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Syriac Heritage of the Saint Thomas Christians: Language and Liturgical Tradition

Saint Thomas Christians – origins, language and liturgy

According to the anonymous Syriac apocryphal Acts of Thomas from the first half of the 3rd century, the apostolic mission to India began during the first half of the first century CE. Thomas the Apostle himself is supposed to bring the Gospel to India's king and eventually to die as a martyr in South India near Madras.¹

As mentioned in the Indian tradition, St Thomas did not travel directly to Madras but made landfall in the coastal region of Kerala.² The historical sources mentioned the existence of an ancient group of Christians from Kerala, traditionally called Saint Thomas Christians, since the end of the 2nd century.³ We have no detailed information about Christianity in Kerala in the first three centuries. One could only speculate what language was used in prayers (most probably Aramaic, and later Syriac), what the early liturgy looked like (doubtless similar to the early Christian one). In the course of time the community had to pass through many difficulties primarily due to the lack of ecclesiastical assistance from the mother Church.⁴

¹ *Apocryphal Acts of the Apostles*, Edited from Syriac Manuscripts in the British Museum and Other Libraries by W. Wright. Vol. I. *The Syriac Texts*. Vol. II. *The English Translation*, Piscataway, New Jersey 2005, I, pp. 146–298.

² C. Baumer, *The Church of the East. An Illustrated History of Assyrian Christianity*, London–New York 2008, p. 26.

³ *Ibidem*; cf. A. S. Atiya, *Historia Kościołów wschodnich*, Warszawa 1978, p. 311 (Polish translation of A. S. Atiya, *A History of Eastern Christianity*, London 1968. The broader edition of this book was published in 1980).

⁴ *Church in Malankara* (<http://www.socmnet.org/ResourceMalankara.htm>).

The influence of the Syriac language could have increased with the new wave of immigrants from Syria in the year 345 AD. According to the tradition recorded in the 18th century document, Thomas of Cana (കനായി തോമാ *knāni tōmā*), a prominent merchant, came with 72 families to the Malabar Coast.⁵ He is supposed to have been accompanied by Bishop Joseph of Edessa who began the hierarchical integration of the Saint Thomas Christians with the Church of the East.⁶ Thus the early Christian converts (Saint Thomas Christians) as well as the new Christian settlers (Knanaya Christians)⁷ came to be known commonly as ‘Syrian Malabar Christians’ (or Nasrani).⁸

The liturgical language of the Saint Thomas Christians, at least from the first half of the 4th century, must have been Syriac. Thus, even though Syriac was never the mother tongue of the Malabar Christians, they have known it longer than their own mother tongue Malayalam (developed between the 9th

⁵ Thomas of Cana, a Nestorian from the Middle East is believed to have relocated to Kerala between the 4th and the 8th century. Cf. N. W. Pigulewska, *Kultura syryjska we wczesnym średniowieczu* [*Syriac Culture in the Early Middle Ages*]. Translation from the Russian by Czesław Mazur, Warszawa 1989, pp. 29–30 [a remark of the editor]; W. Baum, D. W. Winkler, *The Church of the East. A concise history*, London and New York 2003, p. 52; C. Baumer, op. cit., p. 28: “The other dubious witness concerns a merchant, Thomas of Kana, who landed in Cranganore with 72 families in, depending on the source, 345, 754, 774 or 795.” Cf. autem D. Babu Paul, *The Syrian Orthodox Christians of St. Thomas*, Cochin 1986, pp. 23–24: “This Thomas of Canae arrived at the Cranganore Bay and landed and saw and, from the cross they wore round the neck, recognized the Christians who were brought to follow Christ by the extortions of the apostle mar Thoma, and who in spite of the oppressions of the heathens and heathen sovereigns continued to remain in the True Faith without any deviation. He struck their acquaintance and asked them about their past particulars and learned that their grievance was very hard on account of the want of the priests and that the Church was, owing to that reason, in a tottering condition. On learning these particulars he thought the delay was improper and loading his ship with the pepper, etc., which he then could gather, sailed off, and by Divine Grace, reached Jerusalem without much delay, and communicated to the Venerable Catholicose of Jerusalem in detail all facts he had observed in Malayalam. And thereon, with the sanction of Eusthathius, patriarch of Antioch, 400 and odd persons, comprising men, women and boys, with Episcopa Joseph of Uraha and priests and deacons, were placed under the orders of the respectable merchant, Thomas of Canae, and sent off by ship to Malayalam, with blessing. | By the Grace of Almighty God all these arrived at Cranganore in Malayalam in the year 345 of our Lord, without experiencing any inconvenience or distress on the way” (http://moradaistudycenter.org/booksonline_21.html). Atiya dates this immigration as late as to the 8th century (!), about 774 (A. S. Atiya, op. cit., p. 311)

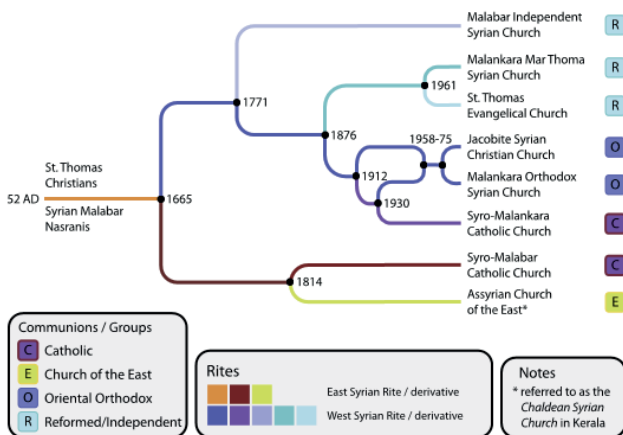
⁶ C. Baumer, op. cit., p. 26.

