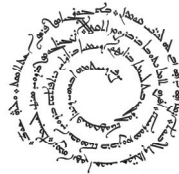


ܟܘܢܝܢܐ ܟܘܢܝܢܐ ܟܘܢܝܢܐ ܟܘܢܝܢܐ

THE NEW SYRIAC PRIMER



Gorgias Handbooks

9

Series Editor

George Anton Kiraz

Gorgias Handbooks provides students and scholars with reference books, textbooks and introductions to different topics or fields of study. In this series, Gorgias welcomes books that are able to communicate information, ideas and concepts effectively and concisely, with useful reference bibliographies for further study.

ܠܥܘܠܡܝܢ ܕܡܫܝܚܐ ܕܥܝܪܐܢܐ
ܕܡܫܝܚܐ ܕܥܝܪܐܢܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܕܥܝܪܐܢܐ ܕܡܫܝܚܐ

THE NEW SYRIAC PRIMER

George Anton Kiraz



gorgias press

2013

Gorgias Press LLC, 954 River Road, Piscataway, NJ, 08854, USA

www.gorgiaspress.com

Copyright © 2013 by Gorgias Press LLC

All rights reserved under International and Pan-American Copyright Conventions. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning or otherwise without the prior written permission of Gorgias Press LLC.

2013

α



ISBN 978-1-59333-325-6

ISSN 1935-6838

First edition (*Syriac for Beginners*) 1984
Second edition (*The Syriac Primer*) 1990
Third revised edition (*The New Syriac Primer*) 2007
Second printing with corrections 2013

Library of Congress Cataloging-in-Publication Data

Kiraz, George Anton.

The new Syriac primer / George Anton Kiraz. -- 1st
Gorgias Press ed.

p. cm.

Includes a glossary of grammatical terms and a
Syriac-English glossary.

ISBN 978-1-59333-325-6

1. Syriac language--Grammar. 2. Syriac
language--Composition and exercises. I. Title.

PJ5421.K57 2007

492'.38242--dc22

2007028646

Printed in the United States of America

معملا و صلاط
الحمد لله الذي جعلنا منكم من عباده

To

Tabetha Gabriella, Sebastian Kenoro, and Lucian Nuroño

Table of Contents

List of Tables.....	xvi
Audio Tracks	xvii
Preface	xix
Note to the Second Printing.....	xx
About Syriac	xxi
1 Introduction to Reading and Writing	1
1.1 Olaph, Béth, Gomal, and Dolath.....	1
The Letters.....	1
Some Vowels.....	2
Reading for the Very First Time.....	3
Notes	3
Phrases	4
Writing Syriac for the Very First Time	4
Review.....	6
Exercise 1.1.....	6
1.2 Hé, Waw, and Zayn.....	6
Another Vowel.....	7
Reading.....	7
Phrases	8
The Power of Waw.....	8
Writing	9
Review.....	9
Exercise 1.2.....	10
1.3 Héth, Téth, and Yudh.....	10
One Final Vowel.....	12
Reading.....	12
Masculine and Feminine.....	13
Beware of ܘ Next to ܘ.....	13
Phrases	13
Writing	14
Review.....	14
Vocabulary Review	15
Exercise 1.3.....	16
1.4 Koph, Lomadh, Mím, and Nun	16
Reading.....	17
Where Did the Waw Go?	18
Phrases	19
Writing	19
Review.....	20
Exercise 1.4.....	21
1.5 The ܘܘܘܘ Letters.....	21
Inserting An ܘ.....	22
Olaph is Too Lazy to Hold a Vowel!.....	22
More than One ܘܘܘ.....	23
Review.....	23
Exercise 1.5.....	23
1.6 Simkath, ʿé, Phé, and Šodhé.....	23

	Reading.....	24
	What are Those Two Dots?.....	26
	Phrases.....	26
	Writing.....	26
	Review.....	27
	Exercise 1.6.....	28
1.7	Qoph, Rish, Shin, and Tav.....	28
	Reading.....	29
	Phrases.....	30
	Writing.....	30
	◌ with Syomé.....	31
	Review.....	32
	Exercise 1.7.....	32
1.8	Review of the Alphabet.....	32
	Rukokho and Qushoyo.....	34
1.9	I Don't Need Those Vowels, Do I?.....	36
	Do I Really Need ◌?.....	36
	When Can I Omit ◌?.....	37
	How about Doing Without ◌?.....	37
	Can I Omit ◌ Now?.....	38
	Review.....	38
2	Reading with Gender.....	39
2.1	Getting Our Feet Wet With Gender.....	39
	New Words.....	39
	Reading Sentences.....	39
	New Concepts.....	39
	Exercise 2.1.....	40
2.2	Gender and Verbs.....	40
	New Words.....	40
	Reading Sentences.....	41
	New Concepts.....	41
	Exercise 2.2.....	41
2.3	Review.....	41
	New Words.....	41
	Reading Sentences.....	41
	Review.....	42
	Exercise 2.3.....	42
2.4	Gender and Adjectives.....	42
	New Words.....	42
	Reading Sentences.....	42
	New Concepts.....	43
	Bonus Word: فَمْدُ	43
	Exercise 2.4.....	43
2.5	Gender and Body Parts.....	44
	New Words.....	44
	Reading Sentences.....	44
	New Concepts.....	44
	Exercise 2.5.....	45
2.6	Gender with Numerals.....	45
	New Words.....	45
	Reading Sentences.....	45
	New Concepts.....	46

	Punctuation Marks.....	46
	Bonus Word: صُنِيَ	46
	Another Bonus Word: صَبَّوْا	46
	Exercise 2.6.....	46
2.7	Gender with Pronouns	46
	New Words.....	46
	Reading Sentences	47
	New Concepts.....	47
	Underlined Silent Letters	47
	Bonus Word: مُنِي	48
	Exercise 2.7.....	48
2.8	How Do I Recognize Masculine and Feminine Words?.....	48
3	Reading with Number	50
3.1	Getting Our Feet Wet With Number.....	50
	New Words.....	50
	Reading Sentences	50
	New Concepts.....	50
	Bonus Word: أَكُلَا (plural أَكُلُوا and أَكُلْنَ).....	51
	Exercise 3.1.....	51
3.2	Number and Verbs.....	51
	New Words.....	51
	Reading Sentences	51
	New Concepts.....	52
	Exercise 3.2.....	52
3.3	Number and Adjectives.....	53
	New Words.....	53
	Reading Sentences	53
	New Concepts.....	54
	Bonus Word: حَمَّ	54
	Exercise 3.3.....	55
3.4	How Do I Recognize Singular and Plural Words?.....	55
4	Reading With Tense	56
4.1	The Present Tense.....	56
	New Words.....	56
	Reading Sentences	57
	New Concepts.....	57
	Exercise 4.1.....	58
4.2	The Past Tense	59
	New Words.....	59
	Reading Sentences	59
	New Concepts.....	60
	Verbs with ◌ on the Second Letter	61
	Bonus Word: مَنْهَمَا	61
	Exercise 4.2.....	61
4.3	Let's Take a Break... and Chant	62
	New Words.....	62
	Reading Sentences	62
	New Concepts.....	62
	Present Tense Revisited	63
	Exercise 4.3.....	64
4.4	The Future Tense.....	64

	New Words.....	64
	Reading Sentences	64
	New Concepts.....	64
	Other Usages of ܐ (The Relative, Quotation Marker).....	66
	Bonus Word: ܡܘܫܐ.....	66
	Exercise 4.4.....	66
4.5	Don't Order Me Around: The Imperative and the Prohibitive	67
	New Words.....	67
	Reading Sentences	67
	New Concepts.....	67
	The Prohibitive	68
	Exercise 4.5.....	68
4.6	The World of Participles	68
	New Words.....	68
	Reading Sentences	68
	New Concepts.....	69
	Exercise 4.6.....	69
4.7	The Perfect and Imperfect.....	70
5	Longer Words: Prefixes and Suffixes	71
5.1	“It’s Mine”: Possessive Suffixes	71
	New Words.....	71
	Reading Sentences	71
	New Concepts.....	71
	Possessive Pronouns with Plural Nouns	72
	Using ܡܘܫܐ.....	73
	Another Usage of ܐ: Double Possessive.....	74
	Exercise 5.1.....	74
5.2	Attaching the Object to the Verb.....	74
	New Words.....	74
	Reading Sentences	74
	New Concepts.....	75
	Exercise 5.2.....	76
5.3	Revisiting the ܡܘܫܐ Prefixes	76
5.4	Putting it All Together.....	77
	New Words.....	77
	Reading Sentences	77
	Analysis	77
	The Noun Ending ܐܘܢܐ (Absolute and Emphatic State).....	79
	Bonus Word: ܡܘܫܐ and the Abbreviation Mark.....	79
	Enclitic ܡܘܫܐ.....	80
	Did I Hear ܡܘܫܐ Correctly?	80
6	Readings	81
6.1	Saint Ephrem	81
	New Words.....	81
	Reading.....	81
	Word Order.....	82
	Use of ܐ in Narrative.....	82
	Passive Verbs Beginning with ܡܘܫܐ.....	82
	The ܡܘܫܐ Letters With the Object Suffixes.....	82
	Letter Numbers.....	82
	Analysis	84

	About the Reading.....	84
	Exercise 6.1.....	84
6.2	Mimro (Verse) Poem	85
	New Words.....	85
	Reading.....	85
	Verse Poetry: Meter of Saint Ephrem.....	85
	Punctuation Marks.....	86
	The ﻻ Construction	86
	Analysis	86
	Exercises 6.2.....	87
6.3	MadrosHo Poem	87
	New Words.....	87
	Reading.....	87
	MadrosHo Poems Meter	88
	Analysis	88
	About the Reading.....	89
	Exercise 6.3.....	90
6.4	Sugitho (Dialogue) Poem	90
	New Words.....	90
	Reading.....	90
	Sugitho Structure	92
	The Possessive Without Using ﻻ	92
	Use of the Present Tense as Active Participles.....	93
	Attaching the Subject Pronouns to Verbs.....	93
	Forms of the Object Suffix for <i>him</i>	94
	Analysis	94
	Exercise 6.4.....	95
6.5	The Wolf, the Fox, and the Lion.....	96
	New Words.....	96
	Reading.....	96
	The Particles ﻻ , ﻻ , ﻻ , and ﻻ	96
	Revisiting ﻻ for Introducing a Quotation.....	97
	Getting Rid of a Vowel.....	97
	Analysis	97
	Exercise 6.5.....	98
6.6	John of Ephesus	98
	New Words.....	98
	Reading.....	98
	Adverbs Ending in ﻻ	99
	Doing Without Two Vowels at the Same Time	99
	Ordinal Numbers.....	99
	The Conjunction ﻻ	100
	Af'el: Verbs Beginning with ﻻ	100
	Revisiting Passive ﻻ Verbs.....	101
	The Construct: Revisiting the Possessive Without ﻻ	101
	Bonus Word: ﻻ	101
	Analysis	101
	Exercise 6.6.....	102
6.7	The Proverbs of Ahiqar.....	102
	New Words.....	102
	Reading.....	102
	Revisiting the Prohibitive	103

	Doing Without a Vowel.....	103
	Analysis	103
	Summary of Assumed Knowledge.....	105
	About the Reading.....	105
	Exercise 6.7.....	105
6.8	Taw Mim Simkath	106
	New Words.....	106
	Reading.....	106
	Plurals Ending in ܐ	107
	Plurals like ܬܟܠܐ	107
	The Verb ܐܘܠܐ	107
	The Diacritic Point in ܐ	108
	Analysis	108
	About the Reading.....	109
	Exercise 6.8.....	109
6.9	From the Eucharistic Liturgy.....	109
	New Words.....	109
	Reading.....	110
	Space.....	110
	Using the Future as Instruction	110
	Analysis	111
	Exercise 6.9.....	111
6.10	The Lord's Prayer from the Peshitta Version.....	111
	New Words.....	111
	Reading.....	112
	The Suffixes ܘܘܠܐ and ܘܘܠܐ	112
	Adding ܘܘܠܐ	112
	Analysis	112
	Exercise 6.10	113
6.11	Aydin's Introduction to Brock's <i>The Bible in the Syriac Tradition</i>	113
	New Words.....	113
	Reading.....	113
	Verb Types ܘܘܠܐ, ܘܘܠܐ, and ܘܘܠܐ	114
	The Root.....	114
	Analysis	115
	Exercise 6.11	115
6.12	Doctrine of Simon Peter in Rome	116
	New Words.....	116
	Reading.....	116
	Ambiguity With Unvocalized Text.....	117
	Revisiting Use of ܘܘܠܐ Versus Enclitic ܘܘܠܐ	117
	Passive ܘܘܠܐ With Verbs Beginning With ܘܘܠܐ and ܘܘܠܐ	118
	Roots of Passive ܘܘܠܐ Verbs.....	118
	Revisiting the Object Suffixes ܘܘܠܐ, ܘܘܠܐ, ܘܘܠܐ, ܘܘܠܐ, and ܘܘܠܐ	118
	Summary of Assumed Knowledge.....	118
	Analysis	119
	Exercise 6.12	119
6.13	From the Discourses of Philoxenos of Mabbug.....	120
	New Words.....	120
	Reading.....	120
	The Cross-Word Ligature ܘܘܠܐ	121
	Usage of ܘܘܠܐ.....	121

Using the Diacritic Point To Distinguish Homographs.....	122
How can ܘܳܫܳܝܳܗܳܘܳܬܳܐ 'he' and ܘܳܫܳܝܳܗܳܘܳܬܳܐ 'she' mean 'is' and 'are'?.....	122
Internal Vowel Changes.....	123
Revisiting the Subject Suffix.....	123
Exercise 6.13	123
6.14 A Colophon.....	124
New Words.....	124
Reading.....	124
Passive ܠܳܝܳܘܳܬܳܐ With Verbs Beginning With ܘܳܫ or ܘܳܫܳܝܳܗܳܘܳܬܳܐ.....	125
The Diminutive.....	125
Months and Seasons.....	126
I am So Horrible.....	126
Analysis	126
Exercise 6.14	127
6.15 Patriarch Nuh the Lebanese.....	127
New Words.....	127
Reading.....	127
The Demonym Suffix ܠܳܝܳܘܳܬܳܐ.....	128
The Suffix ܠܳܝܳܘܳܬܳܐ.....	128
Revisiting Passive ܠܳܝܳܘܳܬܳܐ Verbs.....	129
Resolving Ambiguities in Letter Numbers.....	129
Revisiting ܳܘܳܬܳܐ on ܘܳܫܳܝܳܗܳܘܳܬܳܐ Letters	129
About the Reading.....	129
Exercise 6.15	130
6.16 The Flooding of Edessa	130
New Words.....	130
Reading.....	133
The Ligatures ܘܳܫܳܝܳܗܳܘܳܬܳܐ and ܘܳܫܳܝܳܗܳܘܳܬܳܐ.....	133
Vowels Under Letters	134
Variant Spellings (Orthographic Variants)	134
6.17 Grammar: Syomé.....	133
New Words.....	133
Reading.....	133
The Construction ܘܳܫܳܝܳܗܳܘܳܬܳܐ - ܘܳܫܳܝܳܗܳܘܳܬܳܐ <i>Whether-Or</i>	133
Revisiting ܠܳܝܳܘܳܬܳܐ in Present Tense Verbs.....	133
Exercise 6.17	133
6.18 How to Cure a Hangover: From the Syriac Book of Medicine	132
New Words.....	132
Reading.....	132
Exercise 6.18	132
6.19 Syriac for Fun I.....	132
New Words.....	132
Reading.....	132
Exercise 6.19	132
6.20 Syriac for Fun II	132
New Words.....	132
Reading.....	132
Revisiting The Diminutive	133
Transliterating Foreign Words	133
Word Play	133
7 Grammar	135
7.1 Writing System.....	135

	Scripts.....	135
	The Alphabet.....	135
	Vowels.....	137
	Diacritic Points and Other Orthographic Signs	137
	Punctuation	138
	Ligatures.....	138
	The ܘܘܢܘܢ Prefixes	139
7.2	Phonology	139
	Syllabification	140
	Rukokho and Qushoyo: ܠܘܟܗܘܝܘܢ	141
7.3	Pronouns	142
	Personal Pronouns	142
	Demonstrative Pronouns	143
	Possessive Pronouns	143
	Interrogative Pronouns	143
	Enclitics.....	144
7.4	Nouns	144
	Gender	144
	Number.....	144
	State	145
	Possessive Suffixes Attached to Nouns.....	146
	Nominal Forms.....	146
7.5	Verbs.....	147
	Tense	147
	Adverbs.....	148
	Object Suffixes.....	148
	Subject Suffixes.....	148
	The Verb ܝܘܘܢ.....	148
	Conjugation of ܝܘܘܢ.....	149
7.6	Numbers and Numerals	149
	Using Letters to Represent Numbers	149
	Cardinal and Ordinal Numbers	150
8	The Estrangelo and East Syriac Scripts.....	152
8.1	Estrangelo.....	152
	The Alphabet.....	152
	Texts	153
8.2	East Syriac	155
	The Alphabet.....	155
	Notes on Pronunciation	157
	Texts.....	157
9	How Do I Do That?.....	160
9.1	How to Use the Dictionary?	160
	How to Find the Root?.....	161
9.2	How to Read Manuscripts?.....	161
9.3	How to Type in Meltho?	162
	Order of Key Strokes.....	163
	Controlling Letter Shapes.....	164
	Fine Tuning Spacing.....	164
	Typesetting Poetry.....	164
	Special Symbols.....	165
	How to Create a New Diacritic	165

9.4 Reading Garshuni.....	167
Arabic Garshuni.....	167
Ottoman Turkish Garshuni.....	168
Malayalam Garshuni.....	168
Appendix	169
Verb Paradigms	169
Table 1. Regular Strong Verbs	173
Table 2. Strong Verbs with Initial Sibilant Letters ܦ, ܦܝ, ܦܝܝ, or ܦܝܝܝ.....	181
Table 3. Strong Verbs with Initial ܦ.....	191
Table 4. Strong Verbs Ending in a Guttural (ܥ, ܥܝ, ܥܝܝ) or ܦ.....	201
Table 5. Initial ܦ Verbs	202
Table 6. Middle ܦ Verbs	209
Table 7. Final ܦ Verbs.....	215
Table 8. Initial ܦ Verbs	221
Table 9. Middle ܦ/ܦ Verbs.....	227
Table 10. Doubled Verbs	233
Tables 11 & 12. Attaching Object Pronoun Suffixes to Verbs	239
Tables 13. Some Irregular Verbs and Four-Letter Verbs.....	257
Glossary of Grammatical Terms	261
Syriac-English Glossary	264
Index.....	272
Colophon	277

List of Tables

Table 1. Masculine and feminine adjectives.....	43
Table 2. Verbs according to number and gender.	52
Table 3. Number and adjectives.	53
Table 4. Present Tense Verbs (3rd Person).....	57
Table 5. Present Tense Patterns.	58
Table 6. Past tense verbs.....	60
Table 7. Present Tense Full Conjugation.....	63
Table 8. Future Tense Verbs.....	65
Table 9. Imperative verbs.	67
Table 10. Participle forms.....	69
Table 11. Possessive suffixes.....	72
Table 12. Possessive suffixes with plural, masculine nouns.....	73
Table 13. Object pronoun suffixes.	75
Table 14. Ordinal and Cardinal Numbers.....	100
Table 15. Conjugation of the verb رَام	108
Table 16. Personal Pronouns.....	143
Table 17. Demonstrative pronouns.	143
Table 18. Nominal State Endings.....	145
Table 19. Possessive suffixes with singular nouns.....	146
Table 20. Possessive suffixes with plural nouns.	146
Table 21. The Conjugation of رَام	148
Table 22. Conjugation of دَار	149

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: ܐܘܪܝܢܐ ܡܠܟܐ ܕܘܪܝܢܐ. Further, it is written from right to left. In the above letter sequence, ܐܘܪܝܢܐ is the first word and ܡܠܟܐ 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 ܐܘܪܝܢܐ and its East Syriac counterpart ܐܘܪܝܢܐ 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 ܐ), and when it is connected to another letter (with a straight shape ܠ) 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 ܘ changes to ܘ 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	ܐ	ܐܐ	ܐ	ܐ
Béth	ܒ	ܒܐ	ܒ	ܒ
Gomal	ܓ	ܓܐ	ܓ	ܓ
Dolath	ܕ	ܕܐ	ܕ	ܕ

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:



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	○ ^h	Read <i>a</i> as in <i>man</i>
Zqopho	○ ^o	Read <i>o</i> as in <i>go</i>
Rboṣo	○ ^s	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 ܐ gives ܐ, which is read *ba*. Similarly, placing ○ over ܒ gives ܒ, read *go*, and placing ○ over ܘ gives ܘ, 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	ܘ	ܐ	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	ܒܘܒܘ	6
<i>fruit</i>	é-bo	ܒܘܐ	7
<i>uncle</i>	do-do	ܕܘܕܘ	8
<i>side</i>	ga-bo	ܒܘܓܐ	9
<i>bear</i>	dé-bo	ܒܘܕܐ	10
<i>was lost</i>	é-bad	ܐܒܕܐ	11
<i>Baghdad</i>	bag-dad	ܒܘܓܕܐܕ	12
<i>elected, chose</i>	gbo	ܒܘܓܐ	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 ܕܓ and ܕ and ܕܕ 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:

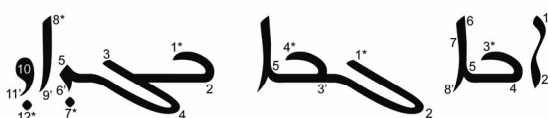
$$\begin{array}{lll}
 ܒ = ܒ & ܕ = ܕ & ܓ = ܓ \\
 ܕܒ = ܕܒ & ܕܕ = ܕܕ & ܕܓ = ܕܓ
 \end{array}$$

- 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:

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.

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	ܐܐܐܐ	4
<i>bell</i>	za-go	ܐܐܐܐ	5
<i>goose</i>	wa-zo	ܐܐܐܐ	6
<i>treasure</i>	ga-zo	ܐܐܐܐ	7
<i>money, coin</i>	zu-zo	ܐܐܐܐ	8
<i>nut</i>	gaw-zo	ܐܐܐܐ	9
<i>flower</i>	ha-bo-bo	ܐܐܐܐܐܐ	10
<i>behold</i>	ho	ܐܐ	11
<i>that</i>	haw	ܐܐܐ	12

<i>he</i>	hoo	هoo	13
<i>give</i> (imperative)	hab	هob	14
<i>inside</i>	bgaw	حbaw	15

Phrases

جoo	اoo	1
goose	behold	

Behold! The goose.

Or: *Behold! A goose.*

جoo	هob	اoo	2
money	give	father	

Father, give money.

اoo	كoo	3
was lost	treasure	

The treasure was lost.

Or: *A treasure was lost.*

كoo	هob	بoo	4
nut	give	uncle	

Uncle, give a nut.

كoo	حbaw	كoo	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 **o** 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 **o** with **oo** ‘father’ and **oo** ‘child’ as follows:

father and child oo oo

Here are additional examples:

father and uncle oo oo

treasure and money oo oo

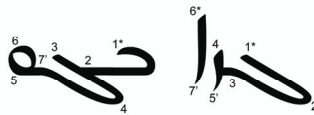
flower and nut oo oo

Writing

The following images illustrate how to write ه, و, and ز. The letter ه 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, و is counter clockwise in some traditions. The tip of ز 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 ܒܗܘܝܠܐ 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 ܝܠܐ.

The word ܚܘܝܠܐ is written in one stroke. When و is connected, it is written clockwise.

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



Review

- We studied three more letters of the alphabet: ه (Hé, *h*), و (Waw, *w*), and ز (Zayn, *z*). All three connect only to the right.
- We also covered the vowel ܘܐ (*oo*) which is always followed by a و.
- 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 و 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>	ܒܗܘܝܠܐ
<i>that</i>	ܚܘܝܠܐ
<i>bell</i>	ܒܘܠܐ
<i>treasure</i>	ܚܘܝܠܐ
<i>flower</i>	ܚܘܝܠܐ

<i>be</i>	ܒܝܗ
<i>well</i> (noun)	ܟܘܠܗܘܘܬܐ
<i>goose</i>	ܟܘܠܗܘܘܬܐ
<i>money</i>	ܟܘܠܗܘܘܬܐ
<i>nut</i>	ܟܘܠܗܘܘܬܐ
<i>give</i> (imperative)	ܟܘܠܗܘܘܬܐ
<i>inside</i>	ܟܘܠܗܘܘܬܐ

Exercise 1.2

1. Transcribe the following syllables in Syriac:

- a. *boo* b. *zê* c. *ba* d. *wo*
- e. *woo* f. *ga* g. *zoo* h. *zo*

2. Translate into English:

- ܟܘܠܗܘܘܬܐ a
- ܟܘܠܗܘܘܬܐ b
- ܟܘܠܗܘܘܬܐ c

3. Translate into Syriac:

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

4. Add vowel marks to the following sentences:

- ܟܘܠܗܘܘܬܐ a
- ܟܘܠܗܘܘܬܐ b
- ܟܘܠܗܘܘܬܐ c

5. Translate the sentences in 4 into English.

1.3 Héth, Téth, and Yudh

This section introduces three additional letters. They are:

Name	Syriac	Hebrew	Arabic	Sound
Héth	ܚ	ח	ح	h
Téth	ܛ	ט	ط	t
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 Héth and Téth are such sounds.

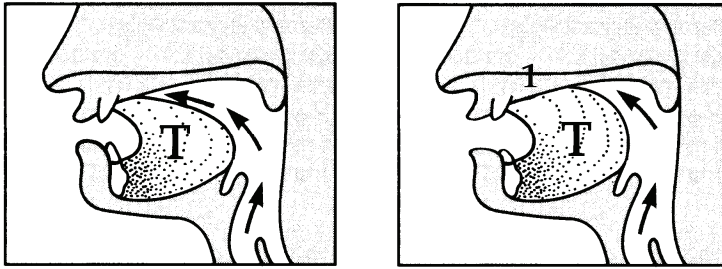
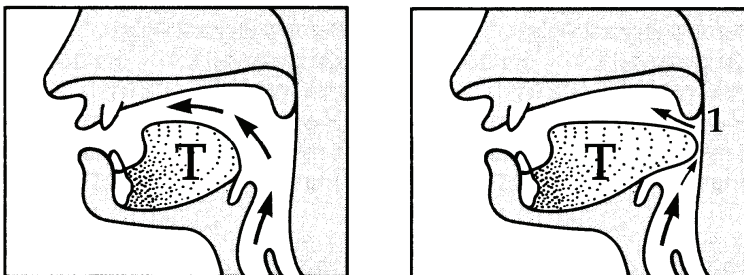


Figure 1. The pronunciation of *h* (left) and *ħ* (right).

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 *ṣ* 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	ص	ح	ح
Téth	ط	ص	ط	ط
Yudh	د	ص	د	د

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
To	Tee	Té	To	Ta	
ܰܰ	ܰܰ	ܰܰ	ܰܰ	ܰܰ	3
Yoo	Yee	Yé	Yo	Ya	
ܰܰ	ܰܰ	ܰܰ	ܰܰ	ܰܰ	4
Hoo	Hee	Hé	Ho	Ha	
ܰܰ	ܰܰ	ܰܰ	ܰܰ	ܰܰ	5
To	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>	aho	ܰܰܰܰܰܰ	15

Masculine and Feminine

Did you notice that both ܡܘܒ and ܡܘܒܐ 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 ܐܡܘܠ ‘hand’) are all masculine. When words modify each other, they must have the same gender. For example, we say ܡܘܒܐ ܐܡܘܠ ‘one hand’ (both words are feminine), but ܡܘܒܐ ܐܚܐܐ ‘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 ܡ Next to ܡ

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

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

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

Phrases

ܐܡܘܠ	ܡܘܒܐ	ܐܚܐܐ	1
hand	saw	brother	

The/a brother saw the/a hand.

ܟܘܠܐ	ܚܝܬܐ	ܘܥܘܕܐ	ܕܩܘܠܘܬܐ	ܚܝܠܐ	2
well	inside	and+goose	duck	behold	

Behold, the duck and the goose inside the well.

ܚܘܬܐ	ܘܥܘܘܠܐ	ܚܘܬܐ	ܐܚܐܐ	3
good	and+uncle	good	brother	

Good brother and good uncle.

ܟܘܠܐ	ܚܝܬܐ	ܚܘܬܐ	ܡܘܒܐ	ܐܚܐܐ	4
well	inside	treasure	saw	father	

The father saw the treasure inside the well.

ܡܘܒܐ	ܥܘܘܠܐ	5
sinned	uncle	

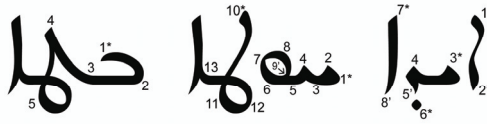
The uncle sinned.

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 **أب** is written in four strokes. First you write **ا** as before. Then you write **ب** 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 **ا** which is straight.



The word **أب** is written in two strokes. First **أب** 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 **ا** ending at point 9. The second stroke is for **ب**. 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 **ا** as you learned in the previous lesson, going to the top of the letter, then tracing on the same line to the bottom.

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

The vowel **أ** 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 𐤅 takes a long stroke from the base line to its top tip when it connects to preceding letters, e.g., 𐤄𐤅.
- 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., ܨܒܘܢܐ .
- This section covered the following new words:

<i>hand</i> (feminine)	ܐܘܒܐ
<i>brother</i>	ܐܘܢܐ
<i>good</i>	ܠܗܘܐ
<i>thread</i>	ܨܘܒܐ
<i>duck</i>	ܕܘܩܐ
<i>saw</i> (past tense of <i>to see</i>)	ܨܘܦܐ
<i>sinned</i>	ܨܘܦܐ
<i>one</i> (masculine)	ܘܚܕ
<i>one</i> (feminine)	ܘܚܕܐ
<i>single, solitary, only-begotten</i>	ܨܘܒܘܢܐ

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>	ܕܘܦܐ
<i>Baghdad</i>	ܒܘܓܕܐܕ
<i>inside</i>	ܕܘܦܐ
<i>duck</i>	ܕܘܩܐ
<i>elected</i>	ܕܘܩܐ
<i>side</i>	ܕܘܩܐ
<i>well</i> (noun)	ܕܘܩܐ
<i>nut</i>	ܕܘܩܐ
<i>treasure</i>	ܕܘܩܐ
<i>bear</i>	ܕܘܩܐ
<i>uncle</i>	ܕܘܩܐ
<i>behold</i>	ܕܘܩܐ
<i>give</i> (imperative)	ܕܘܩܐ
<i>flower</i>	ܕܘܩܐ

<i>he</i>	ܗܘܘ
<i>that</i>	ܗܘܘܟܝܢܐ
<i>goose</i>	ܕܘܪܐ
<i>bell</i>	ܐܘܢܝܐ
<i>money</i>	ܐܘܪܐ
<i>single, solitary, only-begotten</i>	ܫܫܒܝܢܐ
<i>one (m.)</i>	ܡܢܐ
<i>one (f.)</i>	ܡܢܐ
<i>thread</i>	ܫܘܬܐ
<i>saw (past tense of to see)</i>	ܫܘܐ
<i>sinned</i>	ܫܘܐ
<i>good</i>	ܚܘܬܐ

Exercise 1.3

1. Translate into English:

ܐܘܬܐ ܡܢܐ ܡܢ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ	a
ܡܢ ܫܘܬܐ ܐܘܬܐ	b
ܐܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ	c

2. Translate into Syriac:

- a. A good uncle* sinned.
- b. One hand, and one good duck.
- c. 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:

ܘܘܐ ܐܘܬܐ ܡܢܐ ܐܘܬܐ ܫܘܬܐ	a
ܘܘܐ ܐܘܬܐ ܫܘܬܐ ܐܘܬܐ	b
ܫܘܬܐ ܐܘܬܐ	c
ܫܘܬܐ ܐܘܬܐ	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

The letter **כ** sounds like *k* in *kilo*, **ל** as *l* in *let*, **מ** as *m* in *meet*, and **נ** as *n* in *not*.

There are two things that are unique about this set of letters. Firstly, their sequence in the alphabet corresponds to the sequence of their counterparts in the English alphabet, so it is easier to remember their sequence: *k, l, m, n*.

Secondly, each of the above letters has two shapes. One used in the beginning and middle of words, and the other at the end of words. The forms shown above are the final forms that appear at the end of words. The forms that appear at the beginning and middle of words are:

- Koph כ
- Lomadh ל
- Mim מ
- Nun נ

The following table summarizes how these letters connect to others.

	Final Position	Middle Position	Initial Position	Stand-alone Position
Koph	כ	ככ	כ	כ
Lomadh	ל	לל	ל	ל
Mim	מ	ממ	מ	מ
Nun	נ	ננ	נ	נ

One more thing before we move on... No two letters of the alphabet are more envious of each other than **כ** (whose shape is straight up) and **ל** (whose shape is slanted like a back slash, ****). How so?

Well, if **כ** is immediately followed by **ל**, it gets envious and wants to be slanted too. So you end up with **כל** instead of **כל**.

Now, if **ל** is immediately followed by **כ**, it too gets envious and wants to be straight up. So you end up with **לכ** instead of **לכ**.

In other words, whichever letter comes first, it assumes the shape of the following letter. While **לכ** is obligatory, **כל** is optional. Here are two examples:

no ל
God (כל) ל

Reading

כ	כ	כ	כ	כ	1
koo	kee	ké	ko	ka	
ל	ל	ל	ל	ל	2
loo	lee	lé	lo	la	
מ	מ	מ	מ	מ	3
moo	mee	mé	mo	ma	

‏	‏	‏	‏	‏	4
noo	nee	né	no	na	
‏	‏	‏	‏	‏	5
‏	‏	‏	‏	‏	6
‏	‏	‏	‏	‏	7
‏	‏	‏	‏	‏	8

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

Where Did the Waw Go?

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

Phrases

فُشَا	دَحَا	فُشَا	1
sea	in	fish	

The fish in the sea.

فُكَا	أَقَا	حَمَلَا	فُكَا	2
fruit	ate	camel	this	

This camel ate fruit.

بَغْدَادُ	مِنْ	مَلْحًا	مَلْحًا	3
Baghdad	from	and+milk	salt	

Salt and milk from Baghdad.

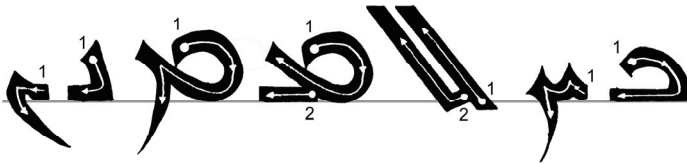
وَأَتَا	كَلَّمَا	أَخَا	4
and+went	spoke	uncle	

The uncle spoke and went.

كَلَّمَا	أَقَا	كَلَّمَا	كَلَّمَا	5
nut	ate	bear	each	

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

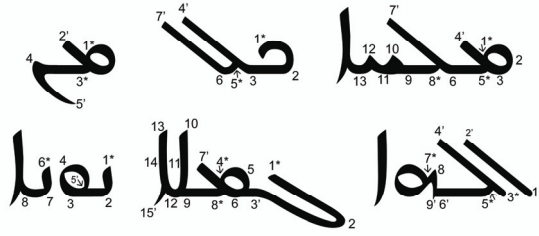
Recall that each of the letters introduced in this section has two shapes: one used in the beginning and middle of words, and another at the end. Here are the various shapes:



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 **مَلْحًا** is written in three strokes. You begin writing **م** 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 **ص** is written in two strokes. In the first stroke, you write **د** starting from point 1, passing through point 2, then moving to point 3. With the same stroke you start writing **ص** 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 **م** is written in two strokes. The **م** is written the same way as **م** in **محملا**. Then the final **م** is written as shown above.

The rest of the words are written tracing the points as indicated. Note that **الله** has the ligature **لا** and **نملا** has the ligature **نل**. The latter is written like final **ل** where you begin at the bottom of the ligature (point 9 in **نملا**) 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., **لك**); when **ل** is followed by **ل**, it *optionally* becomes slanted (e.g., **لل**).
- This section covered the following new words:

<i>mother</i>	أُمًّا
<i>fish</i>	فِشًّا
<i>this (m.)</i>	هَذَا
<i>this (f.)</i>	هَذِهِ
<i>sea</i>	بَحْرًا
<i>camel</i>	بَعِيرًا
<i>milk</i>	حَلِيبًا
<i>salt</i>	مَلْحًا
<i>I</i>	أَنَا
<i>God</i>	إِلَهُ
<i>spoke</i>	مِخْلَبًا

ܡܚܘܒܐ	ܐܘܘܐ	1
in+Baghdad	father	

The father in Baghdad.

ܘܡܘܘܢܐ	ܦܝܫܐ	2
of+sea	fish	

The fish of the sea.

ܘܘܘܘܐ	ܘܘܘܘܐ	ܟܘܘܘܐ	3
and+uncle	of+father	treasure	

The treasure of the father and the uncle.

ܡܘܘܘܢܐ	ܐܘܘܘܐ	ܘܘܘܘܐ	ܟܘܘܘܐ	4
in+well	lost	of+father	Money	

The money of the father was lost in the well.

ܡܘܘܘܢܐ	ܟܘܘܘܐ	ܘܘܘܘܐ	5
in+well	treasure	behold	

Behold! The treasure in the well.

ܡܘܘܘܢܐ	ܟܘܘܘܐ	ܘܘܘܘܐ	ܐܘܘܘܐ	6
to+uncle	money	give	father	

Father, give money to uncle.

Inserting An ܐ

Try reading the following words:

<i>and chose</i>	ܡܘܘܢܐ
<i>in one</i>	ܡܘܘܢܐ
<i>of one</i>	ܡܘܘܢܐ

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 ܡܘܘܢܐ letter as follows:

<i>and chose</i>	ܡܘܘܢܐ
<i>in one</i>	ܡܘܘܢܐ
<i>of one</i>	ܡܘܘܢܐ

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

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 ܡܘܘܢܐ letters joins a word that begins with Olaph, Olaph throws its vowel to the ܡܘܘܢܐ letter. For example, ܘܘܘܘܐ ‘father’, ܘܘܘܘܐ ‘and father’

The sound of the letter **ʁ** 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.

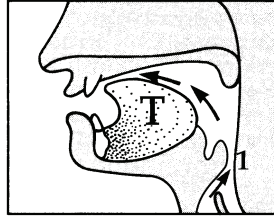


Figure 3. The pronunciation of **ʁ**.

The shape of **ʁ** is similar to **ʁ̄**, but is shorter. Like **ʁ̄**, the letter **ʁ** has two forms. The first is used at the beginning of words, **ʁ̄**; the second is used at the end of words, **ʁ**. The letter **ʁ** 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 **ʃ** sounds like *s* but with the tip of the tongue against the roof of the mouth

Figure 4. The pronunciation of *s* (left) and **ʃ** (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	ʁ̄	ʁ̄	ʁ̄	ʁ̄
‘é	ʁ̄	ʁ̄	ʁ̄	ʁ̄
Phe	ʁ̄	ʁ̄	ʁ̄	ʁ̄
Şodhe	ʃ	ʃ	ʃ	ʃ

Reading

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

𐤒	𐤓	𐤔	𐤕	𐤖	1
soo	see	sé	so	sa	
𐤗	𐤘	𐤙	𐤚	𐤛	2
'oo	'ee	'é	'o	'a	
𐤜	𐤝	𐤞	𐤟	𐤠	3
𐤡	𐤢	𐤣	𐤤	𐤥	4
𐤦	𐤧	𐤨	𐤩	𐤪	5
𐤫	𐤬	𐤭	𐤮	𐤯	6
𐤰	𐤱	𐤲	𐤳	𐤴	7
𐤵	𐤶	𐤷	𐤸	𐤹	8

English	Read	Syriac Word	
<i>world</i>	'ol-mo	𐤀𐤋𐤌𐤐	9
<i>worlds</i>	'ol-mé	𐤀𐤋𐤌𐤓	10
<i>people</i>	'a-mo	𐤀𐤌𐤐	11
<i>peoples, nations</i>	'a-mé	𐤀𐤌𐤓	12
<i>law</i>	no-moo-so	𐤎𐤐𐤌𐤓𐤔	13
<i>laws</i>	no-moo-sé	𐤎𐤐𐤌𐤓𐤕	14
<i>slave, servant</i>	'ab-do	𐤀𐤁𐤔	15
<i>slaves, servants</i>	'ab-dé	𐤀𐤁𐤕	16
<i>ground</i>	ar-'o	𐤀𐤓𐤀*	17
<i>please!</i>	bbo-'oo	𐤁𐤁𐤐	18
<i>on</i>	'al	𐤀𐤋	19
<i>desired</i>	şbo	𐤔𐤁	20
<i>wanted, asked for</i>	b'o	𐤁𐤐	21
<i>fell</i>	nfal	𐤎𐤑𐤋	22

* The letter ; 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, ܕܢܗܘܠܐ ‘world’ becomes ܕܢܗܘܠܐܐ ‘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 ܢܘܚܐܐ, ܢܘܚܐܐ, ܢܘܚܐܐ ‘laws’. Myself, I prefer to put it on a letter that does not have a vowel as in ܢܘܚܐܐ. Also, I try to avoid placing it above tall letters such as ܐ, ܐ, or ܐ.

Phrases

ܐܘܢܘܐ	ܡܢ	ܐܘܢܘܐ	ܚܘܠܐ	ܐܘܠܐܐ	1
uncle	from	money	wanted	father	

The father wanted money from the uncle.

ܐܘܢܘܐ	ܐܠܐ	ܐܠܐ	ܐܠܐ	2
ground	on	fell	bear	

The bear fell on the ground.

ܐܘܢܘܐ	ܐܠܐ	ܐܠܐ	ܐܠܐ	ܐܠܐܐ	3
of+peoples	law	not	of+people	laws	

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

ܐܠܐܐ	ܐܠܐܐ	ܐܠܐ	4
of+God	servant	I	

I (am) the servant of God

ܐܠܐܐ	ܡܢ	ܐܠܐܐ	ܚܘܠܐ	5
God	from	servant	asked	

The servant asked of God.

Writing

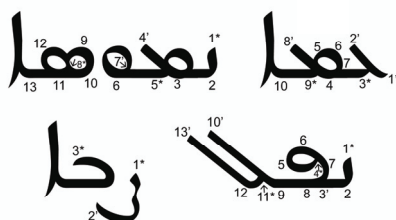
The following image shows how the letters introduced in this section are written.

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

Here are some writing examples.



The word حاصل is written in three strokes. The first stroke is for the slanted portion of ح from point 1 to 2. The second stroke begins at point 3 for the connection line of ح then moves to point 4 and begins writing the letter ص , 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 ص to the final ل and ends after writing ل as before.

The word حصلا is also written in three strokes. The first begins at point 1 for ح , passes through point 2, then to point 3. At point three, you draw the circle of ص clockwise as you did in حاصل before ending the first stroke at point 4. I did not put all the points for you for ص ; follow the points in حاصل . The second stroke starts at point 5 and connects the ص to the ل . At point 6, you draw the ل clockwise ending at point 7. The third final stroke is for writing صلا . It begins in the middle of ص 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 ص 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 ل .

The word حط is also written in three strokes. In the first you write ح (points 1 to 3). In the second you write ط and the the first line of حط . 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 حط starting at point 11, through 12 to 13.

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

Review

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

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

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

Exercise 1.6

1. Translate into English:

ܘܚܕܝܢܐܘܢ ܘܚܕܝܢܐܘܢ	a
ܘܚܕܝܢܐܘܢ ܘܚܕܝܢܐܘܢ	b
ܘܚܕܝܢܐܘܢ ܘܚܕܝܢܐܘܢ	c

2. Translate into Syriac:

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

3. Form the plural for the following words:

- ܘܚܕܝܢܐܘܢ
- ܘܚܕܝܢܐܘܢ
- ܘܚܕܝܢܐܘܢ
- ܘܚܕܝܢܐܘܢ
- ܘܚܕܝܢܐܘܢ

4. Form the singular of the following words:

- ܘܚܕܝܢܐܘܢ
- ܘܚܕܝܢܐܘܢ
- ܘܚܕܝܢܐܘܢ
- ܘܚܕܝܢܐܘܢ

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).

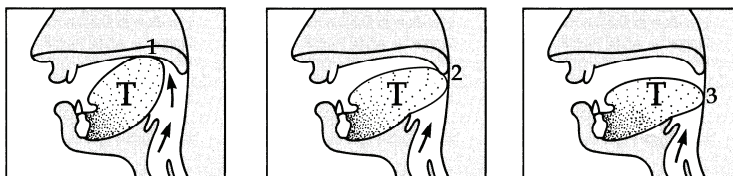


Figure 5. The pronunciation of *k* (left), *q* (middle) and **ܩ** (right).

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-ho	مَشِيهَوُ	9
<i>Lord</i>	mor-yo	مُورُيَا	10
<i>spirit</i>	roo-ho	رُوهَوُ	11
<i>holy</i>	qa-dee-sho	قَادِيهَشَا	12
<i>true</i>	sha-ree-ro	شَارِيهَرَا	13
<i>said</i>	é-mar	اَمَارْ	14
<i>went out</i>	n-faq	نَفَاقْ	15
<i>son</i>	b-ro	بَرَا	16
<i>name</i>	sh-mo	شَمَا	17

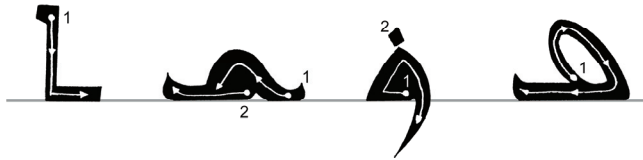
Phrases

	هَوُحَا	رُبَا	كَعَمَلَا	1		
	and+of+son	of+father	in+name			
<i>In the name of the Father, and of the Son...</i>						
	هَبْرَا	اَللّٰهَا	مَبْ	قَدِيهَشَا	هَوُوهَوُ	2
	true	God	one	holy	and+of+spirit	
<i>... and of the Holy Spirit, one true God.</i>						
			اَللّٰهَا	مُورُيَا	3	
			God	Lord		
<i>Lord God!</i>						
	اَبَا	رُبَا	حَا	مَشِيهَشَا	4	
	father	of+God	son	Christ		
<i>Christ, Son of God the Father.</i>						
			هَوُفَا	رُبَا	كَبَلَا	5
			and+tall	big	house	
<i>A big and tall house.</i>						

Writing

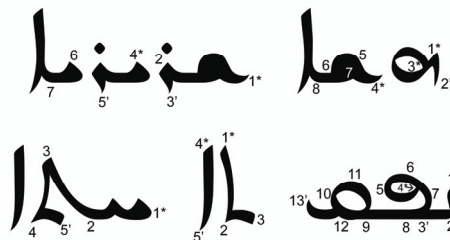
The following graph illustrates how the letters of this section are written. The letter **و** is written with one stroke as shown. The letter **ر** is written like **و**, but with the dot on the top; remember the top portion has to be filled in a clockwise movement. The letter **ه**, as written

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 **ل** is written in one stroke from top to bottom.



Here are some examples that illustrate how to write a few words. The word **لوا** is written in three strokes. The first two are for the letter **و** 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 **ل**. 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 **ل** 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 **ل** as before.

The word **لوا** is written in three strokes: the first for **و**, the second for **ل** and the



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

The word **لوا** is written in two strokes: the first for **ل** from point 1 to 2 to 3, then the second for **وا** 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 **لوا** is written in two strokes: one for **لوا** and the other for **ل**. 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. **لوا**. When there is more than one **؛**, the *syomé* goes on the last one; e.g. **لوا**. These, however, are late conventions as early manuscripts and texts can have *syomé* on letters other than **؛**; e.g. **لوا**.

