



# A Comparative Study of Syriac and Kurdish Phonemic Systems Based on a Manuscript from Early 20<sup>th</sup> Century

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## Abstract

This study intends to focus on the vicinity between Kurdish and Syriac languages and the need for interchangeability between two different languages and peoples because of daily commerce, habits and common culture and proverbs of the surrounding areas of Iraqi Kurdistan region.

The study tries to show the labour of Syriac language in Early 20<sup>th</sup> Century to adapt its own phonemic system (a Semitic language) to the Kurdish phonemic system (an Indo-European language) with examples from manuscript No. 964 from the depository of the Chaldean Antonian Order of Saint Hormizd in Alqosh - Nineveh.

**Keywords:** phonemic system, phonemes, scripts, manuscript, interchangeability.

## 1. Introduction

Syriac and Kurdish belong to two different linguistic families that are distinct from each other, thus, the similarities cannot be ascribed to common genetic ancestry or linguistic affinity of the two languages. It is noteworthy that Syriac language belongs to the Afro-asiatic family macro division of languages and it is situated within the Semitic family precisely known as the Aramaic branch, whereas, the Kurdish language and its three major dialects: Northern (Kurmanji), Central (Sorani) and Southern (Palevani) belong to the Indo-European family under the Indo-Iranian subdivision and its continuation of the line of north-western Iranian languages (Thackston, 2006).

However, due to the promiscuity of these ethnic/linguistic groups and their need to communicate for everyday life in commerce, culture, habits...etc., in the course of time an interchangeability process took place in those areas, namely, southern Turkey, northern Iraq, western Iran and eastern Syria.

## 2. Literature review

Al-Qinai mentions a famous saying: 'A pure language is a poor language' (2000, p. 1). Therefore, this process of daily mutual exchange has enriched both languages/dialects. However, the major impact was on the minor ethnic/linguistic group which has absorbed much more linguistic features in such a way that we can easily distinguish it in most of the North Eastern New Aramaic [NENA] languages/dialects. On this regard few remarks were exposed by Lipinski E. (2001, pp. 430-31; 464). For a thorough investigations on this field a detailed survey was made by Mengozzi A. (2011), where he cites the most influential and imminent scholars in this field. It is indispensable to refer to the immense work carried out by these scholars in setting the foundations for the NENA such as: (Khan G. 2004, 2009, 2011, 2012, 2018) and (Mutzafi, H. 2004, 2008), (Sabar, Y. 2002) and (Fox, S.E. 1997).

Depending on the geographical areas, each of NENA dialects exhibits particular assimilations of the dominant language such as Turkish, Farsi and Arabic and nowadays even English and other modern languages in the diaspora. The influence of Kurdish is absent in standard Syriac



which underwent a previous process in its earlier stages with Hebrew, Persian and more-so with Greek. Nevertheless, in this period of ramification of both Syriac and NENA's, we witness an opening towards multilingualism, multiculturalism and sociolinguistic profile (Dehqan, M. & Mengozzi, A. 2014).

The Greek influence on Syriac is very evident especially in the seventh century due to a great number of translations. The studies on Syriac translation techniques were discussed thoroughly in the works of Brock (1967, 1971, 1975, 1979, 1980, 1982, 1994, 1996), and also the works of Wasserstein (1993, 1995).

Nevertheless, the composer of this collection has used the Standard Syriac and not any of the NENA languages/dialects though during his time the use of standard Syriac was diminished and subsided by numerous NENA's written forms of vernacular Syriac in Alqosh from the 17<sup>th</sup> century onwards (Mengozzi, 2011), and also with the rise of schools and national journals in Urmia in the 19<sup>th</sup> century (Murre-van den Berg, 1999).

