

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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Icons used in this textbook



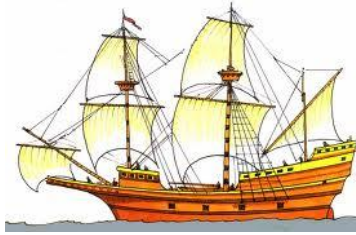
Activities



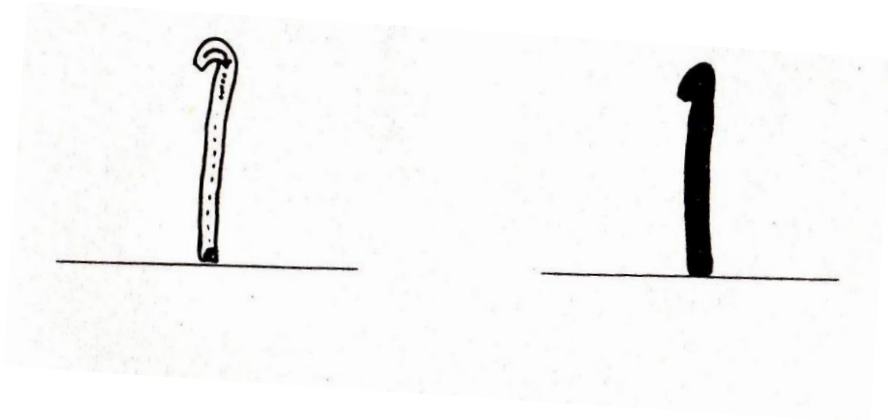
Points to remember

Lesson 1
اَلِفٌ حَمْدٌ

اَلِفٌ حَمْدٌ مُمَكَّلٌ وُكَلِّ
قَالَ اِهْ اِهْ اِهْ اِهْ اِهْ اِهْ
كُتِبَ مَسْرُوعٌ فَهَمَّ جَا
قَالَ رُوِيَ عَنْهُ وَمِنْ اِهْ اِهْ

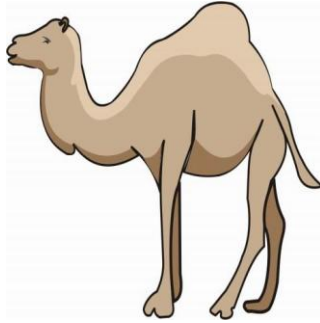
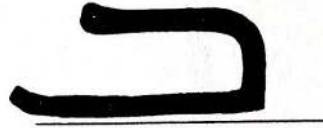
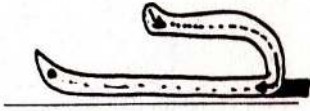


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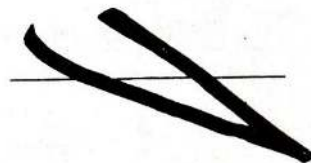
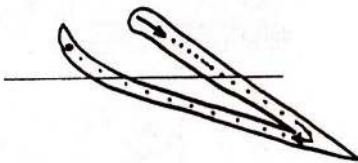




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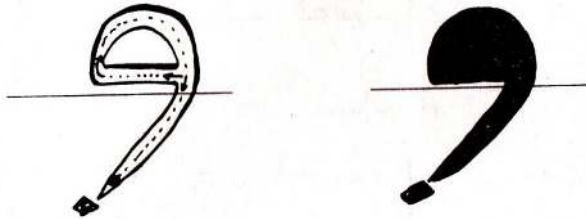


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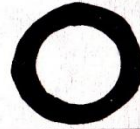
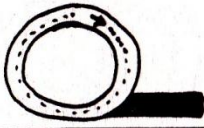


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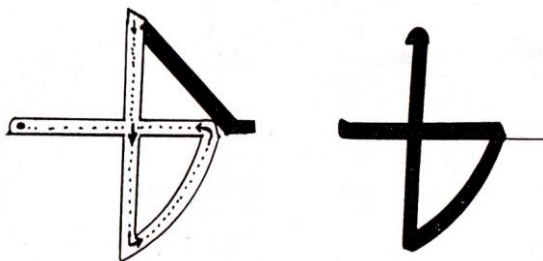




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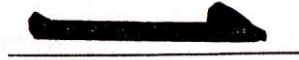
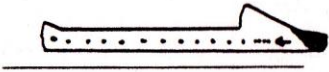


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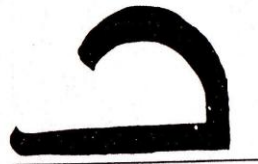
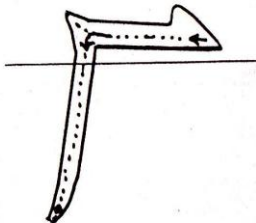




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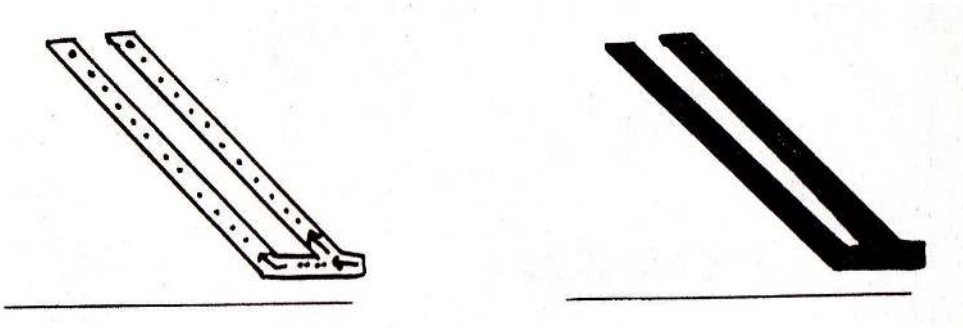


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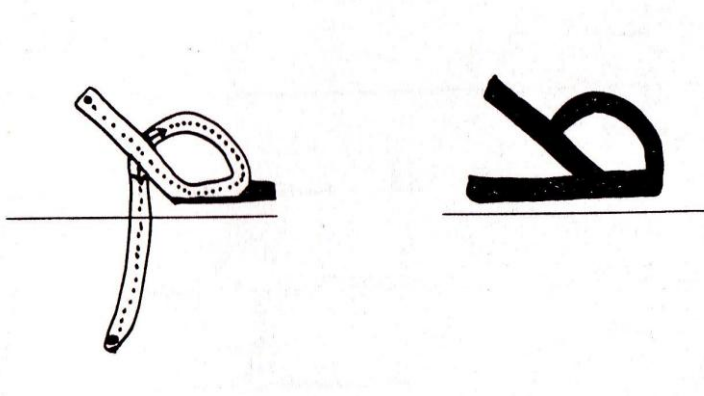




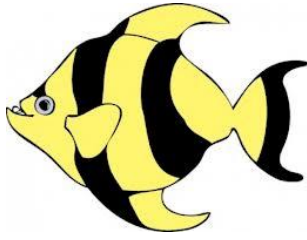
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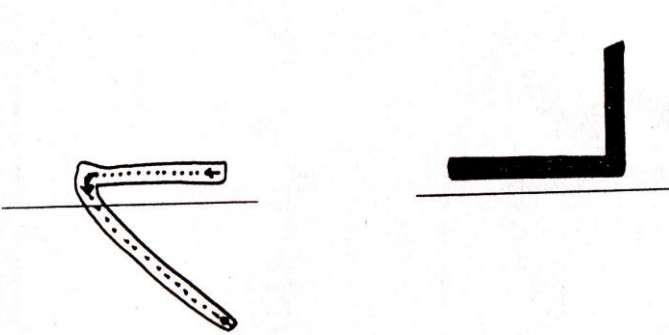
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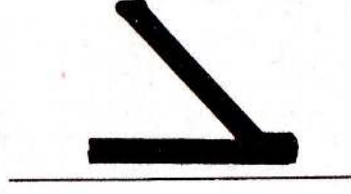
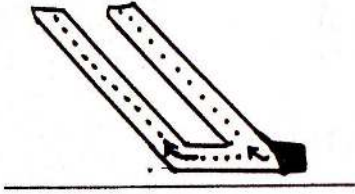


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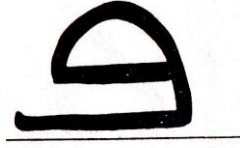
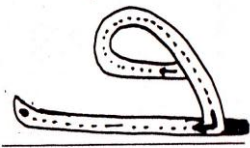




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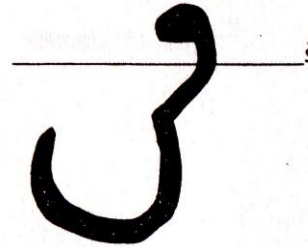
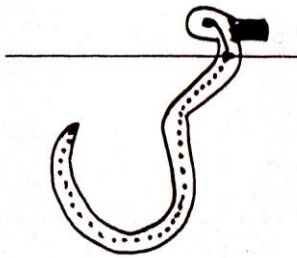


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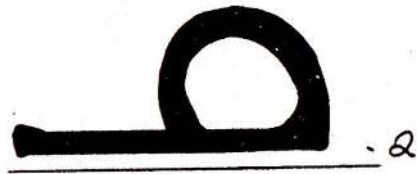
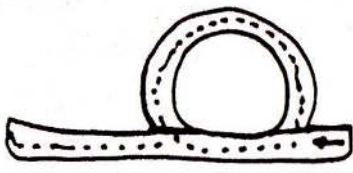




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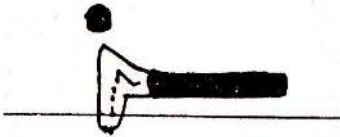


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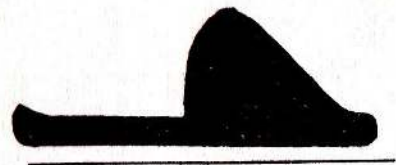
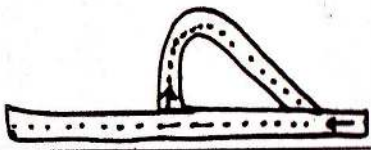




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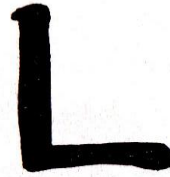
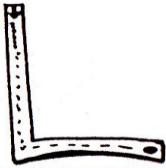


مَسْجِدٌ





o/l



Pronounce the Letters in the following way

| Letters | Pronunciation | |
|---------|---------------|------|
| | ENGL: | MAL: |
| ǝ | a | അ |
| ᵇ | b, bh | ബ |
| ᵍ | g, gh | ഗ |
| ᵈ | d, dh | ദ |
| ʰ | h | ഹ |
| ᵛ | v | വ |
| ᶻ | z | സ |
| ʰ | h | ഹ |
| ᵀ | t | ത |
| ʸ | y | യ |

| | | |
|-------|-------|------|
| ܕ (ܕ) | k, kh | ܕ |
| ܠ (ܠ) | l | ܠ |
| ܡ (ܡ) | m | ܡ |
| ܢ (ܢ) | n | ܢ |
| ܫ | s | ܫ |
| ܐ (ܐ) | e (a) | ܐ |
| 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 } and ܨ 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 ܕ ܠ ܡ ܢ ܫ ܦ ܩ and ܪ are joined to the preceding letters only and not with the following letters.
-

