THE

PALESTINIAN SYRIAC VERSION

OF THE

HOLY SCRIPTURES.

FOUR RECENTLY DISCOVERED PORTIONS

(Together with verses from the Psalms and the Gospel of St. Luke).

EDITED, IN PHOTOGRAPHIC FACSIMILE, FROM A UNIQUE MS. IN THE
BRITISH MUSEUM, WITH A TRANSCRIPTION, TRANSLATION,
INTRODUCTION, VOCABULARY, AND NOTES.

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PREFACE.

THE literary and historical spirit of man does not allow any genuine effort of the race, or of any section of it, to pass into entire oblivion. In recording the deeds, or studying the works, of men who lived in ages gone by, we are surveying the phases through which our common humanity passed centuries, or tens of centuries, before the members of the present generation began to breathe. The efforts of the Græco-Syrian, or Malkite, Christians to produce a translation of the Holy Scriptures in their own peculiar Palestinian dialect, has indeed not resulted in any far-reaching consequences on any field of human activity; but it was, all the same, a genuine and—as far as it goes—an interesting and important endeavour at self-enlightment and instruction on the part of a not uninteresting branch of the great Christian family to which we belong. It is on this view of "things both human and divine" that we claim for the literature of the Malkites an appropriate place on the historical, literary, and theological shelves of our western libraries. To the specialist in Semitic studies and the textual criticism of the Bible, the Palestinian Syriac version of the Holy Scriptures has indeed a not inconsiderable interest of its own, and texts bearing on the subject will by him be placed side by side with many weightier and more important tomes compiled by men who were possessed of not less patience than learning. But even the general student of literature will—if

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his sympathies are as wide as they should be—find something in the Palestinian Syriac literary remnants that deserves to be classed with things interesting and instructive.

It will be seen that the results arrived at in the present publication agree with the previously accepted view as far as the Palestinian Syriac version of the Old Testament is concerned. The lesson from the Acts of the Apostles, on the other hand, shows that in the case of portions, at any rate, of the New Testament,* the Malkites were content to prepare a mere adaptation from the Peshitta ; and the Palestinian presentation of St. Luke ii, 14, moreover, betrays, in another striking way, the influence of a much later Syriac version, namely the Harklensian. A final pronouncement on the whole question will, therefore, not be possible before more texts—and, with them, more historical "data"—are brought to light. But as every fresh row of bricks helps to build up a wall to the requisite height, so will—it is hoped— the present publication not fail to mark some advance, however slight, on the field of critical investigation on which the author has endeavoured to labour patiently and conscientiously.

Oct. 1896.   G. M.

* Compare with this Mr. G. H. Gwilliam (with regard to 2 Timothy ii 11–18), in "Anecdota Oxonienesia," Vol. I, part V, pp. xiv, xv.

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Eleven photographic plates embodying the entire four Biblical lessons contained in the Liturgy of the Nile.

MORE FRAGMENTS OF THE PALESTINIAN SYRIAC VERSION OF THE HOLY SCRIPTURES.

BY REV. G. MARGOLIOUTH.

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INTRODUCTION.

The Manuscript.—The four Biblical lessons in the Palestinian Syriac version which form the subject of the present publication are taken from a recently acquired MS. of the British Museum, bearing the designation Or. 4951. The eleven photographic plates, which embody these lessons in their entirety, represent the pages of the MS. in their original dimensions, measuring about 6½ in by 5, with mostly 15 lines to a page. There are 7 quires of ten leaves each. The style* of writing, though smaller, approaches very nearly to that of Pl. XX (representing fol. 34a, of Add. 14,664), in Vol. III of Wright's Catalogue of the Syriac MSS. in the British Museum, which has been assigned to the 12th or 13th century.

The MS. contains a series of Services belonging to the Malkite ritual, written in the Palestinian Syriac dialect, the rubrical directions and several of the headings being in Karshuni, and also embodying prayers and liturgical "formulæ" in Greek transcribed into the Syriac character.

It begins with two Services for the consecration of a Church, the first to include the Holy Table, and the second applying to the chancel only. Then follows a series of three Ordination Services for celibate clergy (1. readers; 2. deacons; 3. priests). Another series of Ordination Services (1. readers; 2. sub-deacons; 3. deacons; 4. priests), occupies the latter part of the MS. Between these two series of Offices stands a hitherto unknown Service, which I have designated "The Liturgy of the Nile."

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* For some further remarks on the style of writing, etc. see p. 18.

It occupies 32 pages of the MS. (foll. 27a–42b), and bears the following heading :—

ܚܡܝܫܐ ܕܐܒܐ ܘܕܒܪܐ ܘܕܪܘܚܐ ܩܘܕܫܐ ܠܥܠܡ ܥܠܡܝܢ ܟܬܒܝܢ ܠܢ ܛܟܣܐ ܕܥܐܕܐ ܕܢܝܠܘܣ ܒܪܝܟܐ ܚܕ ܒܫܒܐ ܕܐܠܦ ܘܬܠܬܡܐܐ ܘܬܡܢܝܐܥܣܪ ܐܒܗܬܐ ܘܡܢ ܚܕ ܒܫܒܐ ܕܦܢܛܩܘܣܛܝ ܘܡܢ ܒܬܪ ܕܡܫܬܡܠܐ ܥܐܕܐ ܕܡܪܩܘܣ ܡܣܒܪܢܐ :

I.e., " In the name of the Father, and of the Son, and of the Holy Spirit, for ever and ever, do we write the Order of the feast of the blessed Nile, [which is observed] on the Sunday* of the 318 fathers, [and also] from the Sunday* of Pentecost [and onwards], and after the completion of the feast of St. Mark* the Evangelist."

It will be seen from this heading that the Service was recited at intervals from about the middle of May to near the end of September, thus covering a longer period of time than is usually assigned to the gradual increase of the Nile water in Lower Egypt.

The Lessons contained in The Nile Service.—The lessons contained in this Service were clearly chosen on account of their distinct bearing on a Service which had the rising of the Nile waters for their object.   In Gen. ii, 4–19, is an account of the rivers of Paradise, with one of which, namely Gihon, the Nile is identified ; in 2 Kings ii, 19–22, the healing of the water by Elisha is related ; Amos ix, 5–14*a* contains an express reference to the Nile : and Acts xvi, 16–34 was no doubt chosen on account of the baptism of the Philippian jailer, with which the passage ends.   A fifth lesson, namely St. Matthew xiv, 22–34 (containing the account of Jesus walking on the Sea of Galilee), which was also read, is not written out in the MS., but is indicated by a reference to the Palestinian Syriac Gospel Lectionary (edited by Miniscalchi Erizzo and Lagarde), this lesson being identical with that of the ninth Sunday after Pentecost.

* The Sunday of Pentecost (Whitsunday) coincides this year (1896) with the Latin date of the same festival (May 12, Gr. Cal. = May 24, Lat. Cal.).   The Sunday of the 318 Nicene Fathers is the one which immediately precedes Whitsunday.   The feast of St. Mark the Evangelist was celebrated on Sept. 23 in ancient times at Alexandria.   For fuller information on this point, as also on other matters connected with the Nile Service, see " The Liturgy of the Nile " (David Nutt).

The Photographic Plates.—The eleven plates contained in this publication embody some small portions of the Liturgy besides the lessons themselves, and it will be serviceable to give a brief description of each :—

Pl. I (fol. 30*a*), begins with the conclusion of a short hymn (ܛܪܘܦܪܝܘܢ = τροπάριον), which contains a summary of Christ's manifestation on earth. The first words of the hymn are : ܐܝܟ ܕܐܡܪ ܗܘܐ ܠܢ ܡܠܐ. The words occupying the first line of fol. 30*a*, together with the first word of the second line, are : ܡܥܪܐ ܀ ܘܗܘ ܡܫܡܫ ܠܐܠܗܘܬܐ ܀. Then follows the liturgical direction for the first lesson : *ܩܪܝ ܠܒܣܘܩܐ ܩܕܡܝܐ ܗܘ ܕܡܬܩܪܐ ܡܢ ܥܕܝܬܐ, *i.e.* (literally), "And one reads the first lesson, that which is read from Genesis." The lesson itself (Gen. ii, 4–19) begins with the fourth line, and the last word on the page is ܘܐܠܝܡ, in v. 7.

Pl. II (fol. 30*b*) continues the same lesson up to the end of v. 12.

Pl. III (fol. 31*a*) contains vv. 12–18, together with the first two words of v. 19.

Pl. IV (fol. 31*b*) concludes the lesson from the second chapter of Genesis, and also contains the greater part of 2 Kings ii, 19–22 (the page closing with the end of v. 21). The rubrical direction between the two lessons (the last word of l. 5, and the whole of l. 6), is ܡܢ ܟܬܒܐ ܀ ܪ ܀ ܕܡܠܟܘܬܐ ܗܘ ܕܡܬܩܪܐ, *i.e.*, "That which is read from the fourth book of Kings."†

Pl. V (fol. 32*a*) concludes the second lesson, and begins the third (Amos ix, 5–14*a*), the page ending with the first two words of v. 8. The rubrical direction between the lessons (last word of l. 2 and the whole of l. 3) is ܬܠܝܬܝܐ : ܗܘ ܕܡܬܩܪܐ ܡܢ ܥܡܘܣ ܗܘ ܕܡܬܩܪܐ, *i.e.*, "The third, that which is read from the Prophet Amos."

Pl. VI (fol. 32*b*) continues the third lesson, the last word being ܡܫܝܚܝܢ, in v. 12.

Pl. VII (fol. 33*a*) concludes the third lesson and begins the fourth (Acts xvi, 16–34). Between the two lessons (from the last

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* ܒܣܘܩܐ (comp. Arabic بَسُوق) represents the term ἀνάγνωσις in its liturgical sense, as applying properly to the lessons from the Old Testament.

† ܕܡܠܟܘܬܐ is probably a plural (ܕܡܠܟܘܿܬܐ), literally of "Kingdoms" (LXX βασιλειῶν).

word in l. 7 to the second word in the fourth line from the bottom) is the following :—

ܘܠܡܐ ܕܡ̇ܠܠܐ : ܘܬܘܒ ܐܬܝ̈ܟܘܗ ܡܛܠ ܠܬܠܐܠ : ܘ : ܐ ܠ ܗܘܗܝ ܘܬܥܬܬܠܠ ܥܠ ܥܠ ܐܢܐ ܠܚܬܠ : ܕܠܠܠܠ : ܡܝܐܪ ܗܪܝܡ ܠܠܐ ܚܝܚ : ܥܠ ܥܠ ܐܢܐ ܗܠܬܘܐܠܠ : ܗܪܝ ܥܠ ܘܡܚܡܘܡ ܕܘܠܚܬܠܐ ܗܠܐ ܕܝܗܠܡܠܐܝ :

i.e., "Finished is the lesson from the Prophets.* Then shall be said a Psalm in the third† tone. *The Lord is my light and my redeemer, whom shall I fear.*‡ Its response: *The Lord protects my life, of whom shall I be afraid.* Then is recited that which is read from the Acts of the Apostles."

The page ends with the word ܕܝܣܘܩܘܣ, in v. 16.

Pl. VIII (fol. 33*b*) continues the lesson up to ܕܝܚ̈ܠ ܗ̈ܢܬܬ in v. 20.

Pl. IX (fol. 34*a*) continues the same, ending with the first clause of v. 26.

Pl. X (fol. 34*b*) carries the lesson on to ܠܘܚܝܐ, near the end of v. 31.

Pl. XI (fol. 35*a*) concludes the lesson from the Acts (end: last word but one in l. 8), and continues as follows :—

ܘܠܠܐ ܗܠܬܘܠܠܬܠ : ܠܘܠܬܠܐ ܗܪܡܐ : ܘܡܐ ܗܝܪܘ ܘܗܪܘܗ : ܠܠܬܟܠܬܠܐ§ ܥܠܚ : ܥܘܪܢܐ : ܠܠܚܬܐ ܐܢܘ̇ܐ ܘܡܘܪܐ ܠܚܘܪܐ ,ܘܗܘܐ, ܠܟܚܪܘ̇ܗ : ܗܗܡܝܐ: ܘܡܚ ܗ̇ܠ ܥܠ ܣܘܪܢܐ ܘܗܥܚܘܚ : ܐܠܥܠܚ ܚܠܡ̇ܪ ܠܠܠܐܗܠܐ ܥܠ ܡܝܐܥܐ ܗܪ ܠܠܗܝܪܘܗ : ܗܡ, ܘܠܚܠ ܗܝܡܠܐ ܪ ܘܥܡܘ ܗܝܐܘܥܘܐ ܘܠܘܠܐ, ܀ ܘܗܡܘܐ ܙܕܝ ܗܠܘ ܘܡܥܚܐ ܘܗܙ ܐܢܗ ܗܝܪܘ ܡܘܗ: ܘܗܙ ܗܝܪ ܗ̇ܗܘ [ܘܠܘܠܐ,]

i.e., "And for the Allelujah: *The river of God is filled with water.*‖ Another, *Its ridges hast thou watered, and increased the fruit thereof.*¶ And a lesson shall be read from the Gospel of Matthew. Look for

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* ܕܣܘܩܘ̈ܣܝܐ = προφητεία.

† The third of the eight tones of the Greek Church is β′ (see Neale, *The Holy Eastern Church*, General Introduction, p. 830).

‡ Ps. xxvii, 1.

§ For ܠܘܟܟܚ.

‖ Ps. lxv, 10*b*.

¶ Ps. lxv, 11.

the ninth Sunday after Pentecost* (from Matthew).   And when the gospel lesson is finished shall the deacon say a prayer; and the chief priest shall say this [prayer]."

The Greek Text represented by the Old Testament Lessons.—The Palestinian Syriac translation of Gen. ii, 4–19, 2 Kings ii, 19–22, and Amos ix, 5–14*a*, as contained in the Nile Service, was clearly made from the LXX., but to the question as to what special recension of the LXX. the Palestinian version represents no definite answer can as yet be given, the following remarks being the only ones that can at present be made :—

Not Lucian's Text.—The evidence of the present portions shows, as far as it goes, that Lucian's recension of the LXX. was decidedly not the one from which the Palestinian translation was made.   There are not less than eight clear textual *criteria* to show that the two belong to two different categories of the Greek version, and in the two or three cases in which the Palestinian Syriac appears to exhibit an approach to Lucian's Greek text, the Peshitta also happens to agree with the respective readings, and the probability is, therefore, very strong that the Palestinian translator (or translators?) used the Peshitta rather than Lucian in these points of agreement.

Relation to the Syro-Hexaplar.—There appears to be a nearer approach to the Syro-Hexaplar in a number of passages contained in the lessons from 2 Kings and Amos, but here again the agreement between these two versions is often shared by the Peshitta as well, and there are besides an almost equal number of instances in which the Palestinian Syriac differs from the Syro-Hexaplar.

Relation to Texts Represented by MSS.—Much less certain, because much less complete, is the evidence as to the relation of the fragments before us to the different texts of the LXX., as represented by the best known MSS.   To say that there are two points of agreement with A against B, and two other points in which B is followed against A, is to say very little indeed, and the gain of adding that in one place E is preferred to A appears also a rather slight sort of help.   The fact is that the whole question is as yet *sub judice*, and that no definite judgment can be arrived at without a very considerable amount of additional evidence both

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* See Min. Erizzo, Evangeliarium Hierosolymitanum, p. 143.   The lesson comprises St. Matt. xiv, 22–34.

on the Greek text itself and on the Palestinian translation based upon it.

Did the Palestinian Translator Consult the Hebrew Text?—The Old Testament portions contained in the Nile Service supply no decisive answer to the question as to whether the Palestinian translator was in the habit of consulting the Hebrew text in connection with his task. One pretty clear indication* of such an influence is found in Amos ix, 13 (see note on pp. 42, 43), but in all other instances of an apparent approach between the Masoretic text and the present version, the Peshitta is also found to agree with the respective peculiar reading, and there is, therefore, a strong inclination to assume that the Peshitta was consulted by the Palestinian translator rather than the Hebrew text.

The Lesson from the "Acts."—Much more decisive is the evidence as to the manner in which the lesson from the "Acts of the Apostles" has assumed its Palestinian Syriac form. Acts xvi, 16–34, as contained in the Nile Service, is in fact merely an adaptation from the Peshitta, and can lay no claim at all to rank as an independent translation from the Greek text. In the textual notes on this lesson some of the more striking agreements with the Peshitta will be noted. But it will be useful to print in this place a specimen of the Palestinian Syriac, the Peshitta, and the Ḥarklensian version in three parallel columns, as this is no doubt the best way of gaining a clear comparative insight into the three Syriac presentations of the same passage. For this purpose vv. 19–24 may be selected as being sufficiently striking for purposes of comparison.

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* Another such indication appears to lie before us in Ps. lxv, 11 (see p. 16).

The Harklensian Version. (Ed. J. White, 1799.)	Peshitta. (Taken from the Urmi Edition.)	Palestinian Syriac.

