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.
Dear Students,

Syriac is one of the oldest languages in the world. It belongs to the Semitic family of languages. It is used as a literary language, official liturgical language and as a language of communication in some places up to the present day. The study of Syriac language was kept alive in Kerala along with Sanskrit and Arabic over the centuries and is being taught as one of the languages in our universities. The widely used Syriac loan words in Malayalam are clear evidence of its influence in Kerala culture, religion and language. Here is an exciting journey into 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 into modern languages and to enable the student to communicate functionally. Syriac Text Book for Standard XI aims at to enrich the learner's vocabulary, grammatical competency and communicative ability through various interesting and familiar situations. The Text is designed according to the learner centered, activity based and process oriented curriculum. Each lesson has a theme, a discourse, activities, grammatical knowledge to be achieved, language ability and skills to be acquired.

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

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Certain icons are used in this textbook for convenience

Activities

Points to remember
Lesson 1

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

<table>
<thead>
<tr>
<th>Letters</th>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ܢ ܠ ܐ</td>
<td>Alap</td>
<td>ئلاک ܐ</td>
</tr>
<tr>
<td>ܒ ܗ ܐ</td>
<td>Beth</td>
<td>ةب ܐ</td>
</tr>
<tr>
<td>ܓ ܡ ܐ</td>
<td>Gamel</td>
<td>ئفغ ܐ</td>
</tr>
</tbody>
</table>
Dalath

He

Vau

Zain

Heth
Theth

Yodh

Kap

Lamad

Mim
Noon

Semkath

E

Pe

Sadhe
Qop  سفح

Resh  ذبید

Sin  نپم

Tau  ۇپ
Pronounce the letters in the following way

<table>
<thead>
<tr>
<th>Letters</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>א</td>
<td>a</td>
</tr>
<tr>
<td>ב, ב</td>
<td>אב, איב</td>
</tr>
<tr>
<td>ג, ג</td>
<td>קג</td>
</tr>
<tr>
<td>ד, ד</td>
<td>זיז</td>
</tr>
<tr>
<td>ה</td>
<td>ל</td>
</tr>
<tr>
<td>ו</td>
<td>ול</td>
</tr>
<tr>
<td>ז</td>
<td>מ</td>
</tr>
<tr>
<td>ח, ח</td>
<td>ח</td>
</tr>
<tr>
<td>י</td>
<td>מ</td>
</tr>
<tr>
<td>ק, ק</td>
<td>ק</td>
</tr>
</tbody>
</table>

(א,iffany)
<table>
<thead>
<tr>
<th>ࡤ</th>
<th>l</th>
<th>ࡧ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ࡥ (_errno.</td>
<td>m</td>
<td>ࡧ</td>
</tr>
<tr>
<td>ࡧ (_errno.</td>
<td>n</td>
<td>ࡧ</td>
</tr>
<tr>
<td>ࡨ</td>
<td>s</td>
<td>ࡧ</td>
</tr>
<tr>
<td>ࡠ (_errno.</td>
<td>e (a)</td>
<td>ࡧ</td>
</tr>
<tr>
<td>ࡠ</td>
<td>p, ph</td>
<td>ࡧ</td>
</tr>
<tr>
<td>ࡣ</td>
<td>ࡤ</td>
<td>ࡧ</td>
</tr>
<tr>
<td>ࡧ</td>
<td>q</td>
<td>ࡧ</td>
</tr>
<tr>
<td>ࡩ</td>
<td>r</td>
<td>ࡧ</td>
</tr>
<tr>
<td>ࡪ</td>
<td>ࡤ</td>
<td>ࡧ</td>
</tr>
<tr>
<td>ࡪ</td>
<td>t, th</td>
<td>ࡧ</td>
</tr>
</tbody>
</table>
Note the specialities

The letters ُد ُم ِن َد َم َن َس َل َج َل َب َل َج َب take special shapes at the end of words.

- ُد ُم ِن َد َم َن َس َل َج َل َب َل َج َب
- ُد ُم ِن َد َم َن َس َل َج َل َب
- ُد ُم ِن َد َم َن َس َل َج َل َب

& followed by َل at the end of a word is often written & َل َب

In Syriac all letters are joined either with the preceding letters or with the following letters.
The eight letters namely ُد ُم ِن َد َم َن َس َل َج َل َب and & َل are joined to the preceding letters only and not with the following letters.

I. A. Write these letters:

I. B. Try to identify the letters

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

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

\[ \begin{align*}
\cdot & \quad a\ (short) \quad \text{中东} \\
\cdot & \quad \text{ā} \ (long) \quad \text{中东} \\
\cdot & \quad e\ (short) \quad \text{中东} \\
\cdot & \quad \text{ē} \ (long) \quad \text{中东} \\
\cdot & \quad i\ ,\ ee \quad \text{中东} \\
\cdot & \quad u\ ,\ oo \quad \text{中东} \\
\cdot & \quad o\ ,\ ō \quad \text{中东}
\end{align*} \]

West Syriac Vowel Signs

\[ \begin{align*}
\cdot & \quad a \quad \text{西} \\
\cdot & \quad e \quad \text{西} \\
\cdot & \quad o \quad \text{西} \\
\cdot & \quad i \quad \text{西} \\
\cdot & \quad u \quad \text{西}
\end{align*} \]
Read the syllables

س ه لل س م س م س م س م

ج خ ج خ

ه لل ح لل ح لل

ن نلن نلن نلن

م س م س م س م س م
Note the following words:

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

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

Read the following words:
If any one of the letters 업체 is prefixed to a word which begins with a vowelled اء the vowel sound goes to the prefix. eg:- 업체

Vowel less final ں is silent.

The following three words are written without vowels.

( Methol) ہد ( kol) ہد ( min)

Read the following words

Here the second letter doubles in the pronunciation.

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

eg. 업체 , نھث
Read the following words

Here ِّ has two different pronunciation.

The six letters ِّ ِّ ِّ ِّ ِّ 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.

