

Higher Secondary Course

SYRIAC WEST

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

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 Textbook 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

Dr. S. Raveendran Nair
Director
SCERT; Kerala

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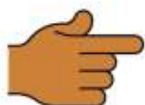
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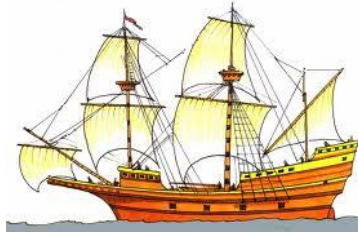


Points to remember

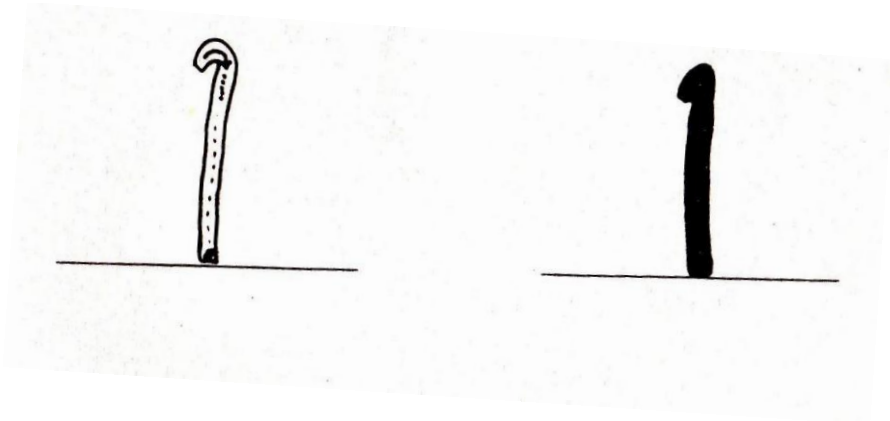
Lesson 1

اَلِفٌ حَاءٌ

اَلِفٌ حَاءٌ حَمَلٌ وَكَلَبٌ
 هَا هَاهُ اَيُّ سَبَلٍ لِهَذَا نَعُوذُ
 كَلْبٌ مِّمَّ نَعُوذُ هَمَلٌ حَا
 قَا رُوَا هُوَ وَنَعُوذُ هَاهُ

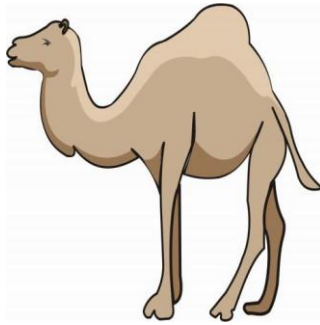
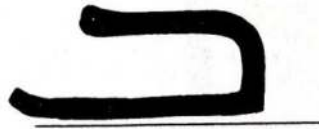
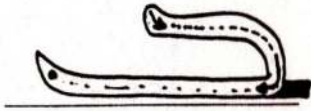


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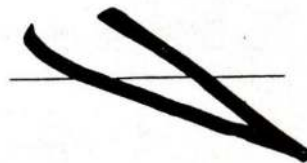
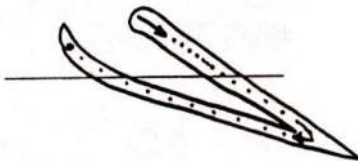




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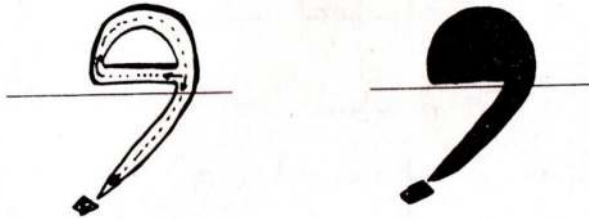


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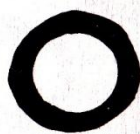
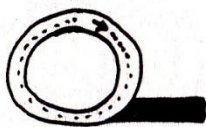


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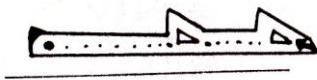


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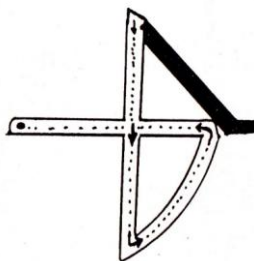




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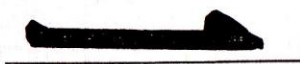
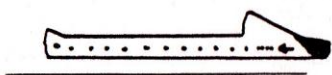


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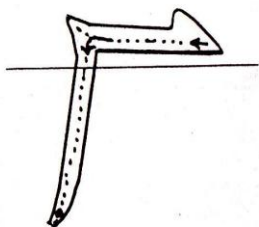




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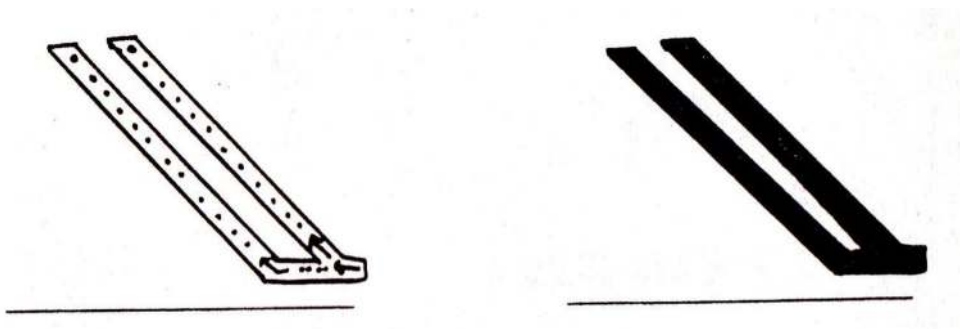


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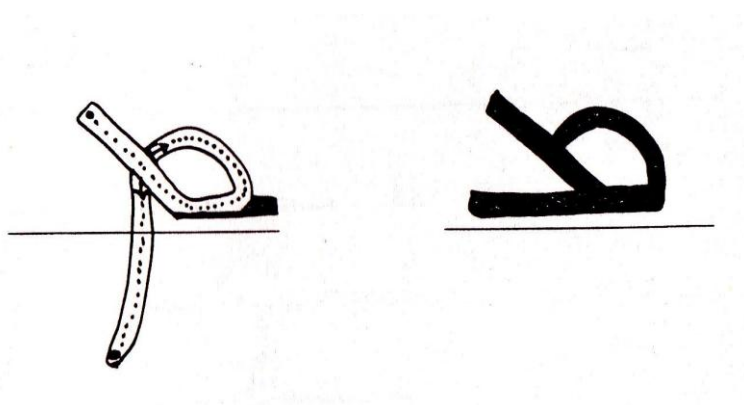


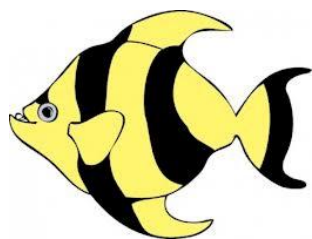


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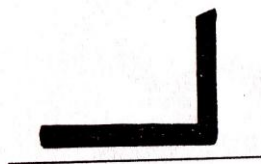
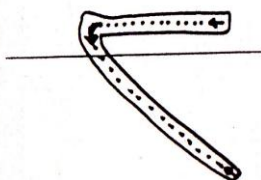


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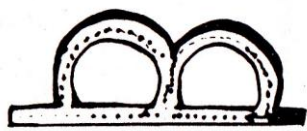




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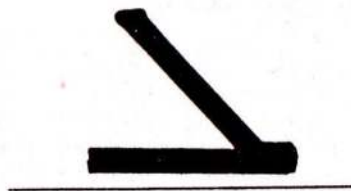
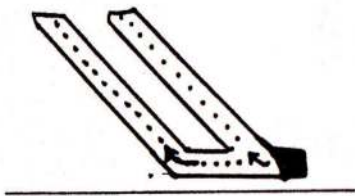


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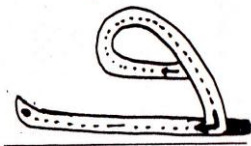




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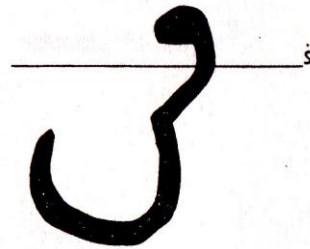
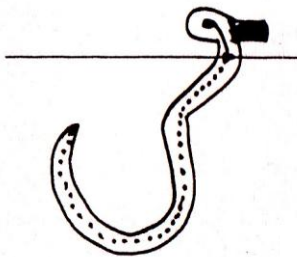


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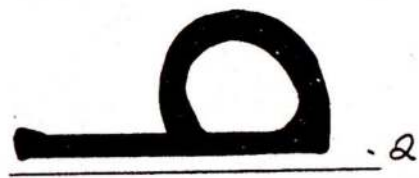
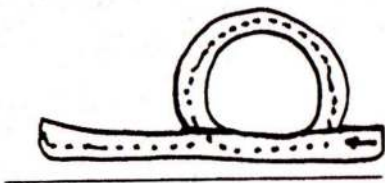




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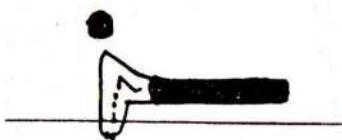


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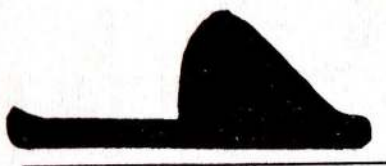
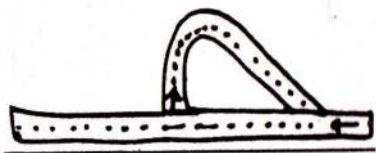




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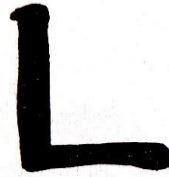
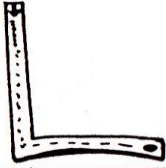


م





o/l



Pronounce the Letters in the following way

Letters	Pronunciation	
	ENGL:	MAL:
}	a	അ
u	b, bh	ബ
/	g, gh	ഗ
!	d, dh	ദ
o	h	ഹ
o	v	വ
,	z	സ
u	h	ഹ
g	t	ത
u	y	യ

ܕ (ܕ)	k, kh	ܕ
ܠ (ܠ)	l	ܠ
ܡ (ܡ)	m	ܡ
ܢ (ܢ)	n	ܢ
ܫ	s	ܫ
ܥ (ܥ)	e (a)	ܥ
ܦ	p, ph	ܦ
ܨ	s	ܨ
ܩ	q	ܩ
ܪ	r	ܪ
ܫ	š	ܫ
ܬ	t, th	ܬ, ܬ



- There are twenty two letters in Syriac and they are written and read from right to left.
- Letters are divided into strong and weak as per the nature
- Weak letters are ܐ ܢ and ܠ and all others are strong
- In Syriac all letters are joined either with the preceding letters or with the following letters.
- The eight letters namely ܐ ܢ ܠ ܐ ܢ ܠ ܐ ܢ ܠ and ܬ are joined to the preceding letters only and not with the following letters.