⁷ There are many publications which discuss the supposed Jewish origin of the Knanaya Christians (കനായ ക്രിസ്ത്യാന *knānāya*) or their Judeo-Christian traditions, e.g., J. Vellian, *Marriage Customs of the Knanites*, Christian Orient, 9, Kottayam 1988; C. A. Poomangalam, *The Antiquities of the Knanaya Syrian Christians*, Kerala 1998; J. Vellian, *Knanite community: History and culture*, Syrian Church Series, vol. XVII, Kottayam 2001.

⁸ *Church in Malankara*, op. cit.

Nestorian see and the cultural destruction of the old Christian tradition, which had lasted for at least 13 hundred years.²⁰

Paradoxically, the Catholic determination to avoid one schism led to another. A part of the persecuted Saint Thomas Christians, under the leadership of Archdeacon Thomas, revolted demanding from the Nestorian, Jacobite and Coptic patriarchs to send a non-Latin bishop.²¹ The opposition culminated in gathering at the Church of Our Lady in Mattancherry (Malayalam: മട്ടാഞ്ചേരി *maṭṭāñceri*) on 3 January 1653 to swear what came to be known the Coonan Cross Oath (Malayalam: കൂനൻ കുരിശുസത്യം *kūnan kuriśusatyam*).²² The oath resulted directly in the formation of an independent Malankara Church with Mar Thoma I (who was the former archdeacon as mentioned above) as her head from 1665. He was consecrated by the Syrian Orthodox Bishop Mor Gregorius. The Nestorian rite was replaced by the Jacobite one. The 1653/1665 split into Catholic Syro-Malabar and Orthodox Malankara divisions was to be permanent; but there were further splits and schisms, which I am not going to discuss further, illustrated below:



²⁰ Besides the condemnation of the Nestorian Church tradition, the adoption of the institution of priestly celibacy and the acknowledgement of the sole primacy of the Pope, all the suspect Syriac manuscripts were collected and burned although Syriac continued to be used as the liturgical language (A. S. Atiya, op. cit., p. 314; C. Baumer, op. cit., p. 239).

²¹ Bishop Mar Ahatallah, appointed by the East Syrian Patriarch Mar Elias Shimun, was arrested, handed over to the Inquisition in Goa and died at stake in 1653 (A. S. Atiya, op. cit., p. 314; W. Baum, D. W. Winkler, op. cit., p. 113; C. Baumer, op. cit., p. 239).

²² H. Gundert, *Malayalam – English Dictionary മലയാളം-ഇംഗ്ലീഷ് നിഘണ്ടു [malayāḷam – iṅglīṣ nighaṅṭu]*, New Delhi-Madras 2008, pp. 268, 285, 1031; മലയാളം നിഘണ്ടു റവ. റിച്ഛാർഡസ് കൊല്ലിൻസ് [malayāḷam nighaṅṭu rav. riccārḍas kollins]. *A Malayalam Dictionary*, The Rev. Richard Collins. Third Edition. Revised and Enlarged by K. Shankara Pilla, New Delhi – Madras 1988, p. ൧൩൯ [139]. They swore not to recognize the Pope’s authority and not to submit to the Jesuit dominance (A. S. Atiya, op. cit., p. 314; W. Baum, D. W. Winkler, op. cit., p. 115; C. Baumer, op. cit., p. 239). The disastrous consequences of the Jesuit activities caused the reaction of the Holy See; in 1657 Pope Alexander VII sent a new Carmelite mission to pacify the enraged Saint Thomas Christians. In 1663, when the Dutch conquered South India, all of the Catholic missionaries and Jesuit priests were expelled from Malabar (A. S. Atiya, op. cit., p. 315).

Liturgical differences

Before the conclusive synod of Diamper the Saint Thomas Christians followed the East Syrian Eucharistic Liturgy. The 1599 revision of the rite in the Roman direction and the establishment of the Catholic Syro-Malabar Church after the 1653/1665 split indicated a long evolution of the former Nestorian liturgy. Although the rite of the Catholic Syro-Malabar Church was Latinised, the Syriac liturgical language was preserved, as well as the Chaldean structure of the Mass (qurbānā).²³ The Congregation for the Propagation of the Faith (*Sacra Congregatio de Propaganda Fide*) printed the liturgical books for the Malabar Christians remaining in union with Rome.²⁴ Some later adaptations were carried out during the pontificate of Pius XI in 1934. The most important change was the reinstatement of the original Eucharistic Liturgy drawing into the original East Syrian sources, deprived of the Latinised elements, which occurred in 1962.²⁵

As mentioned above, the Orthodox Malankara Church embraced the Syro-Antiochean liturgy known as the liturgy of St. James (the Just). Considered to be the oldest preserved liturgy developed for general use in the Church, it assumed its final form in the 4th century. The liturgy is noted for its developed hymnology. The author of those hymns was Jacob of Serugh, Syriac: ܝܥܩܒ ܕܫܪܘܓܝܐ *ya 'qūb srūgāyā* (451–521), called “the flute of the Holy Ghost.”²⁶ The liturgy is characterized by rich ritualistic performance (many gestures, lavish use of incense).²⁷

Syriac liturgy versus Malayalam liturgy

Most Christian denominations, especially the Catholic rites, dropped Syriac as the language of church service in the second half of the 20th century.²⁸

²³ B. Nadolski, op. cit., vol. I., p. 38.

²⁴ The main liturgical books were: *Ordo Chaldaicus Missae Beatorum Apostolorum, juxta ritum Ecclesiae Malabaricae*, Rome 1774; *Ordo Chaldaicus Rituum et Lectionum*, Rome 1775; *Ordo Chaldaicus ministerii Sacramentorum Sanctorum*, Rome 1775. The later *Ordo Baptismi adultorum juxta ritum Ecclesiae Malabaricae Chaldaeorum*, Rome 1859 was a Syriac translation of the Roman order.

²⁵ The process of liturgical reform was initiated by Pope Pius XI. The restored liturgy was approved by Pope Pius XII in 1957 (B. Nadolski, op. cit., vol. I., p. 38; “The Nazrani” vol. 19 no. 11, New Delhi, November, 2009, <http://thenazrani.org/archives27.htm>).

