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The elements of Syriac grammar

Benjamin
Davidson

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THE ELEMENTS OF SYRIAC GRAMMAR

WITH
READING LESSONS

CONSISTING OF COPIOUS
EXTRACTS FROM THE PESHĪTTA VERSION OF
THE OLD AND NEW TESTAMENTS

AND THE
CRUSADE OF RICHARD I
FROM THE CHRONICLES OF BAR HEBRAEUS

Grammatically Analysed and Translated

NEW AND REVISED EDITION

Davidson /

*by B. Davidson
185*



Multae terricolis linguæ, coelestibus una

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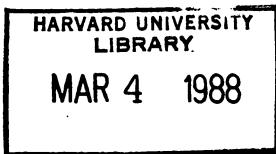
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PREFACE

THE present Work forms one of a series of "Reading Lessons," of which the Hebrew, Arabic, and Aramaic have already appeared.

The plan of these works is simple, but, it is hoped, complete. They consist of the elements of the Grammar with copious extracts from the language. The extracts are grammatically analysed word by word, and an exact translation into English is added.

To the present Work, the prefixed Syriac Grammar is more than usually extensive, on account of the scarcity of introductory grammars to the Syriac language.

ELEMENTS OF SYRIAC GRAMMAR.

1. THE ALPHABET.

SYRIAC.		NAMES.	POWERS.		NUM. VALUE.
1 Separate.	2 Joined.		Hebrew.	English.	
Final.					
Ⲁ	ⲀⲀ	Ⲁlaph	Ⲁ	'	1
Ⲃ	ⲂⲂ	Beth	Ⲃ	b, bh (v)	2
Ⲅ	ⲄⲄ	Gōmal	Ⲅ	g, gh	3
Ⲇ	ⲆⲆ	Dōlath	Ⲇ	d, dh	4
Ⲉ	ⲈⲈ	He	Ⲉ	h	5
Ⲋ	ⲊⲊ	Vau	Ⲋ	v or w	6
Ⲍ	ⲌⲌ	Zain	Ⲍ	z	7
Ⲏ	ⲎⲎ	Heth	Ⲏ	h	8
Ⲑ	ⲐⲐ	Teth	Ⲑ	t	9
Ⲓ	ⲒⲒ	Yud	Ⲓ	y in yet	10
Ⲕ	ⲔⲔ	Kāph	Ⲕ	k, kh	20
Ⲗ	ⲖⲖ	Lāmad	Ⲗ	l	30
Ⲙ	ⲘⲘ	Mim	Ⲙ	m	40
Ⲛ	ⲚⲚ	Nun	Ⲛ	n	50
Ⲝ	ⲜⲜ	Semkath	Ⲝ	s	60
Ⲟ	ⲞⲞ	Ē	Ⲟ	'	70
Ⲡ	ⲠⲠ	Pe Fe	Ⲡ	p, ph	80
Ⲣ	ⲢⲢ	Tsōde	Ⲣ	ts	90
Ⲥ	ⲤⲤ	Kuph	Ⲥ	k	100
ⲧ	ⲧⲧ	Rish	ⲧ	r	200
ⲩ	ⲩⲩ	Shin	ⲩ	sh	300
ⲫ	ⲫⲫ	Thau	ⲫ	t, th	400

The Table, as given here, exhibits a striking similarity between the Syriac and Hebrew alphabets, with respect to order of succession and names and powers of the letters. The Syriac, however, differs first in the greater number of *final* letters, and secondly in the connecting of the letters belonging to one word. The learner has therefore to observe that—

1. *Nine* of the final letters differ from the ordinary ones only in a slight additional stroke, or hook, at the end; but the remaining *five* assume a different form.

2. Each letter may (whenever the position will allow it) be joined either to the *preceding* letter *only*, or to both the *preceding and following*. We thus obtain two classes of letters, distinguished likewise by another peculiarity, that those of the former have *no finals*; those of the latter have.

The column, No. 2, of the alphabet exhibits every possible position and manner of connecting of each letter. Those of the first class need be repeated but twice, those of the second, with their finals, *three times*.

3. One letter is joined to another by a small horizontal line drawn from its extremity, with the exception of *four*, viz., ܐ , ܘ , ܝ , and ܠ , which assume another form when joined to a *preceding* letter.

NOTE.—It is advisable that the learner copy the alphabet a few times, especially the column, No. 2. In doing so, or in writing any Syriac word, he has to form merely the tops of as many letters as are joined on both sides, and then to connect them by a horizontal line drawn from the last to the first. Thus, in forming the Beths in succession, let him write the three tops first, ܘܘܘ , and then the line underneath from left to right, — , and he will obtain one initial, one medial, and one final Beth.

The following compound letters are frequently used: ܘܘ ,

Ⲫ, Ⲭ (final), and Ⲭ, which stand for ⲁ, ⲃ, ⲅ, and ⲇ; the last when a word terminates with Lāmad final, and the next begins with Ālaph.

2. VOWELS.

There are two ways of indicating the vowels. One is the Nestorian. This consists of points placed in various positions, and has developed out of the practice of using a single point above or below a letter. The other system is the Jacobite, invented by Jacob of Edessa (†708). This consists of the Greek vowels in a reversed direction. Its invention has also been ascribed to Theophilus of Edessa (†785–786), but with less probability.

Both systems are now sometimes used indiscriminately. We have so used them in some of our pages, as a practice for the learner.

Greek.		Syriac.	
ⲁ	Pethāhā	ⲁ	a read <i>ah</i>
ⲃ	Revātsā	ⲃ or ⲃ	e „ <i>ay</i>
ⲅ	Hevātsā	ⲅ	i „ <i>ee</i>
ⲇ	Zekāfā	ⲇ	ā „ <i>āh</i>
ⲉ or ⲉ	‘Etsātsā	ⲉ or ⲉ	o or <i>ū</i>

NOTE.—In giving the pronunciation of Syriac words in English characters, we have represented Zekāfā by ā throughout (cp. *Maran-atha* in 1 Cor. 16, 22).

The position of the Greek vowels as given above is the usual one, but they are by no means confined to it.

The vowel ‘Etsātsā is always accompanied with ⲉ, except

in two words, **כַּל** *kal*, **מִתּוֹל** *m'tul*. This is also the case with *Zekāfā* in foreign words and proper names, as **הֶרֹדִים** *θróvos*, **הֶרֹדִים** *Herod*.

3. DIPHTHONGS.

They are **או** *au*, **עו** *eu*, **אי** *ai*, **אי** *āi*, **יו** *iu*, **וו** *ōu*.

It is, however, by no means certain how these diphthongs were sounded.

4. CONSONANTS.

1. As in Hebrew, the consonant is always sounded before the vowel. The exception is with **י** and **ד** (also *Yud* in a certain position), where their respective vowels merely are audible; the first on account of its feebleness, the last because of its pronunciation being doubtful.

NOTE.—In the pronunciation of Syriac words in English characters, we insert **ד**, but omit **י**, which is represented by its vowel.

2. **י** between two vowels is pronounced like *Yud*, as **כַּיִם** *kā-yem*.

3. **א** at the beginning of a word is sounded *i*, not *yi*, as **אֵל** *i-ēd*.

4. **י** and **א** as feeble letters at the beginning of a word, when analogy would require them to be without a vowel, are sounded, *Ālaph* with ' or ^, *Yud* with =. 'Ē before *He* follows the same analogy in **יְהוֹשֻׁעַ** for **יְהוֹשֻׁעַ**. For the same cause

they do not retain their vowel when a vowelless consonant precedes, but their vowel is remitted to that consonant : e. g. أَمْرٌ for أَمْرٌ *he said*; with conj. و , وَأَمْرٌ for وَأَمْرٌ ; طَائِفَةٌ for طَائِفَةٌ *in the earth*.

5. ا , و , and هـ lose their power as consonants, or become *quiescent*, Ālaph after ء , أ , و , هـ ; Yud after ء and أ ; Vau after أ .

6. و and هـ at the end of a word, when the preceding letter has no vowel, are *otiose*, i. e. are not pronounced; as صَلَاةٌ , صَلَاةٌ , *k'ṭal*.

7. The letters *B'yaull'phath* are, as in Hebrew, pronounced either with or without an aspiration. This is indicated by a point above the letter, *Kushshāyā*, to take away the aspiration, or by one under the letter, *Rukkākhā*, to preserve it. The rules are not quite so simple as those for Dagesh in Hebrew, but at this introductory stage it will suffice if the student applies the same rules (see later Nöldeke, *Syriac Grammar*).

8. As in Hebrew, two vowelless consonants cannot be sounded; or, in other words, there is no syllable which begins with more than *two* consonants, and few end with more than one consonant (except the form of the 2nd pers. pret.). Such two letters are sounded as a syllable by the introduction of a new vowel, usually ء , after the first; e. g., مَلِكٌ *king*, with pref. و , وَمَلِكٌ for وَمَلِكٌ *in a king*.

5. LINES.

1. A line is often found above or beneath a letter, to indicate that it is not to be pronounced; as بُتْ *but*. This line is called *linea occultans*. It is frequently found with ا at

the beginning of a word: with a vowelless ʔ before ʔ; with ʔ in the pronominal forms, and in the subst. verb (ܐܘܨܐ) when it is the logical copula, or it assists in forming certain tenses; with ʔ closing a syllable; and with the first of two geminate letters, as ܢܘܨܘܨܘܢܐ *nations* (cp. p. xvii. line 3).

2. Above a letter this line is placed in abbreviated words, and when letters are used to indicate numbers; e. g. ܘܢܘܨܘܢܐ for ܘܢܘܨܘܢܐ *holy*, ܘܢܘܨܘܢܐ 27.

6. RIBUI.

This is the name of two points (") placed above a word to denote the plural number.

When placed over Rish it coalesces with the point of this letter, thus ܘܢܘܨܘܢܐ; over Lāmad it is placed obliquely, thus ܘܢܘܨܘܢܐ.

7. THE TONE.

The tone generally rests on the penultimate, except in words of two syllables, when the first ends in a vowel and the second in a consonant; e. g. ܘܢܘܨܘܢܐ *emār*.

8. READING.

The student should now turn to the first of the Reading lessons, and practise reading (with the help of the transliterations given in the analysis). He should write down the words again and again, until he can read and write the Syriac with ease. He may then proceed to study the Noun.

N O U N S . *

9. GENDER OF NOUNS.

Masculine nouns generally end with the third radical letter, but they are found also with the following augments, ʾ, ʿ, ʾ, rarely ʿ.

Feminine nouns terminate in ʾ, ʿ, ʾ, and ʿ

10. NUMBER OF NOUNS.

1. The masculine nouns make the plural by adding ʾ to the singular, (except those ending in ʾ, or ʿ, which throw away these terminations and add ʾ instead); e. g. **كَلِمَة** book, **كَلِمَات** discoverer, pl. **كَلِمَات**, **كَلِمَات**.

2. The feminines change their terminations

ʾ	into	ʿ	e. g.	بَتُولَة	<i>virgin</i> ,	pl.	بَتُولَات
ʿ	,,	ʾ		فَتْوَة	<i>victory</i> ,	,,	فَتْوَات
ʾ	,,	ʿ		رِبَا	<i>usury</i> ,	,,	رِبَا

Exceptions are when masculine nouns take the pl. fem. termination, and, *vice versa*, when feminines take the pl. masc. termination; e. g. **طَبِيب** physician, pl. **طَبِيبَات**; **كِبْطَة** cubit, pl. **كِبْطَات**. Others are formed irregularly; e. g. **بَن** son, pl. **بَنَات**.

11. STATES OF NOUNS.

There are three states of the Syriac noun, the *absolute*, *constructive*, and *emphatic*. The last is equivalent to the article ʾ before the Hebrew noun.

* This comprises both nouns substantive and nouns adjective, as their inflexions are the same

1. *Masculine nouns* have, in the *singular*, the absolute and constructive states the same. The emphatic is indicated by the ending **ا**, except nouns of **ا** in the absol. state, which change this termination into **ا**; e. g. **كَلِمَة**, **كَلِمَاتُ**, **كَلِمَاتُ**, **كَلِمَاتُ**.

The emph. and constr. *plural* are formed from the abs. by changing

<table style="border: none;"> <tr><td style="text-align: center;">ا</td><td style="text-align: center;">into</td><td style="text-align: center;">ا</td></tr> <tr><td style="text-align: center;">ا</td><td style="text-align: center;">"</td><td style="text-align: center;">ا</td></tr> <tr><td style="text-align: center;">ا</td><td style="text-align: center;">"</td><td style="text-align: center;">ا</td></tr> <tr><td style="text-align: center;">ا</td><td style="text-align: center;">"</td><td style="text-align: center;">ا</td></tr> </table>	ا	into	ا	ا	"	ا	ا	"	ا	ا	"	ا	} in the emph., as	<table style="border: none;"> <tr><td style="text-align: center;">كَلِمَاتُ</td></tr> <tr><td style="text-align: center;">كَلِمَاتُ</td></tr> </table>	كَلِمَاتُ	كَلِمَاتُ
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2. The form which the noun assumes, when these terminations are added, depends on the character of its vowels and their position. Unchangeable are (a) **ا**, **و**, **ي**, and the diphthongs, as **كَلِمَاتُ**, **صَيْعُ** *evil*, **اَسْوَلُ** *inhabitant*; (b) **و** and **ي** in a closed or imperfect syllable, in the ultimate or antepenultimate, **فُكْر** and **فُكْر** in **فُكْرُ** *altar*, **مَلْهُوْلُ** *slain*; (c) when the letter from the analogy of the Hebrew should have Dagesh forte, as **خَمَلُ** *people*, **سَيْفُ** *thief* (Heb. **סַיִף**). The noun with no other vowel than these will retain its form.

But **و** or **ي** in the last syllable either falls away or is remitted to the preceding letter, as **كَلِمَاتُ** *perpetuity*, **مَشْهُوْرُ** *witness*, emph. **كَلِمَاتُ**, **مَشْهُوْرُ**; **اِنَا** *species*, emph. **اِنَا**, pl. **اِنَا**, constr. **اِنَا** (emph. **اِنَا** irr.); **مَشْهُوْرُ** *morning*, emph. **مَشْهُوْرُ**. (In some nouns these vowels are interchanged, **مَشْهُوْرُ** *book*, emph. **مَشْهُوْرُ**, **خَدْمَةُ** *servant*, emph. **خَدْمَةُ**.)

3. Of *feminine nouns*, those ending in the *singular abs.* in ל' change it in the *constr.* into ל' ; those in ו or א take an additional ל .

In the *emph. state* ל' of the *abs.* is changed into ל , ל into ל ; those in ו or א take ל .

In the *plural*, ל of the *abs.* is changed in the *constr. state* into ל , and in the *emph.* into ל ; e. g. ל *constr.* ל , *emph.* ל , *pl.* ל , *constr.* ל , *emph.* ל ; ל , *constr.* ל , *emph.* ל ; ל (from ל *abuse*), *pl.* ל , *constr.* ל , *emph. st.* ל , ל .

4. In order to facilitate the pronunciation when, in consequence of these accessions, the letters become crowded, one of the ו and א is often adopted to form a new syllable; e. g. ל *widow*, *emph.* ל ; ל *chariot*, *emph.* ל . In other forms the vowel is shifted to the next following letter, as ל *companion*, ל *heifer*, *emph.* ל , ל .

NOTE.

INTERCHANGE OF CONSONANTS.

The student who is acquainted with Hebrew will find it helpful at this stage to remember some of the laws for the interchange of consonants. For instance: Heb. Tsāde = Syr. 'Ē (*rātsā = r'ā*); Heb. Tsāde = Syr. Ṭeth (*ts'bhī = ṭabyā*); Heb. Zayin = Syr. Dālath (*zābaḥ = d'baḥ*); Heb. Shīn = Syr. Thau (*shābhar = t'bhar*).

SEPARABLE. INSEPARABLE.

SEPARABLE.		INSEPARABLE.	
VERBAL SUFFIXES.		NOMINAL SUFFIXES.	
<p><i>Singular.</i></p> <p>1. ¹אני, a ¹אני; 2. ²את, a ²את; 3. ³אנו, a ³אנו. <i>me.</i></p> <p>1. ¹את, a ¹את; 2. ²את, a ²את; 3. ³את, a ³את. <i>thee.</i></p> <p>1. ¹הוא, a ¹הוא; 2. ²היא, a ²היא; 3. ³הוא, a ³הוא. <i>him.</i></p> <p>1. ¹היא, a ¹היא; 2. ²הוא, a ²הוא; 3. ³היא, a ³היא. <i>her.</i></p> <p><i>Plural.</i></p> <p>1. ¹אנחנו, a ¹אנחנו; 2. ²אתם, a ²אתם; 3. ³הם, a ³הם. <i>us.</i></p> <p>1. ¹אתם, a ¹אתם; 2. ²אתם, a ²אתם; 3. ³אתם, a ³אתם. <i>you.</i></p> <p>1. ¹הם, a ¹הם; 2. ²הם, a ²הם; 3. ³הם, a ³הם. <i>them.</i></p> <p>Separable</p>		<p>TO NOUN SING. TO NOUN PLURAL.</p> <p>א א א א</p> <p>את את את את</p> <p>הוא הוא הוא הוא</p> <p>היא היא היא היא</p> <p>אנחנו אנחנו אנחנו אנחנו</p> <p>אתם אתם אתם אתם</p> <p>הם הם הם הם</p> <p>אנחנו אנחנו אנחנו אנחנו</p> <p>אתם אתם אתם אתם</p> <p>הם הם הם הם</p>	
<p>אני, a ¹אני; 2. ²את, a ²את; 3. ³אנו, a ³אנו. <i>me.</i></p> <p>את, a ¹את; 2. ²את, a ²את; 3. ³את, a ³את. <i>thee.</i></p> <p>הוא, a ¹הוא; 2. ²היא, a ²היא; 3. ³הוא, a ³הוא. <i>him.</i></p> <p>היא, a ¹היא; 2. ²הוא, a ²הוא; 3. ³היא, a ³היא. <i>her.</i></p> <p>אנחנו, a ¹אנחנו; 2. ²אתם, a ²אתם; 3. ³הם, a ³הם. <i>us.</i></p> <p>אתם, a ¹אתם; 2. ²אתם, a ²אתם; 3. ³אתם, a ³אתם. <i>you.</i></p> <p>הם, a ¹הם; 2. ²הם, a ²הם; 3. ³הם, a ³הם. <i>them.</i></p>		<p>אני, a ¹אני; 2. ²את, a ²את; 3. ³אנו, a ³אנו. <i>me.</i></p> <p>את, a ¹את; 2. ²את, a ²את; 3. ³את, a ³את. <i>thee.</i></p> <p>הוא, a ¹הוא; 2. ²היא, a ²היא; 3. ³הוא, a ³הוא. <i>him.</i></p> <p>היא, a ¹היא; 2. ²הוא, a ²הוא; 3. ³היא, a ³היא. <i>her.</i></p> <p>אנחנו, a ¹אנחנו; 2. ²אתם, a ²אתם; 3. ³הם, a ³הם. <i>us.</i></p> <p>אתם, a ¹אתם; 2. ²אתם, a ²אתם; 3. ³אתם, a ³אתם. <i>you.</i></p> <p>הם, a ¹הם; 2. ²הם, a ²הם; 3. ³הם, a ³הם. <i>them.</i></p>	

For the particulars of the verbal suffixes, see § 24; for the nominal suffixes, see § 13.

2. DEMONSTRATIVE PRONOUNS.

هَذَا	}	<i>this, masc.</i>	هَذِهِ	}	<i>this, fem.</i>
ذَلِكَ			ذَلِكَ		
هَؤُلَاءِ	}	<i>these, masc.</i>	أُولَئِكَ	}	<i>these, com.</i>
هَؤُلَاءِ			أُولَئِكَ		

NOTE.—هَذَا is compounded of هَـ and هَذَا *this is, m.*; but for *this is, fem.* هَذِهِ (hādūi) is used.

3. RELATIVE PRONOUN

Is the pref. **ذُو**, (before a vowelless letter **ذُو**) *who, which*, of both genders and numbers; e. g. **ذُو** **قَتَلَ** *who slew*, **ذُو** **وَلَدًا** *who begat*.

4. INTERROGATIVE PRONOUNS.

1. **مَنْ**, **مَنْ** *who?* of the person, of both genders and numbers.

2. **مَا**, **مَا** *what?* of the thing.

3. **مَنْ** m., **مَنْ** fem. *who, which, what?* of the person and thing, in the sing. numb.; the pl. numb. is **مَنْ** *who, which, what?*

5. POSSESSIVE PRONOUN.

A Possessive Pronoun has been formed by combining **ذُو** (ذُو) with **لِ** and the suffixes. So **لِي** (*mine*), **لِي**, **لِي**, **لِي**, **لِي**, **لِي**, **لِي**, **لِي**.

13. NOUNS WITH SUFFIXES.

We subjoin two paradigms, of a noun masculine and a noun feminine with suffixes, preceded by their various states.

	MASCULINE.		FEMININE.	
	Sing.	Plur.	Sing.	Plur.
Abs.	مَلِكٌ	مُلُكٌ	مَلِكَةٌ	مُلُكٌ
Constr.	—	مُلُكٍ	مَلِكَةٍ	مُلُكٍ
Emph.	مُلُكًا	مُلُكًا	مُلُكًا	مُلُكًا

WITH SUFFIXES.

