

HIGHER SECONDARY COURSE

SYRIAC EAST

CLASS - XI



Government of Kerala

DEPARTMENT OF EDUCATION

State Council of Educational Research and Training
(SCERT); Kerala

2015

THE NATIONAL ANTHEM

Jana-gana-mana adhinayaka, jaya he
Bharatha-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya gatha.
Jana-gana-mangala-dayaka jaya he
Bharatha-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he!

PLEDGE

India is my country. All Indians are my brothers and sisters.

I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

I shall give my parents, teachers and all elders respect, and treat everyone with courtesy.

To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

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Foreword

Dear Students,

Syriac is one of the oldest languages in the world. It belongs to the Semitic family of languages. It is used as a literary language, official liturgical language and as a language of communication in some places up to the present day. The study of Syriac language was kept alive in Kerala along with Sanskrit and Arabic over the centuries and is being taught as one of the languages in our universities. The widely used Syriac loan words in Malayalam are clear evidence of its influence in Kerala culture, religion and language. Here is an exciting journey in to the classical language whose treasures are awaiting to be explored.

The study of Syriac is intended to inculcate interest in students to understand the great classics of Syriac literature and to translate them in to modern languages and to enable the student to communicate functionally. Syriac Text Book for Standard XI aims at to enrich the learner's vocabulary, grammatical competency and communicative ability through various interesting and familiar situations. The Text is designed according to the learner centered, activity based and process oriented curriculum. Each lesson has a theme, a discourse, activities, grammatical knowledge to be achieved, language ability and skills to be acquired

Hope the students will make best use of this book in enriching their competency in Syriac

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**Certain icons are used in this
textbook for convenience**



Activities



Points to remember

Lesson 1

ܐܠܦ






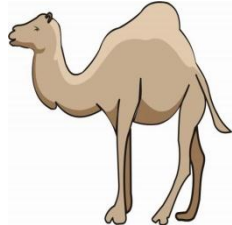
ܐܠܦ ܐܠܦ ܐܠܦ

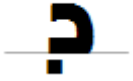
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ܐܠܦ ܐܠܦ ܐܠܦ ܐܠܦ ܐܠܦ

There are twenty two letters in Syriac. All letters are written and read from right to left.

<u>Letters</u>	<u>Name</u>	<u>Meaning</u>
 Alap	ܐܠܦ	
 Beth	ܒܝܬ	
 Gamel	ܓܡܠܐ	



Dalath



He



Vau



Zain



Heth



Ⲫ

Theth

Ⲫⲏⲥ



Ⲛ

Yodh

Ⲛⲓⲛ



Ⲕ

Kap

Ⲕⲓⲛ



Ⲗ

Lamad

Ⲗⲓⲛ



Ⲙ

Mim

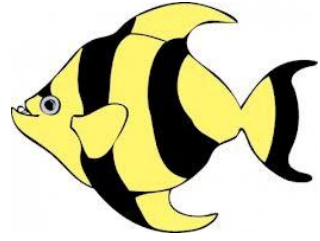
Ⲙⲓⲛ



ⲛ

Noon

ⲛⲉ



Ⲉ

Semkath

Ⲉⲙⲕⲁⲧⲏ



Ⲉ

E

Ⲉⲛⲉ



Ⲉ

Pe

Ⲉⲛⲉ



Ⲉ

Sadhe

Ⲉⲥⲁⲧⲏ



ק

Qop

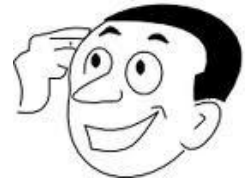
קוף



ר

Resh

רש



ש

Sin

שן



ט

Tau

טא



Pronounce the letters in the following way

Letters	Pronunciation	
	ENGL:	MAL:
ⲁ	a	അ
ⲃ	b, bh	ബി, വി
Ⲅ	g, gh	ഗ
Ⲇ	d, dh	ദ
Ⲉ	h	ഹ
Ⲑ	v	വി
Ⲓ	z	സി
Ⲕ	ḥ	ഹ
Ⲗ	ṭ	ത
Ⲙ	y	യ
Ⲛ (Ⲛ, ⲛ)	k, kh	ക

ⲓ	l	ⲗ
ⲙ (ⲙ)	m	ⲙ
ⲛ (ⲛ, ⲛ)	n	ⲛ
ⲥ	s	ⲥ
ⲉ	e (a)	ⲉ
ⲡ	p, ph	ⲡ
Ⲩ	ʃ	Ⲩ
Ⲙ	q	Ⲙ
ⲣ	r	ⲣ
Ⲥ	ʒ	Ⲥ
ⲧ	t, th	ⲧ, ⲧ

Lesson 2

ܩܘܠܘܢ

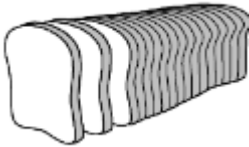
ܟܕܒܝܥ ܢܦܩܕܘܢ

ܟܕܒܝܥ ܢܦܩܫܕܘܢ

ܟܕܒܝܥ ܕܡܫܕܘܢ

ܟܠܡ

What are these dots which you find above and below the letters? They represent vowels. There are two systems of vowels in Syriac namely the Dot System or East Syriac vowel system and the Greek System or the West Syriac vowel system. The vowels are placed above or below the letters. Look at the dots given for the letters below.



ܟܣܦܘܢ

ܕܒܠܘܢ



ܒܝܘܢ

ܟܠܦܘܢ



East Syriac Vowel Signs

· —	a (short)	അ	· 𐤀
· · —	ā (long)	ആ	· · 𐤀
· · · —	e (short)	എ	· · · 𐤁
· · · · —	ē (long)	ഏ	· · · · 𐤁
· · · · · —	i, ee	ഇ, ഇയ	· · · · · 𐤂
· · · · · · —	u, oo	ഉ, ഉയ	· · · · · · 𐤃
· · · · · · · —	o, ō	ഒ, ഓ	· · · · · · · 𐤄

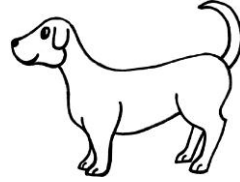
West Syriac Vowel Signs

· —	a	അ, ആ	· 𐤀
· · —	e	എ, ഏ	· · 𐤁
· · · —	o	ഒ, ഓ	· · · 𐤄
· · · · —	i	ഇ, ഇയ	· · · · 𐤂
· · · · · —	u	ഉ, ഉയ	· · · · · 𐤃

Read the syllables



پ پ پ پ پ پ



د د د د د د



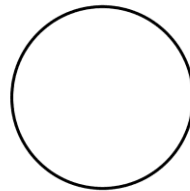
ب ب ب ب ب ب



ت ت ت ت ت ت



ج ج ج ج ج ج

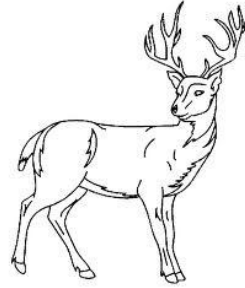


س س س س س س

Note the following words:



ܢܗܘܢܐ



ܢܝܘܢܐ

There are diphthongs or combination of vowels and letters in Syriac. In East Syriac
 ܐܘ has both short and long pronunciation.

ܐܘ

au / āu ܐܘ, ܐܘܘܪܘܫܝܡܐ

ܦܘܠܟܗܘܡܐ / ܦܘܠܟܗܘܡܐ

ܐܝ

ai ܐܝܗܘܐ

ܦܝܢܐ

Read the following words:



ܦܘܠܟܗܘܡܐ

ܦܘܠܟܗܘܡܐ



ܦܘܠܟܗܘܡܐ

ܦܘܠܟܗܘܡܐ





بَحْتَن

بَحْتَن



If any one of the letters **حجهد** is prefixed to a word which begins with a vowelled **ا** the vowel sound goes to the prefix. eg:- **حَجَّحْتَن**



Vowel less final **ه** is silent.



The following three words are written without vowels.

مهك (methol) **كك** (kol) **ممن** (min)

Read the following words



يَحْتَن

يَحْتَن



Here the second letter doubles in the pronunciation.

Doubling is the mode of pronouncing a single consonant as if it were two. When a vowelled letter is preceded by another with a short vowel it is doubled.

eg. **حَجَّحْتَن** , **حَجَّحْتَن**

Read the following words



ܩܘܨܘܢܐ

ܩܘܨܘܢܐ



Here ܩ has two different pronunciation.

The six letters ܩ ܕ ܕ ܕ ܕ ܕ have two different articulations: the hard called **Kusaya** indicated by a dot placed above the letters, and the soft, called **Rukakha** indicated by a dot below. eg. ܩܘܨܘܢܐ , ܩܘܨܘܢܐ

Note: A small line given below or above a letter shows that, the particular letter is not pronounced. e.g. ܩܘܨܘܢܐ

Read the following word

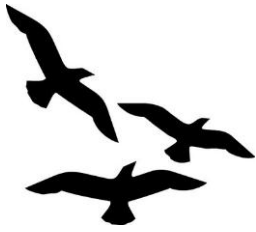
ܩܘܨܘܢܐ



Here ܩ and ܩ are pronounced as one consonant. This is called assimilation.

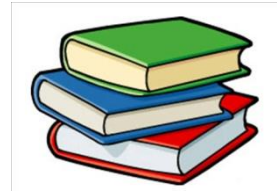
Assimilation is the mode of pronouncing two consonants as one. Assimilation takes place between the same letters. e.g. ܩܘܨܘܢܐ (ettabbar), between the letters of same organ, especially ܩ ܕ ܕ ܕ e.g. ܩܘܨܘܢܐ (hattha =new) and between the letters of similar articulation in the middle of a word; ܩ ܩ ܩ ܩ as, ܩܘܨܘܢܐ (hayussana = pitiful). Here the loss of the assimilated (1st) letter is compensated by the doubling of the following letter.

Note the following words



بِقَدِّ

حَجَّتْ



What are the two horizontal dots placed above these words? They are called 'sayame'.

Sayame (Ribui) are two horizontal dots (¨) placed above the words to denote plural number: as in **بِقَدِّ** = names, **حَجَّتْ** = they have said. As in the latter example, when the word contains the letter **ح**, the dot over **ح** usually is made to coalesce with one of the plural dots.



II. A. Apply all the vowels to the following letters. Follow the example.

تف تم تب تي تـ تـ
 2 1 2 1 2 1 2 1 2 1 2 1
 دك مد دب دي دـ دـ

II. B. Find out letters with the vowels ُ ُ ِ ِ ِ and ِ from the following words.

بِعَبْدِي يَلْتَمِسُ يَلْتَمِسُ يَلْتَمِسُ

II. C. See the pictures and find the missing vowels:



اِحْمَلْ

سَلِمَ



مَلِكْ

سَجَدْ



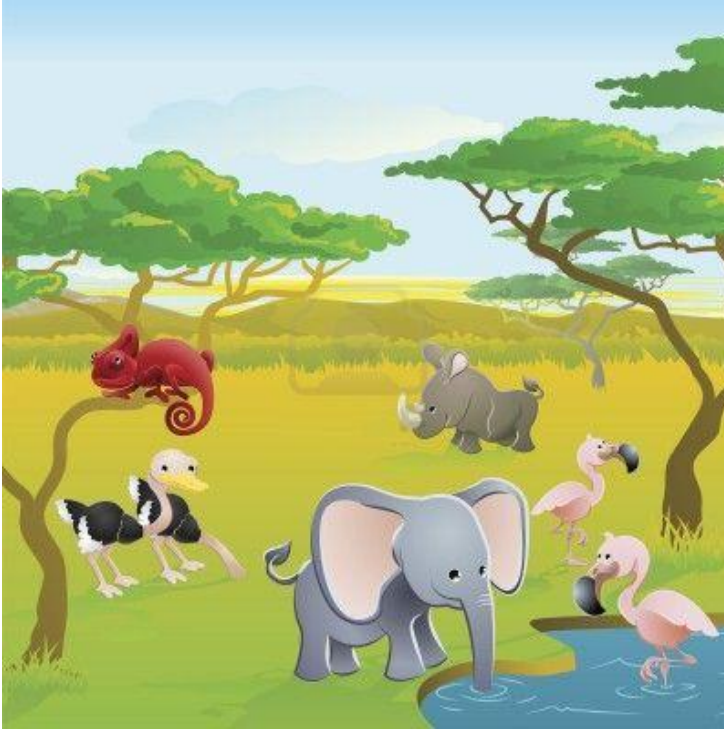
II. D. Write two words each which contain Kusaya and Rukakha.

II. E. Five pairs of words are given below. Only one in each pair is correct. Choose the correct word.

سَلِمَ	سَلِمَ
فَلِحْ	فَلِحْ
فَلِحْ	فَلِحْ
فَلِحْ	فَلِحْ
فَلِحْ	فَلِحْ

Lesson 3

ܝܥܘܒ ܕܢܝܫܬܘܗ



ܝܥܘܒ ܕܢܝܫܬܘܗ. ܝܥܘܒ ܕܢܝܫܬܘܗ.

ܕܢܝܫܬܘܗ ܕܢܝܫܬܘܗ ܕܢܝܫܬܘܗ. ܕܢܝܫܬܘܗ ܕܢܝܫܬܘܗ.

ܕܢܝܫܬܘܗ ܕܢܝܫܬܘܗ ܕܢܝܫܬܘܗ. ܕܢܝܫܬܘܗ ܕܢܝܫܬܘܗ.

ܕܢܝܫܬܘܗ ܕܢܝܫܬܘܗ ܕܢܝܫܬܘܗ. ܕܢܝܫܬܘܗ ܕܢܝܫܬܘܗ.

