

THE DOCTRINE OF ADDAI
INTERLINEAR ARAMAIC-ENGLISH TEXT

Annotated and translated from the
Comprehensive Aramaic Lexicon online text
by: Preacher Mattai

THE DOCTRINE OF ADDAI: An interlinear Aramaic-English Version. Copyright
© 2021 by Preacher Mattai. All rights reserved. Printed in the United States of
America.

First Edition 2021

ISBN: 0-9631292-0-1

CONTENTS

Introduction	4-7
THE DOCTRINE OF ADDAI	7-144
Appendix 1: THE ALPHABET (Chaldean Pronunciation)	145-146
Appendix 2: THE SEVEN VOWELS	146-147
Appendix 3: PICTURES OF SOME OF THE CHARACTERS	147-148
Appendix 4: COMMENTARY	149-149
Appendix 5: OLD SYRIAC INSCRIPTIONS (4th-5th c.)	149-153

Introduction

The Comprehensive Aramaic Lexicon (CAL) Text

The Aramaic text for Addai is from the Aramaic text found on the Comprehensive Aramaic Lexicon's website. The errors in any Aramaic word spelling are either caused by the copyist posting onto the internet or an original error in the source document. The errors are in the text as of 2020 but may be corrected on their website later.

The source Aramaic Text on (CAL) is from the document in the British Museum, and is listed as “MS.” in George Phillips’, D.D. Book. The CAL Code /#2#/ is a reference to an imperfect Aramaic Document that doesn’t contain even half of the entire Aramaic text of Addai. That document is impaired and in a mutilated condition. It’s labeled as “Cureton (C.),” after Dr. Cureton, by George Phillips. Many of its variant(s) or omissions(s) are corruptions. However, some are correct. It’s unknown if any of the additions are correct though. The CAL Code /#3#/ is a reference to a third Aramaic Manuscript with variant(s) or addition(s) in relation to the “Syriac Text” by Mr. Phillips – i.e. (PST).

KEY / CAL CODE

†__* = text deleted in manuscript < __ > = text added by editor
« __ » = text added in manuscript # __ # or # __ = source of variant
/ __ / = variant [__] = broken text
{ __ } = text deleted by editor * (CAL) puts this code as: {{ __ }}
\\ = marker of beginning of multi-words variant

ERRATA:

An error in printing or writing. A list of corrected errors appended to a book or published in a subsequent issue of a journal.

George Phillips appended the following ERRATA (errors) in the Appendix at the end of his book. They were found later after his Syriac Text was typed and printed.

(10:18) for ܘܡܨܝܚܝܢ read ܘܡܨܝܚܝܢ

(36:16) for ܠܝܕܝܗܘܢ read ܠܝܕܝܗܘܢ

(48:14) for ܡܘܠܡܘܠܡܘܠܡܘܠ read ܡܘܠܡܘܠܡܘܠܡܘܠ

Fifth or Sixth Century Collation of a Leaf in the British Museum, Numbered 14,654, f. 32:

This Collation has word variants or word omissions of the same Syriac Text base in (PST). The leaf contains the same Protonike Story – from (Addai 12:16-15:1).

Manuscripts #3# and #S#:

George Phillips doesn't list [give] the variants [additions, omissions] to his Syriac Text from those sources. However, (CAL) does.

Pronunciation

The Aramaic pronunciation of the Aramaic text is the Chaldean pronunciation.

Aramaic Grammar

Sometimes the Estrangela Script won't show the reader when the letter **Beth** has a "w" or "b" sound when a verb is conjugated. This is especially true when the **Beth** is voweled with the "a" or "i" vowel. Suppose you have a verb like ܝܫܝܘܩ (i-thiw) "he sat." The **Beth** originally has a "w" sound at the end of this word. If it is conjugated in such a way where the first syllable closes and the **Beth** begins the next syllable; then it will have a hard "b" sound (examples: ܡܝܫܝܘܩ "sitting" [Matt. 20:30], ܝܫܝܘܩ "she came near" [Matt. 26:7], ܝܫܝܘܩ "I took" [Matt. 27:9], ܝܫܝܘܩ "I gave" [Matt. 27:10]). However, this rule doesn't apply if the verb starts with an **e** (ai-yin) (example: ܝܫܝܘܩ "she did" [Matt. 26:10]). Or when a letter is suppressed (example: ܝܫܝܘܩ "being given" [Matt. 16:4]). Or if there is an additional letter after the first

closed syllable (examples: **יִשְׁעוּ** "they shall touch" [Matt. 14:36], **יִשְׁאַרְכּוּ** "being left" [Matt. 23:38]). Finally, it also doesn't apply to words beginning with "**yod**" or "**nun**"; because the "y" and "n" will disappear in a conjugation - making a two letter root. A few examples include: **יִשְׁקוּ** "they shall take" (Matt. 16:5), **יִשְׁקֹבְךָ** "you will receive" (Matt. 21:22) and **יִשְׁבּוּ** "they shall sit" (Matt. 20:21). An irregular word would be: **יִשְׁמַחְבְּבֵי** "thinking" (Matt. 16:8), etc. -

Hebrew / Aramaic Names

I have generally given the correct Hebrew transliteration (pronunciation) for Aramaic names of Hebrew origin (example: **יְרוּשָׁלַיִם** **O-rish-lem** as **Yerushalem**, **חַנַּנְיָהּ** **Han-nan** as **Hanan**, etc.). However, if Hebrew has a name that is originally of Aramaic origin, then I often transliterated it in the original Aramaic pronunciation (example: **בָּבֶל** **Babel** as **ba-wel**).

Abgar Kings of Osroene [Ὀσροηνή]. ↓ **RULED:** ↓

Abgar I (92-68 B.C.)	Abgar II (68-53 B.C.)
Abgar III (29-26 B.C.)	Abgar IV Sumaqa (26-23 B.C.)
Abgar V Ucama (4 B.C. - 50 A.D.)*	Abgar VI (71-91 A.D.)
Abgar VII, son of Ezad (109-116 A.D.)	Abgar VIII, (177-212 A.D.)
	↑ [son of Manu VIII] ↑
Abgar IX Severus (212-214 A.D.)	Abgar X Frahad (240-242 A.D.)
	↑ [son of Manu IX] ↑

* King Abgar is a historical figure from the first century. He ruled the Kingdom of Osroene with Edessa [Urhay] as its capital from 4 BC to 7 AD and from 13 AD to 50 AD. (syriacpress.com)

- An Arab by ethnicity, known as Abgar in Greek (and Acbarus or Agbarus in Latin), Abgar V was the king of a small Syriac kingdom called Osroene, with his capital at Edessa [Εδεσσα]. Osroene was generally a pawn in power struggles

between Rome, Armenia and Parthia, surviving by aligning itself with whatever faction was most powerful at the moment. Abgar II had been a Roman client before switching to the Parthians just before the **Battle of Carrhae in 53 BC**. Abgar V first came to power in 4 BC, became a Roman client, lost his throne in 7 AD and regained it **five** [correction: six] years later. He would hold onto power for the next 37 years, an impressive feat for a monarch caught between two sparring great powers. (gatesofnineveh.wordpress.com). Correction based on “Osroene” en.wikipedia.org.

- National Catholic Register [ncregister.com] gives Abgar V as the King of Urhay from perhaps (13 A.D. - 50 A.D.) [2nd Tenure].

- Abgar V (c. **1st century** B.C. - c. A.D. 50) [“Abgar V” - en.wikipedia.org].

Correction: The (“Osroene” Wikipedia Page) has king “Manu III Saflul” reigning from (23 - 4 BC). So 4 B.C. is a more accurate start of Abgar V’s reign.

ܐܘܨܪܘܢܐ ܕܐܒܓܪ ܘܕܡܪܝܢܐ

The Doctrine¹ of Addai the Apostle.

Or ¹ Teaching.” * Mar Addai has the same name spelling as the name Addi (ܐܕܝܐ); but pronounced differently. They are both a Aramaic variant name for the Hebrew name "Iddo" (Ezra 8:17). According to (Addai 5:9), he was one of the 72 [other] students of Isho. (Addai 16:8) also suggests that Addai wasn't one of the twelve Apostles. Additionally, maybe Addai [c. 50 -66] (a disciple of Toma the Apostle [c. 34 - 50]) and Aggai [c. 66 - 81 (or 87)] (a disciple of Addai) were the two extra "students (disciples)" added later because (Lucas 10:1, 17) says "seventy." Or maybe it was Palut (AKA: Mari), the next Overseer [c. 81 (87) - 120]. - Contrarily, according to the Acts of Thaddaeus, a Greek version, he is the same as Labbai Taddai (Matt. 10:3).

Addai 1:2-20 (CAL) = Addai 1:1-8 (Roger Pearse)

Chapter 1 : 1

1 (Manu) (the son of) (of King Abgar,) (The letter) (he had sent it) (& at what time) (the king,) (to our Lord) (& at what time) (in Yerushalem;) (Addai the Apostle had come) (to him [Abgar]) (he spoke) (& what) (at Urhay;) (in the message) (he was saying) (& of those things) (of his preaching;) (he had gone out) (when) (It came to pass) (& commanded.) (who had received) (to those) (this world,) (of) (from him) (the hand) (of the priesthood.)

¹ "Letter" can be pronounced e-gar-ta or ig-gar-ta. ² "Abgar" (Assyrian Pronunciation). Abgar V Ucama (the Black), the son of Manu III. ³ Lit. "& that when." It's uncertain why he was called: "the Black." Abgar IV was called: "the Red (ܘܫܘܩܝܢ)." It reminds me of the "Red &/or Black Horses" in (Zec.; Rev.). ⁴ Also pronounced: "Orhay," which means: "That Light (Fire) [ܘܪܗܝܐ]." Compare "Ur (Or) [ܘܪܗܝܐ / ܘܪܗܝܐ]" of the Chaldeans (Gen. 11:20).

(In the 343rd year [AD 32]) (of the Greeks,) (of the kingdom) (of our lord) (& in the reign) (of the Roman Caesar [Emperor],) (king Manu III,) (king Abgar,) (in the month of) (October,) (Black Abgar had sent) (to Marihab) (& honored men) (chiefs) (& to Shemashgram,) (of his kingdom,) (& to Hannan,) (the true tabularius)

(being called) ܕܡܝܢ ܒܝܬܐ (which is) ܒܝܬܐ (to the city) ܕܡܝܢ ܗܘܢܐ (with them,) ܗܘܢܐ : ܗܘܢܐ
 (but in Aramaic) ܗܘܢܐ : ܗܘܢܐ (Eleutheropolis,) ܗܘܢܐ⁶
 (the honored [honorable]) ܗܘܢܐ (to) ܗܘܢܐ (Beth Gubrin,) ܗܘܢܐ
 (Eustorgius,) ܗܘܢܐ : ܗܘܢܐ (the son of) ܗܘܢܐ (Sabinus,) ܗܘܢܐ⁸
 (that Caesar,) ܗܘܢܐ (of our lord) ܗܘܢܐ (the procurator) ܗܘܢܐ⁹
 (& over) ܗܘܢܐ (Syria,) ܗܘܢܐ (over) ܗܘܢܐ (was ruling) ܗܘܢܐ : ܗܘܢܐ (he who) ܗܘܢܐ¹⁰
 (Palestine,) ܗܘܢܐ (Phoinike, Phoenicia,) ܗܘܢܐ (& over) ܗܘܢܐ (Phoinike, Phoenicia,) ܗܘܢܐ¹⁰
 (of Mesopotamia.) ܗܘܢܐ (& over) ܗܘܢܐ (all of the country) ܗܘܢܐ : ܗܘܢܐ¹¹

Or ¹ ܗܘܢܐ (Lk. 3:1). Tiberius (AD 14-37). ² Aḅgar Ucama (i.e. sunburnt Aḅgar).
 * [RP's Translation has all of the bracketed words 1:9-11]. George Phillips put those words in brackets b/c they were written by a comparatively modern hand. The original text had evidently been damaged by moisture. ³ Name means: "Give, my Lord [ܗܘܢܐ ܗܘܢܐ]." ⁴ Hebrew pronunciation is "Ḥanan." - Greek Ἀνά (1 Chron. 8:38). ⁵ i.e. "the collector (registrar) of *tribute*." ܗܘܢܐ (Syr. Dict.).
⁶ Ἐλευθεροπολις - "free city" or "city of freedom" (20 km SW of Yerushalem). ⁷ Chaldean Pronunciation. - ܗܘܢܐ (Assyrian Pron.) - ܗܘܢܐ (Syriac Pron.). ⁸ Cassius Longinus Sabinus [?] (AD 45-49) - (Jesus, King of Edessa by Ralph Ellis).
⁹ "guardian." - "deputy" (Roger Pearse). - "agent" (Oraham) - ܗܘܢܐ (2 Macc. 11:1). Ἐπιτροπος. ¹⁰ Φοινικη - "Palm-Country" or "palm-tree." - "Phenice, Phenicia" (KJV). - "Foenice" (Vg.). Josephus also calls the area of "Judea, Galilee, Samaria, the Decapolis, Phoenicia & Perea" as "Palestine" (The Antiquities of the Jews Ch. 6). ¹¹ Lit. "[The Area] between the [Tigris & Euphrates] Rivers."

(letters) ܗܘܢܐ : ܗܘܢܐ (to him) ܗܘܢܐ (& they had brought) ܗܘܢܐ
 (of the kingdom,) ܗܘܢܐ (the affairs) ܗܘܢܐ (concerning) ܗܘܢܐ
 (to him,) ܗܘܢܐ (they had went) ܗܘܢܐ : ܗܘܢܐ (& when) ܗܘܢܐ
 (joyfully) ܗܘܢܐ² (them) ܗܘܢܐ (he had received) ܗܘܢܐ

¹ Pronounced [ag-ra-tha](#) in Modern Aramaic. ² Lit. "with joy."

Addai 2:1-25 (CAL) = Addai 1:8 (Roger Pearse)

Chapter 2 : פְּקֻדֵי

(with him) וְעִם אֲבָגָר (& they were) וְעִם כְּבוֹד (& with honor,) יָמֵינוּ
 (twenty-five days.) יָמֵינוּ יְעֻזְבֵּד וְשֵׁמֶשׁ גְּרָמ
 וְהָיָה כִּי יִכְתֹּב (& he had written) וְהָיָה כִּי יִכְתֹּב (for them) וְהָיָה כִּי יִכְתֹּב
 (them) וְהָיָה כִּי יִכְתֹּב (& had sent) וְהָיָה כִּי יִכְתֹּב (an answer to the letters,)
 וְהָיָה כִּי יִכְתֹּב (king Abgar.) וְהָיָה כִּי יִכְתֹּב (& when) וְהָיָה כִּי יִכְתֹּב
 (they had gone out) וְהָיָה כִּי יִכְתֹּב (& came) וְהָיָה כִּי יִכְתֹּב (they had girded [went])
 וְהָיָה כִּי יִכְתֹּב (toward [before]) וְהָיָה כִּי יִכְתֹּב (Yerushalayim [Yerushalem])
 (on the way;) וְהָיָה כִּי יִכְתֹּב (& they had seen) וְהָיָה כִּי יִכְתֹּב
 (many men) וְהָיָה כִּי יִכְתֹּב (who were coming) וְהָיָה כִּי יִכְתֹּב
 (from) וְהָיָה כִּי יִכְתֹּב (a distance,) וְהָיָה כִּי יִכְתֹּב (that they should see)
 (the Anointed One,) וְהָיָה כִּי יִכְתֹּב (b/c) וְהָיָה כִּי יִכְתֹּב (the news [fame] of the wonders of His -)
 (victories [heroic deeds, exploits] had gone out) וְהָיָה כִּי יִכְתֹּב
 (& when) וְהָיָה כִּי יִכְתֹּב (into distant countries.) וְהָיָה כִּי יִכְתֹּב (them,)
 (& Shemashgram) וְהָיָה כִּי יִכְתֹּב (i.e. Marihab) וְהָיָה כִּי יִכְתֹּב (even those men,) וְהָיָה כִּי יִכְתֹּב
 (the Tabularius,) וְהָיָה כִּי יִכְתֹּב (& Hannan) וְהָיָה כִּי יִכְתֹּב
 (those also had come) וְהָיָה כִּי יִכְתֹּב (with them) וְהָיָה כִּי יִכְתֹּב (to Yerushalem.)

Or ¹ "triumphs, successes, splendors, praises, pomps." ^{2*} 2:7-8: i.e. "... * & when Marihab & Shemashgram & Hannan the Tabularius saw² them, *even* those men." ³ Tabularius - "Revenue Official" (Latin Dict.).

(& when) וְהָיָה כִּי יִכְתֹּב (they had entered) וְהָיָה כִּי יִכְתֹּב (Yerushalayim,)

(& they rejoiced) **וַיִּשְׂמְחוּ** (the Messiah,) **וַיִּרְאוּ** (they had seen) **וְהָיוּ**
 (who were accompanying) **וְהָיוּ**¹ (the multitudes) **וְהָיוּ** (with) **וְהָיוּ**
 (the Jews) **וְהָיוּ** (& they were also seeing) **וְהָיוּ** (Him.) **וְהָיוּ**
 (each in groups,) **וְהָיוּ**² (who were standing) **וְהָיוּ**
 (of what) **וְהָיוּ** (& they were considering) **וְהָיוּ**
 (to Him;) **וְהָיוּ** (they should do) **וְהָיוּ**
 (that they were seeing) **וְהָיוּ** (for they were disturbed) **וְהָיוּ**
 (who were of them) **וְהָיוּ** (of the citizens) **וְהָיוּ**³ (that a multitude) **וְהָיוּ**
 (Him.) **וְהָיוּ** (were acknowledging [professing, confessing]) **וְהָיוּ**

Or ¹ "following, going (coming) with, joining." ² Lit. "assemblies (multitudes) *by assemblies* (multitudes, companies)." ³ "people, populace, inhabitants."

(10 days,) **וְהָיוּ** (in Yerushalaim) **וְהָיוּ** (there) **וְהָיוּ** (& they were) **וְהָיוּ**
 (& Hannan, the keeper of the archives, had written) **וְהָיוּ** **וְהָיוּ**
וְהָיוּ (that he was seeing) **וְהָיוּ** (everything) **וְהָיוּ**
 (of what) **וְהָיוּ** (the rest) **וְהָיוּ** (also) **וְהָיוּ** (that the Anointed One had did;)
 (before) **וְהָיוּ** (there,) **וְהָיוּ** (by Him) **וְהָיוּ** (was done) **וְהָיוּ**
 (there.) **וְהָיוּ** (they had gone) **וְהָיוּ**
 (to Urhay,) **וְהָיוּ** (& had come) **וְהָיוּ** (& they had girded [went])
 (before [into the presence of]) **וְהָיוּ** (& had entered) **וְהָיוּ**
 (who had sent) **וְהָיוּ** (their lord) **וְהָיוּ** (the king,) **וְהָיוּ** (Abgar) **וְהָיוּ**
 (the reply) **וְהָיוּ** (to him) **וְהָיוּ** (& they had given) **וְהָיוּ** (them,) **וְהָיוּ**
 (with them.) **וְהָיוּ** (that they had brought) **וְהָיוּ** (of the letters,) **וְהָיוּ**
 (the letters had been read,) **וְהָיוּ**¹ (& after) **וְהָיוּ**
 (the king) **וְהָיוּ** (before) **וְהָיוּ** (to narrate) **וְהָיוּ** (they had begun) **וְהָיוּ**

חד (every) מִיָּדָה (thing) דְּמַהֲוֵה (that they saw) חַד (& every) חַד : חַד (thing)
דְּחַדְּךָ שֶׁמַּעֲבִיטָא (that the Messiah had done) חַדְּעֵלְךָ (in Yerushalayim.)

Or ¹ דְּיִשְׁמַעְלָךְ

שֶׁמֵּיָדָה שֶׁמַּעֲבִיטָא : חַד : חַדְּעֵלְךָ (& Hānnan the Tabularius was reading)
מִיָּדָה (before him) חַד (every) מִיָּדָה (thing)
דְּחַדְּךָ שֶׁמַּעֲבִיטָא (that he had written [was writing])

Addai 3:1-25 (CAL) = Addai 1:8-12 (Roger Pearse)

Chapter 3 : מִיָּדָה

ל : מִיָּדָה (& brought) חַדְּעֵלְךָ (with him;) חַדְּעֵלְךָ (& when)
חַדְּעֵלְךָ (king Abgar had heard,) חַדְּעֵלְךָ חַדְּעֵלְךָ
כ : חַדְּעֵלְךָ (He was being amazed [speechless]) חַדְּעֵלְךָ (& wondered,)
חַדְּעֵלְךָ (along with) חַדְּעֵלְךָ (his great men [captains],)
דְּמַעֲבִיטָא (who were standing) חַדְּעֵלְךָ (before him.)

Or ¹ "struck dumb, stupified."

חַדְּעֵלְךָ (& Abgar said to them:) חַדְּעֵלְךָ ("These) חַדְּעֵלְךָ (mighty works)
חַדְּעֵלְךָ (were not) חַדְּעֵלְךָ (by men,) חַדְּעֵלְךָ (but) חַדְּעֵלְךָ (by [from] God;)
חַדְּעֵלְךָ (b/c) חַדְּעֵלְךָ (there is none) חַדְּעֵלְךָ (who can resurrect) חַדְּעֵלְךָ (the dead,)
חַדְּעֵלְךָ (but) חַדְּעֵלְךָ (only God.") חַדְּעֵלְךָ (Now Abgar was willing)
חַדְּעֵלְךָ (that he) חַדְּעֵלְךָ (himself) חַדְּעֵלְךָ (should be passing through)
חַדְּעֵלְךָ (& should go) חַדְּעֵלְךָ (to Palestine,) חַדְּעֵלְךָ (& should be seeing)
חַדְּעֵלְךָ (with his *own* eyes) חַדְּעֵלְךָ (every) מִיָּדָה (thing) חַדְּעֵלְךָ : חַדְּעֵלְךָ

(that the Anointed One had done;) & b/c) דָּכַל יִתְחַמֵּד שׁוֹ (through the country) לְדַגְדַּג (that he should pass) דִּיחַתֵּב (he was not being able) (lest) דָּלַמַּל (b/c it was not his own,) דִּבְרֵי רֹמַי שׁוֹ (of the Romans,) אֲדִישׁוֹתֵי (this cause [occasion, reason, pretext, accusation]) יִלְבֵּגֵי שׁוֹ¹ (hateful enmity,) אֲשֵׁיזֵי: אֲשֵׁיזֵי (should be calling forth) חֲסֵיזֵי: אֲשֵׁיזֵי² (& had sent [it]) אֲשֵׁיזֵי: אֲשֵׁיזֵי (a letter) אֲשֵׁיזֵי (he had wrote) חֲסֵיזֵי: אֲשֵׁיזֵי (by the hand of) אֲשֵׁיזֵי (to the Messiah) אֲשֵׁיזֵי (the Revenue Official.) אֲשֵׁיזֵי (Hannan,) אֲשֵׁיזֵי

Or ¹ "excuse" (Jn. 15:22). ² "proclaimed, summoned, invited."

אֲשֵׁיזֵי: אֲשֵׁיזֵי (of) אֲשֵׁיזֵי (Urhay) אֲשֵׁיזֵי: אֲשֵׁיזֵי (on the 14th day) אֲשֵׁיזֵי: אֲשֵׁיזֵי (of Adar [March,]) אֲשֵׁיזֵי: אֲשֵׁיזֵי (& he had entered) אֲשֵׁיזֵי: אֲשֵׁיזֵי (Yerushalem) אֲשֵׁיזֵי: אֲשֵׁיזֵי (on the 12th day*) אֲשֵׁיזֵי: אֲשֵׁיזֵי (of Nisan [April,]) אֲשֵׁיזֵי: אֲשֵׁיזֵי (on the 4th day) אֲשֵׁיזֵי: אֲשֵׁיזֵי (of the week.)

¹ "Wednesday." * Two days before Passover (April 14-21).

אֲשֵׁיזֵי: אֲשֵׁיזֵי (& he had found) אֲשֵׁיזֵי: אֲשֵׁיזֵי (the Messiah) אֲשֵׁיזֵי: אֲשֵׁיזֵי (at the house of) אֲשֵׁיזֵי: אֲשֵׁיזֵי (the leader) אֲשֵׁיזֵי: אֲשֵׁיזֵי (Gamliel [Gamaliel,]) אֲשֵׁיזֵי: אֲשֵׁיזֵי (of the Jews.) אֲשֵׁיזֵי: אֲשֵׁיזֵי (& the letter had been read) אֲשֵׁיזֵי: אֲשֵׁיזֵי (before Him,) אֲשֵׁיזֵי: אֲשֵׁיזֵי (which) אֲשֵׁיזֵי: אֲשֵׁיזֵי (was written thus [in it]:) אֲשֵׁיזֵי: אֲשֵׁיזֵי ("[From] Black Abgar,) אֲשֵׁיזֵי: אֲשֵׁיזֵי (to Isho [Yeshua,]) אֲשֵׁיזֵי: אֲשֵׁיזֵי (the Good Physician,) אֲשֵׁיזֵי: אֲשֵׁיזֵי (who appeared) אֲשֵׁיזֵי: אֲשֵׁיזֵי (in the place [country]) אֲשֵׁיזֵי: אֲשֵׁיזֵי (of Yerushalaim.) אֲשֵׁיזֵי: אֲשֵׁיזֵי (My Lord:) אֲשֵׁיזֵי: אֲשֵׁיזֵי (Peace [greetings, health, welfare].) אֲשֵׁיזֵי: אֲשֵׁיזֵי (I heard) אֲשֵׁיזֵי: אֲשֵׁיזֵי (about You) אֲשֵׁיזֵי: אֲשֵׁיזֵי (& about) אֲשֵׁיזֵי: אֲשֵׁיזֵי (Your healing,) אֲשֵׁיזֵי: אֲשֵׁיזֵי (that it was not) אֲשֵׁיזֵי: אֲשֵׁיזֵי (by medicines) אֲשֵׁיזֵי: אֲשֵׁיזֵי (& by roots) אֲשֵׁיזֵי: אֲשֵׁיזֵי (You are healing,)

يَكْ (but) ه: حَمَلَكْ (by Your word)
 مَكْمَهْ دَا مَكْمَهْ نَا (You are opening *the eyes of the blind*,)
 هَسْمَلِكْ مَكْمَلْ ح: نَا (& You are making the lame to walk,)
 هَدِكْ مَكْمَلْ نَا (& You are cleansing the lepers,)
 هَلْمَكْ مَكْمَلْ نَا (& You are causing the deaf to hear.)
 ح: هَدَهْ مَكْمَلْ (And the [evil] spirits) 4 هَلْمَكْ يَكْمَلْ
 هَمَكْمَلْ (Your word) ح: نَا (by) ح: نَا (& the tormented ones,) 5
 ح: مَكْمَلْ نَا (You are healing,) ح: نَا (also) مَكْمَلْ
 مَكْمَلْ نَا (You are raising.)

⁴ Lit. "the son of the house-tops (roofs)." ⁵ i.e. "those tormented [by evil spirits]."

هَدْ (I heard) ح: نَا (great wonders) ح: نَا (& when) ح: نَا (these)
 ح: نَا (I decided) ح: نَا (that You were doing,) ح: نَا
 ح: نَا (who descended) ح: نَا (You are God,) ح: نَا (that either)
 ح: نَا (from) ح: نَا (the heaven[s])

Addai 4:1-23 (CAL) = Addai 1:12-13 (Roger Pearse)

Chapter 4 : مَكْمَلْ نَا

ح: نَا (or) ح: نَا (these things,) ح: نَا (& You have done)
 ح: نَا (b/c) ح: نَا (You are the Son of God,)
 ح: نَا (I have written) ح: نَا (this,) ح: نَا (B/c of) ح: نَا (You are doing.)
 ح: نَا (that You shall come) ح: نَا (from You) ح: نَا ([&] I have sought)
 ح: نَا (to me) ح: نَا (while) ح: نَا (I am bowing down) ح: نَا (to You,)

(that I have,) ܘܢܝܢܗܘܢܐ (the thing) ܘܡܪܐܘܣܝܢܐ (& the pain [disease]), ܘܚܘܒܐܘܣܝܢܐ
(in You.) ܘܢܝܢܗܘܢܐ (just as I have believed) ܘܚܘܒܐܘܣܝܢܐ (You shall heal,) ܘܚܘܒܐܘܣܝܢܐ
(I have heard,) ܘܚܘܒܐܘܣܝܢܐ (Moreover, this also) ܘܚܘܒܐܘܣܝܢܐ
(against You) ܘܚܘܒܐܘܣܝܢܐ (are complaining) ܘܚܘܒܐܘܣܝܢܐ (that the Jews)
(& also) ܘܚܘܒܐܘܣܝܢܐ (You,) ܘܚܘܒܐܘܣܝܢܐ (& are persecuting)
(they are seeking that they shall crucify You.) ܘܚܘܒܐܘܣܝܢܐ¹
(& they are contemplating [considering] to harm [maim] You.) ܘܚܘܒܐܘܣܝܢܐ²
Or ¹ "raise You up." ² "injure (wound, tear, destroy)."

ܘܗܘܢܝܢܢܘܢܐ ܘܚܘܒܐܘܣܝܢܐ ܘܚܘܒܐܘܣܝܢܐ ܘܚܘܒܐܘܣܝܢܐ ܘܚܘܒܐܘܣܝܢܐ
(I am having a small & beautiful city,) ܘܚܘܒܐܘܣܝܢܐ ܘܚܘܒܐܘܣܝܢܐ
(in it) ܘܚܘܒܐܘܣܝܢܐ (to dwell) ܘܚܘܒܐܘܣܝܢܐ (& it is being sufficient for both [of us])
(Isho had received it,) ܘܚܘܒܐܘܣܝܢܐ (& when) ܘܚܘܒܐܘܣܝܢܐ (in peace.")
(the priests) ܘܚܘܒܐܘܣܝܢܐ (the chief of) ܘܚܘܒܐܘܣܝܢܐ (at the house of) ܘܚܘܒܐܘܣܝܢܐ (even the letter,)
(to Hannan,) ܘܚܘܒܐܘܣܝܢܐ (He said) ܘܚܘܒܐܘܣܝܢܐ (of the Jews,) ܘܚܘܒܐܘܣܝܢܐ
(& say) ܘܚܘܒܐܘܣܝܢܐ ("Go) ܘܚܘܒܐܘܣܝܢܐ (the tabularius [revenue official]:)
(to Me,) ܘܚܘܒܐܘܣܝܢܐ (who sent you) ܘܚܘܒܐܘܣܝܢܐ (to your lord,) ܘܚܘܒܐܘܣܝܢܐ
ܘܚܘܒܐܘܣܝܢܐ (who while) ܘܚܘܒܐܘܣܝܢܐ ('Blessed art thou,)
(in Me,) ܘܚܘܒܐܘܣܝܢܐ (you have believed) ܘܚܘܒܐܘܣܝܢܐ (you haven't seen Me,)
(that those) ܘܚܘܒܐܘܣܝܢܐ (concerning Me,) ܘܚܘܒܐܘܣܝܢܐ (for it is written)
(in Me,) ܘܚܘܒܐܘܣܝܢܐ (who are seeing) ܘܚܘܒܐܘܣܝܢܐ (Me) ܘܚܘܒܐܘܣܝܢܐ (would not believe)
(who were not seeing) ܘܚܘܒܐܘܣܝܢܐ (& those) ܘܚܘܒܐܘܣܝܢܐ
(in Me.) ܘܚܘܒܐܘܣܝܢܐ (those) ܘܚܘܒܐܘܣܝܢܐ (shall believe)
(& concerning what you have written [wrote]) \langle ܘܚܘܒܐܘܣܝܢܐ \rangle ¹
(thing) ܘܚܘܒܐܘܣܝܢܐ (that) ܘܚܘܒܐܘܣܝܢܐ (to you,) ܘܚܘܒܐܘܣܝܢܐ (that I *should* come)
(here for) ܘܚܘܒܐܘܣܝܢܐ (which I was sent) ܘܚܘܒܐܘܣܝܢܐ

2 **يَعْبُدُ يَسْجُدُ** (was therefore now finished,) **هَوَّلَمَ إِنَّا هـ : كـ**
 (who sent Me,) **دَبَّذَمَ** (My Father,) **إِلَيْهِ** (to) **لَهُ** (& I Myself *shall be* ascending)
هَذَا (& when) **دَهَلَمَ** (I have ascended) **لَهُ هـ : إِنَّا**
 (My disciples,) **أَخْلَصْتَهُمَ** (of) **أَحَدٍ** (one) **إِلَيْهِ** (to you) **كَي** (I *will be* sending)
 (that he shall heal the pain [disease], the thing -) **كَي يَهَيِّئَ**
 (& shall restore [make whole] [you];) **أَنْتُمْ**³ (that you have,)
أَعِيْنُكُمْ (& everyone) **أَعِيْنُكُمْ** (who is) **أَعِيْنُكُمْ**
أَعِيْنُكُمْ⁴ (to everlasting life.) **أَعِيْنُكُمْ** (them) **أَعِيْنُكُمْ** (he shall convert)

Or ¹ Phillips' Text has [هَدَّجَمَ] with a hard "t" but indicates in the bottom comment that it should be read [هَدَّجَمَ] - with a soft "th." (CAL's) coding indicates that the text should be (was) deleted & the following is the correct reading. ² therefore [after this]. ³ Pael - "هَدَّجَمَ" & he shall heal (etc)." ⁴ "bring back (cause to turn, make to return)."

أَعِيْنُكُمْ (blessed,) **أَعِيْنُكُمْ** (shall be) **أَعِيْنُكُمْ** (& your walled city)
أَعِيْنُكُمْ (shall not rule over it again) **أَعِيْنُكُمْ**³ **أَعِيْنُكُمْ**² **أَعِيْنُكُمْ** (& an enemy)
أَعِيْنُكُمْ (for an age [era], forever.")

Or ¹ "fenced city (fortified place)." ²⁻³ "take possession of, (take, occupy)."

أَعِيْنُكُمْ (Hannan, the tabularius, had seen) **أَعِيْنُكُمْ** **أَعِيْنُكُمْ** **أَعِيْنُكُمْ** (Now when)
أَعِيْنُكُمْ (Yeshua was speaking to him,) **أَعِيْنُكُمْ** **أَعِيْنُكُمْ** **أَعِيْنُكُمْ** (that thus)
أَعِيْنُكُمْ (of the king,) **أَعِيْنُكُمْ** (he was [also] the painter) **أَعِيْنُكُمْ**¹ (& b/c)
أَعِيْنُكُمْ (the image of) **أَعِيْنُكُمْ** (& painted) **أَعِيْنُكُمْ** (he had taken) **أَعِيْنُكُمْ**
أَعِيْنُكُمْ (Yeshua) **أَعِيْنُكُمْ**² (with choice pigments),

Or ¹ "drawer (artist)." ² "paints" (Roger Pearse).

Addai 5:1-25 (CAL) = Addai 1:13-17 (Roger Pearse)

(in the house of) ܘܢܘܚܐ (he had dwelt) ܘܪܗܐ (of Urhay,) ܘܢܘܚܐ
 (Tobiyah [Toviyah]) ܘܢܘܚܐ (the son of) ܘܢܘܚܐ (Tobiyah Jr.),
 (Palestine.) ܘܢܘܚܐ¹ (from) ܘܢܘܚܐ (who was) ܘܢܘܚܐ (he) ܘܢܘܚܐ (the Jew,) ܘܢܘܚܐ
¹ ܘܢܘܚܐ "Palestine, the Southwest-West part of Syria, with an area of about
 11,600 square miles" (Oraham). - Hebrew פְּלִשְׁתִּים "P̄lesheth" or "Philistia, Palestina,
 Palestine" (KJV). - Greek Παλαιστίνη - Latin: Palaestina.
 (in all of) ܘܢܘܚܐ (about him) ܘܢܘܚܐ (& it had been heard) ܘܢܘܚܐ¹
 (& had entered) ܘܢܘܚܐ² (the walled enclosure [fortified place],)
 (the nobles of Abgar, *even his free man*,) ܘܢܘܚܐ (of) ܘܢܘܚܐ (one) ܘܢܘܚܐ
 (even Addai,) ܘܢܘܚܐ (concerning him,) ܘܢܘܚܐ (& he had said) ܘܢܘܚܐ³
 (Owdu Jr.), ܘܢܘܚܐ (was) ܘܢܘܚܐ (whose name) ܘܢܘܚܐ (he [*the noble*]) ܘܢܘܚܐ
 (the leaders [rulers]) ܘܢܘܚܐ ([one] of) ܘܢܘܚܐ (Owdu,) ܘܢܘܚܐ³ (the son of)
 (of the sitters of Abgar, *even his kneelers*;) ܘܢܘܚܐ⁴
 (& dwells) ܘܢܘܚܐ (a messenger came) ܘܢܘܚܐ ("Behold,) ܘܢܘܚܐ
 (of whom Isho had sent to you,) ܘܢܘܚܐ (he) ܘܢܘܚܐ (here,) ܘܢܘܚܐ
 (of) ܘܢܘܚܐ (one) ܘܢܘܚܐ (to you) ܘܢܘܚܐ ("I shall be sending)
 (my disciples.") ܘܢܘܚܐ

Or ¹ & a report had been heard about him ..." ² "& it was on" (CAL). ³ Or -
 ܘܢܘܚܐ "Abdu" (Ezra 8:6). - ܘܢܘܚܐ means: "service (servitude)." ⁴ Lit. "the sitters of the
kneeling (bending of the knees, bowing) of Abgar." = "those who sat with bended
 knees before Abgar."

(these words,) ܘܢܘܚܐ (Abgar had heard) ܘܢܘܚܐ (& when) ܘܢܘܚܐ
 (& the great mighty acts) ܘܢܘܚܐ¹ (even these things,) ܘܢܘܚܐ
 (which Addai had done,) ܘܢܘܚܐ²
 (& the amazing cures) ܘܢܘܚܐ²
 (he had put) ܘܢܘܚܐ (whereby he was healing,) ܘܢܘܚܐ³

(in his mind) **ܕܘܥܠܝܢܐ** (**& was convinced [believed firmly, credited]**) **ܕܥܝܢܐܝܘܢܐ**
 (is he) **ܗܘܐ** (**ܗܘܐ** (that one [man]) **ܗܘܐ** (that truly)
 (whom Isho had sent to him, *saying*: **ܕܥܝܘܫܘܘܐ** **ܕܥܝܘܫܘܘܐ**
 (into the heaven[s]) **ܕܥܘܠܡܝܢܐ** (I have ascended) **ܕܥܝܘܫܘܘܐ** (“That when)
 (my students,) **ܕܥܝܘܫܘܘܐ** (of) **ܕܥܝܘܫܘܘܐ** (one) **ܕܥܝܘܫܘܘܐ** (to you) **ܕܥܝܘܫܘܘܐ** (I shall send) **ܕܥܝܘܫܘܘܐ**
 (**& he shall heal your pain [disease, injury].**)

¹ Or "exploits (deeds of renown, miracles)." - **ܕܥܘܠܡܝܢܐ** (Syriac Pronunciation). ²
 "wonderful." ³ Perhaps should be **ܕܥܘܠܡܝܢܐ**: - "whereby he was treating (applying
medicine, repairing)." ⁴ "gave credence (set firmly, asserted, affirmed)." - "thought
 for certain" (Roger Pearse).

(**& called for**) **ܕܥܘܠܡܝܢܐ** (*Now* Abgar had sent) **ܕܥܘܠܡܝܢܐ**
 (to him,) **ܕܥܘܠܡܝܢܐ** (**& had said**) **ܕܥܘܠܡܝܢܐ** (Tobiyah,) **ܕܥܘܠܡܝܢܐ**
 (came,) **ܕܥܘܠܡܝܢܐ** (that a powerful man) **ܕܥܘܠܡܝܢܐ** (I have heard) **ܕܥܘܠܡܝܢܐ**
 (“Bring him up) **ܕܥܘܠܡܝܢܐ** (**& dwells**) (in your house.) **ܕܥܘܠܡܝܢܐ**
¹ (to me;) **ܕܥܘܠܡܝܢܐ** ² (perhaps) **ܕܥܘܠܡܝܢܐ**
 (a good hope shall be obtained for me)

Or ¹ "now (soon)." - $\tau\alpha\chi\alpha$ "quickly (soon)." When joined with $\alpha\nu$: "probably
 (perhaps)." ² Lit. "found."

Addai 6:1-25 (CAL) = Addai 1:17-17 (Roger Pearse)

ܕܥܘܠܡܝܢܐ : Chapter 6

(him.) **ܕܥܘܠܡܝܢܐ** (from) **ܕܥܘܠܡܝܢܐ** (of recovery [healing])
 (on the next day) **ܕܥܘܠܡܝܢܐ** (**& Tobiyah had rose early**) **ܕܥܘܠܡܝܢܐ**
 (the Apostle,) **ܕܥܘܠܡܝܢܐ** (Addai) **ܕܥܘܠܡܝܢܐ** (**& had taken**) **ܕܥܘܠܡܝܢܐ**

(while) *Abgar*, (to) *addai* (& brought him up)
(Addai himself was knowing)
(of God) (that by the power)
(to him.) (he was being sent)

¹ "went early" (Roger Pearse).

(& had entered) (Addai had ascended) (& when)
(his noblemen were standing) (while) *Abgar*, (to)
(toward him,) (& in entering)
(with him,) (a wonderful vision)
(had been seen by him [appeared to him],)
(Addai.) (the face of) (from [in]) (*even Abgar*,)

Or ¹ "free-men, men of rank." - "commanders (princes)" (2 Sam. 15:18; 19:6). ²
"the entrance (going, way in, approach)."

(that *Abgar* had seen) (the hour) (& at)
(he had fallen down) (that vision,) (Addai.) (& had worshipped)

¹ Pronounced *shay-tha* "the hour."

(all of) (had seized) (& great astonishment)
(before him,) (those) (who were standing)
(that vision) (didn't see) (for those)
(Then) (to *Abgar*.) (which appeared)
(*even to Addai*;) (*Abgar* said to him,)
(you are the student of) ("Truly)
(valor,) (mighty man of) (that) (*Isho* [*Yeshua*],)
(that one) (God,) (the Son of)

(‘I shall be sending) ܕܘܢܝܢܐ ܕܢܝܢܐ (to me saying:) ܕܒ (who had sent)
 ܕܗܘܢܐ (of) ܕܘܢܝܢܐ (one) ܕܗܘܢܐ (to you)
 ܕܗܘܢܐ (for healing [recovery]) ܕܗܘܢܐ (’ & for life.’ ”)
 ܕܗܘܢܐ ܕܗܘܢܐ (Addai said to him:) ܕܗܘܢܐ¹ (that from)
 ܕܗܘܢܐ² (the beginning)³ ܕܗܘܢܐ⁴ (you had believed)⁵ (in Him)
 ܕܗܘܢܐ (who sent me) ܕܗܘܢܐ (to you,) ܕܗܘܢܐ
 ܕܗܘܢܐ (b/c of that [therefore]) ܕܗܘܢܐ (I was sent) ܕܗܘܢܐ (to you,) ܕܗܘܢܐ (& when)
 ܕܗܘܢܐ⁶ (you shall believe again) (in Him,) ܕܗܘܢܐ
 ܕܗܘܢܐ (everything) ܕܗܘܢܐ (that you shall believe) (in Him)
 ܕܗܘܢܐ (you shall have) [you shall have].)

