SYRIAC
READING LESSONS.

PSALM CX.

Verse 1.

1 l'da-vid, pr. name with the pref. to, the so called
Lāmad of the author; lit. to David, belonging to, composed
by, David, and the word Psalm is to be supplied.

b םהל, prep. upon, also concerning, with suff. ↵—me,
ךךך—thee, ↵—him, ↵—them; root ל to
ascend.

3 mauth-beh, subst. masc., ↵ (from ↵ to sit) with
suff. ↵, 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.

4 da-do-nay, substantive in imitation of the Heb. י'מ', in-
stead of י'מ', with the pref. י of, to which the vowel of י is
remitted, which this letter must have had, had it begun the
word. That this word is a mere imitation of the Hebrew is evident from \( \text{ך} \) being quiescent in ֹ, which is the case only in foreign words.

\( v \) "\( \text{v'zal, conj. ֝ prefixed to } \) (b)."

\( i \) "\( \text{hai-leh, subst. masc. [ר"ס], emph. ר"ס, with suff. ט, referring to (d).} \)"

\( u \) "\( \text{sh'vi-hā, adj. masc. emph. of מִחת (prop. part. Peil) from מֵחת to praise, glorify.} \)"

\( k \) "\( \text{van-bi-yu-thā, subst. fem. emph. [from מ"ת] root נבה, in Ethpaal to prophesy.} \)"

\( i' \) "\( \text{m'shi-hā, subst. masc. emph. [from מ"ש] root מ"ש to anoint.} \)"

\( k \) "\( \text{v'zā-khu-theh, subst. fem. [ד"ת] with suff. ט, and pref. כ conj., from כ to conquer.} \)"

\( i \) "\( \text{dā-khel-kar-tsā, (lit. of the accuser) subst. masc. emph. compounded from the participle מ"ט and the subst. מ"ט, derived from the phrase מ"ט מ"ט to eat the pieces of any one, to calumniate, slander him; synecdoche of the devil, Satan. The ֹ is remitted from ֝ to ֝ sign of the genitive.} \)"

\( m \) "\( \text{the first word is abbreviated from מ"ט, subst. masc. pl. emph. from מ"ט word, sentence, verse. The dots placed horizontally over the word, called Ribui, denote the plural number, and the line next to it, is the mark of abbreviation, which is found also above the next two} \)"
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.

\[ e\text{-}mār, \text{verb Peal perf. 3 pers. sing. masc. for } \text{Israel}, \text{ as } \text{Legion} \text{(and so Yod) beginning a word must have a vowel, for the most part } \text{or } \text{,} \text{ whenever analogy would require any other letter in the same situation to be without a vowel.} \]

\[ nār\text{-}yā, \text{subst. masc. emph., an appellation confined to the Deity, and hence also to Christ; while the abs. } \text{is from which it is derived is, like } \text{God (emph. } \text{), used for any lord.} \]

\[ n \text{ lāmār, the preceding with suff. } \text{and pref. } \text{.} \]

\[ d\text{-}āthēv, \text{verb Peal imp. sing. masc. from } \text{to sit down, sit;} \text{ Dālath (properly conj. } \text{that) is here prefixed as an index orationis directae, or introducing the very words of the speaker.} \]

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

\[ n\text{ men, prep., properly from, also at, i. q. Heb. } \text{, with suff. } \text{——me, } \text{——him, etc.} \]

\[ n\text{ ya-min, subst. fem. } \text{with suff. } \text{, emph. } \text{verb } \text{obsol.} \]
CX. v. 1.—PSALM.—CX. v. 2.

u דָּדוֹת, (frequently also בּוֹדֵא, בּוֹדָּא), adv. composed of דָּא, until, and בּוֹדֵא what, followed by בּוֹדֵא.

v דָּסִים, pref. conj. that (i. q. דָּס), has, remitted from the following ה, which requires it when beginning a word (comp. חָפֵל); before verb Peal fut. 1 pers. sing. from בּוֹדֵא prop. to put or place, then to make.

w בּוֹדֵא הַדָּוִא, subst. masc. pl. with suff. 2 pers. sing. masc. and Ribui, (י) as sign of the plural, emph. הַדָּוִא, sing. compound of הַדָּוִא master, and הַדָּוִא enmity.

x לְכָּוֹשֵׁה, subst. masc. emph. from לְכָּוֹשֵׁה to tread down, to subdue.


Verse 2.

a לְטַח-רָא, subst. masc. emph., Heb. לְטַח-רָא, with suff. לְטַח-רָא.

b לְמַש-הָא, subst. masc. emph. from לְמַשׂ to be strong, to prevail, with pref. לְמַשׂ sign of the genitive.

c נִשְׁה-דָּרָא, verb Paal fut. 3 pers. sing. masc.; the second radical has נ instead of נ, on account of the following נ, which is here treated like a guttural.

d לְלֵק, pref. prep. לְלֵק with suff. לְלֵק, 2 pers. sing. masc.

e מָר-יָא, see ver. 1 (c).

f men, ver. 1 (c).
CX. v. 2.—PSALM.—CX. v. 3.

people-Thy enemies-thine over rule-shall-he & Zion

holiness of-magnificence-the-in ,power-of day-the-in praiseworthy-[be-shall]

Verse 3.

a sa-makh, subst. masc. הָֽמָּךְ with suff. יָֽה with 2 pers. sing. masc.; emph. הָֽמָּךְ, pl. הָֽמָּכֹּכָּס (with the line, called linea occultans, to signify that the letter under which it stands is not to be pronounced), emph. הָֽמָּכֹּכָּס, from הָֽמָּכֹּכָּס obsol.

b mishab-hā, prop. Pael part. pass., emph. of יָֽעֵשׁ from יָֽעָשׁ to praise, glorify, used as an adj.; שׁ, as the second rad. of Pael, though it is not to be doubled, as in the Heb. Piel, must at least be pronounced like  שׁ and not like יָּשׁ.

c b'ya'u-mā, שׁ prefixed to the subst. masc., emph. of שׁ תו (with the accession changes to ש, by which the diphthong au is produced), with suff. יָֽעֵשׁ, pl. יָֽעֵשׁ, emph. יָֽעֵשׁוּ and יָֽעֵשׁוּה.

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

e b'hed-rai, pref. in, before subst. masc. pl. constr. from רָֽאִי, emph. רָֽאִי; the verb in Paal signifies to decorate, ornament, to honour.

f kud-shā, subst. m., emph. of יָֽעֵשׁ, from יָּשׁ to be holy.
CX. v. 3.—PSALM.—CX. v. 4.

a mar-b'ārā, subst. masc., emph. of rasūt, from rasū to
lie, lie down, also concubitus, coitit.

b k'dim, prop. Peal part. pass. that which is before, with
(rarely of place) but frequently of time, from before, of
old, from the beginning; root sem to come before, to prevent,
precede.

c lākh, comp. ver. 2 (d), lā is here the prep. with which lā,
the next word but one, is construed, contrary to our idiom,
and is therefore not translated.

d tal-yā, subst. masc., emph. of yā child, little boy, or son,
from yā recens fuit.

i lēl-tāhāh, verb Peal perf. 1 pers. sing., with suff. (2 pers.
sing. masc.) pleonastic, as already expressed in lāk (see i).
from lā to beget, for lā, because Yod, like l (comp. ver. 1 n),
must not begin a word without a vowel, which usually is x,
but so that Yod is not sounded in the pronunciation.

