

# **GORGAS HISTORICAL GRAMMARS 2**

**VOLUME 1**

# **Aramaic (Syriac) Grammar**

# Aramaic (Syriac) Grammar

THOMAS ARAYATHINAL

Introduction by J. P. M. van der Ploeg

Volume 1



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# INTRODUCTION

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The language, of which this book presents an extensive grammar, is a very venerable one. In its oldest form it is found in inscriptions dating from the 9th (or even, perhaps, the 10th) century B. C., while the people who spoke it have been known with certainty from the 14th century B. C. Aramaic was soon written in the Phoenician alphabet and it was not a difficult language. These two factors made it spread from its mother country, the Syrian Desert and North-West Mesopotamia, to all the surrounding territories; there it became, if not the official language, at least the language of commerce and of international relations. In 702 B. C. the envoys of the Assyrian king Sennacherib were asked to speak Aramaic by the Jerusalem authorities who were on the walls of the besieged city. Aramaic became the official language of the old Persian empire of the Achaemenids, which extended from the Nile to the Indus valley under Darius I (521-485). In the time of Jesus, Aramaic dialects were spoken in Palestine; Aramaic words spoken by Him are recorded in the Gospels, and the Gospel itself was preached by Jesus in Aramaic.

Greek civilisation tried to supersede Aramaic in the large towns of Syria and Palestine. Its success was only temporary; in the country and in the towns farther inland, Aramaic remained the commonly spoken and even the official language. The alphabet in which it was written developed in the first centuries A. D. to a pure cursive one, and in this script the language comes again to light in the 3rd and 4th centuries A. D. in the region of Osrhoene, in North-West Mesopotamia. The dialect of Edessa, its famous capital, became the literary and liturgical language of the Aramaic Christians; most of them gave up their name "Aramaicans", and called themselves "Syrians" and their language

“Syriac” or “Syrian”, to distinguish themselves from the reputedly heathen “Aramaeans”.

Syriac had been for many centuries a spoken language in Palestine, Syria, Mesopotamia, Persia, until it had to make way in most of these countries to Arabic, the language of Islam. As a living language it died out circa 800 A. D., although it is still used in the liturgy, and cognate dialects are still being spoken in some isolated villages of the Anti-Libanon and in North-West Mesopotamia.

Owing to the division of the territories where Syriac was a living language in an eastern part, which was for centuries under the dominion of the Persian Sassanids (3rd–7th century), and a western part dominated by the emperors of Greek Byzantium, who waged war against each other, two major Syriac dialects developed: East and West Syriac. Fundamentally they are one and the same language, the major difference being one of pronunciation.

At Present there are far fewer “Syrians” (western and eastern) in the ecclesiastical sense of the word than there used to be. The largest group are those of S. India, for whom this grammar is meant in the first place. The Indian Syriac communities are to be congratulated on having been given now such an extensive description and treatment of the Syriac grammar by the learned writer, the Reverend Father Thomas Arayathinal. He follows the famous grammars edited in Heidelberg according to the Gaspey–Otto–Sauer practical method. Those who have studied this grammar thoroughly, possess a key to the whole field of Syriac literature. This literature, the scientific study of which was much neglected during the last decades, is far from sufficiently known. With the revival of patristic studies, however, the general interest in old Syriac literature is increasing and it is more and more realised that many of its hidden treasures are still to be discovered. The venerable Syriac liturgy, especially of the eastern type, is perhaps the oldest and most venerable form

of Christian liturgy in existence. All this makes the study of Syriac language and literature so fascinating.

If it is used properly, this grammar will provide the student with an extensive practical knowledge of Syriac, which will be the writer's greatest reward. We pray that God may bless his magnificent work and give it every success.

Nijmegen Holland,  
September 15th, 1957.

J. P. M. van der Ploeg O. P.  
D. S. Th., D. S. Scr.

Professor of Old Testament exegesis, Hebrew and Syriac  
at Nijmegen University.

## PREFACE

---

The present book is a practical grammar of Classical or Literary Syriac, in both its dialects Eastern and Western, to which the ancient Aramaic developed in the first centuries of the Christian Era.

In writing this book I have followed the famous Gaspey-Otto-Sauer method, which treats the whole grammar divided into lessons under various topics comprising etymology, syntax, vocabulary and exercise. Rules of syntax are so arranged as to explain the construction of one or more sentences contained in the exercise following. Words given in the etymological portion preceding are not again brought to the vocabulary, nor the words arranged in the vocabulary of the previous lessons are repeated, unless, perchance, when a different meaning is needed, in the subsequent lessons. Examples and exercises contain only passages selected from the Pšîṭha version of the Holy Bible, works of top-ranking classical authors and other standard books referred to in the Bibliography to suit the grammar portion treated in each lesson. But the references to *loci* cited are mostly limited to Biblical extracts, and almost entirely left out in the case of passages taken from liturgical and ritual books.

The first three lessons are limited to Orthography. The Alphabet and the vowels should be studied at the very out set. The other portions contained in these three lessons may be referred to and mastered as contexts necessitate in proceeding with the subsequent lessons. To advance with facility, each lesson should be thoroughly mastered before the next is attempted. Each exercise should be carefully worked out and compared with the key. Some sentences may have grammatically correct translations other than those given in the key. Exercises for translation from English to Syriac also have their original in Syriac, which the key presents.



The manuscript was first prepared using the West Syrian script. But looking forward to the more practical use of the book, the East Syrian script, which, orthographically and phonetically approaches more to the original Aramaic, is preferred in the present edition, noting the West Syrian peculiarities and divergences where-so-ever necessary. For correct pronunciation words have been vocalised and marked with signs of *hard* and *soft* aspirations as established by the celebrated Syriac philologists- Mgr. C. J. David, Mgr. A. Rahmani, Theodore Noldeke, and L'Abbe Alphonse Mingana. In addition, to denote the *soft* aspirate of ܐ equal to *Ph* or *f* (in East Syriac) in defining the patterns or types of nominal and verbal forms a small dot has been marked at its base, as ܐ̣ = *Ph* or *f* (cfr. f 16. 5.)

In spite of all the care taken for accuracy several mistakes have crept in through misprint. Before they begin with a lesson, students, therefore, may have recourse to the *corrigenda* appended at the end of the book, where in mistakes, as many as found out, have been corrected.

The present work is intended to meet the needs of students as well as teachers for a practical study of Syriac. Both as a student and teacher of Syriac I had chances of experiencing the difficulty for want of such a book. The idea of such a treatise on Syriac grammar began to take root in me as early as 1929, when my revered professor, the late Very Rev. Fr. Andre Kalappura, professor of Syriac at the St. Joseph Apostolic Seminary, Puthenpally (later on shifted to Mangalapuzhai, Alwaye), suggested to me to attempt such a work. Himself a grammarian and editor of liturgical books, even granting exemption from attendance in the Syriac class, provided me with all possible facilities for making advanced studies on the subject. The authorities of the Seminary were also pleased to allot me a considerable measure of convenience and freedom in the matter. Times were altered; and com-

pleting my course of studies in the Seminary, Mangalapuzhai, in 1932 I was appointed in the diocesan minor seminary for a couple of years with the responsibility of teaching Syriac.

Leaving the post at the above said minor seminary I was offered, since 1935, the rare opportunity of co-operating, though behind the curtain, with His Grace the Most Rev. Mar Ivanios, O. I. C., M. A., D.D., LL. D., the late lamented scholarly Archbishop of Trivandrum, in his ever cherished mission for promoting the study of Syriac and to bring it to the academic level. Association with such an eminent personage of undaunted spirit, rare gifts and high ideals inspired me with enthusiasm and energy to strive for making further advancement in this field of study.

Consequently, leaving his rich library open at my disposal, His Grace, as the Chairman of the Boards of studies in Hebrew and Syriac in the Universities of Madras and Travancore, enjoined upon me the task of preparing some text books and a practical Syriac grammar in all possible completeness for the use of students. Accordingly my first compilation "Kunosh Margonyotho Suryoyotho", which was forthwith prescribed as text for the Intermediate and the Oriental Title (Malpan and Soppar) Examinations in the University of Madras, appeared in 1937. Still, enzoned by the environments of my parish, Arivithura, in an uncongenial clime, exposed to various kinds of unusual worries and distractions and partly affected by ill-health and partly given up to higher studies I could not straight away take up the composition of the present book until 1945, when His Grace urged me, writing: "The work of preparing a complete grammar on the Aramaic language is most important, and I am thankful for your keen interest. I want you not to overwork yourself; at the same time I want you to complete the work yourself". Giving heed to such an imperative message I set to work, according to the scheme prepared under his direction, with extracts and materials collected in earlier years, beginning with the short notes

on the rudimentary principles of orthography and morphology, given by my revered professor, Very Rev. Fr. Mathew Vadakkal, who is still in office at St. Joseph's Apostolic Seminary, Mangalapuzhai, Alwaye.

