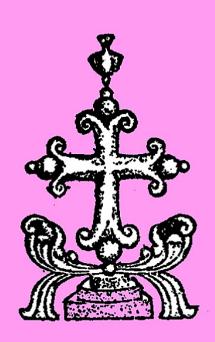
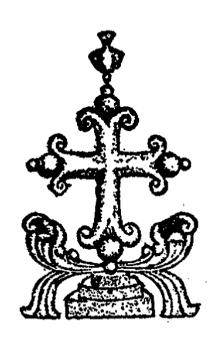
AN INTRODUCTION TO SYRIAC STUDIES



Fr. Emmanuel Thelly C.M.I.

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Introduction to Syriac Studies.

(Mini Syriac Grammar)

This booklet is just an introduction to Syriac studies. The Grammar of Fr. Gabriel (1922) of Fr. Ludovic (1951); of Fr. Jerome (1944) and mine (1961) as well as the erudite grammar of Rev. Fr. Thomas Arayathinal (1957, 1959); of Mar Aprem (1981) etc. are there for scholars or those interested in further studies. Rev.Dr. Thomas Koonammakkal was behind the making of these notes.

The languages of the world can be divided into five main families: The Aryan (Indo-European); Semitic, Mongolian, Dravidian, and the Negroid. Hebrew, Aramaic (Syriac), Assyrian, Arabic etc. are of the Semetic family.

Aramaic/Syriac is one of the oldest of languages; and hence very simple. Our Lord Jesus Christ and his mother, Bl. Virgin Mary and the Apostles spoke the same. Some parts of the Old Testament, and the Gospel of St. Mathew were originally written in Syriac.

European scholars use either the Chaldean or Western pronunciation. No one is faithful to our ancient Indian tradition. Even in the Assyrian Church of the East (Trichur) they pronounce many words and some vowels like the westerners, probably from the influence of those Jacobite priests who helped them to translate their liturgical books. As to their pronunciation of certain words the influence of some modern Middle Eastern Syriac teachers as well may not be denied.

Fr. Emmanuel Thelly C.M.I.

The pronunciation and numerical value of the consonants:

```
1 @ a = (4\1) 2
         2 ما , سا ، v, b = (کبکا ع
           ک (کفیک) = 3 ه ۳ gh, g=
              4 \text{ a}^{\vee} \text{ dh, } d = (4 + 4) ح
                   5 ක h = (2ලු) හැ
              . 6. ar(w) v = (a2a) a
                  . 7 m² z = (سم) ع
          . 8 مه (ch) h = (هميناً) سه
   . 9 (LD") omo" (t) th = ( ) 4
             10 س (i) y = (عَمْمُ) س
        , 20 ఉ kh, k = (ఆఫ్) ఈ
              كُ (كَكِمْم) = 1 ص 30 كُ
           منح (منبح) m = 40 منح (منبح
           50 m° n = (جمعنی) مع
60 m° s = (جمعنی) مع
           70 cm² a (e) = (كلي) ك
         80 \alpha^{\nu} \alpha^{\nu} \nu , p = (\frac{1}{4}) \Delta
                90 m s = (2½ ½) ½
    ) 100 (ഖ്) ക്ക് q = (ച്ച്ച്) പ്
                 200 o r = (axi) i
300 ش (sh) s = (بعث) عد
400 m , sm th,(s) t = (وكث) ه
```

The vowels are expressed by certain dots above or below the letters with or without certain consonants.

2 p of a 1 = 2 A These letters are not joined to the following letter nor do they touch each other.

There are no doubled letters in Syriac. But we pronounce some letters doubled, under certain conditions and this mode of pronunciation is called Doubling.

Similarly, we pronounce two letters as one under certain particular situations and is called Assimilation.

The Personal Pronouns:

They she he

You (pl.) you (sing.)

Of the second person: نِعَمْمَ نِعُمْمَ نِعُمْمَ عُدُمُ فَعُمْمِ

/e

Of the first person : سنب

The personal pronouns can be used as verb to be in the present tense agreeing with the subject in gender number and person. eg. (You are Joseph). عَنَا مُنْ الْمُعَالِينَا اللهُ ا

Note: 1) When they are used as verbs the 2 of عند معند. and the من من معند معند are occulted (marked by a small line above and are not pronounced). eg. عند كند بعد كند المعادد (I am Jesus)

(He is Mathew) and wash and

Note 2) When مِعَ is joined to مِعَ the second ज is changed into ع (yod) and becomes مِعْمَد . وَعَلَمُ مُعْمَد .

The verbal form used alone can show the subject also. هُمْدُ بُنُهُ (You are Thomas) . يَعْمُو لَا يُعْمُو لَا يَعْمُو لِهِ إِلَّهُ لَا يَعْمُو لَا يَعْمُو لَا يَعْمُو لِمُعْمُ لِلْهُ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُعْمِلِي لِلْمُ لِلْمُ لِلْمُعْمِلِي لِلْمُعْمِلِي لِمُعْمِلًا لِلْمُعْمِلِي لِلْمُعْمِلِي لِلْمُعْمِلِي لِمُعْمِلِي لِلْمُعْمِلِي لِلْمُعِلِي لِلْمُعْمِلِلْمُ لِلْمُعْمِلِي لِلْمُعْمِلِي لِلْمُعْمِلِي لِلْمُعْمِلِلْمُعْمِلِي لِلْمُعْمِلِي لِلْمُعْمِلِلْمُ لِلْمُعْمِلِي لِلْمُعْمِلِلْمُ لِلْمُعْمِلِلْمُعْمِلِلْمُعِلِي لِلْمُعْمِ

2) كَنَا and on are usually fused together as مِكْنَا لِمُعَمِّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ

به دېکوب کوب کوب جوب چنه ، دېکوه ، کوه ، کوه ، حوه ، د نه دېکوب کوب کوب چې نه ، دېکه دېکې کې خې ، د دېکوب کوب کوب جوب چنه ، دېکوه ، کوه ، حوه ، د

(The other groups can be formed/learned from these).