Answer the questions given below:

1. **حفظاً ١٤٤٤ ١٤٤٤ ١٤٤٤؟**
2. **حفظاً ١٤٤٤ ١٤٤٤ ١٤٤٤؟**
3. **حفظاً ١٤٤٤ ١٤٤٤ ١٤٤٤؟**
4. **حفظاً ١٤٤٤ ١٤٤٤ ١٤٤٤؟**
5. **حفظاً ١٤٤٤ ١٤٤٤ ١٤٤٤؟**

1. **١٤٤٤**

2. **١٤٤٤**

3. **١٤٤٤**

4. **١٤٤٤**

5. **١٤٤٤**

The numerals from one to nineteen have got masculine and feminine gender. One to five are given below

Fem	Mas
١٤٤٤	١٤٤٤
١٤٤٤	١٤٤٤
١٤٤٤	١٤٤٤
١٤٤٤	١٤٤٤
١٤٤٤	١٤٤٤

Let us recite the rhyme:

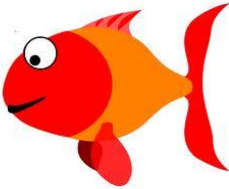
بجد هجدب هكجأ: بجد بكدأ.
بذدأ بصدأ: بصدأ بكتصب.
سبأ بقدبم هكج: بقدبم بكتصب.
بذدأ بصدأ: بذدأ بصدأ.

Read the following:

بصدأ بكتصب بقدبم هجدب



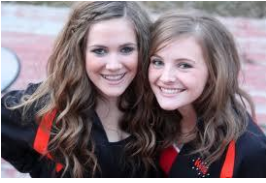
See the picture and write the correct number of the objects



1 هجدب



2 هجدب



3 **بكتبة**



4 **سفن**



5 **پقچت**



6 **بكتبة**

Observe the calendar for the month of June 2014 and find out the days?

Calendar- June 2014

بجنت	حذوت	بمبنت	بذنت	بکنت	بذنت	ببنت
٠	٥	٥	٦	٦	٦	٦
٦	٦	٦	٦	٦	٦	٦
٦	٦	٦	٦	٦	٦	٦
٦	٦	٦	٦	٦	٦	٦
٦	٦	٦	٦	٦	٦	٦
					٦	٦

بمبنت

٦ - 1
٦ - 3
٥ - 5
٠ - 7
٦ - 9

٦ - 2
٦ - 4
٥ - 6
٦ - 8
٦ - 10

Ⲁ	-	20	ⲁ	-	30
Ⲃ	-	40	Ⲃ	-	50
ⲃ	-	60	ⲃ	-	70
Ⲅ	-	80	Ⲅ	-	90
ⲅ	-	100	ⲅ	-	200
Ⲇ	-	300	Ⲇ	-	400



The letters of the alphabet are used to express numerals

- ✚ The units (ie 1-9) are expressed by the first nine letters ⲁ to ⲉ
- ✚ The tens (ie 10-90) are expressed by the succeeding nine letters ⲁ to ⲉ .
- ✚ The hundreds from 100 to 400 are expressed by the remaining four letters ⲅ to Ⲇ .
- ✚ The hundreds from 100 to 900 are expressed by placing a dot above the letters ⲁ to ⲉ (eg. ⲁ̇ =100: Ⲃ̇ = 200: ⲃ̇ = 300: Ⲅ̇ = 400 etc.).
- ✚ To get the thousands a slanting line is placed below the letters.
(eg. ⲁ̸ = 1000: Ⲃ̸ = 2000).
- ✚ The lakhs are expressed by placing a straight line below the letters.
(eg. ⲁ̣ =100000 Ⲃ̣ = 200000: ⲃ̣ = 300000).
- ✚ The crores are expressed by two slanting lines below the letters.
(eg. ⲁ̸̸ = 10000000: Ⲃ̸̸ = 40000000).

1000-9000	100-900	10-90	1-9
1000 ܠ	100 ܚ	10 ܝ	1 ܐ
2000 ܡ	200 ܚ	20 ܚ	2 ܒ
3000 ܟ	300 ܟ	30 ܟ	3 ܓ
4000 ܕ	400 ܕ	40 ܕ	4 ܔ
5000 ܥ	500 ܥ	50 ܥ	5 ܕ
6000 ܦ	600 ܦ	60 ܦ	6 ܥ
7000 ܩ	700 ܩ	70 ܩ	7 ܦ
8000 ܚ	800 ܚ	80 ܚ	8 ܩ
9000 ܛ	900 ܛ	90 ܛ	9 ܚ



III. A. Prepare a calendar for the month of July 2014

III. B. Provide Syriac letters for the Cardinal numbers.

102	23	67	85	99
12	21	44	65	77
1978	1543	2012	999	444

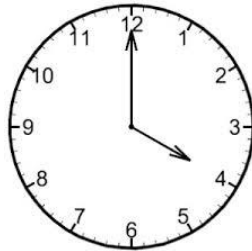
III. C. Find out Syriac letters for the following

3,000	30,000	200,000
20,000	600,000	3,000,000
10,000,000	40,000,000	90,000,000

III. D. When one entered the concert there he saw a board in which the numbers of the songs are written using Syriac letters. Now replace it with cardinal numbers

ܦ	ܝ
ܚ	ܘ
ܩ	ܟ
ܠ	ܡ
ܫ	ܢ

III. E. Write the time given in the watches



III. F. Write your own date of birth using Syriac letters

III. G. Provide Syriac letters to the cardinal numbers and complete the table as in the examples.

ܦ / ܝ 14	ܩ / ܟ 12	ܠ / ܠ 11
6	72	198
835	1973	2014

Lesson 4

نَحْنُ نَحْبِبُ



أَنَا أَنَا نَحْنُ نَحْبِبُ نَحْنُ. هَذَا هَذَا نَحْبِبُ نَحْبِبُ نَحْنُ.
هَذَا هَذَا نَحْبِبُ نَحْبِبُ نَحْنُ. هَذَا هَذَا نَحْبِبُ نَحْبِبُ نَحْنُ.
هَذَا هَذَا نَحْبِبُ نَحْبِبُ نَحْنُ. هَذَا هَذَا نَحْبِبُ نَحْبِبُ نَحْنُ.
هَذَا هَذَا نَحْبِبُ نَحْبِبُ نَحْنُ.

Read the passage given above and write the names of persons, animals, birds, places and things in different boxes as in the example.

Persons	Animals	Birds	Places	Things
أَنْتَ	بِذْنِ	بِهِمْ بِجَهَنَّمَ	تَحْتِ	بِشَيْءٍ
	عَبْرَ			
	بِغَلٍّ			
	بِزَكْرٍ			
	دَنْجَانٍ			

Read the passage

تَحْتِ أَسْمَاءٍ زَيْدِيٍّ
 تَحْتِ أَسْمَاءٍ عَبْرَ
 أَسْمَاءٍ يَمِينٍ زَيْدِيٍّ
 أَسْمَاءٍ يَمِينٍ بِيَدِيٍّ

All the underlined words are nouns. A noun can be the name of a person, animal, place or thing. Usually the nouns ending in **تِ** are masculine singular and those ending **تَ** are masculine plural and **تِ** are feminine singular and those ending in **تِ** are feminine plural.



شَجَرَةٍ

شَجَرَةٍ





كِتَابٌ

كُتُبٌ



Words ending in كِتَابٌ form their plural by changing the vowel into كُتُبٌ .



بَلْبَةٌ



بَلَبَاتٌ

Nouns ending in بَلْبَةٌ form their plural by adding an additional vowel ُ to the letter that just precedes بَلْبَةٌ. To get the plural number of those words end in بَلَبَاتٌ and بَلْبَةٌ are changed into بَلَبَاتٌ : and بَلْبَةٌ is changed into بَلَبَاتٌ .



قَلَمٌ



قَلَمَاتٌ

Nouns ending in قَلَمٌ make their plural by adding a vowel ُ to the letter just precedes قَلَمٌ .

FP	FS	MP	MS
فلاخ ²	فلاخ ²	فلاخ ²	فلاخ ²
فلافت ²	فلافت ²	فلافت ²	فلافت ²
فلافت ²	فلافت ²	فلافت ²	فلافت ²
فلافت ²	فلافت ²	فلافت ²	فلافت ²

Many words have got entirely new words as their number and gender

F P	F S	M P	M S
فلافت ²	فلافت ²	فلافت ²	فلافت ²
فلافت ²	فلافت ²	فلافت ²	فلافت ²
فلافت ²	فلافت ²	فلافت ²	فلافت ²
فلافت ²	فلافت ²	فلافت ²	فلافت ²
فلافت ²	فلافت ²	فلافت ²	فلافت ²
فلافت ²	فلافت ²	فلافت ²	فلافت ²
فلافت ²	فلافت ²	فلافت ²	فلافت ²
فلافت ²	فلافت ²	فلافت ²	فلافت ²
فلافت ²	فلافت ²	فلافت ²	فلافت ²



IV. A. Complete the table with rhyming words

فلافت² فلافت² فلافت² فلافت²

 فلافت²

يَحْتَدُّ

يُجَنِّدُ

IV. B. Find out the matching words from Group B to those given in group A.

A

B

يُفَضِّلُ

يُحَلِّبُ

يَحْتَدُّ

يُجَنِّدُ

يُحَلِّبُ

يُحَلِّبُ

يُجَنِّدُ

يُفَضِّلُ

يُحَلِّبُ

يُحَلِّبُ

IV. C. Complete the following sentences choosing the correct word from the box.

(يُحَلِّبُ . يَجِبُ . يُفَضِّلُ . يُجَنِّدُ . يَحْتَدُّ . يَحَلِّبُ)

1 يجب يَحَلِّبُ

2 يجب يَحْتَدُّ

3 يجب يَجِبُ

4 يجب يَحْتَدُّ

5 يجب يَحَلِّبُ

6 يجب يَحْتَدُّ

IV. D. List the things found in the shop



IV. E. Find out the matching words from Group B to those given in group A.

A	B
بِقَمَحَةٍ	فَلَحَظَ
جَذَمَ	بِحَبْذٍ
مَلَبَسَ	بُنْزٍ
بِضَمٍّ	كُدُّ
فَلَحَجَةٍ	مَلَبَسَ

IV. F. Choose the appropriate word from the bracket and complete the following.

(بِقَمَحٍ مَلَبَسَ فَلَاحَ حَبْذٍ بِنْزٍ بِنْزٍ)

1 بِنْزٍ فَلَاحَ : هَذِهِ

2 دُخَانَ مَلَبَسَ : دُخَانَةٌ

3 بِنْزٍ حَبْذٍ : هَذِهِ

4 كُدُّ جَبْذٍ : جَبْذَةٌ

5 بِنْزٍ حَبْذٍ : بِنْزٌ

Lesson 5

ܝܫܚܦܢܐ ܕܒܝܬ



ܦܢܐ ܕܝܫܚܦܢܐ ܕܒܝܬ

ܐܢܐ ܕܝܫܚܦܢܐ ܕܢܘܢܐ

ܕܒܝܬ ܕܝܫܚܦܢܐ ܕܝܫܚܦܢܐ

ܕܝܫܚܦܢܐ ܕܝܫܚܦܢܐ

2. به چه کلماتی توصیف می‌کنی؟

مدرسین را

2. به چه کلماتی توصیف می‌کنی؟

مدرسه را

The following are some of the persons connected with school. Now write four describing words connected with them. One is done for you.

مدرسه را

معلمین را

مدرسه را

مدرسه را

مدرسه را

Nouns and adjectives have got number and gender. Adjectives are qualifying words. They agree with each other in number and gender.

سه کتاب را

سه کتاب را

سه کتاب را

سه کتاب را

Read the following

F P	F S	M P	M S
٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢
٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢
٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢
٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢
٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢
٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢
٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢	٢ ٢ ٢

A noun and an adjective should agree with each other in number and gender. An adjective is written after the noun. See the Examples given below:

٢ ٢ ٢ ٢ ٢ ٢
 ٢ ٢ ٢ ٢ ٢ ٢
 ٢ ٢ ٢ ٢ ٢ ٢



V. A. Some of the words are given misplaced. Discuss in pair and write them in the correct order and make meaningful sentences.

١ ٢ ٢ ٢ ٢

2 نَجَبٌ حَجَبٌ

3 فَلَافَتْ بِحَبِطٍ

4 مَدَسَبْتُ مَلَفْتُ

5 دَسَفْتُ نَجَبٌ

6 نَجَبٌ دَسِبْتُ

V. B. Choose the correct word from the box and complete the sentences

1 يَهْدِفُكُ (دُنْتُ / دُنْتُ)

2 مَلَفْتُ (مَدَسَبْتُ / مَدَسَبْتُ)

3 دَسَفْتُ (نَجَبٌ / نَجَبٌ)

4 فَلَافْتُ (بِحَبِطٍ / بِحَبِطٍ)

V. C. Rewrite the sentences with the words given in brackets at the proper place.

1 يَنْتُ فَلَافْتُ نَجَبٌ (نَجَبٌ)

2 نَجَبٌ نَجَبٌ نَجَبٌ (نَجَبٌ)

3 نَجَبٌ نَجَبٌ نَجَبٌ (نَجَبٌ)

4 نَجَبٌ نَجَبٌ نَجَبٌ (نَجَبٌ)

5 نَجَبٌ نَجَبٌ نَجَبٌ (نَجَبٌ)

V. D. Choose the correct word from the bracket and complete the sentences

(تَجَبُّدٌ ۡ تَجَبُّدٌ ۡ دُتُّ ۡ وَحَفْدٌ ۡ)



1 تَجَبُّدٌ ۡ



2 دُتُّ ۡ

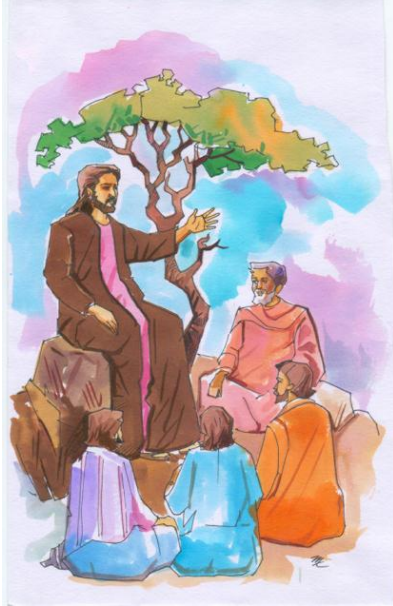


3 تَجَبُّدٌ ۡ



4 دُتُّ ۡ

Lesson 6



فكفتن دخت

يخت لخت لخت. هذقسه. عيتتت.

