



Alger F. Johns

**A Short Grammar  
of Biblical Aramaic**

# A SHORT GRAMMAR OF BIBLICAL ARAMAIC



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VOLUME I

**A SHORT GRAMMAR**  
**OF**  
**BIBLICAL ARAMAIC**

by  
**Alger F. Johns**



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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

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## 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 אַרְמִיָּה (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:*

#### I Northwest Semitic

- (A) Aramaic
- (B) Canaanite
  - (1) Ugaritic
  - (2) Phoenician
  - (3) Hebrew, etc.

#### II Northeast Semitic

- (A) Accadian
  - (1) Assyrian
  - (2) Babylonian

## 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' (Sabaeen)
  - (3) Ma'in (Minaean)
  - (4) Hadramaut
    - [Modern]
  - (5) Maḥrī
  - (6) Soqotrī (Soqotrian)
  - (7) Šəḥaurī, etc.
- (B) Ethiopic [classical-Ge'ez]
  - (1) Tigrê
  - (2) Tigriña
  - (3) Amharic (official)
  - (4) Guragê
  - (5) Hararī, 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) Tōrânî
    - (d) Fellîḥî
  - (2) [Some authorities place BA here]
- (B) South
  - (1) Talmudic (Babylonian Talmud)

|               |  |              |
|---------------|--|--------------|
| [Modern]      |  | (2) Mandaean |
| (F) Ma'lûlâ   |  | (a) Manda'   |
| (G) Bah'â     |  | (b) Yada'    |
| (H) Jubba'dîn |  | (c) Gnostic  |

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 כּוּמַצּ making them appear as ךּוּמַצּ 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

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. **עֲלֻךָ**, **הַמִּזְבֵּחַ**, 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.

|  |   |
|--|---|
| <b>אֶבֶן</b> — stone (1)   | <b>כֵּן</b> — thus; (so)                          |
| <b>אֵל</b> — not   | <b>לְ</b> — to, for; sign of direct object        |
| <b>אֵלֶּה</b> — these  | <b>לֹא</b> — not; [as a noun] nothing, nought     |
| <b>אַמָּה</b> — cubit (7; pl. 5)                                   | <b>לְהֵן</b> — therefore [Heb.]                   |
| <b>אִף</b> — also  | <b>מָה</b> — what? that which                     |
| <b>אַרְבַּע</b> — four   | <b>מֶלֶךְ</b> — king (1)                          |
| <b>אַרְיֵה</b> — lion (10)   | <b>מִן</b> — from; out of; than                   |
| <b>בְּ</b> — in; by (means of)                                     | <b>מִנְחָה</b> — (grain) offering (7)             |
| <b>בַּיִת</b> — house; > temple (10)                               | <b>עַד</b> — unto; until                          |
| <b>בָּר</b> — field (3)  | <b>עֵין</b> — eye (1)                             |
| <b>בַּת</b> — bath; > a liquid measure (5)                         | <b>עַל</b> — (up)on, over; against; concerning    |
| <b>דִּין</b> — right, justice, judgment, council (of judgment) (4) | <b>עַם</b> — people, nation (5; [also 10 in pl.]) |
| <b>ה</b> — interrogative particle                                  | <b>עִם</b> — (along) with                         |
| <b>הוּא</b> — he; that   | <b>קוּם</b> — to rise, stand; endure              |
| <b>הִיא</b> — she; that  | <b>קִרְיָה</b> — village, town, city (10)         |
| <b>ו</b> — and; (for, then, etc.)                                  | <b>קֶרֶן</b> — horn (1)                           |
| <b>חַי</b> — living, alive; (pl.) life (5)                         | <b>רַב</b> — great, big; chief (5; pl.10)         |
| <b>חַיִל</b> — strength; army (1)                                  | <b>רוּחַ</b> — wind; spirit (4)                   |
| <b>חִכְמָה</b> — wisdom (7)  | <b>שִׁים</b> — to place, lay; make, establish     |
| <b>חַרְטֹם</b> — magician (5)                                      | <b>שָׂאֵר</b> — rest, remainder (4)               |
| <b>טֵל</b> — dew (5)   |   |
| <b>יוֹם</b> — day (4; [also 7 in pl.])                             |   |
| <b>כְּ</b> — as; according to; about                               |   |
| <b>כֹּל</b> — whole; all, every                                    |   |

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,  $\text{ṭ}$  (or  $\text{ṭ}$  ["thorn"] or  $\text{ṭ}$ ),  $\text{ḏ}$  (or  $\text{ḏ}$ ), and s when so pronounced become  $\text{t}$ ,  $\text{d}$ ,  $\text{z}$ ,  $\text{ṭ}$  (or  $\text{ṭ}$  or  $\text{ṭ}$ ),  $\text{ḏ}$  (or  $\text{ḏ}$ ) and  $\text{ṣ}$ .] This development, as generally held by grammarians, is from Proto-Semitic to Ugaritic, Hebrew, Aramaic, Accadian, Arabic, and Ethiopic as follows:

|                | PS   | Ug.  | Heb. | Aram. | Acc. | Arab. | Eth. |
|----------------|------|------|------|-------|------|-------|------|
| z <sub>1</sub> | ḏ, ḏ | d    | ז    | ד     | z    | ذ     | z    |
| z <sub>2</sub> | z    | z    | ז    | ז     | z    | ز     | z    |
| t              | t    | t    | ת    | ת     | t    | ت     | t    |
| š <sub>1</sub> | ṣ, ṣ | t    | ש    | ת     | š    | ث     | s    |
| š <sub>2</sub> | ṣ    | š    | ש    | ש     | š    | ش     | š    |
| š <sub>3</sub> | ṣ    | š    | ש    | ש     | š    | س     | s    |
| s              | s    | s    | ס    | ס     | s    | س     | s    |
| š <sub>1</sub> | ṣ, ṣ | z, ḡ | ז    | ז     | š    | ظ     | š    |
| š <sub>2</sub> | ṣ    | š    | ז    | ז     | š    | ص     | š    |
| š <sub>3</sub> | ḏ, ḏ | š    | ז    | ז, ק  | š    | ض     | ḏ    |

In BA ס and ש 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 זָהָב while BA has זָהָב. For "zayin two" BH has זָרַע and BA has זָרַע.

For "shin one" BH has שָׁלוֹשׁ, יָשָׁב, etc. while BA has שָׁלֹת, יָתַב, etc. For "shin two" BH has שָׁמַר and BA has שָׁמַר. For "shin three" BH has שָׁשָׁן and BA has שָׁשָׁן.

For “šade one” BH has **צַפֶּרֶן** while BA has **טָפֶר**. For “šade two” BH and BA both have **אֲצַבֵּעַ**. “Šade three” became **ק** in early Aramaic, and later became **ע**. Thus BH has **עָץ** while BA has **אָע** [from **עָע**] and for the BH **אֲרָץ**, BA has both **אָרַק** and **אָרַע**.

In BA as in BH Proto-Semitic ghayin and ‘ayin have fallen together and are written **ע**. Likewise in both BA and BH **ן** represents Proto-Semitic **ħ** and **ḥ**. Though fallen together, the correct pronunciation is **ħ**.

*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 > **כְּתַב**. (BH **קָטַל**, **שָׁנָה**, etc. BA **קָטַל**, **שָׁנָה**, etc.)
- B — Short *a* in closed, accented final syllables remains short and is not lengthened as it often is in BH: \*kataba > **כְּתַב**. (BH **מִשְׁכָּב**, etc. BA **מִשְׁכַּב**, etc.)
- C — The early Hebrew shift of *ā* to *ō* under the accent or tone does not occur in BA. (BH **טוֹב**, **אָנוּשׁ**, etc. BA **טַב**, **אָנַשׁ**, etc.)
- D — The diphthong *aw* always becomes *ō* 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 *gameš ḥaṭuph*.
- H — Short *i* in a closed, accented syllable is either retained or becomes *šere* (this latter *šere* is changed to seghol before a maqqeph).
- I — Short *u* in a closed, accented syllable becomes *holem* in nouns.
- J — All short vowels become pathaḥ before final *resh*, *ḥeth*, and ‘ayin.
- K — A pathaḥ furtive is inserted between a heterogeneous long vowel and final *ḥeth* 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 *ḥaṭeph* (usually a *ḥaṭeph pathaḥ*).
- N — After the laryngeals *he*, *ḥeth*, and ‘ayin at the end of an unaccented,

medial syllable, a ḥaṭeph is inserted, corresponding to the preceding vowel.

- O — In Tiberian vocalization there was an occasional pausal lengthening of a short vowel.
- P — The diphthong  $\text{ױ}$  develops as follows:
  - a. in a closed primary-accented syllable it becomes  $\text{ױ}$ .
  - b. in a closed secondary-accented syllable it becomes  $\text{ױ}$ .
  - c. in a final open syllable it becomes  $\text{ױ}$ .
  - d. in a medial open syllable it is retained or becomes  $\text{ױ}$ .
- Q — In BA the gentile ending is  $\text{ױ}$  (rather than  $\text{ױ}$  as in BH).

### 3. *Selected Phonetic Rules for Consonants:*

- 1 — The  $\text{בגדכפת}$  letters become spirants after a vowel. This aspirantization is retained even when the vowel which caused it is dropped.
- 2 — A  $\text{א}$  is often assimilated to a following consonant (even a laryngeal).
- 3 — Conversely, the doubling of a consonant is sometimes resolved by a  $\text{א}$  followed by the consonant in question.
- 4 — Final doubled consonants are simplified to single consonants.
- 5 — Final  $\text{א}$  quiesces, with the compensative lengthening of the preceding vowel:  $\text{א} > \text{א}$  and  $\text{א} > \text{א}$  [also written  $\text{ה}$  for  $\text{א}$  and  $\text{ױ}$  for  $\text{א}$ ].
- 6 — Initial  $\text{א}$  becomes  $\text{א}$ .
- 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 ḥeth (doubling is implicit).

In subsequent lessons references to these phonetic rules in Lesson I 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:*

|  |                                   |
|--|-----------------------------------|
| אָנֶשׁ — man, mankind (4)                | לִשָּׁן — tongue; language (4)    |
| אֶע — wood, beam (4)                     | מִשְׁכָּב — bed (3)               |
| אֶצְבֵּעַ — digit; toe; finger (2; pl.8) | נְבִיא — prophet (10)             |
| אָרֶעַ — earth (1)                       | נָהָר — river (2)                 |
| אָת — sign; miracle (4)                  | נָתַן — to give                   |
| דָּהָב — gold (2)                        | עֵלָם — eternity, remote time (3) |
| דָּר — generation; lifetime (4)          | עָשָׂר — ten                      |
| דָּחָא — grass (1)                       | קָטַל — to kill                   |
| הֵיכַל — palace; temple (3)              | קוֹל — voice; sound (4)           |
| זֶרַע — seed; > descendants (1)          | שָׁנָה — year (8; pl. 4)          |
| טוֹב — good (4)                          | תּוֹב — to return                 |
| טַפֵּר — (finger) nail; claw (2)         | תּוֹר — ox, bull (4)              |
| יָתַב — to sit; dwell                    | תְּלַת — three                    |
| כֹּהֵן — priest (3)                      | תַּמָּה — there                   |
| כֶּסֶף — silver (1)                      | תְּקַל — 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 *q<sup>2</sup>til* types are generally used for adjectives. Masculine nouns have no particular ending, but feminine nouns generally end in הַ ׀, or ׀. As in BH, some feminine nouns have masculine form, lacking a specific feminine ending, e.g., יַד “hand,” עֵינַי “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 תַּיִם (sometimes contracted to תַּיִם). 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 הַמֶּלֶךְ, BA מֶלֶךְא.

Nouns and adjectives are declined as follows:

|                 | <i>masc. sg.</i> |           | <i>fem. sg.</i> |             |
|-----------------|------------------|-----------|-----------------|-------------|
| absolute state  | מֶלֶךְ           | king      | חֵיָהּ          | animal      |
| construct state | מֶלֶךְ           | king of   | חֵיָת           | animal of   |
| emphatic state  | מֶלֶךְא          | the king  | חֵיָתא          | the animal  |
|                 | <i>masc. pl.</i> |           | <i>fem. pl.</i> |             |
| absolute state  | מֶלְכִין         | kings     | חֵיָן           | animals     |
| construct state | מֶלְכִי          | kings of  | חֵיָת           | animals of  |
| emphatic state  | מֶלְכִיא         | the kings | חֵיָתא          | the animals |

Note that the feminine plural construct ending ת־ corresponds to the BH ת־ (see I C).

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

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

Because the emphatic state is determinate or definite it is used to indicate the vocative: מֶלֶךְ אֱלֹהִים 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 מֶלֶךְ-פָּרְסָא “the king of Persia” (Ezra 4:24); מֶלֶךְ מְלָכִיָּא “the king of the kings” (Ezra 7:12) [usually rendered by the English idiom, “king of kings”]; בֵּית מְלָכָא “the house of the king” (Ezra 6:4); חֵינִית בָּרְא “the animal(s) [collective] of the field” (Dan. 2:38; 4:9, etc.).

6. *Uses of ל*: 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 ל is used for this purpose: מְלָךְ לְמִשְׁרָאֵל רַב “a great king of Israel” (Ezra 5:11).

It is extremely important to note that BA uses the preposition ל to indicate the *direct* object, in addition to retaining the common uses for ל (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 ל is expressing a direct object or an indirect object.

7. *The Direct Object and יָת*. 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 ל (see sec. 6, above). In this connection, the one occurrence of the particle יָת used as the sign of the direct object should be mentioned (cf. the usage of BH אַתָּא). In this one passage (Daniel 3:12), יָת is attached directly to the third person masculine plural pronominal suffix הוּן (see III, sec. 3).

#### 8. Vocabulary:

|   |                               |
|---|-------------------------------|
| אב — father (10)                          | מָאָה — hundred               |
| אֱלֹהַּ — god; > God (4)                  | מַלְאָךְ — angel (3)          |
| אַלְפַּיָּה — thousand (1)                | מַלְכָּה — queen (7)          |
| בָּנָה — to build                         | נְחֹשֶׁת — copper; bronze (4) |
| בַּעַל — owner, lord (1)                  | נָפַל — to fall (down)        |
| בָּשָׂר — flesh (2)                       | סֵפֶר — book (1)              |
| גִּבּוֹר — man (1)                        | עָבַד — to do, make           |
| חַיָּוָה — beast, animal (7)              | עֵשֶׂב — herbs, grass (1)     |
| חֲכִימִים — wise (4)                      | פְּרֹזֶלֶת — iron (3)         |
| יָד — hand; power (3)                     | צֶלֶם — statue; image (1)     |
| יָדַע — to know                           | צִפּוֹר — bird (3)            |
| יָכַל — to be able; prevail               | קַדְוִישׁ — holy (4)          |
| יָת — sign of the direct object           | רֹאשׁ — head, chief (10)      |
| כִּמָּה — how!                            | שֵׁם — name (10)              |
| לֵבַב — heart (5)                         | שָׂרֵשׁ — root (1)            |
| לַיְלָה — night (3)                       | תַּחֲתַיִם — under            |
| לָמָּה — why? for what purpose?<br>> lest |                               |

#### 9. Exercises: Translate the following:

|   |   |
|---|---|
| סַפְרֵיָא קַדְוִישִׁין (2)                    | מַלְאָכִין קַדְוִישִׁין (1)                   |
| יָדַע גִּבּוֹרָא שְׂמֵהָת חַיָּוָהָ (4)       | רֹאשׁ צֶלֶמָא דְהַב (3)                       |
| עָבַד אֱלֹהַּ לְאַרְעָא (6)                   | בַּעַל חַכְימֵיָא אַב מַלְכָּתָא (5)          |
| כִּמָּה נָפַל אַבְנָא עַל נְחֹשֶׁת (8)        | יָדָא בָּשָׂר וּלְבַב אֲנָשָׁא פְּרֹזֶלֶת (7) |
| תּוֹרִין מֵאֲתָן (11)                         | יָכַל וּבִיָּאָה בְּלֵילָיָא (9)              |
| אֲלֵף אֲלֵפִין (10)                           | בָּנָה מַלְכָּא לְבֵית לְצַפְרֵיָא (12)       |
| לָמָּה הוּא בְּבִרָא תַּחֲתַיִם עֵשֶׂבָא (13) |   |

## 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:

| Singular |                      | Person | Plural                 |              |
|----------|----------------------|--------|------------------------|--------------|
| אָנָּה   | I                    | 1      | אֲנֹנָּה               | we           |
| אַנְתָּה | you (masc.) [Kethib] | 2      | אַנְתֶּךָ              | you (masc.)  |
| אַנְתָּ  | you (masc.) [Qere]   |        |                        |              |
| הוּא     | he                   | 3      | הֵמוֹ, הֵמוֹן, אֲנֵהֶם | they (masc.) |
| הִיא     | she                  | 3      | אֲנֵיהֶן               | they (fem.)  |

Note that there is no occurrence of the second person feminine singular in BA. The first person singular occurs with the variant ending אָּ, and conversely, the first person plural occurs with the variant ending הָּ. The form הֵמוֹ occurs only in Ezra and הֵמוֹן only in Daniel, but אֲנֵהֶם is found in both books.

In BA, as in BH, there are instances where the Masoretic tradition has modified that which was actually “written” (בְּכֵתִיב) in the consonantal text so that it was to be pronounced or “read” (קָרָא) 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 יָדַע אָנָּה “I know [participle]” (Dan. 2:8) and also עֲדָנָא אַנְתֶּךָ וְנִבְנִין “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: אֱלֹהֵיכֶם הוּא אֱלֹהֵי אֱלֹהִים “your God is a God of gods” (Dan. 2:47); אַנְתָּה-הוּא רֹאשָׁה “you are the head” (Dan. 2:38); אֲנֹנָּה הֵמוֹ עַבְדֹּהִי “we are His servants” (Ezra 5:11).

- (C) The independent personal pronoun can be used to emphasize a preceding suffix: **וּמְנִי אֲנִי** “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: **הוא צֶלְמָא** “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: **קָטַל הַמּוֹךְ** “it killed them” (Dan. 3:22); **יָהֵב הַמֶּלֶךְ בְּיַד נְבוּכַדְנֶצַּר** “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.

#### Nouns in the Singular

| Masculine |                        | Feminine     |                           |
|-----------|------------------------|--------------|---------------------------|
| יוֹמִי    | my day                 | חַיּוֹתִי    | my animal                 |
| יוֹמְךָ   | your day (masc. sing.) | חַיּוֹתְךָ   | your animal (masc. sing.) |
| יוֹמֵהּ   | his day                | חַיּוֹתֶיהָ  | his animal                |
| יוֹמֶיהָ  | her day                | חַיּוֹתֶיהָ  | her animal                |
| יוֹמֵנָא  | our day                | חַיּוֹתֵנָא  | our animal                |
| יוֹמְכֻן  | your day (masc. pl.)   | חַיּוֹתְכֻן  | your animal (masc. pl.)   |
| יוֹמֵהוֹן | their day (masc. pl.)  | חַיּוֹתֵהוֹן | their animal (masc. pl.)  |
| יוֹמֵהֶן  | their day (fem. pl.)   | חַיּוֹתֵהֶן  | their animal (fem. pl.)   |

Also occurring are the alternate endings **כֶּם** \_ and **הֶם** \_ for **כֻּן** \_ and **הֶן** \_ , on singular and plural nouns both.

#### Nouns in the Plural

| Masculine |                                    | Feminine     |                            |
|-----------|------------------------------------|--------------|----------------------------|
| יוֹמֵי    | my days                            | חַיּוֹתֵי    | my animals                 |
| יוֹמֵיךָ  | your days [Kethib]<br>(masc.sing.) | חַיּוֹתֵיךָ  | your animals (masc. sing.) |
| יוֹמֵיךָ  | your days [Qere]                   |              |                            |
| יוֹמֵיהֶי | his days                           | חַיּוֹתֵיהֶי | his animals                |
| יוֹמֵיהֶי | her days [Kethib]                  | חַיּוֹתֵיהֶי | her animals                |
| יוֹמֵיהֶי | her days [Qere]                    |              |                            |

| Masculine (continued) |                       | Feminine (continued) |                          |
|-----------------------|-----------------------|----------------------|--------------------------|
| יָמֵינוּ              | our days [Kethib]     | חַיֹּתֵנוּ           | our animals              |
| יֹמֵינוּ              | our days [Qere]       |                      |                          |
| יָמֵיכֶם              | your days (masc.pl.)  | חַיֹּתֵיכֶם          | your animals (masc.pl.)  |
| יָמֵיהֶם              | their days (masc.pl.) | חַיֹּתֵיהֶם          | their animals (masc.pl.) |
| יָמֵיהֶן              | their days (fem.pl.)  | חַיֹּתֵיהֶן          | their animals (fem.pl.)  |

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 **דִּי** to indicate case: **לְאֱלֹהֵי יִשְׂרָאֵל דִּי בִירוּשָׁלַם מְשַׁכְּנָה** “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 **דִּי** which explains it: **אֲנַחְנָא הִמּוּ עֲבָדוּהֵי דִי** “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”: **בְּהַ בְּדַנְיֵאל** “in that 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, **בְּהַ** is used rather than **בְּהֵה**: “at that hour (moment)” or “in the same hour (moment)” (Dan. 3:6; etc.).

#### 5. Vocabulary:

|           |                                 |       |  |
|-----------|---------------------------------|-------|--|
| אֲנִי     | — I                             | בֵּית | — pit, den (5)   |
| אֲנֵם     | — they, those [masc.]           | דִּי  | — a) sign of the genitive:<br>of, etc.                                 |
| אֲנַחְנָא | — we                            |       |  |
| אֲנֵי     | — they, those [fem.]            |       | b) relative pronoun:<br>which, that, etc.                              |
| אַתָּה    | — you [masc. sing.]             |       | c) conjunction: that,<br>for, so that, in order<br>that, because, etc. |
| אַתְּמַן  | — you [masc. pl.]               |       |  |
| בֵּר      | — son [singular only] (3)       |       |  |
| בְּרִין   | — sons [used in the plural] (4) |       |  |

|                     |  |
|---------------------|--|
| המו — they [masc.]  | נשים — women [plural] (10)               |
| המון — they [masc.] | עבד — servant (1)                        |
| זבן — to buy        | עדן — time; > year (4)                   |
| יהב — to give       | קטל — (pael) to kill                     |
| יהודי — Jew, Jewish | רמה — to throw; place; impose<br>(a tax) |
| משכן — abode (3)    | שמן — heaven; sky (4)                    |

6. Exercises: Translate the following:

- (1) וילגב אריותא רמה אמן בניהון ונשיהון
- (2) קטל רב חרטמא אבהתה
- (3) אנתה הוא בר לישראל
- (4) יהב פהנא תקל לגויהי
- (5) אנה עבד אלה שמיא רבא
- (6) אנחנא המון בני מלכא
- (7) אנתון המון גביאמא די יהודיא די בירושלם
- (8) אין נשי קדישא
- (9) זבן בעל ברך הוא משכנא לברה
- (10) בעדנא די בנה חכימא לביתה לה תקלין אלה אלפין
- (11) בה עדנא זבן בר לברה

## LESSON IV

### OTHER PRONOUNS

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

|   |   |
|---|---|
| <p>Masculine Singular</p> <p>דָּנָה      this</p> | <p>Common Plural</p> <p>אֵלֶּה      these</p>     |
| <p>Feminine Singular</p> <p>דָּא      this</p>    | <p>אֵל(ה)      these</p> <p>אֵלִין      these</p> |

Note the Kethib-Qere situation in the sole occurrence of אֵל. There is also one occurrence of the alternate אֵלִין for אֵלֶּה.

