Higher Secondary Course

SYRIAC

CLASS - XII

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.

Foreword

Syriac is an important branch of the Semitic family of languages. It has been in continuous use since the 11th century BC. It became the Lingua Franca of the Near East from the 6th century BC onwards. There emerged a large body of literature from 3rd to 13th century AD and it is still used today as the literary language, liturgical language and as a language of communication in certain places.

This textbook has been developed giving opportunity to the learners to communicate and interact among themselves and with the teacher to a great extent, and consequently to know about Syriac Language and Literature. Each lesson has a central theme. The themes are presented through an entry activity that indicates what the lesson is about, discourses and different life-situations in the form of classroom activities. Due emphasis on the grammatical knowledge is also in the book. The Text Book for Standard XII also aims at the expansion of learners' vocabulary, grammatical competence and communication ability through learner-centred, process-oriented and activity-based teaching-learning process.

Hope the learners will make the best use of this textbook and develop interest in the study of Syriac Language and Literature to the great extent possible.

Dr. S. Raveendran Nair
Director - SCERT

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C O N T E N T S

ICONS USED

Activities

Assignments

U N I T

1

@ஃ̃gN@

"Habit is the intersection of knowledge (What to do),
skill (How to do), and desire (Want to do)."
- Stephen R. Covey

· ·

Through the transaction of this unit it is aimed that the students acquire the ability to face the difficult situations and challenges that they may encounter in life. The first unit consists of three lessons. The first lesson is the story of a shepherd and a wolf. It is about a shepherd who practised his profession with courage and firm determination even in a difficult situation. The author says, "everyone is wise in his own workmanship." The second and third lessons have been included to explain the language elements ˜ gJ ApᴮG and @ᴥg ᴇᵕ NAₙ³ JᴢAᵝᵝg ·
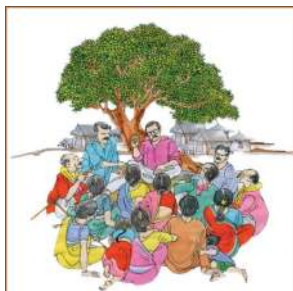
AᵝₑᴓJ A.ᵝℛ (LEARNING OUTCOMES)
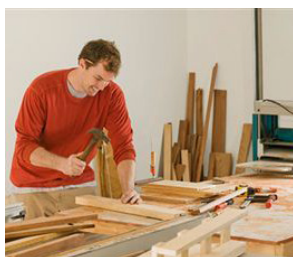
After the completion of unit I, the learner will be able to

1.1. read the given text and answer the comprehension questions.

1.2. use the vocabulary in appropriate situations.

1.3. identify one's own talents and appreciate talents of others.

1.4. evaluate the content of the lesson.

1.5. categorize singular and plural numbers and masculine and feminine genders of nouns and adjectives from the given passage.

1.6. use the nouns and adjectives according to number and gender.

1.7. classify the words according to its ending, example:

@ᵖ²³ @ᵖ³ @ @´

ḣc L ³@²Ṅẓ ṄⒼ

Aⓚ³ ĆⱢⓀⓖ

@ⒾⒽⓀ

Aᵖ³}

@ⓊĆ@

On the basis of the above pictures discuss the following question:

?ḣc L ³@³Ⓚg Ṅ@ḣk@Aⓖ ³

We have seen in the above activity, different persons from different walks of life exercising different skills. While carrying out the tasks that are part of one's profession one should not yield to pressure, but take decisions in a prudent and just manner. Read the following story to know how the different characters exercised their skills in a particular life situation.

@A¸ ³Ó

ACªèÑ A³ Ó

@AH¸ºAC s N Aìª C e x¸k K_¸AC®C @S KS¸ A³ Ó
ZLOdÓ K¸Ø¸LJèK_¯ @Aª²ª d\S¸@ª²S¸ a[@Ò®L°‡¸xg
* Mc @Nª°ⁿª²²ⁱgNAªd_¸

alȜϹȝ Oʃ@ˀ @ȜȜTÇ†\ƇNȝ@Aȝ ᴍc ,g@

* i ~ℏc¸ˆ‡F ¸@—ᴀᴅd_ƒ Kᵌ J@ᴿe \ǝ}¸ƒ Kᵌ JØ

* ˉi \²S¸L‡ȜgᴨAC †lǝ_ᵊᴵ@ᴆ⁀ᴜᴀs ᵌᴗg³

Answer the following questions:-

?As ⬭⬭ Aⱨ³1

?A⬭⬭⬭⬭°KⱢs ³Aⱨ³2

?As ÓKØ̦rhç 3

?A⬭d_̦j N⬭Ds ̦Aⱨ³4

?A⬭⬭⬭⬭ ⬭L°rĥ² ² ²g A⬭d_̦K_̦As Óg@Aⱨ³5

New Words

As Ǫ́ shepherd

⬭⬭ = he saw

A⬭⬭õ wolf

e x ḵ = he fell, fell down

As ³= a flock, sheep

Ạ³s ·= sheep

‡, ẁ = burst asunder, be ripped up. Pa ‡, ẁ = tear open, rip up

⬭⬭Ș = life, vitality, living creature, animal

Aⱪ³ ǝl\Ș fem. (⬭⬭ǩ̂ ǝl\Ș) = powerful, strong

1.1. Find out the words related to 'sheep', based on the lesson "The Shepherd and the Wolf".

1.2. Find out similar passages in Syriac and make a chart of the sheep-related words.

1.3. Compare and contrast

? mcL³j Ck@Ag³Ⓡ [‚w@

AꞋꞋ ² j Ck@mcL³Ⓡ@ó³

?N³N²º rg¸Ⓡ [‚w@

Aᵈ W∅N²º N³Ⓡ@ó³

1.4   Prepare an interview with two of your friends using questions like

to find out their names, hobbies, possessions etc.

Formation of plural nouns

@ßßW³@³d g ̧

@ßßW³ @²d g ̧

@ßßK^d\S ̧ßßßßS ̧

@ßßK^d\S ̧ßßßßS ̧

@ßß\²S ̧@ßßxd g ̧

@ßß³²S ̧@ßßxd g ̧

ABGßßT²d ,,

ADG AT\d ,,

@ßßBG @d g ·

@ßßBGØ g ·

Words ending in @³ form their plural by changing the vowel into @. Nouns ending in @³ form their plural by adding an additional vowel - ³ to the letter that just precedes @³. Words ending in @ß and @ß are changed into @ß and those ending in @² into @³ in forming the plural number.

Note the exceptional nouns:

@Ⲕ	@Ⲕ
@Ⲧ@	@Ⲧ@
@Ⲥ	Aȝ Ⲥ
Aȝ Ó @Ⲥ Ó	Aȝ Ó
@Ⲁy	@Ⲁy
@Ⲥ Ó	@Ⲥz
AGØ	@GØ

1.5   State the difference between the following words:

1.6   Read the following passage and complete the table.

Noun	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Aəlgِ	Aəlgِ	Adgِ	@ᵃdgِ	@ᵃdgِ
@DGØ			@ِkə	
AəlWØ			@dlW	

Adjective	Masculine		Feminine	
	Singular	Plural	Singular	Plural
ACᵃWᵃ	ACᵃWᵃ	ADWᵃ	@ßᵃWᵃ	@ßᵃWᵃ
@Cᵃ„ِ				
Anᵇ²Sِ				

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1.7   Write down some singular words and their plural forms from this unit.

~ ÐU AÞ³G×

ADW³š³C¸

@ÐW³g6NAÐW³AC@¸ê^{@Ak@

™\x¸ šSN@Ó¸ AS@¸ê^{@v@

™GP™ON@GP@ÓMtÓ{@d{šS³

Ax¸dg¸ZLN{@d{šS³AnS

š³x¸dg¸M¸^[@d{šS³šnS

1.8   Make a family tree using the words of the above passage:

There are two genders - masculine and feminine. Some nouns are found in both genders and are hence called common nouns.

Masculine by termination are generally the nouns in @ⁿ not preceded by ‡ :

e.g.   ℵℭ² ²   book

ℵ୨ℰℚ³   day

Feminine by termination are generally the nouns ending in ℚℙ³

e.g.   @Ɛℳ³ @³ dg.   good queen

Exception: Feminine with @ endings:

ℚℙℂ@

ℵ$ ³@

˜ É\G

@аνZ×

Masculine with @⁸endings:

@ℝC

@ℝꟼØ

@₽Ꞿ

Formation of the feminine

The general rule for the formation of the feminine is by the addition of ◌ to the masculine after dropping its ◌

eg. ◌ - ◌

Words ending in ◌ and ◌ take ◌ in the feminine

eg. ◌ - ◌, ◌ - ◌

In addition to this, in some cases an internal adjustment within the word itself is necessary for the formation of feminine gender.

eg. ◌ - ◌

Opposite gender of a few nouns are new words, not evolved out of the parents words.

eg. ◌ ◌

The following table shows the feminine forms of some masculine nouns:

Feminine	Masculine	Feminine	Masculine
◌	◌	◌	◌
◌	◌	◌	◌
◌	◌	◌	◌
◌	◌	◌	◌
◌	◌	◌	◌
◌	◌	◌	◌
◌	◌	◌	◌
◌	◌	◌	◌

1.9　Write down the masculine words and their feminine forms, found in this unit.

1. A. Annotate on the following:

<div dir="rtl">ـ i \² S ؍ L ‡ Ϭ g ₦C † lơ _</div>

1. B. Translate into English:

<div dir="rtl">1   Ó A³ S̱ K @S @Ã̃ AϹ</div>
<div dir="rtl">2   g x ؍ ‡º L̦ @Ϩ[a S̱ S @ϴ d\ ơ K̂</div>
<div dir="rtl">3   ؍ Ϙ̦ K Ó ϴ Z ؍_ d A</div>
<div dir="rtl">4   @ßO Ϭ ³̦ al ?</div>
<div dir="rtl">5   ـ i \² S ؍ L ‡ Ϭ g ₦C † lơ _</div>

1.C. Choose the correct word from the brackets and complete the sentences:

<div dir="rtl">(G ˜ ³ ϴA ₐ_ C̀A ؍ g d A C̀ .\ A Ϛ ᵇA)</div>
<div dir="rtl">1   ؍ g đ A ؍ S K ـ .... ‡ ӊ</div>
<div dir="rtl">2   Ó ³ A ³ϴA Ó ³Ϭ̃ᵀ .... </div>
<div dir="rtl">3   ₐ ³ ϹA ؍ S K ـ .... ‡ ӊ</div>
<div dir="rtl">4   Ó@ ؍ „ ϴ@ ـ .... ؍ „ x@</div>

1.D. Complete the following using the words given in the brackets:

<div dir="rtl">(؍ „ x [₣@ ؍ S ²_]g A ³ϴA P Ϛ ³@)</div>
<div dir="rtl">1   ؍ g đ A ————</div>
<div dir="rtl">2   ؍ g đ x A ————</div>
<div dir="rtl">3   @Ϩ ϸ@ ————</div>
<div dir="rtl">4   @S Ϩ@ ————</div>

1.E. Make meaningful sentences using the appropriate words:

1 ‾ ——————

2 ‾ ——————

3 ‾ ——————

4 ‾ ——————

1.F. Insert suitable words and make sentences in Syriac:

1 ‾ ——————

2 ‾ ——————

3 ‾ ——————

4 ‾ ——————

1.G. Choose appropriate words and make sentences:

1 ‾ ——————

2 ‾ ——————

3 ‾ ——————

4 ‾ ——————

1.H. Complete the sentences choosing the correct word that agrees with the subject:

1 ‾ ....

2 ‾ ....

3 ‾ ....

4 ‾ ....

1.I.   Complete the following sentences choosing the correct word from the box:

| @³dg¸ @²C¸ Ag@A.k· @ƒdW A^C |

1   ¸KؤW dA   @S   ————

2   ‡ n@Gؤ@¸ ‡±¼m   ————

3   ³KA@³CA   ³ɑ@   ————

4   ¸KÓ@   @S   ————

5   ³N¸glɑ A   ³ZL   ————

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

@ا ‌ ØWﻟ ‌A@ا ^

@ا ‌Z WﻟﺪＲ@@ا ‌Z

1   @ﻊ@AＲﻊ@A ¸glɑ A

2   @ﻊ ﻫ@ØWﻟ ‌dＲ@@ا ﻫﻣ‌

3   @ا ^ ¸glɑ A@ا ^

4   Şm ¸gdA Şm

5   ·LᴕＣ j ¸gdA@ﺮＣ j

1.K.   Complete the following sentences with the correct words:

¯1   ¸KؤWﻟ dA   ®   @S   ....

