebroyo marked its end. Along with Saint Ephrem, Bar Ebroyo is the most famous of Syriac writers. A true polymath, he wrote on every subject under the sun. He produced over 20 books in theology, history, liturgy, medicine, philosophy, logic, mathematics, grammar, poetry, and a book of jokes!

Decline of Syriac Literature (from 14th to 19th Centuries)

Traditional historians of Syriac literature mark the 13th century as the end of Syriac literature. While there was indeed a general decline in intellectual activity in the Middle East after the 13th century, Syriac writers continued to produce a considerable number of works, most of which have not been studied nor published. Writers of this period include Isaiah of Bet Sbirina who produced a contemporary account, in poetic form, of the devastation of Timur Leng (d. 1407). Among the other poets are Nuh the Lebanese (d. 1509), about whom we shall read in Chapter 6, and David the Phoenician.

In the 16th century, the mathematician and Patriarch Ignatius Nimatallah, who abdicated his office in fear of execution and left to Rome, was invited by Pope Gregory to join the Commission on Calendar Reform. Shortly after, he wrote an extensive critique of the reform proposal which helped in shaping the Gregorian calendar.

In the 17th and 18th centuries, the Maronite Assemani family produced a number of excellent scholars, most notably Joseph Simon Assemani (1687-1768). They played a magnificent role in introducing the Syriac heritage to the West. Joseph produced *Bibliotheca Orientalis* (reprinted now by Gorgias Press), the first and best (till this day) encyclopedia of Syriac works. Along with his nephew Stephen, they introduced the works of Saint Ephrem in 6 volumes to the European reader. The Maronite College in Italy continued this tradition.

In addition to the general decline in literary productivity in the Middle East during this period, the Syriac-speaking communities went through many hardships. Persecutions and massacres under Ottoman Turkey left the Syriac-speaking world in continuous fear. The persecutions culminated in 1915, what the Syriac people call Sayfo “[The Year of the]

Sword” when hundreds of thousands were collectively massacred. The result was the migration of the Syriac people to other countries of the Middle East, as well as the Diaspora in the west.

The Modern Syriac Renaissance (20th Century)

The late 19th and early 20th centuries witnessed a revival of Syriac literature, both secular and religious. At the end of World War I and the massacres of the Christians of Ottoman Turkey that ensued, a spirit of ethnic identity swept across some of the Syriac-speaking communities of the Middle East which played a role in shaping Modern Literary Syriac.

Thomas Audo, Chaldean metropolitan of Urmia (1853-1917), composed a valuable large-size Syriac dictionary. The Syriac Catholic Patriarch Afram Rahmani (1848-1929) and his Orthodox counterpart Patriarch Afram Barsoum (1887-1969) were among the most distinguished Syriac scholars of the 20th century, each producing a large number of scholarly studies.

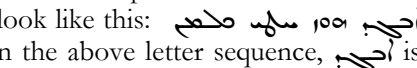
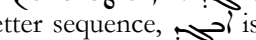

Journalism was a new genre in the Syriac world. Naoum Faiq (1868-1930) founded in 1908 one of the earliest Syriac periodicals, *Star of the East*. Two years earlier, the Neo-Aramaic periodical Kokhwa ‘Star’ appeared in Urmia. Today, a few dozen periodicals publish in Syriac and Neo-Aramaic.



A few translations from western books into Syriac also appeared, most notably Bernardin de Saint Pierre’s romantic novel *Paul et Virginie*, translated by Paulos Gabriel (d. 1971) and Ghattas Maqdasi Elyas; and Racine’s play *Athalie*, translated by Abrohom Isu.

During this century, most of the liturgical Syriac works, of the various denominations, were translated from Syriac into Malayalam, the language of the St. Thomas Christians, for purposes of worship. Among the most celebrated translators is Mathen Konat.

Along the revival of Syriac literature, the 20th century witnessed an increased interest in the study of the Syriac heritage by western scholars. Today, there is an international conference on Syriac studies almost every year.

Features of the Syriac Language

Syriac is not like any western language you may have studied. Its alphabet is distinct and has no resemblance to the ‘a,b,c,...’ you know. The letters look like this: . Further, it is written from right to left. In the above letter sequence,  is the first word and  is the last. Syriac books and manuscripts will seem in reverse to you. The last page of the book is actually the first, and vice versa. You are about to learn how to read and write the *other* way.

Syriac has two distinct dialects: East and West, each with its own distinct script. But that is only a script. West Syriac  and its East Syriac counterpart  mean the same thing, the same way *the word father in this script-like font* means the same thing as FATHER IN THIS OTHER FONT. A more pronounced difference between the two dialects is the sound of vowels, the same way *tomato* is pronounced differently in British and American English. Apart from this, the dialects are mostly identical in their grammar and lexicon. This book is mostly written in West Syriac, introducing the East Syriac script in Chapter 8.

Like any other language you are familiar with, Syriac has nouns and verbs, singular and plural, past tense and present tense, etc. There are some grammatical concepts that may not be familiar to the English reader like ‘gender’ which indicates if an object is masculine or feminine. There are a few other concepts that do not correspond to anything you may have learned before, such as the ‘measure’ of verbs, and the fact that vowels are written above consonants. These will be introduced gradually.

Five of the 22 letters have sounds that may also be foreign to you as they do not correspond to any sound in English. Two of them are close enough to *t* and *s*. This leaves only three letters to worry about. Hopefully the recording will be of help.

1 Introduction to Reading and Writing

This introductory chapter teaches you the basics of reading and writing Syriac. Each section introduces three or four letters of the alphabet, as well as a few basic concepts. Upon completing this chapter, you should be able to

- Read vocalized and partially vocalized texts
- Write words and sentences
- Understand more than 70 words
- Understand basic sentences

1.1 Olaph, Béth, Gomal, and Dolath

The Letters

Each letter of the Syriac alphabet has a name. The first four letters are listed below:

Name	Syriac	Hebrew	Arabic	Sound
Olaph	ܐ	א	ا	(silent)
Béth	ܒ	ב	ب	b
Gomal	ܓ	ג	Egyptian ج	g
Dolath	ܕ	ד	د	d

The first column, labeled ‘Name’, gives the name of each of the four letters. The second column, labeled ‘Syriac’, gives the shapes of the letters in the Serto script (there are two other scripts, Estrangelo and East Syriac, which we will cover in Chapter 8). The next two columns give the Hebrew and Arabic equivalents in case you know either language (if you do not, simply ignore them). The last column gives the sound of the letters. This table structure will be followed in subsequent sections of this chapter.



Béth is pronounced as *b* in *boy*, Gomal as *g* in *give*, and Dolath as *d* in *Dad*. In West Syriac pronunciation, Olaph is silent in most contexts, especially in words introduced in this chapter.

Syriac is written from right to left. When letters are combined to form words, they are connected to each other, like English handwriting. For example, the sequence Gomal Béth is written as follows:

ܓܒ

Some letters connect to other letters *only* on the right. Olaph and Dolath are such letters. For example, in the sequence Béth Olaph Béth, the letter Olaph connects only to the preceding Béth (i.e., the Béth on its right):



ܒܐܒ

Note also that in this context, Olaph takes a more straight shape. Compare Olaph when it is at the beginning of the word (with a curvy shape ) , and when it is connected to another letter (with a straight shape ) in the sequence Olaph Béth Olaph:



















Similarly, Dolath connects only to letters on its right as shown in the sequence Olaph Béth Dolath:



Note that the shape of  changes to  when it connects to other letters.

The following table summarizes how letters connect to each other.

	Final Position	Middle Position	Initial Position	Stand-alone Position
Olaph				
Béth				
Gomal				
Dolath				

The ‘Final Position’ column gives the shapes of letters at the end of words, the ‘Middle Position’ column gives the shapes of letters in the middle of words, etc.

Some Vowels

Try reading aloud the following sequences.






“How can I read sequences of letters if there are no vowels in between?” you say. Exactly!










Unlike English, Syriac vowels are not written on the same line as letters. They are written above the letters (sometimes below, but I will not inflict that upon you). Imagine the English word *boy*, being written with the vowel *o* on top of the *b* as follows:

o
by

Here are three Syriac vowels, the shape of each is shown above a dotted circle, ○. The dotted circle represents the letter on which the vowel is written.

Name	Shape	Sound
Phthoḥo		Read <i>a</i> as in <i>man</i>
Zqopho		Read <i>o</i> as in <i>go</i>
Rboṣo		Read <i>e</i> as in <i>men</i>

Each vowel has a name which you don’t have to memorize, but you can impress people if you do! (Don’t worry about the dots under ‘h’ in Phthoḥo and ‘s’ in Rboṣo for now.)

You can get the exact pronunciation of the vowels when we read the text below. Basically, placing  over the letter  gives , which is read *ba*. Similarly, placing  over  gives  read *go*, and placing  over  gives , read *dé*.

Reading for the Very First Time

Read the following with the help of the audio files which you can download from www.gorgiaspress.com. For now, I will be giving you the transliteration. But start getting used to reading without transliterations as I will no longer give them in later sections. It's a tough world out there!

ܐ	ܝ	ܘ	1
é	o	a	
ܒ	ܒ	ܒ	2
bé	bo	ba	
ܓ	ܓ	ܓ	3
gé	go	ga	
ܕ	ܕ	ܕ	4
dé	do	da	

English	Read	Syriac Word	
<i>father</i>	a-bo	ܐܒܐ	5
<i>baby</i>	bo-bo	ܒܘܒܐ	6
<i>fruit</i>	é-bo	ܐܒܘܐ	7
<i>uncle</i>	do-do	ܕܘܕܐ	8
<i>side</i>	ga-bo	ܓܘܒܐ	9
<i>bear</i>	dé-bo	ܕܘܒܐ	10
<i>was lost</i>	é-bad	ܐܒܘܕܐ	11
<i>Baghdad</i>	bag-dad	ܒܘܓܕܕܐ	12
<i>elected, chose</i>	gbo	ܓܘܒܐ	13

Read the above repeatedly until you are comfortable that you mastered each word before moving on.

Notes

- Did you notice that ܒ and ܕ sound the same? Similarly, ܓ and ܕ, and ܐ and ܐ have the same pronunciation, respectively. In other words, ܐ is silent at the end of words. This is also the case when other vowels are used as shown in the following example pairs:

$$\begin{array}{lll}
 ܒ = ܒ & ܐ = ܐ & ܐ = ܐ \\
 ܕ = ܕ & ܐ = ܐ & ܐ = ܐ
 \end{array}$$

- Did you notice that some words have the same letters but differ in vowels? Make sure you do not confuse them. Here are two pairs as an example:

ܐܘܬܐ *father*
ܥܘܬܐ *side*

ܐܘܬܐ *fruit*
ܥܘܬܐ *elected*

3. You may find it difficult at the beginning to pronounce two letters when they come next to each other without an intervening vowel such as ܥܘܬܐ in ܐܘܬܐܥܘܬܐ. This can be mastered only by practice and repetition.

Phrases

It is hard to come up with phrases or sentences with the few words we have covered, but let us try nevertheless. For each sentence, I will give the literal translation of each word directly under it, then give a more idiomatic English translation in *italic*.

ܐܘܬܐ ܥܘܬܐ ܐܘܬܐ 1
uncle elected father

The father elected the uncle.

ܐܘܬܐ ܥܘܬܐ ܐܘܬܐ 2
father elected uncle

The uncle elected the father.

ܐܘܬܐ ܥܘܬܐ 3
was lost bear

The bear was lost.

Writing Syriac for the Very First Time

Remember that Syriac is written from right to left. The following images guide you to writing the letters we just learned. These were done by a calligrapher¹ and differ a bit from the font used in the book. The numbers indicate the beginning of a stroke.



The letter ܐ is written from the top to the bottom with one stroke. The calligrapher in this case used a straight ܐ, but you can curve it a bit if you like. Note that the bottom of ܐ goes a bit below the writing line.

The letter ܥ is also written in one stroke. The letter sits on the writing line.

The letter ܐܘ is also written in one stroke. About one third of the letter is above the writing line. The calligrapher in this case writes ܐܘ in a sharper angle than the printed version

¹ The images are taken from Erdas Salci (ܐܘܬܐ) and İshak Akan (ܐܘܬܐܥܘܬܐ), *ܐܘܬܐܥܘܬܐ* (Södertälje, 1983).

shown in this book. It is up to you to use the angle you want. I usually write it closer to the printed version.

The letter **ﻻ** is written in two strokes, but the arrow of the first stroke requires an explanation. In the first stroke, the pen starts from the white circle at point 1 and moves clockwise. When the pen reaches the white circle where you began, you start filling the top part clockwise with each circle moving closer to the center until the entire thing is filled. Then you move the pen to a position where you can begin writing the tail under the writing line, all of this in one stroke. When you fill in the top part, you basically go in a clockwise motion from the outside of the letter to the inside, and then move again to the outside to get to the point where you draw the tail. The second stroke is simply a dot under the letter.

The following image illustrates how to write the three words **ﻻﺗﺎ**, **ﻻﺗﺎ**, and **ﻻﺗﺎ**. The numbers show the motions of the pen. An asterisk, *, indicates the beginning of a stroke, while a ' indicates the end of a stroke.



Let's start with **ﻻﺗﺎ**. The **ﻻ** is simply one stroke from point 1 to 2. Then **ﺗﺎ** is written as one stroke. You start from point 3, moving to 4 and 5, then continue up to point 6. Now, you continue to write over the same line but downward from point 6 through 7 ending at point 8. Remember, the whole of **ﺗﺎ** is one stroke.

The word **ﻻﺗﺎ** is written with two strokes. In the first stroke, you write **ﻻ** from point 1 to 2 then to 3. In the second stroke you write **ﺗﺎ** beginning at point 4 moving back and then down to point 3 to join with the first stroke, then moving to point 5. At point 5 you continue with the **ﻻ** as in **ﻻﺗﺎ**.

Let's move to **ﻻﺗﺎ**. Two strokes take care of **ﻻﺗﺎ** by following the points 1 through 6 for the first stroke, and then the dot at point 7 for the second stroke. Note that the connected Dolath does not have a circular part on top of the writing line and hence there is nothing to fill. The **ﻻ** is then straightforward (you can choose to make it straight or curved), then you write the **ﻻ** as before.

Let's now turn our attention to the vowels. The following image gives the shapes of the three vowels we covered.



The vowel **ﻻ** is written with two strokes as shown. The vowel **ﻻ** is written with one stroke, and the vowel **ﻻ** looks like an umbrella and is written with two strokes. Practice by putting them on the words **ﻻﺗﺎ**, **ﻻﺗﺎ**, and **ﻻﺗﺎ**. Make sure to practice the writing many times before going to the next section. You may want to get some see-through paper and place it on top of the above examples, and trace over the letters and words.

Review

- The first four letters of the alphabet are: ܰ (Olaph, silent), ܐ (Béth, *b*), ܘ (Gomal, *g*), and ܕ (Dolath, *d*).
- Syriac is written from right to left.
- Some letters connect on both sides; others connect only on the right. The letters ܰ and ܕ connect only on the right, while ܐ and ܘ connect on both sides.
- The letter ܰ takes a straight shape when it precedes a letter, e.g., ܰܘܐ.
- The letter ܕ takes the shape ܕ when connected on the right; e.g., ܰܕܰܘܐ.
- Vowels are written above letters. Three (out of five) vowels are: ܰ (a), ܰ (o), and ܰ (é).
- This section covered the following words:

<i>father</i>	ܰܘܐ
<i>baby</i>	ܰܘܐ
<i>fruit</i>	ܰܘܐ
<i>uncle</i>	ܰܘܐ
<i>side</i>	ܰܘܐ
<i>bear</i>	ܰܘܐ
<i>was lost</i>	ܰܘܐ
<i>elected</i>	ܰܘܐ
<i>Baghdad</i>	ܰܘܐ

Exercise 1.1

1. Transcribe in Syriac the following syllables:

- a. *ba* b. *go* c. *dé* d. *o*

2. Translate the following into English:

- a. ܰܘܐ b. ܰܘܐ c. ܰܘܐ d. ܰܘܐ

3. Put vowel marks on the following sentences:

- a. ܰܘܐ b. ܰܘܐ c. ܰܘܐ

4. Translate the sentences in 3 into English.

1.2 Hé, Waw, and Zayn

The next three letters of the Syriac alphabet are:

Name	Syriac	Hebrew	Arabic	Sound
Hé	ܚ	ה	هـ	h
Waw	ܘ	ו	و	w
Zayn	ܙ	ז	ز	z

Hé is pronounced as *h* in *home*, Waw as *w* in *we*, and Zayn as *z* in *zebra*. All three letters connect only to the right.

Another Vowel

In the previous section, we introduced three vowels: ܐ (*a*), ܐ (*o*), and ܐ (*e*). We are now ready to introduce a fourth vowel. Its name is ‘sošo (again don’t worry about the dots under ‘s’ for now, or the first funny opening quote). What you need to know is its shape, ܐ, and its sound, *oo* as in *moon*.

Apart from two words which we will learn later (see section 1.4), ܐ is always followed by the letter ܐ. In fact, the sequence ܐܐ forms the vowel *oo*. Examples are: ܐܐ *boo*, ܐܐ *goo*, ܐܐ *doo*, ܐܐ *hoo*, etc.

The following table summarizes how the letters connect to each other.

	Final Position	Middle Position	Initial Position	Stand-alone Position
Hé	ܐ	ܐܐ	ܐܐ	ܐ
Waw	ܐ	ܐܐ	ܐܐ	ܐ
Zayn	ܐ	ܐܐ	ܐܐ	ܐ

Reading

Read the following with the aid of the audio files. Try reading while covering the transliterations with a piece of paper.

ܐܐ	ܐܐ	ܐܐ	ܐܐ	1
hoo	hé	ho	ha	
ܐܐ	ܐܐ	ܐܐ	ܐܐ	2
woo	wé	wo	wa	
ܐܐ	ܐܐ	ܐܐ	ܐܐ	3
zoo	zé	zo	za	

English	Read	Syriac Word	
<i>well</i> (noun)	gu-bo	ܐܐܐ	4
<i>bell</i>	za-go	ܐܐܐ	5
<i>goose</i>	wa-zo	ܐܐܐ	6
<i>treasure</i>	ga-zo	ܐܐܐ	7
<i>money, coin</i>	zu-zo	ܐܐܐ	8
<i>nut</i>	gaw-zo	ܐܐܐ	9
<i>flower</i>	ha-bo-bo	ܐܐܐܐ	10
<i>behold</i>	ho	ܐܐ	11
<i>that</i>	haw	ܐܐ	12

<i>he</i>	hoo	هَوَّ	13
<i>give</i> (imperative)	hab	هَوِّ	14
<i>inside</i>	bgaw	حَوِّ	15

Phrases

جَوِّ	أَوِّ	1
goose	behold	

Behold! The goose.

Or: *Behold! A goose.*

جَوِّ	هَوِّ	أَبَا	2
money	give	father	

Father, give money.

أَبَا	كَلَّا	3
was lost	treasure	

The treasure was lost.

Or: *A treasure was lost.*

كَلَّا	هَوِّ	أَبَا	4
nut	give	uncle	

Uncle, give a nut.

كَلَّا	حَوِّ	كَلَّا	5
well	inside	treasure	

The/a treasure inside the/a well.

Unlike English, Syriac does not have a clear DEFINITE ARTICLE (i.e., *the*), or INDEFINITE ARTICLE (i.e., *a/an*). So a sentence can be read both ways: *Behold! The goose*; or *Behold a goose*. Hopefully a larger context will give you a clue.

The Power of Waw

The letter **و** also means *and*, but when it plays this role it attaches itself to the next word. Imagine the English sentence *cat and mouse* being written *cat andmouse* (without a space between *and* and *mouse*). For example, we can use **و** with **أَبَا** ‘father’ and **حَلَّا** ‘child’ as follows:

father and child أَبَا حَلَّا

Here are additional examples:

father and uncle أَبَا هَوِّ

treasure and money كَلَّا جَوِّ

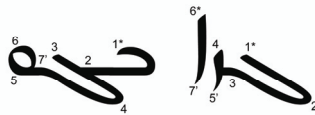
flower and nut هَوِّ جَوِّ

Writing

The following images illustrate how to write ܐ, ܘ, and ܝ. The letter ܐ is written in two strokes. The tail in the first goes a bit below the writing line. Stroke 2 is clockwise in some traditions, but in others counter clockwise and begins at the point where the circle meets the tail. Similarly, ܘ is counter clockwise in some traditions. The tip of ܝ ends just under the writing line.



The following example illustrates how some of the letters of words we studied connect to each other.



The word ܕܝܘܢܐ is written in two strokes. In the first, the pen moves from 1 to 2, then to 3, then to 4 upwards. The pen then traces on the same line going down to point 5 and ends there. The second stroke is for the final ܐ.

The word ܕܝܘܢܐܐ is written in one stroke. When ܐ is connected, it is written clockwise.

The vowel ܘܘ is written in two strokes, plus the dot as shown.



Review

- We studied three more letters of the alphabet: ܐ (Hé, *h*), ܘ (Waw, *w*), and ܝ (Zayn, *z*). All three connect only to the right.
- We also covered the vowel ܘܘ (*oo*) which is always followed by a ܐ.
- Syriac does not have a clear definite article (e.g., *the*) or indefinite article (i.e., *a/an*). Nouns can be translated either way depending on the context.
- The letter ܘ also means *and*. In such cases, it is attached to the word that follows it.
- This section covered the following new words:

<i>behold</i>	ܐܘܪܘܢܐ
<i>that</i>	ܘܘܘܐ
<i>bell</i>	ܕܝܘܢܐܘܢܐ
<i>treasure</i>	ܕܝܘܢܐܘܢܐܘܢܐ
<i>flower</i>	ܕܝܘܢܐܘܢܐܘܢܐ

<i>be</i>	ܒܗ
<i>well</i> (noun)	ܟܘܠܗ
<i>goose</i>	ܟܘܠܗ
<i>money</i>	ܟܘܠܗ
<i>nut</i>	ܟܘܠܗ
<i>give</i> (imperative)	ܟܘܠܗ
<i>inside</i>	ܟܘܠܗ

Exercise 1.2

1. Transcribe the following syllables in Syriac:

- | | | | |
|---------------|--------------|---------------|--------------|
| a. <i>boo</i> | b. <i>zē</i> | c. <i>ba</i> | d. <i>wo</i> |
| e. <i>woo</i> | f. <i>ga</i> | g. <i>zoo</i> | h. <i>zo</i> |

2. Translate into English:

- | | |
|----------------|---|
| ܟܘܠܗ ܟܘܠܗ ܟܘܠܗ | a |
| ܟܘܠܗ ܟܘܠܗ ܟܘܠܗ | b |
| ܟܘܠܗ ܟܘܠܗ ܟܘܠܗ | c |

3. Translate into Syriac:

- Uncle, give money.
- The money was lost and the treasure was lost.
- The bear was lost inside the well.

4. Add vowel marks to the following sentences:

- | | |
|----------------|---|
| ܟܘܠܗ ܟܘܠܗ ܟܘܠܗ | a |
| ܟܘܠܗ ܟܘܠܗ ܟܘܠܗ | b |
| ܟܘܠܗ ܟܘܠܗ ܟܘܠܗ | c |

5. Translate the sentences in 4 into English.

1.3 Ḥéth, Ṭéth, and Yudh

This section introduces three additional letters. They are:

Name	Syriac	Hebrew	Arabic	Sound
Ḥéth	ܚ	ח	ح	ḥ
Ṭéth	ܛ	ט	ط	ṭ
Yudh	ܝ	י	ي	y

Now it is time to talk about the dots under letters!

There are sounds in Syriac that do not exist in English. We simply use the closest English sound with a dot under it to designate the sound. Both Ḥéth and Ṭéth are such sounds.



Figure 1. The pronunciation of *h* (left) and *ħ* (right).

The closest English sound to *ħ* is *h*, but it originates deeper in the throat as illustrated in Figure 1. Basically, you need to place the back of your tongue (designated by T in the diagrams) closer to point 1 in the diagram. Listen carefully to the audio in the reading sections to get the gist of it. The image above compares English *h* (on the left) with *ħ* (on the right).

Figure 2 shows the sound of the letter *ṭ* (on the right) as compared with English *t* (on the left). In the case of *t*, you place the top of your tongue against your teeth; in the case of *ṭ*, however, you place the entire tongue on the roof of your mouth (point 1 in the figure). It is not easy if you have no prior experience in another Semitic language; you just need to practice.

Figure 2. The pronunciation of *t* (left) and *ṭ* (right).



The letter *ḥ* is simply pronounced as *y* in *yet*. Note that it is similar in shape to *ħ* and they can be easily confused—more on this below.

All three letters connect to both left and right. However, when *ṭ* connects to a letter on the right, a stroke going from the base line to the top tip of the *ṭ* makes that connection as in *ṭ*.

The following table summarizes how letters connect to each other.

	Final Position	Middle Position	Initial Position	Stand-alone Position
Héth	ح	سح	ح	ح
Téth	ط	سط	ط	ط
Yudh	ד	סד	ד	ד

One Final Vowel

We are ready now to introduce the last vowel. Its name is Ḥboṣo (again, don't worry about the name for now). Its shape is ܰ and it is pronounced *ee* as in *meet*.

Usually, but not always, ܰ is followed by Yudh when it forms this vowel as in ܰܰ (the same way ܰ is usually followed by ܰ to form ܰܰ). For example, ܰܰ reads *bee*.

Reading

Read the following with the aid of the audio files. Pay special attention to the pronunciation of ܰ and ܰ.

ܰܰ	ܰܰ	ܰܰ	ܰܰ	ܰܰ	1
Hoo	Hee	Hé	Ho	Ha	
ܰܰ	ܰܰ	ܰܰ	ܰܰ	ܰܰ	2
Too	Tee	Té	To	Ta	
ܰܰ	ܰܰ	ܰܰ	ܰܰ	ܰܰ	3
Yoo	Yee	Yé	Yo	Ya	
ܰܰ	ܰܰ	ܰܰ	ܰܰ	ܰܰ	4
Hoo	Hee	Hé	Ho	Ha	
ܰܰ	ܰܰ	ܰܰ	ܰܰ	ܰܰ	5
Too	Tee	Té	To	Ta	
ܰܰ	ܰܰ	ܰܰ	ܰܰ	ܰܰ	6
Yoo	Yee	Yé	Yo	Ya	

English	Read	Syriac Word	
<i>hand</i>	ee-do	ܰܰܰ	7
<i>good</i>	to-bo	ܰܰܰ	8
<i>thread</i>	hoo-to	ܰܰܰܰ	9
<i>duck</i>	ba-to	ܰܰܰܰ	10
<i>saw (to see)</i>	hzo	ܰܰܰ	11
<i>sinned</i>	hto	ܰܰܰܰ	12
<i>one (masc.)</i>	had	ܰܰܰ	13
<i>one (fem.)</i>	hdo	ܰܰܰܰ	14
<i>brother</i>	aḥo	ܰܰܰܰ	15

Masculine and Feminine

Did you notice that both ܡܘܿ and ܡܘܿܠ mean *one*? The first is designated as masculine and the second as feminine. While numbers in English are not gender-specific (masculine versus feminine), they are in Syriac.

Nouns are also classified as masculine or feminine. The nouns we have listed above (apart from ܐܡܘܿܠ ‘hand’) are all masculine. When words modify each other, they must have the same gender. For example, we say ܡܘܿܠ ܐܡܘܿܠ ‘one hand’ (both words are feminine), but ܡܘܿܐ ܐܡܘܿܠ ‘one father’ (both words are masculine).

Recognizing feminine words is not as bad as it looks because most of them end in a letter called *Taw*. But as it is the last letter of the alphabet, you just have to wait until we learn it.

Beware of ܡܘܿ Next to ܡܘܿ

As mentioned above, the shape of ܡܘܿ is similar to ܡܘܿ and they can be easily confused. Can you read this word: ܡܘܿܡܘܿܠ?

Here it is again with vowels: ܡܘܿܡܘܿܠܐ. Does that help?

Now, here it is with longer connections between the letters: ܡܘܿܡܘܿܠܐ. So the first letter is ܡܘܿ (Yudh), the second is ܡܘܿ (Heth) and the third is ܡܘܿ (Yudh). The word ܡܘܿܡܘܿܠܐ (get used to it without the longer connections) means *single* or *solitary*. It is also a reference to Christ as the *only-begotten*.

Phrases

ܐܡܘܿܠ	ܡܘܿܠ	ܐܡܘܿܠܐ	1
hand	saw	brother	

The/a brother saw the/a hand.

ܟܘܿܠܐ	ܥܘܿܠܐ	ܘܿܥܘܿܠܐ	ܟܘܿܠܐ	ܘܿܠܐ	2
well	inside	and+goose	duck	behold	

Behold, the duck and the goose inside the well.

ܘܿܠܐ	ܘܿܥܘܿܠܐ	ܘܿܠܐ	ܐܡܘܿܠܐ	3
good	and+uncle	good	brother	

Good brother and good uncle.

ܟܘܿܠܐ	ܥܘܿܠܐ	ܟܘܿܠܐ	ܡܘܿܠ	ܐܡܘܿܠܐ	4
well	inside	treasure	saw	father	

The father saw the treasure inside the well.

ܡܘܿܠܐ	ܥܘܿܠܐ	5
sinned	uncle	

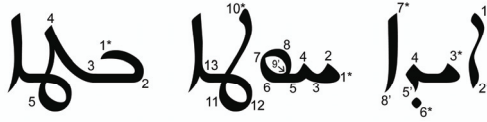
The uncle sinned.

Writing

Each of the letters introduced in this section is written in one stroke as shown below. Note that **ه** and **ح** are similar. (Note that there are two ways to begin **ه** and **ح**. The first is as shown in **ه** at point 1 where you start at the circle, move a bit up, then down and to the right. The second is as in **ح** at point 1.)



Here are a few words that illustrate how letters connect with each other. The word **سَهْلٌ** is written in four strokes. First you write **س** as before. Then you write **ه** from point 3, moving to point 4, then tracing down to point 5, in addition to the dot at point 6. Then you write the final **ل** which is straight.



The word **سَهْلٌ** is written in two strokes. First **سَه** is written following points 1 to 9. You start at point 1 at the writing line, then move a bit above the line to point 2, then back to the writing line at point 3. You repeat the same process going to point 4, then 5. Now you continue to point six to write the **ه** ending at point 9. The second stroke is for **ل**. You start from the top at point 10, moving down to point 11, then counter clockwise to point 12 and continuing the circle and moving to point 13. From point 13, you write the final **ل** as you learned in the previous lesson, going to the top of the letter, then tracing on the same line to the bottom.

Finally, **سَهْلٌ** is written in one stroke. You start from point 1, back to the writing line at point 2, then finishing the **س** at point 3. Now you go up to connect to the top of the **ه** at point 4. You then move down to point 5. From point 5, you follow the same steps as you did with **سَهْلٌ** to finish the word.

The vowel **و** is written in three strokes as indicated. You can interchange the order of strokes 1 and 2.



Review

- We studied three more letters of the alphabet: **ه** (Héth, *h*), **ح** (Téth, *t*), and **ح** (Yudh, *y*). The first two letters do not have equivalent sounds in English (see above for more details.)

- All three connect to the left and the right, but 𐤊 takes a long stroke from the base line to its top tip when it connects to preceding letters, e.g., 𐤄𐤊.
- We also covered the vowel ֵ (ee) which is often followed by a 𐤁.
- Nouns in Syriac are classified as either feminine or masculine. Unless otherwise stated, you can assume that the nouns we introduce are masculine.
- Special attention must be paid in order not to confuse adjacent 𐤁 and 𐤂 ; e.g., ܫܫܒܢܐ .
- This section covered the following new words:

<i>hand</i> (feminine)	ܐܘܒܐ
<i>brother</i>	ܐܘܢܐ
<i>good</i>	ܠܗܘܐ
<i>thread</i>	ܫܘܒܠܐ
<i>duck</i>	ܕܘܟܐ
<i>saw</i> (past tense of <i>to see</i>)	ܫܘܐ
<i>sinned</i>	ܫܘܒܐ
<i>one</i> (masculine)	ܫܒܐ
<i>one</i> (feminine)	ܫܒܐ
<i>single, solitary, only-begotten</i>	ܫܫܒܢܐ

Vocabulary Review

All the words we have learned before are listed here in alphabetical order:

<i>father</i>	ܐܘܒܐ
<i>fruit</i>	ܐܘܦܐ
<i>was lost</i>	ܐܘܒܐ
<i>brother</i>	ܐܘܢܐ
<i>hand</i> (f.)	ܐܘܒܐ
<i>baby</i>	ܕܘܟܐ
<i>Baghdad</i>	ܕܘܟܐ
<i>inside</i>	ܕܘܟܐ
<i>duck</i>	ܕܘܟܐ
<i>elected</i>	ܕܘܟܐ
<i>side</i>	ܕܘܟܐ
<i>well</i> (noun)	ܕܘܟܐ
<i>nut</i>	ܕܘܟܐ
<i>treasure</i>	ܕܘܟܐ
<i>bear</i>	ܕܘܟܐ
<i>uncle</i>	ܕܘܟܐ
<i>behold</i>	ܕܘܟܐ
<i>give</i> (imperative)	ܕܘܟܐ
<i>flower</i>	ܕܘܟܐ

<i>he</i>	ܐܘܗܘ
<i>that</i>	ܐܘܘܗܘܐ
<i>goose</i>	ܕܘܪܐ
<i>bell</i>	ܐܘܠܐܢܐ
<i>money</i>	ܕܘܢܐ
<i>single, solitary, only-begotten</i>	ܫܫܒܝܠܐ
<i>one (m.)</i>	ܡܢܐ
<i>one (f.)</i>	ܡܢܐܘܐ
<i>thread</i>	ܫܘܠܠܐ
<i>saw (past tense of to see)</i>	ܫܘܐ
<i>sinned</i>	ܫܘܠܐ
<i>good</i>	ܠܘܘܐ

Exercise 1.3

1. Translate into English:

ܐܘܬܐܘܪܐ ܡܢܐ ܡܢܐ ܫܘܠܐ ܫܘܠܐ ܫܘܠܐ	a
ܡܢܐ ܫܘܠܐ ܐܘܬܐܘܪܐ	b
ܐܘܬܐܘܪܐ ܫܘܠܐ ܫܘܠܐ ܫܘܠܐ	c

2. Translate into Syriac:

- A good uncle* sinned.
- One hand, and one good duck.
- The good uncle* saw a goose inside the well.

* Hint: Look at sentence 3 above for the word order for *good uncle* (the adjective follows the noun).

3. Put vowel marks on the following:

ܘܘܐܘܪܐ ܡܢܐ ܡܢܐ ܫܘܠܐ	a
ܘܘܐܘܪܐ ܫܘܠܐ ܫܘܠܐ ܫܘܠܐ	b
ܫܘܠܐ ܫܘܠܐ	c
ܫܘܠܐ ܫܘܠܐ	d

4. Translate the sentences in 3 into English.

1.4 Koph, Lomadh, Mim, and Nun

This section introduces the next four letters of the Syriac alphabet. They are:

Name	Syriac	Hebrew	Arabic	Sound
Koph	ܟ	כ	ك	k
Lomadh	ܠ	ל	ل	l
Mim	ܡ	ם	م	m
Nun	ܢ	נ	ن	n

نُ	نِ	نَ	نْ	ن	4
noo	nee	né	no	na	
כּ	כִּ	כָּ	כָּ	כָּ	5
לָ	לִ	לָ	לָ	לָ	6
כּ	כִּ	כָּ	כָּ	כָּ	7
נּ	נִ	נָ	נָ	נָ	8

English	Read	Syriac Word	
<i>mother</i> (f.)	é-mo	ܐܡܐ	9
<i>fish</i>	nu-no	ܢܘܢܐ	10
<i>this</i> (m.)	ho-no	ܚܘܢܐ	11
<i>this</i> (f.)	ho-dé	ܚܘܢܐ	12
<i>sea</i>	ya-mo	ܝܡܐ	13
<i>camel</i>	ga-mlo	ܓܡܠܐ	14
<i>milk</i>	ḥal-bo	ܚܠܒܐ	15
<i>salt</i>	mél-ḥo	ܡܠܚܡܐ	16
<i>I</i>	é-no	ܐܢܐ	17
<i>God</i>	a-lo-ho	ܐܠܗܐ	18
<i>spoke</i>	ma-lél	ܡܠܠܐ	19
<i>ate</i>	é-kal	ܐܟܠܐ	20
<i>went</i>	é-zal	ܐܝܘܒܐ	21
<i>from</i>	men	ܡܢ	22
<i>every, each</i>	kul	ܟܠ	23
<i>because</i>	me-ṭul	ܡܢ ܗܘܐ	24

Where Did the Waw Go?

I mentioned earlier in section 1.2 that whenever there is the vowel ܐ, it is always followed by ܘ. There are two words that violate this rule. They are ܟܠ ‘every’ and ܡܢ ‘because’. In fact, in early Syriac manuscripts, even these two words appear with a ܘ as in ܟܠܘ and ܡܢܘ. (Some contemporary educators, in particular the late Abrohom Nuro, call for bringing back the old tradition of using ܘ in these two words.)

Phrases

فُحَا	حَا	فُحَا	1
sea	in	fish	

The fish in the sea.

فُحَا	فُحَا	فُحَا	فُحَا	2
fruit	ate	camel	this	

This camel ate fruit.

فُحَا	فُحَا	فُحَا	فُحَا	3
Baghdad	from	and+milk	salt	

Salt and milk from Baghdad.

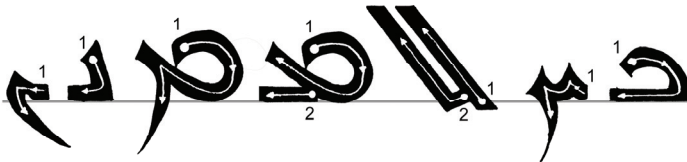
فُحَا	فُحَا	فُحَا	4
and+went	spoke	uncle	

The uncle spoke and went.

فُحَا	فُحَا	فُحَا	فُحَا	5
nut	ate	bear	each	

*Each bear ate a nut.***Writing**

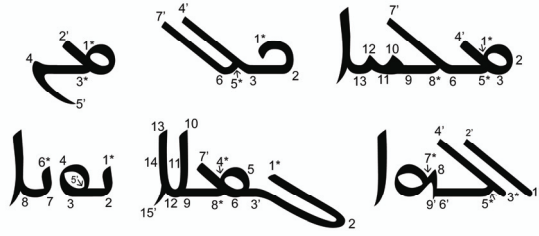
Recall that each of the letters introduced in this section has two shapes: one used in the beginning and middle of words, and another at the end. Here are the various shapes:



Initial **ك** and final **ك** are written in one stroke. There is actually another tradition of writing final **ك** in two strokes: you first write a **ك**, then write the tail under it to make **ك**. (The one stroke tradition prevails in Tur Abdin.) The letter **ل** is written in two strokes as shown; its initial version **ل** is also written in two strokes where the second stroke is simply the connecting line. This will be illustrated in the example below. Initial **م** is written in two strokes, the second stroke being the connection line, while final **م** is written in one stroke. Finally, initial **ن** and final **ن** are written in one stroke.

Here are some word examples in the image below. Remember that * marks a new stroke, and ' marks the end of a stroke. The word **حليب** is written in three strokes. You begin writing **ح** from point 1 to 4 in one stroke, then write its connection line starting at point 5 with a second stroke. The second stroke continues in writing the slanted portion of the letter **ل** ending at point 7. The third stroke begins at point 8 writing the connection line for **ل** and

then continues to write **ن**. Once at point 13, you write the final **ل** as before moving the pen to the top of the letter, then tracing on the same line to the bottom.



The word **مها** is written in two strokes. In the first stroke, you write **م** starting from point 1, passing through point 2, then moving to point 3. With the same stroke you start writing **هـ** and end the stroke at the top of the letter at point 4. You then start the second stroke at point 5, moving to point 6 then 7.

The word **سمك** is written in two strokes. The **س** is written the same way as **س** in **سمك**. Then the final **ك** is written as shown above.

The rest of the words are written tracing the points as indicated. Note that **هذه** has the ligature **هـ** and **هذا** has the ligature **هـ**. The latter is written like final **ل** where you begin at the bottom of the ligature (point 9 in **هذا**) moving up to point 10, then tracing down on the same line to point 12, then moving up to point 13, then tracing down on the same line through point 14 ending in point 15.

Review

- We introduced four more letters of the alphabet: **ك** (Koph, *k*), **ل** (Lomadh, *l*), **م** (Mim, *m*), and **ن** (Nun, *n*). All four connect on both sides.
- All four letters have another shape that is used at the beginning and middle of words: **ك** (Koph), **ل** (Lomadh), **م** (Mim), and **ن** (Nun).
- When **ل** is followed by **ك**, it becomes straight (e.g., **لُك**); when **ل** is followed by **ل**, it *optionally* becomes slanted (e.g., **لُلُك**).
- This section covered the following new words:

<i>mother</i>	أُمِّي
<i>fish</i>	سَمَكٌ
<i>this (m.)</i>	هَذَا
<i>this (f.)</i>	هَذِهِ
<i>sea</i>	بَحْرٌ
<i>camel</i>	بَعِثَةٌ
<i>milk</i>	حَلِيبٌ
<i>salt</i>	مَلْحٌ
<i>I</i>	أَنَا
<i>God</i>	إِلَهُ
<i>spoke</i>	مِخْلَبٌ

ate
went
from
all
because

ܘܘܠܘܠ
ܘܘܠܘܠ
ܘܘܠܘܠ
ܘܘܠܘܠ
ܘܘܠܘܠ

Exercise 1.4

1. Translate into English:

ܘܘܠܘܠ ܘܘܠܘܠ ܘܘܠܘܠ a
ܘܘܠܘܠ ܘܘܠܘܠ ܘܘܠܘܠ b
ܘܘܠܘܠ ܘܘܠܘܠ ܘܘܠܘܠ c

2. Translate into Syriac:

- a. This father, and this mother.
- b. God spoke.
- c. This milk from Baghdad.

3. Write the number ‘one’ in Syriac in the following:

ܘܘܠܘܠ _____ a
ܘܘܠܘܠ _____ b
ܘܘܠܘܠ _____ c
ܘܘܠܘܠ _____ d

4. Put vowel marks on the following:

ܘܘܠܘܠ ܘܘܠܘܠ a
ܘܘܠܘܠ ܘܘܠܘܠ b
ܘܘܠܘܠ ܘܘܠܘܠ c
ܘܘܠܘܠ ܘܘܠܘܠ d

5. Translate the sentences in 4 into English.

1.5 The ܘܘܠܘܠ Letters

Do you remember the Power of Waw?

Recall from section 1.2 that the letter ܘ, which means *and*, attaches itself to the next word. For example, ܘ attached to ܘܘܠܘܠ ‘child’ gives ܘܘܠܘܠܘܠ ‘and child’.

Three other letters operate in the same way: they attach themselves to the following word. Here they are listed along with ܘ:

ܘ	meaning <i>in</i>	ܘ	meaning <i>of</i>
ܘ	meaning <i>and</i>	ܘ	meaning <i>to</i>

The four letters are known as ‘the ܘܘܠܘܠ letters.’ (They have meanings other than the ones listed above depending on the context in which they occur.) Let us look at some examples.

ܘܚܝܘܘܐ	ܐܘܬܐ	1
in+Baghdad	father	

The father in Baghdad.

ܘܡܘܬܐ	ܦܝܫܐ	2
of+sea	fish	

The fish of the sea.

ܘܚܘܘܐ	ܘܐܘܬܐ	ܕܘܫܘܘܐ	3
and+uncle	of+father	treasure	

The treasure of the father and the uncle.

ܘܚܘܘܐ	ܐܘܬܐ	ܘܐܘܬܐ	ܕܘܫܘܘܐ	4
in+well	lost	of+father	Money	

The money of the father was lost in the well.

ܘܚܘܘܐ	ܕܘܫܘܘܐ	ܘܐܘܬܐ	5
in+well	treasure	behold	

Behold! The treasure in the well.

ܘܚܘܘܐ	ܕܘܫܘܘܐ	ܘܐܘܬܐ	ܐܘܬܐ	6
to+uncle	money	give	father	

Father, give money to uncle.

Inserting An ܐ

Try reading the following words:

and chose	ܘܚܘܘܐ
in one	ܘܚܘܘܐ
of one	ܘܚܘܘܐ

You will find that it is not easy to read such words because the words begin with three letters without a vowel in between. To resolve this problem, Syriac adds an ܐ vowel on the ܘܚܘܘܐ letter as follows:

and chose	ܐܘܚܘܘܐ
in one	ܐܘܚܘܘܐ
of one	ܐܘܚܘܘܐ

If the word, however, has a vowel on the first letter such as ܘܚܘܘܐ or ܘܚܘܘܐ then we simply add the ܘܚܘܘܐ letter without a vowel; e.g., ܘܚܘܘܐ, ܘܚܘܘܐ, ܘܚܘܘܐ.

Olaph is Too Lazy to Hold a Vowel!

Olaph does not like carrying a vowel, especially at the beginning of a word. It is just too much work for Olaph! So as soon as one of the ܘܚܘܘܐ letters joins a word that begins with Olaph, Olaph throws its vowel to the ܘܚܘܘܐ letter. For example, ܐܘܬܐ 'father', ܐܘܬܐ 'and father'

The sound of the letter **ʕ** is the hardest to master as there is no corresponding, or even close, sound in English. The sound is achieved by closing the glottal (point 1 in Figure 3). Listen very carefully to the audio files.

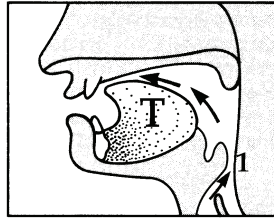


Figure 3. The pronunciation of **ʕ**.

The shape of **ʕ** is similar to **ʔ**, but is shorter. Like **ʔ**, the letter **ʕ** has two forms. The first is used at the beginning of words, **ʕ**; the second is used at the end of words, **ʕ**. The letter **ʕ** is usually transliterated in the Roman alphabet by an open single quote ‘ or a similar symbol like ‘ which we will use in this book. Sometimes you see it transliterated as a small superscript ^c, or something similar.

The letter **ج** sounds like *s* but with the tip of the tongue against the roof of the mouth

Figure 4. The pronunciation of *s* (left) and **ج** (right).



(point 1 in Figure 4), rather than the teeth, and by opening your mouth more. It connects only to the right.

The following table summarizes how these letters connect to others.

	Final Position	Middle Position	Initial Position	Stand-alone Position
Simkath	ڪ	ڪھ	ڪھ	ڪھ
‘é	ڪ	ڪڪ	ڪڪ	ڪ
Phe	ھ	ھھ	ھھ	ھ
Şodhe	ج	جج	جج	ج

Reading

Listen to the audio. Pay attention to the sound of **ʕ** (line 2) and **ج** (line 4). Also, compare the sounds in lines 4 and 5 to distinguish between **ڪ** and **ج**. I am providing the transliteration for lines 1 and 2 only.

𐤑𐤎	𐤑𐤏	𐤑𐤒	𐤑𐤓	𐤑𐤔	1
soo	see	sé	so	sa	
𐤑𐤕	𐤑𐤖	𐤑𐤗	𐤑𐤘	𐤑𐤙	2
‘oo	‘ee	‘é	‘o	‘a	
𐤑𐤚	𐤑𐤛	𐤑𐤜	𐤑𐤝	𐤑𐤞	3
𐤑𐤟	𐤑𐤠	𐤑𐤡	𐤑𐤢	𐤑𐤣	4
𐤑𐤤	𐤑𐤥	𐤑𐤦	𐤑𐤧	𐤑𐤨	5
𐤑𐤩	𐤑𐤪	𐤑𐤫	𐤑𐤬	𐤑𐤭	6
𐤑𐤮	𐤑𐤯	𐤑𐤰	𐤑𐤱	𐤑𐤲	7
𐤑𐤳	𐤑𐤴	𐤑𐤵	𐤑𐤶	𐤑𐤷	8

English	Read	Syriac Word	
<i>world</i>	‘ol-mo	𐤀𐤒𐤌𐤎	9
<i>worlds</i>	‘ol-mé	𐤀𐤒𐤌𐤓	10
<i>people</i>	‘a-mo	𐤀𐤁𐤎	11
<i>peoples, nations</i>	‘a-mé	𐤀𐤁𐤓	12
<i>law</i>	no-moo-so	𐤎𐤐𐤌𐤑𐤓	13
<i>laws</i>	no-moo-sé	𐤎𐤐𐤌𐤑𐤔	14
<i>slave, servant</i>	‘ab-do	𐤀𐤁𐤔	15
<i>slaves, servants</i>	‘ab-dé	𐤀𐤁𐤗	16
<i>ground</i>	ar-‘o	𐤀𐤓𐤀	17
<i>please!</i>	bbo-‘oo	𐤁𐤃𐤐	18
<i>on</i>	‘al	𐤀𐤌	19
<i>desired</i>	şbo	𐤑𐤃	20
<i>wanted, asked for</i>	b‘o	𐤁𐤀	21
<i>fell</i>	nfal	𐤎𐤑𐤌	22

* The letter 𐤓 in line 17 is ‘r’ and will be introduced in section 1.7.

What are Those Two Dots?

You probably have noticed the two dots above some words. The dots mark plurals, and are called in Syriac **ܣܘܡܐ** *syomé* (itself a plural). There are many rules for forming plurals. The simplest rule applies to most masculine nouns ending with ܐ. Simply, replace the final ܐ with ܐ and add the two-dot *syomé*. For example, ܐܘܪܘܟܐ ‘world’ becomes ܐܘܪܘܟܐ ‘worlds’.



Where does one place the two-dot *syomé*? In older manuscripts, *syomé* tended to be towards the end of the word. You can put it anywhere as in ܐܘܪܘܟܐ, ܐܘܪܘܟܐ, ܐܘܪܘܟܐ ‘laws’. Myself, I prefer to put it on a letter that does not have a vowel as in ܐܘܪܘܟܐ. Also, I try to avoid placing it above tall letters such as ܐ, ܐ, or ܐ.

Phrases

ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	1
uncle	from	money	wanted	father	

The father wanted money from the uncle.

ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	2
ground	on	fell	bear	

The bear fell on the ground.

ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	3
of+peoples	law	not	of+people	laws	

The laws of the people, not the law of the peoples.

ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	4
of+God	servant	I	

I (am) the servant of God

ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	ܐܘܪܘܟܐ	5
God	from	servant	asked	

The servant asked of God.

Writing

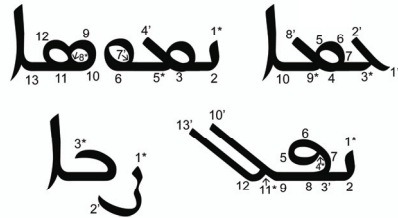
The following image shows how the letters introduced in this section are written.

The letter ܐ is written in one stroke. The stroke starts at the middle of the letter at point 1, moves clockwise to complete the first circle, then with the same stroke the second circle is written closing it at point 1, then tracing on the same line under the second circle to get to

the end of the letter. The examples below illustrate this more clearly with various point marks on the letter.

The letter ع is written with two strokes similar to the letter ع . The letters و and ي are also written with one stroke each. Note that ي is mostly under the writing line.

Here are some writing examples.



The word ع is written in three strokes. The first stroke is for the slanted portion of ع from point 1 to 2. The second stroke begins at point 3 for the connection line of ع then moves to point 4 and begins writing the letter ع , drawing a circle clockwise passing through points 5, 6, and 7, then back to point 4, then up to point 8 where the stroke ends. The third stroke starts at point 9 connecting ع to the final ع and ends after writing ع as before.

The word ع is also written in three strokes. The first begins at point 1 for ع , passes through point 2, then to point 3. At point three, you draw the circle of ع clockwise as you did in ع before ending the first stroke at point 4. I did not put all the points for you for ع ; follow the points in ع . The second stroke starts at point 5 and connects the ع to the ع . At point 6, you draw the ع clockwise ending at point 7. The third final stroke is for writing ع . It begins in the middle of ع at point 8, then moves clockwise to points 9 and 10. Then you move to point 11 and start clockwise writing the second circle of ع passing through point 12, and then point 8 again. Then you continue through point 11 again. Finally, you move to point 13 and finish the final ع .

The word ع is also written in three strokes. In the first you write ع (points 1 to 3). In the second you write ع and the the first line of ع . This stroke begins at point 4, then passes through points 5, 6, and 7. Before you get to point 8, you pass through point 3 again. From point 8, you move to point 9 then 10. The final stroke finishes ع starting at point 11, through 12 to 13.

Finally, ي is written in two strokes. The ي is simply written by tracing from point 1 to 2. ي is written as before.

Review

- We introduced four more letters of the alphabet: ع (Simkath, ع), ع (‘E), ع (Phe, f), and ي (Šodhé, ي). The first three letters connect on both sides; ي connects only to the right.

- Plurals are marked with two dots called *syomé* as in ܘܚܘܕܝܢܐ ‘servants’. The simplest rule of making plurals, which applies to many masculine nouns, is changing the final ܐ to ܐܘܐ as in ܘܚܘܕܝܢܐ ‘treasure’, ܘܚܘܕܝܢܐܘܐ ‘treasures’.
- This section covered the following new words:

<i>world</i>	ܘܚܘܕܝܢܐ
<i>people</i>	ܘܚܘܕܝܢܐܘܐ
<i>law</i>	ܘܚܘܕܝܢܐܘܐ
<i>slave, servant</i>	ܘܚܘܕܝܢܐܘܐ
<i>ground</i>	ܘܚܘܕܝܢܐܘܐ
<i>please!</i>	ܘܚܘܕܝܢܐܘܐ
<i>on</i>	ܘܚܘܕܝܢܐܘܐ
<i>desired</i>	ܘܚܘܕܝܢܐܘܐ
<i>wanted, asked</i>	ܘܚܘܕܝܢܐܘܐ
<i>fell</i>	ܘܚܘܕܝܢܐܘܐ

Exercise 1.6

1. Translate into English:

ܘܚܘܕܝܢܐܘܐ ܘܚܘܕܝܢܐܘܐ	a
ܘܚܘܕܝܢܐܘܐ ܘܚܘܕܝܢܐܘܐ	b
ܘܚܘܕܝܢܐܘܐ ܘܚܘܕܝܢܐܘܐ	c

2. Translate into Syriac:

- This world.
- Please give me (ܘܚܘܕܝܢܐܘܐ) money and treasure.
- The servants of God, and not the servant of the peoples.

3. Form the plural for the following words:

- ܘܚܘܕܝܢܐܘܐ
- ܘܚܘܕܝܢܐܘܐ
- ܘܚܘܕܝܢܐܘܐ
- ܘܚܘܕܝܢܐܘܐ
- ܘܚܘܕܝܢܐܘܐ

4. Form the singular of the following words:

- ܘܚܘܕܝܢܐܘܐ
- ܘܚܘܕܝܢܐܘܐ
- ܘܚܘܕܝܢܐܘܐ
- ܘܚܘܕܝܢܐܘܐ

1.7 Qoph, Rish, Shin, and Taw

This section introduces the last four letters of the Syriac alphabet. They are:

Name	Syriac	Hebrew	Arabic	Sound
Qoph	ܩ	ק	ق	close to q
Rish	ܪ	ר	ر	r
Shin	ܫ	ש	ش	sh
Taw	ܬ	ת	ت	t

The letter **ܩ** does not have a similar sound in English, and is hard to master. Say *k* and notice where the back of your tongue touches the roof of your mouth (point 1 in Figure 5).

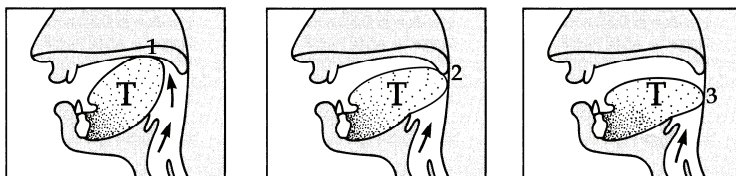


Figure 5. The pronunciation of *k* (left), *q* (middle) and **ܩ** (right).

Now say *q* and notice that you have lowered the point where the back of your tongue touches the roof of your mouth (point 2). Now—get some cough syrup and—try to go ten times lower (point 3), hopefully without irritating your throat! The letter **ܩ** is transliterated in Roman letters as *q*, the closest sound to it.

The letter **ܩ** sounds like *r* but rolled the Scottish way. Note that **ܩ** looks exactly the same as **ܩ**, except that the dot is on top of the letter. Similar to **ܩ**, it takes another shape when connected to the previous letter as in **ܩܩ**. It does not connect to the left.

The letter **ܩ** sounds like *sh* in *shame*. It connects on both sides.

Finally, the letter **ܩ** sounds like *t* in *tea*. When **ܩ** connects to the previous letter, a stroke that goes from the baseline to the top of the **ܩ** makes the connection, as in **ܩܩ** (similar to the line that connects **ܩܩ**). It does not connect to the left.

The following table summarizes how these letters connect to others.

	Final Position	Middle Position	Initial Position	Stand-alone Position
Qoph	ܩ	ܩܩ	ܩܩ	ܩ
Rish	ܩ	ܩܩ	ܩܩ	ܩ
Shin	ܩ	ܩܩ	ܩܩ	ܩ
Taw	ܩ	ܩܩ	ܩܩ	ܩ

Reading

The first line is transliterated for you. Follow the same vowel patterns in lines 2-4.

ܩܩ	ܩܩ	ܩܩ	ܩܩ	ܩܩ	1
Qoo	Qee	Qé	Qo	Qa	
ܩܩ	ܩܩ	ܩܩ	ܩܩ	ܩܩ	2
ܩܩ	ܩܩ	ܩܩ	ܩܩ	ܩܩ	3
ܩܩ	ܩܩ	ܩܩ	ܩܩ	ܩܩ	4

English	Read	Syriac Word	
<i>high</i>	ro-mo	ܩܩܩ	5

<i>big</i>	ra-bo	رُبَا	6
<i>now</i>	ho-sho	هَوُشَا	7
<i>sister</i>	ho-tho	هَوُثَا	8
<i>Christ</i>	m-shi-ḥo	مَشِيحَا	9
<i>Lord</i>	mor-yo	مُورَا	10
<i>spirit</i>	roo-ḥo	رُوهُشَا	11
<i>holy</i>	qa-dee-sho	قَادِييَا	12
<i>true</i>	sha-ree-ro	شَارِييَا	13
<i>said</i>	é-mar	أَمَرَ	14
<i>went out</i>	n-faq	نَفَقَا	15
<i>son</i>	b-ro	بَرَا	16
<i>name</i>	sh-mo	شَمَا	17

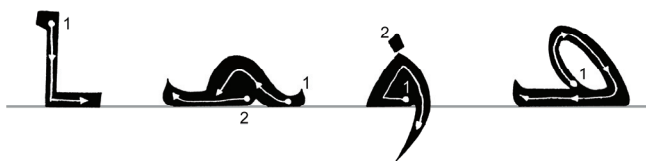
Phrases

	وَبَرَا	وَأَبَا	كَمَامَا	1	
	and+of+son	of+father	in+name		
<i>In the name of the Father, and of the Son...</i>					
	شَارِييَا	أَلَهُ	أَبَا	رُوهُشَا	2
	true	God	one	holy	and+of+spirit
<i>... and of the Holy Spirit, one true God.</i>					
			أَلَهُ	مُورَا	3
			God	Lord	
<i>Lord God!</i>					
	أَبَا	وَأَلَهُ	بَرَا	مَشِيحَا	4
	father	of+God	son	Christ	
<i>Christ, Son of God the Father.</i>					
		وَعَالَا	رُبَا	بَيْتَا	5
		and+tall	big	house	
<i>A big and tall house.</i>					

Writing

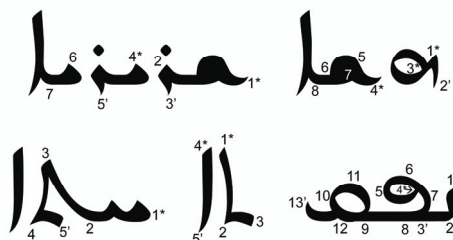
The following graph illustrates how the letters of this section are written. The letter **و** is written with one stroke as shown. The letter **؛** is written like **و**, but with the dot on the top; remember the top portion has to be filled in a clockwise movement. The letter **ء**, as written

by the calligrapher below, is made of two strokes. I learned how to write it in one stroke by connecting both strokes at point 2, and filling out the interior of the letter in a counter clockwise, spiral motion, with each circle starting at point 2, and finally making the connection line also starting at point 2. The letter ל is written in one stroke from top to bottom.



Here are some examples that illustrate how to write a few words. The word **לוי** is written in three strokes. The first two are for the letter **וי** as we learned before (first stroke from point 1 to 2, and the second stroke from point 3 drawing a circle counter clockwise, or clockwise according to other traditions, back to point 3). The third stroke is for **ל**. Start at point 4, up to point 5, then point 6, then point 7, then back to somewhere between points 7 and 4 to close the gap. Now fill in the **ל** in a counter clockwise movement. When you are done filling it, you should be at point 4. Now move to point 8, and draw the final **ל** as before.

The word **חזק** is written in three strokes: the first for **ח**, the second for **ז** and the



third for **ל**. Simply follow the points as before.

The word **של** is written in two strokes: the first for **ש** from point 1 to 2 to 3, then the second for **ל** starting at point 4. You then move clockwise to point 5, then 6, then 7, then 8 (passing through point 3 again), then 9. Now you continue with the same stroke in clockwise motion to point 10, 11, then 12 (passing by point 9 again), and finishing at point 13.

The word **של** is written in two strokes: one for **ש** and the other for **ל**. Simply follow the points.

; with Syomé

When a plural word contains a **;**, then the *syomé* is usually placed on it like this: **;** (a total of two points, not three); e.g. **שְׁלָלָהּ**. When there is more than one **;**, the *syomé* goes on the last one; e.g. **שְׁלָלָהּ**. These, however, are late conventions as early manuscripts and texts can have *syomé* on letters other than **;**; e.g. **שְׁלָלָהּ**.

Review

- We introduced the last four letters of the alphabet: ܩ (Qoph, close to *q*), ܦ (Rish, rolled *r*), ܫ (Shin, *sh*), and ܬ (Taw, *t*).
- When ܦ is connected to the preceding letter, it takes a different shape as in ܦܘܢ ‘son’. When ܬ connects to the preceding letter, it takes a shape as in ܕܘܠܘܫ ‘house’.
- This section covered the following new words:

<i>high</i>	ܘܥܘܐ
<i>big</i>	ܘܕܘܐ
<i>now</i>	ܘܥܘܐ
<i>sister</i>	ܫܘܠܘܐ
<i>Christ</i>	ܡܥܘܨܘܢܐ
<i>Lord</i>	ܘܕܘܐ
<i>spirit</i>	ܘܫܘܐ
<i>holy</i>	ܕܘܫܘܐ
<i>true</i>	ܘܕܘܐ
<i>said</i>	ܘܕܘܐ
<i>went out</i>	ܘܕܘܐ
<i>son</i>	ܘܕܘܐ
<i>name</i>	ܘܕܘܐ
<i>house</i>	ܘܕܘܐ

Exercise 1.7

- Put vowels on the following sentences:

ܘܕܘܐ ܕܘܐ ܘܕܘܐ ܘܕܘܐ	a
ܘܕܘܐ ܘܕܘܐ ܘܕܘܐ	b
ܘܕܘܐ ܘܕܘܐ ܘܕܘܐ	c

- Translate the sentences in 1 into English (ܘܕܘܐ, with a silent ܘ, means *city*).

- Translate into Syriac:

- A good and true uncle went to the city.
- Lord God, give me bread (ܕܘܫܘܐ) and fish of the sea.
- Now, this servant ate the nuts, and went to the big house.

1.8 Review of the Alphabet

Congratulations! You now know the entire Syriac alphabet. Before going forward, let us review the alphabet and learn something new: *Rukokbo* and *Qushoyo*.

First, here is a table of the entire alphabet.

Name	Syriac	Sound
Olaph	ܐ	(silent)
Béth	ܒ	b as in <i>boy</i>
Gomal	ܓ	g as in <i>give</i>
Dolath	ܕ	d as in <i>dad</i>
Hé	ܗ	h as in <i>home</i>
Waw	ܘ	w as in <i>we</i>
Zayn	ܙ	z as in <i>zebra</i>
Héth	ܚ	h̄ (listen to the audio files)
Téth	ܛ	ṭ (listen to the audio files)
Yudh	ܝ	y as in <i>yet</i>
Koph	ܟ	k as in <i>kilo</i>
Lomadh	ܠ	l as in <i>let</i>
Mim	ܡ	m as in <i>meet</i>
Nun	ܢ	n as in <i>not</i>
Simkath	ܣ	s as in <i>sand</i>
‘é	ܥ	(listen to the audio files)
Phe	ܦ	f as in <i>fat</i>
Ṣodhé	ܨ	ṣ (listen to the audio files)
Qoph	ܩ	q (listen to the audio files)
Rish	ܪ	r (rolled)
Shin	ܫ	sh as in <i>shame</i>
Taw	ܬ	t as in <i>tea</i>

It would be a good thing if you can start remembering the sequence of the letters so that you can look things up in a dictionary. The audio file has a song that will help you do that, or you can memorize the mnemonic:

ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ

The following table shows the various shapes of letters depending on their position in the word. The names are now given in the Syriac script.

Name	Final Position	Middle Position	Initial Position	Stand-alone Position
ܐ	ܐ	ܐ	ܐ	ܐ
ܒ	ܒ	ܒ	ܒ	ܒ
ܓ	ܓ	ܓ	ܓ	ܓ
ܕ	ܕ	ܕ	ܕ	ܕ
ܗ	ܗ	ܗ	ܗ	ܗ
ܘ	ܘ	ܘ	ܘ	ܘ
ܙ	ܙ	ܙ	ܙ	ܙ
ܚ	ܚ	ܚ	ܚ	ܚ
ܛ	ܛ	ܛ	ܛ	ܛ
ܝ	ܝ	ܝ	ܝ	ܝ
ܟ	ܟ	ܟ	ܟ	ܟ

these sounds. A *ke* sound is with a dot above the letter as in ܕܘܠܐ ‘every’, and a *keb* sound is with a dot under the letter as in ܕܘܠܐ ‘he eats’.

A third letter that has two sounds is ܘܢܐ. The usual sound is *g* as in ܘܢܐܠܐ ‘camel?’. The other sound also does not exist in English—surprise, surprise! If you know French, it sounds like *r* in *Paris* (as the French say it). If you know Arabic, it sounds like ڭ. This latter sound is transcribed into Roman letters as *gb* (again, not that it sounds like that). The *g* sound is indicated with a dot above the letter as in ܘܢܐܠܐ, while the *gb* sound with a dot under as in ܘܢܐܠܐ ‘flesh’.

We are not done. There are three more letters to go, but these are less frequently used by Syriac speakers themselves. I shall introduce them, however, for completeness.

The letter ܕ is pronounced as *d* as in ܕܘܠܐ ‘gold’ with a dot above the letter. The other sound is like *tb* in *that*; e.g., ܕܘܠܐ with a dot below the letter (so you end up with two dots, the original dot which is larger and the sound indicator dot which is smaller). The ܕ sound is still observed and you will hear it in the audio files, but not to the same extent as the ܕ, ܕ or ܘܢܐ sounds.

The two remaining sound variations are almost never used today in West Syriac, except by a few pedantic individuals like myself who have nothing better to worry about. The letter ܐ with a dot above sounds like *b* as we already learned. The other variation is ܐ which sounds like *v*. As I said, no one today reads it as *v*. Finally, the letter ܐ sounds like *p*, and no one uses this sound today. The variant sound is ܐ and is the *f* sound we have been using thus far. (The sounds *v* and *p* are used in East Syriac, however, for which see Chapter 8.)

So what are *Rukokho* and *Qushoyo*?

They are exactly what I have just explained. Letters with a dot above are called by Syriac grammarians ܘܢܐܠܐ, *Qushoyo*, meaning a *hard* sound. Letters with a dot below are called ܕܘܠܐ, *Rukokho*, meaning a *soft* sound. The six letters which have these sound variations are known by the mnemonic ܕܘܠܐܠܐܠܐ.

I don’t want to bother you much with these sounds, so let’s agree on the following policy. There is no need to put a dot above a letter. If there is no dot, we assume the usual sound: ܐ is *b*, ܘܢܐ is *g*, ܕ is *d*, ܕ is *ke* and ܠ is *t*—but ܐ is *f*. I shall mark the alternative sound only in words when the alternative sound prevails in contemporary usage; i.e., only for ܘܢܐ, ܕ, and ܠ (sometimes ܕ as well).

Here are the words we learned for which we should start applying soft sounds. Remember, we will only mark soft sounds with a dot below: ܕܘܠܐ ‘hand’, ܕܘܠܐ ‘ate’, ܕܘܠܐ ‘Baghdad’, ܕܘܠܐ ‘inside’, ܕܘܠܐ ‘this (f.)’, ܕܘܠܐ ‘one (m.)’, ܕܘܠܐ ‘one (f.)’, ܕܘܠܐ ‘sister’, and ܕܘܠܐ ‘city’.

1.9 I Don't Need Those Vowels, Do I?

So far we have been reading 'vocalized' Syriac. That is, the vowel marks were fully written on each word. In reality, Syriac is usually written without vowel marks considering that vowel marks did not even appear until the seventh century. This is actually not as bad as it sounds as you will see below. The ancients did it, so can you!

Let us start by reading some English sentences. Can you read the following?

1. *I slept on the bd.*
2. *I ate a hmbgrgr.*
3. *pls brng me a book.*
4. *I wnt to school*
5. *I wnt to eat.*

You probably figured out that *bd* in sentence 1 is *bed* but without the *e*, and *hmbgrgr* in sentence 2 is *hamburger* without the vowels. Similarly, the first two words in sentence 3 are *please bring*. See it is not that bad after all.

How did you read *wnt* in sentences 4 and 5? If you got it right, you would have read *went* in sentence 4. Actually, in sentence 5 it can be read either as *want* or *went*. This is an example of how a word written without vowels can be read in two (sometimes more) different ways. In most cases, as in sentence 4, the context of the sentence makes it clear as to which word you should be reading. In some cases, as in sentence 5, the sentence is not enough and one needs a larger context.

Syriac operates in this same fashion. When you learn new words, try to learn them with and without the vowels.

I promise to take it easy on you. Let us start omitting vowels one step at a time.

Do I Really Need ܐ?

You may have noticed that the vast majority of nouns end in ܐ such as ܐܘܠܐ 'father,' ܐܘܡܐ 'mother,' and ܐܘܚܠܐ 'flower'. Since we know that the last vowel is ܐ, let us take it out. For example, the previous three words can be written ܐܘܠܐ, ܐܘܡܐ and ܐܘܚܠܐ. Here are more words:

<i>hgb</i>	ro-mo	ܐܘܠܐ	1
<i>big</i>	ra-bo	ܐܘܠܐ	2
<i>now</i>	ho-sho	ܐܘܡܐ	3
<i>sister</i>	ho-tho	ܐܘܚܠܐ	4
<i>Christ</i>	m-shi-ho	ܐܘܚܠܐ	5
<i>Lord</i>	mor-yo	ܐܘܚܠܐ	6
<i>spirit</i>	roo-ho	ܐܘܚܠܐ	7

<i>holy</i>	qa-dee-sho	كَبِيْعَا	8
<i>true</i>	sha-ree-ro	هَئِنَّا	9

Let us review some phrases from the previous section, but now we will omit the final ُ.

كَمَعَا َوَاطَا َوَدَا	1
هَوُوْوَسَا كَبِيْعَا نَبِيْ اَلْاَلَا هَئِنَّا	2
مُنَمَّا اَلْاَلَا	3
هَقَمَسَا دَا َوَاكَلَا اَلْاَلَا	4
كَمَا َوَا َوُوْوَا	5

When Can I Omit ُ?

We studied before (see section 1.6) that plurals of masculine nouns tend to end in ُ rather than ُو. Additionally, the plurals take the two-dot *syomé* as in نَعْمَتَا 'laws'. In such cases, we can omit the ُ vowel as the two-dot *syomé* is a sufficient indicator. Hence, we can write نَعْمَا 'law' (read *no-moo-so*), and نَعْمَتَا 'laws' (read *no-moo-sé*).

Here are additional examples for practice:

<i>world</i>	‘ol-mo	اَلْمُوْوَا	1
<i>worlds</i>	‘ol-mé	اَلْمُوْوَاتَا	2
<i>people</i>	‘a-mo	اَلْمُوْوَا	3
<i>peoples</i>	‘a-mé	اَلْمُوْوَاتَا	4
<i>slave</i>	‘ab-do	اَلْمُوْوَا	5
<i>slaves</i>	‘ab-dé	اَلْمُوْوَاتَا	6

How about Doing Without ُ?

Recall that when we introduced ُ we also said that it is always followed by ُو as in نَعْمَتَا 'law,' نَمَا 'fish', etc. In fact, it is the combination ُو that makes this vowel.

This does not mean that the reverse is true. If there is a ُو in a word, it may be preceded by ُ as in نَمُوْوَا 'fast.'

So let's make a deal. When we have ُو in a word, we will omit the ُ. The ُو is enough to tell us that the vowel is there. For example, we will say نَمَا for نَمُوْوَا and نَعْمَتَا for نَعْمَتُوْوَا. (Remember, we are omitting the final ُ as well.) But we will keep showing ُ as in نَمُوْوَا for نَمُوْوَا 'fast'.

Let us practice reading some words:

<i>spirit</i>	roo-ḥo	رُوْوَسَا	1
<i>law</i>	no-moo-so	نَعْمَتَا	2

fish

noo-no

ܦܝܫ 3

Can I Omit ܘ Now?

OK, we are getting there. So far we were able to omit ܘ at the end of words, and ܘ because it is usually followed by ܐ. Now, we will try to omit ܘ in a specific context.

You may have noticed that ܘ is usually followed by ܐ as in ܘܦܫܐ ‘head’. (Again, the opposite does not hold as ܐ can be preceded by ܘ or ܘ as in ܘܦܫܐ ‘house’ and ܘܦܫܐ ‘she rises’.) So whenever we have the combination ܘܐ, we will omit the vowel as in ܘܦܫܐ ‘head’ for ܘܦܫܐ, and ܘܦܫܐ ‘hand’ for ܘܦܫܐ. But we will show other vowels before ܐ as in ܘܦܫܐ ‘house’ for ܘܦܫܐ.

Here are some words for practice:

<i>hand</i>	ee-do	ܘܦܫܐ	1
<i>which (f.)</i>	ay-do	ܘܦܫܐ	2
<i>true</i>	sha-ree-ro	ܘܦܫܐ	3

Review

- Syriac is usually written without vowel marks. We will begin omitting vowels bit by bit.
- When a word ends in ܘ, we will not show the ܘ as in ܘܦܫܐ for ܘܦܫܐ ‘father’.
- When a masculine plural word ends in ܘܐ, we will not show the ܘ as in ܘܦܫܐ for ܘܦܫܐ. The two-dot *syomé* indicates that the word is plural.
- When ܐ is preceded by ܘ in the combination ܘܐ, we will omit the vowel mark as ܘܦܫܐ for ܘܦܫܐ ‘owl’, but we will keep other vowels before ܐ as in ܘܦܫܐ ‘day’ for ܘܦܫܐ.
- When ܐ is preceded by ܘ in the combination ܘܐ, we will omit the vowel mark as ܘܦܫܐ for ܘܦܫܐ ‘hand’, but we will keep other vowels before ܐ as in ܘܦܫܐ ‘house’ for ܘܦܫܐ.

2 Reading with Gender

Syriac is highly gender-sensitive. That is, words are either masculine or feminine. Almost every word is classified either as masculine or feminine, though there are a few exceptions which will be noted. Prepositions like ܘܡܝܢ ‘from’, ܩܝܡܐ ‘near’, etc. are not gender sensitive.

This chapter introduces gender and how it is used with verbs, adjectives, nouns, numerals, and pronouns. This chapter also introduces about 80 words, giving you a vocabulary of about 150 words.

Remember that in the reading sections we no longer show the ܘ at the end of the word, ܘ before a ܐ, or ܘ before a ܝ. Further, when a word occurs many times, we will start omitting its vowels bit by bit. The objective is to get you used to reading Syriac without vowels.

2.1 Getting Our Feet Wet With Gender

New Words

<i>key</i>	ܡܟܝܒܐ		<i>board</i>	ܕܗܒܐ		<i>(he) has</i>	ܐܘܩܘܢܐ
<i>pen</i>	ܦܢܐ		<i>book</i>	ܟܬܒܐ		<i>(she) has</i>	ܐܘܩܘܢܐ

Reading Sentences

This is the/a brother.	ܐܘܩܘܢܐ ܐܘܩܘܢܐ.	1
This is the/a sister.	ܐܘܩܘܢܐ ܐܘܩܘܢܐ.	2
This is a father.	ܐܘܩܘܢܐ ܐܘܩܘܢܐ.	3
This is a mother.	ܐܘܩܘܢܐ ܐܘܩܘܢܐ.	4
The brother has a pen.	ܐܘܩܘܢܐ ܐܘܩܘܢܐ ܐܘܩܘܢܐ.	5
The sister has a board.	ܐܘܩܘܢܐ ܐܘܩܘܢܐ ܐܘܩܘܢܐ.	6
The father has a book.	ܐܘܩܘܢܐ ܐܘܩܘܢܐ ܐܘܩܘܢܐ.	7
The mother has a key.	ܐܘܩܘܢܐ ܐܘܩܘܢܐ ܐܘܩܘܢܐ.	8

New Concepts

Unlike English, Syriac is very sensitive to gender (i.e., whether a word is masculine or feminine). Most words in Syriac are classified as being masculine or feminine.

There are words whose gender is obvious from the meaning. For example, it is obvious that ܐܘܩܘܢܐ ‘father’ and ܐܘܩܘܢܐ ‘brother’ are masculine, while ܐܘܩܘܢܐ ‘mother’ and ܐܘܩܘܢܐ ‘sister’ are feminine.

Now, when we want to say *this is the/a father*, it is important to use a masculine form for the word *this*. Similarly, when we want to say *this is the/a mother*, we need to use the feminine form of the word *this*. Syriac gives us two forms for the word *this*:

- ܐܘܢܐ for masculine nouns as in ܐܘܢܐ ܐܘܢܐ ‘this is the/a brother’.
- ܐܘܢܐ for feminine nouns as in ܐܘܢܐ ܐܘܢܐ ‘this is the/a sister’.

In a similar fashion, if we want to say *the brother has a book* or *the sister has a book*, Syriac gives us two forms for the word *has* as follows:

- ܐܘܢܐ ܐܘܢܐ (‘he) has’ as in ܐܘܢܐ ܐܘܢܐ ‘the brother has’.
- ܐܘܢܐ ܐܘܢܐ (‘she) has’ as in ܐܘܢܐ ܐܘܢܐ ‘the sister has’. (The dot over the ܐ indicates the feminine form in case the vowel on ܐ is not written; for example, ܐܘܢܐ is ܐܘܢܐ, and ܐܘܢܐ is ܐܘܢܐ. Note that even if you put the vowel on ܐ, you still have to put the dot on ܐ.)