ܐܘܪܘܫܠܝܡ ܕܩܕܫܐ
ܕܩܕܫܐ ܕܩܕܫܐ



❖ The letters **كُ** **حُ** **طُ** **صُ** **مُ** and **لُ** take the shape

كُ **حُ** **طُ** **صُ** **مُ** and **لُ** respectively at the end of a word

Example

كُ **حُ** **طُ** **صُ** **مُ** **لُ**

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

Example

يُكُ **كُيُ**

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

Example

يُكُ **لُيُ**



I.A. Write the following letters:

كُ **حُ** **طُ** **صُ** **مُ** **لُ**

I.B. Try to identify the letters

كُ **حُ** **طُ** **صُ** **مُ** **لُ**
كُ **حُ** **طُ** **صُ** **مُ** **لُ**

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

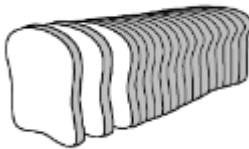
..... **كُ** **حُ** **طُ** **صُ** **مُ** **لُ**
 **كُ** **حُ** **طُ** **صُ** **مُ** **لُ**
 **كُ** **حُ** **طُ** **صُ** **مُ** **لُ**

Lesson 2

ܐܘܚܐ

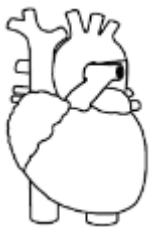
ܕܢܝܦܐ
ܕܢܝܘܐ
ܕܢܝܘܐ
ܕܢܝܘܐ
ܕܢܝܘܐ

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.



ܕܢܝܘܐ

ܕܢܝܘܐ



ܕܢܝܘܐ

ܕܢܝܘܐ



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

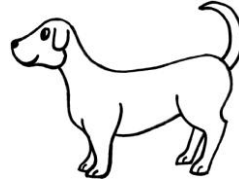
| | | | |
|---|-----------|-------|---|
| ܐ | a (short) | അ | ܐ |
| ܐ | a (long) | ആ | ܐ |
| ܝ | e (short) | എ | ܝ |
| ܝ | e (long) | ഏ | ܝ |
| ܝ | i | ഇ, ഇയ | ܝ |
| ܘ | u | ഉ, ഉയ | ܘ |
| ܘ | o | ഒ, ഓ | ܘ |

ܐܝܘܘܐ

Read the syllables



رُزِفَ رُزِفَ رُزِفًا



دُفَلَا فُلَحَا فُلَحًا



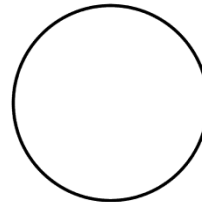
كَلَيْكَلَيْكَلَيْكَةً



سُكَلَسُكَلَسُكَلَسَةً



كَلَيْلَيْكَلَيْكَةً



سَسَسَسَسَسَسَةً

Read the following words



أَوْحًا



حَصًا



لَاوْحًا



كُلْمًا



حَسًا



كَحْلًا



صَوًّا



مَدًّا



رُكْعًا



مَلِكًا



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

Read the following words



حَدًا

سَدًا



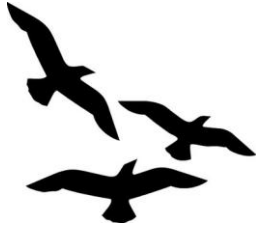
Here **ح** has two different pronunciation.

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.



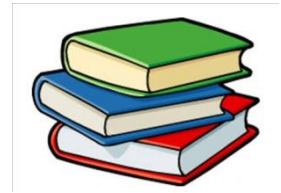
A small line given below or above a letter shows that, the particular letter is not pronounced. e.g. اَتَا

Note the following words



رُفَاتَا

مَلُكَا



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 مَلُكَا = names. When a word contains the letter ة, the dot over the ة usually is made to coalesce with one of the plural dots. Eg. رُفَاتَا



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

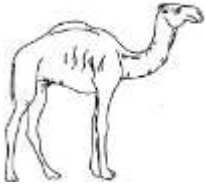
II. B. Apply all the vowels to the following letters. Follow the example.

كَا كُ كَ كْ
 ا ك و ه ي و ا ه ي و
 م ر ل ن ف ي ك و ه ي

II. C. Find out letters with the vowels ـَ ـُ ـِ ـِ and ـِ from the following words

مَعْنَاً حَمِيلاً كَسَبْنَا كَحْفًا نَهْنًا

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



كَحْفًا



كَسَبْنَا



كَحْفًا



كَسَبْنَا



كَسَبْنَا



كَحْفًا

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

| | |
|-------|-------|
| مُهًا | مُهًا |
| مَلًا | مَلًا |
| مَلًا | مَلًا |
| مَلًا | مَلًا |
| مَلًا | مَلًا |



❖ Generally the vowel َ- is followed by the letter َ and vowel َ- by the letter َ.

Example

مُهًا وَمُهًا

❖ The exceptions are

مَلًا مَلًا مَلًا

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

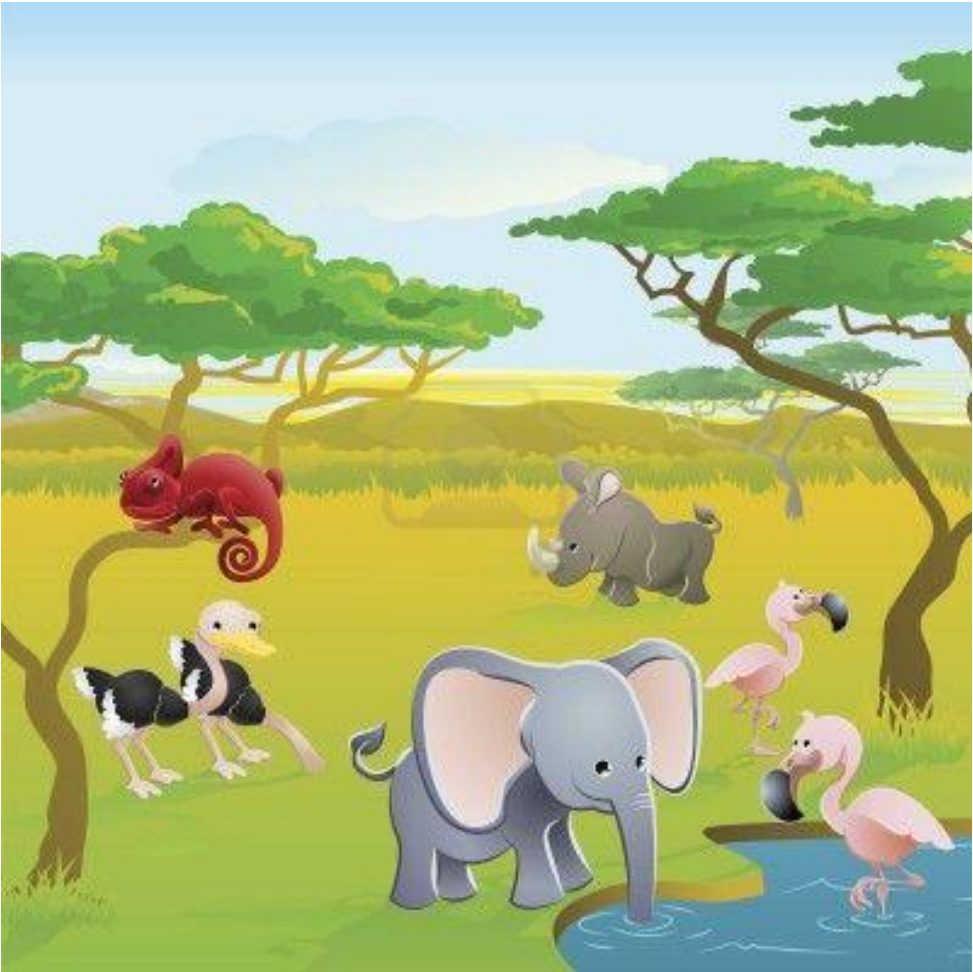
Example

مَلًا مَلًا

Read the following

مُهًا مَهًا مَهًا مَهًا
 مَلًا مَلًا مَلًا مَلًا
 مَلًا مَلًا مَلًا مَلًا
 مَلًا مَلًا مَلًا مَلًا

Lesson 3
حَيْدًا وَسْتَعْلًا



أَنَا إِنَّا لَأَهْمًا. أَنَا إِنَّا حَقَبًا سَعْمًا.
حَسْبُ مَعْمًا أُرْحَبُ حَيْدًا وَسْتَعْلًا
سَلَبُ دَهْ سَعْمًا أَتَكَلُّهُ أَوْحًا قَلْبًا هَلَاكًا حَقْلًا.
أَمَّا دَهْ لَأَوْقِ سَعْمًا هَسْبُ قَلْبًا.

Answer the questions given below

1. صَعًا أَتَكَلَّمُ أَمْ حَسِبْتُمْ أَنْ تُتَكَلَّمُ ؟
2. صَعًا قُلًّا أَمْ حَسِبْتُمْ أَنْ تُتَكَلَّمُ ؟
3. صَعًا حَقًّا أَمْ حَسِبْتُمْ أَنْ تُتَكَلَّمُ ؟
4. صَعًا سَعَةً أَمْ حَسِبْتُمْ أَنْ تُتَكَلَّمُ ؟
5. صَعًا تَخًّا أَمْ حَسِبْتُمْ أَنْ تُتَكَلَّمُ ؟

1. أَتَكَلَّمُ
2. قُلًّا
3. حَقًّا
4. سَعَةً
5. تَخًّا

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

| | |
|-----------|----------|
| سَبْعًا | سَبْعٌ |
| أَرْبَعًا | أَرْبَعٌ |
| ثَلَاثًا | ثَلَاثٌ |
| أَوْحَدًا | أَوْحَدٌ |
| مِئَةً | مِئَةٌ |

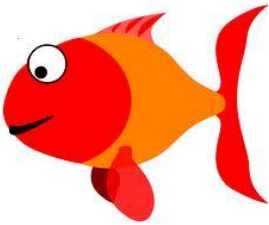
Let us recite the rhyme

سَبْعٌ أَرْبَعٌ ثَلَاثٌ : سَبْعٌ ثَلَاثٌ
 أَوْحَدٌ مِئَةٌ : مِئَةٌ أَوْحَدٌ
 سَبْعٌ أَرْبَعٌ ثَلَاثٌ : أَرْبَعٌ ثَلَاثٌ
 أَوْحَدٌ مِئَةٌ : أَوْحَدٌ مِئَةٌ .



