

## Chapter 1 : DC Books-Online BookStore

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Kasaragod Lakshadweep According to Ethnologue, the dialects are: The community dialects are: Thus for examples, the survey of the Ezhava dialect of Malayalam, results of which have been published by the Department in , has brought to light the existence of twelve major dialect areas for Malayalam, although the isoglosses are found to crisscross in many instances. Sub-dialect regions, which could be marked off, were found to be thirty. This number is reported to tally approximately with the number of principalities that existed during the pre-British period in Kerala. In a few instances at least, as in the case of Venad, Karappuram, Nileswaram and Kumbala, the known boundaries of old principalities are found to coincide with those of certain dialects or sub-dialects that retain their individuality even today. This seems to reveal the significance of political divisions in Kerala in bringing about dialect difference. Differences between any two given dialects can be quantified in terms of the presence or absence of specific units at each level of the language. To cite a single example of language variation along the geographical parameter, it may be noted that there are as many as seventy seven different expressions employed by the Ezhavas and spread over various geographical points just to refer to a single item, namely, the flower bunch of coconut. It may be noted at this point that labels such as "Brahmin Dialect" and "Syrian Caste Dialect" refer to overall patterns constituted by the sub-dialects spoken by the subcastes or sub-groups of each such caste. The most outstanding features of the major communal dialects of Malayalam are summarized below: Lexical items with phonological features reminiscent of Sanskrit e. The dialect of the educated stratum among the Nairs resembles the Brahmin dialect in many respects. The amount of Sanskrit influence, however, is found to be steadily decreasing as one descends along the parameter of education. One of the striking features differentiating the Nair dialect from the Ezhava dialect is the phonetic quality of the word-final: In the Nair dialect it is a mid-central unrounded vowel whereas in the Ezhava dialect it is often heard as a lower high back unrounded vowel. The Syrian Christian dialect of Malayalam is quite close to the Nair dialect, especially in phonology. The speech of the educated section among Syrian Christians and that of those who are close to the church are peculiar in having a number of assimilated as well as unassimilated loan words from English and Syriac. The few loan words which have found their way into the Christian dialect are assimilated in many cases through the process of de-aspiration. The Latin Christian dialect of Malayalam is close to the fishermen dialect. It is also influenced by Latin , Portuguese and English. It is very much influenced by Arabic and Urdu rather than by Sanskrit or by English. The retroflex continuant zha of the literary dialect is realised in the Muslim dialect as the palatal ya. Tamil spoken in the Kanyakumari district has many Malayalam words. External influences and loanwords[ edit ] Malayalam has incorporated many elements from other languages over the years, the most notable of these being Sanskrit and later, English. Malayalam has a substantially high amount of Sanskrit loan words but are seldom used. Another Muslim dialect called Beary bashe is used in the extreme northern part of Kerala and the southern part of Karnataka. For a comprehensive list of loan words, see Loan words in Malayalam. Geographic distribution and population[ edit ] See also: Kerala Gulf diaspora and States of India by Malayalam speakers Malayalam is a language spoken by the native people of southwestern India from Talapady to Kanyakumari. According to the Indian census of , there were 32,, speakers of Malayalam in Kerala, making up There were a further , 2. The number of Malayalam speakers in Lakshadweep is 51,, which is only 0. In all, Malayalis made up 3. Of the total 34,, Malayalam speakers in India in , 33,, spoke the standard dialects, 19, spoke the Yerava dialect and 31, spoke non-standard regional variations like Eranadan. There were 7, Malayalam speakers in Australia in The New Zealand census reported 2, speakers. There is also a considerable Malayali population in the Persian Gulf regions, especially in Dubai and Doha.

### Chapter 2 : Indian History - PSC Questions and Answers in Malayalam - Part 4 - Kerala PSC GK Question

*Modern Indian History Mansoorali. Books & Authors. M.K. Gandhi - Young India, Harijan, Navjivan, Hindu Swaraj, My Experiments With Truth Jawahar Lal Nehru Discovery of India, Glimpses of World History Maulana Abdul Kalam Aazad - India Wins Freedom Lala Lajpat Rai- Unhappy India Dr. Rajendra Prasad- India Divided Ravindra Nath Tagore - Geetanjali, Hungry Stones Dada Bhai Naurauji -Poverty And.*

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### Chapter 3 : General Knowledge Questions & Answers- Question Bank - PSC Online Book

