INTRODUCTORY

SYRIAC METHOD AND MANUAL

BY

ROBERT DICK WILSON, Ph.D.

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

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Press of J. J. Little & Co.
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TO MY BELOVED PARENTS

THIS WORK

IS

RESPECTFULLY AND GRATEFULLY

DEDICATED
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.

...
CHRESTOMATHY.
Chapter II.

1. Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth.

2. So God created man in his own image, in the image of God created he him; male and female created he them.

3. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

4. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

5. So was the evening and the morning the sixth day. And thus the heavens and the earth were finished, and all the host of them. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.
CHRESTOMATHY.

10

15

20
Chapter III.

1.  In the beginning God created the heaven and the earth.

2.  Now the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3.  And God said, Let there be light: and there was light.

4.  And God saw the light, that it was good: and God divided the light from the darkness.

5.  And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6.  And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7.  And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And it was so.

8.  And God called the firmament Heaven. And the evening and the morning were the second day.

9.  And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear. And it was so.

10.  And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the third day.
GENESIS—CHAPTER IV.

Chapter IV.

30. And Lo! dumb was the ground for Adah his wife. She called him, 'dull,' and he called her 'dull.

10. And Lo! dumb was the ground for Adah his wife. She called him, 'dull,' and he called her 'dull.
CHRESTOMATHY.

1. أَلْقِ فِي نَفْسِكَ حَضْنَاءٌ. 2. تَُبَيِّنْ لَهُ مَعْرِضَةٍ. 3. أَعْلِمْ عَلَى حَكِيمَةٍ;
4. أَسْمَعْ. 5. فَأَنْتَ حَكِيمٌ. 6. فَمَا بَلَغْتِهَا صُفْهَا. 7. فَمَعْلَمْ عَلَى صُدُرَهَا. 8. وَأَنْتَ حَكِيمٌ;

بِفَضْلِ سَلِيمٍ تَصِيبَكَ. 16. فَأَنْتَ حَكِيمٌ. 17. فَأَنْتَ حَكِيمٌ. 18. فَأَنْتَ حَكِيمٌ. 19. فَأَنْتَ حَكِيمٌ.

١٠. مَعْلَمْ عَلَى صُدُرَهَا;

١١. فَأَنْتَ حَكِيمٌ. ١٢. فَأَنْتَ حَكِيمٌ. ١٣. فَأَنْتَ حَكِيمٌ. ١٤. فَأَنْتَ حَكِيمٌ. ١٥. فَأَنْتَ حَكِيمٌ.

١٦. فَأَنْتَ حَكِيمٌ. ١٧. فَأَنْتَ حَكِيمٌ. ١٨. فَأَنْتَ حَكِيمٌ. ١٩. فَأَنْتَ حَكِيمٌ.

٢٠. مَعْلَمْ عَلَى صُدُرَهَا;

٢١. فَأَنْتَ حَكِيمٌ. ٢٢. فَأَنْتَ حَكِيمٌ.
And he made a curtain of the tent. And it was called the Tent of Meeting. And the ark of the testimony was within it. And there was a cloud upon the tent of meeting, and it filled the tabernacle. And the ark was in the tabernacle, and the cloud covered the testimony. And the cloud was upon the tent of meeting, and the ark was in the tabernacle, and the cloud covered the testimony. And the cloud was upon the tabernacle, and the cloud covered the testimony. And the cloud waited upon the tabernacle, and the ark was in the tabernacle, and the cloud covered the testimony. And the cloud was upon the tabernacle, and the ark was in the tabernacle, and the cloud covered the testimony. And the cloud was upon the tabernacle, and the ark was in the tabernacle, and the cloud covered the testimony.
CHRESTOMATHY.

PSALM II.

1. In the midst of the \textit{testimonials} of the \textit{sanctified} people, I took \textit{affirmative} and \textit{unwitting} to be joined.

2. For the \textit{àyé} of the \textit{sanctified},  \textit{protected} by \textit{sanctified} or \textit{sanctified} in the \textit{sanctification}.

3. They \textit{sanctified} the \textit{sanctified} of the \textit{sanctified} and the \textit{sanctified} of the \textit{sanctified}.

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29. They \textit{sanctified} the \textit{sanctified} of the \textit{sanctified} and the \textit{sanctified} of the \textit{sanctified}.
THE PROPHECY OF JONAH.

Chapter 1.

1 Then the word of the Lord came to Jonah the second time, saying, 2 Arise, go to Nineveh, that great city, and preach to it the message of a change of heart, for they are great sinners. 3 So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city, which had more than 120,000 persons. 4 And he started to call, saying, 'In 40 days Nineveh shall be overthrown. 5 And repent, and your sins shall be forgiven.' 6 And the people of Nineveh were greatly terrified, and they assembled themselves together, and made proclamation, saying, 'We have sinned most grievously, and we coveted much wealth, and we have not given glory to the Lord. 7 Let everyone repent of his wickedness, and let everyone give glory to the Lord. 8 And the Lord was pleased with their repentance, and He repented of the evil that He had said to destroy them. 9 And the Lord said, 'I will not destroy Nineveh, for the people have repented of their wickedness.' 10 And the Lord changed His mind concerning the disaster that He had said to destroy Nineveh. And He did not change it, because the people of Nineveh repented.
Chapter II.

1. دُبِّتْ مُعَمَّلاً لِنَّا فَأَمَضْهَا حَدَّثَنَا حَمَّادٌ. فَخَلَّ لَمْ يَكْتُمْنَاهُ

2. وَلَنَا حَدَّثَنَا إِسْمَعْيَلٌ مُحِيطًا حَدَّثَنَا حَمَّادٌ.

3. فَصَبَّوْنا عَلَى أُسْمَاعِيْلٍ بِذَلِلَّ عَدْلاً وَأَمَّنَ ُهَمْ.

4. وَقَالَ فِي كِتَابِهِ حَمَّادٌ حَدَّثَنَا حَمَّادٌ.

5. فَأَخْبَرَنَا بِحُسَنٍ حَدَّثَنَا حَمَّادٌ.

6. حَرِيمُ حُشَيْدَةُ حَدَّثَنَا حَمَّادٌ.

7. فَأَخْبَرَنَا بِحُسَنٍ حَدَّثَنَا حَمَّادٌ.

8. وَقَالَ فِي كِتَابِهِ حَمَّادٌ حَدَّثَنَا حَمَّادٌ.

9. فَأَخْبَرَنَا بِحُسَنٍ حَدَّثَنَا حَمَّادٌ.

10. وَقَالَ فِي كِتَابِهِ حَمَّادٌ حَدَّثَنَا حَمَّادٌ.
Chapter III.

If you hate the earth, cast yourself there.

If you love the earth, cast yourself there.

If you hate the earth, cast yourself there.

If you love the earth, cast yourself there.

If you hate the earth, cast yourself there.

If you love the earth, cast yourself there.

If you hate the earth, cast yourself there.

If you love the earth, cast yourself there.

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If you love the earth, cast yourself there.

If you hate the earth, cast yourself there.

If you love the earth, cast yourself there.

If you hate the earth, cast yourself there.

If you love the earth, cast yourself there.
Chapter IV.

...
PROPHECY OF JONAH—CHAPTER IV.

15

Chap. 4.

5

Then God said, "Jonah, go to the great city of Nineveh and cry against it, for their wickedness has come before me.

9

But Jonah set out for Tarshish, going down to Joppa, where he found a ship going to Tarshish. He paid his fare and went down into it to sail to Tarshish from Joppa, to flee from the presence of the Lord.

10

But the Lord provided a great fish to swallow Jonah. Jonah was in the belly of the fish three days and three nights.

11

And Jonah prayed to the Lord from the belly of the fish, saying, 'I cried out to the Lord, my rock, and he heard me from the belly of the fish.'
THE PROPHECY OF MALACHI.

Chapter I.

1 Now the word of the Lord came to me, saying:

1:2 An messenger of the Lord came to me, saying:

1:3 "The words of the Lord of hosts are spoken, that your works are increasingly rejected, and that your offerings are deemed as polluted before Me, says the Lord of hosts.

1:4 And now, if there is seed upon the earth, are there not times when the harvest comes? And if a tree bears eight hundred bunches of fruit, are there not times when it brings forth its fruit into the storehouse?

1:5 Therefore, this people and this city from whom My name has been removed are burned with fire, and all that is within it. And only a few will survive the sword, and those who survive will be dowered with the sword of the Lord, to comfort them, says the Lord of hosts.
Chapter II.

17

Chapter II.
CHRESTOMATHY.

1.  "أَسْلَمْ إِلَىٰ عَزَّ وَجَلِيلَهُ، وَأَسْلَمْ إِلَىٰ مُحْمَدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَلَّمَ عَلَىٰ هُمَّهُمَا مَعَهُ."  أَنْ تَصْلِيمَةٌ.

2.  "هَاهُمَا بيِّنَتَا لَيْكُمَا هُذَا كَثِيرٌ أَتْمَعَ عَلَيْهِمَا سَيِّئَاتٌ.  أَصَابَتْ هُمَا كَثِيرًا. فَأَسْلَمْنَا لَهُمَا بَيْنَهُمَا بِبَيْنِ الْقُدُورِ وَخَالِدُونَ."  أَسْلَمَتْنَا بِبَيْنَهُمَا وَخَالِدُونَ.

5.  "ْعَدَّلْنَا عَدَّةٍ مَّعْنَايَةً مَّعْنَى حَدَّةٍ. وَرَجَعَتْ قَيْدَرٌ مَّعْنَايَةً مَّعْنَى طَيْسَةٍ عَلَىٰ حَدَّةٍ فَرَجَعَتْ "  أَعْدَدْنَا عَدَّةٍ مَّعْنَايَةً مَّعْنَى حَدَّةٍ. مَّعْنَايَةً مَّعْنَى طَيْسَةٍ عَلَىٰ حَدَّةٍ فَرَجَعَ تَرَجَعَتْ قَيْدَرٌ مَّعْنَايَةً مَّعْنَى طَيْسَةٍ عَلَىٰ حَدَّةٍ فَرَجَعَتْ.

10.  "أَفَأَنَا مُعَظَّمُ مُسَبِّبٌ مَّعْنَى مَعْتَهِبٌ مَّعْنَى حَرُّ."  مَعْتَهِبٌ مَّعْنَى حَرُّ. لَا أَنَا مُعَظَّمُ مُسَبِّبٌ}
Chapter III.

19

Prophecy of Malachi—Chapter III.
CHRESTOMATHY.

...
Chapter IV.

16 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the land with a curse.

17 For the land is polluted: for every gift thereof is polluted: because of all the sin thereof, I will cause the land and the inhabitants thereof to go out of their possession.

3 And the inhabitant of this city shall go out yearly to beseech the Lorp of hosts, that he will have mercy on his people; for he is good; for so is our God, and will forgive, and will take away their sins.

5 And when they shall come and beseech me, I will hear them: for my heart will pity them, when I see that they are scattered upon all the surfaces of the earth.
FROM THE GOSPEL OF ST. MATTHEW.

Chapter XXVI.

1 And when it was even, there came Maria Magdalene, with an alabaster box of ointment, and went into the house where the Lord was, and fell at His feet, and anoint[ed] His feet with the ointment.  

2 Then did Peter take issue thereof, saying, And why didn't you sell this ointment for three hundred pence, and give[ ] to the poor?  

3 But he meant well, as he supposed, that Jesus would have needed it, when He should have entered into his glory.  

4 And that ointment was worth an hundred pence of pure gold.  

5 And the twelve門 disciples also, while they stood there, reproached[ ] him, saying, Lord, could this have been saved for the poor, even this sum?  

6 Now this he said, not that he cared for the poor, but because he was a glutton.  

7 Then said Jesus, Let her alone; against the day of my burial have I kept it.  

8 The hour cometh, when who shall glory in me?  

9 And I said unto you, It is expedient for me to glorify myself, that the Son of man should glorify me.  

10 I tell you, that this ointment was spilt not for my body; but for the house of my God.  

11 I have many things to say unto you, and many things to teach, but you cannot hear now.  

12 But when he shall be lifted up, then shall ye know that I am.  

13 And Jesus said unto them, Ye know not what that are, which I say unto you.  

14 The Son of man cometh not, to be served, but to serve, and to give his life a ransom for many.
MATTHEW—CHAPTER XXVI.

23

S.

Amen, Amen, I say unto thee, that whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. 24 And whosoever shall take and receive me, even him shall my Father in heaven receive. 25 For I came not to call the righteous, but sinners to repentance. 26 And they that heard stilled him, saying, Except these men also had been sinners, they had surely been made righteous long since. 27 Then said Jesus, Forsaken have I you this night, Peter. But Peter answered and said,虽然人尽皆弃我，我却永不弃你。何以故？因为人子是要到受难患难之日，我于是与你同在。28 耶稣又对众人说，凡妇人所生的，我并无可比的。29 这也是为众人的缘故，免得我向以色列家所讲的一切话，被拒绝。
CHRESTOMATHY.
S. MATTHEW.—CHAPTER XXVI.

5 And Fearful was the sight which He saw; for His countenance did wax exceeding fair; and His garments were glistening linen, with pure gold embroidered upon them. And beyond the temple the land was seen, which He had been beheld, and under which He had been laid: and He was above the clouds, and He was above the chariot, and He was above the seats of fire.

10 When the angel came and bade Him: Depart hence, and He departed into the air: and the land saw Him going, and the chariot saw Him going, and the seats of fire saw Him going. And the land was grieved because He did not remain with them, and the chariot was grieved because He did not remain with them, and the seats of fire were grieved because He did not remain with them. And when He returned, the land saw Him, and the chariot saw Him, and the seats of fire saw Him. And when He became visible, the land was grieved, and the chariot was grieved, and the seats of fire were grieved. And when He became invisible, the land was grieved, and the chariot was grieved, and the seats of fire were grieved. And when He became visible, the land was grieved, and the chariot was grieved, and the seats of fire were grieved. And when He became invisible, the land was grieved, and the chariot was grieved, and the seats of fire were grieved.
Chapter XXVII.

Verse 1: "Then spake he unto the chief priests, and rulers of the people, saying, What think ye concerning me?"

Verse 10: "And as they led him away, they laid hold upon one Simon a Cyrenian, who was coming out of the country, and负担ed unto him the cross, that he might bear it after him.

Verse 15: "Then spake another, which was crucified with him, saying, Lord, remember me when thou comest into thy kingdom."
CHRESTOMATHY.
Matthew 27:5

And when he was crucified, his legs were broken: and the soldier thrust in a spear into his side, and straightway there came out blood and water.

And he that saw it testifieth, that these things are true; and hereby is that Scripture fulfilled, which saith, For his sake will I count his generation.

And he was buried in a new tomb: none having yet been laid in it.
MATTHEW—CHAPTER XXVII.

7 And there was with him a certain Woman named Mary, which also had followed him from the beginning, and ministered unto him.

8 And when they had crucified Jesus, they took the body of Jesus: and about the third hour they divided his raiment, unto the four parts: to the soldier that stood over against him; which also set on him crucifixion.

9 And all the people, that came out to see the sight, when they saw the things which were done, returned again into the city, and vexed the Jews.

10 When Pilate saw that he was not helping any thing, but that they rather confused matters, he took water, and washed his hands before the multitude, saying, I am not aseller of blood with you, neither will I bear the guilt of this innocent blood. See ye to it yourselves. I am clear: from the blood of this innocent person, I know nothing. And when he had said thus, he went again unto the Praetorium: and the whole company of them went out. And he was called棘ree. And he was called棘ree.
Chapter XXVIII.

1. So now we begin, in the spirit of the fine scholars of ancient times, to assemble in this chapter some of the finest pieces of literature. We start with a quotation from Plato: "If you ask me what is good, I will tell you what the wise men say."

2. Plato, in his dialogue The Republic, speaks of the ideal state, where virtue and wisdom reign supreme. He describes a society where education is the key to achieving this ideal. "The young," he writes, "must be educated in a way that will make them upright and virtuous." This is our starting point.

3. In the context of the Republic, education is seen as a means to an end. It is not an end in itself. The end is the cultivation of virtuous citizens who will contribute to the well-being of the state. "The aim," Plato states, "is to produce individuals who are good, just, and wise." This is the ultimate goal of education.

4. In the following passage, Plato argues that education must be continuous and lifelong. "The process of education," he writes, "is not a one-time event. It is a journey that we undertake throughout our lives."

5. This is the essence of the educational process as described by Plato. It is a journey of self-discovery and self-improvement. Education is not just about acquiring knowledge, but also about understanding the world around us and our place in it.

6. The importance of education cannot be overstated. It is the key to unlocking our potential and achieving our full human potential. As Plato said, "The soul is like a sponge; it can absorb anything that falls into it."

7. The next quotation is from Aristotle, who was one of Plato's most prominent students. He wrote, "Education is the key to unlocking our potential."

8. In the context of the Nicomachean Ethics, Aristotle emphasizes the importance of education in cultivating the virtues. "The aim of education," he writes, "is to cultivate the virtues." This is the ultimate goal of education.

9. In the following passage, Aristotle argues that education must be guided by reason. "The teacher must be guided by reason," he writes, "in order to ensure that education is effective." This is the key to successful education.

10. This is the essence of the educational process as described by Aristotle. It is a journey of self-discovery and self-improvement. Education is not just about acquiring knowledge, but also about understanding the world around us and our place in it.

