

# 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.

*Prepared by :*

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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 ܒܝܬ






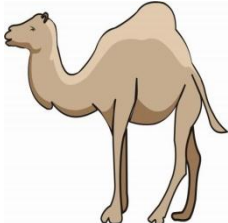
ܐܠܦ ܒܝܬ ܐܠܦ ܒܝܬ

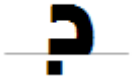
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ܐܠܦ ܒܝܬ ܐܠܦ ܒܝܬ ܐܠܦ ܒܝܬ ܐܠܦ ܒܝܬ

ܐܠܦ ܒܝܬ ܐܠܦ ܒܝܬ ܐܠܦ ܒܝܬ ܐܠܦ ܒܝܬ

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	ܓܡܠ	



Dalath



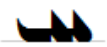
He



Vau



Zain



Heth





ث

Theth

ث



ي

Yodh

ي



ك

Kap

ك



ل

Lamad

ل



م

Mim

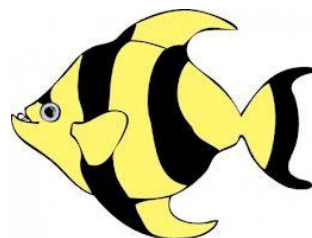
م



ن

Noon

نہ



س

Semkath

سمکث



پ

E

پت



پہ

Pe

پہ



سڈھ

Sadhe

سڈھ



ק

Qop

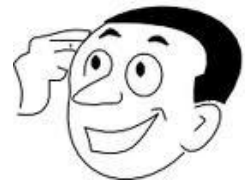
קוף



ר

Resh

רש



ש

Sin

שב



ט

Tau

טא



Pronounce the letters in the following way

Letters	Pronunciation	
	ENGL:	MAL:
അ	a	അ
ബ	b, bh	ബ, വ്
ഗ	g, gh	ഗ്
ദ	d, dh	ദ്
ഹ	h	ഹ്
ഈ	v	വ്
സ	z	സ്
ഇ	ḥ	ഹ്
ത	ṭ	ത്
യ	y	യ്
ക (ക, ങ)	k, kh	ക്

l	l	ല്
m	m	മ്
n	n	ന്
s	s	സ്
e (a)	e (a)	ഐ
p, ph	p, ph	പ്
ṣ	ṣ	സ്
q	q	ഖ്
r	r	ര്
ṣ	ṣ	ശ്
t, th	t, th	ത്, ത്

## Note the specialities

The letters **ܐ ܘ ܐ** take special shapes at the end of words.

(ܐ , ܐ) **ܐ** eg:- ܐܢܝܐ , ܐܢܝܐ

(ܐ) **ܘ** eg:- ܐܘܪܝܐ

(ܐ , ܐ) **ܐ** eg:- ܐܢܝܐ , ܐܢܝܐ

**ܐ** followed by **ܐ** at the end of a word is often written **ܐ** eg:- ܐܢܝܐ



In Syriac all letters are joined either with the preceding letters or with the following letters.

The eight letters namely **ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ** and **ܐ** are joined to the preceding letters only and not with the following letters.



I. A. Write these letters:

**ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ**

I. B. Try to identify the letters

**ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ**

**ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ ܐܢܝܐ**

I. C. Write the following in the alphabetical order.

..... **ܐ ܐ ܐ ܐ ܐ**  
 ..... **ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ**  
 ..... **ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ**

## Lesson 2

ܩܘܡܬܐ

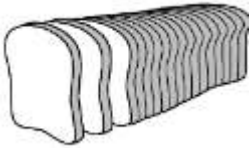
ܚܕܝܥ ܢܦܩܕܐ

ܚܕܝܥ ܢܦܬܐܕܐ

ܚܕܝܥ ܕܡܬܐ

ܡܠܟܐ

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.



ܕܝܣܬܐ

ܕܝܠܬܐ



ܕܝܡܬܐ

ܕܝܠܬܐ



## East Syriac Vowel Signs

ⲁ	a (short)	അ	ⲁ
Ⲃ	ā (long)	ആ	Ⲃ
ⲃ	e (short)	എ	ⲃ
Ⲅ	ē (long)	ഏ	Ⲅ
ⲅ	i , ee	ഇ, ഇയ	ⲅ
Ⲇ	u, oo	ഉ, ഉയ	Ⲇ
ⲇ	o, ō	ഒ, ഓ	ⲇ

## West Syriac Vowel Signs

ⲁ	a	അ, ആ	ⲁ
Ⲃ	e	എ, ഏ	Ⲃ
ⲃ	o	ഒ, ഓ	ⲃ
Ⲅ	i	ഇ, ഇയ	Ⲅ
ⲅ	u	ഉ, ഉയ	ⲅ





A simple line drawing of a deer standing and facing right. The deer has a slender body, a short tail, and large, multi-tined antlers. It is standing on all fours with its legs slightly apart. The drawing is composed of clean, black outlines on a white background.

○ 一

فِيهِ / فِيهِ

31

جَمْعٌ

**فہم**

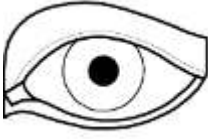
## خُشْ



**جذب**

## نکات





بَصْن

بَصْن



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



Vowel less final **ا** is silent.



The following three words are written without vowels.

**مَهْد**

(methol)

**كَل**

(kol)

**مِنْ** (min)

Read the following words



يَضْن

يَضْن



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. **جَيْب** , **بَيْض**

Read the following words



جَسَہ

جَسَہ



Here س has two different pronunciation.

The six letters ج د ذ ڈ ک ق 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. جَسَہ , جَسَہ

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

Read the following word

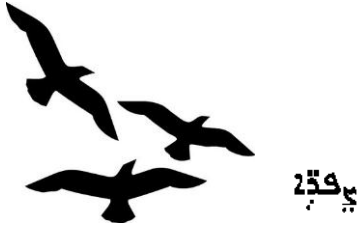
جَسَہ



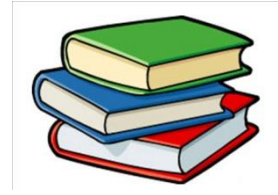
Here د and س are pronounced as one consonant. This is called assimilation.

Assimilation is the mode of pronouncing two consonants as one. Assimilation takes place between the same letters. e.g. جَسَہ (ettabbar), between the letters of same organ, especially ج د ذ ڈ س e.g. جَسَہ (hattha = new) and between the letters of similar articulation in the middle of a word; س د ذ ڈ ج as, جَسَہ (hayussana = pitiful). Here the loss of the assimilated (1<sup>st</sup>) letter is compensated by the doubling of the following letter.

Note the following words



کہتے



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 **پہنچتے** = names, **کہتے** = they have said. As in the latter example, when the word contains the letter **ذ**, the dot over **ذ** usually is made to coalesce with one of the plural dots.



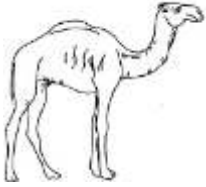
II. A. Apply all the vowels to the following letters. Follow the example.

تف تم تب تہ تھ تہ تھ  
تہ تہ تہ تہ تہ تہ  
تہ تہ تہ تہ تہ تہ

II. B. Find out letters with the vowels **ا** **آ** **ی** **ہ** **و** and **ہ** from the following words.

پہنچتے کہتے کتابت

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



جَمَلٌ

عَلَمَةٌ



شَجَرٌ

سَجْدَةٌ



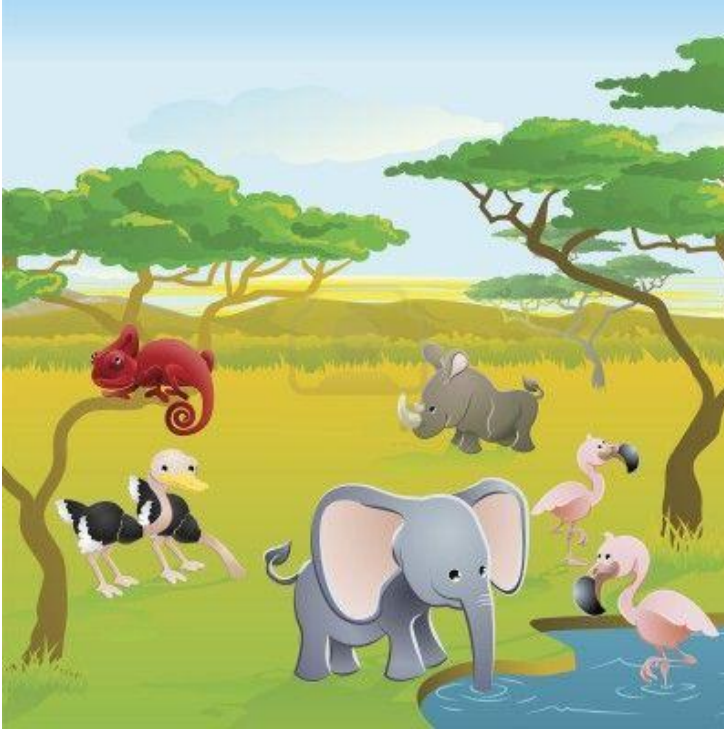
II. D. Write two words each which contain Kusaya and Rukakha.

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

حَمَلٌ	سَجْدَةٌ
جَمَلٌ	عَلَمَةٌ
شَجَرٌ	سَجْدَةٌ
جَمَلٌ	سَجْدَةٌ
عَلَمَةٌ	سَجْدَةٌ

### Lesson 3

## پکچر دسٹنڈنٹ



پکچر دسٹنڈنٹ. پکچر دسٹنڈنٹ. پکچر دسٹنڈنٹ.