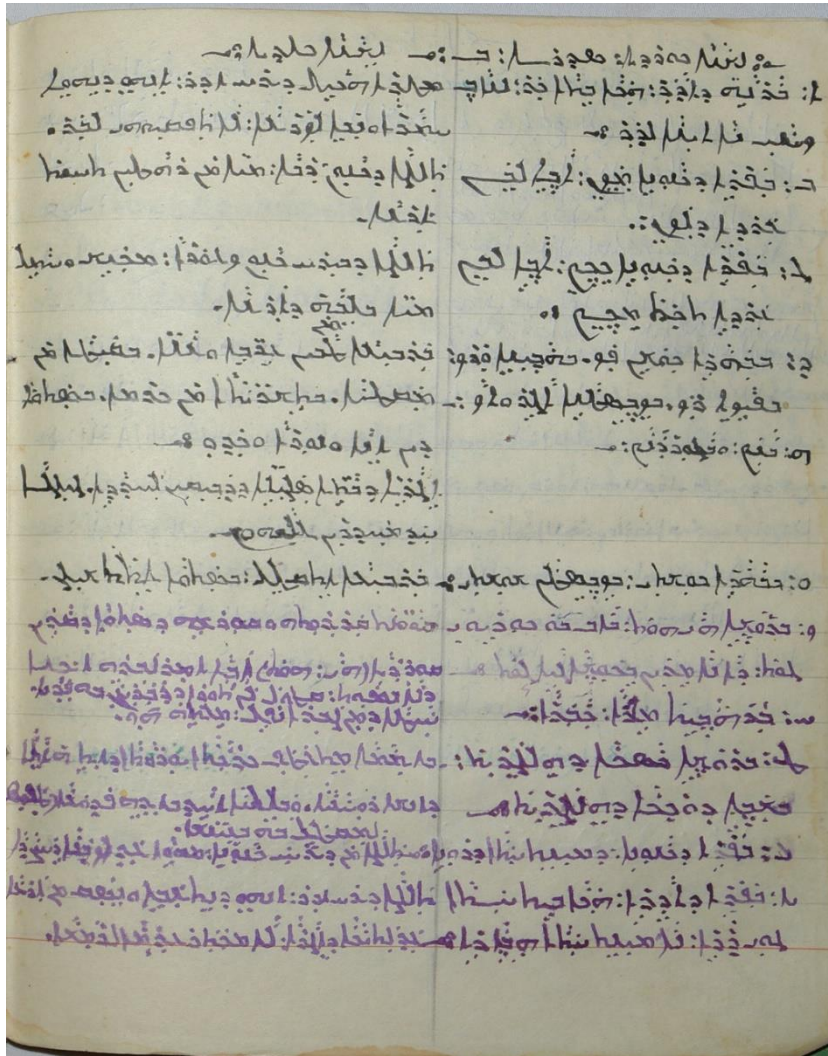
### 3. Methodology

Given the fact that Syriac and Kurdish are different in age, family and script. Besides, Syriac and most of NENA are written in Syriac script, while Kurdish is written generally in Perso-Arabic script and sometimes in Latin script. Nevertheless, due to certain circumstances, as shown above, of neighbouring and coexistence in the last centuries, some interchangeabilities and modifications occurred to adapt the phonemic system of Syriac to Kurdish since it is richer in phonemes. Besides, Syriac has adopted -most likely though its descendants of NENA- many Kurdish words that, in many cases, were borrowed from Arabic, Turkish or Farsi; the latter argument will not be discussed in this study.

In what follows we will expose both phonemic systems and then we will focus on the labour of Syriac writer/composer Fr. Sulaiman Shekho, who tried to give a matching system for Syriac/NENA speakers in order to be able to pronounce Kurdish as perfect as possible, and we will focus mainly on the consonant phonemes. Besides, writing Kurdish in Syriac transliteration, a case commonly referred to as *Garshuni* (Kiraz, G.A., 2019), (Mengozzi, A. 2007) helps one to learn Kurdish, or any other language, without spending time to learn another alphabet. This was the case in the last few centuries and even nowadays.

### 4. Description of the Manuscript

This manuscript is not found in the old catalogues, namely the catalogues of Scher (1906) and Vosté (1929), It has been recently catalogued with No. 964 by Haddad & Isaac (1988) as part of the depository of the Chaldean Antonian Order of Saint Hormizd (O.A.O.C.), one of the biggest religious-private collections in Iraq, about which a historical account and its importance has been published by the author Yohanna (2015). This depository hosts 1176 catalogued MSS and hundreds of un-catalogued MSS.