ܐܬܐ ܬܬܐ ܬܬܐ ܬܬܐ
ܬܬܐ ܬܬܐ ܬܬܐ ܬܬܐ



❖ The letters **ح**, **خ**, **ص** and **ض** take the shape

ح, **خ**, **ص** and **ض** respectively at the end of a word

Example

حُرٌّ خُرٌّ صُرٌّ ضُرٌّ

❖ The letter **ك** when it comes before **ح** it is written parallel to **ح** and when it comes after **ح**, **ح** becomes parallel to **ك**.

Example

كَحٌّ حَكٌّ

❖ The letters **ل** and **م** are connected with a slanting line when it is joined to the preceding letters

Example

مَلٌّ لَمٌّ



I.A. Write the following letters:

أ ح ب ج د هـ و ز ح ط ي

I.B. Try to identify the letters

ح ك خ ص ض ط ظ د ذ ر ز س هـ و ز ح ط ي
ل م ن هـ و ز ح ط ي

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

..... ف هـ و ز ح ط ي

..... ل م ن هـ و ز ح ط ي

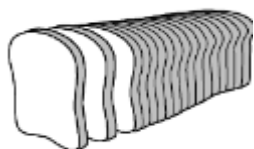
..... ا ب ج د هـ و ز ح ط ي

Lesson 2

ܐܗܘܐ

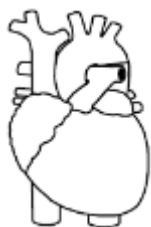
ܕܢܝܢܐ
ܕܢܝܢܐ
ܕܢܝܢܐ
ܕܢܝܢܐ
ܕܢܝܢܐ

What are these signs which you find above 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 vowels given above the letters.



ܕܢܝܢܐ

ܕܢܝܢܐ



ܕܢܝܢܐ

ܕܢܝܢܐ



West Syriac Vowel Signs

ܐ	a	അ, ആ	ܐ
ܝ	e	എ, ഏ	ܝ
ܘ	o	ഒ, ഓ	ܘ
ܝ	i	ഇ, ഇയ	ܝ
ܘ	u	ഉ, ഉയ	ܘ

East Syriac Vowel Signs and Letters

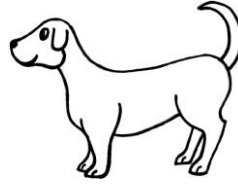
ܐ	a (short)	അ	ܐ
ܐ	a (long)	ആ	ܐ
ܝ	e (short)	എ	ܝ
ܝ	e (long)	ഏ	ܝ
ܝ	i	ഇ, ഇയ	ܝ
ܘ	u	ഉ, ഉയ	ܘ
ܘ	o	ഒ, ഓ	ܘ

ܐ ܝ ܘ ܝ ܘ

Read the syllables



نُزْ نُزْ نُزْ



دُ فَا فَا فَا



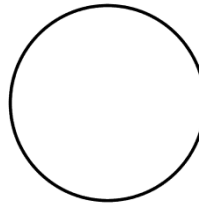
لَا لَ لَ لَ



مُ مَ مَ مَ



لَا لَ لَ



سَ سَ سَ سَ

Read the following words



أَوْحَا



حَصَا



لَاوْحَا



كَلَّمَ



حَسَا



كَلَّلَا



صَوَّلَا



صَدَّلَا



رُكَّعًا



مَلِكًا



- ❖ If all the letters in a word are vowelised, all except the last one is pronounced long.
eg:- ആഞ്ചോ **اُ** ആഞ്ചോറോ **اُو**
- ❖ If any one of the letters **ح** is prefixed to a word which begins with a vowelised **ا** the vowel sound goes to the prefix.
eg:- **ح**اَلَا
- ❖ Vowelless final **ه** is silent.
Eg **مَحْه**

Read the following words



حُصْلًا

سُكَّيْنَا



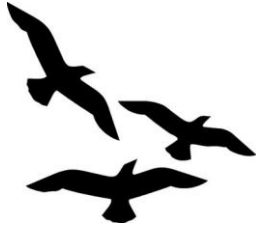
Here **ل** has two different pronunciation.

The six letters **ح** 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.



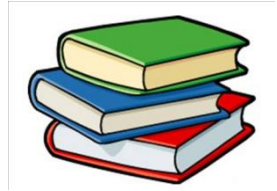
A small line given below or above a letter shows that, the particular letter is not pronounced. e.g. **أَتَا**

Note the following words



ثَوَاتٍ

مُتَاتٍ



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

Syome (Ribui) are two horizontal dots (¨) placed above the words to denote the plural number: as in **مُتَاتٍ** = names. When a word contains the letter **؛**, the dot over the **؛** usually is made to coalesce with one of the plural dots. Eg. **ثَوَاتٍ**



II.A. Write two words each, which contain Kusaya and Rukakha

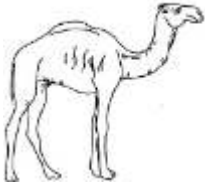
II. B. Apply all the vowels to the following letters. Follow the example.

كُ كَ كِ كْ
 ا ك ب ج د ه و ز ح ط ي
 ل م ن ه و ز ح ط ي

II. C. Find out letters with the vowels [ُ] [ُ] [ِ] [ِ] and [ِ] from the following words

مَعْنَا حَمْدًا كَسَةً لَكُمَا كَحْفًا نَمًا

II. D. See the picture and find the missing vowels:



كَحْمَلًا



رَحْمَةً



لَحْمًا



حُطًا



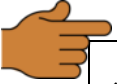
نَمًا



مُحَمَّدًا

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

مُحَا	مُحَا
مُلْحَا	مُلْحَا
مُلْحَا	مُلْحَا
مُلْحَا	مُلْحَا
مُلْحَا	مُلْحَا



- ❖ Generally the vowel ُ is followed by the letter ح and
vowel ُ by the letter ل

Example

مُحَا مُلْحَا

- ❖ The exceptions are

مُلْحَا مُلْحَا مُلْحَا

- ❖ In certain words the vowels ُ and ُ follow the letters ل and ح respectively and in that case these letters are not pronounced

Example

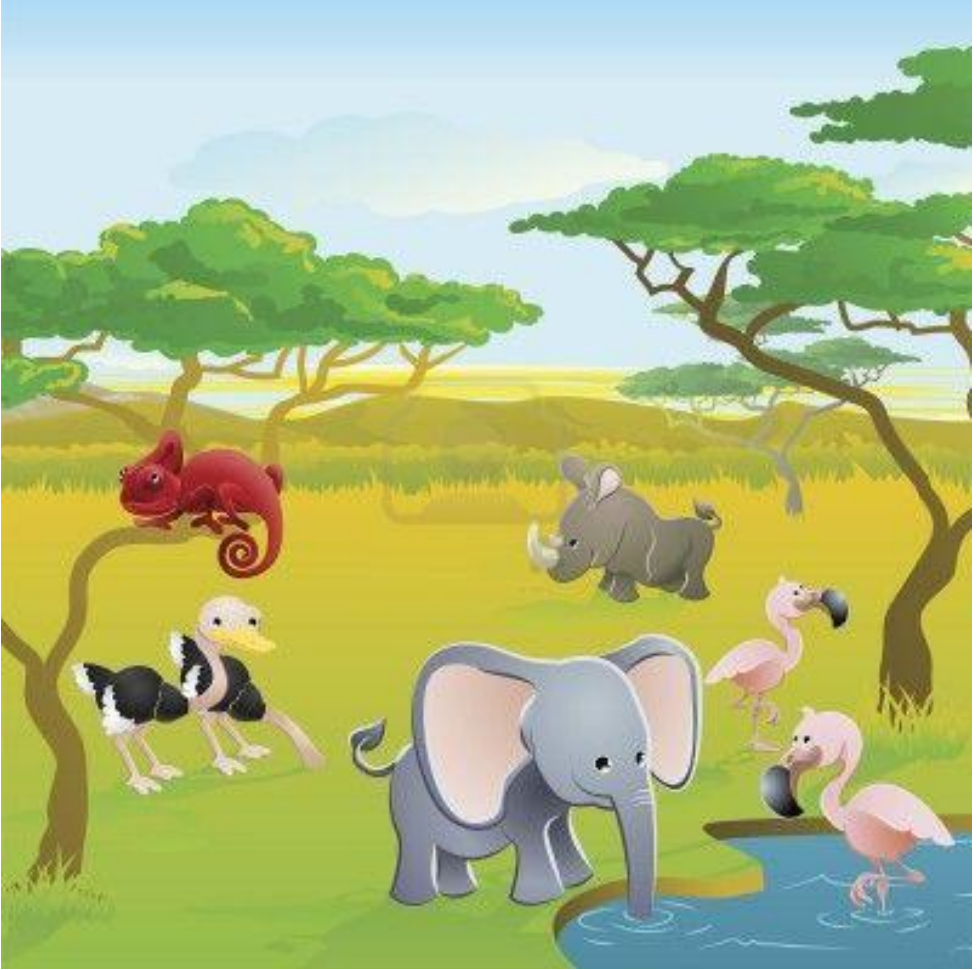
مُلْحَا مُلْحَا

Read the following

مُلْحَا مُلْحَا مُلْحَا مُلْحَا
مُلْحَا مُلْحَا مُلْحَا مُلْحَا
مُلْحَا مُلْحَا مُلْحَا مُلْحَا
مُلْحَا مُلْحَا مُلْحَا مُلْحَا

Lesson 3

حَسْبُكَ وَسَتُكَ



أَنَا إِنَّا لَأَهْمًا. أَنَا إِنَّا حَقْبُ سَعْمًا.
 حَسْبُ هَمًّا أَرَحَّ حَسْبُكَ وَسَتُكَ
 سَلَبْتُ دَهْ سَعْمًا أَتَكَلَّمُ أَزُحًا قَلْبًا هَلْ كَلَّمَا حَقْلًا.
 أَمَّا دَهْ لَأَوْفَى سَعْمًا هَسْبُ قَلْمًا.