ܘܐܪܚܩܘܗ ܗܘ ܒܘܣܡܐ܀ | ܣܒܐ܂ | ܙܠܝܘܣܘ ܣܒܐ܃

(Syriac text in three columns — Palestinian Syriac lectionary)

The verses from other parts of the Holy Scriptures which are contained in the " Liturgy of the Nile," are Ps. xxvii, 1; Ps. xxix, 3; Ps. li, 17; Ps. lxv, 10*b*–14; Ps. lxxi, 8; St. Luke ii, 14.

It will be best to place the Greek from the LXX.* and the Gospel of St. Luke respectively by the side of the Palestinian Syriac translations, and to add textual remarks where such appear necessary.

(1.) Ps. xxvii, 1 (= LXX., Ps. xxvi, 1) :—

ܡܪܝܐ: ܡܥܠ ܐ̇ܢܐ ܗ̇ܘ ܡܢ ܐܬܕܚܠ ܡܥܠ ܣܘܗܕܘܢ ܘܡܥ̈ܒܕܣ ܢܗܘܪܝ ܡܪܝ:
ܡܥܠ ܐ̇ܢܐ ܗ̇ܘ ܡܢ ܚܝܝ ܡܥܫܢܬܣ:

Κύριος φωτισμός μου καὶ σωτήρ μου, τίνα φοβηθήσομαι; Κύριος ὑπερασπιστὴς τῆς ζωῆς μου, ἀπὸ τίνος δειλιάσω.

ܘܡܥܫܢܬܣ = καὶ σωτήρ μου, the Masoretic text having the abstract וְיִשְׁעִי "and my help," or "salvation." The rendering ܡܥܫܢ (protects), does not, however, answers exactly either to ὑπερασπιστής or to מָעוֹז.

(2.) Ps. xxix, 3 (= LXX., Ps. xxviii, 3) :—

ܩܠܗ ܕܡܪܝܐ ܥܠ ܡܝܐ: ܐܠܗܐ ܕܬܫܒܘܚܬܐ ܐܪܥܡ: ܡܪܝܐ ܥܠ
ܡ̈ܝܐ ܣܓܝ̈ܐ:

φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων, ὁ Θεὸς τῆς δόξης ἐβρόντησεν, Κύριος ἐπὶ ὑδάτων πολλῶν.

Both LXX. and Palestinian Syriac agree with the Masoretic text of this verse.

(3.) Ps. li, 17 (= LXX., Ps. l, 17) :—

ܡܪܝ: ܣܦ̈ܘܬܝ ܬܦܬܚ ܘܦܘܡܝ ܡܚܘܐ ܬܫܒܘܚܬܟ:

Κύριε, τὰ χείλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου.

The Palestinian Syriac rendering ܬܦܬܚ "Thou hast opened," and ܡܚܘܐ "relatest," is at variance with both M. and LXX., the two Imperfects of the former being rendered by the Future in the latter. It is not likely that ܡܚܘܐ is a deliberate participial representation of the Hebrew Imperfect used for the purpose of expressing continuous action.

(4.) Ps. lxv, 10*a*–14 (= LXX, Ps. lxiv, 10*b*–14):—

‎ܘܗܝܘ ܕܐܠܗܐ ܐܬܡܠܝܘ * ܡܝܐ: ܕܐܬ ܕܡܛܝܐ ܡܣܘܪ ܗܘ

‎ܕܒܘܠܐ: ܠܐܟܣܐ ܐܘܪܝ ܘܡܠܐܘ ܘܣܓܝܘ ܓܢܣܗ ܕܡܥܒܕ: ܥܡ ܓܠܐ

‎ܗܘ ܣܓܒܒܣܘܗ ܘܡܥܝܢܘܬܗ ܐܬܒܣܡܘ: ܡܕܒܪ ܐܠ ܓܠܠܐ ܕܦܐ ܕܡܣܡܥܘܬܝ

‎ܘܡܣܡܥ ܕܐܠܟܘ ܘܡܣܘ ܘܡܣܥܠܒ ❖ ܐܬܐܠܕ ܗܘ ܐܓܠܐ

‎ܕܥܘ ܢܦܝ ܠܐܠܠܐ ܦܐܗܝܘ ܡܢܗܪ: ܗܣܡܝܘ 10܀ ܠܟܡܦ ܕܟܡܣܘ ܘܣܗܝܘ ܕܡܟܪܐ †

‎ܘܣܟܠܐ ܟܬܝܘ ܣܛܝܘ ܩܝ ܘܒܘܣܣܘ ܩܝܝܘ ܣܘܡܣܘܪܟܪܘ

'Ο ποταμὸς τοῦ θεοῦ ἐπληρώθη ὑδάτων· ἡτοίμασας τὴν τροφὴν αὐτῶν, ὅτι
οὕτως ἡ ἑτοιμασία σου. τοὺς αὔλακας αὐτῆς μέθυσον, πλήθυνον τὰ γενήματα
αὐτῆς, ἐν ταῖς σταγόσιν αὐτῆς εὐφρανθήσεται ἀνατέλλουσα. εὐλογήσεις τὸν
στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου, καὶ τὰ πεδία σου πλησθή-
σονται πιότητος· πιανθήσεται τὰ ὄρη τῆς ἐρήμου, καὶ ἀγαλλίασιν οἱ βουνοὶ
περιζώσονται. ἐνεδύσαντο οἱ κριοὶ τῶν προβάτων, καὶ αἱ κοιλάδες
πληθυνοῦσι σῖτον· κεκράξονται, καὶ γὰρ ὑμνήσουσιν.

‎ܡܣܘܪܐ in v. 10 = τὴν τροφήν (Syr. Hex. and Pesh. ‎ܡܣܘܒܠܬܗܘܢ);
αὐτῶν is, however, left untranslated. The rendering ‎ܕܒܘܠܟ (Syr.
Hex. ‎ܡܣܝ ܐܒܩܕܐ) is = ἡ ἑτοιμασία σου. In these two words
there is respectively a wide divergence from דָּגָן and תְּכוּנָהּ of
the Masoretic text.

The Palestinian Syriac of v. 11 is clearly based on the LXX.,
though it is free in the usage of the tenses as well as the rendering
‎ܐܟܠܡܗ (singular noun). That it cannot be based on the Hebrew
text will be seen at a glance, though it must be admitted that
‎ܣܓܒܒܣܘܗ appears to be a reminiscence of צִמְחָהּ. The Syro-
Hexaplar translation corresponds exactly with the Greek:—

‎ܠܡܣܦܩܘܗ ܘܣܟܒ ܐܘܪܝ ܗܘܝ ܐܘܪܝ ܗܝܝ: ܣܟܠܟ ܐܬܠܝ ܐܡܝܢ ܩܝ ܡܢ ܘܗܘܐܠ .

V. 12 is also clearly translated from the LXX., though ‎ܘܡܣ
‎ܘܡܣܥܠܒ (fatness of fatnesses) is used instead of the one word
πιότητος (of fatness). The LXX. translator evidently began v. 12
with the last word of v. 11 as it stands in the Masoretic text, and
pronounced תְּבָרֵךְ עֲטֶרֶת שְׁנַת טוּבָתָךְ. It is noticeable that

there is a " Pāsĕḳ,"* or dividing accent, after בְּיָרֵה in the Masoretic text, and it would, therefore, seem that the division of the verses as adopted in the LXX. had some support in ancient Jewish tradition.

V. 13 is remarkable for its adaptation to the nature of the Service in which it was used, "may the land of Egypt prosper in it," being used instead πιανθησεται τα ὀρη της ἐρημου, which was meant vaguely to represent the Hebrew נָאוֹת מִדְבָּר יִרְעֲפוּ.

V. 14 is also clearly based on the LXX., as is shown by ܩܝܘܡ = πληθυνουσι, the Hebrew being יְעַנְכַּן. The Palestinian Syriac ܪܥܝܐ, which appears to stand for ܪܥܝܐܬܐ, is free.

(5.) Ps. lxxi, 8 (= LXX., Ps. lxx, 8) :—

ܐܠܘܗܝ ܐܠܐܗܝ ܟܠܘܢ ܣܒܚܬܐ ܦܘܡܝ ܗܘ ܕܣܒ܆ ܐܒܚܕܟ ܐܘܣܒܚܬܐ †: ܣܒܠ ܘܪܟܢ ܝܘܡܐ ܘܪܒܘܬ.

πληρωθήτω τὸ στόμα μου αἰνέσεως, ὅπως ὑμνήσω τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν μεγαλοπρεπίαν σου.

Clearly a translation from the LXX., though somewhat free, ܐܘܣܒܚܬܐ being used for πληρωθήτω (possibly, however, ܐܘܣܒܚܬ to be taken as a *precative* perfect).

(6.) St. Luke ii, 14) :—

ܐܘܣܒܚܬܐ ‡ ܠܐܠܗܐ ܒܡܪܘܡܐ ܘܥܠ ܐܪܥܐ ܫܠܡܐ ܐܘܒܢܝܢܫܐ ܘܪܥܝܐ.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας (εὐδοκια being the alternative reading).

The Palestinian Syriac translation of this verse betrays, in a rather striking way, a dependence on the Ḥarḳlensian version of the New Testament. The latter has ܘܒܣ܆ܪ ܐܪܥܐ to represent the reading εὐδοκια of the original. In the Palestinian Syriac Lectionary of the Gospels ܐܪܥܐ is left out, εὐδοκια being there represented by ܘܒܣ܆ only, and in the rendering before us ܘܒܣ܆ was further altered into ܘܪܥܝ. As the Palestinian Syriac translation stands

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* The " Pāsĕḳ " has, however, been noticed to serve more than one purpose in the Masoretic text.

† MS. ܐܘܣܒܚܬ.

‡ ܐܘܣܒܚܬܗ = ܐܘܣܒܚܬܐ, the ܗ being often used instead of final ܐ in the MS.

now, the only natural meaning yielded by it is "Amongst men thy will [be done];" but there can be no doubt that we here merely have a curious and erroneous development of a word representing the Greek εὐδοκία.

<center>*   *   *   *   *</center>

It will be seen that the five short passages from the Psalms contribute some further evidence to show that the Palestinian Syriac version of the Old Testament was, as far as it is at present known to have existed, based on the LXX. The single verse from the New Testament, on the other hand, shows an unmistakable dependence on the Harklensian version, and as the lesson from the "Acts of the Apostles" is clearly an adaptation of the Peshitta, one is driven to the conclusion that the Palestinian Syriac translators were not as ready to prepare original translations from the Greek New Testament as from the Greek version of the Old Testament.

The Palæographical Aspect of the MS.—Some further remarks should now be offered on the palæographical aspect of the Palestinian writing used in the present MS. The letter "rish" is, with very few exceptions, written ܪ* (with two dots instead of one), and the "daleth" is, as a rule, not distinguished by a dot below; there are no diacritic points below the letters, and points over the text are merely employed in the following cases: (1), one dot over the letter ܠ to mark the aspirate; (2), a dot often placed over the ܗ of both the third person suffix masc. and fem. sing.; (3), the occasional distinction of the plural form by the two dots known as "sĕyāmē" (*e.g.*, ܡܠܟܐ, Pl. V, l. 1; ܪ݁ܚܡܝ, Pl. II, l. 6); (4), two dots over the inverted "pe" (ܦ݈) which is here not only used in Greek, but also in Syriac words (*e.g.*, ܐܦ; Pl. I, l. 10; ܕܐܦܣܩܘ, Pl. VIII, l. 10; (5), sometimes also two dots over the letter ܒ (*e.g.* Pl. II, l. 6).

A different pronunciation from that of the Edessene dialect is noticeable, *e.g.*, in the soft pronunciation of the ܠ in ܒܠܝܐ (= Jewish Aramaic בֵּירָא), ܠܒܣܘܢ (after ܠܕ) (= הֵירִיל). The theory that the inverted "pe" (ܦ݈) was used solely for the purpose of distinguishing the π from the φ appears to be contradicted by the employment of such a form as ܐܦܠܘܓܝܐ (= εὐλογεῖτε) in another part of

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* It is well known that there was a double pronunciation of the "rish" in Palestine (see J. Derenbourg, Manuel du Lecteur, *Journal Asiatique*, vol. 16, p. 446), but one can hardly refer the occasional use of ܪ (with one dot) in this MS. to a difference of pronunciation.

the MS., and an unexpected usage of the same letter is also found in
ܩܿܘܪ̈ܝܐ (for ܩܘܪ̈ܝ; see Pl. X, l. 11). The present MS. indeed
deserves a thorough study from a palæographical point of view,*
besides the interest of the subject matter which it contains ; and the
manner of transcribing the Greek prayers, and liturgical formulæ,
which are found in it, also deserves investigation (see the specimen
contained in *Liturgy of the Nile*, Pl. II).

Grammatical and Lexical Peculiarities.—The evidence which
the Biblical fragments before us afford with regard to the gramma-
tical and lexical peculiarities of the Palestinian Syriac dialect will
be found further on in the "Notes on Palestinian Words and
Phrases," and the vocabulary at the end contains an alphabetical
list of the more important linguistic features of this branch of
Semitic speech, which, as has already been clearly pointed out by
others,† exhibits some considerable affinity with the so-called
Jerusalem "Targum," and the Samaritan dialect, without being
destitute of likeness in other points to the classical language which
in ancient times had its centre in the schools of Edessa.

The Extant Portions of the Palestinian Syriac Literature.—A
bibliography of the "Remains of the Palestinian Version of the
Holy Scriptures," so far as they had become known up to 1893,
was given by the Rev. G. H. Gwilliam in "Anecdota Oxoniensia,"
Vol. I, Part V, Semitic Series.   The Biblical portions of this
version contained in "Biblical and Patristic Relics of the Palestinian
Literature" (Part IX, Vol. I, of the same series) published in 1896,
are Exodus xxviii, 1–12*a* ; Wisdom ix, 8*b*–x, 2 ; 3 Kings ii, 10*b*–15*a*,
and ix, 4, 5*a* ; Job xxii, 3*b*–12.   To these must now be added ‡ the
fragments contained in the present volume, and an addition to the
same series of works is soon to be made by the publication of a
Palestininian Syriac Lectionary which Prof. Nestle is preparing for
the Cambridge University Press.

Of the hymnal literature,§ which must have been very fairly

* The earlier stages of Palestinian Syriac writing are exemplified in Plates
XVIII and XIX, published in Wright's Catalogue ; see also the facsimiles
given in Land's "Anecdota Syrica," Vol. IV, and in "Anecdota Oxoniensia,"
Semitic Series, Vol. I, Parts V and IX.

† See *e.g.*, Nöldeke, Z. D. M. G., Vol. XXII, p. 513–599.

‡ An edition of the complete text of the Nile Service is designed to appear
simultaneously with the present publication.

§ Two "troparia" or short hymns are contained in the Nile Service above
referred to.

represented in the Malkite communities, only very little has as yet become known.   It will all be found on pp. 111–113 in Vol. IV of Land's "Anecdota Syriaca," the codex from which the pieces were copied being the British Museum Add. MS. 14,664.   Some fragments of "Acta Sanctorum" and of Homilies, both taken from St. Petersburg MSS., were printed in the same volume on pp. 169–170 and 171–211 respectively.   Other fragments of Homilies are contained in the latter portion of "Biblical and Patristic Relics of the Palestinian Syriac Literature" already referred to.

The most important contributions to the grammar and lexicography of the dialect that have as yet been made are Nöldeke's "Beiträge zur Kenntniss der Aramäischen Dialecte II" (Z.D.M.G., Vol. 22, pp. 443–527), and F. Schwally's "Idioticon des Christlich Palästinischen Aramæisch" (Giessen, 1893); and besides the other authorities mentioned on pp. 17, 18 in Mr. Gwilliam's first work on the subject (*vide supra*), one must mention the late Dean Payne Smith's "Thesaurus Syriacus," which is, in fact, also a "Thesaurus" of the Palestinian Syriac dialect.

The literature of the dialect is, however, now showing signs of rapid expansion.   Each new publication is bound to make us acquainted with some fresh forms and idiomatic peculiarities of diction, and it is quite likely that in the course of another ten years or so it will become possible to compile a fairly complete vocabulary and a sufficiently exhaustive grammar of this branch of Semitic speech, thus continuing the work which Nöldeke, Schwally, and others have so carefully and so lucidly mapped out for students.

GENESIS II. 4–19.

ܡܪܝܐ ܗܘ ܣܒ̈ܝܠܐ ܗ̇ܢܘܢ ܕܒܪܝ̈ܟܐ   Fol. 30ᵃ,
l. 4.

