

Higher Secondary Course

S Y R I A C

CLASS - XII



Government of Kerala

DEPARTMENT OF EDUCATION

State Council of Educational Research and Training
(SCERT), Kerala

2015

THE NATIONAL ANTHEM

Jana-gana-mana adhinayaka, jaya he
Bharatha-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya gatha.
Jana-gana-mangala-dayaka jaya he
Bharatha-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he!

PLEDGE

India is my country. All Indians are my brothers and sisters.

I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

I shall give my parents, teachers and all elders respect, and treat everyone with courtesy.

To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

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Foreword

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

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

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

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ICONS USED



Activities



Assignments

UNIT

1

अभ्यास

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

Through the transaction of this unit it is aimed that the students acquire the ability to face the difficult situations and challenges that they may encounter in life. The first unit consists of three lessons. The first lesson is the story of a shepherd and a wolf. It is about a shepherd who practised his profession with courage and firm determination even in a difficult situation. The author says, "everyone is wise in his own workmanship." The second and third lessons have been included to explain the language elements - गणना and अक्षर.

अभ्यास (LEARNING OUTCOMES)

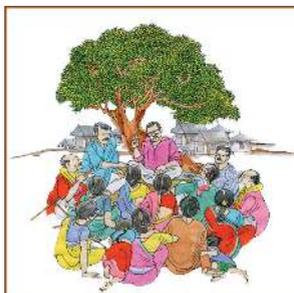
After the completion of unit I, the learner will be able to

- 1.1. read the given text and answer the comprehension questions.
- 1.2. use the vocabulary in appropriate situations.
- 1.3. identify one's own talents and appreciate talents of others.
- 1.4. evaluate the content of the lesson.
- 1.5. categorize singular and plural numbers and masculine and feminine genders of nouns and adjectives from the given passage.
- 1.6. use the nouns and adjectives according to number and gender.
- 1.7. classify the words according to its ending, example:

अक्षर अक्षर अक्षर अक्षर

Syria

١٣٤٥٦٧٨٩



١٣٤٥٦٧٨٩



١٣٤٥٦٧٨٩



١٣٤٥٦٧٨٩



١٣٤٥٦٧٨٩

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

١٣٤٥٦٧٨٩



a@3 O|@ @PTC†\ENBA3 Mc ,g@
 * i ~hc, ^E, @-Ad _f K JOe \e} ,f K JO
 * -i \²\$ L†Og MC†lð _j @õrjã3Q³

Answer the following questions:-

?Aš Ó@ Ag³¹

?A@Q@L°Ks³Ag³²

?Aš ÓK, rhç 3

?Ad_,j NKs, Ag³⁴

?A@Q@L°Ks²fg Ad_,K_,Aš Óg@Ag³⁵

New Words

Aš É shepherd

@ = he saw

A@Q@L°Ks wolf

e xk = he fell, fell down

Aš³ = a flock, sheep

A@S := sheep

‡, @ = burst asunder, be ripped up. Pa ‡, W₅ = tear open, rip up

@@S₅ = life, vitality, living creature, animal

A³ @ \ S_{fem.} (@@K^ @ \ S) = powerful, strong



? ढल३ज ढल३ग३रि [,w@



AC² j ढल३ढल३रि३ढल३



?NL³NL° ढग,रि [,w@



AelWONL° NL³RQD³



@¹W@³dg,

@¹W@³dg,

@¹K@¹S,@³S,

@¹K@¹S,@³S,

@¹A²S,@³x@g,

@¹A²S,@³x@g,

ABG@¹g,

ADG@¹g,

@¹BG@g.

@¹BG@g.

Words ending in @³ form their plural by changing the vowel into @. Nouns ending in @³ form their plural by adding an additional vowel -³ to the letter that just precedes @³. Words ending in @¹L and @¹R are changed into @¹L and those ending in @¹ into @¹ forming the plural number.

ଫାଉଁଡ଼

ଘର ଉପାସ



ଘର ଉପାସ

ଘର ଉପାସ ଘର ଉପାସ ଘର ଉପାସ



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

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

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

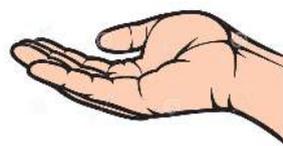
e.g. $\text{A}^3 _2$ book
 $\text{A}^3 \text{Q}^3$ day

Feminine by termination are generally the nouns ending in @³

e.g. @ EW^3 @³dg, good queen

Exception: Feminine with @³ endings:

@ P^3 @

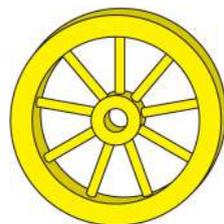


$\text{A}^3 \text{Q}^3$ @



Syriac

~ 01E



@02x



Masculine with @endings:

@3C,



@4P0



@5F





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

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

- _____ ܐܘܪܘܫܝܡܐ ܕܘܪܘܫܝܡܐ 1
- _____ ܐܘܪܘܫܝܡܐ ܕܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ 2
- _____ ܐܘܪܘܫܝܡܐ ܕܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ 3
- _____ ܐܘܪܘܫܝܡܐ ܕܘܪܘܫܝܡܐ ܐܘܪܘܫܝܡܐ 4

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

- ܐܘܪܘܫܝܡܐ _____ ܐܘܪܘܫܝܡܐ 1
- ܐܘܪܘܫܝܡܐ _____ ܐܘܪܘܫܝܡܐ 2
- ܐܘܪܘܫܝܡܐ _____ ܐܘܪܘܫܝܡܐ 3
- ܐܘܪܘܫܝܡܐ _____ ܐܘܪܘܫܝܡܐ 4

1.G. Choose appropriate words and make sentences:

- _____ ܐܘܪܘܫܝܡܐ ܕܘܪܘܫܝܡܐ 1
- _____ ܐܘܪܘܫܝܡܐ ܕܘܪܘܫܝܡܐ 2
- _____ ܐܘܪܘܫܝܡܐ ܕܘܪܘܫܝܡܐ 3
- ܐܘܪܘܫܝܡܐ _____ ܐܘܪܘܫܝܡܐ 4

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

- ܐܘܪܘܫܝܡܐ ܕܘܪܘܫܝܡܐ 1
- ܐܘܪܘܫܝܡܐ ܕܘܪܘܫܝܡܐ 2
- ܐܘܪܘܫܝܡܐ ܕܘܪܘܫܝܡܐ 3
- ܐܘܪܘܫܝܡܐ ܕܘܪܘܫܝܡܐ 4

- तैः (1) असुखं 3
- (2) अस्व 4

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

(1. अस्व, 2. अस्व, 3. असुखं, 4. अस्व)

- _____ असुखं (1) असुखं, अस्व 1
- _____ अस्व (2) अस्व, असुखं 2
- _____ असुखं, अस्व (3) असुखं, अस्व 3
- _____ अस्व (4) अस्व, असुखं 4

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

- _____ असुखं (1) असुखं, अस्व 1
- _____ अस्व (2) अस्व, असुखं 2
- _____ असुखं, अस्व (3) असुखं, अस्व 3
- अस्व _____ (4) अस्व, असुखं 4

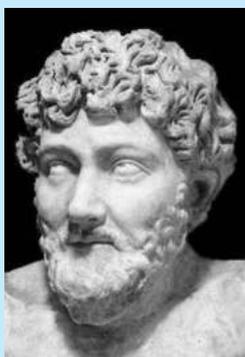
1.N. Write the appropriate words and make meaningful sentences:

- अस्व _____ (1) असुखं, अस्व 1
- अस्व _____ (2) असुखं, अस्व 2
- अस्व _____ (3) असुखं, अस्व 3
- अस्व _____ (4) असुखं, अस्व 4

Self-Evaluation

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

ABOUT THE AUTHOR



Aesop
(Ca. 620 BC - 560 BC)

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

Q.3. Write



Q.4. Write



Q.5. Write



Q.6. Write

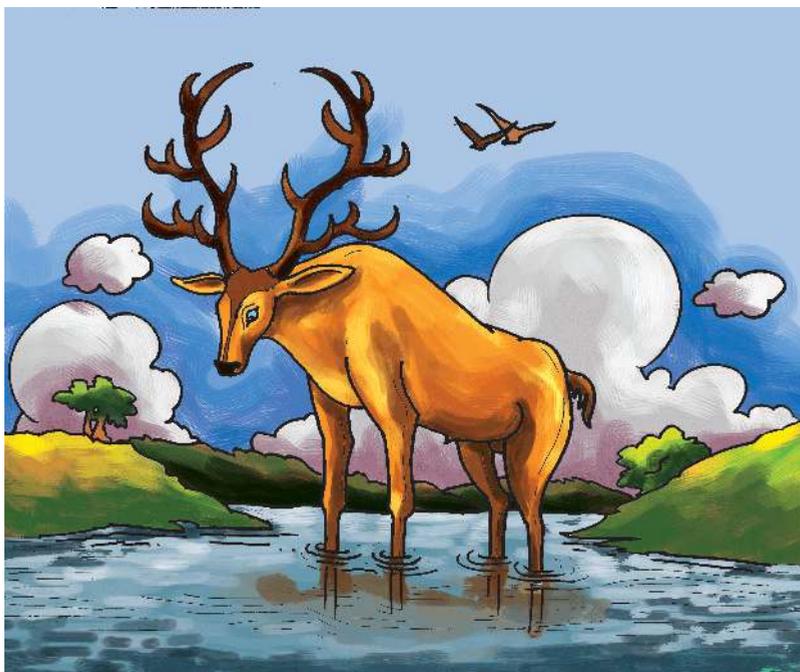
Discuss:

Q.7. Write

Q.8. Write

30

~



- Aḡ, @±k J Aṙt c ^ 7k @L°@z K_ KS, ~ [@
 ZLQÍ J @P X } , es , @Aḡ, HCL ^ \Pd Ú x @ K_N
 - @L°@S] Ho, L^ k³ } J @PAHON_ \s H@ Ho,
 @P ~x CJ An³ N_ ZLQÍ O dC @ZQ d,, ·rgN
 rM KS H@B D e Axḡ rM X_ , @L°A P @L°QÓ
 * ZLQIX } N @ZL G ² J @A B 3 Ad [C L^ k³ } ,

Answer the following questions:-

1. ?A³C ~ [C@S A³ 1
2. ? [C@ \s ##@A³e 2
3. ? [C@S A³e 3
4. ?]d,, ·rg ZLQ³ dCrg, 4
5. ?A³K ~ [C@g@A³ 5

New Words

A³ @ shepherd

[C@ = to be thirsty, to be dry

[C@⁹@ = he was thirsty

^ ?K = he went down, descended, dismounted, alighted

A³S = spring, fount, fountain, source

š³ = past and imperative are always written with prosthetic

aleph Z² ,, @ he drank

š³ p d W³ = a shadow, shade

T³ @ X } = thinness, leanness

s³ | @ = loathe, be weary, be out of heart with B or es₃

\s ##@ be out of heart, grieved

ܐܘܓܘܐ magnificence, beauty, luxury, pomp, pride of person

ܐܘܪܐܝܢܐ = a horn

ܐܘܪܐܝܢܐ = be glad, rejoice with e

ܐܘܪܐܝܢܐ take, seize on, lay hold of (with e)

ܐܘܪܐܝܢܐ be seized, caught

ܐܘܪܐܝܢܐ = come unaware, fall suddenly upon, attack

ܐܘܪܐܝܢܐ = how much, how many

ܐܘܪܐܝܢܐ = as much, as many, as far, as long

ܐܘܪܐܝܢܐ ~w= plain, broad valley, level tract

ܐܘܪܐܝܢܐ = journey, travel, go forward, move along

ܐܘܪܐܝܢܐ = win over, defeat

ܐܘܪܐܝܢܐ = dense forest

ܐܘܪܐܝܢܐ = tread upon

ܐܘܪܐܝܢܐ thrash corn, follow closely, overtake, seize

ܐܘܪܐܝܢܐ = ah, woe, alas

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

ܐܘܪܐܝܢܐ = trust, place confidence in, rely on with B

ܐܘܪܐܝܢܐ = trial, proof

ܐܘܪܐܝܢܐ g = helpful

ܐܘܪܐܝܢܐ = help, be of use or advantage

Pa **ܐܘܪܐܝܢܐ** = be good, useful, help

B A 3Ó

An\ò ±Eh[K,

Read the following passage:

(Lk 22:26) j NE^ P^C, A^3.h..g a[@Z [@Ak@

(Mt12:30) NE^]dD, @]hs, ZLN [@ - ON^3

(Mt15:12) Mc Ng @ZLN @Ñ [@ZLN^P hc ±,

(Mt11:2) L± @ ZLN^P hc ±, rg^2 h ± K @ r s ±

Find out the specialties of the words

j NE^ P^C, :]dD, @ :]hs, : ZLN @Ñ L± @

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

<p>rg² = from</p> <p>eXg· = because of , for the sake of</p> <p>±@ = at, with, near, among, towards</p>	<p>i s, = with</p> <p>^ P^C, or] I \ C, = among, between</p> <p>a[@ (pronounced as ak) = like, as</p> <p>^ P S ± = under</p> <p>e_ = all, every</p>
--	---

<p>es₃ = upon, over, concerning</p> <p>f k₃ = before •</p> <p>^ C₃ = after •</p> <p>^ pC = behind</p> <p>Kz₃ with, to</p>	<p>e D₃ @ = against</p> <p>yd₃ = instead of , for</p> <p>JEdC₃ =alone</p>
---	--

Answer the following Questions:



? AK₃ NE^o A₃@ 1

š₃ p₃ D₃ W₃ — NE^o NE



? AK₃ NE^o A₃@ 2

š₃ p₃ D₃ W₃ — NE^o NE

Syriac



? AKṢ, NE° AṢ@ 3

š ʔel DWØ — NE°NE



? AKṢ, NE° AṢ@ 4

š ʔel DWØ — NE°NE



? AKṢ, NE° AṢ@ 5

š ʔel DWØ — NE°NE



? AKṢ, NE° AṢ@ 6

š ʔel DWØ — NE°NE

F A 3Ó

Ah\ò ±@ [K] J A} @

Read and understand the following idioms:

A@Ñ | \, C, A, s .

@S f K @PG, 3g ,

@PS a [@A 2 S ,

A A @Ñ e s ,

Inseparable Pronouns

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

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

Syriac

I. First group

Singular			Plural		
I. C	Z	with me]hs	j -	with us mš	
II. M	^	with you ahš	j Q ²	with you j Qhs	
F	] ²	with you]`hs	m	with you m`hs
III. M	L-	with him Mhs	j Nt	with them j Nhs	
F	L ^{±3}	with her Mš	rL	with them rMhs	

Prepositions which take the first group:

i s	†	e	ṙ ²	eXg	eD	a[
						Z†
						^†
] †
						L†
						L†
						j †
						j Q†
						m †
						j N†
						rL†

II. Second group

Singular			Plural		
I.	C	Z ₃ for me]xđÓ	ř ₃	for us řmxđÓ	
II.	M	ař ₃ for you ařxđÓ	j Oř ₃	for you j OřxđÓ	
	F	]`ř ₃ for you]`řxđÓ	mř ₃	for you mřxđÓ	
III.	M	ZLN ³ for him ZLNxđÓ	j Nř ₃	for them j NřxđÓ	
	F	Mř ₃ for her MřxđÓ	řřM ₃	for them řřMxđÓ	

Prepositions which take the second group:

Kzõ	f kř	JEdC ₃	yđÓ	e s ₃
				]dř
				ařdř
				]`řdř
				ZLNđ
				Mřs
				mřř
				j Ořdř
				mřřdř
				j Nřdř
				řřMřdř



2.5 Give the grammatical construction of the following prepositions:

ḥxḏ Ṣq \w@ 1

j Ḡhs , Aḏ, Ó 2

ḥj³ Ḡve Xg. 3

A.ḤC ḡ² j {w, — @ 4

ḥḏṣ i S. ḥ@ , ḡ³ 5

aTḠg , f Ḡ 6



2.A. Comment on the following:-

f Ḡc UD, ḡ ḥḠ — Ḡḏḥḡ Ḡḏg,

* Mḥ U, ḡḡ . Ḡḡ g, Aḡ ḠḠḠḠ — @

2.B. Translate into English:

ḥ Aḡ , @ ḥḠ Aḡḥ ḡ Ḡ ḥḠ 1

ZḠḡ J ḠḠ X} , 2

L Ḡ ḡ} j Ḡ ḠḠḠ 3

ZḠḡ ḠḠḠ ḠḠḠ 4

Aḡ ḡ AdḠ 5

Syriac

2.C. Translate into Syriac:

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

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

- (ܢܝ) ܝܕܫ 1
 (j ܢܗܘܟܝܘܢ) 2
 (j ܗܘܝܘܬܝܘܢ) 3
 (ܙܗܘܝܘܬܝܘܢ) 4
 (ܢܗܠ) ܝܚܘܕܝܘܢ 5
 (ܙܗܘܝܘܬܝܘܢ) 6