Coloured reproduction of page 8 from Ms 964

The manuscript is written on a normal copybook measuring 205 mm × 160 mm, 20 lines for each page, 60 leaves where some pages are left in blank in the middle and in the end. The MS has no title, date, composer/copyist name and page numbers. According to Haddad & Isaac (1988), this MS was written by Fr. Sulaiman Shekho (O.A.O.C.) from Alqosh. In the register of the Chaldean monks kept in the Monastery of Our Lady Protector of the Crops under No. 287, we find this note about him written in Syriac:

*Fr. Sulaiman Shemmo Shekho, born in Alqosh, wore the monastic habit professing the solemn vows in the Monastery of Our Lady in front of Abbot Shmuel Jamil in 10 January 1915, was ordained priest in the Monastery of Saint George by his Beatitude Patriarch Emmanuel II on 1 November 1936. He died in the same monastery in 1972, and then his body was transferred to the cemetery of the monks in the Monastery of Our Lady.*

We presume that he wrote this MS in his early monastic life before becoming a priest as most monks did before getting engaged in pastoral services. Therefore, it is suggested that this MS is from the early 20<sup>th</sup> century.

The manuscript has been divided into two columns entirely and starts alphabetically according to the Syriac system, where each letter is a chapter starting at the top of the page. Nevertheless, the composer has inserted two separate chapters for the Kurdish letters (خ and چ), while (ژ) is within chapter (ج), and chapters (ڤ and ځ) are usually written in Kurdish with



(س and ت) but the composer preferred to use (س and ت) instead, knowing that these letters might be of different origin rather than Kurdish, or because the dialectical pronunciation of Badînî has underwent an isomorphic alteration resulting in this confusion.

The first column at the right-hand side of each page is reserved for the Kurdish proverbs (written in Garshuni, *i.e.*, transliteration in Syriac script) and the second column is for the Syriac translation of the proverbs. Hence, at first glance it seems that the entire MS is in Syriac language, but as for the intenders it is in Syriac script entirely, but in two different languages, namely Syriac and Kurdish.

This MS contains: 891 proverbs, of which 37 are not translated into Syriac; 19 proverbs were accidentally dropped from the beginning of chapter (*He*) and there is a miss-numbering which leads to a gap of (4) numbers in this chapter; at the very end of the MS there is an addendum to three chapters, namely (*Beth, Waw* and *He*). These proverbs derive from the Kurdish context typically from south-western Kurmanji or Badînî (Thackston, 2006).

The binding of the MS is a bit loose but generally in fair condition. The script is an Eastern vocalized Syriac, written in black, violet, brown, blue, green and pink inks using a stylo or a regular pen (few proverbs are written with pencil). The MS exhibits many corrections and overwriting which suggest that this collection of proverbs was continuously being updated, which made some of these proverbs to be erroneously arranged within each chapter or they were put in circles or inserted between the lines.

### 5. Exposition of both phonemic systems

According to the Kurdish Academy of Language website and the resources mentioned in this study, we have two tables (see below, No. 1 & 2) for the Kurdish consonant and vowel phonemes. The consonant phonemes in Kurdish are generally considered to be 29: the voiceless glottal stop /ʔ/ or Hamza (ܥ) is not to be mixed with the vowels /a/, /â/ represented with (ا). The phonemes /ʕ/, /ħ/ and /ɣ/ are not considered originally Kurdish by many scholars, such as Bedir-Xan (2002).

The phonemes may exhibit some regional peculiarities, such as: /ɣ/ changes into /χ/; /ħ/ to /h/; /v/ occurs rarely in Sorani...etc., according to Thackston (2006) and Kim (2010). The vowel phonemes in Kurdish, with all dialectical variations, can be represented in 8 long and short vowel phonemes. In Sorani there is no /ê/ present, as in Kurmanji, but it has /a/ instead.

In the tables mentioned (see below, No. 1 & 2) we have coloured in red the phonemes that are absent in Syriac/NENA, some of these are the spirantized form of (*Bgdkpt*) without following the rules of spirantisation (see below, table No. 3 & 4). At first glance, the Kurdish phonemic system shows nine consonant and one vowel phonemes that are not present in Syriac/NENA. On the contrary, Syriac has four consonant phonemes that are absent in Kurdish, of which the latter difference will not be tackled in this study.

