

INTRODUCTORY

SYRIAC METHOD AND MANUAL

BY

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TO THE
ASTORIA

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1891
Main

TO MY BELOVED PARENTS
THIS WORK
IS
RESPECTFULLY AND GRATEFULLY
DEDICATED



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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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بِمَقْبَرَةٍ. 13. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. 14. وَنَحْنُ نَحْمَدُكَ
 يَا رَبِّ. لَمْ يَكُنْ جَزَاءُكَ بِمَقْبَرَةٍ. حَقِّقْهُمُ ضِدَّ مَقْبَرَةٍ حَقِّقْهُمُ:
 وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. 15. وَنَحْنُ نَحْمَدُكَ
 يَا رَبِّ. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. 16. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ.
 20. لَمْ يَكُنْ وَنَحْنُ: لَمْ يَكُنْ وَنَحْنُ: لَمْ يَكُنْ: لَمْ يَكُنْ
 حَقِّقْهُمُ يَا رَبِّ: حَقِّقْهُمُ. 17. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. وَنَحْنُ
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 25. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. 21. وَنَحْنُ نَحْمَدُكَ
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 وَنَحْنُ: وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. 23. وَنَحْنُ
 وَنَحْنُ: وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. 24. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ.
 30. حَقِّقْهُمُ: حَقِّقْهُمُ: وَنَحْنُ نَحْمَدُكَ يَا رَبِّ: حَقِّقْهُمُ: وَنَحْنُ
 25. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ: وَنَحْنُ نَحْمَدُكَ يَا رَبِّ: وَنَحْنُ نَحْمَدُكَ
 يَا رَبِّ. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. 26. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ: حَقِّقْهُمُ
 حَقِّقْهُمُ أَبَوَيْهِمْ. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ: وَنَحْنُ نَحْمَدُكَ
 وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. وَنَحْنُ نَحْمَدُكَ يَا رَبِّ. وَنَحْنُ نَحْمَدُكَ

[illegible]

Chapter III.

[illegible]

20 21 22 23 24
 5
 25

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

Chapter IV.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

THE PROPHECY OF JONAH.

Chapter I.

1 ¹ וַיְהִי כִּי הָיָה דְבַר יְהוָה אֶל יוֹנָתָן בֶּן־נִחֲמִי אֲשֶׁר הָיָה מֵעֵירָא דְּנִינִי
 חִיִּילָא דְּעִירָא דְּנִינִי וְהָיָה דְּבַר יְהוָה אֶל יוֹנָתָן בֶּן־נִחֲמִי אֲשֶׁר הָיָה מֵעֵירָא דְּנִינִי
 5 וְהָיָה דְּבַר יְהוָה אֶל יוֹנָתָן בֶּן־נִחֲמִי אֲשֶׁר הָיָה מֵעֵירָא דְּנִינִי
 וְהָיָה דְּבַר יְהוָה אֶל יוֹנָתָן בֶּן־נִחֲמִי אֲשֶׁר הָיָה מֵעֵירָא דְּנִינִי
 וְהָיָה דְּבַר יְהוָה אֶל יוֹנָתָן בֶּן־נִחֲמִי אֲשֶׁר הָיָה מֵעֵירָא דְּנִינִי
 10 וְהָיָה דְּבַר יְהוָה אֶל יוֹנָתָן בֶּן־נִחֲמִי אֲשֶׁר הָיָה מֵעֵירָא דְּנִינִי
 וְהָיָה דְּבַר יְהוָה אֶל יוֹנָתָן בֶּן־נִחֲמִי אֲשֶׁר הָיָה מֵעֵירָא דְּנִינִי
 וְהָיָה דְּבַר יְהוָה אֶל יוֹנָתָן בֶּן־נִחֲמִי אֲשֶׁר הָיָה מֵעֵירָא דְּנִינִי
 וְהָיָה דְּבַר יְהוָה אֶל יוֹנָתָן בֶּן־נִחֲמִי אֲשֶׁר הָיָה מֵעֵירָא דְּנִינִי
 15 וְהָיָה דְּבַר יְהוָה אֶל יוֹנָתָן בֶּן־נִחֲמִי אֲשֶׁר הָיָה מֵעֵירָא דְּנִינִי

مُنَا حَبْرَ مَنَّا ۖ سُبْحَ اِنْمَا اَتَى ۖ حَجَّ مَرَّ مُنَا حَبْرَ ۖ 11
 سُبْحَ اَتَى اُخْبِرَ حَسَ مُنَا يَحْبِرَ كَر ۖ اِنْمَا مَنَّا مَنَّا مَنَّا ۖ مَنَّا اَتَى
 اِنْمَا ۖ مَنَّا مَنَّا حَبْرَ ۖ 12 ۖ اَتَى حَبْرَ مَنَّا ۖ مَنَّا مَنَّا ۖ اَتَى مَنَّا
 مَنَّا ۖ اِنْمَا مَنَّا مَنَّا مَنَّا ۖ سُبْحَ اِنْمَا اَتَى ۖ مَنَّا مَنَّا مَنَّا ۖ اَتَى مَنَّا
 مَنَّا ۖ اَتَى مَنَّا ۖ 13 ۖ اَتَى مَنَّا اِنْمَا اَتَى ۖ مَنَّا مَنَّا ۖ اَتَى مَنَّا 5
 اَتَى ۖ مَنَّا ۖ مَنَّا اِنْمَا اَتَى ۖ اَتَى مَنَّا مَنَّا ۖ 14 ۖ مَنَّا مَنَّا
 ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا
 اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ 15 ۖ مَنَّا مَنَّا
 حَبْرَ مَنَّا مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا
 16 ۖ سُبْحَ اِنْمَا اَتَى ۖ سُبْحَ اَتَى ۖ حَجَّ مَرَّ مُنَا ۖ مَنَّا مَنَّا ۖ اَتَى مَنَّا 10
 ۖ مَنَّا مَنَّا ۖ

Chapter II.

1 ۖ مَنَّا مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا
 ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا
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 ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا
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 ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا ۖ اَتَى مَنَّا

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

Chapter IV.

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

FROM THE GOSPEL OF ST. MATTHEW.

Chapter XXVI.

[illegible]

حَلَّ نُونًا نَحْرًا وَجَدَا حَرْفًا حَمْعًا وَجَدَ إِهْلِيَّةً كَحَمْعٍ سُبْرًا
 صَمَّحَدَةً وَجَدَا * 30 مَمَّصَهُ دَلَعَهُ لَهْدًا أَتَدَا * 31 تَسْبَعُ إِعْدَا
 حَمَّعَ يَمْدًا أَلَدَا فَحَمَّعَ يَدَعَمَكَ يَدَ صَدُنَا حَكَمًا . مَدَّيْ يَم
 وَاعْتَبَا حَنْحُمًا دَلَّصَ صَوْرَةَ خَرَعَا وَخَنَّا * 32 حَلَّ صَدَّ وَغَاخَ إِنَّا بِهٍ صَوْرَ
 إِنَّا حَمَّعَ كَحَكَمًا * 33 حَلَّ جَاءَا دَاعَنَ حَسَ أَيْ حَلَمَ يَدَعَمًا صَو 5
 إِنَّا مَمَّحَدًا لَّا يَدَعَمًا صَو * 34 أَعْنَى حَسَ يَمْدًا أَعْنَى أَعْنَى إِنَّا كَر
 وَعَتُنَا يَحْدُ مَرْحَ وَبَدَا زَيْنًا لَدَّ أَعْلَى يَدَعَدَ يَد * 35 إِعْدَا
 حَسَ جَاءَا . إِي يَدَا يَدَ خَصَمًا كَحَمَّعَ لَّا إِعْدَا عَو . دَلَّعَدَ أَيْ
 فَحَمَّعَ زَحَقِيًّا إِعْدَا * 36 تَسْبَعُ إِنَّا كَحَمْعٍ يَمْدًا حَرْبَةً
 وَجَدَمُنَا يَسْبَعُ دَاعَنَ حَلَّحَمَّعَةً . يَدَ نُونًا حَرْبًا إِي 10
 * 37 دَوَّعَ حَلَّحَمًا كَدَلَّعَتَهُ قَلَمَ أَعْرَبَ مَمَّزَ حَمَّحَدَمَنْعَةً دَلَّحَدَمَدَحَةً *
 * 38 دَاعَنَ حَمَّعَ حَرْفًا حَسَ حَلَمَّعَ حَرْفًا حَمْدَنًا . صَدَّ حَمَّ نُونًا
 دَلَّعَدَ حَمْدَ * 39 دَعْنَى مَحَمَّعَ دَلَّعَ كَلَّ أَفْعَلِيَّ دَمَّيْلًا دَعْنَى دَاعَنَ .
 أَعَدَ إِي يَحْمَصُ يَحْمَلُ صَدَا نُونًا . حَزَّ لَّا أَوَّ وَانَّا زُجَا إِنَّا إِي أَوَّ
 وَانَدَا * 40 دَا زَا حَمَّعَ زَكَحَمَّعَةً دَامَّعَ إِنَّمَا عَرَّ وَخَمَّعَ دَاعَنَ 15
 حَلَّحَمًا نُونًا لَّا يَحْمَصُ سُبْرًا مَدَا يَدَعَدَ حَمْدَ * 41 يَدَّيْجَمَّعَ دَوَّعَ
 وَانَّ يَحْكَمَ حَمْدَنًا . دَسَّ صَحْبًا فَرَّحَا بِهٍ مَرَّحَ * 42 دَعَدَ إِي
 وَدَّعَنَ أَعْلَى زَكَمَ دَاعَنَ أَعَدَ إِي لَّا يَحْمَصُ نُونًا صَدَا وَخَصَّ إِنَّا إِي
 إِهْلِيَّةً يَدَا يَصْلُو * 43 دَا زَا دَعَدَ إِهْلِيَّةً إِنَّمَا عَرَّ وَخَمَّعَ .

خَتَمْتُمْ لِي بِمَتْنِي تَتَوَدَّ * 44 مَصَفَ اِثْمَ عَالِي عَن رَجُلٍ بَدَّدَ
 اَصَاتِي. كَلِمَ خَطْبَا اَعَزَّ * 45 تَرْبِي اِلَآ خَدَّ لَحْمِيَّةَ تَتَوَدَّ اَعَزَّ
 حَتَّى. بَعَثَ مَعِي عَالِي لَيْسَ. تَا مَلِكُ خَدَّ اَعَزَّ تَتَوَدَّ اِثْمَ
 مَجْدُكُم تَتَوَدَّ بَسْمَتَا * 46 مَدَمَ اِلَآ. تَا مَلِكُ تَتَوَدَّ بَعَثَ
 5 جَدَّ * 47 كَرَّ تَتَوَدَّ تَا تَتَوَدَّ مَلِكُ مَجْدُكُم مَلِكُ مَلِكُ لَحْمِيَّةَ اِلَآ
 مَلِكُ خَدَّ تَتَوَدَّ. خَدَّ تَتَوَدَّ تَتَوَدَّ مَلِكُ خَدَّ تَتَوَدَّ مَلِكُ
 بَعَثَ * 48 مَلِكُ تَتَوَدَّ اِلَآ تَتَوَدَّ مَلِكُ خَدَّ. حَتَّى بَعَثَ
 اِلَآ تَتَوَدَّ اَعَزَّ * 49 مَلِكُ مَلِكُ خَدَّ مَلِكُ. مَلِكُ تَتَوَدَّ
 مَلِكُ * 50 تَتَوَدَّ مَلِكُ مَلِكُ اَعَزَّ حَتَّى اِلَآ تَتَوَدَّ مَلِكُ. تَتَوَدَّ
 10 اِلَآ تَتَوَدَّ اَعَزَّ اَعَزَّ اَعَزَّ مَلِكُ * 51 تَتَوَدَّ مَلِكُ تَتَوَدَّ
 بَعَثَ مَلِكُ اَعَزَّ اَعَزَّ اَعَزَّ مَلِكُ مَلِكُ خَدَّ تَتَوَدَّ بَعَثَ
 مَلِكُ اَعَزَّ * 52 تَتَوَدَّ حَتَّى مَلِكُ اَعَزَّ اَعَزَّ اَعَزَّ. تَتَوَدَّ
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 مَلِكُ اِلَآ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ
 15 خَدَّ اَعَزَّ * 54 اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ
 55 مَلِكُ اَعَزَّ مَلِكُ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ
 مَلِكُ اَعَزَّ. مَلِكُ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ
 اَعَزَّ اَعَزَّ. تَتَوَدَّ اَعَزَّ اَعَزَّ اَعَزَّ اَعَزَّ * 56 تَتَوَدَّ
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בְּזֶמֶן הַיּוֹם אִם הָיָה חֹמֶשׁ יָפֶדֶן לִי וְלֹא * 72 וְזֶה הָיָה חֶמֶד וְחֵסֶד.
 וְלֹא רָבִי אִלָּא כֵּן חָכְמָא * 73 כֵּן חָכְמָא וְכֵן חֵסֶד וְכֵן חֵסֶד וְכֵן חֵסֶד
 וְכֵן חֵסֶד וְכֵן חֵסֶד. מִיָּזְמִיד אִם אֵלֶּיךָ יָבֹא. אִם מִכִּיכֶם יָבֹא *
 מִדְּבָרִי חֹר * 74 הַיּוֹם הַזֶּה חֵסֶד וְחֵסֶד וְחֵסֶד. וְלֹא רָבִי אִלָּא כֵּן
 חָכְמָא. וְכֵן חֵסֶד וְכֵן חֵסֶד וְכֵן חֵסֶד * 75 וְכֵן חֵסֶד וְכֵן חֵסֶד *
 וְכֵן חֵסֶד וְכֵן חֵסֶד. וְכֵן חֵסֶד וְכֵן חֵסֶד וְכֵן חֵסֶד. וְכֵן חֵסֶד *
 חֵסֶד וְכֵן חֵסֶד *

Chapter XXVII.

1 כֵּן יָבֹא הַיּוֹם וְכֵן חֵסֶד וְכֵן חֵסֶד וְכֵן חֵסֶד *
 וְכֵן חֵסֶד וְכֵן חֵסֶד * 2 וְכֵן חֵסֶד וְכֵן חֵסֶד *
 10 חֵסֶד וְכֵן חֵסֶד * 3 וְכֵן חֵסֶד וְכֵן חֵסֶד *
 יָפֶדֶן לִי וְכֵן חֵסֶד. וְכֵן חֵסֶד וְכֵן חֵסֶד *
 וְכֵן חֵסֶד * 4 וְכֵן חֵסֶד וְכֵן חֵסֶד *
 כֵּן חֵסֶד. אֵלֶּיךָ יָבֹא * 5 וְכֵן חֵסֶד וְכֵן חֵסֶד *
 סֵלֶם לְעֵינֶיךָ * 6 וְכֵן חֵסֶד וְכֵן חֵסֶד *
 15 וְכֵן חֵסֶד וְכֵן חֵסֶד * 7 וְכֵן חֵסֶד וְכֵן חֵסֶד *
 וְכֵן חֵסֶד וְכֵן חֵסֶד * 8 וְכֵן חֵסֶד וְכֵן חֵסֶד *
 וְכֵן חֵסֶד וְכֵן חֵסֶד * 9 וְכֵן חֵסֶד וְכֵן חֵסֶד *

مَلِيكُ الْمَلِكِ وَأَعَزُّ مِنْ كُلِّ سُلْطَانٍ ۖ 24 فَمَنْ هُوَ سَيِّدُ الْبَنِي إِسْرَءِيلَ
 مَدَّ يَدَهُ إِلَى الْمَلِيكِ وَأَعَزُّ مِنْ كُلِّ سُلْطَانٍ ۖ 25 مَدَّ يَدَهُ إِلَى
 الْبَنِي إِسْرَءِيلَ ۖ 26 مَدَّ يَدَهُ إِلَى الْبَنِي إِسْرَءِيلَ ۖ 27
 5 أَلَا. وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 28 أَلَا. وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 29
 وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 30 وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 31
 10 وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 32 وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 33
 وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 34 وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 35
 15 وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 36 وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 37
 وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 38 وَلَيْسَ هَذَا هُوَ الْمَلِكُ ۖ 39

مەدەنىي سەمىيەت مەركەزى. مەسكەت مەركەزى مەركەزى مەركەزى مەركەزى مەركەزى
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SELECTION FROM THE HISTORY OF
RABBAN SOMA.

فِي خَنْدِ خَاجِ وَأَيْضًا فِي مَكَّةَ.

[illegible]

۱. بختی که نیاید، نه هم بختی که نیاید.
 ۲. بختی که نیاید، نه هم بختی که نیاید.
 ۳. بختی که نیاید، نه هم بختی که نیاید.
 ۴. بختی که نیاید، نه هم بختی که نیاید.
 ۵. بختی که نیاید، نه هم بختی که نیاید.
 ۶. بختی که نیاید، نه هم بختی که نیاید.
 ۷. بختی که نیاید، نه هم بختی که نیاید.
 ۸. بختی که نیاید، نه هم بختی که نیاید.
 ۹. بختی که نیاید، نه هم بختی که نیاید.
 ۱۰. بختی که نیاید، نه هم بختی که نیاید.

[illegible]

GLOSSARY.

1.

إِصْر to perish.

أَبَا father, § 87. 1.

أَبْرُط perdition.

أَحْص grief.

أُيِّن hired.

أُيِّن hire.

أَهْدَش field.

أَدْعُم Edomite.

أَدَم Adam.

أَرْض ground.

أُذُن ear.

أَوْ or.

أَعْم artificer.

أَه oh!

أَهْ way.

أَثَر treasury.

أَهْ Jerusalem.

أَهْ to go, § 64. 1.

أَخ brother, § 87. 1.

أَمْر afterwards.

أَمْر the last.

أَمْر other, next.

أَمْر other, § 87. 4.

أَمْر to seize.

أَمْر possession.

أَمْر according to, like, § 89 B 1.

أَمْر according as, so that.

أَمْر where?

أَمْر where is?

أَمْر as.

أَمْر God.

أَمْر who, which, what? §§ 39. 103.

أَمْر tree.

أَمْر whence?

× أَمْر who, which, what? §§ 39. 103.

أَمْر Israel.

أَمْر see أَمْر.

أَمْر glory, honor.

هنا there is, §§ 65, 128.

أحده together, as one.

أحد like, § 89 B. 1.

أكل to eat.

أجنبي stranger.

الله God.

الله divine.

إلا if not, unless, but.

إذا if, § 138. 5.

إلياه Elijah.

إلى rib.

أعلم to learn.

أعلم to teach.

أشبه ship.

أمه mother, § 87. 7.

أمم nations, § 86. 3; 87.3.

أمن verily, amen.

أمن always, ceaselessly.

أقبح to say.

أعبد maid.

أعند when.

أعني II to persevere.

أف if, § 138.

أنا I, § 35.

إنهم them *m.*, § 36. 2.

إنش Enosh.

إنهم them *f.*, § 36. 2.

أنا man, one, some one, §§ 90. 4, 5.

Rem. 2; 107. 1, 5.

أنت thou *m.*

أنت thou *f.*

أنا woman, § 87, 8.

أنا healing.

أنا soldier.

أنا figure, form.

أنا sponge.

أنا band.

أنا to bind.

أنا also.

أنا also not, nor.

أنا although.

أنا face, vail, § 87, 9.

أنا four.

أنا forty.

أنا widow.

أنا earth.

أنا see أنا.

أنا to pour.

أنا see أنا.

أنا foundation.

أنا to come.

أنا sign, § 86. 3.

أنا Assyria.

أنا place.

ع

ع in, among.

ع II to be displeased.

ⲥⲣⲓ to scatter.

ⲥⲣⲓⲁ to be ashamed.

X ⲥⲣⲓ waste.

ⲥⲣⲓⲁ firstborn, firstling.

ⲥⲣⲓⲁⲓ blessings.

ⲥⲣⲓ to despise.

ⲥⲣⲓⲁ to mock.

ⲥⲣⲓⲁ at once.

ⲥⲣⲓ to conceive.

ⲥⲣⲓⲁ conception.

ⲥⲣⲓ to console.

ⲥⲣⲓ judgment seat.

X ⲥⲣⲓ between (before suffixes).

ⲥⲣⲓ evil.

ⲥⲣⲓⲁ evil, wickedness.

X ⲥⲣⲓ between.

ⲥⲣⲓⲁ house.

ⲥⲣⲓⲁⲓ Bethany.

ⲥⲣⲓ to weep.

ⲥⲣⲓⲁ weeping.

ⲥⲣⲓⲁ alone.

ⲥⲣⲓ to build.

ⲥⲣⲓⲁ flesh.

ⲥⲣⲓ to be pleased, to delight.

ⲥⲣⲓⲁ incense.

ⲥⲣⲓⲁ ointment.

ⲥⲣⲓⲁ behindhand.

ⲥⲣⲓ to swallow.

ⲥⲣⲓ lord.

ⲥⲣⲓ to ask.

ⲥⲣⲓⲁ request.

ⲥⲣⲓⲁ inquirer.

ⲥⲣⲓⲁ cattle.

ⲥⲣⲓⲁⲓ enmity.

