

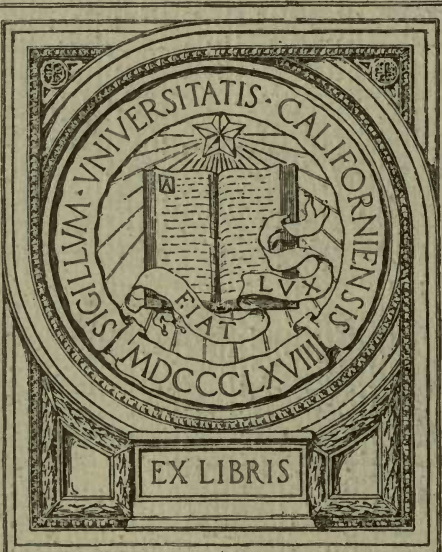
INTRODUCTORY  
SYRIAC METHOD and MANUAL

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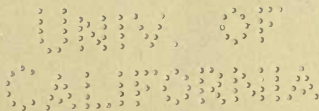
# INTRODUCTORY

# SYRIAC METHOD AND MANUAL

BY

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1891

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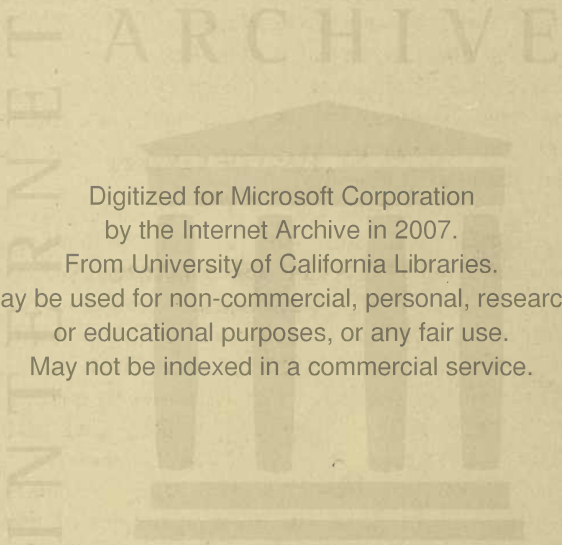
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## PREFACE.

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

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

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

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

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

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



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THE FIRST FOUR CHAPTERS OF GENESIS.

Chapter I.

1 <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> 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<sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> 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GHILESTOMATHY.

بِمَعْنَى . 19 اَوَّلًا وَثُمَّ اَوَّلًا . مَعْنَى بِبَدَأَ 14 اَوَّلًا اَوَّلًا  
 اَوَّلًا لَمْ يَأْتِ بِاَوَّلًا بِمَعْنَى . اَوَّلًا مَعْنَى اَوَّلًا :  
 اَوَّلًا اَوَّلًا اَوَّلًا اَوَّلًا اَوَّلًا . 15 اَوَّلًا اَوَّلًا اَوَّلًا  
 اَوَّلًا بِمَعْنَى اَوَّلًا اَوَّلًا : اَوَّلًا اَوَّلًا اَوَّلًا اَوَّلًا  
 20 لَمْ يَأْتِ اَوَّلًا : لَمْ يَأْتِ اَوَّلًا اَوَّلًا : لَمْ يَأْتِ اَوَّلًا  
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 26 اَوَّلًا اَوَّلًا اَوَّلًا اَوَّلًا : اَوَّلًا اَوَّلًا : اَوَّلًا اَوَّلًا : اَوَّلًا اَوَّلًا  
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 اَوَّلًا اَوَّلًا اَوَّلًا اَوَّلًا : اَوَّلًا اَوَّلًا . 28 اَوَّلًا اَوَّلًا اَوَّلًا اَوَّلًا



35 "وَجَعَلْنَا الْجِبَالَ لِبُورٍ ضَرْحَاتٍ. وَصَوَّرْنَا الْجِبَالَ جُبُجًا. وَبَعَثْنَا فِيهَا  
 أَنْفًا. 36 وَجَعَلْنَا فِيهَا أَنْفًا لِبُورٍ: وَأَمَّا حَتَّى الْجِبَالِ: فِيهِ سَعْبَةٌ: وَمَعَكُمْ  
 أَنْفًا وَبَعْبَةٌ. وَمَعَكُمْ خَلْقٌ مَعًا: وَجَعَلْنَا فِيهَا مَعْمًا: وَجَعَلْنَا  
 وَجَعَلْنَا سَنَابِلًا فِيهَا: وَأَمَّا الْجِبَالِ: تِلْكَ سَنَابِلٌ حَتَّى  
 فَكَيْفَ كَسَفْنَا بِأَنْفًا وَبَعْبًا: كَيْفَ أَفْتُ فُكَيْفَ أَنْفًا. وَجَعَلْنَا فِيهَا سَبْعًا  
 40 فَيَأْتِي أَيْكَيْفَ: وَأَيْكَيْفَ: حَتَّى تَسْتَوِيَ كَمَا جَعَلْنَا. وَجَعَلْنَا سَنَابِلًا  
 بِرُجُوعًا: 38 وَجَعَلْنَا فِيهَا مَعْمًا: وَجَعَلْنَا فِيهَا سَبْعًا: وَجَعَلْنَا فِيهَا  
 لَعْمًا سَبْعًا: وَجَعَلْنَا فِيهَا مَعْمًا حَتَّى جَعَلْنَا: تِلْكَ سَبْعًا. 39  
 الْجِبَالِ جَعَلْنَا فِيهَا: تِلْكَ سَبْعًا: وَجَعَلْنَا فِيهَا مَعْمًا وَجَعَلْنَا

Chapter II.

1 "وَمَعَكُمْ مَعْمًا: وَأَمَّا: وَجَعَلْنَا سَبْعًا. 2 وَمَعَكُمْ الْجِبَالِ جَعَلْنَا  
 مَعْمًا حَتَّى حَتَّى: وَأَمَّا تَسْتَوِيَ جَعَلْنَا مَعْمًا حَتَّى فَكَيْفَ  
 حَتَّى حَتَّى. 3 وَجَعَلْنَا الْجِبَالِ حَتَّى مَعْمًا مَعْمًا. فَكَيْفَ وَجَعَلْنَا  
 أَنْفًا تَسْتَوِيَ حَتَّى حَتَّى: وَجَعَلْنَا الْجِبَالِ حَتَّى. 4 تِلْكَ سَبْعًا  
 5 بِرُجُوعًا: وَأَمَّا حَتَّى: جَعَلْنَا فِيهَا مَعْمًا: وَجَعَلْنَا فِيهَا مَعْمًا: وَأَمَّا  
 6 وَجَعَلْنَا: أَيْكَيْفَ: سَبْعًا: حَتَّى: وَأَمَّا: وَجَعَلْنَا حَتَّى سَبْعًا: وَجَعَلْنَا  
 حَتَّى: أَيْكَيْفَ: حَتَّى: وَجَعَلْنَا فِيهَا مَعْمًا: وَجَعَلْنَا فِيهَا مَعْمًا: وَجَعَلْنَا  
 وَأَمَّا حَتَّى حَتَّى: وَجَعَلْنَا فِيهَا مَعْمًا: وَجَعَلْنَا فِيهَا مَعْمًا: وَجَعَلْنَا



١ ٥ حَجُّهُ سَعْبًا وَأَخًا. ٢ ٥ لَأُبْرَأُ لَكَ إِعْدَابٌ [كَلِمَةٌ] مَكْرُومًا أَعْبَدْتَهُ.  
 ٣ ٥ أَوَعَدَّ مَكْرُمًا كَلِمًا يَكْفُرُ بِهَا أَوْ يَدْعُو: ٤ ٥ لَتَعْبُ سُبًّا مِنْ  
 30 ٥ حَقِّهِ: ٥ أَوَسِيْ ضَعْفًا سَكَمًا. ٦ ٥ بَرَأَ مِنْ كَلِمًا كَلِمًا بِتَعْبِ  
 مِنْ أَوْ لَأَلْبَسُ أَمَامَهُ لَأُبْرَأُ ٧ ٥ أَوَعَدَّ: ٨ ٥ لَأَبْلُغُ رَجُلًا مِنْ  
 رَجُلًا: ٩ ٥ عَجَسًا مِنْ ضَعْفٍ: ١٠ ٥ لَأَبْرَأُ أَلْبَسًا مِنْ رَجُلًا  
 لَتَعْبُ. ١١ ٥ كَلِمًا كَلِمًا تَعْبُ رَجُلًا لِأَجْبَتِهِ ١٢ ٥ لَتَعْبُ  
 لَأَلْبَسُ. ١٣ ٥ لَتَعْبُ رَجُلًا مِنْ ضَعْفٍ. ١٤ ٥ لَتَعْبُ رَجُلًا مِنْ رَجُلًا: ١٥ ٥  
 ٣٥ ٥ لَأَلْبَسُ ١٦ ٥ لَأَبْرَأُ

Chapter III.

١ ٥ سَمًا خَمْرًا ٢ ٥ مِنْ كَلِمًا سَعْبًا وَرَجُلًا وَجِبْرًا مَكْرُمًا كَلِمًا.  
 ٣ ٥ أَوَعَدَّ سَمًا لِأَلْبَسُ. ٤ ٥ مَكْرُمًا أَوَعَدَّ كَلِمًا وَلَا يَأْتِي مِنْ كَلِمًا  
 فَهِيَ سَمًا. ٥ ٥ أَوَعَدَّ لِأَلْبَسُ كَلِمًا. ٦ ٥ كَلِمًا كَلِمًا وَجِبْرًا مِنْ كَلِمًا  
 لَأَبْرَأُ. ٧ ٥ كَلِمًا كَلِمًا وَجِبْرًا مِنْ كَلِمًا وَلَا يَأْتِي  
 5 ٥ كَلِمًا وَلَا يَأْتِي مِنْ كَلِمًا وَلَا يَأْتِي مِنْ كَلِمًا. ٨ ٥ أَوَعَدَّ سَمًا لِأَلْبَسُ  
 لَأَبْرَأُ. ٩ ٥ كَلِمًا كَلِمًا وَجِبْرًا مِنْ كَلِمًا. ١٠ ٥ كَلِمًا كَلِمًا  
 كَلِمًا مِنْ كَلِمًا. ١١ ٥ كَلِمًا كَلِمًا وَجِبْرًا مِنْ كَلِمًا. ١٢ ٥ كَلِمًا كَلِمًا  
 كَلِمًا مِنْ كَلِمًا. ١٣ ٥ كَلِمًا كَلِمًا وَجِبْرًا مِنْ كَلِمًا. ١٤ ٥ كَلِمًا كَلِمًا  
 كَلِمًا مِنْ كَلِمًا. ١٥ ٥ كَلِمًا كَلِمًا وَجِبْرًا مِنْ كَلِمًا. ١٦ ٥ كَلِمًا كَلِمًا



10 ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥

١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥



20 21 22 23 24

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Chapter IV.

10 15



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

## PSALM II.

١ حَمَلْنَا زَيْمَهُ خَطِيئَاتِهِ : ٢ اِتَّخَذْنَا زَنْبَ سَيِّئَتِهِمْ : ٣ مَعَهُ مَكْتَبًا ٤ اِنْزَا  
 مَكْتَبُنَا : ٥ اِلَّا مَكْرَهُ اَعْرَابٍ : ٦ كَلَّمَ مَكْنُوزًا ٧ صَمِيمًا ٨ : ٩ وَتَقَطَّعَ  
 سُلْطَنَتَهُ : ١٠ اِيْمَانًا يَخْلَعُ لِيْمَتَهُ : ١١ وَبَدَلَتْ صَعْمَانًا يَسْرًا : ١٢ مَكْنُوزًا  
 لَعْنَتِمْ ضَمِيمًا : ١٣ اُسْرًا لَعْنَتِمْ خَلْمًا : ١٤ صَوَّغْتُمُوهَا لِيَكُونَ  
 5 اِنْتِمَ : ١٥ اِنَّا اَعْيَدْنَا مَكْرَهُمْ خَلْمًا لِيَسْتَمْتِعُوا بِعَدُوِّهِمْ وَبِعَمَلِهِمْ خَلْمًا  
 صُنْدًا : ١٦ مَكْنُوزًا اِعْرَابٍ يَحِبُّونَ اِيْمَانًا : ١٧ اِنَّا مَكْنُوزًا يَجْعَلُوهُ : ١٨ هَا  
 مَكْرَهُ اِيْمَانًا كَرًا : ١٩ خَطِيئَاتِهِمْ كَمَنْزِلَتِهِمْ : ٢٠ اَسْرًا لِيَسْرًا يَسْرًا : ٢١ اِنْزَا  
 اِنْتِمَ صَعْمَانًا وَفَسْرًا : ٢٢ اَسْرًا مَكْرَتًا فَسْرًا لِيَسْرًا اِنْتِمَ : ٢٣ اَسْرًا مَكْرَتًا  
 اِنْتِمَ اِنْتِمَ : ٢٤ اِلَّا اِنْتِمَ اِنْتِمَ : ٢٥ اِنْتِمَ اِنْتِمَ : ٢٦ اِنْتِمَ اِنْتِمَ : ٢٧ اِنْتِمَ اِنْتِمَ :  
 10 اِنْتِمَ اِنْتِمَ : ٢٨ اِنْتِمَ اِنْتِمَ : ٢٩ اِنْتِمَ اِنْتِمَ : ٣٠ اِنْتِمَ اِنْتِمَ : ٣١ اِنْتِمَ اِنْتِمَ :  
 ٣٢ اِنْتِمَ اِنْتِمَ : ٣٣ اِنْتِمَ اِنْتِمَ : ٣٤ اِنْتِمَ اِنْتِمَ : ٣٥ اِنْتِمَ اِنْتِمَ : ٣٦ اِنْتِمَ اِنْتِمَ :



THE PROPHECY OF JONAH.

Chapter I.

1 אֲנִי יְהוָה אֱלֹהֵיכֶם וְעַתָּה מְהַרְבֵּה מַלְאָכַי חֹדְרִים וְיָמִים  
 חִלְמֵיךָ מְבַיְלִים וְזָלְתָּ אֶתְּךָ חֵמֶשׁ. מִדְּבָרֶיךָ וַיִּחַדֵּם יַמֵּנוּ מִבְּרֵחַ  
 5 וְעַתָּה מָה לְךָ חִלְמֵיךָ חֲדָשִׁים בְּךָ מִבְּרֵחַ מִנְּתָן. וְלֵימָּה חֲתִיבָה  
 וְאֶחָד יִלְכָּה בְּחָלְאֵי חֲדָשִׁים. וְשֵׁית אֶתְּךָ וְלֵימָּה חֵם חִלְמֵי  
 10 חֲתִיבָה. חֲדָשִׁים חִלְמֵיךָ בְּךָ מִבְּרֵחַ מִנְּתָן. וְעַתָּה אֲזַיְעֵד זֶה  
 וְזָלְתָּ שֶׁמָּה אֲנִי מְסַבֵּל וְעַל שֶׁמָּה. וְלֵימָּה יִחַדֵּם יַמֵּנוּ מִבְּרֵחַ  
 חֲתִיבָה. וְזָלְתָּ מִכִּתְיָהּ וְיָחֵד אֶתְּךָ חֵם חֲתִיבָה. וְעַתָּה מִבְּרֵחַ  
 מִנְּתָן יִלְכָּה שֶׁמָּה וְלֵימָּה חֲתִיבָה. מִדְּבָרֶיךָ וַיִּחַדֵּם יַמֵּנוּ מִבְּרֵחַ  
 15 מִנְּתָן. וְעַתָּה חֲדָשִׁים חִלְמֵיךָ חֲתִיבָה. וְזָלְתָּ אֶתְּךָ חֵמֶשׁ  
 מִבְּרֵחַ מִנְּתָן. וְעַתָּה מִבְּרֵחַ מִנְּתָן. וְעַתָּה מִבְּרֵחַ מִנְּתָן. וְעַתָּה מִבְּרֵחַ מִנְּתָן.



مُنَا حَبْرَةَ قَدَيْلًا بِسُورَةِ اِلْعَا اَتَلِي بِحَجِّ مَوْجٍ مُنَا حَبْرَةَ 11 \*  
 سِي اَتِي اُخْبِرِي حَسَّ مُنَا يَخْبِرُ كُو اِلْعَا مُنَا قَلْبَ قَدَيْلًا بِمُنَا اِ  
 اِي اَعْدَابُ كَسَّ حَلْبٍ \* 12 اُخْبِرِي حَسَّ مَدْنِي . مَدْعَدَم اَوْدَعَاوَم  
 صَمْنَا . اِلْعَا مُنَا يَخْبِرُ قَدَيْلًا بِسُو اِنَا بِسُو مُسَمَدًا ذَا يَخْبِرُ  
 اِ اِ اِ اِ اِ اِ اِ اِ a 13 اِ اِ اِ اِ اِ اِ اِ اِ اِ اِ a 5  
 اِ اِ a . يَخْبِرُ بِمُنَا اِي اِ اِ اِ اِ a 14 اِ اِ a  
 اِ a . اِي مُنَا اِ اِ a اِ a اِ a اِ a اِ a اِ a اِ a  
 اِ a اِ a اِ a اِ a اِ a اِ a اِ a \* 16 اِ a  
 اِ a اِ a اِ a اِ a . اِ a اِ a اِ a اِ a \*  
 16 اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a 10  
 اِ a اِ a

Chapter II.

1 اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a  
 اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a \* 2 اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a  
 اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a \* 3 اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a  
 اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a \* 4 اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a 15  
 اِ a  
 اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a اِ a









THE PROPHECY OF MALACHI.

Chapter I.

1 <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup>







כָּל־בְּאֵרֶיךָ עֲזָבוּ אֱלֹהֵי אֲבוֹתֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 מִלְּפָנֶיךָ אֱלֹהֵי מִצְרָיִם \* 15 וְכָפַר לָאֱלֹהִים לְבָבוֹ וְרָחַק מִמֶּנּוּ וְזָסַף  
 בְּיָמֵינוּ. סָוּ כָּן אֶזְכָּר בְּיָמֵינוּ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 מִלְּפָנֶיךָ לְבָבוֹ \* 16 אֲנִי עֲזָבוּ אֱלֹהֵינוּ אֱלֹהֵינוּ. וְכָפַר  
 5 מִלְּפָנֶיךָ לְבָבוֹ אֲנִי עֲזָבוּ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה \*  
 17 אֱלֹהֵינוּ חֲזַקְנוּ מִלְּפָנֶיךָ. וְיָכַח עַם הַיְהוּדָה אֱלֹהֵינוּ  
 מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ. וְעָשָׂה  
 וְיָכַח עַם הַיְהוּדָה לְבָבוֹ אֲנִי עֲזָבוּ אֱלֹהֵינוּ \*

Chapter III.

1 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 10 חֲזַקְנוּ מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ  
 15 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 20 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 25 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 30 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 35 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 40 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 45 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 50 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 55 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 60 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 65 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 70 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 75 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 80 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 85 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 90 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 95 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה  
 100 וְיָכַח עַם הַיְהוּדָה מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְיָכַח עַם הַיְהוּדָה

٥ ٥ اَعَزَّكَ حَكْمُكَ صَبِيحًا . ٥ اِنَّا سُبُوًا مَشْرِيقًا صَبِيحًا ٥ صَبِيحًا  
 ٥ عَابِيهِ بِصِيحٍ صَبِيحًا ٥ عَابِيهِ بِطَحِيحٍ اَلِيحًا ٥ اَلِيحًا  
 ٥ بِطَحِيحًا ٥ بِطَحِيحًا ٥ اَزْطَحِيحًا . ٥ اِنَّا مَجْدِيحًا حَذِيحًا . ٥ اِنَّا  
 بِسِيحٍ حَذِيحًا . اَعَزَّكَ مَجْدِيحًا ٥ مَجْدِيحًا ٥ اِنَّا اِنَّا مَجْدِيحًا ٥ اِنَّا  
 5 اِلْسَحِيحًا . ٥ اِنَّا حَقَّتْ مَجْدِيحًا لَأَ حَصِيحًا ٥ مَجْدِيحًا حَكْمُكَ ٥ مَجْدِيحًا  
 مَجْدِيحًا اَعَزَّكَ مَجْدِيحًا ٥ مَجْدِيحًا فَتَحِيحًا . ٥ اِنَّا مَجْدِيحًا اِنَّا . اِنَّا  
 حَذِيحًا ٥ اِنَّا حَكْمُكَ اَعَزَّكَ مَجْدِيحًا ٥ اِنَّا اَعَزَّكَ اِنَّا .  
 صَبِيحًا بِطَحِيحًا . بِطَحِيحًا مَجْدِيحًا لَأَ حَكْمُكَ . اِنَّا اِنَّا مَجْدِيحًا اِنَّا .  
 حَم . ٥ اِنَّا اَعَزَّكَ اِنَّا . صَبِيحًا بِطَحِيحًا . صَبِيحًا مَجْدِيحًا ٥  
 10 ٥ مَجْدِيحًا مَجْدِيحًا اِنَّا . ٥ مَجْدِيحًا مَجْدِيحًا اِنَّا . ٥ مَجْدِيحًا مَجْدِيحًا  
 اِنَّا مَجْدِيحًا لَأَ حَكْمُكَ . ٥ مَجْدِيحًا مَجْدِيحًا صَبِيحًا . ٥ مَجْدِيحًا مَجْدِيحًا اِنَّا  
 مَجْدِيحًا مَجْدِيحًا اِنَّا حَكْمُكَ حَقَّتْ مَجْدِيحًا اِنَّا حَكْمُكَ حَقَّتْ مَجْدِيحًا . حَم  
 بِطَحِيحًا . حَم ٥ 11 ٥ اِنَّا حَمًا لَأَ حَكْمُكَ اِنَّا حَكْمُكَ . ٥ اِنَّا مَجْدِيحًا  
 حَكْمُكَ اَعَزَّكَ مَجْدِيحًا حَمًا اِنَّا اَعَزَّكَ مَجْدِيحًا ٥ 12 ٥ مَجْدِيحًا مَجْدِيحًا  
 حَمًا ٥ حَمًا حَمًا حَمًا اِنَّا ٥ اِنَّا مَجْدِيحًا مَجْدِيحًا ٥ 13 ٥ مَجْدِيحًا  
 15 حَمًا مَجْدِيحًا اِنَّا مَجْدِيحًا . ٥ اِنَّا اَعَزَّكَ اِنَّا . مَجْدِيحًا اِنَّا حَمًا ٥  
 14 ٥ اِنَّا مَجْدِيحًا مَجْدِيحًا حَمًا . ٥ مَجْدِيحًا اِنَّا ٥ مَجْدِيحًا مَجْدِيحًا .  
 ٥ مَجْدِيحًا مَجْدِيحًا مَجْدِيحًا مَجْدِيحًا ٥ 16 ٥ مَجْدِيحًا مَجْدِيحًا مَجْدِيحًا  
 مَجْدِيحًا . ٥ مَجْدِيحًا مَجْدِيحًا مَجْدِيحًا . ٥ مَجْدِيحًا مَجْدِيحًا مَجْدِيحًا ٥



16 <sup>10</sup> **سُيُحِبُّ مَلِكَهُ يُتَكَدِّمُ بِعُونِهِ خَيْرٌ مِنْ صَدَقَاتِهِ . وَرُءُوفٌ مِّنْهُ مَوَدَّةٌ .**  
**وَعَدَا صَدَقَاتِهِمْ وَبَدَّلُوا مَوَدَّتَهُمْ حُبُّوتَكَدِّمِمْ . وَاللَّيْلِ بِمَوَدَّتِهِ**  
**كَمَمِيصِهِ . 17** <sup>17</sup> **وَاللَّيْلِ رُءُوفٌ مِنْهُ أَعَزُّ مِنْهُ سَيِّئَاتُهُ . حَمْدُهُمْ بِحُبِّهِ إِنَّا**  
**طَمَعْنَا . وَأَشْرَفَ حَمْدُهُمْ أَمْ وَبِأَيْتِ رُءُوفًا كَلَّ صَدَقَاتِهِمْ وَكَلَّ بِهِ .**  
 5 <sup>18</sup> **وَاللَّيْلِ رُءُوفٌ مِنْهُ أَعَزُّ مِنْهُ سَيِّئَاتُهُ . حَمْدُهُمْ بِحُبِّهِ إِنَّا**  
**طَمَعْنَا . وَأَشْرَفَ حَمْدُهُمْ أَمْ وَبِأَيْتِ رُءُوفًا كَلَّ صَدَقَاتِهِمْ وَكَلَّ بِهِ .**

Chapter IV.