Or ¹⁻⁵ "you had formerly (ܕܗܘܢܐ ܕܗܘܢܐ) believed in him ..." ⁶ "you shall trust him."

ܕܗܘܢܐ ܕܗܘܢܐ (Abgar said to him:) ܕܗܘܢܐ ("Thus) ܕܗܘܢܐ (have I believed)
 ܕܗܘܢܐ (in Him,) ܕܗܘܢܐ (that those Jews) ܕܗܘܢܐ
 ܕܗܘܢܐ (who had crucified Him,) ܕܗܘܢܐ (I had sought [desired])
 ܕܗܘܢܐ (that I should take) ܕܗܘܢܐ (with me) ܕܗܘܢܐ (an army,) ܕܗܘܢܐ¹
 ܕܗܘܢܐ (& [that] I should go) ܕܗܘܢܐ (& I should destroy) ܕܗܘܢܐ (them;)
 ܕܗܘܢܐ (& b/c) ܕܗܘܢܐ (that kingdom)
 ܕܗܘܢܐ (belongs to the Romans,) ܕܗܘܢܐ (I was restrained)
 ܕܗܘܢܐ (by the covenant) ܕܗܘܢܐ (of peace,) ܕܗܘܢܐ³ (that was confirmed)
 ܕܗܘܢܐ (by me) ܕܗܘܢܐ (with) ܕܗܘܢܐ (our lord) ܕܗܘܢܐ (Caesar [Emperor])
 ܕܗܘܢܐ (Tiberius,) ܕܗܘܢܐ (like) ܕܗܘܢܐ (my former ancestors.)⁴

¹ Perhaps Pael ܕܗܘܢܐ "I shall take." ² I controlled (corrected myself)." Lit. "I was ashamed (became modest)." ³ Lit. "that [to] stand with me" hence: " that to be (existed) with me" or "that I kept." ⁴ Spelled ܕܗܘܢܐ (Lk. 3:1; Jn. 6:1, 23; 21:1).

ܘܕܢܘܨܢܐ ܕܐܘܕܝܐ (Addai said to him:) ܘܕܢܘܨܢܐ ܕܐܘܕܝܐ (“Our Lord)

ܘܕܢܘܨܢܐ ܕܐܘܕܝܐ ܕܢܘܨܢܐ ܕܐܘܕܝܐ (has fulfilled [accomplished] that will of his Father.)

¹ ܘܕܢܘܨܢܐ "he" (CAL). Perhaps used for emphasis; hence the statement would literally be: "... the will of His Father, He, *even* He did thoroughly (completely) / he performed (finished)."

ܘܕܢܘܨܢܐ ܕܐܘܕܝܐ (the will) ܘܕܢܘܨܢܐ (he finished) ܘܕܢܘܨܢܐ (& when) ܘܕܢܘܨܢܐ

(his Father,) ܘܕܢܘܨܢܐ (to) ܘܕܢܘܨܢܐ (he was raised up) ܘܕܢܘܨܢܐ² (of his Parent [Begetter],)

¹ *Ya-lu-da* (Oraham). ² The Ithpeel form is usually spelled ܘܕܢܘܨܢܐ. – Correct spelling (Phillips). (CAL) says this is the Ettaphal (Ittupal) Form of the word ܘܕܢܘܨܢܐ would mean: "he was lifted up (exalted)" or "he rose (removed himself upward)." - "He was taken up" (Roger Pearse). - Smith's Syriac Dictionary doesn't give a listing for that passive causative form & I don't know of any examples of that form in the P'shitta Bible.

Addai 7:1-23 (CAL) = Addai 1:17-19 (Roger Pearse)

ܘܕܢܘܨܢܐ : 7 Chapter

ܘܕܢܘܨܢܐ ܕܐܘܕܝܐ (in glory,) ܘܕܢܘܨܢܐ (with Him) ܘܕܢܘܨܢܐ (& sat) ܘܕܢܘܨܢܐ

(of old.) ܘܕܢܘܨܢܐ (with Him) ܘܕܢܘܨܢܐ (was) ܘܕܢܘܨܢܐ (who) ܘܕܢܘܨܢܐ

ܘܕܢܘܨܢܐ ܕܐܘܕܝܐ (Abgar said to him:) ܘܕܢܘܨܢܐ ܕܐܘܕܝܐ (“I also,)

ܘܕܢܘܨܢܐ ܕܐܘܕܝܐ (in Him) ܘܕܢܘܨܢܐ (I am believing) ܘܕܢܘܨܢܐ (“& in His Father.”)

ܘܕܢܘܨܢܐ ܕܐܘܕܝܐ (Addai said to him:) ܘܕܢܘܨܢܐ (B/c)

(I am placing) ܘܕܢܘܨܢܐ (you have so believed,) ܘܕܢܘܨܢܐ

(that Man) ܘܕܢܘܨܢܐ (in the name of) ܘܕܢܘܨܢܐ (on you,) ܘܕܢܘܨܢܐ (my hand) ܘܕܢܘܨܢܐ

(Thus,) <#3# ܘܕܢܘܨܢܐ > (you have believed.”) ܘܕܢܘܨܢܐ (whom) <#3# ܘܕܢܘܨܢܐ >

(his hand) ܘܕܢܘܨܢܐ (that he had placed) ܘܕܢܘܨܢܐ (the hour) ܘܕܢܘܨܢܐ (& in) ܘܕܢܘܨܢܐ

(from [of]) ܘܕܢܘܨܢܐ (he was healed) ܘܕܢܘܨܢܐ (on him,) ܘܕܢܘܨܢܐ

(of the pain [injury, disease],) ܕܕܘܚܘܢܐ (the damage) ܕܕܘܚܘܢܐ

(a long time.) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ¹ (that he had) ܕܕܘܚܘܢܐ

* <ܕܘܚܘܢܐ> and <ܕܘܚܘܢܐ> are not in Phillips' Aramaic Text nor in Roger Pearse's Translation. ¹ Lit. "duration (length)."

(& Abgar was being astonished [speechless]) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ

(by him) ܕܕܘܚܘܢܐ (it was heard) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ (that as) ܕܕܘܚܘܢܐ (& wondered,) ܕܕܘܚܘܢܐ

(what He had done) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ: ܕܕܘܚܘܢܐ (Isho,) ܕܕܘܚܘܢܐ (concerning) ܕܕܘܚܘܢܐ

(Addai himself,) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ (so also) ܕܕܘܚܘܢܐ (& was curing;) ܕܕܘܚܘܢܐ

(was healing) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ (of any kind,) ܕܕܘܚܘܢܐ (who w/o medicine) ܕܕܘܚܘܢܐ

(& also) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ: ܕܕܘܚܘܢܐ (Yeshua.) ܕܕܘܚܘܢܐ (in the name of) ܕܕܘܚܘܢܐ

(Owdu,) ܕܕܘܚܘܢܐ¹ (the son of) ܕܕܘܚܘܢܐ (Owdu Jr.) ܕܕܘܚܘܢܐ

(in his feet,) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ: ܕܕܘܚܘܢܐ (he had [the] gout) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ

(had brought his feet near to him,) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ (& he too) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ

(his hand) ܕܕܘܚܘܢܐ (& he [Addai] had placed) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ

(& had healed him;) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ (on them) ܕܕܘܚܘܢܐ

(& he had not the gout again.) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ

Or ¹ ܕܕܘܚܘܢܐ "Abdu" [2x] (see Ezra 8:6).

(in all of the city) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ (& also) ܕܕܘܚܘܢܐ

(he was doing great cures [healings],) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ

(& wonderful mighty works [miracles]) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ: ܕܕܘܚܘܢܐ

(Abgar said to him:) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ (in it.) ܕܕܘܚܘܢܐ (he was showing)

(that every person knows) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ ("Now) ܕܕܘܚܘܢܐ

(the Anointed One) ܕܕܘܚܘܢܐ (Isho) ܕܕܘܚܘܢܐ (that by the power of) ܕܕܘܚܘܢܐ

(you are doing these miracles [wonders, wonderful works],) ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ ܕܕܘܚܘܢܐ

(at your deeds,) **ܘܢܚܘܕܝܢܝܢܐ** (we are being amazed) **ܘܥܝܢܝܢܐ** (& behold,) **ܘܥܝܢܝܢܐ**
 (from you,) **ܘܥܝܢܝܢܐ** (I am therefore seeking)
 (concerning) **ܘܥܝܢܝܢܐ** (to us) **ܘܥܝܢܝܢܐ** (that you shall narrate)
 (the wonders,) **ܘܥܝܢܝܢܐ** (& concerning) **ܘܥܝܢܝܢܐ** (His coming) **ܘܥܝܢܝܢܐ** / **ܘܥܝܢܝܢܐ** / **ܘܥܝܢܝܢܐ**¹
 (& concerning) **ܘܥܝܢܝܢܐ** (it was,) **ܘܥܝܢܝܢܐ** (how) **ܘܥܝܢܝܢܐ** / **ܘܥܝܢܝܢܐ** / **ܘܥܝܢܝܢܐ**²
ܘܥܝܢܝܢܐ (His glorious power,) **ܘܥܝܢܝܢܐ** (& concerning) **ܘܥܝܢܝܢܐ**
 (which we -) **ܘܥܝܢܝܢܐ** **ܘܥܝܢܝܢܐ**³ (those wonderful works [things]) / **ܘܥܝܢܝܢܐ** / **ܘܥܝܢܝܢܐ**²
 (which you,) **ܘܥܝܢܝܢܐ** (those things) **ܘܥܝܢܝܢܐ** (that He had done,) **ܘܥܝܢܝܢܐ** (have heard)
ܘܥܝܢܝܢܐ **ܘܥܝܢܝܢܐ** (even you saw) **ܘܥܝܢܝܢܐ** (them) **ܘܥܝܢܝܢܐ** (with) **ܘܥܝܢܝܢܐ** (the rest) **ܘܥܝܢܝܢܐ**
[the disciples, your friends] / **ܘܥܝܢܝܢܐ / **ܘܥܝܢܝܢܐ**⁴** (of your companions.”)

¹ **ܘܥܝܢܝܢܐ** (Addai 8:7). - **ܘܥܝܢܝܢܐ** (Addai 8:4; Baruch v. 76). ² The word "those" is in Phillips' Aram. Text plus Roger Pearse's Translation. ³ Lit. "which were heard by us." ⁴ These words in red are not in Phillips' Text or Roger Pearse's Translation. They are in Cureton – i.e. / **ܘܥܝܢܝܢܐ** / .

(Addai said to him:) **ܘܥܝܢܝܢܐ**

ܘܥܝܢܝܢܐ (‘‘I shall not be silent concerning this) **ܘܥܝܢܝܢܐ**

(but I shall preach;) **ܘܥܝܢܝܢܐ**

Addai 8:1-22 (CAL) = Addai 1:19-19 (Roger Pearse)

ܘܥܝܢܝܢܐ : Chapter 8

ܘܥܝܢܝܢܐ **ܘܥܝܢܝܢܐ** (I was sent) **ܘܥܝܢܝܢܐ** (here) **ܘܥܝܢܝܢܐ** (for it is b/c of this) **ܘܥܝܢܝܢܐ**
ܘܥܝܢܝܢܐ (everyone,) **ܘܥܝܢܝܢܐ** (& I shall teach) **ܘܥܝܢܝܢܐ** (that I shall speak)
ܘܥܝܢܝܢܐ (who is willing) **ܘܥܝܢܝܢܐ** (that he shall believe,) **ܘܥܝܢܝܢܐ** (like you.)

(all of) חֲכִים (for me) לְבָ (assemble) חַיִּים (Tomorrow,) כְּמִסְדָּ
 (the Word) מִלְּבָרָה (in it) תָּסֵב (that I shall sow) אֶל־עִיר (the city,) אֶל־
 (which I am announcing) אֶל־בְּרִית (by the preaching) אֶל־חַיִּים (of Life,) אֶל־
 (the coming of) מִלְּבָרָה (concerning) אֶל־ (before you) אֶל־
 (it was,) אֶל־ (How) אֶל־ (the Anointed One,) אֶל־
 (His glorious power,) אֶל־/2#/3# אֶל־ (& concerning) אֶל־ *
 (His Sender, He who sent Him,) אֶל־ (& concerning) אֶל־

* Phillips' Text & Roger Pearse's Translation have all of these words. – Cureton lacks these 3 words.

(He had sent Him,) אֶל־ (& how) אֶל־ (for what) אֶל־
 (& his amazing deeds,) אֶל־ (his power) אֶל־ (& concerning) אֶל־
 (the glorious mysteries) אֶל־/2#/3# אֶל־ (& concerning) אֶל־
 (those things) אֶל־ (of his coming,) אֶל־
 (in the world,) אֶל־ (which he was speaking) אֶל־
 (& concerning) אֶל־¹ (the certitude) אֶל־ (& concerning) אֶל־
 (what *reason*) אֶל־ (& for) אֶל־ (how) אֶל־ (of His preaching,) אֶל־
 (Himself,) אֶל־ (He [had] abased) <2#/3# אֶל־ >²
 (His exalted divinity) אֶל־ (& had humbled) אֶל־
 אֶל־/2#[by manhood, human nature] אֶל־³ (by the body,) אֶל־
 (& had been crucified) אֶל־ (which He had taken,) אֶל־
 (into the place of) אֶל־ (& [had] descended) <2#/3# אֶל־ >⁴
 (& had broken through [torn]) אֶל־ (the dead ones,) אֶל־
 אֶל־⁵ (that hedge [fence, wall],) אֶל־
 (that had never been broken [breached] through [torn],)

(the dead) ܘܡܝܬܝܢ (& had given life to) ܘܚܝܘܬܝܗܘܢ⁶
 (& had descended) ܘܚܝܘܬܝܗܘܢ (by His murder [slaughter],) ܘܡܝܬܝܢ⁷
 (with) ܘܡܝܬܝܢ (& had ascended) ܘܚܝܘܬܝܗܘܢ (by Himself,) ܘܚܝܘܬܝܗܘܢ
 (His glorious Father,) ܘܚܝܘܬܝܗܘܢ (to) ܘܚܝܘܬܝܗܘܢ (many) ܘܚܝܘܬܝܗܘܢ
 (He was) ܘܚܝܘܬܝܗܘܢ (Who with Him) ܘܚܝܘܬܝܗܘܢ (That One) ܘܚܝܘܬܝܗܘܢ
 (exalted Divinity.) ܘܚܝܘܬܝܗܘܢ (in one) ܘܚܝܘܬܝܗܘܢ (from everlasting) ܘܚܝܘܬܝܗܘܢ

Or ¹ "accuracy (exactness, sincerity, genuineness, essential quality)." ² "reduced (made less, thought little [lightly] of, brought to nothing)." ³ Not in Phillips' or Roger Pearse's Translation. – Cureton /#2#/ Variant. ⁴ "house" (Roger Pearse). ⁵ "hindrance, obstacle." ⁶ "saved, kept alive, preserved, restored to life, resurrected." ⁷ "by being himself slain" (Roger Pearse).

(that they *should* give) ܘܚܝܘܬܝܗܘܢ (& Abgar had commanded) ܘܚܝܘܬܝܗܘܢ
 ܘܚܝܘܬܝܗܘܢ /#3#/ ܘܚܝܘܬܝܗܘܢ (to Addai) ܘܚܝܘܬܝܗܘܢ (silver) ܘܚܝܘܬܝܗܘܢ (& gold.) ܘܚܝܘܬܝܗܘܢ
 (are we being able) ܘܚܝܘܬܝܗܘܢ ("How) ܘܚܝܘܬܝܗܘܢ (Addai said to him:) ܘܚܝܘܬܝܗܘܢ
 (something) ܘܚܝܘܬܝܗܘܢ (that we *shall be* taking) ܘܚܝܘܬܝܗܘܢ
 ܘܚܝܘܬܝܗܘܢ /#2#/ ܘܚܝܘܬܝܗܘܢ (For behold,) ܘܚܝܘܬܝܗܘܢ (ours?) ܘܚܝܘܬܝܗܘܢ¹ (that is not) ܘܚܝܘܬܝܗܘܢ
 ("that thing which is ours" or "the thing which was ours" [Roger Pearse])
 (we were commanded) ܘܚܝܘܬܝܗܘܢ (just as) ܘܚܝܘܬܝܗܘܢ (we have forsaken *it*,) ܘܚܝܘܬܝܗܘܢ
 (w/o) ܘܚܝܘܬܝܗܘܢ (that we shall be) /#3#/ ܘܚܝܘܬܝܗܘܢ³ (our Lord) ܘܚܝܘܬܝܗܘܢ (by) ܘܚܝܘܬܝܗܘܢ
 (scripts,) ܘܚܝܘܬܝܗܘܢ (& w/o) ܘܚܝܘܬܝܗܘܢ (purses [pouches, money bags]) ܘܚܝܘܬܝܗܘܢ
 (we *shall be* carrying) ܘܚܝܘܬܝܗܘܢ (while also) /#3#/ ܘܚܝܘܬܝܗܘܢ⁴
 (our shoulders,) ܘܚܝܘܬܝܗܘܢ (on) ܘܚܝܘܬܝܗܘܢ (crosses) ܘܚܝܘܬܝܗܘܢ
 (that we *should* preach) ܘܚܝܘܬܝܗܘܢ (we were commanded) ܘܚܝܘܬܝܗܘܢ

(that creation [world]:) ܘܚܝܘܬܝܗܘܢ (in all of) ܘܚܝܘܬܝܗܘܢ (His Message [Gospel]) ܘܚܝܘܬܝܗܘܢ

¹⁻² (CAL) vowel pointing. ¹ Or - ܘܚܝܘܬܝܗܘܢ "is." ² Or - "the thing which is (ܘܚܝܘܬܝܗܘܢ) ours." - "was [ܘܚܝܘܬܝܗܘܢ]" (Cureton) also. ³ Phillips' & Roger Pearse have this word in their Text

or Translation. ⁴ (Phillips' Text) - Roger Pearse only has: "and" here in his Translation.

Addai 9:1-23 (CAL) = Addai 1:19-21 (Roger Pearse)

Chapter 9 ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ

(& suffered) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (had felt) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (the creation) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (*for* all) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(which was) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (by His crucifixion,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(for the salvation) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (for [in the place of] us,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (the children of men.) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (of all of) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(the king,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (Abgar) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (before) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (& he had narrated)
(his great men [commanders]) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (& before) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(& before) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (& his free men [nobles],) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(Abgar,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (the mother of) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (Aghustin [Augustina],) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(the daughter of) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (Shalmath,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (& before) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(Abgar,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (the wife of) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (Meherdath,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(& His wonders,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (our Lord) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (the signs of) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (& His glorious miracles) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(& His divine triumphs,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (which He had done,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(His Father;) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (to) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (& His ascension) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(they had received) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (& how) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
¹ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (& authorities) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (powers [mighty deeds]) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ
(he,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ (who by *it*,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ ³(when He had ascended,) ܩܘܨܘܢܐ ܩܘܨܘܢܐ ܩܘܨܘܢܐ ²(at that time)

(Abgar) ܐܒܓܪܐ (had healed) ܕܠܝܒܝܘܬܐ (power) ܕܝܗܘܐ (by that) ܕܝܗܘܐ
 ܕܝܗܘܐ (Owdu,) ܕܝܗܘܐ (the son of) ܕܝܗܘܐ (& Owdu Jr.,) ܕܝܗܘܐ⁴
 (the second person [second *in command* (rank)]) ܕܝܗܘܐ
 (he made them know) ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ⁶ (& how) ܕܝܗܘܐ (of his kingdom;) ܕܝܗܘܐ
 (what shall be appearing [revealed]) ܕܝܗܘܐ
 (& in the consummation) ܕܝܗܘܐ ܕܝܗܘܐ (of the times,) ܕܝܗܘܐ (at the end) ܕܝܗܘܐ
 (of all of the creatures,) ܕܝܗܘܐ ܕܝܗܘܐ
 (& the resurrection) ܕܝܗܘܐ ܕܝܗܘܐ (& the resuscitation * [revival, recovery]) ܕܝܗܘܐ⁷
 (for all of) ܕܝܗܘܐ ܕܝܗܘܐ (that shall be) ܕܝܗܘܐ ܕܝܗܘܐ (that is coming *in the future*,) ܕܝܗܘܐ
 (that *shall* be) ܕܝܗܘܐ (& the separation) ܕܝܗܘܐ ܕܝܗܘܐ (the children of men,) ܕܝܗܘܐ
 (between) ܕܝܗܘܐ ܕܝܗܘܐ (& the goats,) ܕܝܗܘܐ ܕܝܗܘܐ (between) ܕܝܗܘܐ
 (& the deniers [renouncers].) ܕܝܗܘܐ⁸ (the believers) ܕܝܗܘܐ

Or ¹ "miracles." ² "been taken up." ³ Or - "who by that *same* power he had healed
 .." ⁴⁻⁵ "Odu Jr" and "Odu." ⁶ Perhaps "he made know [to] them" or "he announced
 [to] them." ⁷ (Roger Pearse)*. See the verb ܕܝܗܘܐ "he resuscitated (raised *the dead*,
 raised *to life*, revived, awakened)." ⁸ "apostates (disowners, rejecters)."

(‘B/c that) ܕܝܗܘܐ /#3# ܕܝܗܘܐ (to them:) ܕܝܗܘܐ (& he had said) ܕܝܗܘܐ
 (& the way) ܕܝܗܘܐ ܕܝܗܘܐ (is narrow) ܕܝܗܘܐ¹ ܕܝܗܘܐ (of life) ܕܝܗܘܐ
 (is closely pressed [crowded together],) ܕܝܗܘܐ² ܕܝܗܘܐ (of truth) ܕܝܗܘܐ³
 (few are) ܕܝܗܘܐ ܕܝܗܘܐ (this) ܕܝܗܘܐ (& b/c of) /#3# ܕܝܗܘܐ⁴
 (ܕܝܗܘܐ ܕܝܗܘܐ (the believers) ܕܝܗܘܐ (& in the power) ܕܝܗܘܐ
 (is the rest [ease, refreshment, pleasure]) ܕܝܗܘܐ⁷ ܕܝܗܘܐ⁶ (of denial [rejection]) ܕܝܗܘܐ⁵
 (of the Satan [Adversary].) ܕܝܗܘܐ

¹ ܕܝܗܘܐ - "it, he" (CAL). ² "compelled, urgent, afflicted, strait." ³ ܕܝܗܘܐ - "it, she" (CAL). ⁴
 Roger Pearse's Translation supports the second reading: "therefore few are the
 believers ..." ⁵ "apostasy, infidelity, impiety." - "unbelief" (Roger Pearse). - Also:

"blasphemy, indignity offered to God in words" (Oraham). ⁶ "appeasing, satisfaction, will, pleasure, enjoyment, peace, leisure, repose." - "recreation, any pleasurable interest, amusement" (Roger Pearse, CAL). ⁷ ܐܝܗ - "it, he" (CAL).

ܡܝܢܗ (there are many) <#3# ܝܢܦܘܢܝܢ> (this) ܐܝܗ (B/c of) ܡܝܢܗ
 ܕܝܗܘܢܝܢ (liars [deceivers, treacherous men, defrauders],) ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ
 (For if it was not) ܕܝܗܘܢܝܢ ܕܝܗܘܢܝܢ¹ (who are causing the beholders to err.)
 ܡܝܢܗ (that) ܕܝܗܘܢܝܢ (there is) ܕܝܗܘܢܝܢ (a good end)
 ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ (for faithful persons,) ܕܝܗܘܢܝܢ
 ܕܝܗܘܢܝܢ (from) ܕܝܗܘܢܝܢ (our Lord had not descended) ܕܝܗܘܢܝܢ
 ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ (& had come) ܕܝܗܘܢܝܢ (the heaven[s],)
 ܕܝܗܘܢܝܢ (to the birth [as a child (an offspring)],)
 ܕܝܗܘܢܝܢ (& for the suffering) ܕܝܗܘܢܝܢ <#3# ܝܢܦܘܢܝܢ>² (of death,) ܕܝܗܘܢܝܢ
 ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ³ (& also) ܕܝܗܘܢܝܢ⁴ (not) ܕܝܗܘܢܝܢ /#2# ܕܝܗܘܢܝܢ (us,) ܕܝܗܘܢܝܢ - (He was [not])
 ܕܝܗܘܢܝܢ (His preachers) ܕܝܗܘܢܝܢ ܕܝܗܘܢܝܢ (that we shall be) ܕܝܗܘܢܝܢ (sending *even* us)

Or ¹ "except (unless)" (Roger Pearse, Syr. Dict.). ² These words aren't in Phillips' Text or Roger Pearse's Translation. ³⁻⁵ ܕܝܗܘܢܝܢ for ܕܝܗܘܢܝܢ (Cureton).

Addai 10:1-25 (CAL) = Addai 1:21-23 (Roger Pearse)

ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ Chapter 10

ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ (& evangelists.) ܕܝܗܘܢܝܢ (& those things)
 ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ (which we were seeing) ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ (& we were hearing)
 ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ (from Him,) ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ (that He had done) ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ (& was teaching,) ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ (we are confidently preaching) ܕܝܗܘܢܝܢ: ܕܝܗܘܢܝܢ (before)

(that we shall not be) דַּכּאָ יִשׁוּעָ (person; every) אֵלֶּיךָ
 (the truth) אֵלֶּיךָ (those who wrong [harm, act unjustly *with*]) אֵלֶּיךָ
 (these things) אֵלֶּיךָ (& it was not) אֵלֶּיךָ* (of His Message.) אֵלֶּיךָ
 (those things) אֵלֶּיךָ (also) אֵלֶּיךָ (but) אֵלֶּיךָ (only;)
 אֵלֶּיךָ (after) אֵלֶּיךָ (in His name,) אֵלֶּיךָ (which were *done*) אֵלֶּיךָ
 (we are showing) אֵלֶּיךָ (his ascension,) אֵלֶּיךָ
 (& we are announcing.) אֵלֶּיךָ

1* Perhaps: "& it is not being (אֵלֶּיךָ) these things only ..."

(before you) אֵלֶּיךָ (Now I shall be telling) אֵלֶּיךָ
 (& was done) אֵלֶּיךָ (happened) אֵלֶּיךָ (the thing that [what]) אֵלֶּיךָ
 (who like you,) אֵלֶּיךָ (those,) אֵלֶּיךָ (people,) אֵלֶּיךָ (in the presence of) אֵלֶּיךָ
 (in the Anointed One,) אֵלֶּיךָ (have believed [trusted]) אֵלֶּיךָ
 (the living God.) אֵלֶּיךָ (that He is the Son of) אֵלֶּיךָ
 (the Emperor Claudius,) אֵלֶּיךָ² (the wife of) אֵלֶּיךָ (Protonice,) אֵלֶּיךָ
 (that [whom] Tiberius had made) אֵלֶּיךָ (that man) אֵלֶּיךָ
 (when) אֵלֶּיךָ (of his kingdom,) אֵלֶּיךָ (the second man *of rank*) אֵלֶּיךָ
 (with) אֵלֶּיךָ (that he *should* wage war) אֵלֶּיךָ (he had went *away*) אֵלֶּיךָ
 (against him,) אֵלֶּיךָ³ (the Spaniards,) אֵלֶּיךָ⁴
 (when) אֵלֶּיךָ (woman,) אֵלֶּיךָ (this) אֵלֶּיךָ (she,) אֵלֶּיךָ
 (Shimon, one of the disciples, was) אֵלֶּיךָ
 (& she was seeing) אֵלֶּיךָ (in the city Rome,) אֵלֶּיךָ
 (& amazing miracles) אֵלֶּיךָ (& wonders,) אֵלֶּיךָ (the signs) אֵלֶּיךָ
 (in the name of) אֵלֶּיךָ (that he was doing) אֵלֶּיךָ
 (she had denied) אֵלֶּיךָ (the Anointed One,) אֵלֶּיךָ

(the paganism [impiety, godlessness])
 (in,) (which she was brought up) (of her ancestors)
 (of paganism) (& rejected the images [idols])
 (that she was bowing down to [worshipping];)
 (our Lord,) (& in the Anointed One,)
 (she was believing,) (& was worshipping)
 (who were joined [following]) (those) (with) (& praising Him)
 (& she was holding [esteeming]) (Shimon,)
 (him) (in great honor.)

Or ¹ "Protonike." Probably from the Greek words: πρωτος and νικη "First Victory." She isn't a known wife of Claudius; so this may be a surname for Valeria Messalina, one of his known wives. ² (Acts 11:28; 18:2; 23:26) or (CAL). - (f.) "Claudia" (2 Tim. 4:21). ³⁻⁴ Lit. "the citizens of Spain." ⁵⁻⁶ Lit. "which she was standing (remaining, being appointed) in ..." ⁷ MS#3 & ERRATA. ⁸ "accompanying, agreeing with." * (see Philip. 2:29).

(she had desired) (& thus afterwards)
 (that she should be also seeing Yerushalem,)
 (had been done) (in which) (& those places)
 (& she had arose) (our Lord.) (the miracles of)
 (& had descended) (diligently, hastily)
 (she) (to Yerushalayim,) (Rome) (from)
 (& one female,) (with her,) (& her two sons)
 (even her virgin daughter.)

Or ¹ "promptly" (Roger Pearse). ² Perhaps: "her trans-daughter" or "her lesbian daughter." Later, Neron divorced her and claimed she was barren.

(Yerushalayim,) (she was entering) (& when)

(the city was going out before her) ܢܩܝܒܝܢ ܫܘܪܐ ܕܢܗܪܐ

Addai 11:1-25 (CAL) = Addai 1:24-24 (Roger Pearse)

Chapter 11 ܩܘܪܝܢܐ : ܟܘܠ

[to meet her,] ܠܩܘܒܝܢ ܫܘܪܐ (--- ----) ܠܩܘܒܝܢ ܫܘܪܐ

(with honor,) ܘܟܘܢ ܫܘܪܐ ܕܗܘܢܐ ܕܗܘܢܐ ܕܗܘܢܐ

(the mistress of) ܫܘܪܐ ܕܩܘܝܢܐ (due to the queen,) ܕܩܘܝܢܐ (as) ܕܩܘܝܢܐ

(the Romans.) ܕܩܘܝܢܐ¹ (i.e. the place of) ܕܩܘܝܢܐ (the great country,) ܕܩܘܝܢܐ

¹ Correct Phillips' Text spelling. However, it is usually spelled: ܕܩܘܝܢܐ. -
ܕܩܘܝܢܐ "Rome" (Addi 16:12).

(the leader) ܕܩܘܝܢܐ (who was made) ܕܩܘܝܢܐ (But Yaaqov,) ܕܩܘܝܢܐ

(of the church) ܕܩܘܝܢܐ (& the officer [director]) ܕܩܘܝܢܐ¹

(when) ܕܩܘܝܢܐ (there,) ܕܩܘܝܢܐ (for us) ܕܩܘܝܢܐ (which was built) ܕܩܘܝܢܐ

(what purpose) ܕܩܘܝܢܐ (for) ܕܩܘܝܢܐ (he had heard) ܕܩܘܝܢܐ

(he had arose) ܕܩܘܝܢܐ (there,) ܕܩܘܝܢܐ (she had gone) ܕܩܘܝܢܐ

(to her.) ܕܩܘܝܢܐ (& was going) ܕܩܘܝܢܐ

Or ¹ "superintendent, procurator, commander" ((Num. 31:14; 2 Ki. 11:18; Jer. 20:1; 37:13).

(where) ܕܩܘܝܢܐ (before her) ܕܩܘܝܢܐ (& he had entered) ܕܩܘܝܢܐ

ܕܩܘܝܢܐ (she was dwelling,) ܕܩܘܝܢܐ

(of the palace of) ܕܩܘܝܢܐ (in the great citadel [temple])

(the king.) ܕܩܘܝܢܐ (Herodes) ܕܩܘܝܢܐ¹ (the kingdom of) ܕܩܘܝܢܐ

¹ (CAL) & Phillips' Text probably have this word misspelled as: **דַּיְחַזְזֵה דְּגִימָה** - "of Herodes." - **דַּיְחַזְזֵה דְּגִימָה** (Matt. 2:1, 3, etc.).

(she had received him) **דַּיְחַזְזֵה דְּגִימָה** (she had seen him,) **דַּיְחַזְזֵה דְּגִימָה** (& when) **דַּיְחַזְזֵה דְּגִימָה**

(& [she received] him also) **דַּיְחַזְזֵה דְּגִימָה** (with great joy,) **דַּיְחַזְזֵה דְּגִימָה**

([she had] Shimon Cepa.) **דַּיְחַזְזֵה דְּגִימָה** (as) **דַּיְחַזְזֵה דְּגִימָה**

(& he had also showed her) **דַּיְחַזְזֵה דְּגִימָה** **דַּיְחַזְזֵה דְּגִימָה**

(& miracles [mighty works]) **דַּיְחַזְזֵה דְּגִימָה** (cures [medicines, healings]) **דַּיְחַזְזֵה דְּגִימָה**

(to him:) **דַּיְחַזְזֵה דְּגִימָה** (& she said) **דַּיְחַזְזֵה דְּגִימָה** (Shimon *did*,) **דַּיְחַזְזֵה דְּגִימָה** (as) **דַּיְחַזְזֵה דְּגִימָה**

(that Gaghulta [Golgotha],) **דַּיְחַזְזֵה דְּגִימָה** (me) **דַּיְחַזְזֵה דְּגִימָה** ("Show) **דַּיְחַזְזֵה דְּגִימָה**

(which the Anointed One had been crucified on [it],) **דַּיְחַזְזֵה דְּגִימָה** **דַּיְחַזְזֵה דְּגִימָה**

(of His crucifixion [i.e. cross]) **דַּיְחַזְזֵה דְּגִימָה** (& the wood) **דַּיְחַזְזֵה דְּגִימָה**

(by) **דַּיְחַזְזֵה דְּגִימָה** (on it) **דַּיְחַזְזֵה דְּגִימָה** (which he had been suspended) **דַּיְחַזְזֵה דְּגִימָה**

(& that sepulchre [tomb, grave]) **דַּיְחַזְזֵה דְּגִימָה** (the Jews,) **דַּיְחַזְזֵה דְּגִימָה**

(in.)" **דַּיְחַזְזֵה דְּגִימָה** (which he had been placed) **דַּיְחַזְזֵה דְּגִימָה**

("These three things) **דַּיְחַזְזֵה דְּגִימָה** (Yaaqov said to her:) **דַּיְחַזְזֵה דְּגִימָה**

(to see) **דַּיְחַזְזֵה דְּגִימָה** * **דַּיְחַזְזֵה דְּגִימָה** ¹ (that your Majesty wishes) **דַּיְחַזְזֵה דְּגִימָה**

(of the Jews.) **דַּיְחַזְזֵה דְּגִימָה** (the hand [control]) **דַּיְחַזְזֵה דְּגִימָה** (are under) **דַּיְחַזְזֵה דְּגִימָה**

^{1*} (See Addai 13:9). Otherwise - "that your kingdom wishes that it shall see ..."

(them,) **דַּיְחַזְזֵה דְּגִימָה** (Those who are possessing) **דַּיְחַזְזֵה דְּגִימָה** ¹

(that we shall go) **דַּיְחַזְזֵה דְּגִימָה** (us) **דַּיְחַזְזֵה דְּגִימָה** (& they are not permitting) **דַּיְחַזְזֵה דְּגִימָה**

(Gaghulta) **דַּיְחַזְזֵה דְּגִימָה** (before) **דַּיְחַזְזֵה דְּגִימָה** (there) **דַּיְחַזְזֵה דְּגִימָה** ([&] shall pray) **דַּיְחַזְזֵה דְּגִימָה**

(the wood) **דַּיְחַזְזֵה דְּגִימָה** (& neither) **דַּיְחַזְזֵה דְּגִימָה** (& the grave,) **דַּיְחַזְזֵה דְּגִימָה**

(us.) **דַּיְחַזְזֵה דְּגִימָה** (to give) **דַּיְחַזְזֵה דְּגִימָה** (are they willing) **דַּיְחַזְזֵה דְּגִימָה** (of his crucifixion) **דַּיְחַזְזֵה דְּגִימָה** ²

Or ¹ "taking, seizing, laying (taking) hold of." ² "cross" (Roger Pearse) here & verse 12. Perhaps he was thinking of the word **דַּיְחַזְזֵה דְּגִימָה** "cross."

ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (but) ܝܟܝܢ (& not only this,) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ
 ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (they are also severely persecuting) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ
 ܕܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (& shall preach) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (that we shall not be announcing)
 ܕܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (in the name of) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (the Anointed One,) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ
 (the prisoners) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (in the place of) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ ² (even also) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (& many times,)
 ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (they are confining [shutting up or in, imprisoning]) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (us.)

¹ Perhaps an error in Phillips' Text. Maybe it should be the Pael Infinitive ܘܟܝܢ ܗܘܢܝܐ ²
 "in the place of the prisoners (as bound)" = "in prison."

ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (these things,) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (she had heard) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (& when) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ
 ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (in that hour [immediately]) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ
 (& they had brought) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (that queen was commanding,)
 ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (the son of) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (Huniya [Onias],) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ ¹ (before her)
 ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (Hannan) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (the priest,) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ ²
 ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (& Yudah) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (Caiaphas,) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (the son of)
 ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (Ebed Shalom,) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (the chiefs [leaders]) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (& commanders)
 ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (of the Jews.) ܘܟܝܢ ܗܘܢܝܐ ܕܝܚܘܨܝܢܐ (& she said)

¹ (1Macc. 12:7-8-20; 2 Macc. 3:1; etc.). People with the names ܘܟܝܢ ܗܘܢܝܐ (Yonathan) &
 ܘܟܝܢ ܗܘܢܝܐ (Nethanyah) are A.K.A. Huniya. - Ονίας (Ben Seirach 50:1; 1-2, 4 Macc.). ²
 "Gedaliah" (KJV).

Name Commentary: ܘܟܝܢ ܗܘܢܝܐ looks like it is Aramaic for: "Have mercy (ܘܟܝܢ), O Yah
 (ܘܟܝܢ) and ܘܟܝܢ ܗܘܢܝܐ are made up of the same noun & verb and hence mean: "Yo
 (Yah) has given." - Perhaps one word: ܘܟܝܢ ܗܘܢܝܐ - "Owd-Shalom" - "Servant of
 Peace [ܘܟܝܢ ܗܘܢܝܐ]" (see ܘܟܝܢ ܗܘܢܝܐ - Ebed-Melech [ܘܟܝܢ ܗܘܢܝܐ]). The Hebrew word
 "Shalom" [SH-L-M] and the Hebrew name "Shallum" were both transliterated into
 Aramaic as: "Shalom" - here & in the Bible.

Chapter 12 ܦܩܠܬܐ : ܘܚܕܐ

(Gaghulta,) ܕܕܝܝܗܘܠܐܘܢ¹ ("Deliver up) ܕܝܝܠܗܘܢ (to them:) ܘܠܘܘܢ
 (& the wood) ܘܠܘܘܢ (the sepulchre,) ܘܠܘܘܢ
 (& to those) ܘܠܘܘܢ (to James,) ܕܠܘܘܢ (of the crucifixion,) ܕܠܘܘܢ²
 (him,) ܘܠܘܘܢ (who are agreeing with [following, adhering to, receiving])
 ܘܠܘܘܢ (them) ܘܠܘܘܢ (& let no man forbid)
 (according to) ܘܠܘܘܢ (there) ܘܠܘܘܢ (that they should serve)³
 (of their service [ministry].") ܘܠܘܘܢ (the custom)

Or ¹ "Give up (Surrender)." ² "consenting." ³ "minister."

ܘܠܘܘܢ (the priests,) ܘܠܘܘܢ (she thus commanded) ܘܠܘܘܢ (& when)
 (them,) ܘܠܘܘܢ (& shall see) ܘܠܘܘܢ (that she shall go) ܘܠܘܘܢ (she had arose)
 ("& she had also delivered) ܘܠܘܘܢ¹ (even those places,) ܘܠܘܘܢ
 (even Yaaqov [James],) ܘܠܘܘܢ (to him,) ܘܠܘܘܢ (that place)
 (with him.) ܘܠܘܘܢ (who were) ܘܠܘܘܢ (& to those)

¹ Literally: "& also she should have delivered that place ..."

(the tomb,) ܘܠܘܘܢ (she had entered) ܘܠܘܘܢ (& afterwards)
 (the tomb) ܘܠܘܘܢ (in the midst of) ܘܠܘܘܢ (& had found)
 (of our Lord,) ܘܠܘܘܢ (one) ܘܠܘܘܢ (crosses,) ܘܠܘܘܢ (three)
 (robbers,) ܘܠܘܘܢ (of those) ܘܠܘܘܢ (& 2 crosses)
 (with Him,) ܘܠܘܘܢ (who were crucified [erected])
 (& at) ܘܠܘܘܢ (His left side.) ܘܠܘܘܢ (& on) ܘܠܘܘܢ (His right side) ܘܠܘܘܢ (on)

(into the midst of) ܕܠܝܗܘܐ (that she entered) ܕܝܘܠܝܗܘܐ (that time) ܗܘܐ
 (with her →) ܕܡܝܬܝܗܘܐ (& her children) ܘܗܝܘܢ (she) ܕܡܝܬܝܗܘܐ (the grave →) ܕܡܝܬܝܗܘܐ
 ܕܡܝܬܝܗܘܐ (in *that hour* [immediately]) ܕܡܝܬܝܗܘܐ ܕܡܝܬܝܗܘܐ¹
 (w/o) ܕܡܝܬܝܗܘܐ (& died,) ܕܡܝܬܝܗܘܐ (her virgin daughter had fallen)
 (illness [disease],) ܕܡܝܬܝܗܘܐ (& w/o) ܕܡܝܬܝܗܘܐ (pain [injury])
 (of death.) ܕܡܝܬܝܗܘܐ (any cause) ܕܡܝܬܝܗܘܐ (& w/o) ܕܡܝܬܝܗܘܐ

¹ "daughter" is pronounced "**bra-ta**" in modern Aramaic. * Messalina's daughter's name was "Claudia Octavia;" known as "Octavia."

