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V

FRANZ ROSENTHAL

A GRAMMAR
OF BIBLICAL ARAMAIC

1961

OTTO HARRASSOWITZ · WIESBADEN
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OF BIBLICAL ARAMAIC

BY

FRANZ ROSENTHAL

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Preface

The purpose of this grammar is twofold. It is, on the one hand, to provide the beginner with the elements of the language, and, on the other, to prepare him—surreptitiously as it were—for possible research in the problems of Aramaeology. These two aims may seem mutually contradictory, and it must be admitted that they are to a degree. However, the attempt is always worth making, and Biblical Aramaic, representing the comparative simplicity of the old consonant writing with the complexities of a much later stage of the spoken language superimposed upon it, is a strenuous training ground.

Biblical Aramaic grammars are customarily written in the assumption that the reader will have previously acquired a good knowledge of Biblical Hebrew. This assumption may be correct, but it seems a poor justification for not giving Biblical Aramaic its due as a language in its own right. Therefore, no knowledge of Hebrew is presupposed here. Brevity has made it necessary to deal lightly with many of the Masoretic refinements, and no lengthy discussions of Semitic peculiarities, let alone comparative excursuses, were possible. But the presentation, it is hoped, will be clear for the student with or without much grounding in other Semitic languages.

Knowledge of the syntax is important in any language, and in Aramaic where the syntax in particular reflects the history of the language most faithfully, it is of crucial significance. I have taken cognizance of this fact by not writing a special discussion of Biblical Aramaic syntax, since I know that few beginning students of a language ever take the trouble of reading the portion of the grammar dealing with syntax. Instead, the most important syntactic notions have been added to appropriate passages of the grammatical treatment. This often involves anticipating linguistic points not yet discussed, but I believe that the reader will not find this unduly disturbing.

The basis of this grammar is the text as published in the "Kittel Bible," that is, the third edition of the Biblia Hebraica
(Stuttgart, 1937), originally organized by R. Kittel. The text of Ezra was prepared by H. H. Schaefer, and that of Daniel by W. Baumgartner. Subsequent editions—I have before me one labeled the ninth being a reproduction of the seventh (Stuttgart, 1954)—contain no changes in the Aramaic portions. As this is the most authoritative text presently available, it is imperative here to follow it to the letter. Even details of orthography and vocalization are nearly always accepted as they appear in the *Biblia Hebraica*. However, it should be realized that manuscript variations as far as orthography and vocalization are concerned are numerous and important, and the text of the *Biblia Hebraica* does not constitute the last word with regard to them. Moreover, while the work of the Masoretes is most remarkable for its linguistic accuracy and reliability, most of the progress in our understanding of the contents and the languages of the Bible depends on our increasing ability of going beyond it.

Very little, if anything, that is new will be found in this grammar. There exist some good grammars by outstanding scholars and one recent, excellent dictionary. However, there should be room for one more attempt to help students to acquire a basic preparation in a language that holds the key to a good deal of the world’s intellectual history, and I am extremely grateful to the publisher and the editors of the *Porta* that they have given me the opportunity to make this attempt. I also had the good fortune of being able to draw upon the knowledge of several outstanding authorities. First among them was H. L. Ginsberg with whom I was privileged to discuss my manuscript and who made many substantial contributions. A further reading of the manuscript by F. M. Cross proved most helpful and yielded valuable suggestions. A reading of the proofs by M. Pope contributed important corrections and improvements. The section on Akkadian loan words (par. 188) has greatly benefitted from the advice of A. Goetze, and the section on Persian loan words (par. 189f.) and the Persian etymologies in the glossary were revised by W. B. Henning who thus did for this grammar what F. C. Andreas did many years ago for its predecessor in the *Porta*.

* * *
Preface

Few abbreviations have been used. They are either self-evident or have been explained in the proper places. An asterisk is used to indicate forms or form elements not attested in Biblical Aramaic; two asterisks occasionally indicate that the form-elements so marked are not known from other Official Aramaic texts either, but they have not been used consistently. No asterisks have been used in connection with the paradigms. In transliterations, primary and secondary word stress is indicated by \( \underline{\text{\_}} \) and \( \underline{\text{\_}} \), respectively (par. 28). An arbitrary sign \( \underline{\text{\_}} \) has been chosen to indicate penult stress in Aramaic writing (par. 26).
I. The Texts and the Language

1. Aramaic passages occur in the Old Testament in four places:
   Ezra 4:8—6:18 and 7:12—26 (documents from the Achaemenid period concerning the restoration of the temple in Jerusalem).
   Daniel 2:4—7:28 (five Oriental historical tales involving Jews and an apocalyptic vision).
   Jer. 10:11 (a stray Aramaic sentence in a Hebrew context denouncing idolatry).
   Gen. 31:47 (two words translating a Hebrew toponym into Aramaic said to be the language of Laban).

Certain Hebrew texts of the Bible have been recognized as translations from an Aramaic original.

2. The native name of the language was Aramaic. This is indicated by the (Hebrew) gloss וּרְמִית E 4:7, D 2:4, introducing Aramaic passages in about the same manner in which Aramaic papyri from Egypt use, for instance, מַרְפֵּט to indicate use of an Egyptian term.

3. The Aramaic texts of the Bible come from periods separated, approximately, by as much as three centuries. They represent different types of literature. They were written by men belonging to different strata of society. And, in all likelihood, they originated in different localities. Yet, the language they use appears to all intents and purposes uniform, with only minor divergences. This strange fact is explained by the history of Aramaic.

The earliest Aramaic inscriptions discovered so far come from the ninth century B.C. At the beginning of our era, Aramaic, in various dialectal forms, was the dominant spoken language of Syria and Mesopotamia. It developed a number of literary dialects, known as Palestinian Jewish Aramaic, Samaritan, and Syro-Palestinian Christian Aramaic along the Eastern border of the Mediterranean, and Syriac, Babylonian Talmudic Aramaic, and Mandaic in Mesopotamia. To this day, there are small groups that speak Aramaic dialects, such as the inhabitants of some villages in the Anti-Lebanon, Christians and Jews living in or originating from
Azerbaijan and Kurdistan, to which may be added remnants of the gnostic sect of the Mandaeans, familiar with the tradition of their dialect.

During the second millennium B.C., various Aramaic dialects are likely to have been spoken at the borders and within Mesopotamia and the Fertile Crescent. But it was the dialect used by Aramaeans settled within the confines of Assyria that from the eighth century on supplanted all other Aramaic dialects. According to 2 Kings 18:26, Aramaic was, at the end of that century, an international language understood by high Assyrian and Jewish officials but not by the common people of Jerusalem. When the Achaemenids conquered Mesopotamia in the second half of the sixth century and established their vast empire, they continued the use of Aramaic as the medium for written communication in their far-flung administration. By that time, Aramaic was the dominant spoken language in Mesopotamia. It was making steady headway as a spoken language in the lands of the Fertile Crescent, including Palestine.

The use of this "Official Aramaic" of the Achaemenid Empire outlasted the latter's existence by some centuries. Official Aramaic, when written by people whose native language was not Aramaic, showed considerable divergences in a number of aspects, especially in the syntax and the vocabulary. When it was used by native speakers of Aramaic, local dialectal differences made themselves felt. At first, these were inconspicuous, but they grew more and more pronounced with the political and religious fragmentation of the Aramaic speaking area, and eventually made their appearance as distinct dialects.

The Aramaic of the Bible as written has preserved the Official Aramaic character. This is what makes it nearly uniform in linguistic appearance. It also makes it largely identical with the language used in other Official Aramaic texts. Most numerous among these are the Aramaic documents of the Achaemenid period discovered in Egypt which are invaluable for the understanding of Biblical Aramaic (henceforth abbreviated BA).

II. The Writing

4. The letters of the BA alphabet are the same as are used in Hebrew. The so-called Hebrew or square script is, in fact, a Jewish specialization of the older Official Aramaic script adopted by the
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The Writing

Jews in the course of their acceptance of Official Aramaic and the increasing use of Aramaic as a spoken language among them.

The writing runs from right to left.

The forms of the letters in brackets are those occurring at the end of a word.

The names of the letters are those commonly used in Hebrew grammar.

5. רוח may be used as vowel letters (par. 10). נ and נ are used for final א or היו, ו for א or י, and א for א and א. Final א, which occurs very rarely, is indicated by א.

ג appears as vowel letter in connection with final ש in הערל “into” and the proper name הערל. This use is frequent in later Jewish Aramaic documents and appears to have resulted from the spelling of (Hebrew) של (שער) “not.” Note that the Dead Sea (Qumran) fragment of D 3:24 has י, although the spelling י for final ש is common in the Dead Sea documents. Cf., further, par. 13.

6. The final forms ל are the earlier forms of these letters. The forms used within words represent a later development. The closed form of final י, on the other hand, is derived from the older open י. The consistent distinction between final and non-final letters appears to be not earlier than the third century B.C.

In the Egyptian documents and the Dead Sea material, words are separated from each other by a clearly noticeable blank space. Exceptions are rare. The same situation no doubt prevailed when the BA texts were committed to writing.

7. Consonant doubling (par. 20) is indicated by a dot placed in the geminated letter.

A dot is also used to indicate non-spirantized pronunciation of תכש (par. 16).

It occurs further in connection with final י in order to indicate that it is not used as a vowel letter but is to be pronounced as a consonant.

8. Ancient Aramaic developed an incomplete system of indicating vowels by using certain consonants (par. 5). This started with final long vowels but was soon extended to internal long vowels (except א). The Biblical text shows a more systematic but still far from consistent application of this kind of vocalization (par. 10, 13).
Vowel Signs

The use of special vowel signs for the Biblical text is of a much later date. It is in general not earlier than the seventh century A.D. The men who provided the Biblical texts with vowels signs are known as Masoretes ("transmitters"). Their efforts began with occasional indications of some vowels but developed into systems meant to be a complete (and rather complicated) phonetic notation.

There are three vowel systems known, the Palestinian, the Babylonian, and the Tiberian. The one in use in our Bible texts is the Tiberian. There are many small differences in vocalization within the various manuscripts and systems of vocalization.

The systems of vocalization were invented primarily for the Hebrew text. Influence of Hebrew phonetic peculiarities upon the vocalization of BA may be assumed on occasion. However, since the phonetic habits of the Masoretes were formed by Aramaic speech, their systems of vocalization may be assumed rather to represent Aramaic speech habits.

The Tiberian system favors the Palestinian pronunciation of Aramaic. The Babylonian system leans toward that of Mesopotamia; notwithstanding its importance, little attention has perforce been paid to it in this grammar. BA texts with Palestinian vocalization are not available.

In the Tiberian system, the vowel sign is placed underneath the letter that is followed by the vowel in question. An exception is the vowel ָ which is placed on top and to the left of the letter.

Final vowelless ָ, after a long vowel other than ָ, are furnished with an a vowel placed a little to the right, indicating a preceding ultra-short ָ that is heard when the consonants in question are pronounced correctly (ֶָ, ִָ; there is no example for ָָ).

In the Babylonian (and Palestinian) systems, the vowel signs are placed on top of the consonants.

9. The vowel signs do not indicate vowel quantity (length or brevity) but vowel quality. For a proper understanding of the attempt made in the following paragraph to distinguish between long and short vowels, it will be well to keep in mind that the Semitic languages know extremely stable long vowels used to indicate certain basic noun and verb formations. All the other vowels are exceedingly unstable and run the gamut from ultra-shortness to what at times may strike the listener as almost a long
vowel. The Masoretes aspired to catching and noting down the finest vowel shades such as were due to the influence of surrounding consonants, word and sentence stress, etc. This is a very difficult task that can be successfully accomplished only for a living language under carefully controlled conditions. How far the subtle Masoretic distinctions are applicable to the pre-Masoretic period of BA remains doubtful.

10. These are the Tiberian vowel signs:

\[ \hat{e} \] indicates vowellessness. Final vowelless consonants have no such sign, with the exception of \[ \hat{a} \] and \[ \hat{e} \].

Since vowellessness in BA is very frequently the result of the disappearance of short vowels, it may not always have been complete but a murmured vowel may have remained, especially where otherwise there would have appeared consonant clusters that were hard to pronounce. In such cases, we cannot decide whether there was vowellessness or a murmured vowel. The sign \[ \hat{e} \] has been used for transliterating them.

The sign \[ \hat{e} \] may be combined with one of the following three vowel signs in order to indicate ultra-short vowels: \[ \hat{i} \], \[ \hat{a} \], \[ \hat{o} \]. These are used in connection with \[ \hat{e} \] instead of simple \[ \hat{e} \] whenever it is in the place of an original vowel. But they may also occur in positions where there was no vowel originally (אָנָה "he will be," אֶמָּה "to inform," אַחַר "another," אַהֲרַנְיָה "His works").

They may also be used following or preceding \[ \hat{e} \] and \[ \hat{i} \], or preceding אָדָם "before," אָבָל "corresponding to," אָבָר "it was read" E 4:18, 23, אָבָל "crushing" D 7:7, 19, אָבָר "it was revealed" D 2:21, 30, אָבָר "he locked" D 6:23, אָבָר "speaking" D 7:11, אָבָר "I built it" D 4:27, אָבָר "birds" D 4:9.

\[ \hat{a} \] (short).

\[ \hat{a} \]. Original long \[ \hat{a} \] must have been pronounced by the Masoretes like long open \[ \hat{o} \], since its short form is \[ \hat{o} \] (short) in the following cases:

(1) in closed unstressed syllables: אָבָר (dokrónayyā) "memoranda," אָבָר (polhān) "cult," אָבָר (kol qēbel) "corresponding to."
Vowel Signs

(2) when followed by ה, or by ה in a closed unstressed syllable:
לוּב (lovel), לְהֹרֶב (locher;)

(3) when it represents ש in a secondary stress in the prepo-
shון (qoshon) “before them.”

(4) possibly in יָבָן “strength.” D 427.

e (open, short). In לֵבָן “these,” it may possibly represent a long
vowel. For יָבָן, cf. par. 49, and for יָבָן, cf. par. 190.

é is very close to a, cf., for instance, לֵבָן “their hand” E 5:8,
for יָבָן, or יָבָן “your brothers (colleagues),” for יָבָן
(par. 62). The Babylonian system has no sign for it but uses a.
However, é also occurs as a variant of א/א (לֵבָן, but יָבָן
yippelláq, par. 118).

c, i (closed). Most frequently, ה represents short e, as in לֵבָן
“master,” יָבָן “he settled,” etc., also in cases where it alternates
with i (לֵבָן, יָבָן “will be made”).

Secondary lengthening may have been operative in some of
these cases. Lengthening may also be assumed where ה appears
in unstressed open syllables (par. 23): לֵבָן “counsel,” יָבָן “his
maids,” יָבָן “arrogance,” יָבָן “burning.” This, however, is not cer-
tain since ה in לֵבָן (bělāq) “was idle” E 4:24, is certainly short.

ו represents a long vowel at the ends of words when it is
followed by one of the vowel letters ו; or, within words, when
it is followed by the vowel letter ו; or where it represents the
result of the sound change א/i > א (לֵבָן “to say,” יָבָן “to
heat,” יָבָן “then,” etc.).

i, i. Long i is as a rule followed by the vowel letter ה. There are
exceptions such as לֵבָן “provinces” E 4:15, יָבָן “they were
fettered” D 3:21, יָבָן “mighty” (pl. masc.) D 4:23, יָבָן “my
splendor, splendid looks” D 4:33. The more remarkable use
where short i is required appears in יָבָן “bringing down
D 5:19, יָבָן “they dressed” D 5:29, יָבָן “they drew near”

ø, ø (closed), as a long vowel usually combined with the vowel
letter ו (ø), but occasionally occurring without it, in particular
after -ø (-ø). It may appear in stressed syllables which when
they are not stressed would exhibit short o or u: וְזֵקָה̣ וְעַל̣ "truth," וְעַל̣ "all," וב̣ (בּ פּ דּ 6:13) "den." In these cases, a short but closed ρ, rather than a long vowel, may be intended. Short ρ in יֶּחֶל̣ (kōlla) "totality," חַר̣ (gaddu) "cut down!" (pl. masc.) דּ 4:11, יֶהָּרָא "His ways."

u, ū, as a long vowel usually expressed by the sign ֵ, but cf. יָּנִי̣ "their garments" Д 3:21, יִנְנִי "to let me know" Д 2:26, etc. In יִנְנִי "you let me know" Д 2:5 and similar forms, ū may have been shortened in pronunciation but retained as a historical spelling; ū appears in these cases in the Aramaic documents from Egypt, whereas BA spelling vacillates between ū and ֵ (par. 176).

11. The signs of the Babylonian system are: ֵ for vowellessness; z, e; ֵ a; ֵ i; = e, ֵ; = i, ֵ; = o, ֵ; = u, ֵ.

12. קְתַּב—קְרַף: In a number of cases, according to the Masoretes, words "written" (קְתַּב) in one way are to be "read" (קְרַף) in another. Some of these are of considerable grammatical importance, as, for instance, יָּנִי (יִנְנִי, read ant) "you" (sg. masc.), יִנְבִּי (דָּמֶרֶנ, read דָּמֶרֶנ) "dwelling" (part. pl. masc.), יָּנִי (נְפָלִי, read נְפָלִי) "they (fem.) fell" (where the קְתַּב may, in fact, be a corruption of יָּנִי, etc).

The often expressed a priori assumption that the consonant text (קְתַּב) represents the more original form of the text is, as far as BA is concerned, a dangerous oversimplification.

III. Remarks on Phonology

13. In addition to its use as a vowel letter at the ends of words (par. 5), ֵ also occurs as a silent letter:

(1) in words where it became silent and was retained as a historical spelling: יֵאָר ל (ר-ס) "head," יֵאָר ל (ר-ס) "vessels," יֵאָר ל (ר-ס) "scales" Д 5:27, יֵאָר ל (ר-ס) "after" but יֵאָר ל (ר-ס) Д 2:39, יֵאָר ל (ר-ס) "two hundred," יֵאָר ל (ר-ס) "Daniel," יֵאָר ל (ר-ס) "he," יֵאָר ל (ר-ס) "she." The origin of the ֵ in יֵאָר ל (שְּיוּם) "his neck" Д 5:7 (as in Hebrew spelling) is not clear.
(2) in particular grammatical forms where it became silent: רָאָי (in yīmar) "he says," רָאָה (in mi'mar) "to say," but phonetic spellings are also found (רָאָא, יָדָמֵא "to come," רָאָא "to heat"): לֹא (in lev-) "to your gods," לֹא (in be-) "then."

(3) in final vowelless position, or after a zero or murmured vowel: נָע (saggi), but נָע (saggirän) "much, many," נָע (bethä) "evil" E 4:12, but נָע (in yā) "was bad" D 6:15, נָע (māri) "my lord," but נָע (sāryāk) "your enemies" D 4:16.

(4) in the distorted pronunciation of foreign proper names: בָּלַט-פָּרָה (Balit-Parar-ushur), בָּלַט-פָּרָה (Bel-par-ushur).

11. A results occasionally from -a-, as in קָשָּד (Kisādā < Kāsdāyā) "Chaldaean," קִי (Qīyā < Qīyāyā) "third" (fem), קָנָה (qānem < qāyem) "standing." Inversely, we find קְנָה (kānāk) "your sins" D 4:24 for קְנָה (kānāk).

15. Spirantization of לכמ ("bāqad{l}ē") is an Aramaic development which, in all likelihood, was under way in the sixth century B.C. It takes place after vowels and after zero or murmured vowels resulting from the disappearance of an original vowel. This includes forms such as מְלָכָן (malakān) "kings," מְלָכָן (maledān) "untrue" (fem.).

The ב of the fem. ending shows t rather than of in מְלָכָן (mālid) "evil" E 4:12, מְלָכָן (medlān) "province" E 5:8, 6:2, מְלָכָן (medlān) "province" E 5:8, 6:2, מְלָכָן (medlān) "province" E 5:8, 6:2. Spirantization is always found after ב: מְלָכָן "animal," מְלָכָן "question," מְלָכָן "frightful." Note the spirantization of ي in the Persian loan word מְלָכָן "message, word."

Spirantization also takes place after the diphthong -ay-: מְלָכָן "house," מְלָכָן "he brought."

16. Within the sentence, מַכָּא (ת the beginning of a word following a word ending in a vowel) are spirantized when the words in question are thought to be closely connected. In practice, such close connection is indicated by a short line connecting the letters at the top (for instance, בִּיךְ-וֹ), or by the use of a connecting "accent." The "accents," which are either "dividing" or "connecting," are special signs placed on top or underneath each word, usually but not always on the syllable receiving primary stress. Connecting accents requiring spirantization that occur in BA are:
Semitic Correspondences of h-dtt.

(But not |), (placed after the vowel sign),  (but not | placed upon the last consonant of the word),  (placed upon the last consonant of the word), and .

Occasional exceptions are admitted: יִבְּלָם “in Babylon” E 5:17, יֵבְּלָם (unstressed) “like the wisdom of” D 5:11, in each case because of the sequence of three identical or similar consonants; דְּ“My laws” D 3:2, דָּדְּרְוֵר D 3:3; נָפַלְּתָא “psalter” D 3:5, but נָפַלְּתָא D 3:10 (this being a case much discussed by the Masoretes who appear to have been undecided how to fit the Greek letter into Aramaic speech habits).

As a rule, it is easy to see why in a given case close connection requiring spirantization is assumed, but no fixed rules can be given. The negation always requires spirantization for the following word. Demonstrative pronouns beginning with ד also show spirantization in connection with nouns to which they belong, an exception being, however, דְּ “this secret” D 2:18.