1 **يُحِبُّهُ . وَإِنَّمَا مَتَّعْنَا أَيْدِيَهُمْ وَأَمْزَجْنَا ذُرِّيَّتَهُمْ . فَكَيْفَ**  
**خَدَّوْا وَكَيْفَ خَتَبُوا سَيِّئَاتِهِمْ سَعَادًا . وَلَدَعِبُوا إِنَّمَا مَتَّعْنَا وَإِنَّمَا أَعَزُّ مِنْهُ**  
**سَيِّئَاتُهُ . وَاللَّيْلِ رُءُوفٌ مِنْهُ أَعَزُّ مِنْهُ سَيِّئَاتُهُ . 2** <sup>2</sup> **وَاللَّيْلِ رُءُوفٌ مِنْهُ**  
**أَعَزُّ مِنْهُ سَيِّئَاتُهُ . وَأَشْرَفَ حَمْدُهُمْ أَمْ وَبِأَيْتِ رُءُوفًا كَلَّ صَدَقَاتِهِمْ**  
 10 <sup>10</sup> **وَاللَّيْلِ رُءُوفٌ مِنْهُ أَعَزُّ مِنْهُ سَيِّئَاتُهُ . وَأَشْرَفَ حَمْدُهُمْ أَمْ**  
**وَبِأَيْتِ رُءُوفًا كَلَّ صَدَقَاتِهِمْ . وَاللَّيْلِ رُءُوفٌ مِنْهُ أَعَزُّ مِنْهُ سَيِّئَاتُهُ .**  
**وَاللَّيْلِ رُءُوفٌ مِنْهُ أَعَزُّ مِنْهُ سَيِّئَاتُهُ . وَأَشْرَفَ حَمْدُهُمْ أَمْ**  
**وَبِأَيْتِ رُءُوفًا كَلَّ صَدَقَاتِهِمْ . وَاللَّيْلِ رُءُوفٌ مِنْهُ أَعَزُّ مِنْهُ**  
**سَيِّئَاتُهُ . وَأَشْرَفَ حَمْدُهُمْ أَمْ وَبِأَيْتِ رُءُوفًا كَلَّ صَدَقَاتِهِمْ**  
 15 <sup>15</sup> **وَاللَّيْلِ رُءُوفٌ مِنْهُ أَعَزُّ مِنْهُ سَيِّئَاتُهُ . وَأَشْرَفَ حَمْدُهُمْ أَمْ**  
**وَبِأَيْتِ رُءُوفًا كَلَّ صَدَقَاتِهِمْ . وَاللَّيْلِ رُءُوفٌ مِنْهُ أَعَزُّ مِنْهُ**  
**سَيِّئَاتُهُ . وَأَشْرَفَ حَمْدُهُمْ أَمْ وَبِأَيْتِ رُءُوفًا كَلَّ صَدَقَاتِهِمْ .**





سَمِعْتُمْهَا حَذَرًا وَزَعَتُ قُوَّتِيَا \* 15 وَأَخَذَ حَتَمًا مَلَأَ رُجْعِي آيَاتِي خَطِيئَةً  
 حَيْثُ وَأَنَا مَكْمُولٌ إِنَّا فِي حَتَمٍ شَتَمٍ فِيهِ أَعْيَعَدَ فِيهِ كَلِمَاتٌ  
 وَبَعَثْنَا \* 16 هَوَيْتُ فِيهِ سُلَيْمَانُ فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِيهِ  
 11 صَدَقْنَا فِيهِ قَوْمُنَا وَبَعَثْنَا فِيهِ قَوْمُنَا حَذَرًا يَمَعَهُ وَأَخَذَ فِي حَتَمٍ  
 5 أَنَا رُجْعِي آيَاتِي وَبَعَثْنَا فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ \* 18 فِي حَتَمٍ حَتَمٍ  
 فِي حَتَمٍ خَطِيئَةً حَذَرًا فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ  
 حَذَرًا فِي حَتَمٍ إِنَّا فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ \* 19 وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ  
 وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ \* 20 فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ  
 وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ \* 21 فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ  
 10 فِي حَتَمٍ فِي حَتَمٍ \* 22 فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ  
 فِي حَتَمٍ فِي حَتَمٍ إِنَّا فِي حَتَمٍ \* 23 فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ  
 فِي حَتَمٍ فِي حَتَمٍ \* 24 فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ  
 فِي حَتَمٍ فِي حَتَمٍ \* 25 فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ  
 15 فِي حَتَمٍ فِي حَتَمٍ \* 26 فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ  
 فِي حَتَمٍ فِي حَتَمٍ \* 27 فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ  
 فِي حَتَمٍ فِي حَتَمٍ \* 28 فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ  
 فِي حَتَمٍ فِي حَتَمٍ \* 29 فِي حَتَمٍ فِي حَتَمٍ وَبَعَثْنَا فِي حَتَمٍ فِي حَتَمٍ

وَحَ تَتْنَا نَحْرًا وَيَجِدًا حَرَعْنَا حَمَعْنَا وَحَا إِهْمَدْنَا كُحَلَّمْنَا سُبْرًا  
 حَمَلْنَاهُمْ فِي هَاتِي سَائِدًا \* 30 مَمَّصَمه وَعَقَمَه حَلَّيْدُ أَتَدًا \* 31 تَتَّسْرَه إِعَدًا  
 حَتَمَه يَمَدَه أَيْدَاهُ فَمَحَمَه يَلَصَعَمَه يَم صَتْنَا حَكْمًا . صَيَّدَهَا يَمِينُ  
 وَاعْتَمَاهَا حَمَمًا مَبْدَعَرَتَاهُ خَرَعَاهَا وَخَتَاهَا \* 32 حَجَّ صَدَدٌ وَعَايَا إِيْنَا يَم صُرِيخًا  
 إِيْنَا حَمَمَه كَرِيحَمَلًا \* 33 حَلَّ يَأْعَلَا وَإِعَانٌ حَاهُ أَيْعُ فَعَلِمَ بِدَاعِيهَا صُو 5  
 إِيْنَا يَمْعَدَدَاهَا لَهَا إِعِيهَا صُو \* 34 أَعْنَا حَاهُ يَمَدَه أَيْعَبَه أَعْنَا إِيْنَا حُو  
 وَعَتْنَا يَحْكُمُه مَبْرَه وَيَمْرَاهَا مَرْزُقَالَا مَرْزُقَالِيَه يَعْغَدُه يَم \* 35 إِعْدَا  
 حَاهُ يَأْعَلَا . إِي يَمْرَاهَا يَم حَمَعَمَلَه حَمَمُو لَهَا إِعْقَدُه عُو . حَمَمْتَاهُ أَيْ  
 حَمَمَاهُ مَرْحَمِيهَا إِعْنَاهُ \* 36 تَتَّسْرَه إِيْنَا حَمَمَاهُ يَمَدَه حَمَمَعَدَا  
 وَيَعَدَمَلَاهَا يَمْرِيحَمَلَه وَإِعْنَاهَا حَمَلَمَبْرَعِيهَا . يَم صَه تَتْرَاهَا حُو إِيْنَا 10  
 \* 37 دَوَعْنَاهَا حَمَمَاهَا مَكَدَدَتَاهُ قَلَمَ أَعْرَبَه مَمَّزِبَه حَمَلَمَعَمَلَه مَمَلَمَلَمَعَمَلَه \*  
 \* 38 وَإِعْنَاهَا حَمَمَاهُ حَمَمَاهَا حَمَمَه حَمَمَمَه حَمَمَلَا حَمَمَلَنَا . مَمَّعَ حَمَ تَتْرَاهَا  
 مَمَمَعَمَلَه حَمَمَه \* 39 مَمَّزِبَه حَمَمَاهَا مَمَلَمَلَه كَالَا أَفْقَمَاهَا مَمَمَلَمَلَه مَمَمَلَمَلَه مَمَمَلَمَلَه .  
 أَعَدَ إِي يَمْعَصَا يَحْمَلَنَه مَمَمَاهَا مَمَمَلَاهَا . حَمَمَاهَا لَهَا أَمُو وَإِيْنَا يَمْرَاهَا إِيْنَا أَمُو  
 وَإِيْنَا \* 40 إِيْنَا حَمَمَه مَمَمَلَمَبْرَعِيهَا مَمَمَلَمَلَه يَمْمَصَبَ إِيْنَا صُو وَخَمَمِيَه وَإِعْنَاهَا 15  
 حَمَمَلَاهَا مَمَمَلَاهَا لَهَا يَمْعَصَلَاهَا سُبْرًا مَمَمَاهَا يَمَمَمَلَاهَا حَمَمَه \* 41 إِيْنَا يَمَمَلَمَلَه مَمَمَلَمَلَه  
 وَهِيَ يَمَحْكَمَه حَمَمَلَمَلَاهَا . وَتَسْمَاهَا مَمَمَلَمَلَاهَا حَمَمَلَاهَا يَمَمَلَمَلَه \* 42 مَمَمَلَمَلَه إِيْنَا  
 وَتَمَمَلَمَلَه مَمَمَلَمَلَه يَمَمَلَمَلَه وَإِعْنَاهَا أَعَدَ إِي لَهَا يَمْعَصَبُ مَمَمَلَاهَا مَمَمَلَاهَا وَخَمَمِيَه إِيْنَا إِي  
 إِهْمَدَاهَا يَمَمَلَاهَا يَمَمَلَمَلَه \* 43 إِيْنَا مَمَمَلَمَلَه يَمْعَصَبَ إِيْنَا صُو وَخَمَمِيَه .





+ <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup>

١ ٢ ٣ ٤ ٥  
 بِذَعْبِ اِسْتِ اَوْ اِسْتِ لِحَا يَمُوتُ لِيَوْمًا \* 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

Chapter XXVII.

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



1 مُدْبِرِيكُمْ مَكْرَهُوا عَزِيمًا . 24 فَمَكَدَتْ يَدُ قَبْرِ سُلَيْمَانَ وَعَبَّرَتْهُ لِي  
 مَدْرَسَةً لِي مُدْبِرِيكُمْ ذَوَاتِ قُلُوبٍ مَكْرًا كَمَا أَهْبَأْتُمْ سِيَمًا خِيْبَةً مَلْمُؤًا  
 3 عَزِيمًا . مَسْهُومًا إِنَّمَا مَجَى بِعَيْنِهِ سَلْبًا رِجْسًا . 25 وَخَلَّاهُ قَبْلَهُ  
 خَطَا عَزِيمًا . وَبَعَثَ خَلْفَهُ هَكَذَا صَلْتَهُ . 26 ثُمَّ سَبَّ هُنَا حَتَّى حَضَرَ  
 5 5 أَطْرَاقًا . 27 وَتَلَبَّاهُ صَوْتًا خَائِبًا وَآمَنَ بِهِ بِرُوحِهِ . 27 ثُمَّ سَبَّ اسْتَهْتَبْتُمْ بِهَا  
 8 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا كَمَا تَلَبَّاهُ بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا .  
 28 وَآمَنَ بِهِ بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا . 29 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا  
 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا . 30 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا  
 10 30 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا . 31 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا  
 31 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا . 32 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا  
 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا . 33 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا .  
 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا . 34 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا .  
 15 15 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا . 35 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا  
 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا . 36 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا  
 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا . 37 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا .  
 مَجَى بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا . 38 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا  
 خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا . 39 وَتَلَبَّاهُ بِرُوحِهِ خَائِبًا





5  
 10  
 15

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



مەككەگە كەتتەن كەينى ۋە مەككەنىڭ ئىچىدىكى ئىشقا قارىتا  
 كەتتى. 19 ۋە ئۇنىڭ ئىچىدىكى ئىشلارنى كۆرۈپ چىقتى. مەككەنىڭ  
 ئىچىدىكى ئىشلارنى كۆرۈپ چىقتى. 20 ۋە ئۇنىڭ ئىچىدىكى  
 ئىشلارنى كۆرۈپ چىقتى. مەككەنىڭ ئىچىدىكى ئىشلارنى  
 كۆرۈپ چىقتى.

SELECTION FROM THE HISTORY OF  
RABBAN SOMA.

فەتىھىيە ئىسمائىل پەتىھىيە ئىسمائىل

كەتتى ۋە ئۇنىڭ ئىچىدىكى ئىشلارنى كۆرۈپ چىقتى.  
 مەككەنىڭ ئىچىدىكى ئىشلارنى كۆرۈپ چىقتى. مەككەنىڭ  
 ئىچىدىكى ئىشلارنى كۆرۈپ چىقتى. مەككەنىڭ ئىچىدىكى  
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 چىقتى. مەككەنىڭ ئىچىدىكى ئىشلارنى كۆرۈپ چىقتى.  
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 چىقتى. مەككەنىڭ ئىچىدىكى ئىشلارنى كۆرۈپ چىقتى.  
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 ئىشلارنى كۆرۈپ چىقتى.

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۱. ۲. ۳. ۴. ۵. ۶. ۷. ۸. ۹. ۱۰. ۱۱. ۱۲. ۱۳. ۱۴. ۱۵. ۱۶. ۱۷. ۱۸. ۱۹. ۲۰. ۲۱. ۲۲. ۲۳. ۲۴. ۲۵. ۲۶. ۲۷. ۲۸. ۲۹. ۳۰. ۳۱. ۳۲. ۳۳. ۳۴. ۳۵. ۳۶. ۳۷. ۳۸. ۳۹. ۴۰. ۴۱. ۴۲. ۴۳. ۴۴. ۴۵. ۴۶. ۴۷. ۴۸. ۴۹. ۵۰. ۵۱. ۵۲. ۵۳. ۵۴. ۵۵. ۵۶. ۵۷. ۵۸. ۵۹. ۶۰. ۶۱. ۶۲. ۶۳. ۶۴. ۶۵. ۶۶. ۶۷. ۶۸. ۶۹. ۷۰. ۷۱. ۷۲. ۷۳. ۷۴. ۷۵. ۷۶. ۷۷. ۷۸. ۷۹. ۸۰. ۸۱. ۸۲. ۸۳. ۸۴. ۸۵. ۸۶. ۸۷. ۸۸. ۸۹. ۹۰. ۹۱. ۹۲. ۹۳. ۹۴. ۹۵. ۹۶. ۹۷. ۹۸. ۹۹. ۱۰۰.





## GLOSSARY.

1.

إِصْرٌ to perish.

أَبٌ father, § 87. 1.

أَبْرَاقٌ perdition.

أَصْلٌ grief.

أُجْرٌ hired.

أُجْرٌ hire.

أَرْضٌ field.

أَدْمِيَّةٌ Edomite.

أَدَمٌ Adam.

أَرْضٌ ground.

أُذُنٌ ear.

أَوْ or.

أَعْمَالٌ artificer.

أَيْ oh!

أَيْسَارٌ way.

أَيْسَارٌ treasury.

أَيْسَارٌ Jerusalem.

أَيْسَارٌ to go, § 64. 1.

أَخٌ brother, § 87. 1.

أَمْرٌ afterwards.

أَمْرٌ the last.

أَمْرٌ other, next.

أَمْرٌ other, § 87. 4.

أَمْرٌ to seize.

أَمْرٌ possession.

أَمْرٌ according to, like, § 89 B 1.

أَمْرٌ according as, so that.

أَمْرٌ where?

أَمْرٌ where is?

أَمْرٌ as.

إِلَهٌ God.

أَمْرٌ who, which, what? §§ 39.103.

أَمْرٌ tree.

أَمْرٌ whence?

x أَمْرٌ who, which, what? §§ 39. 103.

إِسْرَائِيلٌ Israel.

أَيْسَارٌ see أَيْسَارٌ.

أَيْسَارٌ glory, honor.



- اِثْمٌ there is, §§ 65, 128.  
 اِصْبَاً together, as one.  
 اِصْدُ like, § 89 B. 1.  
 اِصْ to eat.  
 اِصْبَانًا stranger.  
 اِصْبَانُ God.  
 اِصْبَانٌ divine.  
 اِصْبَانٌ if not, unless, but.  
 اِصْبَانٌ if, § 138. 5.  
 اِصْبَانٌ Elijah.  
 اِصْبَانٌ rib.  
 اِصْبَانٌ to learn.  
 اِصْبَانٌ to teach.  
 اِصْبَانٌ ship.  
 اِصْبَانٌ mother, § 87. 7.  
 اِصْبَانٌ nations, § 86. 3; 87.3.  
 اِصْبَانٌ verily, amen.  
 اِصْبَانٌ always, ceaselessly.  
 اِصْبَانٌ to say.  
 اِصْبَانٌ maid.  
 اِصْبَانٌ when.  
 اِصْبَانٌ II to persevere.  
 اِصْبَانٌ if, § 138.  
 اِصْبَانٌ I, § 35.  
 اِصْبَانٌ them *m.*, § 36. 2.  
 اِصْبَانٌ Enosh.  
 اِصْبَانٌ them *f.*, § 36. 2.  
 اِصْبَانٌ man, one, some one, §§ 90. 4, Rem. 2; 107. 1, 5.
- اِصْبَانٌ thou *m.*  
 اِصْبَانٌ thou *f.*  
 اِصْبَانٌ woman, § 87, 8.  
 اِصْبَانٌ healing.  
 اِصْبَانٌ soldier.  
 اِصْبَانٌ figure, form.  
 اِصْبَانٌ sponge.  
 اِصْبَانٌ band.  
 اِصْبَانٌ to bind.  
 اِصْبَانٌ also.  
 اِصْبَانٌ also not, nor.  
 اِصْبَانٌ although.  
 اِصْبَانٌ face, veil, § 87, 9.  
 اِصْبَانٌ four.  
 اِصْبَانٌ forty.  
 اِصْبَانٌ widow.  
 اِصْبَانٌ earth.  
 اِصْبَانٌ see اِصْبَانٌ.  
 اِصْبَانٌ to pour.  
 اِصْبَانٌ see اِصْبَانٌ.  
 اِصْبَانٌ foundation.  
 اِصْبَانٌ to come.  
 اِصْبَانٌ sign, § 86. 3.  
 اِصْبَانٌ Assyria.  
 اِصْبَانٌ place.
- اِصْبَانٌ  
 اِصْبَانٌ in, among.  
 اِصْبَانٌ II to be displeased.

- صَرَفٌ to scatter.  
 اَصْحَبٌ to be ashamed.  
 X حَرَسٌ waste.  
 اَحَدٌ firstborn, firstling.  
 اَحَادٌ blessings.  
 صَرَفٌ to despise.  
 صَرَفٌ to mock.  
 اَصْرًا at once.  
 حَمَلٌ to conceive.  
 حَمْلٌ conception.  
 حَمَا to console.  
 حَمْدٌ judgment seat.  
 X حَمَلٌ between (before suffixes).  
 حَمِيءٌ evil.  
 اَحْمَدٌ evil, wickedness.  
 X حَمَلٌ between.  
 اَحْمَدٌ house.  
 اَحْمَدٌ Bethany.  
 حَمَلٌ to weep.  
 اَحْمَدٌ weeping.  
 اَحْمَدٌ alone.  
 حَمَلٌ to build.  
 اَحْمَدٌ flesh.  
 حَمَلٌ to be pleased, to delight.  
 اَحْمَدٌ incense.  
 اَحْمَدٌ ointment.  
 اَحْمَدٌ behindhand.  
 حَمَلٌ to swallow.  
 حَمَلٌ lord.
- اَسْأَلٌ to ask.  
 اَسْأَلٌ request.  
 اَسْأَلٌ inquirer.  
 اَحْمَدٌ cattle.  
 اَحْمَدٌ enmity.  
 اَحْمَدٌ oxen.  
 اَحْمَدٌ son, § 87. 10.  
 اَحْمَدٌ filially.  
 اَحْمَدٌ son of man.  
 X اَحْمَدٌ to create.  
 اَحْمَدٌ beryl.  
 اَحْمَدٌ bedellium.  
 اَحْمَدٌ to bend.  
 اَحْمَدٌ to bless.  
 اَحْمَدٌ but.  
 اَحْمَدٌ lightning.  
 اَحْمَدٌ after.  
 اَحْمَدٌ afterwards.
- اَحْمَدٌ to choose.  
 اَحْمَدٌ side.  
 X اَحْمَدٌ to form.  
 اَحْمَدٌ man.  
 اَحْمَدٌ Golgotha.  
 اَحْمَدٌ to twist.  
 اَحْمَدٌ Gethsemene.  
 اَحْمَدٌ to blaspheme.  
 اَحْمَدٌ to touch.

مِثْرٌ midst.

بَغْيٌ blasphemy.

جَسَدٌ body.

جَمْعٌ flock.

جَهْرٌ to laugh.

جَيْهَانٌ Gihon.

سَلْبٌ thief.

لِئَامٌ for.

زَانٍ adulterer.

كَشَفٌ to reveal.

كَلْبٌ to defraud.