(the queen had saw) ܕܡܝܬܝܗܘܐ (& when) ܕܡܝܬܝܗܘܐ
 (suddenly,) ܕܡܝܬܝܗܘܐ (that her daughter died) ܕܡܝܬܝܗܘܐ
 (within) ܕܡܝܬܝܗܘܐ (& was praying) ܕܡܝܬܝܗܘܐ (she had kneeled)
 (in her prayer:) ܕܡܝܬܝܗܘܐ (& was saying) ܕܡܝܬܝܗܘܐ (the grave,) ܕܡܝܬܝܗܘܐ
 (to death) ܕܡܝܬܝܗܘܐ (Himself) ܕܡܝܬܝܗܘܐ (who gave) ܕܡܝܬܝܗܘܐ ("God,) ܕܡܝܬܝܗܘܐ^{1°}
 (of men,) ܕܡܝܬܝܗܘܐ (the children of) ܕܡܝܬܝܗܘܐ (all of) ܕܡܝܬܝܗܘܐ (for [in the place of])
 (in this place,) ܕܡܝܬܝܗܘܐ (& was crucified) ܕܡܝܬܝܗܘܐ
 (God,) ܕܡܝܬܝܗܘܐ (& as) ܕܡܝܬܝܗܘܐ (in this tomb,) ܕܡܝܬܝܗܘܐ (& was placed [set])
 ([who] keeps alive [saves, preserves, resurrects, restores to life])
 (& made many rise with Him,) ܕܡܝܬܝܗܘܐ (has risen,) ܕܡܝܬܝܗܘܐ (everyone) ܕܡܝܬܝܗܘܐ
 (the crucifiers →) ܕܡܝܬܝܗܘܐ (the Jews shall hear,) ܕܡܝܬܝܗܘܐ (lest) ܕܡܝܬܝܗܘܐ^{4°}
 (the erring [errant, lost, perishing] heathens [shall hear],) ܕܡܝܬܝܗܘܐ (& also) ܕܡܝܬܝܗܘܐ^{5°}
 (of whom I have denied [rejected, disowned]) ܕܡܝܬܝܗܘܐ (those)
 (& their graven [carved] images,) ܕܡܝܬܝܗܘܐ (their images) ܕܡܝܬܝܗܘܐ^{7°}
 (of paganism →) ܕܡܝܬܝܗܘܐ (& their fearful gods) ܕܡܝܬܝܗܘܐ
 (while) ܕܡܝܬܝܗܘܐ (me,) ܕܡܝܬܝܗܘܐ (& they shall see) ܕܡܝܬܝܗܘܐ^{8°}

(they shall say) (me,) (they shall be deriding [mocking])
 (is b/c) (this which has happened to¹¹ her) (that all of)¹⁰ (she disowned)
 (the gods,) (which she was worshipping,) (& professed)
 (whom she wasn't knowing [didn't know],) (the Anointed One,)

Or ^{1°} “Son of God []” (Collation). ^{2°} Variant Spelling; but spelled
 (Coll.) & (Addai 11:13). ³ RP's Translation adds the word [who]. ^{4°} Not in
 MS. ⁵ Smith's Syriac Dictionary pronunciation (see pg. 149 under). ⁶ That's a
 similar pronunciation & vowelings for the word "deceiving, deceiver." - It
 possibly should be pronounced . ^{5-6°} Or - "the wandering heathen," - "the
 ungodly ones [who have] gone astray," - "the impious ones [who have] fallen into
 sin" or "the forgetful pagans." - literally means: "the profane (unclean) ones."
^{5-6°} (Coll.). ⁷ (from wood or stone). ^{8-9°} “& they shall rejoice over me
 []” (Coll.). ^{10, 12} “that all of [it] [MS].” (Phillips) is wrong b/c of the
 following: “this (FS) []. It should be as above – i.e. . ¹¹ “which has befallen
 her is because ...”

Addai 13:1-25 (CAL) = Addai 1:24-24 (Roger Pearse)

Chapter 13 : ܡܦܩܢܐ

(the place of) (that she should honor) (& went) (---)
 (I,) (& if) (& His crucifixion;) (His grave)
 (I am not being worthy) (oh my Lord,)
 (I have worshipped) (b/c) (that I should be heard,)
 (spare Thou,) (instead of Thee;) (creatures)
 (Your adorable name,) (for the sake of)

(in this place,) **ܕܟܝܢܝܘܢܝܗܘܢ** (that it *may* not be blasphemed)
 (against You) **ܕܝܗܘܢܝܗܘܢ** (they blasphemed) **ܕܝܗܘܢܝܗܘܢ** (just as)
 (at Your crucifixion.)”

Or ¹ "treat with reverence." ^{2°} “& His cross [ܕܘܚܪܝܘܬܗ]” (Collation). ^{3-5°} “if I [ܝܢܝܢܝܗܘܢ]”
 (Coll.). ⁶ “Your creatures [ܕܝܗܘܢܝܗܘܢ]” (Coll.). ⁷⁻⁸ "Your worshipped (adored) Name"
 or "Your Name *which is bowed down to*."

ܕܝܗܘܢܝܗܘܢ (these things) **ܕܝܗܘܢܝܗܘܢ** (& when)
 (& in the suffering [passion]) **ܕܝܗܘܢܝܗܘܢ** (she was saying in her prayer),
 (she was repeating [them]) **ܕܝܗܘܢܝܗܘܢ** (of her outcry [shouting]),
 (there.) **ܕܝܗܘܢܝܗܘܢ** (who were) **ܕܝܗܘܢܝܗܘܢ** (those) **ܕܝܗܘܢܝܗܘܢ** (all of) **ܕܝܗܘܢܝܗܘܢ** (before)

¹ "supplication" (Roger Pearse). [°] “of the outcry [ܕܝܗܘܢܝܗܘܢ]” (Coll.). ^{2°} This word in
 (Phillips’ Text) *even* looks corrupted. It should read **ܕܝܗܘܢܝܗܘܢ** "were [ܕܝܗܘܢܝܗܘܢ]" (Coll.).

(Her eldest son came near to her,) **ܕܝܗܘܢܝܗܘܢ**
 (the thing) **ܕܝܗܘܢܝܗܘܢ** (“Hear” ¹ (to her:) **ܕܝܗܘܢܝܗܘܢ** (& said)
 (your Majesty.) **ܕܝܗܘܢܝܗܘܢ** (before) **ܕܝܗܘܢܝܗܘܢ** (which I *shall be* saying)

¹ (Phillips’ Text) has this word misspelled as: **ܕܝܗܘܢܝܗܘܢ** - "hear" (2MS). - **ܕܝܗܘܢܝܗܘܢ** (2FS)
 [Jer. 6:19, etc.]. * Messalina's only begotten son was: "Tiberius Claudius Caesar
 Britannicus;" called "Britannicus." Perhaps the other "younger" son was her
 adopted son "Neron (Nero)," whom Claudius adopted.

(in my mind) **ܕܝܗܘܢܝܗܘܢ** (I, *even* I am thus thinking)
 (death) **ܕܝܗܘܢܝܗܘܢ** (that this) **ܕܝܗܘܢܝܗܘܢ** (& in my thought),
 (which suddenly,) **ܕܝܗܘܢܝܗܘܢ** (my sister,) **ܕܝܗܘܢܝܗܘܢ** (of this)
 (it was not being for nothing [w/o cause];) **ܕܝܗܘܢܝܗܘܢ**
 (this is an amazing deed), **ܕܝܗܘܢܝܗܘܢ** (but) **ܕܝܗܘܢܝܗܘܢ**
 (shall be praised) **ܕܝܗܘܢܝܗܘܢ** (in which God)

(that His name [renown, fame]) דְּחָמְסָא (& it was not) הָאֵלֶּיךָ (by it,) מַגִּד:

יִבְלָגְדָּא^{4°} (as) דְּחָתְדָּהּ מַגִּד: יִבְלָגְדָּא

(this.) דְּחָתְדָּהּ (those who thought [hoped],) (who heard) דְּחָתְדָּהּ:

Or ¹ "idea, reasoning." - Perhaps plural: דְּחָתְדָּהּ " & in my thoughts." ² "a wonderful work." ³ הָאֵלֶּיךָ "it (he)" [CAL]. ^{4°} "should be blasphemed by it" [יִבְלָגְדָּא דְּחָתְדָּהּ] (Coll.).

(Behold,) הָאֵלֶּיךָ^{1°} מַגִּד^{2°} (we have entered) דְּחָתְדָּהּ³ (into the tomb [grave])

מַגִּד: דְּחָתְדָּהּ^{4°} מַגִּד^{5°} (& we have found) דְּחָתְדָּהּ⁶ (in it) מַגִּד³ (three) מַגִּד³ (crosses,)

הָאֵלֶּיךָ מַגִּד³ (& we are not knowing [don't know]) מַגִּד:

מַגִּד: מַגִּד³ (which [one]) מַגִּד³ (of them) מַגִּד³ (was that cross)

דְּחָתְדָּהּ מַגִּד³ (that the Anointed One was hung [suspended] on.) מַגִּד:

Or ^{1-2°} דְּחָתְדָּהּ (Coll.). ³ masculine word. ^{4-5°} מַגִּד (Coll.). ⁶ דְּחָתְדָּהּ (Phillips) - דְּחָתְדָּהּ - "on her" (CAL) – in error.

מַגִּד: מַגִּד³ (In the death of) דְּחָתְדָּהּ (this) מַגִּד³ (my sister,) מַגִּד³ (we shall be able)

דְּחָתְדָּהּ (& we shall learn) מַגִּד³ (that we shall see)

מַגִּד: מַגִּד^{1°} (which is) מַגִּד³ (the cross of) דְּחָתְדָּהּ (the Messiah,) מַגִּד:

מַגִּד² (for the Messiah is not) מַגִּד³

מַגִּד: מַגִּד³ (- neglecting [disregarding, turning away]) מַגִּד³ (those)

דְּחָתְדָּהּ מַגִּד³ (who are believing) דְּחָתְדָּהּ (in Him,) מַגִּד³ (& are seeking) דְּחָתְדָּהּ (Him.)

Or ^{1°} דְּחָתְדָּהּ (Coll.). ² "ignoring (caring about)" [CAL].

דְּחָתְדָּהּ (Now she,) מַגִּד³ (the queen) מַגִּד³ (Protonike →) דְּחָתְדָּהּ (while)

דְּחָתְדָּהּ מַגִּד³ (her soul was very bitter [sad, provoked to wrath]) מַגִּד³

מַגִּד: מַגִּד³ (at that time →) מַגִּד³ (had saw) מַגִּד³ (in her mind)

מַגִּד^{1°} (that wisely) מַגִּד: מַגִּד^{2°} (& justly)

(her son was saying) **וְהַבְּרִיָּא** (& correctly [uprightly]),
 (& she had raised) **וְהָרָאָה** (them, *even* those things.)
 (the crosses) **וְהָרָאָה**^{4°} (of) **אֶחָד** (one) **בְּיָדָהּ** (with her hands)
 (of her daughter,) **וְהָרָאָה** (the corpse) **עָלֶיהָ** (on) **וְהָרָאָה** (& placed [it])
 (before her,) **וְהָרָאָה** (who [which] was laying)
 (in her prayer:) **וְהָרָאָה** (& she had said)
וְהָרָאָה (who was showing) **וְהָרָאָה** (“*Oh God*),”

Or ^{1-2°} **וְהָרָאָה** (Coll.) – in error. ^{3°} “with her hand [” (Coll.). ^{4°} “those
 crosses [” (Coll.). ^{5°} “& had placed (it) [” (Coll.). ^{6°} “*oh*
 Messiah [” (Coll.).

Addai 14:1-25 (CAL) = Addai 1:24-24 (Roger Pearse)

Chapter 14 : **וְהָרָאָה**

(as) **וְהָרָאָה** (in this place,) **וְהָרָאָה** (astounding miracles)
 (& have believed,) **וְהָרָאָה** (we have heard)
 (*oh* my Lord, this is Your cross,) **וְהָרָאָה** (if,) **וְהָרָאָה**
 (your humanity had been hung) **וְהָרָאָה** (& on it)
 (show) **וְהָרָאָה**¹ (the insolent),
 (the strong & powerful might) **וְהָרָאָה**^{2°}
 (which in the midst of) **וְהָרָאָה**^{3°} (of your Divinity),
 (was dwelling,) **וְהָרָאָה** (the manhood [human nature])
 (my daughter,) **וְהָרָאָה** (this) **וְהָרָאָה** (& let her live,)

5° ܐܘܪܝܢܐ ܘܥܠܡܐ ܕܗܘܐ ܘܥܠܡܐ ܕܗܘܐ ܘܥܠܡܐ ܕܗܘܐ : ܘܥܠܡܐ

(& your Name shall be glorified [praised] by her.)

Or ¹ "bold (headstrong, willful, presumptuous, boasters, bullies)." ² "Your might [ܘܥܠܡܐ]" (Coll.). ³ "in the midst of [ܕܘܚܠܐ]" (Coll.). ⁴ "humanity (Roger Pearse). -

Perhaps: "men, people, populace." ⁵ "& let her arise [ܘܥܠܡܐ]" (Coll.).

ܘܥܠܡܐ ܕܗܘܐ (When) ܕܘܚܠܐ ¹ ܘܥܠܡܐ (her soul returns) ܕܘܚܠܐ (into the midst of)

ܘܥܠܡܐ ܕܗܘܐ (her body,) ² ܘܥܠܡܐ ܕܗܘܐ : ܘܥܠܡܐ ܕܗܘܐ (& Your crucifiers shall be ashamed)

ܘܥܠܡܐ ܕܗܘܐ ܘܥܠܡܐ ܕܗܘܐ (& Your worshippers shall rejoice [be glad!])

Or ¹ "the soul [ܕܘܚܠܐ]" (Coll.). ² "embarrassed." Perhaps Apel: "& shall be put to shame [ܘܥܠܡܐ]."

ܘܥܠܡܐ ܕܗܘܐ (& she was waiting [remaining]) ¹ ܘܥܠܡܐ ܕܗܘܐ : ܘܥܠܡܐ ܕܗܘܐ

ܘܥܠܡܐ ܕܗܘܐ (a long time) ܘܥܠܡܐ ܕܗܘܐ (after) ܘܥܠܡܐ ܕܗܘܐ ܘܥܠܡܐ ܕܗܘܐ (she had thus spoken.)

¹ ܘܥܠܡܐ - "a space of time, time, interval" (Smith's Syriac Dictionary).

ܘܥܠܡܐ ܕܗܘܐ (& afterwards,) ¹ ܘܥܠܡܐ ܕܗܘܐ : ܘܥܠܡܐ ܕܗܘܐ (she had taken off [removed])

ܘܥܠܡܐ ܕܗܘܐ (that cross) ܘܥܠܡܐ (from) ܘܥܠܡܐ ܕܗܘܐ (the carcass) ܘܥܠܡܐ ܕܗܘܐ (of her daughter,)

ܘܥܠܡܐ ܕܗܘܐ (& placed) ܘܥܠܡܐ ² ܘܥܠܡܐ (that) ܘܥܠܡܐ ܕܗܘܐ (other one,) ܘܥܠܡܐ ܕܗܘܐ (& had said)

ܘܥܠܡܐ ܕܗܘܐ (again) ܘܥܠܡܐ ܕܗܘܐ (in her prayer:) ³ ܘܥܠܡܐ ܕܗܘܐ ("Oh God,)

ܘܥܠܡܐ ܕܗܘܐ (by whose nod [wink, blink]) ܘܥܠܡܐ ܕܗܘܐ

(& He wills) ⁴ ܘܥܠܡܐ ܕܗܘܐ (worlds & creatures are enduring [remaining, standing,])

ܘܥܠܡܐ ܕܗܘܐ (in the lives [lifetimes]) ܘܥܠܡܐ ܕܗܘܐ (of all of) ܘܥܠܡܐ ܕܗܘܐ (the children of men)

ܘܥܠܡܐ ܕܗܘܐ (to Him,) ܘܥܠܡܐ ܕܗܘܐ (that they shall be turning [-back, returning]) ⁵ ܘܥܠܡܐ ܕܗܘܐ

ܘܥܠܡܐ ܕܗܘܐ (& He is not neglecting [disregarding]) ܘܥܠܡܐ ܕܗܘܐ (the request)

ܘܥܠܡܐ ܕܗܘܐ (of those) ܘܥܠܡܐ ܕܗܘܐ (who are seeking) ܘܥܠܡܐ ܕܗܘܐ (Him,)

ܘܥܠܡܐ ܕܗܘܐ (if,) ܘܥܠܡܐ ܕܗܘܐ ܘܥܠܡܐ ܕܗܘܐ (oh my Lord, this is Thy cross,)

(of Thy triumphs) **הַשָּׁמַיִם** (the power) **וְהַגְּבוּרָה** (show) **וְהַגְּבוּרָה**
 (Thou art being accustomed,) **וְהַגְּבוּרָה**^{7°} (as) **וְהַגְּבוּרָה**^{8°}
 (my daughter,) **וְהַגְּבוּרָה** (this) **וְהַגְּבוּרָה** (& let her live,) **וְהַגְּבוּרָה**
 (& let the heathens be ashamed,) **וְהַגְּבוּרָה** (& let her arise,) **וְהַגְּבוּרָה**
 (instead of You,) **וְהַגְּבוּרָה** (Your creatures) **וְהַגְּבוּרָה**^{9°} (the worshippers of) **וְהַגְּבוּרָה**
 (& the faithful & true shall profess,) **וְהַגְּבוּרָה**
 (to Your praise) **וְהַגְּבוּרָה** (that their mouth *may* be opened) **וְהַגְּבוּרָה**
 (You!”) **וְהַגְּבוּרָה** (those) **וְהַגְּבוּרָה** (before) **וְהַגְּבוּרָה**

Or ¹ "lifted up, carried *away*." ² (Phillips' Text). [°] However **וְהַגְּבוּרָה** (Coll.). That's how it is usually spelled in the P'shitta Bible. ^{3°} “*oh* Son of God [**וְהַגְּבוּרָה** & **וְהַגְּבוּרָה**]” (Coll.). ⁴ "desires." ⁵ "converted (turned)." ⁶ "neglectful of" (Roger Pearse). ⁷⁻⁸ “Thou art accustomed [**וְהַגְּבוּרָה**]” (Coll.) – shortened. ^{9°} “the creatures [**וְהַגְּבוּרָה**]” (Coll.).

(after) **וְהַגְּבוּרָה** (a long time) **וְהַגְּבוּרָה** (& she had waited) **וְהַגְּבוּרָה**^{1°}
 (& had removed) **וְהַגְּבוּרָה**^{4°} (these words [things],) **וְהַגְּבוּרָה**^{3°}
 (her daughter,) **וְהַגְּבוּרָה** (from) **וְהַגְּבוּרָה** (that second cross) **וְהַגְּבוּרָה**
 (that third cross) **וְהַגְּבוּרָה** (& she had carried) **וְהַגְּבוּרָה**
 (& when) **וְהַגְּבוּרָה** (her daughter.) **וְהַגְּבוּרָה** (on) **וְהַגְּבוּרָה** (& placed it) **וְהַגְּבוּרָה**
 (she was praying.) **וְהַגְּבוּרָה**^{5°}

([&]⁶ that she *should* be raising) **וְהַגְּבוּרָה**

וְהַגְּבוּרָה (to the heaven[s],) **וְהַגְּבוּרָה** (her eyes) **וְהַגְּבוּרָה**

(in prayer,) **וְהַגְּבוּרָה** (her mouth) **וְהַגְּבוּרָה** (& she *should* have opened)

(& at *that* time,) **וְהַגְּבוּרָה** (in *that* hour [moment],) **וְהַגְּבוּרָה**

(of the eye,) **וְהַגְּבוּרָה** (the lid) **וְהַגְּבוּרָה**^{8°} (the twinkling of) **וְהַגְּבוּרָה**^{7°} (like [in]) **וְהַגְּבוּרָה**

(*that* that cross was touching) **וְהַגְּבוּרָה** **וְהַגְּבוּרָה**

(of her daughter,) ܕܢܘܨܬܐ (the corpse) ܕܢܘܨܬܐ

(her daughter had revived [recovered, lived again, was saved],) ܕܢܘܨܬܐ ܕܢܘܨܬܐ⁵

Or ^{1-2°} “& the spirit had waited [ܕܢܘܨܬܐ ܕܢܘܨܬܐ]” (Coll.). ^{3-4°} “& had removed [ܕܢܘܨܬܐ ܕܢܘܨܬܐ]” (Coll.). ⁵ "seeking [desiring, endeavoring]" (Phillips). - "going to lift up her eyes" (Roger Pearse). ⁶ I added the word [&] to make the statement flow. Previous 2 words match (Phillips). See following word structure. ⁷ Lit. "buffeting (striking repeatedly)." ⁸ "an eyelid." ⁷⁻⁸ = "in a moment." ⁵ "became alive" (Roger Pearse).

Addai 15:1-25 (CAL) = Addai 1:24-25 (Roger Pearse)

Chapter 15 ܕܢܘܨܬܐ : ܕܢܘܨܬܐ

(& was praising) ܕܢܘܨܬܐ ܕܢܘܨܬܐ (suddenly,) ܕܢܘܨܬܐ^{2°} ܕܢܘܨܬܐ^{1°} (& she had arose) ܕܢܘܨܬܐ ܕܢܘܨܬܐ
(by His cross.) ܕܢܘܨܬܐ (who had restored her to life) ܕܢܘܨܬܐ (God,) ܕܢܘܨܬܐ
(when) ܕܢܘܨܬܐ (Protonike,) ܕܢܘܨܬܐ (But the queen) ܕܢܘܨܬܐ
(how) ܕܢܘܨܬܐ (she had seen) ܕܢܘܨܬܐ
(had trembled,) ܕܢܘܨܬܐ³ (her daughter had revived,) ܕܢܘܨܬܐ
(& while) ܕܢܘܨܬܐ (& was greatly alarmed [afraid, frightened, terrified],) ܕܢܘܨܬܐ
(she was praising [glorifying]) ܕܢܘܨܬܐ (she was alarmed,) ܕܢܘܨܬܐ
(in Him,) ܕܢܘܨܬܐ (& had believed) ܕܢܘܨܬܐ (the Anointed One,) ܕܢܘܨܬܐ
(the living God.) ܕܢܘܨܬܐ (that He is the Son of) ܕܢܘܨܬܐ⁴

Or ^{1-2°} Not in (Coll. MS). ³ Usually spelled with "two t's" as: ܕܢܘܨܬܐ. - Or: "she was moved (agitated) *in mind or body*," - "she was disturbed (troubled)" or "she was moved *by emotion*." ⁴ ܕܢܘܨܬܐ "he" (CAL).

(“My Lordess [Lady], you saw) ܕܢܘܨܬܐ (Her son said to her:) ܕܢܘܨܬܐ

1-4 Lit. "that if this was not ..." or "that if this [had] not became ..." ⁵ Perhaps: "we would be (ܐܘܢܝܢܐ) leaving ..." ⁶⁻⁷ Perhaps "we" as in: "we would be (ܐܘܢܝܢܐ) taking hold of ..." (Addai 15:9-10).

(today,) ܕܝܘܡܗ (this) ܕܝܘܡܗ (that if) ܕܝܘܡܗ (this) ܕܝܘܡܗ ([had] not occurred) ܕܝܘܡܗ (today,) ܕܝܘܡܗ
 (that they would be leaving) ܕܝܘܡܗ (it would have happened) ܕܝܘܡܗ (of the Anointed One,) ܕܝܘܡܗ
 (which my sister became alive by it,) ܕܝܘܡܗ (they would be taking hold of) ܕܝܘܡܗ
 (a cross) ܕܝܘܡܗ (& would be honoring) ܕܝܘܡܗ (murderous thieves.) ܕܝܘܡܗ (of) ܕܝܘܡܗ

¹⁻⁴ Lit. "that if this was not ..." or "that if this [had] not became ..." ⁵ Perhaps: "we would be (ܐܘܢܝܢܐ) leaving ..." ⁶⁻⁷ Perhaps "we" as in: "we would be (ܐܘܢܝܢܐ) taking hold of ..." (Addai 15:9-10).

(& are rejoicing,) ܕܝܘܡܗ (we are seeing) ܕܝܘܡܗ (behold,) ܕܝܘܡܗ (Now) ܕܝܘܡܗ
 (by her,) ܕܝܘܡܗ (was glorified) ܕܝܘܡܗ (& the Anointed One) ܕܝܘܡܗ
 ([*even He*] who has done this thing.) ܕܝܘܡܗ
 (the cross of) ܕܝܘܡܗ (& she had taken) ܕܝܘܡܗ
 (& had given it) ܕܝܘܡܗ (the Messiah,) ܕܝܘܡܗ
 ܕܝܘܡܗ (so that) ܕܝܘܡܗ (to Yaaqov,) ܕܝܘܡܗ
 (with great honor.) ܕܝܘܡܗ (it would have been kept) ܕܝܘܡܗ

¹⁻² (Phillips). - "it *might* be kept" (Roger Pearse).

ܕܝܘܡܗ (she also had commanded) ܕܝܘܡܗ (that a great & splendid building [structure] should be built)
 ܕܝܘܡܗ (over) ܕܝܘܡܗ (Gaghulta,) ܕܝܘܡܗ (which he had been crucified on,)
 (the tomb) ܕܝܘܡܗ (& over) ܕܝܘܡܗ (so that) ܕܝܘܡܗ (which he had been placed in,) ܕܝܘܡܗ
 (these places *might* be honored;) ܕܝܘܡܗ
 (a place of) ܕܝܘܡܗ (there) ܕܝܘܡܗ (& [that] there would be being) ܕܝܘܡܗ

Chapter 16 תַּעֲבֹדָה : ח

1 : כַּעֲבֹדָהּ (at the end of) דְּתֵּיבָהּ (this.) כִּי מְתַסְבֵּי אִשְׁוֹה יִחַד
 (For they *would have been* very pleased [contented])
 יִלְכֵּה (if) כִּי אִשְׁוֹה אִשְׁוֹה (this [had] not occurred,) דְּתֵיבָהּ
 דְּשִׁיבָה אִשְׁוֹה (that b/c of) דְּיִבְיִקְתִּי (for they were seeing) אִשְׁוֹה
 אִשְׁוֹה (were believing) אִשְׁוֹה (many) דְּתֵיבָהּ (this) אִשְׁוֹה
 אִשְׁוֹה (in Him,) אִשְׁוֹה (even in the Anointed One;) אִשְׁוֹה
 אִשְׁוֹה (now more & more [especially]) דְּשִׁיבָה אִשְׁוֹה (b/c they were seeing)
 אִשְׁוֹה (the many signs [miracles],) אִשְׁוֹה
 אִשְׁוֹה (after) אִשְׁוֹה (in His name) אִשְׁוֹה (which were occurring) אִשְׁוֹה
 אִשְׁוֹה (His ascension,) אִשְׁוֹה (than) אִשְׁוֹה
 אִשְׁוֹה (those) אִשְׁוֹה (before) אִשְׁוֹה (His ascension.)

¹ Lit. "for they *were very pleased* (satisfied, agreeable, contented, gratified, at ease [rest])" or "for they were resting greatly" = "for they had taken great pleasure in (delighted at)." - "well pleased" (Roger Pearse). ²⁻³ "which were done." (Roger Pearse).

אִשְׁוֹה (& also) אִשְׁוֹה (the fame [report] of this deed was going to distant countries)
 אִשְׁוֹה (which was done,) אִשְׁוֹה (& also)
 אִשְׁוֹה (to the Apostles,) אִשְׁוֹה (my companions,) אִשְׁוֹה
 אִשְׁוֹה (who were proclaiming) אִשְׁוֹה (the Mashiakh.) אִשְׁוֹה (& there) אִשְׁוֹה
 אִשְׁוֹה (was) אִשְׁוֹה (rest, [quiet]) אִשְׁוֹה (in the churches) אִשְׁוֹה (of Yerushalayim,) אִשְׁוֹה
 אִשְׁוֹה (& the cities) אִשְׁוֹה (round about it;) אִשְׁוֹה

(this thing [deed],) ܐܘܪܝܢܐ (who didn't see) ܘܗܘܢ ܘܗܘܢ (& those) ܘܗܘܢ ܘܗܘܢ
 (this thing,) ܐܘܪܝܢܐ (who saw) ܘܗܘܢ ܘܗܘܢ (those) ܘܗܘܢ ܘܗܘܢ (with)
 (God.) ܘܗܘܢ ܘܗܘܢ (were praising)

¹⁻² Expression also means: "& it was" (*see* 1 Chron. 28:2; 3 Macc. 1:4) or "& *it* had been." However, it literally says: "& it was - was." ¹⁻³ Perhaps: "& rest was being ... [... ܐܘܪܝܢܐ ܘܗܘܢ ܘܗܘܢ]"

ܘܗܘܢ ܘܗܘܢ (& when) ܘܗܘܢ ܘܗܘܢ (the queen was ascending) ܘܗܘܢ ܘܗܘܢ (from)
 ܘܗܘܢ ܘܗܘܢ (Yerushalem) ܘܗܘܢ ܘܗܘܢ (to the city Rome,) ܘܗܘܢ ܘܗܘܢ (every)
 ܘܗܘܢ ܘܗܘܢ (city) ܘܗܘܢ ܘܗܘܢ (which she was entering,) ܘܗܘܢ ܘܗܘܢ
 ܘܗܘܢ ܘܗܘܢ (the sight) ܘܗܘܢ ܘܗܘܢ (of her daughter,) ܘܗܘܢ ܘܗܘܢ
 ܘܗܘܢ ܘܗܘܢ (they were pressing) ܘܗܘܢ ܘܗܘܢ (that they *should* see.)
 ܘܗܘܢ ܘܗܘܢ (& when) ܘܗܘܢ ܘܗܘܢ (she had entered) ܘܗܘܢ ܘܗܘܢ (Rome,) ܘܗܘܢ ܘܗܘܢ
 ܘܗܘܢ ܘܗܘܢ (she had narrated [related]) ܘܗܘܢ ܘܗܘܢ (before)
 ܘܗܘܢ ܘܗܘܢ (Caesar Claudius) ܘܗܘܢ ܘܗܘܢ (those things)
 ܘܗܘܢ ܘܗܘܢ (which had happened;) ܘܗܘܢ ܘܗܘܢ (& when)
 ܘܗܘܢ ܘܗܘܢ (the Emperor had heard,) ܘܗܘܢ ܘܗܘܢ (he was commanding)
 ܘܗܘܢ ܘܗܘܢ (that all of the Jews *should* have gone out) ܘܗܘܢ ܘܗܘܢ
 ܘܗܘܢ ܘܗܘܢ (from) ܘܗܘܢ ܘܗܘܢ (the country) ܘܗܘܢ ܘܗܘܢ (of Italy.)

¹ ܘܗܘܢ ܘܗܘܢ (Acts 11:28; etc.). ² See (Addai 16:8-9) + comment. Perhaps a typo in (Phillips) for: ܘܗܘܢ ܘܗܘܢ "which were being done (occurring)" (*see* Addai 16:5).

ܘܗܘܢ ܘܗܘܢ (While) ܘܗܘܢ ܘܗܘܢ (in all of) ܘܗܘܢ ܘܗܘܢ (that country) ܘܗܘܢ ܘܗܘܢ (this deed)
 ܘܗܘܢ ܘܗܘܢ (was being spoken of) ܘܗܘܢ ܘܗܘܢ (by) ܘܗܘܢ ܘܗܘܢ (& also)
 ܘܗܘܢ ܘܗܘܢ (before) ܘܗܘܢ ܘܗܘܢ (Shimon) ܘܗܘܢ ܘܗܘܢ (Cepa)
 (which was *done*.) ܘܗܘܢ ܘܗܘܢ (this thing) ܘܗܘܢ ܘܗܘܢ (it had been recounted,)

¹ (Phillips). - Not in Roger Pearse's Translation. ² ܘܗܘܢ (Phillips). - Otherwise: "that (ܘܗܘܢ) had been narrated."

ܠܗ : ܕܠܡܝܕܩܐ ܐܘܪܘܚܐ (Therefore everything) ܕܩܘܕܫܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ (which the Apostles, our companions, *are** doing,) ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 (we *are** preaching before every person,) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (those) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (that they *should* also hear,) ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 (which by our hands,) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (those things,) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (who didn't know)
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (the Anointed One did) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 (every person.) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (by) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (that our Lord should be glorified)

Or * “*were*” [2x].

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (before you) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (which I [have] repeated) ܕܡܫܝܚܐ ܕܡܫܝܚܐ¹ (& these things) ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (& should understand) ܕܡܫܝܚܐ ܕܡܫܝܚܐ² ([are told], that you should know) ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (the faith [religion, firmness] of) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (great is) ܕܡܫܝܚܐ ܕܡܫܝܚܐ (how) ܕܡܫܝܚܐ

¹ "done again (recited, narrated)."² "[take-] notice, regard, consider."

Addai 17:1-25 (CAL) = Addai 1:25-26 (Roger Pearse)

ܕܡܫܝܚܐ : ܕܡܫܝܚܐ Chapter 17

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (among those) ܕܡܫܝܚܐ ܕܡܫܝܚܐ (the Anointed One) ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (who are truly joining themselves to Him.) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ¹

Or ¹ "being united (cleaving) to him" or "following (adhering to, agreeing with) him."

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (of the Church) ܕܡܫܝܚܐ ܕܡܫܝܚܐ (the leader) ܕܡܫܝܚܐ ܕܡܫܝܚܐ (But Jacob) ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (who with his *own* eyes) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (that one) ܕܡܫܝܚܐ ܕܡܫܝܚܐ (of Yerushalem,) ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (had seen) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ (that deed,) ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

(to the Apostles,) **וְשִׁלְמַתְּ** (& sent it) **וְהָיָה** (he had wrote it *down*,)
 (into the cities) **וְלְרֵעֵיהֶם** (my companions,) **וְהָיוּ**
 (Apostles) **וְהָיוּ** (those) **וְהָיוּ** (& also) **וְהָיוּ** (of their countries.) **וְהָיוּ**
 (& were making known) **וְהָיוּ** (were writing down,) **וְהָיוּ**
 (thing) **וְהָיוּ** (every) **וְהָיוּ** (to Yaaqov [James])
 (by their hands,) **וְהָיוּ** (that the Anointed One did)
 (before) **וְהָיוּ** (& [those things] were being read)
 (of the Church.) **וְהָיוּ** (of the people) **וְהָיוּ** (the multitude) **וְהָיוּ** (all of)
 Or ¹ “was doing (דְּשִׁלְמַתְּ).”

(Abgar the king was hearing) **וְהָיוּ** (& when) **וְהָיוּ**
 (his mother,) **וְהָיוּ** (& Augustina) **וְהָיוּ** (he) **וְהָיוּ** (these things,) **וְהָיוּ**
 (Meherdath,) **וְהָיוּ** (the daughter of) **וְהָיוּ** (& Shalmath,) **וְהָיוּ**
¹ **וְהָיוּ** (& Paqur) **וְהָיוּ** (& Owdashmish,) **וְהָיוּ**
 (& Azzai) **וְהָיוּ** ⁴ (& Owdu,) **וְהָיוּ** ³ (& Shemashgram)
 (the rest) **וְהָיוּ** (with) **וְהָיוּ** (& Bar-Calba,) **וְהָיוּ**
 (of their companions,) **וְהָיוּ**
 (exceedingly,) **וְהָיוּ** (were rejoicing) **וְהָיוּ**
 (& all of them were glorifying God,) **וְהָיוּ**
 (& were professing the Anointed One.) **וְהָיוּ**

Or ¹ Perhaps from a hypothetical Hebrew Pass. Participle: **מַדְדָּן** “mad (rabid,
 insane, furious, infuriated).” Compare: **מַדְדָּן** ² "Aḇdshemesh [**מַדְדָּן**]" (Roger
 Pearse) or “Eḇed Shemesh [**מַדְדָּן**].” ³ "Aḇdu" (Ezra 8:6). ⁴ It may have the
 same pronunciation as **מַדְדָּן** (Azzi - Hebrew: Uzzi) - "Azzai" (Roger Pearse).

(even to Addai:) **וְהָיוּ** (Abgar the king said to him,) **וְהָיוּ**
 (which we have heard) **וְהָיוּ** (that everything) **וְהָיוּ** (“I am wishing)

(also) **ܡܝܢܗ** (from you) **ܗܝܘܢܐ** (today,) **ܘܥܝܢܐ** (& the rest) **ܘܥܝܢܐ**¹
 (all of) **ܕܡܝܢܗܘܢ** (of the other things,) **ܡܝܢܗܘܢ** (before) **ܡܝܢܗܘܢ**
 (you should speak them) **ܡܝܢܗܘܢ** (the city,) **ܡܝܢܗܘܢ**
 (*that* every person should hear) **ܡܝܢܗܘܢ** (openly,) **ܡܝܢܗܘܢ**
 (of the Message [Gospel]) **ܡܝܢܗܘܢ** (the preaching) **ܡܝܢܗܘܢ**
 (which you are teaching) **ܡܝܢܗܘܢ** (of the Messiah,) **ܡܝܢܗܘܢ**
 (**ܡܝܢܗܘܢ** **ܡܝܢܗܘܢ** **ܡܝܢܗܘܢ**)² (to us,) **ܡܝܢܗܘܢ**
 (& shall be confirmed) **ܡܝܢܗܘܢ**² (that he shall rest)
 (us,) **ܡܝܢܗܘܢ** (which you are teaching) **ܡܝܢܗܘܢ** (in the doctrine)
ܡܝܢܗܘܢ (& many should understand) **ܡܝܢܗܘܢ**³ (that rightly)
ܡܝܢܗܘܢ (I believed) **ܡܝܢܗܘܢ** (in the Anointed One,) **ܡܝܢܗܘܢ**
 (in the Letter) **ܡܝܢܗܘܢ** (to Him,) **ܡܝܢܗܘܢ** (which I was sending)
 (& they shall know) **ܡܝܢܗܘܢ**⁴ (that He is God,) **ܡܝܢܗܘܢ**
 (& you are His true & faithful student,) **ܡܝܢܗܘܢ**
 (& you are showing his glorious power -) **ܡܝܢܗܘܢ**
 (who are willing) **ܡܝܢܗܘܢ** (those) **ܡܝܢܗܘܢ** (before) **ܡܝܢܗܘܢ**
 (by works) **ܡܝܢܗܘܢ** (that they should believe) **ܡܝܢܗܘܢ**
 (in Him.)

¹ Literally: "again." ² "take rest, be at rest, be relieved, refresh himself, be quiet
 (satisfied, contented, pleased)." ² "established, strengthened, appointed." ³ "justly."
⁴ (see Jn. 1:1, 18). - It can also be translated as: "that he is a god," for non-
 Trinitarians.

(that day,) **ܡܝܢܗܘܢ** (& after) **ܡܝܢܗܘܢ**
 (Abgar was commanding) **ܡܝܢܗܘܢ**
 (Owdu,) **ܡܝܢܗܘܢ** (the son of) **ܡܝܢܗܘܢ** (Owdu Jr.),
ܡܝܢܗܘܢ (who had been healed) **ܡܝܢܗܘܢ** (that *man*)
ܡܝܢܗܘܢ¹ (a bitter [severe] pain) **ܡܝܢܗܘܢ**
 (in his feet,)

¹⁻² "a sore disease" (Roger Pearse).

Addai 18:1-25 (CAL) = Addai 1:26-29 (Roger Pearse)

Chapter 18 ܡܘܨܪܐ ܕܡܫܚܐ : ܡܘܨܪܐ ܕܡܫܚܐ

ܐܘܪܝܢܐ ܕܡܫܚܐ ܕܡܫܚܐ (a herald) ܕܡܫܚܐ ܕܡܫܚܐ (that he *should* be sending) ܕܡܫܚܐ ܕܡܫܚܐ
(the city,) ܕܡܫܚܐ ܕܡܫܚܐ (in all of) ܕܡܫܚܐ ܕܡܫܚܐ (& should be proclaiming)
(& all of populace *should* have been assembled,) ܕܡܫܚܐ ܕܡܫܚܐ¹ ܕܡܫܚܐ ܕܡܫܚܐ
(& women [effeminate men],) ܕܡܫܚܐ ܕܡܫܚܐ (men)
(which *was* being called) ܕܡܫܚܐ ܕܡܫܚܐ (at that place) ܕܡܫܚܐ ܕܡܫܚܐ
(the wide space) ܕܡܫܚܐ ܕܡܫܚܐ (Beth-Twara,) ܕܡܫܚܐ² ܕܡܫܚܐ
(the son of) ܕܡܫܚܐ (Avida,) ܕܡܫܚܐ⁴ ܕܡܫܚܐ (of the house of) ܕܡܫܚܐ
ܕܡܫܚܐ⁵ ܕܡܫܚܐ (Owd-Nakhad,) ܕܡܫܚܐ ܕܡܫܚܐ
(the doctrine of) ܕܡܫܚܐ ܕܡܫܚܐ (that they *should* be hearing)
ܕܡܫܚܐ ܕܡܫܚܐ (Addai) ܕܡܫܚܐ (the Apostle,) ܕܡܫܚܐ ܕܡܫܚܐ (& how) ܕܡܫܚܐ ܕܡܫܚܐ
(whom) ܕܡܫܚܐ (& in the name of) ܕܡܫܚܐ (he was teaching,) ܕܡܫܚܐ
(& by what) ܕܡܫܚܐ (he was curing,) ܕܡܫܚܐ
(he was doing these signs,) ܕܡܫܚܐ ܕܡܫܚܐ⁶ ܕܡܫܚܐ (power) ܕܡܫܚܐ ܕܡܫܚܐ
(he was doing.) ܕܡܫܚܐ ܕܡܫܚܐ (& these wonders) ܕܡܫܚܐ ܕܡܫܚܐ

Or ¹ "population." ²⁻³ Place of Destruction (Breaking, Crushing, Ruin, Discomfiture, Fracture). - Perhaps the word ܡܫܚܐ "a fragment (broken piece, shard)." - "Beth-Thabara" (Roger Pearse). ⁴ Perhaps a variant of: ܡܫܚܐ "done (committed, made, served)." Or the Pass. Part. ܡܫܚܐ "uprooted (torn up, pruned off)." ⁵ "Abd-nachad" (Roger Pearse). ⁶ "miracles."

(the king,) **ܘܠܥܒܓܪ** (Abgar) **ܕܠܗܝܠܗ** (he had healed) **ܕܥܝܢܝܗ** (when) **ܕܒܥܝܢܐ** (B/c) **ܕܡܝܢܐ**
 (who were standing) **ܕܥܝܢܝܗ** (it *was* only the nobles) **ܕܥܝܢܝܗ**
 (when) **ܕܥܝܢܝܗ** (& had seen him,) **ܕܥܝܢܝܗ** (before him,) **ܕܥܝܢܝܗ**
 (by the word [message]) **ܕܥܝܢܝܗ** (he had healed him) **ܕܥܝܢܝܗ**
 (whom many physicians) **ܕܥܝܢܝܗ** ¹ **ܕܥܝܢܝܗ** (of that Messiah,) **ܕܥܝܢܝܗ**
 (that they should heal him,) **ܕܥܝܢܝܗ** (were not able) **ܕܥܝܢܝܗ**
ܕܥܝܢܝܗ (*but* a strange man [stranger]) **ܕܥܝܢܝܗ**
 (of the Anointed One.) **ܕܥܝܢܝܗ** (by the faith) **ܕܥܝܢܝܗ** (had healed him)

¹ It's the same spelling for: **ܕܥܝܢܝܗ** "medicines (cures, remedies, healing arts)."

