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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, cœlestibus una

LONDON
SAMUEL BAGSTER AND SONS LIMITED
NEW YORK: JAMES POTT AND CO.

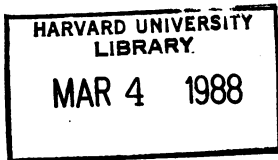
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Frank S. Chester*



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	א		1
Ⲃ	ⲂⲂ	Beth	ב	b, bh (v)	2
Ⲅ	ⲄⲄ	Ⲅmal	ג	g, gh	3
Ⲇ	ⲆⲆ	Ⲇlath	ד	d, dh	4
Ⲉ	ⲈⲈ	He	ה	h	5
Ⲋ	ⲊⲊ	Vau	ו	v or w	6
Ⲍ	ⲌⲌ	Zain	ז	z	7
Ⲏ	ⲎⲎ	Heth	ח	h	8
Ⲑ	ⲐⲐ	Teth	ט	t	9
Ⲓ	ⲒⲒ	Yud	י	y in yet	10
Ⲕ	ⲔⲔ	Kaph	כ	k, kh	20
Ⲗ	ⲖⲖ	Lāmad	ל	l	30
Ⲙ	ⲘⲘ	Mim	מ	m	40
Ⲛ	ⲚⲚ	Nun	נ	n	50
Ⲝ	ⲜⲜ	Semkath	ס	s	60
Ⲟ	ⲞⲞ	Ⲟ	פ		70
Ⲡ	ⲠⲠ	Pe Fe	פ	p, ph	80
Ⲣ	ⲢⲢ	Tsqde	צ	ts	90
Ⲥ	ⲤⲤ	Kuph	ק	k	100
ⲧ	ⲧⲧ	Rish	ר	r	200
ⲩ	ⲩⲩ	Shin	ש	sh	300
ⲫ	ⲫⲫ	Thau	ת	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 , ܐ , ܐ , and ܐ , 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, ܐܐܐ , 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: ܐܐ ,

ⲡ, ⲛ (final), and Ⲟ, which stand for ⲉ, ⲓ, ⲓ, and ⲓ ⲛ; the last when a word terminates with Lāmād 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	Ḥevātsā	Ⲅ	i „ <i>ee</i>
Ⲇ	Zekāfā	Ⲇ	ā „ <i>āh</i>
Ⲉ or Ⲉ	‘Etsātsā	Ⲉ or Ⲉ	ō 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 Ⲑ, except

in two words, **كُل** *kul*, **مِرْطُل** *m'ṭul*. This is also the case with *Zekāfā* in foreign words and proper names, as **هَرُودُس** *θróvos*, **هَرُودُس** *Herod*.

3. DIPHTHONGS.

They are **ا** *au*, **ا** *eu*, **ا** *ai*, **ا** *āi*, **ا** *iu*, **او** *ou*.

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 **ا** and **ا** (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 **ا**, but omit **ا**, which is represented by its vowel.

2. **ا** between two vowels is pronounced like *Yud*, as **كَايَم** *kā-yem*.

3. **ا** at the beginning of a word is sounded *i*, not *yi*, as **اِيْلِد** *i-lēd*.

4. **ا** and **ا** as feeble letters at the beginning of a word, when analogy would require them to be without a vowel, are sounded, *Ālaph* with *'* or *ˆ*, *Yud* with *ˆ*. *'Ē* before *He* follows the same analogy in **هَرُودُس** for **هَرُودُس**. 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. **أَمَرَ** for **أَمَرَ** *he said*; with conj. **و**, **أَمَرَ** for **أَمَرَ**; **أَرْضًا** for **أَرْضًا** *in the earth*.

5. **ا**, **و**, and **ي** lose their power as consonants, or become *quiescent*, **ا** after **ء**, **ه**, **و**, **ز**; **ي** after **ز** and **ح**; **و** after **ح**.

6. **و** and **ي** at the end of a word, when the preceding letter has no vowel, are *otiose*, i. e. are not pronounced; as **صَلَّى**, **صَلَّى**, **كَلِمًا**.

7. The letters *B'gall'phath* are, as in Hebrew, pronounced either with or without an aspiration. This is indicated by a point above the letter, *Kushshāyī*, to take away the aspiration, or by one under the letter, *Rukkāhā*, 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., **مَلِكًا** *king*, with pref. **ب**, **بَمَلِكًا** for **بَمَلِكًا** *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 **بِ** *bath*. 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 (ܘܘܘܘܘ) 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 ܘܘܘܘܘ *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. ܘܘܘܘܘ for ܘܘܘܘܘ *holy*, ܘܘܘܘܘ 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 ܘܘܘܘܘ ; over Lāmad it is placed obliquely, thus ܘܘܘܘܘ.

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. ܘܘܘܘܘ *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.

NOUNS.*

9. GENDER OF NOUNS.

Masculine nouns generally end with the third radical letter, but they are found also with the following augments, ܐ, ܘ, ܝ, rarely ܟ.

Feminine nouns terminate in ܐ', ܘ', ܝ', and ܟ'

10. NUMBER OF NOUNS.

1. The masculine nouns make the plural by adding ܝܢ to the singular, (except those ending in ܐ, or ܘ', which throw away these terminations and add ܝܢ instead); e. g. ܟܬܒ *book*, ܟܬܒܝܢ *discoverer*, pl. ܟܬܒܝܢܝܢ.

2. The feminines change their terminations

ܐ'	into	ܐ'	e. g.	ܟܘܪܫܐ	<i>virgin</i> ,	pl.	ܟܘܪܫܝܢܐ
ܘ'	,,	ܘ'	{	ܟܘܪܫܐ	<i>victory</i> ,	,,	ܟܘܪܫܝܢܐ
ܝ'	,,	ܝ'	}	ܟܘܪܫܐ	<i>usury</i> ,	,,	ܟܘܪܫܝܢܐ

Exceptions are when masculine nouns take the pl. fem. termination, and, *vice versa*, when feminines take the pl. masc. termination; e. g. ܐܫܝܫܐ *physician*, pl. ܐܫܝܫܝܢܐ; ܟܘܒܐ *cubit*, pl. ܟܘܒܝܢܐ. Others are formed irregularly; e. g. ܒܢܐ *son*, pl. ܒܢܝܢܐ.

11. STATES OF NOUNS.

There are three states of the Syriac noun, the *absolute*, *constructive*, and *emphatic*. The last is equivalent to the article ܐ 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 $\text{ل}^{\text{}}$, except nouns of $\text{ل}^{\text{}}$ in the absol. state, which change this termination into $\text{ل}^{\text{}}$; e. g. $\text{طَلَب}^{\text{}}$, $\text{بَيْت}^{\text{}}$, emph.

$\text{طَلَب}^{\text{}}$, $\text{بَيْت}^{\text{}}$.

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

$\left. \begin{array}{l} \text{ع} \text{ into } \text{ل} \\ \text{ع} \text{ " } \text{ل}^{\text{}} \\ \text{ع} \text{ " } \text{ل}^{\text{}} \\ \text{ع} \text{ " } \text{ل}^{\text{}} \end{array} \right\}$	in the emph., as	$\left\{ \begin{array}{l} \text{طَلَب}^{\text{}} \\ \text{بَيْت}^{\text{}} \\ \text{طَلَب}^{\text{}} \\ \text{بَيْت}^{\text{}} \end{array} \right.$
$\left. \begin{array}{l} \text{ع} \text{ " } \text{ل}^{\text{}} \\ \text{ع} \text{ " } \text{ل}^{\text{}} \end{array} \right\}$	in the constr., as	$\left\{ \begin{array}{l} \text{طَلَب}^{\text{}} \\ \text{بَيْت}^{\text{}} \end{array} \right.$

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) $\text{ا}^{\text{}}$, $\text{و}^{\text{}}$, $\text{ي}^{\text{}}$, and the diphthongs, as $\text{طَلَب}^{\text{}}$, $\text{صَبِيح}^{\text{}}$ *evil*, $\text{اَسْوَد}^{\text{}}$ *inhabitant*; (b) $\text{و}^{\text{}}$ and $\text{ا}^{\text{}}$ in a closed or imperfect syllable, in the ultimate or antepenultimate, فُجْر and قَلْب in فُجْرُود *altar*, مَلْفُود *slain*; (c) when the letter from the analogy of the Hebrew should have Dagesh forte, as خَمَل *people*, ثِيْف *thief* (Heb. חַמַל). The noun with no other vowel than these will retain its form.

But $\text{و}^{\text{}}$ or $\text{ا}^{\text{}}$ in the last syllable either falls away or is remitted to the preceding letter, as خَمَل *perpetuity*, شَهِيد *witness*, emph. $\text{خَمَل}^{\text{}}$, $\text{شَهِيد}^{\text{}}$; $\text{ا}^{\text{}}$ *species*, emph. اِنَا , pl. اِنَاب , constr. اِنَد (emph. اِنَا irr.); مُؤَبَّر *morning*, emph. $\text{مُؤَبَّر}^{\text{}}$. (In some nouns these vowels are interchanged, مُؤَبَّر *book*, emph. $\text{مُؤَبَّر}^{\text{}}$, مُؤَبَّر *servant*, emph. $\text{مُؤَبَّر}^{\text{}}$.)

3. Of *feminine nouns*, those ending in the *singular abs.* in $\text{ } \dot{\text{L}}$ change it in the *constr.* into $\text{ } \dot{\text{L}}'$; those in $\text{ } \text{O}^{\text{`}}$ or $\text{ } \text{U}^{\text{`}}$ take an additional $\text{ } \dot{\text{L}}$.

In the *emph. state* $\text{ } \dot{\text{L}}'$ of the *abs.* is changed into $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$, $\text{ } \dot{\text{L}}'$ into $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$; those in $\text{ } \text{O}^{\text{`}}$ or $\text{ } \text{U}^{\text{`}}$ take $\text{ } \dot{\text{L}}$.

In the *plural*, $\text{ } \dot{\text{L}}$ of the *abs.* is changed in the *constr. state* into $\text{ } \dot{\text{L}}$, and in the *emph.* into $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$; e. g. $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$ *constr.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$, *emph.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$, *pl.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$ *constr.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$, *emph.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$; $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$, *constr.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$, *emph.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$, $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$ (from $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$ *abuse*), *pl.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$, *constr.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$, *emph. st.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$, $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$.

4. In order to facilitate the pronunciation when, in consequence of these accessions, the letters become crowded, one of the $\text{ } \text{'}$ and $\text{ } \text{^}$ is often adopted to form a new syllable; e. g. $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$ *widow*, *emph.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$; $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$ *chariot*, *emph.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$. In other forms the vowel is shifted to the next following letter, as $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$ *companion*, $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$ *heifer*, *emph.* $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$, $\text{ } \dot{\text{L}}\text{ } \dot{\text{L}}$.

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 (*zābah* = *d'lah*); Heb. Shin = Syr. Thau (*shābhar* = *t'bhar*).

1. PERSONAL PRONOUN.

SEPARABLE.	INSEPARABLE.		NOMINAL SUFFIXES	
	VERBAL SUFFIXES.		TO NOUN SING.	TO NOUN PLURAL.
<p>I. אֲנִי אַתָּה m. } thou. אַתְּ f. } he. הוּ she. היא we. אֲנֵנוּ you. אַתְּמוֹנֵנוּ אַתְּמוֹנֵינֵנוּ m. $\text{אַתְּמוֹנֵינֵינֵנוּ}$ f.</p>	<p><i>Singular.</i> 1. אָנֹכִי, אָנֹכִי; 2. אָנֹכִי; 3. אָנֹכִי me. 1. אַתָּה; 2. אַתָּה } thee. 1. אָנֹכִי; 2. אָנֹכִי; 3. אָנֹכִי } 1. הוּ, הוּ; 2. הוּ, הוּ; 3. הוּ him. 1. היא, היא; 2. היא } her. <i>Plural.</i> 1. אֲנֵנוּ; 2. אֲנֵנוּ; 3. אֲנֵנוּ us. 1. אַתְּמוֹנֵנוּ; 2. אַתְּמוֹנֵנוּ } you. 1. אַתְּמוֹנֵינֵנוּ; 3. אַתְּמוֹנֵינֵנוּ } them. Separable } אֲנֵנוּ אַתְּמוֹנֵנוּ</p>		<p>TO NOUN SING. אָנֹכִי אַתָּה אָנֹכִי הוּ היא</p>	<p>TO NOUN PLURAL. אָנֹכִי } my. אַתָּה } thy. אָנֹכִי הוּ } his. היא } her. אֲנֵנוּ } our. אַתְּמוֹנֵנוּ } your. אַתְּמוֹנֵינֵנוּ } their.</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		هَذِهِ	
أُولَئِكَ	} <i>these, masc.</i>	أُولَئِكَ	} <i>these, com.</i>
أُولَئِكَ		أُولَئِكَ	

NOTE.—هَذَا is compounded of هَـ ذَا this is, m. ; but for *this* is, fem. هَـ ذَا (hādāi) 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** **وَلَدَ** *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**, **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 **ذُو** **لِي** (*mine*), **ذُو** **لَكَ**, **ذُو** **لِهَا**, **ذُو** **لَهُ**, **ذُو** **لَهُ**, **ذُو** **لَهُ**, **ذُو** **لَهُ**.