كَلْبٌ wave.

كَلْبٌ Galilee.

كَمَّلٌ to complete.

كَمَّلٌ entirely.

كَلَبٌ to steal.

كَلْبٌ kind.

كَلْبٌ to cry.

كَلْبٌ cry.

كَلْبٌ to rebuke.

كَلْبٌ wing.

كَلْبٌ vine.

كَلْبٌ leper.

كَلْبٌ bone.

·?

× , that, who, those who. See §§ 38,

136, 137. 4. 5.

كَلْبٌ to sacrifice.

كَلْبٌ sacrifice.

كَلْبٌ to cleave.

كَلْبٌ to lead.

كَلْبٌ field.

كَلْبٌ to lie.

كَلْبٌ lie.

كَلْبٌ gold.

كَلْبٌ regimen, life.

كَلْبٌ misery.

كَلْبٌ memorial, memory.

كَلْبٌ to judge.

كَلْبٌ sweat.

كَلْبٌ to exult.

كَلْبٌ to bruise.

كَلْبٌ to fear.

كَلْبٌ fear.

كَلْبٌ to oppress.

كَلْبٌ lictor.

كَلْبٌ own, § 106.

كَلْبٌ but, indeed.

كَلْبٌ judgment.

كَلْبٌ judge.

كَلْبٌ denar.

كَلْبٌ to dwell.

كَلْبٌ habitation.

كَلْبٌ monastic life.

كَلْبٌ covenant.

كَلْبٌ to purify.

كَلْبٌ pure.

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

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

١٦١

١٦٢

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

١٧١ and, that, when, or.

١٧٢ woe, alas.  
 ١٧٣ it is right, necessary.  
 ١٧٤ to appoint a time.

١٧٥

١٧٦ Zebedee.  
 ١٧٧ to buy.

F



أَمَانٌ time.

أَمِينٌ just.

أَمِينٌ righteousness.

أَمِنٌ II to take heed.

أَمِينٌ fetid.

أَمِينٌ pure.

أَمِنٌ to be moved.

أَمِينٌ earthquake.

أَمِينٌ purple.

أَمِينٌ olives.

أَمِينٌ pure.

أَمِينٌ ornament.

أَمِينٌ small.

أَمِينٌ cross.

أَمِينٌ to crucify.

أَمِينٌ to sow.

أَمِينٌ seed.

س

سَابِقٌ free, noble.

سَابِقٌ to corrupt.

سَابِقٌ corruption.

سَابِقٌ neighbor.

سَابِقٌ to include, bind up.

سَابِقٌ life or cell of a recluse.

سَابِقٌ chaff.

سَابِقٌ lame.

سَابِقٌ one.

سَابِقٌ joy.

سَابِقٌ to be glad.

سَابِقٌ to make glad.

سَابِقٌ eleven.

سَابِقٌ to surround.

سَابِقٌ new.

سَابِقٌ Eve.

سَابِقٌ to be guilty.

سَابِقٌ to show.

سَابِقٌ love.

سَابِقٌ staff, rod.

سَابِقٌ serpent.

سَابِقٌ Havilah.

سَابِقٌ to pity.

سَابِقٌ to look.

سَابِقٌ to make white.

سَابِقٌ white.

سَابِقٌ Horeb.

سَابِقٌ to see.

سَابِقٌ vision, countenance.

سَابِقٌ to sin.

سَابِقٌ sin. سَابِقٌ sinner.

سَابِقٌ sin. سَابِقٌ sinful.

سَابِقٌ violence.

سَابِقٌ to live.

سَابِقٌ living.

سَابِقٌ life.

سَابِقٌ guilty.

سَابِقٌ animal.

سَابِقٌ strength.

سَكْبٌ mighty.

سَبْرٌ linen.

سَدَرَ to know.

سَلْوٌ sweet.

سَلْمٌ vinegar.

سَلْبٌ mixed.

سَلْمٌ dream.

سَكَبٌ to change.

سَكَبٌ for, instead of.

سَعْدٌ five.

سَعْدٌ wrath.

سَيْدٌ anguish.

سَلْمٌ Enoch.

سَلْمٌ we.

سَلْمٌ supplication.

سَلْمٌ to strangle.

سَلْمٌ cord.

سَلْمٌ to be innocent.

سَلْمٌ holy, sacred.

سَلْمٌ to reproach, revile.

سَلْمٌ envy.

سَلْمٌ to urge, incite.

سَلْمٌ studiously, carefully.

سَلْمٌ field.

سَلْمٌ to dry up, be desolate.

سَلْمٌ 1. waste. 2. sword, share.

سَلْمٌ to curse.

سَلْمٌ enchanter.

سَلْمٌ end.

سَلْمٌ to suffer.

سَلْمٌ suffering.

سَلْمٌ to impute, reckon.

سَلْمٌ thought, meditation.

سَلْمٌ darkness.

سَلْمٌ sister.

سَلْمٌ to seal.

سَلْمٌ

سَلْمٌ report, fame.

سَلْمٌ very.

سَلْمٌ good.

سَلْمٌ happiness.

سَلْمٌ nation, race.

سَلْمٌ error.

سَلْمٌ mountain.

سَلْمٌ to prepare.

سَلْمٌ goodness, grace.

سَلْمٌ price.

سَلْمٌ boy.

سَلْمٌ youth.

سَلْمٌ shade.

سَلْمٌ to injure, rob.

سَلْمٌ shadow, demon.

سَلْمٌ to pollute, profane.

سَلْمٌ profane.

سَلْمٌ impurity.

سَلْمٌ to err, seduce.

سَلْمٌ to taste, eat.

ضَرَبَ to strike.

سَطْرٌ leaf.

بَعَا to hide.

ب.

بَصِيصٌ dry land.

بَصَّ to lead.

بَصَلٌ propagator, successor.

بَصَالٌ Jobal.

بَصَفٌ to be dry.

بَصَاٌ dry land.

بِئْرٌ hand, § 87. 2.

بِئْرٌ to confess, give thanks.

X بِئْرٌ to know.

بِئْرٌ knowledge.

بِئْرٌ to give, § 64. 7.

بِئْرٌ Judah.

بِئْرٌ Jew.

بِئْرٌ Jubal.

بِئْرٌ education.

بِئْرٌ day.

بِئْرٌ daily.

بِئْرٌ Jonah.

بِئْرٌ Joses.

بِئْرٌ Joseph.

بِئْرٌ Jopha.

بِئْرٌ greenness.

بِئْرٌ only.

بِئْرٌ to bear.

بِئْرٌ child.

بِئْرٌ sea.

بِئْرٌ to swear.

بِئْرٌ right hand.

بِئْرٌ day.

بِئْرٌ to add.

بِئْرٌ to spring up.

بِئْرٌ Jacob.

بِئْرٌ forest, thorn.

بِئْرٌ to burn.

بِئْرٌ precious.

بِئْرٌ to honor.

بِئْرٌ honor.

بِئْرٌ to be great.

بِئْرٌ heir.

بِئْرٌ inheritance.

بِئْرٌ to extend.

بِئْرٌ Jesus.

بِئْرٌ Gen. 1. 1, § 89c.

بِئْرٌ to sit.

بِئْرٌ more.

بِئْرٌ more.

بِئْرٌ orphan.

بِئْرٌ to profit.

ب.

بِئْرٌ sorrow.

بِئْرٌ stone.

بِئْرٌ but.

صَف to subdue.  
 كُفْرٌ sulphur.  
 حِينَ when, while.  
 كَفْرٌ it is sufficient.  
 كَاهِنٌ priest.  
 نَافِذٌ window.  
 شَوْكٌ thorns.  
 نَجْمٌ star.  
 كُرْسِيٌّ throne.  
 كِنِيٌّ tunics.  
 كُشٌّ Cush.  
 صَبْرٌ nature.  
 كَمًا indeed.  
 كُلٌّ all, § 108.  
 حَلٌّ to withhold, restrain.  
 كِوَانٌ crown.  
 كِلْبَانٌ Chlamys.  
 كَوٌّ how.  
 حَنَّ to be sad.  
 كُنُوزٌ congregation.  
 كَيْتٌ cithara.  
 حَجْمٌ to assemble.  
 كَلْبٌ assembly, collection.  
 حَصَا to cover.  
 كُفٌّ cup.  
 كِطْمٌ silver.  
 حَقٌّ to deny.  
 حَزِنٌ to be sad.  
 كَرُوبٌ Cherub.

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

ح.

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



كَمْعًا bread.

يَجْمَعُ quickly, immediately.

كَمْ there is not, § 65, 128.

لَيْلًا night.

كَلَّ indeed, forsooth.

لَامِعًا Lamech.

سَلْبًا thief.

أَعْلَى above.

أَكَلًا to eat.

لِسَانًا tongue.

ص.

× مَا what?

مَأْكَلًا food.

مِثْلًا vessel, vestment.

مَصْدَرًا fountain.

مَغْدَلَةَ Magdalene.

فَوَاحٍ in vain.

مَذْبَحًا altar.

مَدْرَجًا wilderness.

مَدِينَةً city.

مَدْرَجًا anything § 109.

مَشْرِقًا east.

مَشْرِقًا orient, east.

مَشْرِقًا eastern.

مَوْلِدًا birth.

مَقْدَمًا oaths.

× مَا what?

مُوسَى Moses.

مَوْتًا death.

مَضَى to smite.

مَضْرِبًا straitway.

مَهُجَاةً Mehujael.

مَحْسَبًا morrow.

مَوْجًا wave, billow.

مَأْتًا to come.

مَعْنَى on account of.

مَعْنَى because that.

مَكْبَرًا booth, shade.

مُضِلًّا deceiver.

مَطَرًا rain.

مَاءًا water.

مَنْصُورًا propagator, successor.

مَيْمُونَةَ METROPOLITAN.

مُتَمَسِّكًا to deride.

مَمَاتًا to die.

مَيِّتًا dead.

مُحَسِّنًا meliora, virtues.

مَعْنَى yet, hence.

مُتَضَعًا humble.

مُتَضَعًا humbly.

مُتَضَعًا humility.

مُتَضَعًا now.

مُتَضَعًا to betroth.

مُتَضَعًا to be full.

مُتَضَعًا word.

مُرْسَلًا messenger, angel.

مَلَاكِيَةً Malachi.

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

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

نُوْدٌ temptation.  
 نُوْدٌ to pour out.  
 نُوْدٌ Naamah.  
 نُوْدٌ to breath.  
 نُوْدٌ to fall.  
 نُوْدٌ to go out.  
 نُوْدٌ to break.  
 نُوْدٌ soul.  
 نُوْدٌ to plant.  
 نُوْدٌ plant.  
 نُوْدٌ Nazarene.  
 نُوْدٌ female.  
 نُوْدٌ pure.  
 نُوْدٌ hewn.  
 نُوْدٌ to cleave to.  
 نُوْدٌ to knock.  
 نُوْدٌ to breathe.  
 نُوْدٌ breath.  
 نُوْدٌ to kiss.

. تا

نُوْدٌ silver.  
 نُوْدٌ to think.  
 نُوْدٌ hope.  
 نُوْدٌ gospel.  
 نُوْدٌ much, great.  
 نُوْدٌ much, many.  
 نُوْدٌ to multiply.  
 نُوْدٌ to worship.

|                                 |                                    |
|---------------------------------|------------------------------------|
| شَهِيدٌ to witness.             | خَبْرٌ feast.                      |
| سَمَاءٌ multitude.              | X خَصَّ to make.                   |
| سَدٌّ colloquy, word.           | خَصِيٌّ workman, slave.            |
| سَدْرٌ bar.                     | خَصْرٌ work.                       |
| سَدَّ to put.                   | X خَصَرَ to pass over, transgress, |
| سَبَّ to incline, sin.          | خَصْرٌ the uttermost part.         |
| سَبَّأٌ to endure.              | خَصْرٌ Hebrew.                     |
| سَبْعٌ sword.                   | خَصْرٌ to roll.                    |
| سَبَّأٌ to expect.              | خَصْرٌ quickly.                    |
| سَبَّأٌ to be wise.             | خَصْرٌ calf.                       |
| سَبَّأٌ trespass.               | خَصْرٌ until.                      |
| سَبَّأٌ Iscariot.               | خَصْرٌ Ada.                        |
| سَبَّأٌ to reject.              | خَصْرٌ as yet.                     |
| سَبَّأٌ to go up.               | خَصْرٌ before that.                |
| سَبَّأٌ lying.                  | خَصْرٌ until.                      |
| سَبَّأٌ left, left hand.        | خَصْرٌ Eden.                       |
| سَبَّأٌ to hate.                | خَصْرٌ feast.                      |
| سَبَّأٌ to do, happen.          | خَصْرٌ church.                     |
| سَبَّأٌ threshold.              | خَصْرٌ ecclesiastical.             |
| سَبَّأٌ lip.                    | خَصْرٌ memorable.                  |
| سَبَّأٌ sword.                  | خَصْرٌ to be customary.            |
| سَبَّأٌ to receive the tonsure. | خَصْرٌ grievous.                   |
| سَبَّأٌ book.                   | خَصْرٌ thorn.                      |
| سَبَّأٌ scribe.                 | خَصْرٌ blind.                      |
| سَبَّأٌ sackcloth.              | خَصْرٌ iniquity.                   |
| سَبَّأٌ vanity.                 | خَصْرٌ evil-doer.                  |
| سَبَّأٌ vain.                   | خَصْرٌ depth.                      |
| سَبَّأٌ in vain.                | خَصْرٌ branch.                     |
| سَبَّأٌ to destroy.             |                                    |



كُف to be sad, anxious.

كُف to watch.

كُف to wipe out.

كُف Edar (Irak).

كُف eye.

كُف before.

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

كُف because.

كُف to go in.

كُف ever, age, world.

كُف above.

كُف worldly, secular.

كُف cause, accusation.

كُف with.

كُف people.

كُف to baptize.

كُف farmer.

كُف laborious.

كُف to toil.

كُف toil.

كُف to dwell.

كُف to answer.

كُف flock.

كُف cloud.

كُف herb.

كُف Esau.

كُف twenty.

كُف dust.

كُف grief, anxiety.

كُف heel.

كُف root.

كُف sheep.

كُف evening.

كُف cunning, subtle.

كُف naked.

كُف to flee.

كُف to be strong.

كُف future.

كُف rich.

ف

ف fruit.

ف to meet.

ف body.

ف corporally.

ف corporal.

ف plough.

ف mouth.

ف to persuade.

ف tribute, remuneration.

ف commandment.

ف separation, judgment.

ف to cease, remain.

ف comparison.

ف potter.

ف unleavened bread.

ف Pilate.

سُؤْلٌ supplication.

بِشْوَنٌ Pishon.

شَكَّكَ to doubt, divide.

كَسَبٌ to till, work.

قَالَ to cast out.

أَنَّ a certain one.

مُؤَلَّفَةٌ occasion, opportunity.

أَنَّى to turn.

أَنَّى turning.

أَنَّى sole.

أَنَّى lot.

أَنَّى to cut off, break.

أَنَّى to free, liberate.

أَنَّى passover.

أَنَّى to command.

أَنَّى useful, tolerable.

أَنَّى plain.

أَنَّى to be fruitful.

أَنَّى whip.

أَنَّى Paradise.

أَنَّى apron.

أَنَّى iron.

أَنَّى to fly.

أَنَّى bird.

أَنَّى pretorium.

أَنَّى to avenge.

أَنَّى face.

أَنَّى to go away, free.

أَنَّى to separate, assign.

أَنَّى Euphrates.

أَنَّى dung.

أَنَّى to expound.

أَنَّى word.

أَنَّى table.

أَنَّى to open.

و

أَنَّى to wish, will.

أَنَّى will.

أَنَّى willingly.

أَنَّى to dip.

أَنَّى Zion.

أَنَّى filth.

أَنَّى wound.

أَنَّى fasting.

أَنَّى to hearken.

أَنَّى to burn, be hot.

أَنَّى unto, by.

أَنَّى Zillah.

أَنَّى to pray.

أَنَّى prayer.

أَنَّى image.

أَنَّى foulness.

أَنَّى dust.

أَنَّى care.

أَنَّى to tear.

أَنَّى to refine.

|                                     |                                     |
|-------------------------------------|-------------------------------------|
| ص                                   | كَلْبٌ to be light.                 |
| كَيْنٌ Cain.                        | كَلْبٌ little.                      |
| مَدْبُورٌ sepulchre.                | كَلْبَةٌ cell.                      |
| مَدْبُورٌ to receive.               | مَدْبُورٌ to praise, celebrate.     |
| مَدْبُورٌ to possess.               | مَدْبُورٌ clerical.                 |
| مَدْبُورٌ east.                     | مَدْبُورٌ to acquire, possess.      |
| مَدْبُورٌ holy.                     | مَدْبُورٌ cenobite.                 |
| مَدْبُورٌ to go before, anticipate. | مَدْبُورٌ reed, cane.               |
| مَدْبُورٌ before.                   | مَدْبُورٌ possession, gift.         |
| مَدْبُورٌ first.                    | مَدْبُورٌ Centurion.                |
| مَدْبُورٌ first.                    | مَدْبُورٌ soldier.                  |
| مَدْبُورٌ to sanctify.              | مَدْبُورٌ to cry. ✕                 |
| مَدْبُورٌ to wait, remain.          | مَدْبُورٌ to buffet.                |
| مَدْبُورٌ possessor.                | مَدْبُورٌ to break.                 |
| مَدْبُورٌ before.                   | ✕ مَدْبُورٌ to call. ✕              |
| مَدْبُورٌ holiness.                 | مَدْبُورٌ cucumber.                 |
| مَدْبُورٌ to rise.                  | مَدْبُورٌ to be near.               |
| مَدْبُورٌ offering.                 | مَدْبُورٌ city.                     |
| مَدْبُورٌ Cyrenian.                 | مَدْبُورٌ piece.                    |
| مَدْبُورٌ truth.                    | مَدْبُورٌ skull.                    |
| مَدْبُورٌ killer.                   | مَدْبُورٌ elder.                    |
| مَدْبُورٌ to kill.                  |                                     |
| مَدْبُورٌ to cut off.               | ;                                   |
| مَدْبُورٌ ashes.                    | مَدْبُورٌ to be great, to multiply. |
| مَدْبُورٌ chamber, room.            | مَدْبُورٌ great.                    |
| مَدْبُورٌ resurrection.             | مَدْبُورٌ Rabbi.                    |
| مَدْبُورٌ Caiaphas.                 | مَدْبُورٌ myriads.                  |
| مَدْبُورٌ cithara.                  | مَدْبُورٌ crouched, laid.           |
| مَدْبُورٌ voice.                    | مَدْبُورٌ to be angry.              |

رَهِيبٌ; desired, desirable.

تَوَلَّى; to be tumultuous.

أَبْصَرَ; to perceive.

رَغِبَ; desire.

أَمَرَ; to go, instruct.

جَرَى; to run.

سَبِيلٌ; course.

جُرْحٌ; strife, tumult.

غَضَبٌ; wrath.

عَفَا; to refresh.

رُوحٌ; wind, spirit.

بَعِيدٌ; afar.

كثِيرٌ; many, § 86. 1.

مَجْنُونٌ; magnates, § 86. 1.

رَحِمَ; to love, have mercy.

رَحْمَةٌ; mercy.

رَفَعَ; to brood.

بَعُدَ; to be far.

سَمِيَ; to creep, to move oneself.

سَمَاءٌ; creeping things.

رَأْسٌ; head.

أَلْقَى; to cast.

أَعْلَى; high.

أَرَامَثَا; Aramathea.

عِشَاءٌ; evening.

تَفَكَّرَ; to meditate.

أَطْعَمَ; to feed, think.

رَاعَى; shepherd.

أَفْتَقَ; to spit.

سَمَاءٌ; firmament. X

رَجَجَ; trembling.

سَأَلَ; to ask.

رَضِيَ; request.

أَسْبَابٌ; week.

جَارٌ; neighbor.

مَدَحَ; to praise.

عَصَا; rod.

سَبْعُونَ; seventh.

سَبْعٌ; seven.

سَبْعٌ; seven.

سَبْعِينَ; seventy.

أَذْفَأَ; to leave.

أَسْبَابٌ; week, sabbath.

فِرْيَانٌ; sedition.

أَلْقَى; to cast, throw away.

أَرْسَلَ; to send.

أَشْرَفَ; to watch.

أَسْتَأْتَمَرُ; to be worthy.

أَسْتَأْتَمَرُ; heat.

أَسْتَأْتَمَرُ; remission.

أَسْتَأْتَمَرُ; to wash.

أَسْتَأْتَمَرُ; sign, inducement.

أَسْتَأْتَمَرُ; power, ruling.

أَسْتَأْتَمَرُ; end.

أَسْتَأْتَمَرُ; blow.

أَسْتَأْتَمَرُ; lie.



عَزَّوَجَرَ to espouse, marry.

مَزَاجٍ companion.

مَسِيحًا vexed.

مَسْرُوعًا to compel.

مَسْرُوعٌ cursed.

مَسْبُوحَةٌ alabaster box.

مَسْجِدٌ Sheol.

مَسِيحٌ Seth.

مَسْرُوعٌ to find, be able, possible.

مَسْرُوعٌ asleep.

مَسْرُوعٌ to rest, be calm.

مَسْرُوعٌ rest, sleep.

مَسْرُوعٌ to send, to take off.

مَسْرُوعٌ to rule.

مَسْرُوعٌ lawful, ruler.

مَسْرُوعٌ ruler.

مَسْرُوعٌ peace.

مَسْرُوعٌ to finish, Ap. to betray.

مَسْرُوعٌ name.

مَسْرُوعٌ to draw.

مَسْرُوعٌ heaven.

مَسْرُوعٌ fatling.

مَسْرُوعٌ heavenly.

مَسْرُوعٌ to hear.

مَسْرُوعٌ Simon.

مَسْرُوعٌ to minister.

مَسْرُوعٌ sun.

مَسْرُوعٌ to depart.

مَسْرُوعٌ years.

مَسْرُوعٌ years.

مَسْرُوعٌ point.

مَسْرُوعٌ to narrate.

مَسْرُوعٌ hour.

مَسْرُوعٌ to make level.

مَسْرُوعٌ beautiful, good.

مَسْرُوعٌ to pour.

مَسْرُوعٌ to be good. ✕

مَسْرُوعٌ morning. ✕

مَسْرُوعٌ to irrigate.

مَسْرُوعٌ to take away.

مَسْرُوعٌ to cast away, begin.

مَسْرُوعٌ history.

مَسْرُوعٌ family.

مَسْرُوعٌ branch, vine.

مَسْرُوعٌ true.

مَسْرُوعٌ truly.

مَسْرُوعٌ rest.

مَسْرُوعٌ six.