VERBS.

Syriac verbs have triliteral roots = ie. of three letters and they are called radicals. The root of a verb is its 3rd pers. m. s. of the past/perfect tense. (In some roots all the three radicals may not be expressed.)

The verbs have only one conjugation and the different forms are obtained by the prefixing or suffixing or both (of a letter or letters). The different forms of the past tense can be derived for the most part by adding the endings of the pers. pronouns.

Note: La. 2 are called weak letters and their presence - whether in the beginning, middle or end of a root causes some changes in the conjugation. Some verbs may have two or more of their radicals weak letters.) Our typical verb is the wrote wherein all the three radicals are subject to hard and soft pronunciation.

Perfect/past tense:

בְּבְּבְּ 3 p. m.s. he wrote

A בְּבְבְּ 3 p. f.s. she wrote

A בְּבְבְ 2 p.m.s. you wrote

A בְּבְבָ 2 p.f.s. you wrote

A בְּבְבָּ 1 p.c. I wrote

رب ـ مِجْبَهُ عَجْبَهُ عُبِهُ عَمْبَهُ عُلَيْهُ عُلَيْهُ عُلِيًّا عَلَيْهُ عَلَيْهُ عُلَيْهُ عُلِيْهُ عُلَيْهُ عُلِي عُلَيْهُ عُلِي عُلِي عُلَيْهُ عُلَيْهُ عُلِي عُلَيْهُ عُلَيْهُ عُلِي عُلِي عُلَيْهُ عُلِي عُلَيْهُ عُلِي عُلِي عُلَيْهُ عُلِي عُلَيْهُ عُلِي عُلَيْهُ عُلِي عُلَيْهُ عُلِي عُلِي

Imperative. (second person only)

رَّے ـ تَـ مِغْمِهِ m. s. (you) Write اللہ مِغْمِهُ جَـ آ. s. " اللہ مِغْمِهُ مِعْمِهُ مِهُ بِهِ قَالِم عَـ أَمْمِهُ اللهِ اللهِي

Future tense (from the imperative).

Infinitive (from the root)

Participles (active/present)

Past/Passive participles.

بحرص، بخصب بالمرح المرحمة فردنه المرحمة المرح

جرح خض بخونم بهرنا المرابع المربع ال

بندبعه، هده مدنح برجه دنگه، يك حكب شكيد افخه وجنحه دهه ، نصب

Note: 1) When a suffix beginning with a vowel is added to a verb, it looses its vowel.

- 2) Derivatives/causatives are formed by the addition of vowels, letters or both.
- 3) Passives are formed by prefixing 12. The place of 2 of the prefix is taken by the regular prefix in the conjugation (as in the 2 of the second derivatives.)

- عَجْجَةِ بَحْجَةٍ بَحْجَةٍ عَيْجَ عَجْجَةٍ عَيْجَ عَجْجَةً عَامُحَةً عَامُحَةً عَامُحَةً عَامُحَةً عَامُحَةً ع 4) The first and second derivatives have their imperative like the 3rd p. m.s. of their perfect tense; but the third radical weak verbs differ. جُذُدِ
 - 5) The infinitives of derivatives and passives end in -
 - 6) The difference between the active and passive participles is that the active has on its second radical and the passive has the vowel --- on its second radical. عجين مخين مخين مخخه مخمد مجخد مجخد.

prefixed to the first group of inseparable pronouns (but for the 3p. m. & s.) brings us to the second group (of insep,pron.) which are added to the pl. nouns ending in -.2, or .2

They are: - بعب رفحه فه محمد بغب رفغب سغب في با

Added to حِبْتِه

حينب حينب حينب حينبي حينبي حينبي حينبي حينبي حينبه حينبه حينبه

When the second and third radicals of a root are the same letters, we find that only one will be expressed there and the regular vowel of the second letter will be given to the first. (The suppressed letter will be expressed in the course of inflection/conjugation). Our model verb त्रं he cheated/injured. for the same is

- ، سِعِمَ، جَمِ

```
، مفخمخ
```

- بخخخب
- ر بخب بغجن Imperative.
- . 50A
- ھەجد ،
- مفجه مفجوب
- . جغود تعفه Future:

- . جەھۇ
- . గ్రంఉట్ల
- . 5066
- ٠ جغڄڄ
- ٠ جفغه
- . روعمٰی
- يهُجُ ،
- ٠٠محمة
- هِمْجِي .
- . جەھۇ

Infinitive.: جغيم جغيم

Active participle; . خذ بغذ غذ جيد هُذِي

Passive participles: مجبخ، مجبخه

When the second radical of a root is a weak letter, it is not usually expressed, and its vowel is given to the first radical and it becomes long. eg. . (حمة he spent the night/lodged. (In the course of inflection the weak letters 2 interchange.)