11. The importance of education cannot be overstated. It is the key to unlocking our potential and achieving our full human potential. As Aristotle said, "The soul is like a sponge; it can absorb anything that falls into it."

12. The next quotation is from Cicero, who was one of the greatest Roman orators. He wrote, "Education is the key to unlocking our potential."

13. In the context of the De Finibus Bonorum et Malorum, Cicero emphasizes the importance of education in cultivating the virtues. "The aim of education," he writes, "is to cultivate the virtues." This is the ultimate goal of education.

14. In the following passage, Cicero argues that education must be guided by reason. "The teacher must be guided by reason," he writes, "in order to ensure that education is effective." This is the key to successful education.

15. This is the essence of the educational process as described by Cicero. It is a journey of self-discovery and self-improvement. Education is not just about acquiring knowledge, but also about understanding the world around us and our place in it.

16. The importance of education cannot be overstated. It is the key to unlocking our potential and achieving our full human potential. As Cicero said, "The soul is like a sponge; it can absorb anything that falls into it."

17. The next quotation is from Seneca, who was a Roman Stoic philosopher. He wrote, "Education is the key to unlocking our potential."

18. In the context of the De Husbandia, Seneca emphasizes the importance of education in cultivating the virtues. "The aim of education," he writes, "is to cultivate the virtues." This is the ultimate goal of education.

19. In the following passage, Seneca argues that education must be guided by reason. "The teacher must be guided by reason," he writes, "in order to ensure that education is effective." This is the key to successful education.

20. This is the essence of the educational process as described by Seneca. It is a journey of self-discovery and self-improvement. Education is not just about acquiring knowledge, but also about understanding the world around us and our place in it.
SELECTION FROM THE HISTORY OF RABBAN SOMA.

SELECTION FROM THE HISTORY OF RABBAN SOMA.
CHRISTOMATHY.

He who doubts, doubts in vain. For he
who is in doubt, is in truth.

God is the truth, and all that is in
truth is God. He who doubts, doubts
in vain. For he who is in doubt, is in
truth.
SELECTION FROM THE HISTORY OF RABBAN SOMA.

35
GLOSSARY.

1.  

ثُوَّ بَنَةٌ ٌ to perish.

أَبَاؤُ ٌ father, § 87. 1.

بَيْنَ ٌ perdition.

ثُوَّ بَنَةٌ ٌ grief.

ثُوَّ بَنَةٌ ٌ hired.

ثُوَّ بَنَةٌ ٌ hire.

ثُوَّ بَنَةٌ ٌ field.

ثُوَّ بَنَةٌ ٌ Edomite.

ثُوَّ بَنَةٌ ٌ Adam.

ثُوَّ بَنَةٌ ٌ ground.

ثُوَّ بَنَةٌ ٌ ear.

ثُوَّ بَنَةٌ or.

ثُوَّ بَنَةٌ artificer.

ثُوَّ بَنَةٌ oh!

ثُوَّ بَنَةٌ way.

ثُوَّ بَنَةٌ treasury.

ثُوَّ بَنَةٌ ٌ Jerusalem.

ثُوَّ بَنَةٌ to go, § 64. 1.

إِلَّا ٌ brother, § 87. 1.

إِلَّا ٌ afterwards.

إِلَّا ٌ the last.

إِلَّا ٌ other, next.

إِلَّا ٌ other, § 87. 4.

إِلَّا ٌ to seize.

إِلَّا ٌ possession.

إِلَّا ٌ according to, like, § 89 B 1.

إِلَّا ٌ according as, so that.

إِلَّا ٌ where?

إِلَّا ٌ where is?

إِلَّا ٌ as.

إِلَّا ٌ God.

إِلَّا ٌ who, which, what? §§ 39. 103.

إِلَّا ٌ tree.

إِلَّا ٌ whence?

إِلَّا ٌ who, which, what? §§ 39. 103.

 إِلَّا ٌ Israel.

إِلَّا ٌ see § 66.

إِلَّا ٌ glory, honor.
GLOSSARY.

there is, §§ 65, 128.
like, § 89 B. 1.
to eat.
stranger.
God.
divine.
if not, unless, but.
Elijah.
rib.
to learn.
to teach.
ship.
mother, § 87. 7.
nations, § 86. 3; 87.3.
verily, amen.
always, ceaselessly.
to say.
maid.
when.
II to persevere.
if, § 138.
I, § 35.
them m., § 36. 2.
Enosh.
them f., § 36. 2.
man, one, some one, §§ 90. 48.
Rem. 2; 107. 1, 5.

thou m.
woman, § 87, 8.
healing.
soldier.
figure, form.
sponge.
band.
to bind.
also.
also not, nor.
although.
face, vail, § 87, 9.
four.
forty.
widow.
earth.
see
see
foundation.
to pour.
sign, § 86. 3.
Assyria.
place.
in, among.
II to be displeased.
to scatter.

" to be ashamed.

waste.

firstborn, firstling.

blessings.

to despise.

to mock.

at once.

to conceive.

conception.

to console.

judgment seat.

between (before suffixes).

evil.

evil, wickedness.

between.

house.

Bethany.

to weep.

weeping.

alone.

to build.

flesh.

to be pleased, to delight.

incense.

ointment.

behindhand.

to swallow.

lord.

to ask.

request.

inquirer.

cattle.

enmity.

oxen.

son, § 87. 10.

filially.

son of man.

to create.

beryl.

bedellium.

to bend.

to bless.

but.

lightning.

after.

afterwards.

to choose.

side.

to form.

man.

Golgotha.

to twist.

Gethsemane.

to blaspheme.

to touch.
midst.
blasphemy.
body.
flock.
to laugh.
Gihon.
thief.
for.
adulterer.
to reveal.
to defraud.
wave.
Galilee.
to complete.
etirely.
to steal.
kind.
to cry.
cry.
to rebuke.
wing.
vine.
leper.
bone.

| sacrifice. | to cleave. | to lead. | field. | to lie. | lie. | gold. | regimen, life. | misery. | memorial, memory. | to judge. | sweat. | to exult. | to bruise. | to fear. | fear. | to oppress. | lictor. | own, § 106. | but, indeed. | judgment. | judge. | denar. | to dwell. | habitation. | monastic life. | covenant. | to purify. | pure. |
II to remember.

male.

to disturb.

is it not? § 132.

blood.

likeness.

price.

like.

sleeping.

to sleep.

tear.

II to wonder.

to rise.

Tigris.

grade, ordination.

briers.

to come to.

to exercise, teach.

palace.

behold.

Abel.

governor.

this, § 37.

that, § 37.

he it is.

he, § 35.

to be, § 127.

existence.

she, § 35

that, § 37.

them.

temple.

to believe.

these, § 37.

so, likewise.

there, therefore.

thus, so.

to go, walk.

V to profit.

this, § 37.

they, § 35.

those, § 37.

those f., § 37.

to return, overturn.

here.

now.

and, that, when, or.

woe, alas.

it is right, necessary.

to appoint a time.

Zebedee.

to buy.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>ٌٓا</td>
<td>time.</td>
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<tr>
<td>ٌٓا</td>
<td>just.</td>
</tr>
<tr>
<td>ٌٓا</td>
<td>righteousness.</td>
</tr>
<tr>
<td>ٗ ا</td>
<td>II to take heed.</td>
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<tr>
<td>ٌٓا</td>
<td>fetid.</td>
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<tr>
<td>ٌٓا</td>
<td>pure.</td>
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<tr>
<td>ٍ</td>
<td>to be moved.</td>
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<tr>
<td>ٌٓا</td>
<td>earthquake.</td>
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<tr>
<td>ٌٓا</td>
<td>purple.</td>
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<td>ٌٓا</td>
<td>olives.</td>
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<tr>
<td>ٌٓا</td>
<td>pure.</td>
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<tr>
<td>ٗ ا</td>
<td>ornament.</td>
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<tr>
<td>ٌٓا</td>
<td>small.</td>
</tr>
<tr>
<td>ٌٓا</td>
<td>cross.</td>
</tr>
<tr>
<td>ٍ</td>
<td>to crucify.</td>
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<tr>
<td>ٌٓا</td>
<td>to sow.</td>
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<tr>
<td>ٌٓا</td>
<td>seed.</td>
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<tr>
<td>ٗ ا</td>
<td>free, noble.</td>
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<td>ٌٓا</td>
<td>to corrupt.</td>
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<tr>
<td>ٌٓا</td>
<td>corruption.</td>
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<tr>
<td>ٗ ا</td>
<td>neighbor.</td>
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<tr>
<td>ٍ</td>
<td>to include, bind up.</td>
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<tr>
<td>ٌٓا</td>
<td>life or cell of a recluse.</td>
</tr>
<tr>
<td>ٌٓا</td>
<td>chaff.</td>
</tr>
<tr>
<td>ٌٓا</td>
<td>lame.</td>
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<tr>
<td>ٍ</td>
<td>one.</td>
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<tr>
<td>ٌٓا</td>
<td>joy.</td>
</tr>
<tr>
<td>ٌٓا</td>
<td>to be glad.</td>
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<tr>
<td>ٌٓا</td>
<td>to make glad.</td>
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<tr>
<td>ٍٓا</td>
<td>eleven.</td>
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<tr>
<td>ٌٓا</td>
<td>to surround.</td>
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<tr>
<td>ٌٓا</td>
<td>new.</td>
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<tr>
<td>ٗ ا</td>
<td>Eve.</td>
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<tr>
<td>ٌٓا</td>
<td>to be guilty.</td>
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<tr>
<td>ٌٓا</td>
<td>to show.</td>
</tr>
<tr>
<td>ٌٓا</td>
<td>love.</td>
</tr>
<tr>
<td>ٌٓا</td>
<td>staff, rod.</td>
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<tr>
<td>ٌٓا</td>
<td>serpent.</td>
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<td>ٌٓا</td>
<td>Havilah.</td>
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<tr>
<td>ٌٓا</td>
<td>to pity.</td>
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<td>ٌٓا</td>
<td>to look.</td>
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<td>ٌٓا</td>
<td>to make white.</td>
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<tr>
<td>ٌٓا</td>
<td>white.</td>
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<td>ٌٓا</td>
<td>Horeb.</td>
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<tr>
<td>ٌٓا</td>
<td>to see.</td>
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<tr>
<td>ٍٓا</td>
<td>vision, countenance.</td>
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<tr>
<td>ٌٓا</td>
<td>to sin.</td>
</tr>
<tr>
<td>ٌٓا</td>
<td>sin. ٌٓا sinner.</td>
</tr>
<tr>
<td>ٌٓا</td>
<td>sin. ٌٓا sinful.</td>
</tr>
<tr>
<td>ٌٓا</td>
<td>violence.</td>
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<tr>
<td>ٌٓا</td>
<td>to live.</td>
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<tr>
<td>ٌٓا</td>
<td>living.</td>
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<tr>
<td>ٌٓا</td>
<td>life.</td>
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<td>ٍٓا</td>
<td>guilty.</td>
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<td>ٌٓا</td>
<td>animal.</td>
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<tr>
<td>ٌٓا</td>
<td>strength.</td>
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<tr>
<td>Arabic Term</td>
<td>English Translation</td>
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<tr>
<td><strong>mighty.</strong></td>
<td>to suffer.</td>
</tr>
<tr>
<td><strong>linen.</strong></td>
<td>suffering.</td>
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<tr>
<td><strong>to know.</strong></td>
<td>to impute, reckon.</td>
</tr>
<tr>
<td><strong>sweet.</strong></td>
<td>thought, meditation.</td>
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<tr>
<td><strong>vinegar.</strong></td>
<td>darkness.</td>
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<tr>
<td><strong>mixed.</strong></td>
<td>sister.</td>
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<tr>
<td><strong>dream.</strong></td>
<td>to seal.</td>
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<tr>
<td><strong>to change.</strong></td>
<td>for, instead of.</td>
</tr>
<tr>
<td><strong>five.</strong></td>
<td>report, fame.</td>
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<tr>
<td><strong>wrath.</strong></td>
<td>very.</td>
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<tr>
<td><strong>anguish.</strong></td>
<td>good.</td>
</tr>
<tr>
<td><strong>Enoch.</strong></td>
<td>happiness.</td>
</tr>
<tr>
<td><strong>we.</strong></td>
<td>nation, race.</td>
</tr>
<tr>
<td><strong>supplication.</strong></td>
<td>error.</td>
</tr>
<tr>
<td><strong>to strangle.</strong></td>
<td>mountain.</td>
</tr>
<tr>
<td><strong>cord.</strong></td>
<td>to prepare.</td>
</tr>
<tr>
<td><strong>to be innocent.</strong></td>
<td>goodness, grace.</td>
</tr>
<tr>
<td><strong>holy, sacred.</strong></td>
<td>price.</td>
</tr>
<tr>
<td><strong>to reproach, revile.</strong></td>
<td>boy.</td>
</tr>
<tr>
<td><strong>envy.</strong></td>
<td>youth.</td>
</tr>
<tr>
<td><strong>to urge, incite.</strong></td>
<td>shade.</td>
</tr>
<tr>
<td><strong>studiously, carefully.</strong></td>
<td>to injure, rob.</td>
</tr>
<tr>
<td><strong>field.</strong></td>
<td>shadow, demon.</td>
</tr>
<tr>
<td><strong>to dry up, be desolate.</strong></td>
<td>to pollute, profane.</td>
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<tr>
<td><strong>1. waste. 2. sword, share.</strong></td>
<td>profane.</td>
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<tr>
<td><strong>to curse.</strong></td>
<td>impurity.</td>
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<tr>
<td><strong>enchanter.</strong></td>
<td>to err, seduce.</td>
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<tr>
<td><strong>end.</strong></td>
<td>to taste, eat.</td>
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<tr>
<td>English</td>
<td>Arabic</td>
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</tr>
<tr>
<td>child.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>sea.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>to swear.</td>
<td>ٰٓاعدة</td>
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<tr>
<td>right hand.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>day.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>to add.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>to spring up.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>Jacob.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>forest, thorn.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>to burn.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>precious.</td>
<td>ٰٓاعدة</td>
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<tr>
<td>to honor.</td>
<td>ٰٓاعدة</td>
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<tr>
<td>honor.</td>
<td>ٰٓاعدة</td>
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<tr>
<td>to be great.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>heir.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>inheritance.</td>
<td>ٰٓاعدة</td>
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<tr>
<td>to extend.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>Jesus.</td>
<td>ٰٓاعدة</td>
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<tr>
<td>Gen. 1. 1, § 89c.</td>
<td>ٰٓاعدة</td>
</tr>
<tr>
<td>to sit.</td>
<td>ٰٓاعد</td>
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<tr>
<td>more.</td>
<td>ٰٓاعد</td>
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<tr>
<td>more.</td>
<td>ٰٓاعد</td>
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<tr>
<td>orphan.</td>
<td>ٰٓاعد</td>
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<td>to profit.</td>
<td>ٰٓاعد</td>
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<tr>
<td>sorrow.</td>
<td>ٰٓاعد</td>
</tr>
<tr>
<td>stone.</td>
<td>ٰٓاعد</td>
</tr>
<tr>
<td>but.</td>
<td>ٰٓاعد</td>
</tr>
</tbody>
</table>
Glossary.

to subdue.
sulphur.
when, while.
it is sufficient.
priest.
window.
thorns.
star.
throne.
tunics.
Cush.
nature.
indeed.
all, § 108.
to withhold, restrain.
crown.
Chlamys.
how.
to be sad.
congregation.
cithara.
to assemble.
assembly, collection.
to cover.
cup.
silver.
to deny.
to be sad.
Cherub.