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 ܕܘܠܘܫܐ ‘house’.
- This section covered the following new words:

<i>high</i>	ܘܥܐ
<i>big</i>	ܕܘܐ
<i>now</i>	ܘܥܐ
<i>sister</i>	ܫܘܠܐ
<i>Christ</i>	ܡܥܝܢܐ
<i>Lord</i>	ܕܘܢܐ
<i>spirit</i>	ܘܥܐ
<i>holy</i>	ܕܘܥܐ
<i>true</i>	ܡܥܝܢܐ
<i>said</i>	ܘܥܐ
<i>went out</i>	ܦܘܢ
<i>son</i>	ܦܘܢ
<i>name</i>	ܡܥܠܐ
<i>house</i>	ܕܘܠܘܫܐ

Exercise 1.7

1. Put vowels on the following sentences:

ܘܥܦܘܢ ܕܘܢܐ ܘܕܘܠܘܫܐ ܡܥ ܕܘܠܘܫܐ	a
ܘܕܘܠܘܫܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ	b
ܡܥ ܕܘܠܘܫܐ ܕܘܢܐ ܕܘܢܐ	c

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

3. Translate into Syriac:

- A good and true uncle went to the city.
- Lord God, give me bread (ܕܘܠܘܫܐ) 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	ܚ	h as in <i>home</i>
Waw	ܘ	w as in <i>we</i>
Zayn	ܙ	z as in <i>zebra</i>
Héth	ܚ	ħ (listen to the audio files)
Téth	ܚ	ţ (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>
Şodhé	ܨ	ş (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 ܚ ܘ ܙ ܚ ܚ 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
ܚ	ܚ	ܚ	ܚ	ܚ
ܘ	ܘ	ܘ	ܘ	ܘ
ܙ	ܙ	ܙ	ܙ	ܙ
ܫ	ܫ	ܫ	ܫ	ܫ
ܬ	ܬ	ܬ	ܬ	ܬ

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

A third letter that has two sounds is ܘܢܐ. The usual sound is *g* as in ܘܢܐܘܠܐ ‘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 ܘܢܐܘܠܐ, while the *gb* sound with a dot under as in ܘܢܐܘܠܐ ‘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 ܘܢܐ is pronounced as *d* as in ܘܢܐܘܠܐ ‘gold’ with a dot above the letter. The other sound is like *tb* in *that*; e.g., ܘܢܐܘܠܐ 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 ܘܢܐ sound is still observed and you will hear it in the audio files, but not to the same extent as the ܘܢܐ, ܘܢܐ 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 ܘܢܐ with a dot above sounds like *b* as we already learned. The other variation is ܘܢܐ which sounds like *v*. As I said, no one today reads it as *v*. Finally, the letter ܘܢܐ sounds like *p*, and no one uses this sound today. The variant sound is ܘܢܐ 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 ܘܢܐܘܠܐ, *Qushoyo*, meaning a *hard* sound. Letters with a dot below are called ܘܢܐܘܠܐ, *Rukokho*, meaning a *soft* sound. The six letters which have these sound variations are known by the mnemonic ܘܢܐܘܠܐܘܢܐܘܠܐ.

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: ܘܢܐ is *b*, ܘܢܐ is *g*, ܘܢܐ is *d*, ܘܢܐ is *ke* and ܘܢܐ is *t*—but ܘܢܐ is *f*. I shall mark the alternative sound only in words when the alternative sound prevails in contemporary usage; i.e., only for ܘܢܐ, ܘܢܐ, and ܘܢܐ (sometimes ܘܢܐ 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: ܘܢܐܘܠܐ ‘hand’, ܘܢܐܘܠܐ ‘ate’, ܘܢܐܘܠܐ ‘Baghdad’, ܘܢܐܘܠܐ ‘inside’, ܘܢܐܘܠܐ ‘this (f.)’, ܘܢܐܘܠܐ ‘one (m.)’, ܘܢܐܘܠܐ ‘one (f.)’, ܘܢܐܘܠܐ ‘sister’, and ܘܢܐܘܠܐ ‘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 ܐܰܟܰܠܰܐ 'father,' ܐܰܡܰܚܰܠܰܐ 'mother,' and ܐܰܚܰܘܰܠܰܐ 'flower'. Since we know that the last vowel is ܐ, let us take it out. For example, the previous three words can be written ܐܰܟܰܠܰܐ, ܐܰܡܰܚܰܠܰܐ and ܐܰܚܰܘܰܠܰܐ. Here are more words:

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

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

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

كَمْعَا وَآطَا هَوْدَا	1
هَوْدُوْسَا كَبِيْعَا نَبِيْ اَلْاَلَا هَئِنَا	2
مُذِنَا اَلْاَلَا	3
هَقْمَسَا دَا وَكَلَا اَلْاَلَا	4
كَلَا وَطَا هَوْمَا	5

When Can I Omit ُ?

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

Here are additional examples for practice:

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

How about Doing Without ُ?

Recall that when we introduced ُ we also said that it is always followed by ٥ as in كَبِيْعَا 'law,' نَبِيْ 'fish', etc. In fact, it is the combination ُ that makes this vowel.

This does not mean that the reverse is true. If there is a ٥ in a word, it may be preceded by ُ as in هَوْمَا 'fast.'

So let's make a deal. When we have ُ in a word, we will omit the ُ. The ٥ is enough to tell us that the vowel is there. For example, we will say نَبِيْ for نَبِيْ and كَبِيْعَا for كَبِيْعَا. (Remember, we are omitting the final ُ as well.) But we will keep showing ُ as in هَوْمَا for هَوْمَا 'fast'.

Let us practice reading some words:

<i>spirit</i>	roo-ḥo	رُوْحَا	1
<i>law</i>	no-moo-so	كَبِيْعَا	2

fish

noo-no

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

Here are some words for practice:

<i>hand</i>	ee-do	ܘܒܐ	1
<i>which</i> (f.)	ay-do	ܘܒܐ	2
<i>true</i>	sha-ree-ro	ܘܒܐ	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 ܘܒܐ for ܘܒܐ ‘father’.
- When a masculine plural word ends in ܘܐ, we will not show the ܘ as in ܘܒܐ for ܘܒܐ. The two-dot *yomé* indicates that the word is plural.
- When ܐ is preceded by ܘ in the combination ܘܐ, we will omit the vowel mark as ܘܒܐ for ܘܒܐ ‘owl’, but we will keep other vowels before ܐ as in ܘܒܐ ‘day’ for ܘܒܐ.
- When ܐ is preceded by ܘ in the combination ܘܐ, we will omit the vowel mark as ܘܒܐ for ܘܒܐ ‘hand’, but we will keep other vowels before ܐ as in ܘܒܐ ‘house’ for ܘܒܐ.

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

key	ܡܟܝܒܐ		board	ܕܗܒܐ		(he) has	ܐܘܩܘܠܐ ܕܗܐ
pen	ܦܢܐ		book	ܟܬܒܐ		(she) has	ܐܘܩܘܠܐ ܕܗܝ

Reading Sentences

This is the/a brother.	ܐܘܩܘܠܐ ܕܗܐ.	1
This is the/a sister.	ܐܘܩܘܠܐ ܕܗܝ.	2
This is a father.	ܐܘܩܘܠܐ ܕܐܬܐ.	3
This is a mother.	ܐܘܩܘܠܐ ܕܐܡܐ.	4
The brother has a pen.	ܐܘܩܘܠܐ ܕܗܐ ܦܢܐ.	5
The sister has a board.	ܐܘܩܘܠܐ ܕܗܝ ܕܗܒܐ.	6
The father has a book.	ܐܘܩܘܠܐ ܕܐܬܐ ܟܬܒܐ.	7
The mother has a key.	ܐܘܩܘܠܐ ܕܐܡܐ ܡܟܝܒܐ.	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 ܐܬܐ ‘father’ and ܐܘܩܘܠܐ ‘brother’ are masculine, while ܐܡܐ ‘mother’ and ܐܘܩܘܠܐ ‘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 مَهْهَسَا لَسَا حَهْ صَلْجَا.	7
Mary has a pen.	مَرْيَا مَهْهَسَا لَسَا كَنْهْ قَسَمَا.	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

- Write one Syriac sentence for each verb:
 - أُجَلَا ‘he drinks’ / مَرْيَا ‘she drinks’.
 - خُجَلَا ‘he cries’ / مَرْيَا ‘she cries’.
 - قُنَلَا ‘he reads’ / مَرْيَا ‘she reads’.
- Translate into Syriac:
 - Mary drinks water from the sea.
 - Mark runs (وَهُسَلَا) to the church, and Martha runs (وَهُسَلَا) 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>	قَسَمَا	<i>water</i>	قَسَمَا	<i>(she) drinks</i>	أُجَلَا
<i>has in it (m.)</i>	لَسَا حَهْ	<i>pitcher</i>	لَسَلَا	<i>(he) likes</i>	وَسَمَرَا
<i>has in it (f.)</i>	لَسَا حَهْ	<i>wine</i>	لَسَلَا	<i>(she) likes</i>	وَسَمَرَا
		<i>berry</i>	لَسَلَا	<i>Barsaum</i>	كَنْزَمَرَا

Reading Sentences

Barsaum drinks milk.	كَنْزَمَرَا لَسَلَا سَلْجَا.	1
----------------------	------------------------------	---

Mary drinks juice.	كَيْتَمَرُ عَمِلَا أَوْسَا.	2
The well has in it water.	كَيْهَطَا أَمِي دَه مَكْنَا.	3
The pitcher has in it wine.	اَكْبَه كَيْسَلَا أَمِي دَه مَعْنَا.	4
This baby very much likes banana.	هَذَا كَمَا فَكَّيْ وَيَسْرُ عَدْرَا.	5
This girl very much likes berry.	هَذَا لَكْبَلَا فَكَّي وَيَسْرُ أَوْسَا.	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., *عَمِلَا* vs. *عَمِلَا*, and *يَسْرُ* vs. *يَسْرُ*).

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

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

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>	لَكْبَا	<i>student (m.)</i>	تُذَفَا
<i>large (m.)</i>	وَكَا	<i>girl</i>	لَكْبَلَا	<i>student (f.)</i>	تُذَفَلَا
<i>large (f.)</i>	وَكْبَلَا	<i>small (m.)</i>	رَكْبَا	<i>bright (m.)</i>	تَوْنَبَا
<i>heavy (m.)</i>	تَعْنَبَا	<i>small (f.)</i>	رَكْبَلَا	<i>bright (f.)</i>	تَوْنَبَلَا
<i>heavy (f.)</i>	تَعْنَبَلَا	<i>diligent, successful (m.)</i>	صَعْنَبَا	<i>diligent (m.)</i>	سَعْنَبَا
<i>volume, codex</i>	فَعْنَبَا	<i>diligent (f.)</i>	صَعْنَبَلَا	<i>diligent (f.)</i>	سَعْنَبَلَا

Reading Sentences

An intelligent and diligent (male) student.	تُذَفَا تَوْنَبَا هَوَّعْنَبَا.	1
An intelligent and diligent (female) student.	تُذَفَلَا تَوْنَبَلَا هَوَّعْنَبَلَا.	2
A small and successful boy.	لَكْبَا رَكْبَا هَوَّعْنَبَا.	3
A small and successful girl.	لَكْبَلَا رَكْبَلَا هَوَّعْنَبَلَا.	4
A large and heavy book.	كَلْبَا وَكَا هَوَّعْنَبَا.	5
A large and heavy volume.	فَعْنَبَا وَكْبَلَا هَوَّعْنَبَلَا.	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 (ܢܘܨܘܠܐ), and female in the second (ܢܘܨܘܠܐܐ). 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>	ܢܘܨܘܠܐ	ܢܘܨܘܠܐܐ
<i>small</i>	ܪܚܘܘܐ	ܪܚܘܘܐܐ
<i>successful</i>	ܩܘܨܘܠܐ	ܩܘܨܘܠܐܐ
<i>big, large</i>	ܩܘܨܘܠܐ	ܩܘܨܘܠܐܐ
<i>heavy</i>	ܩܘܨܘܠܐ	ܩܘܨܘܠܐܐ
<i>diligent</i>	ܩܘܨܘܠܐ	ܩܘܨܘܠܐܐ

The masculine adjectives above end in ܐܘܠܐ, while the feminine ones end in ܐܘܠܐܐ. Also, you will notice that the masculine nouns in the above sentences (ܢܘܨܘܠܐ ‘male student’, ܪܚܘܘܐ ‘boy’, and ܩܘܨܘܠܐ ‘book’) also end in ܐܘܠܐ, while the feminine nouns (ܢܘܨܘܠܐܐ ‘female student’, ܪܚܘܘܐܐ ‘girl’, and ܩܘܨܘܠܐܐ ‘codex’) end in ܐܘܠܐܐ. Soon you will realize that the ending ܐܘܠܐ is the feminine’s best friend.

When do we use masculine versus feminine adjectives? Simply, a masculine noun takes a masculine adjective (e.g., ܪܚܘܘܐ, ܪܚܘܘܐܐ, ܩܘܨܘܠܐ, ܩܘܨܘܠܐܐ ‘small brother’), and a feminine noun takes a feminine adjective (ܪܚܘܘܐܐ, ܪܚܘܘܐܐܐ, ܩܘܨܘܠܐܐ, ܩܘܨܘܠܐܐܐ ‘small sister’).

Bonus Word: ܩܘܨܘܠܐܐ

The word ܩܘܨܘܠܐܐ ‘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:
 - ܩܘܨܘܠܐ ‘high’
 - ܩܘܨܘܠܐܐ ‘long’
 - ܩܘܨܘܠܐܐ ‘fat’
- Give the masculine forms of the following adjectives:
 - ܩܘܨܘܠܐܐ ‘smart’
 - ܩܘܨܘܠܐܐܐ ‘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>	مَعْمَع		<i>Tabitha, gazelle</i>	لُحْمَا		<i>beautiful, handsome (m.)</i>	مَعْمَعَا
<i>nose</i>	سِنَا		<i>eye</i>	كَمَا		<i>beautiful (f.)</i>	مَعْمَعَا
<i>mouth</i>	فَمَا		<i>also</i>	أَف		<i>long (m.)</i>	أَوْجَا
<i>hair</i>	فَدَا		<i>ear</i>	أَوْنَا		<i>long (f.)</i>	أَوْجَا

Reading Sentences

Tabitha has a beautiful eye.	1	لُحْمَا لَمَّا كَمَا مَعْمَعَا.
Also, (she) has a small ear.	2	أَف لَمَّا كَمَا أَوْنَا رَحْمَا.
Susan has a beautiful nose.	3	مَعْمَع لَمَّا كَمَا سِنَا مَعْمَعَا.
Also, (she) has a small mouth.	4	أَف لَمَّا كَمَا فَمَا رَحْمَا.
The hand of Mary is very long.	5	أَمَّا وَخَمْر فَصَا أَوْجَا.
Also, the hair of Mary is very long.	6	أَف فَدَا وَخَمْر فَصَا أَوْجَا.

New Concepts

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

	Masculine	Feminine
<i>beautiful</i>	مَعْمَعَا	مَعْمَعَا
<i>small</i>	رَحْمَا	رَحْمَا
<i>long</i>	أَوْجَا	أَوْجَا

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

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

Here is the answer: Since in لَمَّا كَمَا مَعْمَعَا the adjective مَعْمَعَا is feminine (we know this because it ends in لَّا), then كَمَا must be feminine too. Similarly, since in لَمَّا كَمَا فَمَا the adjective رَحْمَا is masculine (we know this because it ends with لُ), then فَمَا 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 كَمَا, 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 فَمَا ‘mouth’ and سِنَا ‘nose’; the feminine ones are كَمَا ‘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 **لُحْنَا** 'tongue'. But the following are feminine: **أَيْدِي** 'hand' and **رِجْلَا** 'leg'.

One more hint: **مِزْبَا** 'back' is masculine, while **كُفَا** '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 **أُجْرَا** 'wing', and **وُجْرَا** 'arm', and **لَبَا** 'breast'. They are masculine despite the fact that they are all pairs.

Exercise 2.5

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

2.6 Gender with Numerals

New Words

gifts	رُؤْسَا	Simon	مِصْحَفَا	one (m.)	سَبَا
but	أَلَا	contain, carries	يُحْتَلِكَا	one (f.)	سَبَا
Kenoro, harp	قَبْرَا	pages	رُؤْسَا	two (m.)	لَاوِي
pictures	رُؤْسَا	students (f.)	تَلْمِيذَا	two (f.)	لَاوِي
patriarch	كَلِيئَانَا	class	فَهْبَا	three (m.)	لَاكَلَا
Antioch	أَنْطِيَا	our	بُنَا	three (f.)	لَاكَلَا
ordained	أَهْبَسَا	school	خَبْرَا	four (m.)	أَوْحَلَا
deacons	مَحْفَقَانَا	teachers (m.)	مَلَقْتَانَا	four (f.)	أَوْحَلَا
deaconess, maid	مَحْفَقَانَا	teachers (f.)	مَلَقْتَانَا	five (m.)	سَبْعَا
deaconesses, maids	مَحْفَقَانَا	principal, administrator	مَدْبِيئَانَا	five (f.)	سَبْعَا
		wants, asks for, seeks (m.)	حَدَا	ten (m.)	عَشْرَا
		wants, asks for, seeks (f.)	حَدَا	ten (f.)	عَشْرَا
				there is, there are	أَسَا

Reading Sentences

- 1 **مِصْحَفَا** **أَسَا** **حَدَا** **سَبَا** **قَبْرَا** **يُحْتَلِكَا** **رُؤْسَا**. Simon has **one** book and **one** codex. Simon's book contains **ten** pages.
- 2 **أَسَا** **سَبْعَا** **مَلَقْتَانَا** **رُؤْسَا** **فَهْبَا** **بُنَا**. There are **five** (male) pupils, and **five** (female) pupils in our class.
- 3 **خَبْرَا** **بُنَا** **لَاكَلَا** **مَلَقْتَانَا** **لَاكَلَا** **مَلَقْتَانَا** **سَبَا** **مَحْفَقَانَا**. **There are five** (male) pupils, and **five** (female) pupils in our class.

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

4 لُحْبِثَا حُنَا أُوحَا يُعْتَا: أَلَا قُنَا حُنَا أُوحَا يُوَيَا.

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

5 قَلْبُنْجَا وَابْنُيْمِرْ أَهْنَسَا أَوْحْ صَحْفَتَا هَاوْأَحْ صَحْفَتُسُنْجَا.

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:

- اَلْحَلَا is the masculine form and is used with the masculine noun مَحْفُتَا.
- اَلْحَلَا is the feminine form and is used with the feminine noun مَحْفَتُسُنْجَا.

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

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 *˘* 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 *˘* to indicate a small pause.

Bonus Word: قُنَا

The word قُنَا ‘harp’ is an epithet of a number of poets, each of whom is called قُنَا وَوَمَلَا ‘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: هَبْوَا

The word هَبْوَا (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 هَبْوَا 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.)

اَلْعُنْجَا

| that (f.)

اَلْحَلَا

| that (m.)

اَلْحَلَا

<i>said</i> (m.)	أَقْبَلْتُ	I	أَنَا	<i>Matthew</i>	مَتَّى
<i>said</i> (f.)	أَقْبَلَتْ	<i>today</i>	هَذَا	<i>what?</i>	مَهْ
<i>Saint</i>	مَنْبِيَا	<i>answered</i> (m.)	جَبَبْتُ	<i>reads</i> (m.)	مَنْبَا
<i>George</i>	جُورْجِيَا	<i>answered</i> (f.)	جَبَبَتْ	<i>reads</i> (f.)	مَنْبَا
		<i>Holy</i>	قَبِيْعَا	<i>you</i> (m.)	أَيْلَا
		<i>Sara</i>	هَئَا	<i>you</i> (f.)	أَيْلَا

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

Reading Sentences

- 1 **هَئَا** صَحْفَا: **هَئَا** اَلْحَدِيَا.

That **book**; **that** story.

- 2 **مَتَّى**: مَهْ، مَنْبَا، مَنْبَا، مَهْ صَحْفَا؟

Matthew: What (are) **you** reading today?

- 3 **مَتَّى** جَبَبْتُ هَذَا: مَنْبَا، مَنْبَا، صَحْفَا قَبِيْعَا.

Matthew answered and said: **I** (am) reading the Holy Book (i.e., Bible).

- 4 **هَئَا**: مَهْ، مَنْبَا، مَنْبَا، مَهْ صَحْفَا؟

Sara: What (are) **you** reading today?

- 5 **هَئَا** جَبَبْتُ هَذَا: مَنْبَا، مَنْبَا، اَلْحَدِيَا وَمَنْبِيَا جُورْجِيَا.

Sara answered and said: **I** (am) reading the story of Saint George.

- 6 **مَتَّى** مَنْبَا، هَئَا، هَئَا، مَنْبَا، هَئَا، اَلْحَدِيَا وَمَنْبِيَا 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: **هَذَا** which is masculine, and **هَذَا** which is feminine. The demonstrative pronoun *that* also has two forms:

- **هَذَا** used with masculine nouns such as **صَحْفَا** ‘book’ in Sentences 1 and 6 above.
- **هَذَا** used with feminine nouns such as **اَلْحَدِيَا** ‘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 **مَنْبَا** 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., **مَنْبَا** ‘he reads’ vs. **مَنْبَا** ‘she reads’. Similarly, **جَبَبْتُ** ‘he answered’ vs. **جَبَبَتْ** ‘she answered’, and **أَقْبَلْتُ** ‘he said’ vs. **أَقْبَلَتْ** ‘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 **مَنْبِيَا**, but in sentence 6 we wrote **مَنْبِيَا**. 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 **ܡܝܚܝܐ** 'mighty'.

Bonus Word: **ܡܘܢܝܐ**

The word **ܡܘܢܝܐ**, literally 'my Lord', has a number of meanings. It means 'saint' as in **ܡܘܢܝܐ ܩܝܘܪܝܐ** 'Saint George' above. It is also a title given to patriarchs and bishops; e.g., **ܡܘܢܝܐ ܐܝܓܢܝܘܣܝܘܣ** '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:

- ܐܢܝ** (becomes **ܐܢܝܐ** with the verb) 'I'
- ܐܢܝܡ** 'you (m.)'
- ܐܢܝܡܝܐ** 'you (f.)'

Example:

	Masculine	Feminine
I drink	ܐܢܝܐ ܫܝܒܐ	ܐܢܝܡܝܐ ܫܝܒܝܐ
You drink	ܐܢܝܡ ܫܝܒܐ	ܐܢܝܡܝܐ ܫܝܒܝܐ
He/she drinks	ܫܝܒܐ	ܫܝܒܝܐ

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

3 Reading with Number

In the last chapter, we learned that Syriac is highly sensitive to gender (i.e., masculine vs. feminine). In this chapter, we will learn that Syriac is also highly sensitive to number (i.e., singular vs. plural). Almost every word is classified either as singular or plural. As in the case of gender, prepositions like ܡܥܝܢ ‘from’, ܩܝܒܝܢ ‘near’, etc. are not number sensitive.

This chapter demonstrates how number affects verbs, adjectives, and other word categories. You will also get introduced to 25 or so more words giving you a total vocabulary of over 250 words.

Again, remember that in the readings we no longer show the ܘ at the end of the word, ܘ before a ܘ, or ܘ before a ܘ. 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.

3.1 Getting Our Feet Wet With Number

New Words

<i>black-board</i>	ܟܘܠܬܐ		<i>books</i>	ܟܘܠܬܐ		<i>brothers</i>	ܐܘܢܐ
<i>black-boards</i>	ܟܘܠܬܐܢ		<i>these</i>	ܗܘܢܝܢ		<i>sister</i>	ܫܘܠܬܐ
<i>book</i>	ܟܘܠܬܐ		<i>brother</i>	ܐܘܢܐ		<i>sisters</i>	ܐܘܢܐܢ

Reading Sentences

The father has a black-board.	ܐܘܬܐܪܐ ܗܘܐ ܟܘܠܬܐ. 1
The brother has black-boards.	ܐܘܬܐܪܐ ܗܘܐ ܟܘܠܬܐܢ. 2
The mother has a book.	ܐܘܬܐܪܐ ܗܘܐ ܟܘܠܬܐ. 3
The sister has books.	ܐܘܬܐܪܐ ܗܘܐ ܟܘܠܬܐ. 4
This brother.	ܗܘܐ ܐܘܢܐ. 5
These brothers.	ܗܘܢܝܢ ܐܘܢܐ. 6
This sister.	ܗܘܐ ܫܘܠܬܐ. 7
These sisters.	ܗܘܢܝܢ ܫܘܠܬܐ. 8

New Concepts

The sentences above demonstrate singular and plural word pairs. In Sentence 1, for example, we encounter the singular word ܟܘܠܬܐ ‘black-board’; its plural counterpart in Sentence 2 is ܟܘܠܬܐܢ ‘black-boards’. The other words introduced above, which are highlighted, are: singular ܟܘܠܬܐ ‘book’ and plural ܟܘܠܬܐܢ ‘books’; singular ܐܘܢܐ ‘brother’ and plural ܐܘܢܐܢ ‘brothers’; singular ܫܘܠܬܐ ‘sister’ and plural ܫܘܠܬܐܢ ‘sisters’.

In English, we typically form the plural by adding an ‘s’ at the end of the singular; e.g., singular *book* becomes plural *books*. Syriac works differently. To form a plural from a masculine, singular noun that ends in **ܟܘ** such as **ܟܘܠܬܐ** ‘book’, we replace the **ܟܘ** with **ܟܝܘܐ** and add the two-dot *syomé*. Hence, singular **ܟܘܠܬܐ** becomes plural **ܟܘܠܬܝܘܐ**.

As in English, there are always words that do not follow the rules. For example, English singular *mouse* becomes plural *mice*. In Syriac too there are such irregular words. You may have noticed above that the singular **ܟܘܠܬܐ** ‘sister’ becomes plural **ܟܘܠܬܝܘܐ**. These you simply have to remember. Note that even irregular formations of the plural still have the two-dot *syomé*.

Bonus Word: **ܐܘܢܝܐ** (plural **ܐܘܢܝܘܐ** and **ܐܘܢܝܘܐ**)

Some nouns have more than one plural, each with its own meaning. One such frequent noun is **ܐܘܢܝܐ** ‘father’. It has two plural forms:

- **ܐܘܢܝܘܐ** means *parents*; e.g., **ܐܘܢܝܘܐ ܕܡܬܘܠܐ** ‘Matthew’s parents’.
- **ܐܘܢܝܘܐ** means *forefathers* or *ancestors*; e.g., **ܐܘܢܝܘܐ ܕܩܝܡܝܐ** ‘the Fathers of the Syriac Church’.

Exercise 3.1

1. Put vowels on the following sentences:

ܥܠܡܐ ܐܘܠܐ ܕܗܘ ܡܚܒܐ a
ܥܠܡܐ ܐܘܠܐ ܕܗܘ ܡܚܠܩܐ b

2. Fill in the following gaps:

ܗܘܐ ܐܘܠܐ — ܥܘܕܐ ܐܘܢܝܐ ܡܚܠܩܐ a
ܗܘܐ ܥܘܕܐ ܐܘܠܐ — ܐܘܢܝܘܐ ܕܩܝܡܝܐ b

3. Translate the sentences in 2 into English.

3.2 Number and Verbs

New Words

<i>eat</i> (pl., m.)	ܐܘܟܠܝܘܐ	<i>sit</i> (pl., f.)	ܥܘܕܝܘܐ	<i>apple</i>	ܥܘܕܝܘܐ
<i>eat</i> (pl., f.)	ܐܘܟܠܝܘܐ	<i>sing</i> (pl. m.)	ܥܘܕܝܘܐ	<i>apples</i>	ܥܘܕܝܘܐ
<i>sit</i> (pl., m.)	ܥܘܕܝܘܐ	<i>sing</i> (pl., f.)	ܥܘܕܝܘܐ		

Reading Sentences

- The brother **ܐܘܟܠ** an apple. 1
 The brothers **ܐܘܟܠܝܘܐ** apples. 2
 The boy **ܥܘܕ** on the chair. 3
 The boys **ܥܘܕܝܘܐ** on the bench. 4
 The deacon **ܥܘܕܝܘܐ** in the church. 5
 The deacons **ܥܘܕܝܘܐ** in the monastery. 6
 The sister **ܐܘܟܠܝܘܐ** bananas. 7

The sisters eat apples.	أَتَبَّالَ أُتْكِبْ مَرَوَا.	8
The girl sits on the chair.	لُكْبَا نِكَا مَلَا صَوَصَا.	9
The girls sit on the bench.	لُكْبَا نِكْبُ مَلَا صَوَا.	10
The deaconess chants in the church.	مَقْعَمْبَا رُحَا حَبَا.	11
The deaconesses chant in the monastery.	مَقْعَمْبَا رُحْبَا حَبَا.	12

New Concepts

The above sentences give pairs of singular and plural verbs; e.g., singular أُكْبُ 'he eats' in Sentence 1 and plural أُكْبِمْ 'they eat' in Sentence 2. The next two sentences give an example of singular نَكْبُ 'he sits' and plural نَكْبِمْ 'they sit'. The next two sentences give an example of singular رُحْبُ 'he sings' and plural رُحْبِمْ 'they sing'. The verbs in Sentences 1-6 are used with masculine subjects. Since, for example, أَمَلَا is masculine, the verb أُكْبُ 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>	أُكْبُ	أُكْبِمْ	أُطَلَا	أُتْكِبْ
<i>sit/sits</i>	نَكْبُ	نَكْبِمْ	نَكْبَا	نَكْبِبْ
<i>sing/sings</i>	رُحْبُ	رُحْبِمْ	رُحْبَا	رُحْبِبْ

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', هُمْ 'they (m.)', and هُنَّ 'they (f.)'

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
<i>eat/eats</i>	هُوَ أُكْبُ	هُمْ أُكْبِمْ	هِيَ أُطَلَا	هُنَّ أُتْكِبْ
<i>sit/sits</i>	هُوَ نَكْبُ	هُمْ نَكْبِمْ	هِيَ نَكْبَا	هُنَّ نَكْبِبْ
<i>sing/sings</i>	هُوَ رُحْبُ	هُمْ رُحْبِمْ	هِيَ رُحْبَا	هُنَّ رُحْبِبْ

Exercise 3.2

1. Fill in the blanks in the following sentences:

هِيَ هَمْبِمْ — مَلَا صَوَا a

- قُنَا — حَكَبَا b
- تُسَيِّعُ هَكَدَمُهْه — مَرَّوَا c
- لُحَدَا — حَكَبَا d
- تُسَيِّعُ هَكَدَا — كَلَا هَكَدَا* e

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

- Translate the sentences in 1 into English.
- Conjugate (i.e., list all forms) the verb اُنَدُ 'he says' as رُفَدُ in the table above.
- Conjugate the verb هَلَفَ 'he ascends' the same way as اُنَدُ above.
- What is the root of رَفَدُ 'he sings', اُنَدُوا and رَفَدُوا 'they sing'?

Roots

You may have noticed that اُنَدُ 'he eats', اُنَدَا 'she eats', اُنَدُوا 'they (m.) eat', and اُنَدُوا 'they (f.) eat' share some letters. All three forms have the letters ا, د, and ن, put together in اُنَد. We call this the root. Usually the root has three letters.

Similarly, the verbs اُنَدُ 'he sits', اُنَدَا 'she sits', اُنَدُوا and اُنَدُوا 'they sit' share three letters in common: ا, ن, and د, put together in اُنَد which is the root of these verbs.

What is the root of رَفَدُ 'he sings', رَفَدَا 'she sings', رَفَدُوا and رَفَدُوا '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>	نَوْنَا	نَوْنَا	نَوْنَا	نَوْنَا
<i>diligent</i>	سَقَلَا	سَقَلَا	سَقَلَا	سَقَلَا
<i>small</i>	رَخَوَا	رَخَوَا	رَخَوَا	رَخَوَا
<i>successful</i>	صَفِنَا	صَفِنَا	صَفِنَا	صَفِنَا
<i>big</i>	وَحَا	وَحَا	وَحَا	وَحَا
<i>heavy</i>	مُغْنَا	مُغْنَا	مُغْنَا	مُغْنَا

The other new words are:

- | | | | | | | | |
|-------------------|---------|--|---------------------|----------|--|--------------------------|---------------|
| <i>(he) goes</i> | اُنَدَا | | <i>(they m.) go</i> | اُنَدُوا | | <i>library, archives</i> | حَدَا اُنَدَا |
| <i>(she) goes</i> | اُنَدَا | | <i>(they f.) go</i> | اُنَدُوا | | <i>small, young</i> | رَخَوَا |

Reading Sentences

An intelligent and diligent (male) student.

Intelligent and diligent (male) students.	كُفَّالًا ذَكِيًّا دَلِيلًا.	2
An intelligent and diligent (female) student.	كُفَّالَةٌ ذَكِيَّةٌ دَلِيلَةٌ.	3
Intelligent and diligent (female) students.	كُفَّالَاتٌ ذَكِيَّاتٌ دَلِيلَاتٌ.	4
A young and successful boy goes to school.	لَبَّيًّا رَجُلًا صَبِيحًا نَجَاحًا يَذْهَبُ إِلَى الْمَدْرَسَةِ.	5
Young and successful boys go to school.	لَبَّيِّينَ رَجُلِينَ صَبِيحِينَ نَجَاحِينَ يَذْهَبُونَ إِلَى الْمَدْرَسَةِ.	6
A young and successful girl goes to school.	لَبَّيِّيًا رَجُلًا صَبِيحًا نَجَاحًا يَذْهَبُ إِلَى الْمَدْرَسَةِ.	7
Young and successful girls go to school.	لَبَّيِّيَاتٍ رَجُلَاتٍ صَبِيحَاتٍ نَجَاحَاتٍ يَذْهَبْنَ إِلَى الْمَدْرَسَةِ.	8
	أَبٌ عَظِيمٌ وَثِقَالٌ وَثِقَالٌ كَثِيرٌ فِي مَكْتَبَةِ الْمَدْرَسَةِ.	9
There is a large and heavy book in the library of the school.	أَبٌ عَظِيمٌ وَثِقَالٌ وَثِقَالٌ كَثِيرٌ فِي مَكْتَبَةِ الْمَدْرَسَةِ.	10
There are large and heavy books in the library of the school.	أَبٌ عَظِيمٌ وَثِقَالٌ وَثِقَالٌ كَثِيرٌ فِي مَكْتَبَةِ الْمَدْرَسَةِ.	11
There is a large and heavy codex in the library of the church.	أَبٌ عَظِيمٌ وَثِقَالٌ وَثِقَالٌ كَثِيرٌ فِي مَكْتَبَةِ الْمَدْرَسَةِ.	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:

- ذَكِيٌّ is masculine singular as in Sentence 1.
- ذَكِيًّا is masculine plural as in Sentence 2.
- ذَكِيَّةٌ is feminine singular as in Sentence 3.
- ذَكِيَّاتٌ 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
ذَكِيٌّ	ذَكِيًّا	ذَكِيَّةٌ	ذَكِيَّاتٌ

Bonus Word: مَكْتَبَةٌ

The word مَكْتَبَةٌ, which is a short form of مَكْتَبَةٌ '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 مَكْتَبَةُ الْمَدْرَسَةِ 'school', literally 'house of the book' as مَدْرَسَةٌ means 'book'. Another

example is **حَيْةٌ أَوْقَالٌ** ‘library’, literally ‘house of archives’ (**أَوْقَالٌ** 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. **مَجِيدٌ** ‘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	ܫܒܘܢܐ	ܐܫܬܘܢܐ	ܫܪܒܘܢܐ	ܫܪܘܢܐ
	F	ܫܒܘܢܐ	ܐܫܬܘܢܐ	ܫܪܒܘܢܐ	ܫܪܘܢܐ
Plural	M	ܫܒܘܢܐ	ܐܫܬܘܢܐ	ܫܪܒܘܢܐ	ܫܪܘܢܐ
	F	ܫܒܘܢܐ	ܐܫܬܘܢܐ	ܫܪܒܘܢܐ	ܫܪܘܢܐ

The other new words are:

Paul
food

ܦܘܠܘܫ
ܡܘܚܠܐ

earth, land, floor
Peter

ܐܘܠܐ
ܦܕܘܢܐ

stair, step
David

ܦܘܠܘܫ
ܦܕܘܢܐ

<i>night</i>	كَلِمَا		<i>Hannah</i>	سَلَا		<i>morning</i>	حَرِيْنَا
<i>in front</i>	مِپَر		<i>Elizabeth</i>	أَكَمَعَا		<i>monastery (f.)</i>	وَمِنَا
<i>evening</i>	وَصَعَا		<i>Lord</i>	حَدِنَا		<i>day</i>	أَمَصْعَا

Reading Sentences

- 1 قَهْدَه نِدْرَا كَلَا قَهْوَسَا. أُجَلَا حَبَلَا هَعْدَلَا سَلَحَا.
Paul sits on the chair; (he) eats food and drinks milk.
- 2 حَدِنَم نِدْرَا كَلَا أُوْحَا. أُطَلَا حَبَلَا هَعْدَلَا سَلَحَا.
Mary sits on the floor; (she) eats food and drinks milk.
- 3 قَهْدُهُم هَقَهْدَه نِدْرَجَم كَلَا قَهْدَا. أُجَكَم حَبَلَا هَعْدَلَجَم سَعْدَلَا.
Peter and Paul sit on the bench; (they) eat food and drink wine.
- 4 حَدِنَم هَوَالَمَعَا نِدْرَجَم كَلَا وُوكَلَا. أُقَكَم حَبَلَا هَعْدَلَجَم بَاوَلَا.
Mary and Elizabeth sit on the stair; (they) eat food and drink juice.

- 5 كَلِمَا رَعْدَا وَهَبَ مِپَر أَكَهَا.
In the night, David sings in front of God.
- 6 حَدَمَعَا رَعْدَا سَلَا مِپَر حَدِنَا.
In the evening, Hannah sings in front of the Lord.
- 7 حَرِيْنَا رَمَدَجَم مَبِيْمَا حَبَلَا.
In the morning, the holy (men) sing in the church.
- 8 كَامَصْعَا رَمَدَجَم مَبِيْمَا حَبَلَا.
In (i.e., during) the day, the holy (women) sing in the monastery.

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	نِدْرَا	أُجَلَا	حَبَلَا	رَعْدَا
	F	نِدْرَا	أُطَلَا	حَبَلَا	رَعْدَا
Plural	M	نِدْرَجَم	أُجَكَم	حَبَلَجَم	رَمَدَجَم
	F	نِدْرَجَم	أُقَكَم	حَبَلَجَم	رَمَدَجَم

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

Reading Sentences

- 1 ܐܘܪܘܚܐ ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ.
 The father wrote a letter on paper; and then (he) painted a picture on the board.
- 2 ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ.
 The mother wrote a letter on paper; and then (she) painted a picture on the wall.
- 3 ܘܚܘܒܘܢ: ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ.
 Matthew: you wrote a long story.
- 4 ܘܚܘܒܘܢ: ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ.
 Rachel: you wrote a short story.
- 5 ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ.
 I wrote a long book.
- 6 ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ ܘܚܘܒܘܢ.
 Brought to you by | provisional account
Authenticated | eylul.cetinbas@bilkent.edu.tr
Download Date | 1/9/20 7:08 PM

The Fathers of the Syriac Church wrote useful books; and the scribes copied them.

7 مَدَحْتُمْنَا وَحَدَّثْنَا مَدَحْتُمْ مَدَحْتُمْ: مَا أَحْتَبْتُمْ بِلَا صَدَقْتُمْ لِيَوْمِ.

The (female) teachers of the school wrote books, and the (female) pupils copied them.

8 كَتَبْنَ وَنَسَخْنَ: مَدَحْتُمْ مَدَحْتُمْ مَدَحْتُمْ؟

George and Kenoro: What (did) you write today?

9 كَتَبْتُمْ مَدَحْتُمْ: مَدَحْتُمْ مَدَحْتُمْ مَدَحْتُمْ؟

Tabitha and Susan: What did (you) write yesterday?

10 مَدَحْتُمْ مَدَحْتُمْ كُلَّ يَوْمٍ.

We wrote every day.

New Concepts

The above sentences show a number of verbs in the past tense. In addition to being gender and number sensitive, verbs are also person sensitive. PERSON can be 1st (e.g., *I/we*), 2nd (i.e., *you*), or 3rd (i.e., *he/she/they*). So now our tables will become more complicated when we add the person variable. The table for the various past tense forms for the verbs مَدَحَ ‘to write’, وَصَرَ ‘to draw’, and صَفَّ ‘to be hungry’ is given below.

Table 6. Past tense verbs.

Singular	3	M	مَدَحْتُمْ	وَصَرْتُمْ	صَفَّيْتُمْ	
		F	مَدَحْتُمْ	وَصَرْتُمْ	صَفَّيْتُمْ	بِ
	2	M	مَدَحْتُمْ	وَصَرْتُمْ	صَفَّيْتُمْ	ا
		F	مَدَحْتُمْ	وَصَرْتُمْ	صَفَّيْتُمْ	اي
	1		مَدَحْتُمْ	وَصَرْتُمْ	صَفَّيْتُمْ	بِ
Plural	3	M	مَدَحْتُمْ	وَصَرْتُمْ	صَفَّيْتُمْ	ه
		F	مَدَحْتُمْ	وَصَرْتُمْ	صَفَّيْتُمْ	ت
	2	M	مَدَحْتُمْ	وَصَرْتُمْ	صَفَّيْتُمْ	أَمْ
		F	مَدَحْتُمْ	وَصَرْتُمْ	صَفَّيْتُمْ	أَنْتِ
	1		مَدَحْتُمْ	وَصَرْتُمْ	صَفَّيْتُمْ	ر

As before, we will look at common denominators to help us remember these forms. If you examine each row, you will note that—apart from the first row—each row has a specific suffix. For example, all singular 3rd feminine forms (row 2) end in بِ such as مَدَحْتُمْ ‘she wrote’, وَصَرْتُمْ ‘she drew’, and صَفَّيْتُمْ ‘she was hungry’. Also, all the plural 1st masculine and feminine forms (last row) end in ر as in مَدَحْتُمْ ‘we wrote’, وَصَرْتُمْ ‘we drew’, and صَفَّيْتُمْ ‘we were hungry’. The last right-most column in the table gives these endings.

Note that the singular 3rd masculine forms (first row) have no endings. Also note that in the first person, the masculine and feminine forms are the same. So a man or a woman can say مَدَحْتُمْ ‘I wrote’.

Take a minute to count the number of rows in the table above...

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 **ܕܡܪ** have ܐ on the second letter, the verb **ܘܩܥ** has ܐ instead. Other past tense verbs with ܐ are **ܫܒܥ** ‘he descended’ and **ܫܠܥ** ‘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, **ܘܩܥܐ** is the object of **ܠܘܕ**.)

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

Bonus Word: ܕܢܝܦܘܠܐ

The word **ܕܢܝܦܘܠܐ** ‘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: **ܩܠܝܫܘܬܐ** ‘Patriarch’, **ܐܘܩܠܐ** ‘archive’, and **ܫܦܝܪܐ** ‘sphere’.

Exercise 4.2

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

- | | |
|------------------------------|-----------------------------|
| a. ܘܩܥ ‘he sang’ | b. ܘܩܥܐ ‘he took’ |
| c. ܫܒܥ ‘he descended’ | d. ܫܠܥ ‘he ascended’ |

2. Change the verb **ܠܘܕ** to **ܘܩܥ** ‘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:

- | | |
|-----------------------------------|---|
| ܩܠܝܫܘܬܐ ܘܩܥܐ ܫܒܥܐ ܕܢܝܦܘܠܐ. | a |
| ܘܩܥܐ ܫܠܥܐ ܕܢܝܦܘܠܐ ܕܢܝܦܘܠܐ. | b |
| ܩܠܝܫܘܬܐ ܘܩܥܐ ܫܠܥܐ ܕܢܝܦܘܠܐ. | 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>	مُحْكَلَّا		<i>middle</i>	مُكْرَمُهُوَّا
<i>they are coming</i> (f.)	أُتَأْتِ		<i>is carrying</i> (m.)	لُحِبُّ		<i>creation</i>	قُتْنُتْأُ
<i>pigeons</i>	تُتَا		<i>is carrying</i> (f.)	لُحِبُّتَا			
<i>beautiful</i>	قَانُتْأُ		<i>Samuel</i>	مُحْكَلَّا			

Reading Sentences

The following is a hymn consisting of four lines:

- 1 لُتْفَعُ هُوَّا تَأْتِ اَكَلْ تَتَا قَانُتْأُ.
 2 مُحْكَلَّا لُحِبُّتَا كَمُحْكَلَّا:
 3 مُكْرَمُهُوَّا لُحِبُّتَا حَمُتْأُ.
 4 هُوَّا وَ اَكَلْ لُحِبُّتَا كَه حَاهُ وَ لُحِبُّ قُتْنُتْأُ.

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 **اَكَلْ تَتَا قَانُتْأُ لُتْفَعُ هُوَّا تَأْتِ**, 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 **أُ**, but since the number **اَكَلْ** ‘three’ and the adjective **قَانُتْأُ** ‘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 **Ⲛ** is frequently used to mark the object in a sentence. In Sentence 2, the object is **Ⲛⲙⲥⲁⲗⲏ** ‘Samuel’, and in Sentence 3 **Ⲛⲓⲃⲏ** ‘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	يُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
		F	تُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
	1	M	أَنَا	أَنَا	أَنَا	أَنَا
		F	أَنَا	أَنَا	أَنَا	أَنَا
Plural	3	M	تُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
		F	تُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
	2	M	تُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
		F	تُحَدِّثُ	أُحَدِّثُ	عُدِّثُ	أُحَدِّثُ
	1	M	نَحْنُ	نَحْنُ	نَحْنُ	نَحْنُ
		F	نَحْنُ	نَحْنُ	نَحْنُ	نَحْنُ

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 **تُحَدِّثُ** 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. ܘܗܘܘܠܝ

4.4 The Future Tense**New Words**

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

Reading Sentences

1. ܬܘܩܐ ܘܬܘܩܘܩܘܐ ܩܘܨܬܐ ܩܘܨܬܐ ܩܘܨܬܐ. 1
We shall thank and shall worship him, Emmanuel who descended (from heaven).
2. ܬܘܩܘܐ ܘܬܘܩܘܩܘܐ ܩܘܨܬܐ ܩܘܨܬܐ ܩܘܨܬܐ. 2
They will thank and will worship him, Emmanuel who descended [from heaven].
3. ܬܘܩܐ ܘܬܘܩܘܩܘܐ ܩܘܨܬܐ ܩܘܨܬܐ ܩܘܨܬܐ. 3
The Holy Spirit will come (masculine) and will rest upon each one.
4. ܬܘܩܐ ܘܬܘܩܘܩܘܐ ܩܘܨܬܐ ܩܘܨܬܐ ܩܘܨܬܐ. 4
The Holy Spirit will come (feminine) and will rest upon each one.
5. ܩܘܨܬܐ ܩܘܨܬܐ ܩܘܨܬܐ ܩܘܨܬܐ ܩܘܨܬܐ. 5
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 **ܘܢܩܘܠ** and **ܘܢܩܘܠܘ** in Sentence 1, and their counterparts **ܘܢܩܘܠܘܢ** and **ܘܢܩܘܠܘܢ** in Sentence 2? The second set ends in **ܘܢܩܘܠܘܢ**. 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 **ܘܢܩܘܠܘܢ** ‘he is taking’. It too begins with **ܠ**, but notice its pattern **ܘܢܩܘܠܘܢ**. 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 **ܘܢܩܘܠܘܢ** ‘to write’, **ܘܢܩܘܠܘܢ**; ‘to draw’, and **ܘܢܩܘܠܘܢ** ‘to open’. Note that the vowel of the future tense varies from verb to verb: it is **ܘܢܩܘܠܘܢ** in **ܘܢܩܘܠܘܢ** and **ܘܢܩܘܠܘܢ**, but **ܘܢܩܘܠܘܢ** in **ܘܢܩܘܠܘܢ**. 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	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ		ܘܢܩܘܠܘܢ
		F	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ		ܘܢܩܘܠܘܢ
	2	M	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ		ܘܢܩܘܠܘܢ
		F	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ
	1		ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ		ܘܢܩܘܠܘܢ
	Plural	3	M	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ
F			ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ
2		M	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ
		F	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ
1			ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ	ܘܢܩܘܠܘܢ		ܘܢܩܘܠܘܢ

Did you notice that some forms do not have the **ܘܢܩܘܠܘܢ** vowel such as **ܘܢܩܘܠܘܢ**? 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 **ܘܢܩܘܠܘܢ** 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 **ܘܢܩܘܠܘܢ** ‘the time that shall (come)’.