- څې .
- څېږ .
- Éàà.
- خككت
- خېې .
- ځېه . خېې .

```
فې ، فېت .
```

- فههه .
- خممِے.
- خېنې . خې .

Imperative:

- حفغ .
- تومِد .
- τόψο · Ερφό ·

- ٠ ٧٥٦٦
- ەجەم.
- ٠ جنونجه
- . ४०३६
- ٠٠٥٧٥٦٦
- تخونې ٠٠٠
- ٨جوږو . .
- مجومي. .

Infinitive: ، کمچه

فرم فنه فنه فنه . .. Active Part

Pass. part. : جبة عنه المعالمة المعالمعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة الم present. . مِنِغ، حِغِمُ

The third group of inseparable pronouns. (This can be formed for the most part, from the first group by prefixing , a but for the first p.s.): مُور ، مِجِم ، مِجِم ، مِجِم ، مِجِم ، مِحِم ، مِحَم ، مِحِم ، مِحَم ، مِح

Note: When the first p. s. suffix is added, the short vowel of the first letter is changed into long

ﺋﺠﺪﯨ ﺋﺠﺪﻡ ، ﺋﺠﺒﺮﻫ، ﺋﺠﺒﺮﺟﺪ، ﺋﺠﺒﺮﺟﺔ ، ﺋﺠﺒﺮﺟﻦ، ﺋﺠﺒﺮﺳ، ﺋﺠﺒﺮﻫ، ﺋﺠﺒﺮﻫ، ﺋﺠﺒﺮﻫ، ﺋﺠﺒﺮﺳﻦ، ﺋﺒﺒﺮﺳﻦ،

Compound (periphrastic) tenses.

The present/ present continuous tense is formed by adding/suffixing personal pronouns (enclitics) to the present/active participles agreeing in gender and number, (but for the third person, unless for giving stress).eg.

He writes/he is writing خمعة She " You write/ you are writing. (خَجْبَ نُهُ الْمُرِبُ لَهُ كُوبُ عُنُكُ). كَجْبُكُ حُمِجُمِٰ (حُمِحُ لِمُ فَعُد). " " " " They "/they are writing. مُجْفُبِي، You " you " " (﴿ مُهُنْهُ بِهُمُ ﴿ كُمُونِهِ اللَّهِ الْمُحُدِّ ﴾ كُونُونِهُ اللَّهُ اللَّ

We write /We are writing.(، رِغَمْ بِعَنِي فَمِعْنِي فَمِعْنِي فَمِعْنِي اللهِ كَمْعُنِي فَيْ اللهِ كَانِي اللهُ اللهِ اللهُ خَمِثْنِي ﴿ (خُمِثْي سُنِي ﴾ " " "

The passive present tense is formed in the same way ie. by adding personal pronouns to the past/passive participles, agreeing in gender and number. eg.

It (he) is written. " (she) " " You are written . (مجبب بنکم ، مجببت الم "(f) " " . (مجنبه عنه دريات المناسبة عنه المناسبة المناس I am written. (، کمبت کفن ، عبیت کفن) حميثند، (حميثه المناهم I(f) " "

The past imperfect tense is formed by conjugating 2001 with the present participles (with occulted on agreeing in gender number and person.eg.

He was writing. مؤمر كظمغ She was writing you (m) were writing केंद्रें न्र्दें you (f) were writing مُحَافِرُهُ كُلُونُ إِنْ you (f) were writing المُحَافِرُةُ اللهِ عَلَيْهِ اللهِ اللهِ ال I (m) was writing. جُهُجُ مُومِد I (f) was writing. معمض كناهخ They (m) were writing. ๑๑๑๘ בְּבְבָּבְׁ They (f) were writing בְּסָבָּׁ בְבַבְּבְּבְּ You (m) were writing. בְּבְבָּבְּבְ You (f) were writing. בְּבָבָּבְּבָּ We (m) were writing. בְּבָבָּבִּ We (f) were writing.

The past perfect (pluperfect) tense is formed by conjugating both the principal verb and lin their perfect tenses. Here too of will be occulted eg. He had written.

She had written. אְסְׁמָּ אִבְאָבְ you (m) had written. אִסְמָּ אִבְאָב You (f)had written. אַסְמָּ אִבְאָב I had written.

The first derivative of خَجْب : نَخْبُ its imperative : مُجْبُدُ its fut. كِجْبُ its inf. : مُجْبُدُ its Act. part. مُجْبُدُهُ ; .its Pass. part. مُجْبُدُهُ

The second derivative of the same is ئېچنى. ئېچنى، ئېچنى، ئېچنى، ئېچنى، ئېچنى، ئېچنى، ئېچنى، ئېچنى،

Verbs like هِمْ become . كَجْخَهُ . هَجْهُ لَكُ . هَا مُحْمَهُ . هُجُهُ . هُمُ . هُجُهُ . هُمُ . هُمُ

الله second derivative becomes . مَجْبَهُ، مَخْبُهُ، مُخْبُهُ، مَخْبُهُ، مُخْبُهُ، مَخْبُهُ، مَخْبُهُ، مَخْبُهُ، مَخْبُهُ، مَخْبُهُ، م

The passives are formed by prefixing to the corresponding active with some changes of vowels and consonants. The letter Alap (2) is replaced by the proper prefixes of the tenses..