The following demonstrative pronouns are always used adjectivally in BA:

|  |  |
|--|--|
| <p>Masculine Singular</p> <p>דִּךְ      that</p> | <p>Common Singular</p> <p>דִּכְן      that</p> |
| <p>Feminine Singular</p> <p>דִּךְ      that</p>  | <p>Common Plural</p> <p>אֵלֶּךְ      those</p> |

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* דִּי: Related to the Arabic ذ, ذ (“that of” or “possessor of”), דִּי 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: לְאֵלֶּה יִשְׂרָאֵל דִּי בִירוּשָׁלַם מְשַׁכְּנָה “to the God of Israel whose abode is at Jerusalem” (Ezra 7:15); אֵלֶּהךָ דִּי אַנְתָּה סִלַּח-לָהּ “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. וְלֹא אִיתִי דִּי-יִמְחָא בִידָּהּ “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):  
 מֵאֵי בַיִת־אֶזְרָא דִּי דְהָבָה וְכֶסֶףא “the vessels of gold and silver of the Temple”  
 [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 כִּי “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 דִּי followed by a pronominal suffix attached directly to the preposition ל: חֵכְמָתָא וְגִבּוּרְתָא דִּי לְהִיא “wisdom and might are *His*” (Dan. 2:20).

4. *Interrogative Pronouns*: In BA there are two interrogative pronouns, מִן “who?” and מָה “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 דִּי, מִן-דִּי “whoever” or “whosoever,” and מָה דִּי “whatever.” “Whatever” is less frequently expressed in BA by either מָה or דִּי alone.

The interrogative מָה is also frequently compounded with various prepositions: כִּמָּה “how!” לְמָה? “for what purpose?” “why?” and עַל-מָה “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: דְּנָה עִם-דְּנָה “with one another” (Dan. 2:43).

(B) In BA the indefinite pronoun כֹּל or כָּל- [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*:

|                                    |                            |
|------------------------------------|----------------------------|
| אִתִּי — existence; there is (are) | דֵּא — this [fem.]         |
| אֵל — these                        | דְּדָ — that [fem.]        |
| אֵלֵיךְ — these                    | דְּדָ — that [masc.]       |
| אֵלֵךְ — those; (these)            | דְּכֵן — that [com.]       |
| גִּבּוּרָה — might                 | דְּנָה — this (is) [masc.] |

|   |                                  |
|---|----------------------------------|
| כְּדִי — when, as soon as                 | מִן — who?                       |
| מֵאֵן — vessel (4)                        | מִן־דִּי — whoever               |
| מַחֵא — (pael) to check, prevent;<br>stay | עַל־מָה — why? wherefore?        |
|   | פָּלַח — to serve; worship (God) |

7. Exercises: Translate the following:

- (1) וּמִן־הוּא אֱלֹהֵי דִי בְעַל אַרְעָא
- (2) פָּלַח אֱלֹהֵי שְׁמֵיָא דְנִינְאֵל דִּי־שְׁמָה בְּלִטְשָׁאצֵּר כְּשֵׁם אֱלֹהֵי וְדִי רוּח־אֱלֹהִין קִדְיִשְׁיָן בְּהַ
- (3) רַב חֲרַטְמֵיָא לְמָה יְהִיב מְלָכָא חִיּוּתָא־דָא וּמָאנָא דְנָה לְכַהֲנָא
- (4) גְּבֻרְיָא אֵלִין תְּלַת הַמּוֹן
- (5) אֲנֹתָא־הוּא מְלָכָא דִי גְבוּרְתָא לְךָ
- (6) הָלֵא דָא־הִיא בְּבַל רַבְתָּא
- (7) גְּבֻרְיָא אֵלֶךְ חַכִּימֵי מְלָכָא
- (8) עַל־מָה יְתִיב גְּבֻרְיָא דְךָ בְּקִרְיַתָא דְךָ
- (9) דְנִינְאֵל דְכֵן רַב חֲרַטְמֵיָא הוּא
- (10) אִימִי מִשְׁכּוּנִין אַרְבַּע מְאָה בְּקִרְיַתָא אֵל

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.

|                    | Active   | Passive            | Reflexive                   |
|--------------------|--|--------------------|-----------------------------|
| Simple System      | Peal      קָטַל<br>[Stative    קָטַל]                            | Peil      קָטִיל   | Hithpeel    הִתְקַטֵּל      |
| “Intensive” System | Pael      קָטַל  |                    | Hithpaal    הִתְקַטֵּל      |
| Causative System   | Haphel    הִקְטִיל<br>Aphel     אִקְטִיל<br>Shaphel    שִׁקְטִיל | Hophal    הִקְטִיל | Hishtaphal    הִשְׁתַּקְטֵל |

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:      \*קָטַל > קָטַל (shift of accent and loss of final vowel) > קָטַל  
(see I A and B).
- [Stative] \*קָטַל > קָטַל (shift of accent and loss of final vowel) > קָטַל  
(see I A and B).
- Pael:      \*קָטַל > קָטַל (shift of accent and loss of final vowel) > קָטַל  
(analogical extension of the characteristic vowel of the imperfect to the perfect) > קָטַל (see I H).
- Haphel: \*הִקְטִיל > הִקְטִיל (shift of accent and loss of final vowel) > הִקְטִיל  
(analogical extension of the characteristic vowel of the imperfect to the perfect) > הִקְטִיל (see I H).
- Aphel:    \*אִקְטִיל > אִקְטִיל (shift of accent and loss of final vowel) > אִקְטִיל  
(analogical extension of the characteristic vowel of the imperfect to the perfect) > אִקְטִיל.

Shaphel: \*שִׁקְטַל > שִׁקְטַל (shift of accent and loss of final vowel) > שִׁקְטַל  
(analogical extension of the characteristic vowel of the imperfect to the perfect).

Peil: קְטִיל (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: \*הִקְטַל > הִקְטַל (shift of accent and loss of final vowel) > הִקְטַל  
(see I G).

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

Hithpaal: \*הִתְקַטַּל > הִתְקַטַּל (shift of accent and loss of final vowel).

Hishtaphal: הִתְשַׁקְטַל > הִתְשַׁקְטַל (shift of accent and loss of final vowel)  
> הִתְשַׁקְטַל (metathesis of ש and ת).

In BA, as in BH, there occurs in certain of the derived conjugations the transposition of a ת 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 צ, the ת may partially assimilate to a ט. If the sibilant is a ר, the assimilation is complete, and the ר is doubled.

Complete assimilation of ת 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  $\text{—}$  or  $\text{—}$  in the final syllable (see I H): קָנַד “to pay homage (to);” קָרַב “to draw near; approach.”

The characteristic vowel of the imperfect of the stative verbs is usually *a*: יִלְבַּשׁ “he will be clothed,” although the usual non-stative *u* also occurs, יִטְנֶה “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 יָתַב “to sit,” but BH יָשַׁב “to sit.”

4. *Conjugation of the Perfect*: In BA most grammarians have found it convenient to use כתב for the paradigms, rather than using the earlier פעל or the later קטל of BH grammarians. The Peal Perfect of the regular (strong) verb of BA is conjugated as follows:

*Singular*

| Active               | Person    | Stative                  |
|----------------------|-----------|--------------------------|
| כָּתַב he wrote      | 3 (masc.) | קָרַב he approached      |
| כָּתְבָה she wrote   | 3 (fem.)  | קָרְבַת she approached   |
| כָּתַבְתָּ you wrote | 2 (masc.) | קָרַבְתָּ you approached |
| כָּתַבְתִּי I wrote  | 1 (com.)  | קָרַבְתִּי I approached  |

*Plural*

|                        |           |                            |
|------------------------|-----------|----------------------------|
| כָּתְבוּ they wrote    | 3 (masc.) | קָרְבוּ they approached    |
| כָּתְבֵינָה they wrote | 3 (fem.)  | קָרְבֵינָה they approached |
| כָּתַבְתֶּם you wrote  | 2 (masc.) | קָרַבְתֶּם you approached  |
| כָּתַבְנָא we wrote    | 1 (com.)  | קָרַבְנָא we approached    |

The second person masculine singular also has the variant forms כָּתַבְתָּהּ and כָּתַבְתָּ. 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: יָהַב הֵמוּ בְיַד נְבוּכַדְנֶצַּר מֶלֶךְ-בָּבֶל “He gave them into the power of Nebuchadnezzar, the king of Babylon” (Ezra 5:12).
- (B) Present: אָנֹכָה יֹדְעַת דִּי רוּחַ אֱלֹהִין קַדִּישִׁין בְּךָ “I know that the spirit of the holy gods is in you” (Dan. 4:6[9]).
- (C) Future: וּמְלֻכוּתָהּ וְשִׁלְטָנָא וּרְבוּתָא דִּי מְלָכּוּת תַּחֲוֹת כָּל-שְׁמַיָּא יְהִיבַת לְעַם קַדִּישִׁי “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: וְאַנְתָּה בְּרַה בְּלִשְׁאֲצַר לָא הִשְׁעַלְתָּ לְבַבְךָ כָּל-קַבְלֵי דִּי כָל-דְּנָה “but you, his son, O Belshazzar, have not humbled your heart, although you have known all this” (Dan. 5:22).
- (E) Pluperfect: מְאַנְיָא דִּי-בֵית-אַלְהָא דִּי דַּהֲבָה וְכֶסֶף דִּי נְבוּכַדְנֶצַּר הִנְפִּיק מִן- “the vessels of gold and silver of the house of God which Nebuchadnezzar had taken out of the Temple which is at Jerusalem” (Ezra 5:14).

6. *Vocabulary:*

|   |  |
|---|--|
| אָדִין — then                               | נִפֵּק — (haphel) to take (out)                  |
| כִּלְ-קַבֵּל דִּי — because, although       | סָגַד — to pay homage to                         |
| כָּתַב — to write                           | עֲלִיּוֹן — the Most High (4)                    |
| כְּתָב — writing, document, inscription (4) | קָבֵל — before; because                          |
| לְבַשׁ — to be clothed with; wear           | קָרַב — to draw near; approach                   |
| מַלְכוּת — kingship; reign; kingdom (9)     | רָבוּ — greatness (9)                            |
| מִן-אָדִין — since                          | שִׁטְוֹן — dominion (4)                          |
| נִפֵּק — to go out                          | שָׁפַל — (haphel and aphel) to humble; humiliate |

7. *Exercises:* Translate the following:

|   |                                  |
|---|----------------------------------|
| גְּבִרְיָא יָדְעוּ מַלְכְּהוֹן (2)              | זְבִנְתּוּ בֵּית (1)             |
| יִכְלַת בְּגִבּוֹרְתָהּ (4)                     | יְהִבְנָא דְהָבָא וְכֶסֶפָא (3)  |
| נִפְלְתָּ בְּלִילְיָא (6)                       | יִתְבָּה עַל אַרְעָא (5)         |
| רְמָה אָבֵן עַל צְלָמָא (8)                     | קִטְלַחֲוּ נְבִיאַיָא (7)        |
| סָגְדוּנָא אֱלֹהָא רַבָּא אֱלֹהֵי שְׁמַיָא (10) | כְּהָנָא נִפֵּק מִן הֵיכְלָא (9) |

## 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:

|               |                 | <i>Singular</i> |            |                    |
|---------------|-----------------|-----------------|------------|--------------------|
| Active        | Person          | Stative         |            |                    |
| יִכְתֹּב      | he will write   | 3 (masc.)       | יִקְרַב    | he will approach   |
| תִּכְתֹּב     | she will write  | 3 (fem.)        | תִּקְרַב   | she will approach  |
| תִּכְתֹּב     | you will write  | 2 (masc.)       | תִּקְרַב   | you will approach  |
| אֶכְתֹּב      | I will write    | 1 (com.)        | אֶקְרַב    | I will approach    |
| <i>Plural</i> |                 |                 |            |                    |
| יִכְתְּבוּ    | they will write | 3 (masc.)       | יִקְרְבוּ  | they will approach |
| יִכְתְּבוּ    | they will write | 3 (fem.)        | יִקְרְבוּ  | they will approach |
| תִּכְתְּבוּ   | you will write  | 2 (masc.)       | תִּקְרְבוּ | you will approach  |
| נִכְתֹּב      | we will write   | 1 (com.)        | נִקְרַב    | we will approach   |

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

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: בְּכָל-אֲרָצָא דִּי תִשְׁלֹט “which will rule over the whole earth” (Dan. 2:39).
- (B) Present: עַד דִּי-תִגְדַּע דִּי-שְׁלִיט עֲלֵיאָּ בְּמַלְכוּת אֲנִשָּׂא וְלִמְן-דִּי יִצְבֵּא יִתְּנָה “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]: **דִּי רָבָה וַתִּקַּף וְרוּמָהּ יִמָּטָא לְשָׁמַיָא** “which grew (up) and became strong and whose height *reached* to the heavens” (Dan. 4:17[20]).
- (D) Jussive, Optative, Cohortative (volitive ideas): **תִּנְתֵּן מִן-בַּיִת גְּנוּי מְלָכָא** “give [it] from the king’s treasury” [lit. “the house of the treasures of the king”] (Ezra 7:20); **וְלִבְּב חֵינָהּ יִתְיָהֵב לָהּ** “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: **יֵאבְדוּ** “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 **הַ** (see VIII, sec. 1). This ending is not a true feminine ending, but does follow the feminine in having forms ending in **תַּ** for the infinitive construct. However, in these derived conjugations the ending **תָּ** 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 **תַּ**.

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 **ל** 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 **מִכְתֵּב** “to write.”

However, in a few instances there are occurrences of a Peal Infinitive in a weak verb without this preformative mem: **לְבִנָּא** “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):

**כְּתֵב** (masc. sing.)      **כְּתִיבִי** (fem. sing.)      **כְּתִבוּ** (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 אַל with the jussive (or with the ordinary imperfect if there is no distinctly jussive form): לְחַכְּמֵי בָבֶל אַל־תְּהוּבֹד “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, qâtil, which appears with either  $\text{־}$  or  $\text{־}$  in the final syllable (see I H). The Peal Active Participle of the regular (strong) verb of BA is declined as follows:

|                       |                       |
|-----------------------|-----------------------|
| כְּתֹב (masc. sing.)  | כְּתֹבִין (masc. pl.) |
| כְּתֹבָה (fem. sing.) | כְּתֹבִין (fem. pl.)  |

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

|                        |                        |
|------------------------|------------------------|
| כְּתִיב (masc. sing.)  | כְּתִיבִין (masc. pl.) |
| כְּתִיבָה (fem. sing.) | כְּתִיבִין (fem. pl.)  |

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): וּמִן אֲנַשָּׂא לָךְ טָרְדִין (הָוָה): “and you will be driven out from mankind” [lit. “(they) will drive you out”] (Dan. 4:29[32]).
- (B) Present: אֲלֵהֶךָ דִּי אֲנָתָה פְּלַח־לָהּ “your God whom you serve” (Dan. 6:17); this usage can be made emphatic by the addition of אִיתִיךָ: אִיתִיךָ כְּהֵל “are you really able?” (Dan. 2:26).
- (C) Past: (alone, or with the perfect of הָוָה): קְרִיטָא דְךָ מִן־יּוֹמַת עֲלָמָא (הָוָה): “that town from days of old has risen up against kings” (Ezra 4:19); דִּי־הָוָה צָבָא הָוָה קָטַל “whom he wished, he killed” (Dan. 5:19).

- (D) Jussive: *וּלְכֶם מְהוֹדְעִין* “and let it be known to you” [lit. “let (them) make (it) known to you”] (Ezra 7:24).
- (E) Its use (is) very common in the expression “answered and said” or “answered, saying” (usually both verbs are participles, but not necessarily so): *עָנָה מֶלֶכָּא וְאָמַר* “the king answered and said” (Dan. 6:17[16]); *עָנּוּ וְאָמְרִין* “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: *שָׂרָא* is properly translated “dwelling” or “dwells” (Dan. 2:22).

The passive participle also may be used with the perfect of *הָקָה* to express the pluperfect: *דִּי-הָוָא בְּנֵה* “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: *יִתְּנוּן ... מְנִדָּה* “tribute ... will be paid” [lit. “they will give ... tribute”] (Ezra 4:13); cf. *מְנִדָּה ... מְתִיבָה* “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: *וְאָמַר לְהוֹבְדָה לְכָל חֲכִימֵי בָבֶל* “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); *בֵּית-אֱלֹהֵא דְנָה לְבָנָא* “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 הָיָה. 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 אֵיתִי (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:

|  |   |
|--|---|
| אָבַד — to perish                              | נָשָׂא — (hithpaal) to rise up against        |
| אָבַד — (haphel) to destroy; slay              | עָלִי — superior, highest; the Most High (10) |
| אָמַר — to say; command                        | עָנָה — to answer                             |
| גָּזוּ — treasure (1)                          | צָבָה — to desire; wish, like                 |
| הָיָה — to be; happen; exist                   | רָבָה — to grow (up); become great            |
| טוֹר — mountain (4)                            | רוּם — height (4)                             |
| טָרַד — to drive away                          | שָׁלַט — to rule; have power over             |
| יָדַע — (haphel) to make known; communicate    | שָׁלִיט — mighty; officer; it is allowed (4)  |
| יָהַב — (hithpeel) to be given; be paid        | שָׁרָה — to loosen; > to dwell                |
| כָּהֵל — to be able                            | תָּקַף — to be strong, become strong          |
| מָדָה — tax, tribute [also מַגְדָּה] (7)       |   |
| מָטָא — to reach, attain; come upon; happen to |   |

#### 11. Exercises: Translate the following:

- (1) מִלְכָּא אָמַר לְמַקְטֵל חַרְטָמֵי וְחַכְמֵי כָּבֵל
- (2) עָלִיא יִשְׁלַט כָּל-אַרְעָא
- (3) תְּקַפֵּת גְּבוּרַת אַרְיֹנְתָא בְּגִבְהוֹן
- (4) וְכַהֲנֵה צָבָא הָיָה עֹבֵד בְּחֵיל שְׂמִיָּא
- (5) אֲדִין דְּנִימָל עָנָה וְאָמַר מִלְכָּא אֲנָתָה הוּא רִישָׁה דִּי דְהָבָא
- (6) רָבָה רוּם בֵּיתָא כְּרוּמָא לְטוֹר
- (7) שְׁלִיטָא יִמְטָא גְּזוּ תַחֲוֹת בֵּיתָה
- (8) כָּהֵל חַכְמָא לְמַטְרַד חַרְטָמֵי
- (9) כָּל-אַנְשָׁא אֲבָדִין כְּטִלָּא עַל דְתָאָא
- (10) יִטְרַדִן מִלְכָּא מִן-בֵּית אֱלֵה שְׂמִיָּא

## 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  $\eta_{-}$ .
- (7) Feminine nouns ending in  $\eta_{\bar{v}}$  and with unchanging vowels.
- (8) Feminine nouns ending in  $\eta_{\bar{v}}$  and with changing vowels.
- (9) Feminine nouns ending in  $\eta_{\bar{v}}$  and  $\eta_{\bar{v}}$ .
- (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 qat1, 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. | מֶלֶךְ   | מֶלֶךְ    | מִלְכָא  | מַלְכִי     | מַלְכִכֹּן  |
|     | sg. | חֵיל     | חֵיל      | חִילָא   | חִילִי      | חִילְכוֹן   |
|     | sg. | סֵפֶר    | סֵפֶר     | סִפְרָא  | סִפְרִי     | סִפְרִיכוֹן |
|     | pl. | סִפְרִין | סִפְרִי   | סִפְרִיא | סִפְרִי     | סִפְרִיכוֹן |

There also occur the variant forms חִילִי חִילָא and חִילְכוֹן. This usage of both  $\text{חִי-}$  and  $\text{-חִי}$  is also found in the plurals of this class.

|     |     |           |          |            |                              |               |
|-----|-----|-----------|----------|------------|------------------------------|---------------|
| (2) | sg. | נְהַר     | נְהַר    | נְהַרָא    | נְהַרִי                      | נְהַרְכוֹן    |
|     | pl. | נְהַרִין  | נְהַרִי  | נְהַרִיא   | נְהַרִי                      | נְהַרִיכוֹן   |
| (3) | sg. | הִיכַל    | הִיכַל   | הִיכְלָא   | הִיכְלִי                     | הִיכְלִיכוֹן  |
|     | pl. | הִיכְלִין | הִיכְלִי | הִיכְלִיא  | הִיכְלִי                     | הִיכְלִיכוֹן  |
| (4) | sg. | רוֹם      | רוֹם     | רוֹמָא     | רוֹמִי                       | רוֹמְכוֹן     |
|     | pl. | רוֹמִין   | רוֹמִי   | רוֹמִיא    | רוֹמִי                       | רוֹמִיכוֹן    |
| (5) | sg. | גָּב      | גָּב     | גָּבָא     | גָּבִי                       | גָּבְכוֹן     |
|     | pl. | גָּבִין   | גָּבִי   | גָּבִיא    | גָּבִי                       | גָּבִיכוֹן    |
| (6) | sg. | חֲדָה     | חֲדָה    | חֲדָיא     | חֲדוּהִי [plural with suff.] | חֲדוּהִי      |
|     | sg. | בְּנָה    | בְּנָה   | בְּנָיא    | [the Peal Active Participle  |               |
|     | pl. | בְּנִין   | בְּנִי   | בְּנִיא    | of בְּנָה “to build”]        |               |
| (7) | sg. | חִינָה    | חִינָה   | חִינָא     | חִינָתִי                     | חִינָתְכוֹן   |
|     | pl. | חִינָן    | חִינָה   | חִינָתָא   | חִינָתִי                     | חִינָתְכוֹן   |
| (8) | sg. | אֲגָרָה   | אֲגָרָה  | אֲגָרָא    | אֲגָרָתִי                    | אֲגָרָתְכוֹן  |
|     | pl. | אֲגָרָן   | אֲגָרָה  | אֲגָרָתָא  | אֲגָרָתִי                    | אֲגָרָתְכוֹן  |
| (9) | sg. | רְבוּ     | רְבוּת   | רְבוּתָא   | רְבוּתִי                     | רְבוּתְכוֹן   |
|     | sg. | מַלְכוּ   | מַלְכוּת | מַלְכוּתָא | מַלְכוּתִי                   | מַלְכוּתְכוֹן |
|     | pl. | מַלְכוֹן  | מַלְכוּת | מַלְכוּתָא | מַלְכוּתִי                   | מַלְכוּתְכוֹן |

Note the application of the rule that the **בגדכפת** letters retain their spirant pronunciation after a vowel even when the vowel which caused it is dropped: חִינָתְכוֹן, חִינָתְכוֹן (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.