It is noteworthy that in Syriac there are two distinct systems of writing and pronunciation, namely, Eastern and Western, and due to the fact that the MS is written in Eastern Syriac, which represents an earlier stage of Classical Syriac according to Muraoka (2005). Nevertheless, each one of these systems has its own imperfections; the Western system has the consonant phonemes /f/ and /v/, but is poorer in vowel ones; the Eastern system lacks /f/ and /v/ and instead has three kinds of /w/ and well-developed vowel phonemes. That is why we have inserted /f/ and /v/ into the discussion of this study since the composer of the MS has solved the problem of his own Eastern system marking the letters (ܦ and ܦ) in such a way to reflect the missing phonemes.

Table No. 1 - Kurdish consonant phonemes

bilabial	labiodental	dental/alveolar palatal	velar	uvular	glotto- pharyngeal
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plosive	voiceless	/p/		/t/	/k/	/q/	/ʔ/
	voiced	/b/		/d/	/g/		
fricative	voiceless		/f/	/s/, /ʃ/	/x/, /ç/		/ħ/, /h/
	voiced		/v/	/z/, /ʒ/	/ɣ/, /dʒ/		/ʕ/
nasal		/m/		/n/			
lateral				/l/	/ʎ/		
flap				/ɾ/			
trill				/r/			
approximant		/w/		/j/			

Table No. 2 - Kurdish vowel phonemes

long vowel	/ɑ/	/û/	/i/		
short vowel	/a/	/u/	/ε/	/o/	/e/

Table No. 3 - Syriac consonant phonemes

		bilabial	labiodental	dental/alveolar palatal	velar	uvular	glotto- pharyngeal
Plosive	voiceless	/p/		/t/, /tʰ/	/k/	/q/	/ʔ/
	voiced	/b/		/d/	/g/		
Fricative	voiceless		/f/	/θ/, /s/, /sʰ/, /ʃ/	/x/		/ħ/, /h/
	voiced		/v/	/ð/, /z/	/ɣ/		/ʕ/
Nasal		/m/		/n/			
Lateral				/l/			
Trill				/r/			
Approximant		/w/		/j/			

Table No. 4 - Syriac vowel phonemes

long vowel	/ɑ/	/u/	/i/	
short vowel	/a/	/o/	/ε/	/e/

### 6. Transcribed examples

The nine Kurdish consonant phonemes which are absent in the Syriac phonemic system are presented below with two examples for each one, to demonstrate how they were transcribed in some examples from the MS with an English translation depending on the explanations given in the original Syriac. That is why it is described as (idiomatic or explained). Then, there is a Kurdish transcription, original Syriac translation and original Kurdish (Garshuni, Syriac transliteration).

#### 6.1 Examples for /tʃ/, Kurdish (چ), Syriac rendering (ܥܳ) ‘three dots under Kap’

A.



Original Kurdish (Garshuni, Syriac transliteration)	<p> <span style="font-family: Garshuni;">ܠܝܢ ܚܝܬܐ ܚܝܠܝܐ: ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ</span>                      (1- Aleph, p.1)                 </p>
Original Syriac translation	<p> <span style="font-family: Syriac;">ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ: ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ</span>                      ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ                 </p>
Kurdish transcription	<p> <span style="font-family: Garshuni;">ܠܝܢ ܚܝܬܐ ܚܝܠܝܐ: ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ</span>                      ܠܝܢ ܚܝܬܐ ܚܝܠܝܐ                 </p>
English translation (idiomatic - explained)	<p>He set fire of discord in the community, and then he went [recklessly to hide] in the basement.</p>