. حَجْدِ. يَجْحُجْدِ يَجْحُجْد. يَجْحُجْد. هِجْحُجْدِ. هِجْحُجْد.

خَيْجٍ، يَمْجَمُدٍ، يَمْجَمُدٍ، يَمْجُمُدٍ، صِمْجُمُدٍ، صِمْجُمُدٍ، صِمْجُمُدٍ،

بْدِيْتِ. يْمُمْجِمْتِ. يْمُمْجِمْتِ. يْمُمْجِمْتِ. يِهُمْجِمْتِ. يِعْمُجُمْتِ. يِعْمُمُجِمْتِ.

مُخِي. يِمُمُحِي. مَخْدُد...

.بخه ، بخهه. به به ، به به ، به به به . به به ، به به ، به به به ، به به به .

The third class has no passive in the primitive; so, the second der. passive is used instead.

. بخبجه، يمهجبه، يمهجبه، يمهجبه، يمجبهه، يمجبه، يمجبه، غجبج، يمهجبه، يمهجبه، يمهجبه، يمخبه،

There are other derivatives (first der. B, group) formed by using servile letters: prefixing, suffixing, inserting, repeating etc. which are, so to say, regular in conjugation, but have an extra letter (letters) which remains always (as if bracketed) in all forms.

Tut. Aiki Act.Part. Aiki Act.Part. Aiki Pass. Part. Aiki

In Syriac, a single word can be a complete sentence with a subject, predicate or finite verb and an object (personal). eg. he saved/redeemed me. • he killed him. • crucify him.

The inseparable pronouns/pronominal suffixes added to verbs facilitate this process. They are arranged into six groups (though they are essentially the same as the three groups added to nouns.) This is to help us to distinguish the verbal forms and meaning. The third person plurals are not added to verbs but the separable pronouns are used instead.

used instead. I called them.

Note: 1) The first group of inseparable pronouns added to verbs are the same as the first group added to nouns ending in 2 but for the 1st p. s.

2)Similarly the 3rd group but for the 3. p. m. s. is the same with 2 prefixed to the 1st group.

3) The 5th group, but for the 1st p.s. is the same as the 3rd group suffixed to nouns 2 it and the like.

4) Similarly the 6th group is the same as the 3rd group devoid of the first vowel $\stackrel{\cdot}{\rightarrow}$ and 6th b) is the same as the 5th group devoid of the 1st vowel $\stackrel{\bullet}{\bullet}$.

5)The 1st and 2nd p. s. & pl. do not admit the suffixes of the respective persons; instead of them one of عدون المعادة المعاد

دخي نعير (cast yourself down.)

6) The present tense does not take any suffix; the separable pronouns are used instead.

7)Similarly, the 1st p. pl. in double nun and the 1st form of the infinitive, do not take suffixes.

Nouns.

In respect of origin, (within the language) nouns are either primitives or derivatives. Primitives are those which express primary notions necessary for social life, as غيث day;

Note: It is the proper mark of Syriac nouns that they end in 2 which is not a consonant but a concomitant of the vowel. (2 2)

Nouns can be derived in various forms from the same stem/root signifying different aspects of the meaning implied in it.: a) by a change of vowels as عَمْنَا holiness; writing, bright light/flash of light.

c)by adding servile letters (in the beginning, middle or end) ومُعْدِمُهُ east -place of sunrise ; فعد teacher معدمة affliction معدمة mineral/metal , عبد أله أله أله المعامة والمعامة المعامة المعام

Though not entirely dependant upon their forms, nouns can be grouped maintaining the relation of a particular form to a particular signification as 1) noun active or first class, 2) noun passive or second class, 3) noun of action or third class.

1)Noun active comprises all nouns usually expressing the agent or doer of action denoted by the verb. (There are 3 forms from the primitive and 2 each from the derivatives. eg. مُعَدُمُنُ thief كُنْفُخُ redeemer; كَنْجُنُكُ sanctifying, كَنْجُنُكُ sanctfier, مُعَدُمُنُكُ one who writes/causes to write.

Note: There can be nouns active (two forms each) from deponent verbs عِمَجْمَعْتْهُ وَمُخْمُعُ one who remembers; عِمَجْمُعُتْهُ وَمُعْمُعُهُ وَعُمْمُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَاللَّهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَاللَّهُ وَمُعْمُعُهُ وَمُعْمُونُ وَمُعْمُونُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَاللَّهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعُمُونُ وَمُعُمُونُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُونُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعْمُعُهُ وَمُعُمُونُ وَمُعُمُونُ وَمُعُمُونُ وَاللَّهُ وَمُعْمُعُهُ وَمُعُمُونُ وَمُعُمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَمُعْمُونُ وَمُعُمُ وَمُعُمُونُ وَمُعُمُونُ وَمُعْمُونُ وَمُعُمُونُ وَمُعُمُونُ وَمُعُمُونُ وَمُعُمُونُ وَمُعُمُونُ وَمُعُمُونُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ ولِهُ وَاللَّهُ وَاللَّا لِمُعْمُعُ فِي مُعْمُعُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ ولِهُ وَاللَّهُ وَاللَّالِمُ وَاللَّا لِلْمُ

2) Noun passive consists of nouns derived from the passive participle of the active voice and from the active participle of the passive voice usually having a pasive signification. It indicates the subject of the passion or quality expressed by the verb ie. the subject or person on whom the action expressed by the verb is fulfilled. The form in 12 (from passive verbs) have the sense of "capable of, worthy of" as, 22 worthy of praise, 22 worthy of praise, 24 tangible. The primitive verbs of the first 3 classes have two noun forms each and the 4th

class has three. The derivatives have one each. The passives may have two each, (the second by suffixing 23) v.g.

