

THE ELEMENTS
OF
SYRIAC GRAMMAR

WITH
READING LESSONS

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

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

Grammatically Analysed and Translated

NEW AND REVISED EDITION



Multæ terricolis linguæ, cœlestibus una

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P R E F A C E

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

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

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

ELEMENTS OF SYRIAC GRAMMAR.

1. THE ALPHABET.

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

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

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

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

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

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

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

ⲛ, Ⲛ (final), and ⲛ̅, which stand for ⲛⲓ, ⲛⲉ, ⲛⲏ, and ⲛⲟ; the last when a word terminates with Lāmād final, and the next begins with Ālaph.

2. VOWELS.

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

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

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

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

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

The vowel ‘Etsātsā is always accompanied with ⲉ, except

in two words, **كُل** *kuḥ*, **مِفْطَل** *m'ful*. This is also the case with *Zekāfā* in foreign words and proper names, as **ܐܘܪܘܫܠܝܡ** *θróvos*, **ܗܪܘܕ** *Herod*.

3. DIPHTHONGS.

They are **ܐܘ** — *au*, **ܐܘ** — *eu*, **ܐܝ** — *ai*, **ܐܝ** — *āi*, **ܐܝ** — *iu*, **ܐܘ** — *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 **ܝ** and **ܟ** (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 **ܟ**, but omit **ܝ**, which is represented by its vowel.

2. **ܝ** between two vowels is pronounced like Yud, as **ܟܐܝܡܐ** *kā-yem*.

3. **ܝ** at the beginning of a word is sounded *i*, not *yi*, as **ܝܠܝܢܐ** *i-ḥed*.

4. **ܝ** and **ܟ** 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 *ɿ*. 'Ē before He follows the same analogy in **ܝܫܘܥ** for **ܝܫܘܥ**. For the same cause

CONSONANTS—LINES. ▼

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

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

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

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 **ء**, after the first; e. g., **مَلِك** *king*, with pref. **ك**, **كَمَلِك** for **كَمَلِك** *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 **بِث** *bath*. This line is called *linea occultans*. It is frequently found with **ا** at

the beginning of a word: with a vowelless ʔ before ʔ; with ʔ in the pronominal forms, and in the subst. verb (ʔʔʔ) when it is the logical copula, or it assists in forming certain tenses; with ʔ closing a syllable; and with the first of two geminate letters, as ʔʔʔ *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. ʔ for ʔʔʔ *holy*, ʔ 27.

6. RIBUI.

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

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

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. ʔ *emár*.

8. READING.

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

N O U N S . *

9. GENDER OF NOUNS.

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

Feminine nouns terminate in ܰ, ܰ, ܰ, and ܰ.

10. NUMBER OF NOUNS.

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

2. The feminines change their terminations

ܰ	into ܰ	e. g.	ܰ	virgin,	pl.	ܰ
ܰ	,, ܰ		ܰ	victory,	,,	ܰ
ܰ	,, ܰ		ܰ	usury,	,,	ܰ

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

11. STATES OF NOUNS.

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

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

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

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

ا° ا° ا° ا°	into	ا° ا° ا° ا°	} in the <i>emph.</i> , as	حَدُودًا يَلْيًا حَدُودًا يَلْيًا
ا° ا° ا° ا°	..	ا° ا° ا° ا°	} in the <i>constr.</i> , as	حَدُودًا يَلْيًا

2. The form which the noun assumes, when these terminations are added, depends on the character of its vowels and their position. *Unchangeable* are (a) ا° , ا° , ا° , and the diphthongs, as حَدُود , صَع *evil*, أَسْوَد *inhabitant*; (b) ا° and ا° in a closed or imperfect syllable, in the ultimate or antepenultimate, فُؤ and فُؤ in فُؤُود *altar*, مُؤُودًا *slain*; (c) when the letter from the analogy of the Hebrew should have Dagesh forte, as نُؤ *people*, سُؤ *thief* (Heb. נֶזֶב). The noun with no other vowel than these will retain its form.

But ا° or ا° in the last syllable either falls away or is remitted to the preceding letter, as كُلْم *perpetuity*, شُؤ *witness*, emph. كُلْمًا , شُؤًا ; نُؤ *species*, emph. نُؤًا , pl. نُؤ , constr. نُؤ (emph. نُؤًا irr.); مُؤ *morning*, emph. مُؤًا . In some nouns these vowels are interchanged, كُؤ *book*, emph. كُؤًا , سُؤ *servant*, emph. سُؤًا .

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

In the *emph. state* ל^{\prime} of the abs. is changed into ל^{\prime} , ל^{\prime} into ל^{\prime} ; those in ו^{\prime} or א^{\prime} take ל^{\prime} .

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

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

NOTE.

INTERCHANGE OF CONSONANTS.

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

1. PERSONAL PRONOUN.

SEPARABLE.		INSEPARABLE.		NOMINAL SUFFIXES													
		VERBAL SUFFIXES.		TO NOUN SING.	TO NOUN FLURAL.												
<p>I.</p> <p>אֲנִי m. } thou.</p> <p>אֲנִי f. }</p> <p>הוּ he.</p> <p>הִיא she.</p>	<p>Singular.</p> <p>1. אֲנִי, a נִי ; 2. נִי ; 3. נִי me.</p> <p>1. הוּ ; 2. הוּ } thee.</p> <p>1. הִיא ; 2. הִיא ; 3. הִיא }</p> <p>1. הוּ, a הוּ ; 2. הוּ, a הוּ ; 3. הוּ him.</p> <p>1. הִיא, a הִיא ; 2. הִיא her.</p>	<p>TO NOUN SING.</p> <p>אֲנִי</p> <p>הוּ</p> <p>הִיא</p> <p>הוּ</p> <p>הִיא</p>	<p>TO NOUN FLURAL.</p> <p>אֲנִי</p> <p>הוּ</p> <p>הִיא</p> <p>הוּ</p> <p>הִיא</p>	<p>my.</p> <p>thy.</p> <p>his.</p> <p>her.</p>													
						<p>we.</p> <p>אֲנֵנוּ m. } you.</p> <p>אֲנֵנוּ f. }</p> <p>הֵנוּ, הֵנָּה m. } they.</p> <p>הֵנוּ, הֵנָּה f. }</p>	<p>Plural.</p> <p>1. אֲנֵנוּ ; 2. אֲנֵנוּ ; 3. אֲנֵנוּ us.</p> <p>1. הֵנוּ ; 3. הֵנוּ } you.</p> <p>1. הֵנוּ ; 3. הֵנוּ } them.</p>	<p>TO NOUN SING.</p> <p>אֲנֵנוּ</p> <p>הֵנוּ</p> <p>הֵנוּ</p>	<p>TO NOUN FLURAL.</p> <p>אֲנֵנוּ</p> <p>הֵנוּ</p> <p>הֵנוּ</p>	<p>our.</p> <p>your.</p> <p>their.</p>							
												Separable		<p>TO NOUN SING.</p> <p>אֲנֵנוּ</p> <p>הֵנוּ</p> <p>הֵנוּ</p>	<p>TO NOUN FLURAL.</p> <p>אֲנֵנוּ</p> <p>הֵנוּ</p> <p>הֵנוּ</p>	<p>our.</p> <p>your.</p> <p>their.</p>	

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

2. DEMONSTRATIVE PRONOUNS.

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

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

3. RELATIVE PRONOUN

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

4. INTERROGATIVE PRONOUNS.

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

5. POSSESSIVE PRONOUN.

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

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	مَلِكٌ	مَلِكَةٌ	مَلِكَةٌ
Constr.	—	مَلِكٍ	مَلِكَةٍ	مَلِكَةٍ
Emph.	مَلِكًا	مَلِكًا	مَلِكَةً	مَلِكَةً

WITH SUFFIXES.

1 com. s.	مَلِكٌ	مَلِكٌ	مَلِكَةٌ	مَلِكَةٌ
2 masc.	مَلِكُكَ	مَلِكُكُمْ	مَلِكُتُكَ	مَلِكُتُكُمْ
2 fem.	مَلِكُكِ	مَلِكُكُنَّ	مَلِكُتُكِ	مَلِكُتُكُنَّ
3 masc.	مَلِكُهُ	مَلِكُهُمْ	مَلِكُتُهَا	مَلِكُتُهُمْ
3 fem.	مَلِكُهَا	مَلِكُهُنَّ	مَلِكُتِهَا	مَلِكُتُهُنَّ
1 com. pl.	مَلِكٌ	مَلِكٌ	مَلِكَةٌ	مَلِكَةٌ
2 masc.	مَلِكُكُمْ	مَلِكُكُمْ	مَلِكُتُكُمْ	مَلِكُتُكُمْ
2 fem.	مَلِكُكُنَّ	مَلِكُكُنَّ	مَلِكُتُكُنَّ	مَلِكُتُكُنَّ
3 masc.	مَلِكُهُمْ	مَلِكُهُمْ	مَلِكُتُهُمْ	مَلِكُتُهُمْ
3 fem.	مَلِكُهُنَّ	مَلِكُهُنَّ	مَلِكُتُهُنَّ	مَلِكُتُهُنَّ

MASCULINE WITH SUFFIXES.

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

2. Nouns which terminate in the emph. sing. in י° (see sect. 11, 1) have their Yod quiescent before א (1 com.) and those suffixes which form an independent syllable; thus בְּנֵי , with suff. $\text{אֵי} \text{בְּנֵי}$ *my* —, בְּנֵי etc.

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

FEMININE WITH SUFFIXES.

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

2. בְּנֵי retains ו in its place, except before the suff. א , thus בְּנֵי *my daughter*.

14. VERBS.

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

REGULAR VERB.

	Active.		Passive.
1. Peal	שָׁלַח	Ethpeel	אֶשְׁלַח
2. Pael	שִׁלַּח	Ethpaal	אֶשְׁלַח
3. Aphel	אֶשְׁלַח	Ethtaphal	אֶשְׁלַח
4. Shaphel	שִׁלַּח	Eshtaphal	אֶשְׁלַח

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.	שָׁלַח		יִשְׁלַח
3 fem.	שָׁלְחָה ז'		יִשְׁלַחַה ז'
2 masc.	שָׁלַחְתָּ ז		יִשְׁלַחְתָּ ז
2 fem.	שָׁלַחְתְּ ז		יִשְׁלַחְתְּ ז
1 com.	שָׁלַחְתָּ ז		יִשְׁלַחְתָּ ז
3 m. pl.	שָׁלְחוּ ם		יִשְׁלַחוּ ם
3 fem.	שָׁלְחוּ ז		יִשְׁלַחוּ ז
2 masc.	שָׁלַחְתֶּם ז		יִשְׁלַחְתֶּם ז
2 fem.	שָׁלַחְתֶּן ז		יִשְׁלַחְתֶּן ז
1 com.	שָׁלַחְתֶּם ז		יִשְׁלַחְתֶּם ז

REGULAR VERB.

	Imperative.		Infinitive.
2 masc.	صَهِّدْ		صَهِّدُ
2 fem.	صَهِّدِي		صَهِّدِي
2 m. pl.	صَهِّدُوا		صَهِّدُوا <i>Act.</i>
2 fem. pl.	صَهِّدْنَ		صَهِّدْنَ <i>Pass.</i>

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

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

2. DERIVED CONJUGATIONS.

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

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

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 ל^{h} is unchangeable (compare sect. 11, 2 c.), there remains but one vowel in the root, וּל^{h} ; when this vowel is dropped on account of the accession of the union vowel, the first radical takes v to form a syllable with the second. Hence, e. g. 3 fem. $\text{אֲלַוְלִי}^{\text{h}}$, but 2 masc. $\text{אֲלַוְלִי}^{\text{h}}$; Pael 3 fem. $\text{אֲלַוְלִי}^{\text{h}}$, but 2 m. $\text{אֲלַוְלִי}^{\text{h}}$ (from וּל^{h}).

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

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

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

فَصَهَكَ. (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. اَلْصَهَا; Ethtaph. e. g. 2 fem.

اَلْصَهَا; Eshtaph. e. g. pl. 2 m. اَصَهَكَ, f. اَصَهَكَ.

But observe:—Ethpeel, which on losing its vowel becomes اَلْصَهَا, and requires و to take the vowel ا , assumes therefore the form of Ethpaal throughout the imperative.

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

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

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

2. Verbs which have for their third radical ס ש ש or ; , take for the most part ׳ , throughout the conjugations, instead of ׁ or ׳ .
 e. g. ׳׳׳׳ *he heard*, fut. ׳׳׳׳׳׳ , imp. pl. ׳׳׳׳׳׳ ; Pael perf. ׳׳׳׳׳׳ *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.
ܩܐ	ק"א	ܩܐ	ק"א
ܩܐ	ק"א	ܩܐ	ק"א
ܩܐ	ק"א	ܩܐ	ק"א
ܩܐ	ק"א	ܩܐ	ק"א

16. VERBS א . e. g. $\text{אָ$ *he ate*.

The anomalies which exist in this class are:

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

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

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

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

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

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

17. VERBS ھ e. g. ھُكِّكُ he *begat*.

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

مكبه; imp. مكبه (sect. 15, note), part. pass. مكبه Ethpe.
 اذبه, fut. تاذبه, imp. ماذبه; Aph. اذبه, fut. ناذبه;
 Shaph. ماذبه.

2. Yud is changed into Ālaph in imperf. and inf. of Peal;
 as ماذبه, ماذبه; but 1 com. اذبه (comp. sect. 15, 5).
3. Pael is, of course, regular.

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

18. VERBS ڤ. e. g. اذبه he went out

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

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

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

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

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

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

20. VERBS **ح**. e. g. **صعد** *to arise*.

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

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

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

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

Ethpe. perf. לִחַדְתִּי , fut. לִחַדְתִּי ; Aph. לִחַדְתִּי , fut. לִחַדְתִּי

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

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

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

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

לִחַדְתִּי *he desired.*

21. VERBS ִחַד. e. g. לִחַדְתִּי *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. לִחַדְתִּי , לִחַדְתִּי , לִחַדְתִּי , pl. לִחַדְתִּי , etc. Imperf..

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

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

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

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 ʾ found in this class; e. g. **طوا** *he shall desire*, from

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

23. VERBS ٲ. e. g. ٲ he revealed.

The feebleness of Ālaph 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.	ٲ	ٲ	2 m.	ٲ
3 f.	ٲ	ٲ	2 f.	ٲ
2 m.	ٲ	ٲ		Plur.
2 f.	ٲ	ٲ	3 m.	ٲ
1 com.	ٲ	ٲ	3 f.	ٲ
	Plural.			INFINITIVE.
3 m.	ٲ	ٲ		ٲ
3 f.	ٲ	ٲ		
2 m.	ٲ	ٲ		PARTICIPLE.
2 f.	ٲ	ٲ	<i>Act.</i>	ٲ
1 com.	ٲ	ٲ	<i>Pass.</i>	ٲ

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

forms, Ālaph is changed either into א^τ, namely, in the sing. 1 com. where the characteristic vowel is א in the reg. verb; or into diphthong א^ν, ai, where ν is the characteristic vowel. In the plural 3 m., Yud seems to have given place to the diphthong או^ν au.

In the derived conjugations, which have א for their characteristic in the last syllable, Ālaph is regularly changed into א^τ; but so that this is extended even to the passives in which elsewhere ν 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. אֲנִי, but fem. אֲנִי, 2 m. אֲנִי, pl. m. אֲנִי, fem. אֲנִי, 2 m. אֲנִי, etc. Pael 3 m. אֲנִי; Ethpa. אֲנִי; Aph. אֲנִי, 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 א even in the passive conjugations. Compare No. 1.

3. *Infinitive.*—In the infinitives of the derived conjugations Ālaph is changed into movable Yud, and they present no other anomaly: e. g. Ethpe. אֲנִי, Pael אֲנִי, 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. אֲנִי is imitated only

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

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

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

	Singular.	Plural.
3 m.	לִּי־לֵךְ	לִּי־לֵךְ
3 f.	לִּי־לֵךְ	לִּי־לֵךְ , לִּי־לֵךְ
2 m.	לִּי־לֵךְ	לִּי־לֵךְ
2 f.	לִּי־לֵךְ	לִּי־לֵךְ
1 com.	לִּי־לֵךְ	לִּי־לֵךְ , 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.

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

PERFECT.		IMPERF.	IMPERATIVE.
		Singular.	
3 m.	1 صَهَلَا	1 تَصَهَلَا (وَهَلَا)	
3 f.	3 صَهَلَا	1 تَصَهَلَا —	Sing.
2 m.	3 صَهَلَا	— —	2 m. 1 صَهَلَا
2 f.	2 صَهَلَا		2 f. 2 صَهَلَا
1 c.	1 صَهَلَا	1 تَصَهَلَا (وَهَلَا)	
		Plural.	
3 m.	2 صَهَلَا	3 تَصَهَلُوا	Plur.
3 f.	3 صَهَلَا (وَهَلَا)	3 تَصَهَلُنَّ	2 m. 2 صَهَلَا
2 m.	3 صَهَلَا	3 تَصَهَلُوا	2 f. 3 صَهَلَا
2 f.	3 صَهَلَا	3 تَصَهَلُنَّ	
1 c.	3 صَهَلَا	1 تَصَهَلَا (وَهَلَا)	

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 **صَلَّكَ** *he slew me*, **صَلَّكَ** *he slew thee, masc.*, **صَلَّكَ** *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. **صَ** and **صِ**; e.g. **تَصَلِّعُكَ** *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. **تَصَلِّعُهُ**, **تَصَلِّعِهَا** *he will slay him, her*; but **تَصَلِّعُنَا** *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 **سَ**, e.g. **صَلِّعِيهَا** *slay her*; and for the suff. 3 m. sing. it takes No. 3, e.g. **صَلِّعْهُ** *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. **أَمْرًا** *tell it*, **Matt. x. 27**.

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

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

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

II. The verbs **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 **פֹּסַו** 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. **פָּלַעַתְּ** *he uncovered me*, **פֹּסַוּ** — *him*, Pa. imp. **פָּלַעַתְּ**.

2. In forms ending in **וּ**, (a) the vowel **וּ** is dropped, and **Yud**, which becomes movable, connects itself with the suff. No. 1, in Pael and Aph. perf. 3 m. sing. (seldom in Peal), except before the suff. **וּ**, **וּ**: e. g. Pael **פָּלַעַתְּ**, Aph. **פָּלַעַתְּ**; but **פָּלַעַתְּ**, etc. (b) **וּ** 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. **וּ**, **וּ**: e. g. **פָּלַעַתְּ** *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. **פָּלַעַתְּ** *she* — *me*, **פָּלַעַתְּ** *I* — *thee*; but **פָּלַעַתְּ** *thou* — *me*.

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

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

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

7. In the inf. of Peal ا is changed into ب , but before the suff. فكبن , فكبن $\bar{\text{A}}$ alph is rejected, but و remains: e. g. فكبن , فكبن , فكبن , etc.; but فكبن .

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 Syriacque*, 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.
١	١	أول	أولى
٢*	٢	ثاني	ثانية
٣	٣	ثالث	ثالثة
٤	٤	رابع	رابعة
٥	٥	خامس	خامسة
٦†	٦	سادس	سادسة
٧	٧	سابع	سابعة
٨	٨	ثامن	ثامنة
٩	٩	تاسع	تاسعة
١٠	١٠	عاشر	عاشرة

2. The numerals from 10 to 20 are compounded of the simple numbers and عاشر; e. g., m. *بشرعشر*, f. *بشروعشر*, 11; ord. m. *بشرعشر*, f. *بشروعشر* *eleventh*; card. m. *ثلاثعشر*, f. *ثلاثوعشر*, 12; *أربععشر*, f. *أربعوعشر*, 13; *أخمسعشر* or

* Constr. m. *أثنان*, f. *أثنتان*.

† Or, *إسدس*.

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

3. The numbers from 20 to 90 are—

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

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

4. The remaining numerals are—

مِائَةً 100. مِائَتَانِ (dual) 200,* ثَلَاثِ مِائَاتٍ 300, etc.; adding, as in the last form, the simple fem. form before مِائَةً. *Thousand* is expressed by اَلْفٌ, fem. اَلْفَةٌ, pl. اَلْفَةٌ; 10,000 by اَلْفٌ مِائَةٌ, pl. اَلْفٌ مِائَةٌ.

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

6. Multiples are expressed by مَرَّةً before the numeral with و, as مَرَّةً سَبْعَةً *sevenfold*, مَرَّةً اِثْنَيْنِ *double*.

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

* The pl. اَلْفٌ مِائَةٌ signifies *centuries*.

26. ADVERBS.

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

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

1. *Adverbs of comparison and degree.*

أَمْثَلًا *how?* أَيْضًا *also*, أَيْضًا *so, thus*, أَيْضًا *very*,
 فَوَاحِشًا *only*, فَوَاحِشًا *especially, more*.

2. *Adverbs of time.*

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

3. *Adverbs of place.*

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

4. *Adverbs of interrogation.*

أَبْرًا *why? wherefore?*

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

لَا, *not*, لَمْ *not*, لَا تَسْ *not*, أَصْبَحَ *truly*, حَقًّا *really*, إِبْرًا, *in vain*, كَمَا كَيْفَ *entirely*.

27. PREPOSITIONS.

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

لِ *to, with*, مِنْ *from*, عَلَا *upon, against, on account of*, مَعَ *with*, مِمَّا* *from*, قَبْلَ *before*, بَيْنَ or بَيْنَهُ *between*, بِغَيْرِ* *without*, بَعْدَ *after*, بَدَلًا* *instead of*, بِسُورَةٍ* or pl. بِسُورَاتٍ *about, round about*, لِقَائِهِ *against, opposite*, بِسَبَبِ* *because of*, قَرِيبًا *near*, بِقُرْبِ* *against, by, near*, لِحَاظِ* or لِحَاظِ* *under*. These are most commonly in use. Observe—

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

2. Before **ا** and **و**, 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. **أَعْدَائِي** *after me*, **أَعْدَائِنَا** *after us*, comp. sect. 11, 2, and 13, 3.

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

4. Those marked with an asterisk take suffixes of the pl. : e. g. صُفْرُكَ before me, خَلْفُكَ upon thee ; but مَهْلًا takes before suffixes always the fem. form مَهْلُكَ .

5. The form لِقَضَا is used only before the suffixes ا , ه , و , and هم : before the rest لِقَضَا is used : e. g. لِقَضَاكَ against us.

28. CONJUNCTIONS.

They are—

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

29. INTERJECTIONS.

They are—

أُو، أُو! O! اِنِّ behold, اِنِّ، اِنِّ O that! وُو
 woe! صُو I pray.

30. INTERPUNCTION.

1. At the end of a period one point is found in some impressions, in others four, ❖ or ::.
2. At the end of a clause two points, thus :.
3. Between small members of a clause two points, thus .: or :.
4. After an interrogation two or three points are placed, thus : or :.

REGULAR VERB.

Derived Conjugations.

ETHPEEL.

	Perfect.	Imperfect.
3 m. sing.	أَفْعَلْتُ	أَفْعَلُ
3 fem.	أَفْعَلْتِ	أَفْعَلِي
2 masc.	أَفْعَلْتُمَا	أَفْعَلِي
2 fem.	أَفْعَلْتُمَا	أَفْعَلِي
1 com.	أَفْعَلْنَا	أَفْعَلُ
3 m. pl.	أَفْعَلْتُمْ	أَفْعَلُوا
3 fem.	أَفْعَلْتُنَّ	أَفْعَلْنَ
2 masc.	أَفْعَلْتُمَا	أَفْعَلِي
2 fem.	أَفْعَلْتُمَا	أَفْعَلِي
1 com.	أَفْعَلْنَا	أَفْعَلُ

	Imperative.	Infinitive.
2 masc.	أَفْعَلْ	أَفْعَالًا
2 fem.	أَفْعَلِي	
2 m. pl.	أَفْعَلُوا	Participle.
2 fem.	أَفْعَلْنَ	Act. m. أَفْعَالٌ
		fem. أَفْعَالٌ
		Pass. m. —
		fem. —

PAEL.

	Perfect.	Imperfect.
3 m. sing.	صَهَلَا	نَصَهَلَا
3 fem.	صَهَلَا	لَصَهَلَا
2 masc.	صَهَلَا	لَصَهَلَا
2 fem.	صَهَلَا	لَصَهَلَا
1 com.	صَهَلَا	اِصَهَلَا
3 m. pl.	صَهَلُوْا	نَصَهَلُوْا
3 fem.	صَهَلِيْتِ	نَقَهَلِيْ
2 masc.	صَهَلُوْا	لَصَهَلُوْا
2 fem.	صَهَلِيْتِ	لَقَهَلِيْ
1 com.	صَهَلِيْ	نَصَهَلَا

	Imperative.	Infinitive.
2 masc.	صَهَلَا	صَهَلَا
2 fem.	صَهَلِيْ	
2 m. pl.	صَهَلُوْا	Participle.
2 fem.	صَهَلِيْتِ	<i>Act.</i> m. صَهَلَا
		fem. صَهَلَا
		<i>Pass.</i> m. صَهَلَا
		fem. صَهَلَا

ETHFAAL.

	Perfect.	Imperfect.
3 m sing.	أَفْعَلَا	يَفْعَلُو
3 fem.	أَفْعَلْنَ	يَفْعَلْنَ
2 masc.	أَفْعَلْتُمَا	يَفْعَلْتُمَا
2 fem.	أَفْعَلْتُمَا	يَفْعَلْتُمَا
1 com.	أَفْعَلْنَا	يَفْعَلْنَا
3 m. pl.	أَفْعَلُوا	يَفْعَلُونَ
3 fem.	أَفْعَلْنَ	يَفْعَلْنَ
2 masc.	أَفْعَلْتُمَا	يَفْعَلْتُمَا
2 fem.	أَفْعَلْتُمَا	يَفْعَلْتُمَا
1 com.	أَفْعَلْنَا	يَفْعَلْنَا

	Imperative.	Infinitive.
2 masc.	أَفْعَلْ	فَعْلًا
2 fem.	أَفْعَلِي	
2 m. pl.	أَفْعَلُوا	
2 fem.	أَفْعَلْنَ	

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

APHEL.

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

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

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

SYRIAC

READING LESSONS.

PSALM CX.

ܠܕܘܘܝܕ ^a ܠܘܘܠܐ ^e ܕܐܘܢܐܘܝܐ ^d ܡܘܠܘܬܐ ^c ܠܘܘܠܐ ^b ܠܕܘܘܝܕ ^a

power-his concerning-& Lord-the-of)(throne-the concerning ,David-Of

VERSE 1.

^a *l'da-vid*, pr. name with the pref. ܠ (*to*), the so called Lāmād of the author; lit. *to David*, belonging to, composed by, David, and the word *Psalms* is to be supplied.

^b ܠ, prep. *upon*, also *concerning*, with suff. ܠܐ—*me*, ܠܟ—*thee*, ܠܗ—*him*, ܠܗܘܢ—*them*; root ܠܐ *to ascend*.

^c *mauth-beh*, subst. masc., ܡܘܠܘܬܐ (from ܡܠܐ *to sit*) with suff. ܐܢܐ, 3 pers. sing. masc., but which is here pleonastic or redundant, referring to the following genitive, by which, according to our idiom, it is regarded sufficiently defined. The like suffixes, prefixes, or words, which are unsuitable to be rendered into English, are marked thus)(, and the student is to refer to the analysis for further information.

^d *da-do-nay*, substantive in imitation of the Heb. דָּוִדַי, instead of ܕܘܘܝܕܐ, with the pref. ܕ *of*, to which the vowel of ܘ is remitted, which this letter must have had, had it begun the

אֶמְרָתְךָ יְהוָה לִמְנַחֵשׁ בְּיָדְךָ יְהוָה יְמִינִי וְיָמֵינוּ
 hand-right-my at thyself Seat)(,Lord-my-to Lord-the Said

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

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

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

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

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

r *lākh*, pref. prep. ל with suff. 2 pers. sing. masc., is here the *Dative commodi*, comp. Heb. לְךָ-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*.

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

t *ya-min*, subst. fem. [יְמִינִי] with suff. א, emph. יְמִינִי verb יָמַן obsol.

: ^u ^v ^w ^x ^y ^z
 feet-thy-for stool-foot-the enemies-thine make-I-that until
^f ^e ^d ^c ^b ^a 2
 from Lord-the thee-to send-shall strength-his-of rod-The

^u Δ '*da-mā*, (frequently also Δ '*da-mā*, *sad-mā*) adv. composed of Δ ' until, and Δ ' what, followed by Δ '.

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

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

^x *kuv-shā*, subst. masc. emph. from Δ ' to tread down, to subdue.

^y *l'reg-laikh*, subst. com. pl. with suff. Δ '*laikh*, emph. Δ '
sing. emph. Δ '*laikh*, abs. and const Δ '*laikh*.

VERSE 2.

^a *ḥuṭ-rā*, subst. masc. emph., Heb. Δ '*ḥuṭ-rā*, with suff. Δ '*ḥuṭ-rā*.

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

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

^d *lākh*, pref. prep. Δ ' with suff. Δ '*lākh*, 2 pers. sing. masc.

^e *mār-yā*, see ver. 1 (°).

^f *men*, ver. 1 (°).

6 بِرَبِّهِٖ ۚ لِيَمْلِكَنَّ بِسُلْطٰنِہٖ قَلْبِہٖا ۚ وَیَقْطَعَنَّ ۙ
 off-cut-shall-he & ; bodies-dead-[with] fill-shall-he-& , nations-the) (judge-shall-He
 ذُبٰنِہٖا ۙ وَرَءِیَہٗا ۙ کَثِیْرًا ۙ : 7 مَعِہٖ ۙ نٰیۡلًا ۙ حٰوِیۡنًا ۙ
 way-the-in brook-the of-And .earth-the-in many-of head-the
 ۙ اِنۡشَآءَ ۙ : ۙ اِنۡشَآءَ ۙ اِنۡشَآءَ ۙ اِنۡشَآءَ ۙ اِنۡشَآءَ ۙ
 .head-his up-lifted-be-shall this of-because ,drink-shall-he

VERSE 6.

- ^a *n'dun*, verb Peal fut. 3 pers. sing. from **دُنَّ**, pret. **دُنَّ**.
^b *l'ḏa-me*, ver. 3 (†).
^c *v'nem-le*, verb Peal fut. 3 pers. sing. masc. from **مَلَّ**.
^d *sh'la-de*, subst. mas, pl. emph., sing. **لَا**.
^e *v'neph-suk*, verb Peal fut. 3 pers. sing. masc. from **سَكَّ**.
^f *ri-shā*, subst. masc. sing., emph. of **رَشَا**.
^g *d'sa-ghi-ye*, pref. **د** genit. before adj. pl. emph. masc., for **دَسَاغِي** (the vowel **ا** remitted from **ا** to **د**) from **دَسَاغِي**, pl. abs. **دَسَاغِي**; fem. sing. **دَسَاغِي**, constr. **دَسَاغِي**, emph. **دَسَاغِي**, from **دَسَا** or **دَسَا** to *increase, to be or become much or many*.
^h *bar-ḏā*, pref. **ب** to which **ا** is remitted from **ا** of **دَسَاغِي**, and subst. fem. sing., emph. of **دَسَاغِي**, with suff. **دَسَاغِي**, pl. emph. **دَسَاغِي**.

VERSE 7.

- ^a *v'men*, conj. **و** and **فَع**, ver. 1 (†).
^b *nah-lā*, subst. masc. emph.
^c *bur-hā*, pref. **ب** to which **ا** is remitted from **ا** of **اَوْدَانًا**, subst. fem., emph. of **اَوْدَانًا**, pl. emph. **اَوْدَانًا**, from **اَوْدَانًا**, Heb. *to go or be on the way*.

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

^e *m'ṭul*, adv., with suff. **עָלָיו** *on his account*, **עָלַי** *on my account*.

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

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

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

PROVERBS.

כַּף שֵׁפָלִים*

.27 Chapter

אֵלֶיךָ יְיָ אֱלֹהֵינוּ לֹא יִשְׁתַּבַּח לְמָחָר *thou knowest for not ;morrow-the-of day-the-for thyself-boast not-[Do]*

VERSE 1.

*ke-pha-le-on.**

Greek, κεφαλή, a chapter.

^a *lā*, adv.

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

^c *l'ya-mā*, pref. **ל**, comp. Psalm ver. 3 (^c).

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

^e *gheir*, conj., from the Gr. γάρ.

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

كُنَّا^h نَكْبِيⁱ . 2 بَفِصْسِر^a بَعْدَ^b نَا^b 3 . 4 هَذَا^c فَمَكْر^d
 ; mouth-thy not-& ,stranger-the thee-praise-Let forth-bringeth-[it] what
 هَذَا^c . 5 . 6 هَذَا^c . 7 هَذَا^c . 8 هَذَا^c . 9 هَذَا^c . 10 هَذَا^c . 11 هَذَا^c . 12 هَذَا^c .
 weighty-& ,stone-the [is]-Heavy .lips-thy not-& ,another-&

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

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

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

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

VERSE 2.

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

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

^c *v'lā*, conj. ʕ and adv.

^d *pu-mākh*, subst. masc. هَذَا, with suff. ʕ.

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

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

VERSE 3.

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

^bلَمَنْ لَمْ يَنْتَهِ ^gعَنْ ^gأَكْبَرِ ^fفُحَّالٍ ^eشِئْنٍ ^dمَلَأَ .
 .them-of-both than heavier-[is] fool-the-of) (wrath-the-& ; sand-the
^eمَنْ ^dلَمْ يَنْتَهِ ^eعَنْ ^eأَكْرَبِ ^bبِعْظِ ^aشِئْنٍ ^aمَنْ ^aلَمْ يَنْتَهِ
 who-& ,anger violent-& ,wrath is Impudent

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

^e *v'nā-ṭel*, Peal part. act. sing. masc. from ^ننَالٍ, *to be heavy, weighty*.

^a *hā-lā*, subst. masc. emph., Heb. חֵל חֵל *sand*.

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

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

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

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

VERSE 4.

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

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

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

b) ¹מַחֲסוֹתֶיךָ ^aאִשׁ ^aטוֹבָה ⁵הַטֹּבָה ^gפְּנֵי ^gמַחֲסוֹתֶיךָ ^gיִשְׁטַח
 rebuke-the is Better jealousy before stand-shall
^aפְּנֵי ⁶טוֹבָה ^fיְהִי ^cדְּמִמָּתְךָ ^dכִּי ^cיִפְתָּח
 [are]-Better .hid-[is]-that love-the than open-[is]-that

^d *rug-zā*, Psalm ver. 5 (e).

^e *v'ma-nu*, prop. *who is he?* compounded of ^ומִי *who*, and ^{הוּא}הוּא *he*.

^f *n'kum*, verb Peal fut. 3 pers. sing. masc., from ^{קם}קָם, pret. ^{קם}קָם, *to rise*, also *to stand*.

^g *k'dām*, prep. with (pl.) suff. ^{פְּנֵי}פְּנֵי *before me*, ^{פְּנֵי}פְּנֵי *—thee*, ^{פְּנֵי}פְּנֵי *—him*, comp. Psalm ver. 3 (h).

^h *ṭ'nā-nā*, subst. masc. emph. from ^{נא}נָא *to envy*, also *to be jealous*.

VERSE 5.

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

^b *makh-sā-nu-thā*, subst. fem. emph. from ^{מח}מָחַץ, ^{מח}מָחַץ in Ethpeel *to rebuke*.

^c *d'gal-yā*, pref. relative ^דדִּ with Peal part. pass. fem. from ^{גל}גָּל, root ^{גל}גָּל *to uncover, reveal, manifest*.

^d *men*, see (a).

^e *rāh-mu-thā*, subst. fem. emph., from ^{רח}רָחַם *to love*.

^f *dam-ṭash-yā*, pref. relative ^דדִּ with the vowel ^אא, before a vowelless letter, initial of Pael part. pass., fem. of ^{תש}תָּשַׁח from ^{תש}תָּשַׁח *to be hid*, and trans. *to hide*.

.^aشَاطِرٍ ^eبِقَاسِ ^dمَنْ ^cدُفِّقًا ^bشَاطِرٍ
 .enemy-the-of) (kisses-the than friend-the-of) (stripes-the
 .^aنَفْسٍ ^dحُصْبٍ ^cبِغَا ^bبِهِ ^aنَفْسٍ 7
 soul-the-but ,comb-honey-the upon-tramples satiated-[is]-that soul-The

VERSE 6.

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

^b *mah-vā-the*, subst. fem., pl. of ^{شَاطِرٌ} (emph. ^{شَاطِرٌ} from ^{شَاطِرٌ} to *smite, strike*) with suff. ^{شَاطِرٌ}, *his*, pleonastic, referring to the following genitive.

^c *d'rāh-mā*, pref. ^{د'} of the genitive to Peal part. act. sing. masc., emph. of ^{د'}, from ^{د'} to *love*.

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

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

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

VERSE 7.

^a *naph-shā*, subst. fem., emph. of ^{نَفْسٌ}, pl. ^{نَفْسٌ}, emph. ^{نَفْسٌ}, from ^{نَفْسٌ} in Ethpeel to *breathe*.

^b *d'sav-ḏā*, adj., fem. of ^{سَاطِعٌ} masc., from ^{سَاطِعٌ} to *be satiated, full*, with the relat. ^{د'} prefixed.

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

לְבַרְתָּ֙ אֶת־חֵן־רֵעִי֙ בְּנִסְיוֹתַי֙ 10 וְנִסְיוֹתַי֙ אֶת־נַפְשִׁי֙
) (friend-the-& friend-Thy .soul-his-of counsel-the-with neighbour-his)
 וְאֶת־בֵּיתִי֙ אֶת־בֵּית־אָבִי֙ 11 וְאֶת־בֵּית־אָבִי֙ אֶת־בֵּית־אָבִי֙
 not brother-thy of-house-the-to-& ,forsake-shalt-thou not father-thy-of

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

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

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

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

VERSE 10.

ᵃ *rāh-mākh*, ver. 6 (c), with suff. ׀.

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

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

ᵈ *tesh-buk*, verb Peal fut. 2 pers. sing. masc. from **בָּצַרְתָּ**.

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

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

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

لِحَقِّهَا هُ صَهْمًا هُ بَلْخَيْرٍ هُ . كُكُ كُ هُ هُ هُ هُ هُ هُ
 neighbour-the is better ; calamity-thy-of day-the-in enter-shout-thou
 اَلْبَحِيصِ 11 . پ ذَيِّبِ هُ اِنِّبَا هُ مِ مِ هُ مِ هُ مِ هُ مِ
 ,wise-Be .distant-[is]-who brother-the than near-[is]-who
 هُ
 reproach-the me-from cease-to-make-& ; heart-my gladden-& ,son-my

^h *b'yau-mā*, Psalm ver. 3 (e).

⁴ *dath-bā-rākh*, genit. ۶ with ۷ before a vowelless letter, and subst. masc. ۸ with suff. ۹, from ۱۰ to *break*.

^k *ṭā-vu*, comp. ver. 8 (e) and ver. 5 (a).

^l *sh'vā-vā*, subst. masc. emph. [of ۱۱].

^m *d'ka-riv*, relat. ۱۲, and adj. masc. from ۱۳ to *approach*.

ⁿ *men*, assists in forming the comparative degree of the adj., *better*, see (k).

^o *a-hā*, see (f).

^p *d'ra-hik*, genit. ۱۴, and adj. masc. from ۱۵ to *be afar off*.

VERSE 11.

^a *eth-hakm*, verb Ethpaal imp. sing. masc. (the line under ۱۶ is to point out the absence of its vowel, and is found in the imp. of all the passive conjugations) from ۱۷ to *know, to be wise*.

