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A GRAMMAR  
OF THE  
ARAMAIC IDIOM

CONTAINED IN THE  
BABYLONIAN TALMUD

WITH CONSTANT REFERENCE TO  
GAONIC LITERATURE

BY  
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## PREFACE.

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The literature on the grammar of the idiom of the Babylonian Talmud is very scanty. There are only four works which require mention.<sup>1</sup> S. D. Luzzatto published in 1865 a short sketch of the Talmudic idiom intended as a handbook for his students.<sup>2</sup> This excellent little work, though not quite satisfactory when judged by our present standards, will always retain a certain value to the student of our subject, as the chief linguistic phenomena were noticed and, on the whole, correctly explained by the author. In 1879 Dr. G. Ruelph published his inaugural dissertation, *Zur Lautlehre der aramaeisch talmudischen Dialekte. I. Die Kehllaute*, in which the author discusses the comparative treatments of the gutturals in both Talmudim. This work is a valuable contribution to Talmudic phonetics, and it is to be regretted that the author has not continued the subject. In 1888 Dr. A. Rosenberg published a dissertation, *Das aramaeische Verbum im babylonischen Talmud*, which is a good, though not exhaustive, exposition of the verbal forms in the Talmud. Lastly, in 1895 Dr. Liebermann published his inaugural thesis: *Das Pronomen und das Adverbium des babylonisch-talmudischen Dialektes*, a work incomplete and a mere compilation. Besides the above works, Noeldeke's excellent Mandaic grammar, although not bearing directly upon our subject, contains many valuable references to the Babylonian Talmud, and has been of great help to the present author.

I also made use of the Talmud MSS. in possession of Columbia College, containing the treatises פסחים, זבחים, מועד קטן, מגלה, and Alfasi's compendium of ביצה. These MSS. have some words

<sup>1</sup> Cf. also J. Levy, "Notes de grammaire Judéo-Babylonienne," *REJ.*, I., 212-221; and M. Lewin, *Aramäische Sprüchwörter und Volkssprüche*, pp. 24-28.

<sup>2</sup> *Elementi grammat. del Caldeo-Biblico e del dial. Talm. Babilonese*, Padua, 1865. Germ. translation by M. S. Krueger, Breslau, 1873; Engl. translation by J. S. Goldammer, New York, 1867; Hebrew translation of the second part by Ch. Z. Lerner, St. Petersburg, 1880.

vocalized. Whenever that vocalization is referred to, this is expressly stated.

The author has adopted the use of the vowel-signs in order to secure a greater degree of clearness and exactness in exposition than would otherwise have been possible. This, however, does not imply any claim to having succeeded in restoring the original vocalization.

Some valuable suggestions embodied in this work I owe to my esteemed teacher, Dr. Paul Haupt, Professor of Semitic languages in the Johns Hopkins University.

## INTRODUCTION.

The Babylonian Talmud is written partly in Hebrew and partly in Aramaic. The latter is a dialect of upper Babylonia, still spoken in the eleventh century,<sup>1</sup> and is closely akin to the Mandaic.<sup>2</sup> We find no special name for this dialect, it being generally spoken of as אַרְמִית or לְשׁוֹן אַרְמִי, an appellation used also for other Aramaic dialects.<sup>3</sup>

The Babylonian Talmud, or, more precisely, the Babylonian Gemârâ, was committed to writing about 500 A. D., but did not receive its final shape before the close of the eighth century. It is a compilation of literary productions extending, in the main, over a period of nearly three centuries (200–500). Earlier elements are found in the formulæ of legal documents, in extracts from *Meghillath Ta'anith* and from encyclicals of the patriarch R. Gamliel II. All these belong to the Palestinean Aramaic, and

<sup>1</sup> Cf. C. Levias, *AJP.*, XVI., p. 35, note 4; in reprint, p. 8, note 4.

<sup>2</sup> Noeldeke, *MG.*, xxvi, sq.

<sup>3</sup> For other names of Judæo-Aramaic, cf. Dalman, *GJPA.*, 1 sq. and p. 340. Jepheth ben Ali in his commentary on Daniel calls Aramaic لغة الفارسية, which is probably a mistake for لغة الفريسية the language of the Pharisees. His compiler in the ס' העשר renders it by לְשׁוֹן רַבָּנִים. Vide D. S. Margoliouth's note on p. 7 of his edition of said commentary (*Anecdota Oxoniensia, Semitic Series, I.*). R. Çemaḥ Gāōn in his answer with reference to Eldad, quoted by Epstein in his edition of *Eldad ha-Dānī*, p. 7, says: אלא בתלמוד שאנשי בבל גורסין אותו בלשון ארמית ובני ארץ ישראל לשונם אלא בתלמוד שאנשי בבל גורסין אותו בלשון ארמית ובני ארץ ישראל לשונם; cf. Epstein's note, *ibid.*, p. 20. Maimonides in his *Dalālāt al-ḥâ'irīn* (I., ch. 74) quotes the Talmudic proverb ערבך ערבא צריך as used عند السريان, which is rendered by Falaquera (מורה המורה p. 64) by אצל בעלי התרגום. Dunaš, in his *Targumim* ed. Schroeter, calls also the Aramaic of the Targumim לְשׁוֹן כַּשְׂדִּי, while Parchon calls also Bibl. Aramaic תַּרְגוּם. The author of *Seder ha-Seder* calls Bibl. Aramaic now תַּרְגוּם (rad. מלא, מלח, סחר), now לְשׁוֹן אַרְמִי (rad. סעד), now לְשׁוֹן סוּרְיָאנִי (rad. סודר) or לְשׁוֹן סוּרְיָאנִי (rad. סודר). An anonymous writer in Arabic calls our dialect נַבְטֵיָא *Nabatean* (cf. Geiger's *Jüd. Zeitschr.*, VI., 69). E. Levita in his preface to his *Mithragmān* classes the Aramaic of the Bible, of the Targum Onkelos, of pseudo-Jonathan and of the Talmud Babli as לְשׁוֹן בָּבֶל as opposed to the לְשׁוֹן יְרוּשָׁלַיִם of the Targum Jerushalmi and the Talmud Jerushalmi.

are cited in this work under the designation *legal style*. To an older stage of language belong also magical formulæ, exorcisms and some proverbs. To a later period belong minor additions of the Saboraim and Geonim.<sup>1</sup>

As might have been expected from the compilatory nature of the Talmud, its language is not uniform, but shows traces of various stages of development. Originally, the dialectical and chronological variations must have been quite marked. But in course of time these differences were smoothed down by later scholars, familiar forms and expressions being substituted for rare ones, and dialectical characteristics have thus largely been obliterated.

Traces of a more original character have been preserved in a few treatises containing laws of no practical application after the destruction of the Temple. Such treatises were not frequently studied in the schools and therefore were not subjected to the process of obliteration as much as other parts of the Talmud. Here belong, among others, Tāmīd, Me'īlā, Temūrā, Nedārīm and Nāzīr, especially the two last mentioned treatises. They are marked by older forms of the possessive suffixes כּוֹן, יֵיכוֹן, הוֹן, יֵיהוֹן, for כּוֹי, יֵיכוֹי, הוֹי, יֵיהוֹי; by the demonstratives הַזֶּה, הַהוּא, and the personal pronouns אֲנִי and אַתָּה; by the forms מִדַּעַם, אֲנִיחָתָא, for the usual מִיְדֵי, אֲתָחָא, הֵיךָ; by the more frequent use of יָ and such expressions as הֵיכָּהּ for הֵיכָּהּ *the question remains undecided*, מֵאֵן אִינְשֵׁי בְּרוּן for מֵאֵן אִינְשֵׁי בְּרוּן *who spoke of it?* well, יָאֵלִי or יָאֵלִי *proper*. I am also under the impression that the nota dativi נִיחָלָא, so common in other treatises, is wanting in Ned. and Nāzīr.

In some places dialectical expressions are specially mentioned as such in the Talmud. A collection of such expressions has been made by Adolph Bruell in his *Fremdsprachliche Redensarten und ausdrücklich als fremdsprachlich bezeichnete Wörter in den Talmuden und Midraschim*. Leipzig, 1869.

<sup>1</sup> For editions of the Talmud cf. Rabbinovicz, על הדפסת התלמוד in Vol. VIII. of his *Variae Lectiones*. Literary and methodological introductions have been written by H. L. Strack, *Einleitung in den Talmud*, 2d ed., 1894, and M. Mielziner, *Introduction to the Talmud*, Cincinnati, 1894. The last mentioned work is indispensable to a proper understanding of Talmudical discussions.



The lexicography of the Talmud has been treated of late by J. Levy in his *Neuhebräisches und chaldäisches Wörterbuch*, Leipzig, 1876–1889; by A. Kohut in his *Aruch Completum*, Vols. I.–VIII., Vienna, 1878–1892, *Supplement to Aruch Completum*, New York, 1892; and by M. Jastrow in his *Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*, London and New York, 1886, sq. (still unfinished).

The text of the Talmud is in a very unsatisfactory condition and a critical edition of it is much to be desired. An invaluable contribution to textual criticism is R. Rabbinovicz's great, though unfinished work, *Variae Lectiones in Mishnam et in Talmud Babylonicum*, Vols. I.–XV., Munich, 1867–1886.

A critical edition of the Talmud is not to be expected in the near future. The preliminary work required for such an undertaking—the completion of the work begun by the late Rabbinovicz, and critical editions of the early commentators and epitomizers—will require some time. For the present, the edition of single treatises in a handy form and esthetic garb, with such critical exactness as is at present attainable, is very much to be desired. Specimens of such editions have been given by Mr. M. Friedman<sup>1</sup> and Professor H. L. Strack.<sup>2</sup>

It is also to be hoped that the various languages and dialects contained in post-biblical Jewish literature be also separately treated lexicographically.

The language, as it has come down to us, was in the main the spoken language of the time. This is evident from the numerous proverbs and other haggadic elements recorded in the Talmud. But the scholastic terminology is essentially an artificial product of the scholars. The vocabulary contains a number of words borrowed from the Persian, but very few words of Greek and Latin. The few words of classical origin occurring in Aramaic phraseology are probably borrowed from Palestinean literature, and did not belong to the language of the people.<sup>3</sup> Its orthog-

<sup>1</sup> "Babylonischer Talmud, Tractat Makkoth," in *Verhandlungen des VII., intern. Orientalisten Congresses*, Wien, 1886 (printed 1888).

<sup>2</sup> The treatises of the Mišnā: *Yômā*, 'Abôdā, *Zārā*, 'Abôth, and *Sabbath* (Schriften des Inst. Jud. in Berlin).

<sup>3</sup> Upon examination of Buxtorf's Lexicon, C. R. Conder gives a list of thirty-seven Greek loan-words to be found exclusively in the Babylonian Talmud (cf. *Proc. of PEF.*, 1890, 324), but his data are not trustworthy.

raphy is in the main phonetic, but there is ground for the belief that the gutturals were less distinguished in actual speech than might be inferred from the orthography.

Further literature in the dialect of the Babylonian Talmud is to be found in portions of the liturgy, in the later Midrāšim<sup>1</sup> and in the works of the Geonim. The latter extend over a period of about 400 years (c. 750–1138). To this class belong the **שאלות** of 'Aḥai of Šabḥā, ed. princ. Venice, 1546; **הלקוח גדולות** of Simon Qiyārā, ed. pr. Venice, 1548. Another version of this work was published by I. Hildesheimer, Berlin, 1888–1892;<sup>2</sup> **אפרת** **גאון** **שרירא** **גאון** 'ר latest edition by A. Neubauer in *Mediæval Jewish Chronicles* (*Anecdota Oxoniensia, Semitic Series*, I., 4, Oxford, 1887) and the Aramaic **השובות הגאונים**, for the literature of which cf. Z. Frankel, *Entwurf einer Geschichte der Litteratur der nachtalmudischen Responsen*, Breslau, 1865, and J. Mueller, **מפתח לשובות הגאונים**, Berlin, 1891.

The language of the Gaonic literature shows the influence of the Targum; and this is especially the case in the forms of the possessive and enclitic personal suffixes, and in the retention of the final *nûn* in the plural of nouns, verbs, and participles.

<sup>1</sup> Cf. Dalman, *op. cit.*, p. 20.

<sup>2</sup> This work contains older elements.

# I. SCRIPT AND ORTHOGRAPHY

## SCRIPT.

*Letters.*<sup>1</sup>—§ 1. The alphabet used in the Talmud, the number of letters, and their phonetic values are the same as in Hebrew.

*Vowels.*—§ 2. No vowel-signs are used in the Talmud. Traditional pronunciation employs the whole variety of vowel-sounds found in the Masoretic text of the Bible. סגול is rare, the preference being given to צרי or תירק.

*Numerals.*—§ 3. The letters of the alphabet are also used for numerals. ט-א are used for units; צ-י, for tens; ת-ק, for 100–400. Compound numbers are expressed by composition, the larger numeral being placed on the right: יב 12, לר 34, קכג 123. Numbers higher than 499 are expressed: 500 by תק; 600, תר; 700, תש; 800, תת; 900, תתק, etc.<sup>2</sup> When the letters are used within the text with numerical value they always have the sign of abbreviation (§ 6): כ"ח, 28; ג', 3; קל"ה, 135.<sup>3</sup> When used for pagination, the sign of abbreviation is omitted.

*Reading of Numerals.*—§ 4. When the number consists of one or of two letters, the names of the letters are read. Thus, ג' is not read תלתא or תלת, which it represents, but גימל; so ש"ב, ר"ה are read שין בית, ריש היא. Numbers containing more than two signs are read either as above, or are vocalized; e. g., תק"ל, 900; תר"יג, 613; רמ"ח, 248.

<sup>1</sup> For the names of the letters cf. Hamburger, *Real-Encycl. f. Bibel u. Talmud, Supplem.*, article "Grammatik." Notice also the usual pronunciation of the following names of letters Alleph, Gimmel, Dalled, Hëth, Tëth, Yûd, Kaph, Lammed, Sammekh, Çaddîq (Berliner, *Beiträge zur hebr. Gram.*, 22), Qâph. TG., ed. Harkavy, § 26 זן for זין, § 49 has לבר for למד (cf. Samaritan Labad, Petermann, *Gram. sam.*, p. 2, written לבאת, Munk, *TM.* 10); Col. MS. (Meg. end) voc. גימל; HG. has רא for ראן. The forms of the names of the letters in post-Gaonic literature I shall give in my *Dictionary of Philological Terminology in Hebrew and Aramaic*, now in preparation.

<sup>2</sup> In later Hebrew thousands are expressed by units with dots over them. Thus א, 1000; ב, 2000; ה, 5000. Numbers from 500–900 are expressed in Masoretic writings by the final letters ק-ד. In writing, the final letters are always written on the left: גק = 903.

<sup>3</sup> In MSS. we find sometimes other signs used. Thus תרי"ג may be written תריג or תריג.

*Diacritical Signs.*—§ 5. **דָּגֶשׁ** and **שְׁבָטָא**<sup>1</sup> like the vowel signs do not occur in the text. The end of a section is indicated by a double point (:).<sup>2</sup> The same sign marks the end of a quotation from the Mišnā at the head of a section. The employment of this sign is not always consistent. Minor subdivisions are not marked.

§ 6. A word not written out in full is followed by a slanting stroke above the line.<sup>3</sup> Thus, 'ר, 'גמ', for רַבִּי or רַב, גְּמָרָא. If two or more consecutive words are abbreviated a double stroke is written in the middle. Thus, ת"ר, מ"ש, קמ"ל, for תַּנּוּ רַבָּנָן, קָא מַשְׁמַע לָן, מַאי שְׁנָא. The signs are employed to mark letters used as numerals (§ 3) or the names of the letters of the alphabet. Thus דל"ת, גימ"ל, בי"ת, אל"ף, *'Aleph, Beth, Gimel, Daleth*, to distinguish them from אַלְפָּה *thousand*, בֵּיתָא *house*, etc.

#### ORTHOGRAPHY.

*Vowels.*—§ 7. The vowels *ō, o, ǒ, ū* and *ǔ* are invariably indicated by ו: אַקְטוּל *I shall kill*; מוֹתָא *death*; אַוְחָרִי *another* (f.); אַמְרוּ *they said*; גּוֹבְרָא *man*. The mater lectionis ו is sometimes omitted in verbs with consonantal ו as second stem-consonant: לַאֲשׁוּרִי *to make even*.

§ 8. The vowels *ē, e, ě, ī, i* and *ǐ* are usually indicated by the mater lectionis י: תַּעֲבִיד *thou wilt do*; בֵּיתָא *house*; אִיֶּסֶק *I shall go up*; אַמְרִין *they say*; מֵיתָא *died*; אִין *if*; אִיזִיל or זִיל *go thou*. But the י is sometimes omitted. This is generally the case with words common to both Aramaic and Hebrew; e. g., מַשְׁלֵם *pays*; מְפָרֵשׁ *explains*; מְתָרֵץ *answers*.<sup>5</sup>

§ 9. The vowel *ā* or *â*, when final, is marked by א; less frequently by ה. The latter is usually the case in the feminine ending of the verb. Inter-consonantal *ā* or *â* is seldom indicated by א, never by ה. This is the case in MSS. and later literature more frequently than in the printed text: מַלְכָּתָא *queen*; שַׁבָּתָא *Sabbath, week*; בִּישָׂא *evil, bad*; שְׁכִיבָא *is about to die*; בְּשִׁילָה

<sup>1</sup> For the etymology of the term cf. C. Leviaš, *AJP.*, xvi, 28-37, and *AM. JOURN. OF SEM. LANG. AND LIT.*, XIII., pp. 79-80.

<sup>2</sup> In MSS. one point is sometimes used instead.

<sup>3</sup> In MSS. we find frequently instead of the stroke a dot on the last letter.

<sup>4</sup> א to mark צָרִי is found only in יְהִיאָא *he will be*, הִיאָא *she will be*, which belong to Mišnic Hebrew.

<sup>5</sup> Cf. also Levy, *Neuh. Wb.*, s. v. זִירָתָא.

she cooked; מְצִיאָהּ *she is able*; אָמְרָהּ *she says*; הֵאָזִי *is fit*; הֵאָזְרָהּ *rows*; מְלֵיאָן *are full*. The adjective ending *ā'ā* is always spelled אָהּ.

§ 10. פִּתְחָהּ is generally not indicated. Exceptions are מֵאָן = מִן *who*, in order to distinguish it from מִן *from*; and verbs with a guttural as third stem-consonant, and consonantal ל as second stem-consonant, in order to mark the *a*-vowel: לִישׁוּרָר *let him jump*; מְדוּרָר *goes about*.

§ 11. The diphthongs *āi* and *āi*, when final, are generally indicated by אִי, seldom by יי; when inter-consonantal, by יי, rarely by אִי: הִרְאִי נַפְשִׁי *rejoice my soul*; בְּתַרְיִיתָא *last (f.)*; קַאִימָא *stands*.

§ 12. Final *au* occurs only in לֹא *not*, a contraction of הִיא + לָא; inter-consonantal *au* is indicated by וּו: הִוּוּשָׁא *treading*; הִוּוּקָא *exactness*; שׁוּוּכָא *thorn* (§ 80).

§ 13. Vocal *ševā* is frequently denoted by י, e. g., עִיבִיד *do*, אִינְשָׁא *man*, שִׁידי *tarrying*, פִּידי *running about*. This is especially the case in the imperfect, at times also in the infinitive and participle of ע"י and other verbs, and was probably pronounced as a full vowel.<sup>1</sup> According to Dalman,<sup>2</sup> the Sabbioneta edition of Onkelos and the Masora of that Targum frequently vocalize the prefixes of the imperfect and infinitive of ע"י verbs with *i* followed by *dāghēš* of the first stem-consonant, or, in case of resolution, by *ē*, by analogy with ע"ע verbs. To this he remarks in a note: "The tendency of the forms *q<sup>o</sup>tāl*, *q<sup>o</sup>tūl* to pass into *qittāl*, *qittūl*, is also elsewhere to be observed (cf. Barth, *Nominalbildung*, 196). . . . Mere lengthening of *ševā* to a full vowel may besides be attributable to careless speaking (cf. Safir, *'Eben Sappir*, I. 55 a)." To this I would add, that in the recently discovered oldest system of vocalization we find *i*, *ě*, or *ǎ* for vocal *ševā*, the latter having no special sign at all.<sup>3</sup> It seems, therefore, that the development of *ševā* in Hebrew and Judeo-Aramaic is of a later date than in Syriac.

<sup>1</sup> Cf. C. Levias, *AJP*. XVI. 30 (reprint p. 3). Cf. also Sal. Geiger, *Zion*, II. 6: *Hehālūç*, II. 153; A. Geiger, *Nachgel. Schriften*, V., Hebr. part, p. 7 sq.

<sup>2</sup> *Grammatik des jüd.-pal. Aramäisch*, § 70, 3.

<sup>3</sup> Cf. Friedlander, *PSBA.*, XVIII., March, 1896, p. 90.

## II. PHONOLOGY.

### A. CONSONANTS.<sup>1</sup>

*General Remarks.*—§ 14. As in the cognate Aramaic dialects 7 represents both original 7 and 7; e. g., 7 : 7 : 7 *honey*, 7 : 7 : 7 *judge*; 7 : 7 : 7 *this*, 7 : 7 : 7 *beard*.—ח represents both ח and ח; e. g., ח : ח : ח *wise*, ח : ח : ח *dream*, ח : ח : ח *ass*; ח : ח : ח *another*, ח : ח : ח *to sign*; ח : ח : ח *to break in*.—ט represents ט and ט; e. g., ט : ט : ט *taste, reason*, ט : ט : ט *to be unclean*; ט : ט : ט *nail*, ט : ט : ט *load*, ט : ט : ט *mountain*.<sup>3</sup>—ע represents ע, ע, and ע; e. g., ע : ע : ע *ring*, ע : ע : ע *world*, ע : ע : ע *ten*; ע : ע : ע *raven*, ע : ע : ע *cloud*, ע : ע : ע *to enter*, ע : ע : ע *to happen, befall*, ע : ע : ע *disease*.—ש has been retained in ש (also ש) *a certain meal*, ש *meat, flesh*, ש *to compel*, ש *ten*, ש *twenty* (but ש, in compound numbers), ש *to be satiated*, ש *Satan*, ש *hatred* (but ש *to hate*), ש *lip*, ש *mustache*, ש *to burn, swallow, gulp down*, and perhaps ש *a certain bird*; but the latter is doubtful. In other cases it appears as ס.—ת represents ת and ת; e. g., ת : ת : ת *to open*, ת : ת : ת *to die*, ת : ת : ת *to drink*; ת : ת : ת *ox*, ת : ת : ת *to return*, ת : ת : ת *to weigh*. In the few cases in which these rules are violated, we have loan-words from other dialects.

*Pronunciation.*—§ 15. The original pronunciation of the various sounds did not, in all probability, differ from the cognate dialects and from Hebrew. But in a later period the pronuncia-

<sup>1</sup> Cf. Haupt, *ZDMG.*, 34, 757 sq.; *BA.*, I., 249 sq.; Dalman, *GJPA.*, 41 sq.

<sup>2</sup> This word is connected with Arab. خَرَّ. Its 7 is infixed as that in  $\sqrt{\text{עתד}}$  or  $\sqrt{\text{שתן}}$ .

<sup>3</sup> This is the Arab. ظَهْر *back*, Assy. 7iru *high*. Cf. Arab. ظَهْرُ الْجَبَلِ *the top of the mountain* and the use of Arab. عَلَمٌ, Heb. גִּבְעָה *hill*, the latter connected with גַּב *back*. For a similar change from Arab. ع"ה to Aram. ע"ר cf. Arab. قَهْر and Talm. קָזָא, Fraenkel, *Fremdw.*, 42.

tion of some of the sounds seems to have varied. This is evident from the variations in spelling and from the transcription we find in Arabic for Aramaic loan-words.<sup>1</sup>

*Gutturals.*—§ 16. The Arabs transcribed ה by ح, ח by خ or ح, and ו by ع. The pronunciation of ה was probably, as with all Eastern Arameans, that of the voiceless guttural spirant خ. The words transcribed are either taken from some western dialect or borrowed at a later period.