Verse 4.

a lūmā, verb Peal perf. 3 pers. sing. masc., comp. ver. 3 (l),
a doubly anomalous verb lū and mū, 1 pers. lūmō, inf.
lūmō, fut. lūmō, Aph. lūmō.

b n'ālā, adv. with conj. 0.

c n'khā-dev, verb Pacl fut. 3 pers. sing. masc., not used in
Peal.

d da-tu, conj. 3 (that), has, remitted from 1 of the follow-
CX. v. 4.—PSALM.—CX. v. 5.

5. Lord—The likeness-the-in ever-for kings-the wrath-his-of day-the-in breaketh hand-right-thy

ing pers. pron. לַא (fem. לַּא, pl. masc. לַּא, fem. לַא), in which ١ is not pronounced, being marked with the linea occultans, and ٢ forms one syllable with ٣ of the following pron. (prop. 3 pers. sing. masc.) סִה in which ס, having the same line, is elided, to indicate that this pron. performs the office of the logical copula.

א kum-rā, subst. masc. sing., emph. סְנוּ, from סָנוּ to be sad, mournful.

י l’sā-lam, subst. masc. (comp. Heb. לַּּא) with pref. א.

ר bad-mu-theh, pref. ד (in), receives the vowel י because it precedes another vowelless letter, the initial of a subst. fem. sing. (אֵלַּכְת constr. מַּלְכָּת, pl. מַּלְכָּת, demvān) with the pleonastic suff. ס, referring to the genit. following, comp. ver. 1 (א).

ה d’mel-kiz-dek, pr. name, with the pref. מ, sign of the genitive.

Verse 5.

א mār-yā, ver. 1 (א).

ב ya-mi-nikh, comp. ver. 1 (ב).

ג ta-bar, verb Pael, 3 pers. sing. masc., comp. ver. 2 (ג).

ד b’yaumā, ver. 3 (ד).

ה d’rug-zeh, pref. מ of the genit. before subst. masc. מַּלּ, (comp. ver. 3 מ) with suff. ס, from מַּלּ to tremble, to be angry.

י mal-ke, subst. masc. pl. emph. from מַּלּ (emph. מַּלּ).
**Verse 6.**

- n'dun, verb Peal fut. 3 pers. sing. from יָדַע, pret. עִדָּה, ver. 3 (יִדְעֵהַ).
- l'sa-me, ver. 3 (יִדְעֵהַ).
- v'nam-le, verb Peal fut. 3 pers. sing. masc. from יָדַע.
- sh'la-de, subst. mas., pl. emph., sing. יָדַע.
- v'neph-suk, verb Peal fut. 3 pers. sing. masc. from יָדַע.
- ri-shâ, subst. masc. sing., emph. of יָדַע.
- d'sa-ghi-ye, pref. genit. before adj. pl. emph. masc., for יָדַע (the vowel remitted from י to ע) from יָדַע, pl. abs. יָדִיעַים; fem. sing. יָדַע, constr. יָדִיעַה, emph. יָדִיעַה, from יָדַע or יָדַע to increase, to be or become much or many.
- bar-ša, pref. to which, is remitted from יָדִיעַה, and subst. fem. sing., emph. of יָדִיעַה, with suff. יָדִיעַה, pl. emph. יָדִיעַה.

**Verse 7.**

- v'men, conj. 다 and карт, ver. 1 (ספ).  
- nah-lâ, subst. masc. emph.
- bur-hâ, pref. 다 to which, is remitted from יָדַע, subst. fem., emph. of יָדַע, pl. emph. יָדַע, from יָדַע, Heb. to go or be on the way.
1. PROVERBS.  

\[\text{Verse 1.}\]

\textit{ke-phâ-le-on.}\* 

Greek, κεφαλή, a chapter.

\[\text{a lû, adv.}\]

\[\text{b tesh-tuw-har, verb Eshtaphal fut. 2 pers. masc., perf.}\]

\[\text{išsā`al}, \text{Shaphel iššā`al to make to shine, to praise, glorify,}\]

\[\text{from išsā` to be bright, to shine, comp. Heb. ṣâhā.}\]

\[\text{c l’yau-mâ, pref. l, comp. Psalm ver. 3 (c).}\]

\[\text{d dam-hâr, subst. masc. with pref. k genit. which has before a vowelless letter.}\]

\[\text{e gheir, conj., from the Gr. γείρ.}\]

\[\text{f yâ-dâś, Peal part. act. sing. masc. (for ṣâ`, changed to}\]
1. PROVERBS. 2

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

w at, Psalm ver. 4 (d).

mā-nā, pron. interrog. of the thing.

yā-lel, Peal part. act. sing. masc., used for the present tense, from yā.

VERSE 2.

n'šah-hākh, verb Pael fut. 3 pers. sing. masc., see Psalm ver. 3 (b), with suff. n.

nukh-rā-yā, adj. masc., emph. of nā, emph. fem. nā, from nā, Heb. Piel to estrange.

rā, conj. 0 and adv.

pu-mākh, subst. masc. mākh, with suff. p.

vāh-ri-nā, pref. conj. 0 has the vowel o, to form a syllable with the vowelless w; 1 elided, having the linea occultans, the initial of the adj. masc. emph. nā, fem. emph. nā, pl. masc. nā, fem. nā, from nā in APh. to delay, to stay, be late.

seph-vā-thākh, subst. fem. pl. with suff. seph, emph. thākh, sing. emph. thākh, root thākh obsol.

VERSE 3.

ya-ki-rā, adj. fem. from nā, masc. (copula to be supplied), agreeing with the following.
v. 3.—Proverbs.—v. 4.

b ki-phā, subst. fem., emph. of כְּפָא.

c v'na-ṭel, Peal part. act. sing. masc. from נָתַל, to be heavy, weighty.

d ḥā-lā, subst. masc. emph., Heb. חַל sand.

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

f d'sakh-lā, adj. masc. emph., fem. דַּשַּׁק, emph. מַשַּׁק, from מַשָּׁק to be foolish.

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

h tra'i-hun, num. masc, dual, דְּּוָי (two) with suff. 3 pers. pl. masc.; fem. דְּּוָי.—Note. The dual form is found, besides these, in two other words only, viz. דָּוָי 200, and דָּוָי Egypt.

Verse 4.

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

b hem-thā, subst. fem. emph. from דֶּחָשִׁי to be hot, to glow.

c v'hi-phā, subst. masc. emph. prop. violence, rendered here violent, comp. (א). This noun occurs, besides, only in the pl. emph. דָּחָשִׁי.
verse 5.

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

b makh-sā-nu-thā, subst. fem. emph. from אֵלֶּחָא in Ethpeel to rebuke.

c d̃gal-yā, pref. relative א with Peal part. pass. fem. from מ, root מ to uncover, reveal, manifest.

d men, see (a).

e rāh-mu-thā, subst. fem. emph., from רָעָה to love.

f dam-tash-yā, pref. relative א with the vowel א before a vowelless letter, initial of Pael part. pass., fem. of אֵלֶּחָא from מֶל to be hid, and trans. to hide.
Verse 6.

