Alger F. Johns

A Short Grammar of Biblical Aramaic

An Annotated Answer Key

James N. Jumper

AN ANNOTATED ANSWER KEY
TO ALGER JOHNS'S

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OF

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by

James N. Jumper

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To
Michael and Elijah

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PREFACE

The genesis of this project occurred at Gordon-Conwell Theological Seminary during an introductory course in Aramaic which I took while pursuing my Master of Divinity. Our textbook was *A Short Grammar of Biblical Aramaic* by Alger F. Johns (Berrien Springs, Mich.: Andrews University Press, 1972). Throughout that semester we covered all of Johns's grammar and exercises, all the Aramaic in the Old Testament, a papyri from Elephantine, and part of the Targum of Genesis. At such a brisk pace, it became apparent to me that a companion volume to Johns's grammar might prove very beneficial. From the student's perspective, a key could have helped with exam review as well as with homework preparation and comprehension.

The real impetus for an annotated key, though, would not come until years later. After I had pursued Akkadian, Ugaritic, and finally Syriac, it became clear that the difficulty was not so much in acquiring a new language, but in retaining it. Thus, I realized that many students, pastors, and even teachers desired aids to help them retain their quickly eroding language skills. Therefore I began working on this project.

Classroom acquisition and review are only two pieces of the picture, though. There is a third class of students who would benefit from this type of work—those taking Aramaic as independent study. Since such students do not have the advantage of consistent instructor feedback, an annotated key, in some regards, works to reinforce the lessons of the central points of the grammar.

Much of this key is self-explanatory in its design. Each sentence is translated into English in a fairly literal style. Various important aspects of the translation are footnoted beneath it using standard numbers. Nonetheless, more detailed comments should be made about its design.

Every work has its limitations, and this work, despite its current length, is no different. One minor limitation of the key is that it does not include the exercises themselves, and thus forces students to jump back and forth between the grammar and key. Unfortunately, space limitations are always a real obstacle.

Another possible limitation is that inherent in the translation task itself. How should each exercise be rendered into English: more literally or more idiomatically? It seems to me that erring to the side of literalness is more desirable for beginners in a language. It is important for students to be

able to compare the various semantic, syntactical, and grammatical units of their translation with those of the key, something which would be made more difficult with a linguistically sophisticated approach to translation. Nonetheless, a more fluid translation is often given in the annotations themselves; indeed, sometimes a more literal rendering is impossible without obfuscating the meaning of a given exercise.

Because Johns's exercises are mostly artificial sentences, we run the risk of overanalyzing them (a potential danger in translating any text). However, artificial or not, the analysis of the exercises will help prepare students to tackle the biblical text once they encounter it in the later chapters.

While the answer key does seek to bring forward some "original" data, its main purpose is to be a companion to Johns's grammar. As such, the key tries to closely model Johns's approach. The key constantly strives to repeat and cross-reference important linguistic concepts and ideas in an effort to help students learn key features of Aramaic that they will encounter as they learn and translate. The key even cross-references itself for the same purpose.

Press for accepting this project and for their great patience and care during the editing process. Their help was invaluable.

No matter the pains we take, there are always shortcomings in our efforts. For these I take full responsibility. I hope this project will prove to be a blessing to teachers, students, pastors, and anyone else with a love for Aramaic.

LESSON I

PHONOLOGY OF BIBLICAL ARAMAIC

(Johns, p. 8)

The following table represents the phonetic changes from so-called Proto-Semitic to Biblical Aramaic and Biblical Hebrew. The symbols in the far-right column represent the rules in sections 2 and 3, as well as the table in section 1. Due to space limitations this lesson will not be annotated.

__BA__	__BH Cognates__	__Translation__	__Phonetic Rules__
אֱנָשׁ	אֱנוֹשׁ	man, mankind	$\check{s}_3$, C, M
אָע	עֵץ	wood, beam	s_3
אֶצְבַּע	אֶצְבַּע	digit; toe; finger	s_2
אֲרַע	אֶרֶץ	earth	s_3, A, J, M
אָת	אוֹת	sign; miracle	C, 1
דְּהַב	זָהָב	gold	z_1, A, B, 1
דָּר	דּוֹר	generation; lifetime	C
דֶּתֶא	דֶּשֶׁא	grass	$\check{s}_1$, 1
הֵיכַל	הֵיכָל	palace; temple	B, 1
זְרַע	זֶרַע	seed; descendants	z_2, A , J
טָב	טוֹב	good	C, 1
טְפַר	צִפֹּרֶן	(finger) nail; claw	s_1, A, J, 1,
יְתִב	יָשַׁב	to sit; dwell	$\check{s}_1$, A, 1, 6
כָּהֵן	כֹּהֵן	priest	C, H
כְּסַף	כֶּסֶף	silver	A, 1

BA	**BH Cognates**	**Translation**	**Phonetic Rules**
לִשָּׁן	לָשׁוֹן	tongue; language	š₃, C
מִשְׁכַּב	מִשְׁכָּב	bed	š₃, B, 1
נְבִיא	נָבִיא	prophet	A, 1
נְהַר	נָהָר	river	A, B
נְתַן	נָתַן	to give	A, B, 1
עָלַם	עוֹלָם	eternity; remote time	B, C
עֲשַׂר	עָשָׂר	ten	š₂, A, B, J, M
קְטַל	קָטַל	to kill	A, B
קָל	קוֹל	voice; sound	C
שְׁנָה	שָׁנָה	year	š₃, A
תּוּב	שׁוּב	to return	š₁, 1
תּוֹר	שׁוֹר	ox, bull	š₁
תְּלָת	שָׁלוֹשׁ	three	š₁, A, C, 1
תַּמָּה	שָׁמָּה	there	š₁
תְּקֵל	שֶׁקֶל	shekel	š₁, A

Additional Notes on Lesson I

Memorize this list of Aramaic words as part of your vocabulary, as well as those in the introduction. You can explore the phonetic patterns of Aramaic words further in Lessons V (verbs), VII (classes of nouns), XVIII (noun types), and XIX (similar noun classes). Do not be too unsettled if you have difficulty with these phonetic changes. Though they can be very helpful, they are not critical to your understanding of Aramaic. The rules that might be most helpful are A, B, C, J, M, Q, 1, 2, 3, and 6.

LESSON II

NOUNS AND ADJECTIVES

(Johns, p. 11)

(1) Angels [are][1] holy (OR holy angels).[2]

[1]The copula "to be" can be implied, just like BH.

[2]Two options are available here. (1) Because קַדִּישִׁין is in the absolute state, it could be a predicate adjective ("angels [are] holy"). (2) Because קַדִּישִׁין agrees with מַלְאָכִין in gender, number, and state of determination (definiteness), קַדִּישִׁין could be an attributive adjective ("holy angels"). It is impossible to tell which translation is best without context. Not even word order is helpful because a predicate adjective can come before or after the word it modifies (II. 4.). Lastly, like BH, מַלְאָכִין can mean "messengers" and is often mistakenly misread as מַלְכִין "kings." The word "holy" might lead one to conclude that "angels" is the more appropriate translation, but keep in mind all the possible meanings of a word when translating.

(2) The books [are][1] holy.[2]

[1]The verb "to be" is implied.

[2]סִפְרַיָּא is not in construct with קַדִּישִׁין because of the postpositive article on סִפְרַיָּא (II. 5.). Therefore, קַדִּישִׁין is an adjective modifying a noun. If the adjective קַדִּישִׁין functioned attributively ("holy books"), it would have to agree with סִפְרַיָּא in gender, number, and *definiteness* (state of determination). However, סִפְרַיָּא is in the emphatic state, while קַדִּישִׁין is in the absolute state. Therefore, קַדִּישִׁין must be a predicate adjective (II. 4.).

(3) The[1] head of the statue/image[2] [is] gold.[3]

[1]As in BH, the whole construct chain is made definite (determinate) when the *nomen rectum* (i.e., the last noun in the construct chain) is in the emphatic state (II. 5.).

[2]צֶלֶם can mean "statue" or "image" (see vocabulary). Keep in mind all your options when translating.

[3]דְּהַב is a noun which is functioning as a predicate nominative.

(4) The man knows[1] the names[2] of the animals.

[1]Lesson V will introduce verbs, but each verb will be parsed for all of those who are reviewing. Until then, allow context to guide your choice of "tense." The Perfect "tense" can take on many different values in English, including the present and historical perfect tenses (V. 5.). יְדַע—Peal, Perfect, 3ms (ידע "to know").

[2]Note the odd form of שֵׁם. Sometimes the *plurals* of words like שֵׁם and אַב add a ה. In BHS, this ה appears in the plural form of the construct state (e.g., שְׁמָהָתְהֹם "their names" in Ezra 5:10; אֲבָהָתְךָ "your fathers" in Ezra 4:15). Also see Lesson III, exercise sentence 2 in this key. However, note that the *singular* construct form of שֵׁם does not add the ה, and the *singular* construct of אַב adds a ו when followed by a pronominal suffix (e.g., אֲבוּךְ "your father"), except with the first person singular pronominal suffix (e.g., אַבִי "my father"). See also Lesson VII. 3.

(5) The master/lord[1] of the wise men[2] [is] the father[3] of the queen.

[1]Again, though your translation will reflect only one of these options, realize that other translational values are possible.

[2]Like BH, adjectives can be used substantively (cf. sentence 1).

[3]Unlike BH, which has a different form for the construct of אַב (אֲבִי), the singular construct and absolute forms of אַב in BA are the same.

(6) God made[1] the earth.[2]

[1]עֲבַד—Peal, Perfect, 3ms (עבד "to do; make"). See Lesson V.

[2]Recall that in BA, the ל can be used in a number of ways. In this context, ל is a direct object marker (since "God made *to* the earth" is not as intelligible). Here the direct object happens to be in the emphatic state, but unlike BH, the direct object marker is *not* only for "determinate" (i.e., definite or emphatic) direct objects but also those in the absolute state.

(7) **The hand [is] flesh,[1] but[2] the heart of the man[3] [is] iron.**

[1]בְּשַׂר is functioning as a predicate nominative, as it is a noun and not an adjective.

[2]As in BH, ו can be used to denote contrast ("but," cf. Dan. 2:6), coordination ("and"), explanation ("*now* such and such was the case," cf. Dan. 4:21-22 [24-25]), or continuation ("if this...*then* that," cf. Dan. 2:4, 7).

[3]Possibly, אֲנָשָׁא is used as a collective here. That is to say, "the heart of humanity is iron" (cf. Lesson VI, sentence 9 in this key).

(8) **How[1] the stone fell[2] on the copper!**

[1]כְּמָה is never used in questions, only exclamations.

[2]נְפַל—Peal, Perfect, 3ms (נפל "to fall"). See Lesson V.

(9) **The prophet[1] prevailed[2] in the night.**

[1]The spelling of נְבִיָּאה ("the prophet") represents a Kethib-Qere. Johns follows the spelling found in the Hebrew Bible (BHS). When pronounced by the reader, it should be נְבִיָּא (Ezra 5:1-2). [2]This translation for יכל is not uncommon. Do not always assume that the definition for יכל is "to be able" (see vocabulary).

[2]יְכִל—Peal, Perfect, 3ms (יכל "to be able; prevail").

(10) **a thousand thousands**

Literally, this phrase is "a thousand of thousands." One could also translate this phrase idiomatically as "many thousands" or as "one million" since a thousand thousands is one million. Note briefly Johns's discussion about numerals (XX. 1.).

(11) **two hundred oxen**

Keep in mind that BA has a dual ending, though it is rare (34 occurrences in BA with most of them being שְׁמַיִן). Like BH, the dual ending denotes two of something (here, "two hundreds"). Outside of שְׁמַיָּא ("the heavens" or "the sky"), the dual usually occurs with natural pairs (II. 2.), like רַגְלַיִן ("feet"). In terms of form, note that when the noun precedes the number, it is in the plural form (e.g., תּוֹרִין מָאתַיִן); otherwise, it is in the singular form (e.g., מָאתַיִן תּוֹר). See Johns XX. 2.

(12)   The king built[1] a house[2] for the birds.[3]

> [1]בְּנָה—Peal, Perfect, 3ms (בנה "to build").

> [2]Note the two different uses of ל here. It is used as a direct object marker on בַּיִת.

> [3]Lamedh is also used as a preposition (II. 6.), expressing the so-called "ethical dative" or "dative of benefit" on צִפְּרַיָּא. As the name implies, this dative expresses a benefit *for* someone or something (II. 6.). A house for birds is usually called an "aviary" in standard English.

(13)   Why [is] he/it[1] in the field[2] under[3] the grass?

> [1]The word הוּא (albeit rarely in BA) means "it" instead of "he" (Ezra 5:8; for הִיא see Dan. 5:7).

> [2]Note that בַּר can mean "son" or "field." Context forces us to decide for the latter.

> [3]"Under the grass" seems like an odd translation here. Idiomatically, it can be understood as "in the grass."

Additional Notes on Lesson II

Again, it is important to note that unlike BH, the direct object marker, ל, marks both definite and indefinite direct objects.

INDEPENDENT PERSONAL PRONOUNS

AND SUFFIXES ON NOUNS

(Johns, p. 15)

(1) (And)[1] he threw[2] them,[3] their sons,[4] and their women[5] into the den[6] of lions.[7]

[1]As in BH, many sentences start with וֹ; however, as a matter of English style, they will usually be left untranslated. But one should be careful when dealing with actual biblical texts, since the initial וֹ might be used to express a logical ("but") or temporal ("then") connection.

[2]Why is the translation not "they threw"? רְמָה—Peal, Perfect, 3ms (רמה "to throw"). See vocabulary.

[3]Remember that אֶנּוּן can be a subject pronoun ("they") or object pronoun ("them").

[4]Though we have translated בְּנִין as "sons," it could have been translated as "children." As in BH, "son" can be used in a variety of ways, not just to mean "a male child."

[5]"Their women" undoubtedly refers to "their wives." The context of the passage will make this choice clear.

[6]Remember that גֹּב can also mean "pit."

[7]The plural of אַרְיֵה is irregular (see the notes on אַרְיֵה, גֹּב, and נְשִׁין in VII. 3.).

(2) The chief of the magicians killed[1] his[2] fathers.[3]

[1]קְטַל—Peal, Perfect, 3ms (קטל "to kill").

[2]In this lesson Johns concentrates on pronominal suffixes. Observe that both the masculine and feminine suffixes on singular nouns contain ה (i.e., not the *matre* but a consonantal *Heh*). The vowels, however, differ. Here is the masculine "his."

[3]Note again the addition of the ה in the plural construct (VII. 3.; cf. Lesson II, sentence 4 of this key). As with שֵׁם, the pronoun suffix is added to the construct form of the noun, not the absolute form. This is the case in BH and other Semitic languages. In the biblical text, "fathers" is sometimes best rendered as "ancestors" (e.g., Ezra 5:12).

(3)   You[1] (ms) are[2] a[3] son of Israel.

[1]In the chart on page 12 of the grammar, you learned two forms for "you" (ms): אַנְתָּה (Kethib; i.e., the way the word is written in BHS) and אַנְתְּ (Qere; i.e., the way it should be read). In this exercise, Johns uses the spelling "אַנְתָּה," which does not appear in BA. Only once does אַנְתְּ appear in BA (Ezra 7:25). In every other instance, it is written as אַנְתָּה.

[2]Here is an example of the 3ms personal pronoun הוּא functioning as a copula (i.e., the verb "to be"). Note that we do not have to assume that the tense value is present, though here present tense makes the best sense.

[3]Another use of ל is to keep the first element of a genitive construction (in this sentence "son") indeterminate ("*a* son" instead of "*the* son") when the second element is determinate or definite (i.e., the ל allows the construction to mean "*a* son of Israel" instead of "*the* son of Israel" [II. 6.]). Such is the case with BH as well. Semantically, "son of Israel" can mean "Israelite."

(4)   The priest gave[1] a shekel to his wives.[2]

[1]יְהַב—Peal, Perfect, 3ms (יהב "to give"). There is nothing significant about the fact that the verb is first in the sentence. Though BH generally employs the *verb-subject-object* word order, BA is far less regular than this.

[2]Note the choice of "wives" instead of "women." The singular form of נְשִׁין does not appear in BA (VII. 3.).

(5)   I [am] the servant[1] of the great[2] God of heaven.[3]

[1]It might be tempting to translate this sentence, "I serve," but עֲבֵד is a noun, not a verb (עֲבַד is the verb "to do; make").

[2]Also, how do we know what noun רַבָּא modifies? Is it שְׁמַיָּא ("great heavens"), or is it אֱלָהּ ("great God")? How should we decide? שְׁמַיָּא

is dual, while רַבָּא and אֵלָּה are not (II. 4.). Note, however, that רַבָּא could modify the singular definite noun עֲבַד, which is also in construct with the definite שְׁמַיָּא. Biblical context tales precedence here. Most likely רַבָּא is an epithet given to God (cf. Ezra 5:8).

[3]It is customary to translate the dual שְׁמַיָּא as "heaven" instead of the more literal "the two heavens" (cf. Lesson II, sentence 11 in this key). "The sky" is also a possible translation of שְׁמַיָּא depending on who is speaking.

(6)   We are[1] the sons[2] of the king.

[1]Here is an example of the 3mp personal pronoun הִמּוֹן functioning as a copula (III. 2. B.). Notice how the subject of the third person personal pronoun is another personal pronoun (cf. next sentence). This is the spelling found in Daniel (III. 1.).

[2]Though the word for "son" in BA is בַּר, its plural is irregular בְּנִין. Thus, its construct is בְּנֵי (VII. 3.), *not* בְּרֵי. Also, בְּנִין can be used to mean "children," not just male offspring (see Lesson III, sentence 1 in this key). It is even possible to understand "sons of the king" as "the princes."

(7)   You (mp) are[1] the prophets of[2] the Jews[3] who[2] are in Jerusalem.

[1]Again, the third person personal pronoun is used as a copula. Also note that this spelling is only used in Ezra (III. 1.). See also sentence 6, note 1.

[2]The particle דִּי is used in a number of ways. In this sentence it is used in two different ways: (1) to relate words genitively ("of") and (2) as a relative pronoun ("who"). Only context determines how דִּי is being used (see vocabulary).

[3]Literally, this word means "Judahites" since the word for "Judah" is יְהוּד (in BH יְהוּדָה). Note the gentilic ending on יְהוּדָיֵא (II. 3.; also phonetic rule I Q). The "Judahites" is a term denoting the "Jews," so is translated "Jews." Gentilic endings denote people groups. In English -*ite* (Israel*ite*), -*ian* (Californ*ian*), etc. is added to denote an inhabitant of a certain place.

(8)   They (f) [are] the[1] wives of the holy men/saints.[2]

[1]Why is "wives" determinate (definite)? It is in construct with קַדִּישַׁיָּא which is determinate (II. 5.).

[2]Our translation "the holy men" is justified since the adjective, which is being used as a noun (i.e., substantivally), is masculine plural. However, the emphatic plural of קַדִּישׁ (קַדִּישַׁיָּא) can be used to mean "saints" (i.e., all of God's people). In fact, BA, like English, employed the use of the masculine grammatical gender to express a generic idea of "person." Also see Daniel 7:18ff. for the translation "saints."

(9) **The owner of the field bought[1] the/that[2] abode[3] for his son.**

[1]זְבַן—Peal, Perfect, 3ms (זבן "to buy").

[2]Does the pronoun הוּא go with בָּרָא ("that field") or מִשְׁכְּנָא ("that abode")? Either seems possible, but when an independent personal pronoun comes *before* an emphatic noun, it functions much like an article (III. 2. D.; IV. 1.). When personal pronouns function in this way, they almost always come before the noun they modify (Dan. 2:32 הוּא צַלְמָא "that image"), rarely after (Dan. 2:44 מַלְכַיָּא אִנּוּן "these kings"). Either way, the modified noun must have some mark of determination (i.e., have the postpositive article אָ , a pronomial suffix, etc.). In contrast to BH, the personal pronoun does not need the article when functioning demonstratively (e.g., BH: הַשָּׂדֶה הַהוּא "that field").

[3]Also, "abode" can be rendered "house" or "dwelling place."

(10) **In the year/at the time[1] that the wise man[2] built[3] his house, he had[4] a million[5] shekels.**

[1]See the vocabulary for עִדָּן.

[2]This is yet another use of an adjective as a noun (the substantival use).

[3]בְּנָה—Peal, Perfect, 3ms (בנה "to build").

[4]Again לְ expresses ownership. לֵהּ could also mean "for him," the so-called "dative of benefit." If this phrase means "for him," then "a million shekels" would not connect with the rest of the sentence. Also, there would be no main clause, since דִּי introduces a relative clause.

[5]See Lesson II, sentence 10 in this key for a translation of אֶלֶף אַלְפִין

(11)   **At that time/at the same time[1] he bought[2] a field for[3] his son.[4]**

[1]Note that the construction of בַּהּ with a time element yields a translation of "at that time" or "in the same hour" (III. 4. E.).

[2]זְבַן—Peal, Perfect, 3ms (זבן "to buy").

[3]An effort has been made to stress along the way how important it is to keep in mind the full semantic range of the vocabulary. Here is an example where knowing that בַּר can be either "son" or "field" affects your ability to translate sensibly (compare vocabularies in the introduction and Lesson III). Also, לְ is being used to express the "dative of benefit" (cf. Lesson II, sentence 12 in this key).

[4]Technically speaking, the sentence is somewhat ambiguous. It is possible to translate it, "a son bought his field."

Additional Notes on Chapter III

Some words, like לְ and יְד, are extremely flexible and can be used in a number of ways in the same sentence, as you have seen. Make sure you take careful note of their varied usages.

LESSON IV

OTHER PRONOUNS

(Johns, p. 18)

(1)   (And)[1] who is the[2] God[3] who [is] the Lord of the earth?

