

THE ELEMENTS  
OF  
SYRIAC GRAMMAR  
WITH  
READING LESSONS

CONSISTING OF COPIOUS  
EXTRACTS FROM THE PESHĪṬTA 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



*Multæ terricolis linguæ, cœlestibus una*

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# ELEMENTS OF SYRIAC GRAMMAR.

## 1. THE ALPHABET.





SYRIAC.		NAMES.	POWERS.		NUM. VALUE.
1 Separate.	2 Joined.		Hebrew.	English.	
Final					
ܐ	ܐ	Ālaph	א	'	1
ܒ	ܒ	Beth	ב	b, bh (v)	2
ܘ	ܘ	Gāmal	ג	g, gh	3
ܘ	ܘ	Dālath	ד	d, dh	4
ܘ	ܘ	He	ה	h	5
ܘ	ܘ	Vau	ו	v or w	6
ܘ	ܘ	Zain	ז	z	7
ܘ	ܘ	Heth	ח	h	8
ܘ	ܘ	Teth	ט	t	9
ܘ	ܘ	Yud	י	y in yet	10
ܘ	ܘ	Kāph	כ	k, kh	20
ܘ	ܘ	Lāmad	ל	l	30
ܘ	ܘ	Mim	מ	m	40
ܘ	ܘ	Nun	נ	n	50
ܘ	ܘ	Semkath	ס	.s	60
ܘ	ܘ	Ē	ע	'	70
ܘ	ܘ	Pe	פ	p, ph	80
ܘ	ܘ	Tsāde	צ	ts	90
ܘ	ܘ	Kūph	ק	ķ	100
ܘ	ܘ	Rish	ר	r	200
ܘ	ܘ	Sbin	ש	sh	300
ܘ	ܘ	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., , , , and , 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, , 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: .

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

## 2. VOWELS.

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

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

Greek.		Syriac.	
ⲁ̇	Pethāhā	ⲁ̇	a read <i>ah</i>
ⲃ̇	Revātsā	ⲃ̇ or ⲃ̇	e „ <i>ay</i>
ⲅ̇	Ḥevātsā	ⲅ̇	i „ <i>ee</i>
ⲇ̇	Zekāfā	ⲇ̇	ā „ <i>āh</i>
ⲉ̇ or ⲉ̇	‘Etsātsā	ⲉ̇ or ⲉ̇	o or <i>ū</i>

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

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

The vowel ‘Etsātsā is always accompanied with ⲉ̇, except

in two words, **كُل** *kul*, **مِفْل** *m'ful*. This is also the case with *Zekāfā* in foreign words and proper names, as **اَوْرُشَلَيْم** *θrónos*, **اِرْدَش** *Herod*.

### 3. DIPHTHONGS.

They are **اُو** *au*, **اُو** *eu*, **اِي** *ai*, **اِي** *āi*, **اُو** *iu*, **اُو** *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 **ي** (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 **ي**, which is represented by its vowel.

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

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

4. **ا** and **ي** as feeble letters at the beginning of a word, when analogy would require them to be without a vowel, are sounded, *Ālaph* with *ʾ* or *ʿ*, *Yud* with *ʿ*. *Ē* before *He* follows the same analogy in **اِيَل** for **اِيَل**. 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. **أَقْب** for **أَقْبَ** *he said* ; with conj. **و**, **أَقْبَ** for **أَقْبَ** ; **كَانَدًا** for **كَانَدًا** *in the earth*.

5. **ا**, **و**, and **ي** lose their power as consonants, or become *quiescent*, **Ā**laph after **ر**, **ز**, **س**, **ش** ; Yud after **ز** and **س** ; Vau after **س**.

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 **صَلَّوْهُ**, **صَلَّوْهُ**, *k'tal*.

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

8. As in Hebrew, two vowelless consonants cannot be sounded ; or, in other words, there is no syllable which begins with more than *two* consonants, and few end with more than one consonant (except the form of the 2nd pers. pret.). Such two letters are sounded as a syllable by the introduction of a new vowel, usually **ا**, after the first ; e. g., **صَلَّوْهُ** *king*, with pref. **و**, **صَلَّوْهُ** for **صَلَّوْهُ** *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, **بَاط** *bath*. This line is called *linea occultans*. It is frequently found with **ا** at

the beginning of a word: with a vowelless ʔ before ܘ; with ܐ in the pronominal forms, and in the subst. verb (ܐܘܐ) when it is the logical copula, or it assists in forming certain tenses; with ܢ closing a syllable; and with the first of two geminate letters, as ܢܢܢܢ *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. ܘܘܘܘ for ܘܘܘܘܘ *holy*, ܘܘ 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 ܘܘ; over Lāmad it is placed obliquely, thus ܘܘ.

## 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. ܘܘܘܘ *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, ʾ, ʿ, ʰ, rarely ʰ.

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

### 10. NUMBER OF NOUNS.

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

2. The feminines change their terminations

ʾ	into	ʰ	e. g.	ʰ	<i>virgin</i> ,	pl.	ʰ
ʰ	„	ʰ		ʰ	<i>victory</i> ,	„	ʰ
ʰ	„	ʰ		ʰ	<i>usury</i> ,	„	ʰ

Exceptions are when masculine nouns take the pl. fem. termination, and, *vice versa*, when feminines take the pl. masc. termination; e. g. ʰ *physician*, pl. ʰ; ʰ *cubit*, pl. ʰ. Others are formed irregularly; e. g. ʰ *son*, pl. ʰ.

### 11. STATES OF NOUNS.

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

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

$\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$	into	}	$\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$	in the emph., as	}	$\text{حَدَا}$ $\text{يَلْمِ}$ $\text{حَدَا}$ $\text{يَلْمِ}$
$\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$	"	}	$\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$ $\text{ا}^{\text{}}$	in the constr., as	}	$\text{حَدَا}$ $\text{يَلْمِ}$ $\text{حَدَا}$ $\text{يَلْمِ}$

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)  $\text{ا}^{\text{}}$ ,  $\text{ا}^{\text{}}$ ,  $\text{ا}^{\text{}}$ , and the diphthongs, as  $\text{حَدَا}$ ,  $\text{عَب}$  *evil*,  $\text{اَلْوَل}$  *inhabitant*; (b)  $\text{ا}^{\text{}}$  and  $\text{ا}^{\text{}}$  in a closed or imperfect syllable, in the ultimate or antepenultimate,  $\text{فَر}$  and  $\text{قَدَا}$  in  $\text{فَرِض}$  *altar*,  $\text{مَاصِلَا}$  *slain*; (c) when the letter from the analogy of the Hebrew should have Dagesh forte, as  $\text{خَم}$  *people*,  $\text{يَلْم}$  *thief* (Heb.  $\text{כַּזֵּב}$ ). The noun with no other vowel than these will retain its form.

But  $\text{ا}^{\text{}}$  or  $\text{ا}^{\text{}}$  in the last syllable either falls away or is remitted to the preceding letter, as  $\text{كَلَم}$  *perpetuity*,  $\text{وَشَا}$  *witness*, emph.  $\text{كَلَمَا}$ ,  $\text{وَشَا}$ ;  $\text{ا}$  *species*, emph.  $\text{اِنَا}$ , pl.  $\text{اِنَا}$ , constr.  $\text{اِنَا}$  (emph.  $\text{اِنَا}$  irr.);  $\text{مَف}$  *morning*, emph.  $\text{مَفَا}$ . In some nouns these vowels are interchanged,  $\text{مَف}$  *book*, emph.  $\text{مَفَا}$ ,  $\text{حَب}$  *servant*, emph.  $\text{حَبَا}$ .

3. Of *feminine nouns*, those ending in the *singular abs.* in 1' change it in the constr. into 2' ; those in 0' or 3' take an additional 2'.

In the *emph. state* 1' of the abs. is changed into 12, 13 into 123; those in 0' or 3' take 12.

In the *plural*, 1' of the abs. is changed in the constr. state into 2, and in the *emph.* into 12; e. g. 1300, constr. 1200, *emph.* 12300, pl. 1200, constr. 1200, *emph.* 12300; 1300, constr. 1200, *emph.* 12300; 1300 (from 1300 *abuse*), pl. 1300, constr. 1200, *emph. st.* 12300, 1300.

4. In order to facilitate the pronunciation when, in consequence of these accessions, the letters become crowded, one of the ' and \* is often adopted to form a new syllable; e. g. 1300 *widow*, *emph.* 12300; 1300 *chariot*, *emph.* 12300. In other forms the vowel is shifted to the next following letter, as 1300 *companion*, 1300 *heifer*, *emph.* 12300, 1300.

## 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. Teth (*ts'bhī = t'byā*); Heb. Zayin = Syr. Dālath (*zābah = d'bah*); Heb. Shin = Syr. Thau (*shābhar = t'bhar*).

1. PERSONAL PRONOUN.

SEPARABLE.	INSEPARABLE.		NOMINAL SUFFIXES	
	VERBAL SUFFIXES.		TO NOUN SING.	TO NOUN PLURAL.
<p>אני } I.                  את } thou.                  הוא } he.                  היא } she.</p>	<p><i>Singular.</i>                  1. אנִי, אַנִּי ; 2. אַתָּ ; 3. אַתְּ . . . . . me.                  1. הוּ ; 2. הִי . . . . . } thee.                  1. הוּ ; 2. הִי ; 3. הֵי . . . . . }                  1. הוּ, אַתָּה ; 2. הוּ, אַתָּה ; 3. הוּ, אַתָּה . . . . . him.                  1. הִי, אַתָּה, אַתָּה ; 2. הִי . . . . . her.</p>	<p>אֲנִי                  אַתָּה                  הוּ                  הִי                  הוּ                  הִי                  הוּ                  הִי</p>	<p>אֲנִי                  אַתָּה                  הוּ                  הִי                  הוּ                  הִי                  הוּ                  הִי</p>	<p>my.                  thy.                  his.                  her.</p>
<p>אנחנו } we.                  אתם } you.                  הם } they.</p>	<p><i>Plural.</i>                  1. אַנְחֵנוּ ; 2. אַנְחֵנוּ ; 3. אַנְחֵנוּ . . . . . us.                  1. אַתֶּם ; 3. אַתֶּם . . . . . } you.                  1. אַתֶּם ; 3. אַתֶּם . . . . . }                  Separable . . . . . } them.</p>	<p>אֲנֵנוּ                  אַתֶּם                  אַתֶּם                  אַתֶּם</p>	<p>אֲנֵנוּ                  אַתֶּם                  אַתֶּם                  אַתֶּם</p>	<p>our.                  your.                  their.</p>

2. DEMONSTRATIVE PRONOUNS.

اِنَّ اِنَّ اِنَّ اِنَّ	}	<i>this, masc.</i> <i>these, masc.</i> <i>these, fem.</i>	}	اِنَّ اِنَّ اِنَّ اِنَّ	}	<i>this, fem.</i> <i>these, com.</i>
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NOTE.—اِنَّ is compounded of اِنَّ اِنَّ *this is, m.*; but for *this is, fem.* اِنَّ اِنَّ (*hādāi*) is used.

3. RELATIVE PRONOUN

Is the pref. اِنَّ, before a vowelless letter اِنَّ, *who, which*, of both genders and numbers; e. g. اِنَّ اِنَّ *who slew*, اِنَّ اِنَّ *who begat*.

4. INTERROGATIVE PRONOUNS.

1. اِنَّ, اِنَّ *who?* of the person, of both genders and numbers.
2. اِنَّ, اِنَّ, اِنَّ *what?* of the thing.
3. اِنَّ m. اِنَّ fem. *who, which, what?* of the person and thing, in the sing. numb.; the pl. numb. is اِنَّ *who, which, what?*

5. POSSESSIVE PRONOUN.

A Possessive Pronoun has been formed by combining اِنَّ (اِنَّ) with اِنَّ and the suffixes. So اِنَّ (mine), اِنَّ, اِنَّ, اِنَّ, اِنَّ, اِنَّ, اِنَّ, اِنَّ, اِنَّ, اِنَّ.

## 13. NOUNS WITH SUFFIXES.

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

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

## WITH SUFFIXES.

1 com. s.	مَلِكِي	مُلُكِي	مَلِكَتِي	مُلُكَتِي
2 masc.	مَلِكُكَ	مُلُكُكَ	مَلِكَتُكَ	مُلُكُكَ
2 fem.	مَلِكِي	مُلُكِي	مَلِكَتِي	مُلُكِي
3 masc.	مَلِكِهِ	مُلُكِهِ	مَلِكَتِهِ	مُلُكِهِ
3 fem.	مَلِكِهَا	مُلُكِهَا	مَلِكَتِهَا	مُلُكِهَا
1 com. pl.	مَلِكِنَا	مُلُكِنَا	مَلِكَتِنَا	مُلُكِنَا
2 masc.	مَلِكِكُمْ	مُلُكِكُمْ	مَلِكَتِكُمْ	مُلُكِكُمْ
2 fem.	مَلِكِنَا	مُلُكِنَا	مَلِكَتِنَا	مُلُكِنَا
3 masc.	مَلِكِهِمْ	مُلُكِهِمْ	مَلِكَتِهِمْ	مُلُكِهِمْ
3 fem.	مَلِكِنَا	مُلُكِنَا	مَلِكَتِنَا	مُلُكِنَا

## MASCULINE WITH SUFFIXES.

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

2. Nouns which terminate in the emph. sing. in **ﻝ** (see sect. 11, 1) have their Yud quiescent before **ﺍ** (1 com.) and those suffixes which form an independent syllable; thus **ﻝﻰ**, with suff. **ﻰ** *my* — **ﻰﻝ**, etc.

3. Nouns having changeable ' or ' in the last syllable retain the vowel before the suff. **ﺍ**, as **ﻝﻰ**, **ﻝﻰ**; thus **ﻝﻰ**, etc.

## FEMININE WITH SUFFIXES.

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

2. **ﻝﻰ** retains ' in its place, except before the suff. **ﺍ**, thus **ﻝﻰ** *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;

	Active.		Passive.
1. Peal	פָּעַל	Ethpeel	אֶפְעַל
2. Pael	פָּעַל	Ethpael	אֶפְעַל
3. Aphel	אֶפְעַל	Ethtaphal	אֶפְעַל
4. Shaphel	שִׁפְעַל	Eshtaphal	אֶשְׁפַּעַל

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		יִפְעַל
3 fem.	פָּעַלָּה	ל'	יִפְעַלְתִּי
2 masc.	פָּעַלְתָּ	ל	יִפְעַלְתָּ
2 fem.	פָּעַלְתְּ	ל	יִפְעַלְתְּ
1 com.	פָּעַלְתִּי	ל	יִפְעַלְתִּי
3 m. pl.	פָּעַלְתֶּם	ם	יִפְעַלְתֶּם
3 fem.	פָּעַלְתֶּם	ם	יִפְעַלְתֶּם
2 masc.	פָּעַלְתֶּם	ם	יִפְעַלְתֶּם
2 fem.	פָּעַלְתֶּם	ם	יִפְעַלְתֶּם
1 com.	פָּעַלְתֶּם	ם	יִפְעַלְתֶּם



	Imperative.		Infinitive.
2 masc.	صَهِّا		صَهِّا
2 fem.	صَهِّك		Participle.
2 m. pl.	صَهِّك		صَهِّا Act.
2 fem.	صَهِّك		صَهِّا Pass.

This paradigm shows that the 3 pers. sing. m. **صَهِّا**, or the root, is the leading form of the Perfect, **صَهِّا** of the Imperfect. The characteristic vowel of each is retained throughout the inflexion, except before those affirmatives which have a *union vowel*. The effect of this vowel is this, that taking the 3rd radical to itself, the 2nd loses its vowel; so that, in the Perf. the 1st and 2nd require an additional vowel, <sup>^</sup>, 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 <sup>^</sup> (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  $\text{L}^{\text{h}}$  is unchangeable (compare sect. 11, 2 c.), there remains but one vowel in the root,  $\text{V}^{\text{h}}$ ; when this vowel is dropped on account of the accession of the union vowel, the first radical takes  $\text{r}$  to form a syllable with the second. Hence, e. g. 3 fem.  $\text{A}^{\text{h}}\text{V}^{\text{h}}\text{L}^{\text{h}}$ , but 2 masc.  $\text{A}^{\text{h}}\text{V}^{\text{h}}\text{L}^{\text{h}}$ ; Pael 3 fem.  $\text{A}^{\text{h}}\text{V}^{\text{h}}$ , but 2 m.  $\text{A}^{\text{h}}\text{V}^{\text{h}}$  (from  $\text{V}^{\text{h}}$ ).