More on ܐܘܢܐ

The word ܐܘܢܐ has many usages in the language, and you will come across it frequently in this book and any other Syriac text. When it stands on its own, it gives the meaning of *is, are*. We will come across this usage in section 2.6. For our purposes here, when it is followed by ܐܘܢܐ as in ܐܘܢܐ ܐܘܢܐ it means *he has*, and when it is followed by ܐܘܢܐ as in ܐܘܢܐ ܐܘܢܐ (with a dot on the ܐ) it means *she has*.

Exercise 2.1

1. For each of the following words, write a Syriac sentence that says *Sara has this* _____:

- a. ܐܘܢܐ b. ܐܘܢܐ c. ܐܘܢܐ d. ܐܘܢܐ
(Hint: Sara is ܐܘܢܐ.)

2. For each of the following words, write a Syriac sentence that says *Simon has this* _____:

- a. ܐܘܢܐ b. ܐܘܢܐ c. ܐܘܢܐ d. ܐܘܢܐ
(Hint: Simon is ܐܘܢܐ.)

3. Translate the sentences you came up with in 1 and 2 into English.

2.2 Gender and Verbs

New Words

<i>church</i>	ܕܘܪܘܫܐ	<i>banana</i>	ܕܘܪܘܫܐ	<i>(he) eats</i>	ܐܘܢܐ
<i>Mark</i>	ܕܘܪܘܫܐ	<i>John</i>	ܕܘܪܘܫܐ	<i>(she) eats</i>	ܐܘܢܐ
<i>Mary</i>	ܕܘܪܘܫܐ	<i>chair</i>	ܕܘܪܘܫܐ	<i>(he) sits</i>	ܐܘܢܐ
<i>deaconess</i>	ܕܘܪܘܫܐ	<i>Martha</i>	ܕܘܪܘܫܐ	<i>(she) sits</i>	ܐܘܢܐ
		<i>bench</i>	ܕܘܪܘܫܐ	<i>(he) sings</i>	ܐܘܢܐ
		<i>priest</i>	ܕܘܪܘܫܐ	<i>(she) sings</i>	ܐܘܢܐ

Note. An indented word is usually a variation of the unindented word above it. For example, ܐܘܢܐ ‘she eats’ has similarity to ܐܘܢܐ ‘he eats’ above.

Reading Sentences

The father eats a banana.	أَبَا أُجَلَا مَهْرَا.	1
The mother eats fish.	أُمُّهَا أُجَلَا سَمَا.	2
John sits on the chair.	مَسَّيْ نَجِدَا خَلَا مَهْهَسَلَا.	3
Marta sits on the bench.	مَرْتَا نَجِدَا خَلَا مَهْهَسَلَا.	4
The priest chants in the church.	قُوسَا رُغْدَا حَكْبَالَا.	5
The deaconess chants in the church.	مَهْمَهْمَسَلَا رُغْدَا حَكْبَالَا.	6
Mark has a book.	مَرْكَا مَهْهَ لَسَا دَهْ صَلْجَا.	7
Mary has a pen.	مَرْيَا مَهْهَ لَسَا كُنْهَ قَسَا.	8

New Concepts

Gender affects verbs too. For example, **أُجَلَا** is the masculine form of ‘is eating’, while **أُجَلَا** is the feminine form of the same verb. Here is a list of the verbs introduced above:

	Masculine	Feminine
<i>eats</i>	أُجَلَا	أُجَلَا
<i>sits</i>	نَجِدَا	نَجِدَا
<i>sings</i>	رُغْدَا	رُغْدَا

We will learn more about verbs in Chapter 5.

Remember that the word *has* has two forms in Syriac. Masculine **لَسَا** as in Sentence 7, and feminine **لَسَا** (with a dot above the **ه**) as in Sentence 8.

Exercise 2.2

1. Write one Syriac sentence for each verb:

- أُجَلَا ‘he drinks’ / مَرْيَا ‘she drinks’.
- خُجَلَا ‘he cries’ / مَرْيَا ‘she cries’.
- قُنْجَلَا ‘he reads’ / مَرْيَا ‘she reads’.

2. Translate into Syriac:

- Mary drinks water from the sea.
- Mark runs (وَسَلَا) to the church, and Martha runs (وَسَلَا) to the house.
- Sara has a big pen, and Simon has a high chair.

2.3 Review

New Words

<i>girl</i>	لَسَلَا	<i>juice</i>	لَسَلَا	<i>(he) drinks</i>	أُجَلَا
<i>very (much)</i>	قَسَلَا	<i>water</i>	قَسَلَا	<i>(she) drinks</i>	أُجَلَا
<i>has in it (m.)</i>	لَسَا دَهْ	<i>pitcher</i>	لَسَلَا	<i>(he) likes</i>	وَسَلَا
<i>has in it (f.)</i>	لَسَا دَهْ	<i>wine</i>	لَسَلَا	<i>(she) likes</i>	وَسَلَا
		<i>berry</i>	لَسَلَا	<i>Barsaum</i>	كَنْزَمَا

Reading Sentences

Barsaum drinks milk.	كَنْزَمَا أُجَلَا سَلْجَا.	1
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Mary drinks juice.	كَيْتَمَرُ عَجَلًا لَوْنًا.	2
The well has in it water.	كَيْهَذَا لِي دَهْ مَعْنَا.	3
The pitcher has in it wine.	اَلْجَرَّةُ كَيْسَيِّدَا لِي دَهْ مَعْنَا.	4
This baby very much likes banana.	هَذَا كَمَا فَكَّيْتُ وَتَمَرٌ عَدْرًا.	5
This girl very much likes berry.	هَذِهِ الْكَلْبَا فَكَّيْتُ وَسَعْدًا لَوْنًا.	6

Review

The above sentences stress what we have covered so far. You will notice the various masculine and feminine forms of verbs (e.g., *عَجَلًا* vs. *عَجَلْنَا*, and *تَمَرٌ* vs. *سَعْدًا*).

Also you will notice that the *it* of *there is in it* has two forms: *دَهْ لِي* is masculine, while *دَهْ لِي* is feminine (compare that with *دَهْ لِي* 'he has', and *دَهْ لِي* 'she has').

Finally remember the two forms of the demonstrative pronoun *this*: *هَذَا* is the masculine form as in Sentence 5, and *هَذِهِ* is the feminine form as in Sentence 6.

Exercise 2.3

1. Collect all the verbs from this chapter up to this point, and create a conjugation table with the masculine and feminine forms like this:

Meaning	Masculine	Feminine
Drinks	عَجَلًا	عَجَلْنَا

2. Rearrange the table you created in 1 in alphabetical order.

2.4 Gender and Adjectives

New Words

<i>book</i>	كَلْبَا	<i>boy</i>	لَاكَلَا	<i>student (m.)</i>	تُكَدَفَا
<i>large (m.)</i>	وَكَا	<i>girl</i>	لَاكَلْبَا	<i>student (f.)</i>	تُكَدَفَلَا
<i>large (f.)</i>	وَكَلْبَا	<i>small (m.)</i>	رَاكَلْوَا	<i>bright (m.)</i>	تُكَدَفَلَا
<i>heavy (m.)</i>	تَمَعْنَا	<i>small (f.)</i>	رَاكَلْوَلَا	<i>bright (f.)</i>	تُكَدَفَلَا
<i>heavy (f.)</i>	تَمَعْنَلَا	<i>diligent, successful (m.)</i>	صَمَعْنَا	<i>diligent (m.)</i>	سُكْفَلَا
<i>volume, codex</i>	فَمَعْنَلَا	<i>diligent (f.)</i>	صَمَعْنَلَا	<i>diligent (f.)</i>	سُكْفَلَا

Reading Sentences

An intelligent and diligent (male) student.	تُكَدَفَا تَمَعْنَا وَصَمَعْنَا.	1
An intelligent and diligent (female) student.	تُكَدَفَلَا تَمَعْنَلَا وَصَمَعْنَلَا.	2
A small and successful boy.	لَاكَلَا رَاكَلْوَا وَصَمَعْنَا.	3
A small and successful girl.	لَاكَلْبَا رَاكَلْوَلَا وَصَمَعْنَلَا.	4
A large and heavy book.	كَلْبَا وَكَا تَمَعْنَا.	5
A large and heavy volume.	فَمَعْنَلَا وَكَلْبَا تَمَعْنَلَا.	6

New Concepts

Examine the first two sentences. Both give the meaning *an intelligent and diligent student*, except that the student is male in the first sentence (ܡܘܨܚܐܘܢܐ), and female in the second (ܡܘܨܚܐܘܢܐܐ). Each one of them is followed by two adjectives. An ADJECTIVE is a word that modifies a noun. For example, *tall* in *tall tree* is an adjective.

It is important to note that word order in Syriac is different from that of English. While in English the adjective comes before the noun, it comes after the noun in Syriac.

The adjectives in all the sentences above are listed here:

Table 1. Masculine and feminine adjectives.

	Masculine	Feminine
<i>intelligent</i>	ܡܘܨܚܐܘܢܐ	ܡܘܨܚܐܘܢܐܐ
<i>small</i>	ܡܘܨܚܐܘܢܐ	ܡܘܨܚܐܘܢܐܐ
<i>successful</i>	ܡܘܨܚܐܘܢܐ	ܡܘܨܚܐܘܢܐܐ
<i>big, large</i>	ܡܘܨܚܐܘܢܐ	ܡܘܨܚܐܘܢܐܐ
<i>heavy</i>	ܡܘܨܚܐܘܢܐ	ܡܘܨܚܐܘܢܐܐ
<i>diligent</i>	ܡܘܨܚܐܘܢܐ	ܡܘܨܚܐܘܢܐܐ

The masculine adjectives above end in ܐܘܢܐ, while the feminine ones end in ܐܘܢܐܐ. Also, you will notice that the masculine nouns in the above sentences (ܡܘܨܚܐܘܢܐ ‘male student’, ܡܘܨܚܐܘܢܐ ‘boy’, and ܡܘܨܚܐܘܢܐ ‘book’) also end in ܐܘܢܐ, while the feminine nouns (ܡܘܨܚܐܘܢܐܐ ‘female student’, ܡܘܨܚܐܘܢܐܐ ‘girl’, and ܡܘܨܚܐܘܢܐܐ ‘codex’) end in ܐܘܢܐܐ. Soon you will realize that the ending ܐܘܢܐ is the feminine’s best friend.

When do we use masculine versus feminine adjectives? Simply, a masculine noun takes a masculine adjective (e.g., ܡܘܨܚܐܘܢܐ ܡܘܨܚܐܘܢܐ ‘small brother’), and a feminine noun takes a feminine adjective (ܡܘܨܚܐܘܢܐܐ ܡܘܨܚܐܘܢܐܐ ‘small sister’).

Bonus Word: ܡܘܨܚܐܘܢܐܐ

The word ܡܘܨܚܐܘܢܐܐ ‘tablet, codex’ is used in a liturgical sense to indicate the large volume (traditionally a manuscript) that contains the hymns of the canonical hours for the liturgical year cycle according to the West Syriac tradition (Syriac Orthodox, Catholic and Maronite).

Exercise 2.4

- Give the feminine forms of the following adjectives:
 - ܡܘܨܚܐܘܢܐ ‘high’
 - ܡܘܨܚܐܘܢܐܐ ‘long’
 - ܡܘܨܚܐܘܢܐܐ ‘fat’
- Give the masculine forms of the following adjectives:
 - ܡܘܨܚܐܘܢܐܐ ‘smart’
 - ܡܘܨܚܐܘܢܐܐ ‘beautiful’
- For each of the adjectives in 1 and 2 (including the ones you wrote), write Syriac sentences filling in the gaps:
 - This boy is ____ and he has a treasure.
 - This girl is ____ and she eats bread.

2.5 Gender and Body Parts

New Words

<i>Susan</i>	مُهَمِّع		<i>Tabitha, gazelle</i>	لُحْمِيَا		<i>beautiful, handsome (m.)</i>	مُهَمِّعَا
<i>nose</i>	سُنِّيَا		<i>eye</i>	كُمِّيَا		<i>beautiful (f.)</i>	مُهَمِّعَا
<i>mouth</i>	قَهْمَا		<i>also</i>	أَف		<i>long (m.)</i>	أَوْبَجَا
<i>hair</i>	صَدْنَا		<i>ear</i>	أَوْنَا		<i>long (f.)</i>	أَوْبَجَا

Reading Sentences

Tabitha has a beautiful eye.	1	لُحْمِيَا أَمِ كُنْ كَمِيَا مُهَمِّعَا.
Also, (she) has a small ear.	2	أَف أَمِ كُنْ أَوْنَا رُخْمَا.
Susan has a beautiful nose.	3	مُهَمِّع أَمِ كُنْ سُنِّيَا مُهَمِّعَا.
Also, (she) has a small mouth.	4	أَف أَمِ كُنْ قَهْمَا رُخْمَا.
The hand of Mary is very long.	5	أَمِا وَصَنْمِر قَهْمِ أَوْبَجَا.
Also, the hair of Mary is very long.	6	أَف صَدْنَا وَصَنْمِر قَهْمِ أَوْبَجَا.

New Concepts

Like the sentences of the previous section, the above sentences also contain adjectives. They are:

	Masculine	Feminine
<i>beautiful</i>	مُهَمِّعَا	مُهَمِّعَا
<i>small</i>	رُخْمَا	رُخْمَا
<i>long</i>	أَوْبَجَا	أَوْبَجَا

Recall that masculine adjectives end in **لُ**, while the feminine ones end in **ا**.

Here is a pop quiz... In the sentences above, can you figure out if **كُمِّيَا** ‘eye’ is feminine or masculine? How about **قَهْمَا** ‘mouth’?

Here is the answer: Since in **كُمِّيَا مُهَمِّعَا** the adjective **مُهَمِّعَا** is feminine (we know this because it ends in **ا**), then **كُمِّيَا** must be feminine too. Similarly, since in **قَهْمَا رُخْمَا** the adjective **رُخْمَا** is masculine (we know this because it ends with **لُ**), then **قَهْمَا** must be masculine too. This is because the noun and the adjective that modifies it must be of the same gender.

This was an easy quiz because the Syriac text is in front of you. How about if you were asked to translate *beautiful eye* into Syriac? You know that eye is **كُمِّيَا**, but how would you know if it is feminine or masculine?

One way is to look it up in the dictionary. It turns out, however, that there is a simple rule that tells you if a body part is masculine or feminine. Let us look at the body parts we covered so far. The masculine ones are **قَهْمَا** ‘mouth’ and **سُنِّيَا** ‘nose’; the feminine ones are **كُمِّيَا** ‘eye’ and **أَوْنَا** ‘ear’. What is common about the masculine body parts? How about the feminine ones?

Think hard!

Don't look at the words. Stand in front of a mirror and look at your body parts.

OK. Here is a hint. The following body parts are masculine: **رُؤْسَا** 'head', and **كُفْلَا** 'tongue'. But the following are feminine: **أَيْدِي** 'hand' and **رِجْلَا** 'leg'.

One more hint: **مِزْبَا** 'back' is masculine, while **كُفْلَا** 'palm' is feminine. Look harder in the mirror.

Did you get the rule?

Here it is: if the body has a pair of the body part, then it is feminine; otherwise, it is masculine. For example, you only have one head, so **رُؤْسَا** is masculine, but you have two hands so **أَيْدِي** is feminine.

Are there exceptions? Of course! They include **رُفْلَا** 'wing', **رُؤْسَا** 'arm', and **سَدْرَا** 'breast'. They are masculine despite the fact that they are all pairs.

Exercise 2.5

1. For each of the body parts in this section, write a Syriac sentence that says: *A beautiful and small _____.*
2. For each of the following body parts, write a sentence that says: *A long _____:*
 - a. **كُفْلَا**
 - b. **أَيْدِي**
 - c. **أَيْدِي**
 - d. **رِجْلَا**

2.6 Gender with Numerals

New Words

<i>gifts</i>	مְصَنَعَاتَا	<i>Simon</i>	سِيمُونَا	<i>one (m.)</i>	سَبْبَا
<i>but</i>	أَلَا	<i>contain, carries</i>	سُفְكَلَا	<i>one (f.)</i>	سَبْبَا
<i>Kenoro, harp</i>	كَنْوَرَا	<i>pages</i>	رُفْلَا	<i>two (m.)</i>	سَبْبَا
<i>pictures</i>	بُيُوتَا	<i>students (f.)</i>	تَلْمِيذَاتَا	<i>two (f.)</i>	سَبْبَا
<i>patriarch</i>	كَلِيئَنَّا	<i>class</i>	فَهْبَا	<i>three (m.)</i>	سَبْبَا
<i>Antioch</i>	أَنْتِيُوحَا	<i>our</i>	بُنْحَا	<i>three (f.)</i>	سَبْبَا
<i>ordained</i>	أَهْبَسَا	<i>school</i>	مَدْرَسَا	<i>four (m.)</i>	سَبْبَا
<i>deacons</i>	مַصْحُفَاتَا	<i>teachers (m.)</i>	مَلَلَقَاتَا	<i>four (f.)</i>	سَبْبَا
<i>deaconess, maid</i>	مַصْحُفَاتَا	<i>teachers (f.)</i>	مَلَلَقَاتَا	<i>five (m.)</i>	سَبْبَا
<i>deaconesses, maids</i>	مַصْحُفَاتَا	<i>principal, administrator</i>	مَدْبِيئَنَّا	<i>five (f.)</i>	سَبْبَا
		<i>wants, asks for, seeks (m.)</i>	كُنَّا	<i>ten (m.)</i>	سَبْبَا
		<i>wants, asks for, seeks (f.)</i>	كُنَّا	<i>ten (f.)</i>	سَبْبَا
				<i>there is, there are</i>	سَبْبَا

Reading Sentences

1. **مַصْحُفَا** **أَبَا** **دِه** **سَبْبَا** **هَبْبَا** **كَنْوَرَا** **سَبْبَا** **سُفְكَلَا** **مَدْبِيئَنَّا** **رُفْلَا**.
Simon has **one** book and **one** codex. Simon's book contains **ten** pages.
2. **أَبَا** **سَبْبَا** **مَدْبِيئَنَّا** **رُفْلَا** **مَدْبِيئَنَّا** **رُفْلَا** **مَدْبِيئَنَّا** **رُفْلَا** **مَدْبِيئَنَّا** **رُفْلَا**.
There are **five** (male) pupils, and **five** (female) pupils in our class.
3. **مَدْبِيئَنَّا** **رُفْلَا** **مَدْبِيئَنَّا** **رُفْلَا** **مَدْبِيئَنَّا** **رُفْلَا** **مَدْبِيئَنَّا** **رُفْلَا** **مَدْبِيئَنَّا** **رُفْلَا**.
سَبْبَا **مَدْبِيئَنَّا** **رُفْلَا** **مَدْبِيئَنَّا** **رُفْلَا** **مَدْبِيئَنَّا** **رُفْلَا** **مَدْبِيئَنَّا** **رُفْلَا** **مَدْبِيئَنَّا** **رُفْلَا**.

In our school, there are **three** (male) teachers, **three** (female) teachers, **one** principal, and **one** maid.

ܠܚܝܬܐ ܚܘܢܐ ܐܘܚܠܐ ܘܡܢܐ: ܐܠܐ ܩܘܢܐ ܚܘܢܐ ܐܘܚܠܐ ܘܚܘܢܐ ܘܚܘܢܐ. 4

Tabitha wants **four** gifts, but Kenoro wants **four** pictures.

ܩܠܝܢܐ ܘܐܦܠܝܩܐ ܐܘܚܠܐ ܐܘܚܠܐ ܘܐܘܚܠܐ ܘܐܘܚܠܐ ܘܐܘܚܠܐ. 5

The Patriarch of Antioch ordained **two** deacons, and **two** deaconesses.

New Concepts

The numbers one through nineteen have masculine and feminine forms. For example, the number *three* has two forms in Sentence 3:

- ܐܘܚܠܐ is the masculine form and is used with the masculine noun ܘܚܘܢܐ.
- ܐܘܚܠܐ is the feminine form and is used with the feminine noun ܘܚܘܢܐ.

Also note that in the word ܘܚܘܢܐ ‘pictures’ (last word in Sentence 4), the two-dot *šomé* is collapsed with the dot of the letter ܝ. So you get a total of two dots on the letter ܝ like this ܝ.

Punctuation Marks

You may have noticed the usual period at the end of sentences, which is not surprising. You may have also noticed the slanted two-dot ܘ within a sentence. This is a punctuation mark similar to the comma in English separating clauses within a sentence.

Syriac does not have rigid rules on how to apply punctuation marks, the same way English did not have rigid rules until recent times. In this book, we use the two-dot mark ܘ to indicate a small pause.

Bonus Word: ܩܘܢܐ

The word ܩܘܢܐ ‘harp’ is an epithet of a number of poets, each of whom is called ܩܘܢܐ ܘܩܘܢܐ ܩܘܢܐ ‘harp of the Holy Spirit’. It is applied to David, the Old Testament psalmist, the theologian-poet Saint Ephrem the Syrian, and Mar Narsai of the Church of the East.

It is also my son’s name!

Another Bonus Word: ܩܘܢܐ

The word ܩܘܢܐ (meaning ‘class’ in this lesson) actually means ‘an ordered list, array’. Hence, it denotes the line of pupils who stand in line before they go to their classrooms. Liturgically, there is a genre of prayers called ܩܘܢܐ which consists of a list of petitions.

Exercise 2.6

Give the masculine and feminine forms for the numbers 1, 2, 3, 4, 5, and 10.

2.7 Gender with Pronouns

New Words

story (f.)

ܐܘܚܠܐ

| that (f.)

ܐܘܠܐ

| that (m.)

ܐܘܠܐ

<i>said</i> (m.)	أَقْبَلَا	I	أَنَا	<i>Matthew</i>	مَتَّى
<i>said</i> (f.)	أَقْبَلَا	<i>today</i>	أَهْمُنَا	<i>what?</i>	مَهْ
<i>Saint</i>	مَنْبِيَا	<i>answered</i> (m.)	قَبِلَا	<i>reads</i> (m.)	مُنَا
<i>George</i>	جُورْجِيَا	<i>answered</i> (f.)	قَبِلَا	<i>reads</i> (f.)	مُنَا
		<i>Holy</i>	قَبِيْلَا	<i>you</i> (m.)	أَيْلَا
		<i>Sara</i>	هَيَا	<i>you</i> (f.)	أَيْلَا

Letters which are underlined are silent. See below for more on this.

Reading Sentences

- 1 **هَهْ** صَحْفَا: **هَو** اَلْعَصْفَا.
That **book**; **that** story.
- 2 مَتَّى: مَهْ، مُنَا أَيْلَا تَهْمُنَا؟
Matthew: What (are) **you** reading today?
- 3 مَتَّى قَبِلَا وَهَيَا: مُنَا أَيْلَا صَحْفَا قَبِيْلَا.
Matthew answered and said: **I** (am) reading the Holy Book (i.e., Bible).
- 4 هَيَا: مَهْ، مُنَا أَيْلَا تَهْمُنَا؟
Sara: What (are) **you** reading today?
- 5 هَيَا قَبِلَا وَهَيَا: مُنَا أَيْلَا اَلْعَصْفَا وَهَيَا جُورْجِيَا.
Sara answered and said: **I** (am) reading the story of Saint George.
- 6 مَتَّى مُنَا **هَهْ** صَحْفَا: أَيْلَا هَيَا مُنَا **هَو** اَلْعَصْفَا وَهَيَا جُورْجِيَا.
Matthew is reading **that** book, but Sara is reading **that** story of Saint George.

New Concepts

We learned before how the demonstrative pronoun *this* has two forms in Syriac: **هَهْ** which is masculine, and **هَيَا** which is feminine. The demonstrative pronoun *that* also has two forms:

- **هَهْ** used with masculine nouns such as **صَحْفَا** ‘book’ in Sentences 1 and 6 above.
- **هَيَا** used with feminine nouns such as **اَلْعَصْفَا** ‘story’ in Sentences 1 and 6.

The personal pronoun *you* also has two forms:

- **أَيْلَا** is the masculine form and is used with masculine nouns like **مَتَّى** in Sentence 2.
- **أَيْلَا** is the feminine form and is used with feminine nouns like **هَيَا** in Sentence 4.

The personal pronoun **أَنَا** ‘I’ is common to both masculine and feminine forms. So is **مَهْ** ‘we’ (it does not appear in the reading sentences).

Remember that verbs are gender-specific; e.g., **مُنَا** ‘he reads’ vs. **مُنَا** ‘she reads’. Similarly, **قَبِلَا** ‘he answered’ vs. **قَبِلَا** ‘she answered’, and **أَقْبَلَا** ‘he said’ vs. **أَقْبَلَا** ‘she said’.

Underlined Silent Letters

There are a few words above with underlined letters: **أَيْلَا** ‘you (m.)’, **أَيْلَا** ‘you (f.)’ with two underlined letters, and **مَنْبِيَا** ‘Saint’. These letters are silent, the same way *k* is silent in English *know* and *knife*.

Underlining the letter is optional. For example, in sentence 5 we wrote **هَيَا**, but in sentence 6 we wrote **هَيَا**. You should try to get accustomed bit by bit to the words that have

silent letters. There aren't that many of them in Syriac anyway. Other examples of words containing a silent letter include ܡܕܝܢܐ 'city', and ܡܝܚܘܢܐ 'mighty'.

Bonus Word: ܡܘܢܝܐ

The word ܡܘܢܝܐ, literally 'my Lord', has a number of meanings. It means 'saint' as in ܡܘܢܝܐ ܩܝܘܪܘܫܐ 'Saint George' above. It is also a title given to patriarchs and bishops; e.g., ܡܘܢܝܐ ܐܝܘܒܐ 'Mor Ignatius' (here, one usually transliterates it into 'Mor' as it becomes part of the name).

Exercise 2.7

For each of the verbs that you listed in Exercise 2.3, conjugate that verb with the following pronouns:

- ܐܢܝܐ (becomes ܐܢܝܐ with the verb) 'I'
- ܐܢܝܐ 'you (m.)'
- ܐܢܝܐ 'you (f.)'

Example:

	Masculine	Feminine
I drink	ܐܢܝܐ ܫܝܒܐ	ܐܢܝܐ ܫܝܒܐ
You drink	ܐܢܝܐ ܫܝܒܐ	ܐܢܝܐ ܫܝܒܐ
He/she drinks	ܫܝܒܐ	ܫܝܒܐ

Note that *he* and *she* do not require a pronoun; it is implied from the verb.

2.8 How Do I Recognize Masculine and Feminine Words?

Here are some hints to help you recognize if a word is masculine or feminine:

- Recall that masculine nouns tend to end in ܐܘܐ, while feminine nouns tend to end in ܐܘܐ. Examples: ܡܪܝܩܐ 'male teacher', ܡܪܝܩܐ 'female teacher'. The same applies to adjectives. There are a few exceptions such as ܡܘܢܝܐ 'house' which ends in ܐܘܐ but is masculine. Here is a list of common words that are feminine, but end in ܐܘܐ: ܡܘܢܝܐ 'road', ܡܘܢܝܐ 'ship', ܡܘܢܝܐ 'earth', ܡܘܢܝܐ 'knife', and ܡܘܢܝܐ 'choir'.
- City and regional names are always feminine: ܡܘܢܝܐ 'Edessa', ܡܘܢܝܐ 'America', and ܡܘܢܝܐ 'Mesopotamia'.
- There are some nouns that can be used as masculine and feminine. Common nouns that belong to this category include: ܡܘܢܝܐ 'monastery', ܡܘܢܝܐ 'salt', ܡܘܢܝܐ 'fire', ܡܘܢܝܐ 'heaven', ܡܘܢܝܐ 'sun', ܡܘܢܝܐ 'moon', and last but not least ܡܘܢܝܐ 'spirit' (for which see note 4 below).
- One word of theological interest should also be mentioned. The word ܡܘܢܝܐ 'spirit' is feminine unless it denotes the *Holy Spirit*, ܡܘܢܝܐ ܡܘܢܝܐ, in which case it is masculine (so one does *not* say ܡܘܢܝܐ ܡܘܢܝܐ). Earlier Syriac writers, such as St. Ephrem, used feminine imagery for ܡܘܢܝܐ ܡܘܢܝܐ and this can still be seen today in liturgical texts where feminine

verbs are used with **هُوَ** when it denotes the *Holy Spirit*. An example is **هُوَ مُعْوِجًا لِّهَا** ‘the Holy Spirit interweaves and puts’ where the verbs **لَوَّحًا** ‘interweaves’ and **مَضَعًا** ‘puts’ are feminine. The masculine forms of these verbs are **لَوَّحًا** and **مَضَعًا**. (The expression **هُوَ مُعْوِجًا** is a variant for **هُوَ مُعْوِجًا**; ‘Holy Spirit’ and is much older.)

5. Verbs can only be recognized from their form (e.g., masculine **قَرَأَ** ‘he reads’ vs. feminine **قَرَأَتْ** ‘she reads’; and masculine **قَالَ** ‘he said’ vs. feminine **قَالَتْ** ‘she said’). These forms are covered in Chapter 4.

The sisters eat apples.	أَتَبَّالَ أُتْكِبْ مَرَهَوَا.	8
The girl sits on the chair.	لُكْبِإِ نَلِكَا مَلَا صَهَصَهَا.	9
The girls sit on the bench.	لُكْبِإِ نَلِكْبْ مَلَا صَهَا حَا.	10
The deaconess chants in the church.	مَحْقَعْمَبِلَا رُحْبَا حَبَالَا.	11
The deaconesses chant in the monastery.	مَحْقَعْمَبِلَا رُحْبَا حَبَالَا.	12

New Concepts

The above sentences give pairs of singular and plural verbs; e.g., singular أُكْبْ 'he eats' in Sentence 1 and plural أُكْبْ 'they eat' in Sentence 2. The next two sentences give an example of singular نَلِدْ 'he sits' and plural نَلِكْبْ 'they sit'. The next two sentences give an example of singular رُحْبَا 'he sings' and plural رُحْبَا 'they sing'. The verbs in Sentences 1-6 are used with masculine subjects. Since, for example, أَمَلَا is masculine, the verb أُكْبْ is also masculine.

Sentences 7-12 are the feminine counterparts of Sentences 1-6. You will see that feminine verbs also have singular and plural forms, such as أُطَلَا 'she eats' and أُتْكِبْ 'they (fem.) eat' in Sentences 7 and 8. Note that in plural feminine verbs, we use the two-dot *syomé*, but not in the plural masculine verbs. Why? That's how it is!

Syriac, like all other Semitic languages, has many verb forms. In fact, every grammar book, including this *Primer*, contains tables that list hundreds of verb forms. So pay attention to new verbal forms that get introduced and learn them well; otherwise, you will be overwhelmed. The following table summarizes the verbal forms we have already covered.

Table 2. Verbs according to number and gender.

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
<i>eat/eats</i>	أُكْبْ	أُكْبْ	أُطَلَا	أُتْكِبْ
<i>sit/sits</i>	نَلِدْ	نَلِكْبْ	نَلِكَا	نَلِكْبْ
<i>sing/sings</i>	رُحْبَا	رُحْبَا	رُحْبَا	رُحْبَا

To help you distinguish the various verbal forms with respect to gender and number, here is the same table repeated below with the pronouns هُوَ 'he', هِيَ 'she', هُوَ 'they (m.)', and هِيَ 'they (f.)'

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
<i>eat/eats</i>	هُوَ أُكْبْ	هُوَ أُكْبْ	هِيَ أُطَلَا	هِيَ أُتْكِبْ
<i>sit/sits</i>	هُوَ نَلِدْ	هُوَ نَلِكْبْ	هِيَ نَلِكَا	هِيَ نَلِكْبْ
<i>sing/sings</i>	هُوَ رُحْبَا	هُوَ رُحْبَا	هِيَ رُحْبَا	هِيَ رُحْبَا

Exercise 3.2

1. Fill in the blanks in the following sentences:

هِيَ هُحْبَبْرَا _____ مَلَا صَهَا حَا a

- قُنَا — حَكَبَا b
- تُسَّعِي هَعَدُّمُهَي — مَرَّوَا c
- لُحَدَا — حَكَبَا d
- تُسَّعِي هَعَدَا — كَلَّ هَعَدَا* e

* Hint: with a combination of masculine and feminine nouns, the verb is masculine.

2. Translate the sentences in 1 into English.
3. Conjugate (i.e., list all forms) the verb لُحَدَّ 'he says' as رُحَدَّ in the table above.
4. Conjugate the verb هُكَّحَّ 'he ascends' the same way as أُكَّحَّ above.
5. What is the root of رُحَدَّ 'he sings', رُحَدَّع and رُحَدَّعُ 'they sing'?

Roots

You may have noticed that أُكَّحَّ 'he eats', أُكَّحَّ 'she eats', أُكَّحَّ 'they (m.) eat', and أُكَّحَّ 'they (f.) eat' share some letters. All three forms have the letters ك, ح, and ا, put together in كَحَّ. We call this the root. Usually the root has three letters.

Similarly, the verbs أُكَّحَّ 'he sits', أُكَّحَّ 'she sits', أُكَّحَّ and أُكَّحَّ 'they sit' share three letters in common: ح, ك, and ا, put together in كَحَّ which is the root of these verbs.

What is the root of رُحَدَّ 'he sings', رُحَدَّ 'she sings', رُحَدَّع and رُحَدَّعُ 'they sing'? This is part of your homework below.

3.3 Number and Adjectives

New Words

The following table gives the various adjectival forms which appear in this section:

Table 3. Number and adjectives.

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
<i>intelligent</i>	نَّوْمَا	نَّوْمَا	نَّوْمَا	نَّوْمَا
<i>diligent</i>	سَقَّحَا	سَقَّحَا	سَقَّحَا	سَقَّحَا
<i>small</i>	رَحَّوَا	رَحَّوَا	رَحَّوَا	رَحَّوَا
<i>successful</i>	صَقَّعَا	صَقَّعَا	صَقَّعَا	صَقَّعَا
<i>big</i>	وَحَّا	وَحَّا	وَحَّا	وَحَّا
<i>heavy</i>	حَقَّعَا	حَقَّعَا	حَقَّعَا	حَقَّعَا

The other new words are:

- | | | | | | | | |
|-------------------|-----------|--|---------------------|-----------|--------------------------|--|----------|
| <i>(he) goes</i> | رُحَدَّعُ | | <i>(they m.) go</i> | رُحَدَّعُ | <i>library, archives</i> | | حَدَّعَا |
| <i>(she) goes</i> | رُحَدَّعُ | | <i>(they f.) go</i> | رُحَدَّعُ | <i>small, young</i> | | رَحَّوَا |

Reading Sentences

An intelligent and diligent (male) student.

حَدَّعَا نَّوْمَا هَسَقَّحَا. 1

Intelligent and diligent (male) students.	مُدَقِّقًا وَدَلِيلًا مَسْعِيًّا.	2
An intelligent and diligent (female) student.	مُدَقِّقَةً وَدَلِيلَةً مَسْعِيَّةً.	3
Intelligent and diligent (female) students.	مُدَقِّقَاتٌ وَدَلِيلَاتٌ مَسْعِيَّاتٌ.	4
A young and successful boy goes to school.	لَيْسًا رَخِيًّا وَصَعْبًا أُرِيًّا حَصْبًا هَعْبًا.	5
Young and successful boys go to school.	لَيْسَاتٌ رَخِيَّاتٌ وَصَعْبَاتٌ أُرِيَّاتٌ حَصْبَاتٌ هَعْبَاتٌ.	6
A young and successful girl goes to school.	لَيْسَةً رَخِيَّةً وَصَعْبَةً أُرِيَّةً حَصْبَةً هَعْبَةً.	7
Young and successful girls go to school.	لَيْسَاتٌ رَخِيَّاتٌ وَصَعْبَاتٌ أُرِيَّاتٌ حَصْبَاتٌ هَعْبَاتٌ.	8
	أَبٌ صَدِيقٌ وَثَقٌ هَعْبٌ حَصْبٌ أَوْثَقٌ وَصَدِيقٌ هَعْبٌ.	9
There is a large and heavy book in the library of the school.		
	أَبٌ صَدِيقٌ وَثَقٌ هَعْبٌ حَصْبٌ أَوْثَقٌ وَصَدِيقٌ هَعْبٌ.	10
There are large and heavy books in the library of the school.		
	أَبٌ قَصِيدًا وَثَقًا هَعْبًا حَصْبًا أَوْثَقًا وَصَدِيقًا هَعْبًا.	11
There is a large and heavy codex in the library of the church.		
	أَبٌ قَصِيدَاتٍ وَثَقَاتٍ هَعْبَاتٍ حَصْبَاتٍ أَوْثَقَاتٍ وَصَدِيقَاتٍ هَعْبَاتٍ.	12
There are large and heavy codices in the library of the city.		

New Concepts

Adjectives are also number-sensitive, as well as gender-sensitive. For example, the adjective *bright* has four forms:

- بَرِيءٌ is masculine singular as in Sentence 1.
- بَرِيئُونَ is masculine plural as in Sentence 2.
- بَرِيئَةٌ is feminine singular as in Sentence 3.
- بَرِيئَاتٌ is feminine plural as in Sentence 4.

Other sets of adjectives also appear in the above sentences. They were tabulated at the beginning of this section.

It is probably a good time to start paying attention to how these forms differ from each other so that you can start recognizing other forms of adjectives. Can you find out on your own what is the common denominator in each column in the table above?

Look at the endings.

You may have noticed that all the words in each column have the same ending (or suffix). The following table gives the suffixes:

Masculine		Feminine	
Singular	Plural	Singular	Plural
الُ	الُونَ	الِ	الَاتُ

Bonus Word: بَيْتٌ

The word بَيْتٌ, which is a short form of بَيْتُكَ 'house', means 'house of' or 'place of'. It is used in combination with other words to create names of place. An example we have already seen is بَيْتُ الْكِتَابِ 'school', literally 'house of the book' as كِتَابٌ means 'book'. Another

example is **حَيْثُ الْكُتُبِ** ‘library’, literally ‘house of archives’ (**كُتُبٌ**) and English *archive* share a common Greek origin).

Exercise 3.3

1. Form the various masculine/feminine and singular/plural combinations for the following adjectives:

- | | |
|-------------------------------|--------------------------|
| a. جَمِيلٌ ‘beautiful’ | b. طَوِيلٌ ‘long’ |
| c. قُدْسٌ ‘holy’ | d. شَرٌّ ‘evil’ |

2. Classify the following adjectives by number and gender:

- | | |
|-----------------------------|-----------------------------|
| a. مَجْدٌ ‘glorious’ | b. مُتَمِيزٌ ‘mixed’ |
| c. قَوِيٌّ ‘strong’ | d. طَيِّبٌ ‘good’ |

3. For each adjective in 2, make a table of all the other masculine/feminine and singular/plural forms.

3.4 How Do I Recognize Singular and Plural Words?

In the case of nouns and adjectives, it is easy. Plurals have the two-dot *ḡomé* on top of them (e.g., **كِتَابٌ** ‘book’ vs. **كُتُبٌ** ‘books’). That’s it!

In the case of verbs, you can usually tell from verb endings. These will be covered in the next chapter.

4 Reading With Tense

Now we turn our attention primarily to verbs, and here you need to start paying serious attention. Syriac, like all other Semitic languages, has a bewildering number of verbal forms.

Have you ever learned a foreign language? I mean apart from Syriac of course. At elementary school, I was fortunate to have been introduced to English and German. To this day I remember some of the lessons:

I am... you are... he is... she is.. we are... you are.. they are.

Ich bin... du bist... er ist... sie ist..., and I cannot remember the rest now.

This is called conjugation, which tells us the various verb forms. Syriac is rich with verb forms. In fact, if you pick any grammar you will find that a large portion of it is dedicated to verb forms. We will not be doing that here. As it turns out, many of the verb forms are not as frequent as others, and you may not come across them for some time. Instead, we will concentrate here on a few verb forms that appear in introductory texts.

While I will try to make your experience with verbs as pleasant as possible, there is no way around you looking at tables, understanding them, memorizing them, and writing them again and again and again with different verbs until you feel you understand them. That is the only way to learn verbs. Sorry!

In this chapter, we will learn the basic verb forms and tenses: past, present, and future. We will also take a look at participles. Additionally, this chapter will introduce you to 30 or so additional words.

4.1 The Present Tense

New Words

The following table gives the various verbal forms introduced in this section:

Singular	M	ܫܒܐ	ܐܫܬܐ	ܫܪܒܐ	ܫܪܩܐ
	F	ܫܒܬܐ	ܐܫܬܬܐ	ܫܪܒܬܐ	ܫܪܩܬܐ
Plural	M	ܫܒܘܢ	ܐܫܬܘܢ	ܫܪܒܘܢ	ܫܪܩܘܢ
	F	ܫܒܬܘܢ	ܐܫܬܘܢ	ܫܪܒܘܢ	ܫܪܩܘܢ

The other new words are:

<i>Paul</i>	ܦܘܠܘܫ	<i>earth, land, floor</i>	ܐܘܠܐ	<i>stair, step</i>	ܩܘܠܐ
<i>food</i>	ܡܚܠܐ	<i>Peter</i>	ܦܦܬܘܫܐ	<i>David</i>	ܕܘܘܕܐ

<i>night</i>	كَلْنَا		Hannah	سَنَا		<i>morning</i>	حَرَفْنَا
<i>in front</i>	مِپَر		Elizabeth	أَكَمَعَا		<i>monastery (f.)</i>	وَمْنَا
<i>evening</i>	وَصَعَا		Lord	حَدْنَا		<i>day</i>	أَصْحَصَا

Reading Sentences

- 1 فَهَدَه نَدَا كَا فَهَوَسَا: أَجَلَا حَدَلَا هَدَلَا سَلَحَا.
Paul sits on the chair; (he) eats food and drinks milk.
- 2 حَدَنَم نَدَا كَا أَوْحَا: أَطَلَا حَدَلَا هَدَلَا سَحَلَا.
Mary sits on the floor; (she) eats food and drinks milk.
- 3 قَلِنَه هَه هَفَه هَه نَدَكَم كَا فَهَادَا: أَكَمَعَا حَدَلَا هَدَلَا سَعَدَا.
Peter and Paul sit on the bench; (they) eat food and drink wine.
- 4 حَدَنَم هَوَالَمَعَا نَدَحَ كَا وَوَلَا: أَقَمَعَا حَدَلَا هَدَلَا سَاوَلَا.
Mary and Elizabeth sit on the stair; (they) eat food and drink juice.

- 5 In the night, David sings in front of God. كَلْنَا رَعْنَا وَهَب مِپَر أَكَهَا.
- 6 In the evening, Hannah sings in front of the Lord. حَصَمَا رَعْنَا سَنَا مِپَر حَدْنَا.
- 7 In the morning, the holy (men) sing in the church. حَرَفْنَا رَعْنَاه مَبَمَقَا حَبَالَا.
- 8 In (i.e., during) the day, the holy (women) sing in the monastery. كَامَصَصَا رَعْنَاه مَبَمَقَا حَبَانَا.

New Concepts

If you look at the English verbs above, you will find that there are two forms such as *eats* (for singular) and *eat* (for plural). In Syriac, there are a lot more forms. There is a form for every combination of gender (masculine or feminine) and number (singular or plural).

Most of the verbs that we have come across previously were in the present tense. The verbs introduced in the reading sentences above are also in the present tense.

There are four forms in the present tense, classified by gender, and number. The various combinations are listed below:

Table 4. Present Tense Verbs (3rd Person).

Singular	M	نَدَا	أُجَلَا	هَدَلَا	رَعْنَا
	F	نَدَا	أَطَلَا	هَدَلَا	رَعْنَا
Plural	M	نَدَكَم	أُجَلَم	هَدَلَم	رَعْنَاه
	F	نَدَحَ	أَقَمَعَا	هَدَحَ	رَعْنَاه
		<i>He sits</i>	<i>He eats</i>	<i>He drinks</i>	<i>He sings</i>
		<i>She sits</i>	<i>She eats</i>	<i>She drinks</i>	<i>She sings</i>
		<i>They sit</i>	<i>They eat</i>	<i>They drink</i>	<i>They sing</i>
		<i>They sit</i>	<i>They eat</i>	<i>They drink</i>	<i>They sing</i>

Let's look for patterns to help us remember these four forms. Ignoring the highlighted words for now, take a look at the verbs in the singular masculine row. Do you see a pattern? It seems that there is always an ُ on the first letter, and ِ on the second letter, with no vowel on the last letter. (The last letter never takes a vowel in Syriac.) If we use a dotted

Templates and Syriac Morphology

The term MORPHOLOGY is used in linguistics to describe how words are formed. For example, the English word *unsuccessful* is formed by the sequence *un + success + ful*. Most languages derive words by simply adding prefixes like *un* and suffixes like *ful*.

Word formation in Syriac (and all other Semitic languages) also uses prefixes and suffixes, but makes use of a more complex system—especially in verbs—called templates or patterns. We have seen templates above. As it turns out, templates are a blessing and help you recognize words.

Take a look at the following verbs: **ܘܩܬܝܒܘܢ**, **ܘܩܬܝܒܘܢ**, **ܘܩܬܝܒܘܢ**. Do you think you can tell something about them, even if you don't know what they mean? Compare their pattern with the patterns in the table above. You will find that they have a pattern that matches ܘܩܘܘܢ. So now you know that these are present tense verbs. They are also masculine and singular.

See, simply by recognizing the pattern, you can tell something about the verb even if you don't know the meaning.

4.2 The Past Tense

New Words

<i>letter</i>	ܐܘܪܝܩܝܢܐ	<i>wall</i>	ܘܩܘܘܢ	<i>they scribed, copied (m.)</i>	ܘܩܘܘܢ
<i>paper</i>	ܐܘܪܝܩܝܢܐ	<i>Rachel</i>	ܘܩܘܘܢ	<i>them</i>	ܘܩܘܘܢ
<i>afterwards</i>	ܘܩܘܘܢ	<i>short</i>	ܘܩܘܘܢ	<i>pupils (f.)</i>	ܘܩܘܘܢ
<i>painted, engraved</i>	ܘܩܘܘܢ	<i>fathers</i>	ܘܩܘܘܢ	<i>yesterday</i>	ܘܩܘܘܢ
<i>picture</i>	ܘܩܘܘܢ	<i>Syriac (f.)</i>	ܘܩܘܘܢ	<i>day</i>	ܘܩܘܘܢ
<i>paper, leaf, card</i>	ܘܩܘܘܢ	<i>useful (pl.)</i>	ܘܩܘܘܢ		
<i>then</i>	ܘܩܘܘܢ	<i>scribes</i>	ܘܩܘܘܢ		

Reading Sentences

- 1 ܐܘܪܝܩܝܢܐ ܘܩܘܘܢ ܐܘܪܝܩܝܢܐ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ.
The father wrote a letter on paper; and then (he) painted a picture on the board.
- 2 ܐܘܪܝܩܝܢܐ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ.
The mother wrote a letter on paper; and then (she) painted a picture on the wall.
- 3 ܘܩܘܘܢ: ܐܘܪܝܩܝܢܐ ܘܩܘܘܢ ܘܩܘܘܢ.
Matthew: you wrote a long story.
- 4 ܘܩܘܘܢ: ܐܘܪܝܩܝܢܐ ܘܩܘܘܢ ܘܩܘܘܢ.
Rachel: you wrote a short story.
- 5 ܐܘܪܝܩܝܢܐ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ.
I wrote a long book.
- 6 ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ.
ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ ܘܩܘܘܢ.

Yes, we learned in this lesson ten verbal forms, and much more are coming. As I stressed at the beginning of this chapter, keep practicing each set of forms that you learn *before* you move on to the next section. In addition to doing the exercises below, you can create tables for various verbs following the above table. The most common cause of Syriac course drop outs is the verb.

One final important note, especially if you are reading other grammars. All European and American grammars of Syriac call the past tense PERFECT TENSE (if you are interested why, read Section 4.7). We shall follow here the Syriac grammatical tradition which calls this tense **ܐܚܠܐ ܕܝܚܝܢ** ‘the time which passed’.

Verbs with ܐ on the Second Letter

Note that while the verbs **ܠܘܕ** and **ܠܡܘܕ** have ܐ on the second letter, the verb **ܠܘܦ** has ܐ instead. Other past tense verbs with ܐ are **ܠܡܘܕ** ‘he descended’ and **ܠܡܘܕ** ‘he ascended’. You learn this by experience or by looking up the verb in the dictionary. (Hint: Transitive verbs, i.e., those which take an object, tend to have an ܐ vowel, while intransitive verbs, i.e., those that do not take an object, tend to have ܐ. In Sentence 1, **ܠܡܘܕ** is the object of **ܠܘܕ**.)

The endings in the above table are the same regardless of the vowel of the verb: **ܠܡܘܕ** ‘he descended’, **ܠܡܘܕ** ‘she descended’, **ܠܡܘܕ** ‘you (m.) descended’, **ܠܡܘܕ** ‘you (f.) descended’, etc.

Bonus Word: **ܠܡܘܕ**

The word **ܠܡܘܕ** ‘card’ shares a common ancestry with the English word *card*. Both come from Greek *chartés*. While the Syriac comes directly from Greek, the English comes from a long journey: from Middle English *carde*, from Anglo-French, alteration of Middle French *carte*, probably from Old Italian *carta* (literally ‘leaf of paper’), from Latin *charta* ‘leaf of papyrus’, from Greek *chartés*.

This common ancestry helps you remember words. Here are a few more words which share a common ancestry: **ܠܡܘܕ** ‘Patriarch’, **ܠܡܘܕ** ‘archive’, and **ܠܡܘܕ** ‘sphere’.

Exercise 4.2

1. Conjugate the following verbs as in the table above:

- | | |
|-------------------------------|------------------------------|
| a. ܠܡܘܕ ‘he sang’ | b. ܠܡܘܕ ‘he took’ |
| c. ܠܡܘܕ ‘he descended’ | d. ܠܡܘܕ ‘he ascended’ |

2. Change the verb **ܠܡܘܕ** to **ܠܡܘܕ** ‘copied’ in sentences 1-10 above.

3. Conjugate the verbs in 1 above in the present tense as in section 4.1.

4. Translate into English:

- | | |
|-----------------------------|---|
| ܠܡܘܕ ܠܡܘܕ ܠܡܘܕ ܠܡܘܕ. | a |
| ܠܡܘܕ ܠܡܘܕ ܠܡܘܕ ܠܡܘܕ. | b |
| ܠܡܘܕ ܠܡܘܕ ܠܡܘܕ. | c |

Note. **قُلَّا** ‘elephant’, **يُحِبُّ** ‘sleeps’, **مُتَا** ‘lives’, **حُطَّا** ‘forest’, **مُحْكَلَّا** ‘king’, **بُكَلَّا** ‘prophet’, **مُكْرَمُهُوَّا** ‘psalm’.

4.3 Let’s Take a Break... and Chant

Thus far we have introduced fourteen verbal forms: four present-tense forms and ten past-tense forms. So let’s take a break and do a bit of reading (and chanting if you like). Unlike the sentences which we have thus far read (which I imposed on you from my own composition), the reading in this section is a hymn from the liturgy.

New Words

<i>they are flying</i> (f.)	لُتْفَعُ	<i>first</i>	مُكْرَمُهُوَّا	<i>middle</i>	مُكْرَمُهُوَّا
<i>they are coming</i> (f.)	أُتَأْتِ	<i>is carrying</i> (m.)	لُحِبُّ	<i>creation</i>	قِتْنُيَّا
<i>pigeons</i>	تُتَا	<i>is carrying</i> (f.)	لُحِبُّ		
<i>beautiful</i>	قَانُيَّا	<i>Samuel</i>	مُكْرَمُهُوَّا		

Reading Sentences

The following is a hymn consisting of four lines:

- 1 لُتْفَعُ هُوَّا تَأْتِ لُحِبُّ تَتَا قَانُيَّا.
 2 مُكْرَمُهُوَّا لُحِبُّ كَمُكْرَمُهُوَّا:
 3 قُرْبُيَّا لُحِبُّ حَمِيَّ:
 4 هُوَّا وَ لُحِبُّ لُحِبُّ حَمِيَّ وَ لُحِبُّ قِتْنُيَّا.

1. Three beautiful pigeons are flying and coming.
2. The first (one) is carrying Samuel,
3. The middle (one) is carrying John,
4. And that, the third, is carrying Him, that Who is carrying the Creation.

New Concepts

The above text is a hymn from the West Syriac tradition. Let’s first concentrate on the language, then I will tell you a bit about it.

Sentence 1: Note that the word order in the Syriac phrase and its English translation don’t match. Actually, we can say **لُحِبُّ هُوَّا تَأْتِ لُتْفَعُ قَانُيَّا**, but this will not fit the melody of the hymn. Syriac word order then is more free than English. There are two verbs here: **لُتْفَعُ** ‘are flying’ and **أُتَأْتِ** ‘are coming’; both are present-tense, 3rd person feminine plurals. The noun **تُتَا** ‘pigeon’ looks like a masculine noun because it does not end in **أ**, but since the number **لُحِبُّ** ‘three’ and the adjective **قَانُيَّا** ‘beautiful’ are both feminine, then **تُتَا** must be feminine too (in fact it is one of few words that can be both feminine and masculine).

Sentences 2 and 3: The letter **و** is frequently used to mark the object in a sentence. In Sentence 2, the object is **مُكْرَمُهُوَّا** ‘Samuel’, and in Sentence 3 **حَمِيَّ** ‘John’. This marker will

help you recognize the object of a sentence, especially when the sentence can be read different ways. We will see some examples later on.

Sentence 4 is a bit complicated. The construction **وَالثَّلَاثُ** does not have a clear equivalent in English. It literally means ‘and that, the third’, and can be translated more idiomatically into English as ‘and the third’. The construction **وَالْحَامِلُ** means literally ‘that, who carries’. We will cover constructions like **وَالْحَامِلُ** and **وَالْحَامِلُ** in Chapter 1.

You can hear the hymn chanted in the audio files.

Did you guess the symbolism behind the hymn?

The first pigeon is Hannah, the mother of Prophet Samuel who prophesied the coming of Christ. The middle one is Elizabeth, the mother of John the Baptist who prepared the path for Christ. Who is the third one?

Present Tense Revisited

We covered the present tense in section 4.1, but only for the third person. The rest of the conjugation of the present tense follows the third person, but adds pronouns like **أَنَا** ‘I’, **أَنْتَ** ‘you (m.)’, **أَنْتِ** ‘you (f.)’, **نَحْنُ** ‘we’, **أَنْتُمْ** ‘you (pl. m.)’, and **أَنْتُنَّ** ‘you (pl. f.)’. The following table gives the entire conjugation.

Table 7. Present Tense Full Conjugation.

Singular	3	M	يُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
		F	تُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
	2	M	تُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
		F	تُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
	1	M	نُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
		F	نُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
Plural	3	M	يُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
		F	تُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
	2	M	يُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
		F	تُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
	1	M	نُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
		F	تُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ

Note that in the present tense context, **أَنَا** is read **أَنَا** without a vowel on the **ا**. You will also note that there is no **و** on the **ا** of **أَنْتُمْ** and **أَنْتُنَّ** above. This is so because the phrase **نُحَدِّثُ** is read *yoth-bee-toon* as one word, where the final **ح** of the verb, and **ي** of **أَنْتُمْ** are all silent even though we only put a line under the **ي**. Similarly, we read **أَنْتُمْ** *yoth-bo-tén* (with a long é), **أَنْتُنَّ** *sho-té-toon*, etc.

Exercise 4.3

1. Conjugate the verb **تَوَدَّ** ‘he took’ in the past tense.
2. For each verbal form in the tables you created in 1, construct a meaningful sentence.
3. Translate into Syriac:
 - a. The big boy wrote a letter.
 - b. The female-teacher wrote a long book.
 - c. I carried the cross (ܩܘܨܬܐ).
4. Conjugate the following verbs in the present tense (1st, 2nd, and 3rd person):
 - a. ܘܕܥܕ
 - b. ܘܗܘܘܠ

4.4 The Future Tense

New Words

<i>we shall thank</i>	ܬܘܩܐ	<i>she will come</i>	ܬܘܩܐ	<i>descended</i>	ܘܕܥܕ
<i>they (m.) will thank</i>	ܬܘܩܘܗܘܢ	<i>he will rest</i>	ܬܘܩܘܗܘܢ	<i>my bones</i>	ܘܕܥܕ
<i>we shall worship</i>	ܬܘܩܘܩܘܢ	<i>she will rest</i>	ܬܘܩܘܗܘܢ	<i>tomb</i>	ܘܕܥܕ
<i>they(m.) will worship</i>	ܬܘܩܘܩܘܗܘܢ	<i>they (m.) will cry out</i>	ܬܘܩܘܩܘܗܘܢ	<i>she gave birth</i>	ܘܕܥܕ
<i>he will come</i>	ܬܘܩܐ	<i>Emmanuel</i>	ܬܘܩܘܩܘܗܘܢ	<i>virgin</i>	ܘܕܥܕ

Reading Sentences

1. ܬܘܩܐ ܘܬܘܩܘܩܘܢ ܘܕܥܕ ܘܕܥܕ ܘܕܥܕ ܘܕܥܕ. We shall thank and shall worship him, Emmanuel who descended (from heaven).
2. ܬܘܩܘܗܘܢ ܘܬܘܩܘܩܘܢ ܘܕܥܕ ܘܕܥܕ ܘܕܥܕ ܘܕܥܕ. They will thank and will worship him, Emmanuel who descended [from heaven].
3. ܬܘܩܐ ܘܬܘܩܘܩܘܢ ܘܕܥܕ ܘܕܥܕ ܘܕܥܕ ܘܕܥܕ. The Holy Spirit will come (masculine) and will rest upon each one.
4. ܬܘܩܐ ܘܬܘܩܘܩܘܢ ܘܕܥܕ ܘܕܥܕ ܘܕܥܕ ܘܕܥܕ. The Holy Spirit will come (feminine) and will rest upon each one.
5. ܬܘܩܐ ܘܬܘܩܘܩܘܢ ܘܕܥܕ ܘܕܥܕ ܘܕܥܕ ܘܕܥܕ. My bones will cry from the tomb, “the Virgin gave birth to God.”

New Concepts

The above sentences show a number of verbs in the future tense. As with the past tense, the future tense verbs are sensitive to number (singular or plural), gender (masculine or feminine) and person (1st, 2nd, and 3rd). You do the math. This gives 12 formations (actually 10 because the 1st person masculine and feminine are the same).

All the highlighted verbs, apart from the ones in Sentence 4 which we will come to later, begin with a ܬ. This is your clue that the verb is in the future tense. It is also a clue that the verb is masculine.

Do you see a difference between the verbs **ܘܢܘܩܘܠ** and **ܘܢܘܩܘܠܘܢ** in Sentence 1, and their counterparts **ܘܢܘܩܘܠܘܢ** and **ܘܢܘܩܘܠܘܢ** in Sentence 2? The second set ends in **ܘܢܘܩܘܠܘܢ**. This is your clue that they are plural (the first set is singular).

The verbs in Sentence 4 begin with a **ܠ**. This is also a clue that they are in the future tense, but they are feminine.

But be careful. These prefixes are all *clues*, not assurances that the verbs are in the future. Consider the verb **ܘܢܘܩܘܠܘܢ** ‘he is taking’. It too begins with **ܠ**, but notice its pattern **ܘܢܘܩܘܠܘܢ**. We said already that such patterns are in the present tense. It turns out the initial **ܠ** is part of the verb’s root.

The following table gives the conjugation of the future tense with the verbs **ܘܢܘܩܘܠܘܢ** ‘to write’, **ܘܢܘܩܘܠܘܢ**; ‘to draw’, and **ܘܢܘܩܘܠܘܢ** ‘to open’. Note that the vowel of the future tense varies from verb to verb: it is **ܘܢܘܩܘܠܘܢ** in **ܘܢܘܩܘܠܘܢ** and **ܘܢܘܩܘܠܘܢ**, but **ܘܢܘܩܘܠܘܢ** in **ܘܢܘܩܘܠܘܢ**. The only way to know is to look it up in the dictionary. The last two columns on the right give the prefixes and suffixes of these forms.

Table 8. Future Tense Verbs.

Singular	3	M	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ		ܘܢܘܩܘܠܘܢ
		F	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ		ܘܢܘܩܘܠܘܢ
	2	M	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ		ܘܢܘܩܘܠܘܢ
		F	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ
	1		ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ		ܘܢܘܩܘܠܘܢ
Plural	3	M	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ
		F	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ
	2	M	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ
		F	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ
	1		ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ	ܘܢܘܩܘܠܘܢ		ܘܢܘܩܘܠܘܢ

Did you notice that some forms do not have the **ܘܢܘܩܘܠܘܢ** vowel such as **ܘܢܘܩܘܠܘܢ**? Can you figure out which verb forms have this vowel deleted? Look at the suffixes. You will find that forms with suffixes do not have the **ܘܢܘܩܘܠܘܢ** vowel.

All European and American grammars of Syriac call the future tense IMPERFECT (if you are interested why, read Section 4.7). We shall follow here the Syriac grammatical tradition which calls this tense **ܘܢܘܩܘܠܘܢ** ‘the time that shall (come)’.

Other Usages of ܘ (The Relative, Quotation Marker)

You may have noticed that the letter ܘ appears as a prefix to a number of words and it is highlighted in the above sentences. Remember that ܘ is one of the ܘܢܘܢ letters and it means ‘of’.

Another usage of ܘ (and trust me, it has many others!) is in a relative clause. A RELATIVE CLAUSE is the part of the sentence that gives extra information. It is usually introduced by a RELATIVE PRONOUN. In the English sentence *here is the bottle which I bought this morning*, the relative pronoun *which* introduces the relative clause (i.e., extra information) *I bought this morning*. Another example is *this is the girl who comes from Edessa*; here, the relative pronoun *who* introduces the relative clause *comes from Edessa*. In Syriac, ܘ is the mother of all relative pronouns.

In Sentence 1, ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ ‘We shall thank and shall worship him, Emmanuel who descended (from heaven)’, the letter ܘ is the relative pronoun for *who*.

Another usage of ܘ is to introduce a quotation. This is illustrated in Sentence 5 which reads ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ ‘My bones shall cry from the tomb, “the Virgin gave birth to God”.’

Bonus Word: ܘܘܠܗܘܢ

The Holy Spirit, ܘܘܠܗܘܢ, is commonly used in the feminine in earlier Syriac literature, especially in the writings of Saint Ephrem. Traces of this remain in the liturgy today. You will notice that in Sentences 3 and 4, we used both masculine and feminine verbs to refer to the Holy Spirit. In this particular instance, the liturgy uses the masculine form: ܘܘܠܗܘܢ ܘܘܠܗܘܢ (the phrase ܘܘܠܗܘܢ means *each one*, literally *one one*).

Exercise 4.4

1. Conjugate the following verbs in the future tense:

a. ܘܘܠܗܘܢ ‘he shall write’

b. ܘܘܠܗܘܢ ‘he shall open’

c. ܘܘܠܗܘܢ ‘he shall carry’

d. ܘܘܠܗܘܢ ‘he shall sign’

2. What is the meaning and function of ܘ in the following sentence?

- ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ. a
ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ. b
ܘܘܠܗܘܢ ܘܘܠܗܘܢ ܘܘܠܗܘܢ. c

Note. ܘܘܠܗܘܢ ‘cried, shouted’, ܘܘܠܗܘܢ ‘my son’.

3. Write three sentences one with ܘ meaning ‘of’, a second for ܘ as a relative pronoun, and a third with ܘ marking a direct quote.

4. Translate the sentences in 2 and 3 into English.

4.5 Don't Order Me Around: The Imperative and the Prohibitive

New Words

<i>Abraham</i>	أَبْرَاهِيمَ	<i>window</i>	نَافِذًا	<i>there</i>	هُنَا
<i>open (sing., m.)</i>	فُتِحْ	<i>exit (pl., m.)</i>	خُذُوا	<i>for us</i>	لَنَا
<i>door</i>	بَابًا	<i>outside</i>	خَارِجًا	<i>full of</i>	مَلْمَلًا
<i>car</i>	سَيَّارَةً	<i>train</i>	قِطَارًا	<i>mercy</i>	رَحْمَةً
<i>enter</i>	دَخَلَ	<i>look (pl., f.)</i>	نَظُرْنَ		

Reading Sentences

- 1 Abraham, **open** the door of the car and **enter**. أَبْرَاهِيمَ: فَتِحْ بَابَ السَّيَّارَةِ وَادْخُلْ.
- 2 Sara, **open** the window of the house. سَارَا: فَتِحِي نَافِذَ الْبَيْتِ.
- 3 Boys, **open** the door and **exit** outside. الْبُتْلَانُ: فَتِحُوا الْبَابَ وَخُذُوا خَارِجًا.
- 4 Girls, **open** the door of the train and **look** there. الْبُتْلَاتُ: فَتِحْنَ بَابَ الْقِطَارِ وَنَظُرْنَ هُنَا.
- 5 **Open** for us, My Lord, the big door, which is full of mercy. فَتِحْ لَنَا يَا رَبِّ، الْبَابَ الْكَبِيرَ الَّذِي مَلْمَلًا وَرَحْمَةً.

New Concepts

The above highlighted verbs are all imperative. The IMPERATIVE tense refers to commands, instructions, or requests for action.

While the imperative is gender- and number-sensitive, luckily all forms are almost the same. They only differ in the endings, which at any rate are silent (as indicated by the line under the endings). So فَتِحْ (masculine, singular), فَتِحِي (feminine, singular—with a silent *ي* at the end), فَتِحُوا (masculine, plural—with a silent *و* at the end), and فَتِحْنَ (feminine, plural—with a silent *ن* at the end and a *syomé*) all sound the same and mean ‘open (as a command)’.

In Sentence 5, note the use of *ي* as a relative pronoun for *which*.

The following table gives the conjugation of the imperative with the verbs *كَلَّمَ* ‘to write’, *رَسَمَ* ‘to draw’, and *فَتَحَ* ‘to open’. Note that the vowel of the future tense (see Table 8) is retained in the imperative: *و* in *كَلِّمُوا* and *رَسِّمُوا*, but *ي* in *فَتِحُوا*. The last column gives the suffixes of these forms.

Table 9. Imperative verbs.

Singular	M	كَلِّمُوا	رَسِّمُوا	فَتِحُوا	
	F	كَلِّمِي	رَسِّمِي	فَتِحِي	ي
Plural	M	كَلِّمُوهُم	رَسِّمُوهُم	فَتِحُوهُم	و
	F	كَلِّمُوهُنَّ	رَسِّمُوهُنَّ	فَتِحُوهُنَّ	ي

Note that the table does not have the person variable. This is because all imperatives are in the 2nd person (you can order around someone you are speaking to, but you cannot order around someone in the next room or order yourself around).

You can easily figure out the imperative of the singular masculine from the future tense: simply remove the ʔ prefix; e.g., ʔܘܠܝܟܘܢܐ ‘he shall write’ becomes ܘܠܝܟܘܢܐ ‘write (imperative)’, ʔܘܫܝܢܐ ‘he shall sing’ becomes ܘܫܝܢܐ ‘sing (imperative)’, etc.

The Prohibitive

In English one prohibits an action by negating the imperative; e.g., *open the door vs. do not open the door*. In Syriac, the prohibitive is formed by using the negation particle ܠܐ with the future tense verb, *not* the imperative. The reading sentences above are rewritten with ܠܐ:

ܐܒܪܗܡܐܘܢ ܠܐ ܘܦܬܝܚ ܕܘܪܝܘܬܐ ܘܠܐ ܘܘܫܝܢ ܘܠܐ ܘܘܫܝܢ ܘܠܐ ܘܘܫܝܢ. 1
 Abraham, do not open the door of the car and do not enter.

ܫܪܐܘܢ ܠܐ ܘܦܬܝܚ ܘܠܐ ܘܦܬܝܚ ܘܠܐ ܘܦܬܝܚ. 2
 Sara, do not open the window of the house.

ܘܠܕܝܘܢܐ ܠܐ ܘܦܬܝܚ ܘܠܐ ܘܦܬܝܚ ܘܠܐ ܘܦܬܝܚ ܘܠܐ ܘܦܬܝܚ. 3
 Boys, do not open the door and do not exit outside.

ܘܠܕܝܘܢܐ ܠܐ ܘܦܬܝܚ ܘܠܐ ܘܦܬܝܚ ܘܠܐ ܘܦܬܝܚ ܘܠܐ ܘܦܬܝܚ. 4
 Girls, do not open the door of the train and do not look there.

Note: you have to choose the future verb with the proper person, number and gender.

Exercise 4.5

1. Derive the imperative from the following future verbs, and give the various forms like in the table above:

- a. ܘܦܬܝܚ ‘he shall open’
- b. ܘܦܬܝܚ ‘he shall draw’
- c. ܘܦܬܝܚ ‘he shall carry’
- d. ܘܦܬܝܚ ‘he shall sign’

2. Derive the future tense verbs from the following imperative verbs:

- a. ܘܦܬܝܚ ‘kill’
- b. ܘܦܬܝܚ ‘close’
- c. ܘܦܬܝܚ ‘put on clothes’
- d. ܘܦܬܝܚ ‘anoint’

- 3. For each imperative verb in 2, write a Syriac sentence and translate it into English.
- 4. Convert each sentence in 3 from the imperative to the prohibitive.
- 5. For each verb in 2, construct tables in the past, present, future, and imperative.

4.6 The World of Participles

New Words

eagle	ܦܝܠܘܣ	days	ܘܠܝܟܘܢܐ and ܘܠܝܟܘܢܐ	blessed (m. pl.)	ܘܠܝܟܘܢܐ
old	ܘܠܝܟܘܢܐ	blessed (m. sing.)	ܘܠܝܟܘܢܐ	blessed (f. pl.)	ܘܠܝܟܘܢܐ

Reading Sentences

God is carrying all the creation. ܘܠܝܟܘܢܐ ܘܠܝܟܘܢܐ 1

- The young girl-pigeon is **carrying** the old eagle (i.e., of old times). 2 **ܘܢܐ ܠܟܝܢܐ ܠܝܫܐ ܚܝܬܝܐ ܫܠܡܐ ܡܩܘܕܝܐ.**
- Blessed** is this day. 3 **ܚܝܒܐ ܗܘܘܐ ܗܝܘܐ.**
- Blessed** are these days. 4 **ܚܝܒܝܢ ܡܩܘܠܐ ܗܘܝܢ.**
- Blessed** are the prayers of the women. 5 **ܚܝܒܝܢ ܝܚܘܩܘܬܐ ܕܢܝܘܢܐ.**

New Concepts

The PARTICIPLE is a form of the verb, but it is not a verb. It usually acts like an adjective modifying a noun. In English, participles end in *ing*, *ed*, or *en* such as *I like to see smiling faces* and *I ate a boiled egg* (the participles are underlined).

In Syriac, the participles are also a form of the verb. For example, **ܠܝܫܐ** ‘carrying’ in Sentence 1 derives from the verb **ܠܝܫܐ** ‘he carried’. This is the singular masculine form.

The singular feminine form of the same participle adds **ܐܘܠ** at the end, e.g., **ܠܝܫܢܐ** in Sentence 2. (This is a case where the final **ܐܘܠ** ending is actually feminine.)

The plural forms are also derived by adding endings to **ܠܝܫܐ**: the plural masculine adds **ܐܘܠ** as in **ܠܝܫܝܢܐ**, and the plural feminine by adding **ܐܘܠܐ** with the two-dot *yomé* as in **ܠܝܫܝܢܐܐ**. The following table gives all the participles derived from the verb **ܠܝܫܐ**:

Table 10. Participle forms.

Sing.	M	ܠܝܫܐ	
	F	ܠܝܫܢܐ	ܐܘܠ
Plural	M	ܠܝܫܝܢܐ	ܐܘܠ
	F	ܠܝܫܝܢܐܐ	ܐܘܠܐ

Exercise 4.6

1. Read the discussion on patterns in section 4.1. Find the patterns in the participle forms in the above table using dotted circles ○ for root letters.
2. Derive the various participle forms for the following verb roots, and give their English meaning:

a. **ܡܠܐܠ**

b. **ܫܘܒܐ**

c. **ܚܘܒܐ**

d. **ܫܠܡܐ**

3. Translate into English:

a. **ܠܘܘܐ ܫܘܒܐ ܫܠܡܐ ܫܠܡܐ.**

b. **ܘܗܘ ܠܝܫܐ ܕܐܘܠܐ ܚܝܒܐ ܚܝܒܐ.**

Note. **ܚܝܒܐ** ‘wood’, **ܚܝܒܐ** ‘cross’, **ܠܝܫܐ** ‘carried him’.

4.7 The Perfect and Imperfect

In this chapter, we have studied verbs in the past tense, present tense, and future tense. The TENSE expresses the time at which an event described by a sentence occurs. For example, a sentence with a past tense verb such as *I went* denotes that the event took place in the past.

Syriac grammars give three tenses, which we have studied already: ܐܘܪܝܢܐ ܕܥܘܠܡܐ ‘the past tense’, ܐܘܪܝܢܐ ܕܥܘܠܡܐ ‘the present tense’, and ܐܘܪܝܢܐ ܕܥܘܠܡܐ ‘the future tense’.

Western grammars of Syriac, however, tend to use other terms. They talk of *perfect* and *imperfect* verbs. Where do these terms come from?

Strictly speaking, perfect and imperfect are not tenses but aspects. In language, ASPECT marks the verb as being complete (i.e., not in a state of change or flux), or incomplete (i.e., in progress or otherwise conveying a sense of change). A verb whose event has completed is said to be a perfect verb; a verb whose event is still not complete is said to be an imperfect verb.

Semitic philologists and linguists still argue about how to describe the Semitic verb, and how aspect and tense are related. This is not something for you to worry about. Most Syriac grammars use the terms perfect and imperfect as if they are tenses, the perfect corresponding to past tense, and imperfect corresponding to future tense.

5 Longer Words: Prefixes and Suffixes

We have come across the ܘܗܘܘܐ prefixes such as the ܘ ‘and’ in ܘܡܠܟܐ ‘and book’. Syriac also allows for suffixes, making the word even longer. This chapter introduces two types of suffixes: possessive pronouns (like *my, your, his*, etc.) and object pronouns (like *me, you, him*, etc.). Unlike English, these are attached at the end of words. We will also review the ܘܗܘܘܐ prefixes. This chapter introduces about 50 additional words.

5.1 “It’s Mine”: Possessive Suffixes

New Words

<i>Isaac</i>	ܐܝܨܬܐܘܫܐ	<i>awaken</i> (m. pl.)	ܐܘܫܘܢܐ	<i>selves, souls</i>	ܬܩܘܠܐܘܬܐܘܫܐ
<i>grapes</i>	ܚܘܛܐ	<i>awaken</i> (f. pl.)	ܐܘܫܘܢܝܐ	<i>yourselves</i> (m. pl.)	ܬܩܘܠܐܘܬܐܘܫܘܢܐ
<i>Shmuni</i>	ܡܫܘܢܝܐ	<i>sister</i>	ܫܘܠܐܐ	<i>yourselves</i> (f. pl.)	ܬܩܘܠܐܘܬܐܘܫܘܢܝܐ
<i>pancake*</i>	ܦܢܥܟܐ	<i>his sister</i>	ܫܘܠܐܐ ܗܘܐ	<i>repentance</i>	ܐܘܫܘܢܐ
<i>O!</i>	ܐܘܗܐ	<i>her sister</i>	ܫܘܠܐܐ ܗܘܐ	<i>my God</i>	ܐܘܫܘܢܝܐ
<i>sinner</i>	ܫܘܠܐܐ	<i>self, soul</i>	ܬܩܘܠܐ	<i>our God</i>	ܐܘܫܘܢܐ
<i>awaken</i> (m. sing.)	ܐܘܫܘܢܐ	<i>yourself</i> (m. sing.)	ܬܩܘܠܐܘܬܐ	<i>Lord</i>	ܡܘܠܐܐ
<i>awaken</i> (f. sing.)	ܐܘܫܘܢܝܐ	<i>yourself</i> (f. sing.)	ܬܩܘܠܐܘܬܐܝܐ	<i>our Lord</i>	ܡܘܠܐܐܘܫܘܢܐ

* A word I coined to use with my kids!

Reading Sentences

- Isaac and his sister are eating grapes. ܐܝܨܬܐܘܫܐ ܘܫܘܠܐܐ ܐܘܫܘܢܐ ܘܗܘܘܐ ܘܗܘܘܐ ܘܗܘܘܐ ܘܗܘܘܐ.
- Shmuni and her sister are eating pancakes. ܡܫܘܢܝܐ ܘܫܘܠܐܐ ܐܘܫܘܢܝܐ ܘܗܘܘܐ ܘܗܘܘܐ ܘܗܘܘܐ ܘܗܘܘܐ.
- O (male) sinner, awaken yourself for repentance. ܐܘܗܐ ܫܘܠܐܐ ܐܘܫܘܢܐ ܬܩܘܠܐܘܬܐ ܕܘܫܘܢܐ.
- O (female) sinner, awaken yourself for repentance. ܐܘܗܐ ܫܘܠܐܐ ܐܘܫܘܢܝܐ ܬܩܘܠܐܘܬܐܝܐ ܕܘܫܘܢܝܐ.
- O (male) sinners, awaken yourselves for repentance. ܐܘܗܐ ܫܘܠܐܐ ܐܘܫܘܢܐ ܬܩܘܠܐܘܬܐܘܫܘܢܐ ܕܘܫܘܢܐ.
- O (female) sinners, awaken yourselves for repentance. ܐܘܗܐ ܫܘܠܐܐ ܐܘܫܘܢܝܐ ܬܩܘܠܐܘܬܐܘܫܘܢܝܐ ܕܘܫܘܢܝܐ.
- My Lord, and my God. ܡܘܠܐܐܘܫܘܢܝܐ ܘܐܘܫܘܢܝܐ.
- Our Lord, and our God. ܡܘܠܐܐܘܫܘܢܐ ܘܐܘܫܘܢܐ.

New Concepts

The same way the English *your* attaches to *self* to form *yourself*, all possessive pronouns in Syriac attach to words (but at the end as suffixes). A POSSESSIVE PRONOUN, like the English *my* or *your*, attributes ownership to someone or something.

For example, in Sentence 1 the possessive pronoun **اِ** 'his' attaches to **أُخْتُ** 'sister' to form **أُخْتُهُ** 'his sister'. Note that the noun ending **و** of **أُخْتُ** gets removed in the process. Try forming *his book* from **كِتَابُ**. First, remove the ending **و** to get **كِتَاب**, then add the **اِ** to get **كِتَابُهُ** 'his book'.

Possessive pronouns are gender, number, and person sensitive too, the same way English has *my, your, his, her*, etc. In Sentence 2, you will note that the suffix for her is **اِ** as in **أُخْتُهَا** 'her sister', and **كِتَابُهَا** 'her book'. The following table gives the entire list of possessive pronouns with the noun **كِتَابُ** 'book':

Table 11. Possessive suffixes.

Singular	3	M	كِتَابُهُ	His book	اِ
		F	كِتَابُهَا	Her book	اِ
	2	M	كِتَابُكَ	Your book	اِ
		F	كِتَابُكِ	Your book	اِ
	1		كِتَابِي	My book	اِ
Plural	3	M	كِتَابُهُمْ	Their book	اِ
		F	كِتَابُهُنَّ	Their book	اِ
	2	M	كِتَابِكُمْ	Your book	اِ
		F	كِتَابِكُنَّ	Your book	اِ
	1		كِتَابُنَا	Our book	اِ

In the case of unvocalized text, **كِتَابُهُ** 'his book' and **كِتَابُهَا** 'her book' are homographs, but the dot on the **اِ** is enough to indicate if the suffix is masculine or feminine; e.g., **كِتَابُهُ** is **كِتَابُهُ** and **كِتَابُهَا** is **كِتَابُهَا**. The dot is obligatory.