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 بَابَ الْبَيْتِ 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: *وُ* 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	نَّ

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., ʔܘܠܝܫܘܥܳܐ ʔܘܠܝܫܘܥܳܐ ‘he shall write’ becomes ܘܠܝܫܘܥܳܐ ‘write (imperative)’, ʔܘܫܝܢܳܐ ʔܘܫܝܢܳܐ ‘he shall sing’ becomes ܘܫܝܢܳܐ ‘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:

- 1. ܘܠܝܫܘܥܳܐ ܠܐ ܘܠܝܫܘܥܳܐ ܘܠܐ ܘܠܝܫܘܥܳܐ ܘܠܐ ܘܠܝܫܘܥܳܐ.
 Abraham, **do not open** the door of the car and **do not enter**.
- 2. ܘܠܝܫܘܥܳܐ ܠܐ ܘܠܝܫܘܥܳܐ ܘܠܐ ܘܠܝܫܘܥܳܐ.
 Sara, **do not open** the window of the house.
- 3. ܘܠܝܫܘܥܳܐ ܠܐ ܘܠܝܫܘܥܳܐ ܘܠܐ ܘܠܝܫܘܥܳܐ ܘܠܐ ܘܠܝܫܘܥܳܐ.
 Boys, **do not open** the door and **do not exit** outside.
- 4. ܘܠܝܫܘܥܳܐ ܠܐ ܘܠܝܫܘܥܳܐ ܘܠܐ ܘܠܝܫܘܥܳܐ ܘܠܐ ܘܠܝܫܘܥܳܐ.
 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. ܘܠܝܫܘܥܳܐ ‘he shall open’
 - b. ܘܠܝܫܘܥܳܐ ܘܠܝܫܘܥܳܐ ‘he shall draw’
 - c. ܘܠܝܫܘܥܳܐ ܘܠܝܫܘܥܳܐ ‘he shall carry’
 - d. ܘܠܝܫܘܥܳܐ ܘܠܝܫܘܥܳܐ ‘he shall sign’
2. Derive the future tense verbs from the following imperative verbs:
 - a. ܘܠܝܫܘܥܳܐ ‘kill’
 - b. ܘܠܝܫܘܥܳܐ ‘close’
 - c. ܘܠܝܫܘܥܳܐ ‘put on clothes’
 - d. ܘܠܝܫܘܥܳܐ ‘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	ܘܠܝܫܘܥܳܐ	days	ܘܠܝܫܘܥܳܐ and ܘܠܝܫܘܥܳܐ	blessed (m. pl.)	ܘܠܝܫܘܥܳܐ
old	ܘܠܝܫܘܥܳܐ	blessed (m. sing.)	ܘܠܝܫܘܥܳܐ	blessed (f. pl.)	ܘܠܝܫܘܥܳܐ

Reading Sentences

God is **carrying** all the creation. ܘܠܝܫܘܥܳܐ ܘܠܝܫܘܥܳܐ ܘܠܝܫܘܥܳܐ 1

The young girl-pigeon is **carrying** the old eagle (i.e., of old times). 2
 ܡܢܐ ܠܟܝܢܐ ܠܝܫܐ ܠܡܥܢܐ ܕܡܥܘܕܐ.

Blessed is this day. 3
 ܕܢܝܚܐ ܡܥܠܐ ܗܘܐ.

Blessed are these days. 4
 ܕܢܝܚܐ ܡܥܩܠܐ ܗܘܝܢ.

Blessed are the prayers of the women. 5
 ܕܢܝܚܐ ܢܟܘܒܐܐ ܕܢܝܚܐ.

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 ܠܝܚܐ ‘he carried’. This is the singular masculine form.

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

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

Table 10. Participle forms.

Sing.	M	ܠܝܫܐ	
	F	ܠܝܫܢܐ	ܠܘ
Plural	M	ܠܝܫܝܢܐ	ܘܐ
	F	ܠܝܫܝܢܘܐ	ܘܘܐ

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. ܡܠܟܐ

b. ܡܥܘܕܐ

c. ܠܡܥܢܐ

d. ܡܥܩܠܐ

3. Translate into English:

ܐܘܘܗܐ ܡܥܘܕܐ ܡܥܠܐ ܕܡܥܘܕܐ. a

ܗܘ ܠܝܫܐ ܕܠܝܫܢܐ ܡܥܩܠܐ ܕܢܝܚܐ. b

Note. ܡܥܩܠܐ ‘wood’, ܢܝܚܐ ‘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 ܕܥܘܠܐ ‘the past tense’, ܐܘܪܝܢܐ ܕܥܘܠܐ ‘the present tense’, and ܐܘܪܝܢܐ ܕܥܘܠܐ ‘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 ܘܗܘܐ 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 ܘܗܘܐ prefixes. This chapter introduces about 50 additional words.

5.1 “It’s Mine”: Possessive Suffixes

New Words

<i>Isaac</i>	ܐܝܨܚܐܪ	<i>awaken</i> (m. pl.)	ܐܘܚܝܢܘܗܘܢ	<i>selves, souls</i>	ܐܘܚܝܢܘܗܘܢ
<i>grapes</i>	ܚܢܬܐ	<i>awaken</i> (f. pl.)	ܐܘܚܝܢܝܗܘܢ	<i>yourselves</i> (m. pl.)	ܐܘܚܝܢܘܗܘܢ
<i>Shmuni</i>	ܡܫܘܢܝܐ	<i>sister</i>	ܫܘܠܬܐ	<i>yourselves</i> (f. pl.)	ܐܘܚܝܢܝܗܘܢ
<i>pancake*</i>	ܦܢܥܟܐ	<i>his sister</i>	ܫܘܠܬܐ ܕܗܘ	<i>repentance</i>	ܐܘܚܝܢܘܗܘܢ
<i>O!</i>	ܐܘ	<i>her sister</i>	ܫܘܠܬܐ ܕܗܝ	<i>my God</i>	ܐܘܚܝܢܝܗܘܢ
<i>sinner</i>	ܫܠܝܢܐ	<i>self, soul</i>	ܐܘܚܝܢܐ	<i>our God</i>	ܐܘܚܝܢܘܗܘܢ
<i>awaken</i> (m. sing.)	ܐܘܚܝܢ	<i>yourself</i> (m. sing.)	ܐܘܚܝܢܐ	<i>Lord</i>	ܐܘܚܝܢܐ
<i>awaken</i> (f. sing.)	ܐܘܚܝܢܝ	<i>yourself</i> (f. sing.)	ܐܘܚܝܢܝ	<i>our Lord</i>	ܐܘܚܝܢܘܗܘܢ

* A word I coined to use with my kids!

Reading Sentences

- Isaac and his sister are eating grapes. ܐܝܨܚܐܪܐ ܘܫܘܠܬܐ ܘܚܢܬܐ ܘܐܘܚܝܢܘܗܘܢ.
- Shmuni and her sister are eating pancakes. ܡܫܘܢܝܐ ܘܫܘܠܬܐ ܘܦܢܥܟܐ ܘܐܘܚܝܢܘܗܘܢ.
- O (male) sinner, awaken yourself for repentance. ܐܘ ܫܠܝܢܐ ܐܘܚܝܢܐ ܐܘܚܝܢܐ ܐܘܚܝܢܐ.
- O (female) sinner, awaken yourself for repentance. ܐܘ ܫܠܝܢܝܐ ܐܘܚܝܢܝܐ ܐܘܚܝܢܝܐ ܐܘܚܝܢܝܐ.
- O (male) sinners, awaken yourselves for repentance. ܐܘ ܫܠܝܢܐ ܐܘܚܝܢܐ ܐܘܚܝܢܐ ܐܘܚܝܢܐ.
- O (female) sinners, awaken yourselves for repentance. ܐܘ ܫܠܝܢܝܐ ܐܘܚܝܢܝܐ ܐܘܚܝܢܝܐ ܐܘܚܝܢܝܐ.
- My Lord, and my God. ܐܘܚܝܢܝܗܘܢ ܘܐܘܚܝܢܝܗܘܢ.
- Our Lord, and our God. ܐܘܚܝܢܘܗܘܢ ܘܐܘܚܝܢܘܗܘܢ.

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 **اِلسُّ** ‘sister’ to form **اِلسُّ** ‘his sister’. Note that the noun ending **اِ** of **اِلسُّ** gets removed in the process. Try forming *his book* from **اِلسُّ**. First, remove the ending **اِ** to get **اِلسُّ**, then add the **اِ** to get **اِلسُّ** ‘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 **اِلسُّ** ‘her sister’, and **اِلسُّ** ‘her book’. The following table gives the entire list of possessive pronouns with the noun **اِلسُّ** ‘book’:

Table 11. Possessive suffixes.

Singular	3	M	اِلسُّ	His book	اِ
		F	اِلسُّ	Her book	اِ
	2	M	اِلسُّ	Your book	اِ
		F	اِلسُّ	Your book	اِ
	1		اِلسُّ	My book	اِ
Plural	3	M	اِلسُّ	Their book	اِ
		F	اِلسُّ	Their book	اِ
	2	M	اِلسُّ	Your book	اِ
		F	اِلسُّ	Your book	اِ
	1		اِلسُّ	Our book	اِ

In the case of unvocalized text, **اِلسُّ** ‘his book’ and **اِلسُّ** ‘her book’ are homographs, but the dot on the **اِ** is enough to indicate if the suffix is masculine or feminine; e.g., **اِلسُّ** is **اِلسُّ** and **اِلسُّ** is **اِلسُّ**. 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 **اِلسُّ**, *his books* (plural) is **اِلسُّ** (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 **اِلسُّ**, we end up with **اِلسُّ**. 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 **اِلسُّ**, but the orthographic tradition only underlines the **اِ** like **اِلسُّ** and this is my preference.

The other suffixes are straightforward. They are listed in the following table with the plural noun **اِلسُّ** ‘books’.

Table 12. Possessive suffixes with plural, masculine nouns.

Singular	3	M	حُكَّتْهُوَ	His books	هُوَ
		F	حُكَّتْهُوَ	Her books	هِيَ
	2	M	حُكَّتْكُمْ	Your books	كُمْ
		F	حُكَّتْكُمْ	Your books	كُمْ
	1		حُكَّتْ	My books	أَنَا
Plural	3	M	حُكَّتْهُمْ	Their books	هُمْ
		F	حُكَّتْهُنَّ	Their books	هُنَّ
	2	M	حُكَّتْكُمْ	Your books	كُمْ
		F	حُكَّتْكُمْ	Your books	كُمْ
	1		حُكَّتْ	Our books	أَنْفُسَنَا

What is common in the above table? Apart from the first two rows (هُوَ and هِيَ), all of the possessive suffixes that attach to a plural noun begin with اَنْفُسَنَا. 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 مَلِكَةٌ. Then we say مَلِكَةٌ ‘his queens’, مَلِكَةٌ ‘her queens’, etc.

Using اَنْفُسَنَا

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

- 1 Isaac and his sister are eating grapes. اَنْفُسَنَا اِسْحٰقَ وَ اِسْحٰقَةَ اَكَلُوْا عِنَبًا.
- 2 Shmuni and her sister are eating pancakes. اَنْفُسَنَا شْمُونِي وَ شْمُونِيَةَ اَكَلُوْا فَطِيْرًا.
- 3 O (male) sinner, awaken yourself for repentance. اُوْهِيْ اَنْفُسَكَ اَحْسِنِيْ لِنَفْسِكَ اِنْ تَتُوبَ.
- 4 O (female) sinner, awaken yourself for repentance. اُوْهِيْ اَنْفُسَكَ اَحْسِنِيْ لِنَفْسِكَ اِنْ تَتُوبِيْ.
- 5 O (male) sinners, awaken yourselves for repentance. اُوْهِيْ اَنْفُسَكُمْ اَحْسِنُوْا لِنَفْسِكُمْ اِنْ تَتُوبُوْا.
- 6 O (female) sinners, awaken yourselves for repentance. اُوْهِيْ اَنْفُسَكُنَّ اَحْسِنُوْا لِنَفْسِكُنَّ اِنْ تَتُوبُوْنَ.
- 7 My Lord, and my God. اَنْفُسَنَا رَبُّنَا وَ اَنْفُسَنَا اِلٰهُنَا.
- 8 Our Lord, and our God. اَنْفُسَنَا رَبُّنَا وَ اَنْفُسَنَا اِلٰهُنَا.

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

2 **وَسُنِدَا فَعِدُونَنَا فَعِدَا أَيْبَا سَمْعُونَا حَلْمُو وَحَبِي.**
 Nun Phabronia¹ wrote a letter and sent it to Tur Abdin.

3 **لَكُنَّا: مَدَلِصَا فَصَحَلَمَلْ دُونِمْ أَحْفَجُو.**
 Boys, Malphono Sebastian Brock taught you.

4 **لَكُنْنَا: وَسُنِدَا فَعِدُونَنَا أَحْفَجِي.**
 Girls, Nun Phabronia taught you.

5 **صَحَلِصَا فَصَحَلَمَلْ دُونِمْ أَحْفِي سَمْعُونِي.**
 Malphono Sebastian Brock taught me and guided me.

6 **صَحَلَمَلْ دُونِمْ أَحْفِي وَصَحَلِصَا فَصَحَلَمَلْ دُونِمْ أَحْفِي سَمْعُونِي.**
 All Malphonos say, “Malphono Sebastian Brock taught us and guided us.”

7 **لَكُنَّا أَصَعِنَا فَصَحَلِصَا فَصَحَلَمَلْ دُونِمْ أَحْفِي أُنِي.**
 The boys succeeded because Malphono Sebastian Brock taught them.

8 **وَسُنِدَا أَصَعِنَا فَصَحَلِصَا فَصَحَلَمَلْ دُونِمْ أَحْفِي أُنِي.**
 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, **هَبُو** ‘he sent’ becomes **هَبُونُو** ‘he sent it’. The suffix is **ونو**, but note that the **و** on **ه** of **هَبُو** disappeared.

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

Table 13. Object pronoun suffixes.

Singular	3	M	صَلَاوْ	He wrote him/it	وْ
		F	صَلَاوْ	He wrote her/it	وْ
	2	M	صَلَاوْ	He wrote you	وْ
		F	صَلَاوْ	He wrote you	وْ
	1		صَلَاوْ	He wrote me	وْ
Plural	3	M	صَلَاوْ	He wrote them	وْ
		F	صَلَاوْ	He wrote them	وْ
	2	M	صَلَاوْ	He wrote you	وْ
		F	صَلَاوْ	He wrote you	وْ
	1		صَلَاوْ	He wrote us	وْ

¹ Sister Phabronia is a nun at the Monastery of Mor Gabriel, southeast Turkey.
 Brought to you by | provisional account
 Authenticated | eylul.cetinbas@bilkent.edu.tr
 Download Date | 1/9/20 7:08 PM

Again, note the changes to the vowels of the verb. In **كَرَّهَ** ‘he wrote him/it’ the **اَ** of **كَرَّهَ** moved from the **ا** to the **ه**, but in **كَرَّهْتُمْ** ‘he wrote you (plural)’ the **اَ** 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 **اَهِ** ‘him’, the vowel shifts place in the verb. If, on the other hand, the suffix begins with a consonant as in **اَهُ**, 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., **اَهِ** is the object suffix in **كَرَّهْتَهُ** ‘he wrote it’ and the possessive suffix in **كِتَابُهُ** ‘his book’. But this will cause you confusion when there are no vowels: what is **اَهُ**? 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. **مَاتَ** ‘killed’

b. **كَتَبَ** ‘scribed’

c. **تَوَدَّ** ‘took’

d. **خَدَّمَ** ‘served’

2. Translate into English:

كُنْتُمْ تَصِفْتُمْ بِمَنْ مَاتَ a

مَاتَ كَتَبَ كَتَبْتُمْ بِمَنْ مَاتَ b

مَاتَ كَتَبَ كَتَبْتُمْ بِمَنْ مَاتَ c

Note. **كُنْتُمْ** ‘help’.

3. Translate into English:

تَوَدَّ مَاتَ اَهُ اَهُ a

اَهُ مَاتَ اَهُ b

تَوَدَّ مَاتَ اَهُ اَهُ c

5.3 Revisiting the **اَهُ** Prefixes

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

Four letters act as prefixes. They are:

اَ meaning *in*.

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

اِ meaning *and*.

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

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

5.4 Putting it All Together

New Words

Words with prefixes and suffixes are listed in the Analysis subsection below. Other new words are:

Adam	أَدَمٌ	come	أَتَى	in the beginning	بِئْتَمُنْ
Jesus	عَسَى	mercy	رَحْمَةً	earth	أَرْضًا
to be	يَكُونُ	abbreviation for Hallelujah	هَلَلُ	speaker	كَلِمًا
lover of	مُحِبٌّ	he sins	يُذْنِبُ	praise (n.)	مُحَمِّدًا
mankind	بَشَرًا	repents	يَتُوبُ		

Reading Sentences

1 كُنْهَهُوُورٌ مُرْمَمٌ مَعَهُ مَلَأَ مَعَهُوُورًا.

With (literally, *in*) your light we see light; Jesus full of light.

2 كُنْهَهُوُورًا مُرْمَمٌ مَعَهُوُورًا مُرْمَمٌ مَعَهُوُورًا. كُنْهَهُوُورًا مُرْمَمٌ مَعَهُوُورًا مُرْمَمٌ مَعَهُوُورًا. كُنْهَهُوُورًا مُرْمَمٌ مَعَهُوُورًا مُرْمَمٌ مَعَهُوُورًا.

In the evening Abraham had called you on the peak of the mountain, and you answered him, (O) lover of mankind. And in the evening we call (to) you. Come to our help, our God full of mercy. Hallelujah. And have mercy upon us.

3 كُنْهَهُوُورًا مُرْمَمٌ مَعَهُوُورًا: كُنْهَهُوُورًا مُرْمَمٌ مَعَهُوُورًا.

Of (literally, *in*) my (own) will I sin; of my will I repent.

4 كُنْهَهُوُورًا مُرْمَمٌ مَعَهُوُورًا مُرْمَمٌ مَعَهُوُورًا. كُنْهَهُوُورًا مُرْمَمٌ مَعَهُوُورًا مُرْمَمٌ مَعَهُوُورًا. كُنْهَهُوُورًا مُرْمَمٌ مَعَهُوُورًا مُرْمَمٌ مَعَهُوُورًا.

On the Friday in the beginning, God fashioned Adam from earth. And he breathed in him a spirit and he made him talkative (i.e., endowed him with the power of speech), that he shall sing praise to Him. Hallelujah and Hallelujah. And he shall thank his maker.

Analysis

There are not that many new concepts in this lesson, except how everything that we learned thus far can appear all together in texts. So let us analyze each of the words given above that contain prefixes and/or suffixes.

Sentence 1

كُنْهَهُوُورٌ = كُنْهَهُوُورٌ + كُنْهَهُوُورٌ + كُنْهَهُوُورٌ

With + light + your = with your light. كُنْهَهُوُورٌ is the prefix meaning ‘in’ (although it is more idiomatic to say ‘with’ in English here). The main word is كُنْهَهُوُورٌ ‘light’ but the final كُنْهَهُوُورٌ is deleted when the word attaches to the object suffix كُنْهَهُوُورٌ ‘your’.

Sentence 2

كُنْهَهُوُورًا = كُنْهَهُوُورًا + كُنْهَهُوُورًا

In + evening = in the evening. كُنْهَهُوُورًا is the prefix meaning ‘in’. The stem is كُنْهَهُوُورًا ‘evening’.

كُنْهَهُوُورًا = كُنْهَهُوُورًا + كُنْهَهُوُورًا

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

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

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'.

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

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.

$$\text{وَوَدَعَاكَوَوو} + \text{و} = \text{وَوَدَعَاكَوَووو}$$

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).

$$\text{وَوَدَعَاكَوَووو} + \text{و} = \text{وَوَدَعَاكَوَوووو}$$

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

$$ܐ̇ + ܒ = ܐܒܘܫܘܢܐ$$

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

$$ܐ̇ + ܐܘܢܐ + ܐ = ܐܘܢܐܘܢܐ$$

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

$$ܐ̇ + ܐܘܒܘܫܘܢܐ + ܐܘܢܐ = ܐܘܒܘܫܘܢܐܘܢܐ$$

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

$$ܐܘܢܐ + ܐܘܒܘܫܘܢܐ = ܐܘܢܐܘܒܘܫܘܢܐ$$

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

$$ܐ̇ + ܐܘܒܘܫܘܢܐ + ܐ = ܐܘܒܘܫܘܢܐܘܢܐ$$

(object marker) + *maker* + *his* = *his maker*. The prefix ܐ is the object marker. The stem, which is the object of the phrase, is ܐܘܒܘܫܘܢܐ ‘maker’ without the ܐ̇ ending. The suffix ܐ̇ 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 ܐܘܒܘܫܘܢܐ ‘maker’ lose this ending when the noun is attached to a suffix that begins with a vowel such as ܐ̇ as in ܐܘܢܐܘܒܘܫܘܢܐ ‘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., ܐܘܒܘܫܘܢܐ ‘a maker’, ܐܘܒܘܫܘܢܐ ‘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 ܐܘܒܘܫܘܢܐ ‘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 ܐܘܒܘܫܘܢܐܘܢܐ.

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 **ܘܥܘܕ** is surrounded by vowels on both sides, it is pronounced as if it was **ܘܥܘܕ**; 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, ܐ, and ܐ. 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	ܐܕܝܫܐ	the Covenant	ܚܘܒܐ	women	ܢܦܠܐ
Ephrem	ܐܦܪܝܡ	virgin	ܚܘܪܘܢܐ	dialogue poem	ܩܘܪܘܢܐ
he came	ܐܘܠܐ	Jacob	ܝܥܩܒ	put, composed	ܩܘܡ
was born	ܐܘܠܡܐ	couplet poem	ܩܘܪܘܢܐ	died	ܚܘܒ
was baptized	ܐܘܠܡܐ	metrical poem	ܩܘܪܘܢܐ	year	ܩܘܪܘܢܐ
became a pupil	ܐܘܠܡܐ	commentator	ܩܘܪܘܢܐ		
Daughters of	ܩܘܪܘܢܐ	Nisibis	ܢܝܫܝܒ		

Reading

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

- 1 ܩܘܪܘܢܐ 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.

Finally, how does one read **ܘܫܒܘܢܝܢ**? The proper way is reading the number as if it were written in words: **ܘܫܒܘܢܝܢ ܘܫܒܘܢܝܢ ܘܫܒܘܢܝܢ** ‘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., **ܘܫܒܘܢܝܢ** *shbasag!*

A table of the numbers appears in section 7.6.

Analysis

Sentence 1

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

Sentence 2

The **ܘ** of **ܘܫܒܘܢܝܢ** ‘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 **ܘܫܒܘܢܝܢ** ‘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. **ܘܫܒܘܢܝܢ** are couplet-based poems often used in narratives, where each line has the same number of syllables. **ܘܫܒܘܢܝܢ** are stanzaic and have more complex metrical structures; Saint Ephrem is the most famous of all poets who wrote in this type. **ܘܫܒܘܢܝܢ** 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 **ܘܫܒܘܢܝܢ** ‘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 **ܘܫܒܘܢܝܢ** ‘daughter of the covenant’ (**ܘܫܒܘܢܝܢ** with a silent **ܘ** is the singular of **ܘܫܒܘܢܝܢ**) 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 (ܫܘܒܚܬܘܨܐ) 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 ܡܢܚܘܕ ܕܫܘܪܘܓ ܩܢܝܢܐ ܕܘܫܘܫܐ ܩܒܠܐ ܕܥܘܨܒܐ ܕܘܫܘܫܐ ܕܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܐܘܪܝܢܐ
 ܕܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܐܘܪܝܢܐ
 ܕܥܘܨܒܐ ܕܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܐܘܪܝܢܐ

(Hint: ܐܘܪܝܢܐ ܕܥܘܨܒܐ = orthodox; ܕܥܘܨܒܐ = Batnan, a place name; ܕܫܘܪܘܓ = Sarug, a place name.)

6.2 Mimro (Verse) Poem

New Words

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

Reading

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

ܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܥܘܨܒܐ.	ܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܥܘܨܒܐ.	1
ܕܥܘܨܒܐ ܕܥܘܨܒܐ ܕܥܘܨܒܐ.	ܕܥܘܨܒܐ ܕܥܘܨܒܐ ܕܥܘܨܒܐ.	2
ܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܥܘܨܒܐ.	ܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܥܘܨܒܐ.	3
ܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܥܘܨܒܐ.	ܐܘܪܝܢܐ ܕܥܘܨܒܐ ܕܥܘܨܒܐ.	4

- God, give learning, to him who loves learning.
- And the master who teaches well, make him great in the Kingdom.
- He who loves learning, his learning will be much.
- 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 ܕܥܘܨܒܐ). 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 ܕܥܘܨܒܐ (1914), vol. 2, pp. ܕܥܘܨܒܐ. Brought to you by | provisional account
 Authenticated | eylul.cetinbas@bilkent.edu.tr
 Download Date | 1/9/20 7:08 PM

that he is the one who invented it. For this reason, poems in this meter are usually headed with **ܟܘܢܐ 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, **ܘ**, 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 **ܘܘ**, **ܘܘܘ**, or **ܘܘܘܘ**. Unlike modern English, there are really no conventions of punctuation in Syriac.

The **ܘܟܘܢܐ** Construction

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

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

Analysis

Verse 2

In **ܘܟܘܢܐ ܘܟܘܢܐ**, the **ܘܟܘܢܐ** is the object marker.

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

ܘܟܘܢܐ is the short (absolute) form of **ܘܟܘܢܐ**.

ܘܟܘܢܐ is made of the imperative verb **ܘܟܘܢܐ** ‘make’ and the object suffix **ܘܟܘܢܐ** ‘him’.

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

Note the word play using **ܘܟܘܢܐ**. 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 **ܘܟܘܢܐ** ‘his learning’ is **ܘܟܘܢܐ** ‘learning’ followed by the possessive pronoun **ܘܟܘܢܐ** ‘his’. Recall that the **ܘܟܘܢܐ** 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. كَانِبًا

_____ هَاكِبًا حَاكِبًا _____
 _____ كَانِبًا 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>	ܐܘܪܘܫܝܡ
<i>my brothers</i>	ܐܘܪܐܝܢܐ	<i>they differ</i>	ܡܢܚܝܒܝܢ	<i>truth</i>	ܡܘܨܪܝܡܐ
<i>lamb</i>	ܐܘܪܐܝܢܐ	<i>let us look</i>	ܡܢܚܝܒܝܢ	<i>killed, slain</i>	ܡܘܨܪܝܡܐ
<i>if</i>	ܐܘܪܐܝܢܐ	<i>let us see</i>	ܡܢܚܝܒܝܢ	<i>both of them</i>	ܐܘܪܘܫܝܡܐ
<i>they compare</i>	ܐܘܪܐܝܢܐ	<i>slaughtered</i>	ܡܢܚܝܒܝܢ		

Reading

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

ܐܘܪܐܝܢܐ ܡܢܚܝܒܝܢ. 1
 ܐܘܪܐܝܢܐ ܡܢܚܝܒܝܢ ܡܘܨܪܝܡܐ
 ܐܘܪܐܝܢܐ ܡܢܚܝܒܝܢ ܡܘܨܪܝܡܐ

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).

ܐܘܪܐܝܢܐ ܡܢܚܝܒܝܢ. 2
 ܐܘܪܐܝܢܐ ܡܢܚܝܒܝܢ ܡܘܨܪܝܡܐ

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 *ܐܘܪܐܝܢܐ ܡܢܚܝܒܝܢ* (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 ܚܘܪܘܒܐ**; 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 (**ܡܢ** 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 **ܡܕܝܢܐܐ** *medenho*. This rule applies across word boundaries. In **ܡܠܝܟܐ ܚܘܪܘܒܐ** the two letters **ܚ ܘ** have no vowels on them. Hence, we are allowed to add an **ܐ** sound on the **ܘ** as if the phrase were written **ܡܠܝܟܐ ܚܘܪܘܒܐܐ**. Now count the vowels. How many do we have? Yes, we now have 5 vowels. The same applies to **ܕܘܒܝܢܐ ܕܘܪܝܢܐ**. Read it as if it were **ܕܘܒܝܢܐܐ ܕܘܪܝܢܐܐ** (with **ܐ** sound on the **ܘ**).

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 ܘܢܝܢܐ** 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 **ܐܢܬܐܐ ܘܢܝܢܐܐ**, 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 **ܕܘܒܝܢܐ** 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 **أَكْنُ** is the short form (absolute) of **أَكْنُ لُ** ‘lamb’. Do not confuse it with the verb **أَكْنُ** ‘he said’.

Stanza 2

The first word **كَلَاوُشَهُ** is made up of **د** ‘in’, and **لَاوِي** ‘two’ which loses its final **ي** when it connects to the object suffix **هُ**.

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

لِ is made of the relative pronoun **لِ** ‘that’ (which was omitted in the English translation for idiomatic reasons), and **لِ** ‘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 قَرِيْمَا. أَكْنُ كَهْمَا ❖ نُشُو اُنْس. أَه نُهَجْسِي ❖	1 هَا مَلِيْمَا يُوه حَضْرِي هَبِيص يُوه حَرْهِي 2 كَلَاوُشَهُ أَكْنُ هَسْرَا لِ يُشِي
---	--

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 **يُوه** 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 **يُوه** in **نُشُو** (although this **يُوه** 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 **لِ** which is **لِ** 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 قَرِيْمَا**,

mentioned in the Book of Exodus, chapter 12. The second lamb is Christ, the new Passover Lamb, or as Saint Ephrem calls him **ܐܘܠܐܡܢܐ** ‘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. **ܩܘܡܐܢܐ** b. **ܡܘܠܕܐ** c. **ܡܘܨܪܐ** d. **ܡܘܠܕܐ**
 _____ **ܡܘܨܪܐ** _____ **ܡܘܨܪܐ** _____ **ܡܘܨܪܐ**

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

Reading

The following passage gives a few stanzas from a longer **ܡܘܨܪܐ** 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 مَعَا لَأَزِيدَ سَمًا:

وَمَعِ كَيْبًا وَهَبَ قَلْبًا حَصًّا.

وَسَعَا يَجِبُ بِهِ هُوَ سَمْعَهُ حُرْمًا:

وَالاَ حَمْدًا مُدَا كَلًا ❖

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 لِحَمِّ سَلْمًا:

وَوَحَّفَهُ بِأَمِّهِ وَمَصَدَّ كَلًا.

وَأَمَّنَّا حَلْحَلَهُ وَآلَ أُجْبِي:

هَهُ مَعْمَدٌ كَلٌ كَلًا مَقَّصًا ❖

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 سَرَا فَعَلِمَا تَبَيَّأَ حَمًّا:

وَكَلَّمَهَا بِأَلْفَا مَدَامًا كَلًا.

وَعَرَّتْ تَلَمَّأَهُ نَبِيْمًا مَدًّا

وَمَعْبًا وَوَقَّعَ تَأَمَّنًا كَلًا ❖

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 فَعَلِمَا:

إِعْدِي كَلٌ لِكَلِمَا حَصِّهِ حُجَمًا:

وَوَلَّحَا وَكَلَّمَهَا وَوَسَّعِي حَلْمِي:

أَنَا حَمَّأَهُ، أَرْوَا أُنَا:

مَدَّأَنَا أُنَا حَمَّهُ حُجَمًا ❖

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 سَلْمًا:

أَنَا حَمَّكْتَبِ لَا مَعْمَسِي:

وَهَيَّأَ فَعَلِمَا كَلَامِي:

حَبَّأَ حَمَّعِي وَكَلَّمَهَا بِهَمِّي:

هَمَّعِي وَكَلَّمَهَا مَعْمَسِي ❖

¹ Sebastian P. Brock, *مَعْمَسَا مَحْمَدًا* (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 فَالَسْ:

وَحَسْبُهَا مَتَّعْنَه حَص.

مَعْنَه كَا مَتَّعَمَّ سَلَّيْتَه:

وَسَلَّيْتَه كَا كُرُوتْ مَعْنَه اُوْدَا.

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 **ܟܘܠܟܘܢܐ** 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 **ܟܘܠܟܘܢܐ**, 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 ܘܢܐ

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 ܘܢܐ, as in **ܟܘܠܟܘܢܐ**.

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

Here are some other examples: رُءِبًا وَرَءِبًا 'head of the apostles' can be expressed as رُءِبًا وَرَءِبًا. Similarly, رُءِبًا وَرَءِبًا 'big/head of the priests' can be expressed as رُءِبًا وَرَءِبًا.

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

Use of the Present Tense as Active Participles

The present tense verb, e.g. رُءِبًا '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., رُءِبًا مَرَّةً '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 رُءِبًا '(she) is crying' can be used with pronouns as follows: رُءِبًا رُءِبًا 'you are crying', رُءِبًا رُءِبًا '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 ر of the pronoun but keep the ُ, then join the rest together. The bits that need to be removed are shown shaded below:

رُءِبًا رُءِبًا

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

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

رُءِبًا رُءِبًا → رُءِبًا
رُءِبًا رُءِبًا → رُءِبًا

Note that in the case of رُءِبًا 'I (feminine) am listening', there is the ر 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 **وَهُ** in **وَهُنَّزَعُوا** ‘persuaded him’. The verb here is the past tense **نَزَعُوا** ‘they persuaded’. When the suffix **وَهُ** was added, the **و** took on an **ُ** vowel (because it is followed by **و**) so we get **وَهُنَّزَعُوا**. Then the **ُ** moved to the **ن**. The result is **وَهُنَّزَعُوا**.

The second is **وَهُ** in **وَهُجَرُوا** ‘compelled him’. Here, the verb is **جَرُوا** ‘compelled’. The form **وَهُ** is always used when the verb ends in **و**.

Don’t forget the more common suffix for *him*: **وَهُ** as in **وَهُنَّزَعُوا** ‘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 **وَهُنَّزَعُوا** and **وَهُجَرُوا** above.

وَهُنَّزَعُوا ‘and his love’ is made of **و** ‘and’, **مُحَلُّ** ‘love’ (the final **و** is removed), and **وَهُ** ‘his’.

Stanza 2

The verbs **سَمِعَتْ** ‘she heard’ and **قَالَتْ** ‘she said’ are in the past tense, feminine, singular.

وَهُنَّزَعُوا ‘his news’ is **خَبْرًا** ‘news’ and **وَهُ** ‘his’.

وَهُنَّزَعُوا ‘that in his banquet’ is the relative pronoun **وَهُ** ‘that’, the prefix **د** ‘in’, **مُنَافِيَةٌ** ‘banquet’, and **وَهُ** ‘his’. Note the double possessive usage in **وَهُنَّزَعُوا**, literally ‘his banquet of Simon’.

وَهُنَّزَعُوا ‘in her heart’ is the prefix **د** ‘in’, **قَلْبًا** ‘heart’, and **وَهُ** ‘her’.

وَهُ is the relative pronoun **وَهُ** ‘that’, and **وَهُ** ‘if’.

أُرْجِبُ is a contracted form of **أَنَا أُرْجِلُ** ‘I am going’. Note that the **أ** is silent in this verb.

Stanza 3

وَهُنَّزَعُوا ‘that to repentance’ is the possessive pronoun **وَهُ** ‘that’, the prefix **د** ‘to’, and **تَوْبًا** ‘repentance’.

وَهُنَّزَعُوا ‘and with his crafts’ is **و** ‘and’, **د** ‘in’, **مَنْجَلًا** ‘crafts’, and **وَهُ** ‘his’.

وَهُنَّزَعُوا ‘near her’ is **بِ** ‘near’ and **وَهُ** ‘her’ (because some prepositions, like **بِ**, take the plural suffixes).

In **وَهُنَّزَعُوا**, the prefix **وَهُ** is a relative pronoun introducing a relative clause **وَهُ** ‘in this manner’.

Stanza 4

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

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

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

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

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

كَلِمَاتِكُنَّ is the object marker **ا**, **كَلِمَاتٌ** 'words', and **ي** 'your' which is used with plural nouns.

لِذَلِكَ is the object marker **ا**, the relative pronoun **الَّذِينَ** 'those who', and the verb **تُكَلِّمِينَ** 'repent' in the present tense.

لِأَنَّ 'to today' is **ا** 'to' and **لِأَنَّ** which is the short (absolute) form of **لِأَنَّ** 'today'.

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

Exercise 6.4

1. Why did the poet choose **لِأَنَّ** over **لِأَنَّ** in Stanza 5? Why did he chose **بِ** instead of **بِ**?
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	كُلُّ
		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			

‘one’ instead with humans; e.g., رَجُلٌ مَّيْمٌ or رَجُلٌ أَيْمٌ ‘a certain man’; $\text{مَرْأَةٌ مَّيْمَةٌ}$ or مَرْأَةٌ أَيْمَةٌ ‘a certain woman’. (Note that مَرْأَةٌ is the feminine form of رَجُلٌ .)

In Sentence 3 you may have noticed that we left كَر 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 $\text{وَحَرْفٌ كَرٌ كَرٌ}$.

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

1. $\text{حَرْفٌ أَيْمَةٌ حَمِيْدَةٌ}$
2. أَوْفٌ كَمِيْدَةٌ
3. أَمَّا كَمِيْدَةٌ

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

$\text{حَرْفٌ عَلَّ حَمِيْدَةٌ أَيْمَةٌ: أَوْفٌ وَ كَمِيْدَةٌ}$

The وَ - عَلَّ 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 حَمِيْدَةٌ for حَمِيْدَةٌ . Further, we will no longer indicate this suffix in the Analysis sections.

Analysis

Sentence 1

In أَبَانَدُوا ‘they became friends’ the prefix أَبَانَدُ is the passive marker.

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

Sentence 2

فَلِّصْ is وَ , which is introducing the quotation $\text{أَنْتُمْ كَمِيْدَةٌ}$, then comes فَلِّصْ ‘divide’ which is an imperative verb.

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

Sentence 4

أَبَانَدُوا ‘became furious’ is also a passive verb by virtue of the prefix أَبَانَدُ .

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

Sentence 6

أَبَانَدُوا is the prefix أَبَانَدُ ‘for’, أَبَانَدُوا ‘breakfast’, and أَبَانَدُوا ‘your’.

Table 14. Ordinal and Cardinal Numbers.

Cardinal Numbers			Ordinal Numbers		
Number	Masc.	Fem.	Number	Masc.	Fem.
One	ܡܝܢ	ܡܝܢܐ	First	ܡܘܚܘܢܐ	ܡܘܚܘܢܐ
Two	ܐܘܢܝܢ	ܐܘܢܝܢܐ	Second	ܐܘܢܝܢܐ	ܐܘܢܝܢܐ
Three	ܐܟܬܝܢܐ	ܐܟܬܝܢܐ	Third	ܐܟܬܝܢܐ	ܐܟܬܝܢܐ
Four	ܐܘܪܘܢܐ	ܐܘܪܘܢܐ	Fourth	ܐܘܪܘܢܐ	ܐܘܪܘܢܐ
Five	ܡܘܨܘܩܐ	ܡܘܨܘܩܐ	Fifth	ܡܘܨܘܩܐ	ܡܘܨܘܩܐ
Six	ܥܘܕܐ	ܥܘܕܐ	Sixth	ܥܘܕܐ	ܥܘܕܐ
Seven	ܦܚܘܢܐ	ܦܚܘܢܐ	Seventh	ܦܚܘܢܐ	ܦܚܘܢܐ
Eight	ܐܘܨܘܢܐ	ܐܘܨܘܢܐ	Eighth	ܐܘܨܘܢܐ	ܐܘܨܘܢܐ
Nine	ܐܘܥܘܢܐ	ܐܘܥܘܢܐ	Ninth	ܐܘܥܘܢܐ	ܐܘܥܘܢܐ
Ten	ܚܘܨܘܢܐ	ܚܘܨܘܢܐ	Tenth	ܚܘܨܘܢܐ	ܚܘܨܘܢܐ

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 ܐܘܩܕ 'he left' in Sentence 3, and ܐܘܠܕ 'he wrote' in Sentence 7. Usually, but not always, these verbs have another form without the ܐ such as ܦܘܠ 'he loosened', and ܡܠܕ 'he wrote'. In some cases the meaning of the verbs is similar as in ܡܠܕ and ܐܘܠܕ, but in others the meaning is very different as in ܦܘܠ and ܐܘܩܕ.

Another example is ܦܘܠ 'he labored', and ܐܘܦܠܐ 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 ܡܠܕ and ܦܘܠ are ܦܘܠ-type verbs, and that ܐܘܠܕ and ܐܘܩܕ are ܐܘܦܠܐ-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 ܦܘܠ and ܐܘܦܠܐ (the symbol ' is used to transliterate ܐ).

A few grammars use the verbs ܡܠܕ 'he killed' and ܐܘܡܠܐ, which also has no meaning, instead of ܦܘܠ and ܐܘܦܠܐ. They would then say that ܡܠܕ is a QTAL-type verb and ܐܘܠܕ 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 + و + 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>	
<i>others</i>	ܐܫܦܢܐܢܐ	<i>taste</i>	ܦܥܠܐܢܐ	<i>many</i>	ܦܥܠܐܢܐܢܐ
<i>as, as if</i>	ܐܫܦܢܐܢܐ	<i>stones</i>	ܦܥܠܐܢܐ	<i>fool</i>	ܦܥܠܐܢܐܢܐ
<i>taught</i>	ܐܫܦܢܐܢܐ	<i>dog</i>	ܦܥܠܐܢܐ	<i>wicked</i>	ܦܥܠܐܢܐܢܐ
<i>people</i>	ܐܫܦܢܐܢܐ	<i>heart</i>	ܦܥܠܐܢܐ	<i>tombs</i>	ܦܥܠܐܢܐܢܐ
<i>wife of</i>	ܐܫܦܢܐܢܐ	<i>perfumed</i>	ܦܥܠܐܢܐ	<i>he left</i>	ܦܥܠܐܢܐܢܐ
<i>pour</i>	ܐܫܦܢܐܢܐ	<i>strike (imperative)</i>	ܦܥܠܐܢܐ	<i>beauty</i>	ܦܥܠܐܢܐܢܐ
<i>my son</i>	ܐܫܦܢܐܢܐ	<i>strike him</i>	ܦܥܠܐܢܐ	<i>listen (imperative)</i>	ܦܥܠܐܢܐܢܐ
<i>after</i>	ܐܫܦܢܐܢܐ	<i>my words</i>	ܦܥܠܐܢܐ	<i>you shall go</i>	ܦܥܠܐܢܐܢܐ
<i>after you</i>	ܐܫܦܢܐܢܐ	<i>his lord</i>	ܦܥܠܐܢܐ	<i>you shall commit</i>	ܦܥܠܐܢܐܢܐ
<i>lest</i>	ܐܫܦܢܐܢܐ	<i>oil</i>	ܦܥܠܐܢܐ	<i>adultery</i>	ܦܥܠܐܢܐܢܐ
<i>glory</i>	ܐܫܦܢܐܢܐ	<i>they shall commit</i>	ܦܥܠܐܢܐ	<i>you shall desire</i>	ܦܥܠܐܢܐܢܐ
<i>remember</i>	ܐܫܦܢܐܢܐ	<i>adultery</i>	ܦܥܠܐܢܐ	<i>you shall desire her</i>	ܦܥܠܐܢܐܢܐ
<i>righteous</i>	ܐܫܦܢܐܢܐ	<i>Nadan</i>	ܦܥܠܐܢܐ	<i>my sense, my mind</i>	ܦܥܠܐܢܐܢܐ
<i>friend</i>	ܐܫܦܢܐܢܐ	<i>he shall strike</i>	ܦܥܠܐܢܐ	<i>you shall drink</i>	ܦܥܠܐܢܐܢܐ
<i>rods</i>	ܐܫܦܢܐܢܐ	<i>he/we shall anoint</i>	ܦܥܠܐܢܐ	<i>you shall drink it</i>	ܦܥܠܐܢܐܢܐ
<i>wise man</i>	ܐܫܦܢܐܢܐ	<i>he shall anoint</i>	ܦܥܠܐܢܐ		

Reading

The following passage is taken from the Syriac version of the Story of Ahiqar.¹

¹ Dolabani, *ܐܫܦܢܐܢܐ* (1962), numbers 1, 6, 10, 19, 35, 73.

- 1 مَعْدَ كَيْدِ نَدَانَ هَلْ حَلَّ وَحَسْبِي: هَوَّهْ دُؤْ حَصَلْتْ أَمِ مَقَلْتْ أَدَهَا.
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: لَأِ لَأِيهْ وَ كَرِيدَا سَحْبِيرِ. وَيُحَصِّلُ بِيَهْهِ، إِيْسُنَا كَرِيدَابَا.
My son, do not commit adultery with the wife of your friend, lest others commit adultery with your wife.
- 3 كَيْدِي: أَمَهُو سَحْبِيرِ خَلَّ فَحَبَا وَأَوْقَلَا: هَلْ أَعْلَاهْهِو حَمْرُ إِنْقَلَا خَقَلَا.
My son, pour out your wine on the graves of the righteous, and do not drink it with wicked people.
- 4 كَيْدِي: خَلَّو مَهْفَا وَأِيدَا لَأِ أَلَّو هَلْ أَوَّيْسَهْ حَلَّو: مَهْلَا وَ مَهْفَا وَأِيدَا لَأِ هُفْصَهْ هَمَّكَلَا فَهَمَّهْ أَهْوَؤَهْ.
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: فَحَلَا وَ مَهْفَا مَدَهْ هَلْ أَلَّو خَلَّو حَقَا قَلَا مَسْمَهْهِو.
My son, the dog that leaves his owner and came after you, with stones strike him.
- 6 كَيْدِي: تَعَسِبْ سَيَصِلُ مَهْلَتِي مَهْلَتَا: هَلْ تَعَسِبْ فَجَلَا مَعَسَا مَحْصَهْ.
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 مَهْفَا وَ لَأِيهْ أَسْفَا حَيْبِي كَيْ مَدَهْ.
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 **لَأِ** ‘not’ followed by the future tense; e.g., **لَأِ لَأِيهْ** ‘do not commit adultery’, **لَأِ لَأَاهْهِو** ‘do not drink it’, **لَأِ أَلَّو** ‘do not go’, etc.

Doing Without a Vowel

The suffix **هْ** ‘her’ appears three times in Sentence 4. Going forward, we will start writing it without the vowel; e.g., **هْهُفْصَهْ** ‘her taste’, **هْهُمَّهْ** ‘her mouth’, **هْهُوَؤَهْ** ‘her glory’. Another version of the suffix is **هْ** as in **هْأَوَّيْسَهْ** ‘desire her’ (see analysis of sentence 4 below).

Recall that the masculine form of the suffix is **هْ** ‘his’, but without a dot on top of the **هْ**. Hence, the dot can be your guide to distinguish between *her* and *his*. For instance, **هْهُمَّهْ** is **هْهُمَّهْ** ‘his mouth’, while **هْهُمَّهْ** is **هْهُمَّهْ** ‘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 كَيْدِ نَدَانَ is **دَ** ‘to’, **أَوَّيْسَا** ‘sense’, and the silent possessive suffix **ي** ‘my’.

