Introductory Lessons in Aramaic: Introduction

Introduction
The following pages are intended for any individual who is interested in learning the basics of Biblical Aramaic. It is based on lessons I created for an introductory class in Aramaic at the University of Michigan, where I teach. It should be considered a work in progress.

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Although there are many grammars that provide an introduction to Biblical Aramaic, only one of these purports to be an introduction that presumes no prior knowledge of another Semitic language. This grammar, Franz Rosenthal’s *A Grammar of Biblical Aramaic*, is useful, especially for the graduate student. However, Rosenthal’s grammar depends too much on a reader being familiar with technical phonological and grammatical principles to serve as a helpful introduction to the student or reader who has little familiarity with other languages, especially Semitic languages. (For example, within the first 10 pages of the grammar proper, there are several references to “spirantization,” though no description of what this is.) Furthermore, Rosenthal’s grammar does not include any exercises. Those grammars that do include exercises for students all presume that the student has a prior knowledge of Biblical Hebrew (see, for example, Andrew E. Steinmann’s *Fundamental Biblical Aramaic*, Frederick E. Greenspahn’s *An Introduction to Aramaic*, and Alger F. Johns’s *A Short Grammar of Biblical Aramaic*).

I have tried to render the sometimes obscure descriptions as comprehensible as possible to readers with little experience with grammar and linguistics. For this reason, the explanations may seem redundant for those with a knowledge of linguistics and/or other languages. This is especially true for the descriptions of the pronunciation of Aramaic. It is hoped that after having gone through the following lessons, the student will, should he or she so desire, move on to more sophisticated grammars, like Rosenthal’s, or linguistic summaries like Stuart Creason’s in *The Cambridge Encyclopedia of the World’s Ancient Languages*.

One other caveat: the last several lessons rely on the student to learn vocabulary on his or her own, by reading passages and looking up words in the glossary. This mimics the situation that one will be faced with when sitting down with the Bible and an Aramaic dictionary.
Some Preliminaries:
The alphabet that is used to represent the western Aramaic language in contemporary publications is one that is identical to the alphabet used to represent Hebrew, both classical and modern. The origins of this alphabet are interesting, though to describe these origins would take too much space here. Suffice it to say that the alphabet in its origin is Aramaic, and is often described as “Aramaic Block Script.” For this reason, I will simply refer to the alphabet as the Aramaic alphabet.

This alphabet, like any writing system, can be represented with Roman letters (that is, the alphabet that we use to write English). This process of turning the Aramaic alphabet into Roman letters is called transliteration. Thus, for example, the Biblical Aramaic word for king is represented in the Aramaic alphabet as ܡܰܠܰܟ, and in the Roman alphabet as melek. (And, of course, the Roman alphabet is not special in this; the Aramaic alphabet can also represent any other writing system. So, the English word “king” can be transliterated into the Aramaic alphabet: ܡܰܠܰܟ.)

This act of transliteration is an advantage because it allows us to more easily represent Aramaic words in word-processing programs and in email messages. It also helps to indicate what the pronunciation of the word would be. And, especially important for a grammar, it forces the student to choose between multiple possible pronunciations, and thus to demonstrate how much of the grammar she or he has absorbed.

Transliteration does not aim to represent explicitly how the word should be pronounced. It operates by a series of conventions that have to be learned. Sometimes the transliteration of a word will represent marks that are graphically present in the Aramaic word, but are not pronounced. For example, in the Aramaic word that corresponds to the English phrase “he let you know,” ܗܳܠܰܡܰܐ, the superscript w in the transliteration is not pronounced but indicates the presence of what can be described as a “vowel-marker.”

Representations of pronunciation can be made in several ways. I will represent pronunciations with recognizable Roman letters within slash marks: / /. This is for the sake of making the pronunciations readily comprehensible for the beginner. A more scientific method is to use the International Phonetic Alphabet; with its many curious symbols and signs this is sometimes confusing for non-specialists.
Abbreviations

For Perfect and Imperfect Verbal Forms
3ms third person masculine singular
3fs third person feminine singular
2ms second person masculine singular
2fs second person feminine singular
1cs first person common singular
3mp third person masculine plural
3fp third person feminine plural
2mp second person masculine plural
2fp second person feminine plural
1cp first person common plural

For Imperatives and Participles
m.s. masculine singular
f.s. feminine singular
m.p. masculine plural
f.p. feminine plural

For Nouns
sing. singular
pl. plural
Bibliography


*Introductory Lessons in Aramaic* by Eric D. Reymond
Lesson 1: Consonants

The consonants of Aramaic are given here, together with their transliterated form, name, and approximate (and conventional) pronunciation:

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Name</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>'aleph</td>
<td>pronounced like the pause between syllables in the Cockney pronunciation of “sweater” or “better”: /sweˈeə/, /beˈeə/</td>
<td></td>
</tr>
<tr>
<td>beth</td>
<td>/b/ (or /v/, see Lesson 3)</td>
<td></td>
</tr>
<tr>
<td>gimmel</td>
<td>/g/ (or /gh/, but the two sounds are not conventionally distinguished)</td>
<td></td>
</tr>
<tr>
<td>daleth</td>
<td>/d/ (or /dh/, the sound of th in the pronunciation of the English word “that”)</td>
<td></td>
</tr>
<tr>
<td>he</td>
<td>/h/</td>
<td></td>
</tr>
<tr>
<td>waw</td>
<td>/w/ or /v/ Some people pronounce this letter like /w/, others like /v/. A student should decide which pronunciation she or he is comfortable with and pronounce every waw in the same way.</td>
<td></td>
</tr>
<tr>
<td>zayin</td>
<td>/z/</td>
<td></td>
</tr>
<tr>
<td>het</td>
<td>/ch/, as in the German pronunciation of “Bach” or as in the pronunciation of the Yiddish word “Chutzpah” (or, “Hutzpah”).</td>
<td></td>
</tr>
<tr>
<td>tet</td>
<td>emphatic t, though conventionally no distinction is made in pronunciation between this t and the taw, listed below.</td>
<td></td>
</tr>
<tr>
<td>yodh</td>
<td>/y/</td>
<td></td>
</tr>
<tr>
<td>kaph</td>
<td>/k/ (or /ch/, see Lesson 3)</td>
<td></td>
</tr>
<tr>
<td>lamed</td>
<td>/l/</td>
<td></td>
</tr>
<tr>
<td>mem</td>
<td>/m/</td>
<td></td>
</tr>
<tr>
<td>mun</td>
<td>/n/</td>
<td></td>
</tr>
<tr>
<td>samekh</td>
<td>/s/</td>
<td></td>
</tr>
<tr>
<td>'ayin</td>
<td>no approximate sound in English, some say like the sound just before vomiting, some say like the sound of a camel getting up, both of which seem to reflect a bias against this phoneme. Conventionally, it is not pronounced.</td>
<td></td>
</tr>
<tr>
<td>peh</td>
<td>/p/ (or /ph/ as in phone, see Lesson 3)</td>
<td></td>
</tr>
</tbody>
</table>
Some of these letters, like beth, have two different pronunciations, as will be explained in Lesson 3. Despite this, they are always transliterated with the same Roman letter. Thus, even in cases where ח is pronounced like /v/, ח is still transliterated with the Roman letter b.

In addition to these letter forms, five letters have forms that occur only at the end of a word:

- כ kaph (Note the two dots that are always written with the final kaph.)
- מ mem
- נ nun
- פ peh
- של sadeh

Note the similarities between certain forms. The beth (ח) and kaph (כ) letters look similar. The sin (ש) and shin (ש) letters are distinguished by a single dot above them. And, the final mem (מ) looks like samekh (ם).

Exercise: 1a.
Practice transliterating the following words. For example, חלabal → mlk. (Note that the transliterated word in the Roman alphabet is written and read from left to right [m→l→k], although the Aramaic script is written and read from right to left [ח ←ל ←ב].)


Exercise: 1b.
Now try putting these transliterated words into Aramaic script. Remember that you must reverse the order of the letters. Thus, rb' is rendered in Aramaic script רבר.

ktb
ktbt
("he wrote" and "she wrote")

k'n
("now")

'1
("over," "above")
Exercise: 1c.
Try transliterating this full Aramaic sentence from the book of Ezra (4:20):

Malakim haqemo' yehu 'al 'arasilam

Shalishim beal 'ibar ha'remo

Rashe be'el halak matzohim la'omot

"Strong kings were over Jerusalem
and (they had) authority in all Abar-Nahara’
and tribute, tax, and toll was given to them."

Exercise: 1d.
Now try transliterating this sentence from Ezra 5:4 (slightly altered for the sake of consistency and coherency):

Aroim banma'am voror la'omot

Mal akron shamata nabria 'ir Rova benina binnin
“Then, accordingly, they said to them, ‘What are the names of the men who are building this structure (literally: who, this structure, are building)?’”

**Exercise: 1e.**
Now, write in Aramaic script the following transliterated passage from Ezra 5:5 (again slightly altered for consistency):

\[
w'y n 'll hn hwt 'l šby yhwdy
\]

\[
w'l btlw hmw
\]

“The eye of their God was over the elders of the Judaeans and they (i.e., the elders) did not stop them (i.e., the builders).”

**Exercise: 1f.**
N.B. (*Nota Bene* = Note well): The doubling of a consonant is indicated through a dot placed in the center of the letter. Thus, ב = b, but ב = bb; כתב = ktb, but כתב = kttb.

Transliterate below the following passage from Ezra 5:6 and 5:17, noting where the doubled consonants are:

\[
פְּרָשִׁים אֵין דֵי וַתָּלָה חֶפִּין . . . עַל דֵּרְיוֹת מַלָּבָא
\]

“A copy of the letter that Tattenai sent . . . to Darius the king.”

\[
יַבְּשָׁר מַכְסִית נְנוֹיָה דֶּי מַלָּבָא חַפְּם דֶּי מַבְבָּל
\]

“Let a search be made in the house of records of the king there in Babylon.”

Introductory Lessons in Aramaic by Eric D. Reymond
Lesson 2: Vowels

Vowels are indicated through certain consonants as well as signs that appear above and below the letters. Therefore, some consonants may serve either as a true consonant, or as the marker of a vowel. Usually when consonants are used to mark vowels, the vowels they are marking are “long vowels.” But, not every “long vowel” is represented with such a consonant. Consonants that mark vowels help make the pronunciation of a word more obvious to a reader and these consonants are, therefore, called matres lectionis, Latin for “mothers of reading.”

In order to distinguish true consonants from matres-consonants, it is helpful to represent the matres-consonants as superscript letters in transcription.

Although the vowels are labeled either “long” or “short,” this nomenclature does not describe the length of their pronunciation. The vowels in Biblical Aramaic are not distinguished by the length of time it takes to pronounce them, but rather by their distinct sounds. Thus, we will speak of a “short /a/” and this describes a sound distinct from “long /a/”, but both would have had the same quantity, i.e., length of pronunciation.

Like the Aramaic consonants, the vowels may be transliterated into the Roman alphabet. Long vowels are distinguished from short vowels by a macron, i.e., a line over them (short /a/ = a; long /a/ = ā).

Part 1:
Below are the vowel signs and the consonants that sometimes accompany them. In this list, the vowel signs are represented beneath or above the letter beth; their transliterated forms, and their approximate, conventional pronunciation follow.

דלתות a marks short /a/, conventionally pronounced like the a in the English word “mat.”

דלתות aā marks long /a/, conventionally pronounced like the a in the English colloquial word “pa,” or “father.” Sometimes, especially at the end of a word, it is also represented as דלתות א or דלתות א (bā, bā). The same symbol also marks a short /o/; see below.

דלתות e marks the short /e/ sound, conventionally pronounced like the e in the English name “Ed,” or in the word “less.”
e, ē marks a short or long /e/ sound. In either case, the vowel is
conventionally pronounced like the ay in say, or like the ey in convey.
Sometimes it is also represented as ꝏ eʰ, ē; ꝏ e, ē, and ꝏ eʰ, ēʰ.
Distinguishing between the short and long e is often difficult. For the
beginning student, it will be helpful to transliterate this symbol with e
universally and subsequently to learn those places where the symbol
represents ē.

i marks the short /i/ sound, conventionally pronounced like the i in
“pit.”

骱 i marks the long /ii/ sound, conventionally pronounced like the e in
the name “Pete,” or like the i in the word “latrine” and “saline”. Note
the extra yodh. This confirms that the i-vowel is long.

o marks the short /o/ vowel, conventionally pronounced like the aw
of the word “paw.” Note that this vowel is very close to the â. When
these vowel symbols were invented and applied to the consonantal
text, there might not have been a distinction between the o and â
sounds. All the same, it is conventional to distinguish two vowels in
transliteration and pronunciation. Learning where Ꝍ represents â and
where it represents o is not easy. I have tried to disambiguate between
the two vowels in transliteration.

registered Ꝥ o marks the long /o/ vowel, conventionally pronounced like the oa
of “coat,” or like the o of “rote.” It is sometimes also written
without the waw complement: Ꝥ = Ꝥ.

u marks the short /u/ vowel, conventionally pronounced like the oo
of “cook.”

换届 u marks the long /u/ vowel, conventionally pronounced like the oo
of “noon,” or the u of “tune.”

This is the shewa symbol and marks a murmured vowel,
conventionally pronounced like the a in “above.” The shewa symbol
also marks the absence of a vowel. Determining which of these two
alternatives the shewa represents will sometimes prove difficult.
These three symbols represent ultra-short vowels, essentially like the murmured vowel in nature, but each having a slightly distinct quality. Typically these vowels appear under guttural consonants (i.e., $$, $$, $, and $; sometimes also before or after $ and $ and sometimes before $, $, and $). Unlike the shewa, which only sometimes should be pronounced, these three symbols always represent the presence of a pronounced vowel.

 Occasionally, one finds a vowel and consonant that are pronounced together. The most common in Biblical Aramaic is the short $a/ + yodh$, which is pronounced like the English word “eye.” Note that in this case the shewa symbol marks the absence of a vowel.

Note that when a kaphe appears last in a word it has this form: $; it is conventional to write this with a shewa symbol ($), though this shewa symbol does not represent a vowel sound.

Also important to understanding how Aramaic words were pronounced, is understanding where the stress falls. Usually, it falls on the last syllable of a word. Occasionally it falls on the next-to-last syllable, in which case the stressed syllable is indicated by an accent mark (‘): $\xi$.

**Exercise 2a.**
Now, try transliterating the following words including their vowels and translating the words not translated for you. Determining which letters are true consonants and which are matres-consonants will become much clearer as you begin to understand the forms of nouns and verbs.

$\xi$ → melek (“king”)
$\xi$ (“silver”) (Because the shewa is the first vowel of the word, it is pronounced.)

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_Introductory Lessons in Aramaic_ by Eric D. Reymond
Part 2:
As mentioned above, distinguishing between the shewa that represents a murmured vowel, and the shewa that represents the absence of a vowel is sometimes rather difficult. In general, when a short vowel (/a/ , /e/ , /i/ , /o/ , /u/ ) comes before a shewa, the shewa represents the absence of a vowel; when a long vowel (/ā/ , /ē/ , /ī/ , /ō/ , /ū/ ) comes before a shewa, the shewa represents a murmured vowel. For example, because _ denotes a short vowel, the shewa following it in N?D ("the king") represents the absence of a vowel. Similarly with the short /i/ in lt-1:1 ("he writes"). On the other hand, in lIJ"li;1 ("he let you know") the i represents a long vowel and thus the shewa following it is pronounced. (There are exceptions, but this holds true, by-and-large for most words.)

Exercise 2b.
Distinguish the shewas that represent murmured-vowels from those that represent the absence of vowels by transliterating these words:
N?Ol ("the silver")

lithN ("he let you know" or "he caused you to know")

lithN ("you" for masculine plural entities)

lithN ("those who are saying") (The _ symbol represents ā here.)

lithN ("building")

lithN ("The one who is building") (The _ symbol represents ā here, as does ā.)
Remember:
The ultra-short vowels (א, א, א, א) are always pronounced.

Exercise 2c.
This is the beginning of a letter, embedded in the biblical book of Ezra (4:11).
Transcribe it:

This (is) a copy of the letter that they sent to him:
'To: Artaxerxes, the king --- (From:) your servants, the people of Avar-Naharah.
Now, let it be known to the king that the Jews/Judaean who . . .’

Part 3: Syllabification and Vowels
Each syllable begins with a consonant. A syllable never begins with a vowel. There are two kinds of syllables, those that have only a consonant + a vowel (called “open” syllables) and those syllables that have a consonant + a vowel + a consonant (called “closed” syllables).

In the word הָדוֹאֵק (hō-da-‘āk) (“he let you know”) the first syllable is considered “open” because it begins with a consonant, but does not have a consonant at its end, rather it ends with the long ō vowel. The second syllable is also an open syllable. However, the last syllable is a closed syllable because it begins and ends with a consonant.

Short vowels (א, א, א, א, א, א, א, א, א) [when it represents o] typically occur in only two places within a word:
1) In a closed syllable,
   or 2) in an accented syllable (either the last syllable of a word or in a syllable with an accent mark (‘): בָּלָה).

Long vowels (א, א, א, א, א, א, א, א, א) [when it represents ā] most often occur in open syllables, but can also occur in closed syllables, no matter the position of the stress. (This, incidentally, distinguishes the vowel patterns in Aramaic from those in Biblical Hebrew, where long vowels appear only in open syllables or in stressed
closed syllables; i.e., in Hebrew, long vowels do NOT occur in closed, unstressed syllables, but they DO in Aramaic.)

Given a form like מַלְיָה, it is impossible for a beginning student to know whether or not the first syllable is closed or open, whether it should be pronounced as a three-syllable word /hō-dō-āk/ or as a two syllable word /hōd-āk/. The correct pronunciation is, in fact, difficult to know with certainty. It is easiest if beginning students simply assume that all long vowels are in open syllables, unless otherwise indicated. This assumption results in the transliteration ho*dā*āk.

The words above, מַלְיָה, מַלְיָה, and בָּנָיִי, each begin with a closed syllable. Each of these closed syllables contains a short vowel.

The words מַלְיָה, מַלְיָה, and בָּנָיִי begin with an open syllable. Each of these open syllables contains a long vowel. This means that the following shewa in each word represents a murmured vowel.

Another characteristic of Aramaic syllabification is that when two shewas occur side-by-side, such as in the word מַלְיָה, the first represents the absence of a vowel while the second represents a murmured vowel.

Remember that many Aramaic words have a shewa in their first syllable. In almost every case, the shewa that appears in the first syllable of a word represents a murmured vowel and should be pronounced.

**Exercise 2d.**
Transliterate the following passage based on Ezra (5:4):

אָלֵימֵי בְנֵי חֶלֶם לֵלָה

מִלְחָמַת שַׁמַּאָה הָבֶּרֶנֶן דֶּרֶחֶה בְנֵי בֵּית

Then, thus, they asked them:
“What are the names of the men who are building this building (lit., who this building are building).”
Exercise 2e.
Transcribe the following (from Ezra 5:5) into Aramaic script:

\[\text{wo'eYn 'dldhdhdn hdwdt 'al SdbEv yehu'dayc'}\]
\[\text{wølã batšilű' himmōw}\]

"The eye of their God was over the elders of the Judaeans and they (i.e., the elders) did not stop them (i.e., the builders)."

Vocabulary:
Prepositions:
\[\text{2} = \text{"to" or "for"}\]
\[\text{TD} = \text{"from"}\]
\[\text{\text{"to" or "against" or "over" or "according to"}\}

Adverbs:
\[\text{N,} = \text{this particle negates verbs}\]
\[\text{N|S} = \text{"also"}\]

Short words:
\[\text{N|S} = \text{"then"}\]
\[\text{\text{"there is"}\}
\[\text{N|S} = \text{"he"}\]
\[\text{N|S} = \text{"she"}\]
\[\text{N|l = \text{"and" or "but"}\}
\[\text{N|l = \text{"known"}\}
\[\text{N|l = \text{"let it be" (Note that the first syllable contains a short /e/ vowel in an open syllable. This is the exception to the rule pointed out above. The ultra-short vowel beneath the heh is secondary; the older form of the word would have been /leh-we'/.)}\}
Lesson 3: Further Niceties of the Writing System, Pronouns

Part 1.
A further distinction is made in the conventional pronunciation of the consonants, such that the beth, gimel, daleth, kaph, peh, and taw have two pronounced forms: a hard and a soft pronunciation. Thus, beth is pronounced like b (ב), or as v (ו). This distinction in pronunciation is marked by a dot in the middle of the Aramaic letter, or a line beneath the Roman letter:

\[
\begin{array}{c}
\text{ב} \\
\text{ב (pronounced like v)}
\end{array}
\]

\[
\begin{array}{c}
\text{ג} \\
\text{ג (conventionally, no distinction is made in pronunciation)}
\end{array}
\]

\[
\begin{array}{c}
\text{ד} \\
\text{ד (pronounced like the th in “that,” or no distinction is made)}
\end{array}
\]

\[
\begin{array}{c}
\text{ק} \\
\text{k (pronounced like the ch in “Chutzpah,” identical to ק)}
\end{array}
\]

\[
\begin{array}{c}
\text{פ} \\
\text{פ (pronounced like ph in “phone”)}
\end{array}
\]

\[
\begin{array}{c}
\text{ת} \\
\text{ת (pronounced like the th in “thick” or “these”)}
\end{array}
\]

In other words, the letter with the dot is pronounced hard, while the letter without is pronounced soft. This process by which a “hard pronunciation” is turned soft is called spirantization. The “soft consonants” are referred to as fricatives, spirants, or spirantized consonants, while the “hard consonants” can be referred to as stops or unspirantized consonants.

Collectively, the consonants are called begadkephat letters or bgdkpt letters.

Whether or not a letter is pronounced hard or soft depends, in part, on the place of the letter within a word or within a sentence. In general, if a vowel precedes a begadkephat letter it is soft, if a consonant precedes it then it is hard. For example, the word for son is bar, or ב. However, it may also be pronounced /var/, or ב.
when it is preceded by a prefix, such as a preposition or in this case a conjunction: יָזִּים (“and-a-son”). Although יָזִּים is pronounced like /uvar/ it is transliterated by convention וּבָר. Sometimes even a preceding word that ends in a vowel can affect the next word’s *begadkephat* consonant, making it soft.

For the sake of consistency, in the vocabulary lists, in the exercises, and when discussing individual words, I have rendered all *begadkephat* consonants that stand first in a word as stops.

Being cognizant of whether a *begadkephat* letter is pronounced hard or soft is important because it will often (but not always) reveal whether a preceding *shewa* represents the absence of a vowel or a murmured vowel. Thus, in the case of יָזִּים the hard *peh* suggests that the *shewa* under the *samekh* represents the absence of a vowel, which also means that the word begins with a closed syllable. If the *shewa* represented a murmured vowel, then that would result in a soft *peh* and the absence of a dot in the *peh*. Another example is provided by יָזִּים; in this case, the *shewa* beneath the *resh* must represent the absence of a vowel since a murmured vowel would result in a soft *taw*. Consider also the masculine plural absolute participle יָזִּים; the *shewa* must represent a murmured vowel since the *beth* is soft.

Part 2.

A complication to this system of distinguishing hard from soft *begadkephat* consonants is that the same mark can also indicate that a consonant, any consonant aside from gutturals (א, נ, מ, ה) and r (ר), is doubled. For example, יָזִּים represents this problem well. The first dot, inside the *kaph*, indicates that the consonant is to be pronounced “hard” (since it occurs first in the word), while the second dot, inside the *taw*, indicates that the consonant is doubled (and thus also pronounced “hard”). We would transliterate יָזִּים as *katteh*.

