

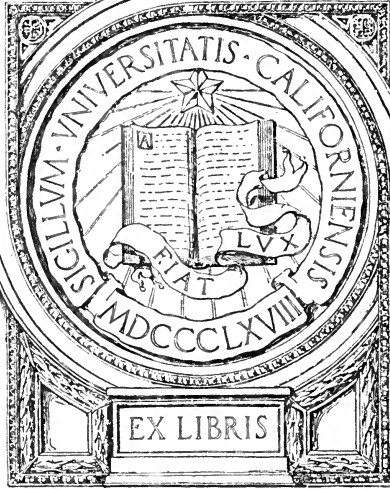
INTRODUCTORY  
SYRIAC METHOD and MANUAL

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# INTRODUCTORY

# SYRIAC METHOD AND MANUAL

BY

ROBERT DICK WILSON, PH.D.

PROFESSOR OF OLD TESTAMENT LANGUAGES AND HISTORY IN THE WESTERN  
THEOLOGICAL SEMINARY, ALLEGHENY, PA.



NEW YORK

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1891

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TO THE  
ASTORIA

Press of J. J. Little & Co.  
Astor Place, New York



KJ34  
W6  
1891  
A.L.

TO MY BELOVED PARENTS  
THIS WORK  
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## PREFACE.

THE plan of this METHOD AND MANUAL is in general the same as that of the corresponding "Introductory Hebrew Method and Manual" of Professor W. R. Harper, Ph.D. The following notes may be in place by way of explanation.

The first four chapters of Genesis (which are copied with variations from Nestle's "Syriac Grammar") are chosen because they afford the best means of comparison with the Hebrew of Professor Harper's "Manual."

The selections from the 10th to the 32d page, inclusive, lead up gradually from more easy to more difficult portions of the Peshito version. The last selection is the introductory portion of the history of Rabban Soma, possessed in manuscript by the author and never before published. Being printed in the Nestorian alphabet, it will be useful as an introduction to the East Syriac system of writing. For assistance in reading this selection the reader is referred especially to the note under Section I., Article 6, and to Article 6. 6. of the "Elements."

The "Notes and Observations" need no remark, except that the latter contain all of the main principles of Syriac grammar, while the former give all explanations necessary for a full understanding of the orthography, etymology, and syntax of the text.

The "Grammar Lessons" carry the student over all the articles of the "Elements of Syriac Grammar," with reviews of the same. The "Word Lessons" contain only such words as are not in the verses of Genesis, upon which the "Exercises" are largely based. When the grammar lesson has been upon a certain subject, the word lesson gives such words as throw light upon it; *e. g.*, in Lesson XI. the grammar lesson is on Lomadh Olaph verbs; the word lesson consists largely of Lomadh Olaph verbs. The vocabulary thus learned can be enlarged from the "Word Lists" on pp.

134-147. The "Exercises" are based upon the text of Genesis and upon the grammar and word lessons. They will be found, it is hoped, an excellent means of fixing in the memory the principles of grammar and the words of most common use. The "Exercises" can be supplemented by the transliteration of Genesis I., and by the literal translation of Genesis I.-IV., found at the end of the volume.

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THE FIRST FOUR CHAPTERS OF GENESIS.

Chapter I.

1  
 2  
 3  
 4  
 5  
 6  
 7  
 8  
 9  
 10  
 11  
 12  
 15





35 27 ۞ جَا ٱلْأَرْضَ لِأُبْرُجَ فُرُجَاتِهَا. فَوَسَّعَ ٱللَّهُ جُودَها. فَبَدَّهَ مَوقِعَها  
 ۞ 28 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: فَبَدَّهَ مَوقِعَها: ۞ مَكَهَ  
 اذْهَبَ ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
 40 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
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 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ

Chapter II.

1 1 ۞ مَكَهَ ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
 5 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ  
 ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ آخِذْ كَسْفَ ٱللَّهُ: ۞ جَبَّوْا أَنْفَ ٱللَّهُ: ۞ مَكَهَ

10 ٧ ٨ ٩ ١٠
  
 ١٥ ١١ ١٢ ١٣ ١٤ ١٥
  
 ٢٠ ١٦ ١٧ ١٨ ١٩ ٢٠
  
 ٢٥ ٢١

وَحَجَّتْهُ سَعْبًا وَأَزَلَّهَا. ١٠ وَأَبْرَامُ لَمَّا إِعْتَبَسَ [كَلِمًا] مَكَرًا لَنَا أَعْبَدْتَهُ.  
 ٢١ وَأَزَعَتْ مُنَى كَلِمًا يَحْمَلُهَا أَيْضًا وَيَعْبُدُ: نَسَبَ سَبًّا مِنْ  
 30 الْخَيْطِ: وَأَيْضًا زَعَبًا سَكَمًا. ٢٢ وَأَبْرَامُ مَكَرًا كَلِمًا لَنَا نَسَبَ  
 مِنْ أَيْضًا لَأَنْدَبًا وَأَمْسَهُ لَأَبْرَامُ ٢٣ وَأَيْضًا أَيْضًا. ثُمَّ أَعْلَى رَجَعْنَا مِنْ  
 نَجْمًا: وَجَعَلْنَا مِنْ زَعَبًا: ثُمَّ بَعَثْنَا أَنْدَبًا كَلِمًا زَجَجَ نَجْمًا  
 نَسَبًا. ٢٤ كَلِمًا ثُمَّ تَعَضَّفَ نَجْمًا لَأَجْبَسَهُ وَأَلْحَسَهُ: وَتَلَبَّ  
 لَأَنْدَبًا. ٢٥ وَأَيْضًا زَعَبًا سَبًّا زَعَبًا. ٢٥ وَأَيْضًا زَعَبًا سَبًّا زَعَبًا: أَيْضًا  
 35 وَأَنْدَبًا سَبًّا لَمَّا زَعَبًا

Chapter III.

1 وَأَمْسَهُ خَيْطًا سَبًّا مِنْ كَلِمًا سَعْبًا وَرَجَعْنَا وَجَجَ مُنَى كَلِمًا.  
 وَأَيْضًا سَبًّا لَأَنْدَبًا. ٢ وَأَيْضًا كَلِمًا وَلَا يَأْجَبُ مِنْ كَلِمًا إِيكْتَمَ  
 فَرَجًا. ٣ وَأَيْضًا أَنْدَبًا كَلِمًا. وَجَجَ قَائِمًا إِيكْتَمًا وَجَجَ سَبًّا كَلِمًا  
 نَجْمًا. ٤ وَجَجَ قَائِمًا إِيكْتَمًا وَجَجَ سَبًّا أَيْضًا كَلِمًا وَلَا يَأْجَبُ  
 5 كَلِمًا وَلَا يَأْجَبُ كَلِمًا وَلَا يَأْجَبُ. ٦ وَأَيْضًا سَبًّا لَأَنْدَبًا لَمَّا مَكَرًا  
 زَعَبًا. ٧ كَلِمًا زَعَبًا كَلِمًا. وَجَجَ سَبًّا إِيكْتَمًا كَلِمًا.  
 كَلِمًا سَبًّا كَلِمًا. ٨ كَلِمًا سَبًّا إِيكْتَمًا وَجَجَ سَبًّا. ٩ وَأَيْضًا  
 أَنْدَبًا وَجَجَ سَبًّا كَلِمًا. ١٠ وَأَيْضًا سَبًّا إِيكْتَمًا وَجَجَ سَبًّا كَلِمًا  
 سَبًّا. ١١ وَأَيْضًا سَبًّا إِيكْتَمًا وَجَجَ سَبًّا كَلِمًا. ١٢ وَأَيْضًا سَبًّا إِيكْتَمًا

10 ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥

١٠ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠

١٥ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥

٢٠ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠

٢٥ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥

٣٠ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠



اِيَدِ بِيَدَيْهَا حَمَلَتْهُ. ٨ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 اُسْبِيحًا. تَرِيًّا كَالْحَمَلِ. ٩ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 اُسْبِيحًا مِثْلُهَا حَمَلَتْهُ. ١٠ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 لَا تُبْكُ اِنَّا. لَهْمِزِهِ اِنَّا لَهْمِزُ اُسْبِيحًا. ١١ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 بِاُسْمِهَا بِحَمَلِهَا اِنَّا. ١٢ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 مِثْلُهَا مِثْلُهَا حَمَلَتْهُ. اِنَّا مِثْلُهَا حَمَلَتْهُ. ١٣ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 حَمَلَتْهُ. اِنَّا مِثْلُهَا حَمَلَتْهُ. ١٤ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 اِنَّا حَمَلَتْهُ مِثْلُهَا حَمَلَتْهُ. اِنَّا مِثْلُهَا حَمَلَتْهُ. ١٥ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 مِثْلُهَا حَمَلَتْهُ. ١٦ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 مِثْلُهَا حَمَلَتْهُ. ١٧ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 اِنَّا حَمَلَتْهُ. ١٨ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 حَمَلَتْهُ. ١٩ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 حَمَلَتْهُ. ٢٠ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 حَمَلَتْهُ. ٢١ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ  
 اِنَّا حَمَلَتْهُ. ٢٢ اِيَدِهَا مِثْلُهَا حَمَلَتْهُ

17 <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup>

## PSALM II.

١ حَمَلْنَا زَيْعَهُ خَطِيئَاتِنَا : ٢ اِتَّخَذْنَا ذَنْبَ سِبْطِهِ ٣ \* ٤ مَعَهُ مَكْتَابًا ٥ اِنْخَا  
 ٦ مَكْتُوبًا : ٧ اِلْهَمَكُمُ احْبِسُوا : ٨ كَلِّمْنَا هَكَذَا صَمِيمًا ٩ \* ١٠ وَانْقِصِفْ  
 ١١ سُلْطَنَتَهُ : ١٢ اِيْمَانًا يَخْلَعُ لِيْمَتَهُ : ١٣ \* ١٤ وَيُدَاخِلُ صَفْصَفًا لِيَسْرَ : ١٥ مَكْنُونًا  
 ١٦ لِنُصِيفِ صَوْتَهُ : ١٧ \* ١٨ سُبْحَانَ لَطِيئَةِ حُكْمَتِهِ : ١٩ صَوْتِهِ لِيَرْكَبَ  
 ٢٠ اِنْتِمَ : ٢١ \* ٢٢ اِنَّا اَعْيَضَدْنَا مَلِكًا حَدِيدًا ٢٣ اِنْتِمَ ٢٤ اِنَّا اَعْدَدْنَا ٢٥ اِنْتِمَ ٢٦  
 ٢٧ \* ٢٨ مَكْنُونًا اِعْتَمِدْنَا ٢٩ اِنْتِمَ : ٣٠ اِنَّا مَكْنُونًا يَجِبُؤُنَا \* ٣١ \* ٣٢  
 ٣٣ اِنْتِمَ ٣٤ اِنْتِمَ : ٣٥ خَطِيئَاتِنَا حَمَلْنَا ٣٦ \* ٣٧ اِسْمُ سَبْطِهِ خَطِيئَةٌ ٣٨ اِنْخَا \* ٣٩ اِنْتِمَ  
 ٤٠ اِنْتِمَ ٤١ اِنْتِمَ : ٤٢ اِسْمُ مَكْنُونًا ٤٣ اِنْتِمَ : ٤٤ اِسْمُ مَكْنُونًا ٤٥ اِنْتِمَ \* ٤٦ اِسْمُ مَكْنُونًا  
 ٤٧ اِنْتِمَ : ٤٨ اِنْتِمَ ٤٩ اِنْتِمَ : ٥٠ اِنْتِمَ ٥١ اِنْتِمَ \* ٥٢ اِنْتِمَ ٥٣ اِنْتِمَ : ٥٤ اِنْتِمَ ٥٥ اِنْتِمَ :  
 ٥٦ اِنْتِمَ ٥٧ اِنْتِمَ : ٥٨ اِنْتِمَ ٥٩ اِنْتِمَ : ٦٠ اِنْتِمَ ٦١ اِنْتِمَ : ٦٢ اِنْتِمَ ٦٣ اِنْتِمَ : ٦٤ اِنْتِمَ ٦٥ اِنْتِمَ :  
 ٦٦ اِنْتِمَ ٦٧ اِنْتِمَ : ٦٨ اِنْتِمَ ٦٩ اِنْتِمَ : ٧٠ اِنْتِمَ ٧١ اِنْتِمَ : ٧٢ اِنْتِمَ ٧٣ اِنْتِمَ : ٧٤ اِنْتِمَ ٧٥ اِنْتِمَ :



THE PROPHECY OF JONAH.

Chapter I.

1 אֶת־יְהוָה יִדְבַר־בְּרוּחֹוֹ וַיִּקְרָא אֶת־יֹנָתָן בֶּן־נָחִי וַיֹּאמֶר אֵלָיו  
 חַיִּילַי אֲנִי מְבַדְּלָהּ וְזָעַרְתָּ אֶת־יָמַי כִּי־אֶעֱבֹד אֱלֹהִים אֲחֵרִים  
 וְעַתָּה מֵתָה אֲנִי כִּי־לֹא־אֶעֱבֹד אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי  
 כִּי־לֹא־אֶעֱבֹד אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי כִּי־לֹא־אֶעֱבֹד  
 אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי כִּי־לֹא־אֶעֱבֹד אֱלֹהִים אֲחֵרִים  
 5 וְזָעַרְתָּ אֶת־יָמַי כִּי־אֶעֱבֹד אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי  
 כִּי־לֹא־אֶעֱבֹד אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי כִּי־לֹא־אֶעֱבֹד  
 אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי כִּי־לֹא־אֶעֱבֹד אֱלֹהִים אֲחֵרִים  
 10 וְעַתָּה מֵתָה אֲנִי כִּי־לֹא־אֶעֱבֹד אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי  
 כִּי־לֹא־אֶעֱבֹד אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי כִּי־לֹא־אֶעֱבֹד  
 אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי כִּי־לֹא־אֶעֱבֹד אֱלֹהִים אֲחֵרִים  
 15 וְעַתָּה מֵתָה אֲנִי כִּי־לֹא־אֶעֱבֹד אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי  
 כִּי־לֹא־אֶעֱבֹד אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי כִּי־לֹא־אֶעֱבֹד  
 אֱלֹהִים אֲחֵרִים וְעַתָּה מֵתָה אֲנִי כִּי־לֹא־אֶעֱבֹד אֱלֹהִים אֲחֵרִים

مُنَا حَصْرٌ قَدِيحٌ بِسُورَةِ اِنْفَاثِ اَتَلِ وَيَجِي مَوْجٌ مُنَا حَرَفٌ \* 11 هَر  
 سِي اَتَلِ اُخْرِي جِهَ مُنَا يَخْرُجُ حُرٌ وَيَمْلَأُ مَنَا مَلَكٌ قَدِيحٌ وَمَنَا اَتَلِ  
 اُيٌ مَعْدَلٌ وَكَسَ حَلَمٌ \* 12 اُنْجِي حَرَفٌ مَدَنٌ . مَدَعَدَدٌ اَوْ اَنْجَاوَم  
 صَمْنَا . وَيَمْلَأُ مَنَا يَخْرُجُ قَدِيحٌ بِسُورَةِ اِنْفَاثِ اَتَلِ وَمَسْمَعٌ ذَا يَخْرُجُ  
 اَتَلِ اَتَلِ حَلَمٌ \* 13 اَوْ اَتَلِ اِنْفَاثِ اَتَلِ وَمَسْمَعٌ حَصْمًا اَوْ 5  
 اَمَصَّ . قَدِيحٌ وَمَنَا اُيٌ اَوْ اَوْ مَعْدَلٌ وَكَسَ حَلَمٌ . \* 14 هَر هَر حَصْرٌ  
 اَوْ اَتَلِ . اَتَلِ مُنَا اَوْ لِيَا اَوْ عِلْمِيهِ بِحَرَفِ اَتَلِ اَوْ اَوْ اَتَلِ حَلَمٌ وَمَنَا  
 اَمَا قَدِيحٌ بِاَتَلِ اَتَلِ مُنَا اَوْ اَوْ اَوْ اَتَلِ حَصْرٌ اَتَلِ \* 15 مَعْدَلٌ  
 حَمَلٌ هَر اَتَلِ صَمْنَا . اَوْ اَتَلِ مَنَا حَلَمٌ مَسْمَعٌ \*  
 16 هَر سِي اِنْفَاثِ اَتَلِ بِسَمْنَا ذَا حَلَمٌ مَوْجٌ مُنَا هَر سِي حَصْرٌ حَمَلٌ 10  
 هَر هَر اَوْ

Chapter II.

1 هَر مَنَا اَتَلِ اَوْ مَعْدَلٌ حَمَلٌ . اَوْ اَتَلِ مَدَنٌ صَمْنَا  
 وَاَتَلِ اَتَلِ اَوْ اَتَلِ اَتَلِ حَمَلٌ \* 2 هَر مَدَنٌ مَوْجٌ مُنَا  
 اَتَلِ حَلَمٌ وَاَتَلِ اَوْ \* 3 مَنَا حَمَلٌ حَمَلٌ هَر .  
 4 اَوْ اَتَلِ اَتَلِ حَمَلٌ 15  
 حَلَمٌ مَنَا هَر اَتَلِ . اَتَلِ مَسْمَعٌ اَتَلِ حَمَلٌ  
 حَصْرٌ \* 5 اَتَلِ حَلَمٌ اَتَلِ اَتَلِ مَوْجٌ حَمَلٌ . حَمَلٌ مَدَنٌ

1 إِنْ خَشِيَ الرَّجُلُ صَيْحًا \* ١ سَرَّوْنَهُ صَخًّا خَرَبًا خَلْعًا . ٢  
 ٢ خَرَبًا . ٣ خَرَبًا . ٤ خَرَبًا . ٥ خَرَبًا . ٦ خَرَبًا . ٧ خَرَبًا . ٨ خَرَبًا . ٩ خَرَبًا . ١٠ خَرَبًا . ١١ خَرَبًا . ١٢ خَرَبًا . ١٣ خَرَبًا . ١٤ خَرَبًا . ١٥ خَرَبًا . ١٦ خَرَبًا . ١٧ خَرَبًا . ١٨ خَرَبًا . ١٩ خَرَبًا . ٢٠ خَرَبًا . ٢١ خَرَبًا . ٢٢ خَرَبًا . ٢٣ خَرَبًا . ٢٤ خَرَبًا . ٢٥ خَرَبًا . ٢٦ خَرَبًا . ٢٧ خَرَبًا . ٢٨ خَرَبًا . ٢٩ خَرَبًا . ٣٠ خَرَبًا . ٣١ خَرَبًا . ٣٢ خَرَبًا . ٣٣ خَرَبًا . ٣٤ خَرَبًا . ٣٥ خَرَبًا . ٣٦ خَرَبًا . ٣٧ خَرَبًا . ٣٨ خَرَبًا . ٣٩ خَرَبًا . ٤٠ خَرَبًا . ٤١ خَرَبًا . ٤٢ خَرَبًا . ٤٣ خَرَبًا . ٤٤ خَرَبًا . ٤٥ خَرَبًا . ٤٦ خَرَبًا . ٤٧ خَرَبًا . ٤٨ خَرَبًا . ٤٩ خَرَبًا . ٥٠ خَرَبًا . ٥١ خَرَبًا . ٥٢ خَرَبًا . ٥٣ خَرَبًا . ٥٤ خَرَبًا . ٥٥ خَرَبًا . ٥٦ خَرَبًا . ٥٧ خَرَبًا . ٥٨ خَرَبًا . ٥٩ خَرَبًا . ٦٠ خَرَبًا . ٦١ خَرَبًا . ٦٢ خَرَبًا . ٦٣ خَرَبًا . ٦٤ خَرَبًا . ٦٥ خَرَبًا . ٦٦ خَرَبًا . ٦٧ خَرَبًا . ٦٨ خَرَبًا . ٦٩ خَرَبًا . ٧٠ خَرَبًا . ٧١ خَرَبًا . ٧٢ خَرَبًا . ٧٣ خَرَبًا . ٧٤ خَرَبًا . ٧٥ خَرَبًا . ٧٦ خَرَبًا . ٧٧ خَرَبًا . ٧٨ خَرَبًا . ٧٩ خَرَبًا . ٨٠ خَرَبًا . ٨١ خَرَبًا . ٨٢ خَرَبًا . ٨٣ خَرَبًا . ٨٤ خَرَبًا . ٨٥ خَرَبًا . ٨٦ خَرَبًا . ٨٧ خَرَبًا . ٨٨ خَرَبًا . ٨٩ خَرَبًا . ٩٠ خَرَبًا . ٩١ خَرَبًا . ٩٢ خَرَبًا . ٩٣ خَرَبًا . ٩٤ خَرَبًا . ٩٥ خَرَبًا . ٩٦ خَرَبًا . ٩٧ خَرَبًا . ٩٨ خَرَبًا . ٩٩ خَرَبًا . ١٠٠ خَرَبًا .

Chapter III.

1 ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

٥٠ صِيْرًا مَوْوًا مَوْتًا لَأَ بِهَضْمٍ مَجْرَجٍ ٥ لَأَ بِهَضْمٍ أَهْلًا مَكْتًا بِمَدَّةٍ \* ٥ اِنَّا  
 بِهَضْمٍ سَقًا مَلْتَمًا ٥ صِيْرًا . هِنْدِيَّةً لَأَكْسًا صِيْرًا هِنْدِيَّةً اِنَّمَا  
 مَجْرَجٍ اَوِيْسًا صِيْرًا مَجْرَجٍ مَجْرَجًا ٥ اِنَّمَا مَجْرَجًا مَجْرَجًا \* ٥ مَجْرَجًا اِنَّمَا  
 مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا  
 ١٥ مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا  
 مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا

Chapter IV.

١ مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا  
 مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا  
 مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا  
 ١٥ مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا  
 مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا  
 مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا  
 مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا مَجْرَجًا

7 7 7 7 7  
 8 8 8 8 8  
 9 9 9 9 9  
 10 10 10 10 10  
 11 11 11 11 11

5  
 10  
 11

\* \* \* \* \*

THE PROPHECY OF MALACHI.

Chapter I.

١ سَوَاءٌ بِفِدَائِعَتَيْهِمْ وَمُنَبِّئًا كَلَّمَ إِسْرَائِيلَ صَبْرًا مَلَأَيْدٍ \* ٢ وَتَسْتَدْحِقُ  
 أَعْيُنُ مَنْبِيئًا أُوَاعِيْبَ إِلَهِهِ صَعْلًا وَيَسْتَدْرِي. وَكَلَّمْنَا يَهُدَا لَأَنَّ أَسْمِيَهُ  
 بِخَفْصَةٍ أَعْيُنُ مَنْبِيئًا. وَتَسْتَدْحِقُ كَلْمَ خَفْصَةٍ هَلِيْمَةٍ \* ٣ يَخْبِي  
 بُهْرَتَيْهِمْ كَسُكْلًا مَبْذُورًا فِي حَبْرَتَا وَمَخْرَجَاتَا \* ٤ أَلَّا يَأْعُوْا أَوْ يَخْتَبِئُوا  
 فِي مَخْفَأٍ تَهْتَمُّوْنَ تَصِلُوا سَوْعَدًا. سَعْلًا أَعْيُنُ مَنْبِيئًا. يَتَلَمَّ تَصَلُّوْا أَلَّا 5  
 إِسْتَدْفِ. هَلِيْمَتِي إِيْمًا لَمْ تَدْعُكُمُ بَسِيْمًا. مَخْلًا وَبِيْءًا كَلِمَتِي مَنْبِيئًا  
 كَلْمًا \* ٥ كَمَلْتُمْ يَسْرًا. إِلَهِهُ وَبِئَا عَيْنِي. يَأْزِفُ مَنْبِيئًا كَلِمَةً  
 حَيْثُ لَمْ تَدْعُكُمُ إِسْرَائِيلَ \* ٦ عَيْنًا مَخْفِيَةً لِأَعْيُنِهِمْ مَخْبِيًا كَلْمَتِي. أَلَّا أَعْلَمُ  
 إِلَّا أَنَّهُمْ بِخَفْصَتِي إِلَهِهِ كَلِمَةً. أَلَّا مَنْبِيئًا إِلَّا أَنَّهُمْ بِبُيْئَتِي إِلَهِهِ يَخْلُدُ.  
 10 أَعْيُنُ مَنْبِيئًا سَيَكْلُمُوكُمْ حَقًّا قَتِيْلًا بِعَيْنِي إِلَهِهِ يَخْفَى. أَلَّا أَعْيُنَ إِلَهِهِ.  
 صَعْلًا أَجْرًا مَخْبِيًا \* ٧ كَلِمَةً بِخَفْصَتِي إِلَهِهِ كَلِمَةً مَخْبِيَةً كَسُكْلًا مَبْذُورًا.  
 أَلَّا أَعْيُنَ إِلَهِهِ صَعْلًا يَلْعَنُوكُمْ. صَبْرًا أَعْيُنَ إِلَهِهِ بِمِثْلِ سِتْرٍ قُدْرَتِي  
 وَمَنْبِيئًا \* ٨ هَلِيْمَتِي إِلَهِهِ خِيْمًا كَلْمًا مَبْذُورًا كَلْمًا لَأَنَّ صَبْرًا  
 هَلِيْمَتِي إِلَهِهِ سَيَمْنُوْا هَلِيْمَتِي مَبْذُورًا لَأَنَّ صَبْرًا. مَخْفِيَةً يَأْزِفُ  
 15 كَلْمَتِي مَبْذُورًا كَلْمًا كَلْمًا أَلَّا تَهْتَمُّوْا حَقًّا تَهْتَمُّوْا أَعْيُنَ مَنْبِيئًا سَيَكْلُمُوكُمْ \*

° مَحْيَا رُكَّه مَرْبَا مَنَّا . ° نَزِيحَا خَلَا . ° وَتَبَّعْتُمْ . ° لَمَّا لَمَّا لَمَّا  
 اَتَيْتُمْ صَاعَتَكُمْ اُخْرَى مَنَّا سَيِّدًا . ° 10 مَنَّا اِي صَم . ° نَأْسَدُ زَوْج .  
 لَمَّا لَمَّا خَلَا مَرْبَا مَنَّا . ° لَمَّا لَمَّا اِي صَم . ° اُخْرَى مَنَّا سَيِّدًا .  
 ° عَدُوْنَا لَمَّا اِي صَم . ° 11 مَنَّا . ° وَخَلَا مَرْبَا مَنَّا . ° وَصَمَّا عَدُوْنَا  
 5 خَلَا مَرْبَا مَنَّا . ° عَمَّا اِي زَوْجِ سَمِيحَا . ° صَمَّا . °  
 ° عَمَّا مَرْبَا مَنَّا . ° مَنَّا . ° وَخَلَا مَرْبَا مَنَّا . ° اِي صَم . ° صَمَّا اُخْرَى  
 مَنَّا سَيِّدًا . ° 12 ° اِي صَم . ° مَنَّا اِي صَم . ° اِي صَم . ° اِي صَم . °  
 ° مَنَّا مَرْبَا مَنَّا . ° عَمَّا اِي صَم . ° 13 ° اِي صَم . °  
 اِي صَم . ° لَمَّا مَرْبَا مَنَّا . ° عَمَّا اِي صَم . ° اِي صَم . ° مَنَّا سَيِّدًا . °  
 10 اِي صَم . ° مَرْبَا مَنَّا سَيِّدًا . ° لَمَّا مَرْبَا مَنَّا . ° مَرْبَا  
 اِي صَم . ° اُخْرَى مَنَّا سَيِّدًا . ° 14 ° مَرْبَا مَنَّا . ° اِي صَم . °  
 ° مَرْبَا مَنَّا . ° مَنَّا . ° وَخَلَا اِي صَم . ° اُخْرَى مَنَّا  
 سَيِّدًا . ° مَرْبَا مَنَّا . °

Chapter II.

° مَحْيَا مَرْبَا مَنَّا لَمَّا مَنَّا . ° 1 ° لَمَّا لَمَّا مَنَّا . ° لَمَّا  
 15 لَمَّا مَنَّا . ° مَنَّا . ° اِي صَم . ° اُخْرَى مَنَّا سَيِّدًا . ° اِي صَم . °  
 ° مَنَّا مَنَّا . ° اِي صَم . ° مَنَّا . ° لَمَّا لَمَّا مَنَّا . °

١٥ ٥ اِنَّا صَارْنَا بِاَنْفُسِنَا حُرًّا مِّنْ اَقْتَصَمَ . مَوْجِدًا كَلَّ  
 حَبِيْبًا بِمَعْرِفَتِهِ . مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا  
 ٥ مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا . مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا .  
 سَتَا مَعْمَلًا مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا . مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا .  
 ٥ مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا . مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا .  
 مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا . مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا .  
 مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا . مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا .  
 مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا . مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا .  
 مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا . مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا .  
 مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا . مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا .  
 مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا . مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا .  
 ١٥ مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا . مِثْلًا لِّمَنْ لَمْ يَكُنْ مَعَهُ حَقْمٌ قَدَمًا لِّمَا .



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Chapter III.

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وَأَعْرَفَ حَكْمَهُمْ صَبْرًا . وَأَشَارَ سُبُورًا مَشْرِيقًا صَبْرًا وَعَرَبِيًّا

وَعَلَبِيًّا بِصَبْرٍ صَوْبُ كَدْرًا . وَعَلَبِيًّا بِبُحْبُوحٍ أَرَبًا ؟ أَلَيْسَ أَرَبًا .

وَبُحْبُوحًا دَبْرًا مَعًا . وَأَزْعَلًا . وَأَعْرَفَ خَا أُنَا مَدْعَا حُدَم . وَأَنَا

بِسَبِّهِ خَدَم . أَعَزُّ مَنَّا سَيْدَانَا \* مَنَّا \* وَأَنَا إِنَّا مَنَّا وَأَنَا

إِلْسَافًا . وَأَيْدِي طَلَقَ مَحْدَمَ لَأ حَصْرًا عِ حَكْمَهُ \* 7 حِج 5

مَتَعَدَّ أَعْرَفَهُمْ سَهْمًا عِ حِج فَتَعَرَّبَ . وَأَنَا مَعْدَلِي أَلَم . إِيضًا

حُدَم . وَأَعْرَفَ حَكْمَهُمْ أَعَزُّ مَنَّا سَيْدَانَا \* 8 . وَأَعْرَفَ أَيْدِي

صَبْرًا بَدْعًا . بَلْعًا بَلْعًا صَرْمًا لَأَلَمًا . أَوْ وَأَيْدِي بُلْبُوحِي أَيْدِي

كَم . 9 . وَأَعْرَفَ أَيْدِي صَبْرًا بَلْعًا . صَعْدَتِي دَوَّاسِمًا \* 10

وَصَدَّقْتُهَا مَدْعَا عَمِي أَيْدِي عِج بُلْبُوحِي أَيْدِي \* 10 حِج حَكْمًا

أَلَم مَدْعَتِي لَأَلَمًا . وَأَعْرَفَ مَدْعَتِي صَصَم . وَأَعْرَفَ صَوْرًا أَعَزُّ

مَنَّا سَيْدَانَا وَأَعْرَفَ حَكْمَ حَقَّتْ مَعْنَا وَأَشْمُو حَكْمَ حُدْرًا . حَرْمًا

بِأَعْرَفٍ . فَرَم \* 11 . وَأَعْرَفَ صَاعًا وَأَنَا لَسِي عَزَا وَأَنَا . وَأَنَا بَسْرَت

حَكْمَ أَفَلًا سُرًا بَعْدًا طَانَا أَعَزُّ مَنَّا سَيْدَانَا \* 12 . وَأَعْرَفَ لَمَصَّةً لَمَص

طَلَمًا حَقِيمًا فَرَمًا . وَأَنَا بَرِيصًا أَعَزُّ مَنَّا سَيْدَانَا \* 13 حِج 15

حَكْمَ مَكْتَمَ أَعَزُّ مَنَّا . وَأَنَا أَعْرَفَ أَيْدِي . مَدْنَا إَعْرَفَ حَكْمًا \* 14

إَعْرَفَ . وَبَسْمِيًا فَكَلَمِيًا حَكْمًا . وَأَنَا أَعَزُّ بَلْبِي نَبِيَّةً وَأَنَا .

وَأَعْرَفَ مَدْعَتِيًا مَبْرًا مَنَّا سَيْدَانَا \* 16 . وَأَنَا نَمَّا نَمَّا مَدْعَتِيًا

سَلًا حَكْمًا . وَأَعْرَفَ حَكْمًا سَيْدًا . وَأَعْرَفَ لَأَلَمًا مَدْعَتِيًا \* 17

<sup>16</sup> تَسْبِيحًا مَبْلُوطًا يُتَكَلَّمُ بِهِ عِبَادٌ مُتَّقُونَ خَلْقًا سَائِدِينَ . هُوَ لِي مَدِينَةٌ مَقَامًا .  
 وَعَدَاةٌ صَوْرًا مَبْعُودًا مَوَدَّةً حُبَّتْ كَتِيمَةٍ تَحْتِ يَدَيْهِ .  
 كَهَمِيمَةٍ . 17 هُوَ لِي مَدِينَةٌ حَيْثُ أُعْزِمُ مَدِينًا سَيِّئًا . حَمِيمًا وَنَجِيبًا .  
 طَائِفًا . هُوَ لِي مَدِينَةٌ حَمِيمَةٌ أَوْ مَدِينَةٌ حَمِيمَةٌ حَمِيمَةٌ وَكَمَا لِي مَدِينَةٌ  
<sup>5</sup> 18 هُوَ لِي مَدِينَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ  
 وَنَجِيبًا

Chapter IV.

<sup>1</sup> وَتَمِيزًا . هُوَ لِي مَدِينَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ  
 حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ  
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<sup>10</sup> حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ  
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 حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ  
<sup>5</sup> حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ  
<sup>15</sup> حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ  
 حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ حَمِيمَةٌ

FROM THE GOSPEL OF ST. MATTHEW.

Chapter XXVI.

١ اَلْوَسْوَءُ يَرْجُو مَجْلَدًا يَمْعُدُهُ كَمَا كَانَتْ تَجْعَلُ اَلْمَسِيحِيَّةَ  
٢ رُبْحَانًا اَلْبِيَدِ وَعَدُوًّا لِزَيْدٍ مَتَعَيِّنٍ اَلْوَسْوَءُ يَرْجُو مَجْلَدًا  
٣ يَرْجُو اَلْوَسْوَءُ اَلْمَجْلَدِ وَتَعْتُ فُتَيَا اَلْوَسْوَءِ اَلْمَجْلَدِ وَتَكُنُ حُرْمَةً  
٤ وَتَكُنُ فُتَيَا وَتَكُنُ فُتَيَا ٤ اَلْوَسْوَءُ كَمَا يَمْعُدُهُ وَتَكُنُ اَلْمَجْلَدِ  
٥ اَلْمَجْلَدِ اَلْمَجْلَدِ ٥ اَلْوَسْوَءُ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ  
٦ اَلْوَسْوَءُ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ  
٧ اَلْوَسْوَءُ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ  
٨ اَلْوَسْوَءُ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ  
٩ اَلْوَسْوَءُ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ  
١٠ اَلْوَسْوَءُ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ  
١١ اَلْوَسْوَءُ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ  
١٢ اَلْوَسْوَءُ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ  
١٣ اَلْوَسْوَءُ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ  
١٤ اَلْوَسْوَءُ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ  
١٥ اَلْوَسْوَءُ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ اَلْمَجْلَدِ

سَمِعْتُمْهَا حَتَّى وَغَفَّ قَوْلًا \* 15 وَأَخْبَرَ حَتَّى مِنْهُ يُرْجِعُ إِلَيْكُمْ خَلِيلًا  
 لِي وَإِنَّا مُعْلِمُونَ إِنَّا لَنَحْنُ حَقٌّ نَسْتَمِرُّ بِكُمْ أَعْيُنَكُمْ لَيْسَ لَكُمْ  
 وَهَذَا \* 16 هَلْ يَكْفُرُ بِكُمْ مِنْكُمْ لَيْسَ بِكُمْ لَمْ نَعْلَمِ بِهِ  
 11 صَدَقْنَا بِكُمْ مِنْكُمْ وَفَقِيمًا مِنْكُمْ لَمْ نَعْلَمِ بِهِ \* وَأَخْبَرَ لَيْسَ  
 5 أَمَّا يُرْجِعُ إِلَيْكُمْ وَنَهَيْتُمْ لَكُمْ وَنَهَيْتُمْ \* 18 وَأَخْبَرَ حَتَّى  
 لَكُمْ لَمْ نَعْلَمِ بِهِ حَتَّى هَلْ يَكْفُرُ بِكُمْ لَيْسَ زَعَمُ أَعْلَمُ مِنْكُمْ لَيْسَ  
 حَتَّى وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ \* 19 وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ  
 وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ \* 20 وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ  
 وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ \* 21 وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ  
 10 مِنْكُمْ مُعْلِمُونَ لَكُمْ \* 22 وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ  
 مِنْكُمْ مِنْكُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ \* 23 وَأَخْبَرَ لَكُمْ لَمْ نَعْلَمِ بِهِ  
 لَكُمْ لَكُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ \* 24 وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ  
 لَكُمْ لَكُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ \* 25 وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ  
 15 بِكُمْ لَكُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ \* 26 وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ  
 مِنْكُمْ مِنْكُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ \* 27 وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ  
 مِنْكُمْ مِنْكُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ \* 28 وَنَهَيْتُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ  
 مِنْكُمْ مِنْكُمْ لَكُمْ لَمْ نَعْلَمِ بِهِ \* 29 وَأَخْبَرَ لَكُمْ لَمْ نَعْلَمِ بِهِ

عَجِبْنَا لَهَا بِرَجَائِهَا حَمَلْنَا وَجِهَ إِهْمَاتِهِمْ كُحَلِّقُ سَبْرًا  
 عَمَلًا حَمَلْنَا بِرَجَائِهَا \* 30 مَعْصَمَةَ نَعْمَةً حَمَلْنَا إِتْدَا \* 31 التَّسْبِيحَ إِعْنَ  
 حَمَلْنَا بِمَعْنَى أَيْدِيهِ فَكُنْ بِرَعْمَلِكُمْ فِي صَوْلَانَا حَمَلْنَا . صَدِيقَ بَيْنِ  
 وَاعْتَبِرْنَا حَمَلْنَا مَبْدُوعَاتِهِ جَنَحًا وَحَمَلْنَا \* 32 عَجِبْنَا صَدْرًا وَغَايَةً إِنَّا بِرَبِّهِ  
 إِنَّا حَقَمْنَا كَرِيحًا \* 33 حَمَلْنَا بِمَعْنَى إِعْنَ جِهَ أَيْ عُلْمَ بِدَعْوَاهُ صَو 5  
 إِنَّا بِمَعْنَى صَو لَّا إِعْنَ صَو \* 34 أَعْنَ جِهَ بِمَعْنَى أَعْنَ أَعْنَ إِنَّا كَر  
 وَعَسَلْنَا حَمَلْنَا بِرَجَائِهَا وَرَبَّنَا لَمْ نَكُنْ إِعْنَ بِرَعْمَلِكُمْ عِد \* 35 إِعْنَ  
 جِهَ بِمَعْنَى إِعْنَ جِهَ كُنْ بِرَعْمَلِكُمْ لَّا إِعْنَ صَو . نَعْمَةً أَيْ  
 حَمَلْنَا لَمْ نَكُنْ بِرَجَائِهَا \* 36 التَّسْبِيحَ إِتْدَا حَمَلْنَا بِمَعْنَى حَمَلْنَا  
 وَبَعْدَهَا بِرَجَائِهَا إِعْنَ حَمَلْنَا بِرَجَائِهَا . بِرَعْمَلِكُمْ جِهَ إِعْنَ إِعْنَ \* 10  
 \* 37 وَرَجَائِهَا حَمَلْنَا مَكْرَهُتَهُ قَلْبَ إِعْنَ مَهْرَبَ حَمَلْنَا بِرَجَائِهَا \* 38  
 \* 38 إِعْنَ حَمَلْنَا جِهَ حَمَلْنَا حَمَلْنَا حَمَلْنَا . مَعْنَى جِهَ نَعْمَةً  
 مَعْنَى حَمَلْنَا \* 39 مَعْنَى حَمَلْنَا حَمَلْنَا حَمَلْنَا حَمَلْنَا .  
 أَعْنَ إِعْنَ بِرَجَائِهَا حَمَلْنَا حَمَلْنَا . حَمَلْنَا لَّا أَوَّ وَبِنَا إِنَّا إِنَّا أَوَّ  
 وَبِنَا \* 40 إِعْنَ حَمَلْنَا لَمْ نَكُنْ بِرَجَائِهَا إِعْنَ إِعْنَ بِرَجَائِهَا \* 15  
 حَمَلْنَا نَعْمَةً لَّا إِعْنَ سَبْرًا مَعْنَى بِرَجَائِهَا حَمَلْنَا \* 41 إِعْنَ بِرَجَائِهَا نَعْمَةً  
 وَبِنَا بِرَجَائِهَا . وَبِنَا مَعْنَى حَمَلْنَا بِرَجَائِهَا \* 42 مَعْنَى إِعْنَ  
 وَبِنَا إِعْنَ بِرَجَائِهَا إِعْنَ أَعْنَ إِعْنَ بِرَجَائِهَا حَمَلْنَا بِرَجَائِهَا إِعْنَ إِعْنَ  
 إِعْنَ بِرَجَائِهَا بِرَجَائِهَا \* 43 إِعْنَ بِرَجَائِهَا إِعْنَ بِرَجَائِهَا حَمَلْنَا بِرَجَائِهَا .