17. BA ד corresponds to two different phonemes of the original Semitic stock of consonants (h and k [kh]).

BA ו each correspond to two, ו to three different phonemes of the original Semitic stock of consonants. מ corresponds to ד and ג, נ to  and  and  (d, z), and ו to כ, ג, and י:

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Examples:

d: עֲבֹרָה "he knew," רָא "hand."

d: זָכַר (Hebrew זָכַר) "memorandum," עַבְד (Hebrew עַבְד) "he sacrificed," אַתּ (Hebrew אַתּ) "altar," כֵּן (Hebrew כֵּן) "gold," נָשִּׂיא (Hebrew נָשִּׂיא) "arm," the demonstrative element ד in the pronouns דֶּנָּחַד, דָּרוּךְ, דָּרוּךְ, and the adverb דָּרוּךְ, etc. Note that this sound was originally spelled with ת in Official Aramaic. An original ת sound in a Persian loan word (יאָרַו "treasurers" E 7:21) was wrongly spelled with ד in D 3:21. (יאָרַו).

ז: זָר "trembling," תָּמ "food."

t: אֶרֶץ "house," בַּכֶּס "he wrote," וּגֶפ "gifts."

t: אַר (Hebrew אַר) "there," תַּלַּת (Hebrew תַּלַּת) "three," לַח (Hebrew לַח) "ox," וּרְנָה (Hebrew וּרְנָה, < taγr) "door," בִּגְרַ י (Hebrew בִּגְרַ י) "he sat."

א: אָז "head," אָזְנוֹ "heaven," אָז "he asked," אָז "he heard."
18. Seeming exceptions to these rules require an explanation. Thus, יְבִינאא "judges" E 7:25 should be יבִינאא; consequently, it cannot be Aramaic but is a loan word from the Canaanite-Hebrew family. יְבִינאא "innocence" must be a legal loan word from the Akkadian, because the original root was ḏḵw. Likewise, (י)יָבִינאא "he completed" E 6:15 must be an Akkadian loan word if only because the Aramaic development of the original root (യ, Aramaic ｙ, ｙ") has י.

19. י became י in later Aramaic. In BA times, this process was in its incipient stages. י, in Aramaic words, is as a rule used correctly. Exceptions are יָבִינאא "he tore it down" E 5:12 and, possibly, יָבִינאא "he intends" D 7:25. Vacillation between י and י occurs in foreign words, and although this is due to uncertainty concerning the foreign sound, it foreshadows the Aramaic sound change י > י: יָבִינאא "Artaxerxes" E 4:8, etc., but יָבִינאא E 7:21, יָבִינאא in D, but יָבִינאא “Chaldácean” E 5:12, יָבִינאא “sambuке (harp)” D 3:10, 15, but יָבִינאא D 3:5, יָבִינאא (בִּבִינאא, יָבִינאא) “corporal punishment” E 7:26, corresponding to יָבִינאא occurring in an Aramaic leather document from Egypt.

20. Consonant doubling in BA involves true gemination; the doubled consonant is pronounced twice with a syllable break in between. Final consonants are not doubled (cf. בָּא—בָּא "den," מָע—מָע "mouth").

All consonants are capable of gemination except י and י. The dot indicating gemination is also not used with יָהָה. This suggests that at certain times and in certain areas, יָהָה were also not capable of gemination. But forms with nasalization (יָהָה for יָהָה) or preceding short vowel (יָהָה יָהָה "let me enter" D 2:24f.) confirm the existence of gemination for these consonants.

Short vowels before י and י are lengthened. In the case of י, the only instance is יָכָרָהו "from the earth" Jer. 10:11. For י, cf., for instance, יָבָרָהו (מָבָרָהו) "blessed," יָדָרָהו (תָּדָרָהו) "doorkeepers." Vowel lengthening is also occasionally found before י, cf. יָבָרָהו (מָבָרָהו) "breaking" D 2:40, יָכָרָהו (מָכָרָהו) "helping" (pl. masc.) E 5:2. The only instance of lengthening before י: יָבָרָהו "disturbed" D 5:9 is doubtful, and gemination, as usual in the case of יָהָה, seems preferable.

21. Substitution of nasalization for gemination is frequently found: יָכָר (יָכָר) "you will know" E 4:16, יָכָר (יָכָר)
"knowledge," יְדֹעַת "to bring up," next to פֶּן "he was brought up," D 6:24.

Where original n appears unassimilated, secondary nasalization, instead of retention of the original sound, may be involved.

22. Original long vowels have been retained throughout. This applies also to ָו, which became ָו in Hebrew at an early period: בָּו (Hebrew בָּו "good," הָלַח (Hebrew שָׂלָה) "three."

מַגִּיסוֹר (מַגִּיסוֹר, read מְגָלַס, the common form) "mankind" is not a Hebraism, but originated through vowel assimilation from מְגָלַס (cf. מִגְלָל מְגָלַס "underneath"). The suffixed element -וֹ in noun formations in addition to -וֹ: מַגִּיסוֹר דְּבַרְנָה E 6:2 and "memorandum," מַגִּיסוֹר מַגִּיסוֹר "officials" D 3:21., and מַגִּיסוֹר מַגִּיסוֹר "rule," מַגִּיסוֹר (in Bab. vocalization vēv) "my thoughts." מַגִּיסוֹר "highest," on the other hand, is a Hebraism (par. 187). מַגִּיסוֹר and מַגִּיסוֹר "dwelling" are different noun formations.

23. Short vowels in unstressed open syllables have been reduced to a zero or murmured vowel. Inversely, preservation of a short vowel in an open syllable usually requires that that syllable be stressed. Cf., for instance. הַלָּה (חַלָּה < חַלָּה, Hebrew חַלָּה with pretone lengthening) "three," רֹבָּה (רֹבָּה < רֹבָּה, Hebrew רֹבָּה kāḇʾāh) "they wrote," יָלֵיע (יָלֵיע < יָלֵיע) "they went up." For יָלֵיע, cf. par. 10.

In some cases, short ָו was retained in pronunciation and became lengthened secondarily: מְיָר "raising up" D 5:19, מְיָר "he sets up" D 5:21, 6:16 (par. 141). Cf. also מְיָר "food."

Note the strange absence of the gemination of פ in אֶפֶפ "magicians" D 4:4, 6, and אֶפֶפ "nations" D 3:4 (but אֶפֶפ E 4:10).

24. Short ָי before הַרְשֵׁה closing a syllable becomes ָו: פֶּפ "saying" (but לָא "asking"), פֶּפ "praising" (but לָא "speaking"). In verbs ending in הַרְשֵׁה, this process extends to open syllables (par. 115).

26. The main word stress falls usually on the last syllable.

Penult stress occurs in certain grammatical formations where the suffixed element has a long vowel. This applies to:

1) independent personal pronouns (par. 29): we’ (but wənd, himmō).

2) pronominal suffixes (par. 31): ‘let me enter!’ ‘his father,’ ‘they brought him near,’ ‘upon him,’ ‘our fathers,’ etc. However, the suffix of the 1st sg. in connection with nouns and prepositions is always stressed, except in ‘my father’ D 5:13.

3) suffixed elements of the verb: "you knew,” “they wrote,” “we asked,” “eat!” (sg. fem.), “leave!” (pl. masc.), “let them perish!” (par. 108). etc. Exceptions are the endings of verbs originally having ən as their last consonant wherever these endings result from contraction (ən < -dyū, etc., par. 145ff.).

4) the adverbial ending -ā (par. 88), including nūṣē (nōspānā) “exactly,” šālā (kōlā) “totality.”

Penult stress further occurs where the vowel of the last syllable merely serves the purpose of dissolving a consonant cluster: nēn (< nēm) “stone,” šēn “summer,” and equivalent noun formations (par. 51); nēn “hands” and other duals (par. 45); nēwēn “I found,” nēp “it (fem.) ceased,” and similar verbal forms (par. 117). Also šērē (Dārēydveš) “Darius,” šērān “Cyrus,” but šēn (Bāhēl) “Babylon.”

Exceptional cases of penult stress are nōmē “thus,” nēm “appoint!” (par. 153), nēnē “these” (par. 32).

27. Enclitic use of the prepositions 6 and 3, or of a genitive, may deprive a word of its stress or result in an exceptional stress (principal or secondary) on the penult: nēm nēmē (nēm nēmē) “and says to Him” D 4:32, nēm nēmē (nēm nēmē) “was given to me in addition” D 4:33, nēm nēmē (nēm nēmē) “being done in it” E 4:10, nēm nēmē (nēm nēmē) “strongmen” D 3:20, nēm nēmē (nēm nēmē) “in the record book” E 4:15.
Personal Pronouns

28. Secondary stress occurs in words of more than two syllables. In the Biblical text, it is often indicated by a short vertical line to the left of the vowel sign (א, א, etc.). Where this line occurs to the right of the vowel sign (א), it was added by the editors of the "Kittel Bible" but is not found in the manuscripts.

In transliteration, * indicates the main stress, _ the secondary stress.

IV. The Pronoun

29. Independent personal pronouns:

<table>
<thead>
<tr>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>נָתַן_</td>
</tr>
<tr>
<td>you (masc.)</td>
<td>בָּנָי_</td>
</tr>
<tr>
<td></td>
<td>(רָנָּה, read רָנָּה)</td>
</tr>
<tr>
<td>you (fem.)</td>
<td>נָתָנָה_</td>
</tr>
<tr>
<td>he</td>
<td>אָדָם_</td>
</tr>
<tr>
<td>she</td>
<td>אַתָּה_</td>
</tr>
</tbody>
</table>

The spelling נָתַן_ is found in E 5:11, נָתָנָה_ in E 7:25.

"we are His servants" E 5:11, both נָתַן_ and נָתָנָה_ occur in E, but נָתָנָה_ in D. With one exception (נָתַן_ אָדָם בָּנָי), both נָתַן_ and נָתָנָה_ happen to be used as direct objects immediately following a verb in the perfect tense.

30. The pronouns of the third person may be used as the copula, even where the subject of the sentence is a pronoun of the first or second person: נָתַן_ אָדָם יִד, "who is the living God" D 6:27, נָתַן_ אָדָם יִד, "which is the year..." E 6:15, נָתַן_ אָדָם יִד, "one (and the same) is the law applicable to you" D 2:9, נָתַן_ אָדָם יִד, "is this not Babylon?" D 4:27, נָתַן_ אָדָם יִד, "which are four" D 7:17, נָתַן_ אָדָם יִד, "we are His servants" E 5:11, אָדָם יִד, יִד, "you are the head of gold" D 2:38, אָדָם יִד, "you are Daniel?" D 5:13, אָדָם יִד, "what (par. 38) are the names of the men?" E 5:4. The only example of an indetermined predicate is אָדָם יִד, "and who is a god who..." D 3:15.
31. Pronominal suffixes: In addition to the independent personal pronouns, BA has pronominal suffixes that may be added to nouns (par. 49, cf. also par. 95), prepositions (par. 77ff.), and verbs (par. 174ff.). In connection with nouns, these suffixes represent possessive pronouns, and in connection with prepositions and verbs, the objective case of the independent personal pronoun.

The basic forms are:

<table>
<thead>
<tr>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. יִ- (יִ- with verbs)</td>
<td>יִ-</td>
</tr>
<tr>
<td>2. masc. יִ-</td>
<td>יֵן-</td>
</tr>
<tr>
<td>2. fem. יַ-</td>
<td>יַ-</td>
</tr>
<tr>
<td>3. masc. יַ- (כֹּל)</td>
<td>יַ- (כֹּל)</td>
</tr>
<tr>
<td>3. fem. יַ- (אִל)</td>
<td>יַ- (אִל)</td>
</tr>
</tbody>
</table>

The 3. pl. suffix is not used with verbs (cf. par. 174).

An independent objective pronoun, formed by יִ with suffix, occurs in BA only once: יִנְהוּ “them” D 3:12.

An independent possessive pronoun is formed by the relative pronoun יִ with the preposition לְ: יִלְהַ יִנְהוּ לְלִי “wisdom and power are His” D 2:20.

32. Demonstrative pronouns:

<table>
<thead>
<tr>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. יִ-</td>
<td>יִ-</td>
</tr>
<tr>
<td>fem. יַ-</td>
<td>יַ-</td>
</tr>
<tr>
<td>masc. יֵָ-</td>
<td>יֵָ-</td>
</tr>
<tr>
<td>fem. יֵָ-</td>
<td>יֵָ-</td>
</tr>
<tr>
<td>masc. יִנְהוּ</td>
<td>יֵָ-</td>
</tr>
<tr>
<td>fem. יִנְהוּ</td>
<td>יֵָ-</td>
</tr>
</tbody>
</table>

יִנְהוּ (יִנְהוּ) occurs in Jer.10:11, יִנְהוּ (read יִנְ) in E 5:15.

יִנְהוּ occurs only as masc., but the fem. can be assumed to be identical in form.
Demonstrative and Relative Pronouns

For אָנָה and יְהַוָּה (independent personal pronouns used as demonstrative pronouns), cf. יְהַוָּה אָנָה “that image” D 2:32 and מַלְכוֹת אָנָה “those kings” D 2:44.

After prepositions, BA knows a demonstrative element יְהַוָּה that is assimilated to the pronominal suffixes (par. 89).

33. The demonstrative pronoun can be used as a noun: יְהַוָּה “concerning this,” יְהַוָּה רֹאֶה “in accordance with this, thus,” יְהַוָּה אָנָה “this is it” D 2:28, יְהַוָּה אָנָה “the one . . . the other” D 5:6, יְהַוָּה אָנָה “the one from the other” D 7:3. Cf., in particular, the use of the même with reference to a fem. noun: יְהַוָּה אָנָה “a matter like this” D 2:10.

34. Used as an adjective, the demonstrative pronoun usually follows the noun to which it belongs. This noun must have the definite article or an equivalent form of determination, i.e., it must be in the construct state (par. 48), or have a pronominal suffix, or be a proper name.

Cases of demonstrative pronouns preceding the noun are: יְהַוָּה יְהַוָּה “this building” E 5:4, יְהַוָּה יְהַוָּה “these vessels” E 5:15, יְהַוָּה אָנָה “that image” D 2:32, יְהַוָּה אָנָה “this dream” D 4:15, יְהַוָּה אָנָה “these animals” D 7:17.

35. The relative pronoun is יְהַוָּה. It is used for all genders and numbers.

The form יְהַוָּה (< יְהַוָּה), which is common in later Aramaic, occurs in the misreading יְהַוָּה (Debbā’yē) E 4:9, for יְהַוָּה “that is”.

For further uses of יְהַוָּה, cf. par. 86.

36. As יְהַוָּה cannot be declined, oblique cases must be indicated by pronominal suffixes attached to appropriate components of the relative clause. Cf. יְהַוָּה יְהַוָּה “to whom the God of Heaven gave” D 2:37, יְהַוָּה יְהַוָּה “all of whose works are as they should be” D 4:34, יְהַוָּה יְהַוָּה “whose name the king had made Beltshazzar” D 5:12, יְהַוָּה יְהַוָּה “in Whose hand your soul is” D 5:23.

The direct object case, however, is only rarely indicated in this or any other manner. Examples for the direct object relationship expressed by a pronominal suffix are: יְהַוָּה יְהַוָּה “whom he had made governor” E 5:14, יְהַוָּה יְהַוָּה “which I have
Pronouns — Nouns and Adjectives


37. The indefinite relative pronouns are:

ךָּוָה “whoever”
ךָּוָה הֵּּם “whatever.”

Simple ‘ךָּוָה “whatever” is found in D 5:19.

38. The interrogative pronouns are:

ךָּו “who?”
ךָּו הֵּּם “what?”

The use of ‘ךָּו in E 5:4, סָּאָל יַּרוּח הַמָּנָּשׁ “what(!) are the names of the men?”, reflects the thought: “who are the men?”

V. The Noun and the Adjective

39. Nouns and adjectives, unless they are of non-Semitic origin, may be classified as belonging to “roots” composed of two or, in most cases, three consonants (or “radicals”). They may be further classified according to modifications that the root may undergo through (1) the use of various short or long vowels following the radicals, (2) the gemination of the second or third consonant, or (3) the addition of prefixed (-וֹ, -יָ) or suffixed (-וֹ, -יֵ, -יָ, -יָ) elements. Instead of gemination of the second or third consonant, one also finds reduplication of a two-consonant root (גוֹר “imaginings”) or of the last two consonants of a three-consonant root (בָּרָכָם “dawn”). In BA, all words of four or more consonants are of foreign origin either as recent loan words or as ancient cultural terms (as, for instance, יָיִן “iron”).

As a convenient mode of reference, grammarians have chosen one particular root, such as פִּסָל (qīl, qīb), to indicate a given nominal or adjectival formation, for instance, פִּסָל, פִּסָל, מִפָּל, פִּסָל, etc.

40. Some nominal and adjectival formations have come to be associated with certain categories of meaning. Thus, פִּסָל and פִּסָל are widely used for adjectives (רְוָה “frightful,” פִּסָל, פִּסָל “mighty,” פִּסָל “wise”). פִּסָל is used to indicate professional
status (נְדֵים “judges,” אֲנָמָנִים “butchers, executioners,” כֹּהֵנים “musicians,” מַרְעַיım “doorkeepers”), and so is pāğāl, represented by הָרִים “herald.” The preformative ma-, mi- often indicates locality (אֲמִישָׁה “place where one drinks, banquet”). The suffixes -יִ, -יִי (par. 50f.) have come to denote abstract meaning (רוֹאֵם “king,” מְלָכָה פִּקְדָה “kingship, kingdom”). The “gentilic” ending -יֵ (par. 58) indicates belonging to something.

41. Nouns have two genders, masc. and fem.; three numbers, sg., pl., and dual; and three “states,” corresponding to the form without the definite article (“absolute state” = abs. st.), the form used before a depending noun that is in the position of our genitive (“construct state” = cstr. st.), and the form with the definite article (“determined state” = det. st.).

There is no formal distinction between nouns and adjectives. Adjectives are placed after the nouns to which they belong and to which they conform grammatically as closely as possible.

42. Nouns and adjectives are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>masc. sg.</th>
<th>fem. sg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>abs. st.</td>
<td>בָּלָה “good”</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>cstr. st.</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>det. st.</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>masc. pl.</th>
<th>fem. pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>abs. st.</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>cstr. st.</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>det. st.</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
</tbody>
</table>

Formations with the gentilic ending -יֵ (par. 58) have -י, instead of -יָיָד, in the det. st. of the pl. masc.

The original spelling of the postpositive article is רוֹע, but instances of a spelling with רוֹע occur, in particular in connection with the sg. masc.

The original spelling of the ending of the abs. st. fem. is רוֹע, but sporadic examples of spellings with רוֹע occur.

For irregular non-spirantization of the ending of the det. st. of the sg. fem., cf. above, par. 15.
The Declension of Nouns

instead of 'י, as the ending of the abs. st. of the pl. masc. (מלכים "kings" E 4:13, sede "men" D 4:14, אלפים "thousands" D 7:10), is a Hebraism.

43. The definite article is a demonstrative element. Therefore, it can also serve to indicate the vocative: מלך ליעל כי תי "O king, live for ever!" For the ending -ד as a remnant of an ancient accusative, cf. par. 88.

44. The fem. is used to form nouns from adjectives: השגה "corruption" D 6:5, עניין ומשה "deep and hidden matters" D 2:22, שרש "needed things" E 6:9, רבי "big words" D 7:8.

45. The dual is preserved only in remnants. It is used with parts of the body that occur in pairs in nature: יד "hands", רגל "feet," שן "two (rows of) teeth" D 7:7. In such nouns, the dual may be used for the pl.: עין ים "ten horns" D 7:7. Further duals are במ "two hundred" and ימה (estr. st. masc.), נח "two." All other forms of the dual of the masc. noun, including those with pronominal suffixes, are identical with the pl. forms and not distinguishable from them. No dual of a fem. formation or of an adjective is found.

46. Use of the abs. st. and the det. st. agrees by and large with the non-use or use of the definite article in English. The det. st. may also be used for the general designation of species: יין אבוה "he was drinking wine" D 5:1, מים א_spinnerה בים מאים "the vessels of gold and silver belonging to the house of God" E 5:14.

The numeral יי "one" is used occasionally to denote indetermination in the sg.: עอาร "a letter" E 4:8, ממלך "a scroll" E 6:2, לע "an image" D 2:31, שעה "an hour (a while)" D 4:16, חור וshr "a stone" D 6:18, יצ שחר "one side" D 7:5.

Note in the following enumeration how the nouns of Greek origin, in contrast to the Aramaic ones, are left without the definite article: קול מנשה קיתורパイילוס המחברים מוסיפים לכל יז וקרד "the sound of the horn, pipe, zither, sambuke (harp), psaltery, symphony (bagpipe?), and all kinds of music(al instruments)" D 3:6, 7, 10, 15.
47. The cstr. st. implies determination: מַלְכָּהּ מֶלֶךְ ("the word of the king.")

Indetermination of the first element of a genitive construction must be expressed by some sort of circumlocution: מַלְכָּהּ לֶשׁ-אֵל וְרָה "a great king of Israel" E 5:11.

We call the second element "genitive" because it is found in positions where Semitic and Indo-European languages that have preserved case endings use the genitive. If this genitive is in the abs. st., the entire construction may seemingly be indetermined, as in מֵךְו "a property fine" E 7:26, דַּעַן וְרָה "a divine being" D 3:25.