سَعْمًا كَتَبْتُمْ هَؤُلَاءِ نَعْتِ

See the picture and write the correct number of the objects



..... 1 نَعْمًا



..... 2 كِتَابًا



..... 3 بَلَدَاتُ



..... 4 قَلَمًا



..... 5 كِتَابًا



..... 6 أَشْجَارًا

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

SYRIAC CALENDAR

JUNE 2014

| ܡܚܘܢܐ | ܡܚܘܢܐ | ܡܚܘܢܐ | ܡܚܘܢܐ | ܡܚܘܢܐ | ܡܚܘܢܐ | ܡܚܘܢܐ |
|-------|-------|-------|-------|-------|-------|-------|
| 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 |

ܡܚܘܢܐ ܡܚܘܢܐ

- | | | | | | |
|---|---|---|---|---|---|
| ܐ | - | 1 | ܐ | - | 2 |
| ܐ | - | 3 | ܐ | - | 4 |
| ܐ | - | 5 | ܐ | - | 6 |
| ܐ | - | 7 | ܐ | - | 8 |

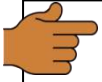
ܘ - 9
 ܙ - 20
 ܠ - 40
 ܡ - 60
 ܢ - 80
 ܛ - 100
 ܜ - 300

ܝ - 10
 ܞ - 30
 ܟ - 50
 ܠ - 70
 ܡ - 90
 ܢ - 200
 ܛ - 400

| 1000-9000 | 100-900 | 10-90 | 1-9 |
|-----------|---------|-------|-----|
| 1000 ܘ | 100 ܘ | 10 ܘ | 1 ܘ |
| 2000 ܙ | 200 ܙ | 20 ܙ | 2 ܙ |
| 3000 ܠ | 300 ܠ | 30 ܠ | 3 ܠ |
| 4000 ܡ | 400 ܡ | 40 ܡ | 4 ܡ |
| 5000 ܢ | 500 ܢ | 50 ܢ | 5 ܢ |
| 6000 ܛ | 600 ܛ | 60 ܛ | 6 ܛ |
| 7000 ܜ | 700 ܜ | 70 ܜ | 7 ܜ |
| 8000 ܝ | 800 ܝ | 80 ܝ | 8 ܝ |
| 9000 ܞ | 900 ܞ | 90 ܞ | 9 ܞ |

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 ܐ to ܘ
- The tens (i.e. 10-90) are expressed by the succeeding nine letters ܝ to ܘܘ.
- The hundreds from 100 to 400 are expressed by the remaining four letters ܘܘܘ to ܘܘܘܘ.
- The hundreds from 100 to 900 are expressed by placing a dot above the letters ܘܘܘ to ܘܘܘܘ (eg. ܘܘܘ̇ = 100: ܘܘܘ̇ܘ = 200: ܘܘܘ̇ܘܘ = 300: ܘܘܘ̇ܘܘܘ = 400 etc.).
- To get the thousands a slanting line is placed below the letters. (eg. ܘܘܘ̇ = 1000: ܘܘܘ̇ܘ = 2000).
- The lakhs are expressed by placing a straight line below the letters. (eg. ܘܘܘ̇ܘ̇ = 100000 ܘܘܘ̇ܘ̇ܘ = 200000: ܘܘܘ̇ܘ̇ܘܘ = 300000).
- The crores are expressed by two slanting lines below the letters. (eg. ܘܘܘ̇ܘ̇ܘ̇ = 10000000: ܘܘܘ̇ܘ̇ܘ̇ܘ̇ = 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 |

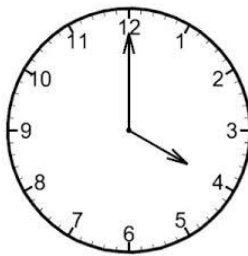
III. C. Find out Syriac letters for the following

| | | |
|------------|------------|-----------|
| 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

| | |
|---|---|
| ܘ | ܘ |
| ܘ | ܘ |
| ܘ | ܘ |
| ܘ | ܘ |
| ܘ | ܘ |

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.

| | | |
|------|------|------|
| ܘ 14 | ܘ 12 | ܘ 11 |
| 6 | 72 | 198 |
| 835 | 1973 | 2014 |

| Persons | Animals | Birds | Places | Things |
|-----------|-----------|---------|--------|--------|
| إِنْعَامٌ | أَنْعَامٌ | هُنُودٌ | حُحَا | نَوَا |
| | فَعَالٌ | | | مَكْنٌ |
| | رَجَالٌ | | | |
| | أَمَلٌ | | | |
| | وَأَحَا | | | |

Read the passage

هَذَا هُوَ أَفْعَصٌ
 هَذَا هُوَ فَعَالٌ
 هَذِهِ هِيَ أُتْكُنٌ
 هَذِهِ هِيَ رَجُلٌ

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 in ة are feminine singular and those ending in ون are masculine plural and those ending in ون are feminine plural



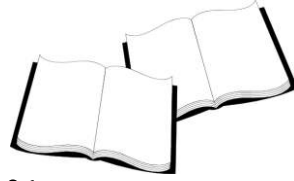
أُتْكُنٌ



أَفْعَصٌ



كِتَابٌ



كُتُبٌ

Words ending in **كُ** form their plural by changing the vowel in **كُ** to **كُو**



بِطْلَةٌ



بِطْلَاتٌ

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



قَلَمٌ



قَلَمَاتٌ

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

| F P | F S | M P | M S |
|---------------|----------|----------|----------|
| مَلَقُوا | مَلَقًا | مَلَقًا | مَلَقًا |
| مَلَقْتُمْ | مَلَقَةً | مَلَقَةً | مَلَقَةً |
| مَلَقْتُمُنَّ | مَلَقَةً | مَلَقَةً | مَلَقَةً |
| مَلَقُوا | مَلَقًا | مَلَقًا | مَلَقًا |



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

| F P | F S | M P | M S |
|-----------------|------------|------------|------------|
| أَقْدَمُوا | أَقْدَمًا | أَقْدَمًا | أَقْدَمًا |
| أَقْدَمْتُمْ | أَقْدَمَةً | أَقْدَمَةً | أَقْدَمَةً |
| أَقْدَمْتُمُنَّ | أَقْدَمَةً | أَقْدَمَةً | أَقْدَمَةً |
| أَقْدَمُوا | أَقْدَمًا | أَقْدَمًا | أَقْدَمًا |
| أَقْدَمْتُمْ | أَقْدَمَةً | أَقْدَمَةً | أَقْدَمَةً |
| أَقْدَمْتُمُنَّ | أَقْدَمَةً | أَقْدَمَةً | أَقْدَمَةً |
| أَقْدَمُوا | أَقْدَمًا | أَقْدَمًا | أَقْدَمًا |
| أَقْدَمْتُمْ | أَقْدَمَةً | أَقْدَمَةً | أَقْدَمَةً |
| أَقْدَمْتُمُنَّ | أَقْدَمَةً | أَقْدَمَةً | أَقْدَمَةً |



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

B
أُمًّا

A
لَيْثًا

حِنًا

أُحَدًّا

مَكَلًّا

قَلًّا

أُحًا

أُقَدُّوْا

لَيْثًا

قَتًّا

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

(لَيْثًا تَقًا أُقَدُّوْا أَيِّدًا قَتًّا مَكَلًّا)

سَبَّ لَيْثًا : سَبًّا

لَاؤَمَ حِنًا : لَأْوَمَ

لَاكُلًّا أُحَدًّا : لَأَكُلُّ

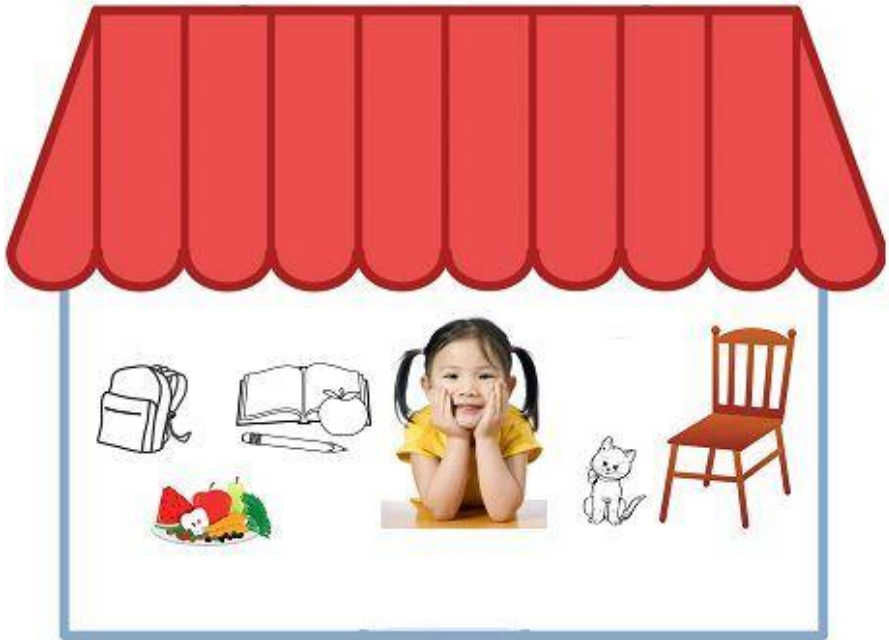
أَوْحًا قَتًّا : أَوْحًا

سَعَمًا مَكَلًّا : سَعَمًا

IV. C. Complete the table with rhyming words

حُبًا قَبْلًا حُبًا قَبْلًا
..... قَبْلًا
..... مَلْفًا
..... حُبًا
..... 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 |
|--------|--------|
| مَلَأَ | مَلَأَ |
| حَنَأَ | حَنَأَ |
| مَلَأَ | حَأَ |
| مَأَ | حَأَ |
| مَلَأَ | مَلَأَ |

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

(وَجَلًا لُحًا مَلَأًا حَنَأًا حَتَأًا حَمَأًا)

- 1 مَب مَلَأًا : لَأَوَبَ
- 2 وُجَدًا لُحًا : وُجَحًا (وُجَحُهُ لَأُ)
- 3 مَب حَمَأًا : لَأَوَبَ
- 4 حَأَ قَمَمِنُ : حَمَمِنًا
- 5 حَأَ حَمَأًا : حَمَمِنًا

Lesson 5

أَهْضِلْ وَجْهَكَ



مَا مَعْنَى أَهْضِلْ وَجْهَكَ
هَ هَ هَ هَ أَهْضِلْ وَجْهَكَ
أَمْ دَمْ مَخْتَلِفًا سَخْتَعًا
مَخْتَلِفًا سَخْتَعًا

أَمَّا دَهْ مُكْتَفَا مَدِيْنَتَا
 هُوَسْعَا لُحَا
 أَمَّا دَهْ مُكْتَفَا مَدِيْنَتَا
 هُوَسْعَا لُحَا

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

مُكْتَفَا مَدِيْنَتَا
 مَكْتَفَا
 مَكْتَفِيْنَا
 مُكْتَفَا
 وَسْعَا

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

هَهْ مَلُكَا لُحَا
 هُوَ مَلِكَا لُحَا
 هُوْنَا قَتْنَا مَحْتَتَا
 هُوْنَا قَتْنَا مَحْتَتَا