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

Read the following word

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

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

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

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

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

II. B. Find out letters with the vowels ِ and ِ from the following words.
II. C. See the pictures and find the missing vowels:

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

II. E. Five pairs of words are given below. Only one in each pair is correct. Choose the correct word.
ليجمه 2 بستة١٢٨

حسب نظرة وينكم كيلبجة١٢ بستة١٢. سوبن د٤٥
بسطة١٢ دبكهة ميددة دنجة مكلجة١٢ بسكك بكدك. 
ليجمه د٤٥ هقب سفقة ميد دبكهة.
Answer the questions given below:

1. حضرة بكَّهةٌ دَلَّتْ بِحَُلْيَةٍ بِبَضَعِينُ؟
2. حضرة بكَّهةٌ دَلَّتْ بِحَُلْيَةٍ بِبَضَعِينُ؟
3. حضرة بكَّهةٌ دَلَّتْ بِحَُلْيَةٍ بِبَضَعِينُ؟
4. حضرة سَفَّةٌ دَلَّتْ بِحَُلْيَةٍ بِبَضَعِينُ؟
5. حضرة سَفَّةٌ دَلَّتْ بِحَُلْيَةٍ بِبَضَعِينُ؟

1. .... بكَّهةٌ
2. .... بكَّهةٌ
3. .... بكَّهةٌ
4. .... سَفَّةٌ
5. .... سَفَّةٌ

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

<table>
<thead>
<tr>
<th>Fem</th>
<th>Mas</th>
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<tbody>
<tr>
<td>سَفَّةٌ</td>
<td>نَسَمَةٌ</td>
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<tr>
<td>نِفْعَتٌ</td>
<td>قَبَّةٌ</td>
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<tr>
<td>هَرِيْكَةٌ</td>
<td>فَرِيدَةٌ</td>
</tr>
<tr>
<td>بُذُهْبَةٌ</td>
<td>نُذَهْبَةٌ</td>
</tr>
<tr>
<td>نُسِيبٌ</td>
<td>نُسِيبَةٌ</td>
</tr>
</tbody>
</table>
Let us recite the rhyme:

नीं खेम हेक्खे: नीं खेक्खे।
ज्ञेवा खेमाः: ज्ञेवा केसेवा।
सेवा हेक्खे हेक्खे: हेक्खे हेक्खे।
ज्ञेवा खेमाः: ज्ञेवा केसेवा।

Read the following:

See the picture and write the correct number of the objects

1. कुटुंब
2. लेखन
Observe the calendar for the month of June 2014 and find out the days?

**Calendar - June 2014**

<table>
<thead>
<tr>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
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</tbody>
</table>

**Days in June 2014**

<table>
<thead>
<tr>
<th>Day</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
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<th>6</th>
<th>7</th>
<th>8</th>
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<th>10</th>
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<tbody>
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<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
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<td>20</td>
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<td>30</td>
<td>31</td>
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<tr>
<td>Letter</td>
<td>Number</td>
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<td>ऑ</td>
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<td>औ</td>
<td>100</td>
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<td>ओ</td>
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<td>ए</td>
<td>30</td>
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<td>ऐ</td>
<td>50</td>
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<tr>
<td>ऑ</td>
<td>70</td>
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<tr>
<td>ओ</td>
<td>90</td>
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<td>औ</td>
<td>200</td>
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<td>ओ</td>
<td>400</td>
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</tbody>
</table>

The letters of the alphabet are used to express numerals

- The units (ie 1-9) are expressed by the first nine letters ए to ओ.
- The tens (ie 10-90) are expressed by the succeeding nine letters ऐ to ऑ.
- The hundreds from 100 to 400 are expressed by the remaining four letters ओ to ओ.
- The hundreds from 100 to 900 are expressed by placing a dot above the letters ए to ओ (eg. ए = 100: ऐ = 200: ऑ = 300: ओ = 400 etc.).
- To get the thousands a slanting line is placed below the letters. (eg. ए = 1000: ऐ = 2000).
- The lakhs are expressed by placing a straight line below the letters. (eg. ए = 100000: ऐ = 200000: ऑ = 300000).
- The crores are expressed by two slanting lines below the letters. (eg. ए = 10000000: ऐ = 40000000).
III. A. Prepare a calendar for the month of July 2014

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

<table>
<thead>
<tr>
<th></th>
<th>100–900</th>
<th>100–900</th>
<th>10–90</th>
<th>1–9</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000</td>
<td>١٠٠٠</td>
<td>١٠٠٠</td>
<td>١٠٠٠</td>
<td>١٠٠٠</td>
</tr>
<tr>
<td>2000</td>
<td>٢٠٠٠</td>
<td>٢٠٠٠</td>
<td>٢٠٠٠</td>
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<tr>
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<td>٣٠٠٠</td>
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</tbody>
</table>

III. C. Find out Syriac letters for the following

<table>
<thead>
<tr>
<th></th>
<th>٣٠٠٠</th>
<th>٣٠٠٠</th>
<th>٢٠٠٠٠</th>
<th>٢٠٠٠٠</th>
</tr>
</thead>
<tbody>
<tr>
<td>102</td>
<td>١٠٢</td>
<td>١٠٢</td>
<td>٢٣١</td>
<td>٢٣١</td>
</tr>
<tr>
<td>12</td>
<td>١٢</td>
<td>١٢</td>
<td>٤٤١</td>
<td>٤٤١</td>
</tr>
<tr>
<td>1978</td>
<td>١٩٧٨</td>
<td>١٩٧٨</td>
<td>١٥٤٣٨</td>
<td>١٥٤٣٨</td>
</tr>
<tr>
<td>3,000</td>
<td>٣٠٠٠</td>
<td>٣٠٠٠</td>
<td>٢٠٠٠٠</td>
<td>٢٠٠٠٠</td>
</tr>
<tr>
<td>20,000</td>
<td>٢٠٠٠٠</td>
<td>٢٠٠٠٠</td>
<td>٣٠٠٠٠٠</td>
<td>٣٠٠٠٠٠</td>
</tr>
<tr>
<td>10,000,000</td>
<td>١٠٠٠٠٠٠</td>
<td>١٠٠٠٠٠٠</td>
<td>٣٠٠,٠٠٠</td>
<td>٣٠٠,٠٠٠</td>
</tr>
<tr>
<td>40,000,000</td>
<td>٤٠٠٠٠,٠٠٠</td>
<td>٤٠٠٠٠,٠٠٠</td>
<td>٩٠٠٠٠٠</td>
<td>٩٠٠٠٠٠</td>
</tr>
<tr>
<td>90,000,000</td>
<td>٩٠٠٠٠,٠٠٠</td>
<td>٩٠٠٠٠,٠٠٠</td>
<td>٩٠٠,٠٠٠</td>
<td>٩٠٠,٠٠٠</td>
</tr>
</tbody>
</table>
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