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.	مَكْبَرٌ	مُكَبَّرٌ	مَكْبَرَةٌ	مُكَبَّرَةٌ
Constr.	—	مُكَبَّرٍ	مَكْبَرَةٍ	مُكَبَّرَةٍ
Emph.	مُكَبَّرًا	مُكَبَّرًا	مُكَبَّرَةً	مُكَبَّرَةً

WITH SUFFIXES.

1 com. s.	مُكَبَّرٌ	مُكَبَّرٌ	مُكَبَّرَةٌ	مُكَبَّرَةٌ
2 masc.	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي
2 fem.	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي
3 masc.	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي
3 fem.	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي
1 com. pl.	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي
2 masc.	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي
2 fem.	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي
3 masc.	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي
3 fem.	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي	مُكَبَّرِي

MASCULINE WITH SUFFIXES.

1. The suffixes are added to the masc. noun in the emph. state, displacing the termination ִ.

2. Nouns which terminate in the emph. sing. in ִ (see sect. 11, 1) have their Yod quiescent before א (1 com.) and those suffixes which form an independent syllable; thus ִ, with suff. ִ my —, ִ etc.

3. Nouns having changeable ׳ or ״ in the last syllable retain the vowel before the suff. א, as ִ. ִ; thus ִ, etc.

FEMININE WITH SUFFIXES.

1. The suffixes are added to the fem. noun in the constr. statc.

2. ִ retains ׳ in its place, except before the suff. א, thus ִ my daughter.

14. VERBS.

The Syriac verb possesses most of the characteristics of the Hebrew verb. The roots are chiefly trilateral; there is one simple conjugation corresponding to Kal, and the rest are derived conjugations; there are but two tenses, Perfect and Imperfect, in which the third pers. sing. m. is the leading form. They are:

REGULAR VERB.

	Active.		Passive.
1. Peal	פָּעַל	Ethpeel	פֻּעַל
2. Pael	פָּעַל	Ethpaal	פֻּעַל
3. Aphel	פֻּעַל	Ethtaphal	פֻּעַל
4. Shaphel	פֻּעַל	Eshtaphal	פֻּעַל

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.	פָּעַל		פֻּעַל
3 fem.	פָּעַלָּה ז'		פֻּעַלָּה ז'
2 masc.	פָּעַלְתָּ ז		פֻּעַלְתָּ ז
2 fem.	פָּעַלְתְּ ל		פֻּעַלְתְּ ל
1 com.	פָּעַלְתָּ ז		פֻּעַלְתָּ ז
3 m. pl.	פָּעַלְתֶּם ו		פֻּעַלְתֶּם ו
3 fem.	פָּעַלְתֶּן ז		פֻּעַלְתֶּן ז
2 masc.	פָּעַלְתֶּם ז		פֻּעַלְתֶּם ז
2 fem.	פָּעַלְתֶּן ל		פֻּעַלְתֶּן ל
1 com.	פָּעַלְתֶּם ז		פֻּעַלְתֶּם ז

√ REGULAR VERB.

xv

	Imperative.		Infinitive.	
2 masc.	صهٓٔ		صهٓٔ	✓
2 fem.	صهٓٔك	د		
2 m. pl.	صهٓٔك	و	صهٓٔ Act.	✓
2 fem.	صهٓٔكن	ن	صهٓٔ Pass.	✓

This paradigm shows that the 3^d pers. sing. m. صهٓٔ, or the root, is the leading form of the Perfect, صهٓٔ 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 3^d radical to itself, the 2^d loses its vowel; so that, in the Perf. the 1st and 2^d require an additional vowel, ٓ, 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 ٓ (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-

digms 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 L^{I} is unchangeable (compare sect. 11, 2 c.), there remains but one vowel in the root, $\text{V}\dot{\text{H}}\text{V}$; 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. $\text{A}\text{V}\dot{\text{H}}\text{V}'\text{L}^{\text{I}}$, but 2 masc. $\text{A}\text{V}\dot{\text{H}}\text{V}'\text{L}^{\text{I}}$; Pael 3 fem. $\text{A}\text{V}\dot{\text{H}}\text{V}'$, but 2 m. $\text{A}\text{V}\dot{\text{H}}\text{V}'$ (from $\text{V}\dot{\text{H}}\text{V}'$).

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 $\text{V}\dot{\text{H}}\text{V}'$, $\text{V}\dot{\text{H}}\text{V}'\text{L}$, excepting 1 com. sing. which is $\text{V}\dot{\text{H}}\text{V}'\text{L}$ (sect. 4, 4). (3) Before the ground forms beginning with Ālaph, the preformative displaces this letter and adopts its vowel. Hence Ethpe. $\text{V}\dot{\text{H}}\text{V}'\text{L}^{\text{I}}$, fut. $\text{V}\dot{\text{H}}\text{V}'\text{L}$; Aph. $\text{V}\dot{\text{H}}\text{V}'\text{L}$, fut. $\text{V}\dot{\text{H}}\text{V}'\text{L}$. // (4) In the Ethtaphal, $\text{V}\dot{\text{H}}\text{V}'\text{L}^{\text{I}}$, the first of the two Taus is rejected in the five forms which have L for their preformative; thus fut. $\text{V}\dot{\text{H}}\text{V}'\text{L}$, but 3 fem. $\text{V}\dot{\text{H}}\text{V}'\text{L}$ (read *tetaktal*) instead of $\text{V}\dot{\text{H}}\text{V}'\text{L}$ (*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 $\text{V}\dot{\text{H}}\text{V}'$, 2 fem.

صَهَكَ; Aph. e. g. pl. 2 m. أَصَهَكَ; Shaph. e. g. pl. 3 fem.

فُصَهَكَ. (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. أَصَهَا; Ethtaph. e. g. 2 fem. أَصَهَا; Eshtaph. e. g. pl. 2 m. أَصَهَا, f. أَصَهَا. But observe:—Ethpeel, which on losing its vowel becomes أَصَهَا, 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 *ʾ*; and (c) by adding the vowel *o* to the third radical. Hence Ethpeel صَهَا, Pael صَهَا 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 *a*. Hence Ethpeel صَهَا; Pael صَهَا, pass. صَهَا; Ethpaal صَهَا; Aph. صَهَا, pass. صَهَا 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 صَهَا may be either the emph. m. or the abs. fem.

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

2. Verbs which have for their third radical ܣ ܨ or ܥ ; take for the most part ܥ , throughout the conjugations, instead of ܣ or ܨ .
 e. g. ܥܘܨܘܬܗ *he heard*, fut. ܥܘܨܘܬܗ , imp. pl. ܥܘܨܘܬܗ ; Pael perf. ܥܘܨܘܬܗ *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.
ܥܘܨܘܬܗ	ܥܘܨܘܬܗ	ܥܘܨܘܬܗ	ܥܘܨܘܬܗ
ܥܘܨܘܬܗ	ܥܘܨܘܬܗ	ܥܘܨܘܬܗ	ܥܘܨܘܬܗ
ܥܘܨܘܬܗ	ܥܘܨܘܬܗ	ܥܘܨܘܬܗ	ܥܘܨܘܬܗ
ܥܘܨܘܬܗ	ܥܘܨܘܬܗ	ܥܘܨܘܬܗ	ܥܘܨܘܬܗ

16. VERBS ܐܘܠܐ . e. g. ܐܘܠܐ *he ate*.

The anomalies which exist in this class are :

- Since ܐ cannot stand at the beginning of a word without a vowel, it takes, in the perf. of Peal, ܐ ; e.g. 2 fem. ܐܘܠܐ , pl. 3 m. ܐܘܠܐ , etc.; but ܐ in the imp. and part. pass. thus ܐܘܠܐ *eat thou*, ܐܘܠܐ *eaten*.
- Where another, strong, letter is audible at the end of a syllable, ܐ becomes quiescent; as Peal fut. ܐܘܠܐ , inf. ܐܘܠܐ .

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

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

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. **أَقَا**, fut. **أَقَا**; Shaph. **أَقَا**, fut. **أَقَا**; pass. **أَقَا**, etc.

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

17. VERBS هَد e. g. **أَقَا** he begat.

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

مَكِبٌ^x; imp. مَكِبٌ^x (sect. 15, note), part. pass. مَكِبٌ Ethpe.
 أَلَيْبٌ, fut. أَلَيْبٌ, imp. أَلَيْبٌ; Aph. أَلَيْبٌ, fut. أَلَيْبٌ;
 Shaph. أَلَيْبٌ.

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

3. Pael is, of course, regular.

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

18. VERBS هـ. e. g. هَمَّ *he went out*

Imp. هَمَّ, fut. هَمَّ, inf. هَمَّ; Aph.
 هَمَّ, fut. هَمَّ; Ethtaph. هَمَّ, 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 7 in the fut. and imp., as هَمَّ, هَمَّ
 from هَمَّ *he ascended*. // هَمَّ *he gave*, makes the fut. هَمَّ,
 هَمَّ, comp. Heb. 7.

19. VERBS ح e. g. سَأَلَ *he inquired.*

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

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

20. VERBS ح e. g. صَامَ *to arise.*

On account of the febleness of Vau, it is either quiescent in و , wholly rejected, or changed into another letter.

1. Vau is quiescent in و , and *unchangeable* in Peal perfect صَامَ , صَامْتُمْ , etc. (the preformative not requiring a vowel), and imp. صَامْ , صَامِي , etc.

2. Vau is rejected after the vowel و (answering to و in و) in Peal perf. صَام , صَامْتُمْ , صَامُوا , صَامُوا , صَامُوا ; and in the inf. صَامًا .

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

Ethpe. perf. ُحَدَّحَدَّ, fut. ُحَدَّحَدَّ; Aph. ُحَدَّحَدَّ, fut. ُحَدَّحَدَّ

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

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

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

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

ُحَدَّحَدَّ *he desired.*

21. VERBS ُحَدَّ. e. g. ُحَدَّحَدَّ *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. ُحَدَّحَدَّ, ُحَدَّحَدَّ, ُحَدَّحَدَّ, pl. ُحَدَّحَدَّ, etc. Imperf..

however, which might be expected to be **نَصَمَ**, like **نَصِمَ** from **نَصَم**, follows the analogy of **نَصَّ**, and is **نَصَمَ**; but imp. **نَصِمَ**.

22. VERBS ٤٤ e. g. **نَصَّ** 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. **نَصَّ** (for **نَصَّى**), **نَصَّ** (for **نَصَّى**), **نَصَّ**, plur. **نَصَّو**, etc., fut. **نَصِّو** (for **نَصِّو**) imp. **نَصِّ**, inf. **نَصِّ**; *Aph.* **نَصَّ** (for **نَصَّى**), inf. **نَصِّ**, pass. imp. **نَصِّ**; *Shaph.* **نَصَّ**, etc.

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

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 7 found in this class; e. g. **نَصَّ** he shall desire, from

نَصَّ; An example of *Palpel* is **نَصَّ** pilfered, passive **نَصِّ**

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		
2 m.	û	û	PARTICIPLE.	
2 f.	û	û	<i>Act.</i>	û
1 com.	û	û	<i>Pass.</i>	û

1. *Perfect.*—The characteristic **]**, quiescent in **'**, 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 ʾʾ, ai, where ʾ is the characteristic vowel. In the plural 3 m., Yud seems to have given place to the diphthong ʾʾ 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 ʾ 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. $\text{١١}^{\text{ʾ}}$, but fem. $\text{١١}^{\text{ʾ}}$, 2 m. $\text{١١}^{\text{ʾ}}$, pl. m. $\text{١١}^{\text{ʾ}}$, fem. $\text{١١}^{\text{ʾ}}$, 2 m. $\text{١١}^{\text{ʾ}}$, etc. Pael 3 m. $\text{١١}^{\text{ʾ}}$; Ethpa. $\text{١١}^{\text{ʾ}}$; Aph. $\text{١١}^{\text{ʾ}}$, 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. $\text{١١}^{\text{ʾ}}$, Pael $\text{١١}^{\text{ʾ}}$, 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. $\text{١١}^{\text{ʾ}}$ is imitated only

in the Ethpeel, viz. עָלַי ; but the rest terminate here in י ; as Pa. עָלַי , Ethpa. עָלַי , etc.

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

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

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

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 conjugation Peal as they appear in connection with the suffixes.