¯2   ‡ n@Gؤ@¸   ®   ¸‡ m   ....

.... ‡ê Ṕ ® A̋S@ĉ@ề Ṕ 3‾

.... @ Ỗ³ ® A̋C̋@ A̋Ḽ³ 4‾

1.L. Complete the sentences with the correct word that agrees with the subject:

(@ᵃ_¸ @₃³[²„³ @₂³S@@C̋ è)

——— @₈@ ® Aᵏ³Ș A̋[@ 1‾

——— @₂ Ḽ@ ® Aᵏ³S@ᶜᵈG̋Ø 2‾

——— @₁₁x ᵈg¸ ®@₂Ḱ„³Aẋ ᵈg¸ 3‾

——— @₿₀³ ® A̋C̋³è A̋D̋₈³ 4‾

1.M. Write the appropriate words and make meaningful sentences:

——— @₁₃C̋ ® ṙ̇n‡ A̋ᵇÇ 1‾

——— A.k· ®A̋₁[ᵏ}¸ @ᶜG̋Ø 2‾

——— @₁₁x ᵈg¸ @n³²Ș Aẋ ᵈg¸ 3‾

@₂Ṅg@ ——— ® ṙ̇mcL³ @₁₃C₈@ 4‾

1.N. Write the appropriate words and make meaningful sentences:

@₂ᵈW ——— ® Aᵈ W̋ØKȘ 1‾

A.k· ——— ® @ᶜG̋Øṙ̇n‡ 2‾

@₁₃C̋ ——— ® A̋ᵇÇ @ᵃề 3‾

‾@³dg¸ ——— ® A̋ ᵈg¸ A̋Ḽ³ 4‾

Self-Evaluation

	completely	partially	cannot
▲ The students can read the lesson			
▲ The students can respond to the comprehension questions			
▲ The students can read and comprehend simple unknown passages			
▲ The students can categorize singular and plural nouns and adjectives			
▲ The students can classify the words they have learnt according to their endings			

ABOUT THE AUTHOR
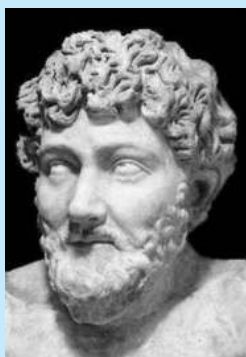
Aesop
(Ca. 620 BC – 560 BC)

This story has been taken from the famous collection of 'Aesop's Fables'. Aesop was a Greek slave who lived in the island of Samos in the Aegean Sea. Despite being a slave, Aesop was clever and prudent. The characters of his stories were mainly animals and birds who talked like men. These fables were first transmitted through oral tradition. The famous poet Babrees wrote them and got them published in 1479. Aesop's fables claim a very important place in world literature. These simple stories, which convey great moral lessons, are enjoyed by both children and elders alike.

U N I T

2

ܐ ܐ ܐ W

"What's in a name? that which we call a rose
by any other name would smell as sweet." -
William Shakespeare

. . . .

This unit aims to inculcate in the students a capacity to understand the nobility of life on the earth. Nothing in this world is insignificant. Three lessons have been included in the unit. The first lesson is the story of a stag. It rejoiced at the beauty of its horns, but was ashamed of the thinness of its legs. But when the stag is in danger, the thin legs prove to be of great help, whereas the horns it had been proud of, land it in trouble. The author says "no one shall praise anything, except that which is found to be helpful to him by experience".The second and third lessons carry important items of grammar, ‡ܐ[ܟ and ‡ܐ[ܟ ܝ ܐܝܐ

ܐܝܐܘ ܐ.ܝ (LEARNING OUTCOMES)

After the completion of unit II, the learner will be able to

2.1 comprehend and write the qualities of a good personality.

2.2 identify the prepositions in Syriac

2.3 classify the prepositions into first and second categories.

2.4 write the pronominal suffixes, added to the prepositions of different categories

2.5 identifies the suffixes ܝ ܢ ܠ ^ ܙ that are added to the prepositions

2.6 list the prepositions which take the singular pronominal suffixes and the prepositions which take the plural pronominal suffixes

2.7 use the suffixed forms of prepositions in different situations.

2.8 comment on the message of the lesson "no one shall praise anything, except that which is found to be helpful to him by experience".

2.9 write small sentences using prepositions.

Discuss:

~ Í@

¯A ģ@±kJ A³t ç ˆ 7k @L°@z K¸KS¸˜ Í@
ZˍˍÓ J @ð\X̧}¸es¸®A ģ CHˋ L^\P dV×@S K¸N
¯@L°@S̃]Hₒ¸L^k³}J @ð̃AHⱭN¯ \s‡‡@PHₒ¸
@ª~ẋ CJ Aₙ³ Ṇ¯ Z̲ₒˍ˹Ó O̅dÇ @G̃ĆƏ̃d„·n g̅N
r̲j Mc KS‡‡@®Aꟼ ĉ Ax g̅ n̲JX̸¸¯@L°A P@L°@ÓÓ
* Z̲ₒˍX}N @Ç̃@2Z̲ₒ̲L̃Ə²J @NAꟼ³ Ad[ꟽC L^k³}¸

Answer the following questions:-

1 ?ApÇ˜ [@@@ Aȝ³

2 ? [@@ \ṣ‡‡@Apè

3 ? [@@@S Apè

4 ?]d„·ṛg ZLƠḍ́ dÇṛg¸

5 ?‡Aȝ³K_˜ [@g@Aȝ³

New Words

Aȝ Ǿ shepherd

@@ż = to be thirsty, to be dry

@@L⁹@ż = he was thirsty

ˆ ẞk = he went down, descended, dismounted, alighted

Aᵝs ¸= spring, fount, fountain, source

ṣ̌³ = past and imperative are always written with prosthetic

aleph Z² „ @ȝ he drank

š ᵝꝒdŴ⨯ = a shadow, shade

ᵀ@\X̣} ¸= thinness, leannes

s³| Ꞡ = loathe, be weary, be out of heart with B or es ¸

\ṣ‡‡@ȝ be out of heart, grieved

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ܐܘܒܓܐ = magnificence, beauty, luxury, pomp, pride of person

ܐܟ݂ܐ = a horn

ܚܕܐ = be glad, rejoice with ܗ

ܐܚܕ = take, seize on, lay hold of (with ܗ)

ܐܬܐܚܕ = be seized, caught

ܓܕ = come unaware, fall suddenly upon, attack

ܐܢ = how much, how many

ܟܡܐ = as much, as many, as far, as long

ܫܦܝܐ = plain, broad valley, level tract

ܐܙܠ = journey, travel, go forward, move along

ܐܦ = win over, defeat

ܐܒܐ = dense forest

ܕܫ = tread upon

ܐܕܫ = thrash corn, follow closely, overtake, seize

ܐܝܢ = ah, woe, alas

ܐܕܝܩ = frail, feeble, weak, mean, unfortunate, unlucky

ܐܬܟܠ = trust, place confidence in, rely on with ܒ

ܐܟܩ = trial, proof

ܐܕܪܓ = helpful

ܐܕܪ = help, be of use or advantage

Pa ܐܕܪ = be good, useful, help

2.1   The students can write a dialogue between the legs and the horns of the stag and enact it in the classroom.

2.2   Draw a chart and identify the words conveying the meaning correctly

Words	Meaning
ZLCdǴ ·	His legs
ꞓꞓꝶꝶꝺ	
Lˆ kₖ³}ₖ	
Aꝼgₖ	
Adₖꞓꝺ	

2.3   Find out the homophones in the lesson and differentiate them with the help of a Syriac dictionary?

Words	Meaning
Aᵝsₖ	
Aₖꝺ@	

2.4   Make a story on the basis of the following theme.

* Mℂ U_ₖ̂ ±g·@ꝶꝺ g Aᵝ ℂⅅℂJꝺꝺꝶℂ —@ꝶ Kꝶℂ UDₖ.ₖ †k@ₒ—ꝺ

An\ð ‡Ơh[Ҝ ̖

Read the following passage:

(Lk 22:26) j NЬˆ P̦ C̖A³.ḣ..g a[@Ẑ [@Ѧ@

(Mt12:30) NЬ⁰] d D̖ Ơ] hs ̖ ZLN P̦@—ÓNL³

(Mt15:12) Мc N g@ZLN@Õ‡@ZLN̈Ph c‡ ̖

(Mt11:2) L‡Ơ ZLN̈Ph c‡ ̖ɾg²ḣ‡ K@̖h8Ơ

Find out the specialties of the words

j NЬˆ P̦ C ̖ :] d D̖ Ơ :] hs ̖ : ZLN@ÕL‡Ơ

We have identified **B**, **J** and **b** as prepositions in the earlier lesson. When these letters are used as prepositions they are prefixed to their objects. There are other prepositions which are separate words, as in English. The following are the important prepositions in Syriac.

ɾg² = from	i s ̖ = with
e X g· = because of , for the sake of	ˆ P̦ C̖ or] l\C̖ = among, between
	a[@ (pronounced as *ak*) = like, as
‡Ơ = at, with, near, among, towards	ˆ ̦S‡ = under
	e _ = all, every

e s ﹞ = upon, over, concerning	e D̨ Cƀ = against
f K� = before •	ydى́ = instead of , for
ˆ Cƀ = after •	JŒdC﹞ =alone
ˆ pC= behind	
Kz̃Owith, to	

Answer the following Questions:

? AKﯥ﹞Nº Aﯥ@ 1

š̨ʷeldWØ‾‾‾‾ NºN

? AKﯥ﹞Nº Aﯥ@ 2

š̨ʷeldWØ‾‾‾‾ NºN

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? ܐ݇ܟ݂ܝܽܢܠܳ ܐܠ݂@   3

š̈ܕ DW∅‾ ܢܠܳܢܠ

? ܐ݇ܟ݂ܝܽܢܠܳ ܐܠ݂@   4

š̈ܕ DW∅‾ ܢܠܳܢܠ

? ܐ݇ܟ݂ܝܽܢܠܳ ܐܠ݂@   5

š̈ܕ DW∅‾ ܢܠܳܢܠ

? ܐ݇ܟ݂ܝܽܢܠܳ ܐܠ݂@   6

š̈ܕ DW∅‾ ܢܠܳܢܠ

An\ə ‡ʘ[Ƙ Ĵ Ax}ʘk

Read and understand the following idioms:

ACˀ@Ǿ|ˌC̦ACˌs ·

@ĺʘS f Ƙ̌ @ʌꝒG̦³g̦

@ꝒʘS a[@ʌꞰ₥ꟿȘ

AvꞀA̠ @ĺꝺe ș

Inseparable Pronouns

Inseparable pronouns are 'pronominal suffixes' added to the end of nouns, verbs and particles. They are added to the nouns to show the possessive case, to the verbs to show the personal objects of the verbs and to the particles to show the relation to their nouns.