**B.**

Original Kurdish (Garshuni, Syriac transliteration)	<p> <span style="font-family: Garshuni;">ܠܝܢ ܚܝܬܐ ܚܝܠܝܐ: ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ</span>                      (8- Aleph, p.1)                 </p>
Original Syriac translation	<p> <span style="font-family: Syriac;">ܠܝܢ ܚܝܬܐ ܚܝܠܝܐ: ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ</span>                      ܠܝܢ ܚܝܬܐ ܚܝܠܝܐ                 </p>
Kurdish transcription	<p> <span style="font-family: Garshuni;">ܠܝܢ ܚܝܬܐ ܚܝܠܝܐ: ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ ܘܗܘ ܚܝܬܐ ܠܝܢ ܚܝܠܝܐ</span>                      ܠܝܢ ܚܝܬܐ ܚܝܠܝܐ                 </p>
English translation (idiomatic - explained)	<p>The fire said: I'm dying. The wood said: I'm ready [to light you]. The hay said: I'm better than you [the wood] to light it [the fire].</p>

\* Uncertain of its origin, it might be ܠܝܢ ܚܝܬܐ or ܘܗܘ ܚܝܬܐ a branch of tree or a certain bush or plant. Form the context it can be grasped as wood used for fireplaces. An old man from Zakho has affirmed that the same word he used to use for the random grown trees in the mountains of the villages of *Omra*.

\*\* He uses the same Kurdish word in Syriac with the transition of ܘܗܘ to ܘܗܘ. The proper Syriac word is ܘܗܘ that is the same pronunciation migrated in Arabic then to Kurdish with some modifications which means 'hay' a very flammable material.

**6.2 Examples for /f/, Kurdish (ف), Syriac rendering (ܦ) 'a dot above Pe'**

**A.**

Original Kurdish (Garshuni, Syriac transliteration)	<p> <span style="font-family: Garshuni;">ܦܝܢܝܐ ܕܚܝܠܝܐ ܚܝܠܝܐ: ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ</span>                      (2- Beth, p.8)                 </p>
Original Syriac translation	<p> <span style="font-family: Syriac;">ܦܝܢܝܐ ܕܚܝܠܝܐ ܚܝܠܝܐ: ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ</span>                      ܦܝܢܝܐ ܕܚܝܠܝܐ ܚܝܠܝܐ                 </p>
Kurdish transcription	<p> <span style="font-family: Garshuni;">ܦܝܢܝܐ ܕܚܝܠܝܐ ܚܝܠܝܐ: ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ</span>                      ܦܝܢܝܐ ܕܚܝܠܝܐ ܚܝܠܝܐ                 </p>
English translation (idiomatic - explained)	<p>Snow of Canon the Great [January] is water that runs underneath the ground.</p>

**B.**

Original Kurdish (Garshuni, Syriac transliteration)	<p> <span style="font-family: Garshuni;">ܦܝܢܝܐ ܕܚܝܠܝܐ ܚܝܠܝܐ: ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ</span>                      (3- Beth, p.8)                 </p>
Original Syriac translation	<p> <span style="font-family: Syriac;">ܦܝܢܝܐ ܕܚܝܠܝܐ ܚܝܠܝܐ: ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ</span>                      ܦܝܢܝܐ ܕܚܝܠܝܐ ܚܝܠܝܐ                 </p>
Kurdish transcription	<p> <span style="font-family: Garshuni;">ܦܝܢܝܐ ܕܚܝܠܝܐ ܚܝܠܝܐ: ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ ܘܗܘ ܦܝܢܝܐ ܕܚܝܠܝܐ</span>                      ܦܝܢܝܐ ܕܚܝܠܝܐ ܚܝܠܝܐ                 </p>
English translation (idiomatic - explained)	<p>Snow of Canon the small [December] collects and stores water within ground.</p>

**6.3 Examples for /y/, Kurdish (غ), Syriac rendering (ܓ) 'spirantized Gamel'**





	دێخێته هه‌رته‌ده‌که‌ یه‌رفه‌ ده‌خه‌به‌ هه‌غه‌که‌ خه‌ر سه‌نه‌که‌.
Kurdish transcription	کی دونیا خوار، ژن و میتر دین یار
English translation (idiomatic - explained)	He who lives well, [is like] husband and wife who live in peace.