1 com. s.	مَلِكٌ	مُلُكٌ	مَلِكَةٌ	مُلُكٌ
2 masc.	مَلِكُكَ	مُلُكُكَ	مَلِكَتُكَ	مُلُكُكَ
2 fem.	مَلِكِي	مُلُكِي	مَلِكَتِي	مُلُكِي
3 masc.	مَلِكِهِ	مُلُكِهِ	مَلِكَتِهِ	مُلُكِهِ
3 fem.	مَلِكِهَا	مُلُكِهَا	مَلِكَتِهَا	مُلُكِهَا
1 com. pl.	مُلُكٌ	مُلُكٌ	مُلُكٌ	مُلُكٌ
2 masc.	مُلُكُكُمْ	مُلُكُكُمْ	مُلُكُكُمْ	مُلُكُكُمْ
2 fem.	مُلُكُنَا	مُلُكُنَا	مُلُكُنَا	مُلُكُنَا
3 masc.	مُلُكِهِمْ	مُلُكِهِمْ	مُلُكِهِمْ	مُلُكِهِمْ
3 fem.	مُلُكِنَا	مُلُكِنَا	مُلُكِنَا	مُلُكِنَا

	Active.		Passive.
1. Peal	صَهَّ	Ethpeel	صَهِّىْ
2. Pael	صُهِّىْ	Ethpaal	صُهِّىْىْ
3. Aphel	صَهَّاهُ	Ethtaphal	صَهَّاهُىْ
4. Shaphel	صَهَّاهُىْ	Eshtaphal	صَهَّاهُىْىْ

The simplest form of these is Peal, answering to the Heb. Kal: the rest are derived conjugations. Ethpeel is the passive of Peal. Pael is equivalent to Piel of the Hebrew; Aphel and Shaphel to Hiphil, each having an appropriate passive.

15. REGULAR VERB.

1. CONJ. PEAL.

	Perfect.		Imperfect.
3 m. sing.	صَهَّ		يَصْهَى
3 fem.	صَهَّاهُ	ل'	يَصْهَىىْ
2 masc.	صَهَّاهُ	ل	يَصْهَىىْ
2 fem.	صَهَّاهُىْ	ل	يَصْهَىىْىْ
1 com.	صَهَّاهُ	ل	يَصْهَىىْ
3 m. pl.	صَهَّاهُ	و	يَصْهَىوْ
3 fem.	صَهَّاهُىْ	و	يَصْهَىىْوْ
2 masc.	صَهَّاهُىْ	وْ	يَصْهَىىْوْ
2 fem.	صَهَّاهُىْىْ	وْ	يَصْهَىىْىْوْ
1 com.	صَهَّاهُىْىْ	وْ	يَصْهَىىْىْوْ

	Imperative.		Infinitive.	
2 masc.	صَهِّفَا		صَهِّفَا	✓
2 fem.	صَهِّفِي			
2 m. pl.	صَهِّفُوا		صَهِّفَا Act.	✓
2 fem.	صَهِّفِي		صَهِّفَا Pass.	✓

This paradigm shows that the 3rd pers. sing. m. **صَهِّفَا**, or the root, is the leading form of the Perfect, **صَهِّفَا** of the Imperfect. The characteristic vowel of each is retained throughout the inflexion, except before those affirmatives which have a *union vowel*. The effect of this vowel is this, that taking the 3rd radical to itself, the 2nd loses its vowel; so that, in the Perf. the 1st and 2nd require an additional vowel, **ا**, by which they are formed into one syllable (comp. sect. 4, 8). The imperative differs in this respect.

The preformative letters of the Imperf. have properly no vowel of their own; but on account of their position, before another vowelless letter, they take **ا** (see above), and the syllable thus obtained remains unchangeable.

2. DERIVED CONJUGATIONS.

It is to be remarked in general, that (1) the affirmatives and preformatives, in these conjugations, are the same as those of Peal. (2) The last vowel only of the leading form may be affected by the accession of the affirmatives. (3) The 3 pers. sing. m. is the ground form throughout each conjugation.

1. *Perfect*.—The ground forms, or leading forms, are given sect. 14. We can form (see p. xxxvii. f.) the para-

digns of all the perfects by adding the affirmatives as given above in Peal. In doing so, we have to omit the last vowel of the leading form wherever the affirmative has a union vowel. In Ethpeel, where לִ is unchangeable (compare sect. 11, 2 c.), there remains but one vowel in the root, וְהָ; when this vowel is dropped on account of the accession of the union vowel, the first radical takes ׳ to form a syllable with the second. Hence, e. g. 3 fem. אֲהָלִי, but 2 masc. אֲהָלִי; Pael 3 fem. אֲהָלִי, but 2 m. אֲהָלִי (from וְהָ).

NOTE.—From what has been said, it will result that the 3 fem. of Ethpeel and Ethpaal assume one and the same form.

2. *Imperf.*—The Imperf. are formed from their respective ground forms of the Perfect (1) by adding the affirmatives in the manner described above. (2) The preformative letters require no vowel in Pael and Shaphel, and are prefixed without it, as וְהָ, וְהָלִ, excepting 1 com. sing. which is וְהָ (sect. 4, 4). (3) Before the ground forms beginning with Ālaph, the preformative displaces this letter and adopts its vowel. Hence Ethpe. וְהָלִ, fut. וְהָלִ; Aph. וְהָ. fut. וְהָ. // (4) In the Ethtaphal, וְהָלִלִ, the first of the two Taus is rejected in the five forms which have ל for their preformative; thus fut. וְהָלִלִ, but 3 fem. וְהָלִלִ (read *tetaktal*) instead of וְהָלִלִ (*tethaktal*).

3. *Imperative.*—(1) The three *active* conj. have the 2 masc. sing. as the leading form, precisely the same as the ground form, viz. the 3 m. of the Perfect, and the vowel in the last syllable (.) is retained throughout; thus Pael וְהָ, 2 fem.

فَهَكَ; Aph. e. g. pl. 2 m. أَهَكَ; Shaph. e. g. pl. 3 fem. فَهَكَ. (2) The *passives* invariably reject the last vowel

of the ground form, and the second radical is marked with the *linea occultans*, to show that it is to be read without the vowel. Hence Ethpaal 2 m. أَهَكَ; Ethtaph. e. g. 2 fem.

أَهَكَ; Eshtaph. e. g. pl. 2 m. أَهَكَ, f. أَهَكَ.

But observe:—Ethpeel, which on losing its vowel becomes أَهَكَ, and requires *o* to take the vowel *ʾ*, assumes therefore the form of Ethpaal throughout the imperative.

4. The *Infinitives* are formed (a) by prefixing *so* to their respective ground forms, in the manner of the preformatives of Imperf.; (b) by changing the vowel of the second radical to *o*; and (c) by adding the vowel *o* to the third radical. Hence Ethpeel أَهَكَ, Pael أَهَكَ etc.

5. The *Participles* take, like the infinitives, *so* for their preformative, attached to the ground form. The active conjugations have, besides the active, a passive participle, distinguished by the vowel *ʾ*, instead of *o*. Hence Ethpeel أَهَكَ; Pael أَهَكَ, pass. أَهَكَ; Ethpaal أَهَكَ; Aph. أَهَكَ, pass. أَهَكَ etc. // This distinction ceases to exist, when any of these are put either in the emph. state masc., the abs. fem., or when some of the suffixes are added. Thus the form أَهَكَ may be either the emph. m. or the abs. fem.

NOTE in general. (1.)—Instead of the vowel *ʾ* in the root أَهَكَ, some, especially intransitive verbs, have *o*; as أَهَكَ, to sleep, أَهَكَ, to dwell. These take *ʾ* in the Imperf. and imp.; as أَهَكَ, imp. pl. أَهَكَ.

2. Verbs which have for their third radical ܣܘܣ ܘ or ܝ , take for the most part ܘ , throughout the conjugations, instead of ܐ or ܝ .
 e. g. ܘܣܠܘܢ *he heard*, fut. ܘܣܠܘܢܝܘܬܝܘܢ , imp. pl. ܘܣܠܘܢܝܘܬܝܘܢ ; Pael perf. ܘܣܠܘܢܝܘܬܝܘܢ *he sent*.

IRREGULAR VERBS.

The number of irregular verbs is about the same as in Hebrew, since the causes by which they are produced are nearly the same: viz.

Syr.	Heb.	Syr.	Heb.
ܩܘܢܝܘܢ	קָנִין	ܩܘܢܝܘܢ	קָנִין
ܩܘܢܝܘܢ	קָנִין	ܩܘܢܝܘܢ	קָנִין
ܩܘܢܝܘܢ	קָנִין	ܩܘܢܝܘܢ	קָנִין
ܩܘܢܝܘܢ	קָנִין	ܩܘܢܝܘܢ	קָנִין

16. VERBS ܩܘܢܝܘܢ . e. g. ܩܘܢܝܘܢ *he ate*.

The anomalies which exist in this class are :

1. Since Ālaph cannot stand at the beginning of a word without a vowel, it takes, in the perf. of Peal, ܘ ; e.g. 2 fem. ܘܩܘܢܝܘܢ , pl. 3 m. ܘܩܘܢܝܘܢ , etc.; but ܘ in the imp. and part. pass. thus ܘܩܘܢܝܘܢ *eat thou*, ܘܩܘܢܝܘܢ *eaten*.

2. Where another, strong, letter is audible at the end of a syllable, Ālaph becomes quiescent; as Peal fut. ܘܩܘܢܝܘܢ , inf. ܘܩܘܢܝܘܢ .

3. Ālaph in the middle of a word, preceded by a vowelless letter, remits its vowel to this letter, and remains quiescent. Hence Pael **أَفَا** makes the Imperf. **أَفَا** for **أَفَا**, Ethpaal **أَفَا**, fut. **أَفَا**, etc.

4. A vowelless Ālaph beginning a syllable in the middle of a word remits its helping vowel required by this position to the preceding letter, when this happens to be without a vowel. Thus Ethpe. **أَفَا** stands for **أَفَا** = **أَفَا**, fut. **أَفَا**, imp. **أَفَا**.

5. Ālaph is dropped in the Imperf. 1 sing. of Peal and Pael; thus **أَفَا**, **أَفَا** for **أَفَا**, **أَفَا**.

6. In Aphel and Shaphel, and their passives, Ālaph is changed into Vau, which coalesces with ' of the preceding preformative, and thus the diphthong *au* is produced; thus Aph. **أَفَا**, fut. **أَفَا**; Shaph. **أَفَا**, fut. **أَفَا**; pass. **أَفَا**, **أَفَا**, etc.

NOTE to 1.—The Imperf. and imp. having ' in the final syllable (section 15, note) take in the initial, the former **ء**, and the latter **ء**; e. g. fut. **أَفَا**, imp. **أَفَا** say *thou*.

17. VERBS ه e. g. **أَفَا** *he begat*.

1. The rules given above for **ه** are applicable here, with this difference, that where Ālaph takes **ء** for its helping vowel, Yud takes **ء**. Hence, Peal perf. 2 m. **أَفَا**, pl. 3 m.

مَكِبَٓ; imp. مَكِبْ (sect. 15, note), part. pass. مَكِبْ Ethpe.
 ڤَلَلِ, fut. ڤَلَلِ, imp. ڤَلَلِ; Aph. ڤَلَلِ, fut ڤَلَلِ;
 Shaph. ڤَلَلِ.

2. Yud is changed into Ālaph in imperf. and inf. of Peal;
 as مَلَكِ, ڤَلَكِ; but 1 com. ڤَلَكِ (comp. sect. 15, 5).

3. Pael is, of course, regular.

NOTE.—Exceptions: Peal ڤَلَلِ he gave, imp. ڤَلَلِ; fut. ڤَلَلِ
 and imp. ڤَلَلِ from ڤَلَلِ he sat, and the like forms from
 ڤَلَلِ he knew.

18. VERBS ڤ. c. g. ڤَلَلِ he went out

Imp. ڤَلَلِ, fut. ڤَلَلِ, ڤَلَلِ, inf. ڤَلَلِ; Aph.
 ڤَلَلِ, fut. ڤَلَلِ; Ethtaph. ڤَلَلِ, etc. These examples
 sufficiently show the perfect analogy there exists between the
 Syr. and the Heb. in this class of verb, excepting Dagesh
 forte, which the Syr. has not. Ethpe. Pa. and Ethpa. are
 quite regular, and Shaph. and its pass. are not found in this
 class.

NOTE.—Some verbs take ڤ in the fut. and imp., as ڤَلَلِ, ڤَلَلِ
 from ڤَلَلِ he ascended. ڤَلَلِ he gave, makes the fut. ڤَلَلِ,
 ڤَلَلِ, comp. Heb. ڤَلَلِ.

19. VERBS **ע** e. g. **ע** *he inquired.*

The anomaly produced by Ālaph is the remitting of its vowel to the preceding vowelless letter. Hence **ע** for **ע**, fem. **ע**, 2 m. **ע**, pl. m. **ע**, fut. **ע**, inf. **ע**; Ethpe. **ע**; Aph. **ע**. Pael is, of course, regular, e. g. **ע** (*Sha-yel*).

- NOTE.—(1.) In Pael Ālaph is often changed into Yud, e. g. **ע**
 from **ע** to *be good*
 (2.) Ālaph is sometimes placed before the first radical, as, for
ע are found the forms **ע** and **ע**.

20. VERBS **ע** e. g. **ע** to arise.

On account of the feebleness of Vau, it is either quiescent in **ע**, wholly rejected, or changed into another letter.

1. Vau is quiescent in **ע**, and *unchangeable* in Peal perfect **ע**, **ע**, etc. (the preformative not requiring a vowel), and imp. **ע**, **ע**, etc.

2. Vau is rejected after the vowel **ע** (answering to **ע** in **ע**) in Peal perf. **ע**, **ע**, **ע**, **ע**; and in the inf. **ע**.

3. In those forms where, analogous to the reg. verb, the second radical is to have **ע**. Vau is changed (a) into **ע**, viz. in the part. act. of Peal, **ע**; (b) into **ע**, viz. in the

Ethpe. perf. ٤٢٢٢ , fut. ٤٢٢٢ ; Aph. ٤٢٢٢ , fut. ٤٢٢٢

4. Only apparent deviations from No. 3 are those instances where the characteristic of the form or the conjugation prevails, so that ٤ cannot take the place of ٢ ; viz. in the inf. of Ethpe. and Aph. ٤٢٢٢ , ٤٢٢٢ ; and in Pael and its passive (the *forma dagessanda* of the Hebrew) where the second radical must be audible: hence ٤٢٢٢ , fem. ٤٢٢٢ , ٤٢٢٢ , etc.

5. The part. pass. of Peal is ٤٢٢٢ , analogous to ٤٢٢٢ .

6. Remarkable are the forms of Ethpeel in which Tau of the syllable ٢ is doubled, comp. the examples given under Nos. 3 and 4. Exceptions are the five forms of the Imperf. which have ٢ for their preformative, e. g. 3 f. sing. ٤٢٢٢ , comp. sect. 15, 2.

7. The conj. Ethtaph. Shaph. and Eshtaph. are wanting in this class of verbs. For the first Ethpeel is used; for the last, the unfrequent conj. Palpel and its passive, as ٤٢٢٢ , ٤٢٢٢ from ٤٢٢٢ .

NOTE.—There are some verbs in which Vau is moveable, e. g.

٤٢٢٢ *he desired.*

21. VERBS ٤٢. e. g. ٤٢٢٢ *he died.*

This is but a small class of verbs, distinguished by Yud as the second radical; and is preserved in some forms of the Peal perf. ٤٢٢٢ , ٤٢٢٢ , ٤٢٢٢ , pl. ٤٢٢٢ , etc. Imperf..

however, which might be expected to be ٧٧ , like ٧٧ from ٧٧ , follows the analogy of ٧٧ , and is ٧٧ ; but imp. ٧٧ .

22. VERBS ٧ e. g. ٧ he plundered.

1. The characteristic of these verbs is that the second and third radicals are the same. The first of these, namely, the second radical, is rejected throughout the forms of *Peal* (except in the participles), *Aph.* and its passive, and *Shaph.* and its passive. The vowels, however, employed here are the same as in the regular verb. The only change effected is this, that the vowel of the absent second radical is remitted to the first, whenever this has no vowel. Hence *Peal* perf. ٧ (for ٧), ٧ (for ٧), ٧ , ٧ , ٧ , plur. ٧ , etc., fut. ٧ (for ٧) imp. ٧ , inf. ٧ ; *Aph.* ٧ (for ٧), inf. ٧ , pass. imp. ٧ ; *Shaph.* ٧ , etc.

2. *Peal* part. act. is ٧ , exactly like that of ٧ .

3. All the rest, viz. *Peal* part. pass., *Ethpe.*, *Pael* and its passive, are regular.

NOTE.—There are also verbs of fut. and imp. with the characteristic ٧ found in this class; e. g. ٧ he shall desire, from

٧ : An example of *Palpel* is ٧ pilfered, passive
 ٧

23. VERBS **û**. e. g. **û** *he revealed*.

The feebleness of **Ā**laph as the third radical is the cause of a great variety of anomalies in the conjugation of this class, and a paradigm of, at least, *Peal* is almost indispensable.

PERFECT.		IMPERF.	IMPERATIVE.	
Singular.			Sing.	
3 m.	û	û	2 m.	û
3 f.	û	û	2 f.	û
2 m.	û	û	Plur.	
2 f.	û	û	3 m.	û
1 com.	û	û	3 f.	û
Plural.			INFINITIVE.	
3 m.	û	û	û	
3 f.	û	û	PARTICIPLE.	
2 m.	û	û	<i>Act.</i>	û
2 f.	û	û	<i>Pass.</i>	û
1 com.	û	û		

1. *Perfect.*.—The characteristic **l**, quiescent in **ʿ**, is retained only in the leading form, or the root; but is rejected in the sing. 3 fem., which stands for **û**. In the other

forms, Ālaph is changed either into ʾ, namely, in the sing. 1 com. where the characteristic vowel is ʾ in the reg. verb; or into diphthong ʾi, where i is the characteristic vowel. In the plural 3 m., Yud seems to have given place to the diphthong ʾ au.

In the derived conjugations, which have ʾ for their characteristic in the last syllable, Ālaph is regularly changed into ʾ; but so that this is extended even to the passives in which elsewhere i is the distinguishing vowel. Yud is, however, movable in the sing. 3 fem. from the nature of its position before the union vowel. Hence Ethpe. ٲٲٲٲٲ , but fem. ٲٲٲٲٲٲ , 2 m. ٲٲٲٲٲٲ , pl. m. ٲٲٲٲٲٲ , fem. ٲٲٲٲٲٲ , 2 m. ٲٲٲٲٲٲ , etc. Pael 3 m. ٲٲٲٲ ; Ethpa. ٲٲٲٲ ; Aph. ٲٲٲٲ , etc.

2. *Imperf.*—Imperf. of Peal as given above is a sufficient pattern for those of the derived conjugations, the terminations being the same, viz. that the second radical takes ʾ even in the passive conjugations. Compare No. 1.

3. *Infinitive.*—In the infinitives of the derived conjugations Ālaph is changed into movable Yud, and they present no other anomaly: e. g. Ethpe. ٲٲٲٲٲ , Pael ٲٲٲٲٲ , etc. Compare the regular verb.

4. *Imperative.*—The imp. of the derived conjugations are formed precisely according to the model of the imp. Peal, with this exception, that the 2 m. sing. ٲٲٲ is imitated only

in the Ethpeel, viz. עָלַם ; but the rest terminate here in וֹ ; as Pa. עָלַם , Ethpa. עָלַם , etc.

5. *Participles*.—The participles, both in the active and passive and the derived conjugation, terminate in וֹ , viz. Ethpe. עָלַם , Pa. עָלַם , etc. The three passive participles of the active conjugations (compare reg. verb) end in וֹ , viz. Pael עָלַם , Aph. עָלַם , and Shaph. עָלַם .

NOTE.—In some verbs the perfect of Pael changes Ālaph into Yud, in the manner of the derived conjugations:—

	Singular.	Plural.
3 m.	עָלַם	עָלַם
3 f.	עָלַם	עָלַם , עָלַם
2 m.	עָלַם	עָלַם
2 f.	עָלַם	עָלַם
1 com.	עָלַם	עָלַם , עָלַם

NOTE.—Though we have sometimes used the term Future, it is better, as in Hebrew, to speak of the Perfect and Imperfect.

24. VERBS WITH SUFFIXES.

I. The following paradigm exhibits the forms of the conj-Pael as they appear in connection with the suffixes.

P <small>ER</small> F <small>E</small> CT.		IM <small>PERF</small> .	IM <small>PERATIVE</small> .
Singular.			
3 m.	1 صَهَلَا	1 (وَلَا) تَصَهَلَا	Sing. 2 m. 1 صَهَلَا 2 f. 2 صَهَلَا Plur. 2 m. 2 صَهَلَا 2 f. 3 صَهَلَا
3 f.	1 صَهَلَا	1 تَصَهَلَا —	
2 m.	3 صَهَلَا	— —	
2 f.	2 صَهَلَا		
1 c.	1 صَهَلَا	1 (وَلَا) اَصَهَلَا	
Plural.			
3 m.	2 صَهَلَا	3 تَصَهَلَا	
3 f.	3 صَهَلَا (وَلَا) صَهَلَا	3 تَصَهَلَا	
2 m.	3 صَهَلَا	3 تَصَهَلَا	
2 f.	3 صَهَلَا	3 تَصَهَلَا	
1 c.	3 صَهَلَا	1 (وَلَا) تَصَهَلَا	

Just as the forms of the verb terminate either with a consonant or a vowel, so the verbal suffixes (sect. 12) begin either with or without a vowel. The suffixes beginning with a vowel are attached to the forms of the verb ending with a consonant; suffixes beginning with a consonant to the forms ending with a vowel.