يخت لخت لخت جيتت

يخت لخت لخت

يخت لخت لخت جيتت

يخت لخت لخت جيتت

يخت لخت لخت جيتت

يخت لخت لخت جيتت

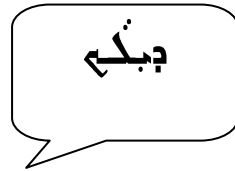
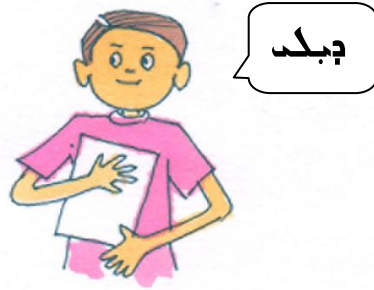
يخت لخت لخت جيتت

بِقَا بَقَا جَقَا
بَقَا بَقَا بَقَا بَقَا
بَقَا بَقَا بَقَا بَقَا

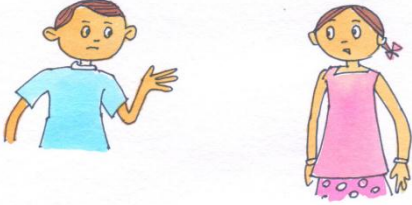
Let us observe the usages given in the narrative such as

بَقَا بَقَا
بَقَا بَقَا
بَقَا بَقَا

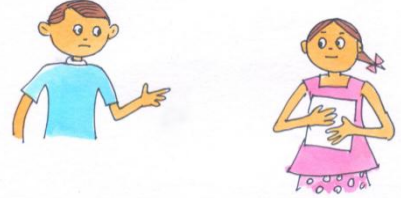
Personal Pronouns



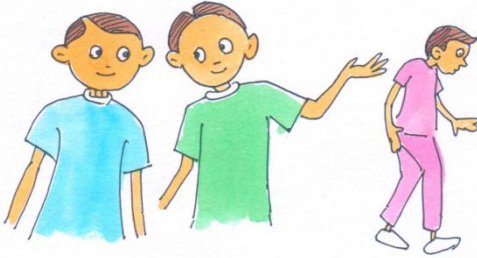
بچہ



بچہ



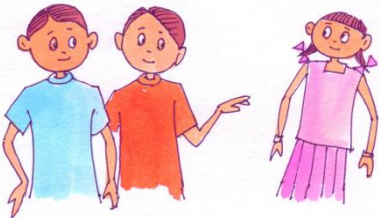
ہا



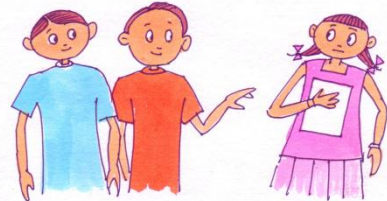
بچہ



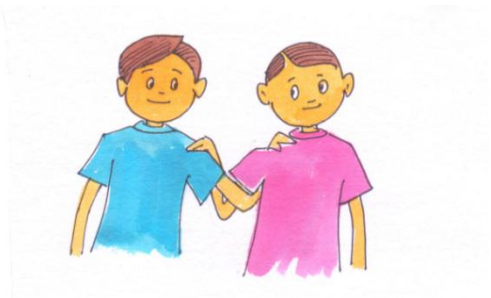
ہا



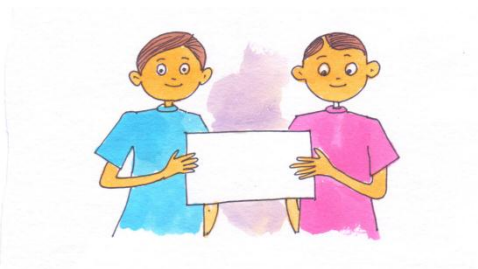
بچہ



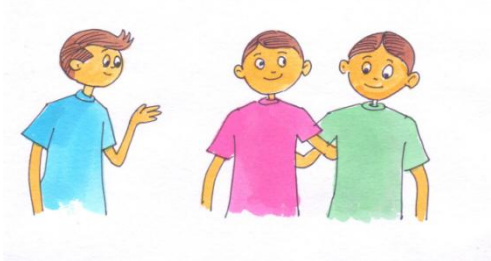
سَبَّ



بَيَّنَّا



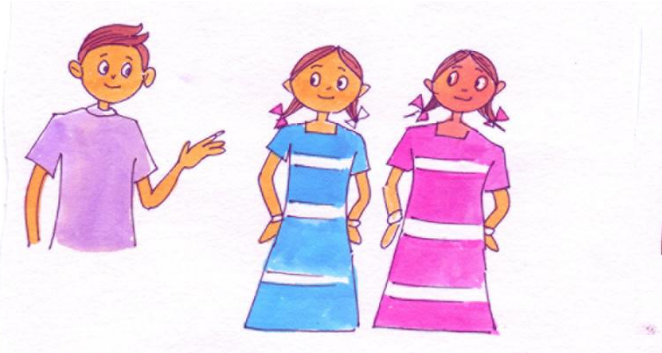
بَيَّنَّهُ



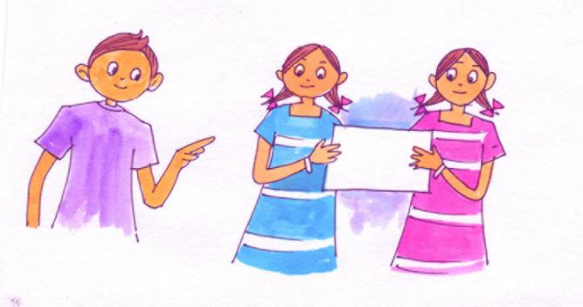
بَيَّنَّاهُ



بَيَّنَّاهُمَا



بَيَّنَّاهُمَا



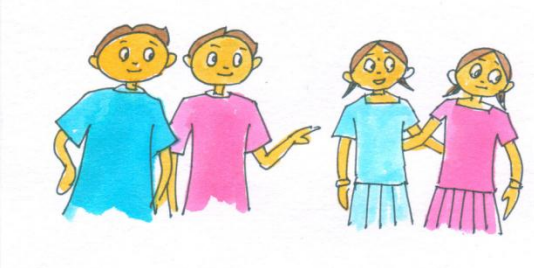
يُوفى



يُجلسه



يُفتا



يُجلسوا



These personal pronouns can be used as verb 'to be' agreeing with the subject in gender, number and person. When they are used as verbs the **ا** of **يُفتا** and the **ا** of **يُجلسه** and **يُجلسوا** are occulted as in the following examples.

The third person plural verbs are **يُفتا** and **يُجلسوا**

يَقْنُ يَكْلُنْ قَانْ	سِبْ يَكْبُ سِبْ
يَقْنُ يَدَنْتْ يَقْنُ	يَقْنُ يَكْبُتْ يَقْنُ
يَقْنُ يَكْبُتْ يَقْنُ	يَقْنُ يَكْبُتْ يَقْنُ
سِبْ شَنْتْ سِبْ	سِبْ شَنْتْ يَقْنُ
سِبْ يَقْنُتْ سِبْ	سِبْ يَقْنُتْ يَقْنُ

The following sentences are not correct. Read carefully the above passage and correct the sentences.

يَقْنُ يَقْنُ يَكْبُ

يَقْنُ يَقْنُ يَكْبُتْ يَقْنُ

يَقْنُ يَقْنُ يَكْبُتْ يَقْنُ

يَقْنُ سِبْ يَكْبُتْ يَقْنُ

يَقْنُ يَقْنُ يَكْبُتْ يَقْنُ

A dialogue between two friends is given below. But there are some mistakes. Can you correct it?

يَقْنُ / يَقْنُ

يَقْنُ: يَقْنُ يَكْبُتْ

يَقْنُ: يَقْنُ يَكْبُتْ

يَقْنُ: سِبْ يَكْبُتْ يَقْنُ

يَقْنُ: سِبْ يَكْبُتْ يَقْنُ

Write four sentences about your friends. Begin the sentences with the usages like

بِقَدَمِ / بِقَدَمِ / بِسَبَبِ / سَبَبِ / سَبَبِ / سَبَبِ / بِقَدَمِ / بِقَدَمِ / بِقَدَمِ

Eg: بِقَدَمِ

.....
.....
.....
.....

Recite the song below

بِقَدَمِ بِقَدَمِ بِقَدَمِ بِقَدَمِ بِقَدَمِ بِقَدَمِ

What are the uses of the letters ك ه ج ت ?

The four letters ك ه ج ت are used to make cases.			
The meanings of the four letters are as follows:			
in, with, by	ت	eg:	بِقَدَمِ By the king
of	ج	eg:	بِقَدَمِ Of the king
and	ه	eg:	بِقَدَمِ And the king
to, for	ك	eg:	بِقَدَمِ To, for the king

These letters are prefixed to the nouns to get different cases. If the first letter of the noun does not have a vowel this prefix receives an ا vowel.

eg: بِقَدَمِ بِقَدَمِ

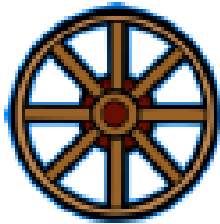
The letters **ك ه ث** are added to personal pronouns to make declensions

كـ تـ جـ هـ ثـ **ك** كـ **هـ** هـ **ثـ** ثـ
 كـ تـ جـ هـ **ك** كـ **هـ** هـ **ثـ** ثـ

Read the following:-



1 اَنا ۛ ڪٿڻ



2 اَنا ۛ ڪٿڻ

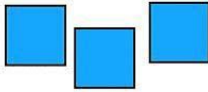


3 اَنا ۛ ڪٿڻ

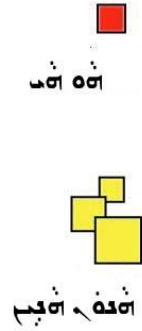
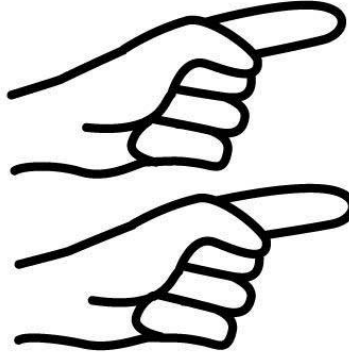
Demonstrative Pronouns



ܐܝܢܐ ܕܗܝܘܢܐ



ܐܝܢܐ



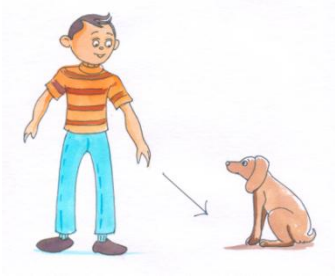
ܐܝܢܐ ܕܗܝܘܢܐ

ܐܝܢܐ ܕܗܝܘܢܐ

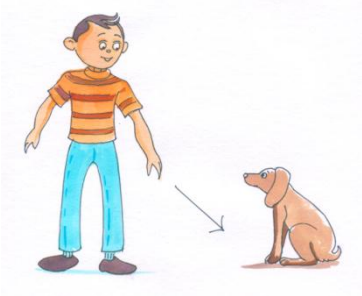


Singular			Plural		
M	F		M	F	
ܐܝܢܐ	ܐܝܢܐ	this	ܐܝܢܐ		these
ܐܝܢܐ	ܐܝܢܐ	that	ܐܝܢܐ	ܐܝܢܐ	those

The first set point to the objects nearest to the speaker and the second set point to distant objects.