هَلْ كَيْدِي is **كَلْ** ‘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

مَرْءِ أَيْمَانِ 'wife of your friend': أَيْمَانِ is the short (construct) form of أَيْمَانٌ 'woman, wife' (note the silent ي). The usage of the construct form gives the possessive notion.

وَأَنْتَ literally 'that lest', but more idiomatically the whole thing is translated 'lest'. It is the relative pronoun وَ 'that' followed by أَنْتَ 'lest'.

تَذَكَّرْ is in the future tense, plural 3rd person masculine form.

مَرْءِ أَيْمَانِ is 'in/with', أَيْمَانِ 'wife', and تِ '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 تَشْرَبُ هِ, 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

تَشْرَبُ is شَرِبَ 'you shall lust', future tense verb in the singular 2nd masculine form, and the feminine possessive suffix هِ. You may have expected to see تَشْرَبُ هِ, 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.

تَشْرَبُ is the prefix د 'in', كَلْبٌ 'heart', and تِ 'your'.

كَلْبُهَا 'the word of her mouth': كَلْبُهَا is the short (construct) form of كَلْبٌ 'word'. The use of the construct gives the possessive sense. كَلْبُهَا is كَلْبٌ 'mouth', and هِ 'her'.

Sentence 5

ضَرَبَ 'hit him' is ضَرَبَ, and هِ 'him'. This verb tool ends in ل and has a different suffix.

Sentence 6

كثيراً 'many rods' refers to one physical rod being used many times to hit.

لِ is 'for', مَسْمُومٌ 'oil, anointment', and تِ 'your'.

Sentence 7

التي is the relative pronoun وَ 'which', and أَلْمَسَ '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

- 𐤀 ‘in’.
- 𐤃 ‘of’ (we will indicate it when it is used as a relative pronoun).
- 𐤄 ‘and’.
- 𐤆 ‘to’ (we will indicate it when it is used as an object marker).

Suffixes

- 𐤀𐤃 ‘your’.
- 𐤀𐤄 ‘his’
- 𐤀𐤆 and 𐤀𐤇 ‘her’.
- 𐤀𐤈, ending of plural masculines such as 𐤀𐤈𐤌𐤍 ‘books’.
- 𐤀𐤉, ending of plural feminines such as 𐤀𐤉𐤌𐤍 ‘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. 𐤍𐤃𐤍 ‘wine’ b. 𐤍𐤃𐤍 ‘oil’ c. 𐤍𐤃𐤍 ‘woman’ d. 𐤍𐤃𐤍 ‘after’

¹ Adapted from *Wikipedia* on <http://www.wikipedia.org>

Note. The ʾ of ܟܘܢܐ 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>	ܫܘܦܐ
<i>ground (pl.)</i>	ܐܘܘܚܐ	<i>sweet (pl., m.)</i>	ܫܟܢܐ	<i>blind</i>	ܫܘܦܐ
<i>I drank</i>	ܐܘܘܚܐ	<i>good</i>	ܟܘܢܐ	<i>she held fast</i>	ܫܘܦܐ
<i>ignorant</i>	ܟܘܢܐ	<i>young</i>	ܟܘܢܐ	<i>bird</i>	ܟܘܢܐ
<i>within</i>	ܟܘܢܐ	<i>youthfulness, youth</i>	ܟܘܢܐ	<i>she adorned</i>	ܟܘܢܐ
<i>wing</i>	ܟܘܢܐ	<i>she fed</i>	ܟܘܢܐ	<i>person</i>	ܟܘܢܐ
<i>wings</i>	ܟܘܢܐ	<i>association</i>	ܟܘܢܐ	<i>clipped (adj.)</i>	ܟܘܢܐ
<i>mind</i>	ܟܘܢܐ	<i>crumbs</i>	ܟܘܢܐ	<i>adolescence</i>	ܟܘܢܐ
<i>palm (fem.)</i>	ܟܘܢܐ	<i>virtues</i>	ܟܘܢܐ	<i>tutor</i>	ܟܘܢܐ
<i>she made wise, gave wisdom</i>	ܟܘܢܐ	<i>he is jumping</i>	ܟܘܢܐ		

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 ܫ.ܟ.ܟ. 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 ܫ.ܟ.ܟ.¹

1 ܟܘܢܐ ܟܘܢܐ ܟܘܢܐ
 ܟܘܢܐ ܟܘܢܐ ܟܘܢܐ
 ܟܘܢܐ ܟܘܢܐ ܟܘܢܐ
 ܟܘܢܐ ܟܘܢܐ ܟܘܢܐ
 ܟܘܢܐ ܟܘܢܐ ܟܘܢܐ
 ܟܘܢܐ ܟܘܢܐ ܟܘܢܐ

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, ܫܟܢܐ ܟܘܢܐ ܟܘܢܐ (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

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 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 **لَمَّ**.

Singular	3	M	لَمَّ	He became	لَمَّ	He was
		F	لَمَّتْ	She became	لَمَّتْ	She was
	2	M	لَمَّوْا	You became	لَمَّوْا	You were
		F	لَمَّوْنَ	You became	لَمَّوْنَ	You were
	1		لَمَّوْا	I became	لَمَّوْا	I was
Plural	3	M	لَمَّوْا	They became	لَمَّوْا	They were
		F	لَمَّوْنَ	They became	لَمَّوْنَ	They were
	2	M	لَمَّوْا	You became	لَمَّوْا	You were
		F	لَمَّوْنَ	You became	لَمَّوْنَ	You were
	1		لَمَّوْا	We became	لَمَّوْا	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 **لَمَّوْا حَتَّى الْيَوْمِ** ‘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, **لَمَّوْا** could be **لَمَّوْا** ‘I wrote’, or **لَمَّوْا** ‘she wrote’; similarly, **لَمَّوْا** could be **لَمَّوْا** ‘I fed’, or **لَمَّوْا** ‘she fed’. The former has the ending **لَمَّوْا**, while the latter has the ending **لَمَّوْا**.

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, **لَمَّوْا**, by virtue of the dot, is **لَمَّوْا**, and **لَمَّوْا** is **لَمَّوْا**. 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

لَمَّوْا is the relative pronoun **لَمَّوْا**, ‘whose’, **لَمَّوْا** ‘feathers’, and **لَمَّوْا** ‘her’ which is used with plural nouns.

لَمَّوْا has a similar formation.

Sentence 2

لَمَّوْا is **لَمَّوْا** ‘and’, **لَمَّوْا** ‘adolescence’, and the silent suffix **لَمَّوْا** ‘my’.

لَمَّوْا is the object marker **لَمَّوْا**, **لَمَّوْا** ‘youth’, and the suffix **لَمَّوْا** has a similar formation.

We will no longer indicate the silent suffix **لَمَّوْا** ‘my’ in later sections.

لَمَّوْا is the letter name for **ل** of **لَمَّوْا**, 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 **ܫܘܟܠܐ** ‘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 **ܐ.ܡ.ܠ.**, 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 **ܟܠܩܝܡܐ** made of? What is **ܟܡܢܗܘܝܐ** made of?
2. Give the plural of the following nouns using **ܠܐ** and **ܥܘ**:
 - a. **ܐܕܠܐ**
 - b. **ܫܘܟܠܐ**
 - c. **ܫܘܟܠܐ**
 - d. **ܡܢܗܠܐ**
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.)	ܐܢܫܘܬܐ		<i>person</i>	ܐܢܫܐ		<i>was given</i>	ܐܘܫܘܘܬܐ
<i>divine</i> (f.)	ܐܢܫܘܬܐ		<i>grant</i>	ܐܘܫܘܘܬܐ		<i>bless</i>	ܐܘܫܘܘܬܐ = ܐܘܫܘܘܬܐ

<i>my lord</i>		<i>all of you</i>	كُلُّكُمْ	<i>let us give</i>	نَلَّا
<i>together</i>	تَبْرًا	<i>merciful</i>	مَرْحُومًا	<i>people</i>	خَلَّا
<i>love</i>	شُحًا	<i>deacon</i>	مَقْصُومًا	<i>holy (f.)</i>	مَرْبَعًا
<i>our lives</i>	سَتْرًا	<i>kiss</i>	تُهْمًا	<i>neighbor</i>	مَنْبًا
<i>priest</i>	قُودًا	<i>let us bow</i>	نَبِّحْ	<i>peace</i>	مَلْخًا

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.

Deacon: Bless my lord. 1 مَقْصُومًا: كَنْبُصِي.

Priest: Peace unto you all. 2 قُودًا: مَلْخًا كَلْجِ.

People: And with your spirit. 3 خَلَّا: هَخْر وَهَل وَجْ.

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. 4 مَقْصُومًا: نَلَّا مَلْخًا كَلْتَبْرًا: قُلَّا إِبْع كَنْبُصِي: كَهْمًا مَرْبَعًا وَكَلْجِ: شُحًا وَكَنْبُ وَكَلْجِ.

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 خَلَّا: أَمَّا كَنْبُ كُنْزَا أَلْخَا كَلْجِ أَمَّا كَلْجِ: مَقْصُومًا وَكَلْجِ.

People: Grant to us Lord God this peace all (of them) of the days of our lives. 6 مَقْصُومًا: مَحْ خَلَّا; مَلْخًا مَرْبَعًا وَكَلْجِ: مَقْصُومًا وَكَلْجِ: نَبِّحْ.

Deacon: After this holy and divine peace which was given, in front of the merciful Lord (let us) bow our heads. 7 خَلَّا: مَقْصُومًا مَقْصُومًا وَكَلْجِ.

People: In front of you, our Lord and our God.

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 *كَنْبُصِي* above, from *كَنْبُ*. One sometimes finds *أَبَاؤُنْصَعْنَكُمْ* for *أَبَاؤُنْصَعْرُكُمْ* 'have mercy upon us', and in manuscripts phrases like *لَنْكَلْجِمْ* for *لَنْكَلْجِمْ* 'forever and ever', and even *مَقْصُومًا* for *مَقْصُومًا* 'our Lord Jesus Christ'.

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 *كَنْبُصِي* above, from *كَنْبُ*. One sometimes finds *أَبَاؤُنْصَعْنَكُمْ* for *أَبَاؤُنْصَعْرُكُمْ* 'have mercy upon us', and in manuscripts phrases like *لَنْكَلْجِمْ* for *لَنْكَلْجِمْ* 'forever and ever', and even *مَقْصُومًا* for *مَقْصُومًا* 'our Lord Jesus Christ'.

Using the Future as Instruction

In the liturgical text above, you may have noticed that the future tense verbs *نَلَّا* 'we shall give' (line 4) and *نَبِّحْ* 'we shall bow' (4) are used in the form of instruction; i.e. 'let us give', 'let us bow'. You can say, for example, *نَلَّا* 'let us eat'.

Analysis

Sentence 1

ܕܢܒܪܝܢܐ 'bless my lord' is made of two words joined together: the imperative ܕܢܒܪܝܢܐ 'bless', and ܕܢܒܪܝܢܐ 'my lord' (itself from ܕܢܒܪܝܢܐ 'lord' and ܕܢܒܪܝܢܐ 'my'). Note that the ܢ of ܕܢܒܪܝܢܐ is deleted when the suffix ܕܢܒܪܝܢܐ 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 ܕܢܒܪܝܢܐ 'God will bless'.

Sentence 2

ܕܢܒܪܝܢܐ 'to you all' is ܕܢܒܪܝܢܐ 'to', ܕܢܒܪܝܢܐ 'all', ܕܢܒܪܝܢܐ 'you' (pl.).

Sentence 4

ܕܢܒܪܝܢܐ is the future tense verb in the plural 1st person.

ܕܢܒܪܝܢܐ is the possessive pronoun ܕܢܒܪܝܢܐ, 'of', ܕܢܒܪܝܢܐ, and ܕܢܒܪܝܢܐ 'our'. The same changes that occur in ܕܢܒܪܝܢܐ occur in ܕܢܒܪܝܢܐ when the suffix is added.

ܕܢܒܪܝܢܐ is ܕܢܒܪܝܢܐ 'and', ܕܢܒܪܝܢܐ 'God', and ܕܢܒܪܝܢܐ 'our'.

We will no longer indicate the suffix ܕܢܒܪܝܢܐ 'our' in future readings.

Sentence 6

ܕܢܒܪܝܢܐ is the abbreviation for ܕܢܒܪܝܢܐ 'deacon'.

ܕܢܒܪܝܢܐ is the possessive ܕܢܒܪܝܢܐ, 'which', and ܕܢܒܪܝܢܐ 'was given'. The verb is passive by virtue of the ܕܢܒܪܝܢܐ 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>	ܕܢܒܪܝܢܐ	<i>then</i> (adverb of time)	ܕܢܒܪܝܢܐ	<i>bread</i>	ܕܢܒܪܝܢܐ
<i>our Father</i>	ܕܢܒܪܝܢܐ	<i>debts</i>	ܕܢܒܪܝܢܐ	<i>forever and ever</i>	ܕܢܒܪܝܢܐ
<i>as</i>	ܕܢܒܪܝܢܐ	<i>sins, trespasses</i>	ܕܢܒܪܝܢܐ	<i>temptation</i>	ܕܢܒܪܝܢܐ
<i>evil, evil one</i>	ܕܢܒܪܝܢܐ	<i>debtor</i>	ܕܢܒܪܝܢܐ	<i>he shall forgive</i>	ܕܢܒܪܝܢܐ
<i>children of man, people</i>	ܕܢܒܪܝܢܐ	<i>power</i>	ܕܢܒܪܝܢܐ	<i>our need</i>	ܕܢܒܪܝܢܐ

<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>	اَلْحَا = اَلْحَا
<i>will (n.)</i>	رَحْمَلَا	<i>he forgives</i>	مَحَم	<i>glory</i>	اَلْحَمْدَلَا
<i>pray (imperative, pl.)</i>	رَحَم	<i>forgive (imperative)</i>	مَحَم	<i>you shall forgive</i>	اَلْحَمْفَلَا

Reading

The following passage is taken from the Peshitta version of Matthew, Chapter 6, verses 9-15.

9 هَوَجَلَا هَوَجَلَا رَحَم اِيَلَا: اَحَم وَحَمَمَلَا: تِلْمَقَبَم مَحَم.
In this manner then you pray: Our Father who are in Heaven, let your name be holy.

10 اَلْاَبَا مَلْحَمَلَا: تَهَلَا رَحْمَلَا اَمَلَا وَحَمَمَلَا اَف كَارَحَا.
Let your kingdom come; let your will be (done) as in heaven also on earth.

11 هَد ح كَمَلَا وَهَمْفَلَا مَعْمَلَا.
Give us bread of our need today.

12 هَمَحَم ح مَحَم (هَتَلَهَم): اَمَلَا وَاَف سَم مَحَم حَسَمَحَم.
And forgive us our debts (and sins), as also we forgave our debtors.

13 هَلَا اَلْحَا حَمَمَلَا: اَلَا قَلَا مَحَمَلَا: مَحَمَلَا وَوَجَمَلَا: مَحَمَلَا هَسَلَا هَمَحَمَلَا: حَمَمَلَا
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 اَلَا رَحْمَلَا: اَلْحَمْفَلَا كَحَمَمَلَا هَقَلَهُا: تَعَمَم اَف حَمَم اَحَمَم وَحَمَمَلَا.
If, therefore, you shall forgive people their offenses, your father who is in heaven shall also forgive you.

15 اَلَا وَب اَلَا اَحَمَمَلَا: اَفَلَا اَحَمَمَلَا مَحَمَلَا حَمَمَلَا هَقَلَهُا: مَحَمَلَا.
If, however, you do not forgive people, neither your father forgives you your offenses.

The Suffixes **وَجَم** and **وَهَم**

We have come across these plural suffixes before: **وَجَم** for the second person, and **وَهَم** for the third person. We will no longer indicate them or vocalize them in later sections.

Adding **هَتَلَهَم**

There are two versions of the Lord's Prayer in the Gospels: In Matthew, verse 12 uses **مَحَم**. The corresponding verse in Luke uses **سَلَهَم**. The liturgical practice combines both.

Analysis

Verse 9

رَحَم is an imperative plural.

Verse 13

اَلْحَا is from اَلْحَا: اَلْحَا is the future tense verb, the > of اَلْحَا is the object marker, and اَلْحَا is the object suffix 'us'.

Similarly قَلَا is from the contraction of قَلَا. Note the ligature قَلَا. (See section 6.16 for ligatures.)

2 **أَوْعِدْ دِه مَحْنَانِي هَعَسِبَا أَمَلًا وَيَا حِدْ وَهُدْ مَعَاؤِي هَقِي كُتْمَرِ وَأَحْبِئِيهِم كَلْمَا
هُوْمَا كُنْأِيًا وَيَا وَحْتَتَا جِبَالَا هَهْ سِدَا مَحْسَدَا أَوَا حِدَا هَهْ سِدَا 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 كُجِيًا وَيَا خَطَلَا هَلَا هَا هَقِي يَا أَلْحَبِيَا كَلْمَعَدَا هِنَا مَعِنَا هَوَحَقَّتْ إِنَّا حِدْ أَمْبِ وَهَمْنِيَا لَأَسَد
هَوَاتِيَا وَيَا هَوُجِيَا وَكَلْمِيَا حَقِي سِدَا مَع كَلْمَا وَيَا حِدَا مَبْعَلَا هَوُجِيَا.**

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 **هَقَدِيَا أَمْبِ حِدْ وَيَمْلِي هَقِي هَوُجِيَا وَيَا وَحْتَتَا هَوُجِيَا وَيَا هَوُجِيَا هَقِي كَلْمَا مَبْعَلَا هَوُجِيَا
أَدْتِيَا هَوُجِيَا هَقِي سِدَا مَعْتِيَا وَيَا هَوُجِيَا هَقِي هَوُجِيَا.**

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 **أَفْعَلَا**. Does it look like a **فَعَّلَا** verb, **فَعَّلَا** verb, or **أَفْعَلَا** verb? Compare their letter positions and vowels. You will find that **أَفْعَلَا** matches **فَعَّلَا**.

Sentence 2 begins with the verb **أَفْعَلَا** '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 **أَفْعَلَا** 'I translated' in Sentence 3.

There is one verb of type **فَعَّلَا**. It is **فَعَّلَا** in **هَوَحَقَّتْ** 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 **أَفْعَلَا** 'I translated' and **أَفْعَلِيهَا** 'I shall translate it'? They both begin with **أَفْعَلِي**. The initial **أ** may indicate to you that this is an **أَفْعَلَا** type verb. In fact, it is. The basic **فَعَّلَا** form is **فَعَّلَا**. The root of the verb are the three letters **حَد**.

Let us find the roots of **ܦܫܘܢܝܘܬܝܢ** and **ܦܫܘܢܝܘܬܝܢ**. These are in the future tense, and are plurals. As such, they begin with **ܦ** and end in **ܝܢ** (review Table 8 in section 4.4). If you remove them, you end up with the roots **ܦܫܘܢ** and **ܦܫܘܢ**.

Now let us find the root of **ܦܫܘܢܝܘܬܝܢ**. It too is a future plural form. Removing the prefix **ܦ** and the suffix **ܝܢ**, we end up with **ܫܘܢ**. Hmm! Roots usually have three letters, not two. There is a class of verbs whose third root letter is **ܫ**. Do you remember what we said about **ܫ** before: that it is too lazy to carry a vowel. Well, **ܫ** is also a push-over! If a suffix comes near it, it runs away. The root here is **ܫܘܢ** but when the suffix **ܝܢ** got attached, **ܫ** disappeared.

Analysis

Sentence 1

ܦܫܘܢܝܘܬܝܢ 'my hands' is **ܦܫܘܢܝܘܬܝܢ** 'hands' and **ܦܫܘܢܝܘܬܝܢ** 'my'. The final **ܢ** of the noun is removed when the suffix is attached.

Sentence 2

ܦܫܘܢܝܘܬܝܢ 'fully' is an adjective with an **ܝܢ** ending.

ܦܫܘܢܝܘܬܝܢ is the short (absolute) form of **ܦܫܘܢܝܘܬܝܢ**.

ܦܫܘܢܝܘܬܝܢ 'that I translate it' is the relative pronoun **ܦܫܘܢܝܘܬܝܢ** 'that', **ܦܫܘܢܝܘܬܝܢ** 'I translate' (**ܦܫܘܢܝܘܬܝܢ** type), and the suffix **ܦܫܘܢܝܘܬܝܢ** 'it'. Note the removal of the second **ܝܢ** in **ܦܫܘܢܝܘܬܝܢ** when the suffix is added.

ܦܫܘܢܝܘܬܝܢ 'children of the church' has the same formation as **ܦܫܘܢܝܘܬܝܢ** in the previous section.

Sentence 3

ܦܫܘܢܝܘܬܝܢ 'love of learning' is a construct for **ܦܫܘܢܝܘܬܝܢ** and **ܦܫܘܢܝܘܬܝܢ**. It should not be confused with the feminine past tense verb **ܦܫܘܢܝܘܬܝܢ** 'she loved'.

Exercise 6.11

1. Give the typology (**ܦܫܘܢܝܘܬܝܢ**, **ܦܫܘܢܝܘܬܝܢ**, **ܦܫܘܢܝܘܬܝܢ**, **ܦܫܘܢܝܘܬܝܢ**, **ܦܫܘܢܝܘܬܝܢ**, or **ܦܫܘܢܝܘܬܝܢ**) of the following verbs.

- | | | | |
|---------------------|---------------------|---------------------|---------------------|
| a. ܦܫܘܢܝܘܬܝܢ | b. ܦܫܘܢܝܘܬܝܢ | c. ܦܫܘܢܝܘܬܝܢ | d. ܦܫܘܢܝܘܬܝܢ |
| e. ܦܫܘܢܝܘܬܝܢ | f. ܦܫܘܢܝܘܬܝܢ | | |

2. Rewrite the reading passage replacing **ܦܫܘܢܝܘܬܝܢ** with feminine **ܦܫܘܢܝܘܬܝܢ**. Note: feminine adjectives (participles) are introduced in section 4.6, and verb conjugations in other sections of chapter 4; feminine form of **ܦܫܘܢܝܘܬܝܢ** is **ܦܫܘܢܝܘܬܝܢ**.

3. Give the root of the following verbs:

- | | | |
|---------------------|---------------------|---------------------|
| a. ܦܫܘܢܝܘܬܝܢ | b. ܦܫܘܢܝܘܬܝܢ | c. ܦܫܘܢܝܘܬܝܢ |
| d. ܦܫܘܢܝܘܬܝܢ | e. ܦܫܘܢܝܘܬܝܢ | f. ܦܫܘܢܝܘܬܝܢ |

6.12 Doctrine of Simon Peter in Rome

New Words

<i>meeting, welcoming</i>	أَدْوَجَا	<i>is trusted, believed in</i>	مَدَّعَصَّ	<i>he ordered</i>	فَعَمَّ بِيهْ
<i>he was crucified</i>	أُرُوَقِفَ بِيهْ	<i>restores to life</i>	مَحَيَّا	<i>near him</i>	بِيهْ بِيهْ
<i>we go</i>	أُرَجِسَّ	<i>dead man</i>	مَيِّتَا	<i>will</i>	رَجِسَّا
<i>they brought him</i>	أَبَلَمَهْ بِيهْ	<i>you are preaching</i>	مَدَجِرْ أَيْ	<i>received him</i>	مَحَلَّاهْ
<i>sign</i>	أِيَّا	<i>teaching, doctrine</i>	مَدَلْفَنَهْ	<i>rise, get up</i>	مَدَم
<i>countries</i>	أِيَّاوَتِيَّا	<i>he was preaching</i>	مَدَحَّخْ بِيهْ	<i>Claudius Caesar</i>	مَدُوهَهْ مَفَهْ
<i>immediately</i>	حَدَّ حَفَدِيَّا	<i>is accepted</i>	مَفَقَّ	<i>cried aloud</i>	مَدَا
<i>he requested</i>	حَدَّ بِيهْ	<i>he shall go</i>	تَارَّ	<i>he was near</i>	مَدَّ بِيهْ
<i>man, human (lit. 'son of man')</i>	حَدَّ اِنْعَا	<i>he shall be crucified</i>	تُرُوَقِفَ	<i>Rome</i>	رُومَهْ
<i>head down</i>	حَدَّ رُؤُسَهْ	<i>hesitatingly</i>	بِيهْلَا	<i>they sent</i>	مَدَّ بِيهْ
<i>joy</i>	سَبَّهْ	<i>he shall enter</i>	تُدَّ	<i>ended</i>	مَحَلَّاهْ
<i>he became alive</i>	سَبَّهْ بِيهْ	<i>went out</i>	بَعَم	<i>they heard</i>	مَعَدَّ بِيهْ
<i>sorcerer</i>	سَبَّهْ	<i>they went out</i>	بَعَم	<i>years</i>	قَتَلَا
<i>gathering</i>	سَبَّهْ	<i>many</i>	مَدَّ	<i>he began</i>	مَدَّ بِيهْ
<i>he captured him</i>	كَحَجَّهْ بِيهْ	<i>make (imperative)</i>	حَبَّ	<i>true</i>	حَبَّ
<i>some</i>	مَدَّ	<i>was passing</i>	حَدَّ بِيهْ	<i>confidently</i>	أَجَلَّاهْ
		<i>bed</i>	حَدَّ	<i>thirty</i>	أَلَّاهْ

Reading

The following passage is adapted from the Doctrine of Simon Peter in Rome, edited by William Cureton.¹

- 1 كَعَمَّ اَلْحَدَّ بِيهْ مَدَّوهَهْ مَفَهْ: بَعَم بِيهْ مَدَّعَصَّ، كَالَا مَحَّ اِنْعَا بِيهْ اِنْعَا بِيهْ اِنْعَا. 1
In the the year thirty² of Claudius Caesar, Simon Cephas went out from Antioch to go to Rome.
- 2 هَبَّ حَدَّ بِيهْ: مَدَّعَصَّ بِيهْ كَالَاوَتِيَّا مَدَّعَصَّ وَ مَدَّعَصَّ. 2
And as he was passing, he was preaching in the countries the word of our Lord.
- 3 هَبَّ مَدَّ بِيهْ وَ مَدَّ بِيهْ: مَدَّعَصَّ بِيهْ مَدَّعَصَّ اِنْعَا مَدَّعَصَّ لَاهْ جِهَهْ. 3
And when he was near to enter there, many heard and went out to meet him.
- 4 مَدَّعَصَّ بِيهْ اِنْعَا اِنْعَا اِنْعَا اِنْعَا وَ اِنْعَا. 4
And the entire church received him in great joy.
- 5 مَدَّ بِيهْ وَ مَدَّ بِيهْ: مَدَّعَصَّ اِنْعَا اِنْعَا اِنْعَا اِنْعَا. وَ مَدَّ بِيهْ مَدَّعَصَّ اِنْعَا. 5
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 اِنْعَا بِيهْ اِنْعَا بِيهْ اِنْعَا بِيهْ اِنْعَا. 6
And was crucified by his will from the hands of the sinners.
- 7 مَدَّ بِيهْ اِنْعَا بِيهْ مَدَّعَصَّ اِنْعَا اِنْعَا اِنْعَا: حَدَّ اِنْعَا مَدَّعَصَّ مَدَّعَصَّ. 7
Some

¹ William Cureton, *Ancient Syriac Documents* (Gorgias Press, 2003), p. 116.

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** **كان** ‘he was passing’, as opposed to **كان** ‘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** **يكون**. The enclitic **جاء** is used because the event as a whole is taking place in the past.

Passive **لما** With Verbs Beginning With **ا** and **ج**

When the passive marker **لما** is prefixed to a verb that begins with **ا** (such as **اص** ‘crucified’) or **ج** (such as **جاء**, 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 **لما** as in **اص** and **جاء**, where **لما** is highlighted. This operation is called in grammars METATHESIS.
2. Then the **ل** of **لما** turns into **ا** in the case of initial-**ا** verbs, or to **ج** in the case of initial-**ج** verbs. The result is **اص** and **جاء**. The original **لما** is highlighted.

Roots of Passive **لما** Verbs

If I were to ask you to find the root of **اص**, you can simply remove the **لما** giving the root **اص**. Similarly, you can find the root of the future verb **يكون** by removing **لما** giving the same root, **كون**.

How about finding the root of **اص**? We just learned that the **ا** is the **ل** of the **لما** prefix; hence, removing the **ل** and **ا**, we end up with the root **اص**. In a similar way, the root of **اص** in Sentence 16 above is found by removing the prefix **لما** and the **ا**, which gives **اص**.

Revisiting the Object Suffixes **ه**, **هم**, **ها**, **هن**, and **هن**

We mentioned that there are a number of forms for the object suffix for *him*:

- **ه** as in **اص** ‘received him’ in Sentence 4.
- **هم** as in **اص** ‘brought him’ in Sentence 7.
- **ها** as in **اص** ‘near him’ as in Sentence 10.
- **هن** as in **اص** ‘you (m.) received him’.
- **هن** as in **اص** ‘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

- ܘܢ ‘your’.
- ܘܢܐ and ܘܢܐܐ ‘her’.
- ܘܡܐ ‘my’.
- ܘܠܐ ‘our’.
- ܘܠܐܢܐ ‘your’ (plural masculine).
- ܘܠܐܢܐܢܐ ‘their’ (plural masculine).
- ܠܐܢܐ, ending of plural masculines such as ܠܐܢܐܢܐ ‘books’.
- ܠܐܢܐܢܐ, ending of plural feminines such as ܠܐܢܐܢܐܢܐ ‘virgins’.
- The variants for *bim*: ܘܒܡܐ, ܘܒܡܐܢܐ, ܘܒܡܐܢܐܢܐ, and ܘܒܡܐܢܐܢܐܢܐ.
- ܠܐܢܐܢܐܢܐܢܐ, 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 ܘܕܡܠܟܐܢܐܢܐ ‘and his book’.

Analysis

Sentence 1

ܘܨܠܝܢܐ ܠܟܠܝܢܐ ‘in the year thirty’ makes use of the construct form of the noun ܠܟܠܝܢܐ, instead of ܠܟܠܝܢܐܢܐ (with a silent ܢ).

Sentence 5

ܠܟܠܝܢܐ ܘܨܠܝܢܐܢܐܢܐ is ܠܟܠܝܢܐ and the possessive suffix ܘܨܠܝܢܐܢܐ ‘his’, followed by the possessive ܘܨܠܝܢܐܢܐܢܐ. From now on, we will not indicate this usage of the double possessive.

Sentence 7

ܘܨܠܝܢܐܢܐܢܐ is the ancient form of ܘܨܠܝܢܐܢܐܢܐ.

Exercise 6.12

1. Conjugate the phrase ܘܨܠܝܢܐܢܐܢܐ using the past tense table in section 4.2 and the ܘܨܠܝܢܐܢܐ table in section 6.8; e.g., ܘܨܠܝܢܐܢܐܢܐܢܐ (sing. 3rd masc.), ܘܨܠܝܢܐܢܐܢܐܢܐܢܐܢܐ (sing. 3rd fem.), etc.

2. Translate into Syriac:

- a. In the fifth year of King Abgar (ܘܨܠܝܢܐܢܐܢܐ). [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>	أَهَكَابِج	<i>there is not</i>	كَلَا	<i>treasures</i>	فَتَنْصَلِّجَا
<i>beware</i>	أَرَوِيه	<i>spring</i>	مَحْصَلَا	<i>is baptized</i>	خُطِبِ
<i>Amen</i>	أَطَم	<i>then</i>	مُذَبِ	<i>quenches</i>	فُيَلَا
<i>is said</i>	أَقَطَا	<i>life-giving</i>	مَحْسَلَا	<i>table</i>	فَلَاهَا
<i>desirable</i>	أَوَكْسَلَا	<i>baptism</i>	مَدْنُفَعُهْوَ	<i>impurity</i>	زُبَالَا
<i>sacraments</i>	أَوْرَا	<i>you grow</i>	مَدْحَلَا = مَدْحَلَا	<i>thirst</i>	رَبَهْبَلَا
<i>without</i>	كَلْبِ	<i>you cleanse</i>	مَدْمَلَا = مَدْمَلَا	<i>listen</i>	رَبَهْبَلَا
<i>then</i>	هَبِهَبِ = هَبِهَبِ	<i>gives to drink</i>	مَعْمَلَا	<i>turn</i>	رَبَك
<i>your thoughts</i>	شَهْ مَعْتَبِ	<i>is shown</i>	مَدْمَلَا	<i>rise</i>	مُهَم
<i>living</i>	سَلَا	<i>are shown (f.)</i>	مَدْمَلَا	<i>voice</i>	مَلَا
<i>life</i>	سَلَا	<i>you are remembering</i>	مَدْحَلَا	<i>praise</i>	مَهَد = مَهَصَلَا
<i>he ought</i>	سَبَدِ يَهْ	<i>becomes near</i>	مَدْقَلَا	<i>simple</i>	مَسْطَلَا
<i>beautiful</i>	سَكْنَلَا	<i>is required</i>	مَدْحَلَا	<i>carries</i>	مُفَلَا
<i>wine</i>	سُفَلَا	<i>nourishes</i>	مَدْمَلَا	<i>tribe</i>	مَدْحَلَا
<i>straying, error</i>	لُحْمَلَا	<i>he shall believe</i>	بَهْمَعِ	<i>breast</i>	أَوْرَا
<i>suckle</i>	سَلَا	<i>melodies</i>	تَنْصَلِّجَا	<i>miracle</i>	أَوْرَهْبَلَا
<i>every time</i>	مُكَلْبِ = فَا كَلْبِ	<i>splendor</i>	تَرْسَلَا	<i>again</i>	أَهَد
<i>bread</i>	كَسَلَا	<i>food</i>	مَدْحَلَا	<i>you shall be changed</i>	أَهْمَدَك

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 مَهَد اَه اَلْحَصْبَا تَرْسَلَا اَوْرَهْبَلَا وَبَهْمَعَلَا.

Come again, listen O pupil (about) the desirable splendors of faith.

- 2 اَل رَهْبَا مَلَا وَاَصْبِ: وَتَنْصَلِّجَا مَحْتَلَا مَتَا مَهَدَا حَبِ.

Come, listen (to) the voice of your mother, in whose beautiful melodies she gives you life.

- 3 اَل سَلَم مَحَلَا سَلَا وَبَهْمَعَلَا: حَبِ اَوْرَا سَلَا وَاَهَا وَاهَكَابِجِ.

Come, suckle the living milk of learning, from the living breast of the mother who gave birth to you.

- 4 اَل مَهَم كَلَا مَحَصَلَا وَبَهْمَعَلَا مَحْتَلَا: وَكَلْبَلَا وَبَهْمَعَلَا لَا مَدْحَلَا: رَبَهْبَلَا لَا فُيَلَا.

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 اَل اَد كَلَا فَلَاهَا وَفَلَا مَحْتَلَا وَسَلَا: وَكَلَا حَبِ وَبَهْمَعَلَا لَا مَدْحَلَا وَفَلَا: كَلَا سَلَا حَسْبَهْبَلَا.

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 اَل رَبَك اَوْرَبِ مَهْمَعَد: اَل فَلَم حَسْبَبِ مَسْمُ اَوْرَهْبَلَا وَبَهْمَعَلَا مَحْتَلَا مَعْمَلَا.

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.

It can also indicate a state, condition, or quality as in **بِإِيمَانِهِ** ‘faith’, or to indicate a time or period as in **بِأُولِيَّتِهِ** ‘childhood’, and **بِشَيْخُوَّتِهِ** ‘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, **أُتِيَ** ‘was known’ in the singular 3rd person feminine form in Sentence 4, **أُخِي** ‘was elected’ from **أَخَى** ‘elected’ in Sentence 4, and **أُعْلِي** ‘was elevated’ from **أَعْلَى** ‘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., **أُتِيَ** ‘was instructed’ from **اتَّبَعَ** ‘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, λ (=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 **أ** 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 **أ** 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 **أ** on **ألف** Letters

We have by now come across many instances where a **ألف** prefix letter takes **أ** when the first letter of the word has no vowel, such as **ألف** and **ألف** 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: **ألف** ‘deacons’, **ألف** ‘elders’, and **ألف** ‘bishops’ (singular **ألف**). Each rank has its own subranks as follows:

1. **ألف** ‘deacon’:

a. **ألف** ‘singer’.

- b. **قُرَّه** ‘reader, lector’.
 - c. **أُفَّه** ‘subdeacon, half-deacon’.
 - d. **مَحْمَمُ** ‘evangelical deacon’, which is the first rank that counts as part of the priesthood.
 - e. **أَوْجِبَام** (or **أَوْجِبَع**) ‘archdeacon’.
2. **كَمَم** ‘elder’. A senior **كَمَم** may be named **قُرَّه** or **أُفَّه** ‘chor-episcopos’.
 3. **بِشْب** or **أُفَّه** ‘bishop’:
 - a. A senior **بِشْب** may be named **مَتْرُ** ‘metropolitan’.
 - b. **مَافْرِي** ‘Maphrian’, a rank within the Syrian Orthodox Church giving a bishop an autonomous authority in a particular region with other bishops under him.
 - c. **قَلْبَت** ‘Patriarch’, the supreme head of the church.

Exercise 6.15

1. Using the demonym suffix **ل** translate the following words into Syriac:
 - a. European (Europe = **أَوْوَع**)
 - b. Indian (India = **هِنْد**)
 - c. Persian (Persia = **فَرْس**)
 - d. Edessan
 - e. Mesopotamian
2. Translate the following words using the suffix **ل**:
 - a. adolescence (from **عَد** ‘young person’)
 - b. cleanness (from **وَج** ‘clean’)
 - c. beauty (from **مَع** ‘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>	أَبْغَر	<i>nave</i>	نَاط	<i>rain</i>	مَطَر
<i>porch</i>	أَبْرَج	<i>wise man</i>	سَفِيح	<i>died</i>	مَات
<i>palace</i>	أَقْبَل	<i>five hundred</i>	مِئَم	<i>became full</i>	مَلَأ
<i>they suffocated</i>	أَبْغَم	<i>they are sitting</i>	أَجَس	<i>suddenly</i>	مَع
<i>was added</i>	أَلَاهَف	<i>more, a lot</i>	أَكْثَر	<i>Ma'nu</i>	مَنْو
<i>sides</i>	أَنْج	<i>extra</i>	أَكْثَر	<i>are thinking</i>	مَتَفَكَّر
<i>(something) happened</i>	أَبْرَح	<i>Christians</i>	نِسْرَان	<i>they shall do</i>	يَفْعَل
<i>Daysan (a river's name)</i>	دَيْسَان	<i>night</i>	لَيْل	<i>they became full</i>	تَمَلَأ
<i>yard</i>	وَيْل	<i>spring</i>	مَنْبَع	<i>ascended, raised</i>	أَعْلَى

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 ܦܥܘܠܝܢܐܠܝܢܐ ‘(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 ܦܥܘܠܝܢܐ in the New Words list above. Note that the vowel is under ܠ. This is so because the word right above it, ܦܥܘܠܝܢܐ, 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 ܦܥܘܠܝܢܐ. This is purely a typesetting issue, but can also be found in some manuscripts and even some printed books. The vowels

ܘ ܙ ܝ ܝ ܝ

can be written

ܘ ܙ ܝ ܝ ܝ

For example, one can write ܦܥܘܠܝܢܐܠܝܢܐܠܝܢܐ for ܦܥܘܠܝܢܐܠܝܢܐܠܝܢܐ. ‘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 ܦܥܘܠܝܢܐ in the previous section which is also spelled ܦܥܘܠܝܢܐ. Actually both can also be spelled with ܘܠ instead of ܘܠܝܢܐ, or even ܠ instead of ܠܝܢܐ. 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 ܦܥܘܠܝܢܐ and ܦܥܘܠܝܢܐ, the older spellings of ܦܥܘܠܝܢܐ and ܦܥܘܠܝܢܐ, 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 ܦܥܘܠܝܢܐܠܝܢܐܠܝܢܐ ‘the water broke through it [the western wall]’. We learned that masculine plural verbs like ܦܥܘܠܝܢܐ ‘they (m.) broke through’ or ܦܥܘܠܝܢܐ ‘they (m.) wrote’ do *not* take Syomé, unlike feminine plural verbs which do such as ܦܥܘܠܝܢܐ ‘they (f.) broke through’ and ܦܥܘܠܝܢܐ ‘they (f.) wrote’. Our ancient manuscript, however, gives Syomé on the masculine plural ܦܥܘܠܝܢܐܠܝܢܐܠܝܢܐ. 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.

c אַדאָס האַמל אָרע 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>	מַצְחִימְהוּ	<i>until</i>	חַבְּיָא
<i>blood (i.e., water)</i>	וִזְחָת	<i>viola</i>	מַצְחֵמָא	<i>flower</i>	מִּזְחָלָא
<i>rose</i>	רֹזָא	<i>bathing</i>	מַצְחֵסְנָא	<i>drunkenness</i>	וִזְחָתָא
<i>time</i>	רְחַל	<i>oil</i>	מַצְחֵמָא	<i>quietness</i>	מַחְלָא
<i>it is required</i>	רְחִיב	<i>arrange, separate</i>	מַצְחֵרְחֵמָא	<i>rest</i>	מַחְלָא
<i>is necessary</i>	רְחִיב	<i>feeding</i>	מַצְחֵרְחֵמָא	<i>boiling</i>	מַחְלָא
<i>sickness</i>	חָלָא	<i>lay</i>	תָּלָא	<i>sleep</i>	מַחְלָא
<i>juice</i>	חֻמְחָא	<i>food</i>	מַצְחֵמָא	<i>she/it eases him</i>	אֶפְחַמְהוּ

Reading

The following passage is adapted from *The Syriac Book of Medicine* (edited by Budge, 1913m chapter 17).

- 1 נְחִיב חַו וְחַ חָלָא וְחַ חָחַל וְאֶפְחַמְהוּ וְחַ חֻמְחָא.
For this sickness, quietness and sleep are necessary, until the time his drunkenness eases him (i.e., the patient).
- 2 חַ רְחִיב חַצְחֵסְנָא חַכָּלָא: חַכְחֵמָא וְחַצְחָלָא וְחַצְחָתָא וְחַצְחָתָא.
And then it is required to bathe him in a bath, and to feed him food whose juice is good.
- 3 חַחֵלָא וְחַ חֻמְחָא וְחַ חַחֵמָא וְחַ חֻמְחָא וְחַ חֻמְחָא.
And on his head he (the physician) must lay the water of the boiling of flower, and the oil of roses or viola.
- 4 חַחֵסְנָא חַחֵסְנָא חַחֵסְנָא: חַחֵסְנָא חַחֵסְנָא חַחֵסְנָא.
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>	חַבְּיָא	<i>namesake</i>	חַבְּיָא
-----------------------	-------	------------------	----------	-----------------	----------

<i>blessed you are</i>	لُهَكْبَر	<i>sings, chants</i>	مَدْرَج	<i>you are born</i>	مَدْرَج
<i>today</i>	تَهْمُن	<i>you</i>	مَدْرَج = مَدْرَج	<i>spiritual</i>	وَهْمُن
<i>harp, Kenoro</i>	قَن	<i>are receiving</i>		<i>sign</i>	وَهْمُن
<i>birth</i>	مَدْرَج	<i>womb</i>	مَدْرَج	<i>heavenly</i>	مَدْرَج

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 مَدْرَجُ اَمْنِ اَحْلِيَا مَحْمَلِا دِهْم دَا خَبْرَه وَجَنَمَدَه مَحْمَلِا صِنَا
 Madroscho said (i.e., composed) by Malphono Sebastian Brock on the Baptism of his Namesake Sebastian Kenoro.

2 لُهَكْبَر تَهْمُن: اُو مَحْمَلِا:
 وَمَدْرَج وَهْمُن: وِسْا تَقْصُنَا:
 حَيَّه مَدْرَج وَامْن: دَا وَهْمُن:
 وَجَن مَدْرَج وَامْن

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: وَيَمَج مَدْرَج:
 مَدْرَج وَامْن: اَمْن صِنَا:
 وَمَدْرَج مَحْمَلِا: دِه لالا مَحْمَلِا:
 دِه مَحْمَلِا 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.

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	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	ז	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	ץ	ץ	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 ܡ, ܢ and ܢ, and ܕ, ܕ and ܕ, 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
ܦܘܠܐ	∘	Read <i>a</i> as in <i>man</i>
ܦܘܠܐ	∘	Read <i>o</i> as in <i>go</i>
ܦܘܠܐ	∘	Read <i>e</i> as in <i>men</i>
ܦܘܠܐ	∘	Read <i>ee</i> as in <i>meet</i>
ܦܘܠܐ	∘	Read <i>oo</i> as in <i>boo</i>

- §13. The vowel ∘ is always followed by ܐ as in ܐܘܠܐ ‘he’ with the sole exception of ܘܠܐ ‘all’ and ܘܠܐ ‘because’ (both of which appear with ܐ in early texts). It is this combination that makes the vowel.
- §14. The vowel ∘ is usually, but not always, followed by ܐ as in ܐܘܠܐ ‘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
ܦܘܠܐ	∘	e.g., ܐܘܠܐ for ܐܘܠܐ ‘that’.
ܦܘܠܐ	∘	e.g., ܐܘܠܐ for ܐܘܠܐ ‘behold’.
ܦܘܠܐ	∘	e.g., ܐܘܠܐ for ܐܘܠܐ ‘flesh’.
ܦܘܠܐ	ܐ	e.g., ܐܘܠܐ for ܐܘܠܐ ‘she’.
ܦܘܠܐ	ܐ	e.g., ܐܘܠܐ for ܐܘܠܐ ‘he’.

In addition, there is a (longer) variant of ∘, ̣ as in ܐܘܠܐ for ܐܘܠܐ ‘from’, and a variant of ∘, ̣ as in ܐܘܠܐ for ܐܘܠܐ ‘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 ܘܠܐ appear on plurals. Historically, the dots appear closer towards the end of the word.
- §18. A single dot above the feminine suffix ܐ distinguishes it from its masculine counterpart ܐ; e.g., ܐܘܠܐ ‘his book’, ܐܘܠܐ ‘her book’.

Meltho font package available from www.bethmardutho.org: 𐤎 for 𐤏, 𐤌 for 𐤍, 𐤒 for 𐤓, and 𐤔 (two Lomadhs) for 𐤕.

The 𐤆 Prefixes

- §32. The letters in 𐤆 act as prefixes; e.g. with 𐤍𐤏𐤍 ‘mouth’: 𐤍𐤏𐤍𐤆 ‘in the mouth’, 𐤍𐤏𐤍𐤆, ‘of the mouth’, 𐤍𐤏𐤍𐤆𐤍 ‘and the mouth’, 𐤍𐤏𐤍𐤆𐤌 ‘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 𐤏𐤍𐤏 ‘book’: 𐤏𐤍𐤏𐤆 ‘in the book’, 𐤏𐤍𐤏𐤆, ‘which is in the book’, 𐤏𐤍𐤏𐤆𐤍 ‘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., 𐤏𐤍𐤏 ‘father’, 𐤏𐤍𐤏𐤆 ‘and father’. In East Syriac, however, the vowel remains on the 𐤌; e.g., 𐤏𐤍𐤏𐤆.
- §36. The prefix 𐤁 means *in*.
- §37. The prefix 𐤂 has many usages: 1) For the possessive *of*; e.g., 𐤏𐤍𐤏𐤆, ‘of the book’. 2) As a relative pronoun introducing a relative clause; e.g., 𐤏𐤍𐤏𐤆𐤍𐤏𐤍𐤏𐤍𐤏 ‘Emmanuel *who* descended’. 3) To introduce quotations; e.g., 𐤏𐤍𐤏𐤆 𐤏𐤍𐤏 ‘he said, “come”’.
- §38. The prefix 𐤃 means *and*.
- §39. The prefix 𐤄 means *to*, but is also frequently used as an object marker; e.g., 𐤏𐤍𐤏𐤆𐤍𐤏𐤍𐤏 ‘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., 𐤏𐤍𐤏𐤆 is read as if it were 𐤏𐤍𐤏𐤆𐤍 (the sequence of three consonants is 𐤏𐤍𐤏).¹

The Term Schwa

The linguistic term schwa originates in Syriac. The Syriac 𐤏𐤍𐤏 were two vertical points, 𐤀, 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 𐤏𐤍𐤏𐤆 ‘vocal’ and the silent with a similar line called 𐤏𐤍𐤏𐤆 ‘runner’ to denote that the first consonant should be pronounced fast. In his lexicon, Thomas Audo states that 𐤏𐤍𐤏𐤆 is used when the second of the two consonants is one of the letters in 𐤏𐤍𐤏, 𐤏𐤍𐤏, and 𐤏𐤍𐤏 is used with the first of the two consonants is not one of the letters in 𐤏𐤍𐤏.