The verbal suffixes alluded to above are marked 1, 2, 3. No. 1 are attached to the verbal forms ending with any consonant except *Nun*. No. 2 are those to be connected with the verbal forms terminating in a vowel. In those persons where No. 2 is wanting, they are like No. 1. No. 3 are

attached to 2 pers. masc. and 3 pers. fem. Perfect, and the forms ending with *Nun*. Where No. 3 is wanting, they are like No. 1.

The verbal forms being likewise numbered, a paradigm of a verb with suffixes may easily be drawn up: e.g. Perf. 3 m. sing. attached to the suff. No. 1 would give the forms **ضَلَمْتُ** *he slew me*, **ضَلَمْتَ** *he slew thee, masc.*, **ضَلَمَتْ** *he slew thee, fem.*, etc.

The following observations however are to be attended to:

1. The forms of the Imperf. ending with the third radical retain their original form before the suff. **صَافٍ** and **صِيفٍ**; e.g. **تَصَلِّتُكَ** *he will slay you*, etc. They take the suff. No. 1. but so, that for suff. third person they take No. 1 a; e.g. **تَصَلِّتُهُ**, **تَصَلِّتِهَا** *he will slay him, her*; but **تَصَلِّتُنَا** *he will slay us*.

2. The imp. 2 m. takes the suff. 1 a; but so, that for the suff. 3 f. sing. it takes **سَا**, e.g. **صَلِّتِهَا** *slay her*; and for the suff. 3 m. sing. it takes No. 3, e.g. **صَلِّتْهُ** *slay him*.

3. The form of the imp. pl. 2 m. given here, is used also with verbs which have ' in the sing.; e.g. **أَمْسِكُونِي** *tell it*, Matt. x. 27.

4. The imp. pl. 2 f. seldom drops *Nun* before the suffixes.

5. The derived conjugations follow the analogy of Peal. This is the case also in the irregular verb, with the exception of the verbs **بُ**.

6. The participles of all the conjugations and the inf. Peal follow the analogy of nouns according to their various terminations. The infinitives of the derived conjugations, all of which end with **و**, take **ل** before the suffixes.

II. The verbs **ف** are much more complicated. The following remarks, however, will be sufficient guide for the student so as to enable him to form his own paradigm.

1. The forms of this verb ending in **ف** reject **Alaph** and connect ' with the suffix No. 2, except that **ف** is used as the suff. 3 m. sing. Such forms are, Peal perf. 3 m. sing. and Pa. and Aph. imp. 2 m. sing.: e. g. **ف** *he uncovered me*, **ف** — *him*, Pa. imp. **ف**.

2. In forms ending in **ف**, (a) the vowel **ا** is dropped, and Yud, which becomes movable, connects itself with the suff. No. 1, in Pael and Aph. perf. 3 m. sing. (seldom in Peal). except before the suff. **ف**, **ف**: e. g. Pael **ف**, Aph. **ف**; but **ف**, etc. (b) **ا** remains and is attached to the suff. No. 2, in Peal imp. 2 m. sing., and in the forms mentioned under (a) before the suff. **ف**, **ف**: e. g. **ف** *uncover me*.

3. Of all the Perfects, the 3 fem., 1 com., and 2 m. sing. remain unchanged; the two first are attached to suff. No. 1, the last with those of No. 3. **ف** *she* — *me*, **ف** *I* — *thee*; but **ف** *thou* — *me*.

4. Forms ending with Vau change **و** into **و** — , and **ا** into **ا**, and take the suff. No. 2. Such are, 3 m. pl. of all the Perfects, and 2 masc. plur. of all the imperatives: e. g. **ف** is either 3 pl. perf. or 2 pl. imp. of Peal (compare Mat. ii. 10 and Heb. iii. 1); **ف** from **ف**, Pa. perf. Forms, however, like **ف** from **ف** perf. and imp. are the more common.

5. Forms in آ , change this termination in ف , and take the suff. No. 2. They are, 3 m., 2 m. and f., 1 com. sing. of all the futures: e. g. Peal آفك *he shall uncover me*.

6. The fem. forms of the imp. change ف into ب or اب , which becomes attached to suff. No. 2; e. g. Peal آفك , with suff. آفك or آفك . The pl. آفك remains everywhere unchangeable (though sometimes defective, compare Luke xxiii. 30), and takes the suff. No. 3, except in Peal, where it is changed into ف , as آفك *uncover me*, آفك — *him*, etc.

7. In the inf. of Peal آ is changed into ب , but before the suff. آفك , آفك آ is rejected, but ف remains: e. g. آفك , آفك , آفك , etc.; but آفك .

NOTE.—Complete paradigms of the weak verbs and of verbs with suffixes will be found in Roediger's *Chrestomathia Syriaca*, in Duval's *Traité de Grammaire Syriaque*, and in Nöldeke's *Compendious Syriac Grammar* (English translation, 1904). These are large and rather expensive works. The most important of the derived conjugations of the Regular Verb will be found on pp. xxxvii.—xl. of the present work.

25. NUMERALS.

Numerals are either cardinal or ordinal.

1. The numerals from 1 to 10 are—

CARDINAL		ORDINAL	
Masculine.	Feminine.	Masculine.	Feminine.
واحد	واحدة	أول	أولى
١	١	ثاني	ثانية
٢	٢	ثالث	ثالثة
٣	٣	رابع	رابعة
٤	٤	خامس	خامسة
٥	٥	سادس	سادسة
٦	٦	سابع	سابعة
٧	٧	ثامن	ثامنة
٨	٨	تاسع	تاسعة
٩	٩	عاشر	عاشرة
١٠	١٠		

2. The numerals from 10 to 20 are compounded of the simple numbers and عَشْرَ; e. g., m. مِئَاتَيْ عَشْرٍ, f. مِئَاتَيْ عَشْرٍ, 11; ord. m. أَحَدَ عَشْرًا, f. أَحَدَ عَشْرًا *eleventh*; card. m. اثنَ عشرَ, f. اثنَ عشرَ, 12; عَشْرَ عَشْرًا, f. عَشْرَ عَشْرًا, 13; اثنَ عشرَ or

* Constr. m. اثنَ عشرَ, f. اثنَ عشرَ.

† Or, اثنَ عشرَ.

أَرْبَعَةَ عَشَرَ, f. اَرْبَعَةَ عَشَرَ 14; the masc. forms of the numbers 15, 16, 17, 18, 19 are: خَمْسَةَ عَشَرَ, سِتَّةَ عَشَرَ, سَبْعَةَ عَشَرَ, ثَمَانَةَ عَشَرَ, تِسْعَةَ عَشَرَ, from which the feminine forms and the ordinals of both genders are derived, according to the analogy given above; but the following forms are also in use: عَشْرَةَ عَشَرَ, ثَلَاثَةَ عَشَرَ, اَرْبَعَةَ عَشَرَ, خَمْسَةَ عَشَرَ.

3. The numbers from 20 to 90 are—

عِشْرِينَ 20, ثَلَاثِينَ 30, اَرْبَعِينَ 40, خَمْسِينَ 50, سِتِّينَ 60, سَبْعِينَ 70, ثَمَانِينَ 80, تِسْعِينَ 90, and are of the common gender

The ordinals are derived from these by adding **عِشْرِينَ** for the masc. and **عِشْرِينَ** for the fem.; as m. عِشْرِينَ, f. عِشْرِينَ, *twentieth*.

4. The remaining numerals are—

مِائَةٌ 100. مِائَتَانِ (dual) 200,* مِائَاتٌ 300, etc.; adding, as in the last form, the simple fem. form before **مِائَةٌ**. *Thousand* is expressed by أَلْفٌ, fem. أَلْفَةٌ, pl. أَلْفٌ; 10,000 by عَشْرَةُ أَلْفٍ, pl. عَشْرَةُ أَلْفٍ.

5. *Once, twice, etc.*, are expressed by **أَحَدٌ**, as **مَرَّةً**; **أَحَدًا**; but sometimes also without it.

6. Multiples are expressed by **سَبْعُ** before the numeral with **عَشْرًا**, as **سَبْعُ عَشْرًا** *sevenfold*, **ثَلَاثُ عَشْرًا** *double*.

7. The numeral repeated is used distributively, as **سَبْعُ سَبْعٍ** *each*; **اِثْنَانِ اِثْنَانٍ** *two and two*, etc.

* The pl. مِائَاتٌ signifies *centuries*.

26. ADVERBS.

The characteristic termination of the Adverb is **أَيْ**— added to the emphatic form of the adjective; e. g. **أَيْضًا** *purely*, from **نَجِيًّا**, emph. of **نَجِيًّا** *pure*.

But most adverbs are without this termination. They are chiefly—

1. *Adverbs of comparison and degree.*

أَيْضًا *how?* **أَيْضًا** *also*, **أَيْضًا** *so, thus*, **أَيْضًا** *very*, **أَيْضًا** *only*, **أَيْضًا** *especially, more.* = *moreover*

2. *Adverbs of time.*

أَيْضًا *together*, **أَيْضًا** *when?* **أَيْضًا** *yesterday*, **أَيْضًا** *in the end*, **أَيْضًا** *afterwards*, **أَيْضًا** *then*, **أَيْضًا** *now*, **أَيْضًا** *to-day*, **أَيْضًا** *already*, **أَيْضًا** *before*, **أَيْضًا** *at once, immediately*, **أَيْضًا** *to-morrow*, **أَيْضًا** *at any time*, **أَيْضًا** *not yet*, **أَيْضًا** *how long?* **أَيْضًا** *until now.*

3. *Adverbs of place.*

أَيْضًا *where?* **أَيْضًا** *here*, **أَيْضًا** *hence*, **أَيْضًا** *whither?* **أَيْضًا** *hitherto*, **أَيْضًا** *there.*

4. *Adverbs of interrogation.*

أَيْضًا *why? wherefore?*

The prefix prepositions follow the same analogy, only that they must take the vowel = before the suff. of the 1 c. sing. :
e. g. **إِلَيَّ** to me.

4. Those marked with an asterisk take suffixes of the pl. :
e. g. **صِرْفُكَ** before me, **عَلَيْكَ** upon thee ; but **مَعَهُمَا** takes before suffixes always the fem. form **مَعَهُنَّ**.

5. The form **لَهُمَا** is used only before the suffixes **هُ**, **هُنَّ**, **هُنَّ**, and **هُنَّ** : before the rest **لَهُمَا** is used : e. g. **لَهُمَا** against us.

28. CONJUNCTIONS.

They are—

أَوْ or, **أَمْ**, **أَمْ**, **أَمْ** as, **إِلَّا** but, **إِلَّا** if not, unless,
إِنَّمَا if, **إِنَّمَا** if not, **إِن** if, **وَ** also, **فَإِنَّ** therefore,
بَلَى but, yet, **لِي** for, **لِي** as, because, **بَلَى** but, **بَلَى** that not, lest,
بَلَى in order that, **بَلَى** therefore, **وَ** and, **بَلَى** when, **بَلَى**
although, **فَإِنَّ** therefore, **بَلَى** namely or truly, **بَلَى** when,
بَلَى because **بَلَى**, **بَلَى**, **بَلَى** because
that, **بَلَى** before, **بَلَى** until.

29. INTERJECTIONS.

They are—

أُ، أ، أ! اِ behold, اِ، اِ، اِ O that! وِ
 woe! صِدَّة I pray.

30. INTERPUNCTION.

1. At the end of a period one point is found in some impressions, in others four, ❖ or ::.

2. At the end of a clause two points, thus :.

3. Between small members of a clause two points, thus :
 or ::.

4. After an interrogation two or three points are placed, thus : or ::.

REGULAR VERB.

Derived Conjugations.

ETHPEEL.

	Perfect.	Imperfect.
3 m. sing.	أَصْحَلَا	يَصْحَلُو
3 fem.	أَصْحَلْنَ	يَصْحَلْنَ
2 masc.	أَصْحَلْتُمَا	يَصْحَلْتُمَا
2 fem.	أَصْحَلْتُمَا	يَصْحَلْتُمَا
1 com.	أَصْحَلْتُمَا	يَصْحَلْتُمَا
3 m. pl.	أَصْحَلْتُمْ	يَصْحَلْتُمْ
3 fem.	أَصْحَلْتُنَّ	يَصْحَلْتُنَّ
2 masc.	أَصْحَلْتُمَا	يَصْحَلْتُمَا
2 fem.	أَصْحَلْتُمَا	يَصْحَلْتُمَا
1 com.	أَصْحَلْتُمَا	يَصْحَلْتُمَا
	Imperative.	Infinitive.
2 masc.	أَصْحَلْ	صَحْلًا
2 fem.	أَصْحَلِي	Participle.
2 m. pl.	أَصْحَلُوا	Act. m. صَحْلًا
2 fem.	أَصْحَلِي	fem. صَحْلًا
		Pass. m. —
		fem. —

d

PAEL.

	Perfect.		Imperfect.
3 m. sing.	صَهِيَ		يَصْهِي
3 fem.	صَهَيْتِ		لَيَصْهِي
2 masc.	صَهَيْتَ		لَيَصْهِي
2 fem.	صَهَيْتِ		لَيَصْهِي
1 com.	صَهَيْتَ		يَصْهِي
3 m. pl.	صَهَيْتُمْ		يَصْهَوْنَ
3 fem.	صَهَيْتُنَّ		يَصْهِي
2 masc.	صَهَيْتُمَا		لَيَصْهِي
2 fem.	صَهَيْتُمَا		لَيَصْهِي
1 com.	صَهَيْتُ		يَصْهِي
	Imperative.		Infinitive.
2 masc.	صَهِي		صَهْيَةً
2 fem.	صَهِي		Participle.
2 m. pl.	صَهِي	Act. m.	صَهِيًّا
2 fem.	صَهِيْتِ	fem.	صَهِيًّا
		Pass. m.	صَهِيًّا
		fem.	صَهِيًّا

ETHFAAL.

	Perfect.	Imperfect.
3 m. sing.	أَفْعَلَا	يَفْعَلُ
3 fem.	أَفْعَلَتْ	تَفْعَلُ
2 masc.	أَفْعَلْتُمَا	تَفْعَلَانِ
2 fem.	أَفْعَلْتُمَا	تَفْعَلَانِ
1 com.	أَفْعَلْتُمَا	أَفْعَلَا
3 m. pl.	أَفْعَلْتُمْ	يَفْعَلُونَ
3 fem.	أَفْعَلْتُنَّ	يَفْعَلْنَ
2 masc.	أَفْعَلْتُمَا	تَفْعَلَانِ
2 fem.	أَفْعَلْتُمَا	تَفْعَلَانِ
1 com.	أَفْعَلْتُمَا	يَفْعَلُوا

	Imperative.	Infinitive.
2 masc.	أَفْعَلْ	فَعْلًا
2 fem.	أَفْعَلِي	
2 m. pl.	أَفْعَلُوا	Participle.
2 fem.	أَفْعَلِي	<i>Act. m.</i> فَعْلَانِ
		fem. فَعْلَانِ
		<i>Pass. m.</i> —
		fem. —

APHEL.

	Perfect.	Imperfect.
3 m. sing.	أَصْلًا	نُصِّلًا
3 fem.	أَصْلًا	لُصِّلًا
2 masc.	أَصْلًا	لُصِّلًا
2 fem.	أَصْلًا	لُصِّلِي
1 com.	أَصْلًا	أَصِّلًا
3 m. pl.	أَصْلَهُ	نُصِّلُهُ
3 fem.	أَصْلَتِ	نُصِّلِي
2 masc.	أَصْلَاهُ	لُصِّلُهُ
2 fem.	أَصْلَاهِي	لُصِّلِي
1 com.	أَصِّلْ	نُصِّلْ

	Imperative.	Infinitive.
2 masc.	أَصِّلْ	مُصِّلًا
2 fem.	أَصِّلِي	
2 m. pl.	أَصِّلَهُ	Participle.
2 fem.	أَصِّلِي	Act. m. مُصِّلًا
		fem. مُصِّلِي
		Pass. m. مُصِّلًا
		fem. مُصِّلِي

* **וְצִיָּוָה** **וְצִיָּוָה** **וְצִיָּוָה** **וְצִיָּוָה** **וְצִיָּוָה**
 victory-his- $\&$ Messiah-the concerning prophecy-his- $\&$ glorious-the
 m. **וְצִיָּוָה** m. **וְצִיָּוָה** **וְצִיָּוָה**
 .15 Verses .accuser-his-over

word. That this word is a mere imitation of the Hebrew evident from **ו** being quiescent in ν , which is the case only foreign words.

* *v'sai*, conj. **ו** prefixed to (δ).

ν *hai-leh*, subst. masc. [**מַלְאָכָה**], emph. **מַלְאָכָה**, with suff. **וְצִיָּוָה** referring to (δ).

ν *sh'vi-hā*, adj. masc. emph. of **פָּעַד** (prop. part. Peil from **פָּעַד** to praise, glorify).

* *van-bi-yu-thā*, subst. fem. emph. [from **בְּיָדָה**] root **בָּדַל** in Ethpaal to prophesy.

ν *m'shi-hā*, subst. masc. emph. [from **מָשַׁח**], root **מָשַׁח** to anoint.

* *v'zā-khu-theh*, subst. fem. [**זָכָה**] with suff. **וְצִיָּוָה**, and pref. **ו** conj., from **זָכָה** to conquer.

ν *dā-khel-ḳar-lā*, (lit. of the accuser) subst. masc. emph. compounded from the participle **אָכַל** and the subst. **צִיָּוָה**, derived from the phrase **אָכַל צִיָּוָה** to eat the pieces of any one, to calumniate, slander him; synecdoche of the devil, Satan. The ν is remitted from **א** to ν sign of the genitive.

* **וְצִיָּוָה**, the first word is abbreviated from **וְצִיָּוָה**, subst. masc. pl. emph. from **וְצִיָּוָה** word, sentence, verse. The dots placed horizontally over the word, called *Ribus*, denote the plural number, and the line next to it, is the mark of abbreviation, which is found also above the next two

אֶמְנֵה מִנְּיָה לְפָנַי לְבַיִתִּי לְבַיִתִּי
 hand-right-my at thyself Seat)(,Lord-my-to Lord-the Said

letters, to show that they express numbers. (In the Syriac Version the number of verses is given in the superscription of each Psalm; but by *verse* the smallest subdivision is to be understood, and in our printed copies, the number of these, so called, verses hardly ever agrees with that given in the superscription.)

* *e-mar*, verb Peal perf. 3 pers. sing. masc. for אֶמְנֵה, as א (and so Yod) beginning a word must have a vowel, for the most part א or י, whenever analogy would require any other letter in the same situation to be without a vowel.

° *mār-yā*, subst. masc. emph., an appellation confined to the Deity, and hence also to Christ; while the abs. מִנְּיָה from which it is derived is, like מִנְּיָה (emph. מִנְּיָה), used for any *lord*.

♪ *l'mār*, the preceding with suff. א and pref. ל.

♫ *d'thev*, אָל verb Peal imp. sing. masc. from אָל to sit down, sit; Dālath (properly conj. *that*) is here prefixed as an *index orationis directæ*, or introducing the very words of the speaker.

♫ *lākh*, pref. prep. ל with suff. 2 pers. sing. masc., is here the *Dative commodi*, comp. Heb. אָלְךָ אָלְךָ go away for thyself, i. e. get thee away, (Ge. 12. 1, see also 27. 43; Ca. 2. 17,) and as such, is used pleonastically.

* *men*, prep., properly from, also at, i. q. Heb. מִן, with suff. מִנִּי—me, מִנִּי—him, etc.

† *ya-min*, subst. fem. [מִנִּי] with suff. א, emph. מִנִּי. verb מִנִּי obsol.

: ١ ٢ ٣ ٤ ٥
 : ٦ ٧ ٨ ٩ ١٠
 : ١١ ١٢ ١٣ ١٤ ١٥
 : ١٦ ١٧ ١٨ ١٩ ٢٠
 : ٢١ ٢٢ ٢٣ ٢٤ ٢٥
 : ٢٦ ٢٧ ٢٨ ٢٩ ٣٠
 : ٣١ ٣٢ ٣٣ ٣٤ ٣٥
 : ٣٦ ٣٧ ٣٨ ٣٩ ٤٠
 : ٤١ ٤٢ ٤٣ ٤٤ ٤٥
 : ٤٦ ٤٧ ٤٨ ٤٩ ٥٠
 : ٥١ ٥٢ ٥٣ ٥٤ ٥٥
 : ٥٦ ٥٧ ٥٨ ٥٩ ٦٠
 : ٦١ ٦٢ ٦٣ ٦٤ ٦٥
 : ٦٦ ٦٧ ٦٨ ٦٩ ٧٠
 : ٧١ ٧٢ ٧٣ ٧٤ ٧٥
 : ٧٦ ٧٧ ٧٨ ٧٩ ٨٠
 : ٨١ ٨٢ ٨٣ ٨٤ ٨٥
 : ٨٦ ٨٧ ٨٨ ٨٩ ٩٠
 : ٩١ ٩٢ ٩٣ ٩٤ ٩٥
 : ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

" *ḏ'da-mā*, (frequently also *ḏ'dā*, *ḏ'dā*) adv. composed of *ḏ'* until, and *ḏ'* what, followed by *ḏ'*.