- \*אב “father” אָבוּי אָבוּי אָבוּי; (plural) אַבְהֵי אַבְהֵי אַבְהֵי
- \*אח “brother” [presumably resembling אָב in the singular]; (plural) אַחֵיךָ אַחֵיךָ אַחֵיךָ
- אַרְיֵה “lion” (plural) אַרְיֵה אַרְיֵה אַרְיֵה
- אַשָּׁא “fire” [It is difficult to determine as to whether this is a simple feminine or possibly the emphatic state of the masculine אֵשׁ of Class 5.]
- \*בַּיִת “house” [the singular is like הַיֵּל in Class 1]; (plural) בַּיִתִּים בַּיִתִּים בַּיִתִּים [This is probably an anomalous non-spirantization of the ת, and thus יֵ is not pronounced as a qameṣ ḥaṭuṣh.]
- בֵּן “son” בְּנֵי בְנֵי בְנֵי; (plural) בְּנֵי בְנֵי בְנֵי
- \*בִּינָה “interior; midst” בִּינָה בִּינָה בִּינָה [construct, not emphatic]
- \*חֲזוֹן “vision” חֲזוֹן חֲזוֹן חֲזוֹן; (plural) חֲזוֹן חֲזוֹן חֲזוֹן
- יוֹם “day” has the [construct] plural יוֹמֵי besides the regular plural יוֹמִים
- \*כְּנֻתָּה “colleague” (plural) כְּנֻתָּה כְּנֻתָּה כְּנֻתָּה
- כִּסֵּא “seat; throne” כִּסְאֵי כִּסְאֵי כִּסְאֵי; (plural) כִּסְאֵי כִּסְאֵי כִּסְאֵי
- נְבוּזָה “present, gift” (plural) נְבוּזָה נְבוּזָה נְבוּזָה
- \*נְבִיא “prophet” [emphatic state] נְבִיאֵי נְבִיאֵי; (plural) נְבִיאֵי נְבִיאֵי [Both occur with Kethib-Qere variations.]
- \*נְשִׂי “women” (plural) נְשִׂיךָ נְשִׂיךָ [The singular does not occur in BA; presumably it would be נְשִׂאָה, from a different root.]
- \*עֲלִי “highest; the Most High” [emphatic state] עֲלִיָּה עֲלִיָּה [a Kethib-Qere variation]
- עַם “people; nation” [the singular is Class 5]; (plural) עַמְמֵי עַמְמֵי עַמְמֵי
- \*פָּחָה “governor” פָּחָה פָּחָה; (plural) פָּחָה פָּחָה פָּחָה
- קָרְיָה “town” קָרְיָה קָרְיָה; (plural or collective singular) קָרְיָה קָרְיָה [emphatic state]
- רֵאשׁ “head” [the singular is Class 4]; (plural) רֵאשִׁים רֵאשִׁים [an apparent Hebraism]
- רַב “great” [the singular is Class 5]; (masculine plural) רַבִּין רַבִּין (feminine plural) רַבִּי רַבִּי רַבִּי [These plurals are formed by reduplication.]
- רַבּוֹ “myriad” (plural) רַבּוֹ רַבּוֹ [a Kethib-Qere variation]
- שֵׁם “name” שֵׁם שֵׁם; (plural) שֵׁם שֵׁם שֵׁם

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 \*אַמָּה “cubit” אָמָה “nation” \*חֲנֻטָּה “wheat” \*כְּנֵזָה “window” מְלָה “word; matter” and \*שָׁנָה “year.”

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

4. *Vocabulary:*

|   |   |
|---|---|
| אַגְרָה — letter (8)                        | כֶּנֶה — window (7; pl. 5)              |
| אָח — brother (10)                          | כֶּנֶת — colleague (10)                 |
| אַמָּה — nation (7; pl. 5)                  | כָּרְסֵא — seat; throne (10)            |
| אַשָּׁא — fire; > fire-offering (10)        | מְלָה — word; matter, affair (7; pl. 5) |
| גִּי — interior; midst (10)                 | מָרֵא — lord (3)                        |
| חֲדָה — breast (6)                          | גְּבוּזָה — present, gift (10)          |
| חֲוִי — apparition; vision; appearance (10) | פָּחָה — governor (10)                  |
| חֲנוּטָה — wheat (7; pl. 4)                 | רַבּוֹ — myriad; great multitude (10)   |

5. *Exercises:* Translate the following:

- (1) פּוֹיִן רַב־רַבִּין לְבֵית גִּנּוּי מְלָכָא
- (2) כְּתִיבָה מְלֵתָא בְּאַגְרָתָא דִּי כְתַב וּבִיאָה לְאַחֵיהּ
- (3) רַבּוֹ רַבּוֹן פְּלַחִין לְמָרֵא שְׁמֵיָא
- (4) כָּרְסֵא מְלָכָתָא רַבְתָּא הוּנָה בְּבַבְל
- (5) חֲוִי חֲפִימוּהִי אַמִּירִין לְחֲרָטְמָא
- (6) תְּסַגְד לְפַחַת אַמִּיָּא
- (7) גְּבֵרִיָּא טְבִיא יְתָבוּ בְּגוּא אַשָּׁא
- (8) גִּתָּן חֲנוּטִיָּא לְאַבוּנָא כּוּבּוּזָה
- (9) הוּא צְלָמָא רַאשָׁה דִּי־דָהַב טַב תְּדוּהִי דִּי כְסָף
- (10) דְּנִיָּאל וּכְנֻנְתָּה יְחַקְפוֹן בְּמַלְכוּת בְּבַל בְּגוּבֹרַת אֱלֹהָא עֲלֵיָּא

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:

|            | Peal     | Stative  | Pael      | Haphel       | Aphel       | Shaphel      |
|------------|----------|----------|-----------|--------------|-------------|--------------|
| Perfect    | כָּתַב   | קָרַב    | כָּתַב    | הִכָּתַב     | אֲכָתַב     | שָׁכַתַּב    |
| Imperfect  | יִכְתֹּב | יִקְרַב  | יִכְתֹּב  | יִהְיֶכַתַּב | יִכְתֹּב    | יִשְׁכַּתֵּב |
| Imperative | כָּתֹב   | קָרַב    | כָּתֹב    | הִכָּתֵב     | אֲכָתֵב     | שָׁכַתֵּב    |
| Infinitive | מְכַתֵּב | מְקַרֵּב | כְּתִיבָה | הִכְתִּיבָה  | אֲכַתִּיבָה | שְׁכַתִּיבָה |
| Act. Part. | כָּתֹב   | קָרַב    | מְכַתֵּב  | מְהִכְתֵּב   | מְכַתֵּב    | מְשַׁכְתֵּב  |
| Pass. Part | כְּתִיב  | קְרִיב   | מְכַתֵּב  | מְהִכְתֵּב   | מְכַתֵּב    | מְשַׁכְתֵּב  |

In any of the second root consonants with an *i* vowel, a *šere* is frequently found, but the *i* may as frequently be retained (see I H). Thus the stative קָרַב “to pay homage (to)”; the Pael Perfect כָּתַב; the Haphel Perfect הִכָּתַב; etc. Because the characteristic vowel in this position in Proto-Semitic is usually an *a* in the *perfect*, the appearance of an *i* 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 *i*.

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  $\text{ֶ}$  and adding the ending  $\text{הֶֿ}$ : (e.g., the Pael) כָּתַב > כְּתִיב > כְּתִיבָה. As might be expected, the infinitive also occurs with the usual orthographic variation of  $\text{אֶֿ}$  for  $\text{הֶֿ}$ .

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) יִכְתֹּב > מְכַתֵּב. In these same conjugations there is sometimes a passive participle, which is just like the active, except that the final vowel is  $\text{ֶ}$  rather than  $\text{ֶֿ}$ : (e.g., the Pael) מְכַתֵּב.

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 **פעל** (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 **ל**. 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:

| <i>Singular</i> |             |           | <i>Plural</i> |            |
|-----------------|-------------|-----------|---------------|------------|
| Perfect         | Imperfect   | Person    | Perfect       | Imperfect  |
| כָּתַב          | יִכְתֹּב    | 3 (masc.) | כָּתְבוּ      | יִכְתְּבוּ |
| כָּתְבַת        | תִּכְתְּבִי | 3 (fem.)  | כָּתְבוּ      | יִכְתְּבוּ |
| כָּתְבוּ        | תִּכְתְּבוּ | 2 (masc.) | כָּתְבוּ      | יִכְתְּבוּ |
| כָּתְבוּ        | אִכְתְּבוּ  | 1 (com.)  | כָּתְבוּ      | יִכְתְּבוּ |

The Pael Infinitive is כָּתְבוּ; (const.) כָּתְבַת; (with suffix) כָּתְבוּ

The Pael Imperative is:

כָּתַב (masc. sing.)    כָּתְבִי (fem. sing.)    כָּתְבוּ (masc. pl.)

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

|  |   |
|--|---|
| מִכְתָּב (masc. sing. active)            | מִכְתְּבִין (m. pl. active or passive)    |
| מִכְתָּבָה (masc. sing. passive)         |   |
| הַמִּכְתָּבָה (f. sg. active or passive) | הַמִּכְתְּבִין (f. pl. 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 קָבַל [and קָבַל]

—third person masculine plural בָּטְלוּ

Imperfect—third person masculine plural יִקְבְּלוּ

—second person masculine plural תִּקְבְּלוּ

Infinitive—בָּטֹלָא [note א for ה]

Participle—masculine plural (passive) מִכְּפֹתִין

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

| <i>Singular</i> |                     |           | <i>Plural</i> |                  |
|-----------------|---------------------|-----------|---------------|------------------|
| Perfect         | Imperfect           | Person    | Perfect       | Imperfect        |
| הִכְתָּב        | יִהְיֶהכְתָּב       | 3 (masc.) | הִכְתְּבוּ    | יִהְיֶהכְתְּבוּ  |
| הִכְתַּבְתְּ    | תִּהְיֶהכְתַּבְתְּ  | 3 (fem.)  | הִכְתְּבֵי    | יִהְיֶהכְתְּבוּ  |
| הִכְתְּבֶנּוּ   | תִּהְיֶהכְתַּבְתֶּם | 2 (masc.) | הִכְתְּבוּ    | תִּהְיֶהכְתְּבוּ |
| הִכְתַּבְתְּ    | אֵהְיֶהכְתַּבְתְּ   | 1 (com.)  | הִכְתְּבוּ    | וְיִהְיֶהכְתָּב  |

In the perfect there are also the variant forms <sup>1</sup>הִכְתְּבִית and הִכְתְּבִית for the third person feminine singular and first person common singular respectively.

The Haphel Infinitive is הִכְתְּבָה; (const.) הִכְתְּבִית; (with suffix) הִכְתְּבוּת.

The Haphel Imperative is:

|                        |                              |                        |
|------------------------|------------------------------|------------------------|
| הִכְתָּב (masc. sing.) | יִהְיֶהכְתְּבֵי (fem. sing.) | הִכְתְּבוּ (masc. pl.) |
|------------------------|------------------------------|------------------------|

The Haphel Participles are:

|                                       |                                       |
|---------------------------------------|---------------------------------------|
| הִכְתְּבוּ (masc. sing. active)       | הִכְתְּבוּ (m. pl. active or passive) |
| הִכְתְּבוּ (masc. sing. passive)      |                                       |
| הִכְתְּבוּ (f. sg. active or passive) | הִכְתְּבוּ (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.) | הִשְׁלֵמָה     |
| —second person masculine singular                    | הִשְׁפֵּלְתָּ  |
| —third person masculine plural                       | הִרְגִּיזוּ    |
| Imperfect — third person masculine singular          | יִהְיֶה־שֹׁפֵל |
| Infinitive —   | הִשְׁפֵּלָה    |
| Imperative—masculine singular                        | הִשְׁלֵם       |

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:

| <i>Singular</i> | Person    | <i>Plural</i> |
|-----------------|-----------|---------------|
| יִכְתֹּב        | 3 (masc.) | יִכְתְּבוּ    |
| תִּכְתֹּב       | 3 (fem.)  | יִכְתְּבוּן   |
| תִּכְתֹּב       | 2 (masc.) | תִּכְתְּבוּן  |
| אִכְתֹּב        | 1 (com.)  | נִכְתֹּב      |

The Aphel Participles are:

|  |   |
|--|---|
| מִכְתֵּב (masc. sing. active)                | מִכְתְּבוּן (m. pl. active <i>or</i> passive) |
| מִכְתֹּב (masc. sing. passive)               |   |
| מִכְתְּבוּ (f. sg. active <i>or</i> passive) | מִכְתְּבוּן (f. pl. active <i>or</i> passive) |

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: מִשְׁפִּיל [with the variant מִשְׁפֵּל]. Even so, the example is somewhat doubtful, for the root שִׁפֵּל 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:

|          |  |           |  |
|----------|--|-----------|--|
| אֶלֹּ    | — behold!  | טָעַם     | — sense; command; advice; report (1)                 |
| בָּטַל   | — (pael) to stop                                       | כָּעַן    | — now  |
| בָּנָה   | — (hithpeel) to be built                               | כָּפַח    | — (pael) to bind, tie                                |
| בָּעָה   | — to seek, request; be on the point of; run great risk | פְּלִיחָן | — (divine) service                                   |
| גִּבּוֹר | — (mighty) man; warrior                                | פִּשְׁרָה | — interpretation (1)                                 |
| הֵן      | — if; whether  | קָבַל     | — (pael) to receive                                  |
| זָמַן    | — time; turn (2)                                       | קִדְּם    | — before   |
| חַד      | — one  | רָגַז     | — (haphel) to irritate, make angry                   |
| חָזָה    | — to see, perceive                                     | שָׁלַם    | — (haphel) to complete, finish; deliver (completely) |
| חָלַם    | — dream (1)  |           |  |

### 8. Exercises: Translate the following:

- (1) וְהוּן חִלְמָא וּפְשָׁרָה תְּכַתְּבֵן גְּבוּבָן רַבְרָבָן תְּקַבְּלֵן מִן־קִדְּמֵי
- (2) וּמֵאֲנִיא דִּי־מִתְיָהֲבִין לָךְ לְפִלְחָן בֵּית אֱלֹהֵךְ הַשְּׁלַם קִדְּם אֱלֹהֵ יְרוּשָׁלַם
- (3) כְּעַן שִׁימוּ טָעַם לְבָטְלָא גְּבַרְיָא אֵלְךְ וְקַרְיָתָא דָּךְ לָא תַתְּבִנָּא
- (4) וּלְגַבְרִין גְּבַרְי־חֵיל דִּי בְּחִילָה אָמַר לְכַפְּתָה לְשַׁדְּרָךְ וּכְנֹתָה
- (5) כָּל־קָבַל דִּי הֲרָגוּ אֲבַהֲתָנָא לְאֱלֹהֵ שְׁמֵיָא יְהִב הַמוּ בִיד מְלָךְ־בְּבָל
- (6) מֵרָא בְּבָל חָזָה חִלְם בְּלִילְיָא וְאֵלֹו צָלַם חַד וְרֵאשָׁה דִּי דְּהַב טָב
- (7) וְדַגְּיָאֵל בְּעָה מִן־מְלָכָא דִּי וְמִן יִתְנִן־לָהּ וּפְשָׁרָא לְהוֹדְעָה לְמִלְכָּא

## 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 ה, rather than the Haphel in retaining it. This would accord with the Hophal Imperfect of BH. [Some have conjectured a Hophal Imperfect of נחת in Ezra 6:5.]

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

| <i>Singular</i> |               | <i>Perfect</i> | <i>Plural</i> |                |
|-----------------|---------------|----------------|---------------|----------------|
| Peil            | Hophal        | Person         | Peil          | Hophal         |
| כְּתִיב         | הִכְתֵּב      | 3 (masc.)      | כְּתִיבוּ     | הִכְתֵּבוּ     |
| כְּתִיבַת       | הִכְתֵּבַת    | 3 (fem.)       | כְּתִיבְהָ    | הִכְתֵּבְהָ    |
| כְּתִיבְתֶם (א) | הִכְתֵּבְתֶם  | 2 (masc.)      | כְּתִיבוּתְךָ | הִכְתֵּבוּתְךָ |
| כְּתִיבֶנּוּ    | הִכְתֵּבֶנּוּ | 1 (com.)       | כְּתִיבוּנָא  | הִכְתֵּבוּנָא  |

It is frequently difficult to determine whether כְּתִיב 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, | שָׁלִים                      |
|        | — third person feminine singular   | קָטִילָה                     |
|        | — second person masculine singular | תִּקְלָתָא [for תִּקְלֶתָהּ] |
|        | — third person masculine plural    | כָּפְחוּ [for כָּפְתוּהוּ]   |
| Hophal | — third person feminine singular   | הִתְקַנָּה                   |

2. *The Reflexive Conjugations*: Corresponding to the Peal, Pael, and Shaphel, there are the reflexive stems in *t*, Hithpeel, Hithpaal, and Hishtaphal. In each case the ה which precedes the ת seems to be an analogical extension of the initial consonant of the causative system, — a phenomenon occurring also in other Semitic languages. This ה can be replaced by an א [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:

|            | Hithpeel      | Hithpaal      | Hishtaphal        |
|------------|---------------|---------------|-------------------|
| Perfect    | הִתְכַּתַּב   | הִתְכַּתְּבָה | הִשְׁתַּכַּתְּבָה |
| Imperfect  | יִתְכַּתֵּב   | יִתְכַּתְּבִי | יִשְׁתַּכַּתֵּב   |
| Imperative | הִתְכַּתֵּב   | הִתְכַּתְּבִי | הִשְׁתַּכַּתֵּב   |
| Infinitive | הִתְכַּתְּבָה | הִתְכַּתְּבִי | הִשְׁתַּכַּתְּבִי |
| Participle | מִתְכַּתֵּב   | מִתְכַּתְּבִי | מִשְׁתַּכַּתֵּב   |

Note that in the imperfect the prefixed ה 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 ת with a following sibilant regularly occurs in verbs with an initial sibilant (see V, sec. 2)]:

| <i>Singular</i> |              |           | <i>Plural</i> |                |
|-----------------|--------------|-----------|---------------|----------------|
| Perfect         | Imperfect    | Person    | Perfect       | Imperfect      |
| הִתְכַּתַּב     | יִתְכַּתֵּב  | 3 (masc.) | הִתְכַּתְּבוּ | יִתְכַּתְּבוּן |
| הִתְכַּתְּבָה   | תִּתְכַּתֵּב | 3 (fem.)  | הִתְכַּתְּבִי | יִתְכַּתְּבִין |

| <i>Singular</i> |               |           | <i>Plural</i>   |               |
|-----------------|---------------|-----------|-----------------|---------------|
| התְּכַתֵּב      | תְּכַתֵּב     | 2 (masc.) | התְּכַתְּבוּ    | תְּכַתְּבוּ   |
| התְּכַתְּבִית   | אֲתְּכַתְּבִי | 1 (com.)  | התְּכַתְּבוּנָא | נְתְּכַתְּבוּ |

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

The Hithpee' Infinitive is **התְּכַתְּבָה**; (const.) **התְּכַתְּבַת**; (with suffix) **התְּכַתְּבוּת**.

The Hithpeel Imperative is:

**התְּכַתְּבוּ** (masc. sing.)      **התְּכַתְּבִי** (fem. sing.)      **התְּכַתְּבוּ** (masc. pl.)

The Hithpeel Participles are:

|                                   |                                    |
|-----------------------------------|------------------------------------|
| <b>מְתְּכַתֵּב</b> (masc. sing.)  | <b>מְתְּכַתְּבִין</b> (masc. pl.)  |
| <b>מְתְּכַתְּבָה</b> (fem. sing.) | <b>מְתְּכַתְּבוֹנָא</b> (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 **הוֹדְמוֹתוּן** [a Kethib-Qere variation—possibly **הוֹדְמוֹתוּן** — or a Hithpaal]

Imperfect — third person feminine singular **תְּשַׁתְּבֵק** [note the metathesis]

Infinitive — **התְּקַטְּלָה**

Participle — masculine plural **מְתְּקַטְּלִין**

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

| <i>Singular</i>      |                      |           | <i>Plural</i>          |                        |
|----------------------|----------------------|-----------|------------------------|------------------------|
| Perfect              | Imperfect            | Person    | Perfect                | Imperfect              |
| <b>התְּכַתֵּב</b>    | <b>יְתְּכַתֵּב</b>   | 3 (masc.) | <b>התְּכַתְּבוּ</b>    | <b>יְתְּכַתְּבוּ</b>   |
| <b>התְּכַתְּבַת</b>  | <b>תְּתְּכַתֵּב</b>  | 3 (fem.)  | <b>התְּכַתְּבָה</b>    | <b>יְתְּכַתְּבוּ</b>   |
| <b>התְּכַתְּבִית</b> | <b>תְּתְּכַתֵּב</b>  | 2 (masc.) | <b>התְּכַתְּבַתוּן</b> | <b>תְּתְּכַתְּבוּן</b> |
| <b>התְּכַתְּבִית</b> | <b>אֲתְּכַתְּבִי</b> | 1 (com.)  | <b>התְּכַתְּבוּנָא</b> | <b>נְתְּכַתְּבוּ</b>   |

The Hithpaal Infinitive is **התְּכַתְּבָה**; (const.) **התְּכַתְּבַת**; (with suffix) **התְּכַתְּבוּת**.