پکچر دسٹنڈنٹ. پکچر دسٹنڈنٹ. پکچر دسٹنڈنٹ.

پکچر دسٹنڈنٹ. پکچر دسٹنڈنٹ. پکچر دسٹنڈنٹ.

پکچر دسٹنڈنٹ. پکچر دسٹنڈنٹ. پکچر دسٹنڈنٹ.

Answer the questions given below:

1. حصہ ۱ بکثرت ۱ ہے ۱ پلنے ۱ ہستہ ۱؟
2. حصہ ۱ بکثرت ۱ ہے ۱ پلنے ۱ ہستہ ۱؟
3. حصہ ۱ بکثرت ۱ ہے ۱ پلنے ۱ ہستہ ۱؟
4. حصہ ۱ بکثرت ۱ ہے ۱ پلنے ۱ ہستہ ۱؟
5. حصہ ۱ بکثرت ۱ ہے ۱ پلنے ۱ ہستہ ۱؟

1. .... ۱ بکثرت
2. .... ۱ بکثرت
3. .... ۱ بکثرت
4. .... ۱ بکثرت
5. .... ۱ بکثرت

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

Fem	Mas
۱	۱
۲	۲
۳	۳
۴	۴
۵	۵



Let us recite the rhyme:

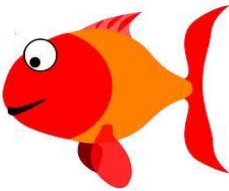
بند هڅې هکړه: بند ټکته.  
ټټه ټمټه: ټمټه ټټه.  
سږه هڅې هکړه: هڅې ټټه.  
ټټه ټمټه: ټټه ټټه.

Read the following:

ټمټه ټټه هڅې هکړه



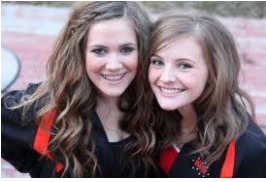
See the picture and write the correct number of the objects



1 هڅه .....



2 هڅه .....



..... ~~24~~ 3



4 **مِنْهُ** . . . . .



5 یقیناً . . . . .



..... 6 **مبحث**

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

## Calendar- June 2014

ڇنڇر	آڱر	اربع	پنج	ڇنڇر	آڱر	اربع
۱	۵	۶	۷	۸	۹	۲
۳	۴	۵	۶	۷	۸	۹
۱۱	۱۲	۱۳	۱۴	۱۵	۱۶	۱۷
۱۹	۲۰	۲۱	۲۲	۲۳	۲۴	۲۵
۲۷	۲۸	۲۹	۳۰	۳۱	۱	۲
					۳	۴

## ڏينهن جي نالا

۲ - ۱  
 ۸ - ۳  
 ۶ - ۵  
 ۷ - ۴  
 ۹ - ۲

۳ - ۲  
 ۴ - ۱  
 ۵ - ۶  
 ۶ - ۷  
 ۷ - ۸

९	-	20
४	-	40
७	-	60
८	-	80
५	-	100
५	-	300

३	-	30
१	-	50
२	-	70
६	-	90
३	-	200
२	-	400



### The letters of the alphabet are used to express numerals

- ✚ The units (ie 1-9) are expressed by the first nine letters १ to ९
- ✚ The tens (ie 10-90) are expressed by the succeeding nine letters ३ to ८ .
- ✚ The hundreds from 100 to 400 are expressed by the remaining four letters ५ to २ .
- ✚ The hundreds from 100 to 900 are expressed by placing a dot above the letters ३ to ६ (eg. ३̇ =100: ४̇ = 200: ५̇ = 300: ६̇ = 400 etc.).
- ✚ To get the thousands a slanting line is placed below the letters.  
(eg. ३̇ = 1000: ५̇ = 2000).
- ✚ The lakhs are expressed by placing a straight line below the letters.  
(eg. ३̇ =100000 ५̇ = 200000: ५̇ = 300000).
- ✚ The crores are expressed by two slanting lines below the letters.  
(eg. ३̇̇ = 10000000: ५̇̇ = 40000000).

1000-9000	100-900	10-90	1-9
1000 ܡ	100 ܥ	10 ܝ	1 ܐ
2000 ܬ	200 ܦ	20 ܚ	2 ܒ
3000 ܬܐ	300 ܦܐ	30 ܚܐ	3 ܓ
4000 ܬܒ	400 ܦܒ	40 ܚܒ	4 ܕ
5000 ܬܓ	500 ܦܓ	50 ܚܓ	5 ܕܐ
6000 ܬܕ	600 ܦܕ	60 ܚܕ	6 ܕܒ
7000 ܬܕܐ	700 ܦܕܐ	70 ܚܕܐ	7 ܕܓ
8000 ܬܕܒ	800 ܦܕܒ	80 ܚܕܒ	8 ܕܕ
9000 ܬܕܓ	900 ܦܕܓ	90 ܚܕܓ	9 ܕܕܐ



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

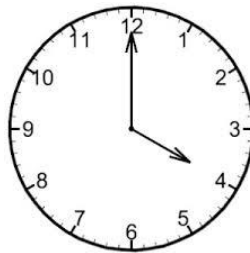
III. C. Find out Syriac letters for the following

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	ܐ
ܨ	ܒ
ܩ	ܓ
ܕ	ܔ
ܫ	ܕ

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.

ܕ / ܕ 14	ܕ / ܕ 12	ܕ / ܕ 11
6	72	198
835	1973	2014

Lesson 4  
 ئىش ئېلىپ بارىش



ئىش ئېلىپ بارىش. مەن بىر ئىش ئېلىپ بارىش. ئىش ئېلىپ بارىش.  
 مەن بىر ئىش ئېلىپ بارىش. مەن بىر ئىش ئېلىپ بارىش.  
 مەن بىر ئىش ئېلىپ بارىش. مەن بىر ئىش ئېلىپ بارىش.  
 مەن بىر ئىش ئېلىپ بارىش. مەن بىر ئىش ئېلىپ بارىش.

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
مَنْتَ	ذَنْ	مِنْجَفْه	نَحْ	نَسْذَنْ
	فَكْ			
	نَصْ			
	نَكْ			
	نَنْجْ			

Read the passage

اَشْءَ اَهْ نَفْ  
 اَشْءَ اَهْ فَكْ  
 اَشْءَ نَفْ نَفْ نَكْ  
 اَشْءَ نَفْ نَفْ نَفْ

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



نَكْ

نَكْ







كِتَابٌ

كِتَابَاتٌ



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



بَلْبَلَةٌ



بَلْبَلَاتٌ

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



قَلَمٌ



قَلَمَاتٌ

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

F P	F S	M P	M S
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة

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

F P	F S	M P	M S
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة
فَلَحْجَة	فَلَحْجَة	فَلَحْجَة	فَلَحْجَة



IV. A. Complete the table with rhyming words

فَلَحْجَة فَلَحْجَة فَلَحْجَة فَلَحْجَة  
 .....  
 ..... فَلَحْجَة

يَحْدُثُ.....

يُجِئُ.....

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

A

B

يُضَاعَفُ

يُكَلِّبُ

يَحْدُثُ

يُحْدِثُ

يُكَلِّمُ

يُكَلِّبُ

يُجِئُ

يُضَاعَفُ

يُكَلِّبُ

يُحْدِثُ

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

(يُكَلِّبُ يَجِبُ يُضَاعَفُ يُحْدِثُ يَكَلِّمُ)

1 يجب يَكَلِّبُ . سَدَّ .....

2 هَذِمَ يَحْدُثُ. هَذِمَ .....

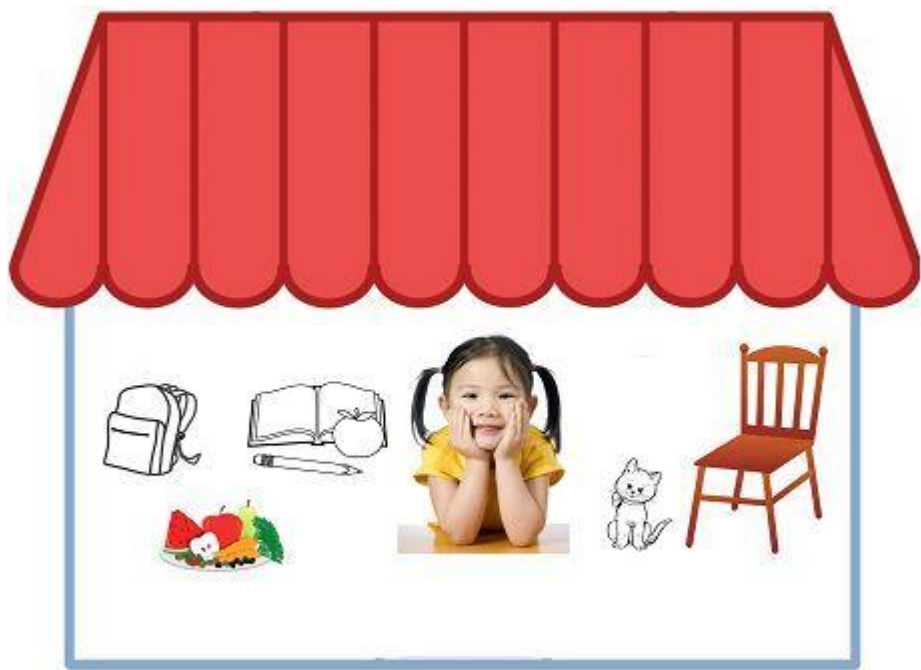
3 أَشَقَّ يُجِئُ . أَشَدَّ .....