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

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

c d'vā-mā, pref. ְ of the genitive to Peal part. act. sing. masc., emph. of šaddū, from šaddū to love.

d men, see ver. 3 (g).

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

f dav-sel-d'vā-vā, pref. ְ of the genitive with ְ, before a vowelless letter; for the word itself see Psalm ver. 1 (w).

Verse 7.

a naph-shā, subst. fem., emph. of šaddū, pl. šaddū, emph. šaddū, from šaddū in Ethpeel to breathe.

b dśav-sā, adj., fem. of šaddū masc., from šaddū to be satiated, full, with the relat. ְ prefixed.

c dāi-shā, Peal part. act., fem. of śāš (read, ā-yesh, being changed to ś, fr. āšē, pret. ְ), agreeing with naph-shā; used for the present tense.
Verse 8.

a aikh, particle
b tsepḥ-rā, subst. fem., emph. of ְסֵפְח
c dam-shan-yā, relative ? with , before a vowelless letter, and Pael part. sing., fem. of ְשָׁנוֹ masc., comp. ver. 7 (i), lit. changing, from ְשָׁנָה, according to the Heb., to do the second time, to repeat, to change.
d ko-nāh, subst. masc. ְנָה, with suff. ְו, 3 pers. sing. fem., referring to tsepḥ-rā.
Verse 9.

a mesh-hā, subst. masc. emph. from בַּשָּׁה to anoint.

b v'res-me, subst. masc. pl. emph., sing. emph. בְּרַס, from יָרֵס to be agreeable, sweet.

c dam-ha-den, relat. ה with ה, before a vowelless letter, prefixed to Pael part. act. masc., pl. of בַּשָּׁה, from יָשָׁה to rejoice, be glad.

a ple-bā, pref. ה, the proposition, to, with which the preceding verb is construed, while our idiom requires the accusative, and subst. masc. emph. (abs. id.), pl. בְָעָק and pl fem. בְּעָק, root בּוּכּ, obs.

c hā-kha-nau, see ver. 8 (c).

f man, pron. interrog. (who? which), used also without interrogation, and followed by ה, for he who.
Verse 10.

a vāh-māk, ver. 6 (c), with suff. ⽔.
b v'rah-meh, id., with suff. ⽔ (his) pleonastic.
c dā-vukh, genit. ⸤ with omanip, remitted from the following ⸫, and subst. masc. ⸫, irr., with suff. ⽔; ⸫ his father, pl. ⸫.
d tesh-buk, verb Peal fut. 2 pers. sing. masc. from ⸫.
e val-beth, prefixes ⸫ joined in one syllable by ⸫, and subst. masc. constr.; abs. and emph. ⸫, with suff. ⸫, root ⸫ to stay the night, to lodge.

f a-hukh, subst. masc. sing., ⸫, irr., with suff. ⸫; ⸫ his brother, ⸫ my — pl. ⸫, comp. (c).
g to-sul, verb Peal fut. 2 pers. sing. masc. from ⸫.
Verse 11.

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


c *v'ha-dā*, verb Pael imp. sing. masc. from *vā* to rejoice, be glad.

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

e *r'va-feš*, verb Pael imp. sing. masc. from *leš* to cease.
Verse 12.

a ἴγινομαι, subst. masc. emph., from ἕ-γοι to heap up; hence, in a good or bad sense, one who has acquired wisdom or cunning.

b ἔλθα, verb Pael pret. 3 pers. sing. masc.

c ἑβλεπω, adj. fem., emph. of ἑβλεπε, masc. (that which is evil, evil thing) from ἥλθε to be evil.

d ἴπτασί, conj. ὁ with α, remitted from the following η, and Ethpaal pret. 3 pers. sing. masc., see ver 5 (f).

e σκάβε, ver. 3 (f).

f den, particle.

g ἵλαρ, verb Peal perf. 3 pers. pl. masc. from ἅλλοι to want, then to suffer injury.

h ἵλαρ, prep. \\ with suff. 3 pers. sing. fem., referring to ἵλει, comp. Psalm ver. 1 (k).

i ἵλαρ, conj. ὁ with α, before a vowelless letter, and verb Peal pret. 3 pers. pl. masc. from ἵλει to want, then to suffer injury.
JOB XIX.

Verse 19.

a as-l'yun, verb Aph. perf. 3 pers. pl. masc. with suff. ל, from לַעַל to reject.

b kul, prop. subst. masc., totality, used as an adj. all; emph. לְעַל, with suff. לַעַל, from לַעַל Pael to make perfect.

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

d melkh, subst. masc. sing. with suff. מ, emph. לַעַל, see the preceding.

e vāph, conj. ו and ה, vowel remitted to ו.

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

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

h d'lah, מ with suff., see Psalm ver. 1 (h)

Verse 20.

a meshkh, subst. masc. sing. with suff. מ, emph. לַעַל; Heb. לַעַל to draw, draw out.

b v'besr, subst. masc. מ, with suff. מ; emph. לַעַל.
Verse 21.

a hu-nun, verb Peal imp. pl. masc., أمن, with suff. ل, from سل, 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 mīkul, Psalm ver 7 (f).

e ṭī-de-hu, relat.  with remitted from the following 1, prefixed to a word compounded from ʿal his hand, and ʿē 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,  יהושע ʿē, Jesus himself. The first word is the subst. ʿ with suff. ʿ, pleonastic (the ʿ of
which is sounded with 0 of 001); it has 1 prosthetic, to which  is remitted from the following , as the form without  would be סע, comp. Psalm ver. 3 (f), and so emph. סע, pl. סע.

8 da-lá-há, genit.  with , remitted from the next 1, prefixed to subst. masc., emph. of סע, pl. emph. סע.

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

h li, pref. prep. 1 with suff. 1, lit. to me, from the idea of approaching, contained in the prec. verb.

Verse 22.


b ter-d'phu-nán, verb Peal fut. 2 pers. pl. masc. with suff.

i, from סע to pursue, also to persecute.

c 6ph, adv. 8 at-tun, Psalm ver. 4 (d).

d aikh, adv. f a-lá-há, ver. 21 (f)

e v'men, lit. and from, see Psalm ver. 1 (s).

h besr, ver. 20 (b).

i lì, adv.

k tes-h'sun, verb Peal fut. 2 pers. pl. from סע.
 Verse 23.

a man, prop. who? interrog. pron.
b den, particle.
c 传媒, verb Peal perf. 3 pers. sing. The phrase is purely idiomatic (like the Heb. 'ויצֶל') lit. who did! exclamationarily, for oh that one had done so! i.e. would to God that it were so!
d 传媒-תָּרִים, conj. that, with verb Ethpaal part. fem., pl. of 传媒, from עַדְּלָה masc., root עַדְּלָה to write.
e 传媒, verb Peal perf. 3 pers. pl. fem. from יֶלֶד 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 传媒, subst. fem. pl. with suff. 传媒, from יֶלֶד a word, emph. יְלַדָּה, with suff. יְלַדָּה my—יְלַדָּה his—pl. יְלַדָּה, from יְלַדָּה Pael to speak.
g 传媒-רָה, the same as (d), root עַדְּלָה to mark, to delineate.
h 传媒, see (c).