The Hithpaal Imperative is:

**התְּכַתְּבוּ** (masc. sing.)      **התְּכַתְּבִי** (fem. sing.)      **התְּכַתְּבוּ** (masc. pl.)

The Hithpaal Participles are:

|                           |                           |
|---------------------------|---------------------------|
| מְתַכְתֵּב (masc. sing.)  | מְתַכְתְּבִין (masc. pl.) |
| מְתַכְתְּבָה (fem. sing.) | מְתַכְתְּבוֹת (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 | מְשַׁתְּפֵל [note the metathesis] |
|            | — masculine plural   | מְשַׁתְּפִין                      |

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*:

|  |  |
|--|--|
| אֵילָן — tree (4)                                  | רָמָה — (hithpeel) to be thrown                      |
| דָּת — decree, command, order,<br>law (4)          | שָׁנְיָא — great, much, many; [ad-<br>verb] very (4) |
| זָמַן — (hithpeel or hithpaal) to<br>agree; decide | שָׁכַל — (hithpaal) to consider                      |
| כּוּשׁ — (hithpaal) to assemble                    | שָׁבַק — (hithpeel) to be left; pass<br>on to        |
| נֹר — fire (4)                                     | שָׁלַח — to send                                     |
| עֵבֶר — the opposite bank (1)                      | שָׁלַם — (peil) to be finished                       |
| קָטַל — (peil) to be killed                        | תָּקַל — (peil) to be weighed                        |
| קָטַל — (hithpeel) to be killed                    | תָּקַן — (hophal) to be reestab-<br>lished           |
| קָטַל — (hithpaal) to be killed                    |  |

7. *Exercises*: Translate the following:

- (1) חָזָה אֶתְּהָ עַד דֵּי קָטִילַת חַיִּיתָא
- (2) וּמִן־אֲדִין וְעַד כְּעֵן בֵּיתָא מְתַבְּנָא וְלֹא שְׁלִים
- (3) גְּבַרְיָא הַתְּכַשׁוּ וְהוֹדְמֵנוּ לְהַשְׁתַּכְּלָה מְלִתָּא
- (4) שְׁלַח מְלָכָא כְּסָפָה לְבֵית גְּזוּזָהי וְתַקִּיל תַּמָּה
- (5) וְעַל־מְלָכוּתֵי הַתְּקַנְתָּ וְלֹא הַתְּקַטַּלְתָּ
- (6) חָזָה חֲכִימָא וְאָלוּ אֵילָן בְּטוּא אַרְעָא וְרוּמָה שְׁנִיָּא
- (7) כָּל־עַמָּא דֵּי בְּעֵבֶר גְּזַרְהָ הֵמוּ יְדַעֵי דְתִי אֱלֹהֵי שְׁמַיָּא
- (8) וּמִן־דֵּי־לֹא יִפְל וְיִסְגַּד לְצַלְמָא יִתְרַמָּא לְטוּא־גְּזַרָּא
- (9) וּמְלָכוּתָא לְעַם טָב תַּשְׁתַּבֵּק לְעַלְמִין
- (10) וְהָרָה דָּת מִן־מְלָכָא וְנַחְמִימָא מִתְּקַטְּלִין

## 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 ה, ח, or ע. Usually the vocal shewa under this first consonant is composite (I M). An original *a* is usually retained under this first consonant, rather than being dissimilated to an *i* (I E). 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  $\text{־}$  or  $\text{ֿ}$  the laryngeal has  $\text{ֿ־}$  or  $\text{־ֿ}$ : (sing.) עֲבַדְתָּ עֲבַדְתָּ עֲבַדְתָּ; (plural) עֲבַדוּ

Imperfect: the prefix retains the original  $\text{־}$  instead of having  $\text{ֿ}$  [but becomes  $\text{ֿ־}$  when the verb is also Lamedh He]: (plural) תְּעַבְדֶּנּוּ or תְּעַבְדֶּנּוּ [here the laryngeal adopts the vowel of the prefix, in place of retaining its shewa].

Infinitive: the mem has  $\text{ֿ־}$  instead of  $\text{־ֿ}$ : מְעַבְדֵּי

Participles: the active participle is regular; the passive participle has  $\text{־}$  for  $\text{־}$ : (plural)  $\text{הַשִּׁיבִין}$

- (B) Pael: since the Pe letter of the regular (strong) verb uniformly has  $\text{־}$  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:  $\text{הַחֲסִי}$  >  $\text{הַחֲסִין}$  (shift of accent and loss of final vowel) >  $\text{הַחֲסִן}$  (the so-called “qatqat-qitqat” dissimilation [however, unusual with laryngeals, cf. I E]) >  $\text{הַחֲסִן}$  (analogical extension of the characteristic vowel of the imperfect to the perfect) >  $\text{הַחֲסִן}$  (short *i* before a laryngeal becomes a seghol [see I F]) >  $\text{הַחֲסִן}$  (insertion of a ḥaṭeph [see I N]).

Perfect: (plural)  $\text{הַחֲסִינוּ}$

Imperfect: here the only occurrence is in the Aphel, rather than the Haphel, and is quite regular in form: (plural)  $\text{יַחֲסִינוּ}$

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  $\text{־}$  where the regular verb has  $\text{־}$ :  
 Imperfect: (sing.)  $\text{יִתְעַבֵּר}$  [and  $\text{יִתְעַבֵּר}$ ]  
 Participle: (sing.)  $\text{מִתְעַבֵּר}$
- (F) Hithpaal: the same use of  $\text{־}$  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  $\text{א}$ ,  $\text{ה}$ ,  $\text{ח}$ ,  $\text{ע}$  or  $\text{ר}$ . 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 ׀ for ׀: (plural) כְּהִלִּיץ.

- (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.) בְּרִיכַת בְּרַךְ

Imperfect: (sing.) תִּקְרַב; (plural) יִטְעֲמוּ

Participles: (sing. pass.) מְבָרֵךְ; (plural) מְסַעְדִּין

- (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.)

מִתְבַּהֵל

4. *Lamedh Laryngeal Verbs*: To this class belong verbs whose last consonant is ה, ח, ע or ר [this ה is a he proper, indicated by a mappiq, and not a he that is just one of the *matres lectionis* for the long vowel *ā* — 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 ר, ח, or ע (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 ׀ for ׀ before the last consonant; a shewa before the last consonant is retained, the same as in the regular (strong) verb: (sing.) יִשְׁלַח; (plural) יִפְלְחוּ

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

Participles: the active singular has ׀ for ׀; the plural is regular: (sing.) שְׁלַח; (plural) פְּלְחוּ

the passive participle has the pathah furtive: (sing.) שְׁלִיחַ

- (B) Pael: here the preference of the laryngeals and resh for the *a*-vowel is regularly exhibited.  
 Perfect: here   is found for   or  : (sing.) שְׁבַחְתָּ; (plural) שְׁבַחוּ  
 Imperfect: the same   is found as in the perfect: (sing.) יִבְקַרְךָ  
 Infinitive: the Lamedh Laryngeal infinitive is regular in the Pael.  
 Imperative: the same   is found as in the perfect: (plural) בְּדַרְרוּ  
 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.) מְשַׁבַּח מְפַשֵּׁר
- (C) Haphel (and Aphel): the same occurrences of   for   and   as found in the Pael are found in the Haphel.  
 Perfect: (sing.) הִשְׁבַּחְתָּ הַצֶּלַח [first person — for this peculiar formation see the discussion under the Hithpeel Perfect below]; (plural) הִשְׁבַּחוּ הַשְׁבַּחְנָא  
 Imperfect: (sing.) תִּשְׁבַּח; (plural) תִּשְׁבַּחוּ  
 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.) מְצַלֵּחַ; (plural) מְצַלְחִין
- (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.) הִשְׁתַּכַּח  
 —third person feminine singular: in this class of verbs particularly, the formations with a *ת* 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 תַּעֲבֹדוּ > תַּעֲבֹדוּן]: thus הִתְנַחֲתָה and הִשְׁתַּכַּחְתָּ [the latter appears in the form of a true laryngeal segholate].  
 —second person masculine singular: easy to confuse with the above: הִשְׁתַּכַּחְתָּ [the final *ת* 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 א in the Perfect, rather than with a ה. This appears to be on an analogy with the causatives, where the Haphel begins with a ה and the Aphel with an א, extended into the reflexives so that there is a form אֶתְכַתֵּב corresponding to the form הִתְכַתֵּב. However, there is another analogical influence on the Ithpeel which apparently comes from the Hithpeel Imperfect. The prefixes of the Hithpeel Imperfect all have ה except the א, which has פֿ (the first person singular is אֶתְכַתֵּב). Extending this parallel into the perfect of the Ithpeel, the form אֶתְכַתֵּב is found for the perfect, as well as the form אֶתְכַתֵּב.

In the Lamedh Laryngeal verbs there is one occurrence of an Ithpeel: אֶתְנַגֵּר corresponding to הִתְנַגֵּר [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:

|   |  |
|---|--|
| בדר — (pael) to disperse, scatter                     | מִדְבַּח — altar (3)   |
| בהל — (hithpaal) to be frightened, be perplexed       | סעד — (pael) to help, aid  |
| בקר — (pael) to seek, investigate                     | עבד — (hithpeel) to be made; turned into; be done                        |
| ברך — (pael) to bless                                 | פִּשֵׁר — (pael) to interpret  |
| גור — (hithpeel and ithpeel) to be cut out; break off | צלח — (haphel and aphel) to (cause to) prosper; fare well; make progress |
| הִלַּךְ — to pass (over); pass by                     | קרב — (pael) to offer  |
| חסן — (haphel and aphel) to occupy, possess           | שבח — (pael) to praise   |
| חשב — to consider; > respect                          | שכח — (haphel) to find   |
| טעם — (pael) to feed, give to eat                     | שכח — (hithpeel) to be found   |

### 8. Exercises: Translate the following:

- (1) וְכָל-יְתִיבֵי אֲרָעָא כְּלָא חֲשִׁיבִין
- (2) וּתְקַרְבַּהּ הִמּוּ עַל-מִדְבַּחָהּ דִּי בֵּית אֱלֹהִים דִּי בִירוּשָׁלַם
- (3) וְעָמְהוֹן נְבִיאֵיא דִי-אֱלֹהָא מְסַעְדִין לְהוֹן

- (4) וְאֵלוֹ מִשׁוֹרָא אֲתַגְּזֶרֶת אֲכֹן וְהִתְגַּזְרֶת דִּי-לֹא בִּידִין
- (5) וּמְנֵי שִׁים טַעַם וּבְקָרוֹ וְהִשְׁכַּחוּ אַגְרָתָא
- (6) אֲדִין מִלְכָּא שְׁנִיא מִתְבַּהֵל וּבְדַר נְשׁוּהֵי בְּגוּא הִיכְלָה
- (7) וְאַרְבַּע עֶדְנִין יִחְלַפּוּן עֲלוּהֵי דִי יַחֲסֹן מִלְכוּתָא
- (8) וְלַעֲלִיא בְּרַכַּת וְלַחֵי עֲלָמָא שְׁבַחַת
- (9) וְעֲשָׂבָא כְּתוּרִין לָךְ יִטְעַמּוּן
- (10) וִיהוּדֵיאַ כְּנָן וּמְצַלְחִין בְּיוֹמֵי חַגֵּי נְבִיאָה
- (11) קַל-דִּי אָמַר כְּהֵנָּא יִתְעַבֵּד לְבֵית אֱלֹהֵי
- (12) וְהִשְׁתַּכַּח בְּבַבְלָא כְּתָב וְכֹן-כְּתִיב בְּגוּה

## 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.) יִתֵּן יִתֵּן יִפֵּל; (plural) יִתְּנוּ תִפְּלוּ

Infinitive: the sole occurrence happens to be regular: מִתֵּן

Imperative: the nun is dropped completely: (plural) פִּקְדוּ [apparently on an analogy with the imperfect and imperative of the regular verb: if יִכְתֹּב (imperfect) > כְּתֹב (imperative) then יִפֵּק > פִּק].

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 in הִצְלָהּ.

Participles: the nun may be retained; or it may be assimilated, as in מִצְלָן [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 נָחַח; 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 ה, there is no lengthening of the vowel in compensation (see I 8).

Imperfect: (sing.) נָחַח [an Aphel form]

Imperative: (sing) נָחַח [an Aphel form]

Participle: (plural) מְנַחְחִים [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 ו, the yodh is elided as a consonant, and becomes part of the long vowel (as in BH): וַיִּהְיוּ

Perfect: quite regular: (sing.) יָבֵלְתָּ יָתֵב

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.) יָבֵלְתָּ יָתֵב [Qere: the Kethib form וַיִּבְלֵת and

the form יָכַל (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.) יֵטַב

Participles: all are regular: (sing.) יִכְלֶה יָכַל; (plural) יִתְבַּח

- (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 הוּ in the Haphel (see I D); the true Pe Yodh verbs become הִי in the Haphel (see I P).

Perfect: (sing.) הִיבֵל הוֹתֵב

Infinitive: הִיבְלֶה

- (D) Peil: this conjugation, like the peal perfect, has a shewa under the initial consonant, and therefore is regular, unless preceded by the conjunction ו (see above).
- (E) Hophal: there is only one occurrence, which has הוּ instead of the regular הִ.

Perfect: third person feminine singular: הוֹסַפַּת

- (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 *šūzubu* — *ušēzib*, the Shaphel of *ezēbu*, which is cognate to the BH עֹזַב, *not* יָזַב; hence it can be listed in BA as a Pe Yodh only for convenience.

Perfect: (sing.) שָׁזַב

Imperfect: (sing.) שָׁזִיב

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

Participle: (sing.) מְשִׁיזֵב

- (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 יבל is treated as a true Pe Yodh). The use of ס, instead of the usual ש of the Shaphel, possibly reflects an Assyrian rather than a Babylonian pronunciation of the Accadian in this instance.

Participle: (plural) מְסוּבְלִין

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 ו: (sing.)

יְהִיבָה; (plural) יִהְיֶיבוּ

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

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

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

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

Imperfect: (sing.) יִתְהַיֵּב; (plural) יִתְהַיֵּבוּ

Participles: (sing.) מִתְהַיֵּב; (plural) מִתְהַיֵּבִין

- (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 ץ (see I 8 b).

Perfect: (plural) אֶתְיַעֲצוּ

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 ידע 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.) יִדְעֶנּוּ; (plural) יִדְעוּן

Imperative: also analogous to the Pe Nun class: (sing.) **דע**

Participles: (sing.) **דיע**; (plural) **דיען**; (passive) **דיע** [note the pathah furtive]

- (B) Haphel: the occurrences in the Haphel show that **ידע** 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. **א** instead of the usual *šere yodh* **י**).

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 *ḥaṭeph pathah* (see I M).

Perfect: (sing.) **אָזל**; (plural) **אָזלנא אָזלן**

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

Infinitive: see the doubly weak verb **אמר** below.

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

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 **אמן** is analogous to a Pe Yodh: (sing.) **הימן**

Imperfect: the verb **אבד** is analogous to a Pe Waw: (sing.) **תהבד**; (plural) **יהבדן**

Infinitive: **הובדה**

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

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

Perfect: (sing.) **הובד**

- (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 אָמַר is formed as follows:

Perfect: the aleph takes the ḥaṭeph pathaḥ and the laryngeal prefers the *a*-vowel: (sing.) אָמַר

—third person feminine; אָמְרָת [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; אָמַרְתִּי [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) אָמַרְוּ

Imperfect: the aleph quiesces: (sing.) יֵאמַר; (plural) תֵּאמְרוּן

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

Imperative: the ḥaṭeph seghol is found here instead of the usual ḥaṭeph pathaḥ: (sing.) אָמַרְ

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

### 11. Vocabulary:

|  |   |
|--|---|
| אבד — (hophal) to be destroyed                   | יעט — (ithpaal) to take counsel together      |
| אָזַל — to go (to or away)                       |   |
| אָכַל — to eat                                   | יתב — (haphel) to settle; cause to dwell      |
| אמן — (haphel) to trust in                       |   |
| אָרֶק — earth (1)                                | מְדִינָה — province; town; city (7)           |
| יבֵל — (haphel) to bring                         | נָחַת — (haphel and aphel) to deposit         |
| יבֵל — (saphel) to offer; bring; lay; > preserve | נָצַל — (haphel and aphel) to rescue, deliver |
| יָבַר — heap of stones (1)                       |   |
| יָטַב — to be pleasing                           | שְׁהָדוּ — witness; testimony (9)             |
| יִסַּף — (hophal) to be added                    | שִׁיב — to rescue                             |

### 12. Exercises: Translate the following:

- (1) אָכְלוּ חַיִּוְתָא וְהוּבְדוּ בֵּית בְּעֵלָה
- (2) וּמָה דִּי עָלִידָ וְעַל-אַחֵידָ יִטַּב לְמַעַבְדָּ תַעֲבָדוּן
- (3) דְּגִיבָל הַיָּמָן בְּאֵלְהָהּ וְחֻקָּהּהּ שְׁנִיאָהּ הוֹסֵפֶת לָהּ

- (4) אַתְּעֵטוּ כָּל חַפְיָמֵי מַלְכוּתָא לְשִׁזְבוּתָךְ
- (5) מַלְכָּא רַבָּא הֵיבֵל אַמְיָא אֵלֶיךָ וְהוֹתֵב הֵמוּ בְּקִרְיָה דִּי שְׁמֶרֶץ
- (6) אֲזִלְנָא לִיהוּד מְדִינְתָא לְבֵית אֱלֹהָא רַבָּא וְהוּא מְתַבְּנָא אֲבָן
- (7) וְאָמַר לֵה אֲזִל-אַחַת מְאִנְיָא בְּהִיכְלָא דִּי בִירוּשָׁלַם
- (8) וְהוּא מְשִׁיב וּמְצַל וְעַבְד אֶתְךָ בְּשִׁמְיָא וּבְאַרְעָא
- (9) כְּדִנְהָ תֵאמְרוּן לְהוּם אֱלֹהֵיָא דִּי-שְׁמֵיָא וְאַרְקָא לָא עֲבָדוּ יַאֲבָדוּ מְאִרְעָא וּמִן-תְּחוֹת שְׁמֵיָא
- (Jer. 10:11) אֱלֹהָ
- (10) יַגְר שְׁהֲדוּתָא (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. קים and קם, קם and קם), in BA there is almost invariably the long variety of the stem (קים and קם). 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 qameš 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 (qameš) 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 ך as a *vowel* predominating over the ך in the Peal imperfect.

(A) Peal: the general rules given above have their application as follows:

Perfect: the perfect has the accented qameṣ, except for an apparently anomalous perfect of רום: (sing.) קָם רֹם; (plural) קָמוּ

Imperfect: the pretonic vowel is reduced to shewa under the prefixes: (sing.) יְתוּב יְקוּם; (plural) יְקוּמוּן

Imperative: similar to the imperfect, without the prefix: (sing.) קוּמִי

Participles: in the hollow verbs the Peal active participle is a triconsonantal formation, in which the waw or yodh coming between  $\text{ֿ}$  and a full vowel, becomes  $\text{א}$ ; in the plural the  $\text{א}$  has a ḥaṭeph pathaḥ in the Kethib, but the Qere reads  $\text{י}$  for  $\text{א}$  [even in the Ayin Waw class]: (sing.) קָאָם; (plural) קָאָמִין [Kethib] קִימִין [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]): קִימָה

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

Perfect: the vowel under the preformative  $\text{ה}$  or  $\text{א}$  is usually a ḥaṭeph pathaḥ (see I M); in the third person feminine singular the vowel of the  $\text{ה}$  is propretonic, and becomes a ḥaṭeph seghol: (sing.) הֶקִּים (and הֶקִּימָה [Aphel-with suffix] אֶקִּימָה [Aphel]); (plural) הִקְיִמְתָּ הִקְיִמְתָּ הִקְיִמְתָּ

Imperfect: in the singular the vowel of the preformative  $\text{ה}$  is  $\text{ֿ}$  or  $\text{ֿֿ}$ ; the prefix has  $\text{ֿ}$  or  $\text{ֿֿ}$ , usually the latter: (sing.) יְקִים [Aphel] יְקִימָה [Aphel] but יְקִימָה [Aphel] and יְקִימָה [Haphel]

Infinitive: this is formed as though the root were truly biconsonantal; the vowel of the preformative is  $\text{ֿֿ}$ : הִקְיִמָה

Participles: the vowel of the preformative  $\text{ה}$  is  $\text{ֿֿ}$ ; the Aphel, without a preformative  $\text{א}$  has this  $\text{ֿֿ}$  under the  $\text{מ}$ : (sing.) מְקִימָה [Haphel] מְקִימָה [Aphel]

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

- (E) Hophal: the preformative  $\text{ה}$  has the reduced vowel  $\text{ֿֿֿ}$ .

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

- (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 Pa'el of the regular (strong) verb.

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

(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.) הִתְרוּמְמָתָה

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 *t*-reflexive, the Hishtaphal (see Lesson V, sec. 1), so the aleph causative conjugation, the Aphel, has a *t*-reflexive, the Hithaphel. However, the preformative א is assimilated by the ת, which in turn is doubled, so the Hithaphel appears as Hittaphel. Finally, the *a*-vowel under the doubled tav is reduced to a shewa.

It must be noted, however, that although the verbs are to be explained as *t*-reflexive formations of the Aphel, their meaning is often the same as that of the *t*-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, וון and one an Ayin Yodh verb, שים.

(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 יָ.