4 يجب يَحْدُثُ . سَدَّ .....

5 أَشَقَّ يَكَلِّبُ . أَشَدَّ .....

6 يجب يَحْدُثُ . سَدَّ .....

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
فَلَحَظَ	فَلَحَظَ
جَذَبَ	يَجْذِبُ
يَحْلِبُ	فَتَى
يُضَيِّعُ	كَذَّبَ
فَلَحَظَ	يَحْلِبُ

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

(فَلَحَظَ يَحْلِبُ حَبَّ جَبَّ حَبَّ حَبَّ)

1. جَبَّ فَلَاحَ : هَذِهِ .....

2. دُعَى مَحَّ : دُعَى .....

3. جَبَّ حَبَّ : هَذِهِ .....

4. كَذَّبَ جَبَّ : جَبَّ .....

5. يَحْجُبُ حَبَّ : يَحْجُبُ .....

**يَمْحَضُ دَبَل**



ငါ့အတွက် နေ့စဉ် နေ့စဉ်

## 2. حجة خالفته بحقيقة

## مذاهب فقهية: بصيغة

۲جہ جس کلفۃ صسبۃ۲

هؤسبۃ ۲جۃ۲

۲جہ جس کلفۃ۲ صسبۃ۲

هؤسبۃ۲ ۲جۃ۲

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

کلفۃ صسبۃ۲

ضلفۃ۲ .....

ضلفۃ۲ .....

کلفۃ۲ .....

هؤسبۃ۲ .....

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

اسه حۃ۲ ۲جۃ۲

اسه ضلفۃ۲ ۲جۃ۲

اسه حۃ۲ ۲جۃ۲

اسه حۃ۲ ۲جۃ۲

Read the following

F P	F S	M P	M S
فَتَاهٌ	فَتَاهَةٌ	فَتَاهٌ	فَتَاهٌ
فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ
فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ
فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ
فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ
فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ
فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ	فَتَاهَةٌ

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:

فَتَاهٌ فَتَاهٌ فَتَاهٌ فَتَاهٌ  
 فَتَاهَةٌ فَتَاهَةٌ فَتَاهَةٌ فَتَاهَةٌ  
 فَتَاهَةٌ فَتَاهَةٌ فَتَاهَةٌ فَتَاهَةٌ  
 فَتَاهَةٌ فَتَاهَةٌ فَتَاهَةٌ فَتَاهَةٌ



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

1 فَتَاهٌ فَتَاهٌ فَتَاهٌ فَتَاهٌ



2. تَجَدَّدَ حَتَّى

3. ضَلَفَتْ بِحَبِيضٍ

4. مَسَبَّدَتْ خَلْفَ

5. دَسَّضَتْ تَجَدَّدَ

6. تَجَدَّدَ دَسَّضَتْ

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

1. يَهْدِفُ ..... (تَجَدَّدَ / دَسَّضَتْ)

2. خَلَفَتْ ..... (مَسَبَّدَتْ / مَسَبَّدَتْ)

3. دَسَّضَتْ ..... (تَجَدَّدَ / تَجَدَّدَ)

4. ضَلَفَتْ ..... (بِحَبِيضٍ / بِحَبِيضٍ)

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

1. تَجَدَّدَ تَجَدَّدَ (تَجَدَّدَ)

2. تَجَدَّدَ تَجَدَّدَ (تَجَدَّدَ)

3. تَجَدَّدَ تَجَدَّدَ (تَجَدَّدَ)

4. تَجَدَّدَ تَجَدَّدَ (تَجَدَّدَ)

5. تَجَدَّدَ تَجَدَّدَ (تَجَدَّدَ)

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

(تَجِبْ، تَجِبْ، تَجِبْ، تَجِبْ)



1 ..... تَجِبْ



2 ..... تَجِبْ

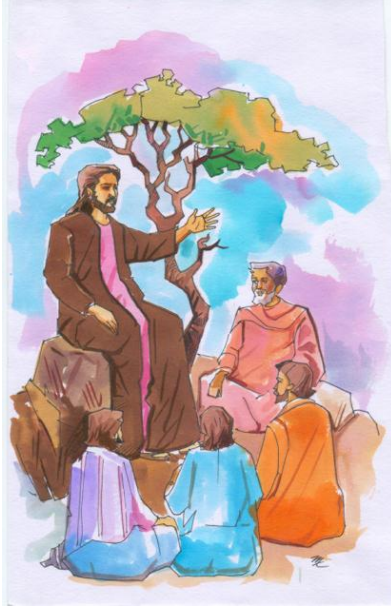


3 ..... تَجِبْ



4 ..... تَجِبْ

## Lesson 6



### فەقەت دۇئا

يۇڭ ئۆز ئىچىدە سۆزلىشىپ چىقىدۇ.

يۇڭ ئۆز ئىچىدە چىقىدۇ

يۇڭ ئۆز ئىچىدە

يۇڭ ئۆز ئىچىدە چىقىدۇ

يۇڭ ئۆز ئىچىدە چىقىدۇ

يۇڭ ئۆز ئىچىدە چىقىدۇ

يۇڭ ئۆز ئىچىدە چىقىدۇ

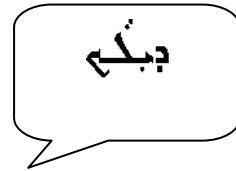
يۇڭ ئۆز ئىچىدە چىقىدۇ

اَنتَ اَنتَ جَافِ  
 اَنتَ اَنتَ اَنتَ اَنتَ اَنتَ اَنتَ  
 اَنتَ اَنتَ اَنتَ اَنتَ اَنتَ اَنتَ

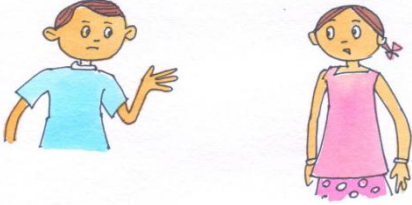
Let us observe the usages given in the narrative such as