Note the two rules:

1) Whenever a consonant appears twice in a row, with no intervening vowel, it is always pronounced hard.

2) A murmured vowel never occurs before a doubled consonant.
Exercise 3a.
Transliterate the following passage from Ezra 5:6, 5:17:

אֶרְבָּה אתָא רִי - שְׁלָה הַחַתִּים ... על דְּרוּוס מָלֵכָה

Part 3.
The pronouns in Aramaic have the following forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs “I”</td>
<td>אֶלְקָה</td>
</tr>
<tr>
<td>2ms “you”</td>
<td>אֶלְקָה</td>
</tr>
<tr>
<td>2fs “you”</td>
<td>אַלְקָה</td>
</tr>
<tr>
<td>3ms “he”</td>
<td>אַלְקָה</td>
</tr>
<tr>
<td>3fs “she”</td>
<td>אַלְקָה</td>
</tr>
</tbody>
</table>

They are used in many respects like English pronouns. Notice, however, that Aramaic, unlike English, distinguishes between masculine and feminine genders in the 2nd and 3rd persons. These gender distinctions for the 2nd and 3rd persons will also be found in the verb forms.

Exercise 3b.
Based on what you know of Aramaic orthography and syllabification, transliterate the pronouns from the preceding chart:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs “I”</td>
<td>אֶלְקָה</td>
</tr>
<tr>
<td>2ms “you”</td>
<td>אַלְקָה</td>
</tr>
<tr>
<td>2fs “you”</td>
<td>אַלְקָה</td>
</tr>
<tr>
<td>3ms “he”</td>
<td>אַלְקָה</td>
</tr>
<tr>
<td>3fs “she”</td>
<td>אַלְקָה</td>
</tr>
</tbody>
</table>
Part 4.
Syntax of Nominal Expressions
In many languages, including Aramaic, one does not always need the verb “to be” when creating sentences of the sort: “The king is good.” In cases of this sort Aramaic simply juxtaposes the noun (ملك) with the adjective ((dy), sometimes with the adjective (a predicate adjective, to be precise) coming before the noun:

ملك

This sentence can be distinguished from the phrase “the good king” by the word order and the state of the adjective (absolute, that is, without the - ending). In the phrase “the good king” the adjective always follows the noun and agrees with the noun in its gender, number and state:

ملك

Sometimes, a sentence will juxtapose two nouns, such as in the sentence “I am the king,” which if translated word-for-word from Aramaic would be “I king.” In these cases, the word that functions as the subject of the clause usually comes first. The word that follows is considered the predicate (even though in Aramaic it is not a verb).

ملك

= I am the king.

Here “the king” is technically the predicate of the phrase and comes second. Sometimes, however the predicate can come first and the subject second and this can lead to confusion. For example, one can imagine a sentence of the type below in which either noun could function as the subject or predicate. In these cases, context is the only guide as to which should be considered the subject and which the predicate.

ملك

= A lion is a king or A king is a lion.

In cases where the predicate is a prepositional phrase, the prepositional phrase usually appears second, preceded by the subject.

ملك

= I am with the king.
Exercise 3c.
Translate the following sentences into Aramaic, utilizing the vocabulary that follows the exercise:

1. He is the king.
2. He is in the house.
3. We are in the house.
4. They are before the king.
5. Accordingly, all are there.
6. Before they were there, we were before the king.

Vocabulary:

Prepositions:

\( \text{מ} \) (or \( \text{מ} \)) = “in” or “by”

\( \text{ל} \) (or \( \text{ל} \)) = “as” or “like”

\( \text{רו} \text{ע} \) = before (referring to place)

\( \text{א} \text{ל} \text{מ} \) / \( \text{א} \text{ל} \text{מ} \) = before (referring to time)

Adverbs:

\( \text{א} \text{כ} \), \( \text{א} \text{כ} \text{מ} \) = “thus” or “accordingly”

\( \text{א} \text{ל} \text{מ} \) = “there”

Conjunction:

\( \text{ל} \), \( \text{ל} \), \( \text{ל} \) = “and”, “or”, “but”. The single conjunction can be translated in a number of ways based on the context of a passage. Sometimes the conjunction does not need to be translated.

Its pronunciation varies according to a number of variables outlined below:

- When it is followed by \( \text{כ} \text{כ} \), \( \text{כ} \text{כ} \), and \( \text{כ} \) it becomes \( \text{ל} \);
- when it is followed by a consonant+murmured vowel, it also turns to \( \text{ל} \);
- when it is followed by \( \text{ל} \), the yodh loses its shewa and the letters together are written: \( \text{ל} \);
- when it is followed by an ultra-short vowel, the corresponding full vowel replaces it (e.g., \( \text{כ} + \text{ל} = \text{כ} \text{ל} \) and \( \text{כ} + \text{ל} = \text{כ} \text{ל} \)).

Nouns:

\( \text{א} \text{ל} \text{מ} \) = “letter” (\( \text{א} \text{ל} \text{מ} \) = “the letter”) f.

\( \text{א} \text{ל} \text{מ} \) = “house” (\( \text{א} \text{ל} \text{מ} \) = “the house”; two syllables bay-ta‘) m.
כֹּל = “all” (kōl) (also spelled כּול, kol)
כּל = “king” (כּלוֹל = “the king”) m.
כּל = “copy” m.

N.B.
The Aramaic expression “the house,” כּלַּבָּא, contains a vowel-consonant combination called a dipthong, in this case –ay– (pronounced like the common word “eye”); this dipthong affects the following begadkephat letter as if it were simply a vowel, making the pronunciation of taw soft.
Lesson 4: The Noun

Each Aramaic word is associated with a three consonant root. Due to the fact that most Aramaic words have only three consonants, identifying the root consonants is often rather easy. Thus, e.g., the word לֹא has the root לֹא. Being able to recognize the root of a word is important because it (usually) allows you to understand the basic semantic field of the word and allows you to predict how the word’s pronunciation will change when suffixes are added to it. Additionally it allows you to look the word up in a dictionary, since some dictionaries are organized according to root.

For our purposes we will consider the four most basic types of roots:
1. strong – having three “solid” consonants (i.e., א, ב, ג, ד, ה, ו, ז, ח, ט, י,行政处罚).
2. first weak – having a “weak” (י, י, ת) consonant as the first consonant.
3. middle weak – having a “weak” (י, י) consonant as the second consonant.
4. final weak – having a “weak” (י, י,行政处罚) consonant as the third consonant.

Notice that 'aleph is relatively stable in the middle of a root, and that, similarly, nun is stable in the middle and at the end of a root.

Identifying strong roots will not be difficult. Identifying the weak ones will sometimes prove tricky.

Typically, the weak consonants will disappear and verbs derived from these roots will have slightly different forms than those of the strong roots. Therefore, when we describe the verbs, we will need to describe the morphology of these roots separately.

Part 1: Simpler Nouns and Adjectives

In many Semitic languages, Aramaic among them, nouns and adjectives are very similar, sometimes overlapping in form and function. So, e.g., adjectives often can be used like nouns and have the same morphological patterns as nouns.

Nouns and adjectives have two genders: male and female.
They have two numbers: singular and plural.
They have three states: absolute (the basic form of the noun/adj.), the construct state (a shortened form, common to the Semitic languages), and the emphatic or determined state. These are best explained through example:
absolute:  סֵפֶר  = book
construct:  סֵפֶר  = book of
emphatic/determined:  נָסְפֶּר  = the book

The absolute form marks the basic form of the word, the one listed in dictionaries. The construct state marks a connection to a following word. So, e.g., סֵפֶר in the construct state might be followed by the word מָלֵך “king” to give the expression סֵפֶר מָלֵך = “a book of a king”, or “a king’s book”. Such a connection between words can be called a genitive relationship (based on analogous constructions from Indo-European languages). The emphatic/determined state marks a noun with a degree of specificity, like the English word “the”.

When a word in the construct state precedes another word in the absolute state, both words lack specificity and can be translated with the English “a” or “an”. When a word in the construct state precedes another word in the emphatic/determined state, both words carry this nuance of specificity and both can be translated with the English word “the”. Thus,

סֵפֶר מָלֵך = “a book of a king”, or “a king’s book”
נָסְפֶּר מָלֵך = “the book of the king”, or “the king’s book”.

You will note that in the above list the forms of the absolute and construct state are identical for this word, but this is not always the case. E.g., consider the word מֶלֶכה (queen, a feminine noun):

absolute:  מֶלֶכה  = queen
construct:  מֶלֶכה  = queen of
emphatic/determined:  נֵמְלֶכֶה  = the queen
Nouns and adjectives are inflected according to the following paradigm, illustrated here by the adjective "ד לא" ("ready", "destined"):  

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>absol.</td>
<td>בְּהָדְדָה</td>
<td>masc.</td>
</tr>
<tr>
<td>const.</td>
<td>בְּהָדְדָה</td>
<td>fem.</td>
</tr>
<tr>
<td>emph./det.</td>
<td>בְּהָדְדָה</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>absol.</td>
<td>בְּהָדְדָה</td>
<td>masc.</td>
</tr>
<tr>
<td>const.</td>
<td>בְּהָדְדָה</td>
<td>fem.</td>
</tr>
<tr>
<td>emph./det.</td>
<td>בְּהָדְדָה</td>
<td></td>
</tr>
</tbody>
</table>

The distinctive features of each of these forms are indicated in the following chart:

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>absol.</td>
<td>בְּהָדְדָה</td>
<td>masc.</td>
</tr>
<tr>
<td>const.</td>
<td>בְּהָדְדָה</td>
<td>fem.</td>
</tr>
<tr>
<td>emph./det.</td>
<td>בְּהָדְדָה</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>absol.</td>
<td>בְּהָדְדָה</td>
<td>masc.</td>
</tr>
<tr>
<td>const.</td>
<td>בְּהָדְדָה</td>
<td>fem.</td>
</tr>
<tr>
<td>emph./det.</td>
<td>בְּהָדְדָה</td>
<td></td>
</tr>
</tbody>
</table>
**Exercise 4a:** Fill in the following chart for masculine nouns/adjectives:

<table>
<thead>
<tr>
<th>Noun/adj. abs./cstr. sing.</th>
<th>emph./det. sing.</th>
<th>plural abs.</th>
<th>pl. cstr.</th>
<th>pl. emph./det.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָמִין (“old”)</td>
<td>יַמִּין</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>יָבֶל (“good”, root: ב ל)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The יָבֶל = א</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>זָאָ֣ר (“little”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>’יִלְיָת (“judgment”, root: יִלְיָת)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>מִרְאֶה (“mountain.”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>מַבְלִים (“wise”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>יִ反腐 (“tongue”)</td>
<td>יִ反腐</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The יִ反腐 = א</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>יִרְאָה (“voice”; root: ל א)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The יִרְאָה = א</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>לָשׁוֹן (“remnant”)</td>
<td>לָשׁוֹן</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The לָשׁוֹן = א</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notice that the two words with waw as a middle consonant of their root (ב ל and ל א), have similar forms.

**Exercise 4b:**

Fill in the following chart for feminine nouns/adjectives:

<table>
<thead>
<tr>
<th>Noun/adj. abs. sing.</th>
<th>cstr. sing.</th>
<th>emph./det. sing.</th>
<th>plural abs.</th>
<th>pl. cstr.</th>
<th>pl. emph./det.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָמָה (“old”)</td>
<td>יָמָה</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>יָבָה (“good”, root: ב)</td>
<td>יָבָה</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>יָנָה (“little”)</td>
<td>יָנָה</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>זָאָרָה (“little”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>לָשׁוֹן (“crime”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
It should be apparent that there are certain consistencies between these words. E.g.,
the words נק , , and מ ' ק all have the same vocalic pattern.
Similarly, the words נק and נק have similar forms, though the
long middle vowel of each is different. Recognizing these patterns helps to make
the acquisition of new words easier.

The exception to these consistencies is that in the emphatic forms when the
adjective has a long-ē then the following taw has no dot and is pronounced soft,
whereas if the vowel is a long-ū, long-ā, or long-ī vowel then the taw is
pronounced hard.

Note that some feminine words do not bear the characteristic נ ending, words
like נ (sippar). Their inflection is identical to that of masculine nouns.

Note also that the pronunciation of the feminine adjective in the absolute state is
identical to that of the masculine adjective in the emphatic/determined state. The
only difference in these forms above are the endings, נ, on the feminine
adjective (the typical marker of femininity) and נ, on the emphatic/determined
masculine noun. Because the pronunciation of these two morphemes is so similar,
they were often confused; it is common to find feminine nouns with the ending נ,
and masculine emphatic/determined nouns with the ending נ. For the
purposes of pedagogy, I will consistently render the feminine absolute ending with
heh, and the masculine emphatic/determined form with an 'aleph.

Part 2: More Complex Nouns and Adjectives
Many nouns and adjectives in Aramaic witness more complex changes in their
inflection. A good, basic example of these changes is seen with the masculine word
for money or silver, נב , and the feminine word for a letter or missive, פ נ נ.
<table>
<thead>
<tr>
<th>Singular</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abs.</td>
<td>כנף</td>
<td>יננה</td>
</tr>
<tr>
<td>Const.</td>
<td>כנה</td>
<td>ינה</td>
</tr>
<tr>
<td>Emph./Det.</td>
<td>כנני (kaspā')</td>
<td>ינני</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abs.</td>
<td>כננים</td>
<td>יננות</td>
</tr>
<tr>
<td>Const.</td>
<td>כנה</td>
<td>ינה</td>
</tr>
<tr>
<td>Emph./Det.</td>
<td>כנני (kaspayya)</td>
<td>ינני</td>
</tr>
</tbody>
</table>

According to the rules of Aramaic pronunciation, the accent of a word is typically on the last syllable. The vowel of a syllable immediately preceding the accented syllable reduces if it is a short vowel (/a/ , /e/ , /i/ , /o/ , /u/ ) in an open syllable. Thus, although the absolute form for “silver” is יננה, we would never expect the absolute form to be *יננה, since this would leave a short vowel in an open, unaccented syllable (*ke-sa-pa). Such a vowel would always reduce. However, a form like *יננה in Aramaic is also intolerable; so, the result of these tendencies is that the first syllable sees the emergence of a full vowel. In this case, the /a/ vowel that emerges under the first syllable in the emphatic/determined singular state produces a form that is much closer to the word’s etymological origin: kaspnu.

The process of vowel reduction might further be illustrated by examining the history of the plural form for “kings”: ינ本書. In early Aramaic (in, e.g., the 800s-500s BCE) vowels did not reduce, nor was there spirantization of begadkephat consonants. (Both phenomena began later, presumably spirantization taking effect before vowels started reducing.) This means that the plural for “king” was pronounced malakān, with the accent on the final syllable. But, after several hundred years, the word had a much different form: the kaph was spirantized and the syllable immediately before the accent reduced. Although there was perhaps a period of transition where the vowel was pronounced as a murmured vowel, eventually it was lost altogether. This hypothetical transformation might be illustrated below:


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One should note that because the *kaph* (׃) no longer is preceded by a vowel, one would expect it to be pronounced “hard”; however, a memory of the original vowel has been preserved in the “soft” pronunciation of the *kaph*. (See also יִבְיָב “gold” below). Unexpectedly, the pronunciation of the plural of “silver” (יִבְיֶבֶל) reflects no such memory of a vowel beneath the second root consonant.

A vowel does NOT reduce if it is a long vowel, or if it is in a closed syllable. Thus, the vowel of the adjective בֵּית does not reduce because , here represents a long vowel, and similarly the long /i/ vowel in רֵֽיֵה does not reduce. If the syllable preceding an accented syllable is closed, the vowel also does not reduce. This is seen in words like בֶּן “great”, which has the emphatic form בֵּית (rabbā’).

This rule of pronunciation can also be used to explain the absolute form of יִבְיֶבֶל (יִבְיֶבֶל; “old”). The second syllable of the word is accented, and one might expect for the short vowel in the preceding syllable to reduce. However, this does not happen since the first syllable of יִבְיֶבֶל is closed. The same is true for the first syllable in יִבְיֶבֶל; the short /i/ vowel does not reduce.

**Exercise 4e.**
Many Aramaic nouns follow the pattern of יִבְיֶבֶל above. Complete the following chart for these words that follow the pattern of יִבְיֶבֶל.

<table>
<thead>
<tr>
<th>sing. abs./cstr.</th>
<th>sing. emph./det.</th>
<th>pl. abs.</th>
<th>pl. cstr.</th>
<th>pl. emph./det.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִבְיֶבֶל (“image”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>בֵּית (“master”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>יִבְיֶבֶל (“wine”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>בֵּית (“slave”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>יִבְיֶבֶל (“gate”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In all of the above examples, the vowel of the first syllable is /a/, as in the example of יִבְיֶבֶל. Many nouns, however, have a short /i/ or /e/ (or sometimes a short /u/ or
short /o/ in this position. E.g., יִסְפַּר ("book") has a short /i/ and לְבָנָה ("man") has a short /u/ in the plural forms:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>abs.</td>
<td>יִסְפַּר</td>
<td>לְבָנָה</td>
<td>יִסְפַּר</td>
</tr>
<tr>
<td>const.</td>
<td>יִסְפַּר</td>
<td>לְבָנָה</td>
<td>יִסְפַּר</td>
</tr>
<tr>
<td>emph./det.</td>
<td>יִסְפַּר</td>
<td>לְבָנָה</td>
<td>יִסְפַּר</td>
</tr>
</tbody>
</table>

As with יִסְפַּר, the singular emphatic/determined state of לְבָנָה reveals a form very close to the word’s original pronunciation, sipru. The etymological base of words is not always important to know, but it sometimes does help explain certain inconsistencies in the printed texts. E.g., the word for gold, הַלְבָנָה, would seem to be identical in its form to the word for silver, הַסְפַּר. And, in its vocalic pattern, it is, in fact similar. However, because the original form of the word in the singular was dahahu (NOT *dahhu), the beth is always “soft” (that is, a fricative, or spirantized), and the second consonant is always followed by a murmured vowel: thus, סְפַּר for the emph./det. state, and לְבָנָה for the plural absolute. (Compare with the corresponding form of יִסְפַּר: סְפַּר where the shewa represents the absence of a vowel and the ס is “hard”).

Other nouns exhibit slightly different morphological patterns, but the basic principle of vowel reduction outlined above applies to all of them, making the forms of nouns rather predictable.

Vocabulary:
- סְפַּר = “letter” f.
- לְבָנָה = “master” m.
- סְפַּר = “judgment” m.
 Introductory Lessons in Aramaic by Eric D. Reymond
Lesson 5: Participle and (more) Noun Patterns

Part 1:
The participles in Aramaic have forms and inflections similar to those of nouns and adjectives. The participles function as nouns or as verbs; as verbs they indicate continuous actions that take place in the present or in the time frame of a given passage. Thus, if a participle appears in a story about the past, the participle should be translated with the English past tense. To summarize, לְהָב (from the root לָכַּב, associated with writing) can be translated as a noun “the one writing” or as a verb (with a pronoun לְהָב נָב) “he is writing,” or if the context is the past “he was writing,” or if the context is the future “he will be writing”.

The inflection of the participle can be exemplified with the root for writing:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th></th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>abs.:</td>
<td></td>
<td>masc.</td>
<td>fem.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>לָכַּב</td>
<td>לָכַּב</td>
<td>לָכַּב</td>
<td>לָכַּב</td>
</tr>
<tr>
<td>const.:</td>
<td>לָכַּב</td>
<td>לָכַּב</td>
<td>לָכַּב</td>
<td>לָכַּב</td>
</tr>
<tr>
<td>emph./det.:</td>
<td>לָכַּב</td>
<td>לָכַּב</td>
<td>לָכַּב</td>
<td>לָכַּב</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>לָכַּב</td>
<td>לָכַּב</td>
</tr>
</tbody>
</table>

Notice that the G-stem active participle always has a long-a vowel under its first consonant.

The most important forms to know are the absolute forms, since these will often be used as verbs in Aramaic.
Exercise 5a.
Fill out the following chart, which isolates the forms most important for the participle.

<table>
<thead>
<tr>
<th>root</th>
<th>m. s. abs.</th>
<th>f. s. abs.</th>
<th>m. pl. abs.</th>
<th>f. pl. abs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>תיינ (“to perish”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>הים (“to ask for or request”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>קפ (“to go out”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>קלח (“to come up”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ייב (“to do, make”)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Vocabulary:
Nouns:
יר (“in the emph./det.: הבטח = land
הל (“in the emph./det.: הבטח, in the plural abs. הבטח = son
יד (“in the cstr.: הבטח = decree
דבר = “ready”

Participles:
יר = to say (Notice that the second vowel is not _ but _. This is due to the following resh (ש), which typically causes what would otherwise be _ vowels to become _). (The guttural consonants ט, פ, and ת have a similar effect on /e/ [ə] vowels.)

יר = “to serve,” “pay reverence to”)
יר = “to send”
יר = “to know”

Note that participles, when they are used as predicates, match the subject noun in gender and number, but NOT in their state. (Unless both are in the absolute state; normally the subject is in the emphatic/determined state and the predicative participle is in the absolute state.) Usually only participles that are used as adjectives match another noun in their state. Thus,
Exercise 5b.
Translate these English sentences into Aramaic:

The men of the land are writing to (use יָלָד for “to”) the king.

The good king is not perishing at the gate.

The king’s son is requesting wine from his father (= יְהוָה).

The decree of the king is old.

A son is sending to a king the letter.

The wise son knows.
Part 2:
There are a variety of other noun patterns in Aramaic that can easily be learned. Many nouns are accented on the first syllable, in contrast to the general rule, but otherwise follow the pattern of 흠ו and above. There are also some with a middle *yodh*, which effects only their construct state:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Strong Root</th>
<th>Middle-Weak</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abs.:</td>
<td>קֹרֶן (horn)</td>
<td>מָלַכְתָּה (house)</td>
</tr>
<tr>
<td>Const.:</td>
<td>הַלֵּבָן</td>
<td>עֵין</td>
</tr>
<tr>
<td>Emph./Det.: ואֶיֶה</td>
<td>מָלַכְתָּה (baytā')</td>
<td>'אֲנָּא')</td>
</tr>
</tbody>
</table>

(Note the silent shewa followed by a soft taw. The diphthong /ay/ is considered a vowel.)

<table>
<thead>
<tr>
<th>Plural</th>
<th>Strong</th>
<th>Middle-Weak</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abs.:</td>
<td>קֹרֶנִים</td>
<td>מָלַכְתָּּי</td>
</tr>
<tr>
<td>Const.:</td>
<td>הַלֵּבָנִים</td>
<td>עֵין</td>
</tr>
<tr>
<td>Emph./Det.: ואֶיֶה</td>
<td>מָלַכְתָּּי</td>
<td>'אֲנָּא')</td>
</tr>
</tbody>
</table>

*(Note the different base form; the כ is still pronounced like a long /a/, although it is in an unaccented, closed syllable.)*

Some feminine nouns have an absolute form like the word for kingdom, מָלַכְתָּה:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abs.:</td>
<td>מָלַכְתָּה</td>
</tr>
<tr>
<td>Const.:</td>
<td>מָלַכְתָּה</td>
</tr>
<tr>
<td>Emph./Det.: ואֶיֶה</td>
<td>מָלַכְתָּה</td>
</tr>
</tbody>
</table>

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35
plural  fem.  말קואן
abs.:  말קואן
const.:  말קואט
emph./det.:  말קואאת

NB: The shewa under the lamedh in this word indicates the absence of a vowel, though the kaph is pronounced “soft.” How would you be able to predict that this shewa indicates the absence of a vowel and not a murmured vowel?

