

A Curriculum Model for Teaching Surayt at Universities

Surayt Introductory Course (20 ECTS)

ERASMUS+ ARAMAIC-ONLINE PROJECT (2014–2017)



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ABSTRACT

This document provides a curriculum model for teaching Surayt at tertiary institutions. The model has been initially discussed at the 'International Conference on Surayt Aramaic' which was held at the University of Cambridge (27-30 August 2015), and developed further with our experience in Surayt online-course and virtual classes which we organized within the framework of the Aramaic-Online Project. The document includes a comprehensive list of literature published about/in Surayt.

ARAMAIC-ONLINE PROJECT (2014-2017)

The principal aim of the Aramaic-Online Project (AOP) has been to develop an online course and new language learning materials in Surayt-Aramaic (also known as Turoyo), which is today spoken by approximately 250,000 people in Europe.

Surayt is a Neo-Aramaic language belonging to the Aramaic branch of the Semitic language family. It is spoken by the Syriac Christians (also known as Arameans and Assyrians) in different countries in the Middle East. Surayt is a continuation of the old Aramaic language – famous as the language of Jesus - with a distinguished cultural and linguistic history over a period of more than 3,000 years, from 1,000 BC to the present.

The UNESCO *Atlas of The World's Languages in Danger* (2010) has classified Turoyo as 'severely endangered', because of the emigration or expulsion of its speakers from their native areas in the last 50 years. More than 80% of the speakers of this Aramaic language live outside their perceived homeland.

Surayt is enlisted as a "severely endangered" language by UNESCO due to expulsion of its native speakers from their historical habitat. Surayt has predominantly been a vernacular language and therefore it suffers from the problem that it lacks standardization when writing it, both when using the Syriac and Latin alphabets. Due to the lack of courses and language learning materials in Surayt, both native and non-native speakers have difficulty in learning Surayt or improving their knowledge of this language.

In order to address the aforementioned problems, the Consortium, consisting of four European universities – Free University of Berlin, University of Bergen, University of Cambridge, and Leipzig University – and the St Ephrem Syriac Orthodox Monastery in the Netherlands) has realized the following objectives during the course of the project:

- Developed an online course for Surayt at A1 and A2 (16 learning units) in seven different languages (English, German, Swedish, Dutch, French, Arabic and Turkish) to address both the needs of native and non-native learners of this language; each unit includes grammar and cultural boxes
- Developed new language-learning materials – equivalent to B1 level – through an innovative sub-project "10 authors, 100 essays in Surayt";
- Standardised the writing of Surayt by developing a new orthography;
- Developed a draft for a new curriculum for teaching Surayt at tertiary institutions;
- Trained language teachers and authors of this language in two occasions;
- Organised the first international conference on Surayt in Cambridge to address the challenges which Surayt encounters in the European diaspora context;
- Organised a summer school on Surayt for the youth to promote and disseminate the online course;

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INTRODUCTION

In this report, we use the 'course' as a 'unit' or 'module' of credit-bearing study that is part of a programme which is described as a completed series of learning units that leads to a qualification or award. 'Curriculum' is often used to describe a wider conceptual process and context which includes the structure and content of a unit or a programme of study.¹

Curriculum development encompasses how a curriculum is planned, implemented, and evaluated. From a bottom-up approach the academic plans or curricula should address the needs of a diverse student population. This urges the necessity to develop interdisciplinary curricula and joint degrees. In our view, a Surayt learning course should be situated in a wider educational programme taking into consideration the institutional and instructional resources, and the interest of diverse student populations. The impact of acquiring degrees and gaining ECTS points in Surayt can be understood in a broader academic and societal context.

NEEDS ANALYSIS

The main challenge for accommodating a course in an endangered minority language like Surayt at university level is the identification and justification of needs for the academic society, including students of higher educational levels. Therefore, the **first** step should be to identify the needs of society where Surayt speaking communities live in large numbers. Speaking about a language course, the central question for the course developer should be: "what does the learner need to do with the target language" rather than what elements of the linguistic system was the learner expected to master. This will situate the course into a learner-oriented perspective.