[1]As in BH, an initial וֹ is often best left untranslated (cf. Lesson III, sentence 1 in this key).

[2]Is הוּא used as a demonstrative ("that God") or as a copula? The construction of מַן־הוּא appears only once in Daniel 3:15. In that case, הוּא functions as a copula. One would have expected אֱלָה to be in the emphatic state if הוּא were used as a demonstrative (III. 2. D.).

[3]Though אֱלָה is not in the emphatic state, it is best to translate it as definite ("the God") due to the relative clause which modifies it (i.e., this god is the one "who is *the* Lord of the earth"). Not that a relative clause necessarily makes the word it modifies definite; however, the nature of the clause might suggest it.

(2)   Daniel, whose[1] name is Belteshazzar according to/like[2] the name of my God and in whom[1] is a[3] spirit of [the] holy gods, served[4] the God of heaven.[5]

[1]The construction דִּי...וְדִי represents a series of relative clauses. Each of these clauses contains words with retrospective pronominal suffixes. The first relative clause contains דִּי־שְׁמֵהּ (lit. "who his name" or "who the name of him"), and the second has וְדִי...בֵּהּ (lit. "and who...in him"). These are best translated as "whose" and "in whom," respectively (IV. 2.).

[2]Just like BH, כְּ can mean both "like" or "according to."

[3]Since this sentence seems to be speaking of "gods" in general, instead of *the* God of the Jews, this whole construction should be indefinite (e.g., "a god") instead of definite or determinate (e.g., "the God"). In addition, it is not grammatically necessary to translate this

phrase definitely (אֱלָהִין is in the absolute state). Despite this, however, "[the]" must be added for smoother English. See Daniel 5:11.

[4]As in BH, "served" could be understood as "worshiped" (see vocabulary in Lesson IV). פְּלַח—Peal, Perfect, 3ms (פְּלַח "to give").

[5]Note that "God of heaven" comes after the verb. Normally in BH the subject follows the verb. In this sentence, the incredibly long appositional phrase describing Daniel probably has influenced word order, though word order is a bit less consistent in BA.

(3)   **O Chief Magician,[1] why did the king give[2] this animal and this vessel to the priest?**

[1]רַב חַרְטֻמַּיָּא is a construct chain (lit. "the chief of the magicians"). For this reason רַב is not the same gender, number, and definiteness, as it would have been if it were acting as an attributive adjective. Also, recall that the emphatic state can be used to express the vocative (II. 3.).

[2]יְהַב—Peal, Perfect, 3ms (יהב "to give").

(4)   **these men, the three[1] of them (OR these three[1] men)[2]**

[1]Though numbers have not been covered at this point in Johns, one should note that they can come before or after the nouns they modify (XX. 2.).

[2]One should see this phrase as another way of saying, "these three men." See Daniel 3:23 for this construction. Also it is possible that the independent personal pronoun functions as a copula (lit. "these men three are"). If this were the case, the pronoun, as a copula, would be in a somewhat surprising position. For what appears to be a similar example, see sentence 9 below.

(5)   **You[1] (ms) are[2] the king to whom[3] belongs[4] the might.[5]**

[1]Note the variant spelling of אַנְתָּא which normally has a final ה. Words ending in א sometimes end in ה and vice versa (III. 1.), which even applies to the postpositive article (II. 3.).

[2]Again, context might demand that we use the past tense; however, present tense will do in this case.

[3]This sentence provides another example of a retrospective pronominal suffix "לְךְ" (IV. 2.).

[4]ל expresses possession (IV. 3.).

[5]It could be translated, "You are the king who has the might." Lastly, do not confuse גְּבוּרָה ("might") with גְּבַר ("man").

(6) Is[1] this not Babylon[2] the great?[3,4]

[1]Just as in BH, the הַ is an interrogative particle (see Introduction).

[2]הִיא is used as a copula here (III. 2. B.). Though "Babylon" has not entered into vocabulary yet, it is well-known from BH.

[3]Note that רַב is grammatically feminine (as was דָּא), because it modifies בָּבֶל (e.g., Gen. 11:9). Place names are often construed as grammatically feminine (as in BH).

[4]This sentence can also be translated, "Is this not the great Babylon?"

(7) Those[1] men [are] the wise men of the king.

[1]Carefully distinguish between אִלֵּן ("these") and אִלֵּךְ ("those"). How a demonstrative is translated—as near ("this") or far ("that")—is often a subjective choice. Even in English we might say "this thing called love" or "that thing called love" without a real difference in meaning. For our purposes, follow the definitions given by Johns.

(8) Why did that man live[1] in that village?[2]

[1]יְתִב—Peal, Perfect, 3ms (יתב "to sit; dwell").

[2]This noun can be spelled with a final ה (קִרְיָה) or a final א (קִרְיָא), as it is in Ezra 4:15 (II. 3.). Also, the singular emphatic form can be used as a collective (e.g., קִרְיָה in Ezra 4:10 means "towns"). See Johns's note in VII. 3.

(9) That Daniel is[1] the chief of the magicians.[2]

[1]How is הוּא functioning? Since it is singular and follows חַרְטֻמַּיָּא, it cannot be modifying חַרְטֻמַּיָּא ("that chief of the magicians"). It is also unlikely that it modifies רַב since it follows it (cf. III. 2. D.). This is another example of הוּא being used as a copula; however, one might have expected it to appear earlier in the sentence (IV. 3.; cf. sentence 4; Dan. 2:20; possibly 2:28).

[2]A smoother translation is, "Daniel is the chief magician."

(10) There are[1] four hundred[2] houses in these[3] villages.

[1]אִיתַי is not a verb. Like יֵשׁ in BH, it predicates the existence of something or someone.

[2]Like BH, numbers between three and ten exhibit "chiastic concord;" that is, numbers feminine in form are used with nouns masculine in form and vice versa (XX. 2.).

[3]Remember that אֵל means "these," not "God" (IV. 1.) or "to" (אֶל).

LESSON V

THE VERBAL SYSTEM: THE PERFECT

(Johns, p. 22)

(1) **I bought[1] a house.**

[1]זְבְנֵת—Peal, Perfect, 1cs (זבן "to buy"). Without a greater context to guide us, it is impossible to say for sure how this perfect should be translated (i.e., present, future, pluperfect, etc.). Therefore, as a convention, the perfect will be translated as a simple past unless context demands otherwise.

(2) **The men know[1] their king.[2]**

[1]יְדַעוּ—Peal, Perfect, 3mp (ידע "to know").

[2]It might be wise here to restate that unlike BH, BA sentences are much freer in their word order. We normally expect *verb-subject-object* in BH.

(3) **We gave[1] the gold and the silver.**

[1]יְהַבְנָא—Peal, Perfect, 1cp (יהב "to give").

(4) **She prevailed[1] by[2] her strength.**

[1]יְכֵלַת—Peal, Perfect, 3fs (יכל "to be able; prevail").

[2]The form בִּגְבוּרְתַהּ can be understood as follows: בְּ + גְּבוּרָה + הַ_. The Hireq beneath the בּ is by Rule of Shewa (גְּ + בְּ > בִּגְ). Like BH, the ת appears on the construct form of the feminine noun before a pronominal suffix is added (III. 3.). Remember that בְּ can be used to express agency or means (see glossary in Johns), not just location (e.g., "in").

(5) **They (f) lived[1] on the earth.[2]**

[1]יְתֵבָה—Peal, Perfect, 3fp (יתב "to live, dwell"). It is tempting to see the ending on this verb and conclude that it is a 3fs (יְשְׁבָה "she

lived" [Qal, Perfect]). Make sure to differentiate between BA and BH in your head.

[2]Though אֲרַע does mean "earth" here, it can also mean "ground" (e.g., Dan. 7:4) or "land."

(6) You (ms) fell[1] in[2] the night.

[1]נְפַלְתְּ—Peal, Perfect, 2ms (נפל "to fall"). Note that the Peal, Perfect, 2ms can have three forms: כְּתַבְתְּ, כְּתַבְתָּ, and כְּתַבְתָּה (V. 4.).

[2]בְּ can be used temporally (e.g., "at night;" cf. Dan. 2:28).

(7) You (mp) killed[1] the prophets.[2]

[1]קְטַלְתּוּן—Peal, Perfect, 2mp (קטל "to kill"). It is also possible to see the meaning as "You, O Prophets, killed," since "prophets" is in the emphatic state and can be vocative. However, the intended meaning seems to be a straight-forward sentence.

[2]Unlike Lesson III, sentence 7, Johns has decided to use the Kethib of the plural determinate form of נְבִיא (נְבִיאַיָּא) instead of the form normally found in BA (נְבִיאַיָּא), which combines the Kethib and Qere readings. BHS suggests this word to be read (Qere) as נְבִיַּיָּא. See notes on Lesson II, sentence 9 in this key.

(8) He threw/placed[1] a stone on/against/toward[2] the statue.

[1]רְמָה—Peal, Perfect, 3ms (רמה "to throw, place"). It might be tempting to translate, "A stone was thrown on the statue," but the Peal is not a passive verbal stem ("was thrown"). It is active ("threw"). In BA, this verb is frequently spelled רָמָא (II. 3.).

[2]As in BH, עַל can have the meaning "on," "over," "against," "concerning," or "toward."

(9) The priest went[1] out from the temple.

[1]נְפַק—Peal, Perfect, 3ms (נפק "to go out"). This sentence can be translated more smoothly as, "The priest left the temple."

(10) We paid homage[1] to the great God, the God of heaven.

[1]סְגִדְנָא—Peal (Stative), Perfect, 1cp (סגד "to pay homage to"). This verb can also be rendered "worshiped."

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Additional Notes on Lesson V

Though you will not learn about other verbal stems (e.g., Haphel, Pael, etc.) until Lesson VIII, you might want to start making separate vocabulary cards for some of these verbs now (e.g., נפק). As you can see from the vocabulary of this lesson, the BA Haphel can be likened to the BH Hiphil (i.e., it is a causative stem).

(1) **The king commanded[1] to kill[2] the magicians and wise men of Babylon.[3]**

[1]אֲמַר—Peal, Perfect, 3ms (אמר "to say; command"). אמר could mean "said" here, but "commanded" seems more appropriate in this context. Though you have not seen any Pe guttural (I-guttural) or Pe Aleph (I-א) verbs yet, the reduced vowel under the first consonant of אמר becomes a Hateph Pathach (ֲ) in the presence of the laryngeal (i.e., the guttural) א (I. M.).

[2]מִקְטַל—Peal, Infinitive (קטל "to kill"). This is our first exposure to the infinitive in Aramaic. Note that the infinitive phrase is used as the direct object of the sentence. Also observe that the only conjugation that adds the מ prefix to the infinitive is the Peal. The infinitives of other conjugations (Haphel, Pael, etc.) will *not* have this prefix. The infinitive in BA almost always appears with a prefixed preposition (82 of 83 occurrences). Approximately ninety percent of these occurrences employ ל (76 of 83 occurrences). It also occurs with בּ (4 times), כּ (twice), and עַם (once).

[3]This type of construct chain does not occur in BA (i.e., where two substantives connected by ו are both in construct with a third substantive), though one will find an adjective in construct with a group of nouns in BA (Dan. 5:11). One might occasionally find this type of grammatical construction in BH.

(2) **The Most High[1] will rule[2] all/the whole[3] earth.**

[1]The spelling of עֶלְיָא represents a Kethib-Qere, where the Kethib is עֶלְיָא and the Qere is עֶלְיָאָה.

[2]יִשְׁלַט—Peal, Imperfect, 3ms (שלט "to rule; have power over"). We have translated this imperfect as future ("will rule") by convention,

but it could have been accurately rendered as present ("rules"), as past (usually after a perfect), or as a jussive ("May the Most High rule..."). Again, context will clarify. See Johns VI. 2. A-D.

[3]This is the first time we encountered כָּל, and as is no surprise, it functions like כֹּל in BH. Before a determinate singular noun, כָּל is usually translated as "all" or "the whole" (IV. 5. B.).

(3)   The might of the lions[1] in their den[2] was strong.[3]

[1]Note that "lions" has an irregular plural. The plural of "lions" is always in the emphatic state in BA (VII. 3.).

[2]Does this prepositional phrase modify "lions" or the verb? Proximity to "lions" would suggest the former (i.e., "the lions [which were] in their den...").

[3]תְּקְפַּת—Peal, Perfect, 3fs (תקף "to be[come] strong"). It might have been tempting to construe תְּקְפַּת as some type of imperfect (VI. 1.), but neither of the 3fs or 2ms forms suits the context. Additionally, תקף is in our vocabulary, while the verb קפת does not exist in BA. Lastly, there is always the option of translating a stative verb as a change in state (e.g., "became strong").

(4)   Just as he desired[1] he did[2] with the army[3] of heaven.[4]

[1]הֲוָה (2x)—Peal, Perfect, 3ms (הוה "to be; happen; exist"). צָבֵא—Peal, Participle, ms (צבא "to desire; wish, like"). The combination of the perfect of הוה with the participle usually indicates past time (VI. 6. C.). However, participles are able to indicate past time without the use of the perfect of הוה (VI. 6. C.).

[2]עָבֵד—Peal, Participle, ms (עבד "to do; make"). It might be quite tempting to see this form of the Peal participle as a stative perfect verb as in BH (e.g., כָּבֵד "to be heavy; to be honored"), but it is important to learn the differences between BA and BH as well as the similarities. Also, do not confuse this BA verb with the BA noun עֲבֵד ("servant").

[3]חַיִל could mean "army" or "strength."

[4]Due to other lexical possibilities, this sentence could be rendered as, "He did what he wanted by the strength of heaven" or "He did what he wanted among the army of heaven." Our translation above reflects Daniel 4:32 [35].

(5) **Then Daniel answered[1] and said,[2] "O king,[3] you are the head[4] of[5] the gold."[6]**

[1]עָנֵה—Peal, Participle, ms (ענה "to answer"). Sometimes ענה is used in contexts where no one has spoken to the person who "answers." In these cases, ענה might be best understood as "to speak up" or simply "to say" (e.g., Dan. 5:13).

[2]אָמַר—Peal, Participle, ms (אמר "to say; command"). The Pathach under the מ occurs in this participial form instead of the expected Tsere (ֵ) because of the final ר (I. J.). The combination of ענה and אמר is equivalent to the BH idiom (וַיַּעַן שָׁאוּל וַיֹּאמֶר "Saul answered and said" [1 Sam. 9:21] or וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ לֵאמֹר "they answered Joshua saying" [Josh. 1:16]). Many times the word order of the BA idiom is like Daniel 2:20 עָנֵה דָנִיֵּאל אָמַר (lit., "answering Daniel said," or idiomatically, "Daniel replied" or "Daniel said").

[3]Remember that the emphatic state can be used to express the vocative (cf. Lesson IV, sentence 3 in this key; Johns II. 3.).

[4]The form רֵישָׁה appears to be the result of a slip of the pen. We learned in Lesson II that רֵאשׁ means "head," and nowhere in BA does it occur with a middle י. We would have expected it to be spelled רֵאשָׁה (cf. Dan. 2:38).

[5]As a side note, when דִּי functions genitivally ("X of Y"), the first and last terms (X and Y, respectively) are usually either both definite or both indefinite. One rare exception is Daniel 7:19 ("its teeth [שִׁנַּיַּהּ] of iron [פַּרְזֶל]"), where the phrase "its teeth" is definite and "iron" is not.

[6]דִּי is used to express the genitive of material here (i.e., רֵישָׁה is made of דַּהֲבָא). Though both nouns are in the emphatic state (ה ָ and א ָ are not feminine endings), the postpositive article is spelled two different ways (II. 3.).

(6) **The height of the house grew up[1] like the height of[2] a mountain.**

[1]רְבָה—Peal, Perfect, 3ms (רבה "to grow up; be[come] great").

[2]As we have noted, ל can be used in a vast number of ways. This is a ל of specification (i.e., "like the height *with respect to* a mountain"). This phrase cannot be a circumlocution used in place of a construct chain (II. 6.), because the first element ("כְרוּמָא") has the postpositive

article and is, therefore, definite, while the last is indefinite. A good example of a circumlocution might be בַּר לְמַלְכָּא "*a* son of *the* king." Note Johns II. 6.

(7)   The officer will come upon[1] a treasure under his house.

[1]יִמְטֵא—Peal, Imperfect, 3ms (מטא "to reach, attain; come upon; happen to"). Perhaps it might be better to see this imperfect as a past ("came") or as a jussive "may an officer," since it makes a bit more sense.

(8)   The wise man is able[1] to drive away[2] the magicians.

[1]כָּהֵל—Peal, Participle, ms (כהל "to be able").

[2]לְמִטְרַד—Peal, Infinitive (טרד "to drive away") with לְ prefix.

(9)   All humanity[1] is perishing[2] like the dew on the grass.

[1]Clearly כָּל אֲנָשָׁא (Lit. "all the man") is being used as a collective for "all mankind" or "all humanity." This collective usage helps to explain the plural participle אָבְדִין. אֲנָשָׁא can also refer to humanity as a class of beings (e.g., Dan. 7:8 כְּעַיְנֵי אֲנָשָׁא "like the eyes of the man" or "like human eyes").

[2]אָבְדִין—Peal, Participle, mp (אבד "to perish"). Remember that as a matter of convention we are using present tense. In a narrative context, this could have been easily understood as "all humanity was perishing."

(10)   They (mp) will drive away[1] the king from the house[2] of the God of heaven. (OR The king will be driven away[1] from the temple[2] of the God of heaven.)[3]

[1]יִטְרְדוּן—Peal, Imperfect, 3mp (טרד "to drive away").

[2]The "house" of a god in the ANE refers to the "temple" of that god.

[3]Johns explained in VI. 8. that passive meanings can be expressed with an active verb form when the verb is 3mp. The "direct object" (in this case מַלְכָּא) then serves as the "subject." English has a *similar* construction. For example, English speakers often say "they say you shouldn't do that," where "they" is used generically. It would have been just as acceptable to say, "It is said that you shouldn't do that."

Though our example is not completely analogous, it still serves to illustrate the rationale behind the BA construction.

Additional Notes on Lesson VI

Unlike BH, BA does not have an equivalent to the so-called converted imperfect (e.g., וַיֹּאמַר "he said") and the so-called converted perfect (e.g., וְהָיִיתִי "it will be"). Johns has shown that the perfect, imperfect, and participles can all be used to express a variety of time values.

LESSON VII

CLASSES OF NOUNS

(Johns, p. 31)

(1)   **The house of the treasures[1] of the king has[2] great[3] windows.[4]**

[1]What concept does גִּנְזֵי מַלְכָּא communicate? In English we might say "the king's treasury" or "the royal treasury."

[2]As in BH, לְ can express ownership (cf. Lesson IV, sentence 5 in this key).

[3]רַב is a rare adjective whose plural is formed by reduplication (VII. 3.). In nearly every instance, רַב means "chief" or "great," as opposed to "many." However, it might mean "many" in Daniel 2:48. The word שַׂגִּיא is usually employed to mean "many."

[4]כַּוִּין is masculine in the plural but feminine (כַּוָּה) in the singular (VII. 3.).

(2)   **The matter was written[1] in the letter which the prophet wrote[2] to his[3] brother.[4]**

[1]כְּתִיבָה—Peal, Passive Participle, fs (כתב "to write"). Here we have translated the participle as a past ("was written") instead of a present ("is being written"). Participles can express the past tense (V. 6. C.); and with the use of the perfect (see note 2 below), it is best to see the sentence as past time.

[2]כְּתַב—Peal, Perfect, 3ms (כתב "to write").

[3]הִי is used after long vowels for the 3ms. Note אֲבוּהִי (cf. Dan. 5:2; חֲדוֹהִי in Dan. 2:48). Likewise, הָ ַ rarely appears on plural nouns (e.g., Dan. 5:2-3; Ezra 5:6).

[4]This form does not appear in BA. In fact, אָח ("brother") appears only once in BA (אֶחָיִךְ [K]/אֲחָיִךְ [Q] "your brothers/companions," Ezra 7:18). This example in Ezra 7:18 is plural, unlike the singular form in our exercise. However, one might expect אָח to behave like

אַב in its various singular forms (אֲבוּהִי "his father" and אֲחוּהִי "his brother"). See the forms of אַב in Lesson II, sentence 4 in this key.

(3) Myriad of myriads[1] worship[2] the Lord[3] of heaven.

[1] A similar phrase is found in Daniel 7:24. There are some alternatives in translation of this phrase: (a) "ten thousand of ten thousands," (b) "ten thousand times ten thousand," or (c) "a great multitude." See Johns XX. 1. Note that רְבּוֹ is irregular in the plural (VII. 3.). An alternative translation might be "a myriad of myriads worshiped."

[2] פָּלְחִין—Peal, Participle, mp (פלח "to serve, worship").

[3] Here, the לְ marks the direct object. Though מָרֵא means "lord," it is really a Peal, Participle (ms) used as a substantive (VII. 2. 6.). The same is true of the noun כָּהֵן ("priest"). Compare Lesson VI, sentence 8 in this key.

(4) The throne of the great[1] queen was[2] in Babylon.[3]

[1] רַבְּתָא is feminine, and it therefore modifies מַלְכְּתָא ("queen"). Though the plural of כָּרְסֵא is כָּרְסָוָן (feminine in form), it is grammatically masculine. See comments in the Additional Notes section about this plural form.

[2] הֲוָה—Peal, Perfect, 3ms (הוה "to be[come]; happen; exist").

[3] Note that we cannot translate this sentence "the throne of the queen was great in Babylon," because רַבְּתָא is definite and cannot be a predicate adjective (II. 4.). In addition, כָּרְסֵא is masculine and cannot be modified by the feminine רַבְּתָא.

(5) The visions[1] of his wise men were told[2] to the magician.