His Grace the Archbishop was keenly watching the progress of my work and in several of his encouraging letters up to March 1952, when he was almost in the grip of his fatal illness, he gave emphatic expressions to his high appreciation of the work and his readiness to publish it even at the risk of financial loss. He was so interested with the work that he occasionally used to go through the manuscript and to give suggestions. After going through the manuscript for the last time he wrote me the following lines in a letter dated July 27, 1951, just two years before his death.

"I hope the book when printed will be very good. I note that you are just beginning with lesson 50 of the Syriac grammar. As soon as it is printed we shall be able to prescribe it for the B. A. pass and Hons. courses in the University of Madras and in the Travancore University. I have no doubt your book will be accepted as a standard work by foreign scholars.

"The exercises appended in each lesson will be of great value."

The work, covering sixtyone lessons and an Appendix on Prosody could be completed only a few months before His Grace's early departure for the eternal reward with an indubitable claim to enjoy the echoes and re-echoes of the chiming melodies of thanks rising from a grateful heart rhyming with every throbbing there of.

Consequent upon this the work had to lurk in the dark until at last in 1955 its publication was encouraged and patronised by His Eminence Eugene Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church and Dean of the Sacred College of Cardinals. A celebrated scholar and an unrefutable authority in every thing connected with Syriac and Syrian, His Eminence was so pleased with this humble work as to give permission to dedicate it to his august person. Above all, therefore, I am bound

to give expression to my sincere feelings of deep gratitude and filial loyalty to His Eminence, whose long continued effort and paternal solicitude to promote the spiritual, cultural and temporal welfare of the Christian Orient are famous, with grateful acknowledgement of favours and kindnesses, for which I cannot pretend to have any personal claim.

I beg, also, to express my sincere gratitude to H. E. Rt. Rev. Dr. Sebastian Vayalil, Bishop of Palai, for the timely sympathetic encouragement accorded towards the completion and publication of the present work.

I must again express my warmest thanks to the renowned Syriac scholar, Dr. J. P. M. Van der Ploeg, O. P. of the Nijmegen University, Holland, who has graced this work with his learned Introduction.

Among others, who have been helpful toward the publication of this book I have specially to thank the Very Rev. Dr. Placid C. D., Consultor to the Sacred Congregation for the Oriental Church, Rome, the Very Rev. Fr. Romeo Thomas, C. D., M.A.L.T., the Chairman of the Board of Studies in Hebrew and Syriac, University of Madras, and the Very Rev. Fr. Thomas William, C. D., M. A. L. T., the Chairman of the Board of Studies in Syriac, University of Travancore (Kerala) for their much kindly encouragement and wise counsel.

Thanks are also due to the Rev. Fr. Wilfrid C. D., the Superintendent of the St. Joseph's Press, Mannanam, and his staff including Mr. M. V. Stephen, the veteran expert, for carrying out the printing of the book with a considerable measure of success, in spite of the typographical difficulties, which, a complex work of this kind would naturally entail.

In conclusion I beg to tender an emphatic expression of my most hearty thanks to all those who in any a way have been helpful to bring such a book to the public appearance while expecting a very generous welcome for the same from all those who are concerned with the study of Syriac.

# DEDICATION



To

**HIS EMINENCE**

**EUGENE CARDINAL TISSERANT**

DEAN OF

**THE SACRED COLLEGE OF CARDINALS**

AND SECRETARY OF

**THE SACRED CONGREGATION**

**FOR THE ORIENTAL CHURCH**

AS A TOKEN OF

**GRATITUDE, LOYALTY & HOMAGE**

**THIS HUMBLE WORK IS DEDICATED.**

(WITH PERMISSION)



# Letter from Cardinal Tisserant

Roma 31 Marzo 1957

Via della Conciliazione 34

Sacra Congregatio  
"Pro Ecclesia Orientali"

Prot. N. 204/54.

*Reverend Father,*

*It gives me great pleasure to learn that the Aramaic Grammar written by you according to the "Gaspey - Otto - Sauer" method is under publication and that it is approved as a text book by the Travancore University. ....*

*Your work gives me great pleasure, above all, for the fact that the study of the above said language singularly delighted me during the early years of my scientific activities.*

*I do most cordially wish a quite applausive success to your publication; and I bless you in the Lord while giving expression to my sentiments of deep respect for you*

*Your Reverence's*

*Most devotedly in the Lord*

† *Eugene Cardinal Tisserant*  
*Secretary*

Reverendo Signore  
Sac. Tommaso Arayathinal, M. O. L.

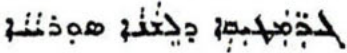

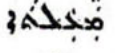
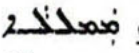
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T. H. Robinson.

\* Written in Malabar- English.

† Written in Malabar- Malayalam.

**B. Exercises,**

- 1 Holy Bible- Pš'itta.
- 2 Aphrahat, works of- Griffin.
- 3 Ephraem, works of- Lamy, Overbeck.
- 4 Do. History of Joseph - Bedjan.
- 5 Acts of Martyrs and Sains 7 Vols.- Bedjan.
- 6 Bar Hebraeus, works of- Abbeloos & Lamy;  
Bedjan.
- 7 Jacob of Serug, works of- 5 Vols- Bedjan.
- 8 Philoxenus of Mabbug, works of-  
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- 9 Narsai, works of- 2 Vols- Mingana.
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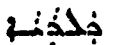

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# ARAMAIC GRAMMAR

## PART I


### LESSON I

#### THE ALPHABET

§ 1. The Aramaic or Syriac Alphabet has twenty two letters. They are written in three different scripts. They are:- 1. The Estrangela  2. Chaldean  or Eastern; 3. Pshittha  or Western. The letters are written from right to left. They all represent consonants. The letters have numerical values also. Several of these letters are written in slightly different forms according to whether they 1. stand alone, or 2. are joined to a preceding letter, or 3. are joined to a preceding and a following letter, or 4. are joined to a following letter only. The table given below shows the different forms, sounds and numerical values of the letters of the Aramaic Alphabet.

**Note.** 1. The Estrangela is the most ancient form of Aramaic script. It was used for writing copies of the Bible. Hence it derived its name Estrangela, meaning Bible character—a compound of two Arabic words, Sitrun=Character, and Ingil=Gospel.

2. The Chaldean or East Syrian script is a modified form of the Estrangela. This script was used by the East Syrians of whom the majority in course of time, fell into Nestorianism. It is, there fore, also known as the Nestorian script. The name East Syrian is preferred in this book \*

3. The Pshittha or West Syrian script is a further modification of the Estrangela. This script was used by the West Syrians, of whom a great majority accepted Jacobitism while others remained Catholic under the name of "Maronites" after St. Maron. It was, there fore, also called Jacobite or Maronite script. It has got also another name—Serttha -  - character. The name "West Syrian" is preferred in this book.

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\* The East Syrian script is mainly used in the present work.

# SCRIPTS

Names of letters *			Estrangela	East Syriac	West Syriac	Power	Numerical Value
Eastern	Western						
English. Syriac	English. Syriac						
A lap (1)	ܐܠܦ (1)	ܐܠܦ (1)	ܐ	ܐ	ܐ	1. Standing alone. 2. joined to a pre- ceding letter only. 3. joined to a fol- lowing letter only. 4. joined to a fol- lowing letter only.	1
Bêth	ܒܝܬ	ܒܝܬ	ܒ	ܒ	ܒ	1. Standing alone. 2. joined to a pre- ceding letter only. 3. joined to a fol- lowing letter only. 4. joined to a fol- lowing letter only.	2
Gâmal	ܓܡܠ	ܓܡܠ	ܓ	ܓ	ܓ	1. Standing alone. 2. joined to a pre- ceding letter only. 3. joined to a fol- lowing letter only. 4. joined to a fol- lowing letter only.	3
Dâlath (2)	ܕܠܬ (2)	ܕܠܬ (2)	ܕ	ܕ	ܕ	1. Standing alone. 2. joined to a pre- ceding letter only. 3. joined to a fol- lowing letter only. 4. joined to a fol- lowing letter only.	4
Hê	ܚܝ	ܚܝ	ܚ	ܚ	ܚ	1. Standing alone. 2. joined to a pre- ceding letter only. 3. joined to a fol- lowing letter only. 4. joined to a fol- lowing letter only.	5
Wâw	ܘܘܐ	ܘܘܐ	ܘ	ܘ	ܘ	1. Standing alone. 2. joined to a pre- ceding letter only. 3. joined to a fol- lowing letter only. 4. joined to a fol- lowing letter only.	6
Zain (3)	ܙܝܢ (3)	ܙܝܢ (3)	ܙ	ܙ	ܙ	1. Standing alone. 2. joined to a pre- ceding letter only. 3. joined to a fol- lowing letter only. 4. joined to a fol- lowing letter only.	7
Hêth	ܚܝܬ	ܚܝܬ	ܚ	ܚ	ܚ	1. Standing alone. 2. joined to a pre- ceding letter only. 3. joined to a fol- lowing letter only. 4. joined to a fol- lowing letter only.	8