Secondly, it is highly important to assess whether there is a solid base of academic expertise in the university to support the course. Are there sufficient resources to succeed with a new course?

With these initial remarks in mind, the following explanations can be understood as the need analysis of the Surayt course which provides a brief background to the target language as well.

1) **Endangerment and Migration:** Surayt is an extremely endangered language for several reasons. The original speech community which was living in the Turabdin region in the eastern part of Mardin province in Turkey and in Northern Syria (Cezira region), was during the past 50 years subjected to persecution and expulsion which led to a large-scale exodus. Now the speakers are spread over the whole world; the majority lives in several European countries, e.g. Germany, Sweden, Netherlands and Belgium. With the recent mass migration from the Middle East, the Surayt speaking communities in Europe has increased more than 300,000. Both old settled communities and the newcomers have specific needs when it comes to learn and preserve their endangered mother tongue in Western countries. Due to the mass emigration of its speakers, the language has drastically weakened, and the number of active speakers in Europe is rapidly decreasing,

¹ Sharon Frase & Agnes Bosanquet. (2006). 'The curriculum? That's just a unit outline, isn't it?' in *Studies in Higher Education* vol 31: 3, pp. 269–284.

² Neary, M. (2003). 'Curriculum models and developments in adult education'. In

particularly among the second and third generations. Already there are alarming indications that this group is losing the command of their mother tongue. It is high time, therefore, to develop courses, especially at university level to encounter this endangerment situation.

2) Language use among second generation speakers: Most of the native speakers have problem in writing and using their mother tongue in their everyday life. Second generation speakers who were born in the Western diaspora either do not learn or learn their mother tongue in a very limited way. On the other side, parents usually have limited knowledge of the host country's language. This causes inefficiency in intergenerational learning links. Although several initiatives, such as the Aramaic-Online project have built a very good foundation to tackle with this problem, there is still a big need to promote the use of this language. Often this group is stretched between their home culture and host countries' culture. This results either in alienation from their own culture (assimilation) or alienation from the host society and culture and leads to the formation of a "gettho culture". A university course in Surayt will accommodate the needs of learners and increase the status of this language both among its speakers and non-native learners.

3) Lack of institutional sources: The Aramaic-Online Project (AOP) and some other previous initiatives (e.g. the distance course in 'Turoyo' at Uppsala University) were complicated by the fact that Surayt until today has remained a spoken language without a standardized grammar, lexicon, alphabet and orthography. In order to tackle this; the AOP has established the foundations of standardization of the Surayt orthography and grammar. A specific university course will take the flagship one step further and build the institutional structure according to the Common European Framework of Reference for Languages. This is crucial for the durability of the efforts which are still in the embryonic phase and are in need of continuity.

4) Discrepancy in teaching mother tongue & Modernization of mother tongue education and educators: As revealed in our field meetings, existing mother tongue educations provided mainly at primary and secondary schools in some European countries are highly lacking a standard and well-formulated orientation. This is one of the main reasons for the inefficiency of these courses. In Germany (mainly in North Westphalia province) these courses are provided under the mantle of "religious education". In Sweden, in many places instead of the mother tongue of the speakers (which is Surayt), still Classical Syriac (which is the liturgical language of the Syriac Orthodox Church) is taught. In both examples, there is a big confusion and discrepancy in teaching simply the mother tongue. A university course in Surayt will directly and indirectly increase the quality of these mother tongue educations, and face the teachers who used to work with traditional methods with a challenge to improve themselves both methodologically and pedagogically. A more effective solution could be to require from all educators in Surayt mother tongue education to have this university course in their qualifications and skills.

MEANS ANALYSIS

One of the biggest challenges for developing a university course in Surayt is the institutional readiness and preparedness for successfully executing and feeding it. At this stage when we assess our resources (people, materials, administrative arrangements) that are available to achieve the goals set for this course, we can easily say that during the course of the Aramaic-Online Project (2014-2017) we have built skills and developed new and unique

learning material in Surayt which were either non-existing before or highly lacking. Learning material is the most foundational problem for a course at this level that this project has tackled. More than this, the AOP project has managed to create an international hub for learning and teaching Surayt as well as conducting academic research on this language.