ܕܐܪܥ̈ܐܘܬܐ ܘܐܪ̈ܝܟܐ : ܗ̇ܝ ܗܘܐ

ܘܟܠ ܕܒܪ̈ܐ ܡ̇ܕܡ ܕܒܪܐ ܩܪܝ ܐܠܗܐ

ver. 5   ܟܘܪܝܐ ܠܟܠ : ܥܬܝܪ̈ܐ ܘܐܪ̈ܝܟܐ

ܕܩܠܐܝ ܡܛܠ ܕܗ̇ܘ ܠܐ ܗܘܐ ܥܠ

ܐܪ̈ܝܟܐ ܝܗܘܒܐ ܡܠܩܘܬܐ : ܐܠܝܐ

ܠܐ ܝܗ̈ܝܐܠܐ ܡܛܠ ܠܐ ܐܪܕ̈ܝ

ܡܕܝܪ̈ܐ ܐܠܗܐ ܕܬܐ ܥܠ ܐܪ̈ܕܝ

ܕܐܪ̈ܝܟܐ : ܘܐܢ̈ܫ ܠܐ ܗܘܐ ܕܦܠܚ

6   ܗܘܐ ܕ ܡܒܘܥܐ : ܐܠܝܐܠܐ ܘܗܝ

ܡܕܪܝ ܘܗܘܐ : ܐܪ̈ܝܟܐ ܡܢ ܣܠܩ

7   ܘܒܪܐ ܕܒܪܐ : ܐܪ̈ܝܟܐܝ, ܘܟ̈ܠܗ ܠܟܠ

ܐܠܗܐ ܠܒܪܢܫܐ ܥܦܪܐ ܢܣܒ ܡܢ

ܐܪ̈ܝܟܐ : ܘܦܚ ܒܐܦܘ̈ܗܝ, ܘܟ̈ܠܗ ܕܚ̈ܝܐ:

ܘܗܘܐ ܒܪ̈ܗܕܒܪܐ† ܕܐܪܥܐ ܐܪܡܝ ܠܢܦܫ ܚܝܐ: Fol. 30ᵇ.

8   ܘܢܨܒ ܐܪܐ ܐܠܗܐ ܦܪܕܝܣܐ

ܒܥܕܝܢ ܡܢ ܩܕܡ ܥܠ ܕܐܪܥܐ:

¹ܐܘܣܦ : ܐܒܠ ܐܪܡܬ ܡܢ ܠܬܝܠܬ ܪܡܐ ܗܕ :

9ܘܐܡܪ, ܡܢ ܕܒܩ ܕܪܝܢ ܐܠܗܐ ܡܝܚܘܣܐ ܗܡ
ܐܪܡܪ : ܟܬܝܢ ܘܬܦܪ ܕܒܠ ܐܠܗܐ :
ܘܐܦܩ ܠܬܒܥܝܣ : ܘܐܬܠܬ ܐܫܚܢܢ :
ܟܒܟܚܒ ܕܬܒܐܝܪܣܡ : ܘܐܬܠܬ
ܗܒܪܕܚ : ܒܘܐܪܬ ܕܐܠܝܣ ܘܒܟܚ :

10ܘܬܒܪܐ ܗ, ܢܒܩ ܗܘܐ ܡܢ ܟܕܡܝܣ
ܗܒܪܝܣ : ܡܬܚ ܕܬܒܐܝܪܣܡ : ܘܣܟܡ ܐܣܡܟ
ܗܘ ܟܡܒܪ ܘܗܘܐ ܠܐܪܒܥܬ ܐܪܒܥ ܪܝܫܝܢ:

11ܫܡܐ ܗܬܘ ܕܢܕ ܦܝܫܘܢ : ܗܘ ܕܐܬ ܗܘܐ ܠܥܠܬ
ܠܒܒܠ ܐܪܒܝܐ ܕܬܗܒܘܝܠܬ ²ܕܬܘܒ ܗܘ
12ܗܕܒܐ : ܘܕܗܒܐ ܕܒܟܡܘܗ ܗܘܬ ܐܪܒܝܐ
ܐܠܒܐ : ܘܬܡܢ ܗܡ ܠܒܐܪܘܬܐ

13ܘܬܦܒܐ ܕܒܒܐܬ : ܘܫܡܗܬ. ܡܣܒܪ† ܕܢܗܘ ܪܝܢ
ܐܪܐܒ ܐܪܟܝܫ ܠܟܚܡ : ܗܡ ܕܗܘ ܗܡ ܕܗܒܪܠܬ
14ܠܒܒܠ ܐܪܒܝܐ ܗܒܪܐ ܗܒܕ : ܘܬܫܡܗܡ
ܕܢܗܒ ܐܪܝܢ ܬܚܠܬܐ ܐܪܐܥܠܬ : ܗܡ ܕܗܘ
ܐܝܠ ܠܣܒܒܠ ܡܫܪܝܢ : ܘܪܝܒ ܐܪܒܝܐ

15ܘܕܒܒܝܐ ܗܘ ܦܪܬ ܀: ܘܣܒܒ. ܪܝܡܒ ܐܪܝܢ
ܐܠܗܐ ܠܬܝܠܬ ܐܪܡܬ ܕܒܠ : ܘܐܣܦ
ܗܘܪ ܟܦܒܝܣܡܐ ܗܒܕܝܡ : ܘܗܡܐ ܦܠܚ
16ܠܒ ܘܡܣܪܝܒ ܠܗ : ܘܦܒܕ ܗܬ ܘܡܣܪܝܢ ܐܪܝܢ

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¹ Originally ܐܘܣܦ; see note.   ² I. e. Εὐειλατ = הוילה.

ܐܠܗܐ ܐܠܗܟܘܢ ܐܝܬܝ ܐܡܪ ܪܙܐ ܗܡ : ܡܢ

ܬܟܝܦܘܢ ܘܗܕܪܝܦܐܝܠ ܐܠܝܟܐ ܘܩܡ ܐܠܗܐ

17‍ ܗܕܪܬ ܐܠܝܟܐ ܡܟ : ܘܗܩܒܘܠ ܗܨܒܠ ܠ

ܐܝܩܝܬܐ ܐܝܠ ܐܕ ܡܬܡ ܐܝܐ ܗܨܒܘ ܐܝܩܝܪ

ܡܢܗ : ܠܒܕܝ ܠܗܒܕܡܐ ܕ ܐܝܢ ܗܨܒܘ ܠ

18‍ ܡܢܗ ܡܢ ܗܘ ܗܨܒܘ ܗܨܝܪ : ܘܐܡܪܐ ܡܝܪ ܗܪܢ

ܘܗܡܬ ܕܠܝ ܠܐ ܗܘܐ : ܘܐܠܗܐ ܕ ܡܐܠ

ܬܕܝܪܝܐ ܐܠܐ ܠܕܘܡܐ ܠܘܒܐ : ܐܠܐ ܕܝܪܝ

19‍ ܗܠ ܗܡܐܝܬ ܐܠܐ ܘ : ܘܗܡܐܘܬ ܗܡܬ

Fol. 31ᵇ. ܡܪܝ † ܐܠܗܐ ܥ ܕܕܩ ܥ ܡ ܐܝܪܐ :

ܒܠ ܗܡܐ : ܗܢܘܝܪ ܕ ܗܕܝ ܘ : ܗܝܒܘܟܡ

ܗܢܘܝܪ ܘܗܟ ܐ : ܐܝܢܩܝ ܕ ܐܝܢ ܗܬܘܟ

ܠܘܠܗ ܕܝܪ : ܗܟܐܝܪ ܠܐ ܗܘ ܗܒ ܗܪܢ

ܐܕܝܪ ܠܘ ܒܐܠ ܗܢ ܠܘܘܩ : ܗܘܗ

ܐܪܕܐ ܠܒܐ ܗܪ ܗܡܢܗ ܐ ܗܡܘ ܗܝ.

2 KINGS II. 19–22.

Fol. 31ᵇ,
l. 7.
ܘܐܡܪ ܗܕܪ ܗܠܒܝܪ ܗܠܝܝܬ ܗܬܘ

ܐܠܝܬ : ܗܡ ܗܘܐ ܗܠܗܝܐ ܗܕܘܝ ܕܡܝܬܗ

ܠ ܗܟ ܡܝܗ ܡܝ ܗܡ ܗ ܗܪܝ ܗ ܗ ܡ :

ܘܗܡܪ ܗܒܝܢ ܡܝܚ ܗܝܪܩ ܗܬܘܠ :

20‍ ܘܗܒܠܗ : ܐܝܠܬ ܐܗܘ ܠ ܐܘܗܘ ܗܬ

ܘܐܡܪ ܐܝܠܬ

: ܡܠܝܘ ܡܢ ܩܝܙܩ : ܐܝܪܬ ܐܝܢ
21 ܐܝܪܟܢ ܠܗ ܡܩܦ : ܩܗܠܠ ܘܦܝܪܐ
ܠܕܩܒܣܡܝܢܡܐ ¹ : ܘܐܙܩܐ : ܘܐܝܪ ܗܘܕ
: ܩܪܝܢ ܙܡܐ ܡܝܩܠ ܡܗܢ.ܝ : ܘܐܡܐ ܡܠܝܕ
ܐܠܩ : ² ܐܝܢܡ ܠܘܠܠ ܐܝܪ ܒܝܙܘܡ
: ܠܩܙܕܘܗܩ ܕܚܡܩ ܡܘܗ ܡܙ ܙܩܒ ܡܗ.

Fol. 32ᵃ. † 22 ²ܐܝܩܙܘ ܡܗܠ ܐܝܪܟܗܐܩܩܐ ܠܒܙܝܩܠ
ܠܒܝܝܠܐܙ ܡܗܠܡ ܟܥܡ ܡܙܘܡܠܠ
: ܙܡܐܙ.

AMOS IX. 5–14 a.

Fol. 32ᵃ. ܡܩܒܡ ܡܝܠܦ ܐܡܪ ܐܙ ܐܠܗܡ ܐ ܙܐܝܢܒ
ܐܠܩܒ ܐܙܘܡ ܡܝܢ ܒܩܗܙ ܠܒܒܠ ܘܗܠܒܡ : ܐܝܪ.ܟ
ܘܡܩܒܝܝܙܕܐ. ³ ܘܗܡ ܡܕܘܟܐܪܠܩ. ܘܠܩ ܒܩܠ
ܡܠܝܡ ܒܝܠܡܐܪܡܟܗ ܠܗ : ܘܩܡܩܒ ܡܩܥܡ
6 ܒܡܝܪܐ ܟܥܡ.ܝ† ܡܗܡ.ܝ ܙܐܠܩ ܒܩܒܙ ܐܙܘܡܒܝܪܐ
ܒܩܡܒܩܒ.ܢ.ܗܩ : ܘܩܕ.ܒ.ܝܪܠ.ܡܩܒ ܠܟ ܥܠ
ܐܝܪܟ ܐܝܪ.ܒ ܒܡܐܟܪ.ܝ : ܘܡܝܢ ܗܩܒܝܪ ܐ ܙܩ.ܒܣܘ.ܝ
ܐܠܩܒ ܐܝܪ.ܟ ܡܝܒܐܪ ܠܟ ܠܘܡܢ ܘܩܒܡܘ ܐܡܙܙ
ܒܐܝܪܐܠ : ܐܙܝܢܐ : ܡܝܪ ܐܠܗܡ ܐ ܙ.ܝܘ ܘܠܩܒ

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¹ See note.
² It will be noticed that the MS. is not quite regular in the use of the 'sĕyāmē.'
³ See note.

7 ܗܘ ܫܒܚܢ̈ܝ : ܕܪܟܐ ܠܐ ܐܪܐ ܡܗܘ ܩܝܢ ܠܐ
ܒܫܥܒ̈ܕ ܐܬ̣ܟܠ ܐܠܕܒ ܐܠܒ̈ܝܕ ܐܝܪ̈ܡܐܝܢ ܐܪܟܐ̇
ܐܪ̈ܝܐ : ܐܠܐܪ̈ܡܐܝܠ ܐܡܣ̇ܕ ܐܒܩ̇ܪ ܗܝ̈ܡ
ܐܪ̈ܝܐ ܕܪܡܕ̈ܙܪ ܝܪ̈ܝܢ ܐ̈ܘܒܠ̈ܫܬ̇ ܘܠܝ̇ ܗ̈ܕܝ
ܐ̈ܦܪ̈ܕܒܘ ܐܒ̈ܪܩܐ ܘܠܒ̈ܘܬܪ̇ܝܢ ܡܢ ܐܒ̈ܝܘܐ :

8 ܠ̣ ܐܪ̈ܝ̈ܡ ܕܪ̈ܝ̈ܐ† , ܫ̈ܠܘ̣ܒ̈ܡ ܐܗܘ [Fol. 32b]
ܐܟܠܒ̈ܝ ܠ̣ܘ̈ܗܕܡ̈ܒ ܐ̈ܒܠܚܕ ܐܩܝ̈ܕܪܐ ܘܝ̈ܡ ܝ̣ܗ̈ܢ
ܗܕܘ ܡܢ : ܕܪ̈ܝ̈ܐ ܡ̈ܝ̈ܪ̈ܐ : ܡ̈ܦܒ ܕ̈ ܐ̈ܕܠܐ ܠܐ
ܝܡ̈ܪܝ , ܐܝ̈ܪ ܐ̈ܪ̈ܡܕ ܡ̈ܕܥ̈ܒ ܡ̈ܗ̈ܝ̇ ܘܗܕܒ̈ܡ̈ܩܒܘ

9 ܐܝܪ̈ܐ ܐ̈ܘܗܕ ܠ̈ܝ̈ܬܠ : ܐ̈ܝܪ̈ ܝ̇ ܡ̈ܕܪ̇ܡ
ܐܠ̣ܬ̈ܡ ܐ̈ܡܒ̈ܠܒ̈ܘ ܝܕܠ̈ܒܠ ܡ̈ܣ ܐ̈ܝܪ̈ܐܕ̇ ܡ̈ܒܩܕ
ܐ̈ܝܪ̈ܐ ܐ̈ܘܗ̈ܡ : ¹ ܐ̈ܠ̈ܝ̈ܡ̈ܐܝ̈ܪ̈ ܡ̈ܟ̈ܕ̈ ܠ̈ܒ̈ܠ
ܐ̈ܒ̈ܩܒܠ ܐ̈ܝ̈ܪ̈ܐܕ̈ ܐ̈ܠ̈ܐ ܠ̈ܒ̈ܩ ܠ̈ܘܗ ²ܡ̈ܒ̈ܝ̈ܡ̈ܘ

10 ³ ܠ̈ܒ̈ܝܩܕ . ܐ̈ܝ̈ܪ̈ܐ ܝ̈ ܕ ܐ̈ܒ̈ܝܪ̈ܐ . ܒ̈ܡ̈ܩ̈ܒ̈ܠ̈ܘ
ܐ̈ܠ ܐ̈ܝ̈ܪܡ̈ܐܕ̈ ܡ̈ܠ̈ܚ [.ܕ̈ܒ̈ܒ] , ܐ̈ܠ̈ܒ̈ܩ
ܡ̈ܝܩ̈ܒ ܐ̈ܦ̈ܠ̈ܘ ܐ̈ܠ̈ ܐ̈ܪ̈ܬ̈ ܐ̈ܟ̈ܠ̈ ܡ̈ܠ̈ܚ
ܕ̈ܒ̈ܝ̈ܒ̈ܟ : ܐ̈ܚ̈ܠ̈ܒ̈ܝ̈ܘ

11 ܐ̈ܝ̈ܪ̈ ܐ̈ܡ̈ܒ̈ ܡ̈ܗ̈ܒ̈ܩ̈ܘ : ܐ̈ܚ̈ܠ̈ܝ̈ܒ̈ܕ
ܒ̈ܡ̈ܦ̈ܒ̈ ܐ̈ܪ̈ܝ̈ܒ̈ܬ̈ ܐ̈ܪ̈ܝ̈ܟ̈ ܡ̈ܗ̈ ܝ̈ܡ̈ܩ̈ܘ̈ܕ̈ ܗ̈ܒ̈ܠ :
ܡ̈ܩ̈ܒ̈ܕ̈ ܐ̈ܠ̈ ܐ̈ܒ̈ܠ̈ܩ̈ܡ̈ܗ̈ ܘ̈ܡ̈ܕ̈ܝ̈ܦ̈ܒ̈ܡ̈ܗ̈
ܐ̈ܝ̈ܪ̈ ܐ̈ܡ̈ܒ̈ܩ̈ܕ̈ : ܐ̈ܒ̈ܝ̈ܒ̈ܕ̈ ܡ̈ܗ̈ ܐ̈ܪ̈ܝ̈ܡ̈ ܗ̈ܝ̈ܢ

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¹ Originally ܐܟܪ̈ܘܡܠ.

² For ܒܣ̈ܘܒ̈ܡ܆? Note the form of the 'ḥeth' in the original (Pl VI l. 7).

³ For ܝܒ̈ܝ̈ܕ̈ܠ.