Possessive Pronouns with Plural Nouns

There is a second set of possessive pronouns that are used when the noun is masculine *and* plural. For instance, while *his book* is **كِتَابُهُ**, *his books* (plural) is **كِتَابُهُمْ** (note the use of *syomé* with the plural noun). Do you know what the possessive pronoun suffix is in this case? If you take out **كِتَابُ**, we end up with **اِ**. This is the suffix. In this suffix, both the **اِ** and the **اِ** are silent, even though only the **اِ** is underlined. There are some modern texts where one finds both letters underlined like **اِ**, but the orthographic tradition only underlines the **اِ** like **اِ** and this is my preference.

The other suffixes are straightforward. They are listed in the following table with the plural noun **كُتُبُ** 'books'.

Table 12. Possessive suffixes with plural, masculine nouns.

Singular	3	M	حُكَّتِهِ	His books	حُكَّتِهِ
		F	حُكَّتِهَا	Her books	حُكَّتِهَا
	2	M	حُكَّتِكَ	Your books	حُكَّتِكَ
		F	حُكَّتِكَ	Your books	حُكَّتِكَ
	1		حُكَّتِي	My books	حُكَّتِي
Plural	3	M	حُكَّتِهِمْ	Their books	حُكَّتِهِمْ
		F	حُكَّتِهِنَّ	Their books	حُكَّتِهِنَّ
	2	M	حُكَّتِكُمْ	Your books	حُكَّتِكُمْ
		F	حُكَّتِكُمْ	Your books	حُكَّتِكُمْ
	1		حُكَّتِنَا	Our books	حُكَّتِنَا

What is common in the above table? Apart from the first two rows (حُكَّتِهِ and حُكَّتِهَا), all of the possessive suffixes that attach to a plural noun begin with حُ. Also, don’t forget that since the noun itself is plural, it takes the two-dot *syomé*.

What if the noun is feminine and plural? You simply use the first set as in Table 11. For example, the plural of مَلِكَةٌ ‘queen’ (which is feminine) is مَلِكَاتٌ. Then we say مَلِكَاتُهُ ‘his queens’, مَلِكَاتُهَا ‘her queens’, etc.

Using مَا

There is a way to designate possessiveness without attaching the possessive pronoun to the word. This is done with مَا which is always followed by the suffixes listed in Table 11. (If you are interested to learn about the history of مَا, read this footnote.¹) The sentences introduced at the beginning of this chapter are repeated here with مَا.

- 1 Isaac and his sister are eating grapes. أَيْصَهُم سَبْأًا وَبَدَاهُ أُكْبَهُ تَنْتَابَا.
- 2 Shmuni and her sister are eating pancakes. مَعْتَهُد سَبْأًا وَبَدَاهُ أُكْبَهُ قَبْصَهُقَا.
- 3 O (male) sinner, awaken yourself for repentance. أُو سَلْهَلَا أَحْسِنُ تَعْمَا وَبَلْجُو كَلْبَحْهَبَا.
- 4 O (female) sinner, awaken yourself for repentance. أُو سَلْهَلَا أَحْسِنِي تَعْمَا وَبَلْجِي كَلْبَحْهَبَا.
- 5 O (male) sinners, awaken yourselves for repentance. أُو سَلْهَلَا أَحْسِنُو تَعْمَلَا وَبَلْجُو كَلْبَحْهَبَا.
- 6 O (female) sinners, awaken yourselves for repentance. أُو سَلْهَلْهَلَا أَحْسِنِي تَعْمَلَا وَبَلْجِي كَلْبَحْهَبَا.
- 7 My Lord, and my God. حُنْبَا وَبَلْجِي هَلْكَأَا وَبَلْجِي.
- 8 Our Lord, and our God. حُنْبَا وَبَلْجِي هَلْكَأَا وَبَلْجِي.

¹ مَا is composed of وَ, which itself is an old form of the relative pronoun وَ meaning of, and the preposition لْ meaning to. So وَبَلْجُو would literally mean of to you, that is, belonging to you.

Another Usage of ܘ: Double Possessive

There are several ways in English to indicate the possessive. You can say, for example, *the book of the boy*. If you know that we are talking about the boy, you can even simply say *his book*. But you cannot say *his book of the boy*. That is ungrammatical.

But Syriac is not English, and as it turns out this is actually grammatical and frequently used in Syriac. The double way to indicate the possessive can be used for emphasis. For example, one can say ܘܠܟܢܐ ܡܠܟܘܬܗܐ literally ‘his book of the boy’ (or *the book of him, who is a boy*).

This usage is reserved only for the third person such as ܘܠܟܢܐ ܡܠܟܘܬܗܐ ‘his book of the boy’, ܘܠܟܢܐ ܡܠܟܘܬܗܐ ܘܠܟܢܐ ܡܠܟܘܬܗܐ ‘her book of the girl’, ܘܠܟܢܐ ܡܠܟܘܬܗܐ ܘܠܟܢܐ ܡܠܟܘܬܗܐ ‘their book of the boys’, ܡܠܟܘܬܗܐ ܘܠܟܢܐ ܡܠܟܘܬܗܐ ‘their books of the boys’, ܘܠܟܢܐ ܡܠܟܘܬܗܐ ܘܠܟܢܐ ܡܠܟܘܬܗܐ ‘their book of the girls’. Of course when you translate the phrase into English, you have to obey English grammar; so you would say *the book of the boy* or *the boy’s book*.

Exercise 5.1

1. Add all the possessive suffixes to the following nouns in tabular form:

- | | |
|-----------------|----------------------|
| a. ܡܝܢܐ ‘hand’ | b. ܡܠܟܐ ‘milk’ |
| c. ܡܠܟܐ ‘sides’ | d. ܡܠܟܘܬܐ ‘teachers’ |

2. Repeat 1 above using ܘܠܟܢܐ.

3. Translate into English:

- | | |
|--|---|
| ܘܠܟܢܐ ܡܠܟܘܬܗܐ ܘܠܟܢܐ ܡܠܟܘܬܗܐ | a |
| ܘܠܟܢܐ ܡܠܟܘܬܗܐ ܘܠܟܢܐ ܡܠܟܘܬܗܐ | b |
| ܘܠܟܢܐ ܡܠܟܘܬܗܐ ܘܠܟܢܐ ܡܠܟܘܬܗܐ (full of) ܘܠܟܢܐ | c |
| ܘܠܟܢܐ ܡܠܟܘܬܗܐ ܘܠܟܢܐ ܡܠܟܘܬܗܐ (Merciful One) ܘܠܟܢܐ ܡܠܟܘܬܗܐ | d |

Note. ܡܠܟܐ ‘to knock’, ܡܠܟܐ ‘voice’, ܡܠܟܐ ‘petition’

5.2 Attaching the Object to the Verb

New Words

A number of names which appear in the translation. The other new words are:

sent it (m. it)	ܡܠܟܘܬܗܐ	taught (f.)	ܡܠܟܐ	succeeded (m. pl.)	ܡܠܟܘܬܗܐ
sent it (f. it)	ܡܠܟܘܬܗܐ	guided me	ܡܠܟܐ	succeeded (f. pl.)	ܡܠܟܘܬܗܐ
Tur Abdin	ܡܠܟܘܬܗܐ	guided us	ܡܠܟܐ		
taught (m.)	ܡܠܟܐ	printing press	ܡܠܟܘܬܗܐ		

Reading Sentences

ܡܠܟܘܬܗܐ ܡܠܟܘܬܗܐ ܡܠܟܘܬܗܐ ܡܠܟܘܬܗܐ ܡܠܟܘܬܗܐ ܡܠܟܘܬܗܐ 1

Malphono Sebastian Brock¹ wrote a book and sent it to the press.

¹ Sebastian Brock is the former Reader of Aramaic and Syriac at the University of Oxford. He retired in 2003.

2 **وَسُنِدَا فَعِدْنَسَا فَعِدَا لَيْسَا سَمْعًا وَوَأَن حَلْمَهُ وَحَبِب.**
 Nun Phabronia¹ wrote a letter and sent it to Tur Abdin.

3 **لَكُنَّا: مَدَلَسَا فَصَحَلَسَا، دَوْمَر أَحَفَجَسَا.**
 Boys, Malphono Sebastian Brock taught you.

4 **لَكُنْنَا: وَسُنِدَا فَعِدْنَسَا أَحَفَلَجَسَا.**
 Girls, Nun Phabronia taught you.

5 **صَحَلَسَا فَصَحَلَسَا، دَوْمَر أَحَفَبِي سَمْعًا وَوَأَن.**
 Malphono Sebastian Brock taught me and guided me.

6 **صَدَلَقْنَا كُنُونَهُ، أَمَدِنِي، وَمَدَلَسَا فَصَحَلَسَا، وَصَلَا دَوْمَر أَحَفِي سَمْعًا وَوَأَن.**
 All Malphonos say, “Malphono Sebastian Brock taught us and guided us.”

7 **لَكُنَّا أَصَعْنَهُ فَهَلَا صَحَلَسَا فَصَحَلَسَا، دَوْمَر أَحَف أَنَسَا.**
 The boys succeeded because Malphono Sebastian Brock taught them.

8 **وَسُنِدَا أَصَعْنِي فَهَلَا وَسُنِدَا فَعِدْنَسَا أَحَفَلَا أَنَسَا.**
 The nuns succeeded because Nun Phabronia taught them.

New Concepts

The OBJECT is what is affected in the sentence. In the English sentence *I read the book*, the object is *the book*. If we already know the object, we can replace it by an OBJECT PRONOUN; e.g., *I read it*. Other English object pronouns are *me, you, him, her, it, us, and them*. Syriac also has object pronouns; they just don't like to stand on their own and so they attach themselves to the verb as suffixes. Imagine saying in English *I readit* (without a space between *read* and *it*). Note: in Sentences 7 and 8, the object pronouns are not suffixes but words on their own.

You just need to be careful and note that vowel changes take place within the verb when the object suffixes are added. No need to learn any rules as to what sort of changes take place; just be aware that they do. For example, **هَبَو** ‘he sent’ becomes **هَبَوْن** ‘he sent it’. The suffix is **وْن**, but note that the **و** on **هَبَو** disappeared.

The following table gives all the object suffixes with the verb **وَلَد**:

Table 13. Object pronoun suffixes.

Singular	3	M	وَلَدُو	He wrote him/it	وْن
		F	وَلَدُو	He wrote her/it	وْن
	2	M	وَلَدُج	He wrote you	وْن
		F	وَلَدُجِي	He wrote you	وْن
	1		وَلَدِي	He wrote me	وْن
Plural	3	M	وَلَدُوْن	He wrote them	وْن
		F	وَلَدُوْن	He wrote them	وْن
	2	M	وَلَدُجُو	He wrote you	وْن
		F	وَلَدُجُو	He wrote you	وْن
	1		وَلَدُو	He wrote us	وْن

¹ Sister Phabronia is a nun at the Monastery of Mor Gabriel, southeast Turkey.

Again, note the changes to the vowels of the verb. In كَاتَبْتَهُ ‘he wrote him/it’ the ُ of كَاتَبْتَهُ moved from the ت to the ب, but in كَاتَبْتَهُمْ ‘he wrote you (plural)’ the ُ remained in its place. Look at all the instances. Can you figure out when the vowel shifts place and when it does not?

Hint: Look at the last column on the right that gives the suffix forms. Does this help?

You will note that if the suffix begins with a vowel as in هُ ‘him’, the vowel shifts place in the verb. If, on the other hand, the suffix begins with a consonant as in هُمْ, no shifting takes place.

Also note that many of the object endings in Table 13 are the same as the possessive endings in Table 11. This is a good thing because you have to learn less suffixes; e.g., هُ is the object suffix in كَاتَبْتَهُ ‘he wrote it’ and the possessive suffix in كَاتَبْتَهُ ‘his book’. But this will cause you confusion when there are no vowels: what is كَاتَبْتَهُ? You need a larger context (try the sentences in Exercise 3 below).

Exercise 5.2

1. Conjugate the following verbs with the object pronouns:

a. قَتَلَ ‘killed’

b. كَتَبَ ‘scribed’

c. أَخَذَ ‘took’

d. سَخَّرَ ‘served’

2. Translate into English:

كُنْتُمْ تَصِفْتُمْ بِمَنْ مَدَّ يَدَهُ لِي ۖ ا ۖ

مَلَأْنَا حَقْدَ جَدِّهِ ۖ هَبَّ رُؤُسُهُمْ وَجَلَبُوا ۖ ب ۖ

مَنْ يَنْتَظِرُ حَبَّ مَنْزِلِ مَنْزِلِ الْإِسْلَامِ وَوُجُوهُهُ ۖ ج ۖ

Note. كُنْتُمْ تَصِفْتُمْ ‘help’.

3. Translate into English:

بَعْدَ مَلَامَةٍ مِنْهُ أَرَادَ أَنْ يَخْرُجَ مِنْهَا. ا ۖ

هَذَا مَلِكٌ كَرِيمٌ وَمِنْهُ مَلَامَةٌ. ب ۖ

بَعْدَ مَلَامَةٍ مِنْهُ أَرَادَ أَنْ يَخْرُجَ مِنْهَا. ج ۖ

5.3 Revisiting the هـ Prefixes

This chapter has so far introduced suffixes. We have already studied the هـ prefixes. Let us review them here.

Four letters act as prefixes. They are:

ا meaning *in*.

و meaning *of*, as well as acting as a relative pronoun, or a quote marker.

و meaning *and*.

ا meaning *to*, and acting as an object marker.

You can review Section 1.5 regarding some of the rules that govern these letters.

Called you. The stem is the verb **دَعَا** 'called', but the final **ا** is deleted when it attaches to the object pronoun suffix **كَ** 'you'.

$$\text{دَعَا} + \text{كَ} + \text{و} = \text{وَدَعَاكَ}$$

And + you answered + him = and you answered him. The prefix **و** means 'and'; it has a **ا** vowel because the next letter, **د**, has no vowel. The stem is **دَعَا** 'you answered'. The suffix **كَ** is the object pronoun for 'him'; it is a variant of the suffix **كَ** (see section 6.4).

$$\text{وَدَعَاكَ} + \text{و} + \text{و} = \text{وَوَدَعَاكَو}$$

And + in + evening = and in the evening. Same analysis as **وَدَعَاكَ** above, but with the prefix **و** for 'and' (again, it has a **ا** vowel because the next letter, **د**, has no vowel).

$$\text{وَوَدَعَاكَو} + \text{و} + \text{و} = \text{وَوَدَعَاكَوَو}$$

To our help. The prefix **لِ** is for 'to'. The stem is **دَعَا** 'help' again without the **ا** ending. The suffix is the possessive pronoun **كَ** for 'our'.

$$\text{لِ} + \text{دَعَا} = \text{لِدَعَاكَ}$$

God + our = our God. The stem is **دَعَا** 'help' without the **ا** ending. The suffix is the possessive pronoun **كَ** for 'our'.

$$\text{لِ} + \text{دَعَا} = \text{لِدَعَاكَ}$$

Upon + us = upon us. The stem is **دَعَا** 'upon' but when it connects to the possessive pronoun **كَ** 'our' it loses the **ا** (i.e., the **ا** of **دَعَا** belongs to the suffix, not the stem).

Sentence 3

$$\text{و} + \text{دَعَا} + \text{و} = \text{وَدَعَاكَو}$$

In + will + my = literally in my will, but more idiomatically from an English point of view of my will. The prefix **و** is for 'in/on'. The stem is **دَعَا** 'will' without the **ا** ending. The suffix is the possessive pronoun **كَ** 'my' which is silent.

Sentence 4

$$\text{و} + \text{دَعَا} + \text{و} = \text{وَدَعَاكَو}$$

In + Friday = literally in Friday, more idiomatically on Friday. **و** is the prefix meaning 'in/on' but with **ا** since the next letter, **د**, does not have a vowel. The stem is **دَعَا** 'Friday'.

$$\text{و} + \text{دَعَا} = \text{وَدَعَاكَو}$$

Fashioned + him = fashioned him. The stem is **دَعَا** but the **ا** on **و** shifts one position back to **و** because the object pronoun suffix **كَ** begins with a vowel.

$$\text{و} + \text{دَعَا} = \text{وَدَعَاكَو}$$

Adam. The prefix **لِ** is the object marker. The stem **دَعَا** is the object of the phrase but the **ا** of **لِ** shifts back to **لِ** (remember, **لِ** is too lazy to carry a vowel at the beginning of words).

$$\text{و} + \text{دَعَا} = \text{وَدَعَاكَو}$$

And + he breathed = and he breathed. The prefix ܐ means ‘and’; it has a ܐ̇ vowel because the next letter, ܕ, has no vowel. The stem is ܒܘܫܘܢܐ ‘he breathed’.

ܐ̇ + ܕ = ܕܐ̇

In him. The prefix ܐܢܘܢ means ‘in’. The object pronoun suffix ܐܢܘܢ is for ‘him’. This is an interesting word in that it has no stem, just a prefix and a suffix.

ܐ̇ + ܢܘܢ + ܐ = ܐܢܘܢ

And + he made + him = and he made him. The prefix ܐ means ‘and’. The stem is ܢܘܢܐ ‘he made’ but the ܐ̇ of ܐ shifts back to ܢ because the object pronoun suffix ܐܢܘܢ begins with a vowel.

ܐ̇ + ܢܘܢ + ܐ = ܐܢܘܢ

That + he shall sing = that he shall sing. The prefix is the relative pronoun ܕܐܘܪܘܟܐ for ‘that’. The stem is ܐܘܪܘܟܐ ‘he shall sing’.

ܕܐ̇ + ܐܘܪܘܟܐ = ܕܐܘܪܘܟܐ

And + he shall worship = and he shall worship. The prefix ܐ is for ‘and’. The stem is ܐܘܪܘܟܐ ‘he shall worship’.

ܐ̇ + ܐܘܪܘܟܐ + ܐ = ܐܘܪܘܟܐ

(object marker) + *maker* + *his* = *his maker*. The prefix ܐܢܘܢ is the object marker. The stem, which is the object of the phrase, is ܐܘܪܘܟܐ ‘maker’ without the ܐ̇ ending. The suffix ܐܢܘܢ is the possessive pronoun ‘his’.

The Noun Ending ܐ̇ (Absolute and Emphatic State)

In many of the sentences above, we noticed that nouns which end in ܐ̇ such as ܐܘܪܘܟܐ ‘maker’ lose this ending when the noun is attached to a suffix that begins with a vowel such as ܐ̇ as in ܐܢܘܢܐ ‘his maker’. Is this a hint that the ending ܐ̇ is in fact not part of the noun and is itself an addition?

Historically speaking, yes. Once upon a time this ending used to mean ‘the’; e.g., ܐܘܪܘܟܐ ‘a maker’, ܐܘܪܘܟܐ ‘the maker’. But this function has long been lost in the language. The fact that ܐ̇ was historically a suffix and not part of the noun may make it clearer to you why it is compromised and deleted when suffixes like ܐ̇ are added.

Also, knowing this is important because in some dictionaries, such as J. Payne Smith’s *A Compendious Syriac Dictionary* (which you need to get if you are serious about Syriac, and I know you *are* since you are still with me), you need to look up nouns without the ܐ̇ ending.

The form without the ܐ̇ ending is called in Syriac grammars ܐܘܪܘܟܐ ‘cut’ (because the ending is cut). In western grammars it is called the ABSOLUTE STATE of the noun; the form with the ending is called the EMPHATIC STATE.

Bonus Word: ܐ̇ and the Abbreviation Mark

You may have noticed that the word for Hallelujah in Syriac was simply ܐ̇ in the text above. The line above is an abbreviation mark; the full word is ܐܘܪܘܟܐ.

The abbreviation mark is used in familiar words, and can be decorated in various ways. For example, one can write **ܘܥܘܕ** for **ܘܥܘܕܘܠܗ** ‘praise’. Usually one comes across such abbreviations in manuscripts and printed liturgical texts.

Enclitic **ܘܥܘܕ**

In sentence 2, you encountered **ܘܥܘܕ** **ܘܥܘܕ** ‘had called’. You will encounter the auxiliary verb **ܘܥܘܕ** after verbs a lot in Syriac. It gives a sense of the distance past; e.g. **ܘܥܘܕ** ‘called’, **ܘܥܘܕ** **ܘܥܘܕ** ‘had called’, **ܘܥܘܕ** ‘wrote’, **ܘܥܘܕ** **ܘܥܘܕ** ‘had written’.

Did I Hear **ܘܥܘܕ** Correctly?

If you pay attention to the audio of sentence 3, you will notice that **ܘܥܘܕ** is pronounced *toyeb*, not *to-eb*. In West Syriac, when **ܘ** is surrounded by vowels on both sides, it is pronounced as if it was **ܘ**; e.g. **ܘܥܘܕ** ‘air’ is *oyar*; **ܘܥܘܕ** ‘he stands’ is *qoyem*.

6 Readings

This chapter gives 20 reading passages from Syriac literature, spanning from the early periods until the 20th century. With each reading, we also introduce new grammatical concepts.

In the first few readings, we will be omitting some of the following vowels as before: final ܠُ of masculine nouns, final ܠ in plurals, ܘ, and ܘ. Words that occur more than once will be given gradually without vowels.

Remember that one or more ܘܘܘ letters can be prefixed to a word. Also remember that possessive suffixes attach to nouns, and object suffixes attach to verbs. If you feel you need to revisit them, make sure to read Chapter 5 again.

Note that the translations of the reading passages are extremely literal and in many cases not idiomatic—or even grammatical—as far as English is concerned. The aim is to illustrate Syriac sentence structure.

6.1 Saint Ephrem

New Words

Edessa	ܐܕܘܫܘܫ	the Covenant	ܚܘܒܘܬܐ	women	ܢܦܘܠܐ
Ephrem	ܐܦܪܝܡ	virgin	ܚܘܪܘܬܐ	dialogue poem	ܩܘܪܘܢܐ
he came	ܐܘܠܐ	Jacob	ܝܥܩܒ	put, composed	ܩܘܡ
was born	ܐܘܠܐ	couplet poem	ܩܘܪܘܢܐ	died	ܚܘܒ
was baptized	ܐܘܠܐ	metrical poem	ܩܘܪܘܢܐ	year	ܩܘܪܘܢܐ
became a pupil	ܐܘܠܐ	commentator	ܩܘܪܘܢܐ		
Daughters of	ܩܘܪܘܢܐ	Nisibis	ܢܝܫܝܒܝܫ		

Reading

The following passage gives a brief biography of Saint Ephrem (d. 373).¹

- 1 ܘܢܝܢܐ ܐܦܪܝܡܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ.
- Saint Ephrem, the interpreter (of the Bible), and the Harp of the (Holy) spirit.
- 2 ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ. ܩܘܪܘܢܐ ܩܘܪܘܢܐ.
- In the city of Nisibin he was born; and there he was baptized.
- 3 ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ.
- And of Saint Jacob and Saint Abraham he became a pupil.
- 4 ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ.
- And in the year 363 of our Lord, to the city of Edessa he came.
- 5 ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ.

¹ Passage is adapted from Ishaq Armatat, ܩܘܪܘܢܐ ܩܘܪܘܢܐ (1908), vol. 2, pp. 105-106.

And Mimré (couplet poems), and Madroshé (metrical poems), and Sughyotho (dialogue poems) he composed.

6 ܘܟܩܩܘܢܐ ܡܡܠܐ ܘܚܩܩܘܢܐ ܘܟܩܩܘܢܐ ܘܟܩܩܘܢܐ ܘܟܩܩܘܢܐ

And the Daughters of the Covenant, and women, and virgins, he taught.

7 ܘܕܢܐ ܕܩܘܪܝܢܐ ܘܕܩܘܪܝܢܐ ܘܕܩܘܪܝܢܐ ܘܕܩܘܪܝܢܐ ܘܕܩܘܪܝܢܐ

And in it, in the city of Edessa, he died.

Word Order

Have you ever heard Yoda in the Star Wars epic series speak? Here are a few examples: “Powerful you have become,” “help you I can,” “agree with you the council does,” “When 900 years you reach, look as good, you will not.” Note that in all of these examples, the verb is at the end of the sentence. This is unusual in English, but is quite OK in Syriac. The Syriac verb clause can appear towards the end of the sentence.

This is not to say that putting the verb at the beginning is not grammatical. For example, you can rewrite Sentence 2 to read as follows: ܘܕܩܘܪܝܢܐ ܘܕܩܘܪܝܢܐ ܘܕܩܘܪܝܢܐ ‘he was born in the city of Nisibin, and he was baptized there’. Word order in Syriac sentences is more free than in English.

Use of ܘ in Narrative

Note that Sentences 3-7 all begin with ܘ ‘and’. The ܘ is used frequently in narratives to link events in a chronological sequence.

Passive Verbs Beginning with ܐܘܪܝܢܐ

There are three verbs in the above passage that begin with ܐܘܪܝܢܐ: ‘was born’, ܘܪܝܢܐ ‘was baptized’, and ܘܪܝܢܐ ‘became a pupil’. Verbs that begin with ܐܘܪܝܢܐ are usually passive.

In a sentence that has a PASSIVE VERB, the subject receives the action expressed in the verb. In other words, the subject is acted upon. In this case ܐܘܪܝܢܐ in Sentence 1 is the subject receiving the action of birth or baptism.

But be careful, there are verbs that originally contain ܐܘܪܝܢܐ at the beginning like ܐܘܪܝܢܐ ‘he came’ in Sentence 4. If you actually take away the ܐܘܪܝܢܐ, not much is left except the last ܐ, and that is a good indication that the ܐܘܪܝܢܐ is original in the verb, not a passive marker.

The ܘܐܘܢܐ Letters With the Object Suffixes

In Sentence 7 ܘܐܘܢܐ ܘܐܘܢܐ ܘܐܘܢܐ ‘and in it, in the city of Edessa, he died’, the preposition ܘ ‘in’ occurs twice: once with the object suffix, ܘܐܘܢܐ ‘in it’, and once with the city name, ܘܐܘܢܐ ‘in Edessa’. This double usage of the preposition is frequently used in Syriac and gives a sense of stress; i.e., really *in* Edessa he died. In later readings we will see examples of other ܘܐܘܢܐ letters being used this way.

Letter Numbers

The word ܘܐܘܢܐ must have looked weird to you. Actually, it is not a word, but a number.

Syriac uses letters to designate numbers the same way we use letters for Roman numerals: I for 1, III for 3, VI for 6. Roman numerals can also get complicated: MMVII is 2007. The Syriac system is actually much simpler.

Let's create our own system of letter numbers from the English alphabet. Let's use *a* for 1, *b* for 2, *c* for 3, *d* for 4, *e* for 5, *f* for 6, *g* for 7, *h* for 8, *i* for 9, and *j* for 10. Easy so far?

Now, let's come up with letters for 11. If *j* is 10 and *a* is 1, let's put the two letters together: *ja* for 11. Think of it as simple addition:

$$j + a = 10 + 1 = 11$$

This way *jb* is 12, *jc* is 13, ..., *jb* is 18 and *ji* is 19. Are you with me so far?

Now we need a letter for 20. Let's pick the next available letter we have not used so far. It is *k*. So if *k* is 20, then *ka* is 21, *kb* is 22, *kc* is 23, ..., until *ki* for 29. I hope I did not lose you.

Let's assign the next letter, *l*, for 30. So *la* is 31, *lb* is 32, etc.

Continuing with the same idea, we will pick *m* for 40, *n* for 50, *o* for 60, *p* for 70, *q* for 80, *r* for 90, and *s* for 100.

So what is 125 in letters using our system? Just split it into hundreds, tens, and ones: $100 + 20 + 5 = s + k + e = ske$.

What is *spb* in numbers? Just split the letters and add their numerical counterparts: $s + p + b = 100 + 70 + 2 = 172$.

What is the largest number you can come up with using our system?

If you answered 199 you are correct. It will be *sri* ($s + r + i = 100 + 90 + 9 = 199$).

How about if we need to go higher. What would the letters be for 200? Well, we have now used the letters up to *s*. What is next? Let's use *t* for 200. Now, *ta* is 201, *tb* is 202, *tj* is 210, *tja* is 211, *tkb* is 222, etc.

The next available letter, *u*, becomes 300, then *v* becomes 400, *w* becomes 500, *x* becomes 600, *y* becomes 700, and *z* becomes 800. So *zri* is 899 and it is the largest number we can manage with our system.



Syriac works exactly in the same way we just described: ܐ is 1, ܂ is 2, ܄ is 3, ܆ is 4, ܈ is 5, ܊ is 6, ܌ is 7, ܎ is 8, ܐ is 9, and ܒ is 10. So ܓ is 11, ܄ is 12, ..., ܘ is 18, and ܙ is 19.

The next available letter in the alphabet is ܡ and it is assigned 20. So ܡܐ is 21, ܡ܂ is 22, ..., and ܡܙ is 29.

Then ܘܢ is assigned 30, ܡܐ is 40, ܘܢ is 50, ܘܢ is 60, ܘܢ is 70, ܘܢ is 80, ܘܢ is 90, and ܘܢ is 100. So ܘܢܘܢ is ܘ + ܡ + ܘܢ = 100 + 40 + 2 = 142.

Next, ܕ is assigned 200, ܘܢ is 300, and finally ܘܢ is 400. So ܘܢ is 401, and ܘܢ is 427.

Now test yourself with the number in Sentence 4. What is ܘܢܘܢܘܢ? It is ܘ + ܘܢ + ܘܢ = 300 + 60 + 3 = 363.

Now, what is the line above ? It is the abbreviation mark we talked about earlier in section 5.4. It is used on top of letters to mark them as numbers. In some texts, the mark may be a simple line above only one of the letters; e.g., .

Finally, how does one read **ܘܫܒܘܨܝܢ**? The proper way is reading the number as if it were written in words: **ܘܫܒܘܨܝܢ ܘܫܒܘܨܝܢ ܘܫܒܘܨܝܢ** ‘three hundred, and sixty, and six’ (note the double use of **ܘ** ‘and’). The lazy way is to read the letters with **ܘ** in between each pair of letters; e.g., **ܘܫܒܘܨܝܢ** *shbasag!*

A table of the numbers appears in section 7.6.

Analysis

Sentence 1

The only words with prefixes are **ܘܫܒܘܨܝܢ** ‘and harp’, and **ܘܫܒܘܨܝܢ** ‘of the spirit’. We have seen many examples before using **ܘ** as a prefix for ‘and’, and **ܘܫܒܘܨܝܢ** for ‘of’. From now on we will not note them any more.

Sentence 2

The **ܘܫܒܘܨܝܢ** of **ܘܫܒܘܨܝܢ** ‘in Nisibin’ is used for ‘in’. We have seen other examples for this usage before, and we will no longer note it in later readings.

About the Reading

In Sentence 1, we have come across **ܘܫܒܘܨܝܢ** ‘harp of the (holy) spirit’. We actually came across this term earlier. Do you remember it? It is an epithet of a number of poets such as David who wrote, according to tradition, the Old Testament Psalms, and Saint Ephrem who wrote much poetry.

Sentence 5 lists three types of poetry. **ܘܫܒܘܨܝܢ** are couplet-based poems often used in narratives, where each line has the same number of syllables. **ܘܫܒܘܨܝܢ** are stanzaic and have more complex metrical structures; Saint Ephrem is the most famous of all poets who wrote in this type. **ܘܫܒܘܨܝܢ** are simple metrical poems often in the form of dialogues, building on a tradition that goes back to ancient Mesopotamia. We will introduce these types of poems in the next three sections.

Sentence 6 alludes to Saint Ephrem’s teaching activities. He was probably the first to introduce women choirs to the church. The term **ܘܫܒܘܨܝܢ** ‘daughters of the Covenant’ refers to a group of people who were known by that name. Not much is known about the Children of the Covenant, but it seems that they were lay people involved in the service of the church. There is much literature about them in Robert Murray’s book *Symbols of Church and Kingdom* (Gorgias Press, 2004). Today, the term **ܘܫܒܘܨܝܢ** ‘daughter of the covenant’ (**ܘܫܒܘܨܝܢ** with a silent **ܘ** is the singular of **ܘܫܒܘܨܝܢ**) is used to address the wife of a priest.

Let’s go back to Sentence 3. Two names are mentioned. Saint Ephrem served as a deacon under four bishops of Nisibin. Two of them were called Jacob and Abraham.

Exercise 6.1

1. Rewrite the reading passage moving the verbs to the front of the sentences.
2. Translate into Syriac:

Saint Jacob of Edessa was born in Andiba (ܐܢܕܝܒܐ), and became a pupil of Severus Sebokht (ܫܘܘܪܘܫ ܫܒܘܚܝܬ) in the Monastery of Qenneshrin (ܩܢܝܫܪܝܢ). He came to Edessa in the year 648 of our Lord. He taught in Edessa and Antioch. He died in the year 708 of our Lord.

3. Translate into English:

ܡܢܝܢ ܡܢܚܝܬ ܘܫܪܘܫ ܩܢܝܫܪܝܢ ܘܘܫܢܐ ܡܒܝܠܐ: ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ
 ܕܐܘܪܘܫܝܡܐ ܘܡܠܟܘܬܐ ܕܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܕܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܕܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܕܡܠܟܘܬܐ
 ܕܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܕܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܕܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܕܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܕܡܠܟܘܬܐ

(Hint: ܡܠܟܘܬܐ ܕܡܠܟܘܬܐ = orthodox; ܡܠܟܘܬܐ = Batnan, a place name; ܫܪܘܫ = Sarug, a place name.)

6.2 Mimro (Verse) Poem

New Words

<i>learning</i>	ܡܠܟܘܬܐ	<i>make</i>	ܡܠܟܘܬܐ	<i>idleness</i>	ܡܠܟܘܬܐ
<i>who, which, what</i>	ܡܠܟܘܬܐ	<i>make him</i>	ܡܠܟܘܬܐ	<i>no, not</i>	ܡܠܟܘܬܐ
<i>he who</i>	ܡܠܟܘܬܐ	<i>kingdom</i>	ܡܠܟܘܬܐ	<i>can, able</i>	ܡܠܟܘܬܐ
<i>teaches</i>	ܡܠܟܘܬܐ	<i>he shall</i>	ܡܠܟܘܬܐ		

Reading

The following passage is the first stanza of a 'verse poem' attributed to Saint Ephrem.¹

ܐܠܘܗܐ ܘܘܫܢܐ ܡܠܟܘܬܐ.	1 ܐܠܘܗܐ ܘܘܫܢܐ ܡܠܟܘܬܐ.
ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ.	2 ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ.
ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ.	3 ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ.
ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ.	4 ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ.

1. God, give learning, to him who loves learning.
2. And the master who teaches well, make him great in the Kingdom.
3. He who loves learning, his learning will be much.
4. And he who loves idleness is not able to become diligent.

Verse Poetry: Meter of Saint Ephrem

In verse poetry, a poem consists of stanzas, which in turn consist of lines. The above passage gives the first stanza of a longer poem. The stanza consists of four lines.

Verse writing, as opposed to prose writing, makes use of meter (called in Syriac *ܡܝܬܪܐ*). The Syriac meter is simply defined by the number of syllables (or vowels) in a line. In the above poem, you will note that each line is split into two portions. Count the vowels in each portion. I have fully vocalized the first two lines.

Each portion has 7 syllables (or 7 vowels). Each line has 7 + 7 vowels (because of the two portions). This 7-syllabic meter is very popular with Saint Ephrem. Some even argue

¹ The full poem is found in Dolabani's *ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ* (1914), vol. 2, pp. ܡܠܟܘܬܐ.

that he is the one who invented it. For this reason, poems in this meter are usually headed with **ܘܚܢܝܐ ܕܥܦܪܝܡ** ‘in the meter of Saint Ephrem’. This resulted in many poems which were not written by Saint Ephrem being attributed to him, simply because it is in his meter. So be careful when you come across poems—especially in the liturgy—that claims to be by Saint Ephrem. They may not be. The above poem is probably not by Saint Ephrem as it does not follow his fluent style of writing.

Punctuation Marks

PUNCTUATION MARKS are symbols, in Syriac primarily points, which serve to indicate the structure and organization of writing, as well as intonation and pauses to be observed when reading aloud. In all languages, punctuation marks evolve over time and this cannot be more true in the case of Syriac. We do not even understand fully all the usages of punctuation marks over various historical periods. The late J. B. Segal wrote an entire book about this subject called *The Diacritical Point and the Accents in Syriac* (Gorgias Press, 2004).

Four points, **Ⲙ**, are usually used at the end of a paragraph, stanza, or, as in the above case, couplet (i.e., two lines of poetry). The period marks the end of a sentence. Small clauses of a sentence can be marked with **ⲛ**, **ⲟ**, or **Ⲡ**. Unlike modern English, there are really no conventions of punctuation in Syriac.

The **ܘܐܢܝܐ** Construction

The construction **ܘܐܢܝܐ** is used three times, in Sentences 1, 3, and 4. In all instances it is followed by the present tense verb **ܘܡܝܪ**. We translated **ܘܡܝܪ ܘܐܢܝܐ** as *he who loves* (or *him who loves* in Sentence 1 because of the object marker **ܕ** in **ܕܠܐܢܝܐ**).

ܐܢܝܐ on its own is an INTERROGATIVE *who? which? what?* The **ܘ** is the relative pronoun we came across before for *who*. When put together, **ܘܐܢܝܐ** becomes *he who*.

Analysis

Verse 2

In **ܕܠܐܢܝܐ**, the **ܕ** is the object marker.

The **ܘ** of **ܘܡܝܪ** is for the relative pronoun *who*.

ܡܝܪ is the short (absolute) form of **ܡܝܪܐ**.

ܡܝܪܐ is made of the imperative verb **ܡܝܪ** ‘make’ and the object suffix **ܐܘܪܐ** ‘him’.

Here we have another Yoda-type sentence where the verb is left until later in the sentence.

Note the word play using **ܪܒܐ**. It appears twice. In the first instance it is a noun meaning *master* (compare with Hebrew *Rabbi*). In the second instance, it is an adjective meaning *great*.

Verse 3

The last word **ܡܝܪܐ** ‘his learning’ is **ܡܝܪܐ** ‘learning’ followed by the possessive pronoun **ܐܘܪܐ** ‘his’. Recall that the **ܐ** ending of the noun is removed when the suffix is attached.

Exercises 6.2

1. Fill in the blank spaces of the following verse poem with the following words:

- a. مَحَاكِبًا
- b. حَاكِبًا
- c. كَانِبًا
- d. قَصَبًا

_____ هَاكِبًا حَاكِبًا _____
 _____ هَاكِبًا هَاكِبًا _____

2. Translate into Syriac using , ܡܢܐ :

- a. He who copies a codex.
- b. To him who sings in the church.
- c. He who went to Edessa.

3. The feminine counterpart of , ܡܢܐ is , ܡܢܐܘܢܐ . Change the sentences in 2 to the feminine form; e.g., *She* who copies a codex, etc.

6.3 Madrosho Poem

New Words

<i>or</i>	ܐܘܪܐ	<i>Egypt</i>	ܡܘܨܪܝܡ	<i>Zion</i>	ܩܝܝܢܐ
<i>my brothers</i>	ܐܘܪܐܝܢܐ	<i>they differ</i>	ܘܥܝܢܐܝܗܘܢ	<i>truth</i>	ܡܠܝܟܐ
<i>lamb</i>	ܐܘܠܐ	<i>let us look</i>	ܢܘܨܘܢܐ	<i>killed, slain</i>	ܡܠܝܟܐ
<i>if</i>	ܐܘܝܢܐ	<i>let us see</i>	ܢܘܨܘܢܐ	<i>both of them</i>	ܐܘܠܐܝܢܐ
<i>they compare</i>	ܘܩܘܠܘܢܐ	<i>slaughtered</i>	ܢܘܨܘܢܐ		

Reading

The following passage makes up the first two stanzas of a Madrosho poem written this time *genuinely* by Saint Ephrem.¹

ܐܘܠܐ ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ 1
 ܐܘܠܐ ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ

Behold, the Passover lamb is slain in Egypt (literally: behold, is slain in Egypt the lamb of Passover).

And the True Lamb is slaughtered in Zion (literally: and is slaughtered in Zion the Lamb of True).

ܐܘܠܐ ܡܠܝܟܐ ܡܠܝܟܐ 2
 ܐܘܠܐ ܡܠܝܟܐ ܡܠܝܟܐ

At the two lambs, let us look my brethren.
 And let us see if they compare or differ.

¹ The Madrosho belongs to the Cycle on Unleavened Bread. It can be found with an English translation in Sebastian P. Brock and George A. Kiraz, *Ephrem the Syrian, Select Poems: Vocalized Syriac text with English translation, introduction, and notes* (2006), pp. 112-121 (my English translation above is more literal for pedagogical purposes). The later version, cited below in this section, is based on Qarabashi's *ܘܩܘܠܘܢܐ ܘܡܚܘܒܐܝܢܐ* (1968), p. 135.

Madroshe Poems Meter

In verse poetry, the meter of a line is repeated throughout the entire poem. In Madroshe poetry, a larger unit defines the meter. This larger unit is the whole stanza. Some Madroshe have stanzas that are long and complex in meter. Others, like the stanzas of this particular Madroshe, have a simpler structure.

Each stanza above consists of two lines. In each line, the first part has 5 syllables (or vowels) and the second part has 4 syllables (or vowels). Do you believe me? Count them.

You may think I am not telling you the truth. You say, “look at **ܡܠܝܟܐ ܚܘܪܝܢܐ**; it only has 4 vowels, not 5.” You are quite right.

But I am also right. How so?

If in a word like **ܡܕܝܢܐ** ‘east’ there are two consecutive letters without a vowel on top of them (ܡܕ in this case), it becomes difficult to read the word. Syriac allows you to insert an ܐ sound on the first letter (ܡ in this case), but you *cannot* write it; i.e., you read it as if it were written **ܡܕܝܢܐ** *medenho*. This rule applies across word boundaries. In **ܡܠܝܟܐ ܚܘܪܝܢܐ** the two letters **ܚ ܐ** have no vowels on them. Hence, we are allowed to add an ܐ sound on the **ܐ** as if the phrase were written **ܡܠܝܟܐ ܚܘܪܝܢܐ**. Now count the vowels. How many do we have? Yes, we now have 5 vowels. The same applies to **ܕܒܝܝܬܐ ܕܚܝܘܢܐ**. Read it as if it were **ܕܒܝܝܬܐ ܕܚܝܘܢܐ** (with ܐ sound on the **ܐ**).

This is called poetic permissibilities. That is, the poet is permitted to add a vowel in such cases to fit the meter.

Now count the syllables of each stanza. Does each line fit the 5 + 4 meter?

You may have found out that **ܐܢܬܐ ܘܢܝܘܢܐ** contains only 3 vowels and we are expecting 4. So how do we deal with this one?

Here pretty much each letter has a vowel, apart from the first **ܐ**. So if we read it as if it were written **ܐܢܬܐ ܘܢܝܘܢܐ**, we will be in a good shape. In fact, later liturgical versions have it written with an initial **ܐ**. If you are interested in the details that explain this insertion of ܐ, then read this footnote.¹

As you can see, scholars who study the metrical structure of Madroshe have to consider many complications. But unless you plan to become an Ephrem guru, you have nothing to worry about.

Analysis

Stanza 1

Both **ܡܠܝܟܐ** and **ܕܒܝܝܬܐ** are participles, similar to the ones we studied in section 4.6.

¹ Historically, there was a short vowel on the initial **ܐ** called Schwa (a term actually borrowed from Syriac through Hebrew) in modern linguistics. The Schwa sounds like a short ܐ and it must have taken the function of a full ܐ sound to fill in the meter.

The word **أَكْن** is the short form (absolute) of **أَكْنُ** ‘lamb’. Do not confuse it with the verb **أَكَن** ‘he said’.

Stanza 2

The first word **كَلَوْنَهُ** is made up of **د** ‘in’, and **لَوْن** ‘two’ which loses its final **ن** when it connects to the object suffix **ـُ**.

The two verbs **نَنْه** ‘let us look’ and **نَنْس** ‘let us see’ are in the future tense. Note that the future tense here begins with **ن**.

لَوْن is made of the relative pronoun **و** ‘that’ (which was omitted in the English translation for idiomatic reasons), and **ل** ‘if’. Literally, the whole word means ‘that if’.

About the Reading

This Madrosho, of which we only have seen the first stanza, is significant for at least two reasons. First, it represents a text written in the fourth century by Saint Ephrem which has been continuously used in the Syriac churches until the present day. Many church goers can chant the above stanza by heart, albeit the modern version reads as follows:

1 أَكْنُ قَرْنَا. أَكْنُ قَرْنَا.	1 هَا مَلِكًا يَهُ حَضْرًا هَبِصًا يَهُ حَرَمًا
2 نَنْه; نَنْس. أَه نَجْنَج.	2 كَلَوْنَهُ أَكْنَا هَنْسًا لَوْنُ يَنْص

The differences in the version that came down to us in the liturgical tradition are highlighted. Can you tell why these changes took place?

It seems that after the time of Saint Ephrem someone figured out a way to compensate for the lack of vowels that we talked about above. By adding **ه** in both lines of stanza one, later users of the hymn ensured 5 syllables in the first portion of each line. They also fixed the problem in stanza 2 by adding **و** in **نَنْه; نَنْس** (although this **و** is not allowed in prose, it is allowed in poetry).

Can you find another variation between the liturgical version on this page, and the reading passage? Search hard!

Look at the last line. In Saint Ephrem’s version, you find in the last line **لَوْن** which is **لَوْن** in the liturgical version. This is simply a variant reading. When texts get copied for hundreds of years, copiests introduce variants intentionally or unintentionally. Scholars usually spend years comparing the same text found in various manuscripts to arrive to a perfect edition of the text. They give their ‘perfect’ text in the body of the book, either taking one manuscript as the basis of this perfect text, or coming up with one text from the various manuscripts. In the footnotes, they note all variant readings from various manuscripts. Such an edition is called a CRITICAL EDITION.

The second significance is the content of the Madrosho. There are two lambs mentioned in stanza 1, and in fact the whole Madrosho, as one can learn from stanza 2, compares and contrasts these two lambs. The first lamb is that of the Passover, **أَكْنُ قَرْنَا**,

mentioned in the Book of Exodus, chapter 12. The second lamb is Christ, the new Passover Lamb, or as Saint Ephrem calls him **أَلْحَدُ كُذَمُّ** ‘the True Lamb’. If you are interested to learn more about how the structure of the poem ingeniously compares the two lambs, read Brock’s description in this book: Sebastian P. Brock and George A. Kiraz, *Ephrem the Syrian, Select Poems: Vocalized Syriac text with English translation, introduction, and notes* (Brigham Young University Press, 2006), pp. 112-121.

Exercise 6.3

1. Fill in the blank spaces of the following poem with the following words:

- a. **فَصَمَّأَ** b. **صُكَّأَ** c. **صَبَّ هَمَّأَ** d. **حُبَّأَ**
 _____ د هَمَّأَ _____ هَمَّأَ _____ د هَمَّأَ

2. Translate the poem in 1 into English.
 3. Define a meter for a Madrosho, and compose two stanzas in that meter.

6.4 Sugitho (Dialogue) Poem

New Words

This section has a lot of new words. Try to go over them a few times.

I (f.) go	أُرَجَّيْتُ	he knew, recognized	كَبَّرَ	until	حَبَّأَ
say (imperative, f.)	إِخْبَيْ	today	أَهْجَمَ	compelled	حَبَّأَ
she said	أَقْبَأَ	birth	بَلَّأَ	compelled him	حَبَّأَ
you are crying	حَبَّأَ = حَبَّأَ	heart	لَحَّأَ	body	كَلَّأَ
son, son of	بَنَ	dressed, put on (garment)	لَحَّأَ	near	كَلَّأَ
daughter of David	بَنَاتُ دَاوُدَ	to, towards	لَحَّأَ	crafts, deceits	كَلَّأَ
he reclined	كَلَّأَ	for me, to me	لَحَّأَ	he approached, came near	كَلَّأَ
perhaps	وَلَّحَّأَ	why?	لَحَّأَ	they are angry	كَلَّأَ
I am becoming	هَمَّأَ	why?	لَحَّأَ	loved ones	كَلَّأَ
I was	هَمَّأَ	words	كَلَّأَ	mercies	كَلَّأَ
like this, in this manner	هَمَّأَ	Lord of all	كَلَّأَ	forgave	كَلَّأَ
love	هَمَّأَ	he appeases	كَلَّأَ	forgive (imperative)	كَلَّأَ
debts, sins	هَمَّأَ	she is approaching,	كَلَّأَ	forgiver, forgives	كَلَّأَ
sins	هَمَّأَ	coming near	كَلَّأَ	I listen	كَلَّأَ = كَلَّأَ
we sinned	هَمَّأَ	he shall say	كَلَّأَ	she heard	كَلَّأَ
sinner(f.), sinful woman	هَمَّأَ	attracted	كَلَّأَ	banquet	كَلَّأَ
more than	هَمَّأَ	attracted him	كَلَّأَ	began	كَلَّأَ
news	هَمَّأَ	Satan	كَلَّأَ	repentance	كَلَّأَ
		you hate	كَلَّأَ = كَلَّأَ	repenting ones	كَلَّأَ

Reading

The following passage gives a few stanzas from a longer **هَمَّأَ** in the form of a dialogue poem. The dialogue takes place between the sinful woman who went to Jesus when he was

at the house of Simon, one of the Pharisees, and washed his feet (Luke 7:36-50), and Satan who is preventing her from repenting.¹

1 عُفِّفَ مَتَّحًا لَأَوْدَا سَمِيًّا:

وَمَعَهُ كَنِيًّا وَهَبَ قَلْبًا حَكِيمًا.

وَسَعَلَ نَجِيْبُهُ يَوْمَ سَمِعَهُ حُرْمِيًّا:

وَأَبًا حَمْدًا مُدَا كَلَامًا ❖

The forgiver of sins to earth descended,
And from the daughter of David wore a body.
Mercies attracted him, and his love compelled him.
And he came to birth, the Lord of all.

2 فَصَنَدَ لِحَمِّهِ سَلْمِيًّا:

وَوَحَّفَهُ يَوْمَ وَمَصَدَّقًا كَلَامًا.

وَأَمَّا بِنَا حَكِيمًا وَفِي أَرْجِي:

وَهُوَ عَفِيفٌ كَمَا كَلَامًا مَتَّحًا ❖

The (female) sinner heard (of) his news.
That in the banquet of Simon He reclined.
And she said in her heart that if I go,
He forgives me all my sins.

3 سَأَلَ فَهَلُمَّا تَبِيًّا حَمِيًّا:

وَكَلَّمَهَا بِأَلْفَاظٍ كَلَامًا.

وَعَرَّيْتُمَا يَوْمَ نَجِيْبًا مَتَّحًا

وَمَعَهُ وَوَقَّعَ تَأَمَّنًا كَلَامًا ❖

Satan saw and he recognized her.
That to repentance she is nearing.
And with his deceits he came near next to her,
And started in this manner to say to her:

4 فَهَلُمَّا:

إِنِّي كَمَا حَكِيمًا حَكِيمًا:

وَأَخْبَلًا وَكَلَّمَهَا وَسَمِعْتُمَا كَلَامًا.

أَنَا حَمِيًّا يَوْمَ أَرْجِي:

مَتَّحًا إِنَّا حَمِيًّا حَكِيمًا ❖

Satan:

Say to me girl why are you crying.
Perhaps your loved-ones are angry at you.
I shall go to them,
(and) appease them; why are you crying?

5 سَلْمِيًّا:

أَنَا حَكِيمًا لَا مَتَّحًا:

وَهَلُمَّ هَمَمًا كَلَامًا.

حَمِيًّا حَمِيًّا وَكَلَّمَهَا يَوْمَ:

وَمَعَهُ وَكَلَّمَهَا هَمَمًا ❖

¹ Sebastian P. Brock, *سجيتو* (1982), pp. 50-55, stanzas 1, 6, 8, 9, 14, and 55.

The Sinful (Woman):

I am not listening to your words.

For you very much hate those who repent.

Until today I was yours.

And today I am becoming of the son of Mary.

6 كَا اُكَلَا اُوْدَا فَالَس:

وَحَسَلَهَا مَتَقْنَه حَص.

مَعْمَه كَه مَتَقَم هَسَلَهَت:

وَسَلَمَتَ حَرُّوْدٌ مَعَّ اُوْد.

The Son of God opened a door.

And he forgave the (female) sinner her sins.

Forgive us our offenses and trespasses,

For we have sinned against you more than that one (i.e. her).

Sugitho Structure

The history of dialogue poems goes back to ancient Mesopotamia and is found in Sumerian and Akkadian literature. The Syriac fathers composed many dialogue poems. Usually, the dialogue takes place between two biblical figures, but there are a few on other matters. There is a Sugitho, for example, that gives a dialogue between the body and the soul. Another gives a dialogue amongst the months of the year. Some of these dialogue poems, like the one we just read, are still used in the liturgy (this particular one on Thursday of Passion Week in the Night Office).

Regarding meter, dialogue poems are actually couplet poems. Each line has the same number of syllables (or vowels). A dialogue poem begins with an introduction that sets the stage (e.g., stanzas 1-3 above). Then a dialogue begins (e.g., stanzas 4 and 5) above. The poem ends with a conclusion giving the moral of the story (e.g., stanza 6). The above **ܟܘܠܗܘܢ** is much longer: the setting of the stage has 8 stanzas, the dialogue 45 stanzas, and the conclusion 3 stanzas.

Usually scholars have to reconstruct these dialogue poems from various manuscripts because liturgical scribes tend not to write the whole thing to shorten services. One common method used by scribes to shorten hymns is to skip over every other stanza. This has terrible consequences in the case of dialogue poems: one ends up with a monolog! Even today deacons skip stanzas in a similar manner to shorten services (Syriac services are very long).

Hint for deacons: if you plan to skip in a **ܟܘܠܗܘܢ**, chant one stanza and skip 2 stanzas. This way you maintain the dialogue and you don't end up in a monolog!

The Possessive Without Using ܘܢ

We have seen thus far how to use the possessive in a number of ways. For example, *David's daughter* (or *the daughter of David*) can be expressed using the possessive particle ܘܢ, as in **ܕܘܢܐܘܘܢܐ**.

There is another way to say the same thing. We can use the short (absolute)¹ form of the word كُنْبَا, which in many cases you can obtain by removing the ending لُ, and getting rid of the possessive , as in كُنْبَا وَرَبِّ (in this particular word, the ; is silent in the short form كُنْبَا but this has nothing to do with the possessive).

Here are some other examples: رُبْعَا وَرَقْلَانَا ‘head of the apostles’ can be expressed as رُبْعَا تَقْلَانَا. Similarly, رُبْعَا وَرَقْلَانَا ‘big/head of the priests’ can be expressed as رُبْعَا رَقْلَانَا.

Sometimes the short form (absolute) of the noun cannot be achieved by simply removing the final لُ. The absolute form of حُنْبَا ‘Lord’, for example, is حُنْبَا. Hence you see in Stanza 1 حُنْبَا وَرَبِّ ‘Lord of all’ (which can be expressed as حُنْبَا وَرَبِّ).

Use of the Present Tense as Active Participles

The present tense verb, e.g. مَحْف ‘forgives’, can also be used as a noun for *forgiver*. This is similar to the English end *-er* that changes the verb *write* into noun *writer*, e.g., مَحْف مَقْلَا ‘forgiver of sins’. Notice also the use of the possessive without , as described above.

Attaching the Subject Pronouns to Verbs

We have already covered the present tense in section 4.1. Frequently, the present tense is followed by a personal pronoun (e.g., *I, you, he, she*, etc.). For instance حُنْبَا ‘(she) is crying’ can be used with pronouns as follows: حُنْبَا أَيْبَا ‘you are crying’, حُنْبَا إِيْنَا ‘I am crying’.

Syriac allows you to join the verb and the pronoun together. The operation is called CONTRACTION. It is done as follows: remove the final vowel of the verb (in this case ُ) as well as the final ل, then remove the اِ of the pronoun but keep the ِ, then join the rest together. The bits that need to be removed are shown shaded below:

حُنْبَا أَيْبَا

You end up with حُنْبَايَا ‘you are crying’ which appears twice in stanza 4 above.

Why would one want to do that? Look at stanza 4 and see if you can figure out the answer.

Hint: It has to do with the meter.

This حُنْبَايَا is in the meter of Saint Ephrem; i.e., each ½ line has 7 syllables (or vowels). The full حُنْبَا أَيْبَا has three vowels, which does not fit in with the rest of the text in stanza 4. But the short حُنْبَايَا has only two vowels giving a total of 7 vowels in حُنْبَايَا حُنْبَايَا حُنْبَايَا حُنْبَايَا حُنْبَايَا حُنْبَايَا حُنْبَايَا.

Stanza 5 has two verbs that make use of contraction. These are shown below with the bits that are removed shaded:

حُنْبَايَا → حُنْبَايَا
حُنْبَايَا → حُنْبَايَا

Note that in the case of حُنْبَايَا ‘I (feminine) am listening’, there is the اِ ending.

¹ When the short form of the noun is used for the possessive, it is called in grammars the ‘construct’ state (see §82 in section 7.4).

Can you find another verb that makes use of contraction which we may have missed?

Hint: Look at Stanza 2.

It is **أُرْجِبُ** 'I am going'. It is equivalent to **أَنَا أُرْجِلُ** (the **أ** is silent in this verb). Compare it to **مُحْتَبِبُ** above.

Forms of the Object Suffix for *him*

In the first stanza, we came across two forms of the object suffix for *him*. The first is **وَعَدُوهُ** in **وَعَدُوهُ** 'persuaded him'. The verb here is the past tense **وَعَدُوا** 'they persuaded'. When the suffix **وَعَدُو** was added, the **و** took on an **ُ** vowel (because it is followed by **و**) so we get **وَعَدُوهُ**. Then the **ُ** moved to the **و**. The result is **وَعَدُوهُ**.

The second is **وَعَدُو** in **وَعَدُو** 'compelled him'. Here, the verb is **وَعَدَى** 'compelled'. The form **وَعَدُو** is always used when the verb ends in **وَعَدَى**.

Don't forget the more common suffix for *him*: **وَعَدُوهُ** as in **وَعَدُوهُ** 'he (not they) persuaded him'. The form of the suffix depends on the tense, gender, number and person of the verb. (See Table 11 in the Appendix if you want to learn more.)

Analysis

Stanza 1

We have covered the object suffixes in **وَعَدُوهُ** and **وَعَدُو** above.

وَعَدُوهُ 'and his love' is made of **وَعَدُو** 'and', **وَعَدُو** 'love' (the final **وَعَدُو** is removed), and **وَعَدُو** 'his'.

Stanza 2

The verbs **وَعَدَتْ** 'she heard' and **وَعَدَتْ** 'she said' are in the past tense, feminine, singular.

وَعَدَتْ 'his news' is **وَعَدَتْ** 'news' and **وَعَدَتْ** 'his'.

وَعَدَتْ 'that in his banquet' is the relative pronoun **وَعَدَتْ** 'that', the prefix **وَعَدَتْ** 'in', **وَعَدَتْ** 'banquet', and **وَعَدَتْ** 'his'. Note the double possessive usage in **وَعَدَتْ**, literally 'his banquet of Simon'.

وَعَدَتْ 'in her heart' is the prefix **وَعَدَتْ** 'in', **وَعَدَتْ** 'heart', and **وَعَدَتْ** 'her'.

وَعَدَتْ is the relative pronoun **وَعَدَتْ** 'that', and **وَعَدَتْ** 'if'.

وَعَدَتْ is a contracted form of **وَعَدَتْ** 'I am going'. Note that the **وَعَدَتْ** is silent in this verb.

Stanza 3

وَعَدَتْ 'that to repentance' is the possessive pronoun **وَعَدَتْ** 'that', the prefix **وَعَدَتْ** 'to', and **وَعَدَتْ** 'repentance'.

وَعَدَتْ 'and with his crafts' is **وَعَدَتْ** 'and', **وَعَدَتْ** 'in', **وَعَدَتْ** 'crafts', and **وَعَدَتْ** 'his'.

وَعَدَتْ 'near her' is **وَعَدَتْ** 'near' and **وَعَدَتْ** 'her' (because some prepositions, like **وَعَدَتْ**, take the plural suffixes).

In **وَعَدَتْ**, the prefix **وَعَدَتْ** is a relative pronoun introducing a relative clause **وَعَدَتْ** 'in this manner'.

Stanza 4

The verb **أَخْبِينِي** 'tell me' is imperative in the feminine 2nd person.

لِمَ and **لِأَيِّ** are interrogatives, both meaning *why? which?*

وَمُحِبِّكَ 'your loved-ones' is **مُحِبِّ** 'loved-ones', and the suffix **ي** 'your' which is used with plural nouns.

حَلِّصِي 'on/at you' is **حَلِّ** 'on' and the same suffix **ي** 'your'. Note the change in the **ي** vowel from **ا** to **ا**.

لَهُمْ is **لَهُ** 'towards, to' and **هُمْ** 'them'.

The verbs **أَنَا ذَاهِبٌ** 'I am going' and **أَنَا مُتَضَلِّلٌ** 'I am appealing' are in the present tense.

Stanza 5

The verbs **تُحَدِّثِينَ**, **تُكَلِّمِينَ**, and **تُؤْمِنِينَ** were discussed above.

كَلِمَاتِكُمْ is the object marker **ك**, **كَلِمَاتٌ** 'words', and **مُ** 'your' which is used with plural nouns.

لِأُولَئِكَ is the object marker **لِ**, the relative pronoun **أُولَئِكَ** 'those who', and the verb **تُكَلِّمِينَ** 'repent' in the present tense.

لِأَيِّ 'to today' is **لِ** 'to' and **أَيِّ** which is the short (absolute) form of **أَيُّ** 'today'.

بِك is the possessive prefix **بِ** 'of, belonging to' and **ك** is the short (absolute) form of **كَلِمَاتٌ** 'son'.

Exercise 6.4

1. Why did the poet choose **أَيِّ** over **أَيُّ** in Stanza 5? Why did he choose **بِك** instead of **بِكَلِمَاتِكُمْ**?
2. Conjugate the following verbs in the present tense using the full and contracted forms. The verb **أَنَا ذَاهِبٌ** is given here as an example. Note that the 3rd person does not have any suffixes.

Singular	3	M	أَنَا ذَاهِبٌ		وَأَمْرٌ	فَهَذَا	كَلِمَاتٌ
		F	أَنَا ذَاهِبَةٌ				
	2	M	أَنَا ذَاهِبٌ	أَنَا ذَاهِبٌ			
		F	أَنَا ذَاهِبَةٌ	أَنَا ذَاهِبَةٌ			
	1	M	أَنَا ذَاهِبٌ	أَنَا ذَاهِبٌ			
		F	أَنَا ذَاهِبَةٌ	أَنَا ذَاهِبَةٌ			
Plural	3	M	أَنَا ذَاهِبٌ				
		F	أَنَا ذَاهِبَةٌ				
	2	M	أَنَا ذَاهِبٌ	أَنَا ذَاهِبٌ			
		F	أَنَا ذَاهِبَةٌ	أَنَا ذَاهِبَةٌ			
	1	M	أَنَا ذَاهِبٌ	أَنَا ذَاهِبٌ			
		F	أَنَا ذَاهِبَةٌ	أَنَا ذَاهِبَةٌ			

6.5 The Wolf, the Fox, and the Lion

New Words

where	أَينَ	these	هَؤُلَاءِ	division	فِئْلَانٍ
stag	أَمْلًا	strangled	سَقَمَ	divide (imperative)	فَاكُلْ
them	أَنتَ	strangled him	سَقَمَهُ	lunch	عِنْدًا
lion	أُولًا	dinner	سَعُودًا	they hunted	رُيُوا
rabbit	أُونًا	you (sing., m.) learned	تَلَّمْتَ	in front	مُؤَمَّر
they (m.) became friends	أَبْتَغَوْا	fair, just	قَانًا	in front of you	مُؤَمَّرِي
became furious	أَبْتَغَى	when, at the time	بِ	lying	وَقَلَا
between us	كُنَيْنَا	certain, some	مُذَبَّر	jumped	عَقَا
wolf	وَأَا	king	مَلِكًا	breakfast	مُؤَمَّرًا
then	هَبَّ	goat	حَا	fox	أَحْلًا

Reading

The following passage is taken from stories collected by the thirteenth century polymath Bar Ebroyo.¹

1 وَأَا مُذَبَّر هَاحْلَا ءُولًا. كَبِ أَبْتَغَى رُيُوا حَا ءَامْلًا ءُونًا.

A certain wolf, and a fox, and a lion. When they became friends, they hunted a goat, and a stag, and a rabbit.

2 هَبَّ أَمْنًا أُولًا حَبَّأَا وَقَلَى أَمْنًا كُنَيْنَا.

Then the lion said to the wolf, “divide them amongst us.”

3 أَمْنًا وَأَا وَحَا كَمَرُ حَا: ءُونًا حَلَّحَلًا.

The wolf said, “The goat for you, and the stag for me, and the rabbit for the fox.”

4 هَبَّ عَصَدَ أُولًا هُكَبِ أَبْتَغَى ءَعَقَا وَحَلَا وَأَا هَسَقَمَهُ.

And when the lion heard these, he became furious and jumped on the wolf and strangled him.

5 ءَامْنًا حَلَّحَلًا: أَيْدِ قَلَى.

And he said to the fox: you divide.

6 أَمْنًا حَلَّحَلًا وَحَا مَحَّ لَمَهْءَا حَعَبَّهَابَر: ءُونًا كَعَصَدَابَر: ءَامْلًا كَعَصَدَابَر.

The fox said to him, “let the goat be for your breakfast, and the rabbit for your lunch, and the stag for your dinner.”

7 أَمْنًا حَلَّحَلًا وَأَمَّا مُتَلَمَّسَ حَمَهْءَا فَهَكَلَى قَانًا.

He said to him, “from where did you learn this fair division.”

8 أَمْنًا حَلَّحَلًا: مَحَّ وَأَا وَوَقَلَا مِؤَمَّرِي مُنِي مَلِكًا.

The fox said to him, “from the wolf which is lying in front of you my Lord king.”

The Particles **مُذَبَّر**, **كَمَر**, **حَبَّ**, and **حَا**

Sentence 1 above begins with **مُذَبَّر** ‘a certain wolf’. The word **مُذَبَّر** can also mean *some*, *somewhat*. It is usually used with inanimate objects and animals. One uses **أَمْنًا** ‘human’ or **سَبِيحًا**

¹ E. A. Wallis Budge, *The Laughable Stories Collected by Mar Gregory John Bar Hebraeus* (London 1897; Gorgias Press edition 2004), no. 371.

‘one’ instead with humans; e.g., رَجُلٌ مَّيْمٌ or رَجُلٌ أَيْمٌ ‘a certain man’; مَرْأَةٌ مَيْمٌ or مَرْأَةٌ أَيْمٌ ‘a certain woman’. (Note that مَرْأَةٌ is the feminine form of رَجُلٌ .)

In Sentence 3 you may have noticed that we left لَٰكِنْ out of the translation. It is a particle of explanation, corresponding to English *namely*. It is usually used to mark a quotation and takes the position of the second word in the quotation as in $\text{وَجَزَا لَٰكِنْ كَرُحٌ}$.

In Sentence 6, فَ (not to be confused with مِنْ ‘from’), is a particle that is used to introduce the first element of a list. In this case, the list is:

1. حَمَلٌ لِّأَمَةٍ
2. $\text{أَوْ نَطٌّ لِّأَمَةٍ}$
3. $\text{أَوْ مَلَأٌ لِّأَمَةٍ}$

Usually, though not in this case, the second element is introduced by وَ ; e.g.,

$\text{حَمَلٌ فَحَمَلٌ لِّأَمَةٍ: أَوْ نَطٌّ وَ أَوْ مَلَأٌ لِّأَمَةٍ}$

The وَ - فَ usage corresponds to English *on the one hand—on the other*.

Revisiting وَ for Introducing a Quotation

Recall that the prefix وَ can be used to introduce a quotation. You can see examples in Sentences 2, 3, 6, and 7.

Getting Rid of a Vowel

The suffix ُ ‘your’ appeared three times in Sentence 6. From now on we will do without its vowel. For example, we will write لِّأَمَةٍ for لِّأَمَةٍُ . Further, we will no longer indicate this suffix in the Analysis sections.

Analysis

Sentence 1

In أَبَانُوا ‘they became friends’ the prefix أَبَانُ is the passive marker.

نَابُوا ‘they hunted’ is a past tense plural masculine verb.

Sentence 2

فَلِّهِ is وَ , which is introducing the quotation أَنْتُمْ كُنْتُمْ , then comes فَلِّهِ ‘divide’ which is an imperative verb.

بَيْنَهُمَا is بَيْنَهُمَا ‘between, among’ and أَنْتُمْ ‘us’.

Sentence 4

أَبَانُوا ‘became furious’ is also a passive verb by virtue of the prefix أَبَانُ .

وَأَبَانُوا ‘and he strangled him’ is وَ ‘and’, أَبَانُوا ‘strangled’, and أَبَانُوا ‘him’. Note the shift of the vowel ُ from أَبَانُوا back to أَبَانُوا when the suffix was added.

Sentence 6

لِّأَمَةٍُ is the prefix لِّ ‘for’, أَبَانُوا ‘breakfast’, and ُ ‘your’.

ܕܟܦܢܢܘܳܢܐ and **ܕܟܦܢܢܘܳܢܐ** have the same construction.

Sentence 7

ܕܟܦܢܢܘܳܢܐ ‘you learned’ is a past tense verb, singular, 2nd person, masculine.

Sentence 8

ܕܟܝܢܐ is the relative pronoun ‘which’ and **ܕܟܝܢܐ** ‘lying’.

Exercise 6.5

- What is **ܕܟܦܢܢܘܳܢܐ** made of? What is **ܕܟܦܢܢܘܳܢܐ** made of?
- Translate into Syriac using **ܕܩܘܝܢܐ** to introduce quotations:
 - The uncle said to the father, “divide the treasure amongst us.”
 - Sara said to Simon, “the deacons sing in the Church.”
 - I told Joseph, “Mary’s hair is too long.”
- Rewrite the reading sentences in section 4.3 using **ܕܩܘܝܢܐ** - **ܕܩܘܝܢܐ** to list the pigeons in sentences 2 and 3.

6.6 John of Ephesus

New Words

he wrote	ܕܟܘܠܢܐ	time	ܕܩܝܠܐ	polish	ܕܩܘܝܢܐܳܢܐ
Amid, Diyarbakir	ܕܕܝܝܪܒܩܝܪܐ	small, minor	ܕܩܝܠܐܳܓܝܠܐ	ecclesiastical	ܕܩܝܠܐܳܓܝܠܐ
Asia	ܕܕܝܝܪܒܩܝܪܐ	pleasantness	ܕܩܝܠܐܳܓܝܠܐ	reason	ܕܩܝܠܐܳܓܝܠܐ
bishop	ܕܩܝܠܐܳܓܝܠܐ	fervent	ܕܩܝܠܐܳܓܝܠܐ	ran away	ܕܩܝܠܐܳܓܝܠܐ
Ephesus	ܕܩܝܠܐܳܓܝܠܐ	blessed	ܕܩܝܠܐܳܓܝܠܐ	part	ܕܩܝܠܐܳܓܝܠܐ
they aroused	ܕܩܝܠܐܳܓܝܠܐ	Jacobite	ܕܩܝܠܐܳܓܝܠܐ	parts	ܕܩܝܠܐܳܓܝܠܐ
he left	ܕܩܝܠܐܳܓܝܠܐ	easterners	ܕܩܝܠܐܳܓܝܠܐ	Constantinople	ܕܩܝܠܐܳܓܝܠܐ
was made	ܕܩܝܠܐܳܓܝܠܐ	from this time	ܕܩܝܠܐܳܓܝܠܐ	persecution	ܕܩܝܠܐܳܓܝܠܐ
was ordained	ܕܩܝܠܐܳܓܝܠܐ	word	ܕܩܝܠܐܳܓܝܠܐ	beginning	ܕܩܝܠܐܳܓܝܠܐ
children	ܕܩܝܠܐܳܓܝܠܐ	shines	ܕܩܝܠܐܳܓܝܠܐ	simple	ܕܩܝܠܐܳܓܝܠܐ
but	ܕܩܝܠܐܳܓܝܠܐ	deacon	ܕܩܝܠܐܳܓܝܠܐ	sixth	ܕܩܝܠܐܳܓܝܠܐ
golden	ܕܩܝܠܐܳܓܝܠܐ	was called, was named	ܕܩܝܠܐܳܓܝܠܐ	faith	ܕܩܝܠܐܳܓܝܠܐ
century	ܕܩܝܠܐܳܓܝܠܐ	the Severians	ܕܩܝܠܐܳܓܝܠܐ	three (feminine)	ܕܩܝܠܐܳܓܝܠܐ
a particle	ܕܩܝܠܐܳܓܝܠܐ	in Syriac	ܕܩܝܠܐܳܓܝܠܐ	story, chronicle	ܕܩܝܠܐܳܓܝܠܐ
now	ܕܩܝܠܐܳܓܝܠܐ	authors	ܕܩܝܠܐܳܓܝܠܐ	stories	ܕܩܝܠܐܳܓܝܠܐ

Reading

The following passage is a biography of John of Ephesus by Eugene Manna (d. 1928).¹

ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ
 This John in the city of Amid in the beginning of the sixth century was born.
 ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ

¹ Eugene Manna, *ܕܩܝܠܐܳܓܝܠܐ ܕܩܝܠܐܳܓܝܠܐ* (1901), p. ܥܘܫ.

Table 14. Ordinal and Cardinal Numbers.

Cardinal Numbers			Ordinal Numbers		
Number	Masc.	Fem.	Number	Masc.	Fem.
One	ܡܝܢ	ܡܝܢܐ	First	ܡܝܢܐ	ܡܝܢܐ
Two	ܐܘܢܝܢ	ܐܘܢܝܢܐ	Second	ܐܘܢܝܢܐ	ܐܘܢܝܢܐ
Three	ܐܟܬܝܢܐ	ܐܟܬܝܢܐ	Third	ܐܟܬܝܢܐ	ܐܟܬܝܢܐ
Four	ܐܘܪܫܐ	ܐܘܪܫܐ	Fourth	ܐܘܪܫܐ	ܐܘܪܫܐ
Five	ܡܫܝܚܐ	ܡܫܝܚܐ	Fifth	ܡܫܝܚܐ	ܡܫܝܚܐ
Six	ܥܕܐ	ܥܕܐ	Sixth	ܥܕܐ	ܥܕܐ
Seven	ܦܚܠܐ	ܦܚܠܐ	Seventh	ܦܚܠܐ	ܦܚܠܐ
Eight	ܐܫܬܐ	ܐܫܬܐ	Eighth	ܐܫܬܐ	ܐܫܬܐ
Nine	ܐܫܬܐ	ܐܫܬܐ	Ninth	ܐܫܬܐ	ܐܫܬܐ
Ten	ܥܫܪܐ	ܥܫܪܐ	Tenth	ܥܫܪܐ	ܥܫܪܐ

The number two appears sometimes with Syomé; e.g., ܐܘܢܝܢܐ, ܐܘܢܝܢܐ.

The Conjunction ܐܘܢܝܢܐ

The conjunction ܐܘܢܝܢܐ gives a number of meanings: *for*, *but*, *indeed*, *however*. It appears in Sentence 4 above. Manna, the writer of the above passage was a Catholic (not a 'Jacobite'), and may have used ܐܘܢܝܢܐ for disapproval.

Af'el: Verbs Beginning with ܐ

There is a class of verbs that begin with ܐ such as ܐܘܪܫܐ 'he left' in Sentence 3, and ܐܘܪܫܐ 'he wrote' in Sentence 7. Usually, but not always, these verbs have another form without the ܐ such as ܦܠܐ 'he loosened', and ܡܠܕܐ 'he wrote'. In some cases the meaning of the verbs is similar as in ܡܠܕܐ and ܐܘܪܫܐ, but in others the meaning is very different as in ܦܠܐ and ܐܘܪܫܐ.

Another example is ܦܠܐ 'he labored', and ܐܘܪܫܐ which actually has no meaning. Classical Syriac grammarians used this particular verb to denote the various verb types by analogy. For instance, they said that ܡܠܕܐ and ܦܠܐ are ܦܠܐ-type verbs, and that ܐܘܪܫܐ and ܐܘܪܫܐ are ܐܘܪܫܐ-type verbs. This tradition was picked up by later grammarians, even western grammarians. For this reason, you will find in Syriac grammars terms like P^{AL} verbs or AF^{EL} (sometimes APH^{EL}) verbs. These are simply transliterations of ܦܠܐ and ܐܘܪܫܐ (the symbol ' is used to transliterate ܐ).

A few grammars use the verbs ܡܠܕܐ 'he killed' and ܐܘܪܫܐ, which also has no meaning, instead of ܦܠܐ and ܐܘܪܫܐ. They would then say that ܡܠܕܐ is a QTAL-type verb and ܐܘܪܫܐ is an AQTEL-type verb.

Revisiting Passive لُ Verbs

A number of verbs above have the passive marker لُ such as لُئُ 'he was born'. Two of the verbs begin with لُلُ (two لs).

We mentioned above the لُ- and لُ- type verbs. The لُ prefix is used with them to create the passive version of the verb; e.g., لُ becomes لُ, لُ becomes لُ.

When we add the passive لُ to لُ- type verbs, we get لُ. Here the ل of لُ assimilates into the ل giving لُ (both لs become hard). In Sentence 2, we have لُ (from لُ and لُ giving لُ then لُ).

So whether you see لُ or لُ, this should be a good indication that the verb is passive. Also لُ indicates to you that the verb is لُ- type, while لُ indicates that it is لُ- type. But be careful when these prefixes are actually part of the verb. In لُ 'he came', for example, لُ is part of the verb. If you take it out, you are left with لُ, a good indication that it must be part of the verb. Also لُ 'she came' when not vocalized will appear as لُ; it cannot be passive because if you take out the supposed لُ prefix, you will end up with nothing.

The Construct: Revisiting the Possessive Without و

We saw in the previous sections how we can use the possessive using the absolute form of the noun. We have more similar examples in the above passage: لُ 'beginning of century' (instead of لُ), لُ 'for the reason of the persecution' (instead of لُ), and لُ 'the children of his faith' (instead of لُ).

Western grammars call the short (absolute) form that is used to construct the possessive expression the CONSTRUCT STATE of the noun.

Bonus Word: لُ

The shorter form of لُ is لُ which is used with other words to indicate certain cities: لُ *city of God*=Antioch, لُ *the holy city*=Jerusalem, لُ *city of peace*=Baghdad!

Analysis

Sentence 2

لُ is 'and', and لُ 'year' which is the short (construct) form of لُ.

The year لُ is ل + م + م + ل = 400 + 100 + 20 + 9 = 529.

The double usage of ل 'in' in لُ 'in it, in Amid' is used for stress. Recall that city names are all feminine giving rise to the feminine usage of the suffix ل 'it/her'.