The cstr. st. may be used before a prepositional expression: מַלְכָּהּ תְּחֹת כֵּל שְׁמַי "the kingdoms underneath the entire heaven" D 7:27. But, in general, nothing can come between a cstr. st. and its depending genitive. Thus, demonstrative pronouns referring to the noun in the cstr. st. follow at the end: נַחֲלַת אֶלֶּה וּרְחָב "this house of God".

It is possible for more than one genitive to depend upon a single noun in the cstr. st.: מְלָאָכָהּ דְּרֵב רָבָּה "the words of the king and his magnates" D 5:10, etc.

48. The cstr. st. is the basic form for expression of the genitive relationship. However, there are altogether three different ways to express a genitive construction in BA:

(a) בִּית אוֹלָה "the house of God"
(b) בִּית נֶדֶר אוֹלָה
(c) בִּית וּנְדֶר אוֹלָה

(a) שְׁמֹתָהּ נֶדֶר "the names of the men"
(b) שְׁמֹתָהּ נֶדֶר בָּרָךְ
(c) שְׁמֹתָהּ נֶדֶר נָבִירות

The use of the cstr. st. is preponderant in BA. Construction (c), with proleptic pronominal suffix, is comparatively rare. The intermediate form (b) appears to have come into use originally in order to break up long strings of successive genitives but in BA, it is used indiscriminately alongside the cstr. st. Cf., for instance, נַכְּדֶר מָרְדּוּכָּי מְרִית כָּל "the administration of the Province of Babylon" D 2:49, but נַכְּדֶר מָרְדּוּכָּי כָּל D 3:12, נַכְּדֶר מָרְדּוּכָּי כָּל D 6:8, 13, 25, but נַכְּדֶר מָרְדּוּכָּי כָּל D 6:17, 20.
49. The noun with pronominal suffixes:

<table>
<thead>
<tr>
<th>masc. sg.</th>
<th>fem. sg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ברה “my god”</td>
<td>לשת “my animal”</td>
</tr>
<tr>
<td>בנה “your” (masc.)</td>
<td>לשת</td>
</tr>
<tr>
<td>לנה “your” (fem.)</td>
<td>לשת</td>
</tr>
<tr>
<td>חנה “his”</td>
<td>לשת</td>
</tr>
<tr>
<td>דנה “her”</td>
<td>לשת</td>
</tr>
<tr>
<td>בנה “our”</td>
<td>הושע</td>
</tr>
<tr>
<td>ענה “their” (masc.)</td>
<td>לשת</td>
</tr>
<tr>
<td>ענה “their” (fem.)</td>
<td>לשת</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>masc. pl.</th>
<th>fem. pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ברה “my gods”</td>
<td>לשת “my animals”</td>
</tr>
<tr>
<td>בנה “your” (masc.)</td>
<td>לשת</td>
</tr>
<tr>
<td>לנה “your” (fem.)</td>
<td>לשת</td>
</tr>
<tr>
<td>חנה “his”</td>
<td>לשת</td>
</tr>
<tr>
<td>דנה “her”</td>
<td>לשת</td>
</tr>
<tr>
<td>בנה “our”</td>
<td>לשת</td>
</tr>
<tr>
<td>ענה “their” (masc.)</td>
<td>לשת</td>
</tr>
<tr>
<td>ענה “their” (fem.)</td>
<td>לשת</td>
</tr>
</tbody>
</table>

Note the הֶדְג-גְּרֵי distinction in the pl. of the masc. noun: ברה (רָלָהָק), ברנה (רָלָהָה), ענה (רָלָהָדָא).

The vowel preceding the suffix of the 1. pl. is variously given. Thus, we find ברה “our god” D 3:17, ברה “our fathers” E 5:12, ברה “to save us” D 3:17, ברה “we are” D 3:18, ברה “for us” E 4:14, ברה “to us” E 4:12, 18, 5:17. The evidence strongly favors short stressed a (> e in הֶדְג).

The suffix of the 3. pl. fem. is written like the corresponding masc. form: ברה “all of them” D 7:19, ברה “between them” D 7:8.
Noun Formations "pa\l", "pi\l", "pu\l"

50. Wherever the final consonant of the root is preceded by a long vowel, no changes in the vocalization of the word are required by the declension or by the addition of the pronominal suffixes.

In other noun formations, minor changes in the vocalization may result, among which the following may be noted:

51. "pa\l", "pi\l", "pu\l" (and corresponding fem. forms): The abs. and estr. st. of the masc. becomes "pa\l,e\l,pu\l".

For original "pa\l", cf. "silver," מַלְכָּשׁ "thousand," מַלְכָּשׁ "snow," מַלְכָּשׁ "wine," מַלְכָּשׁ "man" (pl. מַלְכָּשׁ, Bab. vocalization "gibrin"). מַלְכָּשׁ "order," מַלְכָּשׁ "image," מַלְכָּשׁ "slave," מַלְכָּשׁ "master." In מַלְכָּשׁ "meal, banquet" D 5:1, the unusual e (ms. variant reading with e) may represent a. Whenever an ending is added, we find the original form: מַלְכָּשׁ, מַלְכָּשׁ, מַלְכָּשׁ "queen," etc., but also מַלְכָּשׁ "sun."

For original "pi\l", cf. "interpretation," מַלְכָּשׁ "book," מַלְכָּשׁ "salt." With endings, we find מַלְכָּשׁ, מַלְכָּשׁ, מַלְכָּשׁ "my advice," מַלְכָּשׁ "their body," מַלְכָּשׁ "plain" (estr. st.).

For original "pu\l", cf. "truth," מַלְכָּשׁ "wall" D 5:5 (pl. מַלְכָּשׁ, E 5:8), and, presumably, מַלְכָּשׁ "wrath" and מַלְכָּשׁ (Miq, Bab. vocalization "qorb", par. 10) "strength." With endings, o is the preferred vowel: מַלְכָּשׁ "strength," מַלְכָּשׁ "dawn," מַלְכָּשׁ "its roots," מַלְכָּשׁ "its foliage," מַלְכָּשׁ "wisdom," מַלְכָּשׁ "His ways," but מַלְכָּשׁ "the walls."

However, these noun formations have another abs. and estr. st. with anaptyctic vowel after the second consonant ("pi\l, pi\l, pu\l", [pi\l, on account of the laryngal]). This is the accepted form in Hebrew. Cf. מַשׁ "king," מַשׁ "horn," מַשׁ "image," מַשׁ "thousand," מַשׁ "order," and, in a loan word, מַשׁ "copy."

The original pl. formation of "pa\l,w\l" was "pa\l,w\l,al\l", with an a vowel in the second syllable. This vowel has left a trace in the preserved spirantization of following "kings: מַשׁ מַשׁ מַשׁ "his slaves," מַשׁ מַשׁ מַשׁ "its thighs," but מַשׁ מַשׁ מַשׁ "their libations" E 7:17.

In roots with y as the second consonant, we always find the form with the anaptyctic vowel in the abs. st.: מַשׁ "summer,"

In the estr. st., the original diphthong is contracted: מַשׁ "house," מַשׁ "army," מַשׁ "eye." In all other forms,
the diphthong is preserved; in D 4.1, the variant reading בֵּית, “my house” is preferable to the accepted form בִּית.

52. Word formations with two short vowels (pa'al, etc.). Their declension is governed by the rule of the disappearance of short unstressed vowels in open syllables (par. 23): בּוֹז, אֶנקְבֶּן (with o) “gold,” רֵאשׁ, עָנָב “place,” עֲבֹר “his companions,” בֶּשֶׁר, עָבָר “flesh, mankind.” The i vowel in the last two cases is secondary (a > i).

53. Word formations with a long and a short vowel are also governed by the same rule: עֹקֵל, עֹקֵל “enchanter,” עָקֵל, עָקֵל “eternity.”

54. Words ending in -y, such as עָפָר, עָפָר “its breadth,” show no irregularities.

55. In word formations of roots with final w, w is retained in the one masc. formation רֵעַ, רָעֲעַ “vision.” In fem. formations, there are three possibilities: (1) w may be retained as רָעֲעַ “joy.” (2) It may become o, as in רָעֲעַ “its appearance.” But (3) in most cases, it becomes n, as in רָא ה “greatness,” רָא ה “(some)-thing,” רָא ה “neglect,” רָא ה “request,” ese. st. רֶא ה “wish,” with the definite article or pronominal suffixes רֶא כ, רֶא מ, רֶא ה “exile,” רֶא ה. This formation has become indistinguishable from the abstract ending -n. In fact, in some of these words, the original root ended in y, and the preponderance of n is due to the influence of the abstract ending.


The pl. is יַעֲנֵה, יַעֲנֵה.
57. The endings -i, -it: Long -i serves as a fem. ending in יָסִיף (yāsīf) “frightful.” In יָסִיף (yāsīf) “other” (fem. of יָסִיף), it may go back to an original ending -ay > -a.

The abstract ending has the abs. st. -i, cstr. st. -it, det. st. -itā, pl. *ayān, etc. It is sparsely represented: ישנה (šēnā) “corporate punishment” E 7:26 (where the ending y belonged to the original Persian word but was interpreted as the Aramaic formative, cf. par. 19, 193).armacy “end” D 2:28, תופס “bottom” D 6:25, מגבעה “pipe” D 3:5, 7, 10, 15, מגבעת “its upper room” D 6:11, מגבעת “dunghill” D 2:5, 3:29 (but דלה E 6:11) is of uncertain origin and formation (par. 190) but seems to have been adapted to this class of nouns.


Between the ə and another vowel, y is frequently replaced by the glottal stop (par. 14), which occasionally appears also expressed in writing: יָדה (yādā’; read yādā‘yin) D 3:8, יָדה (yādā’; read yādā‘yin) D 3:12.

In certain foreign words, such as יָדִיה (yādā‘; read yādā‘yin) “magistrates” (?) E 4:9, יָדִיה (yādā‘; read yādā‘yin) “police chiefs,” addition of the ending -ay seems erroneous in view of their meaning and origin.

59. Nouns without the fem. ending may nevertheless be fem. in gender. Such nouns are parts of the body that occur in pairs: יָד “hand,” יָד “foot,” יָד “eye,” יָד “horn,” יָד “two big (rows of) teeth” D 7:7. Other parts of the body that are fem. in gender are יָד “three ribs” D 7:5, יָד “four wings” D 7:6 (but masc. D 7:4). יָד “finger” has the fem. pl. ending, יָד.

Further fem. nouns are יָד “stone,” יָד “earth,” יָד “bird” (D 4:18, but in D 4:9, the yād of the verb. יָד “the birds of heaven dwell,” is masc., יָד “ostrich” (a Persian loan word where the final t may have suggested the fem. gender). Others, such as יָד “(she) goats,” are fem., though the grammatical gender is not apparent in BA.

יָד “spirit, wind” is usually fem., but masc. in D 2:35. Likewise, יָד “fire,” fem. in D 3:6, etc., is used as masc. in D 3:27, 7:9. Cf. also יָד “the smell of fire did not come forth” D 3:27,
The Gender — Irregular Nouns

where the fem. form of the verb may refer to “fire” rather than “small”; a Dead Sea (Qumrān) variant reads the masc. דָּרָה.

Names of cities and countries may be fem.: אֲבָלֶת רְבִּיתוֹ “Babylon the great” D 4:27.

60. Mas. sg. formations may have the ending of the fem. pl. Cf. par. 54 and 62, also אַבּות (fem.) “fingers” and אַבּות (presumably fem.) “His ways.”

61. Fem. sg. formations taking the masc. ending in the pl. are המ “word” (אֱלָה רְבִּיתוֹ “the big words” D 7:11), *יִזְהֶךְ “year” (רַמְאִג “many years” E 5:11), מִ֑יִּאָמ “nation.” There are more such nouns of which forms of the sg. are not found in BA: מֶֽלֶךְ “open windows” D 6:11), סֵֽמָךְ (רַמְא “cubits”), מֶֽלֶת (“wheat”).

62. Some irregular nouns and adjectives:

*אֲבּ “father” shows long א before pronominal suffixes, except that of the 1.sg.

אֲבּ (דָּבִי) *אָבּ נָהֲק
אֵלָה בְּשִׁמְעָה
אֱלָהָה אֵלָה
אֵלָה אֵלָה
אֵלָה אֵלָה
אֵלָה אֵלָה

The pl. is *אֲבּוּ, אֲבּוּ, אֲבּוּ, אֲבּוּ, אֲבּוּ, אֲבּוּ, אֲבּוּ, אֲבּוּ, אֲבּוּ, אֲבּוּ, אֲבּוּ, אֲבּוּ.

*אֲבּ נ “brother” does not occur in the sg. with suffixes where its forms would correspond to those of *אֲבּ (אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ).

*אֲבּ נ (דָּבִי), אֲבּ נ (דָּבִי) “your colleagues” E 7:18.

*אֲבּ נ אָמָּח “woman, wife” is represented by the pl. אָמָא, אָמָא, D 6:25, from another root.

*אֲבּ נ (דָּבִי) “house” (par. 51) has the pl. אֲבּ נ, אֲבּ נ D 2:5. The pronunciation is problematic, probably בָּדָּקִּי, with exceptional non-spirantization of the t.

רֶֽבּ “son,” with suffix אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ, אֲבּ.

דָּי “day” has the regular pl. נְיָנֶּפֶּר, but אָמָא, אָמָא “days of eternity” E 4:15, 19.

*אֲבּ נ (דָּבִי) “colleague” has the pl. אֲבּ נ, אֲבּ נ, אֲבּ נ, אֲבּ נ, אֲבּ נ.

אֲבּ נ “lord,” see par. 54.
Irregular Nouns — Numerals

“gift” D 2:6 appears in a pl. formation רכובות D 5:17. סם, אָמַע “people” has the pl. אָמָּשׁי < 'amamayyā', cf. מְלָכִין, par. 51).

יהוּדָא (peh-hā), cstr. st. יָהוּדָא (yāh-hā'), “governor” has the pl. יָהוּדוֹת E 4:15, יָהוּדוֹת “city” has a pl. det. st. יָהוּדוֹת. יָהוּדָא בֶּן “in the towns of Samaria” E 4:10.

רַב “head” forms the pl. רַבֵּשָׁא D 5:10 (as in Hebrew), but also has the normal Aramaic form וְשָׁא D 7:6.

רַב “great, big” forms its pl. with reduplication: רַבְּבָם, רַבְּבָם. Used as noun meaning “chief, magnate,” this pl. is further augmented by the ending -ān: רַבְּבָמִין, רַבְּבָמִין etc.

רַב “myriad” has the pl. רָבֵים, i.e., riḇḇwān, but the qeḏ is riḇḇān.

“name”, with suffix שם, has the pl. שְׂמָוִים, שְׂמָוִים. שְׂמָוִים “hour, while,” but שְׂמָה שְׂמָה “at once” (par. 89).

VI. Numerals

63. Cardinal numbers:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>דָּה</td>
</tr>
<tr>
<td>2</td>
<td>דָּה</td>
</tr>
<tr>
<td>3</td>
<td>מָזְרִית</td>
</tr>
<tr>
<td>4</td>
<td>יָאָרָשׁ</td>
</tr>
<tr>
<td>5</td>
<td>נָשֶׁה</td>
</tr>
<tr>
<td>6</td>
<td>נָשֶׁה</td>
</tr>
<tr>
<td>7</td>
<td>נָשֶׁה</td>
</tr>
<tr>
<td>8</td>
<td>נוֹמֵד</td>
</tr>
<tr>
<td>9</td>
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<tr>
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</tr>
<tr>
<td>40</td>
<td>נוֹמֵד</td>
</tr>
<tr>
<td>50</td>
<td>נוֹמֵד</td>
</tr>
</tbody>
</table>
Numerals

60 ש'ונ
70 ש'ני
80 ש'נ
90 ש'ני
100 מאה
200 מאה
400 מאה
1,000 אלף
10,000 רב
1,000,000 אלף לים (D 7:10, par. 42)
100,000,000 רב עינ (par. 62)

“Sixty-two” (fem.) is מaza תשב תר"א, “120” מאה תשב תר"א.

64. “One” follows the noun as an adjective. It may be used to indicate indetermination (par. 46). It may also be used as a noun: מaza תשב תר"א “one of them” D 6:3. Note also מaza כרה “together, without distinction” D 2:35.

65. “Two” has a cstr. st. י"ה, י"ה.

66. The numerals from three to ten use masc. formations (תקע, etc.) with fem. nouns, and fem. formations (תקע, etc.) with masc. nouns.

The cstr. st. is rarely used: י"ה תשב תר"א “his seven advisers” E 7:14, but, for instance, תשב תר"א “seven seasons” D 4:13.

67. The numerals may either precede or follow the object counted. The latter is in the plural.

68. The det. st. of אלף is אלף.

69. The ordinal numbers (with the exception of “second”) are adjectives with the ending -אוי (par. 58):

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st *קהל (קהל)</td>
<td>*קהל (קהל)</td>
</tr>
<tr>
<td>2nd נתי</td>
<td>נתי</td>
</tr>
<tr>
<td>3rd *תליין (תליין)</td>
<td>(תליין)</td>
</tr>
<tr>
<td>4th (רביעי, etc.</td>
<td>(רביעי, etc.</td>
</tr>
</tbody>
</table>
70. Multiplication is expressed as follows: הָשֵׁם "seven times" D 3:19.

71. Fractions are represented by the nouns כָלִים "one-half" D 7:25 and נָתַת "one-third (ruler), triumvir" D 5:16, 29, with suffix לֵה. D 5:7. The vocalization of נָתַת may, however, have been influenced by Akkadian šalku and may not represent a genuine Aramaic form.

72. "Second" with the adverbial ending -ֶל (par. 88) means "again" (תְמֻשֵׁים D 2:7).

73. נְתֵנָה "the three of them" D 3:23, apparently שונות, a fem. form, augmented by the ending of the pl. masc., as happens in connection with some prepositions (par. 84).

74. Dates: The year of the reign and the day of the month are expressed by cardinal numbers following the estr. st. יָנָה and אֶבֶן, respectively: יָנָה וָאָבֶן "year 6 of the reign of..." E 6:15, ינָה וָאָבֶן "Adar 3rd" E 6:15.

The age of a person is expressed by the phrase "son of n years": בֶּן לֵה יָנָה "as (a man) sixty-two years old" D 6:1.

VII. Prepositions

75. BA has the primitive prepositions ב, ב, ב, and others whose derivation from nominal or verbal roots is still obvious.

One-consonant prepositions are written together with the word governed by them. This includes ב where ever n is assimilated to the following consonant.

If the first syllable of the word depending on ב has a murmured vowel, we have ב, ב, ב. Followed by ב, ב, ב.

If the first syllable of the word following ב has an ultra-short vowel, the corresponding full vowel appears after the preposition: ב "with the vegetation," ר"ב "with a fetter," etc. In connection with ב, "god," it is (ב, ב) E 5:12, 6:9, 10, 7:15, D 2:19, but usually we find ב, ב, ב, etc.; cf. also ב "then."

76. Certain basic meanings can be established for the prepositions, but, as is only natural, there are no exact correspond-
Prepositions

cences between a given BA preposition and any one English preposition.

In certain constructions, different prepositions may be used with no clearly definable or necessary distinction in meaning. Instances are the alternation between ל and על to indicate the addressee of a letter or document. Further: לבריה על יוחנן ולירושלים "to investigate Judah and Jerusalem" E 7:14, עליה שלמה D 6:5f., (على) "to enter into the presence of" in connection with persons, but ל in connection with localities (D 6:11). Cf. also ב נב "he came to" D 7:13 in connection with a person, whereas ל is commonly used with this verb to indicate direction.

ל "to rule over" is usually followed by ב, but י ע occurs in D 2:48. יבּ "to mix with" requires ב (D 2:41, 43), but י ע is found in D 2:43. יב "to come forth" is followed by ב (D 4:28, 5:20) but also by ב (D 3:27), if the text is correct. ב and ב also alternate to express the idea of "being wet with the dew (בּ, בּ, בּ) of heaven" D 4:12, 20, 22, 30, 5:21.

77. ב "in" (local and temporal), "through, with" (instrumental). With suffixes: ב, ב, ב, ב, ב, ב, ב, ב.

Note ב ב "to drink from (a vessel)" D 5:2, 3, 23, and ב שמש ב "nothing be changed concerning Daniel" D 6:18.

78. ב "like as, comparable to." Also, "according to," as, for instance, repeatedly in ב ה כּהַ "thus," כּהַ מַעַ "according to the law of Media" D 6:9, 13, בּ בּ ב "in accordance with the text of the book of Moses" E 6:18. Further, "approximately": כּהַ ב "about an hour (while)" D 4:16.

ב may also be used in a temporal sense: כּהַ ב ב "as (a man) sixty-two years old" D 6:1, כּהַ ב ב "on approaching the den" D 6:21. Cf. ב (par. 86).

79. ב "to, for." With suffixes: ב, ב, ב, ב, ב, ב, ב, ב, ב (בּ, בּ, בּ). ב expresses every aspect of direction, (a) local: for the addressee of a letter, אבב ולראות ב אול "to Artaxerxes," אבב אול "he went to his house" D 2:17. (b) modal: כּהַ ב ב "became a mountain" D 2:35, הבּ ב ב "I have built it for a royal capital" D 4:27. (d) final: כּה "praying for the life of the king" E 6:10.
Prepositions

ל is commonly used to indicate ownership. It is further used to denote the indirect object and, frequently, the direct object (par. 182). ל in final meaning usually precedes the infinitive.

80. נון “from.” The נ is sometimes assimilated to the following consonant. With suffixes: ענה, ענה, ענה, ענה, ענה, ענה, ענה, ענה.