The inseparable pronouns added to particles can be divided into two:

I. First group

Singular			Plural	
I. C	Z	with me]hs ¸	j - ¸	with us m̀hs ¸
II. M	^Ò	with you ah3 ¸	jQ²	with you jGhs ¸
F	]_²	with you]`hs ¸	m_	with you mìhs ¸
III M	L-	with him Mhs ¸	jNt	with them jNhs ¸
F	L±³	with her Mb3 ¸	ṙiL	with them m̀Mhs ¸

Prepositions which take the first group:

i s ¸	‡Ĉ	e _	m̀g²	e Xg·	e D̥Ĉ	a[@
						Z‡Ĉ@
						^Ò‡Ĉ@
						]_‡Ĉ@
						L‡Ĉ@
						L±‡Ĉ@
						j‡Ĉ@
						jQ‡Ĉ@
						m_‡Ĉ@
						jNt‡Ĉ@
						ṙiL‡Ĉ@

II. Second group

Singular				Plural	
I.	C	Z‑ ֻ	for me] x d Ó	ḿ̄ ֻ	for us m̀ x d Ó
II.	M	a[± ֻ	for you a[± x d Ó	j Œ[± ֻ	for you j Œ[± x d Ó
	F	]` [± ֻ	for you]` [± x d Ó	m̀ [± ֻ	for you m̀ [± x ç Ó
III	M	ZL‑N³	for him ZLŒx è d Ó	j Nᵾ‑ ֻ	for them j Nᵾ x d Ó
	F	M[±	for her M[± x d Ó	ḿ̄ M‑ ֻ	for them ḿ̄ M x d Ó

Prepositions which take the second group:

K[zÕ	f K[	JŒd C ֻ	y d Ó	e s ֻ
				] d ş
				a[± d ş
				]` [± d ş
				ZLŒd Ó
				M[± d s
				m̀ d ş
				j Œ[± d ş
				m̀ [± d ş
				j Nᵾ d ş
				ḿ̄ M d ş

2.5   Give the grammatical construction of the following prepositions:

1   ṁxd̩Ś q\ẇ@

2   j Ċhs ˎAnd̩Ó

3   ṁˌ³ĠveXg·

4   A.ˢ℃ rg²j {ẇˌ—ó

5   ṁds̩ iS·‡@̩ˌ,ė³

6   aT℃Kg ˌf Kˢ

2.A. Comment on the following:-

f Kꞣc UD̩ˌḳ †k⁑—ó@Ḏ³ṁnĴÃxᵈg ˎ

* Mᶜ U_ˎ̂ ±g·@Ḱᶅ g ˌAˢ℗©CĴ℗MᶜҀ —ó

2.B. Translate into English:

1   ¯A̩g ˌ@±kJ Aˢt ç ˆꝖk

2   ℨℒ℗d́ɢ J @℗℗\X}ˎ

3   L̂ k³}J ᵀᴹᴾ℗ɋ AGØ

4   ℨℒ℗d́ó O·dÇ @℗℈Ø

5   Aℒ℈ ³J Ad[Á

2.C. Translate into Syriac:

1	with them (m.p.)	j Nꞵhs ¸
2	from me	
3	because of you	
4	towards her	
5	against me	
6	like me	
7	instead of me	
8	before you	
9	for the sake of them (f.p.)	
10	with you (m.p.)	

2. D. Use the appropriate form of the preposition using the personal pronoun given in brackets as the object.

$$(\text{ꞷ}) \ ydꞷ \quad 1$$

$$(j N\text{ꞷ}Kz\tilde{O} \quad 2$$

$$(j Q\text{ꞷ}) \ JꞶdC¸ \quad 3$$

$$(Z \text{ꞷrg}^2 \quad 4$$

$$(\text{ꞷ}L) \ e Xg· \quad 5$$

$$(Z\text{ꞷ}) \ e D¸ Q\text{ꞷ} \quad 6$$

2. E. Fill in the blanks with the correct forms:

a[@

……. Z‡Ꝉ@

j Q‡Ꝉ@ …….

m‿‡Ꝉ@ …….

……. L‡Ꝉ@

ꝶL‡Ꝉ@ …….

2. F. Add pronominal suffixes to the following prepositions:

es¸ 1⁻

K̨zÕ 2⁻

is¸ 3⁻

a[@ 4⁻

‡@ 5⁻

Self-Evaluation

	completely	partially	cannot
▲ The student is able to write the qualities of a good personality			
▲ The student can identify and use the prepositions			
▲ The student can use the pronominal suffixes of prepositions			
▲ The student can comment on the message of the lesson 'Experience'			

U N I T

3

ⵟⵀⵍg⸍g·

· ·

By the transaction of this unit the learner gets an opportunity to understand that the inborn qualities of creatures cannot be changed. But these qualities can be developed in to useful skills by constant practicing. This unit also deals with the importance of aptitude.

One of the characters that figure in the conversation nⴳⵏⵡⴳⵡ recognizes his innate gifts and develops them to succede in life, while ⴰⵓⵚ fails to identify his capabilities or to develop them. The conversation ends with a dictum "one shall not imitate anything outside his nature." The last lessons have been given to make the learners understand the use of ˆ ⵜⴿⵏˆ ⵎ@nd the personal pronouns.

Aⵊⵙⵟⵓ A.ⵎ (LEARNING OUTCOMES)

After the completion of unit 3, the learner will be able to

3.1. comment on the saying "one shall not imitate anything outside his nature."

3.2 understand that the inborn qulalities of creatures canot be changed.

3.3. translate new words and phrases in to English.

3.4. make sentences using personal pronouns such as

rⵀⵚ rⵀⵚ , Zⵍº Zⵍ , Nⵍº Nⵍ , Zˍⵜⴿ@Zˍⵜⴿ@ ˆⵜⴿ@ˆⵜⴿ@ Aⵊⴿ@Aⵊⴿ@
rⵀk@rⵀkⵍ·, j Qk@j Qkⵍ·, rⵏ̂ ⵜⴿ@rⵏ̂ ⵜⴿ@ j Nⵜⴿ@j Nⵜⴿ@

3. 5. list the singular and plural personal pronouns with the enclitic form

3. 6. identify the use of ˆ ⵎ@and ˆ ⵜⴽ ˍas verb "to be"

3.7. identify the different forms of ˆ [@ and ˆ c in relation with number and gender.

3.8. write simple sentences using the suffixed forms of ˆ [@ and ˆ c agreeing with the subject in number and gender.

mc L³™♯♮ N

V L ÓAâlWØ

, g P̄ AâlWØ

@̧ Ó@♯âlW

?Ap⁸WØ¸ e s ¸♯Mc OON±²N j Œˆ Œ³U¸

Answer the following questions:

?@óS uh, Aŋ³ 1

?n Œ\WGWc @óS b A, Aŋ³ 2

?@ûz×n Œ\WGW Aﺶ Aﻯ³ 3

?@ûz×n Œ\WGWc AﻯJ0kJ @óS KDﺶ Aŋ³ 4

? ﻯﻭ @óS A³[@ 5

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adÓ, \x „ ¸ m̲Ḻ3l = that your voice be so good

@e̲ Ꮯ 2ꞇ = food

‡f℗@ present tense of the verb 'to be' declined in the second group

˜ ꞷꞷ℘ dew

℗ air

Ꞓꞷꞡ Pa]ĝꞲ℗Ethpa]ĝꞲℙ@ imitated

AꞱS¸ = sweet

AnᵖᵖC¸ = pleasant

, t ꞷ = he opened

Ꞓꞡ℗ꞷ = mouth

Ꞓꞡ ꞗℰ℘ = till

mx · = he was hungry

‡ᵖℰꞡ = he died

ˆ \ĝ M x ` ç JꞒꞡꞗℰℰ = till he died of his hunger

b is used here as preposition denoting instrument

, Dç = out

Aᵖ3_ = nature

Aᵖ3_ rꞡ 2, Dç JℰꞗKꞡ · = that which is not natural (beyond nature)

3.1   Collect a hymn and recite it in the classroom.

3.2   Change the story into dialogue form.

3.3   Find out the masculine and feminine gender used in the story and fill in the box below:

Masculine	Feminine
ܐܕܘܳ	ܫܶܕܘܳ
ܐܢܝܳܩܳ	
ܡܟ	
	ܡ

3.4   Find out the words related to 'sound' based on the lesson "The Nightingale and the Ass"

1	ܓܳ
2	ܘܗ
3	
4	
5	

3.5   Prepare a chart of the names of the animals both -domestic ܒܥܝܪܳ ܕܒܝܬܳ and wild ܚܝܘܬܳ ܕܒܪܳ in Syriac on the basis of lesson 1, 2 and 3.

3.6   Write a story on the basis of the following theme.

ܡܠ ܪܓ, ܕܺ ܝܳ ܟܰ ܐܰ ܝܳ ܐܪܳ ܕܺ ܢܳ

B Ą ³Ó

ˆ \c Ŋ ˆ P@

Read the following sentences:

ADW³ZLŊ‡P@@DGØK³ 1

@P²\X„ M‡ [@Z S³ 2

@G̓g Z [@AK@ 3

An\²Sj G‡[ˆ [@ Ŋ‡ttf@ 4

@ᵝDC ZLŊ ᵝc] C@ 5

The words ˆ P@ and ˆ \c take plural pronominal suffixes. When these words are used without suffixes they have the meaning," there is, there are and there is not, there are not." When suffixes are added to these words, they have the meaning, "am, is, are and am not, is not, are not." These suffixes should agree with the subject in person, gender and number.

3.7   Answer the following questions : The first one has been done for you.

?AkL̂³ Z̄L N‡[@] O𝓰

ᵀAD̄l _., Z̄L N‡[?@AkL³

?@Õ³M‡ˆ [@] O𝓰

———— ———— @Õ³

?m̂c L³m̂M‡ˆ [@] O𝓰

———— ———— m̂c L³

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?N.³Z.N‡°[@j Og

———— ————— N.³

?Z.³M⌂[@j Og

———— ————— Z.³

?j Q.³j N[ˆ[@j Og

———— ————— j Q.³

?m̈kL³r̈M[ˆ[@j Og

———— ————— m̈kL³
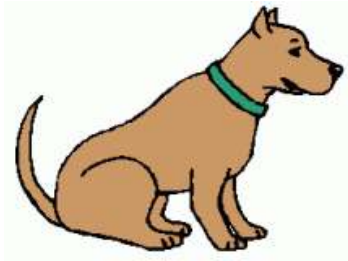
Verbal use of personal pronouns

The personal pronouns ɲ̂ ꜜ@ j N̄ꜜ@ ɲ̌S Z̄ N̄ Z̄ ꜜ@ˆ ꜜ@ Aꜜ@ j OꜜL· and ɲkL· can also be used as verb 'to be' agreeing with the subject in gender, number and person. When they are used as verbs certain changes are effected on them as in the following examples:

ɲ̌S AwO̱d [³ɲ̌S   Aꜜ@ AwO̱d [³Aꜜ@

j N̄ꜜ@ Ax̄d g j N̄ꜜ@   ˆ ꜜ@ Ax̄d g ˆ ꜜ@

ɲ̂ ꜜ@@ⁿⁿx̄d g ɲ̂ ꜜ@   Z̄ ꜜ@@ⁿⁿx̄d g Z̄ ꜜ@

j Oꜜ@@DG.Ø OꜜL·   N̄º@DG.ØꜜL

ɲk@A.k·ɲkL·   Z̄ º@ª ꜜ@Z̄

3.8. Write five simple sentences using personal pronouns as verbs:

3.9. Fill in the blanks using correct personal pronouns:

ADⁱⁱW³ A̱d W.ØN̄º ———————   1

ADW³ @DG.Ø Oꜜ@ ———————   2

@ª\x̱„ ˛@ꜜd W Z̄º ———————   3

@ª.[K˛ A.k· ɲk@ ———————   4

3. A. Give your opinion on the following:

A\³ ᴍᵍ², Dç JØ KᴋC Aᵧ JᴼᴋJ A.ᴿ³Dç ⁻Nᶾ⁻Ó

3. B. Translate the following sentences into English:

@ᴡ́ᴢᴧ Cᴇ\ᴪᴡᏟᴪᴊ ˜ Ǫ́³   1⁻

? ˆ ᴅ_¸@Aᵍ³   2⁻

@ᴡ́ᴢᴧMᴄ ,ᵍ@   3⁻

L, ᵍᴾ e}³   4⁻

MᵍᏟᴪ , t ᴡ   5⁻

@ᴺ˜ Ó́ᴪᴏᴸ ˆ [@ᴢ ᴄ Ꮆ_Aᵧ   6⁻

Aᴧᴪᴩ ᏟN AᴕS¸ ˜ Ǫ́   7⁻

3. C. The following is a dialogue between two brothers. Complete it with the proper words:

(Mᴵˆ [@ j Nᴇ́ˆ [@ ᴦ|Mᴵˆ [@ZᴸNᴕᴪ@ ᴦ́ˆ [@ a[ˆ [@ᴑ

Adg¸ ——— m̥Ş 1⁻

AəlWØ ——— NŁ 2⁻

@Ꝃ\²S¸ ——— ZŁ 3⁻

@ꝼ.ꝸC @ꝼəlWØ ——— m̥kL· 4⁻

ADWᵝ An̥S Ó——— j ŒlL· 5⁻

3. D. Read the hints given in the brackets and complete the dialogue:

(]`[ˆ[@ZLNǂꝼ@Z [@ M̩ˆ[@ a[ˆ[@ꝼ

@ꝹŒGØ——— Aⱪ@ 1⁻

ADⱲᵝ AəlWØ——— ˆⱡ@ 2⁻

@ꝵəlW ——— ZŁ 3⁻

ADⱲᵝAn̥S Ó ——— NŁ 4⁻

@ꝼᵝ\ꝉ„¸ @ꝼ² ⱡ@——— Z ⱡ@ 5⁻

3. E. Prepare a dialogue using the hints given in the brackets:

(m̩M̩ˆ\c¸ ZLN ꝸc¸ M̩ˆ\c¸ m̀[ˆ\c¸ m̂\ꝵc)