اَنتَ اَنتَ  
 اَنتَ اَنتَ  
 اَنتَ اَنتَ اَنتَ اَنتَ

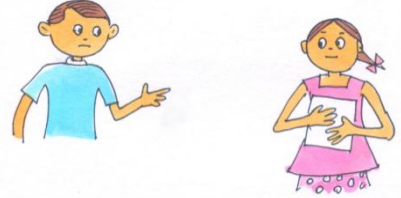
## Personal Pronouns



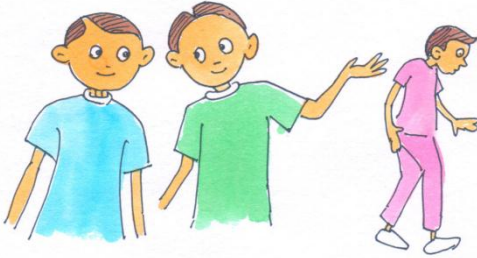
پنچ



دېکھ



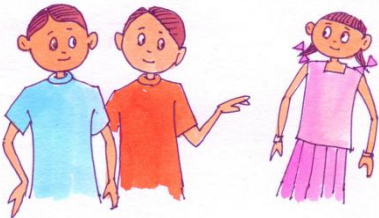
سه



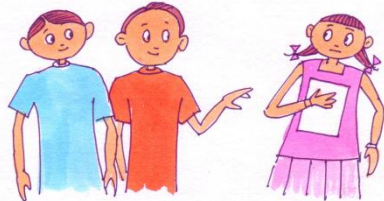
دېکھ



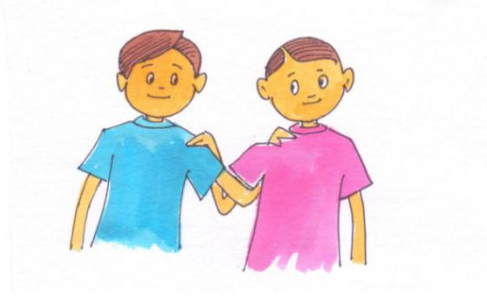
٥



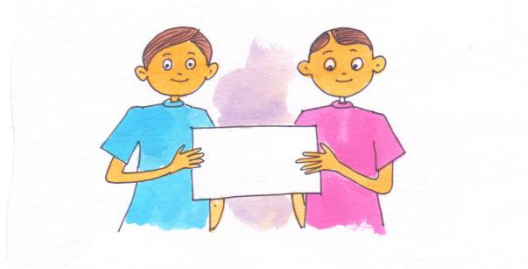
دېکھ



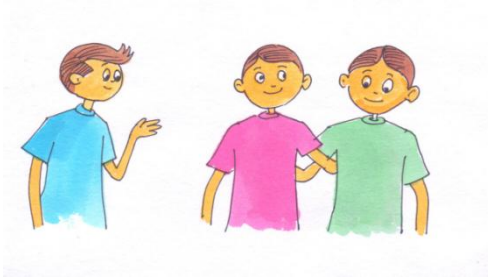
سَنِي



دِيكِي



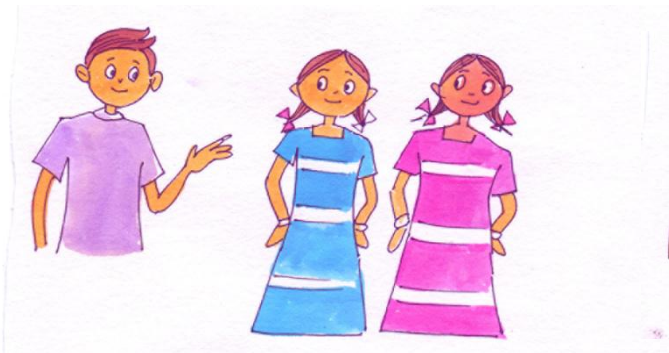
بِقَهْفَه



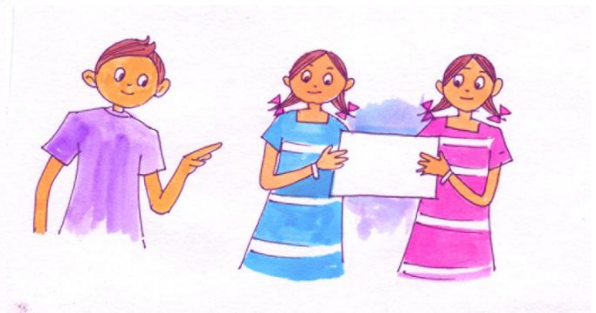
دِيكُفَه

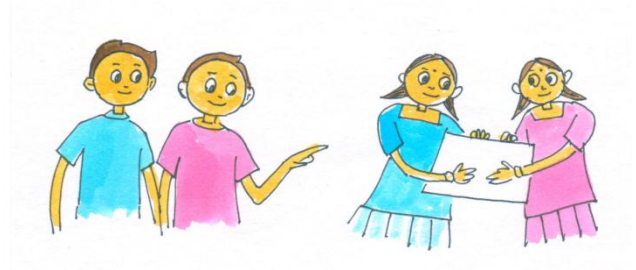
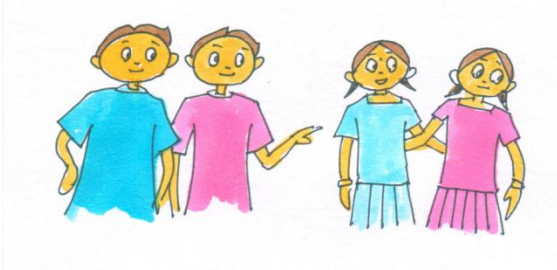


بِقَهْجِي



دِيكُجِي





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 **ہوئے** and the **ا** of **ہوئیں** and **ہوئے** are occulted as in the following examples. The third person plural verbs are **ہوئے** and **ہوئیں**



يَقْظُ يَكْلُظُ يَقْظُ	سَمِ يَكْلُظُ سَمِ
يَقْظُ يَكْلُظُ يَقْظُ	يَقْظُ يَكْلُظُ يَقْظُ
يَقْظُ يَكْلُظُ يَقْظُ	يَقْظُ يَكْلُظُ يَقْظُ
يَقْظُ يَكْلُظُ يَقْظُ	يَقْظُ يَكْلُظُ يَقْظُ
يَقْظُ يَكْلُظُ يَقْظُ	يَقْظُ يَكْلُظُ يَقْظُ

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

يَقْظُ يَقْظُ يَكْلُظُ  
يَقْظُ يَقْظُ يَكْلُظُ  
يَقْظُ يَقْظُ يَكْلُظُ  
يَقْظُ يَقْظُ يَكْلُظُ  
يَقْظُ يَقْظُ يَكْلُظُ

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

يَقْظُ / يَقْظُ  
يَقْظُ: يَقْظُ يَقْظُ  
يَقْظُ: يَقْظُ يَقْظُ  
يَقْظُ: يَقْظُ يَقْظُ  
يَقْظُ: يَقْظُ يَقْظُ



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

[illegible]

Eg:  $\dot{z}_1 \bar{z}_2$   $\dot{z}_1 \dot{z}_2$   $\dot{z}_1 \ddot{z}_2$

.....♦♦

.....♦♦

.....

.....

Recite the song below

መገናኛ ጽሑፍ ጽሑፍ ጽሑፍ ጽሑፍ

What are the uses of the letters **כ ה ו ז** ?

The four letters א ב ג ד are used to make cases.

The meanings of the four letters are as follows:

in, with, by      ب      eg: **بِفُلَانٍ** By the king

of      **د**      eg: **دېځل** Of the king

and                    •        eg: **مَلِكًا** And the king

to, for      **لـ**      eg: **لِلْمَلِكِ**      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  $\ddot{\text{a}}$  vowel.

eg: **صَحْبٌ**      **بَحْبٌ**

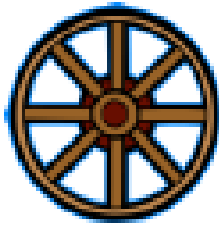
The letters **ك ه د ت** are added to personal pronouns to make declensions

تَبْ تَحْ تَجْدُ تَهْ تَا تَهْ تَحْفُ تَجِبْ تَسْفُ تَسْمُ  
كَبْ كَحْ كَجْدُ كَهْ كَا كَهْ كَحْفُ كَجِبْ كَسْفُ كَسْمُ

Read the following:-



1 أَتَذْ أَسْ أَكْذُ

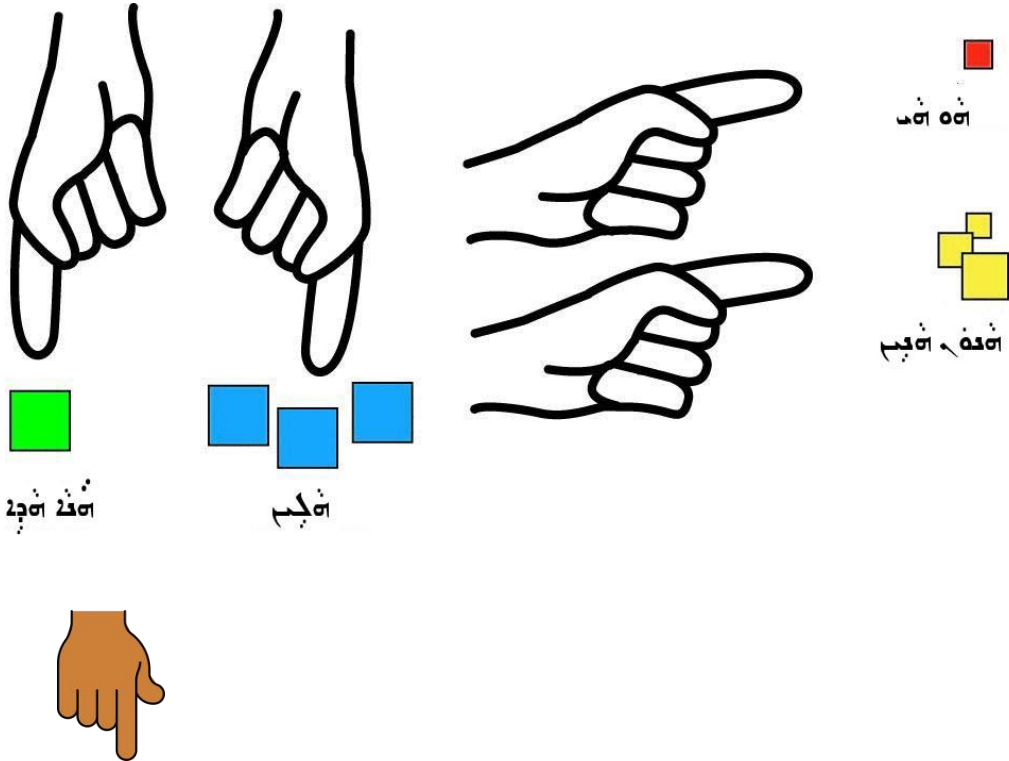


2 أَتَذْ أَسْ أَكْذُ



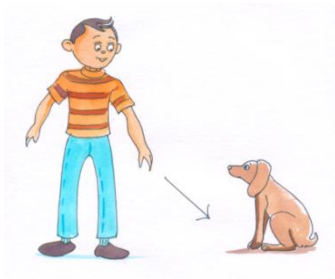
3 أَكِبْ يِبْ يَكْتَجْ

## Demonstrative Pronouns

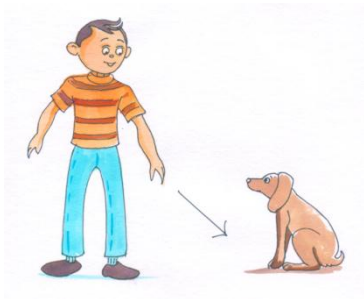


Singular			Plural		
M	F		M	F	
23ṭ	23ṭ	this	ḥṭ		these
0ṭ	ḥṭ	that	ḥṭ ḥṭ	ḥṭ	those

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



هته آهه جکڑ



هکچر یهه، جکڑ



هته آهه جکڑ



هته، یهه، جکڑ



Read the following rhyme

ܐܬܢ ܐܬܐ ܦܠܚܬ ܡܚܒܬ  
ܐܬܦ ܐܬܐ ܦܠܚܬܐ ܡܚܒܬܐ  
ܐܬܬܝܡ ܝܥܩܐ ܦܠܚܬ ܡܚܒܬ  
ܐܬܬܝܡ ܝܥܝܡ ܦܠܚܬܐ ܡܚܒܬܐ

