A SHORT GRAMMAR OF BIBLICAL ARAMAIC
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OF
BIBLICAL ARAMAIC

by
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PREFACE

The purpose of this grammar is to cover adequately, yet as concisely as possible, the essential elements of Biblical Aramaic. The goal has been to meet the needs of the typical theological seminary student. To reach this goal the grammar is concentrated on Biblical Aramaic, only touching lightly the vast areas of other Aramaic languages and dialects.

For many years several excellent and comprehensive grammars of Biblical Aramaic written in the German language have been in existence. However, their full value has not been readily accessible to those seminary students who are more facile in the classical languages than in the modern languages. For the last few years, in connection with his teaching program, the author has been preparing this grammar in the English language to help meet the needs of such students. The recent appearance of a good Aramaic grammar written in the English language has not been a deterrent to the completion of the project, for the two works are quite different in approach. While there is very little that can be presented in a work of this kind that is really new, yet the methodology of approach can vary greatly in different grammars.

It is almost an invariable rule that seminary students learn Hebrew before they begin a study of Biblical Aramaic. This grammar was written on the basis of that assumption, and frequent comparisons are drawn between the two languages. Whenever some grammatical term or usage common to both languages is usually covered thoroughly in a study of Hebrew grammar, only a short resume or explanation is given in this grammar for the sake of brevity.

In addition, however, the general framework of comparative Semitic studies has been utilized where it could aid in the understanding of Biblical Aramaic. In this connection, the author freely acknowledges his indebtedness, first, to William Foxwell Albright, his esteemed professor in Semitic studies in general, and secondly, to Professor Joseph Fitzmyer, S.J., his teacher of Biblical Aramaic. The basic structure of this grammar is that of the “Baltimore school.” However, the methodology of approach has been simplified to better fulfill the purpose of meeting the needs of the seminary classroom.

The textual basis of this grammar is Kittel’s *Biblia Hebraica*, the eighth edition (based on the third edition). The vocabulary is progressively built up by the use of simple exercises. As soon as possible, the student is introduced to actual Biblical passages in the exercises, modified to some extent by the
vocabulary available at that stage of study. The examples illustrating the grammar have been chosen with special care to fall within the scope of the student's progressive understanding. Attention is focused on those forms which actually occur in Biblical Aramaic, although the author suspects the possibility (difficult to prove) that the earliest Masoretes or pre-Masoretic scribes were not quite as careful with the Aramaic portions of the Bible as with the Hebrew portions. How could the books written partially in Aramaic occupy quite as high a spot in the canon as others written entirely in the "sacred" language, Hebrew?

December, 1962.

The first limited printing of this grammar was exhausted much more quickly than anticipated. It seemed advisable to issue the second printing in regular book form with cloth covers rather than to use once again an electro-photostatic process for printing and cardboard covers for binding. Special thanks are due to the administration and board of Andrews University for their willingness to underwrite the additional outlay that this second printing entails. It is an honor to be the first in a series entitled *Andrews University Monographs*.

The second printing has presented an opportunity for correcting the misprints present in the original work as well as for making a few minor changes to clarify the text. In this connection the author wishes to express his deepest appreciation to his colleagues Dr. Siegfried H. Horn and Dr. Leona G. Running for their helpful suggestions and painstaking care in reading the proofs. It is our sincere hope that these improvements will help this grammar to fulfill more adequately its original purpose.

December, 1965.

The demand for the first edition of this grammar was greater than either the author or the Andrews University Publications Committee anticipated and so the supply has been exhausted several years before we expected. However, this second edition has given opportunity for numerous minor corrections and a few major ones to be made. A continuing demand at the present level can be met by the second edition for many years to come.

November, 1971
TABLE OF CONTENTS

PREFACE .................................................. v

TABLE OF CONTENTS ........................................ vii

INTRODUCTION TO BIBLICAL ARAMAIC ...................... 1

1. Biblical Occurrences ..................................... 1
2. The Name ................................................... 1
3. Distribution of Semitic Languages ....................... 1
4. Classification of Aramaic Languages and Dialects ....... 2
5. The Alphabet .............................................. 3
6. The Script ................................................. 3
7. The Tone .................................................... 3
8. The Vocabulary ............................................ 3

LESSON I. PHONOLOGY OF BIBLICAL ARAMAIC ............... 5

1. The Development of Proto-Semitic Consonants ............ 5
2. Selected Phonetic Rules for Vowels ...................... 6
3. Selected Phonetic Rules for Consonants ................ 7
4. Vocabulary .................................................. 8
5. Exercises ................................................... 8

LESSON II. NOUNS AND ADJECTIVES ......................... 9

1. Gender ..................................................... 9
2. Number ..................................................... 9
3. State ....................................................... 9
4. Adjectival Modification .................................. 10
5. The Construct Chain ..................................... 10
6. Uses of י .................................................. 10
7. The Direct Object and נ ................................ 11
8. Vocabulary ................................................ 11
9. Exercises .................................................. 11
## LESSON III. INDEPENDENT PERSONAL PRONOUNS AND SUFFIXES ON NOUNS

1. Independent Personal Pronouns 12  
2. Uses of the Independent Personal Pronouns 12  
3. Pronominal Suffixes on Nouns 13  
4. Uses of the Pronominal Suffixes 14  
5. Vocabulary 14  
6. Exercises 15

## LESSON IV. OTHER PRONOUNS

1. Demonstrative Pronouns 16  
2. The Pronoun "η" 16  
3. Independent Possessive Pronouns 17  
4. Interrogative Pronouns 17  
5. Indefinite Pronouns 17  
6. Vocabulary 17  
7. Exercises 18

## LESSON V. THE VERBAL SYSTEM: THE PERFECT

1. The Conjugations 19  
2. Development of the Conjugations 19  
3. Stative Forms 20  
4. Conjugation of the Perfect 20  
5. Uses of the Perfect 21  
6. Vocabulary 22  
7. Exercises 22

## LESSON VI. THE VERBAL SYSTEM: THE IMPERFECT, THE INFINITIVE, ETC.

1. Conjugation of the Imperfect 23  
2. Uses of the Imperfect 23  
3. The Infinitive 24  
4. The Imperative 24  
5. The Participle 25  
6. Uses of the Active Participle 25  
7. Uses of the Passive Participle 26
LESSON VII. CLASSES OF NOUNS

1. Systems of Classification
2. Inflection of the First Nine Classes
3. Nouns of Unique Formation
4. Vocabulary
5. Exercises

LESSON VIII. THE DERIVED ACTIVE CONJUGATIONS

1. Principal Parts
2. Regular and Irregular Verbs
3. The Pael
4. The Haphel
5. The Aphel
6. The Shaphel
7. Vocabulary
8. Exercises

LESSON IX. THE PASSIVE AND REFLEXIVE CONJUGATIONS

1. The Passive Conjugations
2. The Reflexive Conjugations
3. The Hithpeel
4. The Hithpaal
5. The Hishtaphal
6. Vocabulary
7. Exercises

LESSON X. LARYNGEAL VERBS

1. Laryngeal Verbs
2. Pe Laryngeal Verbs
3. Ayin Laryngeal Verbs
<table>
<thead>
<tr>
<th>LESSON XIV. LAMEDH HE VERBS</th>
<th>63</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Development of the Lamedh He Formations</td>
<td>63</td>
</tr>
<tr>
<td>2. The Derived Conjugations of the Lamedh He Class</td>
<td>64</td>
</tr>
<tr>
<td>3. Verbs Pe Laryngeal and Lamedh He</td>
<td>65</td>
</tr>
<tr>
<td>4. Verbs Ayin Laryngeal and Lamedh He</td>
<td>66</td>
</tr>
<tr>
<td>5. Verbs Pe Nun and Lamedh He</td>
<td>67</td>
</tr>
<tr>
<td>6. Vocabulary</td>
<td>67</td>
</tr>
<tr>
<td>7. Exercises</td>
<td>68</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LESSON XV. OTHER DOUBLY WEAK AND IRREGULAR VERBS</th>
<th>69</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Verbs Pe Aleph and Lamedh He</td>
<td>69</td>
</tr>
<tr>
<td>2. The Haphel Passive Conjugation</td>
<td>69</td>
</tr>
<tr>
<td>3. Verbs Pe Yodh and Lamedh He</td>
<td>69</td>
</tr>
<tr>
<td>4. Verbs Pe Laryngeal and Ayin Laryngeal</td>
<td>70</td>
</tr>
<tr>
<td>5. Verbs Pe Laryngeal and Lamedh Laryngeal</td>
<td>70</td>
</tr>
<tr>
<td>6. Pseudo-Geminate Verbs</td>
<td>70</td>
</tr>
<tr>
<td>7. Other Irregular Verbs</td>
<td>72</td>
</tr>
<tr>
<td>8. Vocabulary</td>
<td>73</td>
</tr>
<tr>
<td>9. Exercises</td>
<td>73</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LESSON XVI. VERBAL SUFFIXES: WITH THE PERFECT</th>
<th>74</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Verbal Suffixes</td>
<td>74</td>
</tr>
<tr>
<td>2. Formation of Suffixes on the Perfect</td>
<td>74</td>
</tr>
<tr>
<td>3. Table of Suffixes on the Perfect</td>
<td>75</td>
</tr>
<tr>
<td>4. The Suffixes on יִשָּׁהֶר</td>
<td>76</td>
</tr>
<tr>
<td>5. Vocabulary</td>
<td>76</td>
</tr>
<tr>
<td>6. Exercises</td>
<td>76</td>
</tr>
<tr>
<td>LESSON XVII. VERBAL SUFFIXES: WITH THE IMPERFECT, THE INFINITIVE, ETC.</td>
<td>77</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>1. Formation of Suffixes on the Imperfect</td>
<td>77</td>
</tr>
<tr>
<td>2. Table of Suffixes on the Imperfect</td>
<td>77</td>
</tr>
<tr>
<td>3. Table of Suffixes on the Infinitive</td>
<td>78</td>
</tr>
<tr>
<td>4. Table of Suffixes on the Imperative</td>
<td>79</td>
</tr>
<tr>
<td>5. Suffixes on the Participle</td>
<td>79</td>
</tr>
<tr>
<td>6. Vocabulary</td>
<td>79</td>
</tr>
<tr>
<td>7. Exercises</td>
<td>79</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LESSON XVIII. NOUN TYPES</th>
<th>80</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Definition of Noun Types</td>
<td>80</td>
</tr>
<tr>
<td>2. Recognition of Noun Types</td>
<td>80</td>
</tr>
<tr>
<td>3. Table of Noun Types Occurring in BA</td>
<td>81</td>
</tr>
<tr>
<td>4. Vocabulary</td>
<td>83</td>
</tr>
<tr>
<td>5. Exercises</td>
<td>83</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LESSON XIX. SIMILAR NOUN CLASSES</th>
<th>84</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Confusion of Similar Noun Classes</td>
<td>84</td>
</tr>
<tr>
<td>2. Nouns Belonging to Class 1</td>
<td>84</td>
</tr>
<tr>
<td>3. Nouns Belonging to Class 2</td>
<td>85</td>
</tr>
<tr>
<td>4. Distinguishing Between Similar Noun Classes</td>
<td>85</td>
</tr>
<tr>
<td>5. Similar Noun Classes in the Plural</td>
<td>85</td>
</tr>
<tr>
<td>6. Vocabulary</td>
<td>86</td>
</tr>
<tr>
<td>7. Exercises</td>
<td>86</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LESSON XX. THE NUMERALS</th>
<th>87</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Cardinal Numerals</td>
<td>87</td>
</tr>
<tr>
<td>2. Uses of the Cardinal Numerals</td>
<td>87</td>
</tr>
<tr>
<td>3. Standard Numerical Formulas</td>
<td>88</td>
</tr>
<tr>
<td>4. The Ordinal Numerals</td>
<td>88</td>
</tr>
<tr>
<td>5. Vocabulary</td>
<td>89</td>
</tr>
<tr>
<td>6. Exercises</td>
<td>89</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PARADIGMS</th>
<th>90</th>
</tr>
</thead>
</table>

| GLOSSARY | 96 |
INTRODUCTION TO BIBLICAL ARAMAIC

1. Biblical Occurrences: In the Old Testament, Biblical Aramaic is found in five passages: Gen. 31:47; Jer. 10:11; Ezra 4:8 to 6:18; Ezra 7:12–26; and Dan. 2:4b to 7:28.

2. The Name: The name of the language "Aramaic," is derived from the Hebrew word יָרְאָמִי (Ezra 4:7 and Dan. 2:4a). It was, of course, originally spoken by various Aramaean tribes for centuries before the time of the oldest inscriptions in "Old Aramaic" (which date to about the 10th century B.C.). As the Aramaeans moved into Assyria and Babylonia, their language gradually superseded Accadian as the lingua franca of the region, eventually becoming the official language of the Persian Empire. In this period it is spoken of as Reichsaramäisch or "Imperial Aramaic." The Elephantine papyri, for example, are in Reichsaramäisch. Biblical Aramaic (hereafter abbreviated BA) is often also so classified, for the Achaemenid documents of Ezra are in Reichsaramäisch, and the language of the book of Daniel is closely related to it.

Grammarians of the previous century called BA "Chaldee" or "Chaldaean." One reason for this is probably that excavations in Babylonia in that century focused attention on the Chaldaean (Neo-Babylonian) empire, and since the setting of the book of Daniel is at the height of that empire, it would be natural to use the name "Chaldee" or "Chaldaean" for the non-Hebrew language of the book [cf. Dan. 1:4 and 2:26 in the LXX]. However, this designation is no longer used, but only the name "Aramaic," for after all, the language originated with the Aramaeans rather than with the Chaldaeans.

3. Distribution of Semitic Languages:

<table>
<thead>
<tr>
<th>I</th>
<th>Northwest Semitic</th>
<th>II</th>
<th>Northeast Semitic</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A)</td>
<td>Aramaic</td>
<td>(A)</td>
<td>Accadian</td>
</tr>
<tr>
<td>(B)</td>
<td>Canaanite</td>
<td>(1)</td>
<td>Assyrian</td>
</tr>
<tr>
<td></td>
<td>(1) Ugaritic</td>
<td>(2)</td>
<td>Babylonian</td>
</tr>
<tr>
<td></td>
<td>(2) Phoenician</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(3) Hebrew, etc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
III Southwest Semitic
   (A) Hejaz
   (B) Nejd
   (C) Qays
   (D) Yemen

[Of these, (A) prevailed as classical (North) Arabic, based on the writings of Mohammed. Modern Arabic has innumerable spoken dialects.]

IV Southeast Semitic
   (A) South Arabic
      (1) Qataban (Qatabanian)
      (2) Saba' (Sabaean)
      (3) Ma'in (Minaean)
      (4) Hadramaut
         [Modern]
      (5) Mahri
      (6) Soqotri (Soqotrian)
      (7) Šehauri, etc.
   (B) Ethiopic [classical-Ge'ez]
      (1) Tigrë
      (2) Tigriña
      (3) Amharic (official)
      (4) Guragë
      (5) Harari, etc.

4. Classification of Aramaic Languages and Dialects:

Ancient Aramaic includes "Old Aramaic," Reichsaramäisch, and BA. The latter two are classified by most authorities under "West Aramaic." However, it is best not to make an east-west division at this early time.

Later Aramaic is usually classified as follows:

I West Aramaic
   (A) Palestinian Jewish
      (1) Targumic
      (2) Jerusalem Talmudic
   (B) Palestinian Christian
   (C) Samaritan (Aramaic)
   (D) Palmyrene
   (E) Nabataean

II East Aramaic
   (A) North
      (1) Syriac
         (a) East Syriac (Nestorian)
         (b) West Syriac (Jacobite)
            [Modern]
      (c) Törâni
      (d) Fellihi
      (2) [Some authorities place BA here]
   (B) South
      (1) Talmudic (Babylonian Talmud)
5. *The Alphabet*: The alphabet of BA, like that of Biblical Hebrew (hereafter abbreviated BH), is composed of 22 consonants. The names of the letters are the same as in Hebrew. The Masoretes employed the same vowels for the BA portions of the OT as for the BH portions. Consequently, BA and BH have the same fundamental rules of pronunciation, with but minor exceptions. The commonly used vowel system for the Masoretic text is the Tiberian vocalization. This is carried out in BA as well as BH. An alternate system is known as Babylonian vocalization. There are only a few examples of this, but they do include BA as well as BH. Not in BA, but in existence for BH are also a few examples of Palestinian vocalization and Yemenite vocalization.

6. *The Script*: The script employed for BA is the same as that used for BH. Actually, this script is of Aramaic origin, for the so-called “square” letters employed in the Hebrew scriptures were developed from the Old Aramaic and not the Old Hebrew script. This script was taken over from Aramaic, and already by the beginning of the Christian era was in common use for copying the Scriptures, just as it had long since been employed as the usual script for ordinary correspondence or other writing. Like Hebrew, BA uses a final form of the following letters צד making them appear as צד in at the end of words.

7. *The Tone*: The tone or accent in BA generally follows the rules of accentuation of BH. For purposes of simplification, the accent will not usually be marked in the vocabulary. The MT has the same accent markings in the BA portions as in the BH portions.

8. *The Vocabulary*: It will be recognized at once that with such a limited body of literature, BA has a comparatively small vocabulary. As in most grammars of BH, the third person masculine singular of the perfect of the simplest form of the verb will be used for the vocabulary form of verbs, except in those cases where one of the root letters would thus be eliminated. In such cases, and also for all verbs of the derived conjugations, the three root letters alone will be given, without any vowels. The number in parentheses following

<table>
<thead>
<tr>
<th>Modern</th>
<th>Mandaean</th>
</tr>
</thead>
<tbody>
<tr>
<td>(F) Ma'lūlā</td>
<td>(a) Manda‘</td>
</tr>
<tr>
<td>(G) Bah'ā</td>
<td>(b) Yada‘</td>
</tr>
<tr>
<td>(H) Jubba'din</td>
<td>(c) Gnostic</td>
</tr>
</tbody>
</table>
the nouns or adjectives represents the noun class (which will be discussed in a subsequent lesson). In a few instances it is impossible to determine with certainty the original form of the absolute state of certain nouns, so the vowels in question have been omitted in the vocabularies (e.g. לָעַךְ, etc.).

Those who have learned BH will find many words in BA identical to common BH words, besides a host of others with but minor differences. The following vocabulary is a representative (but by no means complete) list of common words which are identical to BH in the singular absolute form, and are either identical or virtually identical in their meanings. However, they are by no means identical to BH in the plural, nor necessarily so in the construct form.

<table>
<thead>
<tr>
<th>BH</th>
<th>BA</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָבִין</td>
<td>אָבִין</td>
<td>stone (1)</td>
</tr>
<tr>
<td>לֹא</td>
<td>לֹא</td>
<td>not</td>
</tr>
<tr>
<td>הָאַל</td>
<td>הָאַל</td>
<td>these</td>
</tr>
<tr>
<td>הָאַל</td>
<td>הָאַל</td>
<td>cubit (7; pl. 5)</td>
</tr>
<tr>
<td>גם</td>
<td>גם</td>
<td>also</td>
</tr>
<tr>
<td>זַרְעִים</td>
<td>זַרְעִים</td>
<td>four</td>
</tr>
<tr>
<td>אָאָל</td>
<td>אָאָל</td>
<td>lion (10)</td>
</tr>
<tr>
<td>ב</td>
<td>ב</td>
<td>in; by (means of)</td>
</tr>
<tr>
<td>הָוָה</td>
<td>הָוָה</td>
<td>house; &gt; temple (10)</td>
</tr>
<tr>
<td>ב</td>
<td>ב</td>
<td>bath; &gt; a liquid measure (5)</td>
</tr>
<tr>
<td>הָבָה</td>
<td>הָבָה</td>
<td>field (3)</td>
</tr>
<tr>
<td>הָבָה</td>
<td>הָבָה</td>
<td>bath; &gt; a liquid measure (5)</td>
</tr>
<tr>
<td>יָרָה</td>
<td>יָרָה</td>
<td>right, justice, judgment, council (of judgment) (4)</td>
</tr>
<tr>
<td>ה</td>
<td>ה</td>
<td>interrogative particle</td>
</tr>
<tr>
<td>אָה</td>
<td>אָה</td>
<td>he; that</td>
</tr>
<tr>
<td>אָה</td>
<td>אָה</td>
<td>she; that</td>
</tr>
<tr>
<td>יח</td>
<td>יח</td>
<td>and; (for, then, etc.)</td>
</tr>
<tr>
<td>רָו</td>
<td>רָו</td>
<td>living, alive; (pl.) life (5)</td>
</tr>
<tr>
<td>טָו</td>
<td>טָו</td>
<td>strength; army (1)</td>
</tr>
<tr>
<td>הָאָמָה</td>
<td>הָאָמָה</td>
<td>wisdom (5)</td>
</tr>
<tr>
<td>הָאָמָה</td>
<td>הָאָמָה</td>
<td>magician (5)</td>
</tr>
<tr>
<td>לָו</td>
<td>לָו</td>
<td>dew (5)</td>
</tr>
<tr>
<td>צָו</td>
<td>צָו</td>
<td>day (4; [also 7 in pl.])</td>
</tr>
<tr>
<td>פ</td>
<td>פ</td>
<td>as; according to; about</td>
</tr>
<tr>
<td>יָל</td>
<td>יָל</td>
<td>whole; all, every</td>
</tr>
<tr>
<td>כ</td>
<td>כ</td>
<td>thus; (so)</td>
</tr>
<tr>
<td>ק</td>
<td>ק</td>
<td>to, for; sign of direct object</td>
</tr>
<tr>
<td>ל</td>
<td>ל</td>
<td>not; [as a noun] nothing, nought</td>
</tr>
<tr>
<td>מֵל</td>
<td>מֵל</td>
<td>therefore [Heb.]</td>
</tr>
<tr>
<td>מַח</td>
<td>מַח</td>
<td>what? that which</td>
</tr>
<tr>
<td>מְלַל</td>
<td>מְלַל</td>
<td>king (1)</td>
</tr>
<tr>
<td>פ</td>
<td>פ</td>
<td>from; out of; than</td>
</tr>
<tr>
<td>מְנַה</td>
<td>מְנַה</td>
<td>(grain) offering (7)</td>
</tr>
<tr>
<td>צ</td>
<td>צ</td>
<td>unto; until</td>
</tr>
<tr>
<td>ל</td>
<td>ל</td>
<td>eye (1)</td>
</tr>
<tr>
<td>על</td>
<td>על</td>
<td>(up)on, over; against; concerning</td>
</tr>
<tr>
<td>ב</td>
<td>ב</td>
<td>people, nation (5; [also 10 in pl.])</td>
</tr>
<tr>
<td>ב</td>
<td>ב</td>
<td>(along) with</td>
</tr>
<tr>
<td>ב</td>
<td>ב</td>
<td>to rise, stand; endure</td>
</tr>
<tr>
<td>הָרָו</td>
<td>הָרָו</td>
<td>village, town, city (10)</td>
</tr>
<tr>
<td>הָרָו</td>
<td>הָרָו</td>
<td>horn (1)</td>
</tr>
<tr>
<td>רָו</td>
<td>רָו</td>
<td>great, big; chief (5; pl.10)</td>
</tr>
<tr>
<td>הר</td>
<td>הר</td>
<td>wind; spirit (4)</td>
</tr>
<tr>
<td>ל</td>
<td>ל</td>
<td>to place, lay; make, establish</td>
</tr>
<tr>
<td>שָׁר</td>
<td>שָׁר</td>
<td>rest, remainder (4)</td>
</tr>
</tbody>
</table>
LESSON I
PHONOLOGY OF BIBLICAL ARAMAIC

1. The Development of Proto-Semitic Consonants: Although the consonants of BA and BH developed generally along the same lines from their common Proto-Semitic origin, yet in a few of the consonants there occurred important divergencies. This development can best be understood by comparing specific consonants in several of the principal Semitic languages. [Note that a consonant is "velarized" or "glottalized" when there is a glottal catch at the same time the consonant is pronounced. Thus t, d, z, 𐤉 (or 𐤉 ["thorn"] or 𐤉), 𐤇 (or 𐤇), and s when so pronounced become t, d, z, 𐤉 (or 𐤉 or 𐤉), 𐤇 (or 𐤇) and 𐤉.] This development, as generally held by grammarians, is from Proto-Semitic to Ugaritic, Hebrew, Aramaic, Accadian, Arabic, and Ethiopic as follows:

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>z¹</td>
<td>𐤇,𐤇</td>
<td>d</td>
<td>𐤇</td>
<td>𐤇</td>
<td>z</td>
<td>𐤇</td>
<td>z</td>
</tr>
<tr>
<td>z²</td>
<td>z</td>
<td>z</td>
<td>𐤇</td>
<td>𐤇</td>
<td>z</td>
<td>𐤇</td>
<td>z</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>t</td>
<td>𐤇</td>
<td>𐤇</td>
<td>t</td>
<td>𐤇</td>
<td>t</td>
</tr>
<tr>
<td>§¹</td>
<td>𐤉,𐤉</td>
<td>t</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
</tr>
<tr>
<td>§²</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
</tr>
<tr>
<td>§³</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
</tr>
<tr>
<td>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>§¹</td>
<td>𐤉,𐤉</td>
<td>§,𐤉</td>
<td>𐤉</td>
<td>𐤉</td>
<td>§</td>
<td>𐤉</td>
<td>§</td>
</tr>
<tr>
<td>§²</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
<td>§</td>
</tr>
<tr>
<td>§³</td>
<td>𐤇,𐤇</td>
<td>§</td>
<td>𐤇</td>
<td>𐤇</td>
<td>§</td>
<td>𐤇</td>
<td>§</td>
</tr>
</tbody>
</table>

In BA 𐤇 and 𐤇 were often used interchangeably, and both became s in Syriac.

The use of specific examples in comparison of BH and BA cognates may best illustrate these developments. For "zayin one" BH has 𐤇𐤇, while BA has 𐤇𐤇. For "zayin two" BH has 𐤇𐤇, while BA has 𐤇𐤇. For "shin one" BH has 𐤇𐤇, 𐤇𐤇, etc. while BA has 𐤇𐤇, 𐤇𐤇, etc. For "shin two" BH has 𐤇𐤇, while BA has 𐤇𐤇. For "shin three" BH has 𐤇𐤇, while BA has 𐤇𐤇.
For “sade one” BH has ג"פ while BA has י"פ. For “sade two” BH and BA both have יחכ. “Sade three” became מ in early Aramaic, and later became י. Thus BH has יב while BA has יב [from יב] and for the BH יחכ, BA has both יחכ and יחכ.

In BA as in BH Proto-Semitic ghayin and ‘ayin have fallen together and are written י. Likewise in both BA and BH מ represents Proto-Semitic ק and ק. Though fallen together, the correct pronunciation is ק.

2. Selected Phonetic Rules for Vowels: In the treatment of vowels BA and BH developed along somewhat divergent lines, although there are also some similarities. The first three of the following rules represent especially important differences between BA and BH.

A — Short vowels in a pretonic open syllable become shewa, and are not lengthened as they often are in BH: *kataba > דבכ. (BH כבכ, etc. BA כבכ, etc.)

B — Short a in closed, accented final syllables remains short and is not lengthened as it often is in BH: *kataba > דבכ. (BH כבכ, etc. BA כבכ, etc.)

C — The early Hebrew shift of ג to כ under the accent or tone does not occur in BA. (BH כבכ, etc. BA כבכ, etc.)

D — The diphthong aw always becomes כ in BA.

E — Short a in a closed, unaccented syllable is retained next to a laryngeal. Otherwise it frequently becomes i.

F — Short i in a closed, unaccented syllable becomes seghol before a laryngeal, unless a doubled consonant follows. Otherwise it is usually retained.

G — Short u in a closed, unaccented syllable is either retained or becomes gamed ְו. ְו.

H — Short i in a closed, accented syllable is either retained or becomes שֵָָָָה (this latter שֵָָָה is changed to seghol before a maqqeph).

I — Short u in a closed, accented syllable becomes הֵָָָה in nouns.

J — All short vowels become נָ in final resh, ḫeth, and ‘ayin.

K — A נָ furtive is inserted between a heterogeneous long vowel and final heth or ‘ayin.

L — If two unaccented, open, short vowels precede the tone or accent, the pretonic vowel is completely syncopated (becoming silent shewa).

M — After a laryngeal, a reduced vowel is always a ְטֵָָה (usually a ְטֵָָה patha).

N — After the laryngeals ה, ḫeth, and ‘ayin at the end of an unaccented,
medial syllable, a ḫâteph is inserted, corresponding to the preceding vowel.