Tiēth	Tiēth	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛	𐤜	𐤝	𐤞	𐤟	𐤠	𐤡	𐤢	𐤣	𐤤	𐤥	𐤦	𐤧	𐤨	𐤩	𐤪	𐤫	𐤬	𐤭	𐤮	𐤯	𐤰	𐤱	𐤲	𐤳	𐤴	𐤵	𐤶	𐤷	𐤸	𐤹	𐤺	𐤻	𐤼	𐤽	𐤾	𐤿	𐥀	𐥁	𐥂	𐥃	𐥄	𐥅	𐥆	𐥇	𐥈	𐥉	𐥊	𐥋	𐥌	𐥍	𐥎	𐥏	𐥐	𐥑	𐥒	𐥓	𐥔	𐥕	𐥖	𐥗	𐥘	𐥙	𐥚	𐥛	𐥜	𐥝	𐥞	𐥟	𐥠	𐥡	𐥢	𐥣	𐥤	𐥥	𐥦	𐥧	𐥨	𐥩	𐥪	𐥫	𐥬	𐥭	𐥮	𐥯	𐥰	𐥱	𐥲	𐥳	𐥴	𐥵	𐥶	𐥷	𐥸	𐥹	𐥺	𐥻	𐥼	𐥽	𐥾	𐥿	𐦀	𐦁	𐦂	𐦃	𐦄	𐦅	𐦆	𐦇	𐦈	𐦉	𐦊	𐦋	𐦌	𐦍	𐦎	𐦏	𐦐	𐦑	𐦒	𐦓	𐦔	𐦕	𐦖	𐦗	𐦘	𐦙	𐦚	𐦛	𐦜	𐦝	𐦞	𐦟	𐦠	𐦡	𐦢	𐦣	𐦤	𐦥	𐦦	𐦧	𐦨	𐦩	𐦪	𐦫	𐦬	𐦭	𐦮	𐦯	𐦰	𐦱	𐦲	𐦳	𐦴	𐦵	𐦶	𐦷	𐦸	𐦹	𐦺	𐦻	𐦼	𐦽	𐦾	𐦿	𐧀	𐧁	𐧂	𐧃	𐧄	𐧅	𐧆	𐧇	𐧈	𐧉	𐧊	𐧋	𐧌	𐧍	𐧎	𐧏	𐧐	𐧑	𐧒	𐧓	𐧔	𐧕	𐧖	𐧗	𐧘	𐧙	𐧚	𐧛	𐧜	𐧝	𐧞	𐧟	𐧠	𐧡	𐧢	𐧣	𐧤	𐧥	𐧦	𐧧	𐧨	𐧩	𐧪	𐧫	𐧬	𐧭	𐧮	𐧯	𐧰	𐧱	𐧲	𐧳	𐧴	𐧵	𐧶	𐧷	𐧸	𐧹	𐧺	𐧻	𐧼	𐧽	𐧾	𐧿	𐨀	𐨁	𐨂	𐨃	𐨄	𐨅	𐨆	𐨇	𐨈	𐨉	𐨊	𐨋	𐨌	𐨍	𐨎	𐨏	𐨐	𐨑	𐨒	𐨓	𐨔	𐨕	𐨖	𐨗	𐨘	𐨙	𐨚	𐨛	𐨜	𐨝	𐨞	𐨟	𐨠	𐨡	𐨢	𐨣	𐨤	𐨥	𐨦	𐨧	𐨨	𐨩	𐨪	𐨫	𐨬	𐨭	𐨮	𐨯	𐨰	𐨱	𐨲	𐨳	𐨴	𐨵	𐨶	𐨷	𐨸	𐨹	𐨺	𐨻	𐨼	𐨽	𐨾	𐨿	𐩀	𐩁	𐩂	𐩃	𐩄	𐩅	𐩆	𐩇	𐩈	𐩉	𐩊	𐩋	𐩌	𐩍	𐩎	𐩏	𐩐	𐩑	𐩒	𐩓	𐩔	𐩕	𐩖	𐩗	𐩘	𐩙	𐩚	𐩛	𐩜	𐩝	𐩞	𐩟	𐩠	𐩡	𐩢	𐩣	𐩤	𐩥	𐩦	𐩧	𐩨	𐩩	𐩪	𐩫	𐩬	𐩭	𐩮	𐩯	𐩰	𐩱	𐩲	𐩳	𐩴	𐩵	𐩶	𐩷	𐩸	𐩹	𐩺	𐩻	𐩼	𐩽	𐩾	𐩿	𐪀	𐪁	𐪂	𐪃	𐪄	𐪅	𐪆	𐪇	𐪈	𐪉	𐪊	𐪋	𐪌	𐪍	𐪎	𐪏	𐪐	𐪑	𐪒	𐪓	𐪔	𐪕	𐪖	𐪗	𐪘	𐪙	𐪚	𐪛	𐪜	𐪝	𐪞	𐪟	𐪠	𐪡	𐪢	𐪣	𐪤	𐪥	𐪦	𐪧	𐪨	𐪩	𐪪	𐪫	𐪬	𐪭	𐪮	𐪯	𐪰	𐪱	𐪲	𐪳	𐪴	𐪵	𐪶	𐪷	𐪸	𐪹	𐪺	𐪻	𐪼	𐪽	𐪾	𐪿	𐫀	𐫁	𐫂	𐫃	𐫄	𐫅	𐫆	𐫇	𐫈	𐫉	𐫊	𐫋	𐫌	𐫍	𐫎	𐫏	𐫐	𐫑	𐫒	𐫓	𐫔	𐫕	𐫖	𐫗	𐫘	𐫙	𐫚	𐫛	𐫜	𐫝	𐫞	𐫟	𐫠	𐫡	𐫢	𐫣	𐫤	𐫥	𐫦	𐫧	𐫨	𐫩	𐫪	𐫫	𐫬	𐫭	𐫮	𐫯	𐫰	𐫱	𐫲	𐫳	𐫴	𐫵	𐫶	𐫷	𐫸	𐫹	𐫺	𐫻	𐫼	𐫽	𐫾	𐫿	𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉	𐬊	𐬋	𐬌	𐬍	𐬎	𐬏	𐬐	𐬑	𐬒	𐬓	𐬔	𐬕	𐬖	𐬗	𐬘	𐬙	𐬚	𐬛	𐬜	𐬝	𐬞	𐬟	𐬠	𐬡	𐬢	𐬣	𐬤	𐬥	𐬦	𐬧	𐬨	𐬩	𐬪	𐬫	𐬬	𐬭	𐬮	𐬯	𐬰	𐬱	𐬲	𐬳	𐬴	𐬵	𐬶	𐬷	𐬸	𐬹	𐬺	𐬻	𐬼	𐬽	𐬾	𐬿	𐭀	𐭁	𐭂	𐭃	𐭄	𐭅	𐭆	𐭇	𐭈	𐭉	𐭊	𐭋	𐭌	𐭍	𐭎	𐭏	𐭐	𐭑	𐭒	𐭓	𐭔	𐭕	𐭖	𐭗	𐭘	𐭙	𐭚	𐭛	𐭜	𐭝	𐭞	𐭟	𐭠	𐭡	𐭢	𐭣	𐭤	𐭥	𐭦	𐭧	𐭨	𐭩	𐭪	𐭫	𐭬	𐭭	𐭮	𐭯	𐭰	𐭱	𐭲	𐭳	𐭴	𐭵	𐭶	𐭷	𐭸	𐭹	𐭺	𐭻	𐭼	𐭽	𐭾	𐭿	𐮀	𐮁	𐮂	𐮃	𐮄	𐮅	𐮆	𐮇	𐮈	𐮉	𐮊	𐮋	𐮌	𐮍	𐮎	𐮏	𐮐	𐮑	𐮒	𐮓	𐮔	𐮕	𐮖	𐮗	𐮘	𐮙	𐮚	𐮛	𐮜	𐮝	𐮞	𐮟	𐮠	𐮡	𐮢	𐮣	𐮤	𐮥	𐮦	𐮧	𐮨	𐮩	𐮪	𐮫	𐮬	𐮭	𐮮	𐮯	𐮰	𐮱	𐮲	𐮳	𐮴	𐮵	𐮶	𐮷	𐮸	𐮹	𐮺	𐮻	𐮼	𐮽	𐮾	𐮿	𐯀	𐯁	𐯂	𐯃	𐯄	𐯅	𐯆	𐯇	𐯈	𐯉	𐯊	𐯋	𐯌	𐯍	𐯎	𐯏	𐯐	𐯑	𐯒	𐯓	𐯔	𐯕	𐯖	𐯗	𐯘	𐯙	𐯚	𐯛	𐯜	𐯝	𐯞	𐯟	𐯠	𐯡	𐯢	𐯣	𐯤	𐯥	𐯦	𐯧	𐯨	𐯩	𐯪	𐯫	𐯬	𐯭	𐯮	𐯯	𐯰	𐯱	𐯲	𐯳	𐯴	𐯵	𐯶	𐯷	𐯸	𐯹	𐯺	𐯻	𐯼	𐯽	𐯾	𐯿	𐰀	𐰁	𐰂	𐰃	𐰄	𐰅	𐰆	𐰇	𐰈	𐰉	𐰊	𐰋	𐰌	𐰍	𐰎	𐰏	𐰐	𐰑	𐰒	𐰓	𐰔	𐰕	𐰖	𐰗	𐰘	𐰙	𐰚	𐰛	𐰜	𐰝	𐰞	𐰟	𐰠	𐰡	𐰢	𐰣	𐰤	𐰥	𐰦	𐰧	𐰨	𐰩	𐰪	𐰫	𐰬	𐰭	𐰮	𐰯	𐰰	𐰱	