



[AP 250 - Beda d' Yawman \(Syriac Chant\) and ' അമലോൽഭവയാം കന്യാമരിയേ' \(Malayalam\)](#)

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<b>Call Number</b>	AP 250
<b>Part Number</b>	<a href="#">Part I – Syro Malabar Church</a>
<b>Title</b>	<a href="#">Beda d' Yawman</a> (Syriac Chant) and ' <a href="#">അമലോൽഭവയാം കന്യാമരിയേ</a> ' (Malayalam)
<b>Duration</b>	4:07
<b>Place of Recording</b>	St. Mary's (MarthMariam) Church, Alangad
<b>Date of Recording</b>	9 Sept 2021
<b>Youtube URL</b>	<a href="https://www.youtube.com/watch?v=YynEr8SFzT8">https://www.youtube.com/watch?v=YynEr8SFzT8</a>
<b>Video Segment(s)</b>	

**Notes**

[Beda d' Yawman](#) (Syriac Chant) and ' [അമലോൽഭവയാം കന്യാമരിയേ](#)' (Malayalam)

Concluding hymn, Beda d'Yawman, for Salve Ladinju (Litany) in honor of the Blessed Virgin. Marth Maryam Church, Alangad. 9 September 2021.

This video is a testimony to the level of freedom that the Syriac church choirs enjoyed creating new hymns and performance practices of existing Syriac hymns. For example, the choir adds an instrumental introduction to the melody of the famous Marian hymn in Syriac. Interestingly, the introduction is in 4/4 meter, fast tempo, whereas the hymn is 6/8 meter. There is also an instrumental interlude that is in 4/4 meter. After the interlude, the rhythm goes back to the original 6/8 meter. The triangle player modifies the style of playing accordingly. This is the first time we see such an example. There are errors in the articulation of the Syriac text. The singers are not Syriac literate. Therefore, they may not be aware of their mistakes. Nevertheless, their enthusiasm to sing Syriac chants on special occasions is commendable. The text of the Malayalam hymn is not a translation of the Syriac text of Beda D'Yawan, but an independent composition set to the melody of the original Syriac chants. This, too, is an example of the extent of freedom the Syriac choirs enjoyed. We are grateful to [Fr. Cyril Thayyil](#) for motivating the choir at Alangad to sing this chant for our channel.

Dr. Joseph J. Palackal, CMI  
New York  
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