NOTE.—From what has been said, it will result that the 3 fem. of Ethpeel and Ethpaa! 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  $\text{V}^{\text{h}}\text{V}^{\text{h}}$ ,  $\text{V}^{\text{h}}\text{L}^{\text{h}}$ , excepting 1 com. sing. which is  $\text{V}^{\text{h}}\text{V}^{\text{h}}$  (sect. 4, 4). (3) Before the ground forms beginning with  $\bar{\text{A}}$ alph, the preformative displaces this letter and adopts its vowel. Hence Ethpe.  $\text{V}^{\text{h}}\text{V}^{\text{h}}\text{L}^{\text{h}}$ , fut.  $\text{V}^{\text{h}}\text{V}^{\text{h}}\text{L}^{\text{h}}$ ; Aph.  $\text{V}^{\text{h}}\text{V}^{\text{h}}$ , fut.  $\text{V}^{\text{h}}\text{V}^{\text{h}}$ . (4) In the Ethtaphal,  $\text{V}^{\text{h}}\text{V}^{\text{h}}\text{L}^{\text{h}}\text{L}^{\text{h}}$ , the first of the two Taus is rejected in the five forms which have  $\text{L}^{\text{h}}$  for their preformative; thus fut.  $\text{V}^{\text{h}}\text{V}^{\text{h}}\text{L}^{\text{h}}$ , but 3 fem.  $\text{V}^{\text{h}}\text{V}^{\text{h}}\text{L}^{\text{h}}$  (read *tetaktal*) instead of  $\text{V}^{\text{h}}\text{V}^{\text{h}}\text{L}^{\text{h}}\text{L}^{\text{h}}$  (*tethtaktal*).

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  $\text{V}^{\text{h}}$ , 2 fem.

صَهَدَ; Aph. e. g. pl. 2 m. اَصْهَدَ; Shaph. e. g. pl. 3 fem. فَصَّهَدَ. (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. اَلْصَّهَدُ; Ethtaph. e. g. 2 fem. اَلْصَّهَدُ; Eshtaph. e. g. pl. 2 m. اَصْهَدُ, f. اَصْهَدُ. But observe:—Ethpeel, which on losing its vowel becomes اَصْهَدُ, and requires ۵ to take the vowel ۷, assumes therefore the form of Ethpaal throughout the imperative.

4. The *Infinitives* are formed (a) by prefixing ۷ to their respective ground forms, in the manner of the preformatives of Imperf.; (b) by changing the vowel of the second radical to ۶; and (c) by adding the vowel ۸ to the third radical. Hence Ethpeel اَصْهَدُ, Pael اَصْهَدُ etc.

5. The *Participles* take, like the infinitives, ۷ for their preformative, attached to the ground form. The active conjugations have, besides the active, a passive participle, distinguished by the vowel ۷, instead of ۶. Hence Ethpeel اَصْهَدُ; Pael اَصْهَدُ, pass. اَصْهَدُ; Ethpaal اَصْهَدُ; Aph. اَصْهَدُ, pass. اَصْهَدُ 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 اَصْهَدُ may be either the emph. m. or the abs. fem.

NOTE in general. (1.)—Instead of the vowel ۷ in the root اَصْهَدُ some, especially intransitive verbs, have ۶; as نَصَرَ to sleep, دَبَّحَ to dwell. These take ۷ in the Imperf. and imp.; as نَصَرَ imp. pl. نَصَرُوا.

2. Verbs which have for their third radical  $\text{ܣ}$ ,  $\text{ܨ}$ ,  $\text{ܥ}$  or  $\text{ܥ}$ , take for the most part  $\text{ܥ}$ , throughout the conjugations, instead of  $\text{ܥ}$  or  $\text{ܥ}$ .  
 e. g.  $\text{ܥܘܠܘܢ}$  *he heard*, fut.  $\text{ܥܘܠܘܢ}$ , imp. pl.  $\text{ܥܘܠܘܢ}$ ; Pael perf.  $\text{ܥܘܠܘܢ}$  *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.
ܦܐ	פֶּא	ܥܐ	עֹא
ܦܘ	פִּי	ܥܘ	עֹי
ܦܘܘ	פִּי	ܥܘܘ	עֹע
ܦܘܘܘ	פִּי	ܥܘܘܘ	לֹא
ܦܘܘܘܘ	פִּי	ܥܘܘܘܘ	לֹא

16. VERBS  $\text{ܦܐ}$ . e. g.  $\text{ܦܘܠܘܢ}$  *he ate*.

The anomalies which exist in this class are :

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

2. Where another, strong, letter is audible at the end of a syllable, Ālaph becomes quiescent; as Peal fut.  $\text{ܦܘܠܘܢ}$ , inf.  $\text{ܦܘܠܘܢ}$ .

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

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

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 **أَقَلَّ**, fut. **أَقَلُّ**; Shaph. **أَقَلَّ**, fut. **أَقَلُّ**; pass. **أَقَلَّ**, etc.

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

17. VERBS هـ c. g. **هَبَّ** *he begat*.

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

مَكِه; imp. مَكِه (sect. 15, note), part. pass. يَكِب; Ethpe. اَلَيْب, fut. يُبِي, imp. مَكِبَة; Aph. اَهِي, fut. يُعِي; Shaph. هَفِي.

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

3. Pael is, of course, regular.

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

### 18. VERBS هـ. e. g. اَعَا he went out

Imp. اَعَا, fut. اَعَا, اَعَا, inf. اَعَا; Aph. اَعَا, fut. اَعَا; Ethtaph. اَعَا, 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 ه in the fut. and imp., as اَعَا, اَعَا from اَعَا he ascended. اَعَا he gave, makes the fut. اَعَا, اَعَا, comp. Heb. אָעַע.

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

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

NOTE.—(1.) In Pael Ālaph is often changed into Yud, e. g. **א** from **א** *to be good*.

(2.) Ālaph is sometimes placed before the first radical, as, for **א** are found the forms **א** and **א**.

20. VERBS **א**. e. g. **א** *to arise*.

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

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

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

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

Ethpe. perf. **حَدَّ**, fut. **يَحْدُ**; Aph. **حَدَّ**, fut. **يَحْدُ**

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

5. The part. pass. of Peal is **حَدَّ**, analogous to **حَدَّ**.

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 **ح** for their preformative, e. g. 3 f. sing. **يَحْدُ**, 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 **يَحْدُ**, **يَحْدُ** from **يَحْدُ**.

NOTE.—There are some verbs in which Vau is moveable, e. g. **يَحْدُ** *he desired*.

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



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

22. VERBS 𐤃. e. g. 𐤃 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. 𐤃 (for 𐤃), 𐤃 (for 𐤃), 𐤃, plur. 𐤃, etc., fut. 𐤃 (for 𐤃) imp. 𐤃, inf. 𐤃; *Aph.* 𐤃 (for 𐤃), inf. 𐤃, pass. imp. 𐤃; *Shaph.* 𐤃, etc.

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

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 ' found in this class; e. g. 𐤃 he shall desire, from

𐤃. An example of *Palpel* is 𐤃 pilfered, passive  
𐤃.

23. VERBS  $\bar{\text{U}}$ . e. g.  $\bar{\text{U}}$  he revealed.

The feebleness of  $\bar{\text{A}}$ 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.	$\bar{\text{U}}$	$\bar{\text{U}}$	2 m.	$\bar{\text{U}}$
3 f.	$\bar{\text{U}}$	$\bar{\text{U}}$	2 f.	$\bar{\text{U}}$
2 m.	$\bar{\text{U}}$	$\bar{\text{U}}$		Plur.
2 f.	$\bar{\text{U}}$	$\bar{\text{U}}$	3 m.	$\bar{\text{U}}$
1 com.	$\bar{\text{U}}$	$\bar{\text{U}}$	3 f.	$\bar{\text{U}}$
	Plural.			INFINITIVE.
3 m.	$\bar{\text{U}}$	$\bar{\text{U}}$		$\bar{\text{U}}$
3 f.	$\bar{\text{U}}$	$\bar{\text{U}}$		
2 m.	$\bar{\text{U}}$	$\bar{\text{U}}$		PARTICIPLE.
2 f.	$\bar{\text{U}}$	$\bar{\text{U}}$	Act.	$\bar{\text{U}}$
1 com.	$\bar{\text{U}}$	$\bar{\text{U}}$	Pass.	$\bar{\text{U}}$

1. *Perfect.*.—The characteristic  $\bar{\text{U}}$ , quiescent in  $\bar{\text{U}}$ , is retained only in the leading form, or the root; but is rejected in the sing. 3 fem, which stands for  $\bar{\text{U}}$ . In the other

forms,  $\bar{\text{A}}\text{alph}$  is changed either into  $\text{a}^{\text{x}}$ , namely, in the sing. 1 com. where the characteristic vowel is  $\text{a}$  in the reg. verb; or into diphthong  $\text{a}^{\text{r}}$ ,  $\text{ai}$ , where  $\text{r}$  is the characteristic vowel. In the plural 3 m., Yud seems to have given place to the diphthong  $\text{o}^{\text{r}}$   $\text{au}$ .

In the derived conjugations, which have  $\text{a}$  for their characteristic in the last syllable,  $\bar{\text{A}}\text{alph}$  is regularly changed into  $\text{a}^{\text{x}}$ ; but so that this is extended even to the passives in which elsewhere  $\text{r}$  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.  $\text{אָיַלְתִּי}$ , but fem.  $\text{אָיַלְתִּי}$ , 2 m.  $\text{אָיַלְתָּ}$ , pl. m.  $\text{אָיַלְתֶּם}$ , fem.  $\text{אָיַלְתֶּם}$ , 2 m.  $\text{אָיַלְתְּ}$ , etc. Peal 3 m.  $\text{אָיַלְתָּ}$ ; Ethpa.  $\text{אָיַלְתִּי}$ ; Aph.  $\text{אָיַלְתִּי}$ , 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  $\text{a}$ , even in the passive conjugations. Compare No. 1.

3. *Infinitive.*—In the infinitives of the derived conjugations  $\bar{\text{A}}\text{alph}$  is changed into movable Yud, and they present no other anomaly: e. g. Ethpe.  $\text{אָיַלְתֵּנּוּ}$ , Peal  $\text{אָיַלְתֵּנּוּ}$ , 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.  $\text{אָיַלְתָּ}$  is imitated only

in the Ethpeel, viz.  $\text{לִּי־לֵךְ}$ ; but the rest terminate here in  $\text{י}$ ; as Pa.  $\text{לִּי־לֵךְ}$ , Ethpa.  $\text{לִּי־לֵךְ}$ , etc.

5. *Participles*.—The participles, both in the active and passive and the derived conjugation, terminate in  $\text{י}$ , viz. Ethpe.  $\text{לִּי־לֵךְ}$ , Pa.  $\text{לִּי־לֵךְ}$ , etc. The three passive participles of the active conjugations (compare reg. verb) end in  $\text{וֹ}$ , viz. Pael  $\text{לִּי־לֵךְ}$ , Aph.  $\text{לִּי־לֵךְ}$ , and Shaph.  $\text{לִּי־לֵךְ}$ .

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

	Singular.	Plural.
3 m.	$\text{לִּי־לֵךְ}$	$\text{לִּי־לֵךְ}$
3 f.	$\text{לִּי־לֵךְ}$	$\text{לִּי־לֵךְ}$ , $\text{לִּי־לֵךְ}$
2 m.	$\text{לִּי־לֵךְ}$	$\text{לִּי־לֵךְ}$
2 f.	$\text{לִּי־לֵךְ}$	$\text{לִּי־לֵךְ}$
1 com.	$\text{לִּי־לֵךְ}$	$\text{לִּי־לֵךְ}$ , $\text{לִּי־לֵךְ}$

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

## 24. VERBS WITH SUFFIXES.

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

	PERFECT.	IMPERF.	IMPERATIVE.
	Singular.		
3 m.	1 <b>فَعَلَا</b>	1 <b>تَفَعَّلَا</b> (فَعَلَا)	
3 f.	1 <b>فَعَلَتْ</b>	1 <b>تَفَعَّلَتْ</b> —	Sing.
2 m.	3 <b>فَعَلْتُمَا</b>	— —	2 m. 1 <b>فَعَلَا</b>
2 f.	2 <b>فَعَلْتُمَا</b> x		2 f. 2 <b>فَعَلْتُمَا</b> r
1 c.	1 <b>فَعَلْنَا</b>	1 <b>تَفَعَّلْنَا</b> (فَعَلْنَا)	
	Flural.		
3 m.	2 <b>فَعَلُوا</b>	3 <b>تَفَعَّلُوا</b>	Flar.
3 f.	3 <b>فَعَلْنَ</b> (فَعَلْنَ)	3 <b>تَفَعَّلْنَ</b>	2 m. 2 <b>فَعَلُوا</b>
2 m.	3 <b>فَعَلْتُمْ</b>	3 <b>تَفَعَّلْتُمْ</b>	2 f. 3 <b>فَعَلْتُمْ</b> r
2 f.	3 <b>فَعَلْتُنَّ</b>	3 <b>تَفَعَّلْتُنَّ</b>	
1 c.	3 <b>فَعَلْنَا</b>	1 <b>تَفَعَّلْنَا</b> (فَعَلْنَا)	

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

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

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

The verbal forms being likewise numbered, a paradigm of a verb with suffixes may easily be drawn up: e.g. Perf. 3 m. sing. attached to the suff. No. 1 would give the forms **ضَلَمْتُ** *he slew me*, **ضَلَمْتَ** *he slew thee*, masc., **ضَلَمْتِ** *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. **حَقٌّ** and **حِي**; e.g. **تَضَلَمْتُكَ** *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. **تَضَلَمْتَهُ**, **تَضَلَمْتِهَا** *he will slay him, her*; but **تَضَلَمْنَا** *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. **ضَلَمْتِهَا** *slay her*; and for the suff. 3 m. sing. it takes No. 3, e.g. **ضَلَمْتَهُ** *slay him*.

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

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

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

6. The participles of all the conjugations and the inf. Peal follow the analogy of nouns according to their various terminations. The infinitives of the derived conjugations, all of which end with **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 **Alaph** 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 Yod, 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. Pael **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.

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

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

7. In the inf. of Peal  $\text{ف}$  is changed into  $\text{ف}$ , but before the suff.  $\text{فِيخِدِي}$ ,  $\text{فِيخِدِي}$   $\bar{\text{A}}$ laph is rejected, but  $\text{ف}$  remains: e. g.  $\text{فِيخِدِي}$ ,  $\text{فِيخِدِي}$ ,  $\text{فِيخِدِي}$ , etc.; but  $\text{فِيخِدِي}$ .

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



25. NUMERALS.

Numerals are either cardinal or ordinal.

1. The numerals from 1 to 10 are—

CARDINAL		ORDINAL	
Masculine.	Feminine.	Masculine.	Feminine.
واحد	واحدة	أول	أولى
اثنان	اثنتان	ثاني	ثانية
ثلاثة	ثلاث	ثالث	ثالثة
أربعة	أربع	رابع	رابعة
خمس	خمس	خامس	خامسة
ستة	ست	سادس	سادسة
سبعة	سبع	سابع	سابعة
ثمان	ثماني	ثامن	ثامنة
تسعة	تسع	تاسع	تاسعة
عشرة	عشر	عاشر	عاشرة

2. The numerals from 10 to 20 are compounded of the simple numbers and عَشْرَ ; e. g., m. مِئَاتَيْ عَشْرٍ, f. مِئَاتَيْ عَشْرٍ, 11; ord. m. عَشْرَةَ عَشْرًا, f. عَشْرَةَ عَشْرًا eleventh; card. m. اثنان وعشرون, f. اثنتان وعشرون, 12; اثنان وعشرون, f. اثنتان وعشرون, 13; أربعة عشر or

\* Constr. m. اثنان وعشرون, f. اثنتان وعشرون. † Or, اثنان وعشرون.

أَرْبَعَةَ, f. أَرْبَعٌ 14; the masc. forms of the numbers 15, 16, 17, 18, 19 are أَعْلَمُ, أَسْفَلُ, وَاحِدٌ, وَثْنٌ, ثَلَاثٌ, 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: أَسْفَلَةٌ, أَعْلَمَةٌ, ثَلَاثَةٌ, وَثْنَةٌ.

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,\* أَلْفًا 300, etc.; adding, as in the last form, the simple fem. form before مِائَةً. *Thousand* is expressed by أَلْفٌ, fem. أَلْفًا, pl. أَلْفًا; 10,000 by عَشْرَةَ, pl. عَشْرَةَ.

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

6. Multiples are expressed by **سَبْعُ** before the numeral with **ع**, as **سَبْعُ عَشْرَةَ** *sevenfold*, **ثَلَاثَةُ** *double*.

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

\* The pl. أَلْفًا signifies *centuries*.

## 26. ADVERBS.

The characteristic termination of the Adverb is  $\Delta\text{إ}^{\circ}$  added to the emphatic form of the adjective; e. g.  $\Delta\text{حُيًّا}^{\circ}$  *purely*, from  $\text{حُيًّا}$ , emph. of  $\text{حُي}$  *pure*.

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

1. *Adverbs of comparison and degree.*

$\text{أَيْسَرًا}$  *how?*  $\text{أَيْسَرًا}$  *also*,  $\text{أَيْسَرًا}$  *so, thus*,  $\text{أَيْسَرًا}$  *very*,  $\text{أَيْسَرًا}$  *only*,  $\text{أَيْسَرًا}$  *especially, more*.