§ 17. As appears from the Talmud (Meg. 24 b, M. Q. 16 b, Ker. 8 a), the Babylonians did not properly distinguish the gutturals in their pronunciation. The retention of the various gutturals in script is, therefore, merely historic spelling.<sup>2</sup> Hence, in words whose etymology is not transparent, we frequently find phonetic spelling. Thus, in זָהָר *to be cautious*,<sup>3</sup> יְהוּדִי *one another, together*, הַרְזִיק *to imprison*, הָרַר *to return*, מְדוּלְתָא *sieve*, נְהַל *to sift*, הַרְצָא *shrubbery*, and in other words we have ה for etymological ח.<sup>4</sup> In אִשְׁלָא *pounded grain*, אִשְׁתָּא *name of a canal*, אִיפּוּשָׂא *a kind of fish*, we have א for ח. In תִּלְעַ or תִּלְהַ *to crack*, we have ה as well as ע for it. In צוּחַ *to dry up*, we have ח for א. For ה we have א or ע in אָדָא, עָדָא *this*, אַפְךָ *to turn*; while for ע we have very frequently א: אָבָא (Col. MS., Meg. 12 b, עָבָא alongside of אָבָא) *thicket*, אוּפֵי *twigs*, אוּרְבָנָא *bulrushes*, a. fr. Cf. Noeldeke, *loc. cit.*; also Nestle, *Marginalien u. Materialien*, p. 69.<sup>5</sup>

The fact that post-vocalic ע is pronounced as a vowel shows even more clearly that the retention of the gutturals is in many cases merely graphic. Thus טַעְמָא is pronounced táimo. This points to an earlier טַיְמָא just as in Assyrian.<sup>6</sup>

<sup>1</sup> Cf. Fraenkel, *op. cit.*, *Introduction*.

<sup>2</sup> Cf. Noeldeke, *MG.*, 58.

<sup>3</sup> This word has nothing to do with זָהָר *to shine*, but is the Arab. حَزَزَ. For similar metathesis, cf. Barth, *ES.*, 3, 4 (חֲרִישׁ and מִגְן).

<sup>4</sup> Cf. also Harkavy's note, p. 356, of his edition of the *TG*.

<sup>5</sup> A similar promiscuous use of the gutturals is found in Phœnician (Schroeder, *Phœniz. Spr.*, 79 sq.), Samaritan (Uhlemann, *Inst. lingu. Samar.*, I., 13 sq.), Neo-Syriac (Noeldeke, *NSG.*, 56 sq.), and Palest. Aramaic (Dalman, *op. cit.*, 44).

<sup>6</sup> In the same way Hebrew words like מַעְלָה, מַאֲמָר, מַעְרִיב, מַעְמָד, מַאֲכָל, and the like are pronounced máilo, máimor, máiriv, máimod, máichol. But מַעְרָכָה mārócho. The pronunciation of the above and similar words is retained also in the plural in spite of the change of accent. Thus, maímórim, maichólím, maímódos.

*Palatals.*—§ 18. Initial ם seems to have been sometimes pronounced נ to judge from a few cases where נ is actually written and from the fact that after the precativē ל the prefix ם of the imperfect, even if it is followed by an *a*-vowel, is frequently dropped. Thus, אַבְשׁוּנָא *dried ears of corn*, אַוּבְלָא *willow-basket*, דְּאִתְיִלְדָן *that will be born*, Ned. 30 b, דְּאִינְקוּט *that they gather*, B. Q. 113 b; נ for ם is also written in a few forms of the verb יחב *to sit*, לְשַׁבַּע *let him cause to swear*, לְחַלִּיף *let him pass*. On the other hand, we find at times the ם marked as consonantal by doubling it.

§ 19. ג and כ like ב, ד, פ and ת had a double pronunciation as mutae and as spirants. ג is transcribed by the Arabs generally as ج, sometimes as ق; ג is generally غ, sometimes by ج or ك; כ is כ, כ is خ. So we find also in the Talmud פִּיכְלִי and קִיכְלִי *partridges*, כִּרְכַּשׁ and קִרְקַשׁ *to knock*, פְּרַפְשֵׁתָא and קְרַקְשֵׁתָא *shepherd's bell*, קְרַקְפָתָא = פְּרַפְפָתָא *head*, from כַּפָּה *to bend, nod*, properly *noddle*; cf. Hebr. קָדְקַד / קָדַד; שַׁרְגַּ and שַׁרְקַ *to jump*, written promiscuously. ג is today not distinguished from ג.

*Linguals.*—§ 20. ד is rendered in Arabic by د, ד by ז; ה by ט, ה by ט. In traditional pronunciation ד is pronounced like ד and ה like ט. ט is not distinguished in modern pronunciation from ה. The ה was evidently a lingual, as it could be doubled.<sup>1</sup>

*Sibilants.*—§ 21. ז is ز; ט and ש are س; צ is ص, and ש, ש, rarely س. In the Talmud ש is usually carefully distinguished, while the other sibilants are at times used indiscriminately. Thus, פְּתִיָא and פְּסִיָא *street-well* (V. L., B. B. 8 a); אַתְקוּטְלָא, אַסְקוּטְלָא *flipping*; אִיִּצְיָאֲתָהּ, אִיִּתְיָתָהּ *rows*, F. MS., B. B. 12 a; אִוּיָא, אִוּיָא *a certain quarter of meat*; אַסְנָא, אַצְנָא *creeper, vine*; זַאֲנָא, זַאֲנָא *ear of corn*; צַיִיר, צַיִיר *binds*, M. MS., AZ., 28 b; עַסִּיָא, עַצִּיָא *pot*; עַקַּס for עַקָן *to sting*; אַרִיסְתָא and אַרִיסְתָא *a certain meal*; עַסְרִין and עַסְרִין *twenty*; רַפְשׁ and רַפַּשׁ *to tread*.

*Labials.*—§ 22. ב is rendered in Arabic transcription by ب; ב by ב, sometimes by و. ו and מ are rendered by و and م;

<sup>1</sup> Cf. Fraenkel, *op. cit.*, 86, and אִירְצִי, *HG.*, 282,



פ by פ, sometimes by ב. With the exception of two or three words where וו is written for etymological ב, the Talmud retains ב. But ב and וו are written indiscriminately in foreign words. ב and פ are sometimes written indiscriminately. פּוֹפְּטֵי and פּוֹבְּטֵי a species of tamed doves, פְּפוּי and פְּפוּי excrements, צְלוֹפְּחָא, צְלָבְּחָא eel.

*Dāghēš and Rāphē.*—§ 23. The rules for the pronunciation of בגדכפת as tenues, or mediae, and as spirantized are about the same as in Hebrew and Syriac; but the following may be noticed:

a) Unlike the Syriac, בגדכפת has no dāghēš after a diphthong; e. g., בִּיתָא, אֵיבוּ.

b) The ה in the feminine ending תָּא is often not spirantized when a vowelless consonant precedes, even if that consonant be preceded by a long vowel; e. g., שְׂאֵלָתָא.

c) בגדכפת are not spirantized to avoid difficulty of pronunciation; e. g., שׁוֹתָפָא, שׁוֹתִיקוֹתָא, אֶכְחִישׁוּ, סְתָמָא, מְסִתָּמָא, for שׁוֹתָפָא, שׁוֹתִיקוֹתָא, אֶכְחִישׁוּ, סְתָמָא, מְסִתָּמָא.

d) פ is pronounced hard in the proper names פָּפָא *Papa* and פָּפִי *Papi*.

CHANGES OF CONSONANTS.—*Gutturals.*—§ 24. א changes to י in the active participle Qal of ע"י verbs and of verbs following their analogy. Also in the Pa"ēl and Ithpa"al of verbs ע"א. Thus, קָיִים stands, צִיִּית listens, מִיִּית dies, צִיִּיר binds, פִּיִּית compels, חִיִּישׁ feels pain, עִיִּיל enters, שִׁיִּיל asks, שִׁיִּיר he left, omitted, אֶשְׁתִּיִּיר remained. The forms קָאִים, צִאִית, etc., are only graphical variants. The א must have also been pronounced י in אֶרְאָא interstice, and אֶאִין Alephs. Notice also שִׁיִּירָא remainder. Verbs א"ל have passed entirely into verbs ל"י.

§ 25. ה changes to ו or י in נוֹלָא, נִלָּא he, she, lit. this one (§ 177), קוֹא to be blunt, תוֹהָא to be astonished. In the last two cases we may have metathesis rather than phonetic change. תוֹהָא may also stand for תמיה. זִיאָרָא rich landlord, וְזִדְרָא.<sup>1</sup>

§ 26. ה appears frequently as הֵא הוֹיָא foliage of a palm, Arab. حوص; הֵינָא thorn, Syr. هُنَا; הֵינָא a proper name = הֵינָא;

<sup>1</sup> Cf. Syriac הַסַּם = הַסַּס and Palestinian אֵיבָת = אֵהבָת, Dalman, 69.

הָזָר to return, Hebr. הָזָר; cf. §§ 16, 17. Sometimes it interchanges with a sibilant: הַלִּיקוּסְתָּא, סְלִיקוּסְתָּא.<sup>1</sup>

§ 27. ע regularly changes to א when there is another ע (= ض) in the same word: אַרְע = عرض to happen; אַפְעָא = אַפְעָא = Arab. ضبع hyena. Cf. also § 17. In גַּחַךְ to laugh, we have ג for ע. Whenever ע corresponds to Arab. ض it must have been originally = غ. This would explain more easily its interchange with ג and ק.<sup>2</sup> Verbs ל"ע have in a few instances passed into verbs ל"י.

Palatals.—§ 28. ג interchanges with ק (§ 18), with כ : גַּשְׁמָא, גַּשְׁמָא door-step; cf. § 51. In זִינָא couple, the ג becomes ז, as in modern Arabic and Syriac. It changes perhaps to ד in שַׁגְרָא, שַׁגְרָא to send. But the latter is more probably = صدق. In אַבְיָא for גַּבְיָא (§ 174) we have the change of ג to א.

§ 29. כ and ק frequently interchange: קַרְטִינִי, פַּרְטִינִי vetch; קַרְוִשְׁיָתָא, פַּרְוִשְׁיָתָא dealers in vegetables; פַּרְוִשְׁיָתָא, קַרְוִשְׁיָתָא balls, cakes. The interchange with ב frequently found in the texts is probably due to graphical errors.

§ 30. Intervocalic י changes to א in the adjective ending תָּא. Thus, בַּתְרָתָא the last, קַמְרָתָא the first, לִיבָתָא the Libyan, for \*בַּתְרִיָּא, \*קַמְרִיָּא, \*לִיבִיָּא.<sup>3</sup> In verbs: אִיתְפִּיֵּאת she was healed, Keth., 62 b; אִשְׁתַּפְּיֵינָא were changed, Col. MS., MQ., 25 b. But generally intervocalic י is elided.

Dentals.—§ 31. ד usually corresponds to Arab. د and ذ; but occasionally ז appears, even when it corresponds to د. Thus, זִי, זִי then, now (§ 182), זִבַּח to slaughter<sup>4</sup>; דִּינָא, דִּינָא loss; מְדִלָּא, מְדִלָּא dripping; דִּיפְיָא, דִּיפְיָא twigs; זִרְדִּתָּא, זִרְדִּתָּא sorb-plant-

<sup>1</sup> Cf. Syriac ܣܠܚܘܬܐ = ܣܠܚܘܬܐ, Brockelmann, *Lex. Syr.*, add. ad p. 112. Hebrew חֲבַצְלֶת may stand for שְׂבַצְלֶת, but with regard to its Assyrian equivalent, ח may be original. Cf. prothetic ח in Syr. ܫܡܥܘܬܐ.

<sup>2</sup> For this change cf. Bibl. Aramaic אַרְקָא earth; in some dialects, cf. D. H. Müller, *op. cit.*, p. 41; Nöldeke, *MG.*, § 66; Munk, *TM.*, p. 44, n. 127. Ethiopic ṣa q o q a ṣ a, to cry, lament, is a Šaph'el of \*q o q a ṣ a = ضوضى. One is tempted to compare also Judeo-German "koiken" to howl, although it is difficult to see the historical connection. Cf. also ברבק, *HG.*, ed. princ. = בצבק cast bubbles. Similar is the interchange of ד and ק: Hebr. שִׁקְד, Syr. ܫܩܢ almond. Cf. § 36.

<sup>3</sup> Cf. Jaeger, *BA.*, I., 489, 459.

<sup>4</sup> Cf. Nöldeke, *MG.*, 43; D. H. Müller, *Inschr. von Sendschirli*, 40 sq., 65.

tion; טַרְדִּינָא, טַרְדִּינָא wardrobe; זְבוּרָא bee, Hebr. דְּבֹרָה<sup>1</sup>; אֲדִילָא for אֲדִילָא young gazelle. In דָּא דָּא (§ 185) it corresponds to Arab. ضَعُ ضَعُ.

In the following examples we have not an interchange of ל and ד, but a rare syntactical use of ד, which can be paralleled in Assyrian: לֹא דְמִימְרָא does it not mean to say, Col. MS., Zeb. 50 a; וְתוּרֵי דְרִידֵיא וְתַמְרֵי דְעִסְקָא and oxen for ploughing and dates for trade, Sabb. 19 b.<sup>2</sup> In the first example there may also be dissimilation due to the preceding לֹא.<sup>3</sup>

§ 32. ט usually corresponds to Arab. ط and ظ, but occasionally it interchanges with צ; thus, מַטִּי and מַצִּי. In טלע it corresponds to 'Omanee Arabic ضلع to limp.<sup>4</sup>

§ 33. ת sometimes interchanges with ד: בְּגִידֵתָא the Bagdadian; קַרְדִּי, קַרְדִּי; לִיפְתָא, לִיפְתָא turnip. Cf. also § 21.

Liquids.—§ 34. ל interchanges with נ in the precative particle of the imperfect: נְהִי let him be, for לְהִי; מְדִין sufficient for irrigation, H. MS., B. B. 8 a, for מְדִין.<sup>5</sup> לוּמָא, Latin nummus, coin. Cf. also § 36.—עֲלִקָא leech appears also as עֲרִקָא.

§ 35. נ changes to ר in רִישְׁבָא fowler. Compare also טַמַר to hide with Hebr. טַמַן. A similar change would be in בַר son, בַרְת daughter, if they are identical with בֶן, בַת; but this is doubtful. Final ך changes to ם in מְנַשְׁתִּים he makes water, O. MS., Sabb. 134 a.

§ 36. ר appears frequently as ד. This may be simply a graphical error. But in view of the fact that the change of ר to

<sup>1</sup> Cf. also Arab. زُبُور alongside of ذُبُور.

<sup>2</sup> Cf. the variant in the פתשגן to Onkelos, Lev. 15:33 וְלִלְדָאִיב וְלִלְדָאִיב for וְלִלְדָאִיב, and in later literature: פְּדִהִי = פְּדִהִי HG. 29; דְּרִבִּנָא = לְרִי ibid. 108; דְּרִבִּנָא = לְרִי ibid. 373.

<sup>3</sup> The stock example for the interchange of ל and ד has always been אֲזַל = אֲזַל. But from the fact that the word occurs only in two forms, אֲזַל and אֲזַל, for both genders, and only in the sense of the present, and used only in the set phrase אֲזַל לְטַעְמֵיהָ, and only in a metaphorical sense, it is evident that such use of the word is only a piece of school-wisdom, based on a wrong interpretation of a biblical passage. A root אֲזַל is a mere fiction of our lexicographers. Later Hebrew literature abounds in parallels of a similar kind. Suffice it to point to פְּעִנָא to disclose, קַנְצִי end. and לֵב מְגִנָא grief. A full collection of such words would be of considerable interest.

<sup>4</sup> Cf. בִּיטָא egg in Jer. Šebu., III. 34 d; but this may also be equal to בִּיעָתָא with change of ת to ט.

<sup>5</sup> For the same phenomenon cf. TG., ed. Harkavy, §55. Cf. also Syriac ܢܢ and Hebrew-Aram. נַתַּן to give.

7 is attested in living speech,<sup>1</sup> such a change may in some cases be phonetic. The physiological kinship between 7 and 7' seems to be the same as between 7 (= غ) and 7'.

7 changes to 7' in תִּלְחִי two, תִּלְחִי twelve (§136).

§ 37. 7. On interchange with 7' cf. § 31. 7 stands for Arab. 7' in בָּזַע to split<sup>2</sup>; זָבְחָא clucking hen (connected with 7' to make noise, croak); אָזַח to heat is perhaps Arab. 7' ; בָּזַח, Arab. 7' to pass through, cross, is evidently connected with 7' .<sup>3</sup>

§ 38. 8 stands for 8' in סִבַּר to wait, hope for. On the other hand סוֹבַר to cup corresponds to Arab. 8' to examine a wound. The latter is connected with 8' to break open (said of an ulcer).<sup>4</sup> For its interchange with other sibilants cf. § 21.

§ 39. 9 interchanges with other sibilants (§ 21), with 9' (§ 32). It stands for Arab. 9' in צָרַךְ to be in need, בָּצַר to be few, עָבַץ to press together,<sup>5</sup> צוֹרֵץ to cry, shout = 9' , בִּצְבִיץ to cast bubbles.

<sup>1</sup> Maclean, *Gram. of Vernacular Syr.*, §121. For Ethiopic cf. Pratorius in *BA.*, I., p. 45.

<sup>2</sup> From an original 7' all the forms with 7, 9, 8 and 7' as second stem-consonant, which appear in the various Semitic languages, can be derived.

<sup>3</sup> Cf. also Hebrew גָּזַח (?) locust with 9' glutton; Mišnic זְבוּחִיתָא receptacle with 9' ; זָבְחָא bad soil with 9' ; זָבְחָא books, Psalms, with 9' , pl. זְבוּחִיָּם. Through the intermediate form 9' we get the form 9' book, mentioned in the Talmud as used among Persian Jews. Cf. Fraenkel, *op. cit.*, 248; Barth, *E. S.*, 26, 52. The development of meaning from 9' to put in order, 9' collect, to 9' book is similar to that in 9' book from 9' to sew together. Cf. later Hebrew אָגַרְרָא book, composition, and אָגַר to compose, write a book (vide Harkavy, *Leben u. Werke d. Saadjah Gaon*, p. ק"ח sq.). There seems, therefore, to be no ground for doubting the Arabic origin of 9' as Fraenkel does (*op. cit.*, 249).

<sup>4</sup> סוֹבַר (Targ.) to bear, carry, is closely connected with the idea of endurance, hope. The same connection we find in סָבַל (Targ.) to carry, suffer, endure. Arab. 9' , Assyr. za bālu (Barth, *ES.*, 50). Interesting variants to סוֹבַר we find in the Targ. to Psalm 96, 8: הוֹזְבְּרָא וְהוֹזְבְּרָא ; cf. Levy, *TWb.* s. v. סָבַר. The form סוֹבַר corresponds to Arab. 9' , 9' , to an Arabic by-form 9' . Similarly we find Hebrew 9' grain = Arab. 9' , a by-form of 9' pile, store of grain.

<sup>5</sup> Barth, *ES.*, 1, 5.

§ 40.  $\text{ש}$  interchanges with  $\text{ת}$  in  $\text{שקל}$ ,  $\text{תקל}$ , *to weigh, be worth*. With  $\text{ס}$  in  $\text{משי}$ ,  $\text{מטי}$  *to wash*.

*Labials.*—§ 41.  $\text{ב}$ . On interchange of  $\text{ב}$  with  $\text{ו}$  and  $\text{פ}$  cf. § 22. In  $\text{מִישָׁן}$  for  $\text{בִּישָׁן}$  *Beth Še'an* we have  $\text{מ}$  for  $\text{ב}$ .  $\text{עֲרֻקְמָא}$  = Hebr.  $\text{עֲרֻקֹב}$ , Arab.  $\text{عرقوب}$ .

§ 42.  $\text{מ}$ . Assyrian  $\text{מ}$  appears sometimes as  $\text{ב}$ , sometimes as  $\text{ו}$ :  $\text{עֲלָי}$  *upon*,  $\text{אֲרִיא}$  *west*,<sup>1</sup>  $\text{שִׁנְרִינָא}$  *cypress*.<sup>2</sup>  $\text{מ}$  changes to  $\text{נ}$  in  $\text{נְהַרְר}$  inf. Aph'el of  $\text{הָרַר}$  *to return*, B. Q. 81 b, and in  $\text{נְשַׁרְרָפִי}$  *melting*, Sabb. 110 b; in the plural endings of pronouns, nouns and verbs. It stands for  $\text{נ}$  in  $\text{בִּישְׁמָא}$  *terebinth*.

§ 43.  $\text{ו}$ . Initial  $\text{ו}$  has been retained only in the following words:  $\text{וָו}$  *Wau*,  $\text{וֵו}$  *woe! alas!*  $\text{וְאַלֵי}$  *proper* (alongside of  $\text{יְאַלֵי}$ ),  $\text{וְרִיא}$  *rose* and its derivatives,  $\text{וְעֵדָא}$  *meeting*,  $\text{וְתִיקָא}$  *tart*, and in a few proper names. In all other cases it has changed to  $\text{י}$ .

## DOUBLING.

§ 44. Doubling takes place in traditional pronunciation in about the same way as in Syriac:

a) As characteristic of certain grammatical formations; e. g., in the Intensive stems.

b) To show a double consonant; e. g.,  $\text{בְּבִי}$ ,  $\text{אֲמָא}$ .

c) As compensation for an assimilated consonant; e. g.,  $\text{שְׁתָּא}$  *year*,  $\text{תָּא}$  *thou*.

d) As compensation for a shortened long vowel; e. g.,  $\text{עֲלָי}$  for  $\text{עֲלָי}$  *upon*,  $\text{נְמִי}$  (§ 182).<sup>3</sup>

e) To lengthen artificially a short word; e. g.,  $\text{פִּימָא}$  *mouth*,  $\text{אֲבָא}$  *father*.

f) To preserve a short vowel; e. g.,  $\text{לְשָׁנָא}$  *tongue*, Arab.  $\text{لِسَان}$ ,  $\text{תִּיתְרָא}$  *bridge*, Assyr. *titûru*.

g) Doubling is retained at the end of a word in  $\text{תָּא}$  *thou*, in the pronominal ending of the participle,  $\text{אֲמַרְתָּ}$  *thou sayest*, and in  $\text{רַב}$  *Rabbi*, usually pronounced  $\text{רַב}$ .<sup>4</sup>

<sup>1</sup> The Assyrian equivalent is *amurrû* (cf. Jensen, *ZA.*, X., 339 sq.) and  $\text{אֲרִיא}$  stands for  $\text{אֲרִיא}$ .

<sup>2</sup> *TG.*, ed. Harkavy, § 49, has  $\text{לְבָר}$  for  $\text{לְמָר}$  *Lamed*.  $\text{הָרַא}$  *to see* may also be connected with the Syriac  $\text{ܠܝ}$ .

<sup>3</sup> The transcription of proper names in the old versions and in Josephus shows us a number of similar cases; e. g., *Saddûk*, *Abessalôm*, *Abennêr*, *Annân*, for  $\text{צֻדְק}$ ,  $\text{אַבְשָׁלוֹם}$ ,  $\text{אַבְנֵר}$ ,  $\text{אַבְנֵר}$ . But, in cases like *Abessalôm* and *Abennêr*, the versions may have taken them to be composed of  $\text{אַבְנֵר}$  (=  $\text{בְּנֵר}$ ) +  $\text{שָׁלוֹם}$  or  $\text{בְּנֵר}$ .

<sup>4</sup> Cf. Nöldeke, *SG.*, § 23, H.

*Resolution of Doubling.*—§ 45. To judge from the cognate dialects, resolution of doubling must have frequently taken place. In a case of resolution, the preceding short vowel was either dropped, or lengthened, or retained intact by the insertion of a liquid. In the case of vowel-lengthening we can only know that a resolution has taken place when the vowel changes its quality, as from *חִירֶק* to *צִירִי*, or from *פַּתַח* to *קַמִּץ*, not otherwise.

INSERTION OF CONSONANTS.—*Insertion of a Liquid.*—§ 46.

a) *מ*: *אֲמִפּוֹזָא* *nut*.

b) *נ*: *חִינְפָא* *feast*; *פַּנְדָא* *pot*; *גַּנְדָר* *to roll*; *אֲסַתְנַדְרָא* *vice-roy*, Pers. *ustadâr*, and other words.

c) *ר*: In the so-called Par'el forms: *בְּרִזַל* *to shake*, *גַּרְבַל* *to mix*, *בְּרַיִם* *to cut*, *דְּרִיזַק* *to imprison*, *שְׂרַיִב* *to let hang down*, *שְׂרַבַט* *to stretch oneself flat*, *פַּרְיֵשׁ* or *קַרְקֵשׁ* *to strike, tingle*, *פַּרְנֶשְׂתָא* or *קַרְנֶשְׂתָא* *shepherd's bell*, *גַּרְנֶשְׂתָא* *clod*, *יְרִדְקָא* *school-boy*, *קוּרְקַבְן* *crop, craw*.<sup>1</sup>

NOTE.—In words of foreign origin *שׁ* seems to be similarly inserted: *בַּשְׂקָר* *he searched*, Mandaic the same; *אִישְׂכַפָּא* *saddler*, Assy. *aškapu* = Arab *أَكْف*; cf. Assy. *iškaru* = *ikkaru* = *אֲכָרָא* *peasant*, all before a *k*-sound.

*Insertion of ה*.—§ 47. A *ה* is sometimes inserted in short words in order to make them triconsonantal. Thus *אֲבָדְוֵן* *fathers, parents*, plural of *אֲבָא*; *אֲמָהָא* *bond-maid*; *אֲמָהוּ* *the status of bond-maid*; *גִּילְהֵי* *flashes* (*גִּלְיֵי*), *נִנְהָא* *mint*; *שְׁלֵהֵי* *end*; *אֲמָהֶתָא* *flanks*; *אֲמָהֶתָא* *mothers*.