[1] Note that חֶזְוֵי is an irregular noun (VII. 3.).

[2] אֲמִירִין—Peal, Passive Participle, mp (אמר "to say; command").

(6) You (ms)/she will pay homage[1] to the governor[2] of the nations.

[1] תִּסְגֻּד—Peal, Imperfect, 3fs or 2ms (סגד "to pay homage to; worship"). Remember that we could have translated this imperfect as jussive "let her pay homage" or as a present "she pays homage." Context will determine the best choice of "tense."

[2] The lexical form of "governor" is פֶּחָה, but the construct form is

פַּחַת (VII. 3.). As a side note, פֶּחָה and many other terms are loan words from Akkadian (e.g., סְגַן "prefect" or מְנֵה "mina").

(7) **The good men dwelt[1] in the midst[2] of the fire.[3]**

[1]יְתִבוּ—Peal, Perfect, 3mp (יתב "to sit; dwell"). It might have been tempting to see this verb as an imperfect (Peal, 3ms); however, the Pe Yodh (I-י) verbs can sometimes be deceiving. You will be introduced to Pe Yodh verbs in Lesson 11, section 4. It should suffice to say for now that if this were an imperfect, a Hireq would have appeared under the Yodh.

[2]The construct for the noun גַו is irregular (גּוֹא). See Johns VII. 3. Just as some words use a ה (i.e., a *matre lectiones*) to indicate a final long "a" vowel (e.g., שָׁנָה "year"), the final א in גּוֹא is also a vowel letter.

[3]We might have rendered this sentence, "the good men sat inside the fire."

(8) **We will give[1] the wheat[2] to our father[3] as a present.**

[1]נִנְתֵּן—Peal, Imperfect, 1cp (נתן "to give"). Because imperfects are used as injunctives (expressing a command), we might have translated this verb, "let us give."

[2]Here חִנְטַיָא is plural (lit. "wheats"). The plural denotes that the wheat had been harvested. This use of the plural can be termed a "plural of natural products in an unnatural state." For instance, in BH, a tree is called an עֵץ; however, when the tree is cut into firewood, it is then called עֵצִים (e.g., Gen. 22:7).

[3]For the singular construct form of אַב, see Lesson II, sentence 4 in this key (Johns VII. 3.).

(9) **That statue,[1] its head[2] [is][3] of good[4] gold [and] its breast/chest[5] [is] of silver.[6,7]**

[1]Recall that the personal pronoun הוּא before a noun (here, צֶלֶם) is used like a demonstrative pronoun (III. 2. D.). Also, this sentence gives an example of *casus pendens* (or the "hanging case"), where words that begin a sentence stand grammatically apart, yet introduce the topic of the sentence. In (non-standard) English we might say, "This stranger, he came up to me and gave me a million dollars!" "This stranger" is grammatically separate, yet its early introduction

focuses the hearer on the subject of the sentence. We might render the sentence, "As for that statue, it had a head of...."

[2]The ending הֵ is masculine, because צֶלֶם is grammatically masculine.

[3]This is a verbless sentence; therefore, we are forced to supply the verb (as would be the case with BH). Though we used the present tense, past tense would be suitable as well. This exercise reflects Daniel 2:32 and is best rendered using past tense, since it is part of a narrative section.

[4]What concept is being expressed by the word טוֹב ("good")? It is the quality of the gold. In English we usually say "fine gold."

[5]To a modern English speaker, breast might give the impression of the female form; therefore, "chest" might be a more appropriate translation. For this form, note our discussion in sentence 2 of this lesson.

[6]The genitive relationship denoted by רֵאשֵׁהּ דִּי־דְהַב and חֲדוֹהִי דִּי כְסַף is a "genitive of material." In English we can express this same idea, saying "the box is of wood" or "the box is wood." Hebrew uses the construct chain for the same genitive purposes (e.g., כְּלִי כֶסֶף "vessels of silver" in 1 Kings 10:25).

[7]A smoother translation might be, "As for that statue, it has a head of fine gold [and] a chest of silver" or "As for that statue, its head is fine gold and its chest is silver."

(10) **Daniel and his companions[1] will grow strong[2] in the kingdom of Babylon by/in[3] the strength of the Most High God.[4]**

[1]כְּנָוָתֵהּ (perhaps originally כְּנָת or כְּנָה in the singular) is an irregular plural (VII. 3.). The word itself is a loan word from Akkadian. One might wonder why the וְ ("and") is spelled וּ before כְּנָוָתֵהּ. According to the Masoretic vocalization, וְ often changes to וּ before words whose first consonant is followed by a Vocal Shewa.

[2]יִתְקְפוּן—Peal, Imperfect, 3mp (תקף "to be[come] strong"). It might be better here to translate this verb as a past "became strong."

[3]One must question whether Daniel and his companions grew strong "*by means of* God's strength" or if they grew strong "*in the state or condition* of God's strength." It is difficult to decide without context, but it is important to note the choices available.

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[4]See the notes on Lesson VI, sentence 2 in this key for comments on this spelling.

Additional Notes on Lesson VII

There is no need to memorize the list of irregular forms (VII. 3. 10.), but be able to recognize the distinctive qualities of each. For example, nouns like כָּרְסֵא ("seat; throne") and אַרְיֵה ("lion") add a ו in the plural. כָּרְסָא (sg.) becomes כָּרְסָוָן (pl.), and אַרְיֵה (sg.) becomes אַרְיָוָתָא (pl. det.). The change occurs because roots with a final ה in BA were originally final ו/י, and roots that were final ו/י and final א merged. Thus a ו appears in the plural.

LESSON VIII

THE DERIVED ACTIVE CONJUGATIONS

(Johns, p. 36)

(1) **If you will write[1] the dream and its interpretation, [then][2] you will receive[3] great[4] gifts from me.[5]**

[1]תִּכְתְּבוּן—Peal, Imperfect, 3mp (כתב "to write"). Remember as in BH an imperfect can take on a modal sense (i.e., "If you *can* write..."). See Daniel 5:7.

[2]Do not expect the apodosis in BA to begin with the word "then." The word אֱדַיִן ("then") is used as a temporal coordinating conjunction ("this happened, then that happened"). Note that the pair אִם ("if") and אָז ("then") do not occur in BA.

[3]תְּקַבְּלוּן—Pael, Imperfect, 2mp (קבל "to receive").

[4]Remember that the adjective רַב has an irregular reduplicating plural (VII. 3.), and see Lesson VII, sentence 1 in this key for the translation.

[5]קֳדָם means "before," both temporally (Dan. 7:7) and spatially (Dan. 7:10); however, in combination with the preposition מִן, it can mean "in the presence of" (e.g., Dan. 7:8, 10) or "from" (e.g., Dan. 2:6; Ezra 7:14).

(2) **The vessels which were given[1] to you for the service of[2] the house of your god,[3] deliver[4] before the God of Jerusalem.**

[1]מִתְיַהֲבִין—Hithpeel, Participle, mp (יהב "to give"). Though the Hithpeel conjugation has not been introduced yet (see IX. 3.), this example should not prove too difficult because of its similarities to the Hithpael in BH. (Johns does briefly show the derived conjugations in V. 2.) Instead of a reflexive meaning ("to give to oneself"), this usage of the Hithpeel is passive ("was given"). In fact, the passive sense of these verbs seems to dominate any reflexive sense by about 10 to 1, respectively. See Johns IX. 2. for the passive use of the Hithpeel.

²פָּלְחָן is in construct with בֵּית which is in turn in construct with אֱלָהָךְ. The reason the construct chain is definite is because of the pronominal suffix on אֱלָהּ (II. 5.). We might further classify this genitive as an "objective genitive," which means that the genitive noun (the *nomen rectum*) receives the "action" of the *nomen regens* (noun in the construct form).

³The speaker in this sentence does not seem to be a strict devotee of the God of Israel as the sole God but probably believes in many gods. Thus, we translated "your god" here but *the* God of Jerusalem" later, as the latter is *the* sole God of Jerusalem.

⁴הַשְׁלֵם—Haphel, Imperative, ms (שׁלם "[Haphel] to complete, finish; deliver [completely]"). Though this form is exactly the same as the Haphel perfect, the use of the perfect does not fit the context, due to the use of לָךְ earlier.

(3) **Now make a decree¹ to stop² those men;³ that town will not be rebuilt.⁴**

¹שִׂימוּ—Peal, Imperative, mp (שׂים "to place, lay; make; establish"). If this verb were a Peal perfect it would have been שָׂמוּ. Also, שׂים followed by טעם is used in this very common BA formula to express "to make a command" or "to make a decree."

²לְבַטָּלָא—Pael, Infinitive (בטל "[Pael] to stop"). The final ה of the infinitive is spelled with an א (VIII.1.).

³What is the relationship between these clauses? Is it disjunction (see above), purpose ("so that"), or simple coordination ("and")? Context is the ultimate key to our choice. Whatever the case, it would be odd that לָא is being used to negate an injunctive (a command), since אַל serves that function. However, לֹא in BH is used to negate commands.

⁴תִתְבְּנֵא—Hithpeel, Imperfect, 3fs (בנה "to build"). This is another example of a Hithpeel used passively. Though you could not have foreseen the translation of "rebuilt," you will find that the biblical context of this verb implies such a translation (e.g., Ezra 4:21). With the use of לָא, it is unlikely that this is a jussive ("do not let that town be rebuilt").

(4) **To [certain/some]¹ men, the warriors of might² who [were] in his army,³ he commanded⁴ to bind⁵ Shadrach and his companions.⁶**

¹Because לְגֻבְרִין is not definite (as indicated by the Shewa under the ל), we need an indefinite translation. Thus, we say in English "some men." The preposition ל here marks the indirect object, not the direct object as the direct object marker. The direct object of the sentence is the content of the command (viz., to bind Shadrach and his friends). When a speaker wants to express a command to do something, he might use the construction אמר + ל + an infinitive (e.g., "he commanded X to do Y").

²The appositional phrase further defines who these men are, that is, גֻּבְרֵי־חַיִל "mighty warriors who were in his army." Though חַיִל is not in the emphatic state, the following relative clause relates that there was a "definite" group of men.

³In some cases, בְחַיִל means "out loud" (e.g., Dan. 4:11 [14]). In those cases, בְחַיִל is not modified by a pronominal suffix as it is here. Also, the phrase normally follows the verb. This choice of "in his army" is made much more secure by the phrase גֻּבְרֵי־חַיִל.

⁴אֲמַר—Peal, Perfect, 3ms (אמר "to say, command").

⁵לְכַפָּתָה—Pael, Infinitive (כפר "[Pael] to bind").

⁶We might render this sentence more idiomatically as "He commanded certain men, the mighty warriors who were in his army, to bind Shadrach and his companions."

(5) **Because¹ our fathers angered² the God of heaven, he gave³ them into the hand⁴ of the king of Babylon.**

¹Remember that כָּל־קֳבֵל־דִּי means "because" or "although." Only the former fits this context.

²הַרְגִּזוּ—Haphel, Perfect, 3mp (רגז "[Haphel] to irritate, make angry").

³יְהַב—Peal, Perfect, 3ms (יהב "to give").

⁴בְיַד often expresses the notion of "in the power of" or "in the control of."

(6) **The lord[1] of Babylon saw[2] a dream in the night, and behold, [there was][3] a[4] statue, and[5] its head [was] fine gold.[5]**

[1]מָרֵא—Peal, Participle, ms (used substantivally, presumably from the root מרא which does not appear in BA as a verb).

[2]חֲזָה—Peal, Perfect, 3ms (חזה "to see, perceive").

[3]Like its BH counterpart הִנֵּה, אֲלוּ is sometimes best left untranslated. It is used to say something like, "Here's what happened: there was...." Such is the case with BA where it introduces circumstances or, in our case, the content of the vision. It draws the reader's attention to what comes next (e.g., Dan. 4:7 [10], 10 [13]).

[4]Though there is no indefinite article in BA, per se, it appears that the word הַד ("one") was being used in this sense. The English words "one," "an," and "a" have a common ancestor in the Scottish *ane*, which means "one." Thus, we translated "a statue" (e.g., Ezra 4:8) instead of "one statue" (Dan. 2:31). Like the definite article, הַד comes after the noun it modifies.

[5-5]Literally, "and its head of good gold." The translation above is slightly smoothed over for style. Also, note that like BH, the conjunction (used disjunctively) can be rendered "there was a statue *with* its head of fine gold" (e.g., Gen. 11:4; 24:15).

(7) **Daniel asked[1] the king that he would give[2] him [some] time,[3] so that[4] he might make known[5] the interpretation[6] to the king.[7]**

[1]בְּעָה—Peal, Perfect, 3ms (בעה "to seek, request; be on the point of; run great risk).

[2]יִנְתֶּן—Peal, Imperfect, 3ms (נתן "to give"). Note our modal translation of the imperfect (e.g., would, could, should, etc.).

[3]As in sentence 4, indefinite nouns can be translated indefinitely with "some."

[4]The context seems to demand such a logical connection.

[5]לְהוֹדָעָה—Haphel, Infinitive (ידע "to know; [Haphel] to communicate; make known"). Note that Pe Yodh verbs will be dealt with in Lesson XI.

[6]The infinitive can come before or after its object (VI. 3.).

[7]Try to render this sentence more smoothly into English without losing either the essential message or the important syntactical relationships.

Additional Notes on Lesson VIII

It is crucial to note that some forms can be interpreted in more than one way. For example, הַכְתֵּב can be analyzed as either a Haphel, Perfect, 3ms or a Haphel, Imperative, ms. Such is the case in the other derived conjugations. Often, context will make the correct choice clear.

LESSON IX

THE PASSIVE AND REFLEXIVE CONJUGATIONS

(Johns, p. 40)

(1)   You (ms) were looking[1] until[2] the animal was killed.[3]

[1]חָזֵה—Peal, Passive Participle, ms (חזה "to see; perceive"). The participle can be translated as past, present, or future tense (VI. 6.); however, the perfect of קטל at the end of the sentence most likely merits a past-tense rendering. The continuous aspect seems merited by the use of עַד דִּי. That is, an action *was being done until* something happened.

[2]עַד דִּי has the same force as עַד alone.

[3]קְטִילַת—Peil, Perfect, 3fs (קטל "to kill; [Peil] to be killed"). Since חֵיוְתָא ("the animal") is grammatically feminine, the passive verb must also be feminine.

(2)   From then until now, that/the[1] house was being rebuilt,[2] but[3] it has not been completed.[4]

[1]There are instances where the definite article might function as a demonstrative (e.g., "this" or "that"). Such is the case in BH (e.g., 1 Sam. 24:20 [19]).

[2]מִתְבְּנֵא—Hithpeel, Participle, ms (בנה "[Hithpeel] to be [re]built"). For the translation "rebuilt," see the answer for sentence 3 in the previous lesson.

[3]As in BH, ו plus a noun at the beginning of a clause can express disjunction.

[4]שְׁלִים—Peil, Perfect, 3ms (שלם "[Peil] to be finished"). Again, this form looks exactly the same as the Peal passive participle; however, as a rule, we will classify this form as a Peil perfect when there is no stated subject (IX. 1.).

(3) The men[1] assembled[2] and agreed[3] to consider[4] the matter.[5,6]

[1]This word is גְּבַר ("man") not גִּבָּר ("mighty man").

[2]הִתְכַּנַּשׁוּ—Hithpaal, Perfect, 3mp (כנשׁ "[Hithpaal] to gather, assemble").

[3]וְהִזְדְּמִנוּ—Hithpeel, Perfect, 3mp (זמן "[Hithpeel] to agree; decide"). Because ז is a sibilant, metathesis occurred along with a phonetic change of ת to ד. In this case, one might have also expected ז to be doubled (V. 2. and IX. 3.). The sole occurrence of this verb in Daniel 2:9 represents a Kethib-Qere (IX. 3.).

[4]לְהִשְׁתַּכָּלָה—Hithpaal, Infinitive (שׂכל "[Hithpaal] to consider"). Again, there is metathesis of the sibilant שׂ and the ת prefix.

[5]Keep in mind the range of meanings for the word מִלָּה.

[6]Consider the possibility that the sentence above could be a command (if we take גֻּבְרַיָּא to be vocative ("O men!") and the verbs as imperatives (note the similarity of forms in IX. 2.). We would then render the sentence, "O men, assemble and agree to consider the matter!" Note that this possibility is only "technical," as the imperative forms of these verbs do not occur in BA. To determine this, however, we would have needed a context for this sentence.

(4) The king sent[1] his silver to his treasure house,[2] and it was weighed[3] there.

[1]שְׁלַח—Peal, Perfect, 3ms (שׁלח "to send").

[2]Literally, לְבֵית גִּזּוֹהִי means "to the house of his treasures." This phrase obviously refers to the king's treasury building.

[3]וּתְקִיל—Peil, Perfect, 3ms (תקל "[Peil] to be weighed").

(5) Over my kingdom[1] I was reestablished[2] and was not killed.[3]

[1]Remember that in BA the absolute state for abstract nouns ends in וּ, while the construct state ends in וּת.

[2]הָתְקְנַת—Hophal, Perfect, 1cs (תקן "[Hophal] to be reestablished").

[3]הִתְקַטְלֵת—Hithpeel, Perfect, 1cs (קטל "to kill; [Hithpeel] to be killed"). Why is this form not a Hithpaal when there is an "a" vowel under the ק? There is no doubling of the middle radical ט (IX. 3.). As a side note, there is possibly one instance of קטל in the Hithpeel stem being used actively (cf. Dan. 2:13; infinitive form), but even that instance might be understood as a passive.

(6)   **The wise man was looking[1] and [there was][2] a tree in the midst[3] of the earth, and its height [was] great.[4]**

[1]חָזֵה—Peal, Participle, ms (חזה "to see, look; perceive"). Frequently BA employs participles in past narratives without any discernable stress on continual action. In narrative, it would have been appropriate to translate this verb as "The wise man looked." Check context to see what best fits.

[2]Again, אֲלוּ introduces the content of the vision and draws attention to what is seen (cf. Lesson VIII, sentence 6 in this key). It is best to avoid the most literal translation, as in BH.

[3]If you recall, the construct of גֵּו is גוֹא (VII. 3.). Also, one might render this word "center."

[4]As a small review, שַׂגִּיא must be functioning as a predicate adjective, since it does not agree with the noun it modifies in gender, number, and state of determination (II. 4.). An attributive use of שַׂגִּיא would not make sense in this context (cf. Dan. 4:7 [10]).

(7)   **All the people who are on the opposite side of the river[1] are[2] the ones who know[3] the commands of the God of heaven.[4]**

[1]In the BA the term בַּעֲבַר נַהֲרָה is a provincial designation (e.g., "all the people who are in the Trans-River [province]"). See Ezra 4:10, 11, 16, etc. The river referred to here is the Euphrates. As a picky note, the Pathach under the בּ is not the definite article, as in BH. This vowel is produced due to the juxtaposition of a vocal Shewa and the Hateph vowel under the following ע (which is always vocal). This juxtaposition caused the vocal Shewa to go to Pathach.

[2]הִמּוֹ is being used as the copula here (III. 2. B.).

[3]יָדְעֵי—Peal, Participle (const), mp (ידע "to know"). As in BH, substantival participles can be in construct with other nominal elements. The whole participial phrase functions as the predicate nominative.

[4]The sentence could be translated "All the people in Trans-River are those who know the commands of the God of heaven."

(8) Whoever[1] does not fall[2] and pay homage[3] to the statue will be thrown[4] into the midst of the fire.

[1]The דִּי followed by a relative pronoun is used as an indefinite pronoun. For example, מַן־דִּי means "whoever" and מָה־דִי means "whatever." However, מָה or דִּי alone can be used as an indefinite pronoun, but this usage is much less frequent (IV. 4.)

[2]יִפֵּל—Peal, Imperfect, 3ms (נפל "to fall"). We could have easily translated this "will not." In this verb the initial נ assimilated, causing the doubling of the פ. We normally would not expect the Tsere (ֵ) under the second root consonant in a Peal verb (normally we expect a Shureq [ֻ] or a Pathach [ַ], as in the case of stative verbs). The Pe Nun (I-נ) verbs seem to prefer i-type vowels (here the Tsere [ֵ]). The Nun does not always assimilate (cf. XI. 1. A.). The way to identify this verb as Peal is to recognize the preformative vowel under the Yod. Only the Peal has a Hireq.

[3]וְיִסְגֻּד —Peal, Imperfect, 3ms (סגד "to pay homage to").

[4]יִתְרְמֵא—Hithpeel, Imperfect, 3ms (רמא "[Hithpeel] to be thrown").

(9) The kingdom will be left[1] forever[2] to a good people.

[1]תִּשְׁתְּבִק—Hithpeel, Imperfect, 3fs (שבק "[Hithpeel] to be left; pass on to"). Note the metathesis of the שׁ and ת. Again, this occurs in the hith- stem verbs as in BH (IX. 3.). Also, it is somewhat surprising to see the verb spelled with a Hireq (ִ) instead of a Tsere (ֵ). However, these vowels are both classified as i-type vowels whose interchange did not have a divergent enough sound to produce a change in meaning. For example, the British and Americans pronounce the second "a" in banana differently. However, the change in pronunciation of the vowel does not produce a change in meaning. One can order a banana in either country with either pronunciation.

[2]עָלְמִם in the plural has the same sense as the singular.

(10) A command[1] came[2] from the king and[3] the wise men were killed.[4]

[1]We could have easily translated this noun "decree," "law," or even "order."

[2]וְהֲוָה—Peal, Perfect, 3ms (הוה "to be[come]; happen; exist"). The translation "came" is good idiomatic English. Literally, the Aramaic says, "a command was."

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³It is quite possible that the וֹ here expresses purpose ("that") as it might in BH.