	PERFECT.	IMPERF.	IMPERATIVE.
		Singular.	
3 m.	1 صَهَّلَا	1 (وَهَلَا) تَصَهَّلَا	
3 f.	1 صَهَّلَتْ	1 تَصَهَّلِيْ —	Sing.
2 m.	3 صَهَّلَا	— —	2 m. 1 صَهَّلَا
2 f.	2 صَهَّلِيْ		2 f. 2 صَهَّلِيْ
1 c.	1 صَهَّلْ	1 (وَهَلَا) أَصَهَّلَا	
		Plural.	
3 m.	2 صَهَّلُوا	3 تَصَهَّلُوا	Plur.
3 f.	3 صَهَّلْنَ (وَهَلَا)	3 تَصَهَّلْنَ	2 m. 2 صَهَّلُوا
2 m.	3 صَهَّلُوا	3 تَصَهَّلُوا	2 f. 3 صَهَّلِيْنَ
2 f.	3 صَهَّلِيْنَ	3 تَصَهَّلِيْنَ	
1 c.	3 صَهَّلْ	1 (وَهَلَا) تَصَهَّلَا	

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 ضَلَكْتُ *he slew me*, ضَلَكْتَ *he slew thee*, masc., ضَلَكْتِ *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. *حَق* and *حَب*; e.g. تَصَلِّحُكَ *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. تَصَلِّحُهُ *he will slay him, her*; but تَصَلِّحُنَا *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. صَلِّحِيهَا *slay her*; and for the suff. 3 m. sing. it takes No. 3, e.g. صَلِّحْهُ *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. اَتَمِّمُوا *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 *قُل*.

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 *û*, take *ل* before the suffixes.

II. The verbs **פ** 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 **י** reject **א** and connect **ו** with the suffix No. 2, except that **פ** 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. **פ** *he uncovered me*, **פ** — *him*, Pa. imp. **פ**.

2. In forms ending in **ו**, (a) the vowel **ו** 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. **פ**, **פ**: e. g. Pacl **פ**, Aph. **פ**; but **פ**, etc. (b) **ו** 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. **פ**, **פ**: e. g. **פ** *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. **פ** *she* — *me*, **פ** *I* — *thee*; but **פ** *thou* — *me*.

4. Forms ending with Vau change **ו** into **ו**, and **ו** into **ו**, 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. **פ** is either 3 pl. perf. or 2 pl. imp. of Peal (compare Mat. ii. 10 and Heb. iii. 1); **פ** from **פ**, Pa. perf. Forms, however, like **פ** from **פ** perf. and imp. are the more common.

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
٢	٢	ثاني	ثانية
ثلاثة	ثلاثة	ثالث	ثالثة
أربعة	أربعة	رابع	رابعة
خمسة	خمسة	خامس	خامسة
٦	٦	سادس	سادسة
سبعة	سبعة	سابع	سابعة
ثمانية	ثمانية	ثامن	ثامنة
٩	٩	تاسع	تاسعة
عشرة	عشرة	عاشر	عاشرة

2. The numerals from 10 to 20 are compounded of the simple numbers and عَشْرَة; e. g., m. هِجْدَعَة, f. هِجْدَعَة, 11; ord. m. هِجْدَعَة, f. هِجْدَعَة *eleventh*; card. m. عَشْرَة, f. عَشْرَة, 12; عَشْرَة, f. عَشْرَة, 13; أَرْبَعَة or

* Constr. m. عَشْرَة, f. عَشْرَة.

† Or, هِجْدَعَة.

:أَرْبَعَةَ، f. أَرْبَعِيَّةٌ 14; the masc. forms of the numbers 15, 16, 17, 18, 19 are أَرْبَعَةَ عَشَرَ، خَمْسَةَ عَشَرَ، سِتَّةَ عَشَرَ، سَبْعَةَ عَشَرَ، ثَمَانَةَ 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: سِتَّةَ عَشَرَ، ثَمَانَةَ عَشَرَ، عَشْرَةَ عَشَرَ، وَخَمْسَةَ عَشَرَ، وَسِتَّةَ عَشَرَ، وَثَمَانَةَ عَشَرَ.

3. The numbers from 20 to 90 are—

عِشْرِينَ 20، ثَلَاثِينَ 30، أَرْبَعِينَ 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—

مِائَةً 100. مِائَتَيْنِ (dual) 200,* مِائَتَيْنِ 300, etc.; adding, as in the last form, the simple fem. form before مِائَةً. *Thousand* is expressed by أَلْفٌ، fem. أَلْفًا، pl. أَلْفٌ، أَلْفٌ; 10,000 by عَشْرَةَ أَلْفٍ، pl. عَشْرَةَ أَلْفٍ.

5. *Once, twice, etc.*, are expressed by **أَحَدًا**, as **أَحَدًا**، **أَحَدًا**؛ but sometimes also without it.

6. Multiples are expressed by **أَحَدًا** before the numeral with **أَحَدًا**, as **أَحَدًا** **أَحَدًا** *sevenfold*, **أَحَدًا** **أَحَدًا** *double*.

7. The numeral repeated is used distributively, as **أَحَدًا** **أَحَدًا** *each*; **أَحَدًا** **أَحَدًا** *two and two, etc.*

* The pl. مِائَتَيْنِ 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 **ضًا**, emph. of **طًا** *pure*.

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

1. *Adverbs of comparison and degree.*

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

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?*

array 1/1
1315. *Adverbs of negation, and various others.*

لَا *not*, لَمْ *not*, لَيْسَ *truly*, حَقًّا *really*, بَرًّا *in vain*, كَمَا *entirely*.

27. PREPOSITIONS.

The Prepositions are either prefixes, as *in*, *to* (the only ones of this kind), or they are separate words. The latter are—

لِ *to, with*, مِنْ *from*, خَلْفَ *upon, against, on account of*, مَعَ *with*, قَبْلَ* *before*, بَيْنَ or بَيْنَهُ *between*, بِلْوَجْهِ* *without*, بَعْدَ *after*, دُونَهُ* *for, instead of*, مِثْلَهُ or pl. مِثْلُهُ *about, round about*, لَدُنْ *against, opposite*, لِأَنَّ* *because of*, لَدَى *near*, بِ، بِ، بِ* *against, by, near*, لِمَعْلَى or لِمَعْلَى* *under*. These are most commonly in use. Observe—

1. The prefix prepositions take ' before a vowelless consonant; e. g. *in heaven*; except before *six*, *sixty*, with pref. *صَعْدًا*, etc.

2. Before *l* and *h*, which cannot begin a syllable without a vowel, the vowel is remitted to the preposition. Compare section 4, No. 4.

3. The prepositions take the *nominal* suffix of section 12, e. g. *after me*, *after us*, comp. sect. 11, 2, and 13, 3.

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. صَبْرُكَ *before me*, عَلَيْكُمْ *upon thee* ; but مَعَهُلَا takes before suffixes always the fem. form مَعَهُلَا.

5. The form لَهُصَلَا is used only before the suffixes و, حَفَ, حِبَ, سَتَ, and سَ : before the rest لَهُصَلَا is used : e. g. لَهُصَلَا *against us*.

28. CONJUNCTIONS.

They are—

أَوْ *or*, أَمْ *or*, أَوْعَلَّ *as*, إِنْ *but*, إِنْ *if not, unless*,
 إِنْ *if*, إِنْ *if not*, إِنْ *if*, أَيْ *also*, صَبْرُكَ *therefore*,
 بَلْ *but, yet*, لِأَنَّ *for*, لِأَنَّ *as, because*, بَلْ *but*, بَلْ *that not, lest*,
 بَلْ *in order that*, أَوْعَلَّ *therefore*, وَ *and*, حِينَ *when*, حِينَ *although*, حِينَ *therefore*, حِينَ *namely or truly*, حِينَ *when*,
 حِينَ *because*, حِينَ *because*, حِينَ *because*,
 حِينَ *before*, حِينَ *until*.

29. INTERJECTIONS.

They are—

أُ، أُو، أُو! اُنْ behold, اِنْدَا، اِنْدَا O that! اِنْدَا
 woe! اِنْدَا 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.	أَصْلَى	يَصْلَى
3 fem.	أَصْلَى	يَصْلَى
2 masc.	أَصْلَى	يَصْلَى
2 fem.	أَصْلَى	يَصْلَى
1 com.	أَصْلَى	يَصْلَى
3 m. pl.	أَصْلَى	يَصْلَى
3 fem.	أَصْلَى	يَصْلَى
2 masc.	أَصْلَى	يَصْلَى
2 fem.	أَصْلَى	يَصْلَى
1 com.	أَصْلَى	يَصْلَى
	Imperative.	Infinitive.
2 masc.	أَصْلَى	أَصْلَى
2 fem.	أَصْلَى	
2 m. pl.	أَصْلَى	
2 fem.	أَصْلَى	
		Participle.
		<i>Act.</i> m. أَصْلَى
		fem. أَصْلَى
		<i>Pass.</i> m. —
		fem. —

PAEL.

	Perfect.		Imperfect.
3 m. sing.	ضَمِيَ		يَضِي
3 fem.	ضَمِيَتْ		تَضِي
2 masc.	ضَمَيْتُمَا		تَضِيَانِ
2 fem.	ضَمَيْتُمَا		تَضِيَانِ
1 com.	ضَمَيْتُمْ		يَضِيَانِ
3 m. pl.	ضَمَوْا		يَضِيَانِ
3 fem.	ضَمِيْنَ		تَضِيَانِ
2 masc.	ضَمَيْتُمْ		تَضِيَانِ
2 fem.	ضَمَيْتُمْ		تَضِيَانِ
1 com.	ضَمِيْ		يَضِيَانِ
	Imperative.		Infinitive.
2 masc.	ضَمِيْ		مَضِيْ
2 fem.	ضَمِيْ		
2 m. pl.	ضَمِيْ		Participle.
2 fem.	ضَمِيْ	Act. m.	مَضِيْ
		fem.	مَضِيْ
		Pass. m.	مَضِيْ
		fem.	مَضِيْ

ETHFAAL.

	Perfect.	Imperfect.
3 m sing.	أَفْعَلَا	يَفْعَلُ
3 fem.	أَفْعَلَتْ	تَفْعَلُ
2 masc.	أَفْعَلْتُمَا	تَفْعَلَانِ
2 fem.	أَفْعَلْتُمَا	تَفْعَلَانِ
1 com.	أَفْعَلْتُمَا	تَفْعَلَانِ
3 m. pl.	أَفْعَلُوهُ	يَفْعَلُونَهُ
3 fem.	أَفْعَلْتُنَّ	تَفْعَلْنَ
2 masc.	أَفْعَلْتُمَا	تَفْعَلَانِ
2 fem.	أَفْعَلْتُمَا	تَفْعَلَانِ
1 com.	أَفْعَلْتُمَا	تَفْعَلَانِ

	Imperative.	Infinitive.
2 masc.	أَفْعَلْ	فَعْلًا
2 fem.	أَفْعَلِي	
2 m. pl.	أَفْعَلُوهُ	
2 fem.	أَفْعَلْتُنَّ	

	Participle.
Act. m.	فَاعِلٌ
fem.	فَاعِلَةٌ
Pass. m.	—
fem.	—

APHEL.

	Perfect.	Imperfect.
3 m. sing.	أَصْحَبَا	نُصْحَبَا
3 fem.	أَصْحَبَاتَا	لُصْحَبَاتَا
2 masc.	أَصْحَبْتُمَا	لُصْحَبْتُمَا
2 fem.	أَصْحَبْتُمَا	لُصْحَبْتُمَا
1 com.	أَصْحَبْتُمَا	أَصْحَبَا
3 m. pl.	أَصْحَبْتُمْ	نُصْحَبْتُمْ
3 fem.	أَصْحَبْتُنَّ	نُصْحَبْتُنَّ
2 masc.	أَصْحَبْتُمَا	لُصْحَبْتُمَا
2 fem.	أَصْحَبْتُمَا	لُصْحَبْتُمَا
1 com.	أَصْحَبْتُمْ	نُصْحَبْتُمْ

	Imperative.	Infinitive.
2 masc.	أَصْحَبَا	مُصْحَبَاتَا
2 fem.	أَصْحَبَاتَا	
2 m. pl.	أَصْحَبْتُمْ	Participle.
2 fem.	أَصْحَبْتُنَّ	<i>Act.</i> m. مُصْحَبَاتَا
		fem. مُصْحَبَاتَا
		<i>Pass.</i> m. مُصْحَبَاتَا
		fem. مُصْحَبَاتَا

SYRIAC

READING LESSON

Fourth L.
PSALM CX.

ܟܠܐ ܩܘܪܒܢܐ ܕܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

power-his concerning-& Lord-the-of)(throne-the concerning

VERSE 1.

^a *l da-vid*, pr. name with the pref. ܕ (*to*), the Lāmad of the author; lit. *to David*, belonging to, by, David, and the word *Psalm* is to be supplied.

^b *ܕܐܠ*, prep. *upon*, also *concerning*, with suff. ܐ ܕܡܠܟܐ—*thee*, ܐܡܠܟܐ—*him*, ܕܡܠܟܐ—*them*; *ro ascend*.