Within the limits of existing staff, we can provide this course 4 hours per week for a classroom of 15-20 students. We will have one main teacher and two supporting teachers which will enrich and fill in the gaps of such a course. Furthermore, we can have guest lecturers/teachers in a few occasions during the course which will both enrich the course content and increase its international profile.

EXPECTED IMPACTS OF THE COURSE

The proposed course aims to provide university level students an introductory course in Surayt. This course can be both formulated within the overall programme of Semitic studies (as part of Bachelor and/or Masters degrees) or as an independent course of 20 or 30 ECTS points which will be accredited to Bachelor/Masters degrees in interdisciplinary programmes in Social Sciences and Humanities. Some other anticipated impacts of this course can be summarized in a number of ways:

- First of all a university course will provide a highly needed learning opportunity for learners of Surayt to learn this historical language according to the accredited reference systems, such as the CEFR.
- Secondly, designing the course in a flexible format (both as part a degree or as an independent course through which the acquired ECTS points can be used for a degree) modality (e.g. online course material and virtual classrooms) will attract students from diverse backgrounds with different needs and motivations.
- The course will not only help native-speaker students to contribute to the revitalization of their mother tongue, but also university students of Semitics, Syriac, theology etc. will benefit from this course. The course is designed to be the most cost-effective way to attract larger number of students.
- The course will be built on the online course material which is provided in seven different languages of instruction. This characteristic of the main material offers a good foundation to develop joint master degrees organized with the collaboration of different universities across Europe on the long term.
- Another expected impact of a university course will be to provide an academic hub for the existing language courses taught mainly at primary/secondary school level in several European countries (Germany, Sweden) to improve their efficiency. There are no qualified mother-tongue teachers in Surayt. This has a direct impact on the outcomes of existing efforts. On medium and long-term acquiring a degree from this university course can be one of the requirements for the eligibility criteria of these teachers. Thus, this will enhance the capacity of language teachers in Surayt.
- Such a course will contribute significantly to the revitalization of this severely endangered language by creating a durable institutional resource and promoting awareness among user communities. Thus, the expected result will be the change in the status of the language, particularly the perception of the mother tongue among the second and third generation speakers.
- The project will equip the second and third generation speakers with better language skills in their mother tongue which is essential for

learning other languages and for a peaceful cohesion in the countries of living.

- Another expected result would be on other less-widely used minority languages which face endangerment in different degrees. Such a university course has the potential to become a role-model for other endangered languages.

CURRICULUM MODEL

An anticipated Surayt course needs a tailored curriculum model which will help the educators to systematically and transparently map out the rationale for the use of particular teaching, learning and assessment approaches.

There are two well-known polarised curriculum models referred to by many authors as the 'product Model' and the 'process Model'. While the emphasis of the former is on plans and intentions, and the latter on activities and effects.² Briefly, the Product Model focuses on learning objectives. The higher education context in Europe, which has been strongly influenced by the 1999 Bologna Declaration (European Commission, 2009), uses a similar model which is known as Common European Framework of Reference for Languages: Learning, Teaching, Assessment (CEFR)³.

The Product Model, however, has been valuable in developing and communicating transparent outcomes to the student population and has moved emphasis away from lists of content. While the Product Model has a top-down approach and considers the achievements and goals in teaching/learning activities more valuable, the Process Model has a bottom-up approach and centres the needs of students in the development of the curriculum.

For a Surayt course, we aim at applying a mix method, combining both models, and standardizing teaching/learning phases according to the CEFR. We believe that the product model is important to empower this endangered language and thus will contribute to the revitalization of Surayt. This is also related to the lack of institutional resources. In short term, a top-down approach with clear objectives and guidelines will better equip students. On the other hand, we also highly value the Process Model's emphasis on methods of learning/teaching and accommodating students' needs. As indicated in needs analysis, the existing teaching methods/models are inefficient and do not produce desirable outcomes. This brings in the question of focusing on methods instead of a set of objectives developed by educators. We have developed a similar framework for the revitalization of Surayt in the development of the online course, and paired institutional efforts with community efforts. This framework is also applicable to a curriculum modelling.