" *de-sim*, pref. conj. *ḏ'* that (i. q. *ḏ'*) has *ḏ'* remitted from the following *ḏ'*, which requires it when beginning a word (comp. *m*); before verb Peal fut. 1 pers. sing. from *ḏ'* prop. to put or place, then to make.

" *b'ḏel-d'vā-vaikh*, subst. masc. pl. with suff. 2 pers. sing. masc. and *Ribui*, (") as sign of the plural, emph. *ḏ'* sing. *ḏ'*, compounded of *ḏ'* master, and *ḏ'* enmity.

" *kuw-shā*, subst. masc. emph. from *ḏ'* to tread down, to subdue.

" *ḏ' reg-laikh*, subst. com. pl. with suff. *ḏ'*, emph. *ḏ'* sing. emph. *ḏ'*, abs. and const. *ḏ'*.

VERSE 2.

" *ḏ' ḏ'ra*, subst. masc. emph., Heb. *ḏ'*, with suff. *ḏ'*.

" *d'ḏush-nā*, subst. masc. emph. from *ḏ'* to be strong, to prevail, with pref. *ḏ'* sign of the genitive.

" *n'sha-dar*, verb Pael fut. 3 pers. sing. masc.; the second radical has *ḏ'*, instead of *ḏ'*, on account of the following *ḏ'*, which is here treated like a guttural.

" *lākh*, pref. prep. *ḏ'* with suff. *ḏ'*, 2 pers. sing. masc.

" *mār-yā*, see ver. 1 (°).

" *men*, ver. 1 (°).

3 חֲסִידֶיךָ : כְּחֹמֶיךָ חָלָה ֶעָלֶיךָ יְהוָה יִשְׂרָאֵל
 people-Thy enemies-thine over rule-shall-be-& Zion
 חֲסִידֶיךָ חֲסִידֶיךָ בְּשִׁלָּה ֶעָלֶיךָ
 holiness of-magnificence-the-in ,power-of day-the-in praiseworthy-[be-shall]

^g *tseh-yun*, pr. name.

^h *v'nesh-ta-lat*, conj. \circ prefixed to verb Ethpaal fut. 3 pers. sing. masc., from חָלָה, in Peal and Pael, *to rule, have dominion*; ע as a sibilant is transposed with ל of the particle ל or לָ .

ⁱ *b'sel-d'vā-vaikh*, ver. 1 (ע).

VERSE 3.

^a *sa-mākh*, subst. masc. חָסֵל with suff. מוּ 2 pers. sing. masc.; emph. חָסֵלָּה, pl. חֲסִידֵיךָ (with the line, called *linea occultans*, to signify that the letter under which it stands is not to be pronounced), emph. חֲסִידֵיךָ, from חָסֵל obsol.

^b *m'shab-hā*, prop. Pael part. pass., emph. of מְשַׁבֵּחַ, from מְשַׁבַּח *to praise, glorify*, used as an adj.; ב , as the second rad. of Pael, though it is not to be doubled, as in the Heb. Piel, must at least be pronounced like *b* and not like *v*.

^c *b'yau-mā*, ב prefixed to the subst. masc., emph. of מְאֻמָּה (with the accession א changes to אָ , by which the diphthong *au* is produced), with suff. מְאֻמָּתְךָ, pl. מְאֻמָּתְךָ, emph. מְאֻמָּתְךָ and מְאֻמָּתְךָ.

^d *d'hai-lā*, genit. ל of, with subst. masc. emph., see ver. 1 (ל).

^e *b'hed-rai*, pref. ב in, before subst. masc. pl. constr. from דָּגַל, emph. דָּגְלֵיךָ; the verb in Pael signifies *to decorate, ornament, to honour*.

^f *kud-shā*, subst. m., emph. of קֹדֶשׁ, from קָדַשׁ *to be holy*.

לְכֹמֶר. חֲמוּמֵי־סִי, וּמְלִיכֵי־דָם: ֵסִי מְלִיכָה. כָּל־
 at Lord-The Melchizedek-of likeness-the-in ever-for
 : מְלִיכָה. לְצִי: חֲמוּמֵי־סִי, מְלִיכָה.
 .kings-the wrath-his-of day-the-in breaketh hand-right-thy

ing pers. pron. אֲנִי (fem. אֲנִי, pl. masc. אֲנֵינוּ, fem. אֲנֵינוּ),
 in which י is not pronounced, being marked with the *linea*
occultans, and ל forms one syllable with ה of the following
 pron. (prop. 3 pers. sing. masc.) הוּא in which ה, having the
 same line, is elided, to indicate that this pron. performs the
 office of the logical copula.

* *kum-rā*, subst. masc. sing., emph. חֲמוּמֵי, from חָמַד to be
sad, mournful.

† *lā-lam*, subst. masc. (comp. Heb. לָלַם) with pref. ל.

‡ *bad-mu-theh*, pref. ב (in), receives the vowel ה, because
 it precedes another vowelless letter, the initial of a subst. fem.
 sing. (חֲמוּמֵי, constr. חֲמוּמֵי, pl. חֲמוּמֵי, *demwān*) with the *pleonas-*
tic suff. ה, referring to the genit. following, comp. ver. 1 (e).

†† *d'mel-kiz-dek*, pr. name, with the pref. כ, sign of the
 genitive.

VERSE 5.

* *mār-yā*, ver. 1 (e).

† *ya-mi-nākh*, comp. ver. 1 (e).

‡ *ta-bar*, verb Pael, 3 pers. sing. masc., comp. ver. 2 (e),
 and ver. 3 (b).

†† *b'yau-mā*, ver. 3 (e).

††† *d'rug-zeh*, pref. ז of the genit. before subst. masc., רָגַז
 (comp. ver. 3 †) with suff. ה, from רָגַז to tremble, to be angry.

†††† *mal-ke*, subst. masc. pl. emph. from מַלְכֵי (emph. מְלָכִים).

^d *nesh-te*, verb Peal fut. 3 pers. sing. masc. from נִשָּׂא.

^e *m'ful*, adv., with suff. סָלַחְתָּ on his account, סָלַחְתִּי on my account.

^f *hā-nā*, pron. demonstr. masc., pl. הֵנּוּ.

^g *neth-trim*, Ethpeel fut. 3 pers. sing. masc. from נָסַח, perf. נָסַח, to rise, be lifted up.

^h *ri-sheh*, subst. masc. with suff. סָה, see ver. 6 (^f).

PROVERBS.

כַּף סָלַחְתָּ*

.27 Chapter

אָלַי אֲנִי אֶשְׂבַּח לְמָחָר לְעַצְמִי בְּיָמַי לֹא יִשְׂבַּח לְעַצְמִי לְמָחָר
 thou knowest for not ;morrow-the-of day-the-for thyself-boast not-[Do]

VERSE 1.

ke-pha-le-on.*

Greek κεφαλή, a chapter.

^a *lā*, adv.

^b *tesh-tav-har*, verb Eshtaphal fut. 2 pers. masc., perf. נִשְׂבַּחְתָּ, Shaphel נִשְׂבַּחְתָּ to make to shine, to praise, glorify, from נִשְׂבַּח to be bright, to shine, comp. Heb. נִשְׂבַּח.

^c *lyau-mā*, pref. לְ, comp. Psalm ver. 3 (e).

^d *dam-hār*, subst. masc. with pref. בְּ genit. which has , before a vowelless letter.

^e *gheir*, conj., from the Gr. γάρ.

^f *yā-da*, Peal part. act. sing. masc. (for נִשְׂבַּח, changed to

كُنَّا نَجِبُ. 2 بَغِضْتُمْ بِهِ نَفْسَهُ لَوْلَا عَذَابُكُمْ.

; mouth-thy not-& ,stranger-the thee-praise-Let forth-bringeth-[it] what
 3 بَصْرًا طَاهِرًا. 4 نَفْسًا أُخْرَى. 5 نَفْسًا أُخْرَى.
 weighty-& ,stone-the [is]-Heavy lips-thy not-& ,another-&

, before the guttural **ع** lit. *knowing* (from **عَرَفَ** to *know*), forming the present tense, 2 pers. masc., with the following pronoun.

² at, Psalm ver. 4 (^a).

³ *mā-nā*, pron. interrog. of the thing.

⁴ *yā-led*, Peal part. act. sing. masc., used for the present tense, from **لَدَّ**.

VERSE 2.

^a *n'shab-hākh*, verb Pael fut. 3 pers. sing. masc., see Psalm ver. 3 (^b), with suff. **م**.

^b *nukh-rā-yā*, adj. masc., emph. of **نَكَّ**, emph. fem. **نَكَّة**, from **نَكَّ**, Heb. Piel to *estrangle*.

^c *v'lā*, conj. **و** and adv.

^d *pu-mākh*, subst. masc. **مَخ**, with suff. **م**.

^e *vah-ri-nā*, pref. conj. **و** has the vowel **ا**, to form a syllable with the vowelless **م**; **ا** elided, having the linea occul-tans, the initial of the adj. masc. emph.; **مَخ**, fem. emph. **مَخَّة**, pl. masc. **مَخَّيْن**, fem. **مَخَّيْنَة**, from **مَخ** in Aph to *delay, to stay, be late*.

^f *seph-vā-thākh*, subst. fem. pl. with suff. **م**, emph. **مَخَّيْنَة** sing. emph. **مَخَّيْنَة**, root **مَخَّ** obsol.

VERSE 3.

^a *ya-ki-rā*, adj. fem. from **كَبَّرَ** masc. (copula to be supplied), agreeing with the following.

.^a ٱلَّذِينَ ٱلْأَمْرَ ٱلْأَكْبَرَ ٱلَّذِينَ ٱلْأَمْرَ ٱلْأَكْبَرَ ٱلَّذِينَ ٱلْأَمْرَ ٱلْأَكْبَرَ
 .them-of-both than heavier-[is] fool-the-of)(wrath-the-& ;sand-the
 .^a ٱلَّذِينَ ٱلْأَمْرَ ٱلْأَكْبَرَ ٱلَّذِينَ ٱلْأَمْرَ ٱلْأَكْبَرَ ٱلَّذِينَ ٱلْأَمْرَ ٱلْأَكْبَرَ
 who-& ,anger violent-& ,wrath is Impudent

^b *ki-phā*, subst. fem., emph. of ٱلْكَافِ.

^c *v'nā-fel*, Peal part. act. sing. masc. from ٱلْفَلَّ, to be heavy, weighty.

^d *hā-lā*, subst. masc. emph., Heb. חֵלָה sand.

^e *v'rug-zeh*, comp. Psalm ver. 5 (^e), only that the suff. ٱلْ, (*his*) is here pleonastic.

^f *d'sakh-lā*, adj. masc. emph., fem. ٱلْحَاكِلُ, emph. ٱلْحَاكِلَةُ, from ٱلْحَاكِلُ to be foolish.

^g *ya-kir*, men, see (^a), the adj. followed by this prep. is expressive of the comparative, heavier, lit. heavy from.

^h *trai-hun*, num. masc. dual, ٱلثَنَيْنِ (two) with suff. 3 pers. pl. masc.; fem. ٱلثَنَيْنِ.—NOTE. The dual form is found, besides these, in two other words only, viz. ٱلثَمَانِينَ 200, and ٱلْمِصْرَ Egypt.

VERSE 4.

^a *ma-rā-hu-thāi*, subst. fem. emph. (*impudence*, rendered here *impudent*, to accommodate the Eng. idiom) from ٱلْمُرْتَابِ to be audacious, impudent. The final ٱلْ forms a diphthong with ٱلْ of the following ٱلْمُرْتَابِ (prop. *she*); ٱلْ elided by the line occultans, to show that it is the logical copula.

^b *hem-thā*, subst. fem. emph. from ٱلْحَمَّ to be hot, to glow.

^c *v'hi-phā*, subst. masc. emph. prop. violence, rendered here violent, comp. (^e). This noun occurs, besides, only in the pl. emph. ٱلْمُتَأَمِّرِينَ.

.כַּחֲדָרִים .שָׁרֵף מִן .שֶׁנֶּפֶס .כִּתְּוֵהוּ
 enemy-the-of) (kisses-the than friend-the-of) (stripes-the
 .נַפְשׁוֹ .עֲלֵהוּ .נֶפֶס .שָׂבֵעַ
 soul-the-but ,comb-honey-the upon-tramples satiated-[is]-that soul-The

VERSE 6.

^a *sha-pi-rān*, adj. fem. pl. of שָׁפֵי, from שָׁפַע masc. *beautiful, fair, good*, from שָׁפַע to be fair. The adj. is here in the comparative degree, *better*, in connection with שָׁפֵי, the third word from this, comp. ver. 5 (*).

^b *maḥ-vā-the*, subst. fem., pl. of מַחֲוֹת (emph. מַחֲוֹת from מָחַה to smite, strike) with suff. הִיא, *his*, pleonastic, referring to the following genitive.

^c *d'rūh-mā*, pref. ד' of the genitive to Peal part. act. sing. masc., emph. of אָהַב, from אָהַב to love.

^d *men*, see ver. 3 (g).

^e *nush-kā-theh*, subst. fem. (נֹשֶׁת, emph. נֹשֶׁת, from נָשָׂה) with suff. הִיא, *his*, pleonastic referring to the following genitive.

^f *dav-sel-d'vā-vā*, pref. ד' of the genit. with , before a vowel-less letter ; for the word itself see Psalm ver. 1 (w).

VERSE 7.

^a *naph-shā*, subst. fem., emph. of נֶפֶשׁ, pl. נַפְשׁוֹ, emph. נַפְשׁוֹ, from נָשַׁח in Ethpeel to breathe.

^b *d'sav-ḏā*, adj., fem. of שָׂבֵעַ masc., from שָׂבַע to be satiated, full, with the relat. ה' prefixed.

^c *dāi-shā*, Peal part. act., fem. of אָיַשׁ (read, *dā-yesh*, אָיַשׁ being changed to א, fr. אָיַשׁ, pret. אָיַשׁ), agreeing with *naph-shā*; used for the present tense.

לְבַרְכֵי שֵׁנִי וְעִצְּתוֹ אֶת־בְּרֵיתוֹ 10 וְנִסְכְּרֵי הוֹדוֹ

(friend-the- & friend-Thy .soul-his-of counsel-the-with neighbour-his)

וְאִתְּרֵי . לֹא לְעֵצָה . וְלִבְהוֹת אִתְּרֵי .

not brother-thy of-house-the-to- & forsake-shalt-thou not father-thy-of

s dam-ba-sem, pref. relat. ׀ (comp. the preceding) with , before a vowelless letter, and Pael part. act. sing. masc. from *סמם* to be agreeable, sweet.

l'hav-reh, pref. ׀ (to), the preposition with which the preceding verb is construed, comp. (d), before subst. masc. *בְּרֵיתוֹ* with suff. ׀, from *בָּרַח* to be joined, to associate.

b'mel-kā, pref. ׀ (with), and subst. masc. emph., from *כָּרַע* to give or take advice.

d'naph-sheh, see ver. 7 (a), this word is frequently used for self, one's self.

VERSE 10.

a rāh-mākh, ver. 6 (e), with suff. ׀.

v'rāh-meh, id., with suff. ׀ (his) pleonastic.

da-vukh, genit. ׀ with , remitted from the following ׀, and subst. masc., *אִתְּרֵי*, irr., with suff. ׀; *אִתְּרֵי* his father, pl. *אִתְּרֵי*.

tesh-bukh, verb Peal fut. 2 pers. sing. masc. from *בָּכַח*.

val-beth, prefixes ׀ joined in one syllable by , and subst. masc. constr.; abs. and emph. *בֵּיתוֹ*, with suff. ׀, root *בָּתַח* to stay the night, to lodge.

a-hukh, subst. masc. sing., *אִתְּרֵי* irr., with suff. ׀; *אִתְּרֵי* his brother, *אִתְּרֵי* my — pl. *אִתְּרֵי*, comp. (e).

te-sul, verb Peal fut. 2 pers. sing. masc. from *סָלַח*.

12. **בְּמִשְׁפָּטֵיהֶם** . **חֵצְיָהֶם** **מֵהַ** **שָׂוִים** **הַ** **עוֹלָם** . **וְהִסְתַּיְתָם** .
 ; himself-hideth- & ,evil-the seeth prudent-The ,me-reproach-that-those-of
וְהָאֵלֹהִים **יִשְׁפָּטוּ** **הֵם** **וְהַ** **בְּרָאִים** **וְהַ** **חֲכָמִים** **וְהַ** **שׁוֹמְרֵי** **הַ** **צִדִּיקִים** **וְהַ** **שׂוֹנְאֵי** **הַ** **עוֹלָם** .
 ,injured-are- & ,it-unto on-pass ,however ,fools-the

f men, Psalm ver. 1 (°).

° *hes-dā*, subst. masc. emph.; with suff. **בְּמִשְׁפָּטֵיהֶם**, from **מִשַּׁפ** to deride, in Pa. to reproach.

° *dam-has-dā-nai*, genit. ? with , before a vowelless letter, and subst. masc. pl. with suff. **וְהִסְתַּיְתָם** (*my*); sing. emph. **וְהִסְתַּיְתָּ** a railer, accuser, derived from the Pael part., see the preceding.

VERSE 12.

° *ḏ'ri-mā*, subst. masc. emph., from **רָאָה** to heap up; hence, in a good or bad sense, one who has acquired wisdom or cunning.

° *h'zā*, verb Pael pret. 3 pers. sing. masc.

° *bish-tā*, adj. fem., emph. of **שָׂוִים**, from **שָׂוָה** masc. (*that which is evil, evil thing*) from **שָׂוָה** to be evil.

° *veth-ṭa-shi*, conj. ° with , remitted from the following |, and Ethpaal pret. 3 pers. sing. masc., see ver 5 (*f*).

° *sakh-le*, ver. 3 (*f*).

f den, particle.

° *ḏ'var*, verb Peal perf. 3 pers. pl. masc. from **דָּבַר**.

° *ḏ'leh*, prep. **לְ** with suff. 3 pers. sing. fem., referring to *bishtā*, comp. Psalm ver. 1 (°).

° *vah-sar*, conj. ° with , before a vowelless letter, and verb Peal pret. 3 pers. pl. masc. from **שָׂרַף** to want, then to suffer injury.

J O B X I X.

19 אֶל־עֵינַי וְאֶל־אָזְנוֹי כֻלָּהּ כָּל־אֲדָמוֹתַי
 even- $\&$,counsel-my of-counsellors-the all [even], me-abhorred-They
 20 בְּשָׂרִי כַּעֲדָה בְּעֹרִי כַּעֲדָה אֶמְצָא
 flesh-my- $\&$ skin-My .me-against turned-are friends-my

VERSE 19.

^a *as-l'yun*, verb Aph. perf. 3 pers. pl. masc. with suff. אֶל, from אָלַץ to reject.

^b *kul*, prop. subst. masc., *totality*, used as an adj. *all*; emph. כָּל, with suff. כָּלָהּ, from כָּלַל Pael to make perfect.

^c *māl-khai*, Peal part act. pl. masc. constr., from חָקַם to give or take counsel.

^d *melkh*, subst. masc. sing. with suff. אֶל; emph. מֵלֶכְךָ, see the preceding.

^e *vāph*, conj. ו and אֶל, vowel remitted to ו.

^f *rāh-mai*, Peal part. act. pl. masc. with suff., see Prov. ver. 6 (°).

^g *eth-l'phekh*, verb Ethpeel perf. 3 pers. pl. masc. from פָּחַת to turn.

^h *l'ai*, לָאֵי, with suff., see Psalm ver. 1 (°)

VERSE 20.

^a *meshkh*, subst. masc. sing. with suff. אֶל, emph. מִשְׁכָּח; Heb. מִשְׁכָּח to draw, draw out.

^b *v'besr*, subst. masc., בְּשָׂרִי, with suff. אֶל; emph. בְּשָׂרִי.

22 23
 Why me (touched-hath God-of) (hand-the-that
 with-& , God as you also ,me-ye-persecute
 ,about-[it]-brought-had indeed one-[that-Oh] ? satiated-ye-are not flesh-my

which is sounded with o of os); it has ʔ prosthetic, to which x is remitted from the following w , as the form without ʔ would be os , comp. Psalm ver. 3 (¹), and so emph. ʔos , pl. ʔos .

¹ *da-lā-hā*, genit. ʔ with , remitted from the next ʔ , prefixed to subst. masc., emph. of ʔos , pl. emph. ʔos .

² *ker-vath*, verb Peal perf. 3 pers. sing. fem. referring to ʔ , which is of com. gen., from ʔ to *approach*, and then to *touch*.

³ *li*, pref. prep. ʔ with suff. w , lit. *to me*, from the idea of *approaching*, contained in the prec. verb.

VERSE 22.

^a *l'mā-nā*, interrog. pron. ʔ (i. q. ʔ) *what?* and pref. ʔ , lit. *for what?* comp. Heb. ʔ and ʔ .

^b *ter-d'phu-nān*, verb Peal fut. 2 pers. pl. masc. with suff. ʔ , from ʔ to *pursue*, also to *persecute*.

^c *āph*, adv.

^d *at-tun*, Psalm ver. 4 (^e).

^e *aikh*, adv.

^f *a-lā-hā*, ver. 21 (^g)

^g *v'men*, lit. *and from*, see Psalm ver. 1 (^h).

^h *besr*, ver. 20 (ⁱ).

ⁱ *lā*, adv.

^k *tes-b'ʔun*, verb Peal fut. 2 pers. pl. from ʔ .

