

# DOWNLOAD PDF COMPUTER-GENERATED CONCORDANCE TO THE SYRIAC NEW TESTAMENT

## Chapter 1 : Aramaic Publications by

*George Kiraz's new computer-generated Concordance (in vocalized serto script) is based on the standard British and Foreign Bible Society's edition of , and will at once take its place as an essential reference tool for New Testament and for Syriac studies.*

The bibliography merely covers the last 70 years. I would be most grateful to learn of any corrections or additions. Ergebnisse einer Untersuchung der neutestamentlichen Zitate in der syrischen Literatur. Die grossen katholischen Briefe, II. Die Paulinischen Briefe, 1. Korintherbrief, Galaterbrief, Epheserbrief, Philipperbrief und Kolosserbrief, 3. ANTF 7, 14, 23, Concerning the Diatessaron Text of Mt 13,47â€” Leuven University Press and Peeters, Essays on the Status Quaestionis. Edited by Bart D. Ehrman and Michael W. SD 46; Grand Rapids: The Case of Matthew The New Testament Message. Berlin and New York: The Question of Relationship. Pontificio Istituto Orientale, Their Origin, Transmission, and Limitations. Its Significance for Exegesis: Essays in Honour of Bruce M. University of Notre Dame Press, The Bible in the Syriac Tradition. The International Symposium in Slovenia. Sheffield Academic Press, University of Birmingham Press, 49â€” Dissertation, Duke University, SD 33; Salt Lake City: University of Utah Press, Dissertation; Leeds University, Lutheran School of Theology, Chicago, Dissertation, University of Chicago, A Contribution to the Study of the Diatessaron. Its Use in Literature and Liturgy: Towards a Critical Edition of St. Dean Forbes and David G. Perspectives on Syriac Linguistics 1; Piscataway: A Collation of MS Bibl. Comparative Edition of the Syriac Gospels: Texte Syriaque Manuscrit Chester Beatty Chester Beatty Monographs 8; Dublin: Chester Beatty Monographs 8; Leuven: Sussidi Biblici 60; Reggio Emilia: Edizioni San Lorenzo, Biblioteca Vaticana, â€” Centro Ambrosiano, 51â€” Pontifical Biblical Institute, Jean 11,25 dans la tradition syriaque ancienne. Messias e Vivificador do Mundo: Studies from the Lunel Colloquium, June Studies in Honour of Matthew Black. The Early Versions of the New Testament: A Corpus of Christian Palestinian Aramaic. Deutsches Syrologen-Symposium Juli , Wittenberg. Ortiz de Urbina, Ignacio. Vetus Evangelium Syrorum et exinde excerptum Diatessaron Tatiani. Biblia Polyglotta Matritensia 6; Madrid: Essays in Honour of Adrianus van Selms. Pretoria Oriental Series 9; Leiden: Pontificium Institutum Studiorum Orientalium, A Response to Jan Joosten. Syriaca, Band 2; Wiesbaden: Biblical Quotations in Syriac Translations from Greek. Studies in Honour of Gerrit Jan Reinink. Walter de Gruyter, Van Peursen, Wido, and Terry C. Syntactic and Semantic Aspects. Contributions of the Baltic University 59; Pinneberg, Contributions of the Baltic University 64; Pinneberg, Studies in the History of the Gospel Text in Syriac. Early Versions of the New Testament: The Apocalypse in the Harklean Version: A Facsimile Edition of Ms. Studies in the History of the Gospel Text in Syriac: Perspectives on Syriac Linguistics 3; Piscataway: The Ancestry of the Harklean New Testament. The British Academy; Supplemental Papers, no. Oxford University Press,

# DOWNLOAD PDF COMPUTER-GENERATED CONCORDANCE TO THE SYRIAC NEW TESTAMENT

## Chapter 2 : Concordance to the Syriac New Testament von Michael Williams (Hardcover) – Lulu DE

*George Anton Kiraz: A computer-generated concordance to the Syriac New Testament according to the British and Foreign Bible Society's edition. Based on the SEDRA Database. [In six volumes.] xxxv, [] pp. Leiden, New York and KÅ¶n: E. J. Brill,*