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

..... ܐܬܐ ܦܠܚܬ  
..... ܐܬܐ ܦܠܚܬܐ  
..... ܐܬܝܡ ܝܥܩܐ  
..... ܐܬܝܡ ܝܥܝܡ

Place ܐܬܬܝܡ ܐܬܦ ܐܬܢ to get the meaningful Syriac sentences

..... ܦܠܚܬ  
..... ܬܠܦܢ

..... ۛۛۛۛ

..... ۛۛۛۛ

..... ۛۛۛۛۛۛۛۛۛ

## Conversation

ۛۛۛۛۛ: ۛۛۛ ۛۛ ۛۛۛۛ ۛۛۛ

ۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ

ۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ

ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ

ۛۛۛۛۛ: ۛۛۛ ۛۛ ۛۛۛۛ ۛۛۛ ۛۛۛۛۛ

ۛۛۛ ۛۛۛۛ ۛۛۛۛۛۛۛۛ

ۛۛۛ ۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛ

ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛۛۛ

Read the rhyme given below

اَسَہ اَسَہ کڈڈ

اَسَہ اَسَہ اَسَہ اَسَہ

اَسَہ اَسَہ اَسَہ اَسَہ

اَسَہ اَسَہ اَسَہ اَسَہ

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

..... اَسَہ اَسَہ

..... اَسَہ اَسَہ

..... اَسَہ اَسَہ

..... اَسَہ اَسَہ



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

(اَسَہ اَسَہ اَسَہ اَسَہ اَسَہ اَسَہ اَسَہ اَسَہ اَسَہ اَسَہ)

1 اَسَہ اَسَہ .....

2 اَسَہ اَسَہ .....

3 اَسَہ اَسَہ .....

4 اَسَہ اَسَہ .....

5 اَسَہ اَسَہ .....

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

ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

1 ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

2 ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

3 ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

4 ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

5 ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

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

E.g.: ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

1 ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

2 ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

3 ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

4 ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ

5 ܕܢܥܡ ܕܡܠܟܐ ܕܢܥܡ



VI. D. Write **تَنْزِلُ** **تَجِبُ** **تُجِبُ** in front of each word to make sentences.

**فُلُكُنْ** ..... 1.

**تُكَلِّفُ** ..... 2.

**تَنْزِلُ** ..... 3.

**تُجِبُ** ..... 4.

**تُجِبُ** ..... 5.

VI. E. Place **تَنْزِلُ** **تُجِبُ** **تَجِبُ** **تَنْزِلُ** in front of each word to get the correct meaning.

**تَنْزِلُ** ..... 1

**تُجِبُ** ..... 2

**تَجِبُ** ..... 3

**تَنْزِلُ** ..... 4

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

**فُلُكُنْ** / **تَنْزِلُ** / **تُجِبُ** 1

**تُجِبُ** / **تَنْزِلُ** / **تَجِبُ** 2

**تَنْزِلُ** / **تُجِبُ** / **تَجِبُ** 3

**فُلُكُنْ** / **تَجِبُ** / **تُجِبُ** 4

**تَجِبُ** / **تُجِبُ** / **فُلُكُنْ** 5



## تیم و دستیار

تَجْمَعُ دَجَاجَتَانِ يَجْعَلُانِ فَخْرًا : فَخْرُهُمَا :

يَسْتَعِينُ بِحَقِّهِ يُخَلِّصُ دَعْوَتُهُ أَوْ خَلِّصُ.

نویسندگان: دکتر محمدعلی باقری، دکتر محمدعلی باقری، دکتر محمدعلی باقری :

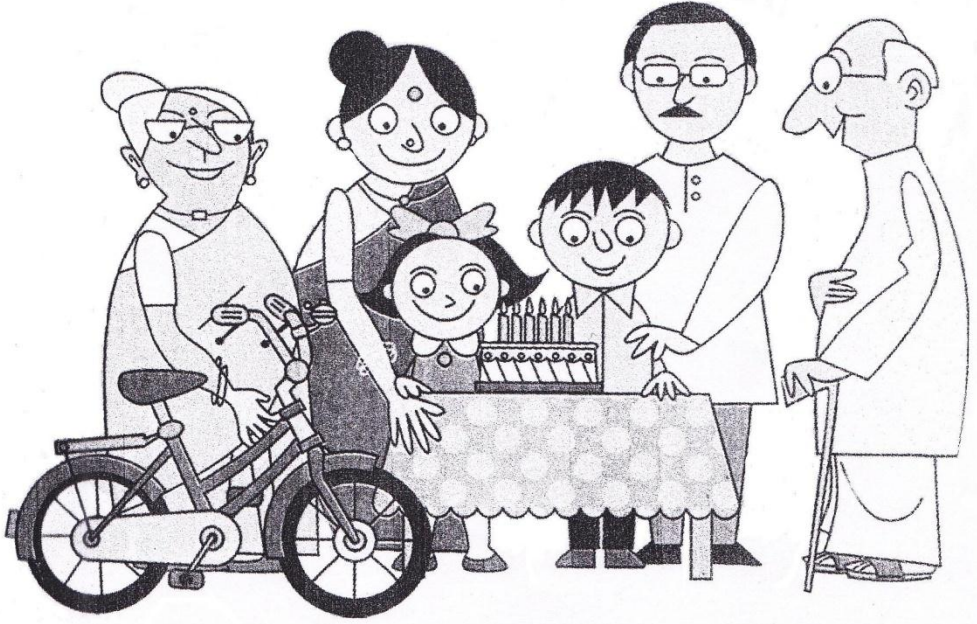
[illegible]

هَذِهِ جَمَلُ لَيْسَةِ : يَكْفِي جَمَلُ . يَهْدِي دَرْجَتِي

**فلاحیہ: ہیکل مہینہ مختلفہ: لکھ ناصب: نصیب۔**

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

فَلَحَاحٌ	فَلَحَاحٌ	فَلَحَاحٌ
فَلَحَاحٌ	فَلَحَاحٌ	فَلَحَاحٌ
فَلَحَاحٌ	فَلَحَاحٌ	فَلَحَاحٌ
فَلَحَاحٌ	فَلَحَاحٌ	فَلَحَاحٌ
فَلَحَاحٌ	فَلَحَاحٌ	فَلَحَاحٌ
فَلَحَاحٌ	فَلَحَاحٌ	فَلَحَاحٌ
فَلَحَاحٌ	فَلَحَاحٌ	فَلَحَاحٌ
فَلَحَاحٌ	فَلَحَاحٌ	فَلَحَاحٌ
فَلَحَاحٌ	فَلَحَاحٌ	فَلَحَاحٌ
فَلَحَاحٌ	فَلَحَاحٌ	فَلَحَاحٌ
فَلَحَاحٌ	فَلَحَاحٌ	فَلَحَاحٌ



Read the following sentences.

چھک آہ نہ پھک

آہ آہ آہ آہ

آہ آہ آہ آہ

آہ آہ آہ آہ

آہ آہ آہ آہ

آہ آہ آہ آہ

آہ آہ آہ آہ

أَسَدٌ مَلِكِي

أَسَدٌ مَلِكُنَا

أَسَدٌ مَلِكُنَا



- ✓ Pronominal suffixes are the shortened forms of pronouns attached to the end of a noun to denote their possession. Usually they are **أَنا، أنتَ، هو، هي، نحن، هم، هن**

eg:- **مَلِكِي** = My king **مَلِكُنَا** = Our king

**مَلِكِي** = My kings **مَلِكُنَا** = 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. **مَلِكِي** / **مَلِكُنَا** / **مَلِكِي**

- ✓ Suffixes are seen in two different lines.

- Suffixes added to the singular nouns (nouns ending in **أَنا**)
- Suffixes added to the plural nouns (nouns ending in **نحن**)

مَلِكِي		مَلِكُنَا	
مَلِكِي	مَلِكِي	مَلِكِي	مَلِكِي
مَلِكِي	مَلِكِي	مَلِكِي	مَلِكِي
مَلِكِي	مَلِكِي	مَلِكِي	مَلِكِي
مَلِكِي	مَلِكِي	مَلِكِي	مَلِكِي
مَلِكِي	مَلِكِي	مَلِكِي	مَلِكِي

Note these exceptional nouns.

أَبٌ father, أَخٌ brother and سَفَدٌ father-in-law.