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

- a[@
 ܙܗܘܝܘܬܝܘܢ
 j ܗܘܝܘܬܝܘܢ
 ܡܗܘܝܘܬܝܘܢ
 ܠܗܘܝܘܬܝܘܢ
 ܡܗܘܝܘܬܝܘܢ

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

es, 1

Ḳzō 2

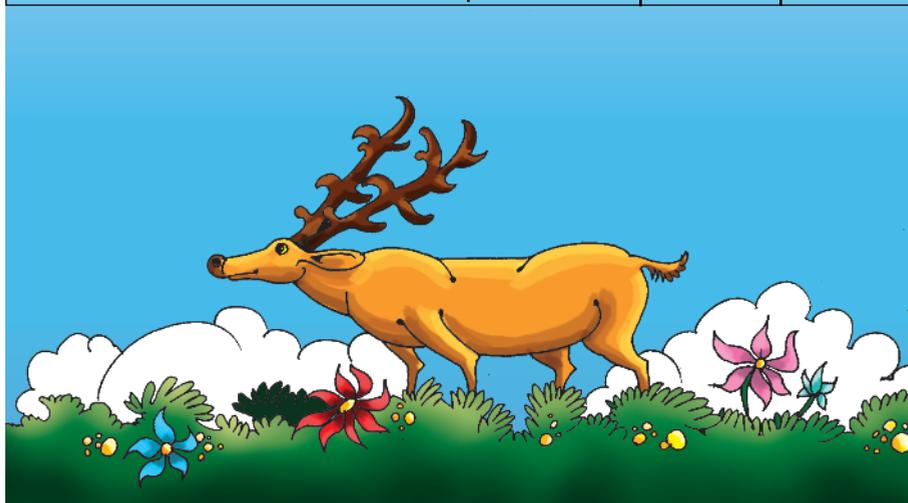
i s, 3

a[@ 4

† 5

Self-Evaluation

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



UNIT

3

THE GIFT

"A winner is someone who recognizes his God-given talents, works his tail off to develop them into skills, and uses these skills to accomplish his goals."

- Larry Bird

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

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

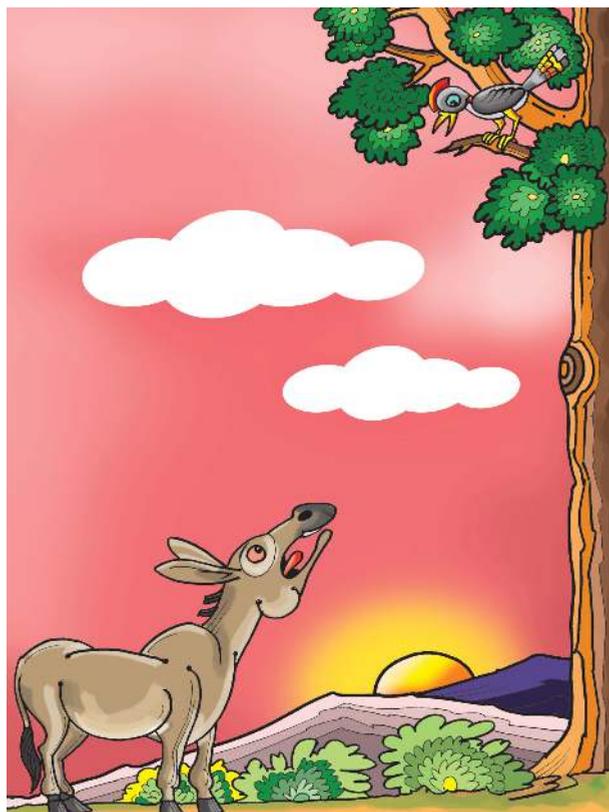
LEARNING OUTCOMES

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

- 3.1. comment on the saying "one shall not imitate anything outside his nature."
- 3.2 understand that the inborn qualities of creatures cannot be changed.
- 3.3. translate new words and phrases in to English.
- 3.4. make sentences using personal pronouns such as
 I, you, he, she, it, we, they, he/she/it/they + am/are/is/are + enclitic form
 I am, you are, he is, she is, it is, we are, they are
- 3. 5. list the singular and plural personal pronouns with the enclitic form
- 3. 6. identify the use of the verb "to be" and the personal pronouns

@A 30

@SN n G\WV



i pCN, gPK_@n G\WV ~ juh, @S
 ^ d_@AgJ @L° b A.gN_ EWL, gPe } 3Mc

]d[3 Z tG Ag @ó×M ,g@ ?ad3, \x,, ,mL3
~ ÓMCAg KDA C³K_ ,rú@óS ~ @N~ ÓDMF [@
~ ÓD D; C i } NMg Qv, t w An³pCNAeS,
* ^ 3g Mx` ç JAg K3

Syrise



f Ka C Ag JOK A. K³ Dç —N— Ó@ó³ rú@óS 3Qg³
* M\³ rg², Dç JØ

Answer the following questions:

उसने कहा, अश्व १

रात में चिल्लाया उसने कहा, अश्व २

उसने रात में चिल्लाया अश्व ३

उसने रात में चिल्लाया अश्व के कंधे अश्व ४

उसने अश्व खाया ५

New Words

उस = ass

रात में चिल्लाया = nightingale

उसने कहा = he heard

उसने कहा = voice, sound

उसने कहा = a small bird, sparrow

उसने कहा = it pleased him

उसने कहा = song

उसने कहा, अश्व (उसने कहा) = he asked

अश्व = what

उसने कहा = he ate

addō, \x,, , mLʒ = that your voice be so good

@t_ʒ_ʔ = food

†p@ = present tense of the verb 'to be' declined in the second group

~ ʔ@ = dew

@ = air

ʔʒ Pa] ʔ J@ Ethpa] ʔ J@ = imitated

AʔS_ = sweet

AʔpC_ = pleasant

, t w = he opened

ʔʔv = mouth

ʔʔ = till

m_ = he was hungry

†ʔʔ = he died

^ \ ʔ M x ` ç J@ʔʔ = till he died of his hunger

b is used here as preposition denoting instrument

, Dç = out

Aʔ_ = nature

Aʔ_ m_², Dç J@ʔʔ = that which is not natural (beyond nature)



- 3.1 Collect a hymn and recite it in the classroom.
- 3.2 Change the story into dialogue form.
- 3.3 Find out the masculine and feminine gender used in the story and fill in the box below:

Masculine	Feminine
ܐܕܘܒ	ܫܘܒܐ
ܐܢܝܢܐ	
ܡܡܝܢ	
	ܡܡܝܢܐ

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

1	ܘܨܘܒܐ
2	ܘܗܘܐ
3	
4	
5	

- 3.5 Prepare a chart of the names of the animals both -domestic ܐܘܪܘܩܐ, ܐܘܪܘܩܐ and wild ܐܘܪܘܩܐ, ܐܘܪܘܩܐ, in Syriac on the basis of lesson 1, 2 and 3.
- 3.6 Write a story on the basis of the following theme.

ܡܡܝܢܐ ܡܡܝܢܐ, ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ ܡܡܝܢܐ

B A 3 0

^ \c N ^ P @

Read the following sentences:

ADW ZLN P @ @ DG AK 3 1

@ 2 \ & ,, , M E [@ Z S 3 2

@ M g Z [@ AK @ 3

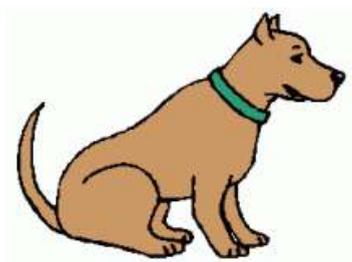
An \ P S , j O E [^ [@ N H @ 4

@ 3 DC ZLN P c , j C @ 5

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



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



?Akē³zLn#p@ Qg

~Adi __, zLn#p@Akē³



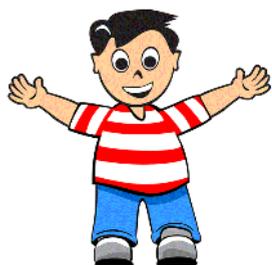
?@ōMē^ [@ Qg

_____ @ō



?nc L³r[M]^ [@ Qg

_____ nc L³



??L³ZLN#?@ Q

_____ N³



?Z³M^ [@ Q

_____ Z³



? Q³j NM^ [@ Q

_____ j Q³



?mL³rM^ [@ Q

_____ mL³

Syria



3. A. Give your opinion on the following:

1. $\frac{1}{3} \times \frac{2}{5} = \frac{2}{15}$, $\frac{2}{5} \times \frac{1}{3} = \frac{2}{15}$ A. $\frac{1}{3} \times \frac{2}{5} = \frac{2}{15}$ — N — O

3. B. Translate the following sentences into English:

1. $\frac{1}{2} \times \frac{3}{4} = \frac{3}{8}$ 1

2. $\frac{2}{3} \times \frac{4}{5} = \frac{8}{15}$ 2

3. $\frac{3}{4} \times \frac{5}{6} = \frac{15}{24}$ 3

4. $\frac{4}{5} \times \frac{6}{7} = \frac{24}{35}$ 4

5. $\frac{5}{6} \times \frac{7}{8} = \frac{35}{48}$ 5

6. $\frac{6}{7} \times \frac{8}{9} = \frac{48}{63}$ 6

7. $\frac{7}{8} \times \frac{9}{10} = \frac{63}{80}$ 7

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

(M¹ [@ j N¹ [@ r [M¹ [@ Z N¹ # @ r¹ [@ a¹ [@

Syria

- Adg, _____ nS 1
- AdWØ _____ N 2
- @A\²S, _____ Z 3
- @.C @WØ _____ nL. 4
- AW³ AnS Ó _____ j L. 5