Syriac is a dialect, or group of dialects, of Eastern Aramaic , originating around Edessa. It is written in the Syriac alphabet , and is transliterated into the Latin script in a number of ways, generating different spellings of the name: History of the Syriac versions[ edit ] Peshitta text of Exodus Analogy of Latin Vulgate[ edit ] There is no full and clear knowledge of the circumstances under which the Peshitta was produced and came into circulation. Whereas the authorship of the Latin Vulgate has never been in dispute, almost every assertion regarding the authorship of the Peshitta and its time and place of its origin, is subject to question. The chief ground of analogy between the Vulgate and the Peshitta is that both came into existence as the result of a revision. This, indeed, has been strenuously denied, but since Hort maintained this view in his Introduction to New Testament in the Original Greek, following Griesbach and Hug at the beginning of the 19th century, it has gained many adherents. As far as the New Testament writings are concerned, there is evidence, aided and increased by recent discoveries, for the view that the Peshitta represents a revision, and fresh investigation in the field of Syriac scholarship has raised it to a high degree of probability. The very designation, "Peshito," has given rise to dispute. It seems to have been used to distinguish the version from others which are encumbered with marks and signs in the nature of a critical apparatus. However, the term as a designation of the version has not been found in any Syriac author earlier than the 9th or 10th century. As regards the Old Testament , the antiquity of the version is admitted on all hands. The tradition, however, that part of it was translated from Hebrew into Syriac for the benefit of Hiram in the days of Solomon is surely a myth. That a translation was made by a priest named Assa, or Ezra, whom the king of Assyria sent to Samaria , to instruct the Assyrian colonists mentioned in 2 Kings That the translation of the Old Testament and New Testament was made in connection with the visit of Thaddaeus to Abgar at Edessa belongs also to unreliable tradition. Mark has even been credited in ancient Syriac tradition with translating his own gospel written in Latin, according to this account and the other books of the New Testament into Syriac. Crawford Burkitt concluded that the translation of the Old Testament was probably the work of Jews, of whom there was a colony in Edessa about the commencement of the Christian era. It contained the same number of books, but it arranged them in a different order. Most of the Deuterocanonical books of the Old Testament are found in the Syriac, and the Wisdom of Sirach is held to have been translated from the Hebrew and not from the Septuagint. Please help to improve this section by introducing more precise citations. May Learn how and when to remove this template message Of the New Testament, attempts at translation must have been made very early, and among the ancient versions of New Testament scripture, the Syriac in all likelihood is the earliest. It was at Antioch , the capital of Syria , that the disciples of Christ were first called Christians , and it seemed natural that the first translation of the Christian Scriptures should have been made there. The tendency of recent research, however, goes to show that Edessa , the literary capital, was more likely the place. If we could accept the somewhat obscure statement of Eusebius [6] that Hegesippus "made some quotations from the Gospel according to the Hebrews and from the Syriac Gospel," we should have a reference to a Syriac New Testament as early as – AD, the time of that Hebrew Christian writer. One thing is certain, the earliest New Testament of the Syriac church lacked not only the Antilegomena – 2 Peter, 2 and 3 John, Jude, and the Apocalypse – but the whole of the Catholic Epistles. From the 5th century, however, the Peshitta containing both Old Testament and New Testament has been used in its present form as the national version of the Syriac Scriptures only. The translation of the New Testament is careful, faithful and literal, and the simplicity, directness and transparency of the style are admired by all Syriac scholars and have earned it the title of "Queen of the versions. If the Peshitta is the result of a revision as the Vulgate was, then we may expect to find Old Syriac texts answering