מִתְקַטְּלִין⁴—Hithpaal, Participle, mp (קטל "[Hithpaal/-peel] to be killed." Theoretically, the Hithpeel/-paal could have a reflexive meaning here (as the sentence is completely devoid of context); however, in BA the Hithpaal/-peel of קטל are passive (see vocabulary Lesson IX; cf. sentence 5 in this lesson). If קטל were taken reflexively, this sentence would be translated, "and the wise men killed themselves." It is a possible translation, but it is unlikely. See Lesson VIII, sentence 2 in this key for general statistics on this verb stem.

(1) **All of the inhabitants[1] of the land/earth[2] [are] like those not considered.[3]**

[1]יָתְבֵי—Peal, Participle, mp (const) (יתב "to sit; dwell").

[2]אַרְעָא can mean "earth" or "land" in BA and BH. Consult context for the correct choice.

[3]Note that כְּלָא literally means "like not" rather than כֹּלָא, which means "all the." חֲשִׁיבִין—Peal, Passive Participle, mp (חשׁב "to consider; respect"). The translation above is quite "wooden." A smoother and preferred translation might be, "All of the inhabitants of the earth are considered as nothing" (i.e., they cannot pose a serious threat to God's self-determined actions). In less formal idiom we might say, "all the inhabitants of the land are like a drop in the bucket." Here לָא appears to be used as a noun ("nothing"). This is the only case in BA where it is used this way (cf. Dan. 4:32 [35]).

(2) **You (ms) will offer[1] them[2] on the altar of your (mp) God's[3] temple which[4] [is] in Jerusalem.**

[1]וּתְקָרֵב—Pael, Imperfect, 2ms or 3fs (קרב "[Pael] to offer"). Note that the "a" was lengthened for this Pael, since the Resh cannot double (compensatory lengthening). Also remember that the imperfect can be translated as an imperative ("offer them").

[2]The 3p independent personal pronoun can be used as the direct object, unlike BH which adds a pronominal suffix to the definite direct object marker (e.g., אֹתָם "them"). See Johns III. 2. E.

[3]Note the shorter (defective) spelling אֱלָהֲכֹן (III. 3.) instead of the fuller (plene) spelling אֱלָהֲכוֹן.

[4]Does the relative pronoun modify אֱלָהֲכֹן ("the house of your God who") or בֵּית ("the house of your God which")? The construct chain is one logical unit in which the first noun governs the second. Most

likely it is the first noun that would be modified here, especially in the absence of any further contextual clarifications. Note, however, the construct in Ezra 5:8 in which the second noun is modified. See Lesson XI, sentence 6 in this key for a further discussion.

(3)   With them (mp)[1] [were] the prophets of God[2] helping[3] them.[4]

[1]It is easy to confuse עִמְּהוֹן ("with them") with עַמְּהוֹן ("their people"). The difference is the vowel under the ע.

[2]Though we normally expect English and Aramaic to use the definite article in the same way, we often find אֱלָהָא when we would have expected it to appear without the article (e.g., Dan. 2:20; 5:26). Possibly some instances are the distinctive use of the definite article "the true God."

[3]מְסַעֲדִין—Pael, Participle, mp (סעד "[Pael] to help, aid"). Note that in Lesson X. 3. Johns spelled this verb with a Qamets (מְסָעֲדִין) as it is in Ezra 5:2.

[4]The ל is used here as the direct-object marker.

(4)   Here is what happened:[1] a stone was cut[2] from the mountain, though[3] it was cut[4] without hands.[5]

[1]For the use of אֲלוּ in BA, see Lesson IX, sentence 6 in this key.

[2]אִתְגְּזֶרֶת—Ithpeel, Perfect, 3fs (גזר "[H-/Ithpeel] "to be cut; break off").

[3]As in BH, ו can introduce a concessive clause. This interpretation seems best since it is a surprising fact that hands did not cut the stone. The relationship could be disjunctive as well ("but").

[4]וְהִתְגְּזֶרֶת—Hithpeel, Perfect, 3fs (גזר "[H-/Ithpeel] to be cut; break off").

[5]דִּי־לָא usually carries the meaning "without." Note also the formation of בִּידַיִן: בִּידַיִן > בִּידִין > בְּ + יְדַיִן.

(5)   I issued a decree,[1] and they searched[2] and found[3] the letter.[4]

[1]שִׂים—Peal, Passive Participle, ms (שׂים "to be placed, laid; made; established"). Again, remember that for our purposes here, when an explicit subject is expressed, we will conjugate these types of forms as Peal passive participles (IX. 1.). Literally, this phrase says, "From me a command is placed." The phrase מִנִּי שִׂים טְעֵם is employed a

handful of times in BA. It is probably best translated "I commanded" or "I made/issued a command/decree." A literal translation is almost unbearable in English.

[2]וּבַקַּרוּ—Pael, Imperative, mp OR Pael, Perfect, 3mp (בקר "[Pael] to seek; investigate"). Such is the case with וְהַשְׁכַּחוּ (VIII. 3.). If this Pael were an imperative, the sentence would be translated as "I issued a decree: Seek and find the letter!" Note, however, that the imperatives of these two verbs are not found in BA.

[3]וְהַשְׁכַּחוּ—Haphel, Imperative, mp OR Haphel, Perfect, 3mp (שכח "[Haphel] to find"). Also, compare Ezra 4:19.

[4]These 3p verbs could also be translated passively, "I issued a decree, a search was conducted, and the letter was found" (VI. 8. A.).

(6)   **Then the king became greatly[1] fearful[2] and he scattered[3] his wives in the midst of his palace.**

[1]Does שַׂגִּיא modify מַלְכָּא or the verb מִתְבָּהַל? If it modified מַלְכָּא as an attributive adjective, then שַׂגִּיא would have to be in the emphatic state. Therefore, it must be an adverb modifying the verb.

[2]מִתְבָּהַל—Hithpaal, Participle, ms (בהל "[Hithpaal] to be[come] frightened, fearful; perplexed). As expected with Ayin laryngeal (II-guttural) verbs, the Pathach under the first root consonant is forced to lengthen to Qamets, since the ה does not double.

[3]וּבַדַּר—Pael, Perfect, 3ms (בדר "[Pael] disperse, scatter").

(7)   **Four times/years[1] will pass by/over[2] him until[3] he possesses[4] the kingdom.[5]**

[1]עִדָּן could be "time" or "year." Context alone will help you decide.

[2]יַחְלְפוּן—Peal, Imperfect, 3mp (חלף "pass over [with עַל]; pass by"). This imperfect could have been translated as a jussive (e.g., "let four years pass"). How do we know that יַחְלְפוּן is a Peal instead of an Aphel (compare forms of the Aphel in VIII. 5.)? Contextual considerations merit this classification. First, the meaning does not seem causative. Second, the Peal form of חלף in BA appears to have the same meaning as that of the Qal of the same root in BH, not the Hiphil. These clues indicate that the weight of probability is on the side of a Peal classification.

[3]It seems that the particle דִּי can also mean "until." Normally, we would have expected something like עַד or עַד דִּי.

[4]יַחְסִן—Aphel, Imperfect, 3ms (חסן "[H-/Aphel] to possess, occupy"). For a discussion on the use of the Hireq instead of Tsere as the stem vowel, see notes in IX, sentence 9 in this key.

[5]A smoother translation might be, "Four years will pass by before he possesses the kingdom."

(8) I blessed[1] the Most High,[2] and I praised[3] the Eternal One.[4]

[1]בָּרְכֵת—Pael, Perfect, 1cs (ברך "[Pael] to praise").

[2]See Lesson VI, sentence 2 in this key for remarks on the spelling of עֶלְיָא. The ל on עֶלְיָא is used as the direct object marker.

[3]שַׁבְּחֵת—Pael, Perfect, 1cs (שבח "[Pael] to praise").

[4]חַי עָלְמָא literally means, "the living [one] of forever," since חַי is an adjective used substantivally ("living one") and is in construct with עָלְמָא.

(9) They will feed[1] you (ms)[2] grass[3] like oxen.[4]

[1]יְטַעֲמוּן—Pael, Imperfect, 3mp (טעם "[Pael] to feed, give to eat").

[2]The ל indicates the indirect object.

[3]Though עִשְׂבָּא is in the emphatic state, as it always is in BA, its collective meaning is "the green things" (similarly see remarks on אֲנָשָׁא in Lesson VI, sentence 9 in this key).

[4]A 3mp verb with an indefinite subject is often BA shorthand for the passive voice ("Grass will be fed to you like oxen"; cf. VI. 8. A.).

(10) The Jews[1] were (re)building[2] and making progress[3] in the days of Haggai the prophet.[4]

[1]For comments on this gentilic see Johns, II. 3. and Lesson III, sentence 7 in this key.

[2]בָּנַיִן—Peal, Participle, mp (בנה "to build"). The past-tense translation is justified by the temporal prepositional phrase בְּיוֹמֵי ("in the days of").

[3]מַצְלְחִין—Aphel, Participle, mp (צלח "[H-/Aphel] to make prosper; fare well; make progress"). A suggestion by Douglas Stuart is that these verbs form a *hendiadys*—that is, two words are used to express one concept. In this case, we would translate the sentence, "The Jews were *successfully rebuilding*."

[4]For the spelling of this Kethib-Qere, see Lesson I, sentence 9 in this key.

(11)   Everything that the priest commanded,[1] let it be done[2] to/for[3] the house of God.[4]

[1]אֲמַר—Peal, Perfect, 3ms (אמר "to speak; command"). Again, only context helps to determine whether it means "speak" or "command" here, but it seems that the priest was instructing the workers. The perfect could be understood as "everything which the priest *commands.*"

[2]יִתְעֲבֵד—Hithpeel, Imperfect, 3ms (עבד "[Hithpeel] to be made; turned into; be done"). We could have just as easily translated this verb "will be done."

[3]לְ could mean "to" or "for" here.

[4]A more idiomatic rendering of בֵּית אֱלָהּ might be "God's temple."

(12)   A document was found[1] in Babylon, and thus[2] it was written[3] in it:[4,5]

[1]וְהִשְׁתְּכַח—Hithpeel, Perfect, 3ms (שכח "[Hithpeel] to be found").

[2]כֵּן always refers to what follows, either in written or spoken word. Presumably, content of the document would have followed the last words in this sentence (cf. Ezra 6:2-3).

[3]כְּתִיב—Peil, Perfect, 3ms (כתב "to write"). For our purposes, the Peil will appear *without* a stated subject and the Peal passive participle will appear *with* a stated subject (IX. 1.).

[4]While the prepositional phrase בְּגַוֵּהּ literally means "in its midst," this phrase refers to the contents of the document.

[5]An alternate translation might be "a document was found in Babylon, and the following was written in it:"

Additional Notes on Lesson X

By now, verbal forms are starting to "pile up." Instead of memorizing paradigm after paradigm, try to remember the basic identifying characteristics of each verb tense (e.g., Pael has doubling of the second root consonant), as well as how the various elements affect vocalization (e.g., laryngeals love short "a" [Pathach]).

Also, try to understand what concepts are being represented by words and phrases instead of just rendering sentences literally. This key will continue to be fairly literal in its approach, but it will also begin to adopt more fluid readings of certain texts, especially to illustrate translation principles. Also, more comments will be made about alternative translations.

LESSON XI

PE NUN, PE YODH, AND PE ALEPH VERBS

(Johns, pp. 52-53)

(1)   **They ate[1] the animal, and the house of its owner was destroyed.[2,3]**

[1]אֲכַלוּ—Peal, Perfect, 3mp (אכל "to eat"). How can you know אֲכַלוּ
is a perfect and not an imperative (mp)? Only the imperative of אמר
uses the Hateph Seghol (ֱ) instead of the Hateph Pathach (ֲ). See
Johns XI. 10. (cf. Dan. 2:9).

[2]וְהוּבַד—Hophal, Perfect, 3ms (אבד "[Hophal] to be destroyed").
The forms of Pe Aleph (I-א) verbs follow that of the Pe Yodh (Pe
Waw) verbs in the Haphel and Hophal (XI. 8. C.).

[3]Again, the use of a 3mp verb might well express the passive voice
here. In that case, the sentence would be "The animal was eaten, and
the house of its owner destroyed" (VI. 8. A.).

(2)   **Whatever[1] is pleasing[2] to you (ms) and your brothers[3] to do[4] you
may/should do.[5]**

[1]For notes on דִי followed by מָה see Lesson IV, sentence 1 in this
key (cf. IV. 4.).

[2]יִיטַב—Peal, Imperfect, 3ms (יטב "to be pleasing"). When טאב, יטב,
or טב (adj.) are used with עַל, the sense can be "is pleasing" or "seems
good."

[3]Depending on the context, אָח can mean "countrymen" or
"companions/colleagues."

[4]לְמֶעְבַּד—Peal, Infinitive (עבד "to do; make"). In Pe laryngeal verbs,
the Hireq (ִ)of the מ prefix becomes a Seghol (ֶ) before the laryngeal
(X. 2. A.; cf. I. 2. F.).

[5]תַּעַבְדוּן—Peal, Imperfect, 2mp (עבד "to do; make). One might have
mistaken this verb for an Aphel, but an Aphel would have a closed
first syllable (e.g., תַּעְבְּדוּן). See Johns X. 2. A. and C. Again, imperfects
can take on a modal sense (e.g., "may," "might," "should," etc.).

(3)   Daniel trusted[1] in his God, and great wisdom was added[2] to him.

[1]הֵימִן—Haphel, Perfect, 3ms (אמן "[Haphel] to trust in").

[2]הוּסְפַת—Hophal, Perfect, 3fs (יסף "[Hophal] to be added"). Possibly these forms should be identified as Hophal. See Johns about ambiguities in classifying this verb as a Peal as opposed to a Hophal (XI. 4. A.). The former verb is a good example of a Pe Aleph (I-א) verb that acts like a Pe Yodh (I-י) verb in the Haphel and Hophal stems (XI. 8.).

(4)   All the wise men of the kingdom took counsel together[1] to rescue[2] you (ms).

[1]אִתְיָעַטוּ—Ithpaal, Perfect, 3mp (יעט "[Ithpaal] to take counsel together").

[2]לְשֵׁיזָבוּתָךְ—Shaphel, Infinitive with a 2ms suffix (עזב/שׁיזב "[Shaphel] to rescue"). For the parsing of this verb, see Johns XI. 5. A. The וּת- ending on the infinitive is a standard change before affixing a pronominal suffix on the infinitive.

(5)   The great king brought[1] those nations and settled[2] them in the city[3] of[4] Samaria.[5]

[1]הֵיבֵל—Haphel, Perfect, 3ms (יבל "[Haphel] to bring"). This verb was originally a Pe Yodh (I-י) verb. If it was originally a Pe Waw (I-ו) verb, one would have expected a ו in the first syllable (הוֹבֵל). See Johns XI. 4. C.

[2]הוֹתֵב—Haphel, Perfect, 3ms (יתב "[Haphel] to settle; to cause to dwell"). Like BH ישׁב, יתב was originally a Pe Waw verb (XI. 4.).

[3]One might have expected קַרְיָה to be in the determined state. In addition, a number of ancient translations (e.g., LXX) have a plural. Therefore, some see this form as an irregular determined form or a collective plural. The singular, however, makes perfect sense here.

[4]What type of relationship does דִּי represent? Most likely it is a genitive relationship used to express location ("in").

[5]שָׁמְרָיִן might be mistakenly rendered "Samarians," but note the plural gentilic in Johns (II. 3.). שָׁמְרָיִן represents the pausal form of the dual ending, as opposed to the normal form of the dual ending (שָׁמְרַיִן). See Ezra 4:10, 17.

(6) **We went[1] to the province of Judah[2] to the house of the great God,[3] and[4] it was being (re)built[5] [with][6] stone.**

[1]אֲזַלְנָא—Peal, Perfect, 1cp (אזל "to go [to or away]").

[2]Literally, the phrase לִיהוּד מְדִינְתָּא is not a construct chain, but a noun with an appositive ("to Judah, the province").

[3]Does רַבָּא modify אֱלָהָא ("the house of the great God") or בֵּית ("the great house of God")? This sentence is quite close to what we find in Ezra 5:8. Possibly the רַבָּא describes the temple (in its former glory). However, note the mention of "the great God" in Daniel 2:45. Our instincts are to see רַבָּא as an epithet for God. Note most translations go with "great God."

[4]ו can be used here in a number of ways. It can be circumstantial ("to the house of the great God *while* it was being rebuilt"). It can be explanatory ("to the house of the great god, *since* it was being rebuilt").

[5]מִתְבְּנֵה—Hithpeel, Participle, ms (בנה "[Hithpeel] to be built").

[6]One might expect to see double accusatives with verbs of "making" (e.g., אֲבָנִים תִּבְנֶה אֶת־מִזְבַּח, lit. "stones you will build the altar"). The first accusative is the object built (altar), while the second is the material of building (stones). Because the verb in our sentence is passive, the object built is the subject of the sentence (viz., "the house of the great God").

(7) **He commanded[1] him, "Go,[2] deposit[3] the vessels in the temple which is in Jerusalem."**

[1]וַאֲמַר—Peal, Perfect, 3ms (אמר "to say; command"). As in BH, when the conjunction ו is followed by a word whose first vowel is a hateph vowel (ֲ , ֳ , or ֱ), then the Shewa under the Waw changes to the corresponding short vowel (ַ , ָ , or ֶ), respectively. There is no "Converted Perfect" or "Converted Imperfect" in BA.

[2]אֱזֵל—Peal, Imperative, ms (אזל "to go [to or away]"). See Johns XI. 8. A. for this highly irregular form.

[3]אַחֵת—Aphel, Imperative, ms (נחת "[H-/Aphel] to deposit"). See Johns XI. 2. B. As is the case with Pe Yodh (I-י), Pe Nun (I-נ) verbs often lose the Nun in the Imperative.

(8) **He rescues,[1] delivers,[2] and makes/performs[3] signs in heaven and on earth.**

[1]מְשֵׁיזֵב—Shaphel, Participle, ms (עזב/שׁיזב "[Shaphel] to rescue"). Again, the "tense" which one employs for participles is mainly dependent on context. We have chosen here the present tense, which is usual in BA (VI. 6.). For a discussion on the classification of this form, see Johns XI. 5. A.

[2]מַצֵּל—Aphel, Participle, ms (נצל "[H-/Aphel] to rescue, deliver").

[3]עָבֵד—Peal, Participle, ms (עבד "to do"). In English we usually do not say that someone "does" a sign, wonder, or miracle, but that someone "performs" a sign or miracle.

(9) **[Jeremiah 10:11] The following[1] you (mp) will say[2] to them, "The gods who did not make[3] heaven and earth[4] will perish[5] from the earth[4] and from under[6] these heavens."**

[1]כִּדְנָה can be rendered "like this" (Dan. 2:10), "in this way" (Dan. 3:29), or "the following" as an introduction to the content of spoken or written communication (Ezra 5:7).

[2]תֵּאמְרוּן—Peal, Imperfect, 2mp (אמר "to say; command").

[3]עֲבַדוּ—Peal, Perfect, mp (עבד "to do; make").

[4]Note the spelling of אַרְקָא instead of the more common אַרְעָא which appears later in the sentence. The second form is a later spelling, due to phonetic changes in the language. Note Johns's chart in I. 1.

[5]יֵאבַדוּ—Peal, Imperfect, 3mp (אבד "to perish; destroy").

[6]The implication of "from under" is that those false gods were not in heaven in the first place; therefore, they will perish "from under the heavens."

(10) **[Genesis 31:47] the heap of stones of the testimony**

When this phrase is viewed in the context of covenant-making in Genesis 31, it can be rendered something like "testifying monument."

(1) **God raised up[1] a[2] tree, and all living beings[3] were fed[4] from it.**

[1]אֲרִים—Aphel, Perfect, 3ms (רום "[Aphel] to raise; heighten").

[2]See Lesson VIII, sentence 6 in this key for notes on this usage of הַד (cf. Johns II. 3.).

[3]כָּל־בִּשְׂרָא is being used as a collective; thus, the plural translation above.

[4]יִתְזִין—Hithaphel, Imperfect, 3ms (זון "[Hithaphel] to live [on]; subsist [on]"). Though not observed before, this word can mean "to feed." Note the doubling of the ת, which signifies that א has been assimilated. Johns observes that this form could represent the *t*-reflexive of the Peal, the Hithpeel, where the ת geminates (i.e., doubles). See Johns XII. 4.

(2) **You (ms) rose up[1] against the Lord of heaven, acted presumptuously,[2] and praised[3] the gods [made][4] of silver and gold.**

[1]הִתְרוֹמַמְתְּ—Hithpolel, Perfect, 2ms (רום "[Hithpolel] to rise up [against]").

[2]וַהֲזֵידְתְּ—Haphel, Perfect, 2ms (זוד "[Haphel] to act presumptuously") with a Waw conjunction.

[3]וְרוֹמַמְתְּ—Polal, Perfect, 2ms (רום "[Polal] to praise; exalt") with a Waw conjunction.

[4]Most likely this construct expresses a genitive of material. In BH an example might be הַבָּקָר הַנְּחֹשֶׁת ("the oxen of bronze" or "the bronze oxen") in 2 Kings 16:17.

(3) **The word/matter[1] was fulfilled;[2,3] Nebuchadnezzar was placed[4] on his throne.**

[1] מִלְּתָא in Daniel 7:16 (pl.) and Daniel 7:28 both refer to visions. Most likely this is what we have here.

[2] סָפַת—Peal, Perfect, 3fs (סוף "to be fulfilled").

[3] It could be that וֹ expresses content (see above), concomitant circumstances ("while"), or just simple coordination ("and").

[4] הִתְשָׂם—Hithaphel, Perfect, 3ms (שׂים "[Hithaphel] to be put; be made"). When a king is mentioned sitting, especially on a throne, one might understand this idea as "being enthroned." It would have been just as accurate to translate this last verb "enthroned." If this verb is taken to be a reflexive and related to the causative Aphel, we might have translated it, "then the king placed himself on his throne." Like most *hith-* verbs, this one is most likely passive.