ܘܥܩܒܘܗܝ، ܘܢܥܒܕ: ܕܠܝܬܘܢ: ܠܒܥܠ ܐܝܕܘܗܝ ܀12
ܬܪܝܨܝܢ ܘܗܒܘܗܘܢ ܠܡܪܝܢ ܘܠܡܠܟܐ
ܕܐܢܬܘܢ، ܫܡܥܝ ܠܟܘܢ ܐܡܪ ܐܢܬܘܢ ܒܪܬ
ܗܠܝܢ ܘܗܘܐ ܡܐ: ܗܘ ܡܠܝܢ ܕܒܕܝܢ ܡܪܫܡ ܀13
ܐܬܪܐ ܕܐܒܪܗܡ ܐܡܪ ܒܪܢ ܚܙܐ ܟܕ ܢܒܝ
ܠܩܦܐ: ܘܩܦܐ ܢܝܠܐ: ܘܡܫܕܪܥܘ
ܟܝܢܐ ܘܬܘܒ ܚܙܝܢ ܘܚܠܦܦ ܟܠܦܝ ܛܪܝ
ܫܘܠ ܘܣܒܐ ܒܥܠ ܕܐܠܗܐ ܕܡܫܡ ܐܘܗܢ:
ܘܐܬܐ ܒܪܪܐ ܡܫܕܪ ܠܥܠܝܕ ܕܚܝܝܬ ܥܡܗܘ ܀14
ܐܚܪܝܬ:

ACTS XVI. 16-34.

ܒܗܘܢ، ܡܫܠܝܚ ܘܡܠܝܟ ܡܘܫܢ: ܟܒ:
ܐܢܝܠ ܐܝܬܘܗ ܫܝܡܠܝ ܗܘܘ ܠܒܝܬ ܢܒܝ ܠܡܥܒܕ ܗܬܐ:
ܐܘܝܩܬ ܕܠܝܟ ܥܡܗܘܢ ܩܠܥܕܘܬܐ ܚܕܐ
ܕܐܬܪܝ ܗܘܐ ܡܠ ܠܝ ܡܩܝܐ ܕܡܫܩܗܡܐ:
ܘܒܠܬܝ ܗܘܐ ܕܝܪ ܠܥܠܡܝ ܡܫܡ ܬܐܕܝܐ ܬ
ܒܠܝܟܬܐ ܐܝܟܐ ܒܡܩܥܕܡ ܪܗܘܬ
ܟܘܩܬܐ: ܡܕܝܢܐ ܘܐܬܐ ܬܝܒ ܀17
ܕܕܒܝ ܡܫܠܝ ܥܠܗ: ܘܬܪܥܐ ܕܐܪܡܘ: ܠܫܘܚܝ
ܟܘܟܒܝ، ܗܠܡ ܡܠܥܒ ܡܪܝܢ ܗܡܘ
ܒܠܩܫܝ ܗܡܐ ܕܐܠܗܐ ܡܪܝܡܫܘ:

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¹ For other instances of this form of the suffix with the masc. plural noun, see Luzzatto's Grammar of Bibl. and Tahu Chaldee, Goldammer's translation, p. 75.

ܘܡܣܒܪܝܢ ܠܟܘܢ ܐܘܪܚܐ

18 ܘܢܘܬ: ܘܡܣܒܪܝܢ ܗܘܐ ܚܕܬܐ

ܘܐܬܐܘܬ ܘܡܕܒܪ: ܘܐܠܘ ܩܥܘ

ܘܐܡܪ ܗܠ ܠܐܘܢܝܐ ܡܢ: ܡܦܩܪ

ܘܐܩܘܒܘ ܚܒܝܪܬܐ ܠܕܒܪ ܐܠܝܟ

ܡܫܝܚܐ ܐܬܒܩܕܘܢ ܡܪܕܡ: ܘܒܗ

19 ܟܢܝܫܬܐ ܐܬܒܣܦܘ ܐܘܪܚ: ܘܕܒܪ ܘܡܕ

ܡܕܕܝܢ ܗܦܩܬ ܠܗ ܡܪܡ ܣܒܪܝܐ ܕܝ

ܘܐܡܪܩ ܗܘܬ ܘܐܬܪܐ ܡܪܕܘܬܗܘܢ

ܡܪܕܘܬܗ ܘܐܠܟ ܐܬܪ: ܘܡܫܒܚܐ

20 ܡܪܕܘܬܗ ܘܒܪܝܩܘ: ܘܠܘܣܒܠ

ܐܠܕܝܩܬܐܘ ܘܚܝܪܐ ܘܡܒܕܝܬܐ:

ܘܗܘܐ ܐܘܩܘ: ܕܠܝܗܡ: ܐܡܪܕ ܚܝܪܐ

ܗܠ ܡܩܢܐ ܠܗ ܠܕܒܒܕܡ ܠܐܬܕܝܬܝ:

21 ܠܗܕܒܠ ܐܬܢܕ ܘܗܘܩܕܡ ܘܩܢܐ: ܘܡܕܒܩܡ ܠܗ

ܐܘܠܩܐ ܘܡܠܗ ܐܠܟ ܐܠܥ ܒܠܝ ܠܗ ܗܠܡܐ

ܘܡܣܒܠܝܡ ܘܐܝܪܐ ܚܕܪܝܡ ܠܗܕܒܠ

22 ܕܒܡܪܐܝܡ ܐܬ ܐܠܝܡ ܕܝ: ܘܗܚܠܕ ܐܚܪܙܐ ܥܠ

ܐܬܚܒܬܐ ܐܒܪܝܒܘ ܠܥܡܠܗܘܡ: ܒܕ ܚܒ

ܐܠܕܝܩܬܐ ܘܒܒܪ ܒܒܩ ܡܟܐܪܟܘܡ

23 ܘܦܣܩܘܗܘ ܐܬܪܝܡ ܠܗܘܬ: ܘܡܕ ܕܐܬܥܝܪ

ܘܗܘܬ ܠܥܠ ܪܕܐ ܐܘܕ ܡܗܘܬ ܚܒܬܐ

† Fol. 34ᵃ.

ܐܡܪ̈ܝܢ : ܘܦܩܕܘ ܢܒܛܠ ܐܦܝ̈ ܕܒܝܬ ܕܒܝܬ

ܐܡܪ̈ܝܢ ܕܢܛܠܝ ܐܦܝ̈ ܘܐܡܗܘܢ ܡܪ̈ܝܢܐ: ܘܐܪ̈ܝܬܗ:

24 ܐܡ ܕ ܒܪ ܒܢܬ ܡܕܡ ܡܢ ܒܒܩܣܐ: ܐܡܠܠܬ

ܢܬܒܗ ܘܗܘܢ ܕ ܒܒܬܗ ܐܘܗܬ ܠܐ ܐܡܬܗ ܕܪܒܝ

ܐܡܪ̈ܡܐ : ܘܐܡܪܐ ܝܪ̈ܘܐܝ ܡܠܗܘܢ ܩܣܐ ܡܪܒܝܐ:

25 ܒܠܦܗܡ ܕܐܬܝܠܕ : ܥܠܘܗ ܕ ܦܠܘܬ ܘܚܠܝܐ

ܗܘܘ ܡܒܪܟܝܡ ܘܣܠܝܡ ܡܣܒܪܝܝܢ ܠܐܠܗܐ

26 ܘܡܒܣܪܝܝܢ ܗܘܘ ܠܗܘܢ ܐܡܪ̈ܝܢ : ܘܡܢ

ܠܝܐ ܡܐ ܗܕܐ ܕܪܝ ܐܚܕܬ̈ܒܢ :

† ܘܐܝܢ̈ܪܟܒܐ ܐܘܙܟܐ ܡܒܩܕܗ ܒܡܪ̈ܡܐ:

ܘܐܬܩܕܒܗܘ ܐܘܕܝܢ ܚܡܢ ܠܒܪ̈ܐ ܗܬܝ̈ܠܐ

ܒܠܗܡܐ : ܘܐܪ̈ܘܩܝܪ̈ܗܘܢ ܘܐܒܩܕܒܗ ܕܠܒܗܘܢ

27 ܐܪܙܬܝܩ : ܘܒܝܪܩܐ ܗܒܕ ܐܬܒܩ ܝܠܝ ܠܦܝ ܕܒܝܬ

ܡܪ̈ܝܢܐ : ܘܡܕܒܐ ܚܣܝܢ̈ܗܒܝ ܘܗ̈ܪܟܐ

ܕܒܝܬ ܡܪ̈ܝܢܐ : ܘܡܣ ܒܣܘ ܘܒܒܝ ܘܩܕܒ

ܘܗܡܝܠ ܠܒܕܒܝ : ܘܡܪ̈ܡ ܘܗܕܒܪܝ ܗܘܐ

28 ܗܪܒܝܩܐ ܘܗܘܢ ܠܒܪ̈ܝܢܐ : ܘܐܪ̈ܝܩ

ܗܪܚ ܦܠܘܬ ܒܪܒܠ ܐܪܝ ܘܐܪܡܗ ܘܐܡܪܝ

ܠܗܘܢ : ܠܐ ܗܕܒܝ ܪܒܒܕܬ̈ܝܦܒܝ ܒܩܠ ܒܩܝ :

ܠܒܕܒܝ ܗܚܚܠܝܢ ܘܗܐܟܐ ܦܚܝܢ̈ܪܝ :

29 ܘܐܡܗܪܝ ܗܠ ܗܡܝܪ̈ ܒܠܘ̈ܣܝ : ܘܒܩܘ ܘܠܠ

ܒܪ ܗܐܪܝ : ܘܒܩܢ ܣܒܕ ܠܠ ܝ̈ܪܠܟܡܗܘܢ

30 ܦܠܘܬ̈ ܘܩܠܝܪ̈ܐ : ܘܐܪ̈ܟܒ ܘܗܝܘܗ̈ܢ

لבﻣ ، ﻙﺏ ﻥﻭﻫﻝ ﻡﺍﻫ ﻯﺭﻣﺍﻭ ﻥﺩﻝ

: ﻥﺍﻭﺩﺭ ﻥﻭﺍﺍ ﻙﺍﻣ ﻙﺍﻣﺩﺩ ﻝﻝ ﻝﻗﺩ

ﻡ ﻝﺩﻣﻡ : ﻡﻝ ﻡﻳﺭﺍﻙ ﻡﻡﺍ ﻥﻭﻳﻣﺍﻣﺍ ³¹

ﻙﻳﻝﺍﻭ : ﻙﻳﻳﻣﺍﺩﻣﺩ ﻭﺍﻣﻣ ﻥﻳﺭﺩﺩ

ﻡﺩﺩﻝﻳﺩ ﺍﻝﻝ ﻡﺍ : ﻯﺩﻭ ﻥﻭﺩ ﻡﻝﺍﻭﺍ ﺩﻥﺍ †Fol. 35ª. ³²

ﻥﻭﻣﻝﺍﻣ ﺩﻣ ﻙﻳﺭﻳﺩ ﻡﺩﻝﺩﻣ

ﺩﻝﺩﻳﺩﻡﺩ : ﻡﺩﺏﺭﺩﻣﻣ ﻭﺍﻣ ﻣ ﻣ ³³

ﻝﻣ ﻥﻭﻣﺩﻣ ﻣﻣﺩ ﺩﺩﻥ : ﻙﻳﻝﻝﺩ

ﺩﻣﻝﻙﺍ ﻡﺩﺩﻳﻣﺩ : ﻥﻭﻣﺩﺍﻣﻥﻝ

ﺩﻣﺩﻳﻣﻡ ﻡﺩﻳﻣﺩﻣ : ﻥﻭﻣﻝﺍﺩ ﺍﻙﺍ ﺩﻥﺩﻭ ﺩﺍﻣﺩ ³⁴

ﺩ، ﻥﻭﻣﻝ ﺩﻣﻡﺍﻭ : ﻡﺩﺩﻝ ﻥﻭﻣﺩ

ﻥﻭﺩﻣﻗ : ﻙﺍﻣﻡ ﺩﺩﻣﺩﻣﺩﻙﺍﻭ : ﻙﻳﺩﺩﻣﻗ

: ﻙﻣﻝﺍﺩ ﻙﺩﻣﻝﻳﺩﻣ ﻡﺩﻣﺩ

TRANSLATION,

Gen. ii, 4–19.

V. 4. This is the book of the creation of heaven and earth, when the day was on which the Lord God made heaven and earth.

V. 5. And no green thing of the field was yet upon the earth, and no herb of the earth had yet sprung up ; for the Lord God had not caused rain to rain upon the face of the earth, and there was no man that he should till the earth.

V. 6. But a well was rising up from the earth, and was watering the whole face of the earth.

V. 7. And the Lord God formed the man Adam of the dust of the earth, and he blew into his nostrils the breath of life, and the man Adam became a living soul.

V. 8. And the Lord God planted a paradise in Eden in front on the east side, and he placed there the man Adam whom he had formed.

V. 9. And the Lord God caused again to grow every tree that is pleasing for sight and good for eating ; and the tree of life in the middle of the paradise, and the tree of understanding the knowledge of good and evil.

V. 10. And a river was issuing from Eden that it may water the paradise, and from thence it divided [itself], and became into four heads.

V. 11. The name of one is Pison ; this is it which encircles the whole land of Ōlōt, where there is gold.

V. 12. And the gold of that land is good, and there is the carbuncle and the emerald.

V. 13. And the name of the second river is Gihon ; this is it which encircles the whole land of Cush.

V. 14. And the name of the third river is Hiddekel ; this is it which goes in the direction of the Syrians ; and the fourth river is the Euphrates.

V. 15. And the Lord God took the man Adam whom he had formed, and he placed him into the paradise of Eden that he should dress it and keep it.

V. 16. And the Lord God commanded Adam and said unto him, Of all the trees that are in the paradise eating mayest thou eat.

V. 17. But of the tree of understanding the knowledge of good

and evil, thou shalt not eat of it; for on the day on which thou eatest thereof dying shalt thou die.

V. 18. And the Lord God said, that behold it is not good that the man Adam should be alone, but let us make him a helper like unto him.

V. 19. And the Lord formed again from the earth every beast of the field, and every fowl of heaven, and he brought them to Adam that he may see what he would call them, and everything that Adam called them a living soul that was its name.*

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2 *Kings* ii, 19–22.

V. 19. And the men of the city said to Elisha, Behold the habitation of the city is good, as our Lord seeth, but the water is bad, and the land is barren.

V. 20. And Elisha said, Bring me one new pot, and throw salt into it, and they brought [it] to him.

V. 21. And Elisha went out unto the springs of the water, and he threw salt therein and said, Thus saith the Lord, I have healed the waters, and there shall no more be thence that which is dead or is bereft.†

V. 22. And these waters were healed unto this day, according to the word of Elisha which he spake.

Amos ix, 5–14*a*.

V. 5. Thus saith the Lord God, the all apprehending One ; he who toucheth the whole earth, and shaketh it,‡ and all those that inhabit it shall mourn ; and it shall rise up like the river of Egypt which§ buildeth its rising in heaven.

V. 6. And establisheth its‖ promises on the earth ; he who calleth the waters of the sea, and poureth them out upon the face of the earth, the Lord God, the all apprehending One, is his name.

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* The above is the " verbatim " rendering of the latter part of the verse ; the meaning appears to be "and whatsoever Adam called every living creature that was its name."

† Or, barren.

‡ Or, " and it shaketh." See the note on p. 39.

§ Or, " He who buildeth . . ." See the note on p. 40.

‖ Or, " his."

V. 7. Are ye not like children of the Ethiopians, O ye children of Israel? saith the Lord. Israel have I brought up from the land of Egypt, and the Philistines from Cappadocia,* and the Syrians from the depth.

V. 8. Behold, the eyes of the Lord God are against the kingdom of the sinners, and I will remove it from the face of the earth ; only so as not to destroy completely will I remove† the house of Jacob, saith the Lord.

V. 9. For behold, I command, and I shall winnow among all nations the house of Israel, as one winnoweth straw with a winnowing fork ;‡ there shall not [anything] fall upon the earth in the pounding§ thereof.

V. 10. By the sword, then, shall die the sinners [of my people], who say,|| These evils will not approach us, nor come upon us.

V. 11. And on that day will I raise up the tabernacle of David which had fallen down, and I will build up its ruin, and raise up its destruction, and I will build it up as in the days of old.

V. 12. In order that the rest of men and all the nations upon whom my name is called may seek [it]¶ saith the Lord who doeth these things.

V. 13. Behold, the days come, saith the Lord, and the threshing shall overtake the vintage, and the vintage the seed [-time], and the grapes shall mix with the seed, and the mountains shall drop sweetness, and all the hills shall be planted.

V. 14*a.* And I will bring again the captivity of my congregation Israel.

TRANSLATION.

Acts xvi, 16–34.

V. 16. In those same days, as the Apostles were going to the House of prayer, there met them a certain young woman who had

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* It may also be rendered "from the Cappadocians ;" but "from Cappadocia" is required by the Hebrew, LXX., and Peshitta. See note on p. 40.

† See note on p. 41.   ‡ See note on p. 49.

§ See note on p. 41. || Or, "those who say."

¶ *I.e.*, the tabernacle spoken of in v. 11, or [him], *i.e.*, "the Lord," with the Alexandrine text of the LXX.

a spirit of divination,* and she was bringing her masters much gain by the divination which she was divining.