Answer the questions given below

1. صُحَا أُنْتُكُلَا أُمَّ حُجَّيْدَا وَسْتَعْلَا ؟
2. صُحَا قُلَا أُمَّ حُجَّيْدَا وَسْتَعْلَا ؟
3. صُحَا حَقْلَا أُمَّ حُجَّيْدَا وَسْتَعْلَا ؟
4. صُحَا سَعْتَا أُمَّ حُجَّيْدَا وَسْتَعْلَا ؟
5. صُحَا تَخَّهَا أُمَّ حُجَّيْدَا وَسْتَعْلَا ؟

1. أُنْتُكُلَا
2. قُلَا
3. حَقْلَا
4. سَعْتَا
5. تَخَّهَا

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

مَبْرَا	مَبْرَا
لَاوَلَا	لَاوَلَا
لَاكَا	لَاكَا
أَوْحَا	أَوْحَا
مَصْمَا	مَصْمَا

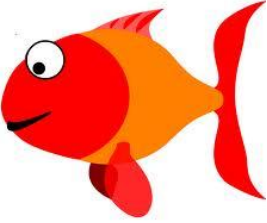
Let us recite the rhyme

مَبْرَا لَاوَلَا: مَبْرَا لَكَا
 أَوْحَا مَصْمَا: مَصْمَا حَقْلَا
 مَبْرَا لَاوَلَا: لَكَا لَاوَلَا حَقْلَا
 أَوْحَا مَصْمَا: أَوْحَا قَتْلَا



سَمْعًا كَتَمْتُ هَذِهِ ثَمَرَاتِ

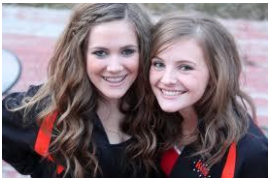
See the picture and write the correct number of the objects



1 ثَمَرَاتِ



2 كُتُبًا



3 نِسَاءً



4 قَلَمًا



5 زَنْجَبَرًا



6 أَشْجَارًا

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

SYRIAC CALENDAR

JUNE 2014

ܡܚܕܐ	ܡܚܕܐ	ܡܚܕܐ	ܡܚܕܐ	ܡܚܕܐ	ܡܚܕܐ	ܡܚܕܐ
ܐ	ܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐ	ܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐ	ܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐ	ܐ	ܐ	ܐ	ܐ	ܐ	ܐ
ܐ	ܐ	ܐ	ܐ	ܐ	ܐ	ܐ

ܡܚܕܐ ܡܚܕܐ

ܐ - 1
ܐ - 3
ܐ - 5
ܐ - 7

ܐ - 2
ܐ - 4
ܐ - 6
ܐ - 8

ܟ	-	9
ܡ	-	20
ܥ	-	40
ܦ	-	60
ܩ	-	80
ܪ	-	100
ܠ	-	300

ܝ	-	10
ܛ	-	30
ܚ	-	50
ܥ	-	70
ܩ	-	90
ܪ	-	200
ܠ	-	400

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

Substitute Syriac Letters

403	502	102
701	604	210



The letters of the alphabet are used to express arithmetical figures.

- The units (i.e. 1-9) are expressed by the first nine letters ا to ي
- The tens (i.e. 10-90) are expressed by the succeeding nine letters ك to ق.
- The hundreds from 100 to 400 are expressed by the remaining four letters ر to ه .
- The hundreds from 100 to 900 are expressed by placing a dot above the letters ك to ق (eg. د = 100: ح = 200: ع = 300: غ = 400 etc.).
- To get the thousands a slanting line is placed below the letters.
(eg. ق = 1000: ح = 2000).
- The lakhs are expressed by placing a straight line below the letters.
(eg. ق = 100000 ح = 200000: ع = 300000).
- The crores are expressed by two slanting lines below the letters.
(eg. ق = 10000000: ح = 40000000).



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	888	999	444

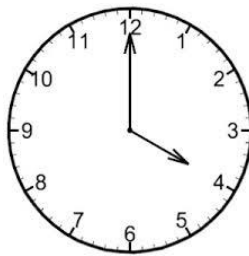
III. C. Find out Syriac letters for the following

3,000	30,000	200,000
20,000	600,000	3,000,000
10,000,000	40,000,000	900.

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

ܐ	ܐ
ܒ	ܒ
ܓ	ܓ
ܕ	ܕ
ܕ	ܕ

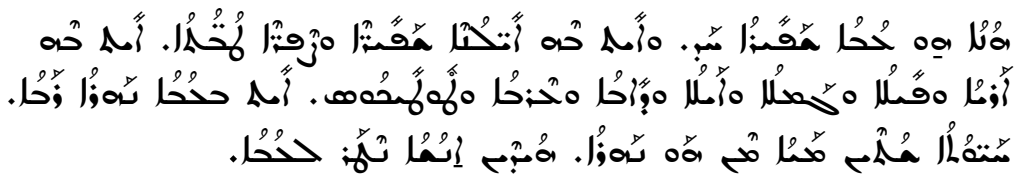
III. E. Write the time given in the watches



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

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

ܒ 14	ܕ 12	ܐ 11
6	72	198
835	1973	2014



Persons	Animals	Birds	Places	Things
إِنْعَا	أَوْنَا	لُهُمْ مَحْصَا	حُحَا	نَهْوَ
	فَلَا			مَحْأَا
	كَحْأَا			
	أَمَّا			
	وَأَحَا			

Read the passage

هَؤُلَاءِ هِيَ أَفْنَعْر
هَؤُلَاءِ هِيَ فُلَا
هَؤُلَاءِ أُنْثَى أَتْكُنَا
هَؤُلَاءِ أُنْثَى زَفْتَا

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



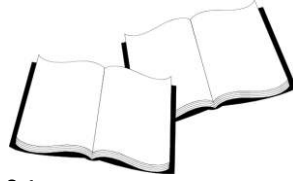
أُكُنَا



أُتْكُنَا



كِتَابٌ



كِتَابَاتٌ

Words ending in **ا** form their plural by changing the vowel in **ا** to **ات**



بَحْلَةٌ



بَحْلَاتٌ

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



قَلَمٌ



قَلَمَاتٌ



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

B

أُمَّا

حَنَا

مَحَلَّا

أَحَا

لَحَا

A

لَحْنَا

أُحَدَّا

قَلَّا

أَقْدَعُلَّا

تَلَّا

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

(لَحْنَا نَحْنُ أَقْدَعُلَّا أَيْدِيَّا قَلَّا مَحَلَّا)

سَبَّ لَحْنَا : سَبَّا

لَاؤَى حَحْنَا : لَاؤَى

لَحَلَّا أُحَدَّا : لَحَلَّ

أَوْحَلَّا قَلَّا : أَوْحَلَّ

سَعَمَّا مَحَلَّا : سَعَمَّ

IV. C. Complete the table with rhyming words

حُبًا قَبْلًا كَبْلًا قَبْلًا
 قَبْلًا
 مَحْلًا
 حَبْلًا
 قَبْلًا

IV. D. List the things found in the shop



.....

.....

.....

.....

.....

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

B	A
مَلَحًا	مَلَحًا
حَنًا	حَنُ
مَلَحًا	حَا
مَلًا	حُ
مَلَحًا	مَلًا

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

(وَحَلًا لُحًا مَلَحًا حَنًا حَتًا حَلًا)

- 1 مَلَحًا : لَوْح 1
- 2 وَحَلًا لُحًا : وَحَلًا (وَحَلًا) 2
- 3 مَلَحًا : لَوْح 3
- 4 حَنُ : حَنُ : حَنُ 4
- 5 حَنُ : حَنُ : حَنُ 5

Lesson 5
أَهْـؤَلَا ٲُـكْ



مَا ٲَـنْ أَهْـؤَلَا ٲُـكْ
 ٲَـنْ أَهْـؤَلَا ٲُـكْ
 أَمْ ٲَـنْ ٲَـنْ ٲَـنْ
 ٲَـنْ ٲَـنْ ٲَـنْ

أَمْدٌ دِهْ مُكْفَلٌ دِهْ
 هُتْسَعْلُا هُتْ
 أَمْدٌ دِهْ مُكْفَلٌ دِهْ
 هُتْسَعْلُا هُتْ

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

مُكْفَلٌ دِهْ
 مَكْتَفِلٌ
 مَكْتَفِلٌ
 مُكْفَلٌ
 هُتْسَعْلُا

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

هَ هُتْ هُتْ
 هُتْ هُتْ هُتْ
 هُتْ هُتْ هُتْ
 هُتْ هُتْ هُتْ

Read the following

هَ هُتْ	هَ هُتْ	هَ هُتْ	هَ هُتْ
هَ هُتْ	هَ هُتْ	هَ هُتْ	هَ هُتْ
هَ هُتْ	هَ هُتْ	هَ هُتْ	هَ هُتْ
هَ هُتْ	هَ هُتْ	هَ هُتْ	هَ هُتْ

مَبْعُودٌ	مَبْعُودَةٌ	مَبْعُودَانِ	مَبْعُودَاتٌ
مَدِينَةٌ	مَدِينَةٌ	مَدِينَتَانِ	مَدِينَاتٌ
مُتَعَدِّدٌ	مُتَعَدِّدَةٌ	مُتَعَدِّدَانِ	مُتَعَدِّدَاتٌ
حَتَمًا	حَتَمًا	حَتَمًا	حَتَمًا



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

حَدِيدٌ قَبِيحٌ : قَبِيحٌ قَبِيحٌ
مَدِينَةٌ قَبِيحَةٌ : قَبِيحَةٌ قَبِيحَةٌ
مُتَعَدِّدٌ مُتَعَدِّدٌ : مُتَعَدِّدٌ مُتَعَدِّدٌ

Read the Rhyme

لُحَا لُحَا لُحَا لُحَا لُحَا
مُتَعَدِّدٌ مُتَعَدِّدٌ مُتَعَدِّدٌ مُتَعَدِّدٌ
مَدِينَةٌ مَدِينَةٌ مَدِينَةٌ مَدِينَةٌ



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

1. حَتَمًا حَتَمًا
2. لُحَا مَدِينَةٌ

3. مَحْفُولٌ سَخِيحٌ

4. مَدِينَةٌ مُكَدَّمَةٌ

5. وَسَعْلٌ لُحَا

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

1. أَهْجَعَلَا (وَحَا وَحْدَا)

2. مُكَدَّمَا (مَدِينَةٌ مَدِينَةٌ)

3. وَسَعْلَا (لُحَا لُحَا)

4. مَحْفُولَا (سَخِيحٌ سَخِيحٌ)

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

1. أَنَا مَحْلُطٌ إِلَى (لُحَا)

2. آيَةٌ لَكُنَّا آيَةً (صَعْنَا)

3. سَبَّ لَكُنَّا سَبَّ (مَعْنَا)

4. آيَةٌ لَكُنَّا آيَةً (مَعْنَا)

5. هُوَ كَحَدَا بِهِ (حَصَا)