(4) **The might[1] of God establishes[2] kingdoms and puts an end to[3] kingdoms.**

[1] Remember that גְּבוּרָה means "might" and גְּבַר is "man." In general, feminine abstract nouns (e.g., might, justice, etc.) will have this vowel pattern (XVIII. 3.).

[2] תְּקִים—Aphel, Imperfect, 3fs (קוּם "[H-/Aphel] to set up; found, appoint, establish"). Your choice of how to translate this verb will be governed by the context of this sentence.

[3] וְתָסֵף—Aphel, Imperfect, 3fs (סוף "[Aphel] to put an end to, annihilate"). We translated this imperfect as present tense. Such a choice is governed by the sense of the verse, which seems to indicate that this statement is a general saying about God's might. However, without context, the standard future translation value is always possible (VI. 2.).

(5) **A[1] beast rose up,[2] fell,[3] and was established[4] on/over[5] the earth.**

[1] See notes in Lesson VIII, sentence 6 in this key for a discussion of חַד as the indefinite article (cf. Johns II. 3.). In this case the אָ ending is a feminine singular ending that agrees with the feminine singular noun חֵיוָה. Therefore, it is not the postpositive article. When numbers three to ten modify a noun, they are usually of the opposite gender, as in BH. We call this "chiastic concord" (XX. 2.).

[2] וְרָמַת—Peal, Perfect, 3fs (רוּם "to rise; be high, be haughty").

³וְנִפְלַת—Peal, Perfect, 3fs (נפל "to fall [down]") with a Waw conjunction.

⁴הֲקִימַת—Hophal, Perfect, 3fs (קום "[Hophal] to be set up; established").

⁵The combination of קום with עַל often signifies the establishment of authority *over* something or someone (e.g., Dan. 4:14 [17]; 5:21).

(6) **All the magicians of the kingdom took counsel together¹ to establish² a decree to kill³ Daniel, but he did not become frightened⁴ and flee.⁵**

¹אִתְיָעַטוּ—Ithpaal, Perfect, 3mp (יעט "[Ithpaal] to take counsel together").

²לְקַיָּמָה—Pael, Infinitive (קום "[Pael] to set up, establish") with the ל prefix. Again, the Infinitive in Aramaic appears with the ל prefix ninety percent of the time. See Lesson VI, sentence 1 in this key.

³לִמְקַטַל—Peal, Infinitive (קטל "to kill") with the ל prefix.

⁴הִתְבְּהַל—Hithpaal, Perfect, 3ms (בהל "to be[come] frightened; perplexed). Most likely, perplexity is not the cause of fleeing; fear is.

⁵נָד—Peal, Perfect, 3ms (נוד "to flee").

[Ezra 4:8] Rehum,¹ master of command,² and Shimshai, the scribe,³ wrote⁴ a⁵ letter concerning⁶ Jerusalem to Artaxerxes, the king, as follows:⁷

¹Until now, we have not seen many proper nouns. This sentence contains several proper nouns, most of them not immediately recognizable. Add them to your vocabulary for future reference.

²To what governmental position does בְּעֵל טְעֵם refer? Some translations render this phrase "commander" (NASB), while others "royal deputy" (NRSV). For our purposes here, choose one and be consistent when you translate.

³סָפְרָא—Peal, Participle, ms (ספר "to write"). The participle is used substantivally here, hence, our translation. From here on out, we will not parse common participles like "priest" and "scribe."

⁴כְּתַבוּ—Peal, Perfect, 3mp (כתב "to write").

⁵See Lesson VIII, sentence 6 in this key for notes on חַד (II. 3.).

⁶Among other meanings, the preposition עַל can either denote "against," "concerning," or even "to." Whatever one's choice, it must make the best sense of the context.

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⁷כְּנֵמָא is used to indicate that what follows is the content of a communication, in this case a letter.

[Ezra 4:9] ¹**(Then² Rehum, the commander with³ Shimshai, the scribe, and the rest of their companions—the judges⁴ and the envoys,⁵ the officials,⁶ the secretaries,⁷ the inhabitants of Uruk, the Babylonians, the inhabitants of Susa, who are/that is⁸ the Elamites,**

¹Verse 9 appears to be a doublet of verse 8. Possibly this sentence is a large parenthetical section enumerating the breadth of the conspiracy against Jerusalem. For this reason our translation begins with an open parenthesis. The closed parenthesis is in Ezra 4:11, which is in the next lesson. The parenthetical nature of the sentence also explains why this sentence "ends" with a comma. Williamson views this verse as a misplaced section that had appeared at one time at the start of verse 8 (p. 54).

²אֱדַיִן is usually used temporally ("he did this, *then* that") or logically ("he ordered it *so* it was done"), but here it could be marking a parenthetical phrase. Perhaps it is a textual problem (see the LXX).

³The ו on וְשִׁמְשַׁי might be used to express accompaniment ("with").

⁴⁻⁷These titles are rendered in many ways by various English translations. Again, choose a translation and be consistent. Note that the gentilic ending (ָיֵא) found on most of these nouns is translated like "inhabitants of."

⁸In addition, דֶּהָוֵא, though pointed as a gentilic noun "Dehavite" (cf. II. 3.), is in all likelihood a relative pronoun joined to the 3ms personal pronoun. When this form is revocalized accordingly דִּי־הוּא ("that is" or "who are"; cf. LXX οἵ εἰσιν "those who are"), our translation becomes clear. For this reason, Johns does not point the word in his vocabulary.

(1) An[1] angel brought[2] in the statue, and then the iron, copper, silver, and gold crushed[3] together.[4]

[1]For notes on the use of הַד as an indefinite article, see Lesson XII, sentence 1 in this key.

[2]הַנְעֵל—Haphel, Perfect, 3ms (עלל "[Haphel] to bring in"). Because the ל is not doubled, we could expect ע to double (XIII. 1. C.); but because it is a guttural, it cannot double. The נ is added to compensate for the lack of ע doubling (XIII. 4. B.).

[3]דָּקוּ—Peal, Perfect, 3mp (דקק "to crush"). The passive translation comes from the use of the 3mp (VI. 8. A.). Possibly, the sentence can be taken in an active sense, "and then they crushed the iron, etc."

[4]The phrase כַּהֲדָה could mean that all these metals were crushed into one lump, but it also might be rendered "at the same time."

(2) Then the king spoke[1] with[2] the wise men of Babylon in his palace to show them mercy.[3]

[1]מַלִּל—Pael, Perfect, 3ms (מלל "to speak").

[2]As a side note, the BH preposition אֵת does not show up in BA. BA only uses עִם.

[3]לְמִחַן—Peal, Infinitive (חנן "to show mercy") with the ל prefix.

(3) Cut down[1] the tree under which[2] the animals[3] of the field[4] seek shade![5]

[1]גֹּדּוּ—Peal, Imperative, mp (גדד "cut down"). The Holem vowel after the ג is diagnostic of the geminate imperative (as opposed to the Perfect, 3ms, גַּדּוּ). See Johns XIII. 1. A.

[2]The preposition with the retrospective pronominal suffix תְּחֹתוֹהִי ("under it") after דִּי yields the translation above (IV. 2.).

[3]Literally, this phrase states "the living thing of the field"). חֵיוַת seems to be used as a collective (cf. אֲנָשָׁא in Lesson VI, sentence 9 in this key), thus our plural translation with a singular verb. This phrase can also be understood as "wild animals" (cf. Dan. 2:38).

[4]This word looks very much like the BH verb בָּרָא ("he created"), but it is אָ + בְּר. Therefore, the translation is *not* "under which the animals he created seek shade."

[5]תַּטְלֵל—Aphel, Imperfect, 3fs (טלל "[Aphel] to seek shade; to make a nest").

(4) The chief priest[1] entered[2] Jerusalem and finished[3] its[4] walls.

[1]Literally רַב כָּהֲנַיָּא means "the chief of the priests"; however, in English we would say, "chief priest" or "high priest." Note that this phrase is never used in BH, which normally uses הַכֹּהֵן הַגָּדֹל, yet it is used in Ugaritic and Aramaic.

[2]עַל—Peal, Perfect, 3ms (עלל "to go in, enter").

[3]וְשַׁכְלִל—Shaphel, Perfect, 3ms (כלל "[Shaphel] to finish"). Note again the use of the Hireq in the Shapel imperfect (XIII. 2. A.) rather than the Tsere (cf. the imperfect for derived stems in the paradigms in the back of the grammar). We have seen this Hireq/Tsere interchange before, and it produces no difference in meaning.

[4]Grammatically speaking, place names are often construed as feminine, thus the feminine pronominal ending on שׁוּר.

(5) Like the iron [one] that shatters[1] all of these,[2] that kingdom will crush[3] and smash.[4]

[1]מְרָעַע—Pael, Participle, ms (רעע "to crush"). Because the middle consonant cannot double, the vowel after ר lengthens. Also, the presence of the second ע causes the original short vowel (an "i" vowel) after it to go to Pathach (I. J.). Because the same basic meaning is attributed to רעע and דקק, we will need to use a variety of words in English to vary the translation.

[2]It is difficult to determine whether כָּל־אִלֵּין goes with the first verb (translation above) or with the second series of verbs ("Like the iron [one] that shatters, that kingdom will crush and shatter all of

these."). Many translators choose this second option due to contextual considerations (cf. Dan. 2:40).

[3]תַּדִּק—Aphel, Imperfect, 3fs (דקק "to crush").

[4]וְתֵרֹעַ—Peal, Imperfect, 3fs (רעע "to crush").

(6) **Then Daniel was brought[1] into the palace of the king, and he was appalled.[2]**

[1]הֻעַל—Hophal, Perfect, 3ms (עלל "[Hophal] to be brought in").

[2]וְאֶשְׁתּוֹמַם—H-/Ithpoel, Perfect, 3ms (שמם "[H-/Ithpoel] to be appalled").

(7) **That village/city will be (re)built[1] and its foundations[2] will be completed[3] in/by[4] the name of the God of Heaven.[5]**

[1]תִּתְבְּנֵא—Hithpeel, Imperfect, 3fs (בנה "to [re]build").

[2]The word אֹשׁ appears only a handful of times in BA, and even these are in the emphatic or construct state (i.e., with a pronominal ending). We would expect its lexical form to be אֹשׁ (cf. Holladay).

[3]יִשְׁתַּכְלִלוּן—Hishtaphal, Imperfect, 3mp (כלל "[Hishtaphal] to be completed").

[4]בְ has this semantic range, so context will usually clarify which is the most accurate choice.

[5]Both of these imperfects might be rendered as jussives, "may that village be…and its foundations be completed" (VI. 2. D.). Again, consult the context.

[Ezra 4:10] [1]"and the remainder of the peoples whom[2] the great and honorable Osnapper took into exile,[3] and settled[4] them in the village[5] of Samaria[6] and the remainder in Trans-River.[7] And now:

[1]Remember that this verse is a continuation from vv. 8 and 9; hence, the first word of the line is not capitalized.

[2]The relative pronoun דִּי is the direct object of the verb הַגְלִי; therefore, it is translated as "whom" not "who."

[3]הַגְלִי—Haphel, Perfect, 3ms (גלה "[Haphel] to take into exile"). The Haphel 3ms form of Lamedh Heh (III-ה) verbs end in a י, unlike their Hebrew counterparts whose Hiphil 3ms perfect form ends in a ה (e.g., הֶגְלָה).

[4]וְהוֹתֵב—Haphel, Perfect, 3ms (יתב "[Haphel] to settle; to cause to

dwell"). It is quite tempting to see this as a Qal participle; however, this is BA.

[5]Possibly this should be plural (note the LXX πόλεσιν "cities"). See notes on Lesson XI, sentence 5 in this key.

[6]Like the proper name of Egypt in BH (מִצְרַיִם), the name of Samaria is dual. If this were meant to be "the Samarians," the emphatic gentilic ending would have been יָ (sg.) or יֵא (pl.). Also, see annotations on Ezra 4:9 in the previous lesson and Johns I. 2.

[7]עֲבַר־נַהֲרָה is the proper name of a province (Lesson IX, sentence 7 in this key). Again, the river referred to here is the Euphrates.

[Ezra 4:11] "This is a copy of the letter which they sent[1] to him):[2] To Artexerxes,[3] the king: your servants, [the] men[4] of Trans-River. And now:

[1]שְׁלַחוּ—Peal, Perfect, 3mp (שלח "to send").

[2]It is difficult to place the end of the parenthetical section. Part of that decision is based on where one begins it. The suggestion here serves as a convenient guideline to suit the current purposes. Most likely, עַל־אַרְתַּחְשַׁשְׂתְּא מַלְכָּא begins the letter.

[3]Like BH, Aramaic employs two sets of endings on prepositions— those appearing on singular nouns (e.g., in BH לִי "to me") and those appearing on plural nouns (in BH אֵלַי "to me"). See Johns III. 3.

[4]One would have expected an emphatic form, since אֱנָשׁ is in apposition with עֲבְדָיךְ ("your servants"). Consider this a collective usage of אֱנָשׁ.

Additional Notes on Lesson XIII

Johns has begun to move into BA proper now with two exercises directly from Ezra (though we had one from Genesis and one from Jeremiah already). While this step is minor, some adjustments will have to be made when confronting the complexities of the biblical text (e.g., textual corruptions). While the translations in the key have been fairly literal to this point, relegating smoother renderings to the annotations, more idiomatic translations will be given to clarify the sense of certain texts. Nonetheless, an attempt will be made to stay more literal so that you may be able to compare various elements of your translations with that of the key.

(1)   **He will violate[1] seasons[2] and law and will wear out[3] the saints of the Most High.[4]**

    [1]יְהַשְׁנֵא—Haphel, Imperfect, 3ms (שנה "[Haphel] to alter; violate").

    [2]Most likely זְמְנִין refers to seasons (see Dan. 7:25). With the word דָּת this might refer to legally appointed seasons. Also, it might simply refer to time itself (cf. Dan. 2:21), where only the God of the Jews is responsible for the changing of times and seasons. It is possible, despite our translation, that this individual would seek not just "to violate" these appointed times but "to change" them. The greater context might give more insight into the more appropriate choice.

    [3]יְבַלֵּא—Pael, Imperfect, 3ms (בלה "[Pael] to wear out").

    [4]קַדִּישֵׁי עֶלְיוֹנִין is a reference to God's people, "the saints of the Most High" (see Lesson III, sentence 8 in this key). This terminology in the NT was a standard way of referring to the church (e.g., Rom. 1:7 uses ἁγίοις "to the holy ones [saints]"). The ל before this phrase marks the direct object. How is the plural עֶלְיוֹנִין to be explained? Perhaps it is explained on analogy with אֱלֹהִים in BH or a double plural (cf. Holladay).

(2)   **Whomever[1] he wanted,[2] he struck down;[3] and[4] whomever[5] he wanted,[6] he appointed[7] over the kingdom.[8]**

    [1,5]דִּי can be used as the indefinite relative pronoun (IV. 4.), and in this case it begins a relative clause that functions as the direct object of the first independent clause ("he struck down"). The parallel דִּי functions the same way in relation to the second independent clause ("he appointed").

    [2,6]הֲוָה—Peal, Perfect, 3ms (הוה "to be; happen; exist"). See below.

    צָבֵא—Peal, Participle, ms (צבא "to desire; wish; like"). The participle

with the perfect of הוה usually yields a past tense value (VI. 6. C.). See below.

[3]מְחָא—Peal, Participle, ms (מחא "to strike [down], smite").

[4]Note that ו followed by a noun does not necessarily signal a disjunctive clause as in BH. Context alone determines the relationship between these two clauses.

[7]מְמַנָּא—Pael, Participle, ms (מנה "[Pael] to appoint"). Note that the final *matre* ה is spelled as א.

[8]A smoother English translation might be, "He struck down whomever he wanted and appointed whomever he wanted over the kingdom."

(3) **As for me,[1] Daniel, my spirit was distressed[2] in the midst of my flesh;[3] and I was frightened[4] by[5] the visions of my head.**

[1]Literally this phrase reads "was distressed my spirit, I Daniel." This superfluous usage of the pronoun is an example of *casus pendens* (or the nominative absolute). *Casus pendens* is a grammatically isolated word or phrase used to focus a reader's (or listener's) attention on a certain subject—in this case, on Daniel. In BH, see Psalm 18:31 [30].

[2]אֶתְכְּרִיַּת—Ithpeel, Perfect, 3fs (כרה "[H-/Ithpeel] to be distressed").

[3]Note that the spelling בְּגוֹ is a slip of the pen. We would normally expect the spelling בְּגוֹא. This combination of words is not found in BA. Daniel 7:15 reads בְּגוֹא נִדְנֶה ("in the midst of the sheath"). Most likely this phrase represents a textual problem. Goldingay suggests repointing נִדְנֶה as נִדְנָה, yielding "at this").

[4]מִתְבָּהַל—Hithpaal, Participle, ms (בהל "[Hithpaal] to be frightened; be perplexed").

[5]The preposition בְּ can be rendered as "in," "by," "at," or "because of." The choice can be difficult.

(4) **Then[1] the heart[2] of the priest was filled[3] with wisdom.**

[1]The compound preposition בֵּאדַיִן has the same sense as אֱדַיִן. Even in English, compound prepositions might not yield a different sense. For example, "in" and "into" can be used in the same way.

[2]The ancient Near Eastern concept of the heart included the center of the intellect; thus, wisdom, a mental attribute, can be associated with the heart.

³הִתְמְלִי—Hithpeel, Perfect, 3ms (מלא "[Hithpeel] to be filled [with]").

(5)   Daniel said,¹ "O king,² live³ forever! May the spirit of the king not be changed."ᴬ

¹אֲמַר—Peal, Perfect, 3ms (אמר "to say; command").

²Remember that the emphatic state is used to express the vocative (II. 3.).

³חֱיִי—Peal, Imperative, ms (חיה "to live").

⁴תִּשְׁתַּנִּי—Hithpaal, Imperfect, 3fs (שנה "[H-/Ithpaal] to be changed"). The presence of אַל is a clue that the following imperfect 3fs is used jussively (i.e., as a third-person command). This י ending occurs because, historically speaking, III-ה verbs used to be III-י verbs. The same is true in Hebrew (e.g., the Qal, Perfect, 2ms בָּנִיתָ). Note how the י appears as the third root consonant. ᴬMost likely this phrase means "be violated," that is, "may the will [i.e., the heart] of the king not be violated."

(6)   He violated¹ the word of the king, lifted² his eyes, and prayed³ to the God of Heaven.

¹שַׁנִּי—Pael, Perfect, 3ms (שנה "[Pael] to change; to violate"). It is tempting to see מִלַּת מַלְכָּא as the subject of the sentence; however, the verb would need to be feminine, since מִלָּה is feminine.

²וּנְשָׂא—Peal, Perfect, 3ms (נשא "to take; carry away; lift up"). If עֲנוֹהִי were the subject, then one might expect a plural verb.

³צֲלִי—Pael, Perfect, 3ms (צלה "[Pael] to pray").

[Ezra 4:12] Let it be¹ known² to the king that the Jews who came up from you³ to us⁴ have come⁵ to Jerusalem. They are (re)building⁶ that⁷ rebellious and evil village; they are finishing its walls⁸ and repairing⁹ the foundations.

¹לֶהֱוֵא—Peal, Imperfect, 3ms (הוה "to be; happen; exist"). Note two things about this imperfect. (1) The imperfect form of הוה uniquely utilizes a ל prefix, probably under Akkadian influence (XIV. 3. A.); and (2) it is used to express the jussive.

²יְדִיעַ—Peal, Passive Participle, ms (ידע "to know"). How do we know this verb is a Peal instead of a Piel perfect? The use of the participle seems more suitable with the jussive. This is a rare instance

where we break with Johns's convention concerning the identification of Peal passive participles and Piel perfect verbs (IX. 1.).

[3]מִן לְוָתָךְ literally means "from near" (cf. BH מֵעִם), but it is used here to merely indicate that these particular Jews were sent by the king.

[4]It is somewhat unclear with which phrase עֲלֶינָא goes. Should we render the sentence as above or as "the Jews who came up from you they have come to us"? The latter translation is partially supported by the Masoretic accents, which divide the verse between לְוָתָךְ and עֲלֶינָא. In favor of our translation, however, is the fact that in every other instance where אתה is used with a preposition (e.g., "he came to"), that preposition follows אתה. What could also help answer this question is to determine whether the authors of the letters are in Jerusalem or not.

[5]אֲתוֹ—Peal, Perfect, 3mp (אתה "to come").

[6]בָּנַיִן—Peal, Participle, mp (בנה "to [re]build").

[7]The postpositive article is a demonstrative element. As such it can sometimes be used like the demonstrative pronoun "that."

[8]Most likely the א prefixed to the verb שַׁכְלִלוּ should be the postpositive article on שׁוּרַי (see the Qere). שַׁכְלִלוּ—Shaphel, Perfect, 3mp (כלל "[Shaphel] to finish"). Although כלל is a perfect here, we have rendered it with a present tense value. Context bears this decision out, since the Jews did not finish rebuilding the temple at this point in the narrative.

[9]יַחִיטוּ—Aphel, Imperfect, 3mp (חיט "[Aphel] to join together; repair; lay; inspect").

[Ezra 4:13] And now, let it[1] be known[2] to the king that if that village is [re]built[3] and its walls are completed,[4] [then] tribute, tax, or toll will not be given[5] and royal revenue[6] will be harmed.[7]

[1-2]See the sentence above for parsings and use of these verbal forms.

[3]תִּתְבְּנֵא—Hithpeel, Imperfect, 3fs (בנה "[Hithpeel] to be [re]built").