١ ٢ ٣ ٤ ٥
 were-they marked-& , words-my were written-that
 : ٦ ٧ ٨ ٩ ١٠ 24 . ١١
 ,lead-of style-a-with-& ,iron-of pen-a-with-& ,book-a-in

VERSE 23.

^a *man*, prop. *who?* interrog. pron.

^b *den*, particle.

^c *ʿvad*, verb Peal perf. 3 pers. sing. // The phrase **مَنْ حَضَرَ** is purely idiomatic (like the Heb. **מִי עָשָׂה**) (lit. *who did!* exclaimatorily,) for *oh that one had done so!* i.e. *would to God that it were so!*

^d *d'meth-kat-bān*, conj. **وَأَنَّ** *that*, with verb Ethpaal part. fem., pl. of **كَتَبَتْ**, from **كَتَبَ** masc., root **ك ت ب** *to write*.

^e *vai*, verb Peal perf. 3 pers. pl. fem. from **وَأَنَّ** *to be*; it helps to form the imperfect with the preceding participle (which is indicated by the *linea occultans*) and that in the subjunctive mood, which is decided by the context.

^f *me-lai*, subst. fem. pl. with suff. **لِي**, from **كَلِمَاتٌ** *a word*, emph. **كَلِمَاتِي**, with suff. **لِي** *my*—**كَلِمَاتِهِ** *his*—pl. **كَلِمَاتِهِنَّ**, from **كَلِمَاتٌ** Pael *to speak*.

^g *v'meth-rash-nān*, the same as (^d), root **رَشَّ** *to mark*, *to delineate*.

^h *vai*, see (^e).

ⁱ *b'seph-rā*, pref. **بِ**, before subst. masc., emph. of **سَفَرٌ**; pl. emph. **سَفَرَاتِهِ**, root **س ف ر** *to number*, and then *to write*.

VERSE 24.

^a *vav-kan-yā*, prefixes **وَع** (*and with*) form a syllable by,

חַכְמָא . וְכַלָּא יַחַרְיֵר יַדְדֵּימֵי . 25 וְאִנִּיא נְבִיאִי
 knowing ,I-And !graven-were-they rock-a upon-& ; ever-for
 אִנִּיא וְחַכְמָא : וְחַכְמָא וְכַלָּא יַחַרְיֵר יַדְדֵּימֵי
 earth-the upon end-the-in-& ,is alive redeemer-my-that am-I
 יֵאָרָא .
 .appear-shall-he

and **כַּלָּא**, subst. masc. emph., comp. Heb. כַּלָּא *a cane*.

^b *d'par-z'la*, genit. ׀ with subst. masc. emph., Heb. פַּרְזֵל
iron.

^c *vav-tsāi-rā*, prefixes ו (and with) and subst. masc. emph. from יָצַק, יָצַק, *to form*.

^d *da-vā-rā*, gen. ׀ with , remitted from the following י, and יָצַק subst. masc. emph.

^e *l' dā-lam*, see Psalm ver. 4 (*f*).

^f *ki-phā*, Prov. ver. 3 (^b).

^g *neth-rash-mān*, verb Ethpaal fut. 3 pers. plural fem. from חָפַץ *to grave, mark, delineate*.

VERSE 25.

^a *ve-nā*, pref. ו with the vowel נ, remitted from the following י of אֲנִי, pers. pron.

^b *yā-daš*, verb Peal part. act. sing. masc. (from יָדַע *to know*) see Prov. ver. 1 (*f*), forming the present tense with the following.

^c *nā*, pers. pron. as the logical copula, indicated by the *linea occultans*.

^d *d'phā-ruk*, relat. ׀ (*that*) and subst. masc. sing. [יָדַע] with suff. א, emph. יָדַע, from יָדַע *to deliver, redeem*.

3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 () saith-& ; wine been-had wanted-And .feast-the-to
 4 Saith .them-to not-is Wine ,Jesus-to mother-his

VERSE 3.

^a *vaḥ-sar-vā*, Peal perf. 3 pers. sing. masc., followed by the substantive verb (3 pers. sing. masc.) usually to express the pluperfect tense; the context, however, does not always permit it, and then the imperfect is to be expressed, either in the indicative, subjunctive, conditional, or potential mood.

^b *ḥam-rā*, subst. masc. sing. emph., Heb. חֶמֶר.

^c *vām-rā*, perf. 3 with ^o remitted from 1 of 10, Peal part. act. sing., fem. of 10 used for the present tense, from 10 to say.

^d *leh*, pref. prep. 1 with suff. 3 pers. sing. masc., referring pleonastically to the next word but one.

^e *e-meh*, ver. 1 (A).

^f *laith-l'ḥun*, the first word is compounded of 11 not, and 12 is; the second is the pref. 1 with suff. 3 pers. pl. masc., to express, *they have not*.

VERSE 4.

^a *Ā-mar*, Peal part. act. sing. masc., 3 treated as a guttural, for 10; see ver. 3 (e).

^b *mā li v'lekh*, interrog. pron. of the thing, and pref. prep. with suff. 1 pers. sing., and 2 pers. sing. fem., to express, *what have I to do with thee?* comp. the Heb. of 2 Sa. 16. 10.

كَسْ مَعَهُ . فَمَا لِحَدِّهِ لِحَدِّهِ : لِمَا لِحَدِّهِ
 yet not ? woman ,thee-to-& me-to What ,Jesus her-to
 مَا لِحَدِّهِ : لِمَا لِحَدِّهِ : لِمَا لِحَدِّهِ :
 Whatsoever ,servants-the-to mother-his Saith .hour-mine come-hath
 مَا لِحَدِّهِ : لِحَدِّهِ : لِحَدِّهِ :
 there but were-There)(. .do you-to saith-he)(

° *at-tā*, subst. fem. sing. emph.; constr. **لِحَدِّهِ** with suff.
لِحَدِّهِ, comp. Heb. הַשָּׂרֵפִים for הַשָּׂרֵפִים.

ḏ *śda-khil*, adv.

° *e-thāth*, Peal perf. 3 p. sing. fem. from **لِحَدِّهِ**, comp. Ps.v.1 (ⁿ).

† *shā-śath*, subst. fem., **لِحَدِّهِ** (constr. **لِحَدِّهِ**), with suff. 1 pers. sing.

VERSE 5.

° *ām-rā*, ver. 3 (^c).

° *e-meh*, ver. 1 (^h).

° *lam-sham-shā-ne*, pref. **لِحَدِّهِ** with , before a vowelless letter, and subst. masc., pl. emph.; sing. emph. **لِحَدِّهِ**, with suff. **لِحَدِّهِ** *my*—from **لِحَدِّهِ** Peal to serve.

° *me-dem dā-mar*; **لِحَدِّهِ** whatsoever; ; being prefixed to the Peal part. act. sing. masc. **لِحَدِّهِ**, it has ° remitted from **لِحَدِّهِ**, comp. ver. 4 (^a).

° *l'khun*, pref. prep. **لِحَدِّهِ** with suff. **لِحَدِّهِ** 2 pers. pl. masc.

† *ś'ved*, verb Peal imp. pl. masc. from **لِحَدِّهِ**.

VERSE 6.

° *ith vai*, the first word properly signifies *there is, there was*, i. q. Heb. הִנֵּנּוּ, but is here pleonastic; the second word is Peal perf. 3 pers. pl. fem. from **לِحَدِّهِ**.

° *den*, conj.

° *ta-mān*, adv.

كَسَمَ بِعَقَبِ . مَكَّهُ اَيْتِ . مَكَّنَهُ لَلْاَيْتِ .
 ; pots-water-the-into water) (Fill ,Jesus them-to
 . مَكَّهُ اَيْتِ وَ ذَبَحُوا حَيْلًا . 8 اَنْظِ كَسَمَ .
 ,them-to saith-[He] .top-the-to until them filled-they-&
 . اَلْقَدَمَ صَحَلًا ۞ اَلْاَئِمَّةَ لِيَعْمَهُ مَعْتَدًا . ۞ اَلْاَيْمَنُ .
 .brought-they-& ;feast-the of-head-the-to bring-& now ye-Draw

governed by the preceding verb, but pleonastically referring to the next word but one of the same gender.

^d *ma-yā*, subst. masc. pl. emph., only used in this form.

^e *l'a-gā-ne*, pref. Δ with , remitted from the next letter, see ver. 6 (^d).

^f *vam-lau*, pref. conj. \circ with , before a vowelless letter, and verb Peal perf. 3 pers. pl. masc. from صَلَا .

^g *e-nein*, see (^e). ^h *da-mā*, Psalm ver. 1 (^v).

ⁱ *l'sel*, pref. Δ to a subst. masc., with the prefixes generally used as an adv. and prep., root حَلَا to ascend.

VERSE 8.

^a *z'lu*, verb Peal imp. pl. masc. from اَلْج , comp. Heb. הָלֵךְ .

^b *me-khil*, adv.

^c *vai-thau*, pref. \circ with , remitted from $\text{}$ of اَلْاَيْمَنُ , Aphel imp. pl. masc. from اَلْج to come, doubly anomalous.

^d *l'rish*, Psalm ver. 6 (^f).

^e *s'mā-khū*, subst. masc. emph., lit. a reclining, from سَكَن < to recline.

^f *vai-thiu*, Aphel perf. 3 pers. pl. masc. from اَلْج to come.

VERSE 9.

^a *v'khad*, pref. conj. \circ and ح particle.

9 ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥
 that ,water-the feast-the of-head that tasted-had when-And
 ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥
 whence from)(knew not-& ,wine become-had-which
 ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥
 in-filled-had they-because)(knew ,however ,servants-the ;was-it

^b *t'lem*, Peal perf. 3 pers. sing. masc.

^c *hau*, pers. pron., 3 pers. sing. masc., as a demonstrative.

^d *hā-nun*, demonstr. pron. 3 pers. pl. masc., referring to *mayā*, lit. those.

^e *dah-vau*, pref. relat. ʔ with , before a vowelless letter, and verb Peal perf. 3 pers. pl. masc. from ٥٥٥.

^f *ham-rā*, ver. 3 (^b).

^g *yā-dā vā*, the participle with the subst. verb for the imperfect tense, *he knew*, Job 5. 23 (^e) and 25 (^b).

^h *ai-me-ko*, adv. compound of ٥٥٥ *where?* ٥٥٥ *from*, and ٥٥٥ *here*.

ⁱ *m'sham-shā-ne*, ver. 5. (^e).

^k *yād-ān vau*, Peal part. act. masc., pl. of ٥٥٥, and the subst. verb (perf. 3 pers. pl. masc.) to express the imperfect tense, they knew, comp. (g).

^l *d'he-nun*, pref. conj. ʔ *because*, and pers. pron. 3 pers. pl. masc.

^m *m'lau*, ver. 7 (^f).

ⁿ *e-nun*, pers. pron. 3 pers. pl. masc., in the accusative and pleonastic, referring to the following noun, comp. ver. 7 (^e).

^o *t'ma-yā*, pref. ʔ (*to*) occupies here the place of our accusative, and *mayā*, see ver. 7 (^d)

اِنْفًا لَقْنَاهُ : مَاءٌ زَيْعٌ صَفْحًا كَسْبًا 10 مَاءٌ
 saith- $\&$,bridegroom-the) (feast-the of-head-the called ,water-the) () ()
 كَيْسَ . فَكُنْهَ لَعْمًا مَعْنًا مُضَاهَ صَبِيًا .
 ,bringeth good-the wine-the first-at man-Every ,him-to
 مَكَارٍ يُذَوِّهَهُ شَرِبَهُ اِنْبَاءٌ بُسْوَةٌ . اِيَّا
 thou ; worse-[is]-which that then drunk-well-had-they when- $\&$

² *k'rū*, verb Peal perf. 3 pers. sing. masc.

³ *Ḥath-nū*, pref. Δ , and subst. masc. sing. emph. Heb. הָתָּה .

VERSE 10.

^a *ve-mar*, pref. conj. \circ with מ remitted from א of מֵאָה , Peal perf. 3 pers. sing. masc., see Psalm ver. 1 (ⁿ).

^b *kul-nūsh*, compound. of כֹּל אִנְשׁ ; for the first word see Job ver. 19 (^b); the second is a subst. masc. sing., emph. אִנְשֵׁי , pl. אִנְשָׁי . The like compound word is בְּנֵי אִנְשׁ *son of man*.

^c *luk-dam*, adv.; Δ is a prefix, and the form is a transposition for $\text{מִן$ לְפָנָיו , prop. the constr. (comp. $\text{מִן$ לְפָנָיו $\text{מִן$ לְפָנָיו from the front of his face), but pl. $\text{מִן$ לְפָנָיו of old times, from $\text{מִן$ לְפָנָיו to be before, to prevent.

^d *ḥā-vī*, adj. masc. emph. from $\text{חָ$.

^e *mai-the*, Aphel part. act. sing. masc. ver. 8 (^e).

^f *v'mā*, pref. \circ , and $\text{מָ$ followed by מָ (attached to the next word) is used adverbially, and signifies *when*, but it is primarily a pron. *what?*

^g *dar-viu*, pref. relat. מָ with מָ before a vowelless letter. and verb Peal perf. 3 pers. pl. masc. from $\text{דָּרַוּ$.

^h *hāi-dein*, adv.

١٠. ١١. ١٢. ١٣. ١٤. ١٥. ١٦. ١٧. ١٨. ١٩. ٢٠. ٢١. ٢٢. ٢٣. ٢٤. ٢٥. ٢٦. ٢٧. ٢٨. ٢٩. ٣٠. ٣١. ٣٢. ٣٣. ٣٤. ٣٥. ٣٦. ٣٧. ٣٨. ٣٩. ٤٠. ٤١. ٤٢. ٤٣. ٤٤. ٤٥. ٤٦. ٤٧. ٤٨. ٤٩. ٥٠. ٥١. ٥٢. ٥٣. ٥٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦٠. ٦١. ٦٢. ٦٣. ٦٤. ٦٥. ٦٦. ٦٧. ٦٨. ٦٩. ٧٠. ٧١. ٧٢. ٧٣. ٧٤. ٧٥. ٧٦. ٧٧. ٧٨. ٧٩. ٨٠. ٨١. ٨٢. ٨٣. ٨٤. ٨٥. ٨٦. ٨٧. ٨٨. ٨٩. ٩٠. ٩١. ٩٢. ٩٣. ٩٤. ٩٥. ٩٦. ٩٧. ٩٨. ٩٩. ١٠٠.

.now until good-the wine-the)()(kept-hast indeed
 ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

Jesus did-which first-the miracle-the is This

ⁱ *ai-nā*, prop. interrog. pron. *who? which?* but followed, as here, by ? (attached to the next word) it becomes a relative.

^k *dav-tsir*, pref. ? with , before a vowelless letter (comp. the preceding), and adj. masc., the copula is to be supplied.

^l *n'tar-tāi*, verb Peal perf. 2 pers. masc. from ١٢, with suff. ١٣ 3 pers. sing. masc., which^o is here pleonastic, referring to the following word.

^m *l'ham-rā*, pref. ١٤ and see ver. 3 (^b), the noun is here in the dative case, where our idiom requires the accusative.

ⁿ *l'hā-shā*, adv. prop. pref. ١٥ *unto*, and ١٦ ١٧ for ١٨ ١٩ *this hour*.

VERSE 11.

^a *hā-dāi*, two words read as one; the first, demonstr. pron. 3 pers. sing. fem.; the second, pers. pron. 3 pers. sing. fem. instead of the subst. verb, which is indicated by the *linea occultans*.

^b *ā-thā*, subst. fem. sing. emph., with suff. ٢٠ ٢١ *his miracle*, pl. emph. ٢٢ ٢٣, Heb. ٢٤.

^c *kad-māi-thā*, ordinal num. sing., emph. of ٢٤ ٢٥, fem. of ٢٦ ٢٧, root ٢٨.

^d *daḍ-vad*, pref. relat. ? with , before a vowelless letter, and verb Peal perf. 3 pers. sing. masc.

^e *vau-daḍ*, pref. conj. ○ with , remitted from ٢٩ of ٣٠ ٣١.

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢
 ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠

Aphel. pret, 3 pers. sing. masc. from **יָדַע** to know.

¹ *shuv-keh*, subst. masc. sing. [**שָׁבוּעַ**, comp. Psalm ver. 3 (7)] with suff. **וֹ**, root **שָׁבַע** Pael to praise.

² *v'hai-men*, pref. **ו**, and Aph. perf. 3 pers. pl. masc. from the root **אָמַן**, differs from the other verbs **אָמַן** in that it takes the preformative **א** instead of **א**, and the radical **א** is changed to **א** instead of **א**, comp. Aram. **ܐܡܢܐ**.

³ *beh*, pref. prep. **ב** with suff. **וֹ**.

⁴ *tal-mi-dau*, ver. 2 (2).

VERSE 12.

^a *bo-thar*, prep., (with suff. **אֵת** after him,) from **אֵת** a place, with pref. **א**.

^b *hā-de*, dem. pron. sing. fem., used for the neuter.

^c *n'heth*, verb Peal perf. 3 pers. sing. masc.

^d *lakh-par-na-hum*, pref. **ל** with **א** before a vowelless letter, and pr. name.

^e *ve-meh*, ver. 1 (1).

^f *va-hau*, pref. **ו** with **א**, remitted from the following **א**, and subst. masc. pl. with suff. 3 pers. s. masc., Prov. ver. 10 (10).

^g *v'ta-mān*, pref. **ו** and adv.

^h *h'vau*, ver. 9 (9).

13 **כִּלְכִּלָּהּ** ; **כִּלְכִּלָּהּ** . **כִּלְכִּלָּהּ** . **כִּלְכִּלָּהּ** . **כִּלְכִּלָּהּ** .
 passover-the was near-And .days few were-they
כִּלְכִּלָּהּ . **כִּלְכִּלָּהּ** . **כִּלְכִּלָּהּ** . **כִּלְכִּלָּהּ** . **כִּלְכִּלָּהּ** .
 found-he-And .Jesus Jerusalem-to ascended-And .Jews-the-of
כִּלְכִּלָּהּ . **כִּלְכִּלָּהּ** . **כִּלְכִּלָּהּ** . **כִּלְכִּלָּהּ** . **כִּלְכִּלָּהּ** .
 ,doves-& ,sheep-& ,oxen selling-[were]-that those (temple-the-in

ⁱ *ka-lil*, subst. masc. sing. from **כָּלָה**, **כָּלָה** to be light.

^k *yau-nū-thā*, Psalm ver. 3 (e).

VERSE 13.

^a *v'ka-riv*, Prov. ver. 10 (m).

^b *pets-hā*, subst. masc. sing., emph. from **שָׂמַח** to rejoice.

^c *di-hu-dā-ye*, ver. 6 (i).

^d *vas-lek*, pref. **ו** with **ל**, before a vowelless letter, and verb

Peal perf. 3 pers. sing. masc.

^e *lu-rish-lem*, pref. **ל** with **ל**, remitted from the next **ל**, and pr. name.

VERSE 14.

^a *vesh-kah*, pref. conj. **ו** with **ל**, remitted from **ל**, which is prosthetic before Peal perf. 3 pers. sing. masc. **כָּלָה**.

^b See ver. 15 (f).

^c *l'hā-nun*, pref. **ל** (to) the prep. with which the preceding verb is construed, but where our idiom requires the accusative, and the dem. pron. pl. masc.

^d *d'zāb-nin*, pref. relat. **וְ**, and Peal part. act. masc., pl. of

צִבְּ.

^e *tau-re*, subst. masc. pl. emph.; sing. emph. **רִבּוּי**. One point of Ribui coalesces with point of letter Rish.

15 ُحِجَبَهُ لَيْسَ هُنَّ ۖ
 scourge-a him-to made-he-And .sitting-[were]-who changers-money-the-(-&
 مَعَ نُطْلًا : ۖ فَخَرَسَهُمْ أَصْدٌ مَعَ أَسْطَلًا .
 ,temple-the from out-drove-he them-of-all-(-& ,cord of

ʃ *v'ṣer-be*, pref. conj. ۞, and subst. masc. pl. emph.; sing. emph. ۞, with suff. ۞ *his sheep*; comp. the preceding.

ʒ *v'ṣau-ne*, subst. fem. with pl. masc. term. emph., sing. ۞.

ʰ *v'lam-sar-pā-ne*, prefixes ۞, and ۞ with ۞, before a vowelless letter, with which the verb (ʰ) is construed here, though the preceding nouns are in the direct accusative after the same verb; and subst. masc. pl. emph., sing. emph. ۞.

ʰ *d'yāth-bin*, pref. relat. ۞, and Peal part. act. masc., pl. of ۞, root ۞, here used for the imperfect tense.

VERSE 15.

ʰ *vaṣ-vad*, pref. conj. ۞ with ۞, before a vowelless letter, and verb Peal perf. 3 pers. sing. masc.

ʰ *prā-ge-lā*, subst. masc. sing. emph.; pl. emph. ۞, Gr. *φραγέλιον* a whip.

ʰ *hav-lā*, subst. masc. emph.; pl. with suff. ۞ *his cords*, Heb. ۞ *to bind*.

ʰ *val-kul-hun*, preff. ۞ joined in one syllable by ۞, (see ʒ), and ۞ with suff. ۞, Job ver. 19 (ʰ).

ʰ *a-pek*, Aphel. pret. 3 pers. sing. masc., root ۞ *to go out*.

ʰ *haikh-lā*, subst. masc. sing. emph.; with suff. ۞, Heb. ۞.

