

Multiple Choice Questions
SY010402: *Mazmure* in Syriac Tradition

1. Who wrote the longest commentary on Psalms?
 - a. Ephrem
 - b. Jacob of Sarug
 - c. Daniel of Salah
 - d. Moses Bar Kepha
2. Salah is located in ...
 - a. Syria
 - b. Iraq
 - c. Lebanon
 - d. Turkey
3. When did Daniel of Salah flourish?
 - a. In 3rd century
 - b. In mid-6th century
 - c. In 7th century
 - d. In 10th century
4. How many commentaries on Psalms did Daniel write?
 - a. Eight
 - b. Two
 - c. One
 - d. Five
5. The Psalter is regarded by some authors as ...
 - a. Christ's own prayer
 - b. Imitation of popular hymns
 - c. Prayer of humanity
 - d. Folklore
6. How many chapters does Daniel's shorter commentary have?
 - a. 5
 - b. 10
 - c. 50
 - d. 32
7. Psalms belong to the core of the liturgical hours of all the churches. Is it correct?

- a. Yes
 - b. No
 - c. Not at all
 - d. Only parts
8. What does the Book of Psalms teach?
- a. Moral lessons
 - b. Monastic ideals
 - c. 18 lessons
 - d. History
9. Translate: *Mazmure m'alep 'al*
- a. Psalms are full of lessons
 - b. The Psalms teach about
 - c. Psalms are hymns
 - d. Psalms are thanksgiving
10. Translate: *'Abode d-rishai abohoto*
- a. Patristic teachings
 - b. Psalms teach about the works of the fathers
 - c. Dwelling of the Fathers
 - d. Prayers in hymnal form
11. The German author who translated a Jacobite commentary on the Book of Psalms in German is called ...
- a. G. Wiefner
 - b. Strothmann
 - c. Gustav Dietrich
 - d. Noeldecke
12. Why this commentary should be dated as a work of the 10th-12th century?
- a. The authors cited in it are of later period
 - b. Moses Bar Kepha (d.913) is quoted in this introduction
 - c. This consists of long citations from the Fathers
 - d. The names of later authors are cited
13. The Hebrew title of the Psalter is ...
- a. *Ktobo d-Mazmure*
 - b. Sepher Tehillim
 - c. Book of Chants
 - d. The Book of David's Psalms

14. Translate: *Kulhun masmure d-David itayhun*
- Majority of the Psalms are of David
 - All the Psalms are of David
 - All the Psalms were composed by David
 - The whole Book of Psalms are of David
15. All the Psalms are attributed to David, why?
- By Tradition
 - People were accustomed to accept and speak of Psalms of David
 - The Title: The Book of Psalms of David
 - The habit of the people, who were used to saying "Psalms of David"
16. All of the Psalms do not belong to David, why?
- The Hebrew title of the Psalter and early writers of the 1st-4th century do not regard the Psalter as the work of David
 - All the Psalms are not attributed to David
 - Acts of the Apostles do not attribute all the Psalms to David
 - Contents of some Psalms support it
17. Translate: *Mzamrone*
- Authors of Psalter
 - Commentator of Psalms
 - Singers of Psalms
 - Dancers of the Psalms
18. The oldest manuscript containing the Syriac Psalter is dated ...
- A.D. 200
 - A.D. 400
 - A.D. 600
 - A.D. 800
19. The headings prefixed to Syriac Psalms are ...
- Are same in all manuscripts
 - Differ from manuscript to manuscript
 - Give a summary of the Psalm
 - Are partly historical and partly spiritual
20. Translate: *'Al hayleh d-Moran yeshu mshiho mashrinan d-nektub mazzmure*
- Our Lord Jesus came
 - Yesu msiho* is mighty