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

([^ [@ZLN [@Z [@ M ^ [@ a [[@

- @GO _____ A@ 1
- AW³ AdWØ _____ ^ @ 2
- @WØ _____ Z 3
- AW³ AnS Ó _____ N 4
- @\x,, @ @ _____ Z @ 5

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

([M ^ \c, ZLN c, M ^ \c, m [^ \c, m \c)

ܩܘܣܐ _____ ܦܢ ܗܘܐ 1

ܐܘܪܘܫܐ _____ ܦܢ 2

ܩܘܣܐ _____ ܦܢ ܗܘܐ 3

ܐܘܪܘܫܐ _____ ܦܢ 4

ܩܘܣܐ _____ ܦܢ ܗܘܐ 5

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

(ܐܘܪܘܫܐ, ܦܢ ܗܘܐ, ܐܘܪܘܫܐ, ܦܢ ܗܘܐ, ܐܘܪܘܫܐ)

ܐܘܪܘܫܐ _____ ܦܢ ܗܘܐ 1

ܐܘܪܘܫܐ _____ ܦܢ ܗܘܐ 2

ܐܘܪܘܫܐ _____ ܦܢ ܗܘܐ 3

ܐܘܪܘܫܐ _____ ܦܢ ܗܘܐ 4

ܐܘܪܘܫܐ _____ ܦܢ ܗܘܐ 5

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

(ܦܢ ܗܘܐ, ܐܘܪܘܫܐ, ܐܘܪܘܫܐ, ܐܘܪܘܫܐ, ܐܘܪܘܫܐ)

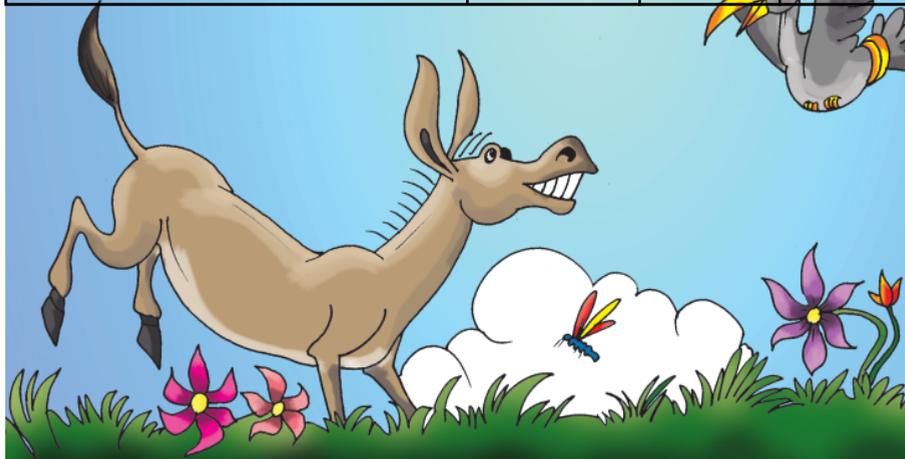
- Ađg, Ak 1
- @S³Z k 2
- AđWDL 3
- APCj OL. 4
- @Mj @nkL. 5

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

- ^ koo^ k
- Z koo, C, Z k
- Ak k 1
- rĥ @Mj @rĥ k 2
- ^ koo³^ k 3
- mS @PC mS 4
- j OL Ađg, j OL. 5

Self-Evaluation

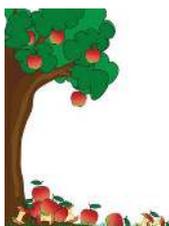
	completely	partially	cannot
▲ The student is able to find out the fact that the inborn qualities of the creatures cannot be changed.			
▲ The student is able to translate new words and phrases of Syriac to English			
▲ The student can make sentences using personal pronouns in different forms			
▲ The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



ܡܠܟܐ ܕܡܝܢ ܢܘܨܐ



ܡܝܢ ܕܝܗܘܐ



ܐܘܪܘܫܠܝܡ ܕܡܝܢ ܢܘܨܐ



ܡܝܢ ܕܝܗܘܐ



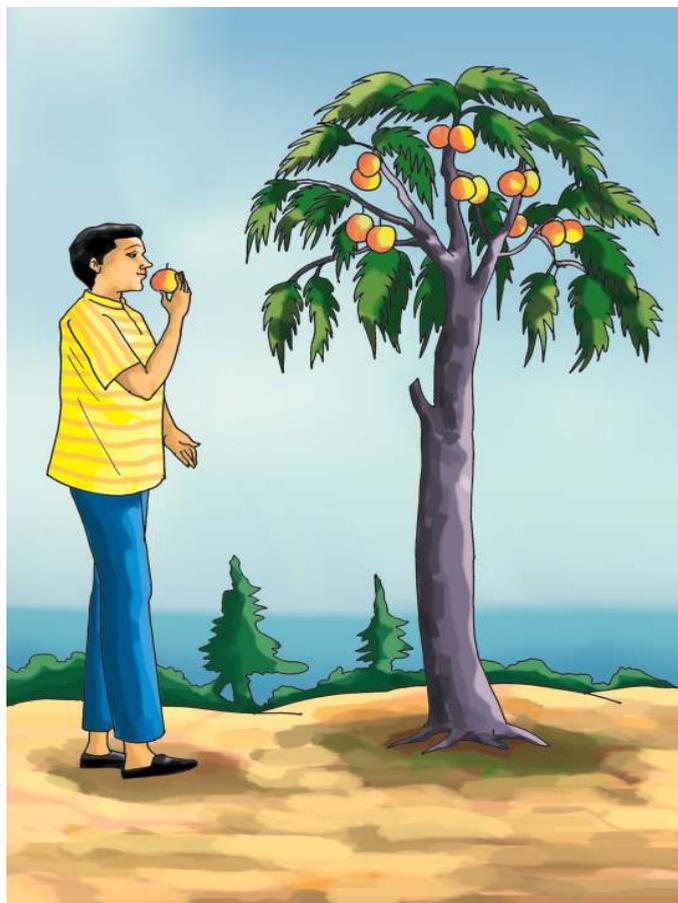
ܡܝܢ ܕܝܗܘܐ

ܡܠܟܐ ܕܡܝܢ ܢܘܨܐ ܕܡܝܢ ܢܘܨܐ ܕܡܝܢ ܢܘܨܐ

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

आ ३०

आवा ३०



A. ३० आवा ३० - ३० आ. ३० आवा ३० आवा ३० आवा ३०
Tr ३० ३०. ३० ३० ३०, ३० ३० ३० ३० ३० ३० ३० ३० ३०
न ३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३०
३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३० ३०

Syrice



ଅର୍ଥାତ୍ ଏହା ଏକ ପ୍ରକାରର ଫଳାଣୁ ଯାହା ଖୁବ୍ ସୁସ୍ୱାଦୁ ଏବଂ ଖୁବ୍ ସୁସ୍ୱାସ୍ତକାରୀ ।

ଏହା ଖୁବ୍ ସୁସ୍ୱାଦୁ ଏବଂ ଖୁବ୍ ସୁସ୍ୱାସ୍ତକାରୀ ।

Answer the following questions:-

?ADW³@Aw KDs³Ađ [@A³@ 1

?A.\C @Aw KDs³Ađ [@A³@ 2

?mX ~c G—A³@A³ rg² 3

?mX }³—A³@A³o, rg² 4

?@DW³ xg, ADW³@DG A³@rg² 5

?@³đ·rdđhg A³@rg² 6

New Words

Ađ @ shepherd

A³o, = bush

A³A³ = figs

A³@ = thorn

@A³ = fruit

Y ~C = collect, gather, pick up

yX³ = pluck, gather,

A³s = berries, grapes

@đ³đ = treasures

A³ = heart

@đ³ = fullness

@³đ = lips



- 4.1 Find out the difference between the good tree and the bad tree and write them down.
- 4.2 With the help of a dictionary find out the verbs used in the story and also their past forms.
- 4.3 Complete the other forms of the verb:-

@Ac yXj= He plucked fruits



B A 30

~ gJ A 30

egf@

egf@-to@ eP@



A 30c Ax dg, j C c@



@PZ ffx dg, f, eR



AC° a_c, rlf, e r h S



رہنما، @و@ [3mC



A}]hS Ó]è BM,



Syria

- 4.4 Write a diary entry about your life in school yesterday on the basis of above passage.
- 4.5 Read the following sentences and fill in the blanks with suitable words:-

@M & @S

@M & †S

.....