تَهْ تَهْ جَلْبَن



تَهْجَبْ يَهْفَهْ جَلْبَن



تَهْ تَهْ جَلْبَن



تَهْجَبْ يَهْفَهْ جَلْبَن



Read the following rhyme

ܫܢܢܐ ܩܠܚܢܐ ܢܝܚܝܩܢܐ
ܫܚܘܢܐ ܩܠܚܘܢܐ ܢܝܚܝܩܘܢܐ
ܫܚܘܢܐ ܩܠܚܘܢܐ ܢܝܚܝܩܘܢܐ
ܫܚܘܢܐ ܩܠܚܘܢܐ ܢܝܚܝܩܘܢܐ

Write similar rhymes using the word: ܫܚܘܢܐ and complete the sentences

ܫܚܘܢܐ ܩܠܚܘܢܐ
ܫܚܘܢܐ ܩܠܚܘܢܐ
ܫܚܘܢܐ ܩܠܚܘܢܐ
ܫܚܘܢܐ ܩܠܚܘܢܐ

Place ܫܚܘܢܐ ܩܠܚܘܢܐ ܢܝܚܝܩܘܢܐ to get the meaningful Syriac sentences

ܩܠܚܘܢܐ
ܫܚܘܢܐ

..... ٲٲ

..... ٲٲ

..... ٲٲ

Conversation

ٲٲ: ٲٲ ٲٲ ٲٲ ٲٲ

ٲٲ ٲٲ ٲٲ ٲٲ

ٲٲ ٲٲ ٲٲ ٲٲ

ٲٲ ٲٲ ٲٲ ٲٲ

ٲٲ: ٲٲ ٲٲ ٲٲ ٲٲ

ٲٲ ٲٲ ٲٲ ٲٲ

ٲٲ ٲٲ ٲٲ ٲٲ

ٲٲ ٲٲ ٲٲ ٲٲ

Read the rhyme given below

شَه آه كَذَّ

شَهفَ ، يَهفَ ، كَهفَ

شَهفَ آهفَ كَهفَ

شَهفَ يَهفَ كَهفَ

Write similar rhyming sentences using the word **كَلَفَفَ**

..... كَلَفَفَ آه

..... كَلَفَفَ

..... كَلَفَفَ آه

..... كَلَفَفَ يَهفَ



VI. A. Complete the sentences using the words given in the box.

(كَلَفَفَ ، يَهفَ ، كَهفَ ، شَهفَ ، شَهفَ ، يَهفَ ، كَهفَ)

1 يَهفَ شَهفَ

2 كَهفَ شَهفَ

3 شَهفَ كَهفَ

4 يَهفَ ، كَهفَ ، شَهفَ

5 يَهفَ كَهفَ

VI. B. Rewrite the following sentences changing the underlined words (masculine forms into feminine forms and vice versa). Follow the example:

بِقَمَه بِلَكْنَه بِقَمَه

بِقَمَه بِلَكْبَه بِقَمَه

1 بِقَمَه بِلَكْنَه بِقَمَه

2 بِقَمَه بِلَكْبَه بِقَمَه

3 بِقَمَه بِلَكْنَه بِقَمَه

4 بِقَمَه بِلَكْبَه بِقَمَه

5 بِقَمَه بِلَكْنَه بِقَمَه

VI. C. Make five sentences in Syriac as it is given in the example.

E.g.: بِقَمَه بِلَكْنَه بِقَمَه

1 بِقَمَه

2 بِقَمَه

3 بِقَمَه

4 بِقَمَه

5 بِقَمَه

VI. D. Write **فَلَحَظَ** **تَلَفَّظَ** **تَلَجَّبَ** in front of each word to make sentences.

فَلَحَظَ 1.

تَلَفَّظَ 2.

تَلَجَّبَ 3.

تَلَفَّظَ 4.

تَلَجَّبَ 5.

VI. E. Place **تَلَجَّبَ** **تَلَفَّظَ** **تَلَجَّبَ** **تَلَفَّظَ** in front of each word to get the correct meaning.

تَلَجَّبَ 1

تَلَفَّظَ 2

تَلَجَّبَ 3

تَلَفَّظَ 4

VI. F. Arrange the words in the proper order and make a meaningful sentence.

فَلَحَظَ / **تَلَفَّظَ** / **تَلَجَّبَ** 1

تَلَجَّبَ / **تَلَفَّظَ** / **تَلَجَّبَ** 2

تَلَفَّظَ / **تَلَجَّبَ** / **تَلَجَّبَ** 3

فَلَحَظَ / **تَلَفَّظَ** / **تَلَجَّبَ** 4

تَلَجَّبَ / **تَلَجَّبَ** / **فَلَحَظَ** 5

Lesson 7

ﺯﺑﻮ ﻭ ﺩﺟﺘﻔﻨﺆ



ﺯﺑﻮ ﻭ ﺩﺟﺘﻔﻨﺆ ﻳﺠﻨﺒﺆﺥ ﺧﻔﻲ : ﻫﻨﺠﺊ ﻓﻠﺤﻮﻧﻪ :

ﻳﻴﺴﻮﻱ ﻳﻴﺘﺘﻲ ﺯﺟﻨﺆ ﺩﺟﺘﻔﻨﺆ ﺯﻯ ﺗﺰﺩﻧﺆ.

ﺗﻮﺝ ﺟﻢ ﺎﺳﻔﻨﺆ ﺩﻫﻮﻳﺘﻨﺆ ﻧﻪﻓﺘﻨﺆ :

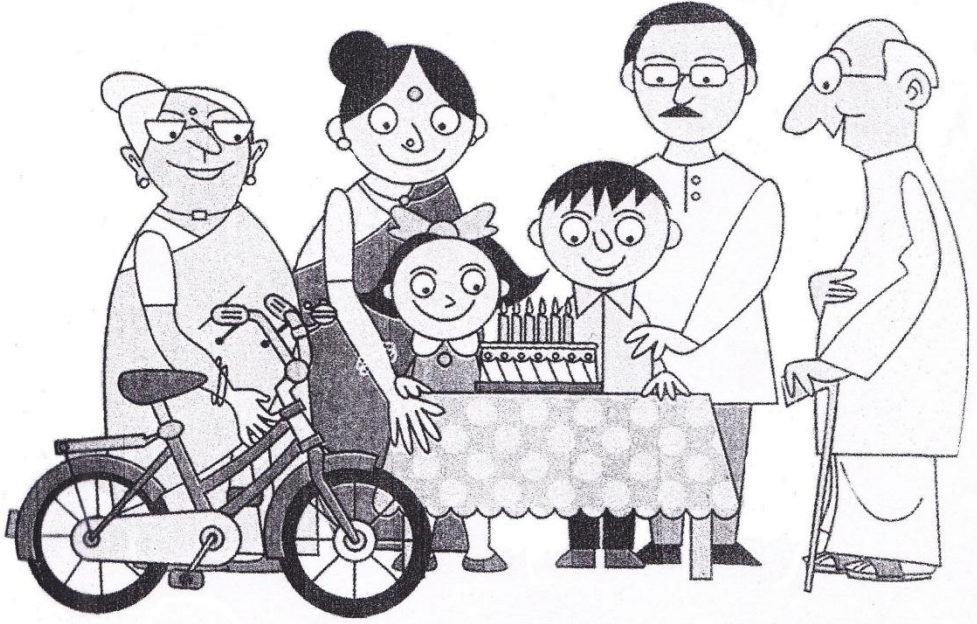
ﻓﻮﺧﻮﻩ ﺟﻢ ﺷﻪﺟﺘﻢ ﻓﻮﺳﺨﻮﺗﻢ ﺯﺟﻨﺆ ﺩﺯﻯ ﺳﻨﺐ ﺧﻨﺴﻢ ﺎﺳﻨﺘﻨﺘﻢ .

ﻫﻨﺰ ﺗﻮﺟﻠﻢ ﺎﻳﻤﻮﻧﺆ : ﻳﺰﻛﺰ ﻓﻨﻲ ﻭ ﺟﻢ ﺗﺒﺘﺰ . ﻳﻴﻬﻠﻚ ﺩﺩﺑﻠﻜﻲ ﺗﻮﺝ

ﻓﻠﺤﻮﻧﺆ ﻫﻨﺴﻠﻜﺰ ﻫﻴﻴﺘﻔﻨﺆ ﺎﺗﻠﻠﻜﺰ ﺗﻠﻤﺒﻲ . ﺯﺑﻮ .

In the passage given above, many words have undergone certain changes. We shall understand it through the table given below.

فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل
فصل	فصل	فصل



Read the following sentences.

ܦܪܝܫܐ ܐܗܘ ܗܘܝܟܐ

ܐܘܘܪܝܢܐ ܐܗܘ ܗܘܝܟܐ

ܥܘܠܡܐ ܐܗܘ ܗܘܝܟܐ

ܐܘܪܝܢܐ ܐܗܘ ܗܘܝܟܐ

ܥܘܠܡܐ ܐܗܘ ܗܘܝܟܐ

ܐܘܪܝܢܐ ܐܗܘ ܗܘܝܟܐ

ܥܘܠܡܐ ܐܗܘ ܗܘܝܟܐ

ܐܘܬܘܪܐ ܐܘܬܘܪܐ

ܐܘܬܘܪܐ ܐܘܬܘܪܐ

ܐܘܬܘܪܐ ܐܘܬܘܪܐ



- ✓ Pronominal suffixes are the shortened forms of pronouns attached to the end of a noun to denote their possession. Usually they are ܐ ܘ ܐܘ ܐܘܪܐ ܐܘܪܐ

eg:- ܐܘܬܘܪܐ = My king ܐܘܬܘܪܐ = Our king

ܐܘܬܘܪܐ = My kings ܐܘܬܘܪܐ = Our kings

- ✓ These forms are added to the stem or to the root of a noun. The stem or the root is formed by dropping the last vowel of a noun.

Eg. ܐܘܬܘܪܐ / ܐܘܬܘܪܐ

- ✓ Suffixes are seen in two different lines.

- Suffixes added to the singular nouns (nouns ending in ܐܘܪܐ)
- Suffixes added to the plural nouns (nouns ending in ܐܘܪܐ)

ܐܘܬܘܪܐ

ܐܘܬܘܪܐ

ܐܘܬܘܪܐ	ܐܘܬܘܪܐ	ܐܘܬܘܪܐ	ܐܘܬܘܪܐ
ܐܘܬܘܪܐ	ܐܘܬܘܪܐ	ܐܘܬܘܪܐ	ܐܘܬܘܪܐ
ܐܘܬܘܪܐ	ܐܘܬܘܪܐ	ܐܘܬܘܪܐ	ܐܘܬܘܪܐ
ܐܘܬܘܪܐ	ܐܘܬܘܪܐ	ܐܘܬܘܪܐ	ܐܘܬܘܪܐ
ܐܘܬܘܪܐ	ܐܘܬܘܪܐ	ܐܘܬܘܪܐ	ܐܘܬܘܪܐ

Note these exceptional nouns.

أَبٌ father, إِخْوَانٌ brother and كَهَنَانٌ father-in-law.

Singular			Plural		
أَبٌ	أَبٌ	أَبٌ	أَبٌ	أَبٌ	أَبٌ
إِخْوَانٌ	إِخْوَانٌ	إِخْوَانٌ	إِخْوَانٌ	إِخْوَانٌ	إِخْوَانٌ
كَهَنَانٌ	كَهَنَانٌ	كَهَنَانٌ	كَهَنَانٌ	كَهَنَانٌ	كَهَنَانٌ
أَبٌ	أَبٌ	أَبٌ	أَبٌ	أَبٌ	أَبٌ
أَبٌ	أَبٌ	أَبٌ	أَبٌ	أَبٌ	أَبٌ



VII. A. Write five sentences using the word أَبٌ

- 1
- 2
- 3
- 4
- 5

VII.B. Add pronominal suffixes to أَبٌ

-
-
-
-
-

VII.C. Find out the appropriate words from the bracket and complete the following sentences.

..... (أَبٌ أَبٌ) حَبِيبٌ دُبُّكِي
 (أَبٌ أَبٌ) حَبِيبٌ دُبُّكِي

- حَنْتَا دِيكَا (حَنْتَا حَنْتَا)
 حَنْتَا دِيكَا (حَنْتَا حَنْتَا)
 حَنْتَا دِيكَا (حَنْتَا حَنْتَا)
 حَنْتَا دِيكَا (حَنْتَا حَنْتَا)
 حَنْتَا دِيكَا (حَنْتَا حَنْتَا)
 حَنْتَا دِيكَا (حَنْتَا حَنْتَا)

VII. D. Fill in the blanks with correct suffixed forms.

حَنْتَا		حَنْتَا	
حَنْتَا	----	حَنْتَا	----
----	حَنْتَا	حَنْتَا	----
----	حَنْتَا	----	حَنْتَا
حَنْتَا	----	----	حَنْتَا
----	حَنْتَا	حَنْتَا	----

VII. E. Use the hints given in the brackets and add suffixes to any two of the following nouns to get the possessive meaning.