خَتَمْتُمْ أَيُّهَا صَبْرُكُمْ. 44 مَصَّفَ إِثْمَ. 45 أَيُّهَا حُدَّ حُكْمِيَّةَ مِثْمَ  
 أَتَيْتُمْ. كَسَّ حَكْمًا إِعْزَ. 46 مَصَدَّقَ لَأَيُّ. أَيُّهَا مَدْبُورَ إِثْمًا  
 حَسَرْتُمْ. وَحَسَدَ مَصِيحًا. أَيُّهَا لَيْسَ. أَيُّهَا مَدْبُورَ مَصْرِيَّةَ إِثْمًا  
 مَدْبُورَ مَتَابَعَتِي. مَسْتَبِيًا. 46 مَصَدَّقَ لَأَيُّ. أَيُّهَا مَدْبُورَ مَدْبُورَ  
 5 حُدَّ. 47 مَدْبُورَ مَدْبُورَ. أَيُّهَا مَدْبُورَ مَدْبُورَ مَدْبُورَ إِثْمًا  
 مَدْبُورَ مَدْبُورَ مَدْبُورَ. كَسَّ مَدْبُورَ مَدْبُورَ مَدْبُورَ مَدْبُورَ  
 مَدْبُورَ. 48 مَدْبُورَ مَدْبُورَ. أَيُّهَا مَدْبُورَ مَدْبُورَ. كَسَّ مَدْبُورَ  
 أَيُّهَا مَدْبُورَ مَدْبُورَ. 49 مَدْبُورَ مَدْبُورَ مَدْبُورَ. كَسَّ مَدْبُورَ  
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 10 إِثْمًا مَدْبُورَ مَدْبُورَ. أَيُّهَا مَدْبُورَ مَدْبُورَ. 51 مَدْبُورَ مَدْبُورَ مَدْبُورَ  
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 مَدْبُورَ مَدْبُورَ. 52 مَدْبُورَ مَدْبُورَ مَدْبُورَ. أَيُّهَا مَدْبُورَ مَدْبُورَ.  
 مَدْبُورَ مَدْبُورَ. مَدْبُورَ مَدْبُورَ مَدْبُورَ. 53 مَدْبُورَ مَدْبُورَ مَدْبُورَ  
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 15 مَدْبُورَ مَدْبُورَ. 54 مَدْبُورَ مَدْبُورَ مَدْبُورَ. أَيُّهَا مَدْبُورَ مَدْبُورَ.  
 55 مَدْبُورَ مَدْبُورَ. أَيُّهَا مَدْبُورَ مَدْبُورَ. مَدْبُورَ مَدْبُورَ مَدْبُورَ  
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 مَدْبُورَ مَدْبُورَ. مَدْبُورَ مَدْبُورَ مَدْبُورَ. 57 مَدْبُورَ مَدْبُورَ مَدْبُورَ





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Chapter XXVII.

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خَيْرٌ وَإِذَا مَدَّ يَدَهُ لَوِيحًا وَيَسْجُدْ سُجَّدًا مَبْرُورًا  
 وَعَرَىٰ مِنْ حَتَّىٰ اسْتَوَىٰ ۖ <sup>10</sup> مَسَاجِدَ آتَمًا لَّا يُعَدُّونَهُمْ قَوْمًا بِمِثْلِهِمْ  
 خَيْرٌ مِنْهُمْ ۖ <sup>11</sup> إِنَّهُمْ فِي عَقْبِهِمْ مُّجْرِمُونَ ۚ وَكَانَ أَوَّلَ مَا  
 سَمِعَ آدَمَ مِنْ رَبِّهِ أَن يَقُولُ لَأَكْفُرَنَّ بِكَ ۚ <sup>12</sup> وَلَئِن لَّمْ يَنْتَهِبْ  
 يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ <sup>13</sup> وَأَن يَقُولُ لَأَكْفُرَنَّ بِكَ ۚ  
 وَلَئِن لَّمْ يَنْتَهِبْ يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ <sup>14</sup> وَلَئِن لَّمْ يَنْتَهِبْ  
 يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ <sup>15</sup> وَلَئِن لَّمْ يَنْتَهِبْ  
 يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ <sup>16</sup> وَلَئِن لَّمْ يَنْتَهِبْ  
 يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ <sup>17</sup> وَلَئِن لَّمْ يَنْتَهِبْ  
 يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ <sup>18</sup> وَلَئِن لَّمْ يَنْتَهِبْ  
 يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ <sup>19</sup> وَلَئِن لَّمْ يَنْتَهِبْ  
 يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ <sup>20</sup> وَلَئِن لَّمْ يَنْتَهِبْ  
 يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ <sup>21</sup> وَلَئِن لَّمْ يَنْتَهِبْ  
 يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ <sup>22</sup> وَلَئِن لَّمْ يَنْتَهِبْ  
 يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ <sup>23</sup> وَلَئِن لَّمْ يَنْتَهِبْ  
 يَدَيْهِ وَسُوءٌ مِّمَّا يُكْرَهُ ۖ

24 فَمَكَدَتْ يَدَيْهَا وَجَعَلَتْ لَهَا  
 مَكْدُورًا لِيُؤْخَذَ بِهَا وَتُؤْتَى لَهَا  
 25 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 26 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 5 أَلَا . 27 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 28 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 29 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 30 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 31 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 32 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 33 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 34 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 15 35 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 36 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 37 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 38 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا  
 39 وَتُؤْتَى لَهَا وَتُؤْتَى لَهَا

بِخَصِيْبَةٍ مِّنْ مَّا رَزَقْنَاهُ يَوْمَئِذٍ ۖ ۞ <sup>40</sup> اَوَلَمْ يَكُنْ لَكُمْ  
 اِلٰهٌ غَيْرُ اللَّهِ ۚ وَاللَّهُ سَمِيْعٌ عَلِيْمٌ ۚ اَلَمْ يَخْلُقْكُمْ  
 اَوَّلَ مَرَّةٍ ۚ ثُمَّ يَمُوتُكُمْ ۚ ثُمَّ يُحْيِيكُمْ ثُمَّ يُعَذِّبُكُمْ  
 بِمَا كُنتُمْ تَعْمَلُوْنَ ۚ ۞ <sup>41</sup> اَلَمْ نَجْعَلْ لَّكُمْ  
 اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا بِمُعَذِّبِكُمْ  
 لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ تَعْمَلُوْنَ ۚ ۞ <sup>42</sup> اَلَمْ نَجْعَلْ  
 لَكُمْ اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا بِمُعَذِّبِكُمْ  
 لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ تَعْمَلُوْنَ ۚ ۞ <sup>43</sup> اَلَمْ  
 نَجْعَلْ لَّكُمْ اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا  
 بِمُعَذِّبِكُمْ لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ  
 تَعْمَلُوْنَ ۚ ۞ <sup>44</sup> اَلَمْ نَجْعَلْ لَّكُمْ  
 اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا بِمُعَذِّبِكُمْ  
 لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ تَعْمَلُوْنَ ۚ ۞ <sup>45</sup> اَلَمْ  
 نَجْعَلْ لَّكُمْ اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا  
 بِمُعَذِّبِكُمْ لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ  
 تَعْمَلُوْنَ ۚ ۞ <sup>46</sup> اَلَمْ نَجْعَلْ لَّكُمْ  
 اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا بِمُعَذِّبِكُمْ  
 لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ تَعْمَلُوْنَ ۚ ۞ <sup>47</sup> اَلَمْ  
 نَجْعَلْ لَّكُمْ اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا  
 بِمُعَذِّبِكُمْ لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ  
 تَعْمَلُوْنَ ۚ ۞ <sup>48</sup> اَلَمْ نَجْعَلْ لَّكُمْ  
 اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا بِمُعَذِّبِكُمْ  
 لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ تَعْمَلُوْنَ ۚ ۞ <sup>49</sup> اَلَمْ  
 نَجْعَلْ لَّكُمْ اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا  
 بِمُعَذِّبِكُمْ لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ  
 تَعْمَلُوْنَ ۚ ۞ <sup>50</sup> اَلَمْ نَجْعَلْ لَّكُمْ  
 اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا بِمُعَذِّبِكُمْ  
 لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ تَعْمَلُوْنَ ۚ ۞ <sup>51</sup> اَلَمْ  
 نَجْعَلْ لَّكُمْ اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا  
 بِمُعَذِّبِكُمْ لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ  
 تَعْمَلُوْنَ ۚ ۞ <sup>52</sup> اَلَمْ نَجْعَلْ لَّكُمْ  
 اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا بِمُعَذِّبِكُمْ  
 لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ تَعْمَلُوْنَ ۚ ۞ <sup>53</sup> اَلَمْ  
 نَجْعَلْ لَّكُمْ اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا  
 بِمُعَذِّبِكُمْ لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ  
 تَعْمَلُوْنَ ۚ ۞ <sup>54</sup> اَلَمْ نَجْعَلْ لَّكُمْ  
 اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا بِمُعَذِّبِكُمْ  
 لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ تَعْمَلُوْنَ ۚ ۞ <sup>55</sup> اَلَمْ  
 نَجْعَلْ لَّكُمْ اَسْمَاءَ لِمَا سَمَّيْتُمْ ۚ وَمَا كُنَّا  
 بِمُعَذِّبِكُمْ لِمَا نَسَمَّيْتُمْ اِلَّا بِمَا كُنتُمْ  
 تَعْمَلُوْنَ ۚ ۞

عَسَىٰ اَنْ يَّجْعَلَ لَكُم مِّنْ سُلُوكٍ رَّحِيمًا ۝٥٥  
 وَتَسْمَعُوا لِقَوْلِ رَبِّكُمْ الَّذِي هُوَ الْعَلِيمُ ۝٥٦  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٥٧  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٥٨  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٥٩  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٦٠  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٦١  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٦٢  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٦٣  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٦٤  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٦٥  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٦٦  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٦٧  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٦٨  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٦٩  
 اَلَمْ يَجْعَلْ لَكُمْ فَاكِهًا ۝٧٠

Chapter XXVIII.

1 صغیرا یہ صفحاں ولہے سہ صفحاں اے صغیرا صغیرا  
 صغیرا اسہاں ولہے صفحاں \* 2 اسہاں اسہاں اسہاں اسہاں اسہاں اسہاں  
 لہے صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا \*  
 3 اسہاں اسہاں اسہاں اسہاں اسہاں اسہاں اسہاں اسہاں  
 4 صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا \* 5  
 6 صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا  
 ولہے صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا  
 7 صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا  
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 8 صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا  
 9 صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا  
 10 صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا  
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 11 صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا  
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 13 صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا  
 14 صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا  
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 16 صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا  
 17 صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا صغیرا  
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SELECTION FROM THE HISTORY OF  
RABBAN SOMA.

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 ايجنٽر بجموٽرڪ .. ميه دم حلٽه مينٽرڪ : ڪه چيو  
 لجرڪ ڪرڪوٽرڪ فيلٽر ليجيٽرڪ. هفيلٽر پهرينٽرڪ  
 انٽرڪوٽرڪ. هيسٽرڪوٽرڪ چم ڪرڪوٽرڪ فوٽرڪ : بيهٽرڪ  
 ڪرڪوٽرڪ ليوٽرڪوٽرڪ چيوٽرڪوٽرڪ : هيوٽرڪ ليوٽرڪ ڪوٽرڪ  
 انٽرڪوٽرڪ خا فوٽرڪ انٽرڪوٽرڪ ڪوٽرڪ. هيوٽرڪوٽرڪ  
 همٽرڪوٽرڪ ليوٽرڪوٽرڪ. هويسٽرڪوٽرڪ انٽرڪوٽرڪ ڪوٽرڪ.  
 فوٽرڪ لم ميلٽرڪ هوسٽرڪ ڪوٽرڪ بوهٽرڪ عئي. هيوٽرڪوٽرڪ  
 ڪوٽرڪوٽرڪ انٽرڪوٽرڪ چم ڪوٽرڪوٽرڪ هيوٽرڪوٽرڪ بوهٽرڪ  
 ڪوٽرڪوٽرڪ سٽرڪ انٽرڪوٽرڪ : ڪوٽرڪوٽرڪ انٽرڪوٽرڪ بوهٽرڪ  
 بجموٽرڪ. بوهٽرڪ دم ڪوٽرڪ انٽرڪوٽرڪ انٽرڪوٽرڪ بوهٽرڪ  
 ڪوٽرڪوٽرڪ انٽرڪوٽرڪ : فوٽرڪ لم ليجنٽرڪ انٽرڪوٽرڪ. هيسٽرڪ  
 انٽرڪوٽرڪ سٽرڪ انٽرڪوٽرڪ ڪوٽرڪ ڪوٽرڪ. هيوٽرڪوٽرڪ  
 انٽرڪوٽرڪ ڪوٽرڪ. فوٽرڪ بيهٽرڪ. هفيلٽرڪ بيهٽرڪ  
 ڪوٽرڪ. ڪوٽرڪ انٽرڪوٽرڪ سٽرڪ بيهٽرڪ ڪوٽرڪ انٽرڪوٽرڪ  
 ڪوٽرڪوٽرڪ ڪوٽرڪ. هيوٽرڪوٽرڪ ڪوٽرڪ انٽرڪوٽرڪ ليجنٽرڪ  
 چيوٽرڪوٽرڪ. هيسٽرڪوٽرڪ ڪوٽرڪ انٽرڪوٽرڪ لم چم ڪوٽرڪ :

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## GLOSSARY.

1.

إِصْرٌ to perish.

أَبٌ father, § 87. 1.

أَبْرَاقٌ perdition.

أَحْزَانٌ grief.

أُحْرِقٌ hired.

أُجْرٌ hire.

أَرْضٌ field.

أَدْمُونِيٌّ Edomite.

أَدَمٌ Adam.

أَرْضٌ ground.

أُذُنٌ ear.

أَوْ or.

أَعْمَالٌ artificer.

أَيْ oh!

أَسْبَابٌ way.

أَثَرٌ treasury.

أَيْرُشَلِيمٌ Jerusalem.

إِلَّا to go, § 64. 1.

أَخٌ brother, § 87. 1.

أَسْفَرٌ afterwards.

أَسْفَرٌ the last.

أَسْرَانٌ other, next.

أَسْرَانٌ other, § 87. 4.

أَسْرٌ to seize.

أَسْرَانٌ possession.

أَسْرٌ according to, like, § 89 B 1.

أَسْرٌ according as, so that.

أَيْنَ where?

أَيْنَ where is?

أَيْنَ as.

إِلَهٌ God.

أَيُّهُ who, which, what? §§ 39. 103.

أَيْكُنْ tree.

أَيْمَنُ whence?

أَيُّهُ who, which, what? §§ 39. 103.

إِسْرَائِيلُ Israel.

أَيْكُنْ see أَيْكُنْ.

إِسْرَافٌ glory, honor.

هنا there is, §§ 65, 128.

أصمًا together, as one.

أحدًا like, § 89 B. 1.

أكلًا to eat.

أجنبيًا stranger.

الله God.

الله divine.

إلا if not, unless, but.

إنّ if, § 138. 5.

إليّا Elijah.

إلّا rib.

أعلم to learn.

أعلم to teach.

إسكاف ship.

أمّ mother, § 87. 7.

أمة nations, § 86. 3; 87.3.

أصغى verily, amen.

أصغى always, ceaselessly.

أصغى to say.

أصغى maid.

أصغى when.

أصغى II to persevere.

إنّ if, § 138.

إنّا I, § 35.

إنّ them *m.*, § 36. 2.

إنّ Enosh.

إنّ them *f.*, § 36. 2.

إنّ man, one, some one, §§ 90. 4, 5

Rem. 2; 107. 1, 5.

أنت thou *m.*

أنت thou *f.*

أنت woman, § 87, 8.

أنت healing.

أنت soldier.

أنت figure, form.

أنت sponge.

أنت band.

أنت to bind.

أف also.

أف also not, nor.

أف although.

أف face, veil, § 87, 9.

أف four.

أف forty.

أف widow.

أف earth.

أف see أف.

أف to pour.

أف see أف.

أف foundation.

أف to come.

أف sign, § 86. 3.

أف Assyria.

أف place.

ع

ع in, among.

ع II to be displeased.

صَرَفَ to scatter.

صَدَّ to be ashamed.

X صَدَّ waste.

صَدْرٌ firstborn, firstling.

صَدَقَاتٌ blessings.

صَدَّ to despise.

صَدَّ to mock.

صَدْرًا at once.

صَلَى to conceive.

صَلَاةٌ conception.

صَلَّى to console.

صَدْرٌ judgment seat.

X صَلْبٌ between (before suffixes).

صَلْبٌ evil.

صَلْبَةٌ evil, wickedness.

X صَلْبٌ between.

صَلْبٌ house.

صَلْبَةٌ Bethany.

صَلَّى to weep.

صَلْبٌ weeping.

صَلْبٌ alone.

صَلْبٌ to build.

صَلْبٌ flesh.

صَلْبٌ to be pleased, to delight.

صَلْبٌ incense.

صَلْبٌ ointment.

صَلْبٌ behindhand.

صَلْبٌ to swallow.

صَلْبٌ lord.

صَلْبٌ to ask.

صَلْبَةٌ request.

صَلْبٌ inquirer.

صَلْبٌ cattle.

صَلْبٌ enmity.

صَلْبٌ oxen.

صَلْبٌ son, § 87. 10.

صَلْبٌ filially.

صَلْبٌ son of man.

X صَلْبٌ to create.

صَلْبٌ beryl.

صَلْبٌ bedellium.

صَلْبٌ to bend.

صَلْبٌ to bless.

صَلْبٌ but.

صَلْبٌ lightning.

صَلْبٌ after.

صَلْبٌ afterwards.

صَلْبٌ to choose.

صَلْبٌ side.

X صَلْبٌ to form.

صَلْبٌ man.

صَلْبٌ Golgotha.

صَلْبٌ to twist.

صَلْبٌ Gethsemene.

صَلْبٌ to blaspheme.

صَلْبٌ to touch.

مِٔم midst.

بِٔبِٔ blasphemy.

بِٔبِٔ body.

بِٔبِٔ flock.

بِٔبِٔ to laugh.

بِٔبِٔ Gihon.

بِٔبِٔ thief.

بِٔبِٔ for.

بِٔبِٔ adulterer.

بِٔبِٔ to reveal.

بِٔبِٔ to defraud.

بِٔبِٔ wave.

بِٔبِٔ Galilee.

بِٔبِٔ to complete.

بِٔبِٔ entirely.

بِٔبِٔ to steal.

بِٔبِٔ kind.

بِٔبِٔ to cry.

بِٔبِٔ cry.

بِٔبِٔ to rebuke.

بِٔبِٔ wing.

بِٔبِٔ vine.

بِٔبِٔ leper.

بِٔبِٔ bone.

?

✕ , that, who, those who. See §§ 38,

136, 137. 4. 5.

بِٔبِٔ to sacrifice.

بِٔبِٔ sacrifice.

بِٔبِٔ to cleave.

بِٔبِٔ to lead.

بِٔبِٔ field.

بِٔبِٔ to lie.

بِٔبِٔ lie.

بِٔبِٔ gold.

بِٔبِٔ regimen, life.

بِٔبِٔ misery.

بِٔبِٔ memorial, memory.

بِٔبِٔ to judge.

بِٔبِٔ sweat.

بِٔبِٔ to exult.

بِٔبِٔ to bruise.

بِٔبِٔ to fear.

بِٔبِٔ fear.

بِٔبِٔ to oppress.

بِٔبِٔ licitor.

بِٔبِٔ own, § 106.

بِٔبِٔ but, indeed.

بِٔبِٔ judgment.

بِٔبِٔ judge.

بِٔبِٔ denar.

بِٔبِٔ to dwell.

بِٔبِٔ habitation.

بِٔبِٔ monastic life.

بِٔبِٔ covenant.

بِٔبِٔ to purify.

بِٔبِٔ pure.

١٢٢ II to remember.  
 ١٢٣ male.  
 ١٢٤ to disturb.  
 ١٢٥ is it not? § 132.  
 ١٢٦ blood.  
 ١٢٧ likeness.  
 ١٢٨ price.  
 ١٢٩ like.  
 ١٣٠ sleeping.  
 ١٣١ to sleep.  
 ١٣٢ tear.  
 ١٣٣ II to wonder.  
 ١٣٤ to rise.  
 ١٣٥ Tigris.  
 ١٣٦ grade, ordination.  
 ١٣٧ briars.  
 ١٣٨ to come to.  
 ١٣٩ to exercise, teach.  
 ١٤٠ palace.

١٤١ existence.  
 ١٤٢ (١٤٣) she, § 35  
 ١٤٤ that, § 37.  
 ١٤٥ them.  
 ١٤٦ temple.  
 ١٤٧ to believe.  
 ١٤٨ these, § 37.  
 ١٤٩ so, likewise.  
 ١٥٠ there, therefore.  
 ١٥١ thus, so.  
 ١٥٢ to go, walk.  
 ١٥٣ V to profit.  
 ١٥٤ this, § 37.  
 ١٥٥ they, § 35.  
 ١٥٦ those, § 37.  
 ١٥٧ those *f.*, § 37.  
 ١٥٨ to return, overturn.  
 ١٥٩ here.  
 ١٦٠ now.

١٦١

١٦٢

١٦٣ behold.  
 ١٦٤ Abel.  
 ١٦٥ governor.  
 ١٦٦ this, § 37.  
 ١٦٧ that, § 37.  
 ١٦٨ he it is.  
 ١٦٩ he, § 35.  
 ١٧٠ to be, § 127.

١٧١ and, that, when, or.  
 ١٧٢ woe, alas.  
 ١٧٣ it is right, necessary.  
 ١٧٤ to appoint a time.

١٧٥

١٧٦ Zebedee.  
 ١٧٧ to buy.

F

أَمَانٌ time.

أَمِينٌ just.

أَمِينَةٌ righteousness.

أَمِنَ II to take heed.

أَمْرٌ fetid.

أَمْوَالٌ pure.

أَمَّ to be moved.

أَمْرٌ earthquake.

أَمْزَقٌ purple.

أَمْزَقٌ olives.

أَمْزَقٌ pure.

أَمْزَقٌ ornament.

أَمْزَقٌ small.

أَمْزَقٌ cross.

أَمْزَقٌ to crucify.

أَمْزَقٌ to sow.

أَمْزَقٌ seed.

س

سَابِقٌ free, noble.

سَابِقٌ to corrupt.

سَابِقٌ corruption.

سَابِقٌ neighbor.

سَابِقٌ to include, bind up.

سَابِقٌ life or cell of a recluse.

سَابِقٌ chaff.

سَابِقٌ lame.

سَابِقٌ one.

سَابِقٌ joy.

سَابِقٌ to be glad.

سَابِقٌ to make glad.

سَابِقٌ eleven.

سَابِقٌ to surround.

سَابِقٌ new.

سَابِقٌ Eve.

سَابِقٌ to be guilty.

سَابِقٌ to show.

سَابِقٌ love.

سَابِقٌ staff, rod.

سَابِقٌ serpent.

سَابِقٌ Havilah.

سَابِقٌ to pity.

سَابِقٌ to look.

سَابِقٌ to make white.

سَابِقٌ white.

سَابِقٌ Horeb.

سَابِقٌ to see.

سَابِقٌ vision, countenance.

سَابِقٌ to sin.

سَابِقٌ sin. سَابِقٌ sinner.

سَابِقٌ sin. سَابِقٌ sinful.

سَابِقٌ violence.

سَابِقٌ to live.

سَابِقٌ living.

سَابِقٌ life.

سَابِقٌ guilty.

سَابِقٌ animal.

سَابِقٌ strength.



سَكْبٌ mighty.

سَبِيٌّ linen.

سَدَرَ to know.

سَلْوٌ sweet.

سَلْتٌ vinegar.

سَلْبٌ mixed.

سَلْمٌ dream.

سَكَفٌ to change.

سَكْفٌ for, instead of.

سَكْمٌ five.

سَكْدٌ wrath.

سَكْبٌ anguish.

سَلْمٌ Enoch.

سَلٌ we.

سَلْلٌ supplication.

سَلَفٌ to strangle.

سَلْمٌ cord.

سَلْمٌ to be innocent.

سَلْمٌ holy, sacred.

سَلْمٌ to reproach, revile.

سَلْمٌ envy.

سَلْمٌ to urge, incite.

سَلْمٌ studiously, carefully.

سَلْمٌ field.

سَلْمٌ to dry up, be desolate.

سَلْمٌ 1. waste. 2. sword, share.

سَلْمٌ to curse.

سَلْمٌ enchanter.

سَلْمٌ end.

سَلْمٌ to suffer.

سَلْمٌ suffering.

سَلْمٌ to impute, reckon.

سَلْمٌ thought, meditation.

سَلْمٌ darkness.

سَلْمٌ sister.

سَلْمٌ to seal.

سَلْمٌ

سَلْمٌ report, fame.

سَلْمٌ very.

سَلْمٌ good.

سَلْمٌ happiness.

سَلْمٌ nation, race.

سَلْمٌ error.

سَلْمٌ mountain.

سَلْمٌ to prepare.

سَلْمٌ goodness, grace.

سَلْمٌ price.

سَلْمٌ boy.

سَلْمٌ youth.

سَلْمٌ shade.

سَلْمٌ to injure, rob.

سَلْمٌ shadow, demon.

سَلْمٌ to pollute, profane.

سَلْمٌ profane.

سَلْمٌ impurity.

سَلْمٌ to err, seduce.

سَلْمٌ to taste, eat.

يَضْرِبُ to strike.

يَرْفَعُ leaf.

يُخْفَى to hide.

ب.

يَصْبِغُ dry land.

يَضَلُّ to lead.

يَنْصَلِبُ propagator, successor.

يُجَالُ Jobal.

يُجَفُّ to be dry.

يُجَفِّدُ dry land.

يُجِبُّ hand, § 87. 2.

يُجِيبُ to confess, give thanks.

X يَجْرُبُ to know.

يَجْرُبُ knowledge.

يُجِيبُ to give, § 64. 7.

يَهُدَا Judah.

يَهُدِي Jew.

يُجَالُ Jubal.

يُجَالِبُ education.

يُجَالِبُ day.

يُجَالِبُ daily.

يُجَالِبُ Jonah.

يُجَالِبُ Joses.

يُجَالِبُ Joseph.

يُجَالِبُ Jopha.

يُجَالِبُ greenness.

يُجَالِبُ only.

يُجَالِبُ to bear.

يُجَالِبُ child.

يُجَالِبُ sea.

يُجَالِبُ to swear.

يُجَالِبُ right hand.

يُجَالِبُ day.

يُجَالِبُ to add.

يُجَالِبُ to spring up.

يُجَالِبُ Jacob.

يُجَالِبُ forest, thorn.

يُجَالِبُ to burn.

يُجَالِبُ precious.

يُجَالِبُ to honor.

يُجَالِبُ honor.

يُجَالِبُ to be great.

يُجَالِبُ heir.

يُجَالِبُ inheritance.

يُجَالِبُ to extend.

يُجَالِبُ Jesus.

يُجَالِبُ Gen. 1. 1, § 89c.

يُجَالِبُ to sit.

يُجَالِبُ more.

يُجَالِبُ more.

يُجَالِبُ orphan.

يُجَالِبُ to profit.

ج.

يُجَالِبُ sorrow.

يُجَالِبُ stone.

يُجَالِبُ but.

صَف to subdue.  
 كُفْرٌ sulphur.  
 حِينَ when, while.  
 كَفْرٌ it is sufficient.  
 كَاهِنٌ priest.  
 نَافِذٌ window.  
 شَوْكٌ thorns.  
 نَجْمٌ star.  
 كُرْسِيٌّ throne.  
 تُونِيْقٌ tunics.  
 كُشٌّ Cush.  
 صَبْرٌ nature.  
 حَقٌّ indeed.  
 كُلٌّ all, § 108.  
 حَافِظٌ to withhold, restrain.  
 كِرْسِيٌّ crown.  
 كِلْبَانٌ Chlamys.  
 كَيْفٌ how.  
 حَزِنٌ to be sad.  
 كَهْفٌ congregation.  
 كَيْتَابٌ cithara.  
 حَجْمٌ to assemble.  
 كَهْفٌ assembly, collection.  
 حَصْفٌ to cover.  
 كُفْرٌ cup.  
 كَهْفٌ silver.  
 حَزِنٌ to deny.  
 حَزِنٌ to be sad.  
 كَرُوبٌ Cherub.

كُفْرٌ preaching.  
 حَزِنٌ to preach.  
 حَزِنٌ sad.  
 كَهْفٌ sick, infirm.  
 كَهْفٌ sadness.  
 حَزِنٌ to surround, lead around.  
 كَهْفٌ vineyard.  
 كَهْفٌ belly.  
 حَزِنٌ to stumble.  
 حَزِنٌ to beseech.  
 حَزِنٌ to write.  
 كَهْفٌ book.  
 كَهْفٌ linen.  
 حَزِنٌ to strive.

ح.

ح to § 123 sq.  
 ح not.  
 ح to labor, be weary.  
 ح heart.  
 ح to clothe.  
 ح clothing.  
 ح dish.  
 ح legions.  
 ح Levi.  
 ح to curse.  
 ح before.  
 ح to, with.  
 ح curses.

لَا مَمْلُؤَةً bread.

سَرِيعًا quickly, immediately.

لَا هُنَا there is not, § 65, 128.

لَيْلًا night.

بَلَدًا indeed, forsooth.

لَامِيحًا Lamech.

سَارِقًا thief.

أَعْلَى above.

أَكَلًا to eat.

لِسَانًا tongue.

حَا

\* مَا what?

أَعْتَقًا food.

وَسِيلًا vessel, vestment.

مَنْبِتًا fountain.

مَغْدَلَةَ Magdalene.

بَعْدًا in vain.

مَذْبَحًا altar.

بَرِّيَّةًا wilderness.

مَدِينَةً city.

شَيْءًا anything § 109.

مَشْرِقًا east.

مَشْرِقًا orient, east.

مَشْرِقًا eastern.

وِلْدَانًا birth.

سَوَامِيًا oaths.

\* مَا what?

مُوسَى Moses.

مَوْتًا death.

بِضْرًا to smite.

مَضْرِبًا straitway.

مَهُجَاةً Mehujael.

غَدًا morrow.

مَوْجًا wave, billow.

يَأْتِي to come.

بِسَبَبِهَا on account of.

بِسَبَبِهَا because that.

مَنْبِتًا booth, shade.

مُضِلًّا deceiver.

مَطَرًا rain.

مَاءًا water.

مَنْبِتًا propagator, successor.

مِيَامِيَّةً Metropolitan.

مُتَمَسِّكًا to deride.

مَيِّتًا to die.

مَيِّتًا dead.

مُحَسِّنًا meliora, virtues.

مَهْزَاً yet, hence.

مُخَضَّعًا humble.

مُخَضَّعًا humbly.

مُخَضَّعًا humility.

أَبْنًا now.

مُتَوَدِّعًا to betroth.

مَمْلُؤًا to be full.

كَلِمًا word.

رَسُولًا messenger, angel.

مَلَاكِيًا Malachi.

سَافِرٌ sailor.  
 مَكْرٌ to counsel.  
 مَلِكٌ king.  
 مَكْرٌ counsel.  
 مَلِكُوتٌ kingdom.  
 كَلِمٌ word.  
 كَلِمٌ to speak.  
 كَلِمٌ word.  
 كَلِمٌ teacher.  
 كَلِمٌ ever, at all.  
 كَلِمٌ from, more than.  
 \* كَلِمٌ who? كَلِمٌ who is?  
 \* كَلِمٌ what? § 39, 132.  
 كَلِمٌ what is?  
 كَلِمٌ to take part, be numbered.  
 كَلِمٌ to come, bring.  
 كَلِمٌ to become poor.  
 كَلِمٌ poor.  
 كَلِمٌ quick, bold.  
 كَلِمٌ helper.  
 كَلِمٌ spring, fountain.  
 كَلِمٌ tithes.  
 كَلِمٌ setting.  
 كَلِمٌ cave.  
 كَلِمٌ supplicator.  
 كَلِمٌ midst.  
 كَلِمٌ burial.  
 كَلِمٌ way.  
 كَلِمٌ intoxicating.

كَلِمٌ merciful.  
 كَلِمٌ mercy.  
 كَلِمٌ clement.  
 كَلِمٌ garment.  
 كَلِمٌ Lord.  
 كَلِمٌ Mary.  
 كَلِمٌ bitterly.  
 كَلِمٌ gall.  
 كَلِمٌ admonition.  
 كَلِمٌ stature, age.  
 كَلِمٌ oil.  
 كَلِمٌ Messiah.  
 كَلِمٌ Messianic.  
 كَلِمٌ able, possible.  
 كَلِمٌ skin.  
 كَلِمٌ tent, house.  
 كَلِمٌ traitor.  
 كَلِمٌ perfect, whole.  
 كَلِمٌ drink.  
 كَلِمٌ Methusael.

## ب

بَا now.  
 بَا to prophecy.  
 بَا prophet.  
 بَا to kindle.  
 بَا to smite, beat.  
 بَا to shine.  
 بَا long.

ܠܗܘܢ to be long.  
 ܠܗܘܢ to vow.  
 ܠܗܘܢ vow.  
 ܠܗܘܢ to shine.  
 ܠܗܘܢ river.  
 ܠܗܘܢ light.  
 ܠܗܘܢ Nod.  
 ܠܗܘܢ to move, wander.  
 ܠܗܘܢ light.  
 ܠܗܘܢ to rest.  
 ܠܗܘܢ stranger.  
 ܠܗܘܢ fish.  
 ܠܗܘܢ fire.  
 ܠܗܘܢ brass.  
 ܠܗܘܢ to go down.  
 ܠܗܘܢ garment.  
 ܠܗܘܢ injunction.  
 ܠܗܘܢ to distil, instil.  
 ܠܗܘܢ to watch, observe.  
 ܠܗܘܢ quietly.  
 ܠܗܘܢ Nineveh.  
 ܠܗܘܢ yoke.  
 ܠܗܘܢ sign, purpose.  
 ܠܗܘܢ guile.  
 ܠܗܘܢ chastity.  
 ܠܗܘܢ law.  
 ܠܗܘܢ lawfully.  
 ܠܗܘܢ to try, tempt.  
 ܠܗܘܢ to take, receive.

ܠܗܘܢ temptation.  
 ܠܗܘܢ to pour out.  
 ܠܗܘܢ Naamah.  
 ܠܗܘܢ to breath.  
 ܠܗܘܢ to fall.  
 ܠܗܘܢ to go out.  
 ܠܗܘܢ to break.  
 ܠܗܘܢ soul.  
 ܠܗܘܢ to plant.  
 ܠܗܘܢ plant.  
 ܠܗܘܢ Nazarene.  
 ܠܗܘܢ female.  
 ܠܗܘܢ pure.  
 ܠܗܘܢ hewn.  
 ܠܗܘܢ to cleave to.  
 ܠܗܘܢ to knock.  
 ܠܗܘܢ to breathe.  
 ܠܗܘܢ breath.  
 ܠܗܘܢ to kiss.  
 . ܠܗܘܢ  
 ܠܗܘܢ silver.  
 ܠܗܘܢ to think.  
 ܠܗܘܢ hope.  
 ܠܗܘܢ gospel.  
 ܠܗܘܢ much, great.  
 ܠܗܘܢ much, many.  
 ܠܗܘܢ to multiply.  
 ܠܗܘܢ to worship.

شَهِيدٌ to witness.

شَعْبٌ multitude.

شَوْقٌ colloquy, word.

شَوْرٌ bar.

شَوَّرٌ to put.

شَوَّيْتُ to incline, sin.

شَمَّصٌ to endure.

سَيفٌ sword.

سَهِمٌ to expect.

سَهِمٌ to be wise.

سَفْهَةٌ trespass.

سَفِيْهُوْا Iscariot.

سَفَى to reject.

سَفَى to go up.

سَفِيْهُوْا lying.

سَعْدٌ left, left hand.

سَئًى to hate.

سَعَى to do, happen.

سَعْبٌ threshold.

سَافٌ lip.

سَافٌ sword.

سَفَّرٌ to receive the tonsure.

سَفْرٌ book.

سَفْرٌ scribe.

سَمٌّ sackcloth.

سَمِيْهُوْا vanity.

سَمِيْهُوْا vain.

سَمِيْهُوْا in vain.

سَمَى to destroy.

سَافٌ feast.

سَافٌ to make.

سَافٌ workman, slave.

سَافٌ work.

سَافٌ to pass over, transgress,

سَافٌ the uttermost part.

سَافٌ Hebrew.

سَافٌ to roll.

سَافٌ quickly.

سَافٌ calf.

سَافٌ until.

سَافٌ Ada.

سَافٌ as yet.

سَافٌ before that.

سَافٌ until.

سَافٌ Eden.

سَافٌ feast.

سَافٌ church.

سَافٌ ecclesiastical.

سَافٌ memorable.

سَافٌ to be customary.

سَافٌ grievous.

سَافٌ thorn.

سَافٌ blind.

سَافٌ iniquity.

سَافٌ evil-doer.

سَافٌ depth.

سَافٌ branch.

كَمٌ to be sad, anxious.

كُنٌ to watch.

كُنِي to wipe out.

كَيْبُ Edar (Irak).

كَيْبٌ eye.

كَبِي before.

كَبِي upon, over, against, at, unto,  
for, on account of.

كَبِي because.

كَبِي to go in.

كَبِي ever, age, world.

كَبِي above.

كَبِي worldly, secular.

كَبِي cause, accusation.

كَبِي with.

كَبِي people.

كَبِي to baptize.

كَبِي farmer.

كَبِي laborious.

كَبِي to toil.

كَبِي toil.

كَبِي to dwell.

كَبِي to answer.

كَبِي flock.

كَبِي cloud.

كَبِي herb.

كَبِي Esau.

كَبِي twenty.

كَبِي dust.

كَبِي grief, anxiety.

كَبِي heel.

كَبِي root.

كَبِي sheep.

كَبِي evening.

كَبِي cunning, subtle.

كَبِي naked.

كَبِي to flee.

كَبِي to be strong.

كَبِي future.

كَبِي rich.

ف.

فَا fruit.

فَا to meet.

فَا body.

فَا corporally.

فَا corporal.

فَا plough.

فَا mouth.

فَا to persuade.

فَا tribute, remuneration.

فَا commandment.

فَا separation, judgment.

فَا to cease, remain.

فَا comparison.

فَا potter.

فَا unleavened bread.

فَا Pilate.



سُؤْلٌ supplication.

بِشْنٌ Pishon.

شَكْرٌ to doubt, divide.

كَسَبٌ to till, work.

قَلَبٌ to cast out.

أَحَدٌ a certain one.

حِزْبٌ occasion, opportunity.

فَنًا to turn.

فَنًا turning.

فُؤْلٌ sole.

فُؤْلٌ lot.

قَطَعٌ to cut off, break.

فَرَّجٌ to free, liberate.

فِطْرٌ passover.

فَصْرٌ to command.

فَصْلٌ useful, tolerable.

فَصْلٌ plain.

فَرِيحٌ to be fruitful.

فَرْجٌ whip.

فَرْجٌ Paradise.

فَرْجٌ apron.

فَرْجٌ iron.

فَرْجٌ to fly.

فَرْجٌ bird.

فَرْجٌ pretorium.

فَرْجٌ to avenge.

فَرْجٌ face.

فَرْجٌ to go away, free.

✕ فَرْجٌ to separate, assign.

فَرْجٌ Euphrates.

فَرْجٌ dung.

فَرْجٌ to expound.

فَرْجٌ word.

فَرْجٌ table.

فَرْجٌ to open.

و

فَرْجٌ to wish, will.

فَرْجٌ will.

فَرْجٌ willingly.

فَرْجٌ to dip.

فَرْجٌ Zion.

فَرْجٌ filth.

فَرْجٌ wound.

فَرْجٌ fasting.

فَرْجٌ to hearken.