Exercise 5c.
Fill out the chart below, according to the pattern of

<table>
<thead>
<tr>
<th>sing. abs.</th>
<th>sing. cstr.</th>
<th>sing. emph./det.</th>
<th>pl. abs.</th>
<th>pl. cstr.</th>
<th>pl. emph./det.</th>
</tr>
</thead>
<tbody>
<tr>
<td>נָהַר</td>
<td>“illumination”</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>נָשָׁה</td>
<td>“need”</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

You will notice that, like מִלּוּב, the words listed above are abstract nouns. Most words that have this pattern are abstract nouns.

The word מִלּוּב is interesting because, the initial short vowel is not reduced. This is because the following ט, is virtually doubled. In other words, although the ט is not marked as doubled by a dot, it acts as if it were and this prevents the short /a/ vowel from reducing.
Exercise 5d.
Many other noun patterns are found with “weak” roots, but these usually are analogous to the patterns of the “strong” roots or to the pattern of the participle. Based on this assumption, and your knowledge of Aramaic vowel reduction, complete the following chart:

<table>
<thead>
<tr>
<th>sing. ab.</th>
<th>sing. cstr.</th>
<th>sing. emph.</th>
<th>pl. abs.</th>
<th>pl. cstr.</th>
<th>pl. emph.</th>
</tr>
</thead>
<tbody>
<tr>
<td>הָרְבַּי (&quot;greatness&quot;)</td>
<td></td>
<td></td>
<td>XXXXXXX not attested</td>
<td>XXXXXXX not attested</td>
<td>XXXXXXX not attested</td>
</tr>
<tr>
<td>הָרְפָא (&quot;request&quot;)</td>
<td>The , = ā</td>
<td></td>
<td>XXXXXXX not attested</td>
<td>XXXXXXX not attested</td>
<td>XXXXXXXX not attested</td>
</tr>
<tr>
<td>הָרְכִּי (&quot;moon&quot;)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>הָרֶפֶּל (&quot;scribe&quot;)</td>
<td>The , = ā</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>הָרֶפֶּל (&quot;judge&quot;)</td>
<td>The , = ā</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>הָרֶפֶּל (&quot;God&quot;)</td>
<td>The , = ā</td>
<td>The ה is part of the root and is not replaced by ל– in the cstr., etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>הָרֶפֶּל (&quot;priest&quot;)</td>
<td>The , = ā</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Some feminine nouns have a typically feminine form in the singular, but pattern like a masculine noun in the plural:

- singular
  - abs.: מִלְּחָה
  - const.: מִלָּה
  - emph./det.: מִלָּה

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Vocabulary

ינע = “God” m.
ינע = “nation” f.
ינע (in the emph./det.: קינע) = land f.
ינע = “request” f.
ינע (in the emph./det.: קינע, in the plural abs. קינע) = “son” m.
ינע (in the cnstr.: קינע) = “decree” f.
ינע = “dream” m.
ינע = “word” f.
ינע = “kingdom” f.
ינע = “scribe” m.
ינע = “ready”
ינע = “year” f.

Participles:

ינע = to say (Notice that the second vowel is not  but  . This is due to the following resh (ג), which typically causes what would otherwise be  vowels to become  ). (The guttural consonants ג, ג, and ג have a similar effect on /e/ [Э] vowels.)
חֲלִיא = “to serve,” “pay reverence to”
חֶלֶף = “to send”
חָלִיך = “to know”
Lesson 6: The G Perfect Verb and Nominal Suffixes

Part 1.
Most Semitic languages attest a number of verbal stems or conjugations that communicate different basic concepts. In Aramaic, there are three basic stems, named either after what the Germans call it, or after the form of the stem in the third person, masculine singular (3ms) perfect form of the root הָעָל֣וֹת, and/or after its distinctive morphological feature:

The G-stem (i.e., Grundstamm) or the Pa‘al (תָּמִיקָה) --- The basic stem (used to express both transitive and intransitive actions).

The D-stem (i.e., Doppelstamm) or the Pa‘ar (תָּמִיקָה) --- The stem used for factitive and fientive meaning, for verbs that convey the causing of a state: “to make broken”, “to make experienced.” These notions can be distinguished from those that are more purely transitive (“to make something break”, “to make someone experience”); the D-stem implies that a subject has been brought into a state of being. (Factive refers to verbs which are intransitive in the G-stem, but transitive in the D-stem; fientive refers to verbs that are transitive in the G-stem as well as the D-stem). Its distinctive morphological feature is the doubling of the middle root consonant, thus the German name of the root means “Double-stem”.

The H-stem or Haph‘el (הָעָל֣וֹת). This stem is associated with causation (hence it is sometimes called the Causative Stem). Its distinctive morphological feature is its prefix ה.

This stem, associated with causation, can be compared with the D-stem since both describe the transformation of things. While the D-stem describes bringing something into a state, where that something is essentially passive, the H-stem describes that something actively participating in an action.

Waltke and O’Connor’s An Introduction to Biblical Hebrew Syntax (pp. 355-357) offers an English example that helps to distinguish these various nuances of the Hebrew (and Aramaic) verbal system.

“Sarah flies the airplane” G-stem
“Sarah, [by herself,] gets the airplane flown” D-stem
“Sarah makes the airplane fly” H-stem

Because each of these stems is associated with a particular semantic nuance, it is often easy to reason, based on the basic meaning of the root and the associations of

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each stem, what the meaning of a given root is in a given stem. It so happens, due to the limited nature of the preserved written Aramaic, few roots appear in all three stems. But, e.g., take the root associated with “perishing” טל:"

In the G-stem it means “to perish” (an intransitive verb).
In the D-stem it means “to put something into a state of ruin”.
In the H-stem it means “to cause something to perish”, i.e., “to destroy”.

Verbs of movement are also easy to predict, like בֵּן “to go down”

In the G-stem it means “to go down” (an intransitive verb).
In the D-stem it means “to bring into a state of being lower”.
In the H-stem it means “to deposit” or “to cause something to go down”.

There are also passive stems that correspond to these three basic stems:

The Gp, G-passive, or Pa'Tl (תַּל
The Dp, D-passive, or Pu‘al (תַּל
The Hp, H-passive, or Huph'al (תַּל

Of these, the G-passive is the most important, the most commonly used.

In addition, there are three prefix-t stems, each corresponding to one of the three active stems, each usually expressing a reflexive notion or a passive notion. (This means that there are technically two ways to create a passive verbal form, one through the passive stems [Pa'Tl, Pu‘al, Huph'al], the other through the prefix-t stems.)

The tG or Hithp'el (תַּל
The tD or Hithpa‘al (תַּל
The tH or Hithhaph'al (תַּל

Of these, only the tG and tD stems are found in Biblical Aramaic with any frequency.

Each of these stems (G, D, H, Gp, Dp, Hp, tG, tD, [tH]), or conjugations, has a perfect form (expressing actions already completed, finished) and an imperfect form (expressing actions not yet completed), as well as participles, imperatives, and infinitives. We learn first the perfect. The 3ms form is the most important since it is the form of the verb listed in the dictionaries.
The following paradigm isolates the distinctive features of each form of the perfect.

<table>
<thead>
<tr>
<th>Form</th>
<th>Stem</th>
<th>Suffix</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>תֶּבֶשׁ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3fs</td>
<td>תֶּבֶשׁ</td>
<td>הָאִיל</td>
<td>(The forms of the 3fs and 1cs perfect are somewhat counter-intuitive, given that their etymological form is *katabat and *katabtu. Based on these forms, we would expect the first vowel to be /a/ not /i/. It is, in fact, /a/ in roots that begin with a guttural consonant. E.g., הנָבְרָה &quot;she made&quot; and הנָבְרָה &quot;she said&quot;, ובָּרְת &quot;I made&quot;, etc.)</td>
</tr>
<tr>
<td>2ms</td>
<td>תֶּבֶשׁ</td>
<td>הָאִיל</td>
<td></td>
</tr>
<tr>
<td>2fs</td>
<td>תֶּבֶשׁ</td>
<td>הָאִיל</td>
<td>(The shewa preceding the suffix in these forms represents the absence of a vowel: katabta / katabt, katabti. The final shewa in תֶּבֶשׁ also represents the absence of a vowel.)</td>
</tr>
<tr>
<td>1cs</td>
<td>תֶּבֶשׁ</td>
<td>הָאִיל</td>
<td>(The shewa preceding the suffix in this form represents the absence of a vowel: kitbat.)</td>
</tr>
<tr>
<td>3mp</td>
<td>תֶּבֶשׁ</td>
<td>הָאִיל</td>
<td></td>
</tr>
<tr>
<td>3fp</td>
<td>תֶּבֶשׁ</td>
<td>הָאִיל</td>
<td>(The shewa preceding the suffix in these forms represents the absence of a vowel: katabtn, katabten.)</td>
</tr>
<tr>
<td>2mp</td>
<td>תֶּבֶשׁ</td>
<td>הָאִיל</td>
<td></td>
</tr>
<tr>
<td>2fp</td>
<td>תֶּבֶשׁ</td>
<td>הָאִיל</td>
<td></td>
</tr>
<tr>
<td>1cp</td>
<td>תֶּבֶשׁ</td>
<td>הָאִיל</td>
<td>(The shewa preceding the suffix in this form represents the absence of a vowel: katabna.)</td>
</tr>
</tbody>
</table>

Adding these suffixes to the stem of the D- or H-stem allows you usually to predict the correct form.

Thus, the 2fp suffix תֶּבֶשׁ + the base of the D-stem תֶּבֶשׁ = תֶּבֶשׁ

Or, the 1cp suffix נָבְרָה + the base of the H-stem נָבְרָה = נָבְרָה (Note that while both forms contain the sequence --נָבְרָה--, it represents something slightly
different in each case. The dot in the taw in the D-stem form indicates that the middle consonant is doubled. In the H-stem form, the dot in the taw indicates only that it is pronounced “hard”. The above D-stem form would be transcribed kattebten, while the H-stem form would be transcribed haktebna’.

**Exercise 6a.**
Understanding the suffixes attached to the G-stem perfect and understanding the basic principles of vowel reduction, allows you to predict often what the verbal forms will look like in the D- and H-stems.

Fill out the chart below for the verb בְּלֵב; consult the Answer Appendix as needed.

<table>
<thead>
<tr>
<th></th>
<th>G-Perfect</th>
<th>D-perfect</th>
<th>H-perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>בְּלֵב</td>
<td>בְּלֵב</td>
<td>בְּלֵב</td>
</tr>
<tr>
<td>3fs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2ms</td>
<td>בְּלֵב</td>
<td>בְּלֵב</td>
<td>בְּלֵב</td>
</tr>
<tr>
<td>2fs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1cs</td>
<td>בְּלֵב</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3mp</td>
<td>בְּלֵב</td>
<td>בְּלֵב</td>
<td>בְּלֵב</td>
</tr>
<tr>
<td>3fp</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2mp</td>
<td>בְּלֵב</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2fp</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1cp</td>
<td>בְּלֵב</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In some cases the G-perfect verbs have a short /i/ vowel, where בְּלֵב has a short /a/ vowel. So, e.g., the G-3ms perfect of the verb indicating ability looks like this: בְּלֵב (“he was able”). Similarly, with the verb indicating sitting, בְּלֵב (“he sat”).
Occasionally verbs will have /e/ (έ), instead of /i/, or /a/. But, these verbs (like "ἔχω") are otherwise analogous in their paradigm to "ἔβη" and "ἔβη". Verbs like "ἔχω" even have the same vowel in their 3mp and 3fp forms as "ἔβη" and "ἔβη".

**Exercise 6b.**

Parse the following forms (indicating stem, person, gender, number, and root) and fill in the blanks:

- "ἔφυγε ("--- came up")
- "ἐλάπε ("--- salted")
- "ἔλλαμ ("--- sent")
- "ἐτούθατα ("--- inquired")
- "ἐπέθεσα ("--- found")
- "ἐδύρα ("--- sat")

**Part 2:**

Instead of using independent pronouns to indicate possession (as in English "my", "your", "her"), Aramaic uses suffixal pronouns. Because Aramaic distinguishes between masculine and feminine genders and between singular and plural in the 2nd and 3rd persons, this means that you can have a masculine noun (like "king") with a 2nd person feminine plural possessive pronoun ("your king"). In order to disambiguate the "your" in the translation I include a parenthetical identification of gender and number: "your (fp) king". (This, of course, does not imply that the king is either feminine or plural.)

The addition of pronominal suffixes to nouns follows the rather simple principles illustrated so far. If you know the suffixes and the absolute, construct, and emphatic/determined forms of the noun, you can usually predict the form of the suffixed noun.

Often, if confused, one can take the emphatic/determined form of the noun and subtract the Ν, ending (or the Ν: - ending for masculine plural nouns) and then supply the appropriate suffix to this form.

- "the scribe" Νφηρτα → ἣφηρτα* → ἢφηρτα "my scribe"
- "the letter" Νφηρτα → ἢφηρτα* → ἢφηρτα "your letter"

This technique does not work for some nouns, especially in relation to the 2mp, 2fp, 3mp, and 3fp suffixes (see the note " beneath the chart).
Note that for this and the following charts, the footnotes to the words in the first column apply to the analogous forms in the other columns.

<table>
<thead>
<tr>
<th>Const/emph. form</th>
<th>Ms noun</th>
<th>Ms noun</th>
<th>Fs noun</th>
<th>Fs noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs “my”</td>
<td>סְפַרְפָּה סְפַרְפָּה</td>
<td>לְשֵׁנָה לְשֵׁנָה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
</tr>
<tr>
<td>2ms “you”</td>
<td>סְפַרְפָּה סְפַרְפָּה</td>
<td>לְשֵׁנָה לְשֵׁנָה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
</tr>
<tr>
<td>2fs “you”</td>
<td>סְפַרְפָּה סְפַרְפָּה</td>
<td>לְשֵׁנָה לְשֵׁנָה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
</tr>
<tr>
<td>3ms “his”</td>
<td>סְפַרְפָּה סְפַרְפָּה</td>
<td>לְשֵׁנָה לְשֵׁנָה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
</tr>
<tr>
<td>3fs “her”</td>
<td>סְפַרְפָּה סְפַרְפָּה</td>
<td>לְשֵׁנָה לְשֵׁנָה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
</tr>
<tr>
<td>1cp “our”</td>
<td>סְפַרְפָּה סְפַרְפָּה</td>
<td>לְשֵׁנָה לְשֵׁנָה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
</tr>
<tr>
<td>2mp “your”</td>
<td>סְפַרְפָּה סְפַרְפָּה</td>
<td>לְשֵׁנָה לְשֵׁנָה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
</tr>
<tr>
<td>2fp “your”</td>
<td>סְפַרְפָּה סְפַרְפָּה</td>
<td>לְשֵׁנָה לְשֵׁנָה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
</tr>
<tr>
<td>3mp “their”</td>
<td>סְפַרְפָּה סְפַרְפָּה</td>
<td>לְשֵׁנָה לְשֵׁנָה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
</tr>
<tr>
<td>3fp “their”</td>
<td>סְפַרְפָּה סְפַרְפָּה</td>
<td>לְשֵׁנָה לְשֵׁנָה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
<td>מֶלֶבֶה מֶלֶבֶה</td>
</tr>
</tbody>
</table>

a The shewa in this form is pronounced.
b The accent is over the next-to-last syllable.
c Note the dot in the final heh, which distinguishes the 3fs pronoun from the marker of the feminine noun.
d The suffix could also be ב—
e The suffix of the 2mp, 2fp, 3mp, and 3fp pronouns includes a shewa that represents the absence of a vowel when the preceding vowel is short (סְפַרְפָּה סְפַרְפָּה) and a murmured vowel when the preceding vowel is long (לְשֵׁנָה לְשֵׁנָה) or when another shewa that represents the absence of a vowel comes right before it (מֶלֶבֶה מֶלֶבֶה). Whether or not the shewa represents the absence of a vowel, the following kaph is always spirantized or pronounced “soft”. Thus, for “your scribe” we have סְפַרְפָּה סְפַרְפָּה (סְפַרְפָּה סְפַרְפָּה), for “your word” מֶלֶבֶה מֶלֶבֶה (מֶלֶבֶה מֶלֶבֶה), for “your God” מֶלֶבֶה מֶלֶבֶה (מֶלֶבֶה מֶלֶבֶה), for “your king” we have מֶלֶבֶה מֶלֶבֶה (מֶלֶבֶה מֶלֶבֶה), for “your land” מֶלֶבֶה מֶלֶבֶה (מֶלֶבֶה מֶלֶבֶה). Notice that the basic form of the noun before the 2mp, 2fp, 3mp, and 3fp suffix is usually the form of the noun in the construct singular: סְפַרְפָּה סְפַרְפָּה, though the form of “your (2mp) king” is similar to the emphatic/determined form of the noun מֶלֶבֶה מֶלֶבֶה (the const. sing. of “king” being מֶלֶבֶה מֶלֶבֶה). Similarly, the form of “your (mp) silver” would be מֶלֶבֶה מֶלֶבֶה (מֶלֶבֶה מֶלֶבֶה), not מֶלֶבֶה מֶלֶבֶה (מֶלֶבֶה מֶלֶבֶה).
*kəsarəkōm), and “your (mp) book” would be מְסַרְסָקְו (siprəkōm), and “your (mp) servant/slave” would be מְסַרְסָקְו (‘aḥdəkōm).

The suffix could also be קַד.

**Exercise 6c.**

Transliterate and translate the following forms:

<table>
<thead>
<tr>
<th>fp noun</th>
<th>fp noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>מְסַרְסָקְו / מְסַרְסָקְו</td>
<td>מְסַרְסָקְו / מְסַרְסָקְו</td>
</tr>
<tr>
<td>מְסַרְסָקְו</td>
<td>מְסַרְסָקְו</td>
</tr>
<tr>
<td>מְסַרְסָקְו</td>
<td>מְסַרְסָקְו</td>
</tr>
<tr>
<td>מְסַרְסָקְו</td>
<td>מְסַרְסָקְו</td>
</tr>
<tr>
<td>מְסַרְסָקְו</td>
<td>מְסַרְסָקְו</td>
</tr>
<tr>
<td>מְסַרְסָקְו</td>
<td>מְסַרְסָקְו</td>
</tr>
</tbody>
</table>

Feminine plural nouns take the same suffixes in essentially the same way.

| const./emph. form | fp noun | fp noun |
|------------------|------------------|
| מְסַרְסָקְו | מְסַרְסָקְו |
| מְסַרְסָקְו | מְסַרְסָקְו |
| מְסַרְסָקְו | מְסַרְסָקְו |
| מְסַרְסָקְו | מְסַרְסָקְו |
| מְסַרְסָקְו | מְסַרְסָקְו |
| מְסַרְסָקְו | מְסַרְסָקְו |

The shewa in this word represents a murmured vowel since the preceding vowel is long: E.g., מְסַרְסָקְו.

The suffix could also be קַד.

The suffix could also be קַד.
Masculine plural nouns take slightly different suffixes, but in essentially the same way. A *yodh* appears as part of each suffix, except for in the 3ms suffix. This *yodh* is pronounced only in the 1cs suffix as part of the dipthong /ay/; it is not pronounced in the other forms. In an earlier stage of Aramaic it was pronounced, but now it simply helps to graphically differentiate these suffixes from those used on the singular and feminine plural nouns.

<table>
<thead>
<tr>
<th>const./emph. form</th>
<th>mp noun</th>
<th>mp noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs “my”</td>
<td>לְשׁוֹנִי</td>
<td>לְשׁוֹנִי</td>
</tr>
<tr>
<td>2ms “you”</td>
<td>לְשׁוֹנְךָ</td>
<td>לְשׁוֹנְךָ</td>
</tr>
<tr>
<td>2fs “you”</td>
<td>לְשׁוֹנְךָ</td>
<td>לְשׁוֹנְךָ</td>
</tr>
<tr>
<td>3ms “his”</td>
<td>לְשׁוֹנֶה</td>
<td>לְשׁוֹנֶה</td>
</tr>
<tr>
<td>3fs “her”</td>
<td>לְשׁוֹנֶה</td>
<td>לְשׁוֹנֶה</td>
</tr>
<tr>
<td>1cp “our”</td>
<td>לְשׁוֹנֵנוּ</td>
<td>לְשׁוֹנֵנוּ</td>
</tr>
<tr>
<td>2mp “your”</td>
<td>לְשׁוֹנָךְ</td>
<td>לְשׁוֹנָךְ</td>
</tr>
<tr>
<td>2fp “your”</td>
<td>לְשׁוֹנָךְ</td>
<td>לְשׁוֹנָךְ</td>
</tr>
<tr>
<td>3mp “their”</td>
<td>לְשׁוֹנֵיהֶם</td>
<td>לְשׁוֹנֵיהֶם</td>
</tr>
<tr>
<td>3fp “their”</td>
<td>לְשׁוֹנֵיהֶם</td>
<td>לְשׁוֹנֵיהֶם</td>
</tr>
</tbody>
</table>

a The shewa in this form is pronounced.
b The *yodh* of the suffix is not pronounced.
c The accent is over the next-to-last syllable.
d Note the strange form of the 3ms pronoun.

As might be obvious, feminine nouns that follow a masculine paradigm in the plural, take the suffixal pronouns as if the word were a masculine noun.
Because the mem in this word is doubled (as indicated by the dot), the shewa must represent a murmured vowel.

**Exercise 6d.**
Consider the following examples and then write the words beneath these in Aramaic:

- his slave (לֶבֶן)
- her son (לֶבֶן)
- our kings (נֵכֶד)
- their kingdom (נֵכֶד)
- his words (לֶבֶן)
- my letter (לֶבֶן)
- your (masc. sing.) nation (לֶבֶן)
- your (fem. pl.) crimes (לֶבֶן)

1. my slaves
2. our sons (remember the unpredictable plural to this word)
3. your (fem. sing.) king
4. their (masc.) kingdoms
5. her word
6. your (masc. sing.) letter
7. our nations (remember the unpredictable plural)
8. my crimes
9. his illumination
10. their (fem.) greatness
11. your (fem. pl.) judges
12. his needs
Part 3: Syntax of יְרוֹם. 
In Aramaic, one can express a genetive relationship between two words through the construct state, as already discussed above. In addition, one can express a genetive relationship through the particle, יִד, which might be translated “of” in the following cases. Thus, the expression “the son of the king” might be expressed with either

the construct state: בר מלך

or

the particle ברה דר מלך

Quite often in Aramaic one encounters an expanded version of this second construction, in which the first word has a 3rd person possessive suffix on it, agreeing in number and gender with the word that follows יְרוֹם. This seems redundant to the English reader, but makes good Aramaic. This allows a third way to express the same phrase “the son of the king”:

ברה דר מלך

Here, the 3ms suffix on בר agrees in number and gender with the word “king”. Note that although the more literal translation is “his son of the king”, this is not idiomatic in English and so this Aramaic construction should never be translated this way. Rather, your translation should always be in idiomatic, comprehensible English.

Consider the plural forms of the same expression:

a. “the sons/children of the king”:
בר מלך
ברא דר מלך
ברות דר מלך
b. "the sons/children of the kings"

בֶּןָיָיו מַלְכֶּיהָ

בְּנוֹי דָּי מַלְכֶּיהָ

c. "the son of the kings"

בֵּר מַלְכֶּיהָ

בֵּר דָּי מַלְכֶּיהָ

(?) (This form of son is unattested, but here based on the analogous form in Syriac: bêrûn.)