**B.**

Original Kurdish (Garshuni, Syriac transliteration)	جێته‌: عه‌به‌ده‌خه‌ر ته‌ته‌.
Original Syriac translation	فیه‌که‌ سه‌جیل که‌ ده‌ ده‌ته‌که‌ به‌ر که‌ ده‌به‌که‌: چه‌ ده‌ده‌ده‌ ده‌ده‌که‌
Kurdish transcription	خیاره، شتوونکی داره
English translation (idiomatic - explained)	A Sandgrouse [(a bird) can be distinguished whether good or bad] from its blackness.

**6.6 Examples for /h/, Kurdish (ج), Syriac rendering (ܰ) ‘no evident sign’**

**A.**

Original Kurdish (Garshuni, Syriac transliteration)	له‌خه‌ره‌ سه‌سه‌که‌ هه‌به‌که‌: هه‌به‌که‌ له‌ به‌که‌ سه‌سه‌که‌.
Original Syriac translation	ج‌ له‌ سه‌ره‌ وێ شاشا و نه‌فه‌، و له‌ مأل ئینه‌ ئووفه‌
Kurdish transcription	ل سه‌رئ وئ شاشا و نه‌فه‌، و له‌ مأل ئینه‌ ئووفه‌
English translation (idiomatic - explained)	He puts a [fancy] coloured hat on his head, [but] at home he has nothing to eat.

**B.**

Original Kurdish (Garshuni, Syriac transliteration)	چه‌ به‌که‌ سه‌سه‌که‌: هه‌به‌ته‌به‌که‌ ج‌له‌.
Original Syriac translation	که‌به‌که‌ ده‌به‌به‌که‌ له‌ به‌به‌ته‌به‌که‌ چه‌ به‌که‌ ج‌به‌که‌: ج‌به‌که‌ ج‌به‌که‌ ج‌به‌که‌
Kurdish transcription	ژن بینه‌ شماله‌، وکو‌ر چه‌ خاله‌
English translation (idiomatic - explained)	If you bring a wife to your home, your son will resemble his uncles.

**6.7 Examples for /v/, Kurdish (ڤ), Syriac rendering (ܰ) ‘three dots under Beth’**

**A.**

Original Kurdish (Garshuni, Syriac transliteration)	هه‌به‌ته‌به‌که‌ ج‌به‌به‌که‌: ج‌به‌به‌ته‌به‌که‌ ج‌به‌به‌که‌.
Original Syriac translation	ج‌به‌به‌که‌ ج‌به‌به‌که‌: ج‌به‌به‌ته‌به‌که‌ ج‌به‌به‌که‌.
Kurdish transcription	بیه‌هاری کوشتی، بزڤستان شوشتی
English translation (idiomatic - explained)	In spring it was killed, in winter it was washed. [referring to sheep and its wool].

**B.**

Original Kurdish (Garshuni, Syriac transliteration)	هه‌به‌ته‌به‌که‌ ج‌به‌به‌که‌: ج‌به‌به‌ته‌به‌که‌ ج‌به‌به‌که‌.
Original Syriac translation	که‌به‌به‌که‌ ج‌به‌به‌که‌ ج‌به‌به‌که‌: ج‌به‌به‌ته‌به‌که‌ ج‌به‌به‌که‌.







Kurdish transcription	هه‌کا نان بتیرسی، بۆچی دیتیژی ده‌ڤیمن سوۆتی
English translation (idiomatic - explained)	If you are eating bread [alone], why do you say that you burned your mouth and lips?

### 7. Conclusions

This study tried to show the endeavour of Syriac speaking people to deal with the complexities of various phonetic phenomena in both Syriac and Kurdish languages. Therefore, it primarily aims to show the creativity of Syriac/NENA speakers in elaborating a matching system to pronounce Kurdish as adequately as possible while focusing mainly on the consonant phonemes. Thus, the vowel phonemes, the variations in long/short vowels, vowel contraction, diphthongs and assimilation were not dealt with, alongside with the long vowel phoneme /û/ in Kurdish (وو) which has no clear sign to mark it in Syriac. Notwithstanding, all the arguments left behind can set a path for a further study.