[4]יִשְׁתַּכְלְלוּן—Hishtaphal, Imperfect, 3mp (כלל "[Hishtaphal] to be finished").

[5]יִנְתְּנוּן—Peal, Imperfect, 3mp (נתן "[Peal] to give"). The passive voice comes from the generic use of the 3p verb (VI. 8. A.). However, in this case, the voice of this verb could be rendered as active (e.g.,

"they will not pay"). [6]Literally, this phrase says, "revenue of kings." The meaning of אַפְּתֹם is unsure. Some believe it is an adverb instead of a noun. See Johns's Glossary. If it is a noun, it would have to be feminine to agree with the following verb. Also, it is somewhat unusual to see the plural here, especially with a Hebrew ending. Possibly there is a textual problem (see the notes in BHS). [7]תְּהַנְזִק—Haphel, Imperfect, 3fs (נְזִק "[Haphel] to damage").

OTHER DOUBLY WEAK AND IRREGULAR VERBS

(Johns, p. 73)

(1) **This temple[1] was finished,[2] and the chief priest gave praise[3] to God in it.**

[1]The בַּיִת of a god(dess) in the ancient Near East was his/her temple. Observe also the spelling of the postpositive article as ה instead of א.

[2]וְשֵׁיצִיא—Shaphel, Perfect, 3ms (יצא "[Shaphel] to finish; be finished"). Note the influence of Akkadian on this form (XV. 3. B.).

[3]וַהֲוָה—Peal, Perfect, 3ms (הוה "to be; happen; exist"). מוֹדֵא—Aphel, Participle, ms (ידה "[H-/Aphel] to praise"). Again, the perfect of הוה followed by a participle usually expresses the past tense (VI. 6. C.). Possibly there is a continuous sense given by the participle ("was praising").

(2) **The king shut[1] Daniel in the lion's pit, and he walked about[2] there.**

[1]סְגַר—Peal, Perfect, 3ms (סגר "to shut").

[2]See above for parsing and syntax of הוה.

[2]מְהַלֵּךְ—Pael, Participle, ms (הלך "[Pael] to walk about"). Again, it is possible that the participle expresses continuous past action here ("was walking about"). The Pael form of this verb, unlike the Peal form, is regular. The ל is lost in the Peal occurrences of this verb. Is the second independent clause about "the king" who is walking about outside the den fearing for Daniel's life? Is it concerning Daniel walking about in the den? Only context can determine the answer to these questions.

(3) **He commanded[1] that Daniel be taken up[2] from the pit, and Daniel was taken up[3] from the pit.**

[1]אֲמַר—Peal, Perfect, 3ms (אמר "to say; command").

[2]לְהַנְסָקָה—Haphel, Infinitive (סלק "[Haphel] to take up"). Like הלך and the geminate class of verbs, סלק sometimes elides the second

root consonant and compensates by adding a נ (XV. 6.). Here, the infinitive phrase (לְהַנְסָקָה מִן־גְּבָּא) functions as the direct object of אמר. This translation is in the passive voice, as the infinitive can be used to express the passive voice in BA where a third person plural object is implied or expressed (VI. 8. C.).

[3]וְהֻסַּק—Hophal, Perfect, 3ms (סלק "[Hophal] to be lifted up"). Why is the ס doubled? Evidently it is to compensate for the loss of the ל (XV. 6.) along the same lines as the Geminate class of verbs (XIII. 1.).

(4) A great gift was brought[1] to the temple of the God in Jerusalem, while[2] its walls were being laid.[3]

[1]וְהֵיתָיִת—Haphel, Passive Perfect, 3fs (אתה "[Haphel passive] to bring"). For discussion on this unique passive, see Johns XV. 2.

[2]Again, ו can suggest more than simple coordination ("and"). Check the context for the most appropriate choice.

[3]מְסוֹבְלִין—Poel, Participle, mp (סבל "[Poel] to bring; lay; preserve; take care of"). Possibly this is a Saphel of יבל (XV. 6.).

(5) The fire was greatly heated,[1] but Shadrach and his companions were walking around[2] in the midst of it.

[1]אֵזֵה—Peal, Passive Participle, ms (אזה "to light, heat"). The i-vowel beneath the א is somewhat unexpected. One might have expected a reduced vowel as in most passive participles.

[2]מַהְלְכִין—Aphel, Participle, mp (הור/הלך "[H- / Aphel] to walk about").

(6) They drank[1] from the gold and silver vessels, and they praised[2] the gods of[3] copper, iron, wood, and stone.

[1]אִשְׁתִּיו—Peal, Perfect, 3mp (שתה "to drink"). Note the apparent prosthetic א only in the perfect (XV. 7.).

[2]וְשַׁבַּחוּ—Pael, Perfect, 3mp (שבח "[Pael] to praise").

[3]This is a construct of material, expressing what the gods were made from (i.e., "to the gods [made] of copper, iron, wood, and stone"). It could also mean that they praised the gods who reigned over these materials (e.g., "the God of heaven and earth" would signify the God who reigns over heaven and earth). Most likely the

sentence refers to the material construction of these gods in idol form as is found throughout the Old Testament.

(7)   **I issue a decree[1] that anyone[2] from the people of Israel and their[3] priests who wants[4] to go[5] to Jerusalem with you may go.[6]**

[1]שִׂים—Peal, Passive Participle, ms (שִׂים "to place, lay; make; establish"). The form of this verb is deceptive, since it can be construed two ways: a Peil perfect or a Peal passive participle. Due to the explicit subject, טְעֵם, we see it as a Peal passive participle (Johns in XII. 5. A. and B.). Literally, this phrase means "a command was placed from me." Either translation above is suitable.

[2]כָּל with a substantival participle can be rendered as an indefinite relative pronoun (e.g., "anyone who").

[3]Literally, וְכַהֲנוֹהִי means "its priests." The singular pronominal suffix refers to Israel collectively.

[4]צָבֵא—Peal, Participle, ms (צבא "to desire; wish; like").

[5]לִמְהָךְ—Peal, Infinitive (הלך/הוך "to go") with a ל prefix.

[6]יְהָךְ—Peal, Imperfect, 3ms (see sentence 5). See Johns's discussion on the root of this verb (XV. 6.). Again, the imperfect can express a modal sense (e.g., may, might, should, etc.).

[Ezra 4:14] Now because we ate[1] the salt of the palace,[2] [it is] not fitting for us to see[3] the nakedness of the king,[4] therefore, we have sent[5] and informed[6] the king;

[1]מְלַחְנָא—Peal, Perfect, 1cp (מלח "to eat salt"). Note that the verb and the direct object are from the same root. We call this a cognate accusative. In BH a similar example is חָלַמְתִּי חֲלוֹם "I dreamt a dream" (Gen. 37:9). The notion is that they are bound in loyalty to the king, perhaps by covenant as represented by the eating of a meal. A perfect translation is also very suitable (e.g., "have eaten").

[2]הֵיכַל can refer to the palace or temple. Here it is obviously the palace of the king.

[3]לְמֶחֱזֵא—Peal, Infinitive (חזא "to see").

[4]עַרְוַת מֶלֶךְ expresses the idea "the dishonor" or "shame of the king."

[5]שְׁלַחְנָא—Peal, Perfect, 1cp (שלח "to send").

[6]וְהוֹדַעְנָא—Haphel, Perfect, 1cp (ידע "[Haphel] to make known; communicate; to inform").

[Ezra 4:15] [1]so that, he might search[2] in your fathers'[3] record books[4] and you might find[5] in the record books, and might know[6] that that village is a rebellious village and has damaged[7] kings and provinces. Sedition was done[8] in it[9] from a long time ago.[10] Therefore, this village was destroyed.[11]

[1]This sentence is a continuation of the former, since דִּי functions here as a conjunction ("that" or "so that").

[2]יְבַקַּר—Pael, Imperfect, 3ms (בקר "[Pael] to seek; investigate"). Again, the imperfect can express modal ideas, especially in a purpose clause. The subject of this sentence is presumably the king (3s), though the following prepositional phrase states "your fathers" (2s) not "his fathers" (3s). Perhaps the verb was יתבקר (BHS) "a search might be made," but the ת accidentally dropped out. Perhaps this is an impersonal use of the third person (Williamson). Either way, this verb is best translated passively ("a search might be made…").

[3]The idea communicated by אֲבָהָתָךְ is "ancestors."

[4]Literally, it says, "in the book of the records of your fathers." Idiomatically we might render it "your ancestors' annals."

[5]וּתְהַשְׁכַּח—Haphel, Imperfect, 2ms (שכח "[Haphel] to find").

[6]וְתִנְדַּע—Peal, Imperfect, 2ms (ידע "to know").

[7]וּמְהַנְזְקַת—Haphel, Participle, fs (נתק "[Haphel] to damage; wrong; injure").

[8]עָבְדִין—Peal, Participle, ms (עבד "to do; make"). When a plural participle is used with an impersonal or indefinite subject, a passive translation value is not uncommon (VI. 8. B.).

[9]בְּגַוַּהּ ("in its midst") is too "clunky" for English, thus our translation.

[10]יוֹמַת עָלְמָא literally means "the day of the remote time/eternity."

[11]הָחָרְבַת—Hophal, Perfect, 3fs (חרב "[Hophal] to be laid waste").

LESSON XVI

VERBAL SUFFIXES: WITH THE PERFECT

(Johns, p. 76)

[Ezra 4:16] We are informing[1] the king that if that village is rebuilt[2] and its walls are completed,[3] then[4] you will not have[5] a share in Trans-River.[6]

[1]מְהוֹדְעִין—Haphel, Participle, mp (ידע "[Haphel] to communicate; to make known"). The translation above is closer to standard English idiom.

[2]תִּתְבְּנֵא—Hithpeel, Imperfect, 3fs (בנה "[Hithpeel] to be [re]built"). The apodosis of conditional sentences in BA, as in BH, will often employ the imperfect.

[3]יִשְׁתַּכְלְלוּן—Hishtaphal, Imperfect, 3mp (כלל "[Hishtaphal] "to be completed"). Note the metathesis of the sibilant (שׂ) with the ת of the prefix (XIII. 2. B.).

[4]Literally, לָקֳבֵל means "before," "corresponding to," or "in front of," and לָקֳבֵל דְּנָה means "because of this/therefore" or "accordingly." However, the force of the expression here is clearly "then." Otherwise, the protasis ("if" clause) marked by הֵן would have no apodosis ("then" clause).

[5]The particle of existence plus ל expresses ownership, as it does in BH.

[6]Remember that בַּעֲבַר נַהֲרָה is a province name (see Lesson IX, sentence 7 in this key).

[Ezra 4:17] The king sent[1] this[2] answer: To[3] Rehum, the commander,[4] Shimshai, the scribe,[5] and the rest of their colleagues who are living in Samaria[6] and the rest of Trans-River, greetings![7] And now:

[1]שְׁלַח—Peal, Perfect, 3ms (שלח "to send").

[2]Again, the definite article is a demonstrative element (cf. Ezra 4:12 in this key [Lesson XIV]). This translation is fitting, since the actual transcript of the letter is forthcoming.

[3]In BA עַל is used where one would have expected אֶל. In fact, BA does not use אֶל at all. We do note the use of אֶל in Aramaic texts from Elephantine, though. Note that Late BH sometimes uses עַל where we would have expected אֶל. This interchange is possibly due to a merging of the sounds of ע and א in later periods of Hebrew, but it could also be due to Aramaic influence on the Hebrew. Also, note this usage in Ezra 4:18 below.

[4]See the annotation on Ezra 4:8 in this key (Lesson XII) concerning the title בְּעֵל־טְעֵם.

[5]Both סָפְרָא and יָתְבִין are Peal participles. The first is singular, and the latter is plural. Both are used as substantives.

[6]See comments on this word in Ezra 4:10 (Lesson XIII) of this key.

[7]Literally, שְׁלָם means "peace," but in this context it is meant as a salutation.

[Ezra 4:18] The document which you sent[1] to us has been interpreted[2] and[3] read[4] before me.

[1]שְׁלַחְתּוּן—Peal, Perfect, 2mp (שׁלח "to send").

[2]מְפָרַשׁ—Pael, Passive Participle, ms (פרשׁ "[Pael] to separate; interpret"). The Pael participle might be used to express the active or passive voice and might be employed to express the equivalent of the English past perfect. Only context determines the voice and tense of the participle. Note also the passive forms of the Pael participle ms (VIII. 3.).

[3]Unless a ו has dropped out of the text accidentally (or מְפָרַשׁ dropped out altogether, cf. LXX), the juxtaposition of these two verbs might be considered a case of asyndeton, the joining of words or phrases without the use of a coordinating conjunction. Williamson suggests that מְפָרַשׁ might be giving the sense of "piece by piece" (p. 56). The sentence would then be translated "has been read word for word." Myers renders these two words "clearly read" (p. 32; cf. Blenkinsopp, p. 108).

[4]קֱרִי—Peil, Perfect, 3ms (קרא "[Peil] to read; shout").

[Ezra 4:19] So I issued a decree,[1] a search was made,[2] and it was found[3] that that village from ages past[4] has risen up[5] against kings. Rebellion[6] and sedition were done[7] in it.

[1]שִׂים—Peil, Passive Participle, ms (שׂים "[Peil] to be placed; laid; made; established"). See Lesson X, sentence 5 of this key for a discussion on this phrase.

[2]בַּקַּרוּ—Pael, Perfect, 3mp (בקר "[Pael] to seek; investigate"). Again, the passive is due to the generic use of the masculine plural (VI. 8. A).

[3]וְהַשְׁכַּחוּ—Haphel, Perfect, 3ms (שכח "[Haphel] to find"). Note two things about this verb: (1) the 3mp is used to express the passive, and (2) the meaning of the שכח is not "to forget," as in BH, but "to find." A better translation of these verbs might be, "a search has been conducted and it has been discovered...."

[4]יוֹמָת עָלְמָא (lit. "the days of eternity" or "the days of a distant time").

[5]מִתְנַשְּׂאָה—Hithpaal, Participle, fs (נשׂא "[Hithpaal] to rise").

[6]This form of מרד is deceptive. It appears to be a Peal verb (perfect, 3ms); however, it is a noun in parallel with וְאֶשְׁתַּדּוּר. If it were a verb, it would have been feminine singular like מִתְנַשְּׂאָה.

[7]מִתְעֲבֶד—Hithpeel, Participle, ms (עבד "[Hithpeel] to be done; made; turned into").

[Ezra 4:20] Strong kings were[1] over Jerusalem, rulers over[2] all of Trans-River. Tribute, tax, and toll were paid[3] to them.[4]

[1]הֲווֹ—Peal, Perfect, 3mp (הוה "to be; happen; exist").

[2]שלט with ב often means "to rule over" (e.g., Dan. 2:39). שַׁלִּיטִין is a plural adjective here used substantivally.

[3]מִתְיְהֵב—Hithpeel, Participle, ms (יהב "to be given; paid"). Though the subject of this participle is plural in number, the participle is singular. These three "taxes" are viewed collectively.

[4]A better translation would be, "There were strong kings over Jerusalem, rulers over all of Trans-River, to whom tax, tribute, and toll were paid."

[Ezra 4:21] Now, issue[1] a decree to stop[2] these men. That village is not to be rebuilt[3] unless[4] I order it.[5]

[1]שִׂימוּ—Peal, Imperative, mp (שׂים "to place; lay; make; establish").

[2]לְבַטָּלָא—Pael, Infinitive (בטל "[Pael] to stop"). Note the use of the א instead of the ה for the infinitive.

[3]תִּתְבְּנֵא—Hithpeel, Imperfect, 3fs (בנה "[Hithpeel] to be [re]built"). It is also possible that this verb is 2ms, but contextual considerations make this an unlikely choice.

[4]The force of עַד here seems to be less temporal (Williamson, p. 56) and more conditional.

[5]יִתְּשָׂם—Hithpeel, Imperfect, 3ms (שׂים "[Hithpeel] to be placed; laid; made; reestablished"). It was necessary to alter the translation of the second occurrence of this phrase so as not to be redundant in English. Literally, the text reads, "until from me the command is placed."

[Ezra 4:22] Be[1] warned[2] in being[3] negligent concerning this [matter]. Why[4] should harm become great[5] to cause damage to[6] royal [interests]?[7,8]

[1]הֱווֹ—Peal, Imperative, mp (הוה "to be; happen; exist"). Note that the imperative of הוה contains a Hatef Seghol. This imperative can contain a Hatef Pathach (הֲווֹ) which would give it the same form as the Peal, perfect, mp form.

[2]וּזְהִירִין—Peal, Passive Participle, mp (זהר "to warn"). This participle is used in the same way as יְדִיעַ in Ezra 4:12 (Lesson XIV). Some analyze this form as an adjective of the *qatîl* type (XVIII. 3.).

[3]לְמֶעְבַּד—Peal, Infinitive (עבד "to do; make"). A more literal rendering of this sentence is, "Be warned to do negligence concerning this."

[4]Possibly לְמָה is being used to express "lest." Note Ezra 7:23 and Daniel 1:10 (cf. LXX μήποτε), though both occur with a relative pronoun.

[5]יִשְׂגֵּא—Peal, Imperfect, 3ms (שׂגא "to be[come] great"). A stative verb can contain the idea of "becoming" (e.g., becoming great, fearful, etc.). As we have noted before, the imperfect can express modal ideas.

[6]לְהַנְזָקַת—Haphel, Infinitive (נזק "[Haphel] to damage"). Normally the infinitive has a final ה; however, this infinitive is in construct

with מַלְכִין. This is the only instance in BA where the infinitive with the construct ending ת_ is found instead of ־וּת. Consult XVII. 3. and VI. 3. in Johns.

[7]Literally the Aramaic reads "kings." This is not referring to damage being done to kings themselves, but damage done to the royal *interests* in Trans-River. Thus, we see the plural used here.

[8]A smoother rendering of this sentence might be, "Be warned not to be negligent in this matter, lest more harm occur so as to damage the royal interests."

[Ezra 4:23] Then, as soon as[1] the copy of King Artaxerxes' letter was read[2] before Rehum and Shimshai, the scribe, and their companions, they went[3] with haste[4] to Jerusalem to[5] the Jews and stopped[6] them by force and might.[7]

[1]מִן־דִּי occurs four times in BA. Sometimes, like here, it seems to be temporal ("as soon as" or "after"); but in other contexts, it seems to have a causal force ("because," Dan. 3:22). English is similar in this regard. One can say, "Since I went to the park, I have been feeling fine." "Since" could be causal ("because") or temporal ("after that time"). Our translation comports best with the context, which emphasizes immediate action. Evidently, these men were not negligent with regard to the king's orders (cf. Ezra 4:22 above).

[2]קֱרִי—Peil, Perfect, 3ms (קרא "[Peil] to read; shout"). Some scholars, such as Rosenthal, analyze this form as a Peal, Passive Perfect, 3ms (§146). Johns, however, in XIV. 1. lists it as a Peil (e.g., בְּנָא). Why is the ק followed by a Hateph Seghol instead of a Shewa? Normally in BH, Hateph vowels (_ , _ , and _) are *generally* restricted to the laryngeals (gutturals). Though the Hateph vowels appear after gutturals in BA (I. M.), this tendency is less frequent, as they appear after or preceding ק or ג (Rosenthal, §10). This form also resembles a Peal imperative, ms; however, context warrants against such analysis.

[3]אֲזַלוּ—Peal, Perfect, 3mp (אזל "to go").

[4]An action done "with haste" means acting "hastily." Such a translation is closer to standard English idiom.

[5]Possibly עַל means "against."

[6]וּבַטִּלוּ—Pael, Perfect, 3mp (בטל "[Pael] to stop").

[7]Literally this phrase reads "by arm and might" (i.e., by an armed

force). This translation would mean that בְּאֶדְרָע וְחָיִל is an example of hendiadys. A hendiadys (Gk. "one through two") is an expression using two terms to embody one idea. An example of a hendiadys in BH would be הוֹד וְהָדָר ("glory and splendor," Job 40:10), which would best be rendered "glorious splendor."

Additional Notes on Lesson XVI

Though Johns has introduced pronominal suffixes on verbs in this chapter, only nine instances are found in the BA sections in Ezra, which is where these exercises are focused. Moreover, three of these occurrences appear outside of the scope of the exercises in Johns's grammar. All other fifty-plus cases of verbal suffixes appear in Daniel.

[Ezra 4:24] Then[1] the work on[2] the temple of God, which/who[3] is in Jerusalem, stopped.[4] It remained[5] stopped[6] until the second year of[7] the reign[8] of Darius, the king of Persia.

[1]בֵּאדַיִן has the same temporal ("then") or logical ("so") force as אֱדַיִן (cf. Lesson XIV, sentence 4 in this key).

[2]Literally, the phrase is "the work *of* the house of God." The construct expresses an objective genitive relationship (i.e., the last word in the construct, the *nomen rectum*, receives the "action" of the first word in the construct, the *nomen regens*). So, the work is done *to* the temple, not *by* the temple.

[3]Does the relative pronoun דִּי refer to בֵּית ("which") or אֱלָהָא ("who")? From the following context, it appears that בֵּית remains the focus of the sentence. Also, we find the phrase הֵיכְלָא דִּי־בִירוּשְׁלֶם ("the temple which is in Jerusalem") in Ezra 6:5. Though the construct is conceived as one unit, it is not necessarily true that modifiers of constructs always modify the *nomen regens*. For example, note Ezra 6:9 (כְּמֵאמַר כָּהֲנַיָּא דִּי־בִירוּשְׁלֶם) "according to the command of the priests who are in Jerusalem").

[4]בְּטֵלַת—Peal, Perfect, 3fs (בטל "to cease; be discontinued; stop").

[5]וַהֲוַת—Peal, Perfect, 3fs (הוה "to be; happen; exist"). The combination of the perfect of חוה and the participle can express continuous or habitual action (e.g., Dan. 6:11 [10]). The adverb עַד also indicates past continuous action.