O — In Tiberian vocalization there was an occasional pausal lengthening of a short vowel.

P — The diphthong ḫa develops as follows:
   a. in a closed primary-accented syllable it becomes ḫa.
   b. in a closed secondary-accented syllable it becomes ḫa.
   c. in a final open syllable it becomes ḫa.
   d. in a medial open syllable it is retained or becomes ḫa.

Q — In BA the gentilic ending is ḫa (rather than ḫa as in BH).

3. Selected Phonetic Rules for Consonants:

1 — The letters become spirants after a vowel. This aspirantization is retained even when the vowel which caused it is dropped.

2 — A 的特点 is often assimilated to a following consonant (even a laryngeal).

3 — Conversely, the doubling of a consonant is sometimes resolved by a 1 followed by the consonant in question.

4 — Final doubled consonants are simplified to single consonants.

5 — Final quiesces, with the compensative lengthening of the preceding vowel: k > k and k > k [also written n for k and ḫ for k].

6 — Initial 1 becomes ḫ.

7 — Doubled consonants before a shewa are simplified and the shewa is eliminated. However, if the doubled consonant occurs before a full vowel in other forms of the word, then the doubling is usually retained before the shewa also (by paradigmatic analogy).

8 — Laryngeals and resh are not doubled in BA. In compensation the preceding vowel may be lengthened as follows:
   a. always before aleph and resh.
   b. often before 'ayin.
   c. once in BA before he.
   d. never before heth (doubling is implicit).

In subsequent lessons references to these phonetic rules in Lesson 1 will be abbreviated as follows: references to the rules for vowels, (I A), (I C), (I Q), etc.; references to the rules for consonants (I 2), (I 7), etc.
4. **Vocabulary:**

- שָׁנָה — man, mankind (4)
- הָאָרֶץ — wood, beam (4)
- הַיְּדָה — digit; toe; finger (2; pl. 8)
- הָאֹרֶה — earth (1)
- הָאָרֶץ — sign; miracle (4)
- הָאָוִים — gold (2)
- הָאָרֶץ — generation; lifetime (4)
- הָאָוִים — grass (1)
- הָרָע — palace; temple (3)
- הָרֶשׁ — seed; > descendants (1)
- הָיָה — good (4)
- הָרֶשׁ — (finger) nail; claw (2)
- הָרֵחַ — to sit; dwell
- הָרֶשׁ — priest (3)
- הָרֶשׁ — silver (1)

- אֶלֶף — tongue; language (4)
- מַשָּׁבָה — bed (3)
- נְבֵי — prophet (10)
- הָנָה — river (2)
- נְטַנְיָה — to give
- מִלָּה — eternity, remote time (3)
- עֶשֶׂר — ten
- קָסַל — to kill
- קָש — voice; sound (4)
- נַעַר — year (8; pl. 4)
- נַעַר — to return
- נַחַל — ox, bull (4)
- חַל — three
- נַחַל — there
- נַחַל — shekel (1)

5. **Exercises:** Write out the corresponding BH cognates of the words found in the vocabulary. Point out the divergencies in the development of the consonants wherever this has occurred.

Also for each word in the vocabulary list the letter or number of the phonetic rule or rules as given above which apply to that word.
LESSON II
NOUNS AND ADJECTIVES

1. Gender: In BA nouns and adjectives have two genders, masculine and feminine. There is actually no formal distinction between nouns and adjectives in BA. However, the qattil and qattil types are generally used for adjectives. Masculine nouns have no particular ending, but feminine nouns generally end in  נ, or נ. As in BH, some feminine nouns have masculine form, lacking a specific feminine ending, e.g., נ "hand," נ נ "eye." From these examples it will be noted that in BA, as in BH, parts of the body which come in pairs are feminine.

2. Number: Three numbers occur in BA: singular, dual, and plural. The dual ending is somewhat similar to that of BH, being (sometimes contracted to נ). Occurrences of the dual are rare in BA, and like BH, are almost entirely confined to natural pairs.

3. State: In BA there are three states of the noun: absolute, construct, and emphatic. The first two function like their BH counterparts and need little discussion. The emphatic state always denotes determination in BA. It corresponds to the BH noun (in the absolute state) with the definite article. Some grammarians prefer to state the matter in another way, namely, that whereas the BH article is prepositive, the BA definite article is postpositive: e.g. "the king": BH נ, BA נ נ.

Nouns and adjectives are declined as follows:

<table>
<thead>
<tr>
<th>masc. sg.</th>
<th>fem. sg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>absolute state</td>
<td>ננ king</td>
</tr>
<tr>
<td>construct state</td>
<td>ננ king of</td>
</tr>
<tr>
<td>emphatic state</td>
<td>ננ the king</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>masc. pl.</th>
<th>fem. pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>absolute state</td>
<td>ננ kings</td>
</tr>
<tr>
<td>construct state</td>
<td>ננ kings of</td>
</tr>
<tr>
<td>emphatic state</td>
<td>ננ the kings</td>
</tr>
</tbody>
</table>
Note that the feminine plural construct ending נ corresponded to the BH נ (see I C).

The original postpositive article נ is sometimes spelled נ, and conversely, the feminine ending נ is sometimes spelled נ.

Nouns with the gentilic ending נ (see I Q) end in נ rather than נ in the emphatic state plural.

Because the emphatic state is determinate or definite it is used to indicate the vocative: נ may be "O king" as well as "the king" (e.g. Dan. 2:29, 31, etc.).

4. **Adjectival Modification**: In BA, as in BH, the adjective follows as closely as possible the noun it modifies. It also agrees with the noun in number and gender [actual grammatical gender and not form] and in state of determination.

However, the predicate adjective is always in the absolute state. This is true whether it is used with some form of the verb "to be" or whether it occurs without the verb "to be." Thus the predicate adjective will agree with the noun it modifies in number and gender, but *not necessarily* in state of determination. Also, a predicate adjective may occur either before or after the noun it modifies.

5. **The Construct Chain**: This is a combination of nouns peculiar to Semitic, in which the first noun (nomen regens) is put in the construct state and the second (nomen rectum) is found in BA either in the absolute or in the emphatic state. The state of the nomen rectum indicates the determination or indetermination of the whole construct chain. A construct chain may be more than two nouns (three, or even more), but all except the last must be in the construct state. The determination or indetermination of the last noun (nomen rectum) governs *all* the nouns of the construct chain, no matter how long the construct chain might be. There are three constructions in which a construct chain is definite or determinate: (1) when the nomen rectum is in the emphatic state, (2) when the nomen rectum is made determinate by a pronominal suffix, or (3) when the nomen rectum is a proper name. Thus נ "the king of Persia" (Ezra 4:24); נ "the king of the kings" (Ezra 7:12) [usually rendered by the English idiom, "king of kings"]; נ "the house of the king" (Ezra 6:4); נ "the animal(s) [collective] of the field" (Dan. 2:38; 4:9, etc.).

6. **Uses of ב**: When the last element of a genitive construction is determinate in one of the three ways discussed above (emphatic state; with pronominal suffix; a proper name), the first element can only remain indeterminate by employing a circumlocution. In BA, as in BH, the preposition ב is used for this purpose: יִלְדֵי לֵיתרָא נ לָב "a great king of Israel" (Ezra 5:11).
It is extremely important to note that BA uses the preposition ה to indicate the direct object, in addition to retaining the common uses for ה (also found in BH) to express the indirect object, the ethical dative, purpose, and direction. The student of BA must determine syntactically by the context whether ה is expressing a direct object or an indirect object.

7. *The Direct Object and ה*. In BA the direct object is often expressed by the noun (or pronoun) alone, as well as being indicated by the use of the preposition ה (see sec. 6, above). In this connection, the one occurrence of the particle ה used as the sign of the direct object should be mentioned (cf. the usage of BH ה). In this one passage (Daniel 3:12), ה is attached directly to the third person masculine plural pronominal suffix ויה (see III, sec. 3).

8. **Vocabulary:**

| עב | father (10)                      | קמא | hundred                        |
|    |                                 | שָלֹם | god; > God (4)                 | שָלֹם | angel (3)                     |
| קלח | thousand (1)                    | שָלֹם | queen (7)                      |
| נדב | to build                        | שָלֹם | copper; bronze (4)             |
| נוכל | owner, lord (1)                | שָלֹם | to fall (down)                 |
| נבש | flesh (2)                       | שָלֹם | book (1)                       |
| נבר | man (1)                         | שָלֹם | to do, make                    |
| שיתו | beast, animal (7)               | שָלֹם | herbs, grass (1)               |
| שיתמ | wise (4)                        | שָלֹם | iron (3)                       |
| נז | hand; power (3)                 | שָלֹם | statue; image (1)              |
| בכ | to know                         | שָלֹם | bird (3)                       |
| ככ | to be able; prevail             | שָלֹם | holy (4)                       |
| קינ | sign of the direct object       | שָלֹם | head, chief (10)               |
| קנק | how!                            | שָלֹם | name (10)                      |
| לב | heart (5)                       | שָלֹם | root (1)                       |
| ליל | night (3)                       | שָלֹם | under                          |
| למה | why? for what purpose?         | נק | lest                           |

9. **Exercises**: Translate the following:

| קָפָר אֵלֶּה (2) | מָלָאֵךְ כַּהַנָּי (1) |
| קָפָר אֵלֶּה (4) | רָאָשׁ מְכַלֵּךְ צַבִּיב (3) |
| בָּשָׁלָלָה לְאָרֹא (6) | בֹּשֶׁלֶת מְכַלֵּךְ אֶבֶן מְכַלֵּךְ (5) |
| קָפָר אֵלֶּה אֲבוֹת אֵלֶּהּ (8) | רָאָשׁ אֲבֹת לְבָנֹת מְכַלֵּךְ (7) |
| בָּשָׁלָלָה לְאָרֹא (11) | בֹּשֶׁלֶת מְכַלֵּךְ בַּלַּא (9) |
| לָמָה וָאֵלֶּה בְּכָרָא הָוָה לְשֵׁפָה (13) | בָּשָׁלָלָה לְאָרֹא (12) |
LESSON III

INDEPENDENT PERSONAL PRONOUNS AND SUFFIXES ON NOUNS

1. Independent Personal Pronouns: In BA some of the independent personal pronouns occur infrequently, or not at all, and the others may occur in variant forms. Those which do occur in BA are as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Person</th>
<th>Plural</th>
</tr>
</thead>
</table>
| אני | 1 | ונו
| עליך | you (masc.) [Kethib] 2 | כלות ידך |
| עליך | you (masc.) [Qere] | ונהי | they (masc.) |
| הוא | he | 3 | הם ידך |
| היא | she | 3 | הם ידה |

Note that there is no occurrence of the second person feminine singular in BA. The first person singular occurs with the variant ending ב, and conversely, the first person plural occurs with the variant ending ג. The form הוא occurs only in Ezra and היא only in Daniel, but היא is found in both books.

In BA, as in BH, there are instances where the Masoretic tradition has modified that which was actually “written” (כְּתִיב) in the consonantal text so that it was to be pronounced or “read” (קרָא) with a different vocalization. Note that one important grammatical case of Kethib-Qere occurs in the second person masculine singular of the independent personal pronouns.

2. Uses of the Independent Personal Pronouns:

(A) The independent personal pronoun can be used as the subject of a verb or sentence ידיע אני "I know [participle]" (Dan. 2:8) and also אתה אביך "you are buying [part.] the time" (idiomatic for "you are trying to gain time").

(B) The third person of the independent pronoun can function as a copula, either for nouns or for other personal pronouns: אלה ה' אלהי אלהי "your God is a God of gods" (Dan. 2:47); אתה הוא הלוח "you are the head" (Dan. 2:38); אנחנו מביאים "we are His servants" (Ezra 5:11).
(C) The independent personal pronoun can be used to emphasize a preceding suffix: "and I, even I" or "and as for me, even me" (Ezra 7:21).

(D) Occasionally the independent personal pronoun is used similarly to an article in giving determination to a noun, but it comes before the noun rather than after: "the statue" or "that statue" (Dan. 2:32).

(E) The third person plural is used to express the object of a verb as well as the subject since there is no third person plural in BA for pronominal suffixes attached to verbs: "it killed them" (Dan. 3:22); "He gave them into the power of Nebuchadnezzar" (Ezra 5:12).

3. Pronominal Suffixes on Nouns: In BA there is no occurrence of either feminine singular or feminine plural of the second person pronominal suffixes, hence they are omitted in the paradigms below. There is also no occurrence of some of the other forms attached to feminine nouns, but these are included in the paradigms for the sake of completeness.

<table>
<thead>
<tr>
<th>Nouns in the Singular</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>my day</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>your day (masc. sing.)</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>his day</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>her day</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>our day</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>your day (masc. pl.)</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>their day (masc. pl.)</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>their day (fem. pl.)</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
</tbody>
</table>

Also occurring are the alternate endings ד and דה for נא and נא, on singular and plural nouns both.

<table>
<thead>
<tr>
<th>Nouns in the Plural</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>my days</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>your days [Kethib]</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>(masc. sing.)</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>your days [Qere]</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>his days</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>her days [Kethib]</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
<tr>
<td>her days [Qere]</td>
<td>ניאי</td>
<td>ניא</td>
</tr>
</tbody>
</table>
The Qere forms of the suffixes on the masculine plural nouns are best explained as analogical extensions from those on the singular noun.

4. Uses of the Pronominal Suffixes:

(A) They are most commonly used with nouns to denote possession, but other genitive relationships can also be expressed in this way.

(B) They are attached directly to prepositions, as in BH.

(C) The retrospective pronominal suffix is often found in a relative clause introduced by יָד to indicate case: לְאֵלֶּה יִשְׂרָאֵל יְרוּשָׁלָיָמִי מַשְׁבוֹת “to the God of Israel whose abode is at Jerusalem” [lit. “who in Jerusalem His abode”] (Ezra 7:15).

(D) The prospective pronominal suffix is common in BA. It anticipates, as it were, a phrase introduced by יִשָּׁמֵש which explains it: אַנָּתָה תְמוֹנָה תְּבוּדָוִית “we are the servants of the God of heaven” [lit. “His servants, of the God of heaven”] (Ezra 5:11).

(E) Closely related to the usages of the suffixes discussed in B and D above, is their use in a demonstrative sense, with the meaning “that” or “the same”: וַיִּרְאֶנָּה בַּיָּמִים וְאָמַרְתָּ לְדָנִיָּל “we saw in Daniel” or “in the same Daniel” [lit. “in him, in Daniel”] (Dan. 5:12). This usage is frequent in expressions of time: “at that time” or “at the same time” (Ezra 5:3; Dan. 3:7, 8; etc.). With a feminine noun, אָמַר is used rather than אָמַר: “at that hour (moment)” or “in the same hour (moment)” (Dan. 3:6; etc.).

5. Vocabulary:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>אני — I</td>
<td>נָּּו — sons [used in the plural] (4)</td>
</tr>
<tr>
<td>הם — they, those [masc.]</td>
<td>נַכְּנָּה — you [masc. sing.]</td>
</tr>
<tr>
<td>הם — they, those [fem.]</td>
<td>נֶּאֶשֶׁר — you [masc. pl.]</td>
</tr>
<tr>
<td>אנחנו — we</td>
<td>נֶּאֶשֶׁר — you [masc. pl.]</td>
</tr>
<tr>
<td>זה — a) sign of the genitive: of, etc.</td>
<td>לו — pit, den (5)</td>
</tr>
<tr>
<td>זה — a) sign of the genitive: of, etc.</td>
<td>וְזֶרֶנֶי — son [singular only] (3)</td>
</tr>
<tr>
<td>זה — a) sign of the genitive: of, etc.</td>
<td>וְזֶרֶנֶי — son [singular only] (3)</td>
</tr>
<tr>
<td>וְזֶרֶנֶי — son [singular only] (3)</td>
<td>וְזֶרֶנֶי — son [singular only] (3)</td>
</tr>
<tr>
<td>וְזֶרֶנֶי — son [singular only] (3)</td>
<td>וְזֶרֶנֶי — son [singular only] (3)</td>
</tr>
</tbody>
</table>
6. Exercises: Translate the following:

1. הקסיל ררב תרשפה אָבָּקָה
2. אתנה יוהו בר לַישְׁלֶךְ
3. יהוד המקה לַפֶּשֶׂしっかり
4. אננה תִּכְרֹמ שְׁמיא רֵא
5. אתנה המקה בַּלְמָכ
6. אתנה המקה בר לְמָכ
7. אתנה המקה בַּכְרֹמ שְׁמיא רֵא
8. אתנה המקה בַּכְרֹמ שְׁמיא רֵא
9. בן בּעל בּתָא הוא מקשה לוּבָה
10. בְּנוֹתָא דיֶּבָה סְכִיָּא לְבֵיתָא לֶמַּכְלָאָא אָלִילָא
11. בן בּעל בוּבָר לוּבָה
LESSON IV
OTHER PRONOUNS

1. **Demonstrative Pronouns**: In BA the following demonstrative pronouns may also be used substantivally or adjectivally:

<table>
<thead>
<tr>
<th>Demonstrative Pronoun</th>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Common Plural</th>
<th>Feminine Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ךך (this)</td>
<td>nn</td>
<td>נך (this)</td>
<td>ḥך these</td>
<td>מך these</td>
</tr>
<tr>
<td>(ך) (these)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note the Kethib-Qere situation in the sole occurrence of הך. There is also one occurrence of the alternate מך for מך.

The following demonstrative pronouns are always used adjectivally in BA:

<table>
<thead>
<tr>
<th>Demonstrative Pronoun</th>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Common Singular</th>
<th>Feminine Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>that</td>
<td>ṣט (that)</td>
<td>מך (that)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>נך (those)</td>
<td>וך (those)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In addition to these demonstrative pronouns in BA, the independent personal pronouns may be used as demonstratives (see III, sec. 2 D).

2. **The Pronoun יָד**: Related to the Arabic יד (“that of” or “possessor of”), יָד is an uninflected form that has a variety of uses in BA. It can be used as a relative pronoun. As a simple relative it means “who,” “which,” “that,” etc. Because it does not denote case, this must be expressed either by a subsequent word or by the context. For example, it may be used with a retrospective pronominal suffix: יָד לאר� (to the God of Israel whose abode is at Jerusalem) (Ezra 7:15); יָד אנה (‘your God whom you serve [participle]’) (Dan. 6:17).

As a compound relative, it has a function both in the main clause and in the subordinate clause, and means “who,” “whoever,” “whatever,” “what,” “he who,” etc. יָד אנה (and there is none who can stay His power) (Dan. 4:32 [35]).
It can also be used to express the genitive (see the vocabulary, Lesson III):

חָלַשׁ כְּסֶת אִלֵּי־הָאָדָם דִּי רָבְּהֵהוּ קְסָסָא [lit. “house of God”] (Ezra 6:5).

Standing alone, it often has the force of a subordinate conjunction, whose exact meaning must be gathered from the context (see the vocabulary, Lesson III). It is often found in compound conjunctions.

It is also compounded with the preposition ב: כְּדָד “when,” “as soon as.”

3. Independent Possessive Pronouns: In BA there are no separate independent possessive pronouns, but they may be formed by using the relative pronoun זר followed by a pronominal suffix attached directly to the preposition ל: כְּסֵמָה אֶבֶרְבָּהוּ דוֹ לְחַדּוֹי “wisdom and might are His” (Dan. 2:20).

4. Interrogative Pronouns: In BA there are two interrogative pronouns, זר “who?” and הָם “what?”

The interrogative pronoun is sometimes used as a relative, sometimes alone, but usually as a compound (indefinite) relative pronoun. In this last function it is usually compounded with זר “whoever” or “whosoever,” and הָם “whatever.” “Whatever” is less frequently expressed in BA by either זר or הָם alone.

The interrogative הָם is also frequently compounded with various prepositions: הָם כְּדָד “how!” הָם לָם “for what purpose?” “why?” and הָם לְעִם “wherefore?” “why?”

5. Indefinite Pronouns: Besides the indefinite relative pronouns discussed above, there are other indefinite pronouns in BA:

(A) The idea of “one another” is expressed in BA by the repetition of the demonstrative: זְעָה יָכִּי-זָעָה “with one another” (Dan. 2:43).

(B) In BA the indefinite pronoun לְלָם or לְלָם [from kull: see I G and I] is most frequently used adjectivally with the following meanings:

(1) Before a determinate singular noun, it means “all,” “the whole.”
(2) Before an indeterminate singular noun, it means “every.”
(3) Before a plural noun, it means “all.”

6. Vocabulary:

אַזְיָה — existence; there is (are)
אַז — this [fem.]
אַז — that [fem.]
אַז — that [masc.]
אַז — that [com.]
אַז — this (is) [masc.]
7. Exercises: Translate the following:

1. סלשה עליה ועליו אננה (pael) to check, prevent; stay
2. כלש את השכינה רחבי אל- ADDRATH פלם אבלה וחיי וחיי-آلניה וחי
3. الصين את לשר לאלו וחיי וחיי
4. זכרה את שלשל דמה
5. עשתה את מלכם רבי יבכרה את כל
6. כל אמרתי כלל רבחה
7. הבירה את כל מימי מלכיה
8. ע槲ת ירח יבורה זך זך
9. אליהם דמן רבי ותרשפת תומי
10. אני מכשיסט והריצית קצה בקבריה של
LESSON V

THE VERBAL SYSTEM: THE PERFECT

1. The Conjugations: In the verbal system of BA are found some conjugations which are either not used in BH, or occur only extremely infrequently. Others found in BH (e.g. Niphal, Pual) do not occur in BA. In spite of these differences, however, the verbal system of BA is basically similar to that of BH.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
<th>Reflexive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple System</td>
<td>Peal</td>
<td>Peil</td>
</tr>
<tr>
<td>[Stative]</td>
<td>[לע]</td>
<td>[לט]</td>
</tr>
<tr>
<td>&quot;Intensive&quot; System</td>
<td>Pael</td>
<td>Hithpaal</td>
</tr>
<tr>
<td>Causative System</td>
<td>Haphel</td>
<td>Hophal</td>
</tr>
<tr>
<td></td>
<td>[לע]</td>
<td>[לט]</td>
</tr>
<tr>
<td></td>
<td>Apel</td>
<td>[לטכ]</td>
</tr>
<tr>
<td></td>
<td>Shaphel</td>
<td>[לטכ]</td>
</tr>
</tbody>
</table>

In BA most of the conjugations have the Perfect, the Imperfect, the Imperative, the Infinitive, and the Participle(s). Other conjugations (not on the above chart) will be discussed in subsequent chapters.

2. Development of the Conjugations: The development of the original Proto-Semitic conjugations into their BA forms is generally considered to have occurred as follows:

Peal: • startActivity > [לע] (shift of accent and loss of final vowel) > [לטכ] (see I A and B).

[Stative] • startActivity > [לע] (shift of accent and loss of final vowel) > [לטכ] (see I A and B).

Pael: • startActivity > [לע] (shift of accent and loss of final vowel) > [לטכ] (analogical extension of the characteristic vowel of the imperfect to the perfect) > [לטכ] (see I H).

Haphel: • startActivity > [לטכ] (shift of accent and loss of final vowel) > [לטכ] (analogical extension of the characteristic vowel of the imperfect to the perfect) > [לטכ] (see I H).

Aphel: • startActivity > [לטכ] (shift of accent and loss of final vowel) > [לטכ] (analogical extension of the characteristic vowel of the imperfect to the perfect) > [לטכ].
Shaphel: •Vpj?^ > לַּכְסַי (shift of accent and loss of final vowel) > לַכְסַי (analogical extension of the characteristic vowel of the imperfect to the perfect).

Peil: לַכְסַי (no original Proto-Semitic conjugation, but simply the use of the Peal Passive Participle as a finite verb with personal endings added to it).

Hophal: •VBi?n > לַכְסַי (shift of accent and loss of final vowel) > לַכְסַי (see I G).

Hithpeel: •Vopnri > לַכְסַי (shift of accent and loss of final vowel) > לַכְסַי (see I A and B) > לַכְסַי (analogical extension of the characteristic vowel of the imperfect to the perfect) > לַכְסַי (see I H).

Hithpaal: •b^p_r > לַכְסַי (shift of accent and loss of final vowel).

Hishtaphal: bpppnn > Vop^nn (shift of accent and loss of final vowel) > '?pj?riir'n (metathesis of t and n).

In BA, as in BH, there occurs in certain of the derived conjugations the transposition of a n with a succeeding sibilant. This transposition is usually called “metathesis.” The Hishtaphal furnishes a good example of metathesis and it also occurs normally in the Hithpeel and Hithpaal of roots beginning with sibilants. If the sibilant is s, the n may partially assimilate to a w. If the sibilant is a T, the assimilation is complete, and the i is doubled.

Complete assimilation of n to a following initial dental would also be expected in BA, though there are no certain occurrences.

3. Stative Forms: In BA, as in BH, these are distinguished from the active forms in the simple conjugation. However, in BA they are restricted to the qatil type in the perfect, with no occurrences of the qatul type. This qatil type occurs with either _ or _ in the final syllable (see I H): יָּפָר “to pay homage (to);” בֵּרְפָר “to draw near; approach.”

The characteristic vowel of the imperfect of the stative verbs is usually a: שֵׁפַל “he will be clothed,” although the usual non-stative u also occurs, שֵׁפַל “he will pay homage (to).” These forms are called “stative” because they usually denote a state or condition. However, the so-called “statives” (which are such in form at least) do not necessarily present uniform correspondence between BA and BH (or other Semitic languages) as to this characteristic vowel in the perfect: BA בָּה י, "to sit," but BH בָּה י, "to sit."

4. Conjugation of the Perfect: In BA most grammarians have found it convenient to use הב for the paradigms, rather than using the earlier בְּס or the later בָּס of BH grammarians. The Peal Perfect of the regular (strong) verb of BA is conjugated as follows:
The second person masculine singular also has the variant forms נ"ע and נ"ע. The same variant endings may be found in the derived conjugations.

5. Uses of the Perfect: In BA, as in BH, the perfect can be used in a variety of relationships to the element of time, and hence it may be translated by several different English tenses. Examples of the most common uses of the perfect are listed below:

(A) Historical perfect: וַיַּהֲעִם הָמוֹן בִּידֵנָּתוֹ רַבּוּ הָאֱלֹהִים מַלְאֵךְ-בְּבֵלֶי “He gave them into the power of Nebuchadnezzar, the king of Babylon” (Ezra 5:12).

(B) Present: וַיֵּדַע אָדָם יִדְעָה רַבּוּ הָאֱלֹהִים מַלְאֵךְ-בְּבֵלֶי “I know that the spirit of the holy gods is in you” (Dan. 4:6[9]).

(C) Future: וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךְ וְדַיֵּרֶתָךְ וְנִבְּרָה לְעַנְּבֵךְ וְנִבְּרָה לְעַנְּבֵךָ “and the kingdom and the dominion and the greatness of the kingdoms under all the heavens will be given to the people of the saints of the Most High” (Dan. 7:27).

(D) Present perfect: וַיַּהֲעִם הָמוֹן בִּידֵנָּתוֹ רַבּוּ הָאֱלֹהִים מַלְאֵךְ-בְּבֵלֶי וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךְ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךְ וְנִבְּרָה לְעַנְּבֵךָ “but you, his son, O Belshazzar, have not humbled your heart, although you have known all this” (Dan. 5:22).

(E) Pluperfect: וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה לְעַנְּבֵךָ וַיַּעַל מִלְכוּתֶךָ וְדַיֶּרֶתָךָ וְנִבְּרָה Lideren a la entrada de Nebuchadnezzar, el rey de Babilonia” (Ezra 5:12).
6. **Vocabulary:**

- יאֶר — then
- כָּלַּל יְיָ — because, although
- כִּכְב — to write
- כִּכָּב — writing, document, inscription (4)
- כִּכָּב — to be clothed with; wear
- מלך — kingship; reign; kingdom (9)
- מָלֶךְ — to draw near; approach
- מלך — greatness (9)
- מלך — the Most High (4)
- שָׁלֹשׁ — before; because
- שָׁלֹשׁ — to pay homage to
- שָׁלֹשׁ — to humble; humiliate
- נְפָשׁ — (haphel) to take (out)
- נְפָשׁ — (haphel and aphel)

7. **Exercises:** Translate the following:

- נָבֹאָה יִשָּׂעַ כַּלְכָּל (2)
- נָבֹאָה יִשָּׂעַ כַּלְכָּל (1)
- נָבֹאָה יִשָּׂעַ כַּלְכָּל (3)
- נָבֹאָה יִשָּׂעַ כַּלְכָּל (4)
- נָבֹאָה יִשָּׂעַ כַּלְכָּל (5)
- נָבֹאָה יִשָּׂעַ כַּלְכָּל (6)
- נָבֹאָה יִשָּׂעַ כַּלְכָּל (7)
- נָבֹאָה יִשָּׂעַ כַּלְכָּל (8)
- נָבֹאָה יִשָּׂעַ כַּלְכָּל (9)
- נָבֹאָה יִשָּׂעַ כַּלְכָּל (10)
LESSON VI

THE VERBAL SYSTEM: THE IMPERFECT, THE INFINITIVE, ETC.