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 **ܘܫܘܠܐ**. 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 (ܘ, ܝ, and ܐ—see §16 for the latter) in open syllables are deleted. For example, **ܘܫܘܠܐ** + **ܘܫܘܠܐ** + **ܘܫܘܠܐ** becomes **ܘܫܘܠܐܘܫܘܠܐܘܫܘܠܐ** (see section 6.13 for more detail).
- §43. The six letters in **ܘܫܘܠܐ** 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 **ܘܫܘܠܐ** rules.) A consonant that is preceded by a short vowel (ܘ, ܝ, and ܐ—see §16 for the latter), and also has a vowel is doubled; e.g., the **ܘ** in **ܘܫܘܠܐ** is preceded by **ܘ** and has the vowel **ܘ**. In East Syriac *only*, it is read *qattel*. Another example is **ܘܫܘܠܐ** (it is **ܘܫܘܠܐ** 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., **ܘܫܘܠܐ** ‘year’, **ܘܫܘܠܐ** ‘city’, and the pronouns **ܘܫܘܠܐ**, **ܘܫܘܠܐ**, **ܘܫܘܠܐ** and **ܘܫܘܠܐ** ‘you’.

Syllabification

- §46. **New.** SYLLABIFICATION is the process by which one divides a word into syllables, and is helpful to determine if a **ܘܫܘܠܐ** letter is hard or soft. There are two types of syllables in Syriac: open syllable consisting of a consonant and a vowel such as **ܘܫܘܠܐ**, and a closed syllable consisting of two consonants separated by a vowel such as **ܘܫܘܠܐ**. Using C to denote a consonant and V to denote a vowel, the two syllable types are CV and CVC. The word **ܘܫܘܠܐ** then is made up of the syllables **ܘܫܘܠܐ** (CVC), **ܘܫܘܠܐ** (CV), and **ܘܫܘܠܐ** (CV); the word **ܘܫܘܠܐ** is made up of the syllables **ܘܫܘܠܐ** (CV) and **ܘܫܘܠܐ** (CVC). Using a dash to separate syllables, the syllabification of **ܘܫܘܠܐ** is CVC-CV-CV (as the final **ܘ** is silent, it counts as part of the final **ܘ** vowel), and that of **ܘܫܘܠܐ** 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 **ܘܫܘܠܐ**, for example, is made up of the syllables **ܘܫܘܠܐ** (CCV) and **ܘܫܘܠܐ** (CV);

the verb **ܒܥܕ**, for example, has one syllable CCVC. The syllabification of **ܒܥܕܐ** is C-CV-CV, and that of **ܒܥܕ** is C-CVC.

Rukokho and Qushoyo: ܥܘܩܫܘܝܘܬܐ

§48. Six letters of the alphabet in the mnemonic ܥܘܩܫܘܝܘܬܐ have two sounds each, one hard (called in Syriac ܩܘܫܘܝܘܬܐ) and one soft (called in Syriac ܩܘܫܘܝܘܬܐ). The sounds are:

Letter	Hard Sound (ܩܘܫܘܝܘܬܐ)	Soft Sound (ܩܘܫܘܝܘܬܐ)
ܐ	b as in <i>boy</i>	v in <i>victory</i>
ܒ	g as in <i>give</i>	German <i>ch</i> in <i>acht</i> ‘eight’ or Arabic غ
ܘ	d as in <i>dad</i>	<i>th</i> in <i>that</i>
ܟ	k as in <i>kilo</i>	French <i>r</i> in <i>Paris</i> or Arabic خ
ܦ	p as in <i>pin</i>	<i>f</i> in <i>fat</i>
ܬ	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 ܥܘܩܫܘܝܘܬܐ and a soft sound with a dot under ܩܘܫܘܝܘܬܐ.

§50. West Syriac today almost never uses soft ܐ or hard ܦ.

§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 ܥܘܩܫܘܝܘܬܐ letter is Qushoyo when it follows a closed syllable CVC; e.g., ܬܘܩܬܐ (CVC-CV where I denote the ܥܘܩܫܘܝܘܬܐ letter in bold) ‘she took’, ܬܘܩܬܐ (CVC-CVC) ‘translated’, ܬܘܩܬܐ (CVC-CV), ܬܘܩܬܐ (CVC-CV) ‘where?’, ܬܘܩܬܐ (CVC-CV) ‘potter’s vessel’, ܬܘܩܬܐ (C-CVC-C) ‘you sang’.

§53. **New.** The First Rule of Rukokho (R1). A ܥܘܩܫܘܝܘܬܐ consonant is Rukokho when it follows an open syllable CV; e.g., ܬܘܩܬܐ (CV-CV) ‘good’, ܬܘܩܬܐ (C-CV-CV) ‘fence’, ܬܘܩܬܐ (CV-CV-CV) ‘rebellious’, ܬܘܩܬܐ (CV-CV-CV) ‘dark’, ܬܘܩܬܐ (CV-CV-CV) ‘careful’, ܬܘܩܬܐ (CVC-CV-CV-CV) ‘faith’.

§54. **New.** The Second Rule of Rukokho (R2). A ܥܘܩܫܘܝܘܬܐ letter is Rukokho when it follows an extra consonant C; e.g., ܬܘܩܬܐ (C-CVC) ‘purchased’, ܬܘܩܬܐ (C-CVC) ‘inside’, ܬܘܩܬܐ (C-CV) ‘one’, ܬܘܩܬܐ (C-CVC) ‘closed’, ܬܘܩܬܐ (C-CVC) ‘went out’, ܬܘܩܬܐ (C-CVC) ‘six’.

§55. **New.** The Third Rule of Rukokho (R3). A ܥܘܩܫܘܝܘܬܐ letter is Rukokho when it ends a closed syllable CVC; e.g., ܬܘܩܬܐ (CVC-CV) ‘hope’, ܬܘܩܬܐ (CVC-CV) ‘flesh’, ܬܘܩܬܐ (C-CVC) ‘died’, ܬܘܩܬܐ (CVC-CVC) ‘succeeded’, ܬܘܩܬܐ (CVC-CV) ‘morning’, ܬܘܩܬܐ (C-CVC) ‘descended’.

§56. **New.** The above rules apply across word boundaries in West Syriac *only*; e.g., ܬܘܩܬܐ ܬܘܩܬܐ ‘from the priest’ but ܬܘܩܬܐ ܬܘܩܬܐ ‘this priest’; ܬܘܩܬܐ ܬܘܩܬܐ ‘that priest’ but ܬܘܩܬܐ ܬܘܩܬܐ ‘he, the priest’ (note that the ܘ and ܐ in diphthongs count like a consonant, as in ܬܘܩܬܐ ‘mind’ and ܬܘܩܬܐ ‘house’). If a ܥܘܩܫܘܝܘܬܐ begins a sentence or phrase, it is always hard.

¹ The rules above are based on George A. Kiraz’s *Introduction to Syriac Spirantization (Rukokhō and Quššōyō)* (Bar Hebraeus Verlag, 1995).

- §57. **New.** Doubling (see §44) must be applied when determining if a **ح** letter is hard or soft. For instance, in **ق**-type verbs the second consonant is doubled; e.g., **قَح** is *qabbel* and its syllabification is then CVC-CVC (as if with two **ق**). By rule R3 the first **ق** would be soft, and by rule Q the second **ق** would be hard as in *qabbel*. By assimilation, however, the first **ق** turns hard and the whole thing would be **قَح** *qabbél*. Rule Q also applies on a doubled letter that loses its vowel through derivation; e.g., **مَقَّح** ‘they accept’ from **مَقَّح**+**م**, **مَقَّح** ‘she accepted’ from **مَقَّح**+**م**.
- §58. **New.** The silent **ح** is also considered in syllabification; e.g., **حَبِيح** with a hard **ح**.
- §59. **New.** Greek words retain the original Greek sound in West Syriac, but in East Syriac the above rules are applied; e.g., **قَلِيح** *Patriarch*, **فَلِيح** *Philosophy* (Greek *p* is soft **ف** when it appears as *ph* in English, e.g., *philosophy*).
- §60. **New.** Exceptions to the above rules include:
- The suffixes **ح** and **ح** always have a soft **ح** regardless of what comes before them.
 - The suffix **ح** is always with a soft **ح** as in **ح** ‘afraid’.
 - The 3rd person feminine and the 1st person when attached to the object pronoun are distinguished from each other by a soft **ح** in the former and a hard **ح** in the latter; e.g., **ح** ‘I killed him’, **ح** ‘she killed him’.
 - In verbs whose roots end in **ح** as **ح** the **ح** of the 1st person is soft as expected, **ح** but hard in the 2nd person **ح**.
 - A soft **ح** assimilates into a hard **ح** if followed by **ح**, **ح**, or another **ح**; e.g., **ح** ‘was kicked out’, **ح** ‘and breasts’, **ح** ‘was written’.
 - The third consonant in a number of nouns is soft regardless of rule Q. The most common ones are **ح** ‘milk’, **ح** ‘gold’, and **ح** ‘new’.
- §61. **New.** Some homographs are distinguished from each other using soft and hard sounds. The most common are **ح** ‘composition’, **ح** ‘treasure’, and **ح** ‘bride’, **ح** ‘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 **ح** had to be read as bi-syllabic to fit the poetic meter: **ح** (without **ح**). This may indicate a historical bi-syllabic origin of the word, which would then explain the soft **ح** (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، هُوَذَا. 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 **ܝܢܝܢܝ** ‘we’; e.g., **ܐܢܝ ܡܠܝܬܝܢܐ** ‘I write’ (read *ko-theb-no*), **ܝܢܝܢܝ ܡܠܝܬܝܢܐ** ‘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 **ܗܘܐܝܬܝܢܐ**. When coupled with the 2nd person pronoun, it gives the meaning of the verb *to be*; e.g., **ܗܘܐ ܐܢܝܐ** and **ܗܘܐܝܬܝܢܐ ܐܢܝܐ** ‘you are’.
- §69. **New.** With the enclitic pronouns **ܗܘܐ** and **ܗܘܐܝܬܝܢܐ**, **ܠܐܢܐ** becomes **ܠܗܘܐ** ‘this is’, and **ܠܗܘܐܝܬܝܢܐ** becomes **ܠܗܘܐܝܬܝܢܐ** ‘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 **ܐܠܐܝܬܐ**; e.g., **ܠܝܠܐ** ‘boy’ and **ܠܝܠܐܝܬܐ** ‘girl’, **ܡܠܝܬܝܢܐ** ‘(male) teacher’ and **ܡܠܝܬܝܢܐܝܬܐ** ‘(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., **ܡܝܬܐ** ‘house’ is masculine. There are also feminine words that end in **ܐܠܐ**; e.g., **ܕܘܪܐܝܬܐ** ‘road’, **ܠܝܬܐ** ‘ship’, **ܕܘܪܐ** ‘earth’, and **ܡܝܬܐ** ‘knife’.
- §73. Pair body parts are usually feminine while single ones are masculine; e.g., **ܦܝܐ** ‘mouth’ is masculine, while **ܝܕܐ** ‘hand’ is feminine. Exceptions include the masculine **ܠܝܬܐ** ‘wing’, **ܕܘܪܐ** ‘arm’, and **ܕܘܪܐ** ‘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: **ܡܝܬܐ** ‘monastery’, **ܡܝܬܐ** ‘salt’, **ܡܝܬܐ** ‘fire’, **ܡܝܬܐ** ‘heaven’, **ܡܝܬܐ** ‘sun’, **ܡܝܬܐ** ‘moon’, and **ܡܝܬܐ** ‘spirit’.
- §76. **New.** The word **ܡܝܬܐ** ‘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 **ܘܢܐܝܢܐ**.
- §78. Singular masculine nouns typically end in **ܐܠܐ**, while plural masculine nouns end in **ܐܠܐܝܢܐ**; e.g., **ܟܬܒܐ** ‘book’, **ܟܬܒܐܝܢܐ** ‘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 **مَدْحُا** 'king' is **مَدْحُا**. Note that in some nouns as **مَدْحُا**, 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 مَدْحُا** 'head of the Apostles' instead of **رُسا و مَدْحُا**, **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., **مَدْحُا**, **مَدْعِنُا**, **مَدْحُا**, etc.

§84. The following table gives an example of the various states with their endings:

Table 18. Nominal State Endings.

Singular	Absolute	M	مَدْحُا	
		F	مَدْعِنُا	اُ
	Emphatic	M	مَدْحُا	اُ
		F	مَدْعِنُا	ا
	Construct	M	مَدْحُا	
		F	مَدْعِنُا	ا
Plural	Absolute	M	مَدْحُا	ا
		F	مَدْعِنُا	ا
	Emphatic	M	مَدْحُا	ا
		F	مَدْعِنُا	ا
	Construct	M	مَدْحُا	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	هُنَّ
	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	كِتَابَاتِكُمْ	Your books	كُمْ
		F	كِتَابَاتِكُنَّ	Your books	كُنَّ
1		كِتَابَاتِي	My books	ي	
Plural	3	M	كِتَابَاتُهُمْ	Their books	هُمْ
		F	كِتَابَاتُهُنَّ	Their books	هُنَّ
	2	M	كِتَابَاتِكُمْ	Your books	كُمْ
		F	كِتَابَاتِكُنَّ	Your books	كُنَّ
	1		كِتَابَاتُنَا	Our books	نَا

§86. The particle **مِنْ** takes the same suffixes as the singular nouns; e.g., **مِنْكَ** ‘yours’, **مِنْهَا** ‘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’, **حَبْلٌ** ‘baby’ **حَبْلٌ** ‘little baby’. The feminine suffix **لَةٌ** attaches to feminine nouns; e.g., **حَبْلَةٌ** ‘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., هَوْرَانَا ‘Syrian, Syriac’, مَحْمَلَا ‘solitary’, مَحْمَلَانَا ‘Christian’.
- §90. The suffix لُ forms nouns similar to the English suffixes *-hood* and *-ness*, e.g., أَخَوَانَا ‘brotherhood’, كهنوتنا ‘priesthood’. It is also used to create nouns that indicate a state, condition or quality, e.g., عَمَلْنَا ‘faith’, or a period of time, e.g., عَمَلْنَا ‘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 ب . 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 ܐܠܘܢ; e.g., ܐܘܠܡܐܢ ‘confidently’, ܐܘܠܡܐܢܐܢ ‘in Syriac’.

Object Suffixes

§99. Object suffixes attach to verbs, prepositions, and some particles; e.g., ܡܠܚܕܐ ‘he killed you’, ܘܠܗܘܢ ‘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 ܐܘܒܐ

§101. The verb ܐܘܒܐ ‘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 ܐܘܒܐ.

Table 21. The Conjugation of ܐܘܒܐ.

Singular	3	M	ܐܘܒܐ	He became	ܐܘܒܐܐ	He was
		F	ܠܘܒܐ	She became	ܠܘܒܐܐ	She was
	2	M	ܐܘܒܐܐ	You became	ܐܘܒܐܐܐ	You were
		F	ܘܐܘܒܐܐ	You became	ܘܐܘܒܐܐܐ	You were
	1		ܐܘܒܐܐ	I became	ܐܘܒܐܐܐ	I was
Plural	3	M	ܘܘܒܐ	They became	ܘܘܒܐܐ	They were
		F	ܘܘܒܐܐ	They became	ܘܘܒܐܐܐ	They were
	2	M	ܘܐܘܒܐܐܐ	You became	ܘܐܘܒܐܐܐܐ	You were
		F	ܘܐܘܒܐܐܐܐ	You became	ܘܐܘܒܐܐܐܐܐ	You were
	1		ܘܐܘܒܐܐܐ	We became	ܘܐܘܒܐܐܐܐ	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
ا	1
ب	2
ج	3
د	4
هـ	5
و	6
ز	7
ح	8
ط	9
ي	10
ع	20
ف	30
ق	40
ك	50
ل	60
م	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 ٥٠٠ (400+100), 600 as ٦٠٠, 700 as ٧٠٠, 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 ١٠ for masculine numbers and ١١ for feminine numbers, with the exception for *second*.

Cardinal Numbers			Ordinal Numbers		
Number	Masc.	Fem.	Number	Masc.	Fem.
One	١	١١	First	١٠	١١
Two	٢	٢١	Second	٢٠	٢١
Three	٣	٣١	Third	٣٠	٣١
Four	٤	٤١	Fourth	٤٠	٤١
Five	٥	٥١	Fifth	٥٠	٥١
Six	٦	٦١	Sixth	٦٠	٦١
Seven	٧	٧١	Seventh	٧٠	٧١
Eight	٨	٨١	Eighth	٨٠	٨١
Nine	٩	٩١	Ninth	٩٠	٩١
Ten	١٠	١١	Tenth	١٠	١١
Eleven	١١	١٢	Eleventh	١١	١٢
Twelve	١٢	١٣	Twelfth	١٢	١٣
Thirteen	١٣	١٤	Thirteenth	١٣	١٤
Fourteen	١٤	١٥	Fourteenth	١٤	١٥
Fifteen	١٥	١٦	Fifteenth	١٥	١٦
Sixteen	١٦	١٧	Sixteenth	١٦	١٧

Cardinal Numbers			Ordinal Numbers		
Number	Masc.	Fem.	Number	Masc.	Fem.
Seventeen	مَدْعَشْنَ	مَدْعَشْنَا	Seventeenth	مَدْعَشْنُنَا	مَدْعَشْنُنَا
Eighteen	اَمْدَعَشْنَ	اَمْدَعَشْنَا	Eighteenth	اَمْدَعَشْنُنَا	اَمْدَعَشْنُنَا
Nineteen	اَعْدَعَشْنَ	اَعْدَعَشْنَا	Nineteenth	اَعْدَعَشْنُنَا	اَعْدَعَشْنُنَا
Twenty	عَشْرَانِ		Twentieth	عَشْرَانُنَا	عَشْرَانُنَا
Twenty one	عَشْرَانِ وَهَاتِي	عَشْرَانِ وَهَاتِي	Twenty first	عَشْرَانُنَا وَهَاتِي	عَشْرَانُنَا وَهَاتِي
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	اَلتِّسْعِيْنَ		Ninetieth	اَلتِّسْعِيْنَ	اَلتِّسْعِيْنَ
Hundred	مِائَة				
Two hundred	مِائَتَانِ				
Three hundred	ثَلَاثِمِائَة				
One thousand	أَلْف				
Two thousand	اَلْاَلْفَانِ	اَلْاَلْفَانِ			

§108. **New.** One can also form ordinal numbers with و, as in وَاَلثَّانِي, وَاَلثَّلَاثِي, 'second'; وَاَلرَّابِعِي, 'third', etc. (but not for *first*, for which هَاتِي is always used). This usage of و is useful in higher numbers; e.g., اَلْاَلْفَانِ وَاَلْاَلْفَانِ, '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
					
					
					
					

2	<p>ܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	2	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>
3	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	3	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>
4	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	4	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>

Madrosho

1	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	1	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>
2	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	2	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>

The Wolf, the Fox, and the Lion

1	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	1	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>
2	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	2	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>
3	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	3	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>
4	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	4	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>
5	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	5	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>
6	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	6	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>
7	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	7	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>
8	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>	8	<p>ܕܠܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ: ܕܒܪܝܬܐ ܝܘܢܐ ܕܗܘܠܐ ܥܦܝܢ:</p>

The Estrangelo and East Syriac Scripts

Name	Final Position	Middle Position	Initial Position	Stand-alone Position	Serto
ܐܘܘܢܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐܘܘܢܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐܘܘܢܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐܘܘܢܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐܘܘܢܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐܘܘܢܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐܘܘܢܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐܘܘܢܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐܘܘܢܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐܘܘܢܐ	ܐ	ܐ	ܐ	ܐ	ܐ

East Syriac has the optional ligature ܕܘܢܐ at the end of words for ܐܘܢܐ, and ܐܘܢܐ for ܐܘܢܐ.

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
ܐܘܘܢܐ	ܐ	Read <i>o</i> as in <i>dot</i>
ܐܘܘܢܐ	ܐ	Read <i>a</i> as in <i>father</i>
ܐܘܘܢܐ	ܐ	Read <i>e</i> as in <i>men</i>
	ܐ	Read <i>a</i> as in <i>day</i>
ܐܘܘܢܐ	ܐ	Read <i>ee</i> as in <i>meet</i>
ܐܘܘܢܐ	ܐ	Read <i>oo</i> as in <i>boo</i>
	ܐ	Read <i>o</i> as in <i>note</i>

Note that West Syriac ܐ and ܐ 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).

لَا مَحْرًا وَنَهْوَ كَعَمْرًا ❖

Madrosho

<p>1 ܐܘܢܐ ܩܘܠܘܢ ܩܘܠܘܢ ܐܘܢܐ ܩܘܠܘܢ.</p> <p>ܩܘܠܘܢ ܩܘܠܘܢ ❖ ܐܘܢܐ ܩܘܠܘܢ.</p>	<p>1</p> <p>2</p>	<p>1 ܐܘܢܐ ܩܘܠܘܢ ܩܘܠܘܢ ܐܘܢܐ ܩܘܠܘܢ.</p> <p>2 ܩܘܠܘܢ ܩܘܠܘܢ ܐܘܢܐ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܐܘܢܐ ܩܘܠܘܢ.</p>	<p>1</p> <p>2</p>
---	-------------------	---	-------------------

The Wolf, the Fox, and the Lion

<p>1 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>2 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>3 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>4 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>5 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>6 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>7 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>8 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p>	<p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p>	<p>1 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>2 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>3 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>4 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>5 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>6 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>7 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>8 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p>	<p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p>
---	---	---	---

Note that in Sentence 1, West Syriac ܩܘܠܘܢ, ܩܘܠܘܢ, ܩܘܠܘܢ correspond to East Syriac ܩܘܠܘܢ, ܩܘܠܘܢ. Do you see a difference? East Syriac retains the vowels on ܩ.

John of Ephesus

<p>1 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>2 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>3 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p>	<p>1</p> <p>2</p> <p>3</p>	<p>1 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>2 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p> <p>3 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ.</p>	<p>1</p> <p>2</p> <p>3</p>
--	----------------------------	--	----------------------------

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 ܟܘܒܐ ‘book’, ܟܘܒܐܢܐ ‘writer’, ܟܘܒܐܢܐܢܐ ‘history’ will all be given under the root ܟܘܒ. So will the verbs ܟܘܒܐܢܐ, ܟܘܒܐܢܐܢܐ, ܟܘܒܐܢܐܢܐܢܐ, 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; ܟܘܒܐܢܐ ‘book’ and ܟܘܒܐܢܐܢܐ ‘writer’ are listed under ܟ with ܟܘܒܐܢܐ preceding ܟܘܒܐܢܐܢܐ and probably with many other entries in between. Then, ܟܘܒܐܢܐܢܐ ‘history’ will be listed under ܟܘܒܐܢܐܢܐ. 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, ܟܘܒܐܢܐ ‘he wrote’, ܟܘܒܐܢܐܢܐ ‘she wrote’, and ܟܘܒܐܢܐܢܐܢܐ ‘composed’, etc. are listed under ܟܘܒܐܢܐܢܐܢܐ. 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* (ܟܘܒܐܢܐܢܐܢܐܢܐ) (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 ܰܰܰܰ prefixes. If the word begins in one or more of these letters, try to remove them; e.g., the root of ܰܰܰܰܰܰ and ܰܰܰܰܰܰܰܰ is ܰܰܰ. But remember that ܰܰܰܰ letters can be part of the word such as ܰܰܰܰ ‘chewed’; if you take the ܰ out, you end up with the two-letter ܰܰ which is unlikely to be a root as most roots have three letters.

If a verb begins with ܰ it may be of the ܰܰܰܰ type. Try to remove it to see if you end up with a three letter root; e.g., ܰܰܰܰ yields ܰܰܰ which is a plausible root. But recall that there is a class of initial-ܰ verbs. If you remove ܰ from ܰܰܰ ‘he said’, you end up with ܰܰܰ, not likely to be a root. Familiarize yourself with the ܰ-initial verbal forms in the Appendix.

The letters in ܰܰܰ also act as prefixes to future tense verbs and participles; e.g., ܰܰܰܰܰ ‘I shall write’, ܰܰܰܰܰ ‘he writes’ (the present or active participle of the ܰܰܰ type verb), ܰܰܰܰܰ ‘he will write’, ܰܰܰܰܰ ‘you will write’. If you remove the ܰܰܰ letter at the beginning of all these verbs you will end up with ܰܰܰܰ or ܰܰܰ. In the former, you know that the ܰ is part of the future tense vowel, so if you remove it you end up with ܰܰܰ. 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 (ܰ, ܰ, or ܰ), you can try to remove it as well.

There is also the passive ܰܰ prefix in verbs (and its variants ܰܰ, ܰܰܰ, and ܰܰܰ). Those should be removed to find the root; e.g., ܰܰܰܰܰܰ, ܰܰܰܰܰܰܰ, ܰܰܰܰܰܰܰ, ܰܰܰܰܰܰܰ all of which have the root ܰܰܰ.

There are also the suffixes which attach to nouns. We came across some already; e.g., ܰܰܰ and ܰܰܰܰ. Once you read more texts you will find nouns ending in ܰܰ, ܰܰܰ, ܰܰܰܰ, and many others. There is also the adverb ending ܰܰܰ which we came across already.

Finally, there are the object suffixes to verbs, e.g., ܰܰܰܰ ‘he wrote it’, and the possessive suffixes to nouns ܰܰܰܰ ‘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 (ܰ, ܰ, or ܰ) as they tend to interchange. Do you know that the root of ܰܰܰ ‘house’ is ܰܰܰ? 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.

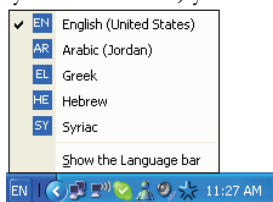
9.3 How to Type in Meltho?

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 *و* ligature and prefer *و*. Simply add an Alt+Ctrl+V between the two letters. Also some don’t like the inter-word ligature *و*. Simply type *و*, then space, then Alt+Ctrl+B, then *و* and you will get *و*.

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:

مَنبَعُ حَرِّ مَنبَعِ الْمَاءِ وَوَجْهٍ
 مَعْدِنِ حَرِّهِ هَدْبٌ وَتَسْعَلُ الْمَاءَ بِقَدْرِ
 مَنبَعِ مَنبَعِ مَنبَعِ وَجْهٍ هُوَ مَطْلَقًا
 مَعْدِنِ حَرِّهِ هَدْبٌ وَتَسْعَلُ الْمَاءَ بِقَدْرِ

Special Symbols

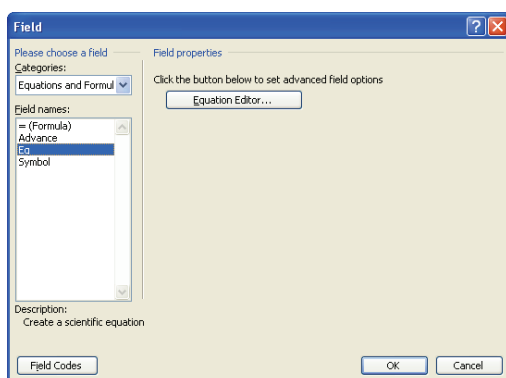
In Microsoft Word, if you want to type a Unicode symbol, you can type its code then hit Alt+X. For example, you have seen the ☉ symbol which I used as a place holder for letters. Its Unicode value is 25cc (Unicode numbers are in hex so they include the letters a-f in addition to digits). If you type 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!

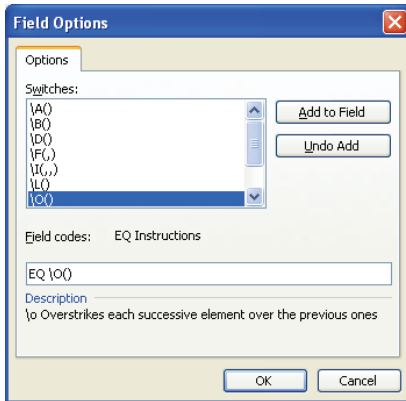
How to Create a New Diacritic

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.

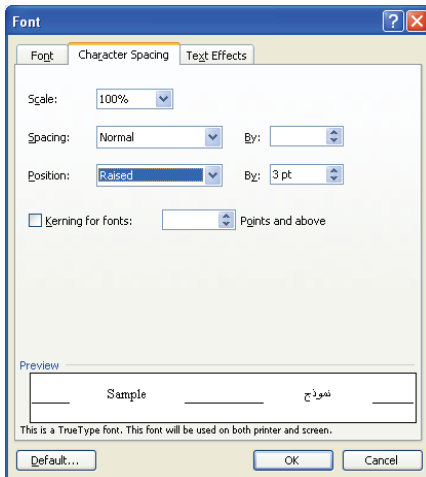


Under “Categories,” pick “Equations and Formulas” as shown above. Then under “Field Names,” click on “Eq.” Then click on the “Field Codes” button. Another button will appear next to it called “Options...”. Click on it. Then you will get the following dialog box.



Now, click on $\backslash O()$, which is the overlay command, and click on “Add to Field”. You can now edit the text box where “EQ $\backslash O()$ ” appears to read “EQ $\backslash O(\text{, .})$.” 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 $\backslash O(\text{, .})$.” 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 $\frac{1}{2}$ 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

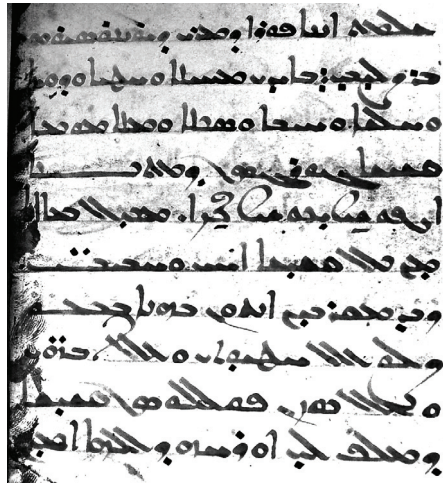
Garshuni is a term, whose origins no one knows, that refers to another language being written in Syriac letters. The most popular form of Garshuni is Arabic Garshuni where the script is Syriac, but the text is Arabic. Other forms of Garshuni are Ottoman Turkish Garshuni, and Malayalam Garshuni.

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 ج, ڤ for ظ. In addition, ܘ for غ, ܝ for ذ, ܟ for خ, ܠ is used for ث, and ܢ for ض. Two dots on ܐ indicate ۀ. 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 ܓܪܝܓܘܪܝܘܣ ܐܒܢ ܐܠܥܒܪܝ ܣܢܬ 1226 ܘܬܪܗܒ ܦܝ ܐܢܬܐܩܝܝܬ ܣܢܬ 1244 ܚܝܬ ܣܝܡ ܟܐܗܢܐ ܘܐܘܨܒܝܚ، ܦܝ ܐܠܥܨܪܝܢ ܡܢ ܥܡܪܗ، ܐܨܦܩܐ ܥܠܝ ܨܘܒܐܣ، ܘܡܢܗܬܐ ܢܘܩܠ ܐܝܠܝ ܐܨܦܩܝܬܐ ܠܐܩܒܝܢ ܬܡ ܐܝܠܝ ܗܠܒ. ܘܣܢܬ 1264، ܪܦܩܝ ܐܝܠܝ ܡܩܐܡ ܡܦܪܝܢܐ، ܐܝ ܟܝܒܝܪ ܪܝܣܝܐ ܐܨܦܩܩܬܐ، ܘܗܘ ܢܐܝܒ ܥܡ ܠܒܬܪܝܩ ܐܢܬܐܩܝܬܐ ܠܒܠܘܕ ܡܫܪܩ ܐܠܬܝ ܟܐܢܬ ܐܢܬܐܟ ܬܚܬ ܣܝܦܪܬܐ ܡܘܓܘܠܝܬܐ. ܘܦܝ ܡܪܘܓܬܐ ܠܦܙ ܐܒܢ ܐܠܥܒܪܝ ܐܢܦܝܣܬܐ ܐܠܚܝܪܬܐ ܣܢܬ 1286.</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):

{ ڤ ڤ ڤ ڤ ڤ ڤ ڤ ڤ ڤ ڤ ڤ }

The word is made up of the following letters: Syriac ڤ (but without the vowel) for *E*, Malayalam *S da*, Syriac ڤ for *pu*, Malayalam ڤ ڤ *ll*, Syriac ڤ for *i*, Syriac ڤ for *ku*, Malayalam ڤ *la*, Malayalam ڤ *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 ܐܘܪܘܫܐܝܢܐ ‘he wrote’, ܐܘܪܘܫܐܝܢܐܐ ‘she wrote’, ܐܘܪܘܫܐܝܢܐܐܐ ‘it was written’, etc., are all derived from the three-letter root ܐܘܪܐ. 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 ܐ may have a paradigm that differs from roots whose first letter is ܘ. Roots whose last letter is ܐ may have their own special paradigm.

Roots are classified as either ‘strong’ or ‘weak’. A STRONG ROOT does not contain any of the letters ܐ, ܘ, or ܘ; e.g., ܐܘܪܐ, ܐܘܪܐ, ܐܘܪܐ. A WEAK ROOT contains at least one of the letters ܐ, ܘ, or ܘ; e.g., ܐܘܪܐ, ܐܘܪܐ, ܐܘܪܐ. The *position* of the weak letter in the root is important. A root whose *first* letter is ܐ such as ܐܘܪܐ has a different paradigm than a root whose *third* letter is ܐ such as ܐܘܪܐ. 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 ܐܘܪܐ has an initial ܐ, ܐܘܪܐ has a middle ܐ, and ܐܘܪܐ has a final ܐ. Some grammars use the letters of the root ܐܘܪܐ as an indicator (where ܐ indicates the first/initial letter, ܘ indicates the second/middle letter, and ܘ indicates the third/final letter). For example, we say that ܐܘܪܐ is a ܐ-ܐ (read ܐ, then ܐ) verb (i.e., its ܐ-position letter is ܐ), ܐܘܪܐ is a ܐ-ܘ verb (i.e., its ܘ-position letter is ܐ), and ܐܘܪܐ is a ܐ-ܘ verb (i.e., its ܘ-position letter is ܐ). In her *A Compendious Syriac Dictionary* under the entry for ܐܘܪܐ, 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 ܐܘܪܐ.

Additionally, certain letters in certain positions in the root may also affect the paradigm. For example, roots whose first letter is ܐ 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 ܐ as in ܐܘܪܐܐ ‘he will write’. If the root itself begins with a ܐ then its ܐ merges with that of the prefix. For example, the future of the root ܐܘܪܐ is ܐܘܪܐܐ not ܐܘܪܐܐ. The paradigm tables that follow are:

- Table 1 Regular strong verbs. These are verbs deriving from roots whose letters do not contain **ل**, **س**, or **ع**.
- 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., **هـ**, **ح**, **خ**, or **ع**), 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 **ع**.
- Table 9 Weak verbs whose middle letter is **ع** or **س**.
- 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 **فَعَل**, and we shall do the same here. Each ‘measure’ or pattern simply adds vowels and letters to the base **فَعَل**. The measures are:

- فَعَل** It is the base measure, and has a vowel on the middle letter. This vowel is sometimes **ا** as in **كَتَبَ** ‘he wrote’, or **ي** 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 **فَعَل** measure. In the root **جَمَدَ**, for example, the **فَعَّلَ** form **جَمَعَلَ** means “he came near,” while the **فَعَّلَ** from **جَمَدَ** means “he offered.”
- أَفَعَّلَ** While it sometimes gives a causative meaning, in many cases the meaning of an **أَفَعَّلَ** verb is not related to that of its **فَعَل** measure. In the root **جَمَدَ** cited above, **أَفَعَّلَ** 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 ܰܰܰ and ܰܰܰ are such roots.

In the ܰܰܰ, 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, ܰܰܰ has ܰ in the past tense and ܰ in the future ܰܰܰܰܰ, while ܰܰܰ has ܰ in the past tense and ܰ in the future tense ܰܰܰܰܰ. 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 ܰ, ܰ, or ܰ tend to have ܰ in the past and future tense; e.g. ܰܰܰܰܰ-ܰܰܰܰܰ ‘opened-shall open’, ܰܰܰܰܰ-ܰܰܰܰܰ ‘listened-shall listen’, and ܰܰܰܰܰ-ܰܰܰܰܰ ‘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 ܰܰܰ measure. All other measures have a standard vowel. Column A in Table 1 gives the paradigm for ܰܰܰ and Column B for ܰܰܰ. Other vowel combinations are given in the notes.

The Entries ܰܰܰ and ܰܰܰ from *Compendious Syriac Dictionary*

Here are the first few lines of the entries ܰܰܰ and ܰܰܰ from Smith’s *Compendious Syriac Dictionary* that illustrate how the vowels of verbs are indicated.

ܰܰܰ fut. ܰܰܰܰܰ, imper. ܰܰܰܰܰ, act. part. [present] ܰܰܰܰܰ, ܰܰܰܰܰ, pass. part. ܰܰܰܰܰ, ܰܰܰܰܰ, ܰܰܰܰܰ. A) *to write, write out, copy out...*

ܰܰܰ fut. ܰܰܰܰܰ, act. part. [present] ܰܰܰܰܰ, ܰܰܰܰܰ, pass. part. ܰܰܰܰܰ. A) opp. ܰܰܰ *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	فَعَلِمَ	أَفْعَلْتُ
2			F	فَعَلَتْ	فَعَلِمَتْ	أَفْعَلْتِ
3			M	فَعَلَا	فَعَلِمَا	أَفْعَلْتُمَا
4			F	فَعَلَيَا	فَعَلِمَايَا	أَفْعَلْتُمَايَا
5			C	فَعَلُوا	فَعَلِمُوا	أَفْعَلْتُمْ
6		Plural	M	فَعَلُوا / فَعَلُوا	فَعَلِمُوا / فَعَلِمُوا	أَفْعَلْتُمْ / أَفْعَلْتُمْ
7			F	فَعَلْنَ / فَعَلْنَ	فَعَلِمْنَ / فَعَلِمْنَ	أَفْعَلْتُنَّ / أَفْعَلْتُنَّ
8			M	فَعَلُوهُ	فَعَلِمُوهُ	أَفْعَلْتُمُوهُ
9			F	فَعَلْنَاهُ	فَعَلِمْنَاهُ	أَفْعَلْتُنَّ
10			C	فَعَلُوهُ / فَعَلُوهُ	فَعَلِمُوهُ / فَعَلِمُوهُ	أَفْعَلْتُمْ / أَفْعَلْتُمْ
11	Future Tense (Imperfect)	Singular	M	فَعَلُودَ	فَعَلِمُ	أَفْعَلُودَ
12			F	فَعَلُودَ / فَعَلُودِي ³	فَعَلِمُ	أَفْعَلُودَ
13			M	فَعَلُودَ	فَعَلِمُ	أَفْعَلُودَ
14			F	فَعَلُودِي	فَعَلِمُ	أَفْعَلُودِي
15			C	فَعَلُودَ	فَعَلِمُ	أَفْعَلُودَ
16		Plural	M	فَعَلُوذِهِ	فَعَلِمُوذِهِ	أَفْعَلُودِهِ
17			F	فَعَلُوذِي	فَعَلِمُوذِي	أَفْعَلُودِي
18			M	فَعَلُوذِهِ	فَعَلِمُوذِهِ	أَفْعَلُودِهِ
19			F	فَعَلُوذِي	فَعَلِمُوذِي	أَفْعَلُودِي
20			C	فَعَلُوذِهِ	فَعَلِمُوذِهِ	أَفْعَلُودِهِ
21	Imperative	Sing.	M	فَعَلْ	فَعَلِمْ	أَفْعَلْ
22			F	فَعَلِيْ / فَعَلِيْ	فَعَلِمِيْ / فَعَلِمِيْ	أَفْعَلِيْ / أَفْعَلِيْ
23		Pl.	M	فَعَلُوا	فَعَلِمُوا	أَفْعَلُوا
24			F	فَعَلْنَ	فَعَلِمْنَ	أَفْعَلْنَ
25	Infinitive			فَعْلًا	فَعْلِمًا	فَعْلًا

A

B

C

D	E	F	G	
فَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	
Pa'el / Pa'el	Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
فَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	1
فَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	2
فَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	3
فَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	4
فَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	5
فَعَّلَا / فَعَّلَا	أَفَعَّلَا / أَفَعَّلَا	أَفَعَّلَا / أَفَعَّلَا	أَفَعَّلَا / أَفَعَّلَا	6
فَعَّلَا / فَعَّلَا	أَفَعَّلَا / أَفَعَّلَا	أَفَعَّلَا / أَفَعَّلَا	أَفَعَّلَا / أَفَعَّلَا	7
فَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	8
فَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	أَفَعَّلَا	9
فَعَّلَا / فَعَّلَا	أَفَعَّلَا / أَفَعَّلَا	أَفَعَّلَا / أَفَعَّلَا	أَفَعَّلَا / أَفَعَّلَا	10
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	11
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا ⁴	12
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا ⁴	13
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا ⁴	14
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	15
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	16
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	17
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا ⁴	18
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا ⁴	19
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	20
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	21
فَعَّلَا / فَعَّلَا	فَعَّلَا / فَعَّلَا	فَعَّلَا / فَعَّلَا	فَعَّلَا / فَعَّلَا	22
فَعَّلَا / فَعَّلَا	فَعَّلَا / فَعَّلَا	فَعَّلَا / فَعَّلَا	فَعَّلَا / فَعَّلَا	23
فَعَّلَا / فَعَّلَا	فَعَّلَا / فَعَّلَا	فَعَّلَا / فَعَّلَا	فَعَّلَا / فَعَّلَا	24
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	25
D	E	F	G	

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	فَعِّلٌ			
			F	فَعِّلَاتٌ			
		2 nd	M	فَعِّلُ أَيُّهَا	فَعِّلُكَ		
			F	فَعِّلَاتُ أَيُّهَا	فَعِّلَاتُكَ		
		1 st	M	فَعِّلُ إِنَّا	فَعِّلُنَا		
			F	فَعِّلَاتُ إِنَّا	فَعِّلُنَا		
	Plural	3 rd	M	فَعِّلِيكُمْ			
			F	فَعِّلِيكُمْ			
		2 nd	M	فَعِّلِيكُمْ أَيُّهَا ⁵	فَعِّلِيكُمْ ⁶		
			F	فَعِّلِيكُمْ أَيُّهَا ⁵	فَعِّلِيكُمْ ⁶		
		1 st	M	فَعِّلِيكُمْ سَيِّ ⁵	فَعِّلِيكُمْ ⁶		
			F	فَعِّلِيكُمْ سَيِّ ⁵	فَعِّلِيكُمْ ⁶		
	Passive Participle	Singular	3 rd	M	فَعِّلٌ		مَفْعُولٌ ⁶
				F	فَعِّلَاتٌ		مَفْعُولَاتٌ
2 nd			M	فَعِّلُ أَيُّهَا	فَعِّلُكَ	مَفْعُولُكَ	
			F	فَعِّلَاتُ أَيُّهَا	فَعِّلَاتُكَ	مَفْعُولَاتُكَ	
1 st			M	فَعِّلُ إِنَّا	فَعِّلُنَا	مَفْعُولُنَا	
			F	فَعِّلَاتُ إِنَّا	فَعِّلُنَا	مَفْعُولُنَا	
Plural		3 rd	M	فَعِّلِيكُمْ		مَفْعُولِيكُمْ	
			F	فَعِّلِيكُمْ		مَفْعُولِيكُمْ	
		2 nd	M	فَعِّلِيكُمْ أَيُّهَا ⁵	فَعِّلِيكُمْ ⁶	مَفْعُولِيكُمْ ⁶	
			F	فَعِّلِيكُمْ أَيُّهَا ⁵	فَعِّلِيكُمْ ⁶	مَفْعُولِيكُمْ ⁶	
		1 st	M	فَعِّلِيكُمْ سَيِّ ⁵	فَعِّلِيكُمْ ⁶	مَفْعُولِيكُمْ ⁶	
			F	فَعِّلِيكُمْ سَيِّ ⁵	فَعِّلِيكُمْ ⁶	مَفْعُولِيكُمْ ⁶	

D	E	F	G	
فَدَا	أَفَدَا	أَفَدَا	أَفَدَا	
Pa'el / Pa'e'el	Ethpa'al / Ethpa'e'al	Aph'el	Ettaph'al	
مَفَدَّادٌ		مَفَدَّادٌ		26
مَفَدَّادًا		مَفَدَّادًا		27
مَفَدَّادًا		مَفَدَّادًا		28
مَفَدَّادِي		مَفَدَّادِي		29
مَفَدَّادَانَا		مَفَدَّادَانَا		30
مَفَدَّادَانَا		مَفَدَّادَانَا		31
مَفَدَّادِيكُمْ		مَفَدَّادِيكُمْ		32
مَفَدَّادِيكُمْ		مَفَدَّادِيكُمْ		33
مَفَدَّادِيهِمْ		مَفَدَّادِيهِمْ		34
مَفَدَّادِيهِمْ		مَفَدَّادِيهِمْ		35
مَفَدَّادِيكُمْ		مَفَدَّادِيكُمْ		36
مَفَدَّادِيكُمْ		مَفَدَّادِيكُمْ		37
مَفَدَّادٌ	مَفَدَّادٌ	مَفَدَّادٌ	مَفَدَّادٌ	38
مَفَدَّادًا	مَفَدَّادًا	مَفَدَّادًا	مَفَدَّادًا	39
مَفَدَّادًا	مَفَدَّادًا	مَفَدَّادًا	مَفَدَّادًا	40
مَفَدَّادِي	مَفَدَّادِي	مَفَدَّادِي	مَفَدَّادِي	41
مَفَدَّادَانَا	مَفَدَّادَانَا	مَفَدَّادَانَا	مَفَدَّادَانَا	42
مَفَدَّادَانَا	مَفَدَّادَانَا	مَفَدَّادَانَا	مَفَدَّادَانَا	43
مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	44
مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	45
مَفَدَّادِيهِمْ	مَفَدَّادِيهِمْ	مَفَدَّادِيهِمْ	مَفَدَّادِيهِمْ	46
مَفَدَّادِيهِمْ	مَفَدَّادِيهِمْ	مَفَدَّادِيهِمْ	مَفَدَّادِيهِمْ	47
مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	48
مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	مَفَدَّادِيكُمْ	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	فَعَّلْت	فَعَّلْت
			F	فَعَّلْتِ	فَعَّلْتِ	فَعَّلْتِ
	Plural	3rd	M	فَعَّلُوا / فَعَّلُوْا	فَعَّلُوا / فَعَّلُوْا	فَعَّلُوا / فَعَّلُوْا
			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
	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.	2nd	M	فَعِّلْ	فَعِّلْ	فَعِّلْ
			F	فَعِّلِي / فَعِّلِي	فَعِّلِي / فَعِّلِي	فَعِّلِي / فَعِّلِي
	Pl.	2nd	M	فَعِّلُوا / فَعِّلُوا	فَعِّلُوا / فَعِّلُوا	فَعِّلُوا / فَعِّلُوا
			F	فَعِّلْنَ / فَعِّلْنَ	فَعِّلْنَ / فَعِّلْنَ	فَعِّلْنَ / فَعِّلْنَ

² [A7-G7] The **ܐ** suffix (including the Syomê) is a late West Syriac development. In early texts and contemporary East Syriac texts one finds **ܐܠܐܘܬܐ**, **ܡܚܘܬܐ**, **ܐܠܐܘܬܐܐ**, etc. for the past tense (perfect) plural 3rd feminine.