^b *ber*, subst. masc., ۱۸ irr.; with suff. ۱۹; ۲۰ *his son*, emph. ۲۱, pl. ۲۲, emph. ۲۳.

^o *v'ha-dā*, verb Pael imp. sing. masc. from ۲۴ to *rejoice, be glad*.

^d *leb*, subst. masc. with suff. ۲۵, see ver. 9 (d).

^e *r'va-ṭel*, verb Pael imp. sing. masc. from ۲۶ to *cease*.

12 **חֲכִים** ^a **יִבְטְחוּ** ^b **בְּ** **שֵׁרָר** ^c **וְ** **לֹא** **יִשְׁתַּחֲוּ** ^d **לְ** **עֵבֶר** ^e **וְ** **לֹא** **יִשְׁתַּחֲוּ** ^f **לְ** **עֵבֶר** ^g **וְ** **לֹא** **יִשְׁתַּחֲוּ** ^h **לְ** **עֵבֶר** ⁱ **וְ** **לֹא** **יִשְׁתַּחֲוּ** ^j **לְ** **עֵבֶר** ^k **וְ** **לֹא** **יִשְׁתַּחֲוּ** ^l **לְ** **עֵבֶר** ^m **וְ** **לֹא** **יִשְׁתַּחֲוּ** ⁿ **לְ** **עֵבֶר** ^o **וְ** **לֹא** **יִשְׁתַּחֲוּ** ^p **לְ** **עֵבֶר** ^q **וְ** **לֹא** **יִשְׁתַּחֲוּ** ^r **לְ** **עֵבֶר** ^s **וְ** **לֹא** **יִשְׁתַּחֲוּ** ^t **לְ** **עֵבֶר** ^u **וְ** **לֹא** **יִשְׁתַּחֲוּ** ^v **לְ** **עֵבֶר** ^w **וְ** **לֹא** **יִשְׁתַּחֲוּ** ^x **לְ** **עֵבֶר** ^y **וְ** **לֹא** **יִשְׁתַּחֲוּ** ^z **לְ** **עֵבֶר**

;himself-hideth-& ,evil-the seeth prudent-The .me-reproach-that-those-of
 .injured-are-& ,it-unto on-pass ,however ,fools-the

f men, Psalm ver. 1 (*s*).

g *hes-dā*, subst. masc. emph.; with suff. **יִשְׁתַּחֲוּ**, from **שָׁחַ** to deride, in Pa. to reproach.

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

VERSE 12.

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

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

c *bish-tā*, adj. fem., emph. of **שֵׁרָר**, from **שָׁרַר** masc. (*that which is evil, evil thing*) from **שָׁרַר** to be evil.

d *reth-ta-shi*, conj. **וְ** with **שֵׁ** remitted from the following **י**, and Ethpaal pret. 3 pers. sing. masc., see ver 5 (*f*).

e *sakh-le*, ver. 3 (*f*).

f *den*, particle.

g *ʿvar*, verb Peal perf. 3 pers. pl. masc. from **חָצַר**.

h *ʿleh*, prep. **לְ** with suff. 3 pers. sing. fem., referring to *bishtā*, comp. Psalm ver. 1 (*b*).

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

J O B XIX.

19 אֲשֶׁלְיָנָא ^a כֻּלָּא ^b מַלְכָּה ^c מִלְכָּה ^d . וְאֵינִי
 even-& ,counsel-my of-counsellors-the all [even] ,me-abhorred-They
 20 מִבְּשָׂרִי ^b וְעַל ^a בְּשַׁמִּי ^a . כֵּלְמִי ^h . וְעַל ^g אֲנִי ^g וְעַל ^g אֲנִי
 flesh-my-& skin-My .me-against turned-are friends-my

VERSE 19.

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

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

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

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

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

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

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

^h *v'lai*, כֵּלְמִי with suff., see Psalm ver. 1 (°)

VERSE 20.

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

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

.^g **دِيْتَد** ^f **صَعَعَا** ^e **اَللّٰهُ** ^d **صَيَّرْتَكُنِي** ^c **دِيْتَد**
 .teeth-my-of skin-the-with escaped-I-& ,bones-my-to cleave
^d **لَا** ^e **لِي** ^b **اَللّٰهُ** ^a **مَعِيَ** . ^a **مَعِيَ** 21
 because ; friends-my ye-Oh ,me-upon-pity-have ,me-upon-pity-Have

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

^d *b'gar-mai*, subst. masc. pl. with suff. **اِي**, from **بَغَر**, emph. **بَغَرِي**.

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

^f *b'mesh-khā*, see (a).

^g *d'she-nai*, subst. fem. pl. with suff. **اِي**, from **شِي**; emph. **شِي**, pl. **شِي**, emph. **شِي**.

VERSE 21.

^a *hu-nun*, verb Peal imp. pl. masc., **مَعِيَ**, with suff. **نِي**, from **مَعِيَ**, **نِي**, to *be gracious, merciful to, to have pity, compassion upon*.

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

^c *rāh-mai*, see ver 19 (f).

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

^e *ūi-de-hu*, relat. **و** with **ا** remitted from the following **ا**, prefixed to a word compounded from **اِي** **اِي** *his hand*, and **اِي** *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, **اِي** **اِي**, *Jesus himself*. The first word is the subst. **اِي** with suff. **اِي**, pleonastic (the **اِي** of

22 ^aلَمَّا 22 . ^hلِي ^gمِنْطَه ^fلِئَلَّا ^eتَسْتَهِنَ
 Why .me)(touched-hath God-of)(hand-the-that
^eمَعَهُ . ^fلِئَلَّا ^dأَيْتَهُ ^cأَيْتَهُ ^bتَسْتَهِنَ
 with-& ,God as you also ,me-ye-persecute
^eلَمْ يَكُنْ ^bبِهِ ^aمَعَهُ 23 . ^kلَمْ يَكُنْ
 ,about-[it]-brought-had indeed one-[that-Oh] ?satiated-ye-are not flesh-my

which is sounded with **o** of **oṣ**); it has **l** prosthetic, to which **x** is remitted from the following **u**, as the form without **l** would be **oṣx**, comp. Psalm ver. 3 (*l*), and so emph. **l** **oṣx**, pl. **l** **oṣx**.

^f *da-lā-hā*, genit. **ḡ** with **ḡ** remitted from the next **l**, prefixed to subst. masc., emph. of **oṣx**, pl. emph. **l** **oṣx**.

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

^h *li*, pref. prep. **l** with suff. **x**, lit. *to me*, from the idea of *approaching*, contained in the prec. verb.

VERSE 22.

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

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

- ^c *āph*, adv. ^d *at-tun*, Psalm ver. 4 (*d*).
- ^e *aikh*, adv. ^f *a-lā-hā*, ver. 21 (*f*)
- ^g *v'men*, lit. *and from*, see Psalm ver. 1 (*g*).
- ^h *besr*, ver. 20 (*h*). ⁱ *lā*, adv.
- ^k *tes-b'ḡun*, verb Peal fut. 2 pers. pl. from **ḡ**.

h	g	f	e	d
וְהָיוּ	וּמְצִיבֵם	מִלִּי	וָהָיוּ	וְכָתוּבֵם
were-they	marked-&	,words-my	were	written-that
:	d	c	a	i
וְהָיוּ	וּמְצִיבֵם	בְּזָרָה	וְכָתוּבֵם	בְּסֵפֶר
,lead-of	style-a-with-&	,iron-of	pen-a-with-&	,book-a-in

VERSE 23.

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

^b *den*, particle.

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

^d *d'meth-kat-bān*, conj. ^{וְ} *that*, with verb Ethpaal part. fem., pl. of ^{וְ} ^{כָתוּבֵם}, from ^{וְ} ^{כָתוּבֵם} masc., root ^כ ^ט ^ב *to write*.

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

^f *me-lai*, subst. fem. pl. with suff. ^{ַי}, from ^{מַלְאָה} *a word*, emph. ^{וְ} ^{מַלְאָה}, with suff. ^{ַי} ^{מַלְאָה} *my*—^{וְ} ^{מַלְאָה} *his*—pl. ^{וְ} ^{מַלְאָה}, from ^{מַלְאָה} Pael *to speak*.

^g *v'meth-rash-mān*, the same as (^d), root ^ז ^מ ^צ *to mark, to delineate*.

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

ⁱ *b'seph-rā*, pref. ^{בְּ}, before subst. masc., emph. of ^{וְ} ^{סֵפֶר}; pl. emph. ^{וְ} ^{סֵפֶר}, root ^ס ^פ ^ר *to number, and then to write*.

VERSE 24.

^a *vac-kan-yā*, prefixes ^{וְ} ^{כִּי} (and with) form a syllable by ,

^e *ha-yu*, the two words marked (^e) are pronounced as one, comp. Proverbs ver. 4 (^a) and 5 (^a); **עַם** is an adj. masc. sing.; emph. **עַמּוֹ**, emph. fem. **עַמּוֹתַי**, from **עָמַד**, **עָמַדְתִּי** to live.

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

^g *ar-ḏā*, Psalm ver. 6 (^h).

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

GOSPEL OF ST. JOHN.

CHAP. II.

א **ב** **ג** **ד** **ה** **ו** **ז** **ח** **ט** **י** **יא** **יב** **יג** **יד** **טו** **טז** **יז** **יח** **יט** **כ** **כא** **כב** **כג** **כד** **כה** **כו** **כז** **כח** **כט** **ל** **לא** **לב** **לג** **לד** **לה** **לו** **לז** **לח** **לט** **מ** **מא** **מב** **מג** **מד** **מה** **מו** **מז** **מח** **מט** **נ** **נא** **נב** **נג** **נד** **נה** **נו** **נז** **נח** **נט** **ס** **סא** **סב** **סג** **סד** **סה** **סו** **סז** **סח** **סט** **ע** **עא** **עב** **עג** **עד** **עה** **עו** **עז** **עח** **עט** **פ** **פא** **פב** **פג** **פד** **פה** **פו** **פז** **פח** **פט** **צ** **צא** **צב** **צג** **צד** **צה** **צו** **צז** **צח** **צט** **ק** **קא** **קב** **קג** **קד** **קה** **קו** **קז** **קח** **קט** **ר** **רא** **רב** **רג** **רד** **רה** **רו** **רז** **רח** **רט** **ש** **שא** **שב** **שג** **שד** **שה** **שו** **שז** **שח** **שט** **ת** **תא** **תב** **תג** **תד** **תה** **תו** **תז** **תח** **תט** **י** **יא** **יב** **יג** **יד** **טו** **טז** **יז** **יח** **יט** **כ** **כא** **כב** **כג** **כד** **כה** **כו** **כז** **כח** **כט** **ל** **לא** **לב** **לג** **לד** **לה** **לו** **לז** **לח** **לט** **מ** **מא** **מב** **מג** **מד** **מה** **מו** **מז** **מח** **מט** **נ** **נא** **נב** **נג** **נד** **נה** **נו** **נז** **נח** **נט** **ס** **סא** **סב** **סג** **סד** **סה** **סו** **סז** **סח** **סט** **ע** **עא** **עב** **עג** **עד** **עה** **עו** **עז** **עח** **עט** **פ** **פא** **פב** **פג** **פד** **פה** **פו** **פז** **פח** **פט** **צ** **צא** **צב** **צג** **צד** **צה** **צו** **צז** **צח** **צט** **ק** **קא** **קב** **קג** **קד** **קה** **קו** **קז** **קח** **קט** **ר** **רא** **רב** **רג** **רד** **רה** **רו** **רז** **רח** **רט** **ש** **שא** **שב** **שג** **שד** **שה** **שו** **שז** **שח** **שט** **ת** **תא** **תב** **תג** **תד** **תה** **תו** **תז** **תח** **תט**

א Cana-in

ב feast-a

ג was

ד third-the

ה day-the-on-And

VERSE 1.

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

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

^c *h'vāth*, verb Peal perf. 3 pers. sing. fem. from **שָׁתָה**.

^d *mesh-tu-thā*, subst. fem. sing. emph. [from **שָׁתָה**], root **שָׁתָה** to drink.

^e *h'kot-ne*, pref. **כִּי**, and pr. name.

.¹זֹלֹתָ ^kלָמָּה ⁱבְּעֵתָא ^hוּמֵתָא .^gבְּגַלִּילָא ^רעִיר־מִדִּינָא
 .was there Jesus-of) (mother-the- & ,Galilee-of city-the
 .²זֹלֹתָ ^dלָמָּה ^cוּלְתַלְמִידָיו ^בבְּעֵתָא ^aוְהוּא ²אֵלְיוֹ
)(called-was disciples-his- & ,Jesus ,himself also-And

^f *m'di-tā*, subst. fem. sing., emph. of מִדִּינָא; constr. מִדִּינָא, with suff. מִדִּינָא, pl. מִדִּינָא, root (דָּן) to judge.

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

^h *ve-meh*, pref. conj. ו with , remitted from | of מֵתָא, subst. fem. sing., מֵתָא (emph., irr.) with suff. מֵתָא (his) pleonastic; pl. emph. מֵתָא.

ⁱ *d'ye-shuā*, pref. genit. דָּי, and pr. name.

^k *ta-mān*, adv.

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

VERSE 2.

^a *vāph*, Job ver. 19 (e).

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

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

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

^e *lāh*, pref. prep. לָ with suff. מֵתָא 3 pers. fem. sing. referring pleonastically to the next word.

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

אֲנִיָּא דְּבַרְטָא עֵיִשׁ . בְּשֵׁתִּפְקֵי גְּלֵבְרֵיָא הֲבֵיִסְוֵיָא .
 Jews-the-of purification-the-for placed-[were]-which six stone-of pots-water
 דְּאִסְבֵּיָא כֵּ לִזְבֵּי לִזְבֵּי : מִצִּבְיֵי מֵ אִןֹּן . אִןֹּן 7
 Saith .three or firkins two two contain-which

^a *α-gā-ne*, subst. fem. pl. emph., sing. אֲנִיָּא

^e *d'ki-phā*, Prov. ver. 3 (*b*).

^f *sheth*, card. num. fem.

^g *d'si-mān*, pref. relat. ְ, and Peal part. pass., pl. of
 בְּרֵיָא, fem. of בְּרֵיָא, from בְּרֵיָא, בְּרֵיָא.

^h *l'had-khi-thā*, subst. fem. sing. emph. [of לְבֵיָא] from
 בְּרֵיָא in Pael to purify.

ⁱ *di-hu-dā-ye*, pref. genit. ְ with vowel ⁱ remitted from the
 following א, and gentilic noun pl. emph. from בְּרֵיָא sing.,
 from בְּרֵיָא *Judea*.

^k *dākh-dān*, pref. relat. ְ with ^e remitted from א of אֲנִיָּא
 Peal part. act., pl. of אֲנִיָּא, fem. of אֲנִיָּא, root אֲנִיָּא to hold, to
 contain.

^l *trein, trein*, distributively for *two each*; see Prov. ver. 3 (*h*).

^m *rev-Δin*, subst. masc. pl.; sing. emph. רְבִיָּא.

ⁿ *au*, particle, the dot over א belongs to the older punc-
 tuation, and does not interfere with the present.

^o *l'lā-thā*, ver. 1 (*b*).

VERSE 7.

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

^b *m'lau*, verb Peal imp. pl. masc. from מִלָּא.

^c *e-nein* pers. pron. pl. fem., here in the accusative *them*.

.^e لايتا^v ^d ممتا^v ايتي^e ^b مكمه^v .^e يعه^v كسه^v
 ; pots-water-the-into water) (Fill ,Jesus them-to
 .^f كسه^v ايتي^e ^g دممتا^v ^h كيلا^v .ⁱ ايتي^e كسه^v
 ,them-to saith-[He] .top-the-to until them filled-they-&
 .^f ايتي^e ^a مكمه^v ^b ممتا^v ^c ايتي^e ^d ممتا^v .^e ايتي^e
 .brought-they-& ; feast-the of-head-the-to bring-& now ye-Draw

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

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

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

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

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

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

VERSE 8.

^a *z'luΔ*, verb Peal imp. pl. masc. from ^v لا, comp. Heb. ^v להל.

^b *me-khil*, adv.

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

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

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

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

VERSE 9.

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

اِنَّكَ لَقَدْ اَتَيْتَ : صِرْتَ زَيْعًا مَهْمُطًا كَسْبًا 10 هَا اِنَّكَ
 saith-^a & ,bridegroom-the) (feast-the of-head-the called ,water-the) () ()
 لَيْسَ . كُلُّهُمْ اَوَّلًا مَعَهُمْ . اَنْتَ اَوَّلًا مَعَهُمْ . اِنَّكَ اَنْتَ اَنْتَ اَنْتَ اَنْتَ اَنْتَ
 ,bringeth good-the wine-the first-at man-Every ,him-to
 اِنَّكَ اِنَّكَ اِنَّكَ اِنَّكَ اِنَّكَ اِنَّكَ اِنَّكَ اِنَّكَ اِنَّكَ اِنَّكَ
 thou ; worse-[is]-which that then drunk-well-had-they when-^f

^p *k'rā*, verb Peal perf. 3 pers. sing. masc.

^a *l'hath-nā*, pref. Δ , and subst. masc. sing. emph. Heb. לְהַתְנָה .

VERSE 10.

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

^b *kul-nāsh*, compound. of כָּל אִישׁ ; for the first word see Job ver. 19 (^b); the second is a subst. masc. sing., emph. אִישׁ , pl. אִישׁוֹת , אִישׁוֹת . The like compound word is בְּנֵי אָדָם son of man.

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

^d *tā-vā*, adj. masc. emph. from טָו .

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

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

^g *dar-viu*, pref. relat. בְּ with ו before a vowelless letter, and verb Peal perf. 3 pers. pl. masc. from דָּרַו .

^h *hāi-dein*, adv.

13 ^hוֹסְטוּ ⁱכְּלִילָא ^kיְתֻמָּלְאִי . 13 ^aחֲרִיבִי ^aוְסָבִיבִי ^hוֹסְטוּ
 passover-the was near-And .days few were-they
 14 ^aוְסָבִיבִי ^aוְסָבִיבִי : ^eבְּעֵת ^dוַיֵּשְׁבֵהוּ ^dוַיֵּשְׁבֵהוּ ^dוַיֵּשְׁבֵהוּ . ^eבְּעֵת
 found-he-And .Jesus Jerusalem-to ascended-And .Jews-the-of
 . ^gוְסָבִיבִי ^fוְסָבִיבִי ^eוְסָבִיבִי ^dוְסָבִיבִי ^cוְסָבִיבִי ^bוְסָבִיבִי
 ,doves-& ,sheep-& ,oxen selling-[were]-that those)(temple-the-in

ⁱ *ka-lil*, subst. masc. sing. from ^ככָּלַל, ^ללָּא to be light.

^k *ya-u-mā-thā*, Psalm ver. 3 (^e).

VERSE 13.

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

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

^c *di-hu-dā-ye*, ver. 6 (ⁱ).

^d *vas-lek*, pref. ^ו with ^כ before a vowelless letter, and verb Peal perf. 3 pers. sing. masc.

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

VERSE 14.

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

^b See ver. 15 (^f).

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

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

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

ܠܟܝܬܐ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ
 ,money-their out-poured-& ,changers-money-(-& ,oxen-the-)(-& ,sheep-the-)(-&
 ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ
 doves selling-[were]-who those-to-And ,overturned-he tables-their-&
 ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ
)(ye-make not-& ,hence these ye-Take ,said-he

ver. 14 (e). The verb *Apek* is construed with Δ (*to*), where our idiom requires the accusative.

^h *val-tau-re*, compare the preceding, and ver. 14 (d).

ⁱ *v'lam-ser-pā-ne*, prefixes \circ , and Δ with γ before a vowelless letter, compare the preceding, and ver. 14 (g).

^k *ve-shad*, pref. conj. \circ with γ remitted from λ of $\lambda\gamma$, Peal perf. 3 pers. sing. masc.

^l *sur-pān-hun*, subst. masc. sing., emph. $\lambda\gamma$, with suff. $\lambda\gamma$, 3 pers. pl. masc., compare ver. 14 (g).

^m *v'pā-thu-rai-hun*, subst. masc. pl. with suff. 3 pers. pl. masc.; emph. sing. $\lambda\gamma$.

ⁿ *h'phakh*, Peal perf. 3 pers. sing. masc.

VERSE 16.

^a *val-hā-nun*, ver. 14 (b).

^b *dam-zab-nin*, pref. relat. γ with γ before a vowelless letter, and Pael part. act. masc., pl. of $\lambda\gamma$, from $\lambda\gamma$.

^c *yau-ne*, ver. 14 (f).

^d *sh'kul*, Peal imp. pl. masc. from $\lambda\gamma$.

^e *hā-lein*, dem. pron. pl. com.

^f *me-ko*, adv., compare ver. 9 (h).

^g *te- Δ -b'du-neh*. verb Peal fut. 3 pers. pl. masc from $\lambda\gamma$.

19 ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰

^b *ve-mar*, pref. conj. ^o with ⁿ remitted from ^l of ^o,
 Peal perf. 3 pers. pl. masc. from ^o.

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

^d *ā'-thā*, ver. 11 (^b).

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

^f *lan*, pref. ^l with ^l 1 pers. pl.

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

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

VERSE 19.

^a *ā'nā*, see ver. 18 (^a). ^b *ve-mar*, comp. ver. 18 (^b).

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

^d *hā'ch-lā*, ver. 15 (^f).

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

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

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

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

VERSE 20.

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

17 **בְּאַרְבָּעִים** **וּשְׁשָׁה** **שָׁנִים** **בָּנִי** **הַמִּצְדִּיק** **הַזֶּה** **הַמִּצְדִּיק**
 temple-the built-was years six-& forty-In ,Jews-the
 18 **וְהָיָה** **לְפָנֶיךָ** **יְהוָה** **בְּשָׁלֹשִׁים** **וּשְׁשָׁה** **יָמִים** **וְשָׁנִים** **שְׁשָׁה** **וְאַרְבָּעִים**
 Pit)(thou-art raising days three-in thou-& ,this
 21 **וְהָיָה** **כִּי** **יִשְׁמַע** **הַמִּצְדִּיק** **הַזֶּה** **כִּי** **יִשְׁמַע** **הַמִּצְדִּיק** **הַזֶּה**
 .body-his-of temple-the concerning was speaking ,however ,He
 22 **כִּי** **יִשְׁמַע** **הַמִּצְדִּיק** **הַזֶּה** **כִּי** **יִשְׁמַע** **הַמִּצְדִּיק** **הַזֶּה**
 remembered ,dead-the of-house-the from ,therefore ,risen-had-he When

^b *lar-b'sin*, pref. **ל** with , remitted from **א** of **אַרְבָּעִים**
 num. pl. com.

^c *v' sheth*, pref. **ו**, and num. fem. referring to the following.

^d *sh'nin*, subst. fem. with pl. masc. term., sing. **שָׁנָה**, emph.

^e *eth-b'ni*, verb Ethpeel perf. 3 pers. sing. masc. from **בָּנִי**
 to build.

VERSE 21.

^a *d'pag-reh*, pref. genit. **ר**, subst. masc. sing., **רִפְּיָהוּ**, with
 suff. **וְהָיָה**.

VERSE 22.

^a *kām*, Peal perf. 3 pers. sing. masc., root **כָּמַן**.

^b *beith mi-the*, for the first word see Prov. ver. 10 (^e); the
 second is Peal part. pass. pl. emph. masc. from **כָּמַן** perf.
he died, **כָּמְנָה** *she died*, verb **כָּמַן**; *house of the dead*, for
sepulchre.

^c *eth-d' khar*, ver. 17 (^a).

^d *e-mar vā*, the perfect followed by the subst. verb ex-
 pressing the pluperfect tense, compare ver. 3 (^a).

لَكُمْتَبَرَّوْتِمْ دِيْتُمْ اِنْتُمْ اِدْتُمْ . اِدْتُمْ اِدْتُمْ اِدْتُمْ
 Scriptures-the) (believed-they-&) (,said-had-he this-that ,disciples-his
 اِدْتُمْ اِدْتُمْ اِدْتُمْ 23 ❖ عَمَّوْ هِ اِنْتُمْ اِدْتُمْ
) () (was When .Jesus spoken-had-which word-the-) (-&
 عَمَّوْ طَاوْ ذَوَلَمَّا حَصْرِيْ سَا ب حَبْرِيْ اِدْتُمْ : هَمَّوْ اِدْتُمْ اِدْتُمْ
 believed many ,feast-the-in passover-the-at Jerusalem-in Jesus
 حَسَّوْ . دِيْتُمْ اِدْتُمْ اِدْتُمْ 24 . دِيْتُمْ اِدْتُمْ اِدْتُمْ
 ,Jesus ,however ,Himself .did-he-which miracles-the saw-they-when ,him-in

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

^f *lakh-tā-ve*, pref. Δ with ν before a vowelless letter, and subst. masc. pl. emph. from كَلَم , root كَلَم to write. The preceding verb is here construed with Δ (*to*), but in ver. 11 (*g*) with ع .

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

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

VERSE 23.

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

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

^c *b'ṣad-ṣi-dā*, pref. ع , and subst. masc. sing. emph. root حَبْر , according to the Arabic, *to feast*.

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

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

^g *āth-vū-thā*, ver. 11 (*b*).

CRUSADE OF KING RICHARD I.
OF ENGLAND.

FROM THE CHRONICLES OF
BAR HEBRAEUS.

I.

ܘܢܫܝܢ ܒܘܥܘܢ ܕܢܫܝܢܐܝܐ ܘܢܫܝܢܐܝܐ ܠܚܘܒܐ ܘܢܫܝܢܐܝܐ
 ܡܝܢ ܢܩܝܝܐ. ܘܢܫܝܢܐܝܐ ܕܢܫܝܢܐܝܐ ܠܚܘܒܐ ܘܢܫܝܢܐܝܐ
 ܘܢܫܝܢܐܝܐ ܕܢܫܝܢܐܝܐ. ܠܚܘܒܐ ܕܢܫܝܢܐܝܐ ܘܢܫܝܢܐܝܐ
 ܘܢܫܝܢܐܝܐ ܡܝܢ ܢܩܝܝܐ. ܘܢܫܝܢܐܝܐ ܕܢܫܝܢܐܝܐ ܠܚܘܒܐ
 ܘܢܫܝܢܐܝܐ ܕܢܫܝܢܐܝܐ ܘܢܫܝܢܐܝܐ ܕܢܫܝܢܐܝܐ ܠܚܘܒܐ
 ܘܢܫܝܢܐܝܐ ܕܢܫܝܢܐܝܐ ܘܢܫܝܢܐܝܐ ܕܢܫܝܢܐܝܐ ܠܚܘܒܐ

^a R. ܢܫܝܢܐܝܐ, suff. pleon.

^b The conj. ܘ omitted between these two verbs, an asyndeton common in the Syriac.

^c Pa. ܢܫܝܢܐܝܐ to strengthen, R. ܢܫܝܢܐܝܐ.

^d Psalm ver. 6 (*g*)

^e R. ܢܫܝܢܐܝܐ to come.

^f With suff. ܢܫܝܢܐܝܐ.

^g John ver. 23 (*e*).

TRANSLATION,

WITH

AN ANALYSIS

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

I.

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

^h Sing. emph. **أَقْبَضُ**, r. **أَقْبَضَ** to say, to command.

ⁱ Sing. **أَقْبَضُ**. ^k Saladin.

^l From **أَقْبَضُ** and **أَقْبَضُ** and **أَقْبَضُ**, Psalm ver. 1 (*q*).

^m Aph., Peal to be low.

ⁿ Aph. of **أَقْبَضُ** obs.

^o R. **أَقْبَضُ** to be firm.

^p Pael part., Pe. obs.

^q R. **أَقْبَضُ** to turn, intrans.

^r Aph. of **أَقْبَضُ** to enter.

٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥
 ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥
 ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥
 ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥
 ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥
 ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥
 ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥
 ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥
 ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥
 ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥

II.

٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥
 ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥ ٥٦٥٥

* R. ٥٦٥٥ to change, exchange.

† Aph. part. pass. lit. persuaded, certain, R. ٥٦٥٥.

“ Ethpa. of ٥٦٥٥ to have power, dominion.

‡ Pa. part. of ٥٦٥٥, impers. † Fut. of ٥٦٥٥ to sit.

* R. ٥٦٥٥ to rule, administer. † R. ٥٦٥٥ to abound.

‡ R. ٥٦٥٥.

† R. ٥٦٥٥ to turn round.

‡ John ver. 10 (e).

† R. ٥٦٥٥, Heb. ٥٦٥٥.

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

ε Part., impers.

η *with*.

ι R. **س**.

ζ R. **س** to be confirmed.

θ one another.

κ **س** to dwell, sit.

II.

α Comp. John ver. 2 (b).

β R. **س**.

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

صَبْرٌ وَتَوَسُّلٌ . هَجْرٌ إِلَى كَلِمَةٍ . لَوْ أَنَّ فَرْدًا إِسْرَائِيلِيًّا
 كَفَلَ بِوَالِدِ الْكَلْبِ هَانِكُنْ : لَا لِحَبْرَةٍ وَلَا بِصَهْبَةٍ
 مَكَلَمَةٍ مَكْتَبَةٍ . مَهْلًا بِحَبْرَةٍ لَوْ أَنَّ كَلِمَةً . هَسْرًا
 إِلَى كَلِمَةٍ : هَسْرًا كَلِمَةً بِإِنْ مَكْتَبَةٍ أَيْ . إِفْرَدَ
 كَرِ بِقِيَا : مَهْلًا بِإِنْ أَيْ لَمَكَلَمَةٍ بِصَهْبَةٍ
 بِقِيَا هَسْرًا لَوْ أَنَّ مَكَلَمَةٍ مَهْلًا مَكْتَبَةٍ : هَسْرًا
 مَكَلَمَةٍ مَكْتَبَةٍ مَكَلَمَةٍ . هَسْرًا مَكَلَمَةٍ مَكَلَمَةٍ
 كَلِمَةٍ نَقْتَهَا بِإِحْسَانٍ مَكَلَمَةٍ مَكْتَبَةٍ . هَسْرًا
 الْكَلْبِ هَسْرًا بِقِيَا . إِنْ مَكَلَمَةٍ أَيْ مَكَلَمَةٍ
 لَمَكَلَمَةٍ : بِقِيَا : مَكَلَمَةٍ مَكْتَبَةٍ بِقِيَا .
 هَسْرًا إِنْ : بِقِيَا هَسْرًا هَسْرًا مَكَلَمَةٍ
 إِنْ كَلِمَةٍ هَسْرًا : هَسْرًا : هَسْرًا بِقِيَا . كَلِمَةٍ
 لَوْ أَنَّ هَسْرًا هَسْرًا بِقِيَا : هَسْرًا هَسْرًا :
 مَكَلَمَةٍ مَكْتَبَةٍ . هَسْرًا هَسْرًا هَسْرًا هَسْرًا
 الْكَلْبِ هَسْرًا هَسْرًا : هَسْرًا هَسْرًا هَسْرًا

^d see (b).

^f R. *إِسْر* to delay.

^h *مَكْتَب* to love.

ⁱ R. *مَكَلَم* to change, exchange.

^k For *مَكَلَمَةٍ*, part. and pron.

^e Adj. fem. fr. *مَكَلَم*.

^g Aph. part of *مَكَلَم*.

^{hh} Pa. part. from *اَلَكَم* to learn.

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

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

^m Aph. pret. pl. fem. denom. from **كسبلا** infirm, compound of **بصلا** to be strong, and **سو** (**سَوِي**) privat.

ⁿ For **فِي** **مِنْ** part. and pron.

• R. **بِئَا**.

^p R. **لِزَهْد** Pa.

מַהְלָא בְּיַם חַדְשֵׁי שָׁמַר כְּלָא אֶתְרֵיָא מְהִיבִּי:
 חֻקְתֵּי אִיבָא מַהְלָא. וְלֵאמֹר אֲרֵיב בְּיַם אֲרֵיב לְאַרְבָּעָא
 חֻקְתֵּי מַהְלָא: מְרִזְזֵי חֻקְתֵּי מְהִיבֵי בְּלִיבְתֵי מַהְלָא
 מְהִיבֵי מְהִיבֵי. מְהִיבֵי אֶתְרֵיָא לְאַרְבָּעָא אֶתְרֵיָא לְאַרְבָּעָא
 אֶתְרֵיָא מְהִיבֵי לְאַרְבָּעָא וְלֵאמֹר אֲרֵיב. מְהִיבֵי
 אֶתְרֵיָא מְהִיבֵי: מְהִיבֵי מְהִיבֵי. מְהִיבֵי מְהִיבֵי.
 בְּכֵסֵי מְהִיבֵי מְהִיבֵי: מְהִיבֵי מְהִיבֵי אֶתְרֵיָא
 אֶתְרֵיָא אֶתְרֵיָא חֻקְתֵּי אֶתְרֵיָא חֻקְתֵּי אֶתְרֵיָא
 חֻקְתֵּי: אֶתְרֵיָא חֻקְתֵּי מְהִיבֵי מְהִיבֵי מְהִיבֵי
 בְּלֵאמֹר אֲרֵיב מְהִיבֵי מְהִיבֵי.

III.

מְהִיבֵי מְהִיבֵי חֻקְתֵּי אֶתְרֵיָא: מְהִיבֵי חֻקְתֵּי אֶתְרֵיָא
 אֶתְרֵיָא מְהִיבֵי: אֶתְרֵיָא מְהִיבֵי חֻקְתֵּי אֶתְרֵיָא
 מְהִיבֵי מְהִיבֵי מְהִיבֵי. מְהִיבֵי מְהִיבֵי אֶתְרֵיָא
 מְהִיבֵי מְהִיבֵי מְהִיבֵי מְהִיבֵי מְהִיבֵי מְהִיבֵי

^a Lit. *when jesting, joking*.

^r sing. אֶתְרֵיָא.

^s *sign* (Heb. סימן), *mark, design*.

^t R. אֶתְרֵיָא *to repeat, to narrate*.

^u R. מְהִיבֵי *to pour, empty out*.

^v Ethpa. of אֶתְרֵיָא *to know*.

^w Adv. r. מְהִיבֵי Pa. *to complete, finish, to confirm*.

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

III.

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

III.

^a Lit. *those within*, sc. the city; sing. **لَاؤُ**, compare I. (f).

^b For the pl. **مُرْدِه**, which is not unusual.

^c R. **حَدَّ** to help.

^d Aph. part. and the pers. pron. affixed, compare II. (k).

بِذَمِّهِمْ مَذْمُومًا إِسْمِيًّا لَا مَكْرَانَ^r سِوَا لِحَيْضَةٍ :
 كَذَلِكَ فِي حَيْضَةٍ^g الْإِضْفَاءُ هَتَّابِيًّا : هَسْبًا^h خَصًّا
 صَبْرًا مَكْرَانًا . هَسْبًا^h خَلَا رَهْقِيًّا . هَسْبًا^h خَصًّا
 سَاهُ بِمَكْرَانَةٍ فَصَلِّيْ : لَأَصْهَ مَكْرَانًا كَسْتَسْتَسْ .
 هَسْبًا^h مَكْرَانًا إِكْرَانًا : وَلَا مَسْخَرِيًّا إِلَّا صُلَاذَ بِنَسْتِ
 كَيْ وَوَلَدِ الْكَيْ لِحَيْضَةٍ^g أَيْتِيًّا هَتَّابِيًّا ذَلَعْلًا :
 هَسْبًا^h كَيْ حَيْضَةٍ قَبْرِيًّا^h بِنَسْتِ مَكْرَانًا . هَسْبًا^h
 مَكْرَانًا كَيْ وَوَلَدِ الْكَيْ : إِكْرَانًا ذَلَعْلًا أَيْتِيًّا
 صُلَاذَ بِنَسْتِ أَنَا مَكْرَانًا مَكْرَانًا : هَسْبًا^h
 فَصَلِّيْ لِي خَصًّا : بِنَسْتِ أَنَا كَسْتَسْتَسْ مَكْرَانًا
 مَكْرَانًا مَكْرَانًا . هَسْبًا^h مَكْرَانًا مَكْرَانًا مَكْرَانًا :
 أَيْتِيًّا بِنَسْتِ مَكْرَانًا مَكْرَانًا^h لَعْنًا^h مَكْرَانًا .
 هَسْبًا^h مَكْرَانًا^h كَسْتَسْتَسْ^h مَكْرَانًا هَتَّابِيًّا : لَا لَهْكَ الْإِضْفَاءُ :
 إِلَّا صَحْقًا^h إِهْلَاكًا خَلَا مَكْرَانًا هَسْبًا^h كَمَكْرَانًا .
 هَسْبًا^h ذَلَعْلًا مَكْرَانًا مَكْرَانًا مَكْرَانًا مَكْرَانًا :
 كَسْبًا^h مَكْرَانًا .

^r The fut. with the subst. verb freq. represents the subjunctive.

^f Adj. *able, potens*.

^g Sing. حَيْضَةٍ^g.

^h Fem. gen., compare (*g*).

ⁱ Sing. مَكْرَانًا^h, *one outside*, from مَكْرَانًا^h *an open field*.

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

^k Adj. fem. see Prov. ver. 2 (*e*).

^l See (*f*).

^m *In like manner.*

ⁿ Suff. **סי** pleonastic, referring to the following pron. fem.

^o From **אֲשֶׁר**, **אֲשֶׁר**.

IV.

هَانُكِهِ اَسْمُ لُتِيَا كُتَبِيَا : دِلَا لُفَلَكِ كِ
 حَبِيَا دُبْعَزُ كَلَا وِلَابُ الْكِرْبِ دِيَهِنَهْ كِ
 حَبَسَا هَايِيَا حَتَبِيَا حَفَا دُحِيَا اِيَهْ .
 هُفَلِكِه حَتَبِيَا دِيَحَا لَانُصَلَحَهْ مَقِيْبِي حَامَلَا
 كُفَسَا دَا نَبَلَا اِنْ نُسَا كِ وِلَابُ الْكِرْبِ مَلَابِي
 كُفَتَا دِيَتَا دُتَا هَمَلَا اِيِيَا مِي اَسْمُ
 دُحَايِي كَسَهْ صُفُكَسَتَهْ صَهْمَكِيَا هُتِيَا
 هَمَلِي : هَاكَا هَمُفَقَطَا اِيِيَا دِلَا دِيَحِي
 كِ مَفُكَسَتَهْ : سِنِي مَكْسُزِيْنِي ^{ad} كُفِي . هَبْ
 فَرَزَه لُتِيَا دُحَهْ كَلَا وِلَابُ الْكِرْبِ هَاوَبُحَهْ سَدِ
 كُفَتَا : حَبِيَا هُوَتُحَهْ سَدِ هَاوَكُفَرِ حَسَهْ .
 هُكَسَهْ حَبِيَا هَمَلَا اُنُكِه : دُتَلِي لُتِيَا اُنُتِي
 اِنُ : هَايُنَا مَكْسُكِيَا مَكْسَهْ : هَمَلَا وِلَابُ
 الْكِرْبِ دِيَلَا : هَمُكْسُتَهْ فَرَزُ لَالَا هُوَلَا هُحِيَا

^a Peal part. act. pl. of **حَكَا**.

^b Prov. ver. 3 (h).

^c Sing. **فَمَلَا**, emph. **فَمَلَا** irr.

^d Peal part. pass. of **دِيَلَا**.

^{ad} Pa. part. of **مَزَزُ** 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-

^e Aph. of كُنَّ to know. [^e Read كُنَّ .]
^f Sing. كُنَّ for كُنَّ , r. كُنَّ , كُنَّ to be great.
^g Aph. pt. fr. كُنَّ obs. ^h For كُنَّ fut. of كُنَّ .