𐰲	𐰳	𐰴	𐰵	𐰶	𐰷	𐰸	𐰹	𐰺	𐰻	𐰼	𐰽	𐰾	𐰿	𐱀	𐱁	𐱂	𐱃	𐱄	𐱅	𐱆	𐱇	𐱈	𐱉	𐱊	𐱋	𐱌	𐱍	𐱎	𐱏	𐱐	𐱑	𐱒	𐱓	𐱔	𐱕	𐱖	𐱗	𐱘	𐱙	𐱚	𐱛	𐱜	𐱝	𐱞	𐱟	𐱠	𐱡	𐱢	𐱣	𐱤	𐱥	𐱦	𐱧	𐱨	𐱩	𐱪	𐱫	𐱬	𐱭	𐱮	𐱯	𐱰	𐱱	𐱲	𐱳	𐱴	𐱵	𐱶	𐱷	𐱸	𐱹	𐱺	𐱻	𐱼	𐱽	𐱾	𐱿	𐲀	𐲁	𐲂	𐲃	𐲄	𐲅	𐲆	𐲇	𐲈	𐲉	𐲊	𐲋	𐲌	𐲍	𐲎	𐲏	𐲐	𐲑	𐲒	𐲓	𐲔	𐲕	𐲖	𐲗	𐲘	𐲙	𐲚	𐲛	𐲜	𐲝	𐲞	𐲟	𐲠	𐲡	𐲢	𐲣	𐲤	𐲥	𐲦	𐲧	𐲨	𐲩	𐲪	𐲫	𐲬	𐲭	𐲮	𐲯	𐲰	𐲱	𐲲	𐲳	𐲴	𐲵	𐲶	𐲷	𐲸	𐲹	𐲺	𐲻	𐲼	𐲽	𐲾	𐲿	𐳀	𐳁	𐳂	𐳃	𐳄	𐳅	𐳆	𐳇	𐳈	𐳉	𐳊	𐳋	𐳌	𐳍	𐳎	𐳏	𐳐	𐳑	𐳒	𐳓	𐳔	𐳕	𐳖	𐳗	𐳘	𐳙	𐳚	𐳛	𐳜	𐳝	𐳞	𐳟	𐳠	𐳡	𐳢	𐳣	𐳤	𐳥	𐳦	𐳧	𐳨	𐳩	𐳪	𐳫	𐳬	𐳭	𐳮	𐳯	𐳰	𐳱	𐳲	𐳳	𐳴	𐳵	𐳶	𐳷	𐳸	𐳹	𐳺	𐳻	𐳼	𐳽	𐳾	𐳿	𐴀	𐴁	𐴂	𐴃	𐴄	𐴅	𐴆	𐴇	𐴈	𐴉	𐴊	𐴋	𐴌	𐴍	𐴎	𐴏	𐴐	𐴑	𐴒	𐴓	𐴔	𐴕	𐴖	𐴗	𐴘	𐴙	𐴚	𐴛	𐴜	𐴝	𐴞	𐴟	𐴠	𐴡	𐴢	𐴣	𐴤	𐴥	𐴦	𐴧	𐴨	𐴩	𐴪	𐴫	𐴬	𐴭	𐴮	𐴯	𐴰	𐴱	𐴲	𐴳	𐴴	𐴵	𐴶	𐴷	𐴸	𐴹	𐴺	𐴻	𐴼	𐴽	𐴾	𐴿	𐵀	𐵁	𐵂	𐵃	𐵄	𐵅	𐵆	𐵇	𐵈	𐵉	𐵊	𐵋	𐵌	𐵍	𐵎	𐵏	𐵐	𐵑	𐵒	𐵓	𐵔	𐵕	𐵖	𐵗	𐵘	𐵙	𐵚	𐵛	𐵜	𐵝	𐵞	𐵟	𐵠	𐵡	𐵢	𐵣	𐵤	𐵥	𐵦	𐵧	𐵨	𐵩	𐵪	𐵫	𐵬	𐵭	𐵮	𐵯	𐵰	𐵱	𐵲	𐵳	𐵴	𐵵	𐵶	𐵷	𐵸	𐵹	𐵺	𐵻	𐵼	𐵽	𐵾	𐵿	𐶀	𐶁	𐶂	𐶃	𐶄	𐶅	𐶆	𐶇	𐶈	𐶉	𐶊	𐶋	𐶌	𐶍	𐶎	𐶏	𐶐	𐶑	𐶒	𐶓	𐶔	𐶕	𐶖	𐶗	𐶘	𐶙	𐶚	𐶛	𐶜	𐶝	𐶞	𐶟	𐶠	𐶡	𐶢	𐶣	𐶤	𐶥	𐶦	𐶧	𐶨	𐶩	𐶪	𐶫	𐶬	𐶭	𐶮	𐶯	𐶰	𐶱	𐶲	𐶳	𐶴	𐶵	𐶶	𐶷	𐶸	𐶹	𐶺	𐶻	𐶼	𐶽	𐶾	𐶿	𐷀	𐷁	𐷂	𐷃	𐷄	𐷅	𐷆	𐷇	𐷈	𐷉	𐷊	𐷋	𐷌	𐷍	𐷎	𐷏	𐷐	𐷑	𐷒	𐷓	𐷔	𐷕	𐷖	𐷗	𐷘	𐷙	𐷚	𐷛	𐷜	𐷝	𐷞	𐷟	𐷠	𐷡	𐷢	𐷣	𐷤	𐷥	𐷦	𐷧	𐷨	𐷩	𐷪	𐷫	𐷬	𐷭	𐷮	𐷯	𐷰	𐷱	𐷲	𐷳	𐷴	𐷵	𐷶	𐷷	𐷸	𐷹	𐷺	𐷻	𐷼	𐷽	𐷾	𐷿	𐸀	𐸁	𐸂	𐸃	𐸄	𐸅	𐸆	𐸇	𐸈	𐸉	𐸊	𐸋	𐸌	𐸍	𐸎	𐸏	𐸐	𐸑	𐸒	𐸓	𐸔	𐸕	𐸖	𐸗	𐸘	𐸙	𐸚	𐸛	𐸜	𐸝	𐸞	𐸟	𐸠	𐸡	𐸢	𐸣	𐸤	𐸥	𐸦	𐸧	𐸨	𐸩	𐸪	𐸫	𐸬	𐸭	𐸮	𐸯	𐸰	𐸱	𐸲	𐸳	𐸴	𐸵	𐸶	𐸷	𐸸	𐸹	𐸺	𐸻	𐸼	𐸽	𐸾	𐸿	𐹀	𐹁	𐹂	𐹃	𐹄	𐹅	𐹆	𐹇	𐹈	𐹉	𐹊	𐹋	𐹌	𐹍	𐹎	𐹏	𐹐	𐹑	𐹒	𐹓	𐹔	𐹕	𐹖	𐹗	𐹘	𐹙	𐹚</
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\* **Names** of some letters have variations (1) A'laf, A'lef, A'lep for the East Syrians: O'lef, O'lep for the West Syrian; (2) Dâlad<sup>h</sup> (East) and Dôlad<sup>h</sup> (West). (3) Za'i (4) 'Ain (Heb.) (5) A dot is put under the English letters to denote the hard or hissing sound of the corresponding Syriac letter. (6) Some grammarians give slight variations in the "powers" of some letters like .ܐ .ܝ .ܡ .ܢ .ܣ .ܬ in certain positions. That is based on mere provincialism.  
(vide No. 7 -iii -note 3 foot note)