נון indicates local direction away from someone or something. It rarely occurs to express temporal direction ( אש ימי תהלים “since the days of eternity” E 4:15, 19), or causal relationship ( אש ימי תהלים “by the decree of the God of Israel” E 6:14, 7:23).

In the frequent phrase: ענה נון נון שים ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה ענה Unanswerable. However, this usage of נון comes very close to indicating the agent of the passive.

Partitive use of נון is common: נון מנויה “one of them” D 6:3, נון נזרני “belonging to the exiles” D 6:14, נון נזרני “some of the seed (mineral)” D 2:41, נון נזרני “it is of a truth” D 2:47, נון נזרני “partly ... partly” D 2:42. In this sense, נון also corresponds to “than” after a comparative: נון נזרני אינך ירח ב נון נזרני “through wisdom that I have (more) than any living being” D 2:39. Nona נזרני “its appearance was great(er) than (that of) its fellows” D 7:20. Cf. also נזרני (א) “low(er) than you(ry)” D 2:39, נזרני (א) “high(er) than (above) them” D 6:3.

81. ענ “until” (temporal).

It occurs rarely to indicate local direction: ענ עליית ענ ענ ענ “to the ancient of days he went” D 7:13, ענ ענ “so far” D 7:28. Modal usage appears in ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ Unanswerable.

Modal usage appears in ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ Unanswerable. Inclusive finality is intended in ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ ענ Unanswerable.

Note the use of נון “and” in ענ ענ ענ ענ ענ ענ ענ Unanswerable “from... to” E 5:16, D 2:20.

82. לע “upon.” With suffixes: לע לע לע לע לע לע לע לע Unanswerable.

In addition to physical location, לע may indicate mental or modal application: לע לע לע לע לע לע Unanswerable “concerning this” E 4:14, “on account of this” E 4:16, 22, 6:11, לע לע לע Unanswerable “concerning this secret” Unanswerable.
Propositions

D 2:18. דע נתנו ר `$ם` ר ח "he set his mind on Daniel" D 6:15, סאֶבֶל עֲלוֹתָיו "it grieved him" D 6:15, סאֶבֶל עֲלוֹתָיו "it pleased him" D 6:24.

may indicate direction like ל (par. 76): מְמוּדְשׁ עוֹלָה "my knowledge returned to me" D 4:31, הֶלֶל עוֹלָה "to send (a message) to" E 4:11, 5:17. It may involve hostile direction ("against") or indicate superior position and greater intensity: הַיַּלְדוֹת עוֹלָה "(heated) seven times more than..." D 3:19, אזִּיב אוּלָה "distinguishing himself over the chief ministers" D 6:4, דעְלָה "(a city) rising up against (raising itself over) kings" E 4:19.

S3. דע "together with." With suffixes: מְמוּדְשׁ, אַמוּדְשׁ, מְמוּדָשׁ. Temporal use of דע appears in דע דְּיָווד "in every generation" D 5:33, 4:31, סאֶבֶל עֲלוֹתָיו "in my vision in the night" D 7:2.

Cf., further, דע מְלוֹם כָּלָה "he spoke to the king" D 6:22, מְלוֹם הֶלֶל כָּלָה "making war against the holy ones" D 7:21, מְלוֹם הֶלֶל כָּלָה "his heart (mind) was placed with (= made like) that of an animal" D 5:21, אַל מְלוֹם כָּלָה "(wonders that) God did in connection with me" D 3:32, מְלוֹם כָּלָה "you shall do in dealing with the elders of the Jews" E 6:8.

S4. Other prepositions:

גָּתֵר "after" (temporal). With suffix: מְלוֹם כָּלָה.
גָּתֵר גָּתֵר "after" (temporal), < מְלוֹם כָּלָה, lit. "in the trace(s) of." With suffix: מְלוֹם כָּלָה.
גָּתֵר "between." With suffix: מְלוֹם כָּלָה. The forms with pronominal suffixes of מְלוֹם כָּלָה and some of the following prepositions correspond to those of the plural of the mase. noun; they are formed in analogy to מְלוֹם כָּלָה.

גָּת "within," used in composition with מְלוֹם כָּלָה, מְלוֹם כָּלָה, מְלוֹם כָּלָה. With suffixes: מְלוֹם כָּלָה, מְלוֹם כָּלָה.
גָּת "without," also used before infinitives introduced by מְלוֹם כָּלָה or a prepositional expression.
גָּת "hand," in connection with other prepositions, tends to lose its concrete meaning and assume the character of a proposition. מְלוֹם כָּלָה "(God) who holds in His hand your soul and owns all
your ways’’ D 5:23. Cf. also ִיַּלְדוּ רָבָּי קַבִּה ‘‘according to the wisdom of your God that is in your hand’’ E 7:25, יִבְּרוּ מְזָמַר ‘‘He gave them into the hand of Nebuchadnezzar’’ E 5:12, אֲרָהָה ַחַי יִלְּשֵׁר ‘‘he saved . . . from the lions’’ D 6:28.

ִי indicating the independent objective pronoun occurs only once: הָנָהּ D 3:12.

ִי ‘‘with, at (French chez),” related to ִי. With suffix: ִיַּלְדוּ E 4:12.

ִי ‘‘toward” occurs only in אֶרֶץ יִּשְׂרָאֵל ‘‘toward Jerusalem’’ D 6:11; possibly a Hebrew gloss.

ִי ‘‘side’’ in combination with יִם and יִנָּה: יִמְלָל לִבּוֹ עָלָיו וַעֲלָיו ‘‘he speaks words toward the Most High’’ D 7:25, אֲרָהָה לְמָלַפְתַּה ‘‘(to find cause of complaint against Daniel) from the side of the kingdom (= from the political angle)” D 6:5.

ִיִּבְּלָל ‘‘facing, opposite,” also in modal use, “corresponding to.” With suffix יִבְּלָל. In the modal sense, it may be augmented by יִבְּלָל. "before’’ (local), also with יִנָּה, "from before.” With suffixes (par. 10): יִבְּלָל (יִבְּלָל), יִבְּלָל (יִבְּלָל), יִבְּלָל (יִבְּלָל), D 7:13, יִבְּלָל, יִבְּלָל. יִבְּלָל is used frequently as a less direct, respectful indication of location (יִבְּלָל, יִבְּלָל, יִבְּלָל, יִבְּלָל). A possible temporal use occurs in D 7:7.

ִיִּכְּפֶרֶת ַחַי יִנָּה “before” (temporal).

ִיַּפְטְלָל “at the end of.”

ִיַּכְּפֶרֶת יִנָּה “underneath.” With suffixes: יַכְּפֶרֶת, יַכְּפֶרֶת.

VIII. Conjunctions

85. Coordinating conjunctions:

י “and,” connecting words and sentences, is written together with the word that follows it. If the following word begins with a labial (ם) or has a murmured vowel in the first syllable, י becomes י (יִ). Followed by י, יִוְּסַה becomes י. Followed by a syllable containing an ultra-short vowel, the corresponding full vowel appears after י: יִוקְלָל “and (a kind of) taxes,” יִוְּסַה “and go!,” etc. However, it is יָלָל E 6:12 (par. 75), יָלָל “and he locked” D 6:23, יָלָל D 7:13.
Conjunctions

In Babylonian vocalization, υ- remains apparently unchanged before labials and becomes ρι- before a word with a murmured vowel in the first syllable.

Strings of coordinated nouns or verbs may be without a coordinating particle, or  iface may be used before one, or several, or all components.

ןֶּכָּל "but." 

ןֶּכָּל may also be used in the related sense of “except”:

D 3:28: "that they might not worship any God but their own God"

D 6:8, 13: "from any God or man... except you"

דוע "then."

6. Subordinating conjunctions:

דר "that" introduces subordinate clauses after verbs meaning to know, inform, command, find, see, hear, etc. Cf. also יְּכָּל מָאָר "it is (a fact) that" E 5:17, יְּכָּל שָׁפֵט "it is of a truth that" D 2:47, יְּכָּל מָאָר מִן מַלְכָּי מִן ד "the matter is known (as decided), as far as I am concerned, that" D 2:8f. (cf. D 2:5, where the Dead Sea [Qumran] text inserts יְּכָּל after מָאָר).

דר is further used to introduce final clauses ("so that") E 5:10, 6:10, D 2:18, 3:28, 6:18. It is causal in D 2:47, 4:15, 6:24. It may also introduce direct speech (D 2:23, 5:7, 6:6, 8, 14). Note יְּכָּל מַדְבָּב "at the time when" D 3:5, 15.

דר "when" (temporal, but tending occasionally toward a causal meaning).

דר וְנֵעַ "after, as soon as," occasionally causal as in D 3:22.

דר לְבָנָה "because," but in D 5:22 "although."

דר וְזֶכֶר "as" D 22:43, spelled as if it were *ha-leqì, but to be pronounced as derived from hék-di.

דר וְכֵי "until," also simple וְ E 4:21, 5:5, tending toward a final connotation in D 4:22.

דר וְכָּל (D 2:30), וְרֵעַ (D 4:14) (= addibrat < al-dibrat) "so that."

דר (E 4:22), וְרֵעַ (E 7:23) "lest."

דר מָאָר "if." D 3:15 (ןֶּכָּל ... וְנֵעַ "if... if not"), the apodosis for the positive alternative is left unstated (supply "it is well and good"). פָּנֹים ... וְנֵעַ may mean "either... or": וַסְפָּר וְנֵעַ וְלָא פָּרָסָה וְנֵעַ "(will be sentenced) either to death or to corporal punishment or to a property fine and imprisonment" E 7:20.
IX. Negations

87. אָרָה is used in connection with negative statements. It may also be used for the negation of individual parts of a sentence.

It is used as a noun in אָרָה כָּלָּה בַּיָּמִים (דָּבָרְיָהוּ) “all inhabitants of the earth are considered like nought” D 4:32.

אָרָה is used with the jussive to express a negative wish or command. The imperative cannot be employed with negation. אָרָה was discarded in later Aramaic and replaced by אָרָה. A possible but doubtful example of this process in E 4:21: אָרָה אָרָה אָרָה אָרָה אָרָה “let that city not be rebuilt.”

For אָרָה “lest,” cf. par. 86, and for אָרָה “without” (also simple אָרָה before an infinitive, D 6:16), cf. par. 84.

X. Adverbs and Particles

88. Adverbs may be expressed by prepositional expressions or by special words. In addition, they may be formed by

(1) an ancient fem. formation showing retention of final -t: אָרָה “(he spent the night) fasting” D 6:19.

(2) the ending -āt: אָרָה “a second time, again” D 2:7.

(3) the abs. st. masc., as in the frequent אָרָה “much, greatly, very”: אָרָה אָרָה “he became very angry” D 2:12, אָרָה אָרָה אָרָה אָרָה “greatly disturbed” D 5:9 (par. 20), etc. A further example may be אָרָה “completely” (= and so on, with all the proper formulas of greeting to be supplied) E 7:12.

(4) the ending -ā, mostly unstressed, the remnant of an ancient accusative ending: אָרָה אָרָה “heated excessively” D 3:22, אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָ&##233; “very frightening” (fem.) D 7:10. Further, אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָר&##233; אָרָה אָרָה אָר&##233; אָרָה אָרָה אָרָה אָר&##233; אָרָה אָרָה אָר&##233; אָרָה אָרָה (“below” and אָרָה אָרָה א&##233; “above” (par. 80), and, possibly, אָרָה אָרָה אָר&##233; אָרָה אָרָה א&##233; אָרָה אָר&##233; אָרָה אָר&##233; אָר&##233; א&##233; (yassibāt) אָרָה אָרָה א&##233; כ&##233; “certainly, O king” (cf. אָר&##233; אָר&##233; אָר&##233; א&##233; א&##233; (“I know for certain” D 2:8). For א&##233;, see par. 96. The final -ā of some Persian loan words was apparently considered the same ending (par. 189).

4 Rosenthal, Grammar
89. Temporal demonstrative adverbs:

“then,” used by itself as a coordinating conjunction (par. 85), but הַכָּלֵֽנָּה “and then” E 5:5.

כָּלֵֽנָּה (E 4:10, 11, 7:12), כָּלְכִּלָּה (E 4:17) “now, now then.”

“eventually” D 4:5.

“at once,” lit. “at this very hour (time, moment).”

Here represents the demonstrative element הַכָּלֵֽנָּה and was assimilated to the pronominal suffixes (par. 32), used in the proleptic manner found, for instance, in הַכָּלֵֽנָּה הב “in this very night” D 5:30 and הב כַּלְכִּלָּה “in Daniel” D 5:12. The demonstrative construction is still reflected in הב כַּלְכִּלָּה “from (this) kingdom” D 7:24.

90. Temporal assertive adverb:

“still, yet”: כָּלַּה כַּלְכִּלָּה “the word still (being) in the mouth of the king” D 4:28.

91. Local demonstrative adverbs:

“behold here”: הַכָּלֵֽנָּה אָּל “behold, I see” D 3:25.

“behold there (is).”

“here” D 7:28.

“there,” imperf. וַנּוֹּפָה “from there.”

“there where,” lit., “on the spot where” E 6:3, a use possibly influenced by Akkadian akšar “where.”

92. Modal demonstrative adverbs:

“how!”: אָל כָּלַּה בְּבַרְכֵּי חָיִלֵּי הַיָּמִים “how great are His wonders, and how mighty are His miracles!” D 3:33.

93. Modal assertive adverbs:

“also.”

“certainly” or “finally” E 4:13 (par. 190).

(сосрнад) “exactly, perfectly” (par. 189).

“diligently” (par. 189).

D 3:14 is often explained as the interrogative particle with an adverb אָל, possibly meaning “truly” (?).

“together, without distinction” (par. 64).
The Interrogative Particle — इय — Kp

“publicly known, known (as decided)” (par. 189) is originally an adverb.

94. The interrogative particle is -n, with the negation אֶלֶל, -n for -n is found before words with a murmured vowel in the first syllable and before words beginning with n. Presumably, -n would also appear before words beginning with a laryngal.

XI. וא

95. והו indicates existence (“there is, exists”), or, with negation, non-existence (והו ל “there does not exist”). In this meaning, והו remains unchanged. Cf. והו אֵין יְבַרְיָהוּ הֵדְמֶנְת אַל “there are Jewish men” D 3:12, והו רֶפֶעָהוּ רָב “wisdom that exists in me” D 2:30; further, והו ל: “whether it is (a fact) that” E 5:17.

However, והו may take the place of the copula (which, as a rule, is left unexpressed in BA, or is expressed by the independent personal pronoun [par. 30]). In this case, it takes the appropriate pronominal suffix. Originally, והו here was used for emphasis: והוּבִים “are you able?” D 2:26, והוּבִים כַּיִּי “their dwelling is not “with human kind” D 2:11, והוּבִים לֹא תַלְקִיתְנֵהוּ “we shall not worship” D 3:18, והוּבִים נְפָלֵים “you do not worship” D 3:14, והוּבִים נְפָלֵים “you are ready” D 3:15.

XII. הָא and הָא

96. הָא (unstressed הָא) is a noun meaning “totality.” Cf. הָא (kół) “everything, everyone” D 2:40, 4:0, 18, 25. This form may also be used in a quasi-adverbial manner: הָאֶפֶל “well-being completely” E 5:7.

Preceding a sg. noun without the article, it means “every, any.” Preceding a determined noun in the sg., it means “entire, whole.” And preceding a determined noun in the pl. or a collective sg. (i.e., הָא כָּל “all mankind”), or being followed by the pl. of the pronominal suffix, or the relative pronoun, or the demon-
stratificative pronoun used as a noun (הנה לכל, "all this"), it means "all."

Note that לְכָל has nothing to do with ל (par. 84).

97. *"other" may be used either as a noun or as an adjective. Its fem. is תרץ (par. 57).

XIII. The Verb

98. The BA verb possesses two tenses: a "perfect" to indicate completed action, corresponding to the English present perfect, simple past, and past perfect, and an "imperfect" to indicate incomplete ("im-perfect") action, corresponding to our present or future. It further has a participle, which moreover serves widely as a multi-purpose tense (par. 177). It has two moods, an imperative and a jussive; and an infinitive. There are two voices, active and passive.

99. In addition to its basic form, the BA verb has two "derived conjugations," that is, modifications of the basic root to express modes of action. This is achieved by doubling of the second consonant of the root, or by the addition of a prefix. Each conjugation, furthermore, can form a reflexive/passive by prefixing the element ת- (hit-, ות-). Thus, the conjugations are:

- p'al  
  hitp'el  
  Passive: p'al

- pa'el  
  hitpa'el  
  *pa'el

- ha'el  
  *hitpa'el  
  hu/ōp'el

The basic meaning of the pa'el is intensive or causative, and that of the ha'el, causative.

Beginning ה alternates with the glottal stop, but forms with ה are more widely used in the BA text.

Since the reflexive of the ha'el is not attested in BA (except by doubtful textual correction of E 4:13, לְכָלַים פָּטָהנְיָם to לְכָלָם פָּטָהנְיָם), its form is somewhat uncertain.

For remnants of the šā'el (corresponding in meaning to the ha'el) and hišta'el, cf. par. 157 and 166.
100. The verbal conjugation follows an identical scheme for all roots. Minor irregularities occur principally in connection with roots that contain a glottal stop; that have n as the first consonant; and which consisted originally of two consonants made triconsonantal by the addition of w/y or by doubling of the second consonant. These are the “weak” verbs, as opposed to the regular “strong” verb.

1. The strong verb

Cf. the paradigms, pp. 60—63.

101. The perfect is formed with the help of suffixed elements:

sg. 3. masc. נֵבֶט
3. fem. -אָט נֵבֶט
2. masc. נֵבֶט (נֵבֶט)
2. fem. נֵבֶט
1. נֵבֶט

pl. 3. masc. נֵבֶט
3. fem. נֵבֶט (Par. 12)
2. masc. נֵבֶט
2. fem. נֵבֶט
1. נֵבֶט

102. In addition to the p'el with a in the second syllable, there also exists a p'el with "prostrated himself," נֵבֶט "was completed," נֵבֶט "had power," pl. נֵבֶט. For the 3. fem. sg., besides נֵבֶט (from נֵבֶט "was strong"), we find נֵבֶט "was idle." The vocalization נֵבֶט corresponds to what in later Jewish Aramaic is the normal vocalization of the 3. fem. sg. (p'el/ielat).

For the passive forms and the derived conjugations, cf. the paradigms.

103. א and i may apparently be used interchangeably in the p'el, hitp'el, pa'al, and ha'el.

104. The 3. fem. sg. of the derived conjugations is attested only with verbs ending in laryngals or r and other weak verbs.
The Strong Verb

(תֵּבֵּה, תַּבָּה, etc.). These forms do not seem normative (at least, not for the period of Official Aramaic), and the normal form presumably was *תֵּבֵּה, etc.

105. The imperfect (jussive, par. 108) uses prefixes, supplemented in some of its forms by suffixes:

<table>
<thead>
<tr>
<th>sg. 3. masc.</th>
<th>y-</th>
<th>יְהַבָּה</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. fem.</td>
<td>t-</td>
<td>תַּבָּה</td>
</tr>
<tr>
<td>2. masc.</td>
<td>l-</td>
<td>לְבָה</td>
</tr>
<tr>
<td>2. fem.</td>
<td>t---in</td>
<td>*תְּבָה</td>
</tr>
<tr>
<td>1.</td>
<td>ב-</td>
<td>בַּה</td>
</tr>
<tr>
<td>pl. 3. masc.</td>
<td>y---an</td>
<td>יְהַבָּה</td>
</tr>
<tr>
<td>3. fem.</td>
<td>y---an</td>
<td>יְהַבָּה</td>
</tr>
<tr>
<td>2. masc.</td>
<td>l---an</td>
<td>לְבָה</td>
</tr>
<tr>
<td>2. fem.</td>
<td>l---an</td>
<td>*תְּבָה</td>
</tr>
<tr>
<td>1.</td>
<td>n-</td>
<td>נֵבָה</td>
</tr>
</tbody>
</table>

For the use of the prefix 1-, instead of y-, see par. 168.

106. No practical rules can be formulated for the vowel following the second consonant of the root. Most verbs הֵּכָל have a. Précil verbs prefer a, but cf., for instance, דֵּכָה — תֵּכָה. For imperfects with e, cf. par. 118.

107. No passive forms of the imperfect happen to occur in BA.

108. The jussive is indicated only in a few forms by the elision of final -n in the 3. masc. pl. Only weak verbs happen to be attested: יָבַד "let them perish" Jer. 10:11, יָבַד לָתֵּב הָלָה "let them not be changed" D 5:10, with pronominal suffix יָבַד לָתֵּב "let them not disturb you" D 5:10. The form of the suffix in יָבַד לָתֵּב הָלָה "let it not disturb you" D 4:16 indicates the jussive, as the indicative would be *יָבַד לָתֵּב (par. 176). Finally, the spelling with final -y in יָבָּה, "let him be called" D 5:12 may be the remnant of an old jussive form (par. 152).

109. In the hitékél and hitpaékél, the imperfect prefix + (h)it- becomes yit-, etc. In the ha[p]él, h is retained, but the ḫ[p]él has the imperfect ya-, etc.
110. The imperative has the same vowel after the second consonant of the root as is found in the imperfect (jussive), and endings corresponding to those of the jussive:

sg. 2. masc. מִלֶּס, מִלֶּשׁ
2. fem. מִלֶּה
pl. 2. masc. מִלָּה
2. fem. מִלָּה

The imperative cannot be used in connection with a negation. In order to express a negated imperative, the jussive (imperfect) must be used (par. 87).