<table>
<thead>
<tr>
<th>٣</th>
<th>٤</th>
</tr>
</thead>
<tbody>
<tr>
<td>٥</td>
<td>٦</td>
</tr>
<tr>
<td>٧</td>
<td>٨</td>
</tr>
<tr>
<td>٩</td>
<td>٩</td>
</tr>
</tbody>
</table>

III. E. Write the time given in the watches

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

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

<table>
<thead>
<tr>
<th>مه / مه</th>
<th>مه / مه</th>
<th>مه / مه</th>
</tr>
</thead>
<tbody>
<tr>
<td>٩٥٥</td>
<td>٧٢</td>
<td>١٩٨</td>
</tr>
<tr>
<td>١٤٥٣</td>
<td>١٩٧٣</td>
<td>٢٠١٤</td>
</tr>
</tbody>
</table>
Lesson 4

كُلْ حَكَبْ 2

31
Read the passage given above and write the names of persons, animals, birds, places and things in different boxes as in the example.

<table>
<thead>
<tr>
<th>Persons</th>
<th>Animals</th>
<th>Birds</th>
<th>Places</th>
<th>Things</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Read the passage

All the underlined words are nouns. A noun can be the name of a person, animal, place or thing. Usually the nouns ending in $٢$ are masculine singular and those ending $٢$ are masculine plural and $٣$ are feminine singular and those ending in $٣$ are feminine plural.
Words ending in ٢٥ـ form their plural by changing the vowel into ٢٥ـ.

Nouns ending in ٢٥ـ make their plural by adding a vowel ٢ـ to the letter just precedes ٢٥ـ.

Nouns ending in ٢٥ـ form their plural by adding an additional vowel ٢ـ to the letter that just precedes ٢٥ـ. To get the plural number of those words end in ٢٥٢٥٠ and ٢٥٢٥٠ are changed into ٢٥٢٥٢٥٠: and ٢٥١٢٥٠ is changed into ٢٥٢٥١٢٥٠.

Nouns ending in ٢ـ make their plural by adding a vowel ٢ـ to the letter just precedes ٢ـ.
<table>
<thead>
<tr>
<th>FP</th>
<th>FS</th>
<th>MP</th>
<th>MS</th>
</tr>
</thead>
<tbody>
<tr>
<td>مكلفة</td>
<td>مكلفة</td>
<td>مكلفة</td>
<td>مكلفة</td>
</tr>
<tr>
<td>مكلفة</td>
<td>مكلفة</td>
<td>مكلفة</td>
<td>مكلفة</td>
</tr>
<tr>
<td>مكلفة</td>
<td>مكلفة</td>
<td>مكلفة</td>
<td>مكلفة</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>FP</th>
<th>FS</th>
<th>MP</th>
<th>MS</th>
</tr>
</thead>
<tbody>
<tr>
<td>بجها</td>
<td>بجها</td>
<td>بجها</td>
<td>بجها</td>
</tr>
<tr>
<td>بجها</td>
<td>بجها</td>
<td>بجها</td>
<td>بجها</td>
</tr>
<tr>
<td>بجها</td>
<td>بجها</td>
<td>بجها</td>
<td>بجها</td>
</tr>
<tr>
<td>بجها</td>
<td>بجها</td>
<td>بجها</td>
<td>بجها</td>
</tr>
<tr>
<td>بجها</td>
<td>بجها</td>
<td>بجها</td>
<td>بجها</td>
</tr>
</tbody>
</table>

IV. A. Complete the table with rhyming words

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>سلامة</td>
<td>عُلم</td>
</tr>
<tr>
<td>حُنَى</td>
<td>سلم</td>
</tr>
<tr>
<td>سلامة</td>
<td>عُلم</td>
</tr>
</tbody>
</table>

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

1. سأ أُكذب . سأ.......  
2. هذى كُلْب ...  
3. هَذَا كَلْبٌ  
4. سم حَذَاء . سَجَةٌ  
5. سم كُلْبٌ  
6. سم كَلْبٌ  

(كلمة 2 كلمة 2 كلمة 2 كلمة 2 كلمة)
IV. D. List the things found in the shop

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

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَكْفَةٍ</td>
<td>ٍبَكْفَةٍ</td>
</tr>
<tr>
<td>بَكْفَةٍ</td>
<td>ٍبَكْفَةٍ</td>
</tr>
<tr>
<td>بَكْفَةٍ</td>
<td>ٍبَكْفَةٍ</td>
</tr>
<tr>
<td>بَكْفَةٍ</td>
<td>ٍبَكْفَةٍ</td>
</tr>
<tr>
<td>بَكْفَةٍ</td>
<td>ٍبَكْفَةٍ</td>
</tr>
</tbody>
</table>

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

(رَكَّأَ مَنْ خَنْدَةَ فَلَحْجَةَ حَبْصَةَ حَنَّةَ)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>سمّ فلحة: همّ</td>
</tr>
<tr>
<td>2</td>
<td>سمّ بُكْفَة: ذَفَكْهَةٍ</td>
</tr>
<tr>
<td>3</td>
<td>سمّ حَبْصَة: همّ</td>
</tr>
<tr>
<td>4</td>
<td>سمّ خَنْدَة: حَبْصَةٍ</td>
</tr>
<tr>
<td>5</td>
<td>سمّ بَكْفَة: بَكْفَةٍ</td>
</tr>
</tbody>
</table>
Lesson 5