(all of the city had been assembled,) **ܕܥܝܢܝܗ** (& when) **ܕܥܝܢܝܗ**
 (as) **ܕܥܝܢܝܗ** (& women [gay men],) **ܕܥܝܢܝܗ** (men) **ܕܥܝܢܝܗ**
 (the king was commanding,) **ܕܥܝܢܝܗ**
 (there,) **ܕܥܝܢܝܗ** ([people] were standing) **ܕܥܝܢܝܗ**
 (& Khapsai) **ܕܥܝܢܝܗ** ² (& Labbu) **ܕܥܝܢܝܗ** ¹ (*even* Avida)
 (& Labubna) **ܕܥܝܢܝܗ** (& Bar-Calba) **ܕܥܝܢܝܗ**
 (with) **ܕܥܝܢܝܗ** (& Shemashgram,) **ܕܥܝܢܝܗ** ³ (& Khiron)
 (who like them,) **ܕܥܝܢܝܗ** (their companions,) **ܕܥܝܢܝܗ**
 (of the king,) **ܕܥܝܢܝܗ** (& nobles) **ܕܥܝܢܝܗ** (*were* rulers)
ܕܥܝܢܝܗ (& commanders,) **ܕܥܝܢܝܗ**
 (& the people,) **ܕܥܝܢܝܗ** (& all of the workers [soldiers])
 (the manual craftsmen [carpenters, smiths]) **ܕܥܝܢܝܗ**
 (who were) **ܕܥܝܢܝܗ** (& the pagans) **ܕܥܝܢܝܗ** (& the Jews)
 (in this walled city [fortified place],) **ܕܥܝܢܝܗ**
 (of the countries) **ܕܥܝܢܝܗ** (& the foreigners) **ܕܥܝܢܝܗ**

ܕܡܝܢܐ (who were from) ܣܘܒܐܐ (Soba) ܘܡܝܢܐ (& from)
 ܘܡܝܢܐܗܘܢ (of the inhabitants of) ܗܪܢܐܐ (& the rest) ܫܘܚܐܐ (Haran,) ܫܘܚܐܐ
 ܕܗܘܢܐܐ ܗܘܢܐܐ (all of this place) ܗܘܢܐܐ: ܗܘܢܐܐ
 ܗܘܢܐܐ (of Beth-Nayrin [Mesopotamia],)
 ܗܘܢܐܐ (that they should be hearing) ܗܘܢܐܐ: ܗܘܢܐܐ
 ܗܘܢܐܐ (all of them were standing)
 ܗܘܢܐܐ (Addai;) ܗܘܢܐܐ (the teaching [doctrine] of)
 ܗܘܢܐܐ (about him,) ܗܘܢܐܐ (even they who had heard)
 ܗܘܢܐܐ (of Isho [Yeshua],) ܗܘܢܐܐ (that he was a disciple)
 ܗܘܢܐܐ (who had been crucified [erected]) ܗܘܢܐܐ (that man)

Or ¹ “Libbo [לבבו]” - Means: “his heart (mind).” ² "Chaphsai" (Roger Pearse).
 Perhaps a variant of: “Khephṣi [Khephṣi]” - i.e. “Khephṣi (Khephṣi)” or “My Desire
 (Delight, Pleasure).” ³ Probably the same vowels as the name "Kheṣron" or
 "Hezron" (ܗܘܘܘܪܐܢ). - "Chesrun" (Roger Pearse). ⁴ a region of Syria. - "Zoba" and
 "Zobah" (KJV). ⁵ a city in northern Mesopotamia. - Harran (Roger Pearse).

Addai 19:1-25 (CAL) = Addai 1:29-31 (Roger Pearse)

Chapter 19 ܫܘܚܐܐ

ܕܡܝܢܐ (cures) ܘܡܝܢܐܗܘܢ (& he was effecting) ܗܘܢܐܐ (in Yerushalem,) ܗܘܢܐܐ
 ܗܘܢܐܐ (& Addai had begun) ܗܘܢܐܐ (in His name.)
 ܗܘܢܐܐ (thus:) ܗܘܢܐܐ (to them) ܗܘܢܐܐ (that he should be speaking)
 ܗܘܢܐܐ (& understand ye) ܗܘܢܐܐ (all of you,) ܗܘܢܐܐ (“Hear ye,
 before you;) ܗܘܢܐܐ (that I shall be speaking) ܗܘܢܐܐ (the thing)
 ܗܘܢܐܐ (of medicines) ܗܘܢܐܐ (that I was not a physician)

(of the art [skill, craft]) ܕܠܗܘܢ ܘܚܪܝܫܝܢ (& roots,) ܘܚܪܝܫܝܢ
 (I am) ܐܝܢܝܢܝܢ (but) ܘܝܢܝܢܝܢ (men,) ܘܝܢܝܢܝܢ (of the sons of)
 (the Anointed One,) ܘܝܢܝܢܝܢ (of Isho) ܕܝܫܘܗܝܘܢ (the disciple [pupil])
 (of troubled souls,) ܕܝܫܘܗܝܘܢ ܕܝܫܘܗܝܘܢ² (the Physician)
 (of future life,) ܕܝܫܘܗܝܘܢ⁴ ܕܝܫܘܗܝܘܢ³ (& the Savior)
 (from) ܕܝܫܘܗܝܘܢ (who had descended) ܕܝܫܘܗܝܘܢ (of God,) ܕܝܫܘܗܝܘܢ (the Son)
 (a body) ܕܝܫܘܗܝܘܢ (& he had put on) ܕܝܫܘܗܝܘܢ (the heaven[s]),
 (& he was giving [had given]) ܕܝܫܘܗܝܘܢ (a man;) ܕܝܫܘܗܝܘܢ (& he became)
 (for [in the place of]) ܕܝܫܘܗܝܘܢ (& was crucified) ܕܝܫܘܗܝܘܢ (Himself)
 (men.) ܕܝܫܘܗܝܘܢ (the children of) ܕܝܫܘܗܝܘܢ (all of)

Or ¹ "notice (consider)." ² "vexed, agitated, smitten, harassed, ill-treated, weary, exhausted." ³⁻⁴ Lit. "of prepared life" or "of life *that is* prepared [to come]." ⁵ "he was clothed with a body."

(on) ܕܝܫܘܗܝܘܢ (he had been suspended) ܕܝܫܘܗܝܘܢ (& when)
 (He had darkened the sun) ܕܝܫܘܗܝܘܢ (the wood,) ܕܝܫܘܗܝܘܢ
 (in the atmosphere [visible arch of the sky];)
 (into the midst of) ܕܝܫܘܗܝܘܢ (He had entered) ܕܝܫܘܗܝܘܢ (& when)
 (He had been raised [revived, awakened]) ܕܝܫܘܗܝܘܢ (the tomb,) ܕܝܫܘܗܝܘܢ
 (many.) ܕܝܫܘܗܝܘܢ (with) ܕܝܫܘܗܝܘܢ (of) ܕܝܫܘܗܝܘܢ (& had went out)

Or ¹ "eclipsed." - Perhaps: "the sun had darkened (turned *the day* to night)." -
 " & the sun became dark (was darkened, eclipsed, obscured, dimmed)"
 (Lk. 23:45).

(the tomb) ܕܝܫܘܗܝܘܢ (who were guarding) ܕܝܫܘܗܝܘܢ (& those)
 (He had gone out) ܕܝܫܘܗܝܘܢ (where) ܕܝܫܘܗܝܘܢ (had not seen)
 (of the heaven,) ܕܝܫܘܗܝܘܢ¹ (but the watchers) ܕܝܫܘܗܝܘܢ (the tomb;)
 (from) ܕܝܫܘܗܝܘܢ (these [they]) ܕܝܫܘܗܝܘܢ (the preachers) ܕܝܫܘܗܝܘܢ

(who if) دِيْلَه (That One,) هِثْ (of his resurrection,) سَمْعَانْ (& announcers)

(b/c) مَيِّدْ (wouldn't have died,) كَمْ : كَمْ : كَمْ (He didn't will [it],) كَمْ كَمْ

(the departure of the soul.) مَوْتْ (death,) هِثْ (He is the Lord of) هِثْ⁵ هِثْ⁴

¹ Lit. "of the height" or perhaps plural: "of the heights (heavens)." ³ "He had not died." ⁴⁻⁶ Perhaps: "He is the Lord over death ..."

(to Him,) هِثْ (that it was pleasing) دَعْفْ (& if it was not) كَمْ : هِثْ

(He had also not put on a body again,) هِثْ : هِثْ : هِثْ

(the Former [Fashioner]) هِثْ¹ (He is) هِثْ (b/c) هِثْ

(of that body.) هِثْ

Or ¹ "Framer (Maker, Molder, Potter)."

(which had inclined [lowered] Him) هِثْ (the will) هِثْ (For) هِثْ

(the virgin,) هِثْ (which was from) هِثْ (to the birth [child]) هِثْ

(had brought Him low [down, into subjection]) هِثْ² هِثْ¹ (also) هِثْ (it) هِثْ

(& He had humbled) هِثْ (of death,) هِثْ (to the suffering) هِثْ

(that) هِثْ (of His exalted Divinity,) هِثْ (the majesty) هِثْ

(His Father) هِثْ (with) هِثْ (which was) هِثْ

(from aforetime [everlasting, eternity] = formerly,) هِثْ

(& that [exalted Divinity] -) هِثْ⁵ هِثْ⁴ هِثْ

(which the previous prophets had spoken *about* of old *time*)

(& they had represented) هِثْ⁶ (in their mysteries;) هِثْ

(& of his suffering,) هِثْ (of his birth) هِثْ (images) هِثْ⁷

Or ¹⁻² "had abased [humbled] Him." - "made Him condescend" (Roger Pearse). ³

"laid (low, lowered, cast down, abased)." - "made low" (Heb. 2:7). ⁴⁻⁵ Perhaps:

"That [Man] whom (هِثْ)" - (RP similar). ⁶ "showed forth (signified, typified,

portrayed, depicted)." ⁷ "likenesses (types, figures, examples, similes)."

Addai 20:1-25 (CAL) = Addai 1:31-35 (Roger Pearse)

Chapter 20 **ܣܘܟܠܘܢܐ ܝܟܢܘܢܐ**

ܐܠܘܘܢܐ ܕܥܝܠܘܦܘܝܢܐ ¹(& of his resurrection) ²ܐܠܘܢܐ ܕܝܫܘܥܝܗܘܨܐܝܢܐ ³(& of his ascension) ⁴ܕܥܝܠܘܦܘܝܢܐ
ܕܘܥܡܐܢܐ (His Father,) ⁵ܐܠܘܢܐ ܕܝܫܘܥܝܗܘܨܐܝܢܐ ⁶(his throne)
ܕܘܥܡܐܢܐ (that is on) ⁷ܕܥܝܠܘܦܘܝܢܐ (the right side.)

Or ¹ "raising to life (recovery, revival, resuscitation)." ²⁻³ Perhaps: "& concerning
his sitting (seat) [on the right side]."

ܘܥܝܠܘܦܘܝܢܐ ⁸(by) ⁹ܕܝܫܘܥܝܗܘܨܐܝܢܐ (He is being worshipped) ¹⁰ܘܥܝܠܘܦܘܝܢܐ
(lower [earthly] beings,) ¹¹ܘܥܝܠܘܦܘܝܢܐ (upper [celestial] beings,) ¹²ܘܥܝܠܘܦܘܝܢܐ
ܕܘܥܡܐܢܐ ¹³(That One) ¹⁴ܕܝܫܘܥܝܗܘܨܐܝܢܐ ¹⁵(who is bowed down to) ¹⁶ܕܝܫܘܥܝܗܘܨܐܝܢܐ ¹⁷(always.)

Or ¹⁻⁵ "That One who is worshipped from everlasting (the beginning, former
times)." ³ ܘܥܝܠܘܦܘܝܢܐ (Phillips) and ܘܥܝܠܘܦܘܝܢܐ "he" (CAL).

ܘܥܝܠܘܦܘܝܢܐ ¹⁸(For although) ¹⁹ܕܝܫܘܥܝܗܘܨܐܝܢܐ ²⁰ܘܥܝܠܘܦܘܝܢܐ
(however) ²¹ܕܝܫܘܥܝܗܘܨܐܝܢܐ (His appearance was of *the likeness* of men,)
(²²& His knowledge) ²³ܘܥܝܠܘܦܘܝܢܐ (His power) ²⁴ܕܝܫܘܥܝܗܘܨܐܝܢܐ
(as) ²⁵ܘܥܝܠܘܦܘܝܢܐ (are of God;) ²⁶ܘܥܝܠܘܦܘܝܢܐ ²⁷(& His authority) ²⁸ܕܝܫܘܥܝܗܘܨܐܝܢܐ
ܕܝܫܘܥܝܗܘܨܐܝܢܐ ²⁹(He said) ³⁰ܕܝܫܘܥܝܗܘܨܐܝܢܐ (to us:) ³¹ܘܥܝܠܘܦܘܝܢܐ
ܕܝܫܘܥܝܗܘܨܐܝܢܐ ³²ܘܥܝܠܘܦܘܝܢܐ (the Son of Man was praised [glorified],)
(³³& God) ³⁴ܕܝܫܘܥܝܗܘܨܐܝܢܐ (who by Him) ³⁵ܕܝܫܘܥܝܗܘܨܐܝܢܐ (is glorifying)
(with miracles) ³⁶ܕܝܫܘܥܝܗܘܨܐܝܢܐ (Him[self],) ³⁷ܕܝܫܘܥܝܗܘܨܐܝܢܐ
(³⁸& with His honor,) ³⁹ܕܝܫܘܥܝܗܘܨܐܝܢܐ ⁴⁰ܘܥܝܠܘܦܘܝܢܐ (& with wonders,) ⁴¹ܕܝܫܘܥܝܗܘܨܐܝܢܐ
(the right side.) ⁴²ܕܝܫܘܥܝܗܘܨܐܝܢܐ (who is *even sitting* on)

¹ הוּ (Phillips) & הוּ "it (he)" (CAL). - "were" (Roger Pearse). ² "Himself" (Roger Pearse). ³ (Phillips). - Roger Pearse apparently saw: "& by [the] honor (הַכְּבוֹד) of being (הוּ) at the right hand (יְמִינָא)." (is the pure purple garment) דְּגָבִי: דְּגָבִי* (But His body) דְּגָבִי (which by it) דְּגָבִי (of His glorious divinity,) דְּגָבִי (that we should look) דְּגָבִי (we are able) דְּגָבִי (at His hidden Lordship.) דְּגָבִי³

¹ דְּגָבִי can mean "purple" or "purple garment" (Jer. 10:9; 2 Macc. 4:38). However, * Roger Pearse just has the word "vestment" here. Which makes one wonder if he saw a different word. ² הוּ "it" (CAL). ³ "invisible" (Roger Pearse).

דְּגָבִי (Isho) דְּגָבִי (Therefore this) דְּגָבִי (we are preaching) דְּגָבִי (the Anointed One,) דְּגָבִי (His Father) דְּגָבִי (& with Him) דְּגָבִי (& we are announcing,) דְּגָבִי (of His Divinity) דְּגָבִי (& the Spirit) דְּגָבִי (we are praising,) דְּגָבִי (we are exalting [extolling, lifting up, magnifying]) דְּגָבִי (b/c) דְּגָבִי (& we are worshipping,) דְּגָבִי (by Him,) דְּגָבִי (we were commanded thus) דְּגָבִי (& we should absolve [pardon]) דְּגָבִי¹ (that we should baptize) דְּגָבִי (in the Name of) דְּגָבִי (who are believing) דְּגָבִי (for those) דְּגָבִי (of Holiness.) דְּגָבִי³ (& the Spirit) דְּגָבִי² (& the Son) דְּגָבִי (the Father) דְּגָבִי

Or ¹ "make atonement, be gracious, spare." ²⁻³ = "& the Holy Spirit."

דְּגָבִי (Also) דְּגָבִי (the prophets) דְּגָבִי (who from) דְּגָבִי (before *times*) דְּגָבִי (that YHWH [the LORD]) דְּגָבִי (were speaking thus:) דְּגָבִי (& if) דְּגָבִי (& His Spirit [sent us].) דְּגָבִי (us) דְּגָבִי (sent) דְּגָבִי (our God) דְּגָבִי (written) דְּגָבִי (that is not) דְּגָבִי (anything) דְּגָבִי (I *shall be* speaking)

(the Jews will not receive [it]), **ܡܫܥܘܬܝܢ** (in the prophets,) **ܟܘܢܝܢܝܢ**
 (who are standing) **ܘܢܫܝܢܝܢ** (among you) **ܘܡܫܥܝܢܝܢ** (& are listening)
 (to me,) **ܘܝܢܝܢܝܢ** (& if) **ܘܡܫܥܝܢܝܢ** (I shall be mentioning again)
 (the name of) **ܡܫܝܚܝܢ** (the Messiah) **ܘܟܘܢܝܢܝܢ** (over) **ܘܝܢܝܢܝܢ**
 (those) **ܘܡܫܥܝܢܝܢ** (who have) **ܘܡܫܥܝܢܝܢ** (pains [injuries]) **ܘܡܫܥܝܢܝܢ**
 (& diseases,) **ܘܡܫܥܝܢܝܢ** (& they are not being healed) **ܘܡܫܥܝܢܝܢ**
 (praiseworthy name,) **ܘܡܫܥܝܢܝܢ** ¹ **ܘܡܫܥܝܢܝܢ**
 (those who worship the work of their hands shall not believe.)

¹ Lit. "the worshippers of."

(If) **ܘܡܫܥܝܢܝܢ** (therefore) **ܘܡܫܥܝܢܝܢ** (these things are written,) **ܘܡܫܥܝܢܝܢ**
 (which we are saying,) **ܘܡܫܥܝܢܝܢ** (in the Scriptures) **ܘܡܫܥܝܢܝܢ**
 (**ܘܡܫܥܝܢܝܢ** ² **ܘܡܫܥܝܢܝܢ** (& among the Prophets,) **ܘܡܫܥܝܢܝܢ**
 (& we are being able) **ܘܡܫܥܝܢܝܢ** (of the healing [recovery] of) **ܘܡܫܥܝܢܝܢ**
 (the miracles) **ܘܡܫܥܝܢܝܢ** (& are showing) **ܘܡܫܥܝܢܝܢ**
 (the sick ones,) **ܘܡܫܥܝܢܝܢ** (not) **ܘܡܫܥܝܢܝܢ** (a man) **ܘܡܫܥܝܢܝܢ**
 (will look) **ܘܡܫܥܝܢܝܢ** (on us) **ܘܡܫܥܝܢܝܢ**
 (w/o) **ܘܡܫܥܝܢܝܢ** (a discernment [discerning, distinction, decision])

¹ See Appendix 4 (Commentary). ² (Phillips) - "of the Prophets" (Roger Pearse).

Addai 21:1-20 (CAL) = Addai 1:35-37 (Roger Pearse)

ܡܫܥܝܢܝܢ : Chapter 21

ܘܡܫܥܝܢܝܢ (of the faith) **ܘܡܫܥܝܢܝܢ** (which we are preaching,) **ܘܡܫܥܝܢܝܢ**
ܘܡܫܥܝܢܝܢ (that God) **ܘܡܫܥܝܢܝܢ** (was crucified) **ܘܡܫܥܝܢܝܢ**
ܘܡܫܥܝܢܝܢ (all of) **ܘܡܫܥܝܢܝܢ** (the children of) **ܘܡܫܥܝܢܝܢ** (men.)

Or ¹ " a god (godlike one, angel)" (1 Sam. 28:13; Psalm 8:5).

¹ (who are not willing) (those) (there are) (& if) (by these words,) (that they shall be persuaded) (& let them reveal) (to us,) (let them draw near) (their mind [opinion],) (what is) (to us) (the weakness [disease]) (that according to) (of their mind [intelligence],) /² (healing [therapeutic] medicine) (we shall bring near) (of their blow [wound].) (for the healing [recovery])

¹ (Phillips). - RP Translation lacks the word "and." ² "conscience (thinking, reasoning, purpose, doctrine, sense)." ³ "sense (reflection, belief, meaning, counsel, etc.)." ⁴ "apply" (Roger Pearse).

(you *all* were not near [present]) (For although) (the Anointed One,) (of the suffering of) (at the time) (but) (b/c of the sun) (learn ye) /² (& ye saw [it],) /³ (& understand ye [notice ye, consider ye]) (the great horror [terror]) (concerning) (time) (at that) (that was) /⁴ (that *Man*) (of the crucifixion of) (which His Gospel has flown) (the earth,) (over all of) (that His students, -) (by the signs [miracles]) (our companions, are doing) (in all of) (the earth.)

¹ (Roger Pearse). ² "had been darkened (eclipsed, obscured, dimmed)." ³ "terrible event (grief, confusion of mind)." ⁴ "there was" (Roger Pearse). ⁴⁻⁵ Perhaps: "that was being (דָּוָה דְּתָהוּ) * at that time ..." ⁶ "spread." ⁶⁻⁷ "has flown (spread)" (Roger Pearse). ⁸ "my companions" (Roger Pearse).

(who were Hebrews,) מִיְהוּדִים & those) דִּי יְהוּדִים סָהוּ
 וְיָדְעוּ אֵת יְהוּדִית / דִּי יְהוּדִית / #2# / דְּבִלְבָבֵיהֶם מִיָּד: סָהוּ דִּי מִיָּדֵיהֶם אֵת וְתִלְפִישׁוּ
 (& they were only knowing that Hebrew language which -)
 (this day,) הַיּוֹם (behold,) הֵן (they were born into,)
 (the languages,) מִכָּל לְשׁוֹנָה (in all of) יִתְחַבְּרוּ (they are speaking) חֲדָה
 (& shall believe,) וְיִשְׁמְעוּ (that those far away shall hear,) וְיִשְׁמְעוּ
 (that That Man) דָּוָה (those who are near [shall hear & believe,]) כְּמִי (like) מִיָּדֵיהֶם
 (the languages) יִתְחַבְּרוּ (is He who² was mixing up³) / #2# / יִתְחַבְּרוּ
 (of the bold ones [headstrong, rash, insolent, willful, bullies]) דְּבִלְבָבֵיהֶם⁴
 (which is before us;) מִפְּנֵי הַיּוֹם (in this district,) אֵת דָּוָה
 (through our hands) / #2# / מִיָּדֵינוּ (teaching)⁸ הֵן (He is) * / #3# / אֵת דָּוָה
 (the faith [religion]) הַיּוֹם (today) הַיּוֹם
 (& of firmness,) וְדִבְרֵי אֱמֶת¹¹ (of truth [justice, fairness]) אֱמֶת¹⁰
 (& by wretched men,) וְבְיַד אֲנָשִׁים רְפוּיִים (by men of low estate) יְבִיטִים¹²
 (of Palestine.) מִדְּמִישְׁתָּא (the Galil* [Galilah]) מִדְּמִישְׁתָּא¹³ (who were from) מִדְּמִישְׁתָּא

Or ¹ Variant reading: "that That Man [who was mixing up] the languages ..." ² "that He is [the same], who confounded the tongues ..." (Roger Pearse). ³ "confusing (confounding)." ⁴ "presumptuous ones (boasters)." ⁵ "region (quarter)." - Lit. "corner" (Neh. 3:24). ⁶⁻⁸ "He it is who today teaches through us" (Roger Pearse). ⁹⁻¹⁰ i.e. "the true (just, fair, right) faith." ¹⁰ "rightness (rectitude)." ¹¹ "firmness" hence: "assurance (affirmation, confirmation, truth)." ¹² "inferior (unworthy, humble, poor, thin, lacking)." ¹³* (Common Hebrew Pronunciation) - Lit. "the circle (circuit)" or "region (border, coast)."

וְיִתְחַבְּרוּ (whom [me] ye are seeing,) מִיָּדֵינוּ (For I also,) מִיָּדֵינוּ

مَدِينَةٍ / كَنْعَانَ / #3# / كَنْعَانَ (am from Paneas,) مِنْ (from) كَنْعَانَ (where)

وَأَنَا مَدِينَةٍ : كَنْعَانَ (the Jordan River goes out.) (& I was chosen,)

أَنَا (with) كَنْعَانَ (my companions,) (that I shall be)

Or ¹ Called Πανειας (Paneias) [located in the Golan Heights, Syria] because it was the center for the worship of the Greek god Pan. AKA: Caesarea Philippi. Today, the area is called Banias, which is the Arabic pronunciation for: Paneas. The foreign “P” sound is usually transliterated as: “Ph (F)” or “B” into Arabic.

Addai 22:1-23 (CAL) = Addai 1:37-40 (Roger Pearse)

Chapter 22 : كَنْعَانَ

كَنْعَانَ : كَنْعَانَ (a preacher) كَنْعَانَ (of this Gospel,) كَنْعَانَ (which by it,)

كَنْعَانَ (behold,) كَنْعَانَ : كَنْعَانَ كَنْعَانَ

(the regions that are in every place are resounding,)

(with the glorious name of) كَنْعَانَ

(the worshipped Anointed One.) كَنْعَانَ

¹ كَنْعَانَ [كَنْعَانَ] "he" (Phillips; CAL). Perhaps this is a typo for the word كَنْعَانَ (f.) "is (are)." That would make it part of the statement: "the regions are resounding."

كَنْعَانَ (Therefore, let no) كَنْعَانَ (person) كَنْعَانَ (among you)

كَنْعَانَ (harden) كَنْعَانَ (his mind [conscience]) كَنْعَانَ (against)

كَنْعَانَ (the rightness) كَنْعَانَ (the truth.) كَنْعَانَ (from)

كَنْعَانَ (the truth.) كَنْعَانَ (from)

¹ "heart" (Roger Pearse) - here and at Addai 23:1. ² Perhaps: "away from." ^{3*} "& his counsel shall abandon (forsake) the truth ..."

كَنْعَانَ : كَنْعَانَ (Don't be led away as captives) كَنْعَانَ (after)

(thoughts of destructive error,) ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹
 (the hopelessness [desperation]) (which are full of) ⁵ ⁶ ⁷ ⁸ ⁹
 (& don't rejoice) (of a bitter death.) ⁶ ⁷ ⁸ ⁹
 (of the paganism) (in the evil customs) ⁷ ⁸ ⁹
 (of your ancestors,) ⁸ ⁹ ⁹
 (& you shall keep yourselves distant)
 (the life) (from) ⁹ ⁹
 (& of truth,) (of fairness [rightness]) ⁹ ⁹
 (which are in the Anointed One.) ⁹ ⁹

Or ¹ "captured, enslaved, subjected." ² "ideas, opinions, reckonings, intentions." ³ "deception" [FS]. ⁴ Perhaps this adjective should be masculine as: ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ if it is descriptive of the masculine word "thoughts []". ⁵ Lit. "the cutting *off* of hope." or "despair." ⁶⁻⁷ "& don't make yourselves glad [be gladdened]" (Phillips). - "be taken" (Roger Pearse). RP may have saw or was thinking of the word ⁸⁻⁹ ⁸⁻⁹ "& you yourselves shall be far (abide far)" or "& you yourselves shall avoid (abstain, renounce)."

(in Him,) (who are believing) (those) (B/c) ⁹ ⁹ ⁹ ⁹
 (are being faithful [trustworthy]) (these) ¹ ¹ ¹ ¹
 (to us) (who descended) (even that Man) (before Him,) ⁹ ⁹ ⁹ ⁹
 (that He shall cause to cease [abolish]) (in His mercy), ² ² ² ²
 (of paganism,) (the sacrifices) (the earth) (from) ⁹ ⁹ ⁹ ⁹
 (of idolatry,) (& the libations) ⁹ ⁹ ⁹ ⁹
 (that creatures should no longer be worshipped;) ⁹ ⁹ ⁹ ⁹
 (along with) (& His Father,) (Him) (but) ⁹ ⁹ ⁹ ⁹
 (we shall bow down to.) (of His Holiness,) (the Spirit) ⁹ ⁹ ⁹ ⁹

Or ¹ "true, found true, verified, confirmed, established, entrusted." ² "clemency, favor, grace." ³ "bring to naught, bring to an end."
 (my Lord commanded me,) (as) (For I,) ⁹ ⁹ ⁹ ⁹

(I am announcing.) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching) (I am announcing.)
 (I am announcing.) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (& behold, I am casting His silver on the table) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם
 (of his message) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (of every person.) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (that they shall receive,) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (the good reward) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (& those) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (who are not being persuaded [obeying, consenting],) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם
 (I am shaking off) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (my Lord said to me.) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)

Or ¹ "thanksgiving (praise, profession, acknowledgement)." ²⁻⁴ "my Lord commanded me" (Roger Pearse).⁴ Cureton omits: אָנֹכִי מְבַרְכֵם.

(from) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (hateful deeds,) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (to Him) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (& turn ye) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (He turned Himself) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (with His mercy) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (& with His rich compassions.) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)

¹ "honest" (Roger Pearse). ²⁻³ (Phillips; Roger Pearse). ²⁻³ אָנֹכִי מְבַרְכֵם (Cureton).

אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)

Addai 23:1-23 (CAL) = Addai 1:40-43 (Roger Pearse)

Chapter 23 بَقِيَّةُ : حَدِيدٌ

لَا : بَقِيَّةُ (which passed away,) دَخَلَهُ (the former generations),
 دَخَلَهُ (b/c) دَخَلَهُ (they had hardened) دَخَلَهُ (their reasoning)
 دَخَلَهُ (God,) دَخَلَهُ (the reverence of) دَخَلَهُ (away from)
 دَخَلَهُ (punishment) دَخَلَهُ (they had received)
 دَخَلَهُ (that those) دَخَلَهُ (openly;) /#3#
 دَخَلَهُ (should have been chastised), دَخَلَهُ (& those)
 دَخَلَهُ (who shall be coming) دَخَلَهُ (after them)
 دَخَلَهُ (shall tremble) دَخَلَهُ (& shall be afraid.)

Or ¹ "mind (thinking, opinion, doctrine, etc.)." ² "against" (Roger Pearse). ³ Lit.
 "the placing on the head." ⁴ "disciplined (corrected, instructed)."

دَخَلَهُ (into the world) دَخَلَهُ (our Lord was coming) دَخَلَهُ (For all of it)
 دَخَلَهُ (& should show us) دَخَلَهُ (that He should teach us)
 دَخَلَهُ (that at that end) /#2#
 دَخَلَهُ (a resurrection) دَخَلَهُ (is being) دَخَلَهُ (of the created things [creatures])
 دَخَلَهُ (of people.) دَخَلَهُ (the descendants) دَخَلَهُ (for all of)

Or * (Phillips' Text) has the word "us" [2x] but Roger Pearse's Translation doesn't include that word both times. ¹ "shall be."

دَخَلَهُ (& at that) دَخَلَهُ (time) دَخَلَهُ (their ways shall be represented)
 دَخَلَهُ (with themselves [their persons],)
 دَخَلَهُ (volumes [rolls, scrolls]) دَخَلَهُ (& their bodies shall be,) دَخَلَهُ
 دَخَلَهُ (of justice,) دَخَلَهُ (for the written things [books])
 دَخَلَهُ (one who didn't know) دَخَلَهُ (be there) دَخَلَهُ (& there shall not)
 دَخَلَهُ (every person) دَخَلَهُ (b/c) دَخَلَهُ (the writing),

(was reading the letters [texts] of his own book) **חַבְּתֵיכֶם דְּהַפְּתִיטְהוּן חֲזַן**
 (& the account) **חַדְּתֵיכֶם** (day,) **בְּהַהוּם** (on that)
 (he took) **דְּהַחֲזַן** (of his deeds [actions]) **חֲזַן**
 (of his hands.) **בְּתֵיבֵיכֶם** (with the fingers) **חֲזַן**

Or ¹ "pictured (formed, figured, depicted painted, described, shown forth)." - This Ithpeal form is also spelled with two "t's" (i.e. **חֲזַן**) ² "manners, conducts, customs, etc." ³ "on their own persons" (Roger Pearse). ⁴ "sheets, skins, parchments." Hence: "skins for writings." ⁵ Lit. - "& there was not (**לֹא**) there." - **לֹא** can mean "was not," as in the statement: "Yoseph was not (**לֹא**) in the pit" (Gen. 37:29). ⁶ "one who wasn't knowing (**חֲזַן**)." ⁷ "scroll (book, record, letter, document)." ⁸ This unusual word order is also in the next verse. Usually the words are reversed as: **חֲזַן חֲזַן** "he was reading ..." ⁹ Perhaps: "he *shall be* taking [**חֲזַן**]." - "he taketh" (Roger Pearse).

חַדְּתֵיכֶם (the unlearned) **חֲזַן** (also) **חֲזַן** (Thus) **חֲזַן**
 (the new book [writing]) **חֲזַן** (were knowing)
 (& there was none) **לֹא** (of the new language,) **חֲזַן**
 ("Read ye) **חֲזַן** (to his fellow,) **חֲזַן** (who *shall be* saying)
 (doctrine) **חֲזַן** (that one) **חֲזַן** (b/c) **חֲזַן** ("this for me,")
חֲזַן (& the one) **חֲזַן** (teaching) **חֲזַן** (*shall be* reigning)
חֲזַן (over) **חֲזַן** (all of) **חֲזַן** (the offspring of)
 (humans.)

Or ¹ "untaught ones, ignorant, simple, inexperienced, stupid, idiots." From: **ιδιωτης** (pl. **ιδιωται**).

(Let this thought , therefore, be represented) **חֲזַן**
 (from) **חֲזַן** (& let it not pass) **חֲזַן** (your eyes,) **חֲזַן** (before)
חֲזַן (that if) **חֲזַן** (b/c) **חֲזַן** (your mind,) **חֲזַן**
חֲזַן (it passes away from your mind,) **חֲזַן**
חֲזַן (it doesn't pass away by justice.) **חֲזַן**

(& understanding,) هَجَمْتُمْ (sense [perception]) ذِيْعَمًا (in them) دَسَمَ
 (even ye are worshipping) مَكَدًا (you,) دِنَانَهُ (on account of which)
 دَسَمُوا (them,) دَسَمُوا (& are honoring) دَسَمُوا (them) دَسَمُوا
 (that they *should* receive) دَسَمُوا (it *would* be right for them,) دَسَمُوا
 (which ye have carved [engraved],) دَسَمُوا (your favor,) دَسَمُوا
 (them,) دَسَمُوا (& *have even established*) دَسَمُوا
 (& ye *have fixed* [set] firmly) دَسَمُوا
 (with nails) دَسَمُوا (them) دَسَمُوا ([&] *have fastened*)
 دَسَمُوا (that they shall not be shaken [moved].) دَسَمُوا

Or ¹ "cognizance, movement." - "feeling" (RP). ² "b/c of (in the place of, on behalf of)." - "for the sake of which" (RP). ³ Lit. "it was being right for them." ⁴ "constructed, fixed, prepared" or "made to be sturdy (stable, erect)." ⁵ "strengthened" (Syr. Dict.) or "established firmly" (CAL). ⁶ "made firm"

ذِكْرُ الْخَلْقِ (For if) ذِكْرُ الْخَلْقِ (the created things were aware of)
 (which are [given] to them,) ذِكْرُ الْخَلْقِ (your honors) ذِكْرُ الْخَلْقِ
 ذِكْرُ الْخَلْقِ (they *would be complaining* [appealing] against you,) ذِكْرُ الْخَلْقِ
 ذِكْرُ الْخَلْقِ (while) ذِكْرُ الْخَلْقِ (shouting) ذِكْرُ الْخَلْقِ (at you,) ذِكْرُ الْخَلْقِ
 ذِكْرُ الْخَلْقِ (that ye should not worship) ذِكْرُ الْخَلْقِ
 ذِكْرُ الْخَلْقِ (your fellows [companions, colleagues, equals],) ذِكْرُ الْخَلْقِ
 ذِكْرُ الْخَلْقِ (which like you) ذِكْرُ الْخَلْقِ (*were* * made) ذِكْرُ الْخَلْقِ
 ذِكْرُ الْخَلْقِ (& *were* * created;) ذِكْرُ الْخَلْقِ (b/c) ذِكْرُ الْخَلْقِ (it is not *right*) ذِكْرُ الْخَلْقِ
 ذِكْرُ الْخَلْقِ (that made creatures *should* be worshipped;) ذِكْرُ الْخَلْقِ
 ذِكْرُ الْخَلْقِ (but) ذِكْرُ الْخَلْقِ (that they should bow down to) ذِكْرُ الْخَلْقِ
 ذِكْرُ الْخَلْقِ (their Creator,) ذِكْرُ الْخَلْقِ (& they *should praise* [sing to]) ذِكْرُ الْخَلْقِ
 ذِكْرُ الْخَلْقِ (That One) ذِكْرُ الْخَلْقِ (who created) ذِكْرُ الْخَلْقِ (them.) ذِكْرُ الْخَلْقِ

Or ¹ "perceiving, being conscience of." ² "creatures." ³ "crying out in complaint" (CAL). ⁴ "fellow-servants, similar (like) ones." * "are" (RP - both times).

(His favor covers [protects]) هَبَعْنَا : حَب : بِحَبِّهِ (& as)

(so [in like manner]) تَذُنَّ (the bold ones here,) كَلْبِي²

(His justice is prepared that it shall seek) حَبَّبْنَا⁴ دِيحَبَّبْنَا⁴ حَبَّبْنَا³

(there.) كَلْبِي (the deniers)⁵

Or ¹ "hides (conceals, defends)" - "saves" (CAL). ² "bullies, boasters, head-strong, rash, presumptuous, willful, insolent." ³⁻⁴ "His justice shall take vengeance on (punish) the infidels there in the future" (*see* Peal Future Form - 3 Macc. 2:17). ⁵ "rejecters, renouncers, apostates, unbelievers, heathens, pagans" *or* "ungrateful, thankless, unmindful" (Lk. 6:35).

شِيءٌ نَأْتِيهِ (For I am [was] seeing) يَحْمَدُ (is greatly crowded [continuous]) حَدَّ : حَدَّ : حَدَّ

(that this walled *city*) دَفْعَل¹ هَبَعْنَا

(in paganism,) حَبَّبْنَا (which is against) بَعْدَ : بَعْدَ (God.)

Or ¹ "has abounded greatly in paganism" or "full of (given over to) paganism

(a made idol) حَبَّبْنَا حَبَّبْنَا (Nebu,) حَبَّبْنَا¹ (this) تَأْتِي (Who is) حَبَّبْنَا

(which ye are prostrating yourselves to,) حَبَّبْنَا حَبَّبْنَا حَبَّبْنَا

(whom ye are honoring?) حَبَّبْنَا حَبَّبْنَا (& Bel,) حَبَّبْنَا

¹ "Nwu." - "Nebo" (KJV). - "Nabu" (Assyrian).

(among you) حَبَّبْنَا (there are) حَبَّبْنَا (For behold,) حَبَّبْنَا

حَبَّبْنَا (who are worshipping) حَبَّبْنَا¹ (the daughter of) حَبَّبْنَا² (Nical,) حَبَّبْنَا

(like) حَبَّبْنَا³ (the Haranites,) حَبَّبْنَا (your neighbors,) حَبَّبْنَا

حَبَّبْنَا⁴ (& Taratha,) حَبَّبْنَا (like) حَبَّبْنَا⁵ (the people of Mabug,) حَبَّبْنَا

حَبَّبْنَا (& the eagle [vulture],) حَبَّبْنَا (like) حَبَّبْنَا (the Arabians,) حَبَّبْنَا

حَبَّبْنَا (& the sun,) حَبَّبْنَا (& the moon,) حَبَّبْنَا (like) حَبَّبْنَا (the rest) حَبَّبْنَا

حَبَّبْنَا⁶ (of the others,) حَبَّبْنَا (who are like you.) حَبَّبْنَا

1-2 "Bath Nical" (RP). Perhaps the Aramaic transliteration of the Hebrew words: בַּת נִכָּל "the daughter of deceit (ܒܬܐ ܢܝܟܠܐ)." An epithet of "deceitful Aphrodite (Venus) [δολιόφρων Αφροδίτη]." ³ "inhabitants of Haran." ⁴ Probably related to the word ܐܘܪܝܬܐ (taraita) - "counsel, mind, intelligence, sense, reflection, opinion, doctrine, belief, meaning." ⁵ Mabbug (ܡܒܘܓ) - A city between Aleppo & the Euphrates River. AKA: Hierapolis (Ἱεραπολις) or "Holy City." ⁶ (Phillips' Text). - "of the inhabitants of Haran [ܕܡܫܟܐ]" (Roger Pearse) - "of Haran (Harran) [ܕܡܫܟܐ]" (CAL revoweled).

ܕܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ (Don't be led captive) ܕܝܗܘܐ ܕܝܗܘܐ (by the rays [flashes])
 ܕܝܗܘܐ ܕܝܗܘܐ (of the luminaries) ܕܝܗܘܐ ܕܝܗܘܐ (& by the brilliant Star;) ²
 ܕܝܗܘܐ ܕܝܗܘܐ (who bows down to) ܕܝܗܘܐ (created things.)
 ܕܝܗܘܐ ܕܝܗܘܐ (for everyone is cursed before God) ܕܝܗܘܐ ܕܝܗܘܐ ³

¹ "taken captive, captured, captivated, enslaved, subjected." ² cow-chow-ta (f.) the planet Venus. - Literally: "the Star of brilliancy (radiance, splendor)." ³ ܐܝܢܐ "it" (Phillips; CAL).