ⲥⲣⲓⲁ oxen.

ⲥⲣⲓ son, § 87. 10.

ⲥⲣⲓⲁ filially.

ⲥⲣⲓⲁ son of man.

X ⲥⲣⲓ to create.

ⲥⲣⲓⲁ beryl.

ⲥⲣⲓⲁ bedellium.

ⲥⲣⲓ to bend.

ⲥⲣⲓ to bless.

ⲥⲣⲓ but.

ⲥⲣⲓⲁ lightning.

ⲥⲣⲓ after.

ⲥⲣⲓⲁ afterwards.

ⲥⲣⲓ to choose.

ⲥⲣⲓ side.

X ⲥⲣⲓ to form.

ⲥⲣⲓⲁ man.

ⲥⲣⲓⲁ Golgotha.

ⲥⲣⲓ to twist.

ⲥⲣⲓⲁ Gethsemene.

ⲥⲣⲓ to blaspheme.

ⲥⲣⲓ to touch.

מִדְּבַר midst.

מִדְּבַר blasphemy.

גִּמְזוּלָה body.

קָדָשׁ flock.

לִצְחָק to laugh.

גִּיחוֹן Gihon.

גִּמְזוּלָה thief.

לְכַּף for.

זִנְיָה adulterer.

לְהַגִּיד to reveal.

לְהַגִּיד to defraud.

לְהַגִּיד wave.

לְהַגִּיד Galilee.

לְהַגִּיד to complete.

לְהַגִּיד entirely.

לְהַגִּיד to steal.

לְהַגִּיד kind.

לְהַגִּיד to cry.

לְהַגִּיד cry.

לְהַגִּיד to rebuke.

לְהַגִּיד wing.

לְהַגִּיד vine.

לְהַגִּיד leper.

לְהַגִּיד bone.

?

✕ , that, who, those who. See §§ 38,

136, 137. 4. 5.

לְהַגִּיד to sacrifice.

לְהַגִּיד sacrifice.

לְהַגִּיד to cleave.

לְהַגִּיד to lead.

לְהַגִּיד field.

לְהַגִּיד to lie.

לְהַגִּיד lie.

לְהַגִּיד gold.

לְהַגִּיד regimen, life.

לְהַגִּיד misery.

לְהַגִּיד memorial, memory.

לְהַגִּיד to judge.

לְהַגִּיד sweat.

לְהַגִּיד to exult.

לְהַגִּיד to bruise.

לְהַגִּיד to fear.

לְהַגִּיד fear.

לְהַגִּיד to oppress.

לְהַגִּיד lictor.

לְהַגִּיד own, § 106.

לְהַגִּיד but, indeed.

לְהַגִּיד judgment.

לְהַגִּיד judge.

לְהַגִּיד denar.

לְהַגִּיד to dwell.

לְהַגִּיד habitation.

לְהַגִּיד monastic life.

לְהַגִּיד covenant.

לְהַגִּיד to purify.

לְהַגִּיד pure.

זָכַר II to remember.

זָכָר male.

זָכַח to disturb.

זָכָה is it not? § 132.

זָכָה blood.

זָכָה likeness.

זָכָה price.

זָכָה like.

זָכָה sleeping.

זָכָה to sleep.

זָכָה tear.

זָכַר II to wonder.

זָכַר to rise.

זָכָה Tigris.

זָכָה grade, ordination.

זָכָה briers.

זָכָה to come to.

זָכָה to exercise, teach.

זָכָה palace.

.ג

זָכַר behold.

זָכָה Abel.

זָכָה governor.

זָכָה this, § 37.

זָכָה that, § 37.

זָכָה he it is.

זָכָה he, § 35.

זָכָה to be, § 127.

זָכָה existence.

זָכָה (זָכָה) she, § 35

זָכָה that, § 37.

זָכָה them.

זָכָה temple.

זָכָה to believe.

זָכָה these, § 37.

זָכָה so, likewise.

זָכָה there, therefore.

זָכָה thus, so.

זָכָה to go, walk.

זָכָה V to profit.

זָכָה this, § 37.

זָכָה they, § 35.

זָכָה those, § 37.

זָכָה those f., § 37.

זָכָה to return, overturn.

זָכָה here.

זָכָה now.

.ו

ו and, that, when, or.

ו woe, alas.

ו it is right, necessary.

ו to appoint a time.

.י

י Zebedee.

י to buy.

١٢٤ time.

١٢٥ just.

١٢٦ righteousness.

١٢٧ II to take heed.

١٢٨ fetid.

١٢٩ pure.

١٣٠ to be moved.

١٣١ earthquake.

١٣٢ purple.

١٣٣ olives.

١٣٤ pure.

١٣٥ ornament.

١٣٦ small.

١٣٧ cross.

١٣٨ to crucify.

١٣٩ to sow.

١٤٠ seed.

س

١٤١ free, noble.

١٤٢ to corrupt.

١٤٣ corruption.

١٤٤ neighbor.

١٤٥ to include, bind up.

١٤٦ life or cell of a recluse.

١٤٧ chaff.

١٤٨ lame.

١٤٩ one.

١٥٠ joy.

١٥١ to be glad.

١٥٢ to make glad.

١٥٣ eleven.

١٥٤ to surround.

١٥٥ new.

١٥٦ Eve.

١٥٧ to be guilty.

١٥٨ to show.

١٥٩ love.

١٦٠ staff, rod.

١٦١ serpent.

١٦٢ Havilah.

١٦٣ to pity.

١٦٤ to look.

١٦٥ to make white.

١٦٦ white.

١٦٧ Horeb.

١٦٨ to see.

١٦٩ vision, countenance.

١٧٠ to sin.

١٧١ sin. ١٧٢ sinner.

١٧٣ sin. ١٧٤ sinful.

١٧٥ violence.

١٧٦ to live.

١٧٧ living.

١٧٨ life.

١٧٩ guilty.

١٨٠ animal.

١٨١ strength.

سَكْدٌ mighty.

سَلٌ linen.

سَدَرَ to know.

سَلٌ sweet.

سَلٌ vinegar.

سَكِبٌ mixed.

سَكْمٌ dream.

سَكَفٌ to change.

سَكَفٌ for, instead of.

سَكْمٌ five.

سَكْدٌ wrath.

سَكْدٌ anguish.

سَكْبٌ Enoch.

سَكٌ we.

سَكْلٌ supplication.

سَكٌ to strangle.

سَكْلٌ cord.

سَكٌ to be innocent.

سَكٌ holy, sacred.

سَكٌ to reproach, revile.

سَكْمٌ envy.

سَكِبٌ to urge, incite.

سَكِبٌ studiously, carefully.

سَكْلٌ field.

سَكٌ to dry up, be desolate.

سَكٌ 1. waste. 2. sword, share.

سَكٌ to curse.

سَكٌ enchanter.

سَكٌ end.

سَكٌ to suffer.

سَكٌ suffering.

سَكٌ to impute, reckon.

سَكْمٌ thought, meditation.

سَكْمٌ darkness.

سَكٌ sister.

سَكٌ to seal.

سَك

سَكٌ report, fame.

سَكٌ very.

سَكٌ good.

سَكٌ happiness.

سَكٌ nation, race.

سَكٌ error.

سَكٌ mountain.

سَكٌ to prepare.

سَكٌ goodness, grace.

سَكٌ price.

سَكٌ boy.

سَكٌ youth.

سَكٌ shade.

سَكٌ to injure, rob.

سَكٌ shadow, demon.

سَكٌ to pollute, profane.

سَكٌ profane.

سَكٌ impurity.

سَكٌ to err, seduce.

سَكٌ to taste, eat.

כָּפַח to strike.

כָּפַח leaf.

כָּפַח to hide.

כ.

כָּבֵד dry land.

כָּבֵד to lead.

כָּבֵד propagator, successor.

כָּבֵד Jobal.

כָּבֵד to be dry.

כָּבֵד dry land.

כָּבֵד hand, § 87. 2.

כָּבֵד to confess, give thanks.

כָּבֵד to know.

כָּבֵד knowledge.

כָּבֵד to give, § 64. 7.

כָּבֵד Judah.

כָּבֵד Jew.

כָּבֵד Jubal.

כָּבֵד education.

כָּבֵד day.

כָּבֵד daily.

כָּבֵד Jonah.

כָּבֵד Joses.

כָּבֵד Joseph.

כָּבֵד Jopha.

כָּבֵד greenness.

כָּבֵד only.

כָּבֵד to bear.

כָּבֵד child.

כָּבֵד sea.

כָּבֵד to swear.

כָּבֵד right hand.

כָּבֵד day.

כָּבֵד to add.

כָּבֵד to spring up.

כָּבֵד Jacob.

כָּבֵד forest, thorn.

כָּבֵד to burn.

כָּבֵד precious.

כָּבֵד to honor.

כָּבֵד honor.

כָּבֵד to be great.

כָּבֵד heir.

כָּבֵד inheritance.

כָּבֵד to extend.

כָּבֵד Jesus.

כָּבֵד Gen. 1. 1, § 89c.

כָּבֵד to sit.

כָּבֵד more.

כָּבֵד more.

כָּבֵד orphan.

כָּבֵד to profit.

כ.

כָּבֵד sorrow.

כָּבֵד stone.

כָּבֵד but.

صَب to subdue.

كُصْبُ sulphur.

فَ when, while.

فَ it is sufficient.

كُصْبُ priest.

كُصْبُ window.

كُصْبُ thorns.

كُصْبُ star.

كُصْبُ throne.

كُصْبُ tunics.

كُصْبُ Cush.

كُصْبُ nature.

كُصْبُ indeed.

كُصْبُ all, § 108.

كُصْبُ to withhold, restrain.

كُصْبُ crown.

كُصْبُ Chlamys.

كُصْبُ how.

كُصْبُ to be sad.

كُصْبُ congregation.

كُصْبُ cithara.

كُصْبُ to assemble.

كُصْبُ assembly, collection.

كُصْبُ to cover.

كُصْبُ cup.

كُصْبُ silver.

كُصْبُ to deny.

كُصْبُ to be sad.

كُصْبُ Cherub.

كُصْبُ preaching.

كُصْبُ to preach.

كُصْبُ sad.

كُصْبُ sick, infirm.

كُصْبُ sadness.

كُصْبُ to surround, lead around.

كُصْبُ vineyard.

كُصْبُ belly.

كُصْبُ to stumble.

كُصْبُ to beseech.

كُصْبُ to write.

كُصْبُ book.

كُصْبُ linen.

كُصْبُ 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.

لَحْمٌ bread.

سَرِيعٌ quickly, immediately.

لَا there is not, § 65, 128.

لَيْلٌ night.

لَا indeed, forsooth.

لَمَعٌ Lamech.

سَرِيعٌ thief.

أَوْفَى above.

أَكَلَ to eat.

لِسَانٌ tongue.

مَد.

× مَا what?

مَأْكَلٌ food.

مِثْقَالٌ vessel, vestment.

مَنْعَةٌ fountain.

مَغْدَلَةٌ Magdalene.

مَعْرُوفٌ in vain.

مَذْبُوحٌ altar.

مَدْيَنٌ wilderness.

مَدْيَنٌ city.

مَدْيَنٌ anything § 109.

مَدْيَنٌ east.

مَدْيَنٌ orient, east.

مَدْيَنٌ eastern.

مَدْيَنٌ birth.

مَدْيَنٌ oaths.

× مَا what?

مُوسَى Moses.

مَوْتٌ death.

مَضَى to smite.

مَضْجَرٌ straitway.

مَهُجَاةٌ Mehujael.

مَحْسَبٌ morrow.

مَوْجٌ wave, billow.

مَحْضٌ to come.

مَحْضٌ on account of.

مَحْضٌ because that.

مَحْضٌ booth, shade.

مُضِلٌّ deceiver.

مَطَرٌ rain.

مَتْنٌ water.

مَنْصُورٌ propagator, successor.

مِيْتْرُپُولِيتَانٌ Metropolitan.

مُتَمَدِّدٌ to deride.

مَتٌ to die.

مَتٌ dead.

مَلِيُورَا meliora, virtues.

مَتْنٌ yet, hence.

مُتَضَعٌ humble.

مُتَضَعٌ humbly.

مُتَضَعٌ humility.

مَتْنٌ now.

مَتْنٌ to betroth.

مَتْنٌ to be full.

مَتْنٌ word.

مَلَاكٌ messenger, angel.

مَلَاكِي Malachi.

- سَاحِلٌ sailor.
 مَكْرٌ to counsel.
 مَلِكٌ king.
 مَدَا counsel.
 مَلَكُوتٌ kingdom.
 كَلِمٌ word.
 كَلَّمَ to speak.
 كَلِمٌ word.
 مُدَرِّسٌ teacher.
 مَدَامَ ever, at all.
 مِمَّا from, more than.
 * مَن مَّنْ who? مَن مَّنْ who is?
 * مَن مَّنْ what? § 39, 132.
 مَن مَّنْ what is?
 مَن مَّنْ to take part, be numbered.
 مَن مَّنْ to come, bring.
 مَن مَّنْ to become poor.
 مَن مَّنْ poor.
 مَن مَّنْ quick, bold.
 مَن مَّنْ helper.
 مَن مَّنْ spring, fountain.
 مَن مَّنْ tithes.
 مَن مَّنْ setting.
 مَن مَّنْ cave.
 مَن مَّنْ supPLICATOR.
 مَن مَّنْ midst.
 مَن مَّنْ burial.
 مَن مَّنْ way.
 مَن مَّنْ intoxicating.
 مَن مَّنْ merciful.
 مَن مَّنْ mercy.
 مَن مَّنْ clement.
 مَن مَّنْ garment.
 مَن مَّنْ Lord.
 مَن مَّنْ Mary.
 مَن مَّنْ bitterly.
 مَن مَّنْ gall.
 مَن مَّنْ admonition.
 مَن مَّنْ stature, age.
 مَن مَّنْ oil.
 مَن مَّنْ Messiah.
 مَن مَّنْ Messianic.
 مَن مَّنْ able, possible.
 مَن مَّنْ skin.
 مَن مَّنْ tent, house.
 مَن مَّنْ traitor.
 مَن مَّنْ perfect, whole.
 مَن مَّنْ drink.
 مَن مَّنْ Methusael.
 .ب.
 بَا now.
 بَا to prophecy.
 بَا prophet.
 بَا to kindle.
 بَا to smite, beat.
 بَا to shine.
 بَا long.

לָּ to be long.

וָּ to vow.

וָּ vow.

לָּ to shine.

לָּ river.

לָּ light.

נֹד Nod.

לָּ to move, wander.

לָּ light.

לָּ to rest.

לָּ stranger.

לָּ fish.

לָּ fire.

לָּ brass.

לָּ to go down.

לָּ garment.

לָּ injunction.

לָּ to distil, instil.

לָּ to watch, observe.

לָּ quietly.

לָּ Nineveh.

לָּ yoke.

לָּ sign, purpose.

לָּ guile.

לָּ chastity.

לָּ law.

לָּ lawfully.

לָּ to try, tempt.

לָּ to take, receive.

לָּ temptation.

לָּ to pour out.

לָּ Naamah.

לָּ to breath.

לָּ to fall.

לָּ to go out.

לָּ to break.

לָּ soul.

לָּ to plant.

לָּ plant.

לָּ Nazarene.

לָּ female.

לָּ pure.

לָּ hewn.

לָּ to cleave to.

לָּ to knock.

לָּ to breathe.

לָּ breath.

לָּ to kiss.

לָּ

לָּ silver.

לָּ to think.

לָּ hope.

לָּ gospel.

לָּ much, great.

לָּ much, many.

לָּ to multiply.

לָּ to worship.

שָׁחַד to witness.

שָׂדֶה multitude.

שָׂדָה colloquy, word.

שָׂדָה bar.

שָׂדָה to put.

שָׂדָה to incline, sin.

שָׂדָה to endure.

שָׂדָה sword.

שָׂדָה to expect.

שָׂדָה to be wise.

שָׂדָה trespass.

שָׂדָה Iscariot.

שָׂדָה to reject.

שָׂדָה to go up.

שָׂדָה lying.

שָׂדָה left, left hand.

שָׂדָה to hate.

שָׂדָה to do, happen.

שָׂדָה threshold.

שָׂדָה lip.

שָׂדָה sword.

שָׂדָה to receive the tonsure.

שָׂדָה book.

שָׂדָה scribe.

שָׂדָה sackcloth.

שָׂדָה vanity.

שָׂדָה vain.

שָׂדָה in vain.

שָׂדָה to destroy.

שָׂדָה feast.

X שָׂדָה to make.

שָׂדָה workman, slave.

שָׂדָה work.

X שָׂדָה to pass over, transgress,

שָׂדָה the uttermost part.

שָׂדָה Hebrew.

שָׂדָה to roll.

שָׂדָה quickly.

שָׂדָה calf.

שָׂדָה until.

שָׂדָה Ada.

שָׂדָה as yet.

שָׂדָה before that.

שָׂדָה until.

שָׂדָה Eden.

שָׂדָה feast.

שָׂדָה church.

שָׂדָה ecclesiastical.

שָׂדָה memorable.

שָׂדָה to be customary.

שָׂדָה grievous.

שָׂדָה thorn.

שָׂדָה blind.

שָׂדָה iniquity.

שָׂדָה evil-doer.

שָׂדָה depth.

שָׂדָה branch.

حَمَّ to be sad, anxious.

حَظَّ to watch.

حَظَّ to wipe out.

حَمَّ Edar (Irak).

حَمَّ eye.

حَمَّ before.

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

حَمَّ because.

حَمَّ to go in.

حَمَّ ever, age, world.

حَمَّ above.

حَمَّ worldly, secular.

حَمَّ cause, accusation.

حَمَّ with.

حَمَّ people.

حَمَّ to baptize.

حَمَّ farmer.

حَمَّ laborious.

حَمَّ to toil.

حَمَّ toil.

حَمَّ to dwell.

حَمَّ to answer.

حَمَّ flock.

حَمَّ cloud.

حَمَّ herb.

حَمَّ Esau.

حَمَّ twenty.

حَمَّ dust.

حَمَّ grief, anxiety.

حَمَّ heel.

حَمَّ root.

حَمَّ sheep.

حَمَّ evening.

حَمَّ cunning, subtle.

حَمَّ naked.

حَمَّ to flee.

حَمَّ to be strong.

حَمَّ future.

حَمَّ rich.

ف.

فَمَّ fruit.

فَمَّ to meet.

فَمَّ body.

فَمَّ corporally.

فَمَّ corporal.

فَمَّ plough.

فَمَّ mouth.

فَمَّ to persuade.

فَمَّ tribute, remuneration.

فَمَّ commandment.

فَمَّ separation, judgment.

فَمَّ to cease, remain.

فَمَّ comparison.

فَمَّ potter.

فَمَّ unleavened bread.

فَمَّ Pilate.

سُجْدَةٌ supplication.

بِشْنٍ Pishon.

شَكَّ to doubt, divide.

كَسَبَ to till, work.

قَالَ to cast out.

أَنَّ a certain one.

مَوْضِعٌ occasion, opportunity.

دَوَّرَ to turn.

دَوَّرَ turning.

سُجْدَةٌ sole.

سُجْدَةٌ lot.

قَطَعَ to cut off, break.

أَفْرَجَ to free, liberate.

فِطْرٌ passover.

أَمَرَ to command.

فَعْلٌ useful, tolerable.

أَفْرَجَ plain.

أَفْرَجَ to be fruitful.

أَفْرَجَ whip.

أَفْرَجَ Paradise.

أَفْرَجَ apron.

أَفْرَجَ iron.

أَفْرَجَ to fly.

أَفْرَجَ bird.

أَفْرَجَ pretorium.

أَفْرَجَ to avenge.

أَفْرَجَ face.

أَفْرَجَ to go away, free.

أَفْرَجَ to separate, assign.

أَفْرَجَ Euphrates.

أَفْرَجَ dung.

أَفْرَجَ to expound.

أَفْرَجَ word.

أَفْرَجَ table.

أَفْرَجَ to open.

و

أَفْرَجَ to wish, will.

أَفْرَجَ will.

أَفْرَجَ willingly.

أَفْرَجَ to dip.

أَفْرَجَ Zion.

أَفْرَجَ filth.

أَفْرَجَ wound.

أَفْرَجَ fasting.

أَفْرَجَ to hearken.

أَفْرَجَ to burn, be hot.

أَفْرَجَ unto, by.

أَفْرَجَ Zillah.

أَفْرَجَ to pray.

أَفْرَجَ prayer.

أَفْرَجَ image.

أَفْرَجَ foulness.

أَفْرَجَ dust.

أَفْرَجَ care.

أَفْرَجَ to tear.

أَفْرَجَ to refine.

.ص

قَائِن Cain.

قَبْرُ sepulchre.

لِصَّ to receive.

لِصَّ to possess.

مَشْرِق east.

مَقْدِس holy.

مَضَى to go before, anticipate.

مَضَى before.

مَضَى first.

مَضَى first.

مَقَّس to sanctify.

مَقَّس to wait, remain.

مَقْصِد possessor.

مَقْدَم before.

مَقْدَم holiness.

مَقَام to rise.