یاحکمد بیک

۳۸ آوه یاحکمد بیک

۲۱ هی خاطره نسبت

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

Nouns and adjectives have got number and gender. Adjectives are qualifying words. They agree with each other in number and gender.
A noun and an adjective should agree with each other in number and gender. An adjective is written after the noun. See the Examples given below:

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

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

1. يَعْمَحِكَّ .... (ناضج / حَتَّى)
2. يَسْلُكِهِ .... (مُستَبِدَّ / مَسْتَبِدَّ)
3. يَخُطُوْ .... (يَخْطُ / يَخَطُّ)
4. يَسْلُكِهِ .... (مسَبِع / مَسْبِع)

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

1. يَنْفِعُ مُسْلِمَةُ قَطْعَةُ (عَكْبَةٌ)
2. يَقْصُمُ يَنْفِعُ قَطْعَةً (صَبْعَةٌ)
3. يَسْلُكُ مَكْتُبَ سَمَمُ (عَكْبَةٌ)
4. يَقْصُمُ يَسْلُكُ قَطْعَةً (صَبْعَةٌ)
5. يَسَقُ يَسْلُكُ قَطْعَةً (صَبْعَةٌ)
V. D. Choose the correct word from the bracket and complete the sentences

(حَبَّةٌ حَبَّةٌ حَبَّةٌ حَبَّةٌ)

1. حَبَّةٌ ...

2. حَبَّةٌ ...

3. حَبَّةٌ ...

4. حَبَّةٌ ...
مكتفة ذكر

بَلَّا أَنتَ لَا بَلَّا لاَ بَلَّا
بَلَّا أَنتَ لَا بَلَّا لاَ بَلَّا
بَلَّا أَنتَ لَا بَلَّا لاَ بَلَّا
بَلَّا أَنتَ لَا بَلَّا لاَ بَلَّا
بَلَّا أَنتَ لَا بَلَّا لاَ بَلَّا
بَلَّا أَنتَ لَا بَلَّا لاَ بَلَّا
بَلَّا أَنتَ لَا بَلَّا لاَ بَلَّا
بَلَّا أَنتَ لَا بَلَّا لاَ بَلَّا
Let us observe the usages given in the narrative such as

Personal Pronouns
سُم

جِبَلْ

جِبَلْ

جِبَلْ
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 2 of يَنَثَى and the 3 of يَسَبَّبَ and عَالَمَ بَعْضُ الْإِخْتِصارِ are occulted as in the following examples.

The third person plural verbs are يَنَثَى and يَبْعَثُ
The following sentences are not correct. Read carefully the above passage and correct the sentences.

A dialogue between two friends is given below. But there are some mistakes. Can you correct it?
Write four sentences about your friends. Begin the sentences with the usages like

Eg: 

Recite the song below

What are the uses of the letters ﻝ ﻩ ﻦ ﻩ ?

<table>
<thead>
<tr>
<th>The four letters ل ح م أم are used to make cases.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The meanings of the four letters are as follows:</td>
</tr>
<tr>
<td>in, with, by ﻝ eg: ﻝﻠُّ مَلْكُ ﺍبْنَ ﺍبْنِ ﻝُمْ بِلَاءُ، ﻝُمْ بِلَاءُ</td>
</tr>
<tr>
<td>of ﻩ eg: ﻩﻠُّ مَلْكُ ﺍبْنَ ﺍبْنِ ﻝُمْ بِلَاءُ، ﻝُمْ بِلَاءُ</td>
</tr>
<tr>
<td>and ﻦ eg: ﻦﻠُّ مَلْكُ ﺍبْنَ ﺍبْنِ ﻝُمْ بِلَاءُ، ﻝُمْ بِلَاءُ</td>
</tr>
<tr>
<td>to, for ﻩ eg: ﻩﻠُّ مَلْكُ ﺍبْنَ ﺍبْنِ ﻝُمْ بِلَاءُ، ﻝُمْ بِلَاءُ</td>
</tr>
</tbody>
</table>

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 َ vowel.

Eg: ﻝْ ﻩْ ﻦْ ﻩْ
The letters ُد ٰپ ٰ٣٤ are added to personal pronouns to make declensions.

The following:

1. اَلْحَيِّ بِيَّنَّكَ

2. اَلْحَيِّ لِجِدٍ لِجِدٍ كُلُّ لُحَافٍ، لَّحُبٍ لُسُنٍ، لَّجِدٍ لُسُنٍ، لَجَدٍ لُسُنٍ.

3. اَلْحَيِّ بِيَّنَّكَ
Demonstrative Pronouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>M</td>
</tr>
<tr>
<td>F</td>
<td>F</td>
</tr>
<tr>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>this</td>
<td>these</td>
</tr>
<tr>
<td>that</td>
<td>those</td>
</tr>
</tbody>
</table>
The first set point to the objects nearest to the speaker and the second set point to distant objects.
Read the following rhyme

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

Place َنُكَفَفُ to get the meaningful Syriac sentences
Conversation

نَمَحَكْ:َ لِيْذَكِرُكَ لَمْ تَشْهَدَ نَجِيمَةَ

آَمَآ آَمَآَ آَمَآَ آَمَآَ نِمْطَ

لِيْذَكِرُكَ لَمْ تَشْهَدَ نَجِيمَةَ

آَمَآ آَمَآَ آَمَآَ آَمَآَ نِمْطَ

حَدَّثَكَ:َ لِيْذَكِرُكَ لَمْ تَشْهَدَ نَجِيمَةَ

آَمَآ آَمَآَ آَمَآَ آَمَآَ نِمْطَ
Read the rhyme given below

Write similar rhyming sentences using the word نكفة

VI. A. Complete the sentences using the words given in the box.
VI. B. Rewrite the following sentences changing the underlined words (masculine forms into feminine forms and vice versa). Follow the example:

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

E.g.:
VI. D. Write ِ‏‏‏‏ in front of each word to make sentences.

1. 
2. 
3. 
4. 
5. 

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

1. 
2. 
3. 
4. 

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

1. 
2. 
3. 
4. 
5. 
نجم، نجمة.

نجمة. نجمة في النجوم. النجوم سعت في السماء.

نجمة سعت في السماء، السماء جميلة.