preaching.
to preach.
sad.
sick, infirm.
sadness.
to surround, lead around.
vineyard.
belly.
to stumble.
to beseech.
to write.
book.
linen.
to strive.
to § 123 sq.
not.
to labor, be weary.
heart.
to clothe.
clothing.
dish.
legions.
Levi.
to curse.
before.
to, with.
curses.
bread. quickly, immediately.
there is not, § 65, 128.
night.
indeed, forsooth.
Lamech.
thief.
above.
to eat.
tongue.
what?
food.
vessel, vestment.
fountain.
Magdalene.
in vain.
altar.
wilderness.
city.
anything § 109.
east.
orient, east.
eastern.
birth.
oaths.
what?
Moses.
death.
to smite.
straitway.
Mehujael.
morrow.
wave, billow.
to come.
on account of.
because that.
booth, shade.
deceiver.
rain.
water.
propagator, successor.
Metropolitan.
to deride.
to die.
dead.
meliora, virtues.
yet, hence.
humble.
humbly.
humility.
now.
to betroth.
to be full.
word.
messenger, angel.
Malachi.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مسائي</td>
<td>sailor.</td>
</tr>
<tr>
<td>مصلحون</td>
<td>to counsel.</td>
</tr>
<tr>
<td>ملك</td>
<td>king.</td>
</tr>
<tr>
<td>مشور</td>
<td>counsel.</td>
</tr>
<tr>
<td>مملكة</td>
<td>kingdom.</td>
</tr>
<tr>
<td>كلمة</td>
<td>word.</td>
</tr>
<tr>
<td>كلام</td>
<td>to speak.</td>
</tr>
<tr>
<td>كلمة</td>
<td>word.</td>
</tr>
<tr>
<td>معلم</td>
<td>teacher.</td>
</tr>
<tr>
<td>في كل شيء, تمامًا</td>
<td>ever, at all.</td>
</tr>
<tr>
<td>من, أكثر من</td>
<td>from, more than.</td>
</tr>
<tr>
<td>من هو? من هو من هو</td>
<td>who? who is?</td>
</tr>
<tr>
<td>كلمته</td>
<td>what is?</td>
</tr>
<tr>
<td>من لقي، هو من هو</td>
<td>to take part, be numbered.</td>
</tr>
<tr>
<td>来进行</td>
<td>to come, bring.</td>
</tr>
<tr>
<td>يتقلص</td>
<td>to become poor.</td>
</tr>
<tr>
<td>فقراء</td>
<td>poor.</td>
</tr>
<tr>
<td>نور</td>
<td>quick, bold.</td>
</tr>
<tr>
<td>مساعد</td>
<td>helper.</td>
</tr>
<tr>
<td>جود</td>
<td>spring, fountain.</td>
</tr>
<tr>
<td>نون</td>
<td>tithes.</td>
</tr>
<tr>
<td>ت-Origin</td>
<td>setting.</td>
</tr>
<tr>
<td>غار</td>
<td>cave.</td>
</tr>
<tr>
<td>مصور</td>
<td>supplicator.</td>
</tr>
<tr>
<td>بين</td>
<td>midst.</td>
</tr>
<tr>
<td>في النهاية</td>
<td>burial.</td>
</tr>
<tr>
<td>طريقة</td>
<td>way.</td>
</tr>
<tr>
<td>مشكور</td>
<td>intoxicating.</td>
</tr>
<tr>
<td>مصبر</td>
<td>merciful.</td>
</tr>
<tr>
<td>DESCRIPTIONS OF MERCY</td>
<td>mercy.</td>
</tr>
<tr>
<td>ملتزم</td>
<td>clement.</td>
</tr>
<tr>
<td>وصف</td>
<td>garment.</td>
</tr>
<tr>
<td>ملك</td>
<td>Lord.</td>
</tr>
<tr>
<td>مريم</td>
<td>Mary.</td>
</tr>
<tr>
<td>حِكَمَة</td>
<td>bitterly.</td>
</tr>
<tr>
<td>ماء</td>
<td>gall.</td>
</tr>
<tr>
<td>المرافعة</td>
<td>admonition.</td>
</tr>
<tr>
<td>مصطلح</td>
<td>stature, age.</td>
</tr>
<tr>
<td>مصلى</td>
<td>oil.</td>
</tr>
<tr>
<td>مسيح</td>
<td>Messiah.</td>
</tr>
<tr>
<td>مسيحي</td>
<td>Messianic.</td>
</tr>
<tr>
<td>قادر</td>
<td>able, possible.</td>
</tr>
<tr>
<td>جلد</td>
<td>skin.</td>
</tr>
<tr>
<td>خيمة, منزل</td>
<td>tent, house.</td>
</tr>
<tr>
<td>مرجل</td>
<td>traitor.</td>
</tr>
<tr>
<td>شديد</td>
<td>perfect, whole.</td>
</tr>
<tr>
<td>حليب</td>
<td>drink.</td>
</tr>
<tr>
<td>ميثوسيل</td>
<td>Methusael.</td>
</tr>
<tr>
<td>الآن</td>
<td>now.</td>
</tr>
<tr>
<td>إلى التوصية</td>
<td>to prophecy.</td>
</tr>
<tr>
<td>مصدوم</td>
<td>prophet.</td>
</tr>
<tr>
<td>قصص</td>
<td>to kindle.</td>
</tr>
<tr>
<td>لقتل، إلسي</td>
<td>to smite, beat.</td>
</tr>
<tr>
<td>لضوء، إلسي</td>
<td>to shine.</td>
</tr>
<tr>
<td>طويل</td>
<td>long.</td>
</tr>
</tbody>
</table>
to be long.

to vow.

vow.

to shine.

river.

light.

Nod.

to move, wander.

light.

to rest.

stranger.

fish.

fire.

brass.

to go down.

garment.

injunction.

to distil, instil.

to watch, observe.

quietly.

Niniveh.

yoke.

sign, purpose.

guile.

chastity.

law.

lawfully.

to try, tempt.

to take, receive.

temptation.

to pour out.

Naamah.

to breath.

to fall.

to go out.

to break.

soul.

to plant.

plant.

Nazarene.

female.

pure.

hewn.

to cleave to.

to knock.

to breathe.

breath.

to kiss.

silver.

to think.

hope.

gospel.

much, great.

much, many.

to multiply.

to worship.
GLOSSARY.

to witness.

multitude.

colloquy, word.

bar.

to put.

to incline, sin.

to endure.

sword.

to expect.

to be wise.

trespass.

Iscariot.

to reject.

to go up.

lying.

left, left hand.

to hate.

to do, happen.

threshold.

lip.

sword.

to receive the tonsure.

book.

scribe.

sackcloth.

vanity.

vain.

in vain.

to destroy.

feast.

to make.

workman, slave.

work.

to pass over, transgress.

the uttermost part.

Hebrew.

to roll.

quickly.

calf.

until.

Ada.

as yet.

before that.

until.

Eden.

feast.

church.

ecclesiastical.

memorable.

to be customary.

grievous.

thorn.

blind.

iniquity.

evil-doer.

depth.

branch.
GLOSSARY.

to be sad, anxious.

to watch.

to wipe out.

Edar (Irad).

eye.

before.

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

because.

to go in.

ever, age, world.

above.

worldly, secular.

cause, accusation.

with.

people.

to baptize.

farmer.

laborious.

to toil.

toil.

to dwell.

to answer.

flock.

cloud.

herb.

Esau.

twenty.

dust.

grief, anxiety.

heel.

root.

sheep.

evening.

cunning, subtle.

naked.

to flee.

to be strong.

future.

rich.

fruit.

to meet.

body.

corporally.

corporal.

plough.

mouth.

to persuade.

tribute, remuneration.

commandment.

separation, judgment.

to cease, remain.

comparison.

potter.

unleavened bread.

Pilate.
GLOSSARY.

supplication.

Pishon.

to doubt, divide.

to till, work.

to cast out.

a certain one.

occasion, opportunity.

to turn.

turning.

sole.

lot.

to cut off, break.

to free, liberate.

passover.

to command.

useful, tolerable.

plain.

to be fruitful.

whip.

Paradise.

apron.

iron.

to fly.

bird.

pretorium.

to avenge.

face.

to go away, free.

to separate, assign.

Euphrates.

dung.

to expound.

word.

table.

to open.

to wish, will.

will.

willingly.

to dip.

Zion.

filth.

wound.

fasting.

to hearken.

to burn, be hot.

unto, by.

Zillah.

to pray.

prayer.

image.

foulness.

dust.

care.

to tear.

to refine.
GLOSSARY.

 pakistan  to be light.
 aljum  little.
 maktab  cell.
 maktek  to praise, celebrate.
 makhurst  clerical.
 maknun  to acquire, possess.
 maknus  cenobite.
 madr  reed, cane.
 madnun  possession, gift.
 madid  Centurion.
 madid  steward, soldier.
 madaf  to cry.
 madaf  to wait, remain.
 madaf  possessor.
 madaf  before.
 madaf  holiness.
 madaf  to rise.
 madaf  offering.
 madaf  Cyrenian.
 madaf  truth.
 madaf  killer.
 madaf  to kill.
 madaf  to cut off.
 madaf  ashes.
 madaf  chamber, room.
 madaf  resurrection.
 madaf  Caiaphas.
 madaf  cithara.
 madaf  voice.

 to be great, to multiply.
 ak  great.
 rabb  Rabbi.
 myriads.
 nub  crouched, laid.
 hab  to be angry.
desired, desirable.

to be tumultuous.

to perceive.

desire.

to go, instruct.

to run.

course.

strife, tumult.

wrath.

to refresh.

wind, spirit.

afar.

many, § 86. 1.

magnates, § 86. 1.

to love, have mercy.

mercy.

to brood.

to be far.

to creep, to move oneself.

creeping things.

head.

to cast.

high.

Aramathea.

evening.

to meditate.

to feed, think.

shepherd.

to spit.

firmament.

trembling.

to ask.

request.

week.

neighbor.

to praise.

rod.

seventh.

seven.

seven.

seventy.

to leave.

week, sabbath.

sedition.

to cast, throw away.

to send.

to watch.

to be worthy.

heat.

remission.

to wash.

sign, inducement.

power, ruling.

end.

blow.

lie.
to espouse, marry.
companion.

to vexed.

to compel.
cursed.

alabaster box.

Sheol.

Seth.
to find, be able, possible.
asleep.
to rest, be calm.

rest, sleep.
to send, to take off.
to rule.
lawful, ruler.
ruler.
peace.
to finish, Ap. to betray.
name.
to draw.
heaven.

fatling.
heavenly.
to hear.
Simon.
to minister.
sun.
to depart.
years.

years.
point.
to narrate.
hour.
to make level.
beautiful, good.
to pour.
to be good.
morning.
to irrigate.
to take away.
to cast away, begin.
history.
family.
branch, vine.
true.
truly.
est.
rest.
six.
to drink.
silent.
sixth.

fig tree.
broken.
to break.
crown.
order.
grass.
abyss.
to repent.
to turn.
again.
Jubal Cain.
thanksgiving.
formless.
trust, confidence.
generation.
worm.
cattle.
boundary.
under.
under.
under.
trusting.
trustingly.
prayer.
snow.
to teach.

disciple.
three.
three.
there.
furnace.
sigh.
second.
dragon.
to prepare.
two.
growth, increase.
right.
uprightness.
cock.
doors.
twelve.
Tarshish.
two.
twelve.
nine.
see.
LESSON ONE. Gen. I. 1.

1. Notes.

1. $\Delta$ $\ddot{a}$ $\theta$ $\ddot{a}$ $\lambda$ $\ddot{a}$ — be'ri-shith (two syllables). — In beginning.

   (1) Six letters: $\ddot{a}$ (b); $\ddot{i}$ (r); $\ddot{y}$ (y), occurring twice, both times silent after "; $\ddot{a}$ (sh); $\ddot{h}$ (th, as in thin).

   (2) Three vowel sounds: — (\(\ddot{a}\)) 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\(\ddot{a}\)wa in Hebrew, see § 9; $\ddot{a}$ (i) like \(\ddot{i}\) in machine; $\ddot{a}$ (i), the same as the last, since " may be written either above or below the letter to which it belongs. § 6. 4.

   Note. — $\Delta$ $\ddot{a}$ $\ddot{a}$ $\ddot{a}$ is the Nestorian form.

2. $\ddot{a}$ $\ddot{a}$ $\ddot{a}$ — be'a (one syllable), (he created).

   (1) Three letters: $\ddot{a}$ (b); $\ddot{i}$ (r); $\ddot{a}$ (a), called Olaph, not pronounced but quiescing in the preceding vowel. § 2 (1) b.

   (2) Two vowel sounds: — (\(\ddot{a}\)), see 1 (2); $\ddot{a}$ (o) like o in note.

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

3. $\ddot{a}$ $\ddot{l}$ a-lah\(\ddot{a}\) (three syllables), God.

   (1) Four letters: $\ddot{a}$ (a); $\ddot{h}$ (l); $\ddot{a}$ (h); $\ddot{a}$ (a); see 2 (1).

   (2) Three vowel sounds: — (\(\ddot{a}\)) like a in at; $\ddot{a}$ (o) occurring twice, see 2 (2).

4. $\ddot{a}$ $\ddot{v}$ $\ddot{a}$ — yq\(\ddot{a}\)h, — not translated, but sign of direct object § 89 e.

5. $\ddot{a}$ $\ddot{a}$ — sh\(\ddot{a}\)ma-yq\(\ddot{a}\) (two syllables) — the heavens.
1. The letters in this verse are (1) \( \text{א} \), (2) \( \text{כ} \), (3) \( \text{נ} \), (4) \( \text{כ} \), (5) \( \text{ל} \), (6) \( \text{י} \), (7) \( \text{כ} \), (8) \( \text{ל} \), (9) \( \text{ל} \), (10) \( \text{ל} \), (11) \( \text{ל} \).

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

3. The vowel sounds are (1) \( \text{ו} \), (2) \( \text{י} \), (3) \( \text{ו} \), (4) \( \text{י} \).

4. \( \text{א} \), Targum \( \text{א} \), is found in a dozen passages of the Old Testament in the Peshitto version. § 89 c.

5. \( \text{ל} \) and \( \text{ל} \) are never written separately, being always prefixed to the following word. § 34.

6. The definite state is denoted by the ending \( \text{ל} \), 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 \( \text{ל} \) which here stands for Hebrew Tsodhe.


(1) §§ 1—4, 9—11, 34. 1. 
(2) Gender, number and state of nouns. § 76.


\( \text{א} \), he formed. 
\( \text{כ} \), he made.

\( \text{ל} \), he said. 
\( \text{ל} \) and.
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he wrote.

sign of the definite object.

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.

8. šašar‘al (two syllables), and the earth. The vowel  is thrown back on the unwovelled  and Olaph quiesces in the vowel, §§ 25. 1. (2), 34. 2.

9. løi—hwaš (one syllable), (she) was. The  is the sign of the feminine; the masculine is [öa]n.

10. sø—tuh, c desolation.

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

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

(3) For the point above  see § 6.

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

11. šošu—wethuh (one syllable), and a waste.

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

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

12. šeš-khaš (three syllables) and (the) darkness.

(1)  (w);  (h=r) like ch in loch;  (sh) is here doubled because it is of a nominal form which doubles the 2d radical, § 72. 2. (6);  =u;  =kh (z); l (‘)=N.
(2) Although this noun has the ending š (see observation 6), it is indefinite, § 93. 2.

13. אָל-אָפָנָה, upon the faces of.

(1) Notice š final=כ while š initial or medial=ם, § 4. 1.
(2) š after a consonant=p; but after a vowel=pp; ş after a vowel or half-vowel=פ or ם, § 10.
(3) ay forms a diphthong and denotes the construct plural, § 8. 2. (1).
(4) The two dots over ş are the sign of the plural, § 13. 1.

14. אָל-אָפָנָה (two syllables), the abyss (אִפָנָה).

(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) ş quiesces in כ, § 6. 5, § 25. 2.

15. אָל-אָפָנָה (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 כ, the noun אָפָנָה, and the pron. suffix 3rd sing. masc. כ, §§ 34, 36.
(3) The vowel כ is always written above the consonant, the others may be written below, § 6. 4.
(4) The suffix כ is used for emphasizing the first of two definite nouns, the second being generally preceded by כ, § 97. B.
(5) כ-דָּעְ-לְהוּ who (is) God, is in apposition with the suffix in כ-כ, § 97. B.
(6) כ is the relative pronoun, § 38.
(7) The Olaph after כ throws back its vowel and quiesces, §§ 32. 2, 25. 1. (2).
(8) The final כ is the sign of the emphatic state of the masc. singular, § 76. 1.
(9) For the form of the noun, see § 69. 2.

16. אָל-אָפָנָה (two syllables), brooding.

(1) כ=פ, כ=p or pp.
(2) prefixed denotes the participle, § 74.
(3) $^\prime$ is the sign of the feminine singular in the absolute state, § 76. 2.
(4) $^\prime$ is doubled, this being in the intensive stem, called Pa'el, § 41. 2.

17. $\textit{ma-yaw}$ the waters.

(1) The two dots are called Rebnu and denote the plural, § 13. 1.
(2) $^\prime$ denotes the emphatic or definite state, which takes the place of the article in Hebrew, §§ 86. 16, 87. 22.

18. $\textit{we'-mar}, and he said.$

(1) There is no Waw conversive in Syriac.
(2) $\textit{waw}$ is composed of Waw and $\textit{jaw}$, the Olaph throwing back its vowel and quiescing, see 8 above.
(3) $\textit{jaw}$ is the 3rd masc. sing. of the Perfect of the simple, or P'el, stem.
(4) Initial Olaph always takes a helping vowel, § 55. 1, Rem. 1.

19. $\textit{neh-ewe}, let there be.$

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


(1) $\textit{a}$ 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. $\textit{wa-haw}, and there was.$

(1) There is no Waw conversive.
(2) This is the 3rd masc. sing. Perfect P'el. 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) $\textit{waw}$, (2) $\textit{jaw}$, (3) $\textit{a}$, (4) $\textit{waw}$, (5) $\textit{N}.$

10. The new forms of letters occurring are: (1) $\textit{loca}$ (2), (2) $\textit{loca}$ (3).

11. The new vowels and diphthongs are: (1) $\textit{o}$, (2) $\textit{e}$, (3) $\textit{a}$ (4) $\textit{i}.$

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 ֭סַכָּה, 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 ֗ (b) and ֗ (bh); ֖ (h) and
֖ (h); ֙ (w) and ֚ (u); ֗ (ph) and ֗ (p); ֜ (t) and ֥ (th); ֤ (d) and ֥ (r);
֔ (' and ֖ (h); ֗ (kh) and ֘ (bh). § 4. 3.

15. Observe that ֗ quiesces in ֗; ֚ in ֚; ֙ in ֙ and ֕. § 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 ָ. §§ 43. A, 76. 2.