## DOWNLOAD PDF COMPUTER-GENERATED CONCORDANCE TO THE SYRIAC NEW TESTAMENT

to the Old Latin. Such texts have actually been found: The fragments were examined and edited by Canon Cureton of Westminster in 1858. In this recension, the gospel according to Matthew has the title "Evangelion da-Mepharreshe", which will be explained in the next section. Eusebius called it that "combination and collection of the Gospels, I know not how, to which he gave the title Diatessaron. Its existence is amply attested in the churches of Mesopotamia and Syria, but it had disappeared for centuries, and not a single copy of the Syriac work survives. A commentary upon it by Ephraem the Syrian, surviving in an Armenian translation, was issued by the Mechitarist Fathers at Venice in 1717, and afterward translated into Latin. Since 1843, an Arabic translation of the Diatessaron itself has been discovered, and it has been ascertained that the Codex Fuldensis of the Vulgate represents the order and contents of the Diatessaron. A translation from the Arabic can now be read in English in J. It is still a matter of dispute whether Tatian composed his "Harmony" out of a Syriac version already made, or composed it first in Greek and then translated it into Syriac. But the existence and widespread use of a harmony, i. Theodoret, bishop of Cyrrhus in the 5th century CE, tells how he found more than 500 copies of the Diatessaron held in honor in his diocese and how he collected them, and put them out of the way, associated as they were with the name of a heretic, and substituted for them the Gospels of the four evangelists in their separate forms. Sinaitic Syriac In the discovery of the third text comprising the four Gospels nearly entire, known as the Sinaitic Syriac, based on the place where it was found, heightened the interest in the subject and increased the available material. It is a palimpsest, and was found in the Monastery of Catherine on Mt. Sinai by Agnes S. Lewis and her sister Margaret D. The text has been carefully examined and many scholars regard it as representing the earliest translation into Syriac, and reaching back into the 2nd century. Like the Curetonian, it is an example of the "Evangelion da-Mepharreshe" as distinguished from the Harmony of Tatian. Relation to Peshitta The discovery of these texts has raised many questions which may require further discovery and investigation to answer satisfactorily. It is natural to ask what the relation of these three texts is to the Peshitta. There are still scholars who maintain the priority of the Peshitta and insist upon its claim to be the earliest monument of Syrian Christianity, foremost of whom is G. Gwilliam, the learned editor of the Oxford Peshito. From an exhaustive study of the quotations in the earliest Syriac Fathers and the works of Ephraem Syrus, in particular, Burkitt concludes that the Peshitta did not exist in the 4th century. He finds that Ephraem used the Diatessaron in the main as the source of his quotation, although "his voluminous writings contain some clear indications that he was aware of the existence of the separate Gospels, and he seems occasionally to have quoted from them. Internal and external evidence alike point to the later and revised character of the Peshitta. Brief history of the Peshitta[ edit ] The Peshitta had from the 5th century onward a wide circulation in the East, and was accepted and honored by the whole diversity of sects of Syriac Christianity. It had a great missionary influence: The Peshitta was first brought to the West by Moses of Mindin, a noted Syrian ecclesiastic who unsuccessfully sought a patron for the work of printing it in Rome and Venice. He undertook the printing of the New Testament, and the emperor bore the cost of the special types which had to be cast for its issue in Syriac. Immanuel Tremellius, the converted Jew whose scholarship was so valuable to the English reformers and divines, made use of it, and in 1629 issued a Syriac New Testament in Hebrew letters. The critical edition of the gospels recently issued by G. Gwilliam at the Clarendon Press is based upon some 50 manuscripts. Considering the revival of Syriac scholarship, and the large company of workers engaged in this field, we may expect further contributions of a similar character to a new and complete critical edition of the Peshitta. LXX here denotes the original septuagint. The Peshitta version of the Old Testament is an independent translation based largely on a Hebrew text similar to the Proto-Masoretic Text. It shows a number of linguistic and exegetical similarities to the Targumim but is no longer thought to derive from them. The influence of the Septuagint is particularly strong in Isaiah and the Psalms, probably due to their use in the liturgy. Most of the Deuterocanonicals are translated from the Septuagint, and the translation of Sirach was based on a Hebrew text. The choice of books included in the Old Testament Peshitta changes from one manuscript to another, though most of the Deuterocanonicals are usually present. Biblical apocryphas, as 1 Esdras, 3 Maccabees, 4 Maccabees, Psalm can be also found in some manuscripts.

