

### III. PRONOUNS

#### ILLUSTRATIVE TEXTS

1.  $\text{إِلَهُنَا}$  (Jn 8:54) He is our God.
2.  $\text{أَنَا أَنَا أَبْوَحُّهُ وَخُنَّا}$  (Jn 10:7) I am the gate of the sheep.
3.  $\text{هَذِهِ جَسَدِي}$  (Lk 22:19) This is my body.
4.  $\text{أَنَا أَمْحَلُّ أَنَا هَلَّا كُنْتُعَلَا}$  (Ps 22:7) I am a worm and not a man.
5.  $\text{أَمَّنْ أَيْدِي صَعْنَهُ مَنِّدْ كَد}$  (Mk 5:31) You say, "Who touched me?"

#### GRAMMATICAL ANALYSIS

1.  $\text{إِلَهُنَا}$  is the noun,  $\text{إِلَهُ}$ , "God", with a suffix  $\text{نَا}$  on the end to indicate the possessive pronoun "our". The  $-ā$  ending (with  $\text{ālap}$ ), which appears on almost all nouns in their normal form, disappears when a suffix is added.

$\text{هُوَ}$  is the personal pronoun "he". The personal pronouns are often abbreviated (here by the non-pronunciation of the  $\text{و}$ , indicated by the line under it) when they are used as enclitics (particles attached to other words). The vowel of the pronoun moves back onto the preceding consonant. As enclitics the

pronouns can be used to mean “is/are”. Hence this sentence would be translated literally as “Our God he (is)”.

As in other Semitic languages, “is/are”, etc. are often not separately expressed.

2.  $\text{ܐܝܢܝ}$

is the pronoun “I”, here accompanied by its shortened enclitic form.  $\text{ܐܝܢܝ ܐܝܢܝ}$  is “I am”, literally “I, I (am)”. This repetition of pronouns is one of the peculiarities of Syriac which it takes some time to get used to.

$\text{ܐܘܘܪܝܗܘܐ}$

is the noun  $\text{ܘܪܝܗܘܐ}$ , “gate”, with a suffix  $\text{ܐܘܘ}$ , “his/its”.

$\text{ܘܘܠܘܗܘܢ}$

consists of  $\text{ܘܠܘܗܘܢ}$ , “flock” (a collective noun), with  $\text{ܘ}$  prefixed.  $\text{ܘ}$  is a very common particle attached to the beginning of words and one of its main uses is to indicate possession, more or less the equivalent of English “of”. Here, then, we have “of the flock”. A special rule covers its vocalization and also the vocalization of the prefixed prepositions  $\text{ܘܘܘܠܘܗܘܢ}$  and  $\text{ܘܘܠܘܗܘܢ}$  (see III.5) and the prefixed particle  $\text{ܘܘܠܘܗܘܢ}$  (III.4). The rule is that the  $\text{ܘ}$  has no vowel if the following consonant bears a vowel (*shewa* does not count as a vowel for this purpose), but the  $\text{ܘ}$  has  $\text{ܘܘܠܘܗܘܢ}$  if the following consonant has no vowel.  $\text{ܘܘܠܘܗܘܢ}$  has a vowel on the first

consonant: hence **ܘܟܢܐ**. Attached to **ܟܢܐ** we would find **ܘܟܢܐ**.

A strange feature is that whereas in English we would say “the gate of the flock” or “its gate”, here, as often, the Syriac has literally “its gate of the flock”, where “its” looks forward to and agrees with the following noun. This seemingly redundant use of a pronoun is characteristic.

3. **ܘܗܘܐ** is a merging of **ܗܘܐ**, “this”, with the enclitic form of **ܘܗܘܐ** (see III.1). Literally “This, it (is)...”.

**ܘܗܘܐ** is another noun, **ܘܗܘܐ**, “body”, with a possessive pronoun suffix **ܐ**, “my, of me”. This particular suffix has no vowel with it in writing because it was not usually pronounced: *pagr.*

4. **ܐܢܐ** is “I”.  
**ܐܢܐ ܘܗܘܐ** (*tawf'ā*, later pronounced *tawf'lā*) is a noun meaning “worm”. **ܐܢܐ** is the enclitic form of **ܐܢܐ** (see III.2). Literally we have “I, a worm, I (am)”.

**ܘܐܢܐ** combines **ܘ**, “and”, which is always attached to the following word, and **ܐܢܐ**, “not”. The pronunciation is *w'lā*, though *w'*- becomes *wa-* (ܘܐ) if the first letter of the following word has no vowel (see III.2 above).

ܕܢܘܗܐ is a fixed phrase meaning “man”. Literally it is “son of a human being”, ܕܢܘܗܐ, “son”, and ܢܘܗܐ (which can also be written ܢܘܗܐ). Here the genitive relationship (English “of” phrase) is expressed in a different way, without ܘ (see III.2 and VI.E).

5. ܕܢܘܗܐ is a participle, “saying”.  
 ܕܢܘܗܐ (at) is the pronoun “you (singular)”. Since the English word “are” requires no separate word in Syriac in this enclitic usage (see III.1), we have literally “Saying, you (are)”, introducing a quotation.

ܕܢܘܗܐ is analogous to ܕܢܘܗܐ (see III.3) and combines ܕܢܘܗܐ “who?”, with the enclitic form of ܕܢܘܗܐ (ܕܢܘܗܐ ܕܢܘܗܐ becomes ܕܢܘܗܐ ܕܢܘܗܐ which becomes ܕܢܘܗܐ), literally “Who (is) he ...?”. The action of the verb follows in ܕܢܘܗܐ, “he drew near, touched”. For this type of verb with an *e* vowel in the second syllable, see IX.A.