^c *mauth-beh*, subst. masc., ܡܘܬܒܐ (from ܡܘܬܐ to suff. ܐ, 3 pers. sing. masc., but which is here or redundant, referring to the following genitive, according to our idiom, it is regarded sufficiently. The like suffixes, prefixes, or words, which are unsu be rendered into English, are marked thus)(, and th is to refer to the analysis for further information.

^d *da-do-nay*, substantive in imitation of the Heb. stead of ܕܢܐܝܢ, with the pref. ܕ *of*, to which the vow remitted, which this letter must have had, had it b

This Ps 118 most cited; 118²

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

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

* *v'šal*, conj. **וְהָיָה** prefixed to (**וְהָיָה**).

† *hai-leh*, subst. masc. [**וְהָיָה**], emph. **וְהָיָה**, with suff. **וְהָיָה** referring to (**וְהָיָה**).

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

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

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

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

§ *dā-khel-ḡar-tsā*, (lit. of the accuser) subst. masc. emph. compounded from the participle **וְהָיָה** and the subst. **וְהָיָה**, derived from the phrase **וְהָיָה** to eat the pieces of any one, to calumniate, slander him; synecdoche of the devil, Satan. The **וְהָיָה** is remitted from **וְהָיָה** to **וְהָיָה** sign of the genitive.

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

ܐܢܝܢܐ ܠܘܕܝܢܐ ܠܦܢܝܢܐ ܠܦܢܝܢܐ ܠܦܢܝܢܐ ܠܦܢܝܢܐ
 hand-right-my at thyself Best)(,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 ܐܡܪ, as ܐ (and so Yod) beginning a word must have a vowel, for the most part ܐ or ܐ, 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. ܡܪܝܢܐ from which it is derived is, like ܡܪܝܢܐ (emph. ܡܪܝܢܐ), used for any *lord*.

* *l'mār*, the preceding with suff. ܐ and pref. ܠ.

* *d'thev*, ܕܠܐ verb Peal imp. sing. masc. from ܕܠܐ 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. ܠ with suff. 2 pers. sing. masc., is here the *Dative commodi*, comp. Heb. ܠܝܘܐܝܠܝܘܬܝܘܢܐ *go away for thyself*, i. e. *get thee away*, (Ge. 12. 1, see also 27. 43; Ca. 2. 17,) and as such, is used plemastically.

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

* *ya-min*, subst. fem. [ܡܢܝܢܐ] with suff. ܐ, emph. ܡܢܝܢܐ. verb ܡܢܝܢܐ obsol.

۱: ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰
 feet-thy-for stool-foot-the enemies-thine make-I-that until
 ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰
 from Lord-the thee-to send-shall strength-his-of rod-The

" *da-mā*, (frequently also *ad-mā*) adv. composed of *until*, and *what*, followed by ۲.

۱ *de-sim*, pref. conj. ۲ *that* (i. q. ۱۲) has ۱ remitted from the following ۱, which requires it when beginning a word (comp. *m*); before verb Peal fut. 1 pers. sing. from *prop. to put or place, then to make.*

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

۱ *kuv-shā*, subst. masc. emph. from *to tread down, to subdue.*

۱ *l'rog-laikh*, subst. com. pl. with suff. ۱, emph. *sing. emph. abs. and const.*

VERSE 2.

۱ *huf-rā*, subst. masc. emph., Heb. ۱, with suff. ۱.

۱ *d'sush-nā*, subst. masc. emph. from *to be strong, to prevail*, with pref. ۲ sign of the genitive.

۱ *n'sha-dar*, verb Pael fut. 3 pers. sing. masc.; the second radical has ۱, instead of ۱, on account of the following ۱, which is here treated like a guttural.

۱ *lākh*, pref. prep. ۱ with suff. ۲, 2 pers. sing. masc.

۱ *mār-yā*, see ver. 1 (۱).

۱ *men*, ver. 1 (۱).

וְעַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ
 people-Thy .enemies-thine over rule-shall-be-^z Zion
 מַעֲשֵׂיךָ חֲסִידֶיךָ יְיָ אֱלֹהֵינוּ
 holiness of-magnificence-the-in ,power-of day-the-in praiseworthy-[be-shall]

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

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

ⁱ *b'Sel-d'vā-vaikh*, ver. 1 (¹⁰).

VERSE 3.

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

^b *m'shab-hā*, prop. Pael part. pass., emph. of שָׁבַח , from שָׁבַח *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*, א prefixed to the subst. masc., emph. of מָא (with the accession א changes to אָ , by which the diphthong *au* is produced), with suff. מָאֵךְ , pl. מָאֵיכֶם , emph. מָאֵיכֶם and מָאֵיכֶם .

^d *d'hai-lā*, genit. $\text{לֵא$ of, with subst. masc. emph., see ver. 1 (^g).

^e *b'had-rai*, pref. א in, before subst. masc. pl. constr. from רָאָה , emph. רָאָהֶם ; the verb in Pael signifies *to decorate, ornament, to honour*.

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

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

^e *m'tul*, 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-shah*, subst. masc. with suff. סָה, see ver. 6 (f).

PROVERBS.

כַּוְּלָהּ

.27 Chapter

וְאַתָּה יָדָע לֵאמֹר לְמָחָר תִּשְׁבַּח לְעַצְמְךָ וְלֹא תִשְׁבַּח לְיָמֶיךָ
 thou knowest for not ;morrow-the-of day-the-for thyself-boast not-[Do]

VERSE 1.

*ke-phā-le-on.**

Greek. κεφαλή, a chapter.

^a *lā*, adv.

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

^c *ʾyau-mā*, pref. אֶ, comp. Psalm ver. 3 (e).

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

^e *gheir*, conj., from the Gr. γὰρ.

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

كُنَّا نَكْبُ . 2 بَغْضَائِهِ نَعْتَمِدُ . 3 نَصْنَأُ حِجَابًا . 4 نَقِيلُ .
 ; mouth-thy not- & , stranger-the thee-praise-Let forth-bringeth-[it] what
 4 نَقِيلُ . 5 نَقِيلُ . 6 نَقِيلُ . 7 نَقِيلُ . 8 نَقِيلُ . 9 نَقِيلُ . 10 نَقِيلُ .
 eighty- & , stone-the [is]-Heavy lips-thy not- & , another- &

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

^s at, Psalm ver. 4 (^d).

^a *mā-nā*, pron. interrog. of the thing.

^c *yā-led*, Peal part. act. sing. masc., used for the present tense, from ل .

VERSE 2.

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

^b *mukh-rā-yā*, adj. masc., emph. of ك , emph. fem. ك , from ك , Heb. Piel to *estrangle*.

^c *v'lā*, conj. و and adv.

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

^e *vaḥ-ri-nā*, pref. conj. و has the vowel ا , to form a syllable with the vowelless ح ; ر elided, having the linea oculatans, the initial of the adj. masc. emph.; ن , fem. emph. ن , pl. masc. ن , fem. ن , from ن in Aph to *delay*, to *stay*, be *late*.

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

VERSE 3.

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

١ ٢ ٣ ٤ ٥ ٦
 مَصْحَبَةٌ ۞ ۞ ۞ ۞ ۞ ۞
 rebuke-the is Better jealousy before stand-shall
 ۞ ۞ ۞ ۞ ۞ ۞
 ٦ ٧ ٨ ٩ ١٠ ١١
 ۞ ۞ ۞ ۞ ۞ ۞
 [are]-Better .hid-[is]-that love-the than open-[is]-that

^a *rug-zā*, Psalm ver. 5 (^o).

^e *v'ma-nu*, prop. *who is he?* compounded of *مَنْ* *who*, and *أَنْتَ* *he*.

f *n'kum*, verb Peal fut. 3 pers. sing. masc., from *صَامَد*, pret. *صَامَد*, *to rise*, also *to stand*.

^g *f'dām*, prep. with (pl.) suff. *مُفَدَام* *before me*, *مُفَدَام* *before thee*, *مُفَدَام* *before him*, comp. Psalm ver. 3 (^h).

^h *f'nā-nā*, subst. masc. emph. from *لَبَسَ* *to envy*, also *to be jealous*.

VERSE 5.

^a *fā-vāi*, the two words marked (^a) are pronounced as one, comp. ver. 4 (^o); the first is adj. fem. from *أَفْ* *masc.*, in the comparative degree, *better*, in connection with *مَنْ*, the fourth word from this, comp. ver. 3 (^g).

^b *malih-sā-nu-thā*, subst. fem. emph. from *صَفَّ*, *صَفَّ* in Ethpeel *to rebuke*.

^c *d'gal-yā*, pref. relative *؟* with Peal part. pass. fem. from *كَلَّفَ*, root *كَلَّفَ* *to uncover, reveal, manifest*.

^d *men*, see (^a).

^e *rāh-mu-thā*, subst. fem. emph., from *لَبَسَ* *to love*.

f *dam-tash-yā*, pref. relative *؟* with the vowel *ā*, before a vowelless letter, initial of Pael part. pass., fem. of *كَلَّفَ* from *لَبَسَ* *to be hid*, and trans. *to hide*.

מִכֶּתֶלֶת׃ וְשֶׁפֶלֶת׃ מִכֶּה מִבֶּטֶן׃ וְשֶׁפֶלֶת׃
 enemy-the-of) (kisses-the than friend-the-of) (stripes-the
 7 נֶפֶשׁ׃ וְשֶׁפֶלֶת׃ מִכֶּה מִבֶּטֶן׃ וְשֶׁפֶלֶת׃
 soul-the-but ,omb-honey-the upon-tramples satiated-[is]-that soul-The

VERSE 6.

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

^b *maḥ-vā-the*, subst. fem., pl. of מַחֵה (emph. מַחֵהּ) from מָחָה to smite, strike) with suff. סֵי, his, pleonastic, referring to the following genitive.

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

^d *men*, see ver. 3 (σ).

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

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

VERSE 7.

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

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

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

صَفَا: اِهْ صَفِيْب: اِزْ نَكْن: اِيْت: كَس: 8 اَمْر
 As .it-to are-they sweet things-bitter even famishing-the
 زَهِيْ: اِهْ صَفِيْب: اِزْ نَكْن: اِيْت: كَس: 8 اَمْر
 man-the is so ,nest-her transfers-that sparrow-the

^a *ka-bār-yā-thā*, subst. fem. pl. emph. from **كَبُرَ**, root **كَبُرَ** to be strong, to be many.

^a *v'naph-shā*, see (^a).

¹ *l'phan-tā*, adj. fem., emph. **فَان**, from **فَع** masc., verb **فَع** to be hungry.

² *āph*, conj.

^a *ma-ri-rā-thā*, adj. fem. pl. emph., used for the neuter, sing. emph. **رِيْب**, abs. **رِيْب** from **رِيْب** masc., root **رِيْب** to be bitter.

¹ *l'al-yān*, adj. fem. pl. abs., sing. **يَان**, from **يَان** masc. (prop. Peal part. pass.) from **يَم** to be sweet.

^a *e-nein*, pers. pron. pl. fem.; used for the logical copula expressing the present tense, comp. Psalm ver. 4 (^d).

¹ *lāh*, pref. prep. **ل** with suff. **اِ**, 3 pers. fem., referring to *naphshā*.

VERSE 8.

^a *aiḥ*, particle

^b *tseph-rā*, subst. fem., emph. of **سَف**.

^a *dam-shan-yā*, relative **يَا** with **ا**, before a vowelless letter, and Pael part. sing., fem. of **سَف** masc., comp. ver. 7 (ⁱ), lit. *changing*, from **سَف**, according to the Heb., *to do the second time, to repeat, to change*.

^a *ke-nāh*, subst. masc. **نَه**, with suff. **اِ**, 3 pers. sing. fem., referring to *tsephrā*.

۰ صققملا ۰ امر كعينا ۰ .۰ ستا دة ۰ من ۰ من ۰
 spices- & ointment As place-his from removeth-who
 ۰ من كعينا ۰ من ۰ ستا ۰ من ۰ : ۰ ليطا ۰ : ۰ من كعينا ۰
 delighteth-who he is so ,heart-the)(rejoice-which

۰ *hā-lī-ha-nau*, for **ستا** **لينا**, the vowel ۰ before **ل** is changed to ʾ to form the diphthong *au* with the **و** of **ستا**, the logical copula, prop. pron. pers. 3 pers. sing. masc., comp. Psalm ver. 4 (۰).

ʾ *gav-rā*, subst. masc., emph. of **را**.

۰ *d'zū-ya*Δ, (**ل** between two vowels is pronounced like audible **ا**) Peal part. act. sing. masc. for **لا**, on account of the guttural **ل**, from **لا**, with relat. **ل** prefixed.

۰ *lulīh-theh*, subst. fem. **لا** (constr. **لا**) with suff. **ها**.

VERSE 9.

۰ *mesh-hā*, subst. masc. emph. from **مش** to anoint.