.....

.....

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

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

1. The children are playing happily.



2. A boat is sailing on the sea.



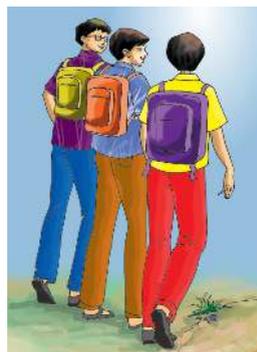
3. A cow is eating grass.



4. A boy is sitting on a chair.



—Óo@ AnQ[³C F@



Aß~ÇyoQ³B^ _



—Óo@ @xðg, ††@



@g@,i [g,^ Ç, _.



4.8. Read the following sentences carefully and see how the verbs appear in them.

The Lord made the heaven and the earth
 אֱלֹהִים בָּרָא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

אֱלֹהִים יָצַק אֶת הַמַּיִם אֶת הָאָרֶץ

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

Person Gender Number Meaning

אֶת

אֶת

יָצַק

אֶת

אֶת

אֶת

4.10. Translate into Syriac (past tense)

He read a book	ܐܘܪܘܫܐܝܢܐ ܕܘܚܘܢܐ
She read a book	.....
You read a book (m)	.....
You read a book (f)	.....
I read a book	.....
They read a book (m)	.....
They read a book (f)	.....
You read a book (m)	.....
You read a book (f)	.....
We read a book	.....

F A 3 0

ܡܠܟܘܬܐ

Read the following passage:

ܐܘܪܘܫܐܝܢܐ ܕܘܚܘܢܐ ܕܘܚܘܢܐ
 ܕܘܚܘܢܐ ܕܘܚܘܢܐ ܕܘܚܘܢܐ
 ܕܘܚܘܢܐ ܕܘܚܘܢܐ ܕܘܚܘܢܐ
 ܕܘܚܘܢܐ ܕܘܚܘܢܐ ܕܘܚܘܢܐ

अस्य पठनं

अस्य पाठ्यक्रमः

अस्य पाठ्यक्रमः

अस्य पाठ्यक्रमः

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

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



अस्य पठनं





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



4. A. Comment on the following:

:@DW³ xg₁ Md C@DW³@h³θ rg²ADW³@DG⁰

4. B. Translate the following:

A.\C @Av 1

AOB rg² 2

A³o₁ rg² 3

@DW³@h³θ 4

अ. Z फ N³ 5

क. ०. rd Ohg 6

4. C. Write म L³ @ 3 A L³ in front of each word to make sentence:

A x d g, _____ 1

A G H [³ _____ 2

@ D S, _____ 3

@ ७ @ _____ 4

@ S @ _____ 5

4. D. Place म L³ j क L³ Z L³ N³ in front of each word to get the correct meaning:

A³ S, 1.

@ d, 2.

@ D @ 3.

@ M @ 4.

@ S³ 5.

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

i ०³ @ ३

4. F. Complete the following table:

.....	i } ³
म } ³	.....
.....
.....	Z H } ³
म } ³	.....

Self-Evaluation

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



U N I T

5

ਅੰਤਰਿਕ

"A man travels the world over in search of what he needs,
and returns home to find it."

- George Moore

.....

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

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

ਅੰਤਰਿਕ (LEARNING OUTCOMES)

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

5. 1. write the words denoting family relations.
5. 2. make notes on the theme of the lesson.
5. 3. respect elders and honourable persons.
5. 4. honour the sanctity of motherhood.
5. 5. identify and write the different states of nouns and adjectives such as Emphatic, Construct and Absolute.
5. 6. make sentences of possession using construct state.
5. 7. rewrite the sentences beginning with construct state.
5. 8. apply the correct use of construct state in sentences.

ମଠିଲି ଟିଏଲିଏନି

Syria



ଠିଏଲିଏନି / ଠିଏଲିଏନି



ଠିଏଲିଏନି



ଠିଏଲିଏନି



ଠିଏଲିଏନି / ଠିଏଲିଏନି

See the pictures given and discuss the following question:

ଠିଏଲିଏନି ଠିଏଲିଏନି

आ ३०

आ ३०

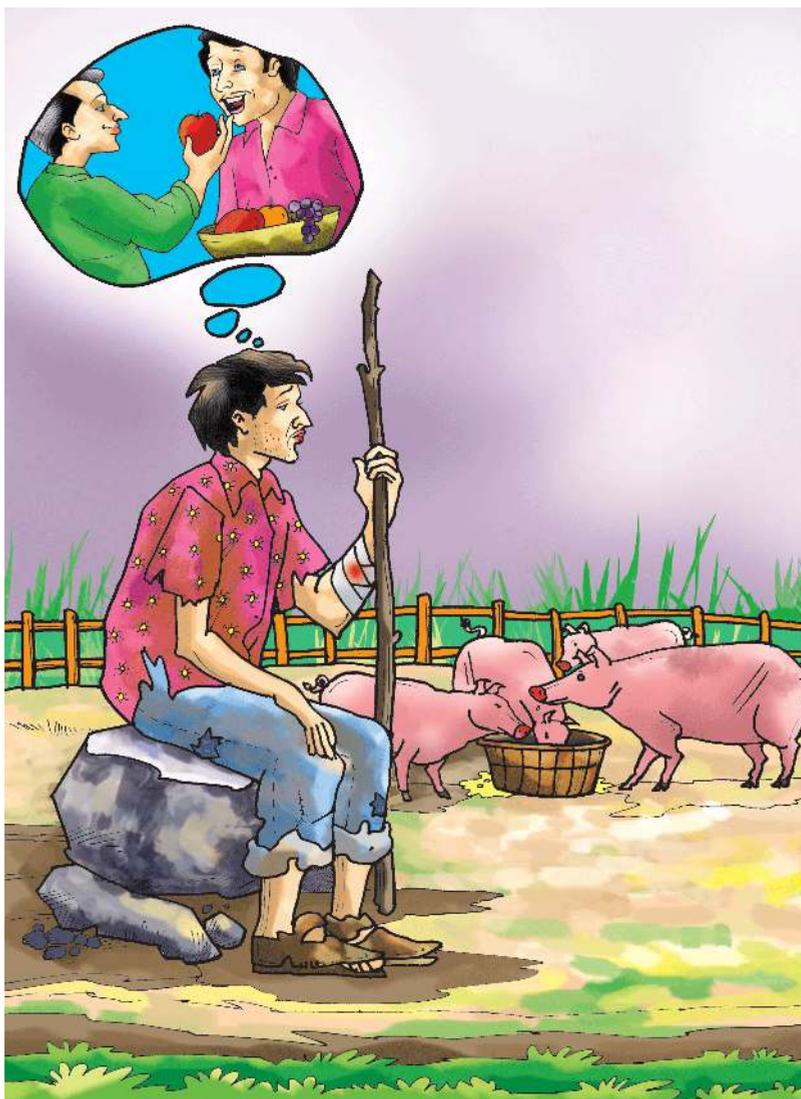


Mc ,g @ r h † A P C Mc @ L ° [@ K S , @ D H Ø

- ^ ^ { C , r g ^ 2] é A X g 3 [@ H d w ^] é B L ,] C @ @ C PL, C

† | _ e \ é } , @ g Q ^ 3 ^ C r g N ^ M \ } . j M c | d w }

A-PS è@P-, b FN@ZMXgJØ Kg·e_ @S PL, CN³
 f Kg·e_ , hGOK_N- ^ fAS, W, AS³K_, M\B}. KØ,rgfN
 - Mb , pS³Z,, N- N³@PAC AC³èAx_, @L @Mc @L^ fAJ



- N³ @PQ @P [Kg] PC mg²KTç Mç y~k b P
 @L⁰F , @ êgN⁻ @ [S A³hc @P, ~c, L K, , NEN
 @ [S N⁰nd _ @j @L³ AN³ S, mg² Mb, __, ~ ðhc
 -, g @M .x k, ± @ @PK₃ N⁻ Mç @L⁰ BM³ + k @ - ð
 @A³ Tc, j N⁰ Mç , [² E₃] @ @ ç C ^ P @ @ G @ A, L³ A³
] @ @ @ b P @ G @ A @ K @ @ | x ` ç A³ L³ A @
 @a \ g₃ N A h₃ . C₃ ^ ç X S @ P @ @ Mç , g @
] | [K @ - @ ± @ , @ @ @ @ , ³e \ ` g . - ð
 * - Z L @ @ @ @ @ @ } N⁻ a [\ G @ mg² K S₃ a [@

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

Answer the following questions:

?KS₃ @ ð H @ Mç @L⁰ P @ A P C A³ 1

? Z L C _ , @ C PL, C , g @ A g³ 2

? b R @ C PL, C A P @ 3

? A V @ @ C K D s A g³ A x _ J A C O 4

? @ C PL, D c š P [K g] I C K O A P @ 5

? L † C b R @ K _ , @ C PL, C , g @ A g³ 6

? A h e C . C b R @ A P @ 7

New Words

A š Ē shepherd

A x g = come, arrive at, reach

A P P } = possessions, landed property

^ C r g² = after, following

† | _ = gather together, collect

PA † | _ = assemble, collect money, bring or gather together

K O = scatter, put in disorder, sprinkle, shed, spread

PA K O = scatter abroad, disperse, distribute, dissipate

B A 3Ó

~ DJ Ag KG

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

For eg.:-

AnTc ,J šPC_s - i Tc , ^ \ C

A 3Q J šPC_s - A 3Q ^ \ C

AnP} J TMC_s - AnP} ‡, C_s

Ag J J ~ ÉS_s - Ag K~S_s

A 3Q J ASN_s - A 3Q SN_s

Through this the teacher leads them to the ‘gedhamated’ forms of the words.