111. The infinitive of the p' al has the preformative m- (מַלְכּ). A remnant of an older form without m- is מַה (par. 149).

In the derived conjugations, a fem. formation serves as infinitive (p...כָּל). The estr. st. ending -at is preserved only in לֹֽהֵךְ מָלְכָּלָךְ, "to cause harm to kings" E 4:22 and לֹֽהֵךְ מָלְכָּלָךְ מָלְקַתְּאֹטִית אֲנִיָּהּ, "giving information on riddles" D 5:12. Elsewhere, it is replaced by -at, for instance, תִּנְהַנְה, "contributing" E 7:16, לֹֽהֵךְ מָלְקַתְּאֹטִית אֲנִיָּהּ, "to let you know" E 5:10.

Forms such as מַלְכָּלְלָה, "to succeed" E 5:8 and מַלְכָּלָה, "to interpret," מַלְכָּלָה, "to solve" D 5:12, may be further infinitive formations of the derived conjugations, but this is uncertain, as is the assumption that מַלְכָּלְלָה, "rebellion" E 4:15 is an infinitive of the hitp' al of the root דָּרִשְׁא (cf. par. 190 for a Persian etymology).

112. The participles may be used and declined as any noun or adjective.

113. For the addition of pronominal suffixes, cf. par. 174ff. and the paradigms, p. 71.

2. Roots beginning with a sibilant or dental

114. The reflexive î is placed after the sibilant: מַמְשַׁתְּבָּשׁ, "confused," מַםְשַׁתְּבָּשׁ, "will be left," מַמְשַׁתְּבָּשׁ, "was found," מַמְשַׁתְּבָּשׁ, "observing."

It assimilates to the emphatic pronunciation of מ and becomes מַמְשַׁתְּבָּשׁ, "will be wetted."
Roots with Laryngals or ר

It assimilates fully to ־ in וָתַּם “you have agreed upon” D 2:9. The written form represents הִזְמִיתָנ or הִזְמָמִיתָנ, while the reading prescribed assumes only partial assimilation of ־ > ־, הִזְמִיתָנ.

The situation is different with roots having w/y as the second consonant (par. 138).

Assimilation can also be expected in roots beginning with a dental, but no relevant forms are found in BA.

3. Roots containing a laryngal or ר

115. In connection with these roots, note the rules mentioned in par. 24 (preceding ־/־ > ־) and par. 20 (lengthening of preceding vowel instead of gemination): תְּנִן “worshiping,” זֹכֵן “praising” (identical in form with the passive participle), רָאָשׁ “saying,” דֹּר (־ barrık) “he blessed,” etc.

In roots ending in a laryngal or ר, the change ־/־ > a is extended to open syllables: רֹתְשׁ “they praised,” רֹתְשׁ “they found,” רֹתְשׁ “shake off!” (pl.), רֹתְשׁ “scatter!” (pl.), רֹתְשׁ “they (fem.) were uprooted.”

116. In addition, the following differences affecting the vocalization may be noted:

Roots with a laryngal as the first consonant have a in the perfect p’r, 1. sg. (and 3. fem. sg.): חֲבֵרָה “I have made.”

The prefix vowel of the imperfect is a (־ in verbs with w/y as the third consonant of the root): יָחָבֵרְתָה “you will do,” אֲחָבֵרְתָה “it (fem.) will pass away.”

The prefix vowel of the infinitive is ־: לְמָחְבֵר יָבֵב “to do,” לְמָחְבֵר יָבֵב “to behold.”

Where the laryngal is originally vowelless after a prefix and the following consonant has a murmured vowel, the laryngal may take the vowel of the prefix: חֲבַרְתָּּה (- tah‘g‘ăn), חֲבַרְתָּּה (ho‘orbat < ho‘orbat) “was destroyed.” But cf. חֲבַרְתָּּה (thems) “they will possess,” חֲבַרְתָּּה “urgent” (fem.).

־ for ־ occurs in וָתַּם “they took possession” D 7:22, וָתַּם “they removed” D 5:20, 7:12.

117. Roots ending in a laryngal or ר tend to eliminate a final cluster of consonants, such as is usual in the 2. masc. sg. of the
perfect, by the insertion of an anaptic vowel: הָנַּחַת “you were found” D 5:27 (but, with retention of the final vowel, הָנַּבְּשׁ “you praised”) D 5:23. Cf. the similar phenomenon in the noun (par. 51).

This vocalization has been transferred to the 3. fem. sg. and 1. sg.: וַיְהִי “she said” D 5:10, (נַּבְּשׁ) וַיִּפְקְדוּ “it (fem.) broke off” D 2:34, 45. הָנַּבְּשׁ “it (fem.) was found” D 5:11, etc., הָנַּבְּשׁ “I have found” D 2:25. However, we also find נָתַּךְ “I knew,” נָתַּבְּשׁ “I praised.” Cf. also נָתַּךְ, נָתַּבְּשׁ, נָתַּבְּשׁ (par. 133, 140, 164).

4. Roots beginning with נ

118. In connection with these roots, cf. par. 21 (assimilation/nasalization of vowelless נ): נְתַּךְ “they will give” E 4:13, but also נְתַּךְ “he gives it” D 4:14, 22, 29.

כ as the vowel of the imperfect p’al is found in בֵּן “to fall” and נֵנַּךְ “to give”: נֶנַּךְ (unstressed נֶנַּל יִפְקָדֵד E 7:20), נֶנַּךְ, נֶנַּךְ. Cf. also נֶנַּךְ “take!” (par. 126).

Only the imperfect and the infinitive of the root נֵנַּךְ occur in BA; for the perfect and imperative, another root, בֵּן, is used (par. 129).


5. Roots beginning with נ

120. The vowel נ appears in the p’al perfect, 1. sg.: נִבְּשָׁהְוּ “I said” D 4:3. For the 3. fem. sg., where the same vocalization can be expected (נַּבְּשָׁהְוּ), the only example available is again from a root ending in נ: נִבְּשָׁהְוּ “she said” D 5:10 (par. 117).

121. In the imperfect and infinitive of the p’al, the vowelless glottal stop becomes silent, and the preceding vowel is lengthened: נֵפָר, נֵפָר, נֵפָר, נֵפָר “let them perish” Jer. 10:11, נֵפָר (יִפְקָדֵד E 5:11), נֵפָר “to heat” D 3:19.

122. The imperative p’al with נ after the second consonant has נ in the first syllable, the one with נ has נ: נֵפָר, נֵפָר, but נֵפָר “cat!” (fem.) D 7:5.

Full כ (with secondary stress) appears in the case of an imperative with כ after the second consonant: נֵפָר (נֵפָר-כ) “go!” E 5:15.
Roots containing $ and Initial $y$

123. The part. pass. $p^\alpha l$ can be expected to have been $*\text{נורא}$, but $\varepsilon$ appears in the first syllable of the only form attested (of a root ending in $w/y$): נבז “heated” D 3:22.

124. In the hap$^\alpha l$, $h^\vartheta$ (-<$haw$-) replaces $*\text{האר}$. לְהַטָּבָרָה “to destroy.” The passive is מְלַכְתִּים “was destroyed” D 7:11.

Two roots, מַג and רָתָא, show $h^\vartheta$ and $h^\gamma$: מַג מִרְכֹּס “he believed” D 6:24, מִרְכֹּס “trusted, trustworthy” D 2:45, מִרְכֹּס “he brought,” passive מִרְכֹּס (par. 167).

6. Roots with $n$ as the second consonant

125. None of the forms attested shows any irregularity: הָאָל “he asked,” מַגְתַּל “he will ask you,” מַג “was bad,” מַג “was good.”

7. Roots with final $n$

126. Most of these roots have merged with those originally ending in $w/y$. Since their forms can no longer be distinguished from those of the latter, they are treated together with them (par. 144ff.).

Remnants of roots ending in $n$ that have preserved $n$ as a consonant are מַנָּה (ם “take!”) E 5:15, מַנָּה “rising up” [fem.] E 4:19 and מַנָּה “to hate” (רְבָע “your enemies” D 4:16).

8. Roots beginning with $v$

127. In Aramaic (and Canaanite), initial $w$ has been replaced by $y$, so that all roots originally beginning with $w$ have merged with those beginning with $y$.

128. In the imperfect (and infinitive) of the $p^\alpha l$, vowelless $v$ is replaced by gemination/nasalization of the second consonant in the ancient roots $ר$, “to know” and $ב$, “to sit”: יִדְרָע, יָדְרָע, יָדְרָע, יִדְרָע D 7:26; cf. also the noun יִדְרָע “knowledge.” Further יִדְרָע, from the root יִדְרָע “to be able” (par. 171).

Another imperfect formation is attested only through יִדְרָע “it is good, pleases” E 7:18, from an ancient secondary root יִדְרָע (cf. יִדְרָע, יִדְרָע).
129. Verbs forming the imperfect with gemination/nasalization of the second consonant drop \( \varepsilon \) in the imperative: אָּפָּא “know!” D 6:16, בּ דֹּב “givel!” D 5:17 (from the root בּ which, for the imperfect and infinitive, is replaced by בּ [par. 118]). Cf. also the nouns אָפָּא “advice,” אָפָּא “his sleep,” representing old infinitive formations of אָפָּא, אָפָּא.

130. The הָֹּגְזֵל has הָּוָּזֵג “he informed,” הָּוָּזֵג “he settled (them),” מֹהָּזֵג “praising.” The passive is הָּוָּזֵג “was added” (fem.) D 4:33.

חָּזֵג is found only in הָּוָּזֵג “he brought” E 5:14, חָּזֵג E 7:15. The same root may be present also in חָּזֵג “(foundations) laid” E 6:3, as a הָֹּגְזֵל borrowed from Akkadian (par. 188).

9. Roots with \( \varepsilon \) or \( \alpha \) as the second consonant

Cf. the paradigms, pp. 64–65.

131. Formations of roots with \( \alpha \) as the second consonant have, in many instances, become identical with those of roots containing \( \varepsilon \). Therefore, it is convenient to treat the two groups of verbs together.

132. In some roots, \( \alpha \) functions as a consonant: אָּהֵג “he was perturbed” and, in roots with final \( \alpha \), אָּהֵג “he was,” אָּהֵג “he informed,” אָּהֵג “to place, make.”

133. Long \( \alpha \) is found throughout the perfect p\( ^{2} \)al: אָּהֵג “he rose” (root qwm), אָּהֵג “he placed” (root sym), אָּהֵג “he spent the night” (root byf). A p\( ^{2} \)al is אָּהֵג “(his heart) was haughty” (root rum) D 5:20.

The 1. sg. is אָּהֵג (\( \alpha \) qwm) E 6:12.

There is a passive form אָּהֵג “it (fem.) was placed” D 6:18. This makes it doubtful whether the frequent אָּהֵג is a perfect passive, or rather the participle passive.

134. The imperfect p\( ^{2} \)al has \( \alpha \) throughout (חָּזֵג), and, presumably, \( \iota \) in roots containing \( \varepsilon \) (חָּזֵג). An \( \alpha \) imperfect occurs in חָּזֵג “he will go” (par. 169).

135. The imperative is אָּהֵג, אָּהֵג, and אָּהֵג.

136. The infinitive has the form אָּהֵג, אָּהֵג, cf. אָּהֵג (par. 169).
137. In the active participle of the ps'el, w/y is replaced by the glottal stop (ʼ). In the other forms where ʼ has a murmured vowel, ʼ remains in writing, but the reading prescribed by the Masoretes is ʼ: ʼnám (qáyım), ʼnám (dáyım) “judging.” ʼnám (dáyım) “dwellers of.” But שפץ D 7:16, where the main word stress does not immediately follow the syllable containing w/y.

138. The hitpäl shows gemination of the preformative ʼ, and either ʼ or ʼ after the first consonant of the root: ʼnám “obtains food” D 4:9, but שפץ.

139. The parâl of qum is שפץ, שפץ, with ʼ instead of ʼ. In all other respects, both parâl and hitpäl of these roots are like those of the strong verb.

140. The perfect of the hapâl shows vacillation between ʼ and ʼ after the first consonant of the root: שפץ, שפץ “be set (it) up.” The 1. sg. is שפץ D 3:14.

The passive is שפץ (fem.) D 7:5, שפץ D 7:4. It has been suggested that the first form be read שפץ (and be transferred to D 7:4), and the second as the active שפץ (and be transferred to D 7:5).

141. The imperfect, the participle, and, presumably, the imperative of the hapâl show the same vacillation between ʼ and ʼ. In addition, an unusual long ʼ (par. 23) appears after the preformative in some cases: שפץ, שפץ “they will return, give back” E 5:5. 6:5, שפץ, שפץ, שפץ, שפץ “it (fem.) will bring to an end,” שפץ “raising up,” שפץ “stirring up” (pl. fem.).

142. The infinitive of the hapâl is שפץ “to act impiously” D 5:20, שפץ “to set him up” D 6:4, שפץ “to render (a reply) to you” D 3:16.

143. A remnant of a derived conjugation, formed with re-duplication of the last consonant, appears in שפץ “exalting” D 4:34, שפץ “you exalted yourself” D 5:23 (cf. par. 157).

10. Roots ending in w or ʼ

Cf. the paradigms, pp. 60—68.

144. Roots originally ending in w and ʼ have merged in Ba, with some isolated exceptions for those ending in w (par. 120).
The spelling of final א and א in forms of these roots vacillates between א and ע.

146. The פ"al has two formations in the perfect, corresponding to פ"al and פ"al. The second is represented only by the forms יָּבִּית, "they drank" D 5:3 l. and יָּבִּית, "I wished" D 7:19.

The perfect of the פ"al formation has the endings -א, -א, and -י for the 3. masc. sg., 3. fem. sg., and 3. masc. pl., respectively. The diphthong ay is retained in the 2. sg., but contracted to י in the 2. pl. and the 1. sg. and pl.

Note יָּבִּית, "you have grown" D 4:10, where the consonants indicate the usual form יָּבִּית, while the reading suggested is יָּבִּית, יָּבִּית, "it (fem.) was" D 2:33 is doubtful and, probably, should be יָּבִּית.

146. The passive פ"al is represented by יָּבִּית, יָּבִּית, "was revealed," and יָּבִּית, "was read."

147. The imperfect forms without suffixed elements end in י (< -ay). The 2. and 3. masc. pl. end in יָנ (טみなת -/ay, while the corresponding fem. forms retain י as a consonant. However, the 2. masc. pl. with pronominal suffix is יָּבִּית (Khalvunnání [par. 175]) "you will let me know" D 2:9, with י instead of יא.

For forms with the prefix ל- in connection with י, see par. 168.


149. The infinitive פ"al ends in יא (< -ay): יָּבִּית, "to build,"
An ancient form without preformative is attested in יָּבִּית E 5:3, 13 (originally יָּבִּית ). A form expanded into the det. st. is יָּבִּית E 5:9.

Forms with pronominal suffixes restore י: יָּבִּית, יָּבִּית, "as he wishes" D 4:32, יָּבִּית, יָּבִּית, "to heat it" D 3:19.

150. The active participle is יָּבִּית, יָּבִּית, "answering," fem. יָּבִּית, יָּבִּית, "being different," pl. masc. יָּבִּית, יָּבִּית, "drinking," fem. יָּבִּית, יָּבִּית, "being different."

The passive participle is יָּבִּית, יָּבִּית, "residing," יָּבִּית, יָּבִּית, "built" (יָּבִּית, יָּבִּית, יָּבִּית).

151. The perfect of the derived conjugations ends in -י, retained throughout.

The 3. fem. sg. is represented only by the (hi)תֶּם יָּבִּית, "(my spirit) became sick" D 7:15. Whether this vocalization is excep-
tional, instead of an expected *תבננה, or whether it is to be considered the normal form in BA (as it is in later Jewish Aramaic) cannot now be decided (par. 102, 104, 117).

The passive of a derived conjugation is represented by תבננה (par. 107).

152. The formation of the imperfect of the derived conjugations corresponds to that of the הָּנָל.

A jussive is attested in נְסֶּה “let them not be changed” D 5:10. In יִּשְׁכָּר “let him be called” D 5:12, the spelling with ה, instead of נ/ן, may indicate a jussive, although such orthographic distinction had become obscured already at an early date.

153. The imperative of the derived conjugations is attested by יִּשְׁכָּר (מְנָנָי) “appoint!” E 7:25 and יִּסֵּכָּר “let me know!” (pl.) D 2:6.

154. The infinitives of the derived conjugations retain ה, as a consonant.

155. The endings of the active participles of the derived conjugations correspond to those of the הָּנָל. The sg. masc. of the passive participles of the לָנָל and the לָנָל may have been **כֹּלֶח. **כֹּלֶח.

156. For the addition of pronominal suffixes, see par. 176 and the paradigms, p. 71.

11. Roots with identical second and third consonants

Cf. the paradigms, pp. 69—70.

157. Certain verbs of this type seem to have been treated like the strong verb, cf. the (ה)לָנָל לְכֹלֶח (“the animals) seek shade (shelter)” D 4:9. This applies to the לָנָל, borrowed from Akkadian, לָנֶּח, “they completed,” לָנָל לָנָל “he completed it.” לָנֶּח. לָנֶּח. It also applies to formations such as לָנָל לָנָל “he was perturbed” (root לָנָל) D 4:16 and לָנָל לָנָל (par. 143).

158. The perfect הָּנָל shows contraction of the identical consonants in the 3. masc. sg. and pl. Contraction also takes place in other forms where the two identical consonants are separated only by a murmured vowel reduced to zero, but original separatedness
may be indicated in the written form: בִּשְׁלָלַח "he entered," חָלַלַח (חֲלַלַח, read חֲלַלַח) "she entered" D 1:10, but נַעֲשָׂן "(his sleep) fled" D 4:19. רָעַע "they were crushed" D 2:35 (as if derived from a root דַּרְעָן) should be רָעַע.

159. The imperfect, and all other forms with preformatives, are characterized by transference of the gemination from the second/third to the first consonant of the root: יִדְּרַשׁ (< tirqṣ) "(the kingdom) will break" D 2:40. Cf. also the noun יִדְּרֶשׁ (מֶרֶשֶׁת) "the entrance (setting) of (the sun)" D 4:11, 20.

160. The imperative shows contraction as in the perfect: רָעַע "cut down!" (pl.) D 4:11, 20.

161. The infinitive is attested in יִדְּרֶשׁ (מִיהָן) "to show mercy" D 4:24.

162. The active participle נִדְרֵל is formed like that of the strong verb, but the kinh suggests contraction for forms augmented by endings: נִדְרֵל (נִדְרֵל, read נִדְרֵל) "entering" (pl.) D 4:4, 5:8.

163. The hithpael is not attested. All forms of the parqel and the hitpael correspond to those of the strong verb.

164. The hiphil requires gemination/nasalization of the first consonant of the root (par. 159): יִדְּרֶשׁ "he brought in" D 2:25, יִדְּרֵל "let me enter!" D 2:24, יִדְּרֶנֶר, יִדְּרֵנֶר "it (fem.) crushed" D 2:34, 45, יִדְּרֶנֶר D 6:25, יִדְּרֶנֶר D 2:40, 44, יִדְּרֶנֶר "(the kingdom) will crush it (the earth)" D 7:23, infinitive יִדְּרֶנֶר, participle יִדְּרֶנֶר. For the passive, cf. יִדְּרֶשׁ (בַּקּוֹרָל) "he was brought in" D 5:13, יִדְּרֶשׁ (בַּקּוֹרָל, possibly בַּקּוֹרָל, but not בַּקּוֹרָל) D 5:15.

12. Some special irregular verbs

165. Many roots combine two of the afore-mentioned irregularities. They have been mentioned under the one or the other, or both, relevant categories before.

166. šāphel formations: In addition to בָּשַׁלְלָה (par. 157) and בָּשַׁלְלָה (par. 136), BA has two more šāphel formations borrowed from Akkadian, (ף)ummâš "to complete" (root וֹמַש) and בָּשַׁלְלָה "to save" (root רֹשָׁל).
Irregular Verbs — Pronominal Suffixes

167. הָבָה “to come” has the hapçel נַחֲסֵת, נַחֲסֵת, נַחֲסֵת, passive נַחֲסֵת (fem.) D 6:18, נַחֲסֵת D 3:13.

168. הָבָה “to be” uses forms of the imperfect with a preformative ה instead of the usual ה. נַחֲסֵת, נַחֲסֵת, נַחֲסֵת.

169. *יְסֹלָה “to go” is represented by participles of the pā'el and the hapçel נַחֲסֵת, נַחֲסֵת (to be corrected to נַחֲסֵת). The imperfect and infinitive pā'el are formed from a different root, הָכַש: נַחֲסֵת.

170. הָבָה “to live” has the hapçel הָבָה, part. הָבָה (mabhē) D 5:19.

171. הָכַש, לֵכָה “to be able to, prevail”: הָכַש has the perfect לֵכָה, לֵכָה, the participle לֵכָה, לֵכָה, the imperfect לֵכָה, לֵכָה, לֵכָה (tikkal, read tikkal). For yikkal, cf. par. 128; yikkal, probably an ancient hupšal formation, is commonly used in Hebrew and preserved here in BA.

As in English, לֵכָה, לֵכָה are followed by the infinitive introduced by ל.

172. יֶשֶׁלָה “to go up.” In forms in which ל are not separated by a vowel, ל is assimilated to ל. The resulting ל may be nasalized: pā'el לֶשֶׁלָה (rather than לֶשֶׁלָה D 7:8), לֶשֶׁלָה, לֶשֶׁלָה, but hapçel לֶשֶׁלָה, לֶשֶׁלָה, passive לֶשֶׁלָה.