19. The preformative J marks the 3rd person of the Imperfect, § 45.

20. Roots have three letters (comp. ֶָ), 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 § 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.


§§ 5, 16, 24, 33, 38, 39, 40. (15, 34 10, 6, 72, 93, 13, 17, 9
Review §§ 1-4. 34, 76.


ָ when.
ָּ he brooded.
ָּ he went out.
ָּ he saw.
who?

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 נָפַל and the Syriac form ܐܠܘ 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.

22. ܢܐܘ—wa-h'zol, and (he) saw.

(1) Compare 18 and 21.

(2) ܓ is Zain, a new letter.

23. ܐܠܘ—l'nuh-nf, the light.

(1) ܡ 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) ܐܠܘ. See 20.

24. ܝܠܐ—dh'sh'ap-pir, that (it was) good.

(1) ܝ is here a relative conjunction.

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

(3) ܐܠܐ is a masc. adjective in the absolute state.

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

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

25. ܐܢܒ—wa-ph' rash (two syllables), and (he) separated.
(1) The first " is a helping vowel, § 33. 2.

(2) The first syllable is open, § 17. 1.

(3)  is pronounced with a half vowel (vocal sh'wa), § 31. 1. 3.

26. דְּכָ'—bheth.—between.

(1)  מְ after a word ending in a vowel sound § 10. 1. (3).

(2)  מְ written fully, § 6. 5. (4).

(3)  מְ after a vowel, § 10. 1. (1).

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

28. מְ (see 12.).

29. מְ—wa-k'ra (two syllables) and he called.

(1) מְ (compare 21) is in the simple verb stem 3rd person sing. masc., § 41. 1, § 43.

(2) The Imperfect would be מְ he shall call. Compare מְ he shall be 19.

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

(1) Notice that מְ may denote the indirect object as well as the direct
(comp. 23), § 124.

(2) מְ is regularly prefixed without a vowel, § 34.

(3)  מְ ends the syllable and in Hebrew would have the silent Sh'wa
or syllable divider.—

31. מְ—i-ma (three syllables), day.

(1) Olaph is frequently placed before words for the sake of euphony.
Before מְ this Olaph takes " in which the א quiesces, § 20, Rem. 2.

(2) מְ is day as opposed to night; מְ at the end of the verse is
the day of 24 hours.

32. מְ—wa-l'hesh-shu-kha (four syllables, one for each vowel),
and to the darkness.

Since three consonants can not come together at the beginning of a
syllable, מְ takes a helping Petho"h, § 33. 2.

33. מְ (see 29) "he called".

34. מְ—l'l-yâ (from lai-l'yâ), night.

(1) The emphatic ending has here lost its force, § 93. 1.

(2) מְ is a contraction from 2l', § 29. 3 (1).
35.  "שָׁמֶשׁ"—ram-shesh, evening.

(1) Emphatic state, the absolute and construct of which is רַמְשֶׁשׁ.
(2) Though emphatic in form it is indefinite. (See 34).

36.  "סָפָה"—tsaph-ra, morning.

37.  "יִשְׁעָר"—day one, §§ 99. 1, Rem. 2, 93. I. 2, 93. II. 3.

(1) יִשְׁעָר is indefinite in meaning being a translation of צָרָה.
(2) יִשְׁעָר the ש being rejected, § 23. 1. (1).
(3) יִשְׁעָר is in the absolute state agreeing with יִשְׁעָר which though emphatic in form is absolute in meaning.

2. Observations.


(1) (b) follows nothing: א (th) after i.
(2) (b) after א of the preceding word.
(3) א (th) after the vowel א.
(4) א (th) after the vowel א.
(5) א (t) after א of the preceding word.
(6) א (bh) after a half vowel sound.

(7) א (kh) after the vowel א.
(8) א (pp) for np.
(9) א (t) after a diphthong.
(10) א (d) after a consonant, א.
(11) א (ph) after a half vowel.
(12) א (dd) after צ of the preceding word.
(13) א (pp) the nominal form having the second radical doubled.
(14) א (ph) after the vowel א.
(15) א (bh) after צ of the preceding word; א (th) after א.
(16) א (ph) after the vowel א.

27. Six letters are called aspirates namely, א, יונק, א, א and י. With a point below these signs represent lh (=v), gh, dh, hh, 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 Shēwa 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 견 (æ), ฐ (k), ฎ (ts).

32. Notice the three states in:
   (1) Absolute: ฐ ฐ ฐ.
   (2) Emphatic: ฐ ฐ ฐ.
   (3) Construct: ฐ.

33. Forms for special study: ฐ, ฐ, ฐ.


(1) §§ 6, 23, 20, 41, 42, 43, 37.

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

(3) Review §§ 5, 9, 10, 11, 34, 40.


then. ฐ to put.

to buy. ฐ to be finished.

to fall. ฐ to be troubled.

to sit. ฐ to be nigh.

to be at peace. ฐ 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 Rukhoeh 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 וַיְהִי and (he) said.
(1) Syllables: (a) open, (b) closed, § 17. 1, 2.
(2) Vowels: (a) רּבּוֹשׁ, (b) פּתּוֹו, § 6.
(3) I 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. הֹוָה God (N. 3). (1) Three syllables, all open.
(2) Vowels: (1) פּתּוֹו, (2. 3) צַקּוֹפּוֹ, § 6.
(3) The vowel has been retained by the guttural, as a helping vowel,
§ 28. 2. (2).

40. הָאִי neh-we, let there be.
(1) א 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 ל§ 60. 3.

41. יָהּוֹמָו (יְהָמָו) expanse.
(1) Syllables: both open.
(2) Vowels: (1) רּבּוֹשׁ (2) צַקּוֹפּוֹ.

42. יָבָטָו in the midst of.
(1) צ has Rukhokh because the preceding word ends in a vowel; ד
because preceded by a vowel, § 10. 1. (1). (3).
(2) צ is the inseparable preposition in, § 34. 1.
(3) כּוֹנָו is in the construct state singular number, fem. gender, § 76. 2.

43. יָמּוֹסָו mā-yosf the waters.
(1) The marks " are Rebbuy, § 13, the sign of the plural.
(2) Some plurals end in ל, § 86. 16.
44. תָּנָּנָּכְ יִמְצָא let it be dividing.

(1) מְצָא is the same as in N. 38. Used with a participle, it denotes continuous future action, § 127. 5.

(2) פּוּשְׁ—po-resh is a participle of the simple species. Compare פּוּשְׁ. See § 50.

(3) The original form of the participle was pārīsh; the ָךְ from ָך is naturally long and hence unchangeable, the ִך is naturally short and changeable, § 7. 3.

45. בִּלְתַי—bēth, between.

(1) ַך is naturally long by contraction from ֵך, §§ 7. 3, 29. 3.

(2) The root is פּוּשְׁ; ַך has been dropped (as in רָפֶ in Hebrew). The form was בִּלְתַי, § 23. 2. (3).

46. וּבִלְתַי—wā-bēth, and he made.

(1) ַך is to be distinguished form ב, § 4. 3. (6).

(2) ָך takes a helping vowel § 34. 1, and forms with it a half open syllable, § 17. 4.

(3) ַך has a half-vowel as is shown by the aspirated פּוּשְׁ, §§ 9. 3, 10. 1. (2).

(4) פּוּשְׁ is the 3rd pers. sing. masc. of the Pē'al or simple form of the verb. This is the first form of the verb and the simplest, § 43. 1.

47. בָּקְוִע—'arkū, the firmament.

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

48. בָּקְוִע and he separated.

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

49. בָּקְוִע—dal'thoḥ, which (were) beneath (lit. to under).

(1) בָּקְו under, is a preposition.

(2) ב to is an inseparable preposition, § 34.

(3) ב is the relative pronoun. It here introduces the relative or adjective clause defining בָּקְו, §§ 38, 136.

50. ב from, see § 6. 3. (2).

51. בָּקְו—dal'el, which were above.
(1) Three elements: the relative ؒ cf. 49. 3, the preposition ԛ, see 49. 2, and ԛ = ԛ upon, see 13.

(2) For the change from ԛ to ԛ see § 29. 2.

52. ۂ\textsuperscript{2\textordmasculine} and it was.

(1) ۂ\textsuperscript{2\textordmasculine} is the first form of the verb.

(2) The ֏ comes from original awa, § 60. 1, but see also § 29. 5 (2), (3).

53. ۂ\textsuperscript{2\textordmasculine} — hokhanno, so.

54. ۂ\textsuperscript{2\textordmasculine} — datherên, which is two i. e. second.

(1) ؒ, pointed according to § 34 with a helping vowel, is the relative pronoun introducing an adjective clause, § 38.

(2) ؒ is one of the few remnants of a dual which remain in Syriac, § 76. 5.

(3) Notice that Hebrew ؒ often becomes �� in Syriac and �� is sometimes changed to ؒ.

2. Observations.

34. A helping vowel is given to every second consonant preceding one which has a vowel, e. g. ۂ\textsuperscript{2\textordmasculine} ԛ, ۂ\textsuperscript{2\textordmasculine} ԛ, ۂ\textsuperscript{2\textordmasculine} ԛ.

35. The vowel of prosthetic Olaph or of an Olaph beginning a word is thrown back upon a previous ԛ, ؒ or inseparable preposition, e. g. ۂ\textsuperscript{2\textordmasculine} ؒ, ۂ\textsuperscript{2\textordmasculine} ؒ.

36. A word has as many syllables as it has full vowels, e. g. ۂ\textsuperscript{2\textordmasculine} ԛ we-mar, ۂ\textsuperscript{2\textordmasculine} ؒ a-lo-ho, ۂ\textsuperscript{2\textordmasculine} ؒ r\textsuperscript{2}\textordmasculine\textsuperscript{2} ki-o.

37. Pretonic ؒ is not found in Syriac. The original ؒ of the verbal or nominal form, which in Hebrew becomes pretonic Kamets, is volatileized, e. g. ۂ\textsuperscript{2\textordmasculine} ؒ = ۂ\textsuperscript{2\textordmasculine}.

38. The feminine in Syriac is everywhere denoted by ؒ, except in the absolute state of nouns and participles, e. g. ۂ\textsuperscript{2\textordmasculine} ؒ, ۂ\textsuperscript{2\textordmasculine} ؒ, ۂ\textsuperscript{2\textordmasculine} ؒ but ۂ\textsuperscript{2\textordmasculine} ؒ. Such nouns as ۂ\textsuperscript{2\textordmasculine} ؒ and ۂ\textsuperscript{2\textordmasculine} ؒ 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 Pe\textsuperscript{2}\textordmasculine. Examples of it are: ۂ\textsuperscript{2\textordmasculine} ؒ; ۂ\textsuperscript{2\textordmasculine} ؒ and ۂ\textsuperscript{2\textordmasculine}. 
40. The 3rd pers. sing. masc. of the P's'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 preformatsives and suffixformatives; and, in the case of the intensive stems, by the doubling, also, of the second radical.

41. Naturally long vowels are unchangeable e. g. ă from original ā, ă in ẗāsā*nā, ă in ẓā*nā, ā in ẓā*nā.

42. Naturally short vowels are changeable, e. g. ẓā*šās, ẓā*šās, ẓā*šās.


1. §§ 7. 14—17. 25. 30. 31. 35. 45.

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>fem.</td>
</tr>
<tr>
<td>Abs.</td>
<td>ẓū sist</td>
</tr>
<tr>
<td>Cons.</td>
<td>ẓū sist</td>
</tr>
<tr>
<td>Emph.</td>
<td>ẓū sist</td>
</tr>
</tbody>
</table>

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*sho; por-shin not por*shin, §§ 30. 1, 31. 3. Rem. 2.

6. Inflect, in like manner, ẓā*šās brooding, § 81.


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


1. Notes.

55. neth-kan-n'shun, let them be collected.

(1) The preformative ج is the sign of the 3rd person of the Impf.

(2) The ُ is the sign of the masculin plural.

(3) The ا prefixed after a preformative is the sign of the reflexive or passive stem.

(4) The root is أَنْفْاَتِ the sign of the 3rd person of the Impf.

(5) This form would be written the same in the Ethp'el and in the Ethpa'al. It is better here to put it in the latter, or the intensive passive; and to read neth-kän-n'shun, not neth-ka-n'shun.

56. لَمْ تُؤَم—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. teth-hézè, let appear.

(1) The preformative ا shows that the form is in either the 3rd fem. sq. or in the 2nd. masc. The context decides for the former.

(2) The first form of all the Imperfects of verbs Lomadh Hé ends in ا. The 3rd fem. sg. differs from the masc. merely in changing ج to ا, § 45. 5.

(3) The first form of the verb is لَمْ تُؤَم, see 22, and compare لَمْ تُؤَم, لَمْ تُؤَم and لَمْ تُؤَم.
(4) The second ה 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'al.

58. הנענה — yab-bish-to, the dry land.

(1) The ה being preceded by a vowel the dot above it, called Kushoy, shows that it is to be doubled, § 10. 2. (2).

(2) ה not having a vowel before it, the dot shows merely that there is no half-vowel after the ה and that ה is unaspered.

(3) ה is the sign of the fem.; ה of the emphatic state, § 76.

59. חתונא — walt'kensho, and to the gathering.

(1) חתנ is a segholate noun masc. sing. emphat. § 67.

(2) ה is the inseparable preposition regularly prefixed, § 34.

(3) כ 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 ה takes a half-vowel., §§ 17. 4, 31. 3, 33. 2.

60. חתא? — d'anyo, of the waters, lit. that of the waters.

(1) א is really a demonstrative pronoun corresponding to Hebrew נ'. It has come to denote the genitive relation, § 98. A.

(2) For חתא, see 17.

61. חתנ — ya-mè, seas.

(1) The two dots are the sign of the plural Rebhu', § 13.

(2) The line under the first ה is linea occultans and shows that, although written the ה is not to be pronounced, § 19. 3.

(3) י is the sign of the emphat. masc. plural., § 76. 3.

(1) The singular is חתנא, § 67. 2. (7).

62. חתא? — thap-pek, let cause to go out.

(1) ה with Rukhokh because the word preceding ends in a vowel, § 10. 1. (3); ה with Kushoy, because doubled to compensate for an assimilated Nun; § 10. 2. (2).

(2) The ה shows the 3rd fem. Impf.; the י above it is the sign of the causative or Aph'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.
The root is ֻה, the Nun being assimilated always at the end of a syllable when not accompanied by a vowel, §§ 18, 53.

63. ֻה-tha-dho, grass.

(1) The last Olaph is otiant, § 24. 1; the other is quiescent, its vowel having been thrown back on the י, so that we have tha-dho instead of thadh'-o, § 25. 1. (2).
(2) ֻ has Rukhkh because the preceding word ends in a vowel, § 10. 1. (3).

(3) ֻ stands for Hebrew י. It has been transposed with י, the vowel being equivalent to יִתּ.

64. יִתּ-es-bo, herb.

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

65. יִתּ-dh'mez-ד'רָא', which was seeding for itself.

(1) י is the relative pronoun and introduces the adjective clause, §§ 38. 136. It has Rukhkh after a preceding vowel, § 10. 1. (3).
(2) יִתּ is the Ethpe'el or reflexive of the simple stem. י is the sign of the participle, § 50. 2. י and י have been transposed, according to § 21. 1. י is metathesis from י the sign of the reflexive, § 22. 4. In the last syllable the vowel is י instead of י because of the guttural, §§ 26. 1. (1), 52. 3.

66. יִתּ-יִגֶּה, according to its kind.

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

67. יִתּ-וּל-וֹ_no, and the tree.

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

68. יִתּ-dh'phi-רֵה, of the fruit, lit. that of the fruits.

(1) י is aspirated after the preceding vowel. It introduces an
appositional relative clause which has become equivalent to our genitive, § 97. A. 2.

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

69. ֻ—dhe-o-bhedh, which was yielding, lit. was making.

(1) For ַ see 65. 1.

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

70. ָ—dones-beltheh, whose stock.

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

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

71. ַ in it.

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

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

(1) This is an adjective clause limiting ָ day.

(2) In dha, ָ is aspirated after the preceding vowel; ָ is a helping vowel; the syllable is half-open, §§ 33. 2, 17, 4.

(3) ָ is equivalent to the Hebrew ָ, ָ being regularly equivalent to ָ where they both correspond to ָ in Arabic. The pretonic Kamets of the Hebrew is always volatilized in Syriac.
2. Observations.

43. There are in Syriac:

1. A simple verb stem, e.g. وَسَعَ.
2. An intensive verb stem, e.g. وَسُعِ.
3. A causative verb stem, e.g. وَسَعَ.
4. A simple passive stem, e.g. وَسَعَ.
5. An intensive passive stem, e.g. وَسُعِ.
6. And a causative passive stem, (not yet occurring).

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

45. The causative stem is characterized by a doubling before its first radical.

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

47. The names of the stems are Pe'al, Pa'el, Aph'el, Ethpe'el, Ethpa'al, Ettaph'al.

48. " when naturally long corresponds to the Hebrew naturally long א.

49. The name of " is Zkopho; of " Petthaho; of " Rebhošo; of " Hrebhošo; of " ešoso.

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


1. Review the sufformatives of the Pe'al Perfect, § 43.
2. Form with the aid of these the Perfects of all the other stems, § 44.
3. §§ 8, 13, 18, 19, 21, 22, 36, 44.