ܕܝܗܘܐ ܕܝܗܘܐ (For although) ܕܝܗܘܐ (there are) ܕܝܗܘܐ (among) ܕܝܗܘܐ (the created things)
 ܕܝܗܘܐ ܕܝܗܘܐ (such as) ܕܝܗܘܐ (are greater) ܕܝܗܘܐ (than) ܕܝܗܘܐ (their companions,) ܕܝܗܘܐ (yet)
 ܕܝܗܘܐ ܕܝܗܘܐ (they are fellow-servants) ܕܝܗܘܐ (of their companions,) ܕܝܗܘܐ
 ܕܝܗܘܐ (as) ܕܝܗܘܐ (I have spoken) ܕܝܗܘܐ (to you.)
 ܕܝܗܘܐ ܕܝܗܘܐ (ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ,) ܕܝܗܘܐ ܕܝܗܘܐ (for this thing is a bitter grief [pain, disease],)
 ܕܝܗܘܐ ܕܝܗܘܐ (ܕܝܗܘܐ ܕܝܗܘܐ,) ܕܝܗܘܐ ܕܝܗܘܐ (healing [remedy, cure],) (which there is no)

Addai 25:1-25 (CAL) = Addai 1:48-48 (Roger Pearse)

ܕܝܗܘܐ ܕܝܗܘܐ : Chapter 25

ܕܝܗܘܐ ܕܝܗܘܐ (things made,) ܕܝܗܘܐ ܕܝܗܘܐ (that made-things should worship)

وَبِحُكْمِهِ يُقْتَلُونَ (& creatures should glorify [praise, sing to])
 د : كَيْفَ يُقْتَلُونَ (their fellows.) يُقْتَلُونَ بِحُكْمِهِ (For as) دَكَ يَحْتَسِبُ (they are not being able)
 1 قَتَلَهُمْ (by the strength of) حَيْدًا ([that] they *shall be standing*)
 د : نَفْسِهِمْ (their soul [self,]) يَكُنْ (but) حَيْدًا (by the power) دَتَهُ (of That One)
 دُجِبُوا (thus) يَتَقَرَّبُ (who created) (them,) تَقَرَّبُوا
 د : كَيْفَ يَحْتَسِبُ (they are not being able) دِيهِمْ جِبَدًا (that they should be worshipped)
 دِيهِمْ (with Him,) هِيَ بِحُكْمِهِ (with Him,) هِيَ (nor should they be honored)
 تَعْبُدُهُمْ (against both of them,) تَعْبُدُهُمْ (for it is a blasphemy) هِيَ
 حَيْدًا (when) حَيْدًا (against the creatures [created things])
 هِيَ : يَتَقَرَّبُ جِبَدًا (they are being worshipped,) هِيَ جِبَدًا (& against the Creator,)
 حَيْدًا* (when) 2 مَعَهُ هِيَ دَسَّ يَتَقَرَّبُ (the creatures, become [are] partners *with* Him,)
 3 دَسَّ جِبَدًا (of His existence.) دَسَّ جِبَدًا (to the nature) (who are strangers)

Or ¹ "existing, continuing." ^{2*} "when the creatures, ..., are made partakers
 (with Him" (Roger Pearse). ³ (Phillips; CAL) have this word misspelled
 as: دَسَّ جِبَدًا - "[they] who are strangers."

جَكَتْ بِحُكْمِهِ (For all of) نَجَبًا (the prophecy) دَسَّ : دَسَّ (of the prophets,)
 هِيَ جِبَدًا (of us) دَسَّ (who are after) دَسَّ (& the preaching)
 نَجَبًا (the prophets,) تَقَرَّبُوا (is this,) دَسَّ : دَسَّ يَتَقَرَّبُ يَتَقَرَّبُ
 (that created things *should* not be worshipped)
 دَسَّ (with) تَقَرَّبُوا (the Creator,) دَسَّ : دَسَّ يَتَقَرَّبُ
 (by the yoke) 2 حَيْدًا (& [that] people *should not again be bound*)
 دَسَّ (of paganism,) دَسَّ (which is corruption.)

Or ¹ "yoked, coupled, joined, married, harnessed, subjugated." ² Metaph. "service,
 servitude, bondage."

١ : ڪا ڏسي نه ٿو (But it was not) (b/c) ٻڌڻ
 ١ (I was saying) ٻڌڻ ٿو (the creatures are being seen,) ٻڌڻ
 (that they *should* not be worshipped;) ٻڌڻ
 ١ (which is made) ٻڌڻ (everything) (but) ٻڌڻ
 (it is being seen) ٻڌڻ (if) ٻڌڻ (is a creature;)
 ١ (it is not being seen [invisible].) (& if) ٻڌڻ

¹ "of the creatures being seen" (RP).

١ (This is a bitter wickedness,) ٻڌڻ
 ١ (on it) ٻڌڻ (that *one* shall place)
 ١ (of Divinity.) ٻڌڻ (the Glorious Name)

Or ¹ "impiety."

١ : ڪا ڏسي نه ٿو (For it was not) (creatures)
 ١ ([that] we are preaching) ٻڌڻ (like you,) ٻڌڻ
 ١ (to the Lord) ٻڌڻ (& are bowing down to,) ٻڌڻ (but) ٻڌڻ
 ١ (For that earthquake,) ٻڌڻ (of the creatures.) ٻڌڻ
 ١ (at the Cross,) ٻڌڻ (which made them tremble)
 ١ ٻڌڻ (testifies) ٻڌڻ (that every) ٻڌڻ (thing)
 ١ (which is made) ٻڌڻ
 ١ (That One) ٻڌڻ (depends & exists on [by] that power of its Maker,)
 ١ (worlds) ٻڌڻ (before) ٻڌڻ (who was) ٻڌڻ
 ١ (That One) ٻڌڻ (& creatures,) ٻڌڻ
 ١ (whose nature is incomprehensible,) ٻڌڻ
 ١ (& with) ٻڌڻ (in that His nature is invisible,) ٻڌڻ
 ١ (is being sanctified) ٻڌڻ (His Father,) ٻڌڻ

(He is Lord) ܘܗܘ ܕܡܠܟܐ (b/c) ܡܝܚܘܕܐ (in the upper heights,) ܘܥܘܠܡܝܢ ܝܚܝܬܐ
(eternity [aforetime].) ܘܗܘ ܕܡܝܠܗܘܐ (who is from) ܕܡܝܠܗܘܐ (He) ܘܗܘ ܕܡܝܠܗܘܐ (& God,) ܘܗܘ ܕܡܝܠܗܘܐ

¹ ܘܗܘ "he" (CAL). ²⁻³ Lit. "it hangs and stands." ⁴ Lit. "not being seen."

(country) ܘܗܘ ܕܡܠܟܐ (in every) ܕܡܠܟܐ (our doctrine) ܘܗܘ ܕܡܠܟܐ (This is) ܘܗܘ ܕܡܠܟܐ
ܘܗܘ ܕܡܠܟܐ (& thus) ܘܗܘ ܕܡܠܟܐ (the regions.) ܘܗܘ ܕܡܠܟܐ (& in all of) ܘܗܘ ܕܡܠܟܐ
(to those) ܘܗܘ ܕܡܠܟܐ (that we *should* preach) ܘܗܘ ܕܡܠܟܐ (we were commanded)
(it was not) ܘܗܘ ܕܡܠܟܐ (us,) ܘܗܘ ܕܡܠܟܐ (who *shall be* hearing) ܘܗܘ ܕܡܠܟܐ
¹ ܘܗܘ ܕܡܠܟܐ (by the teaching) ܘܗܘ ܕܡܠܟܐ (but) ܘܗܘ ܕܡܠܟܐ (by force [with violence],)
(of God.) ܘܗܘ ܕܡܠܟܐ (& by the power) ܘܗܘ ܕܡܠܟܐ (of the truth) ܘܗܘ ܕܡܠܟܐ

Or ¹ "of necessity."

(which are happening [being done]) ܘܗܘ ܕܡܠܟܐ (& the signs [miracles]) ܘܗܘ ܕܡܠܟܐ

Addai 26:1-23 (CAL) = Addai 1:48-49 (Roger Pearse)

ܘܗܘ ܕܡܠܟܐ : Chapter 26

ܘܗܘ ܕܡܠܟܐ (in His name,) ܘܗܘ ܕܡܠܟܐ (about) ܘܗܘ ܕܡܠܟܐ ([they] are testifying)
ܘܗܘ ܕܡܠܟܐ (our faith [religion],) ܘܗܘ ܕܡܠܟܐ (which is true)
ܘܗܘ ܕܡܠܟܐ (& trustworthy.) ܘܗܘ ܕܡܠܟܐ
(by [to] my words,) ܘܗܘ ܕܡܠܟܐ (Therefore, be ye persuaded [obedient])
ܘܗܘ ܕܡܠܟܐ (& receive [accept] ye) ܘܗܘ ܕܡܠܟܐ (I have spoken,) ܘܗܘ ܕܡܠܟܐ (what)
ܘܗܘ ܕܡܠܟܐ (& I am speaking) ܘܗܘ ܕܡܠܟܐ (before you;)
ܘܗܘ ܕܡܠܟܐ (& that I may not require) ܘܗܘ ܕܡܠܟܐ (your deaths,) ܘܗܘ ܕܡܠܟܐ (behold,)
ܘܗܘ ܕܡܠܟܐ (I am making numerous [-to increase]; adding, giving more) ܘܗܘ ܕܡܠܟܐ*

(Accept ye) ܩܘܠܘܢ (caution [admonition] before you.) ¹ܩܘܠܘܢ ܩܘܠܘܢ
 (rightly [suitably],) ²ܩܘܠܘܢܐ (my words) ܩܘܠܘܢܐ
 (& don't neglect [disregard].) ³ܩܘܠܘܢܐ ܩܘܠܘܢܐ

Or ¹ "prudence." * "I warn you to be very cautious¹. ..." (RP). ² "fitly" (RP). ³ "turn away (your heart)" (see Gen. 45:26). - "ignore, not care about, desist from" (CAL).

(to me) ܩܘܠܘܢܐ (Come ye near)

(the Anointed One,) ܩܘܠܘܢܐ (from) ܩܘܠܘܢܐ (my distant ones)

(to the Anointed One.) ܩܘܠܘܢܐ (near ones) ܩܘܠܘܢܐ (& be ye)

¹ This title of Isho suggests He was anointed with olive oil as a prophet, & perhaps also as a King. Symbolically, it refers to Him being filled with the Holy Spirit.

(& drink offerings) ܩܘܠܘܢܐ (sacrifices) ܩܘܠܘܢܐ (& in the place of)

(sacrifices) ܩܘܠܘܢܐ (now) ܩܘܠܘܢܐ (to Him) ܩܘܠܘܢܐ (offer ye) ܩܘܠܘܢܐ (of error,) ܩܘܠܘܢܐ

(of thanksgiving [profession, confession, acknowledgement].) ܩܘܠܘܢܐ

Or ¹ "now therefore, from henceforth."

([this] great altar) ܩܘܠܘܢܐ (But what is) ܩܘܠܘܢܐ

(in the midst of) ܩܘܠܘܢܐ (by you) ܩܘܠܘܢܐ (which was built)

(this fortified place [walled city]?) ܩܘܠܘܢܐ

¹ (Ezek. 16:24). This word also often means: "burnt offering."

(& coming,) ܩܘܠܘܢܐ (& [those] who are going) ܩܘܠܘܢܐ

(to devils) ܩܘܠܘܢܐ (on it) ܩܘܠܘܢܐ ([&] pouring our libations)

(& if) ܩܘܠܘܢܐ (to demons?) ܩܘܠܘܢܐ (on it) ܩܘܠܘܢܐ (& are sacrificing)

ܩܘܠܘܢܐ (the Scriptures) ܩܘܠܘܢܐ

(ye are not knowing,) ܩܘܠܘܢܐ ܩܘܠܘܢܐ ܩܘܠܘܢܐ

(is not nature teaching you by its sight [appearance],)

(that your idols have eyes) ܩܘܠܘܢܐ ܩܘܠܘܢܐ ܩܘܠܘܢܐ

הַאֵינָם רְוֵי (yet they are not seeing?)

¹ הָאֵי "it [he]" (Phillips; CAL).

הַאֵינָם רְוֵי / הַאֵינָם רְוֵי (& you, ye who are seeing)

בְּעֵינֵי / הַאֵינָם רְוֵי (with [your] eyes,) / #2# בְּעֵינֵי

בְּעֵינֵי / בְּעֵינֵי (in that) / #3# בְּעֵינֵי

(which ye are not noticing [regarding, considering],)

(you yourselves, ye also became [were]) בְּעֵינֵי / בְּעֵינֵי

מִי: בְּעֵינֵי (like them,) בְּעֵינֵי (who are not seeing)

הַאֵינָם שְׂמֵעִים (& who are not hearing,) / הַאֵינָם שְׂמֵעִים (& it is in vain)

הַאֵינָם שְׂמֵעִים / הַאֵינָם שְׂמֵעִים ([that] they are urging your worthless voices)

לְעָזְרֵי / הַאֵינָם שְׂמֵעִים (to deaf ears.)

^{1-2*} "& ye¹ who see with eyes², in that ye do not understand, ..." (RP). ² plural (Phillips; CAL). Nevertheless, I think it's possible that this word could be singular. That would make the text state: "... ye who are seeing with the eye (בְּעֵינֵי), with that eye (בְּעֵינֵי) which ye are not noticing ..." - It may seem odd that the word "eye" could be singular, however, Hebrew & Aramaic do use the word "eye" in the singular for statements; even though humans have two eyes. (see Isa. 37:17, etc. - "eye" is singular there but translated in the plural). ³ "taking notice of (understanding)." ⁴ "for nothing, for no reason, w/o cause; rashly, at random." From εικη. ⁵ (Phillips; CAL). See also (Luke 23:23).- "you excite your voices" (Roger Pearse). However, I don't know what word he saw. ^{6*} "ineffective⁶ to deaf ears" (RP).

חָיִי (While) מִי: בְּעֵינֵי / בְּעֵינֵי (they are not blamed [reproved, culpable])

בְּעֵינֵי / בְּעֵינֵי / בְּעֵינֵי (in that *thing*,) / #3# / #2#

בְּעֵינֵי / בְּעֵינֵי (by nature) / בְּעֵינֵי (for) / בְּעֵינֵי (b/c they are not hearing,)

מִי: בְּעֵינֵי / בְּעֵינֵי (they are deaf) / בְּעֵינֵי (& mute.)

Or ¹ "complained against, blameworthy, reprehensible." - בְּעֵינֵי = "innocent (unimpugned, harmless)." ² Perhaps: "by that [eye]" (Phillips). – Roger Pearse also

doesn't have any redundancy of the words: "in that;" which he translated as: "for that." ³ "silent (speechless)."

(But that⁴ blame¹ -) ⁴ הָעוֹלָם ³ לֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ ² וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ^{1*}
(which ye are not willing) ⁵ וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (is steeped² in your justice³),
(in this) בְּלִבְיָהוּ (neither) וְלֹא יִשְׁמָעֵנִי (that ye *should* understand,) וְלֹא יִשְׁמָעֵנִי
(which you are seeing.) וְלֹא יִשְׁמָעֵנִי (thing) וְלֹא יִשְׁמָעֵנִי

¹ Or - "accusation (censure)." ² Literally: "hidden (buried, covered)." ³ "justness (righteousness, uprightness, rectitude)." ⁴ הָעוֹלָם (Phillips) and הָעוֹלָם "it" (CAL). ^{1-4*} "& the blame¹ with which⁴ justice³ is involved² is yours" (Roger Pearse). ⁵ "for (b/c) [ד]." ¹

וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (you,) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (For it is not permitting)
(of error [deception]) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (*even* the thick darkness)¹
(your minds,) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (over) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (that has covered [spread])
(the heavenly light,) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (that ye should acquire [gain])²

Or ¹ dark fog (mist). ² "possess."

Addai 27:1-22 (CAL) = Addai 1:49-50 (Roger Pearse)

Chapter 27 : בְּלִבְיָהוּ

(of knowledge.) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (the understanding) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (which is) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ
(things made) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (from) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (Therefore flee ye)
(to you,) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (I *have* said) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (as) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (& created *things*),
(they being called) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (only are) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (that in name)
(they are not gods) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (while) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ (gods,) וְלֹא יִשְׁמָעֵנִי בְּלִבְיָהוּ

(& come ye near) **ד : ו** (in their nature;) **חגגסוֹ**
 (who in His nature) **שׁוֹ** (to) **לָאָה * **
 (from) **לִבְיָהוּוֹ** (is) **לִבְיָהוּוֹ** (God) **לִבְיָהוּוֹ** /#2#
 (old time,) **וּ** (& of) **וּ** (aforetime [everlasting])
 (like) **וּ** (that work) **וּ** ³ (& He was not) **וּ** ²
 (a creature,) **<#3#>** ⁵ (not) **וּ** (& also) **וּ** (your idols,) **וּ**
 (like) **וּ** (& a handiwork [structure, construction, work, making]) **וּ** ⁶
 (which ye are boasting in.) **וּ** ⁷ **<#3#>** ⁸ (the images)

^{1*} "& draw near to Him, who in His nature is God ..." (RP). The Cureton variant of: "... who in His nature was God ..." - also makes sense. ² "servant."
³ **וּ** (Phillips) and **וּ** - "he" (CAL). ^{2-3*} "& is not made" as your idols" (RP). ⁴ (RP). ⁵ **Variant**: "that creature." - **וּ** "she" (CAL). ⁶ "a thing made (formed, constructed)." - "work of art" (RP). ⁷⁻⁸ **וּ** (Phillips; RP). - **Variant**: "those images."

(this body,) **וּ** (He put on) **וּ** (*that* although) **וּ** (B/c)
 (His Father;) **וּ** (with) **וּ** (He was God) /#3#/
³ (for the created things), **וּ** ⁴
 (at His murder,) **וּ** ⁵ (which had been moved [shaken to & fro, troubled])
 (by the suffering) **וּ** ⁶ (& they had been greatly alarmed)
 (are testifying) **וּ** ^{*} (these) **וּ** (of His death,) **וּ**
 (the created things.) **וּ** (who created) **וּ** (that He is *He*) **וּ** ⁷

Or ¹ "a god." ² (Phillips; RP). ³ "works of creation" (RP). ⁴ "which had quaked" ⁵ "when he was slain" (RP). ⁶ "terrified." - Or Ithpeel: **וּ** "& they had been disquieted (agitated with fear, afraid)" (CAL). ⁷ (Phillips; RP).

(a son of) **וּ** (for) **וּ** (For it was not) **וּ** /#2#/
 ([that] the earth shook,) **וּ** /#3#/ (man) **וּ**

יֵכָּא (but) מִכֵּה (for) הוּא (that Man)² דְּזִבְדִּי
 (who had spread out) אֲרֵץ: יֵכָּא (the earth) בְּדָ (on) מַיִן (the waters);
 (a person) הוּא (for) בְּזֵי יֵכָּא (& it was not) מִכֵּה
 מִיָּמֵי: סֵעֵר סֵעֵר יֵכָּא יִמְעָטָא ([that] the sun had been darkened [dimmed, eclipsed])
 אֲרֵץ: יֵכָּא /#2#/ יֵכָּא (in the heavens,) מִכֵּה (but) הוּא (That One)
 מִיָּמֵי: דְּזִבְדִּי <#3#> (who made) נִסְתַּבְּרָא: דְּזִבְדִּי (the great lights.)

^{1*} **Variant reading:** "are testifying [that He is God the Creator]. For it was not for a son of man ..." ² "solidified (made firm, set firmly, plugged, pressed down, compacted)." ³ "the sun had become dark." ⁴ (Cureton; RP). - **Variant reading:** "by the cross" (Phillips). ⁵⁻⁶ **Variant reading:** "who was making" or "who had made."

הוּא (by a man) יֵכָּא: יֵכָּא יֵכָּא יֵכָּא (by a man) מִכֵּה (& it was not) מִכֵּה
 (the just ones & righteous ones had been raised to life,)
 יֵכָּא (but) הוּא (by That One) מִיָּמֵי: מִיָּמֵי (who was giving)
 מִיָּמֵי (the authority) מִיָּמֵי (over death) מִיָּמֵי (from)
 מִיָּמֵי (the beginning.)

Or ¹ "revived (awakened)."

מִיָּמֵי: הוּא (by a man) מִכֵּה (& it was not) מִכֵּה
 יֵכָּא יֵכָּא יֵכָּא יֵכָּא: דְּזִבְדִּי (the vail of the -) מִיָּמֵי
 (the top) מִיָּמֵי (from) מִיָּמֵי (temple of the Jews had been torn)
 מִיָּמֵי (to the bottom,) יֵכָּא (but) הוּא (by That One)
 מִיָּמֵי: דְּזִבְדִּי (who was saying) מִיָּמֵי (to them:) מִיָּמֵי ("Behold,)
 מִיָּמֵי: מִיָּמֵי (your house is left) מִיָּמֵי: (desolate [waste, a ruin].")

Or ¹⁻² "from end to end." ³ "uninhabited (empty)."

מִיָּמֵי: מִיָּמֵי (For behold,) מִיָּמֵי: (if) מִיָּמֵי: /#3#/ מִיָּמֵי: דְּזִבְדִּי
 (that) מִיָּמֵי: (those who crucified Him didn't know)

Reading. However, (RP) has the word "not" in his translation – which makes sense.
6 "horrors (atrocities, terrors, griefs, confusion of the mind)."

ٲٲ ٲٲٲ (For behold,) ٲٲ (also) ٲٲ (some of) ٲٲٲ (the children of)
ٲٲٲٲ (the crucifiers) ٲٲٲ (were made) ٲٲٲ (this day)
ٲٲٲ (preachers) ٲٲٲ (with) ٲٲٲ (the Apostles)
ٲٲٲ (my companions,) ٲٲٲ (in all of) ٲٲٲ (the land)
ٲٲٲ (of Palestine) ٲٲٲ (& among) ٲٲٲ (the Samaritans,)
ٲٲٲ (& in all of) ٲٲٲ (the country) ٲٲٲ (of the Philistines.)

¹ i.e. "Samaritans."

ٲٲٲ (The idols of paganism were [are] despised,) ٲٲٲ
ٲٲٲ (the Cross of the Anointed One is being honored.)
Or ¹ held in honor (accounted precious)."

ٲٲٲ (nations & creatures are confessing) ٲٲٲ
ٲٲٲ (God,) ٲٲٲ (who became) ٲٲٲ (a man.)
ٲٲٲ (If) ¹ ٲٲٲ (truly,) ٲٲٲ (while) \ ٲٲٲ ٲٲٲ ٲٲٲ / ٲٲٲ ٲٲٲ / ٲٲٲ ٲٲٲ / ٲٲٲ ٲٲٲ
ٲٲٲ (our Lord Isho was on the earth) ٲٲٲ (ye had believed) ٲٲٲ (in Him)
ٲٲٲ (that He is the Son of) ٲٲٲ (of God,) ٲٲٲ (& before)
ٲٲٲ (that ye would be hearing) ٲٲٲ (the message)
ٲٲٲ (of His preaching,) ٲٲٲ (ye confessed) ٲٲٲ (of Him)
ٲٲٲ (that He is God;) ٲٲٲ (now) ٲٲٲ (that He *has* ascended)
ٲٲٲ (to) ٲٲٲ (His Father,) ٲٲٲ (& ye saw) ٲٲٲ (the signs)
ٲٲٲ (& the wonders) ٲٲٲ (that were being done)
ٲٲٲ (in His name,) ٲٲٲ (& the word) ٲٲٲ (of His Message [Gospel])
ٲٲٲ (ye heard) ٲٲٲ (with your ears;) ٲٲٲ (not) ٲٲٲ (a person)

(so that) **يَجْعَلُ** (of you) **يُجْعَلُ** (should doubt) **حَسْبُ** : **تُذَكِّرُنِي** (in his mind) **ذِكْرَهُ**
 (the promise of His -) **دِيْعَتِي** **لَكَ** **جَعَلَ** **عَمَّ** **وَدَّ** **حَسْبُ** : **دِيْعَتِي** **ذِكْرَهُ** **دِيْعَتِي** **لَكَ** **جَعَلَ**
 (blessing which He sent to you shall be established with you:)
 (even ye who have believed) **دِيْعَتِي** **لَكَ** **جَعَلَ** ("B/c Blessed are ye,) **دِيْعَتِي** **لَكَ** **جَعَلَ**
 (ye have not seen Me;) **كَلِمَاتِي** **لَكَ** **جَعَلَ** (when) **خِيَرَتِي** (in Me,) **حَسْبُ** : **حَسْبُ**
 (in Me,) **حَسْبُ** : **حَسْبُ** (ye have so believed) **دِيْعَتِي** **لَكَ** **جَعَلَ** (& b/c) **دِيْعَتِي** **لَكَ** **جَعَلَ**
 (which ye are inhabiting) **دِيْعَتِي** **لَكَ** **جَعَلَ** (the walled city) **دِيْعَتِي** **لَكَ** **جَعَلَ**
 (in) **دِيْعَتِي** **لَكَ** **جَعَلَ** (shall be) **حَسْبُ** : **حَسْبُ** (blessed,) **دِيْعَتِي** **لَكَ** **جَعَلَ** (& the enemy)
كَلِمَاتِي **لَكَ** **جَعَلَ** (against it) **دِيْعَتِي** **لَكَ** **جَعَلَ** (shall not prevail) **دِيْعَتِي** **لَكَ** **جَعَلَ** (forever.)"

Or ¹ "indeed (that is to say)." ² "happening (occurring)." ³ "confirmed." ⁴⁻⁵ "rule over (have dominion [authority, sway] over)." ⁶ "for an age (era)."

كَلِمَاتِي **لَكَ** **جَعَلَ** (Therefore, don't) **حَسْبُ** : **حَسْبُ** (His faith;) **دِيْعَتِي** **لَكَ** **جَعَلَ** (from) **دِيْعَتِي** **لَكَ** **جَعَلَ** (turn away)
 (for behold,) **دِيْعَتِي** **لَكَ** **جَعَلَ** (ye have heard) **دِيْعَتِي** **لَكَ** **جَعَلَ** (& ye have seen)
دِيْعَتِي **لَكَ** **جَعَلَ** (those things) **دِيْعَتِي** **لَكَ** **جَعَلَ** / **دِيْعَتِي** **لَكَ** **جَعَلَ** / **دِيْعَتِي** **لَكَ** **جَعَلَ** (which are testifying)
 (about His religion,) **دِيْعَتِي** **لَكَ** **جَعَلَ** ¹ **دِيْعَتِي** **لَكَ** **جَعَلَ** (that He is the adorable Son,)

Or ^{1*} "that He is the worshipped Son" or "that He is the Son bowed down to."

Addai 29:1-23 (CAL) = Addai 1:51-51 (Roger Pearse)

Chapter 29 : **يُفَكِّدُهُ** : **حَد**

دِيْعَتِي **لَكَ** **جَعَلَ** **دِيْعَتِي** **لَكَ** **جَعَلَ** (& He is the Glorious God,)
 (& He is a triumphant [victorious] King,) **دِيْعَتِي** **لَكَ** **جَعَلَ** **دِيْعَتِي** **لَكَ** **جَعَلَ**
 (& He is the Strong Power;) **دِيْعَتِي** **لَكَ** **جَعَلَ** **دِيْعَتِي** **لَكَ** **جَعَلَ** (& by His faith [religion])

دؤ مڪه سـ (who crucified Him,) **مـ**: ¹ هـ مـ بـ قـ يـ حـ تـ (& the erring pagans [heathen])
 دس ² هـ هـ هـ بـ جـ هـ (are also worshipping Him,) **خـ** (while)
 كـ نـ جـ حـ (they aren't knowing [don't know] *it*;) **مـ**: **مـ** (b/c) **دـ** (there isn't)
 (another God) **خـ** (in the heaven[s]) **هـ** (& on the earth,) **مـ**
 (& behold,) **هـ**: **هـ** (thanksgiving ascends to Him) **مـ*** (from)
 (the four directions [quarters] of) **هـ**: **هـ** **دـ** **زـ** **كـ** / **دـ** **زـ** **كـ** **هـ** / **دـ** **زـ** **كـ** **هـ** **#2#** (the earth)

Or ¹ "godless." ² هـ "he" (CAL). ^{3*} Lit. "from four of the corners of [i.e. North, South, East & West]." ⁴ **دـ** **زـ** **كـ** **هـ** "the creation" is not in Roger Pearse's Translation.

هـ **هـ** **هـ** (Therefore behold,) ¹ **هـ** **هـ** **هـ** (your ears *have* heard)
 (the thing) **دـ** **هـ**: **هـ** **هـ** **هـ** (that was not heard) **هـ** (by you *before*,)
 هـ **هـ** **هـ** (& behold,) **هـ** **هـ** **هـ** (your eyes *have* seen again)
 (something) **دـ** **هـ** **هـ** (that never) **هـ** **هـ** **هـ** (was seen) **هـ** (by you *before*.)

¹ (Phillips; CAL) have this word misspelled as: **هـ** "it has heard."

كـ **مـ**: **مـ** **مـ** **هـ** (Therefore, don't be ye) ¹ **هـ** **هـ** **هـ** (unjust ones)
هـ **هـ** **هـ** (with what) **هـ** **هـ** **هـ** (ye *have* heard)
هـ: **هـ** **هـ** **هـ** / ² **هـ** **هـ** **هـ** **هـ** (& have seen.) **#3#**

Or ¹ "those who wrong [injure, act unjustly]" or "oppressors (tyrants)" or "faithless (ungrateful)." ² The words in **red** are not in Phillips' Syr. Text or Roger Pearse's Translation.

¹ **هـ** **هـ** **هـ** (Remove [Cause to pass]) **هـ** (from you)
هـ **هـ** **هـ** (the rebellious mind) **هـ**: **هـ** **هـ** **هـ** (of your ancestors,)
² **هـ** **هـ** **هـ** (& set ye free) **هـ** **هـ** **هـ** / **#2#** **هـ** **هـ** **هـ** (yourselves) (from)
هـ: **هـ** **هـ** **هـ** (the yoke) **هـ**: **هـ** **هـ** **هـ** (of sin,) **هـ** **هـ** **هـ** (which rules)
هـ **هـ** **هـ** (over you) **هـ** **هـ** **هـ** (by libations) **هـ** **هـ** **هـ** (& sacrifices)
هـ **هـ** **هـ** (which are before) **هـ**: **هـ** **هـ** **هـ** (graven images.)

¹ Or - "Cause to pass *away*." ² "free ye." ³ נפשׁוֹתֵיכֶם "your soul" (Cureton) can also appear with a plural verb (see Heb. 3:13). ⁴ "carved *wood* images."

יִשְׁתַּחֲוֶינָה / יִשְׁתַּחֲוֶינָה / יִשְׁתַּחֲוֶינָה (Let it be a concern) (to you) לְכֶם
בְּדָבָר (concerning) מִן־חַיֹּתֵיכֶם (your perishing lives,) (concerning) וְעַל (to you)

Addai 30:1-22 (CAL) = Addai 1:51-52 (Roger Pearse)

Chapter 30 : יִשְׁתַּחֲוֶינָה

אֲנִי : מִדְּבַרְךָ דְעַבְדֶּךָ אֲנִי יִשְׁתַּחֲוֶינָה (your vain head bowing,) אֲנִי יִשְׁתַּחֲוֶינָה (& acquire ye)
דְּחַיִּיתָ מִדְּבַרְךָ (the new mind [reasoning,]) הֵן (that mind [thinking])
בְּדָבָרְךָ דְּשִׁיחַתָּהּ (which worships) לְכֶם (the Maker) הֵן (& not) אֲנִי יִשְׁתַּחֲוֶינָה (that thing made,) הֵן
דְּבַרְךָ (which is represented [portrayed, depicted, painted]) הֵן (with Him,) הֵן
אֲנִי : פְּלִטָּהּ (the image) ² דְּמִסְתַּחֲוֵינָה (of truth) ³ דְּמִסְתַּחֲוֵינָה (& of verity,) דְּבַרְךָ (of the Father,) הֵן
הֵן דְּבַרְךָ (of the Son,) הֵן דְּבַרְךָ (& of the Spirit of Holiness,) הֵן
חַיִּי (when) הֵן (ye shall believe) הֵן (you shall be baptized)
הֵן : חַיִּי הֵן אֲנִי יִשְׁתַּחֲוֶינָה הֵן מִסְתַּחֲוֵינָה (in the threefold & glorious names.)

Or ¹ "of no effect (unavailing, unprofitable)." - "the vain bowing of your head"
(RP). ² "justice (rectitude, faithfulness)." ³ "confirmation." ⁴ "triple."

הֵן דְּבַרְךָ אֲנִי יִשְׁתַּחֲוֶינָה (For this is) הֵן : מִסְתַּחֲוֵינָה (our doctrine) הֵן דְּבַרְךָ (our doctrine) הֵן דְּבַרְךָ (& our preaching.)
אֲנִי יִשְׁתַּחֲוֶינָה (For it was not) מִסְתַּחֲוֵינָה (in many things)
הֵן : מִסְתַּחֲוֵינָה אֲנִי יִשְׁתַּחֲוֶינָה (the truth of the Anointed One is being believed.)
הֵן : מִסְתַּחֲוֵינָה (who are willing) הֵן דְּבַרְךָ (& those)
הֵן : מִסְתַּחֲוֵינָה (that they should be persuaded [obedient]) הֵן

(ye are knowing) ܟܘܡܢܝܢܐ (by [to] the Anointed One,) ܕܡܫܝܚܐ
 (I have repeated) ܕܘܚܪܝܢܐ ܕܥܘܠܡܝܢܐ (that many times)
 (that ye might learn) ܕܥܘܠܡܝܢܐ (before you,) ܕܡܫܝܚܐ (my words)
 (ye are hearing.) ܕܡܫܝܚܐ (what) ܕܡܫܝܚܐ (& might understand)
 (like) ܕܡܫܝܚܐ (in this thing,) ܕܡܫܝܚܐ (shall rejoice) ܕܡܫܝܚܐ (& we)
 ܕܡܫܝܚܐ¹ / (a farmer) ܕܡܫܝܚܐ² / (who rejoices) ܕܡܫܝܚܐ³
 (& our God) ܕܡܫܝܚܐ / (in his blessed field;)
 (towards Him.) ܕܡܫܝܚܐ (by your repentance) ܕܡܫܝܚܐ (shall be glorified)
 Or ¹ "ploughman [plowman] (husbandman)." ²⁻³ "in his field [which] is blessed." *
 None of the red words (or red bracketed words) are in RP's Translation. Only
 Cureton's text adds it.
 (in this,) ܕܡܫܝܚܐ (even ye are living) ܕܡܫܝܚܐ (you,) ܕܡܫܝܚܐ (& when)
 ܕܡܫܝܚܐ (we also,) ܕܡܫܝܚܐ (this thing [thus])
 (are not being deprived [robbed, cheated, defrauded] of) ܕܡܫܝܚܐ
 (& b/c) ܕܡܫܝܚܐ (of this thing,) ܕܡܫܝܚܐ (the blessed reward [hire, wage])
 ܕܡܫܝܚܐ¹ (I am confident [trusting, placing confidence in])
 (the blessed land,) ܕܡܫܝܚܐ² / (that ye are being) ܕܡܫܝܚܐ³ / (the LORD,) ܕܡܫܝܚܐ
 (according to) ܕܡܫܝܚܐ (the will of) ܕܡܫܝܚܐ (instead of) ܕܡܫܝܚܐ (this,) ܕܡܫܝܚܐ (b/c of) ܕܡܫܝܚܐ (even the Anointed One,) ܕܡܫܝܚܐ
 (which was spoken) ܕܡܫܝܚܐ (of my feet,) ܕܡܫܝܚܐ / (the sand) ܕܡܫܝܚܐ
 (to us,) ܕܡܫܝܚܐ (that we should shake off) ܕܡܫܝܚܐ (against)
 ܕܡܫܝܚܐ (the fortified place [city]) ܕܡܫܝܚܐ (which doesn't receive)
 ܕܡܫܝܚܐ (our words;) ܕܡܫܝܚܐ (I shall be shaking off) ܕܡܫܝܚܐ (behold,) ܕܡܫܝܚܐ

(of your ears) ܕܝܢܛܚܦܘܢ (the door) ܕܐܘܪܝܢܐ (at) ܕܝܘܡܐ (today) ܕܝܘܡܐ
 (of my lips,) ܕܝܗܩܘܘܬܐ (the words) /#S# / ܕܝܗܩܘܘܬܐ / ܕܝܗܩܘܘܬܐ
 (which by them) ܕܝܗܩܘܘܬܐ /#2# / ܕܝܗܩܘܘܬܐ / ܕܝܗܩܘܘܬܐ
 (the coming of the Anointed One is described [represented],)
 ([&] also which shall be *in the future*,) ܕܝܗܩܘܘܬܐ ܕܝܗܩܘܘܬܐ ܕܝܗܩܘܘܬܐ^{4*}
 (of all of) ܕܝܗܩܘܘܬܐ (& the resuscitation) ܕܝܗܩܘܘܬܐ⁶ (& the resurrection) ܕܝܗܩܘܘܬܐ
 (& the separation [distinction]) ܕܝܗܩܘܘܬܐ (the persons,) ܕܝܗܩܘܘܬܐ
 (the faithful ones [believers]) ܕܝܗܩܘܘܬܐ (between) ܕܝܗܩܘܘܬܐ (that *shall* be) ܕܝܗܩܘܘܬܐ
 ܕܝܗܩܘܘܬܐ (& the deniers [renouncers, apostates, rejecters],) ܕܝܗܩܘܘܬܐ⁷
 (& the blessed promise) ܕܝܗܩܘܘܬܐ < #2# > ܕܝܗܩܘܘܬܐ ܕܝܗܩܘܘܬܐ

Or ¹ "relying on." ² "that ye are ..." (RP). – **Cureton Variant**: "that you were." ³ "a blessed land" (RP). ^{4-5*} "that which has been, & that which ..." (RP). ⁶ "recovery (revival)." ⁷ The following additional words are not in RP's Translation: "**& the placing on the evil head (& the punishment for the evil one), which is kept for those who are not knowing (don't know) God.**" They are added in Cureton's Text.

Addai 31:1-22 (CAL) = Addai 1:52-52 (Roger Pearse)

Chapter 31 : ܕܝܗܩܘܘܬܐ

(which they shall receive,) ܕܝܗܩܘܘܬܐ (of future joys) /#2# / ܕܝܗܩܘܘܬܐ / ܕܝܗܩܘܘܬܐ
 (the Anointed One) ܕܝܗܩܘܘܬܐ (who believed in) ܕܝܗܩܘܘܬܐ (even those) ܕܝܗܩܘܘܬܐ
 (& His High Father,) ܕܝܗܩܘܘܬܐ (Him) ܕܝܗܩܘܘܬܐ (& worshipped) ܕܝܗܩܘܘܬܐ
 (of His Divinity.) ܕܝܗܩܘܘܬܐ (& the Spirit) ܕܝܗܩܘܘܬܐ (& they professed Him) ܕܝܗܩܘܘܬܐ
 (for us) ܕܝܗܩܘܘܬܐ (it is right [due]) ܕܝܗܩܘܘܬܐ (& now therefore [from henceforth],) ܕܝܗܩܘܘܬܐ

ܕܒܢܝܟܠܡ (that we should finish) ܕܫܘܢܝܢܐ (our present message,) ܗܘܢܝܟܝܢܐ (& those)
 ܕܒܢܝܠܗܘܐ (who *have* received) ܫܘܢܝܢܐ : ܫܘܢܝܢܐ (the message of) ܕܘܨܬܝܢܐ (the Anointed One,) ܗܘܢܝܟܝܢܐ
 ܗܘܢܝܟܝܢܐ (let them continue) ܗܘܢܝܟܝܢܐ (with us,) ܗܘܢܝܟܝܢܐ (& also) ܗܘܢܝܟܝܢܐ (those)
 ܗܘܢܝܟܝܢܐ (who are willing) ܕܘܨܬܝܢܐ^{2*} (that they shall be made partakers)
 ܗܘܢܝܟܝܢܐ (in prayer,) ܗܘܢܝܟܝܢܐ³ (& then) ܗܘܢܝܟܝܢܐ (let them go)
 ܗܘܢܝܟܝܢܐ (with us) ܗܘܢܝܟܝܢܐ (to their homes.”)

Or ¹ "abide (remain)." ^{2*} "take part (have a part) with us in prayer ..." ³ "&
afterward (soon, shortly)." - Also pronounced ܗܘܢܝܟܝܢܐ "cen" (Oraham, Syriac Dict.).

ܗܘܢܝܟܝܢܐ ܕܫܘܢܝܢܐ ܕܫܘܢܝܢܐ ܕܫܘܢܝܢܐ (Addai the Apostle, was rejoicing in this,) ܗܘܢܝܟܝܢܐ
 ܗܘܢܝܟܝܢܐ (b/c he was seeing) ܕܘܨܬܝܢܐ (that the multitude [most *or* greater part])
 ܕܘܨܬܝܢܐ (of the populace) ܕܘܨܬܝܢܐ^{1*} (of the city) ܕܘܨܬܝܢܐ² (remained)
 ܗܘܢܝܟܝܢܐ (with him,) ܗܘܢܝܟܝܢܐ ܕܫܘܢܝܢܐ ܕܫܘܢܝܢܐ (time;)
 ܗܘܢܝܟܝܢܐ (& those who were not remaining were few) ܗܘܢܝܟܝܢܐ (at that)
 ܗܘܢܝܟܝܢܐ (while) ܗܘܢܝܟܝܢܐ³ (also) ܗܘܢܝܟܝܢܐ /#2#/ ܕܘܨܬܝܢܐ ܕܘܨܬܝܢܐ (were accepting [receiving])
 ܗܘܢܝܟܝܢܐ (after a few days, those few) /#2#/ ܕܘܨܬܝܢܐ ܕܘܨܬܝܢܐ (in the Message)
 ܗܘܢܝܟܝܢܐ (his words) ܗܘܢܝܟܝܢܐ (his words) ܗܘܢܝܟܝܢܐ (& were believing) ܕܘܨܬܝܢܐ
 ܗܘܢܝܟܝܢܐ (of the preaching) ܕܘܨܬܝܢܐ (of the Anointed One.)

^{1-2*} ܗܘܢܝܟܝܢܐ means: *she* [the populace of the city] remained with him ..." ² CAL has
 an unusual break between the verses. ³ Cureton omits: ܗܘܢܝܟܝܢܐ.

ܗܘܢܝܟܝܢܐ (& when) ܗܘܢܝܟܝܢܐ ܕܫܘܢܝܢܐ ܕܫܘܢܝܢܐ
 ܗܘܢܝܟܝܢܐ (Addai the Apostle was saying these things)
 ܗܘܢܝܟܝܢܐ (all of) ܕܘܨܬܝܢܐ (the walled *city*) ܗܘܢܝܟܝܢܐ (of Urhay,)
 ܗܘܢܝܟܝܢܐ ܕܘܨܬܝܢܐ (& Abgar the king was seeing) ܗܘܢܝܟܝܢܐ (that all of)
 ܗܘܢܝܟܝܢܐ (the city) ܗܘܢܝܟܝܢܐ (was rejoicing [had rejoiced])

(in his doctrine,) **ܘܢܝܢܘܢܐ** (even men) **ܘܡܝܢܐ** (& women)
 (equally,) **ܡܝܢܐ** : **ܡܝܢܐ** (to him) **ܘܢܝܢܘܢܐ** (& they were saying)
 (that: “the Anointed One is true & faithful,) **ܘܢܝܢܘܢܐ**
 (who sent you) **ܡܝܢܐ** : **ܡܝܢܐ** (to us,) **ܘܢܝܢܘܢܐ** /**#2#**
 (& he also *was* rejoicing greatly)
 (while) **ܘܢܝܢܘܢܐ** (at this,) **ܘܢܝܢܘܢܐ**
 (he was praising) **ܘܢܝܢܘܢܐ** (God,) **ܘܢܝܢܘܢܐ** (that according to)
 (he was hearing [had heard]) **ܘܢܝܢܘܢܐ** (from)
 (Hannan,) **ܘܢܝܢܘܢܐ** (his tabularius,) **ܘܢܝܢܘܢܐ**
 (the Anointed One,) **ܘܢܝܢܘܢܐ** (so) **ܘܢܝܢܘܢܐ** < **#2#** >
 (the astonishing miracles [mighty works])
 (that he, Addai the Apostle, was doing) **ܘܢܝܢܘܢܐ** : **ܘܢܝܢܘܢܐ**
 (in the name of) **ܘܢܝܢܘܢܐ** (the Anointed One.)