Read the following

| | | | |
|-----------|-----------|-----------|-----------|
| وَحَا | وَحَا | وَحَا | وَحَا |
| لُحَا | لُحَا | لُحَا | لُحَا |
| مُكْتَفَا | مُكْتَفَا | مُكْتَفَا | مُكْتَفَا |
| وَسْعَا | وَسْعَا | وَسْعَا | وَسْعَا |

| | | | |
|-----------|-----------|-----------|-----------|
| مَبْرُؤًا | مَبْرُؤًا | مَبْرُؤًا | مَبْرُؤًا |
| مَدِينًا | مَدِينًا | مَدِينًا | مَدِينًا |
| مُتَّعًا | مُتَّعًا | مُتَّعًا | مُتَّعًا |
| حَتْمًا | حَتْمًا | حَتْمًا | حَتْمًا |



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

حَدًا قُبًا: قُبًا قُبًا
 مَدِينًا قُبًا: قُبًا قُبًا
 مَدِينًا مَدِينًا: مَدِينًا مَدِينًا

Read the Rhyme

قُبًا قُبًا قُبًا قُبًا
 مَدِينًا مَدِينًا مَدِينًا مَدِينًا
 مَدِينًا مَدِينًا مَدِينًا مَدِينًا



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

1. حَتْمًا حَتْمًا
2. قُبًا قُبًا

3. مَلْفُؤُنَا مَصْعُؤَا
4. مَدَّؤُنَا مَكْفَا
5. وُسْعُؤَا هُؤَا

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

1. اُهَعَّؤَا (وُؤَا وُؤَا)
2. كُؤَفُؤَا (مَدَّؤُنَا مَدَّؤُنَا)
3. وُسْعُؤَا (هُؤَا هُؤَا)
4. مَلْفُؤُنَا (مَصْعُؤَا مَصْعُؤَا)

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

1. اُنَا مَلْحُؤَا اِنَا (هُؤَا)
2. اَيُّؤَا لَكُنَا اَيُّؤَا (مَعْنَا)
3. مَنُّؤَا لَكُنَا مَنُّؤَا (مَعْنَا)
4. اَيُّؤَا لَكُنَا اَيُّؤَا (مَعْنَا)
5. هَؤَا مَلْحُؤَا هَؤَا (مَعْنَا)

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

1. كُؤَفُؤَا مَدَّؤُنَا : مَدَّؤُنَا
2. وُسْعُؤَا هُؤَا : وُسْعُؤَا
3. مَلْفُؤُنَا مَصْعُؤَا : مَلْفُؤُنَا
4. مَلْفُؤُنَا مَصْعُؤَا : مَلْفُؤُنَا

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

1. اُنَا هُؤَا : اُنَا
2. اُنَا هُؤَا : اُنَا
3. مَلْفُؤُنَا مَصْعُؤَا : مَلْفُؤُنَا

4. حُنَا حَهَّيْلَا : حَهَّيْلَا
5. اُيْدِيْلَا هَهَّيْنِيْلَا: هَهَّيْنِيْلَا

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

(هَهَّيْنِيْلَا هَهَّيْلَا وَحَا رَحَه وَوَالَا)



1. يَكْنِيْلَا

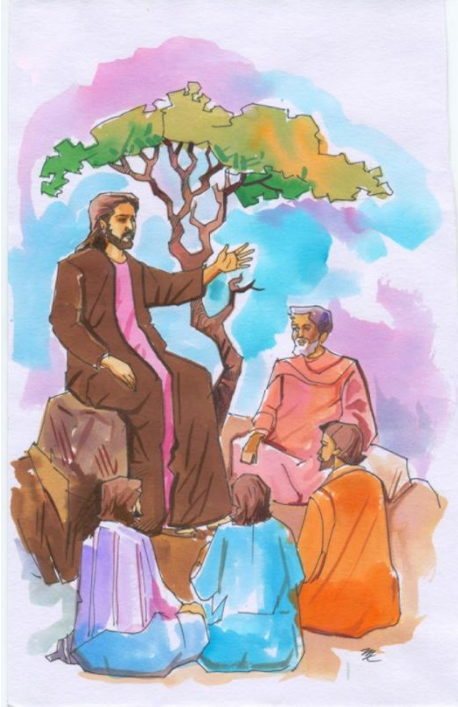


2. يَكْنِيْلَا



3. حَهَّيْلَا

Lesson 6
مَلَفْنَا وَحَا



أَنَا أَنَا حَقًّا. أَتَدَهْ مَحْمَدًا.
أَنَا أَنَا كَسَعًا وَسَتًا
أَنَا أَنَا لَوْحَه وَحَا
أَنَا أَنَا لَوْحًا
أَنَا أَنَا وَحَا لُحَا
أَنَا أَنَا تَسْعًا هَسْتًا
أَنَا أَنَا أَوْهًا هَسْتًا
أَنَا أَنَا تَسْهَوْه وَحَلْحَا
أَتَدَهْ أَتَدَهْ طَا
أَتَدَهْ أَتَدَهْ تَسْهَوْه وَحَلْحَا
أَتَدَهْ أَتَدَهْ مَحْسَه وَوَحَا

Let us observe the usages given in the narrative such as

أَنَا أَنَا
أَتَدَهْ أَتَدَهْ
أَتَدَهْ أَتَدَهْ

Personal Pronouns

أَنَا

وَأَنَا



أنتَ

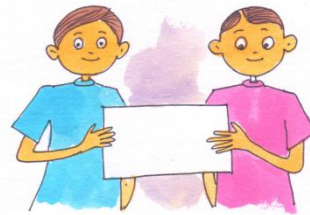
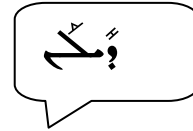
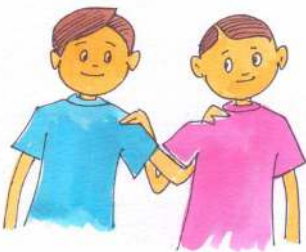
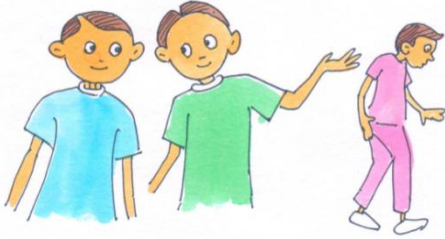
وَأَنْتَ



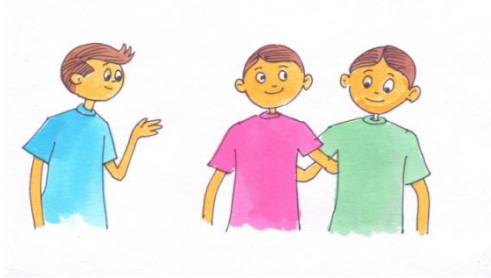
أنتِ

وَأَنْتِ





أَيْدِيهِ

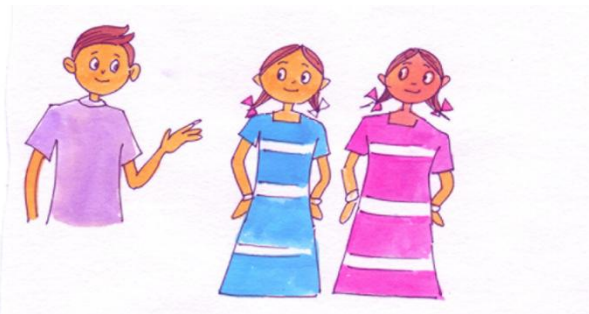


وَلِحَظِّهِ



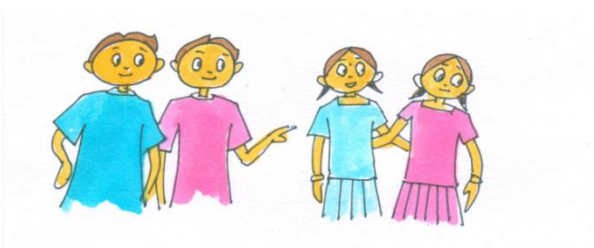
أَيْدِيَهُ

وَلِحَظِّهِ



وَيْدِيَهُ

وَلِحَظِّهِ



هَؤُلَاءِ

بُحْبُوحَهُنَّ



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 هَؤُلَاءِ and the ة of هُوَ and هِيَ are omitted as in the following examples. The third person plural verbs are هُنَّ and هُمْ

هَؤُلَاءِ هُنَّ
 هُنَّ كُنْنَ
 هُنَّ كُنْنَ
 هُنَّ هُنَّ
 هُنَّ هُنَّ

هَؤُلَاءِ هُمْ
 هُمْ كُنُوا
 هُمْ كُنُوا
 هُمْ هُمْ
 هُمْ هُمْ

Recite the song below

مَهْصُلًا لِأَكْرَامِكُمْ أَهْلًا مَقْرَبًا

What are the uses of the letters **لِ** **لِ** **لِ** **لِ** ?

The four letters **لِ** **لِ** **لِ** **لِ** are used to make cases.
 The meanings of the four letters are as follows:
 in, with, by **لِ** eg: **مَهْصُلًا** By the king
 of **لِ** eg: **مَهْصُلًا** Of the king
 and **لِ** eg: **مَهْصُلًا** And the king
 to, for **لِ** eg: **مَهْصُلًا** To the king

These letters are prefixed to the nouns to get different cases. If the first letter of the noun does not have a vowel this prefix receives an **اَ**-vowel. Eg: **مَهْصُلًا**
مَهْصُلًا

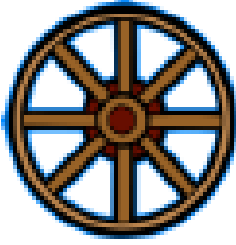
Possessive pronominal suffixes are added to the letters **لِ** **لِ** **لِ** **لِ** in the following way.