2. *Adverbs of time.*

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

3. *Adverbs of place.*

$\text{أَيْسَرًا}$  *where?*  $\text{أَيْسَرًا}$  *here*,  $\text{أَيْسَرًا}$  *hence*,  $\text{أَيْسَرًا}$  *whither?*  $\text{أَيْسَرًا}$  *hitherto*,  $\text{أَيْسَرًا}$  *there*.

4. *Adverbs of interrogation.*

$\text{أَيْسَرًا}$  *why? wherefor? why?*

5. *Adverbs of negation, and various others.*

لَا, لَمْ *not*, لَسْتُ *not?* أَصْبَحُ *truly*, حَقًّا *really*, إِصْبَاحًا, *in vain*, فَكْرًا, كَرِهًا *entirely*.

## 27. PREPOSITIONS.

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

لَهُوَ *to, with*, مِنْ *from*, عَلَا *upon, against, on account of*, مَعَ *with*, مِمَّا\* *from*, قَبْلَهُ *before*, بَيْنَهُ or بَيْنَهُمَا *between*, بِغَيْرِهِ\* *without*, بَعْدَهُ *after*, دُونَهُ\* *for, instead of*, بِسُورَةٍ or pl. بِسُورَاتٍ *about, round about*, لَدُونِهِ *against, opposite*, بِسَبَبِهِ\* *because of*, قُرْبَهُ *near*, بِقُرْبِهِ\* *against, by, near*, لَحْتِهِ or لَحْتِهِمَا\* *under*. These are most commonly in use. Observe—

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

2. Before ا and ا, 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. بَعْدِي *after me*, بَعْدُنَا *after us*, comp. sect. 11, 2, and 13, 3.

The prefix prepositions follow the same analogy, only that they must take the vowel  $\text{a}$  before the suff. of the 1 c. sing.

e. g.  $\text{لِي}$  to me.

4. Those marked with an asterisk take suffixes of the pl. :

e. g.  $\text{بِقُدِّمِي}$  before me,  $\text{عَلَيْهِ}$  upon thee ; but  $\text{مَعِي}$  takes before suffixes always the fem. form  $\text{مَعِيكَ}$ .

5. The form  $\text{لَهُمْ}$  is used only before the suffixes  $\text{ا}$ ,  $\text{ه}$ ,  $\text{و}$ ,  $\text{ن}$ , and  $\text{س}$  : before the rest  $\text{لَهُمْ}$  is used : e. g.  $\text{عَلَيْهِمْ}$  against us.

## 28. CONJUNCTIONS.

They are—

$\text{أَوْ}$  or,  $\text{أَمْ}$ ,  $\text{أَمْ$ ,  $\text{أَمْ}$  as,  $\text{أَلَّا}$  but,  $\text{إِلَّا}$  if not, unless,  $\text{إِلَّا}$  if,  $\text{إِلَّا}$  if not,  $\text{إِلَّا}$  if,  $\text{أَيْضًا}$  also,  $\text{فَإِنَّ}$  therefore,  $\text{بَلْ}$  but, yet,  $\text{لِئَن}$  for,  $\text{بِأَنَّ}$  as, because,  $\text{بَلْ}$  but,  $\text{لِئَن}$  that not, lest,  $\text{لِئَن}$  in order that,  $\text{فَإِنَّ}$  therefore,  $\text{وَ}$  and,  $\text{عِنْدَ}$  when,  $\text{عِنْدَ}$  although,  $\text{فَإِنَّ}$  therefore,  $\text{عِنْدَ}$  namely or truly,  $\text{عِنْدَ}$  when,  $\text{عِنْدَ}$  because that,  $\text{عِنْدَ}$  before,  $\text{عِنْدَ}$  until.

## 29. INTERJECTIONS.

They are—

أُو، أُو، أُو O! اِنِّ behold, اِنِّ اِنِّ O that! اِنِّ  
 woe! اِنِّ 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.

## ETIPEEL.

	Perfect.	Imperfect.
3 m. sing.	أَصْبَحَ	يُصْبِحُ
3 fem.	أَصْبَحَتْ	تُصْبِحُ
2 masc.	أَصْبَحْتُمَا	تُصْبِحَانِ
2 fem.	أَصْبَحْتُمَا	تُصْبِحَانِ
1 com.	أَصْبَحْنَا	نُصْبِحُ
3 m. pl.	أَصْبَحُوا	يُصْبِحُونَ
3 fem.	أَصْبَحْنَ	يُصْبِحْنَ
2 masc.	أَصْبَحْتُمْ	تُصْبِحُونَ
2 fem.	أَصْبَحْتُنَّ	تُصْبِحُونَ
1 com.	أَصْبَحْنَا	نُصْبِحُ
	Imperative.	Infinitive.
2 masc.	أَصْبِحْ	صَبْحًا
2 fem.	أَصْبِحِي	
2 m. pl.	أَصْبِحُوا	Participle.
2 fem.	أَصْبِحْنَ	<i>Act.</i> m. صَبَّاحٌ
		fem. صَبَّاحَةٌ
		<i>Pass.</i> m. —
		fem. —

## PAEL.

	Perfect.	Imperfect.
3 m. sing.	صَفَا	يَصْفِي
3 fem.	صَفَتْ	تَصْفِي
2 masc.	صَفَيْتَ	تَصْفِي
2 fem.	صَفَيْتِ	تَصْفَيْنِ
1 com.	صَفَيْتُمَا	تَصْفِيَا
3 m. pl.	صَفَوْا	يَصْفُونَ
3 fem.	صَفَيْنَ	يَصْفَيْنَ
2 masc.	صَفَيْتُمَا	تَصْفِيَا
2 fem.	صَفَيْتُمَا	تَصْفِيَا
1 com.	صَفَيْتُمَا	تَصْفِيَا

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	Imperative.	Infinitive.
2 masc.	صَفِّ	صَفْفًا
2 fem.	صَفِّ	
2 m. pl.	صَفِّ	
2 fem.	صَفِّ	

	Participle.
Act. m.	صَافٍ
fem.	صَافِيَةٌ
Pass. m.	صَافِيٌّ
fem.	صَافِيَةٌ



## ETHPAAL.

	Perfect.	Imperfect.
3 m. sing.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
3 fem.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
2 masc.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
2 fem.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
1 com.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
3 m. pl.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
3 fem.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
2 masc.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
2 fem.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
1 com.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
	Imperative.	Infinitive.
2 masc.	אֶשְׁלַחְךָ	אֶשְׁלַחְךָ
2 fem.	אֶשְׁלַחְךָ	
2 m. pl.	אֶשְׁלַחְךָ	Participle.
2 fem.	אֶשְׁלַחְךָ	Act. m. אֶשְׁלַחְךָ
		fem. אֶשְׁלַחְךָ
		Pass. m. —
		fem. —

APHEL.

	Perfect.	Imperfect.
3 m. sing.	أَصْلَى	نُصَلِّى
3 fem.	أَصْلَى	لُصَلِّى
2 masc.	أَصْلَى	لُصَلِّى
2 fem.	أَصْلَى	لُصَلِّى
1 com.	أَصْلَى	أَصْلَى
3 m. pl.	أَصْلَى	نُصَلِّى
3 fem.	أَصْلَى	نُصَلِّى
2 masc.	أَصْلَى	لُصَلِّى
2 fem.	أَصْلَى	لُصَلِّى
1 com.	أَصْلَى	نُصَلِّى

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	Imperative.	Infinitive.
2 masc.	أَصْلَى	نُصَلِّى
2 fem.	أَصْلَى	
2 m. pl.	أَصْلَى	
2 fem.	أَصْلَى	

	Participle.
<i>Act. m.</i>	نُصَلِّى
<i>fem.</i>	نُصَلِّى
<i>Pass. m.</i>	نُصَلِّى
<i>fem.</i>	نُصَلِّى





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

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.

<sup>١</sup> *e-mar*, verb Peal perf. 3 pers. sing. masc. for **مَرْبِئًا**, as **اَيْتَنُ** (and so Yod) beginning a word must have a vowel, for the most part **ا** or **ي**, whenever analogy would require any other letter in the same situation to be without a vowel.

<sup>٢</sup> *mār-yā*, subst. masc. emph., an appellation confined to the Deity, and hence also to Christ; while the abs. **مَرْبِئًا** from which it is derived is, like **مَرْبِئًا** (emph. **مَرْبِئًا**), used for any *lord*.

<sup>٣</sup> *l'mār*, the preceding with suff. **ا** and pref. **ل**.

<sup>٤</sup> *d'thev*, **كَرِي** verb Peal imp. sing. masc. from **كَرِي** to *sit down, sit*; Dālath (properly conj. *that*) is here prefixed as an *index orationis directæ*, or introducing the very words of the speaker.

<sup>٥</sup> *lākh*, pref. prep. **ل** with suff. 2 pers. sing. masc., is here the *Dative commodi*, comp. Heb. **לְךָ** *go away for thyself*, i. e. *get thee away*, (Ge. 12. 1, see also 27. 43; Ca. 2. 17,) and as such, is used *pleonastically*.

<sup>٦</sup> *men*, prep., properly *from*, also *at*, i. q. Heb. **מֵן**, with suff. **מֵן**—*me*, **מֵן**—*him*, etc.

<sup>٧</sup> *ya-min*, subst. fem. [**مَرْبِئًا**] with suff. **ا**, emph. **مَرْبِئًا**. verb **مَرْبِئًا** obsol.



וְשִׁמְעוּ <sup>g</sup> . שֶׁלֹּהֶם <sup>h</sup> לֹא חָלְפוּ חֲצֵצְרֵי־; 3 חֲצֵצְרֵיהֶם  
 people-Thy enemies-thine over rule-shall-he-& ,Zion

מִפְּסִיחַ <sup>i</sup> מִפְּסִיחַ <sup>c</sup> בְּיַמֵּי־. <sup>d</sup> חַסְדֵּי־וְדָוִד <sup>e</sup> . חֲסֵדֵי־וְדָוִד  
 holiness of-magnificence-the-in ,power-of day-the-in praiseworthy-[be-shall]

<sup>g</sup> *tseh-yun*, pr. name.

<sup>h</sup> *v'neshtu-lat*, conj.  $\circ$  prefixed to verb Ethpaal fut. 3 pers. sing. masc., from  $\text{לָחַץ}$ , in Peal and Pael, *to rule, have dominion*;  $\text{ש}$  as a sibilant is transposed with  $\text{ל}$  of the particle  $\text{לֵךְ}$  or  $\text{לֵךְ}$ .

<sup>i</sup> *b'sel-d'vā-vaikh*, ver. 1 (<sup>w</sup>).

#### VERSE 3.

<sup>a</sup> *sa-mākh*, subst. masc.  $\text{סָמַךְ}$  with suff.  $\text{מִי}$  2 pers. sing. masc.; emph.  $\text{סָמַכְתִּי}$ , pl.  $\text{סָמַכְתֵּי}$  (with the line, called *linea occultans*, to signify that the letter under which it stands is not to be pronounced), emph.  $\text{סָמַכְתֵּי}$ , from  $\text{סָמַךְ}$  obsol.

<sup>b</sup> *m'shab-hā*, prop. Pael part. pass., emph. of  $\text{שָׁבַח}$ , from  $\text{שָׁבַח}$  *to praise, glorify*, used as an adj.;  $\text{ב}$ , 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*.

<sup>c</sup> *b'yau-mā*,  $\text{ב}$  prefixed to the subst. masc., emph. of  $\text{מָא}$  (with the accession  $\text{א}$ , changes to  $\text{אָ}$ , by which the diphthong *au* is produced), with suff.  $\text{מֵי}$ , pl.  $\text{מֵי}$ , emph.  $\text{מֵי}$  and  $\text{מֵי}$ .

<sup>d</sup> *d'hai-lā*, genit.  $\text{לֵךְ}$  of, with subst. masc. emph., see ver. 1 (<sup>f</sup>).

<sup>e</sup> *b'hed-rai*, pref.  $\text{ב}$  in. before subst. masc. pl. constr. from  $\text{רָאָה}$ , emph.  $\text{רָאָה}$ ; the verb in Pael signifies *to decorate, ornament, to honour*.

<sup>f</sup> *kud-shā*, subst. m., emph. of  $\text{קָדֹשׁ}$ , from  $\text{קָדַשׁ}$  *to be holy*.





לְכֹמֶרֶם . חֲמֻסֵּי־שֵׁם ִּי מֶלְכִּיזֶדֶק ֶ׃ יְהוָה אֱלֹהֵינוּ אֲנִי  
 at Lord-The .Melchizedek-of likeness-the-in ever-for  
 נִשְׁבַּחְתָּ בְּיָמָיו . לֹא־יִשְׁבַּח־וֹ אֱלֹהֵי־מֶלְכֵי־הָאָרֶץ  
 .kings-the wrath-his-of day-the-in breaketh hand-right-thy

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

\* *kum-rā*, subst. masc. sing., emph. מֶלְכִּיזֶדֶק, from מָלַךְ to be sad, mournful.

† *l'ā-lam*, subst. masc. (comp. Heb. עֲלָם) with pref. ל.

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

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

#### VERSE 5.

<sup>a</sup> *mār-yā*, ver. 1 (e).

<sup>b</sup> *ya-mi-nākh*, comp. ver. 1 (e).

<sup>c</sup> *ta-bar*, verb Pael, 3 pers. sing. masc., comp. ver. 2 (e), and ver. 3 (b).

<sup>d</sup> *b'yau-mā*, ver. 3 (e).

<sup>e</sup> *d'rug-zeh*, pref. י of the genit. before subst. masc., יִרְגַּז (comp. ver. 3 †) with suff. ה, from יִרְגַּז to tremble, to be angry.

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

6 **بِذَمِّهِ** **لِكَيْ يَمْلَأَهُ** **بِجَسَدِهِ** **قَلْبًا** **وَيَقْتُلَهُ**  
 off-cut-shall-he- & ; bodies-dead-[with] fill-shall-he- & , nations-the) ( judge-shall-He  
**زَمَّارٌ** **بِهَيْبَتِهِ** **وَأَرْضًا** **؛** **وَمِنْ** **نَهْرٍ** **بِأَنْبَاءِ** **رَأْسِهِ**  
 way-the-in brook-the of-And earth-the-in many-of head-the  
**بِأَنْبَاءِ** **؛** **سَلَامًا** **أَسْرَارًا** **بِأَنْبَاءِ** **رَأْسِهِ**  
 head-his up-lifted-be-shall this of-because , drink-shall-he

## VERSE 6.

<sup>a</sup> *n'dun*, verb Peal fut. 3 pers. sing. from **ذَمَّ**, pret. **ذَمَّ**.

<sup>b</sup> *l'sa-me*, ver. 3 (<sup>6</sup>).

<sup>c</sup> *v'nem-le*, verb Peal fut. 3 pers. sing. masc. from **مَلَأَ**.

<sup>d</sup> *sh'la-de*, subst. mas, pl. emph., sing. **مَلَأَ**.

<sup>e</sup> *v'neph-suk*, verb Peal fut. 3 pers. sing. masc. from **صَعَّدَ**.

<sup>f</sup> *ri-shū*, subst. masc. sing., emph. of **رَأْسٌ**.

<sup>g</sup> *d'sa-ghi-ye*, pref. **ذ** genit. before adj. pl. emph. masc., for

**ذَمَّارٌ** (the vowel **ā** remitted from **ذ** to **ā**) from **ذَمَّارٌ**, pl. abs. **ذَمَّارِي**; fem. sing. **ذَمَّارِي**, constr. **ذَمَّارِي**, emph. **ذَمَّارِي**, from **ذَمَّ** or **ذَمَّ** to increase, to be or become much or many.

<sup>h</sup> *bar-dā*, pref. **ب** to which **ā** is remitted from **ذ** of **ذَمَّارٌ**, and subst. fem. sing., emph. of **ذَمَّارِي**, with suff. **ذَمَّارِي**, pl. emph. **ذَمَّارِي**.

## VERSE 7.

<sup>a</sup> *v'men*, conj. **ו** and **מִן**, ver. 1 (<sup>6</sup>).

<sup>b</sup> *nah-lā*, subst. masc. emph.

<sup>c</sup> *bur-hā*, pref. **ב** to which **ā** is remitted from **ז** of **זָמַן**, subst. fem., emph. of **זָמַן**, pl. emph. **זָמַן**, from **זָמַן**, Heb. to go or be on the way.

<sup>d</sup> *nesh-te*, verb Peal fut. 3 pers. sing. masc. from  $\text{נָשָׂה}$ .

<sup>e</sup> *m'tul*, adv., with suff.  $\text{עָלַי}$  *on his account*,  $\text{עָלַי}$  *on my account*.

<sup>f</sup> *hā-nā*, pron. demonst. masc., pl.  $\text{הֵם}$ .

<sup>g</sup> *neth-trim*, Ethpeel fut. 3 pers. sing. masc. from  $\text{נָתַח}$ , perf.  $\text{נָתַח}$ , *to rise, be lifted up*.