مَقْدَم offering.

مَقْدَم Cyrenian.

مَقْدَم truth.

مَقْدَم killer.

مَقْدَم to kill.

مَقْدَم to cut off.

مَقْدَم ashes.

مَقْدَم chamber, room.

مَقْدَم resurrection.

مَقْدَم Caiaphas.

مَقْدَم cithara.

مَقْدَم voice.

لِصَّ to be light.

لِصَّ little.

لِصَّ cell.

لِصَّ to praise, celebrate.

لِصَّ clerical.

لِصَّ to acquire, possess.

لِصَّ cenobite.

لِصَّ reed, cane.

لِصَّ possession, gift.

لِصَّ Centurion.

لِصَّ soldier.

لِصَّ to cry. ✕

لِصَّ to buffet.

لِصَّ to break.

✕ لِصَّ to call. ✕

لِصَّ cucumber.

لِصَّ to be near.

لِصَّ city.

لِصَّ piece.

لِصَّ skull.

لِصَّ elder.

.ذ

لِصَّ to be great, to multiply.

لِصَّ great.

لِصَّ Rabbi.

لِصَّ myriads.

لِصَّ crouched, laid.

لِصَّ to be angry.

𐤁𐤓𐤕; desired, desirable.

𐤁𐤓𐤕; to be tumultuous.

𐤁𐤓𐤕; to perceive.

𐤁𐤓𐤕; desire.

𐤁𐤓𐤕; to go, instruct.

𐤁𐤓𐤕; to run.

𐤁𐤓𐤕; course.

𐤁𐤓𐤕; strife, tumult.

𐤁𐤓𐤕; wrath.

𐤁𐤓𐤕; to refresh.

𐤁𐤓𐤕; wind, spirit.

𐤁𐤓𐤕; afar.

𐤁𐤓𐤕; many, § 86. 1.

𐤁𐤓𐤕; magnates, § 86. 1.

𐤁𐤓𐤕; to love, have mercy.

𐤁𐤓𐤕; mercy.

𐤁𐤓𐤕; to brood.

𐤁𐤓𐤕; to be far.

𐤁𐤓𐤕; to creep, to move oneself.

𐤁𐤓𐤕; creeping things.

𐤁𐤓𐤕; head.

𐤁𐤓𐤕; to cast.

𐤁𐤓𐤕; high.

𐤁𐤓𐤕; Aramathea.

𐤁𐤓𐤕; evening.

𐤁𐤓𐤕; to meditate.

𐤁𐤓𐤕; to feed, think.

𐤁𐤓𐤕; shepherd.

𐤁𐤓𐤕; to spit.

𐤁𐤓𐤕; firmament. X

𐤁𐤓𐤕; trembling.

𐤁𐤓𐤕; to ask.

𐤁𐤓𐤕; request.

𐤁𐤓𐤕; week.

𐤁𐤓𐤕; neighbor.

𐤁𐤓𐤕; to praise.

𐤁𐤓𐤕; rod.

𐤁𐤓𐤕; seventh.

𐤁𐤓𐤕; seven.

𐤁𐤓𐤕; seven.

𐤁𐤓𐤕; seventy.

𐤁𐤓𐤕; to leave.

𐤁𐤓𐤕; week, sabbath.

𐤁𐤓𐤕; sedition.

𐤁𐤓𐤕; to cast, throw away.

𐤁𐤓𐤕; to send.

𐤁𐤓𐤕; to watch.

𐤁𐤓𐤕; to be worthy.

𐤁𐤓𐤕; heat.

𐤁𐤓𐤕; remission.

𐤁𐤓𐤕; to wash.

𐤁𐤓𐤕; sign, inducement.

𐤁𐤓𐤕; power, ruling.

𐤁𐤓𐤕; end.

𐤁𐤓𐤕; blow.

𐤁𐤓𐤕; lie.

עֲזַבְתִּי to espouse, marry.

רֵעַ עֲזָרָה companion.

עֲצַבָּה vexed.

עָצַר to compel.

עָרַב cursed.

עֲרֻבֵּי אֲלָבָסֶת alabaster box.

עֲרֻבֵּי Sheol.

עֵשֶׂת Seth.

עָצַב to find, be able, possible.

עָצַב asleep.

עָצַב to rest, be calm.

עָצַב rest, sleep.

עָצַב to send, to take off.

עָצַב to rule.

עָצַב lawful, ruler.

עָצַב ruler.

עָצַב peace.

עָצַב to finish, Ap. to betray.

עָצַב name.

עָצַב to draw.

עָצַב heaven.

עָצַב fatling.

עָצַב heavenly.

עָצַב to hear.

עָצַב Simon.

עָצַב to minister.

עָצַב sun.

עָצַב to depart.

עָצַב years.

עָצַב years.

עָצַב point.

עָצַב to narrate.

עָצַב hour.

עָצַב to make level.

עָצַב beautiful, good.

עָצַב to pour.

עָצַב to be good. ✕

עָצַב morning. ✕

עָצַב to irrigate.

עָצַב to take away.

עָצַב to cast away, begin.

עָצַב history.

עָצַב family.

עָצַב branch, vine.

עָצַב true.

עָצַב truly.

עָצַב rest.

עָצַב six.

עָצַב to drink.

עָצַב silent.

עָצַב sixth.

.2

עָצַב fig tree.

עָצַב broken.

עָצַב to break.

עָצַב crown.

עָצַב order.

||וֶזֶר grass.

אָבְסוּס abyss.

יָוָה to repent.

זָבַח to turn.

עוֹבֵד again.

יֶבֶן-עֵינָן Jubal Cain.

יְהוֹדָה thanksgiving.

עוֹלָם formless.

יְהוֹדָה trust, confidence.

יְהוֹדָה generation.

יְהוֹדָה worm.

יְהוֹדָה cattle.

יְהוֹדָה boundary.

זָבַח under.

אָבְסוּס under.

אָבְסוּס under.

יְהוֹדָה trusting.

יְהוֹדָה trustingly.

יְהוֹדָה prayer.

יְהוֹדָה snow.

יְהוֹדָה to teach.

יְהוֹדָה disciple.

שָׁלֹש three.

שָׁלֹש thirty.

שָׁמָּה there.

יְהוֹדָה furnace.

יְהוֹדָה sigh.

יְהוֹדָה second.

יְהוֹדָה dragon.

יְהוֹדָה to prepare.

יְהוֹדָה two.

יְהוֹדָה growth, increase.

יְהוֹדָה right.

יְהוֹדָה uprightness.

יְהוֹדָה cock.

יְהוֹדָה door.

יְהוֹדָה twelve.

יְהוֹדָה Tarshish.

יְהוֹדָה two.

יְהוֹדָה twelve.

יְהוֹדָה nine.

יְהוֹדָה see יְהוֹדָה.

MANUAL.

PART I.

LESSON ONE. Gen. I. 1.

1. NOTES.

1. ܒܪܝܫܝܬ—*b^eri-shith* (two syllables).—In beginning.

- (1) *Six letters*:—ܒ (*b*); ܝ (*r*); ܫ (*y*), occurring twice, both times silent after [̣]; ܬ (*sh*); ܬ (*th*, as in *thin*).
- (2) *Three vowel sounds*:—(°) 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^ewa* in Hebrew, see § 9; ܝ̣ (*i*) like *i* in *machine*; ܝ̣̣ (*i*), the same as the last, since [̣] may be written either above or below the letter to which it belongs. § 6. 4.

Note.—ܒܝܬ̣̣ is the Nestorian form.

2. ܒܪܐ—*b^era* (one syllable), (*he created*).

- (1) *Three letters*:—ܒ (*b*); ܝ̣ (*r*); ܐ ([̣]), called Olaph, not pronounced but quiescing in the preceding vowel. § 2 (1) *b*.
- (2) *Two vowel sounds*:—(°), see 1 (2); ° (*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* (three syllables), *God*.

- (1) *Four letters*:—ܐ ([̣]); ܠ (*l*); ܗ (*h*); ܐ ([̣]); see 2 (1).
- (2) *Three vowel sounds*:—[̣] (*a*) like *a* in *at*; ° (*o*) occurring twice, see 2 (2).

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

5. ܫܡܐܝܐ—*sh^ema-y^a* (two syllables)—*the heavens*.

(1) *Four letters*:— $\aleph$ (*sh*); $\mem$ (*m*); $\yod$ (*y*); $\lamed$ (*'*).

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

6. $\aleph\circ$ —*wəyāq̄h* (one syllable), and followed by the sign of the direct object, see 4.

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

7. $\lamed\imath$ —*'ar-ʿōl* (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); $\aleph$ (*'*), not pronounceable, called Ê, § 3.

2. OBSERVATIONS.

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

2. The vowel signs are (1) φ , (2) $\circ$, (3) ϵ , all of which may be written either above or below the line. § 6. 4.

3. The vowel sounds are (1) ϵ , (2) $\check{a}$, (3) $\circ$, (4) $\imath$.

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

5. ϵ 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 $\lamed$ 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.

$\lamed\varphi$ *he formed.*

$\lamed\epsilon$ *he made.*

$\lamed\imath$ *he said.*

$\circ$ *and.*

ܐ in.

ܐܠܗܐ he wrote.

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

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

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

- (2) Although this noun has the ending ל° (see observation 6), it is indefinite, § 93. 2.

X 13. עַל־פָּנֵי — al-ap-py , upon the faces of.

- (1) Notice ל final= ל while ל initial or medial= ל , § 4. 1.
 (2) ע after a consonant= p ; but after a vowel= pp ; 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 א are the sign of the plural, § 13. 1.

X 14. תְּהוֹמֹת — $t'hu-mo$ (two syllables), the abyss (תְּהוֹמֹת).

- (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) ו quiesces in ו , § 6. 5, § 25. 2.

X 15. וְרוּחֵו — $weru-hek$ (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 ו , the noun רוּחֵו , and the pron. suffix 3rd sing. masc. ו , §§ 34, 36.
 (3) The vowel ו is always written above the consonant, the others may be written below, § 6. 4.
 (4) The suffix ו is used for emphasizing the first of two definite nouns, the second being generally preceded by ו , § 97. B.

X (5) דָּאֵלֶּהוּ — $da'-laho$, who (is) God, is in apposition with the suffix in וְרוּחֵו , § 97. B.

- (6) ו is the relative pronoun, § 38.
 (7) The Olaph after ו throws back its vowel and quiesces, §§ 32. 2, 25. 1. (2).
 (8) The final 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. מְרֹחֶה־פֶּה — $m'ro-h'pho$ (two syllables), brooding.

- (1) פ = ph , פ = p or pp .

(2) م prefixed denotes the participle, § 74.

(3) ٱ is the sign of the feminine singular in the absolute state, § 76. 2.

(4) م is doubled, this being in the intensive stem, called Pa'el, § 41. 2.

17. مَآءٌ—*ma-yaw, the waters.*

(1) The two dots are called Rebbuy and denote the plural, § 13. 1.

(2) ٱ denotes the emphatic or definite state, which takes the place of the article in Hebrew, §§ 86. 16, 87. 22.

18. وَعَمَرَ—*we'-mar, and he said.*

(1) There is no Waw conversive in Syriac.

(2) وَعَمَرَ is composed of Waw and عَمَرَ, the Olaph throwing back its vowel and quiescing, see 8 above.

(3) عَمَرَ is the 3rd masc. sing. of the Perfect of the simple, or P^eal, stem.

(4) Initial Olaph always takes a helping vowel, § 55. 1, *Rem.* 1.

19. نَحْوَ—*neh-wê, let there be.*

(1) The ن (Nun) indicates the Imperfect 3rd person, § 45. 1, *Rem.* 2—4.

(2) The root is وَحَى § 60. 3. Comp. وَحَى (9) *she was.*

(3) In the 3rd person, the Imperfect is employed as a Jussive § 114. 1.

20. نُورٌ—*nuh-raw, light.*

(1) 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. وَهِيَ—*wa-h'ew, and there was.*

(1) There is no Waw conversive.

(2) This is the 3rd masc. sing. Perfect P^eal. 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) م, (2) ٱ (ا), (3) ع, (4) و, (5) ن.

10. The new forms of letters occurring are: (1) َ (ا), (2) ُ (ا), (3) ِ (ا).

11. The new vowels and diphthongs are: (1) َ, (2) ُ, (3) ِ, (4) ِ.

12. The conjunction Waw may be written (1) without a vowel sign,

ܠܗܝܐ *who?*

ܐܝܢ *that.*

ܠܗܝܐ *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 ראה and the Syriac form ܐܝܢ as to aspiration, vowels, the half vowel and the formative elements.

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

LESSON THREE. Gen. I. 3. 4.

1. NOTES.

22. ܠܗܝܐ—*wa-h'zol, and (he) saw.*

(1) Compare 18 and 21.

(2) ܐ is Zain, a new letter.

23. ܠܗܝܐ—*lenuh-rq, the light.*

(1) ܠ 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) ܠܗܝܐ. See 20.

24. ܐܝܢ—*dheshap-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) ܐܝܢ 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.

25. ܐܝܢ—*wa-ph'erash (two syllables), and (he) separated.*

- (1) The first ^ˊ is a helping vowel, § 33. 2.
- (2) The first syllable is open, § 17. 1.
- (3) ^ˊ is pronounced with a half vowel (vocal sh^ewa), § 31. 1. 3.

26. ^ˊ—bhêth.—between.

- (1) ^ˊ bh after a word ending in a vowel sound § 10. 1. (3).
- (2) ^ˊ written fully, § 6. 5. (4).
- (3) ^ˊ th after a vowel, § 10. 1. (1).

27. ^ˊ—between—to. Compare the Hebrew construction in vs. 6.

28. ^ˊ (see 12.).

29. ^ˊ—wa-k^era (two syllables) and he called.

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

30. ^ˊ—l^enuk-ra (two syllables), to the light.

- (1) Notice that ^ˊ may denote the indirect object as well as the direct (comp. 23), § 124.
- (2) ^ˊ is regularly prefixed without a vowel, § 34.
- (3) ^ˊ ends the syllable and in Hebrew would have the silent Sh^ewa or syllable divider.—

31. ^ˊ—'i-ma^ema (three syllables), day.

- (1) Olaph is frequently placed before words for the sake of euphony. Before ^ˊ this Olaph takes ^ˊ in which the ^ˊ quiesces, § 20, Rem. 2.
- (2) ^ˊ is day as opposed to night; ^ˊ at the end of the verse is the day of 24 hours.

32. ^ˊ—wa-l^ehesh-shu-kha (four syllables, one for each vowel), and to the darkness.

Since three consonants can not come together at the beginning of a syllable, ^ˊ takes a helping Pethohô, § 33. 2.

33. ^ˊ (see 29) "he called".

34. ^ˊ—l l-ya (from lai-l^eyâ), night.

- (1) The emphatic ending has here lost its force, § 93. 1.
- (2) ^ˊ is a contraction from ai, § 29. 3 (1).

35. ^{רָמֶשֶׁת}—*ram-sho, evening.*

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

36. ^{צַפְרָא} *tsaph-ra, morning.*

37. ^{יוֹם} *day one*, §§ 99. 1, *Rem.* 2, 93. I. 2, 93. II. 3.

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

2. OBSERVATIONS.

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

^{בְּ} *(b)* follows nothing: ^{אֵ} *(th)* after *i*.

^{בְּ} *(b)* after ^{אֵ} of the preceding word.

^{בְּ} *(th)* after the vowel ^{וֹ}.

^{בְּ} *(th)* after the vowel ^{וֹ}.

^{בְּ} *(t)* after ^{אֵ} of the preceding word.

^{בְּ} *(bh)* after a half vowel sound.

^{בְּ} *(kh)* after the vowel ^{וֹ}.

^{בְּ} *(pp)* for *np*.

^{בְּ} *(t)* after a diphthong.

^{בְּ} *(d)* after a consonant, ^{אֵ}.

^{בְּ} *(ph)* after a half vowel.

^{בְּ} *(dh)* after ^{וֹ} of the preceding word.

^{בְּ} *(pp)* the nominal form having the second radical doubled.

^{בְּ} *(ph)* after the vowel ^{וֹ}.

^{בְּ} *(bh)* after ^{וֹ} of the preceding word; ^{אֵ} *(th)* after ^{אֵ}.

^{בְּ} *(ph)* after the vowel ^{וֹ}.

27. Six letters are called aspirates namely, ^{בְּ}, ^{גְּ}, ^{דְּ}, ^{קְּ}, ^{פְּ} and ^{תְּ}.

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 Shewa 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: ܐܬܝܬܐ, ܐܬܝܬܐ, ܐܬܝܬܐ.
 (2) Emphatic: ܐܬܝܬܐ, ܐܬܝܬܐ, ܐܬܝܬܐ, ܐܬܝܬܐ, ܐܬܝܬܐ, ܐܬܝܬܐ, ܐܬܝܬܐ, ܐܬܝܬܐ.
 (3) Construct: ܐܬܝܬܐ.
 33. Forms for special study: ܐܬܝܬܐ, ܐܬܝܬܐ, ܐܬܝܬܐ, ܐܬܝܬܐ.

3. GRAMMAR LESSON.

- (1) §§ 6, 23, 20, 41, 42, 43, 37.
 (2) Learn the Imperfect of ܐܬܝܬܐ to write (§ 45).
 (3) Review §§ 5, 9, 10, 11, 34, 40.

4. WORD LESSON.

ܐܬܝܬܐ then.

ܐܬܝܬܐ to buy.

ܐܬܝܬܐ to fall.

ܐܬܝܬܐ to sit.

ܐܬܝܬܐ to be at peace.

ܐܬܝܬܐ to put.

ܐܬܝܬܐ to be finished.

ܐܬܝܬܐ to be troubled.

ܐܬܝܬܐ to be nigh.

ܐܬܝܬܐ 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^ebhošo, (b) P^ethoho, § 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. **וַיֵּשֶׁב** *God (N. 3).* (1) Three syllables, all open.

- (2) Vowels: (1) P^ethohō, (2, 3) Z^ekōpho, § 6.
- (3) The vowel ⁷ has been retained by the guttural, as a helping vowel, § 28. 2. (2).

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

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

41. **וַיִּפְתָּח** *(רָקִיעַ) expanse.*

- (1) Syllables: both open.
- (2) Vowels: (1) H^ebhošo (2) Z^ekōpho.

42. **וַיִּפְתָּח** *in the midst of.*

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

43. **וַיִּפְתָּח** *mā-yō, the waters.*

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

44. ܐܢܝܢܐ *let it be dividing.*

- (1) ܐܢܝܢܐ is the same as in N. 38. Used with a participle, it denotes continuous future action, § 127. 5.
- (2) ܐܢܝܢܐ —*po-resh* is a participle of the simple species. Compare ܐܢܝܢܐ . 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. ܐܢܝܢܐ —*bêth, between.*

- (1) *ê* is naturally long by contraction from *ăy*, §§ 7. 3, 29. 3.
- (2) The root is ܐܢܝܢܐ ; *n* has been dropped (as in ܐܢܝܢܐ in Hebrew). The form was ܐܢܝܢܐ , § 23. 2. (3).

46. ܐܢܝܢܐ —*uă'ēbhādh, and he made.*

- (1) ܐܢܝܢܐ is to be distinguished from ܐܢܝܢܐ , § 4. 3. (6).
- (2) ܐܢܝܢܐ takes a helping vowel § 34. 1, and forms with it a half open syllable, § 17. 4.
- (3) ܐܢܝܢܐ has a half-vowel as is shown by the aspirated ܐܢܝܢܐ , §§ 9. 3, 10. 1. (2).
- (4) ܐܢܝܢܐ is the 3rd pers. sing. masc. of the P^eal or simple form of the verb. This is the *first form* of the verb and the simplest, § 43. 1.

47. ܐܢܝܢܐ —*'arkî'o, the firmament.*

By comparison with 39, it will be seen that an Olaph has been placed before ܐܢܝܢܐ . This Olaph is called Olaph prosthetic, § 20, 1.

48. ܐܢܝܢܐ and he separated.

This is in the simple or P^eal stem, in the first form, see 46.

49. ܐܢܝܢܐ —*dal'ethah', which (were) beneath (lit. to under).*

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

50. ܐܢܝܢܐ *from*, see § 6. 3. (2).

51. ܐܢܝܢܐ —*dal'el, which were above.*

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

2. OBSERVATIONS.

34. A helping vowel is given to every second consonant preceding one which has a vowel, e. g. ܠܐܢܐܢܐ , ܠܐܢܐܢܐ , ܠܐܢܐܢܐ .

35. The vowel of prosthetic Olaph or of an Olaph beginning a word is thrown back upon a previous ܐ , ܐ or inseparable preposition, e. g. ܠܐܢܐܢܐ , ܠܐܢܐܢܐ .

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

38. The feminine in Syriac is everywhere denoted by ܐ , except in the absolute state of nouns and participles, e. g. ܠܐܢܐܢܐ , ܠܐܢܐܢܐ , ܠܐܢܐܢܐ but ܠܐܢܐܢܐ . Such nouns as ܠܐܢܐܢܐ and ܠܐܢܐܢܐ 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^eal. Examples of it are: ܠܐܢܐܢܐ ; ܠܐܢܐܢܐ and ܠܐܢܐܢܐ .