*Insertion of a Semivowel.*—§ 48. In the plural of the noun *ו* or *י* is in a few cases inserted before the ending of *תָא* to avoid an hiatus.<sup>2</sup>

#### ASSIMILATION.

§ 49. A consonant may be assimilated to a preceding or following consonant either entirely or partially. In the latter case the partially assimilated consonant may influence the adjoining consonant so that the resulting assimilation is reciprocal.

*Complete Assimilation.*—§ 50. 1. The *כ* is progressively assimilated in the reflexive stems of verbs *כ'פ*—frequently in

<sup>1</sup> Cf. Fleischer in *Levy's Dict.*, IV., 481 b.

<sup>2</sup> Cf. Sachau, *Skizze des Fellucht-Dialekts von Mosul*, p. 15.

the Ithpe'el, more rarely in the Ithpa'al.<sup>1</sup> Thus, אָתָמַר *was said*, אִיתָסַר *was forbidden*, אָתָנַח *he sighed*, אָתָמַרָא *was said*, אִיתָפַי *was healed*, דִּיִּילִידוּ *that have been born* (Ned. 30 b), לִיבְסוּמִי *to cheer oneself up with wine* (Meg. 7 b, Col. MS. לְאִיבְסוּמִי), לְקַלְקוּלִי (M. MS. Er. 49 a, eds. לְאִיִּקְלְקוּלִי), אֶלְתָּר *on the spot, at once*, for אֶתְר . In the last word the ל is not doubled. מִנְּאָן *whence* for מִנְּפָאָן, from מִן אָן; רַבִּינָא a proper name for רַבִּינָא = רַב אֲבִינָא.

2. ה is regressively assimilated in אִינְפִין *they*, הֵנִי *these*, בִּדְרֵתוֹן *their being dispersed* (eds. A. Z., 10 b), מְשֻׁתְּלֵיתוּ *you are tired* (A. Z., 72b); אֶדוּמִי *to cut to pieces*.

3. ח is assimilated in מְסוּתָא *bath* (orig. מְסוּתָא, § 90); מַסָּא *shovel*, לִישְׁלוּפִינְדוּ O. MS., Sabb. 98 b, שְׁלוּחָא; תַּתָּא *below*; פּוּתָא a certain dish (= פּוּתָא).

4. ע is assimilated in אִיתְבִּירָא *was done*, Col. MS., Zeb. 60 a, שֶׁב *seven*, which stands for שֶׁב\* = šabbu = šab'u. Similarly תִּשְׁשׁ *nine*, V. L. Taan. 13 b, for tiššu = tiš'u.<sup>2</sup> אַפָּא *hyena*, for אַפְעָא (§ 27). אִיבִי (= אִיבְעִי) Col. MS., Zeb. 6 ab, 14 b, אִיבִי *ibid.* 20 b; מִיבִי *ibid.* 18 b. By progressive assimilation מַבְרָא *ferry*, מַבְרָא *ferry-man*.

5. ל is assimilated in many forms of the verb סַלַּק *to go up, ascend*: לִיפַּסַּק, לִיפַּסַּק, for לִיפַּסַּלַּק, לִיפַּסַּלַּק; in אֶלְתָּא *upon* (§170), זִיקְתָּא *sharp-shooter* זִיקְתָּא or זִיקְתָּא.

6. נ is assimilated in אַתָּא *thou*, אַתָּא *ye*, אַתָּא *woman*, אַפָּא *face*, עִזָּא *goat*, אַבּוּבָא *flute*, שְׁתָּא *year*, מְטוּל *on account of*, מִסְקָן V. L. Pes. 3 b, in verbs פִּנ, and in verbs לִנ before נָא, נָן; also in מִן *from*.

7. ד is assimilated in בּוּשְׁתָּא *heap*, M. MS., Er. 14 b, קַמָּא *first*, קַמִּי *before*, שֶׁשָּׁא *six*, שֶׁשִּׁין *sixty*; אֶלְתָּא *until* (§182).

8. ת is assimilated in נְקִיטוּ *ye hold*, eds. Pes. 110 b; שְׁמַתִּיהָ *I put him under the ban*, M. Q. 17 a; אֶנְתָּא *hast pleased*, Hull 137 b; אִיכָא *there is* (אִיתָא כָּא) לִיכָא (sic) *there is not* (= לֹא אִיתָא כָּא); in the reflexive stems not עִי or פִּאי before dentals or sibilants, and, by analogy, before all consonants: אִיזְבִּין

<sup>1</sup> Cf. Haupt, SFG., 10, 1; AEV., 10.

<sup>2</sup> Cf. Haupt, SFG., 10, 1.

was sold, אִיזָהָר took heed, אִישָׁבְשָׁא was persuaded, אִיתַפְּרוּ they made profit, a. o.

9. מ is assimilated in תַּמְגָּרָא merchant, Assyrian tamgaru; אֲרִיכְלָא artisan, Assyrian dimgallu, with prothetic א and inserted ר; שְׁלָמָא = מְשָׁלָם = Assy. šalamtū.

*Partial Assimilation.*—§ 51. a) א is partially assimilated to ט, צ and כ, and becomes ע in טַיִיעָא Arab. (طَائِي), צַלְעֵי tanners, עֵצִיָּעָא pot,<sup>1</sup> עֵיכְלָא a measure.<sup>2</sup>

b) ג is assimilated to ש in פְּשׁוּרָא joist, Assy. gušūru. כ to ז and ח in זְגִינִתָּא glass, Heb. זְכוּכִית; פּוֹדִילָנָא for פּוֹדִילָנָא a certain bird. ק to ר in גְּרִיצָתָא twist, √ קרץ.<sup>3</sup>

c) ת is partially assimilated to ז in the reflexive stems of verbs ז"ז אִיזָהָר he took heed, אִיזָהָק he attended, and without transposition אֲדוּזְטַר it seemed small, 'Ēn Ya'aq. Sanh. 95 a. To ל and ר:<sup>4</sup> in זְהֻלְטָא hod, זְהֻטְרָא small, (§ 56), בֵּיטְרֵי name of a place. To צ: in טַצְדִּיקָא excuse, טַצְהָר white spot, and in verbs פ"צ אִיצְטְרִיךְ was necessary, אִצְטַעַר he grieved. To ח: in טַחַר to press. To ד: in לְהַזְדַּלְהֵל, Alfasi B. B. 8 a.<sup>5</sup> To ק: in קַטַל to kill, קַטִּינָא small, קוֹשְׁטָא truth.

d) ס is assimilated to a liquid in עֲרֻזָּא cradle, טַיִיזָן proud,<sup>6</sup>

*Reciprocal Assimilation.*—§ 52. a) Here belong מִזְנָא or מִזְנָא (§ 92), Hebrew מִסָּךְ and מִזְג, ס first assimilated to מ, then כ to ז. Similarly פִּתְכָא for פִּתְכָא bundle. But they may also be two parallel forms. In זֻדָּא outfit, Assy. çubātu, zubātu, dress, צ is assimilated to ב, then ח to ז, ב becomes ו. צַבַּח to prepare still occurs as variant to זָבַח.

<sup>1</sup> Cf. Fraenkel, 69.

<sup>2</sup> Cf. Palestinian עֵטָא Aph. of טוּה; עֵטְעָמָא something to taste, עֵטְמָא flank, עֵכְסִילוֹ Kislēu, עֵפְרֵל digestion, עֵטְלִיז κατάλυσις, עֵגְרוֹן white. In later literature עֵכְפַּת concerns. Arab. عسقلون Ascalon. Assimilation of כ to ע occurs in עֵקְבָה retention.

<sup>3</sup> Cf. גְּנִיגֵי κυνηγός.

<sup>4</sup> Cf. Barth, ES., 36 sq.

<sup>5</sup> Cf. Targ. and Syr. אֲזֻדְרָכָל. In later Hebrew I have met with זְזֻמְזָגָה.

<sup>6</sup> טַיִיזָן or טַיִיזָן is in form and etymology identical with Arab. طَيْشَان, from طاش to be out of mind. For the development of meaning cf. זָהָר proud and Arab.

أَسْتَيْهَر to be insane.

<sup>7</sup> Cf. Barth, ES., 33, 51.



b) A sonant and a surd sometimes change to a surd and a sonant. **כְּפִרִית** *sulphur* (Hebrew) appears as **כְּפִרִית**. The pronunciation was probably in both cases alike.<sup>1</sup>

DISSIMILATION.<sup>2</sup>

§ 53. In words containing two identical or similar sounds one of them is usually dissimilated when the word is in frequent use.

1. **ל** dissimilates to **ד** in **פְּדִי־לָתָא** *pepper*, Col. MS., Meg. 7 b; to **נ** in **נֶהֱמָא** *bread*; **נִידְהָא** *to* (§ 177); to **ר** in **גְּרִפְלִידָא** *slice*, **אַרְמְלָתָא** *widow* (through an intermediate \***אַלְמְלָתָא**); but the stem may be **רמל**; **מִבְּרַבְּלִיתָא** *mixture of white and black*:

2. **נ** dissimilates to **ר** in **תְּרִיין**, **תְּרִיין** *two* (but **תְּנִינָא** *second*).

3. **ר** dissimilates to **ל** in **תּוֹרְפְלָא** *wild ox*; **גְּרִפִּילָא** *rocket*.

4. **ד** dissimilates to **ת** in **בְּגֵד־תְּתָא** *the Bagdadean*. To **ל** in **לְאִידִבְק אַנָּא בּוֹרְעִיה** *that I should be connected with his descendants*. M. MS., Pes. 49 a.

5. **ט** dissimilates to **ת** in **בוֹטִיטָא** *spark*, alongside of **בוֹטִיטָא**.

## VANISHING OF CONSONANTS.

§ 54. a) Initial consonants. **א** is dropped in **חַד**, **חַדָּא** *one*, **חַרָּא** *another*, and in the imperative of **אתא** *to come* and **אזל** *to go*.<sup>3</sup>

**נ** is dropped in some forms of the imperative Qal of verbs **פ"נ**, following the analogy of the imperfect.

§ 55. b) Within the word. **א** is elided in contractions: **לִית** *there is not*, from **לֹא אִית**; **הֵלִין** *those*, from **הָא אֵלִין**. It quiesces in a preceding vowel: **תּוֹרִיתָא** *form*, from **תּוֹרִיתָא**; **רִימָא** *wild bull*, **רִישָׁא** *head*, especially in **פ"א** verbs. It is also elided in the adjective ending **תָּא** (§ 82).

**ה** is syncopated in **תִּינָה**, **נִידְהִי** (§ 124).

**ה** quiesces in a preceding vowel in **שׁוֹדָא** *favoring*, **שׁוֹתָא** *sprout*, **אַנְן** *we*, **חַדְדִּי** *one another*, **אַחַרְשִׁינָא** a certain bird = Assyr. *aḥaršānu*, or *aḥuršānu*, Syr. **ܐܚܪܫܢܐ**, Arab. **وَرَشَان**, *ringdove*. It is syncopated in **תּוֹתִי** *beneath, below*.

<sup>1</sup> Cf. Haupt, *BA.*, I., 3; *W. B. H. (Hebraica, I., 231)*.

<sup>2</sup> Cf. Haupt, *AEV.*, XII., 17-20; *W. B. H. (Hebraica, I., 224 sq.)*.

<sup>3</sup> Cf. Hebr. **חַד**, **חַדְדִּי**; Arab. **مَرٌّ**, **فَحْنٌ**; Syriac **ܣܘܐ**, **ܣܘܐ**.

§ 56. ע quiesces in a preceding vowel in some verbs whose second stem-consonant is ע: הִיץ to *stick in*, הִיח to *exude*, סִיר to *visit*, הִיר to *be awake* (secondary root of עִיר), עִיח to *double*, Arab. ضَعَف. It quiesces also in a few verbs פִּעַ: מִיבַד to *do*, Col. MS., Zeb. 60 a, מִיָּקַם to *pronounce incorrectly*, Ned. 16 a, and in זִיטַר *small*, from זַעטַר = זַעטַר (§ 56), i. e., זַעַר with infixed ח. It is syncopated in אֶטְפָּא *ring*, רִיפְתָּא *bread*, and quiesces in the compound numerals הָדֵיִסַר *eleven*, הָרֵיִסַר, *twelve*, etc. (§ 136). In בְּעָנָן *we want*, Col. MS. Zeb. *passim*, for בְּעָנָן.

§ 57. ג is lost in זָוִיאַ pair, *scissors*, and אַבֵּי *at, upon* (§ 174). The *g* in this case first became *g<sup>u</sup>*, then the separate elements *g* or *u* were lost.<sup>1</sup> Perhaps belong here שִׁבֵּשׁ and שִׁבֵּשׁ?

§ 58. ל quiesces in קוֹמַר *καλαμάριον*, M. MS., Sabb. 80 a.

ר quiesces in the preceding vowel in קוֹקְנֵי *worms*, קֶרֶק, in the compound בִּיזָא for בִּיר זֶרַע (or origin. בִּזָּא from בִּיר זֶרַע), and in אֲמִינָא *I say*.

מ is dropped in a few participles of Pa"el: שִׁבֵּשׁ *trim the vine*, B. M. 73 a; יִבְמִינָן Yeb. 41 b; סִלְקֵי M. MS., B. Q. 48 a; קִדְמִינָן Pes. 53 b, and others.

נ is syncopated in מְנַשְׁתִּיחַ *makes water (sibi)*.

§ 59. ד is dropped in אֵינָא *ear*. (If Fleischer's opinion given in Levy's *Neuh. Wb.*, III., 312 b, that ד interchanges with ר is true, then אֵינָא may come from אֵינָא = אֵינָא).<sup>2</sup> In זֶרְתָּא *sorb-bush*, for זֶרְתָּא.<sup>3</sup>

§ 60. c) Final consonants. א, ו and י quiesce in the preceding vowel in stems ל"א, ל"ו and ל"י. The two former then pass into ל"י. The י appears in a few forms, especially before suffixes. ח and ע are generally retained, but are treated in a few verbs and nouns like א. Thus, גַּח = גַּח to *rumble*, ע in נִינָא *mint*, אִירִיָּא *argument*, בִּזַּי to *break*, טַבֵּי to *sink*, פַּדֵּי to *wound*, פַּסֵּי to *spoil*, שַׁפֵּי to *slant*, שַׁקֵּי to *sink*, אַשְׁתַּמוּדֵּי to *have identified*.

<sup>1</sup> This phenomenon is frequent in Indo-European languages. Cf. also Fraenkel, *op. cit.* XXII., 107.

<sup>2</sup> For a change of ד to ב, cf. Praetorius, *BA.*, I., 44, and Maclean, § 106.

<sup>3</sup> Perhaps also in the Palestinian proper name יֶלְדָּתָא for יֶלְדָּתָא *child*, as in Syriac. But it may also be a shortening of אֵילְתָּא or contraction of יֶעֱלָתָא. Cf. also §§ 116. 119.

§ 61. ך quiesces in some forms of the imperfect and imperative Qal: אִימָא, אִימָא, לִימָא, נִימָא; אִימָא, אָמַר to say.<sup>1</sup> In שָׁדָא he sent, M. MS., Ber. 42a, סָנָא he locked, H. MS., B. M., 86a; in זִטְטָא small, אֲשֵׁר Asher; perhaps also in אִיִּיתָי is superfluous, but this may be אִיִּיתָי (M. MS., Sabb. 64a).

§ 62. ל is dropped in some forms of אָזַל to go: אָזַת he went, M. MS., B. M. 101b, 103b, Col. MS., Pes. 111b; אָזַי he goes, Col. MS., Pes. 110b; נִיִּיזִי let him go, K. MS., Mem. 2a; זִי go, Col. MS., Pes. 104b.<sup>2</sup> In שָׁקָא he took, Qidd., 81b, M. MS., A. Z. 3a; שָׁקִי takes, MSS. Sukk. 52b. In קָלִי for קָלִיל light.

§ 63. ן is dropped in the dual and plural of verb and noun, בִּי, תִּי, תִּי, תִּי, two, מֵאָתִי two hundred, אָמְרִי they say, בֵּי between, פִּי for פֶּן, דִּי for דֶּן; מִנָּא for מִנָּאן (§ 90). The feminine plural ending ךַּ loses its ן only in one case: לִיתְצַדְדָּה they may be caught, M. MS., Sabb. 43b.

§ 64. ך is dropped in דִּיאָבָא for דִּיעֵבֵד (§ 159).<sup>3</sup>

ח is dropped in בֵּי house, שַׁבָּא Sabbath, week;<sup>4</sup> in the absolute state of feminine nouns: אַוּחֵרִי or אַוּחֵרִי another, אַנְתָּי matrimony; is not retained even before suffixes in לְאַחֵרֵיהּ to do it late, Sabb. 119a, לְאַסְיֵיהּ to heal him, לְנַסְיֵיהּ to try them, Rašī Sanh. 101b; and is usually apocopated in the sing. fem. of verbs in the participles and the perfect.

§ 65. ב is apocopated in אַחֵי again, נִשָּׂא blew, MSS., B. M. 85b, 86a, Rašī Taan. 24a; נִסִּי marries, Col. MS., M. Q. 3b, נִסִּי Col. MS., Zeb. 5a.

§ 66. מ is dropped in many forms of קָוָם to stand: אִיקָי, אִיקָי, לִיקָי, נִיקָי; קָי stand thou, Col. MS., M. Q. 25b, M. MS., Sanh. 95a; קָא, קָא, stands; קָיִנָּא I stand, Col. MS., Zeb. 19a, בּוֹקִינָא I explain, *ibid.* Pes. 90a; אִוְקִיתֵיהּ I explained it, *ibid.* M. Q. 25a. Here the suffixed forms are derived from the apocopated forms.

TRANSPOSITION OF CONSONANTS.—§ 67. בַּוּחָא, בַּוּחָא desolation; מְדָרָא, מְדָרָא water-course; טַפְסָא, טַפְסָא chest; קִלּוּפָא, קִלּוּפָא; בּוּבְיָא, בּוּבְיָא, shuttle; and others.

<sup>1</sup> Cf. אָמַא says, 'Anān, quoted by Harkavy in *MWJ.*, 1893, p. 225.

<sup>2</sup> The verb אָזַל to heat is perhaps an Aph'el of אָזַל. For the development of meaning cf. Hebrew הֶעֱלָה, הֶסַק, and Syriac שָׁגַר. Cf. also § 37.

<sup>3</sup> Cf. בְּדִיאָבָא. *TG.*, ed. Harkavy, § 181.

<sup>4</sup> Cf. C. Levias, *AJP.*, XVI., 34.

## B. VOWELS.

IMĀLÈ.—*Pathah*.—§ 68. Original *ā* in closed and intermediate syllables frequently changes to *i* (or *ě*). Thus, פִּסְחָה Passover, בֶּשָׂרָא meat, שָׂטָנָא Satan, רִגְלָא foot, קִימָחָא flour, זִימְנָא time, גִּינְחָא garden;<sup>1</sup> in the preformatives of the imperfect Qal; in the first syllable of the perfect Pa'ēl when the second stem-consonant is ר or a guttural: e. g. קָרַב brought near, מִיעַט lessened, B. Q. 51 b; צִיעַר vexed Qidd. 70 b, Ned. 62 a; פִּירַשׁ separated himself, Söt. 4 b; נִיחַם roared, Hull., 59 b; in the second stem-syllable of the imperfect in Pa'ēl לִיתִּיהָ let him lower it, Sabb. 67 a; לְצִינְנָה let him cool her off, B. B. 74 b; in the enclitic pronoun זָבַנְתָּ hast bought, B. M. 51 a, קָטַלְתָּ hast killed, *ibid.* 59 b; מְזַבְנִית sellest, *ibid.* 72 a, סָתַרְתָּ breakest down, B. B. 4 a; in the perfect אֲרַבְעִית placest, B. Q. 114 a; in the first syllable of the Aph'ēl הִוָּה מִיגְמַר taught, A. Z. 3 b, דְּמִיכְלִי that he shout, B. B. 5 a; לְאַיְשׁוֹנִי to make water, B. B. 19 b; לְאַיְפְסוֹלִי to make unfit, Pes. 15 b (fragm. ed. by Lowe).

Long Qāmēç.—§ 69. Original long קָמֵץ at times changes to *e* (or *i*). Usually so when *ā* has arisen in consequence of the quiescing of an א: תִּיכַל, תִּימַר, תִּיזִיל, מִיכַל, מִימַר, מִינַס, מִינַס, from original \*מִאֲכַל, \*מִאֲמַר, \*מִאֲזִיל, \*מִאֲנַס (primarily 'תָּא, 'מָא); מִיִּשָׂא head for \*מִאֲשָׂא; מִיִּשְׁקֵלִי inf. of שָׁקַל to weigh, be worth, Ar. 18 b; מִיִּגְמְרִי to study, Hôr. 12 a; inf. from הוּרַר to return, Ar. 23 a; חֲדָתִי, חֲדָתִי new, B. M. 73 a; חִוְרָתִי white, אוֹפְמָתִי black, רַבָּתִי great, זוֹטְרָתִי small, and other words like them.<sup>2</sup> מִיִּנְיָיְכִי small, מִיִּנְיָיְכִי your vessels, garments, M. MS., Pes. 111 b; רִיהוּטָן are frisky, Sabb. 32 a; שִׁיבְקֵיהוּ their deceased parents or relatives, B. M. 70 a; אִינִישׁ man. So also in the infinitives קָטוּלִי, קָטוּלִי, אֲקָטוּלִי, אֲחָקָטוּלִי, אֲחָקָטוּלִי (§ 223); and perhaps in the plural ending of the verb יָן for יָן.<sup>3</sup> A kind of imālè is diphthongization (§ 80).

<sup>1</sup> Some of these forms may be regular by-forms.

<sup>2</sup> Barth takes the ending תִּי to be identical with the pronominal element we find in the Ethiopic pronoun *ie'eti* (ZDMG. 46, 688, n. 1). In Mandaic this appears as *tē* (Noeldeke, *MG.* 154); in Palmyrean it has the form תִּה (Halévy, *Maḥbereth*, p. ס"ה); in Arabic تِي, تَهِي, تَهِي. But how would this theory explain the masculine form תִּיהָ? It is noteworthy that this ending תִּי appears only in adjectives.

<sup>3</sup> So in Modern Arabic the nominal ending *ة* is pronounced *e*, such forms as *رَمِي* are pronounced *ramē*, cf. also the transcription of Aramaic *e*, *i*, by Arabic *ā* (Fraenkel, *op. cit.*, XVII.). For a similar change in Amharic, cf. Praetorius, *Amhar. Sprache*, p. 23.

**OBSCURATION OF Â.**—§ 70. The obscuration of *â* to *ô*, so characteristic of Hebrew, is rare in the Talmud. תְּנוּיָא *study*, פְּרִשְׁוֹתַיִכֶּנָּה *your weekly lessons*, Ber. 8 b; רַבְבוֹתָא *myriads*, K. MS., Sanh. 26 a (bis); מוֹר *my lord*, P. MS., Ber. 58 b.<sup>1</sup> The nominal ending *ân* is at times obscured to *ô* or *û* under the influence of the *n*. אֲבִשׁוֹנָא *dried ears of corn*; אֲדִירוֹנָא *bed-room*, נְסִיוֹנָא *trial*.

**VOCALIC EPENTHESIS.**—§ 71. The final vowel *i* of the 1. com. and the 2. fem. sing. and the final *û* of the 3. masc. plur. of the perfect influence their preceding vowel and are themselves apocopated. Thus, qat(a)l(a)tî becomes qat(a)lait, and contracted q(a)t(a)lêt, or q(a)t(a)lit, קַטְלִית or קֶטְלִית. Similarly, the perfect q(a)t(a)lû becomes q(a)ta<sup>u</sup>l contracted to q(a)tôl קַטוֹל (§§ 232, 243).<sup>2</sup> The pronominal suffixes *akhi thine* (f.), *akha thine* (m.) and *ahi his*, become a<sup>i</sup>kh, a<sup>a</sup>kh, a<sup>i</sup>h and contracted, הַי, הַי, הַי. The last form *ahi* for *ahu* or *ihu*, is due to analogical influence. An equivalent form *ihu* became by transposition *uhi* (cf. אָבִיהוּי *his father*) and in analogy of the latter such a form of *ahi* was formed.

**INFLUENCE OF CONSONANTS ON VOWELS.**—§ 72. The quiescence of one of the consonants א, ר, י, ה, ח, ע, or ך, lengthens the preceding vowel. Thus אֵימָא *I say* (for אִאמַר\*); רֵישָׁא *her head* (for רִאשָׁתָּה\*); סָגִי *he went* (for סָגִי\* = sagii); מַיְבַד *to do* (for מַעְבַד); בָּנָא for בָּנָה *it rumbled*; קוֹרְקָנִי for קוֹרְקָנִי *worms*. The same is the case when any other final consonant disappears; as שָׁקָא, נָשָׂא, דִּיאָבָא, for שָׁקַל, נָשַׁב, דִּיעַבַד (§ 159); אֵי for אִן *if*.