The particle (and its alternate form ת) also functions as a relative pronoun, translated into English either as "who", "whose", "whom", "which", "that", "that which", "where", depending on the context. E.g., note the following usages from the single verse of Daniel 2:11:

מַלְכֶּיהָ דָּי מַלְכֶּיהָ שֶׁאַל נְקָרו
נֵאָסָה לֹא אָסֶּר דָּי מַלְכֶּיהָ קָטָר מַלְכֶּיהָ
לֹא מַלְכֶּיהָ דָּי מַלְכֶּיהָ גַלְגַּל מַלְכֶּיהָ לֹא אָסֶּר

"The matter (lit. "word") that the king requests (is) hard. Another there is not who can explain it before the king, except gods whose dwellings are not among mortals."

The English word "whose" usually denotes a possessive or genitive relationship. Notice that in Aramaic such a relationship is indicated by יָד + noun + possessive suffix: יָד + בְּרֵד + יָד.

In addition, יָד can be used as a conjunction to connect phrases together, especially after verbs of knowing, saying, or perception, like English "that" in "I know that you are buying time," or "I said that I would find it," the former of which is a direct quotation from Daniel 2:8:

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"I know that you are buying time."

The extremely versatile particle £ can also indicate direct speech, especially when it follows a verb for speaking. In these cases it is not translated. Because it can also mean “that” after verbs of speaking, there is sometimes ambiguity as to whether the particle is indicating direct or indirect speech.

Exercise 6e.
Write in Aramaic the following phrases using the third manner of expressing the genetive with the suffixed pronoun.

1. the decrees of the kings
2. the servants/slaves of the nation
3. the scribes of the land
4. the needs of the children
5. the crimes of those serving God
6. the request of the one sending the letter
7. The judges of the nation made an image of the old king. They said to their children (use ל for “to”): “We are writing in our language (for “in” use ב; for “language” use the word for “tongue”).

Exercise 6f.
Translate the following passage from Ezra 5:11-12, vocalizing the two unpointed forms. For words you do not know, use the vocabulary list that follows the passage.

חַיָּיוֹת אָבוֹתָם יִבְדֹּלוּ דְּרֶאָלָה שְׁמֵיהָ אֶלֶּה יִהְיֶהוּ... לִקְנֶה מְלֹאךְ הָרֹקְרוֹר שְׁמַחְתָּם אֶלֶּה שְׁמִיָּה... יָחִיב מָהָר בְּעֵבֶּרֶת בֵּית-בֵּית אֱלֹהִים
Vocabulary:
Nouns:

בָּשָׁה = "father" (Pl. with 1cp suffix: בָּשָׁה בָּשָׁה = "our fathers" --- see the next lesson for this word and its strange forms.) m.

מִלֶּה = "judge" m.

לֶהָל = the 3mp independent pronoun "they". This form is peculiar to the book of Ezra; elsewhere it is לוֹ and לְהָל

לַד = "hand" f.

לֶשֶׁה = "Chaldaean" (emph./det.: לֶשֶׁה לֶשֶׁה = "the Chaldaean") --- see the next lesson for the forms of gentilic nouns.

לֶשֶׁה = "slave" or "servant" (emph./det.: לֶשֶׁה לֶשֶׁה), m.

לֶשֶׁה = "heavens" (emph./det.: לֶשֶׁה לֶשֶׁה) m.

Verbs (Verbs are always listed in their G-3ms perfect form):

לָכְב = "to give"

לָכְב = "to be able"

לָכְב = "to sit"

לָכְב = "to come up"

לָכְב = In H-stem: "to anger"

Particles

לָכְב = "but", "except"

לָכְב = "because"
Lesson 7: Imperfect, Participles, Prepositions

Part 1:
The imperfect form of the verb indicates actions not yet complete, and so can often be translated with the English present or future. It also expresses modal nuances, which are communicated in English through complementary verbs “should”, “would”, “could”, etc.

Its form is characterized by a combination of prefixes and suffixes (in contrast to the perfect’s exclusive use of suffixes). Again, predicting the correct forms of the verb in the various stems is easy if you know the root, the theme vowel, and the series of prefixes/suffixes for each person/number/gender.

The theme vowel is the vowel that appears in the last syllable of the 3ms imperfect form. For the D- and H-stems, every root has the same theme vowel /e/ (ָ֤), unless it has a guttural (ח, כ, מ, נ) as a third-consonant (or a resh), in which case the /e/ (ָ֤) shifts to /a/ (ָ֤) in accordance with the phonological rules of Aramaic (see the above note to בָּל [Les. 5, part 1]).

In the G-stem, the theme vowel is less predictable. The most common is the short /u/ vowel. This is found with roots like הָלַב (“to write”). Other roots have a short /a/, like the root connected to speaking (אָמַל), or the root that indicates dressing (לָכַב), or the root indicating wielding power (לָשָׁן). Usually, roots with a perfect like לָשָׁן with /e/ (ָ֤) as the second vowel, have imperfects with an /a/ theme vowel.

Considering the following paradigms, wherever הָלַב has a /u/, these verbs take /a/. They are otherwise completely analogous to הָלַב. A very few roots have a theme vowel of /e/ (ָ֤), roots like הָקַל (“to fall”) and הָבַי (“to give”), which will be discussed later.
The following paradigm isolates the distinctive suffixes and prefixes of each form of the imperfect.

<table>
<thead>
<tr>
<th></th>
<th>3ms</th>
<th>3fs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>אִבְּחָנָה</td>
<td>יִבְּחָנָה</td>
</tr>
<tr>
<td>2ms</td>
<td>אִבְּחָנָה</td>
<td>יִבְּחָנָה</td>
</tr>
<tr>
<td>2fs</td>
<td>אִבְּחָנָה</td>
<td>יִבְּחָנָה</td>
</tr>
<tr>
<td>3mp</td>
<td>לְבָחָנָה</td>
<td>יִבְּחָנָה</td>
</tr>
<tr>
<td>3fp</td>
<td>לְבָחָנָה</td>
<td>יִבְּחָנָה</td>
</tr>
<tr>
<td>2mp</td>
<td>לְבָחָנָה</td>
<td>יִבְּחָנָה</td>
</tr>
<tr>
<td>2fp</td>
<td>לְבָחָנָה</td>
<td>יִבְּחָנָה</td>
</tr>
<tr>
<td>1cp</td>
<td>נְבָחָנָה</td>
<td>יִבְּחָנָה</td>
</tr>
</tbody>
</table>
Exercise 7a.
Understanding the prefixes and suffixes attached to the G-stem imperfect and understanding the basic principles of vowel reduction, allows you to predict what the verbal forms will look like in the D- and H-stems.

Fill out the following chart for the verb בָּרָא, consulting the Answers Appendix as needed.

<table>
<thead>
<tr>
<th></th>
<th>G-imperfect</th>
<th>D-imperfect</th>
<th>H-imperfect</th>
<th>Alternative form of the H-stem with no ה</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
</tr>
<tr>
<td>3fs</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
</tr>
<tr>
<td>2ms</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
</tr>
<tr>
<td>2fs</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
</tr>
<tr>
<td>1cs</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
</tr>
<tr>
<td>3mp</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
</tr>
<tr>
<td>3fp</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
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<tr>
<td>2mp</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
</tr>
<tr>
<td>2fp</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
</tr>
<tr>
<td>1cp</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
<td>יָבָא</td>
</tr>
</tbody>
</table>

Note the alternative forms of the H-stem (Haphel), called the A-stem (or, Aphel), since it lacks the distinctive heh prefix. The A-stem occurs sporadically in Biblical Aramaic and eventually supplants the older H-stem in later dialects of Aramaic.

Exercise 7b.
Parse the following forms, describing stem, person, gender, number, and root:

This has two possible parsings.

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Part 2:
The forms of the D- and H-participles are easy to learn, based on your familiarity with the patterns of the perfect and imperfect verb forms. They are distinct from the G-participle, because they both have a *mem* prefix.

As with the G-participles, the D and H-participles can be used as nouns or as predicates.

Their most common forms are given below:

<table>
<thead>
<tr>
<th></th>
<th>D-stem</th>
<th>H-stem (Haphel)</th>
<th>A-stem (Aphel)</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>מַכְחֶב</td>
<td>מַכְחֶב</td>
<td>מַכְחֶב</td>
</tr>
<tr>
<td>f.s.</td>
<td>מַכְחֶב</td>
<td>מַכְחֶב</td>
<td>מַכְחֶב</td>
</tr>
<tr>
<td>m.p.</td>
<td>מַכְחֶב</td>
<td>מַכְחֶב</td>
<td>מַכְחֶב</td>
</tr>
<tr>
<td>f.p.</td>
<td>מַכְחֶב</td>
<td>מַכְחֶב</td>
<td>מַכְחֶב</td>
</tr>
</tbody>
</table>

Part 3:
Like nouns, prepositions can take suffixed pronouns. Their paradigm is entirely predictable:

**Exercise 7c.**
In the following chart, the prepositions נ and נ are like מ in their form. The prepositions נ and נ are similar to each other in that they both actually have a doubled second radical (i.e., minn and 'imm), something that is only indicated in the orthography by a dot when a suffix follows them. The prepositions נ and נ both take suffixes as if they were masculine plural nouns.
Fill out the blanks in the following chart.

<table>
<thead>
<tr>
<th></th>
<th>1cs</th>
<th>2ms</th>
<th>2fs</th>
<th>3ms</th>
<th>3fs</th>
<th>1cp</th>
<th>2mp</th>
<th>2fp</th>
<th>3mp</th>
<th>3fp</th>
</tr>
</thead>
<tbody>
<tr>
<td>לֹא</td>
<td>לַעַב</td>
<td>לָעַב</td>
<td>לָעַב</td>
<td>לָעַב</td>
<td>לָעַב</td>
<td>לָעַב</td>
<td>לָעַב</td>
<td>לָעַב</td>
<td>לָעַב</td>
<td>לָעַב</td>
</tr>
</tbody>
</table>
Part 4.
A final few nominal patterns can be studied, as they are occasionally found in Aramaic texts.

There are many nouns that have a prefixed mem or taw at their beginning. Nouns like יָכָּה "work" are formed from the basic root יָכָּה יָכָּה "to do" or "make."
Similarly, יְכָּה יְכָּה "bed" from יְכָּה יְכָּה G = "to lie" and יְכָּה יְכָּה ("altar") from יְכָּה יְכָּה G = "to sacrifice". The same pattern fits with the taw-prefixed words like יָכ ה יָכ ה "praise, glory" from יָכ ה יָכ ה D = "to praise."

Other, more confusing patterns also exist:

**singular**

<table>
<thead>
<tr>
<th>Nouns that end in etymological y</th>
<th>gentilics (ending in āy)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(These are usually names of ethnic, political, or religious groups. Here, יְכ ה can be translated either as Judean or Jew.)</td>
<td></td>
</tr>
<tr>
<td><strong>abs.:</strong> יָכ ה יָכ ה (throne)</td>
<td>יָכ ה יָכ ה (lion)</td>
</tr>
<tr>
<td>( י = /o/)</td>
<td></td>
</tr>
<tr>
<td><strong>const.:</strong> יָכ ה יָכ ה (?)</td>
<td>יָכ ה יָכ ה</td>
</tr>
<tr>
<td><strong>emph./det.:</strong> יָכ ה יָכ ה (?)</td>
<td>יָכ ה יָכ ה</td>
</tr>
</tbody>
</table>

**plural**

<table>
<thead>
<tr>
<th>יָכ ה יָכ ה</th>
<th>יָכ ה יָכ ה</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָכ ה יָכ ה</td>
<td>יָכ ה יָכ ה</td>
</tr>
<tr>
<td>יָכ ה יָכ ה</td>
<td>יָכ ה יָכ ה</td>
</tr>
<tr>
<td>יָכ ה יָכ ה</td>
<td>יָכ ה יָכ ה</td>
</tr>
<tr>
<td>יָכ ה יָכ ה</td>
<td>יָכ ה יָכ ה</td>
</tr>
</tbody>
</table>

Note in relation to the gentilic nouns that one occasionally finds forms in which the original yodh has been replaced by an aleph: יָכ ה יָכ ה for יָכ ה יָכ ה and יָכ ה יָכ ה for יָכ ה יָכ ה.
Exercise 7d.
Fill out the chart below, according to the pattern of "רַבָּן".

<table>
<thead>
<tr>
<th>sing. abs.</th>
<th>sing. cstr.</th>
<th>sing. emph./det.</th>
<th>pl. abs.</th>
<th>pl. cstr.</th>
<th>pl. emph./det.</th>
</tr>
</thead>
<tbody>
<tr>
<td>רַבָּן</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(&quot;Babylonian&quot;)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>כִּסֵּסי</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Chaldaean&quot;)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

There are, of course, many more peculiar nouns, but these must be learned individually.

Especially important are the forms of father and brother, both of which are attested only with suffixes, making their other forms a matter of conjecture.

Consider the suffixed forms.

**singular**

| נִבְרָה | ? |
| נִבְרָה | ? |
| נִבְרָה | ? |
| נִבְרָה | ? |
| נִבְרָה | ? |

| נִבְרָה | ? |
| נִבְרָה | ? |
| נִבְרָה | ? |
| נִבְרָה | ? |
| נִבְרָה | ? |

**plural**

| נִבְרָה | (?) |
| נִבְרָה | (This is the only form attested in BA.) |

etc.

For the word “father” note that the plural has a feminine ending. For “brother”, note that the נ in the plural form is virtually doubled.
Exercise 7e.
Translate the following passage from Ezra 4:14-15, vocalizing the six forms without vowels. For words you do not know, use the vocabulary list that follows the passage.

בנן ידנ הים ימא ימא ימא
נהנה הים ימא ימא ימא
נהנה ימא ימא ימא ימא
נהנה ימא ימא ימא ימא
נהנה ימא ימא ימא ימא
נהנה ימא ימא ימא ימא ימא

Notice that in line 4, the initial verb is 3ms in form and refers to the Persian king, while the following verbs are 2ms forms, also referring to the Persian king. The initial use of the 3ms is perhaps out of deference to the king’s superior status.

Vocabulary:
Nouns:
ןכ = “record” (dokrān) (pl. emph./det.: נְכָּבְרִין) m.
ןכ = “palace” (sing. emph./det.: נְכָּבָּל) m.
ןכ = “salt” (sing. emph./det.: נְכָּבְרִין) m.
ןכ = “dishonor” (sing. cstr.: נְכָּבְרִין) f.
ןכ = “city” f.

Adjectives:
ןכ = “proper”
ןכ = “rebellious”

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Verbs:

- בָּאָרְכָּה (D-stem) = "to seek"
- הָעַרְכָּה (G-stem) = "to see" (G-inf.: הָעַרְכָּה)
- יָרְכָּה (G-stem) = "to know", "to understand" (G-impf. יָרְכָּה)
- הָעַרְכָּה (H-stem) = "to make known" (H-perf. הָעַרְכָּה)
- יָרְכָּה (G-stem) = "to salt" i.e., to donate salt, or to eat salt.
- פָּרְכָּה = G-stem: "to suffer"
- הָעַרְכָּה = H-stem: "to injure"
- נָרְכָּה = H-stem "to find"

Particles/Adverbs:

- בָּאָרְכָּה = "in" --- Note that when a shewa that represents a murmured vowel is prefixed to a word that begins with a murmured vowel, the first murmured vowel becomes short /i/, and the second becomes silent: בָּאָרְכָּה → בָּאָרְכָּה (bispar).

- בָּאָרְכָּה = “corresponding to”
- בָּאָרְכָּה = “because”
- בָּאָרְכָּה = “now”

Note the three sets of “near” demonstrative pronouns, all identical in meaning (“this”/“these”):

<table>
<thead>
<tr>
<th></th>
<th>Sing. (“this”)</th>
<th>Plural (“these”)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First Set</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>masc.</td>
<td>פָּרְכָּה</td>
<td>פָּרְכָּה (and פָּרְכָּה and פָּרְכָּה)</td>
</tr>
<tr>
<td>fem.</td>
<td>פָּרְכָּה</td>
<td>פָּרְכָּה</td>
</tr>
<tr>
<td><strong>Second Set</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>masc.</td>
<td>פָּרְכָּה</td>
<td>פָּרְכָּה</td>
</tr>
<tr>
<td>fem.</td>
<td>פָּרְכָּה</td>
<td>פָּרְכָּה</td>
</tr>
<tr>
<td><strong>Third Set</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>masc.</td>
<td>פָּרְכָּה</td>
<td>XXXXX</td>
</tr>
<tr>
<td>fem.</td>
<td>פָּרְכָּה</td>
<td>XXXXX</td>
</tr>
</tbody>
</table>
There is only one set of "far" demonstratives ("that" / "those"), though only the masculine forms are attested:

<table>
<thead>
<tr>
<th></th>
<th>Sing. (&quot;that&quot;)</th>
<th>Plural (&quot;those&quot;)</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>🇷emplace</td>
<td>[Index]</td>
</tr>
<tr>
<td>*fem.</td>
<td>[Index]</td>
<td>[Index]</td>
</tr>
</tbody>
</table>
Lesson 8: Imperative, Infinitive, and Numerals

Part 1:
All the stems and conjugations have imperatives, whose function is largely analogous to the imperative’s function in our language, that is, commands.

The forms of the imperatives usually are based on the 2nd-person forms of the imperfect verb. Essentially, they are shortened versions of these forms; the prefixes and suffixes are usually truncated. Thus, from the G-2fs imperfect form רמא"ז we get the G-f.s. imperative רמא"ז. The taw prefix has been eliminated and the final nun has also been eliminated. Furthermore, because the stress falls on the second syllable, the original /u/ vowel has been preserved.

<table>
<thead>
<tr>
<th></th>
<th>G-stem</th>
<th>D-stem</th>
<th>H-stem (Haphel) and (Aphel)</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>רמא&quot;ז</td>
<td>רמא&quot;ז</td>
<td></td>
</tr>
<tr>
<td>f.s.</td>
<td>רמא&quot;ז</td>
<td>רמא&quot;ז</td>
<td></td>
</tr>
<tr>
<td>m.p.</td>
<td>רמא&quot;ז</td>
<td>רמא&quot;ז</td>
<td></td>
</tr>
<tr>
<td>f.p.</td>
<td>רמא&quot;ז</td>
<td>רמא&quot;ז</td>
<td></td>
</tr>
</tbody>
</table>

Notice that the m.s., m.p., and f.p. imperatives in the D- and H/A-stems are identical to the respective perfect forms of the D- and H/A-stems.

Part 2.
All the stems and conjugations also have infinitives which function in a manner similar to English infinitives.

Their forms are slightly different. In the G-stem, the infinitives have a mem prefix, while in the other stems they do not.

<table>
<thead>
<tr>
<th></th>
<th>G-stem</th>
<th>D-stem</th>
<th>H-stem / A-stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ממא&quot;ז</td>
<td>ממא&quot;ז</td>
<td>ממא&quot;ז</td>
<td></td>
</tr>
</tbody>
</table>

Notice, now, that the G-stem is the only stem that has a mem prefix on the infinitive. Contrast this to the way participles are formed in each of these stems, where the D- and H/A-stems are the ones that carry a mem prefix. Thus, if a verbal form has a mem prefix it is either a G-stem infinitive or a D-, H/A-stem participle.
Part 3:
Numbers
Cardinal Numbers 1-10

<table>
<thead>
<tr>
<th></th>
<th>Used with masc. nouns</th>
<th>Used with fem. nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>י</td>
<td>וב</td>
</tr>
<tr>
<td>2</td>
<td>ע</td>
<td>ע</td>
</tr>
<tr>
<td>3</td>
<td>ח</td>
<td>ח</td>
</tr>
<tr>
<td>4</td>
<td>ד</td>
<td>ד</td>
</tr>
<tr>
<td>5</td>
<td>ה</td>
<td>ה</td>
</tr>
<tr>
<td>6</td>
<td>ט</td>
<td>ט</td>
</tr>
<tr>
<td>7</td>
<td>ז</td>
<td>ז</td>
</tr>
<tr>
<td>8</td>
<td>ז</td>
<td>ז</td>
</tr>
<tr>
<td>9</td>
<td>ז</td>
<td>ז</td>
</tr>
<tr>
<td>10</td>
<td>ס</td>
<td>ס</td>
</tr>
</tbody>
</table>

One curiosity that Aramaic shares with other Semitic languages is that the numbers 3-10 that are masculine in form modify feminine nouns and numbers that are feminine in form, modify masculine nouns. Thus, to express “seven kings” one would write: מֵלְכֵי שְׁבִיעַת מִלְכֶּה (the numeral can come either before or after the noun it modifies). But, to express “seven queens” one would write: מֵלְכֵי שְׁבִיעֲת מִלְכֶּה. Although the cardinal numbers are like adjectives, in that they modify nouns, they do not occur in the emphatic/determined state and only rarely appear in the construct state before the noun.

The “teens” do not occur in Biblical Aramaic, but we may conjecture the following forms, together with the multiples of ten, which have only a single form for both masculine and feminine nouns.
Cardinal Numbers 11-70

<table>
<thead>
<tr>
<th></th>
<th>Used with masc. nouns</th>
<th>Used with fem. nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>ה</td>
<td>ה</td>
</tr>
<tr>
<td>12</td>
<td>ת</td>
<td>ת</td>
</tr>
<tr>
<td>13</td>
<td>ת</td>
<td>ת</td>
</tr>
<tr>
<td>20</td>
<td>נ</td>
<td>נ</td>
</tr>
<tr>
<td>23 (literally, 20 and 3)</td>
<td>ע</td>
<td>ע</td>
</tr>
<tr>
<td>30</td>
<td>ע</td>
<td>ע</td>
</tr>
<tr>
<td>40</td>
<td>ע</td>
<td>ע</td>
</tr>
<tr>
<td>50</td>
<td>ע</td>
<td>ע</td>
</tr>
<tr>
<td>60</td>
<td>ע</td>
<td>ע</td>
</tr>
</tbody>
</table>
To express what corresponds to English “first”, “second”, “third”, “fourth”, “fifth”, etc., one uses ordinal numbers. In Aramaic these have the “gentilic ending” /-āy/, except the word for “second”. Like for the cardinal numbers, there are different forms for masculine and feminine nouns. Usually these appear after the noun they modify, like ordinary adjectives. Also like adjectives, the ordinal numbers appear in an absolute and emphatic/determined state. Furthermore, like other adjectives, these can be used alone as nouns and can appear in plural forms, to mean “the first ones”, “the second ones”, etc. (Due to the lack of evidence, many of these forms are educated guesses.)

<table>
<thead>
<tr>
<th>Ordinal Numbers 1-5</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Used with masc. nouns</strong></td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>5</td>
</tr>
</tbody>
</table>

Notice that like gentilic nouns, there are cases where the original yodh of the form has been replaced by ‘aleph.

**Exercise 8a.**
Write in Aramaic the following phrases. (Remember that the shorter form of of the numbers 3-10 modifies masculine nouns, the longer form modifies feminine nouns):

- one book
- two letters from two kings
- three records from four scribes
five years in six countries (i.e., lands)
seven palaces for eight kingdoms
these nine slaves for ten cities
eleven men from twelve nations
thirteen houses
the first son
the first kingdom
the second city
the third man
the fourth animal

Exercise 8b.
Read the following augmented version of Daniel 7:1-7. (The text is augmented in several ways. It includes in parentheses words that are not in the original biblical manuscripts, but which help make sense of the Aramaic. Some confusing words have been eliminated, which are indicated with ellipses. Furthermore, graphic inconsistencies in the representation are corrected.) Consult the glossary at the end of the lessons for words you do not know. There you will find verbs listed under the G-3ms perfect form and adjectives listed in the m.s. abs. state.