1. **Conjugation of the Imperfect:** The so-called "characteristic vowel" [the vowel after the second root consonant] of the imperfect is usually \( u \). However, the stative verbs have \( a \) more frequently than \( u \) as this characteristic vowel (see V, sec. 3). The Peal Imperfect of the regular (strong) verb of BA is conjugated as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Person</th>
<th>Stative</th>
</tr>
</thead>
<tbody>
<tr>
<td>יְהַבָּהּ</td>
<td>he will write</td>
<td>יְהַבָּהּ</td>
</tr>
<tr>
<td>בָּהַטְטָה</td>
<td>she will write</td>
<td>בָּהַטְטָה</td>
</tr>
<tr>
<td>בָּהַטְטָה</td>
<td>you will write</td>
<td>בָּהַטְטָה</td>
</tr>
<tr>
<td>אֲהַבָּהּ</td>
<td>1 (com.)</td>
<td>אֲהַבָּהּ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>יְהַבָּהּ</td>
</tr>
<tr>
<td>בָּהַטְטָה</td>
</tr>
<tr>
<td>בָּהַטְטָה</td>
</tr>
<tr>
<td>בָּהַטְטָה</td>
</tr>
</tbody>
</table>

The first person singular may also have the variant form בָּהַטְטָה.

2. **Uses of the Imperfect:** In BA, as in BH, the imperfect is used ordinarily with a present or future meaning. However, in both languages its use is not confined to these meanings only. Some of the most common uses of the imperfect in BA are as follows:

(A) Future: יְהַבָּהּ בְּכַלְכָל אָמֶר | "which will rule over the whole earth" (Dan. 2:39).

(B) Present: דָּסָה דָּסָה "until you know that the Most High is ruler [mighty] in the kingdom of men, and He gives it to whomever He wishes" (Dan. 4:22[25]).
(C) Past: this use usually follows a perfect to indicate simultaneous action [it has no relationship to the BH "waw consecutive," but occurs either with or without the attached waw]: יד רבח זוחק והותח ימש סָלַמְתָּא "which grew (up) and became strong and whose height reached to the heavens" (Dan. 4:17[20]).

(D) Jussive, Optative, Cohortative (volitive ideas): ותִּנְשָׁכָה זְרַע וְלֵכָה "give [it] from the king's treasury" [lit. "the house of the treasures of the king"] (Ezra 7:20); הָלָ֖ב סְתָּחָה וַזָּהָּב לָ֖ו "and let the heart of an animal be given to him" (Dan. 4:13[16]).

In most cases the form of the jussive is identical to that of the imperfect. However, the jussive of the third person masculine plural may be indicated in weak verbs by the elision of the final nun: יָאֵבַדְו "let them perish" (Jer. 10:11) [some prefer here the rendering, "they will perish"].

3. The Infinitive: In BA only one form of the infinitive is found in the Peal conjugation, and thus BA does not have in this conjugation the distinction between the infinitive absolute and the infinitive construct found in BH. However, this distinction is maintained in the derived conjugations, in which the infinitives have the apparently feminine ending נ (see VIII, sec. 1). This ending is not a true feminine ending, but does follow the feminine in having forms ending in נ for the infinitive construct. However, in these derived conjugations the ending נ is found on the infinitive construct forms to which suffixes are added. Occasionally this latter form of the infinitive occurring without a suffix is used in place of the usual infinitive construct form ending in נ.

In usage, the BA infinitive follows closely its BH counterpart. The object of the infinitive may come either before or after the infinitive itself, and usually has ב as the sign of the direct object (see II, sec. 6). In the simple conjugation the infinitive is regularly distinguished by a preformative mem (the infinitives of the derived conjugations will be discussed subsequently). Thus the Peal Infinitive of the regular (strong) verb is כתיב "to write."

However, in a few instances there are occurrences of a Peal Infinitive in a weak verb without this preformative mem: יָבִי "to build" (Ezra 5:3; etc.).

4. The Imperative: In the simple conjugation the imperative has the same characteristic vowel as the imperfect (see above). The endings are short, presumably corresponding to the jussive rather than to the imperfect. The Peal Imperative forms occurring in BA are as follows (there is no attestation in BA of a feminine plural imperative):

 estad (masc. sing.) nethákî (fem. sing.) nethákî (masc. pl.)
In BA the imperative has the normal uses found in BH, and like its counterpart in BH, cannot be used with a negative. The negative imperative is expressed by the use of לֹא with the jussive (or with the ordinary imperfect if there is no distinctly jussive form): דִּקְפְּשִׁים בְּבֶן אַל-חֲוַהֲבִים “do not destroy the wise men of Babylon” (Dan. 2:24).

5. The Participles: In BA, as in BH, the participles are used both verbally and nominally. They may be declined as any other noun or adjective. As a noun or adjective the participle is timeless. In BA the active participle of the simple conjugation is an adjective type, qātāl, which appears with either מ or נ in the final syllable (see I H). The Peal Active Participle of the regular (strong) verb of BA is declined as follows:

<table>
<thead>
<tr>
<th>masc. sing.</th>
<th>masc. pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>נַחֵה</td>
<td>נַחֵה</td>
</tr>
<tr>
<td>נִכְהֶת</td>
<td>נִכְהֶת</td>
</tr>
</tbody>
</table>

The passive participle of the simple conjugation is the qātāl type. The Peal Passive Participle of the regular (strong) verb of BA is declined as follows:

<table>
<thead>
<tr>
<th>masc. sing.</th>
<th>masc. pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>נַכְחֵה</td>
<td>נַכְחֵה</td>
</tr>
<tr>
<td>נַכְחֶה</td>
<td>נַכְחֶה</td>
</tr>
</tbody>
</table>

6. Uses of the Active Participle: The most common verbal use of the participle in BA is to express present time. However, as a verb, the active participle is used to express virtually all of the same points of time as the imperfect, with the context determining the specific point of time. Thus the use of the participle instead of the imperfect is commonly found in all the Aramaic languages and dialects, and it even filtered into post-Biblical Hebrew. The participle is commonly used for the following:

(A) Future: (alone, or often with the imperfect of הָוָה): והָוָה אַלֶּה לַל חַרְדָּים “and you will be driven out from mankind” [lit. “(they) will drive you out”] (Dan. 4:29[32]).

(B) Present: הָוָה אָדָם רְאִי אֲשֶׁר פְּלַחְזִים “your God whom you serve” (Dan. 6:17); this usage can be made emphatic by the addition of הָוָה אָדָם אֱלָהֵי אֲשֶׁר רָאִיתָי “are you really able?” (Dan. 2:26).

(C) Past: (alone, or with the perfect of הָוָה): הָוָה אָדָם רְשֵׁי פְּלַחְזִים מַעֲמַדִים “that town from days of old has risen up against kings” (Ezra 4:19); הָוָה אָדָם רְשֵׁי פְּלַחְזִים “whom he wished, he killed” (Dan. 5:19).
Jussive: “and let it be known to you” [lit. “let (them) make (it) known to you”] (Ezra 7:24).

Its use (is) very common in the expression “answered and said” or “answered, saying” (usually both verbs are participles, but not necessarily so): “the king answered and said” (Dan. 6:17[16]); "they answered [peal perfect] and said" (Dan. 6:14[13]).

7. Uses of the Passive Participle: In BA the passive participle is frequently used as a predicate adjective (sometimes as an adjective of quality). Occasionally it may be used to express the active participle: מַעֲרֶשׁ is properly translated “dwelling” or “dwells” (Dan. 2:22).

The passive participle also may be used with the perfect of נָעְרָה to express the pluperfect: נַעֲרָה וְכֵן “which had been built” (Ezra 5:11).

8. Active Verb Forms With Passive Meanings: In BA a passive may be expressed by a sort of impersonal or indefinite subject with an active verb form. This circumlocution for the passive is much more frequent in BA than in BH.

Usually, the indefinite or impersonal subject is expressed (or implied) in the plural, as “they,” with an active verb form, although a singular subject may occasionally be used. The object of the active verb is then actually the subject, and the verb should be translated as a passive. A study of the examples will clarify this peculiarity of BA grammar.

(A) The finite verb: the use of a finite verb in the third person masculine plural is the most common method of expressing this type of passive: מְנַעֲרֵה ... נֹעֲרֵה “tribute ... will be paid” [lit. “they will give ... tribute”] (Ezra 4:13); cf. מְנַעֲרֵה ... מְנַעֲרֵה “tribute ... will be paid” [hithpeel] (Ezra 4:20).

(B) The active participle: when this type of passive is expressed by an active participle, the participle is plural, but the impersonal or indefinite subject “they” is not expressed by a separate pronoun (see above, sec. 6, examples A and D).

(C) The infinitive: as mentioned above, the impersonal subject “they” can be either expressed (as in finite verbs) or implied (as in participles), but with the infinitive it must of necessity be implied: מַעֲרֵה לַעֲרֵה לָכָל נַשְׁפִּיסָן וְכַּל “and he commanded that all the wise men of Babylon be destroyed” [lit. “and he commanded (them) to destroy all the wise men of Babylon”] (Dan. 2:12); בִּיְהֵי יִשָׁא לָכָל נַשְׁפִּיסָן “this house of God be built” [lit. “to build this house of God”] (Ezra 5:13).

9. The Copula: In BA there are several ways in which the copula may be expressed. It is most frequently expressed either by juxtaposition of the subject
and predicate, or by the use of some form of the verb ראה. Also rather common is the use of a third person independent personal pronoun as a copula (see III, sec. 2 B). In addition to these methods of expressing the copula, it may be expressed by using ריה (see XVI, sec. 4). In such a case the statement is usually considered more emphatic than the other three methods of expressing the copula (cf. sec. 6 B above).

10. **Vocabulary**:

- בקר — to perish
- בכר — (haphel) to destroy; slay
- אפר — to say; command
- צנ — treasure (1)
- הנה — to be; happen; exist
- ודה — mountain (4)
- זכר — to drive away
- דוד — (haphel) to make known; communicate
- הצה — (hithpeel) to be given; be paid
- כיכל — to be able
- מלך — tax, tribute [also השים](7)
- מפל — to reach, attain; come upon; happen to

- אש — (hithpaal) to rise up against
- צל — superior, highest; the Most High (10)
- תנה — to answer
- צבק — to desire; wish, like
- דבר — to grow (up); become great
- וו — height (4)
- שפל — to rule; have power over
- שלימ — mighty; officer; it is allowed (4)
- שרה — to loosen; > to dwell
- חחק — to be strong, become strong

11. **Exercises**: Translate the following:

1. מלך אפר להפשיל תרשימם וקמי כבי
2. דלי נשסל כלי ירואתא
3. הקשת בעדות אהคอนโด הנגב
4. יכהות צבעה מגה עבד ביהל שמי
5. אתרי יומיא עשה אפר פרופים אבל רפיא מקים דיי דבכה
6. רחב דוי בקיא כרובעא לותר
7. שלימים קאמיא יכי חודה ייבעה
8. כהל מפקיא למשמרא ירופה
9. סליפא ישלא אגדא קאפל עלי דקאמ
10. יפורים מלכלא מארבח אקלח שמי
LESSON VII
CLASSES OF NOUNS

1. Systems of Classification: Any division of nouns and adjectives into classes is quite arbitrary. However, because they are governed by the various phonetic laws given in Lesson I in their inflection (for number, state, and pronominal suffix), to set up such classes is simply a matter of convenience for the purpose of learning the inflections. A convenient system for this purpose is a ten-fold classification as follows:

   (1) Segholate nouns.
   (2) Non-segholate nouns with two changing vowels and a single final consonant.
   (3) Nouns with one changing vowel in the ultima and a single final consonant.
   (4) Nouns with unchanging vowels and a single final consonant.
   (5) Nouns with a doubled final consonant (which usually appears as a single consonant in the absolute state; see I 4).
   (6) Nouns ending in n-.n-
   (7) Feminine nouns ending in n-.n- and with unchanging vowels.
   (8) Feminine nouns ending in n-.n- and with changing vowels.
   (9) Feminine nouns ending in r-.n- and r-.n-
   (10) Nouns of unique formation.

   It is to be noted that these so-called classes are not to be confused with the types of nouns, which indicate the way that nouns are formed from the tri-consonantal roots (types such as qatl, qatal, qattal, etc.). The numbers of the above classes are the numbers found in parentheses after the nouns and adjectives in the vocabularies at the end of each lesson in this grammar.

2. Inflection of the First Nine Classes: For the sake of illustration one or more examples of the first nine classes will be shown in both singular and plural as follows: (1) the absolute state; (2) the construct state; (3) the emphatic state; (4) with a light suffix; and (5) with a heavy suffix. Obviously, in the limited literature of BA all of these forms do not occur in the words chosen as examples, but are restored from their occurrences in other words.
absolute | construct | emphatic | light suff. | heavy suff.
--- | --- | --- | --- | ---
(1) sg. שָׁלֹשָׁה | פָּלַשָׁה | מָלָשָׁה | פָּלוּשָׁה | מִלָשָׁה
sg. נוּלָה | הַשָּׁלֹם | מַנָּלָה | מַשָּׁלָה | פָּלַס
sg. קָשָׁר | קָשָׁר | קָשָׁר | קָשָׁר | קָשָׁר
pl. בָּשָׁר | בָּשָׁר | בָּשָׁר | בָּשָׁר | בָּשָׁר

There also occur the variant forms אֵל and הַל. This usage of both ש and א is also found in the plurals of this class.

(2) sg. פָּרָה | פָּרָה | פָּרָה | פָּרָה | פָּרָה
pl. פָּרָה | פָּרָה | פָּרָה | פָּרָה | פָּרָה
(3) sg. מִקָלָל | מִקָלָל | מִקָלָל | מִקָלָל | מִקָלָל
pl. מִקָלָל | מִקָלָל | מִקָלָל | מִקָלָל | מִקָלָל
(4) sg. רֹס | רֹס | רֹס | רֹס | רֹס
pl. רֹס | רֹס | רֹס | רֹס | רֹס
(5) sg. בֶּן | בֶּן | בֶּן | בֶּן | בֶּן
pl. בֶּן | בֶּן | בֶּן | בֶּן | בֶּן
(6) sg. מְדִינָה | מְדִינָה | מְדִינָה | מְדִינָה | מְדִינָה [plural with suff.]
sg. הבנה | הבנה | הבנה | הבנה | הבנה [the Peal Active Participle] of הבנה “to build”
pl. הבנה | הבנה | הבנה | הבנה | הבנה
(7) sg. מִי | מִי | מִי | מִי | מִי
pl. מִי | מִי | מִי | מִי | מִי
(8) sg. אֵלֵד | אֵלֵד | אֵלֵד | אֵלֵד | אֵלֵד
pl. אֵלֵד | אֵלֵד | אֵלֵד | אֵלֵד | אֵלֵד
(9) sg. רֶמֶז | רֶמֶז | רֶמֶז | רֶמֶז | רֶמֶז
pl. רֶמֶז | רֶמֶז | רֶמֶז | רֶמֶז | רֶמֶז

Note the application of the rule that the ה letters retain their spirant pronunciation after a vowel even when the vowel which caused it is dropped: הָלָה, הָלָה (see I 1).

3. Nouns of Unique Formation: Grouped together in this tenth class are various nouns (and adjectives) which have inflectional peculiarities that prevent them from being classified with the more regular classes of noun formation. For the sake of clarity, only those forms of the word which are actually found
in BA will be listed, with the exception of the supposed singular absolute state of the noun (this being indicated by an asterisk). The following list is not complete but represents the great majority of BA nouns having irregularities.

- אבא “father” (plural) אבא
- אח “brother” (presumably resembling ב in the singular); (plural) אח
- נא “lion” (plural) נא
- אש “fire” (It is difficult to determine as to whether this is a simple feminine or possibly the emphatic state of the masculine נא of Class 5.)
- הבית “house” (the singular is like י in Class 1); (plural) בית
- מים “son” (plural) יים
- במשך “interior; midst” (construct, not emphatic) גשם
- חזות “vision” (plural) חזות
- יום “day” has the [construct] plural יום besides the regular plural יום
- חבר “colleague” (plural) חבר
- כיס “seat; throne” (plural) כיס
- מתנה “present, gift” (plural) מתנה
- אב “prophet” (emphatic state) אב
- נשים “women” (plural) נשים
- באים “highest; the Most High” (emphatic state) באים [a Kethib-Qere variation]
--debug “people; nation” (the singular is Class 5); (plural)-debug
- בור “governor” (plural) בור
- כפר “town” (plural or collective singular) כפר [emphatic state]
- ראש “head” (the singular is Class 4); (plural) ראש [an apparent Hebraism]
- גדול “great” (the singular is Class 5); (masculine plural) גדות (feminine plural) גדות [These plurals are formed by reduplication.]
- כל "myriad" (plural) כל [a Kethib-Qere variation]
- שם "name" (plural) שם

Besides these, there is a group of words which are regularly feminine in the singular [some do not occur in the singular in BA], but masculine in the plural. These include אמה “cubit” אמה “nation” אמה "wheat" אפח "window" אנה "word; matter" and אחת "year."

The noun אדום “lord” can properly be included in Class 3 in spite of the peculiar appearance of the form (with suffix) אדום [a Kethib-Qere variation].
4. Vocabulary:

אפריך — letter (8)
אא — brother (10)
אמק — nation (7; pl. 5)
אשף — fire; > fire-offering (10)
אף — interior; midst (10)
אוד — breast (6)
אף — apparition; vision; appearance (10)
אנת — wheat (7; pl. 4)

אפריך — window (7; pl. 5)
אא — colleague (10)
אמק — seat; throne (10)
אפל — word; matter, affair (7; pl. 5)
אפ — lord (3)
אבב — present, gift (10)
אף — governor (10)
איבור — myriad; great multitude (10)

5. Exercises: Translate the following:

(1) פֶאֶרֶךְ רַכְבֵּה לְבֵית בְּנֵי מִלְכָּא
(2) קִפְרֵיסָה מִלְכָּא בָּאָסְרָה יָדוּ בְּכִינָא לַאָזְבָּה
(3) רֹבֶּרֶךְ רַכְבֵּה חָלָיָה לְפַרְצִי תְפַרְצִי
(4) קִרְסָא מִלְכָּא בְּכִינָא תָּקַח בְּכִינָא
(5) מִזְוָה תִּכְוִי מִזְוָה לְפַרְצִי
(6) סְכִיָּה לְפַרְצִי אָסִיָּה
(7) בְּכִינָא תִּכְוִי יָבֹעַ בְּיָאָם אֲשָא
(8) נְחָנָה תִּכְוִי לְאָבָנָא כְּנִבָּה
(9) אוֹתָא מִלְכָּא לְאָבָנָא רְרֵידָבֶּב טָבְדוּבֶּב יָי טְבָדֶּב
(10) דְּלֵאָא לְכִינָא הָיָה מִלְכָּא בְּכִינָא בָּבָלָה מְבוּסָה אֲלָלָא עֶלִיָּה
LESSON VIII
THE DERIVED ACTIVE CONJUGATIONS

1. *Principal Parts:* Although not all of the following principal parts of the active conjugations occur in BA, for the sake of convenience they are included in the diagram below:

<table>
<thead>
<tr>
<th></th>
<th>Peal</th>
<th>Stative</th>
<th>Pael</th>
<th>Haphel</th>
<th>Aphel</th>
<th>Shaphel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>קָטַב</td>
<td>נָרִיב</td>
<td>קַּֽטַּב</td>
<td>קָטַֽב</td>
<td>קָטַֽב</td>
<td>קָטַֽב</td>
</tr>
<tr>
<td>Imperfect</td>
<td>נְקָטַב</td>
<td>נְרִיב</td>
<td>נְקָטַֽב</td>
<td>נְקָטַֽב</td>
<td>נְקָטַֽב</td>
<td>נְקָטַֽב</td>
</tr>
<tr>
<td>Imperative</td>
<td>קַֽטַּב</td>
<td>נְרִיב</td>
<td>קַֽטַּב</td>
<td>קַֽטַּב</td>
<td>קַֽטַּב</td>
<td>קַֽטַּב</td>
</tr>
<tr>
<td>Infinitive</td>
<td>נְקָטַֽב</td>
<td>נְרִיב</td>
<td>נְקָטַֽב</td>
<td>נְקָטַֽב</td>
<td>נְקָטַֽב</td>
<td>נְקָטַֽב</td>
</tr>
<tr>
<td>Act. Part.</td>
<td>קָטַֽב</td>
<td>נְרִיב</td>
<td>קָטַֽב</td>
<td>קָטַֽב</td>
<td>קָטַֽב</td>
<td>קָטַֽב</td>
</tr>
<tr>
<td>Pass. Part</td>
<td>נְרִיב</td>
<td>קָטַֽב</td>
<td>נְרִיב</td>
<td>נְרִיב</td>
<td>נְרִיב</td>
<td>נְרִיב</td>
</tr>
</tbody>
</table>

In any of the second root consonants with an / vowel, a sere is frequently found, but the / may as frequently be retained (see I H). Thus the stative נָרִיב “to pay homage (to)” ; the Pael Perfect בָּּקַֽשַּׁב ; the Haphel Perfect בָּּקַֽשַּׁב ; etc. Because the characteristic vowel in this position in Proto-Semitic is usually an / in the *perfect,* the appearance of an / vowel is generally regarded as an analogical extension from the imperfect (see Lesson V, sec. 2). The characteristic vowel of the second root consonant of the *imperfect* of derived conjugations in Proto-Semitic is an /.

The infinitives of all the derived conjugations may be formed by taking the third person masculine singular of the perfect of the desired conjugation, changing the final vowel to / and adding the ending /: (e.g., the Pael) בָּּקַֽשַּׁב > בָּּקַֽשַּׁב. As might be expected, the infinitive also occurs with the usual orthographic variation of / for /.

In the derived active conjugations the active participle may be formed from the third person masculine singular of the imperfect by simply changing the yodh to a mem: (e.g., the Pael) בָּּקַֽשַּׁב > בָּּקַֽשַּׁב. In these same conjugations there is sometimes a passive participle, which is just like the active, except that the final vowel is / rather than /: (e.g., the Pael) בָּּקַֽשַּׁב.
2. **Regular and Irregular Verbs:** In BA, as in BH and other Semitic languages, verbs are divided into regular, or strong verbs, and irregular, or weak verbs. Actually, all the so-called “irregular” classes of verbs are basically conjugated according to the pattern of the regular verbs, except where another phonetic development dominates them to change the form slightly (see Lesson I). The names used for these irregular (weak) verbs in BA are generally the same as those used in BH, based on the original grammatical paradigm word לשון (the three root consonants of any verb being named in order, the Pe letter, the Ayin letter, and the Lamedh letter). The following classification of irregular (weak) verbs may be considered as inclusive: (1) Pe Laryngeal; (2) Ayin Laryngeal (including resh); (3) Lamedh Laryngeal (including resh); (4) Pe Nun; (5) Pe Aleph; (6) Pe Yodh (including Pe Waw); (7) Ayin Waw (including Ayin Yodh); (8) the so-called “Lamedh He” (including Lamedh Aleph, Lamedh Waw, and Lamedh Yodh); (9) Geminate (or Ayin Ayin); and (10) verbs doubly weak (of all classes). These irregular verbs will be considered in subsequent lessons. All other verbs in BA are classified as regular (or strong) verbs.

In BA the verb may come in almost any position in the sentence. In other words, it may be found either preceding or following either its subject or its object. As noted previously, the direct object may (or may not) be introduced by the preposition ב. A verb which has more than one subject may be either singular or plural (whether it precedes or whether it follows its subjects).

3. **The Pael:** The regular (strong) verb of BA is conjugated as follows in the Pael:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Imperfect</td>
</tr>
<tr>
<td>לַטְבָּה</td>
<td>לַטְבָּה</td>
</tr>
<tr>
<td>לַטְבָּה</td>
<td>לַטְבָּה</td>
</tr>
<tr>
<td>לַטְבָּה</td>
<td>לַטְבָּה</td>
</tr>
<tr>
<td>אַלְטְבָּה</td>
<td>אַלְטְבָּה</td>
</tr>
</tbody>
</table>

The Pael Infinitive is לַטְבָּה (const.) לַטְבָּה (with suffix) לַטְבָּה
The Pael Imperative is:

- לַטְבָּה (masc. sing.) לַטְבָּה (fem. sing.) לַטְבָּה (masc. pl.)

The Pael Participles are [note that, except for the masculine singular, context alone determines whether the participle is active or passive]:

Only a few forms of the Pael paradigm as given above are actually found in any of the regular (strong) verbs of BA. One example each of those forms which do occur is listed below for convenience:

**Perfect** — third person masculine singular לֶבֶן [and לֶבֶן]
— third person masculine plural לֶבֶן

**Imperfect** — third person masculine plural לֶבֶן
— second person masculine plural לֶבֶן

**Infinitive** — לֶבֶן [note ל for ל]

**Participle** — masculine plural (passive) לֶבֶן

4. *The Haphel*: The regular (strong) verb of BA is conjugated as follows in the Haphel:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Perfect</td>
<td>Imperfect</td>
</tr>
<tr>
<td>בַּעַל</td>
<td>בַּעַל</td>
<td>3 (masc.)</td>
</tr>
<tr>
<td>נִיאַשְׁבַּה</td>
<td>נִיאַשְׁבַּה</td>
<td>3 (fem.)</td>
</tr>
<tr>
<td>נָנַה</td>
<td>נָנַה</td>
<td>2 (masc.)</td>
</tr>
<tr>
<td>נְנַה</td>
<td>נְנַה</td>
<td>1 (com.)</td>
</tr>
</tbody>
</table>

In the perfect there are also the variant forms נָנַה and מָנַה for the third person feminine singular and first person common singular respectively.

The Haphel Infinitive is נָנַה; (const.) נָנַה; (with suffix) נָנַה.

The Haphel Imperative is:
- נָנַה (masc. sing.) נָנַה (fem. sing.) נָנַה (masc. pl.)

The Haphel Participle are:
- נָנַה (masc. sing. active) נָנַה (m. pl. active or passive)
- נָנַה (masc. sing. passive)
- נָנַה (f. sg. active or passive) נָנַה (f. pl. active or passive)

As was true with the Pael, the Haphel likewise has only a few actual occurrences in the regular (strong) verbs of BA. One example of each of the forms occurring is listed below:
Perfect—third person masculine singular (with suff.)๐๐
—second person masculine singular๐๐
—third person masculine plural๐๐
Imperfect—third person masculine singular๐๐
Infinitive—๐๐
Imperative—masculine singular๐๐

5. The Aphel: In BA, the Haphel is a he causative conjugation, and the Aphel is an aleph causative conjugation. Thus, the paradigm of the Perfect, the Infinitive, and the Imperative of the Aphel can be formed uniformly by substituting an aleph for a he. However, this is not true for the Imperfect and the Participles. The Aphel Imperfect of the regular (strong) verbs is therefore given as follows:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 (masc.)</td>
<td>נָכַב</td>
<td>נָכַב</td>
</tr>
<tr>
<td>3 (fem.)</td>
<td>נָכַב</td>
<td>נָכַב</td>
</tr>
<tr>
<td>2 (masc.)</td>
<td>נָכַב</td>
<td>נָכַב</td>
</tr>
<tr>
<td>1 (com.)</td>
<td>נָכַב</td>
<td>נָכַב</td>
</tr>
</tbody>
</table>

The Aphel Participles are:

<table>
<thead>
<tr>
<th>Active/Passive</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>נָכַב</td>
<td>(masc. sing. active)</td>
</tr>
<tr>
<td>נָכַב</td>
<td>(masc. sing. passive)</td>
</tr>
<tr>
<td>נָכַב</td>
<td>(f. sg. active or passive)</td>
</tr>
<tr>
<td>נָכַב</td>
<td>(m. pl. active or passive)</td>
</tr>
</tbody>
</table>

In the regular (strong) verbs of BA, there is only one example of the Aphel (the Aphel occurs more frequently among the weak verbs). It is a Participle—masculine singular active: נֲכַב [with the variant נֲכָה]. Even so, the example is somewhat doubtful, for the root נֲכַב appears elsewhere in the Haphel, rather than in the Aphel.