Furthermore, the study of the Syriac phonemes (/tʰ/, /θ/, /sʰ/ and /ð/) was impertinent to this study since the manuscript is presenting Kurdish in Syriac not otherwise. On the other hand, the contextualization of the proverbs, their themes and cultural usage should be studied separately with more sociocultural backgrounds and tools where some scholars have already set some preliminary surveys and studies like (Sabar, Y. 1982) and (Oncu, M. 2020).

Therefore, to sum up the efforts of the composer in making the Syriac phonemic system more flexible in order to represent all the Kurdish consonant phonemes we saw how he added more diacritical signs in all the eighteen examples presented in this study (two for each consonant phoneme not present in Syriac), and here is the resumé:

- 1- /ʃ/ Kurdish (چ) is rendered in Syriac as (ܦ) by putting three dots under ܦ;
- 2- /f/ Kurdish (ڤ) is rendered in Syriac as (ڤ) by putting a dot above ڤ;
- 3- /ɣ/ Kurdish (غ) is rendered in Syriac as the spirantized (ܦ);
- 4- /z/ Kurdish (ج) is rendered in Syriac as (ܦ) by putting a wave sign under ܦ;
- 5- /x/ Kurdish (خ) is rendered in Syriac as the spirantized (ܦ);
- 6- /ʃ/ Kurdish (چ) has no evident sign in Syriac (ܦ);
- 7- /v/ Kurdish (ڤ) is rendered in Syriac as (ڤ) by putting three dots under ڤ;
- 8- /dʒ/ Kurdish (ج) is rendered in Syriac as (ڤ) by putting three dots under ڤ;
- 9- /t/ Kurdish (ت) has no evident sign in Syriac (ܦ).

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## دراسة مقارنة للأنظمة الصوتية السريانية والكوردية إستناداً على مخطوطة من أوائل القرن العشرين

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### مُلخَص

تهدف هذه الدراسة إلى التركيز على التجاور بين اللغتين الكوردية والسريانية وضرورة التبادلية بين لغتين وشعبيين مختلفين بسبب التجارة اليومية والعادات والثقافة المشتركة والأمثال الشعبية في المناطق المحيطة باقليم كردستان العراق. تحاول هذه الدراسة إظهار جهد اللغة السريانية في أوائل القرن العشرين لتكييف نظامها الصوتي (لغة سامية) للنظام الصوتي الكوردي (لغة هندو-أوروبية) مع أمثلة من المخطوط المرقم 964 من خزانة الرهبنة الأنطونية الهرمزدية الكلدانية في ألقوش - نينوى.

**الكلمات الدالة:** النظام الصوتي، الفونيمات، نظام الكتابة، المخطوطات، التبادلية.

تويژينه وهى به راوورد كردن له سيسته مى دهنگ تيوان سريانى كوردى پشتبه ستن به ده ستنووسىكى سه ره تايى سه دهى بيسته م

سامر سه وريشو يوحننا

كۆليزى پهروه ده - به شى زمانى سريانى / زانكۆى سه لاهه دين-هه ولىر

### پوخته

ئامانجى ئەم تويژينه وهى چركردن له دراوسيه تى تيوان ههردوو زمانى كوردى وسريانى وئالوگۆر كردن بازرگانى رۆژانه ونه ريتى رۆشنبيري هاوبه ش تيوان ههردوو زمان وههردوو گه ل وههروهها پهنده كانى ميللى له ناوچه كانى ده ورووبه رى هه ريمى كوردستان عيراق. ئەم تويژينه وهه وهولى ئەوه ده دات كۆشى زمانى سريانى له سه ره تاي سه دهى بيسته مدا پيشان بدات بۆ گونجاندى دهنگى سريانى (زمانى سامى) له گه ل سيسته مى دهنگى كوردى (زمانى هيندۆ- ئەوروپى) له گه ل پهنده كانى كه له ده ستنووسيدايه وژماره كهى ٩٦٤ كه له گه نجينه ي ره به نهى ئەلته نتۆنيه الهرمزديه كلدانى له ئەلقۆش- نهينه وا دايه.

**وشه كانى هئما:** سيسته مى دهنگ، دهنگى زمانه وانى، سيسته مى نووسين، ده ستنووسه كان، ئالوگۆر كردن.