Imperfect: (sing.) יִתְוֹן

(B) Ayin Yodh: conversely, these formations preserve the *a*-vowel, either אָ or אַ:

Imperfect: (sing.) יִתְשֹׁם; (plural) יִתְשֹׁמוּ

Participle: (sing.) מִתְשֹׁם

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.) שָׁמַתְּ שָׁמַתְּ (and שָׁמַתְּ שָׁמַתְּ)

Imperative: here (and in the imperfect) the true distinction between the two classes is readily apparent: (plural) שִׁימוּ

Participle: only the passive is attested, and possibly it is a third person masculine of the Peil perfect: (sing.) שָׁיַם

- (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.) שָׁיַם (?) [see the Peal participle above] שָׁמַת [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 חוּט, or either a Peal or an Aphel from the root חִיט. Because of the cognate Arabic the author prefers the root חִיט, and because of the pathaḥ under the prefix (with the variant qameṣ), the author prefers to consider it an Aphel [cf. the Aphel form חָטַיָּה above]. Neither conclusion is by any means conclusive. The form is:

Imperfect: (plural) יִחְיִטוּ

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.) תִּנְדַּךְ

### 9. *Vocabulary*:

|                |                                   |           |   |
|----------------|-----------------------------------|-----------|---|
| אֶפְרָסִי      | — a title of officials            | זוּד      | — (haphel) to act presumptuously                      |
| אֶפְרָסְתְּכִי | — a title of officials            | זוּחַ     | — (hithaphel) to live (on); subsist (on)              |
| אֶרְכִּי       | — an inhabitant of Uruk           | חִיט      | — (aphel) to join together; (repair, lay, or inspect) |
| בְּבִלְיָ      | — Babylonian                      | טְרַפְלִי | — a class of officials                                |
| דְּהוּא        | — which is; that is               |           |   |
| דִּינָא        | — judges; [tradit.—a proper name] |           |   |

|   |   |
|---|---|
| כָּנָמָא — thus   | קום — (hophal) to be set up                   |
| גוד — to flee   | רום — to rise; be high, be haughty            |
| סוף — to be fulfilled   | רום — (aphel) to raise; heighten              |
| סוף — (aphel) to put an end to, annihilate                    | רום — (polel) to praise; (exalt)              |
| סָפַר — clerk; secretary; scribe (3)                          | רום — (hithpolel) to rise up (against)        |
| עֵלְמִי — Elamite   | שִׁים — (hithaphel) to be put; > be made      |
| קום — (pael) to set up, establish                             | שׁוּשַׁנִּי — an inhabitant of Susa; Susanian |
| קום — (haphel and aphel) to set up, found, appoint, establish |   |

10. *Exercises*: Translate the following sentences, and also translate Ezra 4:8, 9.

- (1) אָרִים אֱלֹהֵי אֵילָן חַד וּמִנָּה יִתּוּן כָּל-בְּשָׂרָא
- (2) וְעַל-מָרָא שְׂמִיָּא הַתְּרוּמָמָתָ וְהַזִּידָתָ וְרוּמָמָתָ לְאֱלֹהֵי כְּסָפָא וְדִהְבָּא
- (3) מִלְתָּא סָפַת וּנְבוּכַדְנֶצַּר הִתְשֵׁם עַל כְּרִסְיָהּ
- (4) גְּבוּרַת אֱלֹהֵי תְּקִים מִלְכָּן וְתִסַּף מִלְכָּן
- (5) חִיּוּהָ חֶדָּא רַמַּת וְנִפְלַת וְעַל אֶרְעָא הֶקִּימַת
- (6) אֶת־יַעֲטוּ כָּל-חַרְטָמֵי מַלְכוּתָא לְקִימָה טַעַם לְמַקְטֵל דְּגִיּאֵל וְלֹא הִתְבַּהֵל וְלֹא גָד

## 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) דָּקוּ

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

(B) Pael: the Pael is uniformly like the regular (strong) verb, (מַלֵּל, מְלַל, מְמַלֵּל, etc.) with one exception—the feminine singular participle, which appears as follows: מְמַלְלָהּ

(C) Haphel (and Aphel): only one occurrence is attested as being formed regularly, the Aphel imperfect of the verb טַלַּל (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.) הִדְקָהּ [feminine]; (plural) דָּקוּ

Imperfect: (sing.) דָּקַח [Aphel], but also לְטַלַּל [a regular Aphel formation]

- Participles: (sing). מְדַקֵּק [Haphel] מְדַקֵּקָה and מְדַקֵּקָה [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 *t*-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.) שִׁכְּלָלָה [with suffix]; (plural) שִׁכְּלָלוּ

Infinitive: שִׁכְּלָלָה

- (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) יִשְׁתְּכַלְלֶן

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 א rather than ה, and thus, properly speaking, is an Ithpoel. It comes from the root שָׁמַם, and so is subject to the usual rules of metathesis as follows:

Perfect: (sing.) אֶשְׁתֹּמַם

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.) עַלְתַּעַל [Qere] עַלְלַת [Kethib]

Infinitive: מַתַּן

Participle: (plural) עַלְיָן [Qere] עַלְלָיָן [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 הַעֵל becomes הַנְעֵל, etc.

Perfect: (sing.) הַנְעֵל

Infinitive: הַנְעֵלָה but also הַעֵלָה

- (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.) הַעֵל; (plural) הַעֵלּוּ

- (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, רַעַע [šade three—BH רַצַּץ], 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 תַּרְעַע becomes תַּרְעֵעַ: (sing.) תַּרְעֵעַ

- (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.) מְרַעַע

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.) נָדַת

### 7. Vocabulary:

|      |  |           |                               |
|------|--|-----------|-------------------------------|
| אש   | — foundation (5)                             | כלל       | — (hishtaphal) to be finished |
| גדר  | — to cut down                                | כְּעַתָּה | — and now                     |
| גלה  | — (haphel) to take into exile                | מלל       | — (pael) to speak             |
| דקק  | — to crush                                   | עלל       | — to go in, enter             |
| דקק  | — (haphel and aphel) to crush                | עלל       | — (haphel) to bring in        |
| חנן  | — to show mercy (to)                         | עלל       | — (hophal) to be brought in   |
| טלל  | — (aphel) to seek shade;<br>> to make a nest | פְּרָשָׁן | — copy (1)                    |
| יקיר | — difficult; honorable (4)                   | רעע       | — to crush                    |
| כלל  | — (shaphel) to finish                        | רעע       | — (pael) to crush             |
|      |  | שור       | — wall (4)                    |
|      |  | שמם       | — (ithpoel) to be appalled    |

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

- (1) מְלֵאָהּ חַד הַנְּעֵל צְלָמָא וּבְאִדִּין דְּקוּ כְּחֻדָּה פְּרוּזְלָא נְחָשָׂא כְּסָפָא וְנִדְהָבָא
- (2) אֲדִין מְלָפָא מְלֵל עִם חֲפִימֵי בְּכָל בְּהִיכְלָה לְמַחֲנֵי הַמֶּנְחָן
- (3) אֲדִינוּ אֵילָנָא דִּי תַחְתּוּהֵי תְּטַלֵּל חֵינֹת בְּרָא
- (4) עַל רַב כְּהֵנְיָא לִירוּשָׁלַם וְשָׁכְלֵל שׁוּרֵיָהּ
- (5) וּכְפְרוּזְלָא דִּי־מְרַעַע כָּל־אֲלִין מְלִכוּ דְּךָ תִּדְק וְתִרַע
- (6) אֲדִין דְּנִיֵּאל הַעַל בְּהִיכָל מְלָפָא וְאַשְׁתּוּמָם
- (7) קְרִיָּתָא דְּךָ תַּתְּבִנָּא וְאַשְׁיָהּ יִשְׁתַּכְּלֵלֵךְ בְּשֵׁם אֱלֹהֵי שְׁמַיָּא

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, ה, or י. In BA there is no trace remaining of the forms with final ה. These all appear as final י. So the existing forms are to be regarded as either final א or final י 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 letters בּוּדַכַּפַּת 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 *a*-vowel and the stative *i*-vowel in the formations of the Qal perfect of the Lamedh He class, BA usually has the active *a*-vowel in all forms of the Peal perfect of this class, except in the first person singular, which has the stative *i*-vowel.

- 3 masc. sing.—בְּנִי or בְּנָא > בְּנִי [with the loss of intervocalic י or א, the two short vowels together, *aa*, became the long vowel *ā*] > בְּנִי [I A] > בְּנִי or בְּנָא [the existing ה or א being merely a *mater lectionis* for long *ā*]
- 3 fem. sing.—בְּנִית or בְּנָת > בְּנִית [loss of intervocalic י or א] > [I A; the תְּ ending also has the orthographic variants אַתְּ and אַתְּ]
- 2 masc. sing.—בְּנִית > בְּנִית [I A]
- 1 sing.—בְּנִית or בְּנָת > בְּנִית or בְּנָת [the loss of final vowel] > בְּנִית or בְּנָת [I 5] > בְּנִית or בְּנִית [I A]
- 3 masc. pl.—בְּנִי or בְּנָי > בְּנִי [loss of intervocalic י or א] > בְּנִי > בְּנִי [I D] > בְּנִי [I A]
- 1 plural—בְּנִיָּא > בְּנִיָּא [I P] > בְּנִיָּא [I A; also with the orthographic variant of final ה for final א]

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.— יִבְנֶה > יִבְנֶי [loss of final vowel] > יִבְנֵא [I P; with א as a *mater lectionis*]

3 fem. sing.— תִּבְנֶה > תִּבְנֶי [loss of final vowel] > תִּבְנֵא [I P]

3 masc. pl.— יִבְנִיּוּ or יִבְנֵאוּ > יִבְנִיּוּ or יִבְנֵאוּ [loss of final vowel] > יִבְנִיּוּ [loss of intervocalic י or א] > יִבְנִיּוּ > יִבְנִיּוּ [I D]

3 fem. pl.— יִבְנִיּוּ > יִבְנִיּוּ [loss of final vowel] > יִבְנִיּוּ [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 י 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 מִבְנֵי > מִבְנֵא [I P; with א as a *mater lectionis*]; the infinitive also occurs without the mem, בְּנֵא, or long, מִבְּנֵה.

Active Participles: the masculine singular is formed with א; all the others are formed with י: (sing.) בְּנֵא; (plural) בְּנִיּוּ

Passive Participles: in the Lamedh He class of verbs, the passive participle is not a qatīl type (as in כְּתִיב), but is rather a qatal type: בְּנֵי > בְּנֵא [I P] > בְּנֵא [I A: here the final א, or its orthographic variant ה, is merely a *mater lectionis*]

Peil: On the other hand, the Peil conjugation of the Lamedh He class of verbs is a qatīl type (as in כְּתִיב), and is formed as follows: (sing.) בְּנִי > בְּנִי > בְּנִי [I A; with the orthographic variants בְּנִי and בְּנִי]; (plural) בְּנִיּוּ or בְּנִיּוּ > בְּנִיּוּ > בְּנִיּוּ [I A]

2. *The Derived Conjugations of the Lamedh He Class:* In the perfect of the derived conjugations, the י 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, ר, or י. 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) Pael: the endings found in the Peal are also found in the Pael, with but few changes in vocalization.

Perfect: (sing.) מָנִית מְנִי; (plural) שָׁנִי

Imperfect: (sing.) יִבְלֵא; (plural) יִשְׁוֹן

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

Participles: (sing.) מְשַׁנֵּה מְצַלֵּן; (plural) מְצַלֵּן

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

Perfect: (sing.) הִגְלִי

Imperfect: (sing.) יִהְשָׁנָא

Infinitive: הִשְׁנִיָּה

Participle: (sing.) מְהִשְׁנָא

- (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.) הִתְמַלֵּי

Imperfect: (sing.) יִתְרַמָּא; (plural) יִתְרַמְּוּ

Participle: (sing.) מְתַרְמָנָא

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

Perfect: (sing.) אִשְׁתַּנִּי [Qere]

Imperfect: the imperfect also has a final ה for the *mater lectionis* instead of א in one occurrence: (sing.) יִשְׁתַּנָּא; (plural) יִשְׁתַּנְּוּ [jussive]

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.) הִרָּה (and הָרָא) הָרָה (and הָרָה) הָרִית; (plural) הָרִיתוּ הָרוּ

Imperfect: the verb הוּהוּ substitutes ל for י 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 י; the use of ל is now generally considered to have been derived from the Accadian (cf. Acc. *liprus*): (sing.) להוא (and להוה) (and להוה) (and להוה); (plural) להוין להין

Infinitive: מחוא

Imperative: in the masculine singular of the Peal imperative of all Lamedh

He verbs, it is impossible to tell whether final א or final י is dominant, for there are only two occurrences; this class has a formation with י, and the class of verbs both Pe Nun and Lamedh He (which see below), has a formation with א: (sing.) היי; (plural) היי (and היי)

Active Participles: (sing.) חוא (and חוא); (plural) חוין

Passive Participle: (sing.) חוא

As has been noted previously (see Lesson VI, sec. 6), הוה 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 ה 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 חיה is completely anomalous (probably an error); if the א is considered as a *mater lectionis*, the form is written as a monoconsonantal: (sing.) מחא

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.) בעה; (plural) בעו בעו

Imperfect: (sing.) יבעא יבעא

Infinitive: מבעא

Participles: both active and passive participles are just like those of the Lamedh He class (and also occur with ה 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. יִמְחֶא); 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.) אֶתְכַרְיֵת [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 נשא invariably retains its נ in those formations which have י or ה 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 נשא in the Peal are as follows:

Perfect: (sing.) נָשָׂא

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 י (see verbs both Pe Laryngeal and Lamedh He above); the nun is here dropped completely (cf. Lesson XI, sec. 1): (sing.) שָׂא

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

Participle: (sing.) מְתַנְשְׂאָה

## 6. Vocabulary:

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

אָתָּה — to come

בָּאִישׁ — bad (4)

בִּלְה — (pael) to wear out

בָּלוּ — tax (10)

הִלָּךְ — toll, tax (4)

חִיָּה — to live

חִיָּה — (aphel) to let live; re-  
store to life

כָּרַה — (ithpeel) to be distressed

לְוָת — near, beside, with

מִלֵּא — (hithpeel) to be filled  
(with)

מָנָה — (pael) to appoint

מָרַד — rebellious (4)

|  |  |
|--|--|
| נֹק — (haphel) to damage                 | שָׁנָה — (paal) to change; > violate             |
| נָשָׂא — to take; carry away;<br>lift up | שָׁנָה — (haphel) to alter; > violate            |
| סָלַק — to go (come) up                  | שָׁנָה — (hithpaal and ithpaal) to<br>be changed |
| צָלָה — (paal) to pray                   |  |

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

- (1) יִהְיֶה שָׁנָא זְמַנִּין וְדַת וּלְקַדְדִישִׁי עֲלִיוֹנִין יִבְלָא
- (2) וְדִי־הָיָה צָבָא הָיָה מְחָא וְדִי־הָיָה צָבָא הָיָה מְמַנָּא עַל מְלָכוּתָא
- (3) אֲתַפְרִיית רִוְחִי אֲנָה דְגִינְיָאֵל בְּגוּ בְשָׂרִי וְאֲנָה מִתְבַּהֵל בְּחֻזִּי רִאשִׁי
- (4) בְּאֲדִין לְבַב כְּהֵנָּא הִתְמַלִּי חֲכָמָה
- (5) אָמַר דְגִינְיָאֵל מְלָכָא חָיִי לְעֵלְמִין אֵל תְּשַׁתְּנֵי רִוְחַ מְלָכָא
- (6) מִלַּת מְלָכָא שְׁנֵי וּנְשָׂא עֵינֵיהִי וְצָלִי לְאַלְהָה שְׁמִיָּא

## 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.) אָתָה (and אֶתָּה); (plural) אַתּוּ

Infinitive: מָזַח מְתָחַ

Imperative: (plural) אַתּוּ

Participles: (sing.) אֶתָּה [active] אֲזַח [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.) הִתְיָחַ; (plural) הִתְיָחוּ

Infinitive: הִתְיָחַהּ

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 הִתְיָחַת (and the variant הִתְיָחַת); third person plural perfect הִתְיָחוּ (and the variant הִתְיָחוּ).

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 יָדַח.

Participles: (sing.) מְהוֹדָח [Haphel] מוֹדָח [Aphel]

(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 (*šūšū—ušēši*, the Shaphel of (w)*ašū*).

Perfect: the perfect of יצא has a Kethib-Qere variation: (sing.) שִׁצִיא [Kethib] שִׁצִי [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 הִקְרַבַּת: חֲרַב.

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 pathaḥ before the final laryngeal instead of a šere or ḥireq (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 ל 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 הִלַּךְ is not used in the Peal perfect or Peal imperative, but instead the root הִלַּךְ is used. There are two other forms which have been traditionally attributed to the hypothetical root הִלַּךְ, which seem rather to belong to הִלַּךְ as follows: (imperfect) יִהְיֶה and (infinitive) הִלַּךְ. 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 ו or י would be found in these classes, not omitted. On the other hand, if it is assumed that הלף 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, הלף is also Pe Laryngeal, and the ה cannot be doubled. This accounts for the forms הלף and הלף (cf. הלף, Peal infinitive of הלף; Lesson XIII, sec. 4). Presumably, had there occurred forms of הלף 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, הלף 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 הלף in the Aphel conjugation, the participle הלף, is considered by some authorities as incorrectly so written. Instead, they prefer to revocalize it as a Pael participle, הלף. 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 הלף 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 הלף.

The second verb, סלק, on 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.) סלקת; (plural) סלקו

Participle: (plural) סלקו

On the surface, this seems to differ from הלף 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 הלף in the perfect or participle, presumably they too would have

been regular (see above). On the other hand, had סלק 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, סלק does have preformatives, and invariably its formations are analogous to the Geminate class. The ל 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 ל is assimilated to the previous consonant. The attested forms are as follows:

Haphel perfect: (plural) הִסְקוּ

Haphel infinitive: הִנְסָקָה [I 3]

Hophal perfect: (sing.) הִסַּק

The third verb, סבל, 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 יבל (see Lesson XI, sec. 5).

Should the root actually prove to be סבל 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 ḥolem (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) מְסוּבְּלִין

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 שתה has a prosthetic א in the Peal perfect. This א 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: אֶשְׁתִּי א.

In its sole occurrence, the Peal perfect of סגר is found as סָגַר instead of the expected סָגַר.

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

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

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

### 8. Vocabulary:

|                                      |   |
|--------------------------------------|---|
| אָנָה — to light, heat               | יָצָא — (shaphel) to finish; be finished              |
| אָרִיף — fitting, becoming (4)       | מָלַח — to eat salt; > be under obligation of loyalty |
| אֶשְׁתָּדוּר — revolt (4)            | מָלַח — salt (1)                                      |
| אָתָה — (haphel) to bring            | סָבַל — (poel) to bring; lay; > preserve              |
| דָּכָרָן — record (book) (4)         | סָגַר — to shut                                       |
| הוֹךְ — to go [tradit.]              | סָלַק — (haphel) to take up                           |
| הִלָּךְ — to go; > reach             | סָלַק — (hophal) to be lifted up                      |
| הִלָּךְ — (pael) to walk about       | עָרְוָה — nakedness, shame (7)                        |
| הִלָּךְ — (aphel) to walk about      | שִׁיָּצָא — to finish; be finished                    |
| חָרַב — (hophal) to be laid waste    | שָׁתָה — to drink                                     |
| יָדָה — (haphel and aphel) to praise |   |

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

- (1) וְשִׁיָּצָא בֵּיתָהּ דָּנָה וְהָיָה מוֹדָא רַב כְּהִנְיָא לְאַלְהָ בָּהּ
- (2) מְלָכָא סָגַר לְדִנְיָאֵל בְּגַב אַרְיֹתָא וְהָיָה מְהִלָּךְ תַּמָּה
- (3) וּלְדִנְיָאֵל אָמַר לְהִנְסָקָה מִן־גָּבָא וְהִסָּק דִּנְיָאֵל מִן־גָּבָא
- (4) וְהִיתִית גְּבוּבָה שְׂנִיָּאָה לְבֵית־אַלְהָא בִּירוּשָׁלַם וְשׁוּרוּהִי מְסוּבְלִין
- (5) נוֹרָא אָזָה שְׂנִיָּא וְשִׁדְרָךְ וּכְנֻתָהּ מְהִלְכִין בְּגִיָּה
- (6) אֶשְׁתִּיּוּ מִן מְאִי דְהִבָּא וְכִסְפָּא וְשִׁבְחוּ לְאַלְהִי גְחָשָׂא פְרִזְלָה אָעָא וְאַבְנָא
- (7) מְנִי שִׁים טַעַם דִּי כָל־צָבָא מִן־עַמְּא יִשְׂרָאֵל וְכִהְנֻהִי לְמַהֲךְ לִירוּשָׁלַם עִמָּךְ יְהִךְ

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:

| Person        |      | <i>Singular</i>                             |
|---------------|------|---|
| 1 (com.)      | וְ-  | (following a consonant)                     |
|               | וּ-  | (following a vowel and with the imperative) |
| 2 (masc.)     | ךְ-  | (following a consonant)                     |
|               | ךָ-  | (following a vowel)                         |
| 3 (masc.)     | ם-   | (following a consonant)                     |
|               | םָ-  | (following a vowel)                         |
| 3 (fem.)      | םָ-  | (following a consonant)                     |
| <i>Plural</i> |      |   |
| 1 (com.)      | וְ-  | (following a consonant)                     |
|               | וּ-  | (following a vowel)                         |
| 2 (masc.)     | כְּ- | (following a consonant)                     |

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  $qatal$  plus the suffix  $qatal > qatal$  (see I L). However, this basic assumption cannot be universally true, for it is almost impossible to consider the attested form  $qatal$  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  $h-$ , 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.

| Suffix          | Form of the Verb  |                      |                | 3 (plural)                              |
|-----------------|---|----------------------|----------------|---|
|                 | 3 (masc.)   | 2 (masc.)            | 1 (com.)       |   |
| 1 (com.)        |   | הוֹדַעְתָּנִי haphel |                | תְּבַלְוֵנִי pael                       |
| 2 (masc.)       | הוֹדַעְךָ haphel<br>הִשְׁלַחְךָ haphel  |                      |                |   |
| 3 (masc.)       | בָּנְהִי peal<br>סִחַרְהִי peal<br>שָׂמָה peal<br>הִקִּימָה haphel<br>הִשְׁלַחְתָּה haphel<br>אֶקִּימָה aphel<br>שִׁכַּלְתָּה shaphel |                      |                | שָׂנְוְהִי peal<br>הִקְרַבְוֵהִי haphel |
| 3 (fem.)        | חִתַּמְתָּה peal<br>הִשְׁלַחְתָּה haphel  |                      | בְּנִיתָה peal |   |
| 1 (com. plural) |   | הוֹדַעְתֶּם haphel   |                | הִתְבַּלְתֶּם haphel                    |

4. *The Suffixes on אִתִּי*: Alone, אִתִּי 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, אִתִּי 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 אִתִּי with the various pronominal suffixes is given below as follows: אִתִּיָּךְ [Kethib] אִתְּךָ [Qere] אִתִּיהִי אִתִּיָּנָא [Kethib] אִתְּנָא [Qere] אִתִּיכֹן

#### 5. Vocabulary:

|             |                                 |            |                                       |
|-------------|---------------------------------|------------|---------------------------------------|
| אֲדָרַע     | — arm, force (4)                | פָּרַשׁ    | — (pael) to separate                  |
| בְּהִילוֹ   | — hurry (9)                     | פִּתְוֹנָם | — word, decree (4)                    |
| הִגְזָקָה   | — injury; damage (8)            | קָרָא      | — (peil) to be read; (be shouted)     |
| זָהִיר      | — (warned); > cautious (4)      | שָׁנָא     | — to grow great                       |
| חָבַל       | — hurt; damage (4)              | שְׁלוֹ     | — negligence (9)                      |
| חֶלֶק       | — a share in (4)                | שְׁלָם     | — welfare; [as a salutation] hail (4) |
| מִרְדּוֹ    | — rebellion (1)                 | תְּקִיף    | — strong, mighty (4)                  |
| נִשְׁתָּחַן | — decree; official document (4) |            |                                       |

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 *û*). 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.