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1ˉ ‎ ‏ ‎

mˆ ‏ ‎ ‏ ‎ ‏ ‎ ‏ ‎ ‏ ‎ ‏ ‎ ‏ @PS@

2ˉ ‎ ‏ ‎ ‏ mS ‎ ‏ ‎ ‏ AS@

3ˉ ‎ ‏ ‎ ‏ mkL· ‎ ‏ ‎ ‏ @;Ó,, ,

4ˉ ‎ ‏ ‎ ‏ NL ‎ ‏ ‎ ‏ ADV³ AnS Ó

5ˉ ‎ ‏ ‎ ‏ ZL ‎ ‏ ‎ ‏ @h \² S,

3. F. Read the hints given in the brackets and write a conversation between Abraham and Joseph:

(ZLN ᵇc, mM[ˆ\c, a[ˆ\c, mˆ\c, Z'\c)

1ˉ ‎ ‏ Ak@® f , w@ ‎ ‏ ‎ ‏ A.ᵇC AnS Ó

2ˉ ‎ ‏ ˆ k@® yoⵀ³ ‎ ‏ ‎ ‏ A.ᵇC AnS Ó

3ˉ ‎ ‏ NL ® f , w@ ‎ ‏ ‎ ‏ A.ᵇC @B,

4ˉ ‎ ‏ mS ® yoⵀ³ ‎ ‏ ‎ ‏ A.\C AwⵀI[³

5ˉ ‎ ‏ mS ® f , w@ ‎ ‏ ‎ ‏ ADo³ @DGØ

3. G. Complete the sentences using the words given in the brackets:

(mk@j Ok@mˆ k@j NLk@mS ZLº NLº Z k@ˆ k@ Ak@

.…………   A əl g ¸ Ak̈@ 1

.…………..   @ᵝ³Z˘ k̈@ 2

.……...……   Aəl WØᴺ 3

.……………   Aᴮ Ç j Œ̈L · 4

.……………   @ᴾꙨᵍ @ŋkL · 5

3. H. Rewrite the following sentences changing the words underlined (masculine forms into feminine forms and vice versa). See the example:

ˆ ꞣ@ɑꙨÓ ˆ ꞣ@

Z˘ ꞣ@ɑꙨᵃC¸Z˘ ꞣ@

Ak̈@Ꙩᵃ ꞣ@Ak̈@   1

ŋĵˆ ꞣ@ɑꙨꙨᵍ @ŋĵˆ ꞣ@   2

ˆ ꞣ@AꙨꙨ³ˆ ꞣ@   3

ŋhS @ᴮꞒ ŋhS   4

j Œ̈@Â d g ¸ j Œ̈L ·   5

Self-Evaluation			
	completely	partially	cannot
▲ The student is able to find out the fact that the inborn qualities of the creatures cannot be changed.			
▲ The student is able to translate new words and phrases of Syriac to English			
▲ The student can make sentences using personal pronouns in different forms			
▲ The student is able to identify different forms of ˆ ﭙﻰﺬ and ˆ ﻟﻴ			
▲ The student is able to write simple sentences using the suffixed forms of ˆ ﭙﻰﺬ and ˆ ﻟﻴ			

U N I T

4

TM^aN²^ \g

· ·
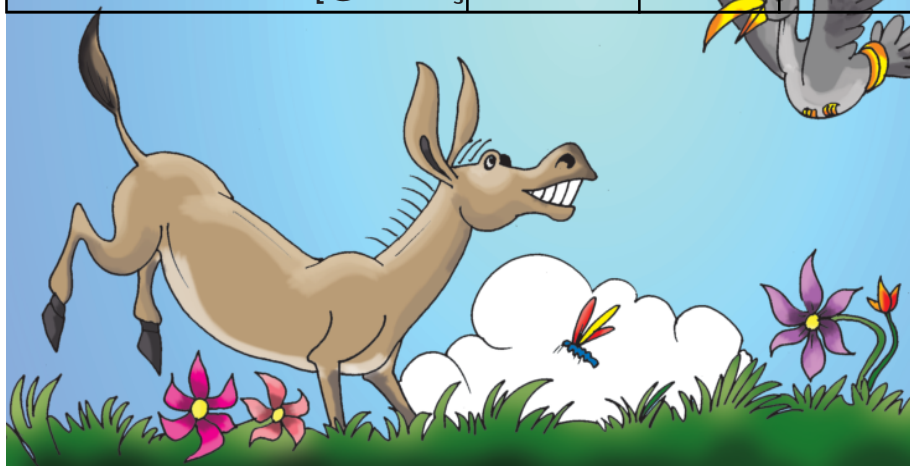
Good trees bear good fruits. From the fullness of the heart, the lips speak. Good thoughts lead to noble behaviour. Through the transaction of this unit the learner understands the fact that good behaviour is the fruit of good thoughts. The usage of demonstrative pronouns is also elaborated to a great extent. Usage of past tense of verbs has also been dealt with.

A&eQJ A.&R **(LEARNING OUTCOMES)**

After the completion of unit 4, the learner will be able to

4.1.   appreciate and practice the sublime values of life.

4.2.   observe the philosophy of life from nature.

4.3.   categorize the demonstrative pronouns which points out the objects that are near and far, such as:

mk@ mc L³ , j Qk@ mc L³, ZL°@Õ³, NL°AkL³

mk@ mkL³, j Qk@ j QkL³, ZL°ZL³, NL°NL³

4.4.   narrate past events using past tense, agreeing with the subject in number and gender.

4.5.   identify different forms of verbs both strong and weak.

~ } J×

A̧ ᵃᴰŞ @N̅S

@B̈g

š⸽P̄Ø

?mc L³A d[ᵃᵃ ᵀᴹᵃT..ŞM̂ˆ[@A̧g³

We are called to live a worthy and fruitful life. Such a life requires purity of heart. Read the following lesson and make a decision in favour of bearing good fruits.

Syriac

ADW³Aål[@

A.³℃ Aål[@—Ó·@A.\℃ @AwKDs³J ADW³Aål[@° ¡@—Ó
¯r K⁷â¸·N¸ºⱫLNÁwⁿg², \GÕAål[@¸e _ ¯ADW³@AwKDs³J
ⁿ̃℞X}³A⁸o¸ⁿg²—Ó·@AꞋÅ⁺AⱰ⁺_ ⁿg²ⁿ̃X ~cÓ\GÕ—Ó
¯@⁴�𝔻W³ xg¸MⱴⱶⱰⱫ@⁴𝔻W³@ṗ¹õ ⁿg²ADW³@ḾGØADꞋs·

Answer the following questions:-

١ ?ADW³@Aw KDs ³A el[²@A[@

٢ ?A.\C @Aw KDs ³A el[²@A[@

٣ ?mˣ ~c Ó–ÓA[²@AOƏ_ ng

٤ ?mˣ X } ³—ÓA[²@A⁸oᵴng

٥ ?@ÐW³ x gᵴ ADW³@ÐGⱭA[²@ng

٦ ?@Ɑˣ ð·ndÓh g A[²@ng

New Words

AȘ Ə = shepherd

A⁸oᵴ = bush

Ak²Ł = figs

AОⱭ_ = thorn

@ⱭÑ = fruit

Y ~ç = collect, gather, pick up

yXØ = pluck, gather,

ADⁱs ·= berries, grapes

@Ɑhⁱð = treasures

ADⁱ ·= heart

@ⱭŁ³ = fullness

@ⱭⱭxð ·= lips

4.1   Find out the difference between the good tree and the bad tree and write them down.

4.2   With the help of a dictionary find out the verbs used in the story and also their past forms.

4.3   Complete the other forms of the verb:-

@Axc yXØ = He plucked fruits

~ g J A x̌ ș ³ Ȍ
e g ‡ @

e g ‡ @— Ćo @ ̂ ê Ȓ @

A [ß ³ Ǫ c A x ∂ g ¸ j Ǫ x c @

@ ǿ Ȓ Z { f x ∂ g ¸ ‡ ¸ ė Ȓ x

A Ȼ º ª c ¸ rh [¸ ė rh Ș

ṁMh„ ·@ẅởɖ[³ṁĊ ̗

Aᵝ}˞]hS Ó]ê BMᵖˌ

4.4 Write a diary entry about your life in school yesterday on the basis of above passage.

4.5 Read the following sentences and fill in the blanks with suitable words:-

@ẅ{ʚ @ẞ

@ẅ{ʚ ‡ẞ

....

....

....

4.6 Find out the varying terminations of the word @ṕ and write them in separate columns differentiating number and gender.

4.7 Read the following sentences carefully and find out the verbs :

j Œh„ ·ZL Š—‚n N@kk@ S·

A.ih„ · UkJ

ACN²S‚@Ń‡³e _@

Aõ Œ_ ng²A¤l W@}³

—Ćo® Aᵥd[³ᶜᴘ@

A⁸~Çyoᴗ³B̂

—Ćo® @⁸ᶠxᵈg‚‡‡@

@ǵ᷇@‚i[‚g‚ˆ℃‚²·
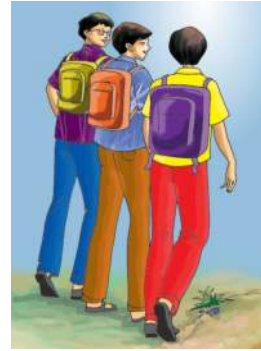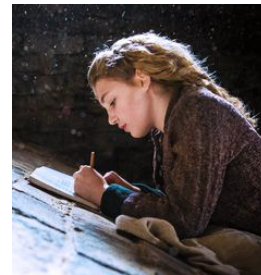
4.8. Read the following sentences carefully and see how the verbs appear in them.

> The Lord made the heaven and the earth
>
> As ³@NAↄ,, KDş A|³g³

> A^ß S è@Ⅎ³—ֻb R@

> ˆ d_@A४³

> A@ Y ~ç A ग N@

> @Ⓩ×nCↄ\WⒼWJ ˜ Ṕuh,, @ᵐS

4.9. Give the person, gender, number and meaning of the following words:

Person	Gender	Number	Meaning
			@ṕ
			@Ⓩ³
			i o³
			AX ४
			ˆ Ⅎk
			Epķ

4.10. Translate into Syriac (past tense)

He read a book	ܩܪܐ ܟܬܒܐ
She read a book	....
You read a book (m)	....
You read a book (f)	....
I read a book	....
They read a book (m)	....
They read a book (f)	....
You read a book (m)	....
You read a book (f)	....
We read a book	....

ܬܪܓܡܐ

ܡܩܪܝܢܘܬܐ

Read the following passage:

ܐܠܗܐ ܒܪܐ ܫܡܝܐ ܘܐܪܥܐ

ܐܪܥܐ ܗܘܬ ܬܘܗ ܘܒܘܗ

ܐܡܪ ܐܠܗܐ ܢܗܘܐ ܢܘܗܪܐ

ܘܚܙܐ ܐܠܗܐ ܢܘܗܪܐ

@ஓ P@Ó N²ºN³

@ஓ PAʳÇ j @ க@ கL³

@²ஓ P@²C Z²ºZ³

@²Ó P@ʳC mk@mkL³

These are demonstrative pronouns. The first set points to the objects near the speaker and the second set points to distant objects.

4.11. Describe the pictures using demonstrative pronouns and verbal forms of personal pronouns as given in the example:

AC³ ² N²ºAkL³

4.12. Write a conversation in which the learners use demonstrative pronouns
and verbal forms of personal pronouns.

4. A. Comment on the following:

: ̄@ƉW³ ⨯g¸MḊ¹C̣ͧⱭⱩⱭ⁴ƉW³@h³̊ȯ rg²AƉW³@ḊĠØ

4. B. Translate the following:

A.\C̣ @Aw	1
AOƆ_ rg²	2
AꞖo¸ rg²	3
@ƉW³@h³̊ȯ	4

ADۂ·Z اNٹ³ 5

@pۂxﮦ·ﻧﺪﮦhg 6

4. C. Write mۂL³ @ﭨ³ Aۓ³ in front of each word to make sentence:

Aۗﺪgﮯ ———— ‾1

Aۯﻭۍ[³ ———— ‾2

@ﮌﺪﻜﮯ ———— ‾3

@ﮯﻻ@ ———— ‾4

@ﭘۂ۩@ ———— ‾5

4. D. Place mۓL³j Oﺪﻟ³ ZL³ Nﻟ³ in front of each word to get the correct

   meaning:

Aۓ³ﻷﮯ ...... 1.