ʰ *val-ser-be*, prefixes ۞ joined in one syllable by ۞, before

remembered-And merchandise of-house-a father-my-of (house-the)
 .
 up-me-eaten-hath house-thy-of) (zeal-The) (,written-is-which-that disciples-his
 18
 sign What ,him-to said-& " ,Jews-the therefore Answered

with suff. σ (it), pleonastic, referring to the following noun ; as a prohibition with the preceding *v'la*, the verb is in the future.

^a *v'ai-thah*, the preceding verb is construed with Δ ; cp. its use in Prov. ver. 10 (*) ; the suff. σ is pleonastic, referring to the following noun in the genitive.

ⁱ *dāv*, subst. masc. sing. with suff. א . 1 pers. sing. ; emph. אָ , Prov. ver. 10 (*).

^k *te-gur-thā*, subst. fem. sing. emph., root גור to trade.

VERSE 17.

^a *veth-d'khar*, pref. conj. ו with א remitted from the following א , and Ethpeel perf. 3 pers. pl. masc. from זכר to remember

^b *dakh-tiv*, pref. relat. ו with א before a vowelless letter, and Peal part. pass. sing. masc. from כתב to write.

^c *daṭ-nā-neh*, comp. Psalm ver. 1 (†) and Prov. 4 (‡) ; the suff. σ (his) is pleonastic, referring to the following genitive.

^d *d'vai-thākh*, pref. genit. ו to Prov. ver. 10 (*).

^e *akh-lan*, verb Peal perf. 3 pers. sing. masc., אָל , with suff. א , 1 pers. sing., the vowel א is removed from אָ , and א of אָ is remitted to it on the accession of the suffix.

VERSE 18.

^a *ḡ'nav*, verb Peal perf. 3 pers. pl. masc. from נבא .

19. **וְיִשְׂרָאֵל** . **לְאַרְבָּעֵים** , **וְשֵׁשׁ** , **שָׁנִים** , **בְּנִיבָה** , **הַמִּטְבֵּל** .
 temple-the built-was years six-& forty-In ,Jews-the
 20. **וְאַתָּה** , **אֵלֶּיךָ** , **שָׁמַרְתָּ** , **שְׁלֹשָׁה** , **יָמִים** , **וְרָאִיתָ** .
 fit)(thou-art raising days three-in thou-& ,this
 21. **וְהוּא** , **אָמַר** , **לְבִגְדֵי** , **הַמִּטְבֵּל** , **כִּי** , **לֹא** , **הָיָה** , **שָׁמַרְתָּ** .
 body-his-of temple-the concerning was speaking ,however ,Ho
 22. **כִּי** , **קָמָה** , **בְּיָמָיו** , **וְהָיָה** , **כִּי** , **יִשְׂתַּחֲוֶה** , **לְבִגְדֵי** .
 remembered ,dead-the of-h:use-the from ,therefore ,risen-had-he When

^b *lar-b'din*, pref. **ל** with , remitted from **ל** of **אַרְבָּעֵים** .
 num. pl. com.
^c *v' sheth*, pref. **ו**, and num. fem. referring to the following.
^d *sh'nin*, subst. fem. with pl. masc. term., sing. **שָׁנָה**, emph.
שָׁנִים, constr. **שָׁנִים**, root **שָׁנָה** to change.
^e *eth-b'ni*, verb Ethpeel perf. 3 pers. sing. masc. from **בָּנָה**
 to build.

VERSE 21.

^a *d'pag-reh*, pref. genit. **רַה**, subst. masc. sing., **רַה**, with
 suff. **וְהוּא**.

VERSE 22.

^a *kām*, Peal perf. 3 pers. sing. masc., root **קָמָה**.
^b *beith mi-the*, for the first word see Prov. ver. 10 (^e); the
 second is Peal part. pass. pl. emph. masc. from **מָתָה** perf.
he died, **וְהָיָה** *she died*, verb **חָדַד**; *house of the dead*, for
sepulchre.
^c *eth-d' khar*, ver. 17 (^a).
^d *e-mar vā*, the perfect followed by the subst. verb ex-
 pressing the pluperfect tense, compare ver. 3 (^a).

לְכַתְּבָם אֵת הַסְּפָרִים אֲשֶׁר יָדַעְתִּי אֲנִי וְהַתּוֹמָיוֹת אֲשֶׁר עָשָׂה אֵלַי

Scriptures-the) (believed-they-&) (,said-had-he this-that ,disciples-his

אֲשֶׁר עָשָׂה אֵלַי 23 * בְּעֵת אֲשֶׁר דִּבְּרָה יֵשׁוּעַ אֵת הַיְּהוּדִים

)() (23 When Jesus spoken-had-which word-the-)(-&

בְּעֵת פֶּסַח אֲשֶׁר עָשָׂה בְּיְרוּשָׁלַיִם בְּיָמֵי יֵשׁוּעַ

believed many ,feast-the-in passover-the-at Jerusalem-in Jesus

בְּעֵת אֲשֶׁר עָשָׂה 24 . חַסְדֵי יֵשׁוּעַ אֲשֶׁר עָשָׂה לָנוּ

,Jesus ,however ,Himself .did-he-which miracles-the saw-they-when ,him-in

* *v-hai-men*, ver. 11 (*g*).

† *lakh-tā-va*, pref. Δ with , before a vowelless letter, and subst. masc. pl. emph. from כָּתַב , root כָּתַב to write. The preceding verb is here construed with Δ (*to*), but in ver. 11 (*g*) with ו .

‡ *val-mel-thā*, prefixes $\Delta\text{ו}$ formed into one syllable by ,, and subst. fem. sing. emph., see Job ver. 23 (*f*).

§ *de-mar*, pref. relat. ו with , remitted from אֵל , and Peal perf. 3 pers. sing. masc., here used for the pluperfect.

VERSE 23.

* *i-thaui vā*, the subst. verb joined to אֵל (ver. 6 *a*) with the suff. (agreeing in gender and number with the former) forms the imperfect tense.

† *b'phets-hā*, pref. ו to ver. 13 (*b*).

‡ *b'sad-zi-dā*, pref. ו , and subst. masc. sing. emph. root פָּסַח , according to the Arabic, *to feast*.

§ *sa-gi-ye*, Psalm ver. 6 (*g*). * *hai-men*, ver. 11 (*g*).

† *dah-zau*, pref. ו , here as a conj. *when*, and verb Peal perf. 3 pers. pl. masc. from עָשָׂה , here for the pluperfect.

‡ *āth-vū-llū*, ver. 11 (*b*).

(Third)

ed. Lucien Bonneau, p. 422-4

CRUSADE OF KING RICHARD I.

OF ENGLAND. (1189-119)

FROM THE CHRONICLES OF

BAR HEBRAEUS.

(1226-1286)

I.

ܘܫܝܒܝܢ ܒܘܨܘܢܝܗܘܢ ܕܡܠܟܘܢ ܕܐܢܝܫܘܬܐ ܕܐܘܪܝܢܘܨܝܢ ܕܘܨܘܢܝܗܘܢ
 ܡܝܢ ܡܘܩܝܢܐ. ܘܐܝܘܒܐ ܡܘܩܝܢܐ ܕܠܐ ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ
 ܡܘܩܝܢܐ ܡܘܩܝܢܐ. ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ
 ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ. ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ
 ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ
 ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ ܕܡܘܩܝܢܐ

a R. ܒܘܨܘܢܝܗܘܢ, suff. pleon. (ܘܨܘܢܝܗܘܢ)
 b The conj. ܘ omitted between these two verbs, an asyndeton common in the Syriac.
 c Pa. ܡܘܩܝܢܐ to strengthen, R. ܡܘܩܝܢܐ.
 d Psalm ver. 6 (g) e R. ܐܘܪܝܢܘܨܝܢ to come.
 f With suff. ܡܘܩܝܢܐ. g John ver. 23 (g).

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TRANSLATION,

WITH

AN ANALYSIS

OF THE WORDS AND FORMS NOT OCCURRING IN THE
PRECEDING PAGES.

I.

THEN went out the king of England and took Cyprus from the Greeks. He went also and encamped against Acco; and the Franks were greatly strengthened at his arrival. But within [the city] there were twenty Arabian Emirs. These sent and said to Saladin: "We have already been brought low and weakened by constant war, and tormented also by disease." Then

^h Sing. emph. **أَمَرَ**, r. **أَمْرًا** to say, to command.

ⁱ Sing. **مُنْبَأً**. ^k Saladin.

^l From **صَبَّ** and **دَبَّ** and **دَبَّ**, Psalm ver. 1 (9).

^m Aph., Peal to be low.

ⁿ Aph. of **يَتَلَّ** obs.

^o R. **أَمَرَ** to be firm.

^p Pael part., Pe. obs.

^r R. **صَبَّ** to turn, intrans.

^r Aph. of **تَلَّ** to enter.

وَنُفِصِمَ بِحَيْبِ صَيْبِئَا، بِنُفَا: ۛ اِجْلَا، مَكْفُوسَةً،
 اِبْتِيَا. ۛ مَكْلَلَا ۛ اِسْتَلَبَ ۛ لَا مَكْفِيحِي، ۛ هُوَ صَمُطًا
 بَلَا مَعْدَا: ۛ نَلِينِ اِمْلَاكِهِم ۛ هَتَبِيَا، ۛ اِصْبَحَ
 فُصَا مَكْبِيْتِيَا ۛ لَا نَبْ صَفِيَا. ۛ هُوَ فَزُ مَلَكًا
 ۛ اِبْرِيْمَا ۛ اِسْتَلَبَا ۛ لَفَا ۛ وَّلَا اِسْتَلَبَ ۛ اِفْتَا: ۛ وَلَا
 مَكْفِيحِيَا، ۛ اِي يَلَا ۛ اِنَّا ۛ اَوَيْدَا ۛ صَبَا ۛ مَعْدَا ۛ مَكْبِيحِي
 ۛ مَعْدَا: ۛ وَهَلَا ۛ كَلَامُ مَكْفِيحِيَا. ۛ وَّلَا اِسْتَلَبَ
 ۛ بِي صَيْبِ: ۛ بَلَا مَكْبِيحِيَا ۛ مَعْدَا ۛ اِفْتَا، ۛ مَعْدَا ۛ مَكْبِيحِي
 ۛ مَعْدَا ۛ مَكْبِيحِيَا ۛ بِنُفَا ۛ تَبْرِيَا: ۛ مَكْلَلَا ۛ مَعْدَا ۛ مَكْبِيحِي
 ۛ مَعْدَا: ۛ لَا ۛ اِسْتَلَبَ.

II.

ۛ مَكْفِيحِيَا، ۛ صَقْمَا ۛ اِلْتَمَسَا ۛ اِسْتَلَبَا ۛ اِسْتَلَبَا ۛ
 ۛ مَعْدَا ۛ مَعْدَا: ۛ اِسْتَلَبَا ۛ مَكْبِيحِيَا ۛ مَكْبِيحِيَا

* R. مَكْلَلَا to change, exchange.

† Aph. part. pass. lit. persuaded, certain, R. هُوَ.

‡ Ethpa. of مَكْلَلَا to have power, dominion.

§ Pa. part. of مَكْبِيحِي, impers. ¶ Fut. of اِسْتَلَبَا to sit.

* R. اِسْتَلَبَا to rule, administer. † R. اِسْتَلَبَا to abound.

‡ R. اِسْتَلَبَا.

§ R. اِسْتَلَبَا to turn round.

¶ John ver. 10 (°).

‡ R. اِسْتَلَبَا, Heb. אִשְׁבַּע.

Saladin commanded, and they went out from the sea side; and he brought in others in their stead. But because these were not expert in the war upon walls, the Franks were the more victorious, and erected seven war engines upon one tower. But the king of England sent an ambassador to Saladin, and said: "There will be no damage if I and thou meet together in one place, and make an arrangement which may be advantageous to both parties." But Saladin answered: "It is proper that an arrangement of peace be established first, and then a meeting together; because after familiarity and feasting, war is unbecoming."

II.

IN those days the Englishman was afflicted with a sore sickness; and the Franks desisted from the war

• Part., impers.

⚡ R. ܕܝܢܝܢܐ to be confirmed.

• with.

• one another.

• R. ܕܝܢܝܢܐ .

• ܕܝܢܝܢܐ to dwell, sit.

II.

• Comp. John ver. 2 (b).

• R. ܕܝܢܝܢܐ .

• Lit. *he of England*, i. e. king Richard.

ضَبَّ حَتَّوَسِي. هَبَّ اَلْمَلِكُ. لَدَّو فَبَزَّ اِمْرًا
 كَلَّو وَاَلَّو اَلْكَبَّ اِمْرًا: لَّا اِحْرَؤَا بِصَهْبِ
 مَلِكِهِمْ مَثَرًا. مَثَلًا بِحَتَّوَسِي اَلْحَصْبِ. اَسَوَّ
 اَلْمَلِكُ: هَبَّوَزَّ كَلَّوُ دِي اَلْمَلِكُ اِي. اِقْبُ
 كَرُّ قُبَا: مَثَلًا دَلَّا اِي اَمَّ اَمَّا بِبَصْحَتِ
 قُبَا اِمْرًا: لَدَّو هَبَّوَتَّ مَقَّطَا مَجَّ تَبَّوَا: هَوَّ
 مَقَّطَا مَعَلَّوَتَّ حَتَّوَسِي. اَسَوَّ اَمَّ اَمَّا مَلِكِهِمْ
 كَرُّ نَقَّوَتَّ اِمْرًا مَلِكًا قُبَا. هَوَّوَلَّ
 اَلْكَبَّ ضَبَّوُ بَقَبَّوُ. اِي مَلِكِهِ اِي. مَلِكُ
 لَسَدَّوَا: دَقَبَّوُ: مَلِكِهِمْ مَلِكُهُمْ قُبَا
 اِمْرًا اِمْرًا: دَقَبَّوُ اِمْرًا مَلِكًا مَلِكًا
 اِي كَلَّوُ هَوَّوَلَّوُ: مَلِكِهِمْ دَلَّوُ. كَرُّ
 لَدَّوُ اَمَّا اَمَّا اَمَّا اَمَّا اَمَّا اَمَّا اَمَّا اَمَّا
 مَلِكِهِمْ لَحَقَّوُ. مَلِكِهِمْ اَمَّا اَمَّا اَمَّا اَمَّا
 اَلْكَبَّ حَبَّوُ مَلِكِهِمْ اَمَّا اَمَّا اَمَّا اَمَّا

¹ see (b).

² Adj. fem. fr. **صَعَا**.

³ R. **اَوَّل** to delay.

⁴ Aph. part of **صَهَّب**.

⁵ **مَلِكُ** to love.

⁶ Pa. part. from **اَكَمَّ** to learn.

R. **مَلِكُ** to change, exchange.

⁷ For **مَلِكِهِمْ**, part. and pron.

on account of this sickness. When he was recovered he again sent an ambassador to Saladin, and said: "Do not blame [me] because that I have broken off my negotiation with thee; for disease has hindered me. Now that I am recovered, I send to thee, that if thou permit, I will send thee presents; because it is unseemly to kings to refuse one another presents, and embassies, and expressions of friendship, although war be carried on between them. Thus, indeed, the customs of our fathers, the ancient kings, teach us." Saladin replied: "Well; if ye accept from us a compensation for your presents, we will accept presents from you." The ambassador said: "We have falcons, and eagles, and [other] tamed birds, but they are infirm [lean]; we request, therefore, that you give us partridges and young pigeons, that we feed them, and they recover strength; then we will bring [them] to you." But Malec Adel, Saladin's brother, had jestingly told the ambassador that, the king of England, since he had

¹ Pa. part. pass. pl. fem. emph. from **اَكْتَفَا** to become accustomed.

² Aph. pret. pl. fem. denom. from **كَبِيْلًا** infirm, compound of **بِيْلًا** to be strong, and **كَبِيْلًا** (كَبِيْلًا) privat.

³ For **مِنْ** part. and pron.

• R. **بَلَا**.

• R. **لَذَهَبَ** Pa.

مَكَلًا وَيَجْ حَقَّةً شَبَّ صَدَا خَلَا أَتَقِيًا هَيْبًا :
 هُصْقَةً يَمِينًا مَكَلًا . وَاللَّابِ الْكَيْبِ يَبِ الْكَيْبِ لِإِيْتَرِيَا
 لَقَهَمًا مَكَلًا : هَمَزٌ خَمْسَةٌ هَمَزًا وَلَا تَقْرَأُ
 هَاتِيهَا مَقِيًا . هَكَذَا تَحْ لَكَلًا إِيْتَرِيَا لَهْ
 إِذْ يَجْ هَتِيهَا لَهْ وَاللَّابِ الْكَيْبِ . هَلْضَحْ
 إِتْقِيَا هَلْضَحًا : هُنْفَحْ هَائِلًا . هَمَلًا هَمَزًا .
 بَكَلًا هَمَزًا يَمِينًا وَضَلَحًا أَيْبِيًا إِذْ هَمَزًا
 إِتَقِيَا إِتْقِيًا هَكَذَا إِتْقِيًا هَمَلًا هَمَزًا هَمَلًا
 تَقْتِيًا : إِذَا كَسَبَ دَبْعًا هَمَزًا هَمَلًا هَمَزًا سَكَبَ
 دَبْعًا وَاللَّابِ الْكَيْبِ هَمَلًا هَمَزًا .

III.

هَمَزٌ يَجْ مَكَلًا خَلَا أَتَقِيًا : هَمَزٌ هَمَلٌ وَاللَّابِ
 الْكَيْبِ هَمَلًا : إِذَا كَسَبَ كَيْبًا هَمَلًا هَمَزًا هَمَلًا
 مَكَلًا هَمَلًا هَمَزًا هَمَلًا هَمَزًا هَمَلًا هَمَزًا
 هَمَلًا يَجْ هَمَلًا هَمَزًا هَمَلًا هَمَزًا هَمَلًا هَمَزًا

^q Lit. when jesting, joking.

^r sing. إِطًا.

^s sign (Heb. סימן), mark, design.

^t R. نَبَّأَ to repeat, to narrate.

^u R. هَمَزًا to pour, empty out.

^v Ethpa. of عَلِمَ to know.


^w Adv. r. مَكَلًا Pa. to complete, finish, to confirm.


recovered from sickness, wanted pigeons, and made use of the falcons as an excuse. Saladin ^{then} clothed the ambassador in kingly garments, and sent with him a great number of partridges, and young pigeons, and doves. After this, three ambassadors came again from the Franks to Saladin, and asked for apples and snow: they obtained it, and went away. It is reported, that the king of England had no further design in sending ambassadors, time after time, with these trifling stories, than that he might accurately be acquainted with the strength of Saladin and the kings who [were] with him.


III.

As the battle grew fierce upon the besieged, they sent to Saladin, and said: "If assistance do not arrive for us, behold, we will surrender the city." But because that Saladin—besides this, that he might keep the Franks engaged in battle with himself—was not

III.

² Lit. *those within*, sc. the city; sing. , compare I. (7).

³ For the pl. , which is not unusual.

⁴ R.  to help.

⁵ Aph. part. and the pers. pron. affixed, compare II. (*).

وَخَيْسَ مَيِّمًا إِسْبِيءَ لَا مَنِيَّاءَ إِسْوَإِ لِحَيْضَةٍ :
 لَأَذَلَّ بِجَيْدٍ إِذْ لَمْ يَكُنْ إِذْ لَمْ يَكُنْ هَتَّيْبِيًّا : هَسْبًا لِمَا
 حَبَّبْنَا، فَصَحَّاحًا. هَسْبِيًّا لِمَا خَلَا رَهْمًا. هَسْبِيًّا لِمَا
 سَأَهُ بِمَنْجُورَةٍ وَصِيْلِيَّةٍ : لَأَصْبَحَ بِجَيْدٍ لِحَيْضَتِهِ.
 هَسْبِيًّا إِذْ لَمْ يَكُنْ : وَلَا نَسِيْبِيَّةٍ إِلَّا خَلَاذَ بِمَنْجُورَةٍ
 كَيْ وَوَلَّابِ الْكَلْبِ لِحَيْضَتِهِ، أَهْبِيًّا هَتَّيْبِيًّا لِحَيْضَتِهِ :
 هَسْبِيًّا كَيْ خَيْسَ مَيِّمًا قَدَّيْمًا دُبَّهَ مَيِّمًا. هَسْبِيًّا
 فَرِيضَةً كَلَّ وَوَلَّابِ الْكَلْبِ : إِذْ لَمْ يَكُنْ لِحَيْضَتِهِ أَهْبِيًّا
 خَيْسَ : نَسِيْبِيَّةٍ أَنَا سَكَّ لِمَنْجُورَةٍ بِصَحْحَةٍ : هَسْبِيًّا
 فَصَحْحَةٍ لِمَنْجُورَةٍ : نَسِيْبِيَّةٍ أَنَا لِحَيْضَتِهِ مَيِّمًا
 سَكَّ مَيِّمًا. هَسْبِيًّا لِحَيْضَتِهِ فَصَحْحَةٍ لِمَنْجُورَةٍ :
 أَهْبِيًّا دُبَّهَ بِمَنْجُورَةٍ بِصَحْحَةٍ لِحَيْضَتِهِ :
 هَسْبِيًّا فَصَحْحَتِهِ لِحَيْضَتِهِ هَتَّيْبِيًّا : لَا لَأَهْبِيَّةٍ لِحَيْضَتِهِ :
 إِلَّا فَصَحْحَتِهِ إِهْبِيًّا لِحَيْضَتِهِ خَلَا فَهَبًا هَسْبِيًّا لِحَيْضَتِهِ :
 خَلَاذَ دِبَّهَ بِمَنْجُورَةٍ فَهَبًا لِحَيْضَتِهِ لِحَيْضَتِهِ :
 كَسْبًا هَسْبِيًّا .