۰ *v'oes-me*, subst. masc. pl. emph., sing. emph. **مش**, from **مش** to be agreeable, sweet.

۰ *dam-ha-den*, relat. **ل** with **د**, before a vowelless letter, prefixed to Pael part. act. masc., pl. of **مش**, from **مش** to rejoice, be glad.

۰ *ple-hā*, pref. **ل**, the proposition, *to*, with which the preceding verb is construed, while our idiom requires the accusative, and subst. masc. emph. (abs. id.), pl. **ل** and pl. fem. **ل**, root **ل** obs.

۰ *hā-lī-ha-nau*, see ver. 8 (۰).

ʾ *man*, pron. interrog. (*who? which*), used also without interrogation, and followed by **ل**, for *he who*.

J O B XIX.

19 אֲשֶׁר־אָבִיזָה בְּלֵבִי כָּל־אֲדָמוֹתַי וְכָל־אֲשֶׁר־אָבִיזָה
 even-^a & ,counsel-my of-counsellors-the all [even], me-abhorred-They
 20 וְכָל־אֲשֶׁר־אָבִיזָה בְּלֵבִי כָּל־אֲדָמוֹתַי וְכָל־אֲשֶׁר־אָבִיזָה
 flesh-my-^b & skin-My me-against turned-are friends-my

VERSE 19.

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

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

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

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

^e *vāph*, conj. וְ and אֲשֶׁר, vowel remitted to וְ.

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

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

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

VERSE 20.

^a *meshkh*, subst. masc. sing. with suff. אֲשֶׁר־אָבִיזָה; Heb. מִשְׁכָּח to draw, draw out.

^b *o'besr*, subst. masc., אֲשֶׁר־אָבִיזָה, with suff. אֲשֶׁר; emph. אֲשֶׁר־אָבִיזָה.

. دِيْنِيْءِ . صَعَمْتُرُ . اَصْلَحْتُ . صَعَمْتُرُ . دِيْنِيْءِ .
 .teeth-my-of skin-the-with escaped-I-& ,bones-my-to cleave
 21 . دِيْنِيْءِ . صَعَمْتُرُ . اَصْلَحْتُ . صَعَمْتُرُ . دِيْنِيْءِ .
 because ; friends-my ye-Oh ,me-upon-pity-have ,me-upon-pity-Have

^a *d'vek*, Peal perf. 3 pers. pl. masc. from **صَعَمْتُرُ** to *cleave, adhere to*.

^b *b'gar-mai*, subst. masc. pl. with suff. **اِيْ**, from **صَعَمْتُرُ**,
 emph. **صَعَمْتُرُ**.

^c *veth-pal-teth*, conj. **و** with **ا** remitted from the following **ا**,
 prefixed to Ethpaal perf. 1 pers. sing., Pael **صَلَّحْتُ** to *deliver, save*.

^d *b'mesh-khā*, see (^a).

^e *d'she-nai*, subst. fem. pl. with suff. **اِيْ**, from **عِي**; emph.
عِي, pl. **عِي**, emph. **عِي**.

VERSE 21.

^a *hu-nun*, verb Peal imp. pl. masc., **نُن**, with suff. **اِيْ**,
 from **نُن**, **نُن**, to *be gracious, merciful to, to have pity, com-*
passion upon.

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

^c *rāh-mai*, see ver 19 (^f).

^d *m'tul*, Psalm ver 7 (^e).

^e *di-de-hu*, relat. **اِيْ** with **ا** remitted from the following **ا**,
 prefixed to a word compounded from **اِيْ** **اِيْ** *his hand*, and
اِيْ *he*, which latter is added for the sake of emphasis to
 express *himself*, and refers to the next word, *dalūhā, of God*
himself, compare John 2. 2, **اِيْ** **اِيْ**, *Jesus himself*. The
 relat. **اِيْ** with suff. **اِيْ** pleonastic (the **ا**

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠
 were-they marked-& , words-my were written-that
 : ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠
 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 *vad*, verb Peal perf. 3 pers. sing. // The phrase **فَعِ حَضَّ** is purely idiomatic (like the Heb. **וַיִּזְעַק**) (lit. *who did!* exclaimatorily) for *oh that one had done so!* i.e. *would to God that it were so!*

^d *d'meth-kat-bēn*, conj. **וְ** *that*, with verb Ethpaal part. fem., pl. of **כָּתַבְתְּ** from **כָּתַב** masc., root **כ.ת.ב** to write.

^e *vai*, verb Peal perf. 3 pers. pl. fem. from **יָצַב** 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. **ַי**, from **מַלָּא** a word, emph. **מַלָּאִי**, with suff. **ִי** *my*—**מַלָּאֵי** his—pl. **מַלָּאֵי**, from **מַלַּל** Pael to speak.

^g *v'meth-rash-mān*, the same as (^d), root **ד.פ.כ** to mark, to delineate.

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

ⁱ *sēph-rā*, pref. **וְ**, before subst. masc., emph. of **סָפַר**; pl. emph. **סָפַרְתִּי**, root **ס.פ.ר** to number, and then to write.

VERSE 24.

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

חַנְכְּמֹ֑. . חָלָ֑א יַיְהוָ֑ה יִדְוֹעֵ֑ם . 25 אִנְיֹ֑ם נִשְׂבָּ֑ע
 knowing ,I-And | graven-were-they rock-a upon-& ; ever-for
 אִנְיֹ֑ם : חַנְכְּמֹ֑ם יִדְוֹעֵ֑ם חָלָ֑א אֶרְצָ֑ה
 earth-the upon end-the-in-& ,is alive redeemer-my-that am-I
 יִבְיָ֑א .
 .appear-shall-be

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

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

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

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

^e *l'zā-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 יָדָע *to grave, mark, delineate*.

VERSE 25.

^a *ve-nā*, pref. אֶ with the vowel ׀, remitted from the following ׀ of יָדָע, pers. pron.

^b *yā-da*, verb Peal part. act. sing. masc. (from יָדָע *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. [יָדָע] with suff. אֶ, emph. יָדָע, from יָדָע *to deliver, redeem*.

* *ha-yu*, the two words marked (°) are pronounced as one, comp. Proverbs ver. 4 (°) and 5 (°); **נָעַם** is an adj. masc. sing.; emph. **נָעַם**, emph. fem. **נָעַמָּה**, from **נָעַם**, **נָעַם** to live.

† *vav-sau-phā*, prefixes **עו** (and in) formed into one syllable by , before subst. masc. emph. of **עוֹמֵם**, comp. Psalm ver. 3 (°), as a verb to *fail, cease, come to an end*.

‡ *ar-ḏā*, Psalm ver. 6 (°).

§ *neth-g'le*, verb Ethpeel fut. 3 pers. sing. masc. from **לָקַח** to uncover, reveal, manifest.

GOSPEL OF ST. JOHN.

CHAP. II.

עוֹמֵם **אֵל** **לְעוֹמֵם** **עוֹמֵם** **לְעוֹמֵם** **אֵל** **לְעוֹמֵם** **אֵל**
 .Cana-in feast-a was third-the day-the-on-And

VERSE 1.

* *val-yau-mā*, prefixes **עו** (and on) joined in one syllable by ; for the rest see Psalm ver. 3 (°).

† *dath-lā-thā*, pref. relative **אֵל** (*that*), joined to the next vowelless letter by , before the cardinal num. masc., used for the ordinal; lit. *which is the third*.

‡ *h'vāth*, verb Peal perf. 3 pers. sing. fem. from **לָקַח**.

§ *mesh-tu-thā*, subst. fem. sing. emph. [from **שָׁתָּה**], root **שָׁתָּה** to drink.

¶ *b'koṭ-ne*, pref. **עו**, and pr. name.

. 1. 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
 .was there Jesus-of)(mother-the- & ,Galilee-of city-the
 . 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
)(called-was disciples-his- & ,Jesus ,himself also-And

f m' di-tā, subst. fem. sing., emph. of 𐤌𐤓𐤕; constr. 𐤌𐤓𐤕, with suff. 𐤓𐤕𐤌𐤓𐤕, pl. 𐤓𐤕𐤌𐤓𐤕, root 𐤓𐤕 to judge.

g dag-li-lā, pref. genit. 𐤓 with , before a vowelless letter, and pr. name.

h ve-meh, pref. conj. 𐤓 with , remitted from 𐤓 of 𐤓𐤕𐤌𐤓𐤕. subst. fem. sing., 𐤓𐤕𐤌𐤓𐤕 (emph., irr.) with suff. 𐤓𐤕 (his) pleonastic; pl. emph. 𐤓𐤕𐤌𐤓𐤕.

i d'ye-shu, pref. genit. 𐤓, and 𐤓 pr. name.

k ta-mān, adv.

l vūth, i. q. (*) only that this has the *linea occultans*, because it is the logical copula.

VERSE 2.

a vāph, Job ver. 19 (*).

b hu, pers. pron. used with the following word as reciprocal.

c v'tal-mi-dau, subst. masc. pl. with suff. 𐤓𐤕𐤌𐤓𐤕, 3 pers. sing. masc., from 𐤓𐤕𐤌𐤓𐤕, root 𐤓𐤕 to learn.

d eth-k'ri, verb Ethpeel perf. 3 pers. sing. masc. from 𐤓𐤕𐤌𐤓𐤕 to call, to invite.

e lāh, pref. prep. 𐤓 with suff. 𐤓 3 pers. fem. sing. referring pleonastically to the next word.

f l'mesh-tu-thā, comp. the prec. and ver. 1 (*).

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
 1 2 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 1 2 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 .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. חָמֵר.

^c *vām-rā*, perf. 3 pers. sing. fem. of *vā* with *m* remitted from *l* of *vā*, Peal part. act. sing., fem. of *vā* used for the present tense, from *vā* to say.

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

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

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

VERSE 4.

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

^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.

ګټ ٻعټه . ښځه ګڼه ښځه ښځه ښځه : ښځه ښځه
 yet not ?woman ,thee-to-t me-to What ,Jesus her-to
 ښځه ښځه ښځه ښځه ښځه ښځه : ښځه ښځه
 Whatsoever ,servants-the-to mother-his Saith .hour-mine come-hath
 ښځه ښځه ښځه ښځه ښځه ښځه : ښځه ښځه
 there but were-There)(.do you-to saith-he)

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

ā *da-khil*, adv.

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

† *shā-sath*, subst. fem., **س** (constr. **س**), with suff. **ا**
 1 pers. sing.

VERSE 5.

° *ām-rā*, ver. 3 (°).

° *e-meh*, ver. 1 (°).

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

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

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

† *s'ved*, verb Peal imp. pl. masc. from **ل**.

VERSE 6.

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

° *den*, conj.

° *ta-mān*, adv.

كَسَمَ ۖ يَعْصَى ۖ مَلَكُهُ ۖ اِيْتِي ۖ صُتِي ۖ اِلَيْتِي ۖ
 ;pota-water-the-into water)(Fill Jesus them-to
 . ۖ كَسَمَ ۖ اِيْتِي ۖ ذُبُصًا ۖ حَيْلًا ۖ ۖ اَنْزَنَ ۖ كَسَمَ ۖ .
 ,them-to saith-[He] .top-the-to until them filled-they-&
 . ۖ اَلْحَقَّ ۖ صَحَلًا ۖ ۖ اَلْمَا ۖ ۖ لِيَعْمَ ۖ صَفْحًا ۖ . ۖ اَوْتِي ۖ
 .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. ۤ with , remitted from the next letter, see ver. 6 (^d).

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

^g *e-nein*, see (^e).

^h *ḏ-da-mā*, Psalm ver. 1 (¹⁰).

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

VERSE 8.

^a *z'luḏ*, verb Peal imp. pl. masc. from ۤ, comp. Heb. 777.

^b *me-khil*, adv.

^c *vai-thau*, pref. ۞ with , remitted from ۤ of ۤ, Aphel imp. pl. masc. from ۤ to come, doubly anomalous.

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

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

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

VERSE 9.

^a *v'khad*, pref. conj. ۞ and ۤ particle.

13 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

ⁱ *ka-lil*, subst. masc. sing. from 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 ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ 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15 هُوَ جَلَسَ عَلَيْهِ مُبَدِّلًا لِمَا فِي يَدَيْهِ
 scourge-a him-to made-he-And .sitting-[were]-who changers-money-the-(-&
 مَجَّ مَبْطَلًا : فَخَرَّاسَهُمْ أَجْمَعِينَ مِنْ أَسْطَلَانِ
 ,temple-the from out-drove-he them-of-all-(-& ,oord of

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

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

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

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

VERSE 15.

a vaΔ-vad, pref. conj. **و** with **م** before a vowelless letter, and verb Peal perf. 3 pers. sing. masc.

b prā-ge-lā, subst. masc. sing. emph.; pl. emph. **جَلَسَ**,
 Gr. φραγέλλιον *a whip*.

c hav-lā, subst. masc. emph.; pl. with suff. **بَطْلَانِ** *his cords*, Heb. **לַבָּטָן** *to bind*.

d val-kul-hun, preff. **ل** joined in one syllable by **م**, (see *g*), and **و** with suff. **عَلَيْهِ**, Job ver. 19 (*h*).