²⁶ Syriac: ܝܥܩܒ ܕܫܪܘܓܝܐ ܕܪܗܘܢܐ *'abbūbā drūhā dquḏšā* (*Thesaurus Syriacus*. Collegerunt: Stephanus M. Quatremere, Georgius Henricus Bernstein, G. W. Lorschach, Albertus Jac. Arnoldi, Carolus M. Agrell, F. Field, Aemilius Roediger. Auxit, digessit, exposuit, edidit: R. Payne Smith, S.T.P., Tomus I: ܝܥܩܒ ܕܫܪܘܓܝܐ ܕܪܗܘܢܐ ܕܩܘܕܫܐ. Oxonii. E typographeo Clarendoniano M.DCCC.LXXIX, p. 11).

²⁷ B. Nadolski, op. cit., vol. I., p. 39.

²⁸ Up until 1960's, a person to be ordained had to know Syriac just enough to read and understand the liturgy (*Save Syriac* http://nasrani.net/2007/11/10/save-syriac/#identifier_3_245).

A smooth transition from Syriac to Malayalam in the Catholic Syro-Malabar Church service was facilitated by a gradual restoration of the text of the Holy Qurbana by the Roman Commission (1957 in Latin; 1960 in Syriac; 1962 in Malayalam-Syriac). Though the text was basically in Malayalam, some prayers were in Syriac.²⁹ All the Syriac prayers and religious texts were translated into Malayalam. The later discussions about the validity of the new liturgy version, and its further revisions, only speeded the switch-over from Syriac to Malayalam.³⁰

The Syriac Orthodox Church also introduced Malayalam as her liturgical language. The Liturgy of St. James was also translated into Malayalam and currently, many Syriac prayers and hymns translated into Malayalam are used in all denominations. In the course of ceremonies some hymns are recited in Syriac.

The following hymn is a Malayalam translation from Syriac:³¹

നാഥാ തേ സ്തുതിയും മാനം താതനും
 മഹിമാ വന്ദനകൾ ശുദ്ധാത്മാവിനും
 ഉണ്ടകൂൾ ക്രൂപ പാപികളാം ഞങ്ങളിലും,
 മേലാമൂറിശിലേം വാതിൽക്കുള്ളിൽ നിൻ
 സിംഹാസനമണയണമീ പ്രാർഥന മശിഹാ
 സ്തോത്രം കർത്താവേ സ്തോത്രം കർത്താവേ
 നിത്യം ശരണവുമേ സ്തോത്രം - ബാറെക്മോർ.

nāthā! tē stutiyaṁ mānam tātanuṁ
mahimā vandanakal śuddhātmāvinnum
uṇḍākul krupa pāpikalām ṅaṅṅalilum,
mēlāmūriśalēm vātilkkuḷil nin
siṁhāsanamaṇayṇamī prārthana maśihā!
stōtram karttāvē! stōtram karttāvē!
nityaṁ śaraṇavumē! stōtram - bārekmōr.

Praise to Thee, O Lord, to Thy Father Praise,
 Worship, glory be to the Holy Ghost.
 Grace and mercy be on us sinners all,
 Opened be to us Zion's gates above
 May our pleas be heard at the throne of Christ.
 Praise to Thee, O Lord, Praise to Thee, O Lord,
 Ever praise to Thee, Our hope. Barekumor.

²⁹ A. Nariculam, *Syro-Malabar Liturgy* (<http://mangalapuzha.wordpress.com/2009/08/28/syro-malabar-liturgy/>); K. P. M. Basheer, *A sacred language is vanishing from State* (<http://www.thehindu.com/2008/08/11/stories/2008081164350500.htm>).

³⁰ A. Nariculam, op. cit.

³¹ Passion Week Wednesday Evening 2-3 (<http://www.malankaraworld.com/Library/Prayers/Joykutty/wedmorning.pdf>). I have transliterated all the Malayalam and Syriac texts which are given usually in Malayalam characters.

The subsequent Malayalam version of Syriac original, written with Malayalam characters:³²

ലോക്മോൻ തെശുദ്ദുഹത്തോ ലാ ബോക് എക്റോ
lōkmōr teśudduhattō lā bōk ekrō

വൽറൂഹോദ് കുദ്ശോ സെഗതോ റൂമാ റോമോ
valrūhōd kudśō segatō rūmā rōmō

വലൈൻ ഹാതോയാ റഹ്മാ വഹ്മൂനോ
valain hātōyā rahmā vahnūnō

നസ്പാസ് ആഹൂൻതാരാ അയ് ഒറിശലേം ദഹലാ അൽ
naspās āhūntārā ay oriślēm dahalā al

നെൽഓൻ സ്ലാവോസോൻ ക്ദാംബിം ദം ശീഹോ
nelōn slāvōsōn kdāmbim dam śhō

ശുബഹോ ലോക് മോറാൻ ശുബഹോ ലോക് മോറാൻ
śubahō lōk mōrān śubahō lōk mōrān

ശുബഹോ ലോക് സബറാൻ ലാ ഒലാം ,ബാരെക്മോൻ.
śubahō lōk sabarān lā ōlām bārekmōr:

The Syriac text has been deformed. As I have not found the Syriac source of the text I present my attempt to recreate it:

നീമൻ ഹാൻ നെശുദ്ദുഹത്തോ ലാ ബോക് എക്റോ
വൽറൂഹോദ് കുദ്ശോ സെഗതോ റൂമാ റോമോ
വലൈൻ ഹാതോയാ റഹ്മാ വഹ്മൂനോ
നസ്പാസ് ആഹൂൻതാരാ അയ് ഒറിശലേം ദഹലാ അൽ
നെൽഓൻ സ്ലാവോസോൻ ക്ദാംബിം ദം ശീഹോ
ശുബഹോ ലോക് മോറാൻ ശുബഹോ ലോക് മോറാൻ
ശുബഹോ ലോക് സബറാൻ ലാ ഒലാം ,ബാരെക്മോൻ.

lāk mār teśbōhtā laḥūk 'iqqārā
walrūhā dquḏśā seḡdīā rumrāmā
wa'layn haṭṭāyē rahmā wahnānā
netpaḥōn tar'ay 'ōriślem dalhal
ne'lōn śalwāṭan qdām bēm damśhā
śubhā lāk māran śubhā lāk māran
śubhā lāk sabran l'ālam barrek mār

The hymn consists of seven isosyllabic verses (10 syllable each).