6. The Shaphel: Far more rare in BA than either the Haphel or the Aphel is the shin causative, the Shaphel. The few occurrences of the Shaphel may be regarded as remnants of an older conjugation. No paradigms need be listed here, for a universal rule for the formation of the Shaphel is to substitute a shin for the he of the Haphel.
In the regular (strong) verbs of BA, there are no examples of the Shaphel. Those occurrences in the weak classes of verbs will be considered in subsequent lessons.

7. Vocabulary:

- יָלֹד — behold!
- בֹּל — (pael) to stop
- בָּנָה — (hithpeel) to be built
- בְּשָׂעָה — to seek, request; be on the point of; run great risk
- בֵּרוֹמ — (mighty) man; warrior
- מַת — if; whether
- מַמֵּס — time; turn (2)
- דָּוִי — one
- נָוָא — to see, perceive
- שָׁלֹמ — dream (1)

- יָסָע — sense; command; advice; report (1)
- כָּנָה — now
- סְסָה — (pael) to bind, tie
- פֶּלַט — (divine) service
- קֹשֶׁר — interpretation (1)
- כְּפַל — (pael) to receive
- בָּרוֹמ — before
- רוֹמ — (haphel) to irritate, make angry
- שָׁלֹם — (haphel) to complete, finish; deliver (completely)

8. Exercises: Translate the following:

(1) חַתֹּן הָלָא יַמְשִׁה הַכַּמְתּ אֶבֶן רֹבְרוֹת לְשֵׁבָל מַרְא צְפִי
(2) נַגְנַנ הֵרְמַוֹנֵב נַרְסִי נַרְסִי אֵלֶּה תֶּפֶחֲךָ לְשֵׁבָל יָדָךְ
(3) נַגְנַנ הֵרְמַוֹנֵב נַרְסִי נַרְסִי אֵלֶּה תֶּפֶחֲךָ לְשֵׁבָל יָדָךְ
(4) נַגְנַנ הֵרְמַוֹנֵב נַרְסִי נַרְסִי אֵלֶּה תֶּפֶחֲךָ לְשֵׁבָל יָדָךְ
(5) נַגְנַנ הֵרְמַוֹנֵב נַרְסִי נַרְסִי אֵלֶּה תֶּפֶחֲךָ לְשֵׁבָל יָדָךְ
(6) נַגְנַנ הֵרְמַוֹנֵב נַרְסִי נַרְסִי אֵלֶּה תֶּפֶחֲךָ לְשֵׁבָל יָדָךְ
(7) נַגְנַנ הֵרְמַוֹנֵב נַרְסִי נַרְסִי אֵלֶּה תֶּפֶחֲךָ לְשֵׁבָל יָדָךְ
LESSON IX
THE PASSIVE AND REFLEXIVE CONJUGATIONS

1. The Passive Conjugations: In BA there are two passive conjugations, Peil and Hophal. The Peil also occurs in Imperial Aramaic. It is apparently nothing more nor less than the Peal Passive Participle to which finite endings have been added. This participle itself is an adjectival type, qatil, which has been introduced into the verbal system and adapted for use as a passive participle. The Hophal is considered by some to be a Hebraism in BA. However, this is not certain. It is possible that the few forms so labeled are remnants of such a conjugation which was at home in BA.

Both of the passive conjugations, Peil and Hophal, have a very limited use in BA. They occur only in the Perfect and not in all of its forms. While there is no occurrence of a Hophal Imperfect in BA, it would be expected to follow the Aphel in dropping the נ, rather than the Haphel in retaining it. This would accord with the Hophal Imperfect of BH. [Some have conjectured a Hophal Imperfect of תֶּן in Ezra 6:5.]

The Perfect of the passive conjugations of the regular (strong) verb of BA is as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Perfect</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peil</td>
<td>Hophal</td>
<td>Person</td>
</tr>
<tr>
<td>תִּתֵּב</td>
<td>קַמֵּת</td>
<td>3 (masc.)</td>
</tr>
<tr>
<td>תִּתְבִט</td>
<td>קַמֵּת</td>
<td>3 (fem.)</td>
</tr>
<tr>
<td>(א)קַמֵּת</td>
<td>קַמֵּת</td>
<td>2 (masc.)</td>
</tr>
<tr>
<td>תִּתְבַּט</td>
<td>קַמֵּת</td>
<td>1 (com.)</td>
</tr>
</tbody>
</table>

It is frequently difficult to determine whether בִּתֵּמ is the masculine singular of the Peal Passive Participle or is the third person masculine singular of the Peil Perfect. For the sake of convenience in syntactic classification it may be assumed that when it is accompanied by a separate subject (either noun or pronoun), it is the Peal Passive Participle, and otherwise, it is the Peil Perfect.
Only a few forms of either the Peil or the Hophal occur in any of the regular (strong) verbs of BA. One example each of those forms which are found is listed below (all are in the Perfect):

Peil — third person masculine singular, פִּיל
— third person feminine singular פִּיל נֶה
— second person masculine singular פִּיל נֶה [for פִּיל נֶה]
— third person masculine plural פִּיל נֶה [for פִּיל נֶה]

Hophal — third person feminine singular נִה

2. The Reflexive Conjugations: Corresponding to the Peal, Pael, and Shaphel, there are the reflexive stems in т, Hithpeel, Hithpaal, and Hishtaphal. In each case the т which precedes the т seems to be an analogical extension of the initial consonant of the causative system, —a phenomenon occurring also in other Semitic languages. This т can be replaced by an К [cf. Haphel and Aphel]; thus occurs the Ithpeel for Hithpeel, etc.

It is important to note that these “reflexive” conjugations may often have a true passive meaning, as well as their expected reflexive meaning.

Although not all of the following principal parts of the reflexive conjugations occur in BA, for the sake of convenience they are included below:

<table>
<thead>
<tr>
<th></th>
<th>Hithpeel</th>
<th>Hithpaal</th>
<th>Hishtaphal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>בִּיתְפָּל</td>
<td>בִּיתְפָּל</td>
<td>בִּיתְפָּל</td>
</tr>
<tr>
<td>Imperfect</td>
<td>בִּיתְפָּל</td>
<td>בִּיתְפָּל</td>
<td>בִּיתְפָּל</td>
</tr>
<tr>
<td>Imperative</td>
<td>בִּיתְפָּל</td>
<td>בִּיתְפָּל</td>
<td>בִּיתְפָּל</td>
</tr>
<tr>
<td>Infinitive</td>
<td>בָּים</td>
<td>בָּים</td>
<td>בָּים</td>
</tr>
<tr>
<td>Participle</td>
<td>בָּים</td>
<td>בָּים</td>
<td>בָּים</td>
</tr>
</tbody>
</table>

Note that in the imperfect the prefixed т is completely elided, just as in the Aphel, rather than being retained as in the Haphel.

3. The Hithpeel: The regular (strong) verb of BA is conjugated as follows in the Hithpeel [note that metathesis of т with a following sibilant regularly occurs in verbs with an initial sibilant (see V, sec. 2)]:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>יְָהַוָּה</td>
<td>יְָהַוָּה</td>
</tr>
<tr>
<td>Imperfect</td>
<td>יְָהַוָּה</td>
<td>יְָהַוָּה</td>
</tr>
<tr>
<td>Person</td>
<td>3 (masc.)</td>
<td>3 (fem.)</td>
</tr>
<tr>
<td>Perfect</td>
<td>יְָהַוָּה</td>
<td>יְָהַוָּה</td>
</tr>
<tr>
<td>Imperfect</td>
<td>יְָהַוָּה</td>
<td>יְָהַוָּה</td>
</tr>
</tbody>
</table>
Singular | Plural
---|---
ְתַּנָּנָּנָּה | ְתַּנָּנָּנָּה
ְתַּנָּנָּה | ְתַּנָּנָּנָּה

In the perfect the variant form ְתַּנָּנָּנָּה is found for the third person feminine singular.

The Hithpeel Infinitive is ְתַּנָּנָּנָּה; (const.) ְתַּנָּנָּנָּה; (with suffix) ְתַּנָּנָּנָּה.

The Hithpeel Imperative is:

ְתַּנָּנָּנָּה (masc. sing.) — ְתַּנָּנָּנָּנָּה (fem. sing.) — ְתַּנָּנָּנָּה (masc. pl.)

The Hithpeel Participle is:

ְתַּנָּנָּנָּה (masc. sing.) — ְתַּנָּנָּנָּה (fem. pl.)

Once again, only a few of the above forms are actually found in the regular (strong) verbs of BA. One example of each of the forms which do occur is listed below:

Perfect — second person masculine plural ְתַּנָּנָּנָּה [a Kethib-Qere variation—possibly ְתַּנָּנָּנָּה — or a Hithpaal]

Imperfect — third person feminine singular ְתַּנָּנָּנָּה [note the metathesis]

Infinitive — ְתַּנָּנָּנָּה

Participle — masculine plural ְתַּנָּנָּנָּה

4. The Hithpaal: The regular (strong) verb of BA is conjugated as follows in the Hithpaal:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Imperfect</td>
</tr>
<tr>
<td>ְתַּנָּנָּנָּה</td>
<td>ְתַּנָּנָּנָּה</td>
</tr>
<tr>
<td>ְתַּנָּנָּנָּה</td>
<td>ְתַּנָּנָּנָּה</td>
</tr>
<tr>
<td>ְתַּנָּנָּנָּה</td>
<td>ְתַּנָּנָּנָּה</td>
</tr>
<tr>
<td>ְתַּנָּנָּנָּה</td>
<td>ְתַּנָּנָּנָּה</td>
</tr>
</tbody>
</table>

The Hithpaal Infinitive is ְתַּנָּנָּנָּה; (const.) ְתַּנָּנָּנָּה; (with suffix) ְתַּנָּנָּנָּה.

The Hithpaal Imperative is:

ְתַּנָּנָּנָּה (masc. sing.) — ְתַּנָּנָּנָּה (fem. sing.) — ְתַּנָּנָּנָּה (masc. pl.)
The Hithpaal Participles are:

- הָֽרְפָּאָ֣ל (masc. sing.)
- הָֽרְפָּאָם (masc. pl.)
- הָֽרְפָּאָ֣ה (fem. sing.)
- הָֽרְפָּאָ֣ה (fem. pl.)

In the regular (strong) verbs of BA the only forms of the Hithpaal which occur are participles (there are other forms in the weak verbs). These forms are:

- Participle — masculine singular מֵמְכַמְכִּין [note the metathesis]
- Participle — masculine plural מֵמְכַמְכִּים

5. The Hishtaphal: The Hishtaphal, like the Shaphel, occurs extremely rarely in BA, and not at all in the regular (strong) verbs. Rather than giving a reconstructed paradigm for the Hishtaphal, the actual occurrences will be discussed subsequently in connection with the class of weak verbs involved.

6. Vocabulary:

- עֵץ — tree (4)
- תֹּה — decree, command, order, law (4)
- זָמָן — (hithpeel or hithpaal) to agree; decide
- עם — (hithpaal) to assemble
- מְר — fire (4)
- בָּזֶר — the opposite bank (1)
- קֹס — (peil) to be killed
- קֹס — (hithpeel) to be killed
- קֹס — (hithpaal) to be killed
- רֶמֶז — (hithpeel) to be thrown
- שֵׁלֶג — great, much, many; [ad-verb] very (4)
- שֵׁלֶח — (hithpaal) to consider
- שֶׁבֶק — (hithpeel) to be left; pass on to
- שֶׁלֶח — to send
- שֶׁלֶח — (peil) to be finished
- שֶׁלֶח — (peil) to be weighed
- שֶׁלֶח — (hophal) to be reestablished

7. Exercises: Translate the following:

- זוח נָאָה עָלֵי-קֶשֶלֶת חֲקָקָה (1)
- זוח נָאָה עָלֵי-קֶשֶלֶת חֲקָקָה (2)
- בֵּרֵי נָאָה מַכְלֵי-קֶשֶלֶת מַכְלֵי (3)
- נָעָ לֵכָהֲה נָעָ לֵכָהֲה (4)
- נָעָ לֵכָהֲה נָעָ לֵכָהֲה (5)
- זוח נָאָה עָלֵי-קֶשֶלֶת חֲקָקָה (6)
- נָעָ לֵכָהֲה נָעָ לֵכָהֲה (7)
- נָעָ לֵכָהֲה נָעָ לֵכָהֲה (8)
- נָעָ לֵכָהֲה נָעָ לֵכָהֲה (9)
- נָעָ לֵכָהֲה נָעָ לֵכָהֲה (10)
LESSON X
LARYNGEAL VERBS

1. Laryngeal Verbs: In this lesson the three classes of laryngeal verbs will be discussed. As a group, they exhibit relatively minor irregularities from the pattern of the regular (strong) verb of BA. The variations which do occur are a result of some phonetic development that dominates them to change the form slightly. The laryngeals and resh prefer a vowels; the laryngeals and resh cannot be doubled; etc.

It is important to note that this lesson deals primarily with verbs that are weak in one root consonant only. Obviously a laryngeal can occur in verbs that have more than one weakness (e.g. Pe Laryngeal and Lamedh Aleph; Pe Nun and Lamedh Laryngeal; etc.). Such verbs that are doubly weak will be discussed subsequently. Any statement as to the occurrences of verbs in this lesson, refers to verbs with only one weak root consonant (and that a laryngeal), and not to verbs which are doubly weak. In this and subsequent lessons, rather than reconstructing hypothetical paradigms for the weak classes of verbs, consideration will be given to underlying principles and phonetic rules applicable to each class, and there will be a listing of specific examples which actually occur in BA.

2. Pe Laryngeal Verbs: To this class belong those verbs whose first consonant is ר ש or ס. Usually the vocal shewa under this first consonant is composite (I М). An original a is usually retained under this first consonant, rather than being dissimilated to an i (I Е). A short i before this first consonant usually becomes a seghol (I F). A short a before this first consonant is usually retained (as in the Peal Imperfect).

(A) Peal: the above rules have specific applications as follows [some examples are given as illustrations]:

Perfect: where the Pe letter of the regular verb has י or ש the laryngeal has י or ש: (sing.) פֶּפֶּלֶת פָּאָה פָּאָה; (plural) פָּאָה
Imperfect: the prefix retains the original י instead of having י [but becomes י when the verb is also Lamedh He]: (plural) פָּאָה פָּאָה פָּאָה פָּאָה or פָּאָה פָּאָה פָּאָה [here the laryngeal adopts the vowel of the prefix, in place of retaining its shewa].
Infinitive: the mem has י instead of י: פָּאָה
Participles: the active participle is regular; the passive participle has _ for _: (plural) יָנָשָׁה

(B) Pael: since the Pe letter of the regular (strong) verb uniformly has _ in the Pael and this is also what the laryngeals prefer, the Pe Laryngeal verbs have no irregularities in the Pael.

(C) Haphel (and Aphel): the development of the Haphel from the original Proto-Semitic to BA seems to have been more complicated, involving several phonetic rules: it appears to have taken place as follows: נֶשֶׁה נ > יֶנֶשֶׁה (shift of accent and loss of final vowel) > יֶנֶשֶׁה (the so-called “qatqat-qitqat” dissimilation [however, unusual with laryngeals, cf. I E]) > יֶנֶשֶׁה (analogical extension of the characteristic vowel of the imperfect to the perfect) > יֶנֶשֶׁה (short i before a laryngeal becomes a seghol [see I F]) > יֶנֶשֶׁה (insertion of a הָטֵפ [see I N]).

Perfect: (plural) יָנָשָׁה

Imperfect: here the only occurrence is in the Aphel, rather than the Haphel, and is quite regular in form: (plural) יָנָשָׁה.

Participles: the actual occurrences of the participles in Pe Laryngeal verbs are quite regular in both the Haphel and the Aphel.

(D) Passive conjugations: there are no occurrences of Peil or Hophal in verbs strictly Pe Laryngeal [occurrences in verbs doubly weak (Pe Laryngeal plus some other factor) will be discussed subsequently].

(E) Hithpeel: this is very similar to the Peal, having _ where the regular verb has _:

Imperfect: (sing.) יָנָשָׁה [and יָנָשָׁה]

Participle: (sing.) יָנָשָׁה

(F) Hithpaal: the same use of _ is found in the regular verb as in the Pael, consequently the Pe Laryngeal verbs have no irregularities in the Hithpaal.

3. **Ayin Laryngeal Verbs:** To this class belong verbs whose second root consonant is ב, ג, ה, ו or י. Resh is included in this class primarily because it, like the laryngeals, cannot be doubled. Besides the general rules for the laryngeals given above, note especially that in compensation for the lack of doubling the preceding vowel may be lengthened under certain circumstances (see I 8).

(A) Peal: the above rules for Ayin Laryngeal verbs have specific applications as follows [some examples are given as illustrations]:

Perfect, Imperfect, Infinitive, and Imperative: all occurrences happen to be regular (with the exception of a verb with verbal suffixes, which will be considered in a later lesson).
Participles: the masculine active singular and the passive participles, singular and plural, are formed regularly; the feminine active singular and both active plural participles have א for א: (plural) לֹֽאֶל.

(B) Pael: as might be expected, with the inability of the laryngeal to be doubled, the Ayin Laryngeal verbs exhibit their greatest irregularities in the Pael (see I 8).
Perfect: all the occurrences are with resh, so the preceding vowel is lengthened in compensation for the lack of doubling: (sing.) נַכָּו מַרְלָה
Imperfect: (sing.) בְּנָוִּים; (plural) נִסְמָה
Participles: (sing. pass.) נָוִּים; (plural) נִסְמָה

(C) Haphel, Peil, and Hithpeel: there are only a few forms of these conjugations which occur in verbs strictly Ayin Laryngeal, and all of these occurrences happen to be regular.

(D) Hithpaal: as in the Pael, the lack of doubling produces some irregularity (however, only one form actually occurs as given below).
Participle: here is the one instance of the vowel before a he being lengthened in compensation for the lack of doubling (see I 8): (sing.) מֶלֶל

4. Lamedh Laryngeal Verbs: To this class belong verbs whose last consonant is נ, נ, י or י [this י is a he proper, indicated by a mappiq, and not a he that is just one of the matres lectionis for the long vowel א — all of the latter verbs are included in the so-called “Lamedh He” class of verbs]. Besides the general rules above, remember that short vowels become pathah before final נ, נ, or י (I J). Also, a pathah furtive appears after a heterogeneous long vowel (I K).
(A) Peal: the above rules for Lamedh Laryngeal verbs have specific applications as follows [some examples are given as illustrations]:
Perfect: because the regular (strong) verb has a pathah before the last consonant, and this is what the laryngeals also prefer, the Lamedh Laryngeal class is regular in the Peal Perfect.
Imperfect: here there is found י for י before the last consonant; a shewa before the last consonant is retained, the same as in the regular (strong) verb: (sing.) יָנְשָׁב; (plural) יָנָשְׁבוּ
Infinitive: the Lamedh Laryngeal infinitive is regular in the Peal.
Participles: the active singular has י for י; the plural is regular: (sing.) יָנָשְׁבָּה; (plural) יָנָשְׁבוֹ
the passive participle has the pathah furtive: (sing.) יָנְשָׁה
(B) Pael: here the preference of the laryngeals and resh for the a-vowel is regularly exhibited.

Perfect: here is found for or: (sing.) הָבַשׁ; (plural) חָבַשׁ

Imperfect: the same is found as in the perfect: (sing.) וַתְּבוֹא

Infinitive: the Lamedh Laryngeal infinitive is regular in the Pael.

Imperative: the same is found as in the perfect: (plural) וַתְּבוֹא

Participles: because is found in the active participle for , it becomes identical with the passive participle in form and the context must be used to differentiate between them; the plural participles are regular:

(sing.) וחָבַשׁ

(C) Haphel (and Aphel): the same occurrences of for and as found in the Pael are found in the Haphel.

Perfect: (sing.) זָהַלָה הָבַשׁ [first person — for this peculiar formation see the discussion under the Hithpeel Perfect below]; (plural) וְחָבַשׁ

Imperfect: (sing.) וִתְבֹּא; (plural) וִתְבֹּא

Infinitive: the Lamedh Laryngeal infinitive is regular in the Haphel.

Participles: the occurrences actually found in BA of the Lamedh Laryngeal class are in the Aphel rather than in the Haphel; the singular has for in the active participle (see the Pael Participles above); the plural is regular: (sing.) בְּמָלַלְתָּה; (plural) בְּמָלַלְתָּה

(D) Peil: the sole occurrence of this conjugation is quite regular.

(E) Hithpeel: the same occurrence of for as found in the Pael is found in the Hithpeel.

Perfect: note that metathesis occurs quite regularly in case of an initial sibilant: (sing.) וְחָבַשׁ

—third person feminine singular: in this class of verbs particularly, the formations with a suffix [third person feminine, second person masculine, and first person common] tend to be formed somewhat on an analogy with a segholate [cf. the Peal Imperfect of the Pe Laryngeal above]: thus וְתָּבֹא and וְתָּבֹא [the latter appears in the form of a true laryngeal segholate].

—second person masculine singular: easy to confuse with the above: וְתָּבֹא [the final n is not aspirantized].

(F) Hithpaal: all occurrences of this conjugation in verbs strictly Lamedh Laryngeal are regular.

5. The Ithpeel Conjugation: As was mentioned previously (Lesson IX, sec. 2), in BA there occurs a reflexive conjugation basically identical to
the Hithpeel, except it begins with an כ in the Perfect, rather than with a נ. This appears to be on an analogy with the causatives, where the Haphel begins with a נ and the Aphel with an כ, extended into the reflexives so that there is a form בַּחֲקְבָּה corresponding to the form בַּחֲקֵבָּה. However, there is another analogical influence on the Ithpeel which apparently comes from the Hithpeel Imperfect. The prefixes of the Hithpeel Imperfect all have כ except the כ, which has מ (the first person singular is בַּחֲקֵבָּה). Extending this parallel into the perfect of the Ithpeel, the form בַּחֲקְבָּה is found for the perfect, as well as the form בַּחֲקֵבָּה.

In the Lamedh Laryngeal verbs there is one occurrence of an Ithpeel: הָרֵם corresponding to הָרֵם [see above — Hithpeel].

6. **Verbs Doubly Laryngeal:** In BA there occur some verbs with two different laryngeals (or resh), besides those with a laryngeal and another type of irregularity or weakness (which will be discussed subsequently). Thus some verbs are both Pe Laryngeal and Ayin Laryngeal, and others are both Pe Laryngeal and Lamedh Laryngeal. In either case, application of all the above rules for laryngeals or resh involved in each individual verb is all that is needed, making it unnecessary to list paradigms, or consider specific examples.

7. **Vocabulary:**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָדָר  — (pael) to disperse, scatter</td>
<td>מְדֶבֶר — altar (3)</td>
</tr>
<tr>
<td>בֵּית — (hithpaal) to be frightened, be perplexed</td>
<td>סְדָר — (pael) to help, aid</td>
</tr>
<tr>
<td>בָּר — (pael) to seek, investigate</td>
<td>עֹבֶד — (hithpeel) to be made; turned into; be done</td>
</tr>
<tr>
<td>בָּרָך — (pael) to bless</td>
<td>מְשָר — (pael) to interpret</td>
</tr>
<tr>
<td>בָּרוּך — (hithpeel and ithpeel) to be cut out; break off</td>
<td>בְּרִיעָה — (haphel and aphel) to (cause to) prosper; fare well; make progress</td>
</tr>
<tr>
<td>בּוֹלֶט — to pass (over); pass by</td>
<td>בְּרֶך — (pael) to offer</td>
</tr>
<tr>
<td>בּוֹש — (haphel and aphel) to occupy, possess</td>
<td>שְׁבֵה — (pael) to praise</td>
</tr>
<tr>
<td>בּוֹשֶׁה — to consider; &gt; respect</td>
<td>שָׁכָה — (haphel) to find</td>
</tr>
<tr>
<td>בּוֹש — (pael) to feed, give to eat</td>
<td>שִׁכָּה — (hithpeel) to be found</td>
</tr>
</tbody>
</table>

8. **Exercises:** Translate the following:

1. נְפָלַת הַתֹּבֶד אַרְעָא כַּלָּא יִשְׁרָאֵל
2. הָקָרֵב חַם עִלּוּ-מְדֶבֶרָה רֶם-כֵּהָבָה רֶם כִּי יְרֵשָלֶם
3. נְסָפֻּת בְּדָיָא וּרְיָאִים מִכְּסַפְּרִים לְיָהוּ
בְּאֵלוֹלֶּג מְשָׁוְרָהָּ אָסַּנְּתָּרָה אָנָּבָּה הָהָּ חֹףָּהָ וּרְיֵלָּה בְּדִיָּן
וּפְּנָיָה לִשְׁנֵי הַשְּׁבָּהָּ כְּפָּרָה (4)
אָדָם מְלָכָּא שְׁפִּיאָה מְחָבָּהָּ וּבָרָהָּ בֵּשָׁלָּהָּ כְּפָּרָה (5)
הָאֱרֹפֶּנֶּג בָּחָּמֶנֶּג הָלָּוִי וּרְיֵלָּה פִּלָּכָּה (6)
וּלָּשָׁלָהָּ בָּרָהָּ הָלָּוִי פִּלָּכָּה שְׁבָּנָּה (7)
וּפָּשָׁנָה כְּפָּרָה לְלִשְׁנֵי (8)
רוֹזָגָה בֶּנְּגָּאָן מְסָלָהָּ כְּפָּרָה מֵרִי בְּנֵי (9)
כְּלָּרָה לְאָמָר קָנָהָּ חָצָבָּ לְכָרָה לְכָרָה (10)
וּשְׁחֵקֵבָּ כְּבָלָּ כְּבָל וּכְרֶנֶּה כְּמָה (11)
(12)
LESSON XI
PE NUN, PE YODH, AND PE ALEPH VERBS

1. Pe Nun Verbs: Most of the irregularities in this class of verbs occur because a nun at the end of a syllable is often assimilated to the consonant beginning the following syllable, even to a laryngeal (I 2). However, this is not universal, for the nun may also be retained, especially in the Haphel. Naturally, no irregularities are caused by a nun that is initial (the first consonant in a word or syllable).

(A) Peal: the Pe Nun verbs exhibit more irregularities in the Peal than in the derived conjugations [possibly because there are more occurrences in the Peal].

Perfect: no irregularities are caused by the initial nun in the perfect.

Imperfect: although the characteristic vowel of the imperfect is usually u (with a in the stative verbs), the Pe Nun verbs exhibit a decided preference for an i (see Lesson VI, sec. 1); the assimilation or non-assimilation of the nun seems to be indiscriminate: (sing.) Vp-; (plural) pjrir

Infinitive: the sole occurrence happens to be regular: ויב

Imperative: the nun is dropped completely: (plural) וס [apparently on an analogy with the imperfect and imperative of the regular verb: if וב (imperfect) > וב (imperative) then וס > ס).

Participles: as in the perfect, the nun is initial, so there are no irregularities.

(B) Pael: the sole occurrence happens to be an infinitive, and with an initial nun there is no irregularity.

(C) Haphel (and Aphel): the assimilation or non-assimilation of the nun seems to occur indiscriminately here also.

Perfect and Imperfect: those occurrences in verbs strictly Pe Nun are regular.

Infinitive: the nun may be retained; or it may be assimilated, as incur. Particples: the nun may be retained; or it may be assimilated, as in [an Aphel form].

(D) Peil: the initial nun is not assimilated, hence there are no irregularities in the Peil.
(E) Hithpeel: there are no occurrences in verbs strictly Pe Nun.
(F) Hithpaal: in the hithpaal conjugation the Pe letter never comes at the end of a syllable, hence no irregularities occur in the Pe Nun verbs.

2. Verbs Pe Nun and Ayin Laryngeal: All the phonetic rules of both classes apply to this class of doubly weak verbs. The two main ones are (1) the possible assimilation of the nun, and (2) the impossibility of doubling the laryngeal (I 8).

(A) Peal and Hophal: the sole attested form in each of these conjugations happens to be regular.

(B) Haphel (and Aphel): the only verb with this kind of double weakness comes from the root נָנַנ; in the Haphel (or Aphel) the nun is assimilated, but the laryngeal cannot be doubled as a result of the assimilation; because the laryngeal is a נ, there is no lengthening of the vowel in compensation (see I 8).