V. 17. And she was following Paul and us, and she was thus crying and saying, These men are the servants of the Most High God, and they announce to you the way of life.

V. 18. And thus was she doing many days, and Paul became angry, and said to that spirit, I command thee in the name of Jesus Christ that thou go out of her ; and in that same hour did the spirit depart.

V. 19. And when her masters saw that the hope of their gain had gone out from her, they seized Paul and Silas, and they dragged them and brought them to the market place.

V. 20. And they brought them to the magistrates and to the chief men of the city, and they said, that these men trouble our city, because they are Jews.

V. 21. And they teach customs which are not lawful for us to receive, or to observe, because we are Romans.

V. 22. And a great assembly was assembled against them ; then did the magistrates tear their clothes, and commanded that they should scourge them.

V. 23. And when they had scourged them much, they cast them into prison, and commanded the prison-keeper that he should keep them carefully.

V. 24. He, therefore, having received such a command, brought [them in and] bound them in the inner prison house,† and made their feet fast in the stocks.

V. 25. And in the middle of the night, Paul and Silas were praying and praising God, and the prisoners heard them.

V. 26. And suddenly there was a great earthquake, and the foundations of the prison were shaken, and all the doors were suddenly opened, and the bands of all of them were loosed.

V. 27. And when the prison-keeper awoke, and saw that the doors of the prison were open, he took a sword, and wanted to kill himself, because he thought that the prisoners had fled.

V. 28. And Paul called unto him with a loud voice, and said unto him. Do thyself no harm, because we are all here.

V. 29. And he lighted himself a lamp, and sprang and came in trembling, and fell at the feet of Paul and Silas.

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* Literally : of a diviner.
† Literally : in the inner house of the prison house.

V. 30. And he brought them out, and said to them, Sirs, what befits me that I should do, so as to be saved.

V. 31. And they said to him, Believe in our Lord Jesus Christ, and thou shalt be saved, and thy whole house.

V. 32. And they spake to * him the word of the Lord, and to * all his household.

V. 33. And in the same hour, in the same night, he led [them] and washed their stripes,† and in the same hour was he baptised, and all his household.

V. 34. And he led [them] and brought them to his house, and placed meat,‡ before them, and he rejoiced, he and his household, in the faith of God

TEXTUAL NOTES.

Gen. ii, 4–19.

V. 4. Instead of ὅτε ἐγένετο· ἡ ἡμέρᾳ, the Palestinian translator read ὅτε ἐγένετο ἡ ἡμέρα. The nature of the sentence obliged him, however, to express the dative force of ἡ ἡμέρᾳ by the word ܒܝܘܡ. It would, of course, be possible to alter the interpunction of the MS., and to read ܘܒܪܐ ܡ ܗܘܐ : ܥܒܕ ܗܘܐ ; but one should in this case have expected ܐܬܒܪܝ instead of ܗܘܐ; note the use of ܐܬܒܪܝ for ἐγένετο in v. 7, and for other instances see P. Sm. Thes. col. 2778.

Note the order (agreeing with LXX.) of ܫܡܝܐ ܘܐܪܥܐ at the end of the verse. Pesh. has the same order.

V. 5. ܕܚܩܠܐ shows the influence of the LXX. who have χλωρόν, but the translator has been rather free in other points. The LXX. have ἀγρού for השדה with the preceding genitive construction in both cases, whilst Pal. Syr. has ܕܥܒܐ for the first, and ܕܐܪܥܐ for the second. The οὐ γὰρ ἔβρεξεν of the LXX. answers completely to the Hebrew כי לא המטיר, but Pal. Syr. renders ܠܐ ܓܝܪ ܐܚܬ ... , ܘܡܛܪ, and there is also no equivalent either in M. or the LXX. to ܐܦ.

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* Literally : with.

† Literally : washed them of their stripes, or stripe (*i.e.* beating). See note on p. 45.

‡ Literally : a table.

ܡܟܝܡܗ in this verse, and ܘܝܟܡ in v. 9 may be an accommodation to the Hebr. יְמִיָּה and וַיְמִיָּה. Onkelos and Jonathan have יְמִיָּה in this place, and the former has also וְאִמְיָה in v. 9.

ܡܪܝܐ ܐܠܗܐ agrees with κυριος ὁ θεος in Lucian's recension (Paul de Lagarde's Librorum Vet. Text. pars prior, Gottingæ, 1883), the usual LXX. reading being ὁ θεος only. Pesh. also (like M.) ܡܪܝܐ ܐܠܗܐ.

ܠܐ ܗܘܐ in the last clause answers to LXX. οὐκ ἦν, the Pesh. ܠܝܬ and M. אִין being, strictly speaking, in the present tense. The imperfect ܕܡܟܝܡ is again a free rendering.

Instead of την γην at the end of the verse, L. has the free rendering αὐτην, which is not followed in this version

V. 6. ܡܒܘܥ ܕܝܢ = LXX. πηγη δε; Pesh. ܘܡܒܘܥܐ. The Palestinian translation is almost identical with the Peshitta in this verse. The LXX. rendering which is followed in both Syriac translations was evidently suggested by the irrigation of Egypt, which could be ascribed to a well (πηγη) rather than to a mist (אֵד).

V. 7. ܡܪܝܐ ܐܠܗܐ agrees with M. and Pesh. LXX. only ὁ θεος.

ܓܒܪ ܐܕܡ (the man Adam) combines the Hebrew אדם with the LXX. rendering ἀνθρωπος; so also is most of the following passages.

Lucian's λαβων after χουν is not followed here.

ܒܐܦܘܗܝ (LXX. εἰς το προσωπον) need not necessarily be taken as an accommodation to בְּאַפָּיו; Pesh. also ܒܐܦܘܗܝ.

V. 8. ܦܪܕܝܣܐ is, strictly speaking, "*the* paradise" (see Nöldeke, Z.D.M.G., Vol. xxii, p. 511), but the noun is indefinite both in M. and LXX.; Pesh. also only ܦܪܕܝܣܐ.

ܡܢ ܩܕܡܘܗܝ ܕܠܐ ܡܢ ܡܕܢܚܐ combines two different interpretations of the Hebrew מִקֶּדֶם. Pesh. ܡܢ ܩܕܡ, Onkelos מִלְקַדְמִין. It is, perhaps, worthy of notice that the LXX. interpretation (κατα ἀνατολας = ܕܠܐ ܡܢ ܡܕܢܚܐ) stands in the second place.

V. 9. ܬܘܒ, again = LXX. ἐτι. The object of this addition to the original text is evidently to harmonise this verse with ch. i., 11-12. *See* also v. 19.

No stress can be laid on the exact agreement of ܒܡܨܥܬܗ ܕܦܪܕܝܣܐ with Lucian's ἐν μεσῳ του παραδεισου (against τῳ

παραΔεισψ), as this would in any case be the natural Syriac rendering which is also adopted in Pesh.

ܕܡܝܟ ܐܙܘܪ evidently represents τοῦ εἰΔεναι γνωστον of the LXX. In v. 17, however, where Pal. Syr. has the same rendering, the LXX. have only τοῦ γινωσκειν.

V. 10. In ܐܝ ܩܝܣܘ the "*waw* conjunctionis" was unnecessary, as ܐܝ follows. This pleonasmus appears to show that the force of the Greek particle Δε was not understood by the translator (or the copyist ?).

The definite tense ܕܡܣܒ is here used instead of the infinitive form of M., LXX., and Pesh.

ܝܘܣܝܐ after ܩܪܝܒ agrees with M., Pesh., and the "alia exempl." mentioned in *Field's Originis Hexapla*.

V. 11. ܐܘܝܠܘ. = LXX. Εὐειλατ (Εὐιλατ), which is the Greek transcription of הֲוִילָה; the so-called Targum Jonathan b. Uzziel has ארֵיע הִינְדִיקֵי·

V. 12. ܘܕܗܒܗ (so also Pesh.) is in closer agreement with Lucian's και το χρυσιον . . . than with το Δε χρυσιον . . .

ܕܠܩܘܝ̈ = LXX. ἀνθραξ. ܟܐܒ ܕܟܪܬ = LXX. ὁ λίθος ὁ πρασινος.

Mr. Ball suggests that the Greek translator connected שֹׁהַם with שׁוּם, leek, and, therefore, rendered ὁ λίθος ὁ πρασινος, "green like the leek." *ܟܐܒ ܕܟܪܬ is, indeed, literally אֶבֶן הַשֹּׁוּם, the stone of leek.

V. 14. ܠܩܘܒܠܐ agrees with LXX. κατεναντι, Pesh. ܠܩܘܒܠ. Onkelos and Jonathan have לְמַדְינְחָא and לְמַדְינַח respectively.

ܣܘܪ̈ܝܐ, the Syrians, represents the LXX. Ἀσσυριων.

V. 15. ܘܐܝܟ = LXX. ὃν ἐπλασεν; it is found neither in M. nor in Pesh. ܕܝܥܕ ܟܐܒ̈ܣܝܘܕܒܣܟܗ=M. בְּגַן עֵדֶן, Pesh. ܟܐܒ̈ܣ ܕܥܕܢ. LXX. only ἐν τῳ παραΔεισψ. L. adds της τρυφης, a reading adopted in Field's, Or. H. as the accepted reading of the LXX.

Note the paraphrastic rendering ܕܘܗ̣ܐ ܟܠܗ̣ ... ܘܣܠܝܛܝ, both M. and LXX. using the infinitive. Pesh. ܘܢܒܠܟܣܝܗܘܣ ܘܡܠܝܕܣܗܘܣ.

V. 16. Here only ܠܐܕܡ without ܟܐܒ̈ܝ.

ܡܐܟܠ ܬܐܟܘܠ = Pesh. ܬܐܟܠ ܐܟܘܠ; comp. LXX. βρωσει φαγῃ.

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* ܟܐܒ = Arab. كَرِيﺚ, Jew. Ar. כרישׁא.

V. 17. For }‏Lo;b‏} ‏ﺩﻣﻳﺩ see the note on v. 9.

‏ﻭﻭﻣﻣﻟ L‏} (singular) agrees with E. which has φαγη (so also M. and Pesh.), against A. which has φαγησθε (L. φαγητε), and so also is the preceding clause.

‏ﻭﻭﻣﻣﻟ ﻝ‏ (sing.) against LXX. φαγεσθε.

Note also the emphasized pronoun ‏ﻭﻭﻣﻣﻟ L‏}, where Pesh. only has ‏ﻭﻭﻝ‏Lϟ.

V. 18. ﻝ‏ﻭﺯ‏} (that behold), is a free addition, M., LXX., and Pesh. having no introductory particle.

‏ﻝﻝ‏ (but) is also a free addition. ‏ﻧﺩﺩﺩﺟ = LXX. ποιησωμεν; Pesh. has the sing. (‏ﻭﺩﺟ‏}), like M.

‏ﻭﺩϟﻭﺩ, Pesh. ‏ﻭﺩϟﻭﺩ} = LXX. κατ' αυτον.

V. 19. ﻝﻭﺍﺥﻝ ﻝ‏ﺯ‏ﻣﺩ agrees with M. and Pesh., LXX. only ὁ θεος.

For ‏ﺯﻣﺩ (= LXX. ετι) see note on v. 9.

‏ﺩﻭ‏} ﻝﻭﺩ (without ‏ﻝﻣ‏ﺯﺩ), the LXX. also rendering here προς τον 'Αδαμ; so also ‏ﺩﻭ‏}, LXX. 'Αδαμ lower down in the verse.

‏ﻭﻭﺯﺩﻣ (Pesh. ‏ﻭﺯﻝ‏}) agrees with LXX. αυτα, the Hebrew text having no object after וירא.

‏ﻭﻭﺯﻝ, in both cases for the Hebrew sing. לו, agrees with Pesh., the LXX. using the plural αυτα for the first, and the singular αυτο for the second.

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2 *Kings* ii, 19–22.[*]

V. 19. The Hebrew נא remains unrepresented, as is also the case with the LXX. (in Lucian's recension, however, 'Ιδου δη) and Pesh.

‏ﻝﺯﻣﺩﺟﻟ answers more closely to the LXX. κατοικησις than Pesh. ﻝﺩϟﻭﺟﻣ (... ‏ﺯ ﻭﺯﺩϟﻭﺟﻣ).

Lucian's ταυτης after πολεως is not represented in this version.

‏ﻝﺯﺩﻣﺯ‏} = Pesh. ‏ﺯﺩﻣϟ. M. has אדֹני. LXX. ὁ κυριος (without a possessive pronoun), L. συ κυριε ὁρᾳς, but Syr. Hex. also ‏ﺯﺩﻣϟ.

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[*] These verses are marked in the margin of Brit. Mus. MS. Add. 14,620 as קרינא דבית ודנוחא בלליא. After v. 22 פ' (ע"רב); see Lagarde's Vet. Test. Fragmenta (Gottingæ, 1880).

ﯨﺑﻮﻝ must no doubt be taken in an intransitive sense, "barren," and the same meaning or that of "bereft" will have to be assigned to ﯨﺑﻮﻝ at the end of v. 21. It would, of course, be possible to translate וְהָאָרֶץ מְשַׁכָּלֶת by "and the land causeth barrenness or bereavement [among men]." But the LXX. ἀτεκνουμένη is, probably, the word which the Palestinian translator is rendering. Pesh. ﻣﺜﻜﻼ may be either active or passive, but ﻣﺜﻜﻼﻭ in v. 21 can only be active (passive ﻣﺜﻜﻼ). L., on the contrary, has ἀτεκνοῦντα in this verse, and ἀτεκνουμένη in v. 21. Syr. Hex. ﻣﺜﻜﻼﺗﺎ = ἀτεκνοῦντα in this place, and ﻣﺜﻜﻼﺗﺎ (= sterilitas, or orbitas) in v. 21. For the suggestion that ﻣﺜﻜﻼﺗﺎ (= ἀτεκνουμένη) should be read instead of ﻣﺜﻜﻼﺗﺎ, see P. Sm. Thes., col. 696.

V. 20. The name Elisha at the beginning of this verse and of v. 21 (omitted by L. in the latter instance) evidently comes from the LXX. Pesh. follows M. in omitting it, but Syr. Hex. also ﺍﻟﻴﺸﻊ in both places.

The word ﺣﻴﺎ after ﻣﻴﺎ appears to come from Pesh.

ﻭﺍﺭﻣﻮ (Pesh. ﻭﺍﺭﻣﻮ = ἐμβάλετε) agrees with L. Syr. Hex ﻭﺳﻴﻤﻮ (= θέτε).

ﻭﺍﻳﺘﻴﻮ (Pesh. ﻭﺍﻳﺘﻴﻮ)=καὶ ἤνεγκαν, whereas ﻭﻧﺴﺒﻮ of Syr. Hex. = καὶ ἔλαβον; *see Field's Or. H., in loco.*

V. 21. Note the ﻟﻪ after ﺳﻤﻮ; Pesh. merely ﺳﻤﻮ, agreeing exactly with M. and LXX.; Syr. H. ﺳﻴﻤﻮ ﻟﻪ.

The "waw" conjunctive in ﻻ ﺣﻴﺎ agrees with L. and Pesh. (ﻭﻻ ﺣﻴﺎ).

Note ﺩﻣﻴﺘﺎ, "that which is dead '" but perhaps ﺩﻣﺎﻳﺖ = Pesh. ﺩﻣﺎﻳﺖ, "that which dieth." LXX θάνατος = M. מָוֶת. L. has ἀποθνήσκων.

On ﻭﻣﺜﻜﻼ = LXX. ἀτεκνουμένη; *see* note on v. 19.

At the end of the verse L. adds ἐν αὐτᾷ.

V. 22. ﻫﻠﻴﻦ after ﻣﻴﺎ is taken from Pesh. Syr. Hex. similarly ﻣﻴﺎ ﻫﻨﻮﻥ, LXX. τὰ ὕδατα agrees with M. הַמָּיִם.

ﺩﻣﺮﻳﺎ at the end agrees with M., most recensions of the LXX., and Pesh. L. has ὁ ἐλάλησεν Ἐλισαίε.

Amos ix, 5–14a.

V. 5. ܘܗܕ̈ܝ ܐܠܗ is apparently an addition made for Lectionary purposes (comp. Acts xvi, 16). Pesh. begins with ܐܠܗ, but LXX., like M., opens the sentence with καί.

ܪܡ ܟܠܐܐ is evidently, like ܚܠ ܡܪ| of Syr. Hex., a literal rendering of LXX. παντοκρατωρ; but instead of the double κυριος of the LXX. Pal. Syr. only has ܐܠܗ. Syr. Hex. also ܡܪܝܐ only.

ܗܘ ܝܗܒ ܡܣܒ represents the LXX. ὁ ἐφαπτόμενος; similar instances of rendering the definite article ὁ when followed by a participle are found in vv. 6, 10, 11, and 12 (also once more in this verse: ܗܘܠܒܢ ܘܕܝܡܣܡܒܝܢ); see Nöldeke, *op. cit.*, p. 510. Similarly Syr. Hex. ܗܘ. ܕܢܝ ܩܡܒ.