§ 2. The following may be noted specially with regard to the letters of the Alphabet.

1. The eight letters ܐ .ܢ .ܡ .ܝ .ܐ .ܕ .ܝ .ܐ occurring in any word are not joined to the following letter. Hence any letter immediately following them does not admit the connecting line on the right. Ex.

ܐܘܒܗܐ - S'uvh'a (E.) ܐܘܒܗܐ S'ub<sup>h</sup>h'o (W.) ܐܘܒܗܐ S'urta-

ܐܘܒܗܐ S'urto. ܐܘܒܗܐ Uzaila, ܐܘܒܗܐ Uzailo.

ܐܘܪܐܐ Ahrôn - ܐܘܪܐܐ Ahrûn.

2. In the West Syriac Olaf ܐ is written slanting to the left when, not joined to a preceding letter, it stands before Lomad. Ex. ܐܠܐܐ Alôho; ܐܠܐܐ Vâloho; the final Olaf just preceded by Lomad is joined to that Lomad as ܐܠܐܐ or ܐܠܐܐ.

3. Kap and nûn written alone are usually doubled as ܐܐ ; ܐܐ .

4. The East Syrians may sometimes join the final Alap to the preceding Taw as ܐܐ instead of ܐܐ ex- ܐܐܐ for ܐܐܐ Tavt<sup>h</sup>a = Tavsâ. They also conjoin the initial ܐ to the ܐ immediately following as if to form a double letter as ܐܐ for ܐܐ. ex. ܐܐܐ for ܐܐܐ Bet<sup>h</sup>la. The latter occurs only in manuscripts.

5. Alap is only an asper lenis (ie. ʿ) like the Arabic Hamza (ء) without vowel. It receives the sound of the vowel with which it is vocalised, as in **آلاها** Alāha, **إمرا** Emra etc. The non-vocalised Alap at the beginning of a word is occulted as in **ناشا** naša, **هرنا** H'rēna. In the middle of a word its vowel is transferred to the letter immediately preceding if it be non-vocalised as in **أطع** (pronounced **أطع**) Aṭev, **ثوما** Thōma &c. The W. Syrians pronounce ʿ as Yōd a vocalised Alap immediately following a vocalised letter as

**قارم** Qōyēm.

6. The letters of the Alphabet are used as arithmetical figures. The letters from Alap (ا) to T'eth (ث) are used as units; those from yōd (ي) to Šādē (ش) as tens and those from Qōp (ق) to Taw (ط) as hundreds. For intermediary numbers units are written after tens and tens after hundreds. Ex. **ح** = 25; **د** = 36; **ز** = 81; **ص** = 125 etc. (Vide Nos. 255 sq.)

### Division of the letters of the Alphabet.

§ 3. With respect to the organs by which they are pronounced the letters of the Alphabet are classified as:—

1 E. Gutturals. **آخث** Gagra-yātha. . ا . ب . ج . د . ه . ز .

W. „ **آخث** Gagrō-yōtho. . و . م . ي .

2 E. Linguals. **يشت** Les'a-nāyātha . ي . ش . م . ن . ا . ب . ج . د . ه . ز .

W. „ **يشت** Les'o-nōyōtho. ; . و . م . ي .

3 E. Palatals. **يكت** Hekkā-yātha. . ي . ك . ت .

W. „ **يكت** Hēkōyōtho. . و . م . ي .

4 E., Dentals. <sup>سَنَوِيثُو</sup> S'enna-yā-tha. .خ.ح.ث.ز.

W. „ <sup>سَنَوِيثُو</sup> Sēnōyotho. .ا.ب.ج.د.

5 E. Labials. <sup>سَپْوَثَا نَا يَا ثَا</sup> Sepwā-thā-nā-yā-tha. .ا.ب.ج.د.ه.و.

W. „ <sup>سَپْوَثَا نَوِيثُو</sup> Sep<sup>h</sup>wō-thō-nō-yō-tho. .ا.ب.ج.د.ه.و.

**Note 1.** The Dentals خ ح ث ز are also called sibilants (<sup>مَشارِقَانِيَاثَا</sup> Mašarqānyātha) because of their hissing sound. The letters ا ب ج د are pronounced with the help of teeth also, and therefore some grammarians group them with the Dentals. Notice that the dentals خ ح ث ز cannot be pronounced without the help of the tongue. To say more correctly ا ب ج د together with خ ح ث ز form a group of Lingual-dentals or Dental-linguals.

**2.** Because Resh ذ keeps some properties particular to the gutturals it is sometimes grouped with them disregarding the organ producing it. When the gutturals Alap (not weak) and Resh terminate a word without vowel they prefer to be preceded by the vowel 'a' ا َ َ instead of 'e' اِ ِ ِ. Ex. <sup>هَادَر</sup> ḥādar or <sup>هَادَر</sup> ḥōdar, <sup>دَبَّاه</sup> dabbaḥ, or <sup>دَبَّاه</sup> dābaḥ, etc. (Vide Nos. 64 A 2; 112- 1)

**3.** The letters ا ب و are called weak and others strong.

## LESSON II.

### VOWELS.

The letters ا ب و were used as vowels before the introduction of vowel signs (1) After their

(1) Alap (ا) was used to mark the vowels a, ā, e. It is preserved now at the end of words after a, (ā) and ē; waw (و) to mark the vowels o and u and Yod the vowel i.

introduction these letters are accompanied by signs denoting the respective vowels. Vowels are marked by particular signs appended to letters. Separate vowel systems are employed in the Eastern and Western scripts.

### The East Syrian Vowels.

§ 4. According to the time of origin the Eastern system of vowels is previous to the Western. They are marked by putting dots above or below the letters. This dot-system of vowels was used also in the West Syriac even after the adoption of a separate system.

Names *	Signs.	Powers.	Examples.	Meaning
ܦܬܐܗ P <sup>e</sup> tā <sup>h</sup> a	ܦ̇ܬܐܗ	÷ a	ܫܠܗ ṣ'lah.	He sent
ܙܩܦܐ Z <sup>e</sup> qāpa	ܙ̇ܩܦܐ	÷ ā	ܫܠܡܐ ṣ'la <sup>m</sup> a.	Peace
ܙܠܡܐ ܦܫܝܩܐ Z <sup>e</sup> lāma p <sup>š</sup> iqā <sup>l</sup>	ܙ̇ܠܡܐ ܦ̇ܫܝܩܐ	÷ e	ܢܝܒܝܢ nezben.	He will buy
ܙܠܡܐ ܩܝܫܐ Z <sup>e</sup> lāma Qasyā <sup>l</sup>	ܙ̇ܠܡܐ ܩ̇ܝܫܐ	÷ ē	ܦܝܪܝܐ pēre.	Fruits
ܠܚܝܩܐ H <sup>e</sup> vāṣa <sup>3</sup>	ܠ̇ܚܝܩܐ	÷ i	ܫܪܝ ṣ'ri.	Solve thou
ܠܚܝܩܐ R <sup>e</sup> vāḥa <sup>4</sup>	ܠ̇ܚܝܩܐ	÷ o	ܩܬܝܠ q <sup>t</sup> ōl.	Kill thou
ܠܚܝܩܐ R <sup>e</sup> vāṣa <sup>5</sup>	ܠ̇ܚܝܩܐ	÷ ū	ܕܢܘܢ dūnūn.	Judge ye

**Note.** 1. Vowels are added to letters as shown below:

ܐ̇ - a, ܐ̇ - ā, ܐ̇ - e | ܐ̇ - ē, ܐ̇ - i, ܐ̇ - o, ܐ̇ - u  
 ܐ̇ - ba, ܐ̇ - bā, ܐ̇ - be, ܐ̇ - bē, ܐ̇ - bi, ܐ̇ - bo, ܐ̇ - bu  
 ܐ̇ - h, ܐ̇ - hā, ܐ̇ - he, ܐ̇ - hē, ܐ̇ - hi, ܐ̇ - hō, ܐ̇ - hu  
 etc.

**2** Note that the vowels ܐ̇ ܐ̇ ܐ̇ are written detached

A non-vocalised Alap in a word makes the preceding ā and ē (and in West Syriac ī also) long; a non-vocalised yod in a word makes the preceding ē long. (§ 5. note 3)

\* Some vowels have other names as (1) R<sup>e</sup>vaṣa Arrik<sup>h</sup>a; (2) R<sup>e</sup>vaṣa karya, (3) Hības, (4) 'Eṣaṣa Alliza (5) 'Eṣaṣa R<sup>e</sup>viḥa and 'Ema<sup>q</sup>a.

after the letters א ב ג ד ה ו ז ח ט י, which are not joined to the following letter. (vide § 2. 1)

3. The vowels i and u are naturally long. They are short in a closed syllable, which does not terminate a word. (vide. No. 10)

4. ֵ is pronounced long only when it is followed by a vowel or when it forms the final syllable followed by a single consonant. (vide § 5 note 3. 4)

### The West Syrian Vowels.

§ 5. The West Syrians invented a system of Vowel designation by small Greek letters set above or below the letter. Hence the vowels of this system are generally termed Greek signs. (1)

Names.	Gr. Signs.	E. Syr.	Powers equivalent	Example.	Meaning
פִּתְּחוּ P't'ohu (Pāthah)	ⲡ	÷	a ā	אָמֵן a'mān.	with us
זִקְוֹפוּ Z'qo'fo	Ⲫ	ⲟ	o ō	קֹל k'ōlo.	voice
הִיבִיעִי H'vō's'o (Heebces)	Ⲫ	ⲓ	(older a) i	אִמִּי imī.	he swore
רִיבִיעִי R'vō's'o (Erbes)	Ⲫ	ⲓ	(partly old ē) e ē	קִנְיָ k'ēnē.	nests
עִשְׂוֹסִי 'E'sō's'o (oos'oos)	Ⲫ	ⲟ	ū (partly old ō)	קִיּוּמִין k'ūmūn.	[stand ye.

Note 1. Observe how vowels are added to letters:—

ⲁ ba, Ⲃ bo, ⲃ bi, Ⲅ be, ⲅ bu.

Ⲇ ha, ⲇ ho, Ⲉ hi, ⲉ hē, Ⲋ hu. etc.