*Singular Form of the Verb Plural (all masc.)*

| Suffix    | 3 (masc.)           | 3 (fem.) | 1 (com.) | [the person of the verb is in brackets] |
|-----------|---------------------|----------|----------|---|
| 1 (com.)  | יִדְחַלְנִי pael    |          |          | [3] יִבְהַלְנִי pael                    |
|           | יִחַוְנִי pael      |          |          | [3] יִהוּדְעִנִי haphel                 |
|           | יְהוּדְעִנִי haphel |          |          | [2] תְּהוּדְעִנִי haphel                |
|           |                     |          |          | [2] תְּהוּדְעִנִי haphel                |
|           |                     |          |          | [2] תְּהַחְוִנִי haphel                 |
| 2 (masc.) | יִבְהַלְךָ pael     |          |          | [3] יִבְהַלְוּךָ pael                   |
|           | שִׁיבְנֶךָ shaphel  |          |          |   |

## Singular Form of the Verb Plural (all masc.)

| Suffix           | 3 (masc.)                                    | (3 fem.)          | 1 (com.)              | [the person of the verb is in brackets]   |
|------------------|--|-------------------|-----------------------|---|
| 3 (masc.)        |  |                   | אָהוּדְעִיָּהּ haphel | [1] יִבְהַלְעֵהּ pael<br>[3] יִבְהַלְעֵהּ pael<br>[3] יִטְעַמְוֵהּ pael<br>[3] יִשְׁמְשׁוּהָ pael |
| 3 (fem.)         | יִתְנַנֶּהּ peal<br>יִחַנְנֶהּ pael          | תְּדַשְׁנֶהּ peal | תִּדְקַנֶּהּ aphel    |   |
| 2 (masc. plural) | יִשְׁאַלְכּוּן peal<br>יִשְׁיזְכּוּן shaphel |                   |                       |   |

3. *Table of Suffixes on the Infinitive:* When the suffixes are added to the Peal infinitive, the final short vowel is added to a shewa (see I 6). In the derived conjugations, the suffixes are added to the construct form of the infinitive, ending in  $\text{וּת}$  (see Lesson 10, sec. 3). The table below lists all of the forms attested in BA.

| Suffix             | Infinitive   | Suffix             | Infinitive   |
|--------------------|--|--------------------|--|
| 1 (com. singular)  | הוֹדְעוּתִי haphel<br>הוֹדְעֻתִי haphel                          | 3 (masc. singular) | מִזְיָהּ peal<br>מִצְבִּיָּהּ peal                           |
| 2 (masc. singular) | הוֹדְעוּתְךָ haphel<br>הִתְבוּתְךָ haphel<br>שִׁיבוּתְךָ shaphel |                    | מִקְרִיבָהּ peal<br>הַצְלִיחֶהּ haphel<br>הִקְמוּתָהּ haphel |
| 1 (com. plural)    | שִׁיבוּתֵנָּהּ shaphel   |                    | שִׁיבוּתָהּ shaphel  |

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:

| Suffix        | Imperative (2 masc.singular) | Imperative (2 masc. plural) |
|---------------|------------------------------|-----------------------------|
| 1 (com. sg.)  | הֶעֱלֵנִי haphel             | הֶחֱזִינִי haphel           |
| 3 (masc. sg.) |                              | חֲבֹלֵיהֶי pael             |

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: שֹׁנְאִיךָ [Kethib], שֹׁנְאֵךָ [Qere].

#### 6. *Vocabulary:*

|  |   |
|--|---|
| אֶסְפְּרָנָא — exactly; eagerly                    | עֲבִידָה — work, administration, toil, service (7)        |
| אֶפְרָסְקִי — a title of officials                 | קִדְמָה — former time; formerly (7)                       |
| אֶשֶׁרֶן — wall; [tradic. "beam" ?]                | שֵׁב — hoary; [plural] elders (4)                         |
| בָּטַל — to cease, be discontinued, stop           | שָׂאל — to ask; > require                                 |
| בִּנְיָן — building (4)                            | שָׂרָה — (pael) to begin                                  |
| גִּלְלָה — squared (stones) (4)                    | תָּוֵב — (haphel and aphel) to give back; deliver; answer |
| קִתְּלָה — wall (1)                                | תְּרִמִּין — two [fem.]                                   |
| נִבְאָה — (hithpaal) to prophesy; act as a prophet |   |

#### 7. *Exercises:* Translate Ezra 4: 24; 5: 1-11.

## 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*.

| <i>Aramaic noun</i> | <i>Aramaic type</i> | <i>Proto-Semitic type</i> | <i>Proto-Semitic noun</i> |
|---------------------|---------------------|---------------------------|---------------------------|
| בַּעַל (owner)      | קַטַל               | qatl                      | ba'lu                     |
| סֵפֶר (book)        | קִטַל               | qitl                      | sipru                     |
| קִדִישׁ (holy)      | קִטַיל              | qattil                    | qaddishu                  |
| בְּנָא (building)   | קַטַל               | qâtil                     | bâniyu                    |

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 (קַטַל from the standard paradigm) and the vocalization is that of the *regular* (or *normal*) Aramaic form of that type. Hence קַטַל is the Aramaic type of סֵפֶר, but it has a pathah due to the ך (see I 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.

| <i>Example(s)</i>          | <i>Type</i> | <i>Common Use(s)</i> |
|----------------------------|-------------|----------------------|
| <i>Biconsonantal Nouns</i> |             |                      |
| אָב; שָׁנָה                | qal         |                      |
| מֵאָה                      | qil         |                      |

| <i>Example(s)</i> | <i>Type</i> | <i>Common Use(s)</i> |
|-------------------|-------------|----------------------|
|-------------------|-------------|----------------------|

*Biconsonantal Nouns (continued)*

|       |     |
|-------|-----|
| טָב   | qâl |
| גִּיר | qîl |
| טוֹר  | qûl |

*Geminate Nouns*

|              |      |
|--------------|------|
| עֵם ; אֵמָה  | qall |
| מֵלָה        | qill |
| גֹּב ; אֵמָה | qull |

*Triconsonantal Nouns*

|                   |        |  |
|-------------------|--------|--|
| בָּעַל            | qatl   |  |
| קִפֵּר            | qitl   |  |
| חֻקָּה            | qutl   | (abstract noun)                                    |
| נִהַר             | qatal  | (passive participle of Lamedh He Class)            |
| נִקָּא            | qatil  | (adjective)  |
| לִבָּב            | qital  |  |
| פְּלִגָּה         | qutul  | [doubtful; very likely a Hebrew loan word]         |
| שָׁלֵם            | qatâl  | (abstract noun)                                    |
| כְּתִיב           | qatîl  | (adjective; passive participle of the strong verb) |
| חֻבּוּלָה         | qatûl  | (feminine abstract noun)                           |
| אֶלָּה            | qitâl  |  |
| אֶנְשׁ            | qutâl  |  |
| עֵלֵם             | qâtal  |  |
| כְּתִיב ; כְּתִיב | qâtil  | (adjective; active participle of the strong verb)  |
| כְּרוּז           | qâtôl  | (not a P-S type; <i>nomen agentis</i> )            |
| יְבֻשָּׁה         | qattal |  |
| צִפּוּר           | qittul |  |
| כְּתֻבָּה         | qattâl | (the Pael infinitive of the strong verb)           |
| קִדְּוִישׁ        | qattîl | (the most common adjective type in BA)             |

*Nouns With More Than Three Consonants*

|            |          |  |
|------------|----------|--|
| גִּלְגִּל  | qalqal   | [reduplication of a biconsonantal stem]                              |
| רַעְנָן    | qatalal  | [reduplication of the final consonant of a triconsonantal stem]      |
| שְׂפָרְפָר | qataltal | [reduplication of the final two consonants of a triconsonantal stem] |

True quadrilaterals include such words as אַרְבַּע, חֲרָטִים, etc.

*Nouns Formed With Prefixes*

|             |  |   |
|-------------|--|---|
| אַקְתָּבָה  | 'aqtal   | (the Aphel infinitive of the strong verb)   |
| הַקְתָּלָה  | haqtal   | (the Haphel infinitive of the strong verb)  |
| מִשְׁכַּן   | miqtal   | (the Peal infinitive of the strong verb)    |
| שִׁמְרָתָהּ | shaqtal  | (the Shaphel infinitive of the strong verb) |
| תְּדִיר     | [a noun formed by adding prefix <i>t</i> to the verbal root<br>* <i>dawara</i> ] |   |

*Nouns Formed With Suffixes*

These suffixes include the suffix nun (מְנִיָּן); the BA gentile ending (בְּבִלְיָ); the ending ḥolem with waw (בְּלוֹיָ); and the feminine suffixes *-îth* and *-ûth* (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. יוֹם, etc.; see I D).

4. *Vocabulary:*

|           |   |            |                      |
|-----------|---|------------|----------------------|
| אֶמֶת     | — place; trace (2)                      | יָהַב      | — (peil) to be given |
| בִּירָה   | — fortified place; fortress<br>(7)      | כַּשְׁדִּי | — Chaldaean          |
| בִּקֵּר   | — (hithpaal) to be inves-<br>tigated    | לֶהֱנֶן    | — except; but; yet   |
| בְּרָם    | — yet, but                              | מְגִלָּה   | — scroll; roll (7)   |
| דָּבַח    | — to sacrifice                          | מֵדִי      | — Media; Mede(s)     |
| דְּבַח    | — sacrifice (of slain ani-<br>mals) (1) | סָתַר      | — to demolish        |
| דְּכָרָהּ | — record (4)                            | פְּתִי     | — breadth (4)        |
|           |   | רְעוּ      | — will; decision (9) |
|           |   | שִׁטְיָן   | — sixty              |

5. *Exercises:* Translate Ezra 5:12–17; 6:1–3.

## 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, קָפַר and נָהַר 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  $\text{א־}$  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  $\text{ֵ}$ , but when a laryngeal or resh is present it becomes  $\text{ֶ}$  (see I J). This

secondary vowel attracts the accent to it, and the pretonic syllable is subsequently reduced to shewa (see I A). A few examples will serve to show this development.

בַּעַל > בְּעָל > בַּעַל [I A]; however, בַּעֲלָא

עֲבָד > עֲבָד > עֲבָד [I A and M]; however, עֲבָדָא

סִפֵּר > סִפֵּר [I J] > סִפֵּר [I A]; however, סִפְרָא

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; qatal, qutil, 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.

נִהָר > נִהָר [I A]; however, נִהָר plus א־ > נִהָרָא > נִהָרָא [I L] > נִהָרָא [I M]

4. *Distinguishing Between Similar Noun Classes*: When a form like סִפֵּר is compared with one like נִהָר it is easy to see how they can be confused as to noun class. As was pointed out previously, the emphatic state of nouns belonging 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, נִהָרָא is formed exactly like בַּעֲלָא 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 confined 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., נְהַרְכוּן 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:

|  |  |
|--|--|
| אֵמֶר — lamb (3)                                 | נְלוּאִי — refuse-heap; ruin(s) (9)        |
| דָּבָר — ram (2)                                 | נִיחוּחַ — incense (4)                     |
| זָקַף — to impale                                | נָכֶס — riches (2)                         |
| חֲדָתָא — new                                    | נִסַּח — (hithpeel) to be pulled out       |
| תַּמְרָא — wine (1)                              | נִפְקָה — expense (7)                      |
| חֲשָׁקָה — need (7)                              | עֲלוּהָ — burnt-offering                   |
| מֵאמְרָא — word; order (3)                       | קָרַב — (haphel) to bring near;<br>> offer |
| מַחָא — (hithpeel) to be impaled<br>(on a stake) | רְחִיק — far (4)                           |
| קִשְׁחָא — (anointing) oil (1)                   | שָׁבַק — to leave (behind)                 |
| נִרְבָּדָא — layer (of stones or wood)<br>(4)    |  |

### 7. Exercises: Translate Ezra 6:4–11.

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.

| <i>Masculine</i>    | <i>Feminine</i> | <i>Common</i>           |
|---------------------|-----------------|-------------------------|
| 1      חד           | חדה             | 20      עשרין           |
| 2      תרין         | תרתינ           | 30      תלתין           |
| 3      תלתה         | תלת             | 60      שתין            |
| 4      ארבעה        | ארבע            | [62] שתין ותרתין [fem.] |
| 6      שתה          | שת              | 100      מאה            |
| 7      שבעה         | שבע             | [120] מאה ועשרין [etc.] |
| 10      עשרה        | עשר             | 200      מאתין          |
| [12] תרי-עשר [etc.] |                 | 400      ארבע מאה       |
|                     |                 | 1000      אלף           |

The word רבו “a large multitude,” “a myriad,” is used for 10,000. “A thousand thousand” is אֶלֶף אֶלֶף [the MT has the Hebraism—final mem for final nun]. “Ten thousand times ten thousand” is רבו רבן.

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 ה־) 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: תרי. Presumably the feminine תרתינ also had a construct state formed analogously. The masculine numbers ending in ה־ in the absolute state, also have the apparently

feminine construct ending ת־ in the construct state. “Thousand” occurs in the construct state: אֶלֶף. The construct state of the numbers occurs only infrequently in BA. “Thousand” also occurs in the emphatic state: אֶלְפָּא.

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: תְּלַתְּהוֹן “the three of them” (Dan. 3:23).

The number “one” is used as a noun, as well as adjectivally: הוּא מִנְהוֹן “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 כּ to mean “together,” “altogether,” or “completely”: כְּחֻדָּה (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: שְׁנַת פְּרִתְחִין לְמַלְכוּת “the second year of the reign of x” (Ezra 4:24). The formula used for indicating the day of the month is as follows: יוֹם תְּלַתָּה לִירַח “the third day of the month x” (Ezra 6:15).

The standard formula used to express the age of a person is as follows: כְּבֵר שְׁנֵין שְׁתַּיִן וְתַרְחִין (כְּ) “(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: חֲדָשָׁבַעַת “seven times” (Dan. 3:19).

The fraction “one-half” is indicated by the use of the noun פְּלִג [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, י־, that is used for gentilic nouns (see Lesson II, sec. 3).

|        | <i>Masculine</i> | <i>Feminine</i> |
|--------|------------------|-----------------|
| first  | קִדְמִי          | קִדְמִיָּה      |
| second | תַּנּוּן         | תַּנּוּנָה      |
| third  | תְּלִיתִי        | תְּלִיתִיָּה    |
| fourth | רְבִיעִי         | רְבִיעִיָּה     |

The ordinal numbers occur in the emphatic state, as well as the absolute state. The apparent feminine construct ending *ות* on the number “second” is actually an adverbial ending: *תַּנְיִית* “again” or “for the second time” (Dan. 2:7).

5. *Vocabulary:*

|  |   |
|--|---|
| גָּלוּי — exile (9)                              | מִנְיָן — number (3)                        |
| חָבַל — (pael) to hurt; destroy;<br>damage       | נְבוּאָה — prophecy; > prophe-<br>sying (7) |
| חֵדוּהָ — joy (7)                                | עֵז — goat (5)                              |
| חַטָּאָה — sin-offering                          | פְּלִגָּה — division (of priests) (7)       |
| חֲנֻכָּה — dedication (7)                        | צִפִּיר — he-goat (4)                       |
| יָרַח — month (1)                                | שְׁבֵט — tribe (1)                          |
| לֵוִי — Levite                                   | שָׁכַן — (pael) to cause to dwell           |
| מָגַר — (pael) to overthrow                      | שֵׁשׁ — six                                 |
| מַחְלָקָה — course; division (of<br>Levites) (8) | תְּרִין — two [masc.]                       |

6. *Exercises:* Translate! Ezra 6:12–18.

## PARADIGMS

1. *The Regular (Strong) Verb:*

## Perfect

| Person   | Peal        | Pael        | Haphel        | Aphel        | Hithpeel         | Hithpaal         |
|----------|-------------|-------------|---------------|--------------|------------------|------------------|
| 3 m. sg. | כָּתַב      | כָּתַב      | הִכְתֵּב      | אָכַתַּב     | הִתְכַּתֵּב      | הִתְכַּתַּב      |
| 3 f. sg. | כָּתְבָה    | כָּתְבָה    | הִכְתִּיבָה   | אָכַתְבָה    | הִתְכַּתְּבָה    | הִתְכַּתְּבָה    |
| 2 m. sg. | כָּתַבְתָּ  | כָּתַבְתָּ  | הִכְתַּבְתָּ  | אָכַתְבְתָּ  | הִתְכַּתַּבְתָּ  | הִתְכַּתַּבְתָּ  |
| 1 c. sg. | כָּתַבְתִּי | כָּתַבְתִּי | הִכְתַּבְתִּי | אָכַתְבְתִּי | הִתְכַּתַּבְתִּי | הִתְכַּתַּבְתִּי |
| 3 m. pl. | כָּתְבוּ    | כָּתְבוּ    | הִכְתִּיבוּ   | אָכַתְבוּ    | הִתְכַּתְּבוּ    | הִתְכַּתְּבוּ    |
| 3 f. pl. | כָּתְבוּהָ  | כָּתְבוּהָ  | הִכְתִּיבוּהָ | אָכַתְבוּהָ  | הִתְכַּתְּבוּהָ  | הִתְכַּתְּבוּהָ  |
| 2 m. pl. | כָּתַבְתֶּם | כָּתַבְתֶּם | הִכְתַּבְתֶּם | אָכַתְבְתֶּם | הִתְכַּתַּבְתֶּם | הִתְכַּתַּבְתֶּם |
| 1 c. pl. | כָּתַבְנָא  | כָּתַבְנָא  | הִכְתַּבְנָא  | אָכַתְבְנָא  | הִתְכַּתְּבְנָא  | הִתְכַּתְּבְנָא  |

## Imperfect

|          |             |             |                     |             |                |                |
|----------|-------------|-------------|---------------------|-------------|----------------|----------------|
| 3 m. sg. | יִכְתֹּב    | יִכְתֹּב    | יִהְיֶה כֹּתֵב      | יִכְתֹּב    | יִתְכַּתֵּב    | יִתְכַּתֵּב    |
| 3 f. sg. | תִּכְתֹּב   | תִּכְתֹּב   | תִּהְיֶה כֹּתֵבָה   | תִּכְתֹּב   | תִּתְכַּתֵּב   | תִּתְכַּתֵּב   |
| 2 m. sg. | תִּכְתֹּב   | תִּכְתֹּב   | תִּהְיֶה כֹּתֵב     | תִּכְתֹּב   | תִּתְכַּתֵּב   | תִּתְכַּתֵּב   |
| 1 c. sg. | אֶכְתֹּב    | אֶכְתֹּב    | אֶהְיֶה כֹּתֵב      | אֶכְתֹּב    | אֶתְכַּתֵּב    | אֶתְכַּתֵּב    |
| 3 m. pl. | יִכְתְּבוּ  | יִכְתְּבוּ  | יִהְיֶה כֹּתְבוּ    | יִכְתְּבוּ  | יִתְכַּתְּבוּ  | יִתְכַּתְּבוּ  |
| 3 f. pl. | יִכְתְּבוּן | יִכְתְּבוּן | יִהְיֶה כֹּתְבוּנָה | יִכְתְּבוּן | יִתְכַּתְּבוּן | יִתְכַּתְּבוּן |
| 2 m. pl. | תִּכְתְּבוּ | תִּכְתְּבוּ | תִּהְיֶה כֹּתְבוּ   | תִּכְתְּבוּ | תִּתְכַּתְּבוּ | תִּתְכַּתְּבוּ |
| 1 c. pl. | נִכְתֹּב    | נִכְתֹּב    | נִהְיֶה כֹּתֵב      | נִכְתֹּב    | נִתְכַּתֵּב    | נִתְכַּתֵּב    |

## Infinitive

|          |           |            |            |               |               |
|----------|-----------|------------|------------|---------------|---------------|
| מְכַתֵּב | כְּתוּבָה | הִכְתְּבָה | אֶכְתְּבָה | הִתְכַּתְּבָה | הִתְכַּתְּבָה |
|----------|-----------|------------|------------|---------------|---------------|

## Imperative

| Person | Peal      | Pael      | Haphel      | Aphel       | Hithpeel       | Hithpaal       |
|--------|-----------|-----------|-------------|-------------|----------------|----------------|
| m. sg. | כְּתֹב    | כָּתֹב    | הִכְתֵּב    | אֲכַתֵּב    | הִתְכַּתֵּב    | הִתְפַּתֵּב    |
| f. sg. | כְּתִיבִי | כָּתִיבִי | הִכְתִּיבִי | אֲכַתִּיבִי | הִתְכַּתִּיבִי | הִתְפַּתִּיבִי |
| m. pl. | כְּתֹבוּ  | כָּתֹבוּ  | הִכְתֹּבוּ  | אֲכַתֹּבוּ  | הִתְכַּתֹּבוּ  | הִתְפַּתֹּבוּ  |

## Active Participle [Reflexive Participle in Hithpeel and Hithpaal]

|        |            |             |               |             |                |                |
|--------|------------|-------------|---------------|-------------|----------------|----------------|
| m. sg. | כּוֹתֵב    | מְכַתֵּב    | מְהַכְתֵּב    | מְכַתֵּב    | מִתְכַּתֵּב    | מִתְפַּתֵּב    |
| f. sg. | כּוֹתֵבָה  | מְכַתֵּבָה  | מְהַכְתֵּבָה  | מְכַתֵּבָה  | מִתְכַּתֵּבָה  | מִתְפַּתֵּבָה  |
| m. pl. | כּוֹתְבִין | מְכַתְּבִין | מְהַכְתְּבִין | מְכַתְּבִין | מִתְכַּתְּבִין | מִתְפַּתְּבִין |
| f. pl. | כּוֹתְבוֹת | מְכַתְּבוֹת | מְהַכְתְּבוֹת | מְכַתְּבוֹת | מִתְכַּתְּבוֹת | מִתְפַּתְּבוֹת |

## Passive Participle

|        |            |  |            |          |  |  |
|--------|------------|--|------------|----------|--|--|
| m. sg. | כְּתִיב    | מְכַתֵּב   | מְהַכְתֵּב | מְכַתֵּב |  |  |
| f. sg. | כְּתִיבָה  | [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.] |            |          |  |  |
| m. pl. | כְּתִיבִין |  |            |          |  |  |
| f. pl. | כְּתִיבוֹת |  |            |          |  |  |