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* פָּ, *i* in יִפְּ, *ô* in פָּ, *u* in פּוּ, *e* in פֵּ.

42. Naturally short vowels are changeable, e. g. פָּ, פִּ, פֵּ.

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.	פָּ	פִּ	פָּ	פִּ
Cons.	פִּ	פִּ	פִּ	פִּ
Emph.	פִּ	פִּ	פִּ	פִּ

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^esho*; *por-shîn* not *por^eshîn*, §§ 30. 1, 31. 3. Rem. 2.

6. Inflect, in like manner, פָּ brooding, § 81.

7. Review §§ 5. 6. 16. 24. 33.

4. WORD LESSON.

פָּ evil. ? (inseparable prefix) which, that. פָּ sea. פָּ he sent. פָּ two. פָּ from. פָּ it, he. פָּ 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. ܐܬܝܠܩܝܬܗܢ—*nethkann^eshun*, *let them be collected*.

- (1) The preformative ܐ is the sign of the 3rd person of the Impf.
- (2) The ܬ is the sign of the masculin plural.
- (3) The ܠ prefixed after a preformative is the sign of the reflexive or passive stem.
- (4) The root is ܬܠܩ *to collect*.
- (5) This form would be written the same in the Ethp^eel and in the Ethpa'al. It is better here to put it in the latter, or the intensive passive; and to read *neth-kan-n^eshun*, not *neth-ka-n^eshun*.

56. 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. ܐܬܬܗܝܬ—*teth-h^ezê*, *let appear*.

- (1) The preformative ܬ 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 ܬ. The 3rd fem. sg. differs from the masc. merely in changing ܐ to ܬ, § 45. 5.
- (3) The first form of the verb is ܐܬܬܗܝܬ, see 22, and compare ܐܬܬܗܝܬ, ܐܬܬܗܝܬ and ܐܬܬܗܝܬ.

- (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^eel.

58. יָבִישׁ־לָדָּבָר —*yab-bîsh-to, the dry land.*

- (1) The $\circ$ 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) Δ is the sign of the fem.; פ° of the emphatic state, § 76.

59. $\text{וָלֶכְהֶנְשׁוּ וְלִדְבָרֵם}$ —*wal^ekhensho, and to the gathering.*

- (1) חַלְבָּ is a segholate noun masc. sing. emphat. § 67.
 (2) ל 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 ל takes a half-vowel., §§ 17. 4, 31. 3, 33. 2.

60. מֵי־מַיִם —*d^emayo, of the waters, lit. that of the waters.*

- (1) מֵי is really a demonstrative pronoun corresponding to Hebrew הַמֵּי . It has come to denote the genitive relation, § 98. A.

- (2) For מֵי־מַיִם , see 17.

61. יָם־יָם —*ya-mê, seas.*

- (1) The two dots are the sign of the plural *Rebbuy*, § 13.
 (2) The line under the first יָם is linea occultans and shows that, although written the יָם is not to be pronounced, § 19. 3.
 (3) יָם is the sign of the emphat. masc. plural., § 76. 3.
 (4) The singular is יָם , § 67. 2. (7).

62. תֵּצֵא־נָּךְ —*thap-pe^ek, let cause to go out.*

- (1) $\angle$ with Rukhokh because the word preceding ends in a vowel, § 10. 1. (3); א with Kushoy, because doubled to compensate for an assimilated Nun, § 10. 2. (2).
 (2) The $\angle$ shows the 3rd fem. Impf.; the נָּ above it is the sign of the causative or Aph^eel 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 **نحف**, the Nun being assimilated always at the end of a syllable when not accompanied by a vowel, §§ 18, 53.

63. **نحف**—*tha-dho*, *grass*.

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

64. **חב**—*es-bo*, *herb*.

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

65. **חזק**—*dh^emez-d^era^c*, *which was seeding for itself*.

- (1) **ה** is the relative pronoun and introduces the adjective clause, §§ 38. 136. It has Rukhokh after a preceding vowel, § 10. 1. (3).
 (2) **חזק** is the Ethp^eel or reflexive of the simple stem. **ח** is the sign of the participle, § 50. 2. **ה** and **ח** have been transposed, according to § 21. 1. **ה** is metathesis from **ח** the sign of the reflexive, § 22. 4. In the last syllable the vowel is *u* instead of *a* because of the guttural, §§ 26. 1. (1), 52. 3.

66. **חזק**—*l^egen-seh*, *according to its kind*.

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

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

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

68. **חזק**—*dh^ephî-rê*, *of the fruit*, lit. *that of the fruits*.

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

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

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

69. **הָיָה**—*dhē' o-bhedh, which was yielding, lit. was making.*

- (1) For **הָ** see 65. 1.

- (2) **הָיָה** is the active part. of Pe' al. Masc. sing., see 44.

70. **הָיָה**—*dēneg-bēthēh, whose stock.*

- (1) **הָ** introduces the relative or adjective clause. It has Kushoy because preceded by a consonant. Along with **הָ** *his* it forms the genitive of *which* or *whose*, §§ 36, 38, 104. 2.

- (2) **הָיָה** is in the fem. as shown by **הָ** § 76. 2. The emphatic is **הָיָה** (cf. Heb. **הָיָה** Is. 6:13).

71. **הָ** in it.

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

72. **הָיָה**—*wap-pēkath, 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 **הָיָה**, **הָ** is the sign of the 3rd fem. sing. of the perfect; **יָ** is the sign of the Aph'el or causative stem; the Kushoy over the **הָ**, since it is preceded by a vowel, shows that the **הָ** 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. **הָיָה**—*dhath'lo-tho, which is three i. e. the third.*

- (1) This is an adjective clause limiting **הָיָה** *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) **הָיָה** is equivalent to the Hebrew **הָיָה**, **הָ** being regularly equivalent to **הָ** where they both correspond to **הָ** 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.* ܐܬܡܢܐ, ܐܬܡܢܐ.
- (2) An intensive verb stem, *e. g.* ܐܬܡܢܐܐܐܐ.
- (3) A causative verb stem, *e. g.* ܐܬܡܢܐܐܐܐ.
- (4) A simple passive stem, *e. g.* ܐܬܡܢܐܐܐܐ, ܐܬܡܢܐܐܐܐ.
- (5) An intensive passive stem, *e. g.* ܐܬܡܢܐܐܐܐܐ.
- (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 ܐ before its first radical.

46. All passives have as their sign a ܠ occurring before the first radical. In all Perfects and Imperatives this ܠ 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^eal, Pa^el, Aph^el, Ethp^eel, Ethpa^el, Ettaph^el.

48. ܐ when naturally long corresponds to the Hebrew naturally long ô.

49. The name of ܐ is Z^ekopho; of ܐ, P^ethohô; of ܐ, R^ebhošo; of ܐ, H^ebhošo; of ܐ, ܐ^ešošo.

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^eal 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.

ܐܬܡܢܐ to take.

ܐܬܡܢܐܐܐ to heal.

ܐܬܡܢܐܐܐ to hear.

ܐܬܡܢܐܐܐ to crucify.

لَبَّسَ to clothe.

أَتَمَدَّ to tempt.

أَمَرَ to command.

قَرَّبَ to be near.

بَعَدَ to be far.

فَتَحَ to open.

؟ according as.

؟ what, that.

قَالَ to say.

؟ قَدْ because.

قَالَ truth.

أَتَمَ 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. نَهَضُوا—*neh-wun*, let them be.

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

75. نَاحِيَةً—*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) ى is the sign of the masc. plur. emphatic, § 76. 3.
- (3) The root is the same as that of نَاحَى light, see 20.

76. دُخَانُ السَّمَاءِ—*dha-sh'e-ma-yo*, of the heavens, lit. that of the heavens.

- (1) ؟ is in apposition with دُخَانُ ; السَّمَاءِ 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. لَمَاف —*lēmeph-rash*, to separate.

- (1) ل is the inseparable preposition regularly prefixed with a half-vowel, § 34. 1. It is always used before the Infinitive construct § 120. 1. (3).

- (2) لَمَاف is the Infinitive of the Pe'al, § 49. 1. The root is لَم .

78. لَمَاف , cf. لَمَاف see 31. In one case there is Olaph prosthetic; in the other not. Cf. لَمَاف ; 41 and لَمَاف 47.

79. לַיְלָה —*li-l'yo*, night.

- (1) י comes by contraction from *ay*, § 29. 4. (4).

- (2) This noun is generally written לַיְלָה . See 41.

80. לֹוּלֹוּ —*loth'ewotho*, for signs.

- (1) ל is the preposition, which draws back the vowel of the Olaph, the latter quiescing, § 25. 1. (2) and *Rem.* 1.

- (2) לֹו 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 לֹו .

81. לַעֲזָבְהָנֶה —*wa-l'ezabh-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. לַעֲזָבְהָנֶה —*wa-l'eyau-mo-tho*, and for days.

- (1) לֹו as in 81. 1.

- (2) לֹו fem. plur. emphatic see 80. 2. The two dots are Rebbuy. The singular is לֹו .

83. לַעֲזָבְהָנֶה —*w'la-sh'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) לַעֲזָבְהָנֶה is a plur. emphatic. See § 86. 16. The singular is לַעֲזָבְהָנֶה , § 87. 30.

84. לַעֲזָבְהָנֶה —*man-h'erîn*, giving light.

- (1) ל prefixed is a sign of participle except in Pe'al. Cf. לַעֲזָבְהָנֶה (16) and לַעֲזָבְהָנֶה (65), but לַעֲזָבְהָנֶה (44. 2.) and לַעֲזָבְהָנֶה (69).

(2) P^ethoḥo with the preformative of the Participle denotes the causative or Aph^el stem, § 41. 3.

(3) 𐤀 is the sign of the masc. plur. absolute, § 76. 3.

85. 𐤏𐤌𐤎𐤕𐤏 *l^eman-ho-ru, to give light.*

(1) 𐤌 is prefixed to all Infinitives. The Infinitive construct is always preceded by 𐤁, §§ 49, 120.

(2) All Infinitives, except the P^eal end in 𐤌 with 𐤐 before the last radical, § 49. 2.

(3) P^ethoḥo with the preformative denotes the causative stem. Cf. 84. 2 and see § 41. 3.

86. 𐤏𐤕𐤕𐤏𐤕 *th^erên, two.*

(1) For the etymology, see § 76. 5.

(2) For the syntax, see § 110. A.

87. 𐤏𐤕𐤕𐤏𐤕𐤏𐤕𐤏𐤕 *rau-r^ebhê, great.*

(1) This is an irregular plural from 𐤏𐤕𐤕𐤏𐤕, in the emph. state, § 87. 27.

(2) Note the position of the adjective after its noun and its agreement in gender, number and state. The same is true of 𐤏𐤕𐤕𐤏𐤕 *great* and 𐤏𐤕𐤕𐤏𐤕 *small*, §§ 93. 3. (1), 99. 1.

88. 𐤏𐤕𐤕𐤏𐤕𐤏𐤕𐤏𐤕 *dhîmomo, of the day.*

(1) This is the second kind of the genitive constructions, § 97. A.

(2) 𐤏 is aspirated according to, § 10. 1. (3).

(3) Olaph prosthetic quiesces in the 𐤀 which has been thrown back on the preceding 𐤏, § 34. 2, § 20, *Rem.* 2.

89. 𐤏𐤕𐤕𐤏𐤕𐤏𐤕𐤏𐤕𐤏𐤕 *w^ekhau-k^ebhê, and the stars.*

(1) The first Kaph has Rukhokh after a half-vowel; the second has Kushoy after a diphthong, § 10.

(2) 𐤀 is the sign of the masc. plur. emph.; the two dots are Rebbuy, §§ 13, 76. 3.

2. OBSERVATIONS.

51. All Infinitives have the preformative 𐤌.

52. We have had, so far, three ways of denoting the genitive relationship.

- (1) $\text{قَتَلَ} \text{قَتْلًا}$ vs. 6.
 $\text{أَقْتَلَ} \text{أَقْتَالًا}$ vs. 2.
 (2) $\text{أَكَلًا} \text{بَقَاةً}$ vs. 11.
 $\text{أَصْبَحًا} \text{بُحْبُوحًا}$ vs. 14.
 (3) $\text{قَتَلَ} \text{قَتْلًا}$ vs. 2.

53. The Preformative of all Participles except the P^eal, is م . 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^eal stem is أ , e. g. $\text{قَتَلَ} \text{قَتْلًا}$ 77, $\text{قَتَلَ} \text{قَتْلًا}$ 74; the Pa^el stem has a half-vowel with the preformative, e. g. $\text{قَتَلَ} \text{قَتْلًا}$ 16; the Aph^el has و e. g. $\text{قَتَلَ} \text{قَتْلًا}$ 72, $\text{قَتَلَ} \text{قَتْلًا}$ 84. The preformatives of all the reflexive or passive stems are all followed by ل e. g. $\text{قَتَلَ} \text{قَتْلًا}$ 57, $\text{قَتَلَ} \text{قَتْلًا}$ 55, $\text{قَتَلَ} \text{قَتْلًا}$ 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^eal 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.

قَتَلَ to crucify.

قَتَلَ to go.

قَتَلَ to assemble.

قَتَلَ to draw near.

قَتَلَ to swarm.

قَتَلَ to add.

قَتَلَ those which.

قَتَلَ to write.

قَتَلَ a book.

قَتَلَ sun.

قَتَلَ because.

قَتَلَ from.

قَتَلَ to command.

قَتَلَ 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.

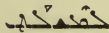
1. NOTES.

90. —*w'eyabh*, and (he) gave.

- (1) The line under  is *linea occultans*, § 11.
 (2)  is the Pe'al Perfect first form, see § 64. 7.

The usual first form for a Pê Yudh verb would be  § 58.

91. —*'ennun*, them. There is no pronominal suffix for the 3rd plural with verbs. In its stead, the personal independent pronoun is used, § 36. 2.

92. —*l'mesh-lat*, to rule over. This is the Pe'al Infin. from  Cf. 77.

93. —*dharb'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. —*narheshun*, let (them) swarm.

- (1) Nun is the preformative of the 3rd person Imperf. everywhere except in the 3rd fem. sing.
 (2)  is the ending of the masc. plural Imperf.

- (3) Petho^ho with the preformative is the sign of the Aph'el stem, § 41. 3.

95. —*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. —*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)  is the sign of the fem. sing. emphatic, § 76. 2.

97. —*po-ra-ketho*, bird.

- (1) The fem. abs. is —*po-r'ho*; 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. —*theph-rach*, let (her) fly.

- (1) The preformative  is the sign of the 3rd fem. sing. Imperf.

- (2) The sufformative  is sometimes found with the 3rd sing. Imperf. Cf.  62.

- (3) Yudh is otiose, § 24. 3.

- (4) The  shows it is in the simple or Pe'al stem. Obs. 56.

- (5) Petho^ho is the usual vowel over the 3rd radical in Lomadh Guttural verbs, § 52.

99. —*dhar-hesh*, which (they) caused to swarm.

- (1)  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. —*gen-s'ehun*, their kind.

- (1) For  see 66. 3.

- (2)  is the pronominal suffix of the 3rd plur. masc. *with nouns*. It is never used with verbs, see 91 and §§ 36, 77.

101. קֶפֶּה —*dh^eghep-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 קפ is cognate to קנן .
- (3) קֶפֶּה (קֶפֶּה) is in the emph. sing. masc. Cf. קֶפֶּה , קֶפֶּה .

102. סֶהֶן —*ghen-soh, her kind.*

- (1) ס° is equivalent to the Hebrew ס, § 36.
- (2) The diacritical point denotes the fem. $\circ$ as distinguished from the masc. $\wedge$, § 6. 6. (2).
- (3) The fem. suffix refers back to סֶהֶן . Cf. סֶהֶן 66, סֶהֶן 100.

103. בָּרֵךְ —*bar-rekh, (he) blessed.*

- (1) The ב° over the first radical designates the intensive or Pa'el stem. Cf. 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. לֵהֶם —*lehun, to them.*

- (1) ל is a preposition. Cf. vs. 12.
- (2) לֵהֶם is pronominal suffix 3rd plural masc. See 100.

105. פֶּרֶאֱו —*p^erau, be fruitful.* This the Imv. 2nd. masc. plur. of the simple stem from a Lomadh Olaph root, § 60. 4.

106. וַאֲשֶׁלַּאֵו —*wa-s^eghau wa-m^elau, 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^eal.

107. בַּיָּם —*dha-bh^eya-mê, which are in the seas.*

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

108. תִּשְׁלַח —*thes-gê, let (it) multiply.*

- (1) The preformative ל denotes the 3rd sing. fem. Imperfect; the vowel *e* used with the preformative designates the simple stem.
- (2) ת shows the root to be Lomadh-Olaph. Cf. תִּשְׁלַח 40. תִּשְׁלַח 57.

109.  the fifth, see 93;  let bring forth, see 98;  creeping thing, see 96.

110. —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 .

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

60. The inseparable prepositions take pronominal suffixes *e. g.*   104.

61. Nouns take pronominal suffixes *e. g.*  66,  102,  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.*  98,  99.

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

65.  is the ending of the masc. plur. Imperfect;  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)  to give, § 64. 7.
- (4) Review, §§ 19—25.

4. WORD LESSON.

מָלַךְ to rule.

עָזַב to forsake.

עָשָׂה to make.

לָמַד to teach.

כָּתַב to baptize.

נָצַח to shine.

שָׁמַע to obey.

כִּי when.

טוֹב 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. כָּל־דָּוָר וְדָוָר and all of it (to wit) the creeping things.

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

112. כַּדְּבָרִים according to its kinds.

- (1) כַּדְּ 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 ܐܢܬܐ . (See 66).

113. ܐܢܝܢܐ *let us make.*

(1) ܐ is the preformative of the 1st pers. plur. Imperf., § 47. Rem. 4.

(2) This Imperf. is of the *i* class ܐܢܝܢܐ , § 46.

114. ܐܢܝܢܐ —*nosho, man*. The Olaph has the linea occultans and is not pronounced. It shows the root, § 19. 1. (1).

115. ܐܢܝܢܐ *in our image.*

(1) ܐ is the inseparable preposition, § 34.

(2) ܐܢܝܢܐ is the pron. suffix 1st plural, § 36.

(3) ܐܢܝܢܐ is an *a* class segholate in the sing. masculine, §§ 67 79.

116. ܐܢܝܢܐ *our likeness.*

(1) ܐܢܝܢܐ as in 115. 2.

(2) ܐܢܝܢܐ is a feminine construct from ܐܢܝܢܐ emphatic ܐܢܝܢܐ , § 75. 8.

117. ܐܢܝܢܐ *let them rule.*

(1) ܐ is the sign of the 3rd plur. Pe'al, § 45. 2.

(2) ܐܢܝܢܐ designates the masc. plur.

(3) The sign under ܐܢܝܢܐ is Mehagyono, see § 12. 1.

118. ܐܢܝܢܐ *fishes of.*

(1) ܐܢܝܢܐ is the sign of the masc. plur. constr., § 76. 3. Cf. ܐܢܝܢܐ 13.

(2) The two dots are Rebbuy.

119. ܐܢܝܢܐ *which creepeth.* Cf. ܐܢܝܢܐ 44. ܐܢܝܢܐ 69.

120. ܐܢܝܢܐ —*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. ܐܢܝܢܐ *his image.*

(1) Absolute of noun= ܐܢܝܢܐ ; construct, ܐܢܝܢܐ as in the phrase ܐܢܝܢܐ ܐܢܝܢܐ which follows: emphatic ܐܢܝܢܐ .

(2) ܐܢܝܢܐ is the pron. suffix "his" or "of him". Cf. ܐܢܝܢܐ 66.

122. ܐܢܝܢܐ —*beroy, created he him.*

(1) ܐܢܝܢܐ = ܐܢܝܢܐ (see 2), *he created*. This is a Lomadh Olaph verb, the ' having been heightened to ܐ in the open syllable, § 29. 5. (1).

(2) ܐܢܝܢܐ is the pron. suffix 3rd sing. masc. with Lomadh Olaph verbs § 61.

123. ܐܢܬܝܢܐ and subdue it.

(1) ܐܢܬܝܢܐ is the 3rd fem. suffix after a form of the verb ending in a vowel § 51. E. 2.

(2) The Inv. 2nd plur. P^eal of ܐܢܬܝܢܐ is ܐܢܬܝܢܐ , which before suffixes throws back the vowel from ܐ to ܐ , while the ending ܐ becomes ܐ .

124. ܐܢܬܝܢܐ rule ye, is an imperative P^eal of the ܐ class, i. e. whose vowel is ܐ not ܐ as in ܐܢܬܝܢܐ . The ܐ is otiose, §§ 46, 48, 24. 2.

125. ܐܢܬܝܢܐ I have given.

(1) ܐܢܬܝܢܐ becomes ܐܢܬܝܢܐ before ܐ and ܐ , § 64. 7.

(2) ܐ is the preformative for the 1st sing. com., ܐ for the 3rd fem. sg.

126. ܐܢܬܝܢܐ is in the absolute state.