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

ʃ *haikh-lā*, subst. masc. sing. emph.; with suff. **עָלָיו**,
 Heb. **לַיָּחִיד**.

g val-ser-be, prefixes **ל** joined in one syllable by **מ**, before

17 $\text{זָכַרְתִּים} \text{וְ} \text{בָּנֵי} \text{בֵּית} \text{אָבִי} \text{וְ} \text{בָּנֵי} \text{בֵּית} \text{אָבִי} \text{וְ} \text{בָּנֵי} \text{בֵּית} \text{אָבִי}$. remembered-And merchandise of-house-a father-my-of)(house-the)(
 . $\text{לִמְתָּוֹתַי} \text{וְ} \text{בָּנֵי} \text{בֵּית} \text{אָבִי} \text{וְ} \text{בָּנֵי} \text{בֵּית} \text{אָבִי}$. up-me-eaten-hath house-thy-of)(zeal-The)(,written-is-which-that disciples-his
 18 $\text{כֵּן} \text{אָמַרְתָּ} \text{וְ} \text{בָּנֵי} \text{בֵּית} \text{אָבִי} \text{וְ} \text{בָּנֵי} \text{בֵּית} \text{אָבִי}$. sign What him-to said-& ,Jews-the therefore Answered

with suff. אִי (*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 וְ ; cp. its use in Prov. ver. 10 (^e); the suff. אִי is pleonastic, referring to the following noun in the genitive.

^b *dāv*, subst. masc. sing. with suff. אִי . 1 pers. sing.; emph. אָבִי , Prov. ver. 10 (^e).

^c *te-gur-thā*, subst. fem. sing. emph., root גָּרַח to trade.

VERSE 17.

^a *veih-d'khar*, pref. conj. וְ with אִי remitted from the following זָכַרְתִּים , and Ethpeel perf. 3 pers. pl. masc. from זָכַר to remember

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

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

^d *v'ai-thākh*, pref. genit. וְ to Prov. ver. 10 (^e).

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

VERSE 18.

^a *ṣ'nav*, verb Peal perf. 3 pers. pl. masc. from נָבַח .

19 ^اخبر ^اأنت . ^اأنت ^اتفعل ^ابشيء ^اأنت .
 Answered ?thou doest things-these-that ,us thou showest
 20 ^اأنت ^اتفعل ^ابشيء ^اأنت . ^اأنت ^اتفعل ^ابشيء ^اأنت .
 three-in-& ,this temple-the ye-Destroy ,them-to said-& ,Jesus
 20 ^اأنت ^اتفعل ^ابشيء ^اأنت . ^اأنت ^اتفعل ^ابشيء ^اأنت .
 him-to Say it)(am raising I days

^b *ve-mar*, pref. conj. \circ with ا remitted from ا of ا ,
 Peal perf. 3 pers. pl. masc. from ا .

^c *mā-nā*, interrog. pron. of the thing.

^d *ā-thā*, ver. 11 (^b).

^e *m'ha-ve*, Pael part. act. sing. masc., root ا .

^f *lan*, pref. Δ with ا 1 pers. pl.

^g *d'hā-lein*, pref. relat. ا before ver. 16 (^e).

^h *ā-ved*, Peal part. act. sing. masc. from ا .

VERSE 19.

^a *ā'nā*, see ver. 18 (^e).

^b *ve-mar*, comp. ver. 18 (^b).

^c *s'thur*, Peal imp. pl. masc. from ا .

^d *hāikh-lā*, ver. 15 (^f).

^e *v'lath-lā-thā*, comp. ver. 1 (^b).

^f *yau-min*, pl. abs., see Psalm ver. 3 (^c).

^g *m'kim nā*, Aphel part. act. sing. masc. (root ا),
and the pers. pron. 1 pers. sing. in place of the subst. verb,
properly the present tense for the future, I will raise.

^h *leh*, pref. prep. Δ (*to*) with which the preceding verb is
 construed, contrary to our idiom, and suff. ا .

VERSE 20.

^a *ām-rin*, Peal part. act. pl. masc. from ا .

יִשְׂרָאֵלִים . לְאַרְבַּעֵי שָׁנִים וְשֵׁשׁ יָמִים בְּבִנְיָתָהּ אֶת־הַמִּטְבֵּל
 temple-the built-was years six-& forty-In ,Jews-the
 . תָּלָּם . אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם
 fit) (thou-art raising days three-in thou-& ,this
 . 21 תָּלָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם
 .body-his-of temple-the concerning was speaking ,however ,He
 22 בָּרָא אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם אֵילָּם
 remembered ,dead-the of-h:use-the from ,therefore ,risen-had-he When

ב' *lar-b'sin*, pref. ל with , remitted from א of אֵילָּם
 num. pl. com.
 v' *sheth*, pref. ש, and num. fem. referring to the following.
 a' *sh'nin*, subst. fem. with pl. masc. term., sing. פָּנָא, emph.
 אֵילָּם, constr. אֵילָּם, root פָּנָא to change.
 c' *eth-b'ni*, verb Ethpeel perf. 3 pers. sing. masc. from בָּנָא
 to build.

VERSE 21.

a' *d'pag-reh*, pref. genit. ר, subst. masc. sing., פָּנָא, with
 suff. אֵילָּם.

VERSE 22.

a' *kām*, Peal perf. 3 pers. sing. masc., root כָּוַם.
 b' *beith mi-the*, for the first word see Prov. ver. 10 (e); the
 second is Peal part. pass. pl. emph. masc. from כָּוַם perf.
 he died, אֵילָּם she died, verb כָּוַם; 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).

لَحْيَتِهِۦٓ اِسْمٰٓءُ اٰلِهٖٓ سَاۡدَۃً ۙ اٰتٰىهُمُ الْكِتٰبَ ۙ لِيَقْرٰٓءُوْا حِكْمَتَهٗٓ اِذَا قَامُوْا ۗ اِلَيْهِ رُجُوۡنُهُمْ ۗ
 Scriptures-the) (believed-they-&) (,said-had-he this-that ,disciples-his
 اٰتٰىهُمُ الْكِتٰبَ ۙ لِيَقْرٰٓءُوْا حِكْمَتَهٗٓ اِذَا قَامُوْا ۗ اِلَيْهِ رُجُوۡنُهُمْ ۗ
) () (as When ,Jesus spoken-had-which word-the-) (-&
 اِذَا قَامُوْا ۗ اِلَيْهِ رُجُوۡنُهُمْ ۗ
 believed many ,feast-the-in passover-the-at Jerusalem-in Jesus
 ۗ اِلَيْهِ رُجُوۡنُهُمْ ۗ
 ۗ اِلَيْهِ رُجُوۡنُهُمْ ۗ 24 اِلَيْهِ رُجُوۡنُهُمْ ۗ اِلَيْهِ رُجُوۡنُهُمْ ۗ
 ,Jesus ,however ,Himself .did-he-which miracles-the saw-they-when ,him-in

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

^f *lakh-tā-va*, pref. ل with , before a vowelless letter, and subst. masc. pl. emph. from كَلَمًا, root كَلَمَ to write. The preceding verb is here construed with ل (to), but in ver. 11 (*g*) with ا.

^g *val-mel-thā*, prefixes لَم formed into one syllable by , and subst. fem. sing. emph., see Job ver. 23 (*f*).

^h *de-mar*, pref. relat. م with , remitted from ل, and Peal perf. 3 pers. sing. masc., here used for the pluperfect.

VERSE 23.

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

^b *b'phets-hā*, pref. ا to ver. 13 (^b).

^c *b'sad-si-dā*, pref. ا, and subst. masc. sing. emph. root م, according to the Arabic, to feast.

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

^f *dah-zau*, pref. م, here as a conj. when, and verb Peal perf. 3 pers. pl. masc. from مَدَّ, here for the pluperfect.

^g *āth-vā-llū*, ver. 11 (^b).

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. **أَمَرَ** to say, to command.

ⁱ Sing. **لُئِمَا**.

^k Saladin.

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

^m Aph., Peal to be low.

ⁿ Aph. of **يَمُنَّا** obs.

^o R. **أَصَفَ** to be firm.

^p Pael part., Pe. obs.

^r R. **تَوَلَّى** to turn, intrans.

^s Aph. of **تَوَلَّى** to enter.

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.

ⲥ R. ⲛⲓⲛⲓ to be confirmed.

• with.

• one another.

• R. ⲛⲓⲛⲓ.

• ⲛⲓⲛⲓ to dwell, sit.

II.

• Comp. John ver. 2 (b).

• R. ⲛⲓⲛⲓ.

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

صَبْرًا وَتَوَكُّلاً. هُوَ الْبَصِيرُ. لَوْ كَانَ قَبْلَهُ إِسْرَافٌ
 كَفَلًا وَتَلَابُثًا كَلْبًا وَتَوَكُّلاً: لَا يَدْرِي وَلَا يَهْتَدِي
 مَكَامًا يَنْتَبِهُ. مَثَلًا وَتَوَكُّلاً كَهَذَا. هُوَ تَوَكُّلٌ
 الْبَصِيرُ: هُوَ الَّذِي يَدْرِي فِي كُلِّ مَوْضِعٍ أَيْدِيهِ. إِفْرَافٌ
 كَرِيهُنَ: مَثَلًا وَلَا يَدْرِي لَمَّا كَانَ يَهْتَدِي
 قَبْلَهُ إِسْرَافًا وَتَوَكُّلاً مَكَامًا يَنْتَبِهُ: هُوَ إِفْرَافٌ
 مَرِيضٌ مَعْلُومٌ صَبْرًا. هُوَ تَوَكُّلٌ يَنْتَبِهُ مَكَامًا
 كَيْ يَنْتَبِهَ: إِفْرَافٌ مَرِيضٌ يَنْتَبِهُ. هُوَ تَوَكُّلٌ
 كَلْبًا يَنْتَبِهُ: إِفْرَافٌ مَرِيضٌ يَنْتَبِهُ
 إِسْرَافًا: وَتَوَكُّلاً: مَكَامًا يَنْتَبِهُ: قَبْلَهُ
 إِسْرَافًا وَتَوَكُّلاً: وَتَوَكُّلاً: مَكَامًا يَنْتَبِهُ
 إِفْرَافًا: هُوَ تَوَكُّلٌ: مَكَامًا يَنْتَبِهُ: قَبْلَهُ
 إِفْرَافًا: هُوَ تَوَكُّلٌ: مَكَامًا يَنْتَبِهُ: قَبْلَهُ
 إِفْرَافًا: هُوَ تَوَكُّلٌ: مَكَامًا يَنْتَبِهُ: قَبْلَهُ
 إِفْرَافًا: هُوَ تَوَكُّلٌ: مَكَامًا يَنْتَبِهُ: قَبْلَهُ

¹ see (b).

² R. *تَوَكُّلًا* to delay.

³ *يَنْتَبِهُ* to love.

R. *تَوَكُّلًا* to change, exchange.

⁴ For *تَوَكُّلًا*, part. and pron.

⁵ Adj. fem. fr. *صَبْرًا*.

⁶ Aph. part of *صَبْرًا*.

⁷ Pa. part. from *تَوَكُّلًا* to learn.

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

^l Pa. part. pass. pl. fem. emph. from **ألف** to become accustomed.

^m Aph. pret. pl. fem. denom. from **كسبلا** infirm, compound of **بعلل** to be strong, and **لا** (ص) privat.

ⁿ For **صنح** part. and pron.

• R. **صاح**.

• R. **صاح** Pa.

מִלְּהָא בְּיַחַד חֶזְקָתָא חֲסִידָא אֲתֵיבָא מְהִיבָא ;
 וְחֶזְקָתָא יִבְרָא מִלְּהָא . וְלֵאמֹר אֲרִיב בִּי אֲרִיב לִיבְרָא
 חֶזְקָתָא מִלְּהָא : מִפְּזֵי חֶזְקָתָא מִלְּהָא בְּלִיבְרָתָא
 אֲתֵיבָא מְהִיבָא . מִלְּהָא אֲרִיב לִיבְרָא אֲתֵיבָא לְעֹד
 אֲזֵי בִי מִלְּהָא חֶזְקָתָא וְלֵאמֹר אֲרִיב . וְלֵאמֹר
 אֲרִיבָא מִלְּהָא : מִפְּזֵי חֶזְקָתָא מִלְּהָא .
 בְּכֵן אֲתֵיבָא יִבְרָא : מִלְּהָא אֲרִיבָא אֲזֵי חֶזְקָתָא
 בְּלִיבְרָתָא אֲרִיבָא חֶזְקָתָא אֲרִיבָא חֶזְקָתָא : אֲרִיבָא
 חֶזְקָתָא : אֲרִיבָא חֶזְקָתָא : אֲרִיבָא חֶזְקָתָא : אֲרִיבָא
 וְלֵאמֹר אֲרִיב חֶזְקָתָא מִלְּהָא .