 5.44

 5.44

 5.44

 5.44

 5.44

 5.44

 5.44

 5.44

 5.44

 5.44

3)The noun of action comprises all other nouns commonly expressing the action, manner of doing, quality, instrument, or state etc. indicated by the verb. v.g. كَنْكُمْ (عَجْدُ) door, trap عَدْدَا (عَجْدَا) finding discovery, etc. عَدْمَا الْعَدْدُا)

Note: They are formed by a) change of vowels, b) addition of suffixes and prefixes.

ADJECTIVES.

The gender, number, states etc. of adjectives are exactly the same as those of nouns. The nouns active and pasive are used as adjectives (because of their very nature.). There are many adjectives derived in the form of nouns of action as Adai modest are great, and great, and great.

Appendix: The main differences in the conjugation of certain verbs.

Appendix II The following excerpt of dialogues is taken from the booklet of Malpan Andrews Kalappurackal (1922 which I had copied in 1944 from the printed text of Rev. Fr. Zacharias Thekkekandam- Kalappurackal C.M.I.) The author had prepared it for the study and use of students of Syriac. May this help to fulfill his earnest desire.

Asking and thanking.

دبه کب دیدیک کمخون هید

I have a favour to beg of you.

حيد كب كبخوب، وود،

Do me this favour.

٠ ٤ بېغتود د څېخې ۱۶ ، پېځېد ۶

Will you do me another favour?

ڮټ فېد مخيندنه بحده،

I am very much obliged to you.

حذفه كبده بنجفه كي.

I am extremely indebted to you.

هُودِع يَغْع كي.

I thank you.

ذِخِهِ غَسِينَةٍ كي.

I give you much trouble.

عشقد فكباد فجك بنه ههكمه

You take a great deal of trouble for me.

دُودَجْدِبِمِ صَكْمَتْدُ دِافَتْهُ حَكِرُهُ خُسِمْدُ كَي.

I am very sorry to trouble you so much.

نجعن جعشف دخمخدند كي.

I am ashamed of the trouble I give you.

کنه حک حکوه عشفد.

No trouble at all.

حَجْحُهِ کَهُ هُسَعَهُ جَبُ الْحَدِهُ.

Please don't mention it.

Affirming and denying.

بغد کے دہند ہے، کیمجد.

I will tell you what to do.

افدِد امّب دِمديد بَند دِبْجُد كُه.

This is what I can assure you.

هُوْطِ يُقِرُ هِمَوْد دِهُجُفِرُ يَجِمِه.

I wage it is so.

هٔ به مخد دکه افحد بجمه.

I wage it is not so.

. १३६ (४५ क्रं अर्थ १३५) १६१

I fancy so.

كم وحمد كذر

I fancy not.

كفد هجستجه افخر ؟

Why do you think so?.

كه دُبه هُدُه اهْجُهِ .

I do not think so.

ضِعَدِستِه وَضِدَ دَبِيْجِهِهِ بِهِبُ عَيْدُهُهُ،

I dare say it is so.

حف غربنه دودندد ؟

What do you mean?

که ندخه هنه پرسه کمهمد.

I don't know what you mean.

حَجْجِ هُو افْدَ،

It is a fact.

جُدَيدُ الله جُد مِدِيْم دِاْمَدُهُ ؟

Are you assured of what you say?

ير وْدْم به ورد درسة سخند به بوجود.

I should not have thought it so.

مِهٰذِ مُنْد عَنْدِ عِنْدِد.

I wonder at it.

حک حجره هرهند هک بودد.

This is quite astonishing.

عِتِمِهُمْ هُبِ اوْدِمْ دِكُمْ مِهُدُودُكِمْ.

It is a thing not to be conceived.

.५३ व्यक्रेक्स्स्र केर केर्

It is incredible.

کت عوجدند هر افدد.

That is very strange.

عَمْنُونِهُ مِنْ مَرْقِط بُودُهُ فِعَوْرُورِهِ.

This is something strange.

وقع وه وفقع عوجدته دهو حدثه.

That is a strange sort of business.

Probability. عصمه

دِمنع عِجمِهِ.

It is possible.

که که دِمنه.

It is not improbable.

که حیفت که جمغینه دبه جه.

There is nothing impossible in it.

گټ هېمنيندېند کې پېوېد.

It is quite (very) possible.

كَدْ خُجُونِهِ جَحَدِ بُودِدٍ.

I am not surprised at it.

ح مجد دمخمه دبخ حبوده.

There is nothing surprising in it.

حنفيهم ون ودد.

It is natural.

<u>سدههٔ2، Joy</u>

ِ شَدِع كَفْهُ،

I am glad.

جُمِبِهِ يَعْدِ.

I am delighted.

كوجهُ عوبه م حب دخه د ديعجد افدد.