Verse 24.

a vac-kan-yā, prefixes (and with) form a syllable by,

Verse 25.

and דִּסְכָּה, subst. masc. emph., comp. Heb. יָּנֵם a cane.

b ד'פְּרָא-לָ, genit. י with subst. masc. emph., Heb. יָּנֵם iron.

c וּבְעָסִי-דָ, prefixes וּבְ (and with) and subst. masc. emph. from דָּג, י with following י subst. masc. emph.

d דּוּבְיָ, gen. י remitted from the following י and דּוּבְיָ subst. masc. emph.

* לָא-לָ, see Psalm ver. 4 (f).

f קִיְּפָא, Prov. ver. 3 (b).

g נֶתֶּז-רְשָ-מָא, verb Ethpaal fut. 3 pers. plural fem. from נָהִ to grave, mark, delineate.

Verse 25.

a וּזָא, pref. י with the vowel י remitted from the following י of יָ, pers. pron.

b יָדָאָ, verb Peal part. act. sing. masc. (from יָדָאָ to know) see Prov. ver. 1 (f), forming the present tense with the following.

c יָ, pers. pron. as the logical copula, indicated by the linea occultans.

d דִּפְוָ-רֲעָ, relat. י (that) and subst. masc. sing. יָדָאָ to deliver, redeem.
II. v. 1.—ST. JOHN.—II. v. 1.

aha-yu, the two words marked (*) are pronounced as one, comp. Proverbs ver. 4 (a) and 5 (a); אָנוּ is an adj. masc. sing.; emph. יָנֵּב, emph. fem. יֵאָבָב, from יָבָב, to live.

v vav-sau-phä, prefixes נ (and in) formed into one syllable by ′, before subst. masc. emph. of אָב, comp. Psalm ver. 3 (c), as a verb to fail, cease, come to an end.

r ar-ם, Psalm ver. 6 (h).

n neth-g'le, verb Ethpeel fut. 3 pers. sing. masc. from לָגֵל to uncover, reveal, manifest.

---

GOSPEL OF ST. JOHN.

CHAP. II.

Verse 1.

a val-yau-mä, prefixes נ (and on) joined in one syllable by ′; for the rest see Psalm ver. 3 (c).

b dath-lä-thä, pref. relative (that), joined to the next vowelless letter by ′, before the cardinal num. masc., used for the ordinal; lit. which is the third.

c h'vath, verb Peal perf. 3 pers. sing. fem. from יָנֵי.

d mesh-tu-thä, subst. fem. sing. emph. [from אָב], root יָג to drink.

e b'kot-ne, pref. ט, and pr. name.
II. v. 1.—ST. JOHN—II. v. 2.

was there Jesus of mother-the & Galilee-of city-the called-was disciples-his & Jesus himself also And

a mi'di-tā, subst. fem. sing., emph. of mā'; constr. Δ' mā', with suff. οντὸς, pl. οντες, root ὅ to judge.

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

c ve-mēh, pref. conj. with, remitted from ἓ of mēth subst. fem. sing., mēth (emph., irr.) with suff. αῦ (his) pleonastic; pl. emph. οὐδὲν.

d d'ye-shu's, pref. genit. with, and pr. name.

e ta-mān, adv.

f vāth, i. q. (e) 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-da'u, subst. masc. pl. with suff. 3 pers. sing. masc., from μαθεματικοῦ. root μαθεματικοῦ to learn.

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

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

f l'mesh-tu-thā, comp. the prec. and ver. 1 (d).
VERSE 3.

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

b ḥam-ṛā, subst. masc. sing. emph., Heb. יִתְנָה.

c ṣēm-ṛā, perf. 0 with ' remitted from 1 of ʿaṣṣāh, Peal part. act. sing., fem. of ʿaṣṣāh used for the present tense, from ʿaṣṣāh to say.

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

e e-ḥeh, ver. 1 (h).

f laith-ḥun, the first word is compounded of ʿaḥ not, and ʿaḥ is; the second is the pref.  with suff. 3 pers. pl. masc., to express, they have not.

VERSE 4.

a ṣām, Peal part. act. sing. masc.,  treated as a guttural, for ʿaṣṣāh, see ver. 3 (c).

b μā lī v'lekh, interrog. pron. of the thing, and pref. prep. with suff. 1 pers. sing., and 2 pers. sing. fem., to express, what have I to do with thee? comp. the Heb. of 2 Sa. 16. 10.
II. v. 4.—ST. JOHN.—II. v. 6.

Verse 5.

*a am-rā, ver. 3 (c).*

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

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

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

*e lkhun, pref. prep.  &$ with suff. 𒇉 2 pers. pl. masc.

*f l'eed, verb Peal imp. pl. masc. from 𒇉.

Verse 6.

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

*b den, conj.

*e la-man, adv.
a α-γανε, subst. fem. pl. emph., sing. άγαν;

c δ'κιφά, Prov. ver. 3. (b).

f sheth, card. num. fem.

o d'si-măn, pref. relat. 2, and Peal part. pass., pl. of ּשָׁמַם, fem. of ֲשָׁמַר, from ְשָׁמַר., in Pael to purify.

i di-hu-diy-e, pref. genit. 2 with vowel ' remitted from the following ع, and gentilic noun pl. emph. from ֶןユ יא, sing., from ַעユ יא Judea.

k δ'קק-dăn, pref. relat. 2 with 9 remitted from ַן of ֶןユ יא Peal part. act., pl. of ֶןユ יא, fem. of ַעユ יא, root ָלע ר to hold, to contain.

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

m rev-סינ, subst. masc. pl.; sing. emph. סינָ.

n au, particle, the dot over 0 belongs to the older punctuation, and does not interfere with the present.

o ט'קק-טָה, ver. 1. (b).

Verse 7.

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

b m'lan, verb Peal imp. pl. masc. from לֲמָל.

c e-nein pers. pron. pl. fem., here in the accusative them.
governed by the preceding verb, but pleonastically referring to the next word but one of the same gender.

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

*e* l'a-gā-ne, pref. 3 with , remitted from the next letter, see ver. 6 (d).

*f* yam-lau, pref. conj. 0 with , before a vowelless letter, and verb Peal perf. 3 pers. pl. masc. from וָלָאָל.

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

*h* 'a-mā, Psalm ver. 1 (w).

*i* l'asel, pref. 3 to a subst. masc., with the prefixes generally used as an adv. and prep., root יָהַ to ascend

Verse 8.

*a* z'luw, verb Peal imp. pl. masc. from וָלָאָל, comp. Heb. יָהַ.

*b* me-kh'il, adv.

*c* vai-thau, pref. 0 with , remitted from l of וָלָאָל. Aphel imp. pl. masc. from וָלָאָל to come, doubly anomalous.

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

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

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

Verse 9.