فَرْجٌ to burn, be hot.

فَرْجٌ unto, by.

فَرْجٌ Zillah.

فَرْجٌ to pray.

فَرْجٌ prayer.

فَرْجٌ image.

فَرْجٌ foulness.

فَرْجٌ dust.

فَرْجٌ care.

فَرْجٌ to tear.

فَرْجٌ to refine.

.ص

قَائِن Cain.  
 مَصْدُؤٌ sepulchre.  
 مَصَّ to receive.  
 مَرَأ to possess.  
 مَرْبَعٌ east.  
 مَرْبَعٌ holy.  
 مَرَّ to go before, anticipate.  
 مَرَّ before.  
 مَرَّوْنٌ first.  
 مَرَّوْنٌ first.  
 مَرَّبَعٌ to sanctify.  
 مَرَّبَعٌ to wait, remain.  
 مَرَّبَعٌ possessor.  
 مَرَّبَعٌ before.  
 مَرَّبَعٌ holiness.  
 مَرَّ to rise.  
 مَرَّوْنٌ offering.  
 مَرَّوْنٌ Cyrenian.  
 مَرَّوْنٌ truth.  
 مَرَّوْنٌ killer.  
 مَرَّبَعٌ to kill.  
 مَرَّبَعٌ to cut off.  
 مَرَّبَعٌ ashes.  
 مَرَّبَعٌ chamber, room.  
 مَرَّبَعٌ resurrection.  
 مَرَّبَعٌ Caiaphas.  
 مَرَّبَعٌ cithara.  
 مَرَّبَعٌ voice.

مَرَّبَعٌ to be light.  
 مَرَّبَعٌ little.  
 مَرَّبَعٌ cell.  
 مَرَّبَعٌ to praise, celebrate.  
 مَرَّبَعٌ clerical.  
 مَرَّبَعٌ to acquire, possess.  
 مَرَّبَعٌ cenobite.  
 مَرَّبَعٌ reed, cane.  
 مَرَّبَعٌ possession, gift.  
 مَرَّبَعٌ Centurion.  
 مَرَّبَعٌ soldier.  
 مَرَّبَعٌ to cry. ✕  
 مَرَّبَعٌ to buffet.  
 مَرَّبَعٌ to break.  
 ✕ مَرَّبَعٌ to call. ✕  
 مَرَّبَعٌ cucumber.  
 مَرَّبَعٌ to be near.  
 مَرَّبَعٌ city.  
 مَرَّبَعٌ piece.  
 مَرَّبَعٌ skull.  
 مَرَّبَعٌ elder.  
 .;

مَرَّبَعٌ to be great, to multiply.  
 مَرَّبَعٌ great.  
 مَرَّبَعٌ Rabbi.  
 مَرَّبَعٌ myriads.  
 مَرَّبَعٌ crouched, laid.  
 مَرَّبَعٌ to be angry.

يُرِيدُ; desired, desirable.

يُرِيدُ; to be tumultuous.

يُرِيدُ; to perceive.

يُرِيدُ; desire.

يُرِيدُ; to go, instruct.

يُرِيدُ; to run.

يُرِيدُ; course.

يُرِيدُ; strife, tumult.

يُرِيدُ; wrath.

يُرِيدُ; to refresh.

يُرِيدُ; wind, spirit.

يُرِيدُ; afar.

يُرِيدُ; many, § 86. 1.

يُرِيدُ; magnates, § 86. 1.

يُرِيدُ; to love, have mercy.

يُرِيدُ; mercy.

يُرِيدُ; to brood.

يُرِيدُ; to be far.

يُرِيدُ; to creep, to move oneself.

يُرِيدُ; creeping things.

يُرِيدُ; head.

يُرِيدُ; to cast.

يُرِيدُ; high.

يُرِيدُ; Aramathea.

يُرِيدُ; evening.

يُرِيدُ; to meditate.

يُرِيدُ; to feed, think.

يُرِيدُ; shepherd.

يُرِيدُ; to spit.

يُرِيدُ; firmament. X

يُرِيدُ; trembling.

يُرِيدُ; to ask.

يُرِيدُ; request.

يُرِيدُ; week.

يُرِيدُ; neighbor.

يُرِيدُ; to praise.

يُرِيدُ; rod.

يُرِيدُ; seventh.

يُرِيدُ; seven.

يُرِيدُ; seven.

يُرِيدُ; seventy.

يُرِيدُ; to leave.

يُرِيدُ; week, sabbath.

يُرِيدُ; sedition.

يُرِيدُ; to cast, throw away.

يُرِيدُ; to send.

يُرِيدُ; to watch.

يُرِيدُ; to be worthy.

يُرِيدُ; heat.

يُرِيدُ; remission.

يُرِيدُ; to wash.

يُرِيدُ; sign, inducement.

يُرِيدُ; power, ruling.

يُرِيدُ; end.

يُرِيدُ; blow.

يُرِيدُ; lie.

عَزَّوَجَرَ to espouse, marry.

مَرْفَقٌ companion.

مَسِيحًا vexed.

مَجْرًا to compel.

مَلِيحٌ cursed.

مَلْبَسٌ alabaster box.

مَمْتَلٌ Sheol.

مَيْمٌ Seth.

مَجَّأٌ to find, be able, possible.

مَحِيصٌ asleep.

مَلَأٌ to rest, be calm.

مَجَانٌ rest, sleep.

مَكَّبٌ to send, to take off.

مَلَكٌ to rule.

مَلِكٌ lawful, ruler.

مَلِكِيٌّ ruler.

مَلَكٌ peace.

مَكَرٌ to finish, Ap. to betray.

مَعْرٌ name.

مَعَدٌ to draw.

مَعْنَى heaven.

مَعْنِيٌّ fatling.

مَعْنِيٌّ heavenly.

مَعْنَى to hear.

مَعْنَى Simon.

مَعْنَى to minister.

مَعْنَى sun.

مَعْنَى to depart.

مَعْنَى years.

مَعْنَى years.

مَعْنَى point.

مَعْنَى to narrate.

مَعْنَى hour.

مَعْنَى to make level.

مَعْنَى beautiful, good.

مَعْنَى to pour.

مَعْنَى to be good. ✕

مَعْنَى morning. ✕

مَعْنَى to irrigate.

مَعْنَى to take away.

مَعْنَى to cast away, begin.

مَعْنَى history.

مَعْنَى family.

مَعْنَى branch, vine.

مَعْنَى true.

مَعْنَى truly.

مَعْنَى rest.

مَعْنَى six.

مَعْنَى to drink.

مَعْنَى silent.

مَعْنَى sixth.

.2

مَعْنَى fig tree.

مَعْنَى broken.

مَعْنَى to break.

مَعْنَى crown.

مَعْنَى order.

||וֶזֶר grass.

X אַבְיֹסִים abyss.

יָשׁוּב to repent.

פָּנָה to turn.

עוֹבֵר again.

יְבֻל־כַּיִן Jubal Cain.

יְהוֹדָה thanksgiving.

עוֹלָם formless.

יְבִטְחָה trust, confidence.

דּוֹרֵי generation.

חֲדָרִים worm.

בָּקָר cattle.

גְּבוּלֵי boundary.

לְמַטָּה under.

מִלְמַטָּה under.

מִלְמַטָּה under.

יְסִיָּה trusting.

יְסִיָּה trustingly.

תְּפִלָּה prayer.

שֶׁנֶּה snow.

לְלַמֵּד to teach.

תַּלְמִידֵי disciple.

שָׁלוֹשׁ three.

שָׁלֹשִׁים thirty.

שָׁמַיְמָה there.

כִּנּוֹר furnace.

אֶמְצָה sigh.

שֵׁנִי second.

תַּנִּינָח dragon.

לְעֹשֶׂה to prepare.

שְׁנַיִם two.

רִמְזָה growth, increase.

יְמִינִי right.

יְשׁוּבָה uprightness.

כִּנּוֹךְ cock.

דֶּלֶת door.

יְשֻׁבִים twelve.

תַּרְשִׁישִׁי Tarshish.

שְׁנַיִם two.

יְשֻׁבִים twelve.

תֵּשֶׁב nine.

שֶׁנֶּה see יָשׁוּב.

# MANUAL.

## PART I.

### LESSON ONE. Gen. I. 1.

#### 1. NOTES.

1. ܒܪܝܫܝܬ—*b<sup>e</sup>ri-shith* (two syllables).—In beginning.

(1) *Six letters*:—ܒ (*b*); ܪ (*r*); ܝ (*y*), occurring twice, both times silent after ܝ; ܫ (*sh*); ܬ (*th*, as in *thin*).

(2) *Three vowel sounds*:—(e) a half-vowel, like *e* in *below* or the obscure vowel of Webster's Dictionary. There is no sign for this half-vowel which corresponds to vocal *Sh<sup>e</sup>wa* in Hebrew, see § 9; ܝ̇ (*i*) like *i* in *machine*; ܝ̇̇ (*i*), the same as the last, since ܝ̇̇ may be written either above or below the letter to which it belongs. § 6. 4.

*Note*.—ܒܝܫܝܬ is the Nestorian form.

2. ܒܪܐ—*b<sup>e</sup>ra<sup>w</sup>* (one syllable), (*he created*).

(1) *Three letters*:—ܒ (*b*); ܪ (*r*); ܐ (<sup>o</sup>), called *Olaph*, not pronounced but quiescing in the preceding vowel. § 2 (1) *b*.

(2) *Two vowel sounds*:—(e), see 1 (2); <sup>o</sup> (*o*) like *o* in *note*.

(3) Note that the half-vowel does not make a syllable, but every full vowel does § 16. 1.

3. ܐܠܗܐ—*a-la-ha<sup>w</sup>* (three syllables), *God*.

(1) *Four letters*:—ܐ (<sup>o</sup>); ܠ (*l*); ܗ (*h*); ܐ (<sup>o</sup>); see 2 (1).

(2) *Three vowel sounds*:—<sup>o</sup> (*a*) like *a* in *at*; <sup>o</sup> (*o*) occurring twice, see 2 (2).

4. ܝܩܝܗ—not translated, but sign of direct object § 89 *c*.

5. ܫܡܝܐ—*sh<sup>e</sup>ma-y<sup>a</sup>* (two syllables)—*the heavens*.

(1) *Four letters*:— $\aleph$  (*sh*);  $\beth$  (*m*);  $\gamma$  (*y*);  $\delta$  (*'*).

(2) *Three vowel sounds*:— $\epsilon$  see 1 (2);  $\varphi$  (*a*) see 3 (2);  $\circ$  (*o*) see 2 (2).

6.  $\aleph\circ$ —*w<sup>e</sup>yaq<sup>h</sup>* (one syllable), and followed by the sign of the direct object, see 4.

One new letter  $\circ$  (*w*), like *w* in *water*.

7.  $\beth\imath$ —*'ar-'ol* (two syllables), *the earth*.

Four letters: two Olaphs, see 2 (1);  $\imath$  (*r*), see  $\imath$  1 (1). (The form  $\imath$  is used at the beginning of a word, or after a letter which does not connect with following letters; the same difference of form as to the Olaph: § 4. 4);  $\beth$  (*'*), not pronounceable, called Ê, § 3.

## 2. OBSERVATIONS.

1. The letters in this verse are (1)  $\imath$ , (2)  $\beth$ , (3)  $\gamma$ , (4)  $\circ$ , (5)  $\aleph$ , (6)  $\beth$ , (7)  $\beth$ , (8)  $\beth$ , (9)  $\imath$ ,  $\imath$ , (10)  $\aleph$ , (11)  $\beth$ .

2. The vowel signs are (1)  $\varphi$ , (2)  $\circ$ , (3)  $\bar{\phantom{a}}$ , all of which may be written either above or below the line. § 6. 4.

3. The vowel sounds are (1)  $\epsilon$ , (2)  $\check{a}$ , (3)  $o$ , (4)  $\hat{i}$ .

4.  $\aleph\circ$ , Targum  $\aleph\circ$ , is found in a dozen passages of the Old Testament in the Peshitto version. § 89 c.

5.  $\circ$  and  $\circ$  are never written separately, being always prefixed to the following word. § 34.

6. The definite state is denoted by the ending  $\imath$ , which corresponds to the Hebrew article. § 76.

7. Every syllable begins with a consonant. § 15. 2.

8. Notice that all of the consonants have their direct equivalents in Hebrew, except  $\beth$  which here stands for Hebrew Tsodhe.

## 3. GRAMMAR LESSON.

(1) §§ 1—4, 9—11, 34. 1. *inseparable particles*

(2) Gender, number and state of nouns. § 76.

## 4. WORD LESSON.

$\imath\gamma$  *he formed.*

$\imath\gamma$  *he made.*

$\imath\gamma$  *he said.*

$\circ$  *and.*

H

ܐ in.

ܐܘܘܩܘܠܐ he wrote.

ܐܘܘܘܩܘܠܐ; beginning.

ܐ sign of the definite object.

5. EXERCISES.

1. And beginning. 2. And he formed the heavens. 3. He made the earth and the heavens. 4. God is in the heavens. 5. In the beginning God said. 6. He wrote the beginning.

7. Write out the Syriac of Lesson One in Hebrew characters and note the differences of the languages.

8. Translate the first lesson from Hebrew into Syriac.

9. Retranslate literally into Hebrew. (*Note*.—In these last two exercises, English may be substituted for Hebrew. They may better be written on the board.)

LESSON TWO. Gen. I. 2.

1. NOTES.

- X 8. ܐܘܘܩܘܠܐ—*w'ar-'a'* (two syllables), *and the earth*. The vowel <sup>ʿ</sup> is thrown back on the unvowelled ܐ and Olaph quiesces in the vowel, §§ 25. 1. (2), 34. 2.
- X 9. ܘܘܘܩܘܠܐ—*h'wath* (one syllable), (*she*) *was*. The ܘ is the sign of the feminine; the masculine is ܘܘܘܩܘܠܐ.
- X 10. ܘܘܘܩܘܠܐ—*tuh, a desolation*.  
 (1) ܘ with the dot above is *t*; with the dot below as in ܘܘܘܩܘܠܐ is *th*, § 10.  
 (2) The vowel ܘ is *u* pronounced like *oo* in *fool*, § 6. 3. (3). ܘ is a vowel letter, § 5. 2 & § 6. 5.  
 (3) For the point above ܘ, see § 6.

No further attention need be paid to the points above and below the ܘ.

- X 11. ܘܘܘܩܘܠܐ—*w'bhuh* (one syllable), *and a waste*.  
 (1) ܘ is not *b* (ܘ) but *bh=v* in *vote*, § 10. 1. (2).  
 (2) ܘ is always a consonant in Syriac and never a vowel letter, § 25. 4.
- X 12. ܘܘܘܩܘܠܐ—*w'hesh-shu-kha'* (three syllables) *and (the) darkness*.  
 (1) ܘ (*w*); ܘ (ܘ=*h*=*h*) like *ch* in *loch*; ܘ (ܘ=*sh*) is here doubled because it is of a nominal form which doubles the 2d radical, § 72. 2. (6); ܘ=*u*;  
 ܘ=*kh* (ܘ); ܘ (')=*x*.



(2) Although this noun has the ending  $\overset{\circ}{\text{ל}}$  (see observation 6), it is indefinite, § 93. 2.

X 13.  $\overset{\circ}{\text{ע}}\overset{\circ}{\text{ל}}\overset{\circ}{\text{פ}}\overset{\circ}{\text{א}}$ —*al-ap-pay*, upon the faces of.

(1) Notice  $\text{ל}$  final= $\overset{\circ}{\text{ל}}$  while  $\text{ל}$  initial or medial= $\overset{\circ}{\text{ל}}$ , § 4. 1.

(2)  $\overset{\circ}{\text{א}}$  after a consonant= $p$ ; but after a vowel= $pp$ ;  $\overset{\circ}{\text{פ}}$  after a vowel or half-vowel= $ph$  or  $f$ , § 10.

(3) *ay* forms a diphthong and denotes the construct plural, § 8. 2. (1). § 76. 3.

(4) The two dots over  $\text{א}$  are the sign of the plural, § 13. 1.

X 14.  $\overset{\circ}{\text{ל}}\overset{\circ}{\text{מ}}\overset{\circ}{\text{א}}$ —*l'hu-ma'* (two syllables), the abyss ( $\text{הַיְיֹסֵף}$ ).

(1) The first syllable begins with two consonants, but between them is a half vowel, § 16. 2.

(2) Both syllables are open, § 17. 1.

(3)  $\text{ו}$  quiesces in  $\overset{\circ}{\text{ו}}$ , § 6. 5, § 25. 2.

X 15.  $\overset{\circ}{\text{ו}}\overset{\circ}{\text{ר}}\overset{\circ}{\text{ו}}\overset{\circ}{\text{ח}}$ —*we-ru-hek* (two syllables), and his spirit (and the spirit of him).

(1) Five consonants, one vowel letter § 5. 2, two vowel signs § 6.

(2) The form consists of the conjunction  $\text{ו}$ , the noun  $\overset{\circ}{\text{רוח}}$ , and the pron. suffix 3rd sing. masc.  $\overset{\circ}{\text{ו}}$ , §§ 34, 36.

(3) The vowel  $\overset{\circ}{\text{ו}}$  is always written above the consonant, the others may be written below, § 6. 4.

(4) The suffix  $\overset{\circ}{\text{ו}}$  is used for emphasizing the first of two definite nouns, the second being generally preceded by  $\text{ו}$ , § 97. B.

X (5)  $\overset{\circ}{\text{ו}}\overset{\circ}{\text{ל}}\overset{\circ}{\text{ה}}$ —*da'-laho'*, who (is) God, is in apposition with the suffix in  $\overset{\circ}{\text{ו}}\overset{\circ}{\text{רוח}}$ , § 97. B.

(6)  $\text{ו}$  is the relative pronoun, § 38.

(7) The Olaph after  $\text{ו}$  throws back its vowel and quiesces, §§ 32. 2, 25. 1. (2).

(8) The final  $\overset{\circ}{\text{ל}}$  is the sign of the emphatic state of the masc. singular, § 76. 1.

(9) For the form of the noun, see § 69. 2.

X 16.  $\overset{\circ}{\text{ל}}\overset{\circ}{\text{מ}}\overset{\circ}{\text{ר}}\overset{\circ}{\text{ה}}$ —*m'rah-h'pha'* (two syllables), brooding.

(1)  $\overset{\circ}{\text{פ}}$ = $ph$ ,  $\overset{\circ}{\text{א}}$ = $p$  or  $pp$ .

- (2)  $\text{و}$  prefixed denotes the participle, § 74.  
 (3)  $\text{ل}$  is the sign of the feminine singular in the absolute state, § 76. 2.  
 (4)  $\text{س}$  is doubled, this being in the intensive stem, called Pa'el, § 41. 2.

17.  $\text{مَآيَ}$ —*ma-yā, the waters.*

- (1) The two dots are called Rebbuy and denote the plural, § 13. 1.  
 (2)  $\text{ل}$  denotes the emphatic or definite state, which takes the place of the article in Hebrew, §§ 86. 16, 87. 22.

18.  $\text{وَعَدَ}$ —*we'-mar, and he said.*

- (1) There is no Waw conversive in Syriac.  
 (2)  $\text{وَعَدَ}$  is composed of Waw and  $\text{عَدَ}$ , the Olaph throwing back its vowel and quiescing, see 8 above.  
 (3)  $\text{وَعَدَ}$  is the 3rd masc. sing. of the Perfect of the simple, or P<sup>e</sup>al, stem.  
 (4) Initial Olaph always takes a helping vowel, § 55. 1, *Rem.* 1.

19.  $\text{وَجَدَ}$ —*neh-wê, let there be.*

- (1) The  $\text{ن}$  (Nun) indicates the Imperfect 3rd person, § 45. 1, *Rem.* 2—4.  
 (2) The root is  $\text{و.ج.د}$  § 60. 3. Comp.  $\text{وَجَدَتْ}$  (9) *she was.*  
 (3) In the 3rd person, the Imperfect is employed as a Jussive § 114. 1.

20.  $\text{نُورًا}$ —*nuh-rā, light.*

- (1)  $\text{و}$  is a vowel letter, as in 10 above.  
 (2) As to form, this noun is in the emphatic state and should be definite; but as to fact, the emphatic state is often used when the noun is indefinite, § 93. 2.  
 (3) The noun is a *u* class segholate, § 67. 1 *c.*

21.  $\text{وَأَمَّا}$ —*wa-h'wā, and there was.*

- (1) There is no Waw conversive.  
 (2) This is the 3rd masc. sing. Perfect P<sup>e</sup>al. Comp. (19 (2)) and (9).  
 (3) Waw receives the helping-vowel *a*, and forms with it a half-open syllable, §§ 16. 4, 32. 2, 33. 3.

## 2. OBSERVATIONS.

9. The new letters in this verse are: (1)  $\text{س}$ , (2)  $\text{و}$  ( $\text{و}$ ), (3)  $\text{ع}$ , (4)  $\text{د}$ , (5)  $\text{ن}$ .  
 10. The new forms of letters occurring are: (1)  $\text{ل}$  ( $\text{ل}$ ), (2)  $\text{و}$  ( $\text{و}$ ).  
 11. The new vowels and diphthongs are: (1)  $\text{و}$ , (2)  $\text{ا}$ , (3)  $\text{ا}$  ( $\text{ا}$ )  $\text{و}$ .  
 12. The conjunction Waw may be written (1) without a vowel sign,

having merely the half-vowel *e* between it and the next letter, or (2) with a helping *a* as in  $\text{|\}^{\circ}\sigma\sigma^{\circ}$ , or (3) when it is followed by a word beginning with Olaph, it draws the vowel to itself the Olaph quiescing, § 34.

13. Syllables ending in a vowel sound are called *open*; ending in a consonant, they are called *closed*; ending in a vowel followed by a consonant with a half-vowel, they are called half-open, § 16.

14. Observe the difference between  $\text{b}$  (*b*) and  $\text{bh}$ ;  $\text{h}$  (*h*) and  $\text{hh}$ ;  $\text{w}$  (*w*) and  $\text{wh}$ ;  $\text{p}$  (*p*) and  $\text{ph}$ ;  $\text{t}$  (*t*) and  $\text{th}$ ;  $\text{d}$  (*d*) and  $\text{dh}$ ;  $\text{r}$  (*r*) and  $\text{rh}$ ;  $\text{l}$  (*l*) and  $\text{lh}$ . § 4. 3.

15. Observe that  $\text{b}$  quiesces in  $\text{b}^{\text{h}}$ ;  $\text{w}$  in  $\text{w}^{\text{h}}$ ;  $\text{|\}$  in  $\text{|\}^{\text{h}}$ ,  $\text{|\}^{\text{v}}$  and  $\text{|\}^{\text{h}}$ . § 6. 5. *Rem.* and § 24.

16. The Syriac verbal inflection distinguishes number and tense.

17. The Syriac, like the Hebrew, says *faces-of abyss*, not *faces of-abyss*, *i. e.* the first of two words in the genitive relation suffers change and not the second. §§ 76, 96 A.

18. The sign of the feminine gender is the letter  $\text{z}$ . §§ 43. A, 76. 2.

19. The preformative  $\text{z}$  marks the 3rd person of the Imperfect, § 45.

20. Roots have three letters (comp.  $\text{|\}^{\text{h}}\text{|\}^{\text{h}}\text{|\}^{\text{h}}$ ), all other letters being preformatives or sufformatives, § 40.

21. When a Kushoy is over a letter preceded by a vowel, that letter is to be doubled, § 10. 2. (2).

22. The doubling of letters other than aspirates is not denoted by any sign, § 10. 2. (4).

23. The definite or emphatic state is denoted by the affix  $\text{|\}^{\circ}$  § 76, *Rem.* 1.

24. The plural is distinguished from the singular by *Rebbuy*, § 13.

25. Nouns have two numbers and two genders and three states § 76.

3. GRAMMAR LESSON.

§§ 5, 16, 24, 33, 38, 39, 40. (25. 34 10, 6, 72, 93. 13. 17. 9)

Review §§ 1—4. 34, 76. ✓

4. WORD LESSON.

$\text{|\}^{\text{h}}$  when.

$\text{|\}^{\text{h}}\text{|\}^{\text{h}}$  he went out.

$\text{|\}^{\text{h}}\text{|\}^{\text{h}}\text{|\}^{\text{h}}$  he brooded.

$\text{|\}^{\text{h}}\text{|\}^{\text{h}}\text{|\}^{\text{h}}$  he saw.

ܘܗܘ? *who?*

ܐܘܘܢܐ *that.*

ܘܗܘ ܥܘܠܡܐ *he knew.*

#### EXERCISES.

1. In beginning who made the earth? 2. Darkness brooded upon the earth, when God created the heavens. 3. Desolation was upon the faces of the heaven. 4. Darkness went out upon the waters and upon the faces of the earth. 5. The spirit of him who is God (was) brooding upon the waters. 6. He saw and knew that God created the heaven and the waters.

7. Write in Parallel columns and compare the Hebrew Perfect form  $\text{ראה}$  and the Syriac form  $\text{ܘܘܘܢܐ}$  as to aspiration, vowels, the half vowel and the formatic elements.

8. Translate literally into English (or Hebrew) the Syriac of the lesson and retranslate.

#### LESSON THREE. Gen. I. 3. 4.

##### 1. NOTES.

X 22.  $\text{ܘܘܘܢܐ}$ —*wa-h'zol*, and (he) saw.

(1) Compare 18 and 21.

(2) ܘ is Zain, a new letter.

X 23.  $\text{ܘܘܘܢܐ}$ —*le-nuh-rā*, the light.

(1) ܘ is an inseparable preposition, § 34. It is often employed to denote the indirect object of the verb, § 123. It is also used in its true prepositional sense to denote the indirect object, § 124.

(2)  $\text{ܘܘܘܢܐ}$ . See 20.

X 24.  $\text{ܘܘܘܢܐ}$ —*dh'eshap-pir*, that (it was) good.

(1) ܐ is here a relative conjunction.

(2) ܐ=dh after a word ending in a vowel, § 10. 1. (3).

(3)  $\text{ܘܘܘܢܐ}$  is a masc. adjective in the absolute state.

(4) For the form of the noun, see § 72. 2. (4).

(5) The clause is an objective clause, § 125. 2, and a nominal sentence without a copula, § 117. 1.

X 25.  $\text{ܘܘܘܢܐ}$ —*wa-ph'erash* (two syllables), and (he) separated.

- (1) The first <sup>ʾ</sup> is a helping vowel, § 33. 2.
- (2) The first syllable is open, § 17. 1.
- (3) *a* is pronounced with a half vowel (vocal *sh<sup>e</sup>wa*), § 31. 1. 3.

26. بَیْنَهُمَا—*bhêth*.—*between*.

- (1) ب *bh* after a word ending in a vowel sound § 10. 1. (3).
  - (2) ی written fully, § 6. 5. (4).
  - (3) ה *th* after a vowel, § 10. 1. (1).
27. בֵּינָם—*between—to*. Compare the Hebrew construction in vs. 6.
28. שָׁמַעְתָּ (see 12.).

29. קָרָא—*wa-k<sup>e</sup>ra* (two syllables) *and he called*.

- (1) א (compare 21) is in the simple verb stem 3rd person sing. masc., § 41. 1, § 43.
- (2) The Imperfect would be קָרָא *he shall call*. Compare יִהְיֶה *he shall be* 19.

30. לְנוֹרָא—*l<sup>e</sup>nuh-ra* (two syllables), *to the light*.

- (1) Notice that א may denote the indirect object as well as the direct (comp. 23), § 124.
- (2) א is regularly prefixed without a vowel, § 34.
- (3) א ends the syllable and in Hebrew would have the silent *Sh<sup>e</sup>wa* or syllable divider.—

31. יְמֵמָה—*'i-ma<sup>m</sup>a* (three syllables), *day*.

- (1) Olaph is frequently placed before words for the sake of euphony. Before א this Olaph takes <sup>ʾ</sup> in which the א quiesces, § 20, *Rem.* 2.
- (2) יְמֵמָה is day as opposed to night; לַיְלָה at the end of the verse is the day of 24 hours.

32. וּשְׁמַחְתָּ—*wa-l<sup>e</sup>hesh-shu-<sup>h</sup>ka* (four syllables, one for each vowel), *and to the darkness*.

Since three consonants can not come together at the beginning of a syllable, ו takes a helping Petho<sup>h</sup>, § 33. 2.

33. קָרָא (see 29) "*he called*".

34. לַיְלָה—*l l-ya* (from *lai-l<sup>e</sup>yâ*), *night*.

- (1) The emphatic ending has here lost its force, § 93. 1.
- (2) <sup>ʾ</sup> is a contraction from *ai*, § 29. 3 (1).

35.  $\text{רָמֹשׁוֹ}^{\text{פ}}$ —*ram-sho*, evening.

- (1) Emphatic state, the absolute and construct of which is  $\text{רָמֹשׁוֹ}^{\text{פ}}$ .  
 (2) Though emphatic in form it is indefinite. (See 34).

36.  $\text{צַפְּרָא}^{\text{פ}}$  *tsaph-ra*, morning.

37.  $\text{מִדְּעַלְמָא}^{\text{פ}}$  *day one*, §§ 99. 1, *Rem.* 2, 93. I. 2, 93. II. 3.

- (1)  $\text{מִדְּעַלְמָא}^{\text{פ}}$  is indefinite in meaning being a translation of  $\text{יּוֹם}$ .  
 (2)  $\text{מִדְּעַלְמָא}^{\text{פ}}$  =  $\text{מִדְּעַלְמָא}$  the  $\text{מִ}$  being rejected, § 23. 1. (1).  
 (3)  $\text{מִדְּעַלְמָא}^{\text{פ}}$  is in the absolute state agreeing with  $\text{מִדְּעַלְמָא}$  which though emphatic in form is absolute in meaning.

## 2. OBSERVATIONS.

26. Occurrence of aspirates in Gen. 1:1—5.

$\text{בְּרֵאשִׁית}^{\text{פ}}$  = (b) follows nothing:  $\text{אֱ}^{\text{פ}}$  (*th*) after *i*.

$\text{בְּרֵאשִׁית}^{\text{פ}}$  = (b) after  $\text{אֱ}^{\text{פ}}$  of the preceding word.

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{אֱ}^{\text{פ}}$  (*th*) after the vowel  $\text{ִ}$ .

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{אֱ}^{\text{פ}}$  (*th*) after the vowel  $\text{ִ}$ .

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{אֱ}^{\text{פ}}$  (*t*) after  $\text{אֱ}^{\text{פ}}$  of the preceding word.

$\text{בְּרֵאשִׁית}^{\text{פ}}$  = (bh) after a half vowel sound.

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{כֵּ}^{\text{פ}}$  (*kh*) after the vowel  $\text{ֵ}$ .

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{פֵּ}^{\text{פ}}$  (*pp*) for *np*.

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{תֵּ}^{\text{פ}}$  (*t*) after a diphthong.

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{דֵּ}^{\text{פ}}$  (*d*) after a consonant,  $\text{א}$ .

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{פֵּ}^{\text{פ}}$  (*ph*) after a half vowel.

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{דֵּ}^{\text{פ}}$  (*dh*) after  $\text{אֱ}^{\text{פ}}$  of the preceding word.

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{פֵּ}^{\text{פ}}$  (*pp*) the nominal form having the second radical doubled.

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{פֵּ}^{\text{פ}}$  (*ph*) after the vowel  $\text{ִ}$ .

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{בְּ}^{\text{פ}}$  (*bh*) after  $\text{אֱ}^{\text{פ}}$  of the preceding word;  $\text{אֱ}^{\text{פ}}$  (*th*) after  $\text{ִ}$ .

$\text{בְּרֵאשִׁית}^{\text{פ}}$  =  $\text{פֵּ}^{\text{פ}}$  (*ph*) after the vowel  $\text{ִ}$ .

27. Six letters are called aspirates namely,  $\text{ב}$ ,  $\text{ג}$ ,  $\text{ד}$ ,  $\text{כ}$ ,  $\text{פ}$  and  $\text{ת}$ .

With a point below these signs represent *bh* (=v), *gh*, *dh*, *kh*, *ph* and *th*; with a point above and when preceded by a consonant (*i. e.* neither vowel nor half vowel), they represent *b*, *g*, *d*, *k*, *p*, *t*; with a point above and when preceded by a vowel in the same word, they represent *bb*, *gg*, *dd*, *kk*, *pp*, *tt*.

28. There is no sign of doubling except for the aspirates.

29. There is no sign for Sh<sup>e</sup>wa in Syriac.

30. The emphatic ending and state have often lost their force. See Notes 34 and 35 and § 93. 2.

31. This lesson has three new letters ܐ (*z*), ܦ (*k*), ܥ (*ts*).

32. Notice the three states in:—

(1) Absolute: ܕܘܡܝܢ, ܫܘܚܘܬܐ, ܫܘܚܘܬܐ, ܫܘܚܘܬܐ.

(2) Emphatic: ܕܘܡܝܢܐ, ܫܘܚܘܬܐܐ, ܫܘܚܘܬܐܐ, ܫܘܚܘܬܐܐ, ܫܘܚܘܬܐܐ, ܫܘܚܘܬܐܐ, ܫܘܚܘܬܐܐ, ܫܘܚܘܬܐܐ, ܫܘܚܘܬܐܐ, ܫܘܚܘܬܐܐ.

(3) Construct: ܕܘܡܝܢܐ.

33. Forms for special study: ܕܘܡܝܢܐ, ܫܘܚܘܬܐܐ, ܫܘܚܘܬܐܐ, ܫܘܚܘܬܐܐ.

3. GRAMMAR LESSON.

(1) §§ 6, 23, 20, 41, 42, 43, 37.

(2) Learn the Imperfect of ܘܫܘܒܐ to write (§ 45).

(3) Review §§ 5, 9, 10, 11, 34, 40.

4. WORD LESSON.

ܘܫܘܒܐ then.

ܘܫܘܒܐ to buy.

ܘܫܘܒܐ to fall.

ܘܫܘܒܐ to sit.

ܘܫܘܒܐ to be at peace.

ܘܫܘܒܐ to put.

ܘܫܘܒܐ to be finished.

ܘܫܘܒܐ to be troubled.

ܘܫܘܒܐ to be nigh.

ܘܫܘܒܐ to worship.

5. EXERCISES.

1. God said: let there be evening and let there be morning. 2. God shall call the morning light. 3. God saw the heavens and the earth and the waters and the good light (the light, the good). 4. In the beginning (was) darkness, then God made the light and he divided between the light and (to) the darkness.

5. Translate literally from Gen. I. 1—4 into Syriac and then retranslate.

6. Write the following forms in Syriac, giving Rukhokh and Kushoy.

(1) Thou shalt write. (2) We shall write. (3) He shall write. (4) Ye

shall write. (5) I shall write. (6) We shall buy. (7) They shall buy. (8) Let him fall. (9) She sat. (10) He put. (11) It shall be finished. (12) Thou shalt be troubled. (13) Ye shall be nigh. (14) We shall worship. 15. Let it be at peace.

LESSON FOUR. Gen. I. 6—8.

1. NOTES.

38. **וַיֹּאמֶר** and (he) said.

- (1) Syllables: (a) open, (b) closed, § 17. 1, 2.
- (2) Vowels: (a) R<sup>e</sup>bhošo, (b) P<sup>e</sup>thoho, § 6.
- (3) ׀ has here no consonantal force, but is quiescent, § 25.
- (4) Pê Olaph verbs have a helping vowel with the Olaph, §§ 33. 1, 55. 1. This vowel when preceded by an inseparable particle is thrown back, the Olaph quiescing, §§ 25. 1. (2), 34. 2.

39. **וַיִּבְרָא** God (N. 3). (1) Three syllables, all open.

- (2) Vowels: (1) P<sup>e</sup>thoho, (2, 3) Z<sup>e</sup>kopho, § 6.
- (3) The vowel ׀ has been retained by the guttural, as a helping vowel, § 28. 2. (2).

40. **וַיִּהְיֶה** *neh-wê*, let there be.

- (1) ׀ is the sign of the 3rd masc. of the Imperfect.
- (2) Verbs whose last radical was originally o or a end in the Imperf. in ׀ § 60. 3.

41. **וַיִּפְתַּח** (**וַיִּפְתַּח**) *expanse*.

- (1) Syllables: both open.
- (2) Vowels: (1) H<sup>e</sup>bhošo (2) Z<sup>e</sup>kopho.

42. **וּבְתֵּיבָתָם** *in the midst of*.

- (1) ׀ has Rukhokh because the preceding word ends in a vowel; א because preceded by a vowel, § 10. 1. (1). (3).
- (2) ׀ is the inseparable preposition *in*, § 34. 1.
- (3) ׀ is in the construct state singular number, fem. gender, § 76. 2.

43. **וּמַיִם** *mā-yo*, the waters.

- (1) The marks ׀ are Rebbuy, § 13, the sign of the plural.
- (2) Some plurals end in ׀, § 86. 16.



44.  $\text{قَسِمٌ} \text{قَسِمًا}$  *let it be dividing.*

- (1)  $\text{قَسِمًا}$  is the same as in N. 38. Used with a participle, it denotes continuous future action, § 127. 5.
- (2)  $\text{قَسِمٌ}$ —*po-resh* is a participle of the simple species. Compare  $\text{قَسِمٌ}$ . See § 50.
- (3) The original form of the participle was *pârîsh*; the *ô* from *â* is naturally long and hence unchangeable, the *î* is naturally short and changeable, § 7. 3.

45.  $\text{بَيْنَ}$ —*bêth, between.*

- (1) *ê* is naturally long by contraction from *ây*, §§ 7. 3, 29. 3.
- (2) The root is  $\text{بَيْنَ}$ ; *n* has been dropped (as in  $\text{رَب}$  in Hebrew). The form was  $\text{بَيْنَان}$ , § 23. 2. (3).

46.  $\text{وَأَعْبَدَ}$ —*wă'ebhâdh, and he made.*

- (1)  $\text{أَعْبَدَ}$  is to be distinguished from  $\text{أَعْبَدَ}$ , § 4. 3. (6).
- (2)  $\text{عَبَدَ}$  takes a helping vowel § 34. 1, and forms with it a half open syllable, § 17. 4.
- (3)  $\text{أَعْبَدَ}$  has a half-vowel as is shown by the aspirated  $\text{عَبَدَ}$ , §§ 9. 3, 10. 1. (2).
- (4)  $\text{عَبَدَ}$  is the 3rd pers. sing. masc. of the *Pe'*al or simple form of the verb. This is the *first form* of the verb and the simplest, § 43. 1.

47.  $\text{أَرَكِيْو}$ —*'arkî'o, the firmament.*

By comparison with 39, it will be seen that an Olaph has been placed before  $\text{أَرَكِيْو}$ . This Olaph is called Olaph prosthetic, § 20, 1.

48.  $\text{وَفَرَّقَ}$  and he separated.

This is in the simple or *Pe'*al stem, in the first form, see 46.

49.  $\text{دَلَّاهُ}$ —*dal'lahu, which (were) beneath (lit. to under).*

- (1)  $\text{دَلَّاهُ}$  *under*, is a preposition.
- (2)  $\text{دَلَّاهُ}$  *to* is an inseparable preposition, § 34.
- (3)  $\text{دَلَّاهُ}$  is the relative pronoun. It here introduces the relative or adjective clause defining  $\text{دَلَّاهُ}$ , §§ 38, 136.

50.  $\text{مِنْ}$  *from*, see § 6. 3. (2).

51.  $\text{دَلَّاهُ}$ —*dal'el, which were above.*

- (1) Three elements: the relative  $\text{ܐ}$  cf. 49. 3, the preposition  $\text{ܕ}$ , see 49. 2, and  $\text{ܘܢ}$  =  $\text{ܘܢ}$  upon, see 13.
- (2) For the change from  $\text{ܘܢ}$  to  $\text{ܘܢ}$  see § 29. 2.
52.  $\text{ܐܘܢ}$  and it was.
- (1)  $\text{ܐܘܢ}$  is the first form of the verb.
- (2) The  $\text{ܐ}$  comes from original *awa*, § 60. 1, but see also § 29. 5. (2), (3).
53.  $\text{ܐܘܢܐ}$ —*hokhanno*, so.
54.  $\text{ܐܘܢܐ}$ —*dath<sup>e</sup>rên*, which is two i. e. second.
- (1)  $\text{ܐ}$ , pointed according to § 34 with a helping vowel, is the relative pronoun introducing an adjective clause, § 38.
- (2)  $\text{ܐܘܢܐ}$  is one of the few remnants of a dual which remain in Syriac, § 76. 5.
- (3) Notice that Hebrew  $\text{ו}$  often becomes  $\text{ܘ}$  in Syriac and  $\text{ܘ}$  is sometimes changed to  $\text{ܐ}$ .