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Read a short history of the language here. It is spoken by 35 million people of the Indian state Kerala and Lakshadweep, a union territory. Like any other language, it assumed its current form after undergoing many changes over the centuries. Malayalam is one of the prominent languages in India now, having contributed heavily to the cultural domain of the country. Malayalam is a Dravidian language, sharing its parentage with others such as Tamil, Kannada and Telugu. It was derived from the Adi Dravida language, which was in use about years ago. The west side of the Western Ghats developed its own version of the language and became an independent language itself. The Origin of Name There are numerous theories about the origin of the name Malayalam. The most accepted one is that those who lived in the Eastern side of Western Ghats called the westerners Malaiyaalar and their language was known as Malayalam. There is also said that the language of those who lived between Mala Mountain and Aazham Ocean was called Malayazham and it became Malayalam gradually. Another assumption is that the word Alam meaning land merged with the word Mala to form Malayalam. The Malayalam Script Vattezhuthu is the oldest known Dravida script. It was derived from Brahmi script. Malayalam had also been written in this script. From Vattezhuthu, Kolezhuthu and Malayazhma were derived. Kolezhutu is written by Narayam Kol. Malayazhma was popular only on the south of Thiruvananthapuram. Both Kolezhuthu and Malayzhma disappeared gradually. The current script, known as print script or Arya Ezhuthu came into existence in the 12th century. During that time the influence of Sanskrit was very high. It was because the Manipravala literature needed a suitable script the book script was formed. Then over the years, the script undergone many transformations. It was renovated when typewriter and Computer were invented. Now there are 49 letters in Malayalam alphabet including 13 vowels and 36 consonants. The oldest known literary work during this movement is Ramacharitham which is believed to have been written between 12th and 14th centuries. It is considered the first literary work of Malayalam. The subject of the work is the Rama-Ravana war from Ramayana. The book shows that the Malayalam of that time was little different to Tamil. Malayalam literature is now very prominent, having produced some outstanding writers and works.

## Chapter 4 : Indian History Audio Download - Books , Lecture MP3 Download

*Malayalam is a language spoken by the native people of southwestern India (from Talapady to Kanyakumari). According to the Indian census of , there were 32,, speakers of Malayalam in Kerala, making up % of the total number of Malayalam speakers in India, and % of the total population of the state.*

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The church had no written constitution until , but was governed by consensus, traditions and precedence. It was the vision of Mor Dionysius, Vattasseril, to have a clearly defined uniform constitution to govern the church administration. He initiated action and appointed a sub-committee with O. Cherian as convener to submit a draft constitution. After his demise, the constitution was presented in the Malankara Christian Association meeting of 26 December , held at M. It was adopted and brought to force. The constitution has been amended three times to meet specific situations and needs. Every member of the Church is bound by the rules and regulations laid down in the Constitution. The Constitution upholds the autonomy and autocephaly of the Malankara Orthodox Church. It is Episcopal in its polity and not congregational. At the same time it upholds democratic principles by safeguarding the rights and privileges of the lay men. The constitution enshrines the fundamental features of the Church, provides direction for its internal administration, and preserves its integrity and autonomy. The essential features of the Church are provided in the preamble. The first article emphasizes the bond of relationship between the Orthodox Syrian Church and the Malankara Church. It defines both Malankara Church and Orthodox Syrian Church are sister churches and both heads of Churches are to be mutually respected and accepted in their respective Sees. The third article refers to the name of the church and the fourth about their faith traditions. The fifth is about the canons governing the administration of the Church. The whole constitution conceives the Malankara Church as self-sufficient in all her requirements, be it temporal, ecclesiastical, or spiritual in nature, and upholds that the Malankara Orthodox church is rightly autocephalous in character. The Malankara Orthodox Syrian Church wanted to retain its autocephalous nature. The ceremony was held at St. The lineage of St. Thomas is preserved based on two grounds. Firstly, the founder and first primate of the Church is St. Thomas, the Apostle of Jesus Christ; and secondly, the church has no dependence on nor is under any foreign churches outside India in short, autonomous and autocephalous. The history of immigrant community of the Malankara Orthodox Syrian Church of the East in the United States begins approximately in the midth century. During this period a number of priests and laity came to the US for higher studies and training. Mar Coorilos celebrated Holy Qurbana occasionally during his stay there. Simon looked after the Church service after Mar Coorilos left for India. This service was ecumenical in nature; Malayalees of any denomination participated. In , the United States Congress passed a bill which cleared the way for thousands of professionally qualified individuals to immigrate to the US. After , the Malankara Orthodox Church gradually spread to many major US cities with increasing numbers of clergy and laity. In , the Holy Synod decided to establish more dioceses in various parts of the world. At this time, the numerous churches in America were placed under the authority of the Metropolitan of the Bombay Diocese, Thomas Mar Makarios. In , Mathews Mar Barnabas took charge of the diocese. In , Zacharias Mar Nicholovos joined the diocese. As of [update] , the Northeast American Diocese had more than fifty parishes, more than forty priests, and fourteen deacons and seminarians. Hierarchy, distribution and doctrine[ edit ] The spiritual regional head of the church is the Catholicos of the East and the temporal head over church assets is the Malankara Metropolitan. Since , both the titles vest in one person. The official title of the head of the Church is the " Catholicos of the East and the Malankara Metropolitan". This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. In the first half of the 5th century, the Antiochene Church adopted the anaphora of Jerusalem, known under the name of St James the disciple. In the 4th and 5th centuries, the liturgical language of Jerusalem and Antioch was Greek. Therefore, the original form of St James liturgy was composed in Greek. Following the Council of Chalcedon in , the Eastern Church was divided into two, one