لَأَمِينًا بِهَيْبَتِيَا . مَكِيلًا بِسُكَا اِمْنِي : دُفَا
 يَمِينًا نَقِيصِي لَدَوْلَا بِدَلَا . هَجَرِ اِفْعَالِيكِيه
 يَمِينًا نَقِيصِي فَرَزْ كَلَا هَيْبَتِيَا هَاكِنِ كَسْتَم :
 دُاَصَهه^k مَكِيلًا لَحَلَسْتَم . لُمَيْتَا بُلَهْلَهصَق : هَدَلَا
 لَحَقَم لَدَوْلَا بِدُسُكَا هَسْمَكِنِيَا خَلَا لَزِي لَدَوْلَا
 اِمْتِيَا : اِه لَلَحَقَم^m كِي اِيَلَهْتَم سَمَكِنِيَا خَلَا لَدَوْلَا
 بِدُسُكَا بِنَهصِي اِيَلَهْتَم . هَيْبَتِيَا اِمْنِي : بِمَكَلَم
 صُكْسَه دُفَصَاⁿ لَحَقَم : هَسْمَكِنِيَا^o بِسَمَكِنِيَا
 دَهْطَا سَمَكِنِيَا . هَا لَصَعِد^p لَحَص دِي لَابِ اَلِكِي هَلَا
 صَلَا مَكْسَهْتَم . اَسْبِي اِلَسْفَكَا^q هَيْبَتِيَا . هَاكِنِي
 صَقْلًا لَحَلَسْتَم لُمَيْتَا : هَاَصَه اِنَم لَحَر^r مَكِي
 مَكِيَلَا خَلَا لَلَا : هَدَعَه سَبْقَسْتَم صَقْلًا هَيْبَتِيَا :
 هَسْمَكِنِيَا خَلَتَا هَمَكَانِد سَمَكِنِيَا : بِمَكَلَمِيَا حَلَلَا :
 اِنَم هَدَنَا : هَوَفَكَلَه هَسْمَكِنِيَا خَلَا سَبْحَه لَحَلَسْتَم :
 حَر تَابَر دُفَمَيْتَا حَامِلَا هَسْمَا . هَوَفَكَلَه مَكِينِيَا
 دُفَمَيْتَا دَالِصَلَكَه خَلَا هَدَنَد خَصَه : هَكِيَه مَكِينِيَا

^t Lit. *fulfilled*, Eshtaph. of مَكِيلًا .

^k Imper. and pref. دُ .

^l Gr. ὄμηρον .

^m R. دَلَا .

ⁿ Peal part. act. fem.

^o R. اِمْنِي .

^p R. صَعَلَا .

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

q R. *أصبا*.

r See III. (i).

s R. *صبا*.

t Asyndeton, o omitted between the two verbs.

u R. *صبا* to count.

v R. *صبا* to record.

هَلْجُ مِنْهُ خَلَا لَّا : مَالَا لَأْتَا هَلْمُتْمَالَا
 نُقْفُ . شَمَّ شَلِي حَنْسَا مِصْنَا بُلْتَا :
 مَنَّا لَمَّا بُلْتَا : بِشَمَّ مَنَّا انْت بِنْتَا
 حَات نَسَا . هَلِيَّة شَبْر مَعْمَالَا شَا مَلِيَا
 مَلِيَا : مَلِيَا بِشَبْر مَلِيَا مَلِيَا :
 هَلْمُتْمَالَا حَلَا خَلَا اَهَلْمُتْمَالَا بَشَمَّ مَلِيَا
 حَمَّ اَحِيَا مَلِيَا مَلِيَا .

V.

مَمَّ نَمَّ شَمَّ مَلِيَا لَحْمَا : مَمَّ حَمَّ مَلِيَا
 مَمَّ لَحْمَا لَحْمَا مَمَّ مَمَّ مَمَّ مَمَّ :
 مَمَّ مَمَّ مَمَّ مَمَّ مَمَّ . مَمَّ مَمَّ
 مَمَّ مَمَّ مَمَّ : مَمَّ مَمَّ مَمَّ
 مَمَّ مَمَّ مَمَّ مَمَّ مَمَّ . مَمَّ مَمَّ
 مَمَّ مَمَّ مَمَّ مَمَّ مَمَّ : مَمَّ مَمَّ

^w R. **فَالَا** to take.

^x Pa. of **شَا** to be wide.

^y R. **بِشَمَّ** to cleave, adhere.

^z R. **اَهَلْمُتْمَالَا** to press, oppress.

V.

^a Lit. for the keeping thereof, subst. with prep. and suff
 (شَا), r. **شَا**.

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

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

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

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

^d R. اذ in Pa. to incite.

^e Part. pl. r. ذبا.

^f R. فكب to strike.

^g R. يصر to be heavy.

مُلْكًا بِأَيْخِيَانًا: هَذِهِ خَلَا لُمْتًا صَحَّةً^h
 لُعِينًا. هَالِكَةً بِهِ: لُمْتًا هَذِهِ هَهُ^k
 هَلَّا هَعِه: وَبِ^m وَوَالِدِ الْكِبَرِ إِلَّا هَعَلَهُ: رَحِيًا
 صَحَّةً: مَعَ رَحِيًاⁿ بِهِنَا: هَمْتَهُ صَحْتُهُ^o
 هَمْتَهُ^p أَلْوَلًا. هَالِكَةً^q بِيَكِهِ هَتَبِيًا مَعَ
 هَمْتَهُ بِهَمْتَهُ صَحْتَهُ^r هَالِكَةً: هَالِكَةً
 صَحْتَهُ إِيَّاهُ هَمْتَهُ هَالِكَةً الْكِبَرِ: هَمْتَهُ
 هَمْتَهُ هَمْتَهُ^s بِهِنَا بِهِنَا هَمْتَهُ^t
 هَمْتَهُ هَمْتَهُ. هَمْتَهُ هَمْتَهُ هَمْتَهُ: هَمْتَهُ
 بِهِنَا هَمْتَهُ بِهِنَا هَمْتَهُ^u بِهِنَا:

^h R. *حَالًا* to be strong. ⁱ Pa. *هَالِكَةً* to disperse.

^k Abs. *هَهُ*, r. *هَهُ*. ^l R. *هَهُ*.

^m Prep. i. q. Heb. *צִד* side.

ⁿ Sing. *رَحِيًا*, R. *رَحِيًا* to choose.

^o Pl. const. of *هَمْتَهُ*, Pe. part. from *هَمْتَهُ* to call, to cry; with *هَمْتَهُ*, to blow the trumpet.

^p Pe. part. pass. pl. c. from *هَمْتَهُ* to bear, carry, to be burdened.

^q John ver. 11 (b). ^r Comp. of *هَالِكَةً* if, and *لَا* not.

^s From *هَمْتَهُ* what, and pref. *بِ*.

^t R. *هَمْتَهُ* 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 $\text{I}\sigma\sigma\text{U}$.

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

“ John ver. 3 (^a). “ R. סֹבֵב .

“ Comp. Heb. בְּיָמִים הָהֵם ; here transposed, and the prep. used twice.

“ Read, *denizun*; Lamad 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.

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 سَلَّطَ .

“ From سَلَّطَ , سَلَّطَ and سَلَّطَ (*colour*), *kind*, *manner*, *reason*.

^ Masc. with suff.

“ سَلَّطَ with suff. before which ط is dropped.

’ Subst. *side*

VI.

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

i حَتَّىٰ *until*, $\text{إِذَا$ *when?* comp. עַד-מָה .

k Lit. *such*.

l Pe. perf. 3 pers. pl. masc. from ذَهَبَ , v. ذَهَب .

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

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

o R. رَسَدَ , رَسَد *to rest*.

٥٧٧ لاد الكي بي فيد : دتلي لولول ك
 بلحق اسه مي لصة بكي الا بمتنا : همتنا
 صعة ند مفضل اسه^٩ مي متنا احيه^{١٠} انق .
 ح اكيكه^{١١} متنا كليا : الال^{١٢} ان^{١٣} فصل^{١٤}
 انق مكنه^{١٥} : سن^{١٦} اسفا لولول اسف^{١٧} نصح^{١٨}
 مكنه^{١٩} . مكللا اذ^{٢٠} مكنه^{٢١} : بصد^{٢٢} هجر^{٢٣}
 اس^{٢٤} : ا^{٢٥} صد^{٢٦} هجر^{٢٧} ل^{٢٨} اس^{٢٩} : مكنه^{٣٠}
 مكنه^{٣١} مكنه^{٣٢} مكنه^{٣٣} : ك^{٣٤} اسفا^{٣٥} بالاس^{٣٦}
 هجر^{٣٧} ك^{٣٨} صفة^{٣٩} دال^{٤٠} : بكي^{٤١} .

VII.

٥٧٨ ل^١ ف^٢ مكل^٣ دال^٤ ل^٥ لاد الكي
 انق^٦ : ان^٧ و^٨ ان^٩ : بصد^{١٠} ل^{١١} اسف^{١٢}
 مكنه^{١٣} ل^{١٤} اسفا^{١٥} بكي^{١٦} دت^{١٧} ل^{١٨} ل^{١٩}

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

^q **مفضل**, a *going out*, from **فصل**.

^r Compare (b).

^s Compare II. (m).

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

^u For **امكنه ان^{١٤}**.

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

^w R. **بكي** 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

^z Or, *صحة*.

^{zz} From *و* = *?* which, and *و* *to*, with suffixes, circumscribing the possessive pron. *my, thy, his*, etc.

VII.

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

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

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,

^k Adv. *at any time*.

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

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

ⁿ כִּי emph. of כִּי kind, manner.

^o R. שָׁא , שָׂא Pe. *to shine*, Aph. *to deride*.

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

^q Aph. inf.

inflict pain upon thy brother." Thus Saladin was moved, and sent an ambassador of consent to the king. When he had detained the ambassador three days by himself, he said to him on the third day: "Behold, these three days, night and day, have I sought to persuade my sister, and she is not moved, but says: "If he become a true Christian, this will take place, but not otherwise." Thus 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.

v Lit. *if not*, for **وإن**.

w Lit. *when ashamed*, Part. pass.

x From **كسب** to labour.

y Adj. from **كسر** to oppress, injure.

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

VIII.

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

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

^c R. صق to lay snares. ^d Pa. inf.

^e For الانبره Ethpe. from انبر to take, seize.

^f From فصل to be black.

صَدَانَا : هَانَا كَس لَات : وَكُنَا إِنَا دَامِيرَا
 هَانَا كَلَا خَصَرَا . هُنَعَا هَتِيرَا نُبَحَلَا^h ذَحَلَا
 كُنَا مَع مَعِينَا^g : هَانَا كَابَلَا وَبَا مَلَكَا
 دَانِيحَلَا^z : هِيَا كَس نَمَلَا لَمَعَا : هَلَمَلَا
 ذَمَلَا هِنَعَا مَع سَبْرَا . هَانَا مَلَكَا كَابَلَا :
 وَكُنَا إِنَا دَاه خَمَا هَمَلَا^k أَسَمَرَا لَات^k أَسُنَا
 صَبْرَا نُبَحَلَا هَانَا مَع هَانَا^m خَمَسَا . هَجْ إِمْنَا
 كَابَلَا كَوَلَامَا كَرَبَا لَّا زُطَا مَلَاⁿ بَلَا^o : سَبْرَا
 مَع بَصَلَا : هَانَا^p دَلَا أَعَاⁿ دِيَا^o كَهَلَا^o
 دَسَا . صَبْرَا^o صِيدَا : مَلَكَا^p لَّا أَدَا^p دِيَا^p
 وَبَا^p سَبْرَا^p إِيَا^p كَلَا^p مَعْدَا^p فِينَا : هَانَا^p لَّا
 حَبْرَا مَعْدَا^p . هَانَا^p يَسَعَا^p مَعْدَا^p : إِنَا^p لَّا
 مَعْدَا^p إِنَا مَعْدَا^p أَمَلَا^p هَانَا^p : هَانَا^p
 أَيْبَا^p مَعْدَا^p يَسَا^p صِنَلَا . صَبْرَا^p إِيَا^p
 يَحْبَرَا^p كَمَلَا^p : هَانَا^p مَعْدَا^p كَصِي^p .

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

^h Heb. *רִצְיָה* curtain.

^g Prep. *to*, comp. V. (^m).

^k Peal fut. of *كَلَا*, lit. *I may sit down.*

^l Read, *vehk-zeu*, Peal fut. (إِيَا) with suff., *ا* changed to *ه*, comp. (^k).

^m Pa. fut. comp. (^k).

ⁿ For *أَفَا* 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."

^o Lit. *to the same*; from لَدُو to, و of, وَسِي the same.

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

^q Comp. I. (و & و).

^r Pa. part. pass.

^s Ethpa. of وَصَلَّ

^t Gr. ἀνάγκη , *necessity*.

^u R. وَصَلَ to touch, to meet.

IX.

مَحْرُومًا مَسْرُومًا: أَيْ مَحْرُومًا بِأَنْبِيَاءِ كَلْبَةٍ.
 مَحْرُومًا كَلْبَةٍ أَيْ لَأَنَّ مَحْرُومًا: مَحْرُومًا بِمَحْرُومٍ
 مَحْرُومًا كَلْبَةٍ بِمَحْرُومٍ مَحْرُومًا: مَحْرُومًا مَحْرُومًا
 مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا. مَحْرُومًا مَحْرُومًا
 مَحْرُومًا: مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا
 مَحْرُومًا مَحْرُومًا: مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا
 مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا
 مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا
 مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا
 مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا مَحْرُومًا

IX.

^a Lit. *entered*, r. **كَلْبَةٍ**.

^c Pa. inf. from **مَحْرُومًا** *new*.

^d Lit. *had fallen out*.

^e R. **كَلْبَةٍ**.

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

IX.

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

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

g Lit. *that he might take*, fut. of **تَمَّ**.

h Eshtaph. of **بِرْ**, doubly anomalous, "ف" and "ل".

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

Lat. *genus, offspring, family, people.*

٤ ذِي رَحِيًّا اِمْقَطَعِيكِيَا جَاهِيْمِيَا^k دِيْتِيَا .
 هُوَ نَبِيٌّ مَلِيْسُوٌّ مَلِيْسُوٌّ^m صَحِيْبِيَا : مَحِيْسُو
 دِيْسُو كَحِيْلِيَاⁿ دِيَا اِذَا اِذَا صَحِيْبِيَا^o اِذَا . كَحِيْلِيَا
 دِيْسُو دِيَا مَلِيْسُو اِذَا اِذَا اِذَا اِذَا اِذَا : هُوَ
 سِيَا دِيْتِيَا اِمْقَطَعِيكِيَا مَحِيْسُو دِيْسُو دِيْتِيَا دِيْتِيَا
 مَلِيْسُو : هُوَ اِذَا اِذَا اِذَا اِذَا اِذَا . هُوَ اِذَا اِذَا اِذَا
 اِمْقَطَعِيكِيَا هُوَ اِذَا اِذَا اِذَا اِذَا اِذَا
 صَحِيْبِيَا : اِذَا اِذَا اِذَا اِذَا اِذَا
 اِذَا : هُوَ اِذَا اِذَا اِذَا اِذَا اِذَا
 اِذَا اِذَا اِذَا اِذَا اِذَا . هُوَ اِذَا اِذَا اِذَا
 دِيْسُو دِيْتِيَا اِمْقَطَعِيكِيَا هُوَ اِذَا اِذَا . هُوَ اِذَا
 دِيْسُو دِيْتِيَا اِذَا اِذَا اِذَا اِذَا اِذَا : هُوَ
 اِذَا اِذَا اِذَا اِذَا اِذَا هُوَ اِذَا اِذَا اِذَا :
 حِيْلِيَا اِذَا اِذَا اِذَا .

^k Gr. σχῆμα, fashion, figure.

^l Comp. دِيْتِيَا^l habitation, then convent, r. دِيْتِيَا^l to dwell.

^m R. مَلِيْسُو .

ⁿ R. هُوَⁿ to congregate.

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

° R. **قَرَّبَ** to come near.

° **لَبَّ** with suff. **ا** pleon.

¶ From **اَب**, one.

° **كَلَمَ** particle of affirmation.

° R. **بَغَّ** to hate.

° R. **اَبَى**.

° Adj. from **قَانُون**, Gr. νόμος, law.

X.

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

^e Lit. *that they might come*, fut. of [2].

^f Compare Lat. *piscina*.

^g Lit. *he did not persuade*. Aph. of [3].

^h Lit. *that soil*.

ⁱ Lit. *dry soil*.

^k Prep. with suff. from [4] (Heb. [5]) *to go round about*

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

تُبَيِّنُ . هَلَا لَمْ يَكُنْ : ذَاهِبًا إِلَى أَمْرٍ خَصَّ إِيمَانًا .
 أَسْمَاءُ كَلِمَاتٍ نَمَّا : لَنْ يَكُنْ نَقِيصًا لَّا إِكْرَامًا
 بِدَلِّ خَلَا خَصَّ . هَا هُنَا فَكَيْفَ كَلِمَاتٍ :
 هُفِيكُمُ كَقَوْلِي هَا هَا . وَكَلِمَاتٍ كَرِيمٍ بِمِثْلِ
 سَمِيحٍ ذَاهِبًا بِمَنْشُورٍ . يَكُنْ إِذْ ذَاهِبًا : أَلَّا
 بِسَلَا خَلَا كَرِيمٍ . أَسْمَاءُ فَزِدْ فَكَلِمَاتٍ إِسْرَافًا
 كَلِمَاتٍ وَكَلِمَاتٍ كَرِيمٍ : ذَاهِبًا بِمِثْلِ إِسْرَافًا
 كَلِمَاتٍ إِسْرَافًا . بِمِثْلِ هَا هَا : لَّا إِسْرَافًا
 كَلِمَاتٍ إِسْرَافًا بِمِثْلِ هَا هَا . خَرِيفًا أَوْ بِمِثْلِ
 فَمِنَا صَدْرًا بِمِثْلِ هَا هَا : أَسْمَاءُ بِمِثْلِ هَا هَا .
 هَا هَا إِسْرَافًا هَا هَا هَا هَا فَمِنَا بِمِثْلِ هَا هَا
 إِسْرَافًا بِمِثْلِ هَا هَا كَلِمَاتٍ : هَا هَا هَا هَا
 هَا هَا هَا هَا هَا هَا هَا هَا هَا هَا : هَا هَا هَا هَا
 هَا هَا هَا هَا . هَا هَا هَا هَا هَا هَا هَا هَا هَا هَا
 هَا هَا هَا هَا هَا هَا هَا هَا هَا هَا هَا هَا هَا هَا .

^m Compound of *ه* and *ا*. ⁿ Aph. of *ه*.

^v R. *ه* to look, view.

^w R. *ه*, comp. II. (^m).

^x *ه*, 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. ‏ to be over and above, to be left.

• Pl. emph. of ‏, ‏.

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

XI.

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

^f Read, *hrini*.

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

^h Ethpe. of ܐܘܨܝ .

ⁱ Adv., comp. X. (^d).

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

لَفَلَحًا : وَتَلِيهِ إِثْمًا بَعْدَ إِثْمٍ : هَذَا
 فَمِنَّا لَا مَنَّا إِنَّا ذَابِعٌ إِثْمًا . إِنْ آيَهُ خَلَا
 آيَهُ كَسَمَ مَنَّا آيَهُ .

XII.

هَتَيْتِيَا بِي فَبِ يَهْدِيهِ لَحْطَةً : إِهْمُهُ لَافِي
 مَلِي ذَهَابًا بِهَاتِيَا : فَبِ مَعْلَمَةً . هَاتِيَا
 فَبِأَمَّةٍ إِهْمَةً صَفَا . تَمَّا ذَهَابًا سَوَا صَهِيحَةً :
 هَفَرِيَا سَوَا لَافِي كَلْبِي لَافِي : هَتَيْتِيَا
 هَتَيْتِيَا لَافِي صَفَا لَافِي . هَتَيْتِيَا لَافِي
 سَوَا حَمًا كَعْدَا بِلَافِي : هَتَيْتِيَا كَعْمَةً
 صَهِيحَةً مَلَحًا . سَوَا لَافِي فَبِأَمَّةٍ بِهَاتِيَا
 بِصَحْفَةً . هَتَيْتِيَا هَتَيْتِيَا بِتَفْهِيمَةً لَافِي
 كَلْفًا بِهَاتِيَا : هَتَيْتِيَا فَبِ مَعْلَمَةً صَفَا
 فَبِأَمَّةٍ نَعْمَةً . هَتَيْتِيَا هَتَيْتِيَا كَلْفًا
 بِهَاتِيَا . هَتَيْتِيَا فَبِأَمَّةٍ : هَتَيْتِيَا لَافِي : لَافِي
 نَعْمَةً . نَعْمَةً فَبِ مَعْلَمَةً لَافِي هَتَيْتِيَا لَافِي .

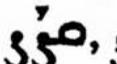
¹ Lit. *that I should trouble*, Aph. of *سَعَف*, *سَعَف* to suffer, to be pained.

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

XII.

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

^a Read, *d' tamānu*.

^b R. ,  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].

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

^o Adj., r. **ذو**

^a R. **III**

SYRIAC GRAMMAR

WITH

BIBLIOGRAPHY, CHRESTOMATHY AND GLOSSARY

BY

DR. EBERHARD NESTLE.

SECOND ENLARGED AND IMPROVED EDITION

OF THE

BREVIS LINGUÆ SYRIACÆ GRAMMATICA.

TRANSLATED FROM THE GERMAN

BY

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PREFACE TO THE GERMAN EDITION.

Had I alone been concerned, I should not have undertaken a new edition of the Syriac Porta. For what we need for Syriac, as for most other Semitic languages, is the investigation of *special* questions, linguistic, historic and other, similar to those which de Lagarde has given us on the figtree and Astarte or Wellhausen on the remains of Arabic heathendom, and not fresh presentations of what everybody knows. Moreover, since the appearance of the first edition (1881), I have ceased to have occasion to lecture on Syriac. On the other hand, the speedy sale of my book showed me that it really supplied a want, and accordingly I have done what I could for the new edition. Like other parts of the Porta, the Syriac grammar no longer appears in Latin but in German and English—which explains the arrangement of the second half of the book. The part comprising the *Grammar*, notwithstanding the addition of a few observations on the Syntax, occupies less space than in the first edition. As regards the *Bibliography*, I thought

first of omitting almost entirely sections I and II (pp. 3—30), retaining only such books as are still of importance; finally, however, I resolved to make the bibliography in these and the other divisions as complete as possible. Somewhere, it seems to me, one ought to find such a record of the labours of our predecessors. Up to p. 30, books which I have not seen myself are indicated as before by an asterisk. The difficulties with which I had to contend, in having to work at a distance from a library, can only be understood by those who are similarly situated; even Klatt's Bibliography was not accessible. On the other hand I have here to thank a number of friends, particularly abroad, most of them personally unknown to me, who have helped me by sending me their publications, a number of which will be found in the "appendicula"; I would specially thank Prof. I. H. Hall of New York for the aid he has rendered me in the Bibliography. This section of the book, large enough as it is, I could easily have increased in one direction at least, for I have made a practice of noting down all the reviews with which I have become acquainted; of these, however, I have only occasionally cited one or two, it being still worth while to see, for example, what a scholar like de Sacy had to say to the elder Hoffmann in 11 pages of the *Journal des Savants*. From A. Müller's new *Oriental Bibliography* (I, 1—3) I might have added a few more titles; I mention the

following as having been overlooked: Baethgen, F., Siebenzehn makkabäische Psalmen nach Theodor von Mopsuestia ZfdatW. 87, 1—60; Cardahi, Gabriel, Al-Lobab. Dictionnaire syriaque-arabe. Vol. 1 [Contient les onze premières lettres.] Beyrouth, impr. catholique 1887. fr. 30. — Wright, W., Notulae Syriacae [Cambridge] Christmas 1887. "Only 150 copies printed for private circulation." 15 pages.

In the *Chrestomathy* I have retained the first four chapters of Genesis, notwithstanding the objections raised by Socin; such translations are exceptionally well adapted for a comparative study both of the vocabulary and of the grammar (with the exception of the Syntax), in the same way as the four versions of the Psalter so conveniently arranged by de Lagarde for Arabic. A systematic comparison of the versions of the bible would give us more and fuller information concerning the relation of the Semitic idioms, as regards their respective vocabularies, than the stray observations and notes on which we have hitherto had to rely. — The extract from the N. T. occupies more space with the Leipzig types, than I could calculate from the American impression from which it is taken; still an extract pointed in this way was needed to familiarise the student with the Nestorian punctuation, particularly the distinction between *š* and *š̄*, *é*.

In this edition I have given the *Vitæ Prophetarum*

in full, notwithstanding their somewhat unattractive contents. With regard to these fragments it has quite recently been suggested that the Syriac texts are the original, the Greek texts only a translation. The latter, in different recensions as in Syriac, will be found—not reckoning the editions of Epiphanius (*e. g.* Migne vol. 43, not in Dindorf's edition)—in Tischendorf's *Anecdota* 110, in the *Journ. of the Exeget. Society* 1887, 1 ff. by Hall; best, however, in the *cod. vat.* 2125 (Marchalianus!).

Of the legends of the *finding of the Cross* I give two new recensions with appendix, for which I am indebted to the kindness of Wright, Martin and Bickell. I still hope to fulfil the promise I made in the preface to the first edition, to publish a collection of the various fragments. I have left the text precisely as it is given in the manuscripts; *e. g.* in 113, 12, 116, 57, 117, 78, 124, 222, 131, 76. The extracts in the first edition from Jacob of Edessa (Severus) and Daniel of Salach, I have here omitted as being too difficult; all the words of the first edition, however, have been retained in the glossary, which has in consequence become more comprehensive, and has unfortunately, I cannot doubt, brought with it many of the mistakes of the earlier edition.

There will also, no doubt, be things in the grammar which need change or correction [*v.* below]. In § 3 I regret not to have done Jacob of Edessa the

honour to adduce his mnemonic sentence ܩܠܡܐ ܕܥܝܫܘܐ (BH Gr. 1, 194/5); for the Nestorian cf. de Lagarde, Mittheilungen 2, 27. 183 Nestorian 'Abdīšō' (p. 25, n. 1) appears to stand under Arabic influence. § 25, 3 b cf. de Lagarde, Agathangelus 133, n. 2, where, however, the influence of *r* seems to be overlooked . . . I hope also, that the printing, which, towards the close, had to be done very hastily, will be found pretty correct.

Ulm a. D., 18. April 1888.

The English edition of the Syriac Grammar has had the benefit of a revision of the proofs by Prof. G. Hoffmann of Kiel. Some of his remarks have already been inserted in the text, others I am allowed to put together here:

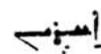
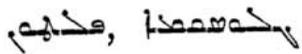
§ 2. The name Estrangela H. explains on the ground of Fihrist 1, 12, 11 $\text{ܐܣܬܪܢܝܗܘܐ} = \sigma\tau\rho\alpha\gamma\gamma\acute{\upsilon}\lambda\eta$ ($\chi\epsilon\iota\rho$) *i. e.* the oldest bookwriting as opposed to still older forms of writing *e. g.* the ܩܬܒܐ ܕܡܪܝܩܐ of the stone-inscriptions. The passages of Bar Ali and Bar Bahlul (Payne Smith) go all back to Išo'bar Nun of the 9th cent., who already combined Estrang(e)lāyā with "Evangelium", but wrongly, because he did not under-

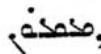
stand the word. ܠܝܢܝܪܝܐ meaning "Linear- oder Kritzel-schrift" has nothing to do with it. Paule (sic) bar 'Anqa of Edessa (عَنْقَاء the Arabic name of the bird Phoenix), perhaps a brother of the Petros bar 'Anqa, who is known as a copyist of MSS. in the 6th and 7th centuries (Wright, Catal. 474) seems to have written in the ܠܝܢܝܪܝܐ , probably a cloister of the Cappadocians (of Armenia, v. de Lagarde, Abhandlungen 254), from which this mode of writing has also the name ܠܝܢܝܪܝܐ (de Lagarde, Praetermissa 96). Regarding the dissemination of Syriac in Armenia v. Hoffmann, Kirchenversammlung in Ephesus 12, 40 (the Armenians had a school in Edessa) [and Agathangelus ed. de Lagarde 77, 5].

For ܟܐܪܫܘܢܝܐ (Arabic $\text{ك} = \text{ق} = \text{ق}$) we find in Wright Catal. 3, 1302 ܟܐܪܫܘܢܝܐ ; elsewhere (Land, Anecd. 1, 11) *gerisoni*; cf. also Assemani in P. Smith 790. The Syrians called themselves as exiles in a strange land Gersonides after Moses among the Midianites.

§ 3. The chief point as to the Nestorian vocalization is this, that the Nestorians, besides short $e = \epsilon$, had also long $e = \eta$, ܐ or ܐ ; BH understands by ܐ the e which according to later and West-Syrian pronunciation had become i . Many examples of long \bar{e} , in Mss. and in the writings of BH, but not as yet noticed with sufficient accuracy.

§ 11. With the modern Nestorians when reading the Pešittâ, the stress-accent of an isolated word keeps its proper place; but the accentuation of the sentence displaces it as in Neo-Syriac. In both cases very often the ultimate is accentuated, e. g. in nouns and verbs *ûn*, *ân*, *în*, *ên*, *it^h* (adv.): *ainaihûn*, *qitlît^h*, *heidîn* &c.

§ 15. Syriac verse proves the contrary; even the ancient Syrians certainly pronounced two consonants at the beginning sans gêne, *mlêk^h* &c.;  *hrên*; cf. also foreign words like , .

p. 29, n. 1. , *Μαμμων* seems to be a foreign word from the Phoenician מנחם "*money*"; compare the inscription of Ešmûnazar (Corp. Inscrr. Sem. n. 3, p. 14, 5) and that of תבנית ("*Tabnit*", Rev. Arch. 1887, p. 2) רכל מנחם "*and (or) any money*"; מנחם perhaps = νομι(σ)μα.

§ 40 a that the verbs ܦ have passed into ܦ is the old view; mine is, that ܦ is older and ܦ in the Anlaut in Syriac and Arabic a later formation.

Thus far G. Hoffmann; of others of his remarks I may perhaps make use on another occasion.

In the Bibliography add to p. 20, 37c cf. Bensly, The missing fragment of the Latin translation of the fourth book of Ezra (Cambridge 1875) p. 3 n.

p. 23 (cf. 64) Bagster's Syriac N. T. appeared first 1828. 568 pp.; then frequently without date.

For other omissions *v.* The Independent (New-York) July 19. 1888. p. 17; for new books A. Müller, Orientalische Bibliographie, Berlin, Reuther.

It would be ungracious of me not to express, in conclusion, my indebtedness to Prof. Kennedy for the pains he has taken with the translation and for his assistance in correcting the proofs.

Ulm a. D., 15. Oct. 1888.

E. Nestle.

Table of Contents.

Grammar.

	Page
§ 1. Introduction	1
I. Orthography and Phonology (§§ 2—18).	
<i>A. Orthography (§§ 2—13).</i>	
§ 2. The Consonants	2
§ 3. Vowel Notation	5
§ 4. Pronunciation of the Consonants	7
§ 5. Classification of the Consonants	7
§ 6. The Vowels	8
§ 7. The Plural points. Diacritical point	12
§ 8. Quššāyā and Rukkāk ^{hā}	13
§ 9. Marh ^e ṭānā and M ^e hagg ^e yānā	15
§ 10. Puncta extraordinaria	17
§ 11. Position of the Tone	17
§ 12. The Accents	17
§ 13. Numerical Signs	18
<i>B. Phonology (§§ 14—18).</i>	
§ 14. Laws affecting the Consonants	18
§ 15. The Syllable	19
§ 16. Changes in the Consonants	19
§ 17. Weak Consonants	21
§ 18. Laws affecting the Vowels	22

II. Morphology (§§ 19—49).

A. Pronoun (§§ 19—23).

§ 19. Personal Pronoun	23
§ 20. Demonstrative Pronoun	24
§ 21. Interrogative Pronoun	24
§ 22. Relative Pronoun	24
§ 23. Possessive Pronoun	24

B. Noun (§§ 24—33).

§ 24. Substantive and Adjective	24
§ 25. Nominal Forms	25
§ 26. Gender	29
§ 27. Dual	29
§ 28. Plural	29
§ 29. Absolute, construct and emphatic states	30
§ 30. Feminine	32
§ 31. Nominal Suffixes	34
§ 32. Irregular Substantives	35
§ 33. Numerals	36

C. Verb (§§ 34—48).

§ 34. Tenses	39
§ 35. Stems (Conjugations)	40
§ 36. Inflection	40
§ 37. Moods	41
§ 38. Strong Verb	41
§ 39. Strong Verb with Suffixes (Paradigm p. 44. 45)	47
§ 40. Weak Verbs	48
§ 41. Verbs primæ 	48
§ 42. Verbs primæ ↵	49
§ 43. Verbs mediæ geminatæ	51
§ 44. Verbs primæ c and	52
§ 45. Verbs mediæ 	53

TABLE OF CONTENTS.

XV

	Page
§ 46. Verbs mediæ c	54
§ 47. Verbs tertîæ 	56
§ 48. Doubly weak and defective Verbs	59
<i>D. Of the Particles</i> (§ 49)	63

III. Notes on the Syntax (§§ 50—56).

§ 50. The Syntax in general	65
§ 51. Pronoun	65
§ 52. Verb	66
§ 53. Auxiliary Verb	67
§ 54. Object	68
§ 55. Noun	68
§ 56. Miscellaneous	69
Reading Exercise	70
Aids to Translation	70

Litteratura Syriacâ.

I. Grammaticae, Chrestomathiae et Lexica	3
II. Biblia	17
1. versio simplex, <i>Peshitto</i>	17
2. versio Thomae Heracleensis, Philoxeniana	28
3. versio hexaplaris Pauli Tellensis (a. 616/7)	29
4. versio palaestinensis	30
III. Libri ecclesiastici (liturgici, rituales)	31
IV. Litteratura Syrorum generalis	34

Chrestomathia.

I. Quattuor prima capita Geneseos	67
II. Evangelii Matthaei caput quintum	79

	Page
III. Vitae Prophetarum	86
IV. Historia inventionis sanctae crucis	108
1. e cod. Paris 234	108
2. e cod. Mus. Brit. Add. 14644	113
3. e cod. Vat. syr. 148	127
Menses anni syriaci	132

Glossarium.

Syriac, *i. e.* the language of the Christian Aramaeans, who had their headquarters in Edessa in northern Mesopotamia, is, in the first place, *historically* important, since it was through the medium of Syriac literature that christian and philosophic learning passed to the Arabs and Persians, and even to India and China. In the second place, as a member of the North-Semitic group of languages, Syriac has a certain *linguistic* importance, which would only be enhanced, if what holds good in the department of Teutonic philology, viz: that the Low, as opposed to the High, German represents an earlier linguistic development, should be proved to hold good also in Semitic philology. Such, at all events, appears to be the relation of Aramaic to Hebrew and Phœnician.

Cf. Ταῦρος—the name of a mountain in Asia Minor—with Aramaic ܛܘܪ, Hebr. (Phœn.) צור; Lagarde, Mitteilungen I, 60.

Moreover, although Syriac as a national language has been supplanted by the speech of the Arab invaders, it is still spoken—in a much altered form, it is true—in certain localities, *e. g.* on the shores

of Lake Urumiyah, on the Tur'abdin (mountain of the monks) and here and there in the Lebanon district. Consequently it affords, even more than Hebrew, material for the investigations of the linguistic historian.

Regarding Neo-Syriac v. especially Th. Nöldeke, *Grammatik der neusyrischen Sprache am Urmiasee und in Kurdistan*. Leipz. 1868. A. Socin und E. Prym, *Der neu-aramäische Dialekt des Turabdin*. Göttingen 1881. A. Socin, *Die neu-aramäischen Dialekte von Urmia bis Mosul. Texte und Übersetzungen*. Tüb. 1882. 11, 224 S. 4^o. ZDMG. 21, 183.

^c Although a few traces of different dialects may still be found, the distinction between the eastern or Nestorian and the western or Jacobite tradition is rather that of different schools, as in Hebrew, than of real dialects.

I. ORTHOGRAPHY AND PHONOLOGY.

(§§ 2—18.)

A. ORTHOGRAPHY. (§§ 2—13.)

² The Jacobite character, now most frequently
^a employed in Syriac printed books, is rather a cursive character, while the Nestorians have more faithfully preserved the old uncial forms of the so-called E stran-

gelo. The 22 letters of the Syriac alphabet¹ are read and written from right to left, and assume somewhat different forms according as they are joined to the letter preceding, or to the letter following, or to both. It was at one time usual in some cases to write from the top downwards by turning the page to the left through an angle of 90°.

The names, forms, sounds and numerical value of the Syriac letters are given in the accompanying table.

The names of the letters (ܐܠܦܐ, ܕܠܐ) are almost *b* the same as in Hebrew (cf. esp. Hebr. *Rēš* not *Rōš*, Nöldeke ZDMG. 32, 592); for ܐܠܦܐ *âlaf* we find also ܐܠܦܐ *alef*, ܕܠܐ *dâlad*^h alongside of ܕܠܐ *dâlat*^h. Ligatures are scarcely to be found; we note here only ܐܠܦܐ *l+âlaf*, ܐܠܦܐ *âlaf+l*, and ܠܐ *l* at the end of a word joined to the initial *âlaf* of the next.

The earliest traces of this special Syriac character, *c* which has a common origin with that of Palmyra, are apparently to be met with on coins of Edessa dating from the first Christian century. In the manuscripts that are still extant, the oldest of which, now in the British Museum, is dated Edessa 411 A.D., we find two, and even three, forms of the Syriac character:

¹ Elias of Tirhan gives the number as 30, obtained by adding the 6 aspirated letters *b g d k p t* and the Gk. γ and π .

Name	Form				Value	
	not joined	joined			phonetic	numerical
		to letter preceding	to preceding a. follg.	to letter followg.		
אֵ <i>Ālaf</i>	א	ב	ב	ב	' spiritus lenis	1
בֵּ <i>Bēth</i>	ב	ב	ב	ב	b, β	2
גַּ <i>Gāmal</i>	ג	ג	ג	ג	g, γ	3
דָּ <i>Dālath</i>	ד	ד	ד	ד	d, δ	4
הֵ <i>He</i>	ה	ה	ה	ה	h	5
וָ <i>Vav</i>	ו	ו	ו	ו	v, w	6
זַיִן <i>Zain</i>	ז	ז	ז	ז	z in zero	7
חֵ <i>Cheth</i>	ח	ח	ח	ח	ch, ħ	8
טֵ <i>Teth</i>	ט	ט	ט	ט	t	9
יָ <i>Yud</i>	י	י	י	י	y	10
כָּ <i>Kāf</i>	כ	כ	כ	כ	k, χ	20
לָ <i>Lāmadh</i>	ל	ל	ל	ל	l	30
מֵ <i>Mīm</i>	מ	מ	מ	מ	m	40
נָ <i>Nūn</i>	נ	נ	נ	נ	n	50
סָ <i>Semkath</i>	ס	ס	ס	ס	s	60
עֵ <i>E</i>	ע	ע	ע	ע	' guttural sound	70
פֵּ <i>Pē</i>	פ	פ	פ	פ	p, f	80
צַ <i>Sāde</i>	צ	צ	צ	צ	ṣ emphatic	90
קָ <i>Qūf</i>	ק	ק	ק	ק	q	100
רָ <i>Rīsh</i>	ר	ר	ר	ר	r	200
שָׁ <i>Shīn</i>	ש	ש	ש	ש	sh, š	300
תָּ <i>Tau</i>	ת	ת	ת	ת	t, ð	400

1) the oldest Majuscule, known as Estrangelo, Gospel-character (ܐܘܨܬܪܐܢܓܠܘܟܐ = ܐܘܨܬܪܐܢܓܠܘܟܐ, J. D. Michaelis, not from *στρογγυλος* Assemani N,¹ or *στραγγαλια*), said to have been invented by Paul bar ܩܘܠܘܬܐ of Edessa, and to have been re-introduced by the brothers Emmanuel and Nache, and Johannes of Kartemin about 988.² From it was developed the character of the Nestorians, still in use among the Syrians of Lake Urumiyah. 2) A smaller character, Semiminuscule, adopted by the Jacobites. 3) The character of the Malkites, which, according to Land, is an imitation of the Greek, according to Duval and others has more faithfully preserved the oldest forms. It is used only for Palestinian Syriac.