(1) The pronunciation according to the Eastern system of vowels is genuine and more exact. The Western system represents in many parts a corruption - a provincialism. (Vide Noldeke § 9; C. J. David and Rahmani. § 43. V)

2. The vowels Həvōso 𐤁 and 'Esōso 𐤀 (2) may be added to letters with or without the vowel-letters yōd and waw respectively as 𐤁 or 𐤁𐤅 bu, 𐤀 or 𐤀𐤅 hu, 𐤁̄ or 𐤁̄𐤅 ri. (Vide § 4. note 2.) The vowel signs are marked over the letter

preceding and not over 𐤁 and 𐤀 as 𐤀𐤅 hu, 𐤁𐤅 hi; 𐤁𐤅 bē, 𐤀𐤅 bu. etc. The West Syrians were wont to put a dot below yūd to designate the original ī, and below wāw to designate the original ū and a dot above wāw to designate the original o besides marking the Greek signs.

3. In the West Syriac: a) all the Vowels are pronounced long when the following letter is vocalised, as 𐤁̄𐤅 Rābo, 𐤁̄𐤅 Tēbo.

b) Həvōso 𐤁 and R'vōso 𐤁̄ are long also when they are followed by a non-vocalised 𐤀 or 𐤁. Ex. 𐤁̄𐤅 gēro, 𐤁̄𐤅 kōrēn 𐤁̄𐤅 kīno. etc.

c) In the East Syriac also Zlama 𐤁̄ is lengthened from one long vowel together with 𐤀 or 𐤁 following. Ex. 𐤁̄𐤅 Rēḥa.

4. In both the East and West Syriac all the vowels are Pronounced long: a) when they are on the penultimate or b) in monosyllabic words followed by a single non-vocalised consonant.

Ex. a) 𐤁̄𐤅 neprōq. 𐤁̄𐤅 nephrūq, 𐤁̄𐤅 māra'n, 𐤁̄𐤅 mōra'n.

b) 𐤁̄ lān, 𐤁̄ lān. 𐤁̄ mēn, 𐤁̄ mēn; 𐤁̄ - qūm. etc.

**Rem. i.** But the East Syrians of Malabar do not prolong Pthaha 𐤁̄ and Zlāma Pšīqa 𐤁̄ in such positions; they pronounce them short as 𐤁̄ mān; 𐤁̄ krēv. 𐤁̄ lān. etc.

**Exception.** 𐤁̄ kēn: 𐤁̄ Batharkēn.

ii. The vowel on the penultimate is not lengthened if more than one consonant come after it, as 𐤁̄ - laith; 𐤁̄

(2) is marked without 𐤀 only in 𐤁̄ ku'l and 𐤁̄ for 𐤁̄ and 𐤁̄ (§ 6-3 note 3. f. n.)

<sup>7</sup>ܠܬܝܢܐ B'naik &c. (C. J. D. & Rah. 15. vi; but see No. 278 B iii)

5. In both the systems (E. & W.) all the vowels are pronounced short when they stand at the beginning of a closed syllable except the final (Vide 3-4 above) or they terminate

a word. Ex. ܠܬܝܢܐ baiša ܠܬܝܢܐ boyšo-poor; ܠܬܝܢܐ melka

ܠܬܝܢܐ melko counsel. ܠܬܝܢܐ Raḥma ܠܬܝܢܐ Rohmo friend. syllables see No. § 10 below).

**Rem.** But the East Syrians of Malabar, away from the home of Syriac and not in touch with the progressive changes in the language in later times, generally do not stick fast to this rule of pronunciation, especially, with regard to zqapa ܐ at the beginning of participles and nouns of the form ܠܬܝܢܐ except in a few words like ܠܬܝܢܐ Marya Lord. ܠܬܝܢܐ Alma world. etc.

6. The vowel signs of the Greek system are marked generally above the letter as ܠܬܝܢܐ<sup>7</sup> Malko-king, ܠܬܝܢܐ<sup>7</sup> Mš'ihō-Christ, the Anointed. Rarely they are marked below the letter, inverted as: ܠܬܝܢܐ<sub>6</sub> malko. ܠܬܝܢܐ<sub>6 6 6</sub> Alōho-God. This in-

version is not necessary for ܐ ܐ and ܐ and they maybe marked as

ܠܬܝܢܐ<sub>6 6 6</sub> : ܠܬܝܢܐ<sub>6 6 6</sub> : ܠܬܝܢܐ<sub>6 6 6</sub> gušmo-body. ܠܬܝܢܐ<sub>6 6 6</sub> : ܠܬܝܢܐ<sub>6 6 6</sub> melko-counsel etc.

### LESSON III.

#### A. Doubling or Duplication.

§ 6. By doubling or duplication, here, is meant the doubling of a letter in pronouncing (not in writing) in certain positions. Such doubling has long since fallen into disuse in the West Syriac. The actual doubling occurs in a vocalised letter immediately following a short



vowel. Ex. **ܕܬܬܠ** kattel. **ܕܠܬܬܝܐ** Zakkāya **ܕܬܬܝܠܐ** Hekka etc. Where the East Syrians double the consonant the West Syrians prolong the short vowel preceding that consonant as **ܕܬܬܠ** kâtel. **ܕܠܬܬܝܐ** Zākōyo. **ܕܬܬܝܠܐ** Hēko etc. There is no sign to mark the doubling of letters in Syriac as the “thashdid” in Arabic.

The East Syrians retain the doubling of vocalised consonants immediately following a short vowel every where except:

1) When the vocalised letter following a short vowel is a guttural or **ܕ**. In such cases the short vowel, which causes the doubling, is lengthened. Ex. **ܕܬܬܝܠܐ** sâri **ܕܬܬܝܠܐ** Hārār, **ܕܬܬܝܠܐ** Rāhem, **ܕܬܬܝܠܐ** Aḥev, **ܕܬܬܝܠܐ** Rā‘i. etc.

2) When the vocalised letter follows an initial Alap with **ܐ** or **ܐ** which (vowels) other letters in such a position do not admit. Ex. **ܐܬܬܝܠܐ** Alāha, **ܐܬܬܝܠܐ** Āva, **ܐܬܬܝܠܐ** A’dōm **ܐܬܬܝܠܐ** ēvad **ܐܬܬܝܠܐ** ēmar. (Vide P<sup>e</sup>AL verbs No. § 79 § 18.4)

3) When the vocalised letter following a short vowel (especially p<sup>t</sup>aha **ܐ**) is wāw (**ܘ**) the East Syrians even change **ܐ** into **ܐ** before **ܘ**. Ex. **ܐܬܬܝܠܐ** (for **ܐܬܬܝܠܐ**) Hāvi, **ܐܬܬܝܠܐ** (for **ܐܬܬܝܠܐ**). They indiscriminately make this change of **ܐ** into **ܐ** (in writing not in pronouncing) even when wāw is not vocalised. Ex. **ܐܬܬܝܠܐ** (for **ܐܬܬܝܠܐ**) Havba, **ܐܬܬܝܠܐ** (‘or **ܐܬܬܝܠܐ**) Ravma. But the West Syrians render **ܐܬܬܝܠܐ** into **ܐܬܬܝܠܐ** before waw. Ex.

**ܐܬܬܝܠܐ** or **ܐܬܬܝܠܐ** for **ܐܬܬܝܠܐ** (§ 30. 7–8. for exception. see § 95 A footnote.)

**Note 1.** There takes no doubling if the vowel on the consonant following the short vowel is not due to it according to the

analogy of the words of the same form. Ex. ܒܢܕܝܬܐ (for ܒܢܕܝܬܐ) Hādūtha-joy. ܐܬܝܕܝܬܐ (for ܐܬܝܕܝܬܐ) Ethīled- was born. etc. (Vide § 12. 4-5).

2. The East Syrians of Malabar give a nasal sound to the letters ܕ ܠ ܬ when duplicated as ܕܕܝܬܐ kandiśa instead of kaddiśa, ܠܠܝܬܐ Ambīda instead of Abbīda, ܬܬܝܬܐ Sangia instead of Saggiā, etc. This Aramaic way of pronouncing agrees with the pure Chaldaism, where all the doubled letters receive a nasal sound. (Joannes Buxterfius. Gram. Chald. & Syr. Lib. I. page 6. Basilae M<sup>c</sup>CLXX).

3. The vocalised letter following ܐ or ܐ is not doubled; but it may be pronounced hard (§ 16) or soft according to its etymological nature (1) Ex. ܕܠܝܬܐ kūbāla, not kubbāla; ܕܠܝܬܐ Sūtāra not Suttāra, ܕܠܝܬܐ Krōva, etc.