*a* v'khad, pref. conj. 0 and יָל particle.
that water-the feast-the off-head that tasted-had when-And
whence from knew not-converted wine become-had-which
in-filled-had they-because knew however servants-the was-it

\textsuperscript{b} ‘śem, Peal perf. 3 pers. sing. masc.
\textsuperscript{c} hau, pers. pron., 3 pers. sing. masc., as a demonstrative.
\textsuperscript{d} hā-nun, demonstr. pron. 3 pers. pl. masc., referring to mayā, lit. those.
\textsuperscript{e} dāh-vau, pref. relat. ? with ḫ before a vowelless letter, and verb Peal perf. 3 pers. pl. masc. from ʾōṣṭ.
\textsuperscript{f} ham-rā, ver. 3 (\textsuperscript{b}).
\textsuperscript{g} yā-daš vā, the participle with the subst. verb for the imperfect tense, he knew, Job 5. 23 (\textsuperscript{c}) and 25 (\textsuperscript{b}).
\textsuperscript{h} ai-me-ko, adv. compound of DMIN where? ʾāḏ from, and ḫ here.
\textsuperscript{i} mʾsham-shā-ne, ver. 5 (\textsuperscript{c}).
\textsuperscript{k} yād-ṣin vau, Peal part. act. masc., pl. of ʾāḏ, and the subst. verb (perf. 3 pers. pl. masc.) to express the imperfect tense, they knew, comp. (\textsuperscript{g}).
\textsuperscript{l} dʾhe-nun, pref. conj. ? because, and pers. pron. 3 pers. pl. masc.
\textsuperscript{m} mʾlaḥ, ver. 7 (\textsuperscript{f}).
\textsuperscript{n} e-nun, pers. pron. 3 pers. pl. masc. in the accusative and pleonastic, referring to the following noun, comp. ver. 7 (\textsuperscript{c}).
\textsuperscript{o} lʾma-yā, pref. ? (to) occupies here the place of our accusative, and mayā, see ver. 7 (\textsuperscript{d})
Verse 10.

a. ve-mar, prep. conj. with, remitted from ° of  °, Peal perf. 3 pers. sing. masc., see Psalm ver. 1 (n).

b. kul-nâsh, compound of °, for the first word see Job ver. 19 (b); the second is a subst. masc. sing., emph. °, pl. °, °. The like compound word is °, son of man.

c. lâk-dam, adv.; ° is a prefix, and the form is a transposition for °, prop. the constr. (comp. °, °, °, °, °, ° from the front of his face), but pl. °, °, ° of old times, from ° to be before, to prevent.

d. tâ-vâ, adj. masc. emph. from °.

e. mai-the, Apfell part. act. sing. masc. ver. 8 (c).

f. v'mâ, pref. °, and ° followed by ° (attached to the next word) is used adverbially, and signifies when, but it is primarily a pron. what?

g. dar-viu, pref. relat. ° with ° before a vowelless letter. and verb Peal perf. 3 pers. pl. masc. from °.

h. hâi-dein, adv.
II. v. 10.—ST. JOHN.—II. v. 11.

Now until good-the wine-the(kept-hast indeed Jesus did-which first-the miracle-the is This

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

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

3. *niṭar-lā*, verb Peal perf. 2 pers. masc. from ִּוְּ, with suff. ֵּו 3 pers. sing. masc., which is here pleonastic, referring to the following word.

4. *lḥam-rā*, pref. ל and see ver. 3 (ב), the noun is here in the dative case, where our idiom requires the accusative.

5. *lḥā-shā*, adv. prop. pref. ל unto, and ל for ִו ל the this hour.

**Verse 11.**

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


9. *dāv-vad*, pref. relat. ḫ with, before a vowelless letter, and verb Peal perf. 3 pers. sing. masc.

Verse 12.

a bo-thar, prep., with suff. כְּתוּבָּה after him, from כְּתוּב a place, with pref. מַלְאָא.

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

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

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

e ve-meh, ver. 1 (h).

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

g v'ta-mān, pref. מַלְאָא and adv.

h k'nu, ver. 9 (ו).
II. v. 12.—ST. JOHN.—II. v. 14.

Verse 13.

a v'ka-rw, Prov. ver. 10 (m).
b petshâ, subst. masc. sing. emph. from וָשַׁ to rejoice.
c di-hu-dâ-ye, ver. 6 (i).
d vâs-lek, pref. 0 with ² before a vowelless letter, and verb Peal perf. 3 pers. sing. masc.
e lu-riš-lem, pref. 1 with ² remitted from the next 1, and pr. name.

Verse 14.

a vesh-kâh, pref. conj. 0 with ² remitted from 1, which is prosthetic before Peal perf. 3 pers. sing. masc. רַע.
b See ver. 15 (f).
c l'hâ-nun, pref. ² (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'zâb-nin, pref. relat. ℒ, and Peal part. act. masc., pl. of דַּעַ.
e tau-re, subst. masc. pl. emph.; sing. emph. הָוָּ. One point of Ribui coalesces with point of letter Rish.
II. v. 14.—ST. JOHN.—II. v. 15.

And the money-changers drove out of the temple the

Verse 15.

a vas-vad, pref. conj. 0 with ־, before a vowelless letter, and verb Peal perf. 3 pers. sing. masc.

b prā-ge-lā, subst. masc. sing. emph.; pl. emph. מָּקָּר, Gr. φαράγγελλων a whip.

Gav-lā, subst. masc. emph.; pl. with suff. סַכָּב his cords, Heb. סַכָּב to bind.

d val-kul-hun, preff. מְלָד joined in one syllable by , (see a), and מְלָד with suff. סִכָּו, Job ver. 19 (b).

a a-pek, Aphel. pret. 3 pers. sing. masc., root אָפָק to go out.

Heb. אָפָק.

b val-sér-be, prefixes מְלָד joined in one syllable by , before
ver. 14 (c). The verb *Apek* is construed with ∑ (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 0, and ∑ with , before a vowelless letter, compare the preceding, and ver. 14 (e).

*k* ve-shad, pref. conj. 0 with , remitted from 1 of 1 of 1.

Peal perf. 3 pers. sing. masc.

*l* sur-pān-hun, subst. masc. sing., emph. 1ās, with suff. 8, 3 pers. pl. masc., compare ver. 14 (f).

*m* v’pā-thu-rai-hun, subst. masc. pl. with suff. 3 pers. pl. masc.; emph. sing. 1ās.

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

VERSE 16.

*a* val-hā-nun, ver. 14 (b).

*b* dam-zab-nin, pref. relat. 9 with , before a vowelless letter, and Pael part. act. masc., pl. of 1ās, from 1ā.

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

*d* sh’kul, Peal imp. pl. masc. from 1ās.

*e* hā-lein, dem. pron. pl. com.

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

*g* teš-b’du-neh, verb Peal fut. 3 pers. pl. masc from 1ās.
II. v. 16.—ST. JOHN.—II. v. 18.

*remembar*ed. And *merchandise of house*—a father—my—of house—the.

*up—to—eaten*—hath house—thy—of) (seal—The) (written—is—which—that disioplesto—s

sign What *him—to said—*the therefore Answered

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

h l'vai—thah, the preceding verb is construed with ל ; cp. its use in Prov. ver. 10 (ג); the suff. סע is pleonastic referring to the following noun in the genitive.

i dāv, subst. masc. sing. with suff. י. 1 pers. sing.; emph.

k te—gur—thā, subst. fem. sing. emph., root מ to trade.