§ 73. The neighborhood of an ע sometimes produces imâle: אַרְבַּעִי *four*, חֲדָסְרִי *eleven* (= חֲדָאֶסְרִי), אַרְבַּיְסַר ('אַרְבַּעָא ע'), שְׁתַּיְסַר ('שְׁתָּא ע'). On the other hand, ר and the gutturals ה, ח, ע change a preceding short vowel *ě*, *i*, or *u*, to *a*: בַּר *son* (בֵּר), תְּרַתַּיִן *two*, (תְּרַתַּיִן\*), לֵימַר *he says*, (לֵימַר\*), יָדַע *knows*, נָגַה *is late*, אָמַר *says*, זָבַח *slaughters*, with *a* for *i*. But אֵמִינָא *I say* (for אִמְרָנָא) and שְׂבִיעָנָא *I was satisfied*, Col. MS., Meg. 7 b.

<sup>1</sup> Cf. מוֹר, HG., 407, 417. Still the ך in some cases may simply denote קמץ, not דוּלָם. Cf. נְגַזְזוּל, TG. ed. Cassel, 41; נְטָמְוָא, *ibid.* 41, and G. Hoffmann, ZDMG. 32, 737.

<sup>2</sup> Jastrow, s. v. כְּבִיד, reads Nidd. 56 a כְּבִיד *I swept*, which, in his opinion, stands for כְּבִידִי. But this is a mistake. As is evident from the next page, we have here כְּבִיד, 3. person for 1., a frequent occurrence in the Talmud.

§ 74. The neighborhood of a labial or of a liquid obscures at times *ă* (or *i*) to *ũ* (or *ō*). This phenomenon is more frequent in the cognate dialects.<sup>1</sup> מַבְרָא *man* (already in Bibl. Aram.), הַיִּבְשָׁא *honey*, גַּיְפֵנָא *vine*, אִיפָא *leaven*, תּוֹמְרָתָא *date-palm*, מוֹמְרָא *a weaving*, Sabb. 58 a, טַלָא *shade*, אִילְלָא *wine-pressing*, עוֹרְפִילָא *rain-shower*, פּוֹרְצִידָא *grain of seed*, אִרְזִילָא *the young of a gazelle*;<sup>2</sup> מוֹקְשָׁה inf. Qal of קָשִׁי *to be difficult*, Yeb. 40 a; פּוֹתָח Pers. katah, a certain dish.<sup>3</sup>

NOTE.—In פּוֹמ *mouth*, we have an original nominative פּוּ +mimation. In the first syllable of אִרְזִילָא we have an attempt to render the Arabic غ.

FLUCTUATING VOCALIZATION.—§ 75. Some words fluctuate in their vocalization, and it is impossible to tell which is the original form. Thus אִיזְלָא *web* appears also as אִיזְלָא, אִיזְלָתָא, אִיזְלָתָא or אִיזְלָתָא, and אִיזְלָתָא; צוֹצְלָא a kind of doves, הַיִּדְבָא *fly*, appear also as צִיִּצְלָא, הַיִּדְבָא, and similarly many other words.<sup>4</sup>

SHORTENING OF LONG VOWELS IN CLOSED SYLLABLES.—§ 76. In the traditional pronunciation long vowels in closed syllables are shortened. This is most marked in the case of קִמְוֹן as it differs from פִתּוּחַ also qualitatively in Ashkenasic pronunciation. Thus, אִמְרִין, בְּתָרָא are pronounced אִמְרִין, בְּתָרָא.

COMPENSATORY LENGTHENING.—§ 77. Compensatory lengthening takes place in מְמִילָא (§§ 77, 90), אִיִּבּוּ a proper name, for אִבּוּ (= Arab. أَبُو), בִּיִּדָא *liar*, (= בְּדָאָה; cf. § 77), עֵיִפִּיָּה *its branches*, M. MS., Pes. 111 b, for עֵפִיָּה = עֵפִיָּה of eds.; דְּהִיִּנּוּ, for דְּהִנּוּ = דְּהִנּוּ of eds.; דְּהִיִּנּוּ, for דְּהִנּוּ = דְּהִנּוּ of eds.; דְּהִיִּנּוּ, for דְּהִנּוּ = דְּהִנּוּ of eds. (§ 119); דְּהִיִּלּוּנִיָּה *that they may lift him up*, 2 M. MS., M. Q. 28 b, for דְּהִלּוּנִיָּה;<sup>5</sup> כּוֹכְבָא *star* (through an intermediate kakkabu); הַצּוֹצְרָתָא *trumpet*; שִׁישׁוֹרָא *chain*; פִּיכְלִי *partridges*; צוֹצְלָא or צִיִּצְלָא a kind of doves; קִיִּקְלָתָא *dung-hill*; שִׁישׁוֹרָא *chain*; שׁוֹשְׁבָנָא *sesame*; הַיִּדְבָא or הַיִּדְבָא *fly*; לּוֹלְבָא *palm-branch*; שׁוֹשְׁבִינָא *bridesman*; צְלוּלִיבָא (= צַלְבִּיבָא Çaph'el of לוּלִיבָא).

HEIGHTENING AND DEPRESSION OF VOWELS.—§ 78. Short *u* is heightened to *ō* in a final syllable: אִקְטֹל, אִקְטֹל. Long *o* is

<sup>1</sup> It must be remembered that some of the forms with *u* may be by-forms.

<sup>2</sup> Cf. Noeldeke, *MG.*, 17 sq., *ZDMG.*, XXII., 455; Dalman, *op. cit.*, 65.

<sup>3</sup> Cf. Fraenkel, *Fremdw.*, XVII.; G. Hoffmann, *LCB.*, 1881, Col. 416, 1882, Col. 320.

<sup>4</sup> Cf. Noeldeke, *MG.*, § 15.

<sup>5</sup> G. Hoffmann, *ZDMG.* 32, 754, cites Bar Hebraeus to Ezr. 16:24, gaibhē for gabbē

sometimes pronounced *û* as in Western Syriac. This is regularly the case in infinitive forms קְטוּלִי, קְטוּלִי, etc.; in the pronouns and pronominal suffixes אֲתוֹן, אֲפֹן, אֲיָנְהוּ, אֲהוּ, אֲכוּ; in the perfect with transposed final vowel קְטוּל (§ 71); in the names of the letters יוּד, קוּה; frequently in the plural endings of the verbs אֲתָנוּ, אֲתָנוּ, etc.

Final *ē*, *e*, if not plural ending, is frequently pronounced *î*: אֲיָנְהוּ *they*, תְּהָרְתִי, תְּהָרְתִי, *new*, etc., and in a few other cases; e. g., הִבִּיתְהוּ *his wife*, lit. *the one of his house*.

DIPHTHONGS.—§ 79. In diphthongs whose second element is *î* the latter has retained its vocalic force in traditional pronunciation; while in diphthongs whose second element is *î* the latter is pronounced as *â* or *â*. Thus, בַּיְתָא *house*, בַּתְרֵייתָא *last*, are pronounced baitho, bathraitho, but טוּיָא *roast*, הוּשָׁא *treading*, הוּקָא *exactitude*, tavyo, dafšo, dafko.

Diphthongization.—§ 80. The vowels *î*, *ē*, *ā*, change sometimes to *ai*. The vowels *ō* and *û* to *au*. That an original diphthong thus reappears is only incidental.

a) *î* and *ē*: אֲיָנְיִיס אֲיָנְיִיס *I became sick*, M. MS., Sabb. 145 b; אֲיִפֵּיס *was satisfied*, B. Q. 113 b; אֲיִיזָא *she committed adultery*, Sanh. 106 a; צֵייל *clear*, Sabb. 23 a 'Arûch; דֵּייק *pounded*, Bêçā 14 b; לֵייה *connected*, Hull. 11 a; צֵייר *bound up*, פֵּייל *measured*, *ibid.* 105 b; צֵיירי *are bound up*, B. M. 24 b, 108 b; הֵיִסָא *grit*; מְהֵיִן (= מְהֵיִל, § 34) H. MS., B. B. 8 a.— אֲעֵיִלָא *she brought up*, Sabb. 116 b; אֲתוּסָא *they were soiled*, *ibid.* 124 b; שְׂדֵיִנָא *I sow*, Keth. 103 b; הַפֵּיִנָא *I cover*, MSS. B. M. 49 b; קַצֵּיִנָא *I shall cut down*, M. MS., *ibid.* 107 b; לְטֵיִתִיהָ *I cursed him*, B. B. 21 b; בְּנֵיִתָא *thou buildest*, B. B. 4 a; מְלַטֵּיִתָא *thou cursest*, Sabb. 151 b; אֲמַטֵּיִתָא *thou hast brought*, Ber. 9 b; עַלְיִיהָ *upon*, Yalq. MS., Yômā 83 b; עַלְיִיהָ or עַלְיִיהָ *upon him*, Col. MS., Meg. 7 a and elsewhere; the possessive suffixes יְכוּ and יְהוּ.<sup>1</sup>

b) *â*: הֵיִצֵּיִפִי *a kind of dove*; פֵּיִפֵּיִן (= פֵּפֵּנֵן) *we are hungry*, B. M. 83 a; אֲהֵמֵיִתֵּיִהָ *as long as they are wet (sibi)* (= אֲהֵמֵתֵּיִהָ), Pes. 111 b.

<sup>1</sup> Cf. וְדֵיִן, TG., ed. Harkavy, p. 5; וְדֵיִן, *ibid.*, 23, n. 10.

c) *û, ô*: אֲבִירוֹרִי *pinnacles*; הַיּוֹשָׁפָה *passage, habit*; הַיּוֹלָלָה *skein*; שׁוֹכָה *thorn*; צוֹרוֹנִיתָה (= צוֹדִנִיתָה) *food*; הַיּוֹקָה *exactness*.

*Transposition of Diphthongal Elements.*—§ 81. The elements of a diphthongized vowel are sometimes transposed, the *a*-vowel being placed after the *i* or *u*-vowel. In such a case the last are usually consonantized and the first lengthened: בְּאִירִי, בְּיִירִי, בְּיִירִי *orchards*; הַיְצִיּוֹצָה, הַיְצִיּוֹצָה *pullet*; זְהָרָה, זִיְהָרָה, זִיְהָרָה *rich landlord*; טוֹרְזִינָה, טוֹרְזִינָה, *armory*; פִּיתוֹנִיתָה, plural פִּיתוֹנִייתָה, *fine linen shirt*; מְתוֹאֲרָה, מְתוֹאֲרָה, *poker*; טִיּוֹזָן, טִיּוֹזָן, *proud fool*; מִיִּשָׁה, מִיִּשָׁה, *proper name*; נְסִיבָה (n<sup>o</sup>sibâ, nisiâbâ), נִיִּיקָה, נִיִּיקָה, νικη; נִשְׁוֹרָה (nāšôrâ), קוֹקְאִינִי, קוֹקְאִינִי, קוֹקְאִינִי; שׁוֹרִיִּיקָה (šarīqâ), שׁוֹהוֹר (šāhôr).<sup>1</sup> Akin to this is the consonantization of the *u*-vowel in שׁוֹלְלָה, שׁוֹלְלָה (Syr ܫܘܠܠܐ) *lewd woman* (= הַזֹּבֵעֶת).

*CONTRACTION OF VOWELS.*—§ 82. *â'â* is contracted sometimes to *â*. This is especially the case with the adjective ending. קָמָה *first*, בְּתָרָה *last*, הַדִּיִּיבָה *the Adiabenean*, לִיבָה *the Libyan*, שִׁירָה *silk*, נְהַרְדֵּעָה *the Nehardean* (Keth. 54 a, a. e.), אֲרִמָה *the heathen* (Col. MS., M. Q. 12 b), קַפְרָה if it mean *the Cypriote*, לְעֵילָה *above*, לְתַתָּה *below, beneath*;<sup>2</sup> בְּנִן (= בְּעֵנִן) Col. MS., Zeb., *passim*.

*NOTE.*—Luzzatto's objection to the explanation of אֲבָה אֲרִיכָה as *Rabh of Arēkhâ*<sup>3</sup> falls to the ground, since אֲרִיכָה might well stand for אֲרִיכָה. Jastrow in his dictionary vocalizes אֲרִיכָה and explains it by *one who arranges arguments, a lecturer*. In such a case, however, we should rather expect the word to be אֲרִיכָה, not אֲרִיכָה. For although such forms may be found in the Targumim—*cf. e. g. Levy's Dict. on the Targ.*, s. v. נִדָּר—they may, in every case, be explained as scribal errors, or as learned affectations. And even if the word could be grammatically defended, its extremely rare occurrence (I know of no case in the Talmud) speaks against its being in general use, and it could not have stood the wear and tear of an ignorant populace

<sup>1</sup> Cf. Mišnic (פִּסָּה), פִּירִיס, פִּאִירִיס, פִּיאָס, and קַסְיוֹרָה. Cf. also Assyrian zī'arānu, ḥi'alānu, for zīrānu, ḥilānu.

<sup>2</sup> With the two last words, some such word as צָדָה *side* is to be understood.

<sup>3</sup> *Op. cit.*, § 64 c.



through centuries. It will, moreover, be observed that the Talmud explains that **לָּבַב** by **אַרְיֹן**, which is generally taken to mean *tall*, but which Dr. Jastrow explains as *well-arranged, well-balanced, thinker*. Whatever that may mean, and whatever we may think of the Talmudists' etymologizing, one thing is certain, that they read **אַרְיֹן** as a passive participle. Nobody would ever think of denying them the knowledge of a correct pronunciation of their living mother tongue; hence, any explanation offered must be based on the form **אַרְיֹן**. For other explanations of the name cf. Muehlfelder, *Rabh*, p. 1, note; Goldammer's note to his English translation of Luzzatto's grammar, § 64; Kohut, *Aruch Completum*, s. v. **אַרְיֹן**; Weiss, *Zur Geschichte der jüd. Trad.*, III., 147, note 3; *Hehālûç*, ix, 18 sq.

§ 83. Diphthongs are usually contracted in verbal forms: *au* contracts to *ô*; *ai*, to *ê*, *î* (or *â*). **אָוָּיַב** *he placed*, **אָתְּנוּ** *they taught*, **חָוִי** *sees*, **תָּלִי** *hangs*, **תִּשְׁדִּי** *throwest*, **בְּעִיתוֹן** *you asked*, **רָכָן** *clean*, **בְּעָנָן** *we want*, Col. MSS. *passim*, **מְצִילָנָא** *I pray*, M. MS., Ber. 28 a, and others. In nouns: **אַרְיֹן** *young gazelle*, Syriac **ܕܗܘܠܝܢ**; **דְּבִיתָהּ** *his wife*. In qatl and qatal forms it is sometimes contracted, but quite as frequently uncontracted. The later state is probably due to subsequent diphthongization (§ 80). Thus **זֵיתָא** *olive*, **מוֹתָא** *death*, **חוֹתָא** *thorn*; but **בֵּיבָא** *veil*, **בֵּיתָא** (and **בֵּיתָא**) *house*, **דְּיִירָא** *inn*, **זַיִנָא** *arms*, **הוֹלָא** *bucket*. In the plural ending *ai* (*â*): **אַיְנָשִׁי** *men*, **אַבְנֵי** *stones*, **מִלֵּי** *words*.

#### RETENTION OF DISAPPEARING AND INSERTION OF NEW VOWELS.

—§ 84. *Pretonic Qameç*.—In some cases original *ă* in an open syllable before the tone is lengthened to *ā*, as in Hebrew. Thus **פְּשׁוּרָא**, Assy. *gašûru*, *joist* (the variant **פְּשׁוּרָא** corresponds to Assy. *gušûru*); **מַחֲזָא** *Māhōzā*; **חָוִי** or **חָאזִי** *proper, fit*, for **חָזִי**; **סָנִי** *hateful* (Col. MS., Meg., vocalizes **סָנִי**), for **סָנִי**; **צְרִיךְ** *necessary*, for **צְרִיךְ**; **מְבוֹנָא** *money*; **מַגִּישָׁא** *Magian*.<sup>1</sup>

§ 85. Other short vowels in open syllables are sometimes retained and probably lengthened. This is especially the case

<sup>1</sup> Cf. Targumic **מִזוֹן**, **מְחוּךְ**, **מְמוּן** (?), **קְטוֹרְתָא**, **פְּרִתִי**. Most of these nouns are evidently loan-words in which an effort is made to retain the original *a* sound. Cf. also Syriac **ܡܘܨܘܢܐ**, **ܡܘܨܘܢܐ**, **ܡܘܨܘܢܐ**, all loan-words. (A verb **ܡܘܨ** in the sense of the Hebrew **חנה** *to encamp* does not exist in any of the Aramaic languages.)

with verbs which retain at times the full vocalization of the 3d masc. sing. in the lengthened forms. לָעָרוּקוּ *let them run away*, B. B. 8 a; נִגְרוּסוּ *let them study*, P. MS., Ber. 13 b; לַעֲבִידוּ *let them do*, B. B. 156 a; בִּשְׂיָלָה *she cooked*, Ned. 66 b; לִיפְרוֹקֵינוּ *let him redeem us*, Sanh. 105 b, and others.<sup>1</sup> עֵבֶדָא *deed*; שְׂטָרָא *document*; צִילָחָא *megrims*; כּוֹבֵסָא *cluster of dates*. (But cf. § 92.)

§ 86. New vowels are sometimes found which differ from the original in whose places they stand. Thus, the preformatives of the imperfect Pa"ēl take ē or i: אִיקְטִיל, אִיבְרִיךְ; the preformatives of the imperfect Qal in ע"י and ע"ע stems: e. g., אִיקוּם, אִינַח, אִיחֹשׁ; a nominal form like אִומְרָתָא; entirely new is the vowel in אִבְיָרָא (orig. abzār), אִינְיָבָא *berry*.

§ 87. A number of words, especially verb-forms, take a prothetic vowel to facilitate their pronunciation. אִשְׁתִּי *he drank*, Sabb. 141 a; אִגְמַע *he swallowed*, Sukk. 49 b; אִשְׁתִּיק *he kept silent*, Pes. 17 a; אִמְצִי *he was able*, Ned. 89 b; אִימְדָא *he objected*, B. M. 110 a; אִיטְשָא *he hid himself*, A. Z. 70 a; אִשְׁתִּיא *she drank*, Yeb. 65 b; אִשְׁתִּיקָה *she kept quiet*, Qidd. 13 a; אִשְׁתִּיקוּ *they kept quiet*, Nāz. 32 a, Sōtā 35 a,<sup>2</sup> אִשְׁתִּי *drink ye*, Sabb. 41 a; אִנְטְרִי *wait ye*, Ber. 53 b; אִיסֵר *was spoiled* (§ 89), M. MS., Taan. 7 a; אִיזֵן *she committed adultery*, K. MS., Sanh. 106 a, eds. אִיזֵן ( §§ 80, 89); אִדְמָא *blood*.

§ 88. In some cases a vowel is prothetically added to words whose first consonant has a full vowel. In such a case the vowel of the original first syllable is frequently dropped. אִגְרִי *they will dwell*, M. MS., Taan. 25 a; אִימְנְהִי *they appointed him*, Sanh. 26 a; אִכְרִנָא *poll-tax*; and others. Cf. § 91.

LOSS OF VOWELS.—§ 89. Original short vowels have been dropped in all probability to about the same extent as in the cognate dialects. Final long vowels have been dropped in the personal pronouns and possessive suffixes. אִנְתָנָא became אִנְתֵן\* and then אִנְן (v. § 94), אִנְתָ, אִתָ, אִנְתִי, אִתִי, became אִנְתָ, אִתָ. The loss of final ū in אִנְתִי, אִתִי (v. § 94) is exceptional. In

<sup>1</sup> In Hebrew similar forms are found only in pause. Cf. also § 230, note.

<sup>2</sup> אִימְרָדָה B. M. 84 b does not belong here; it is Ithpe'el. Cf. מִימְרָדָה Keth. 57 b. The prothetic vowel in the perfect may have been influenced by the imperfect י and only differentiated orthographically. Cf. also Hommel, BA., II., 357.



### III. MORPHOLOGY.

#### PRONOUNS.—A. PERSONAL PRONOUNS.

a. *Independent Personal Pronouns.*—§ 94. a) אֲנִי *I*; אַתָּה, rarely אַתָּה, *thou*; אִידוֹי,<sup>1</sup> אִידוֹי *he*; אִידוֹי, אִידוֹי *she*; אֲנִי, rarely אֲנִי, *we*; אַתְּוִן, rarely אַתְּוִי, אַתְּוִי, אַתְּוִי, אַתְּוִי, *ye*; אִינְדוֹי, rarely אִינְוִן, *they, masc.*; אִינְדוֹי *they, fem.*

b) REFERENCES: אֲנִי *I*, Ned. 5 a, 44 b; B. B. 59 b; a. fr.—אֲנִי *we*, Ned. 56 a, Ber. 56 b; a. fr. אֲנִינְא *we*, B. B. 164 a, Sanh. 11 ab (taken from Biblical Aramaic).—אַתָּה *thou*, Ned. 5a, 21 a; a. fr. אַתָּה *thou*, Ned. 91 b, Taan. 29 a; Šabb. 30 a; B. M. 26 b, 39b, 109 b; a. e.—אַתְּוִן *ye*, Ned. 50 b, 55 a; a. fr. אַתְּוִי *ye*, Sanh. 109 a. אַתְּוִי גַבְיִי דְאַתְּוִי *that you are thieves*; אֲנִי וְאַתְּוִי *I and ye*, Col MS., Pes. 110 a; אַתְּוִי הוּא דְקַעְבְּרִיתוֹ *it is ye who did, etc.*, M. MS., B. M. 73 a. אַתְּוִי *ye*, B. M. eds. 37 a. אַתְּוִי גַבְיִיכֶם *ye yourselves*. אַתְּוִי *ye*, Pes. 110 a (V. L., a. l., n. 20). אַתְּוִי וְאַנְא *ye and I are seven*; אַתְּוִי גַבְיִיכֶם *ye yourselves*, B. M. 37 a. אַתְּוִי *ye*, Pes. 110 a (V. L., loc. cit.). אַתְּוִי וְאַנְא *ye and I are five*.—אִידוֹי *he*, Ned. 55 a; a. fr. אִידוֹי *he, it is*, B. B. 111a; Ned. 51 a, 55 a; a. fr. אִידוֹי *she*, Meg. 14 a; Nidd. 72 b; a. e. אִידוֹי *she, it is*, Ned. 23 a, 50 a, 91 a; a. e.—אִינְדוֹי *they, masc.*, Ned. 20 b; a. fr. אִינְוִן *they, masc. and fem., in older language*, Keth. 23 a; Ned. 42 b, 52 b; Naz. 47 b, 57 b, 64 b; Taan. 18 b; B. B. 165 b; Ber. 50 a; B. M. 104 b; a. e. אִינְדוֹי *they, fem.*, Ber. 44 a; Keth. 2 b; a. e.

§ 95. The demonstrative pronoun אֵינְךָ is at times used as a personal pronoun for the third person plural of both genders. Cf. Keth. 111 a, Meg. 16 a, Hull. 53 a, Bekh. 5 a.

§ 96. In our editions there occurs once the pronoun נְוּלָא *he, she*. אַתָּה וְנְוּלָא אִידוֹי *thou and she are relatives*, B. M. 67 a; in older texts it must have occurred more frequently; cf. אֲנִי וְנְוּלָא *I and he*, Aruch Compl. Nid. 25 b; אִידוֹי וְנְוּלָא *he and she, ibid.* Gitt. 68 b. Kohut, *Ar. Compl.*, s. v., has also the variant נְוּלָא.

<sup>1</sup> Col. MS., Meg. 16 a, vocalizes אִידוֹי.

The word is identical with *נִיהַלְהָ* or *נִיהַלְהָ* originally *to her*, the ה having changed to ך or י. The dative fem. came to be used for the nominative of both genders. Cf. *נִיהַלְהָ = נִיהַלְהָ* M. MS., Sabb. 156 b, and *lî, lan, I, we*, in the Chaldeo-Pahlavi for 'anâ, 'anan.