كُلُّ كُرْبٍ كَرِيمٍ لَهُ كَرِيمٌ كَرِيمٌ كَرِيمٌ كَرِيمٌ
 etc. كُلُّ كُرْبٍ كَرِيمٍ لَهُ كَرِيمٌ كَرِيمٌ كَرِيمٌ كَرِيمٌ

Read the following:-



1. كَرِيمٌ كَرِيمٌ كَرِيمٌ كَرِيمٌ



2 هَذَا هُوَ عَسَلٌ

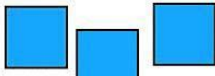


3 هَؤُلَاءِ أَنْتُمْ لِأَخْتِكُمْ

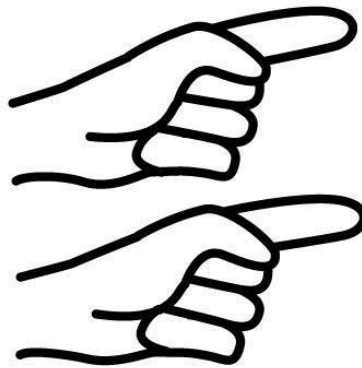
Demonstrative Pronouns



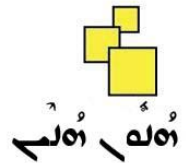
هَذَا هَذَا



هَؤُلَاءِ هَؤُلَاءِ



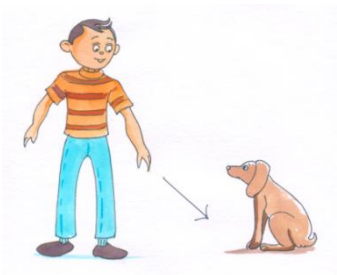
هَذَا هَذَا



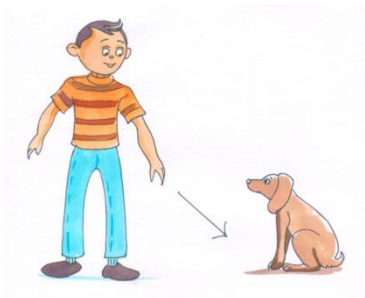
هَؤُلَاءِ هَؤُلَاءِ

| 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 هَؤُلَاءِ هَؤُلَاءِ



هَه هَه مَلْحَا



هَه هَه هَه مَلْحَا



Read the following rhyme

هَه هَه مَلْحَا مَلْحَا
هَه هَه مَلْحَا مَلْحَا
هَه هَه مَلْحَا مَلْحَا
هَه هَه مَلْحَا مَلْحَا

Write similar rhymes using the words مَلْحَا مَلْحَا

هَه هَه
هَه هَه
هَه هَه
هَه هَه

Place هَه هَه هَه هَه to get the meaningful Syriac sentences

مَلِكًا
 مُلْكًا
 أُمًّا
 أُمَّةً
 أُمَّةً

Conversation

مَهْمَا :
 أُنَا أُمِّي كَيْ حَصَلَا سَبَّ.
 هُوَ هُوَ حَصَلَا وَحَا
 أُمِّي دَهْ أُمِّي هُوَ أُمِّي
 هُوَ هُوَ أُمِّي هُوَ هُوَ

مَهْمَا :
 أُنَا أُمِّي كَيْ سُبَّ حَصَلَا
 هُوَ هُوَ هُوَ هُوَ
 أُمِّي كَيْ حَصَلَا أُمِّي
 هُوَ هُوَ أُمِّي هُوَ هُوَ

Read the rhyme given below

هُوَ هُوَ حَا
 هُوَ هُوَ أُمِّي حَصَلَا
 هُوَ هُوَ حَا
 هُوَ هُوَ أُمِّي حَصَلَا

Write similar rhyming sentences using the words مُلْكًا

هُوَ هُوَ مُلْكًا
 هُوَ هُوَ
 هُوَ هُوَ مُلْكًا
 هُوَ هُوَ هُوَ هُوَ



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

(أَيُّهُ \ أَيُّهُنَّ \ أَيُّهُنَّ \ أَيُّهُنَّ \ أَيُّهُنَّ)

1. أَيُّهُنَّ مَهْهُ
.....

2. أَيُّهُنَّ مَحْنَم
.....

3. أَيُّهُنَّ لَحْم
.....

4. أَيُّهُنَّ لَحْم
.....

5. أَيُّهُنَّ لَحْم
.....

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

أَيُّهُنَّ لَحْمُ أَيُّهُ

أَيُّهُنَّ لَحْمُ أَيُّهُ

1. أَيُّهُنَّ لَحْمُ أَيُّهُ
.....

2. أَيُّهُنَّ لَحْمُ أَيُّهُ
.....

3. أَيُّهُنَّ لَحْمُ أَيُّهُ
.....

4. أَيُّهُنَّ لَحْمُ أَيُّهُ
.....

5. أَيُّهُنَّ لَحْمُ أَيُّهُ
.....

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

Eg. أَيُّهُنَّ لَحْمُ أَيُّهُ

1. أَيُّهُنَّ لَحْمُ أَيُّهُ
.....

- 2. ܐܝܢܐ
- 3. ܐܝܕܐ
- 4. ܡܢܥ
- 5. ܐܝܕܐܢܐ

VI. D. Write ܐܘܠܐ ܐܘܩܘܠܐ ܐܘܟܡܐ in front of each word to make sentences.

- 1. ܡܠܚܘܬܐ
- 2. ܡܠܚܘܩܐ
- 3. ܐܘܠܐ
- 4. ܐܘܟܡܐ
- 5. ܐܘܩܘܠܐ

VI. E. Place ܐܘܠܐ ܐܘܩܘܠܐ ܐܘܟܡܐ to get the meaningful Syriac sentences

- 1. ܐܘܟܡܐ
- 2. ܐܘܩܘܠܐ
- 3. ܐܘܩܘܠܐ
- 4. ܐܘܟܡܐ

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

- 1 ܡܠܚܘܬܐ / ܐܘܟܡܐ / ܐܘܩܘܠܐ
- 2 ܡܠܚܘܩܐ / ܐܘܩܘܠܐ / ܐܘܟܡܐ
- 3 ܐܘܩܘܠܐ / ܐܘܟܡܐ / ܐܘܩܘܠܐ
- 4 ܡܠܚܘܩܐ / ܐܘܩܘܠܐ / ܐܘܟܡܐ
- 5 ܐܘܩܘܠܐ / ܐܘܟܡܐ / ܡܠܚܘܩܐ

Lesson 7

أَدَّعَى وَحَمَمْنَا

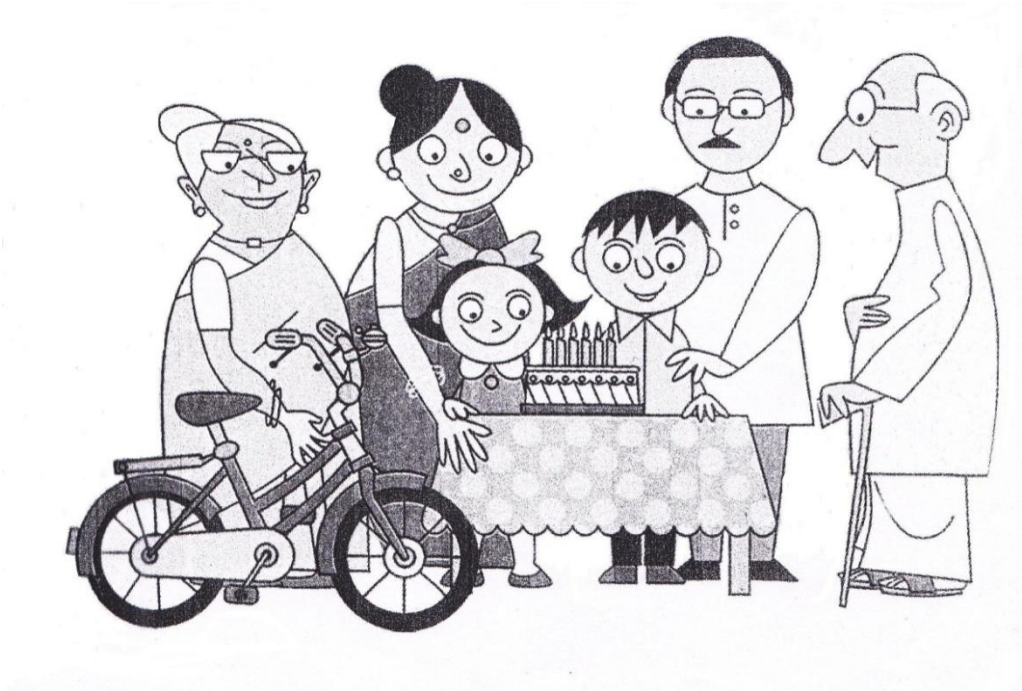


أَدَّعَى وَحَمَمْنَا تَدَمَّبِي مَضْرِبٌ. أَلَا مَا مَلَّحَهُ أَمْرٌ.
 تَهْؤَلَا زُحْنُفٌ أَمَّعْنَا وَحَمَمْنَا أَوْ حَاوَجْنَا.
 هَؤَلَا كَمَ كَسَمْنَا وَهَمَمْنَا مَهْمَمْنَا.
 هَمَمْنَا كَمَ مَقَّحْنَا هَمَمْنَا تَمَّعْنَا وَأَمَّعْنَا
 مَضْرِبٌ كَسَمْنَا. هَلَا لَمَّحْنَا كَسَمْنَا نَمَّعْنَا. أَلَا قَمَّعْنَا
 مَمَّعْنَا كَمَ. مَمَّعْنَا وَوَمَّعْنَا. مَمَّعْنَا هَمَمْنَا هَمَمْنَا
 كَمَمْنَا. كَمَمْنَا. كَمَمْنَا.

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

| مَضْرِبٌ | زُحْنُفٌ | مَلَّحَهُ أَمْرٌ |
|----------|----------|------------------|
| مَضْرِبٌ | زُحْنُفٌ | مَلَّحَهُ أَمْرٌ |
| مَضْرِبٌ | زُحْنُفٌ | مَلَّحَهُ أَمْرٌ |
| مَضْرِبٌ | زُحْنُفٌ | مَلَّحَهُ أَمْرٌ |
| مَضْرِبٌ | زُحْنُفٌ | مَلَّحَهُ أَمْرٌ |
| مَضْرِبٌ | زُحْنُفٌ | مَلَّحَهُ أَمْرٌ |

| | | |
|-----------|------------|-------------|
| مَطَّ | رُحِيَّ | مَلَحَّ |
| مُطِّفٌ | رُحِيْفٌ | مَلَحِّفٌ |
| مُطِّفٍ | رُحِيْفٍ | مَلَحِّفٍ |
| مُطِّفَةٌ | رُحِيْفَةٌ | مَلَحِّفَةٌ |
| مُطِّفَةٍ | رُحِيْفَةٍ | مَلَحِّفَةٍ |



Read the following sentences.

مُطِّفٌ رُحِيْفٌ مَلَحِّفٌ
مُطِّفٍ رُحِيْفٍ مَلَحِّفٍ

مَمْلُوكٌ مَمْلُوكَةٌ
 مَمْلُوكٌ مَمْلُوكَةٌ
 مَمْلُوكٌ مَمْلُوكَةٌ
 مَمْلُوكٌ مَمْلُوكَةٌ
 مَمْلُوكٌ مَمْلُوكَةٌ
 مَمْلُوكٌ مَمْلُوكَةٌ
 مَمْلُوكٌ مَمْلُوكَةٌ
 مَمْلُوكٌ مَمْلُوكَةٌ



Pronominal suffixes are the shortened forms of pronouns attached to the end of a noun to denote their possession. Usually they are ٓ ٔ ٖ ٗ ٘ ٙ

eg:- مَمْلُوكٌ = My king مَمْلُوكٌ = Our king

مَمْلُوكٌ = My kings مَمْلُوكٌ = Our kings

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

Eg. مَمْلُوكٌ / مَمْلُوكٌ

- ✓ Suffixes are seen in two different lines.
- a. Suffixes added to the singular nouns (nouns ending in ُ)
- b. Suffixes added to the plural nouns (nouns ending in ٌ)

| | |
|-----------|-----------|
| مَمْلُوكٌ | مَمْلُوكٌ |
| مَمْلُوكٌ | مَمْلُوكٌ |
| مَمْلُوكٌ | مَمْلُوكٌ |
| مَمْلُوكٌ | مَمْلُوكٌ |
| مَمْلُوكٌ | مَمْلُوكٌ |
| مَمْلُوكٌ | مَمْلُوكٌ |
| مَمْلُوكٌ | مَمْلُوكٌ |
| مَمْلُوكٌ | مَمْلُوكٌ |

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 **أُسْرٌ**

..... .1

..... .2

..... .3

..... .4

.....5.