V. D. Complete the sentences with the correct word agreeing with the subject

1. مُكَدَّمَا مَدِينَةٌ : مَدِينَةٌ

2. وَسَعْلٌ لُحَا : وَسَعْلٌ

3. مَحْفُولٌ سَخِيحٌ : مَحْفُولٌ

4. قَلَّا كَحَدَا : مَحْدَا

V. E. Insert the correct word and complete the following sentences

1. أَكَا لُحَا : أَكَدَا

2. أَكَا لُحَدَا : أَكَدَا

3. مَحْدَا كَحَدَا : قَلَّا

4. حَا حَهِلًا : حَهِتَلَا
5. اَيْدِلَا مَعْنَلَا: مَعْتَلَا

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

(مَعْنَلَا مَعْنَلَا وَحَا اَحَوْوَلَا)



1. يَحَا



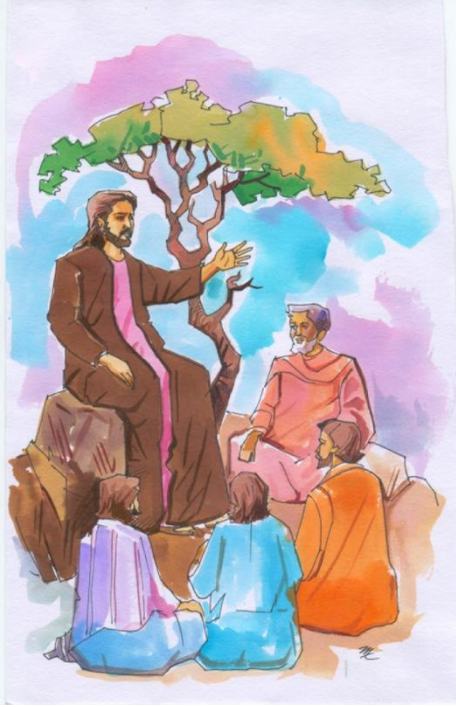
2. يَحَا



3. حَا

Lesson 6

مَحَلُّنَا وَحَا



اُنْا اُنْا حَقْدَا. اَتَدَه \ مَحْمَدَا.
 اُنْا اُنْا كَسْعَا وَسْتَا
 اُنْا اُنْا لَوْحَه وَحَا
 اُنْا اُنْا لَوْحَا
 اُنْا اُنْا وَحَا لُحَا
 اُنْا اُنْا تَسْعَا هَسْتَا
 اُنْا اُنْا اَهْوَسَا هَهْوَا هَسْتَا
 اُنْا اُنْا تَسَهْوَه وَحَحْصَا
 اَتَه اَتَه طَا
 اَتَدَه \ اَيَدَه \ تَسَهْوَا وَحَحْصَا
 اَتَدَه \ اَيَدَه \ مَحْسَه وَاَوْحَا

Let us observe the usages given in the narrative such as

اُنْا اُنْا
 اَتَه اَتَه
 اَتَدَه \ اَيَدَه

Personal Pronouns

أَنَا

وَحْدًا



أَنْتَ

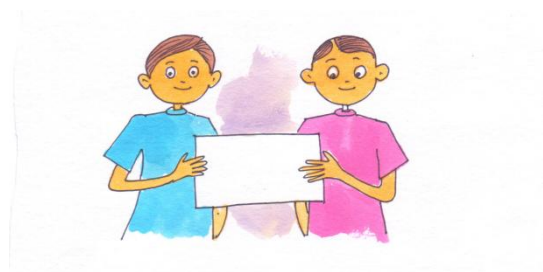
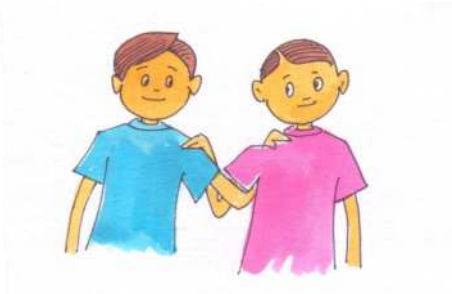
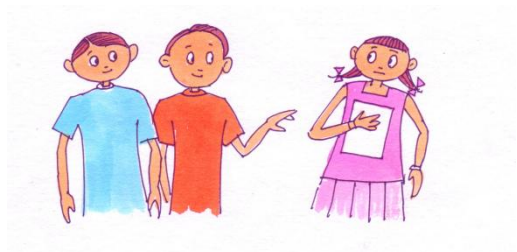
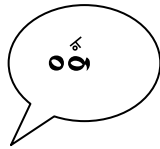
وَمَعَهُ



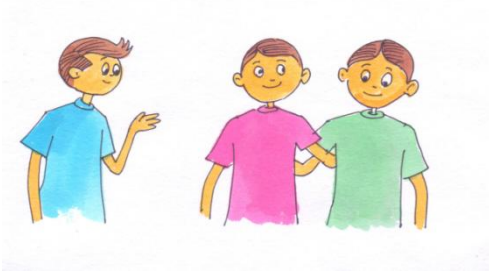
أَنْتُمْ

وَمَعَهُمَا





اَيُّهُ

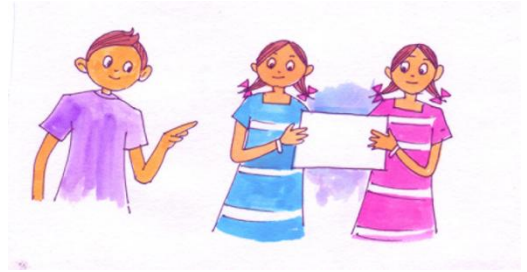
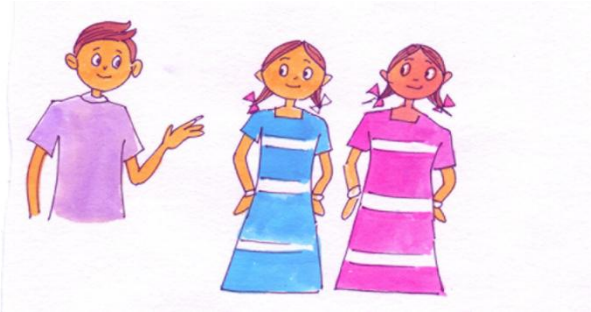


بِحُطْمٍ



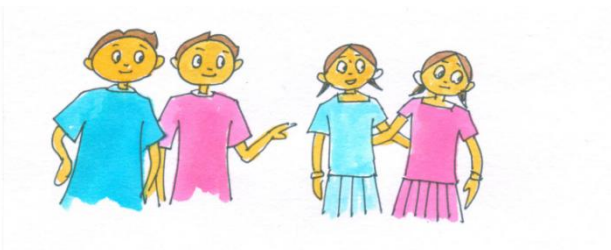
اَيُّهُ

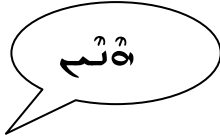
بِحُطْمٍ



قِيْلَ

بِحُطْمٍ



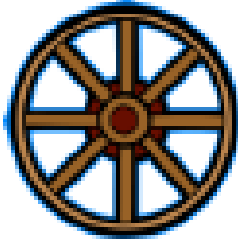


These personal pronouns can be used as verb 'to be' agreeing with the subject in gender, number and person. When they are used as verbs the } of **أَنَا** and the ة of **هِيَ** and **هُوَ** are occulted as in the following examples. The third person plural verbs are **أَنْتُمْ** and **أَنْتِ**

أَنَا لَكُنَّا أَنَا
أَيُّكَ دَنُوعًا أَيُّكَ
أَيُّكَ مَعْتَبَلًا أَيُّكَ
هُوَ هُكُلًا هُوَ
هُوَ أَيُّكَ هُوَ

سَيِّ لَكُنَّا سَيِّ
أَيُّكَ دَنُوعًا أَيُّكَ
أَيُّكَ مَعْتَبَلًا أَيُّكَ
هُوَ هُكُلًا هُوَ
هُوَ تَقَا أَيُّكَ

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



2 اَنْتُمْ هِيَ كَسِيْلًا

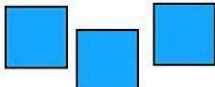


3 هُوَ اَنْتُمْ لَاحْتُمْ

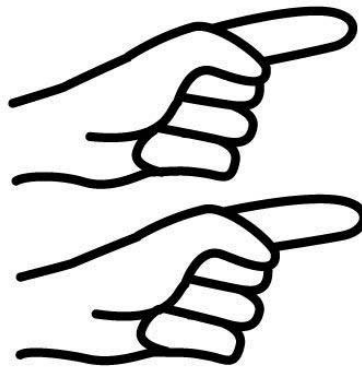
Demonstrative Pronouns



اَنْتُمْ هَا



اَنْتُمْ هَا



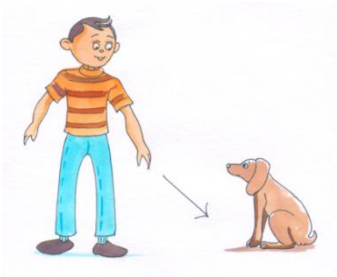
اَنْتُمْ هَا



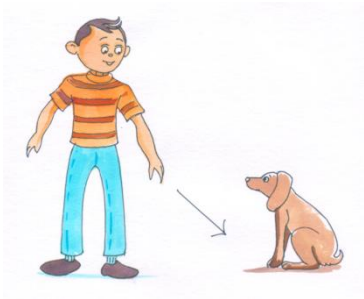
اَنْتُمْ هَا

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

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



هَؤُلَاءِ هَؤُلَاءِ



هَؤُلَاءِ هَؤُلَاءِ



→ هِه هِه مَلْخَا →



→ هِه هِه مَلْخَا , اَنْتَ , اَنْتَ →



Read the following rhyme

هُهْ هِه هِه مَلْخَا مَلْخَا
 هُهْ هِه هِه مَلْخَا مَلْخَا
 هُهْ هِه هِه مَلْخَا , اَنْتَ , مَلْخَا مَلْخَا
 هُهْ هِه هِه مَلْخَا , اَنْتَ , مَلْخَا مَلْخَا

Write similar rhymes using the words لَحْخَا , كَحْخَا

هُهْ هِه
 هُهْ هِه
 هُهْ هِه , اَنْتَ
 هُهْ هِه , اَنْتَ , لَحْخَا لَحْخَا

Place هُهْ هِه , هُهْ هِه , هُهْ هِه to get the meaningful Syriac sentences

مَلْحًا
 مُكَلِّفًا
 أُلَا
 أُلَا
 أُنْقِدُوا

Conversation

مَهْمُودٌ : أُنَا أَمَّا كَ حَصَا سَبْ.
 هُوَ هُوَ حَصَا وَحَا
 أَمَّا حَمَ أُلَا هَ أُلَا
 هُوَ هُوَ أُنْ هُوَ هُوَ

مَحْمُودٌ : أُنَا أَمَّا كَ سُبَا سَبْ حَصَا
 هُوَ هُوَ مَحْمُودٌ
 أَمَّا حَمَ قُلَا لَوْ لَبْ
 هُوَ هُوَ أُنْ هُوَ هُوَ