## 2. OBSERVATIONS.

34. A helping vowel is given to every second consonant preceding one which has a vowel, e. g.  $\text{ܐܘܢܐ}$ ,  $\text{ܐܘܢܐ}$ ,  $\text{ܐܘܢܐ}$ ,  $\text{ܐܘܢܐ}$ .

35. The vowel of prosthetic Olaph or of an Olaph beginning a word is thrown back upon a previous  $\text{ܐ}$ ,  $\text{ܐ}$  or inseparable preposition, e. g.  $\text{ܐܘܢܐ}$ ,  $\text{ܐܘܢܐ}$ .

36. A word has as many syllables as it has full vowels, e. g.  $\text{ܐܘܢܐ}$  *we-mar*,  $\text{ܐܘܢܐ}$  'a-lo-ho,  $\text{ܐܘܢܐ}$  *reki-o*.

37. Pretonic  $\bar{a}$  is not found in Syriac. The original  $\bar{a}$  of the verbal or nominal form, which in Hebrew becomes pretonic Kamets, is volatilized, e. g.  $\text{ܐܘܢܐ}$  =  $\text{ܐܘܢܐ}$ .

38. The feminine in Syriac is everywhere denoted by  $\text{ܐ}$ , except in the absolute state of nouns and participles, e. g.  $\text{ܐܘܢܐ}$ ,  $\text{ܐܘܢܐ}$ ,  $\text{ܐܘܢܐ}$  but  $\text{ܐܘܢܐ}$ . Such nouns as  $\text{ܐܘܢܐ}$  and  $\text{ܐܘܢܐ}$  are, in the singular, masculine in form but feminine in gender. Compare the agreement of the nouns with feminine verbs and see § 86. 10.

39. The name of the simple species or stem is P<sup>e</sup>al. Examples of it are:  $\text{ܐܘܢܐ}$ ;  $\text{ܐܘܢܐ}$  and  $\text{ܐܘܢܐ}$ .

40. The 3rd pers. sing. masc. of the Pe'al is the first as well as simplest form of the verb, from which all other forms of different gender number person tense or stem are made by vowel changes and by significant preformatives and sufformatives; and, in the case of the intensive stems, by the doubling, also, of the second radical.

41. Naturally long vowels are unchangeable e. g. *ô* from original *â* **قَاتِب**, *î* in **قَاتِبِي**; *ô* in **قَاتِبِي**, *û* in **قَاتِبِي**, *ê* in **قَاتِبِي**.

42. Naturally short vowels are changeable, e. g. **قَاتِبِي**, **قَاتِبِي**, **قَاتِبِي**.

3. GRAMMAR LESSON.

1. §§ 7. 14—17. 25. 30. 31. 35. 45.

2. Learn the following table which gives the regular inflection of substantives, adjectives and participles.

	Sing.		Plur.	
	masc.	fem.	masc.	fem.
Abs.	<b>قَاتِب</b>	<b>قَاتِبِي</b>	<b>قَاتِبِي</b>	<b>قَاتِبِي</b>
Cons.	<b>قَاتِب</b>	<b>قَاتِبِي</b>	<b>قَاتِبِي</b>	<b>قَاتِبِي</b>
Emph.	<b>قَاتِبِي</b>	<b>قَاتِبِي</b>	<b>قَاتِبِي</b>	<b>قَاتِبِي</b>

3. Show what the endings for gender and number are.

4. What vowel is unchangeable? What vowel is everywhere dropped before forms with affixes?

5. Pronounce *por-sho* not *por<sup>e</sup>sho*; *por-shîn* not *por<sup>e</sup>shîn*, §§ 30. 1, 31. 3. Rem. 2.

6. Inflect, in like manner, **قَاتِبِي** brooding, § 81.

7. Review §§ 5. 6. 16. 24. 33.

4. WORD LESSON.

**قَاتِبِي** evil. **قَاتِبِي** (inseparable prefix) which, that. **قَاتِبِي** sea. **قَاتِبِي** he sent. **قَاتِبِي** two. **قَاتِبِي** from. **قَاتِبِي** it, he. **قَاتِبِي** disciple.

5. EXERCISES.

1. Let there be the firmament between the waters and the waters.  
2. Between the heavens and the earth which God made. 3. The

waters which are under from the heavens and the earth which is above from the seas. 4. In the morning which is two God sent the light and he called the light day. 5. It (is) good that it was so. 6. The disciples the good [are] separating from the evil. 7. God [is] good and the earth (fem.) which (?) he made [is] good. 8. In the beginning the light (was) separating between the day and the night.

9. Translate literally verses 6 and 7 and, without further aid than your own translation, translate back into Syriac.

10. Do the same for verses 1—5.

#### LESSON FIVE. Gen. I. 9—13.

##### 1. NOTES.

55.  $\text{ܢܬܗܩܢܘܫܘܢ}$ —*nethkann<sup>e</sup>shun*, *let them be collected*.

- (1) The preformative ܢ is the sign of the 3rd person of the Impf.
- (2) The ܩ is the sign of the masculin plural.
- (3) The ܢ prefixed after a preformative is the sign of the reflexive or passive stem.
- (4) The root is  $\text{ܩܢܐ}$  to collect.
- (5) This form would be written the same in the Ethp<sup>e</sup>el and in the Ethp<sup>a</sup>al. It is better here to put it in the latter, or the intensive passive; and to read *neth-kan-n<sup>e</sup>shun*, not *neth-ka-n<sup>e</sup>shun*.

56.  $\text{ܠܐܬܪܐ}$ —*lath-ro*, *to a place*.

- (1) The vowel of the Olaph is thrown back to the inseparable preposition, § 34. 2.
- (2) Though emphatic in state, the noun is indefinite in meaning, § 93. 2.

57.  $\text{ܐܬܗܘܐ}$ —*teth-h<sup>e</sup>zê*, *let appear*.

- (1) The preformative ܐ shows that the form is in either the 3rd fem. sg. or in the 2nd. masc. The context decides for the former.
- (2) The first form of all the Imperfects of verbs Lomadh Hê ends in ܐ. The 3rd fem. sg. differs from the masc. merely in changing ܐ to ܐ, § 45. 5.
- (3) The first form of the verb is ܐܘܪܐ, see 22, and compare ܐܘܪܐ, ܐܘܪܐ and ܐܘܪܐ.

- (4) The second  $\angle$  shows that this is a passive stem, § 41. 4. Since the Ethpa'al and Ettaphal have everywhere three syllables, this must be the passive of the simple stem, i. e. the Ethp<sup>e</sup>el.

58.  $\text{יָבִישׁ־טוֹ}$ —*yab-bîsh-to, the dry land.*

- (1) The  $\triangle$  being preceded by a vowel the dot above it, called Kushoy, shows that it is to be doubled, § 10. 2. (2).  
 (2)  $\angle$  not having a vowel before it, the dot shows merely that there is no half-vowel after the  $\triangle$  and that  $\angle$  is unasperated.  
 (3)  $\Delta$  is the sign of the fem.;  $\overset{\circ}{\text{I}}$  of the emphatic state, § 76.

59.  $\text{וָלְכֶנְשׁוֹ}$ —*wal<sup>k</sup>khensho, and to the gathering.*

- (1)  $\text{וָלְכֶנְשׁוֹ}$  is a segholate noun masc. sing. emphat. § 67.  
 (2)  $\triangle$  is the inseparable preposition regularly prefixed, § 34.  
 (3)  $\circ$  is the conjunction. It has a helping vowel because occurring before an unvowelled consonant. It forms with this vowel a half-open syllable and the  $\triangle$  takes a half-vowel., §§ 17. 4, 31. 3, 33. 2.

60.  $\text{מַיִם}$ —*d<sup>e</sup>mayo, of the waters, lit. that of the waters.*

- (1)  $\text{מַיִם}$  is really a demonstrative pronoun corresponding to Hebrew  $\text{מַיִם}$ . It has come to denote the genitive relation, § 98. A.  
 (2) For  $\text{מַיִם}$ , see 17.

61.  $\text{יָמַיִם}$ —*ya-mê, seas.*

- (1) The two dots are the sign of the plural *Rebbuy*, § 13.  
 (2) The line under the first  $\text{י}$  is *linea occultans* and shows that, although written the  $\text{י}$  is not to be pronounced, § 19. 3.  
 (3)  $\overset{\wedge}{\text{I}}$  is the sign of the emphat. masc. plural., § 76. 3.  
 (4) The singular is  $\text{יָמַיִם}$ , § 67. 2. (7).

62.  $\text{תָּפַק}$ —*thap-pek, let cause to go out.*

- (1)  $\angle$  with Rukhokh because the word preceding ends in a vowel, § 10. 1. (3);  $\text{פ}$  with Kushoy, because doubled to compensate for an assimilated Nun, § 10. 2. (2).  
 (2) The  $\angle$  shows the 3rd fem. Impf.; the  $\overset{\text{v}}{\text{I}}$  above it is the sign of the causative or Aph<sup>e</sup>el stem, §§ 45. 2, 47. *Rem.* 4.  
 (3) The Yudh at the end is sometimes, though less seldom than not, found with the 3rd fem. Impf. § 47. *Rem.* 5, § 45. 5.

- (4) The root is نَعَف, the Nun being assimilated always at the end of a syllable when not accompanied by a vowel, §§ 18, 53.

63. نِثْرٌ — *tha-dho*, *grass*.

- (1) The last Olaph is otiant, § 24. 1; the other is quiescent, its vowel having been thrown back on the ن, so that we have *tha-dho* instead of *thadh-'o*, § 25. 1. (2).  
 (2) ن has Rukhokh because the preceding word ends in a vowel, § 10. 1. (3).  
 (3) ن stands for Hebrew נ. It has been transposed with ת, the vowel being equivalent to נִתְּנָה.

64. عَسْبٌ — *es-bo*, *herb*.

- (1) This is a segholate of the ʔ class, § 67. 1.  
 (2) It is in the emphatic state of the masc. although indefinite § 93. 2.

65. مَزْرَعَةٌ — *dh<sup>e</sup>mez-d<sup>e</sup>ra<sup>c</sup>*, *which was seeding for itself*.

- (1) م is the relative pronoun and introduces the adjective clause, §§ 38. 136. It has Rukhokh after a preceding vowel, § 10. 1. (3).  
 (2) مَزْرَعَةٌ is the Ethp<sup>e</sup>l or reflexive of the simple stem. م is the sign of the participle, § 50. 2. م and ر have been transposed, according to § 21. 1. م is metathesis from ن the sign of the reflexive, § 22. 4. In the last syllable the vowel is ʔ instead of ʔ because of the guttural, §§ 26. 1. (1), 52. 3.

66. لَغْسٌ — *l<sup>e</sup>gen-seh*, *according to its kind*.

- (1) ل is the inseparable preposition regularly prefixed with a half-vowel, § 34. 1.  
 (2) ل is the pronominal suffix 3rd masc. sing. (= لِه), § 36.  
 (3) لَغْسٌ is treated as an ʔ class segholate. It comes from the Greek γένος.

67. وِلْوَانٌ — *wî-lo-no*, *and the tree*.

- (1) Waw draws back the vowel of the و and the Olaph quiesces, § 25. *Rem.* 1.  
 (2) و is the sign of the emphatic state, § 76. *Rem.* 1.

68. فَيْلَةٌ — *dh<sup>e</sup>phî-rê*, *of the fruit*, lit. *that of the fruits*.

- (1) ف is aspirated after the preceding vowel. It introduces an

appositional relative clause which has become equivalent to our genitive, § 97. A. 2.

- (2) **جَاوِ**. The two dots are Rebbuy, one of them standing also for the diacritical point of the Rish, § 13. 2. **اَ** is the sign of the masc. plur. emph., § 76. 3.

69. **جَوَّضَ**—*dh<sup>e</sup>o-bhedh, which was yielding, lit. was making.*

- (1) For **و** see 65. 1.  
 (2) **جَوَّضَ** is the active part. of *Pe<sup>e</sup> al.* Masc. sing., see 44.

70. **دَنَسَتْ**—*d<sup>e</sup>nes-b<sup>e</sup>theh, whose stock.*

- (1) **و** introduces the relative or adjective clause. It has Kushoy because preceded by a consonant. Along with **اَ** *his* it forms the genitive of *which* or *whose*, §§ 36, 38, 104. 2.  
 (2) **دَنَسَتْ** is in the fem. as shown by **اَ** § 76. 2. The emphatic is **دَنَسَتْ** (cf. Heb. **דָּנְסָהּ** Is. 6:13).

71. **ص** *in it.*

This is the inseparable preposition **ص** and the masc. sing. 3rd pers. pron. suffix. §§ 34, 36. 3.

72. **وَأَصْبَحَتْ**—*wap-p<sup>e</sup>kath, and (she) caused to go forth.*

- (1) Wau, as usual, draws back the vowel of the Olaph the latter quiescing, §§ 25. *Rem.* 1, 34. 2.  
 (2) In **وَأَصْبَحَتْ**, **اَ** is the sign of the 3rd fem. sing. of the perfect; **اَ** is the sign of the Aph<sup>e</sup>l or causative stem; the Kushoy over the **ص**, since it is preceded by a vowel, shows that the **ص** is doubled; the doubling is occasioned by a preceding Nun, which has been assimilated regularly at the end of a syllable when preceded by a vowel and followed by none, §§ 43. *Rem.* 1, 41. 3, 53. 2.

73. **ثَلَاثَةَ**—*dhath<sup>e</sup>lo-tho, which is three i. e. the third.*

- (1) This is an adjective clause limiting **يَوْمَ** *day*.  
 (2) In *dha*, *dh* is aspirated after the preceding vowel; *a* is a helping vowel; the syllable is half-open, §§ 33. 2, 17, 4.  
 (3) **ثَلَاثَةَ** is equivalent to the Hebrew **שָׁלוֹשׁ**, **ש** being regularly equivalent to **ל** where they both correspond to **ش** in Arabic. The pretonic Kamets of the Hebrew is always volatilized in Syriac.

## 2. OBSERVATIONS.

43. There are in Syriac:

- (1) A simple verb stem, *e. g.* ܐܘܨܝܘܢ, ܥܘܨܝܘܢ.
- (2) An intensive verb stem, *e. g.* ܥܘܨܝܘܨܝܘܢ.
- (3) A causative verb stem, *e. g.* ܐܘܨܝܘܢܐ.
- (4) A simple passive stem, *e. g.* ܐܘܨܝܘܢܐ, ܥܘܨܝܘܢܐ.
- (5) An intensive passive stem, *e. g.* ܥܘܨܝܘܨܝܘܢܐ.
- (6) And a causative passive stem, (not yet occurring).

44. The characteristic of the intensive stems is the doubling of the second radical.

45. The causative stem is characterized by <sup>ʿ</sup> before its first radical.

46. All passives have as their sign a ܘ occurring before the first radical. In all Perfects and Imperatives this ܘ is preceded by Olaph; in all Participles and Infinitives by Mim; in the Imperfect by the appropriate personal preformative.

47. The names of the stems are P<sup>e</sup>al, Pa'el, Aph'el, Ethp<sup>e</sup>el, Ethpa'al, Ettaph'al.

48. <sup>o</sup> when naturally long corresponds to the Hebrew naturally long ô.

49. The name of <sup>o</sup> is Z<sup>e</sup>kopho; of <sup>ʿ</sup>, P<sup>e</sup>thoho; of ܘ R<sup>e</sup>bhošo; of ܘ H<sup>e</sup>bhošo; of ܘ ܥ<sup>o</sup>šošo.

50. The preformatives of the Imperfect are the same as in Hebrew, except that in the 3rd person masculine there is Nun instead of Yudh and that in the 3rd fem. plur. there is Nun instead of Tau.

## 3. GRAMMAR LESSON.

- (1) Review the sufformatives of the P<sup>e</sup>al Perfect, § 43.
- (2) Form with the aid of these the Perfects of all the other stems, § 44.
- (3) §§ 8, 13, 18, 19, 21, 22, 36, 44.
- (4) Review §§ 9—11, 20, 23, 34, 35, 37—43.

## 4. WORD LESSON.

ܐܘܨܝܘܢ to take.

ܐܘܨܝܘܢܐ to heal.

ܥܘܨܝܘܢܐ to hear.

ܥܘܨܝܘܨܝܘܢܐ to crucify.



لَا ضَافٌ to clothe.	؟ اَسُو according as.
اَسَدَاةٌ to tempt.	؟ وَهَاتِ، هَاتِ.
فَقَّافٌ to command.	؟ اَسَاةٌ to say.
مِنَّافٌ to be near.	؟ فَهَاتِ because.
نَسَفٌ to be far.	؟ فَهَاتِ truth.
هَاتِافٌ to open.	؟ اَسَافِ them.

## 5. EXERCISES.

1. God said: Let the heavens be opened and let the herb appear on the earth. 2. The earth brought forth grass according as God commanded. 3. Let the earth bring forth the tree of fruits which is making fruits whose sprout is in itself. 4. He clothed the earth (with) herbs. 5. Hear ye what I have been commanded to say. 6. Ye have been healed because ye have heard what I said. 7. He was taken and tempted and crucified. 8. Ye have been commanded to say the truth. 9. God clothed them and commanded them to hear the truth. 10. Draw nigh to God and He will draw near to you, remain far from Him and He will be far from you.

## LESSON SIX. Gen. I. 14—16.

## 1. NOTES.

74. نَهَوْنُ—*neh-wun*, let them be.

- (1) The first Nun indicates the Imperfect 3rd person, § 45.
- (2) The ending وَنُ denotes the masculine plural, § 45. 6.
- (3) The root is نَوْنُ he was, cf. نَوْنُ she was. See 9.

75. نَاهِرَةٌ—*nah-hîrê*, lights.

- (1) The two dots over the Rish are Rebbuy, the sign of the plural; one dot coincides with the diacritical point of the Rish, § 13. 2.
- (2) ٱ is the sign of the masc. plur. emphatic, § 76. 3.
- (3) The root is the same as that of نَوْنُ light, see 20.

76. دَهَشَمَايُو—*dha-sh<sup>e</sup>ma-yo*, of the heavens, lit. that of the heavens.

- (1) ؟ is in apposition with دَهَشَمَايُو; دَهَشَمَايُو is in the genitive relation to the pronoun. See § 97. A.

- (2) The first syllable is half open and its vowel a helping vowel, §§ 17. 4, 33. 2.

77.  $\text{فَصَحَبٌ}$ —*lemeph-rash, to separate.*

- (1)  $\text{ص}$  is the inseparable preposition regularly prefixed with a half-vowel, § 34. 1. It is always used before the Infinitive construct § 120. 1. (3).

(2)  $\text{فَصَحَبٌ}$  is the Infinitive of the P<sup>e</sup>al, § 49. 1. The root is  $\text{ف.ص.ب}$ .

78.  $\text{فَصَحَبٌ}$ , cf.  $\text{فَصَحَبٌ}$  see 31. In one case there is Olaph prosthetic; in the other not. Cf.  $\text{فَصَحَبٌ}$ ; 41 and  $\text{فَصَحَبٌ}$ ; 47.

79.  $\text{لَيْلٌ}$ —*li-lyo, night.*

- (1)  $\text{ي}$  comes by contraction from *ay*, § 29. 4. (4).

(2) This noun is generally written  $\text{لَيْلٌ}$ . See 41.

80.  $\text{لَوْثٌ}$ —*loth<sup>e</sup>wotho, for signs.*

- (1)  $\text{ث}$  is the preposition, which draws back the vowel of the Olaph, the latter quiescing, § 25. 1. (2) and *Rem.* 1.

(2)  $\text{لَوْثٌ}$  is the sign of the fem. plur. emphatic. The Wau is sometimes inserted in nouns between the root and the ending, § 86. 3.

(3) The singular is  $\text{لَوْثٌ}$ .

81.  $\text{وَأَزَابٌ}$ —*wa-l<sup>e</sup>zabh-nê, and for times.*

- (1) When more than one of the inseparable particles occur together every second one takes a helping vowel, § 34. 4.

(2) The noun is masc. plur. emph.; see 75. 2.

82.  $\text{وَأَيَّامٌ}$ —*wa-l<sup>e</sup>yau-mo-tho, and for days.*

(1)  $\text{وَأَيَّامٌ}$  as in 81. 1.

(2)  $\text{وَأَيَّامٌ}$  fem. plur. emphatic see 80. 2. The two dots are Rebbuy. The singular is  $\text{وَأَيَّامٌ}$ .

83.  $\text{وَأَسْنَانٌ}$ —*w<sup>e</sup>la-sh<sup>e</sup>na-yo, and for years.*

- (1) Since Shin is without a vowel Lomadh takes a helping vowel and Wau does not. Cf. 81 and 82.

(2)  $\text{وَأَسْنَانٌ}$  is a plur. emphatic. See § 86. 16. The singular is  $\text{وَأَسْنَانٌ}$ , § 87. 30.

84.  $\text{مَنْعَةٌ}$ —*man-h<sup>e</sup>rîn, giving light.*

- (1)  $\text{م}$  prefixed is a sign of participle except in P<sup>e</sup>al. Cf.  $\text{مَنْعَةٌ}$  (16) and  $\text{مَنْعَةٌ}$  (65), but  $\text{مَنْعَةٌ}$  (44. 2.) and  $\text{مَنْعَةٌ}$  (69).



- (1) كَتَبْتُ vs. 6.  
أَقْتَدْتُ vs. 2.
- (2) كُنَّا vs. 11.  
أُضْمِنَّا vs. 14.
- (3) كُنَّا vs. 2.

53. The Preformative of all Participles except the P<sup>e</sup>al, is **ك**. The only mark to distinguish the Infinitive from the first form of the Participle is the ending **ة** and the vowel **و** before the last radical.

54. Participles have the inflection of nouns.

55. The preformatives of Infinitives and Participles have the same vowels as the Imperfect of their respective stems.

56. The preformative of the P<sup>e</sup>al stem is **ا**, e. g. كَتَبْتُ 77, نَسِيتُ 74; the Pa<sup>e</sup>l stem has a half-vowel with the preformative, e. g. كُنَّا 16; the Aph<sup>e</sup>l has **و** e. g. أَضْمِنْتُ 72, كُنَّا 84. The preformatives of all the reflexive or passive stems are all followed by **ل** e. g. كُنَّا 57, كُنَّا 55, كُنَّا 65.

57. Attributive adjectives follow their nouns and agree with them in gender, number and definiteness.

### 3. GRAMMAR.

1. Review the sufformatives and preformatives of the P<sup>e</sup>al Imperfect; and form with the aid of these the Imperfects of all the derived stems, §§ 45, 47.

2. §§ 12, 77.

3. Review §§ 76. 1—8. 13—18. 45.

### 4. WORD LIST.

أَقْرَبْتُ to crucify.

أَتَمُّوا to go.

أَتَمُّوا to assemble.

أَتَمُّوا to draw near.

أَتَمُّوا to swarm.

أَتَمُّوا to add.

أَتَمُّوا those which.

أَتَمُّوا to write.

أَتَمُّوا a book.

أَتَمُّوا sun.

أَتَمُّوا because.

أَتَمُّوا from.

أَتَمُّوا to command.

أَتَمُّوا when.

5. EXERCISES.

1. The sun will be seen for the rule (that) of the day. 2. God made great stars for signs and for times. 3. The sun and the stars shall be shining in the expanse of heaven to give light upon the earth and they shall be the signs of the seasons of the days and of the years. 4. To divide; he shall divide; they shall divide; dividing; they divided; divided. 5. Crucify them; let them be crucified; thou shalt be crucified. 6. Thou shalt go in darkness because thou hast drawn near and hast taken from the fruits of (?) the tree. 7. The waters (*pl.*) were assembled into one place and swarmed because God had so commanded. 8. Two books (two the books) shall be added to those which have been written and thou shalt write them when they shall be written.

LESSON SEVEN. Gen. 1. 17—23.

1. NOTES.

90.  $\text{וַיִּבֶן}$ —*w<sup>e</sup>yabh*, and (he) gave.

- (1) The line under  $\text{ב}$  is *linea occultans*, § 11.
- (2)  $\text{וַיִּבֶן}$  is the *Pe' al Perfect* first form, see § 64. 7.

The usual first form for a *Pê Yudh* verb would be  $\text{וַיִּבֵּן}$  § 58.

91.  $\text{וְאֵלֵיהֶם}$ —*'emmun*, them. There is no pronominal suffix for the 3rd plural with verbs. In its stead, the personal independent pronoun is used, § 36. 2.

92.  $\text{לְמַשְׁלָתָם}$ —*l<sup>e</sup>mesh-lat*, to rule over. This is the *Pe' al Infinitive* from  $\text{מָלַךְ}$  Cf. 77.

93.  $\text{דָּרְבָּרְבָרָה}$ —*dharb<sup>e</sup>'o*, which is four.

- (1) This is a relative clause § 136.
- (2) The cardinal after the relative may take the place of the ordinal § 110 B.

94.  $\text{וַיִּשְׂרְצוּ}$ —*narh<sup>e</sup>shun*, let (them) swarm.

- (1) Nun is the preformative of the 3rd person Imperf. everywhere except in the 3rd fem. sing.
- (2)  $\text{וַיִּשְׂרְצוּ}$  is the ending of the masc. plural Imperf.

(3) P<sup>e</sup>thoḥo with the preformative is the sign of the Aph'el stem, § 41. 3.

95.  $\text{רָאִי־שׁוֹ}$ —*rah-sho*, a swarm.

(1) This is an *a* class segholate in the emphatic singular, § 67.

(2) Rebbuy shows that the noun is a collective, see § 90. 1.

96.  $\text{חַי־יֶתֶו}$ —*hay-yetho*, living.

(1) The Rukhokh under the Tau shows that the preceding Yudh is doubled; since if *ay* were a simple diphthong Tau would have Kushoy, § 10. 2. (3) *Rem.*

(2)  $\text{יֵ}$  is the sign of the fem. sing. emphatic, § 76. 2.

97.  $\text{פּו־רָאִי־חֵט}$ —*po-ra-hetho*, bird.

(1) The fem. abs. is  $\text{פּו־רָאִי־חֵט}$ —*po-r<sup>e</sup>h<sup>o</sup>*; in the emphatic the short vowel is retained in order to avoid the coming together of three consonants at the beginning of a syllable, §§ 16. 2, 33. 2.

(2) The participle is here used as a noun, § 118.

98.  $\text{תִּפְּחֵ־רַח}$ —*theph-rach*, let (her) fly.

(1) The preformative  $\text{ל}$  is the sign of the 3rd fem. sing. Imperf.

(2) The sufformative  $\text{ח}$  is sometimes found with the 3rd sing. Imperf. Cf.  $\text{חָטַח}$  62.

(3) Yudh is otiose, § 24. 3.

(4) The  $\text{ו}$  shows it is in the simple or P<sup>e</sup>al stem. Obs. 56.

(5) P<sup>e</sup>thoḥo is the usual vowel over the 3rd radical in Lomadh Guttural verbs, § 52.

99.  $\text{דָּחַ־חֶשֶׁת}$ —*dhar-hesh*, which (they) caused to swarm.

(1)  $\text{ח}$  has Rukhokh according to § 10. 1. (3). It draws back the vowel of Olaph, § 34. 2. The Olaph quiesces in the preceding vowel, § 25. 1. (2).

(2) The Olaph designates the Aph'el stem; the Wau shows the 3rd plural, §§ 41. 3, 43. 6.

(3) The Wau is otiose, § 24. 2.

100.  $\text{גֵּנ־שֶׁחַן}$ —*gen-s<sup>e</sup>hun*, their kind.

(1) For  $\text{שֶׁחַן}$ , see 66. 3.

(2)  $\text{שֶׁחַן}$  is the pronominal suffix of the 3rd plur. masc. *with nouns*. It is never used with verbs, see 91 and §§ 36, 77.

101.  $\text{קַיִן}$ —*dh<sup>g</sup>ghep-po, of wing.*

- (1) The Kushoy in the Pê is by way of compensation for an assimilated Nun, §§ 10. 2. (2), 18. 1, 67. 2. (6).
- (2) The root  $\text{קל}$  is cognate to  $\text{קל}$ .
- (3)  $\text{קַיִן}$  ( $\text{קַיִן}$ ) is in the emph. sing. masc. Cf.  $\text{קַיִן}$ ,  $\text{קַיִן}$ .

102.  $\text{שֵׁנִי}$ —*ghen-soh, her kind.*

- (1)  $\text{שֵׁ}$  is equivalent to the Hebrew  $\text{ש}$ , § 36.
- (2) The diacritical point denotes the fem.  $\text{שׁ}$  as distinguished from the masc.  $\text{ש}$ , § 6. 6. (2).
- (3) The fem. suffix refers back to  $\text{שֵׁנִי}$ . Cf.  $\text{שֵׁנִי}$  66,  $\text{שֵׁנִי}$  100.

103.  $\text{בָּרֵךְ}$ —*bar-rekh, (he) blessed.*

- (1) The  $\text{ב}$  over the first radical designates the intensive or Pa'el stem. Cf.  $\text{בָּרֵךְ}$ , § 41. 2.
- (2) This is the Perfect, since it has no preformative and cannot be in the Imv. It is in the first form *i. e.* 3rd masc. sing., since it has no sufformative for gender, number or person, § 43. 4.

104.  $\text{לָהֶן}$ —*lehun, to them.*

- (1)  $\text{ל}$  is a preposition. Cf. vs. 12.
- (2)  $\text{לָהֶן}$  is pronominal suffix 3rd plural masc. See 100.

105.  $\text{פְּרָאוּ}$ —*p<sup>e</sup>rau, be fruitful.* This the Imv. 2nd. masc. plur. of the simple stem from a Lomadh Olaph root, § 60. 4.

106.  $\text{וַאֲשֶׁר וַאֲשֶׁר}$ —*wa-s<sup>e</sup>ghau wa-m<sup>e</sup>lau, and multiply and fill.*

- (1) The vowel with the Wau is a helping vowel, § 33. 2.
- (2) The syllable after Wau is half-open, § 17. 1.
- (3) These are both in the 2nd masc. plur. Imv. P<sup>e</sup>al.

107.  $\text{בַּיָּם}$ —*dha-bh<sup>e</sup>ya-mê, which are in the seas.*

- (1) The line under the first  $\text{ב}$  is *linea occultans*. See 61.
- (2) The singular is  $\text{בַּיָּם}$ .
- (3) The clause is relative. § 136.

108.  $\text{תִּשְׁבַּע}$ —*thes-gê, let (it) multiply.*

- (1) The preformative  $\text{ת}$  denotes the 3rd sing. fem. Imperfect; the vowel *e* used with the preformative designates the simple stem.
- (2)  $\text{ש}$  shows the root to be Lomadh-Olaph. Cf.  $\text{שָׁבַע}$  40.  $\text{שָׁבַע}$  57.

109.  $\text{הַחֲמִישִׁי}$ ? *the fifth*, see 93;  $\text{בְּרִצְוֹתֶיךָ}$  *let bring forth*, see 98;  $\text{רֶמֶשׂ$ ? *creeping thing*, see 96.

110.  $\text{הַיְוֹתָוִי}$ —*hay-w'etho'*, *beast*.

- (1) The line above the Wau is called Marhetono, and shows that Wau is to be pronounced without a vowel, § 12. 2.
- (2) The noun is a fem. segholate of the *a* class, § 67. 3.

## 2. OBSERVATIONS.

58. The Infinitive construct is always preceded by  $\text{ל}$ .

59. The cardinals preceded by the relative are often used for the ordinals.

60. The inseparable prepositions take pronominal suffixes *e. g.*  $\text{בְּכֵן}$  104.

61. Nouns take pronominal suffixes *e. g.*  $\text{בְּכֵן}$  66,  $\text{בְּכֵן}$  102,  $\text{בְּכֵן}$  100.

62. The 3rd pers. masc. of the personal pronoun is not suffixed to the verb, see vs. 17, 22.

63. Final Wau and Yudh do not take the linea occultans, when unpronounced *e. g.*  $\text{בְּכֵן}$  98,  $\text{בְּכֵן}$ ? 99.

64. Nun is the preformative of the 3rd pers. Imperf. everywhere except in the 3rd fem. sing. where we have Tau.

65.  $\text{ו}$  is the ending of the masc. plur. Imperfect;  $\text{ו}$  of the masc. plur. Perf. and Imv.

66. Collectives sometimes take Rebbuy, see 96 and § 90.

66a. At the end of a syllable, Nun is assimilated to the succeeding consonant, which is then doubled. See 101, 109.

## 3. GRAMMAR LESSON.

- (1) Personal pronouns and pronominal suffixes §§ 35, 36. 2.
- (2) §§ 32, 48, 49, 50.
- (3)  $\text{בְּכֵן}$  *to give*, § 64. 7.
- (4) Review, §§ 19—25.



4. WORD LESSON.

رَكَّبَ to rule.

هَجَرَ to forsake.

صَنَعَ to make.

عَلَّمَ to teach.

خَبَّرَ to baptize.

أَنَارَ to shine.

أَطَاعَ to obey.

وَإِذَا when.

أَفْضَلَ better than.

5. EXERCISES.

1. God gave the smaller light for the ruling of the night and the stars to shine upon the earth and to separate between the light and (to) the darkness. 2. He made the great lights to rule over the day and over the night and when he saw them he said that (it was) good. 3. God taught the birds (sing.) to fly upon the face of the firmament of heaven. 4. Every living soul was taught to obey God who created all and blessed them and said to them: Obey God and ye shall be blessed; forsake God and He will destroy the great seamonsters and every living soul which creepeth (Participle absolute fem. sing.) and every bird of wing which shall multiply in the earth. 5. Ye shall be baptized with water and with the Spirit, which brooded over the face of the waters when God created the heavens and the earth and all which was in them. 6. To obey is better than to rule.

LESSON EIGHT. Gen. I. 24—31.

1. NOTES.

111. *وَمِنْهَا كُلُّ دَابَّةٍ فَاسَّاءٌ* and all of it (to wit) the creeping things.

- (1) *ئ* is a pronominal suffix agreeing in gender and number with the collective *فَاسَّاءٌ*.
- (2) *فَاسَّاءٌ* is in apposition with *ئ*.
- (3) For the construction, see § 108. 1. (4) and § 94. 6. (1).

112. *حَسَبَ أَكْنَافِهِمْ* according to its kinds.

- (1) *أَكْنَافِهِمْ* is the form of the pronominal suffix 3rd sing. masc. with plural nouns, § 77.

(2) Rebbuy shows the plural noun. The noun singular with the 3rd masc. suffix would be  $\text{ܩܘܠܘܢܐ}$ . (See 66).

113.  $\text{ܩܘܠܘܢܐ}$  *let us make.*

(1)  $\text{ܩ}$  is the preformative of the 1st pers. plur. Imperf., § 47. Rem. 4.

(2) This Imperf. is of the *i* class  $\text{ܩܘܠܘܢܐ}$ , § 46.

114.  $\text{ܩܘܠܘܢܐ}$ —*nosho, man.* The Olaph has the *linea occultans* and is not pronounced. It shows the root, § 19. 1. (1).

115.  $\text{ܩܘܠܘܢܐ}$  *in our image.*

(1)  $\text{ܩ}$  is the inseparable preposition, § 34.

(2)  $\text{ܩ}$  is the pron. suffix 1st plural, § 36.

(3)  $\text{ܩܘܠܘܢܐ}$  is an *a* class segholate in the sing. masculine, §§ 67 79.

116.  $\text{ܩܘܠܘܢܐ}$  *our likeness.*

(1)  $\text{ܩ}$  as in 115. 2.

(2)  $\text{ܩܘܠܘܢܐ}$  is a feminine construct from  $\text{ܩܘܠܘܢܐ}$  emphatic  $\text{ܩܘܠܘܢܐ}$ , § 75. 8.

117.  $\text{ܩܘܠܘܢܐ}$  *let them rule.*

(1)  $\text{ܩ}$  is the sign of the 3rd plur. P<sup>e</sup>al, § 45. 2.

(2)  $\text{ܩ}$  designates the masc. plur.

(3) The sign under  $\text{ܩ}$  is Mehagyono, see § 12. 1.

118.  $\text{ܩܘܠܘܢܐ}$  *fishes of.*

(1)  $\text{ܩ}$  is the sign of the masc. plur. constr., § 76. 3. Cf.  $\text{ܩܘܠܘܢܐ}$  13.

(2) The two dots are Rebbuy.

119.  $\text{ܩܘܠܘܢܐ}$  *which creepeth.* Cf.  $\text{ܩܘܠܘܢܐ}$  44.  $\text{ܩܘܠܘܢܐ}$  69.

120.  $\text{ܩܘܠܘܢܐ}$ —*lo-dom, man.*

(1) Olaph throws back its vowel and quiesces, § 25. 1. (2).

(2) Lomadh is used in Syriac before the direct object, § 123.

121.  $\text{ܩܘܠܘܢܐ}$  *his image.*

(1) Absolute of noun= $\text{ܩܘܠܘܢܐ}$ ; construct,  $\text{ܩܘܠܘܢܐ}$ , as in the phrase  $\text{ܩܘܠܘܢܐ}$   $\text{ܩܘܠܘܢܐ}$  which follows: emphatic  $\text{ܩܘܠܘܢܐ}$ .

(2)  $\text{ܩ}$  is the pron. suffix "his" or "of him". Cf.  $\text{ܩܘܠܘܢܐ}$  66.

122.  $\text{ܩܘܠܘܢܐ}$ —*b<sup>e</sup>roy, created he him.*

(1)  $\text{ܩܘܠܘܢܐ}$ = $\text{ܩܘܠܘܢܐ}$  (see 2), *he created.* This is a Lomadh Olaph verb, the <sup>o</sup> having been heightened to <sup>u</sup> in the open syllable, § 29. 5. (1).

(2)  $\text{ܩܘܠܘܢܐ}$  is the pron. suffix 3rd sing. masc. with Lomadh Olaph verbs § 61.

123.  $\text{تتبعها}$  and *subdue it*.

- (1)  $\text{ت}$  is the 3rd fem. suffix after a form of the verb ending in a vowel § 51. E. 2.
- (2) The Imv. 2nd plur. P<sup>e</sup>al of  $\text{تبع}$  is  $\text{تبعوا}$ , which before suffixes throws back the vowel from  $\text{ا}$  to  $\text{و}$ , while the ending  $\text{و}$  becomes  $\text{و}$ .

124.  $\text{تبعي}$  *rule ye*, is an imperative P<sup>e</sup>al of the  $\text{آ}$  class, *i. e.* whose vowel is  $\text{ي}$  not  $\text{و}$  as in  $\text{تبعوا}$ . The  $\text{و}$  is otiose, §§ 46, 48, 24. 2.

125.  $\text{أعطيت}$  *I have given*.

- (1)  $\text{أعطيت}$  becomes  $\text{أعطى}$  before  $\text{أ}$  and  $\text{أ}$ , § 64. 7.
- (2)  $\text{أ}$  is the preformative for the 1st sing. com.,  $\text{أ}$  for the 3rd fem. sg.

126.  $\text{أين}$  is in the absolute state.

127.  $\text{أين هن}$  *in which are*.

- (1) When the relative would take a preposition it is placed at the beginning of the clause and the preposition follows with the appropriate pronominal suffix, § 136. 6.

(2)  $\text{هن}$  is often indeclinable. Here the subject is  $\text{فواكه}$  *fruits*, §§ 65, 128.

128.  $\text{أطعمتك}$  *food*.

- (1) Olaph is quiescent in the  $\text{أ}$  as is shown by the Rukhokh under the Kaph, § 10. 1. (1).

(2)  $\text{أ}$  is the fem. emphat. ending, § 76.

(3) The form is makṭul, the *a* having been obscured to *e*, § 74.

129.  $\text{أشيت}$ —*desh-to, which is six*.

- (1)  $\text{أشيت}$  is one of the few words which have Kushoy after an unvowelled consonant in the same syllable, § 31. 1.

(2)  $\text{أ}$  is used as a helping vowel before a sibilant, § 33. 2, and compare § 20. *Rem.* 1.

2. OBSERVATIONS.

67. Most nouns take the same form before the pronominal suffixes as before the emphatic ending  $\text{أ}$ , *e. g.*  $\text{أشيتك}$ ,  $\text{أشيتي}$ ;  $\text{أشيتك}$ ,  $\text{أشيتي}$ ,  $\text{أشيتك}$ ,  $\text{أشيتي}$ ,  $\text{أشيتك}$ ,  $\text{أشيتي}$ .

68. The Imperf. P<sup>e</sup>al may have as the vowel of its 2nd radical either *a*, *i*, (which becomes *e*) or *u*, *e. g.*  $\text{أشيتك}$ ,  $\text{أشيتك}$ ,  $\text{أشيتك}$ ,  $\text{أشيتك}$ .

69. The Imperat. first form of the P<sup>e</sup>al is the same as the first form of the Imperf. with the preformative omitted.