נָשָׂא to take. נָסָה to hear.
שָׂכָה to heal. נָשָׂא to crucify.
to clothe.

according as.

what, that.

to say.

because.

truth.

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. $\text{\textbar\textbar} tribal—neh-wun, let them be.

(1) The first Nun indicates the Imperfect 3rd person, § 45.

(2) The ending $\text{\textbar\textbar}$ denotes the masculine plural, § 45. 6.

(3) The root is $\text{\textbar\textbar}$ he was, cf. $\text{\textbar\textbar}$ she was. See 9.

75. $\text{\textbar\textbar}$—nah-hire, lights.

(1) The two dots over the Rish are Rebby, the sign of the plural; one dot coincides with the diacritical point of the Rish, § 13. 2.

(2) $\text{\textbar\textbar}$ is the sign of the masc. plur. emphatic, § 76. 3.

(3) The root is the same as that of $\text{\textbar\textbar}$ light, see 20.

76. $\text{\textbar\textbar}$—dha-sh\-ma-yo, of the heavens, lit. that of the heavens.

(1) $\text{\textbar\textbar}$ is in apposition with $\text{\textbar\textbar}$; $\text{\textbar\textbar}$ is in the genitive relation to the pronoun. See § 97. A.
The first syllable is half open and its vowel a helping vowel, §§ 17. 4, 33. 2.

77. ลับ-lyeph-rash, to separate.

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

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

78. แล-ยน see 31. In one case there is Olaph prosthetic; in the other not. Cf. ยิ and ยิ 47.

79. ป่-li-yo, night.

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

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

80. ตู-lo-thy, for signs.

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

(2)  is the sign of the fem. plur. emphatic see 80. 2. The two dots are Rebbuy. The singular is ลำ.

81. พร-va-lzab-hé, 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. แต-va-yau-mo-tho, and for days.

(1)  as in 81. 1.

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

83. แต-va-shéna-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)  is a plur. emphatic. See § 86. 16. The singular is ลำ, §§ 87. 30.

84. ยิ-man-hérin, giving light.

(1)  is prefixed is a sign of participle except in Pe'al. Cf. ยิ (16) and ยิ (65), but ยิ (44. 2.) and ยิ (69).
(2) *Petho ho* with the preformative of the Participle denotes the causative or Ap interle stem, § 41. 3.

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

85. *lemañ-ho-ru*, to give light.

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

(2) All Infinitives, except the *P*al end in *ז* with *ז* before the last radical, § 49. 2.

(3) *Petho ho* with the preformative denotes the causative stem. Cf. § 41. 3. and see § 41. 3.

86. *לֶטֶן* theren, two.

(1) For the etymology, see § 76. 5.

(2) For the syntax, see § 100. A.

87. *rau-re'he*, great.

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

88. *dhi-mo, of the day.

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

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

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

89. *wkhau-kbhe*, and the stars.

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

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

2. Observations.

51. All Infinitives have the preformative *ז*.

52. We have had, so far, three ways of denoting the genitive relationship.
53. The Preformative of all Participles except the Pe'al, is ֵ. The only mark to distinguish the Infinitive from the first form of the Participle is the ending ֵ and the vowel ֵ 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 Pe'al stem is ֵ, e. g. לֵכְתִּי ֹכְתַּי ֵ74; the Pa'al stem has a half-vowel with the preformative, e. g. לֵסְתִּי ֹסְתַּי ֵ16; the Aph'el has ֵ e. g. לֵאֲפֵּת ֹאֲפֵּת ֵ72, לֵאִפֵּת ֹאִפֵּת ֵ84. The preformatives of all the reflexive or passive stems are all followed by ֵ e. g. לֵכְסִּי ֹכְסִּי ֵ57, לֵכְסִּי ֹכְסִּי ֵ55, לֵכְסִּי ֹכְסִּי ֵ65.

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


1. Review the sufformatives and preformatives of the Pe'al Imperfect; and form with the aid of these the Imperfects of all the derived stems, §§ 45, 47.

2. §§ 12, 77.


| בֵּית | to crucify.    | בָּהַל | to write.   |
| הֵקְלֵד | to go.        | הָאֹמֵן | a book.     |
| הָאָסְמִל | to assemble.  | הָאֲסֵנַד | sun.        |
| הָאָסֶנֲד | to draw near. | הָאָסֶנַד | because.    |
| לָמֵד | to swarm.     | לָמֵד | from.       |
| לָמֵד | to add.       | לָמֵד | to command. |
| לָמֵד | those which.  | לָמֵד | 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. wə'yabh, and (he) gave.
(1) The line ander α is linea occultans, § 11.
(2) is the Pe'al Perfect first form, see § 64. 7.
  The usual first form for a Pe Yudh verb would be § 58.

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

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

93. dharə'c, 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. narə'shun, let (them) swarm.
(1) Nun is the preformative of the 3rd person Imperf. everywhere except in the 3rd fem. sing.
(2) is the ending of the masc. plural Imperf.
(3) P*thoho with the preformative is the sign of the Aph'el stem, § 41. 3.

95. א'ן—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. א'ן—hay-y*tho, 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) י* is the sign of the fem. sing. emphatic, § 76. 2.

97. א'ן—po-ra-htho, bird.

(1) The fem. abs. is א'ן—po-reho; 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. א'ן—theph-rch, let (her) fly.

(1) The preformative י is the sign of the 3rd fem. sing. Imperf.
(2) The sufformative י is sometimes found with the 3rd sing. Imperf. Cf. א* 62.
(3) Yudh is otiose, § 24. 3.
(4) The י shows it is in the simple or P*al stem. Obs. 56.
(5) P*thoho is the usual vowel over the 3rd radical in Lomadh Guttural verbs, § 52.

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

(1) ג* 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. א*—gen-s'hun, their kind.

(1) For א* see 66. 3.
(2) א* is the pronominal suffix of the 3rd plur. masc. with nouns. It is never used with verbs, see 91 and §§ 36, 77.
101.  \( \text{dhegteo-po} \), of wing.

(1) The Kushoy in the Pe is by way of compensation for an assimilated Nun, §§ 10. 2. (2), 18. 1, 67. 2. (6).

(2) The root  is cognate to  .

(3)  is in the emph. sing. masc. Cf.  ,  .

102.  —  , her kind.

(1)  is equivalent to the Hebrew , § 36.

(2) The diacritical point denotes the fem. as distinguished from the masc. , § 6. 6. (2).

(3) The fem. suffix refers back to  . Cf.  66,  100.

103.  —  , (he) blessed.

(1) The  over the first radical designates the intensive or Pa'el stem. Cf.  , § 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.  —  , to them.

(1)  is a preposition. Cf. vs. 12.

(2)  is pronominal suffix 3rd plural masc. See 100.

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

106.  —  , 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. Pe'al.

107.  —  , which are in the seas.

(1) The line under the first  is linea occultans. See 61.

(2) The singular is  .

(3) The clause is relative. § 136.

108.  —  , let (it) multiply.

(1) The preformative  denotes the 3rd sing. fem. Imperfect; the vowel  used with the preformative designates the simple stem.

(2)  shows the root to be Lomadh-Olaph. Cf.  40.  57.
109. ʿlāmā the fifth, see 93; māqṣṣū let bring forth, see 98; lāmā creeping thing, see 96.

110. ʿlāmā—hay-wetho', 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 ʿ.  
59. The cardinals preceded by the relative are often used for the ordinals.

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

61. Nouns take pronominal suffixes e. g. nun 66, nun 102.

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 unpronomounced e. g. nun 98, nun 99.

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

65. ʾ is the ending of the masc. plur. Imperfect; ṣ of the masc. plur. Perf. and Inv.

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.


(1) Personal pronouns and pronominal suffixes §§ 35, 36. 2.

(2) §§ 32, 48, 49, 50.

(3) māqṣṣū to give, § 64. 7.


- to rule.
- to forsake.
- to make.
- to teach.
- to baptize.
- to shine.
- to obey.
- when.
- better then.

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.


1. Notes.

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

(1) is a pronominal suffix agreeing in gender and number with the collective.

(2) is in apposition with.

(3) For the construction, see § 108. 1. (4) and § 94. 6. (1).

112. according to its kinds.

(1) 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 َمِلْعَبٍّ. (See 66).

113. دَعُوَّ let us make.

(1) ج is the preformative of the 1st pers. plur. Imperf., § 47. Rem. 4.
(2) This Imperf. is of the i class َمِلْعَبٍّ, § 46.

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

115. َمِلْعَبٍّ in our image.

(1) د is the inseparable preposition, § 34.
(2) ت is the pron. suffix 1st plural, § 36.
(3) ت is an a class segholate in the sing. masculine, §§ 67 79.

116. َمِلْعَبٍّ our likeness.

(1) ت as in 115. 2.
(2) ت is a feminine construct from َمِلْعَبٍّ emphatic َمِلْعَبٍّ, § 75. 8.

117. َمِلْعَبٍّ let them rule.

(1) ج is the sign of the 3rd plur. P'cal, § 45. 2.
(2) ت designates the masc. plur.
(3) The sign under د is Mehagyono, see § 12. 1.

118. َمِلْعَبٍّ fishes of.

(1) د is the sign of the masc. plur. constr., § 76. 3. Cf. َمِلْعَبٍّ 13.
(2) The two dots are Rebbuy.

119. َمِلْعَبٍّ which creepeth. Cf. َمِلْعَبٍّ 44. َمِلْعَبٍّ 69.

120. َمِلْعَبٍّ—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. َمِلْعَبٍّ his image.

(1) Absolute of noun=َمِلْعَبٍّ; construct, َمِلْعَبٍّ as in the phrase َمِلْعَبٍّ which follows: emphatic َمِلْعَبٍّ.
(2) ت is the pron. suffix “his” or “of him”. Cf. َمِلْعَبٍّ 66.

122. َمِلْعَبٍّ—b'roy, created he him.

(1) َمِلْعَبٍّ (see 2), he created. This is a Lomadh Olaph verb, the having been heightened to د in the open syllable, § 29. 5. (1).
(2) ت is the pron. suffix 3rd sing. masc. with Lomadh Olaph verbs§ 61.
123. * and subdue it.

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

(2) The Inv. 2nd plur. Pe'al of מֶהַ is מֶהַ, which before suffixes throws back the vowel from א to א, while the ending א becomes א.

124. הֲנָה rule ye, is an imperative Pe'al of the א class, i.e. whose vowel is א not א as in מֶחְמַח. The א is otiose, §§ 46, 48, 24. 2.

125. I have given.

(1) שַׁנִי becomes שַׁנִּי before ו and י, § 64. 7.

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

126. יא is in the absolute state.

127. 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) יא is often indeclinable. Here the subject is מֵנַי fruits, §§ 65, 125.

128. מֵנַי food.

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

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

(3) The form is maqtul, the אנ having been obscured to א, § 74.

129. יא—desk-to, which is six.

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

(2) א 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 י, e.g. מִכְּנַה, לֵנַה; מִכְּנָה, לֵנָה לֵנַה, לֵנָה, לֵנָה, לֵנָה, לֵנָה, לֵנָה, לֵנָה.

68. The Imperf. Pe'al may have as the vowel of its 2nd radical either א, א (which becomes א) or ו, e.g. ם, תִּמְּנָה, תִּמְּנָה, תִּמְּנָה, תִּמְּנָה, תִּמְּנָה, תִּמְּנָה, תִּמְּנָה, תִּמְּנָה.
69. The Imperat. first form of the Pe'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. but but but.

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

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

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

74. The original fem ending was , 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 becomes , e.g. .


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


<table>
<thead>
<tr>
<th>א to be dry.</th>
<th>א to sit.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ל to bear.</td>
<td>נ to suck.</td>
</tr>
<tr>
<td>י to burn.</td>
<td>י to make, do.</td>
</tr>
<tr>
<td>י to know.</td>
<td>ע not.</td>
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<tr>
<td>ד to be heavy.</td>
<td>י son.</td>
</tr>
<tr>
<td>י to give.</td>
<td>א child.</td>
</tr>
<tr>
<td>י to inherit.</td>
<td>י woman.</td>
</tr>
<tr>
<td>ק king.</td>
<td>פ until.</td>
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</tbody>
</table>
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. יִתְנִיתוּ 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 o with the 2nd radical shows the verb to be intransitive, § 41. 1.

131. יִתְנִיתו and (he) finished.

(1) The vowel with the first radical shows that this is the intensive or Pa'el stem, § 41. 2.

(2) The o of the 2nd radical is obscured from y, § 29. 2.

(3) Being without sufformative, this must be the 1st form i. e. the 3rd masc. sing., § 43. 4.

132. יִתְנִית the sixth.

(1) This is an ordinal number. Cf. יִתְנִית 129. See § 88. II.

(2) Ordinal numbers, like other adjectives, follow their nouns and agree in gender, number and definiteness, § 110. B.
133. 人* 人* 人* his works.

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

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

134. 人*—da'ebadh, which he made.

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

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

135. 人* and he rested himself.

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

137. 人*—kad-dësheh, sanctified it.

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

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

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

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

140. 人* generations.

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

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

141. 人* 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 wa'dhar'-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 人, § 97. A. Rem. 2.

142. 人* they were created.
(1) $\mathbf{\overline{\mathfrak{\imath}}}$ is the sign of a reflexive or passive stem. The absence of a vowel after $\mathbf{\overline{\mathfrak{\imath}}}$ or $\mathbf{\overline{\mathfrak{e}}}$ show it to belong to the simple passive or Ethp'eel, § 41. 4.

(2) Waw designates the 3rd plural, § 43.

(3) Yudh shows that the root is Lomadh Yudh (called Lomadh Olaph, see § 60).

(4) For the diphthong $\mathbf{\imath\nu}$, see § 8. 1. (3).

143. $\mathbf{\overline{\mathfrak{\lambda}}}$ in which (he) made. The preposition is often omitted from the relative clause, § 136. 6. Rem. 1.

144. $\mathbf{\overline{\mathfrak{\alpha}}}$ (they) had been is in the 3rd plur. Perfect from $\mathbf{\overline{\mathfrak{\alpha}}}$ fem $\mathbf{\overline{\mathfrak{\alpha}}}$. 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: $\mathbf{\overline{\mathfrak{\alpha}}}$ vs. 6 with $\mathbf{\overline{\mathfrak{\alpha}}}$ vs. 7 and $\mathbf{\overline{\mathfrak{\alpha}}}$ vs. 25.

145. $\mathbf{\overline{\mathfrak{\lambda}}}$ had gone out.

(1) The first Ola' h is prosthetic, § 20. 1.

(2) Yudh quiesces in $\mathbf{\overline{\mathfrak{\imath}}}$ according to §§ 25. 3, 58. 1. Rem. 2.

(3) The form is the 3rd masc. sing. Pe'al, the verb being both Pe Yudh and Lomadh Olaph, §§ 58, 60.

146. $\mathbf{\overline{\mathfrak{\lambda}}}$ (he) caused to come down.

(1) The form is Apl'eel from $\mathbf{\overline{\mathfrak{\lambda}}}$, the Nun being assimilated. Cf. $\mathbf{\overline{\mathfrak{\lambda}}}$ 69. It is the first form of the Apl'eel $\mathbf{\overline{\mathfrak{\lambda}}}$, i.e. 3rd masc. sing. Perfect, § 53. 2.

(2) $\mathbf{\overline{\mathfrak{\lambda}}}$ is derived from an original $\mathbf{\imath}$, § 29. 2.

147. $\mathbf{\overline{\mathfrak{\lambda}}}$ was not, is contracted from $\mathbf{\overline{\mathfrak{\lambda}}}$ & $\mathbf{\overline{\mathfrak{\lambda}}}$, § 65. Tau has Kushoy after the diphthong, § 10. 2. (3).

148. $\mathbf{\overline{\mathfrak{\lambda}}}$ mist. The root is $\mathbf{\overline{\mathfrak{\lambda}}}$ to well. The form is $\mathbf{\overline{\mathfrak{\lambda}}}$, the Nun being assimilated and the $\mathbf{\overline{\mathfrak{\lambda}}}$ doubled. Cf. $\mathbf{\overline{\mathfrak{\lambda}}}$ 128 and see §§ 18. 1, 74. 2. (5).

149. $\mathbf{\overline{\mathfrak{\lambda}}}$ used to go up.

(1) $\mathbf{\overline{\mathfrak{\lambda}}}$ is the active part. Pe'al first form; see 46. It is in the absolute state because a predicate, § 93. 3. (2) a.

(2) $\mathbf{\overline{\mathfrak{\lambda}}}$ is enclitic and hence the $\mathbf{\overline{\mathfrak{\lambda}}}$ has the linea occultans and is unpronounced §§ 64. 5, 127. 1. Cf. $\mathbf{\overline{\mathfrak{\lambda}}}$ 144, $\mathbf{\overline{\mathfrak{\lambda}}}$, $\mathbf{\overline{\mathfrak{\lambda}}}$ vs. 19.
(3) The Perf. of ḫm after the part. denotes continuous or repeated action or state, § 127. 3. (3).

150. ḫm ḫm was watering.

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

(2) The Part. is the first form of the Aphil, as is shown by ḫ prefixed with ḫ, §§ 41. 3, 50. 2.

(3) The first form is ḫm. Cf. ḫm, ḫm.

151. ḫm in his nostrils.