173. יְבָשֵׁס “to drink” shows prosthetic נ- only in the perfect; cf. the participle יָבָשֵׁס, נָבָש, imperfect יָבָשֵׁס.

13. The verb with pronominal suffixes

For a listing of all attested forms, cf. the paradigms, p. 71.

174. The forms of the verbal suffixes are the same as those of the noun (par. 31), except for the suffix of the 1. sg. which is נ- (unstressed). This נ- is used also with the infinitive: יְנַחֲסֵת נַחֲסֵת “to let me know.”

There is no pronominal suffix for the 3. pl., but the seemingly independent personal pronoun נָסָה, נָסָה is used (par. 29).

175. In the imperfect, the suffix is preceded by -יָהוּ: יְנַחֲסֵת, יְנַחֲסֵת, “he will let me know.” יְנַחֲסֵת יְנַחֲסֵת, “he will save you,” יָנָה יָנָה, “he gives it
Syntax of the Verb

(fem.).” Reduction of וַיָּשָׁבוּלךְ to וַיָּשָׁבוּלֶךְ “he will ask you (pl.)” E 7:21, but יִשְׁפָּרַבְנָךְ “he will save you” D 3:16.

In the 3. and 2. masc. pl., -ן-ן was perhaps pronounced -ןנ-, with shortened u (par. 10, 147).

In the jussive and the imperative, the suffix is attached directly to the verb: (םיאב) -לַף (לַף) “let it (them) not frighten you!” מָלַף “let me enter!”

176. Slightly different forms result when the suffixes are attached to roots ending in w/y/, such as הַלְּלָה “he will tell it (fem.)” D 2:11.

14. Notes on the syntax of the verb

177. The participle may indicate the immediate present, for instance: הִרְדוּפְתַּה “we (hereby) inform the king” E 4:16.

This led to the widespread use of the participle to indicate an action that is simultaneous with the main action. Therefore, the participle must often be translated by the past tense, for instance:

כִּבְרֵי יִמְטָר וַיִּפְקְדוּ אֲבוֹתָם ... וַיָּבִיאוּ לְאָבִיתָם “at this very moment. fingers ... came out and wrote” D 5:5.

This led further to the free use of the participle as a narrative tense, for instance: וַיְרַכְּבִּי ... וַיָּהֲנוּ בְּרַכְּבִּי “thereupon, the satraps ... assembled ... and the herald called” D 3:3f.

The participle may also be used to indicate continuous and habitual action, for instance: וְהָיִיתָם ... וַיָּגִימֵם מִבֵּית ... וַיָּמַלְכוּ “that this city has been rising up against kings since the days of eternity and rebellion and insurrection have (always) occurred in it” E 4:19. However, this mode is more commonly expressed by הנה “to be” with the participle: הָיָה מִבֵּית ... וַיָּמַלְכוּ “(work on the temple) was idle (all the time)” E 4:24, מִבֵּית ... וַיָּמַלְכוּ “(the temple) had been standing built formerly for many years” E 5:11, כִּי בָּיִת ... וַיָּגִימֵם מִבֵּית ... וַיָּמַלְכוּ “as he used to do formerly” D 6:11.

178. Use of the imperfect to indicate simultaneous action antedates that of the participle. In BA, it occurs rarely: שָׁם ... וַיָּסַע ... וַיָּבֵא “I lifted my eyes toward heaven, and my knowledge returned to me” D 4:31.

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The imperfect indicates the past after the conjunction “until” in E 5:5, י(stdinש לְדַרְעָה וַתִּרְדֶשׁ שָׁעָה יְדֵי יְהוָה "until Darius' order came."

The unexplained לֶעַץ (וַאֲבִירָה) E 4:12 is occasionally considered an imperfect (pussive?), but it would seem to be a perfect (yabhitâ, root yht = wbt = hurt) "they have walled the foundations," a gloss to the preceding לֶעַץ (םְכֵיָּלִים).

179. The perfect is used to indicate the future in D 7:27, הָקִינָה יִתְבַּהְדוּ לֹא יְשֵׁם לֹא לִמְצָר לִמְצָר יַהֲנָה יִתְבַּהְדוּ "the kingdom ... will be given to the people of the holy ones of the Most High." This may be due to the fact that the passive p'al was felt to be closely related to the passive participle.

180. The verb of more than one subject may be either sg. or pl., regardless of whether it comes before or after the subjects.

181. The 3, masc. pl. and the masc. pl. of the participle frequently express an impersonal subject and thus substitute for a passive construction: כל מַעֲרָה יִכְרֹשֶׁה יָניֵשׁ יִכְרֹשֶׁה "they (one) will drive you out from mankind ... and will make you eat grass like oxen" = "you will be driven out, etc." D 4:22.

182. The direct object is frequently introduced by the preposition ב. It may, however, be noted that in BA, a large percentage of these cases concerns the direct object of an infinitive or participle.

183. The position of words in a verbal sentence is free and does not follow any hard and fast rules. The more ancient sequence verb-subject-object occurs occasionally, in particular in dependent clauses and after such particles as כָּנָה "now," בְּהָא "then." Preference is shown to the sequence object-verb-subject. In sentences containing no direct object, the preferred sequence is subject-verb. Other combinations are possible.

184. The direct object may precede the verb and later in the sentence be referred to by the appropriate pronoun or pronominal suffix: וַיִּהְרֹא הַנָּחַל וְפָרְדָה הָעָם וַיִּמָּכֵר E 5:12, וַיִּהְרֹא (rather "abhet") "take these vessels and go and deposit them" E 5:15 (contrast בְּהָא אֲלֵךְ יִכְרֹשֶׁה יִכְרֹשֶׁה ... כֹּסֶל נַעֲשָׂה נַעֲשָׂה E 6:5). יִכְרֹשֶׁה יִכְרֹשֶׁה וַיִּהְרֹא הַנָּחַל "a fiery flame killed those men" D 3:22.
“and they took away the dominion of all the other animals” D 7:12.

185. The infinitive may follow or precede its object. Examples of both usages occur with about equal frequency.

XIV. The Vocabulary

186. Aramaic has been influenced to an extraordinary degree by the fact that it had to live together with—and was dominated by—a variety of other languages. Its vocabulary shows manifold layers of foreign influence which shed light upon the historical development of the language.

Inner-Aramaic preferences in the choice of words, for dialectal or stylistic reasons, can be observed in BA in the form of glosses that have entered the text: נָמַּ֫יֶּר for נָמַ֫יֶּר “with the vegetation of the field (earth)” D 4:12 (cf. Gen. 1:11f.), עָנָה for עָנָה “at dawn” D 6:20.

A number of Hebrew, Akkadian, and Persian proper names of persons and localities are to be found in BA.

187. Hebrew influence must be assumed for many words of religious significance or words designating Jewish institutions. These may be completely aramaicized and may originally have been common to Aramaic and the Canaanite/Hebrew group, but their existence in BA is due to Jewish influence. Such words are נָמַּ֫יֶּר “prophet,” נָמַּ֫יֶּר “prophecy,” נָמַּ֫יֶּר “priests,” נָמַּ֫יֶּר “Levites,” נָמַּ֫יֶּר “temple servants,” נָמַּ֫יֶּר “offering,” נָמַּ֫יֶּר “sacrifices of sweet smell,” נָמַּ֫יֶּר “their libations,” נָמַּ֫יֶּר “angel,” נָמַּ֫יֶּר “the tribes of Israel” E 6:17, נָמַּ֫יֶּר “to make a sin offering” E 6:17.

רָמַּ֫יֶּר “magician” (of Egyptian origin?). The fact of Hebrew origin is occasionally proven or made likely by phonetic reasons, as in רָמַּ֫יֶּר “judges” (par. 18) or רָמַּ֫יֶּר “most high” (par. 22).

188. Akkadian influence extended over many centuries and also reflects dialectal distinctions. There are ancient cultural loans, such as רָמַּ֫יֶּר “temple, palace” (< kella, through Hurrian and Canaanite?), רָמַּ֫יֶּר “chair” (< kussion, kussu), probably also רָמַּ֫יֶּר “furnace” (< atana). Terms such as רָמַּ֫יֶּר “purple” (< argamanu) and רָמַּ֫יֶּר “iron” (< parzilia) entered Aramaic through Akkadian.
The bulk of Akkadian loan words concerns terms of the political and financial administration, such as ṣammu “prefect” (< ṣākmu), ḫaḫmu “governor” (< piḫatu, piḫatu), (*ganu) “colleague” (< kinatu), (mārēt) “tax, tribute, property” for various kinds of taxes (< ma(m)datu, bitu, šiku), ḫānun “possessions” (< pl. nik(k)assū), ḫerē “letter” (< epirstu). Terms for monetary units such as ṭūn “mina” (< manu) and šiuru “half-mina” or “half-shekel” (< parsu) are derived from Akkadian. There are loan translations such as ḫān “triumvir” (< šalšu, par. 71). Ṣerē “the Trans-Euphrates Province” (lit., “across-the-river,” < eber nāri), ḫān “official in charge” (< bēl ṭemī). Military influence is indicated in ḫān “fortress” (< birtu) and, possibly, ḫān “war” (< qarābu?). A legal loan word is ḫān “innocence” (< zākātu). Another group of Akkadian loan words are cultural terms connected with architecture (āqarē “layer” < nadabu, and, possibly, ḫānun [par. 130] < imp. šubīl); with palace life (āhī “concubines” < *ṣā ekallī); and religious practices (ḫān “enchanter” < ḫānu). Finally, there are ordinary words, such as the verbs héba “to save” (< ṣēqāb), ḫuqā “to complete” (< ṣēqā), ḥeppī “to complete” (< ṣēqā), possibly also ṣa “needed, necessary” (from the root ḥaṣā hu); further, ḫ “facial features” (< pl. zimā). Their acceptance attests to the intimate contact between the two languages.

180. Persian influence shows itself in the sphere of political and legal administration and in the phraseology of written communication. Thus, we find ṣīna “satraps” (< *ṣādarapāna), through Akkadian?; OPers. has a different formation, xēnšipāvā, and the Greek form presupposes *xēdarapā, ṣīna “counselors” (? , < *handarza-kara, Mod. Pers. andarzī), ḫēpī “companions” (< *hadā-bāra, MPers. hadābr, Mod. Pers. yār), ḫuqā “chief ministers” (< *sāraka, to Av. sāra “head”), ḫān “treasurers,” ḫān “treasures” (< ganzabara, ganza, Mod. Pers. ganjūr, ganj), ḫān “leading officials” (? , < *ra-stā-ka. corresponding to Greek prosostēs, or to be corrected to ṣīna < *rasaka > Akkad. ip-ra-sak-ka?), ḫān “police chiefs” (< ḫānu-pātu), ḫān “law officials,” ḫ “law” (< dālabara, dāla, Mod. Pers. dāvar, dād).
The Vocabulary

"corporeal punishment" (par. 19, 57, < *sravya, Av. sravya), "limbs" (< *handama(n), Mod. Pers. andam) in the legal phrase "you will be dismembered," < *ni-sta-ran, Ossetic nystwaan). "copy" (פְּרָט in a Hebrew context, < *pati-tguna, Armen. patcén, Pahl. paché), "message, word" (< *pati-gama, Mod. Pers. payyam). Cf. also the loan translation פְּרָט "king of kings." Epistolary and documentary style also added some adverbs to the language, such as עַמַּר "exactly, perfectly" (< *asprenâ, Av. asprenah), עַמַּר "diligently" (< *drazdâ, Av. zrazdâ). Cf. also עַמַּר "publicly known" (< azdâ).

Cultural terms are represented by words used for various parts of dress: < *hanyâ(ha)na-ka, Mod. Pers. hanyân "belt"), קַרְכְּרֵל "their trousers" (< *salara, Mod. Pers. šaltâr), probably also קַרְכְּרוֹן "their shirts" (?) and קַרְכְּרֶל "their hats" (< Akk. karballatu, probably neither a Persian nor an Akkadian word, but a part of Persian dress). A much discussed building term, מַקְוַי "furnishings" (?), < eçarna, MPers. ëcâr), also appears to be of Persian origin.

Ordinary words, such as סְדָר "secret" (< *râza, Mod. Pers. râz) and מַקְוַי "kind" (< sana), also found their way into Persian into Aramaic.

190. A number of words may be suspected of being of Akkadian or Persian origin. מַקְוַי may be Akk. appâtimma and mean "certainly," or Persian *apâtama(m). MPers. abdum "finally." Further, מַקְוַי "insurrection" (< Pers. *a(x)šti-dranga "breach of peace," cf. par. 111). דָּרְגָּה "dunghill" (Akk. ?). מַקְוַי "gift" (par. 62). מַקְוַי "lamp" (perhaps < Pers. *ni-braštâ, to Av. braz-). Sanskrit bhrâj- "to shine," מַקְוַי, probably to be read מַקְוַי "its sheath" D 7:15 (< Pers. nidâni "container," in Elamite "storehouse," cf. nidâman, Mod. Pers. niyâm "sheath").

191. Greek loan words belong to the cultural sphere. They are the terms for musical instruments repeatedly mentioned in Daniel ch. 3: סְדָר "kitharos," (סְדָר מַקְוַי פָּסְלָטְרִי) "psaltrî(y)m," סְדָר מַקְוַי מַקְוַי "symphônìa," Greek origin has been claimed but never been proved for other words. It also remains doubtful whether מַקְוַי בֵּן רְאוֹל E 4:9 may mean "men from Tripolis."
Paradigms

1. The strong verb

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<thead>
<tr>
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<th>haq'rel</th>
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Imperfect

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### The Strong Verb

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<td>pass.</td>
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| sg. masc. | נְחִיבָה (נְחִיבָה) | נְחִיבָה | נְחִיבָה |
| fem. | נְחִיבָה | נְחִיבָה | נְחִיבָה |
| pl. masc. | נְחִיבָה | נְחִיבָה | נְחִיבָה |
| fem. | נְחִיבָה | נְחִיבָה | נְחִיבָה |

| haˈreel |
| act. | נְחִיבָה |
| pass. | נְחִיבָה |

| sg. masc. | נְחִיבָה (נְחִיבָה) |
| fem. | נְחִיבָה |
| pl. masc. | נְחִיבָה |
| fem. | נְחִיבָה |
### The Strong Verb

#### Passive Perfect

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#### Perfect

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The Strong Verb

Imperfect

hitpə'el

hitpa'el

sg. 3. masc.  הָקָתַב

3. fem.  הָקָתַב

2. masc.  הָקָתַב

2. fem.  הָקָתַב

1.  הָקָתַב

pl. 3. masc.  הָקָתַב

3. fem.  הָקָתַב

2. masc.  הָקָתַב

2. fem.  הָקָתַב

1.  הָקָתַב

Infinitive

הָקָתַב (הָקָתַב)

Participle

sg. masc.  הָקָתַב (הָקָתַב)

fem.  הָקָתַב

pl. masc.  הָקָתַב

fem.  הָקָתַב
2. Roots with ˓ or ˓ as the second consonant

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### Imperative

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<td>2. fem.</td>
<td>פֻּלִּית (וּלִּית)</td>
<td>מַקְפֵּלִית (וּלִּית)</td>
</tr>
<tr>
<td>pl. 2.</td>
<td>פֻּל (וּל)</td>
<td>מַקְפֵּל (וּל)</td>
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<tr>
<td>2. fem.</td>
<td>פֻּלִּית (וּלִּית)</td>
<td>מַקְפֵּלִית (וּלִּית)</td>
</tr>
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</table>

### Infinitive

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>מַקְפֵּל</td>
<td>מַקְפֵּל</td>
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</tbody>
</table>

### Participle

<table>
<thead>
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<th>Gender</th>
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<th>Feminine</th>
</tr>
</thead>
<tbody>
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<td>sg. masc.</td>
<td>מַקְפֵּל וּל (וּל)</td>
<td>מַקְפֵּל וּל (וּל)</td>
</tr>
<tr>
<td>fem.</td>
<td>מַקְפֵּל וּל (וּל)</td>
<td>מַקְפֵּל וּל (וּל)</td>
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<tr>
<td>pl. masc.</td>
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<td>מַקְפֵּל וּל (וּל)</td>
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<tr>
<td>fem.</td>
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### Passive Perfect

<table>
<thead>
<tr>
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<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>מַקְפֵּל וּל</td>
<td>מַקְפֵּל וּל</td>
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</tbody>
</table>

### hu/o'p'al

<table>
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</tbody>
</table>
3. Roots ending in י or ב

<table>
<thead>
<tr>
<th>Perfect</th>
<th>p'al</th>
<th>pa'al</th>
<th>hap'al</th>
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</thead>
<tbody>
<tr>
<td>sg. 3. masc.</td>
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<td>נֹחֶנֶנֶנֶנֶנֶנֶנֶנ (enqueue)</td>
<td>נֹחֶנֶנֶנֶנֶנֶנֶנ (enqueue)</td>
</tr>
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<td>נֹחֶנֶנ (enqueue)</td>
<td>נֹחֶנ (enqueue)</td>
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<td>נֹחֶנֶנ (enqueue)</td>
<td>נֹחֶנ (enqueue)</td>
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<td>נֹחֶנֶנ (enqueue)</td>
<td>נֹחֶנ (enqueue)</td>
</tr>
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<td>נֹחֶנֶנ (enqueue)</td>
<td>נֹחֶנ (enqueue)</td>
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<td>נֹחֶנ (enqueue)</td>
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<td>נֹח (enqueue)</td>
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<td>2. fem.</td>
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<td>נֹח (enqueue)</td>
<td>נֹח (enqueue)</td>
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<td>נֹח (enqueue)</td>
<td>נֹח (enqueue)</td>
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</tbody>
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Imperfect

| sg. 3. masc. | נֹחֶנ (enqueue) | נֹח (enqueue) | נֹח (enqueue) |
| 3. fem. | נֹחֶנ (enqueue) | נֹח (enqueue) | נֹח (enqueue) |
| 2. masc. | נֹחֶנ (enqueue) | נֹח (enqueue) | נֹח (enqueue) |
| 2. fem. | נֹח (enqueue) | נֹח (enqueue) | נֹח (enqueue) |
| 1. | נֹח (enqueue) | נֹח (enqueue) | נֹח (enqueue) |
| pl. 3. masc. | נֹח (enqueue) | נֹח (enqueue) | נֹח (enqueue) |
| 3. fem. | נֹח (enqueue) | נֹח (enqueue) | נֹח (enqueue) |
| 2. masc. | נֹח (enqueue) | נֹח (enqueue) | נֹח (enqueue) |
| 2. fem. | נֹח (enqueue) | נֹח (enqueue) | נֹח (enqueue) |
| 1. | נֹח (enqueue) | נֹח (enqueue) | נֹח (enqueue) |
## Roots ending in \( u/y \) or \( \\ w \)

<table>
<thead>
<tr>
<th>Imperative</th>
<th>p’al</th>
<th>pa’el</th>
<th>ha’arl</th>
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</thead>
<tbody>
<tr>
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<td>ynamic</td>
<td>ynamic</td>
<td>ynamic</td>
</tr>
<tr>
<td>2. fem.</td>
<td>ynamic</td>
<td>ynamic</td>
<td>ynamic</td>
</tr>
<tr>
<td>pl. 2. masc.</td>
<td>ynamic</td>
<td>ynamic</td>
<td>ynamic</td>
</tr>
<tr>
<td>2. fem.</td>
<td>ynamic</td>
<td>ynamic</td>
<td>ynamic</td>
</tr>
</tbody>
</table>

### Infinitive

<table>
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<th>feminine</th>
<th>ha’arl</th>
</tr>
</thead>
</table>

### Participle

<table>
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<th>pa’el</th>
<th>ha’arl</th>
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</thead>
<tbody>
<tr>
<td>act.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pass.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sg. masc.</td>
<td>(n)</td>
<td>(n)</td>
<td>(n)</td>
</tr>
<tr>
<td>fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pl. masc.</td>
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<td></td>
</tr>
<tr>
<td>fem.</td>
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</tbody>
</table>

### Passive Perfect

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pl. 3. masc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Roots ending in v/y or 3

#### Perfect

| sg. 3. masc. | הָבַב | הָבַב (א-ו.) |
| 3. fem. | הָבִית | הָבִית (א-ו.) |
| 2. masc. | הָבֵית | הָבֵית |
| 2. fem. | הָבֹית | הָבֶית |
| 1. | הָבֵית | הָבֵית |

| pl. 3. masc. | הָבַנּוּ | הָבַנּוּ |
| 3. fem. | הָבִינוּ | הָבִינוּ |
| 2. masc. | הָבְנוּ | הָבְנוּ |
| 2. fem. | הָבְנוּ | הָבְנוּ |
| 1. | הָבְנוּ | הָבְנוּ |

#### Imperfect

| sg. 3. masc. | אֶבְנָה | אֶבְנָה |
| 3. fem. | אֶבְנָה | אֶבְנָה |
| 2. masc. | אֶבְנָה | אֶבְנָה |
| 2. fem. | (א-ו.) | (א-ו.) |
| 1. | אָבְנָה | אָבְנָה |

| pl. 3. masc. | אֶבַנּוּ | אֶבַנּוּ |
| 3. fem. | אֶבְנָנִים | אֶבְנָנִים |
| 2. masc. | אֶבְנָנִים | אֶבְנָנִים |
| 2. fem. | אֶבְנָנִים | אֶבְנָנִים |
| 1. | אֶבְנָנִים | אֶבְנָנִים |