1. כְּמַה יַּעַשׂ מֶלֶךְ עֲחַר הַשָּׁנַה בִּשְׁנֵה הַשָּׁנִים
   וְיָשַׁבְתָּ בְּשָׁנֵה הַשָּׁנִים (רִחְמֵלָתוֹ)
   בְּמֶלֶךְ הַלֶּחֶם בָּהֵם.

2. נִנְחָה נַעַמְלָא לָאָסָר מִלָּה מִלָּה בְּמֶלֶךְ אֲשֶׁר לָיָם
   לְאָסָר לָאָסָר שֵׁמֶיהָ מֻנָּה לְמֶלֶךְ דְּרַבָּא

3. אֲלָבָשׁ הָוָא לָבָשׁוּ סֵלָכָא מִרְבָּא שֵׁנִי לְאָמְרָא

4. קְרֵסָה נַסָּרָא לָאָסָר דְּרַבָּא לָיָם
   מִלָּה מִלָּה הָוָא דְּרַבָּה מְלָיָם נַסָּרָא
   נַסָּרָא מִרְבָּא נְסָרָא אֲשֶׁר הָוָא אֲשֶׁר דַּרְבָּא לָיָם

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אֵרֵת נוֹבָה אַלְמָרָה יַנִּיבָה דָּפָה לְדָג
לֶשׁ-רֶד הַקְּוֵי מַעַלָּה עַל עֵדֶנֶה בֶּן שָׁנָה
וֹמֶּל אָפָה לְהַ קְוֵי אָסָל, בֶּשָּׁר שְׁלֵה

6. 

כַּאַף לָכוּ צְדוּקִים לִאָרְאָה אַבָּה בֶּנֶם
וּלְחַ בֶּנֶם כֶּלֶבֶת דּוּרָנֶה יֵלַעֲבָה
בַּעַלָּה רָשָׁי לְהוֹדָה אֲשֶׁר לוֹ

7. 

כַּאַף לָכוּ צְדוּקִים לִאָרְאָה לַיְוָה לְלִילָה
אֲשֶׁר לַחַת בֶּרֶנֶה יִתְהַלֶּה אֲשֶׁר לַחַת
שֶׁשְׁנָא דּוּרָנֶה לְהַרְפָּא אֲשֶׁר לוֹ
בַּעַלָּה בְּרוּנָא לְרֹפֶה וּדְרוֹפֶה מַלְכָּז לְתוֹלָה

Consider the following:
In the first line of verse 1, the last word, נוֹבָה, is the G-3ms perfect from the root נוֹבָה (“to see”) and is translated “he saw.”
In the second line of verse 1, the last word, רַבָּה, is a D-3mp imperfect, from the root רַבָּה (“to frighten”). The final letter is a pronoun suffix, indicating the object of the verb; here it is a 3ms pronoun, “him”, referring to Daniel.

In the first line of verse 2, the predicate is made up of a participle (וֹנָבָה) and a G-1cs perfect form of “to be” (וֹנָבָה), resulting in the translation “I saw” or, “I was watching.” This combination of participle plus a perfect form of “to be” is rather common in this passage and indicates a continuous action in the past.
In the second line of verse 2, note the vowel under the waw conjunction.

In the first line of verse 4, there are two clauses, both lack a verbal predicate. The predicate is, in each case, a prepositional phrase.
In the second line of verse 4, the verb מַלְכָּז לְדָג is a G-stem passive perfect, 3mp.
In the third line of verse 4, the verb מַלְכָּז לְדָג is a G-stem passive perfect, 3fs, while the verb מַלְכָּז לְדָג is a G-stem passive perfect, 3ms. The noun מַלְכָּז is “dual” in form.
In other words, it is not a singular noun, nor a plural, but indicates something that appears as a pair. This form is used with several nouns that come in pairs.
Originally every noun would have had a dual form, though this was no longer the

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case by the time the Book of Daniel was written. Only certain nouns had a dual form, mostly body parts.

In the third line of verse 5, the plural form of the active participle ן”לפ is here used in an impersonal way, and translated as if it were a passive verb: “It was told ....” This is a relatively common feature of Biblical Aramaic syntax. When you find a m.p. participle or a 3mp perfect or imperfect verb with no clear subject, then you can assume an impersonal subject, and translate the verb as a passive in English. Often, in these cases, whatever is the grammatical object of the verb in Biblical Aramaic will become the subject in your translation.

In the fifth line of verse 7, the word for “horns,” ן”לפ, is in the dual.

Verbs:
ן”לפ = H-stem “to stir up” (H-part., f.s., ר”לפ)
ן”לפ = G-stem: “to be shattered”, H-stem “to crush” (H-part. ר”לפ)
ן”לפ = “to be” (“I was” = ר”לפ)
ן”לפ = “to see”

Note how a participle is used together with a perfect form of the ב”לפ.
ן”לפ = G-stem “to arise”, H-stem “to set up,” “to install”, Hp-stem “to be set up” (ר”לפ)

Particles:
ן”לפ = “to”, but also ownership, “belonging to”
Lesson 9: Passive and Reflexive Constructions

Part 1:
Each of the stems has a corresponding passive perfect and participle (but no imperative, imperfect, or infinitive forms).

Exercise 9a.
Fill out the following chart for the verb הוהי, consulting the paradigms in the Answer Appendix as needed.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>3ms</td>
<td>יוהי</td>
<td>יוהי</td>
<td>יוהי / עוהי</td>
</tr>
<tr>
<td>3fs</td>
<td>יחיה</td>
<td></td>
<td></td>
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<tr>
<td>2ms</td>
<td>יחיה</td>
<td>יחיה</td>
<td></td>
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<tr>
<td>2fs</td>
<td>יחיה</td>
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<td>1cs</td>
<td>יחיה</td>
<td></td>
<td></td>
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<tr>
<td>3mp</td>
<td>יחיה</td>
<td>יחיה</td>
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<tr>
<td>3fp</td>
<td>יחיה</td>
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<tr>
<td>2mp</td>
<td>יחיה</td>
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<tr>
<td>2fp</td>
<td>יחיה</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1cp</td>
<td>יחיה</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note that the second vowel of the D- and H-stems is not the /e/ like in the active form, but a short /a/. This pattern is also found in the passive participles.
It should be obvious that these forms produce many ambiguities. For example, the G-f.s. passive participle is identical to the G-3fp passive perfect. Similarly, the f.s., m.p., and f.p., passive participles in the D- and H-stems are identical in form to their active counterparts. Only context can distinguish these forms.

Now, notice some of the salient characteristics of the passive forms in relation to their active counterparts. While the G- active perfect has an a-vowel after the second root-consonant (\(\text{ל}\)), the G-passive perfect and participle have an i-vowel after the second root-consonant (specifically a long-i vowel). Just the opposite pattern is observed between the D-, H/A-active forms and the D-, H/A-passive forms. Thus, while the D- and H/A-active perfect and imperfect have an e-vowel after the second root-consonant (\(\text{לי, ли, and ליה, ליה,}"\)) the D-, H/A-passive perfect and participles always have an a-vowel.

Part 2:
Each of the stems has a corresponding reflexive stem, which, as its name suggests, can connote reflexivity, or sometimes habitual, repeated action. More often, however, it represents passivity. Thus, this is yet another way to represent passivity in Aramaic.

The tG or Hithpa'el (ד"ט) 
The tD or Hithpael (ד"ט) 
The tH or Hithhaph'al (*ד"ט) 

However, only the tG and tD stems are attested for BA and therefore merit our attention.

These reflexive stems are characterized by their hi- (or, in the imperfect, yi-, ti-, 'i-, ni-) prefixes.

The stems have perfect, imperfect, imperative, participle, and infinitive forms, though not all of these are attested in Biblical Aramaic.
Exercise 9b.
Fill out the spaces left blank in the following chart and answer the following questions.

<table>
<thead>
<tr>
<th></th>
<th>tG-Perfect</th>
<th>tD-Perfect</th>
<th>tG-Imperfect</th>
<th>tD-Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
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<td></td>
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<tr>
<td>3fs</td>
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<tr>
<td>2ms</td>
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<td>2fs</td>
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<td>1cs</td>
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<td>2fp</td>
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<tr>
<td>1cp</td>
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</tr>
</tbody>
</table>

1. What are the distinctions in the vowel patterns between the tG-perfect and those of the G-perfect?
2. In an unvocalized text, how many different forms could נַהַבָּה represent? What are they?
3. There are no tG- or tD-imperatives in Biblical Aramaic. But, given the imperfect forms you’ve written down in the above chart, what would the imperative forms of the tG and tD look like, if they did occur?
4. There are tG- or tD- participles in Biblical Aramaic. If the masc. sing. forms are, respectively מַהְבָּה and מַהְבָּה, what do the other forms look like?

One wrinkle to this rather straightforward paradigm is found with roots that have a sibilant as a first-consonant (ד, ג, ג, ג). If the first consonant is a ד, ג, ג, ג, the sibilant and the prefix ר switch places: נַהַבָּה is the m.s. tD-participle from

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("to consider"). If the first root consonant is a נ, then the consonants switch places, but the ר becomes a ת is the m.s. tD-participle from לבקנה ("to be wet").

Exercise 9c.
Translate this slightly simplified version of Daniel 7:8-10:

8.
מששלב זכויות הקדמויות נלאי יתנש מהጥב使える
והלו מ-伸びניא כלפיניא כך اكثر מהקהל
 Tcl הצהער כותב על מה שהי=מ bipartisan

9.
זהו החנה לפני רם היה שם תשלומי ינמי יונה
למשתת צהל חיר שלמר ראשה כסמר קמא
ברشهور סברת יִּי נור ממלאוה לו בלב

10.
קרוב דרגינר נבד
אלף אלפים שמשתות פרברים כָּפַרְמֹדָה יקומוי
לנייה הגה ופוסרין פּהו

Consider the following:
In the first line to verse 8, notice that the feminine word “horn” (ןוֹן) is modified by two feminine adjectives.
In the second line to verse 8, notice the two distinct, but similar, words: the adjective/cardinal number תז and the preposition בְּקֶשׁ.
In the third line to verse 8, notice the last word is a generic word for “great things.”

In the first line to verse 9, notice that the verb is עִשְׂרֶה, a 3mp G-passive perfect of רמות ("to throw, set up"). The subject is “thrones.” Also, the phrase יְשַׁחְתָּן וּמַמְלֹכָה is usually translated “Ancient of Days,” and indicates a single divine individual. The verb בָּלָה is not a G-passive perfect, but a simple G-perfect, with an /i/ vowel, instead of an /a/ vowel in its second syllable.
In the second line of verse 9, both clauses contain a non-verbal predicate.
In the third line of verse 9, both clauses contain a non-verbal predicate.
In the second line of verse 10, notice the two similar expressions “thousand of
thousands” and “ten-thousand of ten-thousands,” idioms expressing great numbers.
Also, note the object suffix (3ms) on the imperfect verb פָּרַק in verse 10.
In the third line of verse 10, notice that the word for justice and judgment, נָשָׁיִם,
seems to indicate the court itself. (Unless, this is a misreading of נָשָׁיִם, the word
for judge.)
Lesson 10: Weak Verbs I: First-nun, First-'aleph, First-yodh

There are three basic varieties of weak verbs, those having a weak first, second, or third consonant. There are mainly two weak consonants, waw and yodh. When 'aleph appears at the beginning or end of a root it is considered weak and can create unpredictable forms. Only when nun appears at the beginning of a root can it be considered weak, especially in the conjugated forms of the verbs.

Part 1.
First-nun verbs

The simplest of these weak verbs is the last, first-nun verbs. In fact, not all first-nun verbs behave strangely at all, some have patterns identical to the strong verbs. These include verbs like נְּעַר H = “to injure”, נִנְּשׁ G = “to give”.

Those that do show “weak” characteristics include: נִנְּשׁ G = “to descend”, לְעַל G = “to fall”, נְּשׁ נֵעֵר G = “to come forth”, לְעַל H = “to rescue”, נְּשׁ G = “to carry”.

We have already learned some of these in an earlier lesson, but because we only learned them in their participial forms, they did not exhibit their “weak” characteristics. In fact, the weak characteristics are not even apparent in the perfect of any stem. But, in the G- and H-imperfect the weak first-nun verbs behave somewhat unpredictably (but are normal in the D-imperfect). In essence, whenever a prefix is applied to the root and this results in nun as the final consonant of a syllable, the nun blends in with the following consonant; it assimilates. Thus, in the perfect, without a prefix, we have נְּשׁ נֵעֵר, the expected form, analogous to the form of verbs with strong roots. But in the imperfect, with the addition of the prefix yi-the nun becomes a syllable-final consonant *yin-pel, and it subsequently blends or assimilates with the following peh, resulting in yippel. (Notice that the theme vowel of this root, as indicated earlier, is /e/ [اء]. The theme vowels of first-nun verbs differ.)

Assimilation is a common linguistic phenomenon. What is described here is similar to the kind of assimilation that has taken place in Latin in the very word assimilate, from ad + similis → assimilāre = “to assimilate”.

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Note that due to difficulties with my word-processing program, the dot that should appear in the *sadeh* in the following forms does not appear.

<table>
<thead>
<tr>
<th></th>
<th>G- Imperfect</th>
<th>G- Imperative</th>
<th>H-Perfect</th>
<th>H-Imperfect</th>
<th>H-Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>ייפל</td>
<td>הפסל</td>
<td>יפסל</td>
<td>יypsıl</td>
<td>יypsıl</td>
</tr>
<tr>
<td>2ms</td>
<td>ייפל</td>
<td>הפסל</td>
<td>יפסל</td>
<td>יypsıl</td>
<td>יypsıl</td>
</tr>
<tr>
<td>1cs</td>
<td>ייפל</td>
<td>הפסל</td>
<td>יפסל</td>
<td>יypsıl</td>
<td>יypsıl</td>
</tr>
<tr>
<td>3mp</td>
<td>ייפל</td>
<td>הפסל</td>
<td>יפסל</td>
<td>יypsıl</td>
<td>יypsıl</td>
</tr>
<tr>
<td>2mp</td>
<td>ייפל</td>
<td>הפסל</td>
<td>יפסל</td>
<td>יypsıl</td>
<td>יypsıl</td>
</tr>
<tr>
<td>1cp</td>
<td>ייפל</td>
<td>הפסל</td>
<td>יפסל</td>
<td>יypsıl</td>
<td>יypsıl</td>
</tr>
</tbody>
</table>

Note that the imperatives also attest unexpected forms, based on the fact that they are influenced by the form of the imperfect.

The H-stem participle and G- and H-stem infinitives are quite predictable, given the pattern above.

H-Participle: ייפל or ייפל, מיפל, ייפל, etc.
G-Infinitive: מיפל
H-Infinitive: ייפל

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As observed above, in each of these forms the nun has assimilated into the following consonant, resulting in a doubled consonant. Thus, *yinpel → yippel. This is a relatively simple transformation, and deriving the root from these forms is relatively straightforward. Identifying these forms becomes problematic when one considers the other weak verbs that have forms similar to these.

Part 2.
First-‘aleph verbs.
Roots with an א as their first consonant have verbal forms that are only slightly distinct from those of the strong verb.

As with first-nun roots, the differences appear primarily when prefixes are added to the root. For the G-stem, the result is that the regular short /i/ of the prefix transforms into /e/ (א).

So the 3ms form of אבָר in the perfect is אבָר, but in the imperfect it is אבָר. The 2mp form in the perfect is אבָר, but in the imperfect it is אבָר. Notice that the ‘aleph in the prefixed forms does not have a shewa or any vowel beneath it.

**Exercise 10a.**
Based on the two examples above, you should be able to predict the following forms. Fill in the blanks of the chart (א for the G-Imperfect and א for the G-Imperative):

<table>
<thead>
<tr>
<th></th>
<th>G-Imperfect</th>
<th>G-Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>אַבָּר</td>
<td>XXXXXXXXXX</td>
</tr>
<tr>
<td>3fs</td>
<td></td>
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<tr>
<td>2ms</td>
<td>אַבָּר</td>
<td>XXXXXXXXXX</td>
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<tr>
<td>2fs</td>
<td>אַבָּר</td>
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</tr>
<tr>
<td>1cs</td>
<td>אַבָּר</td>
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<tr>
<td>2mp</td>
<td>אַבָּר</td>
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<td>2fp</td>
<td>אַבָּר</td>
<td></td>
</tr>
<tr>
<td>1cp</td>
<td></td>
<td>XXXXXXXXXX</td>
</tr>
</tbody>
</table>
Notice that the lcs form would have been *םלכמת, but because of the redundancy of two 'alephs, this shortens to the formםלכמ.

The D-stem shows no major insonstancies with the basic paradigm (e.g., *םלכמת and *םלכמת --- the /a/ theme vowel is due to the influence of the resh), but the H-stem does show significant deviation from the basic paradigm. The forms of first- 'aleph roots in the H-stem must be learned individually for each root.

Part 3.

First-yodh verbs.

Roots with a ר as the first root-consonant are like the other verbal patterns studied in this lesson, in that peculiarities in their forms emerge only with the application of prefixes to their root. The G- and D-stem perfect to these verbs are, therefore, analogous to strong verbs.

For the G-imperfect, there are two basic patterns, depending on the specific verb/root; for the H-imperfect, there is a single pattern. These are illustrated in the chart below. (D-stem imperfects are too rare to warrant discussion.)

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>3ms</td>
<td>לינב</td>
<td>לינב</td>
<td>לינב</td>
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<tr>
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<td>3mp</td>
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<tr>
<td>3fp</td>
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<tr>
<td>2fp</td>
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<td>לינב</td>
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<td>לינב</td>
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<tr>
<td>1cp</td>
<td>לינב</td>
<td>לינב</td>
<td>לינב</td>
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<td>לינב</td>
</tr>
</tbody>
</table>

The G-stem imperfect of ל"ז mimics the pattern of a root whose first root consonant is a nun, one that does not assimilate. The G-stem imperfect of ל"י mimics the pattern of a root whose first root consonant is a nun that does assimilate.

The H-stem of ל"י shows an /a/ vowel where we expect /e/ (א); this is due to the influence of the guttural 'ayin. Thus we have ל"י instead of ל"י. One root
deviates from this and makes the H-stem with a prefixed -'י, the root לֹא, which appears in the H-3ms perfect as לֹאָבָל.

One of the side effects of these similarities between roots is that it is sometimes difficult, when reading Biblical Aramaic, to recognize the root from which a given verb form derives. This, in turn, makes it difficult to look up the meaning of the verb.

**Exercise 10b.**
List the possible roots from which these verbal forms might derive and look up the correct root in the Answers Appendix.

1. לֹא
2. הָב
3. פָּרְק
4. דָּע
5. חוֹזְנָר

**Exercise 10c.**
Translate this slightly simplified version of Daniel 7:11-14

11. וַזֹּהוֹ הַוָּה בָּאַלְגָּרֶה מִן כָּל מַלְאָךְ מִכָּל קָרֵךְ כָּל מַלְאָךְ וְכָל קָרֵךְ מַלְאָךְ

12. וָאֵם יִקְרָא בִּכְלָיו וְיִמְרָה: ןוֹאֲרוֹ הַמִּשָּׁה וִיהֵשׁ יִרְדָּם וּרְדָם יִשָּׁה

13. וַזֹּהוֹ הַוָּה מַתיָּא לִילְיָא

14. וַזֹּהוֹ הַוָּה שָׁלֹשׁ וּרְכָּב וְפָלְמָה

*Introductory Lessons in Aramaic* by Eric D. Reymond
Consider the following:

In the third line of verse 11, note the forms of לָדָם = G-stem “to perish”, in the H-stem “to destroy”, in the Hp-stem “to be destroyed” (Hp-perf. לָדָם)

In the first line of verse 12, the verb לְשׁוֹנָה is an H-3mp perfect of לְשׁוֹנָה: “to take away.” The /e/ vowel under the heh (instead of an /a/ vowel) is the result of the following guttural consonant. Instead of translating, “the rest of the beasts took away their dominion,” it is likely that this verb is intended to have an impersonal subject, and should therefore be translated into the English passive. The first noun phrase is marking the topic of the sentence, best translated “As for the rest of the beasts, their dominion was taken away.”

In the second line of verse 12, note the curious phrases to mark time at the end.

In the second line of verse 13, note the phrase “like a son of man,” meaning like a human being. We might expect a ת to precede this phrase, to make “one like a human being”.

In the third line of verse 13, note the object suffix (3ms) on the H-3mp perfect of לְשׁוֹנָה. The addition of the suffix results in the reduction of the short /i/ beneath the resh in the regular form of the H-3mp perfect: לְשׁוֹנָה. Notice that here there is no clear subject, and so one must assume an impersonal subject, and translate with an English passive: “He was brought near” (instead of “they brought him near”).

In the third line of verse 14, the verb לְשׁוֹנָה is a G-3ms imperfect of לְשׁוֹנָה “to pass away.” Compare the H-stem of this verb, as it appears in verse 12.
Lesson 11: Weak Verbs II: Second and Third-Weak Roots

Part 1.

Second-yodh and -waw verbs.

Originally, yodh and waw functioned as discrepant root consonants, independent of each other. However, as Aramaic developed, the two consonants, especially as they appeared in the middle or at the end of a root, merged together, so that now it is often difficult to discern whether a root had a waw as its original second consonant, or a yodh. In general, the G-perfect of these roots has a long /a/ in the first syllable (\( \square \)), while the G-imperfect has a murmured vowel after the prefixed y- or t- and a long /u/ in the second syllable (\( \square \)). It is a consistent feature of verbs of this type to carry a murmured vowel or half-vowel beneath any prefixed element.

The D-stem has usually a yodh as the second consonant, which never disappears. The form of these verbs in the D-stem is identical to that of the strong verb.

The H-stem prefix to the perfect is \( \square \). The vowel of the second syllable is either /i/ or /e/ (\( \square \) or \( \square \)). The prefix element to the H-stem imperfect usually carries just a murmured vowel, as in the G-stem. The H-imperfect is distinguished from the G-imperfect through the vowel of the second syllable, which is /i/ (\( \square \)). Occasionally, other forms of the H-imperfect appear, having the pattern of \( \square \) and its Aphel variant \( \square \).

Because the verbal forms of this type of root are characterized by long vowels, the paradigms are somewhat predictable. Note that the next-to-last syllable often carries the stress in these forms.