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

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

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

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

152. ḫ life, lit. lives.

153. ḫ ḫ from (the) front, i. e. from the east.

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

2. Observations.

75. Most verbs have ḫ in the first form; some intransitive verbs have ḫ; two verbs have ḫ, § 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, ḫ after the second, and ḫ 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. ḫ m ḫ may be either katleh, or kattaleh, 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 ḫ or ḫ to the root, e. g.

81. The Imperative has only a 2nd person.

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


-  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.  and he caused to go out.

(1) The Olaph designates the Aph'el stem, § 41. 3.
(2) The first radical is . This becomes Yudh in the simple and intensive stems, § 58. The comes from iy.
The third radical was originally Olaph; but most verbs of this kind have gone over into regular Lomadh Olaph verbs, § 60.

156. ٰٛٔ 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  생명. Being a predicate it is in the absolute state, § 93. 3. (2).

157. ٰٛٔ to see. This is the Infin. const. Pe' al of ٰٛٔ; the ٰٛ of ٰٛٔ becoming heightened in the opened syllable.

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

159. ٰٛٔ in the midst of the garden.

(1) For the genitive construction compare ٰٛٔ ٰٛٔ 15. See § 97 B.

(2) For ٰٛٔ and ٰٛٔ, see 42 and 15.

160. ٰٛٔ to water it.

(1) ٰٛ is the preposition; ٰٛ the pron. suffix 3rd sing. masc.

(2) ٰٛ is the sign of the Part. and Infin. of the Aph' el, §§ 49, 50.

(3) ٰٛ designates the Infin. construct; the absolute would end in ٰٛٔ. Cf. ٰٛٔ ٰٛ 85.

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

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

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

163. ٰٛٔ four heads.

(1) The cardinal generally precedes.

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

164. ٰٛٔ the name of it which is one.

(1) On ٰٛٔ, see § 87. 29.

(2) ٰٛٔ 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. 为主题 It is that, which is surrounding.

(1) 为主题that which, see § 104. 2. (2) Rem.

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

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

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

166. 为主题all.

(1) 为主题is the sign of the direct object, § 123.

(2) The participle governs a noun.

167. 为主题, where, introduces a relative clause, §§ 104. 4, 136.

168. 为主题 — 因dha-bhoh, and the gold of it. The Rukkokh under the shows that the noun is not a segholate, but one which had originally two short vowels, i. e. dahabh, § 68. The segholate would be 因 dah-boh, like 因 gen-so.

169. (1) 为主题 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 Hé stands for o and shows that hoy not hì is to be read, § 6. 6. (2) b. Compare Gen. III. 12 for 因.

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

171. 为主题the second, is an ordinal form for 因. Above in vs. 11 and below in vs. 14, the cardinal preceded by ; is used in its stead, § 110. B.

172. 为主题the man, 为主题 with the direct object, § 123.

173. 为主题—shabh-keh, left him.

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

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

174. 为主题that he might till it.

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

(2) 为主题is the form of the 3rd sing. pron. suffix with the Imperf., § 51. D. 2.
(3) In Nun (from § 46) Nun is the sign of the 3rd pers.; the absence of sufformatives shows it to be masc. sing.; the with the preformative shows the simple stem, §§ 45. Rem. 2, 47. Rem. 4.

(4) The 1st plur. Imperfect would also be Nun. The context alone can determine whether the 1st or 3rd person is meant, § 37. Rem. 5.

175. and keep it. This is the same in every respect as the preceding, except that we have Nun for the radical Nun being assimilated. Cf. 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 and and the relative, take before a consonant with a half-vowel.

84. The vowel under the 2nd radical of the Pe'al Imperfect is dropped before suffixes and before sufformatives forming a new syllable.

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

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


(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.


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<td>ﷺ</td>
<td>if.</td>
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<td>ﷺ</td>
<td>to hear.</td>
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<td>ﷺ</td>
<td>to obey.</td>
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<td>to bless.</td>
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<td>ﷺ</td>
<td>to follow.</td>
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<td>to sanctify.</td>
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<td>ﷺ</td>
<td>to till.</td>
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<td>ﷺ</td>
<td>to serve.</td>
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<td>ﷺ</td>
<td>to steal.</td>
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<tr>
<td>ﷺ</td>
<td>to deliver.</td>
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<tr>
<td>ﷺ</td>
<td>enemy.</td>
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(1) Euphony of vowels, § 29.
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. "אֲדֹנִי and said to him. For the indirect object, see § 124. For the form, see § 34. 2.

177. יָשִֹּאֹנָהּ thou mayest eat.

(1) יָשִֹּאֹנָהּ 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 יָשִֹּאֹנָהּ except that the Olaph is quiescent, § 55. 2.

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

179. יָשִֹּאֹנָהּ because that.

(1) יָשִֹּאֹנָהּ is written defectively, § 6. 5.

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

180. יָשִֹּאֹנָהּ in which thou eatest. The preposition with its pro-
nominal suffix is omitted, as frequently in temporal clauses, § 136. 6.  
Rem. 1.

181.  
(1) נָתָהּ the death shalt thou die.
(2) דִּמְצֵא is a segholate noun of the a class; here used instead of the Infinitive absolute, § 119. 2. Rem. 1.

182.  
(1) נָתָהּ is the second person masc. sing. Imperf. Pa'el for יִדְחָהּ, wu going over into ש and the helping vowel of the preformative being volatilized. The root is E Wau, §§ 29. 7. (1), 59. 2.
(2) נָתָהּ that should be &c., is a substantive subject clause, to which יָמָה is the predicate, § 135. 1, 2.

183. נָתָהּ alone. This is a compound of the prepositions ש and with the noun יָמָה unique, followed by the pronominal suffix, § 89. B. Rem. 3. 3.

184. נָתָהּ I will make.
(1) The Olaph is the preformative for the first person sing. Imperf.
(2) The נ_under the second radical signifies an Imperf. of the i class, § 46. 1 and cf. יָמָה and יָמָה in Hebrew.

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

186. נָתָהּ like him. This is the form which יָמָה takes before suffixes, § 89. B. Rem. 3. 1.

187. נָתָהּ and he brought.
(1) The first form is יָמָה, § 64. 4, a Pế Olaph and Lomadh Olaph verb.
(2) The Olaph of יָמָה denotes the Aph'el stem, § 41. 3.
(3) For the ending נ see 155.

188. נָתָהּ that he might see.
(1) The ending נ (like נ in Hebrew) is the common ending for Lomadh Olaph Imperfects, § 60. 3.
(2) The clause denotes purpose, § 137. 4. Cf. 174.
189. |מ"ו| ולכו what he was calling.
(1) This is an indirect question introduced by the interrogative pronoun |מ"ו|, § 132. 6. Rem. The sentence is an object substantive clause, § 135. 3. (2).
(2) On |מ"ו| see 162 and § 60. 5.

190. םך |ם| — hau hu, that is.
(1) םך with a dot above the ה is hau the demonstrative pronoun, םך with a dot below the ה is the personal pronoun hu, §§ 6. 6. (1), 35, 37.
(2) The demonstrative םך resumes and is in apposition with the substantive clause, beginning with םך, which precedes it. The clause with םך is equivalent to a noun absolute, §§ 95. 3, 135. 1.
(3) םך is the copula, § 101.

191. |מ"א| names. This is an irregular plural from |מ"א| name, §§ 86. 14, 87. 29.

192. |מ"א| ק|ו| there was not found.
(1) ק and ל have been transposed, § 21. 1.
(2) It is Ethpe’el as is shown (a) by the absence of a vowel before or after the ל (which her 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. |מ"א| ק|ו|, |מ"א| ק|ו|.
89. Clauses are substantive, adjective, or adverbial, § 135.
90. Notice the difference in mood denoted by the Imperfect in vs. 16—18, § 114.

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


<table>
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<th>Arabic</th>
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<tbody>
<tr>
<td>سم to see.</td>
<td>ملأ to be full.</td>
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<tr>
<td>بني to decline.</td>
<td>دع to show.</td>
</tr>
<tr>
<td>سو to rejoice.</td>
<td>نس to pray.</td>
</tr>
<tr>
<td>هدك to be at rest.</td>
<td>وس way.</td>
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<tr>
<td>ند to tempt.</td>
<td>صب to purify.</td>
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<td>لس to be full.</td>
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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.

194. פֶּתְלָה and he slept.

(1) Wau has a helping vowel and with it forms a half-open syllable, §§ 17. 4, 33. 2.
(2) פֶּתְלָה instead of פֶּתְלָה because intransitive, § 41. 1. (2).

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

197. פֶּתְלָה 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. פֶּתְלָה to a woman.

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

(1) פֶּתְלָה is the pron. suffix 3rd fem. (Cf. פֶּתְלָה 102), § 61.
(2) פֶּתְלָה is the same form as פֶּתְלָה 190, the original consonantal y, remaining before the suffix the preceding vowel having been volatilized i. e. ayt't becomes ay-t'yoh, § 7. 3. (2) b.

200. פֶּתְלָה this time.

(1) פֶּתְלָה is a demonstrative pronoun, § 37. 1.
(2) The pronoun may precede or follow its noun, § 102. 1.

201. פֶּתְלָה 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. besr הוא, 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. nis (was she) taken, is the passive Part. Pe'al fem. sing. absolute, § 50. 1, § 76. 2.

204. (he) shall forsake.
(1) The Nun prefixed denotes the 3rd person of the Imperfect.
(2) The  shows it is an Imperfect in u of the simple stem, § 46. 3. Note.

205. la-bhu, his father.
(1) is the pronominal suffix 3rd sing. masc. after a vowel, § 36.
(2) is the form of before suffixes, § 57. 1.
(3) The Olaph throws back its vowel to the Lomadh and quiesces in the Pethoh, §§ 32. 3, 25. 2.
(4) Lomadh is used in Syriac before the direct as well as before the indirect object, § 123. 2. (3).

206. and he shall cleave.
(1) This is the 3rd. pers. sing. masc. Imperf. form  the Nun having been assimilated. It is to be pronounced nekkaph, from nenkaph, §§ 18, 53.
(2) Notice that there is no Waw convervive in Syriac.

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

208. 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. naked.
(1) The  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. 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 ָּדַּכְּ, 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. Avw does not contract into ּ in Syriac.
94. A Dual occurs in a few instances.
95. Changeable vowels may be dropped in inflection, § 7. 3. e.g. ָּדַּכְּ, ֶּאַּנָּשָׁ.
96. The predicate adjective agrees with its antecedent in gender and number, but not in state, e.g. ִָּדַּכְּ בַּכְּ, ַּאֲשָׁ.
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 in usually e.
102. Some prepositions take the plural form before suffixes.


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


ות to seize. ָּדַּכְּ to bring.
ָּנַּ to go out. ָּדַּנָּ to learn. ָּדַּנָּ to teach.
ֹּ to come. ֹּ to mourn.
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. (Font) was cunning.
(1)  is enclitic after a participial adjective predicate, § 127. 10, and hence the  has the linea occultans, § 11.
(2) The participle is the simple passive in the absolute singular, § 50. 1.

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

213. every.
(1) The point above shows that the suffix is the feminine  and not the masculine *. See 102 and § 6. 6. (2) 6.
(2) For the construction, see §§ 108. 1. (4), 97. B. Rem. 4.

214.  which (he) had made.

(1)  introduces the relative or adjective clause which limits , § 136.

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

215. (. is in apposition with  , § 94. 1

216.  truly.

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

(2)  sharrir is of the formative katil, § 72. 2. (4).

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

218.  that ye shall not eat.

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

(2)  with the Imperfect may be either “ye shall not” or “eat not”.

§ 114. 1.

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

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

221.  which are in the Paradise.

(1)  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.  all of them, is a clause in apposition with  , § 94. 1.

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

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

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

226.  because that, introduces an adverbial clause of cause or reason, § 137. 5. (2).
227. (he) knows is the Perfect used as a Present like the Greek 2nd Perfect, § 112. 2. (1).

228. that in the day that.

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

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

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

230. —mth-pat'-hon, shall be opened.

(1) Participle formed by prefixed, § 50. 2; the first shows the Reflexive, § 41. 4; the Kushoy over the second shows the Intensive, § 41. 4; the 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. 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. ye shall be. This is the Act. Pe'al Part. plural and the 2nd pers. plur. personal pronoun, which have coalesced. See § 35. 2. Note.

233. knowers of. The Part. Act. Pe'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. 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. *मेस* is the adjective, and *कुल* is the noun to be compared. The idea with which the comparison is made is preceded by *क्त*, e.g. "कुलदाराम*.

105. Observe that a point above denotes *a* or *o* as distinguished from *e*, e.g. *कुलदाराम* = *men*, but *केल* = *man* or *men*, *कुलदार* = *kulloh*, *कुल* = *kulleh*.

106. *v* may be either a demonstrative pronoun like *नित*, or a relative pronoun (like *नित* or *नित* used relatively) or a conjunction.

107. Observe that there are in this lesson three ways of expressing the genitive relation. (1) *केलदार* vs. 1, (2) *कुलदार* vs. 2, (3) *कुलदार* vs. 3.

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

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

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

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


\[\text{to stand, arise.} \quad \text{to defile.}\]
\[\text{to put.} \quad \text{habitation, dwelling.}\]
\[\text{to die.} \quad \text{hand, § 87. 2.}\]
\[\text{to curse.} \quad \text{head.}\]
\[\text{to shake.} \quad \text{covenant.}\]
\[\text{to be moved.} \quad \text{lest.}\]
\[\text{to watch.} \quad \text{city.}\]
\[\text{II. to be anxious.} \quad \text{before.}\]
\[\text{to prepare.}\]

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. ʿādha that [was] good.

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

235. ṣa—reg-gauhau.

(1) The ṣa is enclitic, and hence its σ 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. ḫamm to see or for seeing.

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

237. ʿōw 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 Kushoy over the ə 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. ṣ[a] [as he was] walking.

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

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

241. ʿâw they hid themselves.

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

The Reflexive sense is brought out clearly in this form.

242. הָּצְּלַיָּה for hezyeth from הָּצְּלַיָּה, § 29. 4. (4), § 60. 1.

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

244. הָּצְּלַיָּה הָּצְּלַיָּה. The verb is the Pa'el Perfect of the Lomadh Olaph verb. מַשֵּׁא with the pronominal suffix of the 2nd masc. sing., § 61.

245. מַשֵּׁא which I commanded thee.

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

(2) introduces a relative clause limiting מי, § 136.

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

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

247. מי what [is] he. The form is contracted from מִנְּוֹ 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. מי which thou (f.) hast done. The ending מי is derived from מי 2nd fem. sing. pers. pron., §§ 35. 1, 43.

249. מי'-at'ee-gan.

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

(2) מי 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. מַשְׁפַּד cursed is the pass. part. of the simple stem from the E Waw verb, awi going over into מַשְׁפַּד, § 59. 3.

251. מַשְׁפַּד thy lives, §§ 36. 1.

2. Observations.

113. Nominal clauses are those which have a noun for predicate, e. g. the clauses beginning with מי vs. 6; מי vs. 7; מי
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 דִּבֶּר, 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. כֶּבֶּשֶׁה for eating, כָּלָכַש for looking at, vs. 6. See § 120.

117. The same forms are used to denote the Reflexive and Passives. For the former compare דָּבָר vs. 8, for the latter דְּבָר xxx 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. דִּבֶּר vs. 12.

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


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


ךָ֯ to surround.
ךָ֯ to want.
ךָ֯ to sow.
ךָ֯ to shine.
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 (ךכ) 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 (ךכ) 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.


1. Notes.

252. נְקָם (the) enmity.

(1) This is an abstract noun in ל, § 75. 4, derived from the compound word יְלַדְּתָהוּבּהו, enemy, compound of כָּכָה lord and בּוּבּוּ fly, § 96. 1. a.
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. \( \text{will I put.} \)

(1) The Olaph is the sign of the first pers. sing. of the Imperfect, § 45. 5.
(2) The \( \text{O} \) comes from \( yi \), § 59. Rem. 2, § 29. 4. (4).
(3) This is the only \( \text{'E Yudh verb which differs in any respect from \text{E Waw verbs, } } \) § 59. 6. Rem. 2.

254. \( \text{from nedh-wush, } \equiv \text{ becoming } \equiv \text{, } \) §§ 29. 7. (1), 59. 2.

255. \( \text{—tem-héoo.} \)

(1) Notice the peculiar diphthong, pronounced like \( cy \) in \( they \) followed by \( oo \) as in \( booby, \) § 8. 1. (1).
(2) \( \text{is the pron. suff. 3rd. masc. sing. This is the regular form after the vowel } e, \) § 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. \( \text{is an Inf. abs. of the } \text{Aph'el stem, } \) § 49. 2. It strengthens the idea of the verb, § 119.

257. \( \text{ shalt thou bear.} \)

(1) The \( \equiv \) at the end is the sufformative of the 2nd fem. sing. of the Imperf., § 45.
(2) The root is \( \text{, the Yudh beeing changed to Olaph after the preformatives of the Imperf. Pe'el, } \) § 58. 2.
(3) The text has by mistake \( e \) for \( i \) under the preformative.