70. When new elements are added to a word, shifting of vowels frequently takes place, *e. g.*  $\text{كَلِمَةٌ}$  but  $\text{كَلِمَتُهُ}$ ,  $\text{كَلِمَاتُهُ}$  but  $\text{كَلِمَاتُهُمْ}$ .

71. Before the sufformatives of the Imperfect which constitute a syllable the full vowel of the 2nd radical becomes a half-vowel, *e. g.*  $\text{تَمَلِّئُهُمْ}$ .

72. Before the sufformatives  $\text{أَ}$  and  $\text{أُ}$  of the Perfect the vowel of the 2nd radical is dropped and the half-vowel under the first becomes  $\text{َ}$  *e. g.*  $\text{أَصَابَ}$ .

73. Olaph may quiesce at the end of a syllable in the middle of a word, *e. g.*  $\text{أَصَابَ}$ . Cf.  $\text{أَصَابَ}$ ,  $\text{أَصَابَ}$ , vs. 26.

74. The original fem ending was  $\text{أُ}$ , which is retained in the construct of the noun and in the 3rd fem. sing. of the Perf., but in the fem. absolute sing. the Tau is dropped and *a* becomes *o*, *e. g.*  $\text{أَصَابَتْ}$ ,  $\text{أَصَابَتْ}$ .

### 3. GRAMMAR.

- (1) Peculiarities of  $\text{و}$  and  $\text{ا}$ , § 27.
- (2) Pê Yudh and Pê Waw verbs, § 58.
- (3) Review §§ 9—12, 31, 32.

### 4. WORD LESSON.

$\text{يَصِفُ}$  to be dry.

$\text{يَحِبُّ}$  to bear.

$\text{يَحْرُبُ}$  to burn.

$\text{يَعْرِفُ}$  to know.

$\text{يَتَوَقَّرُ}$  to be heavy.

$\text{يُعْطِي}$  to give.

$\text{يُتَرَكُّ}$  to inherit.

$\text{مَلِكًا}$  king.

$\text{يُجِئُ}$  to sit.

$\text{يُصَبِّغُ}$  to suck.

$\text{يُصَنِّعُ}$  to make, do.

$\text{لَا}$  not.

$\text{بَنِي}$  son.

$\text{بَنِي}$  child.

$\text{أُنثَى}$  woman.

$\text{حَتَّى}$  until.

## 5. EXERCISES.


1. The trees will be burnt when God shall dry the earth with His wind. 2. God said: I will make man in my image according to my likeness and I shall cause them to know what I have done. 3. Let the earth be given to man to inherit. 4. Men were not born, they were made. 5. A child has been born to us, a son has been given to us and the ruling shall be his (to him). 6. The woman sat under the tree and suckled the son whom she had borne and because he howled when he saw the sun she caused the child to sit upon the earth. 7. Thou shalt inherit the earth and thou shalt learn and know that God is very good. 8. The sun is heavier than (heavy from) the earth. 9. God will sit in the heavens and say: Let the earth and the stars be burned, let the sea be dried, and let all the lights of heaven know that I am the king who made them.

## LESSON NINE. Gen. II. 1—8.


## 1. NOTES.


130.  and were finished.

- (1) The vowel of the first *o* is a helping vowel. The first syllable is half-open, §§ 33. 1, 17. 4.
- (2) The last *o* is otiose. Final *o* does not take the *linea occultans*, §§ 11. 3, 24. 3.
- (3) The *ˆ* with the 2nd radical shows the verb to be intransitive, § 41. 1.

131.  and (he) finished.

- (1) The vowel with the first radical shows that this is the intensive or Pa'el stem, § 41. 2.
- (2) The *ˆ* of the 2nd radical is obscured from *ˆ*, § 29. 2.
- (3) Being without sufformative, this must be the 1st form *i. e.* the 3rd masc. sing., § 43. 4.

132.  the sixth.

- (1) This is an ordinal number. Cf.  129. See § 88. II.
- (2) Ordinal numbers, like other adjectives, follow their nouns and agree in gender, number and definiteness, § 110. B.

133.  $\text{حَصْرٌ}$  *his works.*

- (1) Rebbuy show the noun to be plural, § 13.
- (2)  $\text{ح}$  is the 3rd sing. masc. pron. suffix, see 112, § 36.

134.  $\text{دَابَّ}$ —*da-'ebhadh, which he made.*

- (1)  $\text{د}$  has Kushoy after the diphthong, § 10. 1. (3).
- (2) The fact that  $\text{ب}$  has Rukhokh shows that  $\text{د}$  has a half-vowel and that the first syllable is half-open, §§ 10. 1. (2), 17. 4.

135.  $\text{رَفَعَهُ}$  *and he rested himself.*

- (1) This is the reflexive from  $\text{رَفَع}$  to rest, §§ 41. 4, 59. 3.
- (2) Since it has no sufformative, it must be the first form, *i. e.* the 3rd sing. masc., § 43. 4.

136.  $\text{سَابِعٌ}$  *the seventh.* This is the ordinal from  $\text{سَبْعٌ}$  *seven*, § 88. II.

137.  $\text{كَادِدَةً}$ —*kad-d'esh, sanctified it.*

- (1) The dot over the  $\text{د}$  is Kushoy and shows that the *a* is doubled. The form is intensive, the second radical being doubled, §§ 41. 2, 10. 2. (2).
- (2)  $\text{د}$  is the pron. suffix 3rd sing. masc. Cf.  $\text{كَادِدَةً}$  66,  $\text{كَادِدَةً}$  121.

138.  $\text{لِأَنَّ}$  *because* and  $\text{لِأَنَّ}$  *all* are the only words in which  $\text{أ}$  is written defectively, § 5. 5.

139.  $\text{بِإِعْتِمَادٍ}$  *by making.* See § 120. 1. (4) for this use of the Infinitive and compare the Hebrew.

140.  $\text{أَلْجَنَاتِ}$  *generations.*

- (1) Rebbuy and  $\text{أَلْ}$  designate the feminine plural emphatic.
- (2) The first  $\text{ل}$  is prefixed, the form of the noun being  $\text{أَلْجَنَاتِ}$ . The root is  $\text{جَنَى}$  *to bear*, § 74. 3.

141.  $\text{أَلْأَرْضِ}$  *and of the earth.*

- (1) The inseparable particles retain their helping vowel, when the succeeding consonant has a vowel thrown back from a following Glaph; so *wa-dhar'o*, not *w'edhar'o*, § 34. 3. *Rem.* 2.
- (2) When a noun is in connection with two or more succeeding genitives, each of the latter is preceded by  $\text{أَلْ}$ , § 97. A. *Rem.* 2.

142.  $\text{أَلْأَرْضِ}$  *they were created.*

- (1) 𐤀 is the sign of a reflexive or passive stem. The absence of a vowel after 𐤀 or 𐤁 show it to belong to the simple passive or Ethp<sup>e</sup>el, § 41. 4.
- (2) Waw designates the 3rd plural, § 43.
- (3) Yudh shows that the root is Lomadh Yudh (called Lomadh Olaph, see § 60).
- (4) For the diphthong *iu*, see § 8. 1. (3).

143. 𐤁𐤇𐤃𐤁 in which (he) made. The preposition is often omitted from the relative clause, § 136. 6. *Rem.* 1.

144. 𐤁𐤇𐤃𐤁 (they) had been is in the 3rd plur. Perfect from 𐤁𐤇𐤃𐤁 fem 𐤁𐤇𐤃𐤁. The two dots under the word are meant to distinguish the verb as denoting *existence* from the same verb used as an enclitic copula. Compare: 𐤁𐤇𐤃𐤁 vs. 6 with 𐤁𐤇𐤃𐤁 vs. 7 and 𐤁𐤇𐤃𐤁 vs. 25.

145. 𐤁𐤇𐤃𐤁 had gone out.

- (1) The first Ola| h is prosthetic, § 20. 1.
- (2) Yudh quiesces in <sup>˘</sup> according to §§ 25, 3, 58. 1. *Rem.* 2.
- (3) The form is the 3rd masc. sing. P<sup>e</sup>al, the verb being both Pê Yudh and Lomadh Olaph, §§ 58, 60.

146. 𐤁𐤇𐤃𐤁 (he) caused to come down.

- (1) The form is Aph<sup>e</sup>el from 𐤁𐤇𐤃𐤁, the Nun being assimilated. Cf. 𐤁𐤇𐤃𐤁 69. It is the first form of the Aph<sup>e</sup>el *i. e.* 3rd masc. sing. Perfect, § 53. 2.
- (2) ˘ is derived from an original ˘, § 29. 2.

147. 𐤁𐤇𐤃𐤁 was not, is contracted from 𐤁𐤇𐤃𐤁 & 𐤁𐤇𐤃𐤁, § 65. Tau has Kushoy after the diphthong, § 10. 2. (3).

148. 𐤁𐤇𐤃𐤁 mist. The root is 𐤁𐤇𐤃𐤁 to well. The form is 𐤁𐤇𐤃𐤁, the Nun being assimilated and the 𐤁 doubled. Cf. 𐤁𐤇𐤃𐤁 128 and see §§ 18. 1, 74. 2. (5).

149. 𐤁𐤇𐤃𐤁 used to go up.

- (1) 𐤁𐤇𐤃𐤁 is the active part. P<sup>e</sup>al first form; see 46. It is in the absolute state because a predicate, § 93. 3. (2) *a.*
- (2) 𐤁𐤇𐤃𐤁 is enclitic and hence the 𐤁 has the *linea occultans* and is unpronounced §§ 64. 5, 127. 1. Cf. 𐤁𐤇𐤃𐤁 144, 𐤁𐤇𐤃𐤁, 𐤁𐤇𐤃𐤁 vs. 19.

(3) The Perf. of  $\text{١٥٣}$  after the part. denotes continuous or repeated action or state, § 127. 3. (3).

150.  $\text{١٥٣} \text{ ١٥٣}$  was watering.

(1) The construction is the same as that in 149. 2, 3.

(2) The Part. is the first form of the Aph'el, as is shown by  $\text{١٥٣}$  prefixed with  $\text{١}$ , §§ 41. 3, 50. 2.

(3) The first form is  $\text{١٥٣}$ . Cf.  $\text{١٥٣}$ ,  $\text{١٥٣}$ .

151.  $\text{١٥٣} \text{ ١٥٣}$  in his nostrils.

(1)  $\text{١}$  is the preposition with the vowel of Olaph drawn back.

(2) Olaph quiesces according to § 25. 1. (2).

(3)  $\text{١٥٣}$  is the ending of the 3rd masc. sing. suffix with plural nouns. § 77.

(4) The two dots over  $\text{١}$  are Rebbuy; the one over  $\text{١}$  is Kushoy after a consonant; the one over  $\text{١}$  is Kushoy denoting the doubling to compensate for the assimilated Nun, §§ 10, 12.

152.  $\text{١٥٣}$  life, lit. lives.

153.  $\text{١٥٣} \text{ ١٥٣}$  from (the) front, i. e. from the east.

154.  $\text{١٥٣}$  (he) put. This is the first form of a verb Ê Wau contracted from  $\text{١٥٣}$ , § 59.

## 2. OBSERVATIONS.

75. Most verbs have  $\text{١}$  in the first form; some intransitive verbs have  $\text{١}$ ; two verbs have  $\text{١}$ , § 41. 1.

76. The vowel occurs everywhere in the Pa'el stem after the first radical.

77. Ordinal numbers are formed from the radicals of the cardinals by putting a half-vowel after the first radical,  $\text{١}$  after the second, and  $\text{١}$  after the third, § 88.

78. The inseparable particles take a helping vowel before an unvowelled consonant and form with it a half-open syllable.

79. Whether a form is Pe'al or Pa'el depends often upon the *usus loquendi*, e.g.  $\text{١٥٣}$  may be either *katleh*, or *katt'leh*, i. e. simple or intensive. The sense and not the writing (which is the same in both) determines the stem.

80. Nouns may be formed by prefixing  $\text{١}$  or  $\text{١}$  to the root, e. g.  $\text{١٥٣}$ ,  $\text{١٥٣}$ .

81. The Imperative has only a 2nd person.



3. GRAMMAR.

- (1) The Perfect of the verb with suffixes, § 51. A. B.
- (2) Quantity of vowels, § 28.
- (3) Review, §§ 43, 44.

4. WORD LISTS.

تَرَكَ to forsake.

قَتَلَ to kill.

وَزَنَ to weigh.

نَصَحَ to counsel.

سَبَأَ to seize.

تَبِعَ to follow.

عَجِبَ to wonder.

حَمَلَتْ to conceive.

مَجَّدَ to glorify.

أَمَرَ to command.

5. EXERCISES.

1. God has forsaken you because you forsook him. 2. God weighed his works which he had done and when He saw that he had not followed Him He killed him. 3. I counsel thee to seize them (? with the Imperfect), because they have not glorified thee. 4. He made me to wonder (Aphel) when he commanded us to kill them because they had followed thee. 5. She conceived me and bare me. 6. I followed him and seized him and killed him because thou didst command me. 7. God rested from all his works when He had completed them and He blessed them and sanctified them. 8. When the heavens and the earth were created, a tree did not exist in the earth. 9. The Lord caused rain to come down and the herb of the field sprang up, and a mist was going up to water all the trees of the field and every green herb (greenness of herb) which Adam had for food, (which to Adam were).

LESSON TEN. Gen. II. 9—15.

1. NOTES.

155.  $\text{وَأَنزَلَ} \text{عِلْم}$  and he caused to go out.

- (1) The Olaph designates the Aph'el stem, § 41. 3.
- (2) The first radical is  $\text{ع}$ . This becomes Yudh in the simple and intensive stems, § 58. The  $\text{ا}$  comes from *iy*.

(3) The third radical was originally Olaph; but most verbs of this kind have gone over into regular Lomadh Olaph verbs, § 60.

156.  $\text{אֲנִי־נֶחֱמָה}$  *which was pleasant.*

(1) This is a relative clause, § 136.

(2) The Olaph is prosthetic, § 20. 1.

(3) The noun is of the passive participial form  $\text{נֶחֱמָה}$ . Being a predicate it is in the absolute state, § 93. 3. (2).

157.  $\text{לִּי־רְאוּ}$  *to see.* This is the Infin. const. Pe'al of  $\text{רָא}$ ; the  $\text{ר}$  of  $\text{רְאוּ}$  becoming heightened in the opened syllable.

158.  $\text{לִּי־אָכַל}$  *to eat.* Pe Olaph verbs form their Infinitives regularly except that the Olaph quiesces and the following consonant is consequently aspirated. Cf. 128.

159.  $\text{בְּתוֹכֵי הַגַּן}$  *in the midst of the garden.*

(1) For the genitive construction compare  $\text{בְּתוֹכֵי הַגַּן}$  15. See § 97 B.

(2) For  $\text{בְּתוֹכֵי}$  and  $\text{בְּתוֹכֵי}$ , see 42 and 15.

160.  $\text{וַיִּשְׂקֵהוּ}$  *to water it.*

(1)  $\text{ו}$  is the preposition;  $\text{וַיִּ}$  the pron. suffix 3rd sing. masc.

(2)  $\text{וַיִּ}$  is the sign of the Part. and Infin. of the Aph'el, §§ 49, 50.

(3)  $\text{וַיִּ}$  designates the Infin. construct; the absolute would end in  $\text{וַיִּ}$ .

Cf.  $\text{וַיִּשְׂקֵהוּ}$  85.

(4) Yudh belongs to the root, which is Lomadh Yudh (Olaph), § 60.

161.  $\text{וַיִּשְׂקֵהוּ}$  *to wit, the park.* This is in apposition with  $\text{וַיִּ}$ ; the  $\text{ו}$  may in such cases be rendered by "to wit", see § 123. 2. (7).

162.  $\text{וַיִּשְׂקֵהוּ}$  *becometh.* The verb  $\text{וַיִּ}$  followed by  $\text{ו}$  may be translated by *become*. This is the Pe'al Part. See § 60. 5.

163.  $\text{אַרְבָּעָה רִגְלִים}$  *four heads.*

(1) The cardinal generally precedes.

(2) The noun following may be in either the emphatic or absolute state, § 110, A. 1.

164.  $\text{שְׁמֵהּ הַזֶּה}$  *the name of it which is one.*

(1) On  $\text{שְׁמֵהּ}$ , see § 87. 29.

(2)  $\text{שְׁמֵהּ}$  is a relative phrase limiting the pronominal suffix and not the noun, see § 136. 4.



- (3) In **تَعَلَّب** (from **تَعَلَّب** § 46) Nun is the sign of the 3rd pers.; the absence of sufformatives shows it to be masc. sing.; the **اَ** with the preformative shows the simple stem, §§ 45. *Rem.* 2, 47. *Rem.* 4.
- (4) The 1st plur. Imperfect would also be **تَعَلَّب**. The context alone can determine whether the 1st or 3rd person is meant, § 37. *Rem.* 5.
175. **وَتَلْبَسُهَا** *and keep it.* This is the same in every respect as the preceding, except that we have **تَلْبَسُ** for **تَلْبَسُ** the radical Nun being assimilated. Cf. **أَقْبَلُ** 72, and see § 53. 2.

## 2. OBSERVATIONS.

82. Lomadh Olaph verbs are mostly those which were originally Lomadh Wau or Yudh.

83. The conjunction Wau, the inseparable prepositions **ع** and **د** and the relative **ي**, take **ر** before a consonant with a half-vowel.

84. The vowel under the 2nd radical of the P<sup>e</sup>al Imperfect is dropped before suffixes and before sufformatives forming a new syllable.

85. A short vowel may be dropped, volatilized or shifted.

86. A naturally long vowel is unchangeable, § 73.

## 3. GRAMMAR.

- (1) Euphony of vowels, § 29.
- (2) The Imperfect &c. of the regular verb with suffixes, § 51. C. D. E. F.
- (3) Review §§ 36 and 45—47.

## 4. WORD LESSON.

<b>أَف</b> <i>if.</i>	<b>وَكَب</b> <i>to till.</i>
<b>سَمِعَ</b> <i>to hear.</i>	<b>خَصَمَ</b> <i>to serve.</i>
<b>أَسَمَعَهُ</b> <i>to obey.</i>	<b>سَبَطَ</b> <i>to steal.</i>
<b>بَارَكَ</b> <i>to bless.</i>	<b>أَمَرَ</b> <i>to deliver.</i>
<b>تَبِعَ</b> <i>to follow.</i>	<b>كَرِهَ صَدْرًا</b> <i>enemy.</i>
<b>طَهَّرَ</b> <i>to sanctify.</i>	

5. EXERCISES.

1. God will bless you if ye will follow him and serve him. 2. I will cause it (fem.) to bring forth herbs and trees which are pleasant (pl.) to see and whose fruits (which their fruits) are good for eating. 3. The river shall water it (masc.). 4. Let him bring and leave him in Eden that he may till it and keep it. 5. I shall cause it to surround all the land of Cush. 6. Thou wilt bless us and wilt cause us to see God. 7. I shall kill you; thou wilt bless him; she will forsake you. 8. Thou (fem.) wilt kill him if he shall not obey me. 9. Let him hear me, God said, and I shall bless him and I will sanctify him. 10. Thou (fem.) wilt hear me and obey me and I will hear thee when thou callest. 11. They will steal him and will kill him and will deliver him to his enemies.

LESSON ELEVEN. Gen. II. 16—20.

1. NOTES.

176.  $\text{וַיֹּאמֶר יְהוָה}$  and said to him. For the indirect object, see § 124. For the form, see § 34. 2.

177.  $\text{אֲכַלְתָּ}$  thou mayest eat.

(1)  $\text{אֲכַלְתָּ}$  is the absolute Infinitive used to intensify the idea of the verb, § 119. 1. The Rukkokh under the Kaph shows that Olaph is quiescent, § 10. 1.

(2) The verb is in the 2nd masc. sing. like  $\text{אָכַלְתָּ}$  except that the Olaph is quiescent, § 55. 2.

178.  $\text{לֹא תֹאכַל}$  thou shalt not eat. This is the negative of the preceding. The negative of the Imperative is expressed by the Imperfect preceded by  $\text{לֹא}$ , §§ 114. 1. (2), 115. 3.

179.  $\text{כִּי}$  because that.

(1)  $\text{כִּי}$  is written defectively, § 6. 5.

(2) This is a common way of introducing the causal adverbial clause, § 137. 5. (2).

180.  $\text{בְּ$  in which thou eatest. The preposition with its pro-

nominal suffix is omitted, as frequently in temporal clauses, § 136. 6.  
*Rem.* 1.

181.  $\text{مَتِّدُ} \text{مَتِّدُ}$  *the death shalt thou die.*

- (1)  $\text{مَتِّدُ}$  is a segholate noun of the *a* class; here used instead of the Infinitive absolute, § 119. 2. *Rem.* 1.
- (2)  $\text{مَتِّدُ}$  is the 2nd person masc. sing. Imperf. Pe'al for  $\text{مَتِّدُ}$ , *wu* going over into  $\text{و}$  and the helping vowel of the preformative being volatilized. The root is Ê Wau, §§ 29. 7. (1), 59. 2.

182.  $\text{لَمَّا} \text{مَتِّدُ}$  *that should be &c.*, is a substantive subject clause, to which  $\text{لَمَّا}$  is the predicate, § 135. 1, 2.

183.  $\text{مَتِّدُ} \text{مَتِّدُ}$  *alone.* This is a compound of the prepositions  $\text{و}$  and  $\text{مَتِّدُ}$  with the noun  $\text{مَتِّدُ}$  *unique*, followed by the pronominal suffix, § 89. B. *Rem.* 3. 3.

184.  $\text{مَتِّدُ} \text{مَتِّدُ}$  *I will make.*

- (1) The Olaph is the preformative for the first person sing. Imperf.
- (2) The  $\text{م}$  under the second radical signifies an Imperf. of the *i* class, § 46. 1 and cf.  $\text{מַעֲשֵׂה}$  and  $\text{מַעֲשֵׂה}$  in Hebrew.

185.  $\text{מַעֲשֵׂה} \text{מַעֲשֵׂה}$  *help.*

- (1) The point over the  $\text{מ}$  shows that the form is intensive Dolath being doubled, § 41. 2.
- (2) The  $\text{מ}$  points to a participial form of the Pa'el stem, § 50. 2.
- (3) The ending  $\text{מַעֲשֵׂה}$  is often appended to participles to make *nomina agentis*, § 75. 1.

186.  $\text{מַעֲשֵׂה} \text{מַעֲשֵׂה}$  *like him.* This is the form which  $\text{מַעֲשֵׂה}$  takes before suffixes, § 89. B. *Rem.* 3. 1.

187.  $\text{מַעֲשֵׂה} \text{מַעֲשֵׂה}$  *and he brought.*

- (1) The first form is  $\text{מַעֲשֵׂה}$ , § 64. 4, a Pê Olaph and Lomadh Olaph verb.
- (2) The Olaph of  $\text{מַעֲשֵׂה}$  denotes the Aph'el stem, § 41. 3.
- (3) For the ending  $\text{מַעֲשֵׂה}$  see 155.

188.  $\text{מַעֲשֵׂה} \text{מַעֲשֵׂה}$  *that he might see.*

- (1) The ending  $\text{מַעֲשֵׂה}$  (like  $\text{מַעֲשֵׂה}$  in Hebrew) is the common ending for Lomadh Olaph Imperfects, § 60. 3.
- (2) The clause denotes purpose, § 137. 4. Cf. 174.

189.  $\text{مَاذَا يَدْعُو}$  *what he was calling.*

(1) This is an indirect question introduced by the interrogative pronoun  $\text{مَاذَا}$ , § 132. 6. *Rem.* The sentence is an object substantive clause, § 135. 3. (2).

(2) On  $\text{يَدْعُو}$  see 162 and § 60. 5.

190.  $\text{هَـٰؤُلَآءِ هَـٰؤُلَآءِ}$ —*hau hu, that is.*

(1)  $\text{هَـٰؤُلَآءِ}$  with a dot above the  $\text{هَـ}$  is *hau* the demonstrative pronoun,  $\text{هَـ}$  with a dot below the  $\text{هَـ}$  is the personal pronoun *hu*, §§ 6. 6. (1), 35, 37.

(2) The demonstrative  $\text{هَـٰؤُلَآءِ}$  resumes and is in apposition with the substantive clause, beginning with  $\text{هَـٰؤُلَآءِ}$ , which precedes it. The clause with  $\text{هَـٰؤُلَآءِ}$  is equivalent to a noun absolute, §§ 95. 3, 135. 1.

(3)  $\text{هَـٰؤُلَآءِ}$  is the copula, § 101.

191.  $\text{أَسْمَاءُ}$  *names.* This is an irregular plural from  $\text{اسْم}$  *name*, §§ 86. 14, 87. 29.

192.  $\text{لَمْ يَجِدْ}$  *there was not found.*

(1)  $\text{ي}$  and  $\text{د}$  have been transposed, § 21. 1.

(2) It is Ethpe'el as is shown (a) by the absence of a vowel before or after the  $\text{د}$  (which here after transposition takes the place of the first radical), (b) by the non-doubling of the second radical.

(3) By there being but two syllables; the intensive and causative passive having three.

(4) According to form, this might be the 1st pers. sing. Imperf., or the 3rd masc. Perf.: the *sense* requires the latter.

## 2. OBSERVATIONS.

87. Imperfects may have *a, i, or u*, under the 2nd radical of the Pe'al.

88. The same form is often used in different senses, the sense in a particular case is to be determined by the context, *e. g.*  $\text{لَمْ يَجِدْ}$ ,  $\text{أَجَدَ}$ .

89. Clauses are substantive, adjective, or adverbial, § 135.

90. Notice the difference in mood denoted by the Imperfect in vs. 16—18, § 114.

## 3. GRAMMAR.

- (1) Lomadh Olaph verbs, § 60.  
 (2) Lomadh Olaph verbs with suffixes, § 61.  
 (3) Review, § 27.

## 4. WORD LESSON.

رَأَى to see.	كَمَلًا to be full.
سَلَّطَ to decline.	أَشَارَ to show.
سَبَّحَ to rejoice.	سَجَدَ to pray.
سَكَنَ to be at rest.	أَسْرَعَ way.
نَسَبَ to tempt.	زَكَّى to purify.
كَرِهَ It displeased.	أَتَمَّ to magnify.
أَمْرٌ like (before suffixes أَفْعَلُ, § 89. B. 1).	أَرَادَ will.
أَسْرَعَ to cast.	أَنَفَسَ soul.
أَرَادَ to will, wish.	أَقْرَبَ truth.
أَدْعَى to call.	أَسْرَعَ joy.

## 5. EXERCISES.

1. Adam was commanded to call names to all the beasts. 2. He rejoiced when he saw that God had created the woman (for a) helper corresponding to him. 3. Ye have declined from the way and have tempted God who wished to give you rest (V stem). 4. It displeased God that Adam hid himself in a tree which was in Paradise, because he had eaten of the tree of the knowledge of good and of evil. 5. Let us pray to God that he may show to us his will and that he may not cast us from paradise. 6. Rejoice, my soul, and magnify the Lord God because he hath heard thee when thou didst pray to him. 7. Purify thy way and decline not from the truth, rejoice and cause thy soul to rest in God and he will fill thee (with) joy and show thee his truth and thy soul shall be purified. 8. When God shall see that it is not good



that I shall be alone he will make for me a helper corresponding to me.  
9. God formed them and brought them to Adam that He might see what he was calling them.

LESSON TWELVE. Gen. II. 21—25.

1. NOTES.

193.  $\text{וַיִּזְכֹּק}$  and he cast. Aph'el Perf. 1st form. Cf.  $\text{אָזַק}$  155,  $\text{אָזַק}$  187.

194.  $\text{וַיִּשְׁכַּב}$  and he slept.

(1) Wau has a helping vowel and with it forms a half-open syllable, §§ 17. 4, 33. 2.

(2)  $\text{וַיִּשְׁכַּב}$  instead of  $\text{וַיִּשְׁכַּב}$  because intransitive, § 41. 1. (2).

195.  $\text{וַיִּסְגַּר}$  and he closed. Aph'el 1st form. Cf. 193, 155, 187.

196.  $\text{מִלְפָּנֶיךָ}$  in place of it.  $\text{מִלְפָּנֶיךָ}$  like many other prepositions takes the plural construct form before the pron. suffixes, § 77. 4.

197.  $\text{וַיִּקַּח$  which he had taken.

(1) The clause is adjective, § 136.

(2) The Perfect is used in the sense of our Pluperfect, § 112. 1. (3).

198.  $\text{אֶלְנָשָׁא}$  to a woman.

(1) The preposition  $\text{אֶל}$  draws back the vowel the Olaph quiescing, § 34. 2.

(2) The line with the Nun is *linea occultans*, § 11.

(3) The word is the indirect object, the verb governing two objects, § 125. 3.

199.  $\text{וַיִּבְרָא}$ —*way-t'yoḥ*, and he brought her.

(1)  $\text{אֵת}$  is the pron. suffix 3rd fem. (Cf.  $\text{וַיִּבְרָא}$  102), § 61.

(2)  $\text{אֵת}$  is the same form as  $\text{אֵת}$  190, the original consonantal *y*, remaining before the suffix the preceding vowel having been volatilized *i. e.* *aytî* becomes *ay-t'yoḥ*, § 7. 3. (2) *b*.

200.  $\text{בְּזֶה הַיָּמִים}$  this time.

(1)  $\text{זֶה}$  is a demonstrative pronoun, § 37. 1.

(2) The pronoun may precede or follow its noun, § 102. 1.

201.  $\text{עַצְמוֹתַי}$  my bones. The form of the const. plur. masc. is the same as that of the const. plur. masc. with the suffix 1st sing., § 77. 1.

202. **بَشَرِي**—*besr<sup>e</sup>, my flesh.*

(1) An appended Yudh designates *my*, § 36.

(2) The final Yudh in words like this is pronounced like *e*, § 31. 3,  
*Rem.* 1.

203. **لِئِي** (*was she*) taken, is the passive Part. P<sup>e</sup>al fem. sing. absolute, § 50. 1, § 76. 2.

204. **تَتَضَرَّع** (*he*) shall forsake.

(1) The Nun prefixed denotes the 3rd person of the Imperfect.

(2) The **و** shows it is an Imperfect in *u* of the simple stem, § 46. 3. *Note.*

205. **لِأَبِي**—*la-bhu, his father.*

(1) **ا** is the pronominal suffix 3rd sing. masc. after a vowel, § 36.

(2) **ا** is the form of **ا** before suffixes, § 87. 1.

(3) The Olaph throws back its vowel to the Lomadh and quiesces in the P<sup>e</sup>thoho, §§ 32. 3, 25. 2.

(4) Lomadh is used in Syriac before the direct as well as before the indirect object, § 123. 2. (3).

206. **وَتَنَفَّص** and he shall cleave.

(1) This is the 3rd. pers. sing. masc. Imperf. form **نَفَّص**, the Nun having been assimilated. It is to be pronounced *nek<sup>k</sup>kaph*, from *nenkaph*, §§ 18, 53.

(2) Notice that there is no Waw conversive in Syriac.

207. **لِئِي** *the two of them.* **لِئِي** is the construct of the Dual **لِئِي** 52. On the Dual in Syriac, see § 76. 5.

208. **بَشَرِي** *one flesh.*

(1) For the order see, § 99. 1. *Rem.* 1.

(2) The predicate noun adjective or participle is commonly put in the absolute state, § 93. 4. (2).

209. **عُرِّي** *naked.*

(1) The **ع** is the sign of the masc. plur. absolute, §§ 76. 3, 93. 4. (2).

(2) Notice the coincidence of the diacritical point of the *r* with one point of Rebbuy, § 13. 2.

210. **بُؤِي**—*boh-tin, ashamed.*

(1) This is the Act. part. of the simple stem in the abs. plur., §§ 50. 1, 76. 3.

- 2) The singular is  $\text{ܩܘܠܐ}$ , but the short vowel *e* is lost and the Tau hardened when an affix is appended. See § 30. 1, and compare § 31. 3. *Rem.* 1.

## 2. OBSERVATIONS.

91. There is no Waw conversive or consecutive in Syriac.  
 92. Syllables may be open, closed, or half-open, § 17.  
 93. *Aw* does not contract into *ô* in Syriac.  
 94. A Dual occurs in a few instances.  
 95. Changeable vowels may be dropped in inflection, § 7. 3. *e. g.*  
 $\text{ܩܘܠܐܢܐ}$ ,  $\text{ܩܘܠܐܢܐܢܐ}$ .  
 96. The predicate adjective agrees with its antecedent in gender and number, but not in state, *e. g.*  $\text{ܩܘܠܐܢܐܢܐ}$ ,  $\text{ܩܘܠܐܢܐܢܐܢܐ}$ .  
 97. The rules for the assimilation of Nun are the same in Syriac as in Hebrew.  
 98. Lomadh may be used in Syriac before the direct as well as before the indirect object.  
 99. Attributives usually follow the nouns, but occasionally they precede.  
 100. Attributives agree with their nouns in gender, number, and state.  
 101. In stative verbs, the vowel is usually *e*.  
 102. Some prepositions take the plural form before suffixes.

## 3. GRAMMAR.

- (1) Pê Olaph Verbs, § 55.  
 (2) Peculiarities of Gutturals, § 26.  
 (3) Review, §§ 24, 25, 76, 77.

## 4. WORD LESSON.

$\text{ܩܘܠܐܢܐ}$  to seize. V. to close.

$\text{ܩܘܠܐܢܐܢܐ}$  to go out.

$\text{ܩܘܠܐܢܐܢܐܢܐ}$  to come.

$\text{ܩܘܠܐܢܐܢܐܢܐ}$  to bring.

$\text{ܩܘܠܐܢܐܢܐܢܐܢܐ}$  to learn. III. to teach.

$\text{ܩܘܠܐܢܐܢܐܢܐܢܐܢܐ}$  to mourn.

بِشْرٍ to bind.

تَذَكَّرَ to remember.

عَلَى upon, for (before suffixes

مُتَّكِئِينَ before (Plural form before

حَدَّثَ. See § 77. 4.).

suffixes).

#### 5. EXERCISES.

1. Adam slept because a sleep had been cast upon him and one of his ribs was taken and the flesh was closed in place of it; and the rib which had been taken from Adam was formed into a woman whom God brought to Adam. 2. And when Adam saw her he said: this shall be called woman and because that she is flesh of my flesh shall the two of us be one flesh. 3. Go ye out and say to the woman that I will bind her and teach her not to mourn for her. 4. Bring her to me and I will teach her to go out and to come in before thee. 5. Remember God and he has remembered thy father and thy mother. 6. They shall be blessed who mourn. 7. His flesh was eaten. 8. I shall learn all that thou wilt teach me because I am not ashamed to learn. 9. I shall teach and ye shall learn all that is written in this good book.

#### LESSON THIRTEEN. Gen. III. 1—5.

##### 1. NOTES.

211. حَيَّيْنَاكَ was cunning.

- (1) حَيَّيْنَا is enclitic after a participial adjective predicate, § 127. 10, and hence the ن has the linea occultans, § 11.  
 (2) The participle is the simple passive in the absolute singular, § 50. 1.

212. مِنْكَ from.

- (1) The point beneath shows that it is to be read *men* not *man* or *mon*, § 6. 6. (1).  
 (2) *Men* after the adjective denotes the comparative, § 101. 1.

213. كُلُّهَا every.

- (1) The point above shows that the suffix is the feminine ن and not the masculine ن. See 102 and § 6. 6. (2) b.

(2) For the construction, see §§ 103. 1. (4), 97. B. *Rem.* 4.

214.  $\text{بِخَصْرٍ}$  *which (he) had made.*

(1)  $\text{؟}$  introduces the relative or adjective clause which limits  $\text{بِخَصْرٍ}$ , § 136.

(2) The Perfect here denotes our Pluperfect, § 112. 1. (3).

215.  $\text{بِخَصْرٍ}$  is in apposition with  $\text{بِخَصْرٍ}$ , § 94. 1

216.  $\text{بِخَصْرٍ}$  *truly.*

(1)  $\text{بِخَصْرٍ}$  is the common ending for adverbs, § 89. A. 3.

(2)  $\text{بِخَصْرٍ}$  *sharrîr* is of the formative *ḵattîl*, § 72. 2. (4).

217.  $\text{بِخَصْرٍ}$  *hath (he) said.* The Perfect is the Present Perfect, § 112. 1. (2).

218.  $\text{بِخَصْرٍ}$  *that ye shall not eat.*

(1)  $\text{؟}$  introduces the objective substantive sentence, which is here a quotation, § 135. 3. (3).

(2)  $\text{بِخَصْرٍ}$  with the Imperfect may be either “ye shall not” or “eat not”. § 114. 1.

219.  $\text{بِخَصْرٍ}$  *to the serpent.* The indirect object is introduced by *Lomadh*, § 124.

220.  $\text{بِخَصْرٍ}$  *from.*  $\text{؟}$  introduces the quotation like *ut* in Latin, § 135. 3. (4).

221.  $\text{بِخَصْرٍ}$  *which are in the Paradise.*

(1)  $\text{؟}$  introduces the relative or adjective clause, § 136 and is the subject of the nominal sentence, § 130.

(2) The copula is supplied and “in the Paradise” is the predicate, § 130.

222.  $\text{بِخَصْرٍ}$  *all of them,* is a clause in apposition with  $\text{بِخَصْرٍ}$ , § 94. 1.

223.  $\text{بِخَصْرٍ}$  *we may eat.* For the use of the Imperfect as our Potential mood, see § 114. 2.

224.  $\text{بِخَصْرٍ}$  *lest ye die.* This is an adverbial clause of result, § 137. 4.

225.  $\text{بِخَصْرٍ}$  is an Inf. Absolute from  $\text{بِخَصْرٍ}$  *to die.* It is here used adverbially to strengthen the cognate verb following, § 119. 1. (1) *a.* Compare the Hebrew.

226.  $\text{بِخَصْرٍ}$  *because that,* introduces an adverbial clause of cause or reason, § 137. 5. (2).

227.  $\text{يَعْرِفُ}$  (*he*) *knows* is the Perfect used as a Present like the Greek 2nd Perfect, § 112. 2. (1).

228.  $\text{يَوْمَئِذٍ}$  *that in the day that*.

(1) The  $\text{ي}$  introduces an objective substantive clause, § 135. 3.

(2)  $\text{يَوْمَئِذٍ}$  introduces an adverbial clause of time, § 137. 2. The whole clause is equivalent to “when” and introduces the protasis, § 138. 3. (3).

229.  $\text{يَكُلُّونَ}$  *in which [ye] shall be eating of*.

(1) The Participle here denotes a state or continuous action. The time is made future by the clause “in the day in which”, § 116. 1. (2).

(2) The  $\text{ي}$  is a relative adjective agreeing with  $\text{يَوْمَئِذٍ}$ , § 104. 1. (4).

230.  $\text{يُفْتَحُ}$ —*mith-pat-t'ehon, shall be opened*.

(1) Participle formed by  $\text{ي}$  prefixed, § 50. 2; the first  $\text{ل}$  shows the Reflexive, § 41. 4; the Kushoy over the second  $\text{ل}$  shows the Intensive, § 41. 4; the  $\text{و}$  shows the fem. plur., § 76. 4.

(2) The Participle is in the future tense since it introduces an apodosis, which depends on a protasis which is not yet fulfilled.

231.  $\text{يَعَيْنِي}$  *your eyes*. The noun is in the dual construct, § 76. 5. (2). Since the participle has no dual, it is put in the plural, § 99. 2.

232.  $\text{يَكُونَنَّ}$  *ye shall be*. This is the Act. P<sup>e</sup>al Part. plural and the 2nd pers. plur. personal pronoun, which have coalesced. See § 35. 2. *Note*.

233.  $\text{يَعْرِفُونَ}$  *knowers of*. The Part. Act. P<sup>e</sup>al in the construct plural before an object, § 118. 2. The order of time is not involved in the form but only in the connection, § 116.

## 2. OBSERVATIONS.

103.  $\text{וְ$  when it follows the predicate is enclitic and the Hê is unpronounced securing the linea occultans, vs. 1; but when the subject precedes or the sentence is verbal the Hê is pronounced, see Gen. 1. 2.

104. The predicate is in the absolute state, unless it be a noun which has no absolute state or unless it is meant to be specially determined.

104 a. The comparative is usually expressed by putting the adjective first, in agreement as to gender and number with the noun to be compared, *e. g.* ܘܚܘܡܘܬܐ is the adjective, and ܘܫܘܒܐ is the noun to be compared. The idea with which the comparison is made is preceded by ܘܚܘܡܘܬܐ, *e. g.* ܘܚܘܡܘܬܐ ܘܫܘܒܐ.

105. Observe that a point above denotes *ā* or *o* as distinguished from *e*, *e. g.* ܘܚܘܡܘܬܐ=*men*, but ܘܚܘܡܘܬܐ=*man* or *mon*, ܘܫܘܒܐ=*kulloh*, ܘܫܘܒܐ=*kulleh*.