[6]בָּטְלָא—Peal, Participle, fs (בטל "to cease; be discontinued; stop").

[7]This use of לְ is one of respect or specification (i.e., X *with respect to* Y). This usage is a very common way of identifying the reign of a king (Ezra 6:15; similarly BH, 1 Kings 15:9; 16:8).

[8]Literally, מַלְכוּת means "kingdom" but can also refer to a ruler's "reign" (see Jer. 52:31 in BH).

[Ezra 5:1] Now[1] the prophets,[2] Haggai the Prophet[3] and Zechariah the son of Iddo, prophesied[4] to[5] the Jews[6] who were in Judah and Jerusalem in the name of the God of Israel [which was] over them.[7]

[1]Like BH, the וֹ can signal the beginning of a new section.

[2]נְבִיַּאיָא is the subject of the sentence though it is defined more precisely as Haggai and Zechariah. For a discussion on the Kethib-Qere of this noun, refer to Lesson II, sentence 9 in this key.

[3]It might seem redundant to identify Haggai as "the prophet" when both Haggai and Zechariah have just been identified as "the prophets." However, since Haggai lacks a patronymic like Zechariah, who is called "son of Iddo," this designation seems to be a standard way of identifying him (e.g., Ezra 6:14; Haggai 1:1, 3, 12, etc.).

[4]הִתְנַבִּי—Hithpaal, Perfect, 3ms (נבא "[Hithpaal] to prophesy; to act as a prophet"). For notes on the form of this verb, see Johns XIV. 2., especially section E. In BA, a singular verb might have a plural subject as in BH (e.g., Gen. 3:8). עַל could mean "to," "concerning," or "against" here.

[5]Literally speaking, יְהוּד means "Judah" and יְהוּדָיֵא means "the Judahites." [6]The antecedent to "them" is unclear. עֲלֵיהוֹן ("over *them*") can refer either to the prophets or to the Jews.

[Ezra 5:2] Then Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, rose up[1] and began[2] to rebuild[3] the house of God which [is] in Jerusalem. The prophets of God [were] with them supporting[4] them.

[1]קָמוּ—Peal, Perfect, 3mp (קום "to rise; stand; endure"). The verb קום is often paired with other verbs in BH in phrases such as "get up and go," "get up and return to," "get up and make," "get up and kill." One need not infer that the subjects were sitting at the time. This verb, when used in this way, serves to introduce action. One, then, could translate simply, "Zerubbabel...began to rebuild..." or "...set out to begin building...."

[2]שָׁרִיו—Pael, Perfect, 3mp (שרה "[Pael] to begin"). Observe how similar this form of the verb is to a noun with a 3p suffix in BH.

Indeed, it is a Lamedh He verb (XIV. 2. A.), and the apparent suffix is only found in BH (minus the Hireq under the Resh).

[3]לְמִבְנֵא—Peal, Infinitive (בנה "to [re]build").

[4]מְסָעֲדִין—Pael, Participle, mp (סעד "to help; aid; support"). The process of supporting seems to be ongoing, though this could be the standard narrative use of the participle. If that be the case, then we might have translated it "supported."

[Ezra 5:3] At that time[1] Tattenai, the governor of Trans-River, and Shethar-bozenai, and their colleagues came[2] to them and said[3,4] the following,[5] "Who gave you a decree[6] to rebuild[7] this temple and to complete[8] this material?"[9]

[1]Note Johns III. 4. E. for the translation of בֵּהּ־זִמְנָא.

[2]אֲתָא—Peal, Perfect, 3ms (אתא "to come"). Note that, though the subject is plural, the verb is singular. Likewise, BH grammar allows compound subjects to take singular verbs (e.g., Gen. 31:14).

[3]אָמְרִין—Peal, Participle, mp (אמר "to say; speak; command"). Most likely a narrative use of the participle (see last note in Ezra 5:2).

[4]Semitic style is a bit redundant for English using both עֲלֵיהוֹן and לְהֹם. It is probably best to omit one if rendering this sentence into standard English idiom.

[5]כֵּן (lit. "so" or "thus") is a pointer to the following content when used with אמר. It can be rendered "as follows," "the following," or even adverbially "in this way."

[6]שָׂם—Peal, Perfect, 3ms (שׂים "to place; lay; make; establish").

[7]לִבְּנֵא—Peal, Infinitive (בנה "to [re]build"). Note the absence of the preformative מ on the Peal infinitive. This absence only occurs here and in Ezra 5:13, both instances with the same verb.

[8]לְשַׁכְלָלָה—Shaphel, Infinitive (כלל "[Shaphel] to finish").

[9]The meaning of אֻשַּׁרְנָא has been the occasion of much discussion. Most likely it refers to wood material used in building vessels and buildings (Mowinckel, pp. 130-35; cf. Williamson, p. 68). This being the case, we might render this infinitive phrase "to complete [the preparation of] this material."

[Ezra 5:4] Then, we told[1] them the following:[2] what[3] the names of the men are[4] who are rebuilding[5] this[6] building.

[1] אֲמַרְנָא—Peal, Perfect, 1cp (אמר "to say; speak"). To whom does "we" refer? Is it to Tattenai and his companions? In this case, the narrative perspective suddenly changes, since the narrative section in 5:3 is in the third, not first, person. If the "we" refers to the Jews, as translated above, then there is a problem with כְּנֵמָא, as it always introduces direct speech in BA. One solution is that 5:4 is corrupted under the influence of 5:9. The Greek OT (LXX) reads εἴποσαν ("they said"). Our translation, then, is, "Then *they* asked them the following, 'What are the names of the men who are rebuilding this building?'"

[2] For a translation of כְּנֵמָא (lit. "thus"), see the note on כֵּן above.

[3] מַן (lit. "who") is best rendered "what" here.

[4] אִנּוּן is being used as the copula.

[5] בָּנַיִן—Peal, Participle, mp (בנה "to [re]build").

[6] This is one of those infrequent instances where the demonstrative comes before the noun it modifies (cf. Ezra 5:15 in Lesson XVIII of this key).

[Ezra 5:5] But the eye of their God was on the elders of the Jews, and they did not stop[1] them until a report[2] should go[3] to Darius[4] and then the letter be returned[5] concerning this.

[1] בַּטִּלוּ—Pael, Perfect, 3mp (בטל "[Pael] to cease; be discontinued; stop").

[2] טַעְמָא does not always have to mean "command" or "decree."

[3] יְהָךְ—Peal, Imperfect, 3ms (הוך / הלך "to go; reach"). "Reach" might be more appropriate here. Also, a modal translation of the imperfect seems more suitable than the simple future.

[4] לְדָרְיָוֶשׁ could either be "to Darius" or "belonging to Darius." In this case, the sentence would be something like, "until Darius' report should go and then the letter be returned." It would seem a bit odd to express possession in this way when a construct could have been easily employed. This would be the only instance in BA where a noun in the emphatic state is followed by a ל of possession.

[5] יְתִיבוּן—Aphel, Imperfect, 3mp (תוב "[Aphel] to return"). This 3mp verb gives another example of an active verb being used to express the passive voice (VI. 8. A.).

[Ezra 5:6] The copy of the letter which Tattenai, the governor of Trans-River, Shethar-bozenai, and his colleagues, the officials of Trans-River sent[1] to[2] Darius the king.

[1]שְׁלַח—Peal, Perfect, 3ms (שלח "to send").

[2]The equivalent and customary idiom in BH is שְׁלַח with ל; in BA it is שְׁלַח with על, though the latter is used a handful of times in BH but always in later books (Jer. 29:31; Ezek. 5:17; 1 Chron. 13:2).

[Ezra 5:7] They sent this[1] report to him and the following[2] was written[3] in it: To Darius, the king. All[4] peace.

[1,2]Concerning this translation, see notes on Ezra 4:17 (Lesson XVI) in this key.

[3]כְּתִיב—Peil, Perfect, 3ms (כְּתַב "[Peil] to be written"). To decide between a Peil perfect and a Peal passive participle, see Johns IX. 1.

[4]The emphatic form of כֹּל (כֹּלָּא) is in apposition to שְׁלָמָא (Williamson, p. 70). One can classify it as apposition of measure (i.e., *complete* or *total* peace).

[Ezra 5:8] Let it be[1] known[2] to the king that we went[3] to the province of Judah[4] to the temple of the great God,[5] and it was being rebuilt[6] [with] dressed[7] stone. Moreover, beams[8] were being set[9] in the walls. That work was being done[10] diligently[11] and it [the temple?] is progressing[12] by their hands.

[1]לֶהֱוֵא—Peal, Imperfect, 3ms (הוה "to be; happen, exists"). As in Ezra 4:12-13, the imperfect is being used as a jussive.

[2]יְדִיעַ—Peal, Passive Participle, ms (ידע "[Peil] to be made known"). See notes on Ezra 4:12 in this key (Lesson XIV) on this use of the participle.

[3]אֲזַלְנָא—Peal, Perfect, 1cp (אזל "to go").

[4]לִיהוּד מְדִינְתָּא are actually in apposition (lit. "to Judah, the province"), not in construct.

[5]Is it "great temple of God" or "temple of the great God"? See the notes in Lesson XI, sentence 6 in this key.

[6]מִתְבְּנֵא—Hithpeel, Participle, ms (בנה "[Hithpeel] to be [re]built").

[7]גלל has been identified as the root "to roll," perhaps meaning that the stones are large, and need to be rolled (cf. BH Gen. 29:3). This

root is also found in many Akkadian and Aramaic texts with reference to worked stones (Williamson, p. 70).

[8]Literally אָע means "wood," but here it obviously refers to wood (collectively) that supports the wall (i.e., beams).

[9]מִתְּשָׂם—Hithaphel, Participle, ms (שׂים "[Hithaphel] to be set"). For the Hithaphel, see Johns XII. 4.

[10]מִתְעַבְדָא—Hithpeel, Participle, fs (עבד "[Hithpeel] to be done; made"). Note the א instead of the ה ending (II. 3).

[11]Other proposed meanings for אָסְפַּרְנָא are "thoroughly" (e.g., Ezra 6:8; 7:17) or "eagerly." Our translation follows Ezra 6:12, 13 (cf. NRSV).

[12]וּמַצְלַח—Aphel, Participle, ms (צלח "to make prosper; fare well; progress"). Though עֲבִידְתָּא (fs) is the subject of מִתְעַבְדָא (fs), it cannot be the subject of מַצְלַח (ms). מַצְלַח must either refer to the temple itself or to the workers as a collective whole (i.e., "they are progressing"). Rosenthal proposes that the form *might* be considered an infinitive (§111).

[Ezra 5:9] Then we asked[1] these elders and said[2] the following[3] to them, [4]"Who gave you a decree to rebuild this temple and to complete [the preparation of] this material?"[4]

[1]שְׁאֵלְנָא—Peal, Perfect, 1cp (שׁאל "to ask; inquire").

[2]אֲמַרְנָא—Peal, Perfect, 1cp (אמר "to say; command").

[3]For the use of כְּנֵמָא ("thus") see the comments in Ezra 5:4 on כֵּן.

[4-4]For a discussion on this sentence, compare those for Ezra 5:4 above.

[Ezra 5:10] Moreover,[1] we asked[2] them their names to inform[3] you, so that[4] we might write[5] the names[6] of the men who were their leaders.[7]

[1]אַף can be used with respect to whole clauses (e.g., our translation), not just singular words (e.g., "and also their names we asked").

[2]שְׁאֵלְנָא—Peal, Perfect, 1cp (שׁאל "to ask; inquire").

[3]לְהוֹדָעוּתָךְ—Haphel, Infinitive with 2ms suff. (ידע "[Haphel] to make known; communicate") with a לְ prefix.

[4]Remember that דִּי can be used as a conjunction (III, Vocabulary).

[5]נִכְתֻּב—Peal, Imperfect, 1cp (כתב "to write"). One can expect a purpose clause would utilize the imperfect as in BH.

⁶This noun, which is singular in Aramaic, requires a plural English translation. As suggested by Williamson, possibly the singular form is meant distributively, "each name of" (p. 71).

⁷Literally, בְּרָאשֵׁיהֹם means "in/at their heads." Both "in" and "at" are locative uses of בְּ.

[Ezra 5:11] The following [is] the word they replied¹ to us saying,² "We are the servants³ of the God of heaven and earth, and we are rebuilding⁴ the temple which was⁵ built⁶ a ⁷great many years ago.⁷ A great king of Israel built⁸ and completed⁹ it.

¹הֲתִיבוּנָא—Haphel, Perfect, 3mp with 1cp suff. (תוב "to give back; deliver; answer"). We can render this whole sentence more smoothly as "The following was their reply to us."

²לְמֵמַר—Peal, Infinitive (אמר "to say; command"). This infinitive of אמר works similarly in BH (e.g., וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ לֵאמֹר "God said to Noah saying"). On the odd orthography of this form, see Johns XI. 10.

³Note the prospective pronominal suffix on עַבְדוֹהִי anticipating אֱלָה שְׁמַיָּא (III. 4. D.).

⁴וּבָנַיִן—Peal, Participle, mp (בנה "to [re]build").

⁵הֲוָא—Peal, Perfect, 3ms (הוה "to be; happen; exist"). Note that the aspect is continuous here. Also, observe again the ה/א interchange (II. 3).

⁶בְּנֵה—Peal, Passive Participle, 3ms (see above). See Johns XIV. 1. about the Peal passive participles of Lamedh He verbs (III-ה).

⁷⁻⁷The construction מִקַּדְמַת דְּנָה appears only here and in Daniel 6:11 [10]. In both cases it refers to a period of time before that of the narrative. It is qualified by שְׁנִין שַׂגִּיאָן ("great [number of] years"). Although שְׁנִין has a masculine plural ending, due to the feminine plural adjective it is construed as grammatically feminine (cf. Dan. 7:1; Ezra 4:24).

⁸בְּנָהִי—Peal, Perfect, 3ms with 3ms suff. (see above). Note the differences between the 3ms suffix on בנה and that on כלל following (XVI. 1.). ⁹וְשַׁכְלְלֵהּ—Shaphel, Perfect, 3ms with 3ms suff. (כלל "[Shaphel] to finish").

[Ezra 5:12] But when/because[1] our ancestors[2] had angered[3] the God of heaven, he gave[4] them [up] into the control[5] of Nebuchadnezzar, the king of Babylon, the Chaldean. He destroyed[6] this temple, and he exiled[7] the people to Babylon.

[1]For comments on מִן־דִּי, see the note on Ezra 4:23 (Lesson XVI in this key). The causative translation is preferable, since God's anger is always based on the rebellion of his people.

[2]אֲבָהֳתָנָא carries the idea of "forefathers" or "ancestors" (cf. Lesson III, sentence 2 of this key; Ezra 4:15).

[3]הַרְגִּזוּ—Haphel, Perfect, 3mp (רגז "[Haphel] to irritate; make angry"). Note the past perfect translation. The Aramaic perfect need not be simple past every time.

[4]יְהַב—Peal, Perfect, 3ms (יהב "to give"). We might say in English, "he placed them under the control of."

[5]To יְהַב בְּיַד is used to express placing someone or something under the "authority" or "control" of someone. We would say that יַד is a metonomy for power (e.g., Dan. 2:38; 7:25). A metonomy is a word used in the place of the idea that it suggests. Here the "hand" is used in the place of "power," "control," or "authority."

[6]סַתְרֵהּ—Peal, Perfect, 3ms with 3ms suff. (סתר "to destroy; demolish"). This form might seem odd, almost like a Pael without the doubling of the middle root consonant. Remember that pronominal suffixes were added to perfect forms similar to those in Proto-Semitic (V. 2. and XVI. 2. and 3.). The suffix on the verb is redundant in English. It refers to וּבַיְתָה דְנָה.

[7]הַגְלִי—Haphel, Perfect, 3ms (גלה "[Haphel] to take into exile").

[Ezra 5:13] However, in the first year[1] of Cyrus, the king of Babylon, King Cyrus issued[2] a decree to rebuild[3] this temple[4] of God.

[1]The standard formula for dating an event using regnal years usually follows the formula שְׁנָה + a cardinal number + לְ (yielding "of the reign of" or the king's name (yielding "of Cyrus"). See Johns XX. 2. (in BH, cf. 1 Kings 15:9; 2 Kings 8:16). Here is another example of the לְ of specification ("with respect to X"). Obviously, this does not refer to the age of Cyrus but to the year of his reign.

[2]שָׂם—Peal, Perfect, 3ms (שׂים "to place; lay; make; establish").

[3]לִבְּנֵא?—Peal, Infinitive (בנה "to [re]build"). Here again is another rare instance where the Peal infinitive lacks a מ (cf. Ezra 5:3).

[4]Should דְּנָה go with אֱלָהָא ("the house of this God") or בֵּית (as above)? The grammar is ambiguous. However, context would suggest that דְּנָה modifies בֵּית (see v. 12 above).

[Ezra 5:14] Moreover,[1] the gold and silver vessels[2] of God's temple, which Nebuchadnezzar had taken[3] out of the temple which is in Jerusalem and [which][4] he brought[5] them to the temple which is in Babylon, King Cyrus took[6] them out of the temple in Babylon, and they were given[7] to one named[8] Sheshbazzar, whom[9] he had made[10] governor.

[1]For this use of אַף see Ezra 5:10 in this key (Lesson XVII).

[2]The syntax of BA comes across in English in a convoluted way. Why does דַהֲבָה וְכַסְפָּא not agree with מָאנַיָּא in number if they modify it? The answer is that both דְּהַב and כְּסַף are nouns, not adjectives. They are related genitivally by דִּי. In BH, this relationship is often expressed using a construct chain (e.g., כְּלֵי־כֶסֶף וּכְלֵי זָהָב "vessels of silver and vessels of gold").

[3]הַנְפֵּק—Haphel, Perfect, 3ms (נפק "[Haphel] to take [out]").

[4]Most likely this is a compound relative clause. The object of the second half ("them") will have to be omitted in English to conform to good English style. Translate the relative clause as, "which Nebuchadnezzar had taken out of the temple in Jerusalem and brought back to the temple in Babylon...."

[5]וְהֵיבֵל—Haphel, Perfect, 3ms (יבל "[Haphel] to bring").

[6]See note 3 above.

[7]וִיהִיבוּ—Peil, Perfect, 3mp (יהב "[Peil] to be given").

[8]Literally, this phrase states, "to Sheshbazzar [was] his name."

[9]The use of דִּי followed by a noun with a retrospective pronominal suffix (here, שְׁמֵהּ) has been seen before (cf. Lesson IV, sentence 5 in this key; IV. 2.).

[10]שָׂמֵהּ—Peal, Perfect, 3ms with 3ms suff. (שִׂים "to place; lay; make; establish"). "Appointed" would also be an appropriate translation.

[Ezra 5:15] He said[1] to him, "Take[2] these[3] vessels, go,[4] and deposit[5] them in the temple which is in Jerusalem, and let the temple of God be rebuilt[6] on its site.

[1]אֲמַר—Peal, Perfect, 3ms (אמר "to say; command").

[2]שֵׂא—Peal, Imperative, ms (נשׂא "to take; carry away, lift up").

[3]אֵלֶּה represents a Kethib-Qere. The Kethib is אֵלֶּה, and the Qere is אֵל. Since the demonstrative אֵל does not appear anywhere else in the BA corpus, most likely the Kethib is the correct choice. However, since our choice does not affect our translation value (IV. 1.), either option is acceptable for our purposes. This is another occasional instance where the demonstrative precedes the noun it modifies (cf. Ezra 5:4; III. 2. D.).

[4]אֱזֵל—Peal, Imperative, ms (אזל "to go [to or away]"). The lack of a conjunction between these verbs is called asyndeton, that is, the coordinating of words and phrases without the use of a conjunction.

[5]אֲחֵת—Aphel, Imperative, ms (נחת "[H-/ Aphel] to deposit").

[6]יִתְבְּנֵא—Hithpeel, Imperfect, 3ms (בנה "[Hithpeel] to be [re]built").

[Ezra 5:16] Then that Sheshbazzar came[1] [and] laid[2] the foundations of God's temple which is in Jerusalem. From then until now it was being rebuilt,[3] but it has not been completed.[4]

[1]אֲתָא—Peal, Perfect, 3ms (אתה "to come").

[2]יְהַב—Peal, Perfect, 3ms (יהב "to give"). "Giving the foundations" here must mean something like "lay."

[3]מִתְבְּנֵא—Hithpeel, Participle, ms (בנה "[Hithpeel] to be [re]built"). Note how the temporal modifiers guide the translation of the aspect of this Peal participle.

[4]שְׁלִם Peil, Perfect, 3ms (שלם "[Peil] to be finished"). This Peil is spelled defectively, that is, the unchangeable long vowel (ִי) is spelled defectively (i.e., with a Hireq only).

[Ezra 5:17] **And now if it pleases the king,[1] let it be investigated[2] in the royal treasury[3] there[4] which is in Babylon if it is [the case][5] that King Cyrus has issued[6] a decree to rebuild[7] that house of God in Jerusalem. Let the king send[8] us his decision[9] concerning this [matter].**

[1]Literally this reads, "And now if to the king [it is] good." In BA טָב (and טוֹב in BH) can mean "pleasing" (Holladay). One might translate this phrase, "if it pleases the king."

[2]יִתְבַּקַּר—Hithpaal, Imperfect, 3ms (בקר "[Hithpaal] to be investigated"). The subject is implied with this passive verb, but is it "the matter" which should be investigated? Perhaps the verb might be rendered "let a search be conducted."

[3]Literally, this construct means, "the house of the treasures of the king." Our translation above reflects the same concept in English idiom. Against our translation is that "treasury" usually implies money to many English speakers, where the place being searched is clearly an archive. But note Ezra 6:1 below and the mention of the "books of the treasury house," which most naturally would be understood as archival records.