ܠܕܒܠܐܗ before ܐܪܥ is not represented either in M., LXX., or Pesh.

ܗܠ after ܘܬܙܝܕܟܣ represents LXX. αὐτήν. One should expect ܘܬܙܝܕܟܣ, the active form, but we probably have a conflated rendering, ܘܬܙܝܕܟܣ representing the sense of ותביא as translated in Pesh. (ܘܐܝܬܝ), and the following accusative pronoun ܗܠ being taken over from the LXX.; Syr. Hex. consistently ܠܕ ܡܣܩܠ ܗܝ.

ܘܬܠܝܐܒܟܕܢ (Imperf.) represents the LXX. πενθήσουσιν, as it can hardly be supposed that the Palestinian translator deliberately used the imperf. to represent the Hebrew perfect with the *waw* consecutive. Syr. Hex. also ܘܬܟܐܒܠܕܢ.

ܠܕ ܗܘ after ܕܝܡܣܡܒܝܢ also appears to represent the accusative (αὐτήν) of the LXX., the Hebrew having בה. Syr. Hex. ܟܗ·

ܘܣܩܘܣ. ܗܘ ܢܐܬ. ܢܘܕܗܐ ܕܡܨܪܝ represent the following M. and LXX. on both sides of the [ ]:—

ועלתה [כיאר כלה ושקעה] כיאר מצרים :

καὶ ἀναβήσεται[ὡς ποταμος συντελεια

αὐτης, καὶ καταβήσεται] ὡς ποταμος Αἰγυπτου.

In this important reading Pal. Syr. agrees with Syr. Hex. as given in Middledorff's "*Codex Syriaco-Hexaplaris*," but in Ceriani's facsimile (*Monumenta Sacra et Profana*, Vol. VIII): ܘܣܩܘܣ ܐܬܢ ܢܘܕܗܐ ܐܟܠ ܕܒܠܗ : ܘܣܩܘܣ ܐܬܢ ܢܘܕܗܐ ܕܡܨܪܝ, in agreement with the usual recension of the LXX.

It is possible that the adoption of this reading is due to the

character of the Service.   It was the rising of the Nile, and not the falling, which was the subject of the celebration.

No break is indicated in the MS. after ܢܘܠܟܘܢ, and the clause that follows is, therefore, probably to be attached to v. 5.   In this case, the Nile, instead of God, would be here said to build a rising [or aqueduct?] in heaven.   It is, however, possible that ܗܘܕܝ ܕܟܢܝ takes up the same subject (ܡܠܟ ܐܠܟܐ) as ܗܘܕܝ ܗܘܕܝ nearer the beginning of the verse.   If so, v. 5 would end (as in the Hebrew text, LXX., etc.) with the word " Egypt."   In Syr. Hex. ܗܘ ܕܟܢܝ begins v. 6.

ܘܡܣܩܘܠܐ (comp. Syr. Hex. ܠܡܣܩܘܠ) is probably to be read as a singular, the LXX. having ἀναβασιν, though Pesh. (in agreement with M.) ܡܣܩܘܠܘܗܝ.

ܘܡܣܓܕܠܗܝ = LXX. και την ἐπαγγελιαν ἀυτου, and Pesh. and Syr. Hex. ܘܡܣܠܒܘܗ.

The accusative pronoun contained in יְסָדָהּ is not represented, although such a pronoun might easily have been placed after ܘܪܡܗ.   This is probably due to the fact that the translation was made from the LXX., and not from the Hebrew.   Pesh. and Syr. Hex. also omit the acc. pronoun.

In place of ܡܪܝܐ ܕܟܠ ܐܠܟܐ ܘܗܘ at the end of the verse, LXX. have only Κυριος Παντοκρατωρ (Pesh. ܡܪܝ ܚܣܝܢܐ), and M. יהוה alone.   Syr. Hex. ܡܪܝܐ ܐܣܝܢ ܟܠ, in agreement with the usual reading of the LXX.

V. 7.   Notice that the Hebrew לִי (AQ. ἐμοι, B. ἐμου; Pesh. ܠܝ) remains here untranslated.   Syr. Hex. has ܠܝ.

The second הֲלוֹא (LXX. οὐ τον Ἰσραηλ) is not translated either. Pesh. opens the clause with ܗܘ.   Syr. Hex. ܠܝ ܐܠܐ ܠܝܣܪܐܝܠ.

ܘܠܣܠܟܘܢܐ is in agreement with M. and Pesh.; Syr. Hex. ܘܠܐ ܠܒܢܝ ܦܠܫܝܐ = LXX. και τους ἀλλοφυλους.

ܘܡܣܘܪܘܐ agrees (apart from the different spelling) with Pesh. and Syr. Hex., representing LXX. ἐκ Καππαδοκιας.

ܘܡܣܘܟܘ (Syr. Hex. ܡܣ ܢܩܣܡܐ) = LXX. ἐκ βοθρου (the root meaning of קוּר being " to hollow out").   Pesh., like M., ܡܣ ܩܕܡ. It is noticeable that in Josh. xii, 23, מִלְךְ־גּוֹיִם is translated

ܒܝܬܝܩܘܣ ܡܢ ܡܠܟܐ in Pesh., the LXX. rendering being there βασιλεα Γεει. See P. Sm. Thes., col. 2917.

V. 8. ܕܚܛܝܐ (Syr. Hex. ܕܚܛܝܐ)=LXX. τῶν ἁμαρτωλῶν, Pesh. ܚܛܝܬܐ=M. הַחַטָּאָה.

... ܕܠܐ ܣܛܪ represents LXX. πλὴν ὅτι=M. אֶפֶס כִּי.

ܠܐ ܢܫܪܐ ܘܠܐ ܢܗܘܐ ܠܚܡ܀ ܠܐ=LXX. οὐκ εἰς τέλος ἐξαρῶ. If the Palestinian translator had made his version from the Hebrew, he would probably not have used two different verbs to represent הַשְׁמֵד אַשְׁמִיד. In the Syr. Hexaplar the LXX. clause is rendered by ܕܠܐ. ܡܣܬܠܝܘ ܠܐܡܣܠܝܘ *ܠܐ.

"The house of Jacob" with B. against "Israel" of A. So also Pesh., Syr. Hex., and M.

V. 9. ܕܗܐ ܐܢܐ=ἐιότι ἰδοὺ ἐγώ of AQ, as opposed to B, which leaves out ἰδού. Syr. Hex., also ܕܗܐ

... ܬܠܬܐ appears to be a free addition. See the note on p. 57.

ܠܐ ܢܫܘܒ, where M., LXX., Syr. Hex., and Pesh. (but in Ceriani's facsimile ܠܐܕ) have "and" at the beginning of the clause.

For ܣܘܡܗ one should probably read ܣܘܡܗܘܢ, or only ܣܘܡܗܘܢ; Pesh. ܕܣܘܡܗܘܢ. LXX. σύντριμμα (Syr. Hex. ܬܒܪܐ) without a possessive pronoun following.

V. 10. There is here no particle in the LXX corresponding with ܕܚ after ܣܝܦܐ. Syr. Hex. ܒܚܪܒܐ ܢܣܘܦܘܢ.

There is in this version no word to represent the Hebrew כָּל, LXX. πάντες, Pesh. ܟܠ, Syr. Hex. ܟܠܗܘܢ.

It appears best to add ܕܚܛܝܐ after ܢܡܘܬܘܢ, so as to bring the clause into accord with M., LXX., and Pesh. Otherwise we should have to translate, "By the sword, then, shall die *his* sinners," which is not likely. The omission of ܕܚܛܝܐ is probably due to an oversight on the part of the scribe. Syr. Hex. ܕܚܛܐܐ ܕܥܡܝ.

The plural forms of the participles ܣܝܒܝܢ and ܐܬܝ (see note on p. 49) make it necessary to read ܒܝܫܬܐ pl.; LXX. also τὰ κακά, though M. and Pesh. use the singular. Syr. Hex. ܒܝܫܬܐ.

* Middledorff emends the ܩܛܝ which he had before him into ܐܙܠܝ, but ܩܛܝܠ stands in Ceriani's facsimile edition, and this word is also neater ܩܛܝ.

ܗܠܟ before ‎ܟܢܘܬܐ‎ is free.

V. 11. The conjunction "and" at the beginning of the verse is neither in M., nor in LXX., Syr. Hex., and Pesh.

Note the rendering of the definite tenses used in the Hebrew, LXX., Syr. Hex., and Pesh. by the participles ‎ܡܟܣܡ‎ ‎ܢܕ‎ (*bis*) and ‎ܡܟܣ‎ ‎ܐܘ‎. On the other hand, ‎ܢܦܠܐ‎ ‎ܗܝ‎ represents the participial forms ‎הַנֹּפֶלֶת‎, τὴν πεπτωκυῖαν, and one should vocalize ‎ܢܦܠܐ‎ (but Pesh. ‎ܢܦܠܬ‎ (?).) See note on v. 5, Syr. Hex. ‎ܠܟܘܢ‎ ‎ܢܦܠܐ‎.

‎ܡܟܣܗ‎, "its (or his?) ruin," does not agree completely either with ‎פְּרָצֵיהֶן‎ (pl. subst. with pl. suffix), or with LXX. τὰ πεπτωκότα αὐτῆς pl. subst., or with Pesh. ‎ܬܘܪܥܬܗܘܢ‎ (like M. pl. subst. with pl. suffix). If, however, ‎ܡܟܣܗ‎ (pl.) is read, agreement is established with LXX.; Syr. Hex. ‎ܡܟܣ‎ ‎ܟܝܒܢܗܘܢ‎.

‎ܘܡܟܣܪܗ‎, "and its (or his?) destruction" also differs from ‎וַהֲרִיסֹתָיו‎ and τὰ κατεσκαμμένα αὐτῆς; but ‎ܘܡܟܣܪܗ‎ would agree with both. Pesh. *‎ܘܡܣܚܦܬܗܘܢ‎ (pl. subst. with pl. suffix); Syr. Hex. in agreement with M. and LXX., ‎ܘܡܣܚܦܬܐ‎ ‎ܕܝܠܗ‎.

V. 12. This verse agrees with LXX. (following B against A in points of difference between them; see Swete's edition *in loco*). Pesh. follows M. Syr. Hex. adds ‎ܠܡܪܝܐ‎ as the object of the verb "to seek," thus agreeing with A against B. The reading ‎יִדְרְשׁוּ‎ for ‎יִירְשׁוּ‎ of M. must here be supposed.

‎ܢܒܥ‎ is best taken as a participle (M. ‎עֹשֶׂה‎, Pesh. ‎ܕܥܒܕ‎); Syr. Hex. also ‎ܢܒܥ‎.

V. 13. ‎ܕܢܒ‎ "threshing," agrees with AQ[a] (ἀλόητος) against A (ἀμητός); Pesh. ‎ܕܕܝܫ‎. Notice that this version, like Pesh., uses the substantives "threshing" and "vintage" in conformity with LXX., M. having the participial forms ‎הַחֹרֵשׁ‎ and ‎קֹצֵר‎. Syr. Hex. also ‎ܕܢܒ‎ ‎ܕܟܬ‎ ‎ܠܟܬܦܐ‎; Pesh. ‎ܐܘܕ‎ ‎ܠܟܬܦܐ‎.

‎ܘܩܬܦܐ‎ ‎ܠܙܪܥܐ‎ "and the vintage the seed [-time]" is evidently a free rendering of the clause as it stands in M. Pesh. ‎ܘܩܛܦܐ‎ ‎ܕܥܢܒܐ‎ is nearer ‎וְדֹרֵךְ עֲנָבִים‎ than ‎ܘܩܬܦܐ‎, though again using a substantive for the participle ‎דֹּרֵךְ‎. Syr. Hex. has no equivalent to

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* Ceriani: ‎ܘܡܣܚܦܬܗܘܢ‎.

ܠܬܪܐ ܠܥܒܕܘ, and as LXX. has here καὶ περκασει κ.τ.λ. (*vide infra*). there appears to be a strong indication in this place of the Hebrew original having been used by the translator.

The next clause : ܘܬܥܠܝ ܒܘܪܬܐ is evidently an attempt to render the LXX. καὶ περκασει ἡ σταφυλὴ ἐν τῷ σπορῷ, though ܘܬܥܠܝ "and shall mix" is by no means a literal rendering of καὶ περκασει. On the Syr. Hex. ܘܢܬܒܟ ܟܠܡܐ ܒܘܪܬܐ see Field "*in loco*" and also P. Sm. Thes. col. 561. ܘܬܥܠܝ of Pal. Syr. appears to support the reading ܘܢܬܒܟ (so also in Ceriani's facsimile edition) against ܘܢܬܒܥ.

It is to be noted that Pal. Syr. has a duplicate rendering of the original clause, attempting to translate both the reading of M. and of LXX.

ܒܝܬܠܘ is an attempt to translate LXX. σύμφυτοι. Syr. Hex. ܕܟܥܘܬܐ ܢܨܝܒܬ̈ܐ.

V. 14*a*. Note the rendering ܘܡܥܠܟ, which is the usual Pal Syr. equivalent for עַמִי (LXX. λαον μου; Pesh. ܠܥܡܝ Syr. Hex, ܠܚܝܠ ܕܥܡܝ).

Acts xvi, 16–34.

The Palestinian-Syriac translation of these verses is, as can be seen at a glance from the comparison of passages given in the Introduction, an adaptation from the Peshitta. For the sake of fuller demonstration, however, the more salient points of likeness between these two versions on the one hand, and their differences from the Harklensian translation on the other, will be specially marked in the course of the following notes :—

V. 16. The opening clause, "in those same days," is an addition, made in order to provide a suitable beginning for a Lectionary lesson ; comp. Amos ix, 5. The introduction of the word ܠܟܢܝܫܐ as the grammatical subject in the third person, and the subsequent use of the personal pronoun (ܠܗܘܢ) in the same person instead of the second (ἡμῖν, Pesh. and Hark. ܒܟ) is no doubt due to the same cause.

ܠܒܝܬ ܨܠܘܬܐ (= εἰς τὴν προσευχὴν) is in agreement with Pesh. Hark. has ܠܨܠܘܬܐ.

ܪܘܚܐ ܕܩܘܣܡܐ (genitive construction) agrees, like Pesh. and Hark., with πνεῦμα Πύθωνος, against the more usual Πύθωνα.

Note that the Palestinian transcriber* employs the "nomen agentis" ܩܘܣܡܐ, where Pesh. and Hark. have the abstract noun ܩܘܣܡܐ.

The reading of Pesh. ܒܟܪܣܐ ܕܡܝܬܐ ܗܘܐ is here altered into ܟܣܡܐ ܗܘܬ ܩܘܣܡܐ. Compare the rendering ܟܣܡ ܗ ܡܐ ܗܘܬ of Hark., representing exactly the Greek μαντευομένη.

In connection with this phrase the rendering by Hark. of the Greek participle by ܒ with the following verbal form may be noted. Pesh. and Pal.-Syr. are here found to agree in another rendering; so also *e.g.* ܒ ܢܩܦܐ in v. 17 is the Hark. translation of κατακολουθοῦσα, whilst Pesh. and Pal.-Syr. have ܒܬܪ (Pal. ܐܬܐ ܗܘܬ) ܗܘܬ ܘܐܬܝܐ).

V. 17. ܒܬܪ after ܡܫܝܚܐ is evidently a free addition. ܠܟܘܢ is in agreement with Pesh., Hark.; and the more usual Greek reading ὑμῖν (against ἡμῖν) is also to be noted. The rest of the verse is clearly modelled after Pesh. Compare the close following of the Greek text in Hark.

V. 18. ܪܘܚܐ is peculiar to Pal., but the rest closely follows Pesh. Note particularly that Pal. agrees with Pesh. in leaving out ܘܐܬܦܢܝ (καὶ ἐπιστρέψας).

V. 19. The likeness to Pesh. is very striking in this verse. Note especially: (1), ܡܪܝܗ after ܠܗ ܡܪܝܐ; (2), ܐܚܕܘ = ܐܚܕܘܗܝ in Pesh.; (3), the closing of the verse with ܠܫܘܩܐ, "to the market place," and introducing ܘܠܡܕܝܢܬܐ ܠܐܪܟܘܢܐ into the next verse.

On the other hand, mark the close agreement of Hark. with the Greek, the possessive pronouns being, *e.g.*, translated by separate words (ܡܪܝܗ ܕܝܠܗ = οἱ κύριοι αὐτῆς; ܕܬܐܓܘܪܬܐ ܕܝܠܗܘܢ = τῆς ἐργασίας αὐτῶν).

Vv. 20–21. The likeness to Pesh. is also much apparent. Besides ܠܐܪܟܘܢܐ ܘܠܡܕܝܢܬܐ in v. 20, note the phrases ܕܩܪܝܒܝܢ ܗܘܘ ܗܠܝܢ ܐܢܫܝܢ, ܠܡܕܝܢܬܐ ܕܡܫܚܠܦܝܢ..ܐܢܝܢ, answering closely to ܕܗܘܝܢ ܐܢܘܢ ܡܛܠ, ܡܛܠ ܕܝܘܕܝܐ ܐܢܫܝܢ, in Pesh.