مَسْرُوعٌ to drink.

مَسْرُوعٌ silent.

مَسْرُوعٌ sixth.

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مَسْرُوعٌ fig tree.

مَسْرُوعٌ broken.

مَسْرُوعٌ to break.

مَسْرُوعٌ crown.

مَسْرُوعٌ order.

||<sup>ו</sup>ז<sup>ו</sup> grass.

X אַבְיִס<sup>ו</sup> abyss.

יָשׁוּב<sup>ו</sup> to repent.

פָּנָה<sup>ו</sup> to turn.

עוֹד<sup>ו</sup> again.

יְבֻל־כַּיִן<sup>ו</sup> Jubal Cain.

תְּהִלָּה<sup>ו</sup> thanksgiving.

עִוָּל<sup>ו</sup> formless.

אֱמוּנָה<sup>ו</sup> trust, confidence.

דּוֹרָה<sup>ו</sup> generation.

חֲדָר<sup>ו</sup> worm.

בְּרִיָּה<sup>ו</sup> cattle.

גְּבוּל<sup>ו</sup> boundary.

לְמַטָּה<sup>ו</sup> under.

מִלְּמַטָּה<sup>ו</sup> under.

מִלְּמַטָּה<sup>ו</sup> under.

אֲמוּנָה<sup>ו</sup> trusting.

אֲמוּנָה<sup>ו</sup> trustingly.

תְּפִלָּה<sup>ו</sup> prayer.

שֶׁלֶג<sup>ו</sup> snow.

לְלַמֵּד<sup>ו</sup> to teach.

תַּלְמִיד<sup>ו</sup> disciple.

שָׁלוֹשׁ<sup>ו</sup> three.

שָׁלֹשִׁים<sup>ו</sup> thirty.

שָׁמָּה<sup>ו</sup> there.

כִּנּוֹר<sup>ו</sup> furnace.

אֲנָח<sup>ו</sup> sigh.

שֵׁנִי<sup>ו</sup> second.

תַּנִּינָה<sup>ו</sup> dragon.

לְעוֹשֵׂה<sup>ו</sup> to prepare.

שְׁנַיִם<sup>ו</sup> two.

אֲדָמָה<sup>ו</sup> growth, increase.

יְמִינִי<sup>ו</sup> right.

יְשׁוּעָה<sup>ו</sup> uprightness.

תְּרוֹמָה<sup>ו</sup> cock.

דֶּלֶת<sup>ו</sup> door.

אֶחָדָשִׁים<sup>ו</sup> twelve.

תַּרְשִׁישִׁי<sup>ו</sup> Tarshish.

שְׁנַיִם<sup>ו</sup> two.

אֶחָדָשִׁים<sup>ו</sup> twelve.

תֵּשֶׁבֶת<sup>ו</sup> nine.

שֵׁנִי<sup>ו</sup> see יְשׁוּעָה.

# MANUAL.

## PART I.

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

#### 1. NOTES.

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

- (1) *Six letters*:—ܒ (*b*); ܝ (*r*); ܫ (*y*), occurring twice, both times silent after ܝ; ܫ (*sh*); ܬ (*th*, as in *thin*).
- (2) *Three vowel sounds*:—(e) a half-vowel, like *e* in *below* or the obscure vowel of Webster's Dictionary. There is no sign for this half-vowel which corresponds to vocal *Sh<sup>e</sup>wa* in Hebrew, see § 9; ܝ̇ (*i*) like *i* in *machine*; ܝ̇̇ (*i*), the same as the last, since ܝ̇̇ may be written either above or below the letter to which it belongs. § 6. 4.

*Note*.—ܒܝܫܝܬ is the Nestorian form.

2. ܒܝܪܐ—*b<sup>e</sup>râ* (one syllable), (*he created*).

- (1) *Three letters*:—ܒ (*b*); ܝ (*r*); ܐ (*'*), called *Olaph*, not pronounced but quiescing in the preceding vowel. § 2 (1) *b*.
- (2) *Two vowel sounds*:—(e), see 1 (2); ܐ̇ (*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-hâ* (three syllables), *God*.

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

4. ܝܩܗ—*yq<sup>h</sup>*,—not translated, but sign of direct object § 89 *c*.

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

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

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

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

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

7.  $\beth\bar{\nu}$ —*'ar-'ol* (two syllables), *the earth*.

Four letters: two Olaphs, see 2 (1);  $\bar{\nu}$  (*r*), see  $\bar{\nu}$  1 (1). (The form  $\bar{\nu}$  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);  $\gamma$  (*'*), not pronounceable, called Ê, § 3.

## 2. OBSERVATIONS.

1. The letters in this verse are (1)  $\beth$ , (2)  $\bar{\nu}$ , (3)  $\sigma$ , (4)  $\circ$ , (5)  $\aleph$ , (6)  $\beth$ , (7)  $\beth$ , (8)  $\beth$ , (9)  $\bar{\nu}$ ,  $\bar{\nu}$ , (10)  $\aleph$ , (11)  $\beth$ .

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

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

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

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

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

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

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

## 3. GRAMMAR LESSON.

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

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

## 4. WORD LESSON.

$\bar{\nu}\sigma$  *he formed.*

$\bar{\nu}\beth$  *he made.*

$\bar{\nu}\beth$  *he said.*

$\circ$  *and.*

H



ܘ in.

ܘܐ he wrote.

ܐܘܪܘܟܐ 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. ܘܐܘܪܘܟܐ—*w'ar-'a'* (two syllables), *and the earth*. The vowel <sup>ʿ</sup> is thrown back on the unvowelled ܘ and Olaph quiesces in the vowel, §§ 25. 1. (2), 34. 2.

X 9. ܘܘܪܘܟܐ—*h'wath* (one syllable), (*she*) *was*. The ܘ is the sign of the feminine; the masculine is ܘܘܪܘܟܐ.

X 10. ܘܘܪܘܟܐ—*tuh, a desolation*.

(1) ܘ with the dot above is *t*; with the dot below as in ܘܐ is *th*, § 10.

(2) The vowel ܘ is *u* pronounced like *oo* in *fool*, § 6. 3. (3). ܘ is a vowel letter, § 5. 2 & § 6. 5.

(3) For the point above ܘ, see § 6.

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

X 11. ܘܘܪܘܟܐ—*w'bhuk* (one syllable), *and a waste*.

(1) ܘ is not *b* (ܘ) but *bh=v* in *vote*, § 10. 1. (2).

(2) ܘ is always a consonant in Syriac and never a vowel letter, § 25. 4.

X 12. ܘܘܪܘܟܐ—*w'hesh-shu-kha'* (three syllables) *and (the) darkness*.

(1) ܘ (*w*); ܘ (h=ܘ) like *ch* in *loch*; ܘ (sh) is here doubled because it is of a nominal form which doubles the 2d radical, § 72. 2. (6); ܘ=*u*;

ܘ=*kh* (ܘ); ܘ (')=*x*.

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

X 13.  $\text{אַפּֿׁׂ׃}$ —*al-ap-pay*, upon the faces of.

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

(2)  $\text{ֿ}$  after a consonant= $\text{ֿ}$ ; but after a vowel= $\text{ֿֿ}$ ;  $\text{ֿ}$  after a vowel or half-vowel= $\text{ֿֿ}$  or  $\text{ֿֿ}$ , § 10.

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

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

X 14.  $\text{תְּהוֹמֹת}$ —*tehu-mot* (two syllables), the abyss ( $\text{תְּהוֹמֹת}$ ).

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

X 15.  $\text{וְרוּחֹהוּ}$ —*weru-heh* (two syllables), and his spirit (and the spirit of him).

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

(2) The form consists of the conjunction  $\text{וְ}$ , the noun  $\text{רוּחֹהוּ}$ , and the pron. suffix 3rd sing. masc.  $\text{ֹהוּ}$ , §§ 34, 36.

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

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

X (5)  $\text{דַּלְהוֹהוּ}$ —*da-la-ho*, who (is) God, is in apposition with the suffix in  $\text{וְרוּחֹהוּ}$ , § 97. B.

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

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

(8) The final  $\text{ִּ}$  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.  $\text{מֵרֹאֵה־פֶּה}$ —*meroh-keph* (two syllables), brooding.

(1)  $\text{ֿ}$ = $\text{ֿֿ}$ ,  $\text{ֿ}$ = $\text{ֿ}$  or  $\text{ֿֿ}$ .

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

17.  $\text{مَآيِم}$ —*ma-yōm, the waters.*

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

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

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

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

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

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

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

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

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

2. OBSERVATIONS.

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



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

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

14. Observe the difference between  $\overset{\circ}{\sigma}$  (*b*) and  $\overset{\circ}{\sigma}$  (*bh*);  $\overset{\circ}{\sigma}$  (*h*) and  $\overset{\circ}{\sigma}$  (*h*);  $\overset{\circ}{\sigma}$  (*w*) and  $\overset{\circ}{\sigma}$  (*u*);  $\overset{\circ}{\sigma}$  (*ph*) and  $\overset{\circ}{\sigma}$  (*p*);  $\overset{\circ}{\sigma}$  (*t*) and  $\overset{\circ}{\sigma}$  (*th*);  $\overset{\circ}{\sigma}$  (*d*) and  $\overset{\circ}{\sigma}$  (*r*);  $\overset{\circ}{\sigma}$  (*'*) and  $\overset{\circ}{\sigma}$  (*l*);  $\overset{\circ}{\sigma}$  (*kh*) and  $\overset{\circ}{\sigma}$  (*bh*). § 4. 3.

15. Observe that  $\overset{\circ}{\sigma}$  quiesces in  $\overset{\circ}{\sigma}$ ;  $\overset{\circ}{\sigma}$  in  $\overset{\circ}{\sigma}$ ;  $\overset{\circ}{\sigma}$  in  $\overset{\circ}{\sigma}$ ,  $\overset{\circ}{\sigma}$  and  $\overset{\circ}{\sigma}$ . § 6. 5. *Rem.* and § 24.

16. The Syriac verbal inflection distinguishes number and tense.

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

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

19. The preformative  $\overset{\circ}{\sigma}$  marks the 3rd person of the Imperfect, § 45.

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

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

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

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

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

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

3. GRAMMAR LESSON.

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

Review §§ 1—4. 34, 76.

4. WORD LESSON.

$\overset{\circ}{\sigma}$  when.

$\overset{\circ}{\sigma}$  he went out.

$\overset{\circ}{\sigma}$  he brooded.

$\overset{\circ}{\sigma}$  he saw.



‫מִי‬ *who?*

‫כִּי‬ *that.*

‫יָדָע‬ *he knew.*

#### EXERCISES.

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

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

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

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

##### 1. NOTES.

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

(1) Compare 18 and 21.

(2) ך is Zain, a new letter.

X 23.  $\text{וַיִּתְּנֵהוּ}$ —*l'enuh-rq, the light.*

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

(2)  $\text{וַיִּתְּנֵהוּ}$ . See 20.

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

(1) ך is here a relative conjunction.

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

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

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

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

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

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

26. بَیْنَهُمَا—*bhêth*.—*between*.

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

27. بَیْنَهُ—*between—to*. Compare the Hebrew construction in vs. 6.

28. بَیْنَهُمَا (see 12.).

29. قَالَ—*wa-k'era* (two syllables) *and he called*.

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

30. لِنُورٍ—*l'nuh-ra* (two syllables), *to the light*.

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

31. يَوْمًا—*'i-ma-ma* (three syllables), *day*.

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

32. وَاللَّيْلِ—*wa-l'esh-shu-ka* (four syllables, one for each vowel), *and to the darkness*.

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

33. قَالَ (see 29) "*he called*".

34. لَيْلًا—*l l-ya* (from *lai-l'yâ*), *night*.

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

35.  $\text{וְעַתָּה}$ —*ram-sho*, evening.

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

36.  $\text{בֹּקֶר$  *tsaph-ra*, morning.

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

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

## 2. OBSERVATIONS.

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

$\text{בְּרֵאשִׁית}$   $\text{ב}$  (*b*) follows nothing:  $\text{א}$  (*th*) after *i*.

$\text{אֶרֶץ}$   $\text{ב}$  (*b*) after  $\text{א}$  of the preceding word.

$\text{אֶרֶץ}$   $\text{א}$  (*th*) after the vowel  $\text{ו}$ .

$\text{אֶרֶץ}$   $\text{א}$  (*th*) after the vowel  $\text{ו}$ .

$\text{אֶרֶץ}$   $\text{א}$  (*t*) after  $\text{א}$  of the preceding word.

$\text{אֶרֶץ}$   $\text{ב}$  (*bh*) after a half vowel sound.

$\text{אֶרֶץ}$   $\text{כ}$  (*kh*) after the vowel  $\text{ו}$ .

$\text{אֶרֶץ}$   $\text{פ}$  (*pp*) for *np*.

$\text{אֶרֶץ}$   $\text{ת}$  (*t*) after a diphthong.

$\text{אֶרֶץ}$   $\text{ד}$  (*d*) after a consonant,  $\text{א}$ .

$\text{אֶרֶץ}$   $\text{פ}$  (*ph*) after a half vowel.

$\text{אֶרֶץ}$   $\text{ד}$  (*dh*) after  $\text{א}$  of the preceding word.

$\text{אֶרֶץ}$  (*pp*) the nominal form having the second radical doubled.

$\text{אֶרֶץ}$   $\text{פ}$  (*ph*) after the vowel  $\text{ו}$ .

$\text{אֶרֶץ}$   $\text{ב}$  (*bh*) after  $\text{א}$  of the preceding word;  $\text{א}$  (*th*) after  $\text{א}$ .

$\text{אֶרֶץ}$   $\text{פ}$  (*ph*) after the vowel  $\text{ו}$ .

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

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



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

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

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

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

32. Notice the three states in:—

(1) Absolute: ܕܘܡܝܢܐ, ܫܘܚܘܚܐ, ܥܘܫܘܫܐ, ܥܘܫܘܫܐ.

(2) Emphatic: ܕܘܡܝܢܐܐ, ܫܘܚܘܚܐܐ, ܥܘܫܘܫܐܐ, ܥܘܫܘܫܐܐ, ܕܘܡܝܢܐܐܐ, ܫܘܚܘܚܐܐܐ, ܥܘܫܘܫܐܐܐ, ܥܘܫܘܫܐܐܐ.

(3) Construct: ܕܘܡܝܢܐܐܐ.

33. Forms for special study: ܕܘܡܝܢܐܐܐ, ܫܘܚܘܚܐܐܐ, ܥܘܫܘܫܐܐܐ, ܥܘܫܘܫܐܐܐ.

### 3. GRAMMAR LESSON.

(1) §§ 6, 23, 20, 41, 42, 43, 37.

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

(3) Review §§ 5, 9, 10, 11, 34, 40.

### 4. WORD LESSON.

ܘܫܘܒܐ *then.*

ܘܫܘܒܐ *to buy.*

ܘܫܘܒܐ *to fall.*

ܘܫܘܒܐ *to sit.*

ܘܫܘܒܐ *to be at peace.*

ܘܫܘܒܐ *to put.*

ܘܫܘܒܐ *to be finished.*

ܘܫܘܒܐ *to be troubled.*

ܘܫܘܒܐ *to be nigh.*

ܘܫܘܒܐ *to worship.*

### 5. EXERCISES.

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

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

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

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



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

LESSON FOUR. Gen. I. 6—8.

1. NOTES.

38. *וַיֹּאמֶר* and (he) said.

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

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

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

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

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

41. *וַיִּפְתַּח* (*ḥāḥ*) *expanse*.

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

42. *בְּתוֹכָהּ* *in the midst of*.

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

43. *מַיִם* *mā-yo*, the waters.

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

44.  $\text{قَاتِلٌ} \text{قَاتِلًا}$  *let it be dividing.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 2. OBSERVATIONS.

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

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

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

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

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



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*  $\text{فُتِب}$ , *i* in  $\text{فُتِب}$ , *ô* in  $\text{فُتِب}$ , *û* in  $\text{فُتِب}$ , *e* in  $\text{فُتِب}$ .

42. Naturally short vowels are changeable, e. g.  $\text{فُتِب}$ ,  $\text{فُتِب}$ ,  $\text{فُتِب}$ .

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.  | $\text{فُتِب}$ | $\text{فُتِب}$ | $\text{فُتِب}$ | $\text{فُتِب}$ |
| Cons. | $\text{فُتِب}$ | $\text{فُتِب}$ | $\text{فُتِب}$ | $\text{فُتِب}$ |
| Emph. | $\text{فُتِب}$ | $\text{فُتِب}$ | $\text{فُتِب}$ | $\text{فُتِب}$ |

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

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

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

6. Inflect, in like manner,  $\text{فُتِب}$  brooding, § 81.

7. Review §§ 5. 6. 16. 24. 33.

4. WORD LESSON.

$\text{فُتِب}$  evil.  $\text{فُتِب}$  (inseparable prefix) which, that.  $\text{فُتِب}$  sea.  $\text{فُتِب}$  he sent.  $\text{فُتِب}$  two.  $\text{فُتِب}$  from.  $\text{فُتِب}$  it, he.  $\text{فُتِب}$  disciple.

5. EXERCISES.

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



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

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

10. Do the same for verses 1—5.

#### LESSON FIVE. Gen. I. 9—13.

##### 1. NOTES.

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

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

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

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

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

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

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

58.  $\text{יַב־בִּישׁ-טו}$ —*yab-bish-to, the dry land.*

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

59.  $\text{וַלְכֶנֶשׁוֹ}$ —*wal'khensho, and to the gathering.*

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

60.  $\text{דְּמַיּוֹ}$ —*d'mayo, of the waters, lit. that of the waters.*

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

61.  $\text{יָמַיּוֹ}$ —*ya-mê, seas.*

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

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

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

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

63. نِزْءٌ—*tha-dho, grass.*

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

64. عَسْبٌ—*es-bo, herb.*

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

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

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

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

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

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

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

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

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



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

- (2)  $\text{חַיִּים}$ . The two dots are Rebbuy, one of them standing also for the diacritical point of the Rish, § 13. 2.  $\hat{\text{י}}$  is the sign of the masc. plur. emph., § 76. 3.

69.  $\text{בְּחֹפֶז}$ —*dh<sup>e</sup>o-bhedh, which was yielding, lit. was making.*

- (1) For  $\text{פ}$  see 65. 1.  
 (2)  $\text{חֹפֶז}$  is the active part. of  $\text{P}^e$  al. Masc. sing., see 44.

70.  $\text{בְּדָנָה}$ —*d<sup>e</sup>nes-b<sup>e</sup>theh, whose stock.*

- (1)  $\text{פ}$  introduces the relative or adjective clause. It has Kushoy because preceded by a consonant. Along with  $\text{ה}$  his it forms the genitive of *which* or *whose*, §§ 36, 38, 104. 2.  
 (2)  $\text{בְּדָנָה}$  is in the fem. as shown by  $\Delta$  § 76. 2. The emphatic is  $\text{בְּדָנָה}$  (cf. Heb.  $\text{בְּדָנָה}$  Is. 6:13).

71.  $\text{ב}$  in it.

This is the inseparable preposition  $\text{ב}$  and the masc. sing. 3rd pers. pron. suffix. §§ 34, 36. 3.

72.  $\text{וַיֵּצֵא}$ —*wap-p<sup>e</sup>kath, and (she) caused to go forth.*

- (1) Wau, as usual, draws back the vowel of the Olaph the latter quiescing, §§ 25. *Rem.* 1, 34. 2.  
 (2) In  $\text{וַיֵּצֵא}$ ,  $\text{ו}$  is the sign of the 3rd fem. sing. of the perfect;  $\text{י}$  is the sign of the Aph<sup>e</sup>l or causative stem; the Kushoy over the  $\text{א}$ , since it is preceded by a vowel, shows that the  $\text{א}$  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.  $\text{שְׁלֹשָׁה יָמִים}$ —*dhath<sup>e</sup>lo-tho, which is three i. e. the third.*

- (1) This is an adjective clause limiting  $\text{יָמִים}$  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)  $\text{שְׁלֹשָׁה}$  is equivalent to the Hebrew  $\text{שְׁלֹשָׁה}$ ,  $\text{ש}$  being regularly equivalent to  $\text{ל}$  where they both correspond to  $\text{ش}$  in Arabic. The pretonic Kamets of the Hebrew is always volatilized in Syriac.

K





كَلَّفَ to clothe.

أَتَدَّكَ to tempt.

فَقَّ to command.

صَبَّ to be near.

زَبَّ to be far.

فَتَّب to open.

؟ according as.

؟ what, that.

؟ لِحَاذِ to say.

؟ فَتَّبَ because.

فَتَّبَ truth.

فَتَّبَ 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. نَهَوْنَهُ—*neh-wun*, let them be.

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

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

76. دَهَشَمَايُو—*dha-shê-ma-yo*, of the heavens, lit. that of the heavens.

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

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

77.  $\text{لَمَفْرَش}$ —*l<sup>e</sup>meph-rash, to separate.*

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

(2)  $\text{مَفْرَش}$  is the Infinitive of the Pe<sup>e</sup>al, § 49. 1. The root is  $\text{مَف}$ .

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

79.  $\text{لَيْل}$ —*li-l<sup>e</sup>yo, night.*

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

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

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

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

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

(3) The singular is  $\text{ل}^{\circ}$ .

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

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

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

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

(1)  $\text{و}$  as in 81. 1.

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

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

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

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

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

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



(2) P<sup>e</sup>thoḥo with the preformative of the Participle denotes the causative or Aph<sup>i</sup>el stem, § 41. 3.

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

85. 𐤇𐤌𐤍𐤒𐤕 *l'man-ho-ru, to give light.*

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

(2) All Infinitives, except the P<sup>e</sup>al end in 𐤌 with 𐤐 before the last radical, § 49. 2.

(3) P<sup>e</sup>thoḥo with the preformative denotes the causative stem. Cf. 84. 2 and see § 41. 3.

86. 𐤈𐤒𐤍 *th<sup>e</sup>rên, two.*

(1) For the etymology, see § 76. 5.

(2) For the syntax, see § 110. A.

87. 𐤇𐤌𐤍𐤒𐤕—*rau-r<sup>e</sup>bhê, great.*

(1) This is an irregular plural from 𐤇𐤌, 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 𐤇𐤌𐤍 *great* and 𐤇𐤌𐤍 *small*, §§ 93. 3. (1), 99. 1.

88. 𐤇𐤌𐤍𐤒𐤕—*dhîmomo, of the day.*

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

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

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

89. 𐤇𐤌𐤍𐤒𐤕—*w<sup>e</sup>khau-k<sup>e</sup>bhê, 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 𐤍.

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



(1) كَتَبَ vs. 6.

اَقْتَر vs. 2.

(2) اِكْتَبَ vs. 11.