Arabic and Malayalim in Syriac characters is called Garshuni ܟܘܪܫܘܢܝܐ [cf. Gerson, Ex. 2, 22.]; on the cryptography of Bardesanes v. D § 13.

The indication of the vowels in MSS. and printed books likewise follows a twofold system. 3

¹ N in the sequel = Nöldeke (kurzgefasste syrische Grammatik, Leipzig 1880), D = Duval (Traité de Grammaire Syriaque, Paris 1881), H = G. Hoffmann, ZDMG = Zeitschrift der deutschen morgenländischen Gesellschaft.

² BO [= Bibliotheca Orientalis v. Litt.] 2, 352. 3, 2, 378. Lagarde, Praetermissa 95, 73, BH [= Bar Hebraeus v. Litt.], chron. eccl. 1, 417. G. Hoffmann, LCBl 79, 1708. Khajjath, Syri orientales 143. Lagarde, Mitteilungen 2, 257.

The pronunciation of the various consonants 4 is widely different according to time, place, and their position in the word.

י between two vowels is pronounced almost as *y* (י), which is not unfrequently written instead.

ו was in later times no longer audible after *u*:
 שׁוּחָ = *šūhā*.

For the six consonants א ב ג ד ה ו. § 8.

ו serves, like א in the middle and י at the end of words, as mater lectionis. As consonants ו and א approach the English *n* and *y* respectively.

י before smooth consonants is pronounced as a smooth (*tenuis*); *vice versā* א before medials is pronounced as a medial (*media*), before א as א, *e. g.* אֲשָׁרָה, אֲשָׁרָה, אֲשָׁרָה; אֲשָׁרָה (shame), אֲשָׁרָה etc.; א before medials as א; א before medials as א, before *t* as א, and by the Palestinian Syrians almost as א.

For א we find a pronunciation indicated sometimes like א, sometimes like א—the latter especially before א.

א often like Arab. ج, Engl. *j* (D p. 29 n. 3); aspirated א almost as *f*, *e. g.* אֲפָרָה 'afra, cf. Theodore—Feodore.

The Syrian grammarians divide the consonants 5
 1) according to the organs of speech by which they are produced (אֲשָׁרָה אֲשָׁרָה) into gutturals (אֲשָׁרָה אֲשָׁרָה) א ב ג ד ה ו; palatals (אֲשָׁרָה) א ב ג ד; and labials (אֲשָׁרָה) א ב ג ד.

*dentals (دَ مَ نَ) or sibilants (سَ شَ زَ);
 linguals لَ رَ; *labials بَ فَ.

* with open mouth اَ ɔ; with the middle of the tongue
 and upper part of the palate ɛ.

** with the point of the tongue and upper and lower teeth ɪ.

*** with the point of the tongue and upper teeth ɨ.

So Elias of Soba; others only slightly different.

2) According as they accord with each other in the
 root, or not, into friendly (سَدِّدٌ) and hostile (سَدِّدٌ)
 e. g. كَ فَ, نَ مَ, لَ رَ.

3) According to their signification into radi-
 cal (سَدِّدٌ) or (سَدِّدٌ), and servile (سَدِّدٌ),
 (سَدِّدٌ), (سَدِّدٌ).

⁶_a The vowels were, in the earliest period, only par-
 tially indicated by اَ ɔ ɪ; afterwards words written
 with the same consonants but having a different pro-
 nunciation were distinguished by a diacritical point
 (سَدِّدٌ), which is already employed in Palmy-
 rene to distinguish ; (r) and ; (d). The point *over* the
 word served to indicate the stronger and more obscure
 pronunciation, *under* the word, the lighter and clearer.
 مَ n, مَ n; بَ bāh, بَ beh; مَ malkā,
 مَ melkā; ɔ hau, ɔ hu; ɔ hāi, ɔ hī; ɔ hānon,
 ɔ henon; ɔ dinā, ɔ dayyānā; ɔ aulā, ɔ
 'avvālā; ɔ bīšā, ɔ bāy'šā. This or a similar
 system is usually adopted in the oldest existing MSS.

3) *āi* ܐܝ, ܐܝ̇; specially frequent in the terminations of adjectives.

4) With suffixes we find additional combinations of vowels, ܐܝܘܐ̇, ܐܝܘܐ̈, ܐܝܘܐ̉ and, particularly in Greek words, ܐܝܘܐ̇ or *ew*. Cf. also in the N. T. words such as ܐܝܘܐ̇ܘܢܐ, ܐܝܘܐ̇ܘܢܐ, ܐܝܘܐ̇ܘܢܐ, ܐܝܘܐ̇ܘܢܐ.

e For the Hebr. Šewa, whether mobile or quiescent, as well as for the doubling there is no special sign in Syriac any more than in Ethiopic (Gram. Æthiop. §§ 7. 9). The want of a sign corresponding to Dag. forte is all the more comprehensible since the doubling ceased to be audible among the Western Syrians at a tolerably early period.

7 Additional signs. Several of these are clearly
 a extensions of the simple diacritical point. First, the plural points (ܐܝܘܐ̇ܘܢܐ)¹, employed equally by E. and W. Syrians, particularly with the noun, when the singular and the plural have the same consonants: ܡܠܟܐ *malkā*, ܡܠܟܐ *malkē* (with ܝܘܐ̇), ܡܠܟܐ *malkē^hā*, ܡܠܟܐ *malkā^hā*; also with collectives ܐܢܐ *ānā* sheep, ܪܟܫܐ *rah^hšā* horses. They are likewise used with the verb *e. g.* 3 f. pl. pf. ܩܬܘܒܐ *ket^hāb^h*, especially with verbs ܘܐ̇, where ܘܐ̇ *g^elay* 3 f. pl. pf. might be confounded with ܘܐ̇ *g^elay* imp. sg.

¹ The name Ribbui ܘܐ̇ܘܢܐ was first given to these points by later Maronite grammarians from the Hebrew.

A further extension is the diacritical point *b* with the Verb. We have already seen (§ 6 *a*) how a point *over* the word was used to distinguish the more fully vocalised forms, such as the part. act. Peal and the Ethpaal from the perf. Peal and the Ethpeel accompanied by a point *under* the form (كأف, أف, كآف, كآف, 'amar, gālē from كآف, أف, كآف, كآف, k'et'ab^h, 'emar, g'elā, أف, أف, et^hqattal from أف, أف, et^hq'etel). We have now to add that two points (often called أف, أف or أف, أف) rendered it possible to distinguish a third form with the same consonants, *e. g.* the passive part. of أف, أف, g'elē (in addition to gālē and g'elā above) or in the sing. perf. أف 1 m., أف 2 m., أف 3 f. (last form written by the Nestorians with two points under أف). This system was of course still inadequate inasmuch as أف may equally well represent three forms of the Pael. Similarly أف is 1 p. impf. Peal, أف perf. Afel, أف part. Pael, أف part. Afel. Cf. D 67.

1) Much more important is the sign for the harder 8 and softer pronunciations of the 6 أف, corresponding to the Hebr. Dagesh lene and Rafe. It consists of a small point, generally coloured red by the Nestorians, placed *over*—Quššāy(ā) أف hardening— or *under*—Rukkāk^h(ā) أف softening—these consonants.

Jacob of Edessa seems to have been the first both to introduce the ܩܘܫܫܐܝ and to distinguish the harder pronunciation (by a point).

2) The rules for the pronunciation of the Begad-kephath are not so constant as in Hebrew but the following hold good in the main: Q. stands

a) at the beginning of a word after a vowelless consonant ܩܘܫܫܐܝܢܐ ; hence after *h mappicatum* of the 3 pers. pron. ܩܘܫܫܐܝܢܐ and ܩܘܫܫܐܝܢܐ ;

b) likewise in the middle of a word ܩܘܫܫܐܝܢܐ , ܩܘܫܫܐܝܢܐ *mal-kā, ket^h-bet^h*, particularly after diphthongs and

c) when a consonant is doubled ܩܘܫܫܐܝܢܐ *sabbar*, ܩܘܫܫܐܝܢܐ *appeq*, except at the end of a word ܩܘܫܫܐܝܢܐ *'acheb(b)*.

3) R., on the other hand, is found

a) at the beginning of a word after a vowel ܩܘܫܫܐܝܢܐ ܩܘܫܫܐܝܢܐ ;

b) likewise in the middle of a word, even after the slightest vowel sound, hence, in particular, after a doubled consonant and when preformatives have been added, *e. g.* ܩܘܫܫܐܝܢܐ and ܩܘܫܫܐܝܢܐ ;

c) always with the suffixes of the 2 pl. ܩܘܫܫܐܝܢܐ and ܩܘܫܫܐܝܢܐ , except after the diphthong ܩܘܫܫܐܝܢܐ of the plural.

NOTE 1. Thus far the Syriac usage is the same as the Hebrew; an important distinction, however, appears in the fact that in Syriac even unaccented syllables with a long vowel may be shut, *i. e.* may be followed by Q., *e. g.* *stat. emph.* and fem. of the part. ܩܘܫܫܐܝܢܐ , ܩܘܫܫܐܝܢܐ , ܩܘܫܫܐܝܢܐ (Exceptions § 38 g); while, on

the other hand, the feminine ʿ may be aspirated after syllables with a short vowel.

2. By 2 b and 3 b is explained the difference between ܟܝܘܢܐ and ܟܝܘܢܐ (ܦܥܠ and ܦܥܠ); ܟܝܘܢܐ and ܟܝܘܢܐ (cf. ܡܠܝܟܝܐ and ܡܠܝܟܝܐ from ܡܠܝܟܝܐ).

3. After *a* the fem. ʿ has mostly R.: ܟܝܘܢܐ, ܟܝܘܢܐ (Exception ܟܝܘܢܐ); in exceptional cases after *ā*, e. g. ܟܝܘܢܐ; R. always with ʿ of the adjectival termination ܟܝܘܢܐ; Q. always with ʿ in the fem. of adjs. in ܟܝܘܢܐ, ܟܝܘܢܐ.

4. An additional helping-vowel does not affect the earlier pronunciation, thus ܟܝܘܢܐ and ܟܝܘܢܐ, ܟܝܘܢܐ and ܟܝܘܢܐ, ܟܝܘܢܐ and ܟܝܘܢܐ (in poetry).

5. For the distinction between ܟܝܘܢܐ and ܟܝܘܢܐ, ܟܝܘܢܐ and ܟܝܘܢܐ v. §§ 39. 47c; for the hardening of the first radical in the 1 impf. Pael § 38, of the vowelless prefix of the impf. after ܝ and ܝ § 49.

6. Of ܟ and ܟ we find a third and even a fourth pronunciation current. While aspirated ܟ corresponds to the modern Gk. φ, the Gk. π is harder than ܟ with Q, and in accurate MSS. is indicated sometimes by a point in the ܟ, sometimes, among the Nestorians, by two points under it, and, finally, in Palestinian Syriac by an inverted *e* (so also with γ), while the Nestorians indicate by ܟ the almost vocalic ܟ in such words as ܟܝܘܢܐ, ܟܝܘܢܐ, ܟܝܘܢܐ Mt. 3, 12 etc. cf. ZDMG 32, 746.

The signs ܟܝܘܢܐ and ܟܝܘܢܐ, chiefly used in 9 poetry, indicate respectively the shorter or more hurried,^a and the longer or fuller pronunciation of a word or of

a consonant without or with vowels. The former is a horizontal or (Nestor.) sloping stroke *over* the consonant, e. g.: |[̣]ⲥⲁⲧⲁ 'es-*q*^et^hā, not 'e-*seq*-t^hā; the latter the same stroke *under* the consonant: |_̣ⲉⲕⲁⲗⲁ; *dē-chel*-t^hā, not *dech*-t^hā or *dēchl*-t^hā, |_̣ⲕⲁⲙⲉⲣⲏⲟⲛ *chamerhon*, not *chamrhon*. Both strokes are in frequent use to distinguish the Ethpeel from the Ethpaal.

b The so-called lineola occultans, an extension of |_̣ⲛⲁⲓⲛⲁ, is placed by some authors over, by others under a silent consonant; it is especially frequent with ⲛ of the enclitic auxiliary verb |ⲟⲛ, with | of the pron. of the 1 and 2 pers., with ⲛ of the 3 pers., with ⲁⲛⲓ, ⲁⲛⲓⲁ, ⲁⲛⲓⲁ, ⲁⲛⲓⲁ &c.

c In accurate MSS. other signs are found, such as a hyphen between two words, corresponding to the Hebr. Makkeph: also a line above the end of a word |[̣]ⲁⲓⲛⲁ, meant to draw the tone to the following word; another under, |_̣ⲁⲓⲛⲁ meant to retain the tone on the first, e. g. |[̣]ⲁⲓⲛⲁ ⲁⲓⲛⲁ and |_̣ⲁⲓⲛⲁ ⲁⲓⲛⲁ (*malkta dšabba* and *malktat šabbā*) &c.

d Not unfrequent is the sign of abbreviation 'ⲁⲓⲛⲁ = |ⲁⲓⲛⲁ, 'ⲁⲓ = |ⲁⲓ, 'ⲁⲓ = |ⲁⲓ, 'ⲁⲓ = |ⲁⲓ.

10 Of the so-called puncta extraordinaria the follg. may be named:

1. a point is placed, as in Gk. and Heb. MSS., over every letter that is to be deleted;
2. words requiring to be transposed are indicated

either by three points placed under them, or by the letters ܘ ܝ;

3. for quotations there are special marks >>, which, in theological MSS., vary according as the quotation is taken from an orthodox or an heretical author.

The ancient grammarians are silent as to the position of the tone. We may however regard it as a rule that in general the penult is accented, never the antepenult; the ultimate only where the preceding syllable has only a half-vowel or a helping-vowel, *e. g.* in the noun, ܡܝܢܝܢ like ܡܝܢܝܢ, in the verb ܡܝܢܝܢ, ܡܝܢܝܢ, ܡܝܢܝܢ. There is no doubt, however, that originally the tone lay on long terminations like ܡܝܢܝܢ, ܡܝܢܝܢ, ܡܝܢܝܢ.

We find rhetorical accents mentioned as early as the 5th century; at a later period, *i. e.* from about 600 A. D. onwards, there existed a very elaborate accentual system with as many as 30 to 40 accents and marks of interpunction. The four principal are ܡܝܢܝܢ, closing the apodosis or second half (ܡܝܢܝܢ), and ܡܝܢܝܢ, closing the protasis or first half of the sentence (ܡܝܢܝܢ); ܡܝܢܝܢ dividing the former, ܡܝܢܝܢ¹ or ܡܝܢܝܢ dividing the latter into several members, as represented in the following scheme.



1) Name and form correspond to the Hebrew Šewa.
Nestle, Syriac Grammar. B

In some printed books : is found at the end of an interrogative sentence. For details Phillips, Martin, D. pp. 137—161 may be consulted.

- 13 The numbers were in early times represented by the letters of the alphabet, the numerical values of which have been given in the table. For 500 it was customary to write ٥٠٠, for 600 ٦٠٠, for 900 ٩٠٠. The stroke over the respective groups serves to distinguish them from vocables having the same letters. In recent times dates are written in the Arabic manner ١٨٨٨. Special numerical signs and ciphers, the so-called Arabic ciphers, are found at a tolerably early date in ancient inscriptions and in certain manuscripts. Cf. ZDMG. 16, 577. Land, Anecd. I, Tab. 25. Wright's Catalogue.

B. PHONOLOGY. (§§ 14—18.)

- 14 The relation of the Syriac consonants to those of Arabic and Hebrew is represented in the following table, which is confined to the sibilants and the dentals.¹

	6		5		4			3		2		1	
	a	b	a	b	a	b	c	a	b	a	b	a	b
Arab.	ظ	ط	ض	ص	ش	س	ز	ذ	ن	ث	ت	د	ذ
Hebr.	צ(ט)	ט	צ	ס	ש(ס)	ס	ז	ז	ד	ת	ת	ד	ד
Syr.	ܥ	ܥ	ܥ	ܥ	ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	ܫ

¹ Cf. § 1 and the remarks of G. Hoffmann LCBl 87, 18, 606 on Nöldeke's "Semitic Languages".

The student should look up illustrations in Gen. 1—4.

It is to be noted that when, in a root, $\text{ʕ} = \text{ض}$ b comes into contact with another ʕ , the first ʕ becomes ʕ ; cf. Lagarde, *Semitica* I, 22, N. ZDMG. 32, 405.
 $\text{ʕ} = \text{ʕ} = \text{ʕ}$; $\text{ʕ} = \text{ʕ}$, $\text{ʕ} = \text{ʕ}$.

Every syllable begins with a consonant and with one only. Apparent exceptions, such as ʕ (Q.), have frequently a helping vowel prefixed, in this case e ʕ ; elsewhere a , as often in ʕ = ʕ , ʕ , ʕ . ʕ and similar forms are pronounced as if written—as they frequently are— ʕ &c.

Syriac differs from Hebrew in the following points: b

1) Short vowels remaining in the tone-syllable are not confined to the Verb ʕ (Heb. קטל) *e. g.* ʕ = ʕ .

2) Short vowels before the tone are not lengthened but dropped ʕ = קטל, ʕ = ʕ .

3) A long vowel may stand in a shut syllable ʕ , ʕ (H. קמחם).

As in Hebrew, a syllable cannot end in more than one consonant, except in such forms as ʕ , ʕ .

Consonantal Changes. As in the other Semitic languages the ʕ of the reflexive, when the first radical a is a sibilant, takes the place of the latter and assumes

the same degree of hardness: אָפֶּק, אָפֶּקוּ, אָפֶּקוּן, אָפֶּקוּת; but see verbs אָפֶּק, אָפֶּקוּ, אָפֶּקוּן, אָפֶּקוּת; but see verbs אָפֶּק, אָפֶּקוּ, אָפֶּקוּן, אָפֶּקוּת.

b In many other cases a consonant is assimilated to a following one in pronunciation; *v.* § 4.

c Vowelless ך is assimilated to the following consonant, which is thereby doubled: אָפֶּק for *an-pek*, אָפֶּק for *genb*, אָפֶּק שַׁטָּה, אָפֶּק שַׁטָּה; *vice versa* a doubling is sometimes dissolved by ך (or ם); אָפֶּק, H. אָפֶּק, אָפֶּק, H. אָפֶּק.

d The following are not pronounced: 1) ך in the beginning of words like אָפֶּק, אָפֶּק; so אָפֶּק when standing without accent after or instead of a verb; 2) ן of the unemphatic pronouns אָפֶּק, אָפֶּק, in the suff. of the 3. pers. אָפֶּק אָפֶּק 'id^hau, אָפֶּק אָפֶּק q^erai, in the auxiliary verb אָפֶּק, in the irregular אָפֶּק (*v.* § 48); 3) ן in אָפֶּק (*v.* § 19); 4) ן in אָפֶּק (*v.* § 48) and ם in אָפֶּק (§ 32) and אָפֶּק (§ 48 g).

e By aphæresis ך, ן, and ן disappear in the imper. of the corresponding verbs (*v.* § 41 ff.), as also in certain nominal forms אָפֶּק, אָפֶּק (H. אָפֶּק, אָפֶּק); by contraction very frequently ך after preformatives אָפֶּק = *n^eallef*, אָפֶּק אָפֶּק, אָפֶּק I eat; [one of the double consonants in stems אָפֶּק, אָפֶּק = *z^egag*, אָפֶּק; אָפֶּק, אָפֶּק;] the fem. אָפֶּק in אָפֶּק new, f. אָפֶּק h^ed^hattâ. Apocope is chiefly found in the 3 pl., where אָפֶּק is frequently written for אָפֶּק or אָפֶּק. The Hebr. feminine ending

𐤀 appears in the stat. abs. only as 𐤀, 𐤀𐤀𐤀, 𐤀𐤀𐤀; similarly in a few cases 𐤀 for 𐤀𐤀.

𐤀 may be prefixed to foreign words beginning *f* with two consonants, and to verbs 𐤀, and is frequently inserted as a mater lectionis: 𐤀𐤀𐤀𐤀 *dallitāni*, 𐤀𐤀𐤀 part. Finally we note the addition of a paragogic 𐤀 to certain parts of the verb, *e.g.* 1 p. pl. 𐤀𐤀𐤀 for 𐤀𐤀; 3, in imper. 2 pl. 𐤀𐤀𐤀, 𐤀𐤀𐤀 for 𐤀𐤀, 𐤀𐤀.

The gutturals do not affect the vocalization to 17 the same extent as in Hebrew; they even seem to have ^a been originally capable of being doubled. They prefer *a* to *e*, *e.g.* in the part. Peal: 𐤀𐤀 for 𐤀𐤀, in the Pael, Afel 𐤀𐤀 for *ad^hneh*; *o* (*u*) is frequently retained in the impf.; the E. Syrians often write *a* for *e*, even when there is no guttural, 𐤀𐤀, 𐤀𐤀, 𐤀𐤀¹.

The quiescent consonants are pretty much as in *b* Hebrew.

1. 𐤀, like the Hebr. 𐤀, stands for *ā* and *ē* at the end of words 𐤀𐤀, 𐤀𐤀 = *malkā*, *malkē*.

2. In the beginning of words, where it has always a helping-vowel, it surrenders its vowel to vowelless prefixes 𐤀𐤀𐤀 *valāhā*, 𐤀𐤀𐤀 *lā^hām*; the Nestorians however, *v^ealāhā*, *l^eād^hām*; but when two prefixes come together they also wrote 𐤀𐤀𐤀𐤀𐤀 *l^eelfā v^elab^hūhōn*.

¹ List in Martin, *Syriens Orientaux et Occidentaux* (1872) Tables 1—8.

3. Without a vowel י , in the middle of a word, quiesces not only in a , מַסְעָנָא (for *m^eass^eyānā*), but also in e , מַסְעָנָא , and \bar{i} , מַסְעָנָא (but Nest. *mēm^rā*).

4. In Afel it becomes ֹ , more rarely ֻ : מַסְעָנָא , מַסְעָנָא ; for י between two vowels *v.* § 4.

5. For ֹ in the beginning of words *v.* § 44 *a*, for ֹ in the middle and for the changes it undergoes § 46 *b*; for ֻ § 46 *a*. Except מַסְעָנָא to live and perhaps מַסְעָנָא to set, there are no verbs mediæ ֻ , but very many tertiae ֹ ; on the other hand there are no verbs tertiae ֹ .

18 Since the Quantity (long or short) of the vowels like the doubling of the consonants, is in most cases no longer recognisable by outward and visible signs, no unfailing rule can be given regarding their permanence and disappearance; vowels in sharpened syllables are of course equally unchangeable with those naturally long. Noteworthy, however, is the ease with which the characteristic vowel of a form may change its position, *e. g.* in the segolate forms מַסְעָנָא , מַסְעָנָא , מַסְעָנָא , alongside of מַסְעָנָא , מַסְעָנָא , מַסְעָנָא ; and in the feminines מַסְעָנָא , מַסְעָנָא , מַסְעָנָא alongside of מַסְעָנָא , מַסְעָנָא , מַסְעָנָא ; in the imper. מַסְעָנָא , מַסְעָנָא .

II. MORPHOLOGY. (§§ 19—49.)

A. PRONOUN. (§§ 19—23.)

(ܣܟܘܢܐ ܡܚܘܢܐ, ܡܚܘܢܐ ܫܡܘܢܐ).

The Personal Pronoun (ܡܚܘܢܐ, ܡܚܘܢܐ) used 19 independently:

I	ܐܢܐ	we	ܐܢܫܐ, ܐܢܫܐ
thou	ܐܢܬܐ, f. ܐܢܬܐ	you	ܐܢܬܐ, f. ܐܢܬܐ
he	ܐܘܪܐ	she	ܐܘܪܐ
		they	ܐܘܪܐ, f. ܐܘܪܐ

After the participle, and more rarely after the adjective, *a* the pronouns are used enclitically with shortened forms. This usage is most frequent with the pronouns of the first person, least so with those of the third. Exx. ܐܢܐ ܐܘܪܐ, ܐܢܐ ܐܘܪܐ I say, so almost always even in the oldest translation of the Gospels (Curetonian) which, instead of the elsewhere usual ܐܘܪܐܢܐ, or ܐܘܪܐܢܐ¹ ܐܢܐ (both = 'am^eriⁿan), still frequently writes ܐܢܐ ܐܘܪܐ, but can hardly have any longer read *anachman* or *enachman*; ܐܢܐ ܐܘܪܐ = ܐܢܐ ܐܘܪܐ; ܐܢܐ ܐܘܪܐ Lk. 1, 28 = ܐܢܐ ܐܘܪܐ, but here = ܐܢܐ ܐܘܪܐ; ܐܢܐ ܐܘܪܐ = ܐܢܐ ܐܘܪܐ; before enclitic ܐܘܪܐ and ܐܘܪܐ *a* becomes *a*, ܐܢܐ ܐܘܪܐ 'enau, it is I, among the Nestorians.

The 3 pl. has special enclitic forms ܐܘܪܐ, f. ܐܘܪܐ, which are also used, instead of suffixes, to express the object.

The personal pronouns in Syriac are employed much more *b* frequently than *e. g.* in Hebrew to express the copula: ܐܢܐ ܐܢܐ and ܐܘܪܐ ܐܘܪܐ, ܐܘܪܐ ܐܘܪܐ for ܐܘܪܐ ܐܘܪܐ.

For the suffixes of the noun (ܐܘܪܐܢܐ, ܐܘܪܐܢܐ)

¹ See Jacob of Edessa ed. Phillips 7, 13, Elias of Sobha c. 3.

affixa relationis) *v.* § 31, for those of the verb (صَصَمْنَا) *v.* § 39.

- 20 Demonstrative pronoun (ذَهَابْنَا):
 a) this هُوَ, هِيَ f. (هُنَا) هُنَا pl. c. هَهُنَا
 b) that هُنَا f. هُنَا pl. m. هُنَا, f. هُنَا.
 Very rare هُنَا and هُنَا.
- 21 The interrogative pronoun (مَنْ) is مَنْ who? and مِمَّ (also written مِمَّ *môn*) مِمَّ what?; interrogative adverb مِمَّ how? and adjective مِمَّ, f. مِمَّ, pl. مِمَّ, which (man &c.)?
- 22 All the functions of the relative pronoun are discharged by هُوَ, هِيَ (H. هُوَ), generally alone, though frequently preceded by مِمَّ, هُنَا, هُنَا; هُوَ هُنَا every one that.
- 23 A set of possessive pronouns much used in later translations is compounded of هُوَ, an older form of هُوَ, the dative particle هُوَ, and the suffixes: هُوَ; هُوَ; هُوَ; هُوَ; هُوَ; هُوَ; هُوَ.

B. NOUN. (§§ 24—33.)

- 24 Substantive and Adjective. Nouns (مَنْ) are partly primitive (صَصَمْنَا, كَلَّمَ, كَلَّمَ, كَلَّمَ), partly derivative (صَصَمْنَا, كَلَّمَ, كَلَّمَ). The latter class may be derived from verbs or from other substantives, and that in various ways. They may be composed simply of the consonants of the root with

one or more vowels, long or short, or may be formed by the doubling of a radical or by prefixing, inserting, or affixing one or more consonants.

Certain formations are employed as adjectives and participles or in particular significations.

The following list, in which the forms from strong stems are followed by those from weak stems, and the masculine by the feminine forms, does not profess to give more than the most frequently occurring nominal forms in Syriac.

1. With a short vowel:

a) qat̄l, qet̄l, quṭl, or q̄tal, q̄tel, q̄tul¹: ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; *a* in abs. and constr. states almost entirely confined to final gutturals and *r*: ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ (acc. to Nestorian pronunciation *rēš*, acc. to the Jacobite *rīš*), ܩܬܠܐ; rarely with *ā* ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, but from ܩܬܠܐ st. constr. ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ.

The feminines of the strong form take the vowel with the first or the second radical as may most conduce to ease of pronunciation: ܩܬܠܐ, ܩܬܠܐ as well as ܩܬܠܐ, ܩܬܠܐ alongside of ܩܬܠܐ, ܩܬܠܐ (Q. because originally ܩܬܠܐ which was also in use), ܩܬܠܐ and

¹ Cf. Heb. ܩܬܠ and ܩܬܠ etc., ܩܬܠ and ܩܬܠ; Nest. ܩܬܠܐ, alongside usual ܩܬܠܐ.

b) qatṭâl, nomina actionis II קָטַטְוּ , קָטַטְוָה , and colour names קָטַטְוָה .

c) qatṭîl, very many adjectives קָטַטְוָה , קָטַטְוָה , קָטַטְוָה , קָטַטְוָה , and part. perf. קָטַטְוָה , קָטַטְוָה .

d) qatṭul קָטַטְוָה , קָטַטְוָה , קָטַטְוָה .

4. With formative additions:

a) with preformatives:

1) with *m*:

α) the infinitives,

β) the participles of the derived stems,

γ) many substantives קָטַטְוָה , קָטַטְוָה ; קָטַטְוָה , קָטַטְוָה ; with long vowel in the stem קָטַטְוָה ; קָטַטְוָה ; with long vowel in the preformative קָטַטְוָה ¹, cf. קָטַטְוָה , H. קָטַטְוָה .

2) with *t*, derived from III and V קָטַטְוָה , קָטַטְוָה ; very many feminines קָטַטְוָה , קָטַטְוָה , קָטַטְוָה ².

b) With affirmatives:

1) with *ān* for substantives: קָטַטְוָה , קָטַטְוָה , קָטַטְוָה , especially from stems קָטַטְוָה ; it is also the favourite

¹ Acc. to Lagarde GGA. 1884, 278 because = קָטַטְוָה for קָטַטְוָה , from a stem corresponding to the Arabic كُتِبَ .

² With *y* a few (foreign?) names of animals and plants (N. 127, 2); with *n* קָטַטְוָה , a few biblical proper names commencing in Hebrew with *y* קָטַטְוָה , קָטַטְוָה ; on Nimrod v. Lag. Arm. St. p. 112.

Greek words and proper names have found their way into Syriac in great numbers.

c) On the vocalisation of the feminines see § 18 and GH., ZDMG. 32, 750.

As regards the two genders, the usage is essentially the same as in Hebrew. A considerable number are common gender (D. 269, N. 87). Among feminines without the feminine termination are the names of members of the body occurring in pairs, names of places and materials (D. 268, N. 84), and the numbers from 3—10; *e. g.* نَفْس, أَيْدٍ, كَفَّيْنِ, لَدَا.

The dual has left a trace of itself only in 2, 27 200 and 200.

The plural has two terminations, m. 28, f. 28; 28; 28. Masculines from *ú* stems^a ending in the sing. in *e* take 28, feminines in 28 and 28 take 28— and 28; 28; 28; 28; 28.

Many nouns with a masculine form in the singular *b* take the feminine termination in the plural; 28 bed, pl. 28; 28 place, 28, 28 physician, 28; *vice versa* many feminines take the masculine plural, *e. g.* 28 word; pl. 28 *mellin*; 28, 28 week, 28; 28 cubit, 28; 28, 28 cave, 28. A few have both forms in the plural: 28 father, *v.* § 32, 28 horn, 28 and 28; 28 hand, 28 and

ܐܝܢܐ; ܕܝܢܐ day, ܕܝܢܐ and ܕܝܢܐ; ܫܘܠܬܐ strength, ܫܘܠܬܐ, st. emph. (*v. infr.*) ܫܘܠܬܐ, hence ܫܘܠܬܐ, ܫܘܠܬܐ heart, ܫܘܠܬܐ and ܫܘܠܬܐ.

^c A few substantives are used only in the singular ܫܘܠܬܐ sin, ܫܘܠܬܐ and ܫܘܠܬܐ truth, ܫܘܠܬܐ faith; others only in the plural ܫܘܠܬܐ life, ܫܘܠܬܐ water (*v. § 32*), ܫܘܠܬܐ mercy; ܫܘܠܬܐ heaven is construed both as sing. and as plural.

29 There are no case-endings in Syriac any more
^a than in Hebrew. The various cases (ܫܘܠܬܐ, *v. Gott-*
heil, Elias of Sobha n. 32 ff.) are expressed by means
of prepositions, the dative and often the accusative by
ܐܢܝܢ, the genitive by ܐܢܝܢ. The genitive relation, moreover,
was still expressed by the shortened form of the Noun
in the so-called construct state. This, the usual method
in Hebrew, was called ܫܘܠܬܐ ܫܘܠܬܐ (am-
putation of the noun in annexion). The short
independent form of the noun was known as the absolute
state.

^b In addition to these, we have in Aramaic a third
form, the so-called emphatic state which supplies
the place of the prefixed definite (determining) article
(wanting in Aramaic) and which is formed by affixing
the termination ܐܢܝܢ to the noun. The masculine
plural ends in ܐܢܝܢ (st. cstr. + ܐܢܝܢ GH. in LCBl. 87, 18,
607), from ܐܢܝܢ stems ܐܢܝܢ (*ayya*) ܐܢܝܢ. This form, we

may add, has become so common that it frequently stands where determination is not implied, and in many cases is the only form in use.

The following table gives a summary of the various classes of nouns and their inflexion:

		Sing.		Plur.		
		st. abs. and cstr.	st. emph.	st. abs.	st. cstr.	st. emph.
I	a	king				
	b	foot				
	c	sanctuary				
	d	child				
	e	day				
	f	eye				
	g	sea				
	h	rest				
II	a	eternity				
	b	witness				
III	a	banquet				
	b	vision				

There is little to add by way of detail:

a) Class I comprises the nouns with one short vowel, from which those with (originally) two short vowels (§ 25 1 b) can no longer be distinguished. From *e* and *a* of the shorter form, it is impossible to infer the vowel of the longer form: king ; foot ; sanctuary ; child ; day ; eye ; sea ; rest ; eternity ; witness ; banquet ; vision .

b) Like حَم is inflected the diminutive حَمَص st. cstr. حَمَص ; حَمَص takes حَم ; from حَم reason and حَم colour the W. Syrians form حَم and حَم .

c) Nouns from ح stems repeat the consonant only in the plur. of حَم people and حَم sea.

d) The part. of verbs ح deserves special attention. The active is حَم , حَم , حَم ; the passive حَم , حَم , حَم .

d Peculiar are certain masculine plurals with *an* inserted, with which Phœnician and Assyrian may be compared, such as حَم ruler حَم , حَم great, with reduplication حَم ; see the list in N. 74.

30 The Feminine. The rarely occurring stat. abs. ends^a in the sing. in ا , like the. emph. state of the masc., the constr. in ـت , the emph. in ت + ا ا .

	Sing.			Plur.		
	st. abs.	cstr.	emph.	abs.	cstr.	emph.
I	حَم city	حَم	حَم	حَم	حَم	حَم
II	حَم widow	حَم	حَم	حَم	حَم	حَم
III	a حَم companion (f.)	—	حَم	حَم	—	—
	b حَم calf	—	حَم	حَم	—	—
	c حَم knowledge	—	حَم	حَم	—	—
	d حَم maiden	—	حَم	حَم	—	—
	e حَم joy	—	حَم	حَم	—	—
IV	حَم kingdom	حَم	حَم	حَم	—	—

		Sing.			Plur.		
		st. abs.	cstr.	emph.	abs.	cstr.	emph.
V	a	ܘܢܝܢܐ image	ܘܢܝܢܐ	ܘܢܝܢܐ	ܘܢܝܢܐ	—	ܘܢܝܢܐ
	b	ܘܢܝܢܐ request	—	ܘܢܝܢܐ	ܘܢܝܢܐ	—	—
	c	ܘܢܝܢܐ creation	ܘܢܝܢܐ	ܘܢܝܢܐ	ܘܢܝܢܐ	—	—
VI		ܘܢܝܢܐ part	ܘܢܝܢܐ	ܘܢܝܢܐ	ܘܢܝܢܐ	ܘܢܝܢܐ	ܘܢܝܢܐ

NOTE 1. Class I suffers no change because the last syllable begins with a consonant.

2. Class II, on account of the two consonants, requires sometimes *a* as ܘܢܝܢܐ, sometimes *e* as ܘܢܝܢܐ, ܘܢܝܢܐ request—in this respect, however, the eastern pronunciation is often at variance with the western—sometimes *u* as in ܘܢܝܢܐ (does it occur?) ܘܢܝܢܐ. For the uncertainty as regards Q. and R. of the ܘ, see above.

3. Class III comprises the segolate feminines with the change in the position of the vowel mentioned in § 18. To this class belong also the forms under V and VI from ܘ stems, which must not be confounded with those of class IV.

4. For the double plural of certain substantives *v.* § 28 *b*; to these add ܘܢܝܢܐ, ܘܢܝܢܐ, ܘܢܝܢܐ and ܘܢܝܢܐ. ܘܢܝܢܐ sign, ܘܢܝܢܐ; ܘܢܝܢܐ, ܘܢܝܢܐ; ܘܢܝܢܐ hundred ܘܢܝܢܐ have only the feminine form. ܘܢܝܢܐ takes ܘܢܝܢܐ.

5. Adjectives in ܘ form the feminine in ܘ: ܘܢܝܢܐ, ܘܢܝܢܐ, pl. ܘܢܝܢܐ; those in ܘ, ܘ, on the other hand, take ܘܢܝܢܐ, pl. ܘܢܝܢܐ: ܘܢܝܢܐ, ܘܢܝܢܐ, ܘܢܝܢܐ.

¹ On ܘܢܝܢܐ *s.* Philippi, ZDMG. 40, 650; de Lagarde, Mitt. 2, 358 f., καρύτας = ܘܢܝܢܐ.

Nestle, Syr. Gramm.

stantives, as distinguished from adjectives and participles, it seems to be more frequently dropped: صَكَّتْ, صَكَّتِ.

Of the feminines those ending in *ūt, it, āt* always *d* remain unchanged, as do the rest always before the vocalic suffixes, frequently also before ـ, while they generally insert a helping-vowel before the 2 and 3 plur.; in this case they assume the same form as in the st. constr. Thus we find alongside of each other صَكَّتْ, صَكَّتِ, صَكَّتَتْ, and صَكَّتَتْ, صَكَّتَتْ, صَكَّتَتْ; so صَكَّتَتْ, صَكَّتَتْ, صَكَّتَتْ alongside of صَكَّتَتْ, صَكَّتَتْ, صَكَّتَتْ; صَكَّتَتْ alongside of صَكَّتَتْ. Cf. also صَكَّتَتْ my maid, but صَكَّتَتْ my daughter.

More or less irregular in their formation are a 32 number of substantives, of which the following are the most important.

أَبٌ father, wanting (acc. to BH) in abs. and const., with suff. 1 p. أَبِي, before the others أَبِي, thus أَبِي, أَبِي; in the pl. أَبَاءٌ, أَبَاءٌ and, metaphorically, أَبَاءٌ, أَبَاءٌ, then pronounced *abbā*.

أَخٌ brother, with suff. like أَبٌ, pl. أَخَاءٌ; in the same way سَوْءٌ, سَوْءٌ father-in-law, with suff. of 1 p. سَوْءِي, before other suff. سَوْءِي, pl. سَوْءَاءٌ.