² Neary, M. (2003). 'Curriculum models and developments in adult education'. In *Curriculum studies in post-compulsory and adult education: A teacher's and student teacher's study guide*. (pp. 57–70). Cheltenham: Nelson Thornes Ltd.

³ Council of Europe (2011). [Common European Framework of Reference for Languages: Learning, Teaching, Assessment](#). Council of Europe.

SYLLABUS

Course title: Surayt-Aramaic Introductory Course (20.0 ECTS credits)

CEFR: Covering A1 and A2 levels (200 cumulative hours of study)

Institution: Seminar for Semitic Studies, Free University of Berlin

Programme: Bachelor and Masters in Semitic languages

COURSE STRUCTURE

The course will consist of two large modules:

- In **Module 1**, students will be introduced to Neo-Aramaic studies and a general introduction to Surayt will be provided. This module will be equivalent of 10.0 ECTS; teaching will be based on lectures and seminars and end with a home-take exam (4000 words of essay).
- **Module 2** will include comparative studies in Neo Aramaic and advanced level of Surayt. This module will also be equivalent of 10.0 ECTS; teaching will be based on lectures and seminars and end with a home-take exam (4000 words of essay).

COURSE CONTENT

The course provides basic knowledge in Surayt Aramaic and focuses on oral and written proficiency. The course also provides knowledge about the culture and social life of Surayt-speaking communities.

Module 1

Part 1 – Introduction to Neo-Aramaic Studies (3 ECTS)

- A general introduction to Neo-Aramaic studies.

Part 2 – Text and Language Structure I & Oral Communication (7 ECTS)

- The course provides a review and systematic training of Surayt's basic language structure as well
- Training in written literacy. Reading simple texts provides a basic vocabulary and insights into them.
- Surayt's sound structure is presented and practiced through exercises in oral proficiency and listening comprehension.
- Social life and culture of Surayt-speaking communities both in their country of origin and in the diaspora.

Module 2

Part 3 – Comparative Studies in Neo-Aramaic (2 ECTS)

- Surayt and other Neo-Aramaic languages from a comparative aspect

Part 4 – Text and Language Structure II (5 ECTS)

- This sub-module deepens the basic knowledge of Surayt's language structure and vocabulary and focuses on writing skills.
- It will provide an insight into the Surayt language structure, in particular syntax, morphology, phonetics, semantics and pragmatics.
- It will aim at developing students' general written proficiency skills by strengthening their ability to detect and correct their own grammatical errors.
- The student gets insights into the social life and culture of the Surayt-speaking communities.

Part 5 – Surayt Literature (3 ECTS)

In this course, literary Surayt-language texts are studied from different genres. The student will learn basic analytical methods in literature studies, concepts as well as writing strategies.

EXPECTED LEARNING OUTCOMES

For approved results of the course the student should be able to demonstrate basic and intermediate knowledge of Surayt language structure and vocabulary; understand the Surayt pronunciation; participate in conversations about everyday topics; translate simple sentences into and from Surayt as well as write short, coherent texts (e.g. email, text messages); read and understand easier texts; demonstrate knowledge of the culture and social life of the Surayt-speaking communities.

TEACHING

The teaching consists of lectures, seminars and group exercises. This will be supported with virtual web-based classrooms.

KNOWLEDGE CONTROL AND EXAMINATION

Examination will be in Surayt and English, and consisted of written assignments (home-take exams) and oral examinations during seminars.

REQUIRED READING

The main course literature will be *Slomo Surayt: An Introductory Course to Surayt (Turoyo)* and *Slomo Surayt: Reader* companions. This will be supported with relevant literature written about and in Surayt, and overall in Neo-Aramaic languages. For a detailed list of literature, see Annex I.