اِنْتَبَهَ vs. 14.

(3) اِنْتَبَهَ vs. 2.

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

54. Participles have the inflection of nouns.

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

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

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

### 3. GRAMMAR.

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

2. §§ 12, 77.

3. Review §§ 76. 1—8. 13—18. 45.

### 4. WORD LIST.

اَفْتَبَ to crucify.

اَفْتَبَ to go.

اَفْتَبَ to assemble.

اَفْتَبَ to draw near.

اَفْتَبَ to swarm.

اَفْتَبَ to add.

اَفْتَبَ those which.

اَفْتَبَ to write.

اَفْتَبَ a book.

اَفْتَبَ sun.

اَفْتَبَ because.

اَفْتَبَ from.

اَفْتَبَ to command.

اَفْتَبَ when.

5. EXERCISES.

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

LESSON SEVEN. Gen. 1. 17—23.

1. NOTES.

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

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

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

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

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

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

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

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

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

95.  $\text{רַחֲשׁוּ}$ —*rah-sho*, a swarm.

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

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

96.  $\text{חַיִּיִּם}$ —*hay-yetho*, living.

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

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

97.  $\text{פּוֹרָאֵת}$ —*po-ra-hetho*, bird.

(1) The fem. abs. is  $\text{פּוֹרָה}$ —*po-r<sup>e</sup>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.  $\text{לִפְּרֹחֵהּ}$ —*theph-r<sup>h</sup>h*, let (her) fly.

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

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

(3) Yudh is otiose, § 24. 3.

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

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

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

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

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

(3) The Wau is otiose, § 24. 2.

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

(1) For  $\text{גֵּנֵיהֶם}$ , see 66. 3.

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



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

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

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

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

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

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

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

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

105.  $\text{פֵּרָה}$ —*perau, be fruitful.* This the Imv. 2nd. masc. plur. of the simple stem from a Lomadh Olaph root, § 60. 4.

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

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

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

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

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

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



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

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

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

## 2. OBSERVATIONS.

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

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

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

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

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

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

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

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

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

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

## 3. GRAMMAR LESSON.

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

4. WORD LESSON.

سَمَّوْءُ to rule.

مَضَى to forsake.

صَبَّأ to make.

عَلَّمَ to teach.

خَبَّرَ to baptize.

أَنَارَ to shine.

أَطَاعَ to obey.

مَتَى when.

أَفْضَلَ better than.

5. EXERCISES.

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

LESSON EIGHT. Gen. I. 24—31.

1. NOTES.

111. سَمَّوْءُ سَمَّوْءُ and all of it (to wit) the creeping things.

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

112. خَبَّرَ according to its kinds.

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

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

113.  $\text{ܩܢܝܫܐ}$  *let us make.*

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

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

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

115.  $\text{ܩܢܝܫܐ}$  *in our image.*

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

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

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

116.  $\text{ܩܢܝܫܐ}$  *our likeness.*

(1)  $\text{ܩ}$  as in 115. 2.

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

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

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

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

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

118.  $\text{ܩܢܝܫܐ}$  *fishes of.*

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

(2) The two dots are Rebbuy.

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

120.  $\text{ܩܢܝܫܐ}$ —*lo-dom, man.*

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

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

121.  $\text{ܩܢܝܫܐ}$  *his image.*

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

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

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

(1)  $\text{ܩܢܝܫܐ}$ = $\text{ܩܢܝܫܐ}$  (see 2), *he created.* This is a Lomadh Olaph verb, the  $\text{ܩ}$  having been heightened to  $\text{ܩ}$  in the open syllable, § 29. 5. (1).

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



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

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

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

125.  $\text{أعطيت}$  *I have given*.

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

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

127.  $\text{أعطيت}$  *in which are*.

- (1) When the relative would take a preposition it is placed at the beginning of the clause and the preposition follows with the appropriate pronominal suffix, § 136. 6.
- (2)  $\text{أعطيت}$  is often indeclinable. Here the subject is  $\text{أعطيت}$  *fruits*, §§ 65, 128.

128.  $\text{أعطيت}$  *food*.

- (1) Olaph is quiescent in the  $\text{أ}$  as is shown by the Rukhokh under the Kaph, § 10. 1. (1).
- (2)  $\text{أعطيت}$  is the fem. emphat. ending, § 76.
- (3) The form is *makṭul*, the *a* having been obscured to *e*, § 74.

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

- (1)  $\text{أعطيت}$  is one of the few words which have Kushoy after an unvowelled consonant in the same syllable, § 31. 1.
- (2)  $\text{أ}$  is used as a helping vowel before a sibilant, § 33. 2, and compare § 20. *Rem.* 1.

2. OBSERVATIONS.

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

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



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

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

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

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

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

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

### 3. GRAMMAR.

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

### 4. WORD LESSON.

$\text{يَجِفُّ}$  to be dry.

$\text{يَحْبِسُ}$  to bear.

$\text{يَحْبُرُ}$  to burn.

$\text{يَعْرِفُ}$  to know.

$\text{يَتَقَدَّرُ}$  to be heavy.

$\text{يُعْطِي}$  to give.

$\text{يُورِثُ}$  to inherit.

$\text{مَلِكٌ}$  king.

$\text{يَجْلِسُ}$  to sit.

$\text{يَتَمَسَّكُ}$  to suck.

$\text{يَجْعَلُ}$  to make, do.

$\text{لَا}$  not.

$\text{بَنٌ}$  son.

$\text{بَنٌ}$  child.

$\text{أُنْثَى}$  woman.


$\text{حَتَّى}$  until.

## 5. EXERCISES.


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

## LESSON NINE. Gen. II. 1—8.


## 1. NOTES.


130.  and were finished.

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

131.  and (he) finished.

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

132.  the sixth.

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

133.  $\text{أَعْمَلُهُ}$  *his works.*

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

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

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

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

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

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

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

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

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

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

140.  $\text{أَعْمَلَهُ لِنَفْسِهِ}$  *generations.*

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

141.  $\text{أَعْمَلَهُ لِنَفْسِهِ}$  *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 *w'edhar-o*, § 34. 3. *Rem.* 2.
- (2) When a noun is in connection with two or more succeeding genitives, each of the latter is preceded by  $\text{أَعْمَلَهُ}$ , § 97. A. *Rem.* 2.

142.  $\text{أَعْمَلَهُ لِنَفْسِهِ}$  *they were created.*



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

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

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

145. 𐤁𐤆𐤃𐤁 had gone out.

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

146. 𐤁𐤆𐤃𐤁 (he) caused to come down.

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

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

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

149. 𐤁𐤆𐤃𐤁 used to go up.

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



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

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

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

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

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

151.  $\text{١٥٣}$  in his nostrils.

(1)  $\text{١٥٣}$  is the preposition with the vowel of Olaph drawn back.

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

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

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

152.  $\text{١٥٣}$  life, lit. lives.

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

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

## 2. OBSERVATIONS.

75. Most verbs have  $\text{١٥٣}$  in the first form; some intransitive verbs have  $\text{١٥٣}$ ; two verbs have  $\text{١٥٣}$ , § 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,  $\text{١٥٣}$  after the second, and  $\text{١٥٣}$  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.  $\text{١٥٣}$  may be either *katleh*, or *katt'leh*, i. e. simple or intensive. The sense and not the writing (which is the same in both) determines the stem.

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

81. The Imperative has only a 2nd person.

3. GRAMMAR.

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

4. WORD LISTS.

to forsake.

to kill.

to weigh.

to counsel.

to seize.

to follow.

to wonder.

to conceive.

to glorify.

to command.

5. EXERCISES.

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

LESSON TEN. Gen. II. 9—15.

1. NOTES.

155.  $\text{וַיֵּצֵא} \text{וְיָצָא}$  and he caused to go out.

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

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

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

(1) This is a relative clause, § 136.

(2) The Olaph is prosthetic, § 20. 1.

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

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

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

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

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

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

160.  $\text{לְיַד־הָאֵלֶּיךָ}$  *to water it.*

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

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

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

Cf.  $\text{לְיַד־}$  85.

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

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

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

163.  $\text{אַרְבַּע־רִגְלִים}$  *four heads.*

(1) The cardinal generally precedes.

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

164.  $\text{שֵׁם־הַחַיְתִּים}$  *the name of it which is one.*

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

(2)  $\text{שֵׁם־}$  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.  $\text{?} \text{?} \text{?} \text{?} \text{?}$  *It is that, which is surrounding.*

(1)  $\text{?}$  = that which, see § 104. 2. (2) *Rem.*

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

(3) The Participle has  $\text{?}$  instead of  $\text{^}$  because of the  $\text{;}$ , see § 52. 3.

(4)  $\text{?}$  is the demonstrative pronoun 3rd masc. sing. § 35. It has the point over to distinguish it from  $\text{?}$ , § 6. 6. (1).

166.  $\text{?}$  *all.*

(1)  $\text{?}$  is the sign of the direct object, § 123.

(2) The participle governs a noun.

167.  $\text{?}$  *where*, introduces a relative clause, §§ 104. 4, 136.

168.  $\text{?}$ —*w<sup>e</sup>dha-h<sup>e</sup>bhoh, and the gold of it.* The Rukkokh under the  $\text{?}$  shows that the noun is not a segholate, but one which had originally two short vowels, *i. e. dahabh*, § 68. The segholate would be  $\text{?}$  *dah-boh*, like  $\text{?}$  *gen-so*.

169. (1)  $\text{?}$  *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  $\text{?}$ .

170.  $\text{?}$  *good*, is the predicative adjective. It agrees with its subject in gender and number, but not in definiteness, § 93. 3. (2).

171.  $\text{?}$  *the second*, is an ordinal form for  $\text{?}$ . Above in vs. 11 and below in vs. 14, the cardinal preceded by  $\text{?}$  is used in its stead, § 110. B.

172.  $\text{?}$  *the man*,  $\text{?}$  with the direct object, § 123.

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

(1) The Rukkokh under the  $\text{?}$  shows that it is not doubled. The form is, therefore, not Pa<sup>e</sup>l, but Pe<sup>e</sup>al. Cf. 137 and see, § 41. 2.

(2)  $\text{?}$  is the pron. suffix. 3rd sing. masc.

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

(1)  $\text{?}$  introduces the clause of purpose, § 137. 4.

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



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

## 2. OBSERVATIONS.

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

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

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

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

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

## 3. GRAMMAR.

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

## 4. WORD LESSON.

|                             |                           |
|-----------------------------|---------------------------|
| <b>أَف</b> if.              | <b>وَكَلَب</b> to till.   |
| <b>سَمِعَ</b> to hear.      | <b>خَدِمَ</b> to serve.   |
| <b>أَطَاعَ</b> to obey.     | <b>سَلَبَ</b> to steal.   |
| <b>بَارَكَ</b> to bless.    | <b>أَمَرَ</b> to deliver. |
| <b>تَبِعَ</b> to follow.    | <b>وَدَّعَى</b> enemy.    |
| <b>طَهَّرَ</b> to sanctify. |                           |

5. EXERCISES.

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

LESSON ELEVEN. Gen. II. 16—20.

1. NOTES.

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

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

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

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

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

179.  $\text{כִּי}$  *because that.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

## 2. OBSERVATIONS.

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

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

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

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



## 3. GRAMMAR.

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

## 4. WORD LESSON.

|   |                     |
|---|---------------------|
| رَأَى to see.   | كَمَلًا to be full. |
| انْحَدَى to decline.                                  | أَشَارَ to show.    |
| سَبَّحَ to rejoice.                                   | سَجَدَ to pray.     |
| سَكَنَ to be at rest.                                 | أَسْرَعَ way.       |
| تَنَبَّأَ to tempt.                                   | طَهَّرَ to purify.  |
| كَرِهَ It displeased.                                 | كَبَّرَ to magnify. |
| أَمَرَ like (before suffixes اذْعَدُ,<br>§ 89. B. 1). | أَمَرَ will.        |
| أَسْرَعَ to cast.                                     | أَمَرَ soul.        |
| أَرَادَ to will, wish.                                | أَمَرَ truth.       |
| أَدْعَى to call.                                      | أَمَرَ joy.         |

## 5. EXERCISES.

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

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

LESSON TWELVE. Gen. II. 21—25.

1. NOTES.

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

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

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

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

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

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

197.  $\text{בְּהִיטָהּ}$  which he had taken.

(1) The clause is adjective, § 136.

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

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

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

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

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

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

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

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

200.  $\text{בְּזֶמְנָהּ}$  this time.

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

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

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

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

- (1) An appended Yudh designates *my*, § 36.
- (2) The final Yudh in words like this is pronounced like *e*, § 31. 3, *Rem.* 1.

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

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

- (1) The Nun prefixed denotes the 3rd person of the Imperfect.
- (2) The **ا** shows it is an Imperfect in *u* of the simple stem, § 46. 3. *Note.*

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

- (1) **ا** is the pronominal suffix 3rd sing. masc. after a vowel, § 36.
- (2) **ا** is the form of **ا** before suffixes, § 87. 1.
- (3) The Olaph throws back its vowel to the Lomadh and quiesces in the P<sup>e</sup>thoho, §§ 32. 3, 25. 2.
- (4) Lomadh is used in Syriac before the direct as well as before the indirect object, § 123. 2. (3).

206. **نَقَفَ** and he shall cleave.

- (1) This is the 3rd. pers. sing. masc. Imperf. form **نَقَفَ**, the Nun having been assimilated. It is to be pronounced *nek<sup>k</sup>kaph*, from *nenkaph*, §§ 18, 53.
- (2) Notice that there is no Waw conversive in Syriac.

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

208. **بِصْرِي** *one flesh.*

- (1) For the order see, § 99. 1. *Rem.* 1.
- (2) The predicate noun adjective or participle is commonly put in the absolute state, § 93. 4. (2).

209. **عُرِّي** *naked.*

- (1) The **ع** is the sign of the masc. plur. absolute, §§ 76. 3, 93. 4. (2).
- (2) Notice the coincidence of the diacritical point of the *r* with one point of Rebbuy, § 13. 2.

210. **بُذِي**—*boh-tin, ashamed.*

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

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

2. OBSERVATIONS.

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

3. GRAMMAR.

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

4. WORD LESSON.

$\text{ܟܠܗܝܢ}$  to seize. V. to close.  
 $\text{ܟܠܗܝܢܝܢ}$  to go out.  
 $\text{ܟܠܗܝܢܝܢܝܢ}$  to come.

$\text{ܟܠܗܝܢܝܢܝܢ}$  to bring.  
 $\text{ܟܠܗܝܢܝܢܝܢܝܢ}$  to learn. III. to teach.  
 $\text{ܟܠܗܝܢܝܢܝܢܝܢܝܢ}$  to mourn.



بِشْرٍ to bind.

تَذَكَّرَ to remember.

عَلَى upon, for (before suffixes

صُفْرًا before (Plural form before

حَتَّى. 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. حَيَّرَ حَيْرًا was cunning.

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

212. مِنْ 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. كُلُّ every.

- (1) The point above shows that the suffix is the feminine  $\sigma^{\circ}$  and not the masculine  $\sigma^{\wedge}$ . See 102 and § 6. 6. (2) b.

(2) For the construction, see §§ 108. 1. (4), 97. B. *Rem.* 4.

214.  $\text{وَالَّذِي}^{\text{ف}} \text{صَنَعَ}$  *which (he) had made.*

(1)  $\text{وَالَّذِي}^{\text{ف}}$  introduces the relative or adjective clause which limits  $\text{صَنَعَ}$ , § 136.

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

215.  $\text{وَالَّذِي}^{\text{ف}}$  is in apposition with  $\text{وَالَّذِي}^{\text{ف}}$ , § 94. 1

216.  $\text{وَالَّذِي}^{\text{ف}}$  *truly.*

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

(2)  $\text{وَالَّذِي}^{\text{ف}}$  *sharrîr* is of the formative *ḡaṭṭîl*, § 72. 2. (4).

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

218.  $\text{وَالَّذِي}^{\text{ف}}$  *that ye shall not eat.*

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

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

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

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

221.  $\text{وَالَّذِي}^{\text{ف}}$  *which are in the Paradise.*

(1)  $\text{وَالَّذِي}^{\text{ف}}$  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.  $\text{وَالَّذِي}^{\text{ف}}$  *all of them,* is a clause in apposition with  $\text{وَالَّذِي}^{\text{ف}}$ , § 94. 1.

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

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

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

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

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

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

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

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

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

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

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

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

(1) Participle formed by  $\text{פָּ}$  prefixed, § 50. 2; the first  $\text{ל}$  shows the Reflexive, § 41. 4; the Kushoy over the second  $\text{ל}$  shows the Intensive, § 41. 4; the  $\text{ו}$  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.  $\text{עֵינֶיךָ}$  *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.  $\text{יִהְיֶהְיֶה}$  *ye shall be*. This is the Act. P<sup>e</sup>al Part. plural and the 2nd pers. plur. personal pronoun, which have coalesced. See § 35. 2. *Note*.

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

## 2. OBSERVATIONS.

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

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



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

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

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

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

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

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

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

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



## 3. GRAMMAR.

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

## 4. WORD LESSON.

قَامَ to stand, arise.

رَضَى to put.

مَاتَ to die.

لَعَنَ to curse.

رَجَجَ to shake.

نَقَلَ to be moved.

رَقِبَ to watch.

خَفِيَ II. to be anxious.

أَعَدَّ to prepare.

أَسْفَسَ to defile.

سَكَنَ habitation, dwelling.

يَدٌ hand, § 87. 2.

رَأْسٌ head.

عَهْدٌ covenant.

خَشِيَ lest.

مَدِينَةٌ city.

أَمَامَ 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.  $\text{وَقَمِي}$  *that [was] good.*

- (1)  $\text{و}$  introduces the object clause, § 135. 3.
- (2)  $\text{قَمِي}$  is the predicate, placed regularly and in the absolute state, § 99. 2.
- (3) The clause is nominal, § 130. 1.

235.  $\text{وَاِذْ$ —*reg-g<sup>e</sup>thau.*

- (1) The  $\text{وا}$  is enclitic, and hence its  $\text{ا}$  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.  $\text{لِصَبْرِي}$  *to see or for seeing.*

- (1) The preposition takes  $a$  before the unvowelled consonant, § 34. 3.
- (2)  $\text{صَبْرِي}$  comes from *mehwar* from *mahwar*;  $wa$  going over regularly into  $\hat{o}$ , § 59. 1, § 29. 5. (3).

237.  $\text{وَقَدْ$  *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  $\text{كُ}$ shoy over the  $\text{ا}$  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.  $\text{وَمَسَّحًا}$  [*as he was*] *walking.*

- (1) The form is the intensive participle abs. sing., § 50. 2.
- (2) The construction corresponds to the  $\text{H}\hat{a}l$  in Arabic, *e. g.* the accusative of condition, § 137. 7.

240.  $\text{وَيَوْمَئِذٍ}$  lit. *at the turnings of that which is day*, § 97. B.

241.  $\text{وَتَوَلَّوْا}$  *they hid themselves.*

- (1) Some manuscripts omit  $\text{و}$ .

(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. **هَزَيْتَ** for *hezyeth* from *hāz(ā)yith*, § 29. 4. (4), § 60. 1.

243. **مَنْ هُوَ** *who [is] he*. The form is a contraction of *man* and *hu*, § 39. *Rem.* 4.

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

245. **فَقَضَيْتَ** *which I commanded thee*.

(1) **ف** must be taken along with **هَوَّوْ** and translated "from which", § 104. 2. *Rem.*

(2) **ف** introduces a relative clause limiting **مَنْ هُوَ**, § 136.

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

246. **الْمَرْءِ** *the woman* is resumed by **هِيَ**. It stands in the nominative absolute, § 95. 3.

247. **مَا هُوَ** *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. **فَعَصَيْتَ** *which thou (f.) hast done*. The ending **عَصَيْتَ** is derived from **عَصَيْتِ** 2nd fem. sing. pers. pron., §§ 35. 1, 43.

249. **أَيَّانَ** —'at'-e-yan.

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

(2) **أ** 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. **لَعْنٌ** *cursed* is the pass. part. of the simple stem from the É Waw verb, *awî* going over into *î*, § 59. 3.

251. **تَسْتَوِي** *thy lives*, §§ 36. 1.

## 2. OBSERVATIONS.

113. Nominal clauses are those which have a noun for predicate, e. g. the clauses beginning with **مَنْ هُوَ** vs. 6; **مَنْ هُوَ** vs. 7; **أَمَّا**



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

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

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

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

117. The same forms are used to denote the Reflexive and Passives. For the former compare **لَمَسْتُ** vs. 8, for the latter **لَمِسْتُ** 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.* **لَمَسَ** vs. 12.

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

### 3. GRAMMAR.

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

### 4. WORD LISTS.

**سَوَّى** to surround.

**سَوَّى** to sow.

**سَوَّى** to want.

**سَوَّى** to shine.



نَوَّيْ to be light.

مَضَّب to praise.

اِحْبَب to be able.

كَبَّر to break.

عَبَّر to admire.

كَبَّر to keep.

تَوَّكَّ to take.

تَوَّكَّ to slay.

تَوَّكَّ to go out.

تَوَّكَّ to fall.

تَوَّكَّ to scatter.

اُمِّ to 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 (فَا) 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 (مَنْ) 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. كِبْرِيَّةٌ (the) enmity.

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

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

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

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

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

255. **تَمَّهَعُو**—*tem-hêoo.*

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

(2) **تَمَّوْ** 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. **أَفْعَلْ** is an Inf. abs. of the Aph'el stem, § 49. 2. It strengthens the idea of the verb, § 119.

257. **تَحْتَمِي** *shalt thou bear.*

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

(2) The root is **حَمِي**, the Yudh beeing changed to Olaph after the preformatives of the Imperf. P<sup>e</sup>al, § 58. 2.

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

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

259. **تَوَلَّيْ** *shalt thou turn thyself.* This is the Ethp<sup>e</sup>el Imperf. 2nd fem. sing. § 60 from **وَلَّى**.

260. **تَمَّهَّلَتْ**—*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 **فَإِذَا**, § 137. 5.

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

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

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

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

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

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

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

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

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

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

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

270.  $\text{يَدُهُ}$  *his hand.*

- (1) Olaph is prosthetic, § 10.



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

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

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

272.  $\text{يَسْأَل}$  *he shall live*. This is the Imperfect P'el from  $\text{سَم}$ . See § 64. 6.

273.  $\text{وَأَقْبَح}$ —*wapp'ekēh*.

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

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

(3) The full form of  $\text{عَب}$  was  $\text{أَعْب}$  the usual Aph'el. The Nun has been assimilated, the  $\text{ا}$  has become a half vowel before the suffix, the  $\text{و}$  has been thrown back to the Wau, § 53. 2.