Verse 17.

a veth—d'khar, pref. conj.  סע with  סע, remitted from the following י, and Ethpeel perf. 3 pers. pl. masc. from י to remember.

b dakh—tiv, pref. relat. י with י before a vowelless letter and Peal part. pass. sing. masc. from י to write.

c dat—nā—neh, comp. Psalm ver. 1 (א) and Prov. 4 (כ); the suff. סע (his) is pleonastic, referring to the following genitive.

d d'vai—thāk, pref. genit. י to Prov. ver. 10 (ג).

e akh—lan, verb Peal perf. 3 pers. sing. masc., י with suff. י, 1 pers. sing., the vowel י is removed from י, and י of סע is remitted to it on the accession of the suffix.

Verse 18.

a  סנau, verb Peal perf. 3 pers. pl. masc. from י.
II. v. 18.—ST. JOHN.—II. v. 20.

Verse 19.

\[\text{Answ } \text{red} \text{ thou } \text{doest things-these-that us thou showest three-in-} & \text{this temple-the ye-Destroy them-to said-} & \text{Jesus him-to Say it)( } \text{am raising 1 n days} \]

\[\text{b ve-mar, pref. conj. 0 with remitted from 1 of } \text{of } \text{of}. \]

Peal perf. 3 pers. pl. masc. from \(\text{t}5\).

\[\text{c} \text{mu-n} \text{a}, \text{interrog. pron. of the thing.} \]

\[\text{d } \text{a-th} \text{a, ver. 11 (b)}. \]

\[\text{e m-ha-ve, Pael part. act. sing. masc., root } \text{w} \text{h} \text{a}. \]

\[\text{f lan, pref. 1 with 1 pers. pl.} \]

\[\text{v d-ha-lein, pref. relat. 3 before ver. 16 (c).} \]

\[\text{h sa-ved, Pael part. act. sing. masc. from } \text{v} \text{a}. \]

Verse 20.

\[\text{a } \text{s-n} \text{a, see ver. 18 (a).} \]

\[\text{b ve-mar, comp. ver. 18 (b).} \]

\[\text{c s-thur, Peal imp. pl. masc. from } \text{h} \text{a}. \]

\[\text{d ha\-kh-l} \text{h}, \text{ver. 15 (f).} \]

\[\text{e v\-lath-la-th} \text{h}, \text{comp. ver. 1 (b).} \]

\[\text{f yau-min, pl. abs., see Psalm ver. 3 (c).} \]

\[\text{v m\-k} \text{im n} \text{a, Aphel part. act. sing. masc. (root } \text{h} \text{a} \text{k} \text{a}, \text{h} \text{a} \text{m} \text{a}).} \]

\[\text{and the pers. pron. 1 pers. sing. in place of the subst. verb, properly the present tense for the future, I will raise.} \]

\[\text{h leh, pref. prep. 1 (to) with which the preceding verb is construed, contrary to our idiom, and suff. } \text{a}. \]

Verse 20.

\[\text{a am-rin, Pael part. act. pl. masc. from } \text{v} \text{r} \text{a}. \]
II. v. 20.—ST. JOHN.—II. v. 22.

verse 21.

a d'pag-reh, pref. genit. 3, subst. masc. sing., suff. 3.

Verse 22.

a kām, Peal perf. 3 pers. sing. masc., root  דָּמָס.

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

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

d e-mar vā, the perfect followed by the subst. verb expressing the pluperfect tense, compare ver. 3 (c).
II. v. 22.—ST. JOHN.—II. v. 23.

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

When Jesus spoken — had which word — the — &

believed many feast — in passover — the — at Jerusalem — in Jesus

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

VERSE 23.

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

b b'phets — hā, pref. to ver. 13 (b).

c b'sad — dā, pref. and subst. masc. sing. emph. root קסן, according to the Arabic, to feast.

da sā-gi — ye, Psalm ver. 6 (g).  e hai — men, ver. 11 (g).

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

e ath — và — thā, ver. 11 (b).
VERSE 24.

\( a \) hu, ver. 2 (b).

\( b \) m'hai-men vā, Aphel part. act. sing. masc. from see ver. 11 (f), with the subst. verb for the imperfect, trusted.

\( c \) naph-sheh, Prov. ver. 9 (k).

\( d \) yā-das vā, ver. 9 (f).

\( e \) l'kul-nāsh, pref. \( \Delta \) (to) with which the preceding verb is construed, to ver. 10 (b).

VERSE 25.

\( a \) s'nīḵ vā, Peal part. pass. sing. masc. from followed by the subst. verb forming the imperfect tense, compare ver. 24 (b).

\( b \) d'nāsh, pref. relat. \( \xi \), to ver. 10 (b).

\( c \) nes-had, Peal fut. 3 pers. sing. masc., with \( \tau \), in the second syllable, because it is from middle E, \( \text{τοιοί} \); the subjunctive is expressed by the future.

\( d \) bar-nāsh, comp. ver. 10 (b). \( e \) hu, ver. 2 (b).

\( f \) yā-das vā, ver. 9 (f). \( g \) iθ, ver. 6 (a).

\( h \) b'var-nā-shā, emph., ver. 10 (b).
CRUSADE OF KING RICHARD I.
OF ENGLAND.
FROM THE CHRONICLES OF
BAR HEBRAEUS.

I.

\[\text{Text in Syriac}\]

\[\text{a} \quad \text{R. נָשָׁף, suff. pleon.}\]

\[\text{b} \quad \text{The conj. ͍ omitted between these two verbs, an asyndeton common in the Syriac.}\]

\[\text{c} \quad \text{Pa. נָשָׁף to strengthen, R. נָשָׁף.}\]

\[\text{d} \quad \text{Psalm ver. 6 (9)} \quad \quad \text{e} \quad \text{R. יֵשׁ to come.}\]

\[\text{f} \quad \text{With suff. סָפָה.} \quad \quad \text{g} \quad \text{John ver. 23 (א).}\]
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. \[i\] r. \[j\] to say, to command.
\[k\] Saladin.
\[l\] From \[m\] and \[n\] and \[o\], Psalm ver. 1 (q).
\[p\] Aph. of \[q\] obs.
\[r\] R. \[s\] to be firm.
\[t\] Pael part., Pe. obs.
\[u\] R. \[v\] to turn, intrans.
\[w\] Aph. of \[x\] to enter.
CRUSADE OF KING RICHARD I.

II.

* R. ḫelk to change, exchange.

t Aph. part. pass. lit. persuaded, certain, R. ḫāmāh.

u Ethpa. of ḥak to have power, dominion.

v Pa. part. of ḥaṣṣ, impers. w Fut. of ḥăth to sit.

z R. ḫīṭ to rule, administer. = R. ḫāt to abound.

a R. ḫāṭ. b R. ḫāt to turn round.

γ John ver. 10 (α).

δ R. ḫā, Heb. ẖā. 

* R. ḫelk to change, exchange.

t Aph. part. pass. lit. persuaded, certain, R. ḫāmāh.

u Ethpa. of ḥak to have power, dominion.

v Pa. part. of ḥaṣṣ, impers. w Fut. of ḥăth to sit.

z R. ḫīṭ to rule, administer. = R. ḫāt to abound.

a R. ḫāṭ. b R. ḫāt to turn round.