@ﺪﻟﮯ ...... 2.

@ﻟﻜ@ ...... 3.

@ﭘﻣﮯ@ ...... 4.

@ﭘﻻ³ ...... 5.

4. E. Conjugate the following in the past tense:

io³ @ﭗ

4. F. Complete the following table:

....	i}³
mۍh}³	....
....	....
....	Zﻻۍ}³
mﺣh}³	....

Self-Evaluation

	completely	partially	cannot
▲ The student can read the lesson			
▲ The student is able to understand the philosophy of life from nature			
▲ The student can categorize demonstrative pronouns which points out the objects that are near and far.			
▲ The student is able to express past events			
▲ The student can categorize the strong and weak verbs			

U N I T

5

Aˆ ᵇC̦

As a result of the transaction of this unit it is hoped that the learner becomes conscious of the nobility of family relations and the necessity of obeying one's parents. It will also inculcate the value of hard work in the student. This unit coveys the message that there is nothing to substitute parenthood.

The unit also deals with the grammatical area ˜ ꝺJ AgꝭG and it contains a beautiful song on the sanctity of mother's love.

Aꝭ e ꝗJ A.ꝭ (LEARNING OUTCOMES)

After the completion of unit V, the learner will be able to

5. 1.   write the words denoting family relations.

5. 2.   make notes on the theme of the lesson.

5. 3.   respect elders and honourable persons.

5. 4.   honour the sanctity of motherhood.

5. 5.   identify and write the different states of nouns and adjectives such as Emphatic, Construct and Absolute.

5. 6.   make sentences of possession using construct state.

5. 7.   rewrite the sentences beginning with construct state.

5. 8.   apply the correct use of construct state in sentences.

mc L ³ ™ Ns

@DD ³/ AC ³

Ag @

AC @

@DS @ AS @

See the pictures given and discuss the following question:

?@CJ @ d N °Ag ³

The students try to find out the meaning of the word 'Bethlahem' and they are acquainted with two Syriac words Ànⱦc¸ šᵇC¸. The teacher leads the attention of the learners to an incident that took place in a family under the heading "The Prodigal son".

Answer the following questions:

1

New Words

Aȝ Ġ = shepherd

AX ȝ = come, arrive at, reach

Aȝȝ} = possessions, landed property

ˆ Ç³ ng² = after, following

†l = gather together, collect

PA †l = assemble, collect money, bring or gather together

KØ = scatter, put in disorder, sprinkle, shed, spread

PA KØ = scatter abroad, disperse, distribute, dissipate

R, ẇ = fly, spread   R, ẇ = squander, dissipate

, hĠ = perfect, finish, accomplish

PA , hĠⱷ make perfect, bring to an end, finish, spend

Aẋ‸ = hunger, scarcity, famine

ᴍ· = hunger

, pŞ = to be wanting in something, decrease, be insufficient, lack

@Ó = loosen, untie, unbind   PA Ƶ², ‸ = begin

y~k = cleave, stick to, be joined, adhere, accompany, follow

ACᴺŞ‸ = husks or pods used for fodder

@{²} = field

5.1   Prepare a dialogue in Syriac between the father and the son based on the lesson and enact it.

5.2   Think about similar incidents and write conversations based on the lesson.

5.3   Find out words related to Aᵖ} .

B A ³Ó

˜ ÐJ AgÞG

Students are asked to find out familiar Syriac loan words used in Malayalam. These words are written on the black board. The teacher elicits their meaning and gives their expanded forms.

For eg.:-

An Tc ̧J š ℗C ̧ - i Tc ̧ˆ \C

A ̧ ℈C̓ J š ℗C ̧ - A ̧ ℈C̓ ˆ \C

An ℘℘ J ™C ̧ - An ℘℘ ‡, C ̧

Ag ℈J J ˜ ÓS ̧ - Ag Þd ~S ̧

A ̧ ℈C̓ J AŞN² - A ̧ ℈C̓ SN²

Through this the teacher leads them to the '*gedhamated*' forms of the words.

Gedhama means 'cutting off' or 'contraction'. A noun may be found in three different forms: in its full form, and in two contracted forms. These forms are called the states of nouns. The full form is called the

definite state or **emphatic state**, which is the primitive form of the word. The first contracted form is called the **construct state** and the second form, **absolute state** or **indefinite state**.

*   <u>The construct state of nouns</u> is used to form the genitive case, i.e. by putting the depending noun in the construct state: as in

    n NᵗX wˌB² ª   -   n NᵗX wJ AC³ ª

*   <u>The absolute state </u>is used after numerals and in salutations and wishes as in

    rf̃ᶜDGᴏ҈ḣ ‡   and   mꜰḣTc ˌA.ꜰℏSˌ

    i [ˌgˌ]`ê i dÓ - Hail Mary

    m³ᴏᴏN̄mꝨᴅ±‡·Mᴄ J - To whom praises and benedictions

5.4   Find out the meanings of the *gedhamated* forms of the common names and proper names in the Bible.

       (e.g.:- Barabbas, Barnaba, Bethsayda etc.)

Formation of States of Nouns

	Singular			Plural		
Endings	*Emphatic*	*Construct*	*Absolute*	*Emphatic*	*Construct*	*Absolute*
m. f.						
m. f.						

Note the noun which has no penultimate vowel:

			King			
			Queen			

Note these special nouns

(cons.)   (abs.)   prayer

eye   , power

(abs.) (cons.)   house

height   , day

i [ˌgˌ]`ê i dÓ

¯]`ẖsˌjˌè³¯@ÐWØ ˡdgˌi[ˌgˌ]`ê i dÓ

¯r Œ[²]`ô,`J@ÁvNℓºˆÒgŅ¯A.ℓC Z ±[ˀC

m̂dş]cℤℤℳℭ@Ṁg@i[ˌgˌ Z‡±g³@³.[Ƙˌ

m̄g@ j‡Ǫg³ @ℓ..ℭŅ AˌⱢ³¯A X S̨ˌ

5.5 Complete the table with appropriate forms:

Emphatic	Absolute	Construct
@ḊGØ		ˌDĢ
	ˌCˌ	
šℝCˌ		
	e\S	
		ˌ\℞ˌˌ
	i dÓ	

5. A. Elucidate the following:

5. B. Translate into English:

1

2

3

4

5

5. C. Rewrite the sentences with the words given in the brackets:

5. D. Make a single word out of the following phrases:

e.g.:-

CMtⒶⒿ@Ó
A_³CⒸ J An⅜ℬ
Aℰlg¸JⒶⅥℏ`S·
@ℬ[Ⓚg JAℬÇ

5. E. Match the following:

A	B
A.Ⓚ³C¸	A¸ Ⓞg JAⒸ³ ª_
CMtⒶ C¸	A.Ⓚ⅞Ⓙ@Ó
A¸ Ⓞg B²ª_	A¸³Ⓒⅇ J šℬC¸
A_³CⒸ i \ℬ	CMtⒶⒿ@Ó
A¸³Ⓒⅇ ^\C	A_³CⒸ J An⅜ℬ

5. F. Correct the following sentences as given in the example:

rℏ²DℭG rℏ‡ - @DℭGℚℏ‡
AnTc¸A.ℏS¸
AⓀℭⓍ rℏ‡
AⒸ`³_@ⓔⒻ
AℭⅣℚℏ‡±‡¸

5. G. With the help of a dictionary find out the *gedhamated* words used in the above lessons.

Self-Evaluation

	completely	partially	cannot
▲ The student is able to write simple sentences on family:			
▲ The student is able to write the theme of the lesson:			
▲ The student is able to express the nobility of parenthood and family relations:			
▲ The student is able to write the different states of nouns and adjectives:			
▲ The student is able to write sentences using the construct state of nouns and adjectives:			

U N I T

6

ASJ @?@_P

. . . .

This unit helps the learner to understand the charisma bestowed upon each individual. The learner might be aware of the fact that all beings are called upon to participate in the creative work of nature through their own creativity and divergent thinking. The unit also deals with the usage of] ê ˆ ꞈ@and] ê ˆ ꞈc ꞈand @ꞈg ꞈ . This unit enables the learners to write simple sentences in Syriac on every day incidents and situations.

Aꞈ ê QJ A.ꞈ (LEARNING OUTCOMES)

After the completion of unit VI, the learner will be able to

6. 1   identify his inborn talents and the need to groom them.

6.2.   appreciate the dignity of labour.

6. 3.   apply the use of] ê ˆ ꞈ@and] ê ˆ ꞈc ꞈ as verbs "to have" in appropriate situations.

6.4   identify different forms of] ê ˆ ꞈ@and] ê ˆ ꞈc ꞈin relation with number, gender and person.

6.5   construct sentences as per the syntactical order of Syriac language.
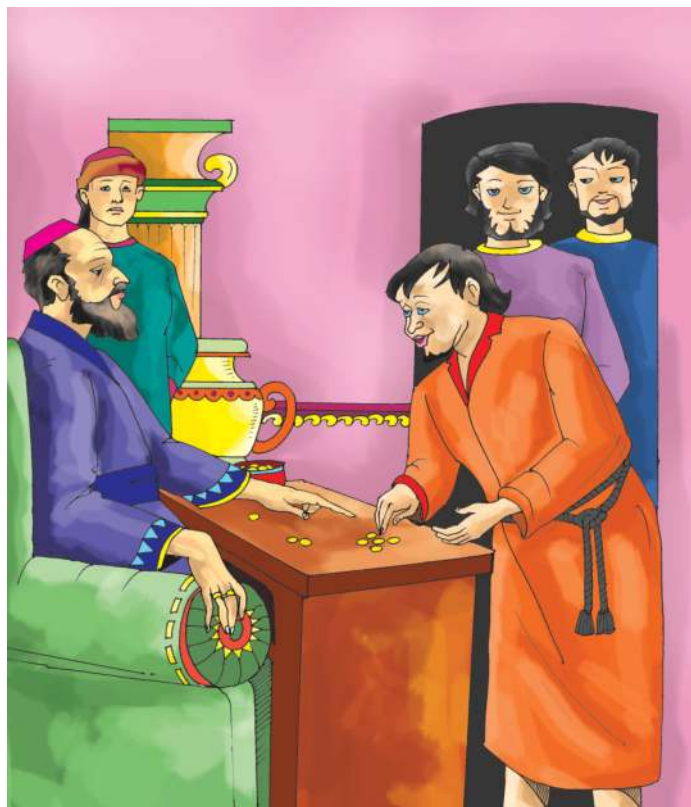
ṁḷ\ê f L¸Ó@

i dÓ̱b NⓀⒸ@

]Ᵽp[ᴣˆ¢Nᵌ
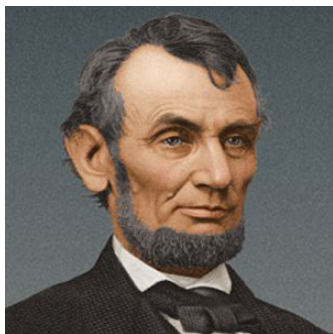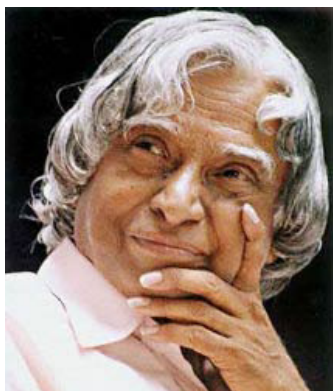
?ṁc L³@\h°.g @DⒼØ s¸Aᴿ☾G³™ℂ̄ z ZLN ̂ [@A̱g³