نجمة سعت في السماء، سماء جميلة.

نجمة سعت في السماء، السماء جميلة.
In the passage given above, many words have undergone certain changes. We shall understand it through the table given below.

<table>
<thead>
<tr>
<th>حرفه</th>
<th>بِجْنَة</th>
<th>فِلْحَمِيطَة</th>
</tr>
</thead>
<tbody>
<tr>
<td>تجد</td>
<td>بِجْنَة</td>
<td>فِلْحَمِيطَة</td>
</tr>
<tr>
<td>عفف</td>
<td>بِجْنَة</td>
<td>فِلْحَمِيطَة</td>
</tr>
<tr>
<td>حفد</td>
<td>بِجْنَة</td>
<td>فِلْحَمِيطَة</td>
</tr>
<tr>
<td>حفر</td>
<td>بِجْنَة</td>
<td>فِلْحَمِيطَة</td>
</tr>
<tr>
<td>حفر</td>
<td>بِجْنَة</td>
<td>فِلْحَمِيطَة</td>
</tr>
<tr>
<td>حفر</td>
<td>بِجْنَة</td>
<td>فِلْحَمِيطَة</td>
</tr>
<tr>
<td>حفر</td>
<td>بِجْنَة</td>
<td>فِلْحَمِيطَة</td>
</tr>
<tr>
<td>حفر</td>
<td>بِجْنَة</td>
<td>فِلْحَمِيطَة</td>
</tr>
<tr>
<td>حفر</td>
<td>بِجْنَة</td>
<td>فِلْحَمِيطَة</td>
</tr>
<tr>
<td>حفر</td>
<td>بِجْنَة</td>
<td>فِلْحَمِيطَة</td>
</tr>
<tr>
<td>حفر</td>
<td>بِجْنَة</td>
<td>فِلْحَمِيطَة</td>
</tr>
</tbody>
</table>
Read the following sentences.

اجعد آب ندمب
اچو آب لبمد
عهذا آب تدذبه
انه آب لحدد
عadc آب تدذبهر
انه آب لحدد
عadc آب فمكده
Pronominal suffixes are the shortened forms of pronouns attached to the end of a noun to denote their possession. Usually they are 

- ملكي = My king
- ملكي = Our king
- ملوككم = My kings
- ملوككم = 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. حَتَّة حَتَّة = ملك

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 ٓ)
Note these exceptional nouns.

father, brother and father-in-law.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نجم</td>
<td>بسّم</td>
</tr>
<tr>
<td>نجم</td>
<td>بسّم</td>
</tr>
<tr>
<td>نجم</td>
<td>بسّم</td>
</tr>
<tr>
<td>نجم</td>
<td>بسّم</td>
</tr>
<tr>
<td>نجم</td>
<td>بسّم</td>
</tr>
</tbody>
</table>

VII. A. Write five sentences using the word نجم.

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

VII.B. Add pronominal suffixes to نجم.

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

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

حُبِّي دِيِكِ. (حُبِّي دِيِكِ)
حُبِّي دِيِكِ. (حُبِّي دِيِكِ)
VII. D. Fill in the blanks with correct suffixed forms.

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

(فعلج، فعلج، فعلج، فعلج، فعلج)

1
2
3
4

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

يحب كل بضعة: يحب من نชته من فديعيهelif لبديسه.

مهمة المكدش: مشه كه مشمس، ممه.

ح_cmd ينهد وقوده في مزحة كه مجد. مزجة كه ينهد

صبي يبه مزحة كه مجد. ينهد ينهد يبه مزحة كه

مهمته المكدش مجد كه.
Answer the following questions:

فم معه مم افهمه كربخسة؟

فم مشبه هكماه كلبعد؟

فم سبده كلبعد؟

Find out the verbs in the following passage:

لاية يوه كروفيلك

شدد يوه كروفيلك

ثقة يوه كروفيلك

نقش يوه كروفيلك

ينت يوه كروفيلك

نفك كوه يوه كروفيلك

بكلمه يوه كروفيلك

ثقة يوه كروفيلك

نقش يوه كروفيلك

نسم يوه كروفيلك

سنن يوه كروفيلك
Read the following rhyming sentences

حبيب

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

CLASSIFICATION OF VERBS

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

I Class حَبَّ (The regular or strong verbs)

II Class حَبَّ

III Class حَبَّ

IV Class حَبَّ

Look at the following table and see the different endings.

<table>
<thead>
<tr>
<th>Class</th>
<th>جَبَّ</th>
<th>مَبَّ</th>
<th>نَبَّ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>جَبَّ</td>
<td>مَبَّ</td>
<td>نَبَّ</td>
</tr>
<tr>
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<tr>
<td></td>
<td>جَبَّ</td>
<td>مَبَّ</td>
<td>نَبَّ</td>
</tr>
</tbody>
</table>
VIII. A. Use one single word for the following

He wrote a book

She wrote a book

VIII. B. Translate into Syriac

He wrote a book

She wrote a book
You wrote a book (m) ...........................................
You wrote a book (f) ...........................................
I wrote a book ..................................................
They wrote a book (m) ......................................
They wrote a book (f) ......................................
You wrote a book (m) ......................................
You wrote a book (f) ......................................
We wrote a book .............................................

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

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

VIII. E. Conjugate the following verbs in the past tense
Lesson 9

FAREWELL OF MOSES AND AARON
Mar Balai

Lesson 9
FAREWELL OF MOSES AND AARON

مَإِذَا مَاتَ مُوسَىَ ﷺ، دُلِّمَ كُبْرَى كَفْرَكَةَ كَفْرَكَةَ
مَاتَ كُبْرَى

1. مَأًوَى مُوسَىَ ﷺ، وَدَ جَعُوكَةَ
2. دَيْرَةً فَسُبِّيْه يَدَ جَعُوكَةَ
3. مَاتَ مُوسَىَ ﷺ، كَبْرَى كَفْرَكَةَ

* دَيْرَةً فَسُبِّيْه يَدَ جَعُوكَةَ

مَاتَ كُبْرَى

72
1. Moses said: “Go in peace, the loving priest of the house of the Lord.”
2. Aaron said: “Stay in peace, the loving brother who loved his master.”
3. Moses said: “Go in peace, oh priest who offered perfect sacrifices.”
4. Aaron said: “Stay in peace, oh brother who performed every mighty acts.”
5. Moses said: “Go in peace, oh priest who fulfilled his master’s will.”
6. Aaron said: “Stay in peace, oh brother who brought down Manna for the people.”