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

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

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

נְתַנְּנָה בְּאֵר - נְתַנְּנָה אֶצְלָה

* The absolute state is used after numerals and in salutations and wishes as in

הַיְיָ דָּגוּל וְהַיְיָ אֱלֹהֵינוּ

יְיָ [גוּל] עֵי דָּוָה - Hail Mary

מִן־עוֹלָמֵי דָּוָה - To whom praises and benedictions



5.4 Find out the meanings of the *gedhamated* forms of the common names and proper names in the Bible.
(e.g.:- Barabbas, Barnaba, Bethsayda etc.)

Formation of States of Nouns

Endings	Singular			Plural		
	Emphatic	Construct	Absolute	Emphatic	Construct	Absolute
m.	@	‡²	@	@ A³	Z	ṛṛṛ
f.	Ⓞ			Ⓞ³	‡²³	j - ³
m.	@ṛ	, \ṛ	@ṛ	@ṛ	Zṛ	ṛṛṛ
f.	Ⓞṛ	‡²ṛ, @ṛ	Ⓞṛ	Ⓞṛ	‡²ṛ	j, ṛ

Note the noun which has no penultimate vowel:

Aḏg	adg	King	Aḏg	Z	ṛṛ	
@ḏg	^ḏg	Aḏg	Queen	@ḏg	‡²³	j - ³

Note these special nouns

‡ṛZ (cons.) ṛZ (abs.) prayer @ṛZ

ṛs eye Aṛs, e\S power ~ ṛS

(abs.)]Cṛ (cons.) ^ṛC house @ṛC

f N height AṛNÓ f Q day AṛQ³



5. A. Elucidate the following:

:@ †@, ÓA@, ³e \ `g —Ñ@a\gk NjAñ,C, ^ XŠ@] @

5. B. Translate into English:

ñ † A³C M@ @L° †@ 1

@Hdw]è BŁ, 2

]@ †@ b @] @ 3

a\gk NjAñ,C, ^ XŠ]@ 4

Z@]@ †@ b @}³ 5

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

(, C) @ @ @

(, C) A. @ @

(e}³) @Pj ~ j

(i \ b) @] An b

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

e.g.:- š³C,r † - š³C,J Aš³†,

A, Cj JAš³²

A. @ @

A, š³ J š³C,

@³CC J A^h³⁰
 A^hg, J A^h ` S.
 @^h[K^g J A^hC

5. E. Match the following:

A	B
A. K ³ C ₃	A. Q J A ³ a ₂
@^h@^hC₃	A. K^h@^h@^h
A. Q B ² a ₂	A. 3^h J š ^h C ₃
A ³ CC i \ 0	@^h@^h@^h
A. 3^h ^ \ C	A ³ CC J A ^h ³ ⁰

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

r^h² DG r^h † - @DG~~Q~~†
 A^hTc, A. h S,
 A~~K~~ r^h †
 AC³ @~~e~~ †
 A~~C~~†††,

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

Self-Evaluation

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



UNIT

6

ܐܫܝܩܘܢܐ

“Talent means nothing, while experience, acquired in humility and with hard work, means everything.” -

Patrick Süskind

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

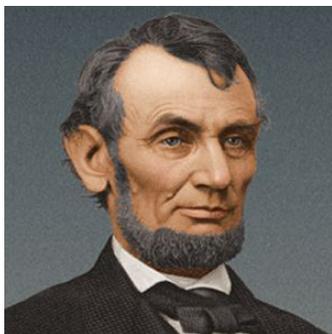
ܐܫܝܩܘܢܐܐܫܝܩܘܢܐ (LEARNING OUTCOMES)

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

- 6.1 identify his inborn talents and the need to groom them.
- 6.2. appreciate the dignity of labour.
- 6.3. apply the use of]ܐܘܩܘܢܐ and]ܐܘܩܘܢܐ, as verbs “to have” in appropriate situations.
- 6.4 identify different forms of]ܐܘܩܘܢܐ and]ܐܘܩܘܢܐ, in relation with number, gender and person.
- 6.5 construct sentences as per the syntactical order of Syriac language.