- c. Upon the strength of our Lord Jesus Christ we begin to write the Psalms
 - d. Our Lord Jesus is mighty in Psalms
21. Translate: *Mazmuro qadmoyo 'amir l-David*
- a. First Psalm attributed to David
 - b. At first David's Psalm
 - c. First Psalm as sung by David
 - d. David's first Psalm
22. According to the heading Psalm two is about ...
- a. Salvation history
 - b. Exodus
 - c. *Hasheh d-Moran*
 - d. Jews
23. Translate: *Tube' da-b-evangelion*
- a. Blessings of the Gospels
 - b. The Beatitudes
 - c. Blessed Mary
 - d. Blessed ones
24. "Pet" is the short form of which Syriac word?
- a. *Petgomo*
 - b. On animals
 - c. Paragraph
 - d. Petition
25. *Vellum* means ...
- a. Water
 - b. Manuscript
 - c. Leather
 - d. Document
26. *Peshitta* means ...
- a. Persia
 - b. Testament
 - c. Old testament
 - d. Simple version

27. William Wright's catalogue of the Syriac manuscripts of the British Museum contains ... manuscripts of Psalter.
- 45
 - 60
 - 70
 - 50
28. The Psalter manuscripts contain also ...
- Hymns
 - 11 canticles
 - Prose prayers
 - Prophecies
29. *Mazmure m'o w-hamshin* means ...
- 50 Psalms
 - 100 Psalms
 - 70 Psalms
 - 150 Psalms
30. Translate: *Tesbuhto d-bet hnanyo*
- Hymn of mercy
 - Glory to God
 - The Song of the three holy children
 - Gloria in excelsis*
31. Translate: *Slota d-Ramsha*
- Night prayers
 - Noon prayers
 - Evening prayers
 - Supplication
32. Translate: *Moryo manu ne'mar b-mashknok*
- The Lord who will dwell in your tent
 - Lord who will stay with you in the tent
 - God sits in the tent
 - Lord's dwelling is in the tent
33. Translate: *Turok qadisho*
- Door of holiness
 - Holy Mountain
 - Sacred gate

- d. Holy Door
34. Translate: *Ayno da-mhalek d-lo mum*
- He who walks on the way of commandment
 - He who walks without blemish
 - Let him walk continuously and righteously
 - He who walks on the path of righteousness
35. Translate: *Ayno d-'obed zadiquto*
- He who does justice
 - He is righteous
 - Servant of Justice
 - His name is justice
36. Translate: *Ayno da-mmalel qushto*
- He who is true
 - He who speaks truth
 - His speech is truth
 - Language is true
37. Translate: *Lo nakulton b-leshoneh*
- No deceit is on his tongue
 - Deceitful is his speech
 - Deceit is harmful
 - Deceit causes evil
38. Translate: *Shuhdo 'al qaribeh lo mqabel*
- Bribe should not be taken from neighbour
 - He who does not take bribe from his neighbour
 - Bribe should not be demanded from neighbour
 - Taking bribe is not for a just man
39. Translate: *Kespeh b-rebito lo yoheb*
- Deposit of money on interest is not fitting for a just man
 - He who does not give his money on interest
 - Deposit on usury is not fitting for a just man
 - The just one does not deposit his wealth on interest
40. Translate: *Zadiqo l-dohlawhy d-moryo myaqar*
- The just one fears God
 - The just one must revere the one who fears the Lord
 - The just one honours the one who fears the Lord

- d. Justice promotes fear of the Lord
41. Translate: *Moryo ner'yeny*
- a. The Lord is my shepherd
 - b. The Lord guides me
 - c. The Lord will shepherd me
 - d. The Lord will be my shepherd
42. Translate: *Medem lo nhasar ly*
- a. Something will not be lacking for me
 - b. Nothing will be lacking for me
 - c. Anything will not be lacking for me
 - d. I will not lack anything
43. Translate: *Margo*
- a. Glass
 - b. Pasture
 - c. Meadows
 - d. Food
44. Translate: *'Al mayo nihe ndabrany*
- a. He will satiate me
 - b. He will make me drink
 - c. He will lead me to streams
 - d. He will lead me to quiet waters
45. Translate: *Shbilay qushto*
- a. On paths of truth
 - b. True passage
 - c. Ways to truth
 - d. Paths are true
46. Translate: *Lo edhal*
- a. I shall fear
 - b. I will not fear
 - c. You should fear
 - d. We will not fear
47. Translate: *Nahlay telolay mawto*
- a. Valley of shadows of death
 - b. Dark valley