Sentence 3

لُ 'which they aroused' is لُ 'which', and لُ 'they aroused'.

Sentence 7

لُ is لُ 'faith', and لُ 'his'.

Sentence 9

ܡܠܘܢܐ is ܡܠܘܢܐ 'word', and ܡܠܘܢܐ 'his'.

ܡܠܘܢܐ is ܡܠܘܢܐ 'of', ܡܠܘܢܐ 'time', and ܡܠܘܢܐ 'his'.

Exercise 6.6

1. Classify the following verbs as ܦܥܠܐ, ܦܥܠܐܢܐ, ܦܥܠܐܢܐ, or ܦܥܠܐܢܐ:

- | | | | |
|-----------|-----------|-----------|-----------|
| a. ܦܥܠܐ | b. ܦܥܠܐܢܐ | c. ܦܥܠܐܢܐ | d. ܦܥܠܐܢܐ |
| e. ܦܥܠܐܢܐ | f. ܦܥܠܐܢܐ | g. ܦܥܠܐܢܐ | h. ܦܥܠܐܢܐ |
| i. ܦܥܠܐܢܐ | j. ܦܥܠܐܢܐ | k. ܦܥܠܐܢܐ | l. ܦܥܠܐܢܐ |

2. Give the tense, gender, number, and person for each of the verbs in 1.

3. Write the following phrases ܦܥܠܐܢܐ:

- | | |
|--------------------|--------------------------|
| a. The first man. | b. Ten elephants. |
| c. The third hand. | d. The seventh day. |
| e. Four deacons. | f. The fourth deaconess. |

4. Translate into Syriac using the construct state for the possessive:

- | | |
|----------------------|--------------------|
| a. The king's mouth. | b. The door's key. |
| c. Church law. | d. The king's son. |

6.7 The Proverbs of Ahiqar

New Words

<i>Ahiqar</i>	ܐܫܦܢܐ	<i>wine</i>	ܦܥܠܐܢܐ	<i>you</i>	ܡܠܘܢܐ
<i>others</i>	ܐܫܦܢܐ	<i>taste</i>	ܦܥܠܐܢܐ	<i>many</i>	ܡܠܘܢܐ
<i>as, as if</i>	ܐܫܦܢܐ	<i>stones</i>	ܦܥܠܐܢܐ	<i>fool</i>	ܡܠܘܢܐ
<i>taught</i>	ܐܫܦܢܐ	<i>dog</i>	ܦܥܠܐܢܐ	<i>wicked</i>	ܡܠܘܢܐ
<i>people</i>	ܐܫܦܢܐ	<i>heart</i>	ܦܥܠܐܢܐ	<i>tombs</i>	ܡܠܘܢܐ
<i>wife of</i>	ܐܫܦܢܐ	<i>perfumed</i>	ܦܥܠܐܢܐ	<i>he left</i>	ܡܠܘܢܐ
<i>pour</i>	ܐܫܦܢܐ	<i>strike (imperative)</i>	ܦܥܠܐܢܐ	<i>beauty</i>	ܡܠܘܢܐ
<i>my son</i>	ܐܫܦܢܐ	<i>strike him</i>	ܦܥܠܐܢܐ	<i>listen (imperative)</i>	ܡܠܘܢܐ
<i>after</i>	ܐܫܦܢܐ	<i>my words</i>	ܦܥܠܐܢܐ	<i>you shall go</i>	ܡܠܘܢܐ
<i>after you</i>	ܐܫܦܢܐ	<i>his lord</i>	ܦܥܠܐܢܐ	<i>you shall commit</i>	ܡܠܘܢܐ
<i>lest</i>	ܐܫܦܢܐ	<i>oil</i>	ܦܥܠܐܢܐ	<i>adultery</i>	ܡܠܘܢܐ
<i>glory</i>	ܐܫܦܢܐ	<i>they shall commit</i>	ܦܥܠܐܢܐ	<i>you shall desire</i>	ܡܠܘܢܐ
<i>remember</i>	ܐܫܦܢܐ	<i>adultery</i>	ܦܥܠܐܢܐ	<i>you shall desire her</i>	ܡܠܘܢܐ
<i>righteous</i>	ܐܫܦܢܐ	<i>Nadan</i>	ܦܥܠܐܢܐ	<i>my sense, my mind</i>	ܡܠܘܢܐ
<i>friend</i>	ܐܫܦܢܐ	<i>he shall strike</i>	ܦܥܠܐܢܐ	<i>you shall drink</i>	ܡܠܘܢܐ
<i>rods</i>	ܐܫܦܢܐ	<i>he/we shall anoint</i>	ܦܥܠܐܢܐ	<i>you shall drink it</i>	ܡܠܘܢܐ
<i>wise man</i>	ܐܫܦܢܐ	<i>he shall anoint</i>	ܦܥܠܐܢܐ		

Reading

The following passage is taken from the Syriac version of the Story of Ahiqar.¹

¹ Dolabani, ܡܠܘܢܐ (1962), numbers 1, 6, 10, 19, 35, 73.

- 1 مَعْدَ كَيْدِ نَدَانَ هَلْ حَلَّوْ حَسْبِي: هَوَّهْ دَوَّو حَصَلْتْ أَمِ مَقَلْتْ أَدَهْ.
Listen my son Nadan and come to my sense (i.e., accept my way of thinking), and remember my words as the words of god.
- 2 كَيْدِي: لَّا لَأَكْهَوِ كَارِيْدَابَا مَحْبِي. وَيَّوْحَلْ يَكْهَوِي إِسْبَلَا كَارِيْدَابَا.
My son, do not commit adultery with the wife of your friend, lest others commit adultery with your wife.
- 3 كَيْدِي: أَهْوِ مَحْبِي خَلَّ فَحْبَا وَيَّوْحَلَا: هَلْ أَعْلَاهِوِي خَمْرُ إِنْقَالَا خَلَّ.
My son, pour out your wine on the graves of the righteous, and do not drink it with wicked people.
- 4 كَيْدِي: خَلَّوْ مَهْفَا وَيَّوْحَلَا لَّا أَلَّوْ هَلْ أَوَّيْمَهْ حَلَّوْ: مَهْلَا وَيَّوْحَلَا وَيَّوْحَلَا هَمَّكَلَا فَهَمَّوْ وَيَّوْحَلَا.
My son, after the beauty of a woman do not go, and do not desire her in your heart, for the beauty of a woman is her taste, and the word of her mouth is her glory.
- 5 كَيْدِي: فَكَلَا وَيَّوْحَلَا مَدِي هَلْ أَلَّوْ خَلَّوْ حَقَاقِلَا مَحْمِيوِي.
My son, the dog that leaves his owner and came after you, with stones strike him.
- 6 كَيْدِي: تَعْسِبْ يَنْصَلْ مَهْلِي تَحْ مَهْلِي تَحْ: هَلْ تَعْسِبْ فَهَلَّ مَعْسِلَا مَحْمِيوِي.
My son, let a wise (person) hit you many rods (i.e., many times with a rod), and not a fool anoint you (with) perfumed oil.
- 7 هَلْ مَهْلِي وَيَّوْحَلَا وَيَّوْحَلَا أَسْفَا حَلَّوْ كَيْدِي مَدِي.
This teaching which Ahiqar taught to Nadan, the son of his sister.

Revisiting the Prohibitive

Recall from section 4.5 the prohibitive, when one prohibits an action. The prohibitive is formed by **لَّا** ‘not’ followed by the future tense; e.g., **لَّا لَأَكْهَوِ** ‘do not commit adultery’, **لَّا لَأَعْلَاهِوِي** ‘do not drink it’, **لَّا أَلَّوْ** ‘do not go’, etc.

Doing Without a Vowel

The suffix **وِي** ‘her’ appears three times in Sentence 4. Going forward, we will start writing it without the vowel; e.g., **لَّهْمَدِي** ‘her taste’, **فَهْمَدِي** ‘her mouth’, **وَيَّوْحَلَا** ‘her glory’. Another version of the suffix is **وِي** as in **أَوَّيْمَهْ** ‘desire her’ (see analysis of sentence 4 below).

Recall that the masculine form of the suffix is **وِي** ‘his’, but without a dot on top of the **و**. Hence, the dot can be your guide to distinguish between *her* and *his*. For instance, **فَهْمَدِي** is **فَهْمَدِي** ‘his mouth’, while **فَهْمَدِي** is **فَهْمَدِي** ‘her mouth’.

From now on, we will no longer indicate these endings in the Analysis sections nor will we vocalize them.

Analysis

Sentence 1

مَعْدَ كَيْدِي is **د** ‘to’, **أَوَّيْمَا** ‘sense’, and the silent possessive suffix **ي** ‘my’.

كَيْدِي is **كَل** ‘son’, and **ي** ‘my’. Note the changes that take place in the word when the suffix is attached.

وَأَنْتَ is 'and', and أَنْتَ which is the singular 2nd person masculine of the verb *to be*, أَنْتَ. The combination with the present tense تَذَكَّرُ 'remembers' gives an imperative-like verb تَذَكَّرْ أَنْتَ 'remember'.

تَذَكَّرْ is the object marker, كَلِمَاتٌ 'words', and the possessive suffix تِ 'my' which is used with plural nouns. كَلِمَاتِي 'my words' is the same but without the prefix.

Sentence 2

مَرْأَتِ صَدِيقِكَ 'wife of your friend': مَرْأَتِ is the short (construct) form of مَرْأَتٌ 'woman, wife' (note the silent ي). The usage of the construct form gives the possessive notion.

وَمَا لَكَ literally 'that lest', but more idiomatically the whole thing is translated 'lest'. It is the relative pronoun مَا 'that' followed by لَكَ 'lest'.

يَكُونُ is in the future tense, plural 3rd person masculine form.

فِي مَرْأَتِكَ is 'in/with', مَرْأَتِ 'wife', and كِ 'your'.

Sentence 3

تَشْرَبُ is شَرِبَ 'you shall drink', verb in the future tense singular 2nd person masculine form, and the suffix هِ 'him/it'. You may have expected to see تَشْرَبُهُ, but this verb ends in ل and takes different object suffixes from a regular verb (see Table 12 in the Appendix if you want to learn more about this).

Sentence 4

تَشْتَهِي is أَشْتَهَى 'you shall lust', future tense verb in the singular 2nd masculine form, and the feminine possessive suffix هِ. You may have expected to see تَشْتَهِيهِ, but this verb is called a 'doubled' verb (see Table 10 in the Appendix if you are interested), and as such it takes the suffix هِ.

فِي قَلْبِكَ is the prefix فِي 'in', قَلْبُ 'heart', and كِ 'your'.

كَلِمَاتِ فَمِّهَا 'the word of her mouth': كَلِمَاتِ is the short (construct) form of كَلِمَةٌ 'word'. The use of the construct gives the possessive sense. فَمُّهَا is فَمٌّ 'mouth', and هِ 'her'.

Sentence 5

ضَمَّ يَدَيْهِ 'hit him' is ضَمَّ, and هِ 'him'. This verb tool ends in ل and has a different suffix.

Sentence 6

كثيرةً 'many rods' refers to one physical rod being used many times to hit.

لِ is 'for', مَسْمُومٌ 'oil, anointment', and كِ 'your'.

Sentence 7

التي is the relative pronoun الَّتِي 'which', and عَلَّمَ 'taught'.

Summary of Assumed Knowledge

From now on, I shall assume that you are able to recognize the following prefixes and suffixes which we will indicate without vowels:

Prefixes

- ⲁ ‘in’.
- ⲉ ‘of’ (we will indicate it when it is used as a relative pronoun).
- ⲟ ‘and’.
- ⲛ ‘to’ (we will indicate it when it is used as an object marker).

Suffixes

- ⲉⲓ ‘your’.
- ⲉⲓ ‘his’.
- ⲉⲓ and ⲉⲓ ‘her’.
- ⲉⲓ , ending of plural masculines such as ⲛⲉⲓ ‘books’.
- ⲉⲓ , ending of plural feminines such as ⲛⲉⲓ ‘virgins’.

About the Reading

The Story of Ahiqar,¹ also known as the Words of Ahiqar, first appears in an Aramaic papyrus from 500 B.C. The narrative of the initial part of the story is expanded greatly by the presence of a large number of wise sayings and proverbs that Ahiqar is portrayed as speaking to his nephew. It is suspected by most scholars that these sayings and proverbs were originally a separate document, as they do not mention Ahiqar. Some of the sayings are similar to parts of the Biblical Book of Proverbs, others to the apocryphal Ecclesiasticus, and others still to Babylonian and Persian proverbs. The collection of sayings is in essence a selection from those common in the Middle East at the time, noticeably preferring those in favor of corporal punishment.

Ahiqar’s name is mentioned in the Book of Tobit, and the legend’s tradition continued in Syriac. In the story, Ahiqar was chancellor to the Assyrian kings Sennacherib and Esarhaddon. Having no child of his own, he adopted his nephew Nadan, and raised him to be his successor. Nadan ungratefully plotted to have his elderly uncle murdered, and persuades Esarhaddon that Ahiqar has committed treason. Esarhaddon orders Ahiqar be executed in response, and so Ahiqar is arrested and imprisoned to await punishment. However, Ahiqar reminds the executioner that the executioner had been saved by Ahiqar from a similar fate under Sennacherib, and so the executioner kills one of his (innocent) eunuchs instead, and pretends to Esarhaddon that it is the body of Ahiqar.

Exercise 6.7

1. List the following words with the possessive suffixes in section 5.1:

- a. ⲛⲉⲓ ‘wine’ b. ⲛⲉⲓ ‘oil’ c. ⲛⲉⲓ ‘woman’ d. ⲛⲉⲓ ‘after’

¹ Adapted from *Wikipedia* on <http://www.wikipedia.org>.

Note. The ʾ of ܡܘܫܐ is deleted when the possessive suffix begins with a vowel.

2. Translate the following into Syriac:

- John, do not write a letter.
- Sara, do not write a Phanqitho.
- Boys, do not draw on the board.
- Girls, do not sing in the house.
- Boys and girls, do not sing today.

6.8 Taw Mim Simkath

New Words

<i>feather, wing</i>	ܐܘܘܚܐ	<i>sweet (sing., m.)</i>	ܫܟܢܐ	<i>plucked</i>	ܡܘܫܐ
<i>ground (pl.)</i>	ܐܘܘܚܐ	<i>sweet (pl., m.)</i>	ܫܟܢܐ	<i>blind</i>	ܫܘܚܐ
<i>I drank</i>	ܐܘܘܚܐ	<i>good</i>	ܡܘܫܐ	<i>she held fast</i>	ܡܘܫܐ
<i>ignorant</i>	ܡܘܫܐ	<i>young</i>	ܡܘܫܐ	<i>bird</i>	ܡܘܫܐ
<i>within</i>	ܡܘܫܐ	<i>youthfulness, youth</i>	ܡܘܫܐ	<i>she adorned</i>	ܡܘܫܐ
<i>wing</i>	ܡܘܫܐ	<i>she fed</i>	ܡܘܫܐ	<i>person</i>	ܡܘܫܐ
<i>wings</i>	ܡܘܫܐ	<i>association</i>	ܡܘܫܐ	<i>clipped (adj.)</i>	ܡܘܫܐ
<i>mind</i>	ܡܘܫܐ	<i>crumbs</i>	ܡܘܫܐ	<i>adolescence</i>	ܡܘܫܐ
<i>palm (fem.)</i>	ܡܘܫܐ	<i>virtues</i>	ܡܘܫܐ	<i>tutor</i>	ܡܘܫܐ
<i>she made wise, gave wisdom</i>	ܡܘܫܐ	<i>he is jumping</i>	ܡܘܫܐ		

Reading

During the aftermath of the massacres that befell the Syriac-speaking Christians of Ottoman Turkey in 1895, Syriac-speaking immigrants in the United States established an Association named by the acronym **ܡ.ܡ.ܠ.** The Association established an orphanage that produced a number of Syriac educators. One of them was Fawlos Gabriel (1912-1971) who composed this poem in recognition of **ܡ.ܡ.ܠ.**¹

1 ܡܘܫܐ ܡܘܫܐ ܡܘܫܐ
 ܡܘܫܐ ܡܘܫܐ ܡܘܫܐ
 ܡܘܫܐ ܡܘܫܐ ܡܘܫܐ
 ܡܘܫܐ ܡܘܫܐ ܡܘܫܐ
 ܡܘܫܐ ܡܘܫܐ ܡܘܫܐ
 ܡܘܫܐ ܡܘܫܐ ܡܘܫܐ

I was a bird, whose feathers (were) plucked.
 And I was jumping, and my wings clipped
 On the ground.

In her (i.e., the Association's) hands it fed sweet crumbs.

¹ Gabriel Asad, *ܡܘܫܐ ܡܘܫܐ ܡܘܫܐ* (1953), pp. 34-37.

And from within her palms I drank water
Of the good Association

2

٥٥٤ ٥٥٤ ٥٥٤ ٥٥٤
 ٥٥٤ ٥٥٤ ٥٥٤ ٥٥٤
 ٥٥٤ ٥٥٤ ٥٥٤ ٥٥٤
 ٥٥٤ ٥٥٤ ٥٥٤ ٥٥٤
 ٥٥٤ ٥٥٤ ٥٥٤ ٥٥٤
 ٥٥٤ ٥٥٤ ٥٥٤ ٥٥٤
 ٥٥٤ ٥٥٤ ٥٥٤ ٥٥٤

I was young and ignorant, and (with a) blind mind.
She became for me a tutor, also a teacher.
And she held fast my adolescence.
With all learning, she made wise my youth.
And with virtues, she adorned my person.
Taw Mim Simkath

Plurals Ending in ٥٥٤

We have covered so far the masculine plurals that end in ٥٥٤; e.g., ٥٥٤ 'book', ٥٥٤ 'books'. There is another form of plurals ending in ٥٥٤; e.g., ٥٥٤ 'books'. The two-dot Syomé is still used. Like the short (absolute) form ٥٥٤ 'book', the plurals ending in ٥٥٤ are also called absolute forms.

In the above text, there are two nouns making use of this plural type: ٥٥٤ 'wings' (as opposed to ٥٥٤), and ٥٥٤ 'learnings' (as opposed to ٥٥٤).

Plural adjectives can have the same ending: ٥٥٤ 'plucked' but without Syomé.

Plurals like ٥٥٤

Did you notice that the plural of ٥٥٤ 'sweet' is *not* ٥٥٤? It is ٥٥٤. Masculine nouns that end in ٥٥٤ have a plural in this pattern; e.g. ٥٥٤ 'pen', ٥٥٤ 'pens'; ٥٥٤ 'epithet for bishop', ٥٥٤ 'bishops'.

The Verb ٥٥٤

The verb ٥٥٤ corresponds to the English verb *to be* (i.e., present *am, is, are*, or past *was, were*), *to become*. We have already come across it before: ٥٥٤ 'I was' in Stanza 1 above, and ٥٥٤ 'you became' in Sentence 1 of Section 6.7 (although there it got lost in the translation as saying *become remember* is not idiomatic). You would have noticed that sometimes there is a line under the ٥ indicating that it is silent, and sometimes there is no line. With the line it usually corresponds to the verb *to be*, and without the line it means *to become*. The verb is conjugated in the following table.

Table 15. Conjugation of the verb **لما**.

Singular	3	M	لَمَّا	He became	لَمَّا	He was
		F	لَمَّا	She became	لَمَّا	She was
	2	M	لَمَّا	You became	لَمَّا	You were
		F	لَمَّا	You became	لَمَّا	You were
	1		لَمَّا	I became	لَمَّا	I was
Plural	3	M	لَمَّا	They became	لَمَّا	They were
		F	لَمَّا	They became	لَمَّا	They were
	2	M	لَمَّا	You became	لَمَّا	You were
		F	لَمَّا	You became	لَمَّا	You were
	1		لَمَّا	We became	لَمَّا	We were

For example, we have in the Nicene Creed **كُنْ اِنْمَا** ‘and he *became* man’. In Stanza 5 of section 6.4, we had **لَمَّا حَتْمًا وَنَحْرًا** ‘until today I *was* yours’.

The Diacritic Point in ل

You may have noticed that in past tense verbs, the singular 1st person and the singular 3rd feminine are homographs. For example, **لَمَّا** could be **لَمَّا** ‘I wrote’, or **لَمَّا** ‘she wrote’; similarly, **لَمَّا** could be **لَمَّا** ‘I fed’, or **لَمَّا** ‘she fed’. The former has the ending **لَمَّا**, while the latter has the ending **لَمَّا**.

In the absence of vowels, one can use a diacritic point on the top-left of the **ل** to indicate the singular 3rd feminine form. Hence, **لَمَّا**, by virtue of the dot, is **لَمَّا**, and **لَمَّا** is **لَمَّا**. Do not confuse this dot which appears on the *left* of **ل** with the Qushoyo ‘hard’ dot which appears on the *right* of **ل**.

Analysis

Sentence 1

لَمَّا is the relative pronoun **لَمَّا** ‘whose’, **لَمَّا** ‘feathers’, and **لَمَّا** ‘her’ which is used with plural nouns.

لَمَّا has a similar formation.

Sentence 2

لَمَّا is **لَمَّا** ‘and’, **لَمَّا** ‘adolescence’, and the silent suffix **لَمَّا** ‘my’.

لَمَّا is the object marker **لَمَّا**, **لَمَّا** ‘youth’, and the suffix **لَمَّا** has a similar formation.

We will no longer indicate the silent suffix **لَمَّا** ‘my’ in later sections.

لَمَّا is the letter name for **ل** of **ل.م.ن.**, the Associations acronym, but is also a verb meaning ‘she (the Association?) held fast’. The fact that the letter is spelled out may indicate a play on words by the author.

About the Reading

On October 8, 1899, a group of young men who fled Ottoman Diyarbakir (the historic city of Amid we read about) after the horrific massacres of 1895, met in Sterling, New Jersey. They organized a club to help their fellow Syriac Christians who remained in Amid. They started with an initiation fee of one dollar and weekly dues of five cents.

The year 1915 brought further massacres and killings of Christians in Ottoman Turkey, a year called now in Syriac the year of **ܚܘܩܠܐ** ‘sword’ (two excellent accounts of these massacres are David Gaunt’s *Massacres, Resistance, Protectors: Muslim-Christian Relations in Eastern Anatolia During World War I* (2006), and Sebastien de Courtois’ *The Forgotten Genocide: Eastern Christians, The Last Arameans* (2004), both available from www.gorgiaspress.com). Following the massacres, many were displaced. The New Jersey group began to think about establishing an orphanage for the survivors. Their club became known as **ܘ.ܦ.ܐ.**, an acronym not for a Syriac name but an Arabic one *taraqqī al-madāris al-suryāniyyah* ‘progress of Syriac schools’, with the English name *The Assyrian National School Association of America*. It is now the oldest organization of this immigrant community that is still functioning, sometimes known in English as T.M.S.

The Association managed to establish an orphanage in Adana where many survivors received education. A few graduates of this school became luminaries of 20th century Syriac literature. One such luminary was Fawlos Gabriel.

Born in Kharput in 1912, he was sent to the orphanage after the massacres of 1915. During WWI, the orphanage moved to Beirut. Later he joined the American College, and after his graduation he became the principal of the orphanage. He co-authored with Costaz a number of textbooks for teaching Syriac at the Lebanese University.

Exercise 6.8

1. What is **ܕܘܚܘܩܠܐ** made of? What is **ܕܘܚܘܩܠܐ** made of?
2. Give the plural of the following nouns using **ܠܐ** and **ܘܥ**:
 - a. **ܕܘܚܘܩܠܐ**
 - b. **ܘܦܘܩܠܐ**
 - c. **ܘܦܘܩܠܐ**
 - d. **ܘܦܘܩܠܐ**
3. Translate into Syriac without using vowel marks on verbs:
 - a. I wrote a book.
 - b. She sang in the church.
 - c. She wrote a letter.
 - d. I sang with him.

6.9 From the Eucharistic Liturgy

New Words

<i>divine</i> (m.)	ܕܘܚܘܩܠܐ		<i>person</i>	ܘܦܘܩܠܐ		<i>was given</i>	ܕܘܚܘܩܠܐ
<i>divine</i> (f.)	ܕܘܚܘܩܠܐ		<i>grant</i>	ܘܦܘܩܠܐ		<i>bless</i>	ܕܘܚܘܩܠܐ = ܕܘܚܘܩܠܐ

<i>my lord</i>		<i>all of you</i>	كُلُّكُمْ	<i>let us give</i>	نَلْأ
<i>together</i>	تَبْرًا	<i>merciful</i>	مَرْحَمًا	<i>people</i>	كُفْلًا
<i>love</i>	شُكْرًا	<i>deacon</i>	مَقْصَمًا	<i>holy (f.)</i>	مَرْبَعًا
<i>our lives</i>	سَبَّحَ	<i>kiss</i>	تَهَمُّعًا	<i>neighbor</i>	مَرْبَا
<i>priest</i>	قُدْنَا	<i>let us bow</i>	نَبَّحَ	<i>peace</i>	مَلْأ

Reading

The following passage is taken from the Eucharistic Liturgy of the Syriac Orthodox Church at the time of the giving of the Kiss of Peace.

1 مَقْصَمًا: كَبَّحْنَا.

Deacon: Bless my lord.

2 قُدْنَا: مَلْأ كَلْجَم.

Priest: Peace unto you all.

3 كُفْلًا: هَكَم وَهَل وَجَم.

People: And with your spirit.

4 مَقْصَمًا: نَلْأ مَلْأ كَلْتَبْرًا. قُلْ إِيَّاهُ كَبَّحْنَا: كَبَّحْنَا مَرْبَعًا وَكَلْجَمًا: شُكْرًا وَكَبَّحْنَا وَكَلْجَمًا.

Deacon: (Let) us give peace to each other, each person to his neighbor, with a holy and divine kiss, in the love of our Lord and our God.

5 كُفْلًا: أَمَّا كَبَّحْنَا أَلْأ كَلْجَمًا هَلْ كَبَّحْنَا مَقْصَمًا وَكَبَّحْنَا.

People: Grant to us Lord God this peace all (of them) of the days of our lives.

6 مَقْصَمًا: مَجَّ كَلْجَمًا هَلْ كَبَّحْنَا وَكَلْجَمًا: مَجَّ كَبَّحْنَا مَقْصَمًا وَكَبَّحْنَا.

Deacon: After this holy and divine peace which was given, in front of the merciful Lord (let us) bow our heads.

7 كُفْلًا: مَجَّ كَبَّحْنَا وَكَلْجَمًا.

People: In front of you, our Lord and our God.

Space

Space between words appears first in Aramaic, at least as early as the 5th century BC, but does not become the norm, even in Greek in the West, until the early Christian period. Syriac documents, the earliest of which is from December 240, always had space between words. Sometimes, however, one finds words without a space such as *كَبَّحْنَا* above, from *كَبَّحْنَا*. One sometimes finds *أَبَاؤُنَا* for *أَبَاؤُنَا* 'have mercy upon us', and in manuscripts phrases like *لِكُلِّ لِكُلِّ* for *لِكُلِّ لِكُلِّ* 'forever and ever', and even *مَقْصَمًا* for *مَقْصَمًا* 'our Lord Jesus Christ'.

Using the Future as Instruction

In the liturgical text above, you may have noticed that the future tense verbs *نَلْأ* 'we shall give' (line 4) and *نَبَّحَ* 'we shall bow' (4) are used in the form of instruction; i.e. 'let us give', 'let us bow'. You can say, for example, *نَلْأ* 'let us eat'.

Analysis

Sentence 1

ܕܢܒܪܝܢܐ 'bless my lord' is made of two words joined together: the imperative ܕܢܒܪܝܢܐ 'bless', and ܢܒܪܝܢܐ 'my lord' (itself from ܢܒܪܝܢܐ 'lord' and ܢܐ 'my'). Note that the ܢ of ܢܒܪܝܢܐ is deleted when the suffix ܢܐ is added.

The word occurs so frequently in the liturgy asking the priest to bless, that it has become a common greeting for priests. When you meet a Syriac priest, you do not say *good morning, good evening, or good day*. You simply say ܕܢܒܪܝܢܐ. The priest then replies ܐܘܕܝܢܐ ܕܢܒܪܝܢܐ 'God will bless'.

Sentence 2

ܕܢܒܪܝܢܐ 'to you all' is ܢܐ 'to', ܕܢܒܪܝܢܐ 'all', ܢܐ 'you' (pl.).

Sentence 4

ܕܢܒܪܝܢܐ is the future tense verb in the plural 1st person.

ܢܐ is the possessive pronoun ܢܐ, 'of', ܢܐ, and ܢܐ 'our'. The same changes that occur in ܕܢܒܪܝܢܐ occur in ܢܐ when the suffix is added.

ܢܐ is ܢܐ 'and', ܐܘܕܝܢܐ 'God', and ܢܐ 'our'.

We will no longer indicate the suffix ܢܐ 'our' in future readings.

Sentence 6

ܕܢܒܪܝܢܐ is the abbreviation for ܕܢܒܪܝܢܐ 'deacon'.

ܐܘܕܝܢܐ is the possessive ܢܐ, 'which', and ܐܘܕܝܢܐ 'was given'. The verb is passive by virtue of the ܐܘܕܝܢܐ prefix to the verb.

Exercise 6.9

1. Using the possessive suffixes from section 5.1, change the phrase ܕܢܒܪܝܢܐ ܕܢܒܪܝܢܐ to read:

- Peace be unto us.
- Peace be unto them.
- Peace be unto them (fem.).
- Peace be unto you (pl. fem.).

2. Rewrite sentence 4 from the reading replacing feminine ܕܢܒܪܝܢܐ with its masculine counterpart ܕܢܒܪܝܢܐ.

6.10 The Lord's Prayer from the Peshitta Version

New Words

<i>your</i> (pl.) <i>father</i>	ܐܘܕܝܢܐ	<i>then</i> (adverb of time)	ܐܘܕܝܢܐ	<i>bread</i>	ܐܘܕܝܢܐ
<i>our Father</i>	ܐܘܕܝܢܐ	<i>debts</i>	ܐܘܕܝܢܐ	<i>forever and ever</i>	ܐܘܕܝܢܐ
<i>as</i>	ܐܘܕܝܢܐ	<i>sins, trespasses</i>	ܐܘܕܝܢܐ	<i>temptation</i>	ܐܘܕܝܢܐ
<i>evil, evil one</i>	ܐܘܕܝܢܐ	<i>debtor</i>	ܐܘܕܝܢܐ	<i>he shall forgive</i>	ܐܘܕܝܢܐ
<i>children of man, people</i>	ܐܘܕܝܢܐ	<i>power</i>	ܐܘܕܝܢܐ	<i>our need</i>	ܐܘܕܝܢܐ

<i>offenses</i>	هَقَلَهُا	<i>he forgave</i>	مَحَم	<i>heaven</i>	مَعْمَلَا
<i>deliver</i>	قَلَا	<i>we forgave</i>	مَحَم	<i>make us enter</i>	كَلْ اَنْتَا = اَنْتَا
<i>will (n.)</i>	رُحْمَا	<i>he forgives</i>	مُحَم	<i>glory</i>	اَعْهَسَا
<i>pray (imperative, pl.)</i>	رُكَلْ	<i>forgive (imperative)</i>	مَحَم	<i>you shall forgive</i>	اَعْهَفْ

Reading

The following passage is taken from the Peshitta version of Matthew, Chapter 6, verses 9-15.

- 9 هَوَجَلَا هَوَجَلَا رُكَلْ اَيْسَا: اُحَم، وَحَمَمَلَا: تِلْمَا بَع مَحَم.
 In this manner then you pray: Our Father who are in Heaven, let your name be holy.
- 10 اَلْاَبَا مَلْحَمَهَا: تَهَا رُحْمَا اَمَلَا وَحَمَمَلَا اَف كَارُحَا.
 Let your kingdom come; let your will be (done) as in heaven also on earth.
- 11 هَا ح كَمَلَا وَهَمَمَلَا مَعْمَلَا.
 Give us bread of our need today.

- 12 هَمَحَم ح مَحَم (هَتَلْهَم): اَمَلَا وَا ف سَم مَحَم حَسَمَت.
 And forgive us our debts (and sins), as also we forgive our debtors.
- 13 هَلَا اَلْح حَمَمَلَا: اَلَا قَلَى مَح مَعَلَا: مَلَا وُؤْمَلَا: مَلَا مَلْحَمَهَا هَسَلَا هَا مَحَمَلَا: حَمَمَلَا
 اَلْحَمَمَلَا
 And do not make us enter into temptation, but deliver us from evil, for yours is the kingdom, and the power, and the glory, forever and ever.

- 14 اَلْ رُحْمَا: اَعْهَفْ كَحَمَمَلَا هَقَلَهُا: تَعَمَه اَف حَم اَحَمَه وَحَمَمَلَا.
 If, therefore, you shall forgive people their offenses, your father who is in heaven shall also forgive you.
- 15 اَلْ وُؤْمَلَا اَعْهَم حَمَمَلَا: اَفَلَا اَحَمَه مَحَم حَمَه هَقَلَهُا: مَحَمَلَا.
 If, however, you do not forgive people, neither your father forgives you your offenses.

The Suffixes رُكَلْ and هَوَجَلَا

We have come across these plural suffixes before: رُكَلْ for the second person, and هَوَجَلَا for the third person. We will no longer indicate them or vocalize them in later sections.

Adding هَوَجَلَا

There are two versions of the Lord's Prayer in the Gospels: In Matthew, verse 12 uses مَحَم. The corresponding verse in Luke uses هَوَجَلَا. The liturgical practice combines both.

Analysis

Verse 9

رُكَلْ is an imperative plural.

Verse 13

اَلْح is from اَنْتَا: اَنْتَا is the future tense verb, the > of اَلْح is the object marker, and اَلْ is the object suffix 'us'.

Similarly قَلَى is from the contraction of قَلَا. Note the ligature قَلَى. (See section 6.16 for ligatures.)

2 **أَوْعِدْ دِه مَحْنَانِي هَعَسِبَا أَمَلًا وَيَا حِدْ وَهُدْ مَعَاؤِي هَقِي كُسْمَرِ وَأَحْبِئِيهِمِ كَلْمَا
شَهْرِي مَا كُنْهِي أَيُّنَا وَحَتَّتْ جَبَالَا هَهْ سِلَا مَحْسَدَا دَاهَا أَوْعِدْ هَهْ سِلَا سَمْعَدَا.**

I gazed at it fully, and immediately it became certain to me that it (will be) much beneficial and very much deserves that I translate it into the Syriac tongue (i.e., language) for the benefit of the children of the glorious Syriac Church and the happy/envious Syriac nation.

3 **هَوُجِيَا كُجُوْ وَخَطَلَا هَلَاهَا هَقِي مَا بَالَا أَحْبَبَا كَهْفَعَدَا هِنَا مَمْنَا دَهْمَقْتِي أَيُّنَا حِدْ أَمْبِ وَهَمْنِي لَأَسَد
دَهْمَقْتِي أَيُّنَا وَكَلْمِي دَهْمَقْتِي مَهْ كَلْمَا وَصَلَا مَبْعَا هَاهُ مَه.**

And as such, after hard labor and much trouble I translated this rich work and I present it as a gift to my brothers and my sisters, those who are immersed in the love of the learning of the Holy Bible and its study.

4 **هَقْدِيَا أَمْبِ حِدْ وَتَمَلَقِي مَعَا هَوُجِيَا وَيَا وَطَا دَهْمَقْتِي هَقِي كَلْمَا مَبْعَا هَاهَا مَحْسَدَا وَهَقْتِي
أُدْتِي هَاهَا هَسْعِي دَهْمَقْتِي مَمْتِي أَيُّنَا وَهَقْتِي دَهْمَقْتِي هَاهَا.**

And I have hope that they pick from it great benefit and through it they become aware of the glorious heritage of the ancient, their forefathers, and they dig in the rich treasures which are buried in the books (i.e., of the writings of the Fathers).

Verb Types **أَفْعَلَا**, **فَعَّلَا**, and **فَعَّلَا**

We have already discussed that verbs belong to various types such as **أَفْعَلَا** and **فَعَّلَا**. There is also the **فَعَّلَا**-type verb.

Let us look at various verbs from the above passage and see if we can classify them according to their types. The first verb that occurs above is **هَقِي**. Does it look like a **فَعَّلَا** verb, **فَعَّلَا** verb, or **أَفْعَلَا** verb? Compare their letter positions and vowels. You will find that **هَقِي** matches **فَعَّلَا**.

Sentence 2 begins with the verb **أَوْعِدْ** 'I gazed'. What type of a verb do you think it is? The **أ** at the beginning is a good indication that the verb is of the **أَفْعَلَا** type even though the vowels may not match exactly. Another verb of this type is **أَحْبَبَا** 'I translated' in Sentence 3.

There is one verb of type **فَعَّلَا**. It is **مَمْنَا** in **دَهْمَقْتِي** in Sentence 3. Its vowels match **فَعَّلَا**.

How important is it to recognize the various verb types? Well, that depends on what you really want to do with Syriac. If all that you aim at is understanding simple texts, you need not worry about the verb typology. If you were to ask the average Syriac speaker, she would not even know of the existence of this typology (the same way the average English speaker hardly knows the details of English grammar). Yet, she understands and speaks the language. However, if you plan to become a serious student of Syriac, knowing the verb typology will help you a lot in understanding the numerous verbal forms of the language.

The Root

Do you see a similarity in **أَحْبَبَا** 'I translated' and **أَحْبِئِيهِمِ** 'I shall translate it'? They both begin with **أَحْبِ**. The initial **أ** may indicate to you that this is an **أَفْعَلَا** type verb. In fact, it is. The basic **فَعَّلَا** form is **حَبَّ**. The root of the verb are the three letters **حَبَّ**.

Let us find the roots of **ܦܫܝܢܘܢܝܘܬܝܗܘܢ** and **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**. These are in the future tense, and are plurals. As such, they begin with **ܦ** and end in **ܘܢܝܘܢܝܘܬܝܗܘܢ** (review Table 8 in section 4.4). If you remove them, you end up with the roots **ܦܫܝܢ** and **ܦܫܝܢ**.

Now let us find the root of **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**. It too is a future plural form. Removing the prefix **ܦ** and the suffix **ܘܢܝܘܢܝܘܬܝܗܘܢ**, we end up with **ܫܝܢ**. Hmm! Roots usually have three letters, not two. There is a class of verbs whose third root letter is **ܝ**. Do you remember what we said about **ܝ** before: that it is too lazy to carry a vowel. Well, **ܝ** is also a push-over! If a suffix comes near it, it runs away. The root here is **ܫܝܢ** but when the suffix **ܘܢܝܘܢܝܘܬܝܗܘܢ** got attached, **ܝ** disappeared.

Analysis

Sentence 1

ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ 'my hands' is **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** 'hands' and **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** 'my'. The final **ܢ** of the noun is removed when the suffix is attached.

Sentence 2

ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ 'fully' is an adjective with an **ܫܝܢܝܘܢܝܘܬܝܗܘܢ** ending.

ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ is the short (absolute) form of **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**.

ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ 'that I translate it' is the relative pronoun **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** 'that', **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** 'I translate' (**ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** type), and the suffix **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** 'it'. Note the removal of the second **ܝܢ** in **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** when the suffix is added.

ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ 'children of the church' has the same formation as **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** in the previous section.

Sentence 3

ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ 'love of learning' is a construct for **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** and **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**. It should not be confused with the feminine past tense verb **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** 'she loved'.

Exercise 6.11

1. Give the typology (**ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**, **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**, **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**, **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**, **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**, or **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**) of the following verbs.

- | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|
| a. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ | b. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ | c. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ | d. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ |
| e. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ | f. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ | | |

2. Rewrite the reading passage replacing **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** with feminine **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**. Note: feminine adjectives (participles) are introduced in section 4.6, and verb conjugations in other sections of chapter 4; feminine form of **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ** is **ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ**.

3. Give the root of the following verbs:

- | | | |
|--------------------------|--------------------------|--------------------------|
| a. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ | b. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ | c. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ |
| d. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ | e. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ | f. ܦܫܝܢܝܘܢܝܘܬܝܗܘܢ |

6.12 Doctrine of Simon Peter in Rome

New Words

meeting, welcoming	أَدْوَجَا	is trusted, believed in	مَدَّعَصَح	he ordered	فَصَحَّ بِيَهُ
he was crucified	أُرُوَقِف بِيَهُ	restores to life	مَحَيَّا	near him	نَاقُو بِيَهُ
we go	أُرَجِسُ	dead man	مَحَيَّا	will	رَحِيَّا
they brought him	أَمَلَم بِيَهُ	you are preaching	مَدَجَرُ أَيَّا	received him	مَحَلَم بِيَهُ
sign	أَيَّا	teaching, doctrine	مَدَلَفَنُ أَيَّا	rise, get up	مَدَم
countries	أَيَّاوَيَّا	he was preaching	مَدَحَح بِيَهُ	Claudius Caesar	مَدُوه مَفَّ
immediately	حَدَّ حَفَدَّا	is accepted	مَفَحَلَّا	cried aloud	مَدَّا
he requested	حَدَّا بِيَهُ	he shall go	تَارَكَّا	he was near	مَدَّ بِيَهُ
man, human (lit. 'son of man')	كَيُّ أُنْعَا	he shall be crucified	تُرُوَقِف	Rome	رُومَا
head down	كَلَّو; وَنَعَم	hesitatingly	تَهَلَّلَّا	they sent	مَدَّو بِيَهُ
joy	سَيَّوَيَّا	he shall enter	تَدَعَّا	ended	مَحَلَّ
he became alive	سَيَّا بِيَهُ	went out	بَعَم	they heard	مَعَدَّو بِيَهُ
sorcerer	سَيَّعَا	they went out	بَعَم	years	قَتَلَّا
gathering	صَعَمَّا	many	مَكَّيَّا	he began	مَدَّ بِيَهُ
he captured him	كَحَجَّه بِيَهُ	make (imperative)	حَبَّ	true	مَدَّ
some	مَدَّو	was passing	حَدَّ بِيَهُ	confidently	أَجَلَّا
		bed	حَدَّ	thirty	أَلَّ

Reading

The following passage is adapted from the Doctrine of Simon Peter in Rome, edited by William Cureton.¹

1 كَعَمَلَا أَلَّ بِيَهُ مَدَّو مَفَّ: بَعَم بِيَهُ مَفَصَم, كَالَا مَحَ أَسَلَّئَه جَدَّ وَنَارَا دَه حَيَّو مَكَلَا.

In the the year thirty² of Claudius Caesar, Simon Cephas went out from Antioch to go to Rome.

2 مَدَّ بِيَهُ حَدَّ بِيَهُ: مَفَحَح بِيَهُ كَلَاوَيَّا مَحَلَم بِيَهُ وَنَعَم.

And as he was passing, he was preaching in the countries the word of our Lord.

3 مَدَّ مَدَّ بِيَهُ وَنَعَم بِيَهُ كَالَا مَحَ: مَفَصَم بِيَهُ مَكَّيَّا مَفَصَم لَأَه زَوَه.

And when he was near to enter there, many heard and went out to meet him.

4 مَدَّ مَحَلَم بِيَهُ بِيَهُ كَالَا مَحَلَم بِيَهُ وَنَعَم.

And the entire church received him in great joy.

5 مَدَّ بِيَهُ وَنَارَا دَه: أَسَلَّا: مَفَحَح بِيَهُ أَسَلَّا حَجَمَ حَمَمَ دَه وَنَارَا. وَنَسَلَّا مَحَ مَفَصَم مَدَّو كَيُّ أُنْعَا.

And he started to say to them like this: I am preaching to you, Jesus the son of God, who descended from heaven and became man.

6 دُورُوَقِف بِيَهُ حَيَّو مَحَ أُنْعَا مَكَّيَّا.

And was crucified by his will from the hands of the sinners.

7 مَدَّو مَحَلَم بِيَهُ: مَدَّو مَحَلَم بِيَهُ مَدَّو مَحَلَم بِيَهُ مَدَّو مَحَلَم بِيَهُ: حَدَّ بِيَهُ أَسَلَّا مَدَّو مَحَلَم بِيَهُ مَدَّو مَحَلَم بِيَهُ.

¹ William Cureton, *Ancient Syriac Documents* (Gorgias Press, 2003), p. 46-47.

² Cureton has "third year" by mistake.

The verb **جاء** can become an enclitic in which case the **ا** becomes silent resulting in **جاء**, and is used after verbs. In Sentence 1, for example, we have **جاء** **بغ** ‘had gone out’, or simply ‘went out’. Here, it is attached to a past tense verb, and in such cases it does not affect how you translate the verb into English.

It can also attach to present tense verbs. In Sentence 2, for example, we have **جاء** **ك** ‘he was passing’, as opposed to **ك** ‘he is passing’. In such cases, it gives a past continuous sense.

It can even be used with the future tense as well. In Sentence 3, we have **جاء** **ن**. The enclitic **جاء** is used because the event as a whole is taking place in the past.

Passive **ل** With Verbs Beginning With **ا** and **ج**

When the passive marker **ل** is prefixed to a verb that begins with **ا** (such as **ا** ‘crucified’) or **ج** (such as **ج** also meaning ‘crucified’), two things happen in sequence:

1. The **ا** or **ج** split from the verb, and place themselves in the middle of the **ل** as in **ا** and **ج**, where **ل** is highlighted. This operation is called in grammars METATHESIS.
2. Then the **ل** of **ل** turns into **ا** in the case of initial-**ا** verbs, or to **ج** in the case of initial-**ج** verbs. The result is **ا** and **ج**. The original **ل** is highlighted.

Roots of Passive **ل** Verbs

If I were to ask you to find the root of **ا**, you can simply remove the **ل** giving the root **ا**. Similarly, you can find the root of the future verb **ا** by removing **ا** giving the same root, **ا**.

How about finding the root of **ا**? We just learned that the **ا** is the **ل** of the **ل** prefix; hence, removing the **ل** and **ا**, we end up with the root **ا**. In a similar way, the root of **ا** in Sentence 16 above is found by removing the prefix **ا** and the **ا**, which gives **ا**.

Revisiting the Object Suffixes **ا**, **ا**, **ا**, **ا**, and **ا**

We mentioned that there are a number of forms for the object suffix for *him*:

- **ا** as in **ا** ‘received him’ in Sentence 4.
- **ا** as in **ا** ‘brought him’ in Sentence 7.
- **ا** as in **ا** ‘near him’ as in Sentence 10.
- **ا** as in **ا** ‘you (m.) received him’.
- **ا** as in **ا** ‘they (m.) received him’.

These forms are found in Table 11, column B in the Appendix. From now on, we will not indicate these various suffixes in the Analysis sections.

Summary of Assumed Knowledge

So far, we will assume that you are able to recognize the following prefixes and suffixes. We will no longer vocalize them.

Prefixes

- ܨ ‘in’.
- ܘ ‘of’, and a relative pronoun meaning, *who, where, which*, etc.
- ܘ ‘and’.
- ܕ ‘to’ and as an object marker.

Suffixes

- ܘܪ ‘your’.
- ܘܪܘܬܐ and ܘܪܘܬܐ ‘her’.
- ܘܡܝܢ ‘my’.
- ܘܪܘܢ ‘our’.
- ܘܪܘܢܝܘܬܐ ‘your’ (plural masculine).
- ܘܪܘܢܝܘܬܐ ‘their’ (plural masculine).
- ܘܪܘܢܝܘܬܐ, ending of plural masculines such as ܘܪܘܢܝܘܬܐ ‘books’.
- ܘܪܘܢܝܘܬܐ, ending of plural feminines such as ܘܪܘܢܝܘܬܐ ‘virgins’.
- The variants for *bim*: ܘܪܘܡܝܢܝܘܬܐ, ܘܪܘܡܝܢܝܘܬܐ, ܘܪܘܡܝܢܝܘܬܐ, and ܘܪܘܡܝܢܝܘܬܐ.
- ܘܪܘܢܝܘܬܐ, the adverbial ending.

Prefix and Suffix Combinations

Additionally, we will assume from now on that you can decipher words that have the above prefixes and suffixes such as ܘܪܘܢܝܘܬܐ ‘and his book’.

Analysis

Sentence 1

ܘܪܘܢܝܘܬܐ ܘܪܘܢܝܘܬܐ ‘in the year thirty’ makes use of the construct form of the noun ܘܪܘܢܝܘܬܐ, instead of ܘܪܘܢܝܘܬܐ ܘܪܘܢܝܘܬܐ (with a silent ܘܪ).

Sentence 5

ܘܪܘܢܝܘܬܐ ܘܪܘܢܝܘܬܐ is ܘܪܘܢܝܘܬܐ and the possessive suffix ܘܪܘܢܝܘܬܐ ‘his’, followed by the possessive ܘܪܘܢܝܘܬܐ and ܘܪܘܢܝܘܬܐ. From now on, we will not indicate this usage of the double possessive.

Sentence 7

ܘܪܘܢܝܘܬܐ is the ancient form of ܘܪܘܢܝܘܬܐ.

Exercise 6.12

1. Conjugate the phrase ܘܪܘܢܝܘܬܐ ܘܪܘܢܝܘܬܐ using the past tense table in section 4.2 and the ܘܪܘܢܝܘܬܐ table in section 6.8; e.g., ܘܪܘܢܝܘܬܐ ܘܪܘܢܝܘܬܐ (sing. 3rd masc.), ܘܪܘܢܝܘܬܐ ܘܪܘܢܝܘܬܐ (sing. 3rd fem.), etc.

2. Translate into Syriac:

- a. In the fifth year of King Abgar (ܘܪܘܢܝܘܬܐ). [Hint: year in Syriac is feminine.]
- b. In the seventh year of our Lord and God.
- c. In the tenth year of Patriarch Matthew.

6.13 From the Discourses of Philoxenos of Mabbug

New Words

<i>gave birth to you</i>	أَهَكَابُج	<i>there is not</i>	كَلِمَا	<i>treasures</i>	فَتَنْصَلُّا
<i>beware</i>	أَرَوَوِ	<i>spring</i>	مَحْصَا	<i>is baptized</i>	خُطِبَ
<i>Amen</i>	أَمَط	<i>then</i>	مُذَبِّج	<i>quenches</i>	فُيِّبَا
<i>is said</i>	أَقْبَا	<i>life-giving</i>	مُحْسِنَا	<i>table</i>	فُدَاهَا
<i>desirable</i>	أَوَكْرِيْبَا	<i>baptism</i>	مَدْنُفَعَهْ وَمَا	<i>impurity</i>	زُبَا
<i>sacraments</i>	أَوْرَا	<i>you grow</i>	مَدْحَا = مَدْحَا أَيَا	<i>thirst</i>	رَهْبَهَا
<i>without</i>	كَلْبُ	<i>you cleanse</i>	مُدْمَا = مَدْمَا أَيَا	<i>listen</i>	رَهْبَا
<i>then</i>	هَبَّج = هَبَّج هَبَّ	<i>gives to drink</i>	مَعْمَا	<i>turn</i>	رَك
<i>your thoughts</i>	شَهْ مَعْتَب	<i>is shown</i>	مَدْمَنَا	<i>rise</i>	مُهَم
<i>living</i>	سَنَا	<i>are shown (f.)</i>	مَدْمَنَهْ	<i>voice</i>	مَلَا
<i>life</i>	سَنَّا	<i>you are remembering</i>	مَدْحَهْ وَمَا	<i>praise</i>	مَهَد = مَهَصَا
<i>he ought</i>	سَبَّحْ يَهْ	<i>becomes near</i>	مَدْقَبَّ	<i>simple</i>	مَسْطَا
<i>beautiful</i>	سَكْنَا	<i>is required</i>	مَدْحَا	<i>carries</i>	مُفَلَا
<i>wine</i>	سَعْنَا	<i>nourishes</i>	مَدْمَا وَمَا	<i>tribe</i>	مَدْحَا
<i>straying, error</i>	لُحْمَهَا	<i>he shall believe</i>	بَهْمَج	<i>breast</i>	أَوَا
<i>suckle</i>	سَلَا	<i>melodies</i>	تَنْصَلُّا	<i>miracle</i>	أَوَقْصَهَا
<i>every time</i>	مُكَلْبُ = فَا كَلْبُ	<i>splendor</i>	تَرْسَنَا	<i>again</i>	أَهَد
<i>bread</i>	كَسْنَا	<i>food</i>	مَدْحَنَا	<i>you shall be changed</i>	أَعْدَسَا

Reading

The following passage is taken from the introduction to the Third Discourse, on Faith, by Philoxenos of Mabbug (d. 522).¹

- 1 أَا اَهَد مَهَدَا أَهْ اَلْحَصْبَا تَرْسَنَهْ أَوَقْصِيْبَا وَمَهْصَهَا.

Come again, listen O pupil (about) the desirable splendors of faith.

- 2 أَا رَهْبَا مَلَا وَاصْبُ: وَتَنْصَلُّا مَدْحَنَا مَتَا مَهَدَا حَب.

Come, listen (to) the voice of your mother, in whose beautiful melodies she gives you life.

- 3 أَا سَمَّ مَلْحَا سَمَّا وَمَهْلَقْنَا: حَبْ أَوَا سَمَّا وَاهَا وَاهَكَابُج.

Come, suckle the living milk of learning, from the living breast of the mother who gave birth to you.

- 4 أَا مَهَم كَلَّا مَحْصَا وَمَعْمَلَا مَدْحَنَا: وَمَدْمَنَا وَمَهْصَهْ لَّا مَدْمَنَا: رَهْبَهَا لَّا فُيِّبَا.

Come, rise on the spring which gives drink to the tribes [literally, which gives to drink the tribes], which whoever does not drink from it, his thirst will not quench.

- 5 أَا أَد حَلَا فُدَاهَا وَمَلَّا مَحْصَنَا وَمَتَا: وَمَلَّا حَبْ وَمَهْصَهْ لَّا مَدْمَنَا وَمَهْصَهْ سَمَّا حَسْبَهْ وَمَهْصَهْ.

Come, sit at the table which is full of the food of life, which whoever is not nourished from it, has no life in his life.

- 6 أَا رَكَّ أَوْبُ مَهْصَهْ: أَا فَلَمَّ حَسْبُ سَمْمَا وَمَدْمَنَا وَمَدْمَهْصَهْ مَدْمَنَهْ.

Come, turn your ear and listen; come open you eyes and see the miracles which in faith are shown.

¹ Budge, *The Discourses of Philoxenus, Bishop of Mabbogh* (1894), p. 52 lines 1-9, p. 53 lines 17-21, p. 73 lines 9-14.

Also we remember ... the Mother of God Mary	أُودِ وَبِ قَدِيسَتِ مَرْيَمَ ... وَحَبِيبَاتِ أُمَّهُ مَدِينِ	4
Also we remember those who are in the Beth Qadishé (tombs of the Fathers, i.e., the departed Fathers)	أُودِ وَبِ قَدِيسَتِ مَرْيَمَ وَحَبِيبَاتِ مَدِينَتَا	5
Also we remember all the departed	أُودِ وَبِ قَدِيسَتِ مَرْيَمَ وَحَبِيبَاتِ مَدِينَتَا	6

This led many to call the Diptychs in English the *tub-déns*.

Using the Diacritic Point To Distinguish Homographs

We have already seen that a point distinguishes the masculine suffix ܐܘܐ 'his/him' from the feminine suffix ܐܘܐ 'her'. This is important in the absence of vowels; e.g., ܘܘܘܐ 'in him' while ܘܘܐ 'in her'.

The point can also distinguish other homographs. A HOMOGRAPH is a word that has the same spelling as another. Homographs differ from each other in meaning, origin, and sometimes pronunciation. For instance, the following three words in English are homographs: *bow* (the front part of a ship), *bow* (to bend), and *bow* (a decorative knot).

Most homographs in Syriac are the result of the lack of vocalization, in which case they differ in pronunciation; e.g., ܘܘܘܐ (for ܘܘܐ 'from'), and ܘܘܘܐ (for ܘܘܐ 'who? which? what?'). In order to help us recognize which is which, some texts use a diacritic point in lieu of vowels. In this case ܘܘܘܐ is ܘܘܐ and ܘܘܘܐ is ܘܘܐ. These are conventions which you will learn by experience. We will indicate in subsequent sections common ones.

Another common convention is ܘܘܘܐ for ܘܘܐ 'he', and ܘܘܘܐ for ܘܘܐ 'that (masculine)'. Another one is ܘܘܘܐ for ܘܘܐ 'she', and ܘܘܘܐ for ܘܘܐ 'that (feminine)'. Sometimes the point appears in manuscripts between the two letters.

How can ܘܘܐ 'he' and ܘܘܐ 'she' mean 'is' and 'are'?

One of the most difficult concepts to understand in Syriac is that the pronouns ܘܘܐ 'he' and ܘܘܐ 'she' can be used as the verb *to be* meaning *is* and *are*.

In Sentence 7 we came across the phrase ܘܘܘܐ ܘܘܘܐ ܘܘܘܐ 'without faith, everything *is* simple' (I removed the ܘܘܘܐ because it is not relevant). Here, ܘܘܐ is used as an enclitic ܘܘܐ; that is, pronounced with the previous word. As a result ܘܘܐ is pronounced with ܘܘܐ at the end instead of ܘܘܐ, so the whole thing is read ܘܘܐ ܘܘܐ *sh-bee-maw* meaning 'is simple'. In a way, you can think of the phrase in a literal sense meaning 'without faith, everything—he/it—is simple' where *he/it* refers to *everything*.

A similar formation is found in ܘܘܐ ܘܘܐ 'baptism is water', literally it means 'baptism; she is water' where *she/it* refers to *baptism* (note that ܘܘܐ is feminine). Also here, you read ܘܘܐ as one word, *ma-yoy*.

Another example is ܘܘܐ ܘܘܐ; read it as one word *ha-yo-boo*. 'he ought'.

And in the days of the father of fathers, and the great of the shepherds, and the head of the prelates, the great priest Mar Denha the Catholicos Patriarch of the East.

3 مَعَسَا حَنْ تَحَمِس تَقْصِدَة حَتَّيْنا بِقَتْنَا. هَنْ تَمَمَّر فَهْمَه حَقَّه تَقَمَّدا وَلا رَمَدَا. كَرَحَبَا مَكْنَسَا ة اُدَّةَإِل. اِم ة اَصَم ۞

The Messiah (i.e., Jesus), our Lord, shall extend his days for a very long time, and may his See be confirmed to the end of days unshaken, with the intercession of the Apostles and Fathers. Yea and Amen!

4 اِبْقَم ة اَصَلْ وَزَم مَحَمَا ة هَمَمَه حَب اِنَم مَلِيَا. ة مَقَقَلْ كَتَلَمَه يَم: حَمَسَلَا لَظْمَه اُيَا حَلِيَم مَعَا وَهَمَه اِل: هَكَتَبا وَسَم: كَنْ وَهَلَا كَنْ اَحَدَر كَنْ نَهَم كَنْ سَمْعَه كَنْ لِيَا: حَم مَحَدَا وَصَدَا وَكَلِم وَتَمَا وَوَهَمَكَلَا وَمَقَدَا وَصَبْتَس كَمَلَا وَابَا وَصَا نَمَتِ.

The booklet and its content was compiled and arranged by the hand of a sinful person, and (who is) defiled in his sins, the weak Emmanuel—(who is) clothed (in the name of) priesthood, and in deeds is far (from it)—son of Rehana son of Tamraz son of Joseph son of Samu son of Talya from the tribe (members) who are named the Monks of Rustuqa of Shamezdin in the Upper Eastern North (i.e., Northeast) of the region of Mesopotamia.

5 هَمَا مَحَلَا اِد حَم اُدَمَة يَم ة تَم اَمَمَه: حَمَمَطَا وَسَمَا: حَمَبِيَا حَمَسَا ة مَحَدَا اِل: حَمَبَا رَهَمَا وَابْقَمَا: وِجَم مَقَّقَه: حَلَاه اَحَبَا.

And now is settled with his parents and the sons (i.e., members) of his nation in the far West, in the strong and blessed city, and the refuge of foreigners, which is Chicago, dwelling in a strange country.

6 اَه وَفَرَا حَمَلَمَا هَمَا: لَا اَمَمَا حَمَلَكَبَا كَم: اِلَا اُونِ حَلَتَمَا وَمَمَمَسَا: هَمَمِن فَهَمَو حَمَبَا وَاسِب سَمِي حَمَلَكَبَا.

O, he who reads in this booklet, do not blame me, but correct the mistakes which you find, and our Lord is my witness that according to my strength I have worked.

7 مَعَسَا حَمَمَدَا وَزَم: هَمَه لَا حَم: هَلَا مَعَمَلَسَكَف حَمَلَمَتَا مُلَمَم: اِم ة اَصَم ۞
Praise to (Him who) makes times pass away, and He does not pass and does not change forever and ever. Yea and Amen!

Passive ܐ With Verbs Beginning With ܗ or ܘ

When the passive prefix ܐ attaches to verbs that begin with ܗ, such as ܗܠܡ ‘ended’, the ܗ splits from the verb and inserts itself inside the ܐ like this: ܐܗܠܡ (the ܐ part is highlighted) which appears in Sentence 1.

The same thing took place in ܐܗܠܘܡ. Here, the verb is ܗܠܘܡ and begins with ܗ. The ܗ split from the verb and placed itself inside the prefix.

The Diminutive

The DIMINUTIVE is a form of the word that describes the smallness of an object. One way to form the diminutive in Syriac is by using the suffix ܘܢ, instead of the usual ܘܢ. Hence, ܠܘܠܗ ‘book’ becomes ܠܘܠܗܘܢ ‘booklet’ which appears in Sentence 1.

Another example, which does not appear in the above passage but you may come across is ܐܘܢܘܠ ‘little brother’ from ܐܘܢܘܠ ‘brother’. It is used in a more general way to simply

mean ‘my brother, comrade’. When His Holiness Mor Ignatius Zakka I, Syriac Orthodox Patriarch of Antioch, was consecrated back in 1980, he began calling his bishops *أُسْمَانَا*, a departure from *كُنْزُ أُمَّنَح* ‘our son’.

Months and Seasons

We came across a number of months before. Here is a list of all the months:

January	صُنْفَرُ اِسْتَب	May	اُمُن	September	اُسْكَلَا
February	مَحَلَا	June	سُنُونُو	October	اَلْعَنْبِجُ مَبْرَم
March	اَبُو	July	اِبْكَفَر	November	اَلْعَنْبِجُ اِسْتَب
April	نُصْفَر	August	اَب	December	صُنْفَرُ مَبْرَم

The name *اَلْعَنْبِجُ* is used for both months: October is the former Tishrin, and November is the latter Teshrin. One can also use the abbreviations *اَب* for October, and *اَب* for November. The plural *اَلْعَنْبِجَاتُ* denotes the autumn months.

The name *صُنْفَرُ* is also used for two months: December is the former Kanun, and January is the latter Kanun. The abbreviations *اَب* and *اَب* can also be used.

The seasons are called *مَهْتَلَقَا*. They are: *فَهْدَا* ‘winter’, *اَبُو* ‘spring’, *مَهْلَا* ‘summer’, and *اَلْعَنْبِجَاتُ* ‘autumn’.

I am So Horrible

In Sentence 4 above, the author of the colophon calls himself *سَهْلَا: هَهْفَقَفَا كَتَلُهَهوَهوَه*: ‘a sinful person, and (who is) defiled in his sins, the weak’. This is actually a mild version of what other colophon authors call themselves. Here is a colophon written in Kerala, a state in India, at the end of a manuscript containing the Anaphora of Dionysios Bar Salibi:

مَحْفَدُ اِسَاوَهوَا وَمَهوَهوَهوَهوَه دَا رَحَبِ كَاتِبِ مَحْسَلَا سَهْلَا هَوَهوَا سَهْلَا سَهْلَا
 هَهْفَقَفَا هَهْلَا مَهْمَلَا مَعْمَلَا مَهوَهوَهوَهوَه وَمَهوَهوَهوَهوَه اِسَاوَهوَهوَه هَهوَهوَه هَهوَهوَه هَهوَهوَه هَهوَهوَه

The translation is: “Ended this Anaphora of Mor Dionysios Bar Salibi by the hands of the weak, and sinner, and wretched, and feeble, and guilty, and fool, and full of fault, the Elder (i.e., priest) George who is called Edapullikulangra”. The last name is in Malayalam and is written in a mixture of Syriac and Malayalam scripts. See section 9.4 if you are interested in this.

Analysis

Sentence 2

هَهوَهوَهوَه is *ه* ‘and’, *د* ‘in’, and the plural construct form *هَهوَهوَه* ‘days of’ which gives the possessive form. Hence, *هَهوَهوَهوَه اَكْلَا; اَحْوَالَا* is *and in the days of the father of fathers*.

Sentence 4

هَهوَهوَهوَه is *د* ‘in’, *سَهْلَا* ‘sins’, and *هَوَهوَه* ‘his’.

Exercise 6.14

1. Rewrite sentence 2 above using the construct for the possessive instead of using **ܕ** (review “Possessive without using **ܕ**” in section 6.4).
2. Write the **ܐܢܬܐ** form for the following verbs:
 - a. **ܘܕܐ**
 - b. **ܡܚܦ**
 - c. **ܘܚܦ**
 - d. **ܘܚܦܐ**
3. Form the diminutive for the following nouns:
 - a. **ܠܘܢܐ** ‘boy’
 - b. **ܘܦܢܐ** ‘bird’
 - c. **ܘܟܘܐ** ‘dog’
4. Write a vocabulary list of all the words in the Indian colophon under the heading “I am So Horrible” above.

6.15 Patriarch Nuh the Lebanese

New Words

<i>black</i>	ܐܘܪܘܚܐ	<i>mountain</i>	ܠܘܢܐ	<i>I am putting</i>	ܘܩܘܠܐ
<i>hands</i>	ܐܢܘܢܐ	<i>learnings</i>	ܘܢܘܠܐ	<i>apart from</i>	ܘܚܘܕܐ
<i>bishopric</i>	ܐܦܦܘܦܘܦܐ	<i>the arts, learnings</i>	ܘܢܘܠܘܬܐ	<i>self-denial</i>	ܘܗܦܘܪܐ
<i>Arabic</i>	ܐܘܪܘܚܐ	<i>he grew</i>	ܘܚܦܐ	<i>patriarchate</i>	ܘܦܩܘܠܐ
<i>Aramaic</i>	ܐܘܪܘܚܐ	<i>Lebanon</i>	ܠܘܢܐ	<i>stature</i>	ܘܡܘܪܐ
<i>was elected</i>	ܐܘܪܘܚܐ	<i>of Christ, A.D.</i>	ܘܡܦܘܫܐ	<i>Cyril</i>	ܘܡܘܪܐ
<i>became to be known</i>	ܐܘܪܘܚܐ	<i>diligent</i>	ܘܡܦܘܫܐ	<i>reader</i>	ܘܡܘܪܐ
<i>he was elevated</i>	ܐܘܪܘܚܐ	<i>Moses</i>	ܘܡܘܫܐ	<i>village</i>	ܘܡܘܪܐ
<i>was instructed</i>	ܐܘܪܘܚܐ	<i>poems</i>	ܘܡܘܫܐ	<i>elder, priest</i>	ܘܡܘܪܐ
<i>step, rank</i>	ܘܡܘܫܐ	<i>virtue</i>	ܘܡܘܫܐ	<i>he loved</i>	ܘܡܘܪܐ
<i>Damascene</i>	ܘܡܦܘܫܐ	<i>Maphrianate</i>	ܘܡܦܘܫܐ	<i>he departed</i>	ܘܡܘܪܐ
<i>he is, that is to say</i>	ܘܡܦܘܫܐ	<i>al-Nabak (near</i>	ܘܢܒܐܚ	<i>is fit</i>	ܘܡܦܘܫܐ
<i>solitary</i>	ܘܢܒܐܚ	Homs, Syria)		<i>July</i>	ܘܡܦܘܫܐ
<i>their wisdom</i>	ܘܢܒܐܚܐ	<i>they shall judge</i>	ܘܢܒܐܚܐ	<i>correct faith,</i>	ܘܢܒܐܚܐ
<i>Homs (in Syria)</i>	ܘܢܒܐܚܐ	<i>Nuh (Noah)</i>	ܘܢܘܬܐ	<i>Orthodox</i>	ܘܢܒܐܚܐ
<i>Hamah (in Syria)</i>	ܘܢܒܐܚܐ	<i>they shall pray</i>	ܘܢܘܬܐ		ܘܢܒܐܚܐ
<i>end</i>	ܘܢܒܐܚܐ	<i>they shall read</i>	ܘܢܘܬܐ		ܘܢܒܐܚܐ

Reading

The following biography of Patriarch Nuh the Lebanese was written by Philoxenos Yuhanon Dolabani (1885-1969).¹

1. **ܘܢܘܬܐ ܕܩܘܦܗܐ ܐܘܪܘܚܐ ܘܡܦܘܫܐ ܘܢܒܐܚܐ ܘܢܘܬܐ ܕܩܘܦܗܐ ܘܢܒܐܚܐ ܘܢܘܬܐ ܕܩܘܦܗܐ**
 He is Nuh son of George the Damascene. He was born in Beth Qopha, the village,
 which is in the mountain of Lebanon in the year 1451 A.D.

2. **ܘܢܘܬܐ ܕܩܘܦܗܐ ܐܘܪܘܚܐ ܘܢܒܐܚܐ ܘܢܘܬܐ ܕܩܘܦܗܐ ܘܢܒܐܚܐ**
 And when he grew up in stature, he became a pupil of our Orthodox faith.

¹ Dolabani, *ܘܢܒܐܚܐ ܘܢܘܬܐ ܕܩܘܦܗܐ* (Mardin, 1956), p. ܘܢܒܐܚܐ.

3 ܕܘܨܡ ܪܨܒܝܘܬܗ ܕܠܒܐܘܨ ܨܝܝܬܗ. ܗܡܟܗ ܐܘܨܒܘܬܗ ܗܘܘܟܦܢܐ ܡܘܨܝܘܬܗ ܕܒܢܐ ܕܨܘܒܝܐ ܡܘܨܝܘܬܗ
ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ.

And he loved self-denial and was instructed in learning, and he studied Aramaic and the arts of faith in the monastery of Mar Moses in the black mountain which is in the region of Nabak under the priest Thomas the Solitary.

4 ܗܟܝ ܐܒܝܝܚܗ ܡܘܨܝܘܬܗ ܐܠܝܦܘܨ ܕܨܘܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ
ܕܘܨܒܝܘܬܗ.

And when his virtue was known, he was chosen for the rank of priesthood, then to the bishopric of Homs in the name of Cyril in the year 1480 A.D.

5 ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ
ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ.

Then, to the Maphrianate of the East in the year 1489 A.D., and at the end was elevated to the rank of Patriarchate of the East in the year 1493 AD, and he passed to the Lord in Hamah in 28 of the month of July, the year 1509 A.D.

6 ܗܟܝ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ
ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ.

Apart from his Arabic writings, he has (i.e., wrote) one book of poems, this (one) which is in (our) hands.

7 ܗܘܐ ܢܘܨܝܢ ܐܝܢܐ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ
ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ ܕܘܨܒܝܘܬܗ.

And behold, I put it in front of the diligent readers that they would read it and pray for me, and to judge that which their wisdom sees fit. Ph[iloxenos] Y[uhanon] Dolabani.

The Demyonym Suffix ܡܘܨܝܘܬܗ

A DEMONYM suffix is used to denote the members of a people or inhabitants of a place. In English, for example, the suffix *-an* is used in *American* and *Roman*, and the suffix *-ian* is used with *Parisian* (someone from Paris). Syriac uses the suffix ܡܘܨܝܘܬܗ.

In Sentence 1 we came across ܡܘܨܝܘܬܗ ܕܡܘܨܝܘܬܗ ‘Damascene’, someone from ܡܘܨܝܘܬܗ ‘Damascus’. Similarly, one says ܡܘܨܝܘܬܗ ܕܡܘܨܝܘܬܗ ‘American’, ܡܘܨܝܘܬܗ ܕܡܘܨܝܘܬܗ ‘Syrian, Syriac’.

The same suffix denotes members of a group of people. In Sentence 3, we came across ܡܘܨܝܘܬܗ ‘the solitary’, a member of a monastic group. Similarly, one can say ܡܘܨܝܘܬܗ ‘Christians’ (here it is with longer connections so you don’t confuse the letters: ܡܘܨܝܘܬܗ).

The Suffix ܡܘܨܝܘܬܗ

The suffix ܡܘܨܝܘܬܗ which is feminine by virtue of the ܡܘܨܝܘܬܗ ending, is used to create nouns similar to the English suffix *-hood* as in *brotherhood*, or *-ness* as in *holiness*; e.g., ܡܘܨܝܘܬܗ ‘brotherhood’ from ܡܘܨܝܘܬܗ.

Many words in the above passage end in this suffix. It can be used for an office, dignity, or profession as in ܡܘܨܝܘܬܗ ܕܡܘܨܝܘܬܗ ‘priesthood’, ܡܘܨܝܘܬܗ ܕܡܘܨܝܘܬܗ (or ܡܘܨܝܘܬܗ ܕܡܘܨܝܘܬܗ) ‘bishophood’, ܡܘܨܝܘܬܗ ܕܡܘܨܝܘܬܗ ‘Maph-rianate’, ܡܘܨܝܘܬܗ ܕܡܘܨܝܘܬܗ ‘Patriarchate’.

It can also indicate a state, condition, or quality as in **بِإِيمَانِهِ** ‘faith’, or to indicate a time or period as in **بِأَيُّهَا** ‘childhood’, and **بِشَيْخُو** ‘old age’.

Revisiting Passive **لِ** Verbs

The above passage has a number of verbs beginning with **لِ**; e.g. **وُلِدَ** ‘he was born’ from **وَلَدَ** ‘gave birth’ in Sentence 1, **أَصْبَحَ** ‘became a student’ in Sentence 2, **أُشِيرَ** ‘was known’ in the singular 3rd person feminine form in Sentence 4, **أُخِي** ‘was elected’ from **خَلَّ** ‘he elected’ in Sentence 4, and **أُعْلِي** ‘was elevated’ from **عَلَّ** ‘he elevated’ in Sentence 5. Sometimes the meaning of the passive form does not always correspond to the meaning of the original form; e.g., **أُتَّبِعَ** ‘was instructed’ from **تَبِعَ** ‘he followed’ in Sentence 3.

Resolving Ambiguities in Letter Numbers

In Sentence 1 **أَلْفًا** is $\aleph + \lambda + \aleph + \aleph = 1,000 + 400 + 50 + 1 = 1451$. Why is the first \aleph 1,000 and the second \aleph only 1?

Since letter numbers do not allow us to go as high as 1,000, we usually use the corresponding letter from the ones instead, \aleph in this case. Its *position* in the sequence of letters indicates if it is a one or 1,000, the same way the position of Roman numeral I in IV (4) and VI (6) indicates if it should be added to or subtracted from V (5).

In Sentence 4 **ألف** is 1480.

In Sentence 5 **ألف** is 1489, **ألف** is 1493, and **ألف** is 1509. Here again, $\lambda (=400)$ is the last letter of the alphabet. What do we do to get 500? We simply use \aleph which is also used for 50. Of course this causes ambiguity. Now, **ألف** could mean 1059 or 1509. But the larger context of the passage clearly indicates 1509. Nuh could not have died before he was born!

In **ألف**, note that the initial **د** is a prefix for *in*, and **ألف** is 28. Of course, there is an ambiguity here as well. The same way we used \aleph for 1000, we can use **د** for 2000. The whole thing will be in this case 2028. But that does not make sense in the sentence as the month of September does not have that many days.

Revisiting **و** on **ح** Letters

We have by now come across many instances where a **ح** prefix letter takes **و** when the first letter of the word has no vowel, such as **وَحْم** and **وَحْم** in Sentence 3. From now on, we will no longer show this vowel.

About the Reading

Most of the ranks of the priesthood were mentioned in the above passage, so let’s list them here.

There are three primary ranks of priests: **مُتَمِّم** ‘deacons’, **مُتَمِّم** ‘elders’, and **مُتَمِّم** ‘bishops’ (singular **مُتَمِّم**). Each rank has its own subranks as follows:

1. **مُتَمِّم** ‘deacon’:

a. **مُتَمِّم** ‘singer’.

- b. **قُرَّه** ‘reader, lector’.
 - c. **أُفَّه** ‘subdeacon, half-deacon’.
 - d. **مَحْمَمَّا أَوْهَكَّا** ‘evangelical deacon’, which is the first rank that counts as part of the priesthood.
 - e. **أَوْجِبَّامَه** (or **أَوْجِبَّعَه**) ‘archdeacon’.
2. **عَمَّعَا** ‘elder’. A senior **عَمَّعَا** may be named **قُرَّه** or **قُرَّه** ‘chor-episcopos’.
 3. **بِشَّعَا** or **أُقَّعَّعَه** ‘bishop’:
 - a. A senior **بِشَّعَا** may be named **مَظَّكَّيَا** ‘metropolitan’.
 - b. **مَظَّكَّيَا** ‘Maphrian’, a rank within the Syrian Orthodox Church giving a bishop an autonomous authority in a particular region with other bishops under him.
 - c. **قَلَّيَّكَّيَا** ‘Patriarch’, the supreme head of the church.

Exercise 6.15

1. Using the demonym suffix **لُ** translate the following words into Syriac:
 - a. European (Europe = **أَوْوَعَد**)
 - b. Indian (India = **هِنْد**)
 - c. Persian (Persia = **فَرْس**)
 - d. Edessan
 - e. Mesopotamian
2. Translate the following words using the suffix **لُ**:
 - a. adolescence (from **عَدُّل** ‘young person’)
 - b. cleanness (from **وَجَّع** ‘clean’)
 - c. beauty (from **مَّعَّعَا** ‘beautiful’)
3. Add 15 to each number mentioned in the reading passages, and write the result in letter numbers.
4. Explain the function of **و** in all words that contain it in the reading passage.

6.16 The Flooding of Edessa

New Words

<i>Abgar</i>	أَبْغَار	<i>nave</i>	نَاصِي	<i>rain</i>	مَطَّيَا
<i>porch</i>	أَبْغَار	<i>wise man</i>	سَمَّعَا	<i>died</i>	مَات
<i>palace</i>	أَقْبَلَا	<i>five hundred</i>	سَمَّعَا	<i>became full</i>	مَلَّأَ يَهَا
<i>they suffocated</i>	أَبْغَار	<i>they are sitting</i>	سَمَّعَا	<i>suddenly</i>	مَمَّعَا
<i>was added</i>	أَبْغَار	<i>more, a lot</i>	سَمَّعَا	<i>Ma'nu</i>	مَنْعَا
<i>sides</i>	أَبْغَار	<i>extra</i>	سَمَّعَا	<i>are thinking</i>	مَمَّعَا
<i>(something) happened</i>	أَبْغَار	<i>Christians</i>	سَمَّعَا	<i>they shall do</i>	مَمَّعَا
<i>Daysan (a river's name)</i>	أَبْغَار	<i>night</i>	سَمَّعَا	<i>they became full</i>	مَمَّعَا
<i>yard</i>	أَبْغَار	<i>spring</i>	سَمَّعَا	<i>ascended, raised</i>	مَمَّعَا

<i>Severus</i>	شَهْرُهُمْ	<i>they are living</i>	أُصْنَبِ	<i>overflown</i>	عَفَا
<i>they damaged</i>	فَسَدُوا	<i>they tore</i>	خَصَنُوا	<i>thirteen</i>	أَلْفَ ثَلَاثَةَ
<i>happening, doing</i>	حُجِبُوا	<i>strong</i>	أُصْنَبُوا	<i>table-land, plateau</i>	أَمْنَا
<i>slaves</i>	أَخْبَانُوا	<i>became strong</i>	حَقَمُوا	<i>he broke</i>	أَوْجَعُوا
<i>slaves of</i>	أَخْبَانُوا	<i>beautiful</i>	قَانَا	<i>they broke it</i>	أَوْجَعُوا
<i>custom</i>	حُبُوا	<i>wall</i>	هُؤُوا		

Reading

The following passage is taken from a brief chronicle which is the first to mention the existence of a church in Edessa.¹

1 كَمَلًا مَصْعُورًا أَلْفَ ثَلَاثَةَ حَصَنَاتٍ وَشَهْرُهُمْ: مَحَصَنَاتِهِمْ وَأَخْبَانُوا حَلَاكَ كَ صَدْنَهُ حَلَاكَ: كَانَتْ أَمْنَهُ أَسْبُ.