Or ¹ **ܘܢܝܢܘܢܐ** - "he saw." ¹⁻² "he was [**ܘܢܝܢܘܢܐ**] seeing (had seen)." – Cureton adds: **ܘܢܝܢܘܢܐ**.

(& Abgar the king also said to him,) **ܘܢܝܢܘܢܐ** : **ܘܢܝܢܘܢܐ**
 (the Sent One;) **ܘܢܝܢܘܢܐ** /**#3#** (even to Addai) \ **ܘܢܝܢܘܢܐ**
 (I sent) **ܘܢܝܢܘܢܐ** (“As) **ܘܢܝܢܘܢܐ** /**#2#**

Or ¹ "Sendee (Messenger, Missionary, Emissary)." – Phillips has this word. Roger Pearse also has this word in his Translation.

Addai 32:1-20 (CAL) = Addai 1:52-53 (Roger Pearse)

ܘܢܝܢܘܢܐ : Chapter 32

ܘܢܝܢܘܢܐ (to Him,) **ܘܢܝܢܘܢܐ** (even the Anointed One) /**#2#**

(& as) **וְהָיָה לְהִימָנְוֹ** (which *was* for Him [to Him]); **בְּיָדִי** (by my letter[s])
וְהָיָה לְהִימָנְוֹ / **וְהָיָה לְהִימָנְוֹ**³ (That *Man* also sent to me)
 (this day;); **וְהָיָה לְהִימָנְוֹ** (yourself) **וְהָיָה לְהִימָנְוֹ** (from you) **וְהָיָה לְהִימָנְוֹ** (& I *have* received)
 (the days of) **וְהָיָה לְהִימָנְוֹ** (all of) **וְהָיָה לְהִימָנְוֹ** (I *shall be* believing) **וְהָיָה לְהִימָנְוֹ** (so) **וְהָיָה לְהִימָנְוֹ**
 * **וְהָיָה לְהִימָנְוֹ** (my lifetime.) **וְהָיָה לְהִימָנְוֹ** (& with it), **וְהָיָה לְהִימָנְוֹ** (even with it)
 (I *shall be* boasting,) **וְהָיָה לְהִימָנְוֹ** (while) **וְהָיָה לְהִימָנְוֹ** (I *shall be* continuing)
 (that there is no) **וְהָיָה לְהִימָנְוֹ** (I am knowing) **וְהָיָה לְהִימָנְוֹ** / **וְהָיָה לְהִימָנְוֹ**² (b/c)
וְהָיָה לְהִימָנְוֹ (other power) **וְהָיָה לְהִימָנְוֹ** (that these signs -) **וְהָיָה לְהִימָנְוֹ**⁵
 (by the power of) **וְהָיָה לְהִימָנְוֹ** (but) **וְהָיָה לְהִימָנְוֹ** (& wonders are being *done*, in His name,) **וְהָיָה לְהִימָנְוֹ**
 (whom you are preaching) **וְהָיָה לְהִימָנְוֹ** (the Anointed One,) **וְהָיָה לְהִימָנְוֹ**
 (in truth) **וְהָיָה לְהִימָנְוֹ** (& in verity.)

¹ Plural in (Phillips). However, Roger Pearse translated this word in the singular. ²⁻³ Not in RP's Translation. ⁴ Lit. "& with them." * It's plural b/c the previous word "my lives" [i.e. my life]* is plural. ⁵ (Phillips; CAL) points the **וְ** as feminine (i.e. **וְהָיָה לְהִימָנְוֹ**) - though in error. The context seems to indicate that it is masculine.

וְהָיָה לְהִימָנְוֹ (& now therefore [from henceforth]) **וְהָיָה לְהִימָנְוֹ** (Him,) **וְהָיָה לְהִימָנְוֹ** (even Him)
 (I) **וְהָיָה לְהִימָנְוֹ** (I *shall be* bowing down to,) **וְהָיָה לְהִימָנְוֹ** (& my son Manu,) **וְהָיָה לְהִימָנְוֹ**
 (& Augustina) **וְהָיָה לְהִימָנְוֹ** (& Shalmath) **וְהָיָה לְהִימָנְוֹ** (the queen.)
 (where) **וְהָיָה לְהִימָנְוֹ** (every) **וְהָיָה לְהִימָנְוֹ** (& so now,) **וְהָיָה לְהִימָנְוֹ**
¹ **וְהָיָה לְהִימָנְוֹ** / **וְהָיָה לְהִימָנְוֹ**² (that you are wishing [willing, desiring],) **וְהָיָה לְהִימָנְוֹ**
וְהָיָה לְהִימָנְוֹ (a church,) **וְהָיָה לְהִימָנְוֹ** (build) **וְהָיָה לְהִימָנְוֹ** (a place of) **וְהָיָה לְהִימָנְוֹ**³ (meeting)
 (for those) **וְהָיָה לְהִימָנְוֹ** (who are believing) **וְהָיָה לְהִימָנְוֹ**
 (in your words.) **וְהָיָה לְהִימָנְוֹ** (& shall be believing [trusting]) **וְהָיָה לְהִימָנְוֹ**⁴

¹ (RP). – **Cureton Variant**: "that you *have sought* (desired)." ²⁻³ "a house of assembly" (RP). ³ "resort (rendezvous)." ⁴ "putting faith (having confidence)."

the head-bands (tiaras, head-dresses) of the king. ⁴ white things (cloths, clothes, robes, etc.). ⁵⁻⁶ (Phillips). - "& they asked Addai" (RP). Roger Pearse either saw both words or just (Addai). - **Variant reading**: "& they were asking him." ⁷ Or - "family (race, nation, genealogy, generation)." ⁸⁻⁹ "how" (RP). ^{8-9*} **Phillips reading**: "that he *should* tell them namely, how, when He was [being] God [*or* a god] ..." ¹⁰ **Manuscript #3** adds that word here. – (PST) doesn't have again here.

(& he was satisfying them, *even all* of them,) everything concerning this concerning him

(everything) concerning this concerning him

(& concerning) him (that their eyes had seen,) everything concerning him

(of Him.) everything concerning him (that their ears had heard) everything concerning him

Or ¹ "refreshing (giving rest to, relieving, pleasing, gratifying, contenting)." ² C. adds.

(& everything) concerning him

(which the prophets had said about Him,) everything concerning him

(before them,) everything concerning him (he was repeating)

(his words) concerning him (& they were receiving [accepting]) concerning him

(& there was not) concerning him (& faithfully,) concerning him ² (gladly) concerning him

concerning him (a person) concerning him

Or Or ¹ (Mk. 6:20). - "pleasantly [with pleasure] (kindly, moderately)." ² "& according to the Christian faith."

Addai 34:1-20 (CAL) = Addai 1:55-58 (Roger Pearse)

Chapter 34 concerning him

(against him.) concerning him ¹ (who was rising up [standing]) concerning him

Or ¹ "was standing against him" = "was resisting him."

כַּל יַחַד תִּבְּטְלוּ אֹהֶל יִתְּשִׁיב דְּכַחֲדָה : דִּסְוֹ

(For the glorious things which he was doing were not permitting)

(against him.) אֲלֵמֵהּ דְּכַחֲדָה (that a person *should* be standing) /#2#/ דִּסְוֹ²

Or ¹ "victories (successes, triumphs, exploits, heroic deeds, praises, splendors, trophies, poms)." ² C. omits.

אֲלֵמֵהּ דְּכַחֲדָה (the leaders) & Owdanwu, אֲלֵמֵהּ דְּכַחֲדָה¹ (But Shavida)

דְּכַחֲדָה (along with) אֲלֵמֵהּ (of this walled city,) אֲלֵמֵהּ דְּכַחֲדָה (of the priests)

דְּכַחֲדָה (their companions,) אֲלֵמֵהּ דְּכַחֲדָה (& Danqu) /#2#/ אֲלֵמֵהּ דְּכַחֲדָה² (Piroz)

אֲלֵמֵהּ דְּכַחֲדָה (the signs) אֲלֵמֵהּ דְּכַחֲדָה (they had seen) אֲלֵמֵהּ דְּכַחֲדָה (when)

אֲלֵמֵהּ דְּכַחֲדָה (had ran) אֲלֵמֵהּ דְּכַחֲדָה (which he was doing,)

אֲלֵמֵהּ דְּכַחֲדָה (the altars) אֲלֵמֵהּ דְּכַחֲדָה (& had demolished)

אֲלֵמֵהּ דְּכַחֲדָה (which they were sacrificing on) אֲלֵמֵהּ דְּכַחֲדָה /#3#/ אֲלֵמֵהּ דְּכַחֲדָה

אֲלֵמֵהּ דְּכַחֲדָה (their gods,) אֲלֵמֵהּ דְּכַחֲדָה (& Bel) אֲלֵמֵהּ דְּכַחֲדָה (Nwu [Nebo]) אֲלֵמֵהּ דְּכַחֲדָה (before)

אֲלֵמֵהּ דְּכַחֲדָה (which was in the midst of) אֲלֵמֵהּ דְּכַחֲדָה (the great altar) אֲלֵמֵהּ דְּכַחֲדָה (except)

אֲלֵמֵהּ דְּכַחֲדָה (& saying,) אֲלֵמֵהּ דְּכַחֲדָה (& they were shouting) אֲלֵמֵהּ דְּכַחֲדָה (the fortified place,)

אֲלֵמֵהּ דְּכַחֲדָה (of that) אֲלֵמֵהּ דְּכַחֲדָה (the student) אֲלֵמֵהּ דְּכַחֲדָה (that this is truly)

אֲלֵמֵהּ דְּכַחֲדָה⁷ (trained [instructed] & glorious Teacher) אֲלֵמֵהּ דְּכַחֲדָה⁵

אֲלֵמֵהּ דְּכַחֲדָה (those things,) /#2#/ אֲלֵמֵהּ דְּכַחֲדָה⁸ (all) אֲלֵמֵהּ דְּכַחֲדָה (whom we were hearing) /#2#/

אֲלֵמֵהּ דְּכַחֲדָה (of Palestine.) אֲלֵמֵהּ דְּכַחֲדָה (in the country) אֲלֵמֵהּ דְּכַחֲדָה (which He was doing)

¹ "Ebednebo" (RS) or the Hebrew pronunciation of "Eved-Nevo (Ebed-Nebo)." ²

Perhaps from the [3MP] PA. verb: אֲלֵמֵהּ "they tortured (tormented)." ³ Lit.

"uprooted," hence: "thrown down." ⁴ "skilled (skillful, practiced)." -

"distinguished" (RP). ⁵ "celebrated (splendid, magnificent, praiseworthy)." ⁶⁻⁷

(PST) note has the (Cureton) reading as: אֲלֵמֵהּ. Maybe he misspelled the 1st

word. ⁷ Originally אֲלֵמֵהּ, but the 2nd א is erased. ⁸ C. omits.

(in the Old Testament) ܘܢܩܪܘܢ ܘܢܩܪܘܢ⁸ (they were reading)

(& in the Prophets,) ܘܢܩܪܘܢ (& the New [Testament]) ܘܢܩܪܘܢ⁹

(the Apostles,) ܘܢܩܪܘܢ (& in the Acts of) ܘܢܩܪܘܢ

(they were meditating on them every day.) ܘܢܩܪܘܢ ܘܢܩܪܘܢ ܘܢܩܪܘܢ

¹ (PST) spelling. However, (RP) saw the word ܘܢܩܪܘܢ "the bracelets (chains)." Smith's Syriac Dict. also lists that this word also means: "ankle-chains (bangles)." However, ܘܢܩܪܘܢ is the better word for "ankle-chains" (see Num. 31:50). ² Original name. Also known as Mari (ܡܪܝ) and Mares (ܡܪܝܢ). He was converted by Addai &/or Mar (Bishop) Aggai (Αγγαίος), who was his spiritual director. ³ "& Abshelama" (RP). - The name Awashlama means: "thicket of peace" or "a peaceful dense forest." ⁴ This name means: "son of the blind *man*." - "Barsamya" (RP). - Perhaps the pronunciation should be: ܘܢܩܪܘܢ "a son of halting" or "a limping son." ⁵ ܘܢܩܪܘܢ erased. Read ܘܢܩܪܘܢ, as in C.'s Text. ⁶ Originally ܘܢܩܪܘܢ, but ܘܢܩܪܘܢ erased. The word is not in C. ⁷⁻⁹ Compare with (Addai 46:8). The Old Testament specifically refers to the "Law of Mosheh" there while the New [Testament] specifically refers to the "Gospel [Four Gospels]."

(cautiously:) ܘܢܩܪܘܢ (them) ܘܢܩܪܘܢ (he was commanding) ܘܢܩܪܘܢ (While) ܘܢܩܪܘܢ

ܘܢܩܪܘܢ: ܘܢܩܪܘܢ ܘܢܩܪܘܢ / #2# ܘܢܩܪܘܢ ("Let your bodies be pure,)

(as) ܘܢܩܪܘܢ (& let your bodies be holy;) / #3# ܘܢܩܪܘܢ / #2# ܘܢܩܪܘܢ

(before) ܘܢܩܪܘܢ (who are standing) ܘܢܩܪܘܢ (for men) ܘܢܩܪܘܢ (it is right)

(specifically) ܘܢܩܪܘܢ (& be ye) ܘܢܩܪܘܢ: ܘܢܩܪܘܢ (of God;) ܘܢܩܪܘܢ (the altar)

(& from) ܘܢܩܪܘܢ (false [lying] oaths,) ܘܢܩܪܘܢ: ܘܢܩܪܘܢ (from) ܘܢܩܪܘܢ (far)

(false testimony,) ܘܢܩܪܘܢ² ܘܢܩܪܘܢ (& from) ܘܢܩܪܘܢ (wicked murder,) ܘܢܩܪܘܢ¹

(& from) ܘܢܩܪܘܢ (which is mixed with adultery,) ܘܢܩܪܘܢ³

(compassions [mercies],) ܘܢܩܪܘܢ (which don't have) ܘܢܩܪܘܢ (sorcerers) ܘܢܩܪܘܢ⁴

(& soothsayers) ܘܢܩܪܘܢ⁶ (diviners [augurs]) ܘܢܩܪܘܢ: ܘܢܩܪܘܢ (& from)

(fates [destinies],) ܘܢܩܪܘܢ⁷ (& from) ܘܢܩܪܘܢ (& necromancers,) ܘܢܩܪܘܢ

ܘܢܩܪܘܢ⁸ (& birthdays [nativities];) ܘܢܩܪܘܢ: ܘܢܩܪܘܢ ܘܢܩܪܘܢ ܘܢܩܪܘܢ

(& from) **ܘܡܝܢ** (which the erring Chaldeans are boasting in;)

(& the signs [stars] of the Zodiac,) **ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ** (the stars [planets])

(which the foolish [insane] are trusting on.) **ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ**

Or ¹ Lit. "the murder of wickedness (impiety)." ² Lit. "the testimony of falsehood (lies, lying)." ³ "which was mingled (**ܘܡܝܢ**) with adultery." ⁴ "magicians (enchanters, wizards)." - It includes females, i.e. "sorceresses (witches, enchantresses)." ⁵ **ܘܡܝܢ** - "divinations [esp. by birds] (auguries)" (RP). ⁶ **ܘܡܝܢ** - "& soothsaying (divinations)" (RP). ⁷ "lots (portions, oracles)." ⁸ "& the place of birth(s)."

(from you) **ܘܡܝܢ** (& keep at a distance) ¹

(the hypocrisy²⁻³ of the evil one,) **ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ**⁴

ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ (& gifts;) **ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ** (& bribes) ⁵

(by which the innocent [righteous] are being condemned.)

Or ¹ abandon ye (forsake ye, remove ye, put ye away, separate ye)." ²⁻³ the putting on the *false* appearance." Or: "the showing of favoritism (partiality, respect)" or Lit. "the accepting (regarding) of the face (person)." ²⁻⁴ There would probably be no **ܘܡܝܢ** if the statement said: "the hypocrisy which is evil (evil hypocrisy) [**ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ**]" (RP) or "the putting² on the evil⁴ false appearance³." ⁵ Lit. "the victorious" hence: "the justified (those in the right)." – (PST) spelling, however, (RP) saw the word **ܘܡܝܢ** "the pure [ones]."

(ministry) **ܘܡܝܢ** (this) **ܘܡܝܢ** (& with) **ܘܡܝܢ**

Addai 36:1-22 (CAL) = Addai 1:61-62 (Roger Pearse)

ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ : Chapter 36

ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ (which ye were called to,) **ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ** :

(let there not be again [any more] for you another service;)

(the service) ܩܘܠܘܢܐ (for the LORD is) ܩܘܠܘܢܐ ¹

(your life.) ܩܘܠܘܢܐ (the days of) ܩܘܠܘܢܐ (all) ܩܘܠܘܢܐ (of your ministry) ܩܘܠܘܢܐ

Or ¹* "for the LORD Himself (ܩܘܠܘܢܐ) is the service of your ministry ..."

(the sign) ܩܘܠܘܢܐ (to give) ܩܘܠܘܢܐ (diligent) ܩܘܠܘܢܐ (& be ye) ܩܘܠܘܢܐ

(loving) ܩܘܠܘܢܐ (& don't be) ܩܘܠܘܢܐ (of baptism,) ܩܘܠܘܢܐ :

(the riches [property, possessions, gains, profits, advantages] of) ܩܘܠܘܢܐ ¹

(& be ye) ܩܘܠܘܢܐ (this world,) ܩܘܠܘܢܐ :

(judgment) ܩܘܠܘܢܐ (hearken[ing] [obeying, listening] to) ܩܘܠܘܢܐ

(& with truth.) ܩܘܠܘܢܐ (with justice) ܩܘܠܘܢܐ :

Or ¹ "superabundance."

(a stumbling-block [offence]) ܩܘܠܘܢܐ ¹ (& don't be) ܩܘܠܘܢܐ

(lest) ܩܘܠܘܢܐ (to the blind,) ܩܘܠܘܢܐ :

(the name of That One who was opening [the eyes] of the blind -)

(as) ܩܘܠܘܢܐ (shall be blasphemed [reviled] through you,)

(we were seeing [had seen].) ܩܘܠܘܢܐ

¹ ܩܘܠܘܢܐ (Oraham, Syr. Dict.).

(*even they who shall be seeing*) ܩܘܠܘܢܐ (Therefore, everyone,) ܩܘܠܘܢܐ

(let them notice [perceive, understand]) ܩܘܠܘܢܐ (you,) ܩܘܠܘܢܐ

(everything) ܩܘܠܘܢܐ (that ye are performing) ܩܘܠܘܢܐ

(that ye are preaching) ܩܘܠܘܢܐ :

(& they were ministering) ܩܘܠܘܢܐ (& [that] ye are teaching.)

(with him) ܩܘܠܘܢܐ (in the church) ܩܘܠܘܢܐ :

(his word) ܩܘܠܘܢܐ (by) ܩܘܠܘܢܐ ^{*} (which he, Addai, was building)

(the king,) ܩܘܠܘܢܐ (Abgar) ܩܘܠܘܢܐ (& [by] the commandment of)

(from) **ܡܝܢ** (they were being fully supplied) **ܫܘܒܝܢ**² (while) **ܚܝܢ**
 (his free men [nobles];) **ܕܡܝܢ ܡܠܟܐ**³ (& from) **ܡܝܢ ܡܠܟܐ** (*that* of the king)
ܡܝܢ ܡܠܟܐ⁴ /#2# (some of them were bringing)
 (& some of them [brought]) **ܡܝܢ ܡܠܟܐ** (of God,) **ܕܡܝܢ ܡܠܟܐ** (for the house)
 (of the poor.) **ܡܝܢ ܡܠܟܐ**⁵ (for the sustenance [support, supply])

^{1*} "by [**ܡܝܢ**] the word [**ܡܠܟܐ**] & command of Abgar the king, ..." - (RP) probably saw.
² "provided (cared for, sustained)." ³ "freed *men* (i.e. freed *slaves*)" or "men of rank."
⁴ C. omits. ⁵ "nourishment" (RP).

ܡܝܢ ܡܠܟܐ¹ (But a large multitude of people)
ܡܝܢ ܡܠܟܐ /#3# /#3# (were assembling by day, every day,) /#3# /#3#
 (of the service,) **ܡܝܢ ܡܠܟܐ**³ (& were coming)
ܡܝܢ ܡܠܟܐ (& for the *reading* of the Old Testament)
 (& the New Testament,) **ܡܝܢ ܡܠܟܐ**⁴ /#2# /#2#
 ([&] of the Diatessaron), **ܡܝܢ ܡܠܟܐ**⁵ /#2# /#2#
 (& they were believing in the resurrection of the dead,)
 (& they were burying their -) **ܡܝܢ ܡܠܟܐ**⁶ /#2# /#2#
 (departed [deceased] ones in the hope of the revival [recovery].)

¹ Lit. "but a numerous (great) people." ² "assembled" - (RP) also. ³ ERRATA & (RP). Or perhaps should be **ܡܝܢ ܡܠܟܐ** (to the prayers). - (Phillips; CAL) have this word misspelled as: **ܡܝܢ ܡܠܟܐ** "???" ⁴ (Oraham). - "Harmony of the Four Gospels." - **ܡܝܢ ܡܠܟܐ**. - The Diatessaron or "the Gospel of the Mixed (Mingled) Ones [**ܡܝܢ ܡܠܟܐ**]" was completed by Tatian in the 2nd century (AD 150 or AD 160-175). Mar Addai was from (AD 55-66). So this text is obviously a later interpolation by a later editor/historian. ⁴ C. **ܡܝܢ ܡܠܟܐ**. ⁵ "revival" (RP). ⁶ "resuscitation (resurrection)."

(& they were observing the -) **ܡܝܢ ܡܠܟܐ** /#2# /#2#
ܡܝܢ ܡܠܟܐ¹ (day) **ܡܝܢ ܡܠܟܐ** (& every) **ܡܝܢ ܡܠܟܐ** (festivals [feasts] of the Church in their times),

(they were constant [continual] in the vigil[s] of the Church,) ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܥܘܠܝܢܝܢ ܥܘܠܝܢܝܢ
 (they were performing) ܥܘܠܝܢܝܢ ܥܘܠܝܢܝܢ (of alms [charity]) ܕܝܘܨܝܬܝܢ (& acts) ܥܘܠܝܢܝܢ
 (according to) ܕܝܚܕܝܢܝܢ (& the well [healthy]), ܕܝܚܕܝܢܝܢ² (the sick) ܕܝܚܕܝܢܝܢ (for) ܕܝܚܕܝܢܝܢ
 (to them.) /#3# ܕܝܚܕܝܢܝܢ / ܕܝܚܕܝܢܝܢ (Addai) ܕܝܚܕܝܢܝܢ (the instruction of) ܕܝܚܕܝܢܝܢ
¹ (CAL). - plural (RP). - Or: "watch[-ing] (sleeplessness)." ² "whole (sound)."

Addai 37:1-22 (CAL) = Addai 1:62-65 (Roger Pearse)

ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ : Chapter 37

ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ¹ (& churches were being built -)
 ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ (in the places round about the city,)
 (& many were receiving from him the hand of the priesthood.)

¹ Lit. "& in the surroundings (suburbs) of the city."

ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ¹ (So) ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ
 ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ (merchants,) /#3# ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ
 (were passing through the country of the Romans)
 ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ (the signs) ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ
 ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ (& those) ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ
 ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ² (who were becoming disciples [pupils] by them) /#2#
 ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ (from them) /#3# ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ
 ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ³ (of the priesthood,) ܕܝܚܕܝܢܝܢ⁴ (the hand)
 ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ⁵ (& in the country) ܕܝܚܕܝܢܝܢ⁶
 ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ⁷ (of the Assyrians,) ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ
 ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ (they were teaching the offspring of their people,) ܕܝܚܕܝܢܝܢ ܕܥܘܠܝܢܝܢ

دکځ ځوچ ته (to him.) ده (that he wasn't writing)

Or ¹ "action (deed, matter, affair, discourse, argument, generation, genealogy)."

خپه مس: دغه (Narsai was hearing) څخه ته (But when)

په يې (to him,) ده (which had been written) دغه څوچ ته (those things)

مهد: ¹ ده ته (he had been astonished) ده څخه (& wondered.)

Or ¹ "amazed (speechless)."

په پخه (b/c) (the king,) څخه (Then Abgar)

ده: دکه په څخه ته (that he *should* pass) دغه څخه (he had not been able)

لکه (the Romans,) دغه ته (through the Empire of)

په (to Palestine) ده ته: ده (& he *should* be going)

په پخه ته (b/c) ده (of the Jews,) ده ته (& *should* be killing many)

ده: دغه ته (they [had] crucified) /#3#/ ده ته /#3#/

لکه ته (a letter) ده څخه (the Anointed One,) ده ته (was writing [had wrote]) ده څخه

Addai 38:1-22 (CAL) = Addai 1:65-66 (Roger Pearse)

Chapter 38 : لکه

ده: ده څخه ته (Caesar,) ده ته (Tiberius) په پخه ته (to) ده ته (& was sending [it])

خپه (while) ده څخه (writing) ده: ده (in it) ده ته (thus:) په پخه (["From] Abgar)

څخه (the king,) ده ته (to our Lord) په پخه ته (Tiberius) ده: ده (Caesar,)

ده ته (peace.) ده ته (While) ده ته (I am knowing) ده ته (that nothing)

ده ته (is being hidden from your Majesty,) ده ته (--) ده ته

ده ته (& I am making known) ده ته (I am writing) ده ته

(to your dreadful & great authority [rule],) ٤ ذُجِبَك ٥ دُؤْتَا
 (who are under) دُجِبِيَسْجَا (that the Jews,) دُجِبِيَسْجَا
 (who are dwelling) دُكَمْعِجَا (your power,) دُجِبِيَسْجَا
 (of Palestine,) دُكَلْمَهْجِيَا (in the country) دُكَلْمَهْجِيَا

(& had crucified) دُجِبِيَسْجَا دُؤْتَا (have assembled *themselves*) دُؤْتَا

٦ دُكَلْمَهْجِيَا دُؤْتَا دُكَلْمَهْجِيَا / دُكَلْمَهْجِيَا دُكَلْمَهْجِيَا ٦ دُكَلْمَهْجِيَا دُؤْتَا / #3#

(when) دُجِبِيَسْجَا (the Anointed One, w/o *any folly* worthy of death,) دُجِبِيَسْجَا

(signs) دُؤْتَا (before them) دُؤْتَا (He was doing) دُؤْتَا

(them) دُؤْتَا (& He was showing) دُؤْتَا (& wonders,) دُؤْتَا

(also) دُؤْتَا (so that) دُؤْتَا (& signs;) #2# ٧ دُؤْتَا (mighty works) دُؤْتَا

(for them.) دُؤْتَا (He had resurrected) #3# ٨ دُؤْتَا (the dead) دُؤْتَا

Or ¹ C. omits. ² "announcing (informing)." ³ "government." ³⁻⁵ i.e. "your fearful & great government ..." ⁶ "foolishness (foolish deed, transgression, offence, evil-doing)." ⁷ Roger Pearse has this word in his Translation. – C. omits.

(that they had crucified Him,) دُؤْتَا (& at the time) دُؤْتَا

(the sun [had] become dark) ١ دُؤْتَا <#3#> دُؤْتَا

٢ دُؤْتَا (& the earth shook,) دُؤْتَا ٢ دُؤْتَا دُؤْتَا دُؤْتَا

/ دُؤْتَا دُؤْتَا / #3# دُؤْتَا (& all of the creatures had trembled,) دُؤْتَا

(deed) دُؤْتَا (at this) دُؤْتَا (themselves,) دُؤْتَا (if from) دُؤْتَا

(all of creation had come to an end -) دُؤْتَا دُؤْتَا

([passed away, ceased, failed, vanished, waned],) دُؤْتَا

(& its inhabitants³.) <#3#> ٤ دُؤْتَا

Or ¹ "[had] been darkened (dimmed, obscured, eclipsed)." ² "had reeled (quivered, shivered)" or "had been shaken (swayed)." - "quailed" (RP). ³ (RP). ³⁻⁴ **Variant**

Reading: "& the inhabitants of creation."

(your Majesty) **1** **1** **1** (& now therefore),

1 **1** **1** (is right) **1** **1** (what) **1** **1** (knows)

(the people) **1** **1** (against) **1** **1** (that you *should* command)

(who did these things.”) **1** **1** (of the Jews,) **1** **1**

Or ¹ "from henceforth."

(& Tiberius Caesar was writing) **1** **1** **1**

(the king,) **1** **1** (to Abgar) **1** **1** (& was sending) **1** **1**

(“The letter) **1** **1** (to him:) **1** **1** (he wrote) **1** **1** (& thus) **1** **1**

(of your fidelity [steadfastness, truth, firmness, sincerity,¹ reality) **1** **1**

(I [have] received,) **1** **1** (to me) **1** **1**

(before me.) **1** **1** (& it was read) **1** **1**

¹ See Col. 2:5 "sincerity of your faith" (Lamsa).

1 **1** **1** (what) **1** **1** (Concerning) **1** **1**

(also) **1** **1** **1** (with the cross,) **1** **1** (the Jews had done) **1** **1**

(the governor [prefect, procurator]) **1** **1** (Pilatus) **1** **1**

(& was declaring) **1** **1** (was writing) **1** **1**

(to Olbinos [Olbinus],) **1** **1** **1**

(*about them*.) **1** **1** **1** **1** **1** (my pro-consul), **1** **1** **1** **1** **1**

(to me *about*.) **1** **1** (which you have written) **1** **1** (*even* of these things) **1** **1**

¹ **Cureton Variant**: "the Jews had dared (acted with boldness)" *or* "assailed against, (assaulted, fallen suddenly on)." ² (RP). ³ The last part of names with the Greek or Latin ending usually have an **1** "os" or **1** "ows" pronunciation. AKA: "Albinus," who was made governor of Judea by Neron (Nero) in A.D. 62. ⁴ (2 Macc. 4:28; Smith's Dict. pg. 103) spelling. - **1**: "the prefect (procurator, governor of a province)." ⁵ (Smith's Dict. pg. 106) spelling. - **1**: "the governor of a province." ⁶ **Variant**: "of them." May not be correct b/c there isn't a noun before it.

(with the *men* of) ¹דְּבַנְתָּ (the war) מִדְּבַנְתָּ (But b/c of) מִיָּהָ: דָּחַף
 (is going on) מִיָּהָ (against me) חָכַד (who rebelled) דְּמַדְבָּדֵה (of Spain) יִשְׁפָּטֶנָּה²

¹ i.e. "the Spaniards." ² Greek: "Spania." - Latin: "Hispania."

Addai 39:1-21 (CAL) = Addai 1:66-69 (Roger Pearse)

Chapter 39 מִיָּהָ: דָּחַף

א: בְּתֵנָּה (this,) תֵּנָּה (b/c of) מִיָּהָ (time,) וְתֵנָּה (at this)
 ב: לֹא יָצַחְתִּי (that I *should* avenge it,) אֲדִיבְרַחֲתִי¹ (I was not able)
 ג: כִּי אֲנִי מֵעַתָּה מְעֻבָּדֵי דָחַף (but I am prepared,) מִיָּהָ: דָּחַף (even this matter,) דָּחַף
 ד: דְּמַדְבָּדֵה (when) לֹא (I shall have) אֲדָ: יִשְׁפָּטֶנָּה (quietness,)
 ה: יִשְׁפָּטֶנָּה דְּמַדְבָּדֵה (I shall legally command against them,) מִיָּהָ: דָּחַף
 ו: דָּחַף (the Jews,) מִיָּהָ: דָּחַף (even against)
 ז: דָּחַף מִיָּהָ: דָּחַף / #3# (legally.) מִיָּהָ: דָּחַף (b/c they didn't act)

¹ Ithpeel: יִשְׁפָּטֶנָּה "I shall avenge her" (Lk. 18:5). - Peal: "I will seek it [יִשְׁפָּטֶנָּה]" (Prov. 23:35). ² "silence (stillness, quiet, calm)."

ח: מִיָּהָ: דָּחַף (& b/c of) תֵּנָּה (this,) אֲדָ (also) אֲבִיבְדֵה (Pilatus,)
 ט: דָּחַף מִיָּהָ: דָּחַף לֹא אֲבִיבְדֵה (who was made a governor by me there,) מִיָּהָ: דָּחַף
 י: דָּחַף מִיָּהָ: דָּחַף (I [have] sent another in his place,) מִיָּהָ: דָּחַף
 יא: דָּחַף מִיָּהָ: דָּחַף (& I [have] dismissed) אֲדָ (him) אֲבִיבְדֵה¹ (with disgrace,)
 יב: דָּחַף (b/c) דָּחַף (he departed) מִיָּהָ: דָּחַף (from) מִיָּהָ: דָּחַף (the law,)
 יג: דָּחַף מִיָּהָ: דָּחַף (& he was doing) מִיָּהָ: דָּחַף (the will) מִיָּהָ: דָּחַף (of the Jews,)
 יד: מִיָּהָ: דָּחַף (& he was crucifying) מִיָּהָ: דָּחַף (the Anointed One)

1. ܐܘܪܗܝܐ (from) ܘܥܘܕܐܘܪܗܝܐ (& he departed) /#2#/ ܘܥܘܕܐܘܪܗܝܐ
 ܘܥܘܕܐܘܪܗܝܐ /#3#/ ܘܥܘܕܐܘܪܗܝܐ (& was going)
 2. ܘܥܘܕܐܘܪܗܝܐ /#2#/ ܘܥܘܕܐܘܪܗܝܐ (where) ܘܥܘܕܐܘܪܗܝܐ (to Tiqnutha²,)
 3. ܘܥܘܕܐܘܪܗܝܐ /#2#/ ܘܥܘܕܐܘܪܗܝܐ (the second *in authority*) ܘܥܘܕܐܘܪܗܝܐ⁴ (Claudius was,)
 ܘܥܘܕܐܘܪܗܝܐ (there) ܘܥܘܕܐܘܪܗܝܐ (& from) ܘܥܘܕܐܘܪܗܝܐ (from the king),
 ܘܥܘܕܐܘܪܗܝܐ (he was going again) ܘܥܘܕܐܘܪܗܝܐ⁵ (to Artiqua,)
 ܘܥܘܕܐܘܪܗܝܐ (where Tiberius Caesar was at.) ܘܥܘܕܐܘܪܗܝܐ

Or ¹ (RP) has this word in his Translation. – C. omits. ² (RP). ³ (P'shitta). ⁴ "second *in command* (rank)" or "*vicegerent* (*viceroys*, sub-prior)." ⁵ "Artica" (RP).
 Dr. Cureton thinks Artiqua was intended for Ortigia (Ortygia), near to Syracuse & not far distant from Capreae (Capri); where Tiberius resided.

1. ܘܥܘܕܐܘܪܗܝܐ ܘܥܘܕܐܘܪܗܝܐ ܘܥܘܕܐܘܪܗܝܐ /#3#/ ܘܥܘܕܐܘܪܗܝܐ (But Gaius was guarding -)
 (the regions [districts, quarters] round about Caesar [the Emperor].)
¹ ܘܥܘܕܐܘܪܗܝܐ (Acts 19:29, etc.). ² (PST) has this word.

Addai 40:1-23 (CAL) = Addai 1:69-71 (Roger Pearse)

ܘܥܘܕܐܘܪܗܝܐ : Chapter 40

1. ܘܥܘܕܐܘܪܗܝܐ (---) ܘܥܘܕܐܘܪܗܝܐ ܘܥܘܕܐܘܪܗܝܐ (& Aristides had narrated, -)
 ܘܥܘܕܐܘܪܗܝܐ (before) ܘܥܘܕܐܘܪܗܝܐ (concerning) ܘܥܘܕܐܘܪܗܝܐ (Tiberius)
 ܘܥܘܕܐܘܪܗܝܐ (the mighty works [miracles]) ܘܥܘܕܐܘܪܗܝܐ (that Addai was doing)
 ܘܥܘܕܐܘܪܗܝܐ (before) ܘܥܘܕܐܘܪܗܝܐ (Abgar) ܘܥܘܕܐܘܪܗܝܐ (the king.) /#2#/ ܘܥܘܕܐܘܪܗܝܐ
 1. ܘܥܘܕܐܘܪܗܝܐ² ܘܥܘܕܐܘܪܗܝܐ³ (he had) ܘܥܘܕܐܘܪܗܝܐ (calm [quiet]) ܘܥܘܕܐܘܪܗܝܐ (from) ܘܥܘܕܐܘܪܗܝܐ (the war,)
 ܘܥܘܕܐܘܪܗܝܐ (he was sending) /#3#/ ܘܥܘܕܐܘܪܗܝܐ ([&] he was killing)

(all these things,) ܐܝܟ ܡܫܐ : ܬܘܕܢܐ (After he was teaching)
 (with an illness) ܡܫܐ : ܡܫܘܚܘܢܐ (he had become weak)⁹
 (from this world by it.) ܡܫܐ : ܡܫܘܚܘܢܐ (which he was departing)

Or ¹ "constructed (set in order, provided)." ^{2*} "teaching (- the Christian faith) the multitude (greater part) of the populace of the city." ³ Lit. "crowned." ⁴ "set in order (decorated)." ⁵ (CAL) misspelled this word as: ܡܫܘܚܘܢܐ " &-& they who were reading." There is an extra ܡܫܘܚܘܢܐ. - "those who should read" (RP). ⁶ rules (liturgy, ordinances, liturgical orders, offices, ranks)." ⁷⁻⁸ "inside & outside." ⁹ "he had been weakened" or "he had become [fallen] sick (failed, languished)." - Perhaps Ithpaal: ܡܫܘܚܘܢܐ - "he had become very ill."

(all of) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (before) ܡܫܘܚܘܢܐ (Aggai) ܡܫܘܚܘܢܐ (& he was calling) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ
 ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (of the church,) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (the assembly)
 (& had made him) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (& he had brought him near)
 (in his place.) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (& a commander) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (a leader)

Or ¹ ܡܫܘܚܘܢܐ - ܡܫܘܚܘܢܐ / ܡܫܘܚܘܢܐ are variants of ܡܫܘܚܘܢܐ and ܡܫܘܚܘܢܐ (Haggai and Haggi)[Gen. 46:16; Num. 26:15]. The Greek & Latin equivalents are: Αγγαίος, Αγγ(ε)ίης, Αγγι (Num. 26:24) and Aggaeus.

(who was a minister [deacon],) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (& concerning Palut,) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ
 (an elder,) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (he had made him) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ
 (who was a scribe [writer],) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (concerning Owdashlama,) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ
 (a deacon.) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (he had made him) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ

¹ "Abshelama" (RP).

(the freemen -) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (& when) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ
 ([men of rank, nobles] & the leaders were assembled & *were* standing by him,) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ
 (& Marihab,) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (& Bar-Zati) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ ¹ (Bar-Calba) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ
 (the son of) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ ² (& Sennaq,) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ
 (the son of) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ (& Peroz,) ܡܫܘܚܘܢܐ : ܡܫܘܚܘܢܐ

(the rest) ܒܫܘܠܝܢܐ (with) ܫܘܠܝܢܐ (Patricius,) ܒܫܘܠܝܢܐ (the son of) ܒܫܘܠܝܢܐ

¹ Phillips Syriac Text & subsequently (CAL) have the **wow** (ܘ) that I have seen. (RP's) Translation also shows it. However, George Phillips, D.D. says that the “and [ܘ]” is not in Dr. Cureton’s Aramaic Text [though he fails to note that at the bottom of Phillips’ Syr. Text] nor is it supported by the Armenian Version. The structure of these verses or statement (message) can also fit what he said in his commentary. * Thus the reading may be “Bar-Calba, the son of Zati ...” ² "Sennac" (RP). Perhaps should be pronounced ܫܘܠܝܢܐ "Sniq (needed, needful, necessary)."

Addai 41:1-22 (CAL) = Addai 1:71-71 (Roger Pearse)

ܒܫܘܠܝܢܐ : ܘܠܘܢܐ Chapter 41

ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (of their companions,) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ
(“Ye are knowing) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (Addai the Apostle said to them:)
(ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (#2#) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ
(ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (that every) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (thing)
ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (which I was preaching) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (to you)
ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (& I was teaching) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (to you,)
ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (& ye were hearing) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (from me,)
ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (so) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (have I conducted myself [acted, lived])
ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (& ye saw) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (also)
ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (by deeds [works],) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (that thus)
ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (our Lord commanded us) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (that whatsoever)
ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (we are preaching) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (with words)
ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (the people,) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ (before) ܘܠܘܢܐ ܕܒܫܘܠܝܢܐ

(we were doing by work [deed] [&] *shall be* doing it)

(person.) جَد (every) زَئِد (before) مَدَّ

Or ¹ C. omits. ^{2*} "so was I led (guided)." ³ Lit. "that, that thing."

(& laws) مَدَّ (the ordinances) بِحَقِّهَا¹ (& according to)

(which were appointed [set up, ordained]) دَهَبْتِي² <#2#>

بَدَّ: بَدَّ / بَدَّ (in Yerushalem,) /#2#>

(& by them, the Apostles, my companions, -) بَدَّ

(you,) بَدَّ (also) بَدَّ (so) بَدَّ (were also being governed,)

(from them,) بَدَّ⁴ (don't depart [change, remove])

(& don't subtract [diminish, take away])

(as) بَدَّ (anything from them,)

بَدَّ: بَدَّ بَدَّ (I *myself* also) بَدَّ /#2#>

(among you,) بَدَّ (am being guided by them)

(from them) بَدَّ (& I *have* not departed)

(*or*⁶ to the left side,) /#3#> /#3#> (to the right side)

بَدَّ: بَدَّ: بَدَّ⁷ (that I should not have been [become] alien)

(which is reserved) بَدَّ (*to the promised* [counseled] salvation)

(for those who are being led by those things.) بَدَّ

Or ¹ "(liturgical-) orders, rules, rites, regulations, ranks, stations, robes, vestments, ornaments, furniture, equipment." ² (RP). - Or: "determined (established)." ³ C.

adds. ⁴ "alter (take away)." - "turn aside" (RP). ⁵ (Cureton). - It doesn't seem like the passive tense: بَدَّ "I was" (PST) is correct because of the present tense word:

بَدَّ "am." Nevertheless, if the passive tense word somehow augments the present

tense word, then the statement would be: * "as I also was being guided by them. -

"as I myself also have been guided by them ..." (RP). ⁶ (RP). ⁷ "been declared alien

(strange, foreign)" *or* "been alienated (removed, dispossessed) *from*" *or*

"renounced (disowned, rejected, abstained)."