106. ܘܚܘܡܘܬܐ may be either a demonstrative pronoun like ܘܚܘܡܘܬܐ, or a relative pronoun (like ܘܚܘܡܘܬܐ or ܘܫܘܒܐ used relatively) or a conjunction.

107. Observe that there are in this lesson three ways of expressing the genitive relation. (1) ܘܫܘܒܐ ܘܚܘܡܘܬܐ vs. 1. (2) ܘܫܘܒܐ ܘܚܘܡܘܬܐ vs. 2. (3) ܘܫܘܒܐ ܘܚܘܡܘܬܐ vs. 3.

108. The form ܘܫܘܒܐ in this lesson denotes, (1) a simple past, *e. g.* ܘܫܘܒܐ vs. 1, (2) a pluperfect, ܘܫܘܒܐ vs. 1, (3) a present perfect, *e. g.* the second ܘܫܘܒܐ in vs. 1, (4) a present (Greek 2nd perfect) ܘܫܘܒܐ vs. 5.

109. We have in this lesson specimens of the three kinds of dependent sentences, (1) substantive *e. g.* in the object clauses beginning with ܘܫܘܒܐ vs. 1, ܘܫܘܒܐ vs. 2, the first ܘܫܘܒܐ vs. 3, ܘܫܘܒܐ vs. 5, (2) adjective *e. g.* in the relative clauses beginning with ܘܫܘܒܐ vs. 1, ܘܫܘܒܐ vs. 2, ܘܫܘܒܐ vs. 3, ܘܫܘܒܐ vs. 5, (3) adverbial, *e. g.* in the clause of result ܘܫܘܒܐ vs. 3, and in the causal clause ܘܫܘܒܐ vs. 5.

110. There is no way in Syriac to distinguish between the negative of the Imperfect and that of the Imperative, *i. e.* ܘܫܘܒܐ ܘܫܘܒܐ is "thou shalt not kill" or "kill not". ܘܫܘܒܐ is both *οὐ* and *μη*, ܘܫܘܒܐ and ܘܫܘܒܐ.

111. All the modes may be expressed by the Imperfect. In this lesson we have ܘܫܘܒܐ ܘܫܘܒܐ ye shall not eat, vs. 1, ܘܫܘܒܐ ܘܫܘܒܐ we may eat, vs. 2, ܘܫܘܒܐ ܘܫܘܒܐ lest ye die, vs. 3. ye shall not die vs. 4.

112. Words denoting members of the body which occur in pairs and a few other words have a separate form for the dual in the absolute state. In all other cases the dual has disappeared, the plural taking its place.

## 3. GRAMMAR.

- (1) Ê Wau verbs, § 59.  
 (2) Peculiarities of Wau, § 27.  
 (3) Review, §§ 27, 29, 58, 60.

## 4. WORD LESSON.

قَامَ to stand, arise.

رَضَى to put.

مَاتَ to die.

لَعَنَ to curse.

رَجَجَ to shake.

نَقَلَ to be moved.

رَقِبَ to watch.

خَفِيَ II. to be anxious.

أَعَدَّ to prepare.

أَسْفَسَ to defile.

سَكَنَ habitation, dwelling.

يَدٌ hand, § 87. 2.

رَأْسٌ head.

عَهْدٌ covenant.

خَشِيَ lest.

بَنَى city.

سَبَقَ before.

## 5. EXERCISES.

1. The beast of the field ate the fruits of the trees which (were) in the midst of the paradise. 2. The woman said to the serpent that the beast which (was) in the field prudent was from [was more prudent than] every serpent of paradise. 3. The man shall eat of the fruits which (are) in the field all of them. 4. I shall not eat of it because I know that in the day that I eat (§ 35. 2) of it I shall surely (abs. Inf.) die. 5. Ye have cursed God and he will prepare a habitation for you. 6. The woman stood and put her hand upon my head and said: Accursed (be) thou and mayest thou die (thou shalt die) because thou hast been defiled. 7. Watch ye (II stem) lest ye shall be defiled. 8. The whole city was moved because the dwellings had been shaken (VI stem). 9. He was anxious lest they should establish (cause to stand) a covenant with the city. 10. I died that ye might not die. 11. Put thy hand on his head and bless him before he die.



LESSON FOURTEEN. Gen. III. 6—14.

1. NOTES.

234. **וְהָיָה** *that [was] good.*

- (1) **וְ** introduces the object clause, § 135. 3.
- (2) **וְהָיָה** is the predicate, placed regularly and in the absolute state, § 99. 2.
- (3) The clause is nominal, § 130. 1.

235. **וְהָיָה**—*reg-g<sup>e</sup>thau.*

- (1) The **וְ** is enclitic, and hence its **ו** is silent and its *u* coalesces with the preceding original *a* into *au* or *aw*, § 101, 23. 4.
- (2) The noun has no absolute state. If it had we would expect to find it here. But see also, § 93. 2. (1).

236. **וּלְרִיבְרָא** *to see or for seeing.*

- (1) The preposition takes *a* before the unvowelled consonant, § 34. 3.
- (2) **וּלְ** comes from *mehwar* from *mahwar*; *wa* going over regularly into *ô*, § 59. 1, § 29. 5. (3).

237. **וַיִּפְתְּחוּ** *were opened.*

- (1) The final Yudh is found in some manuscripts and omitted in others. It is the sign of the fem. plural, § 43. 5.
- (2) The Reflexive is used here as a Passive, § 41. 4.
- (2) The **וְ** over the **פ** denotes doubling and hence the intensive stem, §§ 41. 2 and 10. 2. (2).

238. They made for themselves garments. For the construction of a verb with a direct and an indirect object, see § 125. 3. (2).

239. **וַיִּהְיוּ** *[as he was] walking.*

- (1) The form is the intensive participle abs. sing., § 50. 2.
- (2) The construction corresponds to the **هَال** in Arabic, *e. g.* the accusative of condition, § 137. 7.

240. **וְהָיָה** *lit. at the turnings of that which is day,* § 97. B.

241. **וַיִּתְּחַבְּאוּ** *they hid themselves.*

- (1) Some manuscripts omit **ו**.

(2) The masculine gender is preferred in the verb, when it has two subjects one masculine and the other feminine, § 121. 6. *Rem.* 2.

(3) The Reflexive sense is brought out clearly in this form.

242.  $\text{هَازَ}$  for *hez̄yeth* from *hāz(ā)yith*, § 29. 4. (4), § 60. 1.

243.  $\text{هَوَّ$  *who [is] he*. The form is a contraction of *man* and *hu*, § 39. *Rem.* 4.

244.  $\text{هَوَّ}$  *haw-w<sup>e</sup>yokh*. The verb is the Pa'el Perfect of the Lomadh Olaph verb.  $\text{هَوَّ}$  with the pronominal suffix of the 2nd masc. sing., § 61.

245.  $\text{هَوَّ}$  *which I commanded thee*.

(1)  $\text{هَوَّ}$  must be taken along with  $\text{هَوَّ}$  and translated "from which", § 104. 2. *Rem.*

(2)  $\text{هَوَّ}$  introduces a relative clause limiting  $\text{هَوَّ}$ , § 136.

(3) Paḳkedhtokh is the intensive Perf. 1st. sing. with the pron. suff. 2nd masc. sing. § 51. 3.

246.  $\text{هَوَّ}$  *the woman* is resumed by  $\text{هَوَّ}$ . It stands in the nominative absolute, § 95. 3.

247.  $\text{هَوَّ}$  *what [is] he*. The form is contracted from *mônô* and *hu*, §§ 39. *Rem.* 4, 23. 4. The *hu* is here used as copula, the demonstrative limited by the relative making the predicate, § 101.

248.  $\text{هَوَّ}$  *which thou (f.) hast done*. The ending  $\text{هَوَّ}$  is derived from  $\text{هَوَّ}$  2nd fem. sing. pers. pron., §§ 35. 1, 43.

249.  $\text{هَوَّ}$  —'at'-e-yan.

(1) The line under 'É is Mehagyono, § 12. 1.

(2)  $\text{هَوَّ}$  is the pron. suffix of the 1st sing. § 36. 1.

(3) The Olaph denotes the causative stem, § 42. 3.

(4) The Yudh shows that the verb is a Lomadh Olaph (Yudh) verb, § 60.

250.  $\text{هَوَّ}$  *cursed* is the pass. part. of the simple stem from the É Waw verb, *awî* going over into  $\text{هَوَّ}$ , § 59. 3.

251.  $\text{هَوَّ}$  *thy lives*, §§ 36. 1.

## 2. OBSERVATIONS.

113. Nominal clauses are those which have a noun for predicate, e. g. the clauses beginning with  $\text{هَوَّ}$  vs. 6;  $\text{هَوَّ}$  vs. 7;  $\text{هَوَّ}$

vs. 9; **كُنْتُ** vs. 10, and vs. 11; **عَلَّه** vs. 13; **حَبِيب** vs. 14. Verbal sentences are those whose predicate and copula are a verbal form, *e. g.* the sentences beginning with **لَسْتُ** vs. 6, **تَصَدَّ** vs. 7 etc.

114. As in Hebrew, the personal pronoun is frequently used as a copula, vss. 6, 11 and 13.

115. The personal pronouns may be used to emphasize the persons denoted by the forms of the verb, compare **اَنَا**, vs. 12.

116. The Infinitive is really a verbal noun *i. e.* it is governed like a noun and governs like a verb, *e. g.* **حَتَّىٰ أَكُلَ** for eating, **حَتَّىٰ يَنْظُرَ** for looking at, vs. 6. See § 120.

117. The same forms are used to denote the Reflexive and Passives. For the former compare **لِيُكَلِّمَنِي** vs. 8, for the latter **لِيُكَلِّمَنِي** vs. 7.

118. The participle when used like the Arabic accusative of condition is indefinite but agrees with its antecedent in number and gender.

119. When the relative is to be governed by a preposition the relative **مَنْ** is placed first as usual and the preposition follows with a pronominal suffix agreeing in gender and number and person with the antecedent of the relative.

120. Nouns are frequently placed in an abnormal position at the beginning of a sentence, their place in the sentence being assumed by a pronoun, *e. g.* **لِيُكَلِّمَنِي** vs. 12.

121. The relative time of the participles is to be gathered from the context. Compare **حَتَّىٰ يَكُونَ** vs. 8 with **حَتَّىٰ يَكُونَ** vs. 14.

### 3. GRAMMAR.

- (1) Guttural verbs, § 52.
- (2) Pê Nun verbs, § 53.
- (3) Review §§ 18, 26, 51.

### 4. WORD LISTS.

**حَتَّىٰ** to surround.

**حَتَّىٰ** to sow.

**حَتَّىٰ** to want.

**حَتَّىٰ** to shine.

نورٌ to be light.

مُصِّبٌ to praise.

أَهْبٌ to be able.

كسرٌ to break.

عجبٌ to admire.

حفظٌ to keep.

أخذٌ to take.

أبغى to slay.

أخرجٌ to go out.

سقطٌ to fall.

أبغى to scatter.

أُمٌّ mother.

### 5. EXERCISES.

1. Adam saw that the true was good to look at. 2. The mother of the man saw that the fruits of all the trees (were) good for eating. 3. Where (art) thou (f.), the desire of my eyes? 4. The husband of the woman gave some (عصا) of the fruit to his father and to his mother and they saw (masc.) that the tree from which it was taken (which it was taken from it) was pleasant to the eyes of both of them and they ate and praised God, who had made them (صخر) the dust. 5. Adam ate and knew that he was naked and he sewed the leaves of a figtree and made for him an apron. 6. My mother heard the Lord walking in the garden and she hid herself in the midst of a figtree which was in the garden. 7. At the turnings of the day I heard a voice saying, Adam, Adam, where art thou? And I saw God in my image and according to my likeness walking in the garden. 8. I said to the Lord: Who told thee that I and my wife are naked. Behold from the serpent hast thou heard this. 9. Surrounding, he shall take, keep thou (m.), go out (f.), it will fall, he caused to break, praise ye (Pa'el), it will shine, I shall not want, sow ye (m.). 10. I admire him because he was able to slay the Tanninin. 11. I cannot take my mother with me.

### LESSON FIFTEEN. Gen. III. 15—24.

#### 1. NOTES.

252. **صَحْبٌ عَصْمٌ** (the) enmity.

- (1) This is an abstract noun in **صَحْبٌ**, § 75. 4, derived from the compound word *b'eld'bhobho*, *enemy*, compound of **صَحْبٌ** *lord* and **صَحْبٌ** *fly*, § 96. 1. a.

(2) Most nouns with this ending are found only in the emphatic state, and are consequently often used when the idea is indefinite, § 93, 2. (1).

253. **أَضَعْتُ** *will I put.*

(1) The Olaph is the sign of the first pers. sing. of the Imperfect, § 45. 5.

(2) The **أَ** comes from *yi*, § 59. *Rem.* 2, § 29. 4. (4).

(3) This is the only 'Ê Yudh verb which differs in any respect from Ê Waw verbs, § 59. 6. *Rem.* 2.

254. **نَدَّوْش** from *nedh-wush*, *wu* becoming *û*, §§ 29. 7. (1), 59. 2.

255. **تَمَّهَعُو**—*tem-hêoo.*

(1) Notice the peculiar diphthong, pronounced like *ey* in *they* followed by *oo* as in *booby*, § 8. 1. (1).

(2) **تَمَّو** is the pron. suff. 3rd. masc. sing. This is the regular form after the vowel *e*, § 36, § 61.

(3) The first Yudh belongs to the root of the verb; the Taw is the preformative for the 2nd pers. Imperf., § 45.

256. **تَمَّهَعُ** is an Inf. abs. of the Aph'el stem, § 49. 2. It strengthens the idea of the verb, § 119.

257. **تَحْتَمِي** *shalt thou bear.*

(1) The **تَح** at the end is the sufformative of the 2nd fem. sing. of the Imperf., § 45.

(2) The root is **تَحَم**, the Yudh beeing changed to Olaph after the preformatives of the Imperf. P'e'al, § 58. 2.

(3) The text has by mistake *e* for *î* under the preformative.

258. **تَمَّوْش** *sons*, is an irregular plural from **تَمَّوْ** son, §§ 86. 16, 87. 10.

259. **تَمَّوْش** *shalt thou turn thyself.* This is the Ethp'el Imperf. 2nd fem. sing. § 60 from **تَمَّوْ**.

260. **تَمَّوْش**—*neshtallat.* Note the transposition of the **ش** when before a sibilant, § 21. 1.

261. **تَمَّوْش** introduces the causal adverbial clause, which is nere the protasis; the apodosis beginning with **تَمَّوْش**, § 137. 5.

262. **تَمَّوْش** is in the fem. abs. sing. of the pass. participle. It is the predicate of the nominal clause of which **تَمَّوْش** is the subject, §§ 130. 1, 99, 2.

263.  $\text{أَكَلْتَ}$  *thou shalt eat [of] it.*

- (1) The form of the verb when without the suffix is  $\text{أَكَل}$ ; with suffixes the  $\text{ا}$  is changed (volatilized) to a half-vowel, §§ 7. 1. (3), 7. 3. (1), 31. 1.
- (2) After a vowel, the 3rd fem. pron. suffix is  $\text{ا}$  simply, which is often marked with a diacritical point over it, § 36 and § 6. 6. (2).
- (3) The union vowel of the Imperf. 3rd sing. masc. and like forms is regularly  $\text{ا}$  before the pron. 3rd sing. masc. or fem. See § 51. D. 2.

264.  $\text{أُخْرِجُهَا}$  *shall it bring out.*

- (1)  $\text{ا}$  is the sign of the fem. 3rd sing., prefixed in the Imperfect, § 45. 2.
- (2) The vowel  $\text{و}$  with the preformative denotes the Causative stem, § 42. 5.
- (3) The original Wau of Pê Wau verbs remains in the Aph'el, not passing over into Yudh as in the P'e'al, § 58. 1 nor contracting into  $\text{و}$  as in Hebrew, § 58. 3.

265.  $\text{مِنْهَا}$  *which from it i. e. from which.* When the preposition governs a relative, the  $\text{مِنْ}$  stands at the head of the sentence and the preposition comes after in the sentence followed by a pronominal suffix agreeing in gender and number with the antecedent of the relative, § 104. 2. *Rem.*

266.  $\text{هِيَ}$  *hî, she* is put here for emphasis, § 101. The point under the  $\text{ا}$  shows that *hî* is to be read and not *hoy*, § 6. 6. (2) *b.*

267.  $\text{حَيٌّ}$  *which [is] living.*

- (1) This is really a complete relative sentence, of which  $\text{مِنْهَا}$  is the subject and  $\text{حَيٌّ}$  the predicate, the copula being unexpressed, § 136. 1. (1).
- (2)  $\text{حَيٌّ}$  is an adjective and agrees with its antecedent in gender and number, § 99. 2.

268.  $\text{أَكَلْنَ}$ , sing.  $\text{أَكَلَتْ}$ . A Yudh is inserted before the plural ending in a number of feminine nouns, § 86. 13.

269.  $\text{أَنْتُمْ}$  *them.* There being no pron. suffix for the 3rd plural with verbs, the independent personal pronoun is used instead, § 36. 2.

270.  $\text{يَدُهُ}$  *his hand.*

- (1) Olaph is prosthetic, § 10.

(2) Hebhošo is a helping vowel, §§ 20, *Rem.* 2, 33. 1.

(3) For the irregularities of  $\text{ف}$ , see § 87. 2.

271.  $\text{نَسَّابْ}$ —*nessabh* for *nenšabh*, the Nun being assimilated, §§ 18. 1, 53. 2.

272.  $\text{يَسْب}$  *he shall live*. This is the Imperfect P<sup>e</sup>al from  $\text{سَب}$ . See § 64. 6.

273.  $\text{وَأَفْكَه}$ —*wapp<sup>e</sup>keh*.

(1)  $\text{ا}$  is the pron. suffix 3rd masc. sing., § 36, 51. A.

(2) The Wau being unvowelled has drawn back the vowel of the Olaph the latter quiescing, §§ 34. 2, 25. 1. (2).

(3) The full form of  $\text{عَب}$  was  $\text{أَعَب}$  the usual Aph<sup>e</sup>l. The Nun has been assimilated, the  $\text{ا}$  has become a half vowel before the suffix, the  $\text{و}$  has been thrown back to the Wau, § 53. 2.

274.  $\text{مُخْبِرْت}$  is a construct plur. before a clause beginning with a preposition, § 96. 4. *Rem.* 1.

275.  $\text{تَوَدَّدَتْ بِنَفْسِهَا}$  *which was turning itself*.

(1) This is an adjective clause, the predicate being in the fem. abs. sing. agreeing with its antecedent, § 99. 2.

(2) The Rukhokh under the  $\text{ع}$  shows that this is the Ethpe<sup>e</sup>l, § 44, *Rem.* 1.

## 2. OBSERVATIONS.

122. The composition of two nouns to express one idea is occasionally found in Syriac.

123. The differentiations for gender, number and person in the verb are denoted by pre- and sufformatives.

124. Notice the importance of learning the contractions of Waw and Yudh with the vowels, *e. g.* in  $\text{وَأَسْمَر}$  and  $\text{وَأَسْمَر}$ .

125. There is a diphthong *eu* found in Syriac which is pronounced somewhat like Italian *eu* in *eufonia*.

126. The Infinitive is used absolutely to intensify the idea of a cognate verb which it precedes.

127. Instead of an adjective agreeing in definiteness with its antecedent, we frequently find a relative clause, *e. g.*  $\text{سَب}$ .

P

128. There are a great many irregular plurals in Syriac which must be learned one by one. Compare **ܘܠܗܘܢ**, **ܘܠܗܘܢܗܘܢ**, §§ 86, 87.

### 3. GRAMMAR LESSON.

- (1) 'È Olaph verbs and Lomadh Olaph Guttural verbs, §§ 56, 57.  
 (2) Review §§ 55, 52, 24, 25, 26, 31, 32, 33.

### 4. WORD LIST.

ܘܠܗܘܢ <i>he asked.</i>	ܘܠܗܘܢܗܘܢ <i>all that.</i>
ܘܠܗܘܢܗܘܢ <i>it was evil.</i>	ܘܠܗܘܢܗܘܢܗܘܢ <i>whosoever.</i>
ܘܠܗܘܢܗܘܢ <i>it grieved.</i>	ܘܠܗܘܢܗܘܢܗܘܢ <i>he was filthy.</i>
ܘܠܗܘܢܗܘܢ <i>he was old.</i>	ܘܠܗܘܢܗܘܢܗܘܢ <i>he consoled.</i>
ܘܠܗܘܢܗܘܢ <i>he put on his shoes.</i>	ܘܠܗܘܢܗܘܢܗܘܢ <i>he was unclean.</i>
ܘܠܗܘܢܗܘܢ <i>he was good.</i>	ܘܠܗܘܢܗܘܢܗܘܢ <i>a son.</i>
ܘܠܗܘܢܗܘܢܗܘܢ <i>enemy.</i>	ܘܠܗܘܢܗܘܢܗܘܢ <i>now.</i>
ܘܠܗܘܢܗܘܢܗܘܢ <i>he gave.</i>	ܘܠܗܘܢܗܘܢܗܘܢ <i>if.</i>

### 5. EXERCISES.

1. The enemy asked that my sword be given to him. 2. It grieved (fem.) me (ܘܠܗܘܢܗܘܢ) that I was too old to put sorrow for his bread. 3. All that was good to me was evil to him. 4. When a son was born to her she consoled herself. 5. Whosoever is filthy now, will be unclean all the days of his life. 6. If thou wilt crush my head, I shall strike thee in thy heel. 7. Thou didst command me that in the sweat of my face I should eat the herb of the field, until I shall return unto the dust from which I was taken. 8. Call the name of the woman Eve; because she shall be the mother of all which shall live. 9. God will make coats of skin for you and will clothe you. 10. Like one of you I know the good and the evil and I shall stretch out my hand and shall take from the tree of life and I shall live for ever. 11. The Lord sent them out from Eden that they might till the earth from whose dust they had been made by him. 12. The cherub turned itself and kept the way to Eden.



## LESSON SIXTEEN. Gen. IV. 1—13.

## 1. NOTES.

276. The point under the Nun in **نَدِيَّةٌ** and under the Lomadh in **نَدِيَّةٌ** and the **و** in **نَدِيَّةٌ** shows that these are the 3rd fem. sing.; the point above the Koph in **نَدِيَّةٌ** denotes the first person singular, § 6. 6. (3).

277. **نَدِيَّةٌ**, § 58. 2.

278. **نَدِيَّةٌ** *his brother*.

(1) The Lomadh is the sign of the direct object, § 123.

(2) **نَدِيَّةٌ** *brother*, and **نَدِيَّةٌ** *father* insert **و** before suffixes except the 1st sing., § 87. 1.

279. **نَدِيَّةٌ** The point over the 'Ê shows that this is a participle; a point under would denote a Perfect (Comp. **نَدِيَّةٌ** vs. 10). It is either in construction with or governing, **نَدِيَّةٌ** in the accusative, §§ 118. 2, 123. The dots over **نَدِيَّةٌ** denote the collective, see § 90.

280. **نَدِيَّةٌ** *after some*.

281. **نَدِيَّةٌ** *he brought*. Aph'el Perf. 1st form from **نَدِيَّةٌ**, § 64. 4.

282. **نَدِيَّةٌ**, §§ 21. 1, 22. 4.

283. **نَدِيَّةٌ**, §§ 56. 2, 25. 1. (2).

284. **نَدِيَّةٌ**, §§ 52. 3, 43. A. The Rebbuy § 13 is put with this form to show that it is not a 3rd fem. sing. § 43. B. 5.

285. **نَدِيَّةٌ**, §§ 41. 3, 42. 5, 45. B. 2, 52. 3.

286. **نَدِيَّةٌ** *if* introduces the conditional protasis, § 138.

287. **نَدِيَّةٌ** is of the one short vowel class of nouns, § 67. **نَدِيَّةٌ** is of the *ā—â* class; **نَدِيَّةٌ** of the *ā—î* class, § 69.

288. **نَدِيَّةٌ** *let us go*.

(1) Remember that the preformative Nun denotes the 1st pers. plur. as well as the 3rd person, § 45. 10.

(2) The Imperfect is used for the 1st person of the Imperative, § 114. 1.

289. **نَدِيَّةٌ** *when* introduces an adverbial clause of time, § 137. 2. The sentence is nominal, § 130. 1.

290. **نَدِيَّةٌ** *of my brother*.

(1) When a noun in the genitive is separated from the noun on which it depends, the latter takes a pron. suffix agreeing in gender and number with the governed noun and the genitive is preceded by  $\text{?}$ , § 97. B. *Rem.* 2.

(2) The vowel  $\text{p}$  is heightened from  $\text{v}$ , § 7. 2. (4). See 277 above.

291.  $\text{?}\text{?}\text{?}$  *the voice of the blood of him who is thy brother*, § 68. 5, 97. A. B.

292.  $\text{?}\text{?}\text{?}$  *that it should give=to give.*

(1) *Tettel* is third fem. from *nettel* which is the singular Imperf. of  $\text{?}\text{?}\text{?}$ , § 64. 7.

(2) The clause is an adverbial clause of result, § 137. 4 which is often expressed by the Infin., § 120. 1. (3) and see 276 above.

293.  $\text{?}\text{?}\text{?}$ —*zo-ya'*, a fugitive.

(1) The *a* instead of *e* is because of the guttural, § 26. 1. (1).

(2) The Olaph is inserted in the first form of the Participle of 'ÊWaw verbs, taking the place of the Yudh, § 59. 4. Compare the Hëmsa in Arabic.

(3) This Olaph is pronounced like Yudh, § 2. (1).

294. . . .  $\text{?}\text{?}\text{?}$  lit. great is my folly from that which can be remitted *i. e.* my sin is too great to be remitted.

(1) The comparative degree is generally expressed by putting the adjective first in agreement with the noun to be compared and by placing the idea with which it is to be compared after the preposition  $\text{?}\text{?}\text{?}$ , § 100.

(2)  $\text{?}\text{?}\text{?}$  is here used as a copula, § 101. It is to be noted that the copula also agrees with the subject of the nominal sentence.

(3)  $\text{?}\text{?}\text{?}$  *my folly or sin.* The  $\text{?}$  is the 1st pers. pron. suffix, § 36; the *ûth* is the abstract fem. ending, § 75. 4.

(4)  $\text{?}\text{?}\text{?}$  lit. *that which is to remit.* The  $\text{?}$  is often used for *that which*, § 104. 2. (1). The Infin. preceded by Lomadh sometimes has the sense of "may" or "can", § 120. 1. (5).

2. OBSERVATIONS.

129. The distinction of forms as well as vowels by means of diacritical points is to be noted.

130. Every point and sign denotes *something*. The student is now far enough advanced not to proceed without knowing every verse thoroughly.

131. When a noun or verb is irregular, *i. e.* not according to the forms already learned, look in §§ 62—64, 86, 87.

132. Idioms should be carefully observed and if possible committed to memory, *e. g.*  $\text{عَدَّ صَدًّا}$ , vs. 3,  $\text{لَحَنًا لَحَنًا}$ , vs. 2.

133. Try to remember the euphonic changes such as permutation and transposition and assimilation.

134. Classify, if possible, every noun according to its original form. It gives accuracy, especially in reading unpointed texts.

135. Memorize all particles. It saves time to do so.

3. GRAMMAR LESSON.

- (1) 'É'É verbs, § 54.
- (2) Read over the declension of nouns, §§ 78—85.
- (3) Review, §§ 76, 77.

4. WORD LESSON.

$\text{أَبَى}$ to live.	$\text{أَبَى}$ to be magnified.
$\text{أَبَى}$ to suffer.	$\text{أَبَى}$ before.
$\text{أَبَى}$ to go in.	$\text{أَبَى}$ before that.
$\text{أَبَى}$ to covet.	$\text{أَبَى}$ to reject.
$\text{أَبَى}$ to bend.	$\text{أَبَى}$ gold.
$\text{أَبَى}$ to tremble.	$\text{أَبَى}$ judgment.
$\text{أَبَى}$ to cherish.	$\text{أَبَى}$ V. to overshadow.
$\text{أَبَى}$ youth.	$\text{أَبَى}$ to divulge.
$\text{أَبَى}$ old.	$\text{أَبَى}$ to be humble.
$\text{أَبَى}$ good.	$\text{أَبَى}$ to sound.

فَجْءٌ suddenly.

مُضْطَرِّبًا persecution.

صَوْتًا voice.

بِئْسَ to be bitter, IV. to be made bitter.

مَسِيحًا Messiah.

#### 5. EXERCISES.

1. I suffered persecution because I had divulged the judgment of God.
2. Go in and live in the land whose gold (which her gold) you have coveted.
3. They (fem.) trembled and bent their faces to the earth.
4. The good youth cherished his old father (his father the old) and his old mother.
5. Let God be magnified and let me humble myself before him.
6. Embittered (shall be) his spirit when the voice of God shall sound the judgment because he has rejected the Spirit of God which brooded over the face of the waters when God had created the heavens and the earth and overshadowed the mother of the son of God, before that she conceived and brought forth the Messiah.
7. Eve added to bear Abel the brother of Cain; and after some days Cain who tilled the soil (was working in the earth) brought as a gift to the Lord some of the fruits of his soil and the Lord looked not with favor on his gift, because he had not done well.

#### LESSON SEVENTEEN. Gen. IV. 14—28.

##### 1. NOTES.

295. اِقْتَدَلْتُ—*appekten*, § 51. B. 3. Notice that the union vowel of the 2nd pers. masc. sing. with suffixes is *o*.

296. مِنْكُمْ. Some prepositions take the plural form before suffixes, § 77. 4.

297. اِنِّى has the point above to denote the first person, § 6. 6. (3).

293. كُلُّ مَنْ every one who, § 107. 7.

299. اَتَمَّعْتَنِي. The second vowel is added, § 33. 3.

300. سَبْعَ عَشْرًا one for seven i. e. seven fold.

301. اِثْنَيْنِ two.

- (1) The numbers one and two agree with their nouns in gender.  
 (2) For the position and date, see § 110. 1.

302. **ܠܡܕܗ**. The preposition Lomadh sometimes denotes the genitive, § 98. 1.

303. **ܩܝܡܐ** *who hold*. This is one of the few passive participles which are used in an active sense, § 117. 4.

304. **ܘܢܝܢܐ** takes up and makes emphatic the **ܘܢܝܢܐ** which precedes, §§ 95. 3, 101.

305. **ܐܘܪܫܐܝܡܐ** *his sister*. An Olaph has been rejected from before the Heth, § 23. 1. (1).

306. **ܘܢܝܢܐ** is the 2nd fem. plur. of the Imperative in *a*, § 48. 2. **ܘܢܝܢܐ** is in the same place, § 59. 2.

307. **ܐܘܪܫܐܝܡܐ** *another*.

- (1) The Olaph is occult, § 19. 1. (1) and hence is denoted by the linea occultans, § 11.  
 (2) Attributives follow their nouns and agree with them in gender, number and state, § 93. 3, 99. 1.

308. **ܢܗܝܒ** *began he (or they)*.

- (1) The dot above the Shin shows that the verb is Pa'el, § 6. 6.  
 (2) Either the subject is Seth, or the verb is impersonal, § 122.

2. OBSERVATIONS.

136. Pay attention to the union vowels of the different forms of the verb before the various suffixes.

137. Some prepositions take the plural, some the singular, form before suffixes, *e. g.* **ܠܘܟܢ** and **ܠܘܟܢܐ** take the plural form, **ܠܘܟܢ** and **ܠܘܟܢܐ** the singular.

138. There is a number of ways of expressing the indefinite pronoun in Syriac. The most common is to have the interrogative pronoun preceded by **ܘܢܝܢܐ** and followed by **ܘܢܝܢܐ**.

139. The rules for cardinal numbers are the same as in Hebrew.

140. Notice the fourth way of expressing the genitive relation, vs. 20.

141. Some participles which are passive in form are active in sense, *e. g.* **أَسْمِعُ**, vs. 21.

142. In looking for the derivation of a word or for its equivalent in the cognate languages, always see first, if possible, whether a letter has been rejected or not, *e. g.* **مَسَدٌ**, vs. 22.

### 3. GRAMMAR LESSON.

- (1) Doubly Weak Verbs, § 62.
- (2) Read over the classifications of nouns, §§ 66—75.
- (3) Review § 61.

### 4. WORD LESSON.

<b>نَسَّأُ</b> <i>to tempt.</i>	<b>أَزْنَأُ</b> <i>to desire.</i>
<b>شَفَأُ</b> <i>to heal.</i>	<b>أَزْعَأُ</b> <i>alms.</i>
<b>نَسَأُ</b> <i>to rest.</i>	<b>قَدَهَأُ</b> (m.) <i>holiness.</i>
<b>رَجَأُ</b> <i>to reject.</i>	<b>سُوءَأُ</b> <i>joy.</i>
<b>سَدَأُ</b> <i>to show.</i>	<b>قَدَهَأُ</b> <i>city.</i>
<b>رَجَأُ</b> <i>to rebuke.</i>	<b>عَدَأُ</b> <i>virgin.</i>
<b>رَأُ</b> <i>to sigh.</i>	<b>عَدَأُ</b> <i>request.</i>
<b>أَزْنَأُ</b> <i>to desire.</i>	<b>كُتْمَأُ</b> <i>girl.</i>
<b>أَزْنَأُ</b> <i>to agree</i>	<b>مَسِيحَأُ</b> <i>Messiah.</i>

### 5. EXERCISES.

1. The Lord said to the girl I will heal thee and will put a sign on thee and cause thee to dwell in the land of Nod. 2. The girls tempted the Lord and he caused them to be rejected from the city of holiness. 3. He caused Cain to rest in the city which his son had built because he desired that he should not be killed. 4. The virgin will sigh when she sees thee because thou hast rebuked her and hast rejected her request. 5. A son has been born to the virgin and thou shalt call his name Messiah. 6. Be thou agreeing with him and do not reject his request. 7. Give alms to every one who asketh of thee and there shall be joy to thee.

## LESSON EIGHTEEN. Psalm II.

## 1. NOTES.

309. **لِمَا** *why?* lit. *for what?*

- (1) This is the adverbial accusative of cause.
- (2) This is the common form of the neuter of the interrogative pronoun, § 39.

310. **لِلشُّعْبِ** *the peoples*, § 86. 3. Singular **لِلشُّعْبِ**.

311. **تِلْ** is a fem. plur. of the Perf. from a Lomadh Olaph Verb, § 60. 1.

312. **أَسْبَغُوا** *together*, lit. *as one*. Note the insertion of the helping vowel *e*, § 33. 4.

313. **مَنْ** *he who sitteth*.

- (1) The relative **مَنْ** sometimes stands for “he who”, “that which” etc., § 104. 2. *Rem.*
- (2) The participle denotes customary actions or a continuous state, § 116. 2.
- (3) For the form, see § 99. 2.

314. **أَلْجَمَعَتَهُ** from *al-yimeth*, from *akwimeth*, § 59. 3.

- (1) **أَلْ** denotes the causative, § 41. 3.
- (2) **جَمَعَتَهُ** denotes the 1st person sing. of the Perfect, § 43. 5.

315. **مَلِكِي**—*malk<sup>e</sup>, my king*, §§ 36, 31. *Rem.* 1.

316. **يَقُولُ** *that he may declare*.

- (1) **يَقُولُ** is a conjunction introducing the adverbial clause of purpose, § 137. 4.
- (2) The verb is Ethp<sup>e</sup>el, § 41. 4, Imperfect, as shown by the preformative, § 45. It is determined as 3rd person sing. in distinction from the first plur. by the sense. Lomadh Olaph, § 60.
- (3) The Shin and Tau have been transposed, § 21. 1.

317. **قَالَ**—*dh<sup>e</sup>bher<sup>e</sup>*.

- (1) **قَالَ** introduces the quotation, § 135. 3. (3).
- (2) For the pronunciation of the final Yudh, see § 31. *Rem.* 1.

318. **قَالَ** § 56. 2, 25. 1. (2), 32. 3.

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319.  $\text{آءِ يٰٓاٰءِ}$  § 21. 1, § 30. 2. (1). § 24. 2, § 12. *Rem.*, § 11. *Rem.*, 48. 3.

320.  $\text{آءِ يٰٓاٰءِ}$  *fear*. The second *e* is a helping vowel inserted to facilitate the pronunciation of the guttural, § 28. 2. (2).

321.  $\text{آءِ يٰٓاٰءِ}$ .

(1)  $\text{آءِ يٰٓاٰءِ}$  is the regular pron. suffix 3rd. sing. masc. after a verbal form of the plural ending in a consonant, § 51. A.

(2) The vowel *u* of the Imperat. is shifted before suffixes, § 51. E. and § 32. 1.

322.  $\text{آءِ يٰٓاٰءِ}$  introduces the adverbial clause of cause, § 137. 5.

323.  $\text{آءِ يٰٓاٰءِ}$  *burneth*. The participle denotes a state, or action viewed as continuing, § 116. 1.

324.  $\text{آءِ يٰٓاٰءِ}$  those who trust, §§ 117. 4, 99. 2, 104. 2. *Rem.*

## 2. OBSERVATIONS.

143. Nouns and pronouns may, without any change of accidence, be treated as the Arabic adverbial accusative or the Latin oblique cases to denote cause, time etc.

144. Some irregular plurals are formed by inserting Wau before the regular ending, *e. g.*  $\text{آءِ يٰٓاٰءِ}$ , vs. 1.

145. Compound words are occasionally met with, *e. g.*  $\text{آءِ يٰٓاٰءِ}$ , vs. 2.

146. Remember the use of the relative  $\text{آءِ يٰٓاٰءِ}$  in the sense of "he who" when followed by a participle vs. 3 and compare the Greek and Hebrew with the article.

147. Notice how often the Syriac translators have changed the Hebrew Imperfects, Perfects etc. into different tenses, *e. g.* the Hebrew Imperfects in vss. 1 and 2 have been changed into Perfects. Let the student hereafter note these changes and seek their cause.

148. Notice the light which a study of this psalm throws on the Syrian translators' views of the text, grammar and exegesis of the psalm, *e. g.*  $\text{آءِ يٰٓاٰءِ}$  vs. 6,  $\text{آءِ يٰٓاٰءِ}$  vs. 12 etc.

149. Notice the differences as well as the similarities between the Syriac and the Hebrew in root, form and construction, *i. e.* as to roots,



consider (1) sometimes the same root has a different meaning in the two languages, *e. g.* **عَلِمَ, عَصِيَ, نَزَعَ, بَدَأَ**.

(2) Sometimes the same idea has a different root, *e. g.* to forsake, to make, to form.

### 3. GRAMMAR LESSON.

1. Anomalous and Defective Verbs, § 64.
2. Numerals, § 88.
3. Read, §§ 63, 65, 86, 87.
4. Review §§ 43, 45, 53, 54.

### 4. WORD LESSON.

**اِذْ** to go.

**اَشْرَبَ** to drink.

**اَسْتَطَاعَ** to find, to be able.

**اَتَى** to come.

**اَبَانَ** to be.

**اَسَّ** to live.

**اَبَدًا** ever.

**اَعْطَى** to give.

**اَسْعَدَ** to ascend.

**اَتَى** it behooves.

**اَتَى** it is well.

**اَتَى** it is right.

**اَسَّ** to grieve.

**اَسَّ** to be weary with.

### 5. EXERCISES.

1. Go thou and see why the three rulers have taken counsel together against the Lord and against his Messiah. 2. The Lord will give Zion the mountain of his holiness to his son the king. 3. Who shall ascend to the mountain of the Lord? Who shall be able to stand in the place of his holiness? 4. Let the king live for ever; let the peoples come and serve him because it is right for them to serve him with fear. 5. It behooves us to kiss the son lest he be angry and we perish from his way because that his wrath has been kindled against us. 6. The Lord was weary with the two peoples because they imagined a vain (thing) and said: Let us break the bands of the Lord and cast from us his yoke. 7. It grieved the four kings that they should not be for ever. 8. It is well to drink water from the fourth vessel of the eighth potter.

## PART II.

## NOTES.

## Jonah I.

325. **حَمِيدًا** *saying*. For the idiom compare the Hebrew and see § 120. 1. (3) and note 139. (2).

326. **اِجْ** "Go". Imperative from **اَجَّ**, § 64. 1.

327. **مَدِينَةً**—*m<sup>e</sup>dhîto, city*, § 18. 2.

328. **عَلَيْهَا** *against her*. **عَلَى** takes a plural form before suffixes, § 77. 4, as also **عَلَيْكُمْ**.

329. **عَلَيْكُمْ**, § 64. 8.

330. **أَعْيُنًا**, § 64. 3.

331. **كَلِمًا** Part. act. fem. from **كَلَّمَ**, § 54. 3. **كَلَّمَ** is the Infin. of the same.