§ 97. The forms *אִיהִי*, *אִיהִי*, *אִינְהִי*, *אִינְהִי*, are shortened from *אִיהִיא*, *אִיהִיא*, *אִינְהִיוֹן*, *אִינְהִיוֹן*, the first element *אִי*, *אִי* being demonstrative elements *אִי*, *אִי*.<sup>1</sup> The forms *הִיא*, *הִיא* are used mostly as copula.<sup>2</sup>

*b. Enclitic Personal Pronouns.*—§ 98. The pronouns of the first and second persons are generally joined enclitically to the participles, and rarely to adjectives, so as to form, with the latter, one word. They are then shortened and assume the following forms:

		MASCULINE.	
		<i>Singular.</i>	<i>Plural.</i>
1. a.		נָא(־)	a. [נָא(־), נִי(־), נִי(־), נָא(־)]
	β.	[נָא(־), נָא(־), נָא(־)]	β. [נָא(־), נָא(־), נָא(־)]
2. a.		תָּ(־)	a. תָּ(־), תָּ(־)
	β.	[תָּ(־), תָּ(־)]	β. [תָּ(־), תָּ(־)]

§ 99. Of the feminine, only the second person sing. is found in a few examples: *לִי אִסְרִיתָּ לִי* *thou art forbidden for me*, Sanh. 20 a; *לִי מִיִּנְסַבְתָּ לִי* *wilt thou marry me?* Keth. 81 b; *מִדְּבַרְתָּ לִי* *wilt thou lead?* *ibid.* 63 a; *תָּבִיאָתָּ* *thou collectest payment*, *ibid.* 43 b.

§ 100. The forms under *a* are used with verbs whose final radical is a consonant; those under *β* with ל"י verbs. The forms in brackets occur only sporadically.

§ 101. The plural forms under *a* are sometimes joined to the singular theme of the participles and are in such a case preceded by *שָׁבַח*. For examples see §§ 271, 272.

<sup>1</sup> On the various etymologies suggested for these pronouns, cf. Fuerst, *Lehrg. d. aram. Id.*, p. 231 sq.; Hupfeld, *ZKM.*, II., 124 sq.; Boettcher, *Hebr. Gram.*, § 869, 2; Noeldeke, *Mand. Gram.*, pp. 68, n. 3, 92, n. 1; Duval, *Gram. Syriaque*, p. 168, n. 2; Wright, *Comp. Gram.*, pp. 98, 106; Dillmann, *Gram. d. aethiop. Sprache*, p. 267; Merx, *Gram. Syr.*, p. 167; Levy, *Neuh. Wb.*, s. v. אִיהִי; Jastrow, *Diction.*, s. v. אִי. For the Neo-Syriac forms *ahu, ahi, anhi*, cf. Guidi, *ZDMG.*, xxxvii, 293 sq. Cf. also Maclean, *Gram. of Vernacular Syriac*, p. 17.

<sup>2</sup> In later literature: *אִינְהִי* *we*, HG. 319; *אִיהִי* *thou (masc.)*, *ibid.* 403; *אִיהִי* *ye*, *ibid.* 404; *אִיהִי* (masc.), *ibid.* 208; *אִיהִי* MV. 35; *אִיהִי* *he*, HG. 394; *אִיהִי* [= *אִיהִי*] *she*, *ibid.* 305.

§ 102. In consequence of the promiscuous use of the preformatives  $\text{נ}$  and  $\text{ל}$  with the third person masculine, the first person plural adopted by analogy a similar usage. As a result of this, both forms, the third person masculine singular and the first person plural, became indistinguishable. To remedy this, the enclitic personal pronoun was sometimes attached to the latter.  $\text{לִיעֵינָן}$  *let us consider*, Sabb. 30 b;  $\text{לִיבִישְׁלֵינָן}$  *let us abolish*, Col. MS., Zeb. 38 a;  $\text{נִיתֵינָן}$  *let us infer*, *ibid.* 106 b.

§ 103. Rosenberg<sup>1</sup> sees in forms like  $\text{אוֹקִימָנָא}$  (Sabb. 83 a, B. M. 86 a, a. e.),  $\text{אִידִבְקָנָא}$  (Sanh. 29 a), and  $\text{אוֹתִיבָנָא}$  (Sabb. 121 b), forms of the perfect with an enclitic instead of a constitutive pronoun. This is erroneous; such forms are regular plurals used for the singular; cf. below, § 106.

§ 104. The same author explains (*loc. cit.*) forms like  $\text{הַסְבְּרָא}$ ,  $\text{הַיְמָרָא}$ , as composed of the respective verb and the singular pronoun of the second person “ $\text{אַתָּה}$ ” with apocope of final “ $\text{הַ}$ .” The second element is rather the objective suffix of the third person feminine, which latter refers to a word like  $\text{מִלְתָּא}$  understood. Thus,  $\text{הַסְבְּרָא}$ ,  $\text{הַיְמָרָא}$ , =  $\text{הַסְבְּרָהַּ}$ ,  $\text{הַיְמָרָהַּ}$ ; cf.  $\text{נְצַרְכָּהּ}$  =  $\text{נְצַרְכָּה}$  *we need it*;  $\text{אַתְּמָרָהַּ}$  =  $\text{אַתְּמָרָה}$  *I wonder at it*.

§ 105. It will be observed that not only do the suffixes for the singular and the plural nouns show a promiscuous use, but the singular and plural suffixes themselves are sometimes not differentiated. The genders, moreover, sometimes interchange, though much more rarely.<sup>2</sup> This circumstance seems to be due to the fact that some of the singular suffixes, having become worn out, have lost their suggestiveness and have been supplanted by the more sonorous and emphatic plural forms, and this caused the confusion of all forms.

§ 106. Another perplexity is encountered by the student in the use of the first person plural for the same person in the singular, which is an expression of modesty or of generalizing indefiniteness. That plural is sometimes found together with the singular in one and the same clause; e. g.,  $\text{וְדַכְרֵנָן נַמְי דְאַמְרִי לִיהַּ}$  *and I (we) remember also having told him*, B. M. 8 b;  $\text{דִּלְאוּ פִרְסָאָה}$

<sup>1</sup> *Das aramäische Verbum im babylonischen Talmud*, p. 15.

<sup>2</sup> For a similar promiscuous use of the pronouns in other languages cf. Böttcher, *op. cit.* § 878.

לֹא מוֹקְמִינֵן לִיָּהּ for I (we) am not a Persian, eds. *ibid.* 28 b; לֹא מוֹקְמִינֵן לִיָּהּ I (we) should not explain it, Pes. 90 a; לִירִיק אֲנָא I spit out, M. MS., Sabb. 145 b; נִיקְרִץ אֲנָא I shall cut down, B. M. 107 b.<sup>1</sup> This use of the plural promiscuously with the singular has misled even such men as the late Jacob Levy<sup>2</sup> and Th. Noeldeke<sup>3</sup> into erroneous theories. Thus Levy assumes a paragogic *nūn* in the first person singular; and Noeldeke explains such forms as קטלינא, which occur on almost every page of the voluminous Talmud, as scribal errors. Whether these forms follow the analogy of ל"י verbs or are plurals used as singulars, or are due to both causes, they are certainly legitimate formations.

c. Possessive Suffixes.—§ 107.

SINGULAR.

With Singular Nouns.

With Plural Nouns.

1. c.	יָ	אֵי, יֵי, יָ
2. m.	יָ, יָ	יָ, יָ
2. f.	יָ, יָ [יָ, יָ]	יָ, יָ [יָ]
3. m.	יָ, יָ, יָ, יָ, יָ, יָ } יָ, יָ, יָ [יָ]	יָ, יָ, יָ, יָ, יָ, יָ } יָ, יָ, יָ [יָ]
3. f.	יָ, יָ, יָ [יָ, יָ, יָ]	יָ, יָ [יָ]

PLURAL.

1. c.	יָ, יָ, יָ [יָ, יָ, יָ]	יָ, יָ, יָ
2. m.	יָ, יָ, יָ, יָ [יָ, יָ]	יָ, יָ [יָ]
2. f.		יָ
3. m.	יָ, יָ, יָ, יָ, יָ, יָ } יָ, יָ, יָ	יָ, יָ, יָ, יָ, יָ, יָ } יָ, יָ [יָ]
3. f.	יָ	יָ [יָ]

§ 108. The form יָ arose from יָ by metathesis; יָ becoming יָ. From this form is derived the suffix 3d masc. sing. יָ. יָ, יָ, and יָ are Hebraisms. יָ is properly objective suffix. Forms in brackets are of rare occurrence. For examples, see Nouns.

<sup>1</sup> An analogous use of the plural is found in the Jerusalem Talmud; cf. M. Schlessinger's *Aram. Verb. im Jer. Talm.*, p. 15 sq.

<sup>2</sup> *Neuh. u. chald. Wb.* s. v. יָ.

<sup>3</sup> A. Rosenberg, *Das Aram. Verb. im Babyl. Talm.*, p. 28.

§ 109. Familiar nouns, especially those denoting family relationship, are frequently used without possessive suffixes.

1. First person: אִמִּי *my mother*, M. Q. 20b, a. e.; אִם id. M. Q. 12a, Gitt. 70a, Šabb. 66b, Ber. 39b, Yôm. 78a, a. e.; אָבִי *my father*, M. Q. 20b, Meg. 12b, B. M. 59b, a. e.; סִבָּתָא *my grandmother*, B. B. 125ab; בֵּיר *my son*, Ber. 5b; בַּרְתָּא *my daughter*, Hull. 95b, Keth. 54a, 109b; אִיתָּח *my wife*, B. B. 132b; יָדָא בְּכּוּפָּה *into my whole hand*, Ber. 56b; לְפּוֹרְיָהּ *to my bed*, *ibid.*; וְאַמְטִינְהוּ לְבֵיתָא *and bring them to my house*, Qidd. 22b; מִן בֵּיתָא עַד בֵּי מְדֻרְשָׁא *from my house to the college*, Ned. 59b: (in the parallel passage Ber. 55a we have אִישְׁפִּיזָאִי for בֵּיתָא). מַאי דְקָמָא *what is that before me? i. e., how do I come to that?* On קָמָא, קָמָה = קָמֵן *before us*, see Levy, *Neuh. Wb.* s. v. קָמָא, I.

2. Third person: אִתָּחָא שְׂכִיבָא *his (thy) wife is going to die*, Ber. 56a; קַטְלִינְהוּ לְכּוּפְּהוּ מְרוּחָא *he killed all his masters*, B. B. 3b; מִי אִיפָא אָבִי דְקָאִים מְקָמִי בְּרָא *would a father ever rise up before his son?* Keth. 62b; דְקוּלָסָא גַבְרָא *whose husband is a kitchen-gardener*, Yeb. 118b; דְשׁוּשְׁמָנָא גַבְרָא *whose husband is as small as an ant*, *ibid.*

§ 110. The suffix of the first person sing. is sometimes omitted: מֶר *my lord, sir*, frequently; כְּפֹתָא *like me*, Col. MS., Pes. 105b; נִפְשֵׁי חַדָּאִי נִפְשֵׁי חַדָּאִי *rejoice my soul, rejoice my soul*, *ibid.* 68b; מִיךְ *from me*, B. B. 142b, M. MS., *ibid.* Hag. 22b, *ibid.* 15b, V. L. ad l. n. 4, Er. 53b. In the last passage as an example of the Galilean dialect.

§ 111. אִיתָּא *there is* and לֵיתָּא *there is not*, on account of their verbal force take mostly objective suffixes. But these suffixes differ somewhat from those given in the table below. אִיתָּאִי *am*, Ned. 81a; אִיתִּינָן Pes. 50a; M. MS., *ibid.* אִיתִּינָן *we are*; אִיתִּינְכִי Yeb. 116a, אִיתִּינְכוּ Pes. 87b, אִיתִּינְכוּ *ibid.* M. MS., *you are*; אִיתִּיהוּ *is*, B. Q. 46b; אִיתִּנהוּ *they are*, R. H. 20a, a. e., אִיתִּנהוּ, Tam. 5a; אִיתִּינון, Me'ilā 7a, read אִיתִּנון = *ibid.* 5b; לֵיתִּנהוּ *they are not*, Zeb. 14b, 18b, a. e.; לֵיתִּניהוּ, Er. 46b, Pes. 87b; *ibid.* M. MS. לֵיתִּניהוּ; אִיתִּנהוּ *they are*, fem., Šebū 14b.<sup>1</sup>

<sup>1</sup> לֵיתִּהוּ *he is absent*, Keth. 22a, a. e., belongs to legal style. In אִיתִּהוּ אֲנָן *we are*, Pes. 50a, אִיתָּא has assumed verbal, more correctly participial, form.



d. Objective Suffixes.—§ 112.

	<i>Singular.</i>	<i>Plural.</i>
1. c.	אֶן, יֵן, אֵן, יֵן, אֵן, יֵן, אֵן, יֵן	אֵן, יֵן, אֵן, יֵן, אֵן, יֵן, אֵן, יֵן
2. m.	אֶיךָ, יְיָךָ, אֵיךָ, יְיָךָ	אֵיכֶם, יְיָכֶם, אֵיכֶם, יְיָכֶם
2. f.		אֵיכֶיךָ
3. m.	אֵיךָ, יְיָךָ, אֵיךָ, יְיָךָ, אֵיךָ, יְיָךָ, אֵיךָ, יְיָךָ	אֵיכֶם, יְיָכֶם, אֵיכֶם, יְיָכֶם, אֵיכֶם, יְיָכֶם, אֵיכֶם, יְיָכֶם
3. f.	אֵיךָ, יְיָךָ, אֵיךָ, יְיָךָ, אֵיךָ, יְיָךָ, אֵיךָ, יְיָךָ	אֵיכֶיךָ, יְיָכֶיךָ, אֵיכֶיךָ, יְיָכֶיךָ, אֵיכֶיךָ, יְיָכֶיךָ, אֵיכֶיךָ, יְיָכֶיךָ

§ 113. The distinction between the suffixes of the perfect and those of the imperfect are obliterated.

§ 114. The ת element in the suffixes is derived from the objective particle ית. This is clear from a form like דבלעיתהו that he swallow it, Ned. 50 b, where the commentaries have דבלע יתה in two words.

§ 115. אֵן, יֵן are shortened forms for אֵיךָ, יְיָךָ; for אֵיכֶם, יְיָכֶם cf. the Targumic אֵינא, אֵינא. But it may also be a mistake of the copyists: ינה stood for 'ינהו = ינהו; the sign of abbreviation was omitted and then written ינא.—אֵיכֶם is so vocalized by the Col. MSS. The דגש shows the presence of the energetic nun.

B. DEMONSTRATIVE PRONOUNS.

§ 116. Those referring to a nearer object, or to the subject under consideration, are:

Sing. masc. (הֵן, הֵיךָ, הֵיךָ, and contracted הֵנא, הֵנא) *this, that*  
 fem. הֵנא, הֵנא, (הֵנא, הֵנא); הֵנא, Col. MS. הֵנא,  
 contracted from הֵנא.

Plur. masc. (הֵנא, הֵנא, הֵנא) *these, those*.  
 fem. (הֵנא, הֵנא).

§ 117. Those referring to a distant object are:

Sing. masc. הֵנא, הֵנא, (הֵנא, הֵנא) *that one there*.  
 fem. הֵנא, הֵנא.  
 com. הֵנא *that one there, the other*.  
 Plur. com. הֵנא, הֵנא.

§ 118. אִי־יָ, only in the phrase אִי־יָ וְאִי־יָ *both this and that, these and those*, is used for both genders and both numbers.

§ 119. REFERENCES: יָ (יָ+יָ) Gitt. 85 b, a. e.; יָ Ber. 38 b, B. Q. 99 b, Sanh. 31 a, Keth. 17 a, Sôt. 35 a, a. e.—וְיָ (וְיָ+יָ), Ker. 25 b, Keth. 103 a, Me'ilā 12 b, and frequently in Ned. and Nāzîr.—יָ (= יָ), Gitt. 85 b.—יָ (יָ+יָ), Keth. 22 a, 89 b; Gitt. 85 b; B. M. 15 a, 18 a.—יָ (יָ+יָ), Col. MS., Zeb. 89 a.—יָ (contracted from וְיָ) frequent.—יָ (יָ+יָ), Ned. 53 a, 55 a, a. e.—יָ Ned. 41 a, Sabb. 52 b, a. e.—יָ (יָ+יָ), Col. MS., Pes. 75 b.—יָ (only orthographically different from וְיָ), Pes. 53 b, B. M. 60 a, Bekh. 45 b.—יָ (יָ+יָ), properly an adverb; MSS. Men. 3 b; יָ כָּל הַיָּ *all this*, Ber. 20 b; יָ בְּלֹא הַיָּ *without this*, יָ אֲמַטּוּל הַיָּ *because of this*, frequent.—יָ, frequent.—יָ (יָ+יָ), frequent.—יָ (= יָ = יָ), with compensatory lengthening (v. § 77), יָ מִיָּ Hūll. 11 a, eds.—יָ (יָ+יָ), Tam. 11 a, B. M. 90 a, and frequently in Ned. and Nāzîr.—יָ (יָ+יָ = Hebr. אֵלֶּה), B. M. 15 a, 67 b, 110 a; Taan. 17 b; B. B. 38 a, 63 a; Keth. 87 a. Only in legal style.—יָ (= יָ), properly a singular, Gitt. 31 b, 45 b; Men. 34 b, a. e.; יָ (contracted from וְיָ = וְיָ), frequent.—יָ (יָ+יָ), only Col. MS., Meg. 2 b.—יָ, TF., p. 25.—יָ, *ibid.* 1.—יָ (יָ+יָ) frequent.—יָ (יָ+יָ) frequent.—יָ (= יָ), Col. MS., Zeb. 49 a, a. e.<sup>1</sup>—יָ or יָ (יָ+יָ), B. M. 86 a, Zeb. 43 b, Hūll. 90 b.—יָ (יָ+יָ), frequent.—יָ or יָ (יָ+יָ), frequent.—יָ (§ 69), M. MS., Pes. 111 b.—יָ (יָ+יָ), frequent.—יָ (יָ+יָ, § 119), frequent.—יָ (יָ+יָ), Ar. 32 b, Bekh. 20 b, Me'ilā 15 b, a. e.<sup>2</sup>

§ 120. Forms in parentheses are of rare occurrence, and belong partly to the Palestinean dialects.

<sup>1</sup> The ך final in demonstrative pronouns is taken by M. Schultze (*Zur Formenlehre des Semit. Verbs*, p. 19, note 1) to be identical with the pronominal suffix of the 2d person; יָ, יָ he translates *hic tibi, haec tibi*, אֵלֶּה would be *hae, hi, tibi*. In the latter form he sees the construct state of the absolute אֵלֶּיךָ. That ך represents here the 2d person is, however, not necessarily the case, since one and the same pronominal element may represent different persons. Cf. ZDMG., 1875, 172.

<sup>2</sup> HG., ed. Hildesheimer, p. 96, הַיָּ; *Še'elt.*, ed. pr., 86, הַיָּ; הַיָּ; הַיָּ. HG. 491; הַיָּ, *ibid.* 381. Letter of Condol. of Sam. Ha-Nāgîd to R. Ḥanan'el, Oḡar Tob, II., 68; הַיָּ, *ibid.* 226. Cf. for the demonstrative force of the ל the Arabic *ذلك, تلك*, Hebr. הַיָּ, הַיָּ, הַיָּ.—הַיָּ, HG. 374.—Cf. Targumic הַיָּ *he*. אֵלֶּה (= הַיָּ) MṖ. 25. הַיָּ *this* (legal style), TG, ed. Harkavy, § 555.

§ 121. הָא is often joined to the following word, in which case the final א, which marks the length of the vowel, is not written. *E. g.*, הָאֵיךְ, הַשָּׂפָא, הַכְּתִיב = הָאֵיךְ, הָאֵיךְ, הָאֵיךְ כְּתִיב.

§ 122. הָא, הָא, הָא sometimes unite with a preceding word, in which case they undergo phonetic or orthographic change. Thus, הָא + לָא becomes לָא is not; הָאֵיךְ הָא becomes אֵיכְךָ, הָאֵיךְ הָא becomes אֵיכְךָ is not; מַה הָא is contracted to מַהֵה *how is it, how about?* and others. אֵיךְ + הָא becomes אֵיכְךָ; הָא + הָא = הָאֵיךְ; מַה הָא = מַהֵה.

### C. COPULATIVE PRONOUNS.

§ 123. a) The idiom of the Babylonian Talmud, differing in this respect from the cognate languages, has developed separate forms for the pronouns of the third person, when the latter imply the substantive verb and are used for the copula. These forms are:

Masc. sing.	נִידְהָ <sup>1</sup>	Masc. plur.	נִינְדְהָ
Fem. sing.	נִידְהִי	Fem. plur.	נִינְדְהִי

b) REFERENCES: מַהֵה נִידְהָ *what is it?* Ned. 38 b; הָאֵיךְ נִידְהָ *that it is, the very thing, ibid.*; אֵיכְךָ נִידְהָ *it is I*, Taan. 24 b; מַהֵה נִידְהָ *who is it?* Pes. 104 a; מִי יִדְעָנָא הֵיכָא נִידְהָ *do I know where he is?*—נִידְהִי Ber. 44 a, Hull. 43 b, a. e.—נִינְדְהָ מִינָא מִינָא נִינְדְהָ *they all belong to one and the same kind*, Hull. 79 a; and frequently.—נִינְדְהִי Col. MS., M. Q. 3b, 9b, a. e.; *TF*. 9.

§ 124. Luzzatto<sup>2</sup> and Nöldeke<sup>3</sup> consider the copulative pronouns to be of the corresponding forms of the personal pronouns; the former being formed out of the latter by the prefix נ, and the initial א lost in the process of composition. Said prefix Nöldeke (*loc. cit.*) considers to be a mutilated אָ = הָאֵיךְ, הָאֵיךְ. Such a use of that particle would find an excellent parallel in the Hebrew הָאֵיךְ, הָאֵיךְ, etc., where that particle also exhibits a

<sup>1</sup> Col. MS. Alfast on Bêça 16b vocalizes נִידְהָ, *i. e.*, נִידְהָ (§80). *Še'elt.*, ch. 18, has נִידְהָ.

<sup>2</sup> *Elem. gram. del dial. talm. Babilon.*, §52.

<sup>3</sup> *Mand Gramm.*, p. 92, n. 1.

verbal force; but *cf.* Duval's objection, *Gram. Syr.*, p. 168, note 2. Merx (*Gram. Syr.*, p. 168) derives **נִינְדָהּ** from a supposed form 'inin + hu through aphæresis of initial vowel, and from the latter **נִדְהָ** through syncope of medial נ. I should suggest that the copulative forms have an independent genesis. They are not derivatives, but parallel formations of the personal pronouns. They consist of the pronominal suffixes and the syllable **נִי**, a contraction of **נְדָהּ**, which latter in its turn is an apocopated form of **נְדָהּ = לְדָהּ**, the third person singular of the imperfect of **דָּהָא**, **דָּהָא** to be. That would explain why these forms are used only with the third person, while the Hebrew **דָּהָא** may be used with all persons. A similar instance of the composition of **דָּהָא** is found in the term **דָּתִינָהּ** *granted*, which is a compound of **דָּתִי** and **נָה**.<sup>1</sup>

W. H. Lowe<sup>2</sup> has the following remark about these forms: "He (Luzzatto) did not perceive that the prefixed נ changes the simple pronoun into the substitute for the copula." The above words are apt to mislead the reader into the belief that Luzzatto was ignorant of the copulative force of these forms. As a matter of fact, he states it (*loc. cit.*) clearly enough, and it is but just to the deceased scholar that this should be pointed out. E. Blücher<sup>3</sup> also, as far back as 1838, recognized the true nature of these forms.

§ 125. 1. **דָּהָא**, **דָּהָא**, frequent; **דָּהָא** Col. MS., Meg. 7 a; **דָּהָא** Col. MS., Zeb. 13 b; M. MS., Pes. 60 a, *this is, these are*, are contractions of **דָּהָא** *this* and of the respective forms of the copulative pronouns. The uncontracted form **דָּהָא נִינְדָהּ** is cited V. L. ad Men. 92 b, notes 2, 3.<sup>4</sup>

2. Noteworthy is the pleonastic construction of our word with the copulative pronouns: M. MS., Taan. 20 b (*bis*) **דָּהָא נִינְדָהּ** *these are*.

§ 126. **דָּהָא . . . דָּהָא** means: *this is one and the same*, e. g., **דָּהָא וְדָהָא מְנַחֵם** *Wardimas and Menaḥem are one and the same person*, Sabb. 118 b.

<sup>1</sup> Levy, *Nh. u. ch. Wb.*, s. v. **דָּתִינָהּ**.

<sup>2</sup> The Fragm. of T. B. Pesahim, p. 38, note 1.

<sup>3</sup> **מְרַפָּא לְשׁוֹן אֲרָמִי**, p. 71.

<sup>4</sup> According to Halévy, *ZA.* IV., 59, **דָּהָא** is a contraction of **דָּהָא + נִי + אִי + דָּהָא** !