³² Ibid. The pronunciation is adopted to the Malayalam phonetic system.

The Bible in Malayalam

The Protestant Kerala Syrians started using Malayalam as their liturgical language in the late 19th century. The first printed Malayalam Bible, translated from Syriac by two scholars, Kayamkulam Philipose Ramban and Pulikottil Ramban, assisted by Subbayya Pillay, was published in 1811 by Dr. Claudius Buchanan in Bombay. Known as the Ramban Bible it contained only the four Gospels. The New Testament was first published in 1829. The first complete Malayalam Bible was translated, printed and released by Benjamin Bailey, the Anglican missionary, in 1841 with the help of Moses Essarfathi, a Hebrew scholar, and Vydyanadha Iyer, a Sanskrit pundit, together with the English-Malayalam scholar Chandhu Menon.³³ Under the Anglican influence, in the late 19th century, the Protestant Syrians started using Malayalam as their liturgical language. Malankara Mar Thoma Church uses the reformed liturgy in Malayalam.

The Kerala Catholic most popular Manikkathanar's version of the New Testament was published only in 1940. The whole Bible was translated by Rev. Fr. Thomas Moothedan on the basis of the Syriac Peshitta and the Latin Vulgate, and published in 1963.³⁴

A short dictionary of the Malayalam words and phrases of Syriac origin

I have arranged the words according to the order of the Malayalam alphabet. I have chosen the most common words and phrases, which are to be found in the dictionaries and in the liturgical books. Besides the English-Malayalam³⁵ and Malayalam-English dictionaries mentioned previously, I have used mainly the latest Sokoloff's version of the Brockelmann's Syriac lexicon to explain the meanings of the Syriac words and phrases.³⁶ I used the traditional transcription

³³ *The Centenary of the Malayalam Bible*

(<http://www.keralabrethren.net/boardkb/view.asp?id=2119&forum=General>); *Exhibition traces evolution of Malayalam Bible*, "The Hindu" (<http://www.hindu.com/2011/06/15/stories/2011061550740200.htm>);

³⁴ *A new venture in Bible mission in Kerala*, Kerala Catholic Bible Society (<http://www.keralabiblesociety.com/pages/en/BibleCommission.html>).

³⁵ T. Zacharias, *An English-Malayalam Dictionary* ഇംഗ്ലീഷ് മലയാളം ശബ്ദകോശം *imṅlīṣ malayāḷam śabdakōśam*, Mangalore 1907.

³⁶ M. Sokoloff, *A Syriac Lexicon*. A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's *Lexicon Syriacum*, Piscataway, New Jersey 2009. Other sources were: Syriac Bible edited by the United Bible Society, രണ്ടാം രണ്ടാം രണ്ടാം രണ്ടാം രണ്ടാം രണ്ടാം [രണ്ടാം] 1979 *ktābē qaddīšē h[ānaw] ktābē dādyaḷēqē* 'attiqā wahdattā, darmsūq, further quoted as: *Biblia Syriaca*, op. cit.; C. Brockelmann, *Syrische Grammatik mit Paradigmen, Literatur, Chrestomathie und Glossar*, Leipzig 1981; *Lexicon to the Syriac New Testament (Peshitta)*. With copious references, dictions, names of persons and places and some various readings found in the

of Syriac preserving the double consonants and historical system of vowels.³⁷ The reader will easily recognize whether a given Malayalam form comes from the West or East Syriac tradition.

അനഫോറ *anaphōra*; Syriac: ܐܢܢܦܘܪܐ 'annafōrā *anaphora* (M. Sokoloff, op. cit., p. 63)

അല്മനി *almani* (H. Gundert, op. cit., p. 58, T. Zacharias, op. cit., pp. 458, 901); Syriac: ܐܠܡܢܝܐ 'almānāyā *secular; lay, earthly, wordly* (M. Sokoloff, op. cit., p. 1105)

ആബുന *ābuna*, ആബുൻ *ābūn*; Syriac: ܐܒܘܢ 'abūn *our father* (M. Sokoloff, op. cit., p. 1; Brockelmann 1981: 153–154)

ആമ്മിൻ *āmmīn*; Syriac: ܐܡܝܢ 'āmēn, 'amīn *amen* (M. Sokoloff, op. cit., p. 56; Biblia Syriaca, op. cit., part III, p. 345)

ആലോഹൊ *ālōhō*; Syriac: ܐܠܠܗܐ 'allāhā *God* (M. Sokoloff, op. cit., p. 47)

ആഹായ് *āhāy*; Syriac: ܐܗܝܐ 'ahāy *my brothers, my brethren* (M. Sokoloff, op. cit., p. 25; Biblia Syriaca, op. cit., part III, p. 203)

എക്ബൊ *ekbo*; Syriac: ܐܩܒܐ 'eqbā *type of hymn (song of continuation)* (M. Sokoloff, op. cit., pp. 1128–1129)

എത്രൊ *etro*; Syriac: ܐܬܪܐ 'atrā *place; opportunity, time* (M. Sokoloff, op. cit., p. 112)

എനിയോനോ *eniyōnō*; Syriac: ܐܢܝܢܐ 'enyānā *contemplation; zeal, eagerness (type of devotional song)* (M. Sokoloff, op. cit., p. 1117)

എവൻഗേലിയോൻ *ēvangēliyōn*; Syriac: ܐܘܘܢܓܠܝܘܢ 'ewangeliyōn *gospel* (M. Sokoloff, op. cit., pp. 17–18)