<table>
<thead>
<tr>
<th></th>
<th>G-Perfect</th>
<th>G-Imperfect</th>
<th>H-Perfect</th>
<th>H-Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square ) / etc.</td>
</tr>
<tr>
<td>3fs</td>
<td>( \square ) (qāmtā)</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square ) / etc.</td>
</tr>
<tr>
<td>2ms</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square ) / etc.</td>
</tr>
<tr>
<td>2fs</td>
<td>( \square ) (qamtfā)</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square ) / etc.</td>
</tr>
<tr>
<td>1cs</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square ) / etc.</td>
</tr>
<tr>
<td>3mp</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square ) / etc.</td>
</tr>
<tr>
<td>3fp</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square ) / etc.</td>
</tr>
<tr>
<td>2mp</td>
<td>( \square ) (qomtā)</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square ) / etc.</td>
</tr>
<tr>
<td>2fp</td>
<td>( \square ) (qomtān)</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square ) / etc.</td>
</tr>
<tr>
<td>1cp</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square )</td>
<td>( \square ) / etc.</td>
</tr>
</tbody>
</table>
The G-participles sometimes have *yodh*, sometimes *'aleph* as the middle consonant:

<table>
<thead>
<tr>
<th></th>
<th>G-stem</th>
<th>G-stem passive</th>
<th>H-stem (Haphel)</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>אֶלֶלֶל</td>
<td>אֶלֶלֶל</td>
<td>בָּלֶלֶל / בָּלֶלֶל / בָּלֶלֶל</td>
</tr>
<tr>
<td>f.s.</td>
<td>אֶלֶלֶל</td>
<td>אֶלֶלֶל</td>
<td>בָּלֶלֶל</td>
</tr>
<tr>
<td>m.p.</td>
<td>אֶלֶלֶל</td>
<td>אֶלֶלֶל</td>
<td>בָּלֶלֶל</td>
</tr>
<tr>
<td>f.p.</td>
<td>אֶלֶלֶל</td>
<td>אֶלֶלֶל</td>
<td>בָּלֶלֶל</td>
</tr>
</tbody>
</table>

The imperatives, based on the imperfect forms, are not that surprising, nor are the infinitives:

<table>
<thead>
<tr>
<th></th>
<th>G-stem inv.</th>
<th>H-stem inv. (Haphel)</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>אֶלֶלֶל</td>
<td>אֶלֶלֶל</td>
</tr>
<tr>
<td>f.s.</td>
<td>אֶלֶלֶל</td>
<td>אֶלֶלֶל</td>
</tr>
<tr>
<td>m.p.</td>
<td>אֶלֶלֶל</td>
<td>אֶלֶלֶל</td>
</tr>
<tr>
<td>f.p.</td>
<td>אֶלֶלֶל</td>
<td>אֶלֶלֶל</td>
</tr>
</tbody>
</table>

Infinitive: אֶלֶלֶל

Other Idiosyncracies:
Some second-*yodh/waw* roots (like בָּשֶׁנ “to set”) have G-perfect forms like those listed above (בָּשֶׁנ, בָּשֶׁנ, etc.) but have G-imperfects with a long /י/ (בָּשֶׁנ), which, of course, look for all the world like H-imperfects. Further confusing things is that the G-3ms passive perfect would look identical to the G-m.s. passive participle: בָּשֶׁנ.

The tG and tD forms of these roots typically have a doubled t-prefix. Thus, in the imperfect בָּשֶׁנ (yittəsām).
Exercise 11a
Translate this slightly simplified version of Ezra 5:6-10; the first verse you have already seen before.

6.
פְּרָשְׁנָה אֶפְרְעָה דְָרִישֶׁתָה חָזָהָה פָּעַתָה שִׁבְרַנְתָּה
וְכַנְוֶה בֵּאְרִשָּׁה אֶפְרְשָׁה דְָרִיָּתָה תְּלָתָה מָלֵבָּה

7.
פְּרָשְׁנָה שִׁלְחָה עִלְּוָה
וְכַרְכָּה הַמְּיָה מְנוּחָה
לַחְדָּו לְמִלָּהּ שִׁלְחָה בָּלָה

8.
יְדוּתָה לְלַהֲמָה לְמִלָּהּ דְָרִיָּתָה לִיָּדָה מָרְנִיתָה
לַכּוֹת סְלָמָה דְָרָה
וְהָה שִׁפְרָה שִׁלָּחּ לְלַהֲמָה
נְעָבְרָה דְָשָׁנָה מִשְׁפָּרָהּ מְשַׁמְּרָהּ בֶּברָה וְיָדָה

9.
שָׁלַל הַשָּׁלַל לְשׁבָּלָה אֶפְרָא לְשׁבָּלָה אֱמֶרָה לְשָׁלַל
מְרִיתָה לְלַהֲמָה מִשְׁפָּרָהּ דְָרָה לְלַשְּׁבָּלָה
אֲשֶׁר נַעֲבַרְבָּהּ דְָשָׁנָה

10.
רָאָה שֵׁמֶחָה לְשׁבָּלָה לְלַהֲמָה לְדָוִיד לְדוֹרְנָה
רְאָה בְּשֵׁמֶךְ יְשַׁמְּרָהּ רַבָּה וְרָאָה יְשַׁמְּרָהּ

Consider the following:
In the first line of verse 6, the name of the governor is פְּרָשְׁנָה.
In the second line of verse 6, the word פְּרָשְׁנָה appears to be a gentilic word, due to the characteristic plural emphatic/determined ending for this type of word. However, it is understood as a common word, meaning "officials".

In the the second line of verse 7, the object of the verb לְלַשְּׁבָּלָה precedes the verb. This word order (Object + Verb + Subject) is typical of Biblical Aramaic. The phrase לְשׁבָּלָה is made up of a preposition (ל) plus the demonstrative pronoun

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(לֶ֣זַי = “this”). The phrase is translated variously “as follows” in the NRSV and New Jerusalem Bible, and as “thus” in the KJV. The phrase implies that what follows (in the third line of verse 7) is a quotation of the letter itself. In the third line of verse 7, the closing two words are the salutation to Darius.

In the first line of verse 8, דָּוִד is the preposition ל plus the place name דָּוִד. In the third line of verse 8, the phrase מִֽלְּתָ֣יְך֒ is a noun phrase that indicates the material “out of” which the temple was built.

In the fourth line of verse 9, the phrase מִֽלְּתָ֣יְך֒ is made up of the preposition ל plus the Shaphel infinitive of מִלְּתָ֣יְך֒. The Shaphel is a rare conjugation in Biblical Aramaic, essentially like the Haphel (or, Aphel), indicating causation.

In the first line of verse 10, the phrase מִֽלְּתָ֣יְך֒ is made up of the preposition ל plus the Haphel infinitive of מִלְּתָ֣יְך֒ plus the 2ms object suffix, “you”. When an infinitive is in construct with a following word or when it is followed by a suffix it takes the נ - ending.

Part 2.
Third-yodh, waw, and 'aleph verbs.
Roots that originally ended with either yodh, waw, or 'aleph have a variety of forms due to the fact that the original yodh, waw, or 'aleph was no longer pronounced. Typically, in the G-3ms perfect, the verb forms from roots with an original yodh or waw end in נ in Biblical Aramaic and later dialects, or sometimes ס (since the two consononants were often used interchangeably). And for this reason, the roots are often listed in dictionaries with נ as their final consonant, and are sometimes referred to as “third-heh roots”; nevertheless, imperfect forms that lack suffix typically end with an נ: ננָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָn. Roots that originally ended with an 'aleph are listed with this root consonant in the dictionaries and this consonant often does appear in the G-3ms perfect and imperfect forms. All the same, many forms of these verbs do not attest a נ or an ס. The result is that learning the paradigm of these weak verbs is essential.

The typical root used to illustrate this paradigm is the one indicating “building”: ננָנָn. In the G-stem, the perfect, imperfect, imperative, and passive perfect have the following forms.
Because the corpus of Biblical Aramaic is so small, many forms do not occur. But, the above chart illustrates some of the peculiarities of this type of verb. The *yodh/waw* that has disappeared in the G-3ms perfect form appears uniformly as a *yodh* in the G-2ms, 2fs perfect forms, as well as in the G-3fp, 2fp imperfect forms.

The masculine plural forms in the perfect, imperfect, and imperative are all characterized by the final *י-* (or, *י-*) ending. This will help you to distinguish roots with an original *yodh/waw* as a third root-consonant and roots with a *yodh/waw* as a second root-consonant; compare יֶלֶד (G-3mp perf.), יָלְדָּה (G-3mp imperf.), יָלָד (G-m.s. imperative).

For the G-passive perfect, note that there are only two forms attested. The 3ms form is identical to the G-m.s. imperative. As will be seen in the following chart, the ending of this form, *י-*, bears a similarity to the ending of D-3ms perfect and the D-m.s. imperative. The G-passive 3mp perfect also bears an ending, *י-*, that is similar to the ending on the D- and H-3mp perfects.
Notice that although the D-3mp perfect ends in "ך", the D-m.p. imperative ends in "ך", and the D-3mp, 2mp imperfect end in "ךך".

The H-stem has many of the same endings as the D-stem.

The participles, especially for the G-stem, also offer problems due to their idiosyncrasies.
The only distinction between G-f.s., f.p. participles and the G-f.s., f.p. passive participles appears in the first vowel, ְ versus ָ.

The only distinction between the D-participles and the D-passive participle would appear in the m.s. form, though the D-m.s. passive participle does not occur. As in the paradigm for the regular root בְּ, the other forms of the D-participle are identical. The same holds true for the distinction between the H-participles and the H-passive participles. The H-participles may also appear without the heh, i.e., as A-participles (Aphel-participles): מַלְכוּ, etc.

The infinitives are somewhat more predictable.

<table>
<thead>
<tr>
<th>G-stem infinitive</th>
<th>D-stem infinitive</th>
<th>H-stem infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָלְכָּה</td>
<td>קָנָה</td>
<td>מָלְכִּיה</td>
</tr>
</tbody>
</table>

Exercise 11b

Translate this slightly simplified version of Ezra 5:11-13; several of the verses you have already seen before.

11.
כֹּנֶם מַהְנוּמָה הָוֹרְבֵּיָה לֶאָסָרָה
אֵשׁוֹת הַמַּלְאַקִּים דְּרָאֲלֵיהֶם שֵׁמְאָה
וֹסְרִי בְּנֵיהֶם וְרָמְתָּה בּוֹהֵם מַעֲרָפָה דְּרוּ הָשֵׁם שִׁירָה

12.
לָהוֹ מִדְּרָי הָוֹרְבֵּיָה מַהְנוּמָה לֶאָסָרָה
יְהוָה הַמַּלְאַקִּים בּוֹסְרִי בּוֹסְרִי בְּנֵי מִדְּרָי
וֹרַחְתָּה בּוֹהֵם מַעֲרָפָה דְּרוּ הָשֵׁם שִׁירָה

13.
בָּרַךְ מָשָּה מָשָּה לְהוֹרְבֵּיָה מַלְכַּא דִּי בְּבָל
מָלְכַּא מַלְכַּא שֶׁמֶם בּוֹרְבֵּיָה דְּרוּ הָשֵׁם

Consider the following:

In the first line of verse 11, the word הָוֹרְבֵּיָה is the H-3mp perfect of הללו, with a 1cp object suffix, “to us”.

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In the third line of verse 12, the word לְנָתָן is the G-3ms perfect of לְנָתָן plus the 3ms object suffix, “it”.

Part 3.
Verbs whose second and third root-consonants are the same consonant.
Some roots, like לְנָתָן ("to enter"), have the same letter for their second and third consonants. This produces verbal forms that one would not expect, especially for the G- and H-stems. (The D-stem for these types of roots is regular.)

<table>
<thead>
<tr>
<th></th>
<th>G-Perfect</th>
<th>G-Imperfect</th>
<th>H-Perfect</th>
<th>H-Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>לְנָתָן</td>
<td>יְהֹלָל</td>
<td>יְהֹלָל / יַיִל</td>
<td>יְהֹלָל / יַיִל</td>
</tr>
<tr>
<td>3fs</td>
<td>לְנָתָן</td>
<td>יְהֹלָל</td>
<td>יְהֹלָל / יַיִל</td>
<td>יְהֹלָל / יַיִל</td>
</tr>
<tr>
<td>2ms</td>
<td>לְנָתָן</td>
<td>יְהֹלָל</td>
<td>יְהֹלָל / etc.</td>
<td>יְהֹלָל / etc.</td>
</tr>
<tr>
<td>2fs</td>
<td>לְנָתָן</td>
<td>יְהֹלָל</td>
<td>יְהֹלָל / יַיִל</td>
<td>יְהֹלָל / יַיִל</td>
</tr>
<tr>
<td>1cs</td>
<td>לְנָתָן</td>
<td>יְהֹלָל</td>
<td>יְהֹלָל / יַיִל</td>
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<td>3mp</td>
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<td>3fp</td>
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</tr>
<tr>
<td>2fp</td>
<td>לְנָתָן</td>
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<td>1cp</td>
<td>לְנָתָן</td>
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<td>יְהֹלָל / יַיִל</td>
<td>יְהֹלָל / יַיִל</td>
</tr>
</tbody>
</table>

The characteristic feature of this type of root is that when a prefix is added, the first of the two identical consonants assimilates to the first consonant of the root. In other words, in the case of לְנָתָן, the first lamed is assimilated into the preceding ‘ayin; we could represent the G-3ms imperfect in transliteration: ye‘ol. This form is derived from an earlier form *ye‘ol or לְנָתָן*. Similarly, the H-3ms perfect could be represented ha‘el and the H-3ms imperfect yaha‘el, though in an earlier stage of Aramaic they would have been, respectively, *ha‘el and *yaha‘el (לְנָתָן* and לְנָתָן*).

Sometimes, the doubling of a consonant, as in the double ‘ayin of ha‘el, is replaced by the sequence nun+consonant, so that we have han‘el, instead of ha‘el. Scholars dispute amongst themselves whether or not this nun was actually pronounced, and, if so, why it appears in some forms and not others. For the beginning student, it is easiest to assume that it was pronounced and so to pronounce the nun when he or she comes across such a form.
Based on what you have just learned, the imperatives, participles, and infinitives are not difficult to understand.

Participles

<table>
<thead>
<tr>
<th></th>
<th>G-stem</th>
<th>G-stem passive</th>
<th>H-stem (Haphel)</th>
<th>H-passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>כָּלֵל</td>
<td>כָּלֵל</td>
<td>מַהֲלֶה</td>
<td>מַהֲלֶה</td>
</tr>
<tr>
<td>f.s.</td>
<td>כָּלֵל</td>
<td>כָּלֵל</td>
<td>מַהֲלֶה</td>
<td>מַהֲלֶה</td>
</tr>
<tr>
<td>m.p.</td>
<td>כָּלֵל</td>
<td>כָּלֵל</td>
<td>מַהֲלֶה</td>
<td>מַהֲלֶה</td>
</tr>
<tr>
<td>f.p.</td>
<td>כָּלֵל</td>
<td>כָּלֵל</td>
<td>מַהֲלֶה</td>
<td>מַהֲלֶה</td>
</tr>
</tbody>
</table>

Imperatives

<table>
<thead>
<tr>
<th></th>
<th>G-stem</th>
<th>H-stem (Haphel)</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>כָּלֵל</td>
<td>מַהֲלֶה</td>
</tr>
<tr>
<td>f.s.</td>
<td>כָּלֵל</td>
<td>מַהֲלֶה</td>
</tr>
<tr>
<td>m.p.</td>
<td>כָּלֵל</td>
<td>מַהֲלֶה</td>
</tr>
<tr>
<td>f.p.</td>
<td>כָּלֵל</td>
<td>מַהֲלֶה</td>
</tr>
</tbody>
</table>

Infinitive

|   | מַשְׁלֵל |

Exercise 11c.
Given what you have learned about the verbal forms, vocalize the following two-consonant verbal form according to the various parsings. Check your list against the one in the Answers Appendix:

1. as a G-3mp perfect from כָּלֵל (G: “to judge”)
2. as a G-3mp perfect from the imaginary root כָּלֵל (G: “to judge”)
3. as a G-m.p. imperative from the imaginary root כָּלֵל (G: “to judge”)
4. as a G-m.p. imperative from the imaginary root כָּלֵל (G: “to judge”)
5. as a G-m.p. imperative from the imaginary root כָּלֵל (G: “to judge”)

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imperfect: *יְדוּת Prescott's.
6. as a G-3mp perfect from the imaginary root *יְדוּת
7. as a G-m.p. imperative from the imaginary root *יְדוּת (G-3ms
imperfect: *יְדוּי Prescott's)

Exercise 11d.
Translate this slightly simplified version of Ezra 5:14-17; the last verse you have
already seen before.

14. נִשְׁפָּתָה וְיִצְבְּאָתָהּ רֵעֵהֶנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּn

15. נֶאֶמְרֶהֶלֶל נֵאָמְרֶהֶל נֵאָמְרֶהֶל נֵאָמְרֶהֶל נֵאָמְרֶהֶל נֵאָמְרֶהֶל

16. נֵאָמְרֶהֶל נֵאָמְרֶהֶל נֵאָמְרֶh נֵאָמְr נֵאָמְr נֵאָm נֵאָm

17. נֵאָמְr נֵאָm נֵa הָאָמְרֶהֶל נֵa הָאָמְרֶהֶל נֵa הָa הָa הָa הָa הָa הָa

Consider the following:
In the fifth line of verse 14, the last word, בִּלְפָּד, is the G-3ms perfect of בִּלְפָּד with
the 3ms object suffix, "him" (i.e., Sheshbazzar). (The subject of בִּלְפָּד is Coresh.)
This means that in order to create an idiomatic English translation one must translate "ם" with the English word “whom”.

In the first line of verse 15, the word הָּאָ is the near demonstrative, “these”. In this same line, the three words נֶבֶר-לְפָּרָא נֵשַׁפֶּ are three imperatives. The first imperative goes with the words that precede it. The other two are understood together and go with the words that follow. The last of these imperatives, נֶאַשָּפֶ, is from the root נֶאַשָּפֶ “to go down” and is here in the H-stem.

In the fifth line of verse 17, the verb נֶאַשָּפֶ expresses the hope of the writer, and may be translated “May he . . .”
A Last Note: Verbs with Object Suffixes

The verbal forms you have learned can also carry suffixes that represent the object of the verb. In Biblical Aramaic there are only a few verbal forms that are attested with such suffixes. The application of suffixes in general follows the expected rules of vowel reduction, so that when a 3ms suffix ٌٍ is added to a G-3ms perfect verb, e.g. ٍٍ، the result is ٍٍ. This form recalls the earlier form of the G-3ms perfect, *satara. The same applies to other forms of the verb as well.

With the imperfect one commonly finds between the verbal form and the suffix an extra syllable: --inn--. So, e.g., when the 3ms suffix ٌٍ is added to an H-1cs imperfect, ٌٍ، we find ٌٍ.

When suffixes are applied to the infinitives in the D-, H-, tG, and tD-stems, the final -- ending is replaced with an -- ending. Thus, when the 2ms suffix ٌٍ is appended to the H-infinitive, ٌٍ، we find the form ٌٍ.
Glossary

**father**, m. (Pl. with lcp suffix: נָבִיִּים = “our fathers” --- see Lesson 7 for this word and its strange forms.)

**perish**, **destroy**, **be destroyed**

**stone**, f.

**letter** f. (sing. emphatic מִנָּה)

**then**

**wall** (pl. emphatic מִנָּה)

**go**

**another** (‛הָרְךְ)

**terrifying** (adj.)

**there is** or **it is**

**to eat**

**God** m.

**these**, m.p. demonstrative pronoun

**thousand**, m. (pl. מְנָה)

**nation** f. (pl. מְנָה)

**say**

**we**, independent pronoun

**person** or **human**, m.

**thoroughly**, **diligently**, (adv.)

**also**

**official**, m.

**four**, used with feminine nouns

**Io** or **behold**, though often it may be left untranslated. It functions to draw attention to a shift in topic.

**lion**, m.

**proper** (adj.)

**lengthening**, f.

**land** (in the emph./det.: מַנָּה)

**fire**, f.

**wall**, m. (determined/emphatic form: מַנָּה)

**come**

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In its context, in Ezra, the royal “house of treasures” seems to be referring to where records and documents were filed and kept.
“judge”, m.

“to fear”; (G-f.s. pass. part. יֵּדָה יֵּדָה יֵּדָה יֵּדָה = “frightful”)

“this” f.s. demonstrative pronoun

“record”, m. (dokrán) (pl. emph./det.: אָדָּר אָדָּר אָדָּר)

G-stem “to burn”

G-stem “to be like”

“this” m.s. demonstrative pronoun

G-stem: “to be shattered”, H-stem “to crush” (H-part. פּּוּר פּּוּר)

HE = “he”

“to be” (“I was” = וַיָּדַע)

“she”

“palace”, “temple” m. (sing. emph./det.: מִלּ לַמָּלָע)

“them”, independent pronoun

“if”

= “and”, “or”, “but” Sometimes the conjunction does not need to be translated.

When it is followed by ב/ב, פ/פ, or ל it becomes ה;
when it is followed by a consonant+murmured vowel, it also turns to ה;
when it is followed by ה the yodh loses its shewa and the letters
together are written: ה;
when it is followed by an ultra-short vowel, the corresponding full
vowel replaces it (e.g., - כ + ה becomes - כ and - כ + ה
becomes - כ).

“time”, m.

= “crime”, f.

D-stem “to destroy”, tD-stem “to be destroyed”

“one”, used with masculine nouns

“one”, used with feminine nouns

“white” (adj.)

G-stem “to see” (G-inf.: זַע זַע זַע)

“vision”, m. (emph./det.: זַע זַע זַע)

“living” (adj.) (m.p. מֵּאֶל = “life”)
“animal”, “beast”, f.

“wise” (adj.)

“dream”, m.

the 3mp independent pronoun “they” This form is peculiar to the book of Ezra; elsewhere it is and

“wine”, m.

“needs”, f.

“good” (adj.)

“mountain”, m.

“decree”

H-stem “to carry”

“hand”, f.

G-stem “to know”, “to understand” (G-imperf. ), Gp-stem part. “known”

H-stem “to make known” (H-perf. )

G-stem “to give”, Gp-stem “to be given”

“day”, m.

G-stem “to be able”

“sea”, m. (emph./det. :)

“burning” (cstr. ), f.

“honor”, m.

“moon”, m.

G-stem “to sit”

“very much” (adv.); “surpassing” (adj.)

“as” or “like”

“as follows” (made up of #)

“window”, f.

“priest”, m.

“all” (köl) (also spelled , kol)

“corresponding to” kol-qôbel

“because”
כֵל = Shaphel-stem “to finish”
כִּי, כִּיֵּים = “thus” or “accordingly”
כְּהֶנֶג = “colleague”, m. (pl. + suffix יְנוֹגָהּ )
כֶסֶף = “silver”, m. (sing. emph./det.: כֶסֶף)
כֶנ = “now”
כֶרֶם = “throne”, m. (korse’) (pl. כְּרֵם)
כֶשֶׁר = “Chaldaean” (emph./det.: כֶשֶׁר = “the Chaldaean”) --- see the next
lesson for the forms of gentilic nouns.
כָּבֹד = G-stem “to write”; Gp-stem “to be written”
כָּל = “to” or “for”, also ownership: “belonging to”
כָּל = this particle negates verbs and when used alone means “no”
כָּל = “heart”, m.
כָּל = “garment”, “robe”, m.
כָּל = “let it be” This is the G-3ms imperfect of כָּל.
כָּל = “but”, “except”
כָּל = “night”, m. (emph./det.: כָּל)
כָּל = “tongue”, m.
כָּל = “vessel”, m. (pl. determined/emphatic כָּל)
כָּל = “province”, f.
כָּל = G-stem “to arrive”
כָּל = “word”, f. (pl. כָּל)
כָּל = “salt”, m (sing. emph./det.: כָּל)
כָּל = G-stem “to salt” i.e., to donate salt, or to eat salt.
כָּל = “king”, m. (כָּל = “the king”)
כָּל = “kingdom”, “kingship”, f.
כָּל = “from”, “because”
כָּל = “because”
כָּל = “who?”, an interrogative pronoun
כָּל = “rebellious” (adj.)
כָּל = G-stem “to pluck”; Gp “to be plucked”
כָּל = “couch, bed”, m.
כָּל = G-stem “to flow”

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“illumination”, f.