* The fut. with the subst. verb freq. represents the subjunctive.

f Adj. *able, potens*.

g Sing. *جَيْدٌ*.

h Fem. gen., compare (g).

i Sing. *مَنْجُورَةٌ*, one outside, from *مَنْجُورٌ* an open field.

able to effect anything more: the Franks divided themselves into two separate bodies; the one fighting with those [that were] outside, and the other with those [that were] inside. When those inside [the city] saw that they were already captured, they requested a promise for [the saving of] their lives. The Franks said: "We will not give [it], except Saladin give us all the Frank prisoners which he has, and restore to us all the cities which he has taken from us." And when they had sent to Saladin, he said: "Three thousand prisoners only I will give in exchange for the Arabs which are in Acco; and if they leave me Acco, I will give them city for city; otherwise, let them take with the sword, if they can, as I take in like manner, the rest of the cities." When the Franks heard this, they could no longer restrain themselves, but ascended the walls with ladders, and descended into the city; and after they had shed much blood, they collected those that remained [in the city] into one corner.

‡ Adj. fem. see Prov. ver. 2 (*).

• See (f).

^m *In like manner.*

• Suff. **ﻭﻯ** pleonastic, referring to the following pron. fem.

• From **ﻭﻭﻭ**, **ﻭﻭ**.

IV.

اَوَّلُهُ اَسْفَرٌ لَمُنْتَا كَهْتَبِيَا : وَلَا لَهْلَهْقَا كَا
 حَبِيَا دُبْعُذْ لَهْلَا وَّلَا اَلِ كَرِي كَا بِعِيَهْ كَا
 حَبِيَا هَا هِيَا هَتَبِيَا حَبَا بِحِيَهْ اِيَا .
 هُوَلِيَهْ هَتَبِيَا بِحَا لَا اَصْلَهْقَا نَقِيَهْ حَا
 لَهْتَا نَبَلَا اِنْ نَسَتْ كَا وَّلَا اَلِ كَرِي كَا
 اَلْفَا بِبِيَا دُسْتَا هَا اِيَا مَلِ اَسْفَرٌ
 بِحَا حَسْتَا حَسْتَا حَسْتَا حَسْتَا حَسْتَا
 هَا : هَا هَا هَا هَا هَا هَا هَا هَا
 كَا حَسْتَا حَسْتَا : مَلِ حَسْتَا حَسْتَا حَسْتَا . هَا
 قُرْذَهْ لَمُنْتَا بِحَا لَهْلَا وَّلَا اَلِ كَرِي كَا
 لَهْلَا : حِيَهْ ذَهْتَا حَسْتَا هَا حَسْتَا .
 حَسْتَا حَسْتَا حَسْتَا حَسْتَا حَسْتَا : اَسْفَرٌ لَمُنْتَا اَسْتَا
 اِنْتَا : هَا حَسْتَا حَسْتَا حَسْتَا : هَا وَّلَا
 كَرِي كَا بِبِيَا : حَسْتَا حَسْتَا قُرْذَهْلَا حَسْتَا

^a Peal part. act. pl. of **حَبَا**.

^b Prov. ver. 3 (^a).

^c Sing. **هَا**, emph. **هَا** irr.

^d Peal part. pass. of **حَبَا**.

^{ed} Pa. part. of **حَسْتَا** with the pers. pron.

IV.

THOSE Arabs said to the Franks: "Do not slay us before we send to Saladin, that he ransom us with gold and Frank prisoners, according as you have desired." The Franks consented [saying]: "If within fourteen days from this time, namely, at the new moon, Saladin give us two hundred thousand golden denars, and a hundred prisoners of those whom we shall describe by their names, earls and counts and others, and a thousand and five hundred prisoners whose names are not known to us, we will release you." When the Arabs of Acco had sent to Saladin, and had made known to him the event, he assembled his nobles and took counsel with them. And they all with one consent said: "These Arabs are our brethren; how shall we desert them?" Saladin then promised that he would give [it]. And he at once sent to the [different] places and assembled the Frank prisoners. And as regards the gold, he pro-

* Aph. of كَلِمَات to know.

[* Read كَلِمَات .]

† Sing. ذُوْكَرًا for ذَكَرًا , r. ذَكَر , ذَكَر to be great.

‡ Aph. pt. fr. كَلِمَات obs.

♠ For كَلِمَات fut. of كَلِمَات .

لِإِحْتِاجِهَا بِهَيْئَتِهَا. وَمِنْهَا يُسْتَأْذَنُ: وَفِي
 حَيْثُ نَقَبْتِ لَوْدَا بِدَلَا. هَذِهِ إِعْلَانِيَّةٌ،
 حَيْثُ نَقَبْتِ هُزْ كَلَّ هَيْئَتِهَا وَأَمَّنْ كَسْتِ،
 وَأَصْحَهُ مَجِيئًا لِحَاكِمَتِ، لَمُنْتِ بُلْغَةَ حَقِّ: وَيَدَا
 لِحَمِّ لَوْدَا وَيُسْتَأْذَنُ سَمِيحَتِ، خَلَا لَوْدَا لَوْدَا
 إِسْتِجَابًا: أَوْ لَلْحَقِّ، كَيْ أَيْدِي سَمِيحَتِ خَلَا لَوْدَا
 وَيُسْتَأْذَنُ وَيُنْجِصُ أَيْدِي. هَيْئَتِهَا إِذْكَ: وَمِنْهَا
 كَلِمَةٌ: هُضَا "لِحَمِّ: سَمِيحَتِهَا، وَمِنْ حَيْثُ
 وَهَذَا سَمِيحَتِهَا. هَذَا صَعِدَ لِحَمِّ دَوْلَابِ الْكَلْبِ هَذَا
 صَحَا مَلِكُهَا. أَسْبَبَ الْإِسْفَلَاةَ هَيْئَتِهَا. وَأَمَّنْ
 صَقَلًا لِحَاكِمَتِ، لَمُنْتِ: وَأَصْحَهُ إِتْمَ لِحَمِّ، مَجِ
 مَجِيئًا خَلَا لَوْدَا: هُضَا، مَبْرُؤَسَتِ، فَتَحَا هَيْئَتِهَا:
 سَمِيحَتِهَا خَلَّتْهَا مَكَانَ سَمِيحَتِهَا: وَمِنْهَا صَلَابُ:
 أَمْرٌ هَذَا: هُضَا فَتَحَا لِحَمِّ، مَبْرُؤَسَتِ، لِحَاكِمَتِ:
 فِي نَأْمِهَا بِهَيْئَتِهَا فَامَدَ سَمِيحَتِهَا. هُضَا مَجِيئًا
 بِهَيْئَتِهَا وَالْوَهْلُ خَلَا هَذَا كَلِمَةٌ: هُضَا مَجِيئًا

¹ Lit. *fulfilled*, Eshtaph. of **مَلَا**.

² Imper. and pref. **يُ**.

³ R. **دَلَا**.

⁴ R. **إِضْعَ**.

¹ Gr. *ὀμηρον*. **مَجِيئًا**

² Peal part. act. fem.

³ R. **صَعَا**.

promised that every tenth day he would give a third part. When ten days had fully passed, he sent to the Franks, and said to them: "Let go now all the Arabs who are with you, and we will give you the third part of the gold, and hostages for the two other third parts; or give ye us hostages for the third part of the gold which ye receive." The Franks therefore answered: "Our word alone is sufficient for you, and our assurance which we give you, instead of hostages." Then the heart of Saladin became hardened, and he did not consent to them. The Franks then became angry; and they bound all the Arabs with cords, and led them outside the city unto a hill; then they piled up much wood round about them, and old ropes and asses' harness, which are called *betati*, like a wall. When they had drawn [their] swords, they rushed in and killed them all, while the posts of the Arabs stood and saw [it]. And the number of the Arabs who were killed upon the walls of Acco, both within and without upon the hill, amounted to a hundred thousand and eight hundred

† R. *أسود*.

† See III. (i).

• R. *سوا*.

† Asyndeton, ○ omitted between the two verbs.

• R. *ليسو* to count.

• R. *يسو* to record.

souls. These things happened in the seventh month of
 the Arabs, the year 587 of the Arabs, which is the year
 1502 of the Greeks, in the month Ab. We have some-
 what enlarged upon the record of this expugnation,
 because it is very famous among the Arabs, who have
 written volumes on the miseries which the Arabs endured
 at that time from the Franks. = 1172 A.D.


V.


WHEN the Franks had taken Acco, they left therein
 an army that was sufficient to keep it, and builders
 that might repair its walls; but they themselves re-
 moved towards Arsoph. But Saladin removed like-
 wise with them: and they assaulted one another daily
 as they marched in the way. One day, as the Arabs
 rushed upon the baggage of the Franks, the king of

^{aa} Shap. of  to be entire. ^b John ver. 10 (°)


^{bb} Compound of  and , also, likewise.

^c Pe. to take, to lift up, to move; Aph. causat. hence, to break
 up, as an army.

^d R.  in Pa. to incite.

^e Part. pl. r. .

^f R.  to strike.

^g R.  to be heavy.

England became exasperated, and issued forth upon the Arabs with great force. The Arabs were dispersed; and many of them fled, and there remained not at the side of Saladin save seventeen men alone of the choice men of the Arabs, and those that blew the trumpets, and the standard-bearers. But had it not been that the Franks feared this: peradventure there be snares—and therefore withdrew: surely, on that day they might have captured Saladin himself, and the pillar of the Arabs would have fallen. In those days, Saladin sent builders and horsemen that they might go and despoil the citadel of Bagras of [its] provisions, and destroy it. After they had gone and had somewhat wasted it, they heard that Leon, the

" Apoc. for $\text{I}\sigma\sigma\text{U}$.

" Prop. *contracted themselves*, from אָבַח to *contract*.

" John ver. 3 (a).

" R. סֹבֵחַ .

" Comp. Heb. $\text{הִבְחִיחַ הַיָּמִינִים}$; here transposed, and the prep. used twice.

" Read, *denizun*; Lāmad in this verb has the line as often as it ought to have a vowel, which latter is then remitted to Zain. *Note.* The Imperf. is especially used to express the potential, subjunctive, or hypothetical sense.

" Lit. to *make empty*, both in Pe. and Pa.

^{relectum}
governor of Cilicia, prepared himself to rout them;
 wherefore they left and fled. When the Antiochians
 heard of their flight, they went to Bagras, and found
 therein twelve thousand measures of ^{fructus} wheat; and they
 carried them away to Antioch. And their consolation
 was great; because the famine was sore there at that
 time. Some days after, came Leon and defeated the
Franks, and took Bagras from them. Saladin also sent
 and destroyed ^{desert} Askelon, and deprived it of [its] popula-
 tion; because the Franks had already built Joppa, and
 had settled down therein, as it was [situate] between
 Jerusalem and Askelon. [But] for the reason that the
 Arabs said: "We are not able to hold it [Askelon],"
 Saladin went to Jerusalem, and examined it, and fortified
 it with men, and [other things] besides.

suffix which is here pleonastic. The subst. verb forms
 the pluperfect.

- For سَلَّمَ .
- * From سَلَّمَ , سَلَّمَ and سَلَّمَ (colour), kind, manner, reason.
- ^ Masc. with suff.
- * سَلَّمَ with suff. before which } is dropped.
- Subst. *side*

VI.

وَصَدَقَ صِدْقًا كَثِيرًا لَمْ يَكُنْ مَكْفِيًا لِكَيْفِ مَدْرَأَ
 بِمَكْلُوبِيهِمْ : هَجْرٌ فَجَلًا كَلَّا إِصْرَهُمْ هَمَّكَهْمُ
 صُلَيْبٌ أَوْهَامٌ كَلَّا إِصْرَهُمْ بَرُوحٌ بِنَجْوَةٍ مَيْسِ
 بِمَكْلُوبِيهِمْ : هَمَّكَهْمُ وَنَلَامُ لِكَيْفِ طَائِفًا :
 مَسَدٌ كَيْسٌ صَبْرٌ فَكَيْفِ خَائِدًا إِصْرَهُمْ أَيْدِيًا :
 هَمَّكَهْمُ لِكَيْفِ بِمَكْلُوبِيهِمْ هَمَّكَهْمُ دَلَّ لَدَهُمْ بِسَلَا
 مَجْ أَسْرَهُمْ أَوْ مَجْ إِصْرَهُمْ . هَمَّكَهْمُ دَائِبِيهِمْ أَوْ
 فَبَزْ إِصْرًا كَلَّ وَنَلَامُ لِكَيْفِ هَامٌّ كَيْسٌ : دَسًا
 لِكَيْفِ هَمَّكَهْمُ صَبْرًا قَدَمٌ رُحَى هَمَّكَهْمُ : هَمَّكَهْمُ
 لَأَسْلَامٌ تَمَّحًا دَسًا ذَمِيمٌ هَمَّكَهْمُ هَمَّكَهْمُ
 صَبْرًا : أَسْرَهُمْ مَجْلًا لِكَيْفِ دُفْعًا مَجْ
 مَكْلُومٌ " بِمِ لَأَسْرَهُمْ هَمَّكَهْمُ " : مَكْلُومٌ
 مَجْلًا : بِمِ هَمَّكَهْمُ لِكَيْفِ هَمَّكَهْمُ مَجْلًا .

^a Pe. part. act. of **كَلَّ**.

^b Lit. *that they may cause to pass*, Aph. of **كَلَّ** to *pass, go on*.

^c Pe. perf. for **كَلَّ**.

^d Pa. denom. of **كَلَّ** *the heart*. ^e Lit. *again*.

^f From **كَلَّ** to *be broken*. ^g Lit. *children of*.

^h Sing. emph. **كَلَّ**, *side, part*.

VI.

domine

IN those days came to him Moez Aldin, governor of Malata. And having complained of his father, Sultan Kaligarslan, and of his brothers, that they were desirous of taking Malata from him, Saladin received him with honour, and gave him the daughter of Malec Adel, his brother, for a wife, and sent him to Malata; he, besides, encouraged him that he be no longer afraid of his brother or his father. Then the king of England sent an ambassador to Saladin, to say to him: "Behold, the men of our party and your party perish by the sword: how long [shall it continue] thus, that behold our swords and your swords be drunken with blood? Give back now the places which thou hast taken from us, especially Jerusalem, our place of worship, on account of which we are come out: that we may leave and go to our own country, and thou be undisturbed

† *حتى* *حَتَّى* until, *إِذَا* when? comp. *يَوْمَئِذٍ*.

* Lit. such.

† Pe. perf. 3 pers. pl. masc. from *سَجَدَ*, v. *سَجَدَ*.

m Especially; from the Gr. *μᾶλλον*.

n From *سَجَدَ* to bow down, to worship.

• R. *سَجَدَ* *سَجَدَ* to rest.

وَاَللّٰمِ الْكَلْبِ بِبِ هَيْدِ : بِسَلْبِ اَلْذُوْءِ اَلْكَه
 بِبَلْحَقِ اَسُوْءِ مَجِ لَحْءِ بِمَجِبِ اِلَّا بِمُهْتَبَا : هَلْمَبَا
 صَعْدَ ذُوْءِ مَكْفَصِ اَسُوْءِ، مَجِ مَهْتَبَا اَحْمَبِ اِنْبِ .
 هَجْ اَمْبِيْلَهْ، لُمَبَا فُلْمَا : اَلْمَلْمَا اَلْمَلْمَا هَلْمَلْمَا
 اِنْبِ مَحْمَسُوْءِ : سُوْبِ اَسُوْءِ اَلْذُوْءِ اَسُوْبِ، بَهْمَبِ
 مَحْمَبِ . هَلْمَلْمَا اَسُوْبِ اَمْبِيْلْمَا : بِصَلْبِ هَلْمَبِ
 اَسُوْبِ : اَسُوْبِ صَلْبِ هَلْمَبِ، لَهْ اَمْبِيْلْمَا : هَلْمَبِ
 مَحْمَبِ، مَكْهْ ذِيْلْمَبِ، هُوْمَبِ مَبِ، كَهْ اَصْفَا بُلْمَبِ
 هَجْ كِهْ صَعْدَ ذُوْءِ : بِبَلْحَقِ = .

VII.

هَلْمَلْمَا فُوْءِ مَكْلَمَا : اِنْبِ اَمْبِيْلْمَا اَزْ كَهْ وَاَللّٰمِ الْكَلْبِ
 اَمْبِيْلْمَا : اِنْبِ اَمْبِيْلْمَا اَمْبِيْلْمَا : اِنْبِ اَمْبِيْلْمَا
 اَمْبِيْلْمَا اَمْبِيْلْمَا اَمْبِيْلْمَا : اِنْبِ اَمْبِيْلْمَا

^p Lit. *beginning of*, from هَجْ to begin.

^q اَمْبِيْلْمَا, a going out, from اَمْبِيْلْمَا.

^r Compare (b).

^s Compare II. (m).

^t Lit. *we returned, we took*, for *we took again*.

^u For اَمْبِيْلْمَا اَمْبِيْلْمَا.

^v Aph. part. with pers. pron. from اَمْبِيْلْمَا to be or become great.

^w R. اَمْبِيْلْمَا to be heavy, to be precious.

by us." But Saladin replied: "These places were not yours in ancient times, but the Greeks'; and the Arabs, ^{who existed before} at their first starting, took them away from the Greeks. When the Arabs became somewhat weakened, ye came [and] took them from them; and we now rescued our own places from you. And as for Jerusalem, of which ye say: 'It is our place of worship;' it is also again our place of worship, and we magnify and honour it more than you, according as God has commanded us in his Koran."

VII.

AND the king of England sent again to Saladin, and said: "I am desirous that thy brother Malec Adel be allied to me in marriage through my sister; for behold, she is come with me to worship in Jerusalem. If thou

^a Or, **صوت**.

^{aa} From **ا؟ = ؟** which, and **U** to, with suffixes, circumscribing the possessive pron. *my, thy, his*, etc.

VII.

^a The repetition of the pron. is to express the present, *I am*.

^b Ethpa. denom. from **بدا** *one allied in marriage, son-in-law, bridegroom*.

كَصَحْبٍ حَاوِيَةٍ كَمَا . صَحْبًا إِذْ نُسِتَ أَيَّةُ
 مَحْتَلًا بُهْمًا نَفَا لَأَسْمَاءَ بَدَلًا بِقَبْلِ مَحْتَلًا
 حَلَسَةً بِعَصَةٍ : مَمَاتْنَا فَلَئِنْ كَلِمَتْنَا
 مَهْلِكُنَا بِتَمَنٍّ : تَمَنَّا رَتْنَا نُسَلَبْنَا . وَهَذَا
 إِنَّا نُسِتَ إِنَّا كَلِمَةً فَكَلِمَةً مَحْتَلًا بُهْمًا
 نَفَا : بِجَانِبِ مَحْتَلِيَّةٍ : مَسْجُودًا فَهَذَا بِنُسَلَبِ
 حَاوِيَةٍ كَمَا . وَنَلَسَ كَلِمَةً بِأَهْلًا كَلِمَةً كَمَا .
 إِذَا كَلِمَةً إِسْمَاءُ بِجَمْعٍ صَحْبًا : مَحْتَلًا فَهَذَا
 مَحْتَلًا كَلِمَةً إِسْمَاءُ وَنَلَسَ كَلِمَةً بِعَلْمًا . هَذَا
 مَحْتَلًا مَحْتَلًا مَحْتَلًا : إِفْرَاحًا لَمَّا تَمَنَّا بِحَبْلٍ :
 بِبَيْعَةٍ بِرَتْنَا مَحْتَلًا لَأَسْمَاءَ : أَهْلًا مَحْتَلًا
 مَحْتَلًا أَيَّةُ كَلِمَةً فَكَلِمَةً نَفَا بِرَتْنَا كَلِمَةً .
 مَحْتَلًا مَحْتَلًا مَحْتَلًا : مَحْتَلًا مَحْتَلًا : مَحْتَلًا
 بِرَتْنَا مَحْتَلًا مَحْتَلًا مَحْتَلًا مَحْتَلًا

• For *أَيَّةُ* sister, from *أَسْمَاءُ* brother.

• R. *صَحْبًا*.

• Orders of knighthood.

† Read, *nehv-yān* and *hāv-yā*, Peal fut. pl. fem., and part. act. fem. sing., from *رَتْنَا* to be.

‡ Abs. *كَلِمَةً*, from *كَلِمَةً*, *كَلِمَةً* to desire.

• R. *كَلِمَةً* to grow old.

• Lit. *crafty ones*, comp. Prov. ver. 12 (•).

give, therefore, the cities upon the sea-coast to thy brother, that he may govern the citadels and cities only, but all the villages be left to the Templars and Hospitallers, ^{see p. 100.} this affinity is accomplished. I also will give to my sister all the cities on the sea-coast which are in the hands of the Franks; and the residence of my sister shall be in Jerusalem." But neither to this did Saladin consent. Nevertheless, his brother Adel was incensed with desire, and he sent nobles and elders to his brother Saladin, that he should consent. But when he proved very obstinate, they said craftily: "We know that this will not take place at any time; nor will the woman herself, the daughter of a great king, be willing to be [married] to an Arab. Her brother also knows this well; and it is possible, that in a kind of derision, as he was wont to be merry, he sent and said these things in his craftiness. Do not, therefore,

^k Adv. at any time.

^l Ethpe. part. fem. sing. from כָּזַב .

^m Adj. emph. adverbially, comp. III. (ʃ).