- Imperfect: (sing.) נָהָנ [an Aphel form]
- Imperative: (sing) נָהָנ [an Aphel form]
- Participle: (plural) נָהָנֹנֶנ [a Haphel form]

3. Verbs Pe Nun and Lamedh Laryngeal: Once again, all the rules of both of these particular classes apply to this class of doubly weak verbs. If it is noted that a nun may (or may not) be assimilated, and that all short vowels become pathah before a final laryngeal (see I J), then those few occurrences of verbs in this class are amply explained.

4. Pe Yodh Verbs (Including Pe Waw): These are really two distinct classes, but are distinguishable from each other only in the Haphel. In this connection it should be remembered that an initial waw becomes a yodh (see I 6). Irregularities occur when the yodh (or waw) comes at the end of a syllable. Especially irregular are formations analogous to the Pe Nun class where the initial consonant is assimilated [only apparently] to the following consonant.

(A) Peal: the only irregularities attested occur in the imperfect and the imperative, with one important exception; when the perfect occurs with the conjunction י, the yodh is elided as a consonant, and becomes part of the long vowel (as in BH): יִבְּהַי

- Perfect: quite regular: (sing.) בָּהַי

- Imperfect: this is usually conjugated as though the verb belonged to the Pe Nun class, with the initial consonant assimilated to the second consonant (see above): (sing.) יִבְּהַי [Qere: the Kethib form יַבְּהַי and
the form ינקֵד (Dan. 2:10) are considered as Peals incorrectly written like Hophals; others consider them to be genuine examples of an old BA Huphal (Hophal) conjugation] however, in one instance, the yodh is eliminated as a consonant instead, and joins a preceding long vowel (see I P): (sing.) ישבע Participle: all are regular: (sing.) ינקֵד (plural) ינקֶד אֶל

(B) Pael: the sole occurrence (infinitive) of a verb strictly Pe Yodh is regular.

(C) Haphel: here there is a distinction between true Pe Yodh verbs and those originally Pe Waw; in the latter the yodh reverts to its original waw, and becomes ו in the Haphel (see I D); the true Pe Yodh verbs become ו in the Haphel (see I P).

Perfect: (sing.) והב להוב

Infinitive: והב

(D) Peil: this conjugation, like the peal perfect, has a shewa under the initial consonant, and therefore is regular, unless preceded by the conjunction ד (see above).

(E) Hophal: there is only one occurrence, which has ו instead of the regular נ.

Perfect: third person feminine singular: והפ

(F) Hithpeel and Hithpaal: there are no occurrences in verbs strictly Pe Yodh, but no irregularities need have been expected anyway, for the Pe letter does not come at the end of a syllable [for examples of Pe Yodh, see the verbs both Pe Yodh and Ayin Laryngeal below].

5. The Shaphel and Saphel Conjugations: As was noted previously, there occurs a shin causative conjugation, the Shaphel (see Lesson V, sec. 1) as well as the Haphel and the Aphel. However, the occurrences are not common (see Lesson VIII, sec. 6). All of the occurrences of the Shaphel in BA are closely related to (if not borrowed from) the Shaphel of Accadian (common in that language).

(A) Shaphel: the sole occurrence in the Pe Yodh verbs is more apparent than real, for it comes from the Accadian suzubu — usézib, the Shaphel of ezebu, which is cognate to the BH בזע, not בזע; hence it can be listed in BA as a Pe Yodh only for convenience.

Perfect: (sing.) ובש

Imperfect: (sing.) ובש

Infinitive: (with an attached suffix) ובש (etc.)

Participle: (sing.) ובש
50

(B) Saphel: the one occurrence of a Saphel in BA is undoubtedly from an original Pe Waw conjugation (cf. BH), for it comes from the Accadian šubulu, the Shaphel of (w)abālu (even though in the Haphel of BA it is treated as a true Pe Yodh). The use of ו, instead of the usual י of the Shaphel, possibly reflects an Assyrian rather than a Babylonian pronunciation of the Accadian in this instance.

Participle: (plural) מָסְכֵּלִים

6. Verbs Pe Yodh and Ayin Laryngeal: All the rules of both classes apply to this class of doubly weak verbs. More of the attested irregularities occur because of the laryngeal than because of the yodh (even if there is no Pael attested).

(A) Peal: there are no occurrences in the imperfect or in the infinitive.

Perfect: regular, except when it occurs with the conjunction ר (sing.) יִתְּחָתָה בּ (plural) יִתְּחָתָה בּ

Imperative: this is conjugated as though it belonged to the Pe Nun class,—the initial consonant is dropped completely: (sing.) ב

Participle: the only irregularity is that the laryngeal takes a composite shewa: (sing.) יִתְּחָתָה (plural) יִתְּחָתָה

(B) Peil: uniformly regular, except when found with the conjunction ר.

(C) Hithpeel: the yodh causes no irregularities,—all irregularities that occur are on account of the laryngeal.

Imperfect: the outstanding characteristic of the imperfect is its analogy to the Pe Nun class, which is here shown by the actual presence of a nun (rather than by doubling the second consonant, as in verbs Pe Yodh only); alternatively, if it is maintained that the yodh is assimilated to the second consonant, this nun could be considered as a resolution of that doubled second consonant (see I 3): (sing.) יַתְּחָתָה (plural) יַתְּחָתָה

(D) Ithpaal: the sole attested form is irregular because the laryngeal cannot be doubled and the preceding vowel is lengthened in compensation for the lack of doubling by the י (see I 8 b).

Perfect: (plural) יַתְּחָתָה

7. Verbs Pe Yodh and Lamedh Laryngeal: Most of the irregularities which occur in both the Pe Yodh class and in the Lamedh Laryngeal class occur in this class of doubly weak verbs. This is true in spite of the fact that this class is limited in BA to the root יַעֲר in the Peal and Haphel conjugations.

(A) Peal: the perfect is quite regular, and the infinitive does not occur.

Imperfect: the outstanding characteristic of the imperfect is its analogy to the Pe Nun class, which is here shown by the actual presence of a nun (rather than by doubling the second consonant, as in verbs Pe Yodh only); alternatively, if it is maintained that the yodh is assimilated to the second consonant, this nun could be considered as a resolution of that doubled second consonant (see I 3): (sing.) יַעֲרָה (plural) יַעֲרָה.
Imperative: also analogous to the Pe Nun class: (sing.) יָתַר
Participles: (sing.) יָתִיר; (plural) יָתִיּוֹר; (passive) יֶתָר [note the pathah furtive]

(B) Haphel: the occurrences in the Haphel show that יָתַר was an original Pe Waw verb, and all the forms are only irregular in accordance with the normal pattern for a Pe Waw Haphel, and also in those places where having a Lamedh Laryngeal affects the vocalization.

8. *Pe Aleph Verbs:* In general the aleph quiesces whenever it does not have its own vowel. To compensate for this quiescence at the end of a syllable, the preceding vowel is often lengthened (see I 5). However, the aleph was retained in writing by historical orthography (e.g. נ- instead of the usual šere yodh נ-).

Otherwise, the Pe Aleph class is very similar to the Pe Laryngeal class (which see).

(A) Peal: the shewa under an initial aleph is usually a ḫateph pathah (see I M).

Perfect: (sing.) לֹא; (plural) לֹא אֲנָחָה

Imperfect: the aleph quiesces, and the vowel of the prefix is lengthened in compensation (see I 5): (sing.) לָאֲנָאכָה; (plural) לָאֲנָאכָה [jussive]

Infinitive: see the doubly weak verb וָמָר below.

Imperative: here is exhibited a variety of formations, including a ḫateph seghol under the aleph, rather than the usual ḫateph pathah (see the doubly weak verb וָמָר below): (sing.) לֹאֲנָאכָה

Participles: the active participles are all regular (there is no occurrence of the passive participle).

(B) Haphel: the Pe Aleph verbs have a formation analogous to the Pe Yodh (and Pe Waw) class in the Haphel. Other than a possible early orthographic waw-yodh confusion, there is apparently no reason why one verb is formed like a Pe Waw and another like a Pe Yodh.

Perfect: the verb וָמָר is analogous to a Pe Yodh: (sing.) וָמָר

Imperfect: the verb וָמָר is analogous to a Pe Waw: (sing.) וָמָר

(plural) וָמָר בָּדְבַד

Infinitive: וָמָר

Participle: the sole occurrence is a passive participle: (sing.) וָמָלְשָׁן

(C) Hophal: the sole attested form is also analogous to the Pe Waw.

Perfect: (sing.) וָמָר

(D) Pael, Peil, and the Reflexive Conjugations: there are no occurrences in BA of these conjugations in the Pe Aleph class.
9. **Verbs Pe Aleph and Ayin Laryngeal:** This class of doubly weak verbs does not happen to be found in BA.

10. **Verbs Pe Aleph and Lamedh Laryngeal:** Only one verb is attested in BA, and that in the Peal. It exhibits the weaknesses of the two classes respectively to which it belongs. The Peal of רמא is formed as follows:

   Perfect: the aleph takes the ḫateph pathah and the laryngeal prefers the a-vowel: (sing.) רמא

   —third person feminine; רמא [for a discussion of the apparent segholate ending, see the discussion of the hithpeel perfect of the Lamedh Laryngeal verbs in Lesson X];

   —first person; רמא [as in the Pe Laryngeal verbs, the original ־ is retained instead of ־ (see the discussion of the peal perfect of the Pe Laryngeal verbs in Lesson X)]; (plural) רמא

   Imperfect: the aleph quiesces: (sing.) רמא; (plural) רמא

   Infinitive: the aleph quiesces as usual, but there is also an unusual orthographic variation where the aleph is not written: רמא and רמא

   Imperative: the ḫateph seghol is found here instead of the usual ḫateph pathah: (sing.) רמא

   Participles: the laryngeal of the singular influences the preceding vowel; the plural is regular: (sing.) רמא; (plural) רמא

11. **Vocabulary:**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>רבד</td>
<td>(hophal) to be destroyed</td>
</tr>
<tr>
<td>ילב</td>
<td>to go (to or away)</td>
</tr>
<tr>
<td>יאכט</td>
<td>to eat</td>
</tr>
<tr>
<td>יאמ</td>
<td>(haphel) to trust in</td>
</tr>
<tr>
<td>יאכט</td>
<td>earth (1)</td>
</tr>
<tr>
<td>יבל</td>
<td>(haphel) to bring</td>
</tr>
<tr>
<td>יבל</td>
<td>(saphel) to offer; bring; lay; &gt; preserve</td>
</tr>
<tr>
<td>ררה</td>
<td>heap of stones (1)</td>
</tr>
<tr>
<td>יבל</td>
<td>to be pleasing</td>
</tr>
<tr>
<td>יט</td>
<td>(hophal) to be added</td>
</tr>
<tr>
<td>טמ</td>
<td>(ithpaal) to take counsel together</td>
</tr>
<tr>
<td>ינב</td>
<td>(haphel) to settle; cause to dwell</td>
</tr>
<tr>
<td>יט</td>
<td>province; town; city (7)</td>
</tr>
<tr>
<td>ילב</td>
<td>(haphel and aphel) to deposit</td>
</tr>
<tr>
<td>ילב</td>
<td>(haphel and aphel) to rescue, deliver</td>
</tr>
<tr>
<td>שחר</td>
<td>witness; testimony (9)</td>
</tr>
<tr>
<td>ששור</td>
<td>to rescue</td>
</tr>
</tbody>
</table>

12. **Exercises:** Translate the following:

   אכלה תוקנה ותובך בירת בבלת (1)
   ותיר דר עף עלי אָּתָךְ ותיב לֶֽמַכְּרָךְ (2)
   וניאוּל וה 문서 מָּלַכְּתָךְ והכְּתָךְ לְּשיֵֽהַּ (3)
אמתו של מקום, מקוםה של מקום
(4)
וכל היא усиימה עימה אהת והנה את בקירתו שיקנור
(5)
אנו לה לה_HARD_Version? עימה אהת אם באנה מעביה אאות
(6)
אפים לפני אהלים אם כן בקירה כי יתירשלו
(7)
והוא משוחב ומתח את הך בקירה ובגירה
(8)
כן את המאורות כל אלה בירחפיא וירקך אלא יבש אבודו מארעה ומקירתה שפינה
(9)
(Jer. 10:11)
(10)
(Genesis 31:47)
LESSON XII

HOLLOW VERBS

1. *The Hollow Verbs*: Ayin Waw verbs and Ayin Yodh verbs are also called "hollow" verbs, a term, borrowed from Arabic, which is used to designate the "emptiness" or "weakness" in the middle consonant of these two classes. This weakness, of course, is present only when the waw or yodh is a vowel. In some verbs these letters in the middle position are true consonants, and such verbs do not belong to the "hollow" verbs. It is probably best to consider the hollow verbs as basically biconsonantal. Whereas in BH there is much fluctuation between the use of short and long varieties of differently vocalized stems (e.g. דֶּפֶן and דֶּפֶּה, דֶּפֶּה and דֶּפֶּה), in BA there is almost invariably the long variety of the stem (דֶּפֶּה and דֶּפֶּה). Consequently, even if some forms are not written *plene*, they are most probably to be regarded as long vowels.

In both BH and BA there is some confusion between forms written with waw and those written with yodh, therefore it has been somewhat difficult to determine which verbs are properly Ayin Waw and which are Ayin Yodh. Very possibly this confusion of forms has resulted largely from an earlier orthographic waw-yodh confusion. Those verbs in which waw predominates in the imperfect are classed as Ayin Waw verbs and those verbs in which yodh predominates in the imperfect are classed as Ayin Yodh verbs. However, it is important to note that in BA both classes have qames in the perfect [which makes it convenient to consider them together in one lesson, or even to group them together in one class (see Lesson VIII, sec. 2)]. This long vowel (qames) in the perfect has the accent, and to this long stem, the regular perfect endings have been added. Thus, the šere in the first person singular does not have the accent, and is therefore reduced to a seghol. Both classes also have another common characteristic, the usual reduction of the pretonic vowel to shewa in the prefixes of the imperfect and in the Haphel perfect.

2. *Ayin Waw Verbs*: As indicated above, verbs with waw as a *consonant* for the Ayin letter do not belong to this class of verbs. The Ayin Waw verbs are verbs fundamentally biconsonantal with the š as a *vowel* predominating over the š in the Peal imperfect.

(A) Peal: the general rules given above have their application as follows:
Perfect: the perfect has the accented qames, except for an apparently anomalous perfect of אָדָם: (sing.) אֲדָם; (plural) אֲדָמִים.  
Imperfect: the pretonic vowel is reduced to shewa under the prefixes:  
(sing.) אֲדָם; (plural) אֲדָמִים.  
Imperative: similar to the imperfect, without the prefix: (sing.) אֲדָם  
Participles: in the hollow verbs the Peal active participle is a triconsonantal formation, in which the waw or yodh coming between and a full vowel, becomes ḫ; in the plural the ḫ has a ḫāṭeph pathah in the Kethib, but the Qere reads ḫ for ḫ [even in the Ayin Waw class]:  
(sing.) אֲדָמִים; (plural) אֲדָמִים [Kethib] אֲדָמִים [Qere].

(B) Pael: with so few attested formations of this class in BA, occurrences of Pael and of Polel (which see below) are equal,—one example each [unlike BH which has a preponderance of Polel over Piel, Polal over Pual, and Hithpolel over Hithpael].

Infinitive: here again appears a triconsonantal formation, the middle letter treated as a consonant, being doubled (it is a yodh rather than the waw expected [cf. Peal participles above]): אָדָם.

(C) Haphel (and Aphel): the pretonic vowel is reduced here, as in the Peal imperfect.

Perfect: the vowel under the preformative א or א is usually a ḫāṭeph pathah (see I M); in the third person feminine singular the vowel of the א is propretonic, and becomes a ḫāṭeph seghol: (sing.) אָדָם; (and אָדָם [Aphel-with suffix] אָדָם; (plural) אָדָם אָדָם [Haphel].

Imperfect: in the singular the vowel of the preformative א is א or א; the prefix has א or א usually the latter: (sing.) אָדָם; [Aphel] אָדָם [Aphel] but אָדָם [Aphel] and אָדָם [Haphel].

Infinitive: this is formed as though the root were truly biconsonantal; the vowel of the preformative is א: אָדָם.

Participles: the vowel of the preformative א is א; the Aphel, without a preformative א has this א under the א: (sing.) אָדָם [Haphel] אָדָם [Aphel].

(D) Peil: see the Peil of the Ayin Yodh class below.

(E) Hophal: the preformative א has the reduced vowel א.

Perfect: the only occurrences are both third person feminine singular אָדָם and אָדָם.

(F) Hithpeel: see the Hithaphel (Hittaphel) conjugation below.

3. The Polel and Hithpolel Conjugations: In BA there are only a few forms of these derived conjugations, which are so common in BH among the
hollow verbs. As in BH, these conjugations are formed in BA by the reduplication of the final root consonant, and are limited to the hollow verbs.

(A) Polel: this conjugation parallels in meaning and usage the Pael of the regular (strong) verb.
Participle: the sole occurrence is a participle: (sing.) פָּרֹמַם

(B) Hithpolel: this conjugation parallels in meaning and usage either the Hithpeel or the Hithpaal of the regular (strong) verb.
Perfect: the sole occurrence is a perfect: (sing.) פָּרֹמַם

4. The Hithaphel (Hittaphel) Conjugation: The so-called “Hithpeel” forms of hollow verbs are really Hithaphel forms. Just as the shin causative conjugation, the Shaphel, has a /-reflexive, the Hishtaphal (see Lesson V, sec. 1), so the aleph causative conjugation, the Aphel, has a /-reflexive, the Hithaphel. However, the preformative כ is assimilated by the כ, which in turn is doubled, so the Hithaphel appears as Hittaphel. Finally, the a-vowel under the doubled taw is reduced to a shewa.

It must be noted, however, that although the verbs are to be explained as /-reflexive formations of the Aphel, their meaning is often the same as that of the /-reflexive of the Peal, the Hithpeel. Thus they are often called “Hithpeel” verbs. In BA there are two roots with a Hithaphel (Hittaphel) conjugation, one an Ayin Waw verb, יִנַי and one an Ayin Yodh verb, יִנִי.

(A) Ayin Waw: whereas the preservation of the waw as an a-vowel might be expected here (see the Ayin Yodh forms below), the yodh of the Aphel seems to dominate, and the vowel is יִנַי.
Imperfect: (sing.) יִנַי

(B) Ayin Yodh: conversely, these formations preserve the a-vowel, either יִנִי or יִנַי
Imperfect: (sing.) יִנִי; (plural) יִנָנְיוּ
Participle: (sing.) יִנָנְיוּ

5. Ayin Yodh Verbs: Verbs of this class are far less frequent in BA than Ayin Waw verbs. As was mentioned previously, the formations of the two classes are almost identical, and the same general rules discussed above apply here.

(A) Peal: in the Peal conjugation differences between Ayin Yodh and Ayin Waw verbs would be expected in the imperfect as well as the imperative, but there is no certain occurrence of the imperfect.
Perfect: the same as Ayin Waw: (sing.) יִנַי יִנַי (and יִנָנְיוּ יִנָנְיוּ)
Imperative: here (and in the imperfect) the true distinction between the two classes is readily apparent: (plural) יִנָנְיוּ
Participle: only the passive is attested, and possibly it is a third person masculine of the Peil perfect: (sing.) בֵּן

(B) Peil: the occurrence of a u-vowel here is difficult to explain; possibly it is a Hebraism (on an analogy with the Qal passive participle of BH); possibly it is a result of an earlier orthographic waw-yodh confusion, later lost [this form is not plene, however], but preserved in oral tradition to Masoretic times.

Perfect: (sing.) בֵּן (?) [see the Peal participle above] בֵּן [feminine]

6. Verbs Pe Laryngeal and Hollow: It is difficult to determine whether the sole example of this class of verbs is an Aphel from the root וֹת, or either a Peal or an Aphel from the root וֹת. Because of the cognate Arabic the author prefers the root וֹת, and because of the pathaḥ under the prefix (with the variant qames), the author prefers to consider it an Aphel [cf. the Aphel form פָּטֶר above]. Neither conclusion is by any means conclusive. The form is:

Imperfect: (plural) יָתִין

7. Verbs Lamedh Laryngeal and Hollow: Those few hollow verbs which have a laryngeal as the Lamedh letter, do not happen to have any additional irregularities because of the presence of the laryngeal in the attested forms. They all belong to the Ayin Waw class of hollow verbs, and so can be considered in that section of this lesson and need no further discussion here.

8. Verbs Pe Nun and Hollow: As in the class above, it so happens that the presence of a nun does not add to the irregularities already present in the two classes of hollow verbs. In fact, since there is no strong consonant in the position of the Ayin letter to which the nun (as the Pe letter) can assimilate in the imperfect, the nun is retained. The only attested form is in the Peal, as follows:

Imperfect: (sing.) נָרִין

9. Vocabulary:

• פָּטֶר — a title of officials
• פָּטֶר — a title of officials
• פָּטֶר — an inhabitant of Uruk
• פָּט — Babylonian
• פָּט — which is; that is
• פָּט — judges; [tradit.—a proper name]
• פָּט — (haphel) to act presumptuously
• פָּט — (hithaphel) to live (on); subsist (on)
• פָּט — (aphel) to join together; (repair, lay, or inspect)
• פָּט — a class of officials
10. **Exercises:** Translate the following sentences, and also translate Ezra 4:8, 9.

(1) אַשָּׁר בָּאָרֵי אֲדֹנָי וְדִנְתִּי הַעֲשָׂר אֶלְּכְלֵי-בָּשָׂר

(2) נֻשׁל-פְּרָה שֵׁםָה הַחֲרִים הָיוֹדֶהָ יוֹרֵמָה לְאָלָתָי בְּכֻסָּא בָּדָהָ אֶלְּכְלֵי-בָּשָׂר

(3) מִלְחָם כָּפָה חַבְר֔וֹנַר הַחֲשָׂר בֶּלֶךְ בִּדְלַת

(4) בִּעְדֵי אֲדֹנָי הַכִּיס בֵּלֶךְ עַל פִּילָק מְלִכֶנָּה

(5) בְּתוֹךְ הָאָדָם רָם הַמְּלִכָּה בֵּית אָרְצָא מְלִכֵהָ

(6) אַחֲרֵי ימִן כָּל-מָחָס מְלִכָּה לִקָּמֵה עָלֵי לִקָּמֵה עָלֵי הָתֲבֹוֵל וְלָא הָתְבֹוֵל וְלָא והָתְבֹוֵל וְלָא וְלָא
LESSON XIII

GEMINATE VERBS

1. *Geminate (or Ayin Ayin) Verbs*: In this class, where the Ayin letter and the Lamedh letter (second and third consonants) are alike, there is a combination of forms which can only be adequately explained by assuming that some are fundamentally biconsonantal while others are triconsonantal. In other words, sometimes there is either gemination of the identical consonants or some compensation for it, but elsewhere there is none. If the expected gemination or doubling of the Ayin letter (second consonant) does not occur, there is usually doubling of the Pe letter (first consonant), especially in the imperfect and other forms with preformatives. Or, where this cannot take place because of a laryngeal or resh, there is either a compensatory lengthening of the preceding vowel or the resolving of the doubling by a nun (see I 3).

(A) Peal: most of the occurrences in the Peal are with verbs that have another weakness in addition to being Geminate (see the classes of verbs both Geminate and also laryngeal or Pe Nun below).

Perfect: the sole attested form of the Peal perfect is plural where gemination could most easily be seen, but it does not occur; rather, the verb is formed like a member of the Ayin Waw class, and hence is probably fundamentally biconsonantal: (plural) יִשְׂרֵאֵל

Imperative: the sole attested form here is also plural, and it has gemination, hence is fundamentally triconsonantal: (plural) יִשְׂרֵאֵל

(B) Pael: the Pael is uniformly like the regular (strong) verb, (ִמיָל, לֵמַל, לֵמַלְמַל, etc.) with one exception—the feminine singular participle, which appears as follows: לֵמַל

(C) Haphel (and Aphel): only one occurrence is attested as being formed regularly, the Aphel imperfect of the verb לָשֵׁש (which see below); otherwise, in compensation for the lack of doubling of the identical second and third consonants, the first consonant is doubled instead (unless it is a laryngeal; cf. the classes of verbs both Geminate and also laryngeal below).

Perfect: (sing.) לָשֵׁש [feminine]; (plural) לָשְׁשֵׁש

Imperfect: (sing.) לָשֵׁש [Aphel], but also לָשֵׁש [a regular Aphel formation]
Participles: (sing). הָפְּלִלָּה [Haphel] הָפִּלָּה and הנְפָּדָה [both Aphel]

(D) Peil: there is no occurrence of a Peil in the Geminate verbs in BA.

(E) Hophal: see below the occurrences in the doubly weak verbs which are both Geminate and Pe Laryngeal.

(F) Hithpeel: this conjugation does not occur in this class of verbs in BA; its place is taken, however, by the Hithpoel conjugation (which see below).

(G) Hithpaal: this conjugation of the Geminate class of verbs is regularly formed like the Hithpaal of the regular (strong) verb (cf. the Pael above).

2. The Shaphel and Hishtaphal Conjugations: The Shaphel conjugation has already been considered (see Lesson VIII, and Lesson XI, sec. 5). In the Geminate class of verbs there occurs another example of the Shaphel conjugation, as well as its -reflexive conjugation, the Hishtaphal (for a discussion of the reflexive conjugations in general and of the Hishtaphal conjugation in particular, see Lesson IX).

(A) Shaphel: in BA the Shaphel of the Geminate verbs is formed quite regularly, as though it were the Shaphel of the regular (strong) verb; the only occurrences are as follows:

- Perfect: (sing.) הָפִּלָּה [with suffix]; (plural) הָפִּלָּה
- Infinitive: הָפִּיל

(B) Hishtaphal: the Hishtaphal is formed regularly by adding the reflexive preformative hith- to the Shaphel (Hithshaphal), which in turn becomes Hishtaphal by metathesis.

- Imperfect: in BA the sole occurrence of the Hishtaphal conjugation in any class of verbs is in this class: (plural) הָפִּילֶה

3. The Hithpoel (Ithpoel) Conjugation: Closely related to the Hithpolel conjugation (see Lesson XII, sec. 3) is the Hithpoel. However, there is one important distinction. The Hithpolel belongs to the Ayin Waw (Ayin Yodh) class, and is formed by a reduplication of the final consonant, but the Hithpoel belongs to the Geminate class, and both of the identical consonants (second and third) are retained. As a result, the final formations of the Hithpolel and Hithpoel look the same, but the proper distinction can be made by referring to the basic verb root.

- The sole occurrence of this conjugation in BA happens to be with preformative כ rather than ע, and thus, properly speaking, is an Ithpoel. It comes from the root סָמָש, and so is subject to the usual rules of metathesis as follows:

  - Perfect: (sing.) סָמֵה

4. Verbs Pe Laryngeal and Geminate: In some of the conjugations, verbs of the Geminate class which also have a laryngeal for the Pe letter, contain
no additional irregularities because of the presence of the laryngeal. However, in those conjugations of the Geminate class which require doubling of the Pe letter (first consonant), the laryngeal does not double, and thus there occurs an additional irregularity. In such cases the doubling is either resolved by a nun, or the previous vowel is lengthened in compensation.

(A) Peal: because there are no occurrences of the Peal imperfect in this class of doubly weak verbs, the laryngeal is usually the initial consonant; hence, in the Peal of this class, only the infinitive shows any difference from verbs that are simply Geminate without any other weakness.

Perfect: (sing.) הָיָה [Qere] וּלְכָּלָה [Kethib]
Infinitive: וּלְכָּלָה

Participle: (plural) וּלְכָּלָה [Qere] וּלְכָּלָה [Kethib]

(B) Haphel: verbs Geminate only double the Pe letter in the Haphel, but in this class, which is also Pe Laryngeal as well as Geminate, the doubling is usually (but not always) resolved by a nun (see I 3); thus the hypothetical Geminate formation בָּרָענֵי becomes בָּרָענֵי, etc.

Perfect: (sing.) בָּרָענֵי
Infinitive: בָּרָענֵי but also בָּרָענֵי

(C) Hophal: the Hophal does not occur in verbs Geminate only, but what would be expected in that class of verbs is what is actually found in this class of doubly weak verbs.

Perfect: (sing.) בָּרָענֵי; (plural) בָּרָענֵי

(D) Hithpaal: like the Pael of verbs Geminate only, the Hithpaal of this class of doubly weak verbs is quite regular, and is formed according to the pattern of the regular (strong) verb.