ܐܘܪܝܢܐ ܕܡܦܠܚܐ ܕܢܐܢܐ ܕܟܦܐ (which I am commending) ܕܡܦܠܚܐ (to you,) ܕܡܦܠܚܐ (before) ܕܡܦܠܚܐ (of the Anointed One) ܕܡܦܠܚܐ (the judgment-seat) ܕܡܦܠܚܐ (when) ܕܡܦܠܚܐ (by Him,) ܕܡܦܠܚܐ (ye will be sought out) ܕܡܦܠܚܐ (with) ܕܡܦܠܚܐ (an account [reckoning]) ܕܡܦܠܚܐ (He is giving [taking]) ܕܡܦܠܚܐ (& when) ܕܡܦܠܚܐ (& the superiors,) ܕܡܦܠܚܐ (the shepherds [pastors]) ܕܡܦܠܚܐ (the merchants) ܕܡܦܠܚܐ (from) ܕܡܦܠܚܐ (His silver [money]) ܕܡܦܠܚܐ (He shall take) ܕܡܦܠܚܐ (of gains [profits].) ܕܡܦܠܚܐ (with the interest [usury]) ܕܡܦܠܚܐ

Or ¹ "committing (entrusting, giving the benediction)." ² "throne (pulpit, stand)." ³ "ye are being inquired (asked) by Him" or "ye are being avenged by Him" or "ye are being required (compelled, exacted) by Him." ⁴ ܕܡܦ (Phillips) & ܕܡܦ "her" (CAL). ⁵ i.e. "priests (kings, queens, rulers, leaders)." ⁶ "ecclesiastics of superior rank or authority (prelates, pontiffs)" (Oraham). Also - "chief pastors (bishops)" or "disciples" (Smith's Syr. Dict.). Also: "clerics (shepherds in training, leaders)" (CAL). ⁷ "exorbitant interest." ⁸ "possessions (properties, increases)."

ܕܡܦܠܚܐ ܕܡܦܠܚܐ (For He is the King's Son) ܕܡܦܠܚܐ (& He went) ܕܡܦܠܚܐ (the kingdom,) ܕܡܦܠܚܐ (& shall receive) ܕܡܦܠܚܐ (& shall come) ܕܡܦܠܚܐ (& shall make) ܕܡܦܠܚܐ (a resurrection) ܕܡܦܠܚܐ (for all of) ܕܡܦܠܚܐ (the children of) ܕܡܦܠܚܐ (men;) ܕܡܦܠܚܐ (& then) ܕܡܦܠܚܐ (He shall be sitting) ܕܡܦܠܚܐ (on) ܕܡܦܠܚܐ (the throne) ܕܡܦܠܚܐ (of justice,) ܕܡܦܠܚܐ /#2# ܕܡܦܠܚܐ (& shall be judging) ܕܡܦܠܚܐ (the dead) ܕܡܦܠܚܐ (& the living,) ܕܡܦܠܚܐ (just as) ܕܡܦܠܚܐ (He said) ܕܡܦܠܚܐ (to us.)

¹ "a kingdom" (RP). ²⁻³ = "a (the) just (righteous) throne."

ܕܡܦܠܚܐ ܕܡܦܠܚܐ /#3# ܕܡܦܠܚܐ /#2# ܕܡܦܠܚܐ ܕܡܦܠܚܐ ܕܡܦܠܚܐ

ܕܡܦܠܚܐ (Let not the secret eye of your mind from -)

(the upper height be closed,)
 (that your offences [stumbling-blocks] shall not multiply)
 (wherein there are no) in the way
 (nor) stumbling-blocks;
 (in its paths.) (a hated straying [wandering])

¹ I've also seen this word pronounced (Ps. 81:7). ²⁻⁴ "from the height above" (Phillips; RP). ⁴ C. omits. ⁵ (Phillips) probably misspelled this word as: - If in the Ithpeel form, its spelling should be: "let it [not] be closed." ⁶ "a pathless desert [trackless waste]" or "a place w/o clearly marked roads (desert)." ⁷ i.e. "in [the secret eye's] paths" [FS].

(the lost ones [those who are lost],) (seeking)
 (they who are going astray), (& visiting ye)
 (in those who are found [present].) (& rejoicing ye)

Or ¹ "erring (falling into error, being led into the wrong way, forgetting)." ² "shall be found."

(the wounded), (binding up [bandaging]) (Be ye)
 (the fatlings,) (& be ye guarding [watching])
 (at [by] your hands) (b/c)
 (the sheep [ewes] of the Anointed One are being required [exacted, claimed].)

Or ¹ "broken (fractured, bruised)" or "defeated (dismayed, weakened)." ² "avenged."

(gazing) (Be ye not)
 (who gazes) (for the shepherd) (at passing honor,)
 (his flock,) (by) (that he *should* be honored)
 (his flock stands by him very badly.)

Or ¹ "Christian community (diocese)."

(Let your diligence -) ² childish (care, providence, forethought) for the young [little] lambs be great,
 (the face) ^{3*} (are seeing) (b/c their angels) invisible
 (who isn't being seen), (of the Father)
 (a stone) (& ye shall not be [don't be])
 (but) (the blind ones,) (before) (of stumbling)
 (the way [road]) (those who clear away [throw stones aside from])
 (in a rugged place), (& the path)
 (the crucifiers,) (the Jews,) (among)
 (& the erring heathen [deceived pagans, led astray godless];)
 (for it is with these) /#2#/

Or ¹ "solicitude" (RP). ² "childish (infantile, innocent, simple, silly, stupid)." ^{3*}
 "behold the face of the invisible Father" (RP). ⁴ i.e. "those who make [a road] plain
 or smooth." ⁵⁻⁶ "difficult country" (RP). ⁶ can also mean: "hard (rough,
 obstinate, perverse, grievous)." ⁷ C. omits.

Addai 43:1-23 (CAL) = Addai 1:73-74 (Roger Pearse)

Chapter 43

(war[s]), /#2#/ ([that] you have) ⁷ (two parties only)
 (of the faith,) (the truth) (that ye shall show)
 (& when) (which ye are holding;)
 (ye are being silent [ceasing, desisting, dwelling in peace],)
 (will be) (your modest & honorable appearance) ¹¹ ¹⁰

(who are hating) دُهَيْبِ (those) (with) لَكُمْ (for you) مُكَلِّفَةً (fighting) دُ : مُبِيدَاتُ
 (the truth [right, justice, rectitude]) /#2# لَمَسَ حَمَلٌ / لَمَسَ حَمَلٌ
 (falsehood.) (& are loving) سِ : هَذِمْتُمْ

Or ⁶ "sides (factions)." ⁷⁻⁹ "there is war for you." ¹⁰ "form (figure, countenance)." ¹¹
 "well-behaved, modest [i.e. clothed] (Mk. 5:15), chaste, sober, religious."

(striking [slapping, buffeting, beating]) كُنْ سَاهِمًا (Don't be) ¹ مَتَفَسِّحًا
 (the rich,) لَمَسْتُمُوهَا (before) سِ : مَدَامُ (the poor)

هَفِيفَةً لَسَوْفَ يَجِدُ يَجِدُ تَبْتًا : دِيْمِيحِيهِ سَاهِمًا

(for the severe scouring [castigation, stripe, punishment, -])
 ([torment, pain] of their poverty is being sufficient for them.)

Or ¹ "treating with insolence." ² "infliction" (RP). - Or: "lashing" *or* "scourge
 (thong)." - Perhaps the word دُرْبُجًا "dragging, lengthening."

(Don't be beguiled [deceived, seduced]) كُنْ سَاهِمًا

(by the hateful thinking [reasoning, thoughts, ideas, opinions]) ¹ لَمَسْتُمُوهَا

(that ye shall not be) دَكَا سَاهِمًا (of [the] Satan,)

(the religion) دِيْمِيحِيهِ سَاهِمًا (from) مِ : (stripped [naked]) ² دُرْبُجًا

(that ye *were* wearing [clothed with]), ³ دِيْمِيحِيهِ سَاهِمًا

(for denial [rejection, apostasy] is easier) ⁴ حَفَافَةً

مِ : (than) سِ : دِيْمِيحِيهِ سَاهِمًا (as)

(righteousness.) دِيْمِيحِيهِ سَاهِمًا (than) مِ : (sin is easier)

Or ¹ "reckonings (intentions, designs, councils)." - "cogitations" (RP). ² "bare
 (exposed, unarmed, unadorned, simple, deprived)." - "stripped naked" (RP). ³ "had
put on" (RP). ⁴ "infidelity (impiety)."

(the crucifiers,) (of) وَتَقِيهِ (Take heed [beware ye] therefore,) ¹ لَمَسْتُمُوهَا

(friends to them.) ² لَمَسْتُمُوهَا (& ye shall not be)

* ڊڪ ۽ ڄڻ ڄڻ (that ye shall not be responsible for)
 ڄڻ ڄڻ ڄڻ ڄڻ (the blood of the Anointed One with them;)
 ڄڻ ڄڻ ڄڻ ڄڻ (& ye are knowing) (which their hands are full of,) ڄڻ ڄڻ ڄڻ ڄڻ
 ڄڻ ڄڻ ڄڻ ڄڻ (& are testifying) (that everything) ڄڻ ڄڻ ڄڻ ڄڻ
 ڄڻ ڄڻ ڄڻ ڄڻ (& are teaching) (which we are saying) ڄڻ ڄڻ ڄڻ ڄڻ
 ڄڻ ڄڻ ڄڻ ڄڻ (of the Christos,) ڄڻ ڄڻ ڄڻ ڄڻ (*is* in the history [story, account])
 ڄڻ ڄڻ ڄڻ ڄڻ (of the Prophets) ڄڻ ڄڻ ڄڻ ڄڻ (is written) ڄڻ ڄڻ ڄڻ ڄڻ
 ڄڻ ڄڻ ڄڻ ڄڻ (& is placed [laid up, deposited]) (with them.)

Or ¹ "take warning." ² (PST) but "that" (RP). Perhaps he saw the letter ڊ. ³ (RP). *
 Perhaps it literally says: "that you *should* not seek (demand, require, desire) the
 blood of the Anointed One with them." ⁴ genealogy (generation, action, affair,
 deed, subject, argument, discourse)." ⁵ ڄڻ "it" (Phillips; CAL).

ڄڻ ڄڻ ڄڻ ڄڻ (& their words are testifying) (to our teaching) ڄڻ ڄڻ ڄڻ ڄڻ
 ڄڻ ڄڻ ڄڻ ڄڻ (& His suffering) ڄڻ ڄڻ ڄڻ ڄڻ (concerning) ڄڻ ڄڻ ڄڻ ڄڻ
 ڄڻ ڄڻ ڄڻ ڄڻ (& His resurrection [rising up]) ڄڻ ڄڻ ڄڻ ڄڻ (& the ascension of)
 ڄڻ ڄڻ ڄڻ ڄڻ (the Anointed One;) ڄڻ ڄڻ ڄڻ ڄڻ (& they aren't knowing) ڄڻ ڄڻ ڄڻ ڄڻ
 ڄڻ ڄڻ ڄڻ ڄڻ (they are standing against [withstanding] us,) ڄڻ ڄڻ ڄڻ ڄڻ
 ڄڻ ڄڻ ڄڻ ڄڻ (they are rising against the words of the Prophets,) ڄڻ ڄڻ ڄڻ ڄڻ
 ڄڻ ڄڻ ڄڻ ڄڻ (& as) ڄڻ ڄڻ ڄڻ ڄڻ (in their lives) ڄڻ ڄڻ ڄڻ ڄڻ (they were persecuting)
 ڄڻ ڄڻ ڄڻ ڄڻ (them,) ڄڻ ڄڻ ڄڻ ڄڻ (*even* the Prophets,) ڄڻ ڄڻ ڄڻ ڄڻ (so) ڄڻ ڄڻ ڄڻ ڄڻ (also) ڄڻ ڄڻ ڄڻ ڄڻ (now,)
 ڄڻ ڄڻ ڄڻ ڄڻ (after [since]) ڄڻ ڄڻ ڄڻ ڄڻ (their deaths,) ڄڻ ڄڻ ڄڻ ڄڻ (they are persecuting)
 ڄڻ ڄڻ ڄڻ ڄڻ (the truth) ڄڻ ڄڻ ڄڻ ڄڻ (which is written) ڄڻ ڄڻ ڄڻ ڄڻ (in the Prophets.)
 ڄڻ ڄڻ ڄڻ ڄڻ (Again, beware ye [take warning]) ڄڻ ڄڻ ڄڻ ڄڻ (also) ڄڻ ڄڻ ڄڻ ڄڻ (of)
 ڄڻ ڄڻ ڄڻ ڄڻ (the profane,) ڄڻ ڄڻ ڄڻ ڄڻ (who are bowing down to) ڄڻ ڄڻ ڄڻ ڄڻ (the sun)
 ڄڻ ڄڻ ڄڻ ڄڻ (& the moon) ڄڻ ڄڻ ڄڻ ڄڻ (& Bel) ڄڻ ڄڻ ڄڻ ڄڻ (& Nebo,)

וְלִבְדָּם (those which they are calling) אֱלֹהִים אֲשֶׁר יִקְרְאוּ (& the rest of)

Addai 44:1-25 (CAL) = Addai 1:74-76 (Roger Pearse)

Chapter 44 מִכֹּהֵן : מִכֹּהֵן

אֱלֹהִים (gods,) חֲדָשׁ (while [though]) אֲשֶׁר יִקְרְאוּ (they are not gods)

חֲדָשׁ (in their nature.) אֲשֶׁר (Flee ye)

אֲשֶׁר (therefore) מִכֹּהֵן (from them,) (b/c)

אֲשֶׁר (they are worshipping creatures & things made.)

אֲשֶׁר (& as) אֲשֶׁר (all of it was heard by you -)

אֲשֶׁר (previously,) אֲשֶׁר (that our Lord came) אֲשֶׁר (into the world)

אֲשֶׁר (that they shouldn't be bowed down to again,)

אֲשֶׁר (nor should creatures be honored,) (b/c)

אֲשֶׁר (it is by the blink [gesture, wink, sign]) אֲשֶׁר (of their Maker)

אֲשֶׁר ([that] they are existing;) אֲשֶׁר (& when) אֲשֶׁר (He wishes,)

אֲשֶׁר (He destroys) אֲשֶׁר (& causes them to cease,)

אֲשֶׁר (& they are being) אֲשֶׁר (as) אֲשֶׁר (if they didn't exist.)

1-2* "& as reported¹ to you before, the whole object² .." (RP). ³ "motion [of the eyebrows] (hint, dark saying, suggestion, symbol, glance)" or metaph. "the will (command)." - "nod" (RP). ⁴ "dissolves" (RP). ⁵⁻⁷ Literally: "as they were not."

אֲשֶׁר (For the will) אֲשֶׁר ([of Him] who created)

אֲשֶׁר (the creatures is) אֲשֶׁר (the creatures is)

אֲשֶׁר ([that] He should be setting men free) אֲשֶׁר (from) אֲשֶׁר (the yoke)

(of the creatures.) دَبَسَهُنَّ (of the paganism) دَبَسَهُنَّ

Or ¹ Lit. “of the One creating (Creator of).” ² "freeing." * Perhaps: “was freeing (freed) men from the yoke ...” (RP).

دَبَسَهُنَّ (that everyone) دَبَسَهُنَّ (For ye are knowing) دَبَسَهُنَّ
دَبَسَهُنَّ (with) دَبَسَهُنَّ (of the king) دَبَسَهُنَّ (the servants) دَبَسَهُنَّ (who worships)
دَبَسَهُنَّ (him) دَبَسَهُنَّ (finds) دَبَسَهُنَّ (by the sword) دَبَسَهُنَّ (death) دَبَسَهُنَّ (the king,) دَبَسَهُنَّ
دَبَسَهُنَّ (searching) دَبَسَهُنَّ (Don't be) دَبَسَهُنَّ (in his worship.) دَبَسَهُنَّ
دَبَسَهُنَّ (about) دَبَسَهُنَّ (& asking) دَبَسَهُنَّ (secret things) دَبَسَهُنَّ (for) دَبَسَهُنَّ
دَبَسَهُنَّ (which are written) دَبَسَهُنَّ (the hidden [secret] things,) دَبَسَهُنَّ¹
دَبَسَهُنَّ (which ye are possessing.) دَبَسَهُنَّ (in the Holy Books) دَبَسَهُنَّ

Or ¹ "the ruins (ruined places)."

دَبَسَهُنَّ (concerning the words) دَبَسَهُنَّ (judges) دَبَسَهُنَّ (Don't be) دَبَسَهُنَّ
دَبَسَهُنَّ (& see [consider]) دَبَسَهُنَّ (Remember ye) دَبَسَهُنَّ (of the prophets.) دَبَسَهُنَّ
دَبَسَهُنَّ (they are said;) دَبَسَهُنَّ (of God) دَبَسَهُنَّ (that by the Spirit) دَبَسَهُنَّ
دَبَسَهُنَّ (& whoever accuses the prophets,) دَبَسَهُنَّ
دَبَسَهُنَّ¹ دَبَسَهُنَّ² دَبَسَهُنَّ³ دَبَسَهُنَّ

(he [also] accuses & judges that *word*³ of that² Spirit of God.)

Or ¹ “it [وَيْتَر]

(the ways of) دَبَسَهُنَّ (B/c) دَبَسَهُنَّ (May this be far from you!) دَبَسَهُنَّ¹
دَبَسَهُنَّ (are upright [directed, right],) دَبَسَهُنَّ² (the LORD) دَبَسَهُنَّ
دَبَسَهُنَّ (in them) دَبَسَهُنَّ (are walking) دَبَسَهُنَّ (& the righteous ones) دَبَسَهُنَّ
دَبَسَهُنَّ (*but* the deniers [unbelievers, rejecters]) دَبَسَهُنَّ (offence;) دَبَسَهُنَّ (w/o) دَبَسَهُنَّ³
دَبَسَهُنَّ (b/c) دَبَسَهُنَّ (in them;) دَبَسَهُنَّ (are causing *others* to stumble) دَبَسَهُنَّ³
دَبَسَهُنَّ (the secret eye) دَبَسَهُنَّ (they don't have) دَبَسَهُنَّ

(that *mind*) ٥٥ (of the secret mind [reasoning, thinking, opinion],) ٤٤٤٤

٤٤ : ٤٤٤٤ (questions) ٤٤٤٤ (of) ٤٤٤٤ (which doesn't have *any* need) ٤٤٤٤

(profit [benefit, gain, advantage],) ٤٤٤٤ (in which there is no) ٤٤٤٤

(loss [want, harm, damage].) ٥٥٤٤٤ (but [except]) ٤٤٤٤

Or ¹ "far be this from you (let this not be from you, God forbid this from you)." ²

"honest (straight, guided aright." ³ "letting *others* fall into sin." Or: Ithpe. -

٤٤٤٤ "are stumbling" (RP). This word's Ithpeel form is usually (*or* should be)

spelled: ٤٤٤٤ though. ⁴ "intellect (conscience, doctrine, purpose, judgment)." ⁵

"a fine (penalty, confiscation, expense)."

(the threatening judgment) ٤٤٤٤ (Remember ye) ٤٤٤٤

(our Lord,) ٤٤٤٤ (& the word of) ٤٤٤٤ (of the prophets,) ٤٤٤٤

(their words,) ٤٤٤٤ (which determines [defines]) ٤٤٤٤¹

(that the LORD is judging by fire,) ٤٤٤٤

٥٥٤٤٤ (٤٤٤٤ : ٤٤٤٤٤ -) ٤٤٤٤

(children of men are being tried [proved] by it.)

Or ¹ "marks out a boundary around (sets a limit to; limits, borders, confines, keeps within bounds; forbids, restricts, inhibits, settles)."

(wayfarers [travellers]) ٤٤٤٤ (like) ٤٤٤٤ (this,) ٤٤٤٤ (B/c of) ٤٤٤٤

(who are lodging) ٤٤٤٤² : ٤٤٤٤ (sojourners [settlers],) ٤٤٤٤¹ (& like) ٤٤٤٤

(thus it was) ٤٤٤٤³ (to their homes,) ٤٤٤٤ (& rising early) ٤٤٤٤

Or ¹ "lodgers (strangers, foreigners)." ² "spending [passing] the night (remaining all night)."

Addai 45:1-24 (CAL) = Addai 1:76-78 (Roger Pearse)

٤: سَعِبْتُمْ (reckoned) ٥ كَجَفْ (by you) نَفِيحْتُمْ (yourself) تَنْتُمْ (in this world,)
 دَعِي (b/c from) تَذَكُّ (here) ٦ مَنِيحْتُمْ : نَدَاهُ (ye are uplifted [raised, carried])
 لَذَائِدُهُ (to the places) دِيْدُ كَذَّ (that the Son went,)
 دِيْبِيْدُ (even He who shall prepare [the places])
 ٧: لَجْدُ (for everyone) دَعِي (who is being worthy) دَسُو (of them.)

Or ³⁻⁵ i.e. “ye have reckoned (considered).” ⁶ "going forth" (RP).

مَلِكِي (kings) دِيْدُ كَذَّ (of countries,) ٨: مَنِيحْتُمْ (their armies)
 ٩: مَدِيحْتُمْ (are going) ١٠: مَدِيحْتُمْ (before them,) ١١: مَدِيحْتُمْ (& are preparing)
 ١٢: مَدِيحْتُمْ (a dwelling-place for themselves) دِيْدُ كَذَّ (for their honor;)
 ١٣: مَدِيحْتُمْ (but this) مَلِكِي (King) دَجَلُ (of ours,) ١٤: مَدِيحْتُمْ (behold, He is)
 ١٥: مَدِيحْتُمْ (gone) دِيْبِيْدُ (that He shall prepare)
 ١٦: مَدِيحْتُمْ (for His servants [soldiers, workers, worshippers])
 ١٧: مَدِيحْتُمْ (blessed mansions [habitations, abodes, lodges, inns])
 ١٨: مَدِيحْتُمْ (which they shall dwell) دَسُو (in.) ١٩: مَدِيحْتُمْ (For it was not)
 ٢٠: مَدِيحْتُمْ (in vain) كَذَّ : مَدِيحْتُمْ ([that] God created)
 ٢١: مَدِيحْتُمْ (the children of men;) (but)
 ٢٢: مَدِيحْتُمْ (that they should be) ٢٣: مَدِيحْتُمْ (His worshippers)
 ٢٤: مَدِيحْتُمْ (& [His] praisers) تَذَكُّ (here) ٢٥: مَدِيحْتُمْ (& there) لَجْدُ (forever.)

^{1-3*} Lit. "that they *should* be to Him worshippers & praisers" = "that they should be those who worship Him and those who praise [Him]."

دِيْدُ كَذَّ (B/c just as) ٢٦: مَدِيحْتُمْ (He doesn't pass away,) ٢٧: مَدِيحْتُمْ
 ٢٨: مَدِيحْتُمْ (those who are -) ٢٩: مَدِيحْتُمْ
 (glorifying [praising] Him are *also* not ceasing.)

(these things) ܡܝܚܢܐ (b/c of) ܕܝܫܘܥܝܗ

Or ¹⁻³ Lit. “He isn't passing away” ⁴⁻⁶ “nor are His praisers ceasing.” ⁶ “coming to naught [an end].” ⁷⁻⁸ Mar Addai may be saying that b/c Isho went away to prepare “dwelling-places (habitations, etc.)” for God’s praisers & b/c of the fact that God doesn’t pass away, we can know that believers will not cease to exist. Those are the “things” he may be talking about. - (RP) puts these two words at the beginning of the next verse & translates them as: “Wherefore.” ⁷⁻⁸ Perhaps: “b/c these [are like Him].” ⁴⁻⁸ “... nor are His glorifiers, b/c these things are ceasing.”

(behold,) ܕܝܫܘܥܝܗ (& my *imminent* death also,) ܕܝܫܘܥܝܗ

(& I am lying [put, cast]) ܕܝܫܘܥܝܗ (I am bound) ܕܝܫܘܥܝܗ

(with disease [injury] *or* in sickness [weakness];) ܕܝܫܘܥܝܗ

(it was) ܕܝܫܘܥܝܗ² (of the night) ܕܝܫܘܥܝܗ (the sleep) ܕܝܫܘܥܝܗ (like) ܕܝܫܘܥܝܗ

(in your eyes.) ܕܝܫܘܥܝܗ⁴ (regarded [esteemed]) ܕܝܫܘܥܝܗ

¹ (RP). - (Phillips; CAL) probably have this word misspelled as: ܕܝܫܘܥܝܗ "with His (his) sickness." ²⁻⁴ i.e. “ye esteemed it *before* your eyes.” ²⁻⁴ Roger Pearse may have saw the word: “let it be (ܕܝܫܘܥܝܗ) esteemed in your eyes.”

(that with the suffering of) ܕܝܫܘܥܝܗ (& remember ye,) ܕܝܫܘܥܝܗ

(death passed away & ceased,) ܕܝܫܘܥܝܗ¹ ܕܝܫܘܥܝܗ* (the Son,) ܕܝܫܘܥܝܗ

(the children of) ܕܝܫܘܥܝܗ (which takes [leads, drives] *away*) ܕܝܫܘܥܝܗ

ܕܝܫܘܥܝܗ (men;) ܕܝܫܘܥܝܗ (& the Satan,) ܕܝܫܘܥܝܗ

(with) ܕܝܫܘܥܝܗ (& makes war [fights]) ܕܝܫܘܥܝܗ (who causes many to sin)

(the true [trustworthy, steadfast] ones,) ܕܝܫܘܥܝܗ²

(the truth.) ܕܝܫܘܥܝܗ (w/o) ܕܝܫܘܥܝܗ (that they may be) ܕܝܫܘܥܝܗ

¹ (RP). - (Phillips; CAL) probably have this word misspelled as: ܕܝܫܘܥܝܗ "his death." ² "genuine (faithful, strong)." * “... death, which takes away the children of men, passed away & ceased; ...” - (RP) arrangement.

(who puts) ܕܝܫܘܥܝܗ (a farmer [ploughman]) ܕܝܫܘܥܝܗ (& just as) ܕܝܫܘܥܝܗ

(if) ܝܢܝ (the ploughshare,) ܕܩܘܢܝܢܐ² : ܡܢ ܕܝܡܝܢܐ¹ (on) ܝܕܐ (his hand) ܕܥܝܢܐ
 ܕܥܝܢܐ (he) ܕܡܢ ܕܝܡܝܢܐ (who gazes [looks]) ܕܥܝܢܐ (behind him,) ܕܩܘܢܝܢܐ⁴ ܕܩܘܢܝܢܐ³
 (the furrows [trenches] shall not be straight) ܕܩܘܢܝܢܐ⁵ ܕܩܘܢܝܢܐ⁵
 (you,) ܕܩܘܢܝܢܐ⁶ (also) ܕܩܘܢܝܢܐ⁶ (so) ܕܩܘܢܝܢܐ⁶ (in front of him;) ܕܩܘܢܝܢܐ⁶
 (to this gift) ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ (even ye who were called) ܕܩܘܢܝܢܐ⁶
 (be ye) ܕܩܘܢܝܢܐ⁶ (of the ministry,) ܕܩܘܢܝܢܐ⁶
 (cautious [safe, secure, sure, circumspect, prudent],) ܕܩܘܢܝܢܐ⁶
 ܕܩܘܢܝܢܐ⁶ (in the affairs of) ܕܩܘܢܝܢܐ⁶ (that ye shall not trouble yourselves) ܕܩܘܢܝܢܐ⁶
 (ye yourselves shall be hindered) ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ (lest) ܕܩܘܢܝܢܐ⁶ (this world,) ܕܩܘܢܝܢܐ⁶
 (which ye were called to.) ܕܩܘܢܝܢܐ⁶ (thing) ܕܩܘܢܝܢܐ⁶ (that) ܕܩܘܢܝܢܐ⁶ (from) ܕܩܘܢܝܢܐ⁶

¹⁻² Lit. "the sword of the plough (yoke)." ³⁻⁴ Lit. "the furrows are not being found straight" hence "the furrows are not occurring (cannot be) straight." ⁵ ܕܩܘܢܝܢܐ⁵ ⁶ ܕܩܘܢܝܢܐ⁶
 "vigilant (watchful, careful)." ⁷ "held back (stopped, impeded)." ⁸⁻¹⁰ "as to that to" (RP).

ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ .. ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ (as to rulers [commanders] & to judges,) ܕܩܘܢܝܢܐ⁶
 ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶
 (who are coming near²⁻³ to this faith, be ye loving them,) ܕܩܘܢܝܢܐ⁶
 (ye shall not be accepting) ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ (while) ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ *
 (then if) ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ (in anything,) ܕܩܘܢܝܢܐ⁶ ܕܩܘܢܝܢܐ⁶ (their faces [persons]) ܕܩܘܢܝܢܐ⁶
 (be ye) ܕܩܘܢܝܢܐ⁶ (they are acting foolishly [offending],) ܕܩܘܢܝܢܐ⁶
 (reproving [showing to be wrong, convincing, rebuking]) ܕܩܘܢܝܢܐ⁶

¹ The two dots may indicate missing text – i.e. “as.” Otherwise, they may be an error in Phillips’ Syriac Text and hence also on (CAL). There are two other places (49:5, 52:19) where two dots also appear at; but I left them out there b/c I was certain that they didn’t stand for any missing letters. ² Or "who are approaching (being brought near)." - “who have embraced” (RP). ³⁻⁶ “ye shall not be regarding their outward appearance" or "... show favoritism to them" or "... be respecting

their persons" *or* "... show partiality to them" *or* "be putting on a false appearance (a hypocrite)." * "although do not simulate in any thing" (RP). ⁷ "going astray (causing to fall; being offensive, injuring, doing wrong)." - "sinning" (RP). ⁸ Also: "arguing a cause" (Acts 25:16).

Addai 46:1-25 (CAL) = Addai 1:78-79 (Roger Pearse)

Chapter 46 : ܡܘܨܪܐ

(that ye shall show) ܡܘܨܪܐ ܕܡܘܨܪܐ (justly,) ܡܘܨܪܐ (them) ܡܘܨܪܐ
 (the confidence [boldness, openness]) ܡܘܨܪܐ¹⁰
 (& these) ܡܘܨܪܐ (of your uprightness [integrity],) ܡܘܨܪܐ
 (again) ܡܘܨܪܐ (that not) ܡܘܨܪܐ (shall be corrected [reformed, amended]) ܡܘܨܪܐ¹¹
 (*according to* the will of) ܡܘܨܪܐ (they were being guided) ܡܘܨܪܐ
 (their souls.) ܡܘܨܪܐ

¹⁰ "liberty (freedom of speech, familiarity)." ¹¹ "receive reproof (be admonished)."
 (ye shall have) ܡܘܨܪܐ² ܡܘܨܪܐ¹ (diligence [care]) ܡܘܨܪܐ (Now this) ܡܘܨܪܐ
 (that everyone) ܡܘܨܪܐ (your lives,) ܡܘܨܪܐ (the days of) ܡܘܨܪܐ (all) ܡܘܨܪܐ
 (running,) ܡܘܨܪܐ (be ye) ܡܘܨܪܐ (beautiful things,) ܡܘܨܪܐ (after) ܡܘܨܪܐ
 (others) ܡܘܨܪܐ (ye are also counseling) ܡܘܨܪܐ : ܡܘܨܪܐ (while) ܡܘܨܪܐ
 (for it is in these things) ܡܘܨܪܐ (concerning them;) ܡܘܨܪܐ
 (the children of men are finding) ܡܘܨܪܐ
 (God.) ܡܘܨܪܐ (before) ܡܘܨܪܐ (their lives) ܡܘܨܪܐ

¹⁻² Lit. "shall be to you."

ܡܘܨܪܐ ܕܡܘܨܪܐ¹ (& the Prophets) ܡܘܨܪܐ (But the Law) ܡܘܨܪܐ

(which ye are reading) & the Gospel [Good Message])
 (the people,) (before) (day) (on every) (in)
 (Paulus,) (& the Letters of)
 (from) (which Shimon Cepa sent us)
 (of the twelve) (& the Acts) (the city Rome,)
 (which Yohannan [Yohanan], -) (Apostles,) (them,)
 (the son of Zowdai, sent us) (Ephesus;) (from)
 (reading) (be ye) (Books) (even these)
 (& with) (the Anointed One,) (in the churches of)
 (ye shall not read another thing again,) (these)
 (there is not another thing more) (when [b/c])
 (that the truth which ye are holding -) (shall be written in [on,])
 (these books,) (except) (which ye are holding [taking hold of, retaining, keeping])
 (to.) (which ye were called) (in that faith)

Or ¹ Chaldean Pronunciation. - (Oraham). ² (P'shitta Title). ³
 Usually spelled: "taking possession of." * Commentary: This section
 substitutes the "Old Testament" with the "Law" & the "New [Testament]" with the
 "Gospel" from (Addai 35:9-11). "The Prophets" (Addai 35:9; 46:8) also include
 the division known as the "Writings (Scriptures) in past & present Judaism. I think
 "the Prophets" also include the "Prophets" who wrote the Deuterocanonical Books
 as well. Paulus alludes to the Books of Yudith & Maccabees. Compare (Heb.
 11:34-35) with (Judith 15:1-4, 6-7; 1 Maccabees chapter 7). Pope Clement I (Phil.
 4:3) also narrates from Ihudith (Yudith) as if it is Scripture (1st Clement Ch. 55).
 The New Testament Canon isn't complete here b/c the Church chose the Books
 that were the oldest & were recognized to be from the Apostles. Debates were
 made & the Authentic Ones became part of our Canon. The Listing here leaves out
James (Yaaqob), but we know that the Church of the East recognized that Letter as

from him & is part of the original P'shitta Canon. "Acts" & "The Doctrine of Addai" also mention Yaaqob as being the leader of the Church (Addai 11:3-16; 12:4-7). - Ihudah (Jude) probably has the least support for its inclusion in the New Testament based on New Testament Books. However, we know why Ihudah & 2nd Petros were disputed. It was b/c of their quotation or allusion to 1 Hānoch [Enoch] at (Jude 1:14-15; 2 Pet. 2:4). That shouldn't be a valid reason to exclude those books b/c the (Genesis 5:24) Targum, (Jubilees 21:10 [14]) & (Ben Sira 44:16) all seem to indicate that 1st Hānoch is Scripture. Any discrepancies with 1 Hānoch are probably due to mistranslation.

(the king) ܐܒܓܪ (Abgar) ܐܘܪܘܝܢܐ (& our Lord) ܐܘܪܘܝܢܐ
 (the thing) ܕܡܝܢ ܕܥܝܢܐ (who *have* heard) ܕܥܝܢܐ ܕܥܝܢܐ (& his honored nobles,) ܕܥܝܢܐ ܕܥܝܢܐ
 (before you) ܕܡܝܢ ܕܥܝܢܐ (which I was speaking [*have* spoken]) ܕܡܝܢ ܕܥܝܢܐ
 (that they shall be) ܕܡܝܢ ܕܥܝܢܐ (are being sufficient) ܕܡܝܢ ܕܥܝܢܐ (today,) ܕܡܝܢ ܕܥܝܢܐ
 (my death,) ܕܡܝܢ ܕܥܝܢܐ (after) ܕܡܝܢ ܕܥܝܢܐ (my witnesses) ܕܡܝܢ ܕܥܝܢܐ
 ܕܡܝܢ ܕܥܝܢܐ (of our Lord) ܕܡܝܢ ܕܥܝܢܐ (that the doctrine) ܕܡܝܢ ܕܥܝܢܐ
 (was diligently preached before every person,) ܕܡܝܢ ܕܥܝܢܐ
 (& I have not acquired [obtained] anything with His message [word]) ܕܡܝܢ ܕܥܝܢܐ
 (in the world.) ܕܡܝܢ ܕܥܝܢܐ

Or ¹ (RP) mistook this word for: ܐܘܪܘܝܢܐ "I *have* preached."

(For His word was being sufficient for me,) ܕܡܝܢ ܕܥܝܢܐ
 (by it,) ܕܡܝܢ ܕܥܝܢܐ (which I have become rich) ܕܡܝܢ ܕܥܝܢܐ
 (for) ܕܡܝܢ ܕܥܝܢܐ (& I made many rich by it;) ܕܡܝܢ ܕܥܝܢܐ
 (me) ܕܡܝܢ ܕܥܝܢܐ (it shall accompany [follow, go *with*, pursue) ܕܡܝܢ ܕܥܝܢܐ
 (which I am going [proceeding, traveling]) ܕܡܝܢ ܕܥܝܢܐ (in this way) ܕܡܝܢ ܕܥܝܢܐ
 (who had sent) ܕܡܝܢ ܕܥܝܢܐ (the Anointed One,) ܕܡܝܢ ܕܥܝܢܐ (before) ܕܡܝܢ ܕܥܝܢܐ (on) ܕܡܝܢ ܕܥܝܢܐ
 (to Him.) ܕܡܝܢ ܕܥܝܢܐ (on it) ܕܡܝܢ ܕܥܝܢܐ (that I should go forward) ܕܡܝܢ ܕܥܝܢܐ (after me,) ܕܡܝܢ ܕܥܝܢܐ

(perception [cognizance, sense, sensation, movement, feeling],) דַּכְּ (w/o) זִיחָא

(b/c it isn't perceiving [being conscience of, aware of, feeling]) דַּכְּ מַדְּיַח

(on it.) מַדְּיַח⁵ (which was dwelling) דַּכְּ⁴ (the hateful corruption) וְ: חֲסִיבְךָ מְנַל

Or ¹⁻² “it is not being [כַּ תְּהִי].” ³ (Phillips; CAL) probably have this word misspelled as: חֲשִׁיבְךָ "she [it]" (fem. pronoun). "Soul" is the only previous word that is feminine but I don't think it is referring to it here because of the following masculine verbs [מַדְּיַח & זִיחָא] plus the later masculine pronoun: “it⁵.” It seems more likely that the **wow** was mistaken for a **yod**. It's probably referring to "the image of God," but nevertheless, all of the previous words חֲשִׁיבְךָ "mind," חֲסִיבְךָ "knowledge" and מַדְּיַח "image" are all masculine words. ⁴ "has come" (RP).

(It [the soul] isn't being able [that] it shall -) זִיחָא מִפְּדִיחָא מְנַל: כַּ יַחְסִיבְךָ מְנַל

(be receiving hire [wage, payment, fee, fare] & reward [recompense])

מִי יַחְסִיבְךָ מְנַל: דַּכְּ (b/c) מִפְּדִיחָא (without it [i.e. the body];) מִי: זִיחָא דַּכְּ

(also) זִיחָא חֲסִיבְךָ (but) זִי (that labor was not only its *own*,) זִי: חֲסִיבְךָ

(in.) זִיחָא (which it was dwelling) מִי: דַּכְּ מְנַל (of the body) זִיחָא

Or ¹ חֲשִׁיבְךָ (Phillips) or “it [חֲשִׁיבְךָ]” (CAL). Probably in error.

(who aren't knowing God) מִי: חֲשִׁיבְךָ (But the rebellious) מִי: חֲשִׁיבְךָ

(w/o) דַּכְּ (there,) מִי: חֲשִׁיבְךָ (are regretting [repenting]) מִי: חֲשִׁיבְךָ

(any benefit [advantage, gain, profit; in vain]) מִי: חֲשִׁיבְךָ

Or ¹ "feeling remorse." - "becoming penitent" (RP edit).

(of the Anointed One,) מִי: חֲשִׁיבְךָ (ye who are) מִי: חֲשִׁיבְךָ (But you,) מִי: חֲשִׁיבְךָ

(is placed) מִי: חֲשִׁיבְךָ (which His glorious name) מִי: חֲשִׁיבְךָ

(& is ruling,) מִי: חֲשִׁיבְךָ (upon you) מִי: חֲשִׁיבְךָ

(in the way) מִי: חֲשִׁיבְךָ (you) מִי: חֲשִׁיבְךָ (He shall be directing [correcting]) מִי: חֲשִׁיבְךָ

(on) מִי: חֲשִׁיבְךָ (which ye shall travel) מִי: חֲשִׁיבְךָ (of truth,) מִי: חֲשִׁיבְךָ

(& ye shall attain [obtain, find]) מִי: חֲשִׁיבְךָ (& ye shall arrive [come]) מִי: חֲשִׁיבְךָ

ܘܘܫܘܩܘܬܐ ܕܘܫܘܩܘܬܐ (which is promised) ܘܘܫܘܩܘܬܐ (thing) ܘܘܫܘܩܘܬܐ (that) ܘܘܫܘܩܘܬܐ : ܘܘܫܘܩܘܬܐ
 (from Him;) ܘܘܫܘܩܘܬܐ (who are not turning aside) ܘܘܫܘܩܘܬܐ (for those) ܘܘܫܘܩܘܬܐ
 (according to) ܘܘܫܘܩܘܬܐ (& are continuing [abiding]) ܘܘܫܘܩܘܬܐ
 (our Lord.) ܘܘܫܘܩܘܬܐ (by) ܘܘܫܘܩܘܬܐ (what they had been called for) ܘܘܫܘܩܘܬܐ

Or ¹ “whose.” ² “follow closely (overtake, come upon, seize, apprehend, understand, reach).” - (CAL) has this word in the Peal Form: ܘܘܫܘܩܘܬܐ " & ye will tread upon (come upon, arrive)." ³⁻⁴ "was promised" & "was kept."

(he was saying this word [statement],) ܘܘܫܘܩܘܬܐ : ܘܘܫܘܩܘܬܐ (& when) ܘܘܫܘܩܘܬܐ
 (& was silent.) ܘܘܫܘܩܘܬܐ¹ (Addai the Apostle had ceased) ܘܘܫܘܩܘܬܐ
 Or ¹ "kept silent (held his peace, stopped talking [1 Ezra 3:23], ceased)."

ܘܘܫܘܩܘܬܐ (the maker of) ܘܘܫܘܩܘܬܐ¹ (& Aggai answered), ܘܘܫܘܩܘܬܐ²
 (& Palut) ܘܘܫܘܩܘܬܐ³ (of the king,) ܘܘܫܘܩܘܬܐ (the silken attire [hangings, etc.])
 (the rest) ܘܘܫܘܩܘܬܐ (with) ܘܘܫܘܩܘܬܐ (& Awashlama [Abshelama])
 ([answered] & were saying) ܘܘܫܘܩܘܬܐ⁴ (of their companions,) ܘܘܫܘܩܘܬܐ
 (the Sendee [Missionary]:) ܘܘܫܘܩܘܬܐ (even to Addai,) ܘܘܫܘܩܘܬܐ (to him,) ܘܘܫܘܩܘܬܐ
 (“the Anointed One is testifying [witnessing]) ܘܘܫܘܩܘܬܐ
 ܘܘܫܘܩܘܬܐ (that He sent you) ܘܘܫܘܩܘܬܐ (to us,) ܘܘܫܘܩܘܬܐ (& you have taught us)
 ܘܘܫܘܩܘܬܐ : ܘܘܫܘܩܘܬܐ (& you caused us to possess) ܘܘܫܘܩܘܬܐ⁵ (the true faith [religion],)
 ܘܘܫܘܩܘܬܐ (the true life [lives of truth].)