Read the rhyme given below

هُوَ هُوَ حَا
 هُوَ هُوَ أُنْ قُلَا
 هُوَ هُوَ حَا
 هُوَ هُوَ أُنْ قُلَا

Write similar rhyming sentences using the words مُكَلِّفًا

هُوَ هُوَ مُكَلِّفًا
 هُوَ هُوَ
 هُوَ هُوَ مُكَلِّفًا
 هُوَ هُوَ



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

(أَيَّاهُ إِنَّا أَيَّاهُ أَيَّاهُ أَيَّاهُ أَيَّاهُ أَيَّاهُ)

1. أَيَّاهُ إِنَّا أَيَّاهُ

2. أَيَّاهُ أَيَّاهُ

3. أَيَّاهُ أَيَّاهُ

4. أَيَّاهُ أَيَّاهُ

5. أَيَّاهُ أَيَّاهُ

VI. B. Rewrite the following sentences changing the forms of the underlined words (masculine forms in to feminine forms and vice versa)

Follow the example

أَيَّاهُ أَيَّاهُ

أَيَّاهُ أَيَّاهُ

1. أَيَّاهُ إِنَّا أَيَّاهُ

2. أَيَّاهُ أَيَّاهُ

3. أَيَّاهُ أَيَّاهُ

4. أَيَّاهُ أَيَّاهُ

5. أَيَّاهُ أَيَّاهُ

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

Eg. أَيَّاهُ إِنَّا أَيَّاهُ

1. أَيَّاهُ

- 2. ܐܝܬܐ
- 3. ܐܝܬܐ
- 4. ܐܝܬܐ
- 5. ܐܝܬܐ

VI. D. Write ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ in front of each word to make sentences.

1. ܡܠܟܐ
2. ܡܠܟܐ
3. ܡܠܟܐ
4. ܡܠܟܐ
5. ܡܠܟܐ

VI. E. Place ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ to get the meaningful Syriac sentences

1. ܡܠܟܐ
2. ܡܠܟܐ
3. ܡܠܟܐ
4. ܡܠܟܐ

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

- 1 ܡܠܟܐ / ܡܠܟܐ / ܡܠܟܐ
- 2 ܡܠܟܐ / ܡܠܟܐ / ܡܠܟܐ
- 3 ܡܠܟܐ / ܡܠܟܐ / ܡܠܟܐ
- 4 ܡܠܟܐ / ܡܠܟܐ / ܡܠܟܐ
- 5 ܡܠܟܐ / ܡܠܟܐ / ܡܠܟܐ

Lesson 7

أَدَّ، وَحَمَّأُ

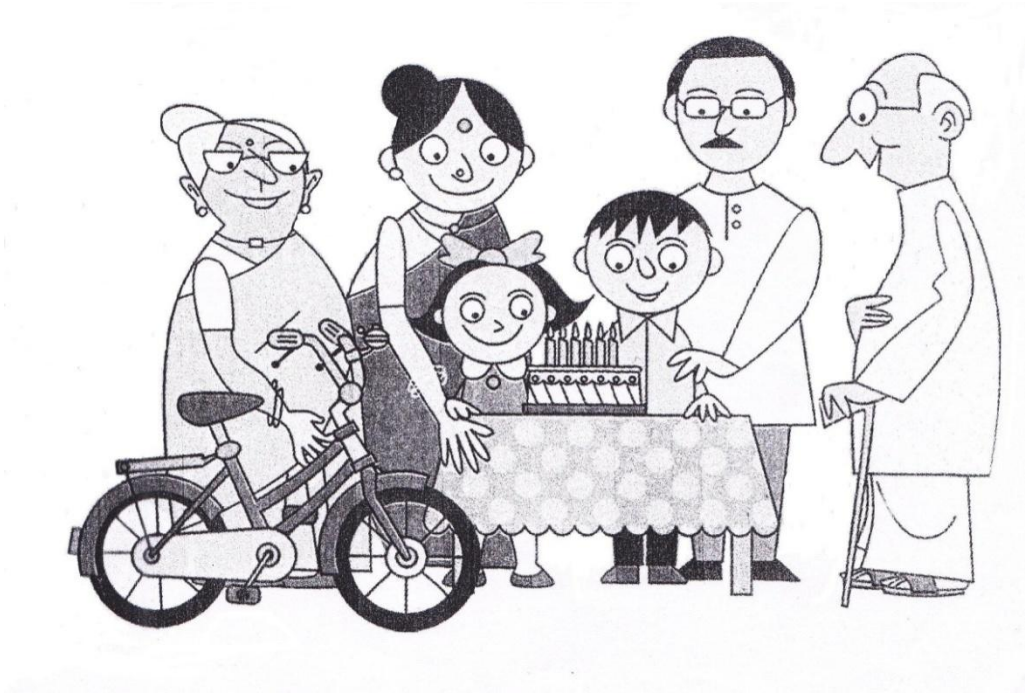


أَدَّ، وَحَمَّأُ تَدَمُّعُ مَضْرُ: أَلَا مَلَحَّأُ:
 تَهْأُ نَحْنُ أَمَّا وَحَمَّأُ أَوْ حَاوَأُ.
 هَءُ كَمَ كَسَمَّا وَهَمَّعَ مَهْمَأُ.
 هَمَّعَ كَمَ سَقَّعَ هَسَّعَ أَمَّا وَأُفَ سَ
 مَحَمَّ كَسْتَحَبَّ. هَلَا مَحَكَّ حَمَّعَ: أَلَا قَلَّ
 مَمَّ حَمَّا. مَلَّأُ وَبَكَّرَ: مَلَحَّأُ هَسَّأُ هَمَّعَ
 حَلَّأُ حَلَّعَ. أَمَّ

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

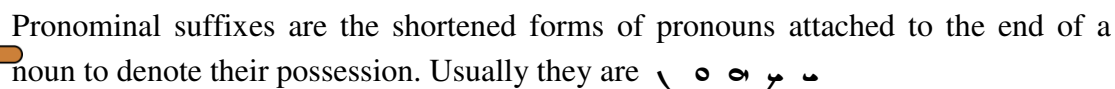
مَضْرُ	نَحْنُ	مَلَحَّأُ
مَضْرُ	نَحْنُ	مَلَحَّأُ
مَضْرُ	نَحْنُ	مَلَحَّأُ
مَضْرُ	نَحْنُ	مَلَحَّأُ
مَضْرُ	نَحْنُ	مَلَحَّأُ
مَضْرُ	نَحْنُ	مَلَحَّأُ

مَطَّ	رُحِطَ	مَلَحَ
مُطِّعَ	رُحِطَ	مَلَحَ
مُطِّعَ	رُحِطَ	مَلَحَ
مُطِّعَ	رُحِطَ	مَلَحَ
مُطِّعَ	رُحِطَ	مَلَحَ



Read the following sentences.

مُطِّعَ رُحِطَ مَلَحَ
مُطِّعَ رُحِطَ مَلَحَ



مُلْكُ = My kings مَلِكُ = 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.

- ✓ Suffixes are seen in two different lines.

- Suffixes added to the singular nouns (nouns ending in ^۱)
- Suffixes added to the plural nouns (nouns ending in ^۲)

مَحَلٌّ
مَحَلٌ
مَحَلٌّ
مَحَلٌّ
مَحَلٌّ
مَحَلٌّ
مَحَلٌّ

مَلِكٌ
مَلِكَةٌ
مَلِكَةٌ

مَلِكٌ
مَلِكَةٌ
مَلِكَةٌ

Note the exceptional nouns

سُكْرٌ	أُسْرٌ	أُكْرٌ
سُكْرٌ	أُسْرٌ	أُكْرٌ
سُكْرٌ	أُسْرٌ	أُكْرٌ
سُكْرٌ	أُسْرٌ	أُكْرٌ
سُكْرٌ	أُسْرٌ	أُكْرٌ
سُكْرٌ	أُسْرٌ	أُكْرٌ
سُكْرٌ	أُسْرٌ	أُكْرٌ
سُكْرٌ	أُسْرٌ	أُكْرٌ
سُكْرٌ	أُسْرٌ	أُكْرٌ
سُكْرٌ	أُسْرٌ	أُكْرٌ



VII. A. Write five sentences using the word **أُكْرٌ**

..... 1

..... 2

..... 3

..... 4

.....5.

VII. B. Add pronominal suffixes to **أُمَّا**

أُمَّا

.....

VII. C. Find out the appropriate single word from the bracket

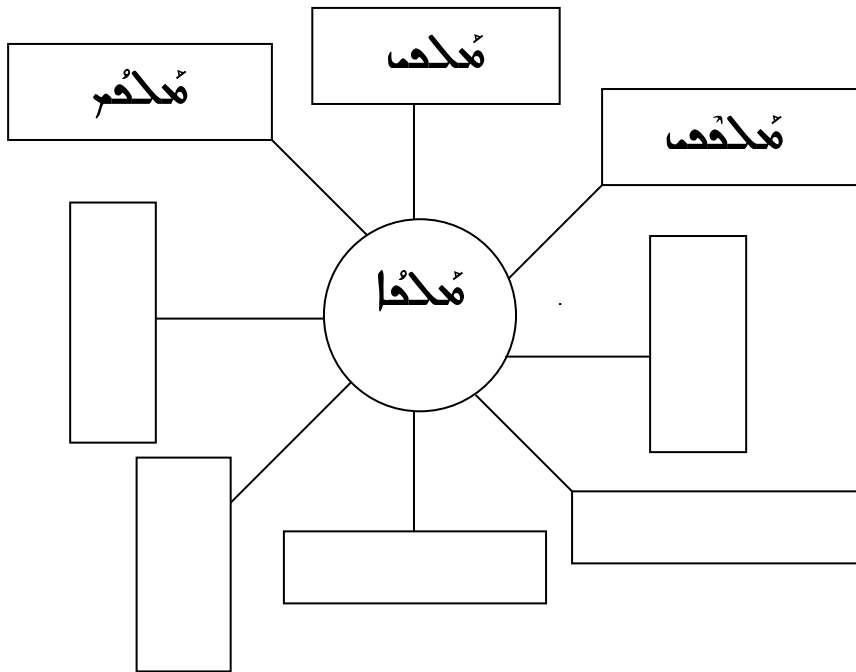
أُمَّا بِح (**أُمَّا** **أُمَّا**)
أُمَّا بِح (**أُمَّا** **أُمَّا**)
أُمَّا بِح (**أُمَّا** **أُمَّا**)
أُمَّا بِح (**أُمَّا** **أُمَّا**)
أُمَّا بِح (**أُمَّا** **أُمَّا**)
أُمَّا بِح (**أُمَّا** **أُمَّا**)
أُمَّا بِح (**أُمَّا** **أُمَّا**)
أُمَّا بِح (**أُمَّا** **أُمَّا**)
أُمَّا بِح (**أُمَّا** **أُمَّا**)