**Exceptions:-** ܠܠܝܬܐ hubba (Mal. humba) Charity love, ܠܠܝܬܐ 'ubba (Mal. 'umba) bosom, ܠܠܝܬܐ ܝܬܝܬܐ : ܠܠܝܬܐ (ܠܠܝܬܐ) Espugga (Mal. Espunga) Sponge. ܠܠܝܬܐ (ܠܠܝܬܐ) Trugga (Mal. Trunga) Pomegranate, ܠܠܝܬܐ Kolla <sup>(1)</sup> all, ܠܠܝܬܐ

Kotthīna-garment. The West Syrians also double the ܠ of ܠܠܝܬܐ in pronouncing as Kutthīno

4. When the duplicated letter, in the course of inflexion, loses its vowel, it remains hard § 16) having only š'va (§ 15-2) without doubling and nasal affection. Ex. ܠܠܝܬܐ M'labeva (from ܠܠܝܬܐ M'labbev or Mal. M'lambev) ܠܠܝܬܐ Leb'hōn (from ܠܠܝܬܐ Lebba or Mal. Lemba) ܠܠܝܬܐ Meqad'sīn (from ܠܠܝܬܐ

(1) The vowel o (or u West Syr.) is not written but only pronounced in ܠܠܝܬܐ Kōl. (ܠܠܝܬܐ Kolla) and ܠܠܝܬܐ Mettol. The

West Syrians mark the vowel sign- ܠܠܝܬܐ kūl, ܠܠܝܬܐ mēṭul. Very rarely they add the vowel letter also as ܠܠܝܬܐ : ܠܠܝܬܐ

M'kaddes' or Mal. M'kandes'). But the East Syrians of Malabar retain the nasal sound together with the hard aspirate if no syllable comes after it, as ܠܡܒ ܠܡܒ- my heart, ܠܡܒܐ ܠܡܒܐ, my charity, etc. (1)

5. Though the West Syriac does not admit duplication, it allows to have the letters affected by its (duplications) influence in the course of inflexion of words, (Vide § 131 ff, § 145 ff, § 159 ff, § 168 ff).

## B. Assimilation of Consonants.

§ 7. By assimilation is meant the incorporation of one consonant into another. There are two kinds of assimilation. In one the assimilation takes place only in pronunciation; in the other the assimilated consonant disappears in writing too. The former only is dealt with at present; the latter will be treated in the lessons on Pe Nūn, Concave and Double Ain verbs and on particles (§ 268).

The letter into which another letter is assimilated is doubled in pronunciation. The assimilation takes place in the living speech generally between i) the same letters, ii) letters of the same organ, or iii) between letters of similar articulation in the middle of a word. The first of the two letters, i.e. the letter that is assimilated, does not have any vowel, while the second may or may not have.

i) Assimilation between the same letters. Ex.

ܣܡܡܢܐ Sammōne, ܣܡܡܢܐ Sammāne - medicines;  
ܓܠܠܐ Galle ܓܠܠܐ Galle - waves; ܐܠܠܐ 'Alla-  
tha, ܐܠܠܐ 'Allōtho- fruits. etc.

(1) Some grammarians, though not commonly accepted, give ܬܡܒܐ - tambourine and ܡܥܒܐ - messenger as exceptions to this rule. According to them the doubled ܠ of ܠܡܒܐ and ܡ of ܡܥܒܐ become soft on the loss of vowel?

a) The first of the two letters (unless it be one of **ط**) is assimilated into the following vocalised letter even if it has a (virtual) S'va (§ 15) Ex. **مَدَّكَ** M'd'ak'kīn = M'd'akkīn powdering. **مَلَّثَتْ** Mal'lath = Mal'lath- She spoke.

b) If one letter differs from the other in aspiration in the case of **ط** (§ 16. ff.) assimilation does not take place. Ex. **مَلَّثَتْ** M'lab'vīn (1st **ط** hard and 2nd **ط** soft). **عَتَّكَ** Ettak'kat (1st **ع** soft & 2nd **ع** hard). **مَكَّكَ** M'mak'kīn. (1st **ع** hard & 2nd **ع** soft).

c But a soft Ta'w or Da'lath non-vocalised followed by a hard Ta'w or Da'lath or T.e'th vocalised or not is rendered hard and assimilation takes place.

Ex. **مَرَّتْ** = **مَرَّتْ** = mārōtta:

**مَرَّتْ** = **مَرَّتْ** Mōrūtto. **مَرَّتْ** = **مَرَّتْ**

'Etta. **مَرَّتْ** = **مَرَّتْ** 'itto. **مَرَّتْ** + **مَرَّتْ** or **مَرَّتْ** + **مَرَّتْ**  
Ett'var. or Ett'vār (W.) **مَرَّتْ** + **مَرَّتْ** = **مَرَّتْ** - Eddallah.

**مَرَّتْ** + **مَرَّتْ** = **مَرَّتْ** - Eddālāh. **مَرَّتْ** + **مَرَّتْ** = **مَرَّتْ**

Ettašši **مَرَّتْ** + **مَرَّتْ** = **مَرَّتْ** - Etta'si. **مَرَّتْ** + **مَرَّتْ** = **مَرَّتْ**

Ett'mar. **مَرَّتْ** + **مَرَّتْ** = **مَرَّتْ** - Ett'mār.

ii. Assimilation between the letters of the same organ. Ex. **هَسَّ** Hassa, **هَسَّ** Hasso **سَتَّتْ** Sattōn

**سَتَّتْ** Šōttūn.

iii. Assimilation between the letters of similar articulation. Ex. **هَيَّ** Hayyusāna. **هَيَّ**

Ha'yussōno. رَغُوسُونُو = Raggussana (Mal. Rangussāna)

رَغُوسُونُو Ra'gussono. (Vide § 16).

**Note 1.** The assimilated letter reflects in the duplicated letter into which it is assimilated. (§ 71).

2. Some go so far as to make assimilation between the non vocalised last letter of the preceding word and the first letter of the following word. Ex رَغُوسُونُو 'Ammarya رَغُوسُونُو 'Am-

moryo. رَغُوسُونُو 'Allebba, (Mal. 'Allemba) رَغُوسُونُو

'Allēbo رَغُوسُونُو Bättoma, رَغُوسُونُو or رَغُوسُونُو Bëttōma or Bettūma. etc.

3 The change of pronunciation caused in the preceding letter (1) by the influence of the following letter also is called Assimilation. Ex رَغُوسُونُو Rek<sup>h</sup>sa ; رَغُوسُونُو Pugdāna. رَغُوسُونُو Yagdāna. etc. But this change of sound by attraction is not practically observed. It is not the proper sound of the letter, but only a barbarous provincialism.

### C. Accent-Tonic.

§ 8. Some signs in imitation of the Hebrew system of accentuation were adopted by the Syrians, to mark accents. But they appear only in ancient manuscripts of the Bible. Generally the accent falls: 1) On the final syllable when the word terminates in a consonant.

- 
- (1) So i) a non- followed by a  
vocalised و vocalised ه or ه becomes ه in pronouncing
- ii) . . . ه . . . . د ا ت . . . . , . . . .
- iii) . . ه . . . (or not) ا . . . . ع . . . .
- iv) .... ا .... (or not) hard aspirate letter . ه . .
- v) .... ه . . . . د ا ت . . . . ا or ه . . . .

Ex. <sup>7</sup>ܩܬܠܐܝܬܐ - ܩܬܠܐܝܬܐ k̄etlāth. ܩܬܠܐܝܬܐ k̄t̄hāvin. ܩܬܠܐܝܬܐ k̄'thōb'in. etc.

2) On the penultimate syllable when the word terminates in a vowel. Ex. ܩܬܠܐܝܬܐ k̄'thāva. ܩܬܠܐܝܬܐ k̄'thōb'o. ܩܬܠܐܝܬܐ Mâlke, (E. & W.) ܩܬܠܐܝܬܐ M'rah'mōnūt'o. ܩܬܠܐܝܬܐ M'rah'mānūt'a. etc.

### D. Diphthong.

§ 9. There is no diphthong or double vowel, as such, in Syriac. With ܐ or ܐ non-vocalised preceded by a vowel a diphthong is formed. The diphthongs *ai* and *au* remain steady, particularly in the beginning of a word.

a) Diphthongs beginning with 'a' ܐ or ܐ. Ex.

ܐܝܬܐ Baitha - ܐܝܬܐ Baitho- house. ܐܝܬܐ Kaisa ܐܝܬܐ

Kaiso - wood: timber. ܐܝܬܐ Rauma - ܐܝܬܐ Raumo

height. ܐܝܬܐ Saupa ܐܝܬܐ Saupo - end etc.

b) Diphthongs beginning with a vowel other than

'a'- Ex. ܐܝܬܐ: ܐܝܬܐ šlīv, they became silent.

ܐܝܬܐ Akkīmīv - ܐܝܬܐ A'kīmīv I will raise him. etc.

**Note** 1. Zlāma ܐ followed by ܐ is only lengthened without forming diphthong. Ex. ܐܝܬܐ k̄'rēth- I called. ܐܝܬܐ nesnēn- he will hate me. The West Syrians in such instances often convert ܐ into ܐ as ܐܝܬܐ k̄'rīth- I called, ܐܝܬܐ Mēkil



(for **ܡܝܚܕ**) now (5 note 3). But in adding pronominal suffixes to verbal forms (Imperfect, Lamad weak § 299) **ܐ** is retained. Ex.