Singular			Plural		
أَبٌ	أَخٌ	سَفَدٌ	أَبْنَاءٌ	أَخَوَاءٌ	سَفَدَاءٌ
أَبْنَاءٌ	أَخَوَاءٌ	سَفَدَاءٌ	أَبْنَاءٌ	أَخَوَاءٌ	سَفَدَاءٌ
أَبْنَاءٌ	أَخَوَاءٌ	سَفَدَاءٌ	أَبْنَاءٌ	أَخَوَاءٌ	سَفَدَاءٌ
أَبْنَاءٌ	أَخَوَاءٌ	سَفَدَاءٌ	أَبْنَاءٌ	أَخَوَاءٌ	سَفَدَاءٌ
أَبْنَاءٌ	أَخَوَاءٌ	سَفَدَاءٌ	أَبْنَاءٌ	أَخَوَاءٌ	سَفَدَاءٌ



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 (أَبٌ أَبٌ) ..... أَبٌ أَبٌ
- أَبٌ أَبٌ (أَبٌ أَبٌ) ..... أَبٌ أَبٌ

حَظٌّ دَبْلٌ ..... (حَظٌّ حَظٌّ)  
 حَظٌّ دَبْلٌ ..... (حَظٌّ حَظٌّ)  
 حَظٌّ دَبْلٌ ..... (حَظٌّ حَظٌّ)  
 حَظٌّ دَبْلٌ ..... (حَظٌّ حَظٌّ)  
 حَظٌّ دَبْلٌ ..... (حَظٌّ حَظٌّ)  
 حَظٌّ دَبْلٌ ..... (حَظٌّ حَظٌّ)

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

حَظٌّ	حَظٌّ
حَظٌّ	حَظٌّ
حَظٌّ	حَظٌّ
حَظٌّ	حَظٌّ
حَظٌّ	حَظٌّ
حَظٌّ	حَظٌّ

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

( د ب ل ه )

1. دَبْلٌ

2. حَظٌّ

3. دَبْلٌ

4. دَبْلٌ

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

(فَلَحَدَ فَلَخَّ فَلَجَّدَ فَلَجَّهَ فَلَحَّهَ  
فَلَجَّ فَلَحَّهَ فَلَجَّهَ فَلَحَّهَ)

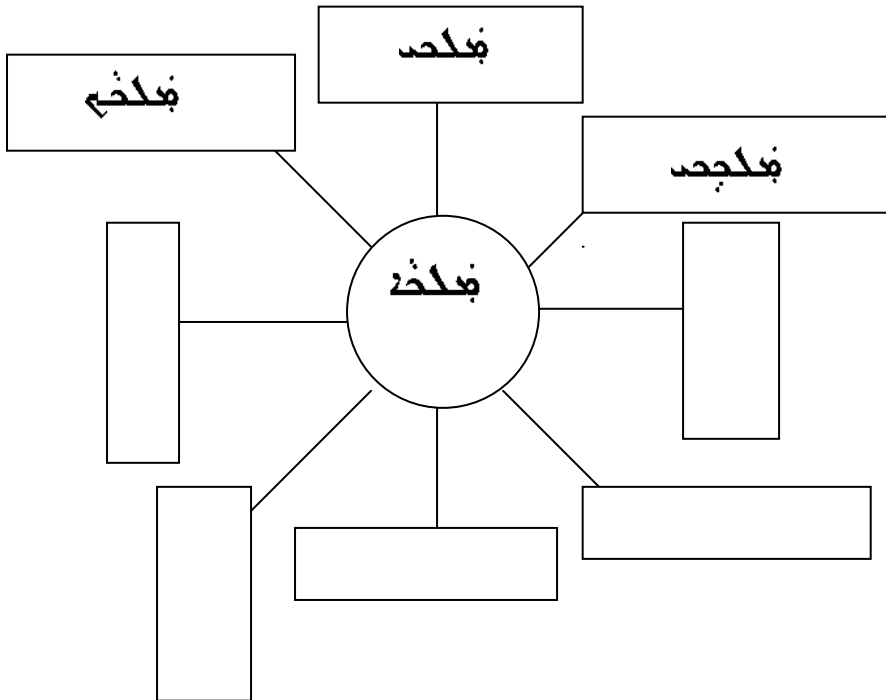
1 حَجَّزَ

2 فَلَجَّزَ

3 جَلَّزَ

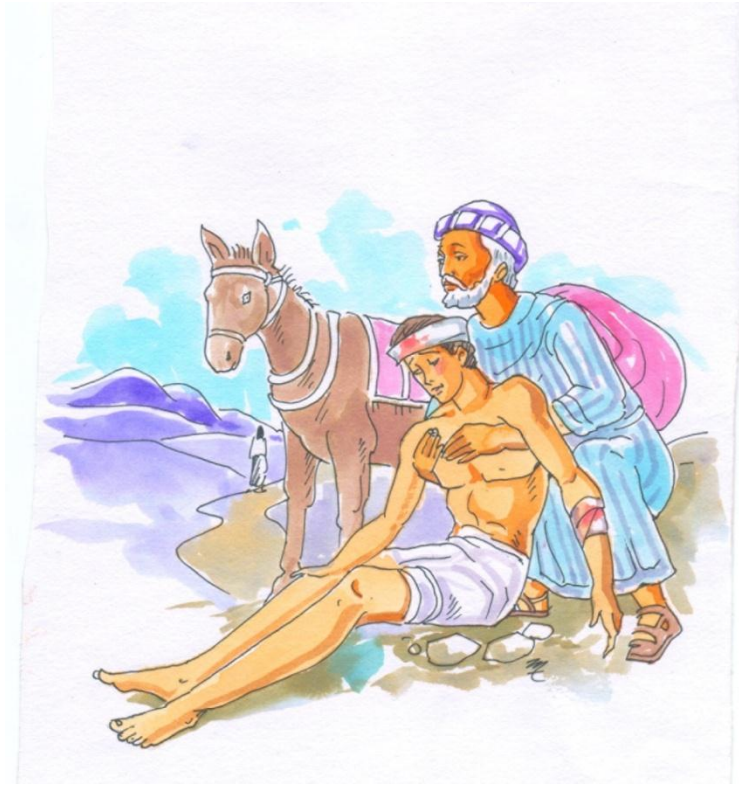
4 يَلَجَّزَ

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



### چېذبېر لېږدېښ

په دې څېړنه کې چې د ښه چلېدونکي لارښوونې:

د ښه چلېدونکي لارښوونې: د ښه چلېدونکي لارښوونې:

د ښه چلېدونکي لارښوونې د ښه چلېدونکي لارښوونې د ښه چلېدونکي لارښوونې:

د ښه چلېدونکي لارښوونې د ښه چلېدونکي لارښوونې د ښه چلېدونکي لارښوونې:

د ښه چلېدونکي لارښوونې د ښه چلېدونکي لارښوونې د ښه چلېدونکي لارښوونې:

Answer the following questions:

1. قىم سىيە قىم 2. ئۆزىڭىز لارمۇ بىلىمىڭىز؟

2. قىم قىلغۇچى قىم 3. ئۆزىڭىز لارمۇ بىلىمىڭىز؟

3. قىم قىلغۇچى قىم 4. ئۆزىڭىز لارمۇ بىلىمىڭىز؟

Find out the verbs in the following passage:

قىم 2. ئۆزىڭىز لارمۇ بىلىمىڭىز

قىم 3. ئۆزىڭىز لارمۇ بىلىمىڭىز

قىم 4. ئۆزىڭىز لارمۇ بىلىمىڭىز

قىم 5. ئۆزىڭىز لارمۇ بىلىمىڭىز

قىم 6. ئۆزىڭىز لارمۇ بىلىمىڭىز

قىم 7. ئۆزىڭىز لارمۇ بىلىمىڭىز

قىم 8. ئۆزىڭىز لارمۇ بىلىمىڭىز

قىم 9. ئۆزىڭىز لارمۇ بىلىمىڭىز

قىم 10. ئۆزىڭىز لارمۇ بىلىمىڭىز

قىم 11. ئۆزىڭىز لارمۇ بىلىمىڭىز

Read the following rhyming sentences

## حجّج

حجّج حجّج

حجّج حجّج

حجّج حجّج

حجّج حجّج

حجّج حجّج

حجّج حجّج

حجّج حجّج

حجّج حجّج

حجّج حجّج

حجّج حجّج





## يخُلد

يُخَلد جِسْمُهُ

يُخَلِم جِسْمُهُ

يُخَلِّد جِسْمُهُ

يُخَلِّد جِسْمُهُ

يُخَلِم جِسْمُهُ

يُخَلِّم جِسْمُهُ

يُخَلِّم جِسْمُهُ

يُخَلِّد جِسْمُهُ

يُخَلِّم جِسْمُهُ

يُخَلِّم جِسْمُهُ



## يلِف

يَلِف كِتَابَهُ

يَلِف كِتَابَهُ

يَلِف كِتَابَهُ

يَلِف كِتَابَهُ

يَلِف كِتَابَهُ

يَلِف كِتَابَهُ

يَلِف كِتَابَهُ

يَلِف كِتَابَهُ

يَلِف كِتَابَهُ

يَلِف كِتَابَهُ



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 **ܚܒܐ**

### 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 **ܚܒܐ** (The regular or strong verbs)

II Class **ܚܒܐ**

III Class **ܚܒܐ**

IV Class **ܚܒܐ**

Look at the following table and see the different endings.

<b>ܕܝܝܬ</b>		<b>ܡܬܬܐ</b>	
ܕܝܝܬ / ܕܝܝܬܐ	ܕܝܝܬ	ܡܬܬܐ / ܡܬܬܐܐ	ܡܬܬܐ
ܕܝܝܬ / ܕܝܝܬܐ	ܕܝܝܬܐ	ܡܬܬܐ / ܡܬܬܐܐ	ܡܬܬܐܐ
ܕܝܝܬܐ	ܕܝܝܬܐ	ܡܬܬܐܐ	ܡܬܬܐܐ
ܕܝܝܬܐ	ܕܝܝܬܐ	ܡܬܬܐܐ	ܡܬܬܐܐ
ܕܝܝܬܐ / ܕܝܝܬܐ	ܕܝܝܬܐ	ܡܬܬܐ / ܡܬܬܐܐ	ܡܬܬܐܐ



VIII. A. Use one single word for the following

ܚܒܬ ܐܬܐ ..... (ܚܒܬ)

ܚܒܬ ܐܬܒ ..... (ܚܒܬܬ)

ܚܒܬ ܕܢܬܐ ..... (ܚܒܬܐ)

ܚܒܬ ܕܢܬܐܒ ..... (ܚܒܬܐܒ)

ܚܒܬ ܕܢܬܐܒ ..... (ܚܒܬܬܐܒ)

ܚܒܬ ܐܘܢܐ ..... (ܚܒܬܐܢܐ)

ܚܒܬ ܐܘܢܐܒ ..... (ܚܒܬܐܢܐܒܐ)

ܚܒܬ ܕܢܬܐܐܢ ..... (ܚܒܬܐܢܐܐܢܐ)

ܚܒܬ ܕܢܬܐܐܢܐ ..... (ܚܒܬܐܢܐܐܢܐܐ)

ܚܒܬ ܐܢܐ ..... (ܚܒܬܐܢܐ)

VIII. B. Translate into Syriac

He wrote a book

ܚܒܬ ܕܠܚܬܐܢܐ

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.