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

كُلٌّ

-
-
-
-
-
-
-
-
-
-

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

- كُلٌّ وَكُلٌّ (كُلٌّ كُلٌّ)
- كُلٌّ وَكُلٌّ (كُلٌّ كُلٌّ)
- كُلٌّ وَكُلٌّ (كُلٌّ كُلٌّ)
- كُلٌّ وَكُلٌّ (كُلٌّ كُلٌّ)
- كُلٌّ وَكُلٌّ (كُلٌّ كُلٌّ)
- كُلٌّ وَكُلٌّ (كُلٌّ كُلٌّ)
- كُلٌّ وَكُلٌّ (كُلٌّ كُلٌّ)
- كُلٌّ وَكُلٌّ (كُلٌّ كُلٌّ)
- كُلٌّ وَكُلٌّ (كُلٌّ كُلٌّ)
- كُلٌّ وَكُلٌّ (كُلٌّ كُلٌّ)

VII. D. Fill in the blanks

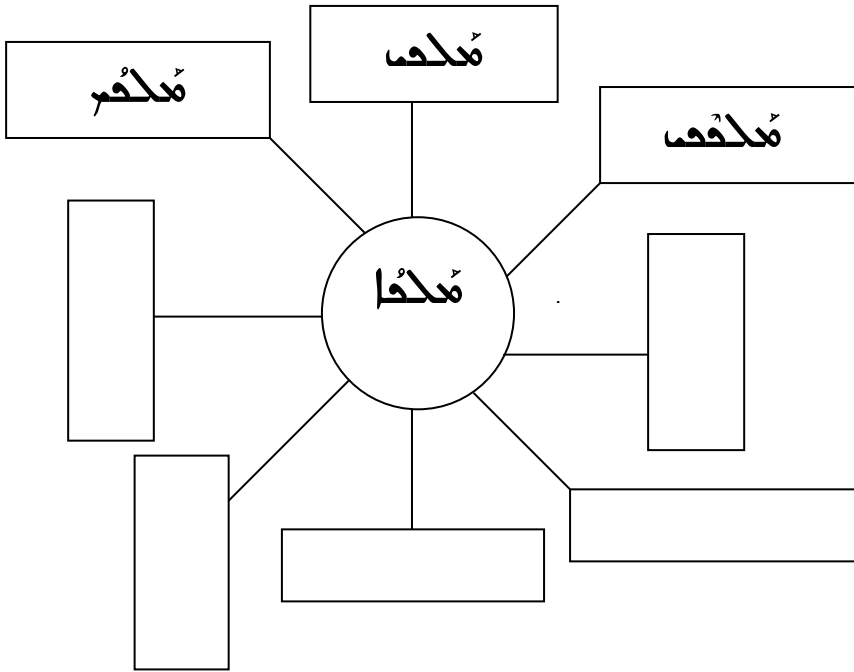
كُلٌّ

كُلٌّ

كُلٌّ

كُلٌّ

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

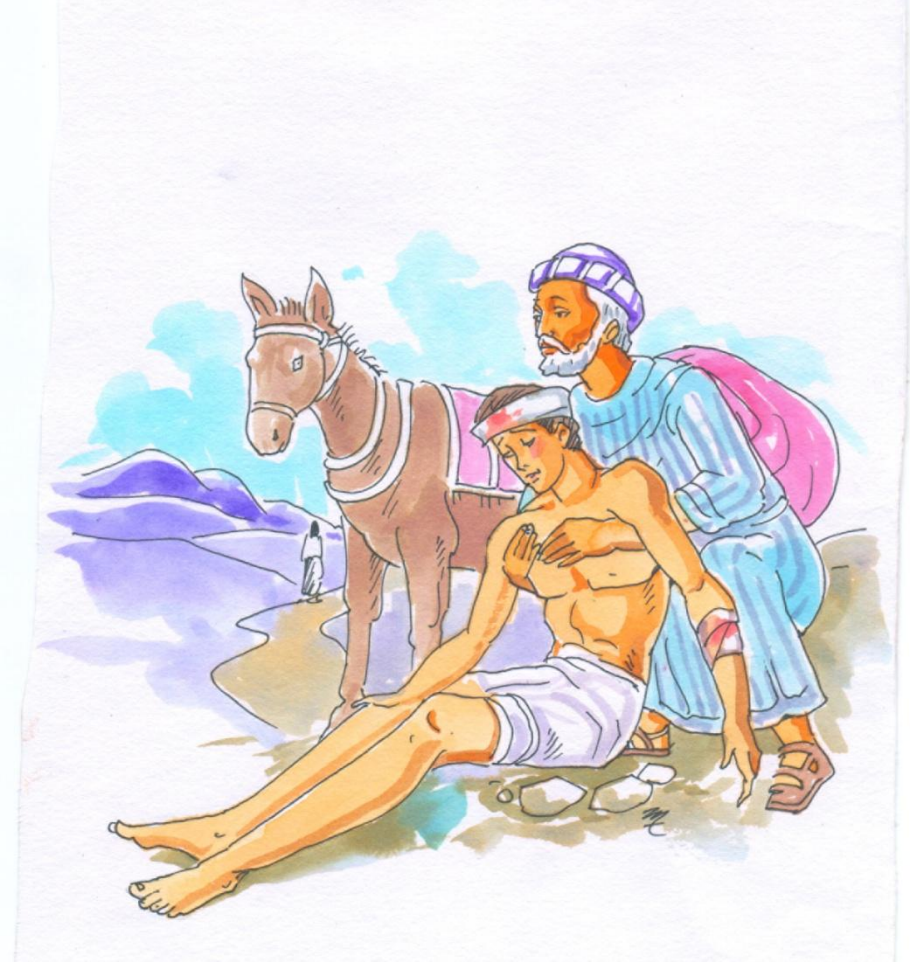


VII. H. Fill in the following table with suffixed forms

| حُنًا | وَمًا |
|-------|-------|
| | |
| | |
| | |
| | |
| | |
| | |
| | |
| | |
| | |
| | |

Lesson 8

لَوْسَمَ كَفَّنَحْرُ



أَخَذَ لَهُ نَعْمَةً . كَحَدِّئًا سَبَّ سَمًا فَجَّ أَوْ زَمَكُمَ لِلنَّسَبَةِ . هَبَّكَ
حَكَه . كَقَلْبُهُمَا . هَمَّسَهُ كَاه . هَمَّحَفَهُ . هَأْأَاه . هُؤُلَا سَبَّ أَلَا طَاهُؤُمَا
هُؤُؤُؤَا كَاه هَحْحِ . هَهُؤُؤَا أَوْ كَهُؤَا هَهُؤَا أَلُؤُؤَا كَاه هَحْحِ . أَلُؤُؤُؤَا
هُؤُؤُؤَا أَلَا هَسَاؤَا كَاه هَأْؤُؤُؤُمَ حَكَه . هَحْحِؤُؤُؤَا كَاه .

Answer the following questions:

مَعْنَى نَسَبٍ مَعْنَى أَسْمَاءِ الْمَوْلَى؟
مَعْنَى نَسَبٍ مَعْنَى حَيْوَتِهِ؟
مَعْنَى حَيْوَتِهِ؟

Find out the verbs in the following passage:

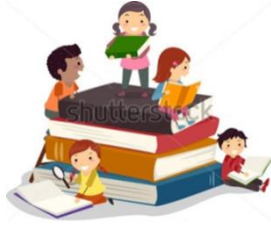
مَعْنَى أَسْمَاءِ الْمَوْلَى
مَعْنَى أَسْمَاءِ الْمَوْلَى
مَعْنَى أَسْمَاءِ الْمَوْلَى
مَعْنَى أَسْمَاءِ الْمَوْلَى
مَعْنَى أَسْمَاءِ الْمَوْلَى
مَعْنَى أَسْمَاءِ الْمَوْلَى
مَعْنَى أَسْمَاءِ الْمَوْلَى
مَعْنَى أَسْمَاءِ الْمَوْلَى
مَعْنَى أَسْمَاءِ الْمَوْلَى
مَعْنَى أَسْمَاءِ الْمَوْلَى

Read the following rhyming sentences

مَعْنَى



مَعْنَى الْمَوْلَى
مَعْنَى الْمَوْلَى
مَعْنَى الْمَوْلَى
مَعْنَى الْمَوْلَى
مَعْنَى الْمَوْلَى
مَعْنَى الْمَوْلَى
مَعْنَى الْمَوْلَى
مَعْنَى الْمَوْلَى
مَعْنَى الْمَوْلَى
مَعْنَى الْمَوْلَى



كَلِمًا

كَلِمًا
كَلِمًا
كَلِمًا
كَلِمًا
كَلِمًا
كَلِمًا
كَلِمًا
كَلِمًا
كَلِمًا
كَلِمًا



أَكَلًا

أَكَلًا
أَكَلًا
أَكَلًا
أَكَلًا
أَكَلًا
أَكَلًا
أَكَلًا
أَكَلًا
أَكَلًا
أَكَلًا



In Syriac as in other Semitic languages the majority of words are derived from roots which are generally of three radicals. The root is in the perfect (past) tense, third person masculine singular form. Example **ܕܠܝܢ**

CLASSIFICATION OF VERBS

According to the nature of letters verbs are divided in to strong verbs or regular verbs and Weak verbs or irregular verbs. Strong verbs are those in which all letters are strong. These are seen in two lines namely with the vowel ܐ̇- or vowel ܐ̇- over the middle letter. Example **ܡܠܝܟܐ** and **ܘܨܡܐ**. Weak verbs are those which contain any one of the weak letters namely ܘ ܝ and ܐ. Weak verbs are divided in to seven different groups according to the position of these weak letters in the place of the strong letters of the model word **ܦܠܘܟܐ**. Example **ܘܟܠܐ ܡܠܝܟܐ ܡܡܝܢ ܡܠܝܟܐ ܘܟܠܐ ܘܟܠܐ** (There are no ܘ ܐ̇ and ܘ ܐ̇ verbs). There are two more groups of verbs **ܘܟܠܐ ܘܟܠܐ** and **ܘܟܠܐ ܘܟܠܐ**. Example **ܘܟܠܐ ܘܟܠܐ**

Look at the following table and see the different endings

| | |
|-------------|--------------|
| ܘܨܡܐ | ܡܠܝܟܐ |
| ܘܨܡܐ | ܡܠܝܟܐ |
| ܘܨܡܐ | ܡܠܝܟܐ |
| ܘܨܡܐ | ܡܠܝܟܐ |
| ܘܨܡܐ | ܡܠܝܟܐ |
| ܘܨܡܐ | ܡܠܝܟܐ |
| ܘܨܡܐ | ܡܠܝܟܐ |
| ܘܨܡܐ | ܡܠܝܟܐ |
| ܘܨܡܐ | ܡܠܝܟܐ |
| ܘܨܡܐ | ܡܠܝܟܐ |

Study the following: Use one single word for the following

- (ܡܠܟܐ) ܡܠܟܐ
- (ܡܠܟܘܬܐ) ܡܠܟܘܬܐ
- (ܡܠܟܐܝܬܐ) ܡܠܟܐܝܬܐ
- (ܡܠܟܘܬܐܝܬܐ) ܡܠܟܘܬܐܝܬܐ
- (ܡܠܟܘܬܐܝܬܐ) ܡܠܟܘܬܐܝܬܐ
- (ܡܠܟܘܬܐܝܬܐ) ܡܠܟܘܬܐܝܬܐ
- (ܡܠܟܘܬܐܝܬܐ) ܡܠܟܘܬܐܝܬܐ
- (ܡܠܟܘܬܐܝܬܐ) ܡܠܟܘܬܐܝܬܐ
- (ܡܠܟܘܬܐܝܬܐ) ܡܠܟܘܬܐܝܬܐ



VIII. A. Translate in to Syriac

He took a book

ܡܠܟܐ ܡܠܟܘܬܐ

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

مَطَّلَهُ

.....