أُخْتٌ sister, pl. أَخْتَاءٌ, أَخْتَاءٌ.

آخَرٌ another, f. آخَرَةٌ, pl. آخَرَاتٌ, f. آخَرَاتٌ.

|أُمًّا| mother, |أُمٌّ|, |أُمَّه|, pl. |أُمَّهَاتٌ|.

|مَدْرًا| maid, pl. |مَدْرَاتٌ|.

|أَتْنَةً| or |أَتْنَةٌ|¹ (pronounce 'att^et^hā, atā) woman, cstr. |أَتْنَةٍ|, pl. |تَمَنٍ|, |تَمَنًا|.

|بَيْتًا| house, |بَيْتٌ|, contracted |بَيْتًا|, pl. |بَيْتَاتٌ|, |بَيْتَاتٌ| (note Q.).

|بَنًا| son, |بَنٌ|, |بَنَانٌ|, |بَنَانٌ|, |بَنَانٌ|, |بَنَانٌ|, pl. |بَنَاتٌ|, |بَنَاتٌ|.

|بِنَةً| daughter, cstr. |بِنَةٍ|, |بِنَةٍ|, but |بِنَاتٌ|, pl. |بَنَاتٌ|, |بَنَاتٌ|.

|بَلًا| lord, cstr. |بَلٍ|; |ب| discarded before suff., thus |بَلَانٌ|, |بَلَانٌ|, |بَلَانٌ| (1 Cor. 16, 21), pl. |بَلَانٌ| and |بَلَانٌ|, |بَلَانٌ| or |بَلَانَةٌ|, fem |بَلَانَةٌ| (Martha, Q.).

|مَاءًا| water, |مَاءٌ|, |مَاءٌ|, bef. suffixes with or without |مَاءٌ| or |مَاءَةٌ|.

|مَدِينَةً| city, abs. |مَدِينَةٌ|, cstr. |مَدِينَةٍ|; pl. |مَدِينَاتٌ|, |مَدِينَاتٌ|.

- 33 The Numerals. The cardinals (|أَحَدًا| simple)
^a from 1 to 10 have separate forms for both genders, and, as in the other Semitic languages, in the case of the numbers 3 to 10, the feminine forms are used with masculine substantives and *vice versa*. They are placed in apposition sometimes before—the more usual position—sometimes after the object numbered.

¹ In inscriptions also |أَتْنَةً| ZDMG. 36, 147.

masc.		1	١	2	٢	3	٣	4	٤	5	٥
fem.			١	٢	٣	٤	٥				
masc.		6	٦	7	٧	8	٨	9	٩	10	١٠
fem.			٦	٧	٨	٩	١٠				

To form the numbers from 11 to 19 **عَشْرَة** is added *b* for the masculine, **عَشْرَة** for the feminine, to a shortened form of the units.

masc.		11	١١	12	١٢	13	١٣
fem.			١١		١٢		١٣
masc.			١٤		١٥		١٦
masc.		14	١٤	15	١٥	16	١٦
fem.			١٤		١٥		١٦
masc.			١٧		١٨		١٩
masc.		17	١٧	18	١٨	19	١٩
fem.			١٧		١٨		١٩

Several variations are found in the orthography, especially of the feminine; *e. g.* **عَشْرَة** is often wanting over **ع** of **عَشْرَة**.

The tens are the plural forms of the units, (including **عَشْرَة**) and are of the common gender. **عَشْرَة** 20, **عَشْرَة** 30, **عَشْرَة** 40, **عَشْرَة** 50, **عَشْرَة** 60, **عَشْرَة** 70, **عَشْرَة**, also written **عَشْرَة** 80, **عَشْرَة** 90.

They are joined to the units in such a way that the larger number is placed first, followed by the

smaller, which shows the gender and is always accompanied by *o*, e. g. *o* *ḥamsīn* and *o* *ḥamsīn*. The object numbered is generally placed after in the absolute plural.

d The remaining cardinal numbers are used as proper substantives.

ḥ 100, in st. emph. *ḥ* *ḥ* = Fr. *une centaine* (pl. *ḥ* *ḥ*) (dual!) 200, *ḥ* *ḥ* 300, *ḥ* *ḥ* 400, *ḥ* *ḥ* 500 &c.; *ḥ*, emph. *ḥ* 1000, *ḥ* *ḥ* 2000, *ḥ* *ḥ* 3000, *ḥ* *ḥ* 4000 &c.; (*ḥ* *ḥ* 10000; *ḥ* *ḥ* 50000).

e The numbers from 2 to 10 receive the determination by means of suffixes, which occasion certain changes in the form: *ḥ* *ḥ* you two, *ḥ* *ḥ* they two, *ḥ* *ḥ*; *ḥ* *ḥ* (with anomalous Q.) &c.

f The ordinal numbers (*ḥ* *ḥ*, *ḥ* *ḥ*) are formed by the ending *o*.

	masc.	fem.		masc.	fem.
1.	<i>ḥ</i>	<i>ḥ</i>	6.	<i>ḥ</i>	<i>ḥ</i>
2.	<i>ḥ</i> ¹	<i>ḥ</i>	7.	<i>ḥ</i>	<i>ḥ</i>
3.	<i>ḥ</i>	<i>ḥ</i>	8.	<i>ḥ</i>	<i>ḥ</i>
4.	<i>ḥ</i>	<i>ḥ</i>	9.	<i>ḥ</i>	<i>ḥ</i>
5.	<i>ḥ</i>	<i>ḥ</i>	10.	<i>ḥ</i>	<i>ḥ</i>

¹ Rarely *ḥ*.

struction as a third tense, which they named $\text{أَحْنَا} \text{مُتَأَمَّر}$ (present, in addition to $\text{أَحْنَا} \text{مُتَأَمَّر}$ past and $\text{أَحْنَا} \text{مُتَأَمَّر}$ future).

35 The Syriac conjugations or stems may be most conveniently arranged in three groups of two, in all six conjugations. These are: the simple stem, the intensive stem, and the causative stem, each with its corresponding reflexive or passive, as represented in the usual paradigm:

1. Peal أَفْعَل and Ethpeel أَفْعَل
2. Pael أَفْعَل and Ethpaal أَفْعَل
3. Aphel أَفْعَل and Ettafal أَفْعَل

To these we must add a few other formations, *e. g.* a second causative form, the Šaphel and its reflexive, Eštaphal (Aethiop. Gram. § 43), in some cases a Paiel or Pael (Aeth. Gr. § 40) and other quadriliteral forms.

36 The inflectional endings are:

a) in the perfect:

	1	2 f.	2 m.	3 f.	3 m.
Sing.	أَفْعَل	أَفْعَل	أَفْعَل	أَفْعَل	—
Plur.	(أَفْعَل)	أَفْعَل	أَفْعَل	(أَفْعَل)	(أَفْعَل)

b) in the imperfect:

Sing.	—ا	أَفْعَل —ا	—ا	—ا	—ا
Plur.	—ا	أَفْعَل —ا	أَفْعَل —ا	أَفْعَل —ا	أَفْعَل —ا

c) in the imperative:

Plur.		Sing.	
f.	m.	f.	m.
(كُنَّ) —	(كُونُوا) —	—	—

NOTE. Where longer and shorter endings are found side by side, the former are to be regarded as secondary or derived.¹

The Syrians distinguish two moods (كُنَّ or كُونُوا, ³⁷ also كُنُّوا), the indicative (كُنَّ) and imperative ^a (كُونُوا). The jussive², and the apocopated and emphatic forms of Arabic are wanting; the infinitive and the participle (كُنَّ، كُنَّا، كُنْتُمْ) belong rather to the Noun.

The strong verbs are called by the Syrians كُنَّ، ^b the weak كُنَّ.

Verbs of the simple stem are either transitive ³⁸ (كُنَّ)، or intransitive (كُنَّ); the latter have ^a generally *e* in the perfect كُنَّ، fear، كُنَّ be pregnant; in some cases the vowel varies according to the signification: كُنَّ lay waste، كُنَّ be waste; in other cases there is no change: كُنَّ vertere and se vertere، كُنَّ part and go apart.

There is no reflexive with *n*, corresponding to the ^b Hebr. Niphal. The significations of the derived stems

¹ GH, ZDMG. 32, 757.

² Are traces of it to be found Jer. 10, 11 and in the inscription of Teima 11 (كُنَّ—not كُنَّ)? Berl. Sitz. Ber. 84, 817. 87, 448.

present the same variety as in Hebrew; thus the Pael is frequentative, intensive, causative &c., while the reflexive takes the place of the passive, which is wanting.

c) Forms with more than three radicals are derived to a large extent from nouns; even words like כָּלַף , כָּלַף , כָּלַף are invented by the theologians and cited by the grammarians.

For Paradigm see following page.

NOTES a) כָּלַף is more suitable for a model than כָּלַף or כָּלַף on account of R. and Q.

b) In the MSS. the silent endings ו and ו —the latter especially—in the plural of the perfect and in the imperative are frequently omitted. For proofs that they were once audible see note to § 16e and compare Mk. 5, 41. ταλιθα κουμι (cod. AD), with κουμ (x BC). On the longer forms in כָּלַף , כָּלַף , and כָּלַף of the 1 pers. v. § 36 note.

c) Intransitive verbs with e retain their vowel (so in Arab. but not in Hebr. 54^b and Aeth. 56). כָּלַף Job 7, 5. 30, 30 is cited by the grammarians as solitary example of an intrans. perfect med. ו ; acc. to N also כָּלַף (but Q., v. D p. 225 n. 1).

d) In the impf. and imper. the intransitive have usually a , which is treated quite as the u of the paradigm כָּלַף , כָּלַף ; but many have e as: כָּלַף , כָּלַף , כָּלַף ; not many have e as: כָּלַף sell and כָּלַף make, כָּלַף and כָּלַף , with a few כָּלַף v. § 42.

e) The eastern Syrians write כָּלַף i. e. כָּלַף not כָּלַף in the pf. כָּלַף , impf. and imp. כָּלַף , כָּלַף ; כָּלַף u, on the other hand, in כָּלַף , כָּלַף (v. כָּלַף and p. 10); the prefix of the impf. they point with כָּלַף (ě, later ĭ).

Strong Verb with Suffixes.

Perfect.

Peal.	1 pers.	2 m.	2 f.	3 m.	3 f.	1 plur.	2 m.
3 m.	كُتِبْتُ	كُتِبْتُ	كُتِبْتِ	كُتِبْتُ	كُتِبْتِ	كُتِبْنَا	كُتِبْنَا
3 f.	كُتِبْتِ	كُتِبْتِ	كُتِبْتِ	كُتِبْتِ	كُتِبْتِ	كُتِبْنَا	كُتِبْنَا
2 m.	كُتِبْنَا	—	—	كُتِبْنَا	كُتِبْنَا	—	—
2 f.	كُتِبْنَا	—	—	كُتِبْنَا	كُتِبْنَا	—	—
1	—	كُتِبْنَا	كُتِبْنَا	كُتِبْنَا	كُتِبْنَا	—	كُتِبْنَا
Plur.	—	—	—	—	—	—	—
3 m.	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ
3 f.	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ
2 m.	كُتِبْتُمْ	—	—	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	—
2 f.	كُتِبْتُمْ	—	—	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	—
1	—	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	—	كُتِبْتُمْ

f) The formation of 3 m. sg. impf. by *n* instead of *y* (hence always=1 pl.) distinguishes the Syriac of Edessa together with the Mandaean not only from Hebr., Arab., Ethiop. and Phoen., but also from the western dialects of Palmyr., Aramaic-Palest., Samarit., Nabat. Whether there is any analogy between it and the forms of the impf. with *b* in biblical Aramaic and in Talmudic is doubtful (cf. D § 181, Kautzsch, *Bibl. Aram.* § 47.).

g) For Q. of the first radical in the 1 impf. Pael, and of the third in the part. v. § 8 A.5. As exceptions to the latter we find cited ܩܘܢܝܢܐ , ܩܘܢܝܢܐ , ܩܘܢܝܢܐ , ܩܘܢܝܢܐ . It is to be observed, further, that when the tone is thrown forward the passive participles of Pael and Aphel are not to be distinguished from the participles active. On the union of the participle with the pronoun and the ensuing contractions, see § 19 a.

h) Pael and Aphel present no difficulty. ܩܘܢܝܢܐ find may be regarded as Peal with prosthetic *q* or as Afel with *e* for *a*, cf. ܩܘܢܝܢܐ and ܩܘܢܝܢܐ , *m* in ܩܘܢܝܢܐ and ܩܘܢܝܢܐ in Daniel.

i) No confusion can arise between the reflexive or passive forms of the simple stem and those of the intensive, that is, between Ethpeel (ܩܘܢܝܢܐ , with the diacritical point ܩܘܢܝܢܐ) and Ethpaal (ܩܘܢܝܢܐ , ܩܘܢܝܢܐ) if the second or third radical is one of the ܩܘܢܝܢܐ . In other cases, the 3 f. and 1 sg. of the perf., the 2 f. sg. and the 3 and 2 pl. of the imperf. and generally the imperative are written alike, so that ܩܘܢܝܢܐ , ܩܘܢܝܢܐ may be read either as *ethqatlat^h*, *ethqatlet^h* of the simple stem, or as *ethqatt^elat^h*, *ethqatt^elet^h* of the intensive. When the vowel of the imper. is thrown back, however, we can distinguish between ܩܘܢܝܢܐ of the simple, and ܩܘܢܝܢܐ of the intensive stem. The Eastern Syrians give the latter form a second vowel on account of the doubling and conse-

quently do not distinguish it from the perfect. The W. Syrians do the same in cases like ܐܘܨܘܪܐ . In printed texts the diacritical point developed into a diacritical line over (Ethpaal) and under (Ethpeel) the middle radical.

k) The Ethpeel often takes the place of the Ettaphal (ܐܘܨܘܪܐ); in the 3 f. and 2 m. and f. impf. of the latter only two *t*'s are written ܐܘܨܘܪܐ ; it is, however, like the Eštaphal, comparatively rare.

The strong verb with suffixes.

39

Notes on the paradigm (pp. 44—45).

a) One or two of the forms are found only in the works of Syrian grammarians; the suff. 2 f. pl. is omitted, since it is treated exactly like the masc.; ܐܘܨܘܪܐ and ܐܘܨܘܪܐ serve as suffixes of the 3 pl.

b) In the perfect the 3 f. sg. is distinguished from the 1 sg. with suffixes of the 2 and 3 pers. only by the R. of the ܐ ; from the 2 m. with 1 pers. by R. and the difference of vowel.

In the 3 pl. suffixes are also appended to the lengthened forms ܐܘܨܘܪܐ , ܐܘܨܘܪܐ &c., which others point as ܐܘܨܘܪܐ ; cf. in the imperative ܐܘܨܘܪܐ alongside of ܐܘܨܘܪܐ .

d) When the impf. represents the imper., it takes the suffixes of the latter, hence the 2 impf. often in ordinary cases ܐܘܨܘܪܐ .

e) For ܐܘܨܘܪܐ and ܐܘܨܘܪܐ we find, especially in the dialect of the Peshittā, ܐܘܨܘܪܐ , ܐܘܨܘܪܐ , ܐܘܨܘܪܐ ; the form (ܐܘܨܘܪܐ) is also found in some instances with the inf., which, with the exception of the suff. of the 1 pers., is otherwise treated like a noun (ܐܘܨܘܪܐ).

f) Pael, Aphel and the derived stems append their suffixes after the analogy of the Peal. In the m. sg. and in the lengthened plural forms, the imper. Pael frequently retains the vowel of the

wise stand without a vowel in the close of a syllable; hence there is no irregularity in the perf. and part. Peal, in the Pael, Ethpeel and Ethpaal.

b Assimilation does not take place in a considerable number of verbs, especially those with a for the middle radical: اَظْهَر , اَظْهَر ; the same applies to the apocope in the imper. (thus اَظْهَر notwithstanding imperf. اَظْهَر), especially with such verbs as are also *tertia* a .

c The vowel of the imper. follows that of the imperf.; *a* is often found even where the perf. has *a*; e. g. اَتَّخَذ take, اَتَّخَذ , اَتَّخَذ ; اَتَّخَذ keep, اَتَّخَذ , اَتَّخَذ and اَتَّخَذ , اَتَّخَذ ; اَتَّخَذ , اَتَّخَذ ; with *e* اَتَّخَذ , اَتَّخَذ ; اَتَّخَذ , اَتَّخَذ . Doubly weak are e. g. اَتَّخَذ , اَتَّخَذ , اَتَّخَذ .

Peal. Imp. of اَتَّخَذ : اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ .

of اَتَّخَذ : اَتَّخَذ of اَتَّخَذ : اَتَّخَذ .

Impf. اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ

اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ .

Inf. اَتَّخَذ .

Aphel. Perf. اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ

اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ .

Imp. اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ .

Impf. اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ

اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ , اَتَّخَذ .

Inf. اَتَّخَذ ; Part. act. اَتَّخَذ , pass. اَتَّخَذ .

Ettaphal. Perf. اَبْرَزَّفَ, Impf. تَبْرَزَّفَ, Imp. اَبْرَزَّفِ.

Verbs ڪ.

43

In the part. pass. Peal, in the Ethpeel, Pael, and *a* Ethpaal—instead of the two last often Palpel and Ethpalpal—verbs of this class present no irregularity, except that in such Ethpeel forms as كَصَّرَا, تَكْصِّرُونَ, the double radical is written only once, كَصَّرَا.

Elsewhere the identical consonants are fused into *b* one, and the vowel thrown back on the first radical. The latter after preformatives is pronounced hard, which is the case with the other radical in the perf. and part. only when it was originally followed by a vowel. Thus كَتَفَ, اَتَفَ, cf. Hebr. יָטַף; كَفَضَ, اَتَفَضَ, but فَجَدَ and فَجَمَ, فَجَمَ; on the other hand again فَجَمَ.

Imper. and impf. have *a*; *o* appears in كَحَّ, تَكْحَلُ; *e* for *e* is cited only كَفَّ, تَكْفِي, كَفَّي, imp. كَفِّ, كَفِّي, forms which D § 185 assigns to a root كَفَّ (but cf. كَفَّي, كَفَّي).

The uninflected part. act. Peal is formed like that *d* of verbs كَحَّ: كَحَّي, but كَحَّي, كَحَّي; still we find, especially with ڪ, also كَحَّي. In the Aphel, too, there frequently appears a similar اَحَّي, اَحَّي.

The first radical, where it should have Šewa, takes *b* an *i*, which passes over to the vowelless consonant of the preformative, $\text{آء}^{\text{ه}}$ *iret^h* not *yiret^h*, also frequently written $\text{آء}^{\text{ه}}$, Ethpeel $\text{آء}^{\text{ه}}$ (Nest. $\text{آء}^{\text{ه}}$). In the perf. Peal non-gutturals take *e*, in the impf. accordingly *a*, *ı* being written in place of $\text{آء}^{\text{ه}}$: $\text{آء}^{\text{ه}}$, so inf. $\text{آء}^{\text{ه}}$.

In the Aphel $\text{آء}^{\text{ه}}$ and $\text{آء}^{\text{ه}}$ alone show the *e* original *y*, *v* appearing in all the others: $\text{آء}^{\text{ه}}$, $\text{آء}^{\text{ه}}$ &c.

$\text{آء}^{\text{ه}}$ and $\text{آء}^{\text{ه}}$ apocopate the $\text{آء}^{\text{ه}}$ in the imper. Peal, *d* while after preformatives it is assimilated to the following consonant: $\text{آء}^{\text{ه}}$, $\text{آء}^{\text{ه}}$; $\text{آء}^{\text{ه}}$, $\text{آء}^{\text{ه}}$; $\text{آء}^{\text{ه}}$, $\text{آء}^{\text{ه}}$, $\text{آء}^{\text{ه}}$, $\text{آء}^{\text{ه}}$. In other respects they follow the usual inflexion of the class.

For $\text{آء}^{\text{ه}}$ v. § 48, *g* 5.

Verbs خا.

45

These transfer (with the Jacobites) the vowel of the *ı* to the preceding vowelless consonant, and have usually *e* in the perf. $\text{آء}^{\text{ه}}$, $\text{آء}^{\text{ه}}$, $\text{آء}^{\text{ه}}$; *ı* between two vowels is pronounced as *y*, and in some cases the latter consonant is written instead, *e. g.* Pael $\text{آء}^{\text{ه}}$.

Imp. $\text{آء}^{\text{ه}}$, impf. $\text{آء}^{\text{ه}}$; part. act. $\text{آء}^{\text{ه}}$, $\text{آء}^{\text{ه}}$, pass. $\text{آء}^{\text{ه}}$. In the Aphel, in many cases either the *ı* is dropped or it is placed before the first radical $\text{آء}^{\text{ه}}$ (cf. § 43 *d*); similarly the Ethpeel of $\text{آء}^{\text{ه}}$ is not unfrequently written $\text{آء}^{\text{ه}}$; so $\text{آء}^{\text{ه}}$ it displeases for $\text{آء}^{\text{ه}}$.

46 Verbs חָ .

a A verb med. *y* is perhaps to be seen in חָסַר set (*v.* § 17, 5); for its imper. is חָסַרְוּ and its impf. חָסַרְוּ ; in the perf., inf. and part. it is not to be distinguished from the other verbs of this class.¹

b When the first radical is vowelless, *o* unites with the following *a* to form *a*; with *e* and *i* it becomes \bar{i} , with *u* and *o*, it becomes \bar{u} ; when it would be doubled in Pael and Ethpaal it usually becomes וּ , as also in the part. act. Peal before inflectional additions. The preformative of the Ethpeel is usually written with two ל 's, so as to reach the same weight with the strong verb.

	Peal.	Ethpeel.	Pael.	Aphel.
Perfect.				
Sing. 3 m.	חָסַר	חָלַסְוּ	חָסַרְוּ	אֶחָסַרְוּ
3 f.	חָסַרְוּ	חָלַסְוּ	חָסַרְוּ	אֶחָסַרְוּ
2 m.	חָסַרְתֶּם	חָלַסְתֶּם	חָסַרְתֶּם	אֶחָסַרְתֶּם
2 f.	חָסַרְתֶּן	חָלַסְתֶּן	חָסַרְתֶּן	אֶחָסַרְתֶּן
1	חָסַרְתִּי	חָלַסְתִּי	חָסַרְתִּי	אֶחָסַרְתִּי
Plur. 3 m.	חָסַרְוּ	חָלַסְוּ	חָסַרְוּ	אֶחָסַרְוּ
3 f.	חָסַרְוּ	חָלַסְוּ	חָסַרְוּ	אֶחָסַרְוּ
2 m.	חָסַרְתֶּם	חָלַסְתֶּם	חָסַרְתֶּם	אֶחָסַרְתֶּם
2 f.	חָסַרְתֶּן	חָלַסְתֶּן	חָסַרְתֶּן	אֶחָסַרְתֶּן
1	חָסַרְתִּי	חָלַסְתִּי	חָסַרְתִּי	אֶחָסַרְתִּי

¹ On these verbs *v.* A. Müller, ZDMG. 33, 698, Nöldeke, ib. 37, 525; Hebr. Gr. §§ 71, 72.

	Peal.	Ethpeel.	Pael.	Aphel.
Imp. Sing.	כָּה	אֲכַה־	כָּה־	אֲכַה־
Plur.	כָּהוּ	אֲכַה־	כָּהוּ	אֲכַה־
Impf.				
Sing. 3 m.	כָּהוּ	אֲכַה־	כָּהוּ	אֲכַה־
2 f.	כָּהִי	אֲכַה־	כָּהִי	אֲכַה־
1	אֲכַה־	אֲכַה־	אֲכַה־	אֲכַה־
Plur. 3 m.	כָּהוּ	אֲכַה־	כָּהוּ	אֲכַה־
Inf.	כָּהוּ	כָּהוּ	כָּהוּ	כָּהוּ
Part. act.	כָּהוּ, כָּהוּ	כָּהוּ	כָּהוּ	כָּהוּ
pass.	כָּהוּ	—	כָּהוּ	כָּהוּ

NOTE 1. The verb כָּה die has alone retained in the perf. Peal a trace of the intransitive pronunciation אֲכַה־, אֲכַה־, אֲכַה־, אֲכַה־ &c., elsewhere quite as כָּה.

2. אֲכַה־ attend forms its Aphel like verbs אֲכַה־, and similarly the first radical must be pronounced hard after the preform. in אֲכַה־ measure and אֲכַה־ make ready, while otherwise the preforms. are vowelless; only in poetry do we find here and there אֲכַה־ &c.

3. The inf. Peal is sometimes written with an *o* to which it has no claim: אֲכַה־, אֲכַה־.

4. Instead of the doubled *o* (Hebr. Gr. 71, b), *o* appears in אֲכַה־, אֲכַה־; אֲכַה־ means dazzle, אֲכַה־ wake.

5. *o* remains in verbs whose third radical is *i*, a guttural or η : אֲכַה־ be, אֲכַה־ show, אֲכַה־ be astonished, אֲכַה־ rejoice (but אֲכַה־), אֲכַה־ be white (but אֲכַה־ see). According to N. these

are mostly denominatives, and by no mean traces of a formation older than that of ordinary med. ܥ verbs.

6. A Palpel and an Ethpalpal are formed *e. g.* from ܥܘܢܐ be high, ܥܘܢܐܘܢܐ raise, ܥܘܢܐܘܢܐܘܢܐ; from ܥܘܢܐܘܢܐܘܢܐ shake, ܥܘܢܐܘܢܐܘܢܐܘܢܐ.

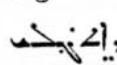
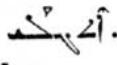
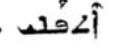
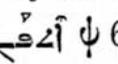
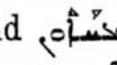
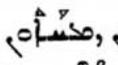
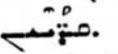
7. In the Ethpeel frequently but one ܥ is written, and inversion and assimilation are dispensed with in the case of sibilants, thus ܥܘܢܐܘܢܐܘܢܐܘܢܐ, ܥܘܢܐܘܢܐܘܢܐܘܢܐ; but in Ethpaal ܥܘܢܐܘܢܐܘܢܐܘܢܐ, ܥܘܢܐܘܢܐܘܢܐܘܢܐ.

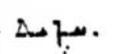
47 Verbs ܥܘܢܐ.

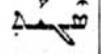
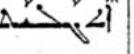
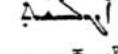
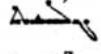
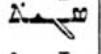
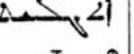
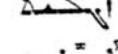
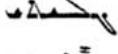
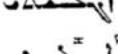
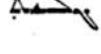
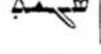
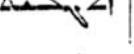
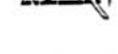
a This class comprises the two classes of Hebrew verbs, ܥܘܢܐ (originally ܥܘܢܐ, ܥ no longer appears in Syriac as third radical) and ܥܘܢܐ, which are treated in all respects like verbs ܥܘܢܐ. On the few that retain ܥ see § 39 *b*.

b The paradigm shows in the intransitives 'y' as a consonant in the 3 f. sg. perf., but in all the other forms it has become fused with the preceding *i* to form ܥܘܢܐ; in the transitives it becomes ܥܘܢܐ, ܥܘܢܐ in the 3 sing., disappears entirely in the 3 pl., and forms a diphthong with the preceding *a* in the other persons. According to the traditional teaching of the grammarians, the termination ܥ in ܥܘܢܐ and ܥܘܢܐ is still audible, thus: *s^eg^hi^u, g^el^au*.

c Note Q. in ܥܘܢܐ=2 sg. to distinguish it from ܥܘܢܐ with R.=1 sg., following the analogy of the strong verb.

The imper. of  one expects to end in *ay*, which, *d* however, is now found only in  swear and  drink. In the Ethpeel, the E. Syrians, following the analogy of the strong verb, pronounce *et^hgal*, which they usually write , in place of . The W. Syrians do the same in certain words *e. g.*  or  6, 5. The lengthened form is frequently found in the plural of the imper., and is usually written with Aleph:  and ; in the fem. the lengthened form alone occurs .

The vocalisation of the impf. is in all verbs the *e* same. The plural differs from the corresponding Hebrew in showing a trace of the last radical, namely in the ending of 3 m., which is pronounced (by the East Syrians) *on* () not *un* (). The *e*  of the passive forms (also in the part. pass. Peal) is written by the E. Syrians — not —; so here and there in other forms. The *i* of the 1 p. s. pf. they write — .

	Peal.	Ethpeel.	Pael.	Aphel.
Perfect.				
Sing. 3 m.				
3 f.				
2 m.				
2 f.				
1				

	Peal.	Ethpeel.	Pael.	Aphel.
Plur. 3 m.				
3 f.				
2 m.				
2 f.				
1				
Imp.				
Impf.				
Sing. 3 m.				
2 f.				
1				
Plur. 3 m.				
3 f.				
Part. act.				
pass.		—		
Inf.				

f How the suffixes are appended is shown by the table on pp. 60—61.

NOTE 1. In the inf. Peal, in the Pael and Aphel (3 m. and f. sg. and pl. of perf.) the *y* retains its power as a consonant, except before ح and ع , thus: عَصِيْبٌ , عَصِيْبِي , عَصِيْبِي , عَصِيْبِي ; عَصِيْبِي , عَصِيْبِي .

2. The ل of the 2 s. perf. is hard.

3. The decomposed diphthong *au* (3 m. pl. perf. and pl. imper.) is written اَوْ or او , or even او .

4. Barhebræus does not admit the lengthened forms of the 3 m. pl. perf. with suffixes of the 2 and 3 pers., عَصِيْبِي , nor yet the short forms of the fem. pl. imper. عَصِيْبِي , عَصِيْبِي and others.

5. ص usually forms صَاب , صَابِي , صَابِي , but also صَابِي , صَابِي .

Doubly weak and defective Verbs.

48

When, in a verb, two weak consonants immediately follow each other, the first of the two is not treated as a weak letter (see, however, § 7); cf. ق and ك , ق and ك ; ق and ك , ق and ك ; so ك and ك ; we need only discuss ب and ل live.

ب is, as a rule, regular, except that in the perf. the ب is not pronounced when the verb is used enclitically. The و is sometimes dropped in the impf., especially in the jussive and in poetry: ب , ب , ب , ب . Besides the active participle we find the passive ب , ب created, and (acc. to N 183) the verbal adjective ب , ب been.

Perfect.

	1 Sing.	2 m.	2 f.	3 m.	3 f.	1 Plur.	2 m.
Perf.							
3 m.	فعل	فعل	فعل	فعل	فعل	فعل	فعل
3 f.	فعل	فعل	فعل	فعل	فعل	فعل	فعل
2 m.	فعل	—	—	فعل	فعل	—	—
2 f.	فعل	—	—	فعل	فعل	—	—
1	—	فعل	فعل	فعل	فعل	—	فعل
Plur.							
3 m.	فعل	فعل	فعل	فعل	فعل	فعل	فعل
3 f.	فعل	فعل	فعل	فعل	فعل	فعل	[فعل]
2 m.	فعل	—	—	فعل	فعل	فعل	—
2 f.	فعل	—	—	فعل	فعل	فعل	—
1	—	فعل	فعل	فعل	فعل	—	فعل

c سما is regular in the perf. and imper., but the imperf. is formed as if from a verb فا or كا (cf. Hebr. Gr. § 76 *c*) and is written نَاسا , تَاسا or تَاسا (E. Syr. بسا), زَاسا , زَاسا ; inf. عَاسا . Aphel آسب , آسب ; impf. نَاسا , آسب ; part. عَاسا ; imp. آسب ; inf. عَاسب .

d Verbs which are at the same time ف and ك , ف and ك , ف and ك share the peculiarities of the two classes to which they respectively belong.

1. نجا injure, نفس (Pael) tempt, نجا quarrel, نجا forget; impf. نَجَا , نَجَا , نَجَا . Aphel آنب , آنب , part. عَنَجَا .

2. آف come, آف bake, آف bewail.

آف , آف (E. Syr. آف), آف , 1 آف ; آف , آف ; imp. آف , آف , آف , آف (آف); impf. آف ; inf. عَاف . Aphel آف , آف , imp. آف , inf. عَاف ; Ettaf. آف .

آف , آف , آف (Lev. 26, 26 by some آف); Ethpe. آف , آف , آف .

آف , pl. f. آف , 1 آف ; impf. آف ; imp. آف , آف . Pael, heal; impf. آف , آف ; imp. آف , Ethpa. آف .

e سما swear, سما (H. ספן) bud; pf. pl. سما and سما ; impf. سما , سما ; inf. عَاسا , عَاسا ; imp. سما (*v.* § 47 *d*), f. سما ; Aph. آسب , آسب ; so also آسب .

f ك and ف : ك scold, ك be weary; perf. ك ; impf. ك ; imp. ك , inf. عَاف , part. ك ; Ethpe. ك ; Pa. ك ; 3 f. ك , 2 m., 1 ك ; pl. ك , ك ; impf. ك ;

Aph. أَفَّ . أَفَّ , أَفَّ ; أَفَّ , أَفَّ are found only in the participle; so with أَفَّ be becoming, أَفَّ , أَفَّ be convenient.

The following are irregular: 1) أَفَّ go, in which g is silent, whenever r can receive its vowel أَفَّ 'azā, أَفَّ 'azīn; pf. أَفَّ 'ezat; impf. أَفَّ nīzūn (Nest. 1); imp. أَفَّ . 2) أَفَّ go up with assimilation of l wherever w can take its vowel, thus impf. أَفَّ , and consequently أَفَّ ; imp. أَفَّ , أَفَّ ; Aphel أَفَّ . 3) أَفَّ find, impf. أَفَّ (v. § 38 h). 4) أَفَّ drink, part. أَفَّ , impf. أَفَّ ; imp. أَفَّ (§ 47 d); Aph. أَفَّ . 5) أَفَّ give, in poetry also أَفَّ , without impf. and inf., أَفَّ only as inf. absol., أَفَّ , أَفَّ ; imp. أَفَّ , أَفَّ , أَفَّ , with o : أَفَّ , with suff. أَفَّ , أَفَّ , acc. to others أَفَّ , أَفَّ . Alongside of the above we have 6) أَفَّ give, only impf. and inf. أَفَّ . 7) أَفَّ ; run forms its imper. by omitting the r , which however is written after the initial r , thus أَفَّ , أَفَّ hatt.

D. THE PARTICLES § 49.

The lexicon must be consulted for the list of 49 particles (أَفَّ); we give here only those that undergo ^a grammatical change.

The inseparable prepositions ع , ب , ف , with the b copula و , comprised in the mnemonic أَفَّ , before a

III. NOTES ON THE SYNTAX (§§ 50—56).

Syriac resembles Ethiopic in the greater freedom 50 it enjoys in regard to the arrangement of the different members of the sentence as compared with Arabic and Hebrew. In later writers, however, imitation of the Greek sentence construction resulted in a style so clumsy—and that not alone in translations from Greek authors—as to give rise to complaints among the Syrians themselves.

The pronoun is more extensively employed than 51 in Hebrew, *e. g.* for the subject comprised in the^a verb: ܐܢܝܢ ܕܥܝܢܐ; for the article, especially in translations from Greek (cf. Ethiop., French [il]le, Ital. il[la]) we find (ܐܢܝܢ and) ܐܢܝܢ. Again, the pronoun is used to anticipate a Genetive ܐܢܝܢ ܕܥܝܢܐ, or the object of the verb with or without ܕ; also to accompany independent prepositions with ܕ, or with repetition of the preposition with or without emphasis ܐܢܝܢ ܕܥܝܢܐ on that (very) day. Finally we note the employment of the pronoun to express the so-called Ethic Dative ܐܢܝܢ ܕܥܝܢܐ, and its reflexive use in expressions like ܐܢܝܢ ܕܥܝܢܐ ܕܥܝܢܐ Simeon of his pillar=Simeon the Stylite.

The position of the demonstrative pronoun is *b* sometimes before, sometimes after the substantive.

- c In the case of a genitive with its nomen regens, the suffix is always appended to the second substantive when the first is in the construct state, שָׁמַיְתָם שָׁמַיְתָם their want of faith; in most cases, also, when וְ is used, וְשֵׁנֵנוּ לֶחֶם our necessary bread.
- d The following are used to express emphasis: נָפַח (Hebr.), זָחַב ; מִלְּמַלְאָכָא , מִלְּמַלְאָכָא , but especially נָפַח , nature. Is ipse נָפַח נָפַח נָפַח .
- e One, אֵין אֵין , nobody אֵין אֵין and אֵין אֵין , even אֵין אֵין a certain woman, אֵין something (N. Mand. Gram. § 150). For the reciprocal pronoun we find אֵין and אֵין "companion", not confined to persons; אֵין every day, אֵין the whole day.

52 The Verb.

- a The impersonal finite verb stands generally in the feminine, אֵין and אֵין accidit, the participle (and adjective) more frequently in the masculine (§ 48f.); these verbs also show a fondness for the passive: אֵין , אֵין , אֵין , dixi, audivimus, quaesiverunt; more rare are expressions like אֵין אֵין , Lagarde, Psalt. Hier. p. 156.
- b The perfect has the force of a future-perfect in the protasis of a conditional sentence, but it is seldom found in the apodosis; the perfect of emphatic assurance is rare, except in the Old Testament.

Our present is scarcely ever expressed by the *e* imperfect; on the other hand, after verbs requiring another verb to complete their meaning (such as will, begin, &c.) the imperfect is regularly found, with and without *;* or *o*. Either both verbs stand in the same mood, with or without *o*, or the second appears in the imperf., with or without *;*; the participle and the infinitive with *Δ* are less frequent in this construction. *;* frequently serves to introduce direct speech.

The proper form for the present is the participle, *d* which completely supplanted the imperfect in later Syriac. It also stands in dependent clauses, even after an imperative *ܘܢܘܫܘܢܐ ܘܢܘܫܘܢܐ* let both grow. To express a condition or state, it is usually preceded by *ܘܢܘܫܘܢܐ*. The passive participle differs from the active in frequently expressing the past—*ܘܢܘܫܘܢܐ* dying, *ܘܢܘܫܘܢܐ* dead—or the gerundive.

The infinitive absolute is found as in Hebr. *e* both before and (rarely) after the finite verb; when depending on another verb, the infin. is always preceded by *Δ*. It stands frequently after *ܘܢܘܫܘܢܐ*, *ܘܢܘܫܘܢܐ*, *ܘܢܘܫܘܢܐ* it is or is not (possible); after a preposition it requires *ܘܢܘܫܘܢܐ*, e. g. Gen. 4, 13 *ܘܢܘܫܘܢܐ ܘܢܘܫܘܢܐ*.

ܘܢܘܫܘܢܐ is employed as auxiliary verb:

53

a) quite pleonastically to strengthen the negative *ܘܢܘܫܘܢܐ*: *ܘܢܘܫܘܢܐ* *ܘܢܘܫܘܢܐ*, also *ܘܢܘܫܘܢܐ* — *ܘܢܘܫܘܢܐ* *ܘܢܘܫܘܢܐ* not only.

E*

followed by ? : $\text{?} \text{?} \text{?}$, $\text{?} \text{?} \text{?}$, or $\text{?} \text{?} \text{?}$. In this construction, a great variety of small words—especially the copula (pron.)—may stand between the two substantives, and the genitive may even, as in Greek, precede its *nomen regens* (cf. Aeth. Gr. § 132).

The position of the attributive adjective is generally *c* after its substantive, as often before it, however, when expressing an honourable title or quality. The adjective usually agrees in state with the substantive, but, in exceptional cases, both the other possible variations occur, least frequently the emph. st. of the adjective with the absolute of the noun.

Miscellaneous.