§ 127. *הַיְינֵה* is sometimes used as a simple copulative pronoun: 'דְּלֹאֹר הַיְינֵה אֲזַרְחֵי *this is something unusual*, Mun. MS., Sanh. 48 a. *מֵאִי הָיָה* differs from *מֵאִי הָיָה*; the first meaning *what is it?*<sup>1</sup> the latter, *what would it become?*

#### D. RELATIVE PRONOUN.

§ 128. a) The older form of the relative pronoun *הַי* occurs only in the Palestinean recension of Aboth I., 13, in legal style, in the combinations *הַי־לְ*, *הַי־דְ* (*דְ* + *הַי*, *לְ* + *הַי*)<sup>2</sup> of the emphatic possessive pronouns, and at times in the combination *הַי־לֹא* (*הַי* + *לֹא*) *that not*. I have found besides but two examples of it: *הַי לֹא תִפְּרוּ בְּגַחְלֹתַי* *that you may not share my fate*, Meg. 16 a, and *עַד הַי קָטַל* *until he had killed*, Sanh. 96 b. The usual form of it is *הַי*.

b) REFERENCES: *הַי־לִי* *mine*, B. M. 109 b, Ned. 50 a, 61 a; *הַי־לְךָ* *thine*, B. M. 109 b, Ned. 5 a; *הַי־לָהּ* *her*, Naz. 30 a, Ned. 36 b, 70 a, Sabb. 80 b, B. B. 33 b; *הַי־לָנוּ* *our*, Ned. 49 a; *הַי־לָכֶם* *your*, B. Q. 117 b; *הַי־לָהֶם* *their*, Gitt. 84 b, B. Q. 117 b; *הַי־לְהוֹן* *Sukk. 44 a*.—*הַי־דְ*, *הַי־דָּ*, *הַי־דֵּה*, *הַי־דֵּי*, *הַי־דֵּיךָ*, *הַי־דֵּיךָ*, frequent.

c) The usual form of the possessive is *דְּ*; the form *הַי־לְ* occurs but seldom. *דְּ* is a reduplication of the relative *הַי*.

d) Instead of the usual *וְהַי־לְךָ* we find *וְהַי־לְךָ* TF., p. 7.

#### E. INTERROGATIVE PRONOUNS.

§ 129. a) *מֵאִי* (*מֵאִי*, *מֵאִי*) *who?* (*מֵאִי*, *מֵאִי*) *what?* *מֵאִי* (*מֵאִי*, *מֵאִי*) *which, which one?* (*מֵאִי*, *מֵאִי*) *which now* (*quisnam?*) (*מֵאִי*, *מֵאִי*) *what now* (*quidnam?*) (*מֵאִי*, *מֵאִי*) *what is it?* (*מֵאִי* + *הַי* or *הַי* + *מֵאִי*) *which is it?* (*מֵאִי* + *הַי*) *who is he? whose is it? who is she? whose is it?*<sup>4</sup>

b) REFERENCES: *מֵאִי*, *מֵאִי*, *מֵאִי*, *מֵאִי*, frequent.—*מֵאִי* A. Z. 41 b; *מֵאִי מֵאִי מֵאִי* *how do you deal with it?* frequent; *מֵאִי*, Men. 109 a; *מֵאִי*, Ned. 26 b; *מֵאִי*, Tam.

<sup>1</sup> Cf. Lowe, *op. cit.*, p. 38.

<sup>2</sup> Cf. Dalman, *op. cit.*, p. 87; cf. Maclean, *Gram. of Vernacular Syr.*, pp. 19, 55, 181.

<sup>3</sup> *מֵאִי* is a contraction a) in some cases of *מֵאִי הַי*, b) in other of *מֵאִי הַי* (§ 122).

TF. vocalizes *מֵאִי*.

<sup>4</sup> HG. 71, *הַי*; *ibid.* 233, *הַי*; *ibid.* 438, *הַי*. Še'el., pp. 5, 77, 80, 83, has *הַי*, *ibid.* HG. 178, a. e. *הַי* Še'el. I.; HG. 95, 104, a. e. *הַי* HG. 276. *מֵאִי*, *מֵאִי* used for *מֵאִי* HG. 22, 25, 68, 263.

32 *a*; מִי־יָדַי MSS. Zeb. 69 *a*; מִי־יָדַי MS. R. 117, B. M. 2 *b*, Pes. 90 *b*; מִי־יָדַי M. MS., B. M. 2 *b*; מִי־יָדַי (= מִי־יָדַי + מִי־יָדַי) M. MS., B. B. 8 *a*; מִי־יָדַי, Naz. 12 *a*.—מִי־יָדַי מִי־יָדַי *which of them?* B. B. 12 *b*, for the usual מִי־יָדַי מִי־יָדַי.—מִי־יָדַי מִי־יָדַי *why should he swear?* F. MS., B. M. 82 *b*.

#### F. INDEFINITE PRONOUNS.

*a. Positive Indefinites.*—§ 130. פֶּלֶן,<sup>1</sup> פֶּלֶןִיאַ *Mr. So and So*, N. N.; פֶּלֶןִיחָא *Mrs. or Miss So and So.*—מִי־יָדַי *somebody.*—מִי־יָדַי,<sup>2</sup> מִי־יָדַי, מִי־יָדַי *somebody*; מִי־יָדַי מִי־יָדַי *something*, מִי־יָדַי מִי־יָדַי *something*.—מִי־יָדַי מִי־יָדַי, *somebody*; מִי־יָדַי מִי־יָדַי *it is known that the place belongs to this or that man*, B. M. 21 *b*; cf. *ibid.* 23 *a*.—מִי־יָדַי מִי־יָדַי *this and that, so and so.*—מִי־יָדַי . . . . מִי־יָדַי *the one . . . . the other*; מִי־יָדַי . . . . מִי־יָדַי *the one . . . . the other* M. Q. 25 *b*.

§ 131. מִי־יָדַי *est qui, sunt qui* is used in the sense of *some*: מִי־יָדַי מִי־יָדַי *some say*.

§ 132. מִי־יָדַי מִי־יָדַי *the whole world* is sometimes used in the sense of *anybody, anyone, everybody*.

§ 133. מִי־יָדַי and מִי־יָדַי are used like our *Tom, Dick and Harry* for *anyone*: מִי־יָדַי מִי־יָדַי מִי־יָדַי *I know no Hillāq and no Billāq, I know only a tradition*, Hull. 19 *a*; מִי־יָדַי מִי־יָדַי *shall Hillāq and Billāq enjoy it?* Sanh. 98 *b*.<sup>4</sup>

§ 134. מִי־יָדַי *all, every*; מִי־יָדַי *everybody, everyone*; מִי־יָדַי מִי־יָדַי *each and everyone*; . . . . מִי־יָדַי *whoever*; . . . . מִי־יָדַי *whoever, whatever*; . . . . מִי־יָדַי *whatever*; מִי־יָדַי מִי־יָדַי *whatsoever*; מִי־יָדַי מִי־יָדַי (Ned. 49 *a*) *anything*.

*b. Negative Indefinites.*—§ 135. . . . מִי־יָדַי, לִי־יָדַי, לִי־יָדַי *none, nobody, no one.*—לִי־יָדַי, לִי־יָדַי, לִי־יָדַי *nothing*.

<sup>1</sup> In later literature מִי־יָדַי is used also for inanimate objects: מִי־יָדַי מִי־יָדַי *for so and so much money* Še'elt, 36; מִי־יָדַי מִי־יָדַי *in such and such a place*, *ibid.* 51.

<sup>2</sup> In the opinion of Professor Haupt מִי־יָדַי is not a mutilated form of מִי־יָדַי but is the Hebrew מִי־יָדַי, מִי־יָדַי, *sufficiency + מִן from*; literally, *of a sufficiency*.

<sup>3</sup> In Palmyrean מִי־יָדַי, cf. ZDMG. 42, 398, where the word is vocalized wrongly מִי־יָדַי; read מִי־יָדַי. Assy. mindēma.

<sup>4</sup> This is perhaps connected with the Arabic (جاء) معلق فلق *misfortune*.

NUMERALS.

A. Cardinals.—§ 136.

a) With Masculine Nouns.

With Feminine Nouns.

1. א'	חד	חדא
2. ב'	תריין, תרי, תני	תרתין, תרתי, תלתי
3. ג'	תלתא	תלת
4. ד'	ארבעא, ארבעי	ארבע
5. ה'	חמשא	חמש
6. ו'	שפא	שית or שית
7. ז'	שבועא, (שבועת)	שב or שפ, שבוע
8. ח'	תמניא	תמני or תמני
9. ט'	תשעא, (תשעת)	תשע
10. י'	עשרא	עשר
11. י"א	*חד סר, חד עשר	*חד סרי, חדי סרי
12. י"ב	*תרי סר, תרי עשר, תליסר	תרתין סרי, תרי סרי
13. י"ג	תליסר, תלת עשר, תריסר	*תלי סרי, תלת עשרי, תלת עשרה, תלת סרי
14. י"ד	ארביסר, ארבעסר	ארבעסרי, ארבע סרי
15. ט"ו	חמיסר	חמסרי, חמש עשרה
16. י"ו	*שית סר, *שתי סר, ט"ז, י"ו	*שית סרי, שית עשרה
17. י"ז	*שב סר, שייבסר	*שב סרי, שב עשרה, שבוע עשרה
18. י"ח	*תמני סר, תמני עשר	*תמני סרי
19. י"ט	תשסר	תשסרי, תישסרי, תש עשרה

20. כ'	עשרין, עסריין	60. ס'	שפתי, שפתי	100. ק'	מאה
30. ל'	תלתין, תולתין	70. ע'	שבועין	200. ר'	מאתן, מאתי
40. מ'	ארבעין	80. פ'	תמנין, תמנן	1,000. א'	תת"ר, אח"ת
50. נ'	חמשיין	90. צ'	תשעין	10,000. (?)	רבוא, רבבוא

b) REFERENCES: תִּלְתֵּי, with change of liquids: M. MS., Sabb. 110 a.—תִּנִּי, with original *nān*, as in תִּנִּין, Col. MS., M. Q. 9 a.—אַרְבַּעַי: B. B. 30 a, 60 a; Er. 50 b; Col. MS., Pes. 13 a; a. e.—שְׁבַעַת: Keth. 67 b; תִּשְׁעַת: B. B. 62 b.—חֲדַיִסַר: Taan. 18 b.—חֲדַי סְרִי: Col. MS., Zeb. 58 b.—חַד עֶשֶׂר: Nidd. 54 a.—חַד סַר: R. H. 21 a; a. e.—תְּרִי סְרִי: Keth. 62 b; a. e.—תְּרִי עֶשֶׂר: 2 M. MS., Yom. 69 b, 84 a; a. e.—תְּלִיסְרִי: B. B. 133 b; Gitt. 68 b.—תִּלְתָּה עֶשְׂרֵה: Ned. 41 a.—תִּלְתָּה עֶשְׂרֵה: Taan. 14 b.—תִּלְתָּה עֶשֶׂר: Keth. 77 b.—תִּלְתָּה סְרִי: Ber. 55 b.—אַרְבַּסְרִי: Ar. 12 b; Col. MS., Meg. 17 a.—אַרְבַּע סְרִי: Ar. 12 a; Sabb. 98 b.—אַרְבַּסַר: Pes. 4 a, 9 b; Col. MS., Meg. 2 b.—חֲמִשַׁת עֶשְׂרֵה: Ar. 12 a.—שִׁית עֶשְׂרֵה: B. B. 91 b.—שִׁתִּי סַר: Col. MS., Meg. 2 b, 6 a.—שֶׁבַע עֶשְׂרֵה: B. B. 91 b.—שֶׁבַע עֶשְׂרֵה: Er. 83 a.—שִׁבְסַר: Er. 76 b, Meg. 2 a.—שִׁבְסְרִי: Bekh. 50 a.—תְּשִׁסְרִי: Ber. 28 b.—תְּשִׁסְרִי: Sabb. 17 b.—תְּשִׁסְרִי: Ar. 12 a.—תִּשַׁת עֶשְׂרֵה: M. MS., Taan. 13 b.—תְּשַׁסַר: Nidd. 54 a.—עֶסְרִין: Col. MS., Meg. 6 a, 17 a.—תּוּלְתֵיךְ: Col. MS., Pes. 68 b.—שִׁתִּי: Col. MS., Pes. 111 a.—שִׁתִּין, Col. MS., Meg. 7 b, vocalizes שִׁתִּין.—תְּמַנִּין: Ar. 13 a; a. e.—תְּמַנִּין: B. Q. 115 a; a. e.—מֵאֲתִי: Col. MS., Pes. 64 b.—רְבוּא: Sanh. 39 a.

מֵאֲתִי does not occur in the plural. אֶלְתָּה, in the construct state perhaps אֶלְתָּה, in the emphatic state אֶלְתָּה; in the plural אֶלְתָּה (Ned. 50 b), אֶלְתָּה (Keth. 106 a), and usually אֶלְתָּה.

The plural of רְבוּא is רְבוּאִין (Ned. 50 b), רְבוּאִין (M. MS., A. Z. 16 a), רְבוּאִין (Hull. 7 a), and commonly רְבוּוֹתָא (Sanh. 26 a, Gitt. 57 a, Pes. 62 b); that of רְבִבְתָא is רְבִבְתָא (Sanh. 16 a), רְבִבְתָא (Ber. 6 a), and רְבִבְתָא or רְבִבְתָא (MS. Karlsr. and R. Hananel, Sanh. 26 a).<sup>1</sup>

§137. Forms marked by a dagger end frequently also in תָּה; those marked by an asterisk are found also written in one word; parenthetic forms are in the construct state.

§138. The ending תִּין is contracted to תִּי, (תִּי), תִּי, תִּי, in the numerals for 2, 80, and 200. Final *a* has been changed to *e* under the influence of adjacent ע in אַרְבַּעַי, חֲדַיִסַר, תְּלִיסְרִי and the like (§73). The ending *e* in תְּמַנִּי represents an original *ai*. For the sifting of vowel in תְּמַנִּי for תְּמַנִּי, תּוּלְתֵיךְ for תִּלְתָּה, cf. §92.

<sup>1</sup> The ת here may be an orthographical luxury to mark the plural; but may also represent ת; cf. §70.



§ 139. In תָּרִין and תְּרִיתִין the original נ of the second radical has been dissimilated under the influence of the final ך (§ 53). The form תָּרִי is formed by analogy of תָּרִין. In תְּרִיתִין original *i* of the first syllable became *a* under the influence of the following ר.<sup>1</sup>

§ 140. The following examples will illustrate how compound numbers greater than 19 are formed:

עֶשְׂרִין וְחָד	21	Bekh. 50
עֶשְׂרִין וְתַרְתִּין	22	Meg. 6a
תַּלְתַּת מֵאָה וְשִׁתִּין וְאַרְבָּעָה	364	Yômâ 20 a
שִׁיתָא אַלְפִי	6,000	B. B. 73
תְּרִיסַר אַלְפִי	12,000	M. Q. 10 b
מֵאָה אַלְפָּא	100,000	Bekh. 8 b
תְּלִיסַר רִבּוּתָא	130,000	Sanh. 26 a
שִׁיתִין רִבּוּן	600,000	Hull. 7 a
תַּלְתַּת מֵאָה רִבּוּתָא	3,000,000	Pes. 62 b
אַלְתָּא אַלְפִי רִבּוּא	10,000,000,000	Sanh. 39 a

§ 141. The following examples show the influence of the Latin: תְּרִין נְכֵי חָדָא 59, Nidd. 30 a; שִׁבְעִין נְכֵי חָדָא 69, Er. 83 a; תְּרִיתִין תְּרִיתִין נְכֵי תְּרִיתִין 78, Ar. 13 a; תְּרִיתִין נְכֵי תְּרִיתִין M. MS., Zeb. 118 b; cf. later Hebrew אַרְבַּעִים חֲסֵר אַחַת 39.

§ 142. Through interchange of ל and ר, תְּלִיסַר and תְּרִיסַר are used interchangeably for 12 and 13, and it is frequently impossible to know which number is meant. Cf. the various readings to B. M. 24 b, 46 a, 85 a, 86 a; B. B. 12 a, 77 b, 150 b; Sanh. 26 a; B. Q. 112 b; Ber. 4 a, 8 a; M. Q. 10 b, 24 a, 26 a; Bêçâ 23 a; Yômâ 87 b; Taan. 18 b (bis), 25 a; Hag. 4 a; H. G. 352; a. e. A similar interchange is found in Neo-Syriac (Nöldeke, *N.-S. Gr.*, pp. 53, 153).

§ 143. A number denoting more than one may be considered as a unit, in which case the number so considered is preceded by the substantive בֵּי *house, family, body*. E. g., בֵּי תְּרִי, *a body of two, three; two, three*.

<sup>1</sup> Later forms are: חָדָא Hal. Ged. 206 (bis); תְּרִיתִין *ibid.* 399; תַּלְתַּת *three*, Mach. Vitry 119; תְּרִיסַר *Se'elt.* 109; תְּרִיסַר *ibid.* 116; חָדָא חָדָא *Sa'are Tešabâ*, § 172; תְּלִי סְרִי *ibid.*; תְּרִיסַר *ibid.* 46; שִׁתִּין *ibid.*; שִׁתִּי סְרִי Hal. Ged. 425, 595; שִׁתִּי עֶשְׂרִי Hal. Pes. § 39; שְׁבִיסַר *ibid.* 146 (bis); תְּרִיתִין *ibid.* 255; תְּרִיסַר Mach. Vitry 4; חֲמִישִׁי *fifty*, H. G. 452 (bis).

REFERENCES: **בֵּי תְּרֵי** frequent; **בֵּיתֵרֵי** Col. MSS.; **בֵּי תְּרֵין** two, Sanh. 95 a; **בֵּי תְּלָתָא** three, Sanh. 8 a; **בֵּי אַרְבָּעָא** four, Šebu. 42 a; **בֵּי חֲמִשָּׁה** five, Yeb. 101 b; **בֵּי עֶשְׂרֵה** ten, Er. 30 a, Sotā 38 b; **בֵּי עֶשְׂרִין וּתְלָתָא** twenty-three, Sanh. 8 a; **בֵּי מֵאָה** a hundred, Ber. 50 a, Yeb. 88 a.<sup>1</sup>

§ 144. **תְּרֵי** two takes pronominal suffixes to express determination, in which case it expands its form to **תְּרֵין**.<sup>2</sup> Thus, **תְּרֵינָן** we both, Šebu. 37 b; **תְּרֵיכֶן** you both, B. Q. 60 b; **תְּרֵיהוֹן** they both, Keth. 83 b; **תְּרֵיהוּ** Hull. 45 b; **תְּרֵיהֵי** Col. MS., M. Q. 31 a.<sup>3</sup>

§ 145. Luzzatto's remark (*op. cit.* § 63), that the compound numbers in **סְרֵי** are of rare occurrence, I cannot confirm. They occur as frequently as those in **סֵר**, if not oftener. It must, however, be noticed that the masculine and feminine forms are sometimes used promiscuously. Whether such a confusion in the use of the genders is original, or is only due to later copyists, is, on account of the lack of ancient MSS., hard to decide.

§ 146. Now and then we meet with numerals taken from other languages. They are used in homiletical etymologies and as illustrations of special points in Halacha. Thus, Ber. 56 b, the name Cappadocia is explained **כַּפָּא כְּשׁוֹרָא דִּיקָא עֶשְׂרָה**. "Kappa" means *beam*, "dika" means *ten* (δέκα). Er. 18 a **דִּיּוֹ** (δύο) two, twice. Naz. 8 b **שְׁלֹשׁ טְרִיגוֹן שְׁתַּיִם טְרִיגוֹן שְׁלֹשׁ** Symmachos says: *εἷν means one, δίγυονος two, τρίγυονος three, τετραγώνουον four, πεντάγυονος five (fold)*. B. B. 164 b **הֵינָא**, *εἷνα, one*. M. Q. 28 a 'Ēn Ya'aḳōb ed. princ. **אֵינָא** id. 'Ar. Sanh. 89 a the Persian numeral **هزار** 1000, occurs in the Persian phrase **כַּאֲרֵהוּר גֵּינָא** *an ass of a thousand colors*.

*B. Ordinals.*—§ 147. Sing. masc. **קַמָּא**, **קַמָּאה**, **קַדְמָאָה** (Ned. 40 a, 51 a); fem. **קַמְיָתָא**, **קַדְמְיָתָא**; plur. masc. **קַמְאֵי**, fem. **קַמְיָתָא**, **קַדְמְיָתָא** *first*.

<sup>1</sup> In later literature: **בְּתֵרֵי** HG. 364, 489; **בֵּיתְלָתָא** *ibid.* 62, 65; **בֵּיתְלָתָא** *ibid.* 489, 490; **בֵּיאַרְבָּעָא**, **בֵּיאַרְבָּעָא** *ibid.* 501.

<sup>2</sup> Cf. Barth, *Nominalbildung*, p. 4.

<sup>3</sup> In later literature: **תְּרֵיהוּ** HG. 282; **תְּלָתִיהוֹן**, **תְּלָתִינְהוּ** *they three*, *ibid.* 61; **תְּרֵיהוּ** *they four*, *ibid.* 398. For the **דגש** in these forms, cf. Nöldeke, *Syr. Gram.*, § 49, and Kautzsch, *Gram. d. Bibl.-Aram.*, § 65, 1, n. 1.

§ 148. Sing. masc. תְּנִינָהּ, תְּנִינָא (Ned. 21 a, 63 a), תְּנִינְתָּא ('Ar. Gitt. 6 a), second; תְּלִיחָהּ, תְּלִיחָא third; רְבִיעָהּ fourth; שְׁבִיעָהּ seventh, Nidd. 67 b; עֲשִׂירָהּ tenth. Plur. fem. רְבִיעֵיהֶן fourth.<sup>1</sup>

§ 149. The expression קָמָא קָמָא (Gitt. 12 b, B. B. 97 a, Pes. 7 a) corresponds to the later Hebrew רִאשׁוֹן רִאשׁוֹן, meaning *by and by, by degrees, gradually, successively*. Plur. masc. קָמָא קָמָא, Pes. 7 a.<sup>2</sup>

§ 150. Sabb. 31 b, 88 a, Ar. 13 a, תְּלִיחָא is used in the sense of *triple*.

§ 151. a. Like the ordinals are used a number of other numeral adjectives:—Sing. masc. אֲחֵרִינָא *another*; אֲחֵרִינָא, Col. MS. Pes.; אֲחֵרָא *TF.*, p. 11; fem. אֲחֵרִיתָא, אֲחֵרִיתִי, אֲחֵרִינְתָּא (R. H. 18 b), אֲחֵרִינְתָּא, אֲחֵרִינְתִּי (Yeb. 64 b) אֲחֵרִיתִי (Col. MS. Pes.), אֲחֵרִי (Qid. 47 a, B. M. 15 a, a. e.).—Plur. masc. אֲחֵרִינִי, אֲחֵרִינִי (Col. MS. Pes.) אֲחֵרִינֵי, *TF.*, p. 12, אֲחֵרִינֵי, *ibid.* 17; fem. אֲחֵרִינְתָּא (Ned. 20 b, 22 a).

b. Sing. masc. בְּתָרָא, בְּתָרָי; fem. בְּתָרִיתָא, בְּתָרִיתִי; plur. masc. בְּתָרָי; fem. בְּתָרִיתָא *the last, the latter*.—תְּרֵי בְּתָרָי *the last two cups*, Pes. 108 b; לְבִתְרָאֵי דָּאֲתוּ בְּתָרָךְ; *to my successors (descendants) who are to come after thee*, A. Z. 10 b.

C. *Fractional Numbers*.—§ 152. Fractional numbers are expressed partly by separate nominal formations, partly by various constructions of the cardinals. The separate formations are: תְּלָתָאֵי, תְּלָתָא, תְּלָתָא (Sabb. 87 a, ed. Sonc.)  $\frac{1}{3}$ ; פִּלְגֵי, פִּלְגָּא, פִּלְגָּי (B. M. 77 a)  $\frac{1}{2}$ ; רִיבְעָא  $\frac{1}{4}$ ; חֻמְשָׁא  $\frac{1}{5}$ ; שְׁתֵּיתָא, שְׁתֵּיתָא  $\frac{1}{8}$ .

§ 153. תְּלָתָא חֻמְשָׁי  $\frac{3}{5}$ , Sukk. 32 b; תְּלָתָא פִּלְגֵי  $\frac{3}{2}$ , Sabb. 34 b; תְּלָתָא רִיבְעֵי  $\frac{3}{4}$  *ibid.*; תְּלָתָא תְּלָתֵי  $\frac{3}{3}$ , *ibid.* 35 a; תְּרֵי תְּלָתֵי  $\frac{2}{3}$ , *ibid.* 35 a; פִּלְגֵי דְהוֹן *fifths*, Tem. 27 a; פִּלְגֵי דְהוֹן *the half of them*, B. B. 8 a.<sup>3</sup>

§ 154. In Syriac a difference of spelling exists in the word ܠܘܟܘܠ, the second ܘ being spirantic when it means *three years*

<sup>1</sup> In later literature: Sing. fem. תְּנִינְתָּא, *HG.* 250; תְּנִינְתָּא, *MV.* 101; תְּנִינְתָּא *HG.* 250; רְבִיעֵיתָא, רְבִיעֵיתָא *MV.* 101; חֲמִשֵּׁיתָא *HG.* 379; עֲשִׂירֵיתָא *ibid.*—Masc. תְּנִינְתָּא *ibid.* 618; שְׁתֵּיתָּא *ibid.*; תְּמִינְתָּא *ibid.*; תְּמִינְתָּא *ibid.*, 620. The ninth must have been תְּשִׁיעֵיתָא\*, תְּשִׁיעֵיתָא\*.