Byrtae

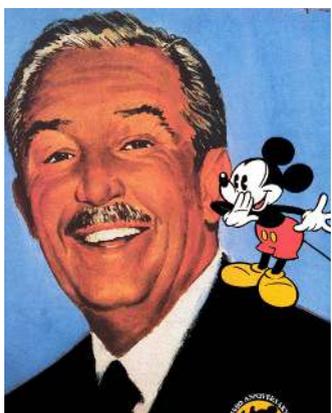
mc L³ TM NS



m\|e f L, Ó@



i dÓb NK@



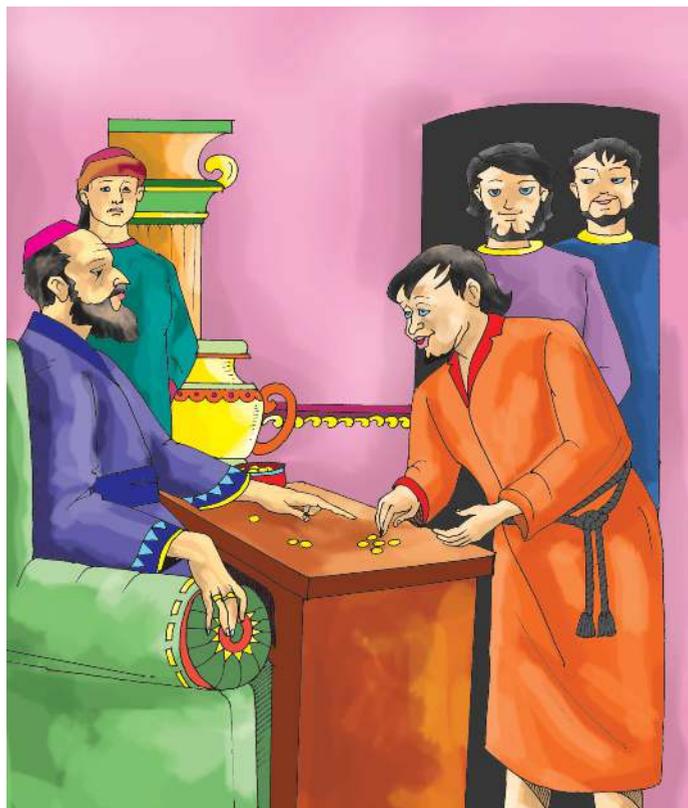
] Pp[? ^ eN

?mc L³ @h°.g @DGØ s, AKG³ TM CCz ZLN [@Ag³

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

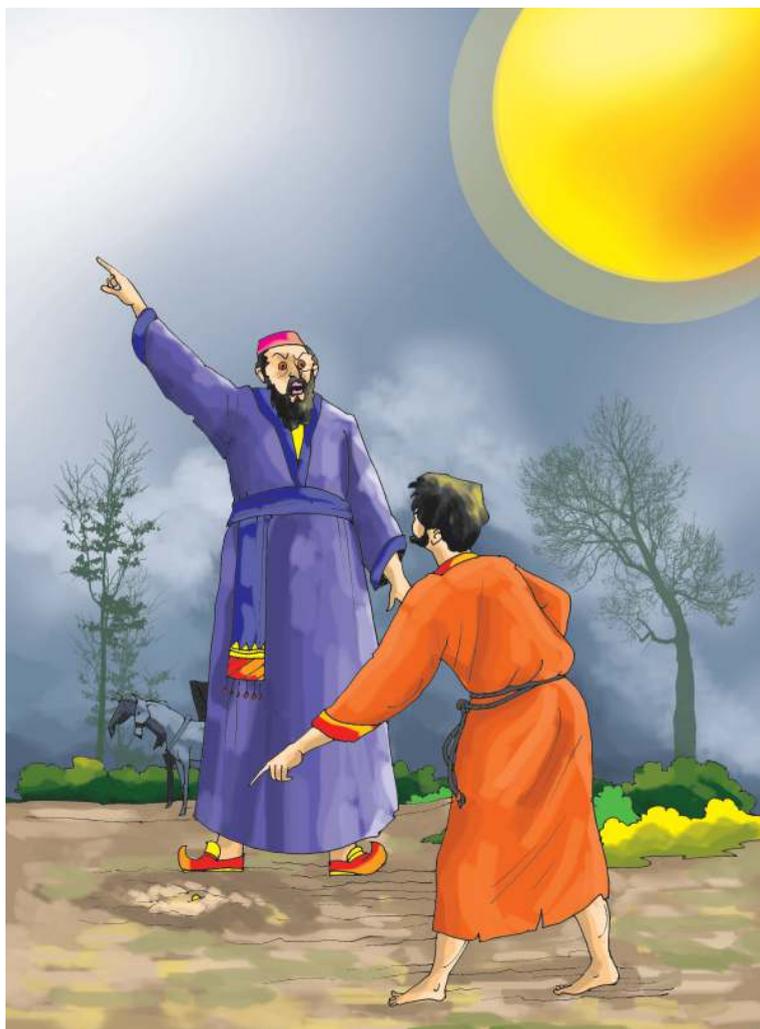
30

—



KTç N,rf` ±,†hS, @c ,BM,NZLNÖi ç @óKS, @óGØ
@ó—,b FÖM \S,a[@k @k @S A³ S@ N,rf##,
j ÖL³ @Ös ,j N, g³ @@@Ho, ACPÖjÖ^ Ç³ A³S è

es, ^ H N ° m [M g e \ ð } , es, ^ A h [M g N A D W ° @ D S , Q @
Z, g ° B g @ N ° @ Ó , @ S E p k J O L ° v @ h U B , } ^ a h v ? @ H o ,
L ^ v , W O é E Ñ ^ ð S J A ^ A : . } , ^ H @ @ D G D a c Ó { N ° r K Ø
M t , g @ N L , g ° A s ^ a d { a c Ó { @ @ ° A s ° A C ^ , Ó ,
es,] x p _ . A g . † J a c Ó D L ° — N ° A P D S N A . E C @ D S ,
L ^ \ C . i s ,] d [ð ^ { N ° u C † N A @ H N ° @ N ° @ Ó K w °



i \} @ = entrust

A³.} = hard

e S J = fear

] ? . W @ = hide

A p _ . = money

A P D S = lazy

A g ³ = put

@ @ w ³ = money lender

u C † = repay

š R C . = interest

y o N @ = increase

B A ³ O

^ k @ A @



A D W ³ A D ³ a] e ^ P @ B A @

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

AD³ a \e ^ f@? ac Ó f@Ag³

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



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

AD³ a ac Ó vc , ^ k@

AD³ a]e ^ vc , Ak@

F A 3Ó
 @Qj Qj

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

ADW^B AC@

ADW^B@DGØ

@EW^BAj@

@P^BPR ,A.R.



Learn the following adjectives

ADW^B good

An^{B2} S, wise

A.^BC bad, evil

@Qj smart, clever

Ah^BS, è merciful

AC^Bè big, great

@G^BP small, younger

@Q^B „ , beautiful

अ॒ध॒ः heavenly

अ॒ध॒ः industrious, prosperous

अ॒ध॒ः famous

अ॒ध॒ः holy

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

(अ॒ध॒ः / अ॒ध॒ः) अ॒ध॒ः 1

(अ॒ध॒ः / अ॒ध॒ः) अ॒ध॒ः 2

(अ॒ध॒ः / अ॒ध॒ः) अ॒ध॒ः 3

(अ॒ध॒ः / अ॒ध॒ः) अ॒ध॒ः 4



6. A. Analyse the following:

अ॒ध॒ः [अ॒ध॒ः] अ॒ध॒ः [अ॒ध॒ः] अ॒ध॒ः [अ॒ध॒ः] अ॒ध॒ः [अ॒ध॒ः]

अ॒ध॒ः [अ॒ध॒ः] अ॒ध॒ः [अ॒ध॒ः] अ॒ध॒ः [अ॒ध॒ः] अ॒ध॒ः [अ॒ध॒ः]

6. B. Translate the following:

अ॒ध॒ः [अ॒ध॒ः] अ॒ध॒ः [अ॒ध॒ः] 1

अ॒ध॒ः [अ॒ध॒ः] अ॒ध॒ः [अ॒ध॒ः] 2

अ॒ध॒ः [अ॒ध॒ः] अ॒ध॒ः [अ॒ध॒ः] 3

अ॒ध॒ः [अ॒ध॒ः] अ॒ध॒ः [अ॒ध॒ः] 4

(रिम्बे j म्बे) अक्षर _____ ^ फल @ म्बे. 3

(म्बे ओम्बे) अक्षर _____ ^ फल @ जे. 4

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

अक्षर _____ ^ फल @ अक्षर

अक्षर _____ ले ^ फल @ अक्षर

अक्षर _____ ^ फल @ अक्षर 1

अक्षर _____ ^ फल @ अक्षर 2

अक्षर _____ ^ फल @ जे 3

अक्षर _____ ^ फल @ जे. 4

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

_____ ^ फल @ अक्षर

अक्षर _____ ^ फल @ अक्षर

_____ ^ फल @ अक्षर 1

_____ ^ फल @ अक्षर 2

_____ ^ फल @ जे 3

_____ ^ फल @ अक्षर 4

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

(j म्बे म्बे) अक्षर _____ ^ फल @ अक्षर 1

(j ` c ac) अक्षर _____ ^ फल @ अक्षर 2

(j Gc j NMc) APC _____ ^ \tc j QL . 3

(Mc Mc) O@P DMO _____ ^ \tc , ZE 4

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

(ra ,]e) ACP a _____ ^ \tc , A@ 1

(]`c ac) O A@ Q _____ ^ \tc , Z H@ 2

(rjMc j NMc) AP} , _____ ^ \tc , rKL . 3

(Mc OMc) ADL _____ ^ \tc , ZE 4

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

ACP a _____ ^ \tc , A@

ACP a]e ^ \tc , A@

O@S _____ ^ \tc , H@ 1

O@S PAS@ _____ ^ \tc , NL 2

APs . _____ ^ \tc , ZE 3

ADW A1S O _____ ^ \tc j QL . 4

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

_____ _____ ^ \tc , A@

ADW Q1e ^ \tc , A@

_____ _____ ^ \tc , H@ 1

_____ _____ ^tc, N 2
 _____ _____ ^tc, Z 3
 _____ _____ ^tc, j NH 4

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

(Adg) N Adg, N 1

(An S) A Ad W A 2

(@, x,,) Z H @ W Z H 3

(@?..) j H @ G H 4

(A.) ^ H @ G H 5

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

(@ dg) Z @ W Z 1

(Ad W) A Ad W A 2

(Adg) A. j H j H 3

(An S) Ad W r H r H 4

(@ G) N A B N 5

Self-Evaluation

	completely	partially	cannot
▲ The student is able to find out his inborn talents and those of others:			
▲ The student is able to appreciate the dignity of all kinds of labour:			
▲ The student is able to make sentences using]ē ^ ʔ@ and]ē ^ ʔc ,			
▲ The student is able to write sentences in syntactical order			



UNIT

7

DEVELOPMENT OF SYRIAC TRADITION IN INDIA

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

This unit deals with the growth of Syriac tradition in India during the period from 5th to 16th century AD, with special reference to Kerala. The relation between the Persians and the Syrians of Malabar enriched Syriac Language, literature and culture in Kerala. The Second Syrian Immigration of 9th century AD also helped the spread of Syriac Language and culture in Kerala. The arrival of the Portuguese in the 16th century AD and the later events hindered the growth of Syriac Tradition. This unit also deals with the Synod of Diamper which adversely affected the future history of St Thomas Christians of India.

LEARNING OUTCOMES

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

7. 1. List the factors which led to the relation between the Persian church and the Syrians of Malabar.
7. 2. Make notes on Second Syrian immigration and its impact on Kerala culture.
7. 3. List the documentary evidences such as Persian crosses and the testimony of Cosmas Indicopleustes for the relation between the Persian church and the Syrians of Malabar.
7. 4. Discuss and write the Portuguese influence on Syriac language and literature.
7. 5. Differentiate the attitudes of Portuguese and the Syrians of Malabar.
7. 6. Evaluate the impact of Diamper Synod on Syriac language and literature.