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

IX. A. Make an appreciation on

finding out its meter, rhyme and imageries?

IX. B. Give the meaning of the following:

IX.C. Translate the following:
Lesson 10

SELECT SENTENCES OF ST. EPHREM

1

جَنَّةَ جَدَّةِ يَكْفِينَا
يَسْتَغْلِبَ مَعَكَ
حَمَّامَ جَدَّةِ يَكْفِينَا
كَرَ مِنْ بِيْسِرَةٍ جَعْبَةٍ

2

شَلَّفَهُ لِبِكْفَكَ جَمَعَ كَسَ
جَفَّدُتْ وَجَدَتْ مَا جَدَّتْ
بَيْنَ فِيْنَبِيكَ سَلَفَهُ كَفْكَ
كَبِرَ لَهُ شَلَّفَهُ جَعْبَةٌ وَهَٰٓوَٓةٌ.
1. He who loves learning, his knowledge will be great. He, who loves idleness, is not able to become prosperous.

2. The world is similar to a wheel that makes times and seasons run. As a dream deceives by night, so the world deceives by its promises.

About the author

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

X. A. Comment on

expounding its literary styles?

X. B. Give the meaning of the following:

1. يبَكَرُ ابْنَ أَبِي نَفْسِهِ
2. مَلْفَة
3. حَبِّتَ
4. عَلَى
5. يَبَكِّرُ
6. يَلُّدْ
Lesson 11

TO CHRIST THE GOOD SHEPHERD
Mar Aprem

1 دُعَّنَّ لِيُخُذِّبَ
جِبَّةً بيِّنًا كِبَارًا
سَبَبَ كِرَاحِبًا
جَيِّدَةً بِسَلَةِ حَيِّةٍ مَذَهَّبِيَّةٍ

*
1. O Good Shepherd, who came to seek the lost ones, seek me who am lost (Lit. my loss) so that I may be a sheep in your flock.

2. O Good One, who have opened his door to the wicked and the sinners, open to me, our Lord, the door of mercy that I may come near you.

About the author

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

XI. A. Make a comparison of

XI. B. Give the meaning of the following:

XI. C. Translate the following:

2 1
Lesson 12

WISDOM
John of Mosul

1

حَدَّ حَمَّادَة بْنَ عُفَّة بْنَ ُتُلْحَق
مَعَ حَمَّادَة بْنَ عُفَّة بْنَ ُتُلْحَق
فِي جَمِيع عَلِيمِ مُسَعِّبَة بْنَ ُتُلْحَق
۔ بَيِّنَ بَيْنِ بَيْنِ مُعَجِّمِ بْنَ ُتُلْحَق

2

صِبَاهُدِهُ يَغُفِّر وَيَغُفِّر
يَأْتِي بِمُسِّيَّة كَبِيرَة
فَخَذْ أَنْفُكَ بِهِ بِكُلِّ لُفْضَة
ذَهِ بِمَدْفُوْع بِكَ لَجَفَدَهَا

3

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

About the author

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

XII. A. Find out the rhyming words in the poem بحَصْتَ
XII. B. Give the meaning of the following:

XII.C. Translate the following: 2 كَرْصَبْكِ 1
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 Ethiopian, Phoenician, Akkadian, Hebrew, Arabic etc. Among all other Semitic languages, Aramaic has the pre-eminence.

I. ARAMAIC LANGUAGE

I. 1. History of Aramaic Language

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

Aramaic got its name from the region Aram, which is named after Aram, the fifth son of Shem and the grandson of Noah; while Hebrew traces its origin from Heber, the great grandson of Noah. Aram includes the present eastern Syria, and northern Iraq.
The inhabitants of Aram were called Aramaens. Their language was known as Aramaic. Abraham and other early patriarchs spoke Aramaic before they settled in Canaan. Thera, the father of Abraham with his family left Ur and settled in Paddan Aram where too Aramaic was the spoken language.

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

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

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

In the 4th century B.C Aramaic became the commercial and official language of all the nations of Western Asia, from Asia Minor to Persia and from Armenia to the Arabian Peninsula.
I. 2. Aramaic Becomes a Biblical Language

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

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

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

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

II. 1. Origin and Development of Syriac

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

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

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

The development in the Syriac language was initiated and fostered by two centers of thought—Edessa and Nisibis. Edessa was a center of Aramaen culture even before the 1st century AD. Certain developments in Syriac language were initiated at Edessa in the 3rd century AD. During this period Edessa was part of Roman Empire. Large number of Christians fearing persecution under the Persian king Sapor II came to this Christian centre and settled there. St. Ephrem was one among them. It was St. Ephrem who founded the Christian school of Edessa. The development of the Syriac language was pushed forward in the 3rd and succeeding centuries by the famous Christian school of Edessa. The Syriac developed in Edessa is known as west
Syriac. Nisibis was another center, which helped the development of Syriac language. Nisibis became a center of learning after the origin of Nestorianism. The famous school of Nisibis was established by Narsai the greatest among the Nestorian writers. He began his career in Edessa. But as a Nestorian he and his colleagues were expelled from Edessa. They went to Nisibis and developed the school of Nisibis. The Syriac language that developed in Nisibis is called East Syriac.

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

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

There were some progressive changes in Syriac language in the 3rd and succeeding centuries. The Syriac language developed in two lines: East Syriac and West Syriac. Estrangela is the most ancient form of Aramaic script. The word Estrangela is a composite of two words ‘Sitrum’= Character and ‘Ingil’ = Gospel. Thus Estrangela means Bible character. This script was used for writing copies of the Bible, hence the name. It had no proper vowel system. Words were pronounced according to the meaning and circumstances. East Syriac and West Syriac are two dialects of Estrangela originated due to the division of territories where Syriac was a living language, as Eastern part under the dominion of the Persian Sassanids (upto
seventh century) and Western part dominated by emperors of Greek Byzantium. East Syriac script was developed by the school of Nisibis. It achieved permanent shape before the 7th century. West Syriac script was developed by the school of Edessa and brought to final shape before the 9th century. With the adoption of these two scripts for common use, the Estrangela script became an ornamental script for titles of books and chapters. In fact these two dialects are not two different languages but are only modified versions of Estrangela. Both these dialects have same vocabulary, grammar and literature. The main differences consist in the script, vowel system and pronunciation.