<sup>2</sup> Cf. Luzzatto, *op. cit.*, § 64, and Dalman, *op. cit.*, p. 169.

<sup>3</sup> In later literature: תְּרֵיתָא  $\frac{1}{3}$ , *HG.* 127; חֻמְשָׁא  $\frac{1}{5}$ , *ibid.* 487.

*old.*<sup>1</sup> The same distinction may have obtained in our idiom; we should, therefore, have to read תלחא in the expression עגלא תילתא with the second ת spirantic.

§ 155. The forms שתיתא, שתותא come *per metathesin* from שיתתא, שותתא, formations like תילתא, תולתא. They were transposed to avoid their interchange with שיתא *six*, and שותא *web, network*, forms to which, in accordance with the genius of the language, they must have been ultimately reduced. It must be added that שתותא, שתיתא are as little ordinals as the other forms given in this paragraph, and the assertion of the dictionaries to the contrary must be corrected.

*D. Other Denumerative Nouns.*—§ 156. יהידא, plur. יהידאי *single, unique*; רביעא, plur. רביעאי *quart* (of a לוג), Er. 64 a, a. e., fem. רביעתא, plur. fem. רביעייתא, רביעיתא, Col. MS., Pes. 109 b; רבועא *a square*; ריבועא name of a small Persian weight—Gitt. 22 a; חומשא, plur. חומשיין *one of the five books of the Pentateuch or of the Psalms; later the Pentateuch*; חומשייתא *fifths, pentads*; תומנתא, תומנייתא, תומניתא, תומנייתא, תומנתא, תומנייתא, תומניתא, תומנייתא, *thōmān, a measure containing the eighth part of a קב*; plur. תומנייתא; עשורא *the giving of tithes*; plur. עשורייתא *tithes, decades*. Here belongs also the pronoun הדראי *one another*, a contraction of הדרא הדרא, with the plur. masc. ending,<sup>2</sup> and מאתא, מתא, *city*, from מאתא *hundred*; properly *a hundred tents or houses*.<sup>3</sup>

#### ADVERBS AND ADVERBIAL EXPRESSIONS.

*Adverbs of Place.*—§ 157. ביני ביני *among others*.—בר, פראי, אבראי (§ 91), מלבר, מבראי, מאבראי, *outside, from outside*.—פני הדראי, פני הדראי, *together*.—אנפא ד- *on top of*.—מלגו, אגואי, אגואי, גואי, גואי, גו, גוא, *inside, amid*.—מלגו *inclusive*, opposed to מלבר *exclusive*.—בגו *therein*.—הא, הוכא, *here, in the case before us*.—היכא, מדיכא, מדיכא, היכא, *where*; היכא, *whence*; להיכא *whither*; אדיכא *whereupon*.—פל היכא ד-, פל איכא

<sup>1</sup> Noeldeke, *SG.*, p. 89.

<sup>2</sup> הדראי *one another* (fem.), *HG.*, ed. princ. 82 b.

<sup>3</sup> Cf. Maclean, *op. cit.*, p. 67.

<sup>4</sup> On the various constructions of הוכא, see Zunz, *Das Adverbium כֵּאן*, *ZDMG.* XXIV., pp. 591-598, reprinted in Vol. III. of his *Ges. Schriften*.

בְּחֵרִיק (Col. MS., Pes. 96 a) *wherever, in all cases where*.—*instead*.—הֵּתָם *there, in that case*. תָּם, תָּמָן *there*.—לְעֵיל, לְעֵילָא, מְלֵעֵיל, מֵעֵילָא, *above, upward, on top, supra*.—לְקַמָּן *beneath, below, ahead, further, infra*.—מִלְרַע (Sabb. 92 a), מִלְתַּחַת (Bekh. 8 b), לְתוֹתָא (M. MS., Bêçā 15 a), לְתַתָּא (B. B. 45 a), לְתַתְּמָא (B. Q. 23 b), מִתַּתָּא *beneath, underneath, down, below* (§§ 82, 158).<sup>1</sup>

§ 158. With the forms in אֵי, אֵה, some such word as צִדָּא is to be understood. On לְעֵילָא, לְתַתְּמָא, see above, § 82. The א in אֵבְרָא, אֵנוּאֵי is prothetic. הֵתָם, הֵכָא are compounds of הָא and תָּם, Hebr. שָׁם, and פָּא, Hebr. פֹּה, respectively. In תָּמָן and לְקַמָּן (= ל + קָדָם + ן) we have the demonstrative element ן. The reading of the latter לְקַמָּן and not with Levy לְקָמָן is warranted by tradition, supported by the vocalization of the Col. MSS., and has its analogies in our idiom. In אֵנְפָא we have a compound of א (= על) and נָפָא; הֵיכָא, הֵיכָא consist of פָּא and הֵי respectively. In מִתַּתָּא (= מָן + תַּתְּמָא) and לְתוֹתָא (= ל + תַּתְּמָא) we have syncope of ת.

*Adverbs of Time*.—§ 159. אֵיִדִּי, אֵיִדִּיִּי, *while, when, when not yet*.—אֵיִדִּיִּי וְהֵכָא, אֵיִדִּיִּי וְהֵכָא (Col. MS., Meg. 16 a vocalizes אֵיִדִּיִּי וְהֵכָא), *meanwhile, in the meantime*. הָאֵיִדִּינָא, הָאֵיִדִּינָא (= הָא + עֵדִינָא), *now, this time, nowadays*. אֵיִמַת (Col. MS., Meg. 12 a vocalizes אֵיִמַת), *when*.—כָּל אֵיִמַת *whenever, as long as, as often as*.—אֵיִפְתִּי, אֵיִפְתִּי, אֵיִפְתִּי (Col. MS.) *still, yet, even now*.—מָן לְאַלְתָּר, מָן לְאַלְתָּר (Ned. 4 b, Raši, *ibid.*, has מָן אֲלַתָּר), לְאַלְתָּר (Ned. 27 b) *on the spot, at once*.<sup>2</sup>—שָׁתָא קַדְמִיתָא (= שָׁתָא + prothetic א) *last year*.—לְאַחַר, לְאַחַר, *after, later on*.—בֵּינֵי בֵּינֵי *in the meanwhile*.—דֵּיִעֲבַד, דֵּיִעֲבַד, דֵּיִעֲבַד (Col. MS., Zeb. 32 a, with apocope of ד and change of ע to א), *lit. when it was done, ex post facto*.—הָא *already, since*.—הָשָׁתָא *now, at present*.—זִימְנִין *sometimes*.—אֵיִתְמַל *yesterday*.—לְיוֹמְחָרָא (Col. MS., Zeb. 84 a), לְיוֹמָא חָרָא (B. M. 17 a), לְיוֹמָא אֲחֵרָא (*ibid.* H. MS.), לְיוֹמָא אֲחֵרָא (*ibid.* ed. Ven.), לְיוֹמָא אֲחֵרִינָא (*ibid.* F. MS.), *after-to-morrow*.—כֵּד, כֵּי, *when*.—כֵּדֵי *now; when he*.—מִכֵּי *since, as*

<sup>1</sup> הֵיכָא *here*, HG. 477 (*bis*); הֵיכָא *where*, *ibid.* 63, 69, a. e.; לְתַתְּמָא, *ibid.* 315.

<sup>2</sup> The statement of the dictionaries that אֲלַתָּר occurs only with ל is to be corrected accordingly.

soon as.—פִּיל פְּמָה, כָּל פְּמָה ד־ (Yoma 13 a, Sabb. 119 a), פְּמָה ד־ (Col. MS., Zeb. 6 a) until, as long as.—לְמָחָר to-morrow.—בְּעֵגְלָה, לְעֵגְלָה, soon.—עַד ד־, בְּהֵרֵי ד־ during, while, meanwhile, before, when not yet.—לְעֵלָם (Gitt. 85 b, legal style) forever.—מִן מְעִיקָרָא at first, from the start.—מִן קִדְמַת דִּנְא, מִקְדַּמַת דִּנְא (legal style), formerly.—בְּרִישָׁא at first, at the beginning.—מִרִישׁ at first, heretofore.—הוּי, הוּיב, הוּיב, again, anew, moreover, yet more, further, besides.<sup>1</sup>

*Adverbs of Manner.*—§ 160. אִיבְרָא verily, indeed.—אִרְבָּה [ = (על) + א' + ד' + רבָה ] (turn to the stronger side. I rest my argument upon what is superior; on the other side is a stronger claim) on the contrary.—אֲנַב אֲוִרְחָא by the way, apropos.—אֲוִרְחָא, אֲוִרְחָא (εὐθέως) quickly, rapidly, soon.—אִיבְרָא in case when.—בְּאַלְכֶסוֹנָא crosswise.—בִּישְׁתְּרָא bustrophedon; בְּהֵרֵי, בְּהֵרֵי openly, explicitly.—הֲדָר again, הֲדָר, הֲדָר (TF. 2, 14 a and frequently), הֲדָר (Col. MS., Pes. 110 a), so, thus.—הֲדָרָא expressly, distinctly, only.—וְהֵאֱרָא (Ber. 5 b) certainly, surely, rightly, with good reason.—[וְהֵאֱרָא, וְהֵאֱרָא, proper].—[טְבִיחָא, טְבִיחָא], מוּטְבָא, well.—כְּדִי for nought, in vain, for no purpose.<sup>2</sup>—לְחֻדָא, לְחֻדָא (B. Q. 38 a), בְּאַנְפֵי נַפְשָׁא, separately, alone, for oneself.—לְכַאֲרָה at first sight, apparently.—כְּפִי לֵיָא, כְּפִי לֵיָא, כְּפִי לֵיָא (MSS. K., M., Zeb. 82 a) just the reverse.—מִן מִן gratis.—מִן מִן, Col. MS., Pes. (voc.), מִן מִן (§§ 77, 90) of itself.—מִן מִן, Col. MS., Meg. 2 b), מִן מִן, מִן מִן, מִן מִן, granted it is right, it would be right.—מִן מִן (§ 23) presumably, probably, I dare say.—בְּעֵלְמָא plainly, simply, merely, only.—אֲפִרְקִיד supinely.—קָא, קָא, קָא, a particle used generally with the participle to form the present (§ 66).—שְׂפִיר well.<sup>3</sup>

§ 161. הֵאֱרָא is formed of הָא this, and of the passive participle of הִיחַ; הִיחַ, of הִיחַ let it be, and the active participle of

<sup>1</sup> In later literature: הִיחַ הִיחַ, HG. 100; כָּל הִיחַ (= כל אימת), *ibid.* 164; אֲפִרְקִיד, *ibid.* 456; לְדַבְבָתָר, *ibid.* 63; כְּעֵן (legal style) *ibid.* 315; הִיחַ אֲבָא, TG. ed. Harkavy, § 181.

<sup>2</sup> According to some כְּדִי is a shortened form of כְּדִיב; according to Luzzatto (פניניו, p. 305 sq.) it is a contraction of כָּ + ד' + הִיא as it is.

<sup>3</sup> In later literature: מִן מִן verily, indeed, Še'el. 1; הִיחַ thus, so, HG. 86, 103; בְּחֻדָא, HG. 29; מִן מִן separately, MV. 32; מִן מִן together, *ibid.*; מִן מִן more, TG., ed. Harkavy, *passim*; cf. for the latter Noeldeke, NSG. 159. מִן מִן (= לאו קא) HG. 403.

said verb; it occurs also in the form **הִתְיַחַד**. The above and **בְּשִׁלְמָא** are synonymous. The latter is used in reference to a superior sort of authority (e. g. of Scripture) as compared with that indicated by the use of the former. Note the expression **בְּרֵי הֵכִי** *such a one, such a fellow*.

*Adverbs of Quantity.*—§ 162. **אֵינְגֵד** (Gittin, 58 a) according to Raši, *ad. loc.* = **בְּצִיר** *a little*.—**טַב**, **טוֹבָא** *a good deal, much*.—**לְגַמְרֵי** *entirely*.—**טַפִּי**, **טַפִּיא**, **סְרִיח**, *more*.—**יַתִּיר**, **בִּיתִירָתָא** *more, greatly*.—**כָּל כְּמָה דִּי**, **כָּל הֵכִי**, **כָּל פְּלֵי הָאִי** (lit. *all this*) *so much!*—**כָּל כְּמָאי דִּי**, **כָּל כְּמָאי דִּי** (Col. MS., M. Q. 6 a), *as much as*.—**כְּמָה** *how much, how many!* . . . . **טַפִּי . . . . דִּי כְּמָה** *the more . . . . the more*: R. H. 26 b, **כְּמָה דְּכִיָּהּ אֵינִישׁ דְּעֵתִיהָ טַפִּי מְעַלִּי** *the more one bends his mind the better it is*.—**כָּל הֵדוּ** *the least possible quantity, whatsoever*.—**כְּמָה דְּאֶפְשֵׁר** *as much as possible*.—**פּוֹרְתָא** *a little, a trifle*.—**קַלִּיל**, **קַלִּי** *a little*.—**רַבָּא** *much, very much*.

*Interrogative Adverbs.*—§ 163. **אֵימַת**, **אֵימַת** (Col. MS.) *when?*—**אֵינִי** *is it really so?*—**אֵדְהֵיא** *to which does this refer?*—**לְאַיִי** *for what purpose?*—**לְאַיִי (הָא + הָא)** *whither?* (TF., p. 26).—**הֵי**, **הֵיכָא** (Col. MS.), *where?*—**לְהֵיכָא** *whither?*—**הֵי כִי**, **הֵיכִי** (MS., Vat. 117, B. M. 67 b), **מִנָּא**, **מִנָּן**, **מִנָּן**, **מִנָּן** *whence?*—**הֵיכִי**, **מִנָּן** (MS., Vat. 117, B. M. 67 b), **הֵיכִי**, *how?*—**מִנָּן**, **מִנָּן** (in questions expressing surprise or indignation) *do you mean to say? is it because? how!? what!?*—**אֵי** (Ned. 3 a), **מִי**, **וּמִי**, **וּכִי**, *num?*—**לְמָה**, **לְמָה**, **לְמָה**, **אֲמַאי**, **אֲמַאי**, *why, wherefore?*—**לֵי**, **לֵי**, **לֵי**, *a particle of doubtful character*. See Kohut, *Aruch. Compl.* s. v.

§ 164. On the punctuation of **מִנָּן** see above (§ 90). It is the apocopated form of **מִנָּנָן**, which latter is a compound of **מִן** + **אֵן**. It is joined to the following word, forming a compound. Thus, **מִנָּנָן** *whence have we this?* **מִנָּנָן** (Zeb. 8 b, Naz. 48 b, a. e.) *whence has he this?* **מִנָּנָן מִנָּנָן** (Col. MSS.) *whence have you these things?*

§ 165. **כִּי** and **מִי** are generally preceded by a **ו**. The former introduces nominal sentences, the latter verbal. **מִי**, or **וּמִי**, usually stands immediately before the verb. If the verb be preceded by a negative, **מִי** is often inserted between the negative

<sup>1</sup> **אֵיכָא**, HG. 63, 69.

<sup>2</sup> Cf. Stäbo, *Jüd. babyl. Zaubertexte*, p. 56.

and the verb.<sup>1</sup> לֹא מִי (Sabb. 68 b), לֹא מִי (Pes. 102 a; M. MS., Er. 20 b; Sabb. 32 a; B. M. 32 a, a. e.).

§ 166. Note the following idiomatic expression: . . . . מִי לֹא . . . . לֹא *couldn't we understand by it rather this? . . . . No! it is rather.*—אֵימָת, הֵיכָא, הֵיכִי, and הֵי, are used also as relative adverbs. Some of the adverbs given here have at times the force of interrogative conjunctions and should more properly be called interrogative particles.

*Affirmative Adverbs.*—§ 167. אֵיִתָּא, אֵיִתָּא,<sup>2</sup> אֵיִפָּא (= אֵיִתָּא + פָּא) *there is; אין, אין* (so Col. MSS.) *yes*, (= Hebrew הֵן). In one instance אֵיִתָּא takes verbal form: אֵיִתָּא אֵיִתָּא *we are*, Pes. 50 a. Cf. II. Targûm to Esther 2, 18 אֵיִתָּא *they are*.

*Negative Adverbs.*—§ 168. לֵיתָא (= אֵיִתָּא + לֹא), לֵיתָא, *there is not, is not; לֵיפָּא* (= לֵיתָא + פָּא) *id.*; לֹא, לֹא (לֹא + הוּא) *is not, not, no.* לֹא is generally used with verbs, לֹא with nouns.

*Adverbs of Doubt.*—§ 169. הֵילְמָא, הֵילְמָא (הֵילְמָא + ל + מָא) cf. Hebrew שְׁלֵמָה, later שְׁמָא) *perhaps; אֲפֻשְׁר*, Col. MS., vocal. אֲפֻשְׁר *perhaps, it may be, possibly.*

#### PREPOSITIONS.

*A. Inseparable Prepositions.*—§ 170. אֶ is an abbreviation of אֶל = עַל and is used in all the significations and constructions of the latter. It is used also before gutturals: Men. 34 a, אֶאֱבָנָא, Keth. 40 b, a. e. אֶהָא.—Notice the force of the preposition after הֵוָה *to become, happen, befall*, in the standing phrase מִיֵּי דְהֵוָה אֶ, lit. *something that happened with . . . ., this is something like . . . .* The expression is used to introduce an analogical case as an illustration to a previous statement of opinion on some legal point under discussion.

§ 171. בֵּי, בֵּי, בֵּי, בֵּי, בֵּי, is used as in the Targumim and Hebrew. A few examples of some rare usages may be mentioned. רִישׁ מְעֵיא בְּאִמְתָּא בְּעֵי גְרִירָה *the top of the small intestines must be scraped up to a cubit's length*, Hull, 93 a; רַב בְּקִהְנֵי קָרָא *Rabh read as a priest*, Meg. 22 a, i. e., was called up the first to read the weekly lesson from the Pentateuch. וְאִינְדוּי בְּשִׁפְרֵי וְאִינְדוּי בְּשִׁפְרֵי *and yet these are the most beautiful of the people*

<sup>1</sup> The verb in this case includes the participle, but not the infinitive.

<sup>2</sup> In אֵיִתָּא, אֵיִתָּא the ending may be = דְּהָא, but cf. Noeldeke, *MG.*, § 213.



of *Māhōzā*, R. H. 17 a. וַיִּפֹּל בְּתַרְיִן and he dropped torn in two. בְּתַלְתָּא, בְּעֶשְׂרָא, in the presence of three, of ten, Ber. 56 b, fr. Cf. also below (§ 174). The ב is found in the Talmud also in a separate form “בִּי.”

§ 172. לְ, לְ, לְ, to, unto; generally *nota accusativi*.—מִ, מִ, from.

§ 173. To the Palestinean R. Jōhānān we owe the single example of the use of לְ with oaths as a particle of asseveration, as in Arabic, Ethiopic, and Assyrian.<sup>1</sup>

*Separate Prepositions.*—§ 174. אַבֵּי (§ 28) upon, on. אַבֵּי כוּרְסִיָּא upon a chair; אַבֵּי יְדֵיהֶוּא upon their hands, Sanh. 17 a.<sup>2</sup> אַבְתָּר (= אַל + בְּתָר), cf. בְּתָר.

אַנְבּ (= אַל + אַנְבּ) on, upon; by dint of, by the way of, on account of.

אַחֲרֵי behind, backward.

אַטָּר on account of, for the sake of. The word is connected with Fellihī-Syriac אַטָּר, אַטָּר, אַטָּר, and אַטָּר of other Syriac dialects.<sup>3</sup>

אַיְדֵי, אַיְדֵי, אַיְדָא (A. Z. 15 a; Col. MS., Zeb: 35 b), by means of, through, by the way of. Cf. Hebrew עַל יַד.

אַמְטוּל, אַמְטוּל, אַמְטוּל, for the sake of, on account of. The word is of doubtful etymology. The original form was evidently אַמְטוּל, a compound of טוּל + מֶן + עַל, which former may mean shade, protection, burden, or going, passing; cf. the Hebrew בְּעֵבֶר, בְּגִלְל. In the expression אַמְטוּל הָכִי the final ל of אַמְטוּל is often attached to הָכִי and written אַמְטוּל לְהָכִי. (M. V. 6 has אַמְטוּל לְהָכִי).<sup>4</sup>

אַפֵּי, אַנְפֵּי, only with the prepositions לְ and בְּ: לְאַפֵּי toward, opposite; בְּאַפֵּי in the presence of, before.

<sup>1</sup> Yômā 84 a, A. Z. 28 a, we are told how a woman did not wish to tell R. Jōhānān the formula of a medicine, unless he swore not to disclose it to others. He agreed to it and swore: לְאַלְהָא דִּישְׂרָאֵל לָא מְגַלִּינָא by the God of Israel, I shall not disclose it! He then went and gave away the secret to his audience in a lecture at college. When asked how he could break his oath, he answered: “I said ‘TO THE GOD of Israel I shall not disclose it;’ but not TO THE PEOPLE of Israel.” He thus explained the לְ casuistically as a mere *nota dativi*.

<sup>2</sup> אַבֵּי in אַבֵּי הַדִּייהוּא upon their bosom, Sanh. 17 a is a compound of אַל upon and בִּי = בֵּית. In later literature: כִּי הוּיִקֵּן אַבֵּי מָר when we were at our lord's (at thy house) Še'el. 77.

<sup>3</sup> Cf. Sachau, *Skizze des Fellichi-Dialekts von Mosul*, p. 32, 37, 39. Maclean, *op. cit.* 187.

<sup>4</sup> Cf. פניני שד"ל, p. 308 sq. But cf. אַמְטוּל הָכִי TF. 2. בְּגִיךְ, *Respons. d. Lehrer d. Ost. u. Westens*, ed. Müller, § 122.

בְּדִיל *on account of*. Only Yōmā, 75 b.

בִּי *within, in, by, etc.*, is the separate form of the preposition בְּ.<sup>1</sup> The traditional pronunciation of it as בִּי is due to a confusion with בֵּי *between, house*.

בֵּי, בֵּין, בֵּינֵי, בֵּינֵי, בֵּינֵי, *between, among*. Keth. 28 a, M. MS., Sabb. 110 a, בֵּינֵי יִידוֹ; (H. G. 339, בֵּינֵי יִידוֹ). Notice: בֵּיבֹצֵינִי, Col. MS., Meg. 12 a b (voc.).

בְּלֹא, *without*.

לְבַר מִי, *except, save, besides*.

לְבַתֵּר, *after, behind*.

לְגַבֵּי, *near, at, to, with, in case of, toward*.

גֵּוֹ, *generally with ל*, גֵּוֹ, גֵּוֹ, גֵּוֹ, *constr. st.* גֵּוֹ, גֵּוֹ, גֵּוֹ, *generally with ל*, גֵּוֹ, גֵּוֹ, *into, amidst*; בְּגֵוֹ *in, within, amongst, amidst*; מִגֵּוֹ *from, out*.

דִּמְיֻתָּא *like, similar, analogous to*.

לְהֵדֵי, *only with ב or ל*: בְּהֵדֵי *with, by*; לְהֵדֵי *unto, to toward*.

The singular form occurs but seldom: לְהֵדֵא, A. Z. 28 b.

תְּלֵקָא *instead, in place of*.

יְתָ *nota accusativi*. This is very rare in the Babylonian Talmud. יְתָהּ *him*, Ned. 49 a; יְתָהּ *her, it*, eds. Ned. 50 b; יְתָכוֹן *you*, Ber. 38 a; יְתָיְכוֹן Nidd. 61 a; יְתָדוֹן *them*, Ned. 25 a, 41 a, B. M. 90 b, a. e.<sup>2</sup>

כְּתָ *like*; כְּתָיְ דִּידֵי *like me*, Col. MS., M. Q. 2 b; כְּתָ *like me*, *ibid.* Pes. 105 b (§ 110); כְּתָיְ כְּוֵתֵיךְ *like us*, B. B. 65 a.

כִּי, <sup>3</sup> (= כ + ד) *like*. כִּי הַשָּׂפָא *now* (Sabb. 119 a) = Hebr כִּי. — כִּי פִלְבָא *like that of a dog*, ed. Const. Sanh. 96 a.

כְּגֵוֹן (= כ + גֵוֹן) *like, similar to, for example*.

<sup>1</sup> M. Lambert, *REJ.* XXII., 129-131 finds this form of the preposition also in Biblical Hebrew.