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* I use this term advisedly, as the Pal.-Syr. version of the lesson is in reality only a modified transcription of Pesh.

ܟܘܣܒܪ̈ܝ in v. 21 is common to Pal. and Pesh. against ܟܘܣܒܪ̈ܝ in Hark.; ܡܟܠܗ agrees, however, with Hark., Pesh. having ܢܩܘܡܘܢ.

Vv. 22-24. The differences between Pal. and Pesh. in these verses consist merely in the special usage of words and forms, presumably owing to preferences of dialect; thus Pesh. ܣܪܘܩܐ, Pal. ܒܪܩܐ; Pesh. ܚܛܝܬܗܘܢ, Pal. ܚܠܝܛܗܘܢ; Pesh. ܐܙܕܩܝܘ. Pal. ܙܩܘܐ.

V. 25. Clearly a recension of Pesh., only note ܘܝ after ܢܩܘܡܘܢ.

V. 26. Only a few alterations from Pesh., owing to peculiarities of dialect.

V. 27. Also like Pesh. Mark especially ܢܣܡ ܣܡܝܟ against ܡܣܛܠ (σπασαμενος) of Hark.

V. 28. Pesh. and Pal. agree in the order of words, Hark. following a different order.

The use of ܢܘܪ by both Pal. and Hark. against ܢܘܪܟ of Pesh. may be accidental.

V. 29. Clearly modified from Pesh.

V. 30. Also like Pesh., but notice the paraphrastic form ܕܗܘܐ ܠܗ instead of ܡܠܟܬܐ, as in Pesh.

V. 31. Differs from both Pesh. and Hark. by the addition of ܘܩܕܡܘܗܝ before ܟܐܦܐ. The same reading is found in E. 13, and the Armenian version of Misrob, made in the 4th century. See Tregelles *in loco*.

V. 32. Quite like Pesh.

ܚܝܠܘܬܗܘܢ may be a plural, but the analogy of Pesh. ܚܝܠܗܘܢ suggests the singular.

V. 33. Note the omission of ܗܘ after ܐܬܥܡܕ, where both Pesh. and Hark. have that pronoun after the corresponding word ܣܠܩ (Gr. ἐβαπτισθη αὐτος).

V. 34. ܘܝ after ܠܗܘܢ is an addition apparently due to some special usage of this particle in the Palestinian dialect.

Note the omission of ܩܠܗܘܢ after ܘܣܒܝܢܗ. The reading of Pal. Syr. is nearer συν τῳ οἰκῳ αὐτου of D. and Lucif. than to πανοικι, which appears to be followed by Pesh. and Hark (the latter having ܥܠ ܟܠܗ ܒܝܬܗ)

NOTES ON PALESTINIAN WORDS AND PHRASES.

Gen. ii, 4–19.

V. 5. ܐܘܪ in the sense of ἀγρός is not uncommon in the Palestinian dialect. Nöldeke (Beiträge zur Kenntniss der aramäischen Dialecte II, Z.D.M.G., Band 22, p. 518) thinks that this use of the word may be taken to show that the translator (or translators?), lived in a district where only the uplands were fit for cultivation.

V. 7. For ܥܦܪܐ, dust, see Miniscalchi Erizzo, Evangeliarium Hierosolymitanum (Lexicon sub loco), and Nöldeke, *op. cit.*, p. 515; also Schwally *Id. in loco.*

ܢܦܫܐ appears to be a feminine noun with the termination *ī*, or perhaps *ai*; compare ܡܟܘܬ, ܐܠܘܬ, etc., in Syriac.

Note the use of ܘܐܬܥܒܕ, literally: "and he was made," to represent the Hebrew ויהי = Greek καὶ ἐγένετο. *See* P. Sm., Thes. Syr., col. 2778. The Peshitta has ܘܗܘܐ.

ܚܝ at the end of the verse can only be taken as an adjective qualifying ܢܦܫܐ, and the *seyâmē* must, therefore, be due to a mistake.

V. 8. The letter ܢ which is written over the vacant space between the last two letters of the word, for the purpose of correcting it into ܐܘܣܦ, may be an afterthought; *see* however, v. 15, where the full form ܐܘܣܦ is used.

V. 9. In view of the scarcity of infinitives in this dialect (Nöldeke, *op. cit.*, p. 505), one should notice the infinitival forms ܠܡܣܟܝ, and ܠܡܣܒܘ, besides ܐܘܒܕܐ, on which see the following note. So also in v. 16 ܡܣܒܘ, and in v. 17 ܡܣܟ, infinitive absolute before ܐܘܣܟ.

ܐܘܒܕܐ, used here and in v. 17, is a verbal noun of the Af'el conjugation from the root ܢܒܕ; comp. הברת פניהם, Is. iii, 9. *See* the notes on this root as used in the Palest. Syr. and cognate dialects in Z.D.M.G. *op. cit.*, p. 515, and Payne Smith, col. 2378; also Schwally *in loco.*

V. 10. The form ܡܟܪܝܢ as a participle of the Pa'el conjugation in Palest. Syr. is mentioned by Payne Smith (col. 3310), and a form ܡܟܪܢ as a participle Pa'el act. is given by Nöldeke, *op. cit.*, p. 504, but the more usual form is no doubt ܡܟܪܦ. Or is ܡܟܪܝܢ an Af'el participle?

V. 11. ܐܘܟܠ should perhaps also be noted from a lexical point

of view, although it is merely the Palestinian transcription of the Greek word which represents חוירלה.   See note on p. 36.

V. 12. ‏ܟܐܘܣܘܪ‏ as representing "carbuncle," and ‏ܟܐ ܕܪܩܐ ܘܐܘܣ‏ for "emerald," should be noted for the vocabulary.

V. 13. Note the difference in the construction between ‏ܟܐ ܕ‏ ‏ܕܘ‏ ‏ܗܣܐ‏ ‏ܟܐܡܘܪ‏ (where, however, the ‏ܕ‏ was added after ‏ܟܡܘܪ‏ had been written) and ‏ܕܘ‏ ‏ܕܗܣܐ‏ ‏ܟܐܡܘܪ‏ in v. 11, which agrees with ‏ܕܘ‏ ‏ܕܗܣܐ‏ ‏ܟܐܪܐ‏ in v. 14.

V. 14. ‏ܐܪܘܟܐ‏ is the Palestinian Syriac for ‏ܕܩܠܬ‏ (Pesh.). Comp. the Assyrian 'Idiḳlat.

‏ܟܘܣܘܪ‏=‏ܟܗܣܘܪ‏. See Nöldeke, *op. cit.*, p. 477.

V. 15. Note the separation of ‏ܗܠܐ‏ and ‏ܠܕܪܣ‏ by the subject (‏ܟܐܪܕܐ‏ ‏ܠܗܐ‏).

V. 19. On the use of ‏ܟܐܘܐ‏ in the sense of ἄγρος see note on v. 5.

Note the spelling ‏ܘܐܦܩܘ‏ for ‏ܘܐܦܩܘ‏; see the note on Acts xvi, 19.

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2 *Kings* ii, 19–22.

V. 19. Note the form ‏ܟܐܒܘܠ‏, barren, in this verse, and also ‏ܟܒܘܠܐ‏ in v. 21, the latter appearing to be the absolute form of ‏ܟܐܒܘܠ‏, just as ‏ܟܐܟܝܐ‏ in v. 20 is the absolute form of ‏ܟܐܟܝܐ‏ in v. 21.

V. 20. For ‏ܟܐܠܣܐ‏, see P. Sm., Thes., col. 3520.

V. 21. ‏ܠܣܟܐܣܦܘܣܘܗܝܘ‏ is at first sight curious, but it is probably = ‏ܠܣܟܐܣܦܘܣܘܗܝܘ‏, the ‏ܦ‏ being here pronounced like ‏ܒ‏, and therefore written so.   It answers in sense to the Hebrew ‏מוֹצָאֵי‏. Comp. ‏ܟܐܘܦܣܘܐ‏ in St. Luke ix, 31.   Another possible explanation is that the ‏ܦ‏ represents the ‏ע‏ of ‏ܟܣܒܣܘ‏, just as ‏ארקא‏ in Jer. x, 11, is the same as ‏ארעא‏.   See Gesen. Thesaurus, *in loco;* also P. Sm., Thes., cols. 397 and 400.   Pesh. has ‏ܠܟܣܒܣܘ‏.

Amos ix, 5–14*a*.

V. 5. ‏ܗܙ‏ ‏ܩܐܒ‏ here and at the end of v. 6, as representing παντοκράτωρ should be noted for the vocabulary; comp. ‏ܐܣܪ‏ ‏ܟܠ‏ in the same sense.

With ܣܘܡܝܐ, cœlum, compare the Samaritan "shumejja," as vocalised by Petermann (Brevis Linguæ Samaritanæ Grammatica . . . . . cum glossario).

With ܟܣܘܡܝܬܐ, compare ܟܣܘܡܐ (P. Sm. Thes., col. 2650).

V. 6. ܩܘܪܝܙ is to be noted as a variation of ܩܘܪܬ (see P. Sm., Thes., col. 3702).

In ܐܘܟܝܢ, the root ܐܘܝ appears in a verbal form, though such use is rather rare in Semitic languages in general. For instances see Levy's Neuhebräisches und Chaldäisches Wörterbuch under אִישׁוּשׁ (comp. اسّ in Arabic), and Castel's Lexicon Heptaglotton under the same root.

ܡܟܣܘܡ can only be taken as a form of the active participle analogous to the Samaritan form "Katol" (see Petermann's Grammar, p. 21). As the verb is transitive, it cannot be looked upon as an instance of the form Katūl for the perfect (see Dalman's "Grammatik des Jüdisch-Palästinischen Aramäisch," pp. 199, 206). ܡܟܣܘ could, of course, as far as the form goes, be the imperative, but the context is against this view. For the participial form speak also LXX. (ἐκχέων), and Pesh. (ܐܪܡ).

V. 7. ܣܝܡ ܠܐ ܘܣܡܠ represents the LXX. οὐχ ὡς (Hebrew הֲלוֹא כְ · ·); Pesh. only ܣܝܡ ܗܘ.

Note the form ܣܟܐ before ܣܘܐܝܝܢ for the construct plural, as noted by Nöldeke (*op. cit.*, p. 479).

The form ܣܟܣܘܪܘܝܐ is mentioned in P. Sm., Thes., col. 3688, as one of the forms used in place of ܣܟܦܘܪܬܐ.

V. 8. On the use of ܡܚܛܐ in the sense of "sinner," see Nöldeke, *op. cit.*, pp. 518, 519; Schwally, *Id., in loco.*

On the form ܐܘܡܪܐ = ܘܣܪܐ (1st pers. sing. imperfect) see Nöldeke, *op. cit.*, p. 499. So also, *e.g.*, ܘܪܡܙܐ in v. 9, and ܣܒܟܠ in v. 11.

For the substantive form ܣܝܪܘܘ see Nöldeke, *op. cit.*, p. 517.

For the use of the Af'el of ܪܘܒ as exemplified in ܣܟܘܪܪ see Nöldeke, *op. cit.*, pp. 516, 517. Comp. the note on p. 41.

V. 9. On ܣܟܠܝܝܢ see Nöldeke, *op. cit.*, p. 515. Compare the uses of מִין, מִינָא as given in Levy (*op. cit.* pp. 104, 105).

One should expect ܐܪܘܢ after ܘܣܪܙ to supply a subject.

ܬܒܢ ܕܡܥܪܬܐ is literally rendered " the straw of a winnowing fork." ܡܥܪܬܐ is probably the same as מיזרה, which is shown by H. Vogelstein (Die Landwirthschaft in Palästina zur Zeit der Mišnâh, p. 69) to be the seven-pronged winnowing fork.

V. 10. The fem. of the part. plur. ܐܬܝ̈ agrees with ܣܢܝܐܬ, and we should also expect ܩܪܒ instead of ܚܒܪ.

On the form ܟܠܠܬ = ܟܠܠܗܘܢ see Nöldeke, *op. cit.*, pp. 469, 482.

V. 11. ܣܩܦܬܐ in the sense of "ruin" or "destruction" should be noted for the vocabulary.

V. 12. For ܟܣܠܐ see P. Sm., Thes., col. 2130. The full form is .. ܕ ܟܣܠܐ (Nöldeke, *op. cit.*, p. 489).

For ܣܪܝܐ see Nöldeke, *op. cit.*, p. 519.

V. 13. The fem. ܐܬܝ̈ construed with ܣܗ̈ܕܝܢ is irregular.

V. 14*a*. ܕܗܘܠܠ exhibits the use of ܗܘܠ in Palest. Syriac as the regular representative of the Hebrew עַם, Greek λαος.

Acts xvi, 16–34.

V. 16. The ܣ instead of ܕ in ܩܘܣܡܐ reminds one of the Hebrew spelling (קוסם). In Land's "Anecdota Syriaca," vol. iv, pp. 200, 203, ܟܣܘܡܝܗܘܢ is found.

V. 17. ܒܪ, also found in the form ܒܪ = Jewish Aram. כדין, Samaritan כדן.

V. 18. ܝܣܘܣ (elsewhere ܝܣܘ) occurs again in the same form in v. 31.

V. 19. ܕ after ܟܣܪ is altogether meaningless. It might have been possible (?) to take it as equal in sense to the relative prefix ܕ (compare Jewish Aram. די, and see Adler's "Novi Testamenti Versiones Syriacæ" (Hafniæ, 1789, p. 142), if that prefix itself did not follow.

ܐܬܝܐ (= ܐܬܝܐ = ܐܬܝܐ) points to the state of considerable decay which the dialect had reached when the MS. was written. Comp. ܘܐܬܝ in Gen. ii, 19, and ܘܐܬܝ in 2 Kings, ii, 20.

V. 20. For ܣܛܪܒܝ see P. Sm., Thes., col. 2985.

V. 21. ܕ at the end of the verse is very strange.

V. 22.   For the vocabulary note ܟܠܣܐ (= Pesh. ܟܣܐ܆); also ܗܟܒ (= Jewish Aram. בבין), corresponding here in meaning to ܗܪܝܗ.

V. 24.   Note the forms ܩܣܠܠ, ܐܚܠܠ, ܣܣܟܣܐ, and ܐܣܪ. Comp. Nöldeke, *op. cit.*, p. 492.

ܢܝ after ܠܗܘܢ, is strange.

V. 26.   Note the use of ܐܚܠܪ, where Pesh. and Ḥark. have ܗܘܐ (ἐγένετο).   Comp. Gen. ii, 7.

V. 28.   For ܩܠܒܩ, and the various other forms of the same word, see P. Sm., Thes., col. 1738 ; also Schwally, *Id. in loco.*

V. 29.   Note the spelling ܩܒܪܚܝܠ instead of the usual ܩܣܪܚܝܠ.

V. 30.   There are in this verse two instances of the first person singular imperfect having the peculiarly Palestinian prefix ܢ instead of ܐ, namely, ܢܚܘܐ and ܢܚܒܠ.

Note that ܩܠ ܢܩܠܠܚ was selected in the Palestinian adaptation instead of ܩܪܐ ܘܠܐ ܚܠ of Pesh.

V. 32.   Note the writing ܟܠܣܚܚܠܗ in one word; so also ܘܩܣܚܚܠܗ in v. 33.   In v. 34 the two words are written separately, but ܩܣܢ is at the end of the line in the latter case.

V. 33.   For ܢܩܥܘܪܙܐܗܘܢ see P. Sm., Thes., col. 2281.

Note ܐܣܪܛܚܩ = ܐܣܪܛܚܩ.   The form with ܣ is more common in Pal. Syr. than in the Edessene dialect.

VOCABULARY OF UNUSUAL WORDS AND FORMS.*

ܐܘܝܠܘ، (=Εὐειλατ, חֲוִילָה), Gen. ii, 11.

ܐܢ̈ܝܠ, Gen. ii, 14.

ܐܝܠܬ، (=ܐܝܠܬ،), Gen. ii, 19.

ܐܝܠܬܘ (=ܐܝܠܬܘ=ܐܝܠܬܘ), Acts xvi, 19

ܐܝܠܬܘ, 2 Kings ii, 20.

ܐܣܪ، (and similar forms of the perfect tense), Acts xvi, 24.

ܐܦܣ، (in ܟܐܦܣ،), Amos ix, 6.

ܒܣܝܟ (=in meaning to Ed. Syr. ܗܘܕܝܪ،), Acts xvi, 22.

ܒܝܐ (as a construct plural), Amos ix, 7.

ܒܩܘܪ̈ܝܐ carbuncle, Gen, ii, 12.

ܕܝ (=τέ), very extensively used.

ܓܘܪܐ, ἀγρός, Gen. ii, 5, 19.

ܓܘܪܐ, raindrops, Ps. lxv, 11.