³ [A7-G7] The form with a file **ܐ** is rare.

⁴ [G12-G14, G18, & G19] Forms which begin with **ܠܠܐ** as in **ܠܠܐܠܐܠܐܠܐ** (G12) are reduced in spelling to two **ܠ**s only as in **ܠܠܐܠܐ**.

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 **ܠܐܦܘܠܐ** and the **ܠܐܦܘܠܐ** are identical. However, note the soft **ܠ** (2nd letter of the root) in column C and the hard **ܠ** in column E.

[This page is empty.]

Table 2. Strong Verbs with Initial Sibilant Letters س, هـ, ج, or ح

Verbs that begin in س, هـ, ج, or ح differ from the verbs in Table 1 only in the ‘measures’ لُاَفْعَلٌ and لُاَفْعَلٌ . 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 لُا; e.g., the لُاَفْعَلٌ of مَسَّ becomes مَسَّلُا . This transformation is called METATHESIS. Second, the لُ of لُا turns into a س, giving مَسَّسُا . This transformation is called ASSIMILATION.

The same transformations occur in the case of ج-initial verbs, except that the لُ of لُا assimilates into ج; e.g., جَحَّ becomes جَحَّجُا by metathesis, then جَحَّجُا by assimilation.

In the case of هـ-initial and ح-initial verbs, only metathesis takes place; e.g., هَسَّ becomes هَسَّلُا , and حَمَّ becomes حَمَّحُا .

Table 2 gives for each of the above verbs the فَعَّلٌ (as a starting point), لُاَفْعَلٌ , and لُاَفْعَلٌ measures. For the فَعَّلٌ , لُاَفْعَلٌ , and لُاَفْعَلٌ follow the paradigms in Table 1, Columns D, F, and G, respectively. The initial-س verb مَسَّ occupies Columns A-C on pp. 270 & 272, the initial-هـ verb هَسَّ occupies Columns D-F on pp. 271 & 273, the initial-ج verb جَحَّ occupies Columns G-I on pp. 274 & 276, and the initial-ح verb حَمَّ 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 , ص turns into ض in أَفْعَلٌ & أَفْعَلٌ			
				فَعَّلَ P'al	أَفْعَلٌ Ethp'el	أَفْعَلٌ Ethpa'al / Ethpa'al	
1	Past Tense (Perfect)	Singular	M	رَمَّ	أَرَمَّ	أَرَمَّ	
2			F	رَمَّتْ	أَرَمَّتْ	أَرَمَّتْ	
3			M	رَمَّ	أَرَمَّ	أَرَمَّ	
4			F	رَمَّتْ	أَرَمَّتْ	أَرَمَّتْ	
5			C	رَمَّ	أَرَمَّ	أَرَمَّ	
6		Plural	3rd	M	رَمَّوْا / رَمَّوْا	أَرَمَّوْا / أَرَمَّوْا	أَرَمَّوْا / أَرَمَّوْا
7			F	رَمَّتْنَ / رَمَّتْنَ	أَرَمَّتْنَ / أَرَمَّتْنَ	أَرَمَّتْنَ / أَرَمَّتْنَ	
8			M	رَمَّوْا	أَرَمَّوْا	أَرَمَّوْا	
9			F	رَمَّتْنَ	أَرَمَّتْنَ	أَرَمَّتْنَ	
10			C	رَمَّوْا / رَمَّتْنَ	أَرَمَّوْا / أَرَمَّتْنَ	أَرَمَّوْا / أَرَمَّتْنَ	
11	Future Tense (Imperfect)	Singular	M	رَمُّوْا	رَمُّوْا	رَمُّوْا	
12			F	رَمُّوْا	رَمُّوْا	رَمُّوْا	
13			M	رَمُّوْا	رَمُّوْا	رَمُّوْا	
14			F	رَمُّوْا	رَمُّوْا	رَمُّوْا	
15			C	رَمُّوْا	رَمُّوْا	رَمُّوْا	
16		Plural	3rd	M	رَمُّوْا	رَمُّوْا	رَمُّوْا
17			F	رَمُّوْا	رَمُّوْا	رَمُّوْا	
18			M	رَمُّوْا	رَمُّوْا	رَمُّوْا	
19			F	رَمُّوْا	رَمُّوْا	رَمُّوْا	
20			C	رَمُّوْا	رَمُّوْا	رَمُّوْا	
21	Imperative	Sing.	M	رَمِّ	أَرَمِّ	أَرَمِّ	
22			F	رَمِّ / رَمِّ	أَرَمِّ / أَرَمِّ	أَرَمِّ / أَرَمِّ	
23		Pl.	M	رَمِّوْا / رَمِّوْا	أَرَمِّوْا / أَرَمِّوْا	أَرَمِّوْا / أَرَمِّوْا	
24			F	رَمِّوْا / رَمِّوْا	أَرَمِّوْا / أَرَمِّوْا	أَرَمِّوْا / أَرَمِّوْا	
25	Infinitive			رَمَمٌ	رَمَمٌ	رَمَمٌ	

A

B

C

Future, Imperative, and Infinitive)

D	E	F	
Initial ع			
عَلَّ	أَعَلَّ	أَعَلَّ	
P'al	Ethp'el	Ethpa'al / Ethpa'al	
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	1
عَلَّوْا	أَعَلَّوْا	أَعَلَّوْا	2
عَلَّوْا	أَعَلَّوْا	أَعَلَّوْا	3
عَلَّوْا	أَعَلَّوْا	أَعَلَّوْا	4
عَلَّوْا	أَعَلَّوْا	أَعَلَّوْا	5
عَلَّوْا / عَلَّوْا	أَعَلَّوْا / عَلَّوْا	أَعَلَّوْا / عَلَّوْا	6
عَلَّوْا / عَلَّوْا	أَعَلَّوْا / عَلَّوْا	أَعَلَّوْا / عَلَّوْا	7
عَلَّوْا	أَعَلَّوْا	أَعَلَّوْا	8
عَلَّوْا	أَعَلَّوْا	أَعَلَّوْا	9
عَلَّوْا / عَلَّوْا	أَعَلَّوْا / عَلَّوْا	أَعَلَّوْا / عَلَّوْا	10
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	11
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	12
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	13
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	14
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	15
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	16
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	17
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	18
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	19
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	20
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	21
عَلَّوْ / عَلَّوْ	أَعَلَّوْ / عَلَّوْ	أَعَلَّوْ / عَلَّوْ	22
عَلَّوْ / عَلَّوْ	أَعَلَّوْ / عَلَّوْ	أَعَلَّوْ / عَلَّوْ	23
عَلَّوْ / عَلَّوْ	أَعَلَّوْ / عَلَّوْ	أَعَلَّوْ / عَلَّوْ	24
عَلَّوْ	أَعَلَّوْ	أَعَلَّوْ	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 <i>س</i> , <i>ل</i> turns into <i>ص</i> in <i>صُفِّلَا</i> & <i>صُفِّلَا</i>			
				فُفِّلَا P'al	صُفِّلَا Ethp'el	صُفِّلَا Ethpa'al / Ethpa'al	
Present Tense (Active Participle)	Singular	3rd	M	صُفِّلَا			
			F	صُفِّلَا			
		2nd	M	صُفِّلَا			
			F	صُفِّلَا			
		1st	M	صُفِّلَا			
			F	صُفِّلَا			
		Plural	3rd	M	صُفِّلَا		
	F			صُفِّلَا			
	2nd		M	صُفِّلَا			
			F	صُفِّلَا			
	1st		M	صُفِّلَا			
			F	صُفِّلَا			
	Passive Participle		Singular	3rd	M	صُفِّلَا	صُفِّلَا
		F			صُفِّلَا	صُفِّلَا	صُفِّلَا
2nd		M		صُفِّلَا	صُفِّلَا	صُفِّلَا	
		F		صُفِّلَا	صُفِّلَا	صُفِّلَا	
1st		M		صُفِّلَا	صُفِّلَا	صُفِّلَا	
		F		صُفِّلَا	صُفِّلَا	صُفِّلَا	
Plural		3rd		M	صُفِّلَا	صُفِّلَا	صُفِّلَا
			F	صُفِّلَا	صُفِّلَا	صُفِّلَا	
		2nd	M	صُفِّلَا	صُفِّلَا	صُفِّلَا	
			F	صُفِّلَا	صُفِّلَا	صُفِّلَا	
		1st	M	صُفِّلَا	صُفِّلَا	صُفِّلَا	
			F	صُفِّلَا	صُفِّلَا	صُفِّلَا	

and Passive Participles)

D		E		F	
Initial ع					
عَلَّ	أَلَّ			أَلَّ	
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 **ع** (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 / فَعَّلُوهُ	أَفْعَلُوا / أَفْعَلُوهُ	أَفْعَلُوا / أَفْعَلُوهُ
7			F	فَعَّلْنَ / فَعَّلْنَهُ	أَفْعَلْنَ / أَفْعَلْنَهُ	أَفْعَلْنَ / أَفْعَلْنَهُ	
8			2nd	M	فَعَّلْتُمُ	أَفْعَلْتُمُ	أَفْعَلْتُمُ
9			F	فَعَّلْتُنَّ	أَفْعَلْتُنَّ	أَفْعَلْتُنَّ	
10			1st	C	فَعَّلْنَا / فَعَّلْنَاهُ	أَفْعَلْنَا / أَفْعَلْنَاهُ	أَفْعَلْنَا / أَفْعَلْنَاهُ
11	Future Tense (Imperfect)	Singular	3rd	M	فَعَّلِي	أَفْعَلِي	أَفْعَلِي
12			F	فَعَّلِي	أَفْعَلِي	أَفْعَلِي	
13			2nd	M	فَعَّلِي	أَفْعَلِي	أَفْعَلِي
14			F	فَعَّلِي	أَفْعَلِي	أَفْعَلِي	
15			1st	C	فَعَّلِي	أَفْعَلِي	أَفْعَلِي
16		Plural	3rd	M	فَعَّلِي	أَفْعَلِي	أَفْعَلِي
17			F	فَعَّلِي	أَفْعَلِي	أَفْعَلِي	
18			2nd	M	فَعَّلِي	أَفْعَلِي	أَفْعَلِي
19			F	فَعَّلِي	أَفْعَلِي	أَفْعَلِي	
20			1st	C	فَعَّلِي	أَفْعَلِي	أَفْعَلِي
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			فَعَّلٌ	أَفْعَلٌ	أَفْعَلٌ	

Future, Imperative, and Infinitive)

J	K	L	
Initial ه			
هَـ	هَـ	هَـ	
P'al	Ethp'el	Ethpa'al / Ethpa'al	
هَـ	هَـ	هَـ	1
هَـ	هَـ	هَـ	2
هَـ	هَـ	هَـ	3
هَـ	هَـ	هَـ	4
هَـ	هَـ	هَـ	5
هَـ / هَـ	هَـ / هَـ	هَـ / هَـ	6
هَـ / هَـ	هَـ / هَـ	هَـ / هَـ	7
هَـ	هَـ	هَـ	8
هَـ	هَـ	هَـ	9
هَـ / هَـ	هَـ / هَـ	هَـ / هَـ	10
هَـ	هَـ	هَـ	11
هَـ	هَـ	هَـ	12
هَـ	هَـ	هَـ	13
هَـ	هَـ	هَـ	14
هَـ	هَـ	هَـ	15
هَـ	هَـ	هَـ	16
هَـ	هَـ	هَـ	17
هَـ	هَـ	هَـ	18
هَـ	هَـ	هَـ	19
هَـ	هَـ	هَـ	20
هَـ	هَـ	هَـ	21
هَـ / هَـ	هَـ / هَـ	هَـ / هَـ	22
هَـ / هَـ	هَـ / هَـ	هَـ / هَـ	23
هَـ / هَـ	هَـ / هَـ	هَـ / هَـ	24
هَـ	هَـ	هَـ	25
J	K	L	

Table 2. Regular ‘Strong’ Verbs with Initial Sibilant Letters **س**, **ص**, **ض**, or **ظ** (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	فَعَّلَ			
			F	فَعَّلَتْ			
		2nd	M	فَعَّلَ			
			F	فَعَّلْتِ			
		1st	M	فَعَّلْتُ			
			F	فَعَّلْتِ			
		Plural	3rd	M	فَعَّلُوا		
	F			فَعَّلْنَ			
	2nd		M	فَعَّلْتُمْ			
			F	فَعَّلْتُنَّ			
	1st		M	فَعَّلْنَا			
			F	فَعَّلْتُمْ			
	Passive Participle		Singular	3rd	M	فَعَّلٌ	فَعَّلٌ
		F			فَعَّلَةٌ	فَعَّلَةٌ	فَعَّلَةٌ
2nd		M		فَعَّلٌ	فَعَّلٌ	فَعَّلٌ	
		F		فَعَّلَةٌ	فَعَّلَةٌ	فَعَّلَةٌ	
1st		M		فَعَّلٌ	فَعَّلٌ	فَعَّلٌ	
		F		فَعَّلَةٌ	فَعَّلَةٌ	فَعَّلَةٌ	
Plural		3rd		M	فَعَّلٌ	فَعَّلٌ	فَعَّلٌ
			F	فَعَّلٌ	فَعَّلٌ	فَعَّلٌ	
		2nd	M	فَعَّلٌ	فَعَّلٌ	فَعَّلٌ	
			F	فَعَّلٌ	فَعَّلٌ	فَعَّلٌ	
		1st	M	فَعَّلٌ	فَعَّلٌ	فَعَّلٌ	
			F	فَعَّلٌ	فَعَّلٌ	فَعَّلٌ	

and Passive Participles—Continued)

J		K		L	
Initial ه					
ه	ه	ه	ه	ه	ه
P'al	Ethp'el	Ethpa'al / Ethpa'al			
ه					26
ه					27
ه					28
ه					29
ه					30
ه					31
ه					32
ه					33
ه					34
ه					35
ه					36
ه					37
ه	ه	ه	ه	ه	38
ه	ه	ه	ه	ه	39
ه	ه	ه	ه	ه	40
ه	ه	ه	ه	ه	41
ه	ه	ه	ه	ه	42
ه	ه	ه	ه	ه	43
ه	ه	ه	ه	ه	44
ه	ه	ه	ه	ه	45
ه	ه	ه	ه	ه	46
ه	ه	ه	ه	ه	47
ه	ه	ه	ه	ه	48
ه	ه	ه	ه	ه	49
J	K	L			

[This page is empty.]

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	جَمَعْتُ	جَمَعْتُ	جَمَعْتُ
2			F	جَمَعْتِ	جَمَعْتِ	جَمَعْتِ	
3			2nd	M	جَمَعْتَ	جَمَعْتَ	جَمَعْتَ
4			F	جَمَعْتِ	جَمَعْتِ	جَمَعْتِ	
5			1st	C	جَمَعْنَا	جَمَعْنَا	جَمَعْنَا
6		Plural	3rd	M	جَمَعُوا / جَمَعُوا	جَمَعُوا / جَمَعُوا	جَمَعُوا / جَمَعُوا
7			F	جَمَعْنَ / جَمَعْنَ	جَمَعْنَ / جَمَعْنَ	جَمَعْنَ / جَمَعْنَ	
8			2nd	M	جَمَعُوا	جَمَعُوا	جَمَعُوا
9			F	جَمَعْنَ	جَمَعْنَ	جَمَعْنَ	
10			1st	C	جَمَعْنَا	جَمَعْنَا	جَمَعْنَا
11	Future Tense (Imperfect)	Singular	3rd	M	يَجْمَعُ	يَجْمَعُ	يَجْمَعُ
12			F	يَجْمَعِي	يَجْمَعِي	يَجْمَعِي	
13			2nd	M	يَجْمَعُ	يَجْمَعُ	يَجْمَعُ
14			F	يَجْمَعِي	يَجْمَعِي	يَجْمَعِي	
15			1st	C	يَجْمَعُ	يَجْمَعُ	يَجْمَعُ
16		Plural	3rd	M	يَجْمَعُونَ	يَجْمَعُونَ	يَجْمَعُونَ
17			F	يَجْمَعْنَ	يَجْمَعْنَ	يَجْمَعْنَ	
18			2nd	M	يَجْمَعُونَ	يَجْمَعُونَ	يَجْمَعُونَ
19			F	يَجْمَعْنَ	يَجْمَعْنَ	يَجْمَعْنَ	
20			1st	C	يَجْمَعُونَ	يَجْمَعُونَ	يَجْمَعُونَ
21	Imperative	Sing.	M	جَمْعْ	جَمْعْ	جَمْعْ	
22			F	جَمْعِي	جَمْعِي	جَمْعِي	
23		Pl.	M	جَمْعُوا	جَمْعُوا	جَمْعُوا	
24			F	جَمْعْنَ	جَمْعْنَ	جَمْعْنَ	
25	Infinitive			جَمْعٌ	جَمْعٌ	جَمْعٌ	

D	E	
أَحَدٌ	أَحَادٌ	
Aph'el	Ettaph'al	
أَحَدٌ	أَحَادٌ	1
أَحَادٌ	أَحَادٌ	2
أَحَادٌ	أَحَادٌ	3
أَحَادٌ	أَحَادٌ	4
أَحَادٌ	أَحَادٌ	5
أَحَادٌ / أَحَادٌ	أَحَادٌ / أَحَادٌ	6
أَحَادٌ / أَحَادٌ	أَحَادٌ / أَحَادٌ	7
أَحَادٌ	أَحَادٌ	8
أَحَادٌ	أَحَادٌ	9
أَحَادٌ / أَحَادٌ	أَحَادٌ / أَحَادٌ	10
أَحَادٌ	أَحَادٌ	11
أَحَادٌ	أَحَادٌ	12
أَحَادٌ	أَحَادٌ	13
أَحَادٌ	أَحَادٌ	14
أَحَادٌ	أَحَادٌ	15
أَحَادٌ	أَحَادٌ	16
أَحَادٌ	أَحَادٌ	17
أَحَادٌ	أَحَادٌ	18
أَحَادٌ	أَحَادٌ	19
أَحَادٌ	أَحَادٌ	20
أَحَادٌ	أَحَادٌ	21
أَحَادٌ / أَحَادٌ	أَحَادٌ / أَحَادٌ	22
أَحَادٌ / أَحَادٌ	أَحَادٌ / أَحَادٌ	23
أَحَادٌ / أَحَادٌ	أَحَادٌ / أَحَادٌ	24
أَحَادٌ	أَحَادٌ	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 ُ		
26 27 28 29 30 31 32 33 34 35 36 37	Present Tense (Active Participle)	Singular	3rd	M	جَمَعٌ	جَمَعٌ	جَمَعٌ	
			F	جَمَعَةٌ	جَمَعَةٌ	جَمَعَةٌ		
			2nd	M	جَمَعَانِ	جَمَعَانِ	جَمَعَانِ	
				F	جَمَعَانِي	جَمَعَانِي	جَمَعَانِي	
			1st	M	جَمَعْنَا	جَمَعْنَا	جَمَعْنَا	
				F	جَمَعْنَا	جَمَعْنَا	جَمَعْنَا	
			Plural	3rd	M	جَمَعُونَ	جَمَعُونَ	جَمَعُونَ
	F	جَمَعَاتُ		جَمَعَاتُ	جَمَعَاتُ			
	2nd	M		جَمَعَانِهِ	جَمَعَانِهِ	جَمَعَانِهِ		
		F		جَمَعَانِي	جَمَعَانِي	جَمَعَانِي		
	1st	M		جَمَعْنَا	جَمَعْنَا	جَمَعْنَا		
		F		جَمَعْنَا	جَمَعْنَا	جَمَعْنَا		
	38 39 40 41 42 43 44 45 46 47 48 49	Passive Participle		Singular	3rd	M	جَمُوعٌ	جَمُوعٌ
			F		جَمُوعَةٌ	جَمُوعَةٌ	جَمُوعَةٌ	
2nd			M		جَمُوعَانِ	جَمُوعَانِ	جَمُوعَانِ	
			F		جَمُوعَانِي	جَمُوعَانِي	جَمُوعَانِي	
1st			M		جَمُوعْنَا	جَمُوعْنَا	جَمُوعْنَا	
			F		جَمُوعْنَا	جَمُوعْنَا	جَمُوعْنَا	
Plural			3rd		M	جَمُوعُونَ	جَمُوعُونَ	جَمُوعُونَ
		F	جَمُوعَاتُ	جَمُوعَاتُ	جَمُوعَاتُ			
		2nd	M	جَمُوعَانِهِ	جَمُوعَانِهِ	جَمُوعَانِهِ		
			F	جَمُوعَانِي	جَمُوعَانِي	جَمُوعَانِي		
		1st	M	جَمُوعْنَا	جَمُوعْنَا	جَمُوعْنَا		
			F	جَمُوعْنَا	جَمُوعْنَا	جَمُوعْنَا		

D		E	
أَفْعَلٌ	أَفْعَلٌ	Aph'el	Ettaph'al
مَقَمٌ			26
مَقَمًا			27
مَقَمًا			28
مَقَمَاتٍ			29
مَقَمًا			30
مَقَمًا			31
مَقَمٍ			32
مَقَمٍ			33
مَقَمُهُ			34
مَقَمَاتِهِ			35
مَقَمِيَّ			36
مَقَمِيَّ			37
مَقَمٌ	مَدَّأَفْعَلٌ		38
مَقَمًا	مَدَّأَفْعَلًا		39
مَقَمًا	مَدَّأَفْعَلًا		40
مَقَمَاتٍ	مَدَّأَفْعَلَاتٍ		41
مَقَمًا	مَدَّأَفْعَلًا		42
مَقَمًا	مَدَّأَفْعَلًا		43
مَقَمٍ	مَدَّأَفْعَلٍ		44
مَقَمٍ	مَدَّأَفْعَلٍ		45
مَقَمُهُ	مَدَّأَفْعَلُهُ		46
مَقَمَاتِهِ	مَدَّأَفْعَلَاتِهِ		47
مَقَمِيَّ	مَدَّأَفْعَلِيَّ		48
مَقَمِيَّ	مَدَّأَفْعَلِيَّ		49
D	E		

[This page is empty.]

Table 4. Strong Verbs Ending in a Guttural (ح, ه, ع) or ة

Verbs whose last letter is a guttural (i.e., ح, ه, 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 حُاَفْ (Column E) and حُاَفْ measures (Column G) already end in ُ.

Table 4. Regular ‘Strong’ Verbs Ending in a Guttural (ح, ط, ع) or ; (i. Past, Future, Imperative,

				A	B	C	
M = Masculine F = Feminine C = Common (M & F)				P'al		أفعل	
				Ending in guttural	Ending in ;	Ethp'el	
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	فعلهم / فعلت	فعلوهم / فعلت	أفعلهم / أفعلت
7			F	فعلنهم / فعلت	فعلنهم / فعلت	أفعلنهم / أفعلت	
8			2nd	M	فعلوهم	فعلوهم	أفعلوهم
9			F	فعلنهم	فعلنهم	أفعلنهم	
10			1st	C	فعلهم / فعلت	فعلهم / فعلت	أفعلهم / أفعلت
11	Future Tense (Imperfect)	Singular	3rd	M	فعل	فعل	فعل
12			F	فعل	فعل	فعل	
13			2nd	M	فعل	فعل	فعل
14			F	فعل	فعل	فعل	
15			1st	C	فعل	فعل	فعل
16		Plural	3rd	M	فعلهم	فعلهم	فعلهم
17			F	فعلنهم	فعلنهم	فعلنهم	
18			2nd	M	فعلهم	فعلهم	فعلهم
19			F	فعلنهم	فعلنهم	فعلنهم	
20			1st	C	فعلهم	فعلهم	فعلهم
21	Imperative	Sing.	2nd	M	فعل	فعل	فعل
22			F	فعل / فعل	فعل / فعل	فعل / فعل	
23		Pl.	2nd	M	فعلهم / فعلهم	فعلهم / فعلهم	فعلهم / فعلهم
24			F	فعلنهم / فعلنهم	فعلنهم / فعلنهم	فعلنهم / فعلنهم	
25	Infinitive			فعل	فعل	فعل	

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
فَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	2
فَعَّلْنَا	أَفَعَّلْنَا	أَفَعَّلْنَا	أَفَعَّلْنَا	3
فَعَّلْتَنِي	أَفَعَّلْتَنِي	أَفَعَّلْتَنِي	أَفَعَّلْتَنِي	4
فَعَّلْتَهُ	أَفَعَّلْتَهُ	أَفَعَّلْتَهُ	أَفَعَّلْتَهُ	5
فَعَّلْتُمُنِي / فَعَّلْتُمُنِي	أَفَعَّلْتُمُنِي / أَفَعَّلْتُمُنِي	أَفَعَّلْتُمُنِي / أَفَعَّلْتُمُنِي	أَفَعَّلْتُمُنِي / أَفَعَّلْتُمُنِي	6
فَعَّلْتُمْ / فَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	7
فَعَّلْتَهُنَّ	أَفَعَّلْتَهُنَّ	أَفَعَّلْتَهُنَّ	أَفَعَّلْتَهُنَّ	8
فَعَّلْتُنَّ	أَفَعَّلْتُنَّ	أَفَعَّلْتُنَّ	أَفَعَّلْتُنَّ	9
فَعَّلْتُمْ / فَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	10
فَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	11
فَعَّلْتَ	أَفَعَّلْتَ	أَفَعَّلْتَ	أَفَعَّلْتَ	12
فَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	13
فَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	14
فَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	15
فَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	16
فَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	17
فَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	18
فَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	19
فَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	20
فَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	أَفَعَّلْتُ	21
فَعَّلْتُمْ / فَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	22
فَعَّلْتُمْ / فَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	23
فَعَّلْتُمْ / فَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	أَفَعَّلْتُمْ / أَفَعَّلْتُمْ	24
فَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	أَفَعَّلْتُمْ	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	

Passive Participles)

D	E	F	G	
فَعْلٌ	أُفْعِلٌ	أَفْعَلٌ	أُفْعِلٌ	
Pa'el / Pa'el	Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
مُفْعَلٌ		مُفْعَلٌ		26
مُفْعِلٌ		مُفْعِلٌ		27
مُفْعَلٌ		مُفْعَلٌ		28
مُفْعَلِيٌّ		مُفْعَلِيٌّ		29
مُفْعِلُنَا		مُفْعِلُنَا		30
مُفْعِلُنَا		مُفْعِلُنَا		31
مُفْعَلِيكُمْ		مُفْعَلِيكُمْ		32
مُفْعَلِيكُمْ		مُفْعَلِيكُمْ		33
مُفْعَلِيهِمْ		مُفْعَلِيهِمْ		34
مُفْعَلِيهِمْ		مُفْعَلِيهِمْ		35
مُفْعَلِيكُمْ		مُفْعَلِيكُمْ		36
مُفْعَلِيكُمْ		مُفْعَلِيكُمْ		37
مُفْعَلٌ	مُفْعَلٌ	مُفْعَلٌ	مُفْعَلٌ	38
مُفْعِلٌ	مُفْعِلٌ	مُفْعِلٌ	مُفْعِلٌ	39
مُفْعَلٌ	مُفْعَلٌ	مُفْعَلٌ	مُفْعَلٌ	40
مُفْعَلِيٌّ	مُفْعَلِيٌّ	مُفْعَلِيٌّ	مُفْعَلِيٌّ	41
مُفْعِلُنَا	مُفْعِلُنَا	مُفْعِلُنَا	مُفْعِلُنَا	42
مُفْعِلُنَا	مُفْعِلُنَا	مُفْعِلُنَا	مُفْعِلُنَا	43
مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	44
مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	45
مُفْعَلِيهِمْ	مُفْعَلِيهِمْ	مُفْعَلِيهِمْ	مُفْعَلِيهِمْ	46
مُفْعَلِيهِمْ	مُفْعَلِيهِمْ	مُفْعَلِيهِمْ	مُفْعَلِيهِمْ	47
مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	48
مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	مُفْعَلِيكُمْ	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', أَكَبَ 'he said', أَكَبَ 'he went'. Compare this with strong verbs whose first letter does not take a vowel like كَلَّمَ, كَفَّ.

The paradigm of initial } verbs differs substantially from that of Table 1 as follows:

1. The أَكَبَ (Table 5, Columns A & B):
 - a. Past (A1-A10 & B1-B10), the initial } is retained as in أَكَبَ (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., أَكَبُ (compare with regular كَلِّمُ), but here the initial } is silent (but never underlined). When the future vowel is ُ, then the prefix vowel is ُ as in أَكَبُ (A11), but when the future vowel is ِ, then the prefix vowel is ِ as in أَكَبِ (B11).
 - c. Imperative (A21-A24 & B21-B24), the vowel on } is ُ as in أَكَبِ (compare with regular كَلِّمُ 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 أَكَبِ (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 ك follows the vowel of the future: ُ in أَكَبُ (A25), while ِ in أَكَبِ (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 أَكَبُ and أَكَبِ (compare with regular كَلَّمَ which has no vowel on the first letter).
2. The أَكَبُ (Column C): The ُ vowel of أَكَبُ is retained, but moves to the prefix; e.g., past أَكَبُ (C1), not أَكَبُ; future أَكَبُ (C11), not أَكَبُ; imperative أَكَبِ (C21), not أَكَبِ; infinitive أَكَبُ (C25), not أَكَبُ; passive participle أَكَبُ (C38), not أَكَبُ. Whenever a verb has a vowel on the initial }, it too moves to the prefix; e.g., أَكَبُ (C2), not أَكَبُ.
3. The أَكَبُ (Column D):
 - a. Past (D1-D10) is regular.
 - b. Future (D11-D20), as in the future of the أَكَبُ (A11-A20), the vowel of the }, ُ in this case, moves to the prefix; e.g., أَكَبُ (D11), not أَكَبُ (compare with regular كَلِّمُ).
 - c. Imperative (D21-D24), here too the vowel of } moves to the prefix as in أَكَبِ (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 } Verbs (i. Past, Future, Imperative, and Infinitive)

				A	B	C
M = Masculine F = Feminine C = Common (M & F)				P'al		Ethp'el
				Future ٠	Future ٠	
1 2 3 4 5 6 7 8 9 10	Past Tense (Perfect)	Singular	3rd M	أَكَلَ	أَكَلَا	أَكَلُوا
			3rd F	أَكَلَتْ	أَكَلْنَ	أَكَلْنَ
			2nd M	أَكَلْتَا	أَكَلْتُمَا	أَكَلْتُمَا
			2nd F	أَكَلْتُمَا	أَكَلْتُمَا	أَكَلْتُمَا
			1st C	أَكَلْنَا	أَكَلْنَا	أَكَلْنَا
	Plural	3rd M	أَكَلُوا / أَكَلُوا	أَكَلُوا / أَكَلُوا	أَكَلُوا / أَكَلُوا	
		3rd F	أَكَلْنَ / أَكَلْنَ	أَكَلْنَ / أَكَلْنَ	أَكَلْنَ / أَكَلْنَ	
		2nd M	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ	
		2nd F	أَكَلْتُنَّ	أَكَلْتُنَّ	أَكَلْتُنَّ	
		1st C	أَكَلْنَا / أَكَلْنَا	أَكَلْنَا / أَكَلْنَا	أَكَلْنَا / أَكَلْنَا	
11 12 13 14 15 16 17 18 19 20	Future Tense (Imperfect)	Singular	3rd M	يَأْكَلُ	يَأْكَلَانِ	يَأْكَلُونَ
			3rd F	يَأْكَلُ	يَأْكَلَانِ	يَأْكَلُونَ
			2nd M	يَأْكَلُ	يَأْكَلَانِ	يَأْكَلُونَ
			2nd F	يَأْكَلُ	يَأْكَلَانِ	يَأْكَلُونَ
			1st C	يَأْكَلُ	يَأْكَلَانِ	يَأْكَلُونَ
	Plural	3rd M	يَأْكَلُونَ	يَأْكَلُونَ	يَأْكَلُونَ	
		3rd F	يَأْكَلْنَ	يَأْكَلْنَ	يَأْكَلْنَ	
		2nd M	يَأْكَلْتُمْ	يَأْكَلْتُمْ	يَأْكَلْتُمْ	
		2nd F	يَأْكَلْتُنَّ	يَأْكَلْتُنَّ	يَأْكَلْتُنَّ	
		1st C	يَأْكَلْنَا	يَأْكَلْنَا	يَأْكَلْنَا	
21 22 23 24	Imperative	Sing. Pl.	M	أَكْلُ	أَكْلِي	أَكْلُوا
			F	أَكْلِي / أَكْلِي	أَكْلِي / أَكْلِي	أَكْلُوا / أَكْلُوا
			M	أَكْلُوا / أَكْلُوا	أَكْلُوا / أَكْلُوا	أَكْلُوا / أَكْلُوا
			F	أَكْلِي / أَكْلِي	أَكْلِي / أَكْلِي	أَكْلِي / أَكْلِي
25	Infinitive			أَكْلُ	أَكْلِي	أَكْلُوا
				A	B	C

D	E	F	G	
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	
Pa'el / Pa'el	Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	1
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	2
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	3
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	4
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	5
فَعَلَّ / فَعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	6
فَعَلَّ / فَعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	7
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	8
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	9
فَعَلَّ / فَعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	10
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	11
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	12
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	13
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	14
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	15
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	16
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	17
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	18
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	19
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	20
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	21
فَعَلَّ / فَعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	22
فَعَلَّ / فَعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	23
فَعَلَّ / فَعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	أَفْعَلَّ / أَفْعَلَّ	24
فَعَلَّ	أَفْعَلَّ	أَفْعَلَّ	أَفْعَلَّ	25
D	E	F	G	

Table 5. Initial **ا** Verbs (*ii. Active and Passive Participles*)

				A	B	C	
M = Masculine F = Feminine				P'al حَلَا		أَحَلَا	
				Future ُ	Future ِ	Ethp'el	
Present Tense (Active Participle)	Singular	3rd	M	أُحَلَا	أُحَلَا		
			F	أُحَلَا	أُحَلَا		
		2nd	M	أُحَلَا	أُحَلَا		
			F	أُحَلَا	أُحَلَا		
		1st	M	أُحَلَا	أُحَلَا		
			F	أُحَلَا	أُحَلَا		
		Plural	3rd	M	أُحَلَا	أُحَلَا	
	F			أُحَلَا	أُحَلَا		
	2nd		M	أُحَلَا	أُحَلَا		
			F	أُحَلَا	أُحَلَا		
	1st		M	أُحَلَا	أُحَلَا		
			F	أُحَلَا	أُحَلَا		
	Passive Participle		Singular	3rd	M	أُحَلَا	أُحَلَا
		F			أُحَلَا	أُحَلَا	مُحَلَا
2nd		M		أُحَلَا	أُحَلَا	مُحَلَا	
		F		أُحَلَا	أُحَلَا	مُحَلَا	
1st		M		أُحَلَا	أُحَلَا	مُحَلَا	
		F		أُحَلَا	أُحَلَا	مُحَلَا	
Plural		3rd		M	أُحَلَا	أُحَلَا	مُحَلَا
			F	أُحَلَا	أُحَلَا	مُحَلَا	
		2nd	M	أُحَلَا	أُحَلَا	مُحَلَا	
			F	أُحَلَا	أُحَلَا	مُحَلَا	
		1st	M	أُحَلَا	أُحَلَا	مُحَلَا	
			F	أُحَلَا	أُحَلَا	مُحَلَا	
						A	B

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
فَعَّلَا		فَعَّلَا		30
فَعَّلَا		فَعَّلَا		31
فَعَّلَا		فَعَّلَا		32
فَعَّلَا		فَعَّلَا		33
فَعَّلَا		فَعَّلَا		34
فَعَّلَا		فَعَّلَا		35
فَعَّلَا		فَعَّلَا		36
فَعَّلَا		فَعَّلَا		37
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	38
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	39
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	40
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	41
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	42
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	43
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	44
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	45
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	46
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	47
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	48
فَعَّلَا	فَعَّلَا	فَعَّلَا	فَعَّلَا	49
D	E	F	G	

[This page is empty.]

Table 6. Middle } Verbs

Verbs whose middle (i.e., second) letter is } 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 } 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 **سَأَلُ** (A11), not **سَأَلُو**. In cases when the suffix begins with a consonant, an **اُ** replaces the **اَ** as in **سَأَلْتُكَ** (A14), **سَأَلْتُمُ** (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 } 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 } moves back to the previous consonant; e.g., **سَأَلْتُ** (B1), not **سَأَلْتُو**. Also note that this verb is **ع**-initial, and metathesis takes places as in Table 2, Column K.
3. The **سَأَلْتُ** and **سَأَلْتُمُ** (Columns C & D): They are regular, but the } with a vowel on it is pronounced as if it were a **اَ**; e.g., **سَأَلْتُ** *shayel* (C1), **سَأَلْتُمُ** *nshayel* (C11), **سَأَلْتُمُ** *mshayolu* (C25), **سَأَلْتُمُ** *mshayel* (C26), **سَأَلْتُمُ** *mshayal* (C38); **سَأَلْتُمُ** *eshhtayal* (D1), **سَأَلْتُمُ** *neshhtayal* (D11), **سَأَلْتُمُ** *meshtayolu* (D25), etc.
4. The **سَأَلْتُمُ** (Column E): It is regular, but the vowel of } moves to the previous consonant; e.g., **سَأَلْتُمُ** (E1), not **سَأَلْتُمُو**, etc. The passive participle (E38-49) is not attested in the language.
5. The **سَأَلْتُمُ** (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	فَعَّلْتَنِي	أَفَعَّلْتَنِي	فَعَّلْتَنِي
4			F	فَعَّلْتِي	أَفَعَّلْتِي	فَعَّلْتِي	
5			1st	C	فَعَّلْتُ	أَفَعَّلْتُ	فَعَّلْتُ
6		Plural	3rd	M	فَعَّلْتُمْ / فَعَّلْتُم	أَفَعَّلْتُمْ / أَفَعَّلْتُم	فَعَّلْتُمْ / فَعَّلْتُم
7			F	فَعَّلْتُنَّ / فَعَّلْتِنِي	أَفَعَّلْتُنَّ / أَفَعَّلْتِنِي	فَعَّلْتُنَّ / فَعَّلْتِنِي	
8			2nd	M	فَعَّلْتَهُ	أَفَعَّلْتَهُ	فَعَّلْتَهُ
9			F	فَعَّلْتِهَا	أَفَعَّلْتِهَا	فَعَّلْتِهَا	
10			1st	C	فَعَّلْتِهِمْ / فَعَّلْتِهِ	أَفَعَّلْتِهِمْ / أَفَعَّلْتِهِ	فَعَّلْتِهِمْ / فَعَّلْتِهِ
11	Future Tense (Imperfect)	Singular	3rd	M	يَفَعِّلُ	يُفَعِّلُ	يَفَعِّلُ
12			F	يَفَعِّلُ	يُفَعِّلُ	يَفَعِّلُ	
13			2nd	M	يَفَعِّلُكَ	يُفَعِّلُكَ	يَفَعِّلُكَ
14			F	يَفَعِّلُكِ	يُفَعِّلُكِ	يَفَعِّلُكِ	
15			1st	C	يَفَعِّلُكَ	يُفَعِّلُكَ	يَفَعِّلُكَ
16		Plural	3rd	M	يَفَعِّلُكُمْ	يُفَعِّلُكُمْ	يَفَعِّلُكُمْ
17			F	يَفَعِّلُكُنَّ	يُفَعِّلُكُنَّ	يَفَعِّلُكُنَّ	
18			2nd	M	يَفَعِّلُكُمْ	يُفَعِّلُكُمْ	يَفَعِّلُكُمْ
19			F	يَفَعِّلُكُنَّ	يُفَعِّلُكُنَّ	يَفَعِّلُكُنَّ	
20			1st	C	يَفَعِّلُكُمْ	يُفَعِّلُكُمْ	يَفَعِّلُكُمْ
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	
أَفْعَالٌ Ethpa'al / Ethpa'al	أَفْعَالٌ Aph'el	أَفْعَالٌ Ettaph'al	
أَعْدَأُ	أَعْلَأُ	The Ettaph'al forms are not attested in the language	1
أَعْدَأَكْ	أَعْلَأَكْ		2
أَعْدَأَكُم	أَعْلَأَكُم		3
أَعْدَأَكُنَّ	أَعْلَأَكُنَّ		4
أَعْدَأَكُنَّ	أَعْلَأَكُنَّ		5
أَعْدَأَكُمْ / أَعْدَأَكُم	أَعْلَأَكُمْ / أَعْلَأَكُم		6
أَعْدَأَكُنَّ / أَعْدَأَكُنَّ	أَعْلَأَكُنَّ / أَعْلَأَكُنَّ		7
أَعْدَأَكُنَّ	أَعْلَأَكُنَّ		8
أَعْدَأَكُنَّ	أَعْلَأَكُنَّ		9
أَعْدَأَكُنَّ / أَعْدَأَكُنَّ	أَعْلَأَكُنَّ / أَعْلَأَكُنَّ		10
أَعْدَأُ	أَعْلَأُ		11
أَعْدَأَكْ	أَعْلَأَكْ		12
أَعْدَأَكُم	أَعْلَأَكُم		13
أَعْدَأَكُنَّ	أَعْلَأَكُنَّ		14
أَعْدَأَكُنَّ	أَعْلَأَكُنَّ		15
أَعْدَأَكُنَّ	أَعْلَأَكُنَّ		16
أَعْدَأَكُنَّ	أَعْلَأَكُنَّ		17
أَعْدَأَكُنَّ	أَعْلَأَكُنَّ		18
أَعْدَأَكُنَّ	أَعْلَأَكُنَّ		19
أَعْدَأُ	أَعْلَأُ		20
أَعْدَأَكْ	أَعْلَأَكْ		21
أَعْدَأَكُم / أَعْدَأَكُم	أَعْلَأَكُم / أَعْلَأَكُم		22
أَعْدَأَكُنَّ / أَعْدَأَكُنَّ	أَعْلَأَكُنَّ / أَعْلَأَكُنَّ		23
أَعْدَأَكُنَّ / أَعْدَأَكُنَّ	أَعْلَأَكُنَّ / أَعْلَأَكُنَّ		24
أَعْدَأُ	أَعْلَأُ		25
D	E	F	

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	فَاعِلَاتٌ		مَفْعُولَاتٌ
		2nd	M	فَاعِلَانِ		مَفْعُولَانِ
			F	فَاعِلَاتَيْنِ		مَفْعُولَاتَيْنِ
		1st	M	فَاعِلَانَا		مَفْعُولَانَا
			F	فَاعِلَاتِنَا		مَفْعُولَاتِنَا
	Plural	3rd	M	فَاعِلِينَ		مَفْعُولِينَ
			F	فَاعِلَاتٍ		مَفْعُولَاتٍ
		2nd	M	فَاعِلِيهِمْ		مَفْعُولِيهِمْ
			F	فَاعِلَاتِهِنَّ		مَفْعُولَاتِهِنَّ
		1st	M	فَاعِلِينَا		مَفْعُولِينَا
			F	فَاعِلَاتِنَا		مَفْعُولَاتِنَا
Passive Participle	Singular	3rd	M	مَفْعُولٌ	مُفَعَّلٌ	مَفْعُولٌ
			F	مَفْعُولَاتٌ	مُفَعَّلَاتٌ	مَفْعُولَاتٌ
		2nd	M	مَفْعُولَانِ	مُفَعَّلَانِ	مَفْعُولَانِ
			F	مَفْعُولَاتَيْنِ	مُفَعَّلَاتَيْنِ	مَفْعُولَاتَيْنِ
		1st	M	مَفْعُولَانَا	مُفَعَّلَانَا	مَفْعُولَانَا
			F	مَفْعُولَاتِنَا	مُفَعَّلَاتِنَا	مَفْعُولَاتِنَا
	Plural	3rd	M	مَفْعُولِينَ	مُفَعَّلَاتٍ	مَفْعُولِينَ
			F	مَفْعُولَاتٍ	مُفَعَّلَاتٍ	مَفْعُولَاتٍ
		2nd	M	مَفْعُولِيهِمْ	مُفَعَّلَاتِهِمْ	مَفْعُولِيهِمْ
			F	مَفْعُولَاتِهِنَّ	مُفَعَّلَاتِهِنَّ	مَفْعُولَاتِهِنَّ
		1st	M	مَفْعُولِينَا	مُفَعَّلَاتِنَا	مَفْعُولِينَا
			F	مَفْعُولَاتِنَا	مُفَعَّلَاتِنَا	مَفْعُولَاتِنَا
				A	B	C

D	E	F	
أَفْعَلٌ	أَفْعَلٌ	أَفْعَلٌ	
Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
	مَفْعَلٌ		26
	مَفْعَالًا		27
	مَفْعَلَانِ		28
	مَفْعَلَانِي		29
	مَفْعَلَانَا		30
	مَفْعَلَانَا		31
	مَفْعَلَانِي		32
	مَفْعَلَانِي		33
	مَفْعَلَانِي		34
	مَفْعَلَانِي		35
	مَفْعَلَانِي		36
	مَفْعَلَانِي		37
مَفْعَلَانِي	The Aph'el passive participle is not attested in the language	The Ettaph'al is not attested in the language	38
مَفْعَلَانِي			39
مَفْعَلَانِي			40
مَفْعَلَانِي			41
مَفْعَلَانِي			42
مَفْعَلَانِي			43
مَفْعَلَانِي			44
مَفْعَلَانِي			45
مَفْعَلَانِي			46
مَفْعَلَانِي			47
مَفْعَلَانِي			48
مَفْعَلَانِي			49
D	E	F	

[This page is empty.]