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

275.  $\text{تَوَلَّى$  *which was turning itself*.

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

(2) The Rukhokh under the  $\text{ع}$  shows that this is the Ethpe'el, § 44, *Rem.* 1.

## 2. OBSERVATIONS.

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

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

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

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

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

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

P



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

### 3. GRAMMAR LESSON.

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

### 4. WORD LIST.

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

### 5. EXERCISES.

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

LESSON SIXTEEN. Gen. IV. 1—13.

1. NOTES.

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

277. **نَدِيَّةٌ**, § 58. 2.

278. **نَدِيَّةٌ** *his brother*.

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

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

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

280. **نَدِيَّةٌ** *after some*.

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

282. **نَدِيَّةٌ**, §§ 21. 1, 22. 4.

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

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

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

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

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

288. **نَدِيَّةٌ** *let us go*.

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

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

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

290. **نَدِيَّةٌ** *of my brother*.





2. OBSERVATIONS.

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

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

131. When a noun or verb is irregular, *i. e.* not according to the forms already learned, look in §§ 62—64, 86, 87.

132. Idioms should be carefully observed and if possible committed to memory, *e. g.*  $\text{عَدَّ صَدًّا}$ , vs. 3,  $\text{لَمَّا لَمَّ لَمًّا}$ , vs. 2.

133. Try to remember the euphonic changes such as permutation and transposition and assimilation.

134. Classify, if possible, every noun according to its original form. It gives accuracy, especially in reading unpointed texts.

135. Memorize all particles. It saves time to do so.

3. GRAMMAR LESSON.

(1) 'É'É verbs, § 54.

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

(3) Review, §§ 76, 77.

4. WORD LESSON.

$\text{أَبَى}$  to live.

$\text{أَبَى}$  to suffer.

$\text{أَبَى}$  to go in.

$\text{أَبَى}$  to covet.

$\text{أَبَى}$  to bend.

$\text{أَبَى}$  to tremble.

$\text{أَبَى}$  to cherish.

$\text{أَبَى}$  youth.

$\text{أَبَى}$  old.

$\text{أَبَى}$  good.

$\text{أَبَى}$  to be magnified.

$\text{أَبَى}$  before.

$\text{أَبَى}$  before that.

$\text{أَبَى}$  to reject.

$\text{أَبَى}$  gold.

$\text{أَبَى}$  judgment.

$\text{أَبَى}$  V. to overshadow.

$\text{أَبَى}$  to divulge.

$\text{أَبَى}$  to be humble.

$\text{أَبَى}$  to sound.



فَجْءٌ suddenly.

مُضْطَرِّبًا persecution.

صَوْتًا voice.

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

مَسِيحًا Messiah.

### 5. EXERCISES.

1. I suffered persecution because I had divulged the judgment of God.
2. Go in and live in the land whose gold (which her gold) you have coveted.
3. They (fem.) trembled and bent their faces to the earth.
4. The good youth cherished his old father (his father the old) and his old mother.
5. Let God be magnified and let me humble myself before him.
6. Embittered (shall be) his spirit when the voice of God shall sound the judgment because he has rejected the Spirit of God which brooded over the face of the waters when God had created the heavens and the earth and overshadowed the mother of the son of God, before that she conceived and brought forth the Messiah.
7. Eve added to bear Abel the brother of Cain; and after some days Cain who tilled the soil (was working in the earth) brought as a gift to the Lord some of the fruits of his soil and the Lord looked not with favor on his gift, because he had not done well.

### LESSON SEVENTEEN. Gen. IV. 14—28.

#### 1. NOTES.

295. اِقْتَدَلْتُ—*appekten*, § 51. B. 3. Notice that the union vowel of the 2nd pers. masc. sing. with suffixes is *o*.

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

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

298. كُلُّ مَنْ every one who, § 107. 7.

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

300. سَبْعَ عَشْرًا one for seven i. e. seven fold.

301. اثنان two.

- (1) The numbers one and two agree with their nouns in gender.  
 (2) For the position and date, see § 110. 1.

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

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

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

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

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

307. **أُخْرَى** *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. **بَدَأَ** *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.* **بِ** and **عِ** take the plural form, **بِ** and **عِ** 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 **مَنْ** and followed by **؟**

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.* **أَسْمَى**, vs. 21.

142. In looking for the derivation of a word or for its equivalent in the cognate languages, always see first, if possible, whether a letter has been rejected or not, *e. g.* **مَسَدٌ**, vs. 22.

### 3. GRAMMAR LESSON.

- (1) Doubly Weak Verbs, § 62.
- (2) Read over the classifications of nouns, §§ 66—75.
- (3) Review § 61.

### 4. WORD LESSON.

|                                   |                                      |
|-----------------------------------|--------------------------------------|
| <b>تَمْتَأُ</b> <i>to tempt.</i>  | <b>أُرِيدُ</b> <i>to desire.</i>     |
| <b>شَفَى</b> <i>to heal.</i>      | <b>أَعْتَمَدُ</b> <i>alms.</i>       |
| <b>أَسْمَى</b> <i>to rest.</i>    | <b>قُدْسًا</b> (m.) <i>holiness.</i> |
| <b>رَفَى</b> <i>to reject.</i>    | <b>سُرُورًا</b> <i>joy.</i>          |
| <b>أَشْرَفَ</b> <i>to show.</i>   | <b>مَدِينًا</b> <i>city.</i>         |
| <b>أَعْرَبَ</b> <i>to rebuke.</i> | <b>بُطُولًا</b> <i>virgin.</i>       |
| <b>أَسَفًا</b> <i>to sigh.</i>    | <b>عُرْفًا</b> <i>request.</i>       |
| <b>أُرِيدُ</b> <i>to desire.</i>  | <b>بُحْرًا</b> <i>girl.</i>          |
| <b>أُرِيدُ</b> <i>to agree</i>    | <b>مَسِيحًا</b> <i>Messiah.</i>      |

### 5. EXERCISES.

1. The Lord said to the girl I will heal thee and will put a sign on thee and cause thee to dwell in the land of Nod. 2. The girls tempted the Lord and he caused them to be rejected from the city of holiness. 3. He caused Cain to rest in the city which his son had built because he desired that he should not be killed. 4. The virgin will sigh when she sees thee because thou hast rebuked her and hast rejected her request. 5. A son has been born to the virgin and thou shalt call his name Messiah. 6. Be thou agreeing with him and do not reject his request. 7. Give alms to every one who asketh of thee and there shall be joy to thee.



## LESSON EIGHTEEN. Psalm II.

## 1. NOTES.

309. **لِمَا** *why? lit. for what?*

- (1) This is the adverbial accusative of cause.
- (2) This is the common form of the neuter of the interrogative pronoun, § 39.

310. **لِلشُّعُوبِ** *the peoples*, § 86. 3. Singular **لِلشُّعْبِ**.

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

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

313. **مَنْ** *he who sitteth*.

- (1) The relative **مَنْ** sometimes stands for “he who”, “that which” etc., § 104. 2. *Rem.*
- (2) The participle denotes customary actions or a continuous state, § 116. 2.
- (3) For the form, see § 99. 2.

314. **أَتَمَمْتَهُ** from *al-yimeth*, from *akwimeth*, § 59. 3.

- (1) **أَتَمَمْتُ** denotes the causative, § 41. 3.
- (2) **أَتَمَمْتُ** denotes the 1st person sing. of the Perfect, § 43. 5.

315. **مَلِكِي**—*malk<sup>e</sup>, my king*, §§ 36, 31. *Rem.* 1.

316. **يَقُولُ** *that he may declare*.

- (1) **يَقُولُ** is a conjunction introducing the adverbial clause of purpose, § 137. 4.
- (2) The verb is Ethp<sup>e</sup>el, § 41. 4, Imperfect, as shown by the preformative, § 45. It is determined as 3rd person sing. in distinction from the first plur. by the sense. Lomadh Olaph, § 60.
- (3) The Shin and Tau have been transposed, § 21. 1.

317. **قَالَ**—*dh<sup>e</sup>bher<sup>e</sup>*.

- (1) **قَالَ** introduces the quotation, § 135. 3. (3).
- (2) For the pronunciation of the final Yudh, see § 31. *Rem.* 1.

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

Q



319.  $\text{ܐܘܢܝܢܝܗܘܢ}$  § 21. 1, § 30. 2. (1), § 24. 2, § 12. *Rem.*, § 11. *Rem.*, 48. 3.

320.  $\text{ܐܘܢܝܢܝܗܘܢ}$  *fear*. The second *e* is a helping vowel inserted to facilitate the pronunciation of the guttural, § 28. 2. (2).

321.  $\text{ܐܘܢܝܢܝܗܘܢ}$ .

(1)  $\text{ܐܘܢܝܢܝܗܘܢ}$  is the regular pron. suffix 3rd. sing. masc. after a verbal form of the plural ending in a consonant, § 51. A.

(2) The vowel *u* of the Imperat. is shifted before suffixes, § 51. E. and § 32. 1.

322.  $\text{ܐܘܢܝܢܝܗܘܢ}$  introduces the adverbial clause of cause, § 137. 5.

323.  $\text{ܐܘܢܝܢܝܗܘܢ}$  *burneth*. The participle denotes a state, or action viewed as continuing, § 116. 1.

324.  $\text{ܐܘܢܝܢܝܗܘܢ}$  those who trust, §§ 117. 4, 99. 2, 104. 2. *Rem.*

## 2. OBSERVATIONS.

143. Nouns and pronouns may, without any change of accidence, be treated as the Arabic adverbial accusative or the Latin oblique cases to denote cause, time etc.

144. Some irregular plurals are formed by inserting Wau before the regular ending, *e. g.*  $\text{ܐܘܢܝܢܝܗܘܢ}$ , vs. 1.

145. Compound words are occasionally met with, *e. g.*  $\text{ܐܘܢܝܢܝܗܘܢ}$ , vs. 2.

146. Remember the use of the relative  $\text{ܐܘܢܝܢܝܗܘܢ}$  in the sense of "he who" when followed by a participle vs. 3 and compare the Greek and Hebrew with the article.

147. Notice how often the Syriac translators have changed the Hebrew Imperfects, Perfects etc. into different tenses, *e. g.* the Hebrew Imperfects in vss. 1 and 2 have been changed into Perfects. Let the student hereafter note these changes and seek their cause.

148. Notice the light which a study of this psalm throws on the Syrian translators' views of the text, grammar and exegesis of the psalm, *e. g.*  $\text{ܐܘܢܝܢܝܗܘܢ}$  vs. 6,  $\text{ܐܘܢܝܢܝܗܘܢ}$  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.* **عَصِيَ**, **عَصَى**, **عَصِي**.

(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.

**اِجْتَبِ** to go.

**اِشْرَبْ** to drink.

**اِطْعَمْ** to find, to be able.

**اِجْمَعْ** to come.

**اِجْعَلْ** to be.

**اِحْيَا** to live.

**اِحْكَمْ** ever.

**اِحْتَمِ** to give.

**اِحْتَمِ** to ascend.

**اِحْتَمِ** it behooves.

**اِحْتَمِ** it is well.

**اِحْتَمِ** it is right.

**اِحْتَمِ** to grieve.

**اِحْتَمِ** 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. **حَيَّاخُنْ** *saying*. For the idiom compare the Hebrew and see § 120. 1. (3) and note 139. (2).

326. **اِجْ** "Go". Imperative from **اِجَّ**, § 64. 1.

327. **مَدَّيْنَا**—*m<sup>e</sup>dhîto*, city, § 18. 2.

328. **حَيْسَ** *against her*. **حَيْسَ** takes a plural form before suffixes, § 77. 4, as also **صُورَ**.

329. **تَحْمَدُ**, § 64. 8.

330. **أَمَّصَ**, § 64. 3.

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

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

333. **اِنْفِ** *each*.

(1) The Olaph is occult, § 19. 1.

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

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

See further, § 90. 4. *Rem.* 2.

334. **نَعْمَكُم** V stem. 'Ê'Ê verb, § 54.

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

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

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

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

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

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



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

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

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

344. **تَحْضُرُ**, § 46. 1.

345. **o** *that*, § 137. 4. (1).

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

347. **أَوْعَلَيْكُمْ** l. 3. § 61. 1. (3).

348. **عَلَيْكُمْ** l. 4, *on account of me.* The preposition **عَلَيْ** takes the fem. plur. form before suffixes, § 89. B. (6). The **ا** is written with the Yudh, but belongs to the **oσ** following, the Hê having become occult because the pronoun is enclitic, § 19. 2. (4). Since a vowel cannot begin a syllable, the last consonant of the preceding word draws to it the vowel of the Hê, § 16. 2. If the preceding word end in a vowel, it forms a diphthong with the *u*. Compare **oσ** **لِنَا** 22. 15. The same is true of **oσ**. Compare **oσ** **لِنَا** 22. 12.

349. **لَا تَقُولُ**, §§ 37. 2, 102. 1, 90. 1.

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

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

352. **لَا تَقُولُ** l. 6, § 115. 3. The Syriac does not distinguish between “thou shalt not” and “do not”.

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

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

### Jonah II.

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

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

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

358. **لَا تَقُولُ** l. 13, § 110, 1. (1).

359. **لَا تَقُولُ**, § 87. 19.



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

## Jonah III.

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

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

Jonah IV.

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

- (1) For the form **فَعْمًا**, see § 64. 6.
- (2) For the construction, see § 120. 1. (6), 100. 1. *Rem.* 2.
410. **فَعْمًا**. See 398.
411. **فَعْمًا**. See 402.
412. **فَعْمًا** under it, § 89. B. (3).
413. **فَعْمًا**; that he might see, §§ 114. 4. (2), 137. 4.
414. **فَعْمًا**, §§ 132. 6. *Rem.*, 135. 3. (2), 113.
415. **فَعْمًا** should happen, § 116. 1. (3) b, 5.
416. **فَعْمًا** cucumber, § 24. 1, 25, 28. 2. (3).
417. **فَعْمًا**, §§ 26. 1. (1), 59. 6.
418. **فَعْمًا**, 101. 3. (2) a.
419. **فَعْمًا** for himself, § 105. 1. (3).
420. **فَعْمًا** it has come into thy hands, oh Lord, to take away my soul from me.
421. **فَعْمًا** because that, §§ 6. 5, 137. 5. (2).
422. **فَعْمًا** § 127. 1. (2).
423. **فَعْمًا**, § 99. 2. *Rem.* 1.
424. **فَعْمًا**, § 100. 1, 87. 1, 86. 14.
425. **فَعْمًا**. Emphatic, § 101. 1. (2).
426. **فَعْمًا**—**فَعْمًا** on which—not, § 104. 2. *Rem.*
427. **فَعْمًا**. See 425.
428. **فَعْمًا**, § 100. 1.
429. **فَعْمًا** fourteen, § 88. 1, 100. A. 1. (4).
430. **فَعْمًا**, § 85.

## Malachi I.

431. **فَعْمًا**, §§ 43. 5. *Rem.* 2, 51. A, B.
432. **فَعْمًا**—**فَعْمًا**—omrittun, § 35. 2.
433. **فَعْمًا** followed by **فَعْمًا** expects the answer “yes”, § 132. 5.
434. **فَعْمًا**. The direct object may be preceded by Lomadh, § 123. 2.
435. **فَعْمًا** and if, § 138. 2. (3).
436. **فَعْمًا** from **فَعْمًا**.
437. **فَعْمًا** is wont to honor, § 116. 2.



438.  $\text{أَظْ}$ , § 138. 4. (4).  
 439.  $\text{عَمَّ}$ , § 135. 5.  
 440.  $\text{عَوَّ}$   $\text{أَيْدِيَهُمْ}$ , *ye who despise*, § 136. 11.  
 441.  $\text{عَلَّ}$ , § 137. 5.  
 442.  $\text{عَلَّ}$ , § 137. 5.  
 443.  $\text{عَلَّ}$ , § 135. 3. (3).  
 444.  $\text{عَلَّ}$ , § 101. 2.  
 445.  $\text{عَلَّ}$ , § 29. 2. (3).  
 446.  $\text{عَلَّ}$ , § 132. 4.  
 447.  $\text{عَلَّ}$   $\text{لِيَرْحَمَهُ}$  *that he may have mercy*, §§ 137. 4. (1), 114. 4. (2) *Rem.* 1.  
 448.  $\text{عَلَّ}$   $\text{لِيَرْحَمَهُ}$  *because this was in your hands*, §§ 104. 7.  
 449.  $\text{عَلَّ}$ , § 130. 1. *Rem.*  
 450.  $\text{عَلَّ}$  *that which is of no account.*  
 451.  $\text{عَلَّ}$   $\text{لِيَرْحَمَهُ}$  *I wish nothing among you.*  
 452.  $\text{عَلَّ}$ , vs. 12, is used as a copula, § 101. 2.  
 453.  $\text{عَلَّ}$  *because ye are bringing*, §§ 137. 5. (1).  
 454.  $\text{عَلَّ}$   $\text{لِيَرْحَمَهُ}$  *accursed be whosoever has*, § 107. 7. (4),  
 103. 1. *Rem.* 4.

Malachi II.

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

R



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

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

### Malachi III.

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

470. **إِنَّا صَمٌّ** إِنَّا, § 95. 1, 101. A. 2.

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

472. **حَس** ... whom, § 104. 2. Rem.

473. **صَمَّص**, § 129. 2. a.

474. **إِذَا** when, § 137. 2. (1).

475. **مِنْ** which were from.

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

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

478. **أَلَمْ**, vs. 7, § 60. 4.

479. **تَسْأَلُونِي**, vs. 10, prove me, § 61.

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

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

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

483. **لِي** mine, § 106. Rem. 4.

484. **سَأَلْتُمْ**, § 116. 2. (1).

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

### Malachi IV.

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

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

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

489. **إِلَيْكَ** to you Elias, § 124. 3.

Matthew XXVI.

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

519.  $\text{c}\bar{\text{t}}$ , vs. 50, § 93. II. 1. (3).  
 520.  $\text{b}\bar{\text{d}}$ , vs. 64, *him who sitteth*, § 104. 2. (2) *Rem.*  
 521.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$  in the same hour, § 102. 3. (2) a.

## Matthew XXVII.

522.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$  what is that to us? § 103. 1. *Rem.* 1.  
 523.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , § 101. 2. (1).  
 524.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , § 109. 1. (3).  
 525.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , limits the preceding pronominal suffix, § 136. 4.  
 526.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , vs. 9, *some*, § 107. 4.  
 527.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , vs. 12, *while they were eating the pieces of him, i. e. calumniating him.*  
 528.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , § 110. 1. (2).  
 529.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , § 106. 1.  
 530.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , vs. 19, *let there be nothing belonging to thee and to that just man, i. e. have thou nothing to do with him.*  
 531.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , vs. 22, § 95. 2. (3).  
 532.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , vs. 24, § 116. 1.  
 533.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , Pa'el pass. part., § 60. 5.  
 534.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , the plural verb, because the singular noun is collective, § 90.  
 535.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , § 125. 1. (2).  
 536.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , vs. 30, *kept smiting*, § 116. 2. (3).  
 537.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , vs. 31, *as they were going out they found*, § 116. 1. (3) b.  
 538.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , vs. 35, "*and when they had crucified him they parted his garments*". Notice the distinction between the Perfect here and the Participle in the preceding note, § 112. 1. (3).  
 539.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$  he made alive, § 64. 6.  
 540.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , § 110. 1. (1). Compare for  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , § 110. 1. (2).  
 541.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$ , vs. 51. The first is in the masc. plur. agreeing with "faces"; the second is in the fem. plur. agreeing with "rocks". For the fem., see § 43. 5.  
 542.  $\text{h}\bar{\text{c}} \text{h}\bar{\text{m}}\bar{\text{d}}$  and those who were with him, § 104. 2. (2) *Rem.*

543.  $\text{סָבַח}$ , §§ 60. 1, 127. 2, (2).  
 544.  $\text{אֲבָרַח}$ , § 127. 1. (2), 128. 2. *Rem.*  
 545.  $\text{בְּחַפְזָא}$ , vs. 56. § 96. II. *Rem.* 1.  
 546.  $\text{עָתָה}$ , vs. 57, § 101. A. 1. (1).

## Matthew XXVIII.

547.  $\text{בְּרֵאשִׁית הַבִּשְׁמֹרֶת}$  *the first day of the week*, § 88. *Rem.* 5.  
 548.  $\text{אֲבָרַח}$ , Compare 544.  
 549.  $\text{פָּחַד בְּפָנָיו}$ , *fear before him*. Objective genitive, § 96. I. 4.  
 550. Vs. 5.  $\text{נָשִׂים}$  *women*, § 87. 8.  
 551.  $\text{אֲשֶׁר הָיוּ מְצֻלְעִים}$  *who was crucified*, § 136. 1. (2), 2.  
 552. Vs. 6.  $\text{אֲנִי}$ ,  $\text{אֲנִי}$ , vs. 7.  $\text{אֲנִי}$ , §§ 60, 64. 1, 4.  
 553.  $\text{פָּחַד}$ , vs. 7, is Pa'el Perfect.  
 554.  $\text{אֲנִי}$ , vs. 8, fem. plur. part.;  $\text{בְּאֵימָתָא}$ , Imperf. 3rd. fem. plur.  
 555.  $\text{אֲנִי}$ , § 138. 1. (3), 112. 3. (2) b.  
 556.  $\text{אֲנִי}$ , vs. 14, *those who are without care*, §§ 93. 2. (2), 104. 2. (2) *Rem.*  
 557.  $\text{אֲנִי}$ , vs. 20, *whatsoever*, § 109. 8.  
 558.  $\text{אֲנִי}$ , § 108. 1. (4).