127. ܐܢܬܝܢܐ 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) ܐܢܬܝܢܐ is often indeclinable. Here the subject is ܐܢܬܝܢܐ fruits, §§ 65, 128.

128. ܐܢܬܝܢܐ food.

(1) Olaph is quiescent in the ܐ as is shown by the Rukhokh under the Kaph, § 10. 1. (1).

(2) ܐܢܬܝܢܐ is the fem. emphat. ending, § 76.

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

129. ܐܢܬܝܢܐ —desh-to, which is six.

(1) ܐܢܬܝܢܐ is one of the few words which have Kushoy after an unvowelled consonant in the same syllable, § 31. 1.

(2) ܐ 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 ܐ , e. g. ܐܢܬܝܢܐ , ܐܢܬܝܢܐ ; ܐܢܬܝܢܐ , ܐܢܬܝܢܐ , ܐܢܬܝܢܐ , ܐܢܬܝܢܐ .

68. The Imperf. P^eal may have as the vowel of its 2nd radical either ܐ , ܐ , (which becomes ܐ) or ܐ , e. g. ܐܢܬܝܢܐ , ܐܢܬܝܢܐ , ܐܢܬܝܢܐ , ܐܢܬܝܢܐ .

69. The Imperat. first form of the P^eal 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.* ܠܝܚܝܢ , but ܠܝܚܝܢ , ܠܝܚܝܢ but ܠܝܚܝܢ .

71. Before the sufformatives of the Imperfect which constitute a syllable the full vowel of the 2nd radical becomes a half-vowel, *e. g.* ܠܝܚܝܢ .

72. Before the sufformatives ܠܝܚܝܢ and ܠܝܚܝܢ of the Perfect the vowel of the 2nd radical is dropped and the half-vowel under the first becomes ܠܝܚܝܢ . *e. g.* ܠܝܚܝܢ .

73. Olaph may quiesce at the end of a syllable in the middle of a word, *e. g.* ܠܝܚܝܢ . Cf. ܠܝܚܝܢ , ܠܝܚܝܢ , vs. 26.

74. The original fem ending was ܠܝܚܝܢ , 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.* ܠܝܚܝܢ , ܠܝܚܝܢ .

3. GRAMMAR.

- (1) Peculiarities of ܠܝܚܝܢ and ܠܝܚܝܢ , § 27.
- (2) Pê Yudh and Pê Waw verbs, § 58.
- (3) Review §§ 9—12, 31, 32.

4. WORD LESSON.

ܠܝܚܝܢ to be dry.

ܠܝܚܝܢ to bear.

ܠܝܚܝܢ to burn.

ܠܝܚܝܢ to know.

ܠܝܚܝܢ to be heavy.

ܠܝܚܝܢ to give.

ܠܝܚܝܢ to inherit.

ܠܝܚܝܢ king.

ܠܝܚܝܢ to sit.

ܠܝܚܝܢ to suck.

ܠܝܚܝܢ to make, do.

ܠܝܚܝܢ not.

ܠܝܚܝܢ son.

ܠܝܚܝܢ child.

ܠܝܚܝܢ woman.

ܠܝܚܝܢ 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. *his works.*

(1) Rebbuy show the noun to be plural, § 13.

(2) *is* the 3rd sing. masc. pron. suffix, see 112, § 36.

134. *—da-'ebhadh, which he made.*

(1) *?* has Kushoy after the diphthong, § 10. 1. (3).

(2) The fact that *?* has Rukhokh shows that *?* has a half-vowel and that the first syllable is half-open, §§ 10. 1. (2), 17. 4.

135. *and he rested himself.*

(1) This is the reflexive from *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. *the seventh.* This is the ordinal from *seven*, § 88. II.

137. *—kad-desh, sanctified it.*

(1) The dot over the *?* is Kushoy and shows that the *a* is doubled. The form is intensive, the second radical being doubled, §§ 41. 2, 10. 2. (2).

(2) *?* is the pron. suffix 3rd sing. masc. Cf. 66, 121.

138. *because* and *all* are the only words in which *?* is written defectively, § 5. 5.

139. *by making.* See § 120. 1. (4) for this use of the Infinitive and compare the Hebrew.

140. *generations.*

(1) Rebbuy and *?* designate the feminine plural emphatic.

(2) The first *?* is prefixed, the form of the noun being *?*. The root is *to bear*, § 74. 3.

141. *and of the earth.*

(1) The inseparable particles retain their helping vowel, when the succeeding consonant has a vowel thrown back from a following Olaph; so *wa-dhar-o*, not *wedhar-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 *?*, § 97. A. *Rem.* 2.

142. *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^eel, § 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. 𐤁𐤆𐤁𐤀 *in which (he) made*. The preposition is often omitted from the relative clause, § 136. 6. *Rem.* 1.

144. 𐤁𐤆𐤁𐤀 (*they*) *had been* is in the 3rd plur. Perfect from 𐤁𐤆𐤁 fem 𐤁𐤆𐤁. 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: 𐤁𐤆𐤁 vs. 6 with 𐤁𐤆𐤁 vs. 7 and 𐤁𐤆𐤁 vs. 25.

145. 𐤁𐤆𐤁 *had gone out*.

- (1) The first Olaḥ is prosthetic, § 20. 1.
- (2) Yudh quiesces in [̣] according to §§ 25, 3, 58. 1. *Rem.* 2.
- (3) The form is the 3rd masc. sing. Pe^eal, the verb being both Pê Yudh and Lomadh Olaph, §§ 58, 60.

146. 𐤁𐤆𐤁 (*he*) *caused to come down*.

- (1) The form is Aph^eel from 𐤁𐤆𐤁, the Nun being assimilated. Cf. 𐤁𐤆𐤁 69. It is the first form of the Aph^eel *i. e.* 3rd masc. sing. Perfect, § 53. 2.
- (2) ̣ is derived from an original [̣], § 29. 2.

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

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

149. 𐤁𐤆𐤁 *used to go up*.

- (1) 𐤁𐤆𐤁 is the active part. Pe^eal first form; see 46. It is in the absolute state because a predicate, § 93. 3. (2) *a*.
- (2) 𐤁𐤆𐤁 is enclitic and hence the 𐤁 has the linea occultans and is unpronounced §§ 64. 5, 127. 1. Cf. 𐤁𐤆𐤁 144, 𐤁𐤆𐤁, 𐤁𐤆𐤁 vs. 19.

(3) The Perf. of 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 ١٥٣ prefixed with ١٥٣ , §§ 41. 3, 50. 2.

(3) The first form is ١٥٣ . Cf. ١٥٣ , ١٥٣ .

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

(1) ١٥٣ is the preposition with the vowel of Olaph drawn back.

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

(3) ١٥٣ is the ending of the 3rd masc. sing. suffix with plural nouns. § 77.

(4) The two dots over ١٥٣ are Rebbuy; the one over ١٥٣ is Kushoy after a consonant; the one over ١٥٣ is Kushoy denoting the doubling to compensate for the assimilated Nun, §§ 10, 12.

152. ١٥٣ *life, lit. lives.*

153. ١٥٣ *from (the) front, i. e. from the east.*

154. ١٥٣ *(he) put.* This is the first form of a verb Ê Wau contracted from ١٥٣ , § 59.

2. OBSERVATIONS.

75. Most verbs have ١٥٣ in the first form; some intransitive verbs have ١٥٣ ; two verbs have ١٥٣ , § 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, ١٥٣ after the second, and ١٥٣ 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. 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 ١٥٣ or ١٥٣ to the root, e. g. ١٥٣ , 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.

فَرَسَ to forsake.

قَتَلَ to kill.

وَزَنَ to weigh.

نَصَحَ to counsel.

اِسْبَغَ to seize.

تَبِعَ to follow.

عَجَبَ to wonder.

حَمَلَ 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. ^٥ ٥ ٥ ٥ and he caused to go out.

- (1) The Olaph designates the Aph'el stem, § 41. 3.
- (2) The first radical is ٥. This becomes Yudh in the simple and intensive stems, § 58. The ٥ 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. *אֲנִי־נָחֵם* 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 *נִחְמָה*. Being a predicate it is in the absolute state, § 93. 3. (2).

157. *לִרְאוֹתָ* to see. This is the Infin. const. Pe'al of *רָאָה*; the *ו* of *רָאוּ* becoming heightened in the opened syllable.

158. *לִאֲכָלוֹתָ* to eat. Pê Olaph verbs form their Infinitives regularly except that the Olaph quiesces and the following consonant is consequently aspirated. Cf. 128.

159. *בְּתוֹכֵהָרְגֵל* in the midst of the garden.

- (1) For the genitive construction compare *בְּתוֹכֵהָרְגֵל* 15. See § 97 B.
 (2) For *בְּתוֹכֵהָרְגֵל* and *בְּתוֹכֵהָרְגֵל*, see 42 and 15.

160. *לְשַׁקֵּם* to water it.

- (1) *לְ* is the preposition; *שָׁם* the pron. suffix 3rd sing. masc.
 (2) *שָׁם* is the sign of the Part. and Infin. of the Aph'el, §§ 49, 50.
 (3) *לְשַׁקֵּם* designates the Infin. construct; the absolute would end in *שָׁקֵם*. Cf. *שָׁקֵם* 85.

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

161. *לְדַעַתָּה* to wit, the park. This is in apposition with *שָׁם*; the *לְ* may in such cases be rendered by "to wit", see § 123. 2. (7).

162. *לְהִיטָה* becometh. The verb *לְהִיטָה* followed by *לְ* may be translated by *become*. This is the Pe'al Part. See § 60. 5.

163. *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. *שֵׁם הַמַּיִם* the name of it which is one.

- (1) On *שֵׁם*, see § 87. 29.
 (2) *שֵׁם הַמַּיִם* is a relative phrase limiting the pronominal suffix and not the noun, see § 136. 4.

(3) This clause takes the place of the ordinal, § 110. B.

165. $\text{וְסָבִיבָהּ אֵלָיו}$ *It is that, which is surrounding.*

(1) וְ = that which, see § 104. 2. (2) *Rem.*

(2) The phrase is a predicative substantive clause, § 135. 2.

(3) The Participle has וְ instead of וְ because of the וְ , see § 52. 3.

(4) אֵלָיו is the demonstrative pronoun 3rd masc. sing. § 35. It has the point over to distinguish it from אֵלָיו , § 6. 6. (1).

166. כָּל־ *all.*

(1) כָּל־ is the sign of the direct object, § 123.

(2) The participle governs a noun.

167. מִן־הַמָּדִינָה *where*, introduces a relative clause, §§ 104. 4, 136.

168. $\text{וְהָיָה הַזָּהָבִי}$ —*w^edha-h^ebhoh, and the gold of it.* The Rukkokh under the וְ shows that the noun is not a segholate, but one which had originally two short vowels, *i. e.* *dahabh*, § 68. The segholate would be $\text{וְהָיָה הַזָּהָבִי}$ *dah-boh*, like $\text{וְהָיָה הַזָּהָבִי}$ *gen-so*.

169. (1) הַזֶּה *that*, is a demonstrative pronoun limiting land. It follows its noun when attributive and agrees with it in gender and number.

(2) The point above the Hê stands for *o* and shows that *hoy* not *hî* is to be read, § 6. 6. (2) *b.* Compare Gen. III. 12 for וְהָיָה .

170. טוֹבָה *good*, is the predicative adjective. It agrees with its subject in gender and number, but not in definiteness, § 93. 3. (2).

171. בְּיָמָיו *the second*, is an ordinal form for שְׁנֵי . Above in vs. 11 and below in vs. 14, the cardinal preceded by וְ is used in its stead, § 110. B.

172. $\text{וְהָיָה הַזָּהָבִי}$ *the man*, כָּל־ with the direct object, § 123.

173. $\text{וְהָיָה הַזָּהָבִי}$ —*shabh-keh, left him.*

(1) The Rukkokh under the וְ shows that it is not doubled. The form is, therefore, not Pa^el, but Pe^eal. Cf. 137 and see, § 41. 2.

(2) אֵלָיו is the pron. suffix. 3rd sing. masc.

174. $\text{וְהָיָה הַזָּהָבִי}$ *that he might till it.*

(1) וְ introduces the clause of purpose, § 137. 4.

(2) $\text{וְהָיָה הַזָּהָבִי}$ is the form of the 3rd sing. pron. suffix with the Imperf., § 51. D. 2.

- (3) In **تَعْلَب** (from **تَعْلَب** § 46) Nun is the sign of the 3rd pers.; the absence of sufformatives shows it to be masc. sing.; the [^] with the preformative shows the simple stem, §§ 45. *Rem.* 2, 47. *Rem.* 4.
- (4) The 1st plur. Imperfect would also be **تَعْلَب**. The context alone can determine whether the 1st or 3rd person is meant, § 37. *Rem.* 5.
175. **وَنَبِيٍّ** *and keep it*. This is the same in every respect as the preceding, except that we have **نَبِيٍّ** for **نَبِيٍّ** the radical Nun being assimilated. Cf. **أَفْعُلْ** 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 **و** and **ل** and the relative **ي**, take [^] before a consonant with a half-vowel.

84. The vowel under the 2nd radical of the P^eal 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.

أَفْ <i>if.</i>	وَعَلَب <i>to till.</i>
مَعْلَب <i>to hear.</i>	خَعْلَب <i>to serve.</i>
أَمْعَلَب <i>to obey.</i>	سَعْلَب <i>to steal.</i>
بَعْلَب <i>to bless.</i>	مَعْلَب <i>to deliver.</i>
يَعْلَب <i>to follow.</i>	عَدْلَب <i>enemy.</i>
قَعْلَب <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. *وَقَالَ لَهُ* and said to him. For the indirect object, see § 124. For the form, see § 34. 2.

177. *يَاكُلُ* thou mayest eat.

(1) *يَاكُلُ* 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 *يَكُلُ* except that the Olaph is quiescent, § 55. 2.

178. *لَا تَكُلُ* thou shalt not eat. This is the negative of the preceding. The negative of the Imperative is expressed by the Imperfect preceded by *لَا*, §§ 114. 1. (2), 115. 3.

179. *لِأَنَّ* because that.

(1) *لِأَنَّ* is written defectively, § 6. 5.

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

180. *فِي* in which thou eatest. The preposition with its pro-

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

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

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

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

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

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

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

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

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

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

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

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

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

- (1) The ending לֵבִי (like לֵבִי in Hebrew) is the common ending for *Lomadh Olaph Imperfects*, § 60. 3.
- (2) The clause denotes purpose, § 137. 4. Cf. 174.

189. هَلْ هُوَ يَدْعُو *what he was calling.*

- (1) This is an indirect question introduced by the interrogative pronoun هَلْ , § 132. 6. *Rem.* The sentence is an object substantive clause, § 135. 3. (2).
- (2) On هَلْ see 162 and § 60. 5.

190. هَـ هُوَ —*hau hu, that is.*

- (1) هَـ with a dot above the هـ is *hau* the demonstrative pronoun, هـ with a dot below the هـ is the personal pronoun *hu*, §§ 6. 6. (1), 35, 37.
- (2) The demonstrative هَـ resumes and is in apposition with the substantive clause, beginning with هَلْ , which precedes it. The clause with هَلْ is equivalent to a noun absolute, §§ 95. 3, 135. 1.
- (3) هَـ is the copula, § 101.

191. أَسْمَاءُ *names.* This is an irregular plural from اسْم *name*, §§ 86. 14, 87. 29.

192. لَمْ يَجِدْ *there was not found.*

- (1) لَمْ and يَجِدْ have been transposed, § 21. 1.
- (2) It is Ethpe'el as is shown (a) by the absence of a vowel before or after the ي (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.* يَجِدُ , $\text{يَجِدُّ$, $\text{يَجِدُّ$.

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.	كَمَلَا to be full.
سَلَا to decline.	أَشَارَ to show.
سَبَّحَ to rejoice.	سَجَدَ to pray.
سَلَا to be at rest.	أَسْرَعَ way.
تَنَبَّأَ to tempt.	طَهَّرَ to purify.
كَرِهَ It displeased.	أَتَمَّ to magnify.
أَمَرُ like (before suffixes أَفْعَلُ,	أَمَرَ will.
§ 89. B. 1).	أَمَرَ soul.
أَسْرَعَ to cast.	أَمَرَ truth.
أَمَرَ to will, wish.	أَمَرَ joy.
أَمَرَ to call.	

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. וַיִּזְכֹּךְ and he cast. Aph'el Perf. 1st form. Cf. וַיִּזְכֹּךְ 155, וַיִּזְכֹּךְ 187.

194. וַיִּשְׁכַּב and he slept.

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

(2) וַיִּשְׁכַּב instead of וַיִּשְׁכַּב because intransitive, § 41. 1. (2).

195. וַיִּסְגֹּר and he closed. Aph'el 1st form. Cf. 193, 155, 187.

196. וַיִּשְׁכַּב in place of it. וַיִּשְׁכַּב like many other prepositions takes the plural construct form before the pron. suffixes, § 77. 4.

197. וַיִּשְׁכַּב 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. וַיִּשְׁכַּב to a woman.

(1) The preposition וַיִּשְׁכַּב 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. וַיִּשְׁכַּב —way-t'yoh, and he brought her.

(1) וַיִּשְׁכַּב is the pron. suffix 3rd fem. (Cf. וַיִּשְׁכַּב 102), § 61.

(2) וַיִּשְׁכַּב is the same form as וַיִּשְׁכַּב 190, the original consonantal *y*, remaining before the suffix the preceding vowel having been volatilized *i. e.* *aytî* becomes *ay-t'yoh*, § 7. 3. (2) *b*.

200. וַיִּשְׁכַּב this time.

(1) וַיִּשְׁכַּב is a demonstrative pronoun, § 37. 1.

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

201. וַיִּשְׁכַּב 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^e, 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. **نُسِبَتْ** (*was she*) *taken*, is the passive Part. P^eal fem. sing. absolute, § 50. 1, § 76. 2.

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

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

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

205. **لَا بَهْ**—*la-bhu, his father.*

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

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

(3) The Olaph throws back its vowel to the Lomadh and quiesces in the P^ethoho, §§ 32. 3, 25. 2.

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

206. **يَنْقَلِبُ** *and he shall cleave.*

(1) This is the 3rd. pers. sing. masc. Imperf. form **يَنْقَلِبُ**, the Nun having been assimilated. It is to be pronounced *nekḵaph*, from *nenkaph*, §§ 18, 53.

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

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

208. **بَشَرًا** *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. **عُرِيَ** *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. **بُذِلَ**—*boh-tîn, ashamed.*

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

- 2) The singular is ܐܬܐ, 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.* ܐܬܐ, ܐܬܐ.
 96. The predicate adjective agrees with its antecedent in gender and number, but not in state, *e. g.* ܐܬܐ, ܐܬܐ.
 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.

ܐܬܐ to seize. V. to close.

ܐܬܐ to go out.

ܐܬܐ to come.

ܐܬܐ to bring.

ܐܬܐ to learn. III. to teach.

ܐܬܐ to mourn.

to bind.

to remember.

upon, for (before suffixes

before (Plural form before

دحت. 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. ²¹¹ ²¹¹ ²¹¹ was cunning.

- (1) ²¹¹ is enclitic after a participial adjective predicate, § 127. 10, and hence the ²¹¹ has the linea occultans, § 11.
- (2) The participle is the simple passive in the absolute singular, § 50. 1.

212. ²¹² 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. ²¹³ every.

- (1) The point above shows that the suffix is the feminine ²¹³ and not the masculine ²¹³. See 102 and § 6. 6. (2) b.

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

214. ^فبَعَثَ *which (he) had made.*

(1) ^ف introduces the relative or adjective clause which limits ^{بَعَثَ}, § 136.

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

215. ^فبَعَثَ is in apposition with ^{بَعَثَ}, § 94. 1

216. ^فبَعَثَ *truly.*

(1) ^ف is the common ending for adverbs, § 89. A. 3.

(2) ^ف *sharrîr* is of the formative *ḡaṭṭîl*, § 72. 2. (4).

217. ^فبَعَثَ *hath (he) said.* The Perfect is the Present Perfect, § 112. 1. (2).

218. ^فبَعَثَ *that ye shall not eat.*

(1) ^ف introduces the objective substantive sentence, which is here a quotation, § 135. 3. (3).

(2) ^ف with the Imperfect may be either “ye shall not” or “eat not”.
§ 114. 1.

219. ^فبَعَثَ *to the serpent.* The indirect object is introduced by *Lomadh*, § 124.

220. ^فبَعَثَ *from.* ^ف introduces the quotation like *ut* in Latin, § 135. 3. (4).

221. ^فبَعَثَ *which are in the Paradise.*

(1) ^ف 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. ^فبَعَثَ *all of them,* is a clause in apposition with ^{بَعَثَ}, § 94. 1.

223. ^فبَعَثَ *we may eat.* For the use of the Imperfect as our Potential mood, see § 114. 2.

224. ^فبَعَثَ *lest ye die.* This is an adverbial clause of result, § 137. 4.

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

226. ^فبَعَثَ *because that,* introduces an adverbial clause of cause or reason, § 137. 5. (2).