Table 7. Final ʔ Verbs

Verbs whose final letter is ʔ have the following peculiarities:

1. The ھڤ (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 ھُ as in ھڤا (A10), while the intransitive ends in ھُ as in ھڤ (B1).
 - ii. Sing. 3rd f. (Row 2), the transitive form is ھڤا (A2), but the intransitive is regular as in ھڤا (B2) (compare with ھڤا).
 - iii. Sing. 2nd m. & f. (Rows 3 & 4), the transitive has an ُ on the second letter as in ھڤا (A3) and ھڤا (A4), while the intransitive keeps the ُ as in ھڤا (B3) and ھڤا (B4), both retain the regular hard ھ which distinguishes it from singular 1st person ھڤا (B5), with a soft ھ.
 - iv. Sing. 1st (Row 5), both columns have ُ as in ھڤا and ھڤا (again, note the soft ھ).
 - v. Plurals (Rows 6-10), the transitive has ُ on the second letter as in ھڤا (A6), while the intransitive has ُ as in ھڤا (B6). Also note that the final ʔ disappears in ھڤا (A6) and turns into ھ in ھڤا (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 ھ 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	سَبَب	أَحَفَّ
			F	حَفَا	سَبَبَا	أَحَفَّ	
			2nd	M	حَفَا	سَبَبَا	أَحَفَّ
			F	حَفَا	سَبَبَا	أَحَفَّ	
			C	حَفَا	سَبَبَا	أَحَفَّ	
	Plural	3rd	M	حَفَّوْا / حَفَّوْا	سَبَبُوْا / سَبَبُوْا	أَحَفَّوْا / أَحَفَّوْا	
		F	حَفَّوْا / حَفَّوْا	سَبَبُوْا / سَبَبُوْا	أَحَفَّوْا / أَحَفَّوْا		
		2nd	M	حَفَّوْا	سَبَبُوْا	أَحَفَّوْا	
		F	حَفَّوْا	سَبَبُوْا	أَحَفَّوْا		
		C	حَفَّوْا / حَفَّوْا	سَبَبُوْا / سَبَبُوْا	أَحَفَّوْا / أَحَفَّوْا		
11 12 13 14 15 16 17 18 19 20	Future Tense (Imperfect)	Singular	3rd	M	يُحَفِّوْا	يُسَبِّبُوْا	يُأَحِفُّوْا
			F	يُحَفِّوْا	يُسَبِّبُوْا	يُأَحِفُّوْا	
			2nd	M	يُحَفِّوْا	يُسَبِّبُوْا	يُأَحِفُّوْا
			F	يُحَفِّوْا	يُسَبِّبُوْا	يُأَحِفُّوْا	
			C	يُحَفِّوْا	يُسَبِّبُوْا	يُأَحِفُّوْا	
	Plural	3rd	M	يُحَفِّوْا	يُسَبِّبُوْا	يُأَحِفُّوْا	
		F	يُحَفِّوْا	يُسَبِّبُوْا	يُأَحِفُّوْا		
		2nd	M	يُحَفِّوْا	يُسَبِّبُوْا	يُأَحِفُّوْا	
		F	يُحَفِّوْا	يُسَبِّبُوْا	يُأَحِفُّوْا		
		C	يُحَفِّوْا	يُسَبِّبُوْا	يُأَحِفُّوْا		
21 22 23 24	Imperative	Sing. Pl.	2nd	M	حَفِّ	سَبِّبْ	أَحِفِّ
			F	حَفِّ / حَفِّ	سَبِّبْ / سَبِّبْ	أَحِفِّ	
			M	حَفِّوْا / حَفِّوْا	سَبِّبُوْا / سَبِّبُوْا	أَحِفِّوْا / أَحِفِّوْا	
			F	حَفِّوْا / حَفِّوْا	سَبِّبُوْا / سَبِّبُوْا	أَحِفِّوْا / أَحِفِّوْا	
25	Infinitive			حَفِّوْا	حَفِّوْا	حَفِّوْا	
				A	B	C	

D	E	F	G	
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	
Pa'el / Pa'el	Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	1
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	2
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	3
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	4
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	5
قَدَّ / قَدَّ	أَقَدَّ / أَقَدَّ	أَفَدَّ / أَفَدَّ	أَمَّافَدَّ / أَمَّافَدَّ	6
قَدَّ / قَدَّ	أَقَدَّ / أَقَدَّ	أَفَدَّ / أَفَدَّ	أَمَّافَدَّ / أَمَّافَدَّ	7
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	8
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	9
قَدَّ / قَدَّ	أَقَدَّ / أَقَدَّ	أَفَدَّ / أَفَدَّ	أَمَّافَدَّ / أَمَّافَدَّ	10
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	11
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	12
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	13
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	14
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	15
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	16
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	17
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	18
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	19
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	20
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	21
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	22
قَدَّ / قَدَّ	أَقَدَّ / أَقَدَّ	أَفَدَّ / أَفَدَّ	أَمَّافَدَّ / أَمَّافَدَّ	23
قَدَّ / قَدَّ	أَقَدَّ / أَقَدَّ	أَفَدَّ / أَفَدَّ	أَمَّافَدَّ / أَمَّافَدَّ	24
قَدَّ	أَقَدَّ	أَفَدَّ	أَمَّافَدَّ	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 (وُ)	Intransitive (وُ)	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	حَلُّوْ	سَبُّوْ	
	F			حَلَّتْنَ	سَبَّتْنَ		
	2nd		M	حَلَّوْهُ	سَبَّوْهُ		
			F	حَلَّتْنَ	سَبَّتْنَ		
	1st		M	حَلُّوْ	سَبُّوْ		
			F	حَلَّتْنَ	سَبَّتْنَ		
	Passive Participle		Singular	3rd	M	حَلَّ	سَبَّ
		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	حَلُّوْ	سَبُّوْ	مُحَلَّلُوْ
			F	حَلَّتْنَ	سَبَّتْنَ	مُحَلَّلَاتُ	
		2nd	M	حَلَّوْهُ	سَبَّوْهُ	مُحَلَّلُوْهُ	
			F	حَلَّتْنَ	سَبَّتْنَ	مُحَلَّلَاتُهُ	
		1st	M	حَلُّوْ	سَبُّوْ	مُحَلَّلُوْ	
			F	حَلَّتْنَ	سَبَّتْنَ	مُحَلَّلَاتُ	
						A	B

D	E	F	G	
فَعَّلَ	أَفَعَّلَ	أَفَعَّلَ	أَفَعَّلَ	
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
مَدَحْتُهُ		مَدَحْتُهُ		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
مَدَحْتُهُ	مَدَحْتُهُ	مَدَحْتُهُ	مَدَحْتُهُ	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	

[This page is empty.]

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 ا Verbs (i. Past, Future, Imperative, and Infinitive)

				A	B	C	
M = Masculine F = Feminine C = Common (M & F)				ا	ا	ا	
				P'al	Ethp'el	Pa'el / Pa"el	
1	Past Tense (Perfect)	Singular	3rd	M	ا	ا	ا
2			F	ا	ا	ا	
3			2nd	M	ا	ا	ا
4			F	ا	ا	ا	
5			1st	C	ا	ا	ا
6		Plural	3rd	M	ا / ا	ا / ا	ا / ا
7			F	ا / ا	ا / ا	ا / ا	
8			2nd	M	ا	ا	ا
9			F	ا	ا	ا	
10			1st	C	ا / ا	ا / ا	ا / ا
11	Future Tense (Imperfect)	Singular	3rd	M	ا	ا	ا
12			F	ا	ا	ا	
13			2nd	M	ا	ا	ا
14			F	ا	ا	ا	
15			1st	C	ا	ا	ا
16		Plural	3rd	M	ا	ا	ا
17			F	ا	ا	ا	
18			2nd	M	ا	ا	ا
19			F	ا	ا	ا	
20			1st	C	ا	ا	ا
21	Imperative	Sing.	M	ا	ا	ا	
22			F	ا / ا	ا / ا	ا / ا	
23		Pl.	M	ا / ا	ا / ا	ا / ا	
24			F	ا / ا	ا / ا	ا / ا	
25	Infinitive			ا	ا	ا	
				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 م Verbs (ii. Active and Passive Participles)

				A	B	C		
M = Masculine F = Feminine				فَعَالٌ	أَفْعَالٌ	فَعَالٌ		
				P'al	Ethp'el	Pa'el / Pa'el		
26	Present Tense (Active Participle)	Singular	3rd	M	فَعَالٌ	فَعَالٌ	فَعَالٌ	
27			F	فَعَالٌ	فَعَالٌ	فَعَالٌ		
28			2nd	M	فَعَالٌ	فَعَالٌ	فَعَالٌ	
29			F	فَعَالٌ	فَعَالٌ	فَعَالٌ		
30			1st	M	فَعَالٌ	فَعَالٌ	فَعَالٌ	
31			F	فَعَالٌ	فَعَالٌ	فَعَالٌ		
32			3rd	M	فَعَالٌ	فَعَالٌ	فَعَالٌ	
33		F	فَعَالٌ	فَعَالٌ	فَعَالٌ			
34		2nd	M	فَعَالٌ	فَعَالٌ	فَعَالٌ		
35		F	فَعَالٌ	فَعَالٌ	فَعَالٌ			
36		1st	M	فَعَالٌ	فَعَالٌ	فَعَالٌ		
37		F	فَعَالٌ	فَعَالٌ	فَعَالٌ			
38		Passive Participle	Singular	3rd	M	فَعَالٌ	فَعَالٌ	فَعَالٌ
39				F	فَعَالٌ	فَعَالٌ	فَعَالٌ	
40	2nd			M	فَعَالٌ	فَعَالٌ	فَعَالٌ	
41	F			فَعَالٌ	فَعَالٌ	فَعَالٌ		
42	1st			M	فَعَالٌ	فَعَالٌ	فَعَالٌ	
43	F			فَعَالٌ	فَعَالٌ	فَعَالٌ		
44	3rd			M	فَعَالٌ	فَعَالٌ	فَعَالٌ	
45	F		فَعَالٌ	فَعَالٌ	فَعَالٌ			
46	2nd		M	فَعَالٌ	فَعَالٌ	فَعَالٌ		
47	F		فَعَالٌ	فَعَالٌ	فَعَالٌ			
48	1st		M	فَعَالٌ	فَعَالٌ	فَعَالٌ		
49	F		فَعَالٌ	فَعَالٌ	فَعَالٌ			

A

B

C

D	E	F	
<p>اَفْءَ</p> <p>Ethpa'al / Ethpa'al</p>	<p>اَفْءَ</p> <p>Aph'el</p>	<p>اَفْءَءَ</p> <p>Ettaph'al</p>	
	אָפֵּא		26
	אָפֵּא		27
	אָפֵּא		28
	אָפֵּא		29
	אָפֵּא		30
	אָפֵּא		31
	אָפֵּא		32
	אָפֵּא		33
	אָפֵּא		34
	אָפֵּא		35
	אָפֵּא		36
	אָפֵּא		37
אָפֵּא	אָפֵּא	אָפֵּא	38
אָפֵּא	אָפֵּא	אָפֵּא	39
אָפֵּא	אָפֵּא	אָפֵּא	40
אָפֵּא	אָפֵּא	אָפֵּא	41
אָפֵּא	אָפֵּא	אָפֵּא	42
אָפֵּא	אָפֵּא	אָפֵּא	43
אָפֵּא	אָפֵּא	אָפֵּא	44
אָפֵּא	אָפֵּא	אָפֵּא	45
אָפֵּא	אָפֵּא	אָפֵּא	46
אָפֵּא	אָפֵּא	אָפֵּא	47
אָפֵּא	אָפֵּא	אָפֵּא	48
אָפֵּא	אָפֵּא	אָפֵּא	49
D	E	F	

[This page is empty.]

Table 9. Middle ʕ/ع Verbs

Middle ʕ verbs are called as such because they originally may have had a ʕ in the middle. These verbs now appear as two-letters; e.g., **صُر** ‘rose up’ where **ص** is the first letter and **ر** is the *third* letter. The second letter, the ʕ, is no longer there. However, if you want to look up **صُر** in the dictionary, you have to look it up under **صهر**. These verbs exhibit the following characteristics in their paradigm:

1. The **صهر** (Columns A & B):
 - a. Past (A1-A10), the vowel is ُ as in **صُر** (A1), **صُهر** (A2), etc. The only exception is the verb **صُهر** where the vowel is ُ as shown in B1-B10.
 - b. Future (A11-A20) and imperative (A21-A24), the vowel is ُ as in **صُهر** (A11). The only exception is the verb **صُهر** whose future is **صُهر** (B11) as shown in B11-B24. The prefixes take no vowel apart from the singular 1st person which takes ُ as in **صُهر** (A15).
 - c. Infinitive (A25), has the vowel ُ with a **ص** prefix; e.g., **صُهر**.
 - 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., **صُهر** *qoyem* (A26). The rest of the forms have ُ as in **صُهر** (A27) and **صُهر** (A32).
 - e. Passive participle (A38-A49), has the vowel ُ as in **صُهر** (A38).
2. The **صُهر** does not exist. The **صُهر** is used instead.
3. The **صهر** (Column C) and **صُهر** (Column D): The middle letter appears as a ُ and is conjugated like the regular verb; e.g., **صهر** (C1), compare with **صُهر**; **صُهر** (D1), compare with **صُهر**.
4. The **صُهر** (Column E): The middle vowel is ُ as in **صُهر**. The future, apart from sing. 1st person **صُهر** (E15), has no vowel on the prefix. The passive participles (E38-E49) have ُ as in **صُهر** (E38).
5. The **صُهر** (Column F): It follows the vocalization of the **صُهر**.

Table 9. Middle *o/ü* Verbs (*i. Past, Future, Imperative, and Infinitive*)

				A	B	C	
M = Masculine F = Feminine C = Common (M & F)				فَعَّلَ		فَعَّلَ	
				مُفَعَّلٌ	مُفَعَّلٌ / مَفْعُولٌ	Pa'el / Pa'eel	
1	Past Tense (Perfect)	Singular	3rd	M	فَعَّلَ	فَعَّلَ	فَعَّلَ
2			F	فَعَّلَتْ	فَعَّلَتْ	فَعَّلَتْ	
3			M	فَعَّلَا	فَعَّلَا	فَعَّلَا	
4			F	فَعَّلَايَا	فَعَّلَايَا	فَعَّلَايَا	
5			C	فَعَّلُوا	فَعَّلُوا	فَعَّلُوا	
6		Plural	3rd	M	فَعَّلُوهُ / مُفَعَّلُوهُ	فَعَّلُوهُ / فَعَّلُوهُ	فَعَّلُوهُ / مُفَعَّلُوهُ
7			F	فَعَّلُوهُنَّ / مُفَعَّلُوهُنَّ	فَعَّلُوهُنَّ / فَعَّلُوهُنَّ	فَعَّلُوهُنَّ / مُفَعَّلُوهُنَّ	
8			M	فَعَّلُوهُمُ	فَعَّلُوهُمُ	فَعَّلُوهُمُ	
9			F	فَعَّلُوهُنَّ	فَعَّلُوهُنَّ	فَعَّلُوهُنَّ	
10			C	فَعَّلُوهُمُ / مُفَعَّلُوهُمُ	فَعَّلُوهُمُ / فَعَّلُوهُمُ	فَعَّلُوهُمُ / مُفَعَّلُوهُمُ	
11	Future Tense (Imperfect)	Singular	3rd	M	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ
12			F	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ	
13			M	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ	
14			F	يَفْعَلْنَ	يَفْعَلْنَ	يَفْعَلْنَ	
15			C	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ	
16		Plural	3rd	M	يَفْعَلُوهُ	يَفْعَلُوهُ	يَفْعَلُوهُ
17			F	يَفْعَلُوهُنَّ	يَفْعَلُوهُنَّ	يَفْعَلُوهُنَّ	
18			M	يَفْعَلُوهُمُ	يَفْعَلُوهُمُ	يَفْعَلُوهُمُ	
19			F	يَفْعَلُوهُنَّ	يَفْعَلُوهُنَّ	يَفْعَلُوهُنَّ	
20			C	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ	
21	Imperative	Sing.		M	فَعِّلْ	فَعِّلْ	فَعِّلْ
22			F	فَعِّلِي / فَعِّلِي	فَعِّلِي / فَعِّلِي	فَعِّلِي / فَعِّلِي	
23		Pl.		M	فَعِّلُوا / فَعِّلُوا	فَعِّلُوا / فَعِّلُوا	فَعِّلُوا / فَعِّلُوا
24			F	فَعِّلِي / فَعِّلِي	فَعِّلِي / فَعِّلِي	فَعِّلِي / فَعِّلِي	
25	Infinitive			مَفْعُولٌ	مَفْعُولٌ	مَفْعُولٌ	
				A	B	C	

D	E	F	
أَفْلا	أَفْلا	أَفْلا	
Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
أَفْلا	أَفْلا	أَفْلا	1
أَفْلا	أَفْلا	أَفْلا	2
أَفْلا	أَفْلا	أَفْلا	3
أَفْلا	أَفْلا	أَفْلا	4
أَفْلا	أَفْلا	أَفْلا	5
أَفْلا / أَفْلا	أَفْلا / أَفْلا	أَفْلا / أَفْلا	6
أَفْلا / أَفْلا	أَفْلا / أَفْلا	أَفْلا / أَفْلا	7
أَفْلا	أَفْلا	أَفْلا	8
أَفْلا	أَفْلا	أَفْلا	9
أَفْلا / أَفْلا	أَفْلا / أَفْلا	أَفْلا / أَفْلا	10
أَفْلا	أَفْلا	أَفْلا	11
أَفْلا	أَفْلا	أَفْلا	12
أَفْلا	أَفْلا	أَفْلا	13
أَفْلا	أَفْلا	أَفْلا	14
أَفْلا	أَفْلا	أَفْلا	15
أَفْلا	أَفْلا	أَفْلا	16
أَفْلا	أَفْلا	أَفْلا	17
أَفْلا	أَفْلا	أَفْلا	18
أَفْلا	أَفْلا	أَفْلا	19
أَفْلا	أَفْلا	أَفْلا	20
أَفْلا	أَفْلا	أَفْلا	21
أَفْلا / أَفْلا	أَفْلا / أَفْلا	أَفْلا / أَفْلا	22
أَفْلا / أَفْلا	أَفْلا / أَفْلا	أَفْلا / أَفْلا	23
أَفْلا / أَفْلا	أَفْلا / أَفْلا	أَفْلا / أَفْلا	24
أَفْلا	أَفْلا	أَفْلا	25
D	E	F	

Table 9. Middle و/ح Verbs (ii. Active and Passive Participles)

				A	B	C	
M = Masculine F = Feminine				فَعَّلَ		فَعَّلَ	
				مُ	مُ / مِ	Pa'el / Pa'el	
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	مُفَعِّلُونَ	مُفَعِّلُونَ	مُفَعِّلُونَ
	F			مُفَعِّلَاتٌ	مُفَعِّلَاتٌ	مُفَعِّلَاتٌ	
	2nd		M	مُفَعِّلُونَ	مُفَعِّلُونَ	مُفَعِّلُونَ	
			F	مُفَعِّلَاتٌ	مُفَعِّلَاتٌ	مُفَعِّلَاتٌ	
	1st		M	مُفَعِّلُونَ	مُفَعِّلُونَ	مُفَعِّلُونَ	
			F	مُفَعِّلَاتٌ	مُفَعِّلَاتٌ	مُفَعِّلَاتٌ	
	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	مُفَعَّلُونَ	مُفَعَّلُونَ	مُفَعَّلُونَ	
			F	مُفَعَّلَاتٌ	مُفَعَّلَاتٌ	مُفَعَّلَاتٌ	
		2nd	M	مُفَعَّلُونَ	مُفَعَّلُونَ	مُفَعَّلُونَ	
			F	مُفَعَّلَاتٌ	مُفَعَّلَاتٌ	مُفَعَّلَاتٌ	
		1st	M	مُفَعَّلُونَ	مُفَعَّلُونَ	مُفَعَّلُونَ	
			F	مُفَعَّلَاتٌ	مُفَعَّلَاتٌ	مُفَعَّلَاتٌ	

A B C

D	E	F	
أَفْلا	أَفْلا	أَفْلا	
Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
	مَقْصَم		26
	مَقْصَمًا		27
	مَقْصَمًا		28
	مَقْصَمًا		29
	مَقْصَمًا		30
	مَقْصَمًا		31
	مَقْصَمًا		32
	مَقْصَمًا		33
	مَقْصَمًا		34
	مَقْصَمًا		35
	مَقْصَمًا		36
	مَقْصَمًا		37
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	38
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	39
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	40
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	41
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	42
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	43
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	44
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	45
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	46
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	47
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	48
مَقْصَمًا	مَقْصَمًا	مَقْصَمًا	49
D	E	F	

[This page is empty.]

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., **حَرَّ** (A1) but **حَرَّرَ** (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**, *foyyeç*.

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 **س** 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	
M = Masculine F = Feminine C = Common (M & F)				فَعَّلَ P'al	أَفَعَّلَ Ethp'el	فَعَّلَا Pa'el / Pa'eel	
1	Past Tense (Perfect)	Singular	3rd	M	فَعَّلَ	أَفَعَّلَ	فَعَّلَا
2			F	فَعَّلَتْ	أَفَعَّلَتْ	فَعَّلَا	
3			M	فَعَّلَ	أَفَعَّلَا	فَعَّلَا	
4			F	فَعَّلَتْ	أَفَعَّلَا	فَعَّلَا	
5			C	فَعَّلَ	أَفَعَّلَا	فَعَّلَا	
6		Plural	3rd	M	فَعَّلُوا / فَعَّلَتْ	أَفَعَّلُوا / أَفَعَّلَتْ	فَعَّلُوا / فَعَّلَتْ
7			F	فَعَّلْنَ / فَعَّلَتْ	أَفَعَّلْنَ / أَفَعَّلَتْ	فَعَّلْنَ / فَعَّلَتْ	
8			M	فَعَّلُوا	أَفَعَّلُوا	فَعَّلُوا	
9			F	فَعَّلْنَ	أَفَعَّلْنَ	فَعَّلْنَ	
10			C	فَعَّلُوا / فَعَّلَتْ	أَفَعَّلُوا / أَفَعَّلَتْ	فَعَّلُوا / فَعَّلَتْ	
11	Future Tense (Imperfect)	Singular	3rd	M	يَفَعِّلُ	يُفَعِّلُ	يَفَعِّلُو
12			F	يَفَعِّلُ	يُفَعِّلُ	يَفَعِّلُو	
13			M	يَفَعِّلُ	يُفَعِّلُونَ	يَفَعِّلُونَ	
14			F	يَفَعِّلُ	يُفَعِّلُونَ	يَفَعِّلُونَ	
15			C	يَفَعِّلُ	يُفَعِّلُونَ	يَفَعِّلُونَ	
16		Plural	3rd	M	يَفَعِّلُونَ	يُفَعِّلُونَ	يَفَعِّلُونَ
17			F	يَفَعِّلُونَ	يُفَعِّلُونَ	يَفَعِّلُونَ	
18			M	يَفَعِّلُونَ	يُفَعِّلُونَ	يَفَعِّلُونَ	
19			F	يَفَعِّلُونَ	يُفَعِّلُونَ	يَفَعِّلُونَ	
20			C	يَفَعِّلُونَ	يُفَعِّلُونَ	يَفَعِّلُونَ	
21	Imperative	Sing.	M	فَعِّلْ	أَفَعِّلْ	فَعِّلُوا	
22			F	فَعِّلِي / فَعِّلِي	أَفَعِّلِي / أَفَعِّلِي	فَعِّلِي / فَعِّلِي	
23		Pl.	M	فَعِّلُوا	أَفَعِّلُوا	فَعِّلُوا	
24			F	فَعِّلِي / فَعِّلِي	أَفَعِّلِي / أَفَعِّلِي	فَعِّلِي / فَعِّلِي	
25	Infinitive			فَعَّلًا	فَعَّلَانًا	فَعَّلَانًا	
				A	B	C	

Imperative, and Infinitive)

D	E	F	
أَفْعَلْ	أَفْعَلْ	أَفْعَلْ	
Ethpa'al / Ethpa'al	Aph'el	Ettaph'al	
أَفْعَلْ	أَفْعَلْ	أَفْعَلْ	1
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	2
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	3
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	4
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	5
أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	6
أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	7
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	8
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	9
أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	10
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	11
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	12
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	13
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	14
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	15
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	16
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	17
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	18
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	19
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	20
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	21
أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	22
أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	23
أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	أَفْعَلِي / أَفْعَلِي	24
أَفْعَلِي	أَفْعَلِي	أَفْعَلِي	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	فَاعِلٌ		مُفَاعِلٌ	
			F	فَاعِلَةٌ		مُفَاعِلَةٌ	
		2nd	M	فَاعِلٌ		مُفَاعِلٌ	
			F	فَاعِلَةٌ		مُفَاعِلَةٌ	
		1st	M	فَاعِلٌ		مُفَاعِلٌ	
			F	فَاعِلَةٌ		مُفَاعِلَةٌ	
		Plural	3rd	M	فَاعِلُونَ		مُفَاعِلُونَ
	F			فَاعِلَاتٌ		مُفَاعِلَاتٌ	
	2nd		M	فَاعِلُونَ		مُفَاعِلُونَ	
			F	فَاعِلَاتٌ		مُفَاعِلَاتٌ	
	1st		M	فَاعِلُونَ		مُفَاعِلُونَ	
			F	فَاعِلَاتٌ		مُفَاعِلَاتٌ	
	Passive Participle		Singular	3rd	M	فَاعِلٌ	مُفَاعِلٌ
		F			فَاعِلَةٌ	مُفَاعِلَةٌ	مُفَاعِلَةٌ
2nd		M		فَاعِلٌ	مُفَاعِلٌ	مُفَاعِلٌ	
		F		فَاعِلَةٌ	مُفَاعِلَةٌ	مُفَاعِلَةٌ	
1st		M		فَاعِلٌ	مُفَاعِلٌ	مُفَاعِلٌ	
		F		فَاعِلَةٌ	مُفَاعِلَةٌ	مُفَاعِلَةٌ	
Plural		3rd	M	فَاعِلُونَ	مُفَاعِلُونَ	مُفَاعِلُونَ	
			F	فَاعِلَاتٌ	مُفَاعِلَاتٌ	مُفَاعِلَاتٌ	
		2nd	M	فَاعِلُونَ	مُفَاعِلُونَ	مُفَاعِلُونَ	
			F	فَاعِلَاتٌ	مُفَاعِلَاتٌ	مُفَاعِلَاتٌ	
		1st	M	فَاعِلُونَ	مُفَاعِلُونَ	مُفَاعِلُونَ	
			F	فَاعِلَاتٌ	مُفَاعِلَاتٌ	مُفَاعِلَاتٌ	

A

B

C

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	

[This page is empty.]

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 أُفْعِلُ (Table 11B) and أُفْعِلُ (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	فَعَلَ	فَعَلَهُ	فَعَلَتْهَا	فَعَلْتَهُ
			F	فَعَلَتْهَا	فَعَلْتَهُ	فَعَلْتَهُ	فَعَلْتَهُ	
			2 nd	M	فَعَلْتَهُ	فَعَلْتَهُ	فَعَلْتَهُ	فَعَلْتَهُ
			F	فَعَلْتَهُ	فَعَلْتَهُ	فَعَلْتَهُ	فَعَلْتَهُ	
			1 st	C	فَعَلْتَهُ	فَعَلْتَهُ	فَعَلْتَهُ	فَعَلْتَهُ
		Plural	3 rd	M	فَعَلْتَهُمْ	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ
			F	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ	
			2 nd	M	فَعَلْتَهُمْ	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ
			F	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ	
			1 st	C	فَعَلْتَهُمْ	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ	فَعَلْتَهُنَّ
11 12 13 14 15 16 17 18 19 20	Future Tense (Imperfect)	Singular	3 rd	M	يَفْعَلُ	يَفْعَلُهُ	يَفْعَلُهَا	يَفْعَلُهُ
			F	يَفْعَلُهَا	يَفْعَلُهُ	يَفْعَلُهَا	يَفْعَلُهُ	
			2 nd	M	يَفْعَلُكَ	يَفْعَلُكَ	يَفْعَلُكَ	يَفْعَلُكَ
			F	يَفْعَلُكَ	يَفْعَلُكَ	يَفْعَلُكَ	يَفْعَلُكَ	
			1 st	C	يَفْعَلُكَ	يَفْعَلُكَ	يَفْعَلُكَ	يَفْعَلُكَ
		Plural	3 rd	M	يَفْعَلُكُمْ	يَفْعَلُكُمْ	يَفْعَلُكُمْ	يَفْعَلُكُمْ
			F	يَفْعَلُكُمْ	يَفْعَلُكُمْ	يَفْعَلُكُمْ	يَفْعَلُكُمْ	
			2 nd	M	يَفْعَلُكُمْ	يَفْعَلُكُمْ	يَفْعَلُكُمْ	يَفْعَلُكُمْ
			F	يَفْعَلُكُمْ	يَفْعَلُكُمْ	يَفْعَلُكُمْ	يَفْعَلُكُمْ	
			1 st	C	يَفْعَلُكُمْ	يَفْعَلُكُمْ	يَفْعَلُكُمْ	يَفْعَلُكُمْ
21 22 23 24	Imperative	Sing.	M	فَعَلْ	فَعَلْهُ	فَعَلْهَا	فَعَلْهُ	
			F	فَعَلْهَا	فَعَلْهُ	فَعَلْهَا	فَعَلْهُ	
		Pl.	2 nd	M	فَعَلْكُمْ	فَعَلْكُمْ	فَعَلْكُمْ	فَعَلْكُمْ
			F	فَعَلْكُمْ	فَعَلْكُمْ	فَعَلْكُمْ	فَعَلْكُمْ	
			F	فَعَلْكُمْ	فَعَلْكُمْ	فَعَلْكُمْ	فَعَلْكُمْ	
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)	
تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	1
تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	2
	تَلْحَضِي			تَلْحَضِي	3
	تَلْحَضِي			تَلْحَضِي	4
تَلْحَضِي		تَلْحَضِي	تَلْحَضِي		5
تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	6
تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	7
	تَلْحَضِي			تَلْحَضِي	8
	تَلْحَضِي			تَلْحَضِي	9
تَلْحَضِي		تَلْحَضِي	تَلْحَضِي		10
تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	11
تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	12
	تَلْحَضِي			تَلْحَضِي	13
	تَلْحَضِي			تَلْحَضِي	14
تَلْحَضِي		تَلْحَضِي	تَلْحَضِي		15
تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	16
تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	17
	تَلْحَضِي			تَلْحَضِي	18
	تَلْحَضِي			تَلْحَضِي	19
تَلْحَضِي		تَلْحَضِي	تَلْحَضِي		20
	تَلْحَضِي			تَلْحَضِي	21
	تَلْحَضِي			تَلْحَضِي	22
	تَلْحَضِي			تَلْحَضِي	23
	تَلْحَضِي			تَلْحَضِي	24
تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	تَلْحَضِي	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	أَفْعَلْتِهَا	
			2 nd	M	أَفْعَلْتَا	أَفْعَلْتَهُمَا	أَفْعَلْتَاهُمَا	أَفْعَلْتَهُمَا
			F	أَفْعَلْتُمَا	أَفْعَلْتَهُمَا	أَفْعَلْتُمَا	أَفْعَلْتُمَا	
			1 st	C	أَفْعَلْتُ	أَفْعَلْتَهُ	أَفْعَلْتِهَا	أَفْعَلْتَهُ
		Plural	3 rd	M	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُمْ
			F	أَفْعَلْتُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتُنَّ	أَفْعَلْتُنَّ	
			2 nd	M	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتُهُنَّ	أَفْعَلْتَهُمْ
			F	أَفْعَلْتُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتُنَّ	أَفْعَلْتُنَّ	
			1 st	C	أَفْعَلْتُمْ	أَفْعَلْتَهُمْ	أَفْعَلْتُهُنَّ	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	أَفْعَلُّهَا	
			2 nd	M	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ	أَفْعَلُّنَاهُنَّ	أَفْعَلُّنَاهُمْ
			F	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ	أَفْعَلُّنَاهُنَّ	أَفْعَلُّنَاهُمْ	
			1 st	C	أَفْعَلُّ	أَفْعَلُّهُ	أَفْعَلُّهَا	أَفْعَلُّهُ
		Plural	3 rd	M	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ	أَفْعَلُّنَاهُنَّ	أَفْعَلُّنَاهُمْ
			F	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ	أَفْعَلُّنَاهُنَّ	أَفْعَلُّنَاهُمْ	
			2 nd	M	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ	أَفْعَلُّنَاهُنَّ	أَفْعَلُّنَاهُمْ
			F	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ	أَفْعَلُّنَاهُنَّ	أَفْعَلُّنَاهُمْ	
			1 st	C	أَفْعَلُّنَا	أَفْعَلُّنَاهُمْ	أَفْعَلُّنَاهُنَّ	أَفْعَلُّنَاهُمْ
21 22 23 24	Imperative	Sing.	M	أَفْعَلْ	أَفْعَلْهُ	أَفْعَلْهَا	أَفْعَلْهُ	
			F	أَفْعَلِّي	أَفْعَلْهُ	أَفْعَلْهَا	أَفْعَلْهَا	
		Pl.	2 nd	M	أَفْعَلُوا	أَفْعَلُّوهُ	أَفْعَلُّوْهَا	أَفْعَلُّوْهُ
			F	أَفْعَلْنَ	أَفْعَلُّوْهُ	أَفْعَلُّوْهُ	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)	
أَبَاكَصِي	أَبَاكَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَصِي	1
أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	2
	أَبَاكَحَصِي			أَبَاكَحَصِي	3
	أَبَاكَحَصِي			أَبَاكَحَصِي	4
أَبَاكَحَصِي		أَبَاكَحَصِي	أَبَاكَحَصِي		5
أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	6
أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	7
	أَبَاكَحَصِي			أَبَاكَحَصِي	8
	أَبَاكَحَصِي			أَبَاكَحَصِي	9
أَبَاكَحَصِي		أَبَاكَحَصِي	أَبَاكَحَصِي		10
أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	11
أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	12
	أَبَاكَحَصِي			أَبَاكَحَصِي	13
	أَبَاكَحَصِي			أَبَاكَحَصِي	14
أَبَاكَحَصِي		أَبَاكَحَصِي	أَبَاكَحَصِي		15
أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	16
أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	17
	أَبَاكَحَصِي			أَبَاكَحَصِي	18
	أَبَاكَحَصِي			أَبَاكَحَصِي	19
أَبَاكَحَصِي		أَبَاكَحَصِي	أَبَاكَحَصِي		20
	أَبَاكَحَصِي			أَبَاكَحَصِي	21
	أَبَاكَحَصِي			أَبَاكَحَصِي	22
	أَبَاكَحَصِي			أَبَاكَحَصِي	23
	أَبَاكَحَصِي			أَبَاكَحَصِي	24
أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	أَبَاكَحَصِي	25
E	F	G	H	I	

Table 11 C. Attaching Object Pronoun Suffixes to Verbs: Pa'el/Pa'e'l (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	فَعَّلَ	فَعَّلَهُ	فَعَّلَتْهَا	فَعَّلْتَهُ
			F	فَعَّلَتْ	فَعَّلَتْهُ	فَعَّلَتْهَا	فَعَّلْتِهَا	
			2 nd	M	فَعَّلَا	فَعَّلَاهُمَا	فَعَّلَاهَا	
			F	فَعَّلَا	فَعَّلَاهُمَا	فَعَّلَاهُمَا		
			1 st	C	فَعَّلَا	فَعَّلَاهُ	فَعَّلَاهَا	فَعَّلَايَا
		Plural	3 rd	M	فَعَّلُوهُ	فَعَّلُوهُ	فَعَّلُوهُ	فَعَّلُوهُ
		F	فَعَّلُوهُ	فَعَّلُوهُ	فَعَّلُوهُ	فَعَّلُوهُ		
		2 nd	M	فَعَّلُوهُ	فَعَّلُوهُ	فَعَّلُوهُ		
		F	فَعَّلُوهُ	فَعَّلُوهُ	فَعَّلُوهُ			
		1 st	C	فَعَّلُوهُ	فَعَّلُوهُ	فَعَّلُوهُ	فَعَّلُوهُ	
11 12 13 14 15 16 17 18 19 20	Future Tense (Imperfect)	Singular	3 rd	M	يَفْعَلُ	يَفْعَلُهُ	يَفْعَلُهَا	يَفْعَلْتَهُ
			F	يَفْعَلُ	يَفْعَلُهُ	يَفْعَلُهَا	يَفْعَلْتِهَا	
			2 nd	M	يَفْعَلَانِ	يَفْعَلَانِ	يَفْعَلَانِ	
			F	يَفْعَلَانِ	يَفْعَلَانِ	يَفْعَلَانِ		
			1 st	C	يَفْعَلَانِ	يَفْعَلَانِ	يَفْعَلَانِ	يَفْعَلَانِ
		Plural	3 rd	M	يَفْعَلُونَهُ	يَفْعَلُونَهُ	يَفْعَلُونَهُ	يَفْعَلُونَهُ
		F	يَفْعَلُونَهُ	يَفْعَلُونَهُ	يَفْعَلُونَهُ	يَفْعَلُونَهُ		
		2 nd	M	يَفْعَلُونَهُ	يَفْعَلُونَهُ	يَفْعَلُونَهُ		
		F	يَفْعَلُونَهُ	يَفْعَلُونَهُ	يَفْعَلُونَهُ			
		1 st	C	يَفْعَلُونَهُ	يَفْعَلُونَهُ	يَفْعَلُونَهُ	يَفْعَلُونَهُ	
21 22 23 24	Imperative	Sing.	M	فَعِّلْ	فَعِّلْهُ	فَعِّلْهَا		
			F	فَعِّلِي	فَعِّلِي	فَعِّلِي		
		Pl.	2 nd	M	فَعِّلُوا / فَعِّلُوا	فَعِّلُوا / فَعِّلُوا	فَعِّلُوا / فَعِّلُوا	
			F	فَعِّلِي / فَعِّلِي	فَعِّلِي / فَعِّلِي	فَعِّلِي / فَعِّلِي		
25	Infinitive			مَفْعَلُهُ	مَفْعَلُهُ	مَفْعَلُهُ	مَفْعَلُهُ	
				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)	
كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	1
كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	2
	كَلِّمِي			كَلِّمِي	3
	كَلِّمِي			كَلِّمِي	4
كَلِّمِي		كَلِّمِي	كَلِّمِي		5
كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	6
كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	7
كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	8
	كَلِّمِي			كَلِّمِي	9
كَلِّمِي		كَلِّمِي	كَلِّمِي		10
كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	11
كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	12
	كَلِّمِي			كَلِّمِي	13
	كَلِّمِي			كَلِّمِي	14
كَلِّمِي		كَلِّمِي	كَلِّمِي		15
كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	16
كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	17
	كَلِّمِي			كَلِّمِي	18
	كَلِّمِي			كَلِّمِي	19
كَلِّمِي		كَلِّمِي	كَلِّمِي		20
	كَلِّمِي			كَلِّمِي	21
	كَلِّمِي			كَلِّمِي	22
	كَلِّمِي / هِي			كَلِّمِي / كَلِّمِي	23
	كَلِّمِي			كَلِّمِي	24
	كَلِّمِي			كَلِّمِي	24
كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	كَلِّمِي	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	أَفْعَلَّ	أَفْعَلَّهُ	أَفْعَلَّهَا	أَفْعَلَّكَ
			F	أَفْعَلَّتْ	أَفْعَلَّتْهُ	أَفْعَلَّتْهَا	أَفْعَلَّتْكَ	
			2 nd	M	أَفْعَلَّكَ	أَفْعَلَّكَهُ	أَفْعَلَّكَهَا	
				F	أَفْعَلَّتْكَ	أَفْعَلَّتْكَهُ	أَفْعَلَّتْكَهَا	
			1 st	C	أَفْعَلَّكَ	أَفْعَلَّكَهُ	أَفْعَلَّكَهَا	أَفْعَلَّكَهُ
		Plural	3 rd	M	أَفْعَلُّوا / أَفْعَلُّوا	أَفْعَلُّواهُ	أَفْعَلُّواهَا	أَفْعَلُّواكَ
				F	أَفْعَلَّتْنَ / أَفْعَلَّتْنَ	أَفْعَلَّتْنَهُ	أَفْعَلَّتْنَهَا	أَفْعَلَّتْنَكَ
			2 nd	M	أَفْعَلُّوْا	أَفْعَلُّوْاهُ	أَفْعَلُّوْاهَا	
				F	أَفْعَلَّتِيْ	أَفْعَلَّتِيْهُ	أَفْعَلَّتِيْهَا	
			1 st	C	أَفْعَلُّوْا	أَفْعَلُّوْاهُ	أَفْعَلُّوْاهَا	أَفْعَلُّوْاكَ
11 12 13 14 15 16 17 18 19 20	Future Tense (Imperfect)	Singular	3 rd	M	يَفْعَلُّ	يَفْعَلُّهُ	يَفْعَلُّهَا	يَفْعَلُّكَ
			F	يَفْعَلُّ	يَفْعَلُّهُ	يَفْعَلُّهَا	يَفْعَلُّكَ	
			2 nd	M	يَفْعَلُّكَ	يَفْعَلُّكَهُ	يَفْعَلُّكَهَا	
				F	يَفْعَلُّكِ	يَفْعَلُّكِهُ	يَفْعَلُّكِهَا	
			1 st	C	يَفْعَلُّكَ	يَفْعَلُّكَهُ	يَفْعَلُّكَهَا	يَفْعَلُّكَهُ
		Plural	3 rd	M	يَفْعَلُّوْا	يَفْعَلُّوْاهُ	يَفْعَلُّوْاهَا	يَفْعَلُّوْاكَ
				F	يَفْعَلُّوْنَ	يَفْعَلُّوْنَهُ	يَفْعَلُّوْنَهَا	يَفْعَلُّوْنَكَ
			2 nd	M	يَفْعَلُّوْا	يَفْعَلُّوْاهُ	يَفْعَلُّوْاهَا	
				F	يَفْعَلُّوْا	يَفْعَلُّوْاهُ	يَفْعَلُّوْاهَا	
			1 st	C	يَفْعَلُّوْا	يَفْعَلُّوْاهُ	يَفْعَلُّوْاهَا	يَفْعَلُّوْاكَ
21 22 23 24	Imperative	Sing.	M	أَفْعَلِّ	أَفْعَلِّهُ	أَفْعَلِّهَا		
			F	أَفْعَلِّ	أَفْعَلِّهُ	أَفْعَلِّهَا		
		Pl.	M	أَفْعَلِّوْا / أَفْعَلِّوْا	أَفْعَلِّوْاهُ / أَفْعَلِّوْاهُ	أَفْعَلِّوْاهَا / أَفْعَلِّوْاهَا		
			F	أَفْعَلِّوْا / أَفْعَلِّوْا	أَفْعَلِّوْاهُ / أَفْعَلِّوْاهُ	أَفْعَلِّوْاهَا / أَفْعَلِّوْاهَا		
25	Infinitive			فَعْلُ	فَعْلُهُ	فَعْلُهَا	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)	
أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	1
أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	2
	أَبَا تَلَّحَصِي			أَبَا تَلَّحَصِي	3
	أَبَا تَلَّحَصِي			أَبَا تَلَّحَصِي	4
أَبَا تَلَّحَصِي		أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي		5
أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	6
أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	7
أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	8
	أَبَا تَلَّحَصِي			أَبَا تَلَّحَصِي	9
أَبَا تَلَّحَصِي		أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي		10
أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	11
أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	12
	أَبَا تَلَّحَصِي			أَبَا تَلَّحَصِي	13
	أَبَا تَلَّحَصِي			أَبَا تَلَّحَصِي	14
أَبَا تَلَّحَصِي		أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي		15
أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	16
أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	17
	أَبَا تَلَّحَصِي			أَبَا تَلَّحَصِي	18
	أَبَا تَلَّحَصِي			أَبَا تَلَّحَصِي	19
أَبَا تَلَّحَصِي		أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي		20
	أَبَا تَلَّحَصِي			أَبَا تَلَّحَصِي	21
	أَبَا تَلَّحَصِي			أَبَا تَلَّحَصِي	22
	أَبَا تَلَّحَصِي / هَبِي			أَبَا تَلَّحَصِي / تَلَّحَصِي	23
	أَبَا تَلَّحَصِي / حَصِي			أَبَا تَلَّحَصِي / حَصِي	24
أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	أَبَا تَلَّحَصِي	25
E	F	G	H	I	

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)	
1-10	Past Tense (Perfect)	Singular	3 rd M	أَفْعَلْتُ	أَفْعَلْتَهُ	أَفْعَلْتَهَا	أَفْعَلْتَهُ	
			3 rd F	أَفْعَلْتِ	أَفْعَلْتَهُ	أَفْعَلْتَهَا	أَفْعَلْتَهُ	
			2 nd M	أَفْعَلْتَا	أَفْعَلْتَهُمَا	أَفْعَلْتَهُمَا		
			2 nd F	أَفْعَلْتُمَا	أَفْعَلْتَهُمَا	أَفْعَلْتَهُمَا		
			1 st C	أَفْعَلْتُمْ	أَفْعَلْتَهُ	أَفْعَلْتَهُ	أَفْعَلْتَهُ	
		Plural	M	أَفْعَلْتُمْ / أَفْعَلْتُمَا	أَفْعَلْتَهُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ
			3 rd		أَفْعَلْتُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ
			F	أَفْعَلْتُمْ / أَفْعَلْتُمَا	أَفْعَلْتُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ
			2 nd M	أَفْعَلْتُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ		
			2 nd F	أَفْعَلْتُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ		
1 st C	أَفْعَلْتُمْ / أَفْعَلْتُمَا	أَفْعَلْتُمْ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ	أَفْعَلْتَهُنَّ			
11-20	Future Tense (Imperfect)	Singular	3 rd M	تَفْعَلُ	تَفْعَلُهُ	تَفْعَلُهَا	تَفْعَلُهُ	
			3 rd F	تَفْعَلِي	تَفْعَلُهُ	تَفْعَلُهَا	تَفْعَلُهُ	
			2 nd M	تَفْعَلْتَا	تَفْعَلُهُمَا	تَفْعَلُهُمَا		
			2 nd F	تَفْعَلْتُمَا	تَفْعَلُهُمَا	تَفْعَلُهُمَا		
			1 st C	تَفْعَلْتُمْ	تَفْعَلُهُ	تَفْعَلُهُ	تَفْعَلُهُ	
		Plural	M	تَفْعَلْتُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُنَّ	تَفْعَلُهُنَّ	
			3 rd		تَفْعَلْتُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُنَّ	تَفْعَلُهُنَّ
			F	تَفْعَلْتُمْ	تَفْعَلْتُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُنَّ	
			2 nd M	تَفْعَلْتُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُنَّ		
			2 nd F	تَفْعَلْتُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُنَّ		
1 st C	تَفْعَلْتُمْ	تَفْعَلُهُنَّ	تَفْعَلُهُنَّ	تَفْعَلُهُنَّ				
21-24	Imperative	Sing.	M	أَفْعَلْ	أَفْعَلْهُ	أَفْعَلْهَا	أَفْعَلْهُ	
			F	أَفْعَلِي / أَفْعَلِي	أَفْعَلْهُ	أَفْعَلْهَا	أَفْعَلْهُ	
		Pl.	2 nd M	أَفْعَلْتُمْ / أَفْعَلْتُمَا	أَفْعَلْتُمْ / أَفْعَلْتُمَا	أَفْعَلْتُمْ / أَفْعَلْتُمَا		
			F	أَفْعَلْتُمْ / أَفْعَلْتُمَا	أَفْعَلْتُمْ	أَفْعَلْتُمْ	أَفْعَلْتُمْ	
25	Infinitive			مَفْعَلُكَ	مَفْعَلُكَ	مَفْعَلُكَ	مَفْعَلُكَ	
				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)	
أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	1
أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	2
	أَنتِجِي			أَنتِجِي	3
	أَنتِجِي			أَنتِجِي	4
أَنتِجِي		أَنتِجِي	أَنتِجِي		5
أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	6
أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	7
أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	8
	أَنتِجِي			أَنتِجِي	9
أَنتِجِي		أَنتِجِي	أَنتِجِي		10
أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	11
أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	12
	أَنتِجِي			أَنتِجِي	13
	أَنتِجِي			أَنتِجِي	14
أَنتِجِي		أَنتِجِي	أَنتِجِي		15
أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	16
أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	17
	أَنتِجِي			أَنتِجِي	18
	أَنتِجِي			أَنتِجِي	19
أَنتِجِي		أَنتِجِي	أَنتِجِي		20
	أَنتِجِي			أَنتِجِي	21
	أَنتِجِي			أَنتِجِي	22
	أَنتِجِي / هِي			أَنتِجِي / هِي	23
	أَنتِجِي			أَنتِجِي	24
	أَنتِجِي			أَنتِجِي	24
أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	أَنتِجِي	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	فَعَلَّكَ	فَعَلَّكَهٗ	فَعَلَّكَهٖ	فَعَلَّكَجُ
			F	فَعَلَّكَتِ	فَعَلَّكَتِهَا	فَعَلَّكَتِهَا	فَعَلَّكَتِجِ
			2 nd M	فَعَلَّكَتَ	فَعَلَّكَتَهُ	فَعَلَّكَتَهُ	فَعَلَّكَتِجِ
			F	فَعَلَّكَتِ	فَعَلَّكَتِهَا	فَعَلَّكَتِهَا	فَعَلَّكَتِجِ
			1 st C	فَعَلَّكَتُ	فَعَلَّكَتُهُ	فَعَلَّكَتُهُ	فَعَلَّكَتِجِ
		Plural	M	فَعَلَّكُمُ / فَعَلَّكُمُ	فَعَلَّكُمُوهُ	فَعَلَّكُمُوهُ	فَعَلَّكُمُجِ
			3 rd	فَعَلَّكُمُ / فَعَلَّكُمُ	فَعَلَّكُمُوهُ	فَعَلَّكُمُوهُ	فَعَلَّكُمُجِ
			F	فَعَلَّكُنَّ / فَعَلَّكُنَّ	فَعَلَّكُنَّهِنَّ	فَعَلَّكُنَّهِنَّ	فَعَلَّكُنَّجِ
			2 nd M	فَعَلَّكُمُ	فَعَلَّكُمُوهُ	فَعَلَّكُمُوهُ	فَعَلَّكُمُجِ
			F	فَعَلَّكُنَّ	فَعَلَّكُنَّهِنَّ	فَعَلَّكُنَّهِنَّ	فَعَلَّكُنَّجِ
1 st C	فَعَلَّكُنْتُ	فَعَلَّكُنْتُهُ	فَعَلَّكُنْتُهُ	فَعَلَّكُنْتُجِ			
11-20	Future Tense (Imperfect)	Singular	3 rd M	تَفَعَّلُكَ	تَفَعَّلُكَهٗ	تَفَعَّلُكَهٖ	تَفَعَّلُكَجُ
			F	تَفَعَّلُكَتِ	تَفَعَّلُكَتِهَا	تَفَعَّلُكَتِهَا	تَفَعَّلُكَتِجِ
			2 nd M	تَفَعَّلُكَتَ	تَفَعَّلُكَتَهُ	تَفَعَّلُكَتَهُ	تَفَعَّلُكَتِجِ
			F	تَفَعَّلُكَتِ	تَفَعَّلُكَتِهَا	تَفَعَّلُكَتِهَا	تَفَعَّلُكَتِجِ
			1 st C	تَفَعَّلُكَتُ	تَفَعَّلُكَتُهُ	تَفَعَّلُكَتُهُ	تَفَعَّلُكَتِجِ
		Plural	3 rd M	تَفَعَّلُكُمُ	تَفَعَّلُكُمُوهُ	تَفَعَّلُكُمُوهُ	تَفَعَّلُكُمُجِ
			F	تَفَعَّلُكُنَّ	تَفَعَّلُكُنَّهِنَّ	تَفَعَّلُكُنَّهِنَّ	تَفَعَّلُكُنَّجِ
			2 nd M	تَفَعَّلُكُمُ	تَفَعَّلُكُمُوهُ	تَفَعَّلُكُمُوهُ	تَفَعَّلُكُمُجِ
			F	تَفَعَّلُكُنَّ	تَفَعَّلُكُنَّهِنَّ	تَفَعَّلُكُنَّهِنَّ	تَفَعَّلُكُنَّجِ
			1 st C	تَفَعَّلُكُنْتُ	تَفَعَّلُكُنْتُهُ	تَفَعَّلُكُنْتُهُ	تَفَعَّلُكُنْتُجِ
21-24	Imperative	Sing.	M	فَعَلَّكَ	فَعَلَّكَهٗ	فَعَلَّكَهٖ	فَعَلَّكَجُ
			F	فَعَلَّكَتِ	فَعَلَّكَتِهَا	فَعَلَّكَتِهَا	فَعَلَّكَتِجِ
		Pl.	2 nd M	فَعَلَّكُمُ / فَعَلَّكُمُ	فَعَلَّكُمُوهُ / فَعَلَّكُمُوهُ	فَعَلَّكُمُوهُ / فَعَلَّكُمُوهُ	فَعَلَّكُمُجِ
			F	فَعَلَّكُنَّ / فَعَلَّكُنَّ	فَعَلَّكُنَّهِنَّ / فَعَلَّكُنَّهِنَّ	فَعَلَّكُنَّهِنَّ / فَعَلَّكُنَّهِنَّ	فَعَلَّكُنَّجِ
25	Infinitive			فَعَلَّكَجُهٗ	فَعَلَّكَجُهٗ	فَعَلَّكَجُهٗ	فَعَلَّكَجُهٗ