It makes me happy to hear it.

حفد همجهد دبهد.

How happy I am!

حكد بُدر سُدوهُد حافدد.

I am overjoyed at it.

حمده بخد مسنيد الله كي.

I give you joy with all my heart.

جُعنيب جُدورند كي.

I sincerely give you joy.

مخدم کند کے حضود.

I congratulate you on it.

ندد جوم نعه كب دبخدهه؟

Will you allow me to congratulate you?

Sorrow. (كِمُعِنْهُ) كِنْدُ

ښتېتنه (جدنه کب) يېکک افوډ (يېکېاه).

I am sorry for it.

حكفيم مخصف فره.

I am quite vexed at it.

جُدَيِعِنْ ذِحَدِهُمْ حَفْدِهِ مَجْنِعِنْمُ حَكِمَهُ.

I feel extremely mortified at it.

كِلْجُدُ كُمْ طِمِجْمِعْمِنْ مِبْمِهُ طِيلَامُهُ.

I am quite inconsiderate at it.

كه همفعظنهم محبظه كب عجوبهه.

It vexes me beyond expression.

سخک (نبغه سومدند).

What a pity!

عَخَوَفِهُ ٤ هِن هِنجِعنهُ ٤ هِدُهُ.

It is a sad thing.

فهد وعنهم عجونهم.

It is very provoking.

جُدُثِد وَمِ بَعَدْد.

It is a cruel case.

موبكفه (صفِدَدِنه) ٥٥٠،

It is shocking.

ذِمبهُمْ (حبحهِ لِجَدْدٍ) هُب ذِخْمَ.

It is a great misfortune.

دسبگه اهب اودد.

It is terrible.

افدد اعظم که جمجدهم دوند.

It makes one's hair stand on end.

Blame. 24424

لَجْدِ بِهِ حَبْدِهُ (خُرَهُ مُنْ نُحُهُمُ).

Are you not ashamed?

فك هَفِي جِهِدِهُم.

You ought to be ashamed.

خومن ميكتم.

I am ashamed of you.

غمنه حوشنه؟

What a shame!

'नेच् १४५१चन

It is a shame.

مُكنع أم حولاد،

It is shameful.

حرجه بختج تخبه به بوده.

How naughty it is!

عجبدًة (ضعنه: كخبية) عَب الأود،

It is abominable.

نْبَحُ صِمَّدُ بُعِهِ دَقِهِ وَجُهُ وَجُهُ وَجُهُ مُجْدِدً عَلَيْهِ).

How can you be so naughty?

You are very much to blame.

ذِجْهِ حِدِد نُفَهُ.

You are very (quite) wrong.

ك يدذج كر مؤلدة بورد بخي.

I have no patience with you.

كد ذيد بُدد (حدس بُدد) شهر

I am not satisfied with you.

حكب (١٥٥٠ بخكثع).

Be quiet.

Can't you be still?

المُد جِد كُم كم صحيح مهوود حويكد؟

Can't you be quiet?

يمهجك حججح دنهجد نند.

Mind what I say.

يهجنه كوجفه بمجقه

Mind for another time.

كه همهك كيحجم (كه موت يحجم) الأجند.

Don't do so any more.

كم يوموم خهدنه (فخفه بومي كم

Don't be impatient.

حجفعہ: ۱۹۰۰ حیکٹم،

Silence. Hold your tongue.

نمفد يغني.

Will you hold your tongue?

Will you hold your tongue?

بَنْدُ كَفِك : كَدْفَعَ: حَدْفَعَ مِنْ عَدْمِ بُعِيْد.

Get out of my sight.

<u> خو کود (سعخه: Anger (عمع کو</u>

دُودَ فِيهِم شِعبهُ لِي (دُکبوند).

I am very angry.

كه سيد بُقد صورك سميشد.

I am not in good humour.

ککبوفد افخد مع سهبسوند.

I am out of my humour now.

فكندبم وسبمدد

I am quite provoked.

كعبديب مذبح أند سيعبد.

I am quite exasperated.

(حدّه کود) مخمکندب میمفید حیمهد.

He is totally unhinged.

حبيثة دوبدة عجيد

He is in a terrible passion.

حك حكِه (دِمَهُ فَعُ) خَعَنْعُ كَجِدْعٍ كَبِ هُدِعٍ.

It makes me quite mad.

<u> جېمېکځنونېد. Consulting</u>

فقد دبه کممحجد؟

What is to be done?

بند جُريك ديم ديمكيت.؟

What course is to be taken?

ننځ دودشه ډېې کې کوکځيې؟

What course are we to take?

مه ، هٰکِ کِی کیمخد؟

What have we to do?

هنه جذبحه کے کیکجہ افتاع؟

What remains for us to do now?

وُوس کے فِسبح ہُدندہہ کک عِدمہ مِذِح.

We must resolve upon something.

هٔ کِم کیکئی بودشد میذدر.

We must take some course.

ككفة مخوض يُقر،

I am quite puzzled.

کے نذک عفر فقع زوس کی دیکید،

I don't know what to do.

حهودهجم ذخم دهم بكد.

I am at a loss what to do.

حعويد بند نعكين

I am in great embarassment.

مُكِينِّهِ مَجْكُونَةِ (مَدُوذِهِ) وَدِهِ.

This is very embarassing..