258. \( \text{sons, is an irregular plural from } \text{ son, } \) §§ 86. 16, 87. 10.
259. \( \text{ shalt thou turn thyself. This is the Ethpe'el Imperf. 2nd fem. sing. } \) § 60 from \( \text{.} \)

260. \( \text{—neshtallat. Note the transposition of the } \equiv \text{ when before a sibilant, } \) § 21. 1.

261. \( \text{introduces the causal adverbal clause, which is nere the protasis; the apodosis beginning with } \text{, } \) § 137. 5.
262. \( \text{is in the fem. abs. sing. of the pass. participle. It is the predicate of the nominal clause of which } \text{ is the subject, } \) §§ 130. 1, 99, 2.
263. \( \text{אַֹּאַעְּּא} \) thou shalt eat [of] it.

(1) The form of the verb when without the suffix is \( \text{אַֹּאַעְּּא} \); with suffixes the \( \text{א} \) 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 \( \text{א} \) 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 \( \text{א} \) before the pron. 3rd sing. masc. or fem. See § 51. D. 2.

264. \( \text{לָּלֹע} \) shall it bring out.

(1) \( \text{לָּלֹע} \) is the sign of the fem. 3rd sing., prefixed in the Imperfect, § 45. 2.

(2) The vowel \( \text{לָּלֹע} \) with the preformative denotes the Causative stem, § 42. 5.

(3) The original Wau of Pè Wau verbs remains in the Aph'el, not passing over into Yudh as in the P'el, § 58. 1 nor contracting into \( \text{א} \) as in Hebrew, § 58. 3.

265. \( \text{אַֹּאַעְּּא} \), which from it i. e. from which. When the preposition governs a relative, the \( \text{א} \) 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. \( \text{בּּי} \), she is put here for emphasis, § 101. The point under the \( \text{א} \) shows that \( \text{בּּי} \) is to be read and not hoy, § 6. 6. (2) b.

267. \( \text{אַֹּאַעְּּא} \), which [is] living.

(1) This is really a complete relative sentence, of which \( \text{א} \) is the subject and \( \text{אַֹּאַעְּּא} \) the predicate, the copula being unexpressed, § 136. 1. (1).

(2) \( \text{אַֹּאַעְּּא} \) is an adjective and agrees with its antecedent in gender and number, § 99. 2.

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

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

270. \( \text{אַֹּאַעְּּא} \), his hand.

(1) Olaph is prosthetic, § 10.
(2) Hebhoṣo is a helping vowel, §§ 20, Rem. 2, 33. 1.

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

271. נטש—nessabh for nenšabh, the Nun being assimilated, §§ 18. 1, 53. 2.

272. י commercium. This is the Imperfect P'al from י. See § 64. 6.

273. נט—wapp'keh.

(1) מ 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 מ was מ the usual Aph'el. The Nun has been assimilated, the has become a half vowel before the suffix, the  has been thrown back to the Wau, § 53. 2.

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

275. מ 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 מ 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. y. in אמש and למו.

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

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


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


<table>
<thead>
<tr>
<th>Syriac</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>.Style:</td>
<td>all that.</td>
</tr>
<tr>
<td>.Style:</td>
<td>it was evil.</td>
</tr>
<tr>
<td>.Style:</td>
<td>it grieved.</td>
</tr>
<tr>
<td>.Style:</td>
<td>he was old.</td>
</tr>
<tr>
<td>.Style:</td>
<td>he put on his shoes.</td>
</tr>
<tr>
<td>.Style:</td>
<td>he was good.</td>
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<tr>
<td>.Style:</td>
<td>enemy.</td>
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<tr>
<td>.Style:</td>
<td>he gave.</td>
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<tr>
<td>.Style:</td>
<td>whosoever.</td>
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<td>.Style:</td>
<td>he was filthy.</td>
</tr>
<tr>
<td>.Style:</td>
<td>he consoled.</td>
</tr>
<tr>
<td>.Style:</td>
<td>he was unclean.</td>
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<tr>
<td>.Style:</td>
<td>a son.</td>
</tr>
<tr>
<td>.Style:</td>
<td>now.</td>
</tr>
<tr>
<td>.Style:</td>
<td>if.</td>
</tr>
</tbody>
</table>

5. Exercises.

1. The enemy asked that my sword be given to him.  2. It grieved (fem.) me (§ 55) 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 בַּזְמָה and under the Lomadh in בַּזָּה shows that these are the 3rd fem. sing.; the point above the Koph in בַּזָּמָה denotes the first peron singular, § 6. 6. (3).

277. § 58. 2.
278. הָוַּי his brother.

(1) The Lomadh is the sign of the direct object, § 123.
(2) בַּזָּמָה brother, and בַּזָּמַי father insert בּ before suffixes except the 1st sing., § 87. 1.

279. בַּזֶּז The point over the ה shows that this is a participle; a point under would denote a Perfect (Comp. בַּזָּמַי vs. 10). It is either in construction with or governing, בַּזָּמ in the accusative, §§ 118. 2, 123.

The dots over בַזָּמ denote the collective, see § 90.

280. בַּזֶּז after some.
281. בַּזֶּז he brought. Aph‘el Perf. 1st form from ל, § 64. 4.
283. בַּזֶּז, §§ 56. 2, 25. 1. (2).
284. בַּזֶּז, §§ 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. בַּזֶּז, §§ 41. 3, 42. 5, 45. B. 2, 52. 3.
286. בַּזֶּז introduces the conditional protasis, § 138.
287. בַּזֶּז is of the one short vowel class of nouns, § 67. בַּזֶּז is of the ָך class; בַּזֶּז of the ָך class, § 69.
288. בַּזֶּז 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. בַּזֶּז when introduces an adverbial clause of time, § 137. 2. The sentence is nominal, § 130. 1.

290. בַּזֶּז of my brother.
(1) When a noun in the genitive is separated from the noun on which it depends, the latter takes a pron. suffix agreeing in gender and number with the governed noun and the genitive is preceded by ʾ, § 97. B. Rem. 2.

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

291. ʾ[eterangan to the voice of the blood of him who is thy brother, § 68. 5, 97. A. B.

292. ʾ[eterangan that it should give=to give.

(1) Tettle is third fem. from nettel which is the singular Imperf. of ʾ[eterangan, § 64. 7.

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

293. ʾ[eterangan—zo-yad, a fugitive.

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

(2) The Olaph is inserted in the first form of the Participle of ʾ[eterangan verbs, taking the place of the Yudh, § 59. 4. Compare the ʾemsa in Arabic.

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

294. . . . ʾ[eterangan lit. great is my folly from that which can be remitted i. e. my sin is too great to be remitted.

(1) The comparative degree is generally expressed by putting the adjective first in agreement with the noun to be compared and by placing the idea with which it is to be compared after the preposition ʾ[eterangan, § 100.

(2) ʾ[eterangan is here used as a copula, § 101. It is to be noted that the copula also agrees with the subject of the nominal sentence.

(3) ʾ[eterangan my folly or sin. The ʾ is the 1st pers. pron. suffix, § 36; the ʾuth is the abstract fem. ending, § 75. 4.

(4) ʾ[eterangan lit. that which is to remit. The ʾ is often used for that which, § 104. 2. (1). The Infin. preceded by Lomadh sometimes has the sense of “may” or “can”, § 120. 1. (5).
2. Observations.

129. The distinction of forms as well as vowels by means of dia-critical 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. صد صد, vs. 3, صد صد صد, 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.


(1) 'Ê'Ê verbs, § 54.
(2) Read over the declension of nouns, §§ 78—85.
(3) Review, §§ 76, 77.


- to live.
- to suffer.
- to go in.
- to covet.
- to bend.
- to tremble.
- to cherish.
- youth.
- old.
- good.
- to be magnified.
- before.
- before that.
- to reject.
- gold.
- judgment.
- V. to overshadow.
- to divulge.
- to be humble.
- to sound.
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. אפוקתון—appektos, § 51. B. 3. Notice that the union vowel of the 2nd pers. masc. sing. with suffixes is o.

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

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

298. כל every one who, § 107. 7.

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

300. שומע one for seven i. e. seven fold.

301. שומש two.
(1) The numbers one and two agree with their nouns in gender.

(2) For the position and date, sed § 110. 1.

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

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

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

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

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

307. another.

(1) The Olap 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. 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. and take the plural form, and 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 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. ָד, 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. לם, vs. 22.


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


| נל to tempt.   | רָמ to desire.  |
| לָע to heal.   | לָע alms.        |
| מָש to rest.   | מָש (m.) holiness.|
| לָמ to reject. | לָמ joy.         |
| מָש to show.   | מָש city.        |
| לָס to rebuke. | לָס virgin.      |
| מָש to sigh.   | מָש request.     |
| מָש to desire. | מָש girl.        |
| מָש to agree   | מָש Messiah.     |

5. Exercises.

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

1. Notes.

309. 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. the peoples, § 86. 3. Singular ēdām.

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

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

313. he who sitteth.

(1) The relative 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. from al-yimeth, from akwimeth, § 59. 3.

(1) denotes the causative, § 41. 3.

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


316. that he may declare.

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

(2) The verb is Ethp'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. —dēbher.

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

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

318. § 56. 2, 25. 1. (2), 32. 3.

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

321. 

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

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


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. |, vs. 1.

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

146. Remember the use of the relative 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. | vs. 6, | 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. ܥܨܡܐ ܘܓܒܠ. (2) Sometimes the same idea has a different root, e. g. to forsake, to
make, to form.


1. Anomalous and Defective Verbs, § 64.


\[\text{†} \text{ כנ} \text{ ל to go.} \quad \text{זא} \text{ ל to give.} \]
\[\text{ אbindung to drink.} \quad \text{ שפכ to ascend.} \]
\[\text{ א/bind to find, to be able.} \quad \text{ א^\text{b} to behooves.} \]
\[\text{ א to come.} \quad \text{ א^\text{b} it is well.} \]
\[\text{ א to be.} \quad \text{ א^\text{b} it is right.} \]
\[\text{ א to live.} \quad \text{ א to grieve.} \]
\[\text{ א to be weary with.} \]

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

326. מָלָךְ "Go". Imperative from מָלָךְ, § 64. 1.

327. מָדַּה—m'dhito, city, § 18. 2.

328. מָדַּה against her. לָהּ takes a plural form before suffixes, § 77. 4, as also מָלָךְ.

329. מְדַּחְדָּה, § 64. 8.

330. מְדַּחְדָּה, § 64. 3.

331. מְדַּחְדָּה Part. act. fem. from מָלָךְ, § 54. 3. מְדַּחְדָּה is the Infin. of the same.

332. מְדַּחְדָּה Part. act. fem. from מָלָךְ, § 54. 3. מְדַּחְדָּה is the Infin. of the same.

(1) The Olaph is occult, § 19. 1.

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

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

See further, § 90. 4. Rem. 2.

334. מְדַּחְדָּה V stem. 'E'ê verb, § 54.

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

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

337. מְדַּחְדָּה l. 11, come. Imperat. from מְדַּחְדָּה, § 64. 4.


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

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

342. ḫayb, p. 12, l. 1, §§ 34. 2, 33. 1.

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

344. ḥayb, § 46. 1.

345. ṣ that, § 137. 4. (1).

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

347. ḫelah 1. 3. § 61. 1. (3).

348. ḫelah 1. 4, on account of me. The preposition ḫelah takes the fem. plur. form before suffixes, § 89. B. (6). The ℜ is written with the Yudh, but belongs to the ℜ 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 ℜJ 22. 15. The same is true of ℜ. Compare ℜJ 22. 12.

349. ℜḥel, §§ 37. 2, 102. 1, 90. 1.

350. ℜḥelah 1. 6, §§ 20. Rem. 1, 64. 3.

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

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

353. ḫelah ℜ. They took Jonah. For the use of the pron. suffix to emphasize the object, see § 123. 2. (5). (6). (7). (8).

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

Jonah II.

355. ℜjah. III stem, §§ 56. 4. Rem. 59. 5.

356. ℜjah, §§ 51. 1. 6, 123. 2. (6).

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

358. ℜjah 1. 13, § 110, 1. (1).

359. ℜjah, § 87. 19.
360. §§ 77, 82. Rem. 7.
361. § 61. 1, 36. 1.
362. Some verbs in Syriac, as in other languages, take a preposition before their object, § 123. 5.

363. all thy waves (all of them, thy waves), § 94. 6. (1).

364. § 12. 1.
365. The relative introduces the quotation, § 135. 3. (3).

The stem is here reflexive, § 41. 4.

366. V stem Part. from מְמָצֵּד, § 58. 3.

367. the earth laid hold with its bands on my face, i. e. on me, § 105. 1. (3).

368. § 64. 8.
369. — hay-yay, my life.
370. For the reflexive verb with an object, see § 126. 2. (1).

371. thy holy temple. Notice that the pronoun follows the noun and not the adjective, § 99. 1. Rem. 3.

372. whoever, § 107. 7, 8, and § 108. 2.
373. whatsoever, § 109. 1. (3).

Jonah III.

374. § 110. A. 1. (1), B.
375. saying, § 120. 1. (3).
376. For the form, see §§ 71. 1, 75.
377. great to, i. e. the greatest city, § 100. 2. (5).
378. shall be overthrown. The participle is defined as future by the מְמָצֵּד, §§ 111. 3, 116. 1. (2) b.

379. lit. her men, §§ 19. 1. (1), 77.
380. they clothed themselves with, § 126. 2. (1). Rem.
381. their magnates. The Singular is לְגָּיִל, see § 87. 27.

For the helping Rebhoo, see § 33. 3, 9. Rem.

382. his throne, § 86. 2. (2).
383. the sons of men, §§ 87. 10, 23. 4. (1).
384. § 90.
385. anything, § 109. 1. (1).
386. let them call God, § 123. 2. (7).
387. Each, § 107. 2.
388. § 81. Rem.
389. which is, §§ 65, 128. 3. (2).
392. §§ 116. 1. a, 52. 3, 26. 1. (1).
393. introduces the indirect question, § 132. 6. (1).
394. introduces the negative adverbial clause of result, § 137. 4.
395. that they turned. This is an appositional substantive clause, § 135. 5.

Jonah IV.

396. It was painful for Jonah. See § 122. 2.
397. very, is a masculine noun in the absolute state used as an adverb, § 89. A.
398. was not? The answer "yes" is expected, though it itself does not denote this § 132. 2. A question is often denoted in Syriac without any interrogative particle or pronoun, § 132. 1. sq.
399. when I (was), § 130. 1. (1).
400. I anticipated, § 127. 1, 3. (1) a.
401. I fled. With the preceding verb this verb may be translated "I fled before-hand", § 133. 3 and Rem.
402. is the Ethical dative or object, § 124. 5.
403. §§ 127. 1, 116. 1. (3).
404. long is thy spirit, i. e. patient.
405. —saggiyo' from saggio', §§ 24. 1, 32. 3.
406. § 53. 1, 23. 1. (3).
407. § 122. 4. (2) Rem.
408. to die, is the subject of the nominal sentence, § 120.1. (1), § 130. 1. (1).
409. than to live.
(1) For the form ضن، see § 64. 6.
(2) For the construction, see § 120. 1. (6), 100. 1. Rem. 2.
410. Now See 398.
411. See 402.
412. under it, § 89. B. (3).
413. that he might see, §§ 114. 4. (2), 137. 4.
415. should happen, § 116. 1. (3) b, 5.
416. cucumber, § 24. 1, 25, 28. 2. (3).
418. 101. 3. (2) a.
419. for himself, § 105. 1. (3).
420. it has come into thy hands, oh Lord, to take away my soul from me.
421. because that, §§ 6. 5, 137. 5. (2).
422. § 127. 1. (2).
423. § 99. 2. Rem. 1.
424. § 100. 1, 87. 1, 86. 14.
426. on which—not, § 104. 2. Rem.
427. See 425.
428. § 100. 1.
429. fourteen, § 88. 1, 100. A. 1. (4).
430. § 85.
Malachi I.
431. §§ 43. 5. Rem. 2, 51. A, B.
432. —omritun, § 35. 2.
433. followed by expects the answer “yes”, § 132. 5.
434. The direct object may be preceded by Lomadh, § 123. 2.
435. and if, § 138. 2. (3).
436. from
437. is wont to honor, § 116. 2.
438. ל, § 138. 4. (4).
439. יִָּבְּשָׁן, § 135. 5.
440. יִָּבְּשָׁן ye who despise, § 136. 11.
441. יִָּבְּשָׁן, § 137. 5.
442. יִָּבְּשָׁן, § 137. 5.
443. יִָּבְּשָׁן, § 135. 3. (3).
444. יִָּבְּשָׁן, § 101. 2.
445. יִָּבְּשָׁן, § 29. 2. (3).
446. יִָּבְּשָׁן, § 132. 4.
447. יִָּבְּשָׁן that he may have mercy, §§ 137. 4. (1), 114. 4. (2) Rem. 1.
448. יִָּבְּשָׁן because this was in your hands, §§ 104. 7.
449. יִָּבְּשָׁן, § 130. 1. Rem.
450. יִָּבְּשָׁן that which is of no account.
451. יִָּבְּשָׁן, I wish nothing among you.
452. יִָּבְּשָׁן, vs. 12, is used as a copula, § 101. 2.
453. יִָּבְּשָׁן because ye are bringing, §§ 137. 5. (1).
454. יִָּבְּשָׁן accursed be whosoever has, § 107. 7. (4), 103. 1. Rem. 4.