56

Instead of ? in the comparative, we often find, *a* as a result of Greek influence, ? , ? Matt. 11, 22. 24.

In addition to the simple negative ? there is the *b* more emphatic form ? (? — ? neither — nor), ? ; ? *ne* serves as subjective negative, and is employed in questions implying a doubt ($\mu\eta\tau\iota$), and in ? , ? in clauses expressing fear or purpose.

To introduce impossible conditional clauses we find *c* ? and ? ? , also ? ? .

The relative ? is very seldom omitted.

d

READING EXERCISE. Matt. 6, 10—13.

אָבִי, וְיַצְמַחְנָא תְּבַרְכְּנִי מַעְרָב. זְיָיָא מְלַחְמִיבִי. תִּסְתַּח
 וְיַצְמַחְנָא. אֲמַחְנָא וְיַצְמַחְנָא אִי טָרִיכָא. אִי כֵן כְּסִמְכָא
 וְשִׁבְעִיבְתֵי מַעְרָבָא. וְהַבְּרַחַב כֵּן מְטַזְמֵן אֲמַחְנָא וְאִי סֵן
 מַבְרַחַב כְּסִיבְתֵי. וְיָיָא מְלַחְמִיבִי כְּסִיבְתֵי. אִי אֲבִי כֵן צִמְכָא.
 מַחְלֵי וְיָיָא מְלַחְמִיבִי אִי סֵן מְלַחְמִיבִי אִי כְּסִיבְתֵי
 כְּלַחְמֵי אֲבִי.

*Aβūn d°βašmāyā, neṭqaddaš š°māχ. tīṭē malkuṭāχ;
 nehveh šeβyānāχ, aikānnā d°βašmāyā aφ b'ār'ā. ḥāβ-lan
 lāhmā d°sunqānan yaumānā; vaš°βoq-lan ḥaubain aikānnā
 d'aφ ḥnan š°βaqn l°ḥayyāβain. v°lā' ṭālan l°nesyōnā, ellā
 φāššān men bīšā; mettul d°dīlāχ-hī malkūṭā v°ḥāila
 v°ṭešbōhtā l°'ālam 'āl°mīn, amēn.*

AIDS TO TRANSLATION.

אָבִי § 32. — יַצְמַחְנָא, § 22 + א § 49 b + יַצְמַחְנָא,
 heaven, which though always plural in form is also
 construed as singular (§ 28 c); st. abs. יַצְמַחְנָא, cstr.
 יַצְמַחְנָא. — תְּבַרְכְּנִי 3 m. sg. impf. Ethpaal from denomina-
 tive verb בָּרַךְ (Pael); indicative and jussive are not
 distinguished. — מַעְרָב from מַעְרָב name, with suff. 2 m. sg.,
 emph. מַעְרָב, with suff. מַעְרָב, מַעְרָב, in the plural, with
 inserted א, מַעְרָב, מַעְרָב, cf. אֲמַחְנָא, אֲמַחְנָא § 32. — זְיָיָא, E.

Syr. ܐܘܘܪܐ, 3 f. sg. impf. Peal from ܐܘܪܐ come, § 48 d, 2.—
ܘܘܪܐܘܬܐ, abstract feminine ܘܘܪܐܘܬܐ § 30 IV + suff. 2 sg.
m.; note Q. of the ܘ as distinguished from Hebr.
מלכות.—ܐܘܪܐ 3 m. sg. impf. of ܐܘܪܐ §§ 47, 48 b.—ܘܘܪܐܘܬܐ,
m. subst. in ܘܘܪܐ, ܘܘܪܐ from ܘܘܪܐ wish, will, with suff.,
§ 25, 4, b, 1.—ܘܘܪܐܘܬܐ how? interrogative adverb used
relatively with following ܘ, cf. §§ 21. 22.—ܘܘܪܐ also,
cf. Hebr. and Aram. ܘܘܪܐ.—ܘܘܪܐܘܬܐ (E. Syr. ܘܘܪܐܘܬܐ)=ܘܘܪܐܘܬܐ
emph. from ܘܘܪܐ=Hebr. ܘܘܪܐ, Aram. ܘܘܪܐ, Arab.
ارض (§ 14 a; 26 fem.)+prep. ܘ § 17 b 2.

ܘܘܪܐ § 48 g 5—ܘܘܪܐ § 49 b; in later Syriac written as
one word ܘܘܪܐܘܬܐ.—ܘܘܪܐܘܬܐ, st. emph. from abs. ܘܘܪܐ,
H. ܘܘܪܐܘܬܐ—ܘܘܪܐܘܬܐ, to express the genitive (§ 55 b)+
ܘܘܪܐܘܬܐ, ܘܘܪܐܘܬܐ m. subst., need, necessity, from the
stem ܘܘܪܐ need—of Peal only part. pass. in use +
suffix, which in such a combination is almost always
appended to the second member, although belonging
strictly to the first or to the whole expression (§ 51 c).
—ܘܘܪܐܘܬܐ, adj. acc. to § 25, 4 b 1 from ܘܘܪܐ, ܘܘܪܐ § 29, I, e.

ܘܘܪܐܘܬܐ imp. sg. m. of ܘܘܪܐ pardon; for ܘܘܪܐ v. § 6 c;
38 c, e; the prefixing of ܘܘ does not produce a firmly
closed syllable, hence ܘܘ with R.—ܘܘܪܐ v. supra.—
ܘܘܪܐܘܬܐ, our debts, from ܘܘܪܐܘܬܐ, st. cstr. and abs.
ܘܘܪܐ § 30, I e, pl. ܘܘܪܐܘܬܐ, ܘܘܪܐܘܬܐ + suff. 1 p. pl; the E.
Syrians write ܘܘܪܐܘܬܐ acc. to § 6 d 1, so ܘܘܪܐܘܬܐ above.
—ܘܘܪܐܘܬܐ and ܘܘܪܐ v. sup.—ܘܘܪܐ § 19—ܘܘܪܐ shorter

form of the 1 pl. perf., § 36 *a*.— חַסְתֵּיכֶם our debtors; dative partic. Δ + plur. of intensive noun חָסֵד § 25, 3 *a* from a root med. c , the c passing into c § 46 *b*.

חָסֵד and not, חָסֵד =non and ne— חָסֵד lead us 2 m. sg. impf. Aphel (חָסֵד) from the root חָסֵד with suff. of 1 per. pl., § 43. As in Hebr., the imper. cannot stand with the negation.— חָסֵדְנָא , prepos. Δ ; which also denotes motion and direction+ חָסֵדְנָא —H. חָסֵדְנָא § 25, 4 *b*, 1 note, from the root חָסֵד , only in Pael.— חָסֵד but, doubtless contracted from חָסֵד if and חָסֵד not.— חָסֵד deliver us, m. sg. imp. Pael of חָסֵד with suff. 1 p. pl., § 47. — חָסֵד from the evil (one); preposition חָסֵד § 49 *c*; חָסֵד st. abs. msc. of חָסֵד (cf. Aram. חָסֵד); if to be rendered "from evil" (neutr.), we should expect חָסֵד (§ 26).— חָסֵד prep., (from חָסֵד , חָסֵד with Δ , חָסֵד) on account of (§ 49 *f*); with follg. , becomes a conjunction.— חָסֵד § 23.— חָסֵד the fem. pron. (§ 19), as copula more correctly written as enclitic חָסֵד . — חָסֵד § 28 *b*; 29, I, *f*.— חָסֵד (acc. to others Δ with R.) § 30 A. 2, plur. חָסֵד of Pael חָסֵד praise.— חָסֵד st. constr., which still appears, especially in a connexion like the present (§ 29, II *a*).— חָסֵד we prefer to derive from the Gk. $\alpha\mu\eta\nu$, rather than from the Hebr. חָסֵד in spite of Jer. 28, 6.

GLOSSARIUM.

1

أَئْرٌ *c.*, *plerumque m.*, *pl.* أَئْرٌ أَهْر, aer.

أَبَا § 33 Vater | father.

أَجَبٌ *impf.* a verloren gehen, untergehen | go astray, perish. *Aph.* verderben | destroy. || أَجْبُنَا, أَجْبُو
Untergang, Verderben | destruction, decline. || عَضْبُونُمْ
verderblich | pernicious.

[أَص] *part. pass.* أَصٌّ traurig | mournful. *Ethpe.*
trauern, betrübt sein | mourn, be sad.

أَصٌّ حَسْبُهُ = h. אָבֵל מְהוּלָה *n. l.*

أَغْمٌ, أَغْمٌ *m.* أَغْمٌ.

أَغْمٌ *m.* أَغْمٌ; *pl.* أَغْمٌ Dörfer | villages.

أَغْمٌ *u.* § 41 mieten | hire. || أَغْمٌ, أَغْمٌ *m.* Lohn | wages.

أَغْمٌ (*sic*, § 3, V. 1) Dach | roof.

أَغْمٌ, nest. أَغْمٌ *f.*, h. אֶרֶץ Boden | soil.

أَغْمٌ *f.*, h. אָזן Ohr | ear.

أَغْمٌ *m.*, εἶδος (G. Hoffmann, ZDMG, 32, 748 n.), Ge-
stalt, Art, Aussehen | form, species, appearance.

- |סִי § 3 *interjectio irridentis, ehe, εὐγε.*
 םִי oder | or. || םִי (cf. םִי) oder, das heisst | or, i. e.
 |סִי, *Ethpa.* sich vereinigen, versöhnen | be reconciled,
 be at peace. || םִי *f.*, *pl.* םִי Zeichen, Wunder-
 zeichen, Buchstabe | sign, token, miracle, letter.
 םִי oh! Wehel | oh! woe! *cum* םִי, םִי, םִי.
 םִי (םִי, םִי) εὐαγγέλιον.
 םִי εὐνοῦχος.
 םִי, םִי, םִי ὑπομνήματα.
 םִי § 14 Frosch | frog.
 םִי *m.*, *pl.* םִי, םִי (םִי?) Krippe | manger.
 םִי (vel םִי), Jerusalem.
 םִי § 48, g, 1 gehen | go. *Part.* nützlich sein | serve.
 םִי § 32, *m.* Bruder | brother. || םִי *f.* Schwester |
 sister || םִי *f.* brüderliche Liebe, bes. als Anrede |
 brotherly, love, "brethren".
 םִי, *impf. u.* nehmen, annehmen, halten | take, accept,
 hold. *Ethp.* festgehalten werden | be retained. *Aph.*
 ergreifen lassen | cause to seize. || םִי *pass. et act.* ||
 םִי Besitz, Gewalt | possession, power.
 [םִי] zurückgelassen, übrig sein | be left. || םִי
 verweilen | remain. || םִי, םִי, *f.* םִי; *pl.* םִי,
 םִי der letzte | last. || םִי *st. const.* (*sc.* םִי) =
adverb. || םִי, םִי, *f.* םִי; *pl.* םִי, םִי,
 םִי, םִי, *etiam sine* | *et in Sing. sine* םִי
scribitur םִי, ein anderer | an other. *Adv.* םִי

et إِسْتَيْدَام im Gegenteil | on the contrary. || مَبْرُؤٌ
f., st. cstr. مَبْرُؤٌ das Ende | end. || حَتَّىٰ حَسْبُكَ bis
zuletzt | up to the last moment.

أَمْرًا v. أَمَرَ ; أَمْرًا v. أَمَرَ .

أَمْرًا , *etiam sine* , pers., Bote | messenger.

$\text{أَمْ$ ($\bar{a}\chi$) wie, gemäss | as, according to. || $\text{أَمْ$? $\text{أَمْ$?
conj. wie | as. || $\text{أَمْ$ أَمْ ? wie dieser, ein solcher | such. ||
 $\text{أَمْ$ أَمْ ? auf solche Weise | in such a way. || $\text{أَمْ$ أَمْ ,
cum Suff., wie | like. (Cf. G. Hoffmann, ZDMG 32, 753.)
 $\text{أَمْ$ أَمْ auf solche Weise, z. B. | in such a way, *e. g.* || $\text{أَمْ$ أَمْ |
zugleich | together. || $\text{أَمْ$ أَمْ nachdem, entsprechend |
according to, corresponding to.

$\text{أَمْ$ wo? | where? || $\text{أَمْ} = \text{أَمْ}$ wo ist (er)? | where
is (he)? || $\text{أَمْ} \text{أَمْ}$ woher? | whence? || أَمْ , أَمْ auf
welche Weise? | in what way? *cum. ? relative.*

أَمْ v. أَمْ . أَمْ h. אֵל § 3.

أَمْ , أَمْ m. Baum | tree.

أَمْ , أَمْ wahrhaftig, gewiss | truly, certainly.

أَمْ § 21 wer? | who? || أَمْ § 22.

أَمْ *etiam* أَمْ , εἰς .

أَمْ v. أَمْ .

أَمْ es ist, sind | there is, are; hebr. יֵשׁ . || أَمْ أَمْ es
war | there was. || أَمْ أَمْ ich habe | I have. || أَمْ etc.
ich bin | I am. || $\text{أَمْ} = \text{أَمْ}$ أَمْ es ist nicht | it is not. ||

أَمْ f. das Wesen | being, existence.

أَمْ f., pl. أَمْ ἐχθρα .

أَجْبَدُ, أَجْبَدًا, أَجْبَدًا v. أَجْبَدُ.

أَجْبَدُ *impf. u.*, § 41 essen | eat. || أَجْبَدُ § 19, a. || أَجْبَدُ
f. Speise, Lebensunterhalt. | food, victuals.

أَجْرٌ *impf. u.*, schwarz sein | be black. *Aph.* schwärzen |
make black. *Part. pass.* أَجْرٌ geschwärzt | blackened.
أَجْرٌ, أَجْرٌ schwarz | black.

أَجْرٌ v. أَجْرٌ. : أَجْرٌ, أَجْرٌ ξένος.

أَجْرٌ, a, § 41 sorgen | attend to.

أَجْرٌ § 25 Bauer | peasant.

أَجْرٌ m. Zorn, Ärger | wrath, vexation.

أَجْرٌ = أَجْرٌ wenn, أَجْرٌ nicht; aber, sondern | if not, but. (Cf.
ἀλλά.) || أَجْرٌ أَجْرٌ wenn nicht, nach einer Negation | if
not (after a negation) أَجْرٌ v. أَجْرٌ.

أَجْرٌ, أَجْرٌ m. Gott | God. || أَجْرٌ göttlich | divine. || أَجْرٌ
f. Gottheit | divinity.

أَجْرٌ § 41 Zorn halten | keep his anger.

أَجْرٌ f., pl. أَجْرٌ, أَجْرٌ h. אֲרִיבָה § 14, b Rippe | rib.

أَجْرٌ, أَجْرٌ *et* أَجْرٌ, *impf.* أَجْرٌ lernen | learn. *Pael.*
lehren | teach. || أَجْرٌ gelehrt | learned. أَجْرٌ Lehrer |
teacher. || أَجْرٌ Gelehrsamkeit | learning. || أَجْرٌ
§ 25, 4, b 1 Lehre | doctrine.

أَجْرٌ 1000, § 33, d. *St. emph. sg. scribit* Nöld. أَجْرٌ (k.);
pro أَجْرٌ *editio americana* Apoc. 6, 11; 7, 1—4;
14, 1 (19, 18) أَجْرٌ.

أَجْرٌ f. § 17 b Schiff | ship.

كُتِبَ, *impf. u*, drängen, drücken | press, oppress. || كُنِيَ لَكَ
es war nötig | it was necessary. || أَمْرٌ م. Bedrängnis,
Not | oppression, calamity.

أُمٌّ *f.* Mutter | mother. § 32.

(أَمْرًا) أَمْرًا beständig | constant. (*Etiam = ἀμρῶν.*) *Adv.*
أَمْرًا. || أَمْرًا Handwerker | artisan. || أَمْرًا Hand-
werk, Kunst | trade, art. *Aph.* أَمْرًا, אֱמַרְתָּ glauben |
believe. || أَمْرًا Glaube | faith. || أَمْرًا, *f.* أَمْرًا
gläubig, treu | faithful, true.

أَمْرًا, *impf. a*, sprechen | speak. || أَمْرًا, أَمْرًا *m.* Wort,
Predigt, Abhandlung | word, sermon, treatise.

أَمْرًا *m.* Lamm | lamb.

أَمْرًا wann? | when?

أَمْرًا wenn | if. || أَمْرًا, أَمْرًا wenn aber | but if. || أَمْرًا
häufig in nicht erfüllten Bedingungssätzen (often for
conditions not likely to be fulfilled).

أَنَا, أَنَا ich | I. *Pl.* سَنَّا wir | we. § 19.

أَمْرًا *f.* ἰνδίκτιωνα, indictio.

أَمْرًا, أَمْرًا *v.* أَمْرًا, أَمْرًا.

أَمْرًا, أَمْرًا *m.* Mensch, ursprünglich kollektiv Mensch-
heit | man, originally mankind || der einzelne | the
single. أَمْرًا, أَمْرًا, *pl.* أَمْرًا; *pl.* أَمْرًا einige |
some. || أَمْرًا menschlich | human. || أَمْرًا Menschen-
natur | human nature. || أَمْرًا *v.* أَمْرًا.

أَمْرًا *m.*; أَمْرًا *f.* du | thou. || أَمْرًا *m.* أَمْرًا ihr | ye. § 19.

أَمْرًا *f.* Frau | woman. § 32.

شفا, *Pael.* شفا heilen | cure. || اهنهءا Heilkunst, Arznei |
medicine. *Pl. plerumque* اهنهءا.

استاد m., pl. استادان, استادان τὸ στάδιον.

استاد m. στύλος.

استادى ó στρατιώτης.

اسماء f., pl. اسماء ή σφαῖρα.

اسم impf. u binden | bind. || اسماء Gefängnis | prison. ||

اسماء m. § 25 Band | bond.

اكتف doppelt | double; v. اكتف.

اف also, sogar | too, even. || اف also nicht, und nicht |
neither.

اقف, اقف f., pl. tant. Gesicht, Oberfläche, Gestalt | face,
surface, figure.

اقف (pers.) *plerumque Plur.* Schloss, Burg | castle,
fortress, tower.

اقف, اقف m. ó επίσκοπος. || اقف Bischofs-
würde | bishopric.

اقف Hinterhalt | ambush v. اف.

اف v. اف.

اف, اف v. اف.

اف, اف f., pl. اف Weg | way.

اف v. اف.

اف m. pl. اف Löwe | lion.

اف f. Witwe | widow.

اف, اف f., pl. اف Erde, Land | earth, country. ||

اف irdisch | earthly.

ⲁⲓⲓⲓ *impf. u* (Lag. Semit. 1, 26) begegnen | meet. || ⲁⲓⲓⲓ,
cum ∆ *et Suff.* entgegen | to meet.

ⲁⲓⲓⲓⲓⲓ v. ⲁⲓⲓⲓ; ⲁⲓⲓⲓⲓ v. ⲁⲓⲓⲓ.

ⲁⲓⲓⲓⲓⲓ, *f.* ⲁⲓⲓⲓⲓⲓⲓⲓ ⲟⲣⲑⲓⲟⲓⲟⲓⲟⲓ.

ⲁⲓⲓⲓ, *impf. u*, ausgiessen, vergiessen | pour out, shed.

ⲁⲓⲓⲓ v. ⲁⲓⲓⲓ.

ⲁⲓⲓ, § 48 *d* 2 kommen, ankommen | come, arrive. *Aph.*

bringen, führen | bring, lead. || ⲁⲓⲓⲓⲓ, ⲁⲓⲓⲓⲓⲓ Ankunft |
 arrival.

ⲁⲓⲓ Zeichen | sign, token s. p. 134.

ⲁⲓⲓ, ⲁⲓⲓ *m.* Ort, Gegend | place, region. *Pl.* ⲁⲓⲓⲓⲓⲓ.

ⲁⲓⲓ *praep.* nach | after (§ 49, *h*) ; ⲁⲓⲓ *et* ⲁⲓⲓ ;

ⲁⲓⲓ später | later. Cf. de Lag. Mitth. 1, 77.

ⲉ

ⲉ *praep. in*, von Ort, Zeit, Zustand, Ursache, Instru-
 ment | in (*prepos.* denoting place, time, circumstance,
 reason, instrument).

ⲉⲓⲓⲓ h. ⲉⲓⲓⲓ, ⲉⲓⲓⲓⲓⲓ (?) Brunnen, Cisterne | well,
 cistern.

ⲉⲓⲓ, *impf.* ⲉⲓⲓⲓ schlecht sein | be bad. *Ethpe.* ⲉⲓⲓⲓⲓ,

(ⲉⲓⲓⲓⲓ) *nestor.* ⲉⲓⲓⲓⲓ, *cum* ∆ es missfiel ihm | it
 displeased him. || ⲉⲓⲓ böse | bad, wrong. || ⲉⲓⲓⲓⲓ

etwas Schlechtes | something wrong. || ⲉⲓⲓⲓⲓ Ver-

brechen, Unheil | crime, mischief. || ⲉⲓⲓⲓⲓ *f.*

Schlechtigkeit | wickedness. || ⲉⲓⲓⲓ § 6 arm | poor.

ܘܚܘܪܐ p. 27 *puerulus; pupilla.*

ܘܚܘܪܐ (u) suchen, untersuchen | seek, investigate. *Pa.* bezeichnen | mean.

ܘܚܘܪܐ (u) *pa.* zerstreuen | disperse. *Ethpa.* zerstreut werden | be dispersed.

ܘܚܘܪܐ h. בְּהִמּוּת.

ܘܚܘܪܐ *impf. a* sich schämen | be ashamed. || ܘܚܘܪܐ f. Schande | disgrace.

ܘܚܘܪܐ h. בְּהִירָה.

(ܘܚܘܪܐ vel ܘܚܘܪܐ) *pa.* ܘܚܘܪܐ erklären | explain. *Ethpa.* verstehen | understand. || ܘܚܘܪܐ Erklärung | explanation.

ܘܚܘܪܐ, ܘܚܘܪܐ, *contr.* ܘܚܘܪܐ zwischen | between. *Plerumque sequente* ܘܚܘܪܐ.

ܘܚܘܪܐ, *alter cod.* ܘܚܘܪܐ, Scholion ܘܚܘܪܐ, = ῥοπαλός, ܘܚܘܪܐ, βάκλος, baculus.

ܘܚܘܪܐ *impf. u* plündern | plunder. *Ethpe.* geplündert, in die Gefangenschaft geführt werden | be robbed, be led into captivity. || ܘܚܘܪܐ f. Beute | prey.

ܘܚܘܪܐ *impf. a*, müssig sein, Zeit haben | be idle, have time. *Ethpe. cum* ܘܚܘܪܐ eifrig sein | be busy. *Pa.* aufhören machen, abschaffen | stop, abolish. || ܘܚܘܪܐ ἀργία, Trägheit | idleness. || ܘܚܘܪܐ verhindernd | being a hindrance.

ܘܚܘܪܐ f. Terebinthus. *Pl.* ܘܚܘܪܐ die Frucht derselben | its fruit.

ܘܚܘܪܐ *impf. a* empfangen, schwanger werden | conceive,

be pregnant. *Ethpe.* empfangen werden | be conceived. || **حَبْلًا** Empfängnis | conception.

حَا § 40 b. 47, 5 trösten | comfort.

حَا v. **حَا**, **حَاتَم**.

حَا pl. **حَاتَم** et **حَاتَم** Ei u. Eiförmiges, z. B. (Hirn-) Schädel | egg, and what looks like an egg, e. g. skull. (Bar Ali **حَا** cum R).

حَا v. **حَا**.

حَا cf. § 32, Haus, Ort, Stätte | house, place. || **حَا** Töpferwerkstätte | pottery. || **حَا** u. **حَا** Grabstätte | cemetery.

حَا weinen | weep. || **حَا** das Weinen | weeping.

حَا, f. **حَا** frühreif | premature. || **حَا** zuerstreif | what ripens first. || **حَا**, pl. **حَا** Erstling | firstling.

حَا impf. a, verschlingen, (Schläge) erleiden | swallow, suffer (blows). *Ethpa.* verzehrt werden | be devoured.

حَا bauen | build. *Ethpe.* errichtet werden | be constructed. || **حَا** m. Gebäude | building.

حَا v. **حَا**, **حَاتَم**.

حَا impf. a, süß sein, sich ergötzen | be sweet, rejoice. || **حَا** Wohlgeruch, Salbe | perfume, ointment (st. abs. et. cstr. ap. PSm. bis **حَا**). || **حَا** süß, wohlwollend | sweet, benevolent. || **حَا** Annehmlichkeit | agreeableness.

حَا, **حَا**, pl. **حَا** et **حَا** Fleisch | meat.

حَا v. **حَا**.

سُئِلَ suchen, fordern, bitten | seek, demand, request. || سُئِيلٌ f. Bitte | request. || سَأَلَ f. das Suchen, die Frage | petition, question.

صَاحِبٌ Herr, Besitzer | lord, owner. || صَحْبٌ pl. Feind | enemy. || صَحْبَةٌ Feindschaft | enmity. || صَاحِبٌ Gegner vor Gericht | opponent (in court).

صَحْبٌ coll., h. בעיר plerumque f., das Vieh | cattle.

سَأَلَ suchen, fragen | investigate, ask.

صَغُرَ vermindern | diminish. || صَغِيرٌ adj. et adv. abnehmend, weniger | diminishing, less. || صَغِيرٌ beinahe | about.

صَادٍ v. صَادٍ.

صَادٍ m. das unbebaute Feld | uncultivated field. || صَادٍ draussen | out of doors. || صَادٍ ausser | without.

صَادٍ § 32. Der Sohn | son. In Zusammensetzungen (in composition) صَادٍ v. اِنْسَانٌ Mensch | man. || صَادٍ Glacis (ob zum vorhergehenden صَادٍ? if it does not belong to the preceding صَادٍ). || صَادٍ zur Stunde, sogleich | at once. || صَادٍ Tochter | daughter. § 32. || صَادٍ, صَادٍ Wort | voice. || Pl. صَادٍ Worte, Rede | words, speech.

صَادٍ schaffen, machen | create, make. *Ethpe.* geschaffen werden | be created. || صَادٍ f. Schöpfung | creation.

Pl. صَادٍ Creaturen | creatures. || صَادٍ § 25. Schöpfer | creator.

صَادٍ βάρβαρος.

بَرْيَلٌ *m.*, in *pl. plerumque f.* beryllus. || بَرْيَلٌ, h. בְּרִילָה
Perle | pearl.

سَجَدَ *impf. u.*, sich beugen, niederknien | bow down,
kneel. || سَجَدَ gesegnet | blessed. *Pa.* segnen | bless.
Part. pass. سَجَدٌ gesegnet | blessed. || سَجْدَةٌ *f.*
Segen | blessing.

بَلَدٌ *aber*, im Gegenteil | but, on the contrary.

بَلَّغَ (*impf. u.*) blitzen | lighten. *Aph.* strahlen | radiate. ||
بَلْغٌ *m.* Blitz | lightning.

بَلَّغَ *v.* بَلَّغَ.

بَلَغَ reifen, kochen | ripen, boil. || بَلْغٌ gekochte
Speise | meat, ἔδεσμα.

بَلَّغَ *v.* بَلَّغَ *sub* بَلَّغَ.

بَلْغَةٌ *f.* Jungfrau | virgin. || بَلْغَةٌ Jungfräulichkeit |
virginity.

بَلَّغَ *v.* بَلَّغَ.

بَلَّغٌ, بَلَّغٌ glänzend, herrlich | splendid, glorious.

بَلَّغٌ § 3, *m.* Pfeil | arrow (*V* بَلَّغَ).

بَلَّغَ *v.* بَلَّغَ.

بَلَّغٌ *m.* Gerichtsdienner | officer.

بَلَّغَ *impf. u.* bilden, formen | form, shape. *Ethpe. pass.*

بَلَّغٌ, بَلَّغٌ Mann | man, *v.* بَلَّغَ. بَلَّغٌ § 38 (BH.
Gr. 1, 48).

بَلَّغٌ Πολυθᾶ.

بَلَّغَ *Pa.* schmähen, lästern | revile, blaspheme. *Ethpa. pass.*

ⲉⲃⲓⲙⲓ *impf. a*, sich treffen, ereignen (unpersönl.) | chance, happen.

ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ *f.* γέεννα.

ⲉⲃⲓⲙⲓ, ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ Mitte, das Innere | middle, interior. || ⲉⲃⲓⲙⲓ innerhalb | within. || ⲉⲃⲓⲙⲓ hinein | in, inwards.

(ⲉⲃⲓⲙⲓ) *Aph.* antworten | answer; ἀποκριθῆναι.

ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ *m.* et ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ *f.* Cisterne | cistern. Cf. de Lagarde, Mittheilungen 2, 354 A. 2.

ⲉⲃⲓⲙⲓ Räuber, Dieb | robber, thief.

ⲉⲃⲓⲙⲓ ehebrechen | commit adultery, *c. acc.* || ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ Ehebruch | adultery.

ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ *f.* Entscheidung | decision, ἀπόφασις.

ⲉⲃⲓⲙⲓ γάρ nemlich | namely, for. (Arab. جَيْر?).

ⲉⲃⲓⲙⲓ Kreis, Rad | circle, wheel.

ⲉⲃⲓⲙⲓ offenbaren, entdecken | reveal, discover. *Ethpe. pass.*

Pa. aufdecken | uncover. || ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ (ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ § 25)

Offenbarung | revelation. || ⲉⲃⲓⲙⲓ öffentlich | publicly. || ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ Offenbarung | revelation.

ⲉⲃⲓⲙⲓ ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ ⲉⲃⲓⲙⲓ Offenbarung | revelation.

ⲉⲃⲓⲙⲓ τὸ γλωσσόχομον (*PSm.* ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ—).

ⲉⲃⲓⲙⲓ *impf. u*, wegnehmen, berauben | take away, rob. ||

ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ Beraubung | robbery.

ⲉⲃⲓⲙⲓ, *impf. u*, aushauen | hew out, carve. || ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ

γλυπτά. || ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ Bildhauerkunst | sculpture.

ⲉⲃⲓⲙⲓ *impf. u*, vollenden | finish. *Impf. a*, vollendet sein |

be complete. || ⲓⲛⲁⲓⲉⲧⲉⲧⲓⲛⲁ die den Willen thun | who

- do the will. || כִּלְיָהוּב völlig, vollständig | completely. ||
 תָּמִיד vollkommen | perfect.
 צֶדֶק et צֶדֶק *st. abs. et cstr.*, צִדְקָה , *pl.* צִדְקוֹת die Seite |
 side. || בְּצֵדֶק neben | by the side of.
 קָוֶה (קָוֶה); קָוֶה kräftig | strong.
 סֵתֶר (סֵתֶר) סֵתֶר verborgen, geheim | hidden, secret.
 גֵּוֹר , גֵּוֹר τὸ γένος.
 פִּי ausspeien | spit out. *Ethpe. pass.*
 בָּכָה schreien | cry. || בָּכָה , *f.* Geschrei | cry.
 אֶמְצָא *Af.* zuteilen, anvertrauen | commit to, entrust.
 בָּכָה , *impf. u.*, schelten | scold.
 אֶמְצָא , *pl.* אֶמְצָא Ellen | cubits (= אֶמְצָא ?).
 צָרַעַת § 8, *m.* Aussatz | leprosy || צָרַעַת , צָרַעַת aussätzig |
 leprous.
 צָרַעַת , צָרַעַת Nord (Wind u. Gegend) | North (of wind &
 region). || צָרַעַת nördlich | northern. || *Pro* צָרַעַת , צָרַעַת
leg. vid. צָרַעַת .
 עָצָם , עָצָם *m.* Knochen | bone.
 גִּבּוֹר , גִּבּוֹר *m.* Leib, Körper | body.
 בָּחַן , *impf. u.*, berühren, betrachten | touch, consider.

?

? ($\text{וְ$) *Particula relationis, genitivi; Coniunctio* weil |
 because.

זָבַח h. זָבַח § 25 Wolf | wolf.

- ʔṣṣ, *impf. u.*, opfern | sacrifice. || ʔṣṣ m. Opfer | sacrifice. ||
 ʔṣṣ m. Altar | altar.
 ʔṣṣ anhängen | cleave to. *Pa.* verbinden | join.
 ʔṣṣ, *impf. a.*, führen, leiten | lead, guide. *Ethpe. pass.*;
Pa. leiten, regieren | guide, rule. || ʔṣṣ Feld | field. ||
 ʔṣṣ Wüste | desert. || ʔṣṣ Lebensführung | way
 of living. || ʔṣṣ Leiter, Vorsteher | leader, ruler. ||
 ʔṣṣ die (Heils-)Ökonomie | economy, plan (of
 salvation). || ʔṣṣ (?) = h. ʔṣṣ Allerheiligstes |
 the holy, of holies. || ʔṣṣ f. Biene | bee.
 ʔṣṣ *Pa.* lügen | lie. || ʔṣṣ lügnerisch | lying, false. ||
 ʔṣṣ Lüge | falsehood.
 ʔṣṣ, ʔṣṣ m. Gold | gold. || ʔṣṣ *vel* ʔṣṣ *part.*
pass. pa. vel af. vergoldet | gilt.
 ʔṣṣ, ʔṣṣ, *st. cstr.* ʔṣṣ, *emph.* ʔṣṣ Ort | place (δοχεῖον?
vel ʔṣṣ?) *pl.* ʔṣṣ, ʔṣṣ.
 ʔṣṣ, *impf.* ʔṣṣ, richten | judge. || ʔṣṣ Gericht | court. ||
 ʔṣṣ Richter | judge. || ʔṣṣ, ʔṣṣ, *st. cstr.* ʔṣṣ
 Stadt | town.
 ʔṣṣ; *part.* ʔṣṣ, *f.* ʔṣṣ jubeln | rejoice.
 ʔṣṣ, ʔṣṣ m. = h. ʔṣṣ Generation | generation.
 ʔṣṣ mit Füßen treten | tread down. *Ethpe. pass.*
 ʔṣṣ, *impf. a.*, fürchten | fear. || ʔṣṣ fürchtend u. zu
 fürchten | fearing & formidable. || ʔṣṣ, ʔṣṣ *f.*
 Furcht, Verehrung, Gegenstand der Verehrung |
 fear, devotion, object of worship. *Pl.* ʔṣṣ.

دَٰمٍ *m. pers.* Dämon | demon, *pl.* دَٰمِٔ.

دَٰمٍ *c. suff.* ex دَٰمٍ et دَٰمٍ § 23.

دَٰمٍ δὲ, aber, nämlich | but, for.

دَٰمِٔ *una formarum pluralis vocis* دَٰمِٔ διαθηκη.

دَٰمٍ, دَٰمٍ rein sein | be pure. || *Part. pass.* دَٰمٍ rein | pure.

دَٰمٍ *Ethpe.* gedenken | remember. || دَٰمِٔ Gedächtnis |
memory. || دَٰمِٔ, دَٰمِٔ Männchen | male.

دَٰمِٔ *m.* Scheidung | divorce.

دَٰمِٔ *v.* دَٰمِٔ.

دَٰمِٔ, دَٰمِٔ *m.* Blut | blood (*pl.* دَٰمِٔ).

دَٰمِٔ ähnlich sein | be like. *Ethpe.* ähnlich gemacht werden |
be made alike. *Pa.* vergleichen, phantasiren | compare,
rave. || دَٰمِٔ Bild | likeness. || دَٰمِٔ in eben
dieser Weise | in the very same way.

دَٰمِٔ, *impf. a,* schlafen | sleep.

دَٰمِٔ *f. pl.* دَٰمِٔ Thränen | tears.

دَٰمِٔ *Ethpa.* sich wundern | wonder. || دَٰمِٔ *f. pl.* دَٰمِٔ
Wunder | miracle.

دَٰمِٔ, *impf. a,* aufgehen | rise. *Af.* aufgehen lassen | cause
to rise, raise. || دَٰمِٔ *m.* Osten, Licht, Erscheinung |
east, light, epiphany. || دَٰمِٔ, دَٰمِٔ *m.* Osten | east.

دَٰمِٔ *m.* Schweiß | sweat.

دَٰمِٔ *pl.* دَٰمِٔ Diesteln | thistles

دَٰمِٔ, *impf u,* eintreten | enter. *Ethpe.* begriffen werden |
be understood. || دَٰمِٔ Begreifbarkeit | compre-
hension. || دَٰمِٔ *f.* παλλαχή.

يُؤَدِّمُ *impf. u.*, üben, lehren | practice, teach. *Part. pass.*
Pa. يَدْرُسُ geübt, erfahren | practised, experienced.

٥

هَٰذَا *particula demonstrativa*, siehe, hier | lo, here. || هَٰذَا *m.*,
 هَٰذِهِ *f., pl. m.* هَٰذَا, هَٰذِهِ *Pron.* § 20. || هَٰذَا damals |
 then. || هَٰذَا ebenso, ähnlich | likewise, similarly. ||
 هَٰذَا daher, nun | therefore. || هَٰذَا, هَٰذَا auf diese
 Weise, so | in this way, thus. || هَٰذَا, هَٰذَا *m.* dieser | this.
 هَٰذَا *f., pl.* هَٰذَا § 20. || هَٰذَا hier | here. || هَٰذَا (v. هَٰذَا)
 zu dieser Zeit | at this time.

(هَٰذَا) هَٰذَا *m.* Betrachtung | consideration.

هَٰذَا *m.* Erscheinung, Phantasie | apparition, fancy. ||

هَٰذَا phantastisch | fantastical.

يُؤَدِّمُ *Pa.* führen, leiten | guide, lead.

هَٰذَا ἰδιώτης, Laie | layman.

هَٰذَا *m.* Glied | member.

هَٰذَا glänzend, herrlich | splendid, glorious.

هَٰذَا, هَٰذَا v. هَٰذَا.

هَٰذَا, هَٰذَا; هَٰذَا, هَٰذَا v. § 19.

هَٰذَا sein, werden | be, become. § 48 b.

هَٰذَا, هَٰذَا *m.* Verstand, Einsicht | understanding, in-
 telligence. *denom. Pa. part. pass.* einsichtig | in-
 telligent, judicious.

هَٰذَا ὑπόθεσις, *sg. & pl.*

- أَجْتَبُ Fälle | cases. || *F.* أَجْبَانِ, أَجْبَانِ Zeit | time. || *Pl.*
 أَجْبَانِ.
- أَجْبَانِ klingeln | ring the bell.
- (أَجْبَانِ) *Part.* أَجْبَانِ *et f.* أَجْبَانِ es geziert sich | it is becoming. ||
 أَجْبَانِ es hätte sich geziert | it would have been be-
 coming. || أَجْبَانِ *m.* Gerechtigkeit | justice. || أَجْبَانِ *f.*
 Almosen | alms. || أَجْبَانِ gerecht | just.
- أَجْبَانِ lauter, trefflich | pure, excellent. || *Adv.* أَجْبَانِ trefflich,
 züchtig | *adv.* in a pure and modest way.
- أَجْبَانِ *Pa.* ermahnen, warnen | advise, warn. || أَجْبَانِ *f.*
 Vorsicht, Sorgfalt | prudence, care.
- أَجْبَانِ Joch, Paar | yoke, pair; ζυγόν, ζευγος. || *denom.*
Pa. vereinigen | unite. || أَجْبَانِ *m.* Verehlichung |
 marriage.
- أَجْبَانِ *m.* Prunk, Pomp | show, state.
- أَجْبَانِ bewegt werden | be moved. || *Ethpe.* erschüttert
 werden | be shaken. || أَجْبَانِ *m.* Bewegung, Erdbeben |
 motion, earthquake.
- أَجْبَانِ § 3 h. אֲזוּבָה, ὕσσωπος.
- أَجْبَانِ *m.* Faust | fist. || *Pl.* أَجْبَانِ *et rarius* أَجْبَانِ.
- أَجْبَانِ *m.* Waffen, Schmuck | arms, attire.
- أَجْبَانِ siegen, gerechtfertigt werden | conquer, be justified. ||
 أَجْبَانِ *f.* Sieg | victory. || أَجْبَانِ, أَجْبَانِ Sieger | conqueror. ||
 أَجْبَانِ *n. pr.* Zacchaeus.
- (أَجْبَانِ) *Aph.* glänzen, strahlen lassen | shine, radiate. ||
 أَجْبَانِ *m.* Strahl | ray.