ഹെക്ലെ *aikkala* (H. Gundert, op. cit., pp. 172, 1092); Syriac: ܗܝܟܠܐ hayklā *temple; holy place in the temple* (M. Sokoloff, op. cit., pp. 340–341)

Curetonian, Sinaitic palimpsest, Philoxenian & other MSS by William Jennings, M. A. Revised by Ulric Gantillon, M. A., Ancient Language Resources, Ancient Language Resources, Eugene, Oregon 2001 (further quoted as: W. Jennings, op. cit.). *Thesaurus Syriacus*. Collegerunt: Stephanus M. Quatremere, Georgius Henricus Bernstein, G. W. Lorsche, Albertus Jac. Arnoldi, Carolus M. Agrell, F. Field, Aemilius Roediger. Auxit, digessit, exposuit, edidit: R. Payne Smith, S.T.P., Tomus I: ܐܘܢܓܠܝܘܢ ܐܘܘܢܓܠܝܘܢ ܐܘܘܢܓܠܝܘܢ ܐܘܘܢܓܠܝܘܢ. Oxonii. E typographeo Clarendoniano M.DCCC.LXXIX. Tomus II: ܐܘܘܢܓܠܝܘܢ ܐܘܘܢܓܠܝܘܢ ܐܘܘܢܓܠܝܘܢ ܐܘܘܢܓܠܝܘܢ. Oxonii. E typographeo Clarendoniano M.DCCC.C.I. (further quoted as: R. Payne Smith, op. cit., vol. I or vol. II).

³⁷ Although the written Syriac language remained the same, there developed two different pronunciations of Syriac. The Eastern, which is essentially more archaic, came to be used by members of the Church of the East, mainly inhabiting Iraq and Iran. The Western way of pronunciation is followed by the Maronites and the Syrian Orthodox living in Syria and the eastern part of Turkey. The most obvious difference between the two consists in the pronunciation of original *ā* and *ō*: the Western alter them respectively to *ō* and *ū*. Additionally, the historical *ē* is changed to *ī*. The Eastern pronunciation preserves all the mentioned vowels as well as the doubling of the consonants in opposition to the Western pronunciation (S. Brock, *An Introduction to Syriac Studies* [in:] J. H. Eaton, ed., *Horizons in Semitic Studies: Articles for the Student*, University Semitics Study Aids 8, Birmingham 1980, p. 13; Th. Nöldeke, *Compendious Syriac Grammar*, Winona Lake, Indiana 2001, pp. 5, 7, 9, 13–14).

ഒപ്രുശുമി opruṣuma (H. Gundert, op. cit., p. 177); Syriac: ܐܦܦܘܪܫܡܐ 'appursmā *balsam* (M. Sokoloff, op. cit., p. 84)

ഓശാന ṓšāna; Syriac: ܐܘܫܢܐ 'ōša'nā *Hosannah, exclamation of praise* (M. Sokoloff, op. cit., p. 23)

കദീശോ kadīšō, കാദീശ kādīša (H. Gundert, op. cit., p. 1094); Syriac: ܩܕܝܫܐ qaddīšā *holy, sacred* (M. Sokoloff, op. cit., p. 1316)

കശീശ kašīša (H. Gundert, op. cit., p. 223); Syriac: ܩܫܝܫܐ qaššīšā *priest, elder* (M. Sokoloff, op. cit., p. 1419) doubling

കഡവു kasavu (H. Gundert, op. cit., p. 224); Syriac: ܟܫܦܐ kaspā *silver; money* (M. Sokoloff, op. cit., p. 641)

കൈത്താ kaittā; Syriac: ܩܝܬܐ qaytā *summer* (M. Sokoloff, op. cit., p. 1361)

കാതോലിക്കാ kātōlikkā; Syriac: ܩܩܬܘܠܝܩܐ qatōlīqā *catholicos, title used by the Patriarch of certain Eastern Churches* (M. Sokoloff, op. cit., p. 1421)

കാതോലിക്കോസ് kātōlikkōs; Syriac: ܩܩܬܘܠܝܩܘܫܐ qatōlīqōs *universal* (M. Sokoloff, op. cit., p. 1421)

കാരോസുസാ kārōsūsā; Syriac: ܟܪܘܙܘܬܐ kārōzūtā *preaching; commemoration* (M. Sokoloff, op. cit., p. 647)

കാസാ kāsā; Syriac: ܟܐܣܐ kāsā *cup* (M. Sokoloff, op. cit., p. 638)

കീശ kīša, കീഡ kīsa *pocket* (L. J. Frohnmeyer, op. cit., p. 284); Syriac: ܟܝܫܐ kīšā *small sack* (M. Sokoloff, op. cit., p. 620)

കുക്കിലിയോൻ kukkilyōn; Syriac: ܩܘܩܠܝܘܢ quqliyōn *hymn which the priests chant while circling around the altar in procession* (M. Sokoloff, op. cit., p. 1342)

കൂക്കോയൊ kūkkōyo; Syriac: ܩܘܩܩܝܘܬܐ quqqāyā *song of a Potter (Simon the Potter)* (R. Payne Smith, op. cit., vol. II, p. 3557)

കുറഹോ kurahō; Syriac: ܟܘܪܗܐ kurhā *monk's cell* (M. Sokoloff, op. cit., p. 613)

കുറുവാന kurubāna (T. Zacharias, op. cit., pp. 230, 513, 1064–1065), കുറുബാൻ kurubān (H. Gundert, op. cit., p. 273; T. Zacharias, op. cit., p. 513), കുറുബ്ബാന kurubāna; Syriac: ܩܘܪܒܢܐ qurbānā *sacrifice, the Eucharist* (M. Sokoloff, op. cit., p. 1343)

കുർബാന കദീശ kurbāna kadīša; Syriac: ܩܘܪܒܢܐ ܩܕܝܫܐ qurbānā qaddīšā *the Holy Eucharist* (M. Sokoloff, op. cit., pp. 1316, 1343)