LIST OF LITERATURE ABOUT & IN SURAYT

LITERATURE WRITTEN IN SURAYT

This list consists all publications in Surayt (Turoyo) we could find. They are written either in Latin or in Syriac characters, each following its own orthographic rules. For some publications, we lack detailed bibliographic information; many of them do not have the place and the publisher or the year of publication. This list does not include texts published for academic linguistic purposes (for this see the next subheading).

Algül, Nursen. *Aramäische Märchen aus dem Tur Abdin*. Maṭlo men aṭro d Ṭur Cabdin: 2013.

Arsalan, Andreas. *Mormor Berättar – två assyriska sagor*. I qašto gdomro lan – tarte tašcyoṭo camoyoṭo. Assyriska Föreningen i Södertälje 1989.

Aydin, Besim. *Bar Armalto*. Arjovi 2001.

——— *U aḥuno d Emma kayiwo yo*. Arjovi 2004.

——— *U macmlo d Emma*. Arjovi 2004.

——— *Ḥaduṭo bi mcarṭo d Beṭlḥem*. Arjovi 2005.

——— *Kuḍcat Pippi du gurwo yarixo?* (Trans. Astrid Lindgren: *Känner du Pippi Långstrump?*) Arjovi 2006.

——— *Malke mbaḥnono*. H.A. Rey. Arjovi 2007.

——— *Šuqenṭo d Šami bu cobo*. Arjovi 2008.

——— *Šanga Šem kmacmro kurḥo*. Arjovi 2008.

——— *Šanga Šem qayēṭla gurḥo*. Arjovi 2008.

——— *Aloho roḥumo*. Arjovi 2008.

——— *Ludde*. (Trans. Ulf Löfgren: *Ludde*) Arjovi 2009.

——— *U šumroyo ṭobo*. Arjovi 2009.

——— *Šanga Šem w u wacdo du curbo*. Arjovi 2010.

——— *Ludde w u talaḥon*. (Trans. Ulf Löfgren) Arjovi 2012.

——— *I qašto w taḥlo*. Arjovi 2012.

——— *Lelyo da nyoḥo Alfons Oberi*. (Trans. Gunilla Bergström: *Good night and sleep well Alfons Aberg.*) Arjovi 2016.

Aydin, Eliyo. *I Qašto wu Taḥlo*. Die Großmutter und der Fuchs: Bar Hebraeus Press 2012

——— *Abgar u Malko d Urhoy*. König Abgar von Edessa: St Jakob von Sarug Verlag 2013

——— *U Tagoro Catiro*. Der reiche Kaufmann: St Jakob von Sarug Verlag 2015

——— *Mor Malke wi Barṭo du Malko*. Malke und die Königstochter: Bar Hebraeus Press 2017

Bar-Dawud, Šarbel & Xalaf. *Ciwardo : Me aṭmēl I adyawma, mēn hawi ?* Damografi, Dabara, Sayfo w Goluṭo: Beṭ Froso Ciwardo 2013.

Bar Qašišo Baršawmo, Gabriel. Yortuŕo Suryoyto. Mimre, Luqoŕe w Quŕofe Һexmŕonoye w marduŕonoye da Znin d afeq enun men Lešono Oromoyo kŕobonoyo | Leczo Swodoyo d Ŧur Cabdin Gabriel bar Qašišo Baršawmo Cinwardoyo. Mnoŕo Qađmoyto. 2009.

Bayđono, AҺo e.a (eds.). Music Heritage of Mesopotamia. *Yortuŕo d Musiqi d BeŦ Nahrin*: Assyrischer Jugendverband Mitteleuropa e.V. 2016.

Bahe, Šabo (Šamcun). *Zmiroŕo b Uhdono d Suryoye*: 2007.

Bar Gallo, Fehmi. *Mimre w Feloŕo men Ŧurcabdin*. 1996.