Everyone has got the potential to become great. It is only through proper vision, determination and hard work that this potential can be realized. Read the following lesson:
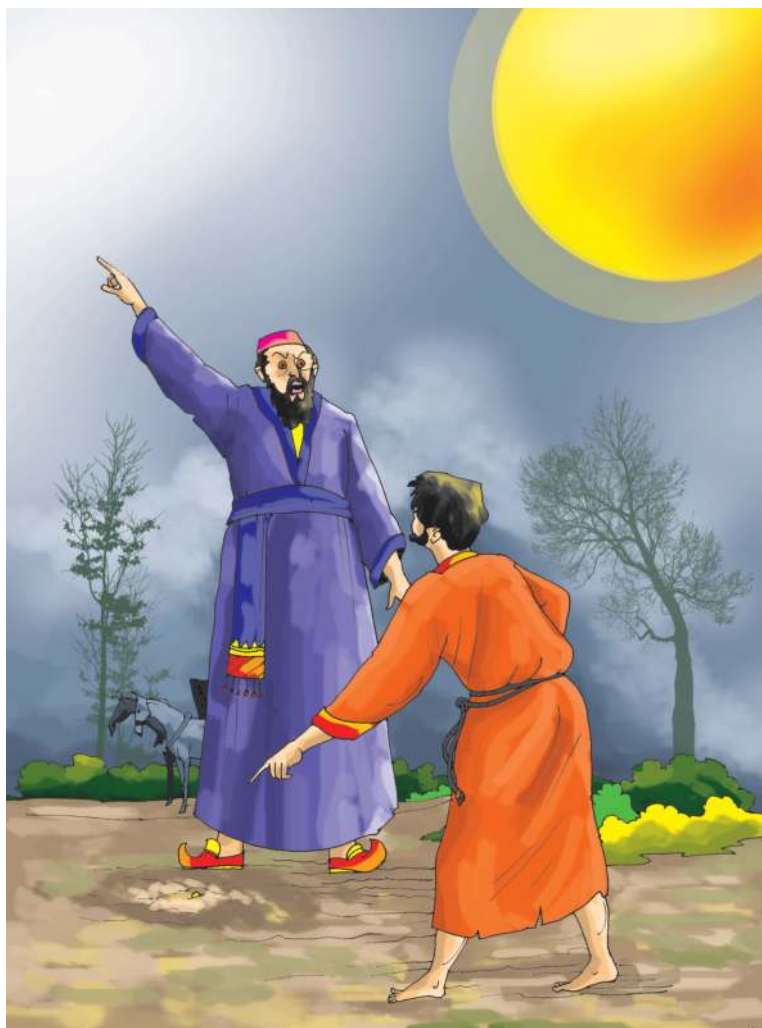
@A¸ ³Ó

@` ˍ¸

KTçN¸ɾ̂`±¸†hS¸@Tc¸BM̦NZLNҜtç @ÓKS¸@ƊGØ
@Ɗ³—¸bҏɮ̃Mˊd\S¸a[@ȶk@ȶk@@S A¸³S@N¸ɾ̇±¸
ʃj CꝀL³@Ꝋs̃Jj N±¸g³@̦@@@Ho¸A̔Gҏ̥jÕˆ Ç³ ¯A̸³S è

es¸˜[N¸ºrh[M¸g e\d}¸es¸¯Ah[M¸gN¸ADW³@D¸s¸Q@
Z¸g³®g@N¯@Ó¸¸@S Ep¸kJ@N¸L³v@h¸J@B¸} ¯ah¸³f@]Ho¸
L^¸ß¸.WØ¨ê@N^¸d¸SJN¯A³.}¸^¸L@¸@DG@ac Ó¸ºr K@³
@Mc ,g@N¯L¸g³A¸s ¯ad[³J ac Ó¸@@¸³¯A¸s ³A¸C ^,Ó¸¸
es¸]x p_·A¸g·‡J ac@N¸º—N¯A¸DS¸N¸A.³C @D¸s¸
¯L^\C ·i s¸]d[³^¸[N¸ºu C‡N A¸@¸[N¸º@@N¯@ÓXw³

, ps Mc ˆ f@ NMc ZL CCL N ¯@Ó ¸ M g·e _L³CD6 ¸

Mc yo N‡±kN Mc BM[² k· Mc ˆ f@ , \GÕh ç ¯ f¸̈` ±¸

Mg·e } ˆ̈ ±k· Mc ˆ f@ N L³v@ NMc ˆ ‡c J r ̈ JÕL N

Answer the following questions:

?ZL N K̈ t ç BM̈ ¸ K S ¸ @ D́G Ø A ̈ g ³1

? @ b́̈̈ r f¸̈` ± ¸† h S ¸ @ N Lº Ep ̈ k J @ D s ¸ , g @ A ̈ g ³2

?N L³ @ D f ç @ ́gⁱJ A ̈ s · @ N Lº ZL N f@ A ̈ g ³3

?@ b́̈̈ @ Ó ¸ @ S ¸ @ N Lº Ep ̈ k J @ D s ¸ , g @ A ̈ g ³4

?N L³ @ D f ç @ ́gⁱJ A ̈ s · @ N Lº ZL N f@ A ̈ g ³5

New Words

@ Ó ¸ = talent

A D ̈ C S … E p ̈ k = take account

E p ̈ k = give

r h [M g = trust

A h [M g = faithful

, G ¸ ‡ @ = trade

i \ʔ̣@ = entrust

A³.}ِ = hard

e SJ = fear

]².W@ = hide

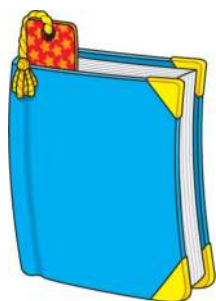Ax p̣_· = money

AꝪDS = lazy

Ag³ = put

@Ox w³ = money lender

u Cǂ = repay

š Ꝫꞓ· = interest

y o N@ = increase

B Ą ³Ó

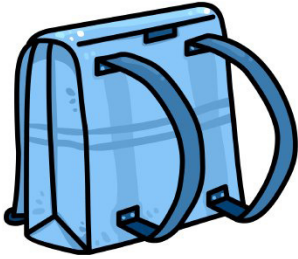^ kꞓ@. Ax̂@

ADꞋN³AD³ ª_] ê ^ Ꝫ@ɃAx̂@

Students are divided into two groups. One group asks about the posses-
sions of the other group and the second group answers the questions.

¯ ᴀᴅᵇ ᵃ \ĉ ˆ ⸮@⸮ ac Ó ⸮@Aǧ³

Arrange two groups of students. One group comes forward and speaks about
their possessions. The other group denies their claims. They repeat the argu-
ment with different objects.

6.1. Students are asked to prepare a chart of the things possessed by
      their family members.
6.2   Two students are asked to come forward and to speak about the fol-
      lowing dialogue.

¯ ᴀᴅᵇ ᵃ ac Ó ŧc ˛ˆ k@   ᴀᴅᵇ ᵃ] ĉ ˆ ŧc ˛Ak@

⟨Syriac title⟩

An adjective is added to the noun just after the noun. It should agree with the noun in gender and number.

Learn the following adjectives

good

wise

bad, evil

smart, clever

merciful

big, great

small, younger

beautiful

A⁸ᵖᵧ   heavenly

@Ǵ.._ᵧ   industrious, prosperous

@Ⱳᵖ..g   famous

A.⁸ᴷᵧ.ᵧ   holy

6.3   Choose the correct word from the brackets and complete the sentences:

(@Ⱳᵖ°.g / @Ⱳᵖ..g) ...... @DᴳØ   1

(@³.[ᴷᵧ,/ @³.⁸ᴷᵧ) ..... @ᵃᴷ@   2

(AᵖS,g̀ / AᵖS g) ......@Ⱳc@   3

(A\ᵖᵧ / A⁸ᵖᵧ)......A_˜ gᵧ   4

6. A. Analyse the following:

⁻Aᵖ[MgNADⱲ³@ƐᵈsᵧQ@

⁻ah⁸ʲ@]Ⱨoᵧesᵧ˜[Nᵧ°rh[Mg e\ᵈ}ᵧesᵧ

6. B. Translate the following:

r[f²`±ᵧ†hSᵧ   1

ADⱲ³@Ɛᵈsᵧ   2

A³.}ᵧ@DᴳØ   3

L^\Ƈ·isᵧ   4

6. C. Translate the following sentences into Syriac using the hints given in the brackets.

(Aⁱ}ֻ ⑥ℓz×šS̱³ AS̱@AↃˋ ³ _)

1. He has a sister.
2. They have bags.
3. We have books.
4. She has two brothers.
5. I have a pen**.**
6. She has no sister.
7. He has no brother.
8. They have no books.
9. We have no bags.
10. I have no pen**.**

6. D. The following is a dialogue between two friends. Complete it with the proper forms of the words given in brackets:

(j Nℓc   Mc) @S̱³ ——— ˆƭ@Nℒ   1¯

(j Ↄ±c   acↃ́ ⑥ℓz× ——— ˆƭ@ ℏ̵@ 2¯

(j Ↄ±c j Nℓc) AⁱↃ ——— ˆƭ@j Ɋℒ· 3¯

(McↃ́Mc) @ˀↃֻ —— ˆƭ@Zℤ 4¯

6. E. The following is a conversation between two brothers. Complete it with the proper forms of the words given in brackets:

(mֻ̱]ĉ) AↃ̱³ ª ——— ˆƭ@Aĸ@ 1¯

(]ˋc acↃ́ Að Ↄ̱_ ——— ˆƭ@Zℏ̵@ 2¯

(ᵣʰMᴄ j Nᵵᴄ) Aᵖ}, ——— ˆ ꝑ@ ᵚkL· ‾3

(MᴄÓMᴄ) AS@ —— ˆ ꝑ@ Zᵵ ‾4

6. F. Write the appropriate forms of words and make sentences. Use the
   hints.

Aᑕᵃ ᵃ ——— ˆ ꝑ@ Aᵏ@

Aᑕᵃ ᵃ]ê ˆ ꝑ@ Aᵏ@

Aɡ@ —— ˆ ꝑ@ ˆ ᵬ@ ‾1

@Ꮸ P AS@ —— ˆ ꝑ@ Nᵚ ‾2

Aᑕᵃs · —— ˆ ꝑ@ Zᵵ ‾3

ADWᵃAₙS Ó —— ˆ ꝑ@ j Cᵬᴸ· ‾4

6. G. Complete the following sentences by filling the blanks with the appro-
   priate words, each followed by a noun. The first sentence has been
   done for you.

——— —— ˆ ꝑ@ Aᵏ@

AᵈWØ]ê ˆ ꝑ@ Aᵏ@

——— —— ˆ ꝑ@ ˆ ᵬ@ ‾1

—— —— ˆ ꝑ@ Nᵚ ‾2

——— —— ˆ ꝑ@ Zᵵ ‾3

—— —— ˆ ꝑ@ Nᵵᵬ@ ‾4

6. H. The following is a dialogue between two friends. Complete it with the
   proper forms of the words given in brackets:

(j Nᵵᴄ Mᴄ) @Ó͂z× ——— ˆ ᵵᴄ, Nᵚ ‾1

(]`c acÓ @ᵍz× ——— ˆ ᵵᴄ, ˆ ᵬ@ ‾2

(j Ǥc j Nِc) AⁱÇ ⎯⎯ ˆ\tc ٖ j ǪL· 3¯

(Nc Nc)Ó@ⁱⁱ DWǾ ⎯⎯ ˆ\c ٖ ℤ 4¯

6. I. The following is a conversation between two brothers. Complete it with the proper forms of the words given in brackets:

(ma ٖ]ê) AǷ³ ª ⎯⎯ ˆ\tc ٖ Aⁱ@ 1¯
(]`c acÓ Aϑ Ǫ ⎯⎯ ˆ\tc ٖ ℤ ᵏ@ 2¯
(r[Nc j Nِc) Aϐ}٭ ⎯⎯ ˆ\tc ٖ ṁkL· 3¯
(NcÓNc) ADⁱ _٭ ⎯⎯ ˆ\tc ٖ ℤ 4¯

6. J. Write the appropriate forms of words and make sentences in Syriac. Use the hint given.

AǷ³ ª ⎯⎯ ˆ\tc ٖ Aⁱ@
AǷ³ ª]ê ˆ\tc ٖ Aⁱ@
@ϐ³ ⎯⎯ ˆ\tc ٖ ˆᵏ@ 1¯
@Ǫᵉ PAⁱ@ ⎯⎯ ˆ\tc Nᴸ 2¯
AǷ³s· ⎯⎯ ˆ\tc ٖ ℤ 3¯
ADWϐAⁱnS Ó⎯⎯ ˆ\tc j ǪL· 4¯

6. K. Complete the following sentences by filling the blanks with the appropriate words, each followed by a noun. The first sentence has been done as an example.