ⁿ כִּי emph. of כִּי kind, manner.

^o R. וָאוֹר , וָאוֹר Pe. to shine, Aph. to deride.

^p *Wonting*, Aph. part. pass. from הָבַט , הָבַט in Pa. to habituate.

^q Aph. inf.

inflict pain upon thy brother." Thus Saladin was moved, and sent an ambassador of consent to the king. When he had detained the ambassador three days by himself, he said to him on the third day: "Behold, these three days, night and day, have I sought to persuade my sister, and she is not moved, but says: "If he become a true Christian, this will take place, but not otherwise." Thus ^{undiscovered} disappointed, Saladin's ambassador returned. In those days died Taki Aldin Omar, the son of Saladin's brother, on [his] way to Chalatu, as he was going to war against it. And they took him back, and buried him in Maipharket. He hated the Christians exceedingly, and without pity he shed the blood of the Armenians, the miserable husbandmen in the region of Gabalgur. There was also with him his son Malec Manzur. The same fortified himself in Maipharket, and sent to Saladin and said to him that, if he would not concede to him the towns of his father Taki Aldin, he would join himself to Buchtamar, the lord of Chalatu.

Buchtamara binimo

-
- ° Lit. *if not*, for *وإن*.
 - ° Lit. *when ashamed*, Part. pass.
 - ° From *عَمَل* to labour.
 - ° Adj. from *سَدَسَ* to oppress, injure.

On this account Saladin neglected him at that time; but after a little he gave his father's towns to Adel, and to Malec Manzur himself he gave Edessa, and Charam, and Samosata.

VIII.

THE two armies of the Franks and the Arabs moving on towards Askelon, as they were one day encamped, the Arabs set an ambush for those Franks who had gone out from the camp to gather wood. When the Franks saw the ambush appearing, each of them mounted his horse, and rushed upon the ambush of the Arabs, and slew three chiefs of Saladin's servants. But from the Franks there were captured two horsemen only of the common [soldiers]. The Englishman then sent an ambassador to Adel, and upbraided him about the ambush, and said to him besides: "I desire

^b Peal part. pass. pl. masc. from كَفَر .

^c R. كَفَر ares. ^d Pa. inf.

^e For كَفَر Ethpe. from كَفَر to take, seize.

^f From كَفَر to be black.

صَدَانَا : وَأَمَّا خَس لَدَا : بِصَدَا إِنَّا بِأَسْمَاءِ
 وَأَمَّا خَس : وَنُصَعِه هَتَبِيَا نِيْمَلَا ذُصَلَا
 كُنْ مَج مَكْعِيْمَلَا : وَأَنَا خَايَلَا وَبِ فُكَلَا
 دُأَبِيْمَلَا : وَيَا كَس فَكَس نَمَكَا لَأَكْ : هَلَا صَلَا
 ذُصَعَا هُفَعِه مَج سَبْرَا . وَأَمَّا فُكَلَا كَخَايَلَا :
 بِصَدَا إِنَّا دُأَبِ هَهَلَا أَسْمَاءِ أَلَا : أَسْمَاءُ
 صَدْرَا نِيْمَلَا وَأَسْمَاءُ وَأَمَّا خَس . هَجْ إَمَّا
 خَايَلَا كَوَالَس كَرَبِ لَا رُكَا صَلَا بَلَايَلَا : سَبْرَا
 مَج دُصَلَا : وَأَسْمَاءُ دُأَبِ أَسْمَاءُ : بِأَنَا كَهَلَا
 دُأَبِ . صُرْبَا هُفَعِه : بِفُكَلَا لَا أَدَبِ دُأَبِ
 وَبِ سَبْرَا : أَلَا كَلَا فَدَا : فَبَا : سَبْرَا لَا
 كَخِيْلَا مَكْعِيْمَلَا . هَلَا بَسَعَا دُصَعِيْمَلَا : إِنَّا لَا
 مَكْعِيْمَلَا إِنَّا مَكْعِيْمَلَا أَهَلَا سَبْرَا كَرَبِ : هَجْ
 أَنِيْمَلَا دُصَلَا نِيْمَلَا بَسْمَلَا . صُرْبَا إِيْمَلَا
 بِحَبِيْمَلَا كَمَلَا نِيْمَلَا : هَلَا هِيْمَلَا كَخِيْمَلَا .

* Lit. *that I may see thee, and I may talk.*

† Heb. תְּכֵימָה *curtain.*

‡ Prep. *to*, comp. V. (*).

§ Peal fut. of **كَس**, lit. *I may sit down.*

¶ Read, *vek-k-zou*, Peal fut. (**أَسْمَاءُ**) with suff., **ا** changed to

ه, comp. (*).

** Pa. fut. comp. (*).

** For **أَسْمَاءُ** Aph. of **هَه**.

to see thee and talk with thee." And the Franks pitched a large tent ^{tabernaculum} without their camp. Adel then went to the king of England, and ^{conversatus} stayed there the whole day, and about evening they separated from one another. The king, moreover, said to Adel: "I wish to sit in like manner in this tent with the Sultan also, thy brother, and see him, and talk with him." When Adel had told [this] to Saladin, he refused, for two [reasons]: first, because he was afraid; and then because it was not becoming that he should go to him. He therefore replied: "That it did not become kings to meet together except after an establishment of peace; and behold, [this] has not as yet been established. If, however, he thinks of establishing [it], I do not understand his language, nor he mine, and of necessity there must be an interpreter between us. We shall, therefore, [have to] appoint an ambassador as an interpreter: there is then no need for a meeting."

° Lit. *to the same*; from לָאֵל to, ? of, וּשְׁרִי the same.

° Lit. *that they come together at the side of one another*.

¶ Comp. I. (° & 7).

° Pa. part. pass.

° Ethpa. of صَوَّو

° Gr. ἀνάγκη, *necessity*.

° R. لَقِيَ to touch, to meet.

IX.

هُوَ سَوِيٌّ مَعَهُ : اِنَّا مُكَلَّفٌ دُأْبِجِيَا اِذْ لِحْصَةً .
 هُوَ لَابَسَ الْكِرْبِ اِنَّا لَوَا ذَوِي عِلْمٍ : هُوَ قَدْ يَهْتَبِ
 هُوَ اِذْ حَصَا لِكُفْلًا وَيُنْتِا دُوسَا : هُوَ قَدْ حَصَا
 اِهْتِا مُنْتِا مَحِ اِتْبُ هْتِا بِا . هُوَ يَكَلُ
 مَعَهُ لَمَعَدَ دُيُنْتِا : اِنَّه هْتِا بِا لَاعْضَه كَم
 هُوَ يَهْتَبُ كَمَنْبُولَةً صَنِيعَتَه . مَكْرِيصَه بِه فِكِيَا
 دِي وَهَذُ : مَهْلَا دِي بَعْلَه هُوَ لَوِي حَلِيْبَةً اِذْ حَصَا لِحْ
 لِكُفْلًا دُأْبِجِيَا اِذْ : حِكَلَه اَسْمُ دِلَا اُيْبِ هُوَ
 دِي مَحِ دِي بِلَسِ بَعْلَه خَلَا وَهَذُ : هُوَ حَا هُوَ
 دِي بَعْدَ مَحِي وَهَذُ : حُرْبَه اِعْلَاهُ بِه هُوَ حِي لَابَسَ
 الْكِرْبِ دِي سَوِيٌّ خَلَا مُنْتِا مِيَا سَهْ : اِذْ اِ خَلَا صَقْتِ
 رِيصَه . هُوَ اِبْرَاقِ سَوِيٌّ حَسَا فَرَا رِي وَهَذُ لَابَسَ
 الْكِرْبِ هُوَ : هَذَه دِكَلَه سَمِ دِي مَكْرِيصَه كُ دِيصِ

IX.

^a Lit. *entered*, r. **كَلَا**.

^b Pa. of **فَرَا** to *loosen, untie*.

^c Pa. inf. from **مَعْرَل** *new*.

^d Lit. *had fallen out*.

^e R. **كَلَا**.

IX.

IT was winter, when the king of England went to Acco. Saladin also went to Jerusalem, and sent twenty and four thousand golden denars, and redeemed therewith the Arab prisoners from the hands of the Franks. In the beginning of the year 588 of the Arabs, the Franks went to Askelon, and began to restore their buildings. But the ^{marquis} ~~governor~~ of Tyre, because a dissension had broken out between him and the king of England,—for this reason, that it was not right that he should govern Tyre by himself, and he [the king] desired to take Tyre from him,—promised, therefore, Saladin that he would be with the Arabs, and seize upon Dara with his people. But while his ambassador was on this affair with Saladin, two Ishmaelitish men of the appearance of monks sprang upon the marquis who rode

¹ Prop. from that which is his, i. e. his own authority.

² Lit. that he might take, fut. of سَمِعَ.

³ Eshtaph. of سَمِعَ, doubly anomalous, "ه" and "و".

⁴ Lit. the sons of his people; for سَمِعَ, سَمِعَ, comp. Gr. γένος.

Lat. genus, offspring, family, people.

201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

- * Gr. σχῆμα, *fashion, figure*.
 † Comp. 201 *habitation*, then *convent*, r. 202 *to dwell*.
 * R. 201.
 * R. 202 *to congregate*.

on horseback. And while one of them struck him with [his] knife, his companion fled into a church which was in that neighbourhood. But the marquis who had been wounded, was likewise brought to that church. When the Ishmaelitish monk, the companion of him who had struck [him], saw that he yet spoke, he also sprang upon him in the middle of the church and repeated the stroke, and he died at once. These two Ishmaelites, when the Franks had seized them, and they were tortured by them, declared, that truly the king of England had sent them; and because of the enmity there had existed between them, the Franks believed the words of those assassins. But afterwards it was discovered that Sinan, a captain of the Ishmaelites, had sent them. But the king of England gave Tyre to Count Henry, who also married the marquis's wife, and went in to her while pregnant, [thus committing] an unlawful deed.

-
- ° R. **جاء** to come near. P **لنا** with suff. **نا** pleon.
 † From **من**, one. † **كلام** particle of affirmation.
 ° R. **بغى** to hate. † R. **امن**.
 " Adj. from **قانون**, Gr. νόμος, law.

X.

THEN the Franks grew strong, and went [and] encamped against Darum, and they took it in battle from the Arabs, and slew every one who was in it. At that time the Franks captured a great band of Arabs who came from Egypt bringing gold to Saladin. When Saladin heard that the Franks were prepared to come against Jerusalem with a great army, he sent [and] gathered his armies together and prepared himself for battle. He also fortified the walls of Jerusalem, and destroyed all the waterpools which were outside Jerusalem. But when the Franks were ready to proceed against Jerusalem, the king of England dissuaded them. For he said : " The soil of Jerusalem is arid, and behold, the Arabs have corrupted all the water which is round about it, and the river is above a parasanga distant. But you must not think that Jerusalem is like Acco ;

^a Lit. *that they might come*, fut. of [Z].

^f Compare Lat. piscina.

^g Lit. *he did not persuade*, Aph. of אפס.

^h Lit. *that soil*.

ⁱ Lit. *dry soil*.

^k Prep. with suff. from סָבַב (Heb. סָבַב) *to go round about*.

^l *A parasanga*, a Persian measure of 18,000 feet distance.

نَيْبِص. وَلَا لَهْصَتُمْ: إِذْ زَعَمُوا أَسْرَ خُصَّةِ إِيمَانِهِ.
 تَمَيَّضَهُ لَكَلَّا نَعْمًا: لِذِي نَقِيصٍ لَا الْفُتُورِي
 بِدِيَاتِ خَلَا خُصَّة. هَا هُنَا فَكَيْفَ تَمَيَّضَتْ لِمَا كَسَتْ:
 هُوَ فَعَلَهُ لَقَوْمًا رَأَى. وَلَا لَسَ الْكَيْبِ بِبِ أَهْ
 سَبَبٍ: إِذْ تَمَيَّضَهُ سَمْتَهُمْ. مَجِ إِذْ زَعَمُوا: الْإِ
 بِبِلَا خَلَا مَجْرُوبٍ. تَمَيَّضَ فَبَزَ فَلَكَطَا إِسْرَاجًا
 كَلَّ وَوَلَّابَ الْكَيْبِ: وَلَا لَهْصَتْ: بِمَجِ بِبِلَا أَوْ
 مَسِيكَةً: أَوْ أَنْصَحَ. بِحَرَا، رَجَا، بِخُنَا، لَا أَيْلَا
 كَصَحَّةً: أَيْلَا بِبَعِيَا، نَيْبَا. ضَرْبًا، أَيْ لِحْجٍ
 فَمِنَا مَجْرُوبًا بِخَيْبِ مَاتَ كَر: تَمَا أَوْ بِخَلْبَر.
 مَحَلًّا: إِسْرَاجَةً: فَهَنْجَا: تَمَا فَمِنَا بِبَسْتَهُمْ
أَلْذَوُّوْ أَلْذَوُّوْ بِخَمَا فَهَنْجَا كَهْتَنْجَا: جَانَكَا نَهْجَا
 أَلْذَوُّوْ تَمَا مَاهَنْجَا أَوْ نَهْفَا سَمَطًا مَحَلًّا: أُنْبِيَّةً جِنَا
 هُوَ يَنْبُضُهُ جَيْبُهُ هُوَ دَا، بِدَهْتِنَا، لَهْتِنَا: أَوْضَعَكُمْ
 يَتَمَا سَمَطًا. هُوَ سَمَطَ الْكَيْبِ كَهْتَنْجَا
 مَحَلًّا: بِدَهْتِنَا بِسَمَطًا: خَلَا جِنُنَا: أَوْضَعَكُمْ.

^m Compound of *أه* and *أ*. ⁿ Aph. of *تَمَا*.

^v R. *مَهْؤ* to look, view.

ⁿ R. *بَيْلَا*, comp. II. (^m).

^v *بِحُنَا*, the male of the sheep, q. d. the ram.

believe [me], that were it not for the sea, not two days could we have remained [in siege] against Acco." And they all obeyed the king, and removed towards Gaza. But Saladin, although he was glad that they had diverted their view from Jerusalem, was yet afraid of Egypt. Then the king sent an ambassador to Saladin: "Think not that I have withdrawn from fear or weakness. ^{imbecillitate} ^{arise} The ram does not go backwards, except it be to strike at the head. Wherefore, if thou wilt make peace in whatsoever [way] we desire, [it will be] well for thee; behold, I make it known to thee." After many embassies, peace was [concluded], that the places which the Franks had should belong to the Franks; namely, Joppa and its country, and Caesarea, and Arsoph, and Haipha, and Acco; but Antioch, and Tripolis, and the rest of the places, to the Arabs; and Askelon should remain desolate. Saladin gave to the Franks as much gold as they had laid out upon the rebuilding of Askelon.

* Lit. *that he may strike.*

* R. فوق to be over and above, to be left.

* Pl. emph. of فوق , فوق .

* Quantity, sum, from فوق adv. *how much? so much.*

XI.

١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

^a Sing. ١٥ ١٦, r. ١٧.

^b ١٨ prop. a riding.

^c Lit. that he should enter, fut. of ١٩.

^d Contr. from ٢٠ ٢١. • Comp. II. (٤).

XI.

THE way was thus opened, and a crowd of Franks came and worshipped in Jerusalem; all of whom Saladin honoured, and gave them presents and riding beasts. It is also reported, that the king of England sent and said to Saladin: "Every one of the Franks who shall not have with him my ticket, thou shalt not permit to enter Jerusalem." And Saladin assembled his wise men, and asked them, what the king's design in this matter was. When they had deliberated, they answered: "The prime cause of the Franks' coming out was nothing else than the worshipping in Jerusalem. Having attained to this, and returned to their country, they will not desire any more to come out. Therefore, the king restrains them [now], that at any other time, when he desires to come out, they may come out with him readily and anxiously." When Saladin understood this, he sent

¹ Read, *hrini*.

² Lit. *being to them*; read, *hāv-yā*, part. fem. of לָּוֹס to be.

³ Ethpe. of לָּוֹס .

⁴ Adv., comp. X. (*ā*).

⁵ Adv., r. לָּוֹס to be careful, studious, anxious.

كَلْبًا : وَتَلِيهِ اِنْعَامًا بَعْدَهَا اِنْفَر : هَذَا
 فَمَا لَا مَلَا اِنَا دَابِعًا اِنْفَر . اِنْ اَيْهِ صِلَا
 اَيْهِ كَسَمَ مَلَا اَيْهِ .

XII.

هَتَبًا يَبِ فَبِ يَهْجَهُ اِنْفَر : اِنْفَر لَذِي
 مَحِ ذَهَبًا وَهَتَبًا : فَبِ مَعْلَمَةٌ . هَتَبًا
 فَبِ اِنْفَر اِنْبَهْجَهُ . اِنْفَر ذَهَبًا اِنْفَر :
 هَتَبًا اِنْفَر اِنْفَر اِنْفَر : هَتَبًا
 هَتَبًا اِنْفَر اِنْفَر . هَتَبًا اِنْفَر اِنْفَر .
 اِنْفَر اِنْفَر اِنْفَر . هَتَبًا اِنْفَر اِنْفَر :
 هَتَبًا اِنْفَر اِنْفَر . هَتَبًا اِنْفَر اِنْفَر :
 هَتَبًا اِنْفَر اِنْفَر : هَتَبًا اِنْفَر اِنْفَر :
 هَتَبًا اِنْفَر اِنْفَر . هَتَبًا اِنْفَر اِنْفَر :
 هَتَبًا اِنْفَر اِنْفَر : هَتَبًا اِنْفَر اِنْفَر :
 هَتَبًا اِنْفَر اِنْفَر : هَتَبًا اِنْفَر اِنْفَر :

¹ Lit. that I should trouble, Aph. of **بَعَّ**, **بَعَّ** to suffer, to be pained.

to the king, saying: "Those men are foreigners, and after that peace [is established] I cannot trouble them; if thou wilt prohibit them, thou mayest."

XII.

BUT the Franks, when they took Acco, captured two of the captains of the Arabs, ^{le Baidar} Bar Mashtub, and the other, Karakush, a eunuch. This [man] was a Roman by nation, and him Saladin had sent to Africa, where he conquered many cities. He then went back to Egypt, and built the wall which is there, to this day, called by his name. The same was afterwards the general of the Arabs in Acco. And when the Franks had stipulated for his ransom eight thousand denars, Bar Mashtub asked, with how much would he ransom his person. The Franks said, with thirty thousand denars. Then said Karakush: "So much also [for] myself; for Bar Mashtub shall not give thirty, and I eight." The Franks laughed, and took from him also thirty thousand

^a Read, *d' tamānu*.

^b R. صَوَّرَ, صَوَّرَ to cut, to decide, etc.

هُوَ يَسْعَى هَتَيْتِيَا، هُوَ يَسْعَى آف يَسْعَى لَكَلِي
 كَلْفُنَا يَسْتِيَا. إِذَا لَسَ لَوْتِيَا إِسْتِيَا يُوَيْجِي
 لَسْتِيَا: سَبَّ مَجَّ هَتَيْتِيَا حَلَا مَعْمَلِكُنَا حَبَّ
 خَلَا مَوَامَع. هُوَذَا مَعْلَسَ يَكْسَع. هُوَذَا
 فُنَا إِذَا يَلَسَ كَلْفُ حَبَّة. هُوَذَا لَسَ
 حَبَّة يَسْبِي هَتَيْتِيَا: هُوَذَا يَلَسَ كَلْفُ
 إِسْتِيَا دَوْتِيَا: هُوَذَا كَعْفَا مَعْمَلِكُنَا لَسَ
 هُوَذَا حَبَّة: دَوْتِيَا يَكْسَع: هُوَذَا لَسَ حَبَّة
 يَكْسَعُ إِذَا يَلَسَ هَتَيْتِيَا: هُوَذَا هُوَذَا
 هُوَذَا يَلَسَ كَلْفُ حَبَّة يَسْبِي إِسْتِيَا وَلَا حَبَّة
 هُوَذَا حَبَّة إِذَا لَسَ لَسَ: هُوَذَا يَلَسَ حَبَّة
 هُوَذَا حَبَّة. هُوَذَا يَلَسَ كَلْفُ كَلْفُ
 حَبَّة يَلَسَ حَبَّة: هُوَذَا حَبَّة حَبَّة
 يَلَسَ لَسَ. هُوَذَا يَلَسَ حَبَّة

° Gr. τιμή. *ἡτιμή*

° Compare II. (†)

° Part. pass. of *حَبَّ*.

denars. There are also other stories concerning him similar to these; and one of the poets made a complete book about Karakush, and published it after his death. After the peace Saladin went to Bairut. There came to him Boemund, prince of Antioch, whom Saladin honoured with great honours; clothed him also with ^{precious} ~~kingly~~ garments, him and fourteen nobles that [were] with him, and gave him a part of the ^{income} ~~revenue~~ of the country of Antioch, which the Arabs had taken away. And Saladin wondered at the prince, how that he had come to him fearlessly and with confidence; on which account he honoured him the more, and sent him away in peace. Thence Saladin went to Damascus. The king of England also appointed Henry, his sister's son, governor in Acco, and departed by sea in order to go to ^{his own} ~~his~~ country. But it is reported that he died before he reached [it].

† Shaph. part. pass., compare IV. (†).

‡ Adj., r. **كُذِّبَ**

‡ R. **كُذِّبَ**

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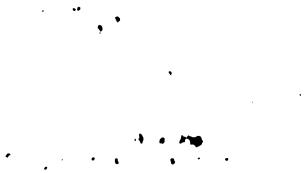
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