കുറിയേ kuṛiyē; Syriac: ܩܘܪܝܐ quryē *Kyrie, Lord!* (R. Payne Smith, op. cit., vol. II, p. 3563)

കുറിയേലായിഡോൻ kuṛiyēlāyisōn, കുറിയേലായിഡോൻ kuṛiyēlāyissōn; Syriac: ܩܘܪܝܐ ܩܘܪܝܐ quryē leysōn *Kyrie eleison, Lord, have mercy!* (R. Payne Smith, op. cit., vol. II, p. 3563)

കൂദാശ kūdāša (H. Gundert, op. cit., p. 285; T. Zacharias, op. cit., p. 865; R. Collins, op. cit., p. ൧൩൧൭ [137]); Syriac: ܩܘܕܕܫܐ quddāšā *consecration, the Eucharist* (M. Sokoloff, op. cit., p. 1325)

കൂദോൾ ഈത്തോ kūdōs ittō; Syriac: ܩܘܕܕܫܐ ܐܬܬܐ quddāšā 'ēttā *consecration of the church* (M. Sokoloff, op. cit., p. 1325)

കോലോ kōlō; Syriac: ܩܠܐ qālā *musical tune, mode; sound* (M. Sokoloff, op. cit., p. 1367)

കൌമ്മാ, കൗമ്മാ kaummā, കൌമ kauma (H. Gundert, op. cit., p. 32), കൗമാ kaumā; Syriac: ܩܘܡܐ qawmā *standing; watch, vesper; the hour of the nocturnal service* (M. Sokoloff, op. cit., pp. 1333–1334)

ക്നൂമാ knūmā; Syriac: ܩܢܘܡܐ qnōmā *person; essence; substance, body; hypostasis, substantive reality* (M. Sokoloff, op. cit., p. 1380)

തക്സ taksa, തക്സാ takśā; Syriac: ܬܩܫܐ teḡsā, taḡsā *order, rite* (M. Sokoloff, op. cit., p. 1380)

തൂയോബൊ tūyōbo; Syriac: ܬܘܝܝܗܒܐ tūyyāḥbā *preparation, prearrangement* (M. Sokoloff, op. cit., p. 516)

തോമാശ്ലീഹാ tōmā ślīhā; Syriac: ܬܘܡܐ ܫܠܝܗܐ tōmā ślīhā *Thomas the Apostle* (M. Sokoloff, op. cit., p. 1564; Biblia Syriaca, op. cit., part III, p. 11)

ദുക്രാന dukrāna; Syriac: ܕܘܩܪܢܐ dukrānā *memory, remembrance; festival day* (M. Sokoloff, op. cit., p. 281)

ദെനഹ denha; Syriac: ܕܢܗܐ denhā *appearance, i.e., birth (of Jesus; the Epiphany)* (M. Sokoloff, op. cit., p. 313)

നസ്രാണി nasrāni *Nazarene, Syrian or Syro-Roman Christian* (H. Gundert, op. cit., p. 537); Syriac: ܢܫܪܝܝܐ nāšrīyā *Nazarene; Christian* (M. Sokoloff, op. cit., p. 942)

പത്രിയാർക്കീഡ് patriyārkkīs *father of the fathers* (T. Zacharias, op. cit., p. 655), പത്രിയർക്കീഡ് patriyarkkīs; Syriac: ܩܘܪܝܘܩܝܝܘܬܐ patriyarkīs *patriarch* (M. Sokoloff, op. cit., p. 1184)

പർദൈസാ pardaisā *garden; esp. of Eden, i.e., Paradise* (M. Sokoloff, op. cit., p. 1228)

പെസഹാ pesahā; Syriac: ܩܘܫܬܐ pešḥā *Passover* (M. Sokoloff, op. cit., p. 1219)

പെഡ്ഗോമോ peṣgōmō, പെത്ഗോമൊ petgōmo; Syriac: ܩܘܬܘܩܝܘܬܐ petḡāmā *word; sentence; verse* (M. Sokoloff, op. cit., p. 1264)

ബാരെക്മോർ bārekmōr; Syriac: ܒܪܟܝܘܬܐ ܡܪܝܘܬܐ barreḡ mār *bless, oh Lord!* (M. Sokoloff, op. cit., pp. 190, 823)

ബീമാ bīma; Syriac: ܒܝܡܐ bēmā *tribunal, judgment seat* (M. Sokoloff, op. cit., p. 141)

ബെസ്പൂർക്കാന bēspurkāna (H. Gundert, op. cit., p. 753; T. Zacharias, op. cit., p. 458); Syriac: ܒܝܬ ܩܘܪܩܢܐ bēt purqānā *place of redemption, purgatory* (M. Sokoloff, op. cit., pp. 144, 1172)

ബോത്തേദഹാശോ böttēdhāšō; Syriac: ܒܝܬܐ ܕܗܝܫܐ bāttē ḡhāšā *poems, strophes, stanzas of the Passion* (M. Sokoloff, op. cit., pp. 145, 497)

ബോവൂസോ bövūsō, ബോവൂസ്സൊ bövūsso; Syriac: ܒܝܬܐ ܕܩܘܪܩܢܐ bā'ūtā *petition; beseeching* (M. Sokoloff, op. cit., p. 169)

മാദറോശോ madaṛōšō; Syriac: ܡܘܕܪܫܐ madrāšā *hymn, song* (M. Sokoloff, op. cit., p. 718)

മാദ്ബഹാ madbaha; Syriac: ܡܘܕܒܗܐ maḡbhā *altar* (M. Sokoloff, op. cit., p. 711)

മറിയം *maṛīyaṃ* മറിയമേ *maṛīyamē* (vocative³⁸); Syriac: ܡܪܝܡ *maryam Mary* (Biblia Syriaca, op. cit., part III, p. 1)

മർത്ത *martta* (H. Gundert, op. cit., p. 793); Syriac: ܡܪܬܐ *mārtā mistress, milady, madam* (M. Sokoloff, op. cit., pp. 839–840)