⎯⎯⎯ ⎯⎯ ˆ\tc ٖ Aⁱ@
<u>Aⁱl WǾ]ê</u> ˆ\tc ٖ Aⁱ@
⎯⎯⎯ ⎯⎯ ˆ\tc ٖ ᵏ@1¯

$$\_\_\_\_ \quad \_\_\_\_ \qquad \text{^ \kc ﹐ N\!L} \quad 2$$

$$\_\_\_\_ \quad \_\_\_\_ \qquad \text{^ \kc ﹐ Z\!L} \quad 3$$

$$\_\_\_\_ \quad \_\_\_\_ \qquad \text{^ \kc j N\!L\!K@} \quad 4$$

6. L. Insert the word given in the brackets at the proper place to get the correct meaning:

(ADW) N‌L   A‌dg‌ N‌L   1

(An‌S)   A‌K@A‌dW‌K@   2

(@‌x„)   Z‌K@@‌rdW   Z‌K@   3

(@‌..)   j‌K@@‌DG‌Øj‌QL·   4

(A‌C)   ^‌K@@‌DG‌Ø‌K@   5

6. M. Write a complete sentence using the hints given in the brackets:

(@‌dg)   Z‌L°@DW‌Z‌L   1

(A‌dW‌Ø   A‌K@A‌DW‌A‌K@   2

(A‌dg)   A‌C j‌K@j‌QL·   3

(A‌nS ÓA‌DW‌ rî‌K@ rî‌K@   4

(@‌DG‌Ø N‌L° A‌D‌N‌L   5

Self-Evaluation

	completely	partially	cannot
▲ The student is able to find out his inborn talents and those of others:			
▲ The student is able to appreciate the dignity of all kinds of labour:			
▲ The student is able to make sentences using]ê ˆ ƒ@and]ê ˆ ℄c ،			
▲ The student is able to write sentences in syntactical order			

U N I T

7

DEVELOPMENT OF SYRIAC TRADITION IN INDIA

"History never looks like history when you are living through it."
- John W. Gardner

. . . .

ᎪᏌᏣᎫᎫ Ꭺ.ᏠᏒ **(LEARNING OUTCOMES)**

After the completion of unit 7, the learner will be able to

7. 1. List the factors which led to the relation between the Persian church and the Syrians of Malabar.

7. 2. Make notes on Second Syrian immigration and its impact on Kerala culture.

7. 3. List the documentary evidences such as Persian crosses and the testimony of Cosmas Indicopleustes for the relation between the Persian church and the Syrians of Malabar.

7. 4. Discuss and write the Portuguese influence on Syriac language and literature.

7. 5. Differentiate the attitudes of Portuguese and the Syrians of Malabar.

7. 6. Evaluate the impact of Diamper Synod on Syriac language and literature.

This is a picture of a chepped, granted by Cheraman Perumal to the Christians of Quilon.

What is the significance of cheppeds in the history of Kerala?

Tharisappally Chepped, Iravikorthan Chepped and Knai Thomman Chepped are some of the important ancient historical documents that shed light to the cultural history of Syrian Christians in Kerala.

7.1. Persian and Indian relation

The relation between the Syrians of Malabar and the Persian Church is very ancient and this relation contributed much to the development of Syriac language and literature in Kerala. The factors which led to the relation between the Syrians of Malabar and the Persian Church were the following:

7.1.1. Factors

Thomistic affinity

Both the Malabar Church and Persian Churchwere founded By St. Thomas, one of the disciples of Jesus. This common patrimony brought them into close relations.

Linguistic affinity

Malabar church and the Persian Church hadSyriac as their official liturgical language from the very beginning.So it was easy for the Syrians of Malabar to relate to the Persian church.

Commercial and cultural affinity

From very early centuries onwards there were strong commercial relations between India and Persia. This paved the way for cultural relations too.

Liturgical affinity

The Malabar church and the Persian church followed the ancient Chaldean rite for their liturgical services. This liturgical affinity proved to be a very strong bond of union for the Persian and Malabar churches.

Ecclesiastical affinity

Both, India and Persia were under one ecclesiastical province from first century onwards. The Persian church enjoyed the right of sending bishops to India, during all these periods. The chief ecclesiastical head of the Malabar was called the "Metropolitan and the Gate of All India".

7.1.2. Evidences

Some of the evidences for the relation between the Syrians of Malabar and Persian church are the following:

Testimony of Cosmas Indicopleustes

Cosmas Indicopleustes an Alexandrian traveler, who visited south India in 522 AD, gives testimony about the presence of Persian bishops in India. In his book the 'Universal Christian Topography' he mentions of a flourishing Church in the pepper growing Malabar and a bishop consecrated in Persia, resides in Mylapore.

Persian Cross

The Persian Cross used by the East Syrians and the Syrians of Malabar is another important evidence for the relation that existed between the Persian church and the Malabar Church. We can find this cross in Kerala in the Knanaya Valiapally Kottayam and in two other churches Kaduthuruthy and Muttuchira.

Persian Cross at the Knanaya Valia Palli Kottayam.

7.2. Second Syrian Immigration

The second immigration of Syrians to Malabar took place in the 9th century AD. A group of Syrians from Persia reached Malabar under the leadership of a merchant Sabariso (Bar Jesu) in 825 AD. The ruler of Venad, Ayyan Adikal, welcomed them. The immigrants settled in Quilon and built a church there known as Tharisa Pally. The king granted them several privileges inscribed on two copper plates in favour of the Tarisa Church at Quilon. These copper plates are called 'Tharisa Palli Sasanam'. By these two copper plates, 72 special privileges were granted to the immigrants.
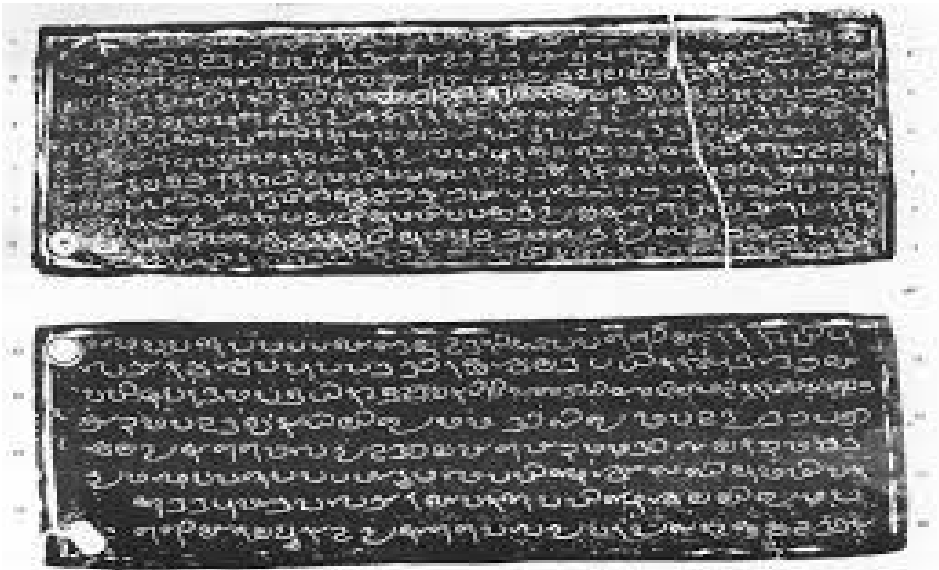
Tharisa Palli Cheppeds

The Tharisa Palli copper plate, considered to be written in 849AD., is one of the important historical inscriptions of Kerala and reliable documentary evidences of the presence of a Syrian community in early Malabar Church.

Mar Sapor and Mar Proth were two bishops sent by the Persian Church. Most of the historians believe that they came to Malabar with the second

group of immigrants from Persia in 825 AD. Mar Sapor established his see at Quilon and Mar Proth at Cranganore. They constructed many churches and reorganized the church of Malabar. Some historians say that Mar Sapor received to Christianity the ruler of the kingdom of Diamper with a large number of his subjects and thus originated the Christian royal family of Malabar known as 'Villarvattom'.

They were men illustrious for their sanctity and their memory was held sacred in Malabar church. Mar Sapor and Mar Proth were generally recognized as saints. Several churches in Malabar were built in their honour and dedicated to them. In the 16th century Arch Bishop Menezes rededicated those churches to 'All saints'.

7.3. Portuguese and Indian Relation

History of the Malabar Church in the 16th and 17th centuries was eventful. The centuries old tranquility and peace of the Malabar church was disturbed with the arrival of Portuguese.

Vasco De Gama arrived in Cochin for the second time in 1502. The Malabar Christians welcomed him with great enthusiasm and presented him the royal emblems of Villarvattam. He was well pleased and promised to defend them from their enemies.

The Portuguese defeated Arab forces and the kings who supported them. In the beginning, the Portuguese were friendly with the Syrian Christians. Albuquerque, the Portuguese captain made a treaty with the Raja of Quilon by which the Raja had to grant again the former privileges to the Christians there.

Thus the beginning of the relation between the Portuguese and the Malabar Christians was on a friendly note. But this friendship and alliance between them did not last long owing to various reasons:

Political reason

Under the pretext of religious unity they tried to make India a Portuguese colony. Their polluted intension really affected the harmony between the Malabar Christians and the Portuguese.

Religious reason

The narrow attitude of the Portuguese made them to think that theirs is the true form of Christianity. Hence they tried to impose Latin in the place of Syriac. With the aim of latinizing the Syriac liturgy, the Portuguese started two theological schools, one at Cranganore and another one at Vaippicotta in Cochin. In these schools they never taught the Syrian Christians anything about Syriac tradition, Syriac Liturgy and Syriac language.

The culmination of this latinizing policy was the Synod of Diamper held on 20th June1599. This Synod changed the traditions, life style and even the structure of the Malabar Church. Following this Synod the Syrians virtually came under the administrative control of the Portuguese for the next 54 years from 1599-1653.

7.4. Synod of Diamper

The Portuguese did not have an adequate understanding of the church of Eastern tradition. They were under the impression that absolute conformity with the Portuguese way of worship was necessary for the unity of the church.

The Church at Diamper (Udayamperoor)

In 1597, Mar Abraham, the last metropolitan archbishop of the Syrians of Malabar died. His Archdeacon, George (of the Cross) according to the custom, took over the administration of the Malabar Church. It was in this context that Alexis Dom Menezes, the Arch bishop of Goa, visited all the Churches of Saint Thomas Christians in Malabar in February 1599. It lasted for few months and slowly earned the good will of people. Then Alexis Dom Menezes curtailed the power of the Archdeacon George and the Archdeacon was forced to convoke a meeting of the representatives of the Syrians of Malabar.

Synodal Hall at Diamper (Udayamperoor)

In 1599 on 20th June Alexis Dom Menezes convoked a Synod at Diamper. 153 priests and 660 laymen from all parts of Malabar attended the synod. Archbishop Menezes presided over the Synod. He asked the representatives to condemn their legitimate head, the patriarch of the Persian church. Then he ordered to burn many of the Syriac liturgical books while others were corrected. The 15th decree of the Synod caused the destruction of a large number of Syriac manuscripts also. Some of the important books which are said to be burnt at the synod of Diamper are -The Pearl of Faith,The Book of the Fathers, Homilies, etc. With this Synod the Portuguese imposed their own customs, administrative system and liturgy on the St. Thomas Christians.

7. A. Write short note on the relation between the Persian Church and the Malabar Church?

7. B. How did the Persian relation enriched the Syriac Language and culture in Kerala.

7. C. Prepare a note on the ancient relation between Persia and India.

7. D. Write short note on the Second Syrian immigration?

7. E. How did the Second Syrian immigration helped the growth of Syriac tradition in Kerala.

7. F. Comment on the Portuguese and Indian relation?

7. G. How did the Portuguese relation affected the syriac tradition in Kerala?

7. H. Write short note on Diamper Synod?

7. I. Prepare a note on the impacts of Diamper Synod on the Syriac Language and Culture in Kerala?

U N I T

8

DEVELOPMENT OF EAST SYRIAC AND WEST SYRIAC IN KERALA

"Cultures grow on the vine of tradition."

- Jonah Goldberg

A‍³‌₂⁸J A.‍ (LEARNING OUTCOMES)

After the completion of unit 8, the learner will be able to

8. 1.   Comprehend and list the causes and after effects of Coonan Cross Oath.

8. 2.   State the reasons for the introduction of West Syriac in Kerala.

8. 3.   Categorise the Syriac inscriptions in Kerala .

8. 4.   Comprehend and make notes on Syriac inscriptions in Kerala.

8. 5.   Collect information on the method of writing Syriac Karshon in Kerala.

8. 6.   Prepare the list of important Syriac libraries and study centres in Kerala.

This is an ancient altar inscription in Syriac at St George Church, Kadamattam**.**

We see many such inscriptions in many ancient Syrian Churches in Kerala. What do they signify?

Many of these inscriptions such as Altar, Building, Tomb and Bell inscriptions are valid proofs of a rich and ancient Syriac heritage and culture in Kerala.