صَوْنٌ *m.* ἤχος, Geräusch, Klingeln | noise, ringing. || صَوْنٌ
(*deest apud PSm*) et صَوْنٌ *idem.*

صَوْنٌ *Pa.* einladen | invite. || صَوْنٌ eingeladen, bereitet |
invited, prepared.

صَوْنٌ *impf. a et Pa.* singen, spielen | sing, play. || صَوْنٌ
Psalmist | psalmist. || صَوْنٌ Psalm | psalm.

صَوْنٌ *m.* Art, Weise | manner, way. *Pl.* صَوْنٌ, صَوْنٌ.

صَوْنٌ huren | commit fornication. || صَوْنٌ *f.* Hurerei |
fornication.

صَوْنٌ *impf. a.* schreien | cry. || صَوْنٌ *f.* Geschrei cry.

صَوْنٌ *impf. a.* vermindert, klein sein | be small, diminished. ||

صَوْنٌ *m.*, صَوْنٌ, صَوْنٌ *f.* klein | small. || *Pl.* صَوْنٌ,

صَوْنٌ; صَوْنٌ; صَوْنٌ in Kürze | briefly.

صَوْنٌ *impf. u.* aufrichten, kreuzigen | erect, crucify. ||

Ethpe. gekreuzigt werden | be crucified. || صَوْنٌ 1. *part.*

pass. gekreuzigt | crucified. || 2. *subst.* Kreuz | cross. ||

صَوْنٌ Kreuzigung | crucifixion. || صَوْنٌ Kreuziger |

he who crucifies.

صَوْنٌ *impf. u.* säen | sow. *Ethpe. pass.* || صَوْنٌ, صَوْنٌ *m.* Same |

seed. || *Pl.* صَوْنٌ, صَوْنٌ Gemüse | seeds, vegetables.

صَوْنٌ, صَوْنٌ *f.* Faust | fist. *Pl.* صَوْنٌ; cf. صَوْنٌ.

س

صَوْنٌ, *pl.* صَوْنٌ *m.* Glut, Gewalt, Angriff | violence, attack.

صَوْنٌ Geliebter, Freund | beloved, friend. || صَوْنٌ *m.*

Liebe | love.

- مَضَى *Pa.* verderben | destroy. *Ethpa.* pass. || مَضَى, *f.*
 مَضَى مَضَى مَضَى verweslich | corruptible. || مَضَى مَضَى مَضَى
 Unverweslichkeit | incorruption.
- مَضَى, *Genosse* | comrade. || مَضَى مَضَى مَضَى *Gefährtin* | com-
 panion *f.*
- مَضَى, *impf. u.*, einschliessen, zusammenhalten | enclose,
 blockup. || مَضَى مَضَى مَضَى *Einschliessung, Belagerung* | siege.
- مَضَى ἑλικτός, εἰλικιώδης.
- مَضَى *f.* 1, § 33. مَضَى مَضَى مَضَى 7mal | seven times. || مَضَى مَضَى
 zusammen | together. || مَضَى مَضَى مَضَى (*rarius scribitur* مَضَى
 مَضَى) sogleich | at once.
- مَضَى sich freuen | be glad. || مَضَى مَضَى مَضَى *f.* Freude | joy.
- مَضَى *m.* Brust | breast. *Pl.* مَضَى مَضَى et مَضَى مَضَى.
- مَضَى, *impf. u et a*, umgeben | surround. || مَضَى مَضَى *st. cstr. pl.*
praep. ringsum | round about. || مَضَى مَضَى *Umkreis,*
Zirkel | circuit, circle.
- مَضَى *Pa.* erneuern | renew.
- مَضَى *Pa.* zeigen, beweisen | show, prove. || مَضَى مَضَى مَضَى *f.*
Beweis | argument. || مَضَى مَضَى مَضَى *Beweiskraft, Beweis-*
barkeit | force of argument.
- مَضَى *m., pl.* مَضَى مَضَى *Schlange* | serpent.
- مَضَى unterliegen | succumb. || *Pa.* besiegen, verurteilen |
 conquer, condemn.
- مَضَى heiter, freudig | gay, joyous *adv.*
- مَضَى sich erbarmen, schonen | have pity, spare. || مَضَى مَضَى
 ferne sei es von mir | far be it from me.

نَظَرَ ansehen | look at.

أَبْصَرَ weiss | white. *f.* أَبْصَرٌ; أَبْصَرٌ لَيْوْخَوْرَانَيْسٌ.

رَأَى sehen | see. || *Ethpe.* erscheinen | appear. || رَأَى *m.*

Ansehen, Gesicht, Erscheinung | look, face, appear-

ance. || رَأَى *m.* Gesicht | sight. || رَأَى *f.* Erschei-

nung | apparition.

ذَمَّمَ sündigen | sin. || ذَمَّمَ *m., pl.* ذَمَمَاتٌ Sünden | sins. ||

ذَمَّمَ *f. idem.* ohne Plural (no plur.).

سَلَفَ, *impf. u.* wegraffen, berauben | take away, rob.

Ethpe. pass. سَلَفَ *Infinitiv.*

حَيَّ (§ 48 c.) leben | live. || حَيٌّ, حَيَّةٌ, *f.* حَيَّةٌ lebendig |

living. || *Subst.* حَيَّةٌ *pl.* حَيَّاتٌ *f.* die Hebamme | mid-

wife. || حَيَّةٌ, حَيَّةٌ das Leben | life. (حَيَّةٌ حَيَّةٌ?). ||

حَيَّةٌ *f.* 1) Lebenskraft | vigour. 2) Tier | animal.

St. cstr. حَيَّةٌ. *Pl.* حَيَّاتٌ (p. 32, n. 1). || حَيَّاتٌ Er-

löser | saviour. *f.* حَيَّاتٌ lebengebend | life-giving.

قَوَّضَ *Pa.* stärken | strengthen. *Ethpa. pass.* || قَوَّضَ, قَوَّضٌ *m.*

Kraft | strength, force. *Pl.* قَوَّضٌ *et saepius* قَوَّضَاتٌ

Truppen | troops. || قَوَّضٌ stark, mächtig | strong,

mighty (Zebaoth). || قَوَّضٌ *f.* Schwäche | weakness.

عَرَفَ, *impf. a.* erkennen | recognise. || عَرَفَ, *st. cstr.*

عَرَفٌ *f.* Weisheit, Erkenntnis | wisdom, knowledge. ||

عَرَفٌ weis | wise. عَرَفٌ *adv.*

سَكَبَ (سَكَبٌ) *m.* Milch | milk.

سَكَبٌ, سَكَبٌ *f. emph.* سَكَبٌ; *pl.* سَكَبٌ, سَكَبٌ; سَكَبٌ, سَكَبٌ

süss | sweet.

مَكْتَبٌ, *impf. u.*, mischen | mix. *Pa.* einfügen | insert. مَكْتَبٌ
vermischt, zusammenhängend | mixed, coherent.

مَكْمُولٌ gesund, kräftig, ganz | sound, vigorous, whole.

مَكَوَنٌ, *impf. u.*, verändern | change. || مَكَوَنٌ *praep.* anstatt |
instead. || مَكَوَنٌ verändern | change. || *Part. pass.*

مَكَوَنٌ verschieden | various. || مَكَوَنٌ *f.*
ἀλλοίωσις.

مَكَوَنٌ (a مَكَوَنٌ stark sein | be strong) stark machen,
aushalten | strengthen, endure.

مَكَوَنٌ *m.* Wein | wine.

مَكَوَنٌ etc. 5, § 33.

مَكَوَنٌ, *impf. u.* مَكَوَنٌ, sich erbarmen | have mercy. *Ethpe.*
ἐξιλεοῦσθαι, Barmherzigkeit erlangen | find mercy.

مَكَوَنٌ v. مَكَوَنٌ § 19.

مَكَوَنٌ *m.* unrein, Heide | unclean, heathen. || مَكَوَنٌ *f.*

Unreinheit, Heidentum | uncleanness, heathendom.

مَكَوَنٌ, مَكَوَنٌ heilig | holy; ἅγιος; Bischof | bishop. *Pl.* مَكَوَنٌ.

مَكَوَنٌ *Pa.* beschimpfen | revile. || مَكَوَنٌ *m.* Schande, Schimpf |
disgrace, insult. || (مَكَوَنٌ Gnade | grace.)

مَكَوَنٌ, *impf. u.*, beneiden | envy (*c. d.*). || مَكَوَنٌ *m.* Neid |
envy.

مَكَوَنٌ entbehrend | deficient. || مَكَوَنٌ مَكَوَنٌ mehr oder
weniger, ungefähr | more or less, about.

مَكَوَنٌ *Pa.* verbergen, bedecken | conceal, cover. || مَكَوَنٌ *f.*

Bedeckung | veil. || مَكَوَنٌ مَكَوَنٌ offen | openly.

مَكَوَنٌ *Pa.* den Eifer locken, ermahnen | exhort, admonish. ||

- عَفِيفٌ eifrig | diligent. *Adv.* عَفِيفًا. || عَفِيفَةٌ *f.*
 Eifer | zeal. || عَفِيفَةٌ *f.* Ermahnung | advice.
 عَفَفَ, *impf. u.*, graben | dig.
 عَفَفَ spalten, abhauen, herausreißen | split, cut off,
 pluck out.
 عَفَفٌ *pl.* عَفَفٌ (عَفَفٌ) *m.* Brust | breast.
 عَفَفٌ *m.* Schnitter | reaper.
 عَفَفٌ, *f., pl.* عَفَفٌ Acker | field.
 عَفَفٌ *m.* Streit | dispute, contest.
 عَفَفَ, *impf. u.*, verwüsten | waste. || عَفَفَ, *impf. a.*, zer-
 stört sein | be destroyed. || عَفَفٌ *f.* Schwert | sword. ||
 عَفَفٌ *m.* Wüste, Zerstörung | wilderness, destruction.
 عَفَفٌ *m.* Eidechse, Krokodil | lizard, crocodile.
 عَفَفٌ, *v.* عَفَفٌ.
 عَفَفٌ scharf, schnell | *adv.* sharp, swift.
 عَفَفٌ *m., pl.* عَفَفٌ Leiden | passion; πάθος.
 عَفَفَ, *impf. u.*, denken, berechnen, schätzen | think,
 count, estimate. *Ethpe.* bei sich überlegen | deliberate. ||
 عَفَفٌ bestimmt zu | appointed for. || عَفَفٌ Gedanke |
 thought. || عَفَفٌ, *pl.* عَفَفٌ *idem.*
 عَفَفٌ *m.* Gebrauch | use.
 عَفَفٌ, *adj.* عَفَفٌ 1. *adj.* dunkel | dark. 2. *subst.* Finsternis |
 darkness.
 عَفَفٌ *m.* Sturm, Wellen | tempest, waves.
 عَفَفٌ sorgfältig, genau | *adv.* carefully, accurately.
 عَفَفٌ *v.* عَفَفٌ.

صَدَّ, *impf. u.*, versiegeln | seal. || سِمْكَةٌ *m.* Siegel, Zeichen | seal, token.

ب

بُخْبَا, بُخْبَا *m.* Gerücht, Sage | rumour, tradition.

بَغَا, *impf. a.*, untertauchen (*intr.*) | immerse. *Ethpe.* untergetaucht werden | be immersed.

بُحٌّ gut | good. || *F.* بُحٌّ; بٌ *adv.* wohl | well. || بُحٌّ *m.* Seligkeit | blessedness. || بُحٌّ selig die — | blessed are —. || بُحٌّ, بُحٌّ selig | blessed. || بُحٌّ (*a* بٌ bereiten | prepare) Bereitung | preparation. بُحٌّ, بُحٌّ ετοιμολογία = ετυμολογία. || بُحٌّ *f.* Gnade | mercy.

بُحٌّ fliegen | fly.

بُحٌّ überströmen | overflow. *Aph.* anschwellen | increase.

بُحٌّ *m.* ó τύπος. *Pa.* bilden | form.

بُحٌّ *m.* Berg | mount.

بُحٌّ *m.* Zeitraum, Distanz | space of time, distance.

بُحٌّ bestreichen | besmear. *Pa.* verunreinigen | defile.

بُحٌّ *m.* ή τάξις. *Pa.* ordnen, an — | order, arrange.

بُحٌّ, بُحٌّ *m.* Knabe | boy. *Pl.* بُحٌّ & بُحٌّ.

بُحٌّ auflösen, verschmähen, zerstören | dissolve, repudiate, destroy. || بُحٌّ Verderben, Untergang | dissolution, destruction.

بُحٌّ, بُحٌّ *f.* Unreinigkeit | uncleanness.

بُحٌّ, *impf. u.*, graben, vergraben | dig, conceal.

يُتَعِّبُ *Pa.* verunreinigen | defile.

يُنْكِرُ irren, vergessen | err, forget. *Aph.* vergessen machen |
cause to forget. || يُنْكِرُ *f.* Irrtum | error.

يُنْكَرُ, *impf. a.*, beladen sein, tragen | be laden, bear. ||
يُنْكَرُ tragend u. getragen | bearing and borne. || يَنْكُرُ,
يُنْكَرُ Last | load. *Cum* يَنْكُرُ, يَنْكُرُ Sorge (tragen) |
take care, see to it that —.

يُنْكَرُ *v.* يَنْكُرُ.

يُنْكَرُ τὸραννος.

يُنْكَرُ, *impf. u.*, schlagen, treffen | beat, hit. || يَنْكُرُ,
يُنْكَرُ Augenaufschlag, Augenblick | cast of the eye, moment. ||

يُنْكَرُ *m.* Blatt | leaf.

يُنْكَرُ verborgen sein | be hidden. *Pa.* verbergen | hide.
Ethpe. sich verbergen | hide one's self. || يَنْكُرُ, *f., pl.*
يُنْكَرُ Dunkles | hidden things. || يَنْكُرُ *Infinitiv.* ||
يُنْكَرُ *f., pl. a* يَنْكُرُ Schlupfwinkel | hole, ambush.

يُنْكَرُ sich geziemen | become, be seemly.

يُنْكَرُ *Pa.* führen, herleiten | lead, derive. || يَنْكُرُ Her-
leitung, Abstammung | extraction, descent. *Aph.*
wegführen | carry away.

يُنْكَرُ trocken | dry. || يَنْكُرُ *f.* das Trockene | the dry
land. || يَنْكُرُ *m.* das Festland | continent.

يُنْكَرُ, *f., pl.* يَنْكُرُ, يَنْكُرُ, trop. يَنْكُرُ Hand | hand. ||
يَنْكُرُ allmählich | by degrees. || يَنْكُرُ zur Seite,

Aph. erzeugen, hervorbringen | beget, bring forth. ||
 كَبَّرَ, كَبْرٌ Kind | child. || كَبَّرَ, كَبْرٌ, θεοτόκος. ||
 كَبَّرَ (pass.) Kind | infant. || كَبَّرَ (act) genitor.
 كَبْرٌ m. Erzeugung | begetting. || كَبَّرٌ pl. كَبَّرٌ
 f., h. הוֹלְדוֹת.

كَبَّرٌ v. كَبَّرٌ.

كَبَّرٌ m. Meer | sea. Pl. كَبَّرَاتٌ || كَبَّرٌ f. Teich | lake. Pl.
 كَبَّرَاتٌ. || كَبَّرٌ f. die rechte Seite | the right hand. ||
 كَبَّرٌ f. die südliche Gegend | the south country.
Etiam كَبَّرٌ || كَبَّرٌ südlich | southern. ٦

كَبَّرٌ § 48e, schwören | swear. || كَبَّرٌ f. (sg. et pl., cf.
 de Lagarde, *Orientalia* 2, 9; Hoffmann, *ZDMG.*
 32, 572) Eid | oath.

كَبَّرٌ § 44 saugen | suck. || *Af.* (etiam كَبَّرٌ) säugen |
 suckle.

(كَبَّرٌ) كَبَّرٌ *Aph.* hinzufügen | add. || كَبَّرٌ f. Hinzu-
 fügung | addition.

كَبَّرٌ § 49, كَبَّرٌ wachsen | grow. *Aph.* hervorbringen |
 bring forth.

كَبَّرٌ *Aph.* verzehren, aufhören, verschwinden | consume,
 cease, disappear.

كَبَّرٌ f. Sorgfalt, Fleiss | care, diligence.

كَبَّرٌ, *impf. a*, anbrennen | catch fire. *Aph.* anzünden |
 kindle. || كَبَّرٌ Feuersbrunst | fire.

كَبَّرٌ schwer, teuer sein | be heavy, dear. *Pa.* ehren |

honour. || اَمْرٌ m. Ehre | honour. || اَمْرٌ f. Last,
Tross | burden, baggage.

كَبُرَ grösser werden | grow. Af. mehren, verherrlichen |
increase, glorify.

شَهْرٌ (أَشْهُرٌ), شَهْرٌ m. Monat | month. Pl. شَهْرٌ.

خَضِرٌ grün | green. || خَضِرٌ f. das Grüne | green. || خَضِرٌ
Kräuter | green herbs.

رَسَخَ erben | inherit. || رِثَةٌ Erbe | heir. || رِثَةٌ f. Erb-
schaft, Besitz | inheritance, possession.

(سَمِدٌ) Aph. ausstrecken, darreichen | stretch out, tender.

(سَمٌّ) سَمٌّ, سَمٌّ f., st. cstr. سَمٌّ Schlaf | sleep.

س, ch. ס, h. ס.

سَجَّ § 44 d, sitzen | sit. || سَجٌّ m. Sitz | seat. || سَجٌّ m.
Beisitzer | assessor.

سَبَّ übrig, besser sein | be left over, be better. || سَبَّ übrig |
left. || سَبَّ mehr als | more than. || سَبَّ vorzüglich,
ausgezeichnet | excellent, distinguished.

ص

صَلَّى § 48 f., beschuldigen, beschimpfen | find fault with,
scold. Cum ص.

صَابَ § 45, Schmerzen, Sorge haben | have pains, sorrow. ||

صَابٌ, صَابٌ Schmerz | pain, sorrow.

صَاعِدٌ nemlich, versteht sich, d. h. | namely, scil., i. e.

صَابٌ billig, mit Recht | justly, with reason. || صَابٌ f.

Gerechtigkeit | justice.

حَايَ, حَايَا *f.* Fels | rock.

حَايَ vielleicht, möglicherweise, nur | perhaps, possibly, only.

حَايَ *impf. u.*, unterdrücken | oppress, subdue. *Ethpe. pass.* || حَايَا *m.*, ὑποπόδιον, Schemel | footstool. || حَايَا *f.* ἄλωσις.

حَايَ wenn, da, während (*c. partic.*) | when, as, while. || حَايَ ebenderselbe | he himself. || حَايَ es genügt | it suffices. || حَايَ schon | already.

حَايَ, حَايَا *m.* Priester | priest. || حَايَ *Pa.* ἱερατεύειν.

حَايَا *m.* Dorn | thorn.

حَايَا, حَايَا *m. et f.* حَايَا Stern | star.

(حَايَا) *Aph.* messen | measure.

حَايَا, حَايَا *m.* Natur | nature. || حَايَا natürlich | natural.

حَايَا *particula enclitica optandi, interrogandi, dubitandi.*

حَايَا *particula explanandi*, nemlich | namely. || حَايَا oder, d. h. | or, i. e.

حَايَا, حَايَا, *rarius* حَايَا ganz, all, jeder | whole, all, every. ||

حَايَا, حَايَا jedermann | everyone.

حَايَا verhindern, zurückhalten | hinder, keep back. *Ethpe. pass.* || حَايَا *f., pl.* حَايَا Nieren | reins.

حَايَا *impf. a.*, nachstellen | lay snares. || حَايَا *m.* Hinterhalt | ambush.

حَايَا *Ethpe.* traurig sein | mourn. || حَايَا *m.* Priester | priest.

Nestle.

طَبَّ *Pa.* benennen | name, designate. || طَبُّونٌ *m.* Benennung, Beinamen | name, surname.

طَبَّانٌ *m.* Zither | guitar.

طَبَّأَ, *impf. u, Pa.* versammeln | assemble. *Ethpa.* versammelt werden | be assembled. || طَبَّاءٌ *m.* Versammlung, Haufe | assembly, troop. || طَبَّاءَةٌ *m.* Versammlung | assembly. || طَبَّاءَةٌ, *pl.* طَبَّاءَةٌ *f.* Synagoge | synagogue.

(طَبَّأَ) *Aph.* ermahnen, tadeln | reprove, rebuke. *Ethpa. pass.* || طَبَّأَةٌ *f.* Tadel | rebuke.

(طَبَّأَ) *part. pass.* طَبَّأٌ verborgen | concealed. || طَبَّأٌ heimlich | secretly. *Pa.* verbergen, verhüllen | cover, hide, conceal. || طَبَّأٌ, طَبَّأَةٌ, *pl.* طَبَّأَةٌ *m.* Thron | throne.

طَبَّأَ § 42 beugen | bend.

طَبَّأٌ, *pl.* طَبَّأَةٌ *f.* (hohle) Hand | palm, hand.

طَبَّأٌ, طَبَّأٌ 1) *subst. m.* Hunger | hunger. 2) *adj. verb.* hungrig | hungry.

طَبَّأَ, *impf. u,* leugnen, verleugnen, abfallen | deny, apostatise, revolt.

طَبَّأَةٌ, *pl.* طَبَّأَةٌ *m.* h. כְּרִיבָה.

(طَبَّأَ) *Ethpe.* טָבַאָה krank sein | be ill || טָבַאָה *m.* Krankheit | illness.

(طَبَّأَ) *Aph.* verkündigen, predigen | announce, preach, κηρύσσειν. || טָבַאָה כְּרִיבָה, Herold | herald. || טָבַאָה v. טָבַאָה et *PSm. col.* 1818 טָבַאָה.

طَبَّأَ, *impf. u et a,* herumgehen | go about. || طَبَّأٌ ein-

حَصْرٌ, *impf. u*, ergreifen | seize hold. || حَصْرٌ haltend | holding.

حَصْبَةٌ *f.* Weihrauch | incense. || حَصْبٌ § 25 Ziegel | brick. [حَصْرٌ *v.* حَصْرٌ.]

حَضَمٌ, *impf. a*, anziehen | put on. *Aph. cum dupp. Acc.* einen mit etwas bekleiden | dress (act.).

حَضْبٌ stammeln | stammer, prattle.

حَضَبٌ anzünden | light. || حَضَبَةٌ *f.*; *pl.* حَضَبَاتٌ Flamme | flame.

حَدٌّ *particula negationis*: nicht, nein | not, no.

حَدٌّ *f.*; *pl.* حَدٌّ Tafel | table.

حَدٌّ verfluchen | curse. *p. pass.* حُدِّدٌ verflucht | cursed.

حَدٌّ *praep.* bei, zu | to, with (cf. Hoffmann ZDMG 32, 753, de Lagarde, *Orientalia* 2, 20).

حَدٌّ *m.* σχηνοποιός.

حَدٌّ *v.* حَدٌّ.

حَدٌّ auslöschen, austilgen | rub out, efface.

حَدٌّ *v.* حَدٌّ.

حَدٌّ *m.* حَدٌّ Brot | bread.

حَدٌّ *adv.* geziemend, passend | becoming, fitting.

حَدٌّ, *impf. u et a*, beschwören | conjure. *Pa.* beschmeicheln | flatter.

حَدٌّ thöricht | silly, foolish.

حَدٌّ *m.*, *pl.* حَدٌّ Nacht | night. *St. abs.* حَدٌّ et حَدٌّ (opp. حَدٌّ).

حَدٌّ *ex* حَدٌّ et حَدٌّ es ist, war nicht | there is (was) not.

[*حَتْمًا* *m.* Verwirrung | confusion. ?]

حَصْرًا *particula assertionis*, gewiss, wahrhaftig | certainly, truly.

تَلْمِذَةً *m.* Schüler, Jünger | disciple.

لِسَانًا, *لِسَانًا* *m.* Zunge | tongue.

∞

مَاذَا *interrog.* (§ 21) was? wie? | what? how? ; *مَاذَا* das, was, als | that which, when. *لِمَاذَا* wozu? | whereto? *لِمَاذَا* warum? sollte wohl? | why? might it be that? *لِمَاذَا*

v. *لِمَاذَا*; *لِمَاذَا* wozu das? warum? | wherefore? why? *مَاذَا* 100, § 33, *لِمَاذَا* 200.

لِمَاذَا § 45, Ekel haben | be disgusted with.

لِمَاذَا v. *لِمَاذَا*, *لِمَاذَا* v. *لِمَاذَا*.

لِمَاذَا irgend etwas, τι, ein Teil | anything, a part.

لِمَاذَا gewandt, geschickt, klug | instructed, skilled, clever.

لِمَاذَا *m.* Mark, Hirn | marrow, brain.

لِمَاذَا v. *لِمَاذَا*.

لِمَاذَا *m.* Myrrhe | myrrh.

لِمَاذَا § 46, b, 1 sterben | die. || *لِمَاذَا* *m.*, *st. cstr.* *لِمَاذَا* Tod | death. || *لِمَاذَا* sterblich | mortal.

لِمَاذَا schlagen | beat. || *لِمَاذَا*, *لِمَاذَا* *f.*; *pl.* *لِمَاذَا* Schlag | stroke, blow.

لِمَاذَا v. *لِمَاذَا*; *لِمَاذَا* v. *لِمَاذَا*.

لِمَاذَا erreichen, kommen | reach, come. *Pa.* erlangen | reach (cf. Hoffmann, ZDMG 32, 757).

فَعْلًا *Praep.* wegen | on account of. || فَعْلًا^و deswegen |
on that account, therefore. || فَعْلًا^{لِ} weil | because.
م. رَيْنٌ *m.* Regen | rain. || فَعْلًا^و vom Himmelsregen be-
wässert | watered by the rain from heaven.

فَعْلًا § 33, Wasser | water.

فَعْلًا *metropolitanus factus est* (BH. Gr. 1, 48).

فَعْلًا *m.* μίλιον.

فَعْلًا demütig | humble. || فَعْلًا^ا *adv.*

فَعْلًا schon, jetzt, hierauf | already, now, then.

فَعْلًا *m.* Zöllner | Publican.

فَعْلًا *impf. u.*, (eine Frau) gewinnen | get (a wife), (cf.
G. Hoffmann, ZDMG 32, 751 n. 2). || فَعْلًا^ا *verheiratet* | married.

فَعْلًا *Pa.* sprechen | speak. *Ethpa.* gesagt werden | be
said. || فَعْلًا, فَعْلًا, *st. c.* فَعْلًا *f.* Wort | word. *Pl.* فَعْلًا.
فَعْلًا^ا Verkleinerungswörter | diminutives (*PSm.*
فَعْلًا^ا). || فَعْلًا^ا *(melius فَعْلًا^ا)* Theologie | theology.

فَعْلًا 1) füllen | fill. 2) voll sein | be full. *Pa.* erfüllen |
fulfill. *Ethpa. pass.* فَعْلًا^ا es ist vollbracht | it is
finished. || فَعْلًا^ا (*فَعْلًا^ا*) *m.* Fülle, Materie | quan-
tity, matter. || فَعْلًا^ا voll, vollkommen | full, perfect. ||
فَعْلًا^ا *ü* Unvollkommenheit | imperfection.

فَعْلًا *v.* فَعْلًا.

فَعْلًا *impf. u.*, salzen | salt. *Ethpe. pass.* || فَعْلًا, فَعْلًا
f. Salz | salt.

عَكَبَ *impf. u.*, raten | counsel. *Ethpa.* Rat halten, überlegen | deliberate. *Aph.* 1) an die Spitze stellen | set at the head. 2) die Herrschaft übernehmen | take the government. || عَكَبًا, عَكَبٌ *m.* König | king. || عَكَبَةٌ *diminut.*, عَكَبٌ *adj.* || عَكَبًا, عَكَبٌ *m.* Rat | counsel. || عَكَبَةٌ *f.* Herrschaft, königliche Majestät | kingdom, majesty.

عَنْ *Praep.* von | from, by. || عَمَّا v. عَمَّا.

عَنْ μὲν, #war | indeed.

عَنْ wer? | who? عَنِ wer ist? | who is? || عَنْ, عَنِ was? | what? عَنِ was ist? | what is? عَنْ, عَنِ wozu? warum? | wherefore? why?

عَدَّ zählen | count. *Ethpe. pass.* || عَدٌّ *m.* Zahl | number. || عَدٌّ *f.* Teil | part. *Pl.* عَدَّةٌ, عَدَّةٌ. || عَدَّدٌ teilweise | partially. || عَدْبًا, عَدْبًا *f.* Haar, Saite | hair, string. *Pl.* عَدَبًا.

عَدَمَانٌ Manichäer | a Manichee.

عَدَمٌ *Pa.* 1) hinkommen | arrive. 2) hinführen | bring, adduce.

عَدَمٌ v. عَدَمٌ; عَدَمٌ v. عَدَمٌ.

عَدَمٌ *part. pass.* عَدَمٌ, عَدَمٌ im stande | able. || عَدَمٌ es ist unmöglich | it is impossible. || عَدَمٌ wir können | we can.

عَدَمٌ *f.* Mitte | middle (*cum suffix.* عَدَمٌ et عَدَمٌ, μεσότης? G. Hoffmann ZDMG. 32, 752).

عَدَمٌ *f.* Egypten | Egypt.

عَدَمٌ bitter | bitter.

عُنْبًا, عُنْبًا § 33 Herr | Lord.

عُنْبًا § 8 Wiese | meadow.

عَضِبَ, *impf. a*, widerspenstig sein, abfallen | resist, desert, revolt; *cum* عَضِبَ.

عَضِبٌ frech, übermütig | insolent, proud.

عَنْبِيَةٌ *m.* Obergewand | coat, cloak.

عَنْبَى, *impf. u*, abreiben, polieren | rub up, polish. ||
عَنْبَى gebildet | refined.

عَنْبَى, *impf. u*, 1) salben | anoint. 2) messen | measure. ||

عَنْبَى Christus | Christ. || عَنْبَى *f.* Mass | measure.

عَنْبَى *m.* Fell, Haut, Schlauch | hide, skin, wine-skin.

عَنْبَى zu irgend einer Zeit, einmal | at any time, once. ||

عَنْبَى, عَنْبَى von jeher | at all times, always.

Cum عَنْبَى nie | at no time, never.



عَنْبَى § 3 = h. עֵבֶר.

عَنْبَى = äg. νεφώς = gr. κροκόδειλος.

عَنْبَى *m.* Prophet | prophet. || عَنْبَى *Ethpa.* weissagen |
prophecy. || عَنْبَى Weissagung | prophecy.

عَنْبَى *m.* Quelle | spring, well.

عَنْبَى § 42 ziehen, führen | pull, draw.

عَنْبَى lang sein | be long. *Aph.* in die Länge ziehen,
warten | put off, wait. || عَنْبَى lang | long. || عَنْبَى *m.*

Zimmermann | carpenter.

عَنْبَى verabscheuungswürdig | detestable.

ⲛⲥⲟⲩ brüllen, heulen | roar, howl.

ⲛⲥⲟⲩ, *impf.* ⲛⲥⲟⲩⲓ, hell werden | grow bright. *Aph.* leuchten lassen, anzünden | cause to shine, kindle. *Ethpa.* erleuchtet werden | be illuminated. || ⲛⲥⲟⲩⲓ, *Adj. et Subst.* Licht, Leuchter | light, candlestick. || ⲛⲥⲟⲩⲓ *m.* Licht | light (*st. cstr.* ⲛⲥⲟⲩⲓ?). || ⲛⲥⲟⲩⲓ *m.* Fluss | river. *Pl.* ⲛⲥⲟⲩⲓⲥ.

ⲛⲥⲟⲩⲓ umhergetrieben werden | be driven about (a vagabond).

ⲛⲥⲟⲩ Ruhe haben | have rest. *Ethpe.* sich der Ruhe hingeben | enjoy rest. *Aph.* ausruhen u. ausruhen lassen | rest (trans. and intr.). || ⲛⲥⲟⲩⲓ *m.* Ruhe, Erholung | rest, recreation. || ⲛⲥⲟⲩⲓ *f.* Ruhe | rest. || ⲛⲥⲟⲩⲓ *part. pass.* *Aph.* ausruhend, verstorben | at rest, deceased.

ⲛⲥⲟⲩⲓ *m.* Fisch | fish.

ⲛⲥⲟⲩⲓ *f.* Feuer | fire. *Pl.* ⲛⲥⲟⲩⲓⲥ. || ⲛⲥⲟⲩⲓⲥ *f.* Leuchter | candlestick.

ⲛⲥⲟⲩⲓ *Ethpe.* Nasiräer werden | become a Nazarite.

ⲛⲥⲟⲩⲓ *m.* Thal | valley.

ⲛⲥⲟⲩⲓ *Pa.* erwecken | raise. *Ethpa. pass.* || ⲛⲥⲟⲩⲓⲥ Erwecker | he who resuscitates. || ⲛⲥⲟⲩⲓⲥ *f.* Auferweckung | raising (of the dead).

ⲛⲥⲟⲩⲓ *m.* Kupfer, Erz | copper, bronze.

ⲛⲥⲟⲩⲓ, *impf. u.* hinabsteigen | descend. *Aph.* hinabbringen | bring down.

ⲛⲥⲟⲩⲓ, *impf. a et u.* bewachen | watch. *Ethpe.* bewacht

- werden | be watched. || **وَالْمُحَافِظِينَ** *m.* Wächter | watchman. ||
الْمُدْفِعِينَ *m.* Verteidiger | defender.
الْيُجُومَ *m.* Joch | yoke.
الْخِيَانَةَ *m.* Hinterlist, Betrug | fraud, deceit.
الذَّبْحَ *f.* Schlachtung | slaughter. *Pl.* **الذَّبْحَاتُ**.
الزَّجْفَ, **الزَّجْفَةَ** züchtig, keusch, ehrwürdig | modest, pure,
 reverend.
الْبَيْسَ (*m.? potius pro*) **الْبَيْسَةَ** *f.* Biss | bite.
النُّصْبَةَ *m.* ὁ νόμος (cf. de Lagarde, Mittheilungen 2, 358 n).
(Pa.) **النَّاسَ** versuchen | try, tempt. || **التَّجَسُّبَةَ** *m.* Versuchung |
 temptation. || **التَّجَسُّبِينَ** *m.* Versucher | tempter. || **التَّجَسُّبُ**
m. Probe, Erfahrung | trial, experience.
النَّهْمَ nehmen, erhalten | take, receive. || **النَّهْمَ** **مَلِكًا** sich
 beraten | take counsel. *Ethpe.* genommen, gewählt
 werden | be accepted, elected. || **النَّهْمَ** genommen,
 hergeleitet | taken, derived.
النَّهْمَ gegossen | molten. **النَّهْمَ** **χωνευτά**.
النَّهْمَ v. **النَّهْمَ**.
النَّهْمَ *impf. u.*, zersägen | saw. *Ethpe. pass.* || **النَّهْمَ** *m.*
 Säge | saw.
النَّهْمَ, *impf. u.*, blasen, anhauchen | blow, breathe on.
النَّهْمَ *impf.* **النَّهْمَ** fallen, sinken | fall, sink.
النَّهْمَ, *impf. u.*, herausgehen, herauskommen | go out,
 come out. *Aph.* herausbringen (beim Rechnen, Sub-
 trahieren u. Dividieren) | bring out (in reckoning). ||
النَّهْمَ *m.* Ausgang | departure, issue.

نَفْسٌ, نَفْسٌ *f.*, *Pl.* نَفْسَاتٌ Seele, Person | soul, person.

C. suff. = selbst | self.

نَافٍ streiten | contest.

نَوَّى, *impf. u.* pflanzen | plant. || نَوَى نَوَى *f., pl.* نَوَى Pflanze | plant.

نَوَّى, *Ethpa.* triumphieren | triumph. || نَوَّى Triumphantor, glänzend, herrlich | triumphant, splendid, glorious.

نَوَّى, *impf. a.* singen | sing. *Pa.* die Stimme modulieren | modulate the voice. || نَوَّى نَوَّى Lispeln, Lallen, Schmeicheln | whispering, lispings, flattery.

نَوَّى, نَوَّى *f.* weiblich, Weib | female, wife.

نَوَّى, نَوَّى rein, fein, kostbar | pure, fine, costly.

نَوَّى, *impf. a.* anhängen, sich anschliessen, folgen | adhere, cleave to, follow.

نَوَّى, *impf. u.* schlagen (die Hände zusammen) | clasp (the hands together).

نَوَّى *m.* Beil | axe (ostsyr. نَوَّى K., westsyr. R.)

نَوَّى, *impf. a.* wehen | blow. || نَوَّى *m.* Strick, Netz | rope, net.

نَوَّى, نَوَّى *f., st. cstr.* نَوَّى Wehen, Atem | breath.

نَوَّى, *impf.*, § 48, g, 6, geben | give.

نَوَّى, *impf. u.* an sich ziehen | attract.

ط

- ١٢١, ١٢٢ *f.* dualis ١٢١, *pl.* ١٢٢ *h.* ١٢٢.
 ١٢٣, ١٢٤ *m.* Ältester, Greis | elder, old man. *Rarius* ١٢٤
part. || ١٢٥ *f.* das Alter | old age.
 ١٢٦ *m.* ἀσήμιον, Silber | silver.
 ١٢٧, *impf. u,* tragen | bear.
 ١٢٨ dicht, häufig, verschieden | dense, frequent, various.
 ١٢٩, *impf. a,* satt werden | be satiated.
 ١٣٠, *impf. a,* glauben, urteilen | believe, judge. *Ethpe.*
 gehalten werden, gelten | be estimated, pass for. ||
 ١٣١ *m.* Hoffnung | hope. || ١٣٢ *f.* Meinung | mean-
 ing. || ١٣٣ Evangelist | evangelist. || ١٣٤ *f.* Unter-
 halt, Nahrung | food, means of subsistence.
 ١٣٥, wachsen, viel sein | grow, increase in number. *Aph.*
 wachsen machen, vermehren | increase, multiply. || ١٣٦
adj. viel, häufig | much, many, frequent. ١٣٧; *f.*
st. cstr. ١٣٨, ١٣٩; ١٣٩ *adv.* sehr | very. || ١٤٠
f. Menge | multitude. || ١٤١, *st. cstr.* ١٤٢ Menge |
 multitude.
 ١٤٣, *impf. u,* προσκυνεῖν, anbeten, grüssen, verehren |
 worship, greet, revere. || ١٤٤ Gottesverehrer | he who
 reveres God. || ١٤٥ verehrens-wert | worthy of adora-
 tion. || ١٤٦ *f.* Anbetung, Verehrung | worship,
 adoration.
 ١٤٧, *impf. a,* zeugen, be- | witness. *Aph. do.* || ١٤٨ *f.*
 Zeugnis | witness.

لَمَاقِ c. Mond | moon.

لَمَاقِ umzäunen | make a hedge.

لَمَاقِ beendigen | finish. *Ethpa.* begrenzt, beendigt, enthalten sein | be bounded, finished, contained. || لَمَاقِ *adv.* gänzlich, überhaupt | totally, in general.