(م د ه ه)

1 فِلَاظ

2 حَنْتَا

3 فِلَاظ

4 دِيكَا

VII. F. Change any two of the following words as given in the bracket.

(فلكد فلكح فلكج فلكد فلكد
فلكج فلكد فلكج فلكد فلكد)

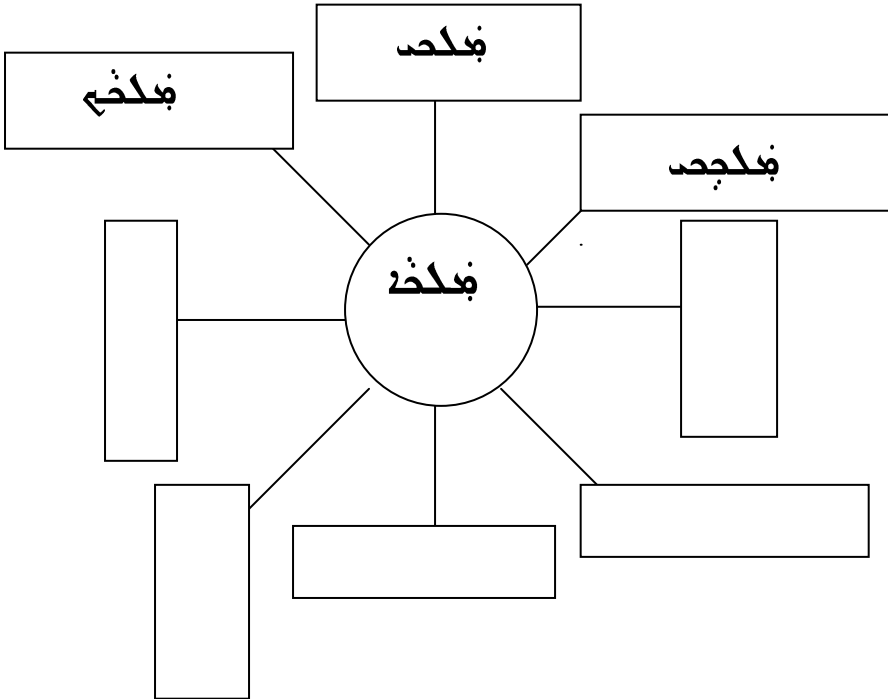
1 حُكِدَ

2 فُكِدَ

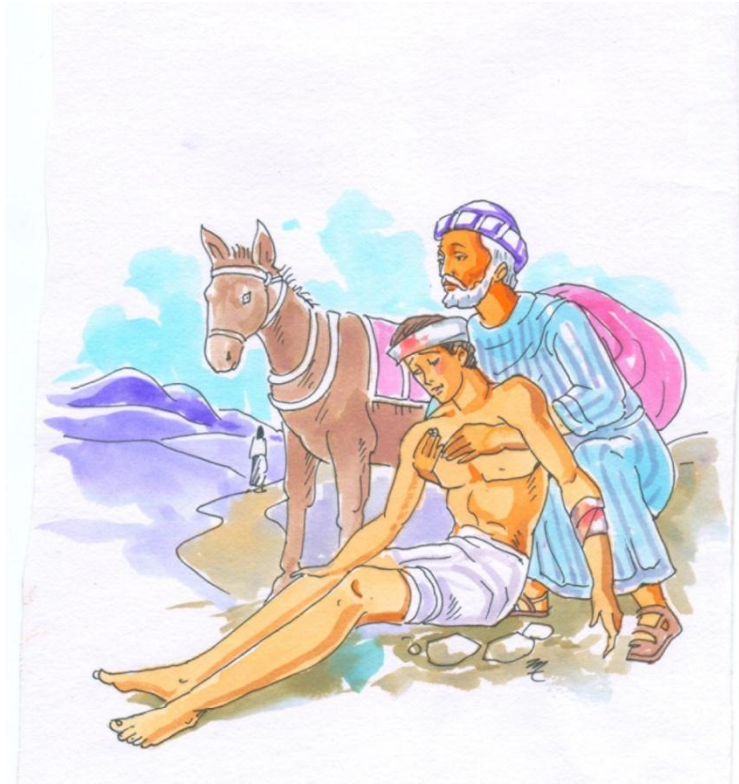
3 كُجِدَ

4 يُلَكِدُ

VII. G. Find out five similar words deriving from the central word to complete the boxes as the examples given and write them in your answer sheet.



Lesson 8



ܩܕܝܫܐ ܠܒܢܝܢܝܢܐ

ܝܦܘܨܐ ܕܥܣܐ ܒܥܘܕܐ : ܠܒܢܝܢܝܢܐ ܕܥܣܐ ܕܥܘܕܝܠܐ ܠܒܢܝܢܝܢܐ:

ܕܥܘܕܝܠܐ ܕܥܣܐ ܕܥܘܕܝܠܐ : ܕܥܘܕܝܠܐ ܕܥܣܐ ܕܥܘܕܝܠܐ:

ܕܥܘܕܝܠܐ ܕܥܣܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ

ܕܥܘܕܝܠܐ ܕܥܣܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ

ܕܥܘܕܝܠܐ ܕܥܣܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ ܕܥܘܕܝܠܐ

Answer the following questions:

1. فم حيسه فم ٤٥٤٤٤٤ ل٤٤٤٤٤٤؟

2. فم ففله ففله ففله ففله؟

3. فم ففله ففله ففله؟

Find out the verbs in the following passage:

فم ففله ففله ففله

فم ففله ففله ففله

فم ففله ففله ففله

فم ففله ففله ففله

فم ففله ففله ففله

فم ففله ففله ففله

فم ففله ففله ففله

فم ففله ففله ففله

فم ففله ففله ففله

فم ففله ففله ففله

Read the following rhyming sentences

دَجَب

دَجَبٌ جَدْبَةٌ

يَجِبُ جَدْبَةٌ

دَجَبٌ جَدْبَةٌ

دَجَبٌ جَدْبَةٌ

يَجِبُ جَدْبَةٌ

دَجَبٌ جَدْبَةٌ

دَجَبٌ جَدْبَةٌ

دَجَبٌ جَدْبَةٌ

دَجَبٌ جَدْبَةٌ

دَجَبٌ جَدْبَةٌ





يخدا

يخدا كسفن

يخدا كسفن

يخدا كسفن

يخدا كسفن

يخدا كسفن

يخدا كسفن

يخدا كسفن

يخدا كسفن

يخدا كسفن

يخدا كسفن



يلك

يلك كسفن

يلك كسفن

يلك كسفن

يلك كسفن

يلك كسفن

يلك كسفن

يلك كسفن

يلك كسفن

يلك كسفن

يلك كسفن



In Syriac as in other Semitic languages the majority of words are derived from roots which are generally of three radicals. These roots are the perfect tense, third person masculine, singular forms of verbs as **ܕܘܒ**

CLASSIFICATION OF VERBS

For the sake of convenience in treatment and facility in mastering the forms, verbs may be divided into four main classes:

I Class **ܕܘܒ** (The regular or strong verbs)

II Class **ܕܘܒܐ**

III Class **ܕܘܒܐ**

IV Class **ܕܘܒܐ**

Look at the following table and see the different endings.

ܕܘܒܐ		ܕܘܒܐ	
ܕܘܒܐ / ܕܘܒܐ	ܕܘܒܐ	ܕܘܒܐ / ܕܘܒܐ	ܕܘܒܐ
ܕܘܒܐ / ܕܘܒܐ	ܕܘܒܐ	ܕܘܒܐ / ܕܘܒܐ	ܕܘܒܐ
ܕܘܒܐ	ܕܘܒܐ	ܕܘܒܐ	ܕܘܒܐ
ܕܘܒܐ	ܕܘܒܐ	ܕܘܒܐ	ܕܘܒܐ
ܕܘܒܐ / ܕܘܒܐ	ܕܘܒܐ	ܕܘܒܐ / ܕܘܒܐ	ܕܘܒܐ



VIII. A. Use one single word for the following

ܗܘܘܢܐ ܗܘܘܢܐܢܐ (ܗܘܢܐ)

ܗܘܘܢܐܢܐܢܐ (ܗܘܘܢܐܢܐܢܐ)

ܗܘܘܢܐܢܐܢܐܢܐ (ܗܘܘܢܐܢܐܢܐܢܐ)

ܗܘܘܢܐܢܐܢܐܢܐܢܐ (ܗܘܘܢܐܢܐܢܐܢܐܢܐ)

ܗܘܘܢܐܢܐܢܐܢܐܢܐ (ܗܘܘܢܐܢܐܢܐܢܐܢܐ)

ܗܘܘܢܐܢܐܢܐܢܐܢܐܢܐ (ܗܘܘܢܐܢܐܢܐܢܐܢܐܢܐ)

ܗܘܘܢܐܢܐܢܐܢܐܢܐܢܐ (ܗܘܘܢܐܢܐܢܐܢܐܢܐܢܐ)

ܗܘܘܢܐܢܐܢܐܢܐܢܐܢܐܢܐ (ܗܘܘܢܐܢܐܢܐܢܐܢܐܢܐܢܐ)

ܗܘܘܢܐܢܐܢܐܢܐܢܐܢܐܢܐ (ܗܘܘܢܐܢܐܢܐܢܐܢܐܢܐܢܐ)

ܗܘܘܢܐܢܐܢܐܢܐܢܐܢܐܢܐ (ܗܘܘܢܐܢܐܢܐܢܐܢܐܢܐܢܐ)

VIII. B. Translate into Syriac

He wrote a book

ܗܘܘܢܐܢܐܢܐܢܐܢܐܢܐ

She wrote a book

- You wrote a book (m) -----
 You wrote a book (f) -----
 I wrote a book -----
 They wrote a book (m) -----
 They wrote a book (f) -----
 You wrote a book (m) -----
 You wrote a book (f) -----
 We wrote a book -----

VIII. C. Fill in the blanks with correct inflected forms.

كتب		تكتب	
-----	تكتب	-----	تكتب
تكتب	-----	تكتب	-----
تكتب	-----	تكتب	-----
-----	تكتب	تكتب	-----
تكتب	-----	تكتب	-----

VIII. D. Find out different forms of the following words.

كتب تكتب تكتب تكتب

VIII. E. Conjugate the following verbs in the past tense

- 1 يكتب 2 تكتب 3 كتب 4 يكتب 5 كتب
 6 يكتب 7 كتب 8 يكتب 9 يكتب

Lesson 9

FAREWELL OF MOSES AND AARON

Mar Balai

መኖሪ ዓባይ ለጳውሎስ ጳጳስ ገደብ
ገደብ ገደብ



1 የጳውሎስ ጳጳስ ገደብ

* ጳውሎስ ጳጳስ ገደብ

2 የጳውሎስ ጳጳስ ገደብ

* ጳውሎስ ጳጳስ ገደብ

3 የጳውሎስ ጳጳስ ገደብ

* ጳውሎስ ጳጳስ ገደብ

4 ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ

* ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ

5 ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ

* ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ

6 ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ

* ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ

1. Moses said: "Go in peace, the loving priest of the house of the Lord."
2. Aaron said: "Stay in peace, the loving brother who loved his master."
3. Moses said: "Go in peace, oh priest who offered perfect sacrifices."
4. Aaron said: "Stay in peace, oh brother who performed every mighty acts."
5. Moses said: "Go in peace, oh priest who fulfilled his master's will."
6. Aaron said: "Stay in peace, oh brother who brought down Manna for the people."

About the author

Mar Balai lived in the first half of the 5th century. Nothing is known of the life of this poet except that he was a Chorepiskopos, perhaps in the area around Aleppo. Many short liturgical supplicatory hymns in the five syllable meter (known as the meter of Mar Balai) are attributed to him.



IX. A. Make an appreciation on

ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ ܝܘܨܘܒ

finding out its meter, rhyme and imageries?

IX. B. Give the meaning of the following:

1 ܝܘܨܘܒ 2 ܝܘܨܘܒ 3 ܝܘܨܘܒ 4 ܝܘܨܘܒ

IX.C. Translate the following:

1 ܝܘܨܘܒ 2 ܝܘܨܘܒ 3 ܝܘܨܘܒ 4 ܝܘܨܘܒ

Lesson 10

SELECT SENTENCES OF ST. EPHREM

ܡܝܢ ܕܟܬܒܗ ܕܡܘܨܪܐ ܕܩܕܝܫܐ



1 ܕܡܢ ܕܕܝܦܫ ܡܠܦܢܐ
ܝܝܫܘܥ ܦܠܒ ܡܠܦܦܝܫ
ܕܡܢ ܕܕܝܦܫ ܝܗܠܠܢ
ܠܗ ܡܝܝܢ ܕܝܝܫܘܥ ܕܡܝܫܝܢܐ .

2 ܢܠܦܢ ܠܦܝܠܐ ܕܡܢ ܕܝܫ
ܕܡܘܨܪܐ ܕܡܘܨܪܐ ܕܡܘܨܪܐ
ܕܡܘܨܪܐ ܕܡܘܨܪܐ ܕܡܘܨܪܐ
ܕܡܘܨܪܐ ܕܡܘܨܪܐ ܕܡܘܨܪܐ .

1. He who loves learning, his knowledge will be great. He, who loves idleness, is not able to become prosperous.
2. The world is similar to a wheel that makes times and seasons run. As a dream deceives by night, so the world deceives by its promises.

About the author

St. Ephrem was a prolific Syriac language hymn writer and theologian of the 4th century. He was born around the year 306 AD in Nisibis, a Syrian town located in the modern day Turkey. He wrote a wide variety of hymns, poems, and biblical sermons in verse, as well as, in prose. The most important of his works are his teaching hymns. These hymns are full of rich, poetic imagery drawn from Biblical sources, folk traditions and other religions and philosophies. The originality, imagery and skill of his hymns captured the hearts of his readers. As a poet, teacher, orator and defender of faith he was recognized as a doctor of the church. The most popular title of St. Ephrem is ‘Harp of the Holy Spirit’. He died on 9th June 373.



X. A. Comment on

ܝܒܝܠܐ ܕܚܝܬܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ

expounding its literary styles?