ܓܘܪܘܒ، Gen. ii, 5.

ܩܣܠܣܐ, Acts xvi, 28.

ܒܩܘ̈ܝܐ ܒܝܕ، emerald, Gen. ii, 12.

ܟܐܢ̈ܒ، Acts xvi, 22.

ܗܠ ܐܠ ܝܣ (=οὐχ ὡς), Amos ix, 7.

ܟܐ̈ܡܣ، nations, Amos ix, 9.

ܟܐܡܣ (in ܟܐܡܣܘ، without following ܙ), Amos ix, 12.

ܟܒܢܝ،(for ܟܒܢܝ،) in ܟܐܩܩܩܒܢܘ، 2 Kings ii, 21.

ܟܘܕܪ̈ܘܗܢ، Acts xvi, 33.

ܢܒ، (in ܐܒܪܘܙ̈ܠܐ), Gen. ii, 9, 17.

ܢܣܩܒܘ، Gen. ii, 7.

ܣܟܣ، (for ܣܟܘܙ) in ܐܣܟ̈ܣ، Acts xvi, 33.

ܣܩܠܠ، sinner, Amos ix, 8.

ܣܩܠܘ (in the form ܐܣܩܩܘܣ̈ܠܐ), Amos ix, 5 (6).

ܢܒܕ، (in ܐܠܟܣܒܕ=ἐγένετο), Gen. ii, 7; Acts xvi, 26.

ܟܒܕ، Gen. ii, 9, 19.

ܟܟܠܝܣܗ (=ܟܟܠܝܠܪ،), Amos ix, 10.

ܟܘ̈ܝܪܒܣܘ، (in ܟܪܒܕ̈ܝܣܩ), Acts xvi, 20.

ܩܝܪ (in the form ܐܣܩܪ̈ܝ̈ܩ) Amos ix, 11.

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* A vocabulary containing the more important words and forms occurring in the entire "Liturgy of the Nile" will be found at the end of the publication bearing that title. In this vocabulary the more or less unusual forms contained in the Biblical passages treated on are collected on a somewhat fuller scale.

ܩܿܘܪ݂ܝܠܐ (for ܩܘܪ݂ܝܠܐ), Acts xvi, 29.

ܩܪ݂ܦ (in the form ܟܘܦܪ݂ܩ; participle Pa'el?), Gen. ii, 10.

ܨܒܝܢܘܬܐ (=εὐδοκία), St. Luke ii, 14.

ܪܘܢܝ̈ (in ܩܘܝܕܢ̈), Ps. lxv, 14.

ܪܚܡ ܟܠ (=παντοκράτωρ), Amos ix, 5, 6.

ܩܡ (=ܟܠܐ), Amos ix, 14.

ܩܠܬܐ, 2 Kings ii, 20.

ܩܪܦܝܬ, (καὶ γάρ), Ps. lxv, 14.

ܩܣܘܪܕܘܐ, Amos ix, 7.

ܩܣܡܩܪ (=ܩܪܣܘܣ), Acts xvi, 16.

ܩܪܐܝܬܐ, Amos ix, 6.

ܪܨܦܚܘ, Gen. ii, 7.

ܪܙܟ (special use of Afe'l in ܡܙܪܟܠ), Amos ix, 8.

ܦܟܪ (in ܐܟܦ=הרעים), Ps. xxix, 3.

ܩܣܡܠܬܐ, Amos ix, 5 (6).

ܩܘܝܚܦ, Amos ix, 8.

ܦܡܪ (in ܩܣܡܪܘ̈), Ps. lxv, 14.

„ (in ܩܡܦܘ, at the same time one of the instances showing the formation of the 1st pers. imperf. sing. by ܐ instead of ܐ), Ps. lxxi, 8.

ܦܪܝܬܠ, Amos ix, 12.

ܩܩܣܦ (participle active, analogous to the Samaritan form), Amos ix, 6.

ܬܘܒܠܐ, 2 Kings ii, 19.

ܬܘܒܠܝܠ, *ibid.*, v, 21.

Plate I

ܡܛܠ ܕܐ̈ܝܕܝܢ ܗܘ ܠܗ ܡܠܐܟ̈ܐ ܡܫܡܫ̈ܢ

ܠܕܝ̈ܩܝ̈ܐ ܀ ܡܢܗܘܢ ܀ ܡܢ ܐܒܘܗܝ ܀

ܡܢܗ ܀ ܡܢ ܗ̈ܘ ܪܘܚܐ ܕܩܘܕܫܐ ܪ̈ܝܫܐ ܀

ܡܩܝܡ ܪܘܚܐ ܠܘܬ ܟܠ ܪ ܕܝܠܗܘܢ ܪ ܗܘ

ܐܟܡܐ ܕܠܐ ܝܪ̈ܝܢ ܠܗܘܢ ܀ ܐܝܟ ܕܐܝܬ ܗܘ

ܕܝܢ ܡܢ ܐܝ̈ܕܗܘܢ ܘܐܝܟ ܕܐܝܬܝܗܘܢ ܀ ܪ

ܡܩܕܡ ܐܝܟ ܐ̈ܘܗܝ ܕܐܝܟ ܪ̈ܝܫܐ ܟܠܗܘܢ ܐܡ̈ܪ

ܠܗ̈ܝܢ ܘܡܫܡܠܝܢ ܡܢ ܐ̈ܝܕܝ ܟܠ ܪ ܐ̈ܝܟܐ

ܐ̈ܒܗܬܐ ܕܟܠܗܘܢ ܀ ܠܐ ܐܝ̈ܕܝܟ ܐ̈ܡܬܐ

ܐܝܟ ܟܠ ܪ ܟ̈ܝܢ ܀ ܪ̈ܝܫܐ ܪ̈ܝܫܐ ܀ ܘܐܠܐ

ܠܘܢ ܗ̈ܝ ܪܟܠܠܘܢ ܀ ܘܐܝܟ ܕܐܝܬ ܗܘܢ

ܗ ܡܢܗ̈ܘܢ ܘܡܢܗ ܀ ܐܝ̈ܕܝ ܡܩܝܡ ܐܘ̈ܗܝ

ܠܐܠܗܐ ܕܝܢ ܐ̈ܒܗܬܐ ܀ ܪ̈ܝܫܐ ܕܡܩ̈ܝܡ

ܠ̈ܝܢ ܀ ܘܐܠܐ ܪ̈ܝܫܝ ܡܢ ܐܝ̈ܕܝ ܀ ܡܠ̈ܠܘ

ܟܝ̈ܝܢ ܀ ܠܝܠܘܢ ܪ ܐ̈ܒܗܘܬ ܀

Plate II.

ܟܬ݁ܪܐ ܪܪܓ݁ܘܕܐ ܪܘܪܘܐ ܐ ܘ܏ܬ ܗܘ ܘܗ ܐܐ ܐ ܝ ܐ ܀ ܐ ܀

ܘ ܪ ܐ ܡ ܘ ܗ ܘ ܗ ܪ ܘ ܗ ܐ ܗ ܘ ܡ ܡ ܡ ܘܪܐ

ܪ ܐ ܘ ܐ ܘ ܘ ܐ ܐ ܐܐ ܘ ܐ ܘ ܐ ܘܘ ܘܘ ܘ ܟ ܐ ܪ ܐ ܝ

ܪ ܐ ܐ ܐ ܪ ܐ ܝ ܐܘ ܘ ܘ ܘ ܗ ܘ ܘ ܗ ܐ ܘ ܐ ܐ ܪ ܗ ܘ ܡ

ܡ ܐ ܗ ܪ ܐ ܀ ܐ ܗ ܘ ܪ ܐ ܪ ܪ ܐ ܪ ܐ ܡ ܘ ܐ ܐ

ܦ ܗ ܐ ܗ ܐ ܐ ܪ ܐ ܐ ܐ ܀ ܐ ܘ ܗ ܘ ܐ ܗ ܪ ܗ ܘ ܗ ܘ

ܗ ܘ ܐ ܐ ܘ ܗ ܘ ܐ ܘ ܗ ܐ ܀ ܐ ܗ ܘ ܐ ܪ ܘ ܐ ܪ ܗ

ܪ ܐ ܗ ܘ ܐ ܐ ܗ ܘ ܐ ܐ ܐ ܘ ܗ ܘ ܐ ܪ ܐ ܪ ܐ ܡ ܪ ܡ ܐ ܀܀

ܘ ܘ ܗ ܘ ܘ ܐ ܗ ܪ ܐ ܐ ܪ ܐ ܗ ܘ ܡ ܐ ܪ ܪ ܐ ܐ ܪ

ܡ ܗ ܘ ܪ ܘ ܐ ܗ ܪ ܗ ܘ ܘ ܐ ܪ ܐ ܗ ܘ ܐ ܬ ܗ ܘ ܗ ܐ ܐ ܗ ܡ ܐ ܗ ܡ

ܡ ܐ ܝ ܪ ܐ ܘ ܗ ܐ ܘ ܗ ܘ ܐ ܐ ܪ ܘ ܐ ܝ ܘ ܐ ܘ ܗ ܡ ܐ ܗ ܘ

ܨ ܬ ܐ ܡ ܐ ܗ ܀ ܘ ܐ ܗ ܘ ܘ ܘ ܡ ܗ ܪ ܝ ܝ ܀ ܗ ܘ ܗ ܒ ܐ ܘ ܐ ܪ ܡ ܐ ܘ ܡ

ܘ ܐ ܗ ܘ ܐ ܘ ܐ ܗ ܘ ܐ ܪ ܐ ܀ ܪ ܐ ܘ ܐ ܪ ܘ ܐ ܪ ܘ ܐ ܪ ܡ ܐ ܘ ܡ

ܪ ܐ ܝ ܗ ܀ ܐ ܗ ܘ ܡ ܘ ܗ ܘ ܡ ܐ ܪ ܪ ܗ ܬ ܝ ܘ ܡ ܐ ܀ ܟ ܘ ܘ ܪ ܝ

ܘ ܡ ܗ ܘ ܐ ܘ ܐ ܗ ܒ ܝ ܘ ܘ ܪ ܐ ܗ ܐ ܘ ܐ ܪ ܝ ܐ ܪ ܗ ܪ ܐ ܀

܀ ܪ ܐ ܪ ܘ ܐ ܪ ܝ ܐ ܪ ܝ ܠ ܐ ܘ ܐ ܪ ܗ ܪ ܘ ܐ ܪ ܘ ܐ ܢ ܗ ܘ ܐ

ܙ

Plate III

Plate IV

ܐܢܬܘܢ ܐܢ ܬܫܡܥܘܢ ܠܩܠܝ : ܘܬܛܪܘܢ ܩܝܡܝ ܬܗܘܘܢ ܠܝ
ܥܡܐ ܡܢ ܟܠܗܘܢ ܥܡܡܐ܇ ܕܝܠܝ ܗܝ ܓܝܪ ܟܠܗ ܐܪܥܐ :
ܘܐܢܬܘܢ ܬܗܘܘܢ ܠܝ ܡܠܟܘܬܐ : ܘܟܗܢܐ ܘܥܡܐ ܩܕܝܫܐ
ܗܠܝܢ ܐܢܝܢ ܡܠܐ ܕܬܐܡܪ ܠܒܢܝ ܐܝܣܪܐܝܠ : ܘܐܬܐ ܡܘܫܐ
ܘܩܪܐ ܠܩܫܝܫܝ ܥܡܐ : ܘܣܡ ܩܕܡܝܗܘܢ ܟܠܗܝܢ ܡܠܐ ܗܠܝܢ
ܕܦܩܕܗ ܐܠܗܐ : ܘܥܢܘ ܟܠܗ ܥܡܐ ܐܟܚܕܐ ܘܐܡܪܘ
ܟܠ ܕܐܡܪ ܐܠܗܐ ܢܥܒܕ : ܘܐܬܝܒ ܡܘܫܐ ܦܬܓܡܘܗܝ
ܕܥܡܐ ܩܕܡ ܐܠܗܐ : ܘܐܡܪ ܐܠܗܐ ܠܡܘܫܐ : ܗܐ ܐܢܐ
ܐܬܐ ܠܘܬܟ ܒܥܪܦܠܐ ܕܥܢܢܐ : ܡܛܠ ܕܢܫܡܥ ܥܡܐ
ܟܕ ܐܡܠܠ ܥܡܟ : ܘܐܦ ܒܟ ܢܗܝܡܢܘܢ ܠܥܠܡ : ܘܚܘܝ
ܡܘܫܐ ܠܐܠܗܐ ܡܠܘܗܝ ܕܥܡܐ : ܘܐܡܪ ܐܠܗܐ ܠܡܘܫܐ
ܙܠ ܠܘܬ ܥܡܐ ܘܩܕܫ ܐܢܘܢ ܝܘܡܢܐ ܘܡܚܪ : ܘܢܚܘܪܘܢ
ܢܚܬܝܗܘܢ : ܘܢܗܘܘܢ ܡܛܝܒܝܢ ܠܝܘܡܐ ܬܠܝܬܝܐ : ܡܛܠ
ܕܒܝܘܡܐ ܬܠܝܬܝܐ ܢܚܬ ܐܠܗܐ ܠܥܝܢ ܟܠܗ ܥܡܐ :
ܘܥܠ ܛܘܪܐ ܕܣܝܢܝ : ܘܬܚܡ ܠܗܘܢ ܠܥܡܐ ܟܪܝܟܐܝܬ :

Plate V

Plate VI

Plate VII

ܐ ܣܛܝܠܘ ܒܝ̈ܫܐ ܣܘ̈ܝܪ ܐܦܘܠܘܓ ܗܘܢ̈ܐ ܪ̈ܝܒܝ ܐ
ܡܢ ܕܠܢ̈ ܒܢ̈ܐ ܝܨܡܪ: ܐܝܟܢ ܕܬ̇ܒܝ ܒܢ̈ܝܨܐ
ܐܝܟܢ ܠ̇ ܐܡܪ: ܚܘܣܢܪܨ ܪ̈ܝܨܐ ܐܨܕ ܠ̇ܘ:
ܡܢ ܠ̇ ܝܐ ܒܝܬ̈ܐ: ܚܘܝܕܙܐ: ܐܝܟ̇ ܕܠ̇ ܐܬܝܒܨ
ܕܝܢ̈ ܐܪ ܨܘܪ̈ܝܐ ܦ̇ ܗܘܝ ܪ̇ܘܝ ܐ ܗ̇ܘ ܗ̣ܘܐ ܝܘ ܠ̇ܘܠ
ܒܝܬ̈ܐ ܐܝܟ̈ܐ: ܚܘܣܝ̈ ܗܘܝ ܝ̇ܐ ܒܝܕܝ ܐܚ̈ܝ ܐ
ܐܬܒܝ̈ܘ ܗܘܝ ܕ ܐ ܝ̇ܨ ܘ̈ܢ ܝ ܡܕܒܪ̈ ܐ: ܝ̈ܠܘܒ
ܣܘܢ̈ܝܢ ܐܘܣܩ̈ ܟ̈ܘ: ܐܪ̈ܒ ܠ̇ ܗ ܕܝ ܪ̇ ܦ̇ ܘܒܝܘ̈
ܚܡܪ̈ ܐ ܡܝ̇ ܪ̈ ܐ : ܐܬ̈ ܒܝ ܒܝ :: ܨܡܐ ܠܝ ܡܐ ܪ
ܘܒܝ̈ ܒܬܟ̈ ܠ ܐ̈ ܐܒܝ ܝ̈ܐ ܕ ܐ ܝ ܒ̇ ܘ: ܐܬ̇ܒ ܘ:
ܡܪ̈ ܘ ܠ̇ ܘ ܐܗܠ ܒܝ̈ܝܒ ܨܐ ܠܨ ܐ ܩ̇ ܘ̈ ܗ ܪ̈ ܒ ܐ ܗ ܪ
ܣܪܝ ܒܝ: ܝ̇ ܐ ܒܝ̇ܝ̇ ܗܘܣ ܐ̇ ܪ ܨ ܠ̇ ܘ ܝ ܐ
ܘܗ ܐܬܒܝ̈ܐ ܪ ܐܝܟ̇ ܐܬܝ ܒ̇ ܗ ܪ ܘ ܝ̇ܐ: ܐ̇ܢܐ
ܒܪ̇ܘ: ܝܘ ܐ̈ ܪ ܗܘ ܣܡ ܒ̇ܠ ܝ̇ ܠ ܐ ܐ ܝ̇ ܒ ܐ
ܒ̇ ܝ ܐ ܝ̈ ܠ ܐ ܘ̈ܢ ܗ ܘ: ܨ̇ ܪ ܙ ܐ ܒ ܝ̈ ܐ : ܨ ܐ ܒ ܘܠ
: ܣ̇ ܘ ܐ ܘ ܗ ܐ ܪ̈ ܝ ܡܪ ܕ ܒܪ̈ ܘ ܗ ܪ̈ ܐ ܐ

Plate VIII.

Plate IX

Plate X.

Plate XI.

Date Due