8.1. Coonan Cross Oath and the beginning of West Syriac in Kerala

Following the Synod of Diamper, the St Thomas Christians virtually came under the administrative control of the Portuguese for the next 54 years from 1599 to1653. Three Jesuit bishops by name Francis Roz,Stephen De Britto and Francis Garcia ruled the Malabar Church during this period. They tried to Latinize the Malabar Church. The privileges of the Malabar Church were taken away and the position of the Archdeacon was debased by the Portuguese. During this period St Thomas Christians tried to get a bishop from Persia. In 1652, Ignatius Ahathalla, a Syrian bishop came to Malabar. But the Portuguese prevented him from coming to Cochin and shipped him to Goa.Meanwhile a rumour spread that he was drowned in the sea. The Archdeacon and the community who gathered there, were shocked by this out-

Jeevamatha Church at Mattancherry

rage of the Portuguese. The tension mounted and reached its peak and the community under the leadership of the Archdeacon gathered in a church at Mattancherry on Friday 3rd January 1653, and took an oath that they would never be under the Paulists. This event is known in history as the Coonan Cross Oath.

Following this incident, a consultation meeting at Edappally and a council at Alangad were held and twelve priests imposed their hands on the Archdeacon and ordained him bishop with the title Mar Thoma I. After this event some of the priests and people who realized their mistake appealed to Pope Alexander VII, to send bishops from other Religious Orders to Malabar. Consequently four Italian Carmelites headed by Joseph Sebastiani came to Kerala in 1657. Joseph Sebastiani succeeded in convincing many Christians of the fault committed and as a result majority of the parishes left Mar Thoma I and returned to the true fold. They came to be known as *Pazhayakuttukar* or the old party adherents. And those who continued to support Mar Thoma I, were known as *Puthenkuttukar* or new party adherents.

Later in 1665, Mar Gregorios Abdul Jaleel, a bishop sent by the Syrian Orthodox Patriarch of Antioch arrived in India and the native Christians under the leadership of Mar Thoma I welcomed him. This marked the beginning of the association of St. Thomas Christians with the West Syrian Church of Antioch and the use of West Syriac in Kerala. Those who accepted the West Syrian theological and liturgical tradition were known as Jacobites and those who continued with East Syrian theological and liturgical tradition were known as the Syro-Malabar Catholics.

8.2. Syriac Inscriptions

There are about fifty ancient Syriac inscriptions in different parts of Kerala. The date of these vary from 13th to 14th century A D and can be grouped under four heads, namely: The Altar inscription, the Building inscription, the Tomb inscription and the Bell inscription.

1. Altar inscription:

Altar Inscription at St.Mary's Church Thrippunithura

In the ancient churches of central part of Kerala we have Syriac inscriptions on the walls of the altar.Churches at Kadamattam, Karingachira, Kothamangalam, Pallikara, Kudamaloor,Kaduthuruthy etc. are some of them.

2. Building inscriptions**:**

Wall Inscription at Mar Thoman Church Mulamthuruthy

Among the building inscriptions the significant one is engraved at the entrance of the Mar Thoma Church Mulanthuruthy. The Churches of Palai, Kothamangalam, Trippunithura, Koratty, Mannanam etc. are some of the other important churches with ancient building inscriptions in Syriac.

3. Tomb inscription:

Inscription on the tomb of Mar Chandi Parampil, St. Mary's church Kuravilangad.

There are Syriac inscriptions on the tombs in the cemeteries of many ancient churches. The oldest one is seen at St Mary's Church Kuravilangad on the tomb of Mar Chandi Parampil, the first native bishop of St Thomas Christians. Similar Syriac tomb inscriptions are found at the churches of Kandanad, Kothamangalam, Trippunithura, etc.

4. Bell Inscription**:**

There are also many bell inscriptions at different ancient churches in Kerala.

**The bell kept in the museum of St. Mary's Church Kuravilangadu, A.D. 1584.**

8.3. Syriac Karshon (Garshuni)

Karshon or **Syriac Malayalam**, is a traditional system of writing Malayalam language in a variant form of Syriac script which was popular among the St Thomas Christians of Kerala in India.It is a blend of Malayalam grammatical base, East Syriac script with special orthographic features, and vocabulary from Malayalam and East Syriac. This originated in the South Indian region of the Malabar Coast (modern Kerala) and was in use even before the Synod of Diamper (1599 AD.).This way of writing Malayalam in

Syriac characters was widely used by Syrian Christians in Kerala until the 19th century.

There were many problems to write Malayalam, a Dravidic language, using the limited number of letters of East Syriac, a Semitic language. Only 22 letters were available from East Syriac orthography to render over 53 phonemes of Malayalam. It was overcome by creating additional letters. Some of the new letters are given below:
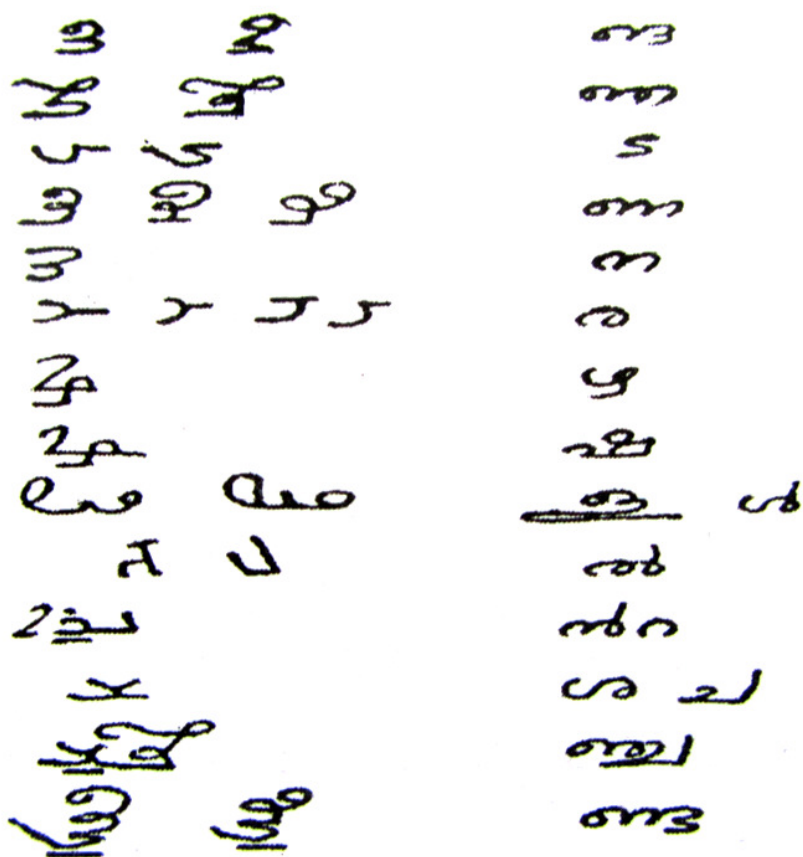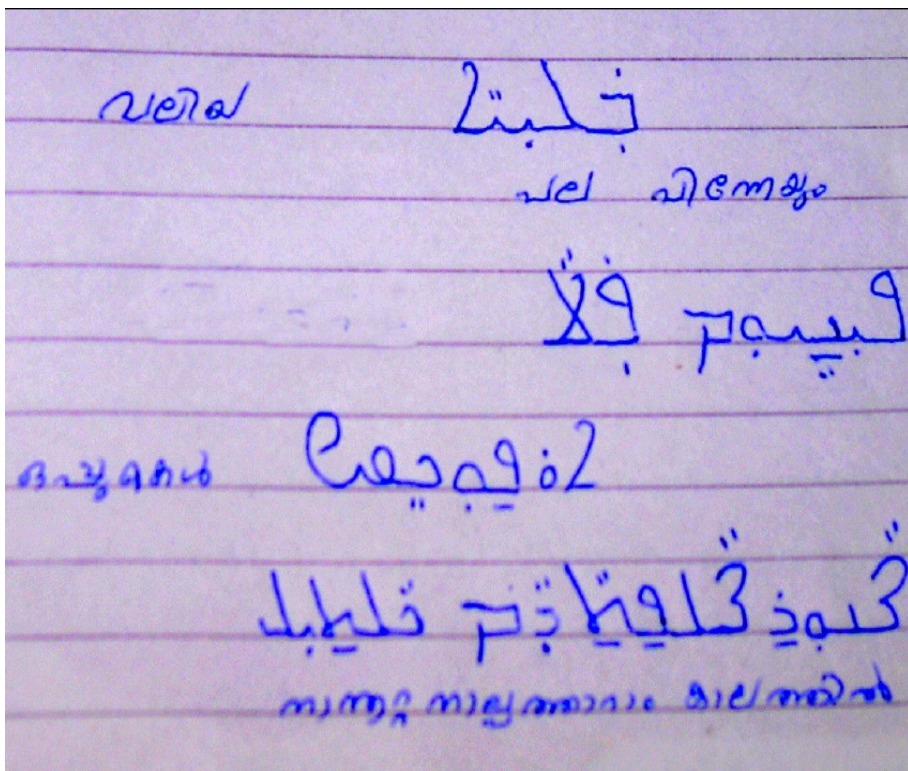
Model of Syriac Karshon

Vedatharkam written by Kariattil Mar Ousep Malpan, is one of the famous books written in Syriac-Malayalam. Large number of documents written in Syriac- Malayalam is found among the St. Thomas Christians of Kerala.

8.4. Important Syriac Study Centres and Libraries

Classical Syriac is used as a literary language, liturgical language and as a language of communication up to the present day. East Syriac is the liturgical language of East Syrian Churches of Western Asia, the Syro-Malabar Catholics of Kerala and the Assyrian Church of the East. The

Jacobites, the Orthodox, the Maronites, the Syro-Malankara Catholics of Kerala and some other denominations of St. Thomas tradition are using the West Syriac in their liturgical services. Classical modern Syriac is employed as a literary language and language of communication in the school of Mar Gabriel in Tur Abdin in South East Turkey and in many parts of Syria.

Syriac Library at SEERI, Kottayam

The library of the Konat family in Pampakuda, Ernakulam (OrthodoxSyrian Church), the library of the St. Joseph CMI Monastery at Mannanam, Kottayam (Syro-Malabar Catholic Church), the library of the Metropolitan's Palace, Thrissur (Assyrian Church of the East), the library of the St. Ephrem Ecumenical Research Institute (SEERI) in Kottayam(Syro-Malankara Catholic Church), the library of the Major Archbishop of

Trivandrum (Syro-Malankara Church) are some of the important Syriac libraries in Kerala.

During the past few decades, four periodic international conferences dedicated to the Syriac tradition emerged. The international Symposium Syriacum has been convened every four years since 1972. The North America based Syriac Symposium also meets every four years. In India, SEERI conducts an International Syriac Conference every four years, so do the Maronite institutions in Lebanon. The 21st century witnessed the emergence of the Beth Mardutho E-Press and some other publishing houses.They published magazines in Syriac and Neo-Aramaic.

St. Ephrem Ecumenical Research Institute, Kottayam

The Western universities promote Syriac studies to a great extent. In the late 1980s, Oxford university began to offer a Master Degree in Syriac studies and the university of Birmingham is following suit. In most of the major universities, Syriac is taught as one of the languages either in Semitic departments, or in religious studies. St. Ephrem Ecumenical Research Institute Kottayam, a centre of Mahatma Gandhi University in Kerala,has been offering postgraduate and doctoral courses since 1997.A number of Higher Secondary Schools in the State offer Syriac as a second language.

It is very important to preserve the Syriac heritage as it will facilitate an in-depth study not only of the history of St Thomas Christians in Kerala but also of the socio-cultural and economic life of the ancient period.

Important links to Syriac resources in the internet:

http://syrcom.cua.edu

http://cal1.cn.huc.edu

http://www.learnassyrian.com

http://www.tyndalearchive.com/TABS/PayneSmith/index.htm

http://www.peshitta.org

http://www.seeri.org

http://www.premiumwanadoo.com/cuneiform.languages/syriac

http://www.qenshrin.com/syriac/dic/dic_box.php

http://dukhrana.com/lexicon/search.php

http://www.beith-morounoye.org

http://www.scrollandscreen.com/syriac/index.htm

8. A. Prepare a note on the development of West Syriac in Kerala?

8. B. Write short on the Coonan Cross Oath ?

8. C. Write short note on the Syriac inscriptions in Kerala ?

8. D. Prepare a note on the Syriac Karshon ?

8. E. Write short note on the important Syriac centres and libraries in Kerala?

8. F. What is the relevance and scope of Syriac study today ?