VII. D. Fill in the blanks

أُمَّا
أُمَّا

أُمَّا
أُمَّا

VII. G. Find out five similar words deriving from the central word to complete the boxes as the examples given below

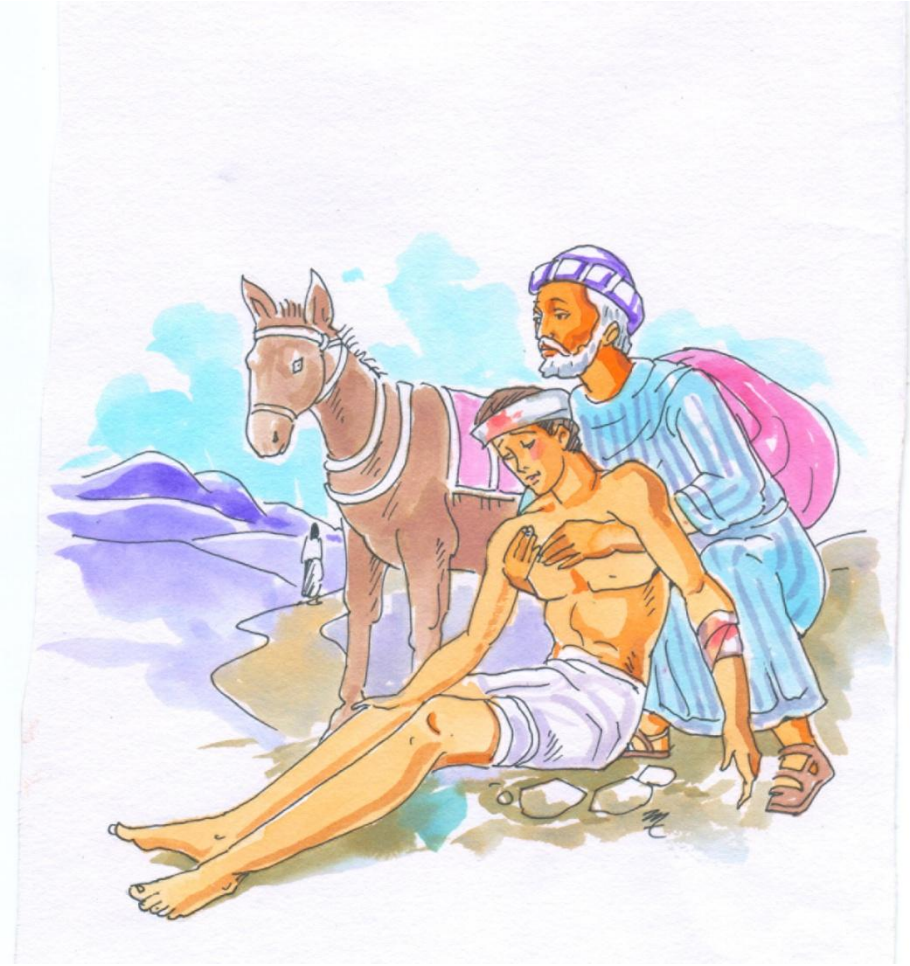


VII. H. Fill in the following table with suffixed forms

[illegible]

Lesson 8

لَوْ شِئْنَا لَافْتَحْنَا لَكُمُ الْبَابَ فَأَخْرَجْنَاكُم مِّنْ هَاهُنَا فَتَبْكُوا فِي الْمَدَائِنِ



أَمَّا كَلِمَةُ تَعَالَى: ﴿حُجَّاجًا بَيْنَ يَدَيْهِ﴾ أَوْ يُعَلِّمُونَ تِلْكَ الْأُمَّةَ حِكْمًا لِّئَلَّا يُضِلُّوا ۖ وَأَنذِرُ الْبَاقِيَ ۖ فَهُمْ يَحْذَرُونَ ۚ

Answer the following questions:

مَا سَأَلَ عَنْهُ وَمَا لَمْ يَسْأَلْ عَنْهُ؟
مَا سَأَلَ عَنْهُ وَمَا لَمْ يَسْأَلْ عَنْهُ؟
مَا سَأَلَ عَنْهُ وَمَا لَمْ يَسْأَلْ عَنْهُ؟

Find out the verbs in the following passage:

مَعَهُمَا أُولَٰئِكَ لَهُمْ مِثْلُ
 مَا أُوتِيَ الْوَحِيدُ ۚ وَلَهُمْ فِي
 أَكْثَرِ الْأَشْيَاءِ حِصْلٌ
 وَأُولَٰئِكَ يَرْجُونَ رَحْمَتَ
 اللَّهِ وَلَهُمْ فِي أَكْثَرِ الْأَشْيَاءِ
 حِصْلٌ ۚ وَلَهُمْ فِي أَكْثَرِ
 الْأَشْيَاءِ حِصْلٌ ۚ وَلَهُمْ
 فِي أَكْثَرِ الْأَشْيَاءِ حِصْلٌ

Read the following rhyming sentences

مَدَّ



١٥٠ ١٥١
 ١٥٢ ١٥٣
 ١٥٤ ١٥٥
 ١٥٦ ١٥٧
 ١٥٨ ١٥٩
 ١٦٠ ١٦١
 ١٦٢ ١٦٣
 ١٦٤ ١٦٥
 ١٦٦ ١٦٧
 ١٦٨ ١٦٩
 ١٧٠ ١٧١

CLASSIFICATION OF VERBS

Look at the following table and see the different endings

[illegible]

Study the following: Use one single word for the following

(ܡܠܟܐ)	ܡܠܟܐ	ܡܠܟܐ
(ܡܠܟܐ)	ܡܠܟܐ	ܡܠܟܐ
(ܡܠܟܐ)	ܡܠܟܐ	ܡܠܟܐ
(ܡܠܟܐ)	ܡܠܟܐ	ܡܠܟܐ
(ܡܠܟܐ)	ܡܠܟܐ	ܡܠܟܐ
(ܡܠܟܐ)	ܡܠܟܐ	ܡܠܟܐ
(ܡܠܟܐ)	ܡܠܟܐ	ܡܠܟܐ
(ܡܠܟܐ)	ܡܠܟܐ	ܡܠܟܐ
(ܡܠܟܐ)	ܡܠܟܐ	ܡܠܟܐ



VIII. A. Translate in to Syriac

He took a book

ܡܠܟܐ ܡܠܟܐ

She took a book

.....

You took a book (MS)

.....

You took a book (FS)

.....

I took a book

.....

They took a book (MP)

.....

They took a book (FP)

.....

You took a book (MP)

.....

You took a book (FP)

.....

We took a book

.....

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

ܡܠܟܐ

ܡܠܟܐ

مُصَلِّ

.....

.....

مُصَلِّ

.....

.....

مُصَلِّهِ

مُصَلِّهِ

.....

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

حَلَّ	وَصَرَ	حَبَّ	مُم	مِنَا

VIII.D. Conjugate the following words in the past tense

أَكَلَ وَصَرَ حَلَّ أَصَدَّ مَلَّ
أَحَبَّ مَطَّلَعَ نَزَلَ أَرَادَ

Lesson 9

مَعَهُمَا هَاهُنَا أُنْزِلَ قَوْمٌ حَمَلُكُمَا كَسِبُوا
مِنْهُ كُلُّ



أُنْزِلَ مَعَهُمَا أَلَّا حَمَلُكُمَا
دُعَاؤُكُمْ وَسَعَا وَحَدَّ الْكُلُّ
أُنْزِلَ هَاهُنَا قَوْمٌ حَمَلُكُمَا
أَلَّا وَسَعَا وَوَسَعَا مِنْهُ

أُنْزِلَ مَعَهُمَا أَلَّا حَمَلُكُمَا
دُعَاؤُكُمْ وَأَهْمَ وَتَمَّا حَمَلُكُمَا

أَمْدُ أَوْهٍ \ قَهْ حَمْلُ
أُسْ وَهْدُ \ كَحْدُ

أَمْدُ مَهْمَا \ حَمْلُ
دُهْلَا بِمَكْ رَحِي مُنْ
أَمْدُ أَوْهٍ \ قَهْ حَمْلُ
أُسْ وَهْدُ مَسْلَا حَمْلُ

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 supplication hymns in the five syllable meter (known as the meter of Mar Balai) are attributed to him.



IX. A. Make an appreciation on

مَهْمَا هَ أَوْهٍ \ أَمْدُ قَهْ حَمْلُ كَسْبُ

finding out its meter, rhyme and imageries?

IX. B. Give the meaning of the following:

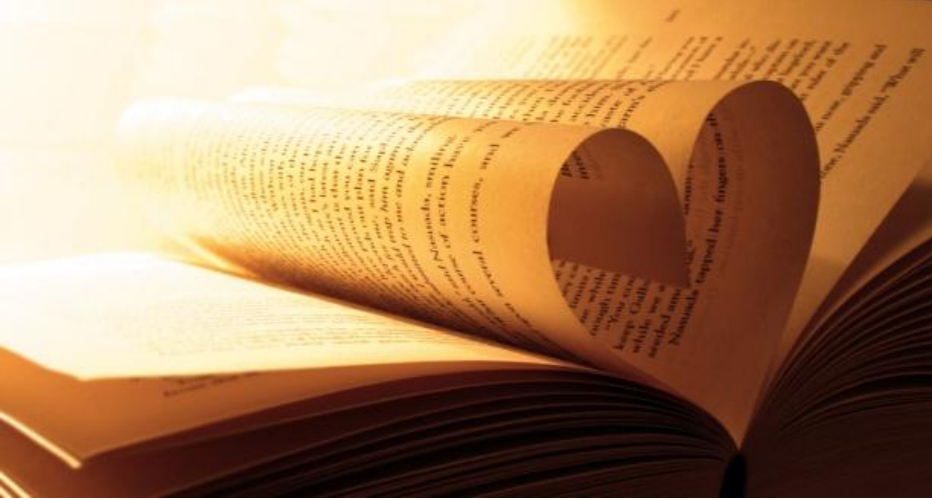
1. كَلْدُ 2. مَحْلُ 3. دُهْلُ 4. حَمْلُ 5. كَحْدُ

IX. C. Translate the following:

1. حَسْ كَلْدُ 2. أَمْلُ حَمْلُ 3. قَهْ حَمْلُ 4. وَتْسَا مَحْلُ

Lesson 10

تَقْلًا حَقْلًا وَمِنْ أَفْنَم
مِنْ أَفْنَم



1. أَسْلًا وَنُسْرَةً حَقْلًا
نَسْرَةً مَكْلًا حَقْلًا
هَاسْلًا وَنُسْرَةً حَقْلًا
لَا مَكْلًا وَنَسْرَةً حَقْلًا

2. حَقْلًا حَقْلًا وَنُسْرَةً
مَكْلًا وَنُسْرَةً حَقْلًا
أَسْلًا وَنُسْرَةً حَقْلًا
حَقْلًا وَنُسْرَةً حَقْلًا

About the Author

Mar Aprem was a prolific Syriac language hymn writer and theologian of the 4th century AD. He was born around the year 306 AD in Nisibis, a Syrian town located in the modern 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 rich in 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 Mar Aprem is ‘Harp of the Holy Spirit’. He died in June 9th, 373 AD.