γ John ver. 10 (α).

δ R. ḫā, Heb. ẖā. 

* R. ḫelk to change, exchange.

t Aph. part. pass. lit. persuaded, certain, R. ḫāmāh.

u Ethpa. of ḥak to have power, dominion.

v Pa. part. of ḥaṣṣ, impers. w Fut. of ḥăth to sit.

z R. ḫīṭ to rule, administer. = R. ḫāt to abound.

a R. ḫāṭ. b R. ḫāt to turn round.

γ John ver. 10 (α).

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

II.

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

---

* Part., impers.  

\# with.  

\# R. ללה.  

\# R. יֵ֥֖֑שָׁ֧ע to be confirmed.  

\#' one another.  

\#' יֹ֖֑שֶׁ֧ע to dwell, sit.

II.

\#' Comp. John ver. 2 (b).  

\# R. לִ֥֑שְׁכֵּ֨ה.  

\#' Lit. he of England, i.e. king Richard.
CRUSADE OF KING RICHARD I.

... صمّم قطونٕا. ثمّ السّكّاط. لات فدّ ً إِلّيّاّ
كذا ً لّلّسّكّاط وصى ً فأُمِّه ً لا يدّع مبّعصُه
مكّان صمّم. وسّمّي بّفصُكّما تفاصِد. وسّمّا
السّكّاط ً مّقْلُكّ فِي مّصّعّد، أَيّ. إنّهُ
كلّ فّنّا ً مّنّها ً لا يدّع كّفتّها بّفصُكّما
بّقّت مّبّعصُه ً مكّان مّبّعصُه. مّنّها ً بّفصُكّما
لّا يدّع مّبّعصُه. وتّفاصِد. وسّمّا
كّ نّقّفه ً مّفّصُكّما كّفتّها صمّم. وسّمّا
كلّ فّنّا ً مّنّها ً لا يدّع كّفتّها بّفصُكّما
بّقّت مّبّعصُه ً مكّان مّبّعصُه. مّنّها ً بّفصُكّما
لّا يدّع مّبّعصُه. وتّفاصِد. وسّمّا

---

a see (b).

b Adj. fem. fr. ٌ ﺎًٌ.

c R. ٌ ﺎًٌ to delay.

d R. ٌ ﺎًٌ to delay.

e Phon. part of ُ نَمَمَ.

f To love.

h Pa. part. from ُ نَمَمَ to learn.

i R. ٌ ﺎًٌ to change, exchange.

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

---

1 Pa. part. pass. pl. fem. emph. from لکه "to become accustomed.
2 Aph. pret. pl. fem. denom. from مسما infirm, compound of لسما to be strong, and 50 (لل) privat.
3 For ماہی part. and pron.
III.

قُلْ فَصَلِّ وَنَزِهَا وَنَجْعِلْكُمْ مُرْضَىٰا لِّلَّهِ أَنفُسَّكُمْ وَأَهْلِكُمْ ۖ وَإِنَّا لَمُرْضِيٰٓوٓا لَّهُ وَأَهْلِهِ ۖ وَإِنَّا لَمُعْلُومِيٓا

q Lit. when jesting, joking.

r sing. لَّهُ.

s sign (Heb. כַּעַס), mark, design.

t R. לִשֵּׁא to repeat, to narrate.

u R. מִשְׁפָּט to pour, empty out. Ethpa. of יָשְׁפָּט to know.

w Adv. r. לָא 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

---

\[a\] Lit. *those within*, sc. the city; sing. \[\text{Lit.} \  \text{those within, sc. the city; sing.}\], compare I. (\text{i}).

\[b\] For the pl. \[\text{Lit.} \  \text{those within, sc. the city; sing.}\], which is not unusual.

\[c\] R. \[\text{Lit.} \  \text{those within, sc. the city; sing.}\] to help.

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

\[\text{Adj. fem. see Prov. ver. 2 (c).}\]
\[\text{See (f).}\]
\[\text{In like manner.}\]
\[\text{Suff. \( \tilde{n} \) pleonastic, referring to the following pron. fem.}\]
\[\text{From \( \mathfrak{m} \mathfrak{d}, \mathfrak{m} \mathfrak{d} \).}\]
IV.

a Peal part. act. pl. of סָפֵן.  b Prov. ver. 3 (k).

é Sing. יַעֲמֵד, emph. יַעֲמֵד, irr.  d Peal part. pass. of לָעַל.

dd Pa. part. of לָעַל with the pers. pron.
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 Acre 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-

\footnotesize{c} Aph. of 

\footnotesize{f} Sing. 

\footnotesize{g} Aph. pt. fr. 

\footnotesize{h} For 

\footnotesize{\" Read .

\footnotesize{\" Read .

\footnotesize{r. to be great.

\footnotesize{obs. fut. of 

\footnotesize{\footnotesize{\" }
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. *אנה*.
r See III. (i).

s R. *הכ*.

* Asyndeton, 0 omitted between the two verbs.

w R. *לֵש* to count.

v R. *סֵה* to record.
CRUSADE OF KING RICHARD I.

V.

R. مُفَسَّرَ to take.

x Pa. of مُفَسَّرَ to be wide.

y R. مُفَسَّرَ to cleave, adhere.

z R. إِسْفَرَ to press, oppress.

V.

* Lit. for the keeping thereof; subst. with prep. and suff (ضِّرْ). r. مُفَسَّرَ.
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

\[\text{aa Shap. of } \text{to be entire.} \quad \text{bb Compound of } 1\text{. and } 3\text{, also, likewise.} \]
\[\text{c Pe. to take, to lift up, to move; Aph. causat. hence, to break up, as an army.} \]
\[\text{d R. in Pa. to incite.} \quad \text{e Part. pl. v.} \]
\[\text{f R. to strike.} \quad \text{g R. to be heavy.} \]
CRUSADE OF KING RICHARD I.

a R. ١٢٦٠ to be strong.

b Pa. ١٢٨٥ to disperse.

c Abs. ١٢٩٠ صنف. r. ١٢٩١ صنف.

f Prep. i. q. Heb. ١٢٩٣ side.

g Sing. ١٢٩٥٥ صنف. R. ١٢٩٦ صنف. to choose.

h Pl. const. of ١٢٩٨ صنف, Pe. part. from ١٢٩٩ صنف to call, to cry; with ١٣٠٠ صنف, to blow the trumpet.

i Pe. part. pass. pl. c. from ١٣٠٢ صنف to bear, carry, to be burdened.

j John ver. 11 (b).

k Comp. of ١٣٠٤ صنف if, and ١٣٠٥ صنف not.

l From ١٣٠٦ صنف what, and pref. ١٣٠٧ صنف.

m R. ١٣٠٨ صنف 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 לְוַדָה.
" Prop. contracted themselves, from שָׂמַע to contract.
" John ver. 3 (a).
" R. שָׂמַע.
$ Comp. Heb. יְהוָה יְבֵית קְנָי; here transposed, and the prep. used twice.
$ Read, דְּנִיצוּן; لָא מַד 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.
CRUSADE OF KING RICHARD I.