- c. Thick shadows
 - d. Dangerous curve
48. Translate: *Shabtok w-hutrok*
- a. Your will and your door
 - b. Your rod and staff
 - c. Your support and your help
 - d. You will be my rod and staff
49. Translate: *Metul d- 'ant am(y)*
- a. Because you are with us
 - b. Because you are with me
 - c. Be with me at my side
 - d. Stand with me
50. Translate: *Sdart qdomay poturo*
- a. You ordered before me food
 - b. You arranged before me the table
 - c. Your table is over ready
 - d. You arranged the table for me
51. Translate: *Kos(y) marwe' ayk hayo*
- a. My chalice will overflow as living water
 - b. My cup is prepared for feast
 - c. My cup overflows as alive
 - d. My Cup is alive and overflows
52. Translate: *Taybutok w-Rahmayk radpuny kulhun yawmoto d-hayay*
- a. Your grace and your mercy will pursue me all the days of my life
 - b. Your grace and your mercy assures future for my life
 - c. Long life is the gift of God's grace and mercy
 - d. All the days of my life are filled with your goodness and kindness
53. Translate: *D- 'e' mar b-bayteh d-moryo nugro d-yawmoto*
- a. The rest of my days will be in the Lord's house
 - b. So that I may dwell in God's house the rest of my days
 - c. My future life will be in the Lord's house
 - d. The remaining days I hope to be in God's hose
54. Translate: *Aytaw l-moryo bnay-dekre*
- a. Male children are for the Lord
 - b. To the Lord belong the male children

- c. Bring to the Lord the male children
 - d. Offer to the Lord the male children
55. Translate: *Aytaw l-moryo subho w-'iqoro*
- a. Glory and honour to the Lord
 - b. Offer to the Lord Glory and honour
 - c. Bring to the Lord glory and honour
 - d. Praise and honour belongs to the Lord
56. Translate: *Sgudw l-moryo b-dorto d-qudshe*
- a. Worship the Lord at the court of the Temple
 - b. Adore the Lord at the entrance of his holiness
 - c. The Lord is in His court, worship Him
 - d. At the gate of His temple, the Lord should be honoured
57. Translate: *Qoleh d-moryo*
- a. The sound of the Lord
 - b. The Lord's call
 - c. The voice of the Lord
 - d. The Lord's hymn
58. Translate: *Qoleh d-moryo 'al mayo*
- a. Lord's hymn on the river
 - b. The voice of the Lord on waters
 - c. The Lord thunders on waters
 - d. The Lord on mighty waters
59. Translate: *Aloho mshabho r'em*
- a. The glorious God thunders
 - b. God of glory thunders
 - c. God calls in glory
 - d. God's call is like thunder
60. Translate: *Qoleh d-moryo damhatep 'arze*
- a. The sound of the Lord breaks trees
 - b. The voice of the Lord cracks the cedars
 - c. The Lord's voice splinters hard cedars
 - d. The cedars become soft before God's voice
61. The voice of the Lord makes Lebanon leap like a ...
- a. Ram
 - b. Ass

- c. Calf
 - d. Lion
62. The voice of the Lord rocks the ...
- a. Nations
 - b. Mountains
 - c. The desert of Kadesh
 - d. Moriah
63. Translate: *B-haykleh kulnosh omar*
- a. *Amin*
 - b. *Mazmuro*
 - c. *Haleluyah*
 - d. *Shubho*
64. Translate: *Moryo nbarek l-ameh*
- a. *B-sayno*
 - b. *Ba-slomo*
 - c. *B-taybuto*
 - d. *B-mawhabto*
65. N' (*nun olaf*) is ...
- a. 41
 - b. 30
 - c. 48
 - d. 51
66. *Rahem 'alay Aloho ayk taybutok* is ...
- a. Ps. 35
 - b. Ps. 27
 - c. Ps. 80
 - d. Ps. 51
67. With which Psalm begins most of the West Syriac Liturgical hours?
- a. Ps. 1
 - b. Ps. 7
 - c. Ps. 51
 - d. Ps. 100
68. *Mazmuro d-hamshin a-had* means ...
- a. Ps. 28
 - b. Ps. 51