**ܢܗܝܙܐܢܐ** nehzēn- he will see me. **ܢܝܫܪܥܝܢܐ** nešrēv- We will relieve him etc.

2. Some are tended to absorb the sound of the non-vocalised wāv following the vowel **ܐ** by simply producing it, as

**ܫܘܕܐܝܐ** šūdāya or **ܫܘܕܝܐ** šūdōyo- Promise, instead of the proper pronunciation šuvdāya or šuvdōyo.

## E. Syllable.

§ 10. In Syriac a syllable is formed by a vocalised letter. A vocalised letter may be followed or preceded by a non-vocalised consonant. The non-vocalised letter at the beginning of a word forms one syllable with the following vocalised consonant. There should not be more than one quiescent letter at the beginning of a word or syllable. The quiescent letter immediately following a vocalised letter forms one syllable with it. According to the nature of their termination syllables are divided into two groups :-

i) Open syllable. \* A syllable terminating in a vowel either followed by another vocalised letter or not is called a vocalic or open syllable. Ex. **ܡܐ** mā: **ܡܐ** -

mo, **ܗܘ** hu, **ܬܐܘܬܐ** tā-vā-thā, **ܬܐܒܐܐ** tō-b<sup>h</sup>ō-tho

(Vide § 5 note 2-5), **ܬܐܘܬܐ** k<sup>h</sup>thā-va - **ܬܐܘܬܐ** k<sup>h</sup>thō-vo.

ii) Closed Syllable. A syllable terminating in one or more non-vocalised consonants is called a con-

\* According to Mgr. C. J David Vowels also are divided into 1) open (ie. long in an open syllable) 2) closed (ie. short in a closed syllable), 3) short (ie. short in an open syllable).

sonantal or closed syllable. Ex.  $\text{בַּן}$  -  $\text{בַּן}$  bān (Mal. ban);  
 $\text{לַיִת}$  -  $\text{לַיִת}$  laith.  $\text{מַלְכִּי}$  -  $\text{מַלְכִּי}$  Malk.

**Note.** 1. The syllables in Aramaic begin with a consonant vocalised or quiescent. But there should not be more than one quiescent letter in the beginning of a syllable, or at its end in the middle of a word. Therefore, if two non-vocalised consonants occur consecutively in the middle of a word the first is taken along with the preceding syllable and the second along with the following. Ex.  $\text{נֶכְחַדְוִן}$  - nekḥ-tʿvun,  $\text{נֶכְחַדְוִן}$  nekḥ-tʿbḥūn,  
 $\text{מַלְכְּחֹן}$  mal-kʿkḥōn,  $\text{מַלְכְּחֹן}$  mal-kʿkḥūn.

If there is only one non-vocalised letter it goes with the preceding syllable. Ex.

$\text{כְּתַבְּחֹן}$  - ktʰav-kḥōn.  $\text{כְּתַבְּחֹן}$  kʿtḥoLḥ-kḥūn.

But if the first of the two quiescents be  $\text{כ}$  or  $\text{ל}$  preceded by  $\text{ת}$ ,  
 $\text{ח}$  or  $\text{ז}$  the second also goes with the preceding syllable. Ex.

$\text{רֵחַ תַּאֲנָה}$  Rēḥ-tʰāna.  $\text{רֵיחַ תַּאֲנָה}$  Rih-tʰōno- Odourous.

$\text{כְּעַתַּאֲנָה}$  kēv-tʰāna,  $\text{כִּלְחַתַּאֲנָה}$  kilḥ-tʰono- Painsome.

2. No syllable begins with a vowel alone or a non-vocalised Alap or Yod.  $\text{א}$  or  $\text{י}$  at the beginning of a word or syllable is occulted or vocalised with  $\text{א}$  or  $\text{י}$  respectively-  $\text{אֵל}$   $\text{אֵל}$  iled<sup>h</sup> for  $\text{אֵל}$ ,  $\text{יֵד}$   $\text{יֵד}$  ēkʰal for  $\text{יֵד}$  etc (Vide PeAlap and PeYod P<sup>e</sup>AL verbs. § 79.)

3. For the East Syrians, the consonant with a short vowel which doubles the following vocalised letter does not form an open syllable. They call it an acute or sharpened syllable. Ex.  
 $\text{כַּטְּאָ}$  =  $\text{כַּטְּאָ}$  pronounced Kattava - Ka = kat is acute.

4. The number of syllables in a word varies from one to five and even six, 1  $\text{כַּטְּאָ}$  2  $\text{כַּטְּאָ}$ . 3  $\text{כַּטְּאָ}$ . 4  $\text{כַּטְּאָ}$   
 5  $\text{כַּטְּאָ}$ . 6  $\text{כַּטְּאָ}$ .



5. A word is not broken by syllables (or letters) at the end of a line and carried over to the following line. When there is no space for a complete word the connecting stroke of the final Alap or some other letter (when there is no Alap) of the preceding word is produced to the end of the line- as **جَدَدٌ : ذِيكَ : خَدَّ** etc.

## F. Occultation.

**مَبْطُلَان** M<sup>e</sup>vat<sup>e</sup>lāna- Suppressor

§ 11. The letters **ذ ن د ب م و ط ز** are sometimes suppressed in pronunciation. The suppression is marked by a small line called M<sup>e</sup>vat<sup>e</sup>lana, (M<sup>e</sup>b<sup>h</sup>at<sup>e</sup>lono W. S.) over the a letter. The later West Syrians began to mark the line of occultation under the letter.

**ز**. Alap quiescent as the initial letter of a word is always occulted: **نَاشَا** naš'a- **نَاشُو** naš'o- man. **هَآيَانَا** h'a'yāna. **هَآيُونُو** h'a'yōno- relative. **هَارَايَا** h'a'rāya **هَارَايُونُو** h'a'rōyo- last (m.) **هَارِينَا** h'a'rēna. **هَارِينُونُو** h'a'rīno another. etc. (§ 15. n. 1 b.)

**ط**. **پَارَسِيَا** - **پَارَسِيَا** pāresia- hope, **رُومِيَا** Rōmē- **رُومِيَا** Rūmi- Rome. etc.

o. Final wāv and yōd quiescent not preceded by a vowel, are silent: **كُتَالَا** k<sup>e</sup>tal- they (mas.) killed. **سَلَالَا** š<sup>e</sup>lah- they (m.) sent. etc.

**ا**. **أَكْهَدَا** Ak<sup>h</sup>da- at once (only in E. S.)

**ا**. **أَثْمَالَا** Et<sup>h</sup>ma<sup>l</sup>- **أَثْمُولَا** Et<sup>h</sup>mo<sup>l</sup>- Yesterday.

**ا**. **أَمْمَاثَا** Emmat<sup>h</sup>- **أَمَّاثَا** Ema<sup>t</sup><sup>h</sup>. when. etc.

د.  $\text{عَزَّ}$  -  $\text{عَزَّ}$  Ezēḥ- I went.  $\text{أَزَّ}$  Azīn.  
 $\text{أَزَّ}$  Ozīn- they go.

د.  $\text{زَاطَا}$  Z'vatta-  $\text{زَاطَا}$  Z'b'ātō- time,  
 $\text{مَدَّيْتَا}$  m'ed'hitta-  $\text{مَدَّيْتَا}$  m'd'hīto- town, city.  $\text{هَدَّيْتَا}$   
 s'pitta- Ship,  $\text{أَآ}$  āth- thou. etc.

د. suppressed only for the East Syrians:  $\text{لَاطَا}$   
 $\text{لَاطَا}$  l'vōtta- Incense. (W. S.  $\text{لَاطَا}$  l'b'ūnto, or  $\text{لَاطَا}$   
 l'vātto).

د. suppressed only for the West Syrians:  
 $\text{مَسَكِيْتَا}$  Meskīto (E. S.  $\text{مَسَكِيْتَا}$ ) Poor (f.);  $\text{زَاطَا}$   
 Z'vito (E. S.  $\text{زَاطَا}$ ) bought (f.),  $\text{گَزَاوَرَا}$  Gazūro-  
 (E. S.  $\text{گَزَاوَرَا}$ ) treasure.

د.  $\text{بَاطَا}$  -  $\text{بَاطَا}$  Bat<sup>h</sup>- daughter.

**Note.** 1.  $\text{ا}$   $\text{و}$   $\text{ه}$  silent at the end of words are not marked  
 by Mevāṭelana,  $\text{مَلَكَا}$  M'lak<sup>h</sup>- they reigned,  $\text{مَلِكَا}$  Malk-  
 my king,  $\text{لِسَانَا}$  leš'ānē- his tongue. etc. (Vide § 277. footnote 3)

2. The West Syrians sometimes draw such a line also  
 under letters without vowel, as  $\text{بَرَا}$  B'ro- Son,  $\text{سَلِيْهَا}$  š'elīh o-  
 Apostle. etc.

3. Both the Eastern and Western Syrians mark a small  
 line over the abbreviated form of a word. Ex.  $\text{اَدَا}$  =  $\text{اَدَا}$   
 usarka. etc.- et cetera:  $\text{قَدَا}$  =  $\text{قَدَا}$  k'ādīš o- Holy; Saint  
 (E. S.  $\text{قَدَا}$ ) etc.