332. **عَلِيمًا**. Notice the position of the adjective after its noun and its agreement with it in gender, number and state, § 91. 1.

333. **أَنْفًا** *each*.

(1) The Olaph is occult, § 19. 1.

(2) For the use of **أَنْفًا** for the indefinite pronoun, see § 107. 2.

(3) **أَنْفًا** when denoting each or every one takes a plural verb, § 121. 2.

See further, § 90. 4. *Rem.* 2.

334. **تَكَلَّمُوا** V stem. 'É'É verb, § 54.

335. **عَلَيْكُمْ** line 8 is an ethical dative, §§ 124. 5, 101. B. 1. (1) *Rem.* 3.

336. **تَكَلَّمُوا** l. 10. III. stem Imperf. 3rd sing. with pron. suff. 1st plural, § 61. 2. **تَكَلَّمُوا** is contracted from *ay*, § 29. 3. (1).

337. **تَكَلَّمُوا** l. 11, *come*. Imperat. from **تَكَلَّمَ**, § 64. 4.

338. **تَكَلَّمُوا**—*nedda'*, *let us know*, 1st pers. plur. Imperfect I stem from **تَكَلَّمَ**, § 58. 2. *Rem.* 1.

339. **تَكَلَّمُوا** l. 12, *show thou us*. III stem Imperat. sing. masc. with pron. suff. 1st plur., § 61. 3.

340. **تَكَلَّمُوا** l. 13, *what is?* § 103. 1. (1), § 39. *Rem.* 4, § 23. 4. (1).

341. **أَمَّا** *what?* § 39. *Rem.* 3, § 103. 2. (2) *Rem.* This is an interrogative adjective separated from its noun by the personal pronoun.

342. **يُسْرَح** p. 12, l. 1, §§ 34. 2, 33. 1.

343. **أَنْتُمْ** *the men.* Rebbuy denotes the collective, § 90. 1. See also 333 above.

344. **تَحْضُر**, § 46. 1.

345. **o** *that*, § 137. 4. (1).

346. **هَمَّكُم** Imperat. 2nd masc. plur. with pron. suff. 1st sing., §§ 51, 36. 1, 32. 1.

347. **أَوْعَلَّام** l. 3. § 61. 1. (3).

348. **عَلَيْكُمْ** l. 4, *on account of me.* The preposition **عَلَيْ** takes the fem. plur. form before suffixes, § 89. B. (6). The **ا** is written with the Yudh, but belongs to the **oσ** following, the Hê having become occult because the pronoun is enclitic, § 19. 2. (4). Since a vowel cannot begin a syllable, the last consonant of the preceding word draws to it the vowel of the Hê, § 16. 2. If the preceding word end in a vowel, it forms a diphthong with the *u*. Compare **oσ** **أَنْتُمْ** 22. 15. The same is true of **oσ**. Compare **oσ** **أَنْتُمْ** 22. 12.

349. **أَنْتُمْ**, §§ 37. 2, 102. 1, 90. 1.

350. **أَنْتُمْ** l. 6, §§ 20. *Rem.* 1, 64. 3.

351. **أَنْتُمْ** §§ 19. 2. (1) *a*, 64. 1, 116. 1. (3) *a*.

352. **أَنْتُمْ** **لَا**, § 115. 3. The Syriac does not distinguish between “thou shalt not” and “do not”.

353. **أَنْتُمْ** **هَمَّكُم**. *They took Jonah.* For the use of the pron. suff. to emphasize the object, see § 123. 2. (5). (6). (7). (8).

354. **أَنْتُمْ**. A cognate accusative. See § 126. 4. (1).

### Jonah II.

355. **أَنْتُمْ**. III stem, §§ 56. 4. *Rem.* 59. 5.

356. **أَنْتُمْ**, §§ 51. 1. 6, 123. 2. (6).

357. **أَنْتُمْ**, §§ 13, 33. 2, 34. 3, 77, 97. B

358. **أَنْتُمْ** l. 13, § 110, 1. (1).

359. **أَنْتُمْ**, § 87. 19.

360. **كُتِبَ**, §§ 77, 82. *Rem.* 7.
361. **كَلَب**, § 61. 1, 36. 1.
362. **صَلَمَ**. Some verbs in Syriac, as in other languages, take a preposition before their object, § 123. 5.
363. **كَلَّتْكَ فُجَّتْكَ** *all thy waves* (all of them, thy waves), § 94. 6. (1).
364. **كَلِمَ**, § 12. 1.
365. **كَلِمَ**. The relative introduces the quotation, § 135. 3. (3). The stem is here reflexive, § 41. 4.
366. **كَلِمَ**. V stem Part. from **كَلِمَ**, § 58. 3.
367. **كَلِمَ** *the earth laid hold with its bands on my face, i. e. on me*, § 105. 1. (3).
368. **كَلِمَ**, § 64. 8.
369. **كَلِمَ**—*hay-yay, my life*.
370. **كَلِمَ**. For the reflexive verb with an object, see § 126. 2. (1).
371. **كَلِمَ** *thy holy temple*. Notice that the pronoun follows the noun and not the adjective, § 99. 1. *Rem.* 3.
372. **كَلِمَ** *whoever*, § 107. 7, 8, and § 108. 2.
373. **كَلِمَ** *whatsoever*, § 109. 1. (3).

## Jonah III.

374. **كَلِمَ**, § 110. A. 1. (1), B.
375. **كَلِمَ** *saying*, § 120. 1. (3).
376. **كَلِمَ**. For the form, see §§ 71. 1, 75.
377. **كَلِمَ** *great to, i. e. the greatest city*, § 100. 2. (5).
378. **كَلِمَ** *shall be overturned*. The participle is defined as future by the **كَلِمَ**, §§ 111. 3, 116. 1. (2) b.
379. **كَلِمَ**, lit. *her men*, §§ 19. 1. (1), 77.
380. **كَلِمَ** *they clothed themselves with*, § 126. 2. (1). *Rem.*
381. **كَلِمَ** *their magnates*. The Singular is **كَلِمَ**, see § 87. 27. For the helping Rebhošo, see § 33. 3, 9. *Rem.*
382. **كَلِمَ** *his throne*, § 86. 2. (2).
383. **كَلِمَ** *the sons of men*, §§ 87. 10, 23. 4. (1).

384. *ܘܚܝܡܢܐ*, § 90.  
 385. *ܘܩܘܠܘܢ ܕܘܩܘܠܘܢ* *anything*, § 109. 1. (1).  
 386. *ܘܩܘܠܘܢ ܕܘܩܘܠܘܢ* *let them call God*, § 123. 2. (7).  
 387. *ܘܩܘܠܘܢ*. Each, § 107. 2.  
 388. *ܘܩܘܠܘܢ*, § 81. *Rem.*  
 389. *ܘܩܘܠܘܢ* *which is*, §§ 65, 128. 3. (2).  
 390. *ܘܩܘܠܘܢ*, §§ 87. 2, 20. *Rem.* 2, 34. 2.  
 391. *ܘܩܘܠܘܢ*, §§ 39. 1. *Rem.* 1, 103. 1.  
 392. *ܘܩܘܠܘܢ*, §§ 116. 1. a, 52. 3, 26. 1. (1).  
 393. *ܘܩܘܠܘܢ* introduces the indirect question, § 132. 6. (1).  
 394. *ܘܩܘܠܘܢ* introduces the negative adverbial clause of result, § 137. 4.  
 395. *ܘܩܘܠܘܢ* *that they turned*. This is an appositional substantive clause, § 135. 5.

Jonah IV.

396. *ܘܩܘܠܘܢ ܕܘܩܘܠܘܢ*. *It was painful for Jonah*. See § 122. 2.  
 397. *ܘܩܘܠܘܢ* *very*, is a masculine noun in the absolute state used as an adverb, § 89. A.  
 398. *ܘܩܘܠܘܢ* *was not?* The answer "yes" is expected, though *ܘܩܘܠܘܢ* itself does not denote this § 132. 2. A question is often denoted in Syriac without any interrogative particle or pronoun, § 132. 1. sq.  
 399. *ܘܩܘܠܘܢ* *when I (was)*, § 130. 1. (1).  
 400. *ܘܩܘܠܘܢ* *I anticipated*, § 127. 1, 3. (1) a.  
 401. *ܘܩܘܠܘܢ* *I fled*. With the preceding verb this verb may be translated "I fled before-hand", § 133. 3 and *Rem.*  
 402. *ܘܩܘܠܘܢ* is the Ethical dative or object, § 124. 5.  
 403. *ܘܩܘܠܘܢ*, §§ 127. 1, 116. 1. (3).  
 404. *ܘܩܘܠܘܢ* *long is thy spirit, i. e. patient*.  
 405. *ܘܩܘܠܘܢ*—*saggiyo'* from *saggi'o'*, §§ 24. 1, 32. 3.  
 406. *ܘܩܘܠܘܢ*, § 53. 1, 23. 1. (3).  
 407. *ܘܩܘܠܘܢ*, § 122. 4. (2) *Rem.*  
 408. *ܘܩܘܠܘܢ* *to die*, is the subject of the nominal sentence, § 120. 1. (1), § 130. 1. (1).  
 409. *ܘܩܘܠܘܢ* *than to live*.

- (1) For the form **عَمَّا**, see § 64. 6.
- (2) For the construction, see § 120. 1. (6), 100. 1. *Rem.* 2.
410. **يُب**. See 398.
411. **حِه**. See 402.
412. **مَدَمَ** under it, § 89. B. (3).
413. **تَسْمَا** that he might see, §§ 114. 4. (2), 137. 4.
414. **عَمَّا**, §§ 132. 6. *Rem.*, 135. 3. (2), 113.
415. **يَرْم** should happen, § 116. 1. (3) b, 5.
416. **عَمَّا** cucumber, § 24. 1, 25, 28. 2. (3).
417. **أَدَس**, §§ 26. 1. (1), 59. 6.
418. **عَمَّ**, 101. 3. (2) a.
419. **لِنَفْسِه** for himself, § 105. 1. (3).
420. **عَلَيَا** it has come into thy hands, *oh Lord, to take away my soul from me.*
421. **عَمَّا** because that, §§ 6. 5, 137. 5. (2).
422. **لَا تَد** § 127. 1. (2).
423. **يُب أَنَا**, § 99. 2. *Rem.* 1.
424. **يَع أَصَمَت**, § 100. 1, 87. 1, 86. 14.
425. **أَد**. Emphatic, § 101. 1. (2).
426. **عَم—يُب** on which—not, § 104. 2. *Rem.*
427. **إِنَا**. See 425.
428. **يَدَمُ عَم**, § 100. 1.
429. **أَرْبَعَةَ عَشْرَةَ** fourteen, § 88. 1, 100. A. 1. (4).
430. **يُصَع**, § 85.

## Malachi I.

431. **نَسَخَدَعَم**, §§ 43. 5. *Rem.* 2, 51. A, B.
432. **أَعْرَبَ إِلَهِي**—omrittun, § 35. 2.
433. **يُحَمَّا** followed by **يُب** expects the answer “yes”, § 132. 5.
434. **لِحَمَمَت**. The direct object may be preceded by Lomadh, § 123. 2.
435. **وَأ** and if, § 138. 2. (3).
436. **يَأْت** from **يَأْت**.
437. **عَمَمُ** is wont to honor, § 116. 2.

438.  $\text{أَنَا}$ , § 138. 4. (4).  
 439.  $\text{بِعَضَّتْ}$ , § 135. 5.  
 440.  $\text{يَسْتَهْتَهُونَ}$  *ye who despise*, § 136. 11.  
 441.  $\text{بِأَنَّ}$ , § 137. 5.  
 442.  $\text{بِأَنَّكُمْ}$ , § 137. 5.  
 443.  $\text{بِأَنَّكُمْ}$ , § 135. 3. (3).  
 444.  $\text{وَأَنَّ}$ , § 101. 2.  
 445.  $\text{بِأَنَّكُمْ}$ , § 29. 2. (3).  
 446.  $\text{بِأَنَّكُمْ}$ , § 132. 4.  
 447.  $\text{لِيَرْحَمَكَ}$  *that he may have mercy*, §§ 137. 4. (1), 114. 4. (2) *Rem.* 1.  
 448.  $\text{بِأَنَّكُمْ}$  *because this was in your hands*, §§ 104. 7.  
 449.  $\text{بِأَنَّكُمْ}$ , § 130. 1. *Rem.*  
 450.  $\text{بِأَنَّكُمْ}$  *that which is of no account.*  
 451.  $\text{لَا يَأْتِيكُمْ شَيْءٌ}$  *I wish nothing among you.*  
 452.  $\text{بِأَنَّكُمْ}$ , vs. 12, is used as a copula, § 101. 2.  
 453.  $\text{بِأَنَّكُمْ}$  *because ye are bringing*, §§ 137. 5. (1).  
 454.  $\text{بِأَنَّكُمْ}$  *accursed be whosoever has*, § 107. 7. (4),  
 103. 1. *Rem.* 4.

## Malachi II.

455.  $\text{أَنَا}$ , vs. 2. § 138. 2. (2).  
 456.  $\text{بِأَنَّكُمْ}$  is infinitive from  $\text{بِأَنَّكُمْ}$ , § 64. 7.  
 457.  $\text{بِأَنَّكُمْ}$ , § 137. 5. (2).  
 458.  $\text{بِأَنَّكُمْ}$  read  $\text{بِأَنَّكُمْ}$  *I will scatter.*  
 459.  $\text{بِأَنَّكُمْ}$ , vs. 5. § 123. 2. (6.)  
 460.  $\text{بِأَنَّكُمْ}$  *they are asking*, § 121. 7.  
 461.  $\text{بِأَنَّكُمْ}$  *many.* The direct object is often preceded by *Lomadh*  
 § 123. 1. (3).  
 462.  $\text{بِأَنَّكُمْ}$ , § 116. 3. (2) *c.*  
 463.  $\text{بِأَنَّكُمْ}$  *because*, § 137. 5. (1).  
 464.  $\text{بِأَنَّكُمْ}$ , §§ 46. 1, 136. 1. (2) 3.  
 465.  $\text{بِأَنَّكُمْ}$  *he who offers*, § 104. 2. (2) *Rem.*  
 466.  $\text{بِأَنَّكُمْ}$ , vs. 15, § 106.

R

467. **صِم**, "that which is evil", is an objective clause, § 135. 3.

468. **مَنْ يَحْكُمُ** *who is judging*, § 116. 3. (1) a.

### Malachi III.

469. **بِئْسَ** *behold* is followed here by the Participle in the future.

470. **إِنَّا صَمِّمْنَا**, § 95. 1, 101. A. 2.

471. **يَتَعَدَّ** *that he may prepare*, § 137. 4.

472. **مَنْ ...** *whom*, § 104. 2. *Rem.*

473. **صَمِّمْنَا**, § 129. 2. a.

474. **إِذَا** *when*, § 137. 2. (1).

475. **مِنْ** *which were from*.

476. **عَلَيْهِ** *against (him) who is turned to me*, § 103. 2. (3) *Rem.*

477. **إِنَّا** *because that I am*, § 101. 2. (1), 130. 1, 137. 5.

478. **أَفْتَدِي**, vs. 7, § 60. 4.

479. **تَقْضِي**, vs. 10, *prove me*, § 61.

480. **حَمِي**, vs. 13, is masc. plur. the Wau being omitted, see §§ 23. 1, 43. 5.

481. **وَعَمَلُهُمْ** *and are built up the doers of sin and (they) tempt God and are delivered*.

482. **بِجَانِبِ** *a man with his neighbor, i. e. one with another*.

483. **لِي** *mine*, § 106. *Rem.* 4.

484. **سَائِرَاتِ**, § 116. 2. (1).

485. **مَنْ يَخْدُمُ** *those who serve*, § 104. 2. (2). *Rem.*

### Malachi IV.

486. **إِذَا** *when shall burn*, § 137. 2. (1).

487. **لَكُمْ** *to you, i. e. to the fecrers of my name*, § 94. 1.

488. **تَذَكَّرُوا** *remember*, §§ 11. 5. *Rem.*, 48. 3, 126. 2. (1).

489. **إِلَيْكَ** *to you Elias*, § 124. 3.



Matthew XXVI.

490.  $\text{אֲנִי הָיִיתִי}$ , § 116. 3.
491.  $\text{שָׁמַיְךָ}$  before its noun, § 99. 1. *Rem.* 1, § 96. 2. *b.*
492.  $\text{בְּעֵתָא}$  an irregular plural used in a singular sense, § 86. 16.
493.  $\text{אֵלֶיךָ}$ , § 122. 5.
494.  $\text{אֵלַי}$  from  $\text{אֵלַי}$  to trouble, to weary. For the form see § 32, 3, 29. 1. (3).
495.  $\text{אֲנִי הָיִיתִי}$ , § 123. 2. (7). *Rem.*
496.  $\text{אֲנִי הָיִיתִי}$  introduces the appositional substantive clause, § 135. 5.
497.  $\text{אֲנִי הָיִיתִי}$  as that which is for my burial.
498.  $\text{אֲנִי הָיִיתִי}$  for a memorial of her, § 96. I. 4. *b.*
499.  $\text{אֲנִי הָיִיתִי}$ , § 129. 2. (3).
500.  $\text{אֲנִי הָיִיתִי}$ , § 124. 5.
501.  $\text{אֲנִי הָיִיתִי}$  one by one.
502.  $\text{אֲנִי הָיִיתִי}$ , emphatic, § 101. A. 1. (2).
503.  $\text{אֲנִי הָיִיתִי}$ , Impossible condition, § 138. 5.
504.  $\text{אֲנִי הָיִיתִי}$ , § 101. A. 2. (2).
505.  $\text{אֲנִי הָיִיתִי}$  this is my blood that of the new testament, § 96. II. *Rem.* 1.
506.  $\text{אֲנִי הָיִיתִי}$ , § 87. 15.
507.  $\text{אֲנִי הָיִיתִי}$ , § 90. 4. *Rem.* 1.
508.  $\text{אֲנִי הָיִיתִי}$  although, § 137. 6.
509.  $\text{אֲנִי הָיִיתִי}$ , vs. 35, § 138. 2. (2).
510.  $\text{אֲנִי הָיִיתִי}$ , § 127. 9.
511.  $\text{אֲנִי הָיִיתִי}$  sleeping, lit. while they were sleeping.
512.  $\text{אֲנִי הָיִיתִי}$  . . .  $\text{אֲנִי הָיִיתִי}$ , vs. 42, § 133. 1. *Rem.* 1
513.  $\text{אֲנִי הָיִיתִי}$  the same word, § 102. 3. (2) *a.*
514.  $\text{אֲנִי הָיִיתִי}$ , vs. 46, § 102. 7.
515.  $\text{אֲנִי הָיִיתִי}$ , vs. 47. while, § 137. 2. (2).
516.  $\text{אֲנִי הָיִיתִי}$  had given, § 127. 1. (2).
517.  $\text{אֲנִי הָיִיתִי}$ , vs. 48, him whom I shall kiss, the same is he, him seize.
518.  $\text{אֲנִי הָיִיתִי}$ , vs. 50, is it on account of this that thou hast come my friend? §§ 132. 2, 135. 1.

519.  $\text{c}\bar{\text{c}}\bar{\text{c}}$ , vs. 50, § 93. II. 1. (3).  
 520.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , vs. 64, *him who sitteth*, § 104. 2. (2) *Rem.*  
 521.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , vs. 102. 3. (2) *a.*

## Matthew XXVII.

522.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$  *what is that to us?* § 103. 1. *Rem.* 1.  
 523.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , § 101. 2. (1).  
 524.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , § 109. 1. (3).  
 525.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , limits the preceding pronominal suffix, § 136. 4.  
 526.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , vs. 9, *some*, § 107. 4.  
 527.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , vs. 12, *while they were eating the pieces of him, i. e. calumniating him.*  
 528.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , § 110. 1. (2).  
 529.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , § 106. 1.  
 530.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , vs. 19, *let there be nothing belonging to thee and to that just man, i. e. have thou nothing to do with him.*  
 531.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , vs. 22. § 95. 2. (3).  
 532.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , vs. 24, § 116. 1.  
 533.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , Pa'el pass. part., § 60. 5.  
 534.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , the plural verb, because the singular noun is collective, § 90.  
 535.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , § 125. 1. (2).  
 536.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , vs. 30, *kept smiting*, § 116. 2. (3).  
 537.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , vs. 31, *as they were going out they found*, § 116. 1. (3) *b.*  
 538.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , vs. 35, "*and when they had crucified him they parted his garments*". Notice the distinction between the Perfect here and the Participle in the preceding note, § 112. 1. (3).  
 539.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$  *he made alive*, § 64. 6.  
 540.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , § 110. 1. (1). Compare for  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , § 110. 1. (2).  
 541.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$ , vs. 51. The first is in the masc. plur. agreeing with "faces"; the second is in the fem. plur. agreeing with "rocks". For the fem., see § 43. 5.  
 542.  $\text{c}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}\bar{\text{c}}$  *and those who were with him*, § 104. 2. (2) *Rem.*

543.  $\text{בְּשֶׁבַע}$ , §§ 60. 1, 127. 2, (2).  
 544.  $\text{בְּשֶׁבַע}$ , § 127. 1. (2), 128. 2. *Rem.*  
 545.  $\text{בְּשֶׁבַע}$ , vs. 56. § 96. II. *Rem.* 1.  
 546.  $\text{בְּשֶׁבַע}$ , vs. 57, § 101. A. 1. (1).

## Matthew XXVIII.

547.  $\text{בְּשֶׁבַע}$  *the first day of the week*, § 88. *Rem.* 5.  
 548.  $\text{בְּשֶׁבַע}$ , Compare 544.  
 549.  $\text{בְּשֶׁבַע}$ , *fear before him*. Objective genitive, § 96. I. 4.  
 550. Vs. 5.  $\text{בְּשֶׁבַע}$  *women*, § 87. 8.  
 551.  $\text{בְּשֶׁבַע}$  *who was crucified*, § 136. 1. (2), 2.  
 552. Vs. 6.  $\text{בְּשֶׁבַע}$ , vs. 7.  $\text{בְּשֶׁבַע}$ , §§ 60, 64. 1, 4.  
 553.  $\text{בְּשֶׁבַע}$ , vs. 7, is Pa'el Perfect.  
 554.  $\text{בְּשֶׁבַע}$ , vs. 8, fem. plur. part.;  $\text{בְּשֶׁבַע}$ , Imperf. 3rd. fem. plur.  
 555.  $\text{בְּשֶׁבַע}$ , § 138. 1. (3), 112. 3. (2) b.  
 556.  $\text{בְּשֶׁבַע}$ , vs. 14, *those who are without care*, §§ 93. 2. (2), 104. 2. (2) *Rem.*  
 557.  $\text{בְּשֶׁבַע}$ , vs. 20, *whatsoever*, § 109. 8.  
 558.  $\text{בְּשֶׁבַע}$ , § 108. 1. (4).

# WORD LISTS—SYRIAC.

## LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the New Testament.

1.	ܘܢܝܢܐ	18.	ܘܢܝܢܐ	35.	ܘܢܝܢܐ	52.	ܘܢܝܢܐ
2.	ܘܢܝܢܐ	19.	ܘܢܝܢܐ	36.	ܘܢܝܢܐ	53.	ܘܢܝܢܐ
3.	ܘܢܝܢܐ	20.	ܘܢܝܢܐ	37.	ܘܢܝܢܐ	54.	ܘܢܝܢܐ
4.	ܘܢܝܢܐ	21.	ܘܢܝܢܐ	38.	ܘܢܝܢܐ	55.	ܘܢܝܢܐ
5.	ܘܢܝܢܐ	22.	ܘܢܝܢܐ	39.	ܘܢܝܢܐ	56.	ܘܢܝܢܐ
6.	ܘܢܝܢܐ	23.	ܘܢܝܢܐ	40.	ܘܢܝܢܐ	57.	ܘܢܝܢܐ
7.	ܘܢܝܢܐ	24.	ܘܢܝܢܐ	41.	ܘܢܝܢܐ	58.	ܘܢܝܢܐ
8.	ܘܢܝܢܐ	25.	ܘܢܝܢܐ	42.	ܘܢܝܢܐ	59.	ܘܢܝܢܐ
9.	ܘܢܝܢܐ	26.	ܘܢܝܢܐ	43.	ܘܢܝܢܐ	60.	ܘܢܝܢܐ
10.	ܘܢܝܢܐ	27.	ܘܢܝܢܐ	44.	ܘܢܝܢܐ	61.	ܘܢܝܢܐ
11.	ܘܢܝܢܐ	28.	ܘܢܝܢܐ	45.	ܘܢܝܢܐ	62.	ܘܢܝܢܐ
12.	ܘܢܝܢܐ	29.	ܘܢܝܢܐ	46.	ܘܢܝܢܐ	63.	ܘܢܝܢܐ
13.	ܘܢܝܢܐ	30.	ܘܢܝܢܐ	47.	ܘܢܝܢܐ	64.	ܘܢܝܢܐ
14.	ܘܢܝܢܐ	31.	ܘܢܝܢܐ	48.	ܘܢܝܢܐ	65.	ܘܢܝܢܐ
15.	ܘܢܝܢܐ	32.	ܘܢܝܢܐ	49.	ܘܢܝܢܐ	66.	ܘܢܝܢܐ
16.	ܘܢܝܢܐ	33.	ܘܢܝܢܐ	50.	ܘܢܝܢܐ	67.	ܘܢܝܢܐ
17.	ܘܢܝܢܐ	34.	ܘܢܝܢܐ	51.	ܘܢܝܢܐ	68.	ܘܢܝܢܐ

69.	اَمَلٌ	98.	مَمَرٌ	127.	مَلَا	156.	مَلَا
70.	اِنْمَا	99.	مَمَّا	128.	مَلَقَ	157.	مَلَقَا
71.	اَمَفٌ	100.	مَمَّخٌ	129.	مَلَّ	158.	مَلَّ
72.	اَمَدٌ	101.	مَمَدٌ	130.	مَلَّ	159.	مَلَّ
73.	سَطَطٌ	102.	مَلَا	131.	مَلَّ	160.	مَلَّ
74.	سَطَّ	103.	مَلَّ	132.	مَلَّ	161.	مَلَّ
75.	سَطَّ	104.	مَلَّ	133.	مَلَّ	162.	مَلَّ
76.	سَبَبٌ	105.	مَلَّ	134.	مَلَّ	163.	مَلَّ
77.	سَبَبٌ	106.	مَلَّ	135.	مَلَّ	164.	مَلَّ
78.	سَبَّ	107.	مَلَّ	136.	مَلَّ	165.	مَلَّ
79.	سَبَّ	108.	مَلَّ	137.	مَلَّ	166.	مَلَّ
80.	سَبَّ	109.	مَلَّ	138.	مَلَّ	167.	مَلَّ
81.	سَبَّ	110.	مَلَّ	139.	مَلَّ	168.	مَلَّ
82.	سَبَّ	111.	مَلَّ	140.	مَلَّ	169.	مَلَّ
83.	سَبَّ	112.	مَلَّ	141.	مَلَّ	170.	مَلَّ
84.	سَبَّ	113.	مَلَّ	142.	مَلَّ	171.	مَلَّ
85.	سَبَّ	114.	مَلَّ	143.	مَلَّ	172.	مَلَّ
86.	سَبَّ	115.	مَلَّ	144.	مَلَّ	173.	مَلَّ
87.	سَبَّ	116.	مَلَّ	145.	مَلَّ	174.	مَلَّ
88.	سَبَّ	117.	مَلَّ	146.	مَلَّ	175.	مَلَّ
89.	سَبَّ	118.	مَلَّ	147.	مَلَّ	176.	مَلَّ
90.	سَبَّ	119.	مَلَّ	148.	مَلَّ	177.	مَلَّ
91.	سَبَّ	120.	مَلَّ	149.	مَلَّ	178.	مَلَّ
92.	سَبَّ	121.	مَلَّ	150.	مَلَّ	179.	مَلَّ
93.	سَبَّ	122.	مَلَّ	151.	مَلَّ	180.	مَلَّ
94.	سَبَّ	123.	مَلَّ	152.	مَلَّ	181.	مَلَّ
95.	سَبَّ	124.	مَلَّ	153.	مَلَّ	182.	مَلَّ
96.	سَبَّ	125.	مَلَّ	154.	مَلَّ	183.	مَلَّ
97.	سَبَّ	126.	مَلَّ	155.	مَلَّ	184.	مَلَّ

185.	مُطَبِّعٌ	214.	مُطَبِّعٌ	243.	مُطَبِّعٌ	272.	مُطَبِّعٌ
186.	مُطَبِّعٌ	215.	مُطَبِّعٌ	244.	مُطَبِّعٌ	273.	مُطَبِّعٌ
187.	مُطَبِّعٌ	216.	مُطَبِّعٌ	245.	مُطَبِّعٌ	274.	مُطَبِّعٌ
188.	مُطَبِّعٌ	217.	مُطَبِّعٌ	246.	مُطَبِّعٌ	275.	مُطَبِّعٌ
189.	مُطَبِّعٌ	218.	مُطَبِّعٌ	247.	مُطَبِّعٌ	276.	مُطَبِّعٌ
190.	مُطَبِّعٌ	219.	مُطَبِّعٌ	248.	مُطَبِّعٌ	277.	مُطَبِّعٌ
191.	مُطَبِّعٌ	220.	مُطَبِّعٌ	249.	مُطَبِّعٌ	278.	مُطَبِّعٌ
192.	مُطَبِّعٌ	221.	مُطَبِّعٌ	250.	مُطَبِّعٌ	279.	مُطَبِّعٌ
193.	مُطَبِّعٌ	222.	مُطَبِّعٌ	251.	مُطَبِّعٌ	280.	مُطَبِّعٌ
194.	مُطَبِّعٌ	223.	مُطَبِّعٌ	252.	مُطَبِّعٌ	281.	مُطَبِّعٌ
195.	مُطَبِّعٌ	224.	مُطَبِّعٌ	253.	مُطَبِّعٌ	282.	مُطَبِّعٌ
196.	مُطَبِّعٌ	225.	مُطَبِّعٌ	254.	مُطَبِّعٌ	283.	مُطَبِّعٌ
197.	مُطَبِّعٌ	226.	مُطَبِّعٌ	255.	مُطَبِّعٌ	284.	مُطَبِّعٌ
198.	مُطَبِّعٌ	227.	مُطَبِّعٌ	256.	مُطَبِّعٌ	285.	مُطَبِّعٌ
199.	مُطَبِّعٌ	228.	مُطَبِّعٌ	257.	مُطَبِّعٌ	286.	مُطَبِّعٌ
200.	مُطَبِّعٌ	229.	مُطَبِّعٌ	258.	مُطَبِّعٌ	287.	مُطَبِّعٌ
201.	مُطَبِّعٌ	230.	مُطَبِّعٌ	259.	مُطَبِّعٌ	288.	مُطَبِّعٌ
202.	مُطَبِّعٌ	231.	مُطَبِّعٌ	260.	مُطَبِّعٌ	289.	مُطَبِّعٌ
203.	مُطَبِّعٌ	232.	مُطَبِّعٌ	261.	مُطَبِّعٌ	290.	مُطَبِّعٌ
204.	مُطَبِّعٌ	233.	مُطَبِّعٌ	262.	مُطَبِّعٌ	291.	مُطَبِّعٌ
205.	مُطَبِّعٌ	234.	مُطَبِّعٌ	263.	مُطَبِّعٌ	292.	مُطَبِّعٌ
206.	مُطَبِّعٌ	235.	مُطَبِّعٌ	264.	مُطَبِّعٌ	293.	مُطَبِّعٌ
207.	مُطَبِّعٌ	236.	مُطَبِّعٌ	265.	مُطَبِّعٌ	294.	مُطَبِّعٌ
208.	مُطَبِّعٌ	237.	مُطَبِّعٌ	266.	مُطَبِّعٌ	295.	مُطَبِّعٌ
209.	مُطَبِّعٌ	238.	مُطَبِّعٌ	267.	مُطَبِّعٌ	296.	مُطَبِّعٌ
210.	مُطَبِّعٌ	239.	مُطَبِّعٌ	268.	مُطَبِّعٌ	297.	مُطَبِّعٌ
211.	مُطَبِّعٌ	240.	مُطَبِّعٌ	269.	مُطَبِّعٌ	298.	مُطَبِّعٌ
212.	مُطَبِّعٌ	241.	مُطَبِّعٌ	270.	مُطَبِّعٌ	299.	مُطَبِّعٌ
213.	مُطَبِّعٌ	242.	مُطَبِّعٌ	271.	مُطَبِّعٌ	300.	مُطَبِّعٌ

301.	لَوَء	303.	لَوَء	305.	لَوَء	307.	لَوَء
302.	لَوَء	304.	لَوَء	306.	لَوَء	308.	لَوَء

## LIST II.

Nouns occurring ten times or more.

1.	أَعَا	23.	أَف	45.	عُكْمَء	67.	بَشَء
2.	أَصْرُنَا	24.	أَبْدَء	46.	صَحْلَا	68.	بَوَء
3.	أَبْرَا	25.	أَتَدُوَا	47.	صَحْلَءُءَا	69.	بَسْمَلَا
4.	أَبْرَا	26.	إِصْحِيءَا	48.	صَء	70.	بَسَلَا
5.	أَبْرَءَا	27.	أَف	49.	صَوَءَو	71.	بَسَا
6.	إِدُنَا	28.	أَصِيء	50.	صَوَءَا	72.	بَءَا
7.	أَهْءُونَا	29.	إِءَبْدُنَا	51.	صَوَءَا	73.	بَءَا
8.	أَهْءَا	30.	إِءَا	52.	صَوَءَا	74.	بَءَا
9.	أَهْءَا	31.	إِءَعْنَا	53.	صَهْءَلَا	75.	بَءَا
10.	أَسَا	32.	إِءَعْلَءَا	54.	صَدَا	76.	بَءَا
11.	إِسْبَءَا	33.	إِءَا	55.	بَءَا	77.	بَءَا
12.	أَسْرَا	34.	إِءَا	56.	بَءَا	78.	بَءَا
13.	أَمْلُنَا	35.	إِءَا	57.	بَءَا	79.	بَءَا
14.	أَمْعَمْنَا	36.	بَءَا	58.	بَءَا	80.	بَءَا
15.	إِعْلَءُونَا	37.	بَءَا	59.	بَءَا	81.	بَءَا
16.	أَهْءَلْنَا	38.	بَءَا	60.	بَءَا	82.	بَءَا
17.	بَءَا	39.	بَءَا	61.	بَءَا	83.	بَءَا
18.	بَءَا	40.	بَءَا	62.	بَءَا	84.	بَءَا
19.	بَءَا	41.	بَءَا	63.	بَءَا	85.	بَءَا
20.	بَءَا	42.	بَءَا	64.	بَءَا	86.	بَءَا
21.	بَءَا	43.	بَءَا	65.	بَءَا	87.	بَءَا
22.	بَءَا	44.	بَءَا	66.	بَءَا	88.	بَءَا

89. سَمِيحًا	118. مَدْرُوسًا	147. مَسْجُودًا	176. مَدَامًا
90. سَمِيحًا	119. مَسَامِيرًا	148. مَسْجُودًا	177. مَدَامًا
91. مَسْجُودًا	120. مَسَامِيرًا	149. مَسَامِيرًا	178. مَسَامِيرًا
92. مَسَامِيرًا	121. مَسَامِيرًا	150. مَسَامِيرًا	179. مَسَامِيرًا
93. مَسَامِيرًا	122. مَسَامِيرًا	151. مَسَامِيرًا	180. مَسَامِيرًا
94. مَسَامِيرًا	123. مَسَامِيرًا	152. مَسَامِيرًا	181. مَسَامِيرًا
95. مَسَامِيرًا	124. مَسَامِيرًا	153. مَسَامِيرًا	182. مَسَامِيرًا
96. مَسَامِيرًا	125. مَسَامِيرًا	154. مَسَامِيرًا	183. مَسَامِيرًا
97. مَسَامِيرًا	126. مَسَامِيرًا	155. مَسَامِيرًا	184. مَسَامِيرًا
98. مَسَامِيرًا	127. مَسَامِيرًا	156. مَسَامِيرًا	185. مَسَامِيرًا
99. مَسَامِيرًا	128. مَسَامِيرًا	157. مَسَامِيرًا	186. مَسَامِيرًا
100. مَسَامِيرًا	129. مَسَامِيرًا	158. مَسَامِيرًا	187. مَسَامِيرًا
101. مَسَامِيرًا	130. مَسَامِيرًا	159. مَسَامِيرًا	188. مَسَامِيرًا
102. مَسَامِيرًا	131. مَسَامِيرًا	160. مَسَامِيرًا	189. مَسَامِيرًا
103. مَسَامِيرًا	132. مَسَامِيرًا	161. مَسَامِيرًا	190. مَسَامِيرًا
104. مَسَامِيرًا	133. مَسَامِيرًا	162. مَسَامِيرًا	191. مَسَامِيرًا
105. مَسَامِيرًا	134. مَسَامِيرًا	163. مَسَامِيرًا	192. مَسَامِيرًا
106. مَسَامِيرًا	135. مَسَامِيرًا	164. مَسَامِيرًا	193. مَسَامِيرًا
107. مَسَامِيرًا	136. مَسَامِيرًا	165. مَسَامِيرًا	194. مَسَامِيرًا
108. مَسَامِيرًا	137. مَسَامِيرًا	166. مَسَامِيرًا	195. مَسَامِيرًا
109. مَسَامِيرًا	138. مَسَامِيرًا	167. مَسَامِيرًا	196. مَسَامِيرًا
110. مَسَامِيرًا	139. مَسَامِيرًا	168. مَسَامِيرًا	197. مَسَامِيرًا
111. مَسَامِيرًا	140. مَسَامِيرًا	169. مَسَامِيرًا	198. مَسَامِيرًا
112. مَسَامِيرًا	141. مَسَامِيرًا	170. مَسَامِيرًا	199. مَسَامِيرًا
113. مَسَامِيرًا	142. مَسَامِيرًا	171. مَسَامِيرًا	200. مَسَامِيرًا
114. مَسَامِيرًا	143. مَسَامِيرًا	172. مَسَامِيرًا	201. مَسَامِيرًا
115. مَسَامِيرًا	144. مَسَامِيرًا	173. مَسَامِيرًا	202. مَسَامِيرًا
116. مَسَامِيرًا	145. مَسَامِيرًا	174. مَسَامِيرًا	203. مَسَامِيرًا
117. مَسَامِيرًا	146. مَسَامِيرًا	175. مَسَامِيرًا	204. مَسَامِيرًا



205.	كَلْبًا	234.	مَنْدُؤًا	263.	لَعْمًا	292.	حَهْلًا
206.	كَلْبًا	235.	مَنْصَبٌ صَاقِيًا	264.	لَيْسِيًا	293.	حَدْوُكَمَةً
207.	كَلْبًا مَدَانِيًا	236.	مَنْصَبٌ تَهْمَانِيًا	265.	سَهْرًا	294.	حَدْوِيًا
208.	كَلْبِيًا	237.	مَنْصِبِيًا	266.	سَهْرِيًا	295.	حَبْرًا
209.	كَلْبِيًا	238.	مَنْسَبًا	267.	سَهْرِيًا	296.	حَبْرِيًا
210.	كَلْبِيًا ذَمِيًا	239.	مَنْكَبِيًا	268.	سَهْرِيًا	297.	حَبْرِيًا
211.	كَلْبِيًا	240.	مَنْحِبِيًا	269.	سَهْرِيًا	298.	حَكْمَلِيًا
212.	كَلْبِيًا	241.	مَنْحَدَبِيًا	270.	سَهْرِيًا	299.	حَكْمَلِيًا
213.	كَلْبِيًا	242.	مَنْحَصًا	271.	سَهْرِيًا	300.	حَكْمَلِيًا
214.	كَلْبِيًا	243.	كَلْبِيًا	272.	سَهْرِيًا	301.	حَكْمَلِيًا
215.	كَلْبِيًا	244.	كَلْبِيًا	273.	سَهْرِيًا	302.	كَلْبِيًا
216.	كَلْبِيًا	245.	كَلْبِيًا	274.	سَهْرِيًا	303.	كَلْبِيًا
217.	كَلْبِيًا	246.	كَلْبِيًا	275.	سَهْرِيًا	304.	كَلْبِيًا
218.	كَلْبِيًا	247.	كَلْبِيًا	276.	سَهْرِيًا	305.	كَلْبِيًا
219.	كَلْبِيًا	248.	كَلْبِيًا	277.	سَهْرِيًا	306.	كَلْبِيًا
220.	كَلْبِيًا	249.	كَلْبِيًا	278.	سَهْرِيًا	307.	كَلْبِيًا
221.	كَلْبِيًا	250.	كَلْبِيًا	279.	سَهْرِيًا	308.	كَلْبِيًا
222.	كَلْبِيًا	251.	كَلْبِيًا	280.	سَهْرِيًا	309.	كَلْبِيًا
223.	كَلْبِيًا	252.	كَلْبِيًا	281.	سَهْرِيًا	310.	كَلْبِيًا
224.	كَلْبِيًا	253.	كَلْبِيًا	282.	سَهْرِيًا	311.	كَلْبِيًا
225.	كَلْبِيًا	254.	كَلْبِيًا	283.	سَهْرِيًا	312.	كَلْبِيًا
226.	كَلْبِيًا	255.	كَلْبِيًا	284.	سَهْرِيًا	313.	كَلْبِيًا
227.	كَلْبِيًا	256.	كَلْبِيًا	285.	سَهْرِيًا	314.	كَلْبِيًا
228.	كَلْبِيًا	257.	كَلْبِيًا	286.	سَهْرِيًا	315.	كَلْبِيًا
229.	كَلْبِيًا	258.	كَلْبِيًا	287.	سَهْرِيًا	316.	كَلْبِيًا
230.	كَلْبِيًا	259.	كَلْبِيًا	288.	سَهْرِيًا	317.	كَلْبِيًا
231.	كَلْبِيًا	260.	كَلْبِيًا	289.	سَهْرِيًا	318.	كَلْبِيًا
232.	كَلْبِيًا	261.	كَلْبِيًا	290.	سَهْرِيًا	319.	كَلْبِيًا
233.	كَلْبِيًا	262.	كَلْبِيًا	291.	سَهْرِيًا	320.	كَلْبِيًا