In the year five-hundred and thirteen in his kingdom of Severus, and in his kingdom of king Abgar son of king Ma'nu, in the month of November.

2 حَقَمَ بِهِ أَوْجَعَهُمَا وَخَتْنَا بِرَفْمَ جِجِ أَقْبَلًا وَأَا وَأَخْبَانُوا حَلَاكَ وَأَا. حَقَمَ مَهْلِكًا أَسْبُ حُبِهِ مَبْمُومًا.

The spring of water which comes out of the great palace of the great king Abgar became strong. And it gained strength and was raised as its former custom.

3 مَطْلًا بِهِ مَعْفًا لِحَصَا كَرَحْتِ: مَعْنِهِ بِهِ هُوَ؛ وَإِلَّا أَوْجَعَتَا تَحْتًا وَمَحَصَنَاتًا وَمَهْلِكًا مَتْنَا. وَأَنْتَا بِهِ مَعْفًا لِحَصَا كَرَحْتِ: مَعْنِهِ بِهِ هُوَ؛ وَإِلَّا أَوْجَعَتَا تَحْتًا وَمَحَصَنَاتًا وَمَهْلِكًا مَتْنَا.

4 هَمَّ سَرًا مَدْنِي أَخْبَانُوا حَلَاكَ مَهْلِكًا بِهِ أَسْبُ حَلَامًا وَلَهُوَ وَجَتْنَا جِجِ أَقْبَلًا وَجِدَهُ أَمْنَا وَمُهْلِكًا مَصْنَعِ أَخْبَانُوا حَلَاكَ وَجِدَهُ مَحَصَنَاتًا.

And when our lord king Abgar saw (this) he went up to the plateau which is above his palace where the servants of the servants of it—the kingdom—sit (i.e., reside) and live.

5 هَمَّ سَرًا مَدْنِي أَخْبَانُوا حَلَاكَ مَهْلِكًا بِهِ أَسْبُ حَلَامًا وَلَهُوَ وَجَتْنَا جِجِ أَقْبَلًا وَجِدَهُ أَمْنَا وَمُهْلِكًا مَصْنَعِ أَخْبَانُوا حَلَاكَ وَجِدَهُ مَحَصَنَاتًا.

And while the wise were thinking what to do to the extra water which was added, it happened (that) a great and strong rain came at night, and (the river) Daysan came (i.e., overflowed) not in its (regular) day and not in its month.

6 هَمَّ سَرًا مَدْنِي أَخْبَانُوا حَلَاكَ مَهْلِكًا بِهِ أَسْبُ حَلَامًا وَلَهُوَ وَجَتْنَا جِجِ أَقْبَلًا وَجِدَهُ أَمْنَا وَمُهْلِكًا مَصْنَعِ أَخْبَانُوا حَلَاكَ وَجِدَهُ مَحَصَنَاتًا.

And immediately, the water broke through the western wall of the city, and entered into the city. And they tore the great and beautiful palace of our lord the king.

7 هَمَّ سَرًا مَدْنِي أَخْبَانُوا حَلَاكَ مَهْلِكًا بِهِ أَسْبُ حَلَامًا وَلَهُوَ وَجَتْنَا جِجِ أَقْبَلًا وَجِدَهُ أَمْنَا وَمُهْلِكًا مَصْنَعِ أَخْبَانُوا حَلَاكَ وَجِدَهُ مَحَصَنَاتًا.

And they damaged also the nave of the church of the Christians. And many died in this happening, more than two thousand people. Water entered unto them suddenly and they suffocated.

¹ Guidi, *Chronica Minora I* (1960), p. 1 lines 1-13 and 23-25, p. 2 lines 1 and 4-8.

The Ligatures ܦ and ܥ

When the letters ܦ and ܥ come after each other in a word, one can—optionally—write them using the ligature ܦܥ. Examples from the above passage are ܦܥܘܠܐ ‘porch’ and ܦܥܘܠܝܢܐ ‘Christians’.

Also, when ܥ is followed by ܠ at the end of a word, it—optionally—appears as ܥܠ. An example from the above passage is ܦܥܠܝܢܐ ‘(river) Daysan’.

While these ligatures are optional, they are built into many fonts, such as the Meltho fonts. See Section 9.3 on how to break them.

Vowels Under Letters

Take a look at the word ܦܥܠܝܢܐ in the New Words list above. Note that the vowel is under ܠ. This is so because the word right above it, ܦܥܠܝܢܐ, has a low ܥ which would hit the vowel on top of ܠ. To resolve the problem, the vowel was placed *under* the letter like this ܦܥܠܝܢܐ. This is purely a typesetting issue, but can also be found in some manuscripts and even some printed books. The vowels

ܘ ܝ ܐ ܢ ܐ

can be written

ܘ ܝ ܐ ܢ ܐ

For example, one can write ܦܥܠܝܢܐ ܐܘܪܝܢܐ for ܦܥܠܝܢܐ ܐܘܪܝܢܐ. ‘Edessa is our mother.’ There are no rules dictating which vowels you can put under the letters, though usually one uses them in the case of tall letters.

Variant Spellings (Orthographic Variants)

Some words may have more than one spelling. We have come across the word ܦܥܘܠܐ in the previous section which is also spelled ܦܥܘܠܐ. Actually both can also be spelled with ܦܘ instead of ܦܥ, or even ܦ instead of ܦܥ. This will give many combinations. Such variants in spellings are usually found in words that come from Greek. Native Syriac words that have variant spellings are more rare. We also came across ܦܘܠܐ and ܦܘܠܐ, the older spellings of ܦܘܠܐ and ܦܘܠܐ, respectively. These are called ORTHOGRAPHIC VARIANTS.

One may also find, especially in older texts, variations in the use of Syomé. In Sentence 6 above, we have ܦܘܠܐ ܐܘܪܝܢܐ ‘the water broke through it [the western wall]’. We learned that masculine plural verbs like ܦܘܠܐ ‘they (m.) broke through’ or ܦܘܠܐ ‘they (m.) wrote’ do *not* take Syomé, unlike feminine plural verbs which do such as ܦܘܠܐ ‘they (f.) broke through’ and ܦܘܠܐ ‘they (f.) wrote’. Our ancient manuscript, however, gives Syomé on the masculine plural ܦܘܠܐ. This is not simply a mistake by the scribe, or the editor of the text as one find such variant orthographic traditions in other manuscripts.

6.17 Grammar: Syomé

New Words

I say	أَقْدِنَا = اُنَا	are placed	مَدَامَصْحِب	we put	فَصَبْحِي
masculine	وَقْدِنَا	dot	نَمْرَا	suffice	فَقْفَم
verbs, words	قَلَا	feminine	نَمَحْنَانَا	nouns	مَعْدَتَا
they are called	مَدَامَنْب	plural	فَقْنَانَا		

Reading

The following passage is taken from the grammar of Elia of Sobha (975-1046).¹

1 أُقْدِنَا أَوْجَلَا وَبَقَرَا أَوْجَلَا وَفَدَامَصْحِبِ كَلَا مَدَامَنْبِ مَعْدَتَا فَعْنَانَانَا: أَيْ وَفَقْنَانَا
 أَلْمَدَامَنْبِ هَلَا نَمَحْنَانَا أَيْ وَفَقْفَمِ كَلَا كَقْتَا هَقْتَا سَدْحَقْتَا هَوْنَقْتَا هَوْنَقْتَا
 هَوْنَقْتَا كَقْتَا هَقْتَا نَعْتَا هَقْتَا رُؤْمَتَا هَوْنَقْتَا سَدْحَقْتَا هَوْنَقْتَا مَبْتَعْمَا هَوْنَقْتَا.

I say, then, that these dots are two, which are placed on all the plural nouns, whether they are masculine or feminine, as we place on كَقْتَا, and نَعْتَا, ... , and مَبْتَعْمَا.

2 مَدَامَصْحِبِ أَدَا كَلَا كَلَا نَمَحْنَانَا هَوْنَقْتَا أَيْ: كَقْتَا كَقْتَا كَقْتَا كَقْتَا نَمَحْنَانَا
 مَعْدَتَا هَقْفَمِ هَقْفَمِ هَقْفَمِ.

And they are placed also on all feminine plural verbs as هَقْفَمِ ... كَقْتَا.

3 كَلَا قَلَا أَيْ وَفَقْتَا هَوْنَقْتَا أَيْ كَقْتَا هَوْنَقْتَا هَوْنَقْتَا أَيْ مَدَامَصْحِبِ قَنْعَا.

On masculine plurals verbs, however, as كَقْتَا, and هَوْنَقْتَا and هَوْنَقْتَا, Syomé are not placed.

4 هُوَا أَوْجَلَا مَدَامَنْبِ هَوْنَقْتَا هَوْنَقْتَا هَوْنَقْتَا

And also these (i.e., the above) regarding the two dots which are called Syomé suffice.

The Construction **أَيْ - هَلَا** *Whether-Or*

Sentence 1 has the phrase **أَيْ وَفَقْنَانَا أَلْمَدَامَنْبِ هَلَا نَمَحْنَانَا** ‘whether they are masculine or feminine’. The *whether-or* is achieved by **أَيْ - هَلَا**.

Revisiting **أَلَا** in Present Tense Verbs

In older texts, one can find **أَقْدِنَا** for **اُنَا** ‘I say’. You will find many instances of this in the Peshitta Bible.

Exercise 6.17

1. Translate into Syriac:

- Whether you are a boy or a girl.
- Whether he is a priest or a deacon.
- Whether they are deaconesses or students.

2. Place Syomé on the following when applicable:

a. مَحْمَمِينَا وَفَقْنَانَا هَوْنَقْتَا هَوْنَقْتَا.

b. أَلَا حَ مَعْمَا مَدَامَنْبِ هَوْنَقْتَا هَوْنَقْتَا.

¹ Gottheil, *A Treatise on Syriac Grammar by Mar(i) Elia of Sobha* (1887, Gorgias Press 2003), p. 41:30, 42:1-8, and p. 43:26.

c אַדאָס אַמאָל אַררע חַסְלָא.

3. The lists of words in the reading passage are not translated. Using Smith's *Compendious Syriac Dictionary* (or another dictionary), complete the translation.

6.18 How to Cure a Hangover: From the Syriac Book of Medicine

DISCLAIMER. Neither the author nor the publisher tried out the following treatment. It is not FDA approved, nor should you perform it. It is given here for amusement only. But if you are a daring person and want to try it, make sure to consult your physician first.

New Words

<i>bath</i>	כָּחַל	<i>anointing him</i>	מַצְחֵמְסֵה	<i>until</i>	חַבְּבָא
<i>blood (i.e., water)</i>	וּכְחַת	<i>viola</i>	מַצְחֵמָא	<i>flower</i>	מִקְטָלָא
<i>rose</i>	רֹזָא	<i>bathing</i>	מַצְחֵמְסֵה אֱלָא	<i>drunkenness</i>	וְהַעֲבָא
<i>time</i>	רְחַלָא	<i>oil</i>	מַצְחֵמָא	<i>quietness</i>	מְחַלָא
<i>it is required</i>	רְזָמ	<i>arrange, separate</i>	מַצְחֵרְפֵּנְהֵ	<i>rest</i>	מְחַלְהָא
<i>is necessary</i>	שֻׁעַב	<i>feeding</i>	מַצְחֵרְפֵּנְהָא	<i>boiling</i>	מַחְלָא
<i>sickness</i>	חָלָא	<i>lay</i>	תְּרָלָא	<i>sleep</i>	חַבְּבָא
<i>juice</i>	חֻמְסֵה	<i>food</i>	מַצְחֵרְפֵּנְהָא	<i>she/it eases him</i>	אַפְעֵמְסֵה

Reading

The following passage is adapted from *The Syriac Book of Medicine* (edited by Budge, 1913m chapter 17).

1 שֻׁעַב דֵּה וַיַּח חָלָא וְהַעֲבָא חַבְּבָא חַרְחָלָא וְאַפְעֵמְסֵה וְהַעֲבָא.

For this sickness, quietness and sleep are necessary, until the time his drunkenness eases him (i.e., the patient).

2 וְחֵ רְזָמ לְחַצְחֵמְסֵה דְחָלָא: הַכְּחַל וְחַמְסֵה אֱלָא וְרַחַב: חֻמְסֵה וְיָדֵה.

And then it is required to bathe him in a bath, and to feed him food whose juice is good.

3 וְדָלָא; וְעַמֵּה תְּרָלָא וְכַחַת מַחְלָא וְמִקְטָלָא: מַצְחֵמָא וְרֹזָא אֱוֵה וְמַצְחֵמָא.

And on his head he (the physician) must lay the water of the boiling of flower, and the oil of roses or viola.

4 הַכְּחַל וְחַמְסֵה אֱוֵה הַכְּחַל וְרַחַב: הַכְּחַל וְחַמְסֵה אֱוֵה חַבְּבָא.

And to bathe him again, and to anoint him, and to arrange for him quietness and sleep.

Exercise 6.18

Do *not* do anything!

6.19 Syriac for Fun I

New Words

<i>said, composed</i>	אָמַר		<i>baptistry</i>	חַבְּבָא מַצְחֵמְסֵה		<i>namesake</i>	חַבְּבָא מַצְחֵמְסֵה = חַבְּבָא
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<i>blessed you are</i>	لُهَكْبَر	<i>sings, chants</i>	مَرَّحِن	<i>you are born</i>	مَدَّحِبَا
<i>today</i>	تَهْمُنَا	<i>you</i>	مَمَّحَكَا = مَمَّحَكَا	<i>spiritual</i>	وَهْمُنَا
<i>harp, Kenoro</i>	قَنُورَا	<i>are receiving</i>		<i>sign</i>	وَهْمُنَا
<i>birth</i>	مَدَّحِبَا	<i>womb</i>	مَدَّحِبَا	<i>heavenly</i>	مَدَّحِبَا

Reading

This passage demonstrates how Syriac can become a passion and part of your life. It is a Madroscho poem composed by Sebastian Brock on the occasion of the baptism of his namesake Sebastian Kenoro Kiraz in 2004.

1 مَدَّحِبَا اَمِن: اَصْلَحَا مَحْمَلَا دِنِ مَر دَا خَبْرِهِ وَجَنَمَدَه مَحْمَلَا صِنَا: ✠
 Madroscho said (i.e., composed) by Malphono Sebastian Brock on the Baptism of his
 Namesake Sebastian Kenoro.

2 لُهَكْبَر تَهْمُنَا: اُو مَحْمَلَا:
 وَمَمَّحَكَا وَهْمُنَا: وِسَا تَقَّصْنَا:
 حَيَّه مَدَّحِبَا وَامِنَا: دِن وِهْمُنَا:
 وَجَنَا مَدَّحِبَا

Blessed are you today, O Sebastian;
 For you are receiving the Sign of Heavenly Salvation
 In the womb of the Spiritual Mother,
 The Baptistery.

3 لُهَكْبَر صِنَا: وَيَصِح مَدَّحِبَا:
 مَدَّحِبَا وَوَق: اَمِنَا صِنَا:
 وَجَنَمَدَه مَحْمَلَا: دِن لَاحَا مَدَّحِبَا:
 دِنَسَا وَمَهْمَا: ✠

Blessed are you Kenoro for today you are born
 A Second Birth. May you become a Harp
 That sings praise to the Father and the Son
 And the Holy Spirit.

Exercise 6.19

1. Give the meter of the above Madroscho. Indicate any vowel additions/removals the author used to comply with the meter.
2. Rewrite the above Madroscho where the writer now is Mary Johnson, and the baptized child is Mary.
3. Are there any word plays in the above Madroscho? If so, explain them.
4. List any contracted forms in the above Madroscho, and give their full forms.
5. If you have gotten this far, that means you have begun to develop a passion for Syriac. Well done! Now it is time to initiate yourself. Write a poem! Pick a meter, or make up one, and compose away.

6.20 Syriac for Fun II

New Words

Words marked by * are my neologisms.

<i>small letter, e-mail*</i>	كِينِبَا نُسْبَا	<i>tailor</i>	سَبِلَا	<i>arrived</i>	مَلُحَا
<i>road, path, way</i>	أَهْوَسَا	<i>computer</i>	سُغَحَا	<i>poor</i>	مُضْعَبَا
<i>another (f.)</i>	إِسْبَا	<i>money</i>	لُغْبَا	<i>monitor*</i>	مَدْبَانَا
<i>electronic</i>	أَحْمَلُهُتْنَا	<i>order, system*</i>	لُحْصَا	<i>joining (in an activity)</i>	مَعْدَا هَا أَفْنَبَا
<i>Internet*</i>	أَنْتَرْنَاق	<i>hand of</i>	بَيْ	<i>he shall mention</i>	بَبَكَا
<i>was sent (f.)</i>	أُحْمَلَا وَأَبَا	<i>is known</i>	بَبَا	<i>takes</i>	تُغَدَا
<i>was presented (as a gift)</i>	أَبَا وَغَم	<i>knows</i>	بَبَا	<i>visited</i>	فَدْبَا
<i>network*</i>	حَدْبَا تَعْبَا	<i>nickname, last name</i>	فُونَا	<i>Ottoman</i>	خُؤْبَا خُنْبَا
<i>supplication</i>	كُحْبَا	<i>how many</i>	فَصَا	<i>payment</i>	فُهْ وَأُنْبَا
<i>Creation</i>	كَبْبَا	<i>intelligent</i>	لُحْبَا	<i>worthy, deserving</i>	عُهَا
<i>miserable</i>	هُوَمَا	<i>taxation</i>	مَدْبَابَا	<i>Sultan</i>	مُهْ لُحْبَا
<i>monk</i>	وَمُنْبَا	<i>the one who sets</i>	مَدْبَحْصُنْبَا	<i>amazing</i>	أَحْمَلَا
<i>membership</i>	بُوُؤْحَبَا	<i>in order</i>			

Reading

Here are more passages from real life that were composed by folks with passion for Syriac.

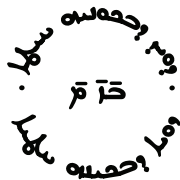
E-mail Colophon by George A. Kiraz

Scribes end their manuscripts with long and sometimes very informal colophons (see section 6.14 for an example). I usually end all my books in a colophon, just for fun. Recently, I added the following colophon to my e-mail signature.

1 اِبَا قَدْبَا كِينِبَا نُسْبَا هَا حَبْبَا سَبِي وَهُوَمَا سَبِلَمَا وَلَا عُدَا وَبَبَكَا مَقْدَهْ أَلَا مَحَلَا رُكْبَالَا هُكْبَالَا
 وَفُونَمَا: هَا أَحْمَلَا وَأَبَا وَبَبَا كَاهْ وَمَا لُحْصَا وَحَدْبَا تَعْبَا وَبَبَا حَقْمَ أَسَلْبَتْنَا بَجَّ سَعْدَا لَأَسْبَابَا
 بَبْبَا وَوَحْدَا كَحْبَانَا وَفُونَمَا لُحْبَا: هَا سَا أِبَا حَبْبَا إِبَا لَا مَبْبَا: هَا كَحْصَا لُحْصَا
 لُحْمَلِي: هُنْبَا فَدْبَا إِبَا إِبَا لَا سَبِي أَلَا لَهَا مَدْبَحْصُنْبَا وَفُونَمَا كَبْبَابَا

This small-letter (i.e., email) was written by one miserable (person) and sinner who does not deserve to mention his name, but for (the sake of receiving) the prayers and supplications of the reader, and it was sent through the amazing way of the network which is known by the name Internet, from (one) computer to another until it reached the monitor of the intelligent reader; and through which region it passed, no one knows, and how many electronic systems it visited, also no one knows, but God who sets in order all the Creation.

Stamp by David Taylor of the University of Oxford



7 Grammar

This chapter gives a grammatical description of what has been covered in this book and much more. Additional information is marked with **New**. The style in this chapter, written as a reference, differs from previous chapters which were written in a tutorial style.

7.1 Writing System

Scripts

- §1. There are three Syriac scripts: Estrangelo, Serto or West Syriac, and East Syriac.
- §2. Estrangelo is the oldest. It first appears in coins and inscriptions of the first century. The first dated manuscript using Estrangelo is from 411 A.D. Estrangelo is found in many scholarly editions of texts. Within the Syriac communities, today it is mainly used for headings. Estrangelo is introduced in Chapter 8.
- §3. Serto is also called West Syriac because it is used by the West Syriac churches. While it has an ancestry that goes to the first centuries of the Christian Era, it emerged as a distinct script around the seventh century.
- §4. East Syriac is used by the East Syriac Churches. It emerged as a distinct script around the sixth or seventh century. It is introduced in Chapter 8.

The Alphabet

- §5. The Syriac alphabet consists of 22 letters. They appear in the following table along with their counterparts in Hebrew, Arabic, and the closest corresponding English sound.

Name Syriac	Hebrew	Arabic	Sound	
Olaph	א	א	ا	(silent)
Béth	ב	ב	ب	b as in <i>boy</i>
Gomal	ג	ג	ج Egyptian ج	g as in <i>give</i>
Dolath	ד	ד	د	d as in <i>dad</i>
Hé	ה	ה	ه	h as in <i>home</i>
Waw	ו	ו	و	w as in <i>we</i>
Zayn	ז	ز	ز	z as in <i>zebra</i>
Héth	ח	ח	ح	ḥ (see §6)
Téth	ט	ט	ط	ṭ (see §6)
Yudh	י	י	ي	y as in <i>yet</i>
Koph	כ	כ	ك	k as in <i>kilo</i>
Lomadh	ל	ל	ل	l as in <i>let</i>

Mim	מ	ם	ם	m as in <i>meet</i>
Nun	נ	ן	ן	n as in <i>not</i>
Simkath	ס	ס	ס	s as in <i>sand</i>
‘é	ע	ע	ע	(see §6)
Phe	פ	פ	פ	f as in <i>fat</i>
Şodhé	צ	צ	צ	ş (see §6)
Qoph	ק	ק	ק	q (see §6)
Rish	ר	ר	ר	r (rolled, see §6)
Shin	ש	ש	ש	sh as in <i>shame</i>
Taw	ת	ת	ת	t as in <i>tea</i>

- §6. The following letters do not have exact corresponding sounds in English, for which see the respective sections in Chapter 1: ׀, ׆, ׇ, ׈, and ׉.
- §7. Syriac is written from right to left.
- §8. When letters are joined they connect with each other. The following letters are right-joining only: ׀, ׆, ׇ, ׈, ׉, ׊, and ׋.
- §9. Letter shapes change depending on their position in the word as shown below:

Name	Final Position	Middle Position	Initial Position	Stand-alone Position
א	א	א	א	א
ב	ב	ב	ב	ב
ג	ג	ג	ג	ג
ד	ד	ד	ד	ד
ה	ה	ה	ה	ה
ו	ו	ו	ו	ו
ז	ז	ז	ז	ז
ח	ח	ח	ח	ח
ט	ט	ט	ט	ט
י	י	י	י	י
כ	כ	כ	כ	כ
ל	ל	ל	ל	ל
מ	מ	מ	מ	מ
נ	נ	נ	נ	נ
ס	ס	ס	ס	ס
ע	ע	ע	ע	ע
פ	פ	פ	פ	פ
צ	צ	צ	צ	צ
ק	ק	ק	ק	ק
ר	ר	ר	ר	ר
ש	ש	ש	ש	ש
ת	ת	ת	ת	ת

- §10. Alterations take place with some letters when they connect to others: When right-joining, ܠ becomes ܠ, ܢ and ܕ become ܢ and ܕ, respectively, and ܟ and ܠ become ܟ and ܠ. When left-joining, ܡ, ܢ, ܕ, and ܟ become ܡ, ܢ, ܕ, and ܟ, respectively. At the end of the word and when right-joining ܟ becomes ܟ.
- §11. **New.** The following pairs of letters resemble each other in shape: ܠ and ܢ, ܡ and ܢ, ܕ and ܕ, ܟ and ܟ, ܟ and ܟ, ܟ and ܟ, ܟ and ܟ, and ܟ and ܟ.

Vowels

§12. Syriac vowels are symbols that are written above (sometimes below) the letters they affect. West Syriac has five vowels. They are:

Name	Shape	Sound
ܦܠܳܟܳܐ	∘	Read <i>a</i> as in <i>man</i>
ܦܘܳܠܳܐ	∘	Read <i>o</i> as in <i>go</i>
ܦܘܳܠܳܐ	∘	Read <i>e</i> as in <i>men</i>
ܦܘܳܠܳܐ	∘	Read <i>ee</i> as in <i>meet</i>
ܦܘܳܠܳܐ	∘	Read <i>oo</i> as in <i>boo</i>

- §13. The vowel ∘ is always followed by ܟ as in ܟܘܳܐ ‘he’ with the sole exception of ܟܘܳܐ ‘all’ and ܟܘܳܐ ‘because’ (both of which appear with ܟ in early texts). It is this combination that makes the vowel.
- §14. The vowel ∘ is usually, but not always, followed by ܟ as in ܟܘܳܐ ‘she’.
- §15. Vowel signs are optional and rarely appear in texts.
- §16. **New.** The vowel shapes shown in §12 were introduced by Jacob of Edessa (d. 708).

There is an older system using dots which is still used today in combination with the Jacob of Edessa vowels. These are shown below:

Name	Shape	Sound
ܦܠܳܟܳܐ	∘	e.g., ܟܘܳܐ for ܟܘܳܐ ‘that’.
ܦܘܳܠܳܐ	∘	e.g., ܟܘܳܐ for ܟܘܳܐ ‘behold’.
ܦܘܳܠܳܐ	∘	e.g., ܟܘܳܐ for ܟܘܳܐ ‘flesh’.
ܦܘܳܠܳܐ	∘	e.g., ܟܘܳܐ for ܟܘܳܐ ‘she’.
ܦܘܳܠܳܐ	∘	e.g., ܟܘܳܐ for ܟܘܳܐ ‘he’.

In addition, there is a (longer) variant of ∘, ∘ as in ܟܘܳܐ for ܟܘܳܐ ‘from’, and a variant of ∘, ∘ as in ܟܘܳܐ for ܟܘܳܐ ‘to you’. These mostly affect pronunciation in East Syriac but can be found in West Syriac texts.

Diacritic Points and Other Orthographic Signs

- §17. Two dots called ܟܘܳܐ appear on plurals. Historically, the dots appear closer towards the end of the word.
- §18. A single dot above the feminine suffix ܟܘܳܐ distinguishes it from its masculine counterpart ܟܘܳܐ; e.g., ܟܘܳܐ ‘his book’, ܟܘܳܐ ‘her book’.

- §19. A silent letter, called *مخفون*, appears with a line under it; e.g., *مَدِينَة* ‘city’ with a silent *ن*. In some traditions the line is slanted, and sometimes is placed above the letter.
- §20. A ‘decorative’ line is used above abbreviations and numbers; e.g., *مَعْدَة* for *مَعْمُولَة* ‘glory’, *فَطِنَة* for *فَطِينَة* ‘Patriarch’, *مَمْنَة* ‘in the year 104’.
- §21. The letters in *ص ج* can be pronounced with a ‘hard’ (plosive) sound, or with a corresponding ‘soft’ (fricative) sound (see §48 ff. for details). A dot under the letters indicates the fricative sound, e.g., *ج*, and a dot above it indicates the plosive sounds, e.g., *ج*. These dots are optional.
- §22. A single dot above or below words is used to distinguish homographs; e.g., *فَع* for *فَع* and *فَع* for *فَع*. Following is a list of common homographs:
- و* for *و* ‘that (m.)’, *و* for *و* ‘he’.
 - ف* for *ف* ‘that (f.)’, *ف* for *ف* ‘she’.
 - ف* for *ف* and *ف* for *ف* ‘from’.
- §23. **New.** A single dot above the first letter of a verb indicates the present tense; e.g., *فَع* for *فَع* ‘he is writing’. A single dot below the first letter indicates the past tense; e.g., *فَع* for *فَع* ‘he wrote’.
- §24. A single dot to the right of a final *ل* marks a verb in the past tense singular 3rd feminine form, e.g., *فَعَلَتْ* ‘she wrote’, as opposed to *فَعَلْتُ* ‘I wrote’ or *فَعَلْتُمْ* ‘you wrote’. In East Syriac, two dots under the *ل* is used for this purpose, e.g., *فَعَلْتِ* (the East Syriac script is introduced in Chapter 8).

Punctuation

- §25. Four points, *⬥*, are usually used at the end of large units such as paragraphs and stanzas or as couplet in poems to mark the end of the unit.
- §26. The period marks the end of a sentence.
- §27. Clauses within a sentence are marked with *,*, *;*, or *.*. Other variant points can be found in manuscripts and Bible editions.
- §28. **New.** A series of marks can be used to mark the end of a chapter or text division, especially in Biblical editions, e.g., *⬥.⬥.⬥.⬥*.

Ligatures

- §29. Ligatures occur when two or more letters are joined as a single glyph (character). In the Serto script, *ل* is written *ل*, and *ل* at the beginning of a word is optionally, but frequently written *ل* as in *لَهُ* ‘God’.
- §30. Optional ligatures include *ف* for *ف* followed by *ل*, and *ف* for *ف* followed by final *ل*. A cross-word ligature is *ف* for *ف* ending a word followed by *ل* beginning a new word, e.g., *لَهُ* for *لَهُ* ‘the father left’.
- §31. Some printed types and fonts implement ligatures that are less recognizable. Examples include the following ligatures from the Serto Jerusalem font (part of the

Meltho font package available from www.bethmardutho.org): 𐤎 for 𐤌, 𐤏 for 𐤍, 𐤐 for 𐤑, and 𐤒 (two Lomadh) for 𐤓.

The 𐤆 Prefixes

- §32. The letters in 𐤆 act as prefixes; e.g. with 𐤍𐤏𐤍 ‘mouth’: 𐤍𐤏𐤍𐤆 ‘in the mouth’, 𐤍𐤏𐤍𐤆𐤍 ‘of the mouth’, 𐤍𐤏𐤍𐤆𐤍𐤏𐤍 ‘and the mouth’, 𐤍𐤏𐤍𐤆𐤍𐤏𐤍𐤆 ‘to the mouth’.
- §33. More than one 𐤆 letter may be prefixed to a word.
- §34. When the word to which a 𐤆 letter is attached begins with a consonant that has no vowel, the 𐤆 letter takes 𐤀; e.g. with 𐤍𐤏𐤍 ‘book’: 𐤍𐤏𐤍𐤆 ‘in the book’, 𐤍𐤏𐤍𐤆𐤍𐤏𐤍 ‘which is in the book’, 𐤍𐤏𐤍𐤆𐤍𐤏𐤍𐤆𐤍𐤏𐤍 ‘and which is in the book’.
- §35. When a 𐤆 letter is prefixed to a word that begins with 𐤌, the vowel of the 𐤌 moves to the 𐤆 letter; e.g., 𐤍𐤏𐤍 ‘father’, 𐤍𐤏𐤍𐤆 ‘and father’. In East Syriac, however, the vowel remains on the 𐤌; e.g., 𐤍𐤏𐤍𐤆.
- §36. The prefix 𐤆 means *in*.
- §37. The prefix 𐤆 has many usages: 1) For the possessive *of*; e.g., 𐤍𐤏𐤍𐤆𐤍𐤏𐤍 ‘of the book’. 2) As a relative pronoun introducing a relative clause; e.g., 𐤍𐤏𐤍𐤆𐤍𐤏𐤍𐤆 𐤍𐤏𐤍𐤆𐤍𐤏𐤍 ‘Emmanuel *who* descended’. 3) To introduce quotations; e.g., 𐤍𐤏𐤍𐤆 𐤍𐤏𐤍 ‘he said, “come”’.
- §38. The prefix 𐤆 means *and*.
- §39. The prefix 𐤆 means *to*, but is also frequently used as an object marker; e.g., 𐤍𐤏𐤍𐤆𐤍𐤏𐤍 ‘God fashioned Adam’.

7.2 Phonology

- §40. When there is a sequence of two consonants in a word without a vowel on either of them, a schwa (short 𐤀 sound) is read, but not written, after the first consonant; e.g., 𐤍𐤏𐤍𐤆𐤍𐤏𐤍 is read as if it were 𐤍𐤏𐤍𐤆𐤍𐤏𐤍𐤆 (the sequence of three consonants is 𐤍𐤏𐤍𐤆).

The Term Schwa

The linguistic term schwa originates in Syriac. The Syriac 𐤍𐤏𐤍𐤆 were two vertical points, ˙, next to a word and marked accent. The mark first appears in a manuscript from 411, now preserved at the British Library—it is also the first dated Syriac manuscript. The term itself was used by the Syriac grammarian Jacob of Edessa (d. 709).

¹ There are two types of schwas, vocal and silent. The vocal is marked with a line called 𐤍𐤏𐤍𐤆𐤍𐤏𐤍 ‘vocal’ and the silent with a similar line called 𐤍𐤏𐤍𐤆𐤍𐤏𐤍 ‘runner’ to denote that the first consonant should be pronounced fast. In his lexicon, Thomas Audo states that 𐤍𐤏𐤍𐤆𐤍𐤏𐤍 is used when the second of the two consonants is one of the letters in 𐤍𐤏𐤍𐤆𐤍𐤏𐤍, and 𐤍𐤏𐤍𐤆𐤍𐤏𐤍 is used with the first of the two consonants is not one of the letters in 𐤍𐤏𐤍𐤆𐤍𐤏𐤍.

Later, Hebrew borrowed the sign and term schwa but for a different function, marking a very short vowel. The term was then adopted by German philologists, and later by modern linguists. The Oxford English Dictionary gives a citation for the word *schwa* in English from as early as 1895. The International Phonetic Alphabet symbol for schwa (ə) was in the original IPA of 1886.

- §41. **New.** Historically, the schwa mentioned above used to be after the *second* consonant as if the word was **ܡܚܝܢܐ**. This is known to us from other phonological phenomena of the language. Unlike this *Primer*, all western grammars of Syriac note the historical schwa and not the one received from the reading tradition.
- §42. Short vowels (ܐ, ܝ, and ܘ—see §16 for the latter) in open syllables are deleted. For example, **ܘܝܠܘܟܘܢ** + **ܠܘܠܘܟܘܢ** + **ܠܘܠܘܟܘܢ** becomes **ܠܘܠܘܟܘܢ** (see section 6.13 for more detail).
- §43. The six letters in **ܚܘܝܟܘܢ** have two pronunciations, plosive and fricative. For the dot that distinguishes the sounds, see §21. For more details on the rules that govern these sounds, see §48 ff.
- §44. **New.** Doubling of letters in pronunciation occurs in East Syriac only. (Knowing its rules helps learning **ܚܘܝܟܘܢ** rules.) A consonant that is preceded by a short vowel (ܐ, ܝ, and ܘ—see §16 for the latter), and also has a vowel is doubled; e.g., the ܘ in **ܘܝܠܘܟܘܢ** is preceded by ܝ and has the vowel ܝ. In East Syriac *only*, it is read *qattel*. Another example is **ܘܝܠܘܟܘܢ** (it is **ܘܝܠܘܟܘܢ** in West Syriac); it is pronounced *quddasha* with a double ܘ.
- §45. **New.** A number of words have an historical ܘ which is written but not pronounced; e.g., **ܘܝܠܘܟܘܢ** ‘year’, **ܘܝܠܘܟܘܢ** ‘city’, and the pronouns **ܘܝܠܘܟܘܢ**, **ܘܝܠܘܟܘܢ**, **ܘܝܠܘܟܘܢ** and **ܘܝܠܘܟܘܢ** ‘you’.

Syllabification

- §46. **New.** SYLLABIFICATION is the process by which one divides a word into syllables, and is helpful to determine if a **ܚܘܝܟܘܢ** letter is hard or soft. There are two types of syllables in Syriac: open syllable consisting of a consonant and a vowel such as **ܘܝܠܘܟܘܢ**, and a closed syllable consisting of two consonants separated by a vowel such as **ܘܝܠܘܟܘܢ**. Using C to denote a consonant and V to denote a vowel, the two syllable types are CV and CVC. The word **ܘܝܠܘܟܘܢ** then is made up of the syllables **ܘܝܠܘܟܘܢ** (CVC), **ܘܝܠܘܟܘܢ** (CV), and **ܘܝܠܘܟܘܢ** (CV); the word **ܘܝܠܘܟܘܢ** is made up of the syllables **ܘܝܠܘܟܘܢ** (CV) and **ܘܝܠܘܟܘܢ** (CVC). Using a dash to separate syllables, the syllabification of **ܘܝܠܘܟܘܢ** is CVC-CV-CV (as the final ܝ is silent, it counts as part of the final ܘ vowel), and that of **ܘܝܠܘܟܘܢ** is CV-CVC.
- §47. **New.** An extra consonant may appear in a consonant cluster. In such a case, the syllable begins with two consonants instead of one. This syllable type is denoted by CCV. The word **ܘܝܠܘܟܘܢ**, for example, is made up of the syllables **ܘܝܠܘܟܘܢ** (CCV) and **ܘܝܠܘܟܘܢ** (CV);

the verb **ܡܘܫܐܘ**, for example, has one syllable CCVC. The syllabification of **ܡܘܫܐܘ** is C-CV-CV, and that of **ܡܘܫܐ** is C-CVC.

Rukokho and Qushoyo: ܘܨܘܝܘܚܝܘܘܬܐ

§48. Six letters of the alphabet in the mnemonic **ܘܨܘܝܘܚܝܘܘܬܐ** have two sounds each, one hard (called in Syriac **ܦܘܫܘܚܝܘܘܬܐ**) and one soft (called in Syriac **ܘܨܘܝܘܚܝܘܘܬܐ**). The sounds are:

Letter	Hard Sound (ܦܘܫܘܚܝܘܘܬܐ)	Soft Sound (ܘܨܘܝܘܚܝܘܘܬܐ)
ܐ	b as in <i>boy</i>	v in <i>victory</i>
ܘ	g as in <i>give</i>	German <i>ch</i> in <i>acht</i> ‘eight’ or Arabic ڭ
ܘܘܟܝܘܘܬܐ	d as in <i>dad</i>	<i>th</i> in <i>that</i>
ܘܘܟܝܘܘܬܐ	k as in <i>kilo</i>	French <i>r</i> in <i>Paris</i> or Arabic ڤ
ܘܘܟܝܘܘܬܐ	p as in <i>pin</i>	<i>f</i> in <i>fat</i>
ܘܘܟܝܘܘܬܐ	t as in <i>tea</i>	<i>th</i> in <i>thin</i>

§49. The hard sound is optionally marked with a dot above the letters **ܘܨܘܝܘܚܝܘܘܬܐ** and a soft sound with a dot under **ܘܨܘܝܘܚܝܘܘܬܐ**.

§50. West Syriac today almost never uses soft **ܐ** or hard **ܘܘܟܝܘܘܬܐ**.

§51. **New.** The four rules of Qushoyo and Rukokho presented below are based on syllabification¹ (see above §46 and §47).

§52. **New.** The Rule of Qushoyo (Q). A **ܘܨܘܝܘܚܝܘܘܬܐ** letter is Qushoyo when it follows a closed syllable CVC; e.g., **ܘܨܘܝܘܚܝܘܘܬܐ** (CVC-CV where I denote the **ܘܨܘܝܘܚܝܘܘܬܐ** letter in bold) ‘she took’, **ܘܨܘܝܘܚܝܘܘܬܐ** (CVC-CVC) ‘translated’, **ܘܨܘܝܘܚܝܘܘܬܐ** (CVC-CV), **ܘܨܘܝܘܚܝܘܘܬܐ** (CVC-CV) ‘where?’, **ܘܨܘܝܘܚܝܘܘܬܐ** (CVC-CV) ‘potter’s vessel’, **ܘܨܘܝܘܚܝܘܘܬܐ** (C-CVC-C) ‘you sang’.

§53. **New.** The First Rule of Rukokho (R1). A **ܘܨܘܝܘܚܝܘܘܬܐ** consonant is Rukokho when it follows an open syllable CV; e.g., **ܘܨܘܝܘܚܝܘܘܬܐ** (CV-CV) ‘good’, **ܘܨܘܝܘܚܝܘܘܬܐ** (C-CV-CV) ‘fence’, **ܘܨܘܝܘܚܝܘܘܬܐ** (CV-CV-CV) ‘rebellious’, **ܘܨܘܝܘܚܝܘܘܬܐ** (CV-CV-CV) ‘dark’, **ܘܨܘܝܘܚܝܘܘܬܐ** (CV-CV-CV) ‘careful’, **ܘܨܘܝܘܚܝܘܘܬܐ** (CVC-CV-CV-CV) ‘faith’.

§54. **New.** The Second Rule of Rukokho (R2). A **ܘܨܘܝܘܚܝܘܘܬܐ** letter is Rukokho when it follows an extra consonant C; e.g., **ܘܨܘܝܘܚܝܘܘܬܐ** (C-CVC) ‘purchased’, **ܘܨܘܝܘܚܝܘܘܬܐ** (C-CVC) ‘inside’, **ܘܨܘܝܘܚܝܘܘܬܐ** (C-CV) ‘one’, **ܘܨܘܝܘܚܝܘܘܬܐ** (C-CVC) ‘closed’, **ܘܨܘܝܘܚܝܘܘܬܐ** (C-CVC) ‘went out’, **ܘܨܘܝܘܚܝܘܘܬܐ** (C-CVC) ‘six’.

§55. **New.** The Third Rule of Rukokho (R3). A **ܘܨܘܝܘܚܝܘܘܬܐ** letter is Rukokho when it ends a closed syllable CVC; e.g., **ܘܨܘܝܘܚܝܘܘܬܐ** (CVC-CV) ‘hope’, **ܘܨܘܝܘܚܝܘܘܬܐ** (CVC-CV) ‘flesh’, **ܘܨܘܝܘܚܝܘܘܬܐ** (C-CVC) ‘died’, **ܘܨܘܝܘܚܝܘܘܬܐ** (CVC-CVC) ‘succeeded’, **ܘܨܘܝܘܚܝܘܘܬܐ** (CVC-CV) ‘morning’, **ܘܨܘܝܘܚܝܘܘܬܐ** (C-CVC) ‘descended’.

§56. **New.** The above rules apply across word boundaries in West Syriac *only*; e.g., **ܘܨܘܝܘܚܝܘܘܬܐ** ‘from the priest’ but **ܘܨܘܝܘܚܝܘܘܬܐ** ‘this priest’; **ܘܨܘܝܘܚܝܘܘܬܐ** ‘that priest’ but **ܘܨܘܝܘܚܝܘܘܬܐ** ‘he, the priest’ (note that the **ܘ** and **ܘ** in diphthongs count like a consonant, as in **ܘܨܘܝܘܚܝܘܘܬܐ** ‘mind’ and **ܘܨܘܝܘܚܝܘܘܬܐ** ‘house’). If a **ܘܨܘܝܘܚܝܘܘܬܐ** begins a sentence or phrase, it is always hard.

¹ The rules above are based on George A. Kiraz’s *Introduction to Syriac Spirantization (Rukokōkhō and Quššōyō)* (Bar Hebraeus Verlag, 1995).

- §57. **New.** Doubling (see §44) must be applied when determining if a **ܘܢܢ** letter is hard or soft. For instance, in **ܘܢܢܩܘܠܐ**-type verbs the second consonant is doubled; e.g., **ܘܢܢܩܘܠܐ** is *qabbel* and its syllabification is then CVC-CVC (as if with two **ܘܢ**). By rule R3 the first **ܘܢ** would be soft, and by rule Q the second **ܘܢ** would be hard as in *qabbel*. By assimilation, however, the first **ܘܢ** turns hard and the whole thing would be **ܘܢܢܩܘܠܐ** *qabbél*. Rule Q also applies on a doubled letter that loses its vowel through derivation; e.g., **ܘܢܢܩܘܠܐ** ‘they accept’ from **ܘܢܢܩܘܠܐ** + **ܘܢܢܩܘܠܐ**, **ܘܢܢܩܘܠܐ** ‘she accepted’ from **ܘܢܢܩܘܠܐ** + **ܘܢܢܩܘܠܐ**.
- §58. **New.** The silent **ܘܢ** is also considered in syllabification; e.g., **ܘܢܢܩܘܠܐ** with a hard **ܘܢ**.
- §59. **New.** Greek words retain the original Greek sound in West Syriac, but in East Syriac the above rules are applied; e.g., **ܘܢܢܩܘܠܐ** *Patriarch*, **ܘܢܢܩܘܠܐ** *Philosophy* (Greek *p* is soft **ܘܢ** when it appears as *ph* in English, e.g., *philosophy*).
- §60. **New.** Exceptions to the above rules include:
- The suffixes **ܘܢܢܩܘܠܐ** and **ܘܢܢܩܘܠܐ** always have a soft **ܘܢ** regardless of what comes before them.
 - The suffix **ܘܢܢܩܘܠܐ** is always with a soft **ܘܢ** as in **ܘܢܢܩܘܠܐ** ‘afraid’.
 - The 3rd person feminine and the 1st person when attached to the object pronoun are distinguished from each other by a soft **ܘܢ** in the former and a hard **ܘܢ** in the latter; e.g., **ܘܢܢܩܘܠܐ** ‘I killed him’, **ܘܢܢܩܘܠܐ** ‘she killed him’.
 - In verbs whose roots end in **ܘܢ** as **ܘܢܢܩܘܠܐ** the **ܘܢ** of the 1st person is soft as expected, **ܘܢܢܩܘܠܐ** but hard in the 2nd person **ܘܢܢܩܘܠܐ**.
 - A soft **ܘܢ** assimilates into a hard **ܘܢ** if followed by **ܘܢ**, **ܘܢ**, or another **ܘܢ**; e.g., **ܘܢܢܩܘܠܐ** ‘was kicked out’, **ܘܢܢܩܘܠܐ** ‘and breasts’, **ܘܢܢܩܘܠܐ** ‘was written’.
 - The third consonant in a number of nouns is soft regardless of rule Q. The most common ones are **ܘܢܢܩܘܠܐ** ‘milk’, **ܘܢܢܩܘܠܐ** ‘gold’, and **ܘܢܢܩܘܠܐ** ‘new’.
- §61. **New.** Some homographs are distinguished from each other using soft and hard sounds. The most common are **ܘܢܢܩܘܠܐ** ‘composition’, **ܘܢܢܩܘܠܐ** ‘treasure’, and **ܘܢܢܩܘܠܐ** ‘bride’, **ܘܢܢܩܘܠܐ** ‘joy’.¹

7.3 Pronouns

Personal Pronouns

- §62. The personal pronouns are:

¹ Sebastian Brock found an instance in a poem (may have been by Saint Ephrem) where **ܘܢܢܩܘܠܐ** had to be read as bi-syllabic to fit the poetic meter: **ܘܢܢܩܘܠܐ** (without **ܘܢ**). This may indicate a historical bi-syllabic origin of the word, which would then explain the soft **ܘܢ** (Brock, personal communication).

Table 16. Personal Pronouns.

Singular	3	M	هُوَ	He
		F	هيَ	She
	2	M	أَنْتَ	You
		F	أَنْتِ	You
	1		أَنَا	I
Plural	3	M	هُمُ	They
		F	هُنَّ	They
	2	M	أَنْتُمْ	You
		F	أَنْتُنَّ	You
	1		هُمْ	We

Demonstrative Pronouns

§63. The demonstrative pronouns are:

Table 17. Demonstrative pronouns.

Singular	This	M	هَذَا
		F	هَذِهِ
	That	M	ذَلِكَ
		F	ذَلِكَ
Plural	This	M	هَؤُلَاءِ
		F	هَؤُلَاءِ
	That	M	أُولَئِكَ
		F	أُولَئِكَ

Possessive Pronouns

§64. The possessive pronouns can take the form of suffixes as in كِتَابُهُ 'his book' or as a separate word as in هُوَ، هِيَ، هَذَا، هَذِهِ. The various forms are listed in section 5.1.

Interrogative Pronouns

§65. **New.** The interrogative pronouns are مَنْ 'who?' (of person), and مَا، مِمَّا، and مِمَّ 'what?' (of things).

§66. The pronoun for *which?* is مَنْ لِمَا for masculine, مَنْ لِمَا for feminine, and مَنْ لِمَا for plural feminine and masculine.

Enclitics

- §67. The 1st person personal pronouns appear in enclitic form as **ܐܢܝ** ‘I’ and **ܡܝܢܝܢ** ‘we’; e.g., **ܐܢܝ ܡܠܝܚܝܢܐ** ‘I write’ (read *ko-theb-no*), **ܡܝܢܝܢ ܡܠܝܚܝܢܐ** ‘we write’ (read *koth-bee-nan*). When the 1st person pronoun is coupled with itself, it gives the meaning of the verb *to be* (i.e., *am*); e.g., **ܐܢܝ ܐܢܝ** ‘I am’.
- §68. **New.** The 3rd person personal pronouns appear in enclitic form as **ܗܘܐ** ‘he’ and **ܗܘܐܝܬܐ**. When coupled with the 2nd person pronoun, it gives the meaning of the verb *to be*; e.g., **ܗܘܐ ܐܢܝܐ** and **ܗܘܐܝܬܐ ܐܢܝܐ** ‘you are’.
- §69. **New.** With the enclitic pronouns **ܗܘܐ** and **ܗܘܐܝܬܐ**, **ܠܐܢܐ** becomes **ܠܗܘܐ** ‘this is’, and **ܠܗܘܐܝܬܐ** becomes **ܠܗܘܐܝܬܐ** ‘this is’.

7.4 Nouns

- §70. Nouns are classified by gender and number. Gender can either be masculine or feminine. Number can be either singular or plural. Another classification peculiar to Aramaic is *state* which is discussed below.

Gender

- §71. Masculine nouns typically end in **ܐܠܐ** and feminine ones in **ܐܠܐ**; e.g., **ܠܝܠܐ** ‘boy’ and **ܠܝܠܐܠܐ** ‘girl’, **ܡܠܝܚܝܢܐ** ‘(male) teacher’ and **ܡܠܝܚܝܢܐܠܐ** ‘(female) teacher’.
- §72. These endings can be used as a clue to determine the gender of words. Hence, one can conclude that **ܟܬܒܐ** ‘book’ is masculine, while **ܦܫܘܬܐ** ‘codex’ is feminine. Care must be taken as in rare occasions the **ܐܠܐ** ending may be part of the word and not an ending; e.g., **ܡܘܬܐ** ‘house’ is masculine. There are also feminine words that end in **ܐܠܐ**; e.g., **ܕܘܪܐܠܐ** ‘road’, **ܠܝܠܐܠܐ** ‘ship’, **ܕܘܪܐܠܐ** ‘earth’, and **ܡܘܬܐܠܐ** ‘knife’.
- §73. Pair body parts are usually feminine while single ones are masculine; e.g., **ܦܘܡܐ** ‘mouth’ is masculine, while **ܝܕܐܠܐ** ‘hand’ is feminine. Exceptions include the masculine **ܠܝܠܐܠܐ** ‘wing’, **ܕܘܪܐܠܐ** ‘arm’, and **ܕܘܪܐܠܐ** ‘breast’.
- §74. Place names (countries, states, cities, villages, etc.) are all feminine.
- §75. Some nouns can be used as both masculine and feminine. Common nouns that belong to this category include: **ܡܘܬܐܠܐ** ‘monastery’, **ܡܘܬܐܠܐ** ‘salt’, **ܡܘܬܐܠܐ** ‘fire’, **ܡܘܬܐܠܐ** ‘heaven’, **ܡܘܬܐܠܐ** ‘sun’, **ܡܘܬܐܠܐ** ‘moon’, and **ܡܘܬܐܠܐ** ‘spirit’.
- §76. **New.** The word **ܡܘܬܐܠܐ** ‘word’ is feminine, but when it refers to the ‘Word’ (i.e., Jesus), it is masculine.

Number

- §77. Plurals are marked with the two-dot **ܘܢܐܢܐ**.
- §78. Singular masculine nouns typically end in **ܐܠܐ**, while plural masculine nouns end in **ܐܠܐܢܐ**; e.g., **ܟܬܒܐ** ‘book’, **ܟܬܒܐܢܐ** ‘books’.

§79. Singular feminine nouns typically end in **اُ**, while plural feminine nouns end in **اُ**; e.g., **مَدْعِنُا** '(female) teacher' and **مَدْعِنُا** '(female) teachers'.

State

§80. **New.** Nouns appear in three 'states': absolute, construct, and emphatic.

§81. The absolute is the basic form of the noun, usually before adding the final **اُ** or **ا**; e.g., the absolute of **كُتا** 'book' is **كُتا**, of **مَدْعِنُا** 'teacher' is **مَدْعِنُ**, of **رُسا** 'head' is **رُسا**, of **كُتا** 'great, chief' is **كُتا**, and of **مَدْحُكا** 'king' is **مَدْحُك**. Note that in some nouns as **مَدْحُكا**, the absolute has different vowels. Nouns rarely appear in their absolute form. Some dictionaries, like Margoliouth's *Compendious Syriac Dictionary*, list nouns in their absolute form.

§82. The construct in the singular masculine is the same as the absolute and differs only in usage. It is used to mark the possessive, but without the **و**; e.g., **رُسا مَدْحُكا** 'head of the Apostles' instead of **رُسا و مَدْحُكا**, **كُتا صُتا** 'chief of the priests' instead of **كُتا و صُتا**. Using the construct or the **و** to mark the possessive is optional, but using the former gives you fewer syllables and this can be handy in poetry when the poet is constrained to the number of syllables in a verse.

§83. The emphatic is the noun with **اُ** or **ا** endings, e.g., **مَدْحُكا**, **مَدْعِنُا**, **مَدْعِنُا**, etc.

§84. The following table gives an example of the various states with their endings:

Table 18. Nominal State Endings.

Singular	Absolute	M	مَدْحُك	
		F	مَدْعِنُا	اُ
	Emphatic	M	مَدْحُكا	اُ
		F	مَدْعِنُا	ا
	Construct	M	مَدْحُك	
		F	مَدْعِنُا	ا
Plural	Absolute	M	مَدْحُكا	ا
		F	مَدْعِنُا	ا
	Emphatic	M	مَدْحُكا	ا
		F	مَدْعِنُا	ا
	Construct	M	مَدْحُكا	ا
		F	مَدْعِنُا	ا

Possessive Suffixes Attached to Nouns

§85. Possessive suffixes attach to nouns. There are two sets of suffixes: one set attaches to singular nouns, and the other to plural nouns. These were discussed in section 5.1, and are reproduced in the following tables.

Table 19. Possessive suffixes with singular nouns.

Singular	3	M	كِتَابُهُ	His book	هُ
		F	كِتَابُهَا	Her book	هَا
	2	M	كِتَابُكَ	Your book	كَ
		F	كِتَابُكِ	Your book	كِ
	1		كِتَابِي	My book	ي
Plural	3	M	كِتَابُهُمْ	Their book	هُمْ
		F	كِتَابُهُنَّ	Their book	هِنَّ
	2	M	كِتَابِكُمْ	Your book	كُمْ
		F	كِتَابِكُنَّ	Your book	كُنَّ
	1		كِتَابُنَا	Our book	نَا

Table 20. Possessive suffixes with plural nouns.

Singular	3	M	كِتَابَاتِهِمْ	His books	هُمْ
		F	كِتَابَاتِهَا	Her books	هَا
	2	M	كِتَابَاتِكَ	Your books	كَ
		F	كِتَابَاتِكِ	Your books	كِ
1		كِتَابَاتِي	My books	ي	
Plural	3	M	كِتَابَاتُهُمْ	Their books	هُمْ
		F	كِتَابَاتُهُنَّ	Their books	هِنَّ
	2	M	كِتَابَاتِكُمْ	Your books	كُمْ
		F	كِتَابَاتِكُنَّ	Your books	كُنَّ
	1		كِتَابَاتُنَا	Our books	نَا

§86. The particle **لِ** takes the same suffixes as the singular nouns; e.g., **لِيُكُ** ‘yours’, **لِيَا** ‘mine’.

§87. The nouns **أَخٌ**, **أَخَةٌ**, and **أُمٌّ** take irregular forms when they attach to the suffixes.

Nominal Forms

§88. The diminutive is formed by the suffix **لٌ** or **لَةٌ**, e.g., **كِتَابٌ** ‘book’ **كِتَابٌ** ‘booklet’, **كُلٌّ** ‘baby’ **كُلٌّ** ‘little baby’. The feminine suffix **لَةٌ** attaches to feminine nouns; e.g., **كَلِمَةٌ** ‘little letter’.

- §89. The demonym (used to denote members of a people or inhabitants of a place) is formed by the suffix لُ , e.g., سُورِيَانَا ‘Syrian, Syriac’, سُورِيَانَا ‘solitary’, سُورِيَانَا ‘Christian’.
- §90. The suffix لُ forms nouns similar to the English suffixes *-hood* and *-ness*, e.g., أَخُوَانَا ‘brotherhood’, كُورْبَانَا ‘priesthood’. It is also used to create nouns that indicate a state, condition or quality, e.g., عُتْقَانَا ‘faith’, or a period of time, e.g., عُتْقَانَا ‘old age’.

7.5 Verbs

- §91. Verbs are classified by tense, number, person, and gender. Another classification peculiar to Semitic languages is the *measure* discussed below.
- §92. Verbs are derived from roots. A root is usually made up of three letters, though there are a few roots made up of two or four letters. For example, the following verbs are all derived from the root ك ت ب (or ك ت ب if you were to connect the letters together): ك ت ب ‘he wrote’, ك ت ب ‘he is writing’, ك ت ب ‘you (pl.) are writing’, ك ت ب ‘it was written’, ك ت ب ‘he caused to write’. Hundreds of verbs (in combination with number, person, and gender) can be generated from one root. While the singular third masculine of the ف -type verb is also derived from the root, it is usually used to indicate the root as its consonants, in most cases, match those of the root.
- §93. Verb conjugation is quite complex. In addition to the number-person-gender variables, verbs are also classified into classes called MEASURES (also called in other grammars forms or conjugations). The basic measures are: ف (p’al), ف (pa’el), ف (af’el). The three letters ف , ف , and ف are place holders for the root. For example, if we were to replace them with the letters from the root ك ت ب we get ك ت ب , ك ت ب , and ك ت ب , respectively.
- §94. Each of the measures mentioned above has a passive counterpart measure that begins with ل . The passive of ف is ف , of ف is ف , and of ف is ف . For example, using the root ك ت ب one gets ك ت ب , ك ت ب , and ك ت ب .
- §95. **New.** Additionally, verbs with certain letters in specific slots in the root may be conjugated differently. For instance, the future tense of a verb whose first letter is ك conjugates differently from a verb whose first letter is ك . For this reason, a form of a verb depends on: root content, measure, number, person, and gender. These variables are the driving force behind the verbal conjugation tables in the Appendix. The peculiarities of each verb type are discussed also in the Appendix.

Tense

- §96. There are the following tenses in Syriac: the past tense, present tense, and future tense. To these one adds the imperative, passive participle, and infinitive. These were all introduced in Chapter 4. Their full conjugations appear in the Appendix.

§97. The past tense is called in western grammars the *perfect* and the future tense the *imperfect*. These are terms that, strictly speaking, denote aspect rather than tense (see section 4.7). Further, the present tense is also called the active participle.

Adverbs

§98. Adverbs are formed by adding the suffix ܐܘܘܢܐ; e.g., ܐܘܘܢܐܐܘܘܢܐ ‘confidently’, ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ ‘in Syriac’.

Object Suffixes

§99. Object suffixes attach to verbs, prepositions, and some particles; e.g., ܐܘܘܢܐܐܘܘܢܐ ‘he killed you’, ܐܘܘܢܐܐܘܘܢܐ ‘to him’. These suffixes are given in section 5.2.

Subject Suffixes

§100. Subject suffixes attach to the present tense (also called active participle) and passive participles as contracted forms. The conjugation of these is given in the Appendix.

The Verb ܐܘܘܢܐ

§101. The verb ܐܘܘܢܐ ‘became’ corresponds to the English verb *to be* when used as an enclitic. The following table gives the conjugation of the verb, with the corresponding enclitic ܐܘܘܢܐ.

Table 21. The Conjugation of ܐܘܘܢܐ.

Singular	3	M	ܐܘܘܢܐ	He became	ܐܘܘܢܐܐܘܘܢܐ	He was
		F	ܐܘܘܢܐܐܘܘܢܐ	She became	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	She was
	2	M	ܐܘܘܢܐܐܘܘܢܐ	You became	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	You were
		F	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	You became	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	You were
	1		ܐܘܘܢܐܐܘܘܢܐ	I became	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	I was
Plural	3	M	ܐܘܘܢܐܐܘܘܢܐ	They became	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	They were
		F	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	They became	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	They were
	2	M	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	You became	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	You were
		F	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	You became	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	You were
	1		ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	We became	ܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐܐܘܘܢܐ	We were

Conjugation of **أنا**

§102. The following table gives the conjugation of **أنا** 'to be'.

Table 22. Conjugation of **أنا**.

Singular	3	M	أنا
		F	أنا
	2	M	أنا
		F	أنا
	1		أنا
Plural	3	M	أنا
		F	أنا
	2	M	أنا
		F	أنا
	1		أنا

7.6 Numbers and Numerals

Using Letters to Represent Numbers

§103. The letters of the alphabet are used to represent numbers. The basic numbers are:

Letter	Number
١	1
٢	2
٣	3
٤	4
٥	5
٦	6
٧	7
٨	8
٩	9
١٠	10
٢٠	20
٣٠	30
٤٠	40
٥٠	50
٦٠	60
٧٠	70

٥	80
٦	90
٧	100
٨	200
٩	300
١٠	400

§104. The letters ١ to ٩ represent the ones, ١٠ to ٩٠ represent the tens, and ١٠٠ to ٤٠٠ represent the 100s until 400; e.g., ١ is 1, ١٠ is 10, ١١ is 11, ٢٢ is 22, ١٣٣ is 133 (see section 6.1 for more details).

§105. The number 500 may be expressed by ٤١٠ (400+100), 600 as ٦٠٠, 700 as ٦٠٠, and 800 as ٨٠٠, 900 as ٩٠٠ (400+400+100). Alternatively, they can be expressed with ٥٠ (50 with a dot above) for 500, ٦٠٠ for 600, etc.

§106. Similarly, the number 1,000 is expressed with ١٠٠٠, the number 2,000 with ٢٠٠٠, etc. One can optionally put a dot or a dash above the letter.

Cardinal and Ordinal Numbers

§107. Numbers are specific to gender. The following table gives a list of ordinal and cardinal numbers. Ordinal numbers end in ١٠٠ for masculine numbers and ١٠٠ for feminine numbers, with the exception for *second*.

Cardinal Numbers			Ordinal Numbers		
Number	Masc.	Fem.	Number	Masc.	Fem.
One	١	١	First	١٠٠	١٠٠
Two	٢	٢	Second	٢٠٠	٢٠٠
Three	٣	٣	Third	٣٠٠	٣٠٠
Four	٤	٤	Fourth	٤٠٠	٤٠٠
Five	٥	٥	Fifth	٥٠٠	٥٠٠
Six	٦	٦	Sixth	٦٠٠	٦٠٠
Seven	٧	٧	Seventh	٧٠٠	٧٠٠
Eight	٨	٨	Eighth	٨٠٠	٨٠٠
Nine	٩	٩	Ninth	٩٠٠	٩٠٠
Ten	١٠	١٠	Tenth	١٠٠	١٠٠
Eleven	١١	١١	Eleventh	١١٠٠	١١٠٠
Twelve	١٢	١٢	Twelfth	١٢٠٠	١٢٠٠
Thirteen	١٣	١٣	Thirteenth	١٣٠٠	١٣٠٠
Fourteen	١٤	١٤	Fourteenth	١٤٠٠	١٤٠٠
Fifteen	١٥	١٥	Fifteenth	١٥٠٠	١٥٠٠
Sixteen	١٦	١٦	Sixteenth	١٦٠٠	١٦٠٠

Cardinal Numbers			Ordinal Numbers		
Number	Masc.	Fem.	Number	Masc.	Fem.
Seventeen	مَدْعَشْنَ	مَدْعَشْنَا	Seventeenth	مَدْعَشْنُنَا	مَدْعَشْنُنَا
Eighteen	اِمْدَعَشْنَ	اِمْدَعَشْنَا	Eighteenth	اِمْدَعَشْنُنَا	اِمْدَعَشْنُنَا
Nineteen	اِعْدَعَشْنَ	اِعْدَعَشْنَا	Nineteenth	اِعْدَعَشْنُنَا	اِعْدَعَشْنُنَا
Twenty	عَشْرَانْ		Twentieth	عَشْرَانُنَا	عَشْرَانُنَا
Twenty one	عَشْرَانْ وَوَحْدَانْ	عَشْرَانْ وَوَحْدَانَا	Twenty first	عَشْرَانُنَا وَوَحْدَانُنَا	عَشْرَانُنَا وَوَحْدَانُنَا
Thirty	اَلثَلَاثِيْنَ		Thirtieth	اَلثَلَاثِيْنَ	اَلثَلَاثِيْنَ
Forty	اَلرَّابِعِيْنَ		Fortieth	اَلرَّابِعِيْنَ	اَلرَّابِعِيْنَ
Fifty	اَلخَمْسِيْنَ		Fiftieth	اَلخَمْسِيْنَ	اَلخَمْسِيْنَ
Sixty	اَلسَّادِسِيْنَ		Sixtieth	اَلسَّادِسِيْنَ	اَلسَّادِسِيْنَ
Seventy	اَلسَّبْعِيْنَ		Seventieth	اَلسَّبْعِيْنَ	اَلسَّبْعِيْنَ
Eighty	اَلثَمَانِيْنَ		Eightieth	اَلثَمَانِيْنَ	اَلثَمَانِيْنَ
Ninety	اَلتَّاسِعِيْنَ		Ninetieth	اَلتَّاسِعِيْنَ	اَلتَّاسِعِيْنَ
Hundred	مِائَة				
Two hundred	مِائَتَانِ				
Three hundred	ثَلَاثِمِائَة				
One thousand	أَلْف				
Two thousand	اَلْأَلْفَانِ	اَلْأَلْفَانَا			

§108. **New.** One can also form ordinal numbers with و, as in وَاوَّلَانِ, وَاوَّلَانَا, 'second'; وَاثَلَاثِيْنَ, وَاثَلَاثِيْنَا, 'third', etc. (but not for *first*, for which *أَوَّلَانَا* is always used). This usage of و is useful in higher numbers; e.g., اَلْأَلْفَانِ وَوَحْدَانِ, 'two thousandth'.

8 The Estrangelo and East Syriac Scripts

We have thus far used the Serto script, also called the West Syriac script. There are two other scripts which are introduced in this chapter: Estrangelo and East Syriac.

Both Serto (i.e., West Syriac) and the East Syriac script have been called, in older grammars, after the various religious groups that use them. Serto, for instance, is sometimes called the Maronite script (the Maronites are a West-Syriac religious community centered in Lebanon). You may also come across Serto being called the ‘Jacobite’ script. Why is this word in single quotes? Because you should never use the ‘J’ word. Historically it has been used as a derogatory term for the Syrian Orthodox Church.

Similarly the East Syriac script is sometimes called Chaldean. It is also called with the ‘N’ (i.e., ‘Nestorian’) word which is a derogatory term for the Church of the East.

So do not use the ‘J’ word or the ‘N’ word, neither to denote the scripts nor to refer to the communities. Some may be offended.

8.1 Estrangelo

Estrangelo, introduced in this section, is the oldest Syriac script. It is used in all early manuscripts, and is found in many scholarly editions of Syriac texts. Today, Estrangelo is also used in headings.

When I was taught Syriac as a young kid, I was taught the Serto script. How did I learn Estrangelo and East Syriac?

I simply picked up a table of the alphabet that gave Serto in one column, Estrangelo in the next column, and East Syriac in the third column. I memorized it. Mission accomplished!

That’s all that you need. Look up the letters in the following tables, compare them to Serto, and start practicing on some texts. To make the job easier for you, I will give you texts in both Serto and Estrangelo so that you can compare them.

The Alphabet

Name	Final Position	Middle Position	Initial Position	Stand-alone Position	Serto
	ܐ	ܐ	ܐ	ܐ	ܐ
	ܒ	ܒ	ܒ	ܒ	ܒ
	ܓ	ܓ	ܓ	ܓ	ܓ
	ܕ	ܕ	ܕ	ܕ	ܕ
	ܘ	ܘ	ܘ	ܘ	ܘ

Name	Final Position	Middle Position	Initial Position	Stand-alone Position	Serto
ܐܘܪ	ܐ	ܐ	ܐ	ܐ	ܐ
ܒܘܪ	ܒ	ܒ	ܒ	ܒ	ܒ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ
ܘܫܘܪ	ܘ	ܘ	ܘ	ܘ	ܘ

Texts

Estrangelo texts are usually unvocalized, so I removed all vowel marks.

St. Ephrem

ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	1	ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	1
ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	2	ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	2
ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	3	ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	3
ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	4	ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	4
ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	5	ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	5
ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	6	ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	6
ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	7	ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	7

Mimro

ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	1	ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ ܘܫܘܪ	1
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2	2	<p>2 2 ܘܠܝܢܐ ܘܡܠܝܚܐ ܡܫܝܢ: ܚܝܒܝܝܢ ܘܟܐ ܚܘܠܘܬܗܘܢ ܘܐ</p>
3	3	<p>3 3 ܐܡܢܐ ܘܘܨܡܐ ܡܚܘܒܐ: ܘܚܘܠܐ ܡܫܝܚܐ ܡܚܘܒܐ.</p>
4	4	<p>4 4 ܘܐܡܢܐ ܘܘܨܡܐ ܚܘܠܝܢܐ: ܠܐ ܚܘܠܐ ܘܚܘܠܐ ܚܘܠܝܢܐ ܘܐ</p>

Madrosho

1	1	<p>1 1 ܡܢ ܡܠܝܠܐ ܚܘܠܝܢܐ ܐܘܠܐ ܚܘܠܝܢܐ.</p>
2	2	<p>2 2 ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܐܘܠܐ ܚܘܠܝܢܐ ܘܐ</p>
2	2	<p>2 2 ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܡܫܝܚܐ ܚܘܠܝܢܐ.</p>
2	2	<p>2 2 ܡܫܝܚܐ ܚܘܠܝܢܐ ܘܐ ܐܘܠܐ ܚܘܠܝܢܐ ܘܐ</p>

The Wolf, the Fox, and the Lion

1	1	<p>1 1 ܘܠܝܢܐ ܚܘܠܝܢܐ ܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ</p>
2	2	<p>2 2 ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ</p>
3	3	<p>3 3 ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ</p>
4	4	<p>4 4 ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ</p>
5	5	<p>5 5 ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ</p>
6	6	<p>6 6 ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ</p>
7	7	<p>7 7 ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ</p>
8	8	<p>8 8 ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ ܚܘܠܝܢܐ ܚܘܠܝܢܐ ܘܐ</p>

John of Ephesus

<p>1 2 3 4 5 6 7 8</p>	<p>1 2 3 4 5 6 7 8</p>	<p>1 2 3 4 5 6 7 8</p>	<p>1 2 3 4 5 6 7 8</p>
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8.2 East Syriac

The Alphabet

The East Syriac alphabet is primarily used by the Assyrians (Church of the East) and Chaldeans. It is also used in modern times by the Syrian Orthodox in headings or subheadings of texts. The alphabet is given in the following table:

Name	Final Position	Middle Position	Initial Position	Stand-alone Position	Serto
ܐܘܢܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܒܘܢܐ	ܒ	ܒ	ܒ	ܒ	ܒ
ܘܘܢܐ	ܘ	ܘ	ܘ	ܘ	ܘ
ܓܘܢܐ	ܓ	ܓ	ܓ	ܓ	ܓ
ܕܘܢܐ	ܕ	ܕ	ܕ	ܕ	ܕ
ܚܘܢܐ	ܚ	ܚ	ܚ	ܚ	ܚ
ܛܘܢܐ	ܛ	ܛ	ܛ	ܛ	ܛ
ܩܘܢܐ	ܩ	ܩ	ܩ	ܩ	ܩ

The Estrangelo and East Syriac Scripts

Name	Final Position	Middle Position	Initial Position	Stand-alone Position	Serto
ܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܒ	ܒ	ܒ	ܒ	ܒ	ܒ
ܓ	ܓ	ܓ	ܓ	ܓ	ܓ
ܕ	ܕ	ܕ	ܕ	ܕ	ܕ
ܘ	ܘ	ܘ	ܘ	ܘ	ܘ
ܙ	ܙ	ܙ	ܙ	ܙ	ܙ
ܠ	ܠ	ܠ	ܠ	ܠ	ܠ
ܡ	ܡ	ܡ	ܡ	ܡ	ܡ
ܢ	ܢ	ܢ	ܢ	ܢ	ܢ
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ

East Syriac has the optional ligature ܕܘܢ at the end of words for ܕܘܢ, and ܕܘܢ for ܕܘܢ.

East Syriac has its own vowel system. While West Syriac has five vowels, East Syriac has seven. They are also pronounced differently:

Serto Vowel	East Syriac	Sound
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	Read <i>o</i> as in <i>dot</i>
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	Read <i>a</i> as in <i>father</i>
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	Read <i>e</i> as in <i>men</i>
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	Read <i>a</i> as in <i>day</i>
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	Read <i>ee</i> as in <i>meet</i>
ܐܘܪܘܫܐܠܝܡ	ܐܘܪܘܫܐܠܝܡ	Read <i>oo</i> as in <i>boo</i>
	ܐܘܪܘܫܐܠܝܡ	Read <i>o</i> as in <i>note</i>

Note that West Syriac ܐܘܪܘܫܐܠܝܡ and ܐܘܪܘܫܐܠܝܡ correspond to two vowels in East Syriac.

It is crucially important that you distinguish between language and script. The language is the same, regardless of the script it is written in: the words are the same, the grammar is the same, the meaning is the same. The sound is *not* the same. For instance, I was raised reading West Syriac. I can perfectly read any text in the East Syriac script with the same speed I read it in West Syriac. In either case, I pronounce it in West Syriac. If you are interested to hear the sound of East Syriac, I encourage you to listen to some of the East Syriac readings in Healey's *Leshono Suryoyo* (Gorgias Press, 2005).

Notes on Pronunciation

There are differences in pronunciation between West and East Syriac. A few of these are listed here.

The letter ܒ when soft is pronounced as *w*; e.g., ܒܘܩܝܐ is read *awa* not *aba*.

The letter ܒ is pronounced like West Syriac ܒ.

The letter ܦ is usually read with Qushoyo as *p*.

Further, the *pa^{el}* verbal forms double the second root consonant; e.g., West Syriac ܩܒܠܐ read *qabel*, but East Syriac ܩܒܒܠܐ read *qabbel*.

Recall that in West Syriac, if a word begins with an ܐ and is preceded by a ܕܥܘܦܐ prefix, the vowel of the ܐ moves to the prefix; e.g., ܐܘܠܐ ‘father’ ܕܐܘܠܐ ‘and father’. In East Syriac, the vowel remains on the ܐ, e.g., ܐܘܠܐ. When more than one ܕܥܘܦܐ prefix is used, this leads to a different number of vowels in the word; e.g., West Syriac ܕܐܘܠܐ ‘and of the father’ has two syllables or vowels, but East Syriac ܕܘܕܐܘܠܐ has three syllables or vowels.

Words beginning with a consonant followed by ܘ (with a Phthoḥo) in West Syriac have ܘܘ (with a Zqofo) in East Syriac which is pronounced *o*; e.g., West Syriac ܡܘܠܐ ‘day’ is read *yawmo*, but East Syriac ܡܘܘܠܐ is read *yoma*.

Texts

Each of the following texts is given in Serto and East Syriac. The first sentence of each text has been vocalized in the East Syriac dotted system.

St. Ephrem

ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ ܕܕܘܫܐ.	1	ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	1
ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	2	ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	2
ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	3	ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	3
ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	4	ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	4
ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	5	ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	5
ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	6	ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	6
ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	7	ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ ܡܘܕܝܢܐ.	7

Mimro

ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ: ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ.	1	ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ: ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ.	1
ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ: ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ.	2	ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ: ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ.	2
ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ: ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ.	3	ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ: ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ.	3
ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ: ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ.	4	ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ: ܡܘܕܝܢܐ ܕܩܘܕܝܫܐ ܡܘܕܝܢܐ.	4

لَا مَحْرًا وَنَبْهًا كَعَمْرًا ❖

Madroscho

1	1	1	1
1	1	1	1
2	2	2	2
2	2	2	2
3	3	3	3
4	4	4	4
5	5	5	5
6	6	6	6
7	7	7	7
8	8	8	8

The Wolf, the Fox, and the Lion

1	1	1	1
2	2	2	2
3	3	3	3
4	4	4	4
5	5	5	5
6	6	6	6
7	7	7	7
8	8	8	8

Note that in Sentence 1, West Syriac ܘܢܒܗܐ, ܘܠܡܐ, ܘܠܡܚܪܐ correspond to East Syriac ܘܢܒܗܐ, ܘܠܡܐ, ܘܠܡܚܪܐ. Do you see a difference? East Syriac retains the vowels on ܘ.

John of Ephesus

1	1	1	1
2	2	2	2
3	3	3	3

<p>ܠܚܘܨܝܢܝܢ.</p>	<p>ܠܚܘܨܝܢܝܢ.</p>
<p>4 ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ.</p>	<p>4 ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ.</p>
<p>5 ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ.</p>	<p>5 ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ.</p>
<p>6 ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ.</p>	<p>6 ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ.</p>
<p>7 ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ.</p>	<p>7 ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ.</p>
<p>8 ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ.</p>	<p>8 ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ ܠܚܘܨܝܢܝܢ.</p>

Note in sentence one that the line is on top of the **ܘ** in **ܠܚܘܨܝܢܝܢ**. In some types, this line is slanted.

9 How Do I Do That?

In this final chapter we learn how to use the dictionary, how to read manuscripts, how to type Syriac on the computer, and how to read Garshuni. The first topic, on how to use the dictionary, is essential if you want to move forward with Syriac. The other topics are optional.

9.1 How to Use the Dictionary?

Sooner or later you need to consult the dictionary. You probably know that all dictionaries list words in alphabetical order. Syriac dictionaries also sort *items* in alphabetical order, but what sort of *items*?