لَمَاقِ *impf. i,* legen, setzen, bestimmen | lay, put, order. *Ethpe.* bestimmt sein | be appointed. || لَمَاقِ *f.* Schatz | treasure. || لَمَاقِ *Züchtigung, Strafe* | chastisement, punishment.

لَمَاقِ *m.* Pferd | horse. *Pl.* لَمَاقِ *et* لَمَاقِ.

لَمَاقِ, *impf. u,* wegwerfen, zerstören | cast away, destroy.

(لَمَاقِ) *Pa.* erwarten | await.

لَمَاقِ *Ethpa.* vernünftig werden, einsehen | become wise, understand. || لَمَاقِ, لَمَاقِ *m.* Thor | fool. || لَمَاقِ *f.* Thorheit, Sünde | foolishness, offence. || لَمَاقِ *m.* Einsicht, Sinn, Verständnis | intelligence, sense, understanding.

لَمَاقِ, لَمَاقِ *arm* | poor; *f.* لَمَاقِ.

لَمَاقِ, *impf. u,* schliessen, hemmen | close, hinder. *Ethpe.* *pass.,* verstummen | be silent.

(لَمَاقِ) *Aph.* verwerfen | refuse, reject.

لَمَاقِ § 48, g, 2, hinaufsteigen | mount, ascend. *Aph.* herausführen | bring out. || لَمَاقِ Auferstehung (Christi) | resurrection.

سَمٌّ, سَمٌّ *m.* Gift | poison. *Pl.* سَمِّمَاتٌ Heilmittel, Farben,
bes. rote | medicines, colours, especially red.

سَمٌّ, سَمٌّ blind | blind. || سَمْتَةٌ *f.* Blindheit | blind-
ness.

سَأَى hassen, verabscheuen | hate, abhor. || سَائٍ *pl.* سَائٍ
Hasser, Gegner | hater, enemy.

سَأَى laufen, angreifen, wagen | run, attack, dare.

سَأَى, *impf. u.*, besuchen, mustern, handeln | visit, inspect,
act. *Ethpe.* vollbracht werden | be completed. ||

سَأَى *m.* Werk, Sache, That | work, thing, fact.

سَأَى *m.* Haar | hair. *Pl.* سَأَى || سَأَى das einzelne Haar |
a single hair.

سَأَى *part.* سَأَى *et* سَأَى es genügt | it suffices.

سَأَى, سَأَى *m.* Schrift, Buch | writing, book. || سَأَى *m.*

Schreiber, Schriftgelehrter | writer, Scribe. || سَأَى

m. Gelehrter, Grammatiker | a scholar, gram-
matician.

سَأَى v. سَأَى.

سَأَى *m.* Feind, Gegner | foe, enemy.

سَأَى *m.* Schrecken | fear, terror.

سَأَى *m.* γραία, Schrift, Linie | writing, line.

سَأَى *adv.* leer, umsonst | in vain, for nothing.

سَأَى, *impf. u.*, zerstören | destroy. *Pa.* decken, bedecken |
cover. || سَأَى *m.* das Geheime | the secret. || سَأَى,

سَأَى *adv.* hinter | behind.

ح

حَصَّ *impf. e*, machen, thun | make, do. || حَصْبٌ, حَصْبَةٌ *m.*
 Knecht | servant. || حَصْبٌ, حَصْبَةٌ *m.* Arbeit, Werk |
 labour, work. || حَصْبَةٌ *f.* Knechtschaft | servitude. ||
 حَصْبَةٌ *m.* Schöpfer, Künstler | creator, artist. ||
 حَصْبَةٌ *f.* Wirksamkeit | efficacy. || حَصْبَةٌ (حَصْبَةٌ) *m.*
 Unterwerfung | submission.

حَصْبٌ dicht, dick | dense, thick.

حَصَّ, *impf. a*, überschreiten | transgress. *Aph.* ent-
 fernen | remove. *Ethpe.* (Gesetz) übertreten | trans-
 gress (the law). || حَصْبٌ, حَصْبَةٌ *m.* Übergang, Ufer |
 bank, shore. || حَصْبٌ hinüber | across. || حَصْبٌ
 von drüben | from the other side.

حَصْبٌ *m.* Eile | haste. *Adv.* حَصْبٌ eilends | in haste.

حَصْبٌ *m.* Kalb | calf. *Pl.* حَصْبٌ; *f.* حَصْبَةٌ.

حَصْبٌ *Praep.* bis | unto. || حَصْبٌ solange nicht, ehe | before. ||
 حَصْبٌ bisher | hitherto. || حَصْبٌ bis dahin, so sehr |
 to such a degree.

حَصْبٌ *m.* Fest | feast. || حَصْبٌ Fest feiern | keep festivals. ||

حَصْبٌ v. حَصْبٌ.

حَصَّبَ, *impf. u*, tadeln | rebuke. *Ethpe pass.*

حَصْبٌ *m.* Zeit, Zeitpunkt | time, moment.

حَصْبٌ *m.* Hilfe | help. || حَصْبٌ Helfer | helper.

حَصَّبَ, *impf. a*, sich erinnern | remember (ح = ا) || حَصْبٌ
m. Gedächtnis | memory.

- كَتَبَ *Pa.* gewöhnen | accustom. *Aph.* do. || كَتَبٌ *ge-*
 wöhnt | accustomed. || كِتَابٌ *m.* Gewohnheit, Sitte |
 custom, use. || كَتَبَ § 3 *particula*, scilicet.
- كَرِهَ *Aph.* ungerecht handeln | deal unjustly. || كَرِهٌ *m.*
 Unrecht, Frevel | injustice, crime. || كَرِهٌ, كَرِهٌ *m.*
 ungerecht; Frevler | wicked, transgressor.
- كَرِهَ *Pa. et Aph.* aufwecken | awaken. *Ethpe.* aufgeweckt
 werden | be awakened.
- كَرِهَةٌ *f.* Blindheit | blindness.
- كَرِهَ *Ethpa.* sich kräftig zeigen | be strong. || كَرِهٌ *ge-*
 waltig | valid.
- كَرِهَةٌ *f.* Ring | ring (*Lag.*, Or. 2, 55).
- كَرِهَةٌ Windeln | swaddling-clothes (*de Lagarde*,
Orientalia 2, 47).
- كَرِهَةٌ *m.* Weihrauch, Dampf | incense, vapour.
- كَرِهٌ, كَرِهٌ *f.* Auge | eye.
- كَرِهَ *Pa.* hemmen, hindern | hinder, stop.
- كَرِهَ *impf. u.* eintreten | enter. || كَرِهَةٌ *f.* Sache, Ur-
 sache | cause, reason. || كَرِهَةٌ *f.* Eintreten | enter-
 ing. || كَرِهٌ, كَرِهٌ *et* كَرِهٌ *m.* Eingang | entrance. ||
 كَرِهَةٌ zum Eingang gehörig | belonging to the
 entrance.
- (كَلَا) *Aph.* in die Höhe heben | raise; *cum* كَلَا abfallen
 von | revolt, rise against. *Ethpe.* hervorragen | be pro-
 ninent. || كَلَا *Praep.* über | over. || كَلَا, كَلَا
 zur Seite | at the side of. || كَلَا weil | because. ||

- 𐤀, 𐤁 in die Höhe | upwards. || 𐤀𐤀𐤁 der oberste |
 the Most High.
- 𐤀𐤀𐤁 *m.* Jüngling | young man (p. 31 b).
- 𐤀𐤀𐤁 *m.* Welt, Zeit, Ewigkeit | world, time, eternity.
- 𐤀𐤀𐤁 *m.* Volk | people. *Pl.* 𐤀𐤀𐤁.
- 𐤀𐤀 *Praep.* mit | with.
- 𐤀𐤀, *impf. a.* eingetaucht, getauft werden | be im-
 mersed, baptised. *Aph.* taufen | baptise. || 𐤀𐤀𐤁
m. et 𐤀𐤀𐤁 (K. ?) *f.* Taufe | baptism. || 𐤀𐤀𐤁
h. 𐤀𐤀.
- 𐤀𐤀𐤁 *m.* Mühe | labour.
- 𐤀𐤀𐤁 *m.* Tiefe | depth.
- 𐤀𐤀, *impf. a.* wohnen | dwell, inhabit. || 𐤀𐤀𐤁 *m.* Be-
 wohner | inhabitant.
- 𐤀𐤀 antworten, sich unterhalten, sich aufhalten | answer,
 converse, stay. || 𐤀𐤀𐤁 *m.* Orakel | oracle. || 𐤀𐤀𐤁
m. Mönch | monk.
- 𐤀𐤀 *f. coll.* Schafherde | sheep (coll.)
- 𐤀𐤀𐤁 *f., pl.* 𐤀𐤀 Traube | grape.
- 𐤀𐤀, *impf. a.* scheiden, sterben | depart, die.
- 𐤀𐤀 *f.* Wolke | cloud.
- 𐤀𐤀𐤁 *m.* Kraut, Gras | herb, grass (*Pl. sec. BA.* 𐤀𐤀).
- 𐤀𐤀, 𐤀𐤀 *m.* schwer | heavy.
- 𐤀𐤀 10. § 33.
- 𐤀𐤀 διπλοῦς; varia lectio 𐤀𐤀 = 𐤀𐤀 de Lagarde,
 Semitica 1, 25.

حَفْرٌ, حَفْرٌ *m.* Staub, Erde | dust, earth.

حَفْرٌ bekämpfen, bedrücken | compel, oppress.

حَفْرٌ verbinden, herstellen | dress (a wound), restore.

حَفْرٌ, *impf. u.*, mit der Ferse treten, folgen | tread on

(with the heels), follow. *Pa.* untersuchen, erforschen |

investigate, examine. || حَفْرٌ, *pl.* حَفْرٌ et حَفْرٌ

Ferse | heel.

حَفْرٌ *f. pl.* حَفْرٌ Höhle | cave.

حَفْرٌ et حَفْرٌ Westen | west || حَفْرٌ *adj.*

حَفْرٌ nackt | naked.

حَفْرٌ, حَفْرٌ unbeschnitten | uncircumcised.

حَفْرٌ schlau | subtil, cunning.

حَفْرٌ *f.* Bett | bed. *Pl.* حَفْرٌ.

حَفْرٌ, *impf. u.*, fliehen | flee. *Aph.* in die Flucht treiben |

put to flight.

حَفْرٌ zu Falle bringen, verwickeln | entangle, turn

down.

حَفْرٌ, *impf. a.*, stark sein, siegen | be strong, gain. *Ethpa.*

gekräftigt werden | be strengthened.

حَفْرٌ bereit | ready; *sequente* \ *vel* ? *futuro signifi-*

cando inservit.

حَفْرٌ alt | old.

ف

حَفْرٌ *f.* Zaum | bridle. *Pl.* حَفْرٌ.

حَفْرٌ, *impf. a.*, begegnen | meet.

لَبْسٌ, لَبْسٌ *m.* Leib | body. || لَبْسٌ *f.* Leiblichkeit |
the flesh, man's carnal nature. || لَبْسٌ *BH. Gr.* 1, 48.

لَبْسٌ § 43 irren | err.

لَبْسٌ, *pl.* لَبْسٌ ζεύγος, Joch | yoke, pair.

لَبْسٌ = h. לַבְטִים.

لَبْسٌ blasen, hauchen | blow, breathe.

لَبْسٌ palatium.

لَبْسٌ, لَبْسٌ *m.* Mund | mouth (*cf.* لَبْسٌ, *Pl.* لَبْسٌ).

(*Aph.*) لَبْسٌ (πεισσαι) raten, bestimmen | counsel,
advise (*Ethpe.* لَبْسٌ). || لَبْسٌ überzeugt, ent-
schlossen | persuaded, resolved.

لَبْسٌ piscinae.

لَبْسٌ, لَبْسٌ *m.* πόρος. لَبْسٌ durchaus | at
all hazards, come what may.

لَبْسٌ ausruhen, bleiben, übrig sein | rest, remain, be left.

لَبْسٌ *adv.* entsprechend | according, corresponding
(h. לַבְטִי).

לַבְטִי *m.* Strick | snare.

לַבְטִי *m.* Töpfer | potter. || לַבְטִי δοστρακίνη.

לַבְטִי *Pa.* graben, ausgraben | dig, excavate. || לַבְטִי *m.*
Graben | ditch.

לַבְטִי zerbrechen | break. || לַבְטִי *m.* Backen | cheek.

לַבְטִי, *impf. a.* kraftlos, dumm werden | become insipid,
lose the savour.

לַבְטִי, *impf. u.* teilen | divide. *Ethpe.* sich teilen | be
divided. || לַבְטִי, לַבְטִי *m.* Hälfte | half, middle.

مِثْرَانِ, مِثْرَانِ Mitternacht | midnight. || مِثْرَانِ مِثْرَانِ
Mitte des Monats | middle of the month. || مِثْرَانِ مِثْرَانِ
zweifelnd an | doubtful as to.

مِثْرَانِ, *impf. u.*, arbeiten | labor.

مِثْرَانِ sich wenden, zurückkehren | turn, return. *Ethpe. do.*

Pa. zurückgeben, antworten | give back, answer

(*cum vel sine* مِثْرَانِ). *Aph.* zuwenden | turn towards. ||

مِثْرَانِ *f., st. c.* مِثْرَانِ Gegend | country. || مِثْرَانِ Be-

kehrung, Neigung | conversion, inclination. || مِثْرَانِ

Rückkehr, Antwort | return, answer.

مِثْرَانِ φαντασίαι.

مِثْرَانِ τὸ πάσχα.

مِثْرَانِ *impf. u.*, abschneiden | cut off. *Pa.* verstümmeln |
mutilate.

مِثْرَانِ zerreiben, verkleinern | grind, crumble.

مِثْرَانِ Schlucht | gulf, ravine.

مِثْرَانِ *Pa.* erretten, befreien | save, deliver.

(مِثْرَانِ) *Ethpe.* heiter sein | be cheerful. || مِثْرَانِ Passah |
Passover.

مِثْرَانِ, *impf. u et Pa.* befehlen | command. || مِثْرَانِ *m.*

Anordner | commander. || مِثْرَانِ *m.* Befehl | com-
mand.

مِثْرَانِ nützlich, gut | useful, good.

مِثْرَانِ *f.* Ebene | plain.

مِثْرَانِ fruchtbar sein | be fruitful. *Aph.* hervorbringen |

bring forth. || مِثْرَانِ *m.* Frucht | fruit. *Pl.* مِثْرَانِ.

اَلْحَبُّ *f.*, *pl.* اَلْحَبُّ Korn | grain.

اَلْمَنْطَلُ *m.* Umwurf, Mantel | cloak, mantle.

اَلْحَدِيدُ *m.* Eisen | iron.

اَلطَّيْرُ *f.* Vogel | fowl. *Pl.* اَلطَّيْرُ.

(اَلطَّيْرُ) *Ethpa.* einen Weg suchen, überlegen | seek a way, deliberate. || اَلنَّصِيحَةُ Rat, List | counsel, device. || اَلنَّصِيحَةُ Versorgung | management, provision.

اَلنَّصِيحَةُ ἀπλωμα.

اَلنَّصِيحَةُ, *impf. u.* wiederherstellen, ersetzen, leisten | restore, replace, accomplish. *Ethpe. pass.*

اَلنَّصِيحَةُ *m.* Befreier, Erlöser | deliverer, saviour.

اَلنَّصِيحَةُ, *impf. u.* trennen, weggehen | separate, remove from, depart.

اَلنَّصِيحَةُ, *impf. u.* ausbreiten | spread, extend.

اَلنَّصِيحَةُ *Pa.* erwärmen | warm.

اَلنَّصِيحَةُ *Pa.* erklären | expound. *Ethpa. pass.* اَلنَّصِيحَةُ Erklärung, Deutung | exposition, interpretation.

اَلنَّصِيحَةُ, *impf. a.* schmelzen, kochen | melt, boil, πέπτω.

اَلنَّصِيحَةُ, اَلنَّصِيحَةُ *m.* Seite | side.

اَلنَّصِيحَةُ *Pa.* Wort, Ausspruch | word, sentence.

اَلنَّصِيحَةُ, *impf. a.* öffnen, erobern | open, conquer. *Ethpe.* geöffnet, aufgedeckt werden | be opened, uncovered.

اَلنَّصِيحَةُ (πάταχρα) Götzenbild | idol; de Lagarde, Mittheilungen 2, 354 n.

3

وَلَا ³ wollen | wish, will. *Ethpe.* eifrig, begierig sein, begünstigen | be busy, anxious, favor. || اِحْصَاءٌ ³ *f.* Eifer; Ding, Sache | zeal, thing, cause. كَفَّ اِحْصَاءُ لِعَمَلِهِ ³ ἀφ' ἐαυτῆς. || اِحْصَاءٌ ³ *m.* Wille | will.

اِصْبَغُ ³, اِصْبَا ³ *f.* Finger | finger. *Pl.* اِصْبَا ³ et اِصْبَا ³.

اِصْبَا ³ *m.* Schmuck | ornament.

اِصْبَا ³ Schläfe | temple; κρόταφος.

اِصْبَا ³ dürsten | be thirsty. || اِصْبَا ³ durstig | thirsty. || اِصْبَا ³ *m.* Durst | thirst.

اِصْبَا ³ Ankunft | arrival. || اِصْبَا ³ *m.* Versammlungsort | meeting-house.

اِصْبَا ³ jagen | hunt.

اِصْبَا ³ *m.* Fasten | fast.

اِصْبَا ³ malen | paint. || اِصْبَا ³ *m.* Maler | painter.

اِصْبَا ³ ausrufen, aufmerken | cry out, attend. || اِصْبَا ³ *m.* Geschrei | cry.

اِصْبَا ³ *Pa.* schmähen | revile.

اِصْبَا ³ *Praep.* bei, nach | at, with, up to. § 49 h.

اِصْبَا ³ neigen | incline. *Pa.* beten | pray. || اِصْبَا ³ *f.* Gebet | prayer.

اِصْبَا ³, *impf. u.* aufhängen, kreuzigen | hang, crucify.

Ethpe. pass. || اِصْبَا ³ 1) *adj.* der Gekreuzigte | cruci-

fied. 2) *subst.* Kreuz | cross. || اِصْبَا ³ Kreuziger | he who crucifies.

صُخْرٌ, صُخْرٌ *m.* Bild | likeness.

صُخْرٌ *f.* Wunde | wound. *Pl.* صُخْرٌ.

صُخْرٌ *m.* Glanz, Strahl | splendour, ray.

صُخْرٌ *Pa.* schmähen, Unrecht thun | despise, injure. ||

صُخْرٌ *m.* Verachtung | contempt.

صُخْرٌ, صُخْرٌ *m.* Morgendämmerung | dawn.

صُخْرٌ, صُخْرٌ *f.* Vogel | bird. *Pl.* صُخْرٌ.

صُخْرٌ *m.* Nagel | nail. *Pl.* صُخْرٌ.

صُخْرٌ spalten | rend asunder. *Ethpe.* gespalten werden |
be rent.

ص

صُخْرٌ, صُخْرٌ ἡ κίβωτος (G. Hoffmann, ZDMG 32,
748 n. 1.)

صُخْرٌ, *impf. u.*, entgegengehen | go to meet. *Pa.* an-
nehmen, empfangen | receive, accept. (صُخْرٌ, صُخْرٌ
Gegenseite | opposite side.) صُخْرٌ, *st. c.* صُخْرٌ
gegenüber | over against. صُخْرٌ et صُخْرٌ, صُخْرٌ
Gegner | opposed, hostile, enemy. || صُخْرٌ an-
nehmbar | acceptable.

صُخْرٌ, *impf. u.*, befestigen, fassen | fix, mount (with gold).
Ethpe. pass.

صُخْرٌ, *impf. u.*, begraben | bury. *Ethpe. pass.* || صُخْرٌ *m.*,
صُخْرٌ *f.* Grab | tomb. || صُخْرٌ Begräbnis | burial.
Cf. صُخْرٌ.

- رَأْسٌ *m.* Scheitel | back of the head, top.
 وَرَأْسٌ *Pa.* vorsetzen, zuvorkommen (*reddidit* πρὸ *Graecorum*) |
 place at the head, prevent, anticipate. || وَرَأْسٌ *von*
 vorn, längst | from before, long ago. || وَرَأْسٌ *Praep.* vor |
 before. || وَرَأْسٌ; وَرَأْسٌ *ehe* | before (*conj.*). ||
 وَرَأْسٌ *der* frühere, erste | former, first. || وَرَأْسٌ
der erste | the first. *Pl.* die Früheren und Oberen |
 those anterior and superior to us. || وَرَأْسٌ *zuerst,*
zum erstenmal | at first, for the first time. || (وَرَأْسًا)
cum Δ *adverb.* وَرَأْسًا (cf. وَرَأْسًا) *zuerst* | at first.
 وَرَأْسًا *vor* langer Zeit | long ago.
 قَدَسٌ *Pa.* heiligen | hallow. || قَدَسٌ *heilig* | holy. || قَدَسًا,
abs. et cstr. قَدَسٌ *Heiligkeit* | holiness.
 قَدَسٌ *Pa.* bleiben, bestehen, dauern | abide, remain, last.
 صَوْتٌ *m.* Stimme | voice. صَوْتًا *mit* lauter Stimme | with
 a loud voice. صَوْتٌ *v.* صَوْتٌ.
 قَامٌ *aufstehen, bestehen* | stand up. *Aph.* aufrichten,
 bestimmen | set up, appoint. || قَامَةٌ *f.* Statur, Stufe,
 Elle | stature, degree, cubit. || قَامَةٌ *m.* Vorstand |
 prefect. || قَامَةٌ *f.* Auferstehung | resurrection. ||
 قَامَةٌ *m.*, Standort | stand, station.
 قَنَاةٌ *m.* Kanal, Teich | canal, channel, pond.
 قَنَاةٌ *κορκόδειλος*.
 قَتَلَ, *impf. u.*, töten | kill. *Ethpe. pass. Pa.* morden | murder. ||
 قَاتِلٌ *m.* Morden | murder. || قَاتِلٌ *Mörder* | murderer.
 قَلِيلٌ *klein* | thin, small.

- ٤٤٤, *impf. u et Pa.* abhauen, abschneiden | cut off.
 ٤٤٤٤ *m. subst.* Gewalt | force. ٤٤٤٤ ٤٤٤٤, ٤٤٤٤٤٤ mit
 Gewalt | forcibly.
 ٤٤٤٤, ٤٤٤٤ *m.* Holz | wood.
 ٤٤٤٤٤٤ ٤٤٤٤٤٤.
 ٤٤٤٤٤٤ wenig, leicht, schnell | little, light, swift. *Etiā*
adv. ٤٤٤٤٤٤ ٤٤٤٤٤٤ ٤٤٤٤٤٤.
 ٤٤٤٤٤٤ verdrehen, verkehren | distort, pervert.
 ٤٤٤٤٤٤ erwerben, besitzen | acquire, possess. ٤٤٤٤٤٤ begabt
 mit | gifted with. || ٤٤٤٤٤٤ *m.* Besitz, bes. an Vieh |
 property, espec. cattle.
 ٤٤٤٤٤٤, ٤٤٤٤٤٤ *m.* Rohr | reed.
 ٤٤٤٤٤٤٤٤٤٤ = ٤٤٤٤٤٤٤.
 ٤٤٤٤٤٤ Caesar.
 ٤٤٤٤٤٤ ausrufen | cry out. Cf. ٤٤٤٤٤٤. || ٤٤٤٤٤٤٤ *f.* Geschrei | cry.
 ٤٤٤٤٤٤٤٤٤٤ zusammengezogen | restrained, drawn together.
 ٤٤٤٤٤٤٤ verabreden | agree upon; *Ethpa. pass.*
 ٤٤٤٤٤٤٤ rufen, nennen, lesen | call, name, read. *Ethpe.* ge-
 nannt werden | be called.
 ٤٤٤٤٤٤ cf. § 33, Dorf | village.
 ٤٤٤٤٤٤ *impf. u*, sich nähern, streiten | come near, fight.
Pa. herbeibringen, darbringen | bring near, offer.
Ethpa. herbeikommen | approach. || ٤٤٤٤٤٤٤ *m.* Streit,
 Krieg | fight, war. || ٤٤٤٤٤٤٤٤٤٤ *m.* Darbringung, Gabe |
 offering, gift. || ٤٤٤٤٤٤٤٤ nahe, benachbart | near, neigh-
 bouring.

قَطْعٌ Unterbrechung der Rede | interruption of the speech.

قَرْنٌ, قَرْنٌ f. Horn | horn.

قَرْبٌ f. Schädel | scull.

قَصِيحٌ schwer | hard. قَصِيحًا adv. hart, rauh, heftig | roughly, harshly. || قَسْوَةٌ f. Härte | harshness, cruelty.

قَسْبٌ alt, Presbyter | old, presbyter.

;

قِيَامٌ, قِيَامٌ m. Geheimnis | mystery. Pl. قِيَامَاتٌ (cf. de Lagarde, Agathangelus 138, 139). قِيَامٌ ἢ ἀμυσταγωγῆτος. F. pl. قِيَامَاتٌ angedeutet | signified.

قَبِيحٌ gross | great. Pl. قَبِيحَاتٌ; قَبِيحَاتٌ Magnaten | the peers, grandees.

قَبْحٌ lärmen | make a noise. || قَبْحٌ Laut | sound. قَبْحٌ f. Lärm, Geräusch | noise, sound.

قَبْلٌ Pa. wachsen lassen, ernähren | cause to grow, nurse. || قَبْلَاتٌ f. pl. Amme, Wärterinnen | nurse, attendant.

قَبْلٌ sich hinlegen | lie down. || قَبْلٌ f. Platz | place. || قَبْلٌ 4 § 33. || قَبْلٌ ein Viertel | a quarter.

قَبْلٌ wünschen | wish; *impers.* قَبْلٌ mir ist erwünscht | it is my wish. *Ethpa.* قَبْلٌ bestürzt sein | be confounded. || قَبْلٌ erwünscht, wünschenswert | desired, desirable. || قَبْلٌ f. pl. Vergnügungen | pleasures. || قَبْلٌ f. Begierde | desire.

زُرِّي; zürnen | be angry. *Aph.* zum Zorn reizen | provoke to anger. || زُرِّي زُرِّي zornig | angry.

رِجْلٌ, رِجْلٌ *f.* Fuss | foot.

رَجَمَ; steinigen | stone. *Ethpe. pass. v.* رَجِمَ.

رَجَمَ; laufen, fließen | run, flow.

رَجَمَ, *impf. u.* verfolgen | pursue. *Ethpe. pass.* || رَجِمَ *m.* Verfolgung | pursuit, persecution.

رَجَمَ; laufen | run. § 48 g, 7.

رَجَمَ; jubeln | rejoice. || رَجَمَ; Jubel | joy.

رَجَمَ, رَجَمَ *c.* Wind, Geist | wind, spirit. || رَجَمَ *m.* Ausdünstung, Geruch | scent, smell.

رَجَمَ; hoch sein | be high. || رَجَمَ; erhöhen | elevate. *Aph.* aufheben, erheben | lift up. *Ethpe.* erhaben werden | be lofty. || رَجَمَ *adj.* hoch | high. || رَجَمَ *f.* Höhe | height. || رَجَمَ der höchste | the highest.

رَجَمَ; Speichel | spittle.

رَجَمَ; lieben | love. || رَجَمَ; gottliebend | loving God. || رَجَمَ *m.* Freund | friend. || رَجَمَ *pl.* Barmherzigkeit | mercy. || رَجَمَ do. || رَجَمَ barmherzig | merciful. || رَجَمَ *f.* Liebe, Wohlwollen | love, kindness. || رَجَمَ freundlich | friendly. || رَجَمَ *act.*; رَجَمَ *pass.* رَجَمَ *Pa.* die Flügel ausbreiten, brüten | spread the wing, brood.

رَجَمَ; ferne, abwesend | far away, absent. || رَجَمَ *m.* Entfernung | distance.

كَلْبٌ; kriechen | creep. *Aph.* hervorbringen | bring forth. ||
كُلُّ كَلْبٍ *coll.* kriechendes Getier | every creeping thing.

رَأْسٌ, رَأْسٌ *m.* Kopf, Kapitel | head, chapter. رَأْسٌ *m.* *ص.* *v.* *ص.* || رَأْسٌ erst, best- | first, best. || رَأْسٌ *m.* Vor-
steher | head of an institution. || رَأْسٌ *f.* Führerschaft |
leadership. || رَأْسٌ, Nestor. رَأْسٌ (Ge. 1, 1. Joh. 1, 1)
Anfang | beginning. رَأْسٌ *v.* *ص.* von Anfang (der Welt)
an | from the beginning (of the world).

رَأْسٌ sanft, weich | smooth, tender. || رَأْسٌ *adv.* all-
mählich | by degrees.

رَأْسٌ *Pa.* mischen | mingle, mix. || رَأْسٌ Mischung | mix-
ture. || رَأْسٌ *f.* Wagen | chariot.

رَأْسٌ werfen | throw. *Part. pass.* رَأْسٌ hingestreckt |
stretched out. *Aph.* hinwerfen | throw down.

رَأْسٌ *m.* Wink, Anzeichen | hint, sign. || رَأْسٌ anzeigend |
signifying.

رَأْسٌ denken | think. *Ethpe.* überlegen, besorgt sein |
consider, be anxious.

رَأْسٌ weiden | feed. || رَأْسٌ, رَأْسٌ *pl.* رَأْسٌ Hirte | shepherd. ||
رَأْسٌ *m.* Sinn | meaning. || رَأْسٌ *f.* Meinung, Ge-
danke | opinion, thought.

رَأْسٌ *et Ethpe.* donnern | thunder. || رَأْسٌ donner | thunder.

رَأْسٌ, رَأْسٌ = Krokodil | crocodile.

رَأْسٌ, رَأْسٌ *m.* Firmament | firmament.

رَأْسٌ tadeln, vorwerfen | blame, accuse.

مَصْبِيَّةٌ *m.* Stock, Scepter, Stamm | rod, sceptre, tribe.

مَضَى 7, § 33. || مَضَعَةٌ *f., pl.* مَضَعَاتٌ Woche | week.

مَضَى, *impf. u.* verlassen, nachlassen | leave, desert,

pardon. || مَضِيَّةٌ *f.* die Geschiedene | she that is

divorced. || مَضِيَّةٌ *m.* Verzeihung | pardon.

مَوْلَانٌ *m.* Kind | child. || مَوْلَانَةٌ *f.* Mädchen | girl.

مَضَى *Aph.* Sabbat feiern | keep sabbath. || مَضَى *f., pl.*

مَضَى Sabbat, Woche | sabbath, week. *Etiā* مَضَى *m. sg.*

مَضَى, *impf. u.* stören, verwirren | trouble, disturb.

Ethpe. pass. Pa. erregen | excite.

مَضَى werfen | throw. *Ethpe. pass.*

مَضَى *Pa.* schicken | send. *Ethpa. pass.* || مَضَى *m.* Ge-

sandter | messenger.

مَضَى (101) gleich, würdig sein | be equal, worthy. *Ethpe.*

für würdig gehalten werden | be found worthy.

Aph. für würdig halten | find worthy. || مَضَى *adv.*

gleichmässig, zugleich | equally, likewise.

مَضَى *v.* مَضَى.

مَضَى *m.* Fels | rock.

مَضَى *m.* Mauer | wall. || مَضَى *v.* مَضَى.

مَضَى *v.* مَضَى. || مَضَى *v.* مَضَى.

مَضَى *m.* Druck, Qual, Folter | pressure, torment, torture.

مَضَى *Pa.* zum Botendienst nötigen | compel to go (as

messenger). || *v.* مَضَى.

مَضَى *Aph.* täuschen | deceive.

مَضَى *v.* مَضَى, مَضَى *v.* مَضَى.

أَجَدَّ finden, auffinden, können | find, find out, be able. *Ethpe.* gefunden werden | be found. || مَجَدَّ gefunden | found. || اِجْتِدَادٌ *f.* Auffindung | invention.

مَنْزِلَةٌ, مَنَازِلٌ *m.* Wohnung | habitation, dwelling.

رَجَدَّ ruhen | rest.

أَجَدَّ aufhören, ausruhen | cease, rest. || رَجَدَّ, رَجَدَتْ Ruhe | rest. رَجَدَّ, رَجَدَتْ *et* رَجَدَتْ plötzlich | suddenly. || رَجَدَّ, رَجَدَتْ ohne Aufhören | without ceasing. (de Lagarde, *Symmicta* 2, 100.)

جَسَدٌ (σκελετόν?) Leichnam | dead body, corpse.

جَسَدٌ *v.* جَسَدٌ.

جَسَدٌ ausgezogen, nackt | bare, naked. || جَسَدٌ *m.* subst. Apostel | apostle.

جَسَدٌ, *impf. u.* herrschen | rule. *Ethpa.* Herr werden, siegen | become master, overcome. || جَسَدٌ *m.* Herrschaft | dominion.

جَسَدٌ, *impf. a.* vollständig sein, zusammenstimmen | be complete, agree; *explicit.* *Ethpe.* überliefert werden | be delivered. *Pa.* vollenden, erfüllen | finish, fulfill. *Aph.* überliefern | deliver, hand down. || جَسَدٌ *m.* Friede | peace. || جَسَدٌ *m.* Vollendung, Ende | completion, end. || جَسَدٌ für immer | for ever. || جَسَدٌ *f.* Verrat, Überlieferung | treachery, tradition.

جَسَدٌ, جَسَدٌ *m., pl.* جَسَدٌ Name | name. || جَسَدٌ nennen |

call. *Ethpe.* genannt werden | be called. || مَمَّصَة
berühmt | famous.

مَمَّصَة Himmel | heaven. § 28 c.

مَمَّصَة Heller | farthing.

مَمَّصَة fett | fat.

مَمَّصَة, *impf. a*, hören | hear. *Ethpe. pass.* || مَمَّصَة m.

Hörer | hearer. || مَمَّصَة et مَمَّصَة das Hören |
the hearing.

مَمَّصَة Pa. hineinlassen, hineinschicken | let in, send in.

مَمَّصَة Pa. dienen | serve. || مَمَّصَة f. Dienst | service.

مَمَّصَة Sonne | sun.

مَمَّصَة, مَمَّصَة f., Pl. مَمَّصَة Zahn | tooth. || مَمَّصَة m. Schärfe |
sharpness.

مَمَّصَة, مَمَّصَة, f.; *st. cstr.* مَمَّصَة Schlaf | sleep. (V مَمَّصَة.)

مَمَّصَة Pa. bewegen, entfernen, (aus dem Leben) scheiden |
move, remove, depart (this life).

مَمَّصَة, مَمَّصَة f. Jahr | year. || Pl. مَمَّصَة, مَمَّصَة.

(مَمَّصَة) *Ethpa.* gefoltert werden (foltern) | be tortured
(torture). || مَمَّصَة m. Folter | torture.

مَمَّصَة Pa. foltern | torture. || مَمَّصَة et مَمَّصَة Würgen,
Erdrosseln, Foltern | strangling, torture.

(مَمَّصَة) *Ethpa.* durch Reden erfreuen, erzählen | gladden,
recite. || مَمَّصَة f. Geschichte | history.

مَمَّصَة, مَمَّصَة f. Stunde | hour. || Pl. مَمَّصَة; مَمَّصَة v. مَمَّصَة.

مَمَّصَة v. مَمَّصَة.

عَمِلَ arbeiten | labour.

إِذْهَبَتْ f. Reinheit, Lauterkeit | purity.

عَضَّ Pa. drücken, demütigen | oppress, humble.

جَمَّلَ schön sein, gut machen | be beautiful, do well. ||

جَمَّلَ schön | beautiful.

(سَقَى) Aph. tränken, bewässern | give to drink, irrigate.

حَمَلَ, impf. u. (weg-)tragen | bear (away). || حَمَلْتُ

Sorge tragen | take care, see to it that. || حَمَلْتُ

tragend | bearing. Ethpe. weggetragen, weggeführt werden | be carried off.

عَضَّ Ohrfeige | box on the ear, chastisement.

عَظِيمٌ Ethpa. versichert sein | be assured. || عَظِيمٌ m. Wahr-

heit | truth. || عَظِيمٌ wahr, fest | true, firm. || عَظِيمٌ

adv. sicher | certainly.

عَظِيمٌ auflösen, entlassen, weilen, wohnen | loosen, dismiss, abide, stay. Ethpe. befreit werden | be delivered.

Pa. anfangen | begin. || عَظِيمٌ m. Auflösung |

solution. || عَظِيمٌ m. Anfang | beginning. || عَظِيمٌ f.

Essen | meal. || عَظِيمٌ Lager | camp. || عَظِيمٌ Trom-

peten | trumpets.

عَظِيمٌ f. Stamm, Familie | tribe, family.

عَظِيمٌ Licht | light.

عَظِيمٌ m. Rest | rest; " etc.

عَظِيمٌ et " عَظِيمٌ f., pl. عَظِيمٌ Kette | chain.

عَظِيمٌ 6 § 33.

شرب, *impf.* | شربوا trinken | drink. || شربة, شربة *m.*
 Gelage | banquet.
 أساس *pl.* | أساسا Fundament | foundation.
 شربا mitteilen | communicate. || شربا teilhaben |
 participate. || شربا *m.* Genosse | companion. || شربا
 Gemeinschaft | communion, fellowship.
 سكت *impf.* u schweigen | be silent.

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شجرة, شجرة Feigenbaum | figtree. *Pl.* شجرة, de Lagarde,
 Mittheilungen 1, 58.
 شرب, *impf.* u, suchen | seek. || *Ethpe pass.* شربا *f.*
 Untersuchung, Frage | investigation, question.
 شرب, شرب *m.* Kraut | green herbs (شرب).
 شرب *m.* Tiefe | depth.
 شرب sich wundern | wonder.
 شرب *adv.* wiederum | again. || شربا *f.* Bekehrung.
 Reue | conversion, penitence.
 شرب *h.* شرب.
 شرب *m.* Stier | bull. || شربا *f.* Kuh | cow.
 شرب *m.* Grenze | border, frontier.
 شرب, شرب et شرب *Praep.* unter | under (§ 49h).
 شربا. || شربا der untere | the lower.
 شرب *v.* شرب.
 شربا vertrauend | trusting.

- ٢٧٥ Vorwürfe machen | rebuke.
 ٢٧٦ aufhängen | hang. *Ethpe. pass.*
 ٢٧٧ ٧. ٢٧٨
 ٢٧٩ 3 § 33. || ٢٨٠ *f.* Dreiheit, Dreieinigkeit |
 trinity.
 ٢٨١ *m.* Bewunderung | admiration. || ٢٨٢ bewun-
 dernswert | admirable.
 ٢٨٣ *adv.* dort | there.
 ٢٨٤ 8 § 33.
 ٢٨٥ Augenbrauen | eye-brow; ٢٨٦.
 ٢٨٧ *et Ethpe.* rauchen | smoke.
 ٢٨٨ *m.* Seeungeheuer | sea-monster; κῆτος.
 ٢٨٩ wiederholen | repeat. *Pa.* erzählen | narrate. ||
 ٢٩٠ zweit | second.
 ٢٩١ *f.* Fallstrick | snare.
 ٢٩٢, *impf. a.*, stehen, fest sein | stand, be firm. *Pa.*
 feststellen, ordnen | fix, order.
 ٢٩٣ 2 § 33.
 ٢٩٤ erklären, übersetzen | expound, translate. *Ethpa.*
pass.
 ٢٩٥, ٢٩٦ *m.* Thüre | door.
 ٢٩٧ gerade, recht | upright, straight. || ٢٩٨ *adv.*
 recht | right. || ٢٩٩ ὀρθόδοξος.
 ٣٠٠ 9 § 33.
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