רַחֲמִי = “river”, m.

מְרוֹר = “fire”, sometimes m., sometimes f.

מַגְנָא = G-stem “to suffer”

ופַּר = H-stem “to injure”

מַגְנָא = G-stem “to go down”; H-stem “to deposit”

מַגְנָא = G-stem “to life”; Gp-stem “to be lifted”

מַגְנָא = “leopard”, m.

מַגְנָא = G-stem “to go out”; H-stem “to bring out”, “to remove”

מַגְנָא = “pure”, “pristine” (adj.)

מַגְנָא = G-stem “to lift”, “to carry”

מַגְנָא = “eagle”, m.

מַגְנָא = G-stem “to come up”

מַגְנָא = “book”, m. (pl. מַגְנָא)

מַגְנָא = “scribe”, m.

מַגְנָא = G-stem “to destroy”

מַגְנָא = “slave”, “servant”, m.

מַגְנָא = G-stem “to make”, “to do”; tG-stem “to be done”

מַגְנָא = “work”, f.

מַגְנָא = “Beyond-the-River”, the title of the region of Syria, Judah, Palestine

מַגְנָא = “until” (preposition)

מַגְנָא = G-stem “to pass away”; H-stem “to take away”; “to depose”

מַגְנָא = “time”, m.

מַגְנָא = “bird”, m.

מַגְנָא = “eye”, f. (pl. מַגְנָא)

מַגְנָא = “to” or “against” or “over” or “according to”

מַגְנָא = “perpetuity”, “forever”, m.

מַגְנָא = “tusk” or “rib”, f. (pl. מַגְנָא)

מַגְנָא = “people”, m. (sing. emphatic מַגְנָא)

מַגְנָא = “wool”, m.

מַגְנָא = G-stem “to answer”

מַגְנָא = “cloud”, m.

מַגְנָא = tG-stem “to be uprooted”
“dishonor”, f. (sing. cstr.: לְגוּן)
“ten” used with feminine nouns
“ready” (adj.)
“old” (adj.)

לֶהֶב = “governor”, m.
גֶּפֶן = G-stem “to serve,” “pay reverence to”
מֶלֶפ = “mouth”, m. (pl. מְלֵפָה)
רֹד = iron, m.
רָפֶשֶׁה = “copy”, m.
בְּרֶפֶנ = “word”, “command”, “concern”, m.
גֶּפ = G-stem “to open”; Gp-stem “to be opened”

לֵכָה = “charity”, f.
לַנ = H-stem “to cause to prosper”, “to prosper”
סִיפָר = “bird”, f.
לָא = “image”, m.

רָבֶנ = see under לָא
רַד = “before” (referring to place), qōdām
רְדָפ = “first” (adj.) (f.s. רְדָפָה)
רַד / רַדָּה = “before” (referring to time)
גֶּפ = G-stem “to arise”, H-stem “to set up,” “to install”, Hp-stem (גֶּפֶן) “to be set up”
גֶּפ = G-stem “to kill”
רָפ = “voice”, “sound”, m.
גָּפ = G-stem “to approach”; H-stem “to bring near”
רָפ = “city”, f.
רָפ = “horn”, f.; בָּרֶפ = “two horns”, f.; רָפ = “horns”, f.

לָא = “head”, “leader”, m. (pl. לָא; pl. with suffix לָא)     גָּפ = “great” (adj.) (fem.: גָּפ)
לָא = “greatness”, f.
לָה = “myriad”, “ten-thousand”, f. (pl. לָה)
לָא = “fourth” (f.s.: לָא)
"great" (adj.) (f. pl. abs. נבכ = נבכ"

H-stem: “to anger”

= foot, f. (dual: נבכ"

= “wind”, f.

G-stem “to throw”; Gp-stem “to be thrown” (Gp-3mp perfect נבכ"

= “desire”, f.

G-stem: “to tread, stamp on”

= see פכ

“much” (adj.)

= “side”, m.

= G-stem “to be old”; G-stem part. פכ" = “elder”

= tD-stem “to observe”

= “hair”, m.

G-stem “to request”, “to ask”

= “remnant”, m.

= “flame”, m.

H-stem “to find”

G-stem “to send (a letter)”

= “peace”, “well-being”, m.

G-stem “to be complete”; Gp-stem “to be finished”

= “dominion”, m.

= “name”, m. (with suffix הותן)

= “heavens”, m. (emph./det.: והותן)

= D-stem “to serve”

= “tooth”, m (dual וותה; pl. וותה)

= “year”, f.

G-stem “to change” or “to be different” (m. pl. part.: וותה)

D-stem “to change” (D-f.s. pass. part.: מותני = “different”)

G-stem “to go back”; H-stem “to return (something)”

= “snow”, m.

= “there”

= “two”, used with feminine nouns
םיק= "strong" (adj.)
Introductory Lessons in Aramaic: Answers Appendix

Exercise: 1a.

mlk' ("the king")

tqyp
	tqypyn ("strong" in the singular and in the plural)

byt
byt' btyn bty' ("house," "the house," "houses," and "the houses")

ktb ktb ("he wrote" and "she wrote")

'mr
'mrw ("he said" and "they said")

yktb yktbwn ("he writes" and "they write")
Exercise: 1b.

ktb  כַּבֵּה
ktbt  כַּבֶּהַת
("he wrote" and "she wrote")

k'n  כָּעָן
("now")

'  עָל
("over," "above")

'dyn  אָדוּר
("then")

ptgm'  מְזָהוֹמָה
("message")

mdh  מְדוֹד
("tribute")

šlm  שֶׁלֶם
("peace," "well-being")

'r'  אֲרוּן
'r''  אֲרוֹן
("land" and "the land")
Exercise: 1c.

Strong kings were over Jerusalem
and (they had) authority in all Abar-Naharah
and tribute, tax, and toll was given to them.”

Exercise: 1d.

Then, accordingly, they said to them,
‘What are the names of the men who are building this structure (literally, who, this structure, are building)?’”
Exercise: 1e.

w‘yn ’lhhn hwt ‘l šby yhwdy’

wl’ btlw hmw

ותין אלהים הזה על שב יהוה
ולא במלךحمد

“The eye of their God was over the elders of the Judaeans
and they (i.e., the elders) did not stop them (i.e., the builders).”

Exercise: 1f.

pršgn ’gg’rt dy-ślḥ tttny . . . ‘l drywš mlk’

“A copy of the letter that Tattenai sent . . . to Darius the king.”

ytbqqr bbyt gnzyy’ dy mlk’ tmmḥ dy bbbl

“Let a search be made in the house of records of the king there in Babylon.”
Exercise 2a.

\[
\begin{align*}
\text{מְלַכָּה} & \quad \rightarrow \text{mlek ("king")} \\
\text{כְּסִי} & \quad \rightarrow \text{kasp ("silver") (Because the shewa is the first vowel of the word, it is pronounced.)}
\end{align*}
\]

\[
\begin{align*}
\text{בְּיִית} & \quad \rightarrow \text{bayit} \\
\text{בָּתי} & \quad \rightarrow \text{bāṭîn}
\end{align*}
\]

\[
\begin{align*}
\text{קָטַב} & \quad \rightarrow \text{kətab} \\
\text{קַטָּב} & \quad \rightarrow \text{kətabūw}
\end{align*}
\]

\[
\text{מלכיה תקריסו חו של רֶחֶלֶם}
\]

\[
\text{נשלי ישע כבל עב נורה}
\]

\[
\text{מעך בלו רבל מתוים להון}
\]

\[
\text{מלכיי תקריסי הוה אל יֵשֶׁלֶם}
\]

\[
\text{وسائلיטי בוקא אבָּרְנָהֲרָא}
\]

\[
\text{וע"מiddא בולו וahasak mityehb loho"n}
\]

Note that the first shewa in מְלַכָּה represents the absence of a vowel and the second represents a murmured vowel.

Exercise 2b.

Distinguish the shewas that represent murmured-vowels from those that represent the absence of vowels by transliterating these words:

\[
\text{כְּסִי ("the silver"): kaspā (The apostrophe is in superscript, indicating it is being used as a mater-consonant.)}
\]
“he knew you”): ho’də’ak

“you” for masculine plural entities): ‘antūn

“those who are saying”) (The , vowel represents ā here.): ’āmarīn

“building”): binyān

“The one who is building”) (The , vowel represents ā here.): bānəyā (The apostrophe is in superscript, indicating it is being used as a mater-consonant.)

Exercise 2c.
This is the beginning of a letter, embedded in the biblical book of Ezra (4:11). Transcribe it:

דָּנָהּ פָּרָשֶגֶן אֵֽגְגַּרְתָּהוּ דָּרֹשׁ לַאֲדֹנָי לֶהְיוֹהֵי לֶמֶלֶכֶךְ וְלֹא יִהְיֶה לַמִּשְׁמָרָה מַלְכָּה לְעַבְרָה בֶּן לְבֹרֵן לֶמֶלֶכֶךְ דְּרֵי יְהוֹרָדָה דְּרֵי

dənā’ h paršegen ‘iggartā di’ šolahū ‘ālo’w hir ‘al ‘artahšaštä malkā – ‘abdā’k ‘ēnāš ‘ābar-nahārā ü’kə’enet yədî’ lehēwē ləmalkā di’ yəhū’w dayē’ di’

Note that in the word לֶמֶלֶכֶךְ the yodh is not pronounced, but is a graphic mark that the word is in the plural.

Note that לֶמֶלֶכֶךְ has an extra a-vowel attached to the ‘ayin. This represents a relatively recent development in the pronunciation of Aramaic and does not need to be represented in the transliteration.

Note that the word לֶמֶלֶכֶךְ has, in its first syllable, a short vowel and is followed by the ultra-short vowel, ē. This means that technically the first syllable is an open syllable. This is the exception to the rule.

“This (is) a copy of the letter that they sent to him:
‘To: Artaxerxes, the king --- (From:) your servants, the people of Avar-Naharah.
Now, let it be known to the king that the Jews/Judaens who . . .’”

**Exercise 2d.**
Transliterate the following passage from Ezra (5:4):

\[\text{(Arabic script)}\]

Note the four examples where stress does not fall on the final syllable. In three cases the stress prevents what is a short vowel from reducing and becoming a murmured vowel.

Then, thus, they asked them:
“What are the names of the men who are building this building (lit., who this building are building).”

**Exercise 2e.**
Transcribe the following (from Ezra 5:5) into Aramaic script:

\[\text{(Aramaic script)}\]

But the eye of their God was over the elders of the Jews/Judaens
and they (the Persian officials) did not stop them (i.e., elders of the Jews/Judaeans who were working on rebuilding Jerusalem).
**Exercise 3a.**
Transliterate the following passage from Ezra 5:6, 5:17:

ינִשְׁפַּנְוַךְ שַׁפְּרַהָּךְ וְשַׁפָּרַהָּךְ ... שִׁלְחֵהּ מְלֵכָּה

**Part 3.**
The pronouns in Aramaic have the following forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs “I”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>2ms “you”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>2fs “you”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>3ms “he”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>3fs “she”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>1cp “we”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>2mp “you”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>2fp “you”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>3mp “they”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>3fp “they”</td>
<td>הָאָנָה</td>
</tr>
</tbody>
</table>

They are used in many respects like English pronouns.

**Exercise 3b.**
Based on what you know of Aramaic orthography and syllabification, transliterate the pronouns from the preceding chart:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs “I”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>2ms “you”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>2fs “you”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>3ms “he”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>3fs “she”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>1cp “we”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>2mp “you”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>2fp “you”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>3mp “they”</td>
<td>הָאָנָה</td>
</tr>
<tr>
<td>3fp “they”</td>
<td>הָאָנָה</td>
</tr>
</tbody>
</table>
Exercise 3c.
Translate the following sentences into Aramaic, utilizing the vocabulary that follows the exercise:

1. He is the king.
2. He is in the house.
3. We are in the house.
4. They are before the king.
5. Accordingly, all are there.
6. Before they were there, we were before the king.

1. דנא פלאם
2. דנא בשית
3. ננבל פרביא
4. ניון פרו פלאם
5. נלמה保利 פלאם
6. מני פרביא נוי פלו פרביא פראם פלאם
**Exercise 4a:** Fill in the following chart for masculine nouns/adjectives:

<table>
<thead>
<tr>
<th>Noun/adj. abs./cstr. sing.</th>
<th>emph./det. sing.</th>
<th>plural abs.</th>
<th>pl. cstr.</th>
<th>pl. emph./det.</th>
</tr>
</thead>
<tbody>
<tr>
<td>מְרַכּ (&quot;old&quot;)</td>
<td>רָכִּיְךָ</td>
<td>מְרַכְּיִן</td>
<td>מְרַכְּיָה</td>
<td>מְרַכּ</td>
</tr>
<tr>
<td>מַכֶּה (&quot;good&quot;, root: בְּכָה).</td>
<td>שָׁבֶּה</td>
<td>שָׁבְּיָה</td>
<td>שָׁבְּיָה</td>
<td>שָׁבֶּה</td>
</tr>
<tr>
<td>מַכַּר (&quot;little&quot;)</td>
<td>מָכַר</td>
<td>מָכַרְוָא</td>
<td>מָכַרְוָא</td>
<td>מָכַר</td>
</tr>
<tr>
<td>מַכָּר (&quot;judgment&quot;, לְכָר)</td>
<td>מַכָּר</td>
<td>מַכָּרְיִין</td>
<td>מַכָּרְיִין</td>
<td>מַכָּר</td>
</tr>
<tr>
<td>מַכָּר (&quot;mountain&quot;).</td>
<td>מַכָּר</td>
<td>מַכָּרְיִין</td>
<td>מַכָּרְיִין</td>
<td>מַכָּר</td>
</tr>
<tr>
<td>מַכָּר (&quot;wise&quot;)</td>
<td>מַכָּר</td>
<td>מַכָּרְיִין</td>
<td>מַכָּרְיִין</td>
<td>מַכָּר</td>
</tr>
<tr>
<td>מַכָּר (&quot;tongue&quot;)</td>
<td>מַכָּר</td>
<td>מַכָּרְיִין</td>
<td>מַכָּרְיִין</td>
<td>מַכָּר</td>
</tr>
<tr>
<td>מַכָּר (&quot;voice&quot;, root: כָּר)</td>
<td>מַכָּר</td>
<td>מַכָּרְיִין</td>
<td>מַכָּרְיִין</td>
<td>מַכָּר</td>
</tr>
<tr>
<td>מַכָּר (&quot;remnant&quot;)</td>
<td>מַכָּר</td>
<td>מַכָּרְיִין</td>
<td>מַכָּרְיִין</td>
<td>מַכָּר</td>
</tr>
</tbody>
</table>

**Exercise 4b:**

Fill in the following chart for feminine nouns/adjectives:

<table>
<thead>
<tr>
<th>Noun/adj. abs. sing.</th>
<th>cstr. sing.</th>
<th>emph./det. sing.</th>
<th>plural abs. sing.</th>
<th>pl. cstr.</th>
<th>pl. emph./det.</th>
</tr>
</thead>
<tbody>
<tr>
<td>מְרַכּ (&quot;old&quot;)</td>
<td>מְרַכּ</td>
<td>מְרַכְּיָה</td>
<td>מְרַכְּיָה</td>
<td>מְרַכּ</td>
<td>מְרַכּ</td>
</tr>
<tr>
<td>מַכֶּה (&quot;good&quot;, root: בְּכָה).</td>
<td>מַכֶּה</td>
<td>מַכָּרְיָה (’attf?qtā')</td>
<td>מַכָּרְיָה</td>
<td>מַכֶּה</td>
<td>מַכֶּה</td>
</tr>
<tr>
<td>מַכַּר (&quot;little&quot;)</td>
<td>מַכַּר</td>
<td>מַכַּרְוָא</td>
<td>מַכַּרְוָא</td>
<td>מַכַּר</td>
<td>מַכַּר</td>
</tr>
<tr>
<td>מַכָּר (&quot;crime&quot;)</td>
<td>מַכָּר</td>
<td>מַכָּרְיִין</td>
<td>מַכָּרְיִין</td>
<td>מַכָּר</td>
<td></td>
</tr>
<tr>
<td>מַכָּר (&quot;animal&quot;, root: מַכָּר)</td>
<td>מַכָּר</td>
<td>מַכָּרְיִין</td>
<td>מַכָּרְיִין</td>
<td>מַכָּר</td>
<td></td>
</tr>
</tbody>
</table>

*Introductory Lessons in Aramaic* by Eric D. Reymond: Answers Appendix 11
Notice that the נ of the נ- ending in the singular emphatic/determined is usually not spirantized (or hard), though it is spirantized (or soft) in the words “little” and “animal”. Apparently, when this final נ is preceded by an א vowel (..) it becomes spirantized.

**Exercise 4c.**

<table>
<thead>
<tr>
<th>sing. abs./cstr.</th>
<th>sing. emph./det.</th>
<th>pl. abs.</th>
<th>pl. cstr.</th>
<th>pl. emph./det.</th>
</tr>
</thead>
<tbody>
<tr>
<td>עִלָּם (“image”)</td>
<td>עִלָּם</td>
<td>עִלָּם</td>
<td>עִלָּם</td>
<td>עִלָּם</td>
</tr>
<tr>
<td>בֵּעֶל (“master”)</td>
<td>בֵּעֶל</td>
<td>בֵּעֶל</td>
<td>בֵּעֶל</td>
<td>בֵּעֶל</td>
</tr>
<tr>
<td>בֵּית (“wine”)</td>
<td>בֵּית</td>
<td>בֵּית</td>
<td>בֵּית</td>
<td>בֵּית</td>
</tr>
<tr>
<td>נָכַר (“slave”)</td>
<td>נָכַר</td>
<td>נָכַר</td>
<td>נָכַר</td>
<td>נָכַר</td>
</tr>
<tr>
<td>מַעַר (“gate”)</td>
<td>מַעַר</td>
<td>מַעַר</td>
<td>מַעַר</td>
<td>מַעַר</td>
</tr>
</tbody>
</table>
Exercise 5a.

<table>
<thead>
<tr>
<th>root</th>
<th>m.s. abs.</th>
<th>f.s. abs.</th>
<th>m. pl. abs.</th>
<th>f. pl. abs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>יַבָּל (&quot;to perish&quot;)</td>
<td>יֶבֶל</td>
<td>לֶבֶל</td>
<td>לֶבֶלּ</td>
<td>לֶבֶלּ</td>
</tr>
<tr>
<td>שָאַל (&quot;to ask for or request&quot;)</td>
<td>שָאַל</td>
<td>שָאַל</td>
<td>שָאַלּ</td>
<td>שָאַלּ</td>
</tr>
<tr>
<td>יָצַק (&quot;to go out&quot;)</td>
<td>יְצַק</td>
<td>יְצַק</td>
<td>יְצַק</td>
<td>יְצַק</td>
</tr>
<tr>
<td>סָלַק (&quot;to come up&quot;)</td>
<td>סָלַק</td>
<td>סָלַק</td>
<td>סָלַק</td>
<td>סָלַק</td>
</tr>
<tr>
<td>עָבַד (&quot;to do, make&quot;)</td>
<td>עָבַד</td>
<td>עָבַד</td>
<td>עָבַד</td>
<td>עָבַד</td>
</tr>
</tbody>
</table>

Exercise 5b.

The men of the land are writing to (use על for “to”) the king.

מלְכֶם שלָם לא אָבָר על תַאֲשֶׂם

The good king is not perishing at the gate.

בר מלְכֶם שלָם תַאֲשֶׂם מִנְהֶרֶם

The king’s son is requesting wine from his father (= אָבָר ).

ועִיתְקַה וּרְוָה מלְכֶם

The decree of the king is old.

בר שלָם עַל מלְכֶם אַבְרָהָם

A son is sending to a king the letter.

יִדְעוּ בֶּרַא בְּבִכְפָא

The wise son knows.

NB: In the word מלְכֶם the shewa under the lamedh indicates the absence of a vowel, though the kaph is pronounced “soft.” How would you be able to predict that this shewa indicates the absence of a vowel and not a murmured vowel?
If the word were pronounced *malšāḵū", then that would mean the first syllable contained a short vowel in an open, unaccented syllable (*ma-šā-ḵū"). This is an intolerable situation in Aramaic. Note also that in the plural form of this word, ܡܠܒܐ, the sequence of two shewas means that only the second represents a murmured vowel, thus malkōwān.

**Exercise 5c.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ܢܗܪܐ</td>
<td>ܢܗܪܐ</td>
<td>ܢܗܪܐ</td>
<td>ܢܗܪܐ</td>
<td>ܢܗܪܐ</td>
<td>ܢܗܪܐ</td>
</tr>
<tr>
<td>&quot;illumination&quot;</td>
<td>ܢܗܪܐ</td>
<td>ܢܗܪܐ</td>
<td>ܢܗܪܐ</td>
<td>ܢܗܪܐ</td>
<td>ܢܗܪܐ</td>
</tr>
<tr>
<td>ܢܫܬܐ</td>
<td>ܢܫܬܐ</td>
<td>ܢܫܬܐ</td>
<td>ܢܫܬܐ</td>
<td>ܢܫܬܐ</td>
<td>ܢܫܬܐ</td>
</tr>
<tr>
<td>&quot;needs&quot;</td>
<td>ܢܫܬܐ</td>
<td>ܢܫܬܐ</td>
<td>ܢܫܬܐ</td>
<td>ܢܫܬܐ</td>
<td>ܢܫܬܐ</td>
</tr>
</tbody>
</table>

Note that in the plural forms of "illumination" the shewa perhaps represents a murmured vowel, perhaps not.

**Exercise 5d.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ܐܠ.ak (&quot;greatness&quot;)</td>
<td>ܐܠ.ak</td>
<td>ܐܠ.ak</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
</tr>
<tr>
<td>ܐܠ.ak (&quot;request&quot;)</td>
<td>ܐܠ.ak</td>
<td>ܐܠ.ak</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
</tr>
<tr>
<td>ܐܠ.ak (&quot;moon&quot;)</td>
<td>ܐܠ.ak</td>
<td>ܐܠ.ak</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
</tr>
<tr>
<td>ܐܠ.ak (&quot;scribe&quot;)</td>
<td>ܐܠ.ak</td>
<td>ܐܠ.ak</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
</tr>
<tr>
<td>ܐܠ.ak (&quot;judge&quot;)</td>
<td>ܐܠ.ak</td>
<td>ܐܠ.ak</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
</tr>
<tr>
<td>ܐܠ.ak (&quot;God&quot;)</td>
<td>ܐܠ.ak</td>
<td>ܐܠ.ak</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
</tr>
<tr>
<td>ܐܠ.ak (&quot;priest&quot;)</td>
<td>ܐܠ.ak</td>
<td>ܐܠ.ak</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
<td>XXXXXXX</td>
</tr>
</tbody>
</table>

Introductory Lessons in Aramaic by Eric D. Reymond: Answers Appendix 14
Exercise 5e.
Complete the following chart based on the paradigm of מֵלֶא הָאִיר.