III.

מִלְּהָא חֶזְקָתָא חֶזְקָתָא : מִפְּזֵי חֶזְקָתָא וְלֵאמֹר
 אֲרִיב חֶזְקָתָא : אֲרִיב חֶזְקָתָא חֶזְקָתָא חֶזְקָתָא
 חֶזְקָתָא חֶזְקָתָא חֶזְקָתָא . מִלְּהָא וְלֵאמֹר אֲרִיב
 חֶזְקָתָא חֶזְקָתָא חֶזְקָתָא חֶזְקָתָא חֶזְקָתָא חֶזְקָתָא

^a Lit. *when jesting, joking.*

^r sing. אֲרִיבָא .

^b sign (Heb. סימן), *mark, design.*

^c R. אֲרִיבָא *to repeat, to narrate.*

^d R. אֲרִיבָא *to pour, empty out.*

^e Ethpa. of אֲרִיבָא *to know.*

^f Adv. r. אֲרִיבָא 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. لَاؤُي , compare I. (f).

³ For the pl. وَأَيُّو , which is not unusual.

⁴ R. يُؤَيُّو to help.

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

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).

“ *In like manner.*

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

† From **ﻭﻭﻭ**, **ﻭﻭ**.

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 كَرَفَ to know.

["Read كَرَفَ.]

† Sing. ذَهَبٌ for ذَهَبٌ, r. ذَهَبٌ, ذَهَبٌ to be great.

‡ Aph. pt. fr. كَرَفَ obs.

♠ For كَرَفَ fut. of كَرَفَ.

لاَهِبًا وَهَتَّيْبًا. مَحَلًّا يُوسُفَ اِمْنًا: وَفَلَا
 يَهْتَا نَمَيْبَ لَهْكَلَا بِلَا. هَرَّ اِعْمَلِكِيه;
 يَهْتَا نَمَيْبَ هَبْزَ كَهْلَ هَتَّيْبًا اِمْنًا كَسْتَم;
 وَاهَصَه مَحَلًّا كَلَسْتَم مُنْتَا بُلَهْلَهف: مَحَلًّا
 كَهْم لَهْكَلَا يُوسُفَا هَسْمَحْتَا كَلَا لَهْفَ لَهْكَلَا
 اِسْتَبَا: اِه لَلَكَهف. كِه اِيَهْتَم سَمَحْتَا كَلَا لَهْكَلَا
 يُوسُفَا بِنَهْجَبَ اِيَهْتَم. هَسْتَبِيَا اِمْنًا: مَحَلًّا
 كَلَسْتَم هَمَضَا كَهْم: هَسْمَكْنَهف. وَهَسْجَبِي
 هَهْكَ سَمَحْتَا. هَالْصَعْدَ كَهْم بِيَالِاب كَلَبَ هَلَا
 صَلَا مَحَلَسْتَم. اَسْبَبَ اَلْمَسْكَاه هَتَّيْبًا. اِهْتَم
 صَمَلًا كَلَسْتَم مُنْتَا: هَاهَصَه اَهْم كَهْم مَح
 مَحَبِيَا كَلَا لَلَا: هَضَه مَبْرُوسْتَم صَمَلَا هَتَّيْبَا:
 هَسْمَلًا كَلَسْتَم هَمَكَا نَد مَحْتَا: مَحَلَسْتَم صَلَا ب;
 اَسْرَهْدَا: هَمَفَلَه هَمْتَا كَلَه مَبْرُوصَه كَلَسْتَم;
 كِه مَبْرُوقَا وَهْتَا صَاوَا هَسْرَا. هَهْكَه مَحَبْتَا
 وَهْتَا بِلَهْكَه كَلَا هَهْدَدَ كَهْم: هَهْكَه مَحَبْتَم

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

² Imper. and pref. ۲.

³ R. لَلَا.

⁴ R. اِمْنًا.

¹ Gr. ὀμνηρον. *honor*

² Peal part. act. fem.

³ R. صَعْلَا.

mised 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. *أشبه*.

† See III. (†).

• R. *صا*.

† Asyndeton, ○ omitted between the two verbs.

• R. *لصو* to count.

• R. *رصد* to record.

فَلَظٌّ مِنْهُ خَالًا : فَا لَظَّتْ لَوَظْمَتَا
 نَقَعٌ . سَوَدَ تَلَجٌ حَنَسًا وَصِنَا بِهَيْتَا :
 مِنْ لَوَا بِهَيْتَا : بِسَوَدٍ مِنْهُ أَنْتَ بِقَتَا
 ضَا حَنَسًا . هَلِيَّةٌ سَوَدٌ مُعَمَّلًا « تَنَا فُلِيَا
 قَلِيَّةٌ : مَلِيَا بِهَيْتَا لَصِي حَمَلٌ هَيْتَا :
 هَذِيَّةٌ حَلَا هَلِيَّةٌ خَالًا هَلِيَّةٌ هَيْتَا
 حَتِيَّةٌ حَلِيَّةٌ حَلِيَّةٌ .

V.

وَجْهُ نَعْمَةٌ سَوَدٌ حَلِيَّةٌ : وَصَدٌ حَمَلٌ نَمَلًا
 بِهَيْتَا كَلِيَّةٌ نَمَلًا « هَلِيَّةٌ حَلِيَّةٌ : هَلِيَّةٌ :
 هَلِيَّةٌ حَلِيَّةٌ حَلِيَّةٌ . هَلِيَّةٌ حَلِيَّةٌ
 هَلِيَّةٌ حَلِيَّةٌ حَلِيَّةٌ : هَلِيَّةٌ حَلِيَّةٌ
 حَلِيَّةٌ حَلِيَّةٌ حَلِيَّةٌ حَلِيَّةٌ . هَلِيَّةٌ حَلِيَّةٌ
 حَلِيَّةٌ حَلِيَّةٌ حَلِيَّةٌ حَلِيَّةٌ : هَلِيَّةٌ حَلِيَّةٌ

١٥ R. *فَالًا* to take.

* Pa. of *حَلَا* to be wide.

١٦ R. *حَلَا* to cleave, adhere.

* R. *حَلِيَّةٌ* to press, oppress.

V.

١٧ Lit. *for the keeping thereof*, subst. with prep. and suff
 (حَلِيَّةٌ), r. *حَلِيَّةٌ*.

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. = 1112 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 ش to be entire. ^b John ver. 10 (e)

^{bb} Compound of ش , ص and س , also, likewise.

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

^d R. ش in Pa. to incite.

^e Part. pl. r. ش .

^f R. ش to strike.

^g R. ش to be heavy.

فَكَلِمًا بِأَمْرٍ إِذْ: هُذِبَتْ خَلَا لُغْتِي صَحَّةً^١
 لُعِينًا. هِالْصُكَّةُ بِهِ، لُغْتِي هُذِبَتْ هَهُوَ هِالْصُكَّةُ^٢؛
 هَلَّا صُعًا، زَبَبٌ زَلَّابٌ كَلْبٌ إِلَّا مَضَلْتُمْ رُحْتَا
 صُكَّةً مَجَى رُحْتَا^٣ بِلُغْتِي: هُذِبَتْ صُكَّةً لَأ
 هُذِبْتُمْ هِالْصُكَّةُ. هِالْصُكَّةُ بِسُكَّةٍ هُذِبْتُمْ مَجَى
 هُذِبْتُمْ بِكَلِمًا صَحَّةً، هِالْصُكَّةُ هِالْصُكَّةُ: هِالْصُكَّةُ
 صُكَّةً مَجَى لُغْتِي هِالْصُكَّةُ كَلْبٌ كَلْبٌ: هِالْصُكَّةُ
 هِالْصُكَّةُ هِالْصُكَّةُ^٤ بِلُغْتِي. هُذِبَتْ صُكَّةً لَأ هُذِبْتُمْ
 زَلَّابٌ كَلْبٌ أَدْبَحًا هِالْصُكَّةُ هُذِبْتُمْ بِبِالْصُكَّةِ
 هُذِبْتُمْ: هُذِبْتُمْ بِسُكَّةٍ هُذِبْتُمْ مَجَى هُذِبْتُمْ
 هِالْصُكَّةُ هِالْصُكَّةُ. هُذِبْتُمْ هِالْصُكَّةُ هُذِبْتُمْ: هُذِبْتُمْ
 بِبِالْصُكَّةِ هِالْصُكَّةُ هِالْصُكَّةُ هِالْصُكَّةُ: هِالْصُكَّةُ

^١ R. *حَا* to be strong. ^٢ Pa. *هُذِبَتْ* to disperse.

^٣ Abs. *هُذِبَتْ*, r. *هُذِبَتْ*. ^٤ R. *هُذِبَتْ*.

^٥ Prep. i. q. Heb. *בְּצֵד* side.

^٦ Sing. *رُحْتَا*, R. *رُحْتَا* to choose.

^٧ Pl. const. of *صُكَّةً*, Pe. part. from *صُكَّ* to call, to cry; with *صُكَّةً*, to blow the trumpet.

^٨ Pe. part. pass. pl. c. from *لُجَّ* to bear, carry, to be burdened.

^٩ John ver. 11 (^٥).

^{١٠} Comp. of *لَا* if, and *لَا* not.

^{١١} From *مَا* what, and pref. *بِ*.

^{١٢} R. *صُكَّةً* to lay snares.

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 } סוּס .

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

“ John ver. 3 (a). “ R. סוּס .

“ Comp. Heb. סוּסִים סוּסִים ; 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.

٥٥٥٥ ٥٥٥٥ . ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ :
 ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ :
 ٥٥٥٥ ٥٥٥٥ : ٥٥٥٥ ٥٥٥٥ . ٥٥٥٥
 ٥٥٥٥ ٥٥٥٥ : ٥٥٥٥ ٥٥٥٥ ٥٥٥٥
 ٥٥٥٥ ٥٥٥٥ . ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥
 ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ :
 ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ :
 ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ :
 ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ :
 ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ ٥٥٥٥ :

٥ R. ٥٥٥٥ to nourish, feed.

٥ R. ٥٥٥٥ to be ready, prepared.

٥ Lit. that he might subdue, comp. (٥).

٥ Pe. pret. ٥٥٥٥ with | prosthetic.

٥ Aph. of ٥٥٥٥.

٥ Pa. ٥٥٥٥ to console.

٥ Lit. humanity.

٥ Read, b'na-uh, for ٥٥٥٥, rad. | inserted before the

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 wheat; ^{fructu} 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. ^{desinit} Saladin also sent
 and destroyed 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 سأل .
- * From س , أ and سأل (colour), kind, manner, reason.
- ^ Masc. with suff.
- * سأل with suff. before which ل is dropped.
- Subst. *side*

adit cum VI. dominis

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

† חַסְדָּי until, מַתְּנָה when? comp. חַסְדָּי .

* Lit. such.

† Pe. perf. 3 pers. pl. masc. from מָלַךְ , v. לָמַךְ .

^m Especially; from the Gr. $\mu\alpha\lambda\lambda\omicron\nu$.

ⁿ From سَجَدَ to bow down, to worship.

• R. سَكَنَ سَكَنَ to rest.

٥٧٧ لاند گپ پب فید: ٥٧٧ لاند گم
 پلحق، ٥٧٧ مچ کصه پبچا انا بمتیا: ٥٧٧
 صفة نذر مفضل ٥٧٧، مچ نمتیا اچمه ابق.
 ٥٧٧ اعیسه، لمتیا فلیلا: ٥٧٧ اید، ٥٧٧
 ابق ملسه: ٥٧٧ انا ٥٧٧ اصب، ٥٧٧
 ملسه. ٥٧٧ اذ ملسه: ٥٧٧ ملسه
 ٥٧٧: انا صه ملسه، ٥٧٧ اید: ٥٧٧
 ملسه، ملسه ملسه ملسه ملسه
 صر گ صه: ٥٧٧.

VII.

٥٧٧ ٥٧٧ ملسه: ٥٧٧ انا ٥٧٧
 ملسه: ٥٧٧ انا ٥٧٧ انا ٥٧٧
 ملسه ملسه ملسه ملسه ملسه

^p Lit. *beginning of*, from ٥٧٧ to *begin*.

^q ٥٧٧, *a going out*, from ٥٧٧.

^r Compare (b).

^s Compare II. (m).

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

^u For ٥٧٧ اید.

^v Aph. part. with pers. pron. from ٥٧٧ to *be* or *become great*.

^w R. ٥٧٧ 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, ^{أولئك العرب} 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, *صاحبة*.

^{aa} From *هو* = *he* which, and *هو* *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 *أولاد* *one allied in marriage, son-in-law, bridegroom*.