# DOWNLOAD PDF COMPUTER-GENERATED CONCORDANCE TO THE SYRIAC NEW TESTAMENT

## Chapter 3 : Syriac Bible | [blog.quintoapp.com](http://blog.quintoapp.com)

*ePub: Computer-Generated Concordance To The Syriac New Testament By George Anton Kiraz If looking for a ebook by George Anton Kiraz Computer-Generated Concordance to the Syriac New Testament in pdf form, in that case you come on to correct site.*

In he emigrated with his family to the United States where they settled in Los Angeles. He developed the proposal for encoding Syriac in Unicode with Paul Nelson and Sargon Hasso and designed the Unicode compliant Meltho fonts which enable Syriac computing on modern computers. His fonts are by far the most popular Computer Syriac fonts used in modern days. Between and he worked at Bell Labs as a member of technical staff in the Language Modeling Group. His research interests include finite-state technology, computational morphology and phonology, and Syriac studies. He coined the term Garshunography to refer to the writing on one language in the script of another. He is married to Christine Kiraz. They live with their three children in Piscataway, New Jersey. Kiraz has published a number of books concerning Syriac languages, and co-authored many others: Serto Edition Piscataway, N. Gorgias Press, With Sebastian P. Brock Ephrem the Syrian: Vocalized Syriac text with English translation, introduction and notes Utah: Syriac Orthography Piscataway, N. Gorgias Press, He is directing the Antioch Bible project. As of , he has published over 40 papers in the fields of computational linguistics and Syriac studies. Ordinations[ edit ] Kiraz is a deacon in the Syriac Orthodox Church. He served in the following churches: Ephrem, Los Angeles “, , St. John bar Aphtonia, Cranbury, NJ “.

# DOWNLOAD PDF COMPUTER-GENERATED CONCORDANCE TO THE SYRIAC NEW TESTAMENT

## Chapter 4 : Aramaic Peshitta New Testament Interlinear - Aramaic Peshitta NT

*This concordance to the Syriac New Testament aims to open up the way to new developments in Syriac scholarship. It is designed to be of service not only to scholars but also to the clergy and laity.*

Abstract Book Reviews provides additional references to which nonspecialists may resort if they wish to explore this discipline further. A short bibliography closes the book. It is also important in that it provides the nonspecialist access to the work of one of the leading generative phonologists on Tiberian Hebrew. However, much could be done to improve its accessibility. This publication is a milestone in biblical and Syriac studies. One scarcely expects the appearance of such a monument in this day and age, when we are awash in ephemera. A concordance is an essential research tool, especially when one moves beyond Greek to the versions. Have translators been consistent in their word choices? What odd or unexpected translations might appear? Might there be links between versions which "pass around" rather than through the standard Greek text? Without a concordance, such investigations are hobbled from the outset. The Syriac NT is the single most important version. Its antiquity is unquestioned the oldest Vetus Syra codex, Sinaiticus [SyrS] is as old as Greek Hor B, and its readings are often among the most ancient we possess. Until now, however, no concordance existed. There have been four earlier attempts to create a Syriac concordance. Schaaf published a list of roots, followed by references Lexicon Syriacum Concordantiale. In, The Way International published a similar list of references, again based on the root form. Both of these lacked, however, the "lemma" and failed to catalogue all the various inflected forms. The first attempt at a real concordance was made by A. Of the six volumes, the first four contain the concordance proper, which covers 3, pages. The last two volumes contain essential appendices. Those books and pericopae of the Greek NT not included in the Peshitta canon e. Where Kiraz "filled out" the Peshitta to conform with the Greek NT, he employed brackets to alert the reader. In matters of orthography, punctuation, vocalization, and pointing, the text conforms to the BFBS edition. Entries in the concordance are arranged by root, not by individual word. This decision is a wise one, for it facilitates finding varying grammatical forms of the same word and is much more practical for a language like Syriac. Each entry begins with the usually trilateral root printed in large type, centered, and set between two broad horizontal lines. Beneath this "header," the various discrete words formed from the root are set to the right margin, and signaled by an "icon" of a pointing hand. This facilitates finding the individual words under the root. Seven other "icons" guide the user through the entry. In this visually elegant and ingenious manner, Kiraz has solved the daunting problems of producing a concordance in a language as inflected as Syriac. In practice, the user first locates the appropriate root, then scans down the right margin, pausing at each "pointing hand icon until encountering the sought word. The user then moves to the next indented layer of text and scans for the appropriate icon signaling the particular state, form, or tense of the word. Once that has been found, the user indents one more level to find the particular variation being sought in terms of preftves or suffues. These, too, are grouped and signaled by icons: Once the precise form of the word has been located, the concordance then presents the line of NT text in which the word occurs. In the lemma, the position of the word is highlighted by being enclosed in a box. The scriptural reference is in the left margin, at the end of the line. At the end of each section, Kiraz has thoughtfully placed a word count, giving the number of times that word occurs in each book. Kiraz provides an English translation for word entries and indicates gender or conjugation. Where there is a Greek origin for a Syriac word, it is given in Greek; since no Syriac root exists for such loanwords, they are inserted at their appropriate alphabetical place among the Syriac roots. The appendices fill the last two volumes and cover over 1, pages. The first appendix contains proper nouns; the second contains "high frequency entries," such as pronouns and particles even these are given full treatment and cover 1, pages! The third appendix is an English-Syriac index, listing in alphabetical order all the English meanings given in the concordance, with their Syriac equivalent. This is an especially helpful feature, allowing one to go immediately rather than guessing or trying several possibilities to the correct Syriac entry when looking for