#### Infinitive

| הָבַב | הָבַב |

#### Participle

| sg. masc. | מַבֵּן | מַבֵּן |
| fem. | מַבֵּן | מַבֵּן |

| pl. masc. | מַבְּנִים | מַבְּנִים |
| fem. | מַבְּנִים | מַבְּנִים |
4. Roots with identical second and third consonants

<table>
<thead>
<tr>
<th></th>
<th>p'ral</th>
<th>ha'p'al</th>
<th>hu/o'p'al</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg. 3. masc.</td>
<td>יֶל (יִתֵּן)</td>
<td>יֶלְמַל</td>
<td>יֶלְמַל</td>
</tr>
<tr>
<td>3. fem.</td>
<td>עֲלְלַה (יִתֵּן)</td>
<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
</tr>
<tr>
<td>2. masc.</td>
<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
</tr>
<tr>
<td>2. fem.</td>
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<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
</tr>
<tr>
<td>1.</td>
<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
</tr>
<tr>
<td>pl. 3. masc.</td>
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<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
</tr>
<tr>
<td>3. fem.</td>
<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
</tr>
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<td>2. masc.</td>
<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
</tr>
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<td>2. fem.</td>
<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
</tr>
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<td>עֲלַלַה</td>
<td>עֲלַלַה</td>
</tr>
</tbody>
</table>

Imperfect

<table>
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<tr>
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<th>יִתְנַה</th>
<th>יִתְנַה</th>
</tr>
</thead>
<tbody>
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<td>יִתְנַה</td>
<td>יִתְנַה</td>
</tr>
<tr>
<td>3. fem.</td>
<td>יִתְנַה</td>
<td>יִתְנַה</td>
<td>יִתְנַה</td>
</tr>
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<td>יִתְנַה</td>
<td>יִתְנַה</td>
</tr>
<tr>
<td>2. fem.</td>
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<td>יִתְנַה</td>
<td>יִתְנַה</td>
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<td>יִתְנַה</td>
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<tr>
<td>pl. 3. masc.</td>
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<td>יִתְנַה</td>
<td>יִתְנַה</td>
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<tr>
<td>3. fem.</td>
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<td>יִתְנַה</td>
<td>יִתְנַה</td>
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<td>יִתְנַה</td>
<td>יִתְנַה</td>
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</table>
## Roots with Identical Second and Third Consonants

### Imperative

<table>
<thead>
<tr>
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<th>hap'el</th>
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<tr>
<td>sg. 2. masc.</td>
<td>עלי</td>
<td>עלי נ thigh (throat)</td>
</tr>
<tr>
<td>2. fem.</td>
<td>תליה</td>
<td>תליה</td>
</tr>
<tr>
<td>pl. 2. masc.</td>
<td>תליה</td>
<td>תליה</td>
</tr>
<tr>
<td>2. fem.</td>
<td>תליה</td>
<td>תליה</td>
</tr>
</tbody>
</table>

### Infinitive

|  | עלי | עלי נ thigh (throat) |

### Participle

<table>
<thead>
<tr>
<th></th>
<th>p'ol</th>
<th>hap'el</th>
</tr>
</thead>
<tbody>
<tr>
<td>act.</td>
<td>מַעַלֵה</td>
<td>מַעַלֵה מַעַלִּין (מעיל)</td>
</tr>
<tr>
<td>pass.</td>
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<td>מַעַלֵּה</td>
</tr>
<tr>
<td>sg. masc.</td>
<td>מַעַלֵּה</td>
<td>מַעַלֵּה מַעַלִּין (מעיל)</td>
</tr>
<tr>
<td>fem.</td>
<td>מַעַלֵּה</td>
<td>מַעַלֵּה</td>
</tr>
<tr>
<td>pl. masc.</td>
<td>מַעַלִּין</td>
<td>מַעַלִּין</td>
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5. Verbs with pronominal suffixes

### Perfect

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<table>
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</tr>
<tr>
<td></td>
<td>נַעֲدوּת</td>
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<td>נַעֲדוּת</td>
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</tbody>
</table>

### Imperfect

<table>
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<th></th>
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<tbody>
<tr>
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<td>2. masc.</td>
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<td>1. 3. masc.</td>
</tr>
<tr>
<td></td>
<td>יָדַע</td>
<td></td>
<td>יָדוּת (יָדוּת)</td>
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<td></td>
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</tr>
<tr>
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<td></td>
<td>יָדִיעָה</td>
</tr>
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<td>יָדִיעָה</td>
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</table>

<table>
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<td>יָדוּת (יָדוּת)</td>
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<td>יָדוּת (יָדוּת)</td>
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6 *Essential Grammar*
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(a) General Studies on Aramaic


Moscati (B.), *Sulla origine degli Aramei*, in Rivista degli Studi Orientali, XXVI (1951), 16—22.

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(d) BA Dictionaries and Lexicographical Studies

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Glossary

The numbers found after individual entries refer to the paragraphs where a given root or word is cited. Italicized numbers indicate the more important occurrences.

In the abs. st. of some nouns, it is uncertain whether the last syllable had a or e. In these cases, the last syllable is left unvocalized. In a very few other nouns, vowels are also omitted because of uncertainty as to their correct form.

Verbal roots are left entirely unvocalized. 'yi indicates the p*el, Hitp., pa., hitpa., and hap. stand, respectively, for (h)iptoel, (h)paterel, (h)hitpa'al, and (h)hapel. The distinction between h or the glottal stop as preformative has been disregarded.

* denotes merely that the exact form of a word thus marked does not occur in BA.

K

אָבָן father, pl. אֵבָנָי (26, 49, 62).
יָאָר (suff. יָאָרָה) (26).
נָבָנָה to perish; ha- to destroy (26, 108, 121, 124).
בְּנָה stone (26, 46, 59).
עָרַבָּה (det. עָרַבָּה) letter (46).
יוֹנָב (גּוֹן ויֹנָב) then, thereupon (10, 13, 17, 75, 85, 89, 177, 183).
אָדָר Adar (month) (74).
שֹׁן threshing floor.
כֶּסֶר counselor (139).
דָּרָק diligently (93, 139).
עָרָק arm, might (17).
דָּרָק publicly known, known as decided (86, 93, 139).
נָוָז to heat (10, 13, 88, 121, 123, 149).
נוֹז to go (70, 122, 184).
אָנָה brother, colleague (10, 62).
פָּרָץ riddle (111).
אָסָטֵן Ecbatana (O Pers. Hagmatana).
אָסָטֵן after (prep.) (84).
עָסָטֵן end (57).
עָסָט see עָסָט.
עָסָט (…) eventually (89).
Glossary

ארז
(fem. ירר) other (10, 57, 97).

שתר
stream (177, 189).

לעב
tree.

משכית
(fem. משכית) frightful (15, 57).

לע to exist, to be (40, 80, 88, 95).

לע to eat (26, 122).

לע not (87, 108, 152, 175).

לע these (10, 26, 32, 34, 184).

לע god (13, 30, 36, 46–48, 49, 75, 80, 83, 84, 85, 184).

לע behold (91).

לע these (32, 34).

לע those (32, 184).

לע thousand (42, 51, 63, 68).

לע (pl. נבכי) cubit (61).

לע (pl. נבך) nation (23, 61).

לע לְָ to trust, part. pass. trusted, trustworthy (124).

לע to say, to speak, to tell, to command (10, 13, 24, 27, 115, 117, 120, 121, 122).

לע lamb (79).

לע see נב.

לע I (26, 29, 36, 88, 91).

לע they, them, those (29, 30, 32, 38).

לע see נב.

לע we (26, 29, 30, 177).

לע they (fem.) (29, 30).

לע to subdue, to be too difficult for.

לע (dual/pl.) face.

לע, Latino (dlt. אָּּנָּא) man, someone, men, mankind, human kind, people (22, 42, 181).

לע, Latino you (sg. masc.) (12, 29, 30, 36).

לע (pl. suff. אָּּתּוּ) wife (62).

לע you (pl. masc.) (29).

לע fetter, (pl.) imprisonment (75, 86).

לע to be corrected to רָּדֵּב Assurbanipal.

לע exactly, perfectly (26, 93, 189).

לע interdict, prohibition.

לע wood, timber, beam (17).
also (93, 184).

Persian (?) E 4: 9.

Persian (?) E 5: 6 (189).

magistrate (?) (58, 189).

certainly or finally (93, 190).

finger, toe (59, 60, 177).

to four (30, 39, 63).

purple (188).

behold (91).

(pl. *ת"יתִּים) way (10, 51, 60, 84).

(pl. *ញ"ים) lion (48, 51, 84).

Arioch (probably Persian).

proper (< OPers. aryaka?).

knee.

(long) duration.

man from Uruk. Erechite.

earth (17, 59, 87, 186).

lower, inferior (adv.) (80, 88).

bottom (57).

earth (17).

Artaxerxes (< OPers. Artaxšaša, with Aramaic stil for the peculiar OPers. š < šr) (19, 79).

(pl. *?’יא) foundation (178).

fire.

enchanter (53, 188).

furnishings (?) (189).

insurrection (111, 177, 190).

see הָנֶשֶׁר.

sign, miracle (92).

to come; hap. (יִתְנַה) to bring (13, 15, 85, 124, 148, 151).

furnace (188). [167].

place, trace (?) D2: 35; יִתְנַה there where; הָנֶשֶׁר see חָנָא (52, 84, 91).

in, through, with (16, 27, 36, 62, 75, 76, 77, 80, 84, 86, 89, 90, 95, 177, 180).

see נַחַמָּה.
(Summary)

בָּשָׂר bad, evil (13, 15).
שָׂר (ר'ל) to be evil, (נָשָׂ֣רְךָ) it grieved him (13, 82, 125).

אַשֶׁר after (prep.) (13, 64).
בָּבֶל Babylon (16, 26, 30, 48, 50).
בָּבֶלִים Babylonian (58).
רָדָה pa. to scatter (115).
בָּשָׂר haste (56).
חָסָךְ hitp. to hurry; pa. to disturb; hitpa. to be disturbed (20, 88, 108, 175).
שָׂרָה see הָיְתָה.
לָשׁוֹן (ר'ל) to be idle; pa. to cause to be idle, to stop someone from working (10, 23, 102, 177).
בֵּית (pl. suff. בֵּיתָם) between (prep.) (49, 84).
חָקִית discernment.
כָּרָה fortress, (fortified) city (15, 188).
כָּרָה to spend the night (133).
כָּרָה (pl. suff. בֵּיתָכם) house (15, 17, 36, 46, 47, 48, 51, 62, 79, 80, 184).
לָשׁוֹן mind (82).
בָּשָׂר see הָיְתָה.
לָשׁוֹן pa. to wear out.
לָשׁוֹן a kind of taxes, tribute (188).
בָּשָׂר Belshazzar (13, 36).
בָּשָׂר Belshazzar (13).
לָשׁוֹן to build, to rebuild; hitp. to be built (rebuilt) (10, 36, 54, 79, 87, 111, 149, 150, 177).
לָשׁוֹן building (34).
לָשׁוֹן to become enraged.
לָשׁוֹן to search, to seek, to ask, to pray; pa. to search (17).
לָשׁוֹן request, prayer (55).
לָשׁוֹן master, (כָּלֵל עִם) official in charge (10, 17, 54, 188).
לָשׁוֹן plain (54).
לָשׁוֹן pa. to search, to investigate; hitpa. to be searched, investigated (70).
לָשׁוֹן (pl. בֵּיתָן) son, (בֵּיתָן אֲלוֹמִּ֥יָה) a divine being, (בֵּיתָן אֲלוֹמִ֥יָה) human beings, (בֵּיתָן בֵּיתֶ֖יָּה) young oxen (47, 62, 74, 78, 80).
Glottomy

*ֶָּר (dert. אֱרַךְ) field (186).
ַֹרְֹךְ to kneel D 6:11.
ַֹרְֹךְ pa. to bless (20, 115).
ַֹרְֹךְ knee.
ַֹרְֹךְ but (65).
ַֹרְֹךְ flesh, mankind (52, 95, 96).
ַֹרְֹךְ (pl. רֹכְחִים) bath (liquid measure).
ַֹרְֹךְ see יָרָקָן.

1

*גֹּּנְר see *גֹּּנְר.
ַֹגְֹנְר (dert. גָּנְר) den, pit (10, 20, 48, 78).
ַֹגְֹנְר power (31).
ַֹגְֹנְר (pl. גָּנְרִים) man (30, 38, 48, 51, 95, 184).
ַֹגְֹנְר strong man (27).
ַֹגְֹנְר treasurer (17, 189).
ַֹגְֹנְר to cut down (10, 160).
ַֹגְֹנְר (גִּזְר, בֵּר, בּ הַגָּזֹר) midst, inside (prep.) (5, 84).
ַֹגְֹנְר arrogance (10).
ַֹגְֹנְר hap. to stir up (141).
ַֹגְֹנְר (pl. גָּנְרִים) treasurer (17, 189).
ַֹגְֹנְר hap. to break off (intrans.) (104, 117).
ַֹגְֹנְר exorcizer (or some other kind of practitioner of supernatural craft).

*גָּרַשׁ
ַֹגָּרַשׁ decision.
ַֹגָּרַשׁ plaster, whitewash.
ַֹגָּרַשׁ (pl. suff. גָּרַשׁ) wheel (of a chair).
ַֹגָּרַשׁ to reveal; hâp. to exilo (10, 146, 184).
ַֹגָּרַשׁ exile (55, 80).
ַֹגָּרַשׁ (גָּרַשׁ) hewn stone.
ַֹגָּרַשׁ completely (88).
ַֹגָּרַשׁ (suff. גָּרַשׁ) side.
ַֹגָּרַשׁ (pl. גָּרַשׁ) treasure (189).
ַֹגָּרַשׁ (pl. גָּרְשִׁים) wing (69).
ַֹגָּרַשׁ bone.
ַֹגָּרַשׁ body (61).
see יְיָּם.

אָּ֔רֶץ this (fem.) (17, 30, 32, 33).

גּוֹזֶ֖ר bear.

דָּרֵ֑ב to sacrifice (17).

סָרָ֖כַת sacrifice.

דָּרָ֑ב to adhere.

הַגִּיאֶ֖ר (וֹדֵֽעַ עַל) so that (86).

גּוֹזֶ֖ר gold (16, 17, 30, 46, 52).

הָוָ֖ל read חָוָל (35).

דָּרַ֑ב to dwell (12, 59, 87, 137).

דָּרַ֑ב Dura (name of a locality).

דָּרַ֑ב to trample upon.

תָּ֖בָא table? (other traditional guesses consider the word a pl. fem.: concubines, food, musical instruments, perfume D 6:19).

דָּרָ֑ב to fear. (הָדָּר) frightful; pa. to frighten (40, 88).

דָּרָ֑ב relative pronoun, subordinating conjunction (16, 17, 30, 35—37, 46, 48, 62, 80, 83—85, 86, 91, 95, 177, 184, 186).

דָּרָ֑ב independent possessive pronoun (31).

דָּרָ֑ב without (prep.) (84, 87).

דָּרָ֑ב lest (86).

דָּרָ֑ב to judge (137).

דָּרָ֑ב justice, court, law suit, judgment.

דָּרָ֑ב judge (40).

דָּרָ֑ב read חָוָל judges E 4:9.

דָּרָ֑ב (fem. דָּרָ֑ב) that (demonstrative pronoun) (32, 87, 177).

דָּרָ֑ב that (demonstrative pronoun) (32).

דָּרָ֑ב ram.

דָּרָ֑ב memorandum (22).

דָּרָ֑ב memorandum, (88) record book (10, 17, 22, 27).

דָּרָ֑ב to burn.

דָּרָ֑ב to resemble.

דָּרָ֑ב this (16, 17, 32—34, 47, 76, 78, 82, 92, 96, 177, 184).

דָּרָ֑ב Daniel (13, 30, 76, 77, 82, 89).

דָּרָ֑ב to be crushed; hap. to crush (10, 104, 117, 158, 164).
Glossary

רֶּגֶוֲנֶה generation (83).


אֶמְלָה arm.

לְּאָרֶשֶׁה law, legal situation (30, 59, 78, 189).

טַמָּאוּר vegetation, grass (186).

לְּבָרָה law official (16, 189).

נֵּרֶגֶוֲנֶה introducing questions (30, 93, 94, 95).

לְּבָרֶנֶה behold (91).

כָּלְכָּל אָרֶשֶׁה as (conj.) (86).

סָלָה companion (189).

לְּבָרֹּה limb (189).

פָּרָה pa. to glorify.

נָדָגָה glory.

סָלָה he. that (demonstrative pronoun) (13, 29, 30, 32, 33, 34, 35).

לְּבָרֶנֶה to be (10, 79, 132, 145, 147, 148, 168, 177).

לְּבָרֶנֶה to go (134, 136, 169, 178).

לְּבָרֶנֶה she (13, 29, 30, 31).

לְּבָרֶנֶה palace, temple (188).

לְּבָרֶנֶה see פַּנָּה.

לְּבָרֶנֶה see נַפָּה.

לְּבָרֶנֶה pa., hap. to walk about (169).

לְּבָרֶנֶה a kind of taxes (85, 188).

לְּבָרֶנֶה they, them (26, 29, 30, 84, 174, 184).

לְּבָרֶנֶה them (29, 174, 184).

נְּנָעַמָּה (det. q̄ebra יָכִין, correctly נְנִיצָה) necklace (189).

נָבָא if, (ןָבָא ...ןָבָא) either ... or (86, 95).

שָׁלָוָא really? (93).

נְּנָעַמָּה (pl.) imaginings (39).

וַּעֲדֹנֶה and (27, 30, 46, 47, 63, 74, 76, 78, 81, 83, 84, 85, 86, 89, 177—179, 181, 184).
Glory

- to buy.
- warned, careful (not to do something).
- see דר.
- hitp. to obtain food, to feed (138).
- to tremble (17).
- hap. to act impiously (142).
- facial features, radiant healthy complexion, splendor (10, 188).
- innocence (18, 188).
- Zechariah.
- hitp. to agree upon (114).
- time, (בְּכַל) at the very time, moment (52, 89).
- music (46).
- musician (40).
- kind, species (46, 189).
- small.
- (כֹּל) to shout, to call.
- crucified.
- Zerubbabel.
- seed, semen.

- harm, damage.
- pa. to harm, to damage, to destroy; hitpa. to be destroyed.
- damage, harm.
- colleague (52).
- (fem.) colleague, counterpart (80).
- Haggai.
- one (30, 46, 63, 64, 70, 78, 80, 82). See also חותם.
- breast (54).
- joy (55).
- new.
- pa., hap. to toll, to inform someone about something (10, 111, 132, 147, 153, 176).
- see וְשָׁם.
Glossary

white.
to see, (רמא) seeming, appropriate, usual (91, 116).
vision, appearance (55, 80, 83).
appearance (55).
pr. to make a sin-offering (187).
sin (14).
(det. אָדָם) living, alive, living being (30, 80).
to live; hap. to let live, to keep alive (43, 79, 148, 170).
animal, animals (15, 34, 49, 83, 184).
life (79).
strength, might, force, army, (לֵבָנָה) aloud (25, 27, 51).
wise, sage (40).
wisdom (10, 31, 51, 80, 84, 95).
dream (34, 51).
to pass by.
share, tax revenue.
wine (46, 51).
wheat (61).
inauguration.
to show mercy; hitpa. to seek mercy (161).
Hamaniah.
wanting, deficient.
 hap. to possess, to take possession of (116).
(power.
clay, earthenware.
 hap. part. pass. urgent (116).
 hap. to destroy (10, 116).
(pl. det. אֶלֶּגְרִים) magician (23, 187).
 hitpa. to be scorched.
(suff. המְרָס) hip, loins.
to consider (87).
darkness.
needed, needing (44, 188).
needs (50).
to smash.
to soul.
Glossary

בָּשָׁל (בָּשָׁל) to bring (130). See also בָּשָׁל (בָּשָׁל).

• בָּשָׁל (beshal) dry land.

• בָּשָׁל (beshal) heap of stones.

• בָּשָׁל (bashal) hand (10, 17, 25, 26, 36, 45, 59, 81).

• בָּשָׁל (bashal) to laud (130).

• בָּשָׁל (bashal) to know; beshal. to let know (10, 17, 21, 26, 88, 111, 117, 128—130, 174, 175, 177).

• בָּשָׁל (bashal) to give, to lay (foundations); hitp. to be given (36, 80, 84, 118, 129, 179).

• בָּשָׁל (bashal) Judaea (76).

• בָּשָׁל (bashal) Jew, Jewish (42, 58, 83, 95).

• בָּשָׁל (bashal) (pl. כָּלָי, 'ma'ar) day (62, 74, 80, 81, 177).

• בָּשָׁל (bashal) Jozadak.

• בָּשָׁל (bashal) pa. to lay (foundations?) (178).

• בָּשָׁל (bashal) to be good, it pleases (128).

• בָּשָׁל (bashal) (t) to be able, to prevail (128, 177).

• בָּשָׁל (bashal) (det. כָּלָי) sea.

• בָּשָׁל (bashal) haš. to add (27, 130).

• בָּשָׁל (bashal) hitpa. to take counsel with each other, to agree after mutual consultation.
adviser (17, 66).

pa. to make certain.
certain, (ני}כ certain (88).
fiery, burning.
burning, conflagration (10).
important, difficult.
(D 4:33) honor.
Jerusalem (76, 84).
month (74).
(*י) thigh (51).
Israel (47, 75, 80, 187).
Jeshua.
prep. introducing the direct object (31, 84).
(e/i) to sit, to be settled; ha'p. to settle (trans.) (10, 17, 128, 130).
excessive, (סדוק, סדוקי) excessively (88).