<sup>h</sup> *ri-sheh*, subst. masc. with suff.  $\text{שֵׁה}$ , see ver. 6 (*f*).

## PROVERBS.

כַּף מִשְׁפָּלִים\*

.27 Chapter

$\text{אַתָּה יָדָעְתָּ לֹא יִשְׂכַּח לְמָחָר הַיּוֹם לְעַצְמוֹתָיִךְ לֹא יִשְׁבַּח$   
 thou knowest for not ;morrow-the-of day-the-for thyself-boast not-[Do]

## VERSE 1.

*ke-pha-le-on.\**

Greek, κεφαλή, a chapter.

<sup>a</sup> *lā*, adv.

<sup>b</sup> *tesh-tav-har*, verb Eshtaphal fut. 2 pers. masc., perf.  $\text{תָּשַׁח$ , Shaphel  $\text{תָּשַׁח$  *to make to shine, to praise, glorify*, from  $\text{נָתַח}$  *to be bright, to shine*, comp. Heb.  $\text{נִתְחַן}$ .

<sup>c</sup> *lyau-mā*, pref.  $\text{ל}$ , comp. Psalm ver. 3 (*c*).

<sup>d</sup> *dam-hār*, subst. masc. with pref.  $\text{דָּם}$  genit. which has  $\text{הָ}$  before a vowelless letter.

<sup>e</sup> *gheh*, conj., from the Gr. γάρ.

<sup>f</sup> *yā-da*, Peal part. act. sing. masc. (for  $\text{דָּם}$ ,  $\text{דָּ}$  changed to

.<sup>d</sup> **عَدُوِّكَ** <sup>c</sup> **لَا** <sup>b</sup> **تَعْرِفُ** <sup>a</sup> **بِعَفْسِهِ** 2 . **مَنْ** <sup>h</sup> **يَأْتِي** <sup>i</sup> .  
 ; mouth-thy not-& ,stranger-the thee-praise-Let forth-bringeth-[it] what  
<sup>c</sup> **وَأَمْرًا** <sup>e</sup> . **لَا** <sup>f</sup> **تَعْقِلُ** <sup>g</sup> . **أَمْرًا** <sup>a</sup> **بِمِثْرٍ** <sup>3</sup> **ثَقِيلٍ** <sup>b</sup> **حِجَابٍ** . **وَأَمْرًا** <sup>c</sup> **وَأَمْرًا**  
 weighty-& ,stone-the [is]-Heavy .lips-thy not-& ,another-&

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

<sup>d</sup> at, Psalm ver. 4 (<sup>d</sup>).

<sup>h</sup> *mā-nā*, pron. interrog. of the thing.

<sup>i</sup> *yā-led*, Peal part. act. sing. masc., used for the present tense, from **يَأْتِي**.

#### VERSE 2.

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

<sup>b</sup> *nukh-rā-yā*, adj. masc., emph. of **نَكِي**, emph. fem. **نَكِيَّة**, from **نَكِيَ**, Heb. Piel to *estrangle*.

<sup>c</sup> *v'lā*, conj. **و** and adv.

<sup>d</sup> *pu-mākh*, subst. masc. **مَعْدَم**, with suff. **م**.

<sup>e</sup> *vah-ri-nā*, pref. conj. **و** has the vowel **ا**, to form a syllable with the vowelless **م**; **ا** elided, having the linea occulta, the initial of the adj. masc. emph.; **نَكِيَّة**, fem. emph. **نَكِيَّة**, pl. masc. **نَكِيَّة**, fem. **نَكِيَّة**, from **نَكِيَ** in Aph. to *delay, to stay, be late*.

<sup>f</sup> *seph-vā-thākh*, subst. fem. pl. with suff. **م**, emph. **مَعْقِلَات**, sing. emph. **مَعْقِلَات**, root **عَقِلَ** obsol.

#### VERSE 3.

<sup>a</sup> *yu-ki-rā*, adj. fem. from **يَكِي** masc. (copula to be supplied), agreeing with the following.

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

<sup>b</sup> *ki-phā*, subst. fem., emph. of **كِبَا**.

<sup>c</sup> *v'nā-tel*, Peal part. act. sing. masc. from **نَهَلَ**, to be heavy, weighty.

<sup>d</sup> *hā-lā*, subst. masc. emph., Heb. **חול** sand.

<sup>e</sup> *v'rug-zeh*, comp. Psalm ver. 5 (<sup>e</sup>), only that the suff. **ס**, (*his*) is here pleonastic.

<sup>f</sup> *d'sakh-lā*, adj. masc. emph., fem. **سَخْلَا**, emph. **سَخْلَاةٌ**, from **سَخِل** to be foolish.

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

<sup>h</sup> *trai-hun*, num. masc. dual, **اِثْنَيْنِ** (*two*) with suff. 3 pers. pl. masc.; fem. **اِثْنَيْنِ**.—NOTE. The dual form is found, besides these, in two other words only, viz. **مِائَتَيْنِ** 200, and **مِصْرَيْنِ** Egypt.

#### VERSE 4.

<sup>a</sup> *ma-rā-ḥu-thāi*, subst. fem. emph. (*impudence*, rendered here *impudent*, to accommodate the Eng. idiom) from **مَرَّ** to be audacious, *impudent*. The final **י** forms a diphthong with **א** of the following **אֵי** (prop. *she*); **א** elided by the *linea occultans*, to show that it is the logical copula.

<sup>b</sup> *hem-thā*, subst. fem. emph. from **חָמַם** to be hot, to glow.

<sup>c</sup> *v'hi-phā*, subst. masc. emph. prop. *violence*, rendered here *violent*, comp. (<sup>a</sup>). This noun occurs, besides, only in the pl. emph. **פְּתָא**.



7. <sup>a</sup> **شَيْبَةً** <sup>b</sup> **أَشْفَقَ** <sup>c</sup> **مَنْ** <sup>d</sup> **بَعَّضَهُ** <sup>e</sup> **وَصَلَّى** <sup>f</sup> **عَدُوَّهُ**  
 (stripes-the) (friend-the-of) (kisses-the) (than) (enemy-the-of)  
 7 <sup>a</sup> **نَفْسًا** <sup>b</sup> **بِشْبَعِ** <sup>c</sup> **عَسَا** <sup>d</sup> **فِي** <sup>e</sup> **نَفْسِهِ** <sup>f</sup> **بِطَبَقِ** <sup>g</sup> **عَسَا**  
 soul-The (satiated-[is]-that) upon-tramples (comb-honey-the) (soul-the-but)

VERSE 6.

<sup>a</sup> *sha-pi-rān*, adj. fem., pl. of **شَيْبٌ**, from **شَيْبٌ** masc. *beautiful, fair, good*, from **شَفِي** to be fair. The adj. is here in the comparative degree, *better*, in connection with **مَنْ**, the third word from this, comp. ver. 5 (<sup>a</sup>).

<sup>b</sup> *mah-vā-the*, subst. fem., pl. of **مَسَّةٌ** (emph. **مَسَّةٌ** from **مَسَّ** to smite, strike) with suff. **أَشْفَقَ**, his, pleonastic, referring to the following genitive.

<sup>c</sup> *d'rāh-mā*, pref. **د** of the genitive to Peal part. act. sing. masc., emph. of **مَسَّ**, from **مَسَّ** to love.

<sup>d</sup> *men*, see ver. 3 (<sup>g</sup>).

<sup>e</sup> *nush-kā-theh*, subst. fem. (**نُشْكَةٌ**, emph. **نُشْكَةٌ**, from **نَشَّ**) with suff. **أَشْفَقَ**, his, pleonastic referring to the following genitive.

<sup>f</sup> *dav-sel-d'vā-vā*, pref. **د** of the genit. with **ص** before a vowel-less letter; for the word itself see Psalm ver. 1 (<sup>v</sup>).

VERSE 7.

<sup>a</sup> *naph-shā*, subst. fem., emph. of **نَفْسٌ**, pl. **نَفْسٌ**, emph. **نَفْسٌ**, from **نَفَسَ** in Ethpeel to breathe.

<sup>b</sup> *d'sav-sā*, adj., fem. of **سَاتِيءٌ** masc., from **سَاتَى** to be satiated, full, with the relat. **سَ** prefixed.

<sup>c</sup> *dāi-shā*, Peal part. act., fem. of **دَايَ** (read, *dā-yesh*, **دَايَ** being changed to **دَا**, fr. **دَايَ**, pret. **دَايَ**), agreeing with *naph-shā*; used for the present tense.







10 דַּבְּרָה לְרֵעִי וְלִפְנֵי אֲבִירֵי אֵשֶׁת׃  
 (friend-the- & friend-Thy soul-his-of counsel-the-with neighbour-his)  
 לֹא אֶחָדְךָ אֲפִירֵי. לֹא אֶמְצֵא. לֹא אֶמְצֵא.  
 not brother-thy of-house-the-to- & ,forsake-shalt-thou not father-thy-of

<sup>a</sup> *dam-ba-sem*, pref. relat. דָּ (comp. the preceding) with , before a vowelless letter, and Peal part. act. sing. masc. from *דָּבַר* to be agreeable, sweet.

<sup>b</sup> *l'hav-reh*, pref. לְ (to), the preposition with which the preceding verb is construed, comp. (דָּ), before subst. masc. *בָּצַר* with suff. אֵשֶׁת, from *בָּצַר* to be joined, to associate.

<sup>c</sup> *b'mel-kā*, pref. כִּי (with), and subst. masc. emph., from *מָלַךְ* to give or take advice.

<sup>k</sup> *d'naph-sheh*, see ver. 7 (a), this word is frequently used for *self*, one's *self*.

#### VERSE 10.

<sup>a</sup> *rāh-mākh*, ver. 6 (c), with suff. מִי.

<sup>b</sup> *v'rāh-meh*, id., with suff. אֵשֶׁת (his) pleonastic.

<sup>c</sup> *da-vukh*, genit. דָּ with , remitted from the following אֵשֶׁת, and subst. masc., אֵשֶׁת, irr., with suff. מִי; אֵשֶׁת אֵשֶׁת his father, pl. אֵשֶׁת.

<sup>d</sup> *tesh-bukh*, verb Peal fut. 2 pers. sing. masc. from *בָּצַר*.

<sup>e</sup> *val-beth*, prefixes לְ and בֵּת joined in one syllable by , and subst. masc. constr.; abs. and emph. אֵשֶׁת, with suff. אֵשֶׁת, root אֵשֶׁת to stay the night, to lodge.

<sup>f</sup> *a-hukh*, subst. masc. sing., אֵשֶׁת irr., with suff. מִי; אֵשֶׁת אֵשֶׁת his brother, אֵשֶׁת my — pl. אֵשֶׁת, comp. (c).

<sup>g</sup> *te-sul*, verb Peal fut. 2 pers. sing. masc. from אָסַף, אָסַף.



. ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰  
 ; himself-hideth-<sup>۱</sup> & ,evil-the<sup>۲</sup> seeth prudent-The .me-reproach-that-those-of  
 . ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰  
 ,injured-are-& ,it-<sup>۳</sup>unto on-pass ,however ,fools-the

*f* men, Psalm ver. 1 (<sup>a</sup>).

<sup>a</sup> *hes-dā*, subst. masc. emph.; with suff. **۱۰**, from **۱۱** to deride, in Pa. to reproach.

<sup>b</sup> *dam-has-dā-nai*, genit. ۲ with ۲ before a vowelless letter, and subst. masc. pl. with suff. **۱۲** (*my*); sing. emph. **۱۳** a railer, accuser, derived from the Pael part., see the preceding.

#### VERSE 12.

<sup>a</sup> *ʿri-mā*, subst. masc. emph., from **۱۴** to heap up; hence, in a good or bad sense, one who has acquired wisdom or cunning.

<sup>b</sup> *h'zā*, verb Pael pret. 3 pers. sing. masc.

<sup>c</sup> *bish-tā*, adj. fem., emph. of **۱۵**, from **۱۶** masc. (that which is evil, evil thing) from **۱۷** to be evil.

<sup>d</sup> *veth-ta-shi*, conj. ۱ with ۱ remitted from the following ۱, and Ethpaal pret. 3 pers. sing. masc., see ver 5 (*f*).

<sup>e</sup> *sakh-le*, ver. 3 (*f*).

*f* den, particle.

<sup>g</sup> *ʿvar*, verb Peal perf. 3 pers. pl. masc. from **۱۸**.

<sup>h</sup> *ʿleh*, prep. **۱۹** with suff. 3 pers. sing. fem., referring to *bishtā*, comp. Psalm ver. 1 (<sup>b</sup>).

<sup>i</sup> *val-sar*, conj. ۱ with ۱ before a vowelless letter, and verb Peal pret. 3 pers. pl. masc. from **۲۰** to want, then to suffer injury.

## J O B X I X.

19 אֲשַׁמְדָּה־אֵלַי אֵלֵי כָל־אֲדָוָתַי בְּכָל־אֲדָוָתַי אֵלַי אֵלֵי  
 even-& ,counsel-my of-counselors-the all [even] ,me-abhorred-They  
 20 וְעַמְּסֵי־בָשָׂרִי וְעַמְּסֵי־בָשָׂרִי אֵלַי אֵלֵי  
 flesh-my-& skin-My .me-against turned-are friends-my

## VERSE 19.

<sup>a</sup> *as-l'yun*, verb Aph. perf. 3 pers. pl. masc. with suff. אֵלַי, from אָלַי to reject.

<sup>b</sup> *kul*, prop. subst. masc., *totality*, used as an adj. *all*; emph. כָּל־, with suff. כָּל־, from כָּלַל Pael to make perfect.

<sup>c</sup> *māl-khai*, Peal part act. pl. masc. constr., from מָלַךְ to give or take counsel.

<sup>d</sup> *melkh*, subst. masc. sing. with suff. אֵלַי; emph. מְלַכְּךָ, see the preceding.

<sup>e</sup> *vāph*, conj. וְ and אֵלַי, vowel remitted to וְ.

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

<sup>g</sup> *eth-h'phekh*, verb Ethpeel perf. 3 pers. pl. masc. from פָּעַךְ to turn.

<sup>h</sup> *s'lai*, אֵלַי with suff., see Psalm ver. 1 (<sup>b</sup>)

## VERSE 20.

<sup>a</sup> *meshkh*, subst. masc. sing. with suff. אֵלַי, emph. מְשַׁכְּךָ; Heb. מִשְׁכָּךְ to draw, draw out.

<sup>b</sup> *v'besr*, subst. masc., בָּשָׂרִי, with suff. אֵלַי; emph. בָּשָׂרִי.

.teeth-my-of      skin-the-with      escaped-I- $\dot{\text{z}}$       ,bones-my-to      cleave  
 .teeth-my-of      skin-the-with      escaped-I- $\dot{\text{z}}$       ,bones-my-to      cleave  
 because ; friends-my      ye-Oh      ,me-upon-pity-have      ,me-upon-pity-Have

<sup>e</sup> *d'vek*, Peal perf. 3 pers. pl. masc. from  $\text{כָּרַע}$  to cleave, adhere to.

<sup>d</sup> *b'gar-mai*, subst. masc. pl. with suff.  $\text{ַי}$ , from  $\text{בָּגַר}$ , emph.  $\text{בָּגָרַי}$ .

<sup>e</sup> *veth-pal-teth*, conj.  $\text{ו}$  with  $\text{ַ}$  remitted from the following  $\text{ל}$ , prefixed to Ethpaal perf. 1 pers. sing., Pael  $\text{פָּלַח}$  to deliver, save.

<sup>f</sup> *b'mesh-khā*, see (<sup>a</sup>).

<sup>g</sup> *d'she-nai*, subst. fem. pl. with suff.  $\text{ַי}$ , from  $\text{שָׁעַ$ ; emph.  $\text{שָׁעַי}$ , pl.  $\text{שָׁעַיִם}$ , emph.  $\text{שָׁעַיִם}$ .

#### VERSE 21.

<sup>a</sup> *hu-nun*, verb Peal imp. pl. masc.,  $\text{נָחַם}$ , with suff.  $\text{ַי}$ , from  $\text{נָחַם}$ ,  $\text{נָחַם}$ , to be gracious, merciful to, to have pity, compassion upon.

<sup>b</sup> *at-tun*, Psalm ver. 4 (<sup>d</sup>).

<sup>c</sup> *rāh-mai*, see ver 19 (<sup>f</sup>).

<sup>d</sup> *m'tul*, Psalm ver 7 (<sup>e</sup>).