.....

مَطَّلَهُ

.....

.....

مَطَّلَهُ

مَطَّلَهُ

.....

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

| رَجَحَ | وَجَّهَ | حَبَّبَ | مُمَّ | مِنَا |
|--------|---------|---------|-------|-------|
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |

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

أَتَا وَجَّهَ حَبَّبَ مَطَّلَهُ
 أَتَى وَجَّهَ حَبَّبَ مَطَّلَهُ

Lesson 9

عَمَّاهَا هَاهُوَهُ \ اُنْذِنِي فَعَمِي حَمَلُكُمَا كَسْبُوا
مُنِي كُلَّ



اُنْذِنِي عَمَّاهَا اِنَّ حَمَلُكُمَا
دُوهُنَا وَسَعْمًا وَحَسَدًا كَلُّوا
اُنْذِنِي هَاهُوَهُ \ فَعَمِي حَمَلُكُمَا
اِنَّمَا وَسَعْمًا وَوَسْعَةً مُنِي

اُنْذِنِي عَمَّاهَا اِنَّ حَمَلُكُمَا
دُوهُنَا وَاقْتَمًا وَتَمَلُّكُمَا

أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ
أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ

أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ
أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ
أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ
أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ

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

أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ أَمَّنْ

finding out its meter, rhyme and imageries?

IX. B. Give the meaning of the following:

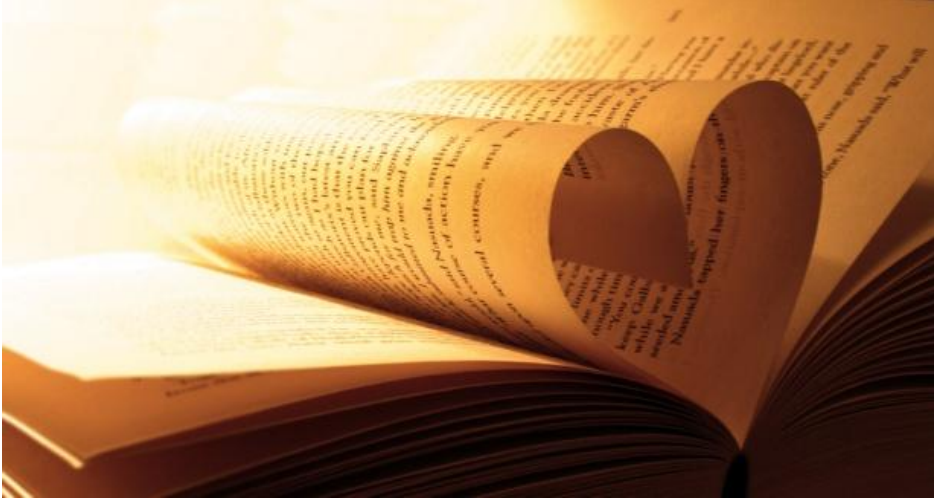
1. أَمَّنْ 2. أَمَّنْ 3. أَمَّنْ 4. أَمَّنْ 5. أَمَّنْ

IX. C. Translate the following:

1. أَمَّنْ 2. أَمَّنْ 3. أَمَّنْ 4. أَمَّنْ

Lesson 10

تَلَّا كِتَابًا وَمِنْهُ آفِينُمْ
مِنْهُ آفِينُمْ



1. أَمَّا وَزُيْمٌ كَلْبَانُ
تَهُوَ هَؤُلَاءِ كَلْبَانُهُ
هَؤُلَاءِ وَزُيْمٌ كَلْبَانُ
لَا حَرْبَ وَتَهُوَ كَلْبَانُ

2. كَلْبَانُ كَلْبَانُ وَزُيْمٌ كَلْبَانُ
وَمِنْهُ كَلْبَانُ كَلْبَانُ
أَسْرُوبُ كَلْبَانُ كَلْبَانُ
كَلْبَانُ كَلْبَانُ كَلْبَانُ

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

كَلَّا حَقُّهُا وَنُذِرُ أَفْنِم

expounding its literary styles?

X. B. Give the meaning of the following:

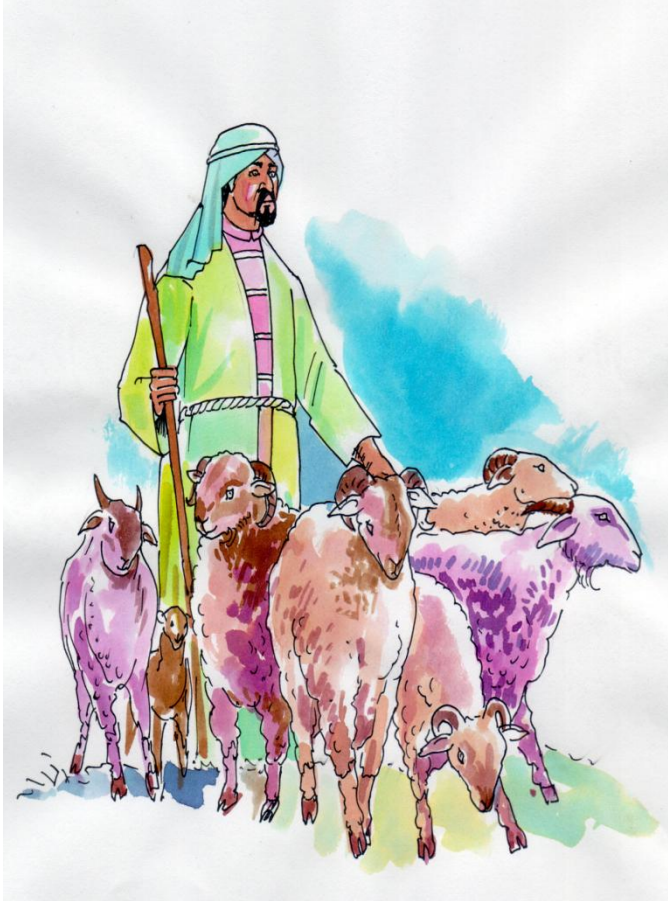
1. نَهَضْنَا 2. حَلَلْنَا 3. صَمْنَا 4. حَلَلْنَا 5. كَلَّا 6. كَلَّا
7. أَسْلًا و 8. نَهَذَا 9. وَنُسْر 10. لَأَحْزَل 11. هَهُوْهَهُ

X. C. Conjugate the following

1. وَنُسْر 2. هَهُوْ 3. كَلَّا

Lesson 11

كَمَمَسْنَا وَحَمًا هُجًا
مُنْ مِنْ أَفَنَم



1. هُجًا وَحَمًا
وَأَمَّا وَتَحَا
لَأَكْتَبِلَا
حَمًا لَأَكْبِيَهَا
وَأَمَّا تَمَّا
حَمًا مَخْنَلُم

2. لُحَا وَفَدَس
 لُؤَحِه كَحْتَمَا
 ةَسْتَهْمَا
 فَدَس كَم مَنَّ
 لُؤُحَا وَؤَسْعَا
 وَأَحَبَا نِؤُؤَس

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

كَحْتَمَا وَفَدَس لُحَا

with similar song you have studied?

XI. B. Give the meaning of the following:

- | | | | |
|----------------------|-------------------|------------------|-----------------|
| 4. سَهْمَا | 3. لُؤُحَا | 2. تَمَمَا | 1. وَحَمَا |
| 8. لُؤُحَا وَؤَسْعَا | 7. وَحَمَا لُحَا | 6. أَحْتَبَهُلَا | 5. مَنَّحَمَلَا |
| 12. نِؤُؤَس | 11. أَحْبَبَهُلَا | 10. أَحْتَبَلَا | 9. أَحْبَلَا |

Lesson 12

مَصْحُفًا
تَسْمَعُ وَصَادَةً



1. قُلْ تَعْمَلُوا وَلَا تُنْزِلُوا
هَمَّ حَلُّهَا لَا تُنْزِلُوا
وَيَوْمَ هَمَّ هَمَّ وَلَا تُنْزِلُوا
هَمَّ حَمَّ وَلَا تُنْزِلُوا

2. هَمَّ وَلَا تُنْزِلُوا
أَمَّا وَهَمَّ وَلَا تُنْزِلُوا
هَمَّ وَلَا تُنْزِلُوا
أَمَّا وَهَمَّ وَلَا تُنْزِلُوا

3. حَمَّ وَلَا تُنْزِلُوا
أَمَّا وَهَمَّ وَلَا تُنْزِلُوا
هَمَّ وَلَا تُنْزِلُوا
هَمَّ وَلَا تُنْزِلُوا

4. لَا أَمَّا وَهَمَّ وَلَا تُنْزِلُوا
وَأَمَّا وَهَمَّ وَلَا تُنْزِلُوا
هَمَّ وَلَا تُنْزِلُوا
هَمَّ وَلَا تُنْزِلُوا