5. Verbs Ayin Laryngeal and Geminate: It may be maintained that the only root of this class which occurs in BA, בָּרָענֵי [םاء three—BH בָּרָענֵי], is actually triply weak, or even quadruply weak. Its first consonant (resh) cannot be doubled; its second consonant (ayin) is a laryngeal; its third consonant (ayin) is a laryngeal; and besides all this, the verb is Geminate. Little wonder, then, that in the Peal, the sole attested form has so many apparent irregularities.

(A) Peal: the long o in the sole occurrence is generally considered as a Hebraism.

Imperfect: in Geminate verbs the Peal imperfect would normally have the doubling of the first consonant as does the Haphel (see above, sec. 1); however, in this class, the resh is not doubled, so the previous vowel is lengthened in compensation; thus the hypothetical Geminate formation בָּרָענֵי becomes בָּרָענֵי: (sing.) בָּרָענֵי.
(B) Pael: the sole occurrence in the Pael of this class of verbs is a triconsonantal formation, just as though the verb were not Geminate, but rather both Ayin Laryngeal and Lamedh Laryngeal.

Participle: (sing.) טִכְרָשׁ

6. Verbs Pe Nun and Geminate: In BA the sole attested form of this class occurs in the Peal perfect, and as such, the nun is the initial consonant. Therefore, there is no additional irregularity other than what normally occurs in verbs Geminate only (which see above). This Peal form is:

Perfect: (sing.) נָה

7. Vocabulary:

שא — foundation (5)
רדו — to cut down
גלו — (haphel) to take into exile
didk — to crush
didk — (haphel and aphel) to crush
胙 — to show mercy (to)
סיל — (aphel) to seek shade;
> to make a nest
יךיר — difficult; honorable (4)
cil — (shaphel) to finish
cil — (hishtaphal) to be finished
cil — and now
cil — (pael) to speak
cil — to go in, enter
cil — (haphel) to bring in
cil — (hophal) to be brought in
ךָרַף — copy (1)
ךָרע — to crush
ךָרש — (pael) to crush
ךָר — wall (4)
ךָמס — (ithpoel) to be appalled

8. Exercises: Translate the following sentences, and also translate Ezra 4:10, 11.

(1) פָּלַשְׂנֵי פִּלָּשְׁתִּים אֱלָ֖לָה אֲבוֹדֶ֣תָהּ רָ֑צְקָר בַּעֲוָרַ֖ת הָעָלָֽהָה בֵּין עָלָֽהָהּ וּבֵין פִּלָּשְׁתִּים פָּלֶֽהֶב
(2) פָּלַשְׂנֵי פִּלָּשְׁתִּים בֵּין עָלָֽהָהּ בֵּין עָלָֽהָהּ בֵּין פִּלָּשְׁתִּים פָּלֶֽהֶב
(3) בְּחַדָּוֹ פִּלָּשְׁתִּים קִלֵּלָה מִסְפָּרָה בֵּין עָלָֽהָהּ וּבֵין פִּלָּשְׁתִּים פָּלֶֽהֶב
(4) בְּחַדָּוֹ פִּלָּשְׁתִּים קִלֵּלָה מִסְפָּרָה בֵּין עָלָֽהָהּ וּבֵין פִּלָּשְׁתִּים פָּלֶֽהֶב
(5) בְּחַדָּוֹ פִּלָּשְׁתִּים קִלֵּלָה מִסְפָּרָה בֵּין עָלָֽהָהּ וּבֵין פִּלָּשְׁתִּים פָּלֶֽהֶב
(6) בְּחַדָּוֹ פִּלָּשְׁתִּים קִלֵּלָה מִסְפָּרָה בֵּין עָלָֽהָהּ וּבֵין פִּלָּשְׁתִּים פָּלֶֽהֶב
(7) בְּחַדָּוֹ פִּלָּשְׁתִּים קִלֵּלָה מִסְפָּרָה בֵּין עָלָֽהָהּ וּבֵין פִּלָּשְׁתִּים פָּלֶֽהֶב
Lesson XIV

Lamedh He Verbs

1. The Development of the Lamedh He Formations: The so-called “Lamedh He” class of verbs is actually a mixture of three classes of verbs in BA, namely those whose final consonant was originally either א, י, or ש. In BA there is no trace remaining of the forms with final י. These all appear as final א. So the existing forms are to be regarded as either final א or final ת formations.

With these basic developments in mind, it is possible to trace the changing course of the various formations of this class of verbs with some degree of probability. The greatest variations from the regular formations of the strong verb are exhibited in the Peal conjugation. Therefore, it may be well to consider in some detail the probable development of the Lamedh He verbs in the Peal conjugation [the change from the original non-aspirantized forms of the נדכמ letters to their aspirantized BA forms, will be disregarded in the outline of development below; it occurred somewhere along the line of development].

Perfect: whereas BH has a constant mixing of the active א-vowel and the stative י-vowel in the formations of the Qal perfect of the Lamedh He class, BA usually has the active א-vowel in all forms of the Peal perfect of this class, except in the first person singular, which has the stative י-vowel.

3 masc. sing.—גָּפֹת or גָּפֹה > גָּפֹה [with the loss of intervocalic י or ש, the two short vowels together, אא, became the long vowel א] > גָּפֹן [I A] > גָּפֹה or גָּפֹה [the existing ש or ש being merely a mater lectionis for long א]

3 fem. sing. —גָּפֹת or גָּפֹה > גָּפֹה [loss of intervocalic י or ש] גָּפֹת > [I A; the נָי ending also has the orthographic variants נא and נא]

2 masc. sing. —גָּפֹת or גָּפֹת > גָּפֹת [I A]

1 sing. —גָּפֹת or גָּפֹת > גָּפֹת or גָּפֹת [the loss of final vowel] > גָּפֹת or גָּפֹת [I 5] > גָּפֹת or גָּפֹת [I A]

3 masc. pl. —גָּפֹת or גָּפֹת > גָּפֹת [loss of intervocalic י or ש] > גָּפֹת > גָּפֹת [I D] > גָּפֹת [I A]

1 plural —גָּפֹת > גָּפֹת [I P] > גָּפֹת [I A; also with the orthographic variant of final ש for final ש]
Imperfect: in BA the imperfect of the Lamedh He class has quite uniformly the characteristic a-vowel of the stative (see Lesson VI, sec. 1) [for the sake of convenience the change from the original prefix ya- to yi- will be disregarded in the outline of development below; hence, the first forms listed are not to be regarded as true Proto-Semitic].

3 masc. sing—יִבְּנָי > יִבְּנָא [loss of final vowel] > אִבְּנָא [I P; with א as a mater lectionis]

3 fem. sing.—יִבְּנָה > יִבְּנָא [loss of final vowel] > אִבְּנָא [I P]

3 masc. pl.—יִבְּנֵי > יִבְּנָא or יִבְּנָא > יִבְּנָא [loss of final vowel] > יִבְּנָא > אִבְּנָא > אִבְּנָא [I D]

3 fem. pl.—יִבְּנֵיה > יִבְּנָא [loss of final vowel] > אִבְּנָא [I A]

Jussive: the third person masculine plural of the jussive is without the final nun of the imperfect.

Imperative: in all of the Lamedh He classes of verbs together, there are only two Peal imperatives in the singular, and these differ as to the use of א or א (see below the class of verbs both Pe Laryngeal and Lamedh He and the class both Pe Nun and Lamedh He).

Infinitive: the regular BA formation יִבְּנָא > אִבְּנָא [I P; with א as a mater lectionis]; the infinitive also occurs without the mem, א, or long, א.מָנָא.

Active Participles: the masculine singular is formed with א; all the others are formed with א: (sing.) אָבְּנָה; (plural) אָבְּנָי

Passive Participles: in the Lamedh He class of verbs, the passive participle is not a qatil type (as in אָבְּנָה), but is rather a qatal type: יִבְּנָא > אָבְּנָא [I P] > אָבְּנָא [I A: here the final א, or its orthographic variant נ, is merely a mater lectionis]

Peil: On the other hand, the Peil conjugation of the Lamedh He class of verbs is a qatil type (as in אָבְּנָה), and is formed as follows: (sing.) יִבְּנָי > אִבְּנָי > אִבְּנָי [I A; with the orthographic variants י and י; (plural) יִבְּנָי > אִבְּנָי > אִבְּנָי [I A]

[loss of intervocalic א or א] > אִבְּנָי > אִבְּנָי [I A]

2. The Derived Conjugations of the Lamedh He Class: In the perfect of the derived conjugations, the א appears as the final consonant. On the other hand, the א appears regularly in the imperfect of the derived conjugations and in the other forms which are based on it. This is true regardless of whether the original root was א, א, or א. However, it should be noted that the א in the final position here is merely used as a mater lectionis. The derived conjugations will be considered below, conjugation by conjugation, with emphasis on actual occurrences in the Lamedh He class of verbs.
(A) Peal: the endings found in the Peal are also found in the Pael, with but few changes in vocalization.

Perfect: (sing.) נִמְנַה; (plural) נִמְנַה
Imperfect: (sing.) אֲבֹנָה; (plural) אֲבֹנָה

Imperative: the sole occurrence has נ where א might be expected (cf. the imperfect), and also has נ instead of ל under the first consonant:
(sing.) נינ

Participles: (sing.) אֲבֹנָה; (plural) אֲבֹנָה

(B) Haphel: quite uniformly the same endings are found here as occur in the Pael.

Perfect: (sing.) יֹמָל
Imperfect: (sing.) יֹמָל

Infinitive: הָלָה
Participle: (sing.) הָלָה

(C) Hophal: in BA there is no attestation of the Hophal conjugation in the Lamedh He class of verbs.

(D) Hithpeel: again quite uniformly the same endings are found as in the Pael.

Perfect: (sing.) נֹמְרִית
Imperfect: (sing.) נֹמְרִית; (plural) נֹמְרִית

Participle: (sing.) נֹמְרִית

(E) Hithpaal (Ithpaal): once again the same endings are found as in the Pael [note the occurrence of metathesis].

Perfect: (sing.) יָשָׁב [Qere]

Imperfect: the imperfect also has a final נ for the mater lectionis instead of ר in one occurrence: (sing.) נָשָׁב; (plural) נָשָׁב

3. Verbs Pe Laryngeal and Lamedh He: In this class of doubly weak verbs, any of the irregularities of the Pe Laryngeal class may occur (see Lesson X, sec. 2), in addition to the irregularities of the Lamedh He class. For the sake of illustration, the Peal will be discussed in full, with the other conjugations which occur mentioned briefly.

(A) Peal: the endings of the Peal of the Lamedh He verbs are found, and in addition there is usually a composite shewa under the laryngeal; however, in one verb there is a most unusual development in the imperfect (which see).

Perfect: (sing.) כָּה (and מַכָּה) כָּה (and מַכָּה) כָּה; (plural) כָּה כָּה

Imperfect: the verb כָּה substitutes ל for ר wherever the latter occurs in the personal prefixes of the imperfect, singular and plural, masculine
and feminine; the sole other doubly weak verb of this class with the imperfect attested, has the usual ʼ; the use of ֶ is now generally considered to have been derived from the Accadian (cf. Acc. *liprus*): (sing.) מַלְמַל (and מְלִימ (and מְלַמ); (plural) לַמְלַמ

Infinitive: מַלְמַל

Imperative: in the masculine singular of the Peal imperative of all Lamedh He verbs, it is impossible to tell whether final ֶ or final ʼ is dominant, for there are only two occurrences; this class has a formation with ʼ, and the class of verbs both Pe Nun and Lamedh He (which see below), has a formation with א: (sing.) מַלְמַל; (plural) מַלְמ (and מַלַמ)

Active Participles: (sing.) מַלְמ (and מַלַמ); (plural) מַלַמ

Passive Participle: (sing.) מַלְמ

As has been noted previously (see Lesson VI, sec. 6), מַלְמ is frequently used in BA as an auxiliary verb. Both the perfect and imperfect of the Peal conjugation are thus used with the participles of other verbs.

(B) Pael: the regular (strong) verb and the Pe Laryngeal class both use pathah under the Pe letter in the Pael, so this class has no additional irregularities in the Pael compared to verbs Lamedh He only.

(C) Haphel (and Aphel): all the formations are quite normal, with a seghol under the preformative נ in the perfect, a composite shewa under the laryngeal in the imperfect, the usual endings of the derived conjugations of the Lamedh He verbs, etc., with one exception as follows:

Participle: the Aphel participle of מַלְמ is completely anomalous (probably an error); if the א is considered as a mater lectionis, the form is written as a monoconsonantal: (sing.) מַלְמ

4. Verbs Ayin Laryngeal and Lamedh He: The phonetic rules of both classes involved apply in this class of doubly weak verbs. Here also the Peal will be considered for the sake of illustration of these rules, and the other conjugations will be mentioned briefly.

(A) Peal: practically all of the formations are identical to those of verbs Lamedh He only.

Perfect: (sing.) מַלְמ (plural) מַלְמ

Imperfect: (sing.) מַלְמ (plural) מַלְמ

Infinitive: מַלְמ

Participle: both active and passive participles are just like those of the Lamedh He class (and also occur with א for א as a mater lectionis).
(B) Pael and Hithpaal: in these conjugations the Ayin letter, being a laryngeal, cannot be doubled, and in compensation, the previous vowel may or may not be lengthened in accordance with the rules given in I 8 (e.g. 나נ); in other respects, the Pael of this class is almost identical to the Pael of verbs Lamedh He only.

(C) Hithpeel (Ithpeel): quite uniformly the same as in the attested formation of verbs Lamedh He only.

Perfect: in this class of verbs occurs the only attested third person feminine singular perfect of any of the classes of Lamedh He verbs; because of its paradigmatic importance, it is listed here as follows: (sing.) נאבריהו [Ithpeel]

5. Verbs Pe Nun and Lamedh He: In this class of doubly weak verbs, there are only two attested roots, with few formations. The root נЄښ invariably retains its *= in those formations which have * or Ñ in other classes of Lamedh He verbs. This is true of both the simple and the derived conjugations. The sole occurrence of the other root of this class is found in the Hithpeel perfect (third person masculine singular), and is formed just as verbs Lamedh He only.

(A) Peal: the two occurrences of נ CATEGORY in the Peal are as follows:

Perfect: (sing.) נאښ

Imperative: it is impossible to tell if this form is normative in the use of נ (on analogy with the imperfect); the only other Peal imperative singular in any Lamedh He class has the * (see verbs both Pe Laryngeal and Lamedh He above); the nun is here dropped completely (cf. Lesson XI, sec. 1): (sing.) נښ

(B) Hithpaal: the *= is retained in the feminine participle, where all other Lamedh He classes have the *.

Participle: (sing.) נאښנאנ"א

6. Vocabulary:

טספך — store-house; > treasury; [eventually? positively?]

ני — (aphel) to let live; restore to life

ני — to come

שנ — bad (4)

נלו — (pael) to wear out

נלו — tax (10)

נלו — toll, tax (4)

ני — to live

נה — (ithpeel) to be distressed

ינן — near, beside, with

מל — (hithpeel) to be filled (with)

מנ — (pael) to appoint

נרי — rebellious (4)
68

Mc — (haphel) to damage
כנף — (pael) to change; > violate
אף — to take; carry away; lift up
כנף — (haphel) to alter; > violate
כלל — to go (come) up
כנף — (hithpaal and ithpaal) to be changed
שלח — (pael) to pray

7. *Exercises*: Translate the following sentences and also translate Ezra 4:12, 13.

(1) ניטק את זרכו והשחית את עולם יבולה
(2) וירדתי את חמא וחקקתי את חמא угמה את עולם יבולה
(3) שחקרת יזמה את דברים ונתן בלאו את מעשה משקמל בחקור לאשה
(4) באתי ללוב חמה והמקלתי בתעופה
(5) עודר חכם את דרכם ואת עולם כלם את השם רוח ממלכם
(6) מכלת ממלכם土耳其 השם עתון י_reviews לכלל שמיים
LESSON XV
OTHER DOUBLY WEAK AND IRREGULAR VERBS

1. **Verbs Pe Aleph and Lamedh He:** In this class of doubly weak verbs, the initial consonant follows the rules of the Pe Aleph class, and the endings are all in accordance with the corresponding formations of the Lamedh He class. However, there are only a few verbs in this doubly weak class.

   (A) Peal: the aleph prefers the composite shewa, and may even be omitted entirely, as in the infinitive, where it is merely a *mater lectionis*.
   
   Perfect: (sing.) נִרְיָה (and נָרְיָה); (plural) נִרְיָה
   
   Infinitive: נַרְיָה
   
   Imperative: (plural) נִרְיָה
   
   Participles: (sing.) נִרְיָה [active] נָרְיָה [passive]

   (B) Haphel: this conjugation is formed on an analogy with the Pe Yodh class, like verbs Pe Aleph only (see Lesson XI, sec. 8).
   
   Perfect: (sing.) נְרָיָה; (plural) נְרָיָה
   
   Infinitive: נַרְיָה

2. **The Haphel Passive Conjugation:** In the class of verbs both Pe Aleph and Lamedh He there occurs something unique in BA, an obviously passive conjugation of the Haphel. This is not a Hophal, unless there was an early orthographic waw-yodh confusion. In BA it is common to find passive participles in the derived active conjugations (see Lesson VIII, sec. 1), but nowhere else are found other passive forms. These unique formations are as follows:

   - third person feminine singular perfect נְרָיָה (and the variant נְרָיָה); third person plural perfect נְרָיָה (and the variant נְרָיָה).

3. **Verbs Pe Yodh and Lamedh He:** In this class of doubly weak verbs are found only two verbs. The Shaphel is a true Pe Yodh, and the Haphel (Aphel) is an original Pe Waw. Both verbs follow the normal patterns of their respective classes (see Lesson XI). The endings are all in accordance with the corresponding formations of the Lamedh He class.

   (A) Haphel (and Aphel): the only occurrences are two forms of the participle of נְרָיָה.
   
   Participles: (sing.) נְרָיָה [Haphel] נְרָיָה [Aphel]
70

(B) Shaphel: like the other occurrences of this conjugation in BA (see Lesson XI, sec. 5, and Lesson XIII, sec. 2), this one is also related to the Accadian (šušu—uššiš, the Shaphel of (w)asū).

Perfect: the perfect of אֶלֶף has a Kethib-Qere variation: (sing.) אֵלֶּף

[Kethib] אֵלֶּף [Qere]

4. Verbs Pe Laryngeal and Ayin Laryngeal: There are very few attestations of verbs in this class of doubly weak verbs. In all cases the Ayin letter is resh rather than being a true laryngeal. The result is the same, for in the Pael and Hithpaal conjugations, it cannot be doubled, and in compensation, the previous vowel is lengthened (see Lesson X).

However, in verbs Ayin Laryngeal only, there is no attestation of the Hophal conjugation. Therefore, for the sake of completeness, the sole occurrence of the Hophal in this class of doubly weak verbs is here listed. It is the third person feminine singular perfect of יָרָב: יָרָב.

5. Verbs Pe Laryngeal and Lamedh Laryngeal: There are very few verbs in this class of doubly weak verbs, and even fewer irregularities (some formations are identical to their strong verb counterparts). There is one occurrence of a composite shewa under the initial laryngeal in place of a simple shewa, and three occurrences of a pathah before the final laryngeal instead of a šere or hireq (see Lesson X). The other three attested forms are quite regular.

6. Pseudo-Geminate Verbs: In BA there are some verbs exhibiting irregularities, which, although seemingly unrelated to the casual observer, nevertheless can be grouped together under one common characteristic. This characteristic is that some of the formations of the verbs in question (though not all), are analogous to the corresponding formations of the Geminate class of verbs. These verbs are not Geminate, but could be classified as a so-called “Pseudo-Geminate” class of verbs.

Although the three verbs involved do not have identical second and third consonants, it is somewhat curious that all three have ב as either the second or the third consonant. In fact, these verbs might be termed the “Weak Lamedh” class, for the lamedh apparently disappears or is assimilated. However, more pronounced than this behavior of the lamedh are their various analogies to the Geminate class. The three verbs will be considered individually below.

In BA, the root יָלֶד is not used in the Peal perfect or Peal imperative, but instead the root יָלֶד is used. There are two other forms which have been traditionally attributed to the hypothetical root יָלֶד, which seem rather to belong to יָלֶד as follows: (imperfect) יָלָד and (infinitive) יָלָד. It would be
difficult to classify an imperfect of this formation as either an Ayin Waw or an Ayin Yodh verb, for the imperfect is precisely where the י or י would be found in these classes, not omitted. On the other hand, if it is assumed that י"ל is the root, but formed on an analogy with the Geminate class, the loss of the Ayin letter is explained. Remember that in the Geminate class, there is frequently gemination or doubling in the first consonant, especially in the imperfect and other forms with the preformatives (see Lesson XIII, sec. 1). Note that both forms in question (imperfect and infinitive) have preformatives.

However, י"ל is also Pe Laryngeal, and the י cannot be doubled. This accounts for the forms י"ל and י"ל (cf. י"מ, Peal infinitive of י"נ; Lesson XIII, sec. 4). Presumably, had there occurred forms of י"ל in the Peal without preformatives (perfect, imperative, or participle) they would not have been formed on an analogy with the Geminate class, but would have been formed regularly.

Turning to the derived conjugations, י"ל is quite regular in the Pael conjugation, but this too could be considered to be on an analogy with the Geminate class, for this class is also regularly formed in the Pael.

The one occurrence of י"ל in the Aphel conjugation, the participle י"ל, is considered by some authorities as incorrectly so written. Instead, they prefer to revocalize it as a Pael participle, י"ל. If this emendation is correct, the observations in the above paragraph apply. If not, there is no comparable verb both Pe Laryngeal and Geminate in the Aphel conjugation with which to make an analogical comparison.

It should be kept in mind that י"ל exhibits weakness in BH, as well as in BA, only there it has some formations analogous to the Pe Yodh (Pe Waw) class, rather than analogous to the Geminate class as in BA. In BH these alternate formations are so widespread that most Hebrew grammarians postulate the existence of a root י"ל.

The second verb, י"ל to the other hand, exhibits formations analogous to the Geminate class in the derived conjugations, but not in the Peal. The Peal attestations are perfectly regular, as follows:

Perfect: (sing.) י"ל; (plural) י"ל
Participle: (plural) י"ל

On the surface, this seems to differ from י"ל in the Peal. Actually, it should be noted that these occurrences are uniformly without a preformative, and so not formed on an analogy with the Geminate class. Had there occurred formations of י"ל in the perfect or participle, presumably they too would have
been regular (see above). On the other hand, had Ṣeṭl occurred in the Peal imperfect or infinitive (and thus with a preformative), it too might have been formed on an analogy with the Geminate class.

In the derived conjugations, Ṣeṭl does have preformatives, and invariably its formations are analogous to the Geminate class. The ḥ is completely elided, and in compensation the initial consonant is doubled, or this doubling is resolved by a nun (see I 3). Stated another way, the ḥ is assimilated to the previous consonant. The attested forms are as follows:

Haphel perfect: (plural) Ṣeṭl
Haphel infinitive: Ṣeṭl [I 3]
Hophal perfect: (sing.) Ṣeṭl

The third verb, Ṣeṭ, can be considered analogous to the Geminate class, because its sole occurrence is in the Poel conjugation. However, the entire matter is doubtful. The writer prefers to class this formation in question as a Saphel of the Pe Yodh (Pe Waw) root (see Lesson XI, sec. 5).

Should the root actually prove to be Ṣeṭ instead, it is undoubtedly a Poel. And in BA, as in BH, the Poel is strictly a Geminate class conjugation, having present, in order, the initial consonant, a holem (usually with waw), the second consonant, and the third consonant (the last two being identical in true Geminate verbs). Although the two are identical in form, the Poel conjugation is not to be confused with the Polel conjugation, which is strictly from the “Hollow” class of verbs, the final consonant being reduplicated. The form of the Poel in question here is as follows:

Passive participle: (plural) Ṣeṭl

Perhaps with so few examples, it is not really wise to set up a so-called “class.” But with these verbs exhibiting some tendencies to formations analogous with the Geminate class, and yet not being true Geminate verbs, they may well be called verbs of the “Pseudo-Geminate” class.

7. Other Irregular Verbs: In addition to the verbs above, there are a few other verbs in BA that exhibit other minor irregularities in form or in usage. Without any attempt at classification, they are listed below individually.

The verb Ṣeṭ has a prosthetic ORMAT in the Peal perfect. This ORMAT is not found in other forms of the Peal conjugation. Since the verb is attested only in the third person plural, it is difficult to determine whether this is an isolated phenomenon, or would normally occur in all forms of the Peal perfect. The formation in question is as follows: Ṣeṭ.
In its sole occurrence, the Peal perfect of יָנָה is found as nip instead of the expected ijp.

Although the verb יָלֵל occurs in the perfect, the imperfect, and the participles, a parallel verb, הנֵל, is also used in the participles.

The use of הנֵל and הנֵי is completely complementary with הנֵל being used in the perfect, the imperative, and the participles, and הנֵי being used in the imperfect and the infinitive.

The complementary use of הנֵל and הנֵי has already been discussed in the preceding section of this lesson.

8. Vocabulary:

- נָה — to light, heat
-מָלָה — (shaphel) to finish; be finished
- הָרִיך — fitting, becoming (4)
-מָלָה — to eat salt; > be under obligation of loyalty
- נָה — record (book) (4)
-מָלָה — salt (1)
- הָרִיך — to go [tradt.] (4)
-מָלָה — (poel) to bring; lay; > preserve
- נָה — to go; > reach
-מָלָה — to shut
- נָה — (pael) to walk about
-מָלָה — (hophal) to take up
- נָה — (aphel) to walk about
-מָלָה — (hophal) to be lifted up
- נָה — (haphel) to be laid waste
-שָׁם — nakedness, shame (7)
- נָה — (haphel and aphel) to praise
-שֶׁק — to drink

9. Exercises: Translate the following sentences, and also translate Ezra 4:14, 15.

(1) שִׁירֵי אֲשֶׁר בִּרְכּוֹ הַיָּהוּ מַדְאָה רָב כְּהֵנָי לָאָלְלוּ בּוּ
(2) מְלָלָא מְטַרְאֶלְא בּוֹן אֲרִירָהְתָא מַדְאָה מַסְכֶּלֶת מַפֶּה
(3) הַרְחִית בִּנְכָה שְׁפָאָה לְבִילִי-אֲלָלוֹת בְּיָאוֹרָהְתָא מַסְכֶּלֶת מַמַּכְּלֶלֶת
(4) נָרְאָה אֲשֶׁר שְׁפָאָה לְבִילִי-אֲלָלוֹת מַסְכֶּלֶת בֵּנוֹת
(5) אֲשֶׁר נְטוּ אֲשֶׁר בּוֹסְמָא מִלְּבָנָא מַסְכֶּלֶת בֵּנוֹת
(6) שִׁירֵי מַגְאָה מָלָלָא בּוֹסְמָא בּוֹסְמָא לָאָלְלוֹת מַסְכֶּלֶת מַגְאָה נְטוּ
(7) מְלָלָא שִׁירֵי וְיַקִּי-טוֹפָא מִלְּבָנָא מִלְּבָנָא מַסְכֶּלֶת לָאָלְלוֹת מַגְאָה נְטוּ
LESSON XVI  
VERBAL SUFFIXES: WITH THE PERFECT

1. **Verbal Suffixes**: In BA pronominal direct objects are usually expressed by suffixes. These may be added either to a finite form or to the infinitive. They are not used in a reflexive sense. The one exception to this rule is that the suffix of the third person plural does not appear in BA. Instead, the independent personal pronoun is used (see Lesson III, sec. 2 E).

The forms of the verbal suffixes are basically the same (except the first person singular) as the pronominal suffixes on nouns, as follows:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (com.)</td>
<td>נָהָֽנִיּ (following a consonant)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>נָיָֽנִיּ (following a vowel and with the imperative)</td>
<td></td>
</tr>
<tr>
<td>2 (masc.)</td>
<td>יָֽנִי (following a consonant)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>יָֽנִי (following a vowel)</td>
<td></td>
</tr>
<tr>
<td>3 (masc.)</td>
<td>נָלָֽנְיּ (following a consonant)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>נָלָֽנְיּ (following a vowel)</td>
<td></td>
</tr>
<tr>
<td>3 (fem.)</td>
<td>נָלָֽנְיּ (following a consonant)</td>
<td></td>
</tr>
</tbody>
</table>

These suffixes may be modified slightly when attached to verbs of the Lamedh He class.