group accepting the council and the other opposing it. Both groups continued to use the Greek version of St James. Gradually, the Antiochene liturgical rites were translated into Syriac. New elements such as Syriac hymns were introduced into it. Mar Gregorios of Jerusalem came to Malankara in and introduced Syriac Orthodox liturgical rites. The most striking characteristic of the Antiochene liturgy is the large number of anaphoras Order of the celebration of the Eucharist. About eighty are known and about a dozen are used in India. All of them have been composed following the model of Liturgy of St James. The Holy Qurbana is mostly conducted and prayers recited in Malayalam. However, some parts of the Holy Qurbana are sung in Syriac. It can be considered as equivalent to "Universal Bishop". There were only three ranks of priesthood in the early Church: Episcopos Bishop , Priest and Deacon. By the end of the 3rd century, certain bishops of certain important cities in the Roman Empire gained pre-eminence over other bishops and they came to be known as Metropolitans. The Ecumenical councils of the 4th century recognized the supreme authority of these Metropolitans. By the 5th century the bishops in major cities such as Rome, Constantinople, Alexandria and Antioch gained control over the churches in the surrounding cities. Gradually they became the heads of each independent regional church and were called Patriarch, which means common father. The same rank in the Churches outside the Roman Empire was called Catholicos. There were four ancient Catholicates in the Church before the 5th century. None of these ranks and titles are the monopoly of any church. In Orthodox tradition, any Apostolic and autonomous national church often referred to as local Church has the authority to declare and call its head Catholicos, Pope or Patriarch. The third stage started when the archdeacon was elevated to the position of a bishop by the community with the name Marthoma I in Since then the head of the community was the Marthoma Metrans and later the position was developed to Malankara Metropolitan with more recognition. Thomas as the Catholicos of the East. It is the official headquarters of the Catholicos of the East who reigns on the Supreme Throne of St. This seat of the Primate of the Church was consecrated on 31 December The new Aramana palace which was built in was inaugurated by the visiting Armenian Catholicos Vazgen I. Holy relics of St. Thomas the Apostle are kept in the Catholicate Chapel. List of Catholicos of the East[ edit ] This section does not cite any sources. March Main article: At least from the fourth century the Indian Church entered into a close relationship with the Persian or East Syriac Church. From the Persians, the Indians inherited East Syriac dialect in liturgical use and gradually came to be known as Syriac Christians in India. In the sixteenth century Roman Catholic missionaries came to Kerala. They tried to unite the Syrian Christians to the Roman Catholic Church and this led to a split in the community. Those who accepted Catholicism are the present Syro-Malabar Catholics. Later, Western Protestant missionaries came to Kerala and worked among Syrian Christians; the first few decades of cooperation was cordial, but dogmatic differences and colonial nature of the missionaries created splits in the community. In the seventeenth century, the Church came to a relationship with the Antiochene Church which again caused divisions. As a result of this relationship the Church adopted West Syrian liturgies and practices. The Church entered into a new phase of its history by the establishment of the Catholicate in At present the Church is using the West Syrian liturgy. At present the Church has over 2 million faithful with 30 dioceses all over the world.





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