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

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

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

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

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

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

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

II. 6. Syriac as a Liturgical Language

Syriac had been a flourishing language for many centuries until the Arab conquest, which imposed Arabic on Syrians. After the Arab conquest literary Syriac became a dead language like Sanskrit, Latin and Greek. But it continued to be the liturgical language of the churches of Western Asia and India. Till recently East Syriac was the liturgical language of the Nestorians and the East Syrian Catholics of
Western Asia and the Syro-Malabar Christians of Kerala. West Syriac was used by the Jacobites and the Maronites and the West Syrians and the Syro-Malankara Catholics of Kerala. The importance of Syriac as a living language was lost around 800 A.D. But still it has been used as a spoken language in isolated villages in Lebanon and Mesopotemia.

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

- ബെന്നല്ലിനിന്റെ  മുംബുളി
- മേശ നോവെ
- അബൂദ്ദീന്
- ഫൂസ് മുംബിനി
- സുമാരൂധ് മഹാദേവി

87
b) Apostles

- Matthew
- Mark
- Luke
- John

c) The Evangelists

- Luke
- John
- Matthew
- Mark

d) Angels

- Michael
- Gabriel
- Raphael
- Uriel
- Zadkiel
- Jophiel
e) Places

f) Other Proper Names
g) Ecclesiastical Names

...
h) Liturgy

91
i) Liturgical Seasons

j) Bible Quotations

k) Divine Office
All these words are clear examples of the influence of Syriac Language on the Malayalam Vocabulary. These loan words are still alive among many Christians in Kerala as a remnant of the centuries-old presence of Syriac here.
XIII. A. Make a comparison between different scripts of Syriac

Estrangela

East Syriac.

West Syriac

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

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

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

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

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

1. Aramaic Language during the time of Jesus Christ
2. Origin and Development of Syriac
3. Two centers of learning which helped the development of Syriac
4. Similarities and differences between East Syriac and West Syriac
5. Origin of vowel system in Syriac.
6. Pre-eminence of Syriac
7. Syriac as a liturgical language
8. Syriac loan words in Malayalam
Lesson 14

SYRIAC TRADITION IN INDIA

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

1. Apostolic Origin of the Church of St Thomas Christians

The origin of Christianity in India is the result of the apostolate of St. Thomas, one of the twelve apostles of Jesus Christ. According to traditions, after preaching the gospel in Persia, Media, Bactria and other places, St. Thomas came to India. He landed in Malyankara, near Kodungalloor in 52 A.D. St. Thomas preached the gospel in important centers
of Kerala and established the churches in Niranam, Quilon, Chayal, Kokkamangalam, Kottakkav, Kodungalloor and Palayur. In order to sustain the apostolic succession he ordained a prince by name KEPA as the bishop and entrusted the administration of the church to him. Leaving Malabar, he went to the eastern coast of India, especially to the present Tamilnadu region. He was martyred in 72 A.D. and was buried in Mylapore.

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

II. Ancient Writings and Art Forms

II.1. Acts of Judas Thomas

This is a Syriac book written towards the end of second century A.D. in Eddessa. It speaks of the works of St. Thomas in India, especially in the kingdom of Gundapher. According to the Acts of Thomas St. Thomas came to India with Haban an officer of the Indian king Gundapher. While Haban was searching for an architect to build a beautiful palace for the king Jesus Christ
himself introduced Thomas to him as an architect. As soon as they reached India Thomas was entrusted with the task of building the palace. He got a large sum of money from the king and distributed it to the poor and the needy. Thomas was arrested and put in jail for this offence. By this time the younger brother of the king died due to a serious illness. Apostle Thomas revived him miraculously. The boy had a vision in which he saw a beautiful mansion in heaven built by St. Thomas. The king was convinced that by distributing the money to the poor Thomas was actually building a beautiful palace in heaven. The king and many of his subjects received Christian faith. He then proceeded to another kingdom of Masday and preached the gospel there also. The book ends with the glorious martyrdom of the Apostle.

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

II.2. Rampan Pattu (Thoma parvam)

The living tradition of the apostolate of St. Thomas is given in the Rampan pattu written by Niranath Maliekal Thoma Rampan a disciple of St. Thomas. A summary of the original was written by a priest by name Thomas of the same family (48th in the line of succession of Thoma Rampan) in 1601. This is the song now available under the name ‘Rampan pattu’. Rampanpattu gives a very ancient narration about the apostolate of St. Thomas in India. It treats extensively about the journey of St. Thomas. According to Rampanpattu, St. Thomas landed in Malyankara(Cranganore) with Haban the merchant. St.
Thomas worked great miracles and established a church in the town of Kodungalloor. Then he went to Mylapore where he preached the Gospel of the Lord and embarked for China. He returned to Mylapore again. The son-in-law of the king of Thiruvanchikulam came to Mylapore and requested St. Thomas to return to Malabar. The king, his family and many of his subjects received Christian faith. Rampanpattu also speaks about the seven churches founded by St. Thomas.

II. 3. Margamkali Pattu

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

This dance involves 12 people and they dance around a Vilakku in a circular manner. The 12 members in the group are considered as the 12 Apostles of Jesus Christ. The lighted lamp represents Jesus Christ. The song which is sung during this play is very old probably before the time of the Portuguese invasion. It has 14 strophes and about 450 lines. It is the leader of the dance group called as the Asan who sings the song. The other members in the group sing the chorus. The language used for the song is a combination of both Malayalam and Tamil.
In the olden times, this dance was a source of entertainment or a recreational activity for the Christian soldiers. But now it is considered as a compulsory performance in the Syrian Christian wedding and other auspicious occasions. This dance is seen commonly in the districts Kottayam and Thrissur. Traditionally only men perform this art, but now women also started to perform this dance. It is now performed in stages and also as a competitive dance. The costume of the performers is a white dhoti and they wear a peacock feather on their turban. The women wear the traditional dress of the Christians which is the Chattayum Mundum.