2. **Formation of Suffixes on the Perfect**: It can be maintained that most of the suffixes were added to forms resembling closely the Proto-Semitic, which forms, in turn, were modified according to the rules of BA phonology. Thus,
the Proto-Semitic וֶן plus the suffix י > חֶלֶק (see I L). However, this basic assumption cannot be universally true, for it is almost impossible to consider the attested form חֶלֶק a result of Proto-Semitic qatala plus the Proto-Semitic third person masculine suffix hu. Hence, in BA a greater extent of analogical formation must be postulated than in most of the other Semitic languages. The suffix נ-, for example, is illustrative of this type of analogical development. It must have originated in noun forms and spread to the verb. Thus, in considering the entire picture, it is practically impossible to formulate universal rules to cover the development of the attested forms.

3. Table of Suffixes on the Perfect: The following table is a complete list of attested forms in BA of pronominal suffixes on the perfect. Obviously, suffixes will not be found on the passive or reflexive conjugations, for such conjugations do not have a direct object.

<table>
<thead>
<tr>
<th>Form of the Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suffix</td>
</tr>
<tr>
<td>1 (com.)</td>
</tr>
<tr>
<td>2 (masc.)</td>
</tr>
<tr>
<td>3 (masc.)</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>3 (fem.)</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>1 (com. plural)</td>
</tr>
</tbody>
</table>
4. **The Suffixes on יְהִי:** Alone, יְהִי indicates existence, and means "there is" or "there are" (see Lesson IV, sec. 6). With the negative it means "there is not" or "there are not." However, when it is used with a suffix, this does not hold true. In such a case, it is used as a copula (which, if found at all, is usually expressed by the third person independent pronoun; cf. Lesson III, sec. 2 B). As a copula, יְהִי with the suffix usually expresses additional force or emphasis (see Lesson VI, sec. 6 B, and sec. 9).

A complete listing of the occurrences in BA of יְהִי with the various pronominal suffixes is given below as follows:

4. **Vocabulary:**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>הקתי</td>
<td>arm, force (4)</td>
<td></td>
</tr>
<tr>
<td>מְדֹל</td>
<td>hurry (9)</td>
<td></td>
</tr>
<tr>
<td>שִׁפְע</td>
<td>injury; damage (8)</td>
<td></td>
</tr>
<tr>
<td>מָר</td>
<td>(warned); &gt; cautious (4)</td>
<td></td>
</tr>
<tr>
<td>מְאִים</td>
<td>hurt; damage (4)</td>
<td></td>
</tr>
<tr>
<td>מָכָּה</td>
<td>a share in (4)</td>
<td></td>
</tr>
<tr>
<td>רָב</td>
<td>rebellion (1)</td>
<td></td>
</tr>
<tr>
<td>הַמִּשְׁפַּט</td>
<td>decree; official document (4)</td>
<td></td>
</tr>
<tr>
<td>הַשְּׂר</td>
<td>(pael) to separate</td>
<td></td>
</tr>
<tr>
<td>הָשְׁמוֹן</td>
<td>word, decree (4)</td>
<td></td>
</tr>
<tr>
<td>הָרִים</td>
<td>(peil) to be read; (be shouted)</td>
<td></td>
</tr>
<tr>
<td>הָשָׁג</td>
<td>to grow great</td>
<td></td>
</tr>
<tr>
<td>הָלָּל</td>
<td>negligence (9)</td>
<td></td>
</tr>
<tr>
<td>הָלְבָּס</td>
<td>welfare; [as a salutation]</td>
<td></td>
</tr>
<tr>
<td>הָעָלָה</td>
<td>hail (4)</td>
<td></td>
</tr>
<tr>
<td>עָלֶה</td>
<td>strong, mighty (4)</td>
<td></td>
</tr>
</tbody>
</table>

6. **Exercises:** Translate Ezra 4:16–23.
LESSON XVII

VERBAL SUFFIXES: WITH THE IMPERFECT, THE INFINITIVE, ETC.

1. Formation of Suffixes on the Imperfect: In BA most of the attestations of the imperfect with a suffix occur in the so-called “Energic” form of the imperfect. In the singular the Energic imperfect of BA ends in -inn (the nn is reduced to n when it is vowelless), and in the plural the Energic imperfect ends in -unn (sometimes written with a long ū). However, two examples are found of suffixes on forms other than the Energic imperfect (in both cases, in the Pael conjugation). These two examples seem to be attached to the jussive forms of the imperfect (see Lesson VI, sec. 2). Some grammarians call the Energic imperfect the “Long” or “Complete” imperfect, which is found only with suffixes. Then the “Short” imperfect is that used in modal expressions. However the latter is usually identical in form with the ordinary imperfect, and is “short” in only a few forms.

2. Table of Suffixes on the Imperfect: The table below represents a complete listing of attested forms in BA of the pronominal suffixes on the imperfect.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>3 (masc.)</th>
<th>3 (fem.)</th>
<th>1 (com.)</th>
<th>[the person of the verb is in brackets]</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 (masc.)</td>
<td>pael</td>
<td>shaphel</td>
<td></td>
<td>[3] pael</td>
</tr>
</tbody>
</table>
Singular Form of the Verb Plural (all masc.)

<table>
<thead>
<tr>
<th>Suffix</th>
<th>3 (masc.)</th>
<th>3 (fem.)</th>
<th>1 (com.)</th>
<th>[the person of the verb is in brackets]</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 (masc.)</td>
<td>haphel</td>
<td></td>
<td></td>
<td>[3] הָיוֹ לֶבֶן peal</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>[3] הָיוֹ לֶבֶן peal</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>[3] הָיוֹ לֶבֶן peal</td>
</tr>
<tr>
<td>3 (fem.)</td>
<td></td>
<td></td>
<td></td>
<td>[3] הָיוֹ לֶבֶן peal</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>[3] הָיוֹ לֶבֶן peal</td>
</tr>
<tr>
<td>2 (masc. plural)</td>
<td></td>
<td></td>
<td></td>
<td>[3] הָיוֹ לֶבֶן peal</td>
</tr>
</tbody>
</table>

3. Table of Suffixes on the Infinitive: When the suffixes are added to the Peal infinitive, the final short vowel is replaced to a shewa (see 13). In the derived conjugations, the suffixes are added to the construal form of the infinitive, ending in הָיוֹ (see Lesson 13, sec. 3). The table below lists all of the forms attested in BA.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Infinitive</th>
<th>Suffix</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (com. singular)</td>
<td></td>
<td>3 (masc. singular)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>הָיוֹ לֶבֶן haphel</td>
<td></td>
<td>הָיוֹ לֶבֶן haphel</td>
</tr>
<tr>
<td></td>
<td>הָיוֹ לֶבֶן haphel</td>
<td></td>
<td>הָיוֹ לֶבֶן haphel</td>
</tr>
<tr>
<td>2 (masc. singular)</td>
<td></td>
<td></td>
<td>הָיוֹ לֶבֶן peal</td>
</tr>
<tr>
<td></td>
<td>הָיוֹ לֶבֶן haphel</td>
<td></td>
<td>הָיוֹ לֶבֶן haphel</td>
</tr>
<tr>
<td></td>
<td>הָיוֹ לֶבֶן haphel</td>
<td></td>
<td>הָיוֹ לֶבֶן haphel</td>
</tr>
<tr>
<td>1 (com. plural)</td>
<td></td>
<td></td>
<td>הָיוֹ לֶבֶן shaphel</td>
</tr>
<tr>
<td></td>
<td>מַעַבְּדֵנוּ shaphel</td>
<td></td>
<td>הָיוֹ לֶבֶן shaphel</td>
</tr>
<tr>
<td></td>
<td>מַעַבְּדֵנוּ shaphel</td>
<td></td>
<td>הָיוֹ לֶבֶן shaphel</td>
</tr>
</tbody>
</table>
4. **Table of Suffixes on the Imperative**: In BA there are only three occurrences of the imperative with suffixes. The suffixes are added directly to the imperative, without any helping vowel, as follows:

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Imperative (2 masc. singular)</th>
<th>Imperative (2 masc. plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (com. sg.)</td>
<td>יְהִי haphel</td>
<td>יְהִי haphel</td>
</tr>
<tr>
<td>3 (masc. sg.)</td>
<td>נָבַל pael</td>
<td>נָבַל pael</td>
</tr>
</tbody>
</table>

5. **Suffixes on the Participle**: In BA, as in other Semitic languages, the participle can be used as a noun or as a verb. The suffixes are added to the participle as they are added to nouns. The sole occurrence in BA has a Kethib-Qere variation as follows: יָסַר [Kethib], יָסַר [Qere].

6. **Vocabulary**:

<table>
<thead>
<tr>
<th>אָסַר</th>
<th>exactly; eagerly</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָסַר</td>
<td>a title of officials</td>
</tr>
<tr>
<td>אָסַר</td>
<td>wall; [tradit. “beam”?]</td>
</tr>
<tr>
<td>אָסַר</td>
<td>to cease, be discontinued, stop</td>
</tr>
<tr>
<td>אָסַר</td>
<td>building (4)</td>
</tr>
<tr>
<td>אָסַר</td>
<td>squared (stones) (4)</td>
</tr>
<tr>
<td>הָסַר</td>
<td>wall (1)</td>
</tr>
<tr>
<td>הָסַר</td>
<td>(hithpaal) to prophesy; act as a prophet</td>
</tr>
<tr>
<td>הָסַר</td>
<td>work, administration, toil, service (7)</td>
</tr>
<tr>
<td>הָסַר</td>
<td>former time; formerly (7)</td>
</tr>
<tr>
<td>הָסַר</td>
<td>hoary; [plural] elders (4)</td>
</tr>
<tr>
<td>הָסַר</td>
<td>to ask; &gt; require</td>
</tr>
<tr>
<td>הָסַר</td>
<td>(pael) to begin</td>
</tr>
<tr>
<td>הָסַר</td>
<td>(haphel and aphel) to give back; deliver; answer</td>
</tr>
<tr>
<td>הָסַר</td>
<td>two [fem.]</td>
</tr>
</tbody>
</table>

LESSON XVIII

NOUN TYPES

1. **Definition of Noun Types:** Although the same word, *type*, is not employed by all grammarians to describe the distinction in formation of Semitic nouns, it may be well to use this designation for this particular feature. Since nouns in the various Semitic languages are generally triconsonantal, having definite patterns of vocalization of the same basic root, it is possible to classify nouns according to the modifications (both consonantal and vocalic) which they undergo. There are some advantages in classifying nouns in this manner, especially in recognizing the meanings that some of these types have.

In considering the noun types of BA, due recognition must be given to the rich heritage which that language possesses. In addition to the various Hebrew, Accadian, and Persian proper names of persons and localities found in BA, it abounds in other words from these and other languages. These cultural loan words occur more frequently in nouns than in verbs. Borrowings from Hebrew are especially frequent in relation to religion or other Jewish institutions, although many words so considered may actually go back to a common Proto-Semitic source. Borrowings from Accadian and Persian are most frequently connected with governmental or political administration. Borrowings from Greek are certain only in the field of music, although other possible occurrences have been suggested.

With this background in mind, it should be noted that this lesson dealing with noun types will be confined to those which are Semitic in origin (or at least have had a long history of Semitic usage). Also it should be noted that no formal distinction will be made in the discussion between nouns, adjectives, participles, or other noun formations.

2. **Recognition of Noun Types:** It is essential that the student have some knowledge of the phonology of the language involved in order to recognize noun types (see Lesson I). In addition, a knowledge of other Semitic cognates of the word under discussion is quite helpful. The greater the number of Semitic languages in which such cognates occur, the more accurate can be the classification into noun types. For the sake of illustration, a few noun types are listed below. Careful distinction should be made between the Aramaic *type* and the Proto-Semitic *type*. The latter is the *basic* type.
The few nouns given above are merely random examples. A similar procedure could be used for any Semitic language. In the first column the BA (or Hebrew or Accadian, etc.) noun is given. In the second column the basic consonants are used (VtJp from the standard paradigm) and the vocalization is that of the regular (or normal) Aramaic form of that type. Hence Vpp is the Aramaic type of npp, but it has a pathah due to the ס (see 1 J). In the third column is given the basic Proto-Semitic type of the noun in question. By definition, this is the form usually meant by the term type. Finally, in the fourth column, there is a reconstructed Proto-Semitic form of the noun in question. Although these forms are hypothetically reconstructed, yet they may be considered rather certain due to their occurrence in Ugaritic, where the Ugaritic forms are often identical with the so-called Proto-Semitic forms. It should also be noted that some of these hypothetical Proto-Semitic forms are very similar to extant Arabic forms.

3. Table of Noun Types Occurring in BA: The table below lists the basic Proto-Semitic types (cf. the third column above), and does not refer to types strictly BA unless specifically so indicated. One or two BA words are listed as examples of the type in question, then the type is given, and finally a common or general usage in BA (if any) is listed.

Conceivably, any of the types below could have feminine nouns as well as masculine nouns. It actually makes no difference whether the feminine suffix is present or not in BA, the basic type is listed without it. As a matter of fact, some of the types happen to have no other examples in BA except feminine nouns.

<table>
<thead>
<tr>
<th>Example(s)</th>
<th>Type</th>
<th>Common Use(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>נֵבֶל</td>
<td>qal</td>
<td></td>
</tr>
<tr>
<td>נֵבֶל</td>
<td>qal</td>
<td></td>
</tr>
</tbody>
</table>
### Geminate Nouns

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>עָזַז</td>
<td>qall</td>
</tr>
<tr>
<td>מֵלֵל</td>
<td>qill</td>
</tr>
<tr>
<td>נַבָּה</td>
<td>qull</td>
</tr>
</tbody>
</table>

### Triconsonantal Nouns

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>קְתִל</td>
<td>qatl</td>
</tr>
<tr>
<td>קִתֵל</td>
<td>qitl</td>
</tr>
<tr>
<td>מַקּוֹת</td>
<td>qutl</td>
</tr>
<tr>
<td>נַנְחָל</td>
<td>qatal</td>
</tr>
<tr>
<td>לֻמֵך</td>
<td>qatil</td>
</tr>
<tr>
<td>פָּלָל</td>
<td>qutul</td>
</tr>
<tr>
<td>שֵׂלֵם</td>
<td>qatul</td>
</tr>
<tr>
<td>חַלָּל</td>
<td>qatil</td>
</tr>
<tr>
<td>קֶלֶם</td>
<td>qattal</td>
</tr>
<tr>
<td>מַקְבֹּת</td>
<td>qitl</td>
</tr>
<tr>
<td>קַתָּל</td>
<td>qatul</td>
</tr>
</tbody>
</table>

### Nouns With More Than Three Consonants

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>בֵּית הָעָם</td>
<td>qalqal</td>
</tr>
<tr>
<td>רָשִׁים</td>
<td>qatalal</td>
</tr>
<tr>
<td>קְפִיר</td>
<td>qattaltal</td>
</tr>
</tbody>
</table>

#### Example(s) Type Common Use(s)

<table>
<thead>
<tr>
<th>Biconsonantal Nouns (continued)</th>
</tr>
</thead>
<tbody>
<tr>
<td>תֹּם</td>
</tr>
<tr>
<td>וֹר</td>
</tr>
<tr>
<td>שׁוֹר</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Triconsonantal Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>קְתִל</td>
</tr>
<tr>
<td>קִתֵל</td>
</tr>
<tr>
<td>מַקּוֹת</td>
</tr>
<tr>
<td>נַנְחָל</td>
</tr>
<tr>
<td>לֻמֵך</td>
</tr>
<tr>
<td>פָּלָל</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nouns With More Than Three Consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td>בֵּית הָעָם</td>
</tr>
<tr>
<td>רָשִׁים</td>
</tr>
<tr>
<td>קְפִיר</td>
</tr>
</tbody>
</table>
True quadriliterals include such words as רבי, שיר, etc.

Nouns Formed With Prefixes

אקטה — 'aqtal (the Apel infinitive of the strong verb)
תנתקה — haqtal (the Haphel infinitive of the strong verb)
מארג — miqtal (the Peal infinitive of the strong verb)
שנאקה — shaqta (the Shaphel infinitive of the strong verb)
[ a noun formed by adding prefix $t$ to the verbal root *dawara]

Nouns Formed With Suffixes

These suffixes include the suffix nun (נונ); the BA gentilic ending (נֵבַּל); the ending holem with waw (נֵבַּל); and the feminine suffixes -ith and -úth (see Lesson VII, secs. 1 and 2, class 9).

In addition to the above types, BA has a few other types involving diphthongs, which will not be discussed here (e.g. סינ, etc.; see I D).

4. Vocabulary:

יהי — place; trace (2)
כינ — fortified place; fortress (7)
בע — (hithpaal) to be investigated
נבר — yet, but
נבר — to sacrifice
נב — sacrifice (of slain animals) (1)
כב — record (4)

יר — (peil) to be given
כדר — Chaldaean
כדר — except; but; yet
כדר — scroll; roll (7)
כדר — Media; Mede(s)
כדר — to demolish
כדר — breadth (4)
כדר — will; decision (9)
כדר — sixty

LESSON XIX
SIMILAR NOUN CLASSES

1. Confusion of Similar Noun Classes: In order to prevent confusion between nouns that have many similar forms, a clear distinction must be made between noun types (see Lesson XVIII) and noun classes (see Lesson VII). The designation type, refers to the basic Proto-Semitic stem, and the form of the same noun in BA may differ considerably from the original. The term class, on the other hand, is simply one of several groups so designated simply for convenience in learning the declension of BA nouns.

Because nouns having certain similarities in their modifications due to declension are rather arbitrarily grouped together in a class, it is possible that one noun class in BA may include two or even more types of nouns. For example, Class 1 of nouns includes all BA nouns belonging to three basic types (see sec. 2 below).

Classes 1 and 2 of nouns (see Lesson VII) may be rather easily confused, for they have several forms which are similar or even identical to each other. In such cases the original noun type determines to which noun class the word in question belongs. For example, דָּבָר and יַצָּר have identical formations in the singular of the absolute state. However, the former is a qitl type and the latter a qatal type (Lesson XVIII, sec. 3). Hence, the former belongs to Class 1 and the latter to Class 2 (Lesson VII, sec. 2). The confusion between these two classes of nouns is largely confined to the singular rather than the plural, so the singular will be discussed in greater detail below.

2. Nouns Belonging to Class 1: In this class are grouped all the nouns of the so-called "segholate" formation (the name is derived from the BH noun class, where the presence of the seghol is common). The nouns of this class are of the three types, qatl, qitl, and qutl. Being monosyllabic in formation, they are often called the nouns of shortest formation. The emphatic state usually reveals clearly the Proto-Semitic type, for the emphatic singular is formed by adding the BA determinate ending יָדָם to the type stem. The absolute (also the construct) form is developed from the stem by the insertion of a secondary (helping) vowel between the two final consonants. This vowel is usually an e written י, but when a laryngeal or resh is present it becomes י (see I J). This
secondary vowel attracts the accent to it, and the pretonic syllable is subse-
sequently reduced to shewa (see I A). A few examples will serve to show this
development.

\[ \text{בִּטְלֵה} \rightarrow \text{בִּטְלֵה} > \text{בִּטְלֵי} [\text{I A}]; \text{however, אַבִּטְלֵה} \]
\[ \text{שֶׁפֶר} \rightarrow \text{שֶׁפֶר} > \text{שֶׁפֶר} [\text{I A and M}]; \text{however, אַשֶׁפֶר} \]
\[ \text{סֶפֶר} \rightarrow \text{סֶפֶר} [\text{I J}] > \text{סֶפֶר} [\text{I A}]; \text{however, אַסֶפֶר} \]

3. *Nouns Belonging to Class 2*: The nouns grouped together in Class 2 are
dissyllabic, of nine possible types: qatal, qatil, qatul; qital, qitil, qitul; qutal,
quitil, qutul. As a matter of fact, in BA only forms with a in the final syllable
occur with certainty. However, the original *types* include qatal, qatil (in BA
all occurrences have a due to a final laryngeal or resh), and qital (see Lesson
XVIII, sec. 3). In the absolute (also the construct) form, the accented second
vowel is retained (either an original a, or an i changed to an a where necessary
in the presence of a laryngeal), but the pretonic vowel is reduced to shewa.
The development of these types of noun differs in the singular of the emphatic
state. Here, the *second* vowel, not the first, is pretonic, and so it becomes a
shewa (see I L). A single example will suffice to illustrate these two main
developments.

\[ \text{ןָהַר} \rightarrow \text{ןָהַר} [\text{I A}]; \text{however, נָהַר plus אָ > נָהַר [I L] > אָנָהַר [I M]} \]

4. *Distinguishing Between Similar Noun Classes*: When a form like בּדַב is
compared with one like בּדַב it is easy to see how they can be confused as to
noun class. As was pointed out previously, the emphatic state of nouns belong-
ing to Class 1 will indicate the noun type to which they belong. Even this,
however, does not help in distinguishing between nouns of Class 1 and nouns
of Class 2, for the latter resemble the former in the emphatic state as well as in
the absolute state. For example, אִימַי is formed exactly like בּדַב in the
emphatic state singular. For this reason, etymology is the only real solution to
the problem. The student must become acquainted with the cognate forms in
other Semitic languages in order to be able to distinguish correctly between
these two classes. Even then, if there are only a few cognates, or no cognates at
all, the results are quite uncertain.

5. *Similar Noun Classes in the Plural*: The above discussion has been con-
fined to the singular. The plural of these nouns causes no particular difficulty,
as long as the student keeps in mind that the plural stem of the “segholate” nouns
is *metaplastic*. This means that though the roots of the singular and of the plural
contain the same three basic consonants, the stems are different types. The stem of the singular is monosyllabic; the stem of the plural is dissyllabic. This is true in BH as well as in BA: e.g., the singular stem is malk, but the plural stem is malak; the singular stem is sipr, but the plural stem is sipar. Consequently, the final forms of the plural of nouns belonging to Class 1 are indistinguishable from the plural of those belonging to Class 2. Likewise, the similar formation of the nouns of these two classes leads to analogous forms when the suffixes are added: e.g., בַּרְכֵּךְ which is here treated as though its stem were nahr (on an analogy with the segholates), instead of nahar as it really is (see Lesson VII, sec. 2).

6. Vocabulary:

- אַמָּר — lamb (3)
- דַּרְכָּר — ram (2)
- וְקֵר — to impale
- מַדִּיר — new
- מַנְקֵר — wine (1)
- מַנְנָר — need (7)
- מַמְפִּר — word; order (3)
- מַמְמֲר — (hithpeel) to be impaled (on a stake)
- מַנְסֶל — (anointing) oil (1)
- מַנְפּוּר — layer (of stones or wood) (4)
- פְּלָל — refuse-heap; ruin(s) (9)
- יָדִית — incense (4)
- נָכָס — riches (2)
- נָכָת — (hithpeel) to be pulled out
- נָמָק — expense (7)
- נָלָה — burnt-offering
- נָרְב — (haphel) to bring near; > offer
- רָחִים — far (4)
- נָשָׁב — to leave (behind)

LESSON XX
THE NUMERALS

1. The Cardinal Numerals: Although the limited amount of BA literature leaves many gaps in the attested forms of the numerical systems, the entire system of cardinal numerals can be reconstructed with some degree of certainty by analogy with those forms which do occur. The table of numerals below will be confined to the absolute state of numbers actually occurring in BA.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ית</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>ב&quot;ת</td>
<td>30</td>
</tr>
<tr>
<td>3</td>
<td>ת&quot;ת</td>
<td>60</td>
</tr>
<tr>
<td>4</td>
<td>כבש</td>
<td>[62]</td>
</tr>
<tr>
<td>6</td>
<td>תש</td>
<td>100</td>
</tr>
<tr>
<td>7</td>
<td>בכש</td>
<td>[120]</td>
</tr>
<tr>
<td>10</td>
<td>תש&quot;ש</td>
<td>200</td>
</tr>
<tr>
<td>[12]</td>
<td>א&quot;בש</td>
<td>400</td>
</tr>
<tr>
<td></td>
<td>קמש</td>
<td>1000</td>
</tr>
</tbody>
</table>

The word יבר “a large multitude,” “a myriad,” is used for 10,000. “A thousand thousand” is א"לפ"ס [the MT has the Hebraism—final mem for final nun]. “Ten thousand times ten thousand” is בבר קבץ.

2. Uses of the Cardinal Numerals: In BA, as in BH, there is so-called “chiastic concord” in the numerals from three to ten. That means that the numerals which are apparently feminine in form (with the usual feminine ending נ) are used with masculine nouns. Conversely, the numerals apparently masculine in form are used with feminine nouns.

The masculine number “two” occurs in the construct state: ב"ת. Presumably the feminine ב"ת also had a construct state formed analogously. The masculine numbers ending in נ in the absolute state, also have the apparently
feminine construct ending רָאִּים in the construct state. “Thousand” occurs in the construct state: תֵּית נֶזֶק. The construct state of the numbers occurs only infrequently in BA. “Thousand” also occurs in the emphatic state: נֶזֶק.

The numbers are usually used with nouns adjectivally, either preceding or following the nouns they modify. In the former case the noun is in the singular; in the latter, the noun is in the plural. Also, the numbers can be used with pronouns instead of nouns, in such cases being used with the pronominal suffixes: נֶזֶק “the three of them” (Dan. 3:23).

The number “one” is used as a noun, as well as adjectivally: חֵן יִשָּׂר “one of them” or “the first of them” (Dan. 6:3[2]). It is used to stress or emphasize the indetermination of a noun (see Lesson II, sec. 3). It is used with the preposition ד to mean “together,” “altogether,” or “completely”: הַנָּבָה (Dan. 2:35). It is also used to express multiplication (see sec. 3 below).

3. **Standard Numerical Formulas:** The formula for dating events by the reign of a king employs the following pattern: נֶזֶק נֶזֶק לֶאֹל “the second year of the reign of x” (Ezra 4:24). The formula used for indicating the day of the month is as follows: הַנָּבָה לֶאֹל “the third day of the month x” (Ezra 6:15).

The standard formula used to express the age of a person is as follows: נֶזֶק נֶזֶק נֶזֶק “(approximately) 62 years old” [lit. “(as) a son of 62 years”] (Dan. 6:1[5:31]).

The formula used to express multiplication is as follows: נֶזֶק נֶזֶק נֶזֶק “seven times” (Dan. 3:19).

The fraction “one-half” is indicated by the use of the noun base [lit. “a division”] (Dan. 7:25). It is debatable whether or not other fractions actually occur in BA.

4. **The Ordinal Numerals:** In BA the ordinal numbers (except “second”) are formed with the same ending, רָאִּים, that is used for gentilic nouns (see Lesson II, sec. 3).

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>first</td>
<td>תֵּית</td>
</tr>
<tr>
<td>second</td>
<td>נֶזֶק</td>
</tr>
<tr>
<td>third</td>
<td>תֵּית נֶזֶק</td>
</tr>
<tr>
<td>fourth</td>
<td>רָאִּים</td>
</tr>
</tbody>
</table>
The ordinal numbers occur in the emphatic state, as well as the absolute state. The apparent feminine construct ending נ on the number “second” is actually an adverbial ending: רַבָּהָ “again” or “for the second time” (Dan. 2:7).