227. *יָדַע* (he) knows is the Perfect used as a Present like the Greek 2nd Perfect, § 112. 2. (1).

228. *וּבַיּוֹם הַהוּא* that in the day that.

(1) The *ו* introduces an objective substantive clause, § 135. 3.

(2) *וּבַיּוֹם הַהוּא* introduces an adverbial clause of time, § 137. 2. The whole clause is equivalent to “when” and introduces the protasis, § 138. 3. (3).

229. *אֲכָלִים* 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 *ו* is a relative adjective agreeing with *אֲכָלִים*, § 104. 1. (4).

230. *מִתְּפַח־פַּת־תֵּהוֹן*—mith-pat-tēhon, shall be opened.

(1) Participle formed by *מ* prefixed, § 50. 2; the first *ל* shows the Reflexive, § 41. 4; the Kushoy over the second *ל* shows the Intensive, § 41. 4; the *ו* 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. *עֵינֶיךָ* 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. *יִהְיֶה* ye shall be. This is the Act. P^eal Part. plural and the 2nd pers. plur. personal pronoun, which have coalesced. See § 35. 2. Note.

233. *יֹדְעִים* knowers of. The Part. Act. P^eal 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. *וְהָיָה* 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.* ܚܝܡܐ is the adjective, and ܫܡܐ is the noun to be compared. The idea with which the comparison is made is preceded by ܕܥܝܢ, *e. g.* ܫܡܐ ܕܥܝܢ ܚܝܡܐ.

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

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

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

108. The form ܡܢ in this lesson denotes, (1) a simple past, *e. g.* ܡܢ vs. 1, (2) a pluperfect, ܡܢ vs. 1, (3) a present perfect, *e. g.* the second ܡܢ in vs. 1, (4) a present (Greek 2nd perfect) ܡܢ 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 ܡܢ vs. 1, ܡܢ vs. 2, the first ܡܢ vs. 3, ܡܢ vs. 5, (2) adjective *e. g.* in the relative clauses beginning with ܡܢ vs. 1, ܡܢ vs. 2, ܡܢ vs. 3, ܡܢ vs. 5, (3) adverbial, *e. g.* in the clause of result ܡܢ vs. 3, and in the causal clause ܡܢ vs. 5.

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

111. All the modes may be expressed by the Imperfect. In this lesson we have ܡܢ ܡܢ ye shall not eat, vs. 1, ܡܢ ܡܢ we may eat, vs. 2, ܡܢ ܡܢ 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.

𐤆𐤃𐤀 to stand, arise.

𐤆𐤃𐤀 to put.

𐤆𐤃𐤀 to die.

𐤆𐤃𐤀 to curse.

𐤆𐤃𐤀 to shake.

𐤆𐤃𐤀 to be moved.

𐤆𐤃𐤀 to watch.

𐤆𐤃𐤀 II. to be anxious.

𐤆𐤃𐤀 to prepare.

𐤆𐤃𐤀 to defile.

𐤆𐤃𐤀 habitation, dwelling.

𐤆𐤃𐤀 hand, § 87. 2.

𐤆𐤃𐤀 head.

𐤆𐤃𐤀 covenant.

𐤆𐤃𐤀 lest.

𐤆𐤃𐤀 city.

𐤆𐤃𐤀 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. **הָיָה טוֹב** *that [was] good.*

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

235. **וַיֵּלֶךְ אֶתְּחָו**—*reg-g^ethau.*

- (1) The **וַיֵּ** 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. **לִרְאוֹתָ** *to see or for seeing.*

- (1) The preposition takes *a* before the unvowelled consonant, § 34. 3.
- (2) **לִרְאוֹתָ** 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 K_{ushoy} 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. **וַיֵּלֶךְ** *[as he was] walking.*

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

240. **וּבַיּוֹמֵי הַלַּיְלָה** *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. ^{هَـ}هَـ for *hezyeth* from *hăz(ă)yith*, § 29. 4. (4), § 60. 1.

243. ^{هَـ}هَـ *who [is] he*. The form is a contraction of *man* and *hu*, § 39. *Rem.* 4.

244. ^{هَـ}هَـ *haw-weyokh*. The verb is the Pa'el Perfect of the Lomadh Olaph verb. ^{هَـ}هَـ with the pronominal suffix of the 2nd masc. sing., § 61.

245. ^{هَـ}هَـ *which I commanded thee*.

(1) ^{هَـ}هَـ must be taken along with ^{هَـ}هَـ and translated "from which", § 104. 2. *Rem.*

(2) ^{هَـ}هَـ introduces a relative clause limiting ^{هَـ}هَـ, § 136.

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

246. ^{هَـ}هَـ *the woman* is resumed by ^{هَـ}هَـ. It stands in the nominative absolute, § 95. 3.

247. ^{هَـ}هَـ *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. ^{هَـ}هَـ *which thou (f.) hast done*. The ending ^{هَـ}هَـ is derived from ^{هَـ}هَـ 2nd fem. sing. pers. pron., §§ 35. 1, 43.

249. ^{هَـ}هَـ —'at'-e-yan.

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

(2) ^{هَـ}هَـ 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. ^{هَـ}هَـ *cursed* is the pass. part. of the simple stem from the É Waw verb, *awî* going over into ^{هَـ}هَـ, § 59. 3.

251. ^{هَـ}هَـ *thy lives*, §§ 36. 1.

2. OBSERVATIONS.

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

vs. 9; **يَكُونُ** vs. 10, and vs. 11; **عَلَّ** vs. 13; **حَبِ** vs. 14. Verbal sentences are those whose predicate and copula are a verbal form, *e. g.* the sentences beginning with **يَكُونُ** vs. 6, **تَكُونُ** 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 **أنا**, 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.* **أَكَلًا** for *eating*, **نَظَرًا** for *looking at*, vs. 6. See § 120.

117. The same forms are used to denote the Reflexive and Passives. For the former compare **أَكَلْتُ** vs. 8, for the latter **أَكِلْتُ** 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 **؟** 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.* **أَكَلْتُ** vs. 12.

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

3. GRAMMAR.

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

4. WORD LISTS.

يَكُونُ to surround.

يَكُونُ to sow.

يَكُونُ to want.

يَكُونُ to shine.

יָשַׁב to be light.

שָׁבַח to praise.

יָכַח to be able.

שָׁבַח to break.

שָׁבַח to admire.

שָׁבַח to keep.

שָׁבַח to take.

שָׁבַח to slay.

שָׁבַח to go out.

שָׁבַח to fall.

שָׁבַח to scatter.

אִמִּי 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 (שָׁבַח) 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 (שָׁבַח) 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. שָׁבַח (the) enmity.

- (1) This is an abstract noun in שָׁבַח, § 75. 4, derived from the compound word *b'eld'bhobho*, *enemy*, compound of שָׁבַח *lord* and שָׁבַח *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. **أَسْمِعُ** *will I put.*

- (1) The Olaph is the sign of the first pers. sing. of the Imperfect, § 45. 5.
 (2) The **أ** 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. **نَدَّ** from *nedh-wush*, *wu* becoming *û*, §§ 29. 7. (1), 59. 2.

255. **تَمَّ**—*tem-hêoo.*

- (1) Notice the peculiar diphthong, pronounced like *ey* in *they* followed by *oo* as in *booby*, § 8. 1. (1).
 (2) **تَمَّ** 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. **تَمَّ** is an Inf. abs. of the Aph'el stem, § 49. 2. It strengthens the idea of the verb, § 119.

257. **تَمَّ** *shalt thou bear.*

- (1) The **تَمَّ** at the end is the sufformative of the 2nd fem. sing. of the Imperf., § 45.
 (2) The root is **بَرَّ**, 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. **صَنَّا** *sons*, is an irregular plural from **صَنَ** son, §§ 86. 16, 87. 10.

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

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

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

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

263. أَكَلْتَ *thou shalt eat [of] it.*

- (1) The form of the verb when without the suffix is أَكَلَ ; with suffixes the 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 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 ا before the pron. 3rd sing. masc. or fem. See § 51. D. 2.

264. تَأْتِي *shall it bring out.*

- (1) ا is the sign of the fem. 3rd sing., prefixed in the Imperfect, § 45. 2.
- (2) The vowel ي 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 و as in Hebrew, § 58. 3.

265. مِنْهُنَّ *which from it i. e. from which.* When the preposition governs a relative, the 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. هِيَ *hî, she* is put here for emphasis, § 101. The point under the ا shows that *hî* is to be read and not *hoy*, § 6. 6. (2) *b.*

267. حَيَّةٌ *which [is] living.*

- (1) This is really a complete relative sentence, of which مِنْهُنَّ is the subject and حَيَّةٌ the predicate, the copula being unexpressed, § 136. 1. (1).
- (2) حَيَّةٌ is an adjective and agrees with its antecedent in gender and number, § 99. 2.

268. هِنَّ , sing. هِيَ . A Yudh is inserted before the plural ending in a number of feminine nouns, § 86. 13.

269. أُولَئِكَ *them.* There being no pron. suffix for the 3rd plural with verbs, the independent personal pronoun is used instead, § 36. 2.

270. يَدُهُ *his hand.*

- (1) Olaph is prosthetic, § 10.

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

(3) For the irregularities of **هـ**, see § 87. 2.

271. **نَسَّابْه**—*nessabh* for *nenṣabh*, the Nun being assimilated, §§ 18. 1, 53. 2.

272. **يُحْيِي** *he shall live*. This is the Imperfect P^eal from **يُحْيِي**. See § 64. 6.

273. **وَأَقْبَحُ**—*wapp^ekeh*.

(1) **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 **أَقْبَحُ** was **أَقْبَحُ** the usual Aph^eel. The Nun has been assimilated, the **ا** has become a half vowel before the suffix, the **هـ** has been thrown back to the Wau, § 53. 2.

274. **تُحْبِئُ** is a construct plur. before a clause beginning with a preposition, § 96. 4. *Rem.* 1.

275. **تُحْبِئُ** *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 **ع** shows that this is the Ethpe^eel, § 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 **وَعَدَ** and **وَدَعَ**.

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.* **يُسَبِّحُ**.

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

3. GRAMMAR LESSON.

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

4. WORD LIST.

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

5. EXERCISES.

1. The enemy asked that my sword be given to him. 2. It grieved (fem.) me (ܠܡܢܐ) 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 **نَاصِبٌ** and under the Lomadh in **نَاصِبٌ** and the **نَ** in **نَاصِبٌ** shows that these are the 3rd fem. sing.; the point above the Koph in **نَاصِبٌ** denotes the first person singular, § 6. 6. (3).

277. **نَاصِبٌ**, § 58. 2.

278. **نَاصِبٌ** *his brother*.

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

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

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

280. **نَاصِبٌ** *after some*.

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

282. **نَاصِبٌ**, §§ 21. 1, 22. 4.

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

284. **نَاصِبٌ**, §§ 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. **نَاصِبٌ**, §§ 41. 3, 42. 5, 45. B. 2, 52. 3.

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

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

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

290. **نَاصِبٌ** *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 *ʔ*, § 97. B. *Rem.* 2.

(2) The vowel ^o is heightened from ^ʔ, § 7. 2. (4). See 277 above.

291. *ʔ* ^o *the voice of the blood of him who is thy brother*, § 68. 5, 97. A. B.

292. *ʔ* ^o *that it should give=to give.*

(1) *Tettel* is third fem. from *nettel* which is the singular Imperf. of *ʔ* ^ʔ, § 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. *ʔ* ^ʔ *—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. . . . *ʔ* ^ʔ 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 *ʔ*, § 100.

(2) *ʔ* 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) *ʔ* ^ʔ *my folly or sin.* The *ʔ* is the 1st pers. pron. suffix, § 36; the *ûth* is the abstract fem. ending, § 75. 4.

(4) *ʔ* ^ʔ lit. *that which is to remit.* The *ʔ* 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.* عَلَىٰ صَدْرِهِ, vs. 3, لَا يَمْلِكُ, 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) 'Ê'Ê verbs, § 54.

(2) Read over the declension of nouns, §§ 78—85.

(3) Review, §§ 76, 77.

4. WORD LESSON.

يُحْيِي to live.

يُعَذِّبُ to suffer.

يَدْخُلُ to go in.

يَهْتَفِي to covet.

يَسُجَّدُ to bend.

يَتَرَفِّعُ to tremble.

يُحِبُّ to cherish.

يُشَبِّهُ youth.

يُسَبِّحُ old.

يُسَبِّحُ good.

يُكَبِّرُ to be magnified.

يُفَضِّلُ before.

يُفَضِّلُ before that.

يُفَرِّجُ to reject.

يُفَرِّجُ gold.

يُفَرِّجُ judgment.

يُفَرِّجُ V. to overshadow.

يُفَرِّجُ to divulge.

يُفَرِّجُ to be humble.

يُفَرِّجُ to sound.

فَاجْأ suddenly.

مُؤْجَس persecution.

صَوَا voice.

مُرَّ to be bitter, IV. to be made bitter.

مَسِيحُ 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. اِفْعَلْتُ — *appekton*, § 51. B. 3. Notice that the union vowel of the 2nd pers. masc. sing. with suffixes is *o*.

296. مِصْرَ. Some prepositions take the plural form before suffixes, § 77. 4.

297. اِنِّ has the point above to denote the first person, § 6. 6. (3).

293. كُلُّ every one who, § 107. 7.

299. اِنْمَسَدَ. The second vowel is added, § 33. 3.

300. سَبْعَ عَشْرَ 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, sed § 110. 1.

302. **ܠܡܐܕܗ**. The preposition Lomadh sometimes denotes the genitive, § 98. 1.

303. **ܐܝܡܝܢܐ** *who hold*. This is one of the few passive participles which are used in an active sense, § 117. 4.

304. **ܐܝܢܐ** takes up and makes emphatic the **ܐܝܢܐ** which precedes, §§ 95. 3, 101.

305. **ܐܝܢܐ** *his sister*. An Olaph has been rejected from before the Heth, § 23. 1. (1).

306. **ܡܢܬܝܡܐ** is the 2nd fem. plur. of the Imperative in *a*, § 48. 2. **ܡܢܬܝܡܐ** is in the same place, § 59. 2.

307. **ܐܝܢܐ** *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. **ܒܝܬܐ** *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.* **ܠܝܬܐ** and **ܠܝܬܐ** take the plural form, **ܠܝܬܐ** and **ܠܝܬܐ** 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 **ܐܝܢܐ** and followed by **ܐܝܢܐ**.

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.* **אֲסִיפ**, 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.* **אָסַד**, 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.

נִסָּא to tempt.

רָפָא to heal.

נָח to rest.

רָפָא to reject.

רָפָא to show.

רָפָא to rebuke.

רָפָא to sigh.

רָפָא to desire.

רָפָא to agree

רָפָא to desire.

רָפָא alms.

רָפָא (m.) holiness.

רָפָא joy.

רָפָא city.

רָפָא virgin.

רָפָא request.

רָפָא girl.

רָפָא Messiah.

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. **لِلْعَمَلَةِ** *the peoples*, § 86. 3. Singular **لِلْعَمَلَةِ**.

311. **لَت** is a fem. plur. of the Perf. from a Lomadh Olaph Verb, § 60. 1.

312. **لِأَسْمَةٍ** *together*, lit. *as one*. Note the insertion of the helping vowel *e*, § 33. 4.

313. **لَمَنْ** *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. **لِأَيِّمَةٍ** from *al-yimeth*, from *akwimeth*, § 59. 3.

(1) **أَيِّ** denotes the causative, § 41. 3.

(2) **أَيِّ** denotes the 1st person sing. of the Perfect, § 43. 5.

315. **لِمَلِكِي**—*malke, my king*, §§ 36, 31. *Rem.* 1.

316. **لَيَقْدِرَنَّ** *that he may declare*.

(1) **مَنْ** is a conjunction introducing the adverbial clause of purpose, § 137. 4.

(2) The verb is Ethp^eel, § 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. **لَعَبْ**—*dh^ebher^e*.

(1) **ع** introduces the quotation, § 135. 3. (3).

(2) For the pronunciation of the final Yudh, see § 31. *Rem.* 1.

318. **لَعَبْ** § 56. 2, 25. 1. (2), 32. 3.

319. ܐܬܕܝܠܝܢ § 21. 1, § 30. 2. (1), § 24. 2, § 12. *Rem.*, § 11. *Rem.*, 48. 3.

320. ܐܬܕܝܠܝܢ *fear*. The second *e* is a helping vowel inserted to facilitate the pronunciation of the guttural, § 28. 2. (2).

321. ܐܬܕܝܠܝܢ .

(1) ܐܬܕܝܠܝܢ 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. ܐܬܕܝܠܝܢ introduces the adverbial clause of cause, § 137. 5.

323. ܐܬܕܝܠܝܢ *burneth*. The participle denotes a state, or action viewed as continuing, § 116. 1.

324. ܐܬܕܝܠܝܢ 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.* ܐܬܕܝܠܝܢ , vs. 1.

145. Compound words are occasionally met with, *e. g.* ܐܬܕܝܠܝܢ , vs. 2.

146. Remember the use of the relative ܐܬܕܝܠܝܢ 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.* ܐܬܕܝܠܝܢ vs. 6, ܐܬܕܝܠܝܢ 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.* **فعل**, **فعل**, **فعل**, **فعل**.

(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.

يَا to go.

يَا to drink.

يَا to find, to be able.

يَا to come.

يَا to be.

يَا to live.

يَا ever.

يَا to give.

يَا to ascend.

يَا it behooves.

يَا it is well.

يَا it is right.

يَا to grieve.

يَا 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. **قَالَ** *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. **مَدَّيْنًا**—*m^edhîto*, city, § 18. 2.

328. **عَلَيْهَا** *against her*. **عَلَى** takes a plural form before suffixes, § 77. 4, as also **عَلَيْكُمْ**.

329. **عَلَيْكُمْ**, § 64. 8.

330. **أَمَّصَ**, § 64. 3.

331. **كُلَّ** Part. act. fem. from **كَلَّ**, § 54. 3. **كَلَّ** is the Infin. of the same.

332. **وَعَدًا**. Notice the position of the adjective after its noun and its agreement with it in gender, number and state, § 91. 1.

333. **إِنِّ** *each*.

(1) The Olaph is occult, § 19. 1.

(2) For the use of **إِنِّ** for the indefinite pronoun, see § 107. 2.

(3) **إِنِّ** when denoting each or every one takes a plural verb, § 121. 2.

See further, § 90. 4. *Rem.* 2.

334. **تَكْم** V stem. ‘ÊÊ verb, § 54.

335. **لَهُ** line 8 is an ethical dative, §§ 124. 5, 101. B. 1. (1) *Rem.* 3.

336. **نَقَّيْ** l. 10. III. stem Imperf. 3rd sing. with pron. suff. 1st plural, § 61. 2. **نَ** is contracted from *ay*, § 29. 3. (1).

337. **هَ** l. 11, *come*. Imperat. from **هَ**, § 64. 4.

338. **نَبِّ**—*nedda’*, let us know, 1st pers. plur. Imperfect I stem from **نَبَّ**, § 58. 2. *Rem.* 1.

339. **مُنِّ** l. 12, *show thou us*. III stem Imperat. sing. masc. with pron. suff. 1st plur., § 61. 3.

340. **مَنْدَ** l. 13, *what is?* § 103. 1. (1), § 39. *Rem.* 4, § 23. 4. (1).

341. **ܐܢܐ** *what?* § 39. *Rem.* 3, § 103. 2. (2) *Rem.* This is an interrogative adjective separated from its noun by the personal pronoun.

342. **ܝܫܪܥ** p. 12, l. 1, §§ 34. 2, 33. 1.

343. **ܐܢܬܐ** *the men.* Rebbuy denotes the collective, § 90. 1. See also 333 above.

344. **ܬܚܝܒ**, § 46. 1.

345. **ܐ** *that*, § 137. 4. (1).

346. **ܡܕܡܕܡܐ** Imperat. 2nd masc. plur. with pron. suff. 1st sing., §§ 51, 36. 1, 32. 1.

347. **ܐܢܬܐܢܐ** l. 3. § 61. 1. (3).

348. **ܥܕܝܟܡܐ** l. 4, *on account of me.* The preposition **ܥܕܝܐ** takes the fem. plur. form before suffixes, § 89. B. (6). The **ܐ** is written with the Yudh, but belongs to the **ܥܐ** 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 **ܥܐ** **ܐܢܐ** 22. 15. The same is true of **ܥܐ**. Compare **ܥܐ** **ܐܢܐ** 22. 12.

349. **ܐܢܐ**, §§ 37. 2, 102. 1, 90. 1.

350. **ܐܢܬܐ** l. 6, §§ 20. *Rem.* 1, 64. 3.

351. **ܐܢܐ**, §§ 19. 2. (1) *a*, 64. 1, 116. 1. (3) *a*.

352. **ܐܢܐ** **ܐܢܐ**, § 115. 3. The Syriac does not distinguish between “thou shalt not” and “do not”.

353. **ܡܕܡܕܡܐ** **ܐܢܐ**. *They took Jonah.* For the use of the pron. suff. to emphasize the object, see § 123. 2. (5). (6). (7). (8).