تفعل		تفعل	
-----	تفعل	-----	تفعل
تفعل	-----	تفعل	-----
تفعل	-----	تفعل	-----
-----	تفعل	تفعل	-----
تفعل	-----	تفعل	-----

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

حببت حببت حببت حببت حببت حببت حببت حببت حببت حببت

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

1 يحببت 2 حببت 3 حببت 4 حببت 5 حببت 6 حببت 7 حببت 8 حببت 9 حببت 10 حببت

## Lesson 9

### FAREWELL OF MOSES AND AARON

Mar Balai

ܡܘܨܝ ܡܥܬܝܕܐ ܕܡܕܝܢܐ ܕܝܫܪܐܝܝܠ ܕܝܫܬܝܢ  
ܗܘܢܐ ܬܠܬܐ



1 ܝܗܘܕܐ ܡܥܬܝܕܐ ܝܠܕ ܕܝܫܬܝܢ

ܕܝܫܬܝܢ ܕܝܫܬܝܢ ܕܝܫܬܝܢ \* ܕܝܫܬܝܢ

2 ܝܗܘܕܐ ܡܥܬܝܕܐ ܕܝܫܬܝܢ

ܕܝܫܬܝܢ ܕܝܫܬܝܢ ܕܝܫܬܝܢ \* ܕܝܫܬܝܢ

3 ܝܗܘܕܐ ܡܥܬܝܕܐ ܝܠܕ ܕܝܫܬܝܢ

ܕܝܫܬܝܢ ܕܝܫܬܝܢ ܕܝܫܬܝܢ \* ܕܝܫܬܝܢ



4 ܝܒܠܐܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

\* ܝܒܠܐܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

5 ܝܒܠܐܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

\* ܝܒܠܐܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

6 ܝܒܠܐܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

\* ܝܒܠܐܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

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 5<sup>th</sup> 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

ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

finding out its meter, rhyme and imageries?

IX. B. Give the meaning of the following:

1 ܝܒܠܐܝܢܐ 2 ܡܪܝܢܐ 3 ܡܪܝܢܐ 4 ܡܪܝܢܐ

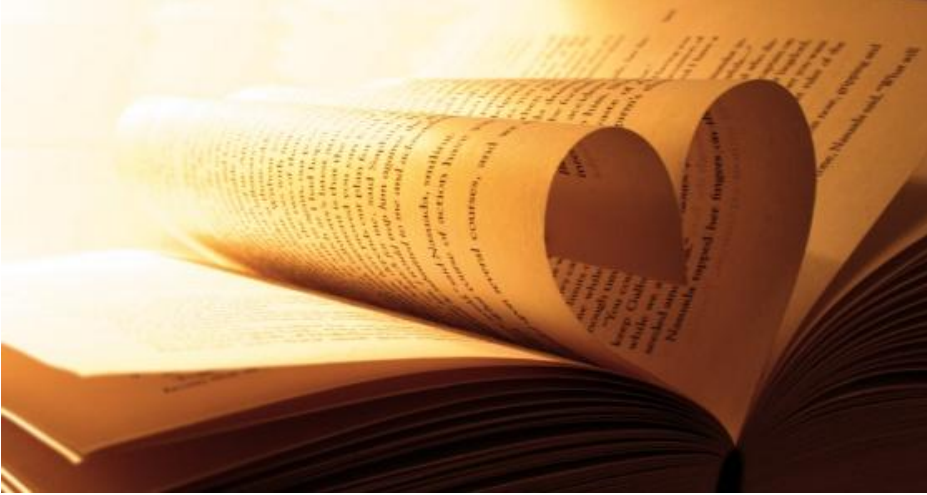
IX.C. Translate the following:

1 ܝܒܠܐܝܢܐ 2 ܡܪܝܢܐ 3 ܡܪܝܢܐ 4 ܡܪܝܢܐ ܕܡܪܝܢܐ

## Lesson 10

### SELECT SENTENCES OF ST. EPHREM

## ܡܝܬܪ ܝܚܬܝܬܐ ܕܡܘܬ ܝܥܕܝܐ



1 ܝܬܢ ܕܕܝܣܐ ܡܠܦܢܐ  
ܝܝܣܝܐ ܡܠܒ ܡܠܦܝܐ  
ܝܬܢ ܕܕܝܣܐ ܝܬܠܢ  
ܟܪ ܡܝܝܐ ܕܝܝܣܝܐ ܝܬܥܒܕܐ .

2 ܬܠܡܢ ܠܝܝܬܠܐ ܕܡܝܐ ܕܝܐ  
ܕܡܝܝܐ ܕܝܝܬܠܐ ܡܝܝܬܠܐ  
ܕܝܐ ܕܝܬܠܐ ܡܝܬܠܐ  
ܠܝܬ ܕܝܐ ܬܠܡܢ ܕܡܝܝܐ ܕܝܝܐ .

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 4<sup>th</sup> 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 9<sup>th</sup> June 373.



X. A. Comment on

ܡܝܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ

expounding its literary styles?

X. B. Give the meaning of the following:

1 ܡܠܦܬܐ 2 ܝܬܬܐ 3 ܡܬܬܐ 4 ܡܬܬܐ 5 ܡܬܬܐ 6 ܡܬܬܐ

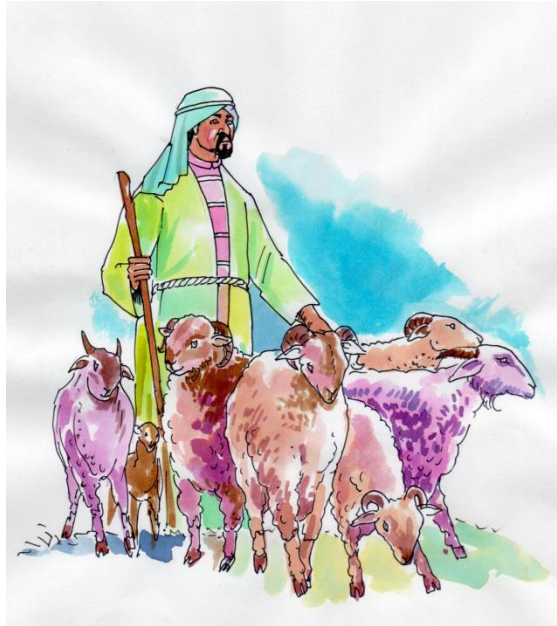
## Lesson 11

### TO CHRIST THE GOOD SHEPHERD

Mar Aprem

ܕܡܫܝܚܐ ܕܡܠܟܐ ܕܗܝܠܐ ܕܡܠܟܐ

ܡܠܟܐ ܕܡܠܟܐ



1 ܕܡܫܝܚܐ ܕܡܠܟܐ

ܕܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ

ܡܠܟܐ ܕܡܠܟܐ

ܕܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ \*

2 ܡܚܕܐ ܕܡܪܝܡ  
ܡܚܕܐ ܕܡܪܝܡ ܕܡܪܝܡ  
ܡܚܕܐ ܕܡܪܝܡ  
ܡܚܕܐ ܕܡܪܝܡ ܕܡܪܝܡ \*

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

ܡܚܕܐ ܕܡܪܝܡ ܕܡܪܝܡ

with similar song you have studied?

XI. B. Give the meaning of the following:

1 ܡܚܕܐ 2 ܡܚܕܐ 3 ܡܚܕܐ 4 ܡܚܕܐ 5 ܡܚܕܐ

XI.C. Translate the following: 1 ܡܚܕܐ 2 ܡܚܕܐ ܕܡܪܝܡ

## Lesson 12

### WISDOM

John of Mosul

### ܡܝܨܚܐ

ܡܝܨܚܐ ܕܡܫܠܐ



1 ܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ  
ܡܫܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ  
ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ  
ܡܫܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ .

2 ܡܫܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ  
ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ  
ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ  
ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ .

3 ܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ  
ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ  
ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ  
ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ ܕܠܐ ܡܫܠܐ .

4  
 ܐܠܗܐ ܕܐܡܪ ܕܐܠܗܐ  
 ܕܐܡܪ ܕܐܠܗܐ ܕܐܠܗܐ  
 ܕܐܡܪ ܕܐܠܗܐ ܕܐܠܗܐ  
 ܕܐܡܪ ܕܐܠܗܐ ܕܐܠܗܐ .

1. Any day on which you do not read and gain from books, know that you are conquered by devils and counted with idle men.
2. Virtue is of three kinds: the father who teaches (his) children, and the son who learns as it is proper and the one who serves the Lord.
3. With all your strength love knowledge, the mother of all virtues, and the fountain of all good things, and of all heavenly gifts.
4. Do not turn away from knowledge, that you may be alive and not dead. And meditate constantly and run away from idleness.