# WORD LISTS—SYRIAC.

## LIST I.

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

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

|     |        |      |        |      |       |      |         |
|-----|--------|------|--------|------|-------|------|---------|
| 69. | اَمَنَ | 98.  | سَمَر  | 127. | طَا   | 156. | طَابَ   |
| 70. | اِنَّا | 99.  | سَم    | 128. | طَقَر | 157. | طَابَا  |
| 71. | اَمَف  | 100. | سَمَخ  | 129. | طَلَا | 158. | طَابَات |
| 72. | اَزَى  | 101. | سَمَدِ | 130. | طَلَف | 159. | طَامَس  |
| 73. | سُطَا  | 102. | يَلَا  | 131. | طَلَّ | 160. | طَلَّ   |
| 74. | سُطَا  | 103. | يَلَا  | 132. | طَلَّ | 161. | طَلَّ   |
| 75. | سُطَا  | 104. | يَلَا  | 133. | طَقَر | 162. | طَلَّ   |
| 76. | سُطَا  | 105. | يَلَا  | 134. | طَقَر | 163. | طَلَّ   |
| 77. | سُطَا  | 106. | يَلَا  | 135. | طَقَر | 164. | طَلَّ   |
| 78. | سُطَا  | 107. | يَلَا  | 136. | طَقَر | 165. | طَلَّ   |
| 79. | سُطَا  | 108. | يَلَا  | 137. | طَقَر | 166. | طَلَّ   |
| 80. | سُطَا  | 109. | يَلَا  | 138. | طَقَر | 167. | طَلَّ   |
| 81. | سُطَا  | 110. | يَلَا  | 139. | طَقَر | 168. | طَلَّ   |
| 82. | سُطَا  | 111. | يَلَا  | 140. | طَقَر | 169. | طَلَّ   |
| 83. | سُطَا  | 112. | يَلَا  | 141. | طَقَر | 170. | طَلَّ   |
| 84. | سُطَا  | 113. | يَلَا  | 142. | طَقَر | 171. | طَلَّ   |
| 85. | سُطَا  | 114. | يَلَا  | 143. | طَقَر | 172. | طَلَّ   |
| 86. | سُطَا  | 115. | يَلَا  | 144. | طَقَر | 173. | طَلَّ   |
| 87. | سُطَا  | 116. | يَلَا  | 145. | طَقَر | 174. | طَلَّ   |
| 88. | سُطَا  | 117. | يَلَا  | 146. | طَقَر | 175. | طَلَّ   |
| 89. | سُطَا  | 118. | يَلَا  | 147. | طَقَر | 176. | طَلَّ   |
| 90. | سُطَا  | 119. | يَلَا  | 148. | طَقَر | 177. | طَلَّ   |
| 91. | سُطَا  | 120. | يَلَا  | 149. | طَقَر | 178. | طَلَّ   |
| 92. | سُطَا  | 121. | يَلَا  | 150. | طَقَر | 179. | طَلَّ   |
| 93. | سُطَا  | 122. | يَلَا  | 151. | طَقَر | 180. | طَلَّ   |
| 94. | سُطَا  | 123. | يَلَا  | 152. | طَقَر | 181. | طَلَّ   |
| 95. | سُطَا  | 124. | يَلَا  | 153. | طَقَر | 182. | طَلَّ   |
| 96. | سُطَا  | 125. | يَلَا  | 154. | طَقَر | 183. | طَلَّ   |
| 97. | سُطَا  | 126. | يَلَا  | 155. | طَقَر | 184. | طَلَّ   |

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

|      |       |      |       |      |       |      |       |
|------|-------|------|-------|------|-------|------|-------|
| 301. | لَمَّ | 303. | لَمَّ | 305. | لَمَّ | 307. | لَمَّ |
| 302. | لَمَّ | 304. | لَمَّ | 306. | لَمَّ | 308. | لَمَّ |

## LIST II.

Nouns occurring ten times or more.

|     |             |     |            |     |              |     |           |
|-----|-------------|-----|------------|-----|--------------|-----|-----------|
| 1.  | أَنَا       | 23. | أَنْفٌ     | 45. | عُذْمَةٌ     | 67. | بَشْرَةٌ  |
| 2.  | أَعْرَبْنَا | 24. | أَبْدَانًا | 46. | صَحْلًا      | 68. | بَعْرٌ    |
| 3.  | أَهْرًا     | 25. | أَتَقْدُوا | 47. | صَحْلُ عَصَا | 69. | بَيْمَلًا |
| 4.  | أَهْرًا     | 26. | إِهْصِيصًا | 48. | عَرٌّ        | 70. | بَسْلًا   |
| 5.  | أَهْرًا     | 27. | أَفٌّ      | 49. | صَوْبٌ       | 71. | بَسَا     |
| 6.  | إِدْنَا     | 28. | أَيْمٍ     | 50. | صَوْبًا      | 72. | بَسًا     |
| 7.  | أَهْرًا     | 29. | إِهْصِيصًا | 51. | صَوْبًا      | 73. | بَسٌ      |
| 8.  | أَهْرًا     | 30. | إِهْصِيصًا | 52. | صَوْبٌ       | 74. | بَسًا     |
| 9.  | أَهْرًا     | 31. | إِهْصِيصًا | 53. | صَدَةٌ       | 75. | بَسًا     |
| 10. | أَسَا       | 32. | إِهْصِيصًا | 54. | صَدٌ         | 76. | بَسٌ      |
| 11. | إِسْرَجٌ    | 33. | إِهْصِيصًا | 55. | بَحْرًا      | 77. | بَيْمَلًا |
| 12. | أَسْرًا     | 34. | إِهْصِيصًا | 56. | بَحْرًا      | 78. | بَعْرٌ    |
| 13. | أَمْلًا     | 35. | إِهْصِيصًا | 57. | بَعْرٌ       | 79. | بَعْرًا   |
| 14. | أَمْلًا     | 36. | إِهْصِيصًا | 58. | بَعْرًا      | 80. | بَعْرًا   |
| 15. | إِعْلَانًا  | 37. | إِهْصِيصًا | 59. | بَعْرًا      | 81. | بَعْرٌ    |
| 16. | أَهْرًا     | 38. | بَعْرٌ     | 60. | بَعْرٌ       | 82. | بَعْرًا   |
| 17. | بَعْرًا     | 39. | بَعْرٌ     | 61. | بَعْرًا      | 83. | بَعْرٌ    |
| 18. | بَعْرًا     | 40. | بَعْرًا    | 62. | بَعْرٌ       | 84. | بَعْرًا   |
| 19. | بَعْرًا     | 41. | بَعْرًا    | 63. | بَعْرًا      | 85. | بَعْرًا   |
| 20. | بَعْرًا     | 42. | بَعْرًا    | 64. | بَعْرًا      | 86. | بَعْرًا   |
| 21. | بَعْرًا     | 43. | بَعْرًا    | 65. | بَعْرًا      | 87. | بَعْرًا   |
| 22. | بَعْرًا     | 44. | بَعْرًا    | 66. | بَعْرًا      | 88. | بَعْرًا   |



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

|      |                   |      |                   |      |               |      |                |
|------|-------------------|------|-------------------|------|---------------|------|----------------|
| 205. | كَلَا             | 234. | مَنْدَا           | 263. | لَعْمَا       | 292. | كَهْلَا        |
| 206. | كَلْمَا           | 235. | مَنْصَبُ صَاقِيَا | 264. | لَيْيَسَا     | 293. | كَهْدُوكَهْمَا |
| 207. | كَافَعَهْدَا      | 236. | مَنْصَبُ نَهْمَا  | 265. | سَصْرَا       | 294. | كَهْمُزَا      |
| 208. | كَارِيْمَا        | 237. | مَنْصِيْمَا       | 266. | سَصْرِيْمَا   | 295. | حَبْرَا        |
| 209. | كَمْرَا           | 238. | مَنْسَبَا         | 267. | سَّيْب        | 296. | يَحِب          |
| 210. | كَرْبَا ذَمَّاسَا | 239. | مَنْكَبُزَا       | 268. | سَهْرَا       | 297. | يَلَا          |
| 211. | كَرْبُوسَا        | 240. | مَنْيَبَا         | 269. | سَهْرَا       | 298. | كَلْمَمَلَا    |
| 212. | كَرْبُوسَا        | 241. | مَنْظَهْدَهْمَا   | 270. | شَهْدُزَا     | 299. | كَلَامر        |
| 213. | كَرْبِيْمَا       | 242. | مَنْصَف           | 271. | شَهْبَا       | 300. | دَح            |
| 214. | كَرْبِيْمَا       | 243. | كَرْكَا           | 272. | شَهْمُزِيْمَا | 301. | كَلْمَلَا      |
| 215. | كَرْبِيْمَا       | 244. | كُنْزَا           | 273. | شَهْمُزِيْمَا | 302. | كُنْبَا        |
| 216. | كَرْمَهْدَا       | 245. | كُنْزَا           | 274. | شَهْمَا       | 303. | كُنْبَا        |
| 217. | كَرْمَهْمَا       | 246. | كَمَمَسَا         | 275. | شَهْمَلَا     | 304. | كَفْرَا        |
| 218. | كَرْمَهْمَا       | 247. | كَمَمَمَلَا       | 276. | شَهْمَكَه     | 305. | كَفْرَا        |
| 219. | كَرْمَهْمَا       | 248. | كَمَمَلْمَمَلَا   | 277. | شَهْمَا       | 306. | كَفْرِيْمَك    |
| 220. | كَرْمَسَبَا       | 249. | كَرْمَهْمَهْمَا   | 278. | شَهْمَلَا     | 307. | كَفْرِيْمَا    |
| 221. | كَرْمَمُصَدَا     | 250. | كَرْمَلَا         | 279. | شَهْرَا       | 308. | كَفْرِيْمَا    |
| 222. | كَرْمِيْمَا       | 251. | لَصِيْبَا         | 280. | شَهْمِيْمَا   | 309. | كَفْرِيْمَا    |
| 223. | كَرْمَا           | 252. | لَصِيْمَهْمَا     | 281. | شَهْمِيْمَا   | 310. | كَفْرِيْمَا    |
| 224. | كَرْمَهْمَا       | 253. | لَهْمِيْمَا       | 282. | شَهْمِيْمَا   | 311. | فَاوَا         |
| 225. | كَرْمَمُصَا       | 254. | لَهْمِيْمَا       | 283. | حَصْرَا       | 312. | فَهْرَا        |
| 226. | كَرْمَمُصَهْمَا   | 255. | لَهْمِيْمَا       | 284. | حَصْرَا       | 313. | فَهْمَلْمَلَا  |
| 227. | كَرْمَمُصَا       | 256. | لَهْمَا           | 285. | حَصْرَهْمَا   | 314. | فَهْمَا        |
| 228. | كَرْمَلْمَلَا     | 257. | لَهْمِيْمَا       | 286. | حَصْرَا       | 315. | فَهْمِيْمَلَا  |
| 229. | كَرْمَلْمَلَا     | 258. | لَهْمَا           | 287. | حَصْرَا       | 316. | فَهْمِيْمَلَا  |
| 230. | كَرْمَلْمَلَا     | 259. | لَهْمَا           | 288. | حَصْرَا       | 317. | فَهْمِيْمَلَا  |
| 231. | كَرْمَلْمَلَا     | 260. | لَهْمَا           | 289. | حَصْرِيْمَا   | 318. | فَهْمِيْمَلَا  |
| 232. | كَرْمَلْمَلَا     | 261. | لَهْمَهْمَا       | 290. | حَصْرِيْمَا   | 319. | فَهْمِيْمَلَا  |
| 233. | كَرْمَلْمَلَا     | 262. | لَهْمَهْمَا       | 291. | كَهْلَا       | 320. | فَهْمِيْمَلَا  |

|                   |                  |                   |                   |
|-------------------|------------------|-------------------|-------------------|
| 321. قَدَّعُنَا   | 346. مَلْنَا     | 371. قَمَعُ       | 396. مَجِيءُ      |
| 322. قَدَّعْنَا   | 347. مَلْنَا     | 372. قَمَعْنَا    | 397. مَرَعَا      |
| 323. قَدَّعْنَا   | 348. مَرَا       | 373. مَصَدًا      | 398. مَرَبْنَا    |
| 324. رَحَه        | 349. مَرَعَا     | 374. مَصَدًا      | 399. مَرَعَا      |
| 325. رَصْنَا      | 350. مَرَبْنَا   | 375. مَرَحْمَا    | 400. مَرَبْنَا    |
| 326. رَسْر        | 351. مَرَبْنَا   | 376. مَرَحْمُونَا | 401. يَمَكْدَا    |
| 327. رَكه         | 352. مَرَبِيْنَا | 377. مَرَحْمَا    | 402. مَرَحْمَا    |
| 328. رَكْحَنَا    | 353. رُبَا       | 378. مَرَحْمُونَا | 403. مَرَبْنَا    |
| 329. رَكْحَنَا    | 354. رَعَا       | 379. مَرَحْمُونَا | 404. مَرَعَا      |
| 330. رَعْنَا      | 355. رَعْمَنَا   | 380. مَرَحْمَنَا  | 405. مَرَبْنَا    |
| 331. مَرَعْنَا    | 356. رَعَه       | 381. مَرَعَا      | 406. مَرَعْنَا    |
| 332. مَرَعَا      | 357. رَعَا       | 382. مَرَعَمَا    | 407. مَرَحْمُونَا |
| 333. مَرَبْنَا    | 358. رَعْمَا     | 383. مَرَعْمَا    | 408. مَرَعْنَا    |
| 334. مَرَبْمُونَا | 359. رَعْمَانَا  | 384. مَرَعْمُونَا | 409. رَعْنَا      |
| 335. مَرَبْمُونَا | 360. رَعْمَانَا  | 385. مَرَعْمَا    | 410. مَرَبْنَا    |
| 336. مَرَبْمُونَا | 361. رَعْمَانَا  | 386. مَرَعْمَانَا | 411. مَرَبْمُونَا |
| 337. مَرَبْمُونَا | 362. رَعْمَانَا  | 387. مَرَعْمَانَا | 412. مَرَبْمُونَا |
| 338. مَرَبْمُونَا | 363. رَعْمَانَا  | 388. مَرَعْمَانَا | 413. مَرَبْمُونَا |
| 339. مَرَبْمُونَا | 364. رَعْمَانَا  | 389. مَرَعْمَانَا | 414. مَرَبْمُونَا |
| 340. مَرَبْمُونَا | 365. رَعْمَانَا  | 390. مَرَبْمُونَا | 415. مَرَبْمُونَا |
| 341. مَرَبْمُونَا | 366. رَعْمَانَا  | 391. مَرَبْمُونَا | 416. مَرَبْمُونَا |
| 342. مَرَبْمُونَا | 367. رَعْمَانَا  | 392. مَرَبْمُونَا | 417. مَرَبْمُونَا |
| 343. مَرَبْمُونَا | 368. رَعْمَانَا  | 393. مَرَبْمُونَا | 418. مَرَبْمُونَا |
| 344. مَرَبْمُونَا | 369. رَعْمَانَا  | 394. مَرَبْمُونَا | 419. مَرَبْمُونَا |
| 345. مَرَبْمُونَا | 370. رَعْمَانَا  | 395. مَرَبْمُونَا |                   |



# 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        |                    |

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|-------------|-------------|--------------|
| 301. repent | 304. hang   | 307. prepare |
| 302. return | 305. admire | 308. direct  |
| 303. hope   | 306. offend |              |

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## LIST II.

Nouns and other words occurring ten times or more.

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|-----------------|------------------|----------------|
| 1. father       | 31. Gentile      | 60. for        |
| 2. loss         | 32. widow        | 61. revelation |
| 3. hire         | 33. earth        | 62. side       |
| 4. hireling     | 34. sign         | 63. thief      |
| 5. letter       | 35. place        | 64. leper      |
| 6. ear          | 36. shame        | 65. sacrifice  |
| 7. affliction   | 37. consolation  | 66. liar       |
| 8. water        | 38. bad          | 67. gold       |
| 9. way          | 39. evil         | 68. place      |
| 10. brother     | 40. house        | 69. fearful    |
| 11. other       | 41. building     | 70. fear       |
| 12. hand        | 42. sweet        | 71. demon      |
| 13. tree        | 43. flesh        | 72. own        |
| 14. day         | 44. behind       | 73. but        |
| 15. calumniator | 45. petition     | 74. judgment   |
| 16. stranger    | 46. end          | 75. judge      |
| 17. god         | 47. evening      | 76. denar      |
| 18. thousand    | 48. son          | 77. covenant   |
| 19. ship        | 49. knee         | 78. pure       |
| 20. mother      | 50. creature     | 79. purity     |
| 21. Amen        | 51. creator      | 80. male       |
| 22. when        | 52. but          | 81. blood      |
| 23. man         | 53. origin       | 82. likeness   |
| 24. woman       | 54. after        | 83. tear       |
| 25. chain       | 55. man          | 84. generation |
| 26. scheme      | 56. gehenna      | 85. behold     |
| 27. also        | 57. midst        | 86. governor   |
| 28. face        | 58. circumcision | 87. member     |
| 29. purple      | 59. robber       | 88. overthrow  |
| 30. lion        |                  |                |



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|-------------------|----------------------|------------------|
| 89. then          | 128. life            | 167. day         |
| 90. temple        | 129. strength        | 168. to-day      |
| 91. faith         | 130. wise            | 169. gain        |
| 92. here          | 131. wisdom          | 170. glory       |
| 93. woe           | 132. sound           | 171. child       |
| 94. time          | 133. in exchange for | 172. begetter    |
| 95. Sadducees     | 134. ferment         | 173. glorious    |
| 96. righteous     | 135. wine            | 174. month       |
| 97. righteousness | 136. wrath           | 175. inheritance |
| 98. alms          | 137. grace           | 176. more        |
| 99. movement      | 138. profane         | 177. more        |
| 100. olive        | 139. wanting         | 178. sorrow      |
| 101. victory      | 140. want            | 179. just        |
| 102. adultery     | 141. zeal            | 180. justice     |
| 103. little       | 142. perseverance    | 181. already     |
| 104. cross        | 143. back            | 182. when        |
| 105. seed         | 144. mute            | 183. priest      |
| 106. free         | 145. end             | 184. star        |
| 107. beloved      | 146. suffering       | 185. priest      |
| 108. corruption   | 147. darkness        | 186. sickness    |
| 109. neighbor     | 148. supper          | 187. throne      |
| 110. one          | 149. sister          | 188. nature      |
| 111. joy          | 150. husband         | 189. stone       |
| 112. around       | 151. good            | 190. all         |
| 113. new          | 152. report          | 191. crown       |
| 114. love         | 153. happiness       | 192. synagogue   |
| 115. serpent      | 154. family          | 193. crown       |
| 116. rod          | 155. error           | 194. fellow      |
| 117. white        | 156. rock            | 195. cup         |
| 118. desolation   | 157. goodness        | 196. silver      |
| 119. vision       | 158. youth           | 197. sick        |
| 120. swine        | 159. unclean         | 198. belly       |
| 121. sin          | 160. impure          | 199. vineyard    |
| 122. sin          | 161. impurity        | 200. book        |
| 123. sinner       | 162. error           | 201. heart       |
| 124. wheat        | 163. beautiful       | 202. clothing    |
| 125. living       | 164. knowledge       | 203. alone       |
| 126. debtor       | 165. Jew             | 204. bread       |
| 127. animal       | 166. teaching        |                  |



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|-----------------|------------------|-----------------|
| 205. night      | 244. lord        | 283. servant    |
| 206. tongue     | 245. Lord        | 284. service    |
| 207. food       | 246. ointment    | 285. servitude  |
| 208. advent     | 247. tabernacle  | 286. further    |
| 209. for nought | 248. traitor     | 287. quickly    |
| 210. patience   | 249. banquet     | 288. time       |
| 211. last       | 250. parable     | 289. feast      |
| 212. desert     | 251. prophet     | 290. church     |
| 213. city       | 252. prophecy    | 291. iniquity   |
| 214. anything   | 253. light       | 292. wicked     |
| 215. knowledge  | 254. river       | 293. foreskin   |
| 216. gift       | 255. strange     | 294. wishes     |
| 217. spot       | 256. fish        | 295. custom     |
| 218. death      | 257. fire        | 296. eye        |
| 219. stroke     | 258. vestment    | 297. cause      |
| 220. saviour    | 259. rest        | 298. youth      |
| 221. thought    | 260. guile       | 299. ever       |
| 222. rain       | 261. law         | 300. people     |
| 223. water      | 262. temptation  | 301. labor      |
| 224. excellent  | 263. soul        | 302. flock      |
| 225. humble     | 264. splendid    | 303. cloud      |
| 226. humility   | 265. hope        | 304. root       |
| 227. publican   | 266. gospel      | 305. sheep      |
| 228. angel      | 267. much        | 306. naked      |
| 229. king       | 268. witness     | 307. bed        |
| 230. counsel    | 269. branch      | 308. future     |
| 231. kingdom    | 270. work        | 309. old        |
| 232. word       | 271. Satan       | 310. rich       |
| 233. number     | 272. food        | 311. fruit      |
| 234. part       | 273. treasure    | 312. body       |
| 235. hypocrisy  | 274. sword       | 313. work       |
| 236. endurance  | 275. food        | 314. mouth      |
| 237. poor       | 276. foolishness | 315. command    |
| 238. shoe       | 277. blind       | 316. redemption |
| 239. helper     | 278. reclining   | 317. phial      |
| 240. fountain   | 279. hair        | 318. division   |
| 241. baptism    | 280. ship        | 319. saviour    |
| 242. defense    | 281. scribe      | 320. face       |
| 243. midst      | 282. vain        |                 |

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|-------------------|-------------------|-----------------|
| 321. word         | 354. great        | 387. rest       |
| 322. idol         | 355. magnitude    | 388. apostle    |
| 323. table        | 356. myriad       | 389. ruler      |
| 324. thing        | 357. desire       | 390. peace      |
| 325. will         | 358. wrath        | 391. name       |
| 326. with         | 359. desirable    | 392. heaven     |
| 327. prayer       | 360. foot         | 393. sun        |
| 328. image        | 361. spirit       | 394. year       |
| 329. snare        | 362. afar         | 395. hour       |
| 330. morning      | 363. far          | 396. good       |
| 331. sepulture    | 364. mercy        | 397. family     |
| 332. sepulchre    | 365. head         | 398. true       |
| 333. holy         | 366. beginning    | 399. remainder  |
| 334. holiness     | 367. high         | 400. truth      |
| 335. first        | 368. evening      | 401. chain      |
| 336. gift         | 369. mind         | 402. foundation |
| 337. field        | 370. thunder      | 403. conscience |
| 338. truth        | 371. blame        | 404. again      |
| 339. force        | 372. impious      | 405. thanks     |
| 340. resurrection | 373. sceptre      | 406. confidence |
| 341. stable       | 374. sabbath      | 407. disciple   |
| 342. word         | 375. tumult       | 408. then       |
| 343. voice        | 376. glory        | 409. smoke      |
| 344. little       | 377. praise       | 410. cock       |
| 345. self         | 378. promise      | 411. throne     |
| 346. reed         | 379. rule         | 412. gate       |
| 347. possession   | 380. end          | 413. mind       |
| 348. city         | 381. rock         | 414. glory      |
| 349. war          | 382. market-place | 415. service    |
| 350. call         | 383. partaker     | 416. fig-tree   |
| 351. hour         | 384. communion    | 417. vessel     |
| 352. elder        | 385. sheol        | 418. promise    |
| 353. secret       | 386. peace        | 419. oath       |