There are two types of Syriac dictionaries. The first type arranges entries by roots, not words. If you want to find a word, you first must know its root, and then you can look up the root in alphabetical order. For example, the words ܟܘܢܐ ‘book’, ܟܘܢܐܢܐ ‘writer’, ܟܘܢܐܢܐܘܬܐ ‘history’ will all be given under the root ܟܘܢܐ. So will the verbs ܟܘܢܐܘܬܐ, ܟܘܢܐܘܬܐ, ܟܘܢܐܘܬܐ, etc. Dictionaries that list words by roots include Thomas Audo’s¹ Syriac-to-Syriac dictionary, Awgin Manna’s² Syriac-Arabic dictionary, Costaz’s³ Syriac-French-English-Arabic dictionary, and Brockelmann’s⁴ Syriac-Latin dictionary. You probably would want to avoid those at the beginning until you become a pro and know how to figure out roots. But in case you want a challenge, there is a section below that gives you hints on finding the root of a word. If you are a beginner, the easiest dictionary to use from this category is Costaz’s.

The second type of dictionaries lists words in alphabetical order; ܟܘܢܐܢܐ ‘book’ and ܟܘܢܐܢܐܘܬܐ ‘writer’ are listed under ܟ with ܟܘܢܐܢܐ preceding ܟܘܢܐܘܬܐ and probably with many other entries in between. Then, ܟܘܢܐܢܐܘܬܐ ‘history’ will be listed under ܟܘ. This is what you would expect from a normal dictionary, but even then things are not that straightforward. Dictionaries that list words alphabetically, rather than under their roots, are easy to use when you are looking up a noun. If you want to look up a verb, you have to look it up in the singular 3rd person masculine form of the ܦܘܠܐ type. For example, ܟܘܢܐܘܬܐ ‘he wrote’, ܟܘܢܐܘܬܐ ‘she wrote’, and ܟܘܢܐܘܬܐ ‘composed’, etc. are listed under ܟܘܢܐܘܬܐ. The main dictionary that uses this method is Margoliouth’s *Compendious Syriac Dictionary* which I very much recommend you get.

¹ Thomas Audo, *Treasure of the Syriac Language* (ܟܘܢܐܢܐܘܬܐ ܟܘܢܐܘܬܐ) (Mousol, 1897, reprinted in Chicago in 1978, Holland in 1985, and Gorgias Press in 2007).

² Eugene Manna, *Chaldean-Arabic Dictionary* (Gorgias Press reprint, 2007).

³ Louis Costaz, *Syriac-English [-French-Arabic] Dictionary* (Dar Al-Machriq, 2002)

⁴ Carl Brockelmann, *Lexicon Syriacum* (Georg Olms Verlag, 1995).

How to Find the Root?

Finding the root of a word requires some experience. I will aim to give you some guidelines here, but this is not a comprehensive how-to guide.

The first thing you would want to do is to strip any prefixes or suffixes from the word. For instance, you know about the ܘܢܘܦܘܫܐ prefixes. If the word begins in one or more of these letters, try to remove them; e.g., the root of ܘܢܘܦܘܫܐ and ܘܢܘܦܘܫܐ is ܘܢܘܦܘܫܐ. But remember that ܘܢܘܦܘܫܐ letters can be part of the word such as ܘܢܘܦܘܫܐ ‘chewed’; if you take the ܘܢ out, you end up with the two-letter ܘܢ which is unlikely to be a root as most roots have three letters.

If a verb begins with ܘܢ it may be of the ܘܢܘܦܘܫܐ type. Try to remove it to see if you end up with a three letter root; e.g., ܘܢܘܦܘܫܐ yields ܘܢܘܦܘܫܐ which is a plausible root. But recall that there is a class of initial-ܘܢ verbs. If you remove ܘܢ from ܘܢܘܦܘܫܐ ‘he said’, you end up with ܘܢܘܦܘܫܐ, not likely to be a root. Familiarize yourself with the ܘܢ-initial verbal forms in the Appendix.

The letters in ܘܢܘܦܘܫܐ also act as prefixes to future tense verbs and participles; e.g., ܘܢܘܦܘܫܐ ‘I shall write’, ܘܢܘܦܘܫܐ ‘he writes’ (the present or active participle of the ܘܢܘܦܘܫܐ type verb), ܘܢܘܦܘܫܐ ‘he will write’, ܘܢܘܦܘܫܐ ‘you will write’. If you remove the ܘܢܘܦܘܫܐ letter at the beginning of all these verbs you will end up with ܘܢܘܦܘܫܐ or ܘܢܘܦܘܫܐ. In the former, you know that the ܘܢ is part of the future tense vowel, so if you remove it you end up with ܘܢܘܦܘܫܐ. In general, if you are out of prefixes or suffixes to remove, and you still have more than three letters and one of them is weak (ܘܢ, ܘܢ, or ܘܢ), you can try to remove it as well.

There is also the passive ܘܢܘܦܘܫܐ prefix in verbs (and its variants ܘܢܘܦܘܫܐ, ܘܢܘܦܘܫܐ, and ܘܢܘܦܘܫܐ). Those should be removed to find the root; e.g., ܘܢܘܦܘܫܐ, ܘܢܘܦܘܫܐ, ܘܢܘܦܘܫܐ, ܘܢܘܦܘܫܐ all of which have the root ܘܢܘܦܘܫܐ.

There are also the suffixes which attach to nouns. We came across some already; e.g., ܘܢܘܦܘܫܐ and ܘܢܘܦܘܫܐ. Once you read more texts you will find nouns ending in ܘܢܘܦܘܫܐ, ܘܢܘܦܘܫܐ, ܘܢܘܦܘܫܐ, and many others. There is also the adverb ending ܘܢܘܦܘܫܐ which we came across already.

Finally, there are the object suffixes to verbs, e.g., ܘܢܘܦܘܫܐ ‘he wrote it’, and the possessive suffixes to nouns ܘܢܘܦܘܫܐ ‘his book’. Those need to be removed to find the root.

There will always be words whose roots are difficult to find, especially those whose roots contain weak letters (ܘܢ, ܘܢ, or ܘܢ) as they tend to interchange. Do you know that the root of ܘܢܘܦܘܫܐ ‘house’ is ܘܢܘܦܘܫܐ? I had no idea until I started composing my concordance to the Syriac New Testament.¹ It took me a while to figure out this one!

9.2 How to Read Manuscripts?

There will be times when you will find yourself in front of a manuscript. I was exposed to manuscripts at a very early age at church because my church until this day does not have printed texts of the entire liturgical cycles. We use manuscripts. You may also find yourself

¹ G. Kiraz, *Concordance to the Syriac New Testament*, volumes 1-6 (Brill, 1993).

in need to study an unpublished text, and may have to go to a library where the text is preserved in some ancient manuscript. If you find yourself in such a situation, take special care when you handle the manuscript. Don't do what I did when I once visited the British Library and ordered a sixth century manuscript to read. What happened?

Well, I just mentioned that I was exposed to manuscripts since I was a young kid. As such I handled manuscripts the same way I handled any modern printed book; it was not special. When I was studying at Oxford, I decided to publish the text of Saint George's life. I learned that there is a sixth century manuscript at the British Library. I went down there armed with a letter of recommendation from Sebastian P. Brock. The librarian very kindly brought me the manuscript. It was not easy to open it as the binding was tight. I did what I was used to doing before. I placed the manuscript flat on the table, pressed hard to open it, then to ensure it remained open while I was copying the text, I pressed on it even harder with my left elbow and started copying with my right hand. After a few minutes the librarian saw me and was horrified. He ran and in a very polite British-like manner showed me how to place the manuscript on a book stand that had special arms to keep the manuscript open.

So how should you read manuscripts? With care!

The first thing you will need to get used to is the hand-writing of the scribe. There is an album of dated Syriac manuscripts by William Hatch.¹ It is not the cheapest of all books, but you can use it to get familiarity with a number of scripts.

There are manuscripts which are palimpsests. At a time when paper was too expensive, scribes took older manuscripts they no longer needed and rubbed off the writing, then wrote on top of the old writing. These are harder to read, especially if you are interested in the rubbed older writing. The Sinai manuscript of the Old Syriac Gospels is a palimpsest and is very difficult to read.

I mentioned that we still use manuscripts at church. Since manuscripts are rare, you cannot expect to have your own copy in hand. All deacons stand around a larger book stand, called the *ḥāṣ*, and chant together. As the *gudo* gets crowded, you may be unlucky and end up reading upside down. Syriac children who grow up reading at church are experts in reading texts at any angle!

Reading manuscripts is fun and gives you a bit of a challenge. Spend some time reading manuscripts from Hatch's album. You can start with Biblical texts and compare the manuscript hand with the printed text.

9.3 How to Type in Meltho?

The Meltho fonts are Unicode fonts which work, at least, on the Windows platforms. This section describes how to use the fonts to type Syriac texts. As installation may change from

¹ William Hatch, *An Album of Dated Syriac Manuscripts* (Gorgias Press, 2002).

time to time depending on the latest operating system, simply follow the instructions that come with the fonts. The Meltho fonts can be downloaded from the Beth Mardutho Web site at www.bethmardutho.org.

Once you install the fonts and setup your computer to use Syriac (instructions are found at the Web site listed above), you will see a language icon with “EN” (for English) on the bottom tray of your screen. If you click on it, you will see the languages that you set up



your computer with. In my case, I have the languages shown in the following illustration.

To type in Syriac, first open Microsoft Word. Click where you want to type Syriac, then click on the “EN” icon shown above and click on “Syriac.” You can now type away.

There are two types of keyboard layouts, which you would have chosen during the setup process. The ‘standard’ one follows the Arabic keyboard, while the phonetic one is, well, phonetic. Letters are on the normal keys, and vowels and other marks are on the shift keys. The fonts are smart enough to figure out the various shapes of the letters (initial, middle, final, or stand alone) and ligatures, and to add spacing, or longer connections, between letters when you add specific vowels to make sure that vowels do not hit letters. But this is not perfect in all fonts (see under Fine Turning Spacing below).

The basic usage of the Meltho fonts, and the location of letters, vowels, and marks is very well documented in the Meltho package. Make sure to read it first. What I aim to do here is to describe issues that are not covered in the documentation.

Order of Key Strokes

The Meltho fonts contain hundreds of rules that fine tune the spacing between letters, especially when vowels or diacritic points are used. For example, there is a rule that makes the connection in **ⲁⲛ** longer if there is *syomé* on the **ⲁ**; otherwise, the *syomé* will hit the **ⲛ**. Compare **ⲙⲥⲁ** with **ⲙⲥⲁ**. If this rule did not exist, you will end up with **ⲙⲥⲁ** where the *syomé* hits the **ⲛ**. That is ugly.

There are also rules that define the vertical location of vowels and diacritic points: **ⲟ̇** on **ⲟ̇** is high, but on **ⲟ̇** is low.

The rules work on the assumption that you first type the letter, then in the case of **ⲁⲛ** letters the Rukokho or Qushoyo point, then *syomé* if any, then the vowel if any. If you type the vowel then *syomé*, you may not get the intended result. So keep this order in mind: first letter, then Rukokho or Qushoyo, then *syomé*, then vowel.

Controlling Letter Shapes

While the fonts determine the shape of a letter depending on its location in a word, sometimes you may want to override that choice. For instance, in many places in the *Primer*, I had to type part of a word. For instance, if I want to say “*لُ* of *لُ*,” how do I type the middle *لُ* at the beginning of *لُ*? Usually it will come out as *لُ*.

There are two control letters that you use to override the shape of letters. The first is called “No-Width Non Break”. The term “No-Width” indicates that the character has 0 width and cannot be seen. “Non Break” means that the character forces the letter *not* to break (i.e., to connect). You type this letter by holding the Alt and Ctrl keys that are on the *right* (very important!) of the space bar, and then pressing on ‘V’. This combination of Alt+Ctrl+V inserts this character. Hence, if you press Alt+Ctrl+V, then *لُ*, then another Alt+Ctrl+V, you get *لُ*, a middle letter that connects on both sides. If you want it to connect only on the right, then type Alt+Ctrl+V then *لُ*; the result is *لُ*. Similarly, if you want an initial version of this letter, type *لُ* then Alt+Ctrl+V, and you will get *لُ*.

The other control character is “No-Width Optional Break.” This character forces a connection between two letters to break. You type it by holding the Alt and Ctrl keys that are on the *right* of the space bar, and then pressing B. For example, in older Estrangelo texts, the letter *و* does not connect to the left as in *و* instead of *و*. You can get this by pressing Alt+Ctrl+B after you type *و*. In Serto, some people like to have a straight non curvy *لُ* in the middle of a word as in *لُ* instead of *لُ*. You can accomplish this by inserting an Alt+Ctrl+B after the *لُ*.

You can use these two control letters to break ligatures that are automatically built into the fonts if you don’t like them. Many people do not like the *لُ* ligature and prefer *لُ*. Simply add an Alt+Ctrl+V between the two letters. Also some don’t like the inter-word ligature *لُ*. Simply type *لُ*, then space, then Alt+Ctrl+B, then *لُ* and you will get *لُ*.

Fine Tuning Spacing

Even with the hundred of rules embedded in the fonts that control spacing, the fonts are far from being perfect. I came across some difficulties writing this book. For example in *لُ* the *لُ* vowel is too close to the *لُ*. You can add an extra small space by clicking on the “Insert” menu, then “Symbol...,” then the “Special Characters” tab, then choose “1/4 Em space,” then click on “Insert.” This inserts a small space which you can make even smaller by changing the point size of the space. Doing so can perfect the spacing as in *لُ*.

Typesetting Poetry

You may want to typeset a Mimro poem by justifying it from both sides. You can do this by making the alignment of the paragraph “Justify Low” (from the “Format” menu, pick “Paragraph” and set the alignment). This will add a longer connection at the end of each word. Also, instead of hitting the “Enter” key at the end of each line, hold the Shift key and hit “Enter.” Here is an example:

منى لى منى الى الى و
 منى الى الى و منى الى الى و
 منى الى الى و منى الى الى و
 منى الى الى و منى الى الى و

Special Symbols

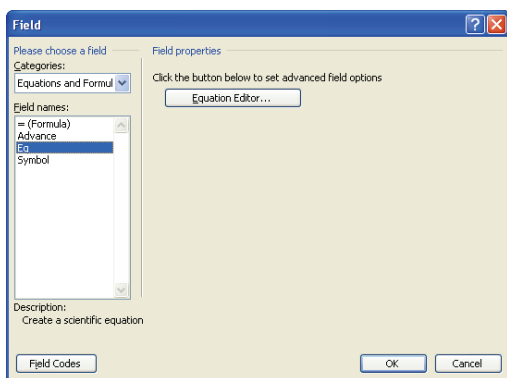
In Microsoft Word, if you want to type a Unicode symbol, you can type its code then hit Alt+X. For example, you have seen the ◌ symbol which I used as a place holder for letters. Its Unicode value is 25cc (Unicode numbers are in hex so they include the letters a-f in addition to digits). If you type 25cc then Alt+x, you will get the symbol. Conversely, if you press Alt+X next to a letter or symbol, you will get its Unicode value.

Not that this is an easy way to type, but if you know that the Unicode code for } is 0710, then you can type the number followed by Alt+X and the letter } will be typed!

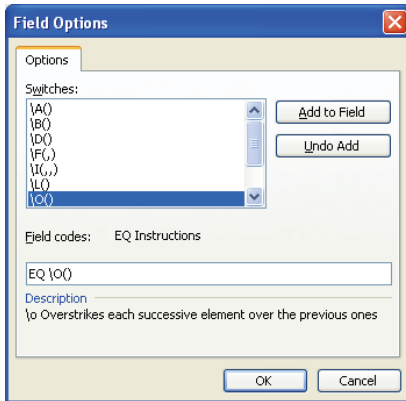
How to Create a New Diacritic

Sometimes you may need a special diacritic mark on a letter. For instance, a colleague was working on Masoretic manuscripts, and he needed to place a dot in the middle of א like this א̣. No such dot exists in the Unicode definition for Syriac and it is not present in any of the Syriac fonts. Luckily, Microsoft Word allows you to overlay one character on another. It is a bit complicated but can be done.

First you need to find the two characters that make the combination that you need. Here, we can use א and the English period to create א̣. Click on the “Insert” menu, then click on “Fields”. You will get the following dialog box.

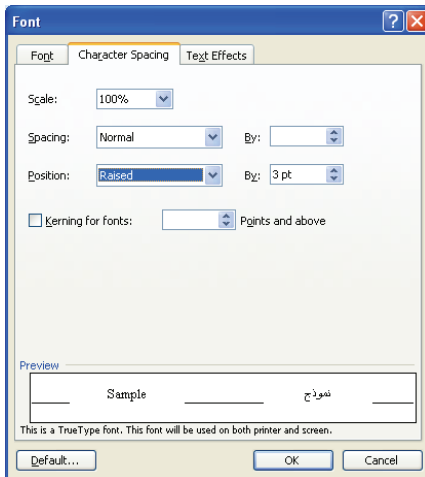


Under “Categories,” pick “Equations and Formulas” as shown above. Then under “Field Names”, click on “Eq.” Then click on the “Field Codes” button. Another button will appear next to it called “Options...”. Click on it. Then you will get the following dialog box.



Now, click on `\O()`, which is the overlay command, and click on “Add to Field”. You can now edit the text box where “EQ `\O()`” appears to read “EQ `\O(☉, .)`.” In other words, you type the two characters you want to overlay with a comma separator. Now click OK twice. Word will overlay the period on top of ☉. But you are not done yet.

Now, you need to change the location of the period raising it a bit, and maybe changing its point size. Right-click on the ☉ that was generated, and click “Toggle Field codes” to get “EQ `\O(☉, .)`.” Then highlight the period. Now click on the “Format” menu, then click on “Fonts.” The following dialog box will show.



Click on the “Character Spacing” tab. Set “Position” to “Raised”, and adjust it to 3 pt as shown above. You have to play with this number until it places the period where you want it vertically.

If the period is too big, you can change its point size. If you want to move it horizontally to the right, you can insert a space before it (or ½ space) and play with the point size of the space as well until the horizontal location is where you want it to be.

You can cut-and-past the new character anywhere else in the document. If you know how to record a macro, you can record the entire process and save it in a macro and assign the macro to a key.

9.4 Reading Garshuni

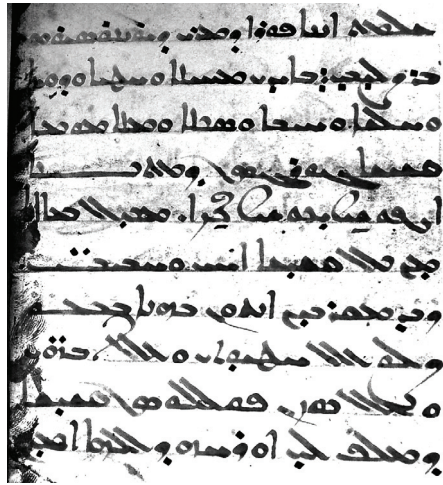
Garshuni is a term, whose origins no one knows, that refers to another language being written in Syriac letters. The most popular form of Garshuni is Arabic Garshuni where the script is Syriac, but the text is Arabic. Other forms of Garshuni are Ottoman Turkish Garshuni, and Malayalam Garshuni.

Arabic Garshuni

Many manuscripts are written in Garshuni and you may come across them one day, that is if you know Arabic. There is a simple one-to-one mapping between Arabic letters and their Syriac counterpart. There are a few Arabic letters that do not have a counterpart in Syriac: ھ is used for ح, ڤ for ظ. In addition, ܨ for غ, ܩ for ذ, ܪ for خ, ܬ is used for ث and ܨ for ض. Two dots on ܪ indicate ڤ. The Arabic vowels are used instead of the Syriac vowels. Here is a sample text¹ in the Arabic script and in Garshuni:

<p>وُلد غريغوريوس ابن العبري سنة 1226 وترهب في انطاكية سنة 1244 حيث سيم كاهنا وأصبح، في العشرين من عمره، أسقفا على جوباس، ومنها نُقل إلى أسقفية لاقبين ثم إلى حلب. وسنة 1264، رقي إلى مقام المفريان، أي كبير رئيس أساقفة، وهو نائب عام لبطريك انطاكية لبلاد المشرق التي كانت آنذاك تحت السيطرة المغولية. وفي مراغة لفظ ابن العبري أنفاسه الأخيرة سنة 1286.</p>	<p>ܘܠܕ ܓܪܝܓܘܪܝܘܨ ܒܢ ܐܒܢ ܐܠܥܝܪܝ ܨܢܝܬܘܨܐ</p>
--	--

¹ Introduction to the *Chronicle of Bar Ebroyo* (تاريخ الزمان لأبي الفرج جمال الدين ابن العبري) by Jean Maurice Fiey (Dar Al-Mashriq, 1991), p. (12).



Ottoman Turkish Garshuni

My grandfather used to write his letters in Ottoman Turkish but using the Syriac alphabet. This is what we call Ottoman Garshuni. Many secular publications from the late 1800s and early 1900s are written in this form.

Malayalam Garshuni

Malayalam Garshuni refers to Malayalam texts written in Syriac letters. Unlike the previous forms of Garshuni, where special symbols modify Syriac letters to represent sounds not found in Syriac, Malayalam Garshuni uses a mixture of Syriac and old Malayalam letters, intertwined beautifully. The colophon shown above contains two names in Malayalam Garshuni, one of which is discussed here. (I am grateful to István Perczel of Tübingen University, who took the photograph and who was able to provide the reading, which he in turn learned from Fr George Kurukkoor of the Pastoral Orientation Centre, Ernakulam.)

The name is at the beginning of line 5. It is Edapullikulangra. Here is the word in a mixture of Syriac and Malayalam letters (I used modern Malayalam letters for the lack of an old Malayalam font):

{ ൫൪ ൫ ൫൫ ൫൫ ൫൫ }

The word is made up of the following letters: Syriac ܐ (but without the vowel) for *E*, Malayalam *S da*, Syriac ܦ for *pu*, Malayalam ൫൫ *ll*, Syriac ܘ for *i*, Syriac ܟ for *ku*, Malayalam ൫ *la*, Malayalam ൫൪ *ngra*, and finally an } for *a*.

Appendix

Verb Paradigms

The derivation of Syriac verbs depends on a number of factors: the type of the root from which it is derived, its ‘measure’, tense, number, person, and gender. These are described below in greater details.

Root Types

Syriac verbs are derived from roots which usually consist of three letters, although there are roots that consist of two or four letters. For example, the verbs ܘܠܘܩ ‘he wrote’, ܘܠܘܩܐ ‘she wrote’, ܘܠܘܩܐ ‘it was written’, etc., are all derived from the three-letter root ܘܠܩ. The paradigms of a particular verb very much depend on the letters that make up the root, and the position of those letters in the root. For example, roots whose first letter is ܘ may have a paradigm that differs from roots whose first letter is ܘܘ. Roots whose last letter is ܩ may have their own special paradigm.

Roots are classified as either ‘strong’ or ‘weak’. A STRONG ROOT does not contain any of the letters ܩ, ܘ, or ܘܘ; e.g., ܘܠܘܩ, ܘܠܘܩܐ, ܘܠܘܩܐ. A WEAK ROOT contains at least one of the letters ܩ, ܘ, or ܘܘ; e.g., ܘܠܘܩܐ, ܘܠܘܩܐ, ܘܠܘܩܐ. The *position* of the weak letter in the root is important. A root whose *first* letter is ܩ such as ܘܠܘܩܐ has a different paradigm than a root whose *third* letter is ܩ such as ܘܠܘܩܐ. Grammars refer to the position of a letter in a root differently. One can do so by the terms *first*, *second* and *third* as we have already done in this paragraph. Alternatively, we can use *initial*, *middle* and *final* since there are three letters only; e.g., we say that ܘܠܘܩܐ has an initial ܘ, ܘܠܘܩܐ has a middle ܩ, and ܘܠܘܩܐ has a final ܐ. Some grammars use the letters of the root ܘܠܘܩܐ as an indicator (where ܐ indicates the first/initial letter, ܘ indicates the second/middle letter, and ܩ indicates the third/final letter). For example, we say that ܘܠܘܩܐ is a ܘ-ܐ (read ܐ, then ܘ) verb (i.e., its ܐ-position letter is ܘ), ܘܠܘܩܐ is a ܩ-ܘ verb (i.e., its ܘ-position letter is ܩ), and ܘܠܘܩܐ is a ܐ-ܩ verb (i.e., its ܩ-position letter is ܐ). In her *A Compendious Syriac Dictionary* under the entry for ܘܠܘܩܐ, for instance, J. Smith tells us that in the future it “is conjugated like a ܐ verb” (p. 379); i.e., like a verb whose ܐ-position letter is ܐ like ܘܠܘܩܐ.

Additionally, certain letters in certain positions in the root may also affect the paradigm. For example, roots whose first letter is ܘ differ in the future tense from regular verbs. Usually there is a reason for this. The future of the regular verb is derived by adding the prefix ܘܘ as in ܘܘܠܘܩܐ ‘he will write’. If the root itself begins with a ܘ then its ܘ merges with that of the prefix. For example, the future of the root ܘܠܘܩܐ is ܘܘܠܘܩܐ not ܘܠܘܩܐ. The paradigm tables that follow are:

- Table 1 Regular strong verbs. These are verbs deriving from roots whose letters do not contain **ل**, **و**, or **ي**.
- Table 2 Strong verbs whose initial letter is sibilant (i.e., **س**, **ش**, **ص**, or **ض**).
- Table 3 Strong verbs whose initial letter is **ج**.
- Table 4 Strong verbs whose final letter is guttural (i.e., **ع**, **هـ**, or **ح**), or **ق**.
- Table 5 Weak verbs whose initial letter is **ل**.
- Table 6 Weak verbs whose middle letter is **ل**.
- Table 7 Weak verbs whose final letter is **ل**.
- Table 8 Weak verbs whose initial letter is **و**.
- Table 9 Weak verbs whose middle letter is **و** or **و**.
- Table 10 Doubled verbs. These are verbs whose second and third letters are the same such as **حَرَّ**. The doubled verb is also called geminate in some grammars.
- Table 11 Attaching object pronoun suffixes to regular verbs.
- Table 12 Attaching object pronoun suffixes to final **ل** verbs.
- Table 13 Some irregular verbs.

The Measure

The term ‘measure’, sometimes called in other grammars ‘pattern’, ‘template’, ‘form’, ‘stem’, or ‘conjugation’, refers to a verbal pattern in Semitic languages. The function of this pattern is not always clear.

The root letters form the basis of this pattern, and one has to pick a particular root to serve as a place holder for the root letters. Historically grammarians used the root **فَعَلَ**, and we shall do the same here. Each ‘measure’ or pattern simply adds vowels and letters to the base **فَعَلَ**. The measures are:

- فَعَلَ** It is the base measure, and has a vowel on the middle letter. This vowel is sometimes **ا** as in **كَتَبَ** ‘he wrote’, or **و** as in **سَدَدَ** ‘he descended’. Dictionaries usually indicate the vowel for each particular root or verb.
- فَعَّلَ** While it sometimes gives a more intensive meaning than the base measure, in many cases the meaning of a **فَعَّلَ** verb is not related to that of its **فَعَلَ** measure. In the root **جَمَدَ**, for example, the **فَعَلَ** form **جَمَدَ** means “he came near,” while the **فَعَّلَ** from **جَمَدَ** means “he offered.”
- أَفْعَلَ** While it sometimes gives a causative meaning, in many cases the meaning of an **أَفْعَلَ** verb is not related to that of its **فَعَلَ** measure. In the root cited above, **أَفْعَلَ** means “to fight”.

Each of the above measures has a ‘passive’ counterpart that begins with the **لِ** prefix. The word ‘passive’ is in single quotes because passiveness is its general function. But it is important to keep in mind that the ‘passive’ counterpart of a measure may give a meaning that is totally unrelated. The ‘passive’ measures are:

ܐܘܩܡܐ is the passive counterpart of ܩܡܐ.

ܐܘܩܡܐ is the passive counterpart of ܩܡܐ.

ܐܘܩܡܐ is the passive counterpart of ܩܡܐ.

Tense

Syriac has the following tenses:

Past The past tense is also called in other grammars ‘perfect’, and indicates a complete action.

Future The future tense is also called in other grammars ‘imperfect’, and indicates an incomplete action.

Present The present tense is also called in other grammars ‘active participle’.

To the above, one adds the imperative which indicates an order, the participle which is called in other grammars ‘passive participle’, and the infinitive.

Number Person and Gender

Syriac verbs are also defined by number, person, and gender. Number can be either singular or plural, person can be 1st, 2nd, or 3rd, and gender can be masculine, feminine or common.

Table Organization

Each paradigm table spans over many pages. The columns specify verb types or ‘measures’. These are فَعَّلَ and its passive counterpart فُعِّلَ , فَعَّلَ and its passive counterpart فُعِّلَ , and فَعَّلَ and its passive counterpart فُعِّلَ . The columns spread over two facing pages, and are marked by *A*, *B*, *C*, etc.

The rows give tense (past, future, present, as well as the participle, imperative and infinitive), number (singular and plural), person (1st, 2nd, and 3rd), and gender (masculine and feminine). Each row spans two facing pages. Rows are numbered and may continue to the following pair of pages. For instance, Table 1 occupies pages 262 to 267. Pages 262 and 263 contain rows 1 to 25, and pages 264 and 265 contain rows 26 to 49. The notes occupy pages 266 and 267.

A cell is identified by its column letter heading and row numerical heading, the same way grids are identified in maps. In Table 1, for example, cell C5 gives فَعَّلَ , the past singular 1st person form of the فَعَّلَ . A cell may contain variant forms which are separated by ‘/’. Full Rukokho and Qushoyo marks are given in Table 1 only, but can be applied throughout.

Empty cells indicate that the form does not exist for that particular morphological setting. For instance, all فَعَّلَ -type verbs are passive by nature and do not exist in the present tense (which is also the *active* participle); hence, you will find in Table 1 cells C26-37, E26-37, and G26-37 empty.

Table 1. Regular Strong Verbs

The root of a strong verb does not contain ܰ, ܵ, or ܶ. The roots ܰܠܰܘܰܬ and ܰܡܰܚܰ are such roots.

In the ܰܦܰܠܰ, the vowel on the second letter of the past and future tenses varies from verb to verb, and can be known from experience or simply by consulting the dictionary. The dictionary usually gives for each verb its past tense vowel and its future tense vowel. For example, ܰܠܰܘܰܬ has ܰ in the past tense and ܰ in the future ܰܠܰܘܰܬܰܘܰܬ, while ܰܡܰܚܰ has ܰ in the past tense and ܰ in the future tense ܰܡܰܚܰܰܘܰܬ. In general (but not always), transitive verbs (i.e., verbs that express an action and normally require an object) have the vowel ܰ in the past tense, and ܰ in the future tense; intransitive verbs (i.e., verbs that express a situation and do not require an object such as *to sleep*) have the vowel ܰ in the past tense, and ܰ in the future tense. Further, verbs ending in ܰܘܰܬ, ܰܘܰܬܰܘܰܬ, or ܰܘܰܬܰܘܰܬ tend to have ܰ in the past and future tense; e.g. ܰܠܰܘܰܬܰܘܰܬܰܘܰܬ ‘opened-shall open’, ܰܠܰܘܰܬܰܘܰܬܰܘܰܬܰܘܰܬ ‘listened-shall listen’, and ܰܠܰܘܰܬܰܘܰܬܰܘܰܬܰܘܰܬ ‘jumped-shall jump’ (for which see Table 4). It is important to note that the past tense and future tense vowels apply only to the ܰܦܰܠܰ measure. All other measures have a standard vowel. Column A in Table 1 gives the paradigm for ܰܠܰܘܰܬ and Column B for ܰܡܰܚܰ. Other vowel combinations are given in the notes.

The Entries ܰܠܰܘܰܬ and ܰܡܰܚܰ from *Compendious Syriac Dictionary*

Here are the first few lines of the entries ܰܠܰܘܰܬ and ܰܡܰܚܰ from Smith’s *Compendious Syriac Dictionary* that illustrate how the vowels of verbs are indicated.

ܰܠܰܘܰܬ fut. ܰܠܰܘܰܬܰܘܰܬ, imper. ܰܠܰܘܰܬܰܘܰܬ, act. part. [present] ܰܠܰܘܰܬܰܘܰܬܰܘܰܬ, pass. part. ܰܠܰܘܰܬܰܘܰܬܰܘܰܬܰܘܰܬ. A) *to write, write out, copy out...*

ܰܡܰܚܰ fut. ܰܡܰܚܰܰܘܰܬ, act. part. [present] ܰܡܰܚܰܰܘܰܬܰܘܰܬ, pass. part. ܰܡܰܚܰܰܘܰܬܰܘܰܬ. A) opp. ܰܡܰܚܰܰܘܰܬ *to come to an end, be finished, concluded...*

As you can see, the first thing that is given is the past tense and the future with the proper vowel.

Table 1. Regular ‘Strong’ Verbs (*i. Past, Future, Imperative, and Infinitive*)

				A	B	C
M = Masculine F = Feminine C = Common (M & F)				P ^{al} ل		أفعل
				Past َ, future ُ	Past َ, future ُ	Ethp ^{el}
1	Past Tense (Perfect)	Singular	M	فَعَلَ	فَعَلَمَ	أَفْعَلْتُ
2			F	فَعَلَتْ	فَعَلَتْ	أَفْعَلْتِ
3			M	فَعَلَا	فَعَلُوا	أَفْعَلْنَا
4			F	فَعَلَيْنَا	فَعَلْتُمْ	أَفْعَلْتُمْ
5			C	فَعَلْنَا	فَعَلْتُمْ	أَفْعَلْتُمْ
6		Plural	M	فَعَلُوا / فَعَلُوا	فَعَلُوا / فَعَلُوا	أَفْعَلْتُمْ / أَفْعَلْتُمْ
7			F	فَعَلْنَ / فَعَلْنَ	فَعَلْنَ / فَعَلْنَ	أَفْعَلْتُمْ / أَفْعَلْتُمْ
8			M	فَعَلُوهُ	فَعَلُوهُ	أَفْعَلْتُمْ
9			F	فَعَلْنَاهُ	فَعَلْنَاهُ	أَفْعَلْتُمْ
10			C	فَعَلُوهُ / فَعَلُوهُ	فَعَلُوهُ / فَعَلُوهُ	أَفْعَلْتُمْ / أَفْعَلْتُمْ
11	Future Tense (Imperfect)	Singular	M	يَفْعَلُ	يَفْعَلُ	أَفْعَلُ
12			F	يَفْعَلُ / يَفْعَلُ ³	يَفْعَلُ	أَفْعَلُ
13			M	يَفْعَلُونَ	يَفْعَلُونَ	أَفْعَلُونَ
14			F	يَفْعَلْنَ	يَفْعَلْنَ	أَفْعَلْنَ
15			C	يَفْعَلُونَ	يَفْعَلُونَ	أَفْعَلُونَ
16		Plural	M	يَفْعَلُونَ	يَفْعَلُونَ	أَفْعَلُونَ
17			F	يَفْعَلْنَ	يَفْعَلْنَ	أَفْعَلْنَ
18			M	يَفْعَلُوهُ	يَفْعَلُوهُ	أَفْعَلُونَ
19			F	يَفْعَلْنَاهُ	يَفْعَلْنَاهُ	أَفْعَلُونَ
20			C	يَفْعَلُونَ	يَفْعَلُونَ	أَفْعَلُونَ
21	Imperative	Sing.	M	فَعَلْ	فَعَلْ	أَفْعَلْ
22			F	فَعَلِيْ / فَعَلِيْ	فَعَلِيْ / فَعَلِيْ	أَفْعَلِيْ / أَفْعَلِيْ
23		Pl.	M	فَعَلُوا	فَعَلُوا	أَفْعَلُوا
24			F	فَعَلْنَ	فَعَلْنَ	أَفْعَلْنَ
25	Infinitive			فَعْلًا	فَعْلًا	فَعْلًا

A

B

C

Table 1. Regular ‘Strong’ Verbs (ii. Active and Passive Participles)

				A	B	C
M = Masculine F = Feminine				P ^{al} فَعَّلَ		فَاعِلٌ
				Separated Pronoun	Contracted Pronoun	Ethp ^{el}
Present Tense (Active Participle)	Singular	3 rd	M	فَعْلٌ		
			F	فَعْلًا		
		2 nd	M	فَعْلٌ أَيْدٍ	فَعْلًا	
			F	فَعْلًا أَيْدٍ	فَعْلًا	
		1 st	M	فَعْلٌ أَنَا	فَعْلًا	
			F	فَعْلًا أَنَا	فَعْلًا	
	Plural	3 rd	M	فَعْلِيْمْ		
			F	فَعْلِيْمٌ		
		2 nd	M	فَعْلِيْمٌ أَيْدِيْهِمْ ⁵	فَعْلِيْمًا	
			F	فَعْلِيْمًا أَيْدِيْهِمْ ⁵	فَعْلِيْمًا	
		1 st	M	فَعْلِيْمٌ سَيِّئًا ⁵	فَعْلِيْمًا	
			F	فَعْلِيْمًا سَيِّئًا ⁵	فَعْلِيْمًا	
Passive Participle	Singular	3 rd	M	فَعْلٌ		مَفْعُوْلٌ ⁶
			F	فَعْلًا		مَفْعُوْلًا
		2 nd	M	فَعْلٌ أَنَا	فَعْلًا	مَفْعُوْلًا
			F	فَعْلًا أَنَا	فَعْلًا	مَفْعُوْلًا
		1 st	M	فَعْلٌ أَنَا	فَعْلًا	مَفْعُوْلًا
			F	فَعْلًا أَنَا	فَعْلًا	مَفْعُوْلًا
	Plural	3 rd	M	فَعْلِيْمْ		مَفْعُوْلِيْمْ
			F	فَعْلِيْمٌ		مَفْعُوْلِيْمٌ
		2 nd	M	فَعْلِيْمٌ أَيْدِيْهِمْ ⁵	فَعْلِيْمًا	مَفْعُوْلِيْمًا
			F	فَعْلِيْمًا أَيْدِيْهِمْ ⁵	فَعْلِيْمًا	مَفْعُوْلِيْمًا
		1 st	M	فَعْلِيْمٌ سَيِّئًا ⁵	فَعْلِيْمًا	مَفْعُوْلِيْمًا
			F	فَعْلِيْمًا سَيِّئًا ⁵	فَعْلِيْمًا	مَفْعُوْلِيْمًا

A

B

C

D	E	F	G	
فَدَّلَا	أَفَدَّلَا	أَفَدَّلَا	أَفَدَّلَا	
Pa'el / Pa'e'el	Ethpa'al / Ethpa'e'al	Aph'el	Ettaph'al	
مَفَدَّلَات		مَفَدَّلَات		26
مَفَدَّلَاتُ		مَفَدَّلَاتُ		27
مَفَدَّلَاتِ		مَفَدَّلَاتِ		28
مَفَدَّلَاتِي		مَفَدَّلَاتِي		29
مَفَدَّلَاتِنَا		مَفَدَّلَاتِنَا		30
مَفَدَّلَاتِكُمْ		مَفَدَّلَاتِكُمْ		31
مَفَدَّلَاتِهِمْ		مَفَدَّلَاتِهِمْ		32
مَفَدَّلَاتُهُمْ		مَفَدَّلَاتُهُمْ		33
مَفَدَّلَاتُهُمْ		مَفَدَّلَاتُهُمْ		34
مَفَدَّلَاتِهِمْ		مَفَدَّلَاتِهِمْ		35
مَفَدَّلَاتِهِمْ		مَفَدَّلَاتِهِمْ		36
مَفَدَّلَاتِهِمْ		مَفَدَّلَاتِهِمْ		37
مَفَدَّلَاتُ	مَفَدَّلَاتُ	مَفَدَّلَاتُ	مَفَدَّلَاتُ	38
مَفَدَّلَاتُ	مَفَدَّلَاتُ	مَفَدَّلَاتُ	مَفَدَّلَاتُ	39
مَفَدَّلَاتُ	مَفَدَّلَاتُ	مَفَدَّلَاتُ	مَفَدَّلَاتُ	40
مَفَدَّلَاتِي	مَفَدَّلَاتِي	مَفَدَّلَاتِي	مَفَدَّلَاتِي	41
مَفَدَّلَاتِنَا	مَفَدَّلَاتِنَا	مَفَدَّلَاتِنَا	مَفَدَّلَاتِنَا	42
مَفَدَّلَاتِكُمْ	مَفَدَّلَاتِكُمْ	مَفَدَّلَاتِكُمْ	مَفَدَّلَاتِكُمْ	43
مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	44
مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	45
مَفَدَّلَاتُهُمْ	مَفَدَّلَاتُهُمْ	مَفَدَّلَاتُهُمْ	مَفَدَّلَاتُهُمْ	46
مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	47
مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	48
مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	مَفَدَّلَاتِهِمْ	49
D	E	F	G	

Table 1. Regular ‘Strong’ Verbs (iii. Notes)

¹ [A-B] The P^al verbs come in 5 past-future vowel combinations, two of which appear in the table above (columns A and B). The rest are listed below. The other verb type conjugations of these verbs follow Columns C-G above.

				Past َ, future َ	Past ِ, future ِ	Past ُ, future ُ
Past Tense (Perfect)	Singular	3rd	M	فَعَّلَ	فَعَّلَ	فَعَّلَ
			F	فَعَّلَتْ	فَعَّلَتْ	فَعَّلَتْ
		2nd	M	فَعَّلْت	فَعَّلْتِ	فَعَّلْتِ
			F	فَعَّلْتِ	فَعَّلْتِ	فَعَّلْتِ
	1st	C	فَعَّلْتُ	فَعَّلْتُ	فَعَّلْتُ	
	Plural	3rd	M	فَعَّلُوا / فَعَّلُوا	فَعَّلُوا / فَعَّلُوا	فَعَّلُوا / فَعَّلُوا
			F	فَعَّلْنَ / فَعَّلْنَ	فَعَّلْنَ / فَعَّلْنَ	فَعَّلْنَ / فَعَّلْنَ
		2nd	M	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ
F			فَعَّلْتُنَّ	فَعَّلْتُنَّ	فَعَّلْتُنَّ	
1st	C	فَعَّلْنَا / فَعَّلْنَا	فَعَّلْنَا / فَعَّلْنَا	فَعَّلْنَا / فَعَّلْنَا		
Future Tense (Imperfect)	Singular	3rd	M	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ
			F	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ
		2nd	M	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ
			F	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ
	1st	C	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ	
	Plural	3rd	M	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ
			F	يَفْعَلْنَ	يَفْعَلْنَ	يَفْعَلْنَ
		2nd	M	يَفْعَلْتُمْ	يَفْعَلْتُمْ	يَفْعَلْتُمْ
F			يَفْعَلْتُنَّ	يَفْعَلْتُنَّ	يَفْعَلْتُنَّ	
1st	C	يَفْعَلْنَا	يَفْعَلْنَا	يَفْعَلْنَا		
Imperative	Sing.	M	فَعِّلْ	فَعِّلْ	فَعِّلْ	
		F	فَعِّلِي / فَعِّلِي	فَعِّلِي / فَعِّلِي	فَعِّلِي / فَعِّلِي	
	Pl.	M	فَعِّلُوا / فَعِّلُوا	فَعِّلُوا / فَعِّلُوا	فَعِّلُوا / فَعِّلُوا	
		F	فَعِّلْنَ / فَعِّلْنَ	فَعِّلْنَ / فَعِّلْنَ	فَعِّلْنَ / فَعِّلْنَ	

² [A7-G7] The **ܘ** suffix (including the Syomê) is a late West Syriac development. In early texts and contemporary East Syriac texts one finds **ܘܠܘܬ**, **ܘܠܘܬܘܢ**, etc. for the past tense (perfect) plural 3rd feminine.

³ [A7-G7] The form with a file **ܘ** is rare.

⁴ [G12-G14, G18, & G19] Forms which begin with **ܠܠܝܢ** as in **ܠܠܝܢܘܬܝܢ** (G12) are reduced in spelling to two **ܠ**s only as in **ܠܠܝܢܝܢ**.

⁵ [A34-A37] These forms are pronounced as their contracted counterparts in B34-B37, respectively. Also note that while the rest of the tables give the contracted forms, the non contracted are more common, especially in early manuscripts.

⁶ [C38-C49 & E38-E49] Apart from C38/E38 and C42/E42, the rest of the passive participle forms for the **ܠܘܩܝܢܝܢ** and the **ܠܘܩܝܢܝܢ** are identical. However, note the soft **ܠ** (2nd letter of the root) in column C and the hard **ܠ** in column E.

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Table 2. Strong Verbs with Initial Sibilant Letters س , ش , ص , or ض

Verbs that begin in س , ش , ص , or ض differ from the verbs in Table 1 only in the ‘measures’ لُأَفْعَلُ and لُأَفْعَلُ . The rest of the measures are identical to those of Table 1.

In the case of س -initial verbs, two transformations take place. First, the س places itself in the middle of لُأَفْعَلُ ; e.g., the لُأَفْعَلُ of سَم becomes سَمَلُأَفْعَلُ . This transformation is called METATHESIS. Second, the ل of لُأَفْعَلُ turns into a س , giving $\text{سَمَسَمَلُأَفْعَلُ}$. This transformation is called ASSIMILATION.

The same transformations occur in the case of ش -initial verbs, except that the ل of لُأَفْعَلُ assimilates into ش ; e.g., شَح becomes شَحَلُأَفْعَلُ by metathesis, then $\text{شَحَشَحَلُأَفْعَلُ}$ by assimilation.

In the case of ص -initial and ض -initial verbs, only metathesis takes place; e.g., صَو becomes صَوَلُأَفْعَلُ , and ضَم becomes ضَمَلُأَفْعَلُ .

Table 2 gives for each of the above verbs the فَعْلُ (as a starting point), لُأَفْعَلُ , and لُأَفْعَلُ measures. For the فَعْلُ , لُأَفْعَلُ , and لُأَفْعَلُ follow the paradigms in Table 1, Columns D, F, and G, respectively. The initial- س verb سَم occupies Columns A-C on pp. 270 & 272, the initial- ش verb شَح occupies Columns D-F on pp. 271 & 273, the initial- ص verb صَو occupies Columns G-I on pp. 274 & 276, and the initial- ض verb ضَم occupies Columns J-L on pp. 275 & 277.

Table 2. Regular ‘Strong’ Verbs with Initial Sibilant Letters **س**, **ص**, **ض** or **ظ** (*i. Past*,

				A	B	C
M = Masculine F = Feminine C = Common (M & F)				Initial س , ل turns into و in أَفْعَلٌ & أَفْعَلًا		
				فَعَّلَ P'al	أَفْعَلٌ Ethp'el	أَفْعَلًا Ethpa'al / Ethpa'al
1	Past Tense (Perfect)	Singular	M	فَعَّلَ	أَفْعَلٌ	أَفْعَلًا
2			F	فَعَّلَتْ	أَفْعَلَتْ	أَفْعَلَتْ
3			M	فَعَّلَ	أَفْعَلٌ	أَفْعَلًا
4			F	فَعَّلَتْ	أَفْعَلَتْ	أَفْعَلَتْ
5			C	فَعَّلَ	أَفْعَلٌ	أَفْعَلًا
6		Plural	3rd	فَعَّلَهُ / فَعَّلْتَهُ	أَفْعَلَهُ / أَفْعَلْتَهُ	أَفْعَلَهُ / أَفْعَلْتَهُ
7			F	فَعَّلَتْهُ / فَعَّلْتِ	أَفْعَلَتْهُ / أَفْعَلْتِي	أَفْعَلَتْهُ / أَفْعَلْتِي
8			M	فَعَّلَهُ	أَفْعَلَهُ	أَفْعَلَهُ
9			F	فَعَّلَتْهُ	أَفْعَلَتْهُ	أَفْعَلَتْهُ
10			C	فَعَّلَهُ / فَعَّلْتَهُ	أَفْعَلَهُ / أَفْعَلْتَهُ	أَفْعَلَهُ / أَفْعَلْتَهُ
11	Future Tense (Imperfect)	Singular	M	فَعْلَعُ	أَفْعَلُ	أَفْعَلُ
12			F	فَعْلَعِي	أَفْعَلِي	أَفْعَلِي
13			M	فَعْلَعُ	أَفْعَلُ	أَفْعَلُ
14			F	فَعْلَعِي	أَفْعَلِي	أَفْعَلِي
15			C	فَعْلَعُ	أَفْعَلُ	أَفْعَلُ
16		Plural	3rd	فَعْلَعُهُ	أَفْعَلُهُ	أَفْعَلُهُ
17			F	فَعْلَعِي	أَفْعَلِي	أَفْعَلِي
18			M	فَعْلَعُهُ	أَفْعَلُهُ	أَفْعَلُهُ
19			F	فَعْلَعِي	أَفْعَلِي	أَفْعَلِي
20			C	فَعْلَعُهُ	أَفْعَلُهُ	أَفْعَلُهُ
21	Imperative	Sing.	M	فَعِّلْ	أَفْعَلْ	أَفْعَلْ
22			F	فَعِّلِي / فَعِّلِي	أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي
23		Pl.	M	فَعِّلُوهم / فَعِّلُوهم	أَفْعَلُوهم / أَفْعَلُوهم	أَفْعَلُوهم / أَفْعَلُوهم
24			F	فَعِّلِيهِنَّ / فَعِّلِيهِنَّ	أَفْعَلِيهِنَّ / أَفْعَلِيهِنَّ	أَفْعَلِيهِنَّ / أَفْعَلِيهِنَّ
25	Infinitive			فَعْلَعٌ	أَفْعَلٌ	أَفْعَلٌ

Future, Imperative, and Infinitive)

D	E	F	
Initial ʕ			
فَعَّلَ	أَفْعَلَّ	أَفْعَلَّ	
P'al	Ethp'el	Ethpa'al / Ethpa'al	
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	1
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	2
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	3
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	4
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	5
فَعَّلُوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	6
فَعَّلُوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	7
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	8
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	9
فَعَّلُوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	10
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	11
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	12
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	13
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	14
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	15
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	16
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	17
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	18
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	19
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	20
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	21
فَعَّلُوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	22
فَعَّلُوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	23
فَعَّلُوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	أَفْعَلُّوْا / فَعَّلُوْا	24
فَعَّلُوْا	أَفْعَلُّوْا	أَفْعَلُّوْا	25
D	E	F	

Table 2. Regular ‘Strong’ Verbs with Initial Sibilant Letters **س**, **ص**, **ض**, or **ظ** (ii. Active

				A	B	C	
M = Masculine F = Feminine				Initial س , ص turns into ظ in أَفْعَلٌ & أَفْعَلَةٌ			
				فَعَّلَا P'al	أَفْعَلُوا Ethp'el	أَفْعَلُوا Ethpa'al / Ethpa'al	
Present Tense (Active Participle)	Singular	3rd	M	أُفْعِلُ			
			F	أُفْعِلِي			
		2nd	M	أُفْعِلْ			
			F	أُفْعِلِي			
		1st	M	أُفْعِلُنَا			
			F	أُفْعِلُنَا			
		Plural	3rd	M	أُفْعِلُونَ		
	F			أُفْعِلِينَ			
	2nd		M	أُفْعِلُوهُ			
			F	أُفْعِلِينَ			
	1st		M	أُفْعِلُونَا			
			F	أُفْعِلُونَا			
	Passive Participle		Singular	3rd	M	أُفْعِلُ	مُفْعِلٌ
		F			أُفْعِلِي	مُفْعِلِي	مُفْعِلِي
2nd		M		أُفْعِلْ	مُفْعِلْ	مُفْعِلْ	
		F		أُفْعِلِي	مُفْعِلِي	مُفْعِلِي	
1st		M		أُفْعِلُنَا	مُفْعِلُنَا	مُفْعِلُنَا	
		F		أُفْعِلُنَا	مُفْعِلُنَا	مُفْعِلُنَا	
Plural		3rd		M	أُفْعِلُونَ	مُفْعِلُونَ	مُفْعِلُونَ
			F	أُفْعِلِينَ	مُفْعِلِينَ	مُفْعِلِينَ	
		2nd	M	أُفْعِلُوهُ	مُفْعِلُوهُ	مُفْعِلُوهُ	
			F	أُفْعِلِينَ	مُفْعِلِينَ	مُفْعِلِينَ	
		1st	M	أُفْعِلُونَا	مُفْعِلُونَا	مُفْعِلُونَا	
			F	أُفْعِلُونَا	مُفْعِلُونَا	مُفْعِلُونَا	

A B C

and Passive Participles)

D		E		F	
Initial ع					
عَلَّ	أَعَلَّ			أَعَلَّ	
P'al	Ethp'el			Ethpa'al / Ethpa'al	
عَلَّوْا					26
عَلَّوْا					27
عَلَّوْا					28
عَلَّوْا					29
عَلَّوْا					30
عَلَّوْا					31
عَلَّوْا					32
عَلَّوْا					33
عَلَّوْا					34
عَلَّوْا					35
عَلَّوْا					36
عَلَّوْا					37
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	38
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	39
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	40
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	41
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	42
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	43
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	44
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	45
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	46
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	47
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	48
عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	عَلَّوْا	49
D	E			F	

Table 2. Regular ‘Strong’ Verbs with Initial Sibilant Letters **س**, **هـ**, **ح**, or **ح** (i. Past,

				G	H	I	
M = Masculine F = Feminine C = Common (M & F)				Initial س , هـ turns into ح in أَفْعَلٌ & أَفْعَلٌ			
				فَعَّلَ P'al	أَفْعَلٌ Ethp'el	أَفْعَلٌ Ethpa'al / Ethpa'al	
1	Past Tense (Perfect)	Singular	3rd	M	فَعَّلَ	أَفْعَلٌ	أَفْعَلٌ
2			F	فَعَّلَتْ	أَفْعَلْتِ	أَفْعَلْتِ	
3			2nd	M	فَعَّلْتِ	أَفْعَلْتِ	أَفْعَلْتِ
4			F	فَعَّلْتِ	أَفْعَلْتِ	أَفْعَلْتِ	
5			1st	C	فَعَّلْتُ	أَفْعَلْتُ	أَفْعَلْتُ
6		Plural	3rd	M	فَعَّلُوا / فَعَّلُوا	أَفْعَلُوا / أَفْعَلُوا	أَفْعَلُوا / أَفْعَلُوا
7			F	فَعَّلْنَ / فَعَّلْنَ	أَفْعَلْنَ / أَفْعَلْنَ	أَفْعَلْنَ / أَفْعَلْنَ	
8			2nd	M	فَعَّلْتُمْ	أَفْعَلْتُمْ	أَفْعَلْتُمْ
9			F	فَعَّلْتُمْ	أَفْعَلْتُمْ	أَفْعَلْتُمْ	
10			1st	C	فَعَّلْنَا / فَعَّلْنَا	أَفْعَلْنَا / أَفْعَلْنَا	أَفْعَلْنَا / أَفْعَلْنَا
11	Future Tense (Imperfect)	Singular	3rd	M	فَعَّلُ	أَفْعَلُ	أَفْعَلُ
12			F	فَعَّلِي	أَفْعَلِي	أَفْعَلِي	
13			2nd	M	فَعَّلِي	أَفْعَلِي	أَفْعَلِي
14			F	فَعَّلِي	أَفْعَلِي	أَفْعَلِي	
15			1st	C	فَعَّلُ	أَفْعَلُ	أَفْعَلُ
16		Plural	3rd	M	فَعَّلُوا	أَفْعَلُوا	أَفْعَلُوا
17			F	فَعَّلِي	أَفْعَلِي	أَفْعَلِي	
18			2nd	M	فَعَّلْتُمْ	أَفْعَلْتُمْ	أَفْعَلْتُمْ
19			F	فَعَّلْتُمْ	أَفْعَلْتُمْ	أَفْعَلْتُمْ	
20			1st	C	فَعَّلْنَا	أَفْعَلْنَا	أَفْعَلْنَا
21	Imperative	Sing.	M	فَعَّلْ	أَفْعَلْ	أَفْعَلْ	
22			F	فَعَّلِي / فَعَّلِي	أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	
23		Pl.	M	فَعَّلُوا / فَعَّلُوا	أَفْعَلُوا / أَفْعَلُوا	أَفْعَلُوا / أَفْعَلُوا	
24			F	فَعَّلْنَ / فَعَّلْنَ	أَفْعَلْنَ / أَفْعَلْنَ	أَفْعَلْنَ / أَفْعَلْنَ	
25	Infinitive			فَعْلٌ	أَفْعَالٌ	أَفْعَالٌ	

Future, Imperative, and Infinitive)

J		K		L	
Initial ه					
ه	ه	ه	ه	ه	ه
P'al	Ethp'el	Ethpa'al / Ethpa'al			
ه	ه	ه	1		
ه	ه	ه	2		
ه	ه	ه	3		
ه	ه	ه	4		
ه	ه	ه	5		
ه / ه	ه / ه	ه / ه	6		
ه / ه	ه / ه	ه / ه	7		
ه	ه	ه	8		
ه	ه	ه	9		
ه / ه	ه / ه	ه / ه	10		
ه	ه	ه	11		
ه	ه	ه	12		
ه	ه	ه	13		
ه	ه	ه	14		
ه	ه	ه	15		
ه	ه	ه	16		
ه	ه	ه	17		
ه	ه	ه	18		
ه	ه	ه	19		
ه	ه	ه	20		
ه	ه	ه	21		
ه / ه	ه / ه	ه / ه	22		
ه / ه	ه / ه	ه / ه	23		
ه / ه	ه / ه	ه / ه	24		
ه	ه	ه	25		
J	K	L			

Table 2. Regular ‘Strong’ Verbs with Initial Sibilant Letters **س**, **ص**, or **ض** (ii. Active

				G	H	I	
M = Masculine F = Feminine				Initial س : ل turns into ل in أَفْعَلٌ & أَفْعَلٌ			
				فَعَّلَ P'al	أَفْعَلٌ Ethp'el	أَفْعَلٌ Ethpa'al / Ethpa'al	
Present Tense (Active Participle)	Singular	3rd	M	سَالِبٌ			
			F	سَالِبَةٌ			
		2nd	M	سَالِبٌ			
			F	سَالِبَةٌ			
		1st	M	سَالِبٌ			
			F	سَالِبَةٌ			
		Plural	3rd	M	سَالِبُونَ		
	F			سَالِبَاتٌ			
	2nd		M	سَالِبُونَ			
			F	سَالِبَاتٌ			
	1st		M	سَالِبُونَ			
			F	سَالِبَاتٌ			
	Passive Participle		Singular	3rd	M	سَالِبٌ	سَالِبٌ
		F			سَالِبَةٌ	سَالِبَةٌ	سَالِبَةٌ
2nd		M		سَالِبٌ	سَالِبٌ	سَالِبٌ	
		F		سَالِبَةٌ	سَالِبَةٌ	سَالِبَةٌ	
1st		M		سَالِبٌ	سَالِبٌ	سَالِبٌ	
		F		سَالِبَةٌ	سَالِبَةٌ	سَالِبَةٌ	
Plural		3rd		M	سَالِبُونَ	سَالِبُونَ	سَالِبُونَ
			F	سَالِبَاتٌ	سَالِبَاتٌ	سَالِبَاتٌ	
		2nd	M	سَالِبُونَ	سَالِبُونَ	سَالِبُونَ	
			F	سَالِبَاتٌ	سَالِبَاتٌ	سَالِبَاتٌ	
		1st	M	سَالِبُونَ	سَالِبُونَ	سَالِبُونَ	
			F	سَالِبَاتٌ	سَالِبَاتٌ	سَالِبَاتٌ	

G

H

I

and Passive Participles—Continued)

J		K		L	
Initial ھ					
فَعَّلَ		أَفْعَلَّ		أَفْعَلَّ	
P'al		Ethp'el		Ethpa'al / Ethpa'al	
	مُعَلِّمٌ				26
	مُعَلِّمًا				27
	مُعَلِّمًا				28
	مُعَلِّمًا				29
	مُعَلِّمًا				30
	مُعَلِّمًا				31
	مُعَلِّمًا				32
	مُعَلِّمًا				33
	مُعَلِّمًا				34
	مُعَلِّمًا				35
	مُعَلِّمًا				36
	مُعَلِّمًا				37
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	38
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	39
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	40
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	41
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	42
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	43
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	44
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	45
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	46
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	47
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	48
	مُعَلِّمًا	مُعَلِّمًا		مُعَلِّمًا	49
J		K		L	

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Table 3. Strong Verbs with Initial ܐ

Verbs whose first letter is ܐ differ from the standard verb in Table 1 as follows:

1. The ܐܘܫܬܘܢܐ (Columns A-C): the future, imperative, and infinitive delete the initial ܐ. For example, past tense ܐܘܫܬܘܢܐ becomes future ܐܘܫܬܘܢܐ (A11), not ܐܘܫܬܘܢܐ, retaining the hard ܫ. The imperative is ܐܘܫܬܘܢܐ (A21), not ܐܘܫܬܘܢܐ. The infinitive is ܐܘܫܬܘܢܐ (A25), not ܐܘܫܬܘܢܐ, again retaining the hard ܫ. The past tense, present tense, and participles follow the same paradigms as Table 1.
2. The ܐܘܫܬܘܢܐ, ܐܘܫܬܘܢܐ and ܐܘܫܬܘܢܐ: these follow the same paradigm as Table 1. They are not shown in this table.
3. The ܐܘܫܬܘܢܐ and ܐܘܫܬܘܢܐ (Columns D & E): these delete the initial ܐ in all tenses. For example, ܐܘܫܬܘܢܐ (D1), not ܐܘܫܬܘܢܐ; and ܐܘܫܬܘܢܐ (E1), not ܐܘܫܬܘܢܐ.

In East Syriac, the deletion of the ܐ gives rise to the doubling of the second letter; e.g., ܐܘܫܬܘܢܐ *neppuq*, ܐܘܫܬܘܢܐ *meppaq*, ܐܘܫܬܘܢܐ *appeq*, ܐܘܫܬܘܢܐ *ettappaq*. (Recall that the ܫ in East Syriac is read as a *p* not as an *f*.)

Table 3. Regular ‘Strong’ Verbs with Initial ج (i. Past, Future, Imperative, and Infinitive)

				A	B	C
M = Masculine F = Feminine C = Common (M & F)				P'al ج		
				Past َ, future ُ	Past َ, future ُ	Past َ, future ُ
1	Past Tense (Perfect)	Singular	3rd M	جَمَع	جَمَع	جَمَع
2			3rd F	جَمَعَتْ	جَمَعَتْ	جَمَعَتْ
3			2nd M	جَمَعْتَ	جَمَعْتَ	جَمَعْتَ
4			2nd F	جَمَعْتِ	جَمَعْتِ	جَمَعْتِ
5			1st C	جَمَعْنَا	جَمَعْنَا	جَمَعْنَا
6		Plural	3rd M	جَمَعُوا / جَمَعُوْا	جَمَعُوا / جَمَعُوْا	جَمَعُوا / جَمَعُوْا
7			3rd F	جَمَعْنَ / جَمَعْنَ	جَمَعْنَ / جَمَعْنَ	جَمَعْنَ / جَمَعْنَ
8			2nd M	جَمَعُوْا	جَمَعُوْا	جَمَعُوْا
9			2nd F	جَمَعْنَ	جَمَعْنَ	جَمَعْنَ
10			1st C	جَمَعْنَا / جَمَعْنَا	جَمَعْنَا / جَمَعْنَا	جَمَعْنَا / جَمَعْنَا
11	Future Tense (Imperfect)	Singular	3rd M	يَجْمَعُ	يَجْمَعُ	يَجْمَعُ
12			3rd F	يَجْمَعُ	يَجْمَعُ	يَجْمَعُ
13			2nd M	يَجْمَعُ	يَجْمَعُ	يَجْمَعُ
14			2nd F	يَجْمَعِي	يَجْمَعِي	يَجْمَعِي
15			1st C	يَجْمَعُ	يَجْمَعُ	يَجْمَعُ
16		Plural	3rd M	يَجْمَعُونَ	يَجْمَعُونَ	يَجْمَعُونَ
17			3rd F	يَجْمَعْنَ	يَجْمَعْنَ	يَجْمَعْنَ
18			2nd M	يَجْمَعُوْا	يَجْمَعُوْا	يَجْمَعُوْا
19			2nd F	يَجْمَعْنَ	يَجْمَعْنَ	يَجْمَعْنَ
20			1st C	يَجْمَعُونَ	يَجْمَعُونَ	يَجْمَعُونَ
21	Imperative	Sing.	M	جَمِعْ	جَمِعْ	جَمِعْ
22			F	جَمِعي / جَمِعي	جَمِعي / جَمِعي	جَمِعي / جَمِعي
23		Pl.	M	جَمِعُوا / جَمِعُوا	جَمِعُوا / جَمِعُوا	جَمِعُوا / جَمِعُوا
24			F	جَمِعْنَ / جَمِعْنَ	جَمِعْنَ / جَمِعْنَ	جَمِعْنَ / جَمِعْنَ
25	Infinitive			جَمْعٌ	جَمْعٌ	جَمْعٌ
				A	B	C

D	E	
أَحَدٌ	أَحَادٌ	
Aph'el	Ettaph'al	
أَحَدٌ	أَحَادٌ	1
أَحَادٌ	أَحَادٌ	2
أَحَادٌ	أَحَادٌ	3
أَحَادِي	أَحَادِي	4
أَحَادٌ	أَحَادٌ	5
أَحَادٌ / أَحَادِي	أَحَادٌ / أَحَادِي	6
أَحَادٌ / أَحَادِي	أَحَادٌ / أَحَادِي	7
أَحَادٌ	أَحَادٌ	8
أَحَادِي	أَحَادِي	9
أَحَادٌ / أَحَادِي	أَحَادٌ / أَحَادِي	10
أَحَادٌ	أَحَادٌ	11
أَحَادٌ	أَحَادٌ	12
أَحَادٌ	أَحَادٌ	13
أَحَادِي	أَحَادِي	14
أَحَادٌ	أَحَادٌ	15
أَحَادِي	أَحَادِي	16
أَحَادِي	أَحَادِي	17
أَحَادٌ	أَحَادٌ	18
أَحَادِي	أَحَادِي	19
أَحَادٌ	أَحَادٌ	20
أَحَادٌ	أَحَادٌ	21
أَحَادٌ / أَحَادِي	أَحَادٌ / أَحَادِي	22
أَحَادٌ / أَحَادِي	أَحَادٌ / أَحَادِي	23
أَحَادٌ / أَحَادِي	أَحَادٌ / أَحَادِي	24
أَحَادِي	أَحَادِي	25
D	E	

Table 3. Regular ‘Strong’ Verbs with Initial ج (ii. Active and Passive Participles)

				A	B	C	
M = Masculine F = Feminine				P'al ج			
				Past َ, future ُ	Past َ, future ُ	Past َ, future ُ	
Present Tense (Active Participle)	Singular	3rd	M	جَمْعٌ	جَمْعٌ	جَمْعٌ	
			F	جَمْعَةٌ	جَمْعَةٌ	جَمْعَةٌ	
		2nd	M	جَمْعَانِ	جَمْعَانِ	جَمْعَانِ	
			F	جَمْعَانِي	جَمْعَانِي	جَمْعَانِي	
		1st	M	جَمْعَانَا	جَمْعَانَا	جَمْعَانَا	
			F	جَمْعَانَا	جَمْعَانَا	جَمْعَانَا	
	Plural	3rd	M	جَمْعٌ	جَمْعٌ	جَمْعٌ	
			F	جَمْعَةٌ	جَمْعَةٌ	جَمْعَةٌ	
		2nd	M	جَمْعَانِهِ	جَمْعَانِهِ	جَمْعَانِهِ	
			F	جَمْعَانِي	جَمْعَانِي	جَمْعَانِي	
		1st	M	جَمْعَانِنَا	جَمْعَانِنَا	جَمْعَانِنَا	
			F	جَمْعَانِنَا	جَمْعَانِنَا	جَمْعَانِنَا	
	Passive Participle	Singular	3rd	M	جَمْعٌ	جَمْعٌ	جَمْعٌ
				F	جَمْعَةٌ	جَمْعَةٌ	جَمْعَةٌ
2nd			M	جَمْعَانِ	جَمْعَانِ	جَمْعَانِ	
			F	جَمْعَانِي	جَمْعَانِي	جَمْعَانِي	
1st			M	جَمْعَانَا	جَمْعَانَا	جَمْعَانَا	
			F	جَمْعَانَا	جَمْعَانَا	جَمْعَانَا	
Plural		3rd	M	جَمْعٌ	جَمْعٌ	جَمْعٌ	
			F	جَمْعَةٌ	جَمْعَةٌ	جَمْعَةٌ	
		2nd	M	جَمْعَانِهِ	جَمْعَانِهِ	جَمْعَانِهِ	
			F	جَمْعَانِي	جَمْعَانِي	جَمْعَانِي	
		1st	M	جَمْعَانِنَا	جَمْعَانِنَا	جَمْعَانِنَا	
			F	جَمْعَانِنَا	جَمْعَانِنَا	جَمْعَانِنَا	

A

B

C

D	E	
أَفْعَلٌ	أَفْعَلٌ	
Aph'el	Ettaph'al	
مَقَمٌ		26
مَقَمًا		27
مَقَمًا		28
مَقَمَاتٍ		29
مَقَمَانِ		30
مَقَمَانِ		31
مَقَمَيْهِ		32
مَقَمٌ		33
مَقَمَاتِهِ		34
مَقَمَاتِهِ		35
مَقَمَاتِهِ		36
مَقَمَاتِهِ		37
مَقَمٌ	مَعْدَأَفْعَلٌ	38
مَقَمًا	مَعْدَأَفْعَلًا	39
مَقَمًا	مَعْدَأَفْعَلًا	40
مَقَمَاتٍ	مَعْدَأَفْعَلَاتٍ	41
مَقَمَانِ	مَعْدَأَفْعَلَانِ	42
مَقَمَانِ	مَعْدَأَفْعَلَانِ	43
مَقَمَيْهِ	مَعْدَأَفْعَلَيْهِ	44
مَقَمٌ	مَعْدَأَفْعَلٌ	45
مَقَمَاتِهِ	مَعْدَأَفْعَلَاتِهِ	46
مَقَمَاتِهِ	مَعْدَأَفْعَلَاتِهِ	47
مَقَمَاتِهِ	مَعْدَأَفْعَلَاتِهِ	48
مَقَمَاتِهِ	مَعْدَأَفْعَلَاتِهِ	49
D	E	

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Table 4. Strong Verbs Ending in a Guttural (ح, هـ, ع) or ة

Verbs whose last letter is a guttural (i.e., ح, هـ, or ع) or ة tend to have an ُ vowel on the second letter (i.e., just before the guttural); e.g., حُاَحْ (C1), not حَاَحْ; حُكْ (D1), not حَاَكْ; حُفْ (F1), not حَاَفْ. This is the only difference between Table 4 and Table 1. Note that the حُاَفْعْ (Column E) and حُاَفْعْ measures (Column G) already end in ُ.

Table 4. Regular ‘Strong’ Verbs Ending in a Guttural (ح, ع, غ) or ; (i. Past, Future, Imperative,

				A	B	C	
				P'al		أفعل	
				Ending in guttural	Ending in ;	Ethp'el	
M = Masculine F = Feminine C = Common (M & F)							
1	Past Tense (Perfect)	Singular	3rd	M	فعل	فعلت	أفعلت
2			F	فعلت	فعلت	أفعلت	
3			2nd	M	فعلت	فعلت	أفعلت
4			F	فعلت	فعلت	أفعلت	
5			1st	C	فعلت	فعلت	أفعلت
6		Plural	3rd	M	فعلتم / فعلت	فعلتم / فعلت	أفعلتم / أفعلت
7			F	فعلتم / فعلت	فعلتم / فعلت	أفعلتم / أفعلت	
8			2nd	M	فعلتم	فعلتم	أفعلتم
9			F	فعلتم	فعلتم	أفعلتم	
10			1st	C	فعلتم / فعلت	فعلتم / فعلت	أفعلتم / أفعلت
11	Future Tense (Imperfect)	Singular	3rd	M	فعل	فعل	أفعل
12			F	فعل	فعل	أفعل	
13			2nd	M	فعل	فعل	أفعل
14			F	فعل	فعل	أفعل	
15			1st	C	فعل	فعل	أفعل
16		Plural	3rd	M	فعلتم	فعلتم	أفعلتم
17			F	فعلتم	فعلتم	أفعلتم	
18			2nd	M	فعلتم	فعلتم	أفعلتم
19			F	فعلتم	فعلتم	أفعلتم	
20			1st	C	فعلتم	فعلتم	أفعلتم
21	Imperative	Sing.	2nd	M	فعل	فعل	أفعل
22			F	فعل / فعل	فعل / فعل	أفعل / أفعل	
23		Pl.	2nd	M	فعلتم / فعلتم	فعلتم / فعلتم	أفعلتم / أفعلتم
24			F	فعلتم / فعلتم	فعلتم / فعلتم	أفعلتم / أفعلتم	
25	Infinitive			فعل	فعل	فعل	

A

B

C

and Infinitive)

D	E	F	G	
فَعَّلَ	أَفَعَّلَ	أَفَعَّلَ	أَفَعَّلَ	
Pa'el / Pa'el	Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
فَعَّلَ	أَفَعَّلَ	أَفَعَّلَ	أَفَعَّلَ	1
فَعَّلْتِ	أَفَعَّلْتِ	أَفَعَّلْتِ	أَفَعَّلْتِ	2
فَعَّلْنَا	أَفَعَّلْنَا	أَفَعَّلْنَا	أَفَعَّلْنَا	3
فَعَّلْتُمُ	أَفَعَّلْتُمُ	أَفَعَّلْتُمُ	أَفَعَّلْتُمُ	4
فَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	5
فَعَّلْتُمُ / فَعَّلْتُمُ	أَفَعَّلْتُمُ / أَفَعَّلْتُمُ	أَفَعَّلْتُمُ / أَفَعَّلْتُمُ	أَفَعَّلْتُمُ / أَفَعَّلْتُمُ	6
فَعَّلْتُمْ / فَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	7
فَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	8
فَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	9
فَعَّلْتُمْ / فَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	10
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ	11
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ	12
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ	13
فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	14
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ	15
فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	16
فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	17
فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	18
فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	19
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ	20
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ	21
فَعَّلْتُمْ / فَعَّلْتُمْ	فَعَّلْتُمْ / فَعَّلْتُمْ	فَعَّلْتُمْ / فَعَّلْتُمْ	فَعَّلْتُمْ / فَعَّلْتُمْ	22
فَعَّلْتُمْ / فَعَّلْتُمْ	فَعَّلْتُمْ / فَعَّلْتُمْ	فَعَّلْتُمْ / فَعَّلْتُمْ	فَعَّلْتُمْ / فَعَّلْتُمْ	23
فَعَّلْتُمْ / فَعَّلْتُمْ	فَعَّلْتُمْ / فَعَّلْتُمْ	فَعَّلْتُمْ / فَعَّلْتُمْ	فَعَّلْتُمْ / فَعَّلْتُمْ	24
فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	25
D	E	F	G	

Table 4. Regular ‘Strong’ Verbs Ending in a Guttural (ح, ط, ع) or ; (ii. Active and

				A	B	C	
M = Masculine F = Feminine				P'al حَلَا		أَفْعَلٌ	
				Ending in guttural	Ending in ;	Ethp'el	
Present Tense (Active Participle)	Singular	3rd	M	حَلَا	حَلَا		
			F	حَلَا	حَلَا		
		2nd	M	حَلَا	حَلَا		
			F	حَلَا	حَلَا		
		1st	M	حَلَا	حَلَا		
			F	حَلَا	حَلَا		
		Plural	3rd	M	حَلَا	حَلَا	
	F			حَلَا	حَلَا		
	2nd		M	حَلَا	حَلَا		
			F	حَلَا	حَلَا		
	1st		M	حَلَا	حَلَا		
			F	حَلَا	حَلَا		
	Passive Participle		Singular	3rd	M	حَلَا	حَلَا
		F			حَلَا	حَلَا	حَلَا
2nd		M		حَلَا	حَلَا	حَلَا	
		F		حَلَا	حَلَا	حَلَا	
1st		M		حَلَا	حَلَا	حَلَا	
		F		حَلَا	حَلَا	حَلَا	
Plural		3rd		M	حَلَا	حَلَا	حَلَا
			F	حَلَا	حَلَا	حَلَا	
		2nd	M	حَلَا	حَلَا	حَلَا	
			F	حَلَا	حَلَا	حَلَا	
		1st	M	حَلَا	حَلَا	حَلَا	
			F	حَلَا	حَلَا	حَلَا	

A

B

C

Passive Participles)

D	E	F	G	
فَعِّلٌ	أُفْعِلٌ	أَفْعِلٌ	أُفْعِلٌ	
Pa'el / Pa'el	Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
مُفْعِلٌ		مُفْعِلٌ		26
مُفْعِلٌ		مُفْعِلٌ		27
مُفْعِلٌ		مُفْعِلٌ		28
مُفْعِلِيٌّ		مُفْعِلِيٌّ		29
مُفْعِلُنَا		مُفْعِلُنَا		30
مُفْعِلُنَا		مُفْعِلُنَا		31
مُفْعِلَيْكُمْ		مُفْعِلَيْكُمْ		32
مُفْعِلَيْكُمْ		مُفْعِلَيْكُمْ		33
مُفْعِلِيهِمْ		مُفْعِلِيهِمْ		34
مُفْعِلِيهِمْ		مُفْعِلِيهِمْ		35
مُفْعِلَيْكُمْ		مُفْعِلَيْكُمْ		36
مُفْعِلَيْكُمْ		مُفْعِلَيْكُمْ		37
مُفْعِلٌ	مُفْعِلٌ	مُفْعِلٌ	مُفْعِلٌ	38
مُفْعِلٌ	مُفْعِلٌ	مُفْعِلٌ	مُفْعِلٌ	39
مُفْعِلٌ	مُفْعِلٌ	مُفْعِلٌ	مُفْعِلٌ	40
مُفْعِلِيٌّ	مُفْعِلِيٌّ	مُفْعِلِيٌّ	مُفْعِلِيٌّ	41
مُفْعِلُنَا	مُفْعِلُنَا	مُفْعِلُنَا	مُفْعِلُنَا	42
مُفْعِلُنَا	مُفْعِلُنَا	مُفْعِلُنَا	مُفْعِلُنَا	43
مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	44
مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	45
مُفْعِلِيهِمْ	مُفْعِلِيهِمْ	مُفْعِلِيهِمْ	مُفْعِلِيهِمْ	46
مُفْعِلِيهِمْ	مُفْعِلِيهِمْ	مُفْعِلِيهِمْ	مُفْعِلِيهِمْ	47
مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	48
مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	مُفْعِلَيْكُمْ	49
D	E	F	G	

Table 5. Initial } Verbs

Unlike strong verbs, initial } verbs take a vowel, ُ, on the first letter; e.g., أَكَلَ 'he ate', أَقَالَ 'he said', أَتَمَّ 'he went'. Compare this with strong verbs whose first letter does not take a vowel like كَلَّمَ, بَعَثَ.