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 **ܡܚܨܐܐ**

XII. B. Give the meaning of the following:

1. ܡܚܨܐܐ 2. ܡܚܨܐܐ 3. ܡܚܨܐܐ 4. ܡܚܨܐܐ

5. ܡܚܨܐܐ 6. ܡܚܨܐܐ

XII. C. Translate the following:

1. ܡܚܨܐܐ 2. ܡܚܨܐܐ 3. ܡܚܨܐܐ

4. ܡܚܨܐܐ 5. ܡܚܨܐܐ 6. ܡܚܨܐܐ 7. ܡܚܨܐܐ

8. ܡܚܨܐܐ 9. ܡܚܨܐܐ 10. ܡܚܨܐܐ

11. ܡܚܨܐܐ 12. ܡܚܨܐܐ 13. ܡܚܨܐܐ

XII.D. Conjugate the following

1. ܡܚܨܐܐ 2. ܡܚܨܐܐ 3. ܡܚܨܐܐ 4. ܡܚܨܐܐ

XII.E. Add pronominal suffixes to the following

1. ܡܚܨܐܐ 2. ܡܚܨܐܐ 3. ܡܚܨܐܐ 4. ܡܚܨܐܐ 5. ܡܚܨܐܐ

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, ‘Thlisaakoom’ (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

| | |
|-----------------|---------------|
| ഔരോഗ്യ മിശിഹാ | ܘܪܘܟܝܢܐ ܡܫܝܚܐ |
| മരിയാം | ܡܪܝܝܡ |
| യൗസേപ്പ് | ܝܘܫܥ |
| റൂഹ് കുദുശാ | ܩܘܪܝܢܐ |
| യോഹന്നാൻ മാറോനാ | ܝܘܗܢܢܐ ܡܪܝܝܡ |

b) Apostles

| | |
|------------|-------------|
| കേശാ | كُفَّا |
| പൗലോസ് | پُولُوسُ |
| തോമ്മാ | تُومَّا |
| യാക്കോബ് | يَاكُوبُ |
| പീലിപ്പോസ് | فِيلِپُّوسُ |
| ബർണ്ണബാ | بَرْنَابَا |

c) The Evangelists

| | |
|-----------|-----------------|
| ഏവൻഗലിസതാ | اِنْجِيلِيَّاسُ |
| മത്തായി | مَتَّى |
| മർക്കോസ് | مَرْكُوسُ |
| ലൂക്കാ | لُوقَا |
| യോഹന്നാൻ | يُوحَنَّا |

d) Angels

| | |
|-------------|----------------|
| മാലാഖാ | مَلَاكَا |
| മിഖായേൽ | مِيخَائِيلُ |
| ഗബ്രിയേൽ | غَابْرِيَاءُ |
| റഷായേൽ | رَفَائِيلُ |
| ക്രോബെന്മാർ | كِرَائِيْمَاتُ |
| സ്രോഷെന്മാർ | سُرِّيَّائَاتُ |

| | |
|---------|-------------|
| സാത്താൻ | سَاتَانُ |
| മാജമാനാ | مَاجْمَانَا |

e) Places

| | |
|---------------|-------------------|
| ഉഗർശ്ഛെഉം | أُوغْرَشْشَعُومُ |
| ബേതാലഹേറം | بَيْتَالَهَيْرَمُ |
| ബഥാനിയാ | بَدَاثَانِيَا |
| ശ്ലീലാ | شَلِيلَا |
| ഗോഗുൽത്താ | غُوغُولْتَا |
| ബേസ്പുർക്കാനാ | بَيْسْطُرْكَانَا |

f) Other Proper Names

| | |
|---------------|--------------------|
| ഗീവർഗ്ഗീസ് | غِيْوَرْغِيْسُ |
| അമ്മാനുവേൽ | أَمْمَانُووَعْلُ |
| എസ്താഷാനോസ് | أَسْتَاشَانُوْسُ |
| ഹന്നാ | هَنَّاءُ |
| സെബസ്ത്യാനോസ് | سَبَسْطْيَانُوْسُ |
| ഹേറോദോസ് | هَيْرُوْدُوْسُ |
| വീലാത്തോസ് | وَيْلَاثُوْسُ |
| ആഗുസ്തീനോസ് | أَغُوْسْطِيْنُوْسُ |
| അഭ്രേം | أَبْرَمُ |
| അന്തോനീസ് | أَنْتُونِيْسُ |
| ഏലീശബാ | إِيْلِيْشَبَا |
| നസറായാ | نَسْرِيْنَا |
| കൽദായാ | كَلْدِيْنَا |
| പ്രീശാ | پْرِيْشَا |

| | |
|----------|---------------|
| യാകോബായാ | يَاكُوبَ |
| ആബോ | أَبُو |
| ആബൂദൂൻ | أَبُو دَاوُدَ |

g) Ecclesiastical Names

| | |
|------------------|-----------------|
| എപ്പിസ്കോപ്പാ | إِسْقُوفٌ |
| പാത്രിയാർക്കാ | كَاتِبٌ |
| മെത്രാൻ | رَبُّ |
| മെത്രാപ്പോലീത്താ | رَبُّ كَنِيسَا |
| മഠിയാൻ | رَبُّ |
| സാഹദാ | شَهِيدٌ |
| നിബിയ | نَبِيٌّ |
| കശീശാ | كَشِيشٌ |
| മർശംഗ്ലാനോ | مَرْشَمَنْجَانٌ |
| മൽപ്പോനോ | مَلْطَانٌ |
| റമ്പാൻ | رَمْبَانٌ |
| അൽമായാ | أَلْمَيَا |
| കാനോന | كَنْوَنٌ |
| മാർ | مَارٌ |
| മാർത്ത | مَارْتٌ |
| മോറാൻ | مُورَانٌ |
| ബസ് ക്യാമോ | بَسْ كَيَامُو |
| ദയായാ | دَيَاوَا |
| മദ്യാനാ | مَدْيَانٌ |
| ശ്ലീഹാ | سَلِيحَا |

| | |
|-------------------|---------|
| ശബ്ദ കോശം | مَعْنَى |
| h) Liturgy | |
| രാസം | رُؤْيَا |
| കുർബ്ബാനം | مَوْحَا |
| കൃദാശം | مَوْحَا |
| മദ്ബഹം | مَوْحَا |
| ബെമ്മം | مَوْحَا |
| മാമ്മാദീസം | مَوْحَا |
| മന്നം | مَوْحَا |
| കാസം | مَوْحَا |
| ചീലാസം | مَوْحَا |
| അർക്കദിയാക്കോൻ | مَوْحَا |
| ദിയാക്കോൻ | مَوْحَا |
| പർദൈസം | مَوْحَا |
| റൂശ്മം | مَوْحَا |
| ഓശാനം | مَوْحَا |
| ഏവൻഗേലിയോൻ | مَوْحَا |
| ഹല്ലെലൂയ്യം | مَوْحَا |
| ഹൈക്കലാ | مَوْحَا |
| പെസഹം | مَوْحَا |
| അനീദം | مَوْحَا |
| ദുക്റാനം | مَوْحَا |
| ആമ്മൻ | مَوْحَا |
| തകസം | مَوْحَا |

| | |
|-----------|--------------|
| ഖബ്റാ | مَدِينَا |
| ഘാശ്ശാ | مَعَا |
| ഘട്ടസോയോ | مَعْمُورَا |
| മാറാനായാ | مَدِينَانَا |
| തൃക്കാസാ | مَدِينَتُنَا |
| ക്യന്താ | مَدِينَتُنَا |
| ബോവൃസാ | مَدِينَتُنَا |
| സെദാ | مَدِينَتُنَا |
| ഇറോ | مَدِينَتُنَا |
| സ്കീഷാ | مَدِينَتُنَا |
| മൗതബോ | مَدِينَتُنَا |
| ബാഹെക്മോർ | مَدِينَتُنَا |
| തൃബ് ദേൻ | مَدِينَتُنَا |
| പ്രമിയോൻ | مَدِينَتُنَا |
| ശ്ലോമോ | مَدِينَتُنَا |
| റൂഹാ | مَدِينَتُنَا |

i) Liturgical Seasons

| | |
|----------------|--------------|
| സുബോറോ | مَدِينَتُنَا |
| യൽദോ | مَدِينَتُنَا |
| ദെനഹാ | مَدِينَتُنَا |
| ക്യന്താ | مَدِينَتُنَا |
| സ്തീബോ | مَدِينَتُنَا |
| പെന്തിക്കോസ്തി | مَدِينَتُنَا |

j) Bible Quotations

| | |
|------------------------------|--------------------------|
| തലീത്താ കുറം | كُلُّهُ قَوْمٌ |
| ഏൽ ഏൽ ലീമാ ശബെഖിത്താൻ | أَمْ لَمْ يَكُنْ مَحْضًا |
| ഭയശൂ നസ്റായാ മൽക്കോ ദൈഹുദോഭോ | قَوْمٌ نَزُّوا مَلَكًا |
| മുറുപു | كُلُّهُ قَوْمٌ |
| മാർ വാലാഹ് | كُلُّهُ قَوْمٌ |

k) Divine Office

| | |
|------------|---------|
| റംഭരോ | قَوْمٌ |
| ലീല റ്റേയോ | كُلُّهُ |
| സഭപ്രാ | قَوْمٌ |
| സ്തുതസോ | كُلُّهُ |
| മസ റ്റമുദോ | قَوْمٌ |
| മർമ്മീസോ | كُلُّهُ |

l) Names of Institutions

| | |
|----------|---------|
| തൃവാനീസ | كُلُّهُ |
| ഉർഹാ | قَوْمٌ |
| ശാലോ | كُلُّهُ |
| റുഹാലയ | قَوْمٌ |
| ബർ മറിയം | قَوْمٌ |
| ദയറാ | قَوْمٌ |

m) Liturgical Vestments

| | |
|----------|---------|
| കൊത്തീനാ | كُلُّهُ |
|----------|---------|

| | |
|----------|---------|
| സൂനാറാ | أَسْنَا |
| ഉലാറാ | أَلُؤَا |
| കാഷാ | كُفَا |
| മസ്നാപിസ | مَسْنَا |

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



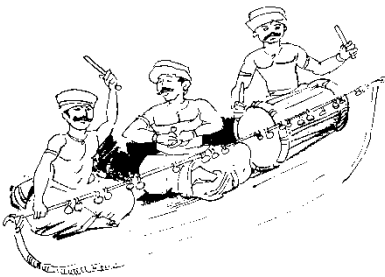
Parichamuttukali is a martial art form performed by the Christians of northern and central Kerala. The participants use sword and paricha (a kind of offensive weapon). The steps are similar to the margamkali but they are in quick tempo. The costumes of participants are similar to the warriors of old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

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

(مَلَلًا، مَهْمَلًا، حَبَلًا، حَصَلًا)



..... 1. مَلَلًا



..... 2. مَهْمَلًا



..... 3. حَبَلًا

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

Correct them and write meaningful sentences

1. أَنَا أَيْدٍ لِكُنَا
2. هُوَ بِئْسَ مَلِكُهُ لِحَدَا
3. أَيْدٍ أَيْدٍ لِكُنَا مَعْنَا
4. أَيْدٍ أَيْدٍ وَسَعَا لِحَا
5. هُوَ أَيْدٍ أَيْدٍ مَعْنَا

V. Translate in to English

1. وَحَنَا لِحَا
2. فَكَا مَعْنَا
3. أَنَا مَلِكُنَا
4. فَهِيَ مَلِكُنَا
5. هُوَ نَا وَسَعَا

VI. Complete the sentences with correct forms

1. هُوَ نَا مَلِكُنَا : هُوَ كَيْبِ
2. وَحَنَا لِحَا : وَحَهُ لِحَا
3. مَلِكُنَا : لِحَا
4. حَنَا مَعْنَا : مَعْنَا

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