دُبِينَة جُهِجِهِمْ سَذِهِ.

I am thinking of one thing.

افغه ذک حب سوغند شد.

An idea has has just struck me.

هُمْ يَكْثِم رِجِهِمْ سَدِّهِ،

Come, let us do one thing.

بسكفهه كهدميمد.

I have altered my opinion.

بُذفه يخيد بَستَعنبهِ،

Let us do otherwise.

خفع غضد غنه سجددم افدع

What do you say to that?

هُنْ مِهِمْجُتِ (مَهِجُدٍهِ) غُمُهُ حَمُودٍ؟

What do you think of it?

غَحضُه دِهِمِدُهِم غُمُهُ مِهِدُهِم يَعْدُ،

I think as you do.

فِيُدِ پُكُثِيْمِ يُمُمُعِينِهُم عِجْمِهُمْ.

It is very well imagined.

سوخشد وه بكت يكدشد وفد.

That is a very good idea.

غجعنه كذبنني،

I am of your opinion.

به مخفد الأخفد. Let us do so.

رود بر من من المدار ومنهدا. It is the best way.

كع جُد فعشع وُدع؟.

Would it not be better?

افذه أمّ عجومُه منمُده ه دمجعنه كي كمحجد.

It is the best thing we can do.

وجوبغ، كسەۋىغە دۆكە كې كىمكدة.

It is the only thing we have to do.

حجبكم سؤننم وهعضيني كهدجو افنم اوه.

That is the only course we can take.

News.. 244

دبم جُد لِكُنْ مَذِح نُوهُ فُدُا؟

Is there any news today?

Sakina 2 2 4 0 of 2 1 2 2 What is the best news?

بند کدر محرم دیکر بندع

What news can you tell us?

ك جد عجده هذم هيء؟

Have you not heard of anything?

 What is the talk in this town?

I have not heard of anything.

کے حصیت کب میڈم شہ.
This is very good news.

كَتْرُ اَوْمُ كُتِ جُكِرِدُ، اَوْمُدُ. Did you read the newspaper?

۲۹۵۵۶ کم کم کم کند What does the paper say?

۱ have read no paper today.

يَفُنْهُ كُمُ سَيْدًا كُمُ مَوْثُلُم. Did you see that in any paper?

٩٠٠٠ بخير خيد دخيه مخيرة كحميد الهده Yes, they name the person.

بِم مَجْمَاتِ كَفِدَعِهُ كَ. They doubt this news very much.

بناخ کنانی وه کنگوع همیم هبک وه کنانه. This news wants confirmation.

بم دُدُر بند بند الله الله الله الله الله الله الله Whence have you had this news?

المنافعة ال

مُخْتِدِ لِمِشْمِدِ هَوَفُنْدِ أَصْ Do they still talk of war?

بَنْعَ مَجُلِكُم كَذِفْتُ بَكُ سَقَبْدٍ؟ Have you received any letter from your brother?

الانتخاب المنتخب المن

كنشد نوك بنده؟

Where are you going?

كنمخه نروكم مخده

Where are you going this way?

نوک بَنْد کې کښمد.

I am going home.

ذجبخة تجضب

Whence do you come?

نُهُدُ يَغُدُ مِنِ كَفْمُ نُسِد.

I come from my brother's.

غَجِد بُعَم جب كجدبُه بحص

Will you come with me?

كنشد ديد كه. (ندكه) كجدوك؟

Where do you wish to go?

جِدَوْک کِمکِنگم (کِمروُکحم) حَبْعِکد،

Let us go (we will go) for a walk.

کنمخد جدوک؟

Which way shall we go?

اوكبني كند دخند كي (كينه دنوم كي.

We will go which way you please.

هُمْ مِهُوْكَ كَسِمَعْمْ،

Let us go to the fort.

بْدُكْ يَدِجُدُ حَيْهِدُسِ كَيْسُهِ.

Let us take your brother on our way.

نمۍ وڅلېد کې.

As you please.

دِکمْد حجْمهٔ ۵۰ نهمه؟

Is Joseph at home?

كغسها مع باكبك عام كجد.

He is just gone.

هپه خد کېډنځه کې کڼنځه یوک؟

Can you tell us where he is gone?

که همخم کنه دهمه کجه کنمخه یوک.

I cannot tell you exactly.

هْجُدْ يَقْدُ دِيْوَكُ كَمِيْسُونُكُ كَشْمِكُ.

I think he has gone to see his sister.

ندنجه ټنډ کيښې هوې (فيد: څرېه)،

Do you know when he will return?

كد. كد كند يُجُدُ جِذِح يَجُمِه ذِعَكِم.

No, he said nothing when he went out.

يد، يود معومد ولاد كر دوسومه، جد المخدد الله عدفهد ودم كر حمدوك م حككثوه.

In that case, we should go without hm.

هٔ دُم هُذَه ۱۹۹ که څېک کې.

Sir, sir, he does not hear me.

طِعهِ فَدْدِد كَبِ ؟ دَهْرَة لِي لَحْدُهِ كَدْ سُوسَهُمَ.

Who calls me? Oh is it you?, I did not see you.

ڈڈڈ جب کے عجمیں[۔]

Did you not hear me?

عطخه الهر هر فجذه دهممود بهوسه.

I did; but I did not think (suppose) that I was called.