<sup>e</sup> *di-de-hu*, relat.  $\text{וְ}$  with  $\text{ַ}$  remitted from the following  $\text{ל}$ , prefixed to a word compounded from  $\text{בְּיַד}$  his hand, and  $\text{הוּא}$  he, which latter is added for the sake of emphasis to express himself, and refers to the next word, *dalāhā*, of God himself, compare John 2. 2,  $\text{וְהוּא}$   $\text{הוּא}$ , Jesus himself. The first word is the subst.  $\text{יָד}$  with suff.  $\text{ַי}$ , pleonastic (the  $\text{ל}$  of



<sup>h</sup>וְהָיוּ <sup>g</sup>וּמְצִיבֵי <sup>f</sup>מִלֵּי <sup>e</sup>וְהָיוּ <sup>d</sup>בְּיַד־כָּתוּבִים  
 were-they marked-& , words-my were written-that  
 : <sup>a</sup>וְהָיוּ <sup>c</sup>וּמְצִיבֵי . <sup>b</sup>וְהָיוּ <sup>a</sup>וּמְצִיבֵי 24 . <sup>i</sup>בְּיַד־כָּתוּבִים  
 lead-of style-a-with-& , iron-of pen-a-with-& , book-a-in

## VERSE 23.

<sup>a</sup> *man*, prop. *who?* interrog. pron.

<sup>b</sup> *den*, particle.

<sup>c</sup> *vad*, verb Peal perf. 3 pers. sing. The phrase <sup>g</sup>וּמְצִיבֵי is purely idiomatic (like the Heb. וְהָיוּ) lit. *who did!* exclaimatorily, for *oh that one had done so!* i.e. *would to God that it were so!*

<sup>d</sup> *d'meth-kat-bān*, conj. <sup>g</sup>וְ that, with verb Ethpaal part. fem., pl. of <sup>g</sup>כָּתוּבִים, from <sup>g</sup>כָּתַב masc., root <sup>g</sup>כָּתַב to write.

<sup>e</sup> *vai*, verb Peal perf. 3 pers. pl. fem. from <sup>g</sup>וָיו 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.

<sup>f</sup> *me-lai*, subst. fem. pl. with suff. <sup>g</sup>אֵי, from <sup>g</sup>מַלְא a word, emph. <sup>g</sup>אֵי, with suff. <sup>g</sup>אֵי my—<sup>g</sup>אֵי his—pl. <sup>g</sup>אֵי, from <sup>g</sup>מַלַּא Pael to speak.

<sup>g</sup> *v'meth-rash-mān*, the same as (<sup>d</sup>), root <sup>g</sup>צִיב to mark, to delineate.

<sup>h</sup> *vai*, see (<sup>e</sup>).

<sup>i</sup> *b'seph-rā*, pref. <sup>g</sup>ב, before subst. masc., emph. of <sup>g</sup>רָא; pl. emph. <sup>g</sup>רָא, root <sup>g</sup>רָא to number, and then to write.

## VERSE 24.

<sup>a</sup> *vav-kan-yā*, prefixes <sup>g</sup>ו (and with) form a syllable by ,



لِكَلِمَةٍ . هَذَا صَاحِبُهَا يَدُوكُمْ . 25 أِنَا نَبِيٌّ

knowing ,I-And !graven-were-they rock-a upon-& ;ever-for

أَنَا وَفِيهِ صَدَقْتُ : أَنَّهُ هُوَ : أَنَا

earth-the upon end-the-in-& ,is alive redeemer-my-that am-I

يَدُوكُمْ .

appear-shall-he

and **صَاحِبُ**, subst. masc. emph., comp. Heb. **הַקָּנֶה** a cane.

<sup>b</sup> *d'par-z'lā*, genit. **וְ** with subst. masc. emph., Heb. **בְּזָרְזָל** iron.

<sup>c</sup> *vav-tsāi-rā*, prefixes **אֶו** (and with) and subst. masc. emph. from **זָוַ**, **זָוַ**, to form.

<sup>d</sup> *da-vā-rā*, gen. **וְ** with **וְ**, remitted from the following **וְ**, and **אֶו** subst. masc. emph.

<sup>e</sup> *l' dā-lam*, see Psalm ver. 4 (*f*).

<sup>f</sup> *ki-phā*, Prov. ver. 3 (*b*).

<sup>g</sup> *neth-rash-mān*, verb Ethpaal fut. 3 pers. plural fem. from **נָשַׁח** to grave, mark, delineate.

VERSE 25.

<sup>a</sup> *ve-nā*, pref. **וְ** with the vowel **וְ**, remitted from the following **וְ** of **אֶו**, pers. pron.

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

<sup>c</sup> *nā*, pers. pron. as the logical copula, indicated by the *linea occultans*.

<sup>d</sup> *d'phā-ruk*, relat. **וְ** (*that*) and subst. masc. sing. [**וְ**] with suff. **וְ**, emph. **וְ**, from **וְ** to deliver, redeem.

<sup>a</sup> *ha-yu*, the two words marked (°) are pronounced as one, comp. Proverbs ver. 4 (°) and 5 (°); **חַי** is an adj. masc. sing.; emph. **חַיִּים**, emph. fem. **חַיִּים**, from **חַי**, **חַי** to live.

<sup>f</sup> *vav-sau-phā*, prefixes **וּ** (and in) formed into one syllable by **ׁ**, before subst. masc. emph. of **וָאָה**, comp. Psalm ver. 3 (°), as a verb to fail, cease, come to an end.

<sup>g</sup> *ar-Δā*, Psalm ver. 6 (°).

<sup>h</sup> *neth-g'le*, verb Ethpeel fut. 3 pers. sing. masc. from **לָה** to uncover, reveal, manifest.

## GOSPEL OF ST. JOHN.

### CHAP. II.

**וַיְהִי** <sup>a</sup>**וַיִּזְכֹּר** <sup>c</sup>**לֹא** : <sup>b</sup>**לְשָׁלֹשׁ** <sup>a</sup>**לְיוֹם** <sup>1</sup>**וַיְהִי**  
*Canā-in*      *feast-u*      *was*      *third-the*      *day-the-on-And*

#### VERSE 1.

<sup>a</sup> *val-yau-mā*, prefixes **וּ** (and on) joined in one syllable by **ׁ**; for the rest see Psalm ver. 3 (°).

<sup>b</sup> *dath-lā-thā*, pref. relative **כִּי** (that), joined to the next vowelless letter by **ׁ**, before the cardinal num. masc., used for the ordinal; lit. *which is the third*.

<sup>c</sup> *h'vāth*, verb Peal perf. 3 pers. sing. fem. from **יָוַם**.

<sup>d</sup> *mesh-tu-thā*, subst. fem. sing. emph. [from **שָׂתָה**], root **שָׂתָה** to drink.

<sup>e</sup> *b'kot-ne*, pref. **כִּי**, and pr. name.





كَسْ بَعَثَ . مَا لِي بِكِ يَا نِسَاءَ : لَمْ يَجِبْ لِي  
 yet not ? woman ,thee-to-& me-to What ,Jesus her-to  
 لِي مَا لِي بِكِ يَا نِسَاءَ : لَمْ يَجِبْ لِي  
 Whatsoever ,servants-the-to mother-his Saith .hour-mine come-hath  
 يَا نِسَاءَ : لِي مَا لِي بِكِ يَا نِسَاءَ : لَمْ يَجِبْ لِي  
 there but were-There )( .do you-to saith-he )(

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

ḏ *da-khil*, adv.

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

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

VERSE 5.

° *ām-rā*, ver. 3 (°).      ° *e-meh*, ver. 1 (°).

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

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

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

† *ved*, verb Peal·imp. pl. masc. from **لَم**.

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 **لَم**.

ḏ *den*, conj.

° *ta-mān*, adv.

.<sup>١</sup>اَيُّهَا<sup>٢</sup> بِطَيِّبِ<sup>٣</sup> مَاءِ<sup>٤</sup> .<sup>٥</sup>بِهَتْفِ<sup>٦</sup> لَدَى<sup>٧</sup>جِوَارِ<sup>٨</sup>بِطَيِّبِ<sup>٩</sup>مَاءِ<sup>١٠</sup> .  
 ,Jews-the-of purification-the-for placed-[were]-which six stone-of pots-water  
 .<sup>١١</sup>اَيُّهَا<sup>١٢</sup> لَدَى<sup>١٣</sup>مَاءِ<sup>١٤</sup> :<sup>١٥</sup>مَاءِ<sup>١٦</sup> .<sup>١٧</sup>اَيُّهَا<sup>١٨</sup> .<sup>١٩</sup>اَيُّهَا<sup>٢٠</sup> .  
 Saith .three or firkins two two contain-which

<sup>a</sup> *a-gā-ne*, subst. fem. pl. emph., sing. <sup>١١</sup>اَيُّهَا

<sup>b</sup> *d'ki-phā*, Prov. ver. 3 (<sup>b</sup>).

<sup>f</sup> *sheth*, card. num. fem.

<sup>g</sup> *d'si-mān*, pref. relat. <sup>٢</sup>, and Peal part. pass., pl. of <sup>١١</sup>اَيُّهَا, fem. of <sup>١٢</sup>اَيُّهَا, from <sup>١٣</sup>اَيُّهَا, <sup>١٤</sup>اَيُّهَا.

<sup>h</sup> *l'thad-khi-thā*, subst. fem. sing. emph. [of <sup>١٥</sup>اَيُّهَا] from <sup>١٦</sup>اَيُّهَا in Pael to purify.

<sup>i</sup> *di-hu-dā-ye*, pref. genit. <sup>٢</sup> with vowel <sup>٣</sup> remitted from the following <sup>٤</sup>, and gentilic noun pl. emph. from <sup>٥</sup>اَيُّهَا sing., from <sup>٦</sup>اَيُّهَا *Judea*.

<sup>k</sup> *dākh-dān*, pref. relat. <sup>٢</sup> with <sup>٣</sup> remitted from <sup>٤</sup> of <sup>٥</sup>اَيُّهَا Peal part. act., pl. of <sup>٦</sup>اَيُّهَا, fem. of <sup>٧</sup>اَيُّهَا, root <sup>٨</sup>اَيُّهَا to hold, to contain.

<sup>l</sup> *tren, trein*, distributively for two each; see Prov. ver. 3 (<sup>h</sup>).

<sup>m</sup> *rev-din*, subst. masc. pl.; sing. emph. <sup>١١</sup>اَيُّهَا.

<sup>n</sup> *au*, particle, the dot over <sup>١٢</sup> belongs to the older punctuation, and does not interfere with the present.

<sup>o</sup> *l'lā-thā*, ver. 1 (<sup>b</sup>).

#### VERSE 7.

<sup>a</sup> *Ā-mar*, comp. ver. 3 (<sup>e</sup>); the participle is used here for the present tense.

<sup>b</sup> *m'lau*, verb Peal imp. pl. masc. from <sup>١١</sup>اَيُّهَا.

<sup>c</sup> *e-nein* pers. pron. pl. fem., here in the accusative *them*

. كَسَمُوْا مَعَهُ . مَلَكُوْا اَيْتِهٖ ۚ مَلَكُوْا دَ لَآئِنَا .  
 ; pots-water-the-into water ) ( Fill ,Jesus them-to  
 . كَسَمُوْا اَيْتِهٖ ۙ دَرَمَلُوْا ۙ حَيْلًا . ۙ اَمَّنْ : كَسَمُوْا .  
 ,them-to saith-[He] .top-the-to until them filled-they-&  
 . اَكْتَمُوْا ۙ مَحِيصًا ۙ اَمَلُوْا ۙ كَرَبِعَا ۙ مَعَكُمُ . ۙ اَمَلُوْا .  
 .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.

<sup>d</sup> *ma-yā*, subst. masc. pl. emph., only used in this form.

<sup>e</sup> *ʿa-gā-ne*, pref.  $\Delta$  with , remitted from the next letter, see ver. 6 (<sup>d</sup>).

<sup>f</sup> *vam-lau*, pref. conj.  $\circ$  with , before a vowelless letter, and verb Peal perf. 3 pers. pl. masc. from  $\text{مَلَا}$ .

<sup>g</sup> *e-nein*, see (<sup>e</sup>).

<sup>h</sup>  $\Delta$  *da-mā*, Psalm ver. 1 (<sup>w</sup>).

<sup>i</sup> *ʿʿel*, pref.  $\Delta$  to a subst. masc., with the prefixes generally used as an adv. and prep., root  $\text{اَل}$  to ascend

VERSE 8.

<sup>a</sup> *ʿʿus*, verb Peal imp. pl. masc. from  $\text{اَل}$ , comp. Heb.  $\text{הָלַךְ}$ .

<sup>b</sup> *me-khīl*, adv.

<sup>c</sup> *vas-thau*, pref.  $\circ$  with , remitted from  $\text{ا}$  of  $\text{اَمَلُوْا}$ , Aphel imp. pl. masc. from  $\text{اَمَل}$  to come, doubly anomalous.

<sup>d</sup> *ʿʿish*, Psalm ver. 6 (<sup>f</sup>).

<sup>e</sup> *sʿmā-khā*, subst. masc. emph., lit. *a reclining*, from  $\text{سَكَن}$  to recline.

<sup>f</sup> *vai-thiu*, Aphel perf. 3 pers. pl. masc. from  $\text{اَمَل}$  to come.

VERSE 9.

<sup>a</sup> *vʿkhad*, pref. conj.  $\circ$  and  $\text{و}$  particle.









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

Aphel. pret, 3 pers. sing. masc. from  $\text{שָׁרַף}$  to know.

$\text{שָׁרַף}$  *shuv-keh*, subst. masc. sing. [ $\text{שָׁרַף}$ , comp. Psalm ver. 3 (7)] with suff.  $\text{וֹ$ , root  $\text{שָׁרַף}$  Pael to praise.

$\text{וֹ}$  *v'hai-men*, pref.  $\text{וֹ}$ , and Aph. perf. 3 pers. pl. masc. from the root  $\text{שָׁרַף}$ , differs from the other verbs  $\text{שָׁרַף}$  in that it takes the preformative  $\text{וֹ}$  instead of  $\text{וֹ}$ , and the radical  $\text{ש}$  is changed to  $\text{ש}$  instead of  $\text{ש}$ , comp. Aram.  $\text{ܫܘܘܢܝܢ}$ .

$\text{וֹ}$  *beh*, pref. prep.  $\text{וֹ}$  with suff.  $\text{וֹ}$ .

$\text{וֹ}$  *tal-mi-dau*, ver. 2 (e).

VERSE 12.

$\text{וֹ}$  *bo-thar*, prep., with suff.  $\text{וֹ}$  after *him*, from  $\text{וֹ}$  a place, with pref.  $\text{וֹ}$ .

$\text{וֹ}$  *hā-de*, dem. pron. sing. fem., used for the neuter.

$\text{וֹ}$  *n'heth*, verb Peal perf. 3 pers. sing. masc.

$\text{וֹ}$  *lakh-par-na-hum*, pref.  $\text{וֹ}$  with  $\text{וֹ}$  before a vowelless letter, and pr. name.

$\text{וֹ}$  *ve-meh*, ver. 1 (h).

$\text{וֹ}$  *va-hau*, pref.  $\text{וֹ}$  with  $\text{וֹ}$ , remitted from the following  $\text{וֹ}$ , and subst. masc. pl. with suff. 3 pers. s. masc., Prov. ver. 10 (7).

$\text{וֹ}$  *v'ta-mān*, pref.  $\text{וֹ}$  and adv.

$\text{וֹ}$  *h'vau*, ver. 9 (e).

3 <sup>h</sup>וֹסְדוּ <sup>h</sup>כְּפָרָה ; <sup>k</sup>יָמֵי . 13 <sup>a</sup>עֲרִיבִים <sup>a</sup>וְהָיָה <sup>a</sup>הַיּוֹם  
 passover-the was near-And .days few were-they  
 4 <sup>a</sup>וַיִּשְׁתָּׁוּ <sup>a</sup>עִם . <sup>d</sup>אֲשֶׁר <sup>d</sup>לָאוֹתְזַעֲמָה <sup>d</sup>בְּעֵלְמָה . 14 <sup>a</sup>וַיִּמְצָא  
 found-he-And .Jesus Jerusalem-to ascended-And .Jews-the-of  
 5 <sup>a</sup>מִטְּבַלִּים <sup>b</sup>וּמִבָּיִת <sup>c</sup>וְהָיוּ <sup>d</sup>בְּמִשְׁכַּן <sup>e</sup>וְהָיוּ <sup>e</sup>בְּמִשְׁכַּן .  
 ,doves-& ,sheep-& ,oxen selling-[were]-that those )( temple-the-in

<sup>i</sup> *ka-lil*, subst. masc. sing. from **כָּל**, **לֵיל** to be light.

<sup>k</sup> *yau-mā-thā*, Psalm ver. 3 (e).

#### VERSE 13.

<sup>a</sup> *v'ka-ru*, Prov. ver. 10 (m).

<sup>b</sup> *pets-hā*, subst. masc. sing., emph. from **שׂוּב** to rejoice.

<sup>c</sup> *di-hu-dā-ye*, ver. 6 (i).

<sup>d</sup> *vas-lek*, pref. **ו** with **ל** before a vowelless letter, and verb Peal perf. 3 pers. sing. masc.

<sup>e</sup> *lu-rish-lem*, pref. **ל** with **ר** remitted from the next **ל**, and pr. name.