- c. Ps. 100
 - d. Ps. 7
69. Translate: *Ayk sugo d-rahmayk*
- a. In your grace
 - b. According to your kindness
 - c. According to the multitude of your mercy
 - d. Through your love
70. Translate: *Metul da-b-'awlo 'etbatnet*
- a. Because I was conceived in sin
 - b. Because I was born in sin
 - c. In sin, I was brought up
 - d. I am a born sinner
71. Translate: *Ba-htohe btentan(y) 'em(y)*
- a. In sin, I was born
 - b. In sin, my mother conceived me
 - c. I was conceived in faults
 - d. In sin are all conceived
72. Translate: *Ant dyn b-qushto sbayt*
- a. You indeed are pleased in truth
 - b. You indeed take pleasure in truth
 - c. You take joy in truth
 - d. Your joy is in truth
73. A *marmito* is a subdivision of the psalter containing
- a. 7 psalms
 - b. From 1-4 psalms
 - c. 5 Psalms
 - d. 8 Psalms
74. *Aloh(y) Aloh(y) lmono sbaqton(y)* is from which Psalm?
- a. 42
 - b. 30
 - c. 25
 - d. 22
75. The Book of Psalms should be read ...
- a. Before New Testament
 - b. Prophets

- c. The *Thora*
 - d. Before all the Books of the Old and New Testaments
76. In how many books are the psalms divided?
- a. 2
 - b. 3
 - c. 5
 - d. 10
77. *Mazmuro* is a ...
- a. Hymn
 - b. *Teshbuhto*
 - c. *Zmirto*
 - d. A hymn accompanied by a harp, *kenoro*
78. *Teshbuhto* is a ...
- a. Hymn
 - b. Song
 - c. A Hymn sung and played without any musical instrument
 - d. *Zmirto*
79. Assap and Ethan are ...
- a. Singers
 - b. Dancers
 - c. Songs of Korah
 - d. Heman's sons
80. How many *hulale* make up the Book of Psalter?
- a. 10
 - b. 15
 - c. 22
 - d. 18
81. *Hulala* means
- a. Collection of Psalms
 - b. Singable text
 - c. Collection of *Marmyata*
 - d. Collection of *Haleluyas*
82. *Qaributo da-lwot tube alohoye* means ...
- a. Offering to Divinity
 - b. Nearness to divine blessing

- c. Nearness to God
 - d. Near is divinity
83. *Syogo arroyo d-pardaiso* means ...
- a. Outer fence of Paradise
 - b. Abundance from outside
 - c. Adoration of the outsiders
 - d. Outer worship of Paradise
84. *Adouir* means ...
- a. Damascus
 - b. Aleppo
 - c. Assyria
 - d. Turkey
85. *Honaw shubqono da-htito hoy qadmoyto* means ...
- a. This is the pardon of the 1st sin
 - b. Forgiveness of sin is first
 - c. This will be the first sin
 - d. First absolution is over sin
86. *Kulhen sakelwot(y) 'at(y)* means ...
- a. All offences will be forgiven
 - b. Blot out my foolishness
 - c. All my offences, blot out
 - d. All sins will be forgiven
87. *Ptah l(y) sebwot(y)* means ...
- a. Open for me my lips
 - b. My lips will be opened
 - c. Counsel my lips
 - d. My lips will delay
88. *'Al d-qableh l-moran b-bayteh 'etpsaq* means ...
- a. Zachai was generous
 - b. Because Zachai received our Lord in his house, he was saved
 - c. Zachai was well received by our Lord into his house
 - d. Zachai became the fruit of the tree
89. *Dayro d-yoldat Aloho* means ...
- a. Monastery of God
 - b. Monastery of the Mother of God