Malachi II.

455. יִָּבְּשָׁן, vs. 2. § 138. 2. (2).
456. יִָּבְּשָׁן is infinitive from יִָּבְּשָׁן, § 64. 7.
457. יִָּבְּשָׁן, § 137. 5. (2).
458. יִָּבְּשָׁן read יִָּבְּשָׁן I will scatter.
459. יִָּבְּשָׁן, vs. 5. § 123. 2. (6.)
460. יִָּבְּשָׁן they are asking, § 121. 7.
461. יִָּבְּשָׁן many. The direct object is often preceded by Lomadh § 123. 1. (3).
462. יִָּבְּשָׁן, § 116. 3. (2) c.
463. יִָּבְּשָׁן because, § 137. 5. (1).
464. יִָּבְּשָׁן, §§ 46. 1, 136. 1. (2) 3.
465. יִָּבְּשָׁן he who offers, § 104. 2. (2) Rem.
466. יִָּבְּשָׁן, vs. 15, § 106.
467. "that which is evil", is an objective clause, § 135. 3.

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

Malachi III.

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


471. that he may prepare, § 137. 4.

472. whom, § 104. 2. Rem.

473. § 129. 2. a.

474. when, § 137. 2. (1).

475. which were from.

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

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

478. vs. 7, § 60. 4.

479. vs. 10, prove me, § 61.

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

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

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

483. mine, § 106. Rem. 4.

484. § 116. 2. (1).

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

Malachi IV.

486. when shall burn, § 137. 2. (1).

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


489. to you Elias, § 124. 3.
Matthew XXVI.

490. אָדָם, § 116. 3.
491. לְךָ before its noun, § 99. 1. Rem. 1, § 96. 2. b.
492. יָעָלָה an irregular plural used in a singular sense, § 86. 16.
493. § 122. 5.
494. מַעְלָה from מַע to trouble, to weary. For the form see § 32, 3, 29. 1. (3).

495. נָדָה § 123. 2. (7). Rem.
496. מְעָלָה introduces the appositional substantive clause, § 135. 5.
497. מְעָלָה as that which is for my burial.
498. מְעָלָה for a memorial of her, § 96. I. 4. b.
499. § 129. 2. (3).

500. מְעָלָה, § 124. 5.
501. מְעָלָה one by one.

503. מְעָלָה, Impossible condition, § 138. 5.
504. מְעָלָה, § 101. A. 2. (2).

505. מְעָלָה this is my blood that of the known testament, § 96. II. Rem. 1.
506. מְעָלָה, § 87. 15.
507. מְעָלָה § 90. 4. Rem. 1.
508. מְעָלָה although, § 137. 6.
509. מְעָלָה vs. 35, § 138. 2. (2).

510. מְעָלָה § 127. 9.
511. מְעָלָה sleeping, lit. while they were sleeping.
512. מְעָלָה... מְעָלָה, vs. 42, § 133. 1. Rem. 1
513. מְעָלָה the same word, § 102. 3. (2) a.
514. מְעָלָה vs. 46, § 102. 7.
515. מְעָלָה vs. 47. while, § 137. 2. (2).
516. מְעָלָה had given, § 127. 1. (2).
517. מְעָלָה, vs. 48, him whom I shall kiss, the same is he, him seize.
518. מְעָלָה, vs. 50, is it on account of this thou hast come my friend? §§ 132. 2, 135. 1.
519. ıt, vs. 50, § 93. II. 1. (3).
520. 3אכ, vs. 64, him who sitteth, § 104. 2. (2) Rem.
521. 3אכ in the same hour, § 102. 3. (2) a.

Matthew XXVII.

522. 3אכ 3אכ what is that to us? § 103. 1. Rem. 1.
523. 3אכ, § 101. 2. (1).
524. 3אכ, § 109. 1. (3).
525. 3אכ, limits the preceding pronominal suffix, § 136. 4.
526. 3אכ, vs. 9, some, § 107. 4.
527. 3אכ, vs. 12, while they were eating the pieces of him, i. e. calumniating him.
528. 3אכ, § 110. 1. (2).
529. 3אכ, § 106. 1.
530. 3אכ, vs. 19, let there be nothing belonging to thee and to that just man, i. e. have thou nothing to do with him.
531. 3אכ, vs. 22. § 95. 2. (3).
532. 3אכ, vs. 24, § 116. 1.
533. 3אכ, Pa'el pass. part., § 60. 5.
534. 3אכ, the plural verb, because the singular noun is collective, § 90.
535. 3אכ, § 125. 1. (2).
536. 3אכ, vs. 30, kept smiting, § 116. 2. (3).
537. 3אכ, vs. 31, as they were going out they found, § 116. 1. (3) b.
538. 3אכ, 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. 3אכ he made alive, § 64. 6.
540. 3אכ, § 110. 1. (1). Compare for 3אכ, § 110. 1. (2).
541. 3אכ, 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. 3אכ and those who were with him, § 104, 2. (2) Rem.
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Matthew XXVIII.

547. the first day of the week, § 88. Rem. 5.
548. Compare 544.
550. women, § 87. 8.
551. who was crucified, § 136. 1. (2), 2.
552. §§ 60, 64. 1, 4.
553. vs. 7, is Pa‘el Perfect.
554. vs. 8, fem. plur. part.; Imperf. 3rd. fem. plur.
555. § 138. 1. (3), 112. 3. (2) b.
556. those who are without care, §§ 93. 2. (2), 104. 2. (2) Rem.
557. vs. 20, whatsoever, § 109. 8.
558. § 108. 1. (4).
**WORD LISTS—SYRIAC.**

**LIST I.**

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

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WORD LISTS—ENGLISH.

LIST I.

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

1. perish 24. console 47. trample
2. mourn 25. weep 48. fear
3. trade 26. devour 49. be pure
4. go 27. build 50. remember
5. seize 28. despise 51. disturb
6. delay 29. be sweet 52. be like
7. there is 30. cry 53. sleep
8. eat 31. search 54. wonder
9. learn 32. decrease 55. rise
10. compel 33. prove 56. quench
11. believe 34. create 57. tie
12. say 35. bless 58. seek
13. heal 36. choose 59. be
14. bind 37. commit adultery 60. go
15. meet 38. circumcise 61. turn
16. pour 39. reveal 62. injure
17. come 40. complete 63. it is right
18. be evil 41. steal 64. bring
19. scathe 42. commend 65. be just
20. be ashamed 43. sacrifice 66. shine
21. laugh at 44. lead 67. be moved
22. cease 45. lie 68. conquer
23. conceive 46. judge
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<td>69. sing</td>
<td>108. hide</td>
<td>147. there is not</td>
<td>148. eat</td>
<td>149. be grieved</td>
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<td>70. be a harlot</td>
<td>109. sound</td>
<td>150. die</td>
<td>151. smite</td>
<td>152. come</td>
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<td>71. crucify</td>
<td>110. lead</td>
<td>153. be humble</td>
<td>154. be full</td>
<td>155. counsel</td>
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<td>72. sow</td>
<td>111. to be dry</td>
<td>156. speak</td>
<td>157. be able</td>
<td>158. dare</td>
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<td>73. love</td>
<td>112. thank</td>
<td>159. anoint</td>
<td>160. prophesy</td>
<td>161. strike</td>
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<td>74. corrupt</td>
<td>113. know</td>
<td>162. abide</td>
<td>163. shine</td>
<td>164. rest</td>
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<td>75. bind</td>
<td>114. give</td>
<td>165. go down</td>
<td>166. guard</td>
<td>167. kill</td>
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<td>76. rejoice</td>
<td>115. bow</td>
<td>168. be sober</td>
<td>169. receive</td>
<td>170. tempt</td>
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<td>77. surround</td>
<td>116. learn</td>
<td>171. ascend</td>
<td>172. fall</td>
<td>173. go out</td>
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<td>78. owe</td>
<td>117. swear</td>
<td>174. plant</td>
<td>175. cleave to</td>
<td>176. beat</td>
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<td>79. show</td>
<td>118. add</td>
<td>177. kiss</td>
<td>178. give</td>
<td>179. defile</td>
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<td>80. strengthen</td>
<td>119. care</td>
<td>180. satisfy</td>
<td>181. hope</td>
<td>182. be great</td>
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<td>81. spare</td>
<td>120. burn</td>
<td>183. worship</td>
<td>184. witness</td>
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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
LIST II.

Nouns and other words occurring ten times or more.

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
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
| 321. word | 354. great | 387. rest |
| 322. idol  | 355. magnitude | 388. apostle |
| 323. table | 356. myriad | 389. ruler |
| 324. thing | 357. desire | 390. peace |
| 325. will | 358. wrath | 391. name |
| 326. with | 359. desirable | 392. heaven |
| 327. prayer | 360. foot | 393. sun |
| 328. image | 361. spirit | 394. year |
| 329. snare | 362. afar | 395. hour |
| 330. morning | 363. far | 396. good |
| 331. sepulture | 364. mercy | 397. family |
| 332. sepulchre | 365. head | 398. true |
| 333. holy | 366. beginning | 399. remainder |
| 334. holiness | 367. high | 400. truth |
| 335. first | 368. evening | 401. chain |
| 336. gift | 369. mind | 402. foundation |
| 337. field | 370. thunder | 403. conscience |
| 338. truth | 371. blame | 404. again |
| 339. force | 372. impious | 405. thanks |
| 340. resurrection | 373. sceptre | 406. confidence |
| 341. stable | 374. sabbath | 407. disciple |
| 342. word | 375. tumult | 408. then |
| 343. voice | 376. glory | 409. smoke |
| 344. little | 377. praise | 410. cock |
| 345. self | 378. promise | 411. throne |
| 346. reed | 379. rule | 412. gate |
| 347. possession | 380. end | 413. mind |
| 348. city | 381. rock | 414. glory |
| 349. war | 382. market-place | 415. service |
| 350. call | 383. partaker | 416. fig-tree |
| 351. hour | 384. communion | 417. vessel |
| 352. elder | 385. sheol | 418. promise |
| 353. secret | 386. peace | 419. oath |
TRANSLITERATION OF GENESIS I.

1. B'rishi-th b'ro' 'aloho' yoth sh'mayo' w'yoth 'ar'o'.
2. Wa'r'oh' hwoth tuh w'bhuh w'hesshshukho' 'al 'appay t'humo' w'ruheh da'loho' m'rah'hpho' 'al 'appay mayo' we'mar 'aloho' nehwe' nuhro' wah'wo' nuhro'.
3. Wah'zo' 'aloho' l'nuhro' dh'shappir.
4. Waph' rash 'aloho' bheth nuhro' l'hesshshukho'.
5. Wakh'ro' 'aloho' l'nuhro' 'imomo' wlahesshshukho' k'ro' leyo' wah'wo' ramsho' wah'wo' saphro' yaumo' hadh.
6. We'mar' 'aloho' nehwe' t'ki'o' bh'quets'ath mayo' w'nehwe' phoresh bheth mayo' l'mayo'.
7. Wah'bhadh 'aloho' 'arki'o' waph'rash beth mayo' dal'thaht men 'arki'o' w'bheth mayo' dal'el men 'arki'o' wah'wo' hokhanno'.
8. Wakh'ro' 'aloho' la'arki'o' sh'mayo' wah'wo' ramsho' wah'wo' saphro' yaumo' dhath' ren.
9. Wemar' 'aloho' nethkann'shun mayo' dh'al'thaht men sh'mayo' la'thro' hadh w'thetht'ze' yabbishto' wah'wo' hokhanno'.
10. Wakh'ro' 'aloho' l'yabbishto' 'ar'o' wal'khensho' dh'mayo' k'ro' ya(m)me' wah'zo' 'aloho' dh'shappir.
11. Wemar' 'aloho' thappek 'ar'o' thadho" 'esbo' dh'mezd'ra' zar'o' l'ghenseh wi'ylono' dh'phi're' dh'obhedh pi're' l'ghensoh d'nesb'theh beh 'al 'ar'o' wah'wo' hokhanno'.
12. Wapp'kath 'ar'o' thadho" 'esbo' dh'mezd'ra' zar'o' l'ghenseh wi'ylono' dh'obhedh pi're' dh'nesb'theh beh l'ghenseh wah'zo' 'aloho' dh'shappir.
13. Wah'wo' ramsho' wah'wo' saphro' yaumo' dhath'lotho'.
28. Webharrekh 'ennun 'alo ho' we'mar l'hu n 'alo ho' phrau was'ghau wam'lau 'ar'o' w'khubhshuh was'latw b'nunay yammo'. wabh'phora'h'ho' dhash'mayo' w'bhab'h'iro' wabh'khulloh hayw'tho' dh'rosho' 'al 'ar'o'.

29. We'mar 'alo ho' ho' yehb eth l'hu n kul leh 'esbo' dh'zar'o' dh'mezd'ra' 'al 'appay kul loh 'ar'o' w'khul 'ilon di'yth beh pi'ray 'ilon eh d'zar'eh mezd'ra' l'hu n ne hwe' me'khulto' wal'khulloh hayw'tho' dh'dhabhro'.

30. Wal'khulloh po ra'h'ho' dhash'mayo' wal'khul d'roshesh 'al 'ar'o' di'i'yth beh naphsho' hayy'tho' w'khul leh yurroko' dh'esbo' le'me'khulto' wah'wo' hokhanno'.

31. Wa'h'zo' 'alo ho' khul da'badh w'ho' to bh shapp'tr wah'wo' ramsho' wah'wo' saphro' yaumo' dheshto'.

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150 GENESIS I.
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 bo assembled the waters which (are) to under from the heavens to the place one and let be seen the dry land, and it was so.

10. And called the God to the dry land the earth and to the gathering of the waters called he the seas, and saw the God that (it was) good.

* The + sign denotes some particle in Syriac which cannot be translated into English. Words in parenthesis occur in English but not in Syriac.
11. And said the God; Let cause to go out the earth the grass the herb which is seeding for itself the seed (according) to the kind his and the tree that of the fruits which (is) making the fruits (according) to kind his which sprout his (is) in him upon the earth, and it was so.

12. And caused to go out the earth the grass, the herb which (is) seeding for itself the seed (according) to kind his and the tree which (is) making the fruits which sprout his (is) in him (according) to kind his, and saw the God that it was good.

13. And it was the evening and it was the morning the day which (is) three.

14. And said the God let be the light in the expanse that of the heavens to separate between the day to the night, and let them be for the signs and for the times and for the days and for the years.

15. And let them be giving light in the expanse that of the heavens to give light upon the earth, and it was so.

16. And made the God two the lights the great, the light the great for the ruling that of the day and the light the less for the ruling that of the night, and the stars.

17. And gave them the God in the expanse that of the heavens to give light upon the earth.

18. And to rule in the day and in the night and to separate between the light to the darkness, and saw the God that (it was) good.

19. And it was the evening and it was the morning the day which (is) four.

20. And said the God: Let swarm the waters the swarm the soul the living and the bird let her fly upon the earth upon (the) faces of the expanse that of the heavens.

21. And created the God the sea-monsters the great and every (one) the soul the living that of the swarm which swarmed the waters (according) to kind their and every one the bird the living (according) to kind her and saw the God that (it was) good.
22. And blessed them the God and said to them: Be fruitful and multiply and fill the waters which are in the seas and the bird let it multiply in the earth.

23. And it was the evening and it was the morning the day which (is) five.

24. And said the God: Let cause to go out the earth the soul the living (according) to kind her, the cattle and swarm and the animal that of the earth (according) to kind her and all of him the swarm that of the earth according to kind her, and it was so.

25. And made the God the animal that of the earth (according) to kind her and the cattle according to kind her and all of him the swarm that of the earth according to kind his and saw the God that (it was) "good.

26. And said the God: Let us make the man in image our according to likeness our and let them rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of her the animal that of the earth and over all of them the swarm which is swarming upon the earth.

27. And created the God + man in image his in (the) image of the God created he him, male and female created he them.

28. And blessed them the God and said to them: Be fruitful and multiply and fill the earth and subdue her, and rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of the animal which is swarming upon the earth.

29. And said the God: Behold I have given to you all of him the herb that of seed which is seeding for itself upon (the) faces of all of her the earth and every tree which exists in him (the) fruits of tree his which seed his (is) seeding for himself. To you shall it be the food and to all of her the animal that of the field.

30. And to all of her the bird that of the heavens and to all which swarmeth upon the earth which exists in it the soul the living and all of him the green that of the herb (shall be) for the food, and it was so.
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.

And were finished the heavens and the earth and all [of him] their host.

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.

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.

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.

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.

And the mist going up had been from the earth and watering had been + all (the) faces of the earth.

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.

And planted the Lord the God the Paradise in Eden from east and put there + Adam whom he had formed.

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.

And the river going was from Eden to water him + the park and from there (it was) separating and becoming four heads.

The name of him that (is) one (is) Pishun; he (is) that surrounding + all of her the land that of H^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.
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.

And sent him the Lord God from the park that of Eden to till the earth which he was taken from there.

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.

And Adam knew + Eve his wife and she conceived and bare + Cain, and she said: I have gotten the man for the Lord.

And she added to bear + his brother Abel. And Abel was feeding the flock and Cain was laboring in (tilling) the earth.

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.

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.

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).

And said the Lord to Cain: Why art thou displeased, and why has become sad thy face?

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.

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.

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 inhabiter 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.