كَمَهْرٍ حَاةِ زَوْجِكَ . مَجِيئًا لِي نُسْتِ أَيَّ
 مَدِيَّتِي هُفْ : نَفَا لَأَسْمَرِ بَخَا بِقَبْلِ هَمْزِيَّتِي
 ضَلَسَتْ بِصَفْوَةٍ : هَمَّةٌ تَنَا فَلَاسَ لِحْفُؤْنَا .
 هَمْزِيَّتِي بِتَسْمِيَةٍ : تَسْمِيَةٌ تَنَا نَمْدَانَةٌ . هُوَ
 إِنَّا نُسْتِ إِنَّا كَسَمَ فَلَاسَ مَدِيَّتِي هُفْ :
 نَفَا : بِجَانِبِ هَمْزِيَّتِي : هَيْسًا مَكَلَطًا بِسَمِ
 حَاةِ زَوْجِكَ . وَلَا لَسَ كَلَبٍ يَبِ أَطْلًا لِحْفُؤْنَا
 إِلَّا خَايَا إِسْمِيَّتِي يَبِ حَيْسِيَّتِي : هَمْزٌ ذَوْتِي
 هَمْزِيَّتِي كَلَّ إِسْمِيَّتِي وَلَا لَسَ كَلَبٍ بِعَلَمٍ . هُوَ
 هَيْسٌ مَكَلَطٌ هُوَ : إِكْفِي لَسَ تَسْمِيَةٍ حَيْسِيَّتِي :
 بِرَبِيَّتِي بِتَسْمِيَةٍ مَكَلَطَةٍ لَا تَسْمِيَةٌ : أَطْلًا مَكَلَطِيَّتِي
 هُوَ أَيَّ لِي ضَلَّ مَكَلَطًا ذَا بِلَسًا لِحْفُؤْنَا .
 هُوَ إِسْمِيَّتِي لَسَ لُحْ نَبِي لِحْفُؤْنَا : هَمْزِيَّتِي بِصَانِيَّةٍ
 بِلَسَتِيَّتِي أَصْفَا بِمَكَلَطٍ هُوَ لِحْفُؤْنَا

^a For [أَيَّ] *sister*, from [أَيَّ] *brother*.

^d R. حَيْسٍ .

^e *Orders of knighthood*.

^f Read, *nehv-yān* and *hāv-yā*, Peal fut. pl. fem., and part. act.

fem. sing., from [هَيْس] *to be*.

^g Abs. [حَيْسٍ], from [حَيْسٍ], [حَيْسٍ] *to desire*.

^h R. [هَوَا] *to grow old*.

ⁱ Lit. *crafty ones*, comp. Prov. ver. 12 (^a).

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, ^{avec les Templiers} 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 ܥܘܕܝܢܐ .

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

ⁿ ܥܘܕܝܢܐ emph. of ܥܘܕܝܢܐ kind, manner.

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

^p *Wonting*, Aph. part. pass. from ܥܘܕܝܢܐ , ܥܘܕܝܢܐ 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 ^{indiscreetly} 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 ^{Armenians} 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.

Bachtamara Amiro

° Lit. *if not*, for *وإن*.

° Lit. *when ashamed*, Part. pass.

* From *كسب* to labour.

° Adj. from *كسب* 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. *Horan*

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 آف .

^c R. آف nares. ^d Pa. inf.

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

^f From آف to be black.

صَدَانَا : هَانَا حَس لَوَا : دُصَا اِنَا اِسَامِرَا
 هَانَا هَانَا خَصَرَا . هَنْصَعَا هَنْبَرَا نَبَحَا هَا دُصَا
 حَس : حَا مَعْبَعَا سَا : هَا اِنَا حَاوَا وَبَا مَكْحَا
 دُاِنَا حَسَا : هَا هَا حَس نَمَا لُحَا : هَا هَا
 دُصَا هَنْعَا حَا سَبْرَا . هَانَا مَكْحَا حَاوَا :
 دُصَا اِنَا هَا حَمَا هَعَلَا اِسَمَرَا اِلَا هَا هَا
 حَاوَا نَبَحَا هَانَا هَانَا هَانَا هَانَا . حَا اِنَا
 حَاوَا حَاوَا اَلْحَا لَا وَبَا مَكْحَا دُاِنَا : سَا
 حَا دُصَا : هَانَا دُاِنَا اِنَا هَا هَانَا هَا
 هَانَا . حَاوَا حَا : مَكْحَا لَا اِنَا دُاِنَا
 وَبَا سَبْرَا اِنَا حَا هَا دُاِنَا : هَانَا لَا
 حَاوَا مَعْبَعَا . هَا هَانَا دُصَا : اِنَا لَا
 مَكْحَا اِنَا مَكْحَا اِنَا هَا هَا : هَانَا
 اِنَا دُصَا دُصَا هَانَا . حَاوَا اِنَا
 هَانَا هَانَا : هَانَا هَانَا .

¹ Lit. *that I may see thee, and I may talk.*

² Heb. קַלְהָוָה curtain.

³ Prep. *to*, comp. V. (m).

⁴ Peal fut. of בָּטַח , lit. *I may sit down.*

⁵ Read, *vekh-zou*, Peal fut. (אָמַדוּ) with suff., | changed to

וּ , comp. (*).

⁶ Pa. fut. comp. (*).

⁷ For אָפַד Aph. of פָּדַד .

to see thee and talk with thee." And the Franks pitched a large tent without their camp. Adel then went to the king of England, and 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 לֹא *to*, וְ *of*, עִם *the same*.

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

° Comp. I. (* א *).

° Pa. part. pass.

° Ethpa. of לָמַס

° Gr. ἀνάγκη, *necessity*.

° R. לָמַס *to touch, to meet*.

IX.

مَحْ سَوْنُ مَعْدَا: اِذَا فُكِّحَا دَانِيحَا اذْ لَحْخَا.
 مَوَّلَا لِكَبِّ اِذَا لَاهِ ذَعِيْمَا: مَوْزُ جِهِيْمَا
 اَوْنَدَا لَكْفَا يَمْتَا دُوسَا: مَسْزُ صَسَا
 اَهِيْمَا مُنْتَا مَحْ اِتْبُ هَتْبِيْمَا. مَحْ جَكَا
 مَنَّا لَمَسَا مُنْتَا: اَلَكَا هَتْبِيْمَا لَأَفْضَهَا
 مَوْيَهَا كَمَنْبَلَاةً صَبِيْتَا. مَحْ صِيْمَا يَبْ كَلِيْمَا
 مَوْزُ: مَلَلَا يَبْعَلَا^a سَوْنُ صَبِيْمَا اِذَا صَا لَسَا
 لُفَلَا دَانِيحَا اذْ: صَكَا. سَا دَلَا اُزْ سَوْنُ
 مَحْ يَكْسَا يَعْلَلَا خَلَا مَوْزُ: مَوْزَا سَوْنُ
 يَبْعَا مَيَسَا مَوْزُ: صَبِيْمَا اِعْلَاهِ يَبْ سَوْنُ كَوَّلَا
 كَبِّ يَبْسَا خَلَا مُنْتَا مَبْسَا: اِذَا خَلَا صَتَا
 تَبْسَا. مَحْ اِبْرِيْمَا صَسَا فُزَا مَبْ مَوَّلَا
 كَبِّ سَوْنُ: مَوْزُ خَكَا سَا مَحْ صِيْمَا مَبْ نَصَا

IX.

^a Lit. *entered*, r. كَلَا.^b Pa. of مَبْ to loosen, untie.^c Pa. inf. from مَبْ 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

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

^g Lit. that he might take, fut. of سَمِعَ.

^h Eshtaph. of سَمِعَ, doubly anomalous, "ع" and "ي".

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

Lat. genus, offspring, family, people.

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. **قَبِلَ** to come near.

° **لِ** with suff. **اِ** pleon.

° From **قَبِلَ**, one.

° **كَلِمَة** particle of affirmation.

° R. **بَغِيضًا** to hate.

° R. **اِ**.

° Adj. from **قَبِلَ**, Gr. *vómos*, law.

نَبِيص. هَلَا لَهَصِدْ، دَاوِيَعْلَا أَمْرُ خُحَّةِ إِبْرَاهِيمَ.
 أَسْمَعِيهِ لَكَلَّا نَعْلًا: لَدَيْهِ نَعْتِيحُ لَا الْخَرِيْبِي
 بِبِيحِ خَلَا خُحَّة. هَاوَلْمَكْهَ خَلَسْتُمْ، خَلَصْتُمْ:
 هُوَعِيهِ لَهَصَلَا إِيَّا. وَوَالِيبِ الْكِرْبِ بِحِ أَيْحِ
 سَبْرُ دَاوِيَعِيهِ سَبْرَسْتُمْ، حِيحِ أَوِيَعْلَا: إِيَّا
 بِبِيحَا خَلَا مِيوِيْبِ. أَسْمَعِيهِ فَبَزْ فُلَاكَا إِيْرَبْرَا
 لَهَلْ وَوَالِيبِ الْكِرْبِ: دَلَا لَهَصُ: بِحِيحِ بِبِيحَلَا أَو
 مِيْبِيحَلَا أَوِيَعْلَا. بِحِيحَا، بِحِيحَا، بِخُنَّ، لَا أِيَّا
 لَهَصَلَا دَا إِيَّا بِبِيحِيحَا، نِيحَا. خُرِيحِيحَا، إِيحِيحَا
 فُنِيحَا حِيحِيحَا، بِحِيحِيحَا لُحْ كُر: أَوِيَعْلَا،
 هَاوَلْمَكْهَ إِيْرَبْرَا، هَاوَلْمَكْهَ إِيْرَبْرَا، فُنِيحَا بِبِيحَسْتُمْ،
إِيْرَبْرَا، بِحِيحَا، كَهْتِيحَا، حَاوَلْمَكْهَ نِيحَا
 هَاوَلْمَكْهَ هَاوَلْمَكْهَ، هَاوَلْمَكْهَ هَاوَلْمَكْهَ: أَيْحِيحَا
 هَاوَلْمَكْهَ، هَاوَلْمَكْهَ، بِبِيحِيحَا، كَهْتِيحَا: هَاوَلْمَكْهَ،
 بِبِيحَا، نِيحَا. هَاوَلْمَكْهَ وَوَالِيبِ الْكِرْبِ كَهْتِيحَا
 مِيْبِيحَلَا، بِبِيحَا، بِبِيحَا، خَلَا حِيحَا، هَاوَلْمَكْهَ.

^m Compound of أه and إ. ⁿ Aph. of سكلا.

^v R. مهو to look, view.

^w R. بيحلا, comp. II. (^m).

^x بيحلا, 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} The ram does not go backwards, ^{arise} 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.

^r Lit. *that he may strike*.

^s R. y^{h} to be over and above, to be left.

^t Pl. emph. of y^{h} , b^{h} .

^u *Quantity, sum*, from h^{h} adv. *how much?* so much.

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

^f Read, *hrini*.

^g Lit. *being to them*; read, *hāv-yā*, part. fem. of ܐܘܨܝ to be.

^h Ethpe. of ܐܘܨܝ .

ⁱ Adv., comp. X. (^d).

^k Adv., r. ܐܘܨܝܢܐ to be careful, studious, anxious.

كَلْبَلَا: بِتَلْبِ اِنْفَا بَعَثَا اِنْفَا: هُذَا
 مَنَا لَا مَنَا اِنَا دَابِعَا اِنْفَا. اِنَا اِيَهْ كَلَا
 اِيَهْ كَسَا مَنَا اِيَهْ.

XII.

هَتَبِيَا بِبْ كَبْ يَهْدَا تَا كَلْبَا: اِنْفَا لَدِي
 كَبْ دَا تَبِيَا بَلْبِيَا: كَبْ مَعْلَا. هَا اِنْبِيَا
 كَبَا مَاهَا اِهْبَا مَاهَا. اِنْفَا دَا مَاهَا تَا كَبَا مَاهَا:
 هَا تَا تَا اِنْفَا اِنْفَا اِنْفَا: هَا مَاهَا
 هَتَبِيَا اِنْفَا كَبْ لَدِي. هَا تَبِيَا اِنْفَا
 هَا كَبْ كَبْ لَدِي بَلْبِيَا: هَا مَاهَا
 كَبْ مَاهَا مَاهَا. هَا تَبِيَا اِنْفَا
 كَبْ مَاهَا: اِنْفَا كَبْ مَاهَا كَبْ
 هَا تَبِيَا. هَا مَاهَا مَاهَا: اِنْفَا
 اِنْفَا. هَا تَبِيَا اِنْفَا اِنْفَا.

¹ Lit. that I should trouble, Aph. of مَعْفَا, مَعْفَا 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, 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. صَيِّ, صَيِّ to cut, to decide, etc.

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} gave him a part of the ^{revenue} 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 country. But it is reported that he died before he reached [it].

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

^o Adj., r. **ض**

^A R. **III**

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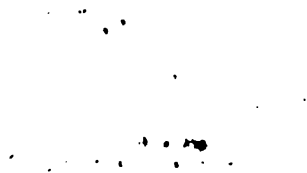
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