## Perfect

| Person   | Peil            | Hophal            | Shaphel         | Hishtaphal           |
|----------|-----------------|-------------------|-----------------|----------------------|
| 3 m. sg. | כָּתִיב         | הִכְתֵּב          | שָׁכַתֵּב       | הִשְׁתַּכְתֵּב       |
| 3 f. sg. | כָּתִיבַת       | הִכְתִּיבַת       | שָׁכַתִּיבַת    | הִשְׁתַּכְתִּיבַת    |
| 2 m. sg. | כָּתִיבְתָּ     | הִכְתִּיבְתָּ     | שָׁכַתְּתָּ     | הִשְׁתַּכְתְּתָּ     |
| 1 c. sg. | כָּתִיבְתִי     | הִכְתִּיבְתִי     | שָׁכַתְּתִי     | הִשְׁתַּכְתְּתִי     |
| 3 m. pl. | כָּתִיבוּ       | הִכְתֹּבוּ        | שָׁכַתּוּ       | הִשְׁתַּכְתּוּ       |
| 3 f. pl. | כָּתִיבוּן      | הִכְתִּיבוּן      | שָׁכַתּוּן      | הִשְׁתַּכְתִּיבוּן   |
| 2 m. pl. | כָּתִיבוּתְּכֶם | הִכְתִּיבוּתְּכֶם | שָׁכַתּוּתְּכֶם | הִשְׁתַּכְתּוּתְּכֶם |
| 1 c. pl. | כָּתִיבוּנָא    | הִכְתִּיבוּנָא    | שָׁכַתּוּנָא    | הִשְׁתַּכְתּוּנָא    |

The Shaphel imperfect is *לֹשְׁכַתֵּב*, etc. The Hishtaphal imperfect is *לֹשְׁתַּכְתֵּב*, 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].

| Person   | Perfect  |      |              |        |                |           |
|----------|----------|------|--------------|--------|----------------|-----------|
|          | Peal     | Peal | Haphel       | Polel  | Hithpolel      | Hithaphel |
| 3 m. sg. | קָם      | שָׁם | הִקָּים      | רוּמָם | הִתְרוּמָם     | הִתְזָן   |
| 3 f. sg. | קָמַת    | etc. | הִקִּימַת    | etc.   | etc.           | etc.      |
| 2 m. sg. | קָמַתְּ  |      | הִקִּימַתְּ  |        | הִתְרוּמַמְתְּ |           |
| 1 c. sg. | קָמַתִּי |      | הִקִּימַתִּי |        | etc.           |           |
| 3 m. pl. | קָמוּ    |      | הִקִּימוּ    |        |                |           |
| 3 f. pl. | קָמָהּ   |      | הִקִּימָהּ   |        |                |           |
| 2 m. pl. | קָמַתֶּם |      | הִקִּימַתֶּם |        |                |           |
| 1 c. pl. | קָמַנָּא |      | הִקִּימַנָּא |        |                |           |

| Person   | Imperfect  |             |              |          |            |           |
|----------|------------|-------------|--------------|----------|------------|-----------|
|          | Peal       | Peal        | Haphel       | Polel    | Hithpolel  | Hithaphel |
| 3 m. sg. | יִקוּם     | יִשִּׁים    | יִהְיֶקֶם    | יְרוּמָם | יִתְרוּמָם | יִתְזָן   |
| 3 f. sg. | תִּקְוֹם   | תִּשִּׁים   | תִּהְיֶקֶם   | etc.     | etc.       | etc.      |
| 2 m. sg. | תִּקְוֹם   | תִּשִּׁים   | תִּהְיֶקֶם   |          |            |           |
| 1 c. sg. | אִקְוֹם    | אִשִּׁים    | אִהְיֶקֶם    |          |            |           |
| 3 m. pl. | יִקְוֹמוּ  | יִשִּׁימוּ  | יִהְיֶקֶמוּ  |          |            |           |
| 3 f. pl. | יִקְוֹנָן  | יִשִּׁינָן  | יִהְיֶקֶנָן  |          |            |           |
| 2 m. pl. | תִּקְוֹמוּ | תִּשִּׁימוּ | תִּהְיֶקֶמוּ |          |            |           |
| 1 c. pl. | נִקְוֹם    | נִשִּׁים    | נִהְיֶקֶם    |          |            |           |

| Infinitive |       |        |           |          |              |           |
|------------|-------|--------|-----------|----------|--------------|-----------|
|            | מְקָם | מְשָׁם | הִתְקָמָה | רוּמָמָה | הִתְרוּמָמָה | הִתְזָנָה |

## Imperative

| Person | Peal   | Peal    | Haphel    | Polel  | Hithpolel  | Hithaphel |
|--------|--------|---------|-----------|--------|------------|-----------|
| m. sg. | קום    | שים     | הִקִּים   | רוּמֵם | הִתְרוּמֵם | הִתְנֵן   |
| f. sg. | קוּמִי | שִׁימִי | הִקִּימִי | etc.   | etc.       | etc.      |
| m. pl. | קוּמוּ | שִׁימוּ | הִקִּימוּ |        |            |           |

## Participles

|        | Active    | Passive    | Active         |          |            |          |
|--------|-----------|------------|----------------|----------|------------|----------|
| m. sg. | קֹאֵם     | שֵׁים      | מְהַקִּים      | מְרוּמֵם | מְתְרוּמֵם | מְתַנֵּן |
| f. sg. | קוֹמֶה    | שִׁמָּה    | מְהַקִּימָה    | etc.     | etc.       | etc.     |
| m. pl. | קוֹמִיָּם | שִׁימִיָּם | מְהַקִּימִיָּם |          |            |          |
| f. pl. | קוֹמֶיָּם | שִׁימֵיָּם | מְהַקִּימֵיָּם |          |            |          |

5. *Geminate Verbs*: Or Ayin Ayin Verbs [for other forms see Lesson XIII].

## Perfect

| Person   | Peal    | Haphel   | Haphel  | Hophal  | Ithpoel      |
|----------|---------|----------|---------|---------|--------------|
| 3 m. sg. | עַל     | הִדַּק   | הִנְעַל | הִעַל   | אֶשְׁתּוּמֵם |
| 3 f. sg. | עָלָה   | הִדְּקָה | etc.    | etc.    | etc.         |
| 2 m. sg. | עָלָתָּ | etc.     |         |         |              |
| 1 c. sg. | עָלָה   |          |         |         |              |
| 3 m. pl. | עָלוּ   | הִדְּקוּ |         | הִעָלוּ |              |
| 3 f. pl. | עָלָה   | etc.     |         | etc.    |              |
| 2 m. pl. | עָלְתֶם |          |         |         |              |
| 1 c. pl. | עָלְנָא |          |         |         |              |

## Imperfect

|          |        |           |
|----------|--------|-----------|
| 3 m. sg. | יַעַל  | יִהַדֵּק  |
| 3 f. sg. | תַּעַל | תִּהַדֵּק |
| 2 m. sg. | תַּעַל | תִּהַדֵּק |
| 1 c. sg. | אַעַל  | etc.      |

|          |          |        |        |
|----------|----------|--------|--------|
| Person   | Peal     | Haphel | Haphel |
| 3 m. pl. | יַעֲלוּ  |        |        |
| 3 f. pl. | יַעֲלִין |        |        |
| 2 m. pl. | תַּעֲלוּ |        |        |
| 1 c. pl. | נַעַל    |        |        |

## Infinitive

|       |            |
|-------|------------|
| מַעַל | הַנְּעֹלָה |
|-------|------------|

## Imperative

|        |       |
|--------|-------|
| m. sg. | עַל   |
| f. sg. | עֲלִי |
| m. pl. | עֲלוּ |

## Active Participle

|        |        |              |           |
|--------|--------|--------------|-----------|
| m. sg. | עֹלֵם  | מַתְּדִק     | מַהְנַעֵל |
| f. sg. | עֹלֶה  | מַתְּדַקֶּה  | etc.      |
| m. pl. | עֹלִים | מַתְּדַקִּים |           |
| f. pl. | עֹלִין | מַתְּדַקִּין |           |

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

## Perfect

|          |           |           |            |               |               |
|----------|-----------|-----------|------------|---------------|---------------|
| Person   | Peal      | Pael      | Haphel     | Hithpeel      | Hithpaal      |
| 3 m. sg. | בָּנָה    | בָּנִי    | הִבְנִי    | הִתְבָּנִי    | הִתְבָּנִי    |
| 3 f. sg. | בָּנְתָה  | בָּנִיתָ  | הִבְנִיתָ  | הִתְבָּנִיתָ  | הִתְבָּנִיתָ  |
| 2 m. sg. | בָּנִיתָ  | בָּנִיתָ  | הִבְנִיתָ  | הִתְבָּנִיתָ  | הִתְבָּנִיתָ  |
| 1 c. sg. | בָּנִיתִי | בָּנִיתִי | הִבְנִיתִי | הִתְבָּנִיתִי | הִתְבָּנִיתִי |
| 3 m. pl. | בָּנוּ    | בָּנִינוּ | הִבְנִינוּ | הִתְבָּנִינוּ | הִתְבָּנִינוּ |
| 3 f. pl. | בָּנָה    | בָּנִיָּה | הִבְנִיָּה | הִתְבָּנִיָּה | הִתְבָּנִיָּה |
| 2 m. pl. | בָּנִיתֶם | בָּנִיתֶם | הִבְנִיתֶם | הִתְבָּנִיתֶם | הִתְבָּנִיתֶם |
| 1 c. pl. | בָּנִינוּ | בָּנִינוּ | הִבְנִינוּ | הִתְבָּנִינוּ | הִתְבָּנִינוּ |

## Imperfect

| Person   | Peal       | Pael       | Haphel     | Hithpeel       | Hithpaal       |
|----------|------------|------------|------------|----------------|----------------|
| 3 m. sg. | יִבְנֶה    | יִבְנֶה    | יִהְיֶה    | יִתְבַּנֶּה    | יִתְבַּנֶּה    |
| 3 f. sg. | תִּבְנֶה   | תִּבְנֶה   | תִּהְיֶה   | תִּתְבַּנֶּה   | תִּתְבַּנֶּה   |
| 2 m. sg. | תִּבְנֶה   | תִּבְנֶה   | תִּהְיֶה   | תִּתְבַּנֶּה   | תִּתְבַּנֶּה   |
| 1 c. sg. | אֶבְנֶה    | אֶבְנֶה    | אֶהְיֶה    | אֶתְבַּנֶּה    | אֶתְבַּנֶּה    |
| 3 m. pl. | יִבְנוּ    | יִבְנוּ    | יִהְיוּ    | יִתְבַּנוּ     | יִתְבַּנוּ     |
| 3 f. pl. | יִבְנִינָה | יִבְנִינָה | יִהְיוּנָה | יִתְבַּנִּינָה | יִתְבַּנִּינָה |
| 2 m. pl. | תִּבְנוּ   | תִּבְנוּ   | תִּהְיוּ   | תִּתְבַּנוּ    | תִּתְבַּנוּ    |
| 1 c. pl. | נִבְנֶה    | נִבְנֶה    | נִהְיֶה    | נִתְבַּנֶּה    | נִתְבַּנֶּה    |

## Infinitive

|  |         |           |             |                |                |
|--|---------|-----------|-------------|----------------|----------------|
|  | מִבְנֶה | בְּנִיָּה | הַבְּנִיָּה | הַתְּבַנִּיָּה | הַתְּבַנִּיָּה |
|--|---------|-----------|-------------|----------------|----------------|

## Imperative

|        |        |        |         |
|--------|--------|--------|---------|
| m. sg. | בְּנֵה | בְּנֵה | הִבְנֵה |
| f. sg. | בְּנִי | בְּנִי | הִבְנִי |
| m. pl. | בְּנוּ | בְּנוּ | הִבְנוּ |

## Participle

| Person | Active    | Passive   | Active      | Active        | Hithpeel       | Hithpaal       |
|--------|-----------|-----------|-------------|---------------|----------------|----------------|
|        | Peal      | Peal      | Pael        | Haphel        |                |                |
| m. sg. | בֹּנֶה    | בְּנֵה    | מִבְּנֶה    | מִהְּבֹנֶה    | מִתְּבַנֶּה    | מִתְּבַנֶּה    |
| f. sg. | בֹּנִיָּה | בְּנִיָּה | מִבְּנִיָּה | מִהְּבֹנִיָּה | מִתְּבַנִּיָּה | מִתְּבַנִּיָּה |
| m. pl. | בֹּנִיָּם | בְּנִיָּם | מִבְּנִיָּם | מִהְּבֹנִיָּם | מִתְּבַנִּיָּם | מִתְּבַנִּיָּם |
| f. pl. | בֹּנִיָּו | בְּנִיָּו | מִבְּנִיָּו | מִהְּבֹנִיָּו | מִתְּבַנִּיָּו | מִתְּבַנִּיָּו |

## 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.

## א

|             |                         |               |                           |
|-------------|-------------------------|---------------|---------------------------|
| אב*         | father                  | אֲחֵר         | another                   |
| אב*         | fruit                   | אֲחֻזְרָפִין* | satrap                    |
| אבד         | to perish               | אֵילָן        | tree                      |
| —           | haphel—to destroy; slay | אִימָתָן*     | terrible                  |
| —           | hophal—to be destroyed  | אִתִּי        | existence; there is (are) |
| אֶבֶן       | stone                   | אכל           | to eat                    |
| אֶגְרָה     | letter                  | אֵל           | not                       |
| אֶדְנָן     | then                    | אֵל*          | these                     |
| אֶדְר*      | threshing floor         | אֱלֹה         | God; god                  |
| אֶדְרָגִיר* | counselor               | אֱלֹה         | these                     |
| אֶדְרָדָא   | with zeal; eagerly      | אֱלוּ         | behold!                   |
| אֶדְרַע     | arm; force              | אֱלִין        | these                     |
| אֶדָא       | promulgated; [or] gone  | אֶלָּךְ       | those; (these)            |
| אזה         | to light, heat          | אֶלָּף        | thousand                  |
| אול         | to go (to or away)      | אֶמָה*        | cubit                     |
| אח*         | brother                 | אֶמָה         | nation                    |
| אֶחִידָה*   | riddle                  | אֶמַן         | haphel—to trust in        |
| אֶחָר*      | after                   | אמר           | to say; command           |
| אֶחָרִי*    | end                     | אֶמֶר*        | lamb                      |
| אֶחָרִי     | another                 | אֶנָּה        | I                         |
| אחרין       | (at) last               | אֶנָּן        | they, those [masc.]       |

|                 |  |             |  |
|-----------------|--|-------------|--|
| אֲנַחְנָא       | we   |             |  |
| אֲנִין          | they, those [fem.]                                   |             |  |
| אָנַס           | to trouble, oppress, master                          |             |  |
| אָנָּה*         | face   |             |  |
| אָנַשׁ          | man, mankind   |             |  |
| אַנְתָּה        | you [masc. sing.]                                    |             |  |
| אַנְתָּם        | you [masc. pl.]                                      |             |  |
| אַסוּר          | bond, fetter   |             |  |
| אַסְפְּרָנָא    | exactly; eagerly                                     |             |  |
| אַסֵּר          | prohibition  |             |  |
| אַע             | wood, beam   |             |  |
| אַף             | also   |             |  |
| אַפְרָסִי*      | a title of officials                                 |             |  |
| אַפְרָסְכִי*    | a title of officials                                 |             |  |
| אַפְרָסְתְּכִי* | a title of officials                                 |             |  |
| אַפְתָּם        | storehouse; > treasury;<br>[eventually? positively?] |             |  |
| אַצְבָּע*       | digit; toe; finger                                   |             |  |
| אַרְבַּע*       | four   |             |  |
| אַרְבָּנָא*     | purple   |             |  |
| אַרוּ           | behold!  |             |  |
| אַרְחָא         | way  |             |  |
| אַרְיָה         | lion   |             |  |
| אַרְיָדָא       | fitting, becoming                                    |             |  |
| אַרְכָּבָא*     | knee   |             |  |
| אַרְכָּה        | duration; length                                     |             |  |
| אַרְכֻּי*       | an inhabitant of Uruk                                |             |  |
| אַרְעָא         | earth  |             |  |
| אַרְעִי*        | bottom   |             |  |
| אַרְקָא         | earth  |             |  |
| אַש             | foundation   |             |  |
| אַשָּׂא         | fire; > fire-offering                                |             |  |
| אַשְׁרָף        | enchanter  |             |  |
| אַשְׁרָן*       | wall; [tradit. – beam??]                             |             |  |
| אַשְׁתַּדּוּר   | revolt   |             |  |
| אַתָּ*          | sign; miracle  |             |  |
| אַתָּה          | to come  |             |  |
| —               | haphel – to bring (in)                               |             |  |
| אַתָּן          | furnace  |             |  |
| אַתָּר          | place; trace   |             |  |
|                 |  | ב           |  |
|                 |  | בִּ         | in; by (means of)                                    |
|                 |  | בָּאִישׁ*   | bad  |
|                 |  | בִּאֵשׁ     | to be displeasing to                                 |
|                 |  | בְּאַתְרָא  | after  |
|                 |  | בְּבָבְלִי* | Babylonian   |
|                 |  | בְּדַר      | pael – to disperse, scatter                          |
|                 |  | בְּהִילוּ   | hurry  |
|                 |  | בְּהַל      | pael – to frighten                                   |
|                 |  | —           | hithpeel – (to be perplexed); > to hurry             |
|                 |  | —           | hithpaal – to be frightened, be perplexed            |
|                 |  | בְּטַל      | to cease, be discontinued, stop                      |
|                 |  | —           | pael – to stop                                       |
|                 |  | בֵּין       | between, among                                       |
|                 |  | בִּינָה     | discernment  |
|                 |  | בִּירְיָה*  | fortified place; fortress                            |
|                 |  | בֵּית       | to spend the night                                   |
|                 |  | בֵּית*      | house; > temple                                      |
|                 |  | בֵּל        | heart; > mind  |
|                 |  | בְּלָה      | pael – to wear out                                   |
|                 |  | בְּלוּ      | tax  |
|                 |  | בְּנָה      | to build   |
|                 |  | —           | hithpeel – to be built                               |
|                 |  | בְּנִין*    | sons [plural]  |
|                 |  | בְּנִינָא*  | building   |
|                 |  | בִּנּוּס    | to become angry                                      |
|                 |  | בַּעַה      | to seek, request; be on the point of; run great risk |
|                 |  | —           | pael – to search (eagerly); call upon                |
|                 |  | בְּעוּ      | petition, prayer                                     |
|                 |  | בְּעַל      | owner, lord  |
|                 |  | בְּקַעָה*   | plain  |
|                 |  | בְּקַר      | pael – to seek, investigate                          |
|                 |  | —           | hithpaal – to be investigated                        |
|                 |  | בֵּר        | son  |
|                 |  | בְּרָא      | field  |

בִּרְךָ to kneel  
 בֵּרַךְ to bless  
 — pael—to bless  
 בְּרִיךְ\* knee  
 בָּרַם yet, but  
 בָּשָׂר flesh  
 בַּת\* bath; > a liquid measure

## ג

גִּב\* side; back  
 גֹּב pit, den  
 גְּבוּרָה\* might  
 גִּבּוֹר man  
 גִּבּוֹר\* (mighty) man; warrior  
 גִּבְרָת\* treasurer  
 גָּדַד to cut down  
 גִּוּי\* interior; midst  
 גָּוַה pride  
 גִּזְבָּר\* treasurer  
 גָּזַר to determine (destiny >  
 by astrology)  
 — h/ithpe.—to be cut out;  
 break off  
 גְּזָרָה\* decree, determination  
 גִּיחַ aphel—to stir up  
 גִּיר\* plaster  
 גִּלְגָּל\* wheel  
 גָּלַה to reveal  
 — haphel—to take into exile  
 גָּלוּ\* exile  
 גְּלָל squared (stones)  
 גָּמַר to finish, complete  
 גִּזְזוּ\* treasure  
 גִּנָּף\* wing  
 גִּרְם\* bone  
 גִּשְׁמִים\* body

## ד

דָּא this [fem.]  
 דָּב bear

דָּבַח to sacrifice  
 דָּבַח\* sacrifice (of slain animals)  
 דָּבַק to stick together  
 דְּבָרָה matter; (so) that  
 דָּהָב gold  
 דֵּהוּא which is; that is  
 דוּר to dwell  
 דוּשׁ to tread down  
 דְּחוּה\* [tradit.—musical instru-  
 ment]; concubine, per-  
 fume, food, table, etc.??  
 דָּחַל to fear  
 — pael—to make afraid,  
 frighten  
 דֵּי of, that, etc. [see p. 14]  
 דִּין to judge  
 דִּין right, justice, judgment,  
 council (of judgment)  
 דִּינָן\* judge  
 דִּינָיָא [tradit.—a proper name];  
 judges  
 דָּךְ that [fem.]  
 דָּךְ that [masc.]  
 דָּכַן that [com.]  
 דָּכַר\* ram  
 דְּכָרוֹן\* record  
 דְּכָרָן\* record (book)  
 דָּלַק to burn  
 דִּמָּה to resemble  
 דָּנָה this (is) [masc.]  
 דָּקַק to crush  
 — h/aph.—to crush  
 דָּר generation; lifetime  
 דָּרְעָא\* arm  
 דָּת decree, command, order,  
 law  
 דְּתָא\* grass  
 דְּתָבַר\* judge

## ה

|                |                        |
|----------------|------------------------|
| ה              | interrogative particle |
| הָא            | behold!                |
| הַא־כְּדִי     | even as                |
| הַדְּבָר       | * high royal official  |
| הָדָם          | * member               |
| הִדַּר         | pael—to glorify        |
| הִדָּר         | * glory, majesty       |
| הוּא           | he; that               |
| הוּהוּ         | to be; happen; exist   |
| הוּךְ          | to go [tradit.]        |
| הִיא           | she; that              |
| הַיְכָל        | palace; temple         |
| הִלְךְ         | to go; > reach         |
| —              | pael—to walk about     |
| —              | aphel—to walk about    |
| הַלְוָה        | toll, tax              |
| הֵמוּ          | they [masc.]           |
| הֵמוּךְ        | they [masc.]           |
| הַמּוֹנֵךְ     | * necklace             |
| הֵן            | if; whether            |
| הֵן... הֵן     | either ... or          |
| הַמְּנַקָּה    | * injury; damage       |
| הַתְּהַרָּה    | * fantasy (in a dream) |
| הַתְּבַקְּלָהּ | hurry                  |
| הַתְּנַדְּבוּ  | * gift                 |

## ו

ו and; (for, then, etc.)