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/أَنَا أَكْسِبُ			أَنَا أَكْسِبُ/أَنَا أَكْسِبُ	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	كَلِمًا	كَلِمَهَا	كَلِمَها	كَلِمَكَ	
3			2 nd	M	كَلِمًا	كَلِمَيْهِ	كَلِمَائِهَا	كَلِمَاكَ
4			F	كَلِمًا	كَلِمَيْهَا	كَلِمَائِها	كَلِمَاكَ	
5			1 st	C	كَلِمًا	كَلِمَاهُ	كَلِمَائِهَا	كَلِمَاكُمْ
6		Plural	3 rd	M	كَلِمًا	كَلِمَاهُمْ	كَلِمَائِهَا	كَلِمَاكُمْ
7			F	كَلِمًا	كَلِمَائِهِمْ	كَلِمَائِهَا	كَلِمَاكُمْ	
8			2 nd	M	كَلِمًا	كَلِمَائِهِمْ	كَلِمَائِهَا	كَلِمَاكُمْ
9			F	كَلِمًا	كَلِمَائِهَا	كَلِمَائِها	كَلِمَاكُمْ	
10			1 st	C	كَلِمًا	كَلِمَائِهِمْ	كَلِمَائِهَا	كَلِمَاكُمْ
11	Future Tense (Imperfect)	Singular	3 rd	M	كَلِمًا	كَلِمَتَهُ	كَلِمَتَهَا	كَلِمَتَكَ
12			F	كَلِمًا	كَلِمَتَهَا	كَلِمَتِها	كَلِمَتَكَ	
13			2 nd	M	كَلِمًا	كَلِمَتَيْهِ	كَلِمَتَائِهَا	كَلِمَتَاكَ
14			F	كَلِمًا	كَلِمَتَيْهَا	كَلِمَتَائِها	كَلِمَتَاكَ	
15			1 st	C	كَلِمًا	كَلِمَتَاهُمْ	كَلِمَتَائِهَا	كَلِمَتَاكُمْ
16		Plural	3 rd	M	كَلِمًا	كَلِمَتَائِهِمْ	كَلِمَتَائِهَا	كَلِمَتَاكُمْ
17			F	كَلِمًا	كَلِمَتَائِهَا	كَلِمَتَائِها	كَلِمَتَاكُمْ	
18			2 nd	M	كَلِمًا	كَلِمَتَائِهِمْ	كَلِمَتَائِهَا	كَلِمَتَاكُمْ
19			F	كَلِمًا	كَلِمَتَائِهَا	كَلِمَتَائِها	كَلِمَتَاكُمْ	
20			1 st	C	كَلِمًا	كَلِمَتَائِهِمْ	كَلِمَتَائِهَا	كَلِمَتَاكُمْ
21	Imperative	Sing.	M	كَلِمًا	كَلِمَهُ	كَلِمَهَا		
22			F	كَلِمًا	كَلِمَهَا	كَلِمَها		
23		Pl.	2 nd	M	كَلِمًا	كَلِمَاهُمْ	كَلِمَائِهَا	
24			F	كَلِمًا	كَلِمَائِهِمْ	كَلِمَائِهَا		
25	Infinitive			كَلِمًا	كَلِمَتَهُ	كَلِمَتَهَا	كَلِمَتَكُمْ	
				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
أَنْتِ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	6
أَنْتِ	أَنْتِ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	7
	أَنْتِ			أَنْتُمْ	8
	أَنْتِ			أَنْتُمْ	9
أَنْتِ		أَنْتُمْ	أَنْتُمْ		10
أَنْتِ	أَنْتِ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	11
أَنْتِ	أَنْتِ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	12
	أَنْتِ			أَنْتُمْ	13
	أَنْتِ			أَنْتُمْ	14
أَنْتِ		أَنْتُمْ	أَنْتُمْ		15
أَنْتِ	أَنْتِ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	16
أَنْتِ	أَنْتِ	أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	17
	أَنْتِ			أَنْتُمْ	18
	أَنْتِ			أَنْتُمْ	19
أَنْتِ		أَنْتُمْ	أَنْتُمْ		20
	أَنْتِ			أَنْتُمْ	21
	أَنْتِ			أَنْتُمْ	22
	أَنْتِ			أَنْتُمْ	23
	أَنْتِ			أَنْتُمْ	24
أَنْتِ	أَنَا	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	كَلَّمْتُ	كَلَّمْتُهُ	كَلَّمْتُهَا	كَلَّمْتُ
6		Plural	3 rd	M	كَلَّمْتَهُمْ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُمْ
7			F	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	
8			2 nd	M	كَلَّمْتَهُمْ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُمْ
9			F	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	كَلَّمْتَهُنَّ	
10			1 st	C	كَلَّمْتُمْ	كَلَّمْتُمْ	كَلَّمْتُمْ	كَلَّمْتُمْ
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	يَكَلِّمْتُ	يَكَلِّمْتُ	يَكَلِّمْتُ	يَكَلِّمْتُ
16		Plural	3 rd	M	يَكَلِّمْتَهُمْ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُمْ
17			F	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	
18			2 nd	M	يَكَلِّمْتَهُمْ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُمْ
19			F	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	يَكَلِّمْتَهُنَّ	
20			1 st	C	يَكَلِّمْتُمْ	يَكَلِّمْتُمْ	يَكَلِّمْتُمْ	يَكَلِّمْتُمْ
21	Imperative	Sing.	M	كَلِّمْ	كَلِّمُهُ	كَلِّمِهَا	كَلِّمُهُ	
22			F	كَلِّمِي	كَلِّمِيهَا	كَلِّمِيهَا	كَلِّمِيهَا	
23		Pl.	2 nd	M	كَلِّمُوهُمْ	كَلِّمُوهُنَّ	كَلِّمُوهُنَّ	كَلِّمُوهُمْ
24			F	كَلِّمُوهُنَّ	كَلِّمُوهُنَّ	كَلِّمُوهُنَّ	كَلِّمُوهُنَّ	
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	أَنَا	1
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنَا	2
	أَنَا			أَنَا	3
	أَنَا			أَنَا	4
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		5
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنَا	6
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنَا	7
	أَنَا			أَنَا	8
	أَنَا			أَنَا	9
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		10
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنَا	11
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنَا	12
	أَنَا			أَنَا	13
	أَنَا			أَنَا	14
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		15
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنَا	16
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنَا	17
	أَنَا			أَنَا	18
	أَنَا			أَنَا	19
أَنْتُمْ		أَنْتُمْ	أَنْتُمْ		20
	أَنَا			أَنَا	21
	أَنَا			أَنَا	22
	أَنَا			أَنَا	23
	أَنَا			أَنَا	24
أَنْتُمْ	أَنَا	أَنْتُمْ	أَنْتُمْ	أَنَا	25
E	F	G	H	I	

[This page is empty.]

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 كُنِيَ (Column A): The ك becomes silent when it has a vowel, and its vowel moves to the ي ; e.g., كُنِيَ (A2), not كُنِيَ . Similarly, in the participles (which are not listed in the table), one has كُنِيَ but كُنِيَ , كُنِيَ , كُنِيَ .

The verb كُنِيَ (Column B) is both initial- ك and final- ك . 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 كُنِيَ (B11).

The verb كُنِيَ (Column C) has its own peculiarities. As it ends in ك , it has some of the features found in Table 5.

The verb كُنِيَ (Column D) has a silent middle letter apart from كُنِيَ (D2) and كُنِيَ (D 5). Its future is كُنِيَ which is conjugated like an initial ك verb (see Table 3). The infinitive كُنِيَ is very rare, and one usually finds كُنِيَ .

The verb كُنِيَ (Column E) loses its ك in the future, imperative, and infinitive. In such cases, it is conjugated like an initial ك 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 كُنِيَ (Column G). Its conjugation is similar to the كُنِيَ regular verb such as كُنِيَ (Table 1, D1), but with the insertion of the second letter (ي) after the first letter.

There are two measures that have not been covered: كُنِيَ and كُنِيَ . An example of the former is كُنِيَ from the root كُنِيَ , and an example of the latter is كُنِيَ from the root كُنِيَ . These are conjugated like four-letter verbs. Column F gives an example conjugating كُنِيَ .

Table 13. Some Irregular Verbs in the P^{al}

				A	B	C	
M = Masculine F = Feminine C = Common (M & F)				كَرِهَ	زَلَّ	سَأَلَ	
1	Past Tense (Perfect)	Singular	3rd	M	كَرِهَ	زَلَّ	سَأَلَ
2			F	كَرِهَتْ	زَلَّتْ	سَأَلَتْ	
3			2nd	M	كَرِهْتِ	زَلَّتِ	سَأَلْتِ
4			F	كَرِهْتِ	زَلَّتِ	سَأَلْتِ	
5			1st	C	كَرِهْتُ	زَلَلْتُ	سَأَلْتُ
6		Plural	3rd	M	كَرِهُوا / كَرِهُوا	زَلُّوا	سَأَلُوا
7			F	كَرِهْنَ / كَرِهْنَ	زَلْنَ	سَأَلْنَ	
8			2nd	M	كَرِهْتُمْ	زَلَلْتُمْ	سَأَلْتُمْ
9			F	كَرِهْتُنَّ	زَلَلْتُنَّ	سَأَلْتُنَّ	
10			1st	C	كَرِهْنَا / كَرِهْنَا	زَلَلْنَا	سَأَلْنَا
11	Future Tense (Imperfect)	Singular	3rd	M	يَكْرَهُ	يَزِلُّ	يَسْأَلُ / يَسْأَلُ
12			F	يَكْرَهُ	يَزِلُّ	يَسْأَلُ / يَسْأَلُ	
13			2nd	M	يَكْرَهُ	يَزِلُّ	يَسْأَلُ / يَسْأَلُ
14			F	يَكْرَهُ	يَزِلُّ	يَسْأَلُ / يَسْأَلُ	
15			1st	C	يَكْرَهُ	يَزِلُّ	يَسْأَلُ / يَسْأَلُ
16		Plural	3rd	M	يَكْرَهُونَ	يَزِلُّونَ	يَسْأَلُونَ / يَسْأَلُونَ
17			F	يَكْرَهُونَ	يَزِلُّونَ	يَسْأَلُونَ / يَسْأَلُونَ	
18			2nd	M	يَكْرَهُونَ	يَزِلُّونَ	يَسْأَلُونَ / يَسْأَلُونَ
19			F	يَكْرَهُونَ	يَزِلُّونَ	يَسْأَلُونَ / يَسْأَلُونَ	
20			1st	C	يَكْرَهُونَ	يَزِلُّونَ	يَسْأَلُونَ / يَسْأَلُونَ
21	Imperative	Sing.		M	كْرِهْ	زَلِّ	سَأَلْ
22			F	كْرِهِي / كْرِهِي	زَلِّي	سَأَلِي	
23		Pl.	M	كْرِهُوا / كْرِهُوا	زَلُّوا	سَأَلُوا / سَأَلُوا	
24			F	كْرِهْنَ / كْرِهْنَ	زَلْنِي	سَأَلْنِي	
25	Infinitive			كَرِهًا	زَلًّا	سَأَلًا / سَأَلًا	
				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 ܡܠܟܐ ‘book’ as opposed to *emphatic ܡܠܟܐܐ.
- ADJECTIVE** a word that modifies a noun. Syriac adjectives are declinable with respect to number and gender; e.g., ܠܝܬܐ ܐܘܢܬܐ ‘tall boy’, ܠܝܬܐ ܐܘܢܬܐ ‘tall girl’, ܠܝܬܐ ܐܘܢܬܐ ‘tall boys’, ܠܝܬܐ ܐܘܢܬܐ ‘tall girls’.
- ADVERBS**, words that describe or modify verbs. Adverbs in Syriac have the ending ܐܘܠܐ; e.g., ܕܡܢܐܐ ‘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 ܠܐ turns into a ܠ in ܠܐܘܠܐ. 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., ܡܥܘܢܐ ܕܡܪܝܫܐ ‘head of the priests’.
- CONTRACTION**, the formation of a new word from two or more individual words; e.g., ܕܡܢܐܐ from ܕܡܢܐܐܐ ‘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 ܡܢܐܐ as in ܡܢܐܐܐܘܠܐ ‘Damascene’, and its feminine counterpart ܡܢܐܐܐܘܠܐ as in ܡܢܐܐܐܘܠܐܐ.
- DIMINUTIVE**, a form of the word that describes the smallness of an object. Diminutive in Syriac is marked by the masculine suffix ܡܢܐܐܐ or the feminine suffix ܡܢܐܐܐܐ; e.g., ܡܢܐܐܐܐܐܐܐ ‘booklet’, ܡܢܐܐܐܐܐܐܐܐܐ ‘little letter, e-mail’.
- EMPHATIC STATE**, the form of the noun with an ending as in ܡܠܟܐܐ ‘book’ as opposed to absolute ܡܠܟܐ.
- 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., ܐܘܠܐ ‘father’ and ܐܘܠܐ ‘fruit’.

- IMPERATIVE, a tense which refers to commands, instructions, or requests for action; e.g., **ܘܠܝܚܝܢ** ‘write’.
- IMPERFECT, a verb that denotes an incomplete action, which usually corresponds to the future tense in Syriac; e.g., **ܘܠܝܚܝܢ** ‘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 **ܘܠܝܚܝܢ**, a pattern that defines the sequence of letters and vowels in a word with respect to the *root. Using the root **ܘܠܝܚܝܢ** to denote the three letters of a root, there are three basic verbal measures in Syriac: **ܘܠܝܚܝܢ**, **ܘܠܝܚܝܢ**, and **ܘܠܝܚܝܢ**, in addition to their corresponding *passive measures **ܘܠܝܚܝܢ**, **ܘܠܝܚܝܢ**, and **ܘܠܝܚܝܢ**.
- METATHESIS, the reversal of the order of two adjacent letters; e.g., **ܠ** and **ܐ** interchange place in **ܘܠܝܚܝܢ** from **ܘܠܝܚܝܢ**. 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 **ܘܠܝܚܝܢ**; e.g., **ܘܠܝܚܝܢ** ‘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 **ܘܠܝܚܝܢ**, the basic *measure of the Syriac verb.
- PA*EL, a transliteration of **ܘܠܝܚܝܢ**, 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., **ܘܠܝܚܝܢ** ‘the book was written’. Passive verbs in Syriac start with the **ܘܠܝܚܝܢ** prefix.
- PERFECT, a verb that denotes a complete action, which usually corresponds to the past tense in Syriac; e.g., **ܘܠܝܚܝܢ** ‘he wrote’. See *imperfect verb.
- PERSON, reference to the speaker, the addressee or others. Syriac defines three person: 1st used with the personal pronoun **ܘܠܝܚܝܢ** ‘I’; 2nd person used with **ܘܠܝܚܝܢ** ‘you (s. m.)’, **ܘܠܝܚܝܢ** ‘you (s. f.)’, **ܘܠܝܚܝܢ** ‘you (pl. m.)’, and **ܘܠܝܚܝܢ** ‘you (pl. f.)’; and 3rd person used with **ܘܠܝܚܝܢ** ‘he’, **ܘܠܝܚܝܢ** ‘she’, **ܘܠܝܚܝܢ** ‘they (m.)’, and **ܘܠܝܚܝܢ** ‘they (f.)’.
- POSSESSIVE PRONOUN, attributes ownership to someone or something. Syriac possessive pronouns take the form of suffixes as in **ܘܠܝܚܝܢ** ‘his book’, **ܘܠܝܚܝܢ** ‘her book’, and are declined with respect to number and gender.

Syriac-English Glossary

fruit	أُكَا
father	أُكَا
Abgar	أُكَا
was lost	أُكَا
fathers	أُكَا
your (pl.) father	أُكَا
our Father	أُكَا
feather	أُكَا
Abraham	أُكَا
letter	أُكَا
small letter, e-mail*	أُكَا
I gazed	أُكَا
Adam	أُكَا
O!	أُكَا
black	أُكَا
gave birth to you	أُكَا
nation	أُكَا
Edessa	أُكَا
road, path, way	أُكَا
meeting	أُكَا
beware	أُكَا
he was crucified	أُكَا
went	أُكَا
(he) goes	أُكَا
(she) goes	أُكَا
(they m.) go	أُكَا
we go	أُكَا
(they f.) go	أُكَا
I (f.) go	أُكَا
brother	أُكَا
brothers	أُكَا
sisters	أُكَا
my sisters	أُكَا
my brothers	أُكَا

Abiqar	أُكَا
another (m.)	أُكَا
others (m. pl.)	أُكَا
another (f.)	أُكَا
hand (feminine)	أُكَا
hands	أُكَا
my hands	أُكَا
as, according to	أُكَا
where	أُكَا
stag	أُكَا
yes, yea!	أُكَا
who, which, what	أُكَا
he who	أُكَا
Isaac	أُكَا
they brought him	أُكَا
ate	أُكَا
eats	أُكَا
eat (pl., m.)	أُكَا
eat (pl., f.)	أُكَا
foreigners	أُكَا
succeeded (m. pl.)	أُكَا
succeeded (f. pl.)	أُكَا
he wrote	أُكَا
God	أُكَا
my God	أُكَا
our God	أُكَا
divine (m.)	أُكَا
divine (f.)	أُكَا
Elizabeth	أُكَا
taught	أُكَا
taught (f.)	أُكَا
one thousand	أُكَا
electronic	أُكَا
mother	أُكَا

Amid, modern Diyarbakir	أُكَا
Amen	أُكَا
said, composed	أُكَا
lamb	أُكَا
said	أُكَا
say (imperative, f.)	أُكَا
I say	أُكَا = أُنَا
she said	أُكَا
if	أُكَا
I	أُنَا
English	أُكَا
them	أُكَا
Internet*	أُكَا
person	أُنَا
people, mankind	أُنَا
wife of	أُنَا
porch	أُنَا
Asia	أُنَا
was arranged	أُنَا
I shall translate it	أُنَا
I translated	أُنَا
awaken (m. sing.)	أُنَا
awaken (m. pl.)	أُنَا
awaken (f. sing.)	أُنَا
awaken (f. pl.)	أُنَا
palace	أُنَا
bishop	أُنَا
Ephesus	أُنَا
bishopric	أُنَا
Ephrem	أُنَا
they aroused	أُنَا
Arabic	أُنَا
desirable	أُنَا
sacraments	أُنَا

lion **أُونَا**
 Aramaic **أُونُحْتَبَا**
 rabbit **أُونُخَا**
 earth, land, floor **أُونُخَا**
 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	ܩܘܪܐ
stair, step	ܩܘܪܐ
step, rank	ܩܘܪܐ
Damascene	ܩܘܪܐܘܢܐ
yard	ܩܘܪܐ
gift	ܩܘܪܐ
abbreviation for Hallelujah	ܩܘܪܐ
behold	ܩܘܪܐ
give (imperative)	ܩܘܪܐ
flower	ܩܘܪܐ
this (f.)	ܩܘܪܐ
guided us	ܩܘܪܐ
guided me	ܩܘܪܐ
membership	ܩܘܪܐ
glory	ܩܘܪܐ
he	ܩܘܪܐ
that	ܩܘܪܐ
to be	ܩܘܪܐ
studies	ܩܘܪܐ
he is, that is to say	ܩܘܪܐ
I shall be	ܩܘܪܐ
I was	ܩܘܪܐ
remember	ܩܘܪܐ
mind	ܩܘܪܐ
then	ܩܘܪܐ = ܩܘܪܐ
nave	ܩܘܪܐ
now	ܩܘܪܐ
like this, in this manner	ܩܘܪܐ
these	ܩܘܪܐ
this (m.)	ܩܘܪܐ
now	ܩܘܪܐ
goose	ܩܘܪܐ
rose	ܩܘܪܐ
paper	ܩܘܪܐ
time	ܩܘܪܐ
bell	ܩܘܪܐ
righteous	ܩܘܪܐ
it is required	ܩܘܪܐ

money	ܩܘܪܐ
shaking	ܩܘܪܐ
sings	ܩܘܪܐ
sing (pl. m.)	ܩܘܪܐ
sing (pl., f.)	ܩܘܪܐ
small, young	ܩܘܪܐ
small, minor	ܩܘܪܐ
composed	ܩܘܪܐ
solitary	ܩܘܪܐ
friend	ܩܘܪܐ
one (masculine)	ܩܘܪܐ
one (feminine)	ܩܘܪܐ
together	ܩܘܪܐ
joy	ܩܘܪܐ
love	ܩܘܪܐ
debts, sins	ܩܘܪܐ
thread	ܩܘܪܐ
rods	ܩܘܪܐ
palms	ܩܘܪܐ
look (pl., f.)	ܩܘܪܐ
your thoughts	ܩܘܪܐ
saw (past tense of to see)	ܩܘܪܐ
apple	ܩܘܪܐ
apples	ܩܘܪܐ
sinned	ܩܘܪܐ
he sins	ܩܘܪܐ
we sinned	ܩܘܪܐ
sins, trespasses	ܩܘܪܐ
sinner	ܩܘܪܐ
sinner (f.), sinful	ܩܘܪܐ
woman	ܩܘܪܐ
living	ܩܘܪܐ
he became alive	ܩܘܪܐ
life	ܩܘܪܐ
he ought	ܩܘܪܐ
debtor	ܩܘܪܐ
tailor	ܩܘܪܐ
our lives	ܩܘܪܐ

power	ܩܘܪܐ
my strength	ܩܘܪܐ
wise man	ܩܘܪܐ
she made wise	ܩܘܪܐ
their wisdom	ܩܘܪܐ
milk	ܩܘܪܐ
sweet (sing.)	ܩܘܪܐ
sweet (plural)	ܩܘܪܐ
pleasantness	ܩܘܪܐ
beautiful	ܩܘܪܐ
fervent	ܩܘܪܐ
Homs (in Syria)	ܩܘܪܐ
wine	ܩܘܪܐ
five hundred	ܩܘܪܐ
Hamah (in Syria)	ܩܘܪܐ
Hannah	ܩܘܪܐ
strangled	ܩܘܪܐ
strangled him	ܩܘܪܐ
enviable	ܩܘܪܐ
diligent	ܩܘܪܐ
sorcerer	ܩܘܪܐ
end	ܩܘܪܐ
computer	ܩܘܪܐ
is necessary	ܩܘܪܐ
dinner	ܩܘܪܐ
sister	ܩܘܪܐ
her sister	ܩܘܪܐ
much	ܩܘܪܐ
more than	ܩܘܪܐ
news	ܩܘܪܐ
good	ܩܘܪܐ
blessed you are	ܩܘܪܐ
blessed	ܩܘܪܐ
Tur Abdin	ܩܘܪܐ
mountain	ܩܘܪܐ
money	ܩܘܪܐ
they are flying (f.)	ܩܘܪܐ
order, system*	ܩܘܪܐ

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	ܡܫܝܥܝܘܢ
weak	ܡܫܠܐ
life-giving	ܡܫܢܐ
printing press	ܡܫܚܘܬܐ
the one who sets in order	ܡܫܘܩܘܬܐ
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	ܡܫܘܩܐܘܬܐ
full of	ܡܫܘܩܐ
verbs, words	ܡܫܘܩܐ
became full	ܡܫܘܩܐ
salt	ܡܫܘܩܐ
my words	ܡܫܘܩܐ
fully	ܡܫܘܩܐ
king	ܡܫܘܩܐ
kingdom	ܡܫܘܩܐܘܬܐ
spoke	ܡܫܘܩܐ
speaker	ܡܫܘܩܐ
teaches	ܡܫܘܩܐ
teaching, doctrine	ܡܫܘܩܐܘܬܐ
word	ܡܫܘܩܐ
anointing him	ܡܫܘܩܐܘܬܐ
from	ܡܫܘܩܐ
suddenly	ܡܫܘܩܐ
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	ܡܫܘܩܐܘܬܐ = ܡܫܘܩܐܘܬܐ
I present	ܡܫܘܩܐܘܬܐ
Lord of all	ܡܫܘܩܐܘܬܐ
you grow	ܡܫܘܩܐܘܬܐ = ܡܫܘܩܐܘܬܐ
womb	ܡܫܘܩܐ
his lord	ܡܫܘܩܐ
merciful	ܡܫܘܩܐ
Lord	ܡܫܘܩܐ
my Lord	ܡܫܘܩܐ
our Lord	ܡܫܘܩܐ
he appeases	ܡܫܘܩܐ
you cleanse	ܡܫܘܩܐܘܬܐ = ܡܫܘܩܐܘܬܐ
monitor*	ܡܫܘܩܐܘܬܐ
he is jumping	ܡܫܘܩܐ
oil	ܡܫܘܩܐ
Christ	ܡܫܘܩܐ
you find	ܡܫܘܩܐܘܬܐ = ܡܫܘܩܐܘܬܐ
tradition	ܡܫܘܩܐܘܬܐ
deacon	ܡܫܘܩܐܘܬܐ
gives to drink	ܡܫܘܩܐ
joining (in an activity)	ܡܫܘܩܐܘܬܐ
changes	ܡܫܘܩܐܘܬܐ

becoming man	ܡܫܘܩܐܘܬܐ
are named	ܡܫܘܩܐܘܬܐ
is shown	ܡܫܘܩܐܘܬܐ
are shown (f.)	ܡܫܘܩܐܘܬܐ
are thinking	ܡܫܘܩܐܘܬܐ
you are born	ܡܫܘܩܐܘܬܐ
titled, named	ܡܫܘܩܐܘܬܐ
to blame	ܡܫܘܩܐܘܬܐ
you are remembering	ܡܫܘܩܐܘܬܐ
arrange, separate	ܡܫܘܩܐܘܬܐ
was called, was named	ܡܫܘܩܐܘܬܐ
becomes near	ܡܫܘܩܐܘܬܐ
she is approaching, coming near	ܡܫܘܩܐܘܬܐ
they are called	ܡܫܘܩܐܘܬܐ
feeding	ܡܫܘܩܐܘܬܐ
is required	ܡܫܘܩܐܘܬܐ
is settled	ܡܫܘܩܐܘܬܐ
are placed	ܡܫܘܩܐܘܬܐ
nourishes	ܡܫܘܩܐܘܬܐ
he will rest	ܡܫܘܩܐܘܬܐ
he shall go	ܡܫܘܩܐܘܬܐ
he shall say	ܡܫܘܩܐܘܬܐ
he will come	ܡܫܘܩܐܘܬܐ
al-Nabak (near Homs, Syria)	ܡܫܘܩܐܘܬܐ
attracted	ܡܫܘܩܐܘܬܐ
attracted him	ܡܫܘܩܐܘܬܐ
they shall commit adultery	ܡܫܘܩܐܘܬܐ
they shall become aware	ܡܫܘܩܐܘܬܐ
they shall judge	ܡܫܘܩܐܘܬܐ
he shall mention	ܡܫܘܩܐܘܬܐ
Nadan	ܡܫܘܩܐܘܬܐ
he shall	ܡܫܘܩܐܘܬܐ
he shall believe	ܡܫܘܩܐܘܬܐ
intelligent	ܡܫܘܩܐܘܬܐ
a long time	ܡܫܘܩܐܘܬܐ

we shall thank ܢܘܳܐ
 they (m.) will thank ܢܘܳܐܘܳܐ
 Nub (Noah) ܢܘܳܒ
 they differ ܢܘܳܠܳܘܳܢܳܐ
 fish ܢܘܳܠܳܐ
 dot ܢܘܳܠܳܘܳܐ
 kiss ܢܘܳܠܳܘܳܐܳܐ
 he shall be crucified ܢܘܳܠܳܘܳܐܳܐܳܐ
 let us look ܢܘܳܠܳܘܳܐ
 let us see ܢܘܳܠܳܘܳܐ
 they shall dig ܢܘܳܠܳܘܳܐܳܐ
 hesitatingly ܢܘܳܠܳܘܳܐܳܐܳܐ
 slaughtered ܢܘܳܠܳܘܳܐܳܐ
 law ܢܘܳܠܳܘܳܐܳܐ
 he shall strike ܢܘܳܠܳܘܳܐܳܐ
 he shall anoint ܢܘܳܠܳܘܳܐܳܐ
 he shall anoint you ܢܘܳܠܳܘܳܐܳܐܳܐ
 he shall extend ܢܘܳܠܳܘܳܐܳܐ
 (in length)
 takes ܢܘܳܠܳܘܳܐܳܐ
 we shall worship ܢܘܳܠܳܘܳܐܳܐܳܐ
 they (m.) will ܢܘܳܠܳܘܳܐܳܐܳܐ
 worship
 scribes ܢܘܳܠܳܘܳܐܳܐܳܐ
 temptation ܢܘܳܠܳܘܳܐܳܐܳܐ
 they shall do ܢܘܳܠܳܘܳܐܳܐܳܐ
 he shall enter ܢܘܳܠܳܘܳܐܳܐܳܐ
 melodies ܢܘܳܠܳܘܳܐܳܐܳܐ
 fell ܢܘܳܠܳܘܳܐܳܐܳܐ
 went out ܢܘܳܠܳܘܳܐܳܐܳܐ
 they went out ܢܘܳܠܳܘܳܐܳܐܳܐܳܐ
 self, soul ܢܘܳܠܳܘܳܐܳܐܳܐ
 yourself (m. sing.) ܢܘܳܠܳܘܳܐܳܐܳܐ
 yourself (f. sing.) ܢܘܳܠܳܘܳܐܳܐܳܐ
 selves, souls ܢܘܳܠܳܘܳܐܳܐܳܐ
 yourselves (m. pl.) ܢܘܳܠܳܘܳܐܳܐܳܐܳܐ
 yourselves (f. pl.) ܢܘܳܠܳܘܳܐܳܐܳܐܳܐ
 splendor ܢܘܳܠܳܘܳܐܳܐܳܐ

Nisibis ܢܘܳܠܳܘܳܐܳܐ
 lay ܢܘܳܠܳܘܳܐܳܐ
 they shall pray ܢܘܳܠܳܘܳܐܳܐ
 feminine ܢܘܳܠܳܘܳܐܳܐ
 they shall pick ܢܘܳܠܳܘܳܐܳܐ
 they (m.) will cry out ܢܘܳܠܳܘܳܐܳܐ
 they shall read ܢܘܳܠܳܘܳܐܳܐ
 let us bow ܢܘܳܠܳܘܳܐܳܐ
 women ܢܘܳܠܳܘܳܐܳܐ
 he shall forgive ܢܘܳܠܳܘܳܐܳܐ
 eagle ܢܘܳܠܳܘܳܐܳܐ
 plucked ܢܘܳܠܳܘܳܐܳܐ
 let us give ܢܘܳܠܳܘܳܐܳܐ
 they became full ܢܘܳܠܳܘܳܐܳܐ
 he shall be confirmed ܢܘܳܠܳܘܳܐܳܐ
 the Severians ܢܘܳܠܳܘܳܐܳܐ
 I am putting ܢܘܳܠܳܘܳܐܳܐ
 hope ܢܘܳܠܳܘܳܐܳܐ
 many ܢܘܳܠܳܘܳܐܳܐ
 many ܢܘܳܠܳܘܳܐܳܐ
 plural ܢܘܳܠܳܘܳܐܳܐ
 is witnessing ܢܘܳܠܳܘܳܐܳܐ
 dialogue poem ܢܘܳܠܳܘܳܐܳܐ
 our need ܢܘܳܠܳܘܳܐܳܐ
 Severus ܢܘܳܠܳܘܳܐܳܐ
 in Syriac ܢܘܳܠܳܘܳܐܳܐ
 Syriac (E.) ܢܘܳܠܳܘܳܐܳܐ
 Satan ܢܘܳܠܳܘܳܐܳܐ
 apart from ܢܘܳܠܳܘܳܐܳܐ
 food ܢܘܳܠܳܘܳܐܳܐ
 authors ܢܘܳܠܳܘܳܐܳܐ
 literary work ܢܘܳܠܳܘܳܐܳܐ
 we put ܢܘܳܠܳܘܳܐܳܐ
 treasure ܢܘܳܠܳܘܳܐܳܐ
 fool ܢܘܳܠܳܘܳܐܳܐ
 offenses ܢܘܳܠܳܘܳܐܳܐ
 he closed ܢܘܳܠܳܘܳܐܳܐ
 ascended ܢܘܳܠܳܘܳܐܳܐ

put, composed ܢܘܳܠܳܘܳܐܳܐ
 blind ܢܘܳܠܳܘܳܐܳܐ
 she held fast ܢܘܳܠܳܘܳܐܳܐ
 you hate ܢܘܳܠܳܘܳܐܳܐ
 visited ܢܘܳܠܳܘܳܐܳܐ
 suffice ܢܘܳܠܳܘܳܐܳܐ
 book ܢܘܳܠܳܘܳܐܳܐ
 polish ܢܘܳܠܳܘܳܐܳܐ
 they damaged ܢܘܳܠܳܘܳܐܳܐ
 they scribed, copied (m.) ܢܘܳܠܳܘܳܐܳܐ
 make (imperative) ܢܘܳܠܳܘܳܐܳܐ
 make him ܢܘܳܠܳܘܳܐܳܐ
 happening, doing, deed ܢܘܳܠܳܘܳܐܳܐ
 slave, servant ܢܘܳܠܳܘܳܐܳܐ
 slaves ܢܘܳܠܳܘܳܐܳܐ
 slaves of ܢܘܳܠܳܘܳܐܳܐ
 passes ܢܘܳܠܳܘܳܐܳܐ
 was passing ܢܘܳܠܳܘܳܐܳܐ
 until ܢܘܳܠܳܘܳܐܳܐ
 ecclesiastical ܢܘܳܠܳܘܳܐܳܐ
 enter ܢܘܳܠܳܘܳܐܳܐ
 wicked ܢܘܳܠܳܘܳܐܳܐ
 Ottoman ܢܘܳܠܳܘܳܐܳܐ
 goat ܢܘܳܠܳܘܳܐܳܐ
 is clothed ܢܘܳܠܳܘܳܐܳܐ
 custom ܢܘܳܠܳܘܳܐܳܐ
 on ܢܘܳܠܳܘܳܐܳܐ
 upper ܢܘܳܠܳܘܳܐܳܐ
 prelates ܢܘܳܠܳܘܳܐܳܐ
 world ܢܘܳܠܳܘܳܐܳܐ
 reason ܢܘܳܠܳܘܳܐܳܐ
 people ܢܘܳܠܳܘܳܐܳܐ
 is baptized ܢܘܳܠܳܘܳܐܳܐ
 hard labor ܢܘܳܠܳܘܳܐܳܐ
 I made ܢܘܳܠܳܘܳܐܳܐ
 Emmanuel ܢܘܳܠܳܘܳܐܳܐ
 they are living ܢܘܳܠܳܘܳܐܳܐ
 grapes ܢܘܳܠܳܘܳܐܳܐ

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
pray (imperative, pl.)	חַאנְלָא
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
he approached, came near	חַאנְלָא
reader	חַאנְלָא
paper, leaf, card	חַאנְלָא
he was near	חַאנְלָא
neighbor	חַאנְלָא

village	חַאנְלָא
elder, priest	חַאנְלָא
Catholicos	חַאנְלָא
big	חַאנְלָא
they are angry	חַאנְלָא
persecution	חַאנְלָא
car	חַאנְלָא
Rome	חַאנְלָא
spirit	חַאנְלָא
spiritual	חַאנְלָא
drunkenness	חַאנְלָא
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
shepherds	חַאנְלָא
painted	חַאנְלָא
forgive (imperative)	חַאנְלָא
glorious	חַאנְלָא
forgave	חַאנְלָא
we forgave	חַאנְלָא
forgiver, forgives	חַאנְלָא
adolescence	חַאנְלָא
sent it (m. it)	חַאנְלָא
they sent	חַאנְלָא
sent it (f. it)	חַאנְלָא
praise	חַאנְלָא = חַאנְלָא
praise	חַאנְלָא
Sultan	חַאנְלָא

beauty ܡܘܥܘܢܐ
jumped ܡܘܩܘܥ
wall ܡܘܪܘܐ
beginning ܡܘܪܘܒܐ
simple ܡܘܨܬܐ
Chicago ܡܘܨܬܘܡ
quietness ܡܘܩܢܐ
rest ܡܘܩܢܘܒܐ
apostles ܡܘܩܢܘܨܐ
peace ܡܘܩܢܘܨܐ
ended ܡܘܩܢܘܨܐ
boiling ܡܘܩܢܘܨܐ
name ܡܘܩܢܘܨܐ
nouns ܡܘܩܢܘܨܐ
Samuel ܡܘܩܢܘܨܐ
Sbmuni ܡܘܩܢܘܨܐ
heaven ܡܘܩܢܘܨܐ
heavenly ܡܘܩܢܘܨܐ
listen (imperative) ܡܘܩܢܘܨܐ
they heard ܡܘܩܢܘܨܐ
I listen ܡܘܩܢܘܨܐ = ܡܘܩܢܘܨܐ
she heard ܡܘܩܢܘܨܐ
he departed ܡܘܩܢܘܨܐ
years ܡܘܩܢܘܨܐ
year ܡܘܩܢܘܨܐ
sleep ܡܘܩܢܘܨܐ
overflown ܡܘܩܢܘܨܐ
is fit ܡܘܩܢܘܨܐ
carries ܡܘܩܢܘܨܐ

come to an end ܡܘܩܢܘܨܐ
tribe ܡܘܩܢܘܨܐ
banquet, breakfast ܡܘܩܢܘܨܐ
began ܡܘܩܢܘܨܐ
he began ܡܘܩܢܘܨܐ
true ܡܘܩܢܘܨܐ
true ܡܘܩܢܘܨܐ
drinks ܡܘܩܢܘܨܐ
sixth ܡܘܩܢܘܨܐ
come ܡܘܩܢܘܨܐ
repents ܡܘܩܢܘܨܐ
she will rest ܡܘܩܢܘܨܐ
you shall go ܡܘܩܢܘܨܐ
she will come ܡܘܩܢܘܨܐ
commit adultery ܡܘܩܢܘܨܐ
breast ܡܘܩܢܘܨܐ
miracle ܡܘܩܢܘܨܐ
again ܡܘܩܢܘܨܐ
faith ܡܘܩܢܘܨܐ
under ܡܘܩܢܘܨܐ
repentance ܡܘܩܢܘܨܐ
repenting ones ܡܘܩܢܘܨܐ
confidently ܡܘܩܢܘܨܐ
pupils (F.) ܡܘܩܢܘܨܐ
three (feminine) ܡܘܩܢܘܨܐ
thirty ܡܘܩܢܘܨܐ
thirteen ܡܘܩܢܘܨܐ
September ܡܘܩܢܘܨܐ
amazing ܡܘܩܢܘܨܐ

there ܡܘܩܢܘܨܐ
eighty ܡܘܩܢܘܨܐ
fox ܡܘܩܢܘܨܐ
make us ܡܘܩܢܘܨܐ = ܡܘܩܢܘܨܐ
enter ܡܘܩܢܘܨܐ
she/it eases him ܡܘܩܢܘܨܐ
table-land, plateau ܡܘܩܢܘܨܐ
tutor ܡܘܩܢܘܨܐ
you shall desire ܡܘܩܢܘܨܐ
you shall desire her ܡܘܩܢܘܨܐ
both of them ܡܘܩܢܘܨܐ
correct faith, ܡܘܩܢܘܨܐ
Orthodox ܡܘܩܢܘܨܐ
he broke ܡܘܩܢܘܨܐ
door ܡܘܩܢܘܨܐ
they broke it ܡܘܩܢܘܨܐ
my sense, my mind ܡܘܩܢܘܨܐ
corrected ܡܘܩܢܘܨܐ
glory ܡܘܩܢܘܨܐ
you shall forgive ܡܘܩܢܘܨܐ
story ܡܘܩܢܘܨܐ
stories ܡܘܩܢܘܨܐ
nine bundred ܡܘܩܢܘܨܐ
November ܡܘܩܢܘܨܐ
you shall drink ܡܘܩܢܘܨܐ
you shall change ܡܘܩܢܘܨܐ
you shall drink it ܡܘܩܢܘܨܐ

Index

- ‘é, 23, 24, 25, 33, 140
‘šošo, 7
𐎠 79, 80
abbreviation mark, 79, 80
absolute, 149
active participles, 93
adjectives, 42
 and number, 53
adverbs, 99, 152
Aʿel, 100
Akkadian, 92
alphabet, 139
Alphabet, **32**
aspect, 70
Béth, 1, 2, 6, 33, 139
bonus words
 𐎠, 79, 80
 𐎠𐎡, 51
 𐎠𐎢, 54
 𐎠𐎣, 46
 𐎠𐎤, 48
 𐎠𐎥𐎦, 43
 𐎠𐎧𐎨, 61
 𐎠𐎩, 66
Coakley, xix
conjunction 𐎠𐎪 100
construct, 101, 149
contraction, 93
demonym, 128, 151
diacritic points, **141**
 and homographs, 122
 feminine marker on 𐎠,
 108
dictionary, using the, 164
diminutive, 125, 150
Dolath, 1, 2, 6, 33, 139
doubling, 144
emphatic, 149
enclitic, 117
Enclitic
 and pronouns, 122
enclitics, 148
Garshuni, 171
gender, 13, 148
 and body parts, 44
 and numerals, 45
 and pronouns, 46
Gender, **39**
Gomal, 1, 2, 6, 33, 139
Hbošo, **12**
Hé, 6, 7, 9, 33, 139
Healey, xix, 160
Héth, 10, 11, 14, 33, 139
homographs
 and diacritic points, 122
imperative, 67
imperfect, 70, 152
interrogative, 86
Koph, 16, 17, 20, 33, 139
ligatures, **142**
Ligatures
 𐎠𐎡, 17
 𐎠, 17
Lomadh, 16, 17, 20, 33, 139
Madrosho, 88
Malayalam, xxiv, 126, 171–
 172
manuscripts, 165
Meltho fonts, 166
Mim, 16, 17, 20, 33, 106,
 107, 140
months and seasons, 126
morphology, **59**
Nöldeke, xix
nouns, 148
number, **50**, 148
 and adjectives, 53
numbers, 153
 andresolving
 ambiguities, 129
 cardinal, 154
 ordinal, 99, 154
numbers, in letters, 82
numerals, 153
 and gender, 45
Nun, xxii, 16, 17, 20, 33,
 75, 140
object, 75
object pronoun, 75
object suffixes, 82, 152
Olaph, 1, 2, 6, 22, 23, 33,
 139
orthographic signs, 141
participles, 68
particles, 96
passive, 82
perfect, 70, 152
Phé, 23
phonology, 143
Phthoḥo, **2**, 161
poetry
 Madrosho, 88
 sughitho, 92
 verse, 85
possessive
 possessive, 147
 without using 𐎠, 92
possessive pronoun, 71
possessive suffixes, 150
possessive without 𐎠, 105
pronouns
 and gender, 46
 demonstrative, 47, 147
 personal, 47, 146
pronouns
 interrogative, 147
punctuation, 46, 86, 142
Qoph, 28, 29, 32, 33, 140
Qushoyo, 32, **34**, 35, 108,
 145, 161, 176
Rbošo, **2**
relative clause, 66
relative pronoun, 66
Rish, 28, 29, 32, 33, 140
Robinson, xix
roots, **53**, 155
 how to find, 165
Rukokho, 32, **34**, 35, **145**,
 176
Schwa, 143
scripts
 East Syriac, 139, **159**
Scripts
 East Syriac, 1
 Estrangelo, xxi, 1, 139,
 156, 157, 168
 Serto, 1, 139, 142, 156,
 159, 160, 161, 168
Shin, 28, 29, 32, 33, 140
silent letters, 47
Simkath, 23, 24, 27, 33,
 106, 107, 140
Šodhé, 23, 33, 140
state, 149
subject pronouns, 93
subject suffixes, 123, 152
Sugitho, 92
Sumerian, 92
syllabification, 144