ܕܢܘܗܐ (*li*) is a combination of ܕܢܘܗܐ, “to”, and ܕܢܘܗܐ (see III.3). Particles like ܕܢܘܗܐ take suffixes to give “to me, you, him, etc.” ܕܢܘܗܐ is also used, prefixed to nouns or with pronoun attached, to indicate the direct object of a verb, and it may be taken in this sense here: “touched

## GRAMMATICAL SYNTHESIS

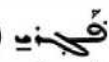
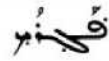



All the main points about pronouns are covered above, a full list of forms being provided here.

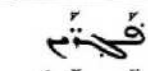

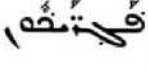

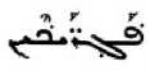

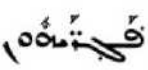

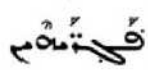

### A. Possessive Pronoun Endings Added to Nouns

Before the addition of possessive pronouns, the *-ā* ending of the ordinary nominal form is removed. There are basically two sets of endings:

















- (a) those used on nouns of masculine singular form and on feminine nouns, singular and plural;
- (b) those used on nouns of masculine plural form. The endings added to masculine plural nouns have an additional **◌** before the ending.

Note that the forms of nouns are dealt with in VI. At this point, the main thing is to note the first list (a). These are the only forms used on nouns in Chapters III-V.


(b)	(a)
my bodies	my body (pagr) 
your bodies	your body (masc. sing. "you") 
your bodies	your body (fem. sing. "you") (pagrek) 
his bodies	his body 
her bodies	her body (the dot over ◌ indicates fem.) 

(b)		(a)	
our bodies		our body	
your bodies		your body (masc. plur. "you")	
your bodies		your body (fem. plur.)	
their bodies		their body (masc.)	
their bodies		their body (fem.)	

### B. Independent Personal Pronouns (with shortened enclitic forms where they exist)

FORMS USED AS ENCLITICS	FULL FORM	ENGLISH EQUIVALENT
		I
		you (sing. masc.)
		you (sing. fem.)
		he
		she
		we
		you (masc. plur.)
		you (fem. plur.)
		they (masc.)
		they (fem.)

### C. Interrogatives

 who?

ܘܗܘܢ, ܘܗܘܢܐ, ܘܗܘܢܐ	what?
ܘܗܘܢܐ	which? (masc. referent)
ܘܗܘܢܐ	which? (fem. referent)
ܘܗܘܢܐ	which? (plural referent)

### D. Demonstratives

ܗܘܢܐ	this (masc.)
ܗܘܢܐ	this (fem.)
ܗܘܢܐ	these
ܗܘܢܐ	that (masc.)
ܗܘܢܐ	that (fem.)
ܗܘܢܐ	those (masc.)
ܗܘܢܐ	those (fem.)

### E. Additional Note on Enclitics

- (1) Third person (he, she, they) enclitics tend to be used even with second person pronouns. Hence ܗܘܢܐ ܗܘܢܐ = "you are".
- (2) The vowel with the consonant which ceases to be pronounced is often written on the preceding consonant, if it has no vowel: ܗܘܢܐ ܗܘܢܐ. The two may be written as one word.
- (3) If the preceding consonant *does* have a vowel, a merging takes place, e.g. ܗܘܢܐ followed by ܗܘܢܐ becomes ܗܘܢܐ.

#### Exercise iii

- (a) Translate into Syriac:

1. This is the king of the land.
2. Which gate is our gate?
3. Their king is a man and not their God.




(b) Translate into English:

1. \*فَهَكَه عَكْسًا ، \*تَعَه صَعْسًا حَرَحْتَه  
وَإِلَهًا.
2. أَطَه أَطَه إِمَّنَ إِمَّنَ إِمَّنَ حَقَمَ.
3. أَيْلَه ، أَيْلَه ، أَيْلَه نَهَه وَهَه وَخَلَطًا.
4. إِلَهًا رَمَنَ مَنًا هَه.
5. أَيْلَه هَه هَه مَنًا حَلَطَمَ.
6. هَه إِلَهًا أَيْلَه هَه حَه هَه أَيْلَه وَإِلَهًا.
7. إِمَّنَ حَه أَطَه حَه أَيْلَه حَقَمَ حَقَمَ أَيْلَه  
هَه مَلَطَمَ مَلَطَمَ مَلَطَمَ هَه.

Vocabulary for the above:

مَلَطَمًا	king
أَوْخًا	land (fem.)
عَكْسًا	apostle
صَعْسًا	messiah, Christ
ح	by, in, with (like  )
رَحَنًا	will
أَطَه	truly
نَهَه وَهَه	light
خَلَطًا	world, eternity



ذَٰ	since, for (placed second in the sentence)
مُحِبٌّ	love (noun)
كَاهِنًا	priest
أَمْ ... أَمْ	either ... or
أَبٌ	father (takes suffixes irregularly: see VI.F)
كُلُّ	all
دَائِمًا	always
مَعَ	with (takes suffixes like  and  , III.5)
كُلِّ شَيْءٍ	everything
- لِـ	belonging to (takes suffixes like  , III.5)

## Notes