## ז

|          |                                      |
|----------|--------------------------------------|
| זָבַח    | to buy                               |
| זָוְהִיר | * (warned); > cautious               |
| זָוַד    | haphel—to act presumptuously         |
| זָוַךְ   | hithaphel—to live (on); subsist (on) |
| זָוַע    | to tremble                           |

|        |   |
|--------|---|
| זָוַי  | * brightness; (pl. > complexion)            |
| זָוַי  | innocence                                   |
| זָוַן  | hithp.—to agree; decide                     |
| זָוַן  | time; turn                                  |
| זָוַר  | * music for strings; or, musical instrument |
| זָוַר  | * musician; singer                          |
| זָוַן  | * sort, kind                                |
| זָוַי  | * small                                     |
| זָוַךְ | to wail; shriek                             |
| זָוַךְ | to impale                                   |
| זָוַע  | seed; > descendants                         |

## ח

|         |                                  |
|---------|----------------------------------|
| חָבֹלָה | hurtful act, crime; damage       |
| חָבַל   | pael—to hurt; destroy; damage    |
| —       | hithpaal—to be destroyed, perish |
| חָבַל   | hurt; damage                     |
| חָבֵר   | * companion                      |
| חָבֵרָה | * companion [fem.]               |
| חָד     | one                              |
| חָדָה   | * breast                         |
| חָדָה   | joy                              |
| חָדָת   | new                              |
| חָהוּ   | pael—to show, make known         |
| —       | h/aph.—to make known; interpret  |
| חָוַר   | white                            |
| חָוַה   | to see, perceive                 |
| חָוַו   | * apparition; vision; appearance |
| חָוַת   | * sight                          |
| חָטָאָה | * sin-offering                   |
| חָטָא   | * sin                            |
| חָי     | living, alive; (pl.) life        |
| חָיָה   | to live                          |

|            |   |             |                                       |
|------------|---|-------------|---------------------------------------|
| חיה        | aphel—to let live; restore to life                | טָוֹת       | fasting(ly), hungri(ly)               |
| חַיּוֹה    | beast, animal                                     | טֵץ*        | (wet) clay; (earthenware)             |
| חַיַּט     | aphel—to join together; (repair, lay, or inspect) | טַל         | dew                                   |
| חַיִּל     | strength; army                                    | טַלֵּל      | aphel—to seek shade; > to make a nest |
| חַכְבִּים  | wise  | טַעַם       | pael—to feed, give to eat             |
| חֻכְמָה    | wisdom  | טַעַם       | sense; command; advice; report        |
| חֵלֶם      | dream   | טַפָּר*     | (finger)nail; claw                    |
| חַלַּף     | to pass (over); pass by                           | טַרַד       | to drive away                         |
| חֶלֶק      | a share in  | טַרְפָּלִי* | a class of officials                  |
| חַמָּה     | fury  |             |                                       |
| חַמֵּר     | wine  |             |                                       |
| חֲנֻשָּׂה* | wheat   |             |                                       |
| חֲנֻכָּה*  | dedication  |             |                                       |
| חֲנֹן      | to show mercy (to)                                |             |                                       |
| —          | hithpaal—to implore; make supplication            | יָבֵל       | haphel—to bring                       |
| חֲסִיר     | deficient, wanting                                | —           | saphel—to bring; lay; > preserve      |
| חֲסֹן      | h/aph. —to occupy, possess                        | יַבְשָׁה*   | dry land; > earth                     |
| חֲסָן*     | might   | יָגֵר       | heap of stones                        |
| חֲסִף      | molded clay                                       | יָד         | hand; power                           |
| חֲצִף      | h/aphel—to be harsh                               | יָדָה       | h/aph. —to praise                     |
| חֲרַב      | hophal—to be laid waste                           | יָדַע       | to know                               |
| חֲרָטֵם    | magician  | —           | haphel—to make known; communicate     |
| חֲרַף      | hithpaal—to be singled                            | יָהַב       | to give                               |
| חֲרָץ*     | hip   | —           | peil—to be given                      |
| חָשַׁב     | to consider; > respect                            | —           | hithpeel—to be given; be paid         |
| חֲשׁוּךְ*  | darkness  | יְהוּדִי*   | Jew, Jewish                           |
| חָשַׁח     | to be in need of                                  | יּוֹם       | day                                   |
| חֲשָׁה*    | need  | יָטַב       | to be pleasing                        |
| חֲשָׁחוּ*  | need  | יָכַל       | to be able; prevail                   |
| חָשַׁל     | to grind  | יָם*        | sea                                   |
| חָתַם      | to seal   | יָסַף       | hophal—to be added                    |
|            | ט   | יָעַט       | to advise                             |
|            |   | —           | ithpaal—to take counsel together      |
| טָאָב      | to be good; > be glad                             | יָצָא       | shaphel—to finish; be finished        |
| טָב        | good  | יָצַב       | pael—to make certain                  |
| טָבָח*     | executioner, bodyguard                            |             |                                       |
| טוֹר       | mountain  |             |                                       |

יָצִיב well-established, reliable;  
     firm; true  
 יָקַד to burn  
 יִקְדָּה\* burning; > firebrand  
 יִקְרִי\* difficult; honorable  
 יִקָּר\* dignity, honor  
 יָרַח\* month  
 יִרְכָּה\* (the upper part of the)  
     thigh  
 יָת\* sign of the accusative  
 יָתַב to sit; dwell  
 — haphel—to settle; cause to  
     dwell  
 יָתִיר extraordinary; exceeding-  
     ly

## כ

כָּ as; according to; about  
 כָּדָבָה\* lie  
 כָּדִי when, as soon as  
 כֹּה here  
 כָּהֵל to be able  
 כֹּהֵן\* priest  
 כֹּנִיָּה\* window  
 כֶּכֶר\* talent  
 כֹּל\* whole; all, every  
 כְּלִי-קַבֵּל because of  
 כִּלִּיל shaphel—to finish  
 — hishtaphal—to be finished  
 כֵּמָה how! [exclamation]  
 כֵּן thus; (so)  
 כִּנְמָא thus  
 כָּנַס to assemble  
 — hithpaal—to assemble  
 כִּנְתָּה\* colleague  
 כֶּסֶף silver  
 כַּעַן now  
 כַּעֲנַן and now  
 כָּפַת peil—to be bound

— pael—to bind, tie  
 כֹּר\* kor; a dry measure  
 כַּרְבֵּלָה\* cap; hat  
 כָּרַה ithpeel—to be distressed  
 כָּרוּז\* herald  
 כָּרַז haphel—to proclaim  
 כָּרְסֵא seat; throne  
 כַּשְׂדִּי Chaldaean  
 כָּתַב to write  
 כָּתַב writing, document, in-  
     scription  
 כָּתַל wall

## ל

לָ to, for; sign of the ac-  
     cusative  
 לֹא not; nothing  
 לֵב\* heart  
 לִבָּב\* heart  
 לְבָשׁ\* garment  
 לְבַשׁ to be clothed with; wear  
 — haphel—to clothe (with)  
 לְהֵן except; but; yet  
 לְהֵן therefore [Heb.]  
 לֵוִי\* Levite  
 לְיָת\* near, beside, with  
 לֶחֶם (bread); > meal, feast  
 לְחַנָּה\* concubine  
 לַיְלִי\* night  
 לָמָה why? for what purpose?  
     > lest  
 לְשׁוֹן\* tongue; > language

## מ

מֵאָה hundred  
 מֵאָזֶן\* balance  
 מֵאָמַר word; order  
 מֵאָן\* vessel  
 מְגִלָּה scroll; roll

מגר pael—to overthrow  
 מִדְּבַח\* altar  
 מִדָּה tax, tribute  
 מִדּוּר\* dwelling  
 מִדֵּי Media; Mede(s)  
 מִדְּיָנָה\* province; town; city  
 מָה what? that which  
 מוֹת death  
 מִזוֹן food  
 מַחֵא to smite  
 — pael—to check, prevent;  
 stay  
 — hithpeel—to be impaled  
 (on a stake)  
 מִחְלָקָה\* course; division (of  
 Levites)  
 מַטָּא to reach, attain; come  
 upon; happen to  
 מִלֵּא to fill  
 — hithpeel—to be filled(with)  
 מִלְאַךְ\* angel  
 מִלָּה word; matter, affair  
 מִלַּח to eat salt; > be under  
 obligation of loyalty  
 מִלַּח salt  
 מִלְכָּךְ king  
 מִלְכָּךְ\* counsel  
 מִלְכָּה\* queen  
 מִלְכוּת kingship; reign; kingdom  
 מִלַּל pael—to speak  
 מִן who?  
 מִן־דֵּי whoever  
 מִן from; out of; than  
 מִן־אַדְיָן since  
 מִנָּא mina  
 מִנְדָּה tax, tribute  
 מִנְדַּע understanding  
 מִנָּה to number  
 — pael—to appoint  
 מִנְחָה (grain) offering

מִנְיָן number  
 מַעֲבָד\* work, deed  
 מִעֵבֶל\* belly  
 מִעָל\* (going, entering); [with  
 “sun”] > sunset  
 מִרָא lord  
 מִרְד\* rebellious  
 מִרְדָּה rebellion  
 מִרַט pael—to be plucked out  
 (anointing) oil  
 מִשְׁכָּב\* bed  
 מִשְׁכָּן\* abode  
 מִשְׁרוּקִי\* pipe; flute  
 מִשְׁתָּא\* drinking; > banquet  
 מִתְּנָה\* gift

## ג

נִבָּא hithpaal—to prophesy;  
 act as a prophet  
 נְבוּאָה\* prophecy; > prophesying  
 נְבִיָּה present, gift  
 נְבִיא\* prophet  
 נְבִישָׁה\* candlestick; lamp (stand)  
 נָדַד to flow  
 נִגְדָּה towards; in the direction  
 of  
 נִגְנָה\* brightness  
 נָדַב hithpaal—to offer willing-  
 ly; bestow; be willing  
 נְדָבָךְ layer (of stones or wood)  
 נָדַד to flee  
 נְדָנָה (sheath > body); > on  
 account of  
 נְהוּר light  
 נְהִיר light  
 נְהִירָה illumination (of mind)  
 נְהַר river  
 נָדַד to flee

נְגוּלָה (י) refuse-heap; ruin(s)

נֹר fire

נֹק to come to grief

— haphel—to damage

נְחָשׁ copper; bronze

נָחַת to come down

— h/aph. —to deposit

— hophal—to be deposed

נָטַל to lift up

— peil—to be lifted up

נָטַר to keep

נִיחֹחַ\* incense

נִכְס\* riches

נִמְר panther; leopard

נָסַח hithpeel—to be pulled out

נָסַךְ pael—to pour out; offer

נִסְךָ\* libation

נָפַל to fall (down)

נָפַק to go out

— haphel—to take (out)

נִפְקָה\* expense

נִצְבָּה\* firmness, hardness

נִצַּח hithpaal—to distinguish oneself

נִצַּל h/aph. —to rescue, deliver

נָקֵא pure

נָקַשׁ to knock together

נָשָׂא to take; carry away; lift up

— hithpaal—to rise up against

נְשִׁין\* women [plural]

נְשָׁמָה\* breath (of life)

נִשְׂר eagle; vulture

נִשְׁתָּחַת\* decree; official document

נְתִין\* sanctuary servant; (one who is given)

נָתַן to give

נָתַר aphel—to shake off

## ס

סָבַל poel—to bring; lay; > preserve

סָבַר to intend

סָבַד to pay homage to

סָבַן\* governor

סָבַר to shut

סוּמְפִינָה bagpipe(?)

סוּף to be fulfilled

— aphel—to put an end to, annihilate

סוּף end

סָלַק to go (come) up

— haphel—to take up

— hophal—to be lifted up

סָעַד pael—to help, aid

סָפַר\* clerk; secretary; scribe

סָפַר book

סָרְבַּל\* a garment; [cloak? trousers?]

סָרְבַּךְ\* high official

סָתַר to demolish

סָתַר pael—to hide

## ע

עָבַד to do, make

— hithpeel—to be made; turned into; be done

עָבַד servant

עֲבִידָה\* work, administration, toil, service

עָבַר the opposite bank

עָד unto; until

עָדָה to go; pass away; depart

— haphel—to take away

עָדָן time; > year

עוֹד still, yet

עֲוִיָּה\* iniquity

עוֹף bird

- עור chaff  
 עז \* goat  
 עֲזָקָה \* signet-ring  
 עֲצָה counsel, advice  
 עַיִן eye  
 עִיר (awake); > watcher; >  
 angel  
 עַל (up)on, over; against;  
 concerning  
 עַל-מָה why? wherefore?  
 עֲלָא above, over  
 עֲלָה pretext; ground for ac-  
 cusation  
 עֲלֹנָה \* burnt-offering  
 עֲלִי \* superior, highest; the Most  
 High  
 עֲלִי \* roof-chamber  
 עֲלִיּוֹן \* the Most High  
 עָלַל to go in, enter  
 — haphel—to bring in  
 — hophal—to be brought in  
 עֲלָם eternity, remote time  
 עֲלָמִי \* Elamite  
 עֲלֵע \* rib  
 עַם people, nation  
 עִם (along) with  
 עֲמִיק \* deep  
 עֲמֵר wool  
 עָנָה to answer  
 עֲנִיָּה \* miserable, poor  
 עָנָן \* cloud  
 עֲנַף \* bough, branch  
 עֲנֹשׁ fine [a legal term]  
 עֲפִי \* foliage  
 עֲצִיב sad  
 עָקַר ithpeel—to be plucked out  
 עֲקָר root  
 עָרַד \* adversary  
 עָרַב pael—to mix  
 — hithpaal—to mingle  
 עֲרָד \* wild ass  
 עֲרוּהָ \* nakedness, shame  
 עֲשֵׁב herbs, grass  
 עֲשֵׂר ten  
 עֲשָׂרִים twenty  
 עֲשֵׂת peil—to intend  
 עֲתִיד \* ready (to)  
 עֲתִיק old, ancient
- פ
- פָּחָה \* governor  
 פָּחַר potter  
 פָּטָשׁ \* a garment; [coat? trou-  
 sers?]  
 פָּלַג to divide  
 פָּלַג half  
 פְּלִיָּה \* division (of priests)  
 פָּלַח to serve; worship (God)  
 פְּלִחָן (divine) service  
 פֶּם mouth  
 פֶּס a part of the hand;  
 [palm? back? all below  
 wrist?]  
 פֶּסֶט stringed instrument  
 פְּרִזְלִי iron  
 פָּרַס peil—to be divided  
 פָּרַס half-shekel; [tradit.-half-  
 mina]  
 פָּרְסִי \* Persia; Persian(s)  
 פָּרַק to commute; remove  
 פָּרַשׁ pael—to separate  
 פָּרָשָׁן copy  
 פָּשַׁר to interpret  
 — pael—to interpret  
 פָּשַׁר interpretation  
 פְּתָנָם word, decree  
 פָּתַח to open  
 — peil—to be open, be  
 opened  
 פְּתִי \* breadth

## צ

|        |  |
|--------|--|
| צבה    | to desire; wish, like                                  |
| צָבוּ  | matter, thing; wish, desire                            |
| צבע    | pael—to wet  |
| —      | hithpaal—to be wet                                     |
| צד     | side   |
| צָדָא* | true   |
| צדקה   | (right-doing); > righteousness                         |
| צוואר* | neck   |
| צלה    | pael—to pray   |
| צלה    | h/aph.—to (cause to) prosper; fare well; make progress |
| צלם    | statue; image  |
| צפיר*  | he-goat  |
| צפר*   | bird   |

## ק

|       |   |
|-------|---|
| קבל   | pael—to receive                             |
| קבל   | before; because                             |
| קדיש  | holy  |
| קדם   | before                                      |
| קדמה* | former time; formerly                       |
| קדמי* | first; former                               |
| קום   | to rise, stand; endure                      |
| —     | pael—to set up, establish                   |
| —     | h/aph.—to set up, found, appoint, establish |
| —     | hophal—to be set up                         |
| קטל   | to kill                                     |
| —     | peil—to be killed                           |
| —     | pael—to kill                                |
| —     | hithpeel—to be killed                       |
| —     | hithpaal—to be killed                       |
| קטר*  | knot; joint; > difficult task               |
| קִיט  | summer                                      |
| קום   | statute                                     |

|       |                               |
|-------|-------------------------------|
| קנים  | enduring; (sure)              |
| קיתרס | zither                        |
| קל    | insolence; curse              |
| קל    | voice; sound                  |
| קנה   | to buy                        |
| קצה   | to be(come) furious           |
| קצה   | wrath                         |
| קצץ   | pael—to cut off               |
| קצת   | end; part                     |
| קרא   | to call (out); read           |
| —     | peil—to be read; (be shouted) |
| —     | hithpeel—to be called         |
| קרב   | to draw near; approach        |
| —     | pael—to offer                 |
| —     | haphel—to bring near; > offer |
| קרב   | war                           |
| קריה* | village, town, city           |
| קרן   | horn                          |
| קרץ*  | piece                         |
| קשט   | truth                         |

## ר

|         |   |
|---------|---|
| ראש     | head, chief                             |
| רב      | great, big; chief                       |
| רבה     | to grow (up); become great              |
| —       | pael—to make great; heighten            |
| רבו     | myriad; great multitude                 |
| רבו     | greatness                               |
| רביעי*  | fourth                                  |
| רברבין* | lords, nobles, grandees; [plural of רב] |
| רמ      | haphel—to irritate, make angry          |
| רמ      | rage                                    |
| רגל*    | foot                                    |

רגש haphel—to throng in;  
 (storm in)  
 רר\* appearance  
 רוח wind; spirit  
 רום to rise; be high, be  
 haughty  
 — aphel—to raise; heighten  
 — polel—to praise; (exalt)  
 — hithpolel—to rise up  
 (against)  
 רום\* height  
 רן secret  
 רחיק\* far  
 רחמין compassion(s)  
 רחץ hithpeel—to trust in  
 ריח smell  
 רמה to throw; place, impose  
 (a tax)  
 — peil—to be thrown  
 — hithpeel—to be thrown  
 רעו\* will; decision  
 רעיון\* thought  
 רענן flourishing  
 רעע to crush  
 — pael—to crush  
 רפס to tread down  
 רשם to write, inscribe

## ש

שב\* hoary; [plural] elders  
 שבכא\* stringed instrument; (tri-  
 angular; 4 strings)  
 שגא to grow great  
 שגיא great, much, many; [ad-  
 verb] very  
 שקהדו\* witness; testimony  
 שטר side  
 שים to place, lay; make, es-  
 tablish

— hithaphel—to be put; >  
 be made  
 שכל hithpaal—to consider  
 שקליתו insight  
 שנא to hate  
 שער hair

## ש

שאל to ask; > require  
 שאלה\* question; requirement  
 שאר rest, remainder  
 שבח pael—to praise  
 שבט\* tribe  
 שביב\* flame  
 שבע\* seven  
 שבק to leave (behind)  
 — hithpeel—to be left; pass  
 on to  
 שבש hithpaal—to be perplexed  
 שקלה\* concubine  
 שדר hithpaal—to strive  
 שוה to be like  
 — pael—to make like  
 — hithpaal—to be made (like)  
 שור\* wall  
 שושנקי\* an inhabitant of Susa;  
 Susanian  
 שחת to spoil  
 שיזב to rescue  
 שציא to finish; be finished  
 שכח haphel—to find  
 — hithpeel—to be found  
 שכלל [see כלל]  
 שכן to dwell  
 — pael—to cause to dwell  
 שלה (to be) at ease; carefree  
 שלו negligence  
 שלהנה\* prosperity

שלח to send  
 שלט to rule; have power over  
 — haphel—to make ruler over  
 שָׁלָטֵן dominion  
 שָׁלֵטֵן\* high official  
 שָׁלִיט mighty; officer; it is  
 allowed  
 שלם peil—to be finished  
 — haphel—to complete, finish; deliver (completely)  
 שָׁלֵם welfare; [as a salutation]  
 hail  
 שֵׁם name  
 שמד haphel—to destroy, annihilate  
 שָׁמַיִם\* heaven; sky  
 שמם ithpoel—to be appalled  
 שמע to hear  
 — hithpaal—to obey  
 שמש pael—to serve  
 שֶׁמֶשׁ\* sun  
 שֵׁן\* tooth  
 שנה to be changed; be different  
 — pael—to change; > violate  
 — haphel—to alter; > violate  
 — h/ithpa.—to be changed  
 שָׁנָה\* year  
 שָׁנָה\* sleep  
 שָׁעָה moment; (short space of time)  
 שפט to judge  
 שפיר fair; beautiful  
 שפל h/aph.—to humble; humiliate  
 שָׁפַל low; humble  
 שפר to please, seem good  
 שֶׁפֶר\* dawn

שָׁק leg  
 שרה to loosen; > dwell  
 — pael—to begin  
 — hithpaal—to be loosened;  
 > shake  
 שָׁרֵשׁ\* root  
 שָׁרְשׁוּ banishment; [lit.—a rooting out]  
 שֵׁשׁ six  
 שתה to drink  
 שֵׁשִׁים sixty

## ת

תבר to break  
 תָּדִיר\* (encircling, duration);  
 [with ב] continually  
 תוב to return  
 — h/aphel—to give back; deliver; answer  
 תוה to be amazed, be frightened  
 תור\* ox, bull  
 תַּחֲתַי under  
 תֵּלַג snow  
 תְּלִיטָה\* third  
 תֵּלַת three  
 תֵּלְתָא third part; [tradit.—third in rank]  
 תֵּלְתַיִן thirty  
 תָּמָה there  
 תָּמָה\* wonder  
 תֵּנִינָה\* second  
 תֵּנִינָה a second time, again  
 תִּשְׁטֵטִי police officer; magistrate  
 תִּשְׁטֵטִי\* strong, mighty  
 תקל peil—to be weighed  
 תִּשְׁקָל shekel

|         |                                 |           |                   |
|---------|---------------------------------|-----------|-------------------|
| תִּקַּן | hophal—to be reestablished      | תְּקֵף    | strength          |
| תִּקַּף | to be strong, become strong     | תְּקֵף*   | strength          |
| —       | pacl—to make stringent; enforce | תְּרִין*  | two [masc.]       |
|         |                                 | תָּרַע*   | doorkeeper        |
|         |                                 | תָּרַע    | door; mouth; gate |
|         |                                 | תְּרִינַי | two [fem.]        |