¹⁻² ܘܘܫܘܩܘܬܐ = "silk-weaver (mercenary)." ³ "chains" (RP). He probably saw the word ܘܘܫܘܩܘܬܐ. Though Smith's Syriac Dictionary does list that this word means: "chains (ankle-chains, bangles);" it more properly means: "bracelets" (Num. 31:50; Ezek. 16:11; 23:42; 27:16). ܘܘܫܘܩܘܬܐ is the better word for: "ankle-chains (bangles)" [Num. 31:50]. ³ The name ܘܘܫܘܩܘܬܐ (Heb. Pass. Part.) means: “escapee (escaped one).” ⁴ (Phillips; CAL) probably have this word misspelled as: ܘܘܫܘܩܘܬܐ " & he was saying" or ܘܘܫܘܩܘܬܐ " & he said." ⁵ "bestowed to us (imparted to us, conferred to us, put us in possession, enabled us to win)."

(from you) **دِيخُنْ** (we *have* heard) **دِيخُنْ: حد:** (Just as)
 (all of this time) **وَجُنْ اَتْن جِدس** (& have received) **سَنِي**
 (so) **دِس اَمس** (that you were [have been]) **حد: لة:** (with us,)
 (the days of) **جِدس** (all) **حد** (we are persisting [remaining])
 (the worship) **سِنِي** (& from) **سِنِي: سِنِي:** (our lives.)
دِيخُنْ ¹ (of things made) **دِيخُنْ** (& of creatures,)
 (which) **دِيخُنْ: سِنِي: لة:**

¹ Lit. "created things" (RP).

Addai 48:1-20 (CAL) = Addai 1:79-82 (Roger Pearse)

Chapter 48 : سِنِي

دِيخُنْ: دِيخُنْ: (we are fleeing,) **سِنِي** (our ancestors were bowing down to,)
وَجُنْ (& with) **سِنِي** (the Jews,) **دِيخُنْ: دِيخُنْ:** ¹ (the crucifiers,)
دِيخُنْ: دِيخُنْ: ² (we *shall not be mixed with*;) **دِيخُنْ: دِيخُنْ:**
 (from you,) **دِيخُنْ** (which we *were* receiving) **دِيخُنْ: دِيخُنْ:** ³ (& this inheritance,)
دِيخُنْ: دِيخُنْ: ⁴ (we are not letting [it] go [alone],) **دِيخُنْ: دِيخُنْ:**
 (& we are [*shall be*] departing from this world with it.)

Or ¹ (RP). ² Literally: "we are not being mixed with (mixed by marriage, having intercourse with; associating with, having to do with, having dealings with, making an alliance" or "being joined (added, united) with." ³ Or - **دِيخُنْ:** "which we *have* received" or - **دِيخُنْ:** "which we *were* receiving." Otherwise, (Phillips; CAL) probably misspelled this word as: **دِيخُنْ:** "which we *were* receiving" (Fem. Pl). ⁴ "leaving (failing, neglecting)" or "allowing [weakening]." ⁵ **دِيخُنْ:** "it, he" (CAL).

(before) מִלְפָּנֵינוּ (our Lord,) וּבַיּוֹם (& in [on] the day of) מִשְׁפָּט
(of justice,) כִּסֵּא הַדִּיּוּקָה /#2# (the judgment-seat)
שָׁם (there) יָשׁוּב (He will return) לָנוּ (to us)
(to us.) אַתָּה (you *have* said) כַּאֲשֶׁר (just as) יְרֵשָׁה (this inheritance,)

Or ¹⁻² Lit. "the throne of [כִּסֵּא] judgment." ² "restore (give back, grant)."

וְכֵן (& when) חָזַק (these [those] things had been said,) וְכֵן (& when)
קָם אַבְגָּר מֶלֶךְ אֲרָם (Abgar the king had arose,) <#3#>
וְעִמָּהּ דָּבָרָהּ (& his great men [captains],) וְכָל
(of his kingdom,) וְכָל (& all of the nobles)
וְהוּא (& he was going) וְהוּא (& he was going)
(to his palace [citadel]) וְהוּא (& he was going)
(while) וְהוּא (while)
(b/c he was dying.) וְהוּא (were grieving for him,)
(to him) וְהוּא (& he was sending)

וְהוּא (the honorable & best [choice] garments,) וְהוּא
(& when) וְהוּא (that he should be being buried in them;)
וְהוּא (to him [saying]:) וְהוּא (he sent [word]) וְהוּא (Addai saw them,)
וְהוּא (from you) וְהוּא (have I taken) וְהוּא (in my lifetime)
(“That not) וְהוּא (anything,) וְהוּא
(the word) וְהוּא (myself) וְהוּא (& I *shall not be defrauding* [cheating])
(which He said to me:) וְהוּא (of the Anointed One,)
(anything from man,) וְהוּא (“Ye shall not take)
(in this world.”) וְהוּא (anything) וְהוּא (& ye shall not acquire)

Or ¹ Only MS#3 adds this word. ² "chief (fine, finest, admirable)." - "costly" (RP).
³ (PST) & (RP) don't have these bracketed words in his translation. However, they

say: "[neither now in my death *shall* I *be* taking from you anything]." – C. adds those word. ⁴ "unfaithful (lying, deceiving, acting deceitfully [treacherously])." - "I will not falsify in me" (RP). ⁵ ERRATA & (RP). ⁵⁻⁶ **مِلكَمَ تَنا** "from this world." (Phillips; CAL).

(another three days,) **#2#** / **مِلكَمَ تَنا** ¹ **مِلكَمَ تَنا** (& after) **مِلكَمَ تَنا**
 (that these [those] things had been said) **مِلكَمَ تَنا**
 (the Apostle,) **مِلكَمَ تَنا** (Addai) **مِلكَمَ تَنا** (by)
 (& was receiving) **مِلكَمَ تَنا** (& he [Abgar] was hearing)
 (of the doctrine) **مِلكَمَ تَنا** (the testimony)
 (the men of) **مِلكَمَ تَنا** (from) **مِلكَمَ تَنا** (of his preaching) **#3#**
 (all of the nobles [men of rank],) **مِلكَمَ تَنا** (before) **مِلكَمَ تَنا** (his ministry,) **مِلكَمَ تَنا**
 (of [from]) **مِلكَمَ تَنا** (he was going out [had departed]) **#3#**
مِلكَمَ تَنا (& it was) **مِلكَمَ تَنا** (this world,) **مِلكَمَ تَنا**
 (on the fourteenth *day*) **مِلكَمَ تَنا** (of the week,) **مِلكَمَ تَنا** (the fifth day)
 (of the month Iyar (May.) **#2#** ³ **مِلكَمَ تَنا** ² **مِلكَمَ تَنا** ^{*}

Or ^{1*} Lit. "& after three other¹ days." ² Iyar / Iyor (Syriac Pronunciation) answers to the greater part of May to us, but begins earlier (Smith's Syr. Dict. pg. 14). ^{2-3*}
 This is what George Phillips may have meant in regard to the original (PST) & the variant Cureton reading. Nevertheless, (CAL) has it right like Mr. Phillips indicates; though the text is written awkward & doesn't make sense as:
مِلكَمَ تَنا / **مِلكَمَ تَنا** **#2#** **مِلكَمَ تَنا**. The P'shitta constructions would be: **مِلكَمَ تَنا** or **مِلكَمَ تَنا**
 or **مِلكَمَ تَنا** "in the month Iyar." Compare: (Ex. 13:4; Esth. 3:13). ^ Mar Addai (c. 50 - c. 66).

مِلكَمَ تَنا **مِلكَمَ تَنا** **مِلكَمَ تَنا** **مِلكَمَ تَنا** (& all of the city was -)
 (in great mourning & in bitter suffering [passion] over [b/c of] him;)

Addai 49:1-23 (CAL) = Addai 1:82-82 (Roger Pearse)

ܠܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (-----) ܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (only the Christians) ܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ
 ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ ([who] were distressed [out of heart, grieving])
 ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (the Jews) ܘܥܒܕܢܐ ܕܗܘܢ (also) ܘܥܒܕܢܐ ܕܗܘܢ (but) ܘܥܒܕܢܐ ܕܗܘܢ
 ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (in it,) ܘܥܒܕܢܐ ܕܗܘܢ (who were) ܘܥܒܕܢܐ ܕܗܘܢ¹ ܘܥܒܕܢܐ ܕܗܘܢ (& the Pagans,) ܘܥܒܕܢܐ ܕܗܘܢ
 ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (even in this walled city [fortified place].)

¹ (PST; CAL) probably have this word misspelled as: **ܘܥܒܕܢܐ** "was."

ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (the king) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ
 (he) ܘܥܒܕܢܐ ܕܗܘܢ (was more sorrowful for him than every person,) ܘܥܒܕܢܐ ܕܗܘܢ
 ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (& the great men) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ
 (& in the grief) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (of his kingdom.) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ
 (& forsook) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (of his mind) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ
 (day;) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (on that) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (of his kingdom) ܘܥܒܕܢܐ ܕܗܘܢ
 (the honor [glory]) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (& with mournful tears) ܘܥܒܕܢܐ ܕܗܘܢ¹
 (he was weeping) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (for him) ܘܥܒܕܢܐ ܕܗܘܢ (with) ܘܥܒܕܢܐ ܕܗܘܢ
 (every) ܘܥܒܕܢܐ ܕܗܘܢ (person.)

Or ¹ "lamentable (sorrowful, sad, miserable; groaning, sighing)."

ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (of the city,) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (& all of the people) ܘܥܒܕܢܐ ܕܗܘܢ
 (were marveling [being astonished]) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (him,) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ
 (who were seeing) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (at him,) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ
 (he was suffering) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (that how much) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ
 (b/c of him.) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (& with great & excellent honor) ܘܥܒܕܢܐ ܕܗܘܢ¹
 (& buried him,) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (he was carrying solemnly or in procession)
 (when) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (the great men,) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (of) ܘܥܒܕܢܐ ܕܗܘܢ
 (like) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (one) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (when)
 (he was dying [had died],) ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (& he had placed him)
 ܘܥܒܕܢܐ ܕܗܘܢ ܘܥܒܕܢܐ ܕܗܘܢ (in a great [large] sepulchre) ܘܥܒܕܢܐ ܕܗܘܢ² / ܘܥܒܕܢܐ ܕܗܘܢ³ / #2#

(which) **ܐܘܪܝܘܢܐ** (that) **ܐܘܪܝܘܢܐ** (*with decorated engravings* [carvings],)
(those of the house of Aryu⁴ were placed in,) **ܐܘܪܝܘܢܐ** **ܐܘܪܝܘܢܐ** **ܐܘܪܝܘܢܐ** **ܐܘܪܝܘܢܐ**
 (the ancestors of the father of) **ܐܘܪܝܘܢܐ** **ܐܘܪܝܘܢܐ** **ܐܘܪܝܘܢܐ** **ܐܘܪܝܘܢܐ**
 (the king.) **ܐܘܪܝܘܢܐ** (Abgar)

Or ¹ "moving (lifting up, elevating, bearing)." ²⁻³ Lit. "of the engravings (embossings) of decoration (ornament)." - "of ornamental sculpture" (RP). ³
ܐܘܪܝܘܢܐ is singular & used in the same type of figure of speech (i.e. with a plural word & this adjective construction) at (Ezek. 26:16; 27:7). So I think the word should be singular. However, (Phillips; CAL) list this word in the plural **ܐܘܪܝܘܢܐ** "of ornaments" (i.e. ornamental). ⁴ King Aryu was the 1st king who reigned in Urhay/Osroene - from 132-127 B.C. Twenty-nine ruling kings succeeded him, up to AD 242 - spanning ~ 273 years. "King Abgar V the Black" [4BC-7AD & 13-50 AD] was the 12th & 14th Successor. There were a lot of short rules. One king co-ruled for only two years with another king before Abgar V. Another later king co-ruled for only 4 years.

(he had placed him) **ܐܘܪܝܘܢܐ** (There) **ܐܘܪܝܘܢܐ**
 (sadly, mournfully; with contrition [sorrow of heart],) **ܐܘܪܝܘܢܐ**
 (& with great distress [sadness].) **ܐܘܪܝܘܢܐ** (with grief) **ܐܘܪܝܘܢܐ**
 (of the church) **ܐܘܪܝܘܢܐ** (& all of the people) **ܐܘܪܝܘܢܐ**
ܐܘܪܝܘܢܐ (were going) **ܐܘܪܝܘܢܐ** (from) **ܐܘܪܝܘܢܐ** (time) **ܐܘܪܝܘܢܐ** (to time,) **ܐܘܪܝܘܢܐ** **ܐܘܪܝܘܢܐ**
 (diligently [carefully],) **ܐܘܪܝܘܢܐ** (there) **ܐܘܪܝܘܢܐ** (& were praying)
 (#2# **ܐܘܪܝܘܢܐ** / **ܐܘܪܝܘܢܐ** (& the memorial [commemoration])
 (of his death [departure, transference, removal, conveyance])
 (to year,) **ܐܘܪܝܘܢܐ** (year) **ܐܘܪܝܘܢܐ** (from) **ܐܘܪܝܘܢܐ** (they were making) **ܐܘܪܝܘܢܐ**
ܐܘܪܝܘܢܐ (the commandment) **ܐܘܪܝܘܢܐ** (according to)
 (by them) **ܐܘܪܝܘܢܐ** ³ (which was received) **ܐܘܪܝܘܢܐ** ¹ (& the teaching)
 (the Apostle,) **ܐܘܪܝܘܢܐ** (*even from Addai*) **ܐܘܪܝܘܢܐ** / **ܐܘܪܝܘܢܐ** (from him,) **ܐܘܪܝܘܢܐ**

(he who) ܕܐܓܝܐ (Aggai,) ܕܐܝܘܢܐ (the word of) ܡܝܠܟܐ (& according to) ܡܝܠܟܐ
 (& the commander) ܡܘܢܝܢܐ (the leader [guide]) ܡܘܢܝܢܐ (was) ܡܘܢܝܢܐ
 (after him,) ܡܘܢܝܢܐ (of his throne) ܡܘܢܝܢܐ (& the heir) ܡܘܢܝܢܐ
 ܡܘܢܝܢܐ (of the priesthood,) ܡܘܢܝܢܐ (by the hand) ܡܘܢܝܢܐ
 (person.) ܡܘܢܝܢܐ (every) ܡܘܢܝܢܐ (before) ܡܘܢܝܢܐ (from him) ܡܘܢܝܢܐ (which he was receiving)

¹⁻³ i.e. "which they received from him ..." * Mar Aggai (c. 66 - c. 81).

(which he had received) ܡܘܢܝܢܐ (the hand) ܡܘܢܝܢܐ (by) ܡܘܢܝܢܐ (& he also,) ܡܘܢܝܢܐ
 (priests) ܡܘܢܝܢܐ (was making) ܡܘܢܝܢܐ (from him,) ܡܘܢܝܢܐ

Addai 50:1-21 (CAL) = Addai 1:82-83 (Roger Pearse)

ܡܘܢܝܢܐ : Chapter 50

ܡܘܢܝܢܐ (this country) ܡܘܢܝܢܐ (in all of) ܡܘܢܝܢܐ (& guides) ܡܘܢܝܢܐ
 (For those also,) ܡܘܢܝܢܐ (of Mesopotamia.) ܡܘܢܝܢܐ /#3#
 (the Apostle,) ܡܘܢܝܢܐ (even of Addai) ܡܘܢܝܢܐ (like him,) /#2#
 ܡܘܢܝܢܐ (his word [message],) ܡܘܢܝܢܐ (were thus holding) ܡܘܢܝܢܐ
 (& were receiving [it]) ܡܘܢܝܢܐ (& were hearing) ܡܘܢܝܢܐ
 ܡܘܢܝܢܐ (as) ܡܘܢܝܢܐ /#2#
 (of the Apostle of) ܡܘܢܝܢܐ (a good & faithful heir [possessor])
 (the worshipped Messiah.) ܡܘܢܝܢܐ

Or ¹ Only ܡܘܢܝܢܐ may also mean here: "in like manner (according) to him" ² C. omits

(any person) ܡܘܢܝܢܐ (from) ܡܘܢܝܢܐ (& gold) ܡܘܢܝܢܐ (But silver) ܡܘܢܝܢܐ

load (burden)" hence: "in their undertaking." Hence: "in their charge (trouble)." - "in their carefulness" (RP).

(were full of praise) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ (for their goings [walkings]) ܐܘܬܩܘܪܐܘܢ
(& their manners of life) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ (the beholders,) ܐܘܬܩܘܪܐܘܢ (by [from]) ܐܘܬܩܘܪܐܘܢ
(were covered [wrapped around] with glory) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ
(the priests) ܐܘܬܩܘܪܐܘܢ (also) ܐܘܬܩܘܪܐܘܢ (so that) ܐܘܬܩܘܪܐܘܢ (strangers,) ܐܘܬܩܘܪܐܘܢ (by [from]) ܐܘܬܩܘܪܐܘܢ
(& Bel) ܐܘܬܩܘܪܐܘܢ (Nebo) ܐܘܬܩܘܪܐܘܢ (of the house [temple]) ܐܘܬܩܘܪܐܘܢ
(time,) ܐܘܬܩܘܪܐܘܢ (every) ܐܘܬܩܘܪܐܘܢ (were assigning honor to them) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ
(by their honorable⁵ spectacle [appearance, sight, aspect],) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ
(by their truthful word [discourse],) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ
ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ (by the confidence [boldness]) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ /#2#/
(& by their freedom,) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ /#3#/
(which they *possessed*,) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ
(which was not joined⁹ [enslaved] by greed⁸,) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ
ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ
(* & [all of] it was¹⁴ not¹² confined¹³ -) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ
(under [subjected to]¹⁰ blame [accusation, censure]¹¹.)

Or ¹ "steps [ways]" (see pl. - Sira 43:5; 1 Jn. 2:6). The Chaldean singular pronunciation is: ܐܘܬܩܘܪܐܘܢ (Wis. 15:15). The Syriac vowelizing is: ܐܘܬܩܘܪܐܘܢ ² "ways [manners, customs, agreements, governments, administrations, orders, rules]." ³ "clothed [arrayed, bearing, wearing]." ⁴ Lit. / or: "dividing [distributing]." ⁵ "venerable." ⁶ "liberty (freedom of speech, familiarity)." ⁷ C. omits. ⁸ "covetousness (avarice)." ⁹ "yoked (coupled, bound)." ^{10-11, 13} ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ = "[made-] subject to blame." ^{10-14*} Or: "& it didn't include [contain] blame."

(who was seeing) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ (For everyone) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ /#3#/
ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ /#2#/
ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ (them) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ
ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ ^{1*} (was running to meet them,)
(their welfare;) ܐܘܬܩܘܪܐܘܢ ܐܘܬܩܘܪܐܘܢ (that he should honorably inquire of)

¹* "that he might honourably salute them" (RP).

Addai 51:1-23 (CAL) = Addai 1:83-85 (Roger Pearse)

Chapter 51 : ܡܘܨܪܝܢܐ

ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (even) ܕܝܢܐ (b/c) ܡܘܨܪܝܢܐ (the sight of them)
ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (on) ܡܘܨܪܝܢܐ (the beholders.)

² "with honor (reverentially)" - [see previous split verse above].

ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ

(For their words of peace² were spread like¹ nets)

ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (when) ܡܘܨܪܝܢܐ (the rebellious [rebels],)

ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (of) ܡܘܨܪܝܢܐ (into the midst) ܡܘܨܪܝܢܐ (they were entering)

(& of verity [confirmation].) ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (of truth) ܡܘܨܪܝܢܐ (the sheepfold)

Or ¹ Lit. "in the likeness of." ² "tranquility (a treaty of peace, a truce)." ³ (see 2 Cor. 10:4). - ܡܘܨܪܝܢܐ (Syriac Pron.). ⁴ "community (Church)." - ܡܘܨܪܝܢܐ also means: "a place surrounded by a wall, pastoral village; an enclosure, encampment for flocks." ⁴⁻⁵ = "the true fold."

ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (who was seeing) ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (For there was *no one*) /#3# ܡܘܨܪܝܢܐ

ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (& was being ashamed) /#3# ܡܘܨܪܝܢܐ (them) ܡܘܨܪܝܢܐ

ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (anything) ܡܘܨܪܝܢܐ (b/c they were not doing) ܡܘܨܪܝܢܐ

ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (which was not right [due],) ܡܘܨܪܝܢܐ

(these things,) ܡܘܨܪܝܢܐ (& b/c of) ܡܘܨܪܝܢܐ (& which was not suitably⁴ [fitly],)

ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (their countenances were opened)

ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ ܡܘܨܪܝܢܐ (to) ܡܘܨܪܝܢܐ (of their doctrine) ܡܘܨܪܝܢܐ (in [with] the preaching) ܡܘܨܪܝܢܐ

(every person.) **כלת**

¹ (RP). ² Or - "shrinking with fear, shame or modesty" or "quailing (being timid [afraid])." It can also mean: "shrinking from admitting or believing" and "abhorring [them]." ³ Lit. "in that not" hence: "b/c not." ⁴ "rightly." From **אָפֿאַר** - "becoming" (RP). ⁵ "this" (RP).

(they were saying) **אָפֿאַר אַז** (For that thing [whatsoever]) **אָפֿאַר**
(them,) **אָפֿאַר אַז** (& were admonishing [instructing]) **אָפֿאַר**¹ (to others) **אָפֿאַר**
(these were showing -) **אָפֿאַר אַז** / **אָפֿאַר אַז** / **אָפֿאַר אַז**² **אָפֿאַר**
(& the hearers) **אָפֿאַר אַז** (it in themselves by works;)
(that their deeds were -) **אָפֿאַר אַז** (who were seeing) **אָפֿאַר**
(many) **אָפֿאַר אַז** (persuasion,) **אָפֿאַר** (w/o) **אָפֿאַר** (with their words,)
(by them,) **אָפֿאַר אַז** (were becoming students) **אָפֿאַר**³
(& they were professing the Anointed King) **אָפֿאַר אַז**⁴ **אָפֿאַר**⁵
(God,) **אָפֿאַר אַז** (they were praising) **אָפֿאַר**
(to Him.) **אָפֿאַר אַז** (who had caused them to turn) **אָפֿאַר**⁶

Or ¹ "advising." - "directing" (RP). ² i.e. "that thing." ³ "being instructed (taught, educated)." ⁴ "... Christ the king" (RP). ⁵ "confessing (acknowledging, asserting, affirming)." ⁶ "who made them return (brought them back, had turned them)."

(king Abgar,) **אָפֿאַר אַז** (the death of) **אָפֿאַר אַז** (& years after) **אָפֿאַר אַז**
(one of his rebellious sons had arose,) **אָפֿאַר אַז**¹ **אָפֿאַר אַז**
(to the truth,) **אָפֿאַר אַז** / **אָפֿאַר אַז** (who was not being persuaded) **אָפֿאַר אַז**²
(he was sitting) **אָפֿאַר אַז** (while) **אָפֿאַר אַז** (to Aggai) **אָפֿאַר אַז** (& he sent) **אָפֿאַר אַז**
(for me) **אָפֿאַר אַז** ([saying:] "Make) **אָפֿאַר אַז**³ (in the Church,) **אָפֿאַר אַז**
(according to) **אָפֿאַר אַז** (of gold,) **אָפֿאַר אַז** (head-bands [head-dresses]) **אָפֿאַר אַז**⁴
(old.") **אָפֿאַר אַז** (of) **אָפֿאַר אַז** (for my ancestors) **אָפֿאַר אַז** (how you were making) **אָפֿאַר אַז**

Or ¹ Manu V (50-57 AD) & Manu VI (57-71 AD). Manu VI was the son who sent someone to harm Overseer Aggai. ² "obeying (consenting)." - "obedient" (RP). ³ Perhaps: "be making for me ..." ⁴ "tiaras."

(Aggai sent him [word]:) ܐܘܓܝܐ ܕܝܫܝܘܢܐ

(the ministry) ܫܘܠܬܐܘܬܐܘܪܐ ("I shall not be forsaking [leaving]) ܕܟܠܐ ܕܡܘܨܝܘܢܐ

(which was committed [entrusted]) ܕܝܫܘܠܬܐܘܪܐ (of the Anointed One,) ܥܘܢܝܢܐ

(the disciple of) ܫܘܠܬܐܘܪܐ² (by) ܐܘܓܝܐ (to me) ܕܒܝ

ܥܘܢܝܢܐ³ (& shall be making) ܕܡܘܨܝܘܢܐ (the Anointed One,) ܥܘܢܝܢܐ

(head-bands [tiaras] of evil things [ones].) /#2# ܕܡܘܨܝܘܢܐ⁴ ܕܥܘܢܝܢܐ³/

Or ¹ "leaving out (neglecting, renouncing, deserting)." ² "Mar Addai" or "Bishop Addai I" (c. 50 - 66). Reference: "Addai of Edessa" [en.wikipedia.org]. ³⁻⁴ The alternate Cureton vowing is: "a headband of evil" *or* "an evil headband." - "headbands of wickedness" (RP).

(he was seeing) ܥܘܢܝܢܐ ܥܘܢܝܢܐ (& when) ܥܘܢܝܢܐ

(to him,) ܕܝܫܘܠܬܐܘܪܐ (that he was not consenting) ܕܝܫܘܠܬܐܘܪܐ

([&] was breaking) <#3# ܥܘܢܝܢܐ² > ܕܝܫܘܠܬܐܘܪܐ¹ (he was sending [had sent]) ܕܝܫܘܠܬܐܘܪܐ

(he was sitting) ܥܘܢܝܢܐ ܥܘܢܝܢܐ (when) ܥܘܢܝܢܐ (his legs [shin-bones],) ܥܘܢܝܢܐ

(& was interpreting [translating].) ܥܘܢܝܢܐ³ (in the church) ܥܘܢܝܢܐ

¹ (RP) has the word "and" in his Translation. ² +[MS#3]. ³ "expounding" (RP). - "preaching (delivering a homily [eulogy])." - Otherwise, these letters also look like the word ܥܘܢܝܢܐ "& he was being stoned (subjected to stone-throwing)."

(& when) ܥܘܢܝܢܐ

Addai 52:1-22 (CAL) = Addai 1:85-87 (Roger Pearse)

(& quickly), hastily [speedily] he had not been able (that he should place) upon (the hand)

Or ¹ "suddenly" (RP). ³ i.e. "to place."

(He, even Palut was going) to Antioch, (to Antioch), of the priesthood (the hand)

(Serapion,) of ([from the succession of the hand of the priesthood]) (the Episkopos [Bishop, Overseer]) (of Antioch.)

¹ (Acts 11:20, 22, 26), (Acts 6:5), (Acts 11:19; 13:1; 14:25 [26]). ² See (Addai. 52:15-16). ³ Variant of "Seraphim" (Isa. 6:2, 6). - Σεραπιων. ⁴ Or (though usually written: / /)

Commentary: Palut probably literally received the hand of the priesthood from: Ignatius, the Overseer of Antioch, Syria (c. 58 - 107 OR c. 83-115). He died c. 108 (Eusebius) or c. 135-140 (Pervo).

(That man) he was also (Serapion), (the Overseer) (of Antioch), the hand of Zephyrinus was received by him, (the Episkopos [Overseer]) (from) (of the city Rome)

(of the hand) (the succession [series, course, tradition, custom]) (of the priesthood) (Cepa), (of Shimon) (our Lord), (from) (who was receiving [it]) (who was being) (in Rome) (the Bishop there)

تتبعه (years,) سنة (in the days of) في (the Caesar,) هو (that man)

دعاه ملكاً : سنة (who had reigned) من (there) احدى عشر سنة (thirteen) تتبعه (years.)

¹ (PST) plus (RP) has this word in his Translation. * Serapion was the Patriarch of Antioch, Syria [or Antioch, Turkey] from (191 - 211 AD). He died in 211 AD. His Feast Day is October 30th. ^{2*} "received the hand from Zephyrinus, the Bishop of the city of Rome," (RP). ³ Zephyrinus was the Bishop of Rome from 199 AD until his death on Dec. 20, 217. ⁴ "who was there Bishop of Rome twenty-five years," (RP). - (CAL) has the two variant readings as: "who was being [سنة سنة]" (PST) or "& he was being [سنة سنة]."

وكانت (in the kingdom) في (the custom is) سنة : سنة (& just as)

دعاه ملكاً (of Abgar) ملكاً (the king,) و في (& in all of) ملكة (the kingdoms,)

>#2# دعاه ملكاً (that everything which the king commands,)

من : دعاه ملكاً (& every) دعاه ملكاً (thing) دعاه ملكاً (that is being spoken) (before him)

بينهم (is being written down) دعاه ملكاً (& being placed [laid]) (among)

دعاه ملكاً (the records [chronicles],) سنة (so) سنة (also Labubna,)

Or ¹⁻² "& as is the custom in the kingdom of Abgar the king," (RP). ³ "habit (rite, use)." ⁴ C. adds. - (RP) also has these additional bracketed words. ⁵⁻⁶ Lit. "in the place of remembrance" (CAL). ⁶ Perhaps should be plural – CF: 53:4; though (PST; CAL) have it in the singular.

Addai 53:1-8 (CAL) = Addai 1:87-87 (Roger Pearse)

Chapter 53 : دعاه ملكاً

دعاه ملكاً (the son of) سنة (Sennaq,) دعاه ملكاً (the son of) دعاه ملكاً / دعاه ملكاً / دعاه ملكاً (#2#) (Abshadar,)

دعاه ملكاً (the scribe) دعاه ملكاً (of the king,) دعاه ملكاً (was [had been] writing)

دعاه ملكاً (those [these] things) دعاه ملكاً (of Addai) دعاه ملكاً (the Apostle,)

APPENDIX 1

1. THE ALPHABET (Chaldean Pronunciation)

NAME	ESTRANGELA SCRIPT	HEBREW SCRIPT	ENGLISH EQUIVALENT	NUMBER VALUE
𐤀 or 𐤁 Alap	𐤀	א	a	1
𐤂 Beth	𐤂, 𐤃	ב, בּ	b, w	2
𐤄 Gamal	𐤄, 𐤅	ג	g, g (gh)	3
𐤆 Dalath	𐤆, 𐤇	ד	d, d̄ (dh)	4
𐤈 He	𐤈	ה	h	5
𐤊 or 𐤋 Wow	𐤊	ו	w	6
𐤌 Zayn	𐤌	ז	z	7
𐤎 Kheth or Heth	𐤎	ח	kh, ḥ	8
𐤏 Teth	𐤏	ט	t	9
𐤑 Yod	𐤑	י	y	10
𐤓 or 𐤔 Cap or Cop	𐤓, 𐤔	כ, ּכ	hard "c" (like "k" sound)	20
𐤕 Lamad	𐤕	ל	l	30
𐤖 Mim	𐤖, 𐤗	מ, ּמ	m	40

ܢܘܢ Nun	ܢ	נ	n	50
ܫܡܥܬܐ Simcath	ܫ	ש	s	60
ܐܝܢܐ OR ܐܝܢܐ Ain, E, etc.	ܐ	ע	silent or "a" sound	70
ܦܝܢܐ Pe	ܦ	פ	p	80
ܫܕܝܐ Şade	ܫ	שׁ, שׂ	ş	90
ܩܘܦܐ Qop	ܩ	ק	q	100
ܪܝܫܐ OR ܪܝܫܐ Resh or Rish	ܪ	ר	r	200
ܫܝܢܐ Shin	ܫ	שׁ, שׂ	sh	300
ܐܘܪܐ OR ܐܘܪܐ Tow	ܐ, ܐ	ת, ת	t, th	400

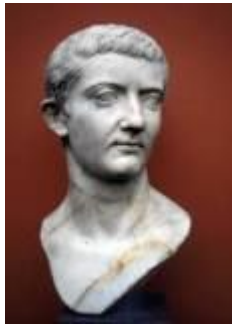
The Assyrian Pronunciations of the same 22 Letters are: **Allap, Bit, Gammal, Dallat, Hi, Wow, Zayn, Khet (Ĥet), Tet, Yud, Cap, Lammad, Mim, Nun, Simcat, E, Pe, Şadi, Qop, Resh, Shin, Tow**. Assyrian never pronounces the "Tow letter" soft with a "th" sound.

2. THE SEVEN VOWELS

NAME	ESTRANGELA	HEBREW	ENGLISH
ܐܘܪܐ, Zqapa	ܐ	א	a (as in f <u>a</u> ther)
ܐܘܪܐ, Pthakha	ܐ	א	a
ܐܘܪܐ, Zlama Pshiqā	ܐ	א	i (as in s <u>i</u> t")

وگمڙا قاشيا Zlama Qashya	ٺ	..	e (as in <u>they</u>)
ذؤشا Rwakha	ٻ	ٺ ٻ	o
ذؤشا Rwaṣa	ٻ	ٺ ٻ	u
سڙيا Hwaṣa	ٺ	ٺ	i (as in <u>marine</u>)

3. SOME PICTURES OF THE CHARACTERS



Tiberius was the second Roman emperor, reigning from 18 September 14 AD to 16 March 37 AD.



Claudius was a Roman emperor from AD 41 to 54.



Messalina holding her son Britannicus. Claudius' wife from AD 38 - 48.



Neron (Nero) was the last Roman emperor of the Julio-Claudian dynasty. He was adopted by his great-uncle Claudius and became Claudius' heir and successor. Reign: 13 October 54 AD - 9 June 68 AD.



Now when Hannan, the keeper of the archives*, had seen that Yeshua was speaking thus to him, because he was [also] the king's painter, he had taken and painted the image of Yeshua with choice pigments, and he had brought [it] with him to Abgar the king, his lord. And when Abgar the king had seen that image, he had received it with great joy, and had placed it with great honor in one of the rooms of his palaces.

—Doctrine of Addai, 4:20-23; 5:1-4 [1:13]

This image is known as: “the Mandyllion [‘ο μανδυλιον];” which means: “the cloth (towel).”

Or * the tabularius (revenue collector).” The related Latin word tabularium means: “archives.” Another related Latin word: tabula, means: “board (plank, writing-tablet, picture, painting, writing document, record, note, register, list, contract, will, account-book).”

4. Commentary

(Addai 20:23) "Therefore these things which we are saying are written in the Scriptures and in the Prophets ..." The threefold designation of the Tanach is the Torah (Instruction, Law), the Scriptures and the Prophets. The **Ceṭuvim** (Scriptures [Books, Writings]) consisted of Thirteen Books. They are the "Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Neḥemiah, 1st & 2nd Chronicles."

5. Old Syriac Inscriptions (4th-5th c.)

Chapter 1 ܡܦܠܓܐ ܐܘܪܝܢܐ

ܡܦܠܓܐ ܐܘܪܝܢܐ (in the month of) ܡܪܚܫܝܢ (March) ܫܠܫܝܢ ܫܠܫܝܢ (the year of) 317¹

¹ It's interesting that Arabic numerals / English Cardinal numbers are used. The Aramaic words would be : ܫܠܫܝܢ ܫܠܫܝܢ ܫܠܫܝܢ.

ܡܦܠܓܐ ܐܘܪܝܢܐ (I) ܡܦܠܓܐ ܐܘܪܝܢܐ (Zarbin) ܡܦܠܓܐ ܐܘܪܝܢܐ (the son of) ܡܦܠܓܐ ܐܘܪܝܢܐ (Abgar) ܡܦܠܓܐ ܐܘܪܝܢܐ (the ruler)

ܡܦܠܓܐ ܐܘܪܝܢܐ (of the fortress [fort, castle, palace])

ܡܦܠܓܐ ܐܘܪܝܢܐ (the upbringer [raiser, rearer]) ܡܦܠܓܐ ܐܘܪܝܢܐ (of Awidnath)

ܡܦܠܓܐ ܐܘܪܝܢܐ (the son of) ܡܦܠܓܐ ܐܘܪܝܢܐ (Manu) ܡܦܠܓܐ ܐܘܪܝܢܐ (the son of) ܡܦܠܓܐ ܐܘܪܝܢܐ (Manu)

¹ One who takes care of, brings up, rears, tends to" i.e. "foster-father," "foster-mother, nurse" (*when fs*), etc.

ܡܦܠܓܐ ܐܘܪܝܢܐ (I made) ܡܦܠܓܐ ܐܘܪܝܢܐ (this burial-place) ܡܦܠܓܐ ܐܘܪܝܢܐ (for myself)

ܡܦܠܓܐ ܐܘܪܝܢܐ (& for Howyah)

Or ¹ Perhaps: ܡܦܠܓܐ ܐܘܪܝܢܐ "you made." ² ܡܦܠܓܐ ܐܘܪܝܢܐ

ܡܦܠܓܐ ܐܘܪܝܢܐ (the mistress of) ܡܦܠܓܐ ܐܘܪܝܢܐ (my house) ܡܦܠܓܐ ܐܘܪܝܢܐ [.....] (& for my son[s])

ܡܦܠܓܐ ܐܘܪܝܢܐ (the hand of) ܡܦܠܓܐ ܐܘܪܝܢܐ (every)

(into this burial-place) ٲٲ [ٲٲٲ ٲٲٲ] (who shall come) ٲٲٲ (person) ٲٲٲ : ٲ
 (& shall praise) ٲٲٲٲ (& shall see) ٲٲٲٲ : ٲ
 (even to God) ٲٲٲٲ (& all of them shall bow down to Him) ٲٲٲٲ¹
 (-----) ٲٲٲٲ

¹ Or PAEL ٲٲٲٲ "they will kneel (or bless)."

ٲٲٲٲ (Hash-shi) ٲٲٲٲ¹ (the sculptor [engraver]) ٲٲٲٲ (& Silwak) ٲٲٲٲ (???)

¹ Or ٲٲٲٲ - "engraving, carving, embossing."

ٲٲٲٲ (Tannu) ٲٲٲٲ (Aduh) ٲٲٲٲ¹ [.....]

¹ Perhaps the name ٲٲٲٲ or ٲٲٲٲ "Owdu *or* Abdu." Or - part of the word ٲٲٲٲ "servitude." Or - the verb ٲٲٲٲ "they did (made)."

Chapter 2 : ٲٲٲٲ

385 (the year of) ٲٲٲ (October) ٲٲٲ (In the month of) ٲٲٲٲ
 (I *even* I Manu the elder built) ٲٲٲٲ
 (the grandson of) ٲٲٲ (Manu) ٲٲٲٲ (the son of) ٲٲٲ (Owdnakhi) ٲٲٲٲ
 (Shardunkha) ٲٲٲٲ
 (& to my children) ٲٲٲٲ (to my soul) ٲٲٲٲ (this soul) ٲٲٲٲ
 90 (years) ٲٲٲ (a son [man] of) ٲٲٲ
 ([&] all of them s/ bless God) ٲٲٲٲ (he who shall praise) ٲٲٲٲ
 (& habitation) ٲٲٲٲ
 (he who shall come) ٲٲٲ¹ (he shall have) ٲٲٲ (life) ٲٲٲ
 (shall corrupt [destroy]) ٲٲٲٲ (work [deed]) ٲٲٲ² (& this) ٲٲٲ

¹ Usually spelled: **כַּיִט**. - It's the same spelling as the word: **כַּיִט** "some kind of unclean bird, perh. a kite or vulture." ² (CAL). Or - **כַּיִט** "servant."

וְהָאֵלֶּיךָ (& these) **כַּיִטִּים** (unclean things) **וְהָאֵלֶּיךָ** (& a village [hamlet]) **כַּיִט**

¹ Or **כַּיִט** "he polluted (defiled, corrupted, deflowered, pronounced or declared unclean)." (CAL) lists this word as: **כַּיִט** "thigh (hip)." I don't think that is reasonable to believe that b/c that word is usually spelled **כַּיִט**.

וְהָאֵלֶּיךָ (he shall not have) **וְהָאֵלֶּיךָ** (& sons) **וְהָאֵלֶּיךָ** (who shall throw) **כַּיִט** (dust) **כַּיִט** (on) **וְהָאֵלֶּיךָ** (his eyes) **כַּיִט** (---) **כַּיִט** (they shall not be found) **כַּיִט** (by him) **כַּיִט** [.....]

Chapter 3 **כַּיִט**

כַּיִט (Wael) **כַּיִט** (the son of) **כַּיִט** (Wael)

Chapter 4 **כַּיִט**

כַּיִט (Wael) **כַּיִט** (the son of) **כַּיִט** (Wael)

Chapter 5 **כַּיִט**

כַּיִט (These) **כַּיִט** (images [idols]) **כַּיִט** (that he made)

כַּיִט (Wal) **כַּיִט** (the son of) **כַּיִט** (Mowtru) **כַּיִט** [..] (??[..])

כַּיִט (He made) **כַּיִט** (for Wal) **כַּיִט** (the ruler [captain]) **כַּיִט** (of Arabia)

¹ (CAL) lists this word as a Geographic name. The spelling is the Hebrew pronunciation [i.e. **עֲרַב** or **עֲרַב**]. Usually "Arabia" is spelled and pronounced: **כַּיִט** and **כַּיִט** or **כַּיִט** in the P'shitta Bible.

(his son) שׁוֹד (& for Wal Jr.) וְלֹדֵי (Wal) וְלֹדֵי (The son of) דָּ: דָּ

(his lords) שׁוֹדֵי / (of Shud) דָּ / (of Shwar) שׁוֹדֵי¹ (leader of an army) דָּ: דָּ

¹ Or שׁוֹדֵי. ² (CAL) says the words are "Personal names. **Shwar** means: "he jumped (leaped)." This person's name could have been pronounced either **Shawar** - "he was jumping" or **Shur** - "a wall" as well. - It possibly could be the Desert region: Shod [i.e. Hebrew: Shur] (Gen. 25:18; Ex. 15:22; 1 Sam. 15:7).

(his good thing) שׁוֹדֵי (& they made) דָּ: דָּ

¹ (CAL). - Perhaps: שׁוֹדֵי " & my servants."

(the son of) דָּ [(Shila) שׁוֹדֵי] : דָּ

(engraved [carved, fashioned]) שׁוֹדֵי¹ (Shila) שׁוֹדֵי

¹ Or - שׁוֹדֵי "was engraving." - שׁוֹדֵי [i.e. שׁוֹדֵי] (CAL) - "an engraved (carved) image" or "a statue (idol)."

Chapter 81 : דָּ

(the year of) שׁוֹדֵי (Nisan [April]) שׁוֹדֵי (In the month of) שׁוֹדֵי*

(the son of) דָּ (Pappa) שׁוֹדֵי (I) שׁוֹדֵי (& five) שׁוֹדֵי*

(the place of) שׁוֹדֵי^ (for me) שׁוֹדֵי² (you made) שׁוֹדֵי (Pappa) שׁוֹדֵי*

¹⁻² Or - "I made (שׁוֹדֵי) for myself." - * Perhaps (CAL) typos for דָּ - דָּ.

(for me) שׁוֹדֵי (this bed) שׁוֹדֵי^

^ שׁוֹדֵי = "this bedchamber."

(& for my blessed heir [inheritor]) שׁוֹדֵי (& for my sons) שׁוֹדֵי

(& shall bless) שׁוֹדֵי (He who shall see) שׁוֹדֵי

(Bar Sghid or "the son of Sghid") שׁוֹדֵי

(the paver [maker of mosaics]) שׁוֹדֵי¹

¹ Or - "making costive, astringent" (Smith's Syr. Dict). - Or: "tightening, constricting" (CAL).

(set closely [paved, condensed, compacted, made solid (firm), etc.]) حِدْ : حِدْ