#### VERSE 14.

<sup>a</sup> *vesh-kah*, pref. conj. **ו** with **ש** remitted from **ח**, which is prosthetic before Peal perf. 3 pers. sing. masc. **מָצָא**.

<sup>b</sup> See ver. 15 (f).

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

<sup>d</sup> *d'zāb-nin*, pref. relat. **ז**, and Peal part. act. masc., pl. of **זָבַח**.

<sup>e</sup> *tau-re*, subst. masc. pl. emph.; sing. emph. **רֵיבּוּי**. One point of Ribui coalesces with point of letter Rish.





17 **זָכַרְתִּים** 17 **וְזָכַרְתִּים** **וְזָכַרְתִּים** **וְזָכַרְתִּים** **וְזָכַרְתִּים** **וְזָכַרְתִּים**  
 remembered-And merchandise of-house-a father-my-of (house-the)(  
**וְזָכַרְתִּים** **וְזָכַרְתִּים** **וְזָכַרְתִּים** **וְזָכַרְתִּים** **וְזָכַרְתִּים** **וְזָכַרְתִּים**  
 up-me-esten-hath house-thy-of (zeal-The) (written-is-which-tha disciples-his  
 18 **וְזָכַרְתִּים** **וְזָכַרְתִּים** **וְזָכַרְתִּים** **וְזָכַרְתִּים** **וְזָכַרְתִּים** **וְזָכַרְתִּים**  
 sign What him-to said-& Jews-the therefore Answered

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

<sup>a</sup> *v'ai-theh*, the preceding verb is construed with **וְזָכַרְתִּים**; cp. its use in Prov. ver. 10 (*e*); the suff. **וְזָכַרְתִּים** is pleonastic, referring to the following noun in the genitive.

<sup>i</sup> *dāv*, subst. masc. sing. with suff. **וְזָכַרְתִּים** 1 pers. sing.; emph. **וְזָכַרְתִּים**, Prov. ver. 10 (*e*).

<sup>k</sup> *te-gur-thā*, subst. fem. sing. emph., root **וְזָכַרְתִּים** to trade.

#### VERSE 17.

<sup>a</sup> *veth-d'khar*, pref. conj. **וְזָכַרְתִּים** with **וְזָכַרְתִּים** remitted from the following **וְזָכַרְתִּים**, and Ethpeel perf. 3 pers. pl. masc. from **וְזָכַרְתִּים** to remember

<sup>b</sup> *dakh-tiv*, pref. relat. **וְזָכַרְתִּים** with **וְזָכַרְתִּים** before a vowelless letter, and Peal part. pass. sing. masc. from **וְזָכַרְתִּים** to write.

<sup>c</sup> *daf-nā-neh*, comp. Psalm ver. 1 (*g*) and Prov. 4 (*h*); the suff. **וְזָכַרְתִּים** (*his*) is pleonastic, referring to the following genitive.

<sup>d</sup> *d'vai-thākh*, pref. genit. **וְזָכַרְתִּים** to Prov. ver. 10 (*e*).

<sup>e</sup> *akh-lan*, verb Peal perf. 3 pers. sing. masc., **וְזָכַרְתִּים**, with suff. **וְזָכַרְתִּים** 1 pers. sing., the vowel **וְזָכַרְתִּים** is removed from **וְזָכַרְתִּים** and **וְזָכַרְתִּים** of **וְזָכַרְתִּים** is remitted to it on the accession of the suffix.

#### VERSE 18.

<sup>a</sup> *d'nav*, verb Peal perf. 3 pers. pl. masc. from **וְזָכַרְתִּים**.









օտոյ քա՛ղա . օ՛ստես յօ՛տս Բ՛խեցա՛նք  
 he-that because ,person-his them-to ) ( trusted not  
 օ՛տոյ օ՛հիւս քա՛ղա 25 . օ՛հիւս քա՛ղա օ՛հիւս  
 ) ( needful-was not-& ,man-every ) ( ) ( knew  
 Ի՛նչ օ՛տոյ . օ՛հիւս քա՛ղա քա՛ղա քա՛ղա օ՛հիւս քա՛ղա  
 indeed himself ; man-of-son any concerning him-to testify-should man-that  
 օ՛հիւս քա՛ղա քա՛ղա քա՛ղա օ՛հիւս քա՛ղա  
 .man-in is what ) ( knew

VERSE 24.

<sup>a</sup> *hu*, ver. 2 (<sup>b</sup>).

<sup>b</sup> *m'hai-men vā*, Aphel part. act. sing. masc. from օխ . see ver. 11 (<sup>g</sup>), with the subst. verb for the imperfect, *trusted*.

<sup>c</sup> *naph-sheh*, Prov. ver. 9 (<sup>\*</sup>).

<sup>d</sup> *yā-daΔ vā*, ver. 9 (<sup>g</sup>).

<sup>e</sup> *ʾkul-nāsh*, pref. Δ (*to*) with which the preceding verb is construed, to ver. 10 (<sup>b</sup>).

VERSE 25.

<sup>a</sup> *s'nik vā*, Peal part. pass. sing. masc. from օն, followed by the subst. verb forming the imperfect tense, compare ver. 24 (<sup>b</sup>).

<sup>b</sup> *d'nāsh*, pref. relat. ք, to ver. 10 (<sup>b</sup>).

<sup>c</sup> *nes-had*, Peal fut. 3 pers. sing. masc., with , in the second syllable, because it is from middle E, քոստ ; the subjunctive is expressed by the future.

<sup>d</sup> *bar-nāsh*, comp. ver. 10 (<sup>b</sup>). <sup>e</sup> *hu*, ver. 2 (<sup>b</sup>).

<sup>f</sup> *yā-daΔ vā*, ver. 9 (<sup>g</sup>). <sup>g</sup> *ith*, ver. 6 (<sup>\*</sup>).

<sup>h</sup> *b'var-nā-shā*, emph., ver. 10 (<sup>b</sup>).



# TRANSLATION,

WITH

## AN ANALYSIS

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

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### 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

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<sup>h</sup> Sing. emph. **أَمَرَ**, r. **أَمْرًا** to say, to command.

<sup>i</sup> Sing. **أَمْرًا**. <sup>k</sup> Saladin.

<sup>l</sup> From **أَمَرَ** and **أَمْرًا** and **أَمْرًا**, Psalm ver. 1 (9).

<sup>m</sup> Aph., Peal to be low.

<sup>n</sup> Aph. of **أَمَرَ** obs.

<sup>o</sup> R. **أَمَرَ** to be firm.

<sup>p</sup> Pael part., Pe. obs.

<sup>q</sup> R. **أَمَرَ** to turn, intrans.

<sup>r</sup> Aph. of **أَمَرَ** to enter.

وَبَعَثَ مَعَ هَبِيبًا، بِنَصِيحَةٍ: وَاجْلًا، مَكْتُومًا،  
 اِسْتَبْرَإً. سَمِعْنَاكَ بِرَأْسِكَ لَا مَقْصِدَ، تَهْتِكُ صِدْقًا  
 بِخَلَا عَدُوًّا: نُهِنُ اِعْلَانَهُ هَتِيبًا. وَاصْبَحْ  
 فَصَحًا مَكْتَبِيَّتًا خَلَا نَبْرَ حَقْنِيًا. سَقَرُ فَكْحًا  
 ذَابِحِيَّةً اِذْ اِسْتَبْرَإً لَحَا، وَوَلَّابَ الْكِرْبِ اِسْتَبْرَإً: وَلَا  
 مَقْصِدًا اِذْ اِسْتَبْرَإً اِنَّا اِيْدُ صَبْرًا وَهَدَا اِسْتَبْرَإً  
 وَهَدَا اِسْتَبْرَإً: كَلَمَاتُ اِسْتَبْرَإً. وَوَلَّابَ الْكِرْبِ  
 بِمِ هَبِيبًا: بِلَحْمِ صَدْرٍ وَهَدَا اِسْتَبْرَإً اِسْتَبْرَإً: وَبَعَثَ  
 مَعَ مَكْتَبِيَّتًا بِخَصْرٍ تَبْرِيًّا: مَكْتَبِيَّتًا وَهَدَا اِسْتَبْرَإً  
 سَقَرُ اِسْتَبْرَإً، لَا هَدَا اِسْتَبْرَإً.

## II.

وَبَعَثَ، صِدْقًا اِسْتَبْرَإً اِسْتَبْرَإً: وَبَعَثَ اِسْتَبْرَإً  
 وَهَدَا اِسْتَبْرَإً: اِسْتَبْرَإً اِسْتَبْرَإً: وَبَعَثَ اِسْتَبْرَإً

<sup>1</sup> R. **بَدَلًا** to change, exchange.

<sup>2</sup> Aph. part. pass. lit. *persuaded, certain*, R. **هَدَا**.

<sup>3</sup> Ethpa. of **فَلَّ** to have power, dominion.

<sup>4</sup> Pa. part. of **هَرَبَ**, impers. <sup>5</sup> Fut. of **اَسْتَبْرَإً** to sit.

<sup>6</sup> R. **بَدَلًا** to rule, administer. <sup>7</sup> R. **اِسْتَبْرَإً** to abound.

<sup>8</sup> R. **رَحْمَةً**.

<sup>9</sup> R. **اِسْتَبْرَإً** to turn round

<sup>10</sup> John ver. 10 (°).

<sup>11</sup> R. **اِسْتَبْرَإً**, Heb. **אֲבִי**.

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

## II.

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

† Part., impers.

‡ R. سَمِعَ to be confirmed.

† with.

§ one another.

† R. سَمِعَ.

¶ سَمِعَ to dwell, sit.

## II.

† Comp. John ver. 2 (b).

‡ R. سَمِعَ.

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

صَبْرًا وَتَوَكُّلاً . وَجَبَّ السُّكْمُ . لَوَدَّ قَبْرُ إِسْرَائِيلَ  
 كَلَّ وَوَلَّابُ الْكَلْبِ هَانُكَ : لَا لِحَبْرَةَ لَا يَصْحَبُ  
 مَكْلَامَ مَكْنَرٍ . مَكْلَامًا وَتَوَكُّلاً خُصَمًا . هَوَسًا  
 السُّكْمُ : هَوَسًا كَهَلْمُ فِي مَكْلَامٍ أَيْ . إِفْرَدُ  
 كَرُّ يُقْبِلُ : مَكْلَامًا وَلَا أَيْدٍ لَفُكْلًا بِصَحْفَةٍ  
 يُقْبِلُ إِسْرَائِيلَ مَكْلَامًا مَكْلَامًا مَكْلَامًا : هَوَسًا  
 مَكْلَامًا مَكْلَامًا مَكْلَامًا . هَوَسًا مَكْلَامًا  
 كَ نَقْدَهَا إِفْرَدُ مَكْلَامًا مَكْلَامًا . هَوَسًا  
 الْكَلْبُ هَبُّ دَفْعِي . إِفْرَدُ مَكْلَامًا مَكْلَامًا  
 لَمَكْلَامًا : بِمَكْلَامًا : مَكْلَامًا مَكْلَامًا .  
 إِسْرَائِيلَ هَوَسًا : دَفْعِيًا مَكْلَامًا مَكْلَامًا  
 إِفْرَدُ هَوَسًا هَوَسًا : هَوَسًا مَكْلَامًا . كَ  
 لَمَكْلَامًا هَوَسًا مَكْلَامًا مَكْلَامًا : هَوَسًا  
 مَكْلَامًا مَكْلَامًا . هَوَسًا مَكْلَامًا مَكْلَامًا  
 الْكَلْبُ هَبُّ مَكْلَامًا : إِفْرَدُ إِسْرَائِيلَ : مَكْلَامًا

<sup>d</sup> see (b).

<sup>e</sup> Adj. fem. fr. مَعَا .

<sup>f</sup> R. إِسْرَائِيلَ to delay.

<sup>g</sup> Aph. part of صَحْفَةٍ .

<sup>h</sup> مَكْلَامًا to love.

<sup>hh</sup> Pa. part. from إِفْرَدُ to learn.

<sup>i</sup> R. مَكْلَامًا to change, exchange.

<sup>k</sup> For مَكْلَامًا مَكْلَامًا , part. and pron.



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

<sup>1</sup> Pa. part. pass. pl. fem. emph. from **أَلِفٌ** "to become accustomed.

<sup>2</sup> Aph. pret. pl. fem. denom. from **كَبِيلًا** *infirm*, compound of **بَعْلًا** *to be strong*, and **صَلَا** (**صَلَى**) privat.

<sup>3</sup> For **صَلَى** part. and pron.

• R. **صَلَى**.

<sup>4</sup> R. **صَلَى** Pa.





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.

<sup>a</sup> Lit. *those within*, sc. the city; sing. , compare I. (f).

<sup>b</sup> For the pl. , which is not unusual.

<sup>c</sup> R.  to help.

<sup>d</sup> 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 (J).

‡ *In like manner.*

§ Suff. **ס** pleonastic, referring to the following pron. fem.

° From **אֲדָוָה**, **אֲדָוָה**.

## IV.

هَانِدِه اَسْفَر لَمْتَا كَسْتَنْيَا : وَلَا لَضَهْلَقَم كَس  
 حَبْمَا زَبْعُو كَهَل وَّلَا لَكَب بِيَعْتَه كَس  
 حَبْمَا هَضَاهِيَا هَتَنْيَا حَمَا بَحْبَه اِيَهَم .  
 هَعَلَمَه هَتَنْيَا بِمَحَا لَادَلْحَه مَقَبِي حَامَلَه  
 كَهْمَسُوَا نَبَلَا اِي نَسَت كَس وَّلَا لَكَب فَطَايَه  
 كَلْمَا بِمِنَا بُوَسْمَا هَمَلَا اَهِيَا مَلِي اَسْفَر  
 بَحْبَه كَسْتَه صَعْمَسْتَهْتَهْتَه صَعْمِيَهَا هَضَهِيَا  
 هَمَلَه : هَلْمَا هَسْمَلْمَلَا اَهِيَا وَلَا يَبِيَه  
 كَس هَعْمَسْتَهْتَهْتَه : مَنِي مَكْسَبِيَهْتَه كَسْم . هَضَب  
 فَرُوَه لَمْتَا بِحَدَه كَهَل وَّلَا لَكَب هَاهَبَهْتَه  
 كَسْمَا : حَبِيَه هُوَهْتَهْتَهْتَه هَالْمَكْر حَسْتَه .  
 هَمَلَسْتَهْتَه حَبَب هَمَل اَمَكَه : هَتَلِي لَمْتَا اَسْتَه  
 اِيَه : هَانْمَا مَكْسَمِيَهْتَه مَكْسَهْتَه : هَمَلَا وَّلَا لَكَب  
 كَسَبِيَهْتَه : هَمَكْسَبِهْتَه فَرُوَه لَالْوَهْلَا هَضَب

° Peal part. act. pl. of حَمَل .

° Prov. ver. 3 (h).

° Sing. هَمَل , emph. هَمَلَا irr.

° Peal part. pass. of هَمَل .

° Pa. part. of مَمْرُوَه with the pers. pron.

## IV.

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

\* Aph. of  $\text{كَمَّ}$  to know. [“ Read  $\text{كَمَّ}$ . ]

† Sing.  $\text{كَبِيرٌ}$  for  $\text{كَبِيرٌ}$ , r.  $\text{كَبِيرٌ}$ ,  $\text{كَبِيرٌ}$  to be great.

‡ Aph. pt. fr.  $\text{كَبِيرٌ}$  obs. \* For  $\text{كَبِيرٌ}$  fut. of  $\text{كَبِيرٌ}$ .

لَأَهْبِتًا بِهَتْبِيَا . مَكَلَلَا دُسُكَا اِنْفَن : دَقَلَا  
 حَهْنَا مَقْلِي لَهَلَا بِلَا . هَجْر اِفْطَلِيه :  
 حَهْنَا مَقْلِي فَرْدَا كَلَا هَتْبِيَا اِنْفَن كَسْتَم :  
 دَاوَمَه مَجَلَا لَحَلَسْتَم لُمْتَا بَلَهَلَا حَق : مَهَلَا  
 لَحَم لَهَلَا دُبُسُكَا هَسْمَجْتَا خَلَا لَوَم لَهَلَا  
 اِسْتِيَا : اِه لَلَقَم م كِه اِيَهْتَم اِسْمَجْتَا خَلَا لَهَلَا  
 دُبُسُكَا دُبُهَصِي اِيَهْتَم . هَهْتْبِيَا اِنْفَن : دَمَلَم  
 حَلَسْتَم فَعَصَا لَحَم : هَسْمَكْنَه لَم دُبَسُجِنِي  
 دَهَلَا اِسْمَجْتَا . هَالْصَعِد لَحَس دُبُلَاب اَلْب كِب هَلَا  
 حَلَا مَسْتَم . اَسْمِي اِلْمَفْلَه هَتْبِيَا . اِنْفَن  
 حَسْتَلَا لَحَلَسْتَم لُمْتَا : هَاوَمَه اِنْم لَحْر مِج  
 مَلْبِيَا خَلَا لَلَا : هُجَمَه مَبْرُوسْتَم حَتْمَا هَتْبِيَا :  
 هَسْتَلَا خَلْتَمَا هَمَان مَسْتَا : دَمَلَم حَلَا :  
 اَمْر مَهْدَا : هُفَلَه هَتْبِيَا خَلَا مَبْرُوسَه لَحَلَسْتَم :  
 حْر مَام دُمْتَا حَام مَسْمَا . هَهَلَمَه مَسْمَنَا  
 دُمْتَا اِلْمَفْلَه خَلَا مَهْدَا حَق : هَلْمَه مَسْمَنَا

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

2 Imper. and pref. د .

3 R. اِنْفَن .

4 R. اِنْفَن .

5 Gr. ὀμνηρον.

6 Peal part. act. fem.

7 R. مَجَلَا .



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. *أصاب*.