## DOWNLOAD PDF COMPUTER-GENERATED CONCORDANCE TO THE SYRIAC NEW TESTAMENT

equivalencies. Appendix 4 lists in alphabetical order all Greek words taken over into Syriac, with the Syriac given. The fifth appendix sets out the rules employed for ordering nominal forms in the entries in the concordance. The sixth and final appendix is a "root finder," listing each lexical form and its root. This guides the nonspecialist or just the forgetful to the correct root, so Book Reviewers that the full entry can be found. While there cannot help but be errors in a work of this breadth, my spot checks found- incredibly! A few insignificant typos mar the Introduction and Table of Contents. The presentation of the volumes is spectacular. The roots are printed in a large Estrangelo, while the entries and texts all vocalized are printed in a smaller but eminently legible Jacobite Serta. Because of its script, Syriac presents a typographer with special problems: The care that went into simply conceiving the structure of the entries and then designing the presentations is astounding. The result is a joy to the eye and a pleasure to use. The format is a majestic quarto, with only 36 lines per page. This means that even the vowels can be read without squinting. The binding-important in a reference work, which will see heavy use and abuse-is rugged sewn and glued ; the covers are a rich maroon with gold stamping. The paper is of sufficient weight to preclude annoying show-through; ample margins provide room for notes. Every research library must obtain these volumes. Biblical and Syriac studies are the beneficiaries of the singular blend of familiarity with computers and Syriac studies found in George Kiraz. We owe him a great debt. The Oriental Institute at Oxford has once again been the midwife to greatness; if her sons and daughters were to produce nothing else in this decade, she would already have distinguished herself above all rivals. Wise, which contains texts and translations of fifty texts, and the supplementary volume of K. Garcia Martinez has expanded his translation accordingly. The English edition contains "the most important texts from Qumran" p. Biblical manuscripts are not included. Texts absent from the Spanish translation but present here include the fragments of Tobit, fragments of the Hoclnoyot from Cave 4, and the long sapiential work Set your country here to find out accurate prices Country:

# DOWNLOAD PDF COMPUTER-GENERATED CONCORDANCE TO THE SYRIAC NEW TESTAMENT

## Chapter 5 : George A. Kiraz (Author of The New Syriac Primer)

*Search this site: Humanities. Architecture and Environmental Design; Art History.*

This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. March Learn how and when to remove this template message