5. Vocabulary:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>מֶנֶּא — exile (9)</td>
<td>מֶנֶּא — exile (9)</td>
<td></td>
</tr>
<tr>
<td>פֶּלֶל — (pael) to hurt; destroy; damage</td>
<td>פֶּלֶל — (pael) to hurt; destroy; damage</td>
<td></td>
</tr>
<tr>
<td>נֵאָו — joy (7)</td>
<td>נֵאָו — joy (7)</td>
<td></td>
</tr>
<tr>
<td>נֶשָּׁק — sin-offering</td>
<td>נֶשָּׁק — sin-offering</td>
<td></td>
</tr>
<tr>
<td>נֶבֶּך — dedication (7)</td>
<td>נֶבֶּך — dedication (7)</td>
<td></td>
</tr>
<tr>
<td>נֶרֶץ — month (1)</td>
<td>נֶרֶץ — month (1)</td>
<td></td>
</tr>
<tr>
<td>נֶל — Levite</td>
<td>נֶל — Levite</td>
<td></td>
</tr>
<tr>
<td>נֶמֶה — (pael) to overthrow</td>
<td>נֶמֶה — (pael) to overthrow</td>
<td></td>
</tr>
<tr>
<td>מָתָלָה — course; division (of Levites) (8)</td>
<td>מָתָלָה — course; division (of Levites) (8)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>מֶנֶּא — number (3)</td>
<td>מֶנֶּא — number (3)</td>
<td></td>
</tr>
<tr>
<td>בָּנָא — prophecy; &gt; prophesying (7)</td>
<td>בָּנָא — prophecy; &gt; prophesying (7)</td>
<td></td>
</tr>
<tr>
<td>נָה — goat (5)</td>
<td>נָה — goat (5)</td>
<td></td>
</tr>
<tr>
<td>נָלָא — division (of priests) (7)</td>
<td>נָלָא — division (of priests) (7)</td>
<td></td>
</tr>
<tr>
<td>נָסָר — he-goat (4)</td>
<td>נָסָר — he-goat (4)</td>
<td></td>
</tr>
<tr>
<td>נָשְׁמָה — tribe (1)</td>
<td>נָשְׁמָה — tribe (1)</td>
<td></td>
</tr>
<tr>
<td>נָשְׁק — (pael) to cause to dwell</td>
<td>נָשְׁק — (pael) to cause to dwell</td>
<td></td>
</tr>
<tr>
<td>נָשָׁה — six</td>
<td>נָשָׁה — six</td>
<td></td>
</tr>
<tr>
<td>נָרָה — two [masc.]</td>
<td>נָרָה — two [masc.]</td>
<td></td>
</tr>
</tbody>
</table>

### PARADIGMS

1. **The Regular (Strong) Verb:**

#### Perfect

<table>
<thead>
<tr>
<th>Person</th>
<th>Peal</th>
<th>Pael</th>
<th>Haphel</th>
<th>Aphel</th>
<th>Hithpeel</th>
<th>Hithpaal</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m. sg.</td>
<td>בָּתָךְ</td>
<td>בָּתָךְ</td>
<td>בָּתָךְ</td>
<td>בָּתָךְ</td>
<td>בָּתָךְ</td>
<td>בָּתָךְ</td>
</tr>
<tr>
<td>3 f. sg.</td>
<td>בָּתָךְ</td>
<td>בָּתָךְ</td>
<td>בָּתָךְ</td>
<td>בָּתָךְ</td>
<td>בָּתָךְ</td>
<td>בָּתָךְ</td>
</tr>
<tr>
<td>2 m. sg.</td>
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#### Imperfect

<table>
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<tr>
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<th>Haphel</th>
<th>Aphel</th>
<th>Hithpeel</th>
<th>Hithpaal</th>
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#### Infinitive

- הַקְּפֵר
- הַקְּפֵר
- הַקְּפֵר
- הַקְּפֵר
- הַקְּפֵר
- הַקְּפֵר
### Imperative

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<th>Hithpeel</th>
<th>Hithpaal</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. sg.</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
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</tr>
<tr>
<td>f. sg.</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
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<td>לֹ֙כֽלֶ֔ה</td>
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<tr>
<td>m. pl.</td>
<td>לֹ֙כֽלֶ֔ים</td>
<td>לֹ֙כֽלֶ֔ים</td>
<td>לֹ֙כֽלֶ֔ים</td>
<td>לֹ֙כֽלֶ֔ים</td>
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### Active Participle [Reflexive Participle in Hithpeel and Hithpaal]

<table>
<thead>
<tr>
<th>Person</th>
<th>Peil</th>
<th>Hophal</th>
<th>Shaphel</th>
<th>Hishtaphal</th>
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</thead>
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<tr>
<td>m. sg.</td>
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<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
</tr>
<tr>
<td>f. sg.</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
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<tr>
<td>m. pl.</td>
<td>לֹ֙כֽלֶ֔ים</td>
<td>לֹ֙כֽלֶ֔ים</td>
<td>לֹ֙כֽלֶ֔ים</td>
<td>לֹ֙כֽלֶ֔ים</td>
</tr>
<tr>
<td>f. pl.</td>
<td>לֹ֙כֽלֶ֔ים</td>
<td>לֹ֙כֽלֶ֔ים</td>
<td>לֹ֙כֽלֶ֔ים</td>
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</table>

### Passive Participle

<table>
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<th>Shaphel</th>
<th>Hishtaphal</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. sg.</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
</tr>
<tr>
<td>f. sg.</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
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</tbody>
</table>

[In the derived conjugations the feminine singular and both the masculine and the feminine plural of the passive participle are the same as in the active participle.]

### Perfect

<table>
<thead>
<tr>
<th>Person</th>
<th>Peil</th>
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<th>Shaphel</th>
<th>Hishtaphal</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m. sg.</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
</tr>
<tr>
<td>3 f. sg.</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
<td>לֹ֙כֽלֶ֔ה</td>
</tr>
<tr>
<td>2 m. sg.</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
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<tr>
<td>1 c. sg.</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
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<tr>
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<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
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<tr>
<td>3 f. pl.</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
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<tr>
<td>2 m. pl.</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
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<tr>
<td>1 c. pl.</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
<td>כֹּ֙בֶ֔ה</td>
</tr>
</tbody>
</table>

The Shaphel imperfect is כֹּ֙בֶ֔ה, etc. The Hishtaphal imperfect is כֹּ֙בֶ֔ה, etc.
2. **Laryngeal Verbs**: See Lesson X.

3. **Pe Nun, Pe Yodh, and Pe Aleph Verbs**: See Lesson XI.

4. **Hollow Verbs**: Ayin Waw and Ayin Yodh [for other forms see Lesson XII].

<table>
<thead>
<tr>
<th>Person</th>
<th>Peal</th>
<th>Peal</th>
<th>Haphel</th>
<th>Polel</th>
<th>Hithpolel</th>
<th>Hithaphel</th>
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<tbody>
<tr>
<td>3 m. sg.</td>
<td>סָאַ</td>
<td>שָאַ</td>
<td>מָאַ</td>
<td>רָאַ</td>
<td>חָאַ</td>
<td>קָאַ</td>
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<td>3 f. sg.</td>
<td>דָאַ</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
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<td>etc.</td>
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<td>מָאַ</td>
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<tr>
<td>1 c. pl.</td>
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<td>etc.</td>
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**Imperfect**

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<tr>
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<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
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**Infinitive**

|           | פָּאַ | מָאַ | רָאַ | חָאַ | קָאַ | קָאַ |

חַנָּה
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<th>Hithpolel</th>
<th>Hithaphel</th>
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<tr>
<td>m. sg.</td>
<td>קים</td>
<td>שים</td>
<td>ווקים</td>
<td>רומים</td>
<td>תורמים</td>
<td>דחים</td>
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<tr>
<td>f. sg.</td>
<td>קים</td>
<td>שים</td>
<td>ווקים</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>m. pl.</td>
<td>קים</td>
<td>שים</td>
<td>ווקים</td>
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<td>etc.</td>
<td>etc.</td>
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### Particiles

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<th>Active</th>
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<td>שים</td>
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<tr>
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<td>שים</td>
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<td>שים</td>
</tr>
<tr>
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<td>שים</td>
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5. *Geminate Verbs*: Or Ayin Ayin Verbs [for other forms see Lesson XIII].

### Perfect

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<th>Ithpoel</th>
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<td>ודיק</td>
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<td>ישל</td>
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<td>ודיק</td>
<td>ממעל</td>
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<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
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<td>etc.</td>
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<td>ממעל</td>
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<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
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<tr>
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<td>יל</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

### Imperfect

| 3 m. sg. | ייל | ישיח |
| 3 f. sg. | ייל | ישיח |
| 2 m. sg. | ייל | ישיח |
| 1 c. sg. | ייל | etc. |
### Person

<table>
<thead>
<tr>
<th>3 m. pl.</th>
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<th>Haphel</th>
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<td>נ专业技术</td>
<td>נ专业技术</td>
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<td>נ专业技术</td>
<td>נ专业技术</td>
</tr>
<tr>
<td>1 c. pl.</td>
<td>נ专业技术</td>
<td>נ专业技术</td>
<td>נ专业技术</td>
</tr>
</tbody>
</table>

**Infinitive**

| נ专业技术 |

**Imperative**

| m. sg. | נ专业技术 |
| f. sg. | נ专业技术 |
| m. pl. | נ专业技术 |

**Active Participle**

| m. sg. | נ专业技术 మిత్రం | נ专业技术 మిత్రం | נ专业技术 etc. |
| f. sg. | נ专业技术 మిత్రం | נ专业技术 మిత్రం |
| m. pl. | נ专业技术 | נ专业技术 |
| f. pl. | נ专业技术 | נ专业技术 |

6. *Lamedh He Verbs*: Original Lamedh Aleph, Lamedh Waw, and Lamedh Yodh [for other forms see Lesson XIV].

### Perfect

<table>
<thead>
<tr>
<th>Person</th>
<th>Peal</th>
<th>Pael</th>
<th>Haphel</th>
<th>Hithpeel</th>
<th>Hithpaal</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m. sg.</td>
<td>נ专业技术</td>
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</tr>
<tr>
<td>2 m. sg.</td>
<td>נ专业技术</td>
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<td>נ专业技术</td>
<td>נ专业技术</td>
</tr>
<tr>
<td>1 c. sg.</td>
<td>נ专业技术</td>
<td>נ专业技术</td>
<td>נ专业技术</td>
<td>נ专业技术</td>
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<tr>
<td>3 m. pl.</td>
<td>נ专业技术</td>
<td>נ专业技术</td>
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<td>נ专业技术</td>
<td>נ专业技术</td>
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</table>
### Imperfect

<table>
<thead>
<tr>
<th>Person</th>
<th>Peal</th>
<th>Pael</th>
<th>Haphel</th>
<th>Hithpeel</th>
<th>Hithpaal</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m. sg.</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
</tr>
<tr>
<td>3 f. sg.</td>
<td>נגנה</td>
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<td>נגנה</td>
<td>נגנה</td>
</tr>
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<td>נגנה</td>
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</tr>
<tr>
<td>1 c. sg.</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
</tr>
<tr>
<td>3 m. pl.</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
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<td>נגנה</td>
</tr>
<tr>
<td>2 m. pl.</td>
<td>נגנה</td>
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<td>נגנה</td>
<td>נגנה</td>
</tr>
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<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
</tr>
</tbody>
</table>

### Infinitive

| נגב | בני | חבחה | חבחה | חבחה | חבחה |

### Imperative

| m. sg. | נגב | בני | חבחה |
| f. sg. | נגב | בני | חבחה |
| m. pl. | נגב | בני | חבחה |

### Participle

<table>
<thead>
<tr>
<th>Person</th>
<th>Active Peal</th>
<th>Passive Peal</th>
<th>Active Pael</th>
<th>Active Haphel</th>
<th>Hithpeel</th>
<th>Hithpaal</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. sg.</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
</tr>
<tr>
<td>f. sg.</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
</tr>
<tr>
<td>m. pl.</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
</tr>
<tr>
<td>f. pl.</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
<td>נגנה</td>
</tr>
</tbody>
</table>
**GLOSSARY**

In most instances where the singular of the absolute state of a noun is not attested in BA, it may be restored with certainty. However, in some instances there is some degree of uncertainty. In a few instances of extreme uncertainty the consonants are left without any vocalization in this glossary. No proper names of persons or places are here listed, but gentilic nouns are given. The asterisk indicates that the exact form listed is unattested.

The verbs are given without vocalization, except in the case of stative formations of the Peal conjugation. In these formations the characteristic vowel of the perfect (the vowel under the second consonant) is given. The verbs without a designation as to conjugation are in the Peal (including statives). All the other conjugations are designated. The abbreviations h/aph., h/ithpe., or h/ithpa. indicate that the verbs in question occur in both the Haphel and the Aphel, both the Hithpeel and the Ithpeel, or both the Hithpaal and the Ithpaal respectively. The abbreviation hithp. is used where it is extremely uncertain as to whether the attested formation is Hithpeel or Hithpaal.

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>בַּשָּׂדֶן</td>
<td>father</td>
</tr>
<tr>
<td>בַּתָּן</td>
<td>fruit</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>to perish</td>
</tr>
<tr>
<td>— Haphel— to destroy; slay</td>
<td></td>
</tr>
<tr>
<td>— Hophal— to be destroyed</td>
<td></td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>stone</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>letter</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>then</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>threshing floor</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>counselor</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>with zeal; eagerly</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>arm; force</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>promulgated; [or] gone</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>to light, heat</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>to go (to or away)</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>brother</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>riddle</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>after</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>end</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>another</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>(at) last</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>another</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>satrap</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>tree</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>terrible</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>existence; there is (are)</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>to eat</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>not</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>these</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>God; god</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>these</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>behold!</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>these</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>those; (these)</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>thousand</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>cubit</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>nation</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>haphel—to trust in</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>to say; command</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>lamb</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>I</td>
</tr>
<tr>
<td>בַּשָּׂדֶן</td>
<td>they, those [masc.]</td>
</tr>
</tbody>
</table>
NiriiN we
pjN they, those [fem.]
D3K to trouble, oppress, master
t
triN man, mankind
nnis you [masc. sing.]
nnis you [masc. pl.]
IDDS bond, fetter
«l-lSpN exactly; eagerly
IDS prohibition
«wood, beam
also
•"pIBK* a title of officials
•"ponsN* a title of officials
•"pnonpN* a title of officials
DhBN storehouse; > treasury;
[eventually? positively?]
U^NS* digit; toe; finger
UBS* four
N^NS* purple
N^NS* behold!
N^NS* way
N^NS* lion
N^NS* fitting, becoming
N^NS* knee
N^NS* duration; length
N^NS* an inhabitant of Uruk
N^NS* earth
N^NS* bottom
N^NS* earth
S^K* foundation
N^NS* fire; > fire-offering
N^NS* enchanter
N^NS* wall; [tradt.-beam?]?
N^NS* revolt
T^NS* sign; miracle
N^NS* to come
— haphel—to bring (in)
N^NS* furnace
N^NS* place; trace

 biết in; by (means of)
laşא* bad
laşא to be displeasing to
לאכ* after
ילל* Babylonian
דר* pael—to frighten
— hithpeel—(to be perplexed); > to hurry
— hithpaal—to be frightened, be perplexed
לֶב* to cease, be discontinued, stop
— pael—to stop
בין* between, among
dא* discernment
דו* fortified place; fortress
tיב* to spend the night
tיב* house; > temple
t ל* heart; > mind
tלב* pael—to wear out
tלב* tax
tלב* to build
— hithpeel—to be built
един* sons [plural]
פט* building
פט* to become angry
פט* to seek, request; be on the point of; run great risk
— pael—to search (eagerly); call upon
פש* petition, prayer
פש* owner, lord
פש* plain
בר* pael—to seek, investigate
— hithpaal—to be investigated
בר* son
בר* field
to kneel

— pael—to bless

knee

yet, but

flesh

bath; > a liquid measure

side; back

pit, den

might

man

(mighty) man; warrior

treasurer

to cut down

interior; midst

pride

treasurer

to determine (destiny > by astrology)

— h/ithpe.—to be cut out; break off

decree, determination

aphel—to stir up

plaster

wheel

to reveal

— haphel—to take into exile

exile

squared (stones)

to finish, complete

treasure

wing

bone

body

this [fem.]
bear

to sacrifice

sacrifice (of slain animals)
to stick together

matter; (so) that

gold

which is; that is
to dwell
to tread down

[tradt.—musical instrument]; concubine, perfume, food, table, etc. ??
to fear

— pael—to make afraid, frighten

of, that, etc. [see p. 14]
to judge

right, justice, judgment, council (of judgment)

decree, command, order, law

this (is) [masc.]
to crush

— h/aph.—to crush

generation; lifetime

arm

decree, command, order, law

good

good

good

good

judge
99

ה

海淀 interrogative particle
海淀 behold!
海淀 even as
海淀 high royal official
海淀 member
海淀 pael—to glorify
海淀 glory, majesty
海淀 he; that
海淀 to be; happen; exist
海淀 to go [tradit.]
海淀 she; that
海淀 palace; temple
海淀 to go; > reach
海淀 pael—to walk about
海淀 aphel—to walk about
海淀 toll, tax
海淀 they [masc.]
海淀 they [masc.]
海淀 necklace
海淀 if; whether
海淀 ... either ... or
海淀 injury; damage
海淀 fantasy (in a dream)
海淀 hurry
海淀 gift

ו

ו and; (for, then, etc.)

ז

ז to buy
海洋 (warned); > cautious
海洋 haphel—to act presumptuously
海洋 hithaphel—to live (on); subsist (on)
海洋 to tremble

יח• brightness; (pl. > complexion)
海洋 innocence
海洋 hithp.—to agree; decide
海洋 time; turn
海洋 music for strings; or, musical instrument
海洋 musician; singer
海洋 sort, kind
海洋 small
海洋 to wail; shriek
海洋 to impale
海洋 seed; > descendants

ח

ח hurtful act, crime; damage
海洋 pael—to hurt; destroy; damage
海淀 hithpaal—to be destroyed, perish
海淀 hurt; damage
海淀 companion
海淀 companion [fem.]
海淀 one
海淀 breast
海淀 joy
海淀 new
海淀 pael—to show, make known
海淀 h/aph.—to make known; interpret
海淀 white
海淀 to see, perceive
海淀 apparition; vision; appearance
海淀 sight
海洋 sin-offering
海洋 sin
海淀 living, alive; (pl.) life
海淀 to live
aphel—to let live; restore to life
aphel—to join together; (repair, lay, or inspect)
aphel—to seek shade; > to make a nest
pael—to feed, give to eat
sense; command; advice; report
(finger)nail; claw
a class of officials

haphel—to bring
saphel—to bring; lay; > preserve
dedication
to show mercy (to)
— hithpaal—to implore; make supplication
deficient, wanting
h/aph.—to occupy, possess
might
molded clay
haphel—to be harsh
hophal—to be laid waste
magician
hithpaal—to be singed
hip
to consider; > respect
darkness
to be in need of
need
to grind
to seal

to be good; > be glad
good
executioner, bodyguard
mountain

fasting(ly), hungri(ly)
(wet) clay; (earthenware)
dew
aphel—to seek shade; > to make a nest
pael—to feed, give to eat
sense; command; advice; report
(finger)nail; claw
a class of officials
well-established, reliable; firm; true

to burn

burning; > firebrand
difficult; honorable

dignity, honor

month

(the upper part of the) thigh

sign of the accusative
to sit; dwell
— haphel—to settle; cause to dwell
extraordinary; exceeding-ly

as; according to; about
lie
when, as soon as
here
to be able
priest
window
talent
whole; all, every
because of
shaphel—to finish
— hishtaphal—to be finished
how! [exclamation]
thus; (so)
thus

sign of the accusative
to sit; dwell
— haphel—to settle; cause to dwell
extraordinary; exceeding-ly

to, for; sign of the accusative
not; nothing
heart
heart

garment
to be clothed with; wear
— haphel—to clothe (with)

except; but; yet
therefore [Heb.]

Levite
near, beside, with
(bread); > meal, feast
concubine

night

why? for what purpose?

> lest

tongue; > language

hundred
balance
word; order
vessel

scroll; roll
number
work, deed
belly
(going, entering); [with “sun”] > sunset
lord
rebellious
rebellion
peil—to be plucked out
(anoointing) oil
bed
abode
pipe; flute
drinking; > banquet
gift

hibpaal—to prophesy; act as a prophet
prophecy; > prophesying
present, gift
prophet
candlestick; lamp (stand)
to flow
towards; in the direction of
brightness
hibpaal—to offer willingly; bestow; be willing
layer (of stones or wood)
to flee
(sheath > body); > on account of
light
light
illumination (of mind)
river
to flee
<table>
<thead>
<tr>
<th>Hebrew Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>תשרע</td>
<td>refuse-heap; ruin(s)</td>
</tr>
<tr>
<td>ל</td>
<td>fire</td>
</tr>
<tr>
<td>תט</td>
<td>to come to grief</td>
</tr>
<tr>
<td>י</td>
<td>haphel—to damage</td>
</tr>
<tr>
<td>ש</td>
<td>copper; bronze</td>
</tr>
<tr>
<td>לה</td>
<td>to come down</td>
</tr>
<tr>
<td>ה</td>
<td>h/aph.—to deposit</td>
</tr>
<tr>
<td>י</td>
<td>hophal—to be deposed</td>
</tr>
<tr>
<td>ל</td>
<td>to lift up</td>
</tr>
<tr>
<td>ת</td>
<td>peil—to be lifted up</td>
</tr>
<tr>
<td>ל</td>
<td>to keep</td>
</tr>
<tr>
<td>יה</td>
<td>incense</td>
</tr>
<tr>
<td>כ</td>
<td>riches</td>
</tr>
<tr>
<td>ל</td>
<td>panther; leopard</td>
</tr>
<tr>
<td>ש</td>
<td>hithpeel—to be pulled out</td>
</tr>
<tr>
<td>ס</td>
<td>pael—to pour out; offer</td>
</tr>
<tr>
<td>ט</td>
<td>libation</td>
</tr>
<tr>
<td>ל</td>
<td>to fall (down)</td>
</tr>
<tr>
<td>ס</td>
<td>to go out</td>
</tr>
<tr>
<td>ה</td>
<td>haphel—to take (out)</td>
</tr>
<tr>
<td>י</td>
<td>expense</td>
</tr>
<tr>
<td>ה</td>
<td>firmness, hardness</td>
</tr>
<tr>
<td>ל</td>
<td>hithpaal—to distinguish oneself</td>
</tr>
<tr>
<td>י</td>
<td>h/aph.—to rescue, deliver</td>
</tr>
<tr>
<td>ט</td>
<td>pure</td>
</tr>
<tr>
<td>ת</td>
<td>to knock together</td>
</tr>
<tr>
<td>ל</td>
<td>to take; carry away; lift up</td>
</tr>
<tr>
<td>י</td>
<td>hithpaal—to rise up against</td>
</tr>
<tr>
<td>נ</td>
<td>women [plural]</td>
</tr>
<tr>
<td>י</td>
<td>breath (of life)</td>
</tr>
<tr>
<td>ל</td>
<td>eagle; vulture</td>
</tr>
<tr>
<td>י</td>
<td>decree; official document</td>
</tr>
<tr>
<td>י</td>
<td>sanctuary servant; (one who is given)</td>
</tr>
<tr>
<td>ל</td>
<td>to give</td>
</tr>
<tr>
<td>ל</td>
<td>aphel—to shake off</td>
</tr>
<tr>
<td>ז</td>
<td>poel—to bring; lay; preserve</td>
</tr>
<tr>
<td>ב</td>
<td>to intend</td>
</tr>
<tr>
<td>מ</td>
<td>to pay homage to</td>
</tr>
<tr>
<td>ב</td>
<td>governor</td>
</tr>
<tr>
<td>מ</td>
<td>to shut</td>
</tr>
<tr>
<td>ה</td>
<td>bagpipe(?)</td>
</tr>
<tr>
<td>כ</td>
<td>to be fulfilled</td>
</tr>
<tr>
<td>ל</td>
<td>aphel—to put an end to, annihilate</td>
</tr>
<tr>
<td>כ</td>
<td>end</td>
</tr>
<tr>
<td>ל</td>
<td>to go (come) up</td>
</tr>
<tr>
<td>י</td>
<td>haphel—to take up</td>
</tr>
<tr>
<td>ל</td>
<td>hophal—to be lifted up</td>
</tr>
<tr>
<td>ט</td>
<td>pael—to help, aid</td>
</tr>
<tr>
<td>ס</td>
<td>clerk; secretary; scribe</td>
</tr>
<tr>
<td>כ</td>
<td>book</td>
</tr>
<tr>
<td>ל</td>
<td>a garment; [cloak? trousers?]</td>
</tr>
<tr>
<td>כ</td>
<td>high official</td>
</tr>
<tr>
<td>מ</td>
<td>to demolish</td>
</tr>
<tr>
<td>ל</td>
<td>pael—to hide</td>
</tr>
<tr>
<td>ע</td>
<td>to do, make</td>
</tr>
<tr>
<td>י</td>
<td>hithpeel—to be made; turned into; be done</td>
</tr>
<tr>
<td>מ</td>
<td>servant</td>
</tr>
<tr>
<td>ה</td>
<td>work, administration, toil, service</td>
</tr>
<tr>
<td>כ</td>
<td>the opposite bank</td>
</tr>
<tr>
<td>מ</td>
<td>unto; until</td>
</tr>
<tr>
<td>ל</td>
<td>to go; pass away; depart</td>
</tr>
<tr>
<td>י</td>
<td>haphel—to take away</td>
</tr>
<tr>
<td>ב</td>
<td>time; &gt; year</td>
</tr>
<tr>
<td>מ</td>
<td>still, yet</td>
</tr>
<tr>
<td>מ</td>
<td>iniquity</td>
</tr>
<tr>
<td>כ</td>
<td>bird</td>
</tr>
</tbody>
</table>
chaff

signet-ring
counsel, advice
eye

(awake); > watcher; > angel

(up)on, over; against; concerning

why? wherefore?

above, over

pretext; ground for accusation

burnt-offering

superior, highest; the Most High

roof-chamber

the Most High
to go in, enter

— haphel—to bring in

— hophal—to be brought in

eternity, remote time

Elamite

rib

people, nation

(along) with

deep

wool

to answer

miserable, poor

cloud

bough, branch

fine [a legal term]

foliage

sad

ithpeel—to be plucked out

root

adversary

pael—to mix

— hithpaal—to mingle

wild ass

nakedness, shame

herbs, grass

ten

twenty

peil—to intend

ready (to)

old, ancient

governor

potter

a garment; [coat? trousers?]
to divide

half

division (of priests)
to serve; worship (God)
(divine) service

mouth

a part of the hand; [palm? back? all below wrist?]

stringed instrument

iron

peil—to be divided

half-shekel; [tradit.-half-mina]

Persia; Persian(s)
to commute; remove

pael—to separate

copy

to interpret

— pael—to interpret

interpretation

word, decree

to open

— peil—to be open, be opened

breadth
enduring; (sure)  
zither  
insolence; curse  
voice; sound  
to buy  
to be(come) furious  
wrath  
to cut off  
end; part  
to call (out); read  
(peil—to be read; (be shouted)  
(hithpeel-to be called  
to draw near; approach  
— pael—to offer  
— haphel—to bring near; > offer  
war  
village, town, city  
horn  
piece  
truth  

head, chief  
great, big; chief  
to grow (up); become great  
— pael—to make great; heighten  
myriad; great multitude  
greatness  
fourth  
lords, nobles, grandees; [plural of בר]  
haphel—to irritate, make angry  
rage  
foot
haphel—to throng in; (storm in)
appearance
wind; spirit
to rise; spirit
— aphel—to raise; heighten
— polel—to praise; (exalt)
— hithpolel—to rise up
(heighten)
height
secret
far
compassion(s)
hithpeel—to trust in
smell
to throw; place, impose
(a tax)
— peil—to be thrown
— hithpeel—to be thrown
will; decision
thought
flourishing
to crush
— pael—to crush
to tread down
to write, inscribe

hoary; [plural] elders
stringed instrument; (triangular; 4 strings)
to grow great
great, much, many; [adverb] very
witness; testimony
side
to place, lay; make, establish

— hithaphel—to be put; > be made
hithpaal—to consider
insight
to hate
hair

to ask; > require
question; requirement
rest, remainder
pael—to praise
tribe
flame
seven
to leave (behind)
— hithpeel—to be left; pass on to
hithpaal—to be perplexed
concubine
hithpaal—to strive
to be like
— pael—to make like
— hithpaal—to be made (like)
wall
an inhabitant of Susa; Susanian
to spoil
to rescue
to finish; be finished
haphel—to find
— hithpeel—to be found
[see †דָּלָל]
to dwell
— pael—to cause to dwell
(to be) at ease; carefree
negligence
prosperity
to send
— haphel—to make ruler over
dominion
— peil—to be finished
— haphel— to complete, finish; deliver (completely)
welfare; [as a salutation] hail
name
haphel—to destroy, annihilate
heaven; sky
— ithpoel—to be appalled
to hear
— hithpaal—to obey
— pael—to serve
sun
tooth
to be changed; be different
— pael—to change; > violate
— haphel—to alter; > violate
— h/hithpaal—to be changed
year
sleep
moment; (short space of time)
to judge
fair; beautiful
h/aph.— to humble; humble
low; humble
to please, seem good
dawn
— leg
— to loosen; > dwell
— pael—to begin
— hithpaal—to be loosened; > shake
— root
banishment; [lit.—a rooting out]
six
to drink
sixty

break
(encercling, duration);
— [with ב] continually
to return
— h/aphel—to give back; deliver; answer
to be amazed, be frightened
ox, bull
under
snow
third
three
third part; [tradit.—third in rank]
thirty
there
wonder
second
a second time, again
— police officer; magistrate
strong, mighty
— peil—to be weighed
shekel
hophal—to be reestablished

וֹךַ to be strong, become strong

— pael—to make stringent; enforce

strength

two [masc.]

doorkeeper

door; mouth; gate

two [fem.]