Be-Čeni [Destiji], Һabib. *Kafo. MaŦle w feloŕo me Ŧurcabdin w mu Cəlmo*. Ma aq qamoye mən emmiwa? Hengelo 2015.

BeŦ-Šawoce, Jan. *Qale w Šayno*. SIL 1989.

——— *Mi Cətmo Lu Bahro*. SIL 1989.

——— *Hubo w Һaye b Yardo*. Södertälje: Nsibin 1990.

——— *Më Zaz Lu Swed*. Södertälje: Nsibin 1990.

——— *Aŕi BeŦ-Nahrin bađ Һələme di Goluŕo*. Södertälje: Nsibin 1994.

——— *Ĕno Mərli Xori Brahim Hajjo Madcarle*. Södertälje: Nsibin 1995.

——— *Ĕno Mərli Cammo Išoc Qašo Malke Madcarle*. Södertälje: Nsibin 1997.

——— *Ĕno Mərli Xori Caziz BeŦ-Xawaja Madcarle*. Södertälje: Nsibin 2001.

——— *Taq, taq, taq*, Anna-Clara Tidholm, 2004. (Knacka på, Stockholm: Alfabet 1992)

——— *Jamila w Julya*, Niki Daly, 2004. (Jamila och Julia, Stockholm: Hjulet 2001)

——— *Mulle Meck Ksamle Caraba*, George Johansson & Jens Ahlbom, 2005. (Mulle Meck bygger bil, Stockholm: Berghs 1993)

——— *Gittan w ad Dewe*, Pija Lindenbaum, 2005. (Gittan och gråvargarna, Stockholm: Rabén & Sjögren 2000)

——— *Sayfo b Ŧurcabdin 1914-15*. Södertälje: Nsibin 2006.

——— *Xəzne d Xabre, Šurayt-Swedi (mėdyoyo)*. Södertälje: Nsibin 2012.

——— *Alis b Cəlmo d Cojube w d Tantelat*. London: Evertype 2015. (Lewis Carroll, Alice i Underlandet, Stockholm: Almqvist & Wiksell 2008)

——— *Bu tarix xəboŕo | qiyomo, aydarbo hawi cam lišono šurayt?* Södertälje: Nsibin 2016.

Bilgič, Yacqub & Üzel, YuҺanon. *U Mgalyun Qadišo : Koruzuŕo d Marqus u Msabrono*. Bietigheim-Bissingen 2005.

——— *U Mgalyun Qadišo : Koruzuŕo d YuҺanon u ŠliҺo*. Bietigheim-Bissingen 2005.

Bilgič, Zeki. *Malkuno Zcuro* (Together with KRAS, Translation of Antoine de Saint-Exupéry: „Le petit Prince“). Heidelberg, 2005.

——— *Di Qubciŕo Semaqto* (Translation of Brüder Grimm: „Rotkäppchen“). Heidelberg, 2012.

——— *QaŦmoniŦa* (Translation of Brüder Grimm: „Aschenputtel“). Heidelberg, 2012.