<table>
<thead>
<tr>
<th>sing. abs.</th>
<th>sing. cstr.</th>
<th>sing. emph.</th>
<th>pl. abs.</th>
<th>pl. cstr.</th>
<th>pl. emph.</th>
</tr>
</thead>
<tbody>
<tr>
<td>שֵׁנַה (“year”)</td>
<td>שֵׁנָה</td>
<td>שֵׁנָה (?)</td>
<td>שֵׁנַי</td>
<td>שֵׁנָי</td>
<td>שֵׁנְנִי</td>
</tr>
<tr>
<td>שָׁמֵה (“nation”)</td>
<td>שָׁמֶה</td>
<td>שָׁמֶה</td>
<td>שָׁמָי</td>
<td>שָׁמָי</td>
<td>שָׁמְנַי</td>
</tr>
<tr>
<td>בֵּית (“window”)</td>
<td>בֵּית</td>
<td>בֵּית</td>
<td>בַּי</td>
<td>בַּי</td>
<td>בִּין</td>
</tr>
</tbody>
</table>
Exercise 6a.

<table>
<thead>
<tr>
<th></th>
<th>G-Perfect</th>
<th>D-perfect</th>
<th>H-perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>הָבֹתְו</td>
<td>הָבֹתְו</td>
<td>הָבֹתְו</td>
</tr>
<tr>
<td>3fs</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
</tr>
<tr>
<td>2ms</td>
<td>מַחֲבַתְו / מַחֲבַתְו</td>
<td>מַחֲבַתְו / מַחֲבַתְו</td>
<td>מַחֲבַתְו / מַחֲבַתְו</td>
</tr>
<tr>
<td>2fs</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
</tr>
<tr>
<td>1cs</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
</tr>
<tr>
<td>3mp</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
</tr>
<tr>
<td>3fp</td>
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<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
</tr>
<tr>
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<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
</tr>
<tr>
<td>2fp</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
</tr>
<tr>
<td>1cp</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
<td>מַחֲבַתְו</td>
</tr>
</tbody>
</table>

Exercise 6b.
Parse the following forms (indicating stem, person, gender, number, and root) and fill in the blanks:

- סְלֶם (“they came up”) G-3ms
- מָלָה (“we salted”) G-1cp
- שָלָה (“you sent”) G-2mp
- בְּכָר ("they inquired") D-3fp
- מְבָרוֹע ("you found") H-2fp
- יָכְבָר (“I sat”) G-1cs

Introductory Lessons in Aramaic by Eric D. Reymond: Answers Appendix
Exercise 6c.
Transliterate and translate the following forms:

- בּאֶ-עְתָּה, her request
- הֶלֶםָּק, your (ms) dream
- מִילָּתְּוֹמ, your (mp) word
- סִפְרֶה, his word
- קָּלָּנָּא, our voice
- הַמְּרָהֶן, their (fp) wine
- הֶּוְּרוֹת, my animal
- שִׁדְּדְתוֹק, your (ms) charity

Exercise 6d.
1. my slaves שְׁבֵּדְךָ (The plural for “slave” is like the plural for “king”, in that the “soft” pronunciation of the third consonant, daleth, recalls the archaic pronunciation of the plural form of this word: */abadʾin.)
2. our sons (remember the unpredictable plural to this word) בְּנֵי
3. your (fem. sing.) king מֶלְּכֶךָ
4. their (masc.) kingdoms מְלָּתְּוֹמ
5. her word מָלָּךְ
6. your (masc. sing.) letter לְמִשְׁמֶרְךָ
7. our nations (remember the unpredictable plural) בְּנֵי
8. my crimes בּוֹרְלִית
9. his illumination בּוֹרְלִית
10. their (fem.) greatness בּוֹרְלִית
11. your (fem. pl.) judges בּוֹרְלִית
12. his needs בּוֹרְלִית

Exercise 6e.
1. the decrees of the kings בּוֹרְלִית מְלָּתְּוֹמ
2. the servants/slaves of the nation שְׁבֵּדְךָ מְלָּתְּוֹמ
3. the scribes of the land מְסֵרְיָהּ מְלָּתְּוֹמ
4. the needs of the children מְשֹׁהְוָהּוֹ מְלָּתְּוֹמ
5. the crimes of those serving God מְשֹׁהְוָהּוֹ מְלָּתְּוֹמ
6. the request of the one sending the letter בּוֹרְלִית מְשֹׁהְוָהּוֹ מְלָּתְּוֹמ
7. The judges of the nation made the image of the old king. They said to their children (use על for “to”): “We are writing in our language (for “in” use ב; for “language” use the word for “tongue”).

Notice how the verbs come first in the sentence. Note how some *begadkepat* consonants are spirantized, or soft, due to the influence of a vowel from a preceding word. Also, note how the particle ב can mark direct speech.

**Exercise 6f.**
Translate the following passage from Ezra 5:11-12, vocalizing the two unpointed forms. For words you do not know, use the vocabulary list that follows the passage.

We are the servants of the God of heaven and earth . . .
. . . But, because our fathers angered the God of heaven, he gave them into the hand of the Nebuchadnezzar, the Chaldaean king of Babylon.

Notice how the 3mp pronoun can be used as the equivalent of the verb “to be”. Notice also how the adjective “Chaldaean” does not follow the word that it directly modifies, “king”.

*Introductory Lessons in Aramaic* by Eric D. Reymond: Answers Appendix
Exercise 7a.

<table>
<thead>
<tr>
<th></th>
<th>G-imperfect</th>
<th>D-imperfect</th>
<th>H-imperfect</th>
<th>Alternative form of the H-stem with no נ</th>
</tr>
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<tbody>
<tr>
<td>3ms</td>
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<td>יבִיָּה</td>
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</tr>
<tr>
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<td>יבִיָּה</td>
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<td>יבִיָּה</td>
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<td>יבִיָּה</td>
</tr>
</tbody>
</table>

Exercise 7b.
Parse the following forms, describing stem, person, gender, number:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>יבִיָּה</td>
<td>G 3fs; G 2ms</td>
<td></td>
<td></td>
</tr>
<tr>
<td>יבִיָּה</td>
<td>G 2fs</td>
<td></td>
<td></td>
</tr>
<tr>
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<td>D 2mp</td>
<td></td>
<td></td>
</tr>
<tr>
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<td></td>
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</tr>
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<td></td>
</tr>
<tr>
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<td>H/A 1cs</td>
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<td></td>
</tr>
</tbody>
</table>
Exercise 7c.
In the following chart, the prepositions ב and ב are like ל in their form. The prepositions ג and ג are similar to each other in that they both actually have a doubled second radical (i.e., minn and imm), something that is only indicated in the orthography by a dot when a suffix follows them. The prepositions ג and ג both take suffixes as if they were plural nouns.

Fill out the blanks in the following chart.

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<tr>
<th></th>
<th>א</th>
<th>ב</th>
<th>ג</th>
<th>ד</th>
<th>ה</th>
<th>ו</th>
<th>ז</th>
<th>ח</th>
<th>ט</th>
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</tbody>
</table>

Exercise 7d.

<table>
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<tr>
<th>sing abs.</th>
<th>sing cstr.</th>
<th>sing emph/det.</th>
<th>pl abs.</th>
<th>pl cstr.</th>
<th>pl emph/det.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ב (“Babylonian”)</td>
<td>ב</td>
<td>ב</td>
<td>ב</td>
<td>ב</td>
<td>ב</td>
</tr>
<tr>
<td>כ (“Chaldaean”)</td>
<td>כ</td>
<td>כ</td>
<td>כ</td>
<td>כ</td>
<td>כ</td>
</tr>
</tbody>
</table>
Exercise 7e.
Translate the following passage from Ezra 4:14-15, vocalizing the six forms without vowels. For words you do not know, use the vocabulary list that follows the passage.

כַּעַל פַּרְדָּס יִשַׁרְיָה וְקֶרֶב חֵן מֵאָלִים אִשָּׁה
וְעַרְוָה מֵאָלִים לֹא אָרַי לְאָוָה לֶמַּה
עַל כָּה שֵׁלְחָה וְדַעְתָּה לֶמַּה
זָרִי יֵבִּישֶׁר עֲבָרֵנֵי יִשַׁרְיָה
וַחֲשַׁבָּה עֲבָרֵנֵי יִשַׁרְיָה עִם נְפַשׁ
זָרִי קְרֵיָה כֹּה יִרְדֶּנֶה צְרֵבָה וְהָמָּגָם מֵאָלִים

Now, because we have donated the salt of the palace (or, eaten the salt of the palace), it is not proper for us to see the dishonor of the king. Because of this, we have sent (word) and we have made known to the king so that he might search in the book of records of your fathers; you will find (the following) in the book of records and you will understand that this city is a rebellious city, injuring kings.

Notice the following points:
1. The phrase “donate the salt of the palace” might be translated more idiomatically into English as “donate salt to the palace”. Both phrases indicate that what was owed to the Persian king was given to him.

2. The waw conjunction at the beginning of the second line, which links the subordinate phrase to the main clause, is not translated.

3. Aramaic often does not specify objects to verbs that are obvious. Thus, in English it is necessary to supply words in parentheses for sense.

4. Notice how the next-to-last word is a participle, acting as an adjective to the word “city”, and the participle is in construct with the following word.

Introductory Lessons in Aramaic by Eric D. Reymond: Answers Appendix
Exercise 8a.

one book

two letters from two kings

three records from four scribes

five years in six countries (i.e., lands)

seven palaces for eight kingdoms

these nine slaves for ten cities

eleven men from twelve nations

thirteen houses

the first son

the first kingdom

the second city

the third man

the fourth animal

Exercise 8b.


7:1 In the first year of Belshazzar, King of Babylon, Daniel saw a dream and the visions of his head frightened him over his bed. Then he wrote the dream (down) . . .

7:2 Daniel answered and said: "I saw in my vision in the night: four winds of the heavens were stirring up the great sea (i.e., the Mediterranean).

7:3 Four great beasts came up from the sea, this one differing from that.

7:4 The first (was) like a lion and it had wings of an eagle. I watched while its wings were plucked out and it was lifted up from the ground and it was made to stand like a human, over (its) feet. A human heart was given to it.
7:5 Then, another animal, a second one, like a bear (came up from the sea). It was raised to one side and three tusks (or, ribs) were in its mouth, between its teeth. It was told: 'Rise, eat much flesh'.

7:6 After this, I watched and another (beast) was like a leopard. It had four wings of a bird on its back. The beast had four heads. Dominion was given to it.

7:7 After this I watched in the visions of the night. The fourth beast (was) extremely frightful, terrifying, and strong. It had great teeth of iron. It ate, demolished, and the rest it stamped on with its feet. It was different than all the other beasts which (were) before it (since) it had ten pairs of horns.

Notes

a Observe that the standard way for indicating the year of a king’s reign is to have the word for “year” in construct before a cardinal number. This is followed by the preposition plus the name of the king. If we were translating too literally we would get: “In year one belonging to Belshazzar . . .”

b The predicate here is made up of a participle and a perfect form of “to be”.

c The word which is traditionally translated “lo”, does not need to be so translated in every instance. It functions to mark the beginning of a new section or new point.

d The preposition that precedes “sea” indicates that “sea” is the direct object.

e Note the idiom .

f This clause has no verb. The predicate is the prepositional phrase “like a lion”.

g This clause also does not have a verb. Possession is expressed through the preposition.
h The word is here a dual form, indicating specifically two legs. The possessive "its" is based on the context of the passage.

i The word for teeth is in the dual, suggesting two sets of teeth or jaws.

j The plural form of the active participle is here used in an impersonal way, and translated as if it were a passive verb.

k The word for horns is in the dual.
**Exercise 9a.**

Fill out the following chart for the verb הָנָה, consulting the paradigms in the Answer Appendix as needed.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>3ms</td>
<td>קְהֵרִיבָה</td>
<td>יָמֵם</td>
<td>כְּפֶרֶתָה / כְּפֶרֶתָה</td>
</tr>
<tr>
<td>3fs</td>
<td>קְהֵרֶהלֶה</td>
<td>יָמֶה</td>
<td>כְּפֶרֶתָה / כְּפֶרֶתָה</td>
</tr>
<tr>
<td>2ms</td>
<td>קְהֵרִיבָה קְהֵרֶהלֶה</td>
<td>יָמֵם יָמֶה</td>
<td>כְּפֶרֶתָה / כְּפֶרֶתָה</td>
</tr>
<tr>
<td>2fs</td>
<td>קְהֵרִיבָה קְהֵרֶהלֶה</td>
<td>יָמֵם יָמֶה</td>
<td>כְּפֶרֶתָה / כְּפֶרֶתָה</td>
</tr>
<tr>
<td>1cs</td>
<td>קְהֵרִיבָה</td>
<td>יָמֵם</td>
<td>כְּפֶרֶתָה / כְּפֶרֶתָה</td>
</tr>
<tr>
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<td>יָמֵם</td>
<td>כְּפֶרֶתָה / כְּפֶרֶתָה</td>
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<td>יָמֵם</td>
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<td>יָמֵם</td>
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<td>יָמֵם</td>
<td>כְּפֶרֶתָה / כְּפֶרֶתָה</td>
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</tbody>
</table>
Exercise 9b.
Fill out the spaces left blank in the following chart and answer the following questions.

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<th>tG-Perfect</th>
<th>tD-Perfect</th>
<th>tG-Imperfect</th>
<th>tD-Imperfect</th>
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<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
</tr>
<tr>
<td>2mp</td>
<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
</tr>
<tr>
<td>2fp</td>
<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
</tr>
<tr>
<td>1cp</td>
<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
<td>נבַּטְנָט</td>
</tr>
</tbody>
</table>

1. What are the distinctions in the vowel patterns between the tG-perfect and those of the G-perfect?
   While the G-perfect has an /a/-vowel (הֶבַנְּבַנְּ, הֶבַנְּבַנְּ), the tG-perfect has an /e/-vowel (הֶבַנְּבַנְּ) or /i/-vowel (הֶבַנְּבַנְּ).

2. In a text lacking vowel markers, how many different forms could represent? What are they?
   Six different perfect forms: tG-3fs, tG-2ms, tG-1cs; tD-3fs, tD-2ms, tD-1cs

*Introductory Lessons in Aramaic* by Eric D. Reymond: Answers Appendix 26
3. There are no tG or tD imperatives in Biblical Aramaic. But, given the imperfect forms you’ve written down in the above chart, what would the imperative forms of the tG and tD look like, if they did occur?

<table>
<thead>
<tr>
<th></th>
<th>tG-stem</th>
<th>tD-stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>הָבְכֶּה</td>
<td>הָבְכֶּה</td>
</tr>
<tr>
<td>f.s.</td>
<td>הָבְכֶּה</td>
<td>הָבְכֶּה</td>
</tr>
<tr>
<td>m.p.</td>
<td>מַחְפֶּה</td>
<td>מַחְפֶּה</td>
</tr>
<tr>
<td>f.p.</td>
<td>מַחְפֶּה</td>
<td>מַחְפֶּה</td>
</tr>
</tbody>
</table>

4. There are tG- or tD- participles in Biblical Aramaic. If the masc. sing. forms are, respectively מַחְפֶּה and מַחְפֶּה מַחְפֶּה, what do the other forms look like?

<table>
<thead>
<tr>
<th></th>
<th>tG-stem</th>
<th>tD-stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>מַחְפֶּה</td>
<td>מַחְפֶּה</td>
</tr>
<tr>
<td>f.s.</td>
<td>מַחְפֶּה</td>
<td>מַחְפֶּה</td>
</tr>
<tr>
<td>m.p.</td>
<td>מַחְפֶּה</td>
<td>מַחְפֶּה</td>
</tr>
<tr>
<td>f.p.</td>
<td>מַחְפֶּה</td>
<td>מַחְפֶּה</td>
</tr>
</tbody>
</table>

Exercise 9c.
Translate this slightly simplified version of Daniel 7:8-10:

8. I was considering the horns and another, small horn came up between them, and three of the first horns were rooted up from before it. Lo, eyes, like the eyes of a human, (were) in this horn and a mouth speaking great things.

9. I was watching until thrones were set up and the Ancient of Days sat down; his garment (was) white like snow and the hair of his head like pristine wool; his throne (was) flames of fire, its wheels a burning fire.
10.
A river of fire was flowing and coming forth from before him (or, it); a million (i.e., a thousand thousands) served him and one hundred million (i.e., ten thousand myriads) stood before him; the court sat down and books were opened.

Notes

a Notice that the verb ַֹם in the tD-stem takes a beth-preposition as a complement. In other words, in Biblical Aramaic, one does not say “I considered x, y, or z”, rather one uses the preposition נ, which would result in the unidiomatic English translation: “I was considering in the horns”.

b The preposition נ is here translated as “of”.

c Literally, the phrase would be: “like the eyes of the human”.

d The Ancient of Days is apparently a title, literally meaning “the aged one,” and presumably refers to God.
Exercise 10a.
Based on the two examples above, you should be able to predict the following forms. Fill in the blanks of the chart (ך for the G-Imperfect and מ for the G-Imperative):

<table>
<thead>
<tr>
<th></th>
<th>G-Imperfect</th>
<th>G-Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>יָמָה</td>
<td>XXXXXXXXX</td>
</tr>
<tr>
<td>3fs</td>
<td>יָמָה</td>
<td>XXXXXXXXX</td>
</tr>
<tr>
<td>2ms</td>
<td>יָמָה</td>
<td>יָמָה</td>
</tr>
<tr>
<td>2fs</td>
<td>יָמָה</td>
<td>יָמָה</td>
</tr>
<tr>
<td>1cs</td>
<td>יָמָה</td>
<td>XXXXXXXXX</td>
</tr>
<tr>
<td>3mp</td>
<td>יָמָה</td>
<td>XXXXXXXXX</td>
</tr>
<tr>
<td>3fp</td>
<td>יָמָה</td>
<td>XXXXXXXXX</td>
</tr>
<tr>
<td>2mp</td>
<td>יָמָה</td>
<td>יָמָה</td>
</tr>
<tr>
<td>2fp</td>
<td>יָמָה</td>
<td>יָמָה</td>
</tr>
<tr>
<td>1cp</td>
<td>יָמָה</td>
<td>XXXXXXXXX</td>
</tr>
</tbody>
</table>

Exercise 10b.
List the possible roots from which these verbal forms might derive and look up the correct root in the Answers Appendix.

1. לֶם G: “to lift”
2. דַּב G: “to give”
3. בֵּכָל G: “to go out”; H: “to take out”
4. יָד G: “to know”
5. דֵּל G: “to perish”; H: “to destroy”
Exercise 10c.
Translate this slightly simplified version of Daniel 7:11-14.

11.
I was watching then because of the sound of the powerful words that the horn was speaking;
I was watching until the beast was killed,
and its body was given to a burning fire.

12.
As for the rest of the beasts, their dominion was removed;
but long life (lit., lengthing in life) was given to them for a time and a season.

13.
I saw in the visions of the night,
and with the clouds of heaven, (someone) like a human (lit., a son of man) was coming,
and he approached the Ancient of Days and was brought before him.

14.
Dominion, honor, and kingship were given to him,
and all the peoples, the nations, and cultures (lit., tongues) were serving him;
his dominion (was) an eternal dominion that would not pass away;
his kingship one that would not be destroyed.

Notes

a Notice that the preposition יָּדוּ can be translated as “from” and “because of.” The two words in English are also sometimes used interchangeably.

b The word יָּדוּ (the construct of יָּדוּ) is surprising because one would expect the י to reduce. This has been explained as a Hebrew pronunciation, and the word as a loan-word in Biblical Aramaic, from Biblical Hebrew. It might be, however, that the symbol י represents א.
Exercise 11a
Translate this slightly simplified version of Ezra 5:6-10; the first verse you have already seen before.

6.
Copy of the letter that Tattenai, governor of Beyond-the-River, and his colleagues, the officials of Beyond-the-River, sent to Darius, the king.

7.
A letter they sent
and it is written as follow in its interior:
“To Darius, King, (May) all (be) well.

8.
Let it be known to the king that we went to Jehud, the province,
to the great temple of God (or, to the temple of the great God),
and it is being built (out of) “rolled” stone . . .;
this work is being done diligently and is prospering in their hands.

9.
Then we asked these elders thus,
saying b to them:
“Who gave c you a command to build this temple,
and this wall to finish?”

10.
Also, we asked them their names for the purpose of informing you (of everything),
so that we might write the name(s) of the men who were their leaders.

Notes
a Because the adjective agrees in number, gender, and state with both nouns, God and temple, it is possible that it modifies either noun.

b Literally, “we said to them”.

c The verb is מָשַׁל, usually translated “to set”.

d Literally, those “who were among their heads”.

Introductory Lessons in Aramaic by Eric D. Reymond: Answers Appendix
Exercise 11b
Translate this slightly simplified version of Ezra 5:11-13; several of the verses you have already seen before.

11. Accordingly, they returned to us a reply saying:
“We are the servants of the God of heaven and earth
and (we) are building the temple that was built before this, many years (ago)
... 

12. “But, because our fathers angered the God of heaven,
he gave them into the hand of the Nebuchadnezzar, the Chaldaean king of
Babylon,
and this temple he destroyed and the people he exiled to Babylon.

13. “Nevertheless, in the first year (lit., year one) of Coresh, King of Babylon,
Coresh, the king, gave an order to build this temple of God.”

Exercise 11c.
Given what you have learned about the verbal forms. Describe all the possible verbal forms (and the possible roots) for the following verbal form. Check your list against the one in the Answers Appendix:

1.  ג-3mp perfect from ג: "to judge"
2.  ג-3mp perfect from the imaginary root ג: "to judge"
3.  ג-m.p. imperative from the imaginary root ג: "to judge"
4.  ג-m.p. imperative from the imaginary root ג: "to judge" (G-3ms imperfect: ג:)
5.  ג-m.p. imperative from the imaginary root ג: "to judge" (G-3ms imperfect: ג:)
6.  ג-3mp perfect from the imaginary root ג: "to judge"
7.  ג-m.p. imperative from the imaginary root ג: "to judge" (G-3ms imperfect: ג:)

Introductory Lessons in Aramaic by Eric D. Reymond: Answers Appendix
Exercise 11d.
Translate this slightly simplified version of Ezra 5:14-17; several of the verses you have already seen before.

14.
"Also, the vessels of the temple of God, of gold and silver, which Nebuchadnezzar had taken out from the temple which (was) in Jerusalem; he brought them to the temple that (was) in Babylon; Coresh, the king, took them out from the temple that (was) in Babylon and they were given to Sheshbazzar... whom he (Coresh) had set up (as) governor.

15.
"He said to him: ‘Take these vessels; go and deposit them in the temple which is in Jerusalem, and let the temple of God be built on its place.’

16.
"Then, this Sheshbazzar came and laid (lit., gave) the foundations of the temple of God which (is) in Jerusalem and from then until now it has been under construction (lit., it has been being built) and it is not completed."

17.
"Now, if the king finds it good (lit., if [it is] good to the king), let a search be made in the house of records (lit., treasures) of the king there in Babylon; if it is (the case) that from Coresh, the king, a command was made to build the temple of God, which (is) in Jerusalem, and the will of the (present) king is in accord with this (lit., [is] over this), (then) let him send to us (word about this)."

Notes
a In Biblical Aramaic there are two words that can be translated “temple,” the first of which כְּלָיָן, also means “house.” The second, כְּלָיָן, is a word that goes back to Sumerian.

b The Aramaic words might be more literally rendered “the temple which (was) of Babylon” since there is no preposition כְּלָי, “in”. It so happens,
However, that this preposition is frequently dropped before words that begin with *beth*. Thus, the translation above ("which was in Babylon") is the correct one.

Notice that there is no conjunction between the two verbs in Aramaic.

This word often functions as a signal that the topic is shifting or changing.