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

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

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



7.1. Persian and Indian relation

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

7.1.1. Factors

Thomistic affinity

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

Linguistic affinity

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

Commercial and cultural affinity

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

Liturgical affinity

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

Ecclesiastical affinity

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

7.1.2. Evidences

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

Testimony of Cosmas Indicopleustes

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

Persian Cross

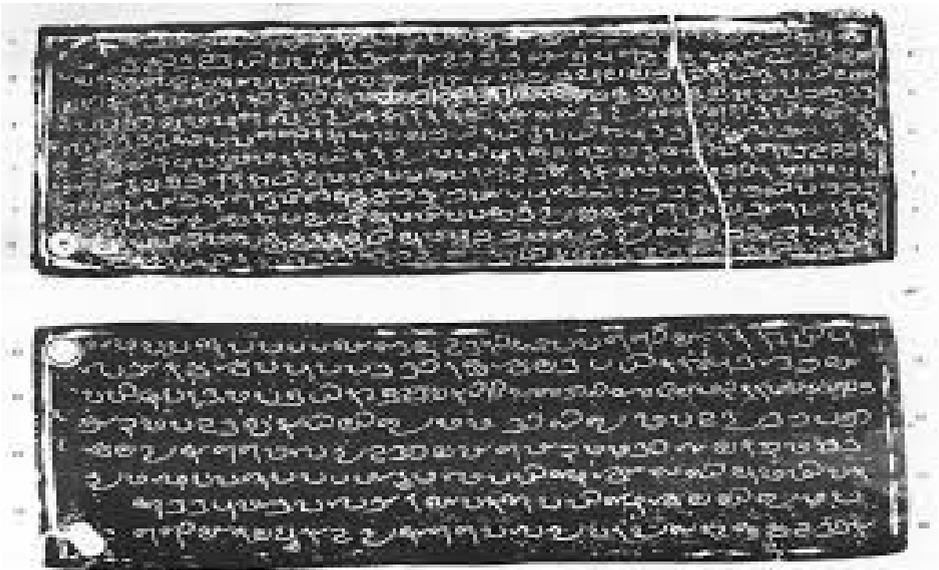
The Persian Cross used by the East Syrians and the Syrians of Malabar is another important evidence for the relation that existed between the Persian church and the Malabar Church. We can find this cross in Kerala in the Knanaya Valiapally Kottayam and in two other churches Kaduthuruthy and Muttuchira.



Persian Cross at the Knanaya Valia Palli Kottayam.

7.2. Second Syrian Immigration

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



Tharisa Palli Cheppeds

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

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

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

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

7.3. Portuguese and Indian Relation

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

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



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

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

Political reason

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

Religious reason

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

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

7.4.Synod of Diamper

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



The Church at Diamper (Udayamperoor)

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



Synodal Hall at Diamper (Udayamperoor)

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



7. A. Write short note on the relation between the Persian Church and the Malabar Church?
7. B. How did the Persian relation enriched the Syriac Language and culture in Kerala.
7. C. Prepare a note on the ancient relation between Persia and India.
7. D. Write short note on the Second Syrian immigration?
7. E. How did the Second Syrian immigration helped the growth of Syriac tradition in Kerala.
7. F. Comment on the Portuguese and Indian relation?
7. G. How did the Portuguese relation affected the syriac tradition in Kerala?
7. H. Write short note on Diamper Synod?
7. I. Prepare a note on the impacts of Diamper Synod on the Syriac Language and Culture in Kerala?



UNIT

8

DEVELOPMENT OF EAST SYRIAC AND WEST SYRIAC IN KERALA

“Cultures grow on the vine of tradition.”

- Jonah Goldberg

The Syriac script used in Kerala up to the 16th century was the East Syriac. The West Syriac script began to be used in Kerala from the second half of the 17th century onwards. This unit deals with the *Coonan Cross Oath* which led to the beginning of West Syriac script in Kerala. It also refers to the ancient Syriac inscriptions which testify to the cultural influence of Syriac Language in ancient Kerala and Syriac Karshon which is a traditional system of writing Malayalam language in Syriac script. Finally we mention some of the important Syriac study Centres and Libraries in Kerala.

അറ്റിജി.എ.പി. (LEARNING OUTCOMES)

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

8. 1. Comprehend and list the causes and after effects of Coonan Cross Oath.
8. 2. State the reasons for the introduction of West Syriac in Kerala.
8. 3. Categorise the Syriac inscriptions in Kerala .
8. 4. Comprehend and make notes on Syriac inscriptions in Kerala.
8. 5. Collect information on the method of writing Syriac Karshon in Kerala.
8. 6. Prepare the list of important Syriac libraries and study centres in Kerala.

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



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

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

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



Following the Synod of Diamper, the St Thomas Christians virtually came under the administrative control of the Portuguese for the next 54 years from 1599 to 1653. Three Jesuit bishops by name Francis Roz, Stephen De Britto and Francis Garcia ruled the Malabar Church during this period. They tried to Latinize the Malabar Church. The privileges of the Malabar Church were taken away and the position of the Archdeacon was debased by the Portuguese. During this period St Thomas Christians tried to get a bishop from Persia. In 1652, Ignatius Ahathalla, a Syrian bishop came to Malabar. But the Portuguese prevented him from coming to Cochin and shipped him to Goa. Meanwhile a rumour spread that he was drowned in the sea. The Arch-deacon and the community who gathered there, were shocked by this out-



Jeevamatha Church at Mattancherry

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

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

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

8.2. Syriac Inscriptions

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

1. Altar inscription:



Altar Inscription at St.Mary's Church Thrippunithura

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

2. Building inscriptions:

Syriac



Wall Inscription at Mar Thoman Church Mulamthuruthy

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

3. Tomb inscription:



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

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

4. Bell Inscription:

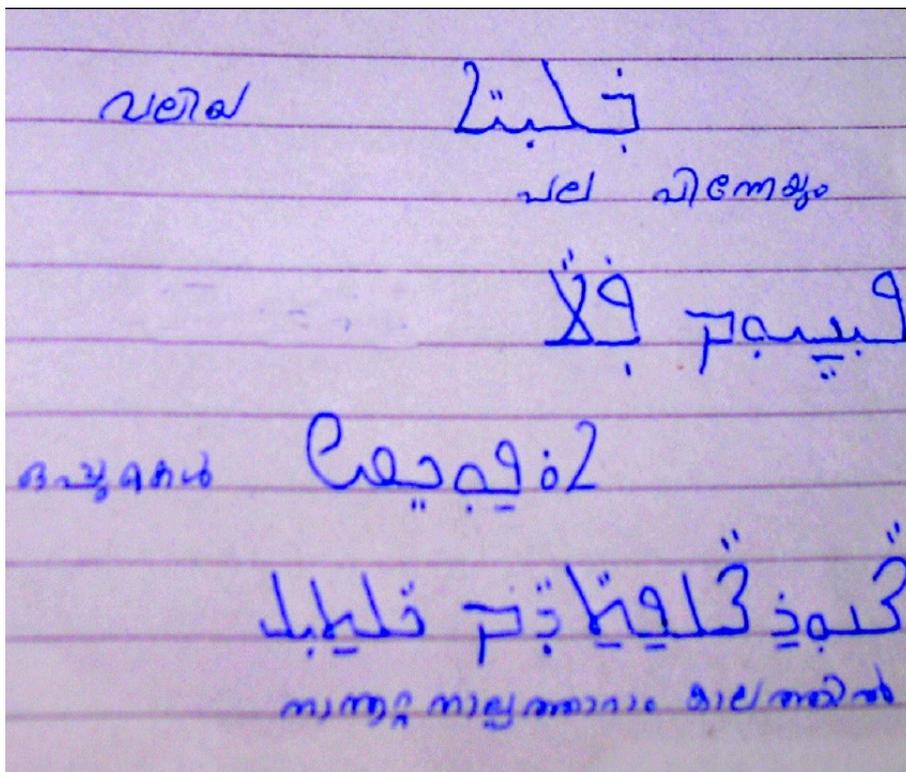
There are also many bell inscriptions at different ancient churches in Kerala.



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

8.3. Syriac Karshon (Garshuni)

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



Model of Syriac Karshon

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

8.4. Important Syriac Study Centres and Libraries

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

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



Syriac Library at SEERI, Kottayam

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

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

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



St. Ephrem Ecumenical Research Institute, Kottayam

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

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

Important links to Syriac resources in the internet:

<http://syrcom.cua.edu>

<http://call.cn.huc.edu>

<http://www.learnassyrian.com>

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

<http://www.peshitta.org>

<http://www.seeri.org>

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

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

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

<http://www.beith-morounoye.org>

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



- 8. A. Prepare a note on the development of West Syriac in Kerala?
- 8. B. Write short on the Coonan Cross Oath ?
- 8. C. Write short note on the Syriac inscriptions in Kerala ?
- 8. D. Prepare a note on the Syriac Karshon ?
- 8. E. Write short note on the important Syriac centres and libraries in Kerala?
- 8. F. What is the relevance and scope of Syriac study today ?