- *Qufso* (Translation of Stefan Zweig: „Schachnovelle“). Heidelberg, 2014.
- *Ox, mën basëmto-yo Panama* (Translation of Janosch: "Oh, wie schön ist Panama"). Heidelberg, 2016
- Can, Adnan. *U Bërgël*, SiL 1989
- Can, Murat. *Zmiroto d Šabre men Beṭ-Nahrin*: 1998.
- *Kṭowo d Mele w Rušme*: 2015.
- Demir, Shamiram et.al. (eds.). *Assyriska Favoriter. Sångar, Lekar & Danser*. Assyriska Kvinnoförbundet 2008.
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- Ḥanna, Šabo (ed.). *Gazo d Necmuṭo: Sicto d Marduṭo (Ḥuyoyo Suryoyo Tibeloyo)* 2012.
- Ishaq, Yusuf, (ed.): *Toxu Qorena*. Stockholm: Skolöverstyrelsen, 1983.
- (ed.): *Svensk-turabdinskt lexikon, Leksiqon Swedoyo-Suryoyo*. Stockholm 1988.
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- Lahdo, Osyo Abrohom. *Mimre da Zmiroto Suryoyoṭo Camoyoṭo cam Qinoṭo b Noṭa. Ašcār wa aḡānī suryāniyya šacbiyya munawwaṭa*. Wiesbaden 2012.
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- Malke, Joseph Asmar. *Šicr wa aḡān fi ḥubb al-suryān. Mimre w Macnyoṭo b Ḥubo d Suryoye*: 2007.
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- Nahroyo, Tuma Gawriye. *Warde*. 1986.
- *Kukyoyo w šawṭo d abohoṭo*. 1998.
- *Warde cal yaḡ yarde. Zmiroto da Ṭloye*. 2001.
- *Nešmoṭo men Beṭ-Nahrin. Mimre w Sugyoṭo wa Zmiroto*. 2002.
- Saadi, Abdul Masih. *Kṭobo Qadišo Diyaṭiqi Ḥḡato d Moran Yešuc Mšihō. Mafaqto Fšitṭo Ifuṭ Mašlmonuṭo d Ciḡoṭo Suryoyoṭo* The New Testament of our Lord Jesus Christ. The Peshitta Version in the Suryoyo Language of Tur Abdin. Eṭṭayab b Cumro d Mor Gabriel: Aramaic Bible Translation 2013.
- Seven, Eliyo d be Qĕrmĕz. *Tešmešto d Qurobo Alohoṭo w Anafura d Mor Yacqub Aḡuy d Moran b Lešono d Mamllo*. Gabriel Yalgin 2014.
- *U mgalyun d koqore u kohno bac ceḡe moronoye*. Gabriel Yalgin 2016.
- Seven, Ḥanna d be Qĕrmĕz & Seven, Eliyo d be Qĕrmĕz. *Kṭowo daḡ qĕryone ma egroṭo d Fawlus u Šliḡo. Komĕqrĕn baḡ Ḥuṣabe w bac Ceḡe Moronoye bi Šato kula. Xdu Ṭekso di Cito Suryoyto Orṭoduksoyto d Anṭiyuxiya*. Gabriel Yalgin 1996.

- *Kıto wo daq qeryone ma egroto d Fawlus u Šliho d Komëqrën baḥ Ḥuṣabe w bac Ceḍe Moronoye w bar Roze Qadiše. Li Šato kula wi Nbiyuṭo d Ešacyo. Xdu Ṭekso di Cito Suryoyto Ortoḍuskayto d Anṭiyuxiya.* Gabriel Yalgin 2004.
- *Kıto wo daq qeryone ma egroto d Fawlus u Šliho aw mi Diyaṭiqi Catëqto d Komëqrën baḥ Ḥuṣabe w bac Ceḍe Moronoye bi Šato Kula xdu Ṭekso di Cito Suryayto Ortoḍuksayto d Anṭiyuxiya.* Bar Hebraeus Press 2013.
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- *B Atri Beṭ-Nahrin - Aydarbo Hëwyowa i Mëštuṭo?* Södertälje: Nsibin 1996.
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Common European Framework of Reference for Languages - Self-assessment grid for Surayt-Aramaic