## TRANSLITERATION OF GENESIS I.

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1. B<sup>e</sup>ri-shith b<sup>e</sup>ro' 'aloho' yoth sh<sup>e</sup>mayo' w<sup>e</sup>yoth 'ar'o'.
2. Wa'r'o' h<sup>e</sup>woth tuh w<sup>e</sup>bhuh w<sup>e</sup>heshshukho' 'al 'appay t<sup>e</sup>humo' w<sup>e</sup>ruheh da'loho' m<sup>e</sup>rahh<sup>e</sup>pho' 'al 'appay mayo' we'mar 'aloho' nehwe' nuhro' wah<sup>e</sup>wo' nuhro'.
3. Wah<sup>e</sup>zo' 'aloho' l<sup>e</sup>nuhro' dh<sup>e</sup>shappir.
4. Waph<sup>e</sup>rash 'aloho' bh<sup>e</sup>th nuhro' l<sup>e</sup>heshshukho'.
5. Wa<sup>k</sup>ro' 'aloho' l<sup>e</sup>nuhro' 'imomo' wal<sup>e</sup>heshshukho' k<sup>e</sup>ro' lelyo' wah<sup>e</sup>wo' ramsho' wah<sup>e</sup>wo' saphro' yaumo' hadh.
6. We'mar 'aloho' nehwe' r<sup>e</sup>ki'o' bh<sup>e</sup>mets'ath mayo' w<sup>e</sup>nehwe' phoresh b<sup>e</sup>th mayo' l<sup>e</sup>mayo'.
7. Wa<sup>e</sup>bhadh 'aloho' 'ar<sup>k</sup>i'o' waph<sup>e</sup>rash b<sup>e</sup>th mayo' dal<sup>e</sup>thaht men 'ar<sup>k</sup>i'o' w<sup>e</sup>bh<sup>e</sup>th mayo' dal<sup>e</sup>el men 'ar<sup>k</sup>i'o' wah<sup>e</sup>wo' hokhanno'.
8. Wa<sup>k</sup>ro' 'aloho' la'r<sup>k</sup>i'o' sh<sup>e</sup>mayo' wah<sup>e</sup>wo' ramsho' wah<sup>e</sup>wo' saphro' yaumo' dhath<sup>e</sup>ren.
9. We'mar 'aloho' nethkann<sup>e</sup>shun mayo' dhal<sup>e</sup>thaht men sh<sup>e</sup>mayo' la'thro' hadh w<sup>e</sup>theth<sup>e</sup>ze' yabbishto' wah<sup>e</sup>wo' hokhanno'.
10. Wa<sup>k</sup>ro' 'aloho' l<sup>e</sup>yabbishto' 'ar'o' wal<sup>e</sup>khensho' dh<sup>e</sup>mayo' k<sup>e</sup>ro' ya(m)me' wah<sup>e</sup>zo' 'aloho' dh<sup>e</sup>shappir.
11. We'mar 'aloho' thappek 'ar'o' thadho' 'esbo' dh<sup>e</sup>mezd<sup>e</sup>ra' zar'o' l<sup>e</sup>ghenseh wi'yloho' dh<sup>e</sup>phi're' dh<sup>e</sup>obhedh pi're' l<sup>e</sup>ghensoh d<sup>e</sup>nesb<sup>e</sup>theh beh 'al 'ar'o' wah<sup>e</sup>wo' hokhanno'.
12. Wapp<sup>e</sup>kath 'ar'o' thadho' 'esbo' dh<sup>e</sup>mezd<sup>e</sup>ra' zar'o' l<sup>e</sup>ghenseh wi'yloho' dh<sup>e</sup>obhedh pi're' dh<sup>e</sup>nesb<sup>e</sup>theh beh l<sup>e</sup>ghenseh wah<sup>e</sup>zo' 'aloho' dh<sup>e</sup>shappir.
13. Wah<sup>e</sup>wo' ramsho' wah<sup>e</sup>wo' saphro' yaumo' dhath<sup>e</sup>loho'.



14. We'mar 'aloho' nehwn nahhîre' ba'rki'ô' dhash'mayo' l'mephrash bêth imomo' l'el'eyo' w'nehwn lo'th'ewotho' wal'zabhné' wal'yaumotho' w'lash'eyo'.
15. W'nehwn manh'rîn ba'rki'ô' dhash'mayo' l'manhoru 'al 'ar'ô' wah'wo' hokhanno'.
16. Wa'ebhadh 'aloho' th'erên nahhîré' raur'ebhé' nahhîro' rabbo' l'shulṭono dhi'yomomo' w'nahhîro' z'uro' l'shulṭono' dh'el'eyo' w'khauk'ebhé'.
17. We'yabh 'ennun 'aloho' bha'rki'ô' dhash'mayo' l'manhoru 'al 'ar'ô'.
18. Wal'meshlatḥ bí'yomomo' wabh'el'eyo' wal'mephrash bêth nuhro' l'ḥeshshukho' waḥ'zo' 'aloho' dh'shappir.
19. Wah'wo' ramsho' wah'wo' ṣaphro' yaumo' dha'rb'ô'.
20. We'mar 'aloho' narḥ'shun mayo' raḥsho' napsho' ḥayy'etho' w'phoraḥ'etho' thephraḥy 'al 'ar'ô' 'al 'appay 'arki'ô' dhash'mayo'.
21. Wabh'ero' 'aloho' thannîne' raur'ebhe' w'khul naphsho' ḥayy'etho' dh'raḥsho' dha'rḥeshw mayo' l'ghens'hun w'khul poraḥ'etho' dh'gheppo' l'ghensoh waḥ'zo' 'aloho' dh'shappir.
22. W'bharrekh 'ennun 'aloho' we'mar l'hun, p'rau was'ghau wam'lau mayo' dhabh'ya(m)me'. w'phoraḥ'etho' thesge' bha'r'ô'.
23. Wah'wo' ramsho' wah'wo' ṣaphro' yaumo' dh'ḥamsho'.
24. We'mar 'aloho' thappeky 'ar'ô' naphsho' hayy'etho' l'ghensoh b'îro' w'raḥsho' w'hayw'etho'. dha'r'ô' l'ghensoh wah'wo' hokhanno'.
25. Wa'ebhadh 'aloho' hayw'etho' dha'r'ô' l'ghensoh wabh'îro' l'ghensoh w'khulleh raḥsho' dha'r'ô' l'ghensauhy waḥ'zo' 'aloho' dh'shappir.
26. We'mar 'aloho' ne'bedh 'nosho' bh'ṣalman 'aykh d'muthan w'neshl'eṭun b'nunay yammo' wabh'phoraḥ'etho' dhash'mayo' w'bhabh'îro' wabh'khulloh hayw'etho' dha'r'ô' wabh'khulloh raḥsho' dh'roḥesh 'al 'ar'ô'.
27. Wabh'ero' 'aloho' lo'dhom b'ṣalmeh baṣ'lem 'aloho' b'royhy d'ekhar w'neḳbo' bh'ero' 'ennun.



28. We**ˈ**bharrek**h** ˈennun ˈaloho' we**ˈ**mar l**ˈ**hun ˈaloho' ph**ˈ**rau was**ˈ**ghau wam**ˈ**lau ˈar**ˈ**o' w**ˈ**khubshuh wash**ˈ**latw b**ˈ**nunay yammo'. wabh**ˈ**phorah**ˈ**tho' dhash**ˈ**mayo' w**ˈ**bhabh**ˈ**iro' wabh**ˈ**khullo**h** hayw**ˈ**tho' dh**ˈ**ro**h**sho' ˈal ˈar**ˈ**o'.
29. We**ˈ**mar ˈaloho' ho' yeb**ˈ**beth l**ˈ**khun kulle**h** ˈesbo' dh**ˈ**zar**ˈ**o' dh**ˈ**mez**ˈ**dra' ˈal ˈappay kullo**h** ˈar**ˈ**o' w**ˈ**khul ˈilon di**ˈ**yth beh pi**ˈ**ray ˈflone**h** d**ˈ**zar**ˈ**eh mezb**ˈ**dra' l**ˈ**khun nehwe' me**ˈ**khulto' wal**ˈ**khullo**h** hayw**ˈ**tho' dh**ˈ**dhab**h**ro'.
30. Wal**ˈ**khullo**h** porah**ˈ**tho' dh**ˈ**ash**ˈ**mayo' wal**ˈ**khul d**ˈ**ro**h**esh ˈal ˈar**ˈ**o' dhi**ˈ**yth beh naph**ˈ**sho' hay**ˈ**tho' w**ˈ**khulle**h** yurro**q**o' dh**ˈ**esbo' l**ˈ**me**ˈ**khulto' wah**ˈ**wo' hokhanno'.
31. Wah**ˈ**zo' ˈaloho' khul da**ˈ**ebadh w**ˈ**ho' ˈtob**h** shapp**ˈ**ir wah**ˈ**wo' ramsho' wah**ˈ**wo' ˈsaphro' yaumo' dhes**ˈ**to'.

# GENESIS I.-IV.

## A LITERAL TRANSLATION.\*

### CHAPTER I.

1. In beginning created the God + the heavens and + the earth.
2. And the earth was tuh and buh and the darkness (was) upon the faces of the abyss, and the spirit of him who (is) the God (was) brooding upon the faces of the waters, and said the God, let be the light, and was the light.
3. And saw the God + the light that (it was) good.
4. And separated the God between the light to the darkness.
5. And called the God to the light the day and to the darkness called he the night and it was the evening and it was the morning the day one.
6. And said the God let be the expanse in the midst of the waters and let it be separating between the waters to the waters.
7. And made the God the expanse and separated between the waters which to under from the expanse and between the waters which to above from the expanse, and it was so.
8. And called the God to the expanse the heavens, and it was the evening and it was the morning the day which (is) two.
9. And said the God : let be assembled the waters which (are) to under from the heavens to the place one and let be seen the dry land, and it was so.
10. And called the God to the dry land the earth and to the gathering of the waters called he the seas, and saw the God that (it was) good.

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\* The + sign denotes some particle in Syriac which cannot be translated into English. Words in parenthesis occur in English but not in Syriac.

11. And said the God ; Let cause to go out the earth the grass the herb which is seeding for itself the seed (according) to the kind his and the tree that of the fruits which (is) making the fruits (according) to kind his which sprout his (is) in him upon the earth, and it was so.
12. And caused to go out the earth the grass, the herb which (is) seeding for itself the seed (according) to kind his and the tree which (is) making the fruits which sprout his (is) in him (according) to kind his, and saw the God that it was good.
13. And it was the evening and it was the morning the day which (is) three.
14. And said the God let be the light in the expanse that of the heavens to separate between the day to the night, and let them be for the signs and for the times and for the days and for the years.
15. And let them be giving light in the expanse that of the heavens to give light upon the earth, and it was so.
16. And made the God two the lights the great, the light the great for the ruling that of the day and the light the less for the ruling that of the night, and the stars.
17. And gave them the God in the expanse that of the heavens to give light upon the earth.
18. And to rule in the day and in the night and to separate between the light to the darkness, and saw the God that (it was) good.
19. And it was the evening and it was the morning the day which (is) four.
20. And said the God : Let swarm the waters the swarm the soul the living and the bird let her fly upon the earth upon (the) faces of the expanse that of the heavens.
21. And created the God the sea-monsters the great and every (one) the soul the living that of the swarm which swarmed the waters (according) to kind their and every one the bird the living (according) to kind her and saw the God that (it was) good.



22. And blessed them the God and said to them : Be fruitful and multiply and fill the waters which are in the seas and the bird let it multiply in the earth.
23. And it was the evening and it was the morning the day which (is) five.
24. And said the God : Let cause to go out the earth the soul the living (according) to kind her, the cattle and swarm and the animal that of the earth (according) to kind her and all of him the swarm that of the earth according to kind her, and it was so.
25. And made the God the animal that of the earth (according) to kind her and the cattle according to kind her and all of him the swarm that of the earth according to kind his and saw the God that (it was) \*good.
26. And said the God : Let us make the man in image our according to likeness our and let them rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of her the animal that of the earth and over all of them the swarm which is swarming upon the earth.
27. And created the God + man in image his in (the) image of the God created he him, male and female created he them.
28. And blessed them the God and said to them : Be fruitful and multiply and fill the earth and subdue her, and rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of the animal which is swarming upon the earth.
29. And said the God : Behold I have given to you all of him the herb that of seed which is seeding for itself upon (the) faces of all of her the earth and every tree which exists in him (the) fruits of tree his which seed his (is) seeding for himself. To you shall it be the food and to all of her the animal that of the field.
30. And to all of her the bird that of the heavens and to all which swarmeth upon the earth which exists in it the soul the living and all of him the green that of the herb (shall be) for the food, and it was so.



31. And saw the God all which he had made and behold (it was) very good and it was the evening and it was the morning the day which is six.

## CHAPTER II.

1. And were finished the heavens and the earth and all [of him] their host.
2. And finished the God in the day the sixth works his which he had made and he rested himself in the day the seventh from all of them, works his, which he made.
3. And blessed the God + the day the seventh and sanctified him because that in him he had rested himself from all of them, works his, which created the God by making.
4. These (are) the generations those of the heavens and those of the earth when they were created in the day (in) which made the Lord the God the heavens and the earth.
5. And all of them, the trees those of the field, as yet not had been in the earth and all of him the herb that of the field as yet not had gone out, because that not had caused to come down the Lord the God the rain upon (the) faces of the earth and Adam existed not to till (in) the earth.
6. And the mist going up had been from the earth and watering had been + all (the) faces of the earth.
7. And formed the Lord the God + Adam (of) the dust from the ground and breathed into nostrils his the breath that of the lives and was Adam to (a) soul (a) living.
8. And planted the Lord the God the Paradise in Eden from east and put there + Adam whom he had formed.
9. And caused to go out the Lord the God from the earth every tree which (is) pleasant to see and good to eat and the tree of the lives in the midst of him that is the park and the tree that of the knowledge that of the good and that of the evil.
10. And the river going was from Eden to water him + the park and from there (it was) separating and becoming four heads.
11. The name of him that (is) one (is) Pishun ; he (is) that surrounding + all of her the land that of H<sup>e</sup>wilo which there (is) gold.

12. And the gold of her that (is) the land, that (is) good ; there (are) bdellium and the stones which (are) the beryl.
13. And the name of him that of the river the second (is) Gishun, that (is) that which (is) surrounding + all of her the land that of Kush.
14. And the name of him that of the river which is three (is) Tigris, that (is) that which (is) going before Assyria and the river which is four he (is) Euphrates.
15. And took the Lord the God + Adam and left him in the park that of Eden that he might till him and keep him.
16. And commanded the Lord the God + Adam and said to him : From all of them the trees those which (are) in the park thou mayest eat.
17. And from the tree that of the knowledge that of the good and that of the evil not shalt thou eat from him, because that in the day (in) which thou shalt eat from him the death thou shalt die.
18. And said the Lord the God : Not (is it) good that should be Adam in solitariness his [*i. e.*, alone]. I will make for him the helper like him.
19. And formed the Lord the God from the earth all of her the animal that of the field and all of her the bird that of the heavens and brought them unto Adam that he might see what (he was) calling + them, and all which called to them Adam the soul the living, that *is* his name.
20. And called Adam the names to all of her the cattle and to all of her the bird that of the heavens and to all of her the animal that of the earth ; and for Adam not was found for him the helper like him.
21. And cast the Lord the God the rest upon Adam and he slept and he took one from ribs his and closed the flesh instead of her.
22. And constructed the Lord the God the rib which he had taken from Adam into the woman and he brought her to Adam.
23. And said Adam : The this the time the bone (is) from bones of me and the flesh from flesh of me, the this shall be called the woman because that from the man (is she) taken.

24. Because of the this shall leave the man + (the) father of him and + (the) mother of him and shall cleave to (the) wife of him and shall be the two of them one flesh.
25. And they were (the) two of them naked, Adam and the woman of him and not (were they) ashamed.

## CHAPTER III.

1. And the serpent was cunning from (*i. e.*, more than) every animal of the field which had made the Lord God and said the serpent to the woman : Truly hath said God that not should ye eat from all the trees of the park ?
2. And said the woman to the serpent : (It is true) that from the fruits of the trees which (are) in the park, all of them, we may eat.
3. And from the fruits of the tree which (is) in the midst of him that (is) the park hath said God [that] ye shall not eat from him and ye shall not draw nigh to him lest (*i. e.*, that not) ye die.
4. And said the serpent to the woman : Ye shall not surely die.
5. Because that knows God that in the day that eating (are) ye from him, (shall be) opened your eyes and ye (shall be) existing like God (*i. e.*, as) knowers of the good and the evil.
6. And saw the woman that good (was) the tree for eating and the pleasure he (was) to the eyes and (that) pleasant (was) the tree to look at, and she took from the fruits of him and ate and gave also to her husband with her and he ate.
7. And were opened the eyes those of both of them and they knew that naked (were) they and they sewed the leaves those of the fig-trees and made for them the aprons.
8. And they heard the voice of him who (is) the Lord God (as he was) walking in the park at the turning of him that (is) the day, and they concealed themselves Adam and his wife from before the Lord God in the midst of the trees which (were) in the park.
9. And called the Lord God to Adam and said to him : Where (art) thou Adam ?



10. And he said : Thy voice have I heard in the park and I saw that naked (am) I and I hid myself.
11. And said to him the Lord : Who (is) he (that) hath showed thee that naked thou (art) ? Behold from the tree (concerning) which I commanded thee that thou shouldst not eat from him thou hast eaten.
12. And said Adam : The woman whom thou gavest (to be) with me she has given to me from the tree and I have eaten. And said the Lord God to the woman.
13. What is this that thou hast done ? And said the woman : The serpent deceived me and I ate.
14. And said the Lord God to the serpent : Because thou hast done this, cursed (be) thou above all cattle and above every animal of the field, and upon thy belly shalt thou go and the dust shalt thou eat all of the days of thy lives.
15. And the enmity shall I put between thee to the woman and between thy seed to her seed ; *he* shall trample thy head and *thou* shalt smite him in his heel.
16. And to the woman he said : I will surely multiply thy pains and thy conceptions and in pains shalt thou bear sons [children] and unto thy husband shalt thou turn thyself and *he* shall have dominion over thee.
17. And to Adam he said : Because thou hast hearkened to (*lit.*, heard in) the voice of her who is thy wife and hast eaten from the tree (concerning) which I commanded thee and said to thee, that thou shouldst not eat from him, cursed (be) thy land because of thee in the pains shalt thou eat (of) her all of the days of thy lives.
18. Thorns and thistles shall she bring out for thee and thou shalt eat the herb that of the field.
19. And in the sweat that of thy nostrils (or *faces*) shalt thou eat the bread until that thou shalt return to the earth which from her thou hast been taken ; because that the dust thou (art) and to the dust thou shalt return.
20. And called Adam the name of her who (was) his wife Eve, because that *she* was the mother that of all which (is) living.
21. And made the Lord God for Adam and for his wife the coats those of the skin and clothed them.



22. And said the Lord God : Behold Adam has become like one of us (as) to the knowing of the good and the evil. Now lest he stretch out his hand and take also from the tree that of the lives and eat and live for ever.
23. And sent him the Lord God from the park that of Eden to till the earth which he was taken from there.
24. And caused him to go out the Lord God and he caused to go around from the east to the park that of Eden the cherub and the flame of the sword which (was) turning itself to keep the way that of the tree that of the lives.

## CHAPTER IV.

1. And Adam knew + Eve his wife and she conceived and bare + Cain, and she said : I have gotten the man for the Lord.
2. And she added to bear + his brother Abel. And Abel was feeding the flock and Cain was laboring in (tilling) the earth.
3. And it came to pass after some days that (lit., and) Cain brought from the fruits those of his earth (or *ground*) the gift to the Lord.
4. And Abel brought, also he, from the firstlings, those of his flock, and from their fatlings ; and took pleasure the Lord in Abel and in his offering.
5. And in Cain and in his offering he did not take pleasure and it displeased Cain [Note the idiom] exceedingly and was sad his face (*lit.*, were darkened his nostrils or faces).
6. And said the Lord to Cain : Why art thou displeased, and why has become sad thy face ?
7. Behold if thou doest well, I have accepted ; and if not thou doest well, at the door the sin (is) laid, thou wilt turn thyself unto him and *he* shall have dominion over thee.
8. And said Cain to Abel his brother : Let us go to the plain. And it came to pass that when they (were) in the field arose Cain against Abel his brother and killed him.
9. And said the Lord to Cain : Where is Abel thy brother ? And he said : I know not. His keeper (am) I + that of my brother ?

10. And he said : What hast thou done ? The voice that of the blood of him who (is) thy brother (is) crying unto me from the earth.
11. Therefore cursed (be) thou from the earth which has opened her mouth and has received the blood of him who (is) thy brother from thy hands.
12. When thou shalt labor in the earth she shall not add that she should give to thee her strength, fleeing and wandering shalt thou be in the earth.
13. And said Cain to the Lord : Great *is* my sin from that which (is) to remit.
14. Behold thou hast caused me to go out to-day from the faces of the earth and from before thee I shall be hidden and I shall be fleeing and wandering in the earth and anyone who shall find me will slay me.
15. And said to him the Lord : Not so, whosoever (is) the killer of Cain, sevenfold shall he be avenged. And put the Lord the sign on Cain that should not kill him every (one) whosoever (should be) finding + him.
16. And went out Cain from before the Lord and he dwelt in the Land that of Nod from east of her which (is) Eden.
17. And knew Cain + his wife and she conceived and bare + Enoch and he built the city and called the name of her which (is) the city after the name of his son Enoch.
18. And was born to Enoch Irad, and Irad begat + Mehuel, and Mehuel begat + Methushel and Methushel begat + Lamech.
19. And Lamech took to him two wives, the name of her that (is) one Adah and the name of her which (is) the second (*lit.*, next, or following) Zillah.
20. And bare Adah + Jobal ; *he* was the father to the inhabitants of the tents and the possessors of the possession.
21. And the name that of his brother (was) Jubal ; *he* was the father to every (one) who (is) laying hold of the cithara and the kinura.
22. And Zillah also *she* bare + Tubal-Cain, an artificer in every work that of the brass and that of the iron ; and the sister of him who (is) Tubal-Cain (was) Naamah.

23. And said Lamech to his wives : Adah and Zillah hear ye my voice, wives of Lamech hearken to my saying ; because that the man have I killed by my wounds and the youth by my blow.
24. Because that one in seven (*i. e.*, seven-fold) shall be avenged Cain and Lamech to seventy and seven.
25. And knew Adam again + Eve his wife and she conceived and bare the son and she called his name Seth, because that has given to me God the seed the other instead of Abel that (or because) slew him Cain.
26. And to Seth also to him (there) was born to him the son and he called his name Enosh. Then began (people) to call on the name of him who (is) the Lord.











MAR 13 1925  
EP 3 1926 *Bordberg*  
OCT 11 1927 *Bailey*  
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MAY 10 1929 "N"  
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