മർത്ത മറിയം *marttamaṛīyaṃ* മർത്തമറിയമേ *marttamaṛīyamē* (vocative³⁹); Syriac: ܡܪܬܐ ܡܪܝܡ *mārt maryam My Lady Mary* (M. Sokoloff, op. cit., pp. 839–840; Biblia Syriaca, op. cit., part III, p. 1)

മപ്പാൻ *mappān*, മല്പാൻ *malpān*; Syriac: ܡܠܦܢܐ *malfānā teacher* (M. Sokoloff, op. cit., p. 774)

മശിഹാ *mašihā*, മശിഹ *mašīha* (L. J. Frohnmeyer, op. cit., p. 284), മ്ശിഹ *mšīhā*; Syriac: ܡܫܝܗܐ *mšīhā Messiah, Christ* (M. Sokoloff, op. cit., p. 845)

മശിഹാ സ്കീപ്പാ *mašihā skīppā*; Syriac: ܡܫܝܗܐ ܙܟܝܦܐ *mšīhā zḳīfā Messiah the crucified* (M. Sokoloff, op. cit., pp. 393, 845)

മസ്മൂർ *masmūr*, മഡുമൂർ *masumūr*; Syriac: ܡܙܡܘܪܐ *mazmōrā psalm* (M. Sokoloff, op. cit., p. 735)

മാനീസോ *mānīsō*; Syriac: ܡܢܝܫܐ *ma'nīṯā answer; antiphony; hymn, strophic poem* (M. Sokoloff, op. cit., p. 802)

മാമോദീസാ *māmōdīsā*, മാമ്മോദീസ *māmmōdīsa* (T. Zacharias, op. cit., p. 42); Syriac: ܡܳܡܳܘܳܕܳܝܳܫܳܐ *ma'mōdīṯā baptism* (M. Sokoloff, op. cit., p. 802)

മാർ *mār* (H. Gundert, op. cit., p. 812), മോർ *mōr*; Syriac: ܡܪܐ *mār my Lord* (M. Sokoloff, op. cit., pp. 823–824)

മാറാൻ *mārān* (L. J. Frohnmeyer, op. cit., p. 284); Syriac: ܡܪܐܢܐ *mārān our Lord* (M. Sokoloff, op. cit., pp. 823–824)

മാർ അപ്രേം *mār aprēn*; Syriac: ܡܪܐ ܐܦܪܝܡ *mār 'afrēm Saint Ephrem* (M. Sokoloff, op. cit., pp. 823–824; (R. Payne Smith, op. cit., vol. I, pp. 351–352)

മാർത്തോമ്മാ *mārttōmā*; Syriac: ܡܪܬܘܡܐ *mār tōmā Saint Thomas* (M. Sokoloff, op. cit., pp. 823–824; Biblia Syriaca, op. cit., part III, p. 11)

മാലാഖാ *mālākhā*, മാലാഖ *mālākha* (L. J. Frohnmeyer, op. cit., p. 284); Syriac: ܡܠܟܐ *mallaḳā messenger; angel* (M. Sokoloff, op. cit., p. 764)

മിത്രോ *mimrō* (Suriyani Sabha Charithram 118); Syriac: ܡܝܡܪܐ *mēmṛā homily, metrical homily* (M. Sokoloff, op. cit., pp. 701–702)

മുത്രാൻ *mutrān* (L. J. Frohnmeyer, op. cit., p. 284), മെത്രാൻ *metrān* (T. Zacharias, op. cit., p. 530); Syriac: ܡܝܬܪܐ *mīṯrān metropolitan* (M. Sokoloff, op. cit., p. 752)

മെൻ ഓലം *men olām*; Syriac: ܡܢ ܐܠܡܐ *men 'ālam since the world began* (M. Sokoloff, op. cit., p. 764; W. Jennings, op. cit., p. 164)

മൊരിയൊ *moriyo*; Syriac: ܡܪܝܘܐ *māryā God, Lord; Jesus* (M. Sokoloff, op. cit., p. 823)

³⁸ T. Zacharias, op. cit., pp. VI-VII.

³⁹ Ibid.

മൊരിയൊ റാഹേറം moriyo rāhēm; Syriac: ܡܪܝܘ ܠܗܝܘܢܐ mār̄yā rāhḥem *Lord, have mercy!* (M. Sokoloff, op. cit., pp. 823, 1456)

മൊരിയൊ റാഹേറം മേ ലൈൻ moriyo rāhēm me lain; Syriac: ܡܪܝܘ ܠܗܝܘܢܐ mār̄yā rāhḥem ‘layn *Lord, have mercy upon us!* (M. Sokoloff, op. cit., p. 823, 1456)

മോറാനേശു മിശിഹാ mōrānēšu mišihā, മോറാനായേശുമിശിഹാ mōrān yēšumišihā; Syriac: ܡܘܪܢܝܫܘܢܐ mōrān yēšū’ mšīhā *our Lord Jesus Christ* (M. Sokoloff, op. cit., pp. 823, 845; R. Payne Smith, op. cit., vol. I, p. 1638)

മോറാൻവാലോഹാൻ mōrānvālōhān; Syriac: ܡܘܪܢܘܠܗܝܘܢܐ mōrān wallāhan *our Lord and our God* (M. Sokoloff, op. cit., pp. 47, 823)

മ്നൊത്തൊ mnorttō; Syriac: ܡܢܪܬܐ mnārtā *lamp stand* (M. Sokoloff, op. cit., p. 785)

യൽദൊ yaldo; Syriac: ܝܠܕܐ yaldā *offspring* (M. Sokoloff, op. cit., p. 573)

യേശു yēšu; Syriac: ܝܫܘܥ yešū’ *Jesus* (R. Payne Smith, op. cit., vol. I, p. 1638)

റബാൻ rabān monk (H. Gundert, op. cit., p. 889); Syriac: ܠܘܚܘܢܐ rabbānā *teacher* (M. Sokoloff, op. cit., p. 1429)