354. **ܐܢܐ**. A cognate accusative. See § 126. 4. (1).

Jonah II.

355. **ܐܢܐ**. III stem, §§ 56. 4. *Rem.* 59. 5.

356. **ܐܢܐ**, §§ 51. 1. 6, 123. 2. (6).

357. **ܐܢܐ**, §§ 13, 33. 2, 34. 3, 77, 97. B

358. **ܐܢܐ** l. 13, § 110, 1. (1).

359. **ܐܢܐ**, § 87. 19.

360. **ܕܚܕܐ**, §§ 77, 82. *Rem.* 7.
 361. **ܕܚܕܐ**, § 61. 1, 36. 1.
 362. **ܕܚܕܐ**. Some verbs in Syriac, as in other languages, take a preposition before their object, § 123. 5.
 363. **ܕܚܕܐ ܕܚܕܐ** *all thy waves* (all of them, thy waves), § 94. 6. (1).
 364. **ܕܚܕܐ**, § 12. 1.
 365. **ܕܚܕܐ**. The relative introduces the quotation, § 135. 3. (3). The stem is here reflexive, § 41. 4.
 366. **ܕܚܕܐ**. V stem Part. from **ܕܚܐ**, § 58. 3.
 367. **ܕܚܐ ܕܚܐ ܕܚܐ** *the earth laid hold with its bands on my face, i. e. on me*, § 105. 1. (3).
 368. **ܕܚܐ**, § 64. 8.
 369. **ܕܚܐ**—*hay-yay, my life*.
 370. **ܕܚܐ**. For the reflexive verb with an object, see § 126. 2. (1).
 371. **ܕܚܐ ܕܚܐ** *thy holy temple*. Notice that the pronoun follows the noun and not the adjective, § 99. 1. *Rem.* 3.
 372. **ܕܚܐ** *whoever*, § 107. 7, 8, and § 108. 2.
 373. **ܕܚܐ** *whatsoever*, § 109. 1. (3).

Jonah III.

374. **ܕܚܐ ܕܚܐ**, § 110. A. 1. (1), B.
 375. **ܕܚܐ ܕܚܐ** *saying*, § 120. 1. (3).
 376. **ܕܚܐ ܕܚܐ**. For the form, see §§ 71. 1, 75.
 377. **ܕܚܐ ܕܚܐ** *great to, i. e. the greatest city*, § 100. 2. (5).
 378. **ܕܚܐ ܕܚܐ** *shall be overturned*. The participle is defined as future by the **ܕܚܐ**, §§ 111. 3, 116. 1. (2) b.
 379. **ܕܚܐ**, lit. *her men*, §§ 19. 1. (1), 77.
 380. **ܕܚܐ** *they clothed themselves with*, § 126. 2. (1). *Rem.*
 381. **ܕܚܐ ܕܚܐ** *their magnates*. The Singular is **ܕܚܐ**, see § 87. 27. For the helping Rebhoso, see § 33. 3, 9. *Rem.*
 382. **ܕܚܐ** *his throne*, § 86. 2. (2).
 383. **ܕܚܐ ܕܚܐ** *the sons of men*, §§ 87. 10, 23. 4. (1).

384. ܥܠܡܐ, § 90.
 385. ܩܕܝܫܐ *anything*, § 109. 1. (1).
 386. ܬܥܡܕܢܗ ܕܐܠܗܐ *let them call God*, § 123. 2. (7).
 387. ܐܢܝܐ. Each, § 107. 2.
 388. ܫܬܝܢܐ, § 81. *Rem.*
 389. ܕܐܝܕܐ *which is*, §§ 65, 128. 3. (2).
 390. ܕܥܠܡܐ, §§ 87. 2, 20. *Rem.* 2, 34. 2.
 391. ܕܥܠܡܐ, §§ 39. 1. *Rem.* 1, 103. 1.
 392. ܕܥܠܡܐ, §§ 116. 1. a, 52. 3, 26. 1. (1).
 393. ܕܥܠܡܐ introduces the indirect question, § 132. 6. (1).
 394. ܕܥܠܡܐ introduces the negative adverbial clause of result, § 137. 4.
 395. ܕܥܠܡܐ *that they turned*. This is an appositional substantive clause, § 135. 5.

Jonah IV.

396. ܕܥܠܡܐ ܕܥܠܡܐ. *It was painful for Jonah*. See § 122. 2.
 397. ܕܥܠܡܐ *very*, is a masculine noun in the absolute state used as an adverb, § 89. A.
 398. ܕܥܠܡܐ ܕܥܠܡܐ *was not?* The answer “yes” is expected, though ܕܥܠܡܐ itself does not denote this § 132. 2. A question is often denoted in Syriac without any interrogative particle or pronoun, § 132. 1. sq.
 399. ܕܥܠܡܐ ܕܥܠܡܐ *when I (was)*, § 130. 1. (1).
 400. ܕܥܠܡܐ ܕܥܠܡܐ *I anticipated*, § 127. 1, 3. (1) a.
 401. ܕܥܠܡܐ *I fled*. With the preceding verb this verb may be translated “I fled before-hand”, § 133. 3 and *Rem.*
 402. ܕܥܠܡܐ is the Ethical dative or object, § 124. 5.
 403. ܕܥܠܡܐ ܕܥܠܡܐ, §§ 127. 1, 116. 1. (3).
 404. ܕܥܠܡܐ ܕܥܠܡܐ *long is thy spirit, i. e. patient*.
 405. ܕܥܠܡܐ—*saggiyo’* from *saggi’o’*, §§ 24. 1, 32. 3.
 406. ܕܥܠܡܐ, § 53. 1, 23. 1. (3).
 407. ܕܥܠܡܐ, § 122. 4. (2) *Rem.*
 408. ܕܥܠܡܐ *to die*, is the subject of the nominal sentence, § 120. 1. (1), § 130. 1. (1).
 409. ܕܥܠܡܐ ܕܥܠܡܐ *than to live*.

(1) For the form **فَعَلًا**, see § 64. 6.

(2) For the construction, see § 120. 1. (6), 100. 1. *Rem.* 2.

410. **فَعَلًا**. See 398.

411. **فَعَلًا**. See 402.

412. **فَعَلًا** under it, § 89. B. (3).

413. **فَعَلًا** that he might see, §§ 114. 4. (2), 137. 4.

414. **فَعَلًا**, §§ 132. 6. *Rem.*, 135. 3. (2), 113.

415. **فَعَلًا** should happen, § 116. 1. (3) b, 5.

416. **فَعَلًا** cucumber, § 24. 1, 25, 28. 2. (3).

417. **فَعَلًا**, §§ 26. 1. (1), 59. 6.

418. **فَعَلًا**, 101. 3. (2) a.

419. **فَعَلًا** for himself, § 105. 1. (3).

420. **فَعَلًا** it has come into thy hands, oh Lord, to take away my soul from me.

421. **فَعَلًا** because that, §§ 6. 5, 137. 5. (2).

422. **فَعَلًا** § 127. 1. (2).

423. **فَعَلًا**, § 99. 2. *Rem.* 1.

424. **فَعَلًا**, § 100. 1, 87. 1, 86. 14.

425. **فَعَلًا**. Emphatic, § 101. 1. (2).

426. **فَعَلًا** on which—not, § 104. 2. *Rem.*

427. **فَعَلًا**. See 425.

428. **فَعَلًا**, § 100. 1.

429. **فَعَلًا** fourteen, § 88. 1, 100. A. 1. (4).

430. **فَعَلًا**, § 85.

Malachi I.

431. **فَعَلًا**, §§ 43. 5. *Rem.* 2, 51. A, B.

432. **فَعَلًا**—omrittun, § 35. 2.

433. **فَعَلًا** followed by **فَعَلًا** expects the answer “yes”, § 132. 5.

434. **فَعَلًا**. The direct object may be preceded by Lomadh, § 123. 2.

435. **فَعَلًا** and if, § 138. 2. (3).

436. **فَعَلًا** from **فَعَلًا**.

437. **فَعَلًا** is wont to honor, § 116. 2.

438. אָחַ, § 138. 4. (4).
 439. עֲנִיָּה, § 135. 5.
 440. אֵלֶּה אֵלֶּה *ye who despise*, § 136. 11.
 441. כֵּן, § 137. 5.
 442. סוֹאֲרֵי, § 137. 5.
 443. מִמֶּנִּי, § 135. 3. (3).
 444. סוֹא, § 101. 2.
 445. מִמֶּנִּי, § 29. 2. (3).
 446. חֲכָמָה, § 132. 4.
 447. וְלִי־יִסְמַח *that he may have mercy*, §§ 137. 4. (1), 114. 4. (2) *Rem.* 1.
 448. בְּיַדְכֶּם *because this was in your hands*, §§ 104. 7.
 449. מַלְאֲכָה, § 130. 1. *Rem.*
 450. מִי־זֶה *that which is of no account*.
 451. לֹא בְּיַד אִנִּי *I wish nothing among you*.
 452. אֵלֶּה, vs. 12, is used as a copula, § 101. 2.
 453. מִי־זֶה *because ye are bringing*, §§ 137. 5. (1).
 454. אֵלֶּה אֵלֶּה *accursed be whosoever has*, § 107. 7. (4),
 103. 1. *Rem.* 4.

Malachi II.

455. אֵלֶּה, vs. 2. § 138. 2. (2).
 456. אֵלֶּה is infinitive from אָלַע, § 64. 7.
 457. מִי־זֶה, § 137. 5. (2).
 458. אֵלֶּה read אֵלֶּה *I will scatter*.
 459. אֵלֶּה, vs. 5. § 123. 2. (6.)
 460. מִי־זֶה *they are asking*, § 121. 7.
 461. אֵלֶּה many. The direct object is often preceded by Lomadh
 § 123. 1. (3).
 462. מִי־זֶה, § 116. 3. (2) *c.*
 463. מִי־זֶה *because*, § 137. 5. (1).
 464. אֵלֶּה, §§ 46. 1, 136. 1. (2) 3.
 465. מִי־זֶה *he who offers*, § 104. 2. (2) *Rem.*
 466. אֵלֶּה, vs. 15, § 106.

467. **ص** *"that which is evil"*, is an objective clause, § 135. 3.

468. **ق** *who is judging*, § 116. 3. (1) a.

Malachi III.

469. **و** *behold* is followed here by the Participle in the future.

470. **إنا ص**, § 95. 1, 101. A. 2.

471. **و** *that he may prepare*, § 137. 4.

472. **ح** ... *whom*, § 104. 2. Rem.

473. **ص**, § 129. 2. a.

474. **إ** *when*, § 137. 2. (1).

475. **ع** *which were from*.

476. **أ** *against (him) who is turned to me*, § 103. 2. (3) Rem.

477. **إنا ص** *because that I am*, § 101. 2. (1), 130. 1, 137. 5.

478. **أ**, vs. 7, § 60. 4.

479. **أ**, vs. 10, *prove me*, § 61.

480. **هم**, vs. 13, is masc. plur. the Wau being omitted, see §§ 23. 1, 43. 5.

481. **و** *and are built up the doers of sin and (they) tempt God and are delivered*.

482. **ص** *a man with his neighbor, i. e. one with another*.

483. **ح** *mine*, § 106. Rem. 4.

484. **س**, § 116. 2. (1).

485. **ص** *those who serve*, § 104. 2. (2). Rem.

Malachi IV.

486. **إ** *when shall burn*, § 137. 2. (1).

487. **أ** *to you, i. e. to the fecrers of my name*, § 94. 1.

488. **أ** *remember*, §§ 11. 5. Rem., 48. 3, 126. 2. (1).

489. **أ** *to you Elias*, § 124. 3.

Matthew XXVI.

490. ^{וְ}אֵלֶּיךָ ^{וְ}תָּבוֹא, § 116. 3.
491. ^{וְ}שָׁמַיִם before its noun, § 99. 1. *Rem.* 1, § 96. 2. *b.*
492. ^{וְ}עָלָה an irregular plural used in a singular sense, § 86. 16.
493. ^{וְ}לֵבָב, § 122. 5.
494. ^{וְ}לֵבָב from ^{וְ}לֵב to trouble, to weary. For the form see § 32, 3, 29. 1. (3).
495. ^{וְ}לֵבָב, § 123. 2. (7). *Rem.*
496. ^{וְ}אֵלֶּיךָ introduces the appositional substantive clause, § 135. 5.
497. ^{וְ}אֵלֶּיךָ as that which is for my burial.
498. ^{וְ}אֵלֶּיךָ for a memorial of her, § 96. I. 4. *b.*
499. ^{וְ}אֵלֶּיךָ, § 129. 2. (3).
500. ^{וְ}אֵלֶּיךָ, § 124. 5.
501. ^{וְ}אֵלֶּיךָ one by one.
502. ^{וְ}אֵלֶּיךָ, emphatic, § 101. A. 1. (2).
503. ^{וְ}אֵלֶּיךָ, Impossible condition, § 138. 5.
504. ^{וְ}אֵלֶּיךָ, § 101. A. 2. (2).
505. ^{וְ}אֵלֶּיךָ this is my blood that of the new testament, § 96. II. *Rem.* 1.
506. ^{וְ}אֵלֶּיךָ, § 87. 15.
507. ^{וְ}אֵלֶּיךָ, § 90. 4. *Rem.* 1.
508. ^{וְ}אֵלֶּיךָ although, § 137. 6.
509. ^{וְ}אֵלֶּיךָ, vs. 35, § 138. 2. (2).
510. ^{וְ}אֵלֶּיךָ, § 127. 9.
511. ^{וְ}אֵלֶּיךָ sleeping, lit. while they were sleeping.
512. ^{וְ}אֵלֶּיךָ . . . ^{וְ}אֵלֶּיךָ, vs. 42, § 133. 1. *Rem.* 1
513. ^{וְ}אֵלֶּיךָ the same word, § 102. 3. (2) *a.*
514. ^{וְ}אֵלֶּיךָ, vs. 46, § 102. 7.
515. ^{וְ}אֵלֶּיךָ, vs. 47. while, § 137. 2. (2).
516. ^{וְ}אֵלֶּיךָ had given, § 127. 1. (2).
517. ^{וְ}אֵלֶּיךָ, vs. 48, him whom I shall kiss, the same is he, him seize.
518. ^{וְ}אֵלֶּיךָ, vs. 50, is it on account of this that thou hast come my friend? §§ 132. 2, 135. 1.

519. סָא , vs. 50, § 93. II. 1. (3).

520. סִיִּט , vs. 64, *him who sitteth*, § 104. 2. (2) *Rem.*

521. סָא סִיִּט in the same hour, § 102. 3. (2) *a.*

Matthew XXVII.

522. לָנוּ מָה הָיָה *what is that to us?* § 103. 1. *Rem.* 1.

523. לָנוּ , § 101. 2. (1).

524. סָא , § 109. 1. (3).

525. סִיִּט , limits the preceding pronominal suffix, § 136. 4.

526. סָא , vs. 9, *some*, § 107. 4.

527. סָא , vs. 12, *while they were eating the pieces of him, i. e. calumniating him.*

528. סָא , § 110. 1. (2).

529. סָא , § 106. 1.

530. לָנוּ , vs. 19, *let there be nothing belonging to thee and to that just man, i. e. have thou nothing to do with him.*

531. סָא , vs. 22, § 95. 2. (3).

532. סָא , vs. 24, § 116. 1.

533. סָא , Pa'el pass. part., § 60. 5.

534. סָא , the plural verb, because the singular noun is collective, § 90.

535. סָא , § 125. 1. (2).

536. סָא , vs. 30, *kept smiting*, § 116. 2. (3).

537. סָא , vs. 31, *as they were going out they found*, § 116. 1. (3) *b.*

538. סָא , 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. סָא *he made alive*, § 64. 6.

540. סָא , § 110. 1. (1). Compare for סָא , § 110. 1. (2).

541. סָא , 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. סָא *and those who were with him*, § 104. 2. (2) *Rem.*

543. סָבִיב , §§ 60. 1, 127. 2, (2).
 544. אֲשֶׁר , § 127. 1. (2), 128. 2. *Rem.*
 545. בְּחֶפְזָא , vs. 56. § 96. II. *Rem.* 1.
 546. סָבִיב , vs. 57, § 101. A. 1. (1).

Matthew XXVIII.

547. בְּיוֹם הַאֶחָד *the first day of the week*, § 88. *Rem.* 5.
 548. אֲשֶׁר , Compare 544.
 549. פֶּחַד , *fear before him*. Objective genitive, § 96. I. 4.
 550. Vs. 5. נָשִׁים *women*, § 87. 8.
 551. הַמְּצֻלָּה *who was crucified*, § 136. 1. (2), 2.
 552. Vs. 6. אֲנִי , vs. 7. אֲנִי , §§ 60, 64. 1, 4.
 553. פָּעַל , vs. 7, is Pa'el Perfect.
 554. אֲנִי , vs. 8, fem. plur. part.; יֹאמְרוּ , Imperf. 3rd. fem. plur.
 555. אֵל , § 138. 1. (3), 112. 3. (2) b.
 556. הֵם , vs. 14, *those who are without care*, §§ 93. 2. (2), 104. 2. (2) *Rem.*
 557. כִּי שְׂכָרָא , vs. 20, *whatsoever*, § 109. 8.
 558. עֲלֵיהֶם , § 108. 1. (4).
-

WORD LISTS—SYRIAC.

LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the
New Testament.

1.	ܐܝܬܐ	18.	ܡܬܐ	35.	ܡܬܐ	52.	ܡܬܐ
2.	ܐܝܬܐ	19.	ܡܬܐ	36.	ܡܬܐ	53.	ܡܬܐ
3.	ܐܝܬܐ	20.	ܡܬܐ	37.	ܡܬܐ	54.	ܡܬܐ
4.	ܐܝܬܐ	21.	ܡܬܐ	38.	ܡܬܐ	55.	ܡܬܐ
5.	ܐܝܬܐ	22.	ܡܬܐ	39.	ܡܬܐ	56.	ܡܬܐ
6.	ܐܝܬܐ	23.	ܡܬܐ	40.	ܡܬܐ	57.	ܡܬܐ
7.	ܐܝܬܐ	24.	ܡܬܐ	41.	ܡܬܐ	58.	ܡܬܐ
8.	ܐܝܬܐ	25.	ܡܬܐ	42.	ܡܬܐ	59.	ܡܬܐ
9.	ܐܝܬܐ	26.	ܡܬܐ	43.	ܡܬܐ	60.	ܡܬܐ
10.	ܐܝܬܐ	27.	ܡܬܐ	44.	ܡܬܐ	61.	ܡܬܐ
11.	ܐܝܬܐ	28.	ܡܬܐ	45.	ܡܬܐ	62.	ܡܬܐ
12.	ܐܝܬܐ	29.	ܡܬܐ	46.	ܡܬܐ	63.	ܡܬܐ
13.	ܐܝܬܐ	30.	ܡܬܐ	47.	ܡܬܐ	64.	ܡܬܐ
14.	ܐܝܬܐ	31.	ܡܬܐ	48.	ܡܬܐ	65.	ܡܬܐ
15.	ܐܝܬܐ	32.	ܡܬܐ	49.	ܡܬܐ	66.	ܡܬܐ
16.	ܐܝܬܐ	33.	ܡܬܐ	50.	ܡܬܐ	67.	ܡܬܐ
17.	ܐܝܬܐ	34.	ܡܬܐ	51.	ܡܬܐ	68.	ܡܬܐ

69.	اَمْنٌ	98.	سَمَرٌ	127.	طَا	156.	عَلِيٌّ
70.	اِنَّا	99.	سَمٌ	128.	قَقْ	157.	عَلِيًّا
71.	اَمَف	100.	سَمَدٌ	129.	طَلَا	158.	عَلِيَّات
72.	اَزَى	101.	سَمَدِ	130.	عَلَف	159.	مَكَمَس
73.	سَصَد	102.	مَلَمَر	131.	عَلَا	160.	نَطَا
74.	سَصَل	103.	لَم	132.	عَلَف	161.	لَبِي
75.	سَصَب	104.	مَلَا	133.	عَقَر	162.	لَبِي
76.	سَبَب	105.	مَلَمَر	134.	عَقَر	163.	لَبَدِ
77.	سَبَو	106.	مَلَم	135.	عَلَا	164.	لُس
78.	سَب	107.	مَقَق	136.	عَلَا	165.	لَسَد
79.	سَدَد	108.	مَلَا	137.	عَلَر	166.	لَبِي
80.	سَلَا	109.	مَقَق	138.	عَلَا	167.	لَقَق
81.	سَلَف	110.	مَقَا	139.	مَلَا	168.	لَقَق
82.	سَلِي	111.	مَقَق	140.	مَلَدِ	169.	لَقَق
83.	سَلَا	112.	مَلَا	141.	مَلَم	170.	لَقَق
84.	سَلَم	113.	مَلَم	142.	لَلَا	171.	لَقَق
85.	سَلَا	114.	مَلَم	143.	لَقَق	172.	لَقَا
86.	سَلَف	115.	مَلَم	144.	لَقَق	173.	لَقَق
87.	سَلَا	116.	مَلَم	145.	لَقَا	174.	لَقَق
88.	سَلَم	117.	مَلَم	146.	لَقَق	175.	لَقَق
89.	مَلَم	118.	مَلَم	147.	لَقَق	176.	لَقَق
90.	مَلَم	119.	مَلَم	148.	لَقَق	177.	لَقَق
91.	مَلَم	120.	مَلَم	149.	لَقَق	178.	لَقَا
92.	مَلَم	121.	مَلَم	150.	مَلَم	179.	مَلَم
93.	مَلَم	122.	مَلَم	151.	مَلَم	180.	مَلَم
94.	مَلَم	123.	مَلَم	152.	مَلَم	181.	مَلَم
95.	مَلَم	124.	مَلَم	153.	مَلَم	182.	مَلَم
96.	مَلَم	125.	مَلَم	154.	مَلَم	183.	مَلَم
97.	مَلَم	126.	مَلَم	155.	مَلَم	184.	مَلَم