• See III. (i).

• R. *حما*.

• Asyndeton, ○ omitted between the two verbs.

• R. *لصو* to count.

• R. *سُجِّدَ* to record.

هَلَفَ مِنْهُ خَلَا : كَلَفَا لَمُتَصِلًا  
 نَقَعُ . سَمَّ أَسْلَجَ حَبَسًا مَجْبُتًا بِمُنْتَا :  
 مِنْهُ لَمَوَّ بِمُنْتَا : بِسَمِّ مِنْهُ أَنْتَ بِمُنْتَا  
 حَاتَ نَسًا . هَلَكِيَّةً بِمُنْتَا مَعْمَلًا أَسًا فَعِلًا  
 ضَمِنَ : مَهَلًا بِمُنْتَا مَجْبُتًا بِمُنْتَا :  
 مَهَلًا مَجْبُتًا مَجْبُتًا مَجْبُتًا مَجْبُتًا  
 مَجْبُتًا مَجْبُتًا مَجْبُتًا مَجْبُتًا .

## V.

مَجْبُتًا مَجْبُتًا مَجْبُتًا مَجْبُتًا : مَجْبُتًا مَجْبُتًا  
 مَجْبُتًا مَجْبُتًا مَجْبُتًا مَجْبُتًا :  
 مَجْبُتًا مَجْبُتًا مَجْبُتًا مَجْبُتًا . مَجْبُتًا مَجْبُتًا  
 مَجْبُتًا مَجْبُتًا مَجْبُتًا مَجْبُتًا : مَجْبُتًا مَجْبُتًا  
 مَجْبُتًا مَجْبُتًا مَجْبُتًا مَجْبُتًا . مَجْبُتًا مَجْبُتًا  
 مَجْبُتًا مَجْبُتًا مَجْبُتًا مَجْبُتًا : مَجْبُتًا مَجْبُتًا

<sup>a</sup> R. مَجْبُتًا to take.

<sup>z</sup> Pa. of مَجْبُتًا to be wide.

<sup>v</sup> R. مَجْبُتًا to cleave, adhere.

<sup>u</sup> R. مَجْبُتًا to press, oppress.

## V.

<sup>a</sup> Lit. for the keeping thereof, subst. with prep. and suff.  
 (مَجْبُتًا), ر. مَجْبُتًا.

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 somewhat 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.

## 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 removed towards Arsoph. But Saladin removed likewise 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

<sup>aa</sup> Shap. of **ط** to be entire. <sup>b</sup> John ver. 10 (°)

<sup>bb</sup> Compound of **أ**, **ح** and **س**, also, likewise.

<sup>c</sup> Pe. to take, to lift up, to move; Aph. causat. hence, to break up, as an army.

<sup>d</sup> R. **أ** in Pa. to incite.

<sup>e</sup> Part. pl. r. **أ**.

<sup>f</sup> R. **أ** to strike.

<sup>g</sup> R. **أ** to be heavy.

صَحَابًا بِأَنْبِيَاءِهِ: هَذِهِ كَلَامٌ لَمْ يَكُنْ  
 خَيْرًا. هَذَا كَلَامُهُمْ: لَمْ يَكُنْ هَذَا كَلَامُهُمْ:  
 هَذَا كَلَامُهُمْ: وَبِ" وَبِ" كَلَامُهُمْ إِلَّا مَطْلُوعًا رَحِيمًا  
 صَحَابَةً مِنْ رَحْمَتِهِ بِهَيْبَتِهِ: هَذَا كَلَامُهُمْ  
 هَذَا كَلَامُهُمْ "أَلَا" هَذَا كَلَامُهُمْ بِهَيْبَتِهِ  
 هَذَا كَلَامُهُمْ "هَذَا" هَذَا كَلَامُهُمْ: هَذَا كَلَامُهُمْ  
 هَذَا كَلَامُهُمْ "هَذَا" هَذَا كَلَامُهُمْ: هَذَا كَلَامُهُمْ  
 هَذَا كَلَامُهُمْ "هَذَا" هَذَا كَلَامُهُمْ: هَذَا كَلَامُهُمْ  
 هَذَا كَلَامُهُمْ: هَذَا كَلَامُهُمْ بِهَيْبَتِهِ  
 هَذَا كَلَامُهُمْ. هَذَا كَلَامُهُمْ كَلَامُهُمْ: هَذَا كَلَامُهُمْ  
 هَذَا كَلَامُهُمْ بِهَيْبَتِهِ بِهَيْبَتِهِ: هَذَا كَلَامُهُمْ:

<sup>a</sup> R. خَلَا to be strong.

<sup>i</sup> Pa. فَكَلَسَ to disperse.

<sup>k</sup> Abs. هَذَا, ر. هَذَا.

<sup>l</sup> R. هَذَا.

<sup>m</sup> Prep. i. q. Heb. 73 side.

<sup>n</sup> Sing. رَحِيمًا, R. رَحِيمًا to choose.

<sup>o</sup> Pl. const. of هَذَا, Pe. part. from هَذَا to call, to cry; with هَذَا, to blow the trumpet.

<sup>p</sup> Pe. part. pass. pl. c. from حَامِلٌ to bear, carry, to be burdened.

<sup>q</sup> John ver. 11 (b).

<sup>r</sup> Comp. of كَلَامٌ if, and لَا not.

<sup>s</sup> From مَا what, and pref. بِأَنَّ.

<sup>t</sup> R. حَامِلٌ 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 יִסּוּ.

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

“ John ver. 3 (א).                      “ R. **סָבַב**.

“ Comp. Heb. **סָבַב** יָבִיט; 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 .

<sup>a</sup> R. ٥٥٥٥ to nourish, feed.

<sup>b</sup> R. ٥٥٥٥ to be ready, prepared.

<sup>c</sup> Lit. that he might subdue, comp. (٥).

<sup>d</sup> Pe. pret. ٥٥٥٥ with | prosthetic.

<sup>e</sup> Aph. of ٥٥٥٥.

<sup>f</sup> Pa. ٥٥٥٥ to console.

<sup>g</sup> Lit. humanity.

<sup>h</sup> Read, b'na-uh, for ٥٥٥٥ ٥٥٥٥, rad. | inserted before the

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; and they carried them away to Antioch. And their consolation was great; because the famine was sore there at that time. Some days after, came Leon and defeated the Franks, and took Bagras from them. Saladin also sent and destroyed Askelon, and deprived it of [its] population; 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 **سألا**و.

• From **سأ**, **سأ** and **سأ** (colour), *kind, manner, reason*.

• Masc. with suff.

• **سأ** with suff. before which **و** is dropped.

• Subst. *side*

## VI.

وَحَسَبَهُمْ صَفَةً لِّأَنْزِلَ لَهُمْ مَقَابِلَ الْكَيْبِ مَكْرًا  
 بِمَكْلُوبِيهِمْ : هَجْرٌ فَصَلَا كَلَّا إِصْفَادٌ هَقْلُهُ  
 صُلْبِي أَذْهَلًا هَذَا إِنَّمَا هُوَ دُرُجِيٌّ بِدَبْرَةٍ مَيْسِ  
 بِمَكْلُوبِيهِمْ : هَصْلِي وَنَالِ الْكَيْبِ جَابِئًا :  
 مَيْسٌ كَيْسٌ صَبْرٌ فَكَلِمٌ خَادِلٌ إِنَّمَا هُوَ أَيْدَلًا :  
 هَمَزَةٌ لَمَكْلُوبِيهِمْ هَكَصَّةٌ وَلَا لَهْءٌ بِبَسَلَا  
 مَجْزِئَةٌ أَوْ مَجْزِئَةٌ أَصْفَادٌ هَقْلًا وَنَالِجَةً إِذْ  
 فَبَزْ إِتْرَابًا لَهُ نَالِ الْكَيْبِ هَانِجٌ كَيْسٌ : دَسَا  
 إِتْرَابُهُمْ صَبْرًا قَدْرٌ رَجْعٌ هَرَجَةٌ : هَدْمًا  
 لِمَكْلُوبِيهِمْ تَحْنًا : دَسَا زَهْمٌ هَتْفٌ هَتْفُصَةٌ  
 حَبْرًا : أَسِيرٌ مَجِيئًا إِذْ هُوَ بِبَهْءٍ مَيْسِ  
 مَكْلُوبِيهِمْ بِبِ لَاهِ زَيْلًا صَبْرٌ هَرَجَةٌ : مَكْلُوبِيهِمْ  
 بَصْرًا : بِبَعْدِهِ هَبْرًا لَالًا هَلْ يَسْدُ مَيْسِ .

<sup>a</sup> Pe. part. act. of **كَبَّرَ**.

<sup>b</sup> Lit. *that they may cause to pass*, Aph. of **حَمَرَ** to pass, go on.

<sup>c</sup> Pe. perf. for **كَبَّرَ**.

<sup>d</sup> Pa. denom. of **كَلْبٌ** the heart. <sup>e</sup> Lit. *again*.

<sup>f</sup> From **كَبَّرَ** to be broken. <sup>g</sup> Lit. *children of*.

<sup>h</sup> Sing. emph **كَبْرًا**, side, part.



## VI.

IN those days came to him Moez Aldin, governor of Malata. And having complained of his father, Sultan Kaligarstan, 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

<sup>i</sup> حَتَّىٰ until, اِذَا when? comp. 'עַד-כִּי.

<sup>k</sup> Lit. such.

<sup>l</sup> Pe. perf. 3 pers. pl. masc. from اَسْبَغَ, v. "حَدَّ.

<sup>m</sup> Especially; from the Gr. μάλλον.

<sup>n</sup> From سَجَدَ to bow down, to worship.

<sup>o</sup> R. رَأَى. رَأَى to rest.

هَوَّلَاتِ الْكِبَرِ بِبِ ضَيْدٍ : وَتَلِيهِ الْاَلْوَدَّاءُ كَمَا  
 بِمَحْفَرٍ اَسْوَمَ مَجَّ لِحْفَةٍ بِمَجَّ اِلَّا بِمُهْتَابًا : هَلُمَّتَا  
 صَعْدَةً مُنْصَحَةً اَسْوَمَ مَجَّ مُهْتَابًا اَدْرِيهٖ اِنْفَرَّ .  
 هَجَّرَ اَمْسِيكُهُ لُمَّتَا ضَلَمًا : اَلْمَلَّةُ اَيْدِيَهُ مَضَلَّةً  
 اِنْفَرَّ مَلْسَةً : هَسَنَ اَسْوَمَ اَلْوَدَّاءُ اَسْفَحَ بَعَثَ  
 مَلْسَةً . هَمَلًا اَوَّزَعِيكُ اِنْفَرَّ اَسْوَمَ هَجَّرَ  
 اَسْوَمَ : اَهَّ صَدَّ هَجَّرَ لَوَّكُ اِمْسِيكُ : هَمَلِيكُ  
 مَلْسَةً مَلَّ وَصِيكُ هَمَلِيكُ كَمَا اَصْفَا بُلَاكُ  
 صَبَّرَ كَمَا صَفَّ ذَاكُ بِبَلْسَةٍ .

## VII.

هَلَوَّكُ هَجَّرَ مَلْحًا اِنْفَرَّ اَزْ كَلَّ وَتَلِيهِ الْكِبَرِ  
 اِنْفَرَّ : اِنْفَرَّ اِنْفَرَّ اِنْفَرَّ اِنْفَرَّ اِنْفَرَّ  
 اِنْفَرَّ اِنْفَرَّ اِنْفَرَّ اِنْفَرَّ اِنْفَرَّ

<sup>p</sup> Lit. *beginning of*, from **فَرَأَ** to *begin*.

<sup>q</sup> **مُخَصَّ**, a *going out*, from **بَعَثَ**.

<sup>r</sup> Compare (b).

<sup>s</sup> Compare II. (m).

<sup>t</sup> Lit. *we returned, we took, for we took again*.

<sup>u</sup> For **اَمْسِيكُ اَيْدِيَهُ**.

<sup>v</sup> Aph. part. with pers. pron. from **بَيَّزَ** to *be or become great*.




<sup>w</sup> R. **بَيَّزَ** 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, 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

<sup>z</sup> Or, .

<sup>22</sup> From  =  which, and  to, with suffixes, circumscribing the possessive pron. *my, thy, his, etc.*

## VII.

<sup>a</sup> The repetition of the pron. is to express the present, *I am.*

<sup>b</sup> Ethpa. denom. from  one allied in marriage, son-in-law, bridegroom.

لِحَيْثُ حَاةِ زَوْجِكَ . مَجِيئًا إِلَى مُسْتِ أَيْدِي  
 مَدِينَتِي أَيُّهَا نَفْسُ نَفْسًا لَأَسْمَرَ بِذَلَا يَبْقِيَا مَوْجِدَاتِي  
 فَكَيْسَةٌ بِعَصَةٍ : مَعْدَتَانِ فَكَيْسَةٌ كَرِيمَةٌ  
 مَوْجِدَاتِي أَيُّهَا يَتَسَمَّرُ : أَسْمَرَ أَسْمَرَ أَيُّهَا . وَأَف  
 إِنَّا مُسْتِ إِنَّا كَسَمَدُ فَكَيْسَةٌ مَدِينَتِي أَيُّهَا نَفْسُ  
 نَفْسًا : بِحَاتِبَةٍ فَتَبِيئًا : مَبِيئًا مَكَلَطًا بِسَمَدِ  
 حَاةِ زَوْجِكَ . وَاللَّابِ الْكَيْسِ فِيهِ أَهْلًا كَسَمَدًا وَكَلَمًا .  
 إِلَّا كَأَيُّهَا أَسْمَرَ أَيُّهَا يَمُّ حَيْثُ أَيُّهَا : مَوْجِدَاتِي  
 مَوْجِدَاتِي كَسَمَدِ أَسْمَرَ أَيُّهَا وَاللَّابِ الْكَيْسِ بِعَكَمًا . مَوْجِدَاتِي  
 فَكَيْسَةٌ مَكَلَطَةٌ أَيُّهَا : أَيُّهَا كَسَمَدِ أَيُّهَا حَيْثُ أَيُّهَا :  
 بِبِحَاتِبَةٍ بِحَاتِبَةٍ مَكَلَطَةٌ أَيُّهَا أَيُّهَا : أَهْلًا مَكَلَطَةٌ  
 أَيُّهَا أَيُّهَا أَيُّهَا فَكَلَطَةٌ أَيُّهَا أَيُّهَا أَيُّهَا .  
 أَيُّهَا أَيُّهَا أَيُّهَا أَيُّهَا أَيُّهَا أَيُّهَا : مَوْجِدَاتِي أَيُّهَا  
 بِحَاتِبَةٍ أَيُّهَا أَيُّهَا أَيُّهَا أَيُّهَا أَيُّهَا أَيُّهَا

<sup>e</sup> For *أَيْدِي* sister, from *أَيْدِي* brother.

<sup>d</sup> R. *أَيْدِي*.

<sup>e</sup> Orders of knighthood.

<sup>f</sup> Read, *nehv-yān* and *hāv-yā*, Peal fut. pl. fem., and part. act. fem. sing., from *أَيْدِي* to be.

<sup>g</sup> Abs. *أَيْدِي*, from *أَيْدِي*, *أَيْدِي* to desire.

<sup>h</sup> R. *أَيْدِي* to grow old.

<sup>i</sup> Lit. *crafty ones*, comp. Prov. ver. 12 (<sup>a</sup>).

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, 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,

\* Adv. *at any time*.

<sup>1</sup> Ethpe. part. fem. sing. from  $\text{كَب}$ .

<sup>m</sup> Adj. emph. adverbially, comp. III. (f).

<sup>n</sup>  $\text{كَب}$  emph. of  $\text{كَب}$  kind, manner.

<sup>o</sup> R.  $\text{كَب}$ ,  $\text{كَب}$  Pe. *to shine*, Aph. *to deride*.

<sup>p</sup> *Wonting*, Aph. part. pass. from  $\text{كَب}$ ,  $\text{كَب}$  in Pa. *to habituate*.

<sup>q</sup> Aph. int.