II. 4. Parichamuttukali

*Parichamuttukali* is a martial art form performed by the Christians of northern and central Kerala. The participants use sword and paricha (a kind of offensive weapon). The steps are similar to the margamkali but they are in quick tempo. The costumes of participants are similar to the warriors of old age. There are separate parichamuttukali songs. They may consider as folk-songs praising God and St Thomas, the apostles of Christ.
The group is usually headed by a leader called Asan around whom the rest of the dancers perform. The Asan sing songs to the chimes of a bell. Musical accompaniment is restricted to ilathalam and the din made by the rhythmic clapping of swords and shields. As the pace of the dance gradually heightens, the music also reaches a crescendo.

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

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

II. 5. Veeradian Pattu (Pananpattu)

Veeradian or panan is a Hindu caste. Panan means one who sings. They go from house to house singing for which they may get some remuneration. When the Panan goes to Hindu homes he would sing Hindu song whereas in Christian houses they would sing Christian songs and sing certain songs praising St. Thomas the Apostle. These songs describe the activities of St. Thomas, the arrival of Thomas of Knai (knai Thomas) and the religious tolerance. Dr P A Thomas in 1936 printed
a few lines of Panan pattu under the title *Panan varvum Panan pokkum* in his book ‘History of Christians in India’.

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

The Church at St. Thomas Mount

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

There are two places in Mylapore which is associated with the martyrdom of St. Thomas – the Periya mala (St. Thomas Mount) and the Chinna mala (little mount). Periya mala is about 10 kms from Madras. St.
Thomas was martyred while he had been praying on the top of this hill. Chinna mala is about 3 kms away from the St. Thomas Mount. There is a cave on this hill where St. Thomas used to pray. On the walls of the cave we find a cross, believed to have been carved in stone by St. Thomas himself.

The Tomb of St. Thomas at Mylapore

![The Tomb of St. Thomas](image)

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

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

IV. The Seven Churches Established by St. Thomas

IV. 1. Kodungalloor

St. Thomas the Apostle landed in Malyankara near Kodungalloor in 52 A.D. Kodungalloor was the most important town in Kerala (Malabar). It was the capital of the Chera Empire. Kodungalloor, known as Musiris in the whole ancient world, and where St. Thomas the Apostle first landed in India, was till the 15th century the "Rome" of India both as the centre of the Indian Church and as its gateway to world-trade through its famous harbour at the mouth of the river Periyar. Many ancient travelers describe Musiris as a glorious city in the East. Jews called Singly (Thiruvanchikulam). It was also known as ‘Mahodayapattanam’. Kodungalloor was a port and center of trade. There was Jewish colony in and around the town. Plini calls it the most important center of trade in India. Kodungalloor lost its importance due to the Arab invasion and decline of Chera Empire.
IV. 2. Palayur

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

IV. 3. Kottakavu
Kottakavu is near the present Paravoor town. This place had direct contact with Malyankara near Kodungalloor where St. Thomas landed in 52 A.D. It was a very ancient Jewish settlement. Even now there is a Jewish temple here. The historical remnants of the works of St. Thomas and his church can be found even now in this place.

IV. 4. Kokkamangalam

The place is near Thannirmukam, 20 miles from Cochin. It is near the sea cost. In the first centuries of the Christian era ships coming from Kodungalloor to Quilon touched this place. The area was fertile and densely populated at the time when St. Thomas came to India. First it was a Buddhist center. Then it turned to be a Brahmin settlement. After the arrival St. Thomas it became a Christian area. St. Thomas founded a cross in this place. But it was thrown away by his opponents into the sea. It landed near Pallipuram and people of that area refounded the cross and this is said to be the origin of Pallipuram Church.
IV. 5. Niranam

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

IV. 6. Quilon
From ancient time onwards Quilon was a well-known port. It linked the trade from Burma, China and Indo-China with that of Eastern countries. There was a Chinese colony in Quilon. St. Thomas preached the gospel in Quilon and established a Church. Historical evidence show that there existed a Christian community from the first century onwards. It was strengthened by migration of Christian colonies from Persia under Bishops Mar Sapor and Mar Proth in the 9th century.

IV. 7. Nilackal or Chayal

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

V. THE EARLY DAYS OF MALABAR CHURCH

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

1. The arrival of Panthenus in India (190 A.D.)
2. Transfer of the relics of St. Thomas to Edessa.

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

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

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

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

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

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

It is from the writings of St. Ephrem that we know about the transfer of the relics of St. Thomas the Apostle from India to Edessa. It was done by a merchant called Khabin. The sacred relics were kept in Edessa for a long time and it was afterwards transferred to Orthona in Italy. We do not know exactly
the date of its transfer from India to Edessa. But it is believed to have occurred during the 3rd century.

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

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

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

With the immigrant Christians it is said there was one Bishop and four priests. They traveled to India in 3 ships from Mesopotamia and landed at Cranganore, the capital of the Chera Empire. Thomas of Knai was a powerful and wealthy merchant. He impressed the Perumal very much with his exceptional qualities. So the Perumal gave him a royal welcome and treated him with great respect. The king assigned to Thomas and his followers extensive lands near his capital city and they settled down there. He also built a Church for them. The Perumal conferred upon the Christians many honours
and privileges. The Christians were made lords of many castes and masters of trade. These privileges were granted to them in a copper plate or ‘Cheppedu’. Because of these exceptional privileges the Christians were respected and feared by all.

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

**Effects of this Immigration**

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

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

   Margamkali
   Parichamuttukali
   Rampan Pattu
   Veeradian Pattu

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

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

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

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

1. Knai Thomas and the First Syrian Immigration
2. Martyrdom of St Thomas
3. Kodungalloor
4. Panthenus
5. Seven Churches Founded by St Thomas