X. A. Comment on

ܡܠܐ ܕܚܚܝܬܐ ܕܡܕܢܐ ܐܦܪܝܡ

expounding its literary styles?

X. B. Give the meaning of the following:

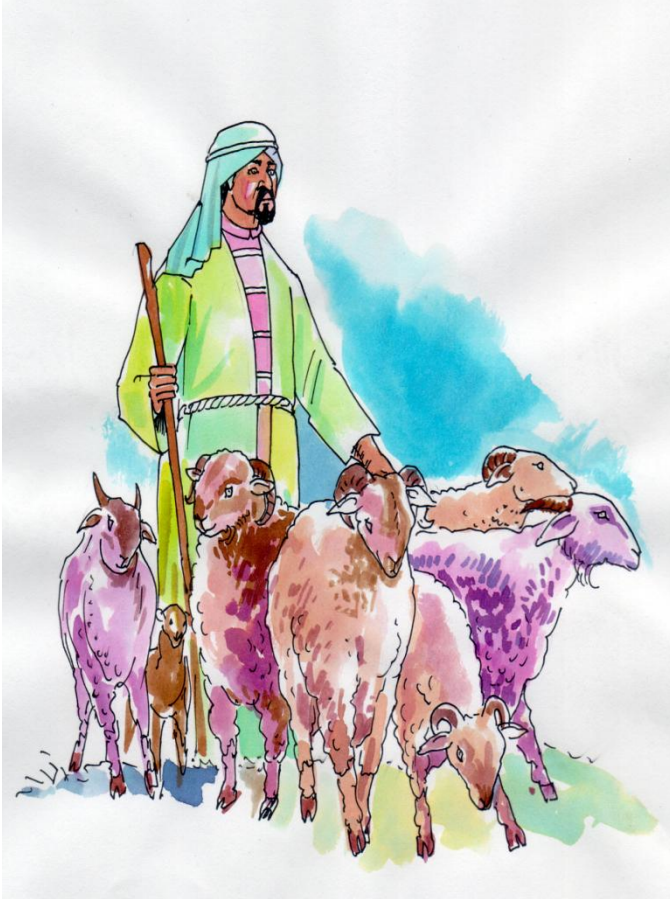
1. ܡܠܐ ܕܚܚܝܬܐ 2. ܚܚܝܬܐ 3. ܡܕܢܐ 4. ܚܚܝܬܐ 5. ܡܠܐ ܕܚܚܝܬܐ 6. ܡܠܐ ܕܚܚܝܬܐ
7. ܡܠܐ ܕܚܚܝܬܐ 8. ܡܠܐ ܕܚܚܝܬܐ 9. ܡܠܐ ܕܚܚܝܬܐ 10. ܡܠܐ ܕܚܚܝܬܐ 11. ܡܠܐ ܕܚܚܝܬܐ

X. C. Conjugate the following

1. ܡܠܐ ܕܚܚܝܬܐ 2. ܡܠܐ ܕܚܚܝܬܐ 3. ܡܠܐ ܕܚܚܝܬܐ

Lesson 11

كَمَمَسُوا وَحُمَا هُحَا مُنْ أَفَنَم



1. وَحُمَا هُحَا
وَأَلَا وَتَحَا
لَاخْتَبِلَا
حَدَّ لَأَكْبَهَلَا
وَأَهَلَا تَعَلَا
حَجَّ مَنَحَلْمُر

2. لُحَا بَعْدُ
 لَوْحَهُ حَقَّتْ
 هَتَّاهُ
 فَدَسَ كَ مَنْ
 لَوْحًا وَوَسَعًا
 وَأَحَبَّ نِإِيسَ

About the Author

Mar Aprem 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 Mar Aprem is the greatest poet of the patristic age and perhaps the only theologian- poet to rank beside Dante.



XI. A. Make a comparison of

كَحَفَسَا وَحَنَا لُحَا

with similar song you have studied?

XI. B. Give the meaning of the following:

- | | | | |
|----------------------|------------------|------------------|----------------------|
| 4. سَلُهَا | 3. لَوْحًا | 2. نَعَمًا | 1. وَحَنَا |
| 8. لَوْحًا وَوَسَعًا | 7. وَحَنَا لُحَا | 6. أَحْتَبُّهَا | 5. مَنْ أَحْتَبُّهَا |
| 12. نِإِيسَ | 11. أَحْتَبُّهَا | 10. أَحْتَبُّهَا | 9. أَحْتَبُّهَا |

Lesson 12

مُحَمَّدٌ رَسُولُهُ وَصَلَّى



1. قُلْ مُحَمَّدٌ رَّسُولُ اللَّهِ
وَمَا أَدْرَاكَ مَا رَّسُولُ اللَّهِ
يَوْمَ يُنْفَخُ الْكُتُبُ وَنُفِخَ
بُوقُ الْمَوْتِ وَنُفِخَ الْبُوقُ
وَنُفِخَ الْبُوقُ وَنُفِخَ الْبُوقُ

2. مُحَمَّدٌ رَّسُولُ اللَّهِ
أَمَّا مُحَمَّدٌ فَكَانَ
رَّسُولُ اللَّهِ وَرَّسُولُ اللَّهِ
وَرَّسُولُ اللَّهِ وَرَّسُولُ اللَّهِ
وَرَّسُولُ اللَّهِ وَرَّسُولُ اللَّهِ

3. قُلْ مُحَمَّدٌ رَّسُولُ اللَّهِ
وَمَا أَدْرَاكَ مَا رَّسُولُ اللَّهِ
وَمَا أَدْرَاكَ مَا رَّسُولُ اللَّهِ
وَمَا أَدْرَاكَ مَا رَّسُولُ اللَّهِ
وَمَا أَدْرَاكَ مَا رَّسُولُ اللَّهِ

4. لَا إِلَهَ إِلَّا اللَّهُ
وَمَا أَدْرَاكَ مَا رَّسُولُ اللَّهِ
وَمَا أَدْرَاكَ مَا رَّسُولُ اللَّهِ
وَمَا أَدْرَاكَ مَا رَّسُولُ اللَّهِ
وَمَا أَدْرَاكَ مَا رَّسُولُ اللَّهِ

About the Author

John of Mosul is one of the famous writers of Syriac literature who belongs to the second half of the 13th century. He wrote many edifying and enlightening poems with rich moral and thought provoking contents.



XII. A. Find out the rhyming words of **ܡܚܡܕܐ**

XII. B. Give the meaning of the following:

1. ܡܚܡܐ 2. ܡܚܡܐ 3. ܡܚܡܐ 4. ܡܚܡܐ

5. ܡܚܡܐ 6. ܡܚܡܐ

XII. C. Translate the following:

1. ܡܚܡܐ ܡܚܡܐ 2. ܡܚܡܐ ܡܚܡܐ 3. ܡܚܡܐ

4. ܡܚܡܐ ܡܚܡܐ 5. ܡܚܡܐ 6. ܡܚܡܐ 7. ܡܚܡܐ

8. ܡܚܡܐ 9. ܡܚܡܐ 10. ܡܚܡܐ

11. ܡܚܡܐ 12. ܡܚܡܐ 13. ܡܚܡܐ

XII.D. Conjugate the following

1. ܡܚܡܐ 2. ܡܚܡܐ 3. ܡܚܡܐ 4. ܡܚܡܐ

XII.E. Add pronominal suffixes to the following

1. ܡܚܡܐ 2. ܡܚܡܐ 3. ܡܚܡܐ 4. ܡܚܡܐ 5. ܡܚܡܐ

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 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, their spoken language also was Aramaic. During and after this Babylonian exile, Aramaic was continued as the spoken language of the Jewish people and, in fact, Hebrew was trans placed 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 Ezra, 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 Sbakthan’ (my God, my God why have you 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 shining 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 settlements were there in Asia Minor, India,

Assyria, and in Babylon, and in these regions Syriac flourished as a common language

II. 2. Two centers of learning which helped the development of

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

The development in the Syriac language was initiated and fostered by two centers of thought-Edessa and Nisibis. Edessa was a center of Aramean 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.



The once wealthy and influential city of Edessa, looking from the citadel above the city.

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 Sassanid's (up to 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 (way of writing the letters), 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 (olaph, waw and yud).

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. In the new system one or more dots placed in different position above or below the consonants to represent 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 was 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 centers 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 Lebanon and Mesopotamia.

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

യേശു മിശിഹാ	ܝܫܘܥ ܡܫܝܚܐ
മറിയാം	ܡܪܝܝܐܡ
യൗസേപ്പ്	ܝܫܘܥ
റൂഹ് കുദർശ	ܪܘܚܐ ܕܩܕܝܫܐ
യോഹന്നാൻ മഠാനാ	ܝܫܘܥ ܡܫܝܚܐ

b) Apostles

കേപ്പാ	كُفَّا
പൗലോസ്	پُولُس
തോമ്മാ	تُومَا
യാക്കോബ്	يَاكُوب
പീലിപ്പോസ്	فِيلِيبُّس
ബർണ്ണബാ	بَرْنَابَا

c) The Evangelists

ഏവൻഗലിസ്താ	اِنْجِيلِيْسْتَا
മത്തായി	مَتَّى
മർക്കോസ്	مَرْكُوس
ലൂക്കാ	لُكَا
യോഹന്നാൻ	يُوحَنَّا

d) Angels

മാലാഖാ	مَلَاكَا
മിഖായേൽ	مِيخَائِيل
ഗബ്രിയേൽ	غَابْرِيَال
റഷായേൽ	رَافَائِيل
ഭ്രഹ്മാൻമാർ	كَلْبَائِي
ഭ്രഹ്മാൻമാർ	كَلْبَائِي