X. B. Give the meaning of the following:

1 ܡܠܦܢܐ 2 ܝܝܠܢܐ 3 ܪܥܝܢܐ 4 ܕܠܦܢܐ 5 ܝܝܠܢܐ 6 ܝܠܢܐ

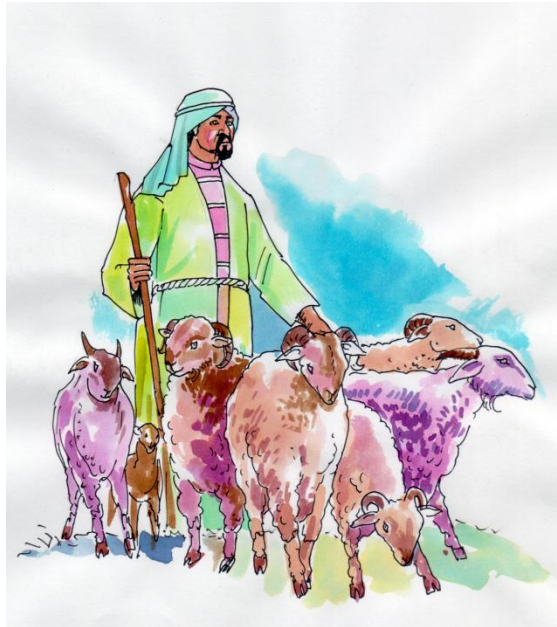
Lesson 11

TO CHRIST THE GOOD SHEPHERD

Mar Aprem

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

ܡܫܝܚܐ ܕܡܫܝܚܐ



1 ܕܡܫܝܚܐ ܕܡܫܝܚܐ

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

ܕܡܫܝܚܐ ܕܡܫܝܚܐ

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ *

2 ܢܚܢܢ ܕܦܢܝܢܢ
 ܗܘܢܘܢ ܠܚܒܢܢ ܦܠܝܚܢܢ
 ܦܢܝܢ ܠܒ ܦܘܕܢ
 ܗܘܢܢ ܕܦܘܨܦܢ ܕܝܚܦܠ ܦܝܢܦܝܢ * ܦܝܢܦܝܢ

1. O Good Shepherd, who came to seek the lost ones, seek me who am lost (Lit. my loss) so that I may be a sheep in your flock.
2. O Good One, who have opened his door to the wicked and the sinners, open to me, our Lord, the door of mercy that I may come near you.

About the author

St. Ephrem is classed as the finest and greatest of all the Syriac poets. He was a theologian of great insight, and one who deliberately preferred to express his theology through the medium of poetry rather than prose. According to Robert Murray St Ephrem is the greatest poet of the patristic age and perhaps the only theologian- poet to rank beside Dante.



XI. A. Make a comparison of

ܠܚܒܢܢ ܕܘܢܢ ܢܚܢܢ

with similar song you have studied?

XI. B. Give the meaning of the following:

1 ܕܘܢܢ 2 ܝܫܘܢ 3 ܗܘܢܢ 4 ܦܝܢܦܝܢ 5 ܦܘܨܦܢܢ

XI.C. Translate the following: 1 ܕܘܢܢ ܢܚܢܢ 2 ܗܘܢܢ ܕܦܘܨܦܢܢ

Lesson 12

WISDOM

John of Mosul

ܦܝܫܘܬܐ

ܡܦܝܬܝܢ ܕܡܫܘܠܐ



1 ܠܠܗ ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ
 ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ
 ܕܠܐ ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ
 ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ ܕܠܐ ܡܫܘܠܐ .

2 ܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ
 ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ
 ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ
 ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ .

3 ܠܠܗ ܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ
 ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ
 ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ
 ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ ܕܡܫܘܠܐ .

Lesson 13

A BRIEF HISTORY OF SYRIAC LANGUAGE

Syriac belongs to the Semitic family of languages, and is a dialect of Aramaic. Aramaic is one of the oldest languages known to the world. The history of Aramaic goes back to the second millennium B.C. In the time of Alexander the Great, Aramaic was the official language of all the nations from Asia Minor to Persia, from Armenia to Arabian Peninsula. It was divided into two dialects: the western, used in Palestine and Syria by the Jews, Palmyrans, and Nabateans; the eastern, spoken in Babylonia by the Jews, Mandeans, Manichaens, and the people of Upper Mesopotamia. Aramaic is a member of Western Asian family, called Semitic group (the name Semitic-after Shem, Noah's son). Other members of the family include Ethiopic, Phoenician, Akkadian, Hebrew, Arabic etc. Among all other Semitic languages, Aramaic has the pre-eminence.

I. ARAMAIC LANGUAGE

I. 1. History of Aramaic Language

Aramaic was the oldest of all the Semitic languages. There are many reliable and historical evidences about the antiquity of the Aramaic language. The Holy Bible also solemnly testifies its pre-eminence. When the Holy Bible refers to Laban, Jacob's maternal uncle, he is styled as an Aramaen. The language employed when Jacob made an agreement with Laban was Aramaic. This may be the oldest written document in Aramaic. Abraham and the early fathers used Aramaic even before they settled in the land of Canaan.

Aramaic got its name from the region Aram, which is named after Aram, the fifth son of Shem and the grandson of Noah; while Hebrew traces its origin from Heber, the great grandson of Noah. Aram includes the present eastern Syria, and northern Iraq.

The inhabitants of Aram were called Aramaens. Their language was known as Aramaic. Abraham and other early patriarchs spoke Aramaic before they settled in Canaan. Thera, the father of Abraham with his family left Ur and settled in Paddan Aram where too Aramaic was the spoken language.

The Arameans were highly civilized people and they used 22 letters of linear alphabet. They used this for writing even before 10 BC. When the Assyrians conquered Arameans, their expert clerks were employed in the Assyrian government. Assyrians were using cuneiform. But when they found that the linear alphabet used by the Aramaen clerks are easier than theirs in different aspects, they too adopted the linear alphabets and thus Aramaic got popularity in Assyria.

In the 8th century B.C, the Assyrians conquered the Northern Kingdom of Israel and deported most of its inhabitants to Assyria, where Israelites settled permanently and adopted the local language, Aramaic. In 702 B.C, the envoys of the Assyrian king Sennacherib were asked to speak Aramaic by the Jerusalem authorities. In 7th and 6th centuries B.C, when Nabukadnasar invaded the kingdom of Judah and enslaved the natives to Babylonia, where too, the spoken language was Aramaic. During and after this Babylonian exile, Aramaic was continued as the spoken language of the Jewish people and, in fact, Hebrew was transplacred by Aramaic.

During the Chaldean Empire, Aramaic became the common language of Western Asia. The Persians succeeded to the Chaldeans in the 6th century B.C, and established the Ahaemenid Empire. Aramaic became the official language of this empire.

In the 4th century B.C Aramaic became the commercial and official language of all the nations of Western Asia, from Asia Minor to Persia and from Armenia to the Arabian Peninsula.

I. 2. Aramaic Becomes a Biblical Language

After the Babylonian captivity Hebrew became a dead language. So the people could not understand the readings of the Bible in the Synagogues. So after reading the Holy Scriptures in Hebrew, they were translated into Aramaic to be intelligible to the younger generations and to the common people. In the course of time these translations were written down and were called ‘Targum’. During this period parts of some of the Books of the Bible were also written in Aramaic. For example, parts of I Esdras, Jeremiah, Daniel, and second part of Mosaic Law. Later in the 1st century AD, the gospel of St. Mathew was written in Aramaic language.

I. 3. Aramaic Language During the Time of Jesus Christ

Aramaic was the literary as well as spoken language at the time of Christ. We know more about the Aramaic language during the time of Christ from the books written in this period. In fact the pre-Christian literature was mostly Biblical. But the Jewish historian Flavius Joseph wrote his masterpiece “Jewish War” in Aramaic.

It was the language in which Christ made manifest to mankind his Holy Gospel—the truths, precepts and counsels of the Christian revelation. Aramaic is one of the three languages in which Books or parts of the Books of the Holy Bible were originally written. The gospel of St. Mathew was written in Aramaic. The other Evangelists, who wrote their gospels in Greek made use of various Aramaic names, words and phrases. Most of the names of persons and places found in the New Testament for eg: Thoma, Martha, Abba, Racca, Gehanna, Rabbi, Barjona, Barabbas, Kepha, Bethsaida, Gagultha, Bethlahem, Hakkeldama, Silohaetc, and some of the words of Jesus Christ such as, ‘Thlidakoom’(girl, rise up, Mk.5:41), ‘El, El, Lma Sbakthan’(my God, my God why hast thou forsaken me? Mt.27:46) etc. are purely Aramaic which are retained even in the Greek version of the Bible.

II. SYRIAC LANGUAGE

II. 1. Origin and Development of Syriac

Syriac emerged as an independent Aramaic dialect in the early 1st century A.D. It started out simply as the local Aramaic dialect of Edessa. Later it came to be adopted as the literary language of Aramaic speaking Christians all over Mesopotamia. Mesopotamia was a part of Assyrian empire. When this Aramaic dialect became the spoken language of the whole Assyrian empire, it was called the Assyrian or Syrian language. In course of time the names Arameans and Aramaic were changed into Syrians and Syriac. Under the influence of Christianity it developed considerably, and eventually became the liturgical and literary language of all the Churches from the shores of the Mediterranean to the centre of Persia. In Syria proper and western Mesopotamia Syriac was first used simultaneously with Greek. The period from the middle of the 5th century to the end of the 7th was the most brilliant period of Syriac literature.

Syriac influenced the common people more than any other Semitic languages. If we go through history we can see that Syrian Colonies were there in Asia Minor, India, Assyria, and in Babylon, and in these regions Syriac flourished as a language

II. 2. Two Centers of Learning Which Helped the Development of Syriac

The development in the Syriac language was initiated and fostered by two centers of thought-Edessa and Nisibis. Edessa was a center of Aramaean culture even before the 1st century AD. Certain developments in Syriac language were initiated at Edessa in the 3rd century AD. During this period Edessa was part of Roman Empire. Large number of Christians fearing persecution under the Persian king Sapor II came to this Christian centre and settled there. St. Ephrem was one among them. It was St. Ephrem who founded the Christian school of Edessa. The development of the Syriac language was pushed forward in the 3rd and succeeding centuries by the famous Christian school of Edessa. The Syriac developed in Edessa is known as west

Syriac. Nisibis was another center, which helped the development of Syriac language. Nisibis became a center of learning after the origin of Nestorianism. The famous school of Nisibis was established by Narsai the greatest among the Nestorian writers. He began his career in Edessa. But as a Nestorian he and his colleagues were expelled from Edessa. They went to Nisibis and developed the school of Nisibis. The Syriac language that developed in Nisibis is called East Syriac.



Map of the Sassanid Empire - showing the 5 provinces back in Persian hands – Nisibis and Edessa are in the upper left hand corner between the upper Tigris and Euphrates

II. 3. The Development of East Syriac and West Syriac Scripts

There were some progressive changes in Syriac language in the 3rd and succeeding centuries. The Syriac language developed in two lines: East Syriac and West Syriac. Estrangela is the most ancient form of Aramaic script. The word Estrangela is a composite of two words ‘Sitrum’= Character and ‘Ingil’ = Gospel. Thus Estrangela means Bible character. This script was used for writing copies of the Bible, hence the name. It had no proper vowel system. Words were pronounced according to the meaning and circumstances. East Syriac and West Syriac are two dialects of Estrangela originated due to the division of territories where Syriac was a living language, as Eastern part under the dominion of the Persian Sassanids (upto

seventh century) and Western part dominated by emperors of Greek Byzantium. East Syriac script was developed by the school of Nisibis. It achieved permanent shape before the 7th century. West Syriac script was developed by the school of Edessa and brought to final shape before the 9th century. With the adoption of these two scripts for common use, the Estrangela script became an ornamental script for titles of books and chapters. In fact these two dialects are not two different languages but are only modified versions of Estrangela. Both these dialects have same vocabulary, grammar and literature. The main differences consist in the script, vowel system and pronunciation.

II. 4. Origin and Development of the Vowel System in Syriac

As in other semitic languages so also in Syriac there are twenty two letters in the alphabet, which are all consonants. Hence they can be pronounced only by the help of vowels. The vowels were indicated initially by three letters only and they were ܐ ܘ ܝ (alap, waw and yod). These letters were called mothers of reading. But this system of vowels was not sufficiently defined in writing and correct pronunciation of words by the common people became almost difficult.

Later a system of dots was developed. It consisted of putting dots above or below the letters in order to denote the vowels. This system was also inadequate. So another one was developed. In the new system one or more dots placed in different position above or below the consonants representing the various vowels. It was developed in Nisibis by East Syrians like Narsai and Joseph Houzaya. The West Syrians began to use the forms of Greek vowels in the place of East Syrian dots. The East Syrians in most cases have kept the original pronunciation.

II. 5. The Pre-eminence of Syriac Language over Other Semitic Languages

Syriac was once the Lingua Franca (implied meaning-Common peoples language) of the Middle East. It was the vernacular of an ancient and popular nation that occupied a great part of Asia, Africa etc.

After Latin and Greek there is none more useful than Syriac to the Biblical study, Theology, and Ecclesiastical history. Large number of books were written which cover every branch of activity of Syrian people. The literary Aramaic or Syriac is very voluminous. As the literary language of Aramaic speaking Christianity, it spread worldwide along with the spread of Christianity. Although the literature of Aramaic is mostly religious, it covers every branch of knowledge like biblical lore, commentaries on Bible, liturgy, asceticism, astronomy, apologetics, history, theology, legends, civil and canon law, philosophy, poetry, grammar, natural science, physical science, mathematics, medicine etc. 'Peshita', the syriac version of the Old Testament of the Bible, is the oldest monument of literary syriac. More than 150 great authors, through their innumerable volumes of works, enriched the language from second to 14th century A.D. The libraries of Europe and those of some eastern monasteries which are of easy access possess nearly 3000 manuscripts, containing the greater part of these works. The treasures in their masterpieces are yet to be hunted.

Besides the original Syriac works, there were numerous translations and adaptations from other languages mainly from Greek. They include works of Aristotle and his school. Greek philosophy and science were made known to the Arab world through these translations and commentaries in Syriac. Translation from Arabic into Latin helped Greek philosophy to reach Western Europe. Thus Syriac played as a link in the chain of transmission of Greek philosophy and science to the Western Europe.