C
like as, comparable to, according to (16, 33, 74, 75, 78, 84, 87, 92, 149, 181). See also רדב, הֵדֵב, כֶּסֶם.
untrue (15).
when (78, 86). See also רדב, הֵדֵב.
here (81, 91).
(e/i?) to be able (95, 171).
 priest (187).
(pl. זִּ_traits) window (61).
Cyprus (< OPers. Kūruš) (26).
together, without distinction (64, 93).
talent (monetary unit) (81).
(totality, every, entire, all (10, 26, 36, 46, 47, 49, 80, 84, 85, 87, 88, 96).
see בֶּן, see בֶּן, see מִשְׁכָּל, see מִשְׁכָּל.
how! (92).
thus (92).
(*הנָּעַד) colleague (62, 188).
thus (26, 92).

to assemble (trans.); hitpa. to assemble (intrans.) (177).

see מַסִּים.

silver (46, 51, 81).

(לָעַב, לָעֲבָה) now, now then (89, 183).

to bind; pa. to bind (10).

kor (solid measure).

hat (189).

hitp. to become sick, sad (151).

herald (40, 177).

hap. to announce publicly.

(pl. כַּפְלִית) chair, throne (10, 54, 188).

(כַּפְלִית) Chaldaean (14, 19, 58).

to write (17, 23, 26, 101, 105, 110, 111, 177).

writing, text, document, letter, stipulation in writing

(pl. det. קָוַלְתִּים) wall (of a house) (51).

(78).

to, for (5, 10, 27, 31, 33, 36, 43, 47, 49, 74, 75, 76, 78, 79, 84—86, 111, 118, 171, 177—179, 181, 182, 187).

not, (לֹא) nought (30, 59, 77, 85, 86, 87, 94, 95). See also מִלָּה.

(suff. לְלָה) heart.

heart (83).

garment (10).

to be dressed, to wear; hap. to dress (trans.) (10).

see מֶלַּה.

(מַלָּה) see מָלָה (163).

but, except (85).

Levite (187).

with, at (chez) (84).

meal, banquet (51).

maid servant (10).

(det. מָלָה) night (54, 83, 89).

lest (86, 87). See also מָלָה רֹאָשׁ.

see מַלָּה.

tongue, language.

Essential Grammar
ל

see הַנּ בֶּן.

האַבּ hundred (63, 81).

הנָּבֶּה (וֹנָנֶה) (pl. det.) scales (13).

יקַלְעָנָי vessel (13, 34, 46, 184).

הַבְּלָה two hundred (13, 45, 63).

הַרְכָּבָה scroll (46).

פַּחַד pa. to overthrow.

*קרָבָבָן altar (17).

*קרָבָבָן see הַרְכָּבָה.

*קרְדָדָה (קרְדָדָה) dwelling (22).


קרְדָדָה Median.

*קרְדָדָה province (10, 15, 48).

*קרְדָדָה dwelling (22, 95).

קרְדָדָה what?, whatever (37, 38). See also חַבָּנָה.

קרְדָדָה death (86).

קרְדָדָה food (17, 23).

*קרְדָדָה to hit; pa. to hit. (קרְדָדָהָה) to stay (His hand); hitp. to be beaten, to be affixed (17).

*קרְדָדָה division, group.

קרְדָדָה to come, to go (76, 81).

קרְדָדָה Mishael.

קרְדָדָה Meshach.

קרְדָדָה to fill; hitp. to be filled.

*קרְדָדָה angel (187).

קרְדָדָה (pl. קרְדָדָה) word, speech, matter (33, 47, 61, 84, 86, 90).

קרְדָדָה to partake of salt.

קרְדָדָה salt (51).

קרְדָדָה king (15, 32, 36, 40, 42, 43, 47, 51, 62, 79, 80, 82—84, 88, 90, 99, 111, 177, 189).

*קרְדָדָה (suff. קרְדָדָה) advice (51).

*קרְדָדָה queen (51).

קרְדָדָה kingdom, reign (36, 40, 47, 56, 74, 79, 84, 89, 179).

קרְדָדָה pa. to speak (10, 24, 83, 84).

קרְדָדָה who?, (קרְדָדָה) whoever (30, 37, 38).
Glossary

from (17, 20, 33, 64, 75, 76, 80, 81, 84—86, 88, 89, 91, 177, 181).

as soon as, after (conj.) (86).

mina (monetary unit) (188).

a kind of taxes (188).

knowledge (21, 82, 128).

to count, to number; pa. to appoint (26, 153).

(sacrificial) offering (187).

number.

work, deed (10, 36).

belly (54).

entrance, (הַשָּׁנֶה, הַשָּׁנֶה) sunset (159).

lord, master (13, 54, 62).

rebellion (177).

rebellions (15).

to pluck out, to tear off.

Moses (78).

oil.

bed.

dwelling.

pipe (musical instr.) (46, 57).

banquet (49).

gift (17).

hitpa. to prophesy.

prophecy, prophetic office (187).

Nebuchadnezzar (Akk. Nabi-<the name>u-<the name>) (84).

(pl. suff. נבְיָה) gift (62, 190).

prophet (187).

(det. נַכְרָשְׁו) lamp (190).

to flow.

toward (84).

(det. מִי) dawn (51, 186).

see 

hitpa. to volunteer, to contribute voluntarily (111).

layer (of a building) (188).
to flee (158).

לְעַמֵּש (לָעַמֵּש, read לָעַמֵּש) container, sheath (10, 190).

לְהָרָה (דְּהָרָה, q'reh אָרֶה, q'reh אָרֶה) light.

לְהָרָה brilliancy (50).

לְרָדְרֶה river (188).

לְדָנָה to flee.

לְהָרָה dunghill (57, 190).

לְרָדְרֶה fire (59, 184).

לַעֲשָׂה to suffer harm, to suffer damage; hap. to harm, to cause damage to (99, H1).

לַעֲשָׂה copper.

לַעֲשָׂה to go down, to descend; hap. to bring down, to deposit (184).

לְשָׂבָה to lift up (178).

לְשָׂבָה to guard (17).

לְשָׂבָה sacrifices of sweet smell (187).

לֶסָכִים (pl. לֶסָכִים) possessions, property (47, 86, 188).

לֶסָכִים panther.

לֶסָכִים hitpa. to be torn out.

לֶסָכִים pa. to pour out (libations).

לֶסָכִים (pl. sufj. לֶסָכִים) libation (51, 187).

לֶסָכִים to fall, to be necessary (10, 12, 118).

לֶסָכִים to go out, to come out; hap. to take out, to bring out (119, 177).

לֶסָכִים expenses (80).

לֶסָכִים seed, planting, mineral (traditional: strength) (80).

לֶסָכִים hitpa. to distinguish oneself (82).

לֶסָכִים hap. to save.

לֶסָכִים clean, pure.

לֶסָכִים to knock.

לֶסָכִים to lift up, to take, to carry; hitpa. to rise up (82, 118, 119, 126, 177, 184).

לֶסָכִים (sufj. לֶוֶז) see לֶוֶז.

לֶסָכִים breath, soul (36, 84).

לֶסָכִים eagle.

לֶסָכִים written order (189).

לֶסָכִים temple servant (187).

לֶסָכִים to give (118, 129, 175).

לֶסָכִים hap. to shake off (118).
Glossary

ע

ָסָרַה (pl. סְרוֹרָה) prefect (188).

סַמּוּרָה to lock (10, 85).

סֹבִיל part. pass. (§ָסָבּוֹל) laid (foundations) (130, 166, 188).

סְפַרְיָה (רְפַּריָה) symphony (bagpipe?) (46, 191).

סָףְקָה to end, to cease; haחָפָּה to make an end to (26, 141).

סָפוֹן end.

סַמַּמְלָה see סַמְמָלָה.

סָלְקָה (סָלָקָה) to go up, to come up; haחָפָּה to bring up (21, 23, 172).


סֵפָרְרָה scribe, secretary.

סָפָרְפָּא trousers (189).

סָפְרָא chief minister (82, 189).

סָפָרָה pa. to conceal (44).

סָפָרָה to tear down (19, 184).

ז

זָבֵר to do, to make; hitp. to be made, to be done (10, 27, 83, 116, 177, 189).

זָבֵר servant, slave (29, 30, 51).

זָבֵר Abednego.

זָבֵרַה work, administration, service, worship (15, 17, 48).

זָבֵרָה across-the-River, Trans-Euphrates Province (Syria) (188).

זָבַר until (prep.) (75, 76, 81, 89). See also בָּרָה.

זָבַר, לְעִדָּה until (conj.) (86, 178).

זָבַר, לְעִדָּה to come forth, to pass away, to become invalid; hitp. to remove (50, 76, 116, 184).

זָבַר Iddo (5).

זָבַר time, season (year) (66, 86).

זָבַר still, yet (90).

זָבַר iniquity, misdeed.

זָבַר bird, birds.
chaff.

*חָלֶב (pl. יִבּוֹ) goat (59).

*רַמְמֵה seat ring.

Ezra.

Azariah.

Advice, counsel (10, 17, 129).

*חֵי eye (51, 59, 178).

*רָע a kind of angel.

*רָע upon (10, 26, 33, 49, 75, 76, 82, 84, 86, 177, 178).

*חָלָה above (adv.) (80, 88).

*חָלָה cause, pretext.

*עָלָה sacrifice (79).

*חָלָה most high (84).

*רְחָל (suff. יַרְחָל) upper room (57).

*חָלָה most high (22, 179, 187).

*רֶשֶׁב to enter; hap. to let enter (17, 20, 26, 76, 158, 162, 161).

*חָלָה eternity (43, 53, 62, 79, 80, 177).

*חָלָה [175].

Elamite.

*רְחָל (pl. יִרְחָל) rib (17, 59).

*חָלָה (det. וָבָב, pl. וָבָב) people (17, 20, 62, 179, 184).

*חָלָה (together with) (75, 76, 82, 93).

*חָלָה deep (41).

*חָלָה wool (17).

*חָלָה (*חָלָה, חָלָה) see בָּעָל, etc.

*חָלָה to answer (150).

*חָלָה humble, poor (25).

*חָלָה cloud.

*חָלָה branch (of a tree).

*חָלָה line (punishment) (47, 86).

*חָלָה (suff. יָגֵּשׁ) foliage (51).

*חָלָה sad.

*חָלָה kihp. to be uprooted (115).

*חָלָה (צִק) offshoot.

*חָלָה (יִשָּׁר, pl. בַּשָּׂר) adversary (17).

*חָלָה pa. to mix (trans.); kihpa. to mix (intrans.) (76).

*חָלָה anger, wild ass.

*חָלָה meekness, shame.

*חָלָה vegetation, grass (75, 181, 188).


ten (45, 63).

twenty (63).

concerned about.

ready, prepared (95).

old (81).


(pl. * deported governor (36, 62, 188).

potter.

shirt (♀) (189).

to divide.

half (71).

section, group.

to serve, to worship (36, 85, 95, 115).

service, worship, cult (10).

(suff. הֹדֶשׁ) mouth (20, 90).

palm (of a hand, or some other part of a hand).

(םנת) psalter (16, 16, 191).

iron (39, 188).

to divide.

half-mina (or half-shekel) (monetary unit) (188).


Persian.

to atone for, redeem.

pa. to interpret.

copy (51, 189).

to interpret; pa. (♂) to interpret (111).

interpretation (51).

message, word, matter (15, 189).

to open (61).

breadth (54).


(e/i) to want, to wish (17, 145, 149).

thing, matter (55, 77).

pa. to wet; hitpa. to be wetted (76, 114).
Glossary

ךד side (41).

ךדר see קדר.

ךרזע charity.

ךצא neck (17).

ךל to pray (79).

ךל hap. to make successful, to prosper (intrans.), to succeed (17, 111).

ךלת image, statue, complexion (17, 32, 34, 46, 51).

ךפר (ךפרדי) he-goat.

ךפר bird (10, 59).

ךבש pa. to receive, to take over.

ךבל (ךבלב) facing, opposite, corresponding to (prep.). (ךבב) because (conj.) (10, 33, 84, 86, 96, 177).

ךבש holy, saint (83, 179).

ךבש before (prep.) (10, 23, 80, 84, 85).

ךבש first (69).

ךבש (ךבש, קבש) before (prep.) (84, 177).

ךבש to stand, to arise, to last; pa. to establish; hap. to set up, to install, to appoint, to issue (an interdict) (14, 23, 117, 133—137, 139—142, 177).

ךבש to kill; pa. to kill; hitp., hitpa. to be killed (184).

ךבש (pl. קבש) knot, joint, difficult problem.

ךבש summer (17, 26, 51).

ךבש statute.

ךבש enduring.

ךבשנ (ךבשנ, קבשנ) zither (46, 191).

ךבש sound, voice (46).

ךבש to purchase.

ךבש to become angry (88).

ךבש wrath.

ךבש pa. to cut off.

ךבש end, part (80, 84).

ךבש to call, to call out, to read aloud, to read; hitp. to be called (10, 108, 146, 162, 177).
Glossary

רי (ג/י) to draw near, to approach; pa. to offer (sacrifices); hap. to bring near, to offer (sacrifices) (10, 20, 78).

רָעָה war (83, 188).

רֵמֶש* (pl. det. רֵמְסָי) city (62, 87, 177).

רְבֵּך horn (of animals, musical instrument) (45, 46, 51, 59).

רַע piece, (דָּלְקָדָלְקָד) to denounce, to slander.

רָאָה truth (10, 36, 51, 80, 86).

רֵע head, chief (13, 17, 30, 62).

רֵע (det. רָעִי, pl. רְעֵבִים רְעֵבִים) great, big, (pl. *רְעֵבִּים) chief, magnate (44, 47, 59, 61, 62, 80, 92).

רְעַם to grow; pa. to make someone a magnate (145).

רַב greatness (55).

רֹבּ (pl. רקֵבָה רֵבָה) myriad (62, 63).

רֵאָשַׁע fourth (69).

רַב hap. to anger.

רַב anger (51).

רַכְל foot (45, 59).

רֹאש hap. to assemble (intrans.).

רְאָשָׁה appearance.

רָק wind, spirit (59).

רֵד (ג/י) to be high, to be haughty; hap. to raise up; *רָקָב (רָקָב) to exalt; *רָקָבָמָו to exalt oneself (23, 133, 141, 143, 157).

רָק height.

רַק secret, mystery (16, 82, 189).

רָהמָה Rehum.

רַחֵק remote.

רֵעַש mercy.

רָע trust (59).

רָע smell (59).

רָעֲמִים to throw, to set up (chairs), to impose (taxes); hap. to be thrown.

רַע wish, pleasure (17, 55).

רֵעַש thought (22).
relaxed.

to break; pa. to break, to crush (20, 159).
to trample upon.
to draw, to draw up, to inscribe, to write.

ש

• סָבֵכָה elder (83).
• סָבֵכַת (ס) sambuke (harp) (19, 46).
• סָבוּךְ to be (become) much (great).
• סָבָע much, many, great, (adr.) much, greatly, very (13, 61, 88, 177).
• סָבִירה testimony (56).
• סָבֵיע side (46).
• סָבָךְ to place, to set, to appoint, to give (an order, a name), to pay (attention); hitp. to be placed, to be made, to be given (order) (36, 80, 82, 117, 133—136, 138).
• סָבָל hitp. to observe (114).
• סָבָלִית intelligence (56).
• סָבָלִית enemy (13, 126).

ש

שָׁאֵל (שָׁאֵל) to ask (17, 24, 26, 125, 175).
• שֵׁאל question, problem (15).
• שִׁאֵל Shealtiel.
• שָׁאֵל rest, remnant (184).
• שָׁבָע pa. to praise (24, 115, 117).
• שָׁבָע tribe (187).
• שָׁבָע flame (184).
• שָׁבָע seven (63, 66, 70, 82).
• שָׁבָע to leave; hitp. to be left (26, 114).
• שָׁבָע hitp. to be confused (114).
• שֶׁלֶשׁ conubine (188).
• שֶׁלֶשׁ hitp. to make efforts (111).
• שֶׁלֶשׁ Shadrach.
• שֶׁלֶשׁ pa. to make equal, to place; hitp. to be made (83, 132).
Glossary

אָרָה wall (of a city) (178).
שָׁמָה man from Susa (< OPers. Ṣašānaka).
חֶשְׂךָ corrupt, (fem.) fault, corruption (44).
שְׂבַע to save (10, 49, 84, 166, 175, 188).
מִשְׁרֶד to complete (18, 166, 188).
חֵיחַ to be found; ha[p. to find (26, 114, 115, 117).
שְׂכַל to complete; hišla[p. to be completed (157, 166, 178, 188).
כֵּן to dwell; pa. to cause to dwell.
ַּלְַלָּה happy, carefree.
מַלְלָה negligence (55).
מַלְלָה happiness.
מַלְלָה to send, to send a message (by messenger, letter) (82).
מַלְלָה (e/i) to rule, to have power over, to overpower; ha[p. to give power to (76, 102, 110).
מַלְלָה authority, official (22).
מַלְלָה rule, domination, dominion (22, 184).
מַלְלָה (adj.) mighty, powerful, being in control, authorized, (noun) (powerful) official (10, 17, 40).
מַלְלָה (e/i) to be completed; ha[p. to finish, to bring to an end, to hand over (102).
מַלְלָה well-being, greetings (96).
מַלְלָה (pl. *מַלְלָה) name (30, 36, 38, 48, 62).
מַלְלָה ha[p. to exterminate.
מַלְלָה (det. מַלְלָה) heaven (17, 36, 47, 59, 75, 84, 178).
מַלְלָה (סֵפֶךְ) to be perturbed (157).
מַלְלָה to hear; hitpa. to obey (17).
מַלְלָה*Samaria (25, 62).
מַלְלָה pa. to serve.
מַלְלָה (det. מַלְלָה) sun (61).
מַלְלָה Shimshai.
מַלְלָה (dual מַלְלָה) tooth (15, 59).
נֵבַע to be different, to change (intrans.); pa. to cause a change, to change (trans.), to distinguish; hitpa. to change (intrans.); ha[p. to change (trans.) (77, 108, 150, 152).
נֵבַע (pl. נֵבַע) year (30, 61, 74, 78, 177).
נֵבַע (suff. נֵבַע) sleep (129).
Glossary

**לְהַעֲשֶׂה** hour, while, (םִּתְעַשְּׁה הָבָּךְ) at this very hour, moment (46, 62, 78, 89, 177).

**לְסָסֶנָה** judge (18, 187).

**לְסָפָר** beautiful.

**לְטֶחֶל** ḫaḇ. to bring down, to humiliate, to humble (10).

**לְטָשֻׁל** low.

**לְשַׁמַּה** to be good, it pleases.

**לְעָפָרָה** dawn (39, 186).

**לְעָזָה** leg.

**לְרָסַר** to loosen, to unfetter, to explain (knotty problems), to reside (ךְּפָשַׁר residing); pa. to solve (?), to begin; hitpa. to be loosened (111, 150).

**לְרַשָּׁה** (pl. suffix רָשָׁהּ נְדָשְׁר) root (51).

**לְרַשָּׁהּ נְדָשְׁר** corporal punishment (19, 57, 86, 189).

**לְשַׁבָּטָהּ נְדָשְׁר** Sheshbazzar (= *נְדָשְׁר שֵׁשְׁבָּזָא, Akk. Sin-ab-uzar).

**לְשָׁשָּׁה** six (65, 74).

**לְנָשָׁה** (חַנָּה נְסָשַׁר) to drink (46, 77, 145, 150, 175).

**לְנַתֶּנֶּה** sixty (65, 74, 78).

**לְשַׁהְתָּבֵן נְדָשְׁר** Shethar-bozenai (= שֵׁתֵר בּוֹזָנָא < OPers. Šātibrjāna “desiring joy”).

**לְטַבֶּת** fragile.

**לְטַבֶּתָה** (ךְּתַבֶּתָה נְדָשְׁר) constantly.

**לְתַבָּה** to return (intrans.); ḫaḇ. to return (trans.) (82, 141, 142, 178, 184).

**לְתָרָה** to be perturbed (132).

**לְחָר** ox (17, 181).

**לְחָרָהּ נְדָשְׁר** underneath (prep.) (22, 47, 84).

**לְחָרָה הָרֵקָם** snow (51).

**לְחָרָה הָרֵקָם** third (14, 69).

**לְחָרָה הָרֵקָם** (det. נְדָשְׁר) triumvir (71, 188).

**לְחָרָה הָרֵקָם** three, (ךְּתַהְרָה הָרֵקָם) the three of them (17, 22, 23, 59, 63, 66, 73, 74).

**לְצַעְר** thirty (63, 81).

**לְצָעָר** there (17, 91).

**לְצָעָר** wonder (92).
Glossary

*תינ* second (60).

*תנ* again (72, 88).

*תנ* (pl. det. *תנ*), police chief (58, 187).

*תנ* strong, powerful (88, 92).

*תנ* to weigh.

*תנ* shekel (monetary unit).

*תנ* hap. to restore.

*תנ* ( Rafael) to be (become) strong; pa. to strengthen, to issue a strong (prohibition) (102).

*תנ* (det. *בּוֹן*), strength (10, 51).

*תנ* (fem. יְרֹם) two (45, 63, 65, 74, 78).

*תנ* door, gate, (royal) court (17).

*תנ* doorkeeper (20, 40).

*תנ* see *תנ*.

*תנ* Tattenai (Akk. Tattannai).