സാത്താൻ

سَاطَانُ

മാമുനാ

مَامُونَا

e) Places

ഉഗർശ്ശെ

أُغْرِشَّة

ബേതാലഹേം

بَيْتَاحَم

ബാഥാനിയാ

بَيْتَاحْثَا

ഗ്ലിലാ

غَلِيلَا

ഗോഗുൽത്താ

غَوْلُتْ

ബേസ്പുർക്കാനാ

بَيْتَاسْفُورْ

f) Other Proper Names

ഗീവർഗ്ഗീസ്

غِيَوَرْغِيْسْ

അമ്മാനുവേൽ

أَمْمَانُوئِيلْ

എസ്തേഴാനോസ്

أِسْتَرْخَانُوْسْ

ഹന്നാ

هَنَّاءُ

സെബസ്ത്യാനോസ്

سَبَسْطْيَانُوْسْ

ഹെറോദോസ്

هَرْوْدُوْسْ

പീലാത്തോസ്

پِيلَاتُوْسْ

ആഗുസ്തീനോസ്

أَغُسْتِيْنُوْسْ

അഭ്രഹം

أَبْرَهَامْ

അനോനീസ്

أَنُونِيْسْ

ഏലീശബാ

إِيلِيْشَابَا

നസറായാ

نَسْرَئِيلْ

കർദായാ

كَرْدَا

പ്രീശാ

پَرِشَا

യാക്കോബായാ	يَاكُوبُ
ആബോ	أَبُو
ആബൂദൻ	أَبُو

g) Ecclesiastical Names

എപ്പിസ്കോപ്പാ	إِپِسْكُوبَا
പാത്രിയാർക്കാ	پَاٹِرِيَاَرْكَا
മെത്രാൻ	مَتْرَانْ
മെത്രാപ്പോലീത്താ	مَتْرَاپُولِيْتَا
മുഖിയാൻ	مُخِيَاَنْ
സാഹദാ	سَاهِدَا
നിബിയ	نَبِيَا
കശീശാ	كَشِيْشَا
മർശംഗ്ലാനോ	مَرْشَاَنْگَلَانَا
മൽപ്പോനോ	مَلْپُونَا
റമ്പാൻ	رَمْبَانْ
അൽമായാ	اَلْمَايَا
കാനോന	كَانُونْ
മാർ	مَارْ
മാർത്ത	مَارْتْ
മോറാൻ	مُورَانْ
ബസ് ക്യാമോ	بَسْ كَيَاْمَا
ദയറായാ	دَيْرَايَا
മൗദ്യാനാ	مُودْيَانَا
ശ്ലീഹാ	سَلِيْهَا

ശബ്ദ കോശനാ	مَحَلُّ
h) Liturgy	
റാസാ	رَاسُ
കുർബ്ബാനാ	كُرْبَانَا
കൃദാശാ	كُرْدَاشَا
മദബഹാ	مَدْبَحَا
ബേമൊ	بَعْمَا
മാമ്മൊദീസാ	مَامْمُودِيْسَا
മന്നാ	مَنَّ
കാസാ	كَا
ചീലാസാ	چِلَا
അർക്കദിയാക്കോൻ	اَرَكْدِيَاكُونْ
ദിയാക്കോൻ	دِيَاكُونْ
പർദൈസാ	پَرْدِيْسَا
റൂശ്മൊ	رُوشْمَا
ഓശാനാ	اُشَانَا
ഏവൻഗേലിയോൻ	اِيْوَنْجَلِيْയോْنْ
ഹല്ലെലൂയ്യാ	هَلِّلُيَا
ഹൈക്കലാ	هَيْكَلَا
പെസഹാ	پِسْخَا
അന്നീദാ	اَنْنِيْدَا
ദുക്റാനാ	دُكْرَانَا
ആമ്മേൻ	اَمِيْنْ
തക്സാ	تَكْسَا

ഖബ്ദാ	ܡܕܝܐ
ഹാശ്ശാ	ܡܥܐ
ഹൃസോയോ	ܡܥܥܐ
മാറാനായാ	ܡܥܥܐ
തൃക്കാസാ	ܡܥܥܐ
ക്യന്താ	ܡܥܥܐ
ബോവൃസാ	ܡܥܥܐ
സെദാ	ܡܥܥܐ
ഇറോ	ܡܥܥܐ
സ്കീഷാ	ܡܥܥܐ
മൗതബോ	ܡܥܥܐ
ബാറെക്മോർ	ܡܥܥܐ
തൃബ് ദേൻ	ܡܥܥܐ
പ്രമിഥോൻ	ܡܥܥܐ
ശ്ലോമോ	ܡܥܥܐ
റൂഹാ	ܡܥܥܐ

i) Liturgical Seasons

സുബോറോ	ܡܥܥܐ
യൽദോ	ܡܥܥܐ
ദെനഹാ	ܡܥܥܐ
ക്യന്താ	ܡܥܥܐ
സ്തീബോ	ܡܥܥܐ
പെന്തിക്കോസ്തി	ܡܥܥܐ

j) Bible Quotations

തലീത്താ കുറം

ܬܠܝܬܐ ܕܩܪܡ

ഏൽ ഏൽ ലീമാ ശബ്ബത്താൻ

ܐܝܠܐ ܐܝܠܐ ܠܝܡܐ ܫܒܬܐܢܐ

ഭയശൂ നസ്റായാ മൽക്കോ ഹൈഹൂദോഭോ

ܠܕܝܢܐ

ܒܝܬܐ ܕܕܝܢܐ ܕܡܠܟܐ

മാർ വാലാഹ്

ܡܪܝܬܐ ܕܩܪܡ

k) Divine Office

റംഭരോ

ܪܡܒܪܐ

ലിഖ ളയോ

ܠܝܠܝܟܐ

സഭപ്രാ

ܫܒܬܐ

സ്തുതസോ

ܫܒܬܐ

മസ ളമുദോ

ܡܫܬܐ ܕܡܘܕܐ

മർമ്മീസോ

ܡܪܡܝܬܐ

l) Names of Institutions

തദ്യവാനീസ

ܬܕܝܩܐܢܝܬܐ

ഉർഹാ

ܐܘܪܝܬܐ

ശാലോം

ܫܐܠܝܐ

റൂഹാലയ

ܪܘܚܐܝܐ

ബർ മറിയം

ܒܪܝܬܐ ܕܡܪܝܡ

ദയറാ

ܕܝܪܐ

m) Liturgical Vestments

കൊത്തീനാ

ܕܝܬܐܢܐ

സൂനാറാ	ܣܘܢܐܪܐ
ഉയറാറാ	ܐܘܪܐܪܐ
കാഷാ	ܕܩܐ
മസ്നൈസ	ܡܨܢܥܐ

All these 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 an assignment 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. Write short notes on the following topic

- 1 Pre-eminence of Syriac
- 2 Two centers of learning which helped the development of Syriac
- 3 Syriac language at the time of Jesus Christ
- 4 Syriac loan words in Malayalam
- 7 Origin of vowel system in Syriac
- 8 Similarities and differences between East Syriac and West Syriac

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
THE 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 Kodungallore in 52 A.D. St. Thomas preached the gospel in important centers of Kerala and

established the churches in Niranam, Kollam, Chayal, Kokkamangalam, Kottakkav, Kodungallore 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.

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 Christian community in India, by name, ‘St. Thomas Christians’ (Marthomma Nazranikal) is a living testimony to the life and works of St. Thomas in India. “What may even today be seen and heard in such places as Palayur, 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. St. Thomas converted the king and many of his subjects. 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 accepted the faith in Jesus. Rampanpattu also speaks about the seven churches founded by St. Thomas.

II. 3. Margamkali pattu

Margamkali is one of the ancient group dances of Kerala practiced by St. Thomas Christians (also known as Syrian Christians or Nasranikal). 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 (Lighted lamp) 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



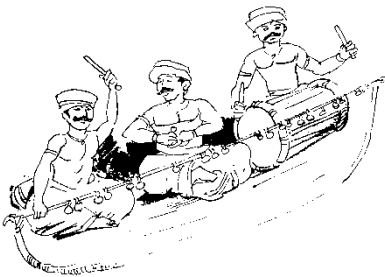
Parichamuttukali is a martial art form performed by the Christians of northern and central Kerala. The participants use sword and paricha (a kind of offensive weapon). The steps are similar to the margamkali but they are in quick tempo. The costumes of participants are similar to the warriors of old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



Veeradian or panan is a particular caste of people. Panan means one who sings. They go from house to house singing melodiously for which they 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 Thoma) 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 km from Madras. St. Thomas was martyred while he had been praying on the top of this hill. Chinna mala is about 3 km 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.



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 venerated highly 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. Kodungallore

St. Thomas the Apostle landed in Malyankara near Kodungallore in 52 A.D. Kodungallore was the most important town in Kerala (Malabar). It was the capital of the Chera Empire. Kodungallore, 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 harbor 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'. Kodungallore 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. Kodungallore 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. They established a church there. Palayur was also a center of trade. There was a Jewish colony near to the town. The church at Palayur is unique 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 Kodungallore where St. Thomas landed in 52 A.D. It was a very ancient Jewish settlement. Even now there is a Jewish synagogue there. The historical remnants of the works of St. Thomas and his church can be found even now in this place.

IV. 4. Kokamangalam



The place is near Thannirmukam, 20 miles from Cochin. It is near the sea cost. In the first centuries of the Christian era ships coming from Kodungallore to Kollam 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 found out 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. Kollam



From ancient time onwards Kollam 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 Kollam. St. Thomas preached the gospel in Kollam and established a Church. Historical evidences show that there existed a Christian community from the first century onwards. It was strengthened by migration of Christian migration from Persia under Bishops Mar Sapor and Mar Proth in the 9th century.

IV. 7. Nilackal or Chaval



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 Knai

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 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 group 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 Kodungallore, 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 honored 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 'thekkumbhagar' 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

Margam Kali

Paricha muttu Kali

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 notes on the following

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

REVISION TEST

1. See the picture and fill in the blanks with the correct word

(مَلَأَ أَهْلاً حَبْلاً حَسْباً لَحْماً)



1. نُؤَيِّمُ



2. نُؤَيِّمُ



3. نُؤَيِّمُ

IV. The underlined words in the following sentences are wrong.

Correct them and write meaningful sentences

1. أَنَا أَيِّد لِحَا
2. بَعْدَ بَعْدِ مَحَلِّهَا لِحَا
3. أَيِّدَ أَيِّدَ لِحَا مَحَلِّهَا
4. أَيِّدَهُ أَيِّدَ قُسْعًا لِحَا
5. هُتِبَ هُتِبَ سَحْطًا

V. Translate in to English

1. وَحَا لِحَا
2. قَا مَحَا
3. هَا حَمَلُهَا
4. قَمَا حَمَلُهَا
5. حَمَلُهَا وَسَمَا

VI. Complete the sentences with correct forms

1. هَا مَحَلُّهَا : هَا كَبِ
2. وَحَا لِحَا : قُحَلُهَا
3. مَحَلُّهَا : لَاهُتِ
4. حَا حَمَلُهَا : حَمَلُهَا