حُرَيْبَةُ لَسْتُ فَرَزْتُ اَمَّا اَنْتَ لَسْتُ. حُرَيْبُ لَا لَسْتُ  
 لَسْتُ. هَتُّنَا اَعْدَابًا، وَوَلَّابُ الْكَيْبِ هَفَرْتُ  
 اِمَّا اَنْتَ بِعَلَمَةٍ لَهْ فَكَلْبًا. هَتْ اِسْمًا  
 لِمَا اَنْتَ لَكَا نَقِيْبِي لَهْ سَ صَهْمًا لِحَمَلًا اَمَّا  
 لَسْتُ: دَسًا صَهْمِي لَكَا نَقِيْبِي طَلْبًا  
 هَتُّنَا صَهْمًا اِنَّا سَلَمٌ هَلَّا مَعْدَابًا: هَتُّنَا  
 دَسًا اَمَّا حِيْبَهْمُنَا فَرِيْنَا اَمَّا اَمَّا هَلَّا: لَا:  
 هَتُّنَا اَمَّا اِمَّا دَسًا الْكَيْبِ حُرَيْبُ هَتْ هَتْ هَتْ  
 هَتْ هَتْ هَتْ هَتْ هَتْ لَسْتُ لَسْتُ لَسْتُ لَسْتُ  
 اَمَّا اَمَّا دَسًا الْكَيْبِ حَاهُؤُنَا دَسًا حُرَيْبُ اَمَّا  
 اَمَّا دَسًا لَسْتُ: هَتْ هَتْ هَتْ هَتْ هَتْ هَتْ  
 هَتْ هَتْ هَتْ. اَمَّا هَتْ هَتْ هَتْ هَتْ هَتْ هَتْ هَتْ هَتْ  
 هَتْ هَتْ هَتْ اَمَّا دَسًا: اَمَّا اَمَّا هَتْ هَتْ هَتْ  
 هَتْ هَتْ هَتْ هَتْ. اَمَّا اَمَّا هَتْ هَتْ هَتْ هَتْ هَتْ  
 وَوَلَّابُ الْكَيْبِ هَتْ هَتْ: دَسًا لَا فَجِدُ هَتْ

<sup>r</sup> R. **وَلَّابًا** to use art, diligence, in a good and bad sense.

<sup>s</sup> Aph. fut. of **سَعَفَ**, **سَعَفَ** to suffer pain.

<sup>t</sup> Ethpa. of **هَرَّبَ** Pa. to allure, to induce.

<sup>u</sup> Pe. perf., with suff. pleonastic.

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 disappointed, Saladin's ambassador returned. In those days died Taki Aldin Omar, the son of Saladin's brother, on [his] way to Chalatu, as he was going to war against it. And they took him back, and buried him in Maipharket. He hated the Christians exceedingly, and without pity he shed the blood of the Armenians, the miserable husbandmen in the region of Gabalgur. There was also with him his son Malec Manzur. The same fortified himself in Maipharket, and sent to Saladin and said to him that, if he would not concede to him the towns of his father Taki Aldin, he would join himself to Buchtamar, the lord of Chalatu.

° Lit. *if not*, for **لئلا**.

° Lit. *when ashamed*, Part. pass.

z From **ملا** to labour.

° Adj. from **أظلم** to oppress, injure.

אֲדָוָה לְדָוִד בְּאֶחָד מֵעֵד הַכֶּבֶד׃ מִלְּאִוֶּה׃ חֶמֶד  
 חֶמֶד אֶחָד׃ מִזֶּה בְּטָהֳרָה׃ מִלְּחֻמֵּי אֲסִימָה מִיֵּשׁ  
 וְלֹאֵם הַכֶּבֶד בְּעֵלָא׃ מִלְּאִוֶּה מִסֵּה אֲדָוָה לְדָוִד  
 בְּאֶחָד מֵעֵד הַכֶּבֶד׃ מִלְּחֻמֵּי חֶמֶד מִיֵּשׁ  
 אֲדָוָה מִזֶּה מִלְּחֻמֵּי חֶמֶד׃

## VIII.

חֶמֶד מִלְּחֻמֵּי אֲדָוָה לְדָוִד׃ מִלְּחֻמֵּי חֶמֶד  
 חֶמֶד אֶחָד׃ מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃  
 מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃  
 מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃  
 מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃  
 מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃  
 מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃  
 מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃ מִלְּחֻמֵּי חֶמֶד׃

\* Ethpe. part. from ל to be familiar.

## VIII.

\* I. q. Heb. 777.



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

## VIII.

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

<sup>b</sup> Peal part. pass. pl. masc. from **فَرَسَ**.

<sup>c</sup> R. **صَفَّ** to lay snares. <sup>d</sup> Pa. inf.

<sup>e</sup> For **أَتَمَّ** Ethpe. from **أَتَمَّ** to take, seize.

<sup>f</sup> From **صَبَّأَ** to be black.

صَدَانَا : هَامَنْ لَسَ لَهَتْ : دُخَا اِنَا دِاسِيْمَرْ  
 هَامَلَلَا خَصَرْ . هَنْصَعَه هَتَنْبِيَا نَبِيْحَا<sup>ا</sup> ذُخَا  
 لَخْ : مَحْ مَعِيْبَه سَتَمْ : هَايَا خَاوَلَا زَبْ : فُلُحَا  
 دِابِيْحَا اِذْ : هِيَات فَاكِه نُهْمَا لَمْعْ : هَلَهْ صَلَا  
 ذُخَعَا هَرْعَه مَحْ سَبْرَا . هَامَنْ فُلُحَا لَخَاوَلَا :  
 دُخَا اِنَا دُؤَا خَمَا هَهْلَلَا<sup>ا</sup> اَسْمَرْ اَلَتْ<sup>ك</sup> اَسْتَا  
 حَاوَرَا نَبِيْحَا هَايَمَه سَا هَامَلَلَا<sup>ا</sup> خَمَسْ . هَحْ اَمَنْ  
 خَاوَلَا كَوَلَا لَسَ الْكَرْبِ<sup>ا</sup> لَّا زُحَا مَلَلَا بَلَاذِيْ : سَبْرَا  
 عِي دُخَلْ : هَايَمَلَا<sup>ا</sup> دُؤَا اَفَا<sup>ا</sup> دِيَايَا كَهْلَسْ  
 دَاوَسْ . ضَرْقْ<sup>ا</sup> فَيِدْ : دُخَلَا لَّا اِدَمْ دِيَاخُصَعَا<sup>ا</sup>  
 زَبْ<sup>ا</sup> سَبْرَا<sup>ا</sup> اِلَّا خَلَا ذَهْوْ<sup>ا</sup> فَيَا : هَاوَلَا<sup>ا</sup> لَّا  
 حَبِيْلَا مَعْفَزْ . هَاوَلَا<sup>ا</sup> يَسَعَتْ دُخَعْفَزْ : اِنَا لَّا  
 مَعْلُحَا<sup>ا</sup> اِنَا مَمَلِكِسْ اَطَلَا سَا لِيَكْدْ : هَمَحْ  
 اَنْبِيَا<sup>ا</sup> دُخَلَا<sup>ا</sup> زُفُقْنَا<sup>ا</sup> يَسَاوَلَا<sup>ا</sup> ضَلَمْ . ضَرْقْ<sup>ا</sup> اِيَا<sup>ا</sup>  
 يَحْرَبَه سَا كَمَلَا<sup>ا</sup> زُفُقْنَا : هَكَمَا هِيْبَه لَّا لَحِيْرَا<sup>ا</sup> .

<sup>o</sup> Lit. *that I may see thee, and I may talk.*

<sup>ا</sup> Heb. קַרְנֵי; *curtain.*

<sup>i</sup> Prep. *to*, comp. V. (٥).

<sup>ك</sup> Peal fut. of سَئَد, lit. *I may sit down.*

<sup>ل</sup> Read, *vekh-zeu*, Peal fut. (اِيَا) with suff., ا changed to ه, comp. (\*).

<sup>م</sup> Pa. fut. comp. (\*).

<sup>ن</sup> For اَفَا Aph. of فَعَا.

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  $\text{לֹד}$  *to*,  $\text{שׁ}$  *of*,  $\text{וּשׁ}$  *the same*.

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

° Comp. I. (°²¹).

° Pa. part. pass.

° Ethpa. of  $\text{פָּגַע}$

° Gr. ἀνάγκη, *necessity*.

° R.  $\text{פָּגַע}$  *to touch, to meet*.



## 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

<sup>f</sup> Prop. *from that which is his*, i. e. his own authority.

<sup>g</sup> Lit. *that he might take*, fut. of **يَتَّخِذُ**.

<sup>h</sup> Eshtaph. of **بِأَيْدِيهِ**, doubly anomalous, "ه" and "ل".

<sup>i</sup> Lit. *the sons of his people*; for **بَنِيهِ**, **بَنِيهِ**, 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.

<sup>o</sup> R. **قريب** to come near.

<sup>p</sup> **لنا** with suff. **نا** pleon.

<sup>q</sup> From **ب**, one.

<sup>r</sup> **لا** particle of affirmation.

<sup>s</sup> R. **بغضا** to hate.

<sup>t</sup> R. **بغضا**.

<sup>u</sup> Adj. from **قانون**, Gr. νόμος, law.

## X.

٥ اَلسُّنَّةُ هَتَبِيَا ٥ اَلْكَهْ هُوَ كَلَا ٥ اَدَوَسَا :  
 ٥ بَعْدَهُ شَ كَمُطًا مَجِ لُمُنِيَا : ٥ هَلَاكُهُ ظَلَمَ  
 ٥ اَلْمَا شَا ٥ اَلْمَا شَا . ٥ حَسَّ حَاوِنَا بَعْدَهُ هَتَبِيَا  
 ٥ عِنْدَا ٥ ذَا ٥ اَلْمُنِيَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا مَجِ مَجِي  
 ٥ مَكْمَلَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا . ٥ مَكْمَلَا ٥ اَلْمَا شَا  
 ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا  
 ٥ اَلْمَا شَا : ٥ مَجِ مَجِي ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا  
 ٥ مَجِي ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا . ٥ مَجِ اَلْمُنِيَا  
 ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا  
 ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا  
 ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا  
 ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا  
 ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا ٥ اَلْمَا شَا

<sup>a</sup> Pe. part., emph. of فَعِنَا, masc. فَاذ from فَعَدَ to go or wander about.

<sup>b</sup> Part., fem. of اَلْمُنِيَا.

<sup>c</sup> Aph. part., fem. of مَكْمَلَا, r. اَلْمُنِيَا.

<sup>d</sup> Pa. part. pass. from اَلْمُنِيَا to be or become good, right, better, cogn. اَلْمُنِيَا.



## X.

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

<sup>c</sup> Lit. *that they might come*, fut. of [2].

<sup>d</sup> Compare Lat. *piscina*.

<sup>e</sup> Lit. *he did not persuade*. Aph. of فَعَل.

<sup>f</sup> Lit. *that soil*.

<sup>g</sup> Lit. *dry soil*.

<sup>h</sup> Prep. with suff. from مَرَّ (Heb. מָרַד) *to go round about*.

<sup>i</sup> *A parasanga*, a Persian measure of 18,000 feet distance.

نَيْس. هَلَا لَهْجَةً، ذَاهِزِكُمْ أَمْرُ خُصَّةِ إِيْمَانِ.  
 تَمِيحِيهِ كَلَّةً لَا مَكَا: لَظِي مَقِيحِي لَا الْخَرِيْمِي  
 بِبِيَاتِ خَلَا خُصَّة. هَاوَلَكُمُ خَلَسَةً لَمَلِكَا:  
 هَوَيْلِي لَهْمَا لَهْجَا. وَوَلَا لِي كَرِي بِبِي أَهِي<sup>m</sup>  
 سَبِي ذَاهِزِكُمُ سَمِيحَةً، مَجِي اَهْزِكُمْ: اَلَا  
 بِبِيَا خَلَا خَرِيْمِي. اَسْمِي قَبِي فَكَلَا اِيْمَانِي  
 كَلَا وَوَلَا لِي كَرِي: وَوَلَا لَهْجِي بِبِيَا اَهْ  
 مَلِيحَةً اَهْ اَهْجَا. بِبِيَا اَهْ بِبِيَا اَلَا اِيْمَانِي  
 لَهْجَا اَلَا بِبِيَا زِيْعَا. خَرِيْمِي اِيْمَانِي  
 فَمَا مَلِيحَةً بِبِيَا مَلِيحَةً: اَهْ اَهْجَا.  
 هَوَيْلِي اِيْمَانِي هَوَيْلِي اَهْجَا فَمَا بِبِيَا  
 اَهْجَا بِبِيَا مَلِيحَةً: اَهْجَا مَلِيحَةً  
 هَوَيْلِي هَوَيْلِي هَوَيْلِي: اَهْجَا مَلِيحَةً  
 اَهْجَا مَلِيحَةً. هَوَيْلِي كَرِي مَلِيحَةً  
 مَلِيحَةً اَهْجَا بِبِيَا بِبِيَا خَلَا مَلِيحَةً اَهْجَا.

<sup>m</sup> Compound of اَهْ and اِيْمَانِي. <sup>n</sup> Aph. of اَهْجَا.

<sup>v</sup> R. مَلِيحَةً to look, view.

<sup>p</sup> R. مَلِيحَةً, comp. II. (<sup>m</sup>).

<sup>q</sup> بِبِيَا اَهْجَا, 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. The ram does not go backwards, except it be to strike at the head. Wherefore, if thou wilt make peace in whatsoever [way] we desire, [it will be] well for thee; behold, I make it known to thee." After many embassies, peace was [concluded], that the places which the Franks had should belong to the Franks; namely, Joppa and its country, and Caesarea, and Arsoph, and Haipha, and Acco; but Antioch, and Tripolis, and the rest of the places, to the Arabs; and Askelon should remain desolate. Saladin gave to the Franks as much gold as they had laid out upon the rebuilding of Askelon.

\* Lit. *that he may strike*.

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

† Pl. emph. of *فوق*, *فوق*.

\* Quantity, sum, from *كثير* 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

<sup>f</sup> Read, *herini*.

<sup>g</sup> Lit. *being to them*; read, *hāv-yā*, part. fem. of  $\text{ܐܘܢܝܢ}$  to be.

<sup>h</sup> Ethpe. of  $\text{ܐܘܢܝܢ}$ .

<sup>i</sup> Adv., comp. X. (♠).

<sup>k</sup> Adv., r.  $\text{ܐܘܢܝܢ}$  to be careful, studious, anxious.

لَفَلَحًا : دَسَلَجِي اِنْقَا بَعَثِيَا اِنْفِ : هَصَلَاذ  
 فَمِنَا لَا مَعْرَا اِنَا دَايَعَا اِنْفِ . اِي اِيَهْ صِلَا  
 اِيَهْ لَسَهْ مَعْرَا اِيَهْ .

## XII.

هَتَبِيَا يِي خُ بِي هَصَهْهْهْ لَحْهْ : اِنْفِهْ لَذِي  
 مِي ذَهْ ذَوِيَا بَلْتِيَا : خُ مَعْلَهْهْهْ . هَايِيَا  
 مَوَامَهْهْ اِهْهْهْهْهْ . اِنْفَا ذَهْ مَكِيَا اِنْفَا صِيهْهْهْهْ :  
 هَوْبِيَا اِنْفَا اِنْفَا لَلِي لَلِي لَلِي : هَوْبِيَا  
 هَوْبِيَا اِنْفَا حَصْهْ لُحْ . هَوْبِيَا اِنْفَا لَلِي  
 هَوْبِيَا اِنْفَا لَعَهْهْهْهْ بَلْتِيَا : بَلْتِيَا لَهْهْهْهْ  
 حَصْهْهْهْهْ . هَوْبِيَا اِنْفَا لَعَهْهْهْهْ بَلْتِيَا  
 بَلْتِيَا . هَوْبِيَا اِنْفَا لَعَهْهْهْهْ لَعَهْهْهْهْ  
 لَلِيَا بَلْتِيَا : اِنْفَا اِنْفَا مَعْلَهْهْهْهْ حَصْهْهْ  
 هَوْبِيَا لَعَهْهْهْ . هَوْبِيَا اِنْفَا لَعَهْهْهْهْ  
 بَلْتِيَا . هَوْبِيَا اِنْفَا مَوَامَهْهْهْ : اِنْفَا اِنْفَا : لَا  
 يِي . نِيَا خُ مَعْلَهْهْهْهْ لَلِيَا هَوْبِيَا .

<sup>1</sup> Lit. that I should trouble, Aph. of مَعْلَهْهْهْ , بَلْتِيَا 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

<sup>a</sup> Read, *d' tamānu*.

<sup>b</sup> R. *صَوِّ*, *صُ* 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 kingly garments, him and fourteen nobles that [were] with him, and gave him a part of the 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].

<sup>r</sup> Shaph. part. pass., compare IV. (i).

<sup>v</sup> Adj., r. **ذُف**

<sup>h</sup> R. **ذ**  
Co. 29