Friars of the Dominican order invented the verbal concordance of the Bible. The first concordance, completed in 1250, was undertaken under the guidance of Cardinal Hugo de Saint-Cher Hugo de Sancto Charo, assisted by fellow Dominicans. It contained short quotations see the Ms. These were indicated by book and chapter the division into chapters had recently been made by Stephen Langton but not by verses, which Robert Estienne would first introduce in 1550. In lieu of verses, Hugo divided each chapter into seven almost equal parts, indicated by the letters of the alphabet, a, b, c, etc. Three English Dominicans added the complete quotations of the passages indicated. Due to lack of space, present-day concordances do not aim for this completeness of quotation; it is likely,[ original research? The work was somewhat abridged, by retaining only the essential words of a quotation, in the concordance of Conrad of Halberstadt, another Dominican - his work obtained great success on account of its more convenient form. The first concordance to be printed appeared in 1493 at Strasburg, and reached a second edition in 1500. The larger work from which it was abridged was printed at Nuremberg in 1493. Another Dominican, John Stoicowic, or John of Ragusa, finding it necessary in his controversies to show the Biblical usage of nisi, ex, and per, which were omitted from the previous concordances, began c. 1500. It served as the basis of the concordance published in 1550 by Robert Estienne. Estienne added proper names, supplied omissions, mingled the indeclinable words with the others in alphabetical order, and gave the indications to all passages by verse as well as by chapter, bringing his work much closer to the present model of concordances. Since then many different Latin concordances have been published: Tonini, at Prato, 1770, recognized as nearly complete V. It was inspired by the Latin concordances to aid in defence of Judaism, and was printed in Venice in 1770. An improved edition of it by a Franciscan monk, Marius de Calasio, was published in 1770 and in four volumes. Nathan and Calasio arranged the words according to the Hebrew roots, the derivatives following simply according to the order in which they occur in the Hebrew books; the Buxtorfs, father and son, introduced order into the derivatives by a grammatical classification of the verbs and nouns. Their work Basle, also contained many new words and passages previously omitted, and an appendix of all the Chaldaic words in the O. It corrected Buxtorf and brought it nearer to completeness, printed all Hebrew words with the vowel-points, and perfected the order of the derivatives. Every word is explained in Hebrew and Latin. Though his own work has been shown to be frequently imperfect, still it is almost complete. An abridged edition of it was published in 1770. The source text used is that of the Koren edition of 1770. The Hebrew equivalents of the Greek, when known, are also given. References to proper names are added in a supplement published in 1770. During the latter half of the nineteenth century the standard New Testament concordance was that of Bruder Leipzig, 1808; 4th ed. Its main defect is that it was practically based on the textus receptus, though it aims, in its latest editions to give also the chief variants. In the case of a reading being in dispute among these authorities, the fact is pointed out. The Hebrew equivalents of all quotations in the N. Greek versions, as well as to classical usage, is indicated. Wigram London, 1808; 2d ed. Boston, 1808, which contains references to the chief variant readings. English[ edit ] The earliest concordances in English were published in the middle of the sixteenth century, the first by Thomas Gybson in 1550 for the New Testament only, and the second in by John Marbeck. First published in 1550, it reached several editions in his own lifetime and has been re-edited, abridged and reprinted repeatedly. It contains also a comparative concordance between the Authorized and Revised English versions, useful for a study of the changes introduced. Thoms, was published in London, 1808. Contemporary use[ edit ] Since software has made the Bible available in electronic form and with thorough electronic indexes, hard-copy printed concordances have less application. Most scholars and Bible students rely instead on software. La Buona Novella Inc. Kirkbride Bible Company, Inc.

# DOWNLOAD PDF COMPUTER-GENERATED CONCORDANCE TO THE SYRIAC NEW TESTAMENT

## Chapter 6 : Evangelical Textual Criticism: Syriac New Testament Bibliography

*EDITIONS Entire Bible (Peshitta) G. M. Lejay and Sionita, G., Eds., Biblia hebraica, samaritana, chaldaica, graeca, syriaca, latina, arabica, quibus textus.*

## Chapter 7 : A Computer-Generated Concordance to the Syriac New Testament (6 vols.)

*A Computer-Generated Concordance to the Syriac New Testament (6 Vols.): According to the British and Foreign Bible Society's Edition, Based on the S by Kiraz, George Anton available in Hardcover on The publication of this Concordance to the Syriac New Testament (Peshitta) is a landmark in Syriac.*

## Chapter 8 : Peshitta - Wikipedia

*Computer-Generated Concordance to the Syriac New Testament, six volumes, Lexical tools to the Syriac New Testament, The new Syriac primer: an.*

## Chapter 9 : Bible concordance - Wikipedia

*Gift Certificates/Cards International Hot New Releases Best Computer-Generated Concordance to the Syriac New Testament DNA Concordance and.*