R. ʿa to nourish, feed.

R. ʿaḥ to be ready, prepared.

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

Pe. pret. ʿāṣū with ʿ prothetic.

Aph. of ʿṣṣa. ʿāṣū to console.

Lit. humanity.

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

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

' For OLEANO.
* From определ (colour), kind, manner, reason.
* Masc. with suff.
µ FROM with suff. before which 1 is dropped.
v Subst. side
القصة: صنعتُ لِكَلْبِيِّ كُلِّيَةَ، لِأَكُلُّهَا كُلَّ يَدٍ، كَعَلَى وَسَائِلٍ، مُشْكِلٍ. رَكَتْ لِمَّا رَكَبْتُهَا، رَكَبَتْ مَنْ تَرَى، أَرْكَبَتْ بِوَالِدِهَا وَمَوْلَايَا. مَكَّنَّهَا كُلُّ يَدٍ، وَلَهَا كُلُّ كُلَّبٍ، كَذَٰلِكَ كَحْرَبَ كُلُّ كُلَّبٍ، كَذَٰلِكَ كَحْرَبَ كُلُّ كُلَّبٍ.

--

\(a\) Pe. part. act. of 

\(b\) Lit. that they may cause to pass, Aph. of 

to pass, go on.

\(c\) Pe. perf. for 

\(d\) Pa. denom. of the heart.

\(e\) Lit. again.

\(f\) From to be broken.

\(g\) Lit. children of.

\(h\) Sing. emph. side, part.
VI.

In those days came to him Mocz 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

---

\[a\] until, \[b\] when? comp. \[c\] Lit. such.
\[d\] Pe. perf. 3 pers. pl. masc. from \[e\] v. \[f\].
\[g\] Especially; from the Gr. μᾶλλον.
\[h\] From \[i\] to bow down, to worship.
\[j\] R. \[k\] to rest.
VII.

Lit. beginning of, from ٍٔٓ to begin.

ٍٔٓ, a going out, from ٍٔٓ.

Compare (b).

Compare II. (m).

Lit. we returned, we took, for we took again.

For ٍٔٓ.

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

R. ٍٔٓ 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

---

2 Or, יְסִירְךָ.
3 From ש which, and ו 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 לִדוּ one allied in marriage, son-in-law, bridegroom.
FROM FAUSTUS.

CRUSADE OF KING RICHARD I.

For sister, from brother.

Orders of knighthood.

Read, necv-yān and hāv-yā, Peal fut. pl. fem., and part. act.

fem. sing., from to be.

Abs. to desire.

to grow old.

Lit. crafty ones, comp. Prov. ver. 12 (a).
give, therefore, the cities upon the sea-coast to thy brother, that he may govern the citadels and cities only, but all the villages be left to the Templars and Hospitallers, 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 לַג.  
{m Adj. emph. adverbially, comp. III. (f).  
{n לַי emph. of לַי kind, manner.  
{o R. וֶה, וַה Pe. to shine, Aph. to deride.  
{p Wonting, Aph. part. pass. from גא, ג in Pa. to habituate.  
{q Aph. inf.
CRUSADE OF KING RICHARD I.

\*

\* R. ینَعُ to use art. diligence, in a good and bad sense.

\* Aph. fut. of ینِعَ سُفْحَ to suffer pain.

\* Ethpa. of یَلُوُسَ Pa. to allure, to induce.

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

\[w\] Lit. *when ashamed*, Part. pass.

\[x\] From \[\text{to labour}\].

\[y\] Adj. from \[\text{to oppress, injure}\].
VIII.

Ethpe. part. from 101 to be familiar.

VIII.

I. q. Heb. הָנָּא.
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 𤦁.  

c R. سف to lay snares.  

d Pa. inf.  

e For мед to take, seize.  

f From  {@ to be black.  

I lit. that I may see thee, and I may talk.

a Heb. לַּאֵשׁ, curtain.

b Prep. to, comp. V. (m).

c Peal fut. of לָשׁיָּה, lit. I may sit down.

Read, vekh-zen, Peal fut. (יָשִּׁא) with suff., I changed to לָשׁיָּה, comp. (k).

m Pa. fut. comp. (k).

n For כּוֹצָה, Aph. of כּוֹצֶה.
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."

---

6 Lit. to the same; from ἀνὰ to, ἐν of, ὅτι the same.
7 Lit. that they come together at the side of one another.
8 Comp. I. (*καὶ).
9 Pa. part. pass.
10 Ethpa. of ἀνὰκη  ἀνάγκη necessity.
11 R. ἀνὰ to touch, to meet.
IX.

a Lit. entered, r.  

b Pa. of to loosen, untie.

c Pa. inf. from new.

d Lit. had fallen out.

e R.  

---

IX.

---
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 дум.

h Eshtaph. of שֶׁפֶּך, doubly anomalous, שֶׁפֶּך and שֶׁפֶּכֶך.

i Lit. the sons of his people; for מַעֲלָה, כֶּלְעָה, comp. Gr. γένος. Lat. genus, offspring, family, people.
CRUSADE OF KING RICHARD I.

In this period, the Crusaders' camps were a mixed bag of survival and strategies. The camps were described as:

- Camps of the Crusaders

   * Gr. χάμα, fashion, figure.

* Comp. ἄνθρωπος, habitation, then convent, r. Ἰού to dwell.

* R. Μέσος.

* R. Ἰού 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. ۞ ۞ to come near.  p ُنَذَلَ with suff. ُنَذَلَ pleon.
* q From ُنَذَلَ, one.  r ُرَكَذَ particle of affirmation.
* s R. ُنَذَلَ to hate.  t R. ُنَذَلَ.
* u Adj. from ُنَذَلَ, Gr. ُنَذَلَ, law.
X.

[Arabic text]

\(a\) Pe. part., emph. of ٟ٠، masc. ٠١١٠ from ٠٠١٠ to go or wander about.

\(b\) Part., fem. of ٠٠١٠.

\(c\) Aph. part., fem. of ٠٠١٠، r. ٠٠١٠.

\(d\) Pa. part. pass. from ٠٠١٠ to be or become good, right, better, cogn. ٠٠١٠.
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;"
CRUSADE OF KING RICHARD I.

n Compound of اَفُ and جَ.  "Aph. of جُلَلَان.
v R.  {
q} to look, view.
R.  سَمَاء, comp. II. (m).
R.  بَلَدُ, 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 Acre.” 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 Acre; 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. יָצָא to be over and above, to be left.
* Pl. emph. of יִצְצָא, יִצָּא.
* Quantity, sum, from יָצָא adv. how much? so much.
XI.

Sing. ighting. 
prop. a riding.
Lit. that he should enter, fut. of
Contr. from amination.  Comp. II. (*)
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 ʃən to be.

\[^{h}\] Ethpe. of ʃən.

\[^{i}\] Adv., comp. X. (a).

\[^{k}\] Adv., r. ḍaw to be careful, studious, anxious.
XII.

...
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 Acre, 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 Acre. 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. סָכָה, סָכָּה 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].

* Shaph. part. pass., compare IV. (i).

9 Adj., r. ambio; R. ḫik