321. قَدَّحًا	346. قَلْنَا	371. قَمَعًا	396. قَمِيحًا
322. قَدَّحًا	347. قَلْنَا	372. قَمَعًا	397. قَمِيحًا
323. قَدَّحًا	348. قَمًا	373. قَمِيحًا	398. قَمِيحًا
324. قَدَّحًا	349. قَمِيحًا	374. قَمِيحًا	399. قَمِيحًا
325. قَدَّحًا	350. قَمِيحًا	375. قَمِيحًا	400. قَمِيحًا
326. قَدَّحًا	351. قَمِيحًا	376. قَمِيحًا	401. قَمِيحًا
327. قَدَّحًا	352. قَمِيحًا	377. قَمِيحًا	402. قَمِيحًا
328. قَدَّحًا	353. قَمِيحًا	378. قَمِيحًا	403. قَمِيحًا
329. قَدَّحًا	354. قَمِيحًا	379. قَمِيحًا	404. قَمِيحًا
330. قَدَّحًا	355. قَمِيحًا	380. قَمِيحًا	405. قَمِيحًا
331. قَدَّحًا	356. قَمِيحًا	381. قَمِيحًا	406. قَمِيحًا
332. قَدَّحًا	357. قَمِيحًا	382. قَمِيحًا	407. قَمِيحًا
333. قَدَّحًا	358. قَمِيحًا	383. قَمِيحًا	408. قَمِيحًا
334. قَدَّحًا	359. قَمِيحًا	384. قَمِيحًا	409. قَمِيحًا
335. قَدَّحًا	360. قَمِيحًا	385. قَمِيحًا	410. قَمِيحًا
336. قَدَّحًا	361. قَمِيحًا	386. قَمِيحًا	411. قَمِيحًا
337. قَدَّحًا	362. قَمِيحًا	387. قَمِيحًا	412. قَمِيحًا
338. قَدَّحًا	363. قَمِيحًا	388. قَمِيحًا	413. قَمِيحًا
339. قَدَّحًا	364. قَمِيحًا	389. قَمِيحًا	414. قَمِيحًا
340. قَدَّحًا	365. قَمِيحًا	390. قَمِيحًا	415. قَمِيحًا
341. قَدَّحًا	366. قَمِيحًا	391. قَمِيحًا	416. قَمِيحًا
342. قَدَّحًا	367. قَمِيحًا	392. قَمِيحًا	417. قَمِيحًا
343. قَدَّحًا	368. قَمِيحًا	393. قَمِيحًا	418. قَمِيحًا
344. قَدَّحًا	369. قَمِيحًا	394. قَمِيحًا	419. قَمِيحًا
345. قَدَّحًا	370. قَمِيحًا	395. قَمِيحًا	

# WORD LISTS—ENGLISH.

## LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the  
New Testament.

- |                |                     |                 |
|----------------|---------------------|-----------------|
| 1. perish      | 24. console         | 47. trample     |
| 2. mourn       | 25. weep            | 48. fear        |
| 3. trade       | 26. devour          | 49. be pure     |
| 4. go          | 27. build           | 50. remember    |
| 5. seize       | 28. despise         | 51. disturb     |
| 6. delay       | 29. be sweet        | 52. be like     |
| 7. there is    | 30. cry             | 53. sleep       |
| 8. eat         | 31. search          | 54. wonder      |
| 9. learn       | 32. decrease        | 55. rise        |
| 10. compel     | 33. prove           | 56. quench      |
| 11. believe    | 34. create          | 57. tie         |
| 12. say        | 35. bless           | 58. seek        |
| 13. heal       | 36. choose          | 59. be          |
| 14. bind       | 37. commit adultery | 60. go          |
| 15. meet       | 38. circumcise      | 61. turn        |
| 16. pour       | 39. reveal          | 62. injure      |
| 17. come       | 40. complete        | 63. it is right |
| 18. be evil    | 41. steal           | 64. bring       |
| 19. scathe     | 42. commend         | 65. be just     |
| 20. be ashamed | 43. sacrifice       | 66. shine       |
| 21. laugh at   | 44. lead            | 67. be moved    |
| 22. cease      | 45. lie             | 68. conquer     |
| 23. conceive   | 46. judge           |                 |

- |                 |                |                   |
|-----------------|----------------|-------------------|
| 69. sing        | 108. hide      | 147. there is not |
| 70. be a harlot | 109. sound     | 148. eat          |
| 71. crucify     | 110. lead      | 149. be grieved   |
| 72. sow         | 111. to be dry | 150. die          |
| 73. love        | 112. thank     | 151. smite        |
| 74. corrupt     | 113. know      | 152. come         |
| 75. bind        | 114. give      | 153. be humble    |
| 76. rejoice     | 115. bow       | 154. be full      |
| 77. surround    | 116. learn     | 155. counsel      |
| 78. owe         | 117. swear     | 156. speak        |
| 79. show        | 118. add       | 157. be able      |
| 80. strengthen  | 119. care      | 158. dare         |
| 81. spare       | 120. burn      | 159. anoint       |
| 82. look        | 121. honor     | 160. prophesy     |
| 83. see         | 122. be great  | 161. strike       |
| 84. bind        | 123. inherit   | 162. abide        |
| 85. sin         | 124. extend    | 163. shine        |
| 86. snatch      | 125. sit       | 164. rest         |
| 87. live        | 126. abound    | 165. go down      |
| 88. sleep       | 127. rebuke    | 166. guard        |
| 89. change      | 128. correct   | 167. kill         |
| 90. be gracious | 129. prohibit  | 168. be sober     |
| 91. strangle    | 130. collect   | 169. receive      |
| 92. want        | 131. conceal   | 170. tempt        |
| 93. be diligent | 132. accuse    | 171. ascend       |
| 94. reap        | 133. hunger    | 172. fall         |
| 95. free        | 134. deny      | 173. go out       |
| 96. think       | 135. to be sad | 174. plant        |
| 97. be useful   | 136. preach    | 175. cleave to    |
| 98. be dark     | 137. wrap      | 176. beat         |
| 99. suffer      | 138. offend    | 177. kiss         |
| 100. seal       | 139. write     | 178. give         |
| 101. be proud   | 140. continue  | 179. defile       |
| 102. defraud    | 141. fight     | 180. satisfy      |
| 103. envy       | 142. be weary  | 181. hope         |
| 104. err        | 143. encourage | 182. be great     |
| 105. taste      | 144. clothe    | 183. worship      |
| 106. bear       | 145. accompany | 184. witness      |
| 107. obey       | 146. curse     |                   |

- |                   |                    |                    |
|-------------------|--------------------|--------------------|
| 185. put          | 224. depart        | 263. ride          |
| 186. subvert      | 225. separate      | 264. cast          |
| 187. expect       | 226. extend        | 265. meditate      |
| 188. perceive     | 227. expound       | 266. feed          |
| 189. reject       | 228. open          | 267. lament        |
| 190. ascend       | 229. wish          | 268. ask           |
| 191. lie down     | 230. dip           | 269. take captive  |
| 192. hate         | 231. thirst        | 270. be glorious   |
| 193. be poor      | 232. hunt          | 271. praise        |
| 194. work         | 233. fast          | 272. lean          |
| 195. suffice      | 234. revile        | 273. be tumultuous |
| 196. be vacant    | 235. pray          | 274. hurl          |
| 197. destroy      | 236. be vile       | 275. send          |
| 198. make         | 237. lacerate      | 276. be worthy     |
| 199. pass over    | 238. receive       | 277. wash          |
| 200. aid          | 239. bury          | 278. despise       |
| 201. remember     | 240. sanctify      | 279. compel        |
| 202. grieve       | 241. remain        | 280. sleep         |
| 203. watch        | 242. arise         | 281. be able       |
| 204. cover        | 243. kill          | 282. be at rest    |
| 205. enter        | 244. possess       | 283. send          |
| 206. baptize      | 245. cry           | 284. rule          |
| 207. labor        | 246. break         | 285. finish        |
| 208. inhabit      | 247. call          | 286. name          |
| 209. answer       | 248. be nigh       | 287. hear          |
| 210. flee         | 249. be hard       | 288. minister      |
| 211. to be rich   | 250. be great      | 289. change        |
| 212. persuade     | 251. desire        | 290. torment       |
| 213. divide       | 252. be angry      | 291. narrate       |
| 214. serve        | 253. stone         | 292. please        |
| 215. return       | 254. go            | 293. drink         |
| 216. permit       | 255. pursue        | 294. bear          |
| 217. decree       | 256. disturb       | 295. loose         |
| 218. do           | 257. run           | 296. confirm       |
| 219. liberate     | 258. be inebriated | 297. drink         |
| 220. command      | 259. exult         | 298. communicate   |
| 221. be tolerable | 260. be high       | 299. be silent     |
| 222. fly          | 261. love          | 300. arrange       |
| 223. remunerate   | 262. murmur        |                    |

- |             |             |              |
|-------------|-------------|--------------|
| 301. repent | 304. hang   | 307. prepare |
| 302. return | 305. admire | 308. direct  |
| 303. hope   | 306. offend |              |

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## LIST II.

Nouns and other words occurring ten times or more.

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|-----------------|------------------|----------------|
| 1. father       | 31. Gentile      | 60. for        |
| 2. loss         | 32. widow        | 61. revelation |
| 3. hire         | 33. earth        | 62. side       |
| 4. hireling     | 34. sign         | 63. thief      |
| 5. letter       | 35. place        | 64. leper      |
| 6. ear          | 36. shame        | 65. sacrifice  |
| 7. affliction   | 37. consolation  | 66. liar       |
| 8. water        | 38. bad          | 67. gold       |
| 9. way          | 39. evil         | 68. place      |
| 10. brother     | 40. house        | 69. fearful    |
| 11. other       | 41. building     | 70. fear       |
| 12. hand        | 42. sweet        | 71. demon      |
| 13. tree        | 43. flesh        | 72. own        |
| 14. day         | 44. behind       | 73. but        |
| 15. calumniator | 45. petition     | 74. judgment   |
| 16. stranger    | 46. end          | 75. judge      |
| 17. god         | 47. evening      | 76. denar      |
| 18. thousand    | 48. son          | 77. covenant   |
| 19. ship        | 49. knee         | 78. pure       |
| 20. mother      | 50. creature     | 79. purity     |
| 21. Amen        | 51. creator      | 80. male       |
| 22. when        | 52. but          | 81. blood      |
| 23. man         | 53. origin       | 82. likeness   |
| 24. woman       | 54. after        | 83. tear       |
| 25. chain       | 55. man          | 84. generation |
| 26. scheme      | 56. gehenna      | 85. behold     |
| 27. also        | 57. midst        | 86. governor   |
| 28. face        | 58. circumcision | 87. member     |
| 29. purple      | 59. robber       | 88. overthrow  |
| 30. lion        |                  |                |

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|-------------------|----------------------|------------------|
| 89. then          | 128. life            | 167. day         |
| 90. temple        | 129. strength        | 168. to-day      |
| 91. faith         | 130. wise            | 169. gain        |
| 92. here          | 131. wisdom          | 170. glory       |
| 93. woe           | 132. sound           | 171. child       |
| 94. time          | 133. in exchange for | 172. begetter    |
| 95. Sadducees     | 134. ferment         | 173. glorious    |
| 96. righteous     | 135. wine            | 174. month       |
| 97. righteousness | 136. wrath           | 175. inheritance |
| 98. alms          | 137. grace           | 176. more        |
| 99. movement      | 138. profane         | 177. more        |
| 100. olive        | 139. wanting         | 178. sorrow      |
| 101. victory      | 140. want            | 179. just        |
| 102. adultery     | 141. zeal            | 180. justice     |
| 103. little       | 142. perseverance    | 181. already     |
| 104. cross        | 143. back            | 182. when        |
| 105. seed         | 144. mute            | 183. priest      |
| 106. free         | 145. end             | 184. star        |
| 107. beloved      | 146. suffering       | 185. priest      |
| 108. corruption   | 147. darkness        | 186. sickness    |
| 109. neighbor     | 148. supper          | 187. throne      |
| 110. one          | 149. sister          | 188. nature      |
| 111. joy          | 150. husband         | 189. stone       |
| 112. around       | 151. good            | 190. all         |
| 113. new          | 152. report          | 191. crown       |
| 114. love         | 153. happiness       | 192. synagogue   |
| 115. serpent      | 154. family          | 193. crown       |
| 116. rod          | 155. error           | 194. fellow      |
| 117. white        | 156. rock            | 195. cup         |
| 118. desolation   | 157. goodness        | 196. silver      |
| 119. vision       | 158. youth           | 197. sick        |
| 120. swine        | 159. unclean         | 198. belly       |
| 121. sin          | 160. impure          | 199. vineyard    |
| 122. sin          | 161. impurity        | 200. book        |
| 123. sinner       | 162. error           | 201. heart       |
| 124. wheat        | 163. beautiful       | 202. clothing    |
| 125. living       | 164. knowledge       | 203. alone       |
| 126. debtor       | 165. Jew             | 204. bread       |
| 127. animal       | 166. teaching        |                  |

205. night	244. lord	283. servant
206. tongue	245. Lord	284. service
207. food	246. ointment	285. servitude
208. advent	247. tabernacle	286. further
209. for nought	248. traitor	287. quickly
210. patience	249. banquet	288. time
211. last	250. parable	289. feast
212. desert	251. prophet	290. church
213. city	252. prophecy	291. iniquity
214. anything	253. light	292. wicked
215. knowledge	254. river	293. foreskin
216. gift	255. strange	294. wishes
217. spot	256. fish	295. custom
218. death	257. fire	296. eye
219. stroke	258. vestment	297. cause
220. saviour	259. rest	298. youth
221. thought	260. guile	299. ever
222. rain	261. law	300. people
223. water	262. temptation	301. labor
224. excellent	263. soul	302. flock
225. humble	264. splendid	303. cloud
226. humility	265. hope	304. root
227. publican	266. gospel	305. sheep
228. angel	267. much	306. naked
229. king	268. witness	307. bed
230. counsel	269. branch	308. future
231. kingdom	270. work	309. old
232. word	271. Satan	310. rich
233. number	272. food	311. fruit
234. part	273. treasure	312. body
235. hypocrisy	274. sword	313. work
236. endurance	275. food	314. mouth
237. poor	276. foolishness	315. command
238. shoe	277. blind	316. redemption
239. helper	278. reclining	317. phial
240. fountain	279. hair	318. division
241. baptism	280. ship	319. saviour
242. defense	281. scribe	320. face
243. midst	282. vain	



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|-------------------|-------------------|-----------------|
| 321. word         | 354. great        | 387. rest       |
| 322. idol         | 355. magnitude    | 388. apostle    |
| 323. table        | 356. myriad       | 389. ruler      |
| 324. thing        | 357. desire       | 390. peace      |
| 325. will         | 358. wrath        | 391. name       |
| 326. with         | 359. desirable    | 392. heaven     |
| 327. prayer       | 360. foot         | 393. sun        |
| 328. image        | 361. spirit       | 394. year       |
| 329. snare        | 362. afar         | 395. hour       |
| 330. morning      | 363. far          | 396. good       |
| 331. sepulture    | 364. mercy        | 397. family     |
| 332. sepulchre    | 365. head         | 398. true       |
| 333. holy         | 366. beginning    | 399. remainder  |
| 334. holiness     | 367. high         | 400. truth      |
| 335. first        | 368. evening      | 401. chain      |
| 336. gift         | 369. mind         | 402. foundation |
| 337. field        | 370. thunder      | 403. conscience |
| 338. truth        | 371. blame        | 404. again      |
| 339. force        | 372. impious      | 405. thanks     |
| 340. resurrection | 373. sceptre      | 406. confidence |
| 341. stable       | 374. sabbath      | 407. disciple   |
| 342. word         | 375. tumult       | 408. then       |
| 343. voice        | 376. glory        | 409. smoke      |
| 344. little       | 377. praise       | 410. cock       |
| 345. self         | 378. promise      | 411. throne     |
| 346. reed         | 379. rule         | 412. gate       |
| 347. possession   | 380. end          | 413. mind       |
| 348. city         | 381. rock         | 414. glory      |
| 349. war          | 382. market-place | 415. service    |
| 350. call         | 383. partaker     | 416. fig-tree   |
| 351. hour         | 384. communion    | 417. vessel     |
| 352. elder        | 385. sheol        | 418. promise    |
| 353. secret       | 386. peace        | 419. oath       |

## TRANSLITERATION OF GENESIS I.

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1. B<sup>e</sup>ri-shith b<sup>e</sup>ro' 'aloho' yoth sh<sup>e</sup>mayo' w<sup>e</sup>yoth 'ar'o'.
2. Wa'r'o' h<sup>e</sup>woth tuh w<sup>e</sup>bhuh w<sup>e</sup>heshshukho' 'al 'appay t<sup>e</sup>humo' w<sup>e</sup>ruheh da'loho' m<sup>e</sup>rahh<sup>e</sup>pho' 'al 'appay mayo' we'mar 'aloho' nehwe' nuhro' wah<sup>e</sup>wo' nuhro'.
3. Wah<sup>e</sup>zo' 'aloho' l<sup>e</sup>nuhro' dh<sup>e</sup>shappir.
4. Waph<sup>e</sup>rash 'aloho' bh<sup>e</sup>th nuhro' l<sup>e</sup>heshshukho'.
5. Wa<sup>e</sup>ro' 'aloho' l<sup>e</sup>nuhro' 'imomo' wal<sup>e</sup>heshshukho' k<sup>e</sup>ro' lelyo' wah<sup>e</sup>wo' ramsho' wah<sup>e</sup>wo' saphro' yaumo' hadh.
6. We'mar 'aloho' nehwe' r<sup>e</sup>ki'o' bh<sup>e</sup>mets<sup>e</sup>ath mayo' w<sup>e</sup>nehwe' phoresh b<sup>e</sup>th mayo' l<sup>e</sup>mayo'.
7. Wa<sup>e</sup>bhadh 'aloho' 'ar<sup>e</sup>ki'o' waph<sup>e</sup>rash b<sup>e</sup>th mayo' dal<sup>e</sup>thaht men 'ar<sup>e</sup>ki'o' w<sup>e</sup>bh<sup>e</sup>th mayo' dal<sup>e</sup>el men 'ar<sup>e</sup>ki'o' wah<sup>e</sup>wo' hokhanno'.
8. Wa<sup>e</sup>ro' 'aloho' la'r<sup>e</sup>ki'o' sh<sup>e</sup>mayo' wah<sup>e</sup>wo' ramsho' wah<sup>e</sup>wo' saphro' yaumo' dhath<sup>e</sup>ren.
9. We'mar 'aloho' nethkann<sup>e</sup>shun mayo' dhal<sup>e</sup>thaht men sh<sup>e</sup>mayo' la'thro' hadh w<sup>e</sup>theth<sup>e</sup>ze' yabbishto' wah<sup>e</sup>wo' hokhanno'.
10. Wa<sup>e</sup>ro' 'aloho' l<sup>e</sup>yabbishto' 'ar'o' wal<sup>e</sup>khensho' dh<sup>e</sup>mayo' k<sup>e</sup>ro' ya(m)me' wah<sup>e</sup>zo' 'aloho' dh<sup>e</sup>shappir.
11. We'mar 'aloho' thappek 'ar'o' thadho' 'esbo' dh<sup>e</sup>mezd<sup>e</sup>ra' zar'o' l<sup>e</sup>ghenseh wi'yloho' dh<sup>e</sup>phi're' dh<sup>e</sup>obhedh pi're' l<sup>e</sup>ghensoh d<sup>e</sup>nes<sup>e</sup>b<sup>e</sup>theh beh 'al 'ar'o' wah<sup>e</sup>wo' hokhanno'.
12. Wapp<sup>e</sup>kath 'ar'o' thadho' 'esbo' dh<sup>e</sup>mezd<sup>e</sup>ra' zar'o' l<sup>e</sup>ghenseh wi'yloho' dh<sup>e</sup>obhedh pi're' dh<sup>e</sup>nes<sup>e</sup>b<sup>e</sup>theh beh l<sup>e</sup>ghenseh wah<sup>e</sup>zo' 'aloho' dh<sup>e</sup>shappir.
13. Wah<sup>e</sup>wo' ramsho' wah<sup>e</sup>wo' saphro' yaumo' dhath<sup>e</sup>lotho'.

14. We'mar 'aloho' nehwn nahhîre' ba'rki'ô' dhash'mayo' l'mephrash bêth imomo' l'el'yo' w'nehwn lo'th'wotho' wal'zabhné' wal'yaumotho' w'lash'nyo'.
15. W'nehwn manh'rin ba'rki'ô' dhash'mayo' l'manhoru 'al 'ar'ô' wah'wo' hokhanno'.
16. Wa'ebhadh 'aloho' th'erén nahhîré' raur'ebhé' nahhîro' rabbo' l'shulṭono dhi'yomomo' w'nahhîro' z'uro' l'shulṭono' dh'el'yo' w'khauk'ebhé'.
17. We'yabh 'ennun 'aloho' bha'rki'ô' dhash'mayo' l'manhoru 'al 'ar'ô'.
18. Wal'meshlaṭ bi'yomomo' wabh'el'yo' wal'mephrash bêth nuhro' l'ḥeshshukho' waḥ'zo' 'aloho' dh'shappir.
19. Wah'wo' ramsho' wah'wo' ṣaphro' yaumo' dha'rb'ô'.
20. We'mar 'aloho' narḥ'shun mayo' raḥsho' napsho' ḥayy'etho' w'phoraḥ'etho' thephraḥy 'al 'ar'ô' 'al 'appay 'arki'ô' dhash'mayo'.
21. Wabh'ero' 'aloho' thannîne' raur'ebhe' w'khul naphsho' ḥayy'etho' dh'raḥsho' dha'rḥeshw mayo' l'ghens'hun w'khul poraḥ'etho' dh'gheppo' l'ghensoh waḥ'zo' 'aloho' dh'shappir.
22. W'bharrekh 'ennun 'aloho' we'mar l'hun, p'rau was'ghau wam'lau mayo' dhabh'ya(m)me'. w'phoraḥ'etho' thesge' bha'r'ô'.
23. Wah'wo' ramsho' wah'wo' ṣaphro' yaumo' dh'ḥamsho'.
24. We'mar 'aloho' thappeky 'ar'ô' naphsho' hayy'etho' l'ghensoh b'îro' w'raḥsho' w'hayw'etho'. dha'r'ô' l'ghensoh wah'wo' hokhanno'.
25. Wa'ebhadh 'aloho' hayw'etho' dha'r'ô' l'ghensoh wabh'îro' l'ghensoh w'khulleh raḥsho' dha'r'ô' l'ghensauhy waḥ'zo' 'aloho' dh'shappir.
26. We'mar 'aloho' ne'bedh 'nosho' bh'ṣalman 'aykh d'muthan w'neshl'eṭun b'nunay yammo' wabh'phoraḥ'etho' dhash'mayo' w'bhabh'îro' wabh'khulloh hayw'etho' dha'r'ô' wabh'khulloh raḥsho' dh'roḥesh 'al 'ar'ô'.
27. Wabh'ero' 'aloho' lo'dhom b'ṣalmeh baṣ'lem 'aloho' b'royhy d'khar w'nekbo' bh'ero' 'ennun.

28. W<sup>e</sup>bharrek<sup>h</sup> 'ennun 'aloho' we'mar l<sup>e</sup>hun 'aloho' ph<sup>e</sup>rau was<sup>g</sup>hau wam<sup>e</sup>lau 'ar'o' w<sup>e</sup>khubshuh wash<sup>e</sup>latw b<sup>e</sup>nunay yammo'. wabh<sup>e</sup>phora<sup>h</sup>tho' dhash<sup>e</sup>mayo' w<sup>e</sup>bhabh<sup>e</sup>iro' wabh<sup>e</sup>khullo<sup>h</sup> hayw<sup>e</sup>tho' dh<sup>e</sup>ro<sup>h</sup>sho' 'al 'ar'o'.
29. We'mar 'aloho' ho' yeb<sup>e</sup>th l<sup>e</sup>khun kulle<sup>h</sup> 'esbo' dh<sup>e</sup>zar'o' dh<sup>e</sup>mez<sup>d</sup>ra' 'al 'appay kulloh 'ar'o' w<sup>e</sup>khul 'ilon di'yth beh pi'ray 'lone<sup>h</sup> d<sup>e</sup>zar'eh mez<sup>d</sup>ra' l<sup>e</sup>khun nehwe' me'khulto' wal<sup>e</sup>khullo<sup>h</sup> hayw<sup>e</sup>tho' dh<sup>e</sup>dhab<sup>h</sup>ro'.
30. Wal<sup>e</sup>khullo<sup>h</sup> pora<sup>h</sup>tho' dh'ash<sup>e</sup>mayo' wal<sup>e</sup>khul d<sup>e</sup>ro<sup>h</sup>esh 'al 'ar'o' dhi'yth beh naph<sup>h</sup>sho' hay<sup>e</sup>tho' w<sup>e</sup>khulle<sup>h</sup> yurro<sup>q</sup>o' dh<sup>e</sup>esbo' l<sup>e</sup>me'khulto' wah<sup>e</sup>wo' hokhanno'.
31. Wah<sup>e</sup>zo' 'aloho' khul da<sup>e</sup>bad<sup>h</sup> w<sup>e</sup>ho' to<sup>b</sup>h shapp<sup>i</sup>r wah<sup>e</sup>wo' ramsho' wah<sup>e</sup>wo' saph<sup>r</sup>o' yaumo' dhes<sup>t</sup>o'.

# GENESIS I.-IV.

## A LITERAL TRANSLATION.\*

### CHAPTER I.

1. In beginning created the God + the heavens and + the earth.
2. And the earth was tuh and buh and the darkness (was) upon the faces of the abyss, and the spirit of him who (is) the God (was) brooding upon the faces of the waters, and said the God, let be the light, and was the light.
3. And saw the God + the light that (it was) good.
4. And separated the God between the light to the darkness.
5. And called the God to the light the day and to the darkness called he the night and it was the evening and it was the morning the day one.
6. And said the God let be the expanse in the midst of the waters and let it be separating between the waters to the waters.
7. And made the God the expanse and separated between the waters which to under from the expanse and between the waters which to above from the expanse, and it was so.
8. And called the God to the expanse the heavens, and it was the evening and it was the morning the day which (is) two.
9. And said the God : let be assembled the waters which (are) to under from the heavens to the place one and let be seen the dry land, and it was so.
10. And called the God to the dry land the earth and to the gathering of the waters called he the seas, and saw the God that (it was) good.

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\* The + sign denotes some particle in Syriac which cannot be translated into English. Words in parenthesis occur in English but not in Syriac.

11. And said the God ; Let cause to go out the earth the grass the herb which is seeding for itself the seed (according) to the kind his and the tree that of the fruits which (is) making the fruits (according) to kind his which sprout his (is) in him upon the earth, and it was so.
12. And caused to go out the earth the grass, the herb which (is) seeding for itself the seed (according) to kind his and the tree which (is) making the fruits which sprout his (is) in him (according) to kind his, and saw the God that it was good.
13. And it was the evening and it was the morning the day which (is) three.
14. And said the God let be the light in the expanse that of the heavens to separate between the day to the night, and let them be for the signs and for the times and for the days and for the years.
15. And let them be giving light in the expanse that of the heavens to give light upon the earth, and it was so.
16. And made the God two the lights the great, the light the great for the ruling that of the day and the light the less for the ruling that of the night, and the stars.
17. And gave them the God in the expanse that of the heavens to give light upon the earth.
18. And to rule in the day and in the night and to separate between the light to the darkness, and saw the God that (it was) good.
19. And it was the evening and it was the morning the day which (is) four.
20. And said the God : Let swarm the waters the swarm the soul the living and the bird let her fly upon the earth upon (the) faces of the expanse that of the heavens.
21. And created the God the sea-monsters the great and every (one) the soul the living that of the swarm which swarmed the waters (according) to kind their and every one the bird the living (according) to kind her and saw the God that (it was) good.

22. And blessed them the God and said to them : Be fruitful and multiply and fill the waters which are in the seas and the bird let it multiply in the earth.
23. And it was the evening and it was the morning the day which (is) five.
24. And said the God : Let cause to go out the earth the soul the living (according) to kind her, the cattle and swarm and the animal that of the earth (according) to kind her and all of him the swarm that of the earth according to kind her, and it was so.
25. And made the God the animal that of the earth (according) to kind her and the cattle according to kind her and all of him the swarm that of the earth according to kind his and saw the God that (it was) \*good.
26. And said the God : Let us make the man in image our according to likeness our and let them rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of her the animal that of the earth and over all of them the swarm which is swarming upon the earth.
27. And created the God + man in image his in (the) image of the God created he him, male and female created he them.
28. And blessed them the God and said to them : Be fruitful and multiply and fill the earth and subdue her, and rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of the animal which is swarming upon the earth.
29. And said the God : Behold I have given to you all of him the herb that of seed which is seeding for itself upon (the) faces of all of her the earth and every tree which exists in him (the) fruits of tree his which seed his (is) seeding for himself. To you shall it be the food and to all of her the animal that of the field.
30. And to all of her the bird that of the heavens and to all which swarmeth upon the earth which exists in it the soul the living and all of him the green that of the herb (shall be) for the food, and it was so.

31. And saw the God all which he had made and behold (it was) very good and it was the evening and it was the morning the day which is six.

## CHAPTER II.

1. And were finished the heavens and the earth and all [of him] their host.
2. And finished the God in the day the sixth works his which he had made and he rested himself in the day the seventh from all of them, works his, which he made.
3. And blessed the God + the day the seventh and sanctified him because that in him he had rested himself from all of them, works his, which created the God by making.
4. These (are) the generations those of the heavens and those of the earth when they were created in the day (in) which made the Lord the God the heavens and the earth.
5. And all of them, the trees those of the field, as yet not had been in the earth and all of him the herb that of the field as yet not had gone out, because that not had caused to come down the Lord the God the rain upon (the) faces of the earth and Adam existed not to till (in) the earth.
6. And the mist going up had been from the earth and watering had been + all (the) faces of the earth.
7. And formed the Lord the God + Adam (of) the dust from the ground and breathed into nostrils his the breath that of the lives and was Adam to (a) soul (a) living.
8. And planted the Lord the God the Paradise in Eden from east and put there + Adam whom he had formed.
9. And caused to go out the Lord the God from the earth every tree which (is) pleasant to see and good to eat and the tree of the lives in the midst of him that is the park and the tree that of the knowledge that of the good and that of the evil.
10. And the river going was from Eden to water him + the park and from there (it was) separating and becoming four heads.
11. The name of him that (is) one (is) Pishun ; he (is) that surrounding + all of her the land that of H<sup>e</sup>wilo which there (is) gold.



12. And the gold of her that (is) the land, that (is) good ; there (are) bdellium and the stones which (are) the beryl.
13. And the name of him that of the river the second (is) Gishun, that (is) that which (is) surrounding + all of her the land that of Kush.
14. And the name of him that of the river which is three (is) Tigris, that (is) that which (is) going before Assyria and the river which is four he (is) Euphrates.
15. And took the Lord the God + Adam and left him in the park that of Eden that he might till him and keep him.
16. And commanded the Lord the God + Adam and said to him : From all of them the trees those which (are) in the park thou mayest eat.
17. And from the tree that of the knowledge that of the good and that of the evil not shalt thou eat from him, because that in the day (in) which thou shalt eat from him the death thou shalt die.
18. And said the Lord the God : Not (is it) good that should be Adam in solitariness his [*i. e.*, alone]. I will make for him the helper like him.
19. And formed the Lord the God from the earth all of her the animal that of the field and all of her the bird that of the heavens and brought them unto Adam that he might see what (he was) calling + them, and all which called to them Adam the soul the living, that *is* his name.
20. And called Adam the names to all of her the cattle and to all of her the bird that of the heavens and to all of her the animal that of the earth ; and for Adam not was found for him the helper like him.
21. And cast the Lord the God the rest upon Adam and he slept and he took one from ribs his and closed the flesh instead of her.
22. And constructed the Lord the God the rib which he had taken from Adam into the woman and he brought her to Adam.
23. And said Adam : The this the time the bone (is) from bones of me and the flesh from flesh of me, the this shall be called the woman because that from the man (is she) taken.

24. Because of the this shall leave the man + (the) father of him and + (the) mother of him and shall cleave to (the) wife of him and shall be the two of them one flesh.
25. And they were (the) two of them naked, Adam and the woman of him and not (were they) ashamed.

## CHAPTER III.

1. And the serpent was cunning from (*i. e.*, more than) every animal of the field which had made the Lord God and said the serpent to the woman : Truly hath said God that not should ye eat from all the trees of the park ?
2. And said the woman to the serpent : (It is true) that from the fruits of the trees which (are) in the park, all of them, we may eat.
3. And from the fruits of the tree which (is) in the midst of him that (is) the park hath said God [that] ye shall not eat from him and ye shall not draw nigh to him lest (*i. e.*, that not) ye die.
4. And said the serpent to the woman : Ye shall not surely die.
5. Because that knows God that in the day that eating (are) ye from him, (shall be) opened your eyes and ye (shall be) existing like God (*i. e.*, as) knowers of the good and the evil.
6. And saw the woman that good (was) the tree for eating and the pleasure he (was) to the eyes and (that) pleasant (was) the tree to look at, and she took from the fruits of him and ate and gave also to her husband with her and he ate.
7. And were opened the eyes those of both of them and they knew that naked (were) they and they sewed the leaves those of the fig-trees and made for them the aprons.
8. And they heard the voice of him who (is) the Lord God (as he was) walking in the park at the turning of him that (is) the day, and they concealed themselves Adam and his wife from before the Lord God in the midst of the trees which (were) in the park.
9. And called the Lord God to Adam and said to him : Where (art) thou Adam ?

10. And he said : Thy voice have I heard in the park and I saw that naked (am) I and I hid myself.
11. And said to him the Lord : Who (is) he (that) hath showed thee that naked thou (art) ? Behold from the tree (concerning) which I commanded thee that thou shouldst not eat from him thou hast eaten.
12. And said Adam : The woman whom thou gavest (to be) with me she has given to me from the tree and I have eaten. And said the Lord God to the woman.
13. What is this that thou hast done ? And said the woman : The serpent deceived me and I ate.
14. And said the Lord God to the serpent : Because thou hast done this, cursed (be) thou above all cattle and above every animal of the field, and upon thy belly shalt thou go and the dust shalt thou eat all of the days of thy lives.
15. And the enmity shall I put between thee to the woman and between thy seed to her seed ; *he* shall trample thy head and *thou* shalt smite him in his heel.
16. And to the woman he said : I will surely multiply thy pains and thy conceptions and in pains shalt thou bear sons [children] and unto thy husband shalt thou turn thyself and *he* shall have dominion over thee.
17. And to Adam he said : Because thou hast hearkened to (*lit.*, heard in) the voice of her who is thy wife and hast eaten from the tree (concerning) which I commanded thee and said to thee, that thou shouldst not eat from him, cursed (be) thy land because of thee in the pains shalt thou eat (of) her all of the days of thy lives.
18. Thorns and thistles shall she bring out for thee and thou shalt eat the herb that of the field.
19. And in the sweat that of thy nostrils (or *faces*) shalt thou eat the bread until that thou shalt return to the earth which from her thou hast been taken ; because that the dust thou (art) and to the dust thou shalt return.
20. And called Adam the name of her who (was) his wife Eve, because that *she* was the mother that of all which (is) living.
21. And made the Lord God for Adam and for his wife the coats those of the skin and clothed them.

22. And said the Lord God : Behold Adam has become like one of us (as) to the knowing of the good and the evil. Now lest he stretch out his hand and take also from the tree that of the lives and eat and live for ever.
23. And sent him the Lord God from the park that of Eden to till the earth which he was taken from there.
24. And caused him to go out the Lord God and he caused to go around from the east to the park that of Eden the cherub and the flame of the sword which (was) turning itself to keep the way that of the tree that of the lives.

## CHAPTER IV.

1. And Adam knew + Eve his wife and she conceived and bare + Cain, and she said : I have gotten the man for the Lord.
2. And she added to bear + his brother Abel. And Abel was feeding the flock and Cain was laboring in (tilling) the earth.
3. And it came to pass after some days that (lit., and) Cain brought from the fruits those of his earth (or *ground*) the gift to the Lord.
4. And Abel brought, also he, from the firstlings, those of his flock, and from their fatlings ; and took pleasure the Lord in Abel and in his offering.
5. And in Cain and in his offering he did not take pleasure and it displeased Cain [Note the idiom] exceedingly and was sad his face (*lit.*, were darkened his nostrils or faces).
6. And said the Lord to Cain : Why art thou displeased, and why has become sad thy face ?
7. Behold if thou doest well, I have accepted ; and if not thou doest well, at the door the sin (is) laid, thou wilt turn thyself unto him and *he* shall have dominion over thee.
8. And said Cain to Abel his brother : Let us go to the plain. And it came to pass that when they (were) in the field arose Cain against Abel his brother and killed him.
9. And said the Lord to Cain : Where is Abel thy brother ? And he said : I know not. His keeper (am) I + that of my brother ?

10. And he said : What hast thou done ? The voice that of the blood of him who (is) thy brother (is) crying unto me from the earth.
11. Therefore cursed (be) thou from the earth which has opened her mouth and has received the blood of him who (is) thy brother from thy hands.
12. When thou shalt labor in the earth she shall not add that she should give to thee her strength, fleeing and wandering shalt thou be in the earth.
13. And said Cain to the Lord : Great *is* my sin from that which (is) to remit.
14. Behold thou hast caused me to go out to-day from the faces of the earth and from before thee I shall be hidden and I shall be fleeing and wandering in the earth and anyone who shall find me will slay me.
15. And said to him the Lord : Not so, whosoever (is) the killer of Cain, sevenfold shall he be avenged. And put the Lord the sign on Cain that should not kill him every (one) whosoever (should be) finding + him.
16. And went out Cain from before the Lord and he dwelt in the Land that of Nod from east of her which (is) Eden.
17. And knew Cain + his wife and she conceived and bare + Enoch and he built the city and called the name of her which (is) the city after the name of his son Enoch.
18. And was born to Enoch Irad, and Irad begat + Mehuel, and Mehuel begat + Methushel and Methushel begat + Lamech.
19. And Lamech took to him two wives, the name of her that (is) one Adah and the name of her which (is) the second (*lit.*, next, or following) Zillah.
20. And bare Adah + Jobal ; *he* was the father to the inhabitants of the tents and the possessors of the possession.
21. And the name that of his brother (was) Jubal ; *he* was the father to every (one) who (is) laying hold of the cithara and the kinura.
22. And Zillah also *she* bare + Tubal-Cain, an artificer in every work that of the brass and that of the iron ; and the sister of him who (is) Tubal-Cain (was) Naamah.

23. And said Lamech to his wives : Adah and Zillah hear ye my voice, wives of Lamech hearken to my saying ; because that the man have I killed by my wounds and the youth by my blow.
24. Because that one in seven (*i. e.*, seven-fold) shall be avenged Cain and Lamech to seventy and seven.
25. And knew Adam again + Eve his wife and she conceived and bare the son and she called his name Seth, because that has given to me God the seed the other instead of Abel that (or because) slew him Cain.
26. And to Seth also to him (there) was born to him the son and he called his name Enosh. Then began (people) to call on the name of him who (is) the Lord.











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