The paradigm of initial } verbs differs substantially from that of Table 1 as follows:

1. The أَكَلَ (Table 5, Columns A & B):
 - a. Past (A1-A10 & B1-B10), the initial } is retained as in أَكَلَ (compare with regular كَلَّمَ which has no vowel on the first letter).
 - b. Future (A11-A20 & B11-B20), orthographically it looks like the regular strong verb; e.g., أَكَلُ (compare with regular نَعْلَمُ), but here the initial } is silent (but never underlined). When the future vowel is ُ, then the prefix vowel is ُ as in أَكَلُ (A11), but when the future vowel is ِ, then the prefix vowel is ِ as in أَكَلِي (B11).
 - c. Imperative (A21-A24 & B21-B24), the vowel on } is ُ as in أَكَلِي (compare with regular كَلَّمَ which has no vowel on the first letter). But in cases when the future prefix vowel is ِ, the initial } is silent and can be underlined as in أَكَلِي (B21).
 - d. Infinitive (A25 & B25), like the future, it is written like the regular verb, but the } is silent (and not underlined). The vowel on the prefix م follows the vowel of the future: ُ in أَكَلِي (A25), while ِ in أَكَلِي (B25).
 - e. Present or active participle (A26-A37 & B26-B37) is regular and follows Table 1.
 - f. Passive participle (A38-A49 & B38-B49), the vowel on } is ُ as in أَكَلِي and أَكَلِي (compare with regular كَلَّمَ which has no vowel on the first letter).
2. The أَكَلِي (Column C): The ُ vowel of أَكَلِي is retained, but moves to the prefix; e.g., past أَكَلِي (C1), not أَكَلِي; future أَكَلِي (C11), not أَكَلِي; imperative أَكَلِي (C21), not أَكَلِي; infinitive أَكَلِي (C25), not أَكَلِي; passive participle أَكَلِي (C38), not أَكَلِي. Whenever a verb has a vowel on the initial }, it too moves to the prefix; e.g., أَكَلِي (C2), not أَكَلِي.
3. The أَكَلِي (Column D):
 - a. Past (D1-D10) is regular.
 - b. Future (D11-D20), as in the future of the أَكَلِي (A11-A20), the vowel of the }, ُ in this case, moves to the prefix; e.g., أَكَلِي (D11), not أَكَلِي (compare with regular نَعْلَمُ).
 - c. Imperative (D21-D24), here too the vowel of } moves to the prefix as in أَكَلِي (D21).

- d. Infinitive (D25), the َ vowel of the ِ moves to the prefix; e.g., **مَدْرُكُهُ** (D25), not **مَدْرُكُهُ** (compare with regular **مَدْرُكُهُ**).
- e. Present or active participle (D26-D37) and passive participle (D38-D49), here too the vowel of the ِ moves to the prefix; e.g., **مَدْرُكُهُ** (D26), not **مَدْرُكُهُ**; **مَدْرُكُهُ** (D38), not **مَدْرُكُهُ**.
4. The **مَدْرُكُهُ** (Column E): The َ vowel of **مَدْرُكُهُ** is retained, but moves to the prefix as 2 above.
5. The **مَدْرُكُهُ** (Column F): The ِ of **مَدْرُكُهُ** turns into a **o** throughout the column; e.g., past **مَدْرُكُهُ** (F1), not **مَدْرُكُهُ**; future **مَدْرُكُهُ** (F11), not **مَدْرُكُهُ**; imperative **مَدْرُكُهُ** (F21), not **مَدْرُكُهُ**; infinitive **مَدْرُكُهُ** (F25), not **مَدْرُكُهُ**; present (active participle) **مَدْرُكُهُ** (F26), not **مَدْرُكُهُ**; and passive participle **مَدْرُكُهُ** (F38), not **مَدْرُكُهُ**.
6. The **مَدْرُكُهُ** (Column G): The ِ turns into a **o** as in 5.

Table 5. Initial **ا** Verbs (*i. Past, Future, Imperative, and Infinitive*)

				A	B	C
M = Masculine F = Feminine C = Common (M & F)				P'al		Ethp'el
				Future ُ	Future َ	
1	Past Tense (Perfect)	Singular	3rd M	اَتَا	اَتَا	اَتَا
2			3rd F	اَتَات	اَتَات	اَتَات
3			2nd M	اَتَا	اَتَا	اَتَا
4			2nd F	اَتَات	اَتَات	اَتَات
5			1st C	اَتَا	اَتَا	اَتَا
6		Plural	3rd M	اَتَوْا / اَتَاوْا	اَتَوْا / اَتَاوْا	اَتَوْا / اَتَاوْا
7			3rd F	اَتَوْنَ / اَتَايْنَ	اَتَوْنَ / اَتَايْنَ	اَتَوْنَ / اَتَايْنَ
8			2nd M	اَتَوْا	اَتَوْا	اَتَوْا
9			2nd F	اَتَات	اَتَات	اَتَات
10			1st C	اَتَوْا / اَتَاوْا	اَتَوْا / اَتَاوْا	اَتَوْا / اَتَاوْا
11	Future Tense (Imperfect)	Singular	3rd M	يَتَا	يَتَا	يَتَا
12			3rd F	يَتَات	يَتَات	يَتَات
13			2nd M	يَتَا	يَتَا	يَتَا
14			2nd F	يَتَات	يَتَات	يَتَات
15			1st C	يَتَا	يَتَا	يَتَا
16		Plural	3rd M	يَتَوْا	يَتَوْا	يَتَوْا
17			3rd F	يَتَوْنَ	يَتَوْنَ	يَتَوْنَ
18			2nd M	يَتَوْا	يَتَوْا	يَتَوْا
19			2nd F	يَتَات	يَتَات	يَتَات
20			1st C	يَتَوْا	يَتَوْا	يَتَوْا
21	Imperative	Sing.	M	اَتَا	اَتَا	اَتَا
22			F	اَتَات / اَتَايْ	اَتَات / اَتَايْ	اَتَات / اَتَايْ
23		Pl.	M	اَتَوْا / اَتَاوْا	اَتَوْا / اَتَاوْا	اَتَوْا / اَتَاوْا
24			F	اَتَوْنَ / اَتَايْنَ	اَتَوْنَ / اَتَايْنَ	اَتَوْنَ / اَتَايْنَ
25	Infinitive			اَتَا	اَتَا	اَتَا

A B C

D	E	F	G	
فَعَّلَ	أَفْعَلَّ	أَفْعَلَ	أَفْعَلَّ	
Pa'el / Pa'el	Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
فَعَّلَ	أَفْعَلَّ	أَفْعَلَ	أَفْعَلَّ	1
فَعَّلَا	أَفْعَلَّوْا	أَفْعَلُّوا	أَفْعَلَّوْا	2
فَعَّلَتْ	أَفْعَلَّتْ	أَفْعَلَّتْ	أَفْعَلَّتْ	3
فَعَّلْتِ	أَفْعَلَّتِي	أَفْعَلَّتِي	أَفْعَلَّتِي	4
فَعَّلُوا	أَفْعَلَّوْا	أَفْعَلُّوا	أَفْعَلَّوْا	5
فَعَّلْتُمْ / أَمَلْتُمْ	أَفْعَلَّوْا / أَمَلْتُمْ	أَفْعَلُّوا / أَمَلْتُمْ	أَفْعَلَّوْا / أَمَلْتُمْ	6
فَعَّلْتُمْ / أَمَلْتُمْ	أَفْعَلَّوْا / أَمَلْتُمْ	أَفْعَلُّوا / أَمَلْتُمْ	أَفْعَلَّوْا / أَمَلْتُمْ	7
فَعَّلْتَهُ	أَفْعَلَّتْهُ	أَفْعَلَّتْهُ	أَفْعَلَّتْهُ	8
فَعَّلْتُمْ	أَفْعَلَّوْا	أَفْعَلُّوا	أَفْعَلَّوْا	9
فَعَّلْتُمْ / أَمَلْتُمْ	أَفْعَلَّوْا / أَمَلْتُمْ	أَفْعَلُّوا / أَمَلْتُمْ	أَفْعَلَّوْا / أَمَلْتُمْ	10
فَعَّلَ	فَعَّلَ	فَعَّلَ	فَعَّلَ	11
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	12
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	13
فَعَّلُوا	فَعَّلُوا	فَعَّلُوا	فَعَّلُوا	14
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	15
فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	16
فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	17
فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	18
فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	19
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	20
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	21
فَعَّلْتُمْ / أَمَلْتُمْ	فَعَّلْتُمْ / أَمَلْتُمْ	فَعَّلْتُمْ / أَمَلْتُمْ	فَعَّلْتُمْ / أَمَلْتُمْ	22
فَعَّلْتُمْ / أَمَلْتُمْ	فَعَّلْتُمْ / أَمَلْتُمْ	فَعَّلْتُمْ / أَمَلْتُمْ	فَعَّلْتُمْ / أَمَلْتُمْ	23
فَعَّلْتُمْ / أَمَلْتُمْ	فَعَّلْتُمْ / أَمَلْتُمْ	فَعَّلْتُمْ / أَمَلْتُمْ	فَعَّلْتُمْ / أَمَلْتُمْ	24
فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ	25
D	E	F	G	

Table 5. Initial *ʾ* Verbs (*ii. Active and Passive Participles*)

				A	B	C	
M = Masculine F = Feminine				P'al حَلَّ		أَفْعَلٌ	
				Future ٥ُ	Future ٥ِ	Ethp'el	
Present Tense (Active Participle)	Singular	3rd	M	أُفَلِّحُ	أُفَلِّحُ		
			F	أُفَلِّحِي	أُفَلِّحِي		
		2nd	M	أُفَلِّعُ	أُفَلِّعُ		
			F	أُفَلِّعِي	أُفَلِّعِي		
		1st	M	أُفَلِّمُ	أُفَلِّمُ		
			F	أُفَلِّمِي	أُفَلِّمِي		
		Plural	3rd	M	أُفَلِّحُونَ	أُفَلِّحُونَ	
	F			أُفَلِّحِينَ	أُفَلِّحِينَ		
	2nd		M	أُفَلِّعُونَ	أُفَلِّعُونَ		
			F	أُفَلِّعِينَ	أُفَلِّعِينَ		
	1st		M	أُفَلِّمُونَ	أُفَلِّمُونَ		
			F	أُفَلِّمِينَ	أُفَلِّمِينَ		
	Passive Participle		Singular	3rd	M	أُفَلِّعُ	أُفَلِّعُ
		F			أُفَلِّعِي	أُفَلِّعِي	مُفَلِّعِي
2nd		M		أُفَلِّعُ	أُفَلِّعُ	مُفَلِّعُ	
		F		أُفَلِّعِي	أُفَلِّعِي	مُفَلِّعِي	
1st		M		أُفَلِّعُ	أُفَلِّعُ	مُفَلِّعُ	
		F		أُفَلِّعِي	أُفَلِّعِي	مُفَلِّعِي	
Plural		3rd		M	أُفَلِّعُونَ	أُفَلِّعُونَ	مُفَلِّعُونَ
			F	أُفَلِّعِينَ	أُفَلِّعِينَ	مُفَلِّعِينَ	
		2nd	M	أُفَلِّعُونَ	أُفَلِّعُونَ	مُفَلِّعُونَ	
			F	أُفَلِّعِينَ	أُفَلِّعِينَ	مُفَلِّعِينَ	
		1st	M	أُفَلِّعُونَ	أُفَلِّعُونَ	مُفَلِّعُونَ	
			F	أُفَلِّعِينَ	أُفَلِّعِينَ	مُفَلِّعِينَ	

A

B

C

D	E	F	G	
فَعَّلَ	أَفَعَّلَ	أَفَعَّلَ	أَفَعَّلَ	
Pa'el / Pa'el	Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
فَعَّلَا		فَعَّلَا		26
فَعَّلَا		فَعَّلَا		27
فَعَّلَا		فَعَّلَا		28
فَعَّلَا		فَعَّلَا		29
فَعَّلَانَا		فَعَّلَانَا		30
فَعَّلَانَا		فَعَّلَانَا		31
فَعَّلَاكُمْ		فَعَّلَاكُمْ		32
فَعَّلَاكُمْ		فَعَّلَاكُمْ		33
فَعَّلَانَهُ		فَعَّلَانَهُ		34
فَعَّلَانَهُمْ		فَعَّلَانَهُمْ		35
فَعَّلَانِي		فَعَّلَانِي		36
فَعَّلَانِي		فَعَّلَانِي		37
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَاهُ	38
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَاهُ	39
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَاهُ	40
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَاهُ	41
فَعَّلَانَا	فَعَّلَانَا	فَعَّلَانَا	فَعَّلَاهُنَا	42
فَعَّلَانَا	فَعَّلَانَا	فَعَّلَانَا	فَعَّلَاهُنَا	43
فَعَّلَاكُمْ	فَعَّلَاكُمْ	فَعَّلَاكُمْ	فَعَّلَاهُمْ	44
فَعَّلَاكُمْ	فَعَّلَاكُمْ	فَعَّلَاكُمْ	فَعَّلَاهُمْ	45
فَعَّلَانَهُ	فَعَّلَانَهُ	فَعَّلَانَهُ	فَعَّلَاهُ	46
فَعَّلَانَهُمْ	فَعَّلَانَهُمْ	فَعَّلَانَهُمْ	فَعَّلَاهُمْ	47
فَعَّلَانِي	فَعَّلَانِي	فَعَّلَانِي	فَعَّلَاهُمْ	48
فَعَّلَانِي	فَعَّلَانِي	فَعَّلَانِي	فَعَّلَاهُمْ	49
D	E	F	G	

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Table 6. Middle ʔ Verbs

Verbs whose middle (i.e., second) letter is ʔ like **سَأَلَ** ‘asked’ have the following peculiarities:

1. The **سَأَلَ** (Table 6, Column A):
 - a. Past (A1-A10), the vowel of the past is usually **اَ** but moves from ʔ back to the previous letter as in **سَأَلَ** (A1), not **سَأَلَا**.
 - b. Future (A11-A20), the vowel of the future is **اُ** and also moves to the previous consonant as in **سَأَلْ** (A11), not **سَأَلُوا**. In cases when the suffix begins with a consonant, an **اُ** replaces the **اَ** as in **سَأَلْتَهُ** (A14), **سَأَلْتُمُوهَا** (A16), etc.
 - c. Imperative (A21-A24) and infinitive (A25), the vowel also moves to the previous consonant; e.g., **سَأَلْ** (A21), not **سَأَلَا**; **سَأَلْ** (A25), not **سَأَلُوا**.
 - d. Present or active participle (A26-37), is regular as in Table 1, but in the sing. 3rd masc. (A26), the ʔ is read as if it were a **اَ**; e.g., **سَأَلٌ** *shayel*.
 - e. Passive participle (A38-A49), the vowel moves back to the previous consonant as well; e.g., **سَأَلٌ** (A38), not **سَأَلَا**.
2. The **سَأَلْتُ** (Column B): In the entire column, the vowel of ʔ moves back to the previous consonant; e.g., **سَأَلْتُ** (B1), not **سَأَلْتُوا**. Also note that this verb is **ع**-initial, and metathesis takes places as in Table 2, Column K.
3. The **سَأَلْتُ** and **سَأَلْتُمْ** (Columns C & D): They are regular, but the ʔ with a vowel on it is pronounced as if it were a **اَ**; e.g., **سَأَلْتُ** *shayel* (C1), **سَأَلْتُمْ** *nshayel* (C11), **سَأَلْتُمْ** *mshayolu* (C25), **سَأَلْتُمْ** *mshayel* (C26), **سَأَلْتُمْ** *mshayal* (C38); **سَأَلْتُمْ** *eshhtayal* (D1), **سَأَلْتُمْ** *neshhtayal* (D11), **سَأَلْتُمْ** *meshtayolu* (D25), etc.
4. The **سَأَلْتُمْ** (Column E): It is regular, but the vowel of ʔ moves to the previous consonant; e.g., **سَأَلْتُمْ** (E1), not **سَأَلْتُمْ**, etc. The passive participle (E38-49) is not attested in the language.
5. The **سَأَلْتُمْ** (Column F): It is not attested in the language.

Table 6. Middle } Verbs (*i. Past, Future, Imperative, and Infinitive*)

				A	B	C	
M = Masculine F = Feminine C = Common (M & F)				فَعَّلَ	أَفَعَّلَ	فَعَّلَ	
				P'al	Ethp'el	Pa'el / Pa"el	
1	Past Tense (Perfect)	Singular	3rd	M	فَعَّلَ	أَفَعَّلَ	فَعَّلَ
2			F	فَعَّلَتْ	أَفَعَّلَتْ	فَعَّلَتْ	
3			2nd	M	فَعَّلَا	أَفَعَّلَا	فَعَّلَا
4			F	فَعَّلَايَا	أَفَعَّلَايَا	فَعَّلَايَا	
5			1st	C	فَعَّلَا	أَفَعَّلَا	فَعَّلَا
6		Plural	3rd	M	فَعَّلُوا / فَعَّلُوا	أَفَعَّلُوا / أَفَعَّلُوا	فَعَّلُوا / فَعَّلُوا
7			F	فَعَّلْنَ / فَعَّلْنَ	أَفَعَّلْنَ / أَفَعَّلْنَ	فَعَّلْنَ / فَعَّلْنَ	
8			2nd	M	فَعَّلُوهُ	أَفَعَّلُوهُ	فَعَّلُوهُ
9			F	فَعَّلُوهُنَّ	أَفَعَّلُوهُنَّ	فَعَّلُوهُنَّ	
10			1st	C	فَعَّلُوا / فَعَّلُوا	أَفَعَّلُوا / أَفَعَّلُوا	فَعَّلُوا / فَعَّلُوا
11	Future Tense (Imperfect)	Singular	3rd	M	يَفَعِّلُ	يُفَعِّلُ	يَفَعِّلُ
12			F	يَفَعِّلُ	يُفَعِّلُ	يَفَعِّلُ	
13			2nd	M	يَفَعِّلُ	يُفَعِّلُ	يَفَعِّلُ
14			F	يَفَعِّلِينَ	يُفَعِّلِينَ	يَفَعِّلِينَ	
15			1st	C	يَفَعِّلُ	يُفَعِّلُ	يَفَعِّلُ
16		Plural	3rd	M	يَفَعِّلُونَ	يُفَعِّلُونَ	يَفَعِّلُونَ
17			F	يَفَعِّلُونَ	يُفَعِّلُونَ	يَفَعِّلُونَ	
18			2nd	M	يَفَعِّلُوهُمْ	يُفَعِّلُوهُمْ	يَفَعِّلُوهُمْ
19			F	يَفَعِّلُوهُنَّ	يُفَعِّلُوهُنَّ	يَفَعِّلُوهُنَّ	
20			1st	C	يَفَعِّلُونَ	يُفَعِّلُونَ	يَفَعِّلُونَ
21	Imperative	Sing.	M	فَعِّلْ	أَفَعِّلْ	فَعِّلْ	
22			F	فَعِّلِي / فَعِّلِي	أَفَعِّلِي / أَفَعِّلِي	فَعِّلِي / فَعِّلِي	
23		Pl.	M	فَعِّلُوا / فَعِّلُوا	أَفَعِّلُوا / أَفَعِّلُوا	فَعِّلُوا / فَعِّلُوا	
24			F	فَعِّلْنَ / فَعِّلْنَ	أَفَعِّلْنَ / أَفَعِّلْنَ	فَعِّلْنَ / فَعِّلْنَ	
25	Infinitive			فَعَّلًا	فَعَّلًا	فَعَّلًا	
				A	B	C	

D	E	F	
أَفْعَلٌ	أَفْعَلٌ	أَفْعَلٌ	
Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
أَفْعَلٌ	أَفْعَلٌ		1
أَفْعَلٌ	أَفْعَلٌ		2
أَفْعَلٌ	أَفْعَلٌ		3
أَفْعَلٌ	أَفْعَلٌ		4
أَفْعَلٌ	أَفْعَلٌ		5
أَفْعَلٌ / أَفْعَلٌ	أَفْعَلٌ / أَفْعَلٌ		6
أَفْعَلٌ / أَفْعَلٌ	أَفْعَلٌ / أَفْعَلٌ		7
أَفْعَلٌ	أَفْعَلٌ		8
أَفْعَلٌ	أَفْعَلٌ		9
أَفْعَلٌ / أَفْعَلٌ	أَفْعَلٌ / أَفْعَلٌ		10
أَفْعَلٌ	أَفْعَلٌ		11
أَفْعَلٌ	أَفْعَلٌ		12
أَفْعَلٌ	أَفْعَلٌ		13
أَفْعَلٌ	أَفْعَلٌ		14
أَفْعَلٌ	أَفْعَلٌ		15
أَفْعَلٌ	أَفْعَلٌ		16
أَفْعَلٌ	أَفْعَلٌ		17
أَفْعَلٌ	أَفْعَلٌ		18
أَفْعَلٌ	أَفْعَلٌ		19
أَفْعَلٌ	أَفْعَلٌ		20
أَفْعَلٌ	أَفْعَلٌ		21
أَفْعَلٌ / أَفْعَلٌ	أَفْعَلٌ / أَفْعَلٌ		22
أَفْعَلٌ / أَفْعَلٌ	أَفْعَلٌ / أَفْعَلٌ		23
أَفْعَلٌ / أَفْعَلٌ	أَفْعَلٌ / أَفْعَلٌ		24
أَفْعَلٌ	أَفْعَلٌ		25
D	E	F	

The Ettaph'al forms are not attested in the language

Table 6. Middle } Verbs (ii. Active and Passive Participles)

				A	B	C	
M = Masculine F = Feminine				فَعَّلَا	أَفْعَلَا	فَعَّلَا	
				P'al	Ethp'el	Pa'el / Pa'el	
Present Tense (Active Participle)	Singular	3rd	M	فَاعِلٌ		مَفْعُولٌ	
			F	فَاعِلًا		مَفْعُولًا	
		2nd	M	فَاعِلَا		مَفْعُولَا	
			F	فَاعِلَايَ		مَفْعُولَايَ	
		1st	M	فَاعِلَانَا		مَفْعُولَانَا	
			F	فَاعِلَانَا		مَفْعُولَانَا	
		Plural	3rd	M	فَاعِلِينَ		مَفْعُولِينَ
	F			فَاعِلِينَ		مَفْعُولِينَ	
	2nd		M	فَاعِلِيَهُ		مَفْعُولِيَهُ	
			F	فَاعِلِيَهُنَّ		مَفْعُولِيَهُنَّ	
	1st		M	فَاعِلِيْنَا		مَفْعُولِيْنَا	
			F	فَاعِلِيْنَا		مَفْعُولِيْنَا	
	Passive Participle		Singular	3rd	M	فَاعِلٌ	مُفْعَلٌ
		F			فَاعِلًا	مُفْعَلًا	مَفْعُولًا
2nd		M		فَاعِلَا	مُفْعَلَا	مَفْعُولَا	
		F		فَاعِلَايَ	مُفْعَلَايَ	مَفْعُولَايَ	
1st		M		فَاعِلَانَا	مُفْعَلَانَا	مَفْعُولَانَا	
		F		فَاعِلَانَا	مُفْعَلَانَا	مَفْعُولَانَا	
Plural		3rd	M	فَاعِلِينَ	مُفْعَلِينَ	مَفْعُولِينَ	
			F	فَاعِلِينَ	مُفْعَلِينَ	مَفْعُولِينَ	
		2nd	M	فَاعِلِيَهُ	مُفْعَلِيَهُ	مَفْعُولِيَهُ	
			F	فَاعِلِيَهُنَّ	مُفْعَلِيَهُنَّ	مَفْعُولِيَهُنَّ	
		1st	M	فَاعِلِيْنَا	مُفْعَلِيْنَا	مَفْعُولِيْنَا	
			F	فَاعِلِيْنَا	مُفْعَلِيْنَا	مَفْعُولِيْنَا	

A

B

C

D	E	F	
اَفْعَالٌ Ethpa'al / Ethpa'al	اَفْعَالٌ Aph'el	اَفْعَالٌ Ettaph'al	
	اَفْعَالٌ		26
	اَفْعَالًا		27
	اَفْعَالًا		28
	اَفْعَالًا		29
	اَفْعَالًا		30
	اَفْعَالًا		31
	اَفْعَالًا		32
	اَفْعَالًا		33
	اَفْعَالًا		34
	اَفْعَالًا		35
	اَفْعَالًا		36
	اَفْعَالًا		37
اَفْعَالًا	The Aph'el passive participle is not attested in the language	The Ettaph'al is not attested in the language	38
اَفْعَالًا			39
اَفْعَالًا			40
اَفْعَالًا			41
اَفْعَالًا			42
اَفْعَالًا			43
اَفْعَالًا			44
اَفْعَالًا			45
اَفْعَالًا			46
اَفْعَالًا			47
اَفْعَالًا			48
اَفْعَالًا			49
D	E	F	

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Table 7. Final ʾ Verbs

Verbs whose final letter is ʾ have the following peculiarities:

1. The **حَكَّ** (Table 7, Columns A & B):
 - a. Past (A1-A10 & B1-B10), the past distinguishes between transitive (Column A) and intransitive (Column B) verbs. They differ as follows:
 - i. Sing. 3rd m. (Row 1): the transitive ends in **كُ** as in **حَكُّ** (A10), while the intransitive ends in **ك** as in **سَبَّ** (B1).
 - ii. Sing. 3rd f. (Row 2), the transitive form is **حَكَّتْ** (A2), but the intransitive is regular as in **سَبَّتْ** (B2) (compare with **كَلَّمَتْ**).
 - iii. Sing. 2nd m. & f. (Rows 3 & 4), the transitive has an **و** on the second letter as in **حَكَّوْ** (A3) and **حَكَّوِي** (A4), while the intransitive keeps the **و** as in **سَبَّوْ** (B3) and **سَبَّوِي** (B4), both retain the regular hard **ك** which distinguishes it from singular 1st person **سَبَّكْ** (B5), with a soft **ك**.
 - iv. Sing. 1st (Row 5), both columns have **و** as in **حَكَّوْ** and **سَبَّوْ** (again, note the soft **ك**).
 - v. Plurals (Rows 6-10), the transitive has **و** on the second letter as in **حَكَّوْ** (A6), while the intransitive has **و** as in **سَبَّوْ** (B6). Also note that the final ʾ disappears in **حَكَّوْ** (A6) and turns into **و** in **سَبَّوْ** (B6).
 - b. The rest of the tenses (A11-A49 & B11-A49), both columns are identical, but differ from the regular verb. The contracted participle forms (e.g., A28) always have a hard **ك** even those that have not been indicated.
2. The rest of the forms should be studied from the table as their endings differ substantially from the regular verb.

Table 7. Final } Verbs (*i. Past, Future, Imperative, and Infinitive*)

				A	B	C	
M = Masculine F = Feminine C = Common (M & F)				فعل P'al		أفعل	
				Transitive (و)	Intransitive (و)	Ethp'el	
1 2 3 4 5 6 7 8 9 10	Past Tense (Perfect)	Singular	3rd	M	حَفَا	سَبَّ	أَحَفَّ
			F	حَفَا	سَبَّ	أَحَفَّ	
			2nd	M	حَفَا	سَبَّ	أَحَفَّ
			F	حَفَا	سَبَّ	أَحَفَّ	
			C	حَفَا	سَبَّ	أَحَفَّ	
	Plural	3rd	M	حَفَّوْ / حَفَّوْ	سَبَّوْ / سَبَّوْ	أَحَفَّوْ / أَحَفَّوْ	
		F	حَفَّوْ / حَفَّوْ	سَبَّوْ / سَبَّوْ	أَحَفَّوْ / أَحَفَّوْ		
		2nd	M	حَفَّوْ	سَبَّوْ	أَحَفَّوْ	
		F	حَفَّوْ	سَبَّوْ	أَحَفَّوْ		
		C	حَفَّوْ / حَفَّوْ	سَبَّوْ / سَبَّوْ	أَحَفَّوْ / أَحَفَّوْ		
11 12 13 14 15 16 17 18 19 20	Future Tense (Imperfect)	Singular	3rd	M	يُحَفُّ	يُسَبِّ	يُأَحَفُّ
			F	يُحَفُّ	يُسَبِّ	يُأَحَفُّ	
			2nd	M	يُحَفُّ	يُسَبِّ	يُأَحَفُّ
			F	يُحَفُّ	يُسَبِّ	يُأَحَفُّ	
			C	يُحَفُّ	يُسَبِّ	يُأَحَفُّ	
	Plural	3rd	M	يُحَفُّوْ	يُسَبِّوْ	يُأَحَفُّوْ	
		F	يُحَفُّوْ	يُسَبِّوْ	يُأَحَفُّوْ		
		2nd	M	يُحَفُّوْ	يُسَبِّوْ	يُأَحَفُّوْ	
		F	يُحَفُّوْ	يُسَبِّوْ	يُأَحَفُّوْ		
		C	يُحَفُّوْ	يُسَبِّوْ	يُأَحَفُّوْ		
21 22 23 24	Imperative	Sing.	M	حَفِّ	سَبِّ	أَحَفِّ	
			F	حَفِّ / حَفِّ	سَبِّ / سَبِّ	أَحَفِّ	
		Pl.	M	حَفِّوْ / حَفِّوْ	سَبِّوْ / سَبِّوْ	أَحَفِّوْ / أَحَفِّوْ	
			F	حَفِّوْ / حَفِّوْ	سَبِّوْ / سَبِّوْ	أَحَفِّوْ / أَحَفِّوْ	
25	Infinitive			حَفِّ	حَفِّ	حَفِّ	

A

B

C

D	E	F	G	
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	
Pa'el / Pa'el	Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	1
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	2
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	3
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	4
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	5
قَدَّ / قَدَّ	أَقَدَّ / أَقَدَّ	أَفَدَّ / أَفَدَّ	أَمَأَفَدَّ / أَمَأَفَدَّ	6
قَدَّ / قَدَّ	أَقَدَّ / أَقَدَّ	أَفَدَّ / أَفَدَّ	أَمَأَفَدَّ / أَمَأَفَدَّ	7
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	8
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	9
قَدَّ / قَدَّ	أَقَدَّ / أَقَدَّ	أَفَدَّ / أَفَدَّ	أَمَأَفَدَّ / أَمَأَفَدَّ	10
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	11
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	12
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	13
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	14
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	15
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	16
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	17
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	18
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	19
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	20
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	21
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	22
قَدَّ / قَدَّ	أَقَدَّ / أَقَدَّ	أَفَدَّ / أَفَدَّ	أَمَأَفَدَّ / أَمَأَفَدَّ	23
قَدَّ / قَدَّ	أَقَدَّ / أَقَدَّ	أَفَدَّ / أَفَدَّ	أَمَأَفَدَّ / أَمَأَفَدَّ	24
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَأَفَدَّ	25
D	E	F	G	

Table 7. Final } Verbs (ii. Active and Passive Participles)

				A	B	C		
M = Masculine F = Feminine				P'al حَلَّ		أَحَلَّ		
				Transitive (و)	Intransitive (و)	Ethp'el		
Present Tense (Active Participle)	Singular	3rd	M	حَلَّ	سَبَّ			
			F	حَلَّتْ	سَبَّتْ			
		2nd	M	حَلَّ	سَبَّ			
			F	حَلَّتْ	سَبَّتْ			
		1st	M	حَلَّ	سَبَّ			
			F	حَلَّتْ	سَبَّتْ			
	Plural	3rd	M	حَلُّوا	سَبُّوا			
			F	حَلَّتْنَ	سَبَّتْنَ			
		2nd	M	حَلَّوْا	سَبَّوْا			
			F	حَلَّتْنَ	سَبَّتْنَ			
		1st	M	حَلُّوا	سَبُّوا			
			F	حَلَّتْنَ	سَبَّتْنَ			
		Passive Participle	Singular	3rd	M	حَلَّ	سَبَّ	مُحَلَّلٌ
					F	حَلَّتْ	سَبَّتْ	مُحَلَّلَةٌ
2nd	M			حَلَّ	سَبَّ	مُحَلَّلٌ		
	F			حَلَّتْ	سَبَّتْ	مُحَلَّلَةٌ		
1st	M			حَلَّ	سَبَّ	مُحَلَّلٌ		
	F			حَلَّتْ	سَبَّتْ	مُحَلَّلَةٌ		
Plural	3rd		M	حَلُّوا	سَبُّوا	مُحَلَّلُونَ		
			F	حَلَّتْنَ	سَبَّتْنَ	مُحَلَّلَاتٌ		
	2nd		M	حَلَّوْا	سَبَّوْا	مُحَلَّلُونَ		
			F	حَلَّتْنَ	سَبَّتْنَ	مُحَلَّلَاتٌ		
	1st		M	حَلُّوا	سَبُّوا	مُحَلَّلُونَ		
			F	حَلَّتْنَ	سَبَّتْنَ	مُحَلَّلَاتٌ		
					A	B	C	

D	E	F	G	
فَدَا	أَفَادَا	أَفَدَا	أَفَادَا	
Pa'el / Pa'el	Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
مَدَحًا		مَدَحًا		26
مَدَحْنَا		مَدَحْنَا		27
مَدَحْتَهُ		مَدَحْتَهُ		28
مَدَحْتُمُ		مَدَحْتُمُ		29
مَدَحْنَا		مَدَحْنَا		30
مَدَحْنَا		مَدَحْنَا		31
مَدَحْتَهُ		مَدَحْتَهُ		32
مَدَحْتُمُ		مَدَحْتُمُ		33
مَدَحْتَهُ		مَدَحْتَهُ		34
مَدَحْتُمُ		مَدَحْتُمُ		35
مَدَحْتُمُ		مَدَحْتُمُ		36
مَدَحْتُمُ		مَدَحْتُمُ		37
مَدَحُّ	مَدَحًّا	مَدَحُّ	مَدَحًّا	38
مَدَحْنَا	مَدَحْنَا	مَدَحْنَا	مَدَحْنَا	39
مَدَحْتَهُ	مَدَحْتَهُ	مَدَحْتَهُ	مَدَحْتَهُ	40
مَدَحْتُمُ	مَدَحْتُمُ	مَدَحْتُمُ	مَدَحْتُمُ	41
مَدَحْنَا	مَدَحْنَا	مَدَحْنَا	مَدَحْنَا	42
مَدَحْنَا	مَدَحْنَا	مَدَحْنَا	مَدَحْنَا	43
مَدَحْتَهُ	مَدَحْتَهُ	مَدَحْتَهُ	مَدَحْتَهُ	44
مَدَحْتُمُ	مَدَحْتُمُ	مَدَحْتُمُ	مَدَحْتُمُ	45
مَدَحْتَهُ	مَدَحْتَهُ	مَدَحْتَهُ	مَدَحْتَهُ	46
مَدَحْتُمُ	مَدَحْتُمُ	مَدَحْتُمُ	مَدَحْتُمُ	47
مَدَحْتُمُ	مَدَحْتُمُ	مَدَحْتُمُ	مَدَحْتُمُ	48
مَدَحْتُمُ	مَدَحْتُمُ	مَدَحْتُمُ	مَدَحْتُمُ	49
D	E	F	G	

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Table 8. Initial ء Verbs

Verbs whose initial letter is ء have the following peculiarities:

1. The ءَفَعَلٌ (Column A):
 - a. Past (A1-A10), the initial ء takes an ُ vowel as in ءَفَعَلٌ (A1), with the exception of ءَفَعَلٌ (A2) and ءَفَعَلٌ (A5) which are regular.
 - b. Future (A11-A20) and infinitive (A25), the ُ is retained but the ء turns into an ِ as in ءَفَعَلٌ (A11) and ءَفَعَلٌ (A25). Some verbs have an ُ instead of ُ; two that come to mind are ءَفَعَلٌ and ءَفَعَلٌ. The future of the former is ءَفَعَلٌ, ءَفَعَلٌ, etc., and that of the latter is ءَفَعَلٌ, ءَفَعَلٌ, etc. Their infinitives are also peculiar: ءَفَعَلٌ and ءَفَعَلٌ.
 - c. Imperative (A21-A24), the initial ء is retained as in ءَفَعَلٌ (A21). Again, the imperatives of ءَفَعَلٌ and ءَفَعَلٌ are peculiar: ءَفَعَلٌ for the former, and ءَفَعَلٌ for the latter.
 - d. Present or active participle (A26-A37), these are regular.
 - e. Passive participle (A38-A49), these follow the regular verb but with an ُ on the ء as in ءَفَعَلٌ (A38).
2. The ءَفَعَلٌ (Column B): in cases when the ء does not have a vowel (if one imposes on it the regular paradigms) then it takes an ُ, which we place on the previous consonant as in ءَفَعَلٌ (B1), compare with regular ءَفَعَلٌ.
3. The ءَفَعَلٌ (Column C) and ءَفَعَلٌ (Column D) are regular.
4. The ءَفَعَلٌ (Column E) and ءَفَعَلٌ (Column F): The initial ء turns into ء as in ءَفَعَلٌ (E1) and ءَفَعَلٌ (F1). As such, these are conjugated like the ِ-initial verbs in Table 5, Columns E & F. The verbs ءَفَعَلٌ ‘suck’ and ءَفَعَلٌ ‘wail’, however, retain the ء as in ءَفَعَلٌ and ءَفَعَلٌ.

Table 8. Initial ء Verbs (i. Past, Future, Imperative, and Infinitive)

				A	B	C	
M = Masculine F = Feminine C = Common (M & F)				ء	ءا	ءا	
				P'al	Ethp'el	Pa'el / Pa"el	
1	Past Tense (Perfect)	Singular	3rd	M	ء	ءا	ء
2			F	ءا	ءا	ءا	
3			2nd	M	ءا	ءا	ءا
4			F	ءا	ءا	ءا	
5			1st	C	ء	ءا	ء
6		Plural	3rd	M	ءا / ءا	ءا / ءا	ءا / ءا
7			F	ءا / ءا	ءا / ءا	ءا / ءا	
8			2nd	M	ءا	ءا	ءا
9			F	ءا	ءا	ءا	
10			1st	C	ءا / ءا	ءا / ءا	ءا / ءا
11	Future Tense (Imperfect)	Singular	3rd	M	ء	ءا	ء
12			F	ءا	ءا	ءا	
13			2nd	M	ءا	ءا	ءا
14			F	ءا	ءا	ءا	
15			1st	C	ء	ءا	ء
16		Plural	3rd	M	ءا	ءا	ءا
17			F	ءا	ءا	ءا	
18			2nd	M	ءا	ءا	ءا
19			F	ءا	ءا	ءا	
20			1st	C	ء	ءا	ء
21	Imperative	Sing.	M	ء	ءا	ء	
22			F	ءا / ءا	ءا / ءا	ءا / ءا	
23		Pl.	M	ءا / ءا	ءا / ءا	ءا / ءا	
24			F	ءا / ءا	ءا / ءا	ءا / ءا	
25	Infinitive			ءا	ءا	ءا	
				A	B	C	

D	E	F	
اَفْءَ	اَفْءَ	اَفْءَ	
Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
اَفْءَ	اَفْءَ	اَفْءَ	1
اَفْءَ	اَفْءَ	اَفْءَ	2
اَفْءَ	اَفْءَ	اَفْءَ	3
اَفْءَ	اَفْءَ	اَفْءَ	4
اَفْءَ	اَفْءَ	اَفْءَ	5
اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	6
اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	7
اَفْءَ	اَفْءَ	اَفْءَ	8
اَفْءَ	اَفْءَ	اَفْءَ	9
اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	10
اَفْءَ	اَفْءَ	اَفْءَ	11
اَفْءَ	اَفْءَ	اَفْءَ	12
اَفْءَ	اَفْءَ	اَفْءَ	13
اَفْءَ	اَفْءَ	اَفْءَ	14
اَفْءَ	اَفْءَ	اَفْءَ	15
اَفْءَ	اَفْءَ	اَفْءَ	16
اَفْءَ	اَفْءَ	اَفْءَ	17
اَفْءَ	اَفْءَ	اَفْءَ	18
اَفْءَ	اَفْءَ	اَفْءَ	19
اَفْءَ	اَفْءَ	اَفْءَ	20
اَفْءَ	اَفْءَ	اَفْءَ	21
اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	22
اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	23
اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	اَفْءَ / اَفْءَ	24
اَفْءَ	اَفْءَ	اَفْءَ	25
D	E	F	

Table 8. Initial **ا** Verbs (*ii. Active and Passive Participles*)

				A	B	C	
M = Masculine F = Feminine				فَعَالٌ	أَفْعَالٌ	فَعَالٌ	
				P'al	Ethp'el	Pa'el / Pa'el	
Present Tense (Active Participle)	Singular	3rd	M	فَعَالٌ		مَفْعَالٌ	
			F	فَعَالَةٌ		مَفْعَالَةٌ	
		2nd	M	فَعَالٌ		مَفْعَالٌ	
			F	فَعَالَةٌ		مَفْعَالَةٌ	
		1st	M	فَعَالٌ		مَفْعَالٌ	
			F	فَعَالَةٌ		مَفْعَالَةٌ	
		Plural	3rd	M	فَعَالٌ		مَفْعَالٌ
	F			فَعَالَاتٌ		مَفْعَالَاتٌ	
	2nd		M	فَعَالُونَ		مَفْعَالُونَ	
			F	فَعَالَاتٌ		مَفْعَالَاتٌ	
	1st		M	فَعَالٌ		مَفْعَالٌ	
			F	فَعَالَاتٌ		مَفْعَالَاتٌ	
	Passive Participle		Singular	3rd	M	فَعَالٌ	مَفْعَالٌ
		F			فَعَالَةٌ	مَفْعَالَةٌ	مَفْعَالَةٌ
2nd		M		فَعَالٌ	مَفْعَالٌ	مَفْعَالٌ	
		F		فَعَالَةٌ	مَفْعَالَةٌ	مَفْعَالَةٌ	
1st		M		فَعَالٌ	مَفْعَالٌ	مَفْعَالٌ	
		F		فَعَالَةٌ	مَفْعَالَةٌ	مَفْعَالَةٌ	
Plural		3rd	M	فَعَالٌ	مَفْعَالٌ	مَفْعَالٌ	
			F	فَعَالَاتٌ	مَفْعَالَاتٌ	مَفْعَالَاتٌ	
		2nd	M	فَعَالُونَ	مَفْعَالُونَ	مَفْعَالُونَ	
			F	فَعَالَاتٌ	مَفْعَالَاتٌ	مَفْعَالَاتٌ	
		1st	M	فَعَالٌ	مَفْعَالٌ	مَفْعَالٌ	
			F	فَعَالَاتٌ	مَفْعَالَاتٌ	مَفْعَالَاتٌ	

A

B

C

D	E	F	
אֶתְּפֹאֵל Ethpa'al / Ethpa'al	אֶפְהֵל Aph'el	אֶתְּתַפֵּאֵל Ettaph'al	
	אֶפְהֵל		26
	אֶפְהֵל		27
	אֶפְהֵל		28
	אֶפְהֵל		29
	אֶפְהֵל		30
	אֶפְהֵל		31
	אֶפְהֵל		32
	אֶפְהֵל		33
	אֶפְהֵל		34
	אֶפְהֵל		35
	אֶפְהֵל		36
	אֶפְהֵל		37
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	38
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	39
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	40
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	41
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	42
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	43
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	44
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	45
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	46
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	47
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	48
אֶתְּתַפֵּאֵל	אֶפְהֵל	אֶתְּתַפֵּאֵל	49
D	E	F	

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Table 9. Middle ة/ﺀ Verbs

Middle ة verbs are called as such because they originally may have had a ة in the middle. These verbs now appear as two-letters; e.g., **ﺀﻣﺮ** ‘rose up’ where **ﺀ** is the first letter and **ﺀ** is the *third* letter. The second letter, the ة, is no longer there. However, if you want to look up **ﺀﻣﺮ** in the dictionary, you have to look it up under **ﻣﻪﺀ**. These verbs exhibit the following characteristics in their paradigm:

1. The **ﺀﻣﺮ** (Columns A & B):
 - a. Past (A1-A10), the vowel is ُ as in **ﺀﻣﺮ** (A1), **ﺀﻣﻤﺘﻰ** (A2), etc. The only exception is the verb **ﺀﻣﻤﻠﺖ** where the vowel is ُ as shown in B1-B10.
 - b. Future (A11-A20) and imperative (A21-A24), the vowel is ُ as in **ﺀﻣﻤﺮ** (A11). The only exception is the verb **ﺀﻣﻤﺮ** whose future is **ﺀﻣﻤﺮ** (B11) as shown in B11-B24. The prefixes take no vowel apart from the singular 1st person which takes ُ as in **ﺀﻣﻤﺮ** (A15).
 - c. Infinitive (A25), has the vowel ُ with a **ﻣﻪ** prefix; e.g., **ﻣﻪﺀﻣﺮ**.
 - d. Present or active participle (A26-A37), the 3rd sing. masc. has ِ in the middle which is pronounced as if it were a ِ; e.g., **ﺀﻣﻤﺮ** *qoyem* (A26). The rest of the forms have ِ as in **ﺀﻣﻤﺮ** (A27) and **ﺀﻣﻤﺮ** (A32).
 - e. Passive participle (A38-A49), has the vowel ُ as in **ﺀﻣﻤﺮ** (A38).
2. The **ﺀﻣﻤﺮ** does not exist. The **ﺀﻣﻤﺮ** is used instead.
3. The **ﺀﻣﺮ** (Column C) and **ﺀﻣﻤﺮ** (Column D): The middle letter appears as a ِ and is conjugated like the regular verb; e.g., **ﺀﻣﺮ** (C1), compare with **ﺀﻣﺮ**; **ﺀﻣﻤﺮ** (D1), compare with **ﺀﻣﻤﺮ**.
4. The **ﺀﻣﺮ** (Column E): The middle vowel is ُ as in **ﺀﻣﻤﺮ**. The future, apart from sing. 1st person **ﺀﻣﻤﺮ** (E15), has no vowel on the prefix. The passive participles (E38-E49) have ُ as in **ﺀﻣﻤﺮ** (E38).
5. The **ﺀﻣﻤﺮ** (Column F): It follows the vocalization of the **ﺀﻣﻤﺮ**.

Table 9. Middle *o/ʊ* Verbs (*i. Past, Future, Imperative, and Infinitive*)

				A	B	C	
M = Masculine F = Feminine C = Common (M & F)				فَعَّلَا		فَعَّلَا	
				مُفَعَّلِمٌ	مُفَعَّلِمَةٌ / مَفْعُولٌ	Pa'el / Pa'eel	
1	Past Tense (Perfect)	Singular	3rd	M	مَفَعَّلِمٌ	مَفَعَّلِمَةٌ	مَفَعَّلِمٌ
2			F	مَفَعَّلِمَةٌ	مَفَعَّلِمَةٌ	مَفَعَّلِمَةٌ	
3			2nd	M	مَفَعَّلِمٌ	مَفَعَّلِمَةٌ	مَفَعَّلِمٌ
4			F	مَفَعَّلِمَةٌ	مَفَعَّلِمَةٌ	مَفَعَّلِمَةٌ	
5			1st	C	مَفَعَّلِمٌ	مَفَعَّلِمَةٌ	مَفَعَّلِمٌ
6		Plural	3rd	M	مَفَعَّلِمُوا / مَفَعَّلِمُوهُ	مَفَعَّلِمُوهُ / مَفَعَّلِمُوهُ	مَفَعَّلِمُوا / مَفَعَّلِمُوهُ
7			F	مَفَعَّلِمُنَّ / مَفَعَّلِمُنَّ	مَفَعَّلِمُنَّ / مَفَعَّلِمُنَّ	مَفَعَّلِمُنَّ / مَفَعَّلِمُنَّ	
8			2nd	M	مَفَعَّلِمُوهُ	مَفَعَّلِمُوهُ	مَفَعَّلِمُوهُ
9			F	مَفَعَّلِمُنَّ	مَفَعَّلِمُنَّ	مَفَعَّلِمُنَّ	
10			1st	C	مَفَعَّلِمُوا / مَفَعَّلِمُوا	مَفَعَّلِمُوا / مَفَعَّلِمُوا	مَفَعَّلِمُوا / مَفَعَّلِمُوا
11	Future Tense (Imperfect)	Singular	3rd	M	يَفَعَّلِمُ	يَفَعَّلِمُ	يَفَعَّلِمُ
12			F	يَفَعَّلِمُ	يَفَعَّلِمُ	يَفَعَّلِمُ	
13			2nd	M	يَفَعَّلِمُ	يَفَعَّلِمُ	يَفَعَّلِمُ
14			F	يَفَعَّلِمُنَّ	يَفَعَّلِمُنَّ	يَفَعَّلِمُنَّ	
15			1st	C	يَفَعَّلِمُ	يَفَعَّلِمُ	يَفَعَّلِمُ
16		Plural	3rd	M	يَفَعَّلِمُونَ	يَفَعَّلِمُونَ	يَفَعَّلِمُونَ
17			F	يَفَعَّلِمُنَّ	يَفَعَّلِمُنَّ	يَفَعَّلِمُنَّ	
18			2nd	M	يَفَعَّلِمُونَ	يَفَعَّلِمُونَ	يَفَعَّلِمُونَ
19			F	يَفَعَّلِمُنَّ	يَفَعَّلِمُنَّ	يَفَعَّلِمُنَّ	
20			1st	C	يَفَعَّلِمُونَ	يَفَعَّلِمُونَ	يَفَعَّلِمُونَ
21	Imperative	Sing.		M	فَعَّلِمْ	فَعَّلِمْ	فَعَّلِمْ
22			F	فَعَّلِمِي / فَعَّلِمِي	فَعَّلِمِي / فَعَّلِمِي	فَعَّلِمِي / فَعَّلِمِي	
23		Pl.		M	فَعَّلِمُوا / فَعَّلِمُوا	فَعَّلِمُوا / فَعَّلِمُوا	فَعَّلِمُوا / فَعَّلِمُوا
24			F	فَعَّلِمُنَّ / فَعَّلِمُنَّ	فَعَّلِمُنَّ / فَعَّلِمُنَّ	فَعَّلِمُنَّ / فَعَّلِمُنَّ	
25	Infinitive			مَفَعَّلِمٌ	مَفَعَّلِمَةٌ	مَفَعَّلِمٌ	
				A	B	C	

D	E	F	
أَفْطَالٌ	أَفْهَلٌ	أَفْطَالٌ	
Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
أَفْطَمَ	أَفْهَمَ	أَفْطَمَ	1
أَفْطَعَدَ	أَفْهَعَدَ	أَفْطَعَدَ	2
أَفْطَعَدَ	أَفْهَعَدَ	أَفْطَعَدَ	3
أَفْطَعَدِي	أَفْهَعَدِي	أَفْطَعَدِي	4
أَفْطَعَدَ	أَفْهَعَدَ	أَفْطَعَدَ	5
أَفْطَعَدُ / أَفْطَعِدُ	أَفْهَعَدُ / أَفْهَعِدُ	أَفْطَعَدُ / أَفْطَعِدُ	6
أَفْطَعَدْتُ / أَفْطَعِدْتُ	أَفْهَعَدْتُ / أَفْهَعِدْتُ	أَفْطَعَدْتُ / أَفْطَعِدْتُ	7
أَفْطَعَدَهُ	أَفْهَعَدَهُ	أَفْطَعَدَهُ	8
أَفْطَعَدْتَهُ	أَفْهَعَدْتَهُ	أَفْطَعَدْتَهُ	9
أَفْطَعَدَ / أَفْطَعِدَ	أَفْهَعَدَ / أَفْهَعِدَ	أَفْطَعَدَ / أَفْطَعِدَ	10
تَفْطَمَ	تَفْهَمَ	تَفْطَمَ	11
أَفْطَمَ	أَفْهَمَ	أَفْطَمَ	12
أَفْطَمَ	أَفْهَمَ	أَفْطَمَ	13
أَفْطَمَّ	أَفْهَمَّ	أَفْطَمَّ	14
أَفْطَمَ	أَفْهَمَ	أَفْطَمَ	15
تَفْطَمُهُ	تَفْهَمُهُ	تَفْطَمُهُ	16
تَفْطَمُ	تَفْهَمُ	تَفْطَمُ	17
أَفْطَمُهُ	أَفْهَمُهُ	أَفْطَمُهُ	18
أَفْطَمُ	أَفْهَمُ	أَفْطَمُ	19
تَفْطَمَ	تَفْهَمَ	تَفْطَمَ	20
أَفْطَمَ	أَفْهَمَ	أَفْطَمَ	21
أَفْطَمِي / أَفْطَمِي	أَفْهَمِي / أَفْهَمِي	أَفْطَمِي / أَفْطَمِي	22
أَفْطَمِي / أَفْطَمِي	أَفْهَمِي / أَفْهَمِي	أَفْطَمِي / أَفْطَمِي	23
أَفْطَمْتُ / أَفْطَمْتُ	أَفْهَمْتُ / أَفْهَمْتُ	أَفْطَمْتُ / أَفْطَمْتُ	24
فَطَمُهُ	فَهَمُهُ	فَطَمُهُ	25
D	E	F	

Table 9. Middle و/ح Verbs (ii. Active and Passive Participles)

				A	B	C	
M = Masculine F = Feminine				فَعَّلَ		فَعَّلَ Pa'el / Pa'el	
				مُ	مُ / مَّ		
Present Tense (Active Participle)	Singular	3rd	M	مُفَعِّلٌ	مُفَعِّلٌ	مُفَعِّلٌ	
			F	مُفَعِّلَةٌ	مُفَعِّلَةٌ	مُفَعِّلَةٌ	
		2nd	M	مُفَعِّلٌ	مُفَعِّلٌ	مُفَعِّلٌ	
			F	مُفَعِّلَةٌ	مُفَعِّلَةٌ	مُفَعِّلَةٌ	
		1st	M	مُفَعِّلٌ	مُفَعِّلٌ	مُفَعِّلٌ	
			F	مُفَعِّلَةٌ	مُفَعِّلَةٌ	مُفَعِّلَةٌ	
		Plural	3rd	M	مُفَعِّلٌ	مُفَعِّلٌ	مُفَعِّلٌ
	F			مُفَعِّلَةٌ	مُفَعِّلَةٌ	مُفَعِّلَةٌ	
	2nd		M	مُفَعِّلُونَ	مُفَعِّلُونَ	مُفَعِّلُونَ	
			F	مُفَعِّلَاتٌ	مُفَعِّلَاتٌ	مُفَعِّلَاتٌ	
	1st		M	مُفَعِّلٌ	مُفَعِّلٌ	مُفَعِّلٌ	
			F	مُفَعِّلَةٌ	مُفَعِّلَةٌ	مُفَعِّلَةٌ	
	Passive Participle		Singular	3rd	M	مُفَعَّلٌ	مُفَعَّلٌ
		F			مُفَعَّلَةٌ	مُفَعَّلَةٌ	مُفَعَّلَةٌ
2nd		M		مُفَعَّلٌ	مُفَعَّلٌ	مُفَعَّلٌ	
		F		مُفَعَّلَةٌ	مُفَعَّلَةٌ	مُفَعَّلَةٌ	
1st		M		مُفَعَّلٌ	مُفَعَّلٌ	مُفَعَّلٌ	
		F		مُفَعَّلَةٌ	مُفَعَّلَةٌ	مُفَعَّلَةٌ	
Plural		3rd		M	مُفَعَّلٌ	مُفَعَّلٌ	مُفَعَّلٌ
			F	مُفَعَّلَةٌ	مُفَعَّلَةٌ	مُفَعَّلَةٌ	
		2nd	M	مُفَعَّلُونَ	مُفَعَّلُونَ	مُفَعَّلُونَ	
			F	مُفَعَّلَاتٌ	مُفَعَّلَاتٌ	مُفَعَّلَاتٌ	
		1st	M	مُفَعَّلٌ	مُفَعَّلٌ	مُفَعَّلٌ	
			F	مُفَعَّلَةٌ	مُفَعَّلَةٌ	مُفَعَّلَةٌ	

A

B

C

D	E	F	
اَفْءَا Ethpa'al / Ethpa'al	اَفْءَا Aph'el	اَفْءَا Ettaph'al	
	مَقْصَم		26
	مَقْصَمَا		27
	مَقْصَمَاه		28
	مَقْصَمَاي		29
	مَقْصَمَانَا		30
	مَقْصَمَانَاه		31
	مَقْصَمَانِي		32
	مَقْصَمَانِي		33
	مَقْصَمَانِي		34
	مَقْصَمَانِي		35
	مَقْصَمَانِي		36
	مَقْصَمَانِي		37
مَقْصَمَانِي	مَقْصَم	مَقْصَمَانِي	38
مَقْصَمَانِي	مَقْصَمَا	مَقْصَمَانِي	39
مَقْصَمَانِي	مَقْصَمَاه	مَقْصَمَانِي	40
مَقْصَمَانِي	مَقْصَمَاي	مَقْصَمَانِي	41
مَقْصَمَانِي	مَقْصَمَانَا	مَقْصَمَانِي	42
مَقْصَمَانِي	مَقْصَمَانَاه	مَقْصَمَانِي	43
مَقْصَمَانِي	مَقْصَمَانِي	مَقْصَمَانِي	44
مَقْصَمَانِي	مَقْصَمَانِي	مَقْصَمَانِي	45
مَقْصَمَانِي	مَقْصَمَانِي	مَقْصَمَانِي	46
مَقْصَمَانِي	مَقْصَمَانِي	مَقْصَمَانِي	47
مَقْصَمَانِي	مَقْصَمَانِي	مَقْصَمَانِي	48
مَقْصَمَانِي	مَقْصَمَانِي	مَقْصَمَانِي	49
D	E	F	

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Table 10. Doubled Verbs

Doubled, also called geminate, verbs are verbs where the second and third letters are the same; e.g., **حَرَر**. Unless the second letter has a vowel, the doubled letter is collapsed into one; i.e., **حَر** (A1) but **حَرَّر** (B1).

The **فَعَّلَ** (Column A) is particular to this type of verb and does not resemble the regular verb with the exception of the passive participle (A38-A49). The present sing. 3rd person masc. **فَعَّلُ** (A26) is read as if the **ل** were a **و**, *foyyeḥ*.

The **فَعَّلَ** (Column B), **فَعَّلَ** (Column C), and **فَعَّلَ** (Column D) are regular and follow Table 1.

The **فَعَّلَ** (Column E) and **فَعَّلَ** (Column F) collapse the two **ل**s into one, with a hard **ع** as in **فَعَّلَ** (E1) and **فَعَّلَ** (F1).

Table 10. Doubled Verbs—where the second and third letters are the same (*i. Past, Future,*

				A	B	C
				فَلَا	أَفَلَا	فَلَا
				P'al	Ethp'el	Pa'el / Pa'eel
1	Past Tense (Perfect)	Singular	M	فَعَلَ	أَفَعَّلَ	فَعَّلَ
2			F	فَعَلَتْ	أَفَعَّلَتْ	فَعَّلَتْ
3			M	فَعَلُوا	أَفَعَّلُوا	فَعَّلُوا
4			F	فَعَلْنَ	أَفَعَّلْنَ	فَعَّلْنَ
5			C	فَعَلُوا	أَفَعَّلُوا	فَعَّلُوا
6		Plural	M	فَعَلُوا / فَعَلُوا	أَفَعَّلُوهُ / أَفَعَّلُوهُ	فَعَّلُوهُ / فَعَّلُوهُ
7			F	فَعَلْنَ / فَعَلْنَ	أَفَعَّلْنِي / أَفَعَّلْنِي	فَعَّلْنِي / فَعَّلْنِي
8			M	فَعَلُوا	أَفَعَّلُوا	فَعَّلُوا
9			F	فَعَلْنَ	أَفَعَّلْنَ	فَعَّلْنَ
10			C	فَعَلُوا / فَعَلُوا	أَفَعَّلُوا / أَفَعَّلُوا	فَعَّلُوا / فَعَّلُوا
11	Future Tense (Imperfect)	Singular	M	فَعْلَمُ	أَفَعْلَمُ	فَعْلَمُ
12			F	فَعْلَمِي	أَفَعْلَمِي	فَعْلَمِي
13			M	فَعْلَمُوا	أَفَعْلَمُوا	فَعْلَمُوا
14			F	فَعْلَمْنَ	أَفَعْلَمْنَ	فَعْلَمْنَ
15			C	فَعْلَمُوا	أَفَعْلَمُوا	فَعْلَمُوا
16		Plural	M	فَعْلَمُوا	أَفَعْلَمُوا	فَعْلَمُوا
17			F	فَعْلَمْنَ	أَفَعْلَمْنَ	فَعْلَمْنَ
18			M	فَعْلَمُوا	أَفَعْلَمُوا	فَعْلَمُوا
19			F	فَعْلَمْنَ	أَفَعْلَمْنَ	فَعْلَمْنَ
20			C	فَعْلَمُوا	أَفَعْلَمُوا	فَعْلَمُوا
21	Imperative	Sing.	M	فَعَلْ	أَفَعِّلْ	فَعِّلْ
22			F	فَعَلِي / فَعَلِي	أَفَعِّلِي / أَفَعِّلِي	فَعِّلِي / فَعِّلِي
23		Pl.	M	فَعْلَمُوا / فَعْلَمُوا	أَفَعِّلُوا / أَفَعِّلُوا	فَعِّلُوا / فَعِّلُوا
24			F	فَعْلَمْنَ / فَعْلَمْنَ	أَفَعِّلْنِي / أَفَعِّلْنِي	فَعِّلْنِي / فَعِّلْنِي
25	Infinitive			فَعْلَمُ	فَعْلَمُ	فَعْلَمُ

A

B

C

Imperative, and Infinitive)

D	E	F	
أَفْعَلْ	أَفْعَلْ	أَفْعَلْ	
Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
أَفْعُرْ	أَفْعُرْ	أَفْعُرْ	1
أَفْعُرَا	أَفْعُرَا	أَفْعُرَا	2
أَفْعُرَا	أَفْعُرَا	أَفْعُرَا	3
أَفْعُرَايَ	أَفْعُرَايَ	أَفْعُرَايَ	4
أَفْعُرَا	أَفْعُرَا	أَفْعُرَا	5
أَفْعُرُونِ / أَفْعُرُونِ	أَفْعُرُونِ / أَفْعُرُونِ	أَفْعُرُونِ / أَفْعُرُونِ	6
أَفْعُرَيْ / أَفْعُرَيْ	أَفْعُرَيْ / أَفْعُرَيْ	أَفْعُرَيْ / أَفْعُرَيْ	7
أَفْعُرَاهُ	أَفْعُرَاهُ	أَفْعُرَاهُ	8
أَفْعُرَانِي	أَفْعُرَانِي	أَفْعُرَانِي	9
أَفْعُرِي / أَفْعُرِي	أَفْعُرِي / أَفْعُرِي	أَفْعُرِي / أَفْعُرِي	10
أَفْعُرْ	أَفْعُرْ	أَفْعُرْ	11
أَفْعُرْ	أَفْعُرْ	أَفْعُرْ	12
أَفْعُرْ	أَفْعُرْ	أَفْعُرْ	13
أَفْعُرِي	أَفْعُرِي	أَفْعُرِي	14
أَفْعُرْ	أَفْعُرْ	أَفْعُرْ	15
أَفْعُرُونِ	أَفْعُرُونِ	أَفْعُرُونِ	16
أَفْعُرِي	أَفْعُرِي	أَفْعُرِي	17
أَفْعُرُونِ	أَفْعُرُونِ	أَفْعُرُونِ	18
أَفْعُرِي	أَفْعُرِي	أَفْعُرِي	19
أَفْعُرْ	أَفْعُرْ	أَفْعُرْ	20
أَفْعُرْ	أَفْعُرْ	أَفْعُرْ	21
أَفْعُرِي / أَفْعُرِي	أَفْعُرِي / أَفْعُرِي	أَفْعُرِي / أَفْعُرِي	22
أَفْعُرُونِ / أَفْعُرُونِ	أَفْعُرُونِ / أَفْعُرُونِ	أَفْعُرُونِ / أَفْعُرُونِ	23
أَفْعُرَيْ / أَفْعُرَيْ	أَفْعُرَيْ / أَفْعُرَيْ	أَفْعُرَيْ / أَفْعُرَيْ	24
مَفْعُرُهُ	مَفْعُرُهُ	مَفْعُرُهُ	25
D	E	F	

Table 10. Doubled Verbs—where the second and third letters are the same (*ii. Active and*

				A	B	C	
				فَعَّلَا	أَفْعَلَا	فَعَّلَا	
				P'al	Ethp'el	Pa'el / Pa'el	
M = Masculine F = Feminine							
Present Tense (Active Participle)	Singular	3rd	M	كَارٌ		مُكَرِّرٌ	
			F	كَارَةٌ		مُكَرِّرَةٌ	
		2nd	M	كَارِمٌ		مُكَرِّرِمٌ	
			F	كَارِمَةٌ		مُكَرِّرِمَةٌ	
		1st	M	كَارِنٌ		مُكَرِّرِنٌ	
			F	كَارِنَةٌ		مُكَرِّرِنَةٌ	
		Plural	3rd	M	كَارٍ		مُكَرِّرِينَ
	F			كَارِيَّاتٌ		مُكَرِّرَاتٌ	
	2nd		M	كَارِمُونَ		مُكَرِّرِيمُونَ	
			F	كَارِمَاتٌ		مُكَرِّرِيمَاتٌ	
	1st		M	كَارِنُونَ		مُكَرِّرِينُونَ	
			F	كَارِنَاتٌ		مُكَرِّرِينَاتٌ	
	Passive Participle		Singular	3rd	M	كَارِيٌّ	مُكَرَّرٌ
		F			كَارِيَّةٌ	مُكَرَّرَةٌ	مُكَرَّرَةٌ
2nd		M		كَارِمٌ	مُكَرَّرِمٌ	مُكَرَّرِمٌ	
		F		كَارِمَةٌ	مُكَرَّرِمَةٌ	مُكَرَّرِمَةٌ	
1st		M		كَارِنٌ	مُكَرَّرِنٌ	مُكَرَّرِنٌ	
		F		كَارِنَةٌ	مُكَرَّرِنَةٌ	مُكَرَّرِنَةٌ	
Plural		3rd		M	كَارِيٌّ	مُكَرَّرِينَ	مُكَرَّرِينَ
			F	كَارِيَّاتٌ	مُكَرَّرَاتٌ	مُكَرَّرَاتٌ	
		2nd	M	كَارِمُونَ	مُكَرَّرِيمُونَ	مُكَرَّرِيمُونَ	
			F	كَارِمَاتٌ	مُكَرَّرِيمَاتٌ	مُكَرَّرِيمَاتٌ	
		1st	M	كَارِنُونَ	مُكَرَّرِينُونَ	مُكَرَّرِينُونَ	
			F	كَارِنَاتٌ	مُكَرَّرِينَاتٌ	مُكَرَّرِينَاتٌ	
						A	B

Passive Participles)

D	E	F	
أَفْعَالٌ	أَفْعَالٌ	أَفْعَالٌ	
Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
	مَفْعُولٌ		26
	مَفْعُولًا		27
	مَفْعُولًا		28
	مَفْعُولًا		29
	مَفْعُولًا		30
	مَفْعُولًا		31
	مَفْعُولًا		32
	مَفْعُولًا		33
	مَفْعُولًا		34
	مَفْعُولًا		35
	مَفْعُولًا		36
	مَفْعُولًا		37
مَفْعُولٌ	مَفْعُولٌ	مَفْعُولٌ	38
مَفْعُولًا	مَفْعُولًا	مَفْعُولًا	39
مَفْعُولًا	مَفْعُولًا	مَفْعُولًا	40
مَفْعُولًا	مَفْعُولًا	مَفْعُولًا	41
مَفْعُولًا	مَفْعُولًا	مَفْعُولًا	42
مَفْعُولًا	مَفْعُولًا	مَفْعُولًا	43
مَفْعُولًا	مَفْعُولًا	مَفْعُولًا	44
مَفْعُولًا	مَفْعُولًا	مَفْعُولًا	45
مَفْعُولًا	مَفْعُولًا	مَفْعُولًا	46
مَفْعُولًا	مَفْعُولًا	مَفْعُولًا	47
مَفْعُولًا	مَفْعُولًا	مَفْعُولًا	48
مَفْعُولًا	مَفْعُولًا	مَفْعُولًا	49
D	E	F	

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Tables 11 & 12. Attaching Object Pronoun Suffixes to Verbs

Tables 11A-11F give all the verbal forms in Table 1 with the object suffixes. Each of the tables is dedicated to one of the columns in Table 1. Column A of Tables 11A-11F always gives the unsuffixed form. The rest of the columns give the various object suffixes according to number, person, and gender. Tables 12A & 12B give the object suffixes when they attach to final } verbs.

Note that **أَفْعَلٌ** (Table 11B) and **أَفْعَلٌ** (Table 11D) forms are usually passive and hence never take an object suffix. In the rare occasions these forms have an active meaning, they may (though very rarely) take object suffixes.