		A1 Basic User	A2 Basic User	B1 Independent user	B2 Independent user	C1 Proficient user	C2 Proficient user
Understanding	 Listening	I can understand familiar words and very basic phrases concerning myself, my family and immediate concrete surroundings when people speak slowly and clearly.	I can understand phrases and the highest frequency vocabulary related to areas of most immediate personal relevance (e.g. very basic personal and family information, shopping, local area, employment). I can catch the main point in short, clear, simple messages and announcements.	I can understand the main points of clear standard speech on familiar matters regularly encountered in work, school, leisure, etc. I can understand the main point of many radio or TV programmes on current affairs or topics of personal or professional interest when the delivery is relatively slow and clear.	I can understand extended speech and lectures and follow even complex lines of argument provided the topic is reasonably familiar. I can understand most TV news and current affairs programmes. I can understand the majority of films in standard dialect.	I can understand extended speech even when it is not clearly structured and when relationships are only implied and not signalled explicitly. I can understand television programmes and films without too much effort.	I have no difficulty in understanding any kind of spoken language, whether live or broadcast, even when delivered at fast native speed, provided I have some time to get familiar with the accent.
	 Reading	I can understand familiar names, words and very simple sentences, for example on notices and posters or in catalogues.	I can read very short, simple texts. I can find specific, predictable information in simple everyday material such as advertisements, prospectuses, menus and timetables and I can understand short simple personal letters.	I can understand texts that consist mainly of high frequency everyday or job-related language. I can understand the description of events, feelings and wishes in personal letters.	I can read articles and reports concerned with contemporary problems in which the writers adopt particular attitudes or viewpoints. I can understand contemporary literary prose.	I can understand long and complex factual and literary texts, appreciating distinctions of style. I can understand specialised articles and longer technical instructions, even when they do not relate to my field.	I can read with ease virtually all forms of the written language, including abstract, structurally or linguistically complex texts such as manuals, specialised articles and literary works.
Speaking	 Spoken interaction	I can interact in a simple way provided the other person is prepared to repeat or rephrase things at a slower rate of speech and help me formulate what I'm trying to say. I can ask and answer simple questions in areas of immediate need or on very familiar topics.	I can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar topics and activities. I can handle very short social exchanges, even though I can't usually understand enough to keep the conversation going myself.	I can deal with most situations likely to arise whilst travelling in an area where the language is spoken. I can enter unprepared into conversation on topics that are familiar, of personal interest or pertinent to everyday life (e.g. family, hobbies, work, travel and current events).	I can interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible. I can take an active part in discussion in familiar contexts, accounting for and sustaining my views.	I can express myself fluently and spontaneously without much obvious searching for expressions. I can use language flexibly and effectively for social and professional purposes. I can formulate ideas and opinions with precision and relate my contribution skilfully to those of other speakers.	I can take part effortlessly in any conversation or discussion and have a good familiarity with idiomatic expressions and colloquialisms. I can express myself fluently and convey finer shades of meaning precisely. If I do have a problem I can backtrack and restructure around the difficulty so smoothly that other people are hardly aware of it.
	 Spoken production	I can use simple phrases and sentences to describe where I live and people I know.	I can use a series of phrases and sentences to describe in simple terms my family and other people, living conditions, my educational background and my present or most recent job.	I can connect phrases in a simple way in order to describe experiences and events, my dreams, hopes and ambitions. I can briefly give reasons and explanations for opinions and plans. I can narrate a story or relate the plot of a book or film and describe my reactions.	I can present clear, detailed descriptions on a wide range of subjects related to my field of interest. I can explain a viewpoint on a topical issue giving the advantages and disadvantages of various options.	I can present clear, detailed descriptions of complex subjects integrating sub-themes, developing particular points and rounding off with an appropriate conclusion.	I can present a clear, smoothly-flowing description or argument in a style appropriate to the context and with an effective logical structure which helps the recipient to notice and remember significant points.
Writing	 Writing	I can write a short, simple postcard, for example sending holiday greetings. I can fill in forms with personal details, for example entering my name, nationality and address on a hotel registration form.	I can write short, simple notes and messages. I can write a very simple personal letter, for example thanking someone for something.	I can write simple connected text on topics which are familiar or of personal interest. I can write personal letters describing experiences and impressions.	I can write clear, detailed text on a wide range of subjects related to my interests. I can write an essay or report, passing on information or giving reasons in support of or against a particular point of view. I can write letters highlighting the personal significance of events and experiences.	I can express myself in clear, well-structured text, expressing points of view at some length. I can write about complex subjects in a letter, an essay or a report, underlining what I consider to be the salient issues. I can select a style appropriate to the reader in mind.	I can write clear, smoothly-flowing text in an appropriate style. I can write complex letters, reports or articles which present a case with an effective logical structure which helps the recipient to notice and remember significant points. I can write summaries and reviews of professional or literary works.