The most important centres of Syriac literature were Edessa, Nisibis, Sarug, Amid, Mabbug, Selucia-Ctesiphon, Arbela, Beth Lapet and Qatar.

II. 6. Syriac as a Liturgical Language

Syriac had been a flourishing language for many centuries until the Arab conquest, which imposed Arabic on Syrians. After the Arab conquest literary Syriac became a dead language like Sanskrit, Latin and Greek. But it continued to be the liturgical language of the churches of Western Asia and India. Till recently East Syriac was the liturgical language of the Nestorians and the East Syrian Catholics of

Western Asia and the Syro-Malabar Christians of Kerala. West Syriac was used by the Jacobites and the Maronites and the West Syrians and the Syro-Malankara Catholics of Kerala. The importance of Syriac as a living language was lost around 800 A.D. But still it has been used as a spoken language in isolated villages in Labanon and Mesapotemia.

Considering its historicity, richness in contribution to the world literature, culture, trade and religion, elegance and style, a detailed study of this classical language is highly essential and profitable.

II. 7. Syriac Loan Words in Malayalam

Syriac language had its entrance to Kerala from 4th Century B.C. onwards. It was raised to the status of liturgical language with the coming of St. Thomas one of the Apostles of Jesus Christ in 52 A.D. The Syrian immigrations of the 4th and 9th Century A.D. strengthened its growth along with other languages. The centuries-old presence of Syriac language enriched the vocabulary of the Malayalam language and influenced the Kerala culture. Many Syriac words, phrases and proper names became part and parcel of the day today language of the native people. Some of these are commonly used and accepted words in Malayalam and others are used in the ecclesiastical circles only.

Some of the Syriac words commonly used in Malayalam are given below:

a) Proper Names

ഇയശോ മശിഹാ	ܝܫܘܥ ܡܫܝܚܐ
മരിയം	ܡܪܝܡ
യൗസേപ്പ്	ܝܘܫܥ
റൂഹാ ദ് കദദോ	ܕܘܚܐ ܕܩܕܝܫܐ
യോഹന്നാൻ മാറാനാ	ܝܘܗܢܢܐ ܡܪܝܡܐ

b) Apostles

കേപ്പാ	كٲفٲ
പൗലോസ്	قهلل
തോമ്മാ	ٲٲٲٲ
യാക്കോബ്	بٲبٲ
പീരിയോസ്	قٲبٲ
ബർണ്ണബൊ	بٲبٲ

c) The Evangelists

ഏവൻഗലിസ്താ	ٲٲبٲبٲ
മത്തായി	بٲبٲ
മർക്കോസ്	بٲبٲ
ലൂക്കാ	لٲ
യോഹന്നാൻ	بٲبٲ

d) Angels

മാലാഖ	بٲبٲ
മിഖായേൽ	بٲبٲ
ഗബ്രിയേൽ	بٲبٲ
റാഫായേൽ	بٲبٲ
ക്രോവേന്മാർ	بٲبٲ

സാക്ഷേന്മാർ	شُكَّه
സാത്താൻ	شَاطِن
മാമ്മാനാ	مَآمَنَان

e) Places

ഓറൊശ്ചെം	أُورُوشِيم
ബെല്ലഹെം	بَيْلُحَيْم
ബെസനിയ	بَيْسَنْيَا
ഗ്ലീലാ	جَلِيلَا
താഗുൽത്താ	تَاجُوتَا
ബെസ്പുർക്കാനാ	بَيْسُطُورْكَانَا

f) Other Proper Names

ഗീവർഗ്ഗീസ്	جِيوَرُغِيْس
അമ്മനുവേൽ	أَمْمَنُوَوَيْل
എസ്താഷാനോസ്	أِسْتَاشَانُوس
ഹന്നാ	حَنَانَا
ഹെറോദേസ്	هَرُودِيْس
പീലാത്തോസ്	بِيْلَاوْتَاوس
അഭ്രഹം	أَبْرَهَام
ഏലീശബാ	إِيْلِيْشَابَا
നസറായാ	نَسْرِيْتَا

കൽദായാ	ܟܠܕܝܝܐ
പീശാ	ܦܝܫܐ
യാക്കോബായാ	ܝܥܩܘܒܐ
ആവാ	ܐܘܘܐ
ആവൃൻ	ܐܘܘܪܝܢ

g) Ecclesiastical Names

അഖെസുകോഷാ	ܐܚܝܫܘܟܐܫܐ
പാത്രിയാർക്കാ	ܦܐܬܪܝܐܪܟܐ
മെത്രാൻ	ܡܝܬܪܐܢ
മെത്രാപ്പോലീത്താ	ܡܝܬܪܐܫܘܠܝܬܐ
മപ്രിയാൻ	ܡܦܪܝܐܢ
സാഹദാ	ܣܐܗܕܐ
നിവ്യാ	ܢܝܘܝܐ
കശീശാ	ܟܫܝܫܐ
ശമ്മാശാ	ܫܡܫܐ
മിശംശാനാ	ܡܝܫܡܫܐܢܐ
മൽഷാനാ	ܡܠܫܐܢܐ
റമ്പാൻ	ܪܡܐܢ
അൽമായാ	ܐܠܡܝܐ
കാനോന	ܟܐܢܘܢܐ

മാർ	مَارِسْ
മാർത്തോ	مَارْتِي
മാറൻ	مَارِي
ബസ് ക്യാമറ	بَسْمَكَمَر
ദയറായാ	دَيْرِي
മൗദ്യനം	مَوْدِي
ശുവ്കാനം	شَوْبَكِي

h) Liturgy

റാസം	رَاسِي
കുർബ്ബാനം	كُورْبَانِي
കൃദാശം	كُرْدَاشِي
മര്മഹം	مَرْمَحِي
ബേമ്മാ	بِيْمَا
മാമ്മോദീസം	مَامْمُوْدِيَسِي
മന്നം	مَنَّي
കാസം	كَاسِي
വീലാസം	وِيلَاسِي
അർക്കദിയാക്കോൻ	اَرْدِيَاكُونِي
ദിയാക്കോൻ	دِيَاكُونِي
പറുദീസം	پَرُودِيَسِي

റൂശ്മാ	رُوشِمَا
ഓശാനാ	أُوشَانَا
ഏവൻഗലിയോൻ	أَيُّوَانُ الْغَلِيْلِيَّةِ
ഹല്ലേലൂയ്യാ	هَلَلِيْلُؤُيَّا
ഹൈക്കലാ	هَيْكَلَا
പെസഹാ	بِيْسَهَا
അനീദാ	أَنْبِيْدَا
ദുക്റാനാ	دُكْرَانَا
ആമ്മേൻ	أُؤْمِيْن
തക്സാ	تَكْسَا
ബബ്റാ	بَبْرَا
ഹശ്ശാ	هَشَّهَا
ഹദുസായാ	هَدُؤْسَا
മാറാനായാ	مَارَانَا
തൃക്കോസാ	تْرُكُوؤْسَا
ബ്യാംതാ	بْيَاْمَتَا
ബാവുസാ	بَاؤُؤْسَا
സെദോ	سِيْدُوؤ
ഇഗദോ	إِيْغِيْدُوؤ
സക്സീഷാ	سَكْسِيْشَا

മർമ്മീസൗ **ܡܪܡܝܣܘܘܐ**

l) Names of Institutions

തൃവാന്തീസ **ܚܪܘܒܐܢܬܝܣܘܐ**

ഉർഹൗ **ܘܪܗܘܘܐ**

ശാലോം **ܫܠܘܡܘܐ**

റട്ടുഹാലയ **ܪܚܘܬܘܐ**

ബർ മറിയം **ܒܪܝܘܢܘܝܐ**

ദയറാ **ܕܝܘܪܐܘܐ**

m) Liturgical Vestments

കൊത്തീനാ **ܚܩܩܝܢܐ**

സൂനാറാ **ܣܘܢܐܪܐ**

ഉഴാറാ **ܘܫܐܪܐ**

സന്ദ **ܫܢܕܐ**

ചൈനാ **ܚܝܢܐ**

കാഷാ **ܟܫܐ**

All these words are clear examples of the influence of Syriac Language on the Malayalam Vocabulary. These loan words are still alive among many Christians in Kerala as a remnant of the centuries-old presence of Syriac here.



XIII. A. Make a comparison between different scripts of Syriac

Estrangela

East Syriac.

West Syriac

XIII. B. Make a project on the Syriac loan words in Malayalam.

XIII. C. Prepare a study on the ancient Syriac inscriptions in Kerala

XIII. D. Find out some of the famous Syriac works and their authors.

XIII. E. Prepare a paper on the Golden age of Syriac literature.

XIII.F. Give your opinion and evaluate the influence of the following in the Kerala culture.

1. Aramaic Language during the time of Jesus Christ
2. Origin and Development of Syriac
3. Two centers of learning which helped the development of Syriac
4. Similarities and differences between East Syriac and West Syriac
5. Origin of vowel system in Syriac.
6. Pre-eminence of Syriac
7. Syriac as a liturgical language
8. Syriac loan words in Malayalam

Lesson 14

SYRIAC TRADITION IN INDIA

The Church in India, which is as old as Christianity itself existing in the heart of Asia, has a unique apostolic heritage. Its existence outside Greco-Roman world helped her to safeguard the uniqueness of the early Christian traditions free from the politico-religious reality of the Roman Empire. Western influence started with the arrival of the Portuguese and it became dominant during the Latin rule over this church from 1599.

1. Apostolic Origin of the Church of St Thomas Christians



The origin of Christianity in India is the result of the apostolate of St. Thomas, one of the twelve apostles of Jesus Christ. According to traditions, after preaching the gospel in Persia, Media, Bactria and other places, St. Thomas came to India. He landed in Malyankara, near Kodungalloor in 52 A.D. St. Thomas preached the gospel in important centers

of Kerala and established the churches in Niranam, Quilon, Chayal, Kokkamangalam, Kottakkav, Kodungalloor and Palayur. In order to sustain the apostolic succession he ordained a prince by name KEPA as the bishop and entrusted the administration of the church to him. Leaving Malabar, he went to the eastern coast of India, especially to the present Tamilnadu region. He was martyred in 72 A.D. and was buried in Mylapore.

For genuine historians the apostolate of St. Thomas in India is an undeniable fact. In the words of Dr. Mingana, “There is no historian, no poet, no liturgy, no Breviary, no writer of any kind, who having had the opportunity of speaking about St. Thomas, does not associate his name with India.” Dr. Farquar, cardinal Tisserant and many other historians firmly assert the historicity of the apostolate of St. Thomas in India. The existence of a community of Christians by name ‘St. Thomas Christians’ (Marthomma Nazranikal) is a living testimony to the works of St. Thomas in India. “What may even today be seen and heard in such places as Palayoor, Paravoor, Kokkamangalam and Niranam cannot be easily dismissed as absolutely legendary, since these places point to the definite spots and families related to St. Thomas.” (Podipara P.J.)

II. Ancient Writings and Art Forms

II.1. Acts of Judas Thomas

This is a Syriac book written towards the end of second century A.D. in Eddessa. It speaks of the works of St. Thomas in India, especially in the kingdom of Gundapher. According to the Acts of Thomas St. Thomas came to India with Haban an officer of the Indian king Gundapher. While Haban was searching for an architect to build a beautiful palace for the king Jesus Christ

himself introduced Thomas to him as an architect. As soon as they reached India Thomas was entrusted with the task of building the palace. He got a large sum of money from the king and distributed it to the poor and the needy. Thomas was arrested and put in jail for this offence. By this time the younger brother of the king died due to a serious illness. Apostle Thomas revived him miraculously. The boy had a vision in which he saw a beautiful mansion in heaven built by St. Thomas. The king was convinced that by distributing the money to the poor Thomas was actually building a beautiful palace in heaven. The king and many of his subjects received Christian faith. He then proceeded to another kingdom of Masday and preached the gospel there also. The book ends with the glorious martyrdom of the Apostle.

Recent excavations brought to light coins and inscriptions bearing the name of king Gundapher. This adds to the credibility of the 'Acts of Thomas'. It is probable that the name Gundapher is another version of the king Kandaper to whom Malabar tradition connects St. Thomas. Though many of the details in the book are legendary the central theme i. e. the apostolate of St. Thomas in India is historical.

II.2. Rampan Pattu (Thoma parvam)

The living tradition of the apostolate of St. Thomas is given in the Rampan pattu written by Niranath Maliekal Thoma Rampan a disciple of St. Thomas. A summary of the original was written by a priest by name Thomas of the same family (48th in the line of succession of Thoma Rampan) in 1601. This is the song now available under the name 'Rampan pattu'. Rampanpattu gives a very ancient narration about the apostolate of St. Thomas in India. It treats extensively about the journey of St. Thomas. According to Rampanpattu, St. Thomas landed in Malyankara(Cranganore) with Haban the merchant. St.

Thomas worked great miracles and established a church in the town of Kodungalloor. Then he went to Mylapore where he preached the Gospel of the Lord and embarked for China. He returned to Mylapore again. The son-in-law of the king of Thiruvanchikulam came to Mylapore and requested St. Thomas to return to Malabar. The king, his family and many of his subjects received Christian faith. Rampanpattu also speaks about the seven churches founded by St. Thomas.

II. 3. Margamkali Pattu

Margamkali is one of the ancient group dance of Kerala practiced by Saint Thomas Christians (also known as Syrian Christians or Nasrani). The songs used in this dance are of very ancient origin. It is almost similar to 'Rampan Pattu' (Thoma Parvam) in content. "Margam" means path or way in Malayalam, but in the religious context it is known as the path to attain salvation.