- c. Monastery of God's people
 - d. Monastery of God-fearing people
90. *Metul d-lo sbayt b-debhe* means ...
- a. Because you hated sacrifices
 - b. Because you refused offerings
 - c. Because you did not want sacrifices
 - d. Through sacrifices God is not pleased
91. *Nehdun garmay makike* means ...
- a. My humiliated bones will rejoice
 - b. Bones are humbled and they rejoice
 - c. Let the bones you have crushed rejoice
 - d. My crushed bones, may they be glad
92. *D-alep l-'awole 'urhok* means ...
- a. For He will teach your way
 - b. So that I may teach your way to the wicked
 - c. From me the sinners will learn your orders
 - d. So that the wicked may be instructed in your way
93. *'Urho d-'awole lo halek* means ...
- a. The way of the wicked, he did not walk
 - b. He did not select the way of the wicked
 - c. He chose the good way
 - d. He did not accompany the authors of evil
94. *Kulhun urhoteh d-moryo taybuto w-qushto* means ...
- a. Truth and grace are God's ways
 - b. We should walk in truth and grace
 - c. All the ways of the Lord are grace and truth
 - d. Grace and truth make up God's ways
95. One should read the Psalms before the Prophets, why?
- a. Bible gives the Prophets after the Psalter
 - b. Prophets themes are full of details
 - c. The Psalter gives in short, what the Prophets provide in details
 - d. Psalter can be sung, while the Prophets' books cannot be sung
96. How should the Psalms be interpreted?
- a. Literally
 - b. Spiritually

- c. Literally and spiritually, like the entire Bible
 - d. Symbolically
97. *Men tubo d-k'ino 'abad shuroyo la-zmiroteh* means ...
- a. With the beatitude of the just one he began his Psalms
 - b. His starting point was the beatitude of the just ones
 - c. From the beatitude of the just one, David started the Psalter
 - d. Beatitude of the just one urged David to begin *mazmure*
98. Many titles of the Psalms go back to ...
- a. Ephrem
 - b. Narsai
 - c. Aphrahat
 - d. Theodore of Mopsuestia
99. *Ner'yen(y)* means ...
- a. Good shepherd
 - b. He will feed
 - c. Future tense, masculine singular, 3rd person, with objective suffix of first-person
 - d. The Lord is my shepherd
100. *Radpun(y)* means ...
- a. They persecute me
 - b. They pursue me
 - c. They accompany me
 - d. They forgot me

Answer Key

Question No.	Key
1	C.
2	D.
3	B.
4	B.
5	A.
6	D.
7	A.
8	C.
9	B.
10	B.
11	B.
12	B.
13	B.
14	B.
15	D.
16	A.
17	C.
18	C.
19	B.
20	C.
21	A.
22	C.
23	B.
24	A.
25	C.

26	D.
27	D.
28	B.
29	D.
30	C.
31	C.
32	A.
33	B.
34	B.
35	A.
36	B.
37	A.
38	B.
39	B.
40	C.
41	C.
42	B.
43	C.
44	D.
45	A.
46	B.
47	A.
48	B.
49	B.
50	B.
51	C.

52	A.
53	B.
54	C.
55	C.
56	A.
57	C.
58	B.
59	A.
60	B.
61	C.
62	C.
63	D.
64	B.
65	D.
66	D.
67	C.
68	B.
69	C.
70	A.
71	B.
72	B.
73	B.
74	D.
75	D.
76	C.

77	D.
78	C.
79	C.
80	C.
81	B.
82	B.
83	A.
84	D.
85	A.
86	B.
87	A.
88	B.
89	B.
90	C.
91	A.
92	B.
93	A.
94	C.
95	C.
96	C.
97	A.
98	D.
99	C.
100	B.