#### About the author

John of Mosul is one of the famous writers of Syriac literature who belongs to the second half of the 13<sup>th</sup> century. He wrote many edifying poems with rich moral contents.



XII. A. Find out the rhyming words in the poem ܐܠܗܐ

XII. B. Give the meaning of the following:

1 ܐܠܗܐ 2 ܐܠܗܐ 3 ܐܠܗܐ 4 ܐܠܗܐ 5 ܐܠܗܐ 6 ܐܠܗܐ

XII.C. Translate the following: 1 ܐܠܗܐ 2 ܐܠܗܐ

## Lesson 13

### A BRIEF HISTORY OF SYRIAC LANGUAGE

**S**yriac 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 Aramaeans. 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 Aramaean 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 transplaced 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 Achaemenid 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, ‘Thlisakoom’(girl, rise up, Mk.5:41), ‘El, El, Lma Sbakhthan’( 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 the 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 the Roman Empire. A large number of Christians fleeing persecution under the Persian king Sapor II came to this Christian center 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 4<sup>th</sup> 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 4<sup>th</sup> and 9<sup>th</sup> 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

മറിയം

ܡܪܝܡ

യൗസേപ്പ്

ܝܘܨܝܦ

ഓഹാ ദ് കദശാ

ܐܘܚܐ ܕܩܕܝܫܐ

യോഹന്നാൻ മാറാനാ

ܝܘܗܢܢܐ ܡܪܝܢܐ

**b) Apostles**

കേപ്പാ	جڤڤ
പൗലോസ്	فولس
തോമ്മാ	توما
യാക്കോബ്	جكوب
പീരിയോസ്	فيلبس
ബർണ്ണബൊ	بنا

**c) The Evangelists**

ഏവൻഗലിസ്താ	انجيلس
മത്തായി	متى
മർക്കോസ്	مرقس
ലൂക്കാ	لوقا
യോഹന്നാൻ	يوحن

**d) Angels**

മാലാഖ	ملاك
മിഖായേൽ	ميكائيل
ഗബ്രിയേൽ	جبرائيل
റാഫായേൽ	رافائيل
ക്രോവേനാർ	حذو



സാക്ഷേന്മാർ	سَاكْسَهْ
സാത്താൻ	سَاتَانْ
മാമ്മാനാ	مَامَانْ

#### e) Places

ഓറൊശ്ചെ	اوروش
ബെസ്സഹെം	بسس
ബെസനിയാ	بسنيا
ഗ്ലിലാ	جليل
താഗുൽത്താ	تاجول
ബെസ്പുർക്കാനാ	بسطركنا

#### f) Other Proper Names

ഗീവർഗ്ഗീസ്	جورجس
അമ്മനുവേൽ	امانويل
എസ്തേഷാനോസ്	استشانس
ഹന്നാ	حنان
ഹെറോദേസ്	هرودس
പീലാത്തോസ്	پلاطس
അഭ്രഹം	ابراهيم
ഏലീശബ്ബാ	عليشبا
നസ്റായാ	نسطرا

കൽദായാ	ܟܠܕܝܐ
പീശാ	ܦܝܫܐ
യാക്കോബായാ	ܝܥܩܒܐ
ആവാ	ܐܘܪܝܐ
ആവുദൻ	ܐܘܪܝܐ

#### g) Ecclesiastical Names

അഖെസർക്കോഷാ	ܐܚܝܬܐܪܟܝܐ
പാത്രിയാർക്കാ	ܦܬܪܝܐܪܟܐ
മെത്രാൻ	ܡܝܬܪܐܢ
മെത്രാപ്പോലീത്താ	ܡܝܬܪܐܢ ܡܝܬܪܐܢ
മപ്രിയാൻ	ܡܦܪܝܐܢ
സാഹദാ	ܣܐܚܕܐ
നിവ്യാ	ܢܝܘܐ
കശീശാ	ܟܝܫܐ
ശമ്മാശാ	ܫܡܝܐ
മശംശ്ശാനാ	ܡܫܡܫܐܢܐ
മൽഷാനാ	ܡܠܫܐܢܐ
റമ്പാൻ	ܪܡܐܢ
അൽമായാ	ܐܬܡܐܝܐ
കാണാന	ܟܐܢܐܢ

മാർ	مَارْ
മാർത്തോ	مَارْتَوْ
മാറൻ	مَارِنْ
ബസ് ക്യാമറ	بَسْ كَامَرَا
ദയറായാ	دَايْرَا
മൗദ്യാനം	مَوْدْيَانْ
ശുവീക്കാനം	شُوവِيكَاൻ

#### h) Liturgy

റാസം	رَاسْ
കുർബ്ബാനം	كُورْبَانْ
കൂദാശം	കൂദാശം
മദ്ബഹം	مَدْبَحْ
ബെമ്മാ	بِمَا
മാമ്മോദീസം	مَامْمُوْدِيْسْ
മന്നം	مَنَّ
കാസം	كَاسْ
പീലാസം	پِيْلَا
അർക്കദിയാക്കോൻ	اَرْكَدِيَاكُوْنْ
ദിയാക്കോൻ	دِيَاكُوْنْ
പറുദീസം	پَرُودِيْسْ

റൂശ്മാ	رُشْمَا
ഓശാനാ	أُشَانَا
ഏവൻഗലിയോൻ	أَيُّوَنُغَلِيَّيَا
ഹല്ലേലൂയ്യാ	هَلِّلُيُؤَيْ
ഹൈക്കലാ	هَيْكَلَا
പെസഹാ	پِسْخَا
അനീദാ	أَنْيَدَا
ദുക്റാനാ	دُكْرَانَا
ആമ്മേൻ	أَمِينُ
തക്സാ	تَكْسَا
ബബ്റാ	بَبْرَا
ഹശ്ശാ	هَشَّ
ഹദുസായാ	هَدُوسَا
മാറാനായാ	مَارَانَا
തൃക്കാസാ	تَرْكَاسَا
ബ്യാംതാ	بَيَّامْتَا
ബാവുസാ	بَاوُسَا
സദോ	سَدَا
ഇഗ്ദേ	إِغْدَا
സക്ലീഷാ	سَكْلِيْشَا

മൗതവ്വം

മുത്തു

ബാറൈക് മാർ

മുത്തു മുത്തു

i) Liturgical Seasons

സുവർണ്ണം

മുത്തു

ദൈവം

മുത്തു

സ്ത്രീ

മുത്തു

ശബ്ദം

മുത്തു

ഏലിയം

മുത്തു

മുത്തു

മുത്തു

കൈത്താ

മുത്തു

j) Bible Quotations

തലീസം

മുത്തു

എസ്പെസം

മുത്തു

ഏൽ ഏൽ ലിമാ ശബ്ദം

മുത്തു

മാർ വാലം

മുത്തു

k) Divine Office

റംഗം

മുത്തു

ചെലിയം

മുത്തു

സപ്രം

മുത്തു

ജോസം

മുത്തു

മസ്മോറം

മുത്തു

മർമ്മീസ

ܡܪܡܝܣܐ

l) Names of Institutions

തദ്വാനീസ

ܬܕܘܢܝܣܐ

ഉർഹ

ܘܪܗܐ

ശാജല

ܫܠܝܠܐ

റൂഹാലയ

ܕܘܗܐܠܐܝܬܐ

ബർ മറിയം

ܒܪܬܐܡܝܢܐ

ദയറ

ܕܝܪܐ

m) Liturgical Vestments

കൊത്തീന

ܟܬܝܢܐ

സൂനാര

ܣܘܢܐܪܐ

ഉറാര

ܘܪܐܪܐ

സഭ

ܣܒܐ

പൈന

ܦܝܢܐ

കാഷ

ܟܐܫܐ

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**



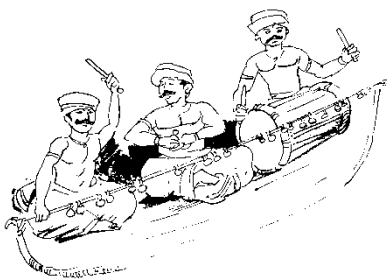
*Parichamuttukali* is a martial art form performed by the Christians of northern and central Kerala. The participants use sword and paricha (a kind of offensive weapon). The steps are similar to the margamkali but they are in quick tempo. The costumes of participants are similar to the warriors of old 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 Kalaripayattu. .

## **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.

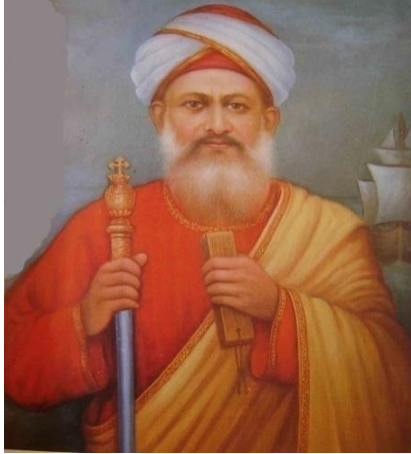
When Panthenus returned to Alexandria the Indian Christians presented him with a very rare and precious book, a copy of the Gospel of St. Mathew. This Gospel was written in Aramaic (Syriac). Most probably the St. Thomas Christians received this book from St. Thomas himself. They used to read this book 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