This dance involves 12 people and they dance around a Vilakku in a circular manner. The 12 members in the group are considered as the 12 Apostles of Jesus Christ. The lighted lamp represents Jesus Christ. The song which is sung during this play is

very old probably before the time of the Portuguese invasion. It has 14 strophes and about 450 lines. It is the leader of the dance group called as the Asan who sings the song. The other members in the group sing the chorus. The language used for the song is a combination of both Malayalam and Tamil.

In the olden times, this dance was a source of entertainment or a recreational activity for the Christian soldiers. But now it is considered as a compulsory performance in the Syrian Christian wedding and other auspicious occasions. This dance is seen commonly in the districts Kottayam and Thrissur. Traditionally only men perform this art, but now women also started to perform this dance. It is now performed in stages and also as a competitive dance. The costume of the performers is a white dhoti and they wear a peacock feather on their turban. The women wear the traditional dress of the Christians which is the Chattayum Mundum.

II. 4. Parichamuttukali



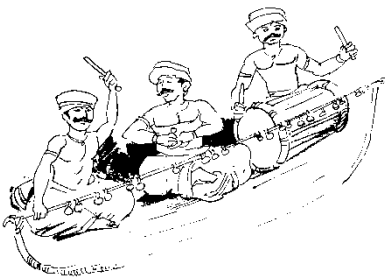
Parichamuttukali is a martial art form performed by the Christians of northern and central Kerala. The participants use sword and paricha (a kind of offensive weapon). The steps are similar to the margamkali but they are in quick tempo. The costumes of participants are similar to the warriors of old age. There are separate parichamuttukali songs. They may consider as folk-songs praising God and St Thomas, the apostles of Christ.

The group is usually headed by a leader called Asan around whom the rest of the dancers perform. The Asan sing songs to the chimes of a bell. Musical accompaniment is restricted to ilathalam and the din made by the rhythmic clapping of swords and shields. As the pace of the dance gradually heightens, the music also reaches a crescendo.

It is a group dance with the dancers holding sword and shield made of wood in their hands, following the movements of sword fight, leaping forward, stepping back and moving round. The dancers are usually dressed in a white loin cloth with red wrist-bands and sing in chorus as they dance. They dance according to the rhythm of recital.

Usually boys between the ages of twelve and twenty one take part in Parichamuttu.. The steps of the dance and the themes of the songs have martial art connotations and the dance form is believed to be older than the famous martial art of Kerala known as Kalarippayattu. .

II. 5. Veeradian Pattu (Pananpattu)



Veeradian or panan is a Hindu caste. Panan means one who sings. They go from house to house singing for which they may get some remuneration. When the Panan goes to Hindu homes he would sing Hindu song whereas in Christian houses they would sing Christian songs and sing certain songs praising St. Thomas

the Apostle. These songs describe the activities of St. Thomas, the arrival of Thomas of Knai (knai Thomas) and the religious tolerance. Dr P A Thomas in 1936 printed

a few lines of Panan pattu under the title *Panan varvum Panan pokkum* in his book 'History of Christians in India'.

III. Martyrdom and the Tomb of St. Thomas at Mylapore



The Church at St.Thomas Mount

St Thomas was martyred while praying on the top of a hill near Mylapore in 72 A.D. and was buried in Mylapore. Mylapore was a center of trade in the first and second centuries of the Christian era. This town was also known as 'Kalamina'. For example, Isidore of Seville (638 A.D.) uses the word Kalamina for Mylapore. Probably this name comes from the Syriac word 'galmona' which means little mount (Chinna mala) which is closely associated with the martyrdom of St. Thomas. This name was in common use up to the 12th century.

There are two places in Mylapore which is associated with the martyrdom of St. Thomas – the Periya mala (St. Thomas Mount) and the Chinna mala (little mount). Periya mala is about 10 kms from Madras. St.

Thomas was martyred while he had been praying on the top of this hill. Chinna mala is about 3 kms away from the St. Thomas Mount. There is a cave on this hill where St. Thomas used to pray. On the walls of the cave we find a cross, believed to have been carved in stone by St. Thomas himself.

The Tomb of St. Thomas at Mylapore



Christians from different parts of India especially the St. Thomas Christians of Malabar used to make pilgrimage to the tomb of St. Thomas. The history of this pilgrimage goes back to the first century. It is a valid proof that St. Thomas died in Mylapore. In the fourth century St. Ephrem the great father of the church speaks about the tomb of St. Thomas in (Mylapore) India. It is recorded that in the 6th century A.D. Theodore a Syrian pilgrim visited the tomb of St. Thomas in Mylapore. In 833 A.D. Alfred the great king of England sent a group of pilgrims with offerings to the holy tomb of St. Thomas in Mylapore as a thanksgiving for the victory he gained over the Danes. In the 9th century a few Arab travelers visited the tomb of the Apostle. In their writings they address Mylapore by the name 'Beth Thoma' (House of Thomas). Marco Polo the Venitian traveler visited the tomb in 1293. He says, "The tomb of St. Thomas in Mylapore is as famous as that of St. Peter in Rome." There are

many similar historical records which also show that St. Thomas the Apostle was buried in Mylapore.

Archeological studies made in Mylapore and Arikamedu by the Indian Archeology Department also add to the credibility of the ancient tradition about the tomb of St. Thomas in Mylapore.

IV. The Seven Churches Established by St. Thomas

IV. 1. Kodungalloor



St. Thomas the Apostle landed in Malyankara near Kodungalloor in 52 A.D. Kodungalloor was the most important town in Kerala (Malabar). It was the capital of the Chera Empire. Kodungalloor, known as Musiris in the whole ancient world, and where St. Thomas the Apostle first landed in India, was till the 15th century the "Rome" of India both as the centre of the Indian Church and as its gateway to world-trade through its famous harbour at the mouth of the river Periyar. Many ancient travelers describe Musiris as a glorious city in the East. Jews called Singly (Thiruvanchikulam). It was also known as 'Mahodayapattanam'. Kodungalloor was a port and center of trade. There was Jewish colony in and around the town. Plini calls it the most important center of trade in India. Kodungalloor lost its importance due to the Arab invasion and decline of Chera Empire.

IV. 2. Palayur



When St. Thomas arrived in India Palayur was a predominantly Brahmin area. Brahmins had a temple with a pond near to it. St. Thomas performed a miracle in this pond and 32 Brahmin families believed in him. They include families like Sankarapuri, Pakalomattam, Kalliankavu, Nedumpally, etc. The temple was converted into a church. Palayur was also a center of trade. There was a Jewish colony near to the town. The church at Palayur is unique in that the present church has a continuous history of two millennia and stands on the same spot where Apostle first established it.

IV. 3. Kottakavu



Kottakavu is near the present Paravoor town. This place had direct contact with Malyankara near Kodungalloor where St. Thomas landed in 52 A.D. It was a very ancient Jewish settlement. Even now there is a Jewish temple here. The historical remnants of the works of St. Thomas and his church can be found even now in this place.

IV. 4. Kokkamangalam



The place is near Thannirmukam, 20 miles from Cochin. It is near the sea coast. In the first centuries of the Christian era ships coming from Kodungalloor to Quilon touched this place. The area was fertile and densely populated at the time when St. Thomas came to India. First it was a Buddhist center. Then it turned to be a Brahmin settlement. After the arrival St. Thomas it became a Christian area. St. Thomas founded a cross in this place. But it was thrown away by his opponents into the sea. It landed near Pallipuram and people of that area refounded the cross and this is said to be the origin of Pallipuram Church.

IV. 5. Niranam



The village of Niranam is in the upper Kuttanad area. In the first and second centuries after Christ it was an internationally reputed center of trade. Plini (of Rome) and Ptolemy (of Alexandria) speak of this place. St. Thomas the Apostle founded a Church in Niranam. The church underwent many reconstructions and modifications. At present, the fourth building is in the place of the original Church that was believed to be founded by Apostle St. Thomas. Roman coins excavated from this region prove the antiquity of this place.

IV. 6. Quilon



From ancient time onwards Quilon was a well-known port. It linked the trade from Burma, China and Indo-China with that of Eastern countries. There was a Chinese colony in Quilon. St. Thomas preached the gospel in Quilon and established a Church. Historical evidence show that there existed a Christian community from the first century onwards. It was strengthened by migration of Christian colonies from Persia under Bishops Mar Sapor and Mar Proth in the 9th century.

IV. 7. Nilackal or Chayal



According to tradition St.Thomas established a church in Nilackal and stayed there for a year. At present Nilackal lies deep in the forest. This ancient town linked Pandya kingdom with the seacoast. A trade route from the Pandya kingdom to the Arabian Sea passed through the town of Nilackal. In course of time Nilackal became a Christian center. The place was abandoned by the Christians due to invasion from outside especially from the Pandya region.

V. THE EARLY DAYS OF MALABAR CHURCH

From the death of St. Thomas till the 4th century very little is known about the Christian Church in India. The most important events that can be traced in history are:-

1. The arrival of Panthenus in India (190 A.D.)

2. Transfer of the relics of St. Thomas to Edessa.

3. Immigration of Syrian Christians from Persia under Thomas of Cana

V. 1. The arrival of Panthenus in India in 190 A.D.

The Indian Church had to face some persecutions in the early days. The Christians had to confront with the learned scholars of other religious sects. They needed the help of a scholar to defend their faith. This was the circumstance which led to the arrival of Panthenus in India.

Panthenus was the Rector of the famous ecclesiastical Alexandrian University. He was very much known for his learning and sanctity. Some of the Christians from India went to Alexandria and requested bishop Demetrius to send them a scholar. In response the bishop sent Panthenus to India. This historical event is narrated in the writings of Eusebius and St. Jerome. St. Jerome has written very vivid about his journey to India. Panthenus could successfully defend the Christian faith before the scholars.

When Panthenus returned to Alexandria the Indian Christians presented him with a very rare and precious book, a copy of the Gospel of St. Mathew. This Gospel was written in Aramaic (Syriac). Most probably the St. Thomas Christians received this book from St. Thomas himself. They used to read this book in their churches. From this it is clear that the Indian Christians were well versed in Syriac and Syriac was their liturgical language from the first century onwards.

V. 2. Transfer of the Relics of St. Thomas to Edessa

It is from the writings of St. Ephrem that we know about the transfer of the relics of St. Thomas the Apostle from India to Edessa. It was done by a merchant called Khabin. The sacred relics were kept in Edessa for a long time and it was afterwards transferred to Orthona in Italy. We do not know exactly

the date of its transfer from India to Edessa. But it is believed to have occurred during the 3rd century.

V. 3. Immigration of Syrian Christians from Persia under Thomas of Knai



The St. Thomas Christians of Malabar had trade connections with the Syrians of Persia and Babylon. This relation became more intimate because of immigration of Christians from Persia in the 4th century. In 345 A.D. a colony of Christians immigrated into Malabar under the leadership of a merchant called Thomas of Knai. The group consisted of 72 Christian

families.

According to tradition the Bishop of Edessa Mar Joseph had a vision of St. Thomas who commanded him to send someone to tend his flock in Malabar. Historians say that the real cause of this immigration was persecution of Christians in Edessa under the Persian emperor Sapor II.

With the immigrant Christians it is said there was one Bishop and four priests. They traveled to India in 3 ships from Mesopotamia and landed at Cranganore, the capital of the Chera Empire. Thomas of Knai was a powerful and wealthy merchant. He impressed the Perumal very much with his exceptional qualities. So the Perumal gave him a royal welcome and treated him with great respect. The king assigned to Thomas and his followers extensive lands near his capital city and they settled down there. He also built a Church for them. The Perumal conferred upon the Christians many honours

and privileges. The Christians were made lords of many castes and masters of trade. These privileges were granted to them in a copper plate or 'Cheppedu' Because of these exceptional privileges the Christians were respected and feared by all.

Tradition connects with this group of Christians, which was led by Thomas of Knai, the origin of southist community of Christians in Kerala. The members of this community are called 'thekkumbhagakar' or 'southists'. The name originated as they first resided in the southern part of Kodungalloor. Other Christians who resided in the northern part of Kodungalloor were called 'Vadakkumbhagar' or the 'Northists'. This division exists even today among the Malabar Christians.

Effects of this Immigration

There were many favorable effects to the immigration of Persian Christians.

1. It caused a new line of episcopacy in Malabar. Then onwards the Malabar Church came to be ruled by Persian Bishops.
2. The arrival of these Christians increased the prestige and strength of the Malabar Church.
3. It helped the Malabar Church to carry on commercial relations and trade with foreign countries like Egypt, Venice etc.
4. The Syriac language and Syrian liturgy became more popular among Malabar Christians.
5. It paved the way for the emergence of two sets of Syrian Christians in India namely the 'Thekkumbhagakar' and 'Vadakkumbhagakar'.



XIV. A. Prepare a project on the ancient folk arts of St. Thomas Christians

Margamkali

Parichamuttukali

Rampan Pattu

Veeradian Pattu

XIV. B. Write a paper on the Syrian immigrations to Kerala and their contribution to Syriac language and Kerala culture.

XIV. C. Prepare a project on the ancient tradition of the Knanaya community in Kerala.

XIV. D. Write a paper on the cheppeds and the religious tolerance of Cheraman Perumal.

XIV. E. Give your opinion and evaluate the influence of any four of the following in the Kerala culture.

- 1 Knai Thomas and the First Syrian Immigration
- 3 Martyrdom of St Thomas
- 5 Kodungalloor
- 6 Panthenus
- 7 Seven Churches Founded by St Thomas