غوك كومم كعسويه كجدي،

I was going to visit your son.

كد بهسود كوفه كله؟

You would not have seen him.

Why not? ? 23 23 35

بند ۵۰ جېند حبنې، محه معهم حبنې،

ובי בּגְימִׁק. Because he is not at home; he is never at home during the day.

يېم، ميد ند کيسوره.

When can I see him?

دېم کۍ کمرنې د دمځد.

You must come in the evening.

ו בּסבׁייִינִ מְבְּבְּע. I fear it is not possible for me; I have occupation in the evening.

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Is it any thing that I can tell him?

No, I must see him myself.

ير مدفس فِقه: ٥٥ جِنوف كميسوني.

He shall go to see you, if you please.

دِمْخِه صم دِم.

Then I will wait for him.

Spiritual bouquet.

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سوڈب کُڈود. (سوڈشند) Masses offered.

Masses heard. مجتمعت كُدُود.

بعده (عبعه درية) Holy communion.

(سبعفعنه دوشفتهم) صُفِت عَدُوم دوشفينم،

Spiritual communion.

يكفهد جودوند، Rosary.

هُحَوْدُومِ يُدُودِ بِنَدِيدٍ. Visit to the Bl.Sacrament

محمدینی Mortifications. ،کھنی کے د

جُدُمنية. .Ejaculations

THE GIST OF SYRIAC GRAMMAR.

When they come to languages Families five make sages. One of them is Aryan One is named Mongolian.

One is called Dravidian
One Semitic, one Negroid.
Aramaic, Arabic
And Hebrew are Semitic.

We can safely too divide Our study of 'Ramaic Which we now call Syriac Into two groups for our ease.

One is that of the Grammar Next is of Literature. Grammar can be divided Into four parts for study.

Orthography comes as first Second Etymology Third is Syntax and the fourth Is the part called Prosody.

Literature has two parts First, language's history Next is called the study of Literary works therein.

Orthography's part can be Classified into three groups Consonants and vowels and Specialities of reading.

Doubling, Assimilation, Occultation, M'tathesis Substitution, Soft and Hard, Are the six of consonants. S'va, M'haggyana, and Speedy Reading called Marhathana And the like are of Vowels And Diacritics are there.

Consonants we can divide Under six headings for ease And then move to Vowels fast; Next we start to read pronouns.

Root we call the verbal stem Which is in the singular Masculine third person form; From it we form all others.

We decline the Personals
From which learn Insep'rables.
And from them we can now form
Second and Third group suffix.

From these three groups we can get Groups of Object Suffixes. Verb 'To Be' in Present Tense Can personals too express.

Verbs are of three Radicals; And the Past Tense can be learned With the help of Endings of Pronouns attached to the root.

From the roots we are to turn Unto Imperative forms; From which Future can be formed With Prefix and Suffixes.

From the root we then form out Infinitive forms as well; With the change of some vowels We come to Participles. Future with some particles Show Subjunctive or purpose; Prohibition is shown by 'LA' with future tense only.

Present participles with Personal pronouns do form Present tense in agreement Of person, gend'r, and number.

'ES' prefix is what we give For the Passive of the verbs; Which will be substituted By the prefix of the form.

But when there are too many 'THAV's One or two can be dropped off If the verbal form can be Distinguished from such others.

As we conjugate the roots
So do we for all the verbs;
Frequentatives and Passives
All will follow the same way.

When one or more radicals
Are weak letters verbs will show
Some sorts of specialities
Which we can discern with ease.

When we come to nouns some are Termed Primitives and others Are then called Derivatives.

And are mostly from the verbs.

From the root three nouns we form Two each from frequentatives; From the passives two may come; One each their frequents may give.

Participles well mastered
Will help us to master nouns.
Gender's mostly determined
By the way they terminate.

For the States of nouns we have Rules governing formation Adjectives are like the nouns For Gender, States and the like.

Participle Fem. does come As the noun in Masculine And its Gdama is often Particip'al masculine.

A good lot of masculines End in 'A' if Singular; 'A' will change to 'E' to form Plurals of these kinds of nouns.

Of course, some have some other Forms that are not regular. Some take just additionals; Rules may not be water-tight.

Noun Fem. forms its plural word Into 'ASA' if in 'THA'. Some have not any reg'lar form Some may use a diff'rent word.

Nouns in 'A' have only one G'dama and that dropping 'A'. Those in 'THA' have usually Two distinct forms of Gdama.

Nouns in 'E' have 'AI' Construct And in 'EEN' their Absolute. Nouns in 'ASA' have construct 'AS'; and 'AN' as Absolute.

Adjectives come after nouns Unless for stress set before. But verbs usually precede. Subject in a good sentence.

Poetic Metres vary According to Syllables. Plenty of poems we see In syllables Five or S'ven. Those in Four and Six we see Less frequent than those before. Those of Twelve are in plenty As if four of three joined.

Threes of Five steps do exist As well as those of Six steps. Octo Syllab's are also In use, in this good language.

Rhyming of the steps we see In beginning or ending. And Acrostics too we see Used by poets of repute.

Fr. Emmanuel Thelly C.M.I. **********

Note:
'Ramaic = Aramaic.
Syllab's = syllables.
.Particip'al = participial.
Insep'rables = inseperables.
Gender's = gender is .
Frequentativ's = frequentatives.