[4]All the ancient versions omit תַּמָּה.

[5]To render הֵן אִיתַי דִּי literally ("if there is that") might obscure the meaning.

[6]שִׂים—Peal, Passive Participle, ms (שׂים "to be placed; laid; made; established").

[7]לְמִבְנֵא—Peal, Infinitive (בנה "to [re]build").

[8]יִשְׁלַח—Peal, Imperfect, 3ms (שׁלח "to send").

[9]This word could also be translated "will " or "pleasure."

[Ezra 6:1] **Then King Darius issued[1] a decree, and the archives[2] of the treasures which were deposited[3] there in Babylon were searched.[4]**

[1]שָׂם—Peal, Participle, ms (שׂים "to place; lay; make; establish").

[2]Literally, this phrase means, "and the house of the books of the treasures." The "house of the books" is one way of expressing "the archives."

[3]מְהַחֲתִין—Haphel, Passive Participle, mp (נחת "[Haphel] to deposit"). Remember that this form can be active or passive (VIII. 4.). When something has been deposited, one can think about it as being "stored."

[4]וּבַקַּרוּ—Pael, Perfect, 3mp (בקר "[Pael] to search"). Remember that the use of the 3mp is a common way of expressing the passive voice in BA. A smoother translation might be, "Then King Darius issued a decree, and a search was conducted in the archives where the treasures were stored in Babylon."

[Ezra 6:2] A[1] scroll was found[2] in Ecbatana, in the fortress,[3] which is in the province of Media,[4] and the following was written[5] in it: "The record/memorandum:[6]

[1]Remember that חַד can be used in BA like the indefinite article ("a" or "an"). See Johns XX. 2.

[2]וְהִשְׁתְּכַח—Hithpeel, Perfect, 3ms (שכח "[Hithpeel] to be found"). Note the metathesis. Though the subject is feminine, this is allowable when the subject follows the verb (Williamson, p. 71).

[3]בְּבִירְתָא "in the fortress" is in apposition to בְּאַחְמְתָא ("in Ecbatana"). Many ancient versions omit the בּ on בִירְתָא. Most likely the first בּ is the result of dittography, the accidental scribal error of copying a letter, word, or phrase twice. By dropping the preposition, we see how this designation resembles what we find elsewhere in terms of place names (cf. Neh. 1:1; Dan. 8:2). Therefore, we read "in Ecbatana the fortress" (not reflected in the translation above).

[4]Literally, this phrase states, "the province, Media." With this change in note 3, the relative clause modifies Ecbatana.

[5]כְּתִיב—Peil, Perfect, 3ms (כתב "[Peil] to be written").

[6]Should we consider דְּכְרוֹנָה as part of the content of the document that was found (translation above) or as part of the previous clause ("the following memorandum was written in it")? The grammar alone is indecisive. Breneman notes that "the extracts of decrees of Persian kings are sometimes referred to as בְּסְפַר־דָּכְרָנַיָּא (Ezra 4:15) or סֵפֶר הַזִּכְרֹנוֹת (Esther 6:1)" (Breneman, p. 114). Lastly, דְּכְרוֹנָה is most likely part of the quoted document. In addition, the root דכר is related to the root זכר (see chart I. 1.), which has "remembrance" as a central idea. Therefore, "memorandum" is an acceptable translation. The quotation marks close in Ezra 6:12.

[Ezra 6:3] In the first[1] year of King Cyrus, King Cyrus issued[2] a decree: As for the temple of the God in Jerusalem,[3] let the temple be rebuilt,[4] a place[5] where sacrifices were sacrificed,[6] and [let] its foundations be preserved/laid.[7] [Let] its height [be] sixty[8] cubits and its width sixty cubits,

[1]For comments on date formulas see Ezra 5:13 above.

[2]שָׂם—Peal, Participle, 3ms (שִׂים "to place; lay; make; establish").

[3]Literally this whole phrase reads, "the house of God in Jerusalem the house." "The temple" seems to be a redundant idea. This is an example of *casus pendens*, as we have translated it above (cf. Lesson VII, sentence 9 in this key).

[4]יִתְבְּנֵא—Hithpeel, Imperfect, 3ms (בנה "to [re]build").

[5]In Ezra 5:15 and 6:7 there is a stress on building the temple on its original site. Possibly, אֲתַר is a noun functioning as an accusative of place. The accusative of place helps to more precisely define a location of something (cf. Williamson, p. 71; in BH see GKC §118 d-g). If this is true, our translation should be, "let the temple be rebuilt *on* a place where the sacrifices were sacrificed."

[6]דָּבְחִין—Peal, Passive Participle, mp (דבח "to sacrifice").

[7]מְסוֹבְלִין—Saphel, Participle, mp (יבל "[Saphel] to bring; lay; preserve"). Though a participle, the sense of this verb must be jussive due to the context. Also, for the Akkadian influence on the form of this verb, see Johns XI. 5. B. Some, however, understand יבל as coming from *zabālum* instead of *wabālum*. Those who choose the former translate "preserved" and those that pick the latter, "laid."

[8]For the format of expressions involving numbers (e.g., gender agreement), see Lesson XX.

Additional Notes on Lesson XVIII

One does not need to have an ironclad grasp on noun types to learn Aramaic or Hebrew. Nonetheless, recognizing these patterns is incredibly helpful, especially for those students who plan to study more Semitic languages.

LESSON XIX

SIMILAR NOUN CLASSES

(Johns, p. 86)

[Ezra 6:4] [with][1] three[2] rows[3] of dressed[4] stone and one[5] row of timber.[6] Let the expense be paid[7] out of the king's house.[8]

[1]This verse is a continuation of the last, though there is no explicit conjunction. This is an example of asyndeton, the connection of clauses without an explicit coordinating conjunction. Therefore, we need to supply that missing conjunction in English.

[2]In the previous sentence we encountered some Akkadian influence in BA, and נִדְבָּךְ also shows a borrowing of Akkadian vocabulary (*nadbaku*).

[3]It seems that תְּלָתָא is definite, while the word it modifies is not. What appears to be the postpositive article is really the feminine ending on the adjective (II. 3.). This is another example of "chiastic concord" with respect to cardinal numbers (XX. 2.).

[4]For a discussion on גְלָל, see Ezra 5:8 in this key (Lesson XVII).

[5]Literally, חֲדַת (BH חָדָשׁ) means "new." Most likely we should read חַד ("one") with the LXX.

[6]For a discussion on אָע, see Ezra 5:8 in this key (Lesson XVII).

[7]תִּתְיְהִב—Hithpeel, Imperfect, 3fs (יהב "[Hithpeel] to be given; paid"). We took this imperfect to have a jussive sense, since the king is issuing orders.

[8]The construct is semantically equivalent to "royal treasury."

[Ezra 6:5] Moreover,[1] let the gold and silver vessels of[2] God's temple, which Nebuchadnezzar took[3] from the temple which is in Jerusalem and brought[4] to Babylon, be returned;[5] let [each] be brought[6] to[7] the temple which is in Jerusalem to its[8] place; and you will deposit[9] [them] in the temple of God.[10]

[1]See Ezra 5:10 in this key (Lesson XVII) for the translation of this

particle. Though we did not remark before, the genitive relationship expressed by דִּי can further be defined as a "genitive of source" (i.e., "the gold and silver vessels *from* God's temple") or a genitive of possession ("the gold and silver vessels *belonging to* God's temple").

[2]For a discussion on this syntax, see Ezra 5:14 in this key (Lesson XVIII).

[3]הַנְפֵּק—Haphel, Perfect, 3ms (נפק "[Haphel] to take out").

[4]וְהֵיבֵל—Haphel, Perfect, 3ms (יבל "[Haphel] to bring").

[5]יַהֲתִיבוּן—Haphel, Imperfect, 3mp (תוב "[Haphel] to give back; deliver; answer; return"). This imperfect is used as a jussive. Usually, when the imperfect mp is used as a jussive, the final נ drops off (VI. 2. D.).

[6]וִיהָךְ—Peal, Imperfect, 3ms (הלך "to go"). It seems that וִיהָךְ and יַהֲתִיבוּן are in parallel, yet they do not agree in number. Most likely, וִיהָךְ begins a new clause, and there is no need to restore כֹּלָא ("everything"), as the notes in BHS suggest. See note 9 for the distributive idea of this singular verb.

[7]Like BH, BA uses לְ to express termination of motion (e.g., "he went *to*").

[8]The distributive sense of the singular verb is confirmed here by the masculine singular pronominal suffix (ה), though there is a plurality of vessels.

[9]וְתַחֵת—Aphel, Imperfect, 2ms (נחת "[H-/Aphel] to deposit").

[10]This verse completes the account of Cyrus' memorandum begun in verse 3. The following verses detail Darius' subsequent decree as a result of the memorandum.

[Ezra 6:6] And now Tattenai, governor of Trans-River, Shethar-boznai, and [you] their companions, the officials who are in Trans-River, get[1] far away[2] from there.

[1]הֲווֹ—Peal, Imperative, mp (הוה "to be; happen; exist"). The translation "get" is a bit more idiomatic. Literally, this verb means "be" or "become." Remember that stative verbs in Hebrew can mean "to be X" or "become X." In English we do not say "become far away" but "get far away" or "go far away." Perhaps we can even render this phrase "keep far away from there."

[2]Though רַחִיקִין looks like some type of participle, it is really a

plural adjective. Note the similarity again in the *qatîl* type of adjective to the Peal passive participle (cf. Ezra 4:22 in this key [Lesson XVI]; Johns XX). The adjective is plural, because it refers to "people."

[Ezra 6:7] Leave [alone][1] the work[2] of[3] that temple of God. Let the governor of the Jews[4] and the elders[5] of the Jews rebuild[6] that temple of God on its place.[7]

[1]שְׁבֻקוּ—Peal, Imperative, mp (שבק "to leave [behind]"). In English we usually say, "leave the work...alone."

[2]The ל marks the direct object (עֲבִידַת), which is in construct with בֵּית־אֱלָהָא ("temple of God").

[3]This is an objective genitive (cf. Ezra 4:24 in Lesson XVII).

[4]Again, technically speaking, יְהוּדָיֵא means "Judahites."

[5]The ל is problematic.

[6]יִבְנוֹן—Peal, Imperfect, mp (בנה "to [re]build").

[7]Also translate "site."

[Ezra 6:8] I issue[1] a decree about what[2] you should do[3] for[4] those elders of the Jews concerning the rebuilding[5] of that[6] house of God: May[7] the expense be paid[8] in full[9] to those men from the royal revenue[10] out of[11] the tribute of Trans-River, [12]so that the [work] does not stop.[12]

[1]שִׂים—Peal, Passive Participle, ms (שים "to place; lay; make; establish).

[2]Though לְמָא can mean "why" and "lest," here it combines with דִי to have the sense "on how," "for what," or even "regarding what."

[3]תַּעַבְדוּן—Peal, Imperfect, 2mp (עבד "to do; make"). The simple future fits very well here too ("what you will do").

[4]Johns suggests the meaning "(along) with." While that meaning fits Daniel 2:18, it would seem to be less appropriate here, since the officials of Trans-River are not to work "along with" the elders, but to keep far away. The meaning is probably closer to "for." עַם is used in this sense in BH (e.g., Gen. 26:29).

[5]לְמִבְנֵא—Peal, Infinitive (בנה "to [re]build"). This is a ל of specification.

[6]For discussion on דָּךְ modifying בֵּית, see notes on Ezra 4:24 in Lesson XVII of this key.

[7]תֶּהֱוֵא—Peal, Imperfect, 3fs (הוה "to be; happen; exist").

[8]מִתְיַהֲבָא—Hithpeel, Participle, fs (יהב "[Hithpeel] to be given; paid"). The usage of this participle is like that of יְדִיעַ in Ezra 4:12.

[9]See notes on Ezra 5:8 in Lesson XVII and 6:12 in Lesson XX.

[10]מִנִּכְסֵי מַלְכָּא literally means *"from* the treasures of the king").

[11]The genitive relationship expressed by דִּי in this sentence is one of source ("from").

[12-12]לְבַטָּלָא—Pael, Infinitive (בטל "[Pael] to stop"). As in BH, the infinitive can be used to express purpose. Also, the subject of the infinitive is ambiguous. Does it mean that the *giving* (i.e., to the king) or *the work* on the temple is not to stop? Most likely it is the latter (cf. the LXX and Syriac), since the overall subject is the work on the temple, especially in the next verse.

[Ezra 6:9] Whatever[1] is needed—young bulls,[2] rams, lambs for burnt offerings to the God of heaven [or][3] wheat,[4] salt, wine, or anointing oil, according to the command[5] of the priests who are in Jerusalem—let it be[6] given[7] to them day after day[8] without negligence,[9]

[1]מָה can be used indefinitely, as in BH (e.g., 1 Sam. 19:3).

[2]וּבְנֵי־תוֹרִין could either refer to "young bulls" (e.g., Gen. 18:7) or a class of animal (e.g., בֶּן־אָדָם "human" or "mortal"). Most likely it is the former.

[3]English demands a conjunction here as the list of possible temple necessities is continued. Again, the lack of conjunctions is called asyndeton (cf. Ezra 6:4 above).

[4]Remember that חִנְטִין is a "plural of natural products in an unnatural state" (lit. "wheats"), indicating that the wheat is harvested (cf. Lesson VII, sentence 8 in this key).

[5]כְּמֵאמַר is a noun with an inseparable preposition as a prefix. If it were a Peal infinitive, it would have a ה or א ending. If this form were a Peal participle, it would not have a מ prefix, nor would it be pointed this way in any other conjugation (e.g., Haphel).

[6]לֶהֱוֵא—Peal, Imperfect, 3ms (הוה "to be; happen; exist").

[7]מִתְיְהֵב—Hithpeel, Participle, ms (יהב "[Hithpeel] to be given; paid").

[Ezra 6:12] And may the God who made his name to dwell[1] there overthrow[2] any[3] king or[4] people who stretches[5] forth his hand[6] to violate[7] [this decree] by destroying[8] that temple of God in Jerusalem. I, Darius, have issued[9] a decree. May it be done[10] diligently."[11]

[1]שַׁכֵּן—Pael, Perfect, 3ms (שכן "[Pael] to cause to dwell").

[2]יְמַגַּר—Pael, Imperfect, 3ms (מגר "[Pael] overthrow"). Since this verse continues the list of curses brought forth on the people who try to violate the command of Darius, it makes sense that this imperfect is jussive and not future.

[3]Again, כָּל takes on the sense of "any" or "every" when a noun is indeterminate (i.e., lacking the article). In addition, this כָּל is distributive; that is, it applies not only to מֶלֶךְ but to עַם as well.

[4]ו can be used alternatively ("or"), as in BH.

[5]יִשְׁלַח—Peal, Imperfect, 3ms (שלח "to send").

[6]The idiom שְׁלַח יַד literally means "(who) will stretch forth his hand" (e.g., Gen. 3:22). In this context, one can understand it as "if any king or people *who attempts to violate*."

[7]לְהַשְׁנָיָה—Haphel, Infinitive (שנה "[Haphel] to change; violate"). The object of this infinitive is ambiguous. Is it the temple that should not be changed, or the decree? From Ezra 6:11 above, the sense is probably the violation of the decree.

[8]לְחַבָּלָה—Pael, Infinitive (חבל "[Pael] to hurt; destroy; damage"). The second infinitive functions like a gerund (e.g., Deut. 9:18 in BH).

[9]שָׂמֶת—Peal, Perfect, 1cs (שים "to place; lay; make; establish").

[10]יִתְעֲבֵד—Hithpeel, Imperfect, 3ms (עבד "[Hithpeel] to be made; done").

[11]See the notes on Ezra 5:8 in this key (Lesson XVII) for commentary on אָסְפַּרְנָא. The quote of the memorandum began in Ezra 6:2.

[Ezra 6:13] Then Tattenai, the governor of Trans-River, Shethar-bozenai, and their companions diligently[1] did[2] just as[3] King Darius had sent.[4]

[1]See note 11 for Ezra 6:12.

[2]עֲבַדוּ—Peal, Perfect, 3mp (עבד "[Peal] to make; do").

[3]Literally, לָקֳבֵל דִּי means "corresponding to what." לָקֳבֵל usually has the nuance of "facing, opposite, before." By extension this phrase can mean "just as."

[4]שְׁלַח—Peal, Perfect, 3ms (שלח "to send"). The English past perfect is suitable to this context.

[Ezra 6:14] Now the elders of the Jews kept rebuilding[1] and making progress[2] by[3] the prophesying of Haggai the prophet and Zechariah, son of Iddo. They rebuilt[4] and finished[5] [it] by[6] the decree[7] of the God of Israel and by[8] the decree[9] of Cyrus, Darius, and Artaxerxes, the king of Persia.

[1]בָּנַיִן—Peal, Participle, mp (בנה "to [re]build").

[2]וּמַצְלְחִין—Aphel, Participle, mp (צלח "[H-/Aphel] to (cause to) prosper; fare well; make progress"). The Jews were continuing to rebuild, as they had not stopped (Ezra 5:5). From Lesson X, sentence 10, we understood this phrase as a hendiadys ("kept successfully rebuilding").

[3]This is the instrumental use of בְּ (e.g., Exod. 5:3). Also see note 7 below.

[4]וּבְנוֹ—Peal, Perfect, 3mp (see above).

[5]וְשַׁכְלִלוּ—Shaphel, Perfect, 3mp (כלל "[Shaphel] to finish; complete").

[6,8]In BH, מִן can be used to express cause ("because"), means ("by [a thing]"), agency ("by" [a person]). Our choice (of means) is governed by the parallel usage of בְּ, which seems to be one of the means *by* which the Jews were able to successfully build and complete the temple.

[7,9]Note the difference in vocalization between the טַעַם of God and the טְעֵם of the king. It is possible that the distinction was made by the Masoretes who originally inserted the vowels into the text to indicate that God's command is of a different order than the king's.

[Ezra 6:15] **This temple was completed[1] on the third day of[2] the month of Adar. It [was] the sixth[3] year of the reign of King Darius.**

[1]וְשֵׁיצִיא—Shaphel, Perfect, 3ms (יצא "[Shaphel] to finish; be finished"). See Johns XV. 3. B. and XI. 5. A. for an analysis of this verb.

[2]This is another example of the ל of specification ("with respect to the" X).

[3]Normally one would have expected thatשֵׁת exhibit chiastic concord (i.e., numbers that are feminine in form are used with masculine nouns and vice versa; XX. 2.). However, both noun and adjective here are feminine. The masculine of "six" is שִׁתָּה, which does not appear in BA. Numbers can come before or after the nouns they modify, though in this case the noun is in construct with the number.

[Ezra 6:16] **The Israelites, the priests,[1] the Levites and the rest of the exiles celebrated[2] the dedication of this temple of God with joy.[3]**

[1]Another way to construe the relationship between "Israelites" and the ensuing list (i.e., priests...exiles) is to see the following list as those who comprise Israel. If so, the translation would be, "The Israelites—the priests, Levites, and the rest of the exiles—celebrated." The fact that there is no ו before כָּהֲנַיָּא might suggest this decision.

[2]וַעֲבַדוּ—Peal, Perfect, 3mp (עבד "to make; do"). To "do" or "make" the dedication means to "celebrate" the dedication.

[3]בְּחֶדְוָה literally means "in joy." Remember that prepositional phrases are often used adverbially. In essence, this phrase means "joyfully." This usage of בּ can be called the בּ of condition or state.

[Ezra 6:17] **They offered[1] for the dedication of this temple of God one hundred bulls[2] and two hundred rams,[3] four hundred lambs, and male goats[4] as[5] the sin offering for all Israel, twelve, corresponding to[6] the number of the tribes of Israel.**

[1]וְהַקְרִבוּ—Haphel, Perfect, 3mp (קרב "[Haphel] to bring near; offer").

[2]This sentence illustrates well the rule that when numbers precede the noun they modify, the noun is singular in form, and when numbers follow the noun they modify, the noun is plural in form (XX. 2.).

[3]Note again that the dual is used to signify two of something, in this case "two hundreds."

[4]וּצְפִירֵי עִזִּין literally means "and male goats of goats."

⁵לְחַטָּיָא ("as a sin offering") modifies only וּצְפִירֵי עִזִּין ("twelve he-goats"), not the whole list.

⁶Here is yet another example of the לְ of specification (e.g., "corresponding to," "according to," or "with reference to"). It might be better to express this verse as "twelve male goats as a sin offering for all Israel, corresponding to…." It provides a smoother reading without losing the sense of the text.

[Ezra 6:18] The priests were appointed[1] in their divisions and the Levites in their orders for the service of God which[2] is in Jerusalem, according to what is prescribed,[3] that is, the book of Moses.[4]

[1]וַהֲקִימוּ—Haphel, Perfect, 3mp (קוּם "[H-/Aphel] to set up; found; appoint; establish").

[2]דִּי probably refers to the "work" as it did in Ezra 4:24 (בֵּית־אֱלָהָא דִּי בִירוּשְׁלֶם). See Ezra 4:24 (Lesson XVII) for comments on this relative pronoun.

[3]כְּתָב refers to a written document or that which is contained in a written document. Here it refers to prescriptions in a written document, namely the Law of Moses (cf. Ezra 7:22).

[4]Literally, this phrase means "according to what is written in the book of Moses." Our literal translation seems to be missing something, but note that כְּתָב is not in construct with סְפַר; otherwise, like סְפַר, it would have a Pathach instead of a Qamets under the second root consonant. The relationship is, therefore, appositional. This would then be either an apposition of genus/species (e.g., אִשָּׁה אַלְמָנָה "a woman [who is] a widow") or an apposition of the thing and its name (e.g., הָאָרֶץ כְּנָעַן "the land Canaan").

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