Table 11 A. Attaching Object Pronoun Suffixes to Verbs: P'al (Table 1, Columns A & B)

				A	B	C	D	
				Unsuffixed Verb	Sing 3 rd M (Him)	Sing 3 rd F (Her)	Sing 2 nd M (You)	
1 2 3 4 5 6 7 8 9 10	Past Tense (Perfect)	Singular	3 rd	M	كَلَّمَ	كَلَّمَهُ	كَلَّمَتْهَا	كَلَّمْتَهُ
			F	كَلَّمَتْهَا	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ	
			2 nd	M	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ
			F	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ	
			1 st	C	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ
		Plural	3 rd	M	كَلَّمْتَهُمْ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ
			F	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	
			2 nd	M	كَلَّمْتَهُمْ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ
			F	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	
			1 st	C	كَلَّمْتَهُمْ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ
11 12 13 14 15 16 17 18 19 20	Future Tense (Imperfect)	Singular	3 rd	M	يَكَلِّمُهُ	يَكَلِّمُهُ	يَكَلِّمُهَا	يَكَلِّمُهُ
			F	يَكَلِّمُهَا	يَكَلِّمُهُ	يَكَلِّمُهَا	يَكَلِّمُهُ	
			2 nd	M	يَكَلِّمُهُ	يَكَلِّمُهُ	يَكَلِّمُهُ	يَكَلِّمُهُ
			F	يَكَلِّمُهُ	يَكَلِّمُهُ	يَكَلِّمُهُ	يَكَلِّمُهُ	
			1 st	C	يَكَلِّمُهُ	يَكَلِّمُهُ	يَكَلِّمُهُ	يَكَلِّمُهُ
		Plural	3 rd	M	يَكَلِّمُهُمْ	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ
			F	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ	
			2 nd	M	يَكَلِّمُهُمْ	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ
			F	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ	
			1 st	C	يَكَلِّمُهُمْ	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ	يَكَلِّمُهُنَّ
21 22 23 24	Imperative	Sing.	M	كَلِّمْهُ	كَلِّمُهُ	كَلِّمِيهَا	كَلِّمِيهِ	
			F	كَلِّمِيهَا	كَلِّمِيهِ	كَلِّمِيهِ	كَلِّمِيهِ	
		Pl.	2 nd	M	كَلِّمِيهِمْ	كَلِّمِيهِنَّ	كَلِّمِيهِنَّ	كَلِّمِيهِنَّ
			F	كَلِّمِيهِنَّ	كَلِّمِيهِنَّ	كَلِّمِيهِنَّ	كَلِّمِيهِنَّ	
			F	كَلِّمِيهِنَّ	كَلِّمِيهِنَّ	كَلِّمِيهِنَّ	كَلِّمِيهِنَّ	
25	Infinitive			كَلِّمَ	كَلِّمَهُ	كَلِّمِيهِ	كَلِّمِيهِ	
				A	B	C	D	

E	F	G	H	I	
Sing 2 nd F (You)	Sing 1 st C (Me)	Pl 2 nd M (You)	Pl 2 nd F (You)	Pl 1 st C (Us)	
تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	1
تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	2
	تَلَجَّصِي			تَلَجَّصِي	3
	تَلَجَّصِي			تَلَجَّصِي	4
تَلَجَّصِي		تَلَجَّصِي	تَلَجَّصِي		5
تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	6
تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	7
	تَلَجَّصِي			تَلَجَّصِي	8
	تَلَجَّصِي			تَلَجَّصِي	9
تَلَجَّصِي		تَلَجَّصِي	تَلَجَّصِي		10
تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	11
تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	12
	تَلَجَّصِي			تَلَجَّصِي	13
	تَلَجَّصِي			تَلَجَّصِي	14
تَلَجَّصِي		تَلَجَّصِي	تَلَجَّصِي		15
تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	16
تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	17
	تَلَجَّصِي			تَلَجَّصِي	18
	تَلَجَّصِي			تَلَجَّصِي	19
تَلَجَّصِي		تَلَجَّصِي	تَلَجَّصِي		20
	تَلَجَّصِي			تَلَجَّصِي	21
	تَلَجَّصِي			تَلَجَّصِي	22
	تَلَجَّصِي			تَلَجَّصِي	23
	تَلَجَّصِي			تَلَجَّصِي	24
تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	تَلَجَّصِي	25
E	F	G	H	I	

Table 11 B. Attaching Object Pronoun Suffixes to Verbs: Ethp'el/ (Table 1, Column C)

				A	B	C	D	
				Unsuffixed Verb	Sing 3 rd M (Him)	Sing 3 rd F (Her)	Sing 2 nd M (You)	
1 2 3 4 5 6 7 8 9 10	Past Tense (Perfect)	Singular	3 rd	M	أَفْعَلْتُ	أَفْعَلْتَهُ	أَفْعَلْتُهَا	أَفْعَلْتَهُ
			F	أَفْعَلْتِهَا	أَفْعَلْتَهُ	أَفْعَلْتِهَا	أَفْعَلْتَهُ	
			2 nd	M	أَفْعَلْتَا	أَفْعَلْتَهُمَا	أَفْعَلْتُمَا	أَفْعَلْتَهُمَا
			F	أَفْعَلْتُمَا	أَفْعَلْتَهُمَا	أَفْعَلْتُمَا	أَفْعَلْتَهُمَا	
			1 st	C	أَفْعَلْتُ	أَفْعَلْتَهُ	أَفْعَلْتِهَا	أَفْعَلْتَهُ
		Plural	3 rd	M	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتُهُنَّ	أَفْعَلْتَهُمْ
			F	أَفْعَلْتُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتُنَّ	أَفْعَلْتَهُنَّ	
			2 nd	M	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتُمُنَّ	أَفْعَلْتَهُمْ
			F	أَفْعَلْتُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتُنَّ	أَفْعَلْتَهُنَّ	
			1 st	C	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتُنَّ	أَفْعَلْتَهُمْ
11 12 13 14 15 16 17 18 19 20	Future Tense (Imperfect)	Singular	3 rd	M	أَفْعَلُّ	أَفْعَلُّهُ	أَفْعَلُّهَا	أَفْعَلُّهُ
			F	أَفْعَلُّهَا	أَفْعَلُّهُ	أَفْعَلُّهَا	أَفْعَلُّهُ	
			2 nd	M	أَفْعَلُّنَا	أَفْعَلُّنَاهُ	أَفْعَلُّنَا	أَفْعَلُّنَاهُ
			F	أَفْعَلُّنَا	أَفْعَلُّنَاهُ	أَفْعَلُّنَا	أَفْعَلُّنَاهُ	
			1 st	C	أَفْعَلُّ	أَفْعَلُّهُ	أَفْعَلُّهَا	أَفْعَلُّهُ
		Plural	3 rd	M	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ
			F	أَفْعَلُّنَا	أَفْعَلُّنَاهُنَّ	أَفْعَلُّنَا	أَفْعَلُّنَاهُنَّ	
			2 nd	M	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ
			F	أَفْعَلُّنَا	أَفْعَلُّنَاهُنَّ	أَفْعَلُّنَا	أَفْعَلُّنَاهُنَّ	
			1 st	C	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ
21 22 23 24	Imperative	Sing.	M	أَفْعَلْ	أَفْعَلْهُ	أَفْعَلْهَا	أَفْعَلْهُ	
			F	أَفْعَلِّي	أَفْعَلْهُ	أَفْعَلْهَا	أَفْعَلْهُ	
		Pl.	2 nd	M	أَفْعَلُوا	أَفْعَلُّوهُ	أَفْعَلُّوْهَا	أَفْعَلُّوْهُ
			F	أَفْعَلْنَ	أَفْعَلُّوْهُ	أَفْعَلُّوْهَا	أَفْعَلُّوْهُ	
25	Infinitive			فَعْلُكُ	فَعْلُكَ	فَعْلُكَ	فَعْلُكَ	
				A	B	C	D	

E	F	G	H	I	
Sing 2 nd F (You)	Sing 1 st C (Me)	Pl 2 nd M (You)	Pl 2 nd F (You)	Pl 1 st C (Us)	
أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	1
أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	2
	أَبَاخَصِي			أَبَاخَصِي	3
	أَبَاخَصِي			أَبَاخَصِي	4
أَبَاخَصِي		أَبَاخَصِي	أَبَاخَصِي		5
أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	6
أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	7
	أَبَاخَصِي			أَبَاخَصِي	8
	أَبَاخَصِي			أَبَاخَصِي	9
أَبَاخَصِي		أَبَاخَصِي	أَبَاخَصِي		10
أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	11
أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	12
	أَبَاخَصِي			أَبَاخَصِي	13
	أَبَاخَصِي			أَبَاخَصِي	14
أَبَاخَصِي		أَبَاخَصِي	أَبَاخَصِي		15
أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	16
أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	17
	أَبَاخَصِي			أَبَاخَصِي	18
	أَبَاخَصِي			أَبَاخَصِي	19
أَبَاخَصِي		أَبَاخَصِي	أَبَاخَصِي		20
	أَبَاخَصِي			أَبَاخَصِي	21
	أَبَاخَصِي			أَبَاخَصِي	22
	أَبَاخَصِي			أَبَاخَصِي	23
	أَبَاخَصِي			أَبَاخَصِي	24
أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	أَبَاخَصِي	25
E	F	G	H	I	

Table 11 C. Attaching Object Pronoun Suffixes to Verbs: Pa'el/Pa^{al}el (Table 1, Column D)

				A	B	C	D
				Unsuffixed Verb	Sing 3 rd M (Him)	Sing 3 rd F (Her)	Sing 2 nd M (You)
1 2 3 4 5 6 7 8 9 10	Past Tense (Perfect)	Singular	3 rd M	فَعَّلَكَ	فَعَّلَكَهُ	فَعَّلَكِهَا	فَعَّلَكَكَ
			3 rd F	فَعَّلَاكَ	فَعَّلَاكَهُ	فَعَّلَاكِهَا	فَعَّلَاكَكَ
			2 nd M	فَعَّلَاكَ	فَعَّلَاكَهُ	فَعَّلَاكِهَا	فَعَّلَاكَكَ
			2 nd F	فَعَّلَاكِ	فَعَّلَاكِهُ	فَعَّلَاكِهَا	فَعَّلَاكِكَ
			1 st C	فَعَّلَاكَ	فَعَّلَاكَهُ	فَعَّلَاكِهَا	فَعَّلَاكَكَ
		Plural	3 rd M	فَعَّلَاكُمْ	فَعَّلَاكُمْهُ	فَعَّلَاكِهِنَّ	فَعَّلَاكُمْكَ
			3 rd F	فَعَّلَاكُنَّ	فَعَّلَاكُنَّهُ	فَعَّلَاكِهِنَّ	فَعَّلَاكُنَّكَ
			2 nd M	فَعَّلَاكُمْ	فَعَّلَاكُمْهُ	فَعَّلَاكِهِنَّ	فَعَّلَاكُمْكَ
			2 nd F	فَعَّلَاكُنَّ	فَعَّلَاكُنَّهُ	فَعَّلَاكِهِنَّ	فَعَّلَاكُنَّكَ
			1 st C	فَعَّلَاكُمْ	فَعَّلَاكُمْهُ	فَعَّلَاكِهِنَّ	فَعَّلَاكُمْكَ
11 12 13 14 15 16 17 18 19 20	Future Tense (Imperfect)	Singular	3 rd M	يَفْعَلُكَ	يَفْعَلُكَهُ	يَفْعَلُكِهَا	يَفْعَلُكَكَ
			3 rd F	يَفْعَلَاكَ	يَفْعَلَاكَهُ	يَفْعَلَاكِهَا	يَفْعَلَاكَكَ
			2 nd M	يَفْعَلَاكَ	يَفْعَلَاكَهُ	يَفْعَلَاكِهَا	يَفْعَلَاكَكَ
			2 nd F	يَفْعَلَاكِ	يَفْعَلَاكِهُ	يَفْعَلَاكِهَا	يَفْعَلَاكِكَ
			1 st C	يَفْعَلَاكَ	يَفْعَلَاكَهُ	يَفْعَلَاكِهَا	يَفْعَلَاكَكَ
		Plural	3 rd M	يَفْعَلَاكُمْ	يَفْعَلَاكُمْهُ	يَفْعَلَاكِهِنَّ	يَفْعَلَاكُمْكَ
			3 rd F	يَفْعَلَاكُنَّ	يَفْعَلَاكُنَّهُ	يَفْعَلَاكِهِنَّ	يَفْعَلَاكُنَّكَ
			2 nd M	يَفْعَلَاكُمْ	يَفْعَلَاكُمْهُ	يَفْعَلَاكِهِنَّ	يَفْعَلَاكُمْكَ
			2 nd F	يَفْعَلَاكُنَّ	يَفْعَلَاكُنَّهُ	يَفْعَلَاكِهِنَّ	يَفْعَلَاكُنَّكَ
			1 st C	يَفْعَلَاكُمْ	يَفْعَلَاكُمْهُ	يَفْعَلَاكِهِنَّ	يَفْعَلَاكُمْكَ
21 22 23 24	Imperative	Sing.	M	فَعَّلَاكَ	فَعَّلَاكَهُ	فَعَّلَاكِهَا	فَعَّلَاكَكَ
			F	فَعَّلَاكِ	فَعَّلَاكِهُ	فَعَّلَاكِهَا	فَعَّلَاكِكَ
		Pl.	2 nd M	فَعَّلَاكَ / فَعَّلَاكَ	فَعَّلَاكَهُ / فَعَّلَاكَهُ	فَعَّلَاكِهَا / فَعَّلَاكِهَا	فَعَّلَاكَكَ / فَعَّلَاكَكَ
			F	فَعَّلَاكِ / فَعَّلَاكِ	فَعَّلَاكِهُ / فَعَّلَاكِهُ	فَعَّلَاكِهَا / فَعَّلَاكِهَا	فَعَّلَاكِكَ / فَعَّلَاكِكَ
25	Infinitive			مَفْعَلَاكَ	مَفْعَلَاكَهُ	مَفْعَلَاكِهَا	مَفْعَلَاكَكَ
				A	B	C	D

E	F	G	H	I	
Sing 2 nd F (You)	Sing 1 st C (Me)	Pl 2 nd M (You)	Pl 2 nd F (You)	Pl 1 st C (Us)	
كَلَّحْتِ	كَلَّحْتِي	كَلَّحْتُمَا	كَلَّحْتُمَا	كَلَّحْنَا	1
كَلَّحْتِي	كَلَّحْتِي	كَلَّحْتُمَا	كَلَّحْتُمَا	كَلَّحْنَا	2
	كَلَّحْتِي			كَلَّحْنَا	3
	كَلَّحْتِي			كَلَّحْنَا	4
كَلَّحْتِي		كَلَّحْتُمَا	كَلَّحْتُمَا		5
كَلَّحْتِي	كَلَّحْتِي	كَلَّحْتُمَا	كَلَّحْتُمَا	كَلَّحْنَا	6
كَلَّحْتِي	كَلَّحْتِي	كَلَّحْتُمَا	كَلَّحْتُمَا	كَلَّحْنَا	7
كَلَّحْتِي	كَلَّحْتِي	كَلَّحْتُمَا	كَلَّحْتُمَا	كَلَّحْنَا	8
	كَلَّحْتِي			كَلَّحْنَا	9
كَلَّحْتِي		كَلَّحْتُمَا	كَلَّحْتُمَا		10
بَلَّحْتِي	بَلَّحْتِي	بَلَّحْتُمَا	بَلَّحْتُمَا	بَلَّحْنَا	11
أَلَّحْتِي	أَلَّحْتِي	أَلَّحْتُمَا	أَلَّحْتُمَا	أَلَّحْنَا	12
	أَلَّحْتِي			أَلَّحْنَا	13
	أَلَّحْتِي			أَلَّحْنَا	14
أَلَّحْتِي		أَلَّحْتُمَا	أَلَّحْتُمَا		15
بَلَّحْتِي	بَلَّحْتِي	بَلَّحْتُمَا	بَلَّحْتُمَا	بَلَّحْنَا	16
بَلَّحْتِي	بَلَّحْتِي	بَلَّحْتُمَا	بَلَّحْتُمَا	بَلَّحْنَا	17
	أَلَّحْتِي			أَلَّحْنَا	18
	أَلَّحْتِي			أَلَّحْنَا	19
بَلَّحْتِي		بَلَّحْتُمَا	بَلَّحْتُمَا		20
	كَلَّحْتِي			كَلَّحْنَا	21
	كَلَّحْتِي			كَلَّحْنَا	22
	كَلَّحْتِي / هَيْبِي			كَلَّحْنَا / كَلَّحْتُمَا	23
	كَلَّحْتِي			كَلَّحْنَا	24
	كَلَّحْتِي			كَلَّحْنَا	24
مَجَلَّحْتِي	مَجَلَّحْتِي	مَجَلَّحْتُمَا	مَجَلَّحْتُمَا	مَجَلَّحْنَا	25
E	F	G	H	I	

Table 11 D. Attaching Object Pronoun Suffixes to Verbs: Ethpa'al/ Ethpa'al (Table 1, Column E)

				A	B	C	D	
				Unsuffixed Verb	Sing 3 rd M (Him)	Sing 3 rd F (Her)	Sing 2 nd M (You)	
1 2 3 4 5 6 7 8 9 10	Past Tense (Perfect)	Singular	3 rd	M	أَفْعَلْتُ	أَفْعَلْتَهُ	أَفْعَلْتَهَا	أَفْعَلْتَهُ
			F	أَفْعَلْتِ	أَفْعَلْتَهَا	أَفْعَلْتَهَا	أَفْعَلْتَهَا	
			2 nd	M	أَفْعَلْتَا	أَفْعَلْتَهُمَا	أَفْعَلْتَهُمَا	أَفْعَلْتَهُمَا
			F	أَفْعَلْتُمَا	أَفْعَلْتَهُمَا	أَفْعَلْتَهُمَا	أَفْعَلْتَهُمَا	
			1 st	C	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ
		Plural	3 rd	M	أَفْعَلْتُمْ / أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ
		F	أَفْعَلْتُمْ / أَفْعَلْتُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ		
		2 nd	M	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ	
		F	أَفْعَلْتُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ		
		1 st	C	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ	
11 12 13 14 15 16 17 18 19 20	Future Tense (Imperfect)	Singular	3 rd	M	أَفْعَلُّ	أَفْعَلُّهُ	أَفْعَلُّهَا	أَفْعَلُّهُ
			F	أَفْعَلِّي	أَفْعَلُّهَا	أَفْعَلُّهَا	أَفْعَلُّهَا	
			2 nd	M	أَفْعَلُّنَا	أَفْعَلُّهُمَا	أَفْعَلُّهُمَا	أَفْعَلُّهُمَا
			F	أَفْعَلُّنَا	أَفْعَلُّهُمَا	أَفْعَلُّهُمَا	أَفْعَلُّهُمَا	
			1 st	C	أَفْعَلُّكُمْ	أَفْعَلُّهُمْ	أَفْعَلُّهُنَّ	أَفْعَلُّهُمْ
		Plural	3 rd	M	أَفْعَلُّكُمْ	أَفْعَلُّهُمْ	أَفْعَلُّهُنَّ	أَفْعَلُّهُمْ
		F	أَفْعَلُّكُمْ	أَفْعَلُّهُنَّ	أَفْعَلُّهُنَّ	أَفْعَلُّهُنَّ		
		2 nd	M	أَفْعَلُّكُمْ	أَفْعَلُّهُمْ	أَفْعَلُّهُنَّ	أَفْعَلُّهُمْ	
		F	أَفْعَلُّكُمْ	أَفْعَلُّهُنَّ	أَفْعَلُّهُنَّ	أَفْعَلُّهُنَّ		
		1 st	C	أَفْعَلُّكُمْ	أَفْعَلُّهُمْ	أَفْعَلُّهُنَّ	أَفْعَلُّهُمْ	
21 22 23 24	Imperative	Sing.	M	أَفْعَلْ	أَفْعَلُّهُ	أَفْعَلُّهَا	أَفْعَلُّهُ	
			F	أَفْعَلِّي	أَفْعَلُّهَا	أَفْعَلُّهَا	أَفْعَلُّهَا	
		Pl.	M	أَفْعَلُّوا / أَفْعَلُّوا	أَفْعَلُّوهُمْ / أَفْعَلُّوهُمْ	أَفْعَلُّوهنَّ / أَفْعَلُّوهنَّ	أَفْعَلُّوهُمْ	
			F	أَفْعَلُّوا / أَفْعَلُّوا	أَفْعَلُّوهنَّ / أَفْعَلُّوهنَّ	أَفْعَلُّوهنَّ / أَفْعَلُّوهنَّ	أَفْعَلُّوهنَّ	
25	Infinitive			أَفْعَلُّ	أَفْعَلُّهُ	أَفْعَلُّهَا	أَفْعَلُّهُ	
				A	B	C	D	

Table 11 E. Attaching Object Pronoun Suffixes to Verbs: Aph'el (Table 1, Column F)

				A	B	C	D	
				Unsuffixed Verb	Sing 3 rd M (Him)	Sing 3 rd F (Her)	Sing 2 nd M (You)	
1 2 3 4 5 6 7 8 9 10	Past Tense (Perfect)	Singular	3 rd	M	أَفْعَلْتُ	أَفْعَلْتَهُ	أَفْعَلْتَهَا	أَفْعَلْتَهُ
			F	أَفْعَلْتِ	أَفْعَلْتَهَا	أَفْعَلْتَهَا	أَفْعَلْتَهُ	
			2 nd	M	أَفْعَلْتِ	أَفْعَلْتَهُ	أَفْعَلْتَهَا	أَفْعَلْتَهُ
			F	أَفْعَلْتِ	أَفْعَلْتَهَا	أَفْعَلْتَهَا	أَفْعَلْتَهُ	
			1 st	C	أَفْعَلْتُ	أَفْعَلْتَهُ	أَفْعَلْتَهَا	أَفْعَلْتَهُ
		Plural	M	أَفْعَلْتُمْ / أَفْعَلْتُمُ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ	
			3 rd	F	أَفْعَلْتُنَّ / أَفْعَلْتُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ
			2 nd	M	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ
			F	أَفْعَلْتُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ	
			1 st	C	أَفْعَلْتُمْ / أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ
11 12 13 14 15 16 17 18 19 20	Future Tense (Imperfect)	Singular	3 rd	M	أَفْعَلُّ	أَفْعَلُّهُ	أَفْعَلُّهَا	أَفْعَلُّهُ
			F	أَفْعَلِّي	أَفْعَلُّهَا	أَفْعَلُّهَا	أَفْعَلُّهُ	
			2 nd	M	أَفْعَلِّي	أَفْعَلُّهُ	أَفْعَلُّهَا	أَفْعَلُّهُ
			F	أَفْعَلِّي	أَفْعَلُّهَا	أَفْعَلُّهَا	أَفْعَلُّهُ	
			1 st	C	أَفْعَلُّ	أَفْعَلُّهُ	أَفْعَلُّهَا	أَفْعَلُّهُ
		Plural	3 rd	M	أَفْعَلُّكُمْ	أَفْعَلُّهُمْ	أَفْعَلُّهُنَّ	أَفْعَلُّكُمْ
			F	أَفْعَلُّكُنَّ	أَفْعَلُّهُنَّ	أَفْعَلُّهُنَّ	أَفْعَلُّكُنَّ	
			2 nd	M	أَفْعَلُّكُمْ	أَفْعَلُّهُمْ	أَفْعَلُّهُنَّ	أَفْعَلُّكُمْ
			F	أَفْعَلُّكُنَّ	أَفْعَلُّهُنَّ	أَفْعَلُّهُنَّ	أَفْعَلُّكُنَّ	
			1 st	C	أَفْعَلُّكُمْ	أَفْعَلُّهُمْ	أَفْعَلُّهُنَّ	أَفْعَلُّكُمْ
21 22 23 24	Imperative	Sing.	M	أَفْعَلْ	أَفْعَلِّهِ	أَفْعَلِّهَا	أَفْعَلِّهِ	
			F	أَفْعَلِّي	أَفْعَلِّهَا	أَفْعَلِّهَا	أَفْعَلِّهِ	
		Pl.	2 nd	M	أَفْعَلُّوا / أَفْعَلُّوا	أَفْعَلِّهِمْ / أَفْعَلِّهِمْ	أَفْعَلِّهُنَّ / أَفْعَلِّهُنَّ	أَفْعَلِّهِمْ
			F	أَفْعَلُّنَّ / أَفْعَلُّنَّ	أَفْعَلِّتَهُمْ	أَفْعَلِّتَهُنَّ	أَفْعَلِّتَهُنَّ	
25 Infinitive				مَفْعَلُّهُ	مَفْعَلُّهُ	مَفْعَلُّهُ	مَفْعَلُّهُ	
				A	B	C	D	

E	F	G	H	I	
Sing 2 nd F (You)	Sing 1 st C (Me)	Pl 2 nd M (You)	Pl 2 nd F (You)	Pl 1 st C (Us)	
أَنتَ جِئْتَ	أَنَا جِئْتُ	أَنْتُمْ جِئْتُمْ	أَنْتِ جِئْتِ	أَنْتُمْ جِئْتُمْ	1
أَنتَ جِئْتِ	أَنَا جِئْتُ	أَنْتُمْ جِئْتُمْ	أَنْتِ جِئْتِ	أَنْتُمْ جِئْتُمْ	2
	أَنَا جِئْتُ			أَنْتُمْ جِئْتُمْ	3
	أَنَا جِئْتُ			أَنْتُمْ جِئْتُمْ	4
أَنْتُمْ جِئْتُمْ		أَنْتُمْ جِئْتُمْ	أَنْتِ جِئْتِ	أَنْتُمْ جِئْتُمْ	5
أَنْتُمْ جِئْتُمْ	أَنَا كُنْتُ	أَنْتُمْ كُنْتُمْ	أَنْتِ كُنْتِ	أَنْتُمْ كُنْتُمْ	6
أَنْتُمْ جِئْتُمْ	أَنَا كُنْتُ	أَنْتُمْ كُنْتُمْ	أَنْتِ كُنْتِ	أَنْتُمْ كُنْتُمْ	7
	أَنَا جِئْتُ			أَنْتُمْ جِئْتُمْ	8
	أَنَا كُنْتُ			أَنْتُمْ كُنْتُمْ	9
أَنْتُمْ جِئْتُمْ		أَنْتُمْ جِئْتُمْ	أَنْتِ جِئْتِ	أَنْتُمْ جِئْتُمْ	10
أَنْتُمْ جِئْتُمْ	أَنَا جِئْتُ	أَنْتُمْ جِئْتُمْ	أَنْتِ جِئْتِ	أَنْتُمْ جِئْتُمْ	11
أَنْتُمْ جِئْتُمْ	أَنَا جِئْتُ	أَنْتُمْ جِئْتُمْ	أَنْتِ جِئْتِ	أَنْتُمْ جِئْتُمْ	12
	أَنَا جِئْتُ			أَنْتُمْ جِئْتُمْ	13
	أَنَا كُنْتُ			أَنْتُمْ كُنْتُمْ	14
أَنْتُمْ جِئْتُمْ		أَنْتُمْ جِئْتُمْ	أَنْتِ جِئْتِ	أَنْتُمْ جِئْتُمْ	15
أَنْتُمْ جِئْتُمْ	أَنَا كُنْتُ	أَنْتُمْ كُنْتُمْ	أَنْتِ كُنْتِ	أَنْتُمْ كُنْتُمْ	16
أَنْتُمْ جِئْتُمْ	أَنَا كُنْتُ	أَنْتُمْ كُنْتُمْ	أَنْتِ كُنْتِ	أَنْتُمْ كُنْتُمْ	17
	أَنَا كُنْتُ			أَنْتُمْ كُنْتُمْ	18
	أَنَا جِئْتُ			أَنْتُمْ جِئْتُمْ	19
أَنْتُمْ جِئْتُمْ		أَنْتُمْ جِئْتُمْ	أَنْتِ جِئْتِ	أَنْتُمْ جِئْتُمْ	20
	أَنَا جِئْتُ			أَنْتُمْ جِئْتُمْ	21
	أَنَا كُنْتُ			أَنْتُمْ كُنْتُمْ	22
	أَنَا كُنْتُ / هُنَّ			أَنْتُمْ كُنْتُمْ / هُنَّ	23
	أَنَا جِئْتُ			أَنْتُمْ جِئْتُمْ	24
	أَنَا جِئْتُ			أَنْتُمْ جِئْتُمْ	24
مَجَلَّجْتُمْ بَأْسًا	مَجَلَّجْتُ بَأْسًا	مَجَلَّجْتُمْ بَأْسًا	مَجَلَّجْتِ بَأْسًا	مَجَلَّجْتُمْ بَأْسًا	25
E	F	G	H	I	

Table 11 F. Attaching Object Pronoun Suffixes to Verbs: Ettaph'al (Table 1, Column G)

				A	B	C	D
				Unsuffixed Verb	Sing 3 rd M (Him)	Sing 3 rd F (Her)	Sing 2 nd M (You)
1-10	Past Tense (Perfect)	Singular	3 rd M	أَفْعَلْتُ	أَفْعَلْتَهُ	أَفْعَلْتَهَا	أَفْعَلْتَهُ
			F	أَفْعَلْتِ	أَفْعَلْتَهَا	أَفْعَلْتَهَا	أَفْعَلْتَهَا
			2 nd M	أَفْعَلْتَا	أَفْعَلْتَهُمَا	أَفْعَلْتَهُمَا	أَفْعَلْتَهُمَا
			F	أَفْعَلْتُمَا	أَفْعَلْتَهُمَا	أَفْعَلْتَهُمَا	أَفْعَلْتَهُمَا
			1 st C	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ
		Plural	M	أَفْعَلْتُمْ / أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ
			3 rd	أَفْعَلْتُمْ / أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ
			F	أَفْعَلْتُمْ / أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ
			2 nd M	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ
			F	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ
1 st C	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ			
11-20	Future Tense (Imperfect)	Singular	3 rd M	تَفْعَلُ	تَفْعَلُهُ	تَفْعَلُهَا	تَفْعَلُهُ
			F	تَفْعَلِي	تَفْعَلُهَا	تَفْعَلُهَا	تَفْعَلُهَا
			2 nd M	تَفْعَلَانِ	تَفْعَلُهُمَا	تَفْعَلُهُمَا	تَفْعَلُهُمَا
			F	تَفْعَلَانِ	تَفْعَلُهُمَا	تَفْعَلُهُمَا	تَفْعَلُهُمَا
			1 st C	تَفْعَلُوا	تَفْعَلُهُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُمْ
		Plural	3 rd M	تَفْعَلُوا	تَفْعَلُهُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُمْ
			F	تَفْعَلُوا	تَفْعَلُهُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُمْ
			2 nd M	تَفْعَلُوا	تَفْعَلُهُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُمْ
			F	تَفْعَلُوا	تَفْعَلُهُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُمْ
			1 st C	تَفْعَلُوا	تَفْعَلُهُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُمْ
21-24	Imperative	Sing.	M	أَفْعَلْ	أَفْعَلْهُ	أَفْعَلْهَا	أَفْعَلْهُ
			F	أَفْعَلِي	أَفْعَلْهَا	أَفْعَلْهَا	أَفْعَلْهَا
		Pl.	2 nd M	أَفْعَلُوا / أَفْعَلُوا	أَفْعَلْهُم / أَفْعَلْهُم	أَفْعَلْهُنَّ / أَفْعَلْهُنَّ	أَفْعَلْهُم
			F	أَفْعَلُوا / أَفْعَلُوا	أَفْعَلْهُم	أَفْعَلْهُنَّ	أَفْعَلْهُم
25	Infinitive			فَعْلًا	فَعْلًا	فَعْلًا	فَعْلًا
				A	B	C	D

E	F	G	H	I	
Sing 2 nd F (You)	Sing 1 st C (Me)	Pl 2 nd M (You)	Pl 2 nd F (You)	Pl 1 st C (Us)	
أَنَا أَجْعِبُ	أَنَا أَكْسِبُ	أَنَا أَجْعِفُ	أَنَا أَجْعِبُ	أَنَا أَجْعِبُ	1
أَنَا أَجْعِبُ	أَنَا أَجْعِبُ	أَنَا أَجْعِفُ	أَنَا أَجْعِبُ	أَنَا أَجْعِبُ	2
	أَنَا أَجْعِبُ			أَنَا أَجْعِبُ	3
	أَنَا أَجْعِبُ			أَنَا أَجْعِبُ	4
أَنَا أَجْعِبُ		أَنَا أَجْعِفُ	أَنَا أَجْعِبُ		5
أَنَا أَكْسِبُ	أَنَا أَكْسِبُ	أَنَا أَكْسِفُ	أَنَا أَكْسِبُ	أَنَا أَكْسِبُ	6
أَنَا أَكْسِبُ	أَنَا أَكْسِبُ	أَنَا أَكْسِفُ	أَنَا أَكْسِبُ	أَنَا أَكْسِبُ	7
أَنَا أَكْسِبُ	أَنَا أَكْسِبُ	أَنَا أَكْسِفُ	أَنَا أَكْسِبُ	أَنَا أَكْسِبُ	8
	أَنَا أَكْسِبُ			أَنَا أَكْسِبُ	9
أَنَا أَجْعِبُ		أَنَا أَجْعِفُ	أَنَا أَجْعِبُ		10
أَنَا أَجْعِبُ	أَنَا أَكْسِبُ	أَنَا أَجْعِفُ	أَنَا أَجْعِبُ	أَنَا أَجْعِبُ	11
أَنَا أَجْعِبُ	أَنَا أَكْسِبُ	أَنَا أَجْعِفُ	أَنَا أَجْعِبُ	أَنَا أَجْعِبُ	12
	أَنَا أَكْسِبُ			أَنَا أَجْعِبُ	13
	أَنَا أَكْسِبُ			أَنَا أَكْسِبُ	14
أَنَا أَجْعِبُ		أَنَا أَجْعِفُ	أَنَا أَجْعِبُ		15
أَنَا أَكْسِبُ	أَنَا أَكْسِبُ	أَنَا أَكْسِفُ	أَنَا أَكْسِبُ	أَنَا أَكْسِبُ	16
أَنَا أَكْسِبُ	أَنَا أَكْسِبُ	أَنَا أَكْسِفُ	أَنَا أَكْسِبُ	أَنَا أَكْسِبُ	17
	أَنَا أَكْسِبُ			أَنَا أَكْسِبُ	18
	أَنَا أَكْسِبُ			أَنَا أَكْسِبُ	19
أَنَا أَجْعِبُ		أَنَا أَجْعِفُ	أَنَا أَجْعِبُ		20
	أَنَا أَكْسِبُ			أَنَا أَجْعِبُ	21
	أَنَا أَكْسِبُ			أَنَا أَجْعِبُ	22
	أَنَا أَكْسِبُ / أَسْبُ			أَنَا أَكْسِبُ / أَسْبُ	23
	أَنَا أَكْسِبُ			أَنَا أَجْعِبُ	24
	أَنَا أَكْسِبُ			أَنَا أَجْعِبُ	24
أَنَا أَجْعِبُ	أَنَا أَجْعِبُ	أَنَا أَجْعِبُ	أَنَا أَجْعِبُ	أَنَا أَجْعِبُ	25
E	F	G	H	I	

Table 12 A. Attaching Object Pronoun Suffixes to a Final } Verb: P'al (Table 7, Column A)

				A	B	C	D	
				Unsuffixd Verb	Sing 3 rd M (Him)	Sing 3 rd F (Her)	Sing 2 nd M (You)	
1	Past Tense (Perfect)	Singular	3 rd	M	كَلِمًا	كَلِمَهُ	كَلِمَهَا	كَلِمَكَ
2			F	كَلِمَتْ	كَلِمَتْهُ	كَلِمَتْهَا	كَلِمَتْكَ	
3			2 nd	M	كَلِمْتَ	كَلِمْتَهُ	كَلِمْتَهَا	كَلِمْتَكَ
4			F	كَلِمْتِ	كَلِمْتِهُ	كَلِمْتِهَا	كَلِمْتِكَ	
5			1 st	C	كَلِمْنَا	كَلِمْنَاهُ	كَلِمْنَاهَا	كَلِمْنَاكَ
6		Plural	3 rd	M	كَلِمُوا	كَلِمُوهُ	كَلِمُوهَا	كَلِمُواكَ
7			F	كَلِمْنَ	كَلِمْنَهُ	كَلِمْنَهَا	كَلِمْنَكُمْ	
8			2 nd	M	كَلِمْتُمْ	كَلِمْتُمُوهُ	كَلِمْتُمُوهَا	كَلِمْتُمْكَ
9			F	كَلِمْتُنَّ	كَلِمْتُنَّهُ	كَلِمْتُنَّهَا	كَلِمْتُنَّكُمْ	
10			1 st	C	كَلِمْنَا	كَلِمْنَاهُ	كَلِمْنَاهَا	كَلِمْنَاكُمْ
11	Future Tense (Imperfect)	Singular	3 rd	M	كَلِمُ	كَلِمُهُ	كَلِمَهَا	كَلِمَكَ
12			F	كَلِمَتْ	كَلِمَتْهُ	كَلِمَتْهَا	كَلِمَتْكَ	
13			2 nd	M	كَلِمْتَ	كَلِمْتَهُ	كَلِمْتَهَا	كَلِمْتَكَ
14			F	كَلِمْتِ	كَلِمْتِهُ	كَلِمْتِهَا	كَلِمْتِكَ	
15			1 st	C	كَلِمْنَا	كَلِمْنَاهُ	كَلِمْنَاهَا	كَلِمْنَاكُمْ
16		Plural	3 rd	M	كَلِمُوا	كَلِمُوهُ	كَلِمُوهَا	كَلِمُواكَ
17			F	كَلِمْنَ	كَلِمْنَهُ	كَلِمْنَهَا	كَلِمْنَكُمْ	
18			2 nd	M	كَلِمْتُمْ	كَلِمْتُمُوهُ	كَلِمْتُمُوهَا	كَلِمْتُمْكَ
19			F	كَلِمْتُنَّ	كَلِمْتُنَّهُ	كَلِمْتُنَّهَا	كَلِمْتُنَّكُمْ	
20			1 st	C	كَلِمْنَا	كَلِمْنَاهُ	كَلِمْنَاهَا	كَلِمْنَاكُمْ
21	Imperative	Sing.	M	كَلِمْ	كَلِمْهُ	كَلِمْهَا		
22			F	كَلِمِي	كَلِمِيْهُ	كَلِمِيْهَا		
23		Pl.	2 nd	M	كَلِمُوا	كَلِمُواْهُ	كَلِمُواْهَا	
24			F	كَلِمْنَ	كَلِمْنَهُ	كَلِمْنَهَا		
25	Infinitive			كَلِمًا	كَلِمَهُ	كَلِمَهَا	كَلِمَكُمْ	
				A	B	C	D	

E	F	G	H	I	
Sing 2 nd F (You)	Sing 1 st C (Me)	Pl 2 nd M (You)	Pl 2 nd F (You)	Pl 1 st C (Us)	
أَنْتَ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	1
أَنْتِ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	2
	أَنْتِ			أَنْتُمْ	3
	أَنْتِ			أَنْتُمْ	4
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		5
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	6
أَنْتُمْ	أَنْتِ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	7
	أَنْتُمْ			أَنْتُمْ	8
	أَنْتُمْ			أَنْتُمْ	9
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		10
أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	11
أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	12
	أَنْتُمْ			أَنْتُمْ	13
	أَنْتُمْ			أَنْتُمْ	14
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		15
أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	16
أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	17
	أَنْتُمْ			أَنْتُمْ	18
	أَنْتُمْ			أَنْتُمْ	19
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		20
	أَنْتِ			أَنْتُمْ	21
	أَنْتِ			أَنْتُمْ	22
	أَنْتِ			أَنْتُمْ	23
	أَنْتِ			أَنْتُمْ	24
أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	25
E	F	G	H	I	

Table 12 B. Attaching Object Pronoun Suffixes to a Final } Verb: Pa'el /Pa'el (Table 7, Column D)

				A	B	C	D	
				Unsuffixd Verb	Sing 3 rd M (Him)	Sing 3 rd F (Her)	Sing 2 nd M (You)	
1	Past Tense (Perfect)	Singular	3 rd	M	كَلَّمَ	كَلَّمَهُ	كَلَّمَتْهَا	كَلَّمْتَهُ
2			F	كَلَّمَهَا	كَلَّمْتَهَا	كَلَّمْتَهَا	كَلَّمْتَهَا	
3			2 nd	M	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ
4			F	كَلَّمْتَهَا	كَلَّمْتَهَا	كَلَّمْتَهَا	كَلَّمْتَهَا	
5			1 st	C	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ
6		Plural	3 rd	M	كَلَّمْتَهُمْ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ
7			F	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	
8			2 nd	M	كَلَّمْتَهُمْ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ
9			F	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	
10			1 st	C	كَلَّمْتَهُمْ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ
11	Future Tense (Imperfect)	Singular	3 rd	M	يَكَلِّمُ	يَكَلِّمُهُ	يَكَلِّمُهَا	يَكَلِّمُهُ
12			F	يَكَلِّمُهَا	يَكَلِّمُهَا	يَكَلِّمُهَا	يَكَلِّمُهَا	
13			2 nd	M	يَكَلِّمْتَهُ	يَكَلِّمْتَهُ	يَكَلِّمْتَهُ	يَكَلِّمْتَهُ
14			F	يَكَلِّمْتَهَا	يَكَلِّمْتَهَا	يَكَلِّمْتَهَا	يَكَلِّمْتَهَا	
15			1 st	C	يَكَلِّمْتَهُ	يَكَلِّمْتَهُ	يَكَلِّمْتَهُ	يَكَلِّمْتَهُ
16		Plural	3 rd	M	يَكَلِّمْتَهُمْ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ
17			F	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	
18			2 nd	M	يَكَلِّمْتَهُمْ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ
19			F	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	
20			1 st	C	يَكَلِّمْتَهُمْ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ
21	Imperative	Sing.	M	كَلِّم	كَلِّمُهُ	كَلِّمِهَا	كَلِّمُهُ	
22			F	كَلِّمِهَا	كَلِّمِهَا	كَلِّمِهَا	كَلِّمِهَا	
23		Pl.	2 nd	M	كَلِّمْتَهُمْ	كَلِّمْتَهُنَّ	كَلِّمْتَهُنَّ	كَلِّمْتَهُنَّ
24			F	كَلِّمْتَهُنَّ	كَلِّمْتَهُنَّ	كَلِّمْتَهُنَّ	كَلِّمْتَهُنَّ	
25	Infinitive			كَلِّمُ	كَلِّمُ	كَلِّمُ	كَلِّمُ	
				A	B	C	D	

E	F	G	H	I	
Sing 2 nd F (You)	Sing 1 st C (Me)	Pl 2 nd M (You)	Pl 2 nd F (You)	Pl 1 st C (Us)	
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	1
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	2
	أَنَا			أَنْتُمْ	3
	أَنَا			أَنْتُمْ	4
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		5
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	6
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	7
	أَنَا			أَنْتُمْ	8
	أَنَا			أَنْتُمْ	9
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		10
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	11
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	12
	أَنَا			أَنْتُمْ	13
	أَنَا			أَنْتُمْ	14
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		15
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	16
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	17
	أَنَا			أَنْتُمْ	18
	أَنَا			أَنْتُمْ	19
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		20
	أَنَا			أَنْتُمْ	21
	أَنَا			أَنْتُمْ	22
	أَنَا			أَنْتُمْ	23
	أَنَا			أَنْتُمْ	24
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	25
E	F	G	H	I	

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Tables 13. Some Irregular Verbs and Four-Letter Verbs

This table gives a few irregular verbs, and introduces verbs which consist of four (not three) letters.

The verb نُزِي (Column A): The ن becomes silent when it has a vowel, and its vowel moves to the ز ; e.g., نُزِي (A2), not نُزِي . Similarly, in the participles (which are not listed in the table), one has نُزِي but نُزِي , نُزِي , نُزِي .

The verb لُي (Column B) is both initial- ل and final- ل . As such its conjugation is more or less a combination of Table 5 (Columns A & B) and Table 7 (Column A). Note that the future tense prefix has و as in لُي (B11).

The verb سَل (Column C) has its own peculiarities. As it ends in ل , it has some of the features found in Table 5.

The verb مَد (Column D) has a silent middle letter apart from مَد (D2) and مَد (D 5). Its future is مَد which is conjugated like an initial م verb (see Table 3). The infinitive مَد is very rare, and one usually finds مَد .

The verb صَل (Column E) loses its ن in the future, imperative, and infinitive. In such cases, it is conjugated like an initial ص verb (see Table 3).

Skipping Column F for a moment, there are verbs whose roots consist of four letters, rather than three. One such verb is لَوِي (Column G). Its conjugation is similar to the قَد regular verb such as قَد (Table 1, D1), but with the insertion of the second letter (و) after the first letter.

There are two measures that have not been covered: هَدِي and مَدِي . An example of the former is هَدِي from the root هَدِي , and an example of the latter is مَدِي from the root مَدِي . These are conjugated like four-letter verbs. Column F gives an example conjugating هَدِي .

Table 13. Some Irregular Verbs in the P^{al}

				A	B	C	
M = Masculine F = Feminine C = Common (M & F)				لَا	لَا	سَا	
1	Past Tense (Perfect)	Singular	3rd	M	لَا	لَا	سَا
2			F	لَا	لَا	سَا	
3			2nd	M	لَا	لَا	سَا
4			F	لَا	لَا	سَا	
5			1st	C	لَا	لَا	سَا
6		Plural	3rd	M	لَا / لَا	لَا	سَا
7			F	لَا / لَا	لَا	سَا	
8			2nd	M	لَا	لَا	سَا
9			F	لَا	لَا	سَا	
10			1st	C	لَا / لَا	لَا	سَا
11	Future Tense (Imperfect)	Singular	3rd	M	لَا	لَا / لَا	
12			F	لَا	لَا	لَا / لَا	
13			2nd	M	لَا	لَا	لَا / لَا
14			F	لَا	لَا	لَا / لَا	
15			1st	C	لَا	لَا	لَا / لَا
16		Plural	3rd	M	لَا	لَا	لَا / لَا
17			F	لَا	لَا	لَا / لَا	
18			2nd	M	لَا	لَا	لَا / لَا
19			F	لَا	لَا	لَا / لَا	
20			1st	C	لَا	لَا	لَا / لَا
21	Imperative	Sing.	M	لَا	لَا	سَا	
22			F	لَا / لَا	لَا	سَا	
23		Pl.	M	لَا / لَا	لَا	سَا / سَا	
24			F	لَا / لَا	لَا	سَا / سَا	
25	Infinitive			لَا	لَا	سَا / سَا	
				A	B	C	

D	E	F	G	
د / د	د	د	د	1
د	د	د	د	2
د	د	د	د	3
د	د	د	د	4
د	د	د	د	5
د / د	د / د	د / د	د / د	6
د / د	د / د	د / د	د / د	7
د	د	د	د	8
د	د	د	د	9
د / د	د / د	د / د	د / د	10
د	د	د	د	11
د	د	د	د	12
د	د	د	د	13
د	د	د	د	14
د	د	د	د	15
د	د	د	د	16
د	د	د	د	17
د	د	د	د	18
د	د	د	د	19
د	د	د	د	20
د	د	د	د	21
د / د	د / د	د / د	د / د	22
د / د	د / د	د / د	د / د	23
د / د	د / د	د / د	د / د	24
د / د	د	د	د	25
D	E	F	G	

Glossary of Grammatical Terms

ABSOLUTE STATE, the form of the noun that does not have an ending such as ܡܠܟܘܬܐ ‘book’ as opposed to *emphatic ܡܠܟܘܬܐܘܬܐ.

ADJECTIVE a word that modifies a noun. Syriac adjectives are declinable with respect to number and gender; e.g., ܠܝܬܐ ܐܘܘܬܐ ‘tall boy’, ܠܝܬܐ ܐܘܘܬܐ ‘tall girl’, ܠܝܬܐ ܐܘܘܬܐ ‘tall boys’, ܠܝܬܐ ܐܘܘܬܐ ‘tall girls’.

ADVERBS, words that describe or modify verbs. Adverbs in Syriac have the ending ܐܘܠܐܘܬܐ; e.g., ܕܡܚܘܒܐ ‘strongly’.

AF^{EL}, see APH^{EL}.

APH^{EL}, a transliteration of ܐܘܦܠܐ, a *measure of the Syriac verb.

ASPECT, marks the verb as being complete (i.e., not in a state of change or flux), or incomplete (i.e., in progress or otherwise conveying a sense of change). A verb whose event has completed is said to be a *perfect verb; a verb whose event is still not complete is said to be an *imperfect verb.

ASSIMILATION, a process by which a sound becomes similar to an adjacent sound; e.g., the ܠ of passive ܠܐܘܬܐ turns into a ܠ in ܠܐܘܬܐܘܬܐ. See Table 2 in the Appendix.

CARDINAL NUMBERS, numbers used to count (e.g., one, two, three). Syriac cardinal numbers are declined with respect to gender.

CONSTRUCT STATE, a form of the noun used to indicate possessiveness; e.g., ܡܥܘܠܐ ܕܡܠܝܚܐ ‘head of the priests’.

CONTRACTION, the formation of a new word from two or more individual words; e.g., ܕܡܚܘܒܐ from ܕܡܚܘܒܐܘܬܐ ‘you are crying’.

DEFINITE ARTICLE, used before singular and plural nouns that refer to a particular member of a group as in English *the*. Syriac does not have a definite article.

DEMONYM, suffix used to denote the members of a people or inhabitants of a place. Syriac uses the suffix ܡܘܠܐܘܬܐ as in ܡܘܠܐܘܬܐ ܕܕܡܫܩܐ ‘Damascene’, and its feminine counterpart ܡܘܠܐܘܬܐ as in ܡܘܠܐܘܬܐ ܕܕܡܫܩܐ.

DIMINUTIVE, a form of the word that describes the smallness of an object. Diminutive in Syriac is marked by the masculine suffix ܡܘܠܐܘܬܐ or the feminine suffix ܡܘܠܐܘܬܐ; e.g., ܡܘܠܐܘܬܐ ܕܡܫܩܐ ‘booklet’, ܡܘܠܐܘܬܐ ܕܡܫܩܐ ‘little letter, e-mail’.

EMPHATIC STATE, the form of the noun with an ending as in ܡܠܟܘܬܐ ‘book’ as opposed to absolute ܡܠܟܘܬܐ.

HOMOGRAPH, one of a group of words that share the same spelling but have different meanings. Consonantal homographs in Syriac share the same spelling of letters but may have different vowels; e.g., ܐܘܬܐ ‘father’ and ܐܘܬܐ ‘fruit’.

- IMPERATIVE, a tense which refers to commands, instructions, or requests for action; e.g., **ܘܠܝܚܘܢ** ‘write’.
- IMPERFECT, a verb that denotes an incomplete action, which usually corresponds to the future tense in Syriac; e.g., **ܘܠܝܚܘܢ** ‘he will write’. See *perfect.
- INDEFINITE ARTICLE, used before singular nouns that refer to any member of a group; e.g., English *a* and *an*. Syriac does not have an indefinite article.
- MEASURE, called in Syriac **ܘܠܝܚܘܢ**, a pattern that defines the sequence of letters and vowels in a word with respect to the *root. Using the root **ܘܠܝܚܘܢ** to denote the three letters of a root, there are three basic verbal measures in Syriac: **ܘܠܝܚܘܢ**, **ܘܠܝܚܘܢ**, and **ܘܠܝܚܘܢ**, in addition to their corresponding *passive measures **ܘܠܝܚܘܢ**, **ܘܠܝܚܘܢ**, and **ܘܠܝܚܘܢ**.
- METATHESIS, the reversal of the order of two adjacent letters; e.g., **ܠ** and **ܡ** interchange place in **ܘܠܝܚܘܢ** from **ܘܠܝܚܘܢ**. See Table 2 in the Appendix.
- MORPHOLOGY, the field within linguistics that studies the internal structure of words.
- OBJECT, what is affected by a sentence. The object in Syriac is usually marked by **ܘܠܝܚܘܢ**; e.g., **ܘܠܝܚܘܢ** ‘he kissed the girl’.
- OBJECT PRONOUN, replaces the object with a reference as *it* in English *I read it*. Object pronouns in Syriac take the form of suffixes and are declined by number, person, and gender. See Table 11 in the Appendix for examples.
- ORDINAL NUMBERS, numbers that express orders (e.g., first, second, third). Syriac ordinal numbers are declined with respect to gender.
- P*AL, a transliteration of **ܘܠܝܚܘܢ**, the basic *measure of the Syriac verb.
- PA*EL, a transliteration of **ܘܠܝܚܘܢ**, a *measure of the Syriac verb.
- PARTICIPLE, a form of the verb that acts like an adjective modifying a noun. In English, participles end in *ing*, *ed*, or *en* such as *I like to see smiling faces*, *I ate a boiled egg*, and *he has eaten dinner*. Syriac participles are declined with respect to number, person, and gender. See the tables in the Appendix for examples.
- PASSIVE VERB, a verb in a sentence where the subject receives the action expressed in the verb; e.g., **ܘܠܝܚܘܢ** ‘the book was written’. Passive verbs in Syriac start with the **ܘܠܝܚܘܢ** prefix.
- PERFECT, a verb that denotes a complete action, which usually corresponds to the past tense in Syriac; e.g., **ܘܠܝܚܘܢ** ‘he wrote’. See *imperfect verb.
- PERSON, reference to the speaker, the addressee or others. Syriac defines three person: 1st used with the personal pronoun **ܘܠܝܚܘܢ** ‘I’; 2nd person used with **ܘܠܝܚܘܢ** ‘you (s. m.)’, **ܘܠܝܚܘܢ** ‘you (s. f.)’, **ܘܠܝܚܘܢ** ‘you (pl. m.)’, and **ܘܠܝܚܘܢ** ‘you (pl. f.)’; and 3rd person used with **ܘܠܝܚܘܢ** ‘he’, **ܘܠܝܚܘܢ** ‘she’, **ܘܠܝܚܘܢ** ‘they (m.)’, and **ܘܠܝܚܘܢ** ‘they (f.)’.
- POSSESSIVE PRONOUN, attributes ownership to someone or something. Syriac possessive pronouns take the form of suffixes as in **ܘܠܝܚܘܢ** ‘his book’, **ܘܠܝܚܘܢ** ‘her book’, and are declined with respect to number and gender.

PUNCTUATION MARKS symbols, in Syriac primarily points, which serve to indicate the structure and organization of writing, as well as intonation and pauses to be observed when reading aloud.

RELATIVE CLAUSE, a clause that modifies a noun with the use of a *relative pronoun.

RELATIVE PRONOUN, links two clauses of a sentence into a larger clause. In the English sentence *here is the bottle which I bought this morning*, the relative pronoun *which* joins *here is the bottle* with the relative clause *I bought this morning*. In Syriac, ܘܢ is the relative pronoun as in ܘܢ ܕܚܘܒܐ ܕܠܝܠܝܢܐ ܕܘܢܝܢܐ ܕܥܘܠܡܝܢܐ ܕܚܘܒܐ ܕܠܝܠܝܢܐ. 'We shall thank and shall worship him, Emmanuel *who* descended [from heaven]?'.

ROOT, three letters (sometimes two or four) from which words are derived; e.g., ܐܠܦ is the root from which the verb ܐܠܦܐ 'he wrote' and the noun ܐܠܦܘܬܐ 'book' are derived.

STRONG ROOT, a *root whose letters do not include ܐ, ܘ, or ܐ.

SYLLABIFICATION, the process by which one divides a word into syllables. There are two types of syllables in Syriac: open syllable consisting of a consonant and a vowel such as ܐܠܦܐ, and a closed syllable consisting of two consonants separated by a vowel such as ܦܘܠܐ.

TENSE, expresses the time at which an event described by a sentence occurs. Syriac has three basic tenses: past, present and future. To these one adds the *imperative, *participles, and *infinitive.

WEAK ROOT, a *root whose letters include at least one ܐ, ܘ, or ܐ.

Syriac-English Glossary

fruit	أُكَا
father	أُكَا
Abgar	أُكَا
was lost	أُكَب
fathers	أُكَبَا
your (pl.) father	أُكَبْجَم
our Father	أُكَب
feather	أُكَا
Abraham	أُكَبْجَم
letter	أُكَبَا
small letter, e-mail*	أُكَبَا سَمِيكَا
I gazed	أُكَبْجَم
Adam	أُكَبْجَم
O!	أُكَب
black	أُكَبْجَم
gave birth to you	أُكَبْجَم
nation	أُكَبْجَم
Edessa	أُكَبْجَم
road, path, way	أُكَبْجَم
meeting	أُكَبْجَم
beware	أُكَبْجَم
he was crucified	أُكَبْجَم
went	أُكَبْجَم
(he) goes	أُكَبْجَم
(she) goes	أُكَبْجَم
(they m.) go	أُكَبْجَم
we go	أُكَبْجَم
(they f.) go	أُكَبْجَم
I (f.) go	أُكَبْجَم
brother	أُكَبْجَم
brothers	أُكَبْجَم
sisters	أُكَبْجَم
my sisters	أُكَبْجَم
my brothers	أُكَبْجَم

Abiqar	أُكَبْجَم
another (m.)	أُكَبْجَم
others (m. pl.)	أُكَبْجَم
another (f.)	أُكَبْجَم
hand (feminine)	أُكَبْجَم
hands	أُكَبْجَم
my hands	أُكَبْجَم
as, according to	أُكَبْجَم
where	أُكَبْجَم
stag	أُكَبْجَم
yes, yea!	أُكَبْجَم
who, which, what	أُكَبْجَم
he who	أُكَبْجَم
Isaac	أُكَبْجَم
they brought him	أُكَبْجَم
ate	أُكَبْجَم
eats	أُكَبْجَم
eat (pl., m.)	أُكَبْجَم
eat (pl., f.)	أُكَبْجَم
foreigners	أُكَبْجَم
succeeded (m. pl.)	أُكَبْجَم
succeeded (f. pl.)	أُكَبْجَم
he wrote	أُكَبْجَم
God	أُكَبْجَم
my God	أُكَبْجَم
our God	أُكَبْجَم
divine (m.)	أُكَبْجَم
divine (f.)	أُكَبْجَم
Elizabeth	أُكَبْجَم
taught	أُكَبْجَم
taught (f.)	أُكَبْجَم
one thousand	أُكَبْجَم
electronic	أُكَبْجَم
mother	أُكَبْجَم

Amid, modern Diyarbakir	أُكَبْجَم
Amen	أُكَبْجَم
said, composed	أُكَبْجَم
lamb	أُكَبْجَم
said	أُكَبْجَم
say (imperative, f.)	أُكَبْجَم
I say	أُكَبْجَم = أُنَا
she said	أُكَبْجَم
if	أُكَبْجَم
I	أُنَا
English	أُكَبْجَم
them	أُكَبْجَم
Internet*	أُكَبْجَم
person	أُكَبْجَم
people, mankind	أُكَبْجَم
wife of	أُكَبْجَم
porch	أُكَبْجَم
Asia	أُكَبْجَم
was arranged	أُكَبْجَم
I shall translate it	أُكَبْجَم
I translated	أُكَبْجَم
awaken (m. sing.)	أُكَبْجَم
awaken (m. pl.)	أُكَبْجَم
awaken (f. sing.)	أُكَبْجَم
awaken (f. pl.)	أُكَبْجَم
palace	أُكَبْجَم
bishop	أُكَبْجَم
Ephesus	أُكَبْجَم
bishopric	أُكَبْجَم
Ephrem	أُكَبْجَم
they aroused	أُكَبْجَم
Arabic	أُكَبْجَم
desirable	أُكَبْجَم
sacraments	أُكَبْجَم

lion **أُونَا**
 Aramaic **أُونُكْتَبَا**
 rabbit **أُونَا**
 earth, land, floor **أُونَا**
 ground **أُونُخَا**
 left **أُونُفَا**
 grant **أُونُفَا**
 pour **أُونُفَا**
 was sent **أُونُفَا**
 I drank **أُونُفَا**
 became complete **أُونُفَا**
 it became certain **أُونُفَا**
 sign **أُونُفَا**
 he came **أُونُفَا**
 was elected **أُونُفَا**
 was presented (as a gift) **أُونُفَا**
 they (m.) became friends **أُونُفَا**
 became furious **أُونُفَا**
 they suffocated **أُونُفَا**
 became to be known **أُونُفَا**
 was given **أُونُفَا**
 was born **أُونُفَا**
 they are coming (f.) **أُونُفَا**
 was gathered, compiled **أُونُفَا**
 yesterday **أُونُفَا**
 he was elevated **أُونُفَا**
 was baptized **أُونُفَا**
 was instructed **أُونُفَا**
 countries **أُونُفَا**
 was added **أُونُفَا**
 descended **أُونُفَا**
 became a pupil **أُونُفَا**
 was made **أُونُفَا**
 was ordained **أُونُفَا**
 baby **أُونُفَا**
 please! **أُونُفَا**
 Baghdad **أُونُفَا**
 inside **أُونُفَا**

immediately **أُونُفَا**
 duck **أُونُفَا**
 idleness **أُونُفَا**
 between us **أُونُفَا**
 evil, evil one **أُونُفَا**
 library, archives **أُونُفَا**
 refuge **أُونُفَا**
 baptistery **أُونُفَا**
 Mesopotamia **أُونُفَا**
 network **أُونُفَا**
 house **أُونُفَا**
أُونُفَا = أُونُفَا
 you (f) are crying **أُونُفَا**
 are immersed **أُونُفَا**
 without **أُونُفَا**
 bath **أُونُفَا**
 children **أُونُفَا**
 children of man, people **أُونُفَا**
 Daughters of the Covenant **أُونُفَا**
 wanted, asked **أُونُفَا**
 he requested **أُونُفَا**
 supplication **أُونُفَا**
 son, son of **أُونُفَا**
 man, human (lit. 'son of **أُونُفَا**
 man') **أُونُفَا**
 namesake **أُونُفَا**
 son **أُونُفَا**
 my son **أُونُفَا**
 blessed (m. sing.) **أُونُفَا**
 blessed (m. pl.) **أُونُفَا**
 blessed (f. pl.) **أُونُفَا**
 ignorant **أُونُفَا**
 in the beginning **أُونُفَا**
 Creation **أُونُفَا**
 bless **أُونُفَا = أُونُفَا**
 my lord **أُونُفَا**
 but **أُونُفَا**

daughter of David **أُونُفَا**
 virgin **أُونُفَا**
 dwelling in a **أُونُفَا**
 strange country **أُونُفَا**
 after **أُونُفَا**
 head down **أُونُفَا**
 after you **أُونُفَا**
 afterwards **أُونُفَا**
 elected **أُونُفَا**
 side **أُونُفَا**
 sides **أُونُفَا**
 (something) happened **أُونُفَا**
 within **أُونُفَا**
 well (noun) **أُونُفَا**
 nut **أُونُفَا**
 treasure **أُونُفَا**
 particle **أُونُفَا**
 camel **أُونُفَا**
 he reclined **أُونُفَا**
 wing **أُونُفَا**
 wings **أُونُفَا**
 North **أُونُفَا**
 my bones **أُونُفَا**
 wolf **أُونُفَا**
 bear **أُونُفَا**
 uncle **أُونُفَا**
 lest **أُونُفَا**
 golden **أُونُفَا**
 miserable **أُونُفَا**
 David **أُونُفَا**
 Daysan (a river's name) **أُونُفَا**
 monastery (f.) **أُونُفَا**
 monk **أُونُفَا**
 masculine **أُونُفَا**
 perhaps **أُونُفَا**
 blood (i.e., water) **أُونُفَا**
 they compare **أُونُفَا**
 Denba **أُونُفَا**

century	ܩܘܪܝܢܐ
stair, step	ܩܘܪܝܢܐ
step, rank	ܩܘܪܝܢܐ
Damascene	ܩܘܪܝܢܐܢܐ
yard	ܩܘܪܝܢܐ
gift	ܩܘܪܝܢܐ
abbreviation for Hallelujah	ܩܘܪܝܢܐ
behold	ܩܘܪܝܢܐ
give (imperative)	ܩܘܪܝܢܐ
flower	ܩܘܪܝܢܐ
this (f.)	ܩܘܪܝܢܐ
guided us	ܩܘܪܝܢܐ
guided me	ܩܘܪܝܢܐ
membership	ܩܘܪܝܢܐ
glory	ܩܘܪܝܢܐ
he	ܩܘܪܝܢܐ
that	ܩܘܪܝܢܐ
to be	ܩܘܪܝܢܐ
studies	ܩܘܪܝܢܐ
he is, that is to say	ܩܘܪܝܢܐ
I shall be	ܩܘܪܝܢܐ
I was	ܩܘܪܝܢܐ
remember	ܩܘܪܝܢܐ
mind	ܩܘܪܝܢܐ
then	ܩܘܪܝܢܐ = ܩܘܪܝܢܐ
nave	ܩܘܪܝܢܐ
now	ܩܘܪܝܢܐ
like this, in this manner	ܩܘܪܝܢܐ
these	ܩܘܪܝܢܐ
this (m.)	ܩܘܪܝܢܐ
now	ܩܘܪܝܢܐ
goose	ܩܘܪܝܢܐ
rose	ܩܘܪܝܢܐ
paper	ܩܘܪܝܢܐ
time	ܩܘܪܝܢܐ
bell	ܩܘܪܝܢܐ
righteous	ܩܘܪܝܢܐ
it is required	ܩܘܪܝܢܐ

money	ܩܘܪܝܢܐ
shaking	ܩܘܪܝܢܐ
sings	ܩܘܪܝܢܐ
sing (pl. m.)	ܩܘܪܝܢܐ
sing (pl., f.)	ܩܘܪܝܢܐ
small, young	ܩܘܪܝܢܐ
small, minor	ܩܘܪܝܢܐ
composed	ܩܘܪܝܢܐ
solitary	ܩܘܪܝܢܐ
friend	ܩܘܪܝܢܐ
one (masculine)	ܩܘܪܝܢܐ
one (feminine)	ܩܘܪܝܢܐ
together	ܩܘܪܝܢܐ
joy	ܩܘܪܝܢܐ
love	ܩܘܪܝܢܐ
debts, sins	ܩܘܪܝܢܐ
thread	ܩܘܪܝܢܐ
rods	ܩܘܪܝܢܐ
palms	ܩܘܪܝܢܐ
look (pl., f.)	ܩܘܪܝܢܐ
your thoughts	ܩܘܪܝܢܐ
saw (past tense of to see)	ܩܘܪܝܢܐ
apple	ܩܘܪܝܢܐ
apples	ܩܘܪܝܢܐ
sinned	ܩܘܪܝܢܐ
he sins	ܩܘܪܝܢܐ
we sinned	ܩܘܪܝܢܐ
sins, trespasses	ܩܘܪܝܢܐ
sinner	ܩܘܪܝܢܐ
sinner (f.), sinful	ܩܘܪܝܢܐ
woman	ܩܘܪܝܢܐ
living	ܩܘܪܝܢܐ
he became alive	ܩܘܪܝܢܐ
life	ܩܘܪܝܢܐ
he ought	ܩܘܪܝܢܐ
debtor	ܩܘܪܝܢܐ
tailor	ܩܘܪܝܢܐ
our lives	ܩܘܪܝܢܐ

power	ܩܘܪܝܢܐ
my strength	ܩܘܪܝܢܐ
wise man	ܩܘܪܝܢܐ
she made wise	ܩܘܪܝܢܐ
their wisdom	ܩܘܪܝܢܐ
milk	ܩܘܪܝܢܐ
sweet (sing.)	ܩܘܪܝܢܐ
sweet (plural)	ܩܘܪܝܢܐ
pleasantness	ܩܘܪܝܢܐ
beautiful	ܩܘܪܝܢܐ
fervent	ܩܘܪܝܢܐ
Homs (in Syria)	ܩܘܪܝܢܐ
wine	ܩܘܪܝܢܐ
five hundred	ܩܘܪܝܢܐ
Hamah (in Syria)	ܩܘܪܝܢܐ
Hannah	ܩܘܪܝܢܐ
strangled	ܩܘܪܝܢܐ
strangled him	ܩܘܪܝܢܐ
enviable	ܩܘܪܝܢܐ
diligent	ܩܘܪܝܢܐ
sorcerer	ܩܘܪܝܢܐ
end	ܩܘܪܝܢܐ
computer	ܩܘܪܝܢܐ
is necessary	ܩܘܪܝܢܐ
dinner	ܩܘܪܝܢܐ
sister	ܩܘܪܝܢܐ
her sister	ܩܘܪܝܢܐ
much	ܩܘܪܝܢܐ
more than	ܩܘܪܝܢܐ
news	ܩܘܪܝܢܐ
good	ܩܘܪܝܢܐ
blessed you are	ܩܘܪܝܢܐ
blessed	ܩܘܪܝܢܐ
Tur Abdin	ܩܘܪܝܢܐ
mountain	ܩܘܪܝܢܐ
money	ܩܘܪܝܢܐ
they are flying (f.)	ܩܘܪܝܢܐ
order, system*	ܩܘܪܝܢܐ

young ܠܝܠܐ
 youthfulness, youth ܠܝܠܝܘܬܐ
 are buried ܠܝܚܝܬܐ
 mistakes ܠܝܚܝܬܐ
 straying, error ܠܝܚܝܬܐ
 is carrying (m.) ܠܝܚܝܬܐ
 is carrying (f.) ܠܝܚܝܬܐ
 taste ܠܝܚܝܬܐ
 she fed ܠܝܚܝܬܐ
 chief ܠܝܚܝܬܐ
 is known ܠܝܚܝܬܐ
 he knew ܠܝܚܝܬܐ
 knows ܠܝܚܝܬܐ
 learnings ܠܝܚܝܬܐ
 learning ܠܝܚܝܬܐ
 the arts, learnings ܠܝܚܝܬܐ
 day ܠܝܚܝܬܐ
 days ܠܝܚܝܬܐ and ܠܝܚܝܬܐ
 days of ܠܝܚܝܬܐ
 today ܠܝܚܝܬܐ
 today ܠܝܚܝܬܐ
 pigeons ܠܝܚܝܬܐ
 benefit ܠܝܚܝܬܐ
 single, solitary, only-
 begotten ܠܝܚܝܬܐ
 birth ܠܝܚܝܬܐ
 she gave birth ܠܝܚܝܬܐ
 you (sing., m.) learned ܠܝܚܝܬܐ
 sea ܠܝܚܝܬܐ
 suckle ܠܝܚܝܬܐ
 Jacob ܠܝܚܝܬܐ
 Jacobite ܠܝܚܝܬܐ
 heavy, rich ܠܝܚܝܬܐ
 he grew ܠܝܚܝܬܐ
 month ܠܝܚܝܬܐ
 heritage ܠܝܚܝܬܐ
 Jesus ܠܝܚܝܬܐ
 sits ܠܝܚܝܬܐ

they are sitting ܠܝܚܝܬܐ
 (pl. m.)
 they are sitting (pl., f.) ܠܝܚܝܬܐ
 more, a lot ܠܝܚܝܬܐ
 extra ܠܝܚܝܬܐ
 sickness ܠܝܚܝܬܐ
 fair, just ܠܝܚܝܬܐ
 stones ܠܝܚܝܬܐ
 when, at the time ܠܝܚܝܬܐ
 priest ܠܝܚܝܬܐ
 priesthood ܠܝܚܝܬܐ
 juice ܠܝܚܝܬܐ
 priest ܠܝܚܝܬܐ
 nickname, last name ܠܝܚܝܬܐ
 window ܠܝܚܝܬܐ
 all ܠܝܚܝܬܐ
 dog ܠܝܚܝܬܐ
 all of you ܠܝܚܝܬܐ
 every time ܠܝܚܝܬܐ = ܠܝܚܝܬܐ
 how many ܠܝܚܝܬܐ
 then ܠܝܚܝܬܐ
 association ܠܝܚܝܬܐ
 harp, Kenoro ܠܝܚܝܬܐ
 gathering ܠܝܚܝܬܐ
 Christians ܠܝܚܝܬܐ
 short ܠܝܚܝܬܐ
 successful ܠܝܚܝܬܐ
 book ܠܝܚܝܬܐ
 books ܠܝܚܝܬܐ
 booklet ܠܝܚܝܬܐ
 no, not ܠܝܚܝܬܐ
 trouble ܠܝܚܝܬܐ
 heart ܠܝܚܝܬܐ
 intelligent ܠܝܚܝܬܐ
 he held him ܠܝܚܝܬܐ
 Lebanon ܠܝܚܝܬܐ
 outside ܠܝܚܝܬܐ
 dressed, put on (garment) ܠܝܚܝܬܐ

black-board ܠܝܚܝܬܐ
 boards ܠܝܚܝܬܐ
 to, towards ܠܝܚܝܬܐ
 deserves ܠܝܚܝܬܐ
 bread ܠܝܚܝܬܐ
 for me, to me ܠܝܚܝܬܐ
 there is not ܠܝܚܝܬܐ
 night ܠܝܚܝܬܐ
 why? ܠܝܚܝܬܐ
 why? ܠܝܚܝܬܐ
 for us ܠܝܚܝܬܐ
 end of days ܠܝܚܝܬܐ
 forever and ever ܠܝܚܝܬܐ
 according ܠܝܚܝܬܐ
 crumbs ܠܝܚܝܬܐ
 tongue, language ܠܝܚܝܬܐ
 of Christ, A.D. ܠܝܚܝܬܐ = ܠܝܚܝܬܐ
 verse poem ܠܝܚܝܬܐ
 spring ܠܝܚܝܬܐ
 perfumed ܠܝܚܝܬܐ
 blessed ܠܝܚܝܬܐ
 taxation ܠܝܚܝܬܐ
 then ܠܝܚܝܬܐ
 certain, some ܠܝܚܝܬܐ
 East ܠܝܚܝܬܐ
 easterners ܠܝܚܝܬܐ
 metrical poem ܠܝܚܝܬܐ
 is trusted, believed in ܠܝܚܝܬܐ
 diligent ܠܝܚܝܬܐ
 birth ܠܝܚܝܬܐ
 Moses ܠܝܚܝܬܐ
 poems ܠܝܚܝܬܐ
 beneficial ܠܝܚܝܬܐ
 useful ܠܝܚܝܬܐ
 sings, chants ܠܝܚܝܬܐ
 restores to life ܠܝܚܝܬܐ
 immediately ܠܝܚܝܬܐ
 strike (imperative) ܠܝܚܝܬܐ

strike him	ܡܫܝܗܘܘܢ
weak	ܡܫܠܐ
life-giving	ܡܫܢܐ
printing press	ܡܫܚܘܬܐ
the one who sets in order	ܡܫܘܩܐ
because	ܡܫܘܩܐ
rain	ܡܫܘܩܐ
arrived	ܡܫܘܩܐ
honorable	ܡܫܘܩܐ
died	ܡܫܘܩܐ
dead man	ܡܫܘܩܐ
virtue	ܡܫܘܩܐܘܬܐ
virtues	ܡܫܘܩܐܘܬܐ
from this time	ܡܫܘܩܐ
food	ܡܫܘܩܐ
you are preaching	ܡܫܘܩܐܐܝܢܐ
full of	ܡܫܘܩܐ
verbs, words	ܡܫܘܩܐ
became full	ܡܫܘܩܐܘܬܐ
salt	ܡܫܘܩܐ
my words	ܡܫܘܩܐܬܐ
fully	ܡܫܘܩܐܐܝܢܐ
king	ܡܫܘܩܐ
kingdom	ܡܫܘܩܐܘܬܐ
spoke	ܡܫܘܩܐ
speaker	ܡܫܘܩܐ
teaches	ܡܫܘܩܐ
teaching, doctrine	ܡܫܘܩܐܘܬܐ
word	ܡܫܘܩܐ
anointing him	ܡܫܘܩܐܘܬܐ
from	ܡܫܘܩܐ
suddenly	ܡܫܘܩܐܐܝܢܐ
viola	ܡܫܘܩܐ
he was preaching	ܡܫܘܩܐܘܬܐ
bathing	ܡܫܘܩܐܘܬܐ
poor	ܡܫܘܩܐ
the one who makes	ܡܫܘܩܐܘܬܐ

(something) pass	
baptism	ܡܫܘܩܐܘܬܐ
Ma'nu	ܡܫܘܩܐ
West	ܡܫܘܩܐ
defiled	ܡܫܘܩܐ
shines	ܡܫܘܩܐ
Maphrianate	ܡܫܘܩܐܘܬܐ
commentator	ܡܫܘܩܐܘܬܐ
can, able	ܡܫܘܩܐ
middle	ܡܫܘܩܐ
Egypt	ܡܫܘܩܐ
is accepted	ܡܫܘܩܐ
you are receiving	ܡܫܘܩܐܐܝܢܐ = ܡܫܘܩܐܐܝܢܐ
I present	ܡܫܘܩܐܐܝܢܐ
Lord of all	ܡܫܘܩܐܐܝܢܐ
you grow	ܡܫܘܩܐܐܝܢܐ = ܡܫܘܩܐܐܝܢܐ
womb	ܡܫܘܩܐ
his lord	ܡܫܘܩܐ
merciful	ܡܫܘܩܐܘܬܐ
Lord	ܡܫܘܩܐ
my Lord	ܡܫܘܩܐܐܝܢܐ
our Lord	ܡܫܘܩܐܐܝܢܐ
he appeases	ܡܫܘܩܐܐܝܢܐ
you cleanse	ܡܫܘܩܐܐܝܢܐ = ܡܫܘܩܐܐܝܢܐ
monitor*	ܡܫܘܩܐܐܝܢܐ
he is jumping	ܡܫܘܩܐܐܝܢܐ
oil	ܡܫܘܩܐ
Christ	ܡܫܘܩܐ
you find	ܡܫܘܩܐܐܝܢܐ = ܡܫܘܩܐܐܝܢܐ
tradition	ܡܫܘܩܐܘܬܐ
deacon	ܡܫܘܩܐܘܬܐ
gives to drink	ܡܫܘܩܐ
joining (in an activity)	ܡܫܘܩܐܘܬܐܐܝܢܐ
changes	ܡܫܘܩܐܘܬܐ

becoming man	ܡܫܘܩܐܘܬܐܐܝܢܐ
are named	ܡܫܘܩܐܘܬܐ
is shown	ܡܫܘܩܐܘܬܐ
are shown (f.)	ܡܫܘܩܐܘܬܐ
are thinking	ܡܫܘܩܐܘܬܐ
you are born	ܡܫܘܩܐܘܬܐܐܝܢܐ
titled, named	ܡܫܘܩܐܘܬܐ
to blame	ܡܫܘܩܐܘܬܐ
you are remembering	ܡܫܘܩܐܘܬܐܐܝܢܐ
arrange, separate	ܡܫܘܩܐܘܬܐ
was called, was named	ܡܫܘܩܐܘܬܐ
becomes near	ܡܫܘܩܐܘܬܐ
she is approaching, coming near	ܡܫܘܩܐܘܬܐܐܝܢܐ
they are called	ܡܫܘܩܐܘܬܐܐܝܢܐ
feeding	ܡܫܘܩܐܘܬܐܐܝܢܐ
is required	ܡܫܘܩܐܘܬܐܐܝܢܐ
is settled	ܡܫܘܩܐܘܬܐܐܝܢܐ
are placed	ܡܫܘܩܐܘܬܐܐܝܢܐ
nourishes	ܡܫܘܩܐܘܬܐܐܝܢܐ
he will rest	ܡܫܘܩܐܘܬܐܐܝܢܐ
he shall go	ܡܫܘܩܐܘܬܐܐܝܢܐ
he shall say	ܡܫܘܩܐܘܬܐܐܝܢܐ
he will come	ܡܫܘܩܐܘܬܐܐܝܢܐ
al-Nabak (near Homs, Syria)	ܡܫܘܩܐܘܬܐܐܝܢܐ
attracted	ܡܫܘܩܐܘܬܐܐܝܢܐ
attracted him	ܡܫܘܩܐܘܬܐܐܝܢܐ
they shall commit adultery	ܡܫܘܩܐܘܬܐܐܝܢܐ
they shall become aware	ܡܫܘܩܐܘܬܐܐܝܢܐ
they shall judge	ܡܫܘܩܐܘܬܐܐܝܢܐ
he shall mention	ܡܫܘܩܐܘܬܐܐܝܢܐ
Nadan	ܡܫܘܩܐܘܬܐܐܝܢܐ
he shall	ܡܫܘܩܐܘܬܐܐܝܢܐ
he shall believe	ܡܫܘܩܐܘܬܐܐܝܢܐ
intelligent	ܡܫܘܩܐܘܬܐܐܝܢܐ
a long time	ܡܫܘܩܐܘܬܐܐܝܢܐ

we shall thank ܬܘܢܐ
 they (m.) will thank ܬܘܢܘܢ
 Nub (Noah) ܢܘܒ
 they differ ܬܘܗܘܢܘܢ
 fish ܦܝܫܐ
 dot ܢܘܡܪܐ
 kiss ܢܘܥܡܪܐ
 he shall be crucified ܦܘܪܘܨܐ
 let us look ܦܘܠܘܢ
 let us see ܦܘܠܘܢ
 they shall dig ܦܘܠܘܢ
 hesitatingly ܦܘܠܘܢ
 slaughtered ܦܘܠܘܢ
 law ܦܘܠܘܢ
 he shall strike ܦܘܠܘܢ
 he shall anoint ܦܘܠܘܢ
 he shall anoint you ܦܘܠܘܢ
 he shall extend ܦܘܠܘܢ
 (in length)
 takes ܦܘܠܘܢ
 we shall worship ܦܘܠܘܢ
 they (m.) will ܦܘܠܘܢ
 worship
 scribes ܦܘܠܘܢ
 temptation ܦܘܠܘܢ
 they shall do ܦܘܠܘܢ
 he shall enter ܦܘܠܘܢ
 melodies ܦܘܠܘܢ
 fell ܦܘܠܘܢ
 went out ܦܘܠܘܢ
 they went out ܦܘܠܘܢ
 self, soul ܦܘܠܘܢ
 yourself (m. sing.) ܦܘܠܘܢ
 yourself (f. sing.) ܦܘܠܘܢ
 selves, souls ܦܘܠܘܢ
 yourselves (m. pl.) ܦܘܠܘܢ
 yourselves (f. pl.) ܦܘܠܘܢ
 splendor ܦܘܠܘܢ

Nisibis ܢܝܫܝܒ
 lay ܢܝܠܐ
 they shall pray ܢܝܠܘܢ
 feminine ܢܝܠܘܢ
 they shall pick ܢܝܠܘܢ
 they (m.) will cry out ܢܝܠܘܢ
 they shall read ܢܝܠܘܢ
 let us bow ܢܝܠܘܢ
 women ܢܝܠܘܢ
 he shall forgive ܢܝܠܘܢ
 eagle ܢܝܠܘܢ
 plucked ܢܝܠܘܢ
 let us give ܢܝܠܘܢ
 they became full ܢܝܠܘܢ
 he shall be confirmed ܢܝܠܘܢ
 the Severians ܢܝܠܘܢ
 I am putting ܢܝܠܘܢ
 hope ܢܝܠܘܢ
 many ܢܝܠܘܢ
 many ܢܝܠܘܢ
 plural ܢܝܠܘܢ
 is witnessing ܢܝܠܘܢ
 dialogue poem ܢܝܠܘܢ
 our need ܢܝܠܘܢ
 Severus ܢܝܠܘܢ
 in Syriac ܢܝܠܘܢ
 Syriac (E.) ܢܝܠܘܢ
 Satan ܢܝܠܘܢ
 apart from ܢܝܠܘܢ
 food ܢܝܠܘܢ
 authors ܢܝܠܘܢ
 literary work ܢܝܠܘܢ
 we put ܢܝܠܘܢ
 treasure ܢܝܠܘܢ
 fool ܢܝܠܘܢ
 offenses ܢܝܠܘܢ
 he closed ܢܝܠܘܢ
 ascended ܢܝܠܘܢ

put, composed ܢܝܠܘܢ
 blind ܢܝܠܘܢ
 she held fast ܢܝܠܘܢ
 you hate ܢܝܠܘܢ
 visited ܢܝܠܘܢ
 suffice ܢܝܠܘܢ
 book ܢܝܠܘܢ
 polish ܢܝܠܘܢ
 they damaged ܢܝܠܘܢ
 they scribed, copied (m.) ܢܝܠܘܢ
 make (imperative) ܢܝܠܘܢ
 make him ܢܝܠܘܢ
 happening, doing, deed ܢܝܠܘܢ
 slave, servant ܢܝܠܘܢ
 slaves ܢܝܠܘܢ
 slaves of ܢܝܠܘܢ
 passes ܢܝܠܘܢ
 was passing ܢܝܠܘܢ
 until ܢܝܠܘܢ
 ecclesiastical ܢܝܠܘܢ
 enter ܢܝܠܘܢ
 wicked ܢܝܠܘܢ
 Ottoman ܢܝܠܘܢ
 goat ܢܝܠܘܢ
 is clothed ܢܝܠܘܢ
 custom ܢܝܠܘܢ
 on ܢܝܠܘܢ
 upper ܢܝܠܘܢ
 prelates ܢܝܠܘܢ
 world ܢܝܠܘܢ
 reason ܢܝܠܘܢ
 people ܢܝܠܘܢ
 is baptized ܢܝܠܘܢ
 hard labor ܢܝܠܘܢ
 I made ܢܝܠܘܢ
 Emmanuel ܢܝܠܘܢ
 they are living ܢܝܠܘܢ
 grapes ܢܝܠܘܢ

died	חָבַ
self-denial	חֻפְּעָא
earth	חַבְּא
compelled	חַא
compelled him	חַרְמֵ
they tore	חַצְּוּ
bed	חַזְּבָא
ran away	חַזַּ
strong	חַעְּסָא
strong (f.)	חַעְּסָא
became strong	חַמַּ
old	חַלְּמַ
beautiful	חַאנָא
beautiful	חַאנָא
body	חַאנָא
division	חַאנְלָא
Paul	חַאנְלָא
exit (pl., m.)	חַאנְלָא
payment	חַאנְלָא
Peter	חַאנְלָא
patriarchate	חַאנְלָא
quenches	חַאנְלָא
divide (imperative)	חַאנְלָא
part	חַאנְלָא
parts	חַאנְלָא
lunch	חַאנְלָא
pancake*	חַאנְלָא
deliver	חַאנְלָא
he ordered	חַאנְלָא
savior	חַאנְלָא
bird	חַאנְלָא
table	חַאנְלָא
open (sing., m.)	חַאנְלָא
they hunted	חַאנְלָא
near him	חַאנְלָא
impurity	חַאנְלָא
desired	חַאנְלָא
will	חַאנְלָא

she adorned	חַאנְלָא
Zion	חַאנְלָא
thirst	חַאנְלָא
picture	חַאנְלָא
listen	חַאנְלָא
near	חַאנְלָא
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prayer, intercession	חַאנְלָא
turn	חַאנְלָא
crafts	חַאנְלָא
morning	חַאנְלָא
received him	חַאנְלָא
tomb	חַאנְלָא
tombs	חַאנְלָא
holy	חַאנְלָא
holy (f.)	חַאנְלָא
in front	חַאנְלָא
in front of you	חַאנְלָא
the ancient ones	חַאנְלָא
first	חַאנְלָא
flower	חַאנְלָא
rise, get up	חַאנְלָא
stature	חַאנְלָא
Constantinople	חַאנְלָא
Cyril	חַאנְלָא
truth	חַאנְלָא
killed, slain	חַאנְלָא
train	חַאנְלָא
voice	חַאנְלָא
Claudius Caesar	חַאנְלָא
person	חַאנְלָא
cried aloud	חַאנְלָא
clipped	חַאנְלָא
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reader	חַאנְלָא
paper, leaf, card	חַאנְלָא
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neighbor	חַאנְלָא

village	חַאנְלָא
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Catholicos	חַאנְלָא
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Rome	חַאנְלָא
spirit	חַאנְלָא
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gift	חַאנְלָא
sign	חַאנְלָא
far (absolute)	חַאנְלָא
far (emphatic)	חַאנְלָא
Rachel	חַאנְלָא
he loved	חַאנְלָא
lover of	חַאנְלָא
mercies	חַאנְלָא
loved ones	חַאנְלָא
love of	חַאנְלָא
lying	חַאנְלָא
high	חַאנְלָא
evening	חַאנְלָא
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painted	חַאנְלָא
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glorious	חַאנְלָא
forgave	חַאנְלָא
we forgave	חַאנְלָא
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they sent	חַאנְלָא
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praise	חַאנְלָא
Sultan	חַאנְלָא

beauty ܡܘܥܘܢܐ
jumped ܡܘܩܘܥ
wall ܡܘܪܘܐ
beginning ܡܘܪܘܒܐ
simple ܡܘܨܬܐ
Chicago ܡܘܨܬܘܡ
quietness ܡܘܩܢܐ
rest ܡܘܟܢܘܒܐ
apostles ܡܘܟܢܘܨܐ
peace ܡܘܨܬܐ
ended ܡܘܟܬܘܒܐ
boiling ܡܘܟܬܐ
name ܡܘܨܬܐ
nouns ܡܘܨܬܘܢܐ
Samuel ܡܘܨܬܘܠܐ
Sbmuni ܡܘܨܬܘܢܐ
heaven ܡܘܨܬܐ
heavenly ܡܘܨܬܘܢܐ
listen (imperative) ܡܘܨܬܐ
they heard ܡܘܨܬܘܢܐ ܡܘܨܬܘܢܐ
I listen ܡܘܨܬܘܢܐ = ܡܘܨܬܐ ܡܘܨܬܐ
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he departed ܡܘܨܬܐ
years ܡܘܨܬܐ
year ܡܘܨܬܐ
sleep ܡܘܨܬܐ
overflown ܡܘܨܬܐ
is fit ܡܘܨܬܐ
carries ܡܘܨܬܐ

come to an end ܡܘܨܬܐ ܡܘܨܬܐ
tribe ܡܘܨܬܐ
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he began ܡܘܨܬܐ ܡܘܨܬܐ
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true ܡܘܨܬܐ
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fox ܡܘܨܬܐ
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Orthodox ܡܘܨܬܐ
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they broke it ܡܘܨܬܐ
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