185.	مُصَرِّع	214.	فَلَّاح	243.	مُصَلِّع	272.	مُصْطَف
186.	مُصَفِّع	215.	فَلَّاح	244.	مُصَلِّع	273.	مُصْطَف
187.	مُصَلِّع	216.	فَلَّاح	245.	مُصَلِّع	274.	مُصْطَف
188.	مُصَلِّع	217.	فَلَّاح	246.	مُصَلِّع	275.	مُصْطَف
189.	مُصَلِّع	218.	فَلَّاح	247.	مُصَلِّع	276.	مُصْطَف
190.	مُصَلِّع	219.	فَلَّاح	248.	مُصَلِّع	277.	مُصْطَف
191.	مُصَلِّع	220.	فَلَّاح	249.	مُصَلِّع	278.	مُصْطَف
192.	مُصَلِّع	221.	فَلَّاح	250.	مُصَلِّع	279.	مُصْطَف
193.	مُصَلِّع	222.	فَلَّاح	251.	مُصَلِّع	280.	مُصْطَف
194.	مُصَلِّع	223.	فَلَّاح	252.	مُصَلِّع	281.	مُصْطَف
195.	مُصَلِّع	224.	فَلَّاح	253.	مُصَلِّع	282.	مُصْطَف
196.	مُصَلِّع	225.	فَلَّاح	254.	مُصَلِّع	283.	مُصْطَف
197.	مُصَلِّع	226.	فَلَّاح	255.	مُصَلِّع	284.	مُصْطَف
198.	مُصَلِّع	227.	فَلَّاح	256.	مُصَلِّع	285.	مُصْطَف
199.	مُصَلِّع	228.	فَلَّاح	257.	مُصَلِّع	286.	مُصْطَف
200.	مُصَلِّع	229.	فَلَّاح	258.	مُصَلِّع	287.	مُصْطَف
201.	مُصَلِّع	230.	فَلَّاح	259.	مُصَلِّع	288.	مُصْطَف
202.	مُصَلِّع	231.	فَلَّاح	260.	مُصَلِّع	289.	مُصْطَف
203.	مُصَلِّع	232.	فَلَّاح	261.	مُصَلِّع	290.	مُصْطَف
204.	مُصَلِّع	233.	فَلَّاح	262.	مُصَلِّع	291.	مُصْطَف
205.	مُصَلِّع	234.	فَلَّاح	263.	مُصَلِّع	292.	مُصْطَف
206.	مُصَلِّع	235.	فَلَّاح	264.	مُصَلِّع	293.	مُصْطَف
207.	مُصَلِّع	236.	فَلَّاح	265.	مُصَلِّع	294.	مُصْطَف
208.	مُصَلِّع	237.	فَلَّاح	266.	مُصَلِّع	295.	مُصْطَف
209.	مُصَلِّع	238.	فَلَّاح	267.	مُصَلِّع	296.	مُصْطَف
210.	مُصَلِّع	239.	فَلَّاح	268.	مُصَلِّع	297.	مُصْطَف
211.	مُصَلِّع	240.	فَلَّاح	269.	مُصَلِّع	298.	مُصْطَف
212.	مُصَلِّع	241.	فَلَّاح	270.	مُصَلِّع	299.	مُصْطَف
213.	مُصَلِّع	242.	فَلَّاح	271.	مُصَلِّع	300.	مُصْطَف

301.	لَمَ	303.	لَمَ	305.	لَمَ	307.	لَمَ
302.	لَمَ	304.	لَمَ	306.	لَمَ	308.	لَمَ

LIST II.

Nouns occurring ten times or more.

1.	أَمَ	23.	أَمَ	45.	أَمَ	67.	أَمَ
2.	أَمَ	24.	أَمَ	46.	أَمَ	68.	أَمَ
3.	أَمَ	25.	أَمَ	47.	أَمَ	69.	أَمَ
4.	أَمَ	26.	أَمَ	48.	أَمَ	70.	أَمَ
5.	أَمَ	27.	أَمَ	49.	أَمَ	71.	أَمَ
6.	أَمَ	28.	أَمَ	50.	أَمَ	72.	أَمَ
7.	أَمَ	29.	أَمَ	51.	أَمَ	73.	أَمَ
8.	أَمَ	30.	أَمَ	52.	أَمَ	74.	أَمَ
9.	أَمَ	31.	أَمَ	53.	أَمَ	75.	أَمَ
10.	أَمَ	32.	أَمَ	54.	أَمَ	76.	أَمَ
11.	أَمَ	33.	أَمَ	55.	أَمَ	77.	أَمَ
12.	أَمَ	34.	أَمَ	56.	أَمَ	78.	أَمَ
13.	أَمَ	35.	أَمَ	57.	أَمَ	79.	أَمَ
14.	أَمَ	36.	أَمَ	58.	أَمَ	80.	أَمَ
15.	أَمَ	37.	أَمَ	59.	أَمَ	81.	أَمَ
16.	أَمَ	38.	أَمَ	60.	أَمَ	82.	أَمَ
17.	أَمَ	39.	أَمَ	61.	أَمَ	83.	أَمَ
18.	أَمَ	40.	أَمَ	62.	أَمَ	84.	أَمَ
19.	أَمَ	41.	أَمَ	63.	أَمَ	85.	أَمَ
20.	أَمَ	42.	أَمَ	64.	أَمَ	86.	أَمَ
21.	أَمَ	43.	أَمَ	65.	أَمَ	87.	أَمَ
22.	أَمَ	44.	أَمَ	66.	أَمَ	88.	أَمَ

89. سَوْبَ	118. سَدَوَا	147. سَحَدَا	176. مَلَمَ
90. سَطَا	119. سَاوَا	148. سَعِيَمَا	177. مَلَمِيَا
91. سَمَلَدَا	120. سَاوَا	149. سَا	178. مَاعَا
92. سَوَا	121. سَا	150. سَا	179. مَاعَا
93. سَا	122. سَا	151. مَص	180. مَانَدَا
94. سَا	123. سَا	152. مَصَا	181. مَصَا
95. سَا	124. سَا	153. مَصَا	182. مَصَا
96. سَا	125. سَا	154. مَصَا	183. مَصَا
97. سَا	126. سَا	155. مَصَا	184. مَصَا
98. سَا	127. سَا	156. مَصَا	185. مَصَا
99. سَا	128. سَا	157. مَصَا	186. مَصَا
100. سَا	129. سَا	158. مَصَا	187. مَصَا
101. سَا	130. سَا	159. مَصَا	188. مَصَا
102. سَا	131. سَا	160. مَصَا	189. مَصَا
103. سَا	132. سَا	161. مَصَا	190. مَصَا
104. سَا	133. سَا	162. مَصَا	191. مَصَا
105. سَا	134. سَا	163. مَصَا	192. مَصَا
106. سَا	135. سَا	164. مَصَا	193. مَصَا
107. سَا	136. سَا	165. مَصَا	194. مَصَا
108. سَا	137. سَا	166. مَصَا	195. مَصَا
109. سَا	138. سَا	167. مَصَا	196. مَصَا
110. سَا	139. سَا	168. مَصَا	197. مَصَا
111. سَا	140. سَا	169. مَصَا	198. مَصَا
112. سَا	141. سَا	170. مَصَا	199. مَصَا
113. سَا	142. سَا	171. مَصَا	200. مَصَا
114. سَا	143. سَا	172. مَصَا	201. مَصَا
115. سَا	144. سَا	173. مَصَا	202. مَصَا
116. سَا	145. سَا	174. مَصَا	203. مَصَا
117. سَا	146. سَا	175. مَصَا	204. مَصَا

205.	كَلْبًا	234.	مَنْدُا	263.	لَعْمًا	292.	كَهْلًا
206.	كَلْبًا	235.	مَنْصَبًا قَائِلًا	264.	لَيْسًا	293.	كَهْدًا كَهْدًا
207.	مَنْدَقْدَقًا	236.	مَنْصَبُ نَهْدًا	265.	سَصْرًا	294.	كَهْدًا
208.	مَنْدَقْدَقًا	237.	مَنْصَبِيْنًا	266.	سَصْرًا	295.	حَبْرًا
209.	مَنْجَرًا	238.	مَنْصَبًا	267.	سَهَبًا	296.	حَبْرًا
210.	مَنْجَرًا ذَمًّا	239.	مَنْجَرًا	268.	سَهَبًا	297.	حَبْرًا
211.	مَنْجَرًا	240.	مَنْجَبًا	269.	سَهَبًا	298.	حَكْمًا
212.	مَنْجَرًا	241.	مَنْجَعْدَقْدَقًا	270.	شَدْحًا	299.	حَكْمًا
213.	مَنْجَرًا	242.	مَنْجَعًا	271.	شَدْحًا	300.	دَحْرًا
214.	مَنْجَرًا	243.	مَنْجَرًا	272.	شَدْحًا	301.	حَكْمًا
215.	مَنْجَرًا	244.	مَنْجَرًا	273.	شَدْحًا	302.	حَكْمًا
216.	مَنْجَرًا	245.	مَنْجَرًا	274.	شَدْحًا	303.	حَكْمًا
217.	مَنْجَرًا	246.	مَنْجَبًا	275.	شَدْحًا	304.	حَكْمًا
218.	مَنْجَرًا	247.	مَنْجَبًا	276.	شَدْحًا	305.	حَكْمًا
219.	مَنْجَرًا	248.	مَنْجَبًا	277.	شَدْحًا	306.	حَكْمًا
220.	مَنْجَبًا	249.	مَنْجَبًا	278.	شَدْحًا	307.	حَكْمًا
221.	مَنْجَبًا	250.	مَنْجَبًا	279.	شَدْحًا	308.	حَكْمًا
222.	مَنْجَبًا	251.	مَنْجَبًا	280.	شَدْحًا	309.	حَكْمًا
223.	مَنْجَبًا	252.	مَنْجَبًا	281.	شَدْحًا	310.	حَكْمًا
224.	مَنْجَبًا	253.	مَنْجَبًا	282.	شَدْحًا	311.	حَكْمًا
225.	مَنْجَبًا	254.	مَنْجَبًا	283.	شَدْحًا	312.	حَكْمًا
226.	مَنْجَبًا	255.	مَنْجَبًا	284.	شَدْحًا	313.	حَكْمًا
227.	مَنْجَبًا	256.	مَنْجَبًا	285.	شَدْحًا	314.	حَكْمًا
228.	مَنْجَبًا	257.	مَنْجَبًا	286.	شَدْحًا	315.	حَكْمًا
229.	مَنْجَبًا	258.	مَنْجَبًا	287.	شَدْحًا	316.	حَكْمًا
230.	مَنْجَبًا	259.	مَنْجَبًا	288.	شَدْحًا	317.	حَكْمًا
231.	مَنْجَبًا	260.	مَنْجَبًا	289.	شَدْحًا	318.	حَكْمًا
232.	مَنْجَبًا	261.	مَنْجَبًا	290.	شَدْحًا	319.	حَكْمًا
233.	مَنْجَبًا	262.	مَنْجَبًا	291.	شَدْحًا	320.	حَكْمًا

321. قَدْخَلَا	346. قَلْبَا	371. قَمْنِي	396. قَمِيْر
322. قَدْخَلَا	347. قَلْبَا	372. قَمْنَا	397. قَمْرَا
323. قَدْخَلَا	348. قَمَّا	373. قَمْنَا	398. قَمْرَا
324. قَدْخَلَا	349. قَمْرَا	374. قَمْنَا	399. قَمْرَا
325. قَدْخَلَا	350. قَمْرَا	375. قَمْنَا	400. قَمْرَا
326. قَدْخَلَا	351. قَمْرَا	376. قَمْنَا	401. قَمْنَا
327. قَدْخَلَا	352. قَمْنَا	377. قَمْنَا	402. قَمْنَا
328. قَدْخَلَا	353. قَمْنَا	378. قَمْنَا	403. قَمْنَا
329. قَدْخَلَا	354. قَمْنَا	379. قَمْنَا	404. قَمْنَا
330. قَدْخَلَا	355. قَمْنَا	380. قَمْنَا	405. قَمْنَا
331. قَدْخَلَا	356. قَمْنَا	381. قَمْنَا	406. قَمْنَا
332. قَدْخَلَا	357. قَمْنَا	382. قَمْنَا	407. قَمْنَا
333. قَدْخَلَا	358. قَمْنَا	383. قَمْنَا	408. قَمْنَا
334. قَدْخَلَا	359. قَمْنَا	384. قَمْنَا	409. قَمْنَا
335. قَدْخَلَا	360. قَمْنَا	385. قَمْنَا	410. قَمْنَا
336. قَدْخَلَا	361. قَمْنَا	386. قَمْنَا	411. قَمْنَا
337. قَدْخَلَا	362. قَمْنَا	387. قَمْنَا	412. قَمْنَا
338. قَدْخَلَا	363. قَمْنَا	388. قَمْنَا	413. قَمْنَا
339. قَدْخَلَا	364. قَمْنَا	389. قَمْنَا	414. قَمْنَا
340. قَدْخَلَا	365. قَمْنَا	390. قَمْنَا	415. قَمْنَا
341. قَدْخَلَا	366. قَمْنَا	391. قَمْنَا	416. قَمْنَا
342. قَدْخَلَا	367. قَمْنَا	392. قَمْنَا	417. قَمْنَا
343. قَدْخَلَا	368. قَمْنَا	393. قَمْنَا	418. قَمْنَا
344. قَدْخَلَا	369. قَمْنَا	394. قَمْنَا	419. قَمْنَا
345. قَدْخَلَا	370. قَمْنَا	395. قَمْنَا	

WORD LISTS—ENGLISH.

LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the
New Testament.

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|----------------|---------------------|-----------------|
| 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 | |

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|-----------------|----------------|-------------------|
| 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 | |

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|-------------------|--------------------|--------------------|
| 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
302. return
303. hope

304. hang
305. admire
306. offend

307. prepare
308. direct

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.

1. B^{ri}-shith b^{ro} 'aloho' yoth sh^omayo' w^oyoth 'ar^o).
2. Wa^r'o' h^owoth tuh w^bbuh w^heshshukho' 'al 'appay t^humo' w^ru^heh da'loho' m^rah^hpho' 'al 'appay mayo' we'mar 'aloho' nehwe' nuhro' wah^owo' nuhro'.
3. Wah^ozo' 'aloho' lⁿuhro' dh^oshappir.
4. Waph^orash 'aloho' bh^êth nuhro' l^heshshukho'.
5. Wa^k'ro' 'aloho' lⁿuhro' 'îmomo' wal^heshshukho' k^oro' lelyo' wah^owo' ramsho' wah^owo' şaphro' yaumo' hadh.
6. We'mar 'aloho' nehwe' r^okⁱ'o' bh^omets'ath mayo' w^onehwe' phoresh b^êth mayo' l^omayo'.
7. Wa^bhadh 'aloho' 'ar^k'i'o' waph^orash b^êth mayo' dal^othaht men 'ar^k'i'o' w^bh^êth mayo' dal^oel men 'ar^k'i'o' wah^owo' hokhanno'.
8. Wa^k'ro' 'aloho' la'r^k'i'o' sh^omayo' wah^owo' ramsho' wah^owo' şaphro' yaumo' dhath^orên.
9. We'mar 'aloho' nethkann^oshun mayo' dhal^othaht men sh^omayo' la'thro' hadh w^otheth^hze' yabbishto' wah^owo' hokhanno'.
10. Wa^k'ro' 'aloho' l^yabbishto' 'ar^o wal^okhensho' dh^omayo' k^oro' ya(m)me' wah^ozo' 'aloho' dh^oshappir.
11. We'mar 'aloho' thappek 'ar^o thadho' 'esbo' dh^omezd^ora' zar^o l^ghenseh wi'yloho' dh^ophi're' dh^oobhedh pi're' l^ghensoh d^oneşb^otheth beh 'al 'ar^o wah^owo' hokhanno'.
12. Wapp^okath 'ar^o thadho' 'esbo' dh^omezd^ora' zar^o l^ghenseh wi'yloho' dh^oobhedh pi're' d^oneşb^otheth beh l^ghenseh wah^ozo' 'aloho' dh^oshappir.
13. Wah^owo' ramsho' wah^owo' şaphro' yaumo' dhath^oloho'.

14. We'mar 'aloho' nehwun nahhire' ba'rkí'o' dhash'mayo' l'mephraash béth ímomo' l'el'yo' w'nehwun lo'th'ewotho' wal'zabhné' wal'yaumotho' w'lash'eyayo'.
15. W'nehwun manh'érin ba'rkí'o' dhash'mayo' l'manhoru 'al 'ar'o' wah'wo' hokhanno'.
16. Wa'ebhadh 'aloho' th'érén nahhíré' raur'ebhé' nahhíro' rabbo' l'shul'tono dhi'y'momo' w'nahhíro' z'e'uro' l'shul'tono' dh'el'yo' w'khauk'ebhé'.
17. W'eyabh 'ennun 'aloho' bha'r'kí'o' dhash'mayo' l'manhoru 'al 'ar'o'.
18. Wal'meshlat' bí'y'momo' wabh'el'yo' wal'mephraash béth nuhro' l'eheshshukho' wah'zo' 'aloho' dh'shappir.
19. Wah'wo' ramsho' wah'wo' shaphro' yaumo' dha'r'b'o'.
20. We'mar 'aloho' narh'shun mayo' rahsho' napsho' hayy'etho' w'phorah'etho' thephrahy 'al 'ar'o' 'al 'appay 'arkí'o' dhash'mayo'.
21. Wabh'ero' 'aloho' thanníne' raur'ebhe' w'khul naphsho' hayy'etho' dh'rahsho' dha'r'heshw mayo' l'ghens'hun w'khul porah'etho' dh'gheppo' l'ghensoh wah'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'phorah'etho' thesge' bha'r'o'.
23. Wah'wo' ramsho' wah'wo' shaphro' yaumo' dh'hamsho'.
24. We'mar 'aloho' thappeky 'ar'o' naphsho' hayy'etho' l'ghensoh b'e'íro' w'rahsho' w'hayw'etho'. dha'r'o' l'ghensoh wah'wo' hokhanno'.
25. Wa'ebhadh 'aloho' hayw'etho' dha'r'o' l'ghensoh wabh'e'íro' l'ghensoh w'khulleh rahsho' dha'r'o' l'ghensauhy wah'zo' 'aloho' dh'shappir.
26. We'mar 'aloho' ne'bedh 'nosho' bh'salman 'aykh d'muthan w'eshl'etun b'nunay yammo' wabh'phorah'etho' dhash'mayo' w'ebhah'e'íro' wabh'khulloh hayw'etho' dha'r'o' wabh'khulloh rahsho' dh'ro'hesh 'al 'ar'o'.
27. Wabh'ero' 'aloho' lo'dhom b'salmeh bas'lem 'aloho' b'royhy d'khar w'nekbo' bh'ero' 'ennun.

28. We^bharrek^h 'ennun 'aloho' we[']mar l[']hun 'aloho' ph[']rau was[°]ghau wam[']lau 'ar[']o' w[']khubbshuh wash[']latw b[']nunay yammo'. wabh[']phorah[']tho' dhash[']mayo' w[']bhabh[']iro' wabh[']khullo^h hayw[']tho' dh[']rohsho' 'al 'ar[']o'.
29. We[']mar 'aloho' ho' yebbeth l[']khun kulle^h 'esbo' dh[']zar[']o' dh[']mezdr[']a' 'al 'appay kulloh 'ar[']o' w[']khul 'ilon di'yth beh pi'ray 'ilone^h d[']zar[']eh mezd[']a' l[']khun nehwe' me'khulto' wal[']khullo^h hayw[']tho' dh[']dhabhro'.
30. Wal[']khullo^h porah[']tho' dh[']ash[']mayo' wal[']khul d[']rohesh 'al 'ar[']o' dhi'yth beh naphsho' hayy[']tho' w[']khulle^h yurroko' dh[']esbo' l[']me'khulto' wah[']wo' hokhanno'.
31. Wah[']zo' 'aloho' khul da[']badh w[']ho' tobh shappir wah[']wo' ramsho' wah[']wo' saphro' yaumo' dheshto'.

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.

* 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^ewilo 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 shouldest 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 shouldest 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.