റാസ rāsa *the most solemn form of Mass in the Chaldean rite*; Syriac: ܠܦܘܠܐ rāzā *mystery, symbol; sacrament* (M. Sokoloff, op. cit., p. 1424)

റൂഹാ rūhā; Syriac: ܠܘܚܘܢܐ rūhā *spirit* (M. Sokoloff, op. cit., p. 1446)

ലുത്താനിയാ luttāniyā; Syriac: ܠܘܬܢܝܝܐ luttāniyā *litany* (M. Sokoloff, op. cit., p. 678)

ശുബഹോ śubahō; Syriac: ܫܘܒܗܐ śubḥā *praise, glory* (M. Sokoloff, op. cit., p. 1518)

ശുബഹോലാബോ śubahōlābō; Syriac: ܫܘܒܗܐ ܠܐܒܐ śubḥā labā *glory be to the Father* (M. Sokoloff, op. cit., pp. 1, 1518)

ശുബഹോലോക് മോറോൻ śubahōlōk mōrōn; Syriac: ܫܘܒܗܐ ܠܐܟܘܢܐ śubḥā lāk mōrān *glory be to you, our Lord* (M. Sokoloff, op. cit., pp. 823, 1518)

ശുബഹോലോക് സബ്രാൻ ല ഓലം śubahōlōk sabrān la ōlam; Syriac: ܫܘܒܗܐ ܠܐܟܘܢܐ ܠܐܠܘܡܐ śubḥā lāk sabran l’ālam *glory be to you, our hope, forever* (M. Sokoloff, op. cit., pp. 764, 965, 1518)

ശെമ്മാശ്ശ šemmāšša; Syriac: ܫܘܡܡܐܫܐ šammāšā *servant; deacon* (M. Sokoloff, op. cit., p. 1577)

ശ്ലാമ്മാ ślāmmā (H. Gundert, op. cit., p. 1048), ശ്ലോമ്മോ ślōmmō; Syriac: ܫܠܡܐ ślāmā *peace; greeting, salutation* (M. Sokoloff, op. cit., p. 1567)

ശ്ലീഹാ ślīhā (H. Gundert, op. cit., p. 1025; T. Zacharias, op. cit., p. 25), ശ്ലീഹൊ ślīho; Syriac: ܫܠܝܗܐ ślīhā *apostle* (M. Sokoloff, op. cit., p. 1564)

സഹദാ sahadā (H. Gundert, op. cit., p. 1116); Syriac: ܫܗܕܐ sāhdā *witness; martyr* (M. Sokoloff, op. cit., p. 973)

സാത്താൻ sāttān; Syriac: ܫܬܢܐ sātānā *Satan, devil* (M. Sokoloff, op. cit., p. 996)

സുഗീതൊ sugīto; Syriac: ܫܘܓܝܬܐ sōgītā *type of hymn or dialogue poem* (M. Sokoloff, op. cit., p. 976)

സുത്രോനിസൊ sunthronisō; Syriac: ܫܘܬܪܘܢܝܫܐ suntrōnīsē *ordination* (M. Sokoloff, op. cit., p. 985)

ഡുമ്മോറോ summōro; Syriac: ܙܘܡܡܪܐ zummārā *song; recitation of psalm, psalmody* (M. Sokoloff, op. cit., p. 373)

സൂത്താറോ sūttārā; Syriac: ܣܘܬܐܪܐ suttārā *part of West Syriac liturgy, corresponding to latinat Compline* (M. Sokoloff, op. cit., p. 992)

സൂനഹാദോഡ് sūnahādōs (H. Gundert, op. cit., p. 1116); Syriac: ܣܘܢܗܐܕܘܨ sunhādōs, ܣܘܢܐܕܘܨ sunādōs *synod* (M. Sokoloff, op. cit., p. 983)

ഡെദറോ sedaṛā; Syriac: ܣܕܪܐ sedrā *order; sedra, kind of hymn* (M. Sokoloff, op. cit., p. 972)

സൈത്തൈ saitt (H. Gundert, op. cit., p. 1063), സൈത്താ saittā (H. Gundert, op. cit., p. 1116); Syriac: ܙܝܬܐ zaytā *olive* (M. Sokoloff, op. cit., p. 379)

സതൗമൗകാലോസ് staumankālōs; Syriac: ܣܬܘܡܢ ܩܠܘܨ sṭōmen qalōs *let us stand well* (R. Payne Smith, op. cit., vol. II, p. 2598)

സ്ലീബാ slībā, സ്ലീവാ slīvā (H. Gundert, op. cit., p. 1057), സിലുവാ siluva (H. Gundert, op. cit., p. 1115); Syriac: ܣܠܝܒܐ slībā *cross* (M. Sokoloff, op. cit., p. 1288)

സ്ലേക്സീബോ; Syriac: ܣܠܩ ܠܐ-ܣܠܝܒܐ sleq la-slībā *lifted to the cross* (M. Sokoloff, op. cit., pp. 1014, 1288)

ഹാബീബായ് hābībāy; Syriac: ܗܒܝܒܝܐ hābbībāy *my beloved (pl.)* (M. Sokoloff, op. cit., p. 405)

ഹാലലൂയ്യാ hālēlūyyā, ഹാലേലൂയ്യാ hālēluyya; Syriac: ܗܠܠܘܝܗ hallelūyah *halleluiah, praise the Lord!* (R. Payne Smith, op. cit., vol. I, pp. 1010–1011)

ഹാശോ hāšō; Syriac: ܗܫܐ hāšā *pain, suffering* (M. Sokoloff, op. cit., p. 497)

ഹൂത്തോമൊ hūttōmo; Syriac: ܗܘܬܬܡܐ hūttāmā *end; dimissory hymn, closing hymn* (M. Sokoloff, op. cit., p. 436)

ഹൗദ് മാലാഖേ haud mālākhē; Syriac: ܗܘ ܕܡܠܐܟܝܗ haw dmallakē *he, who angels...* (Brockelmann 1966: 172; M. Sokoloff, op. cit., p. 764)

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