<sup>2</sup> In later literature the older form יְתָ has been preserved: יְתָיְכִי *thee* (f.) *TG.* ed. Harkavy, § 15. Cf. also Noeldeke, *SG.*, 199, note 1, and Lagarde, *Mittheil.*, I., 226. I. H. Weiss (*Zur Gesch. d. jüd. Trad.*, II., 138, note 1), justly observes that the fact that the Biblical Aramaic never uses יְתָ as *nota accusativi* except once with a pronominal suffix (Dan. 3, 12) would go to prove that the use of this particle is a Hebraism with Onkelos—and, we may add, with all other Aramaic languages where its use is found—who intended to give by its adoption a basis for the exercise of R. Akiba's hermeneutic rule that every *nota accusativi* implies an inclusion of some additional case, identifying, of course, יְתָ with אֵת. The entire want of this particle in the Mandaic—an idiom outside of the sphere of Jewish influences—is the best proof of Mr. Weiss' supposition.

<sup>3</sup> Some scholars see the same use of כִּי also in Biblical Hebrew. Cf. Dubsowitz, *Hu-Boker 'Or*, V. 265-272, and M. Lambert, *REJ.* XXII., 129-131.

כַּלְפֵּי (= לְ + אֲפִי) *toward, in the direction of, with regard to.*  
 לָזוֹת *to, unto.* M. Q. 9 b, לְזוֹתֶיךָ *to thee.* B. M. 62 b, לְזוֹתִי  
*to me.* Very rare.

לְפִי (Hebrew לְפִי) *according to.* Palestinian מִחַמַּת *in consequence of, through.*

מִן, מִי (M. MS., Men. 65 a), *from, out, of.*

מִשּׁוּם *because of, on account of.*

נִידְהָלָה *to, unto.*

עַד *until, till.* עַד דִּי *instead of.* Usually contracted to אֲדִי.

עַל *on, upon.*

עַל יְדֵא *through, by means of* (Ar. 16 b).

עֲלָא, עֵיפָא, *on, upon.*

עֲלָיָא *on, upon,* Hull. 8 b, Sabb. 156 b, a. e. (§§ 41, 181).

לְעֵיפָא מִן *above, beyond, higher than, before* (Sabb. 30 a, Rašī, a. e.).

עִם *with.* In the Talmud the word is used only in legal style; but it is found frequently in Še'el. and Hal. Ged.

לְקַבֵּל, לְקִיבֵלָא, *opposite, against, before.* B. B. 111 a; Tam. 32 a. (Palestinian.)

לְקַדָּם, לְקַדָּם, מִן קַדָּם, *before.* Sabb. 30 b; 67 a; Gitt. 85 b. (Palestinian.)

לְקַמֵּי, לְקַמֵּי, מִקַּמֵּי, *before, in the presence of, for.* Ar. 31 b, מִקַּמֵּא דִידָךְ *before thee.*<sup>1</sup> The word is generally used as an expression of politeness before names of persons in authority.

תַּחְתֵּי, תַּחְתֵּי, *beneath, below, under; instead, in place of* (A. Z. 10 a).

§ 175. בֵּין . . . . . בֵּין means: *both this and that.* בֵּין לְמַר *according to the opinion of the one as well as to that of the other.*

§ 176. מִן is of rare use, and almost entirely limited to the pronominal suffixes, the apocopated form being used before nouns, Note the expressions מִיֵּיהָ מִיֵּיהָ *out of it, yea, of it, i. e., of the very thing.*—מִיֵּיהָ וּבֵיהָ, the same.—כֹּל כְּמִיֵּיהָ *he is not able.* The expression is probably originally an ironical question, *Is everything so as if coming from him, by his authority?*

<sup>1</sup> Še'el. מִקַּמֵּי רֵיהוּ *from before them.* H. G. 100, לְקַמֵּיהָ *for her; ibid.* 387, קַמֵּי פִלְגָא *for a half.*

§ 177. a) The preposition ל having become particularly identified with the accusative, the want was felt of a definite and distinct *nota dativi*. By adding to the ל a demonstrative of determinate distance, הֵלָּה, that want was supplied: the simple, worn-out ל now became לִהֵלָּה or לִיהֵלָּה. The concurrence of two ל's caused the first to dissimilate and become נ. We thus get נִהֵלָּה or נִיהֵלָּה.

b) The dictionaries derive our word from ל + נִיהָ; but it must be evident that such a presumption is untenable, since the verbal force inherent in it is neither relevant nor apparent in the dative personal pronoun. Luzzatto's etymology of ל + נִיהָ is subject to the same objection: נִיהָ would evidently be akin to Ethiopic *nāhū*, Hebrew הִנֵּה, which has also verbal force and can govern only the accusative. Nöldeke connects it with the verb נָהַל *to lead* in Assyrian and Hebrew, and vocalizes נְהַלִּי with plural termination.

c) לִהֵלָּה is used as accusative in נִיְסֵייהָ נִיהֵלָּה *try it*, A. Z. 15 a, and פָּרְקִינָן לָהּ נִיהֵלָּה *we, redeem her*, Gitt. 38 a.

d) נִיהֵלָּה and לִוָּח are used only with reference to men.

§ 178. Traces of a separate form "לִי" are found in the scholastic term וְלִיטְעָמִיךָ *and according to the reason given by thee*, Ned. 37 a and frequently, and in לִיהוּ, לִיהוּ, *to them*, Col. MS., Pes. 116 b and elsewhere.

#### PREPOSITIONS WITH PRONOMINAL SUFFIXES.<sup>1</sup>

§ 179. A number of prepositions are generally used with suffixes; some of them even exclusively so. Of the inseparable prepositions only two, ב and ל, take pronominal suffixes.<sup>1</sup> Of the separate forms, אַבְתָּר, אַחֲוֵרִי, אַנְפִּי, אֵפֶי, בֵּין, בְּתֵר, גַּבִּי, גַּו, הָדִי, הָיָה, יָת, לָוָח, לָוָח, מִן, עָלָא, עָלָי, עִם, קִבְּלָא, קָבֵל, קָדָם, קִיבְּלָא, קָבֵל, תּוֹתִי, תּוֹתִי, תּוֹתִי, קָמֵא, אֶמְטוּלְתָא, אֶמְטוּלְתָא, בֵּינְתָא, and נִיהֵלָּה are found *only* with suffixes; the rest of the list are *never* found with suffixes.

§ 180. בְּיָה, בְּיָה, בְּיָה, בְּיָה, בְּיָה (Col. MS., M. Q. 18 a), בְּיָה, בְּיָה, בְּיָה, בְּיָה, בְּיָה (Keth. 52 b, Ned. 50 b, a. e., legal style), לִיהוּ, לִיהוּ (R. H. 5 a, Sabb.

<sup>1</sup> On the plural form of some prepositions cf. Lagarde, *Mittheil.*, I., 231 sq.

140 b), לְנָא (Col. MS., Pes. 90 a), לִידְהוּ, לִידְהוּ (Col. MSS.), לְנָא (legal style), בֵּינְהוּ, בֵּינָא, בֵּינִי : בֵּין<sup>1</sup>. לְהוּן, לְכּוּ, לֶן, בֵּינְהוּ, בֵּינָא, בֵּינְהוּ, בֵּינָא (legal style), בֵּינִיכּוּ, בֵּינִיכּוּ. — מִן : מִינָא, מִינְהוּ, מִינִיכּוּ, מִינִיכּוּ, מִינְהוּ, מִינָא (legal style), מִינְהוּ, מִינִיכּוּ, מִינְהוּ, מִינְהוּ, מִינְהוּ, מִינְהוּ, מִינְהוּ, מִינְהוּ, מִינְהוּ, מִינְהוּ.

§ 181. עֵלְנָא is little used with prepositions: עֵלְיִידְהוּ Qidd. 8 b; עֵלְוֹדְהוּ Ber. 56 a; עֵבִיד מְרַנָּא עֵלְיָהּ search it, Sir! Ned. 50 a.<sup>2</sup> Instead of עֵלְנָא we find usually עֵלְנִי, which Col. MS., Pes. 93 b, writes and vocalizes אֶלְאֵי. Notice also the by-form עֵלְנִי O. MS., Sabb. 105 b, a. e.; עֵלְנִי אֵי upon him, B. B. 12 b (אֵי = יָא).

## CONJUNCTIONS.

§ 182. אֲבַל but, however, a Hebraism. אֹר or, if, whether. אִידְהוּ either . . . or, whether . . . or. אִי if, whether (§ 183). אִי אֲמַרְתָּ בְּשִׁלְמָא . . . הָיִינוּ ד' I grant if you were to say . . . then it would be right. אִידְהוּ . . . אִי . . . אִי either . . . or, whether . . . or. אִי נָמְרִי or, even if.

אִידְהוּ, אִידְהוּ, אִידְהוּ, since, as, because.

אִידְהוּ (= אִי הִוָּה), used like אִיכְפּה or מִידְהוּ q. v.—M. MS. and ed. Pesaro, A. Z. 55 a.

אִידְהוּ, אִידְהוּ, אִידְהוּ (2 M. MS., Yôm. 30 b), now, then, pray, an exhortative and precative particle used with the imperative. For אִידְהוּ instead of אִידְהוּ cf. § 31.

אִידְהוּ, a particle introducing direct speech = Hebr. כִּי; found only in legal style.

אִידְהוּ, אִידְהוּ (H. MS., B. M. 73 b), אִידְהוּ (Sabb. 152 b), אִידְהוּ (Yômâ 57 a, Yalq. MS.) is a compound of אִידְהוּ if and אִידְהוּ, אִידְהוּ here, now, q. u., and is etymologically identical with Ethiopic 'enka. Generally used in the phrase אִידְהוּ הִוָּהּ אִידְהוּ if now! oh that! with the protasis or apodosis sometimes unexpressed.

<sup>1</sup> לֶן, TG. ed. Harkavy, §535.

<sup>2</sup> Cf. the German expression: sich über Etwas hermachen.

<sup>3</sup> אִידְהוּ HG. 187, אִידְהוּ *ibid.* 104, 183.—אִידְהוּ, אִידְהוּ, אִידְהוּ, and the Hebrew אִידְהוּ, in אִידְהוּ אִידְהוּ אִידְהוּ how, now, shall I act? HG. 410. This may, however, be identical with אִידְהוּ, both meanings being possible with the latter form, as Ethiopic 'enka and our אִידְהוּ show.

אִילָּא, אִילָּא, אִילָּא, אִילָּא (Col. MS., Zeb. 6 a) *if not, but, except, only*. Compare Latin *nisi*, Italian *se non*, אִילָּא . . . לָּא *only*; cf. the French *ne . . . que*.

אִילָּא *if*, a Hebraism.

אִילָּמָּא, אִילָּמָּא (Col. MSS.), *consequently*.

אִלְמָּלָּא, אִלְמָּלָּא, *if in any way not, if not, but for, if indeed*.

אִלְמָּלָּא *also*; generally נָּמְרִי . . . אִלְמָּלָּא *also, even*. נָּמְרִי . . . אִלְמָּלָּא . . . מָּא *as . . . so*.<sup>4</sup>

אִפְּיִלָּא, אִפְּיִלָּא *even if, even*, a Hebraism.

אִפְּיִלָּא אִפְּיִלָּא *notwithstanding, although, though*.

אִפְּיִלָּא אִפְּיִלָּא *nevertheless*, a Hebraism.

אִפְּיִלָּא אִפְּיִלָּא ( § 31) *so that, that, in order that; for, since*.

אִפְּיִלָּא *for, because*.

אִפְּיִלָּא *lest, perhaps*.

אִפְּיִלָּא *then, of course, for sooth; but, is not it! this means to say; but*. Often אִפְּיִלָּא,

אִפְּיִלָּא *since, because*, a Hebraism.

אִפְּיִלָּא אִפְּיִלָּא (Col. MSS.) *therefore* (= אִפְּיִלָּא + לָּא + קָּדְּ), אִפְּיִלָּא, אִפְּיִלָּא (הוּּא, or אִפְּיִלָּא).

אִפְּיִלָּא אִפְּיִלָּא *is that so now? well!*

אִפְּיִלָּא *since, when, if*, אִפְּיִלָּא אִפְּיִלָּא, see אִפְּיִלָּא and אִפְּיִלָּא.

אִפְּיִלָּא *and, but*. Often introducing a question: *but, is it indeed so?*

There are also traces of the אִפְּיִלָּא consecutive. Cf., e. g., אִפְּיִלָּא אִפְּיִלָּא *and let her be freed*, Yeb. 19 a.

אִפְּיִלָּא is used in peculiar way with אִפְּיִלָּא *is of opinion*, אִפְּיִלָּא אִפְּיִלָּא, without having any apparent force.<sup>5</sup>

אִפְּיִלָּא *when*, (= אִפְּיִלָּא + אִפְּיִלָּא).

אִפְּיִלָּא, אִפְּיִלָּא, אִפְּיִלָּא, a postpositive particle having the force of אִפְּיִלָּא and of אִפְּיִלָּא. M. MS., Sabb. 4 a אִפְּיִלָּא אִפְּיִלָּא לָּמָּאן אִפְּיִלָּא אִפְּיִלָּא *and he did not recollect whom they had allowed*. Qidd. 48 a אִפְּיִלָּא אִפְּיִלָּא,

<sup>1</sup> אִפְּיִלָּא, HG. 406; אִפְּיִלָּא or not (= אִפְּיִלָּא + אִפְּיִלָּא) HG. 456. On the change of o to e cf. Haupt, *AEV.*, 22.

<sup>2</sup> For its etymology see Jastrow's *Diction.* s. v.

<sup>3</sup> On this word see R. Duval, *REJ.* IV., 268-273; M. Lambert. *ibid.* IX., 290-301; M. Jastrow, *ibid.* XI., 157-158; Halévy, *מחברת*, p. כא.

<sup>4</sup> In later literature we find the Persian אִפְּיִלָּא used for אִפְּיִלָּא in the phrase אִפְּיִלָּא אִפְּיִלָּא, cf. TG., ed. Harkavy, *Index*, s. v., and *Letter of Šam. ha-Nāgīd* II. 68, אִפְּיִלָּא אִפְּיִלָּא. The word is also found in Neo-Syriac; cf. Sachau, *op. cit.*, p. 38, Maclean, *op. cit.*, 161.

<sup>5</sup> See on this אִפְּיִלָּא : Geiger, *Lehrbuch zur Sprache der Mishna*, § 23, 2; and Sachau, *Skizze*, etc., p. 45.

read: **בְּמַאי כִּי** *wherewith then, etc.?* Id. M. MS., Taan. 7 b, H. MS., B. M. 67 b. MS. Vat. 117, B. M. 67 b **כִּי הֲוֵי** *how then?* M. MS., R. R. 29 a **כִּי מֵאֵן** *who then?* B. B. 10 a **הֲשִׁתָּא כִּי**, *ibid.* M. MS. **הֲשִׁתָּא כִּי**, *ibid.* H. and R. MSS. **הֲשִׁתָּא כִּי**. B. B. 111 a **הֲשִׁתָּא כִּי**; M. Q. 26 a, eds. id. and frequent in MSS. Cf. Ethiopic *ka, kē*.<sup>1</sup>

**כִּי** (shortened from **כִּי־**, or **כִּי־**) *if, when*. B. Q. 84 b, a. e.  
**כִּי לֹא לֹא** *if not, not*.

**כִּי הֲוֵי־** (TF. 6) *so that, in order that*.—**כִּי הֲוֵי־** *lest*.<sup>2</sup>

**כִּי־** (M. MS., B. M. 39 a) *as soon as, after, since*.<sup>3</sup>  
**מֵאַהֲרָ** *since*.

**מִנּוּ** (**מִן + נוּ**) *in case, since, supposing*.

**מִדֵּי־** *from the fact that, since*.

**מִיְהָא**, **מִיְהָו**, **מִיְהָת**, *but, yet, however, nevertheless*.<sup>4</sup>

**מִפְּלַל** *hence, it then follows*.

**מִקְמֵי־** *before that, ere*.

**נַמִּי** *also, too, even, frequently preceded by אֵת, q. v.*<sup>5</sup>

§ 183. **אִי** and **אִו** are often interchangeable so that, for instance, we may have **אִו... אִו**, **אִי... אִי**, **אִו... אִי**, **אִי... אִו**, promiscuously. Col. MS., Zeb. 2 a a. e., has **אִוְבַעִית** for the usual **אִיבַעִית**; **אִו** *if*, id., *ibid.* 4 b, 5 a; **אִוְבַעִית** id., *ibid.* 5 b.

§ 184. **אִי** is frequently contracted with the following word. This is especially the case with some standing expressions; as **אִיבַעִית**, **אִילִימָא**, **אִינִימָא**, **אִיתִימָא**. Col. MS., Zeb. 22 b, a. e., **אִי־הֲוֵי** for **אִי־הֲוֵי**.<sup>6</sup>

<sup>1</sup> In later literature: **מֵאִי כִּי־** *wherewith then*, read: **מֵאִי כִּי־** *Letter of Sam. ha-Nāgīd, אוצר טוב II., p. 65.*

<sup>2</sup> In later literature: **כִּי־** *ibid.* 24, 33; **כִּי־** *ibid.* 73; **כִּי־**, 'Anān, quoted by Harkavy, *MWJ.*, 1893, p. 226.

<sup>3</sup> **כִּי־**, *MV.* 11.

<sup>4</sup> **מִיְהָא**, or **מִיְהָו**, *HG.* 473, 533. The word is a compound of the interrogative **מִי** and **הָוָא**; cf. Jastrow, s. v.

<sup>5</sup> According to Dalman, *Gram.*, p. 191, note 2, **נַמִּי** is the first pers. sing. perf. of **נָמַם** *to speak*. The word is perhaps connected with 'Omanee Arabic **نُوبَة** *also*, or with **نَمَى** *to increase*.

<sup>6</sup> For suggestions about the etymologies of some of the adverbs, prepositions and conjunctions, cf. Jastrow's *Dictionary*; Geiger's *Jüd. Zeitschr.* VIII., 180-90; Luzzatto's *Grammar*, and Liebermann's pamphlet mentioned in the Preface.

## INTERJECTIONS.

§185. אַי, הֵי, *woe! alas! oh!*

אֵי O! = Arabic يَا.<sup>1</sup> אֵי שְׁתִּיקוּ שְׁתִּיקוּ *come now, keep quiet!* Qidd. 70b. This particle is more frequent in Palestinean Aramaic. אֲשׁוּר הֵיִיא *go on! make haste! hurry up! quick! lively!*<sup>2</sup>

וַי, וַי, וַי, *woe! oh! alas!*

דָּה דָּה, דָּה דָּה, דָּה דָּה, the camel-driver's call. דָּה דָּה, דָּה דָּה, דָּה דָּה, (V. L. Pes. 112b), דָּה (Col. MS., *ibid.*) the ox-driver's cries. זָה זָה, זָה זָה, זָה זָה (V. L. *ibid.*) a cry to frighten away a lion.

הֵילֹק, הֵילֹק, הֵילֹק, הֵילֹק, הֵילֹק, הֵילֹק, הֵילֹק, הֵילֹק, are given in Pes. 112b (*cf. VL.*) as sailor's cries.<sup>3</sup> *Cf.* Syr. הַלֵּל הַלֵּל.

טִיֵּה טִיֵּה an onomatopoeic word imitating the dripping of water.

לְחַיִּי *very well! all right!* The word is connected with Ethiopic lahaia *to be beautiful.* *Cf.* Jastrow, s. v.

פִּישׁ פִּישׁ, פִּישׁ פִּישׁ, *ding-dong;* an onomatopoeic word.

תִּזְקֵה תִּזְקֵה an imitation of bubbling water.

§186. דָּה דָּה,<sup>4</sup> דָּה דָּה, זָה זָה, and their variants are evidently demonstrative pronouns, and their use as a means of urging on animals and warding off wild beasts is probably based on some superstitious notion no more apparent. *Cf.*, however, Arabic زَا، هَا، هَا، دَا، دَا، دَا، ضَع ضَع.

<sup>1</sup> For the explanation of this particle I am indebted to Professor Haupt, who remarks: "The אֵי in אֵי שְׁתִּיקוּ אֵי is perhaps a cohortative particle, *cf.* Assyr. I, e. g., I אֵי צֵאֵי *come out*, I רִיד אֵי רִיד *go down*, etc. *Cf.* Delitzsch, *Assyr. Wb.*, p. 333, No. 160; *Prol.*, 135; *ZK.*, II., 389; *ZA.*, I., 51; *Assyr. Gramm.*, §145. It is possible that the אֵי in expressions like אֵי רַבִּי *O Rabbi*, אֵי שׁוֹמֵה שְׁבַעֲלָם, is the same particle. It is certainly not *ē, eia*. It may be connected with the Arabic vocative particle يَا. Also in Assyrian I is used as a vocative particle like אֵי רַבִּי, e. g., I *beli*; *cf.* Hilprecht, *Assyriaca*, 1894, p. 52." From Saadya's commentary on the ס' יְצִירָה (ed. Lambert, p. 45) we see that at his time the Arabic form יֵא was in use, just as in modern Syriac. For its use in later Hebrew, *cf.* Derenbourg, *Manuel du Lecteur*, p. 189 (497) and Epstein, *'Eldād ha-Dāni*, p. 58, *cf.* also אֵירִי on a Babylonian magic bowl, *PSBA.* XII., 311.

<sup>2</sup> דֵּיִיא occurs also in Neo-Syriac, Arabic and Kurdish (Lidzbarski, *DLZ.*, 1896, Col 583) and has nothing to do with דֵּיִיא *to live*.

<sup>3</sup> Perles, *MWGJ.* XXXVII., 10, finds in some of these words the names of ships.

<sup>4</sup> דָּה דָּה, *M. V.*, 328.



## THE VERB.

IN GENERAL.—§187. The law of triconsonantality is carried out more consequently in our idiom than in the cognate languages. There is properly no quadriconsonantal verb in it. Almost all the quadriconsonantals can be easily reduced to a triconsonantal + a formative element; or to the reduplication of a biconsonantal theme. The few pluriconsonantals that cannot be so reduced are either denominatives or foreign words.

IN PARTICULAR.—*Verbal Stems*.—§188. a) The subjoined table at the end gives a survey of all the conjugations or verb-stems found in the Babylonian Talmud together with the number of the occurrences of every stem. From this table will be evident that the stems that have proper life in our idiom are only five: Qal, Pa<sup>al</sup>, Aph<sup>el</sup>, Ithp<sup>el</sup> and Ithpa<sup>al</sup>.

b) Beside the stems enumerated, a few examples of Haph<sup>el</sup>, Hithp<sup>el</sup>, Hithpa<sup>al</sup> and Niph<sup>al</sup> are found, which are all taken from the Palestinian. Thus, לְהִתְנַסֵּב Yeb. 107 b, Gitt. 85 b; לְהִתְעַנְּתָה Taan. 17 b, Men. 65 a; תִּלְקַחְתָּ Keth. 52 b.<sup>1</sup> For Haph<sup>el</sup> cf. "Rare Conjugations."

§189. A few examples of the passive stems occur only in the participle. Thus, Pu<sup>al</sup>: מְשׁוּבָּמָה *put under ban*, Sabb. 67 a; מְהוֹגְנָא [Targ. מְהוֹגְנָא] *becoming*, eds. Taan. 22 b; מְאוּתָרִי *post dated*, B. B. 171 b; מְכוּעָרִי *ugly*, Keth. 60 b; מְבוּשְׁלָתָא *boiled*, Ber. 44 b.—Pôlal: מְעוּפָּה *folded*, Hull. 51 b.—Pulpal: מְבוּלְפָּלָתָא *rolled in ashes*, Ber. 44 b.—Hoph<sup>al</sup>: מוּצָדֵק *is fit*, Gitt. 86 a; מוּדָחֵק *is known*, Qidd. 64 ab; מוּפְלָג *distinguished*, 'Arûkh and Rašî, 'Er. 63 a; מוּכָתָא *is evident*, Sabb. 139 b and elsewhere; מוּפְרִי *superfluous*, Yeb. 74 a; מוּזָרָתָא *rotten*, Bekh. 57 b.

§190. In the dictionaries a Nithp<sup>el</sup> or Nithpa<sup>al</sup> is sometimes mentioned. No such form exists in the Babylonian Talmud. The examples given by them are either Hebrew, or the imperfect with the נ-preformative. A real Nithp<sup>el</sup> seems to occur in נִיתְצָד *was caught* (שְׁעָרֵי תְּשׁוּבָה), §184, and Hal. Pesûq. ed. Müller, p. 77), but forms like נִטְיִיבִיָּה, נִדְיִירִיָּה (*ibid.*, p. 80) show that this is the imperfect used with the force of the Assyrian preterite.

<sup>1</sup> מְמַלְּךָ אָנָּה; דִּיתְלַקְתָּן (or דִּיתְלַקְתָּן); תְּשׁוּבָתָהּ הִגְאוּנִים ed. Harkavy, §131, has דִּיתְלַקְתָּן (or דִּיתְלַקְתָּן); *I have reconsidered* (Ber. 42 b, Pes. 103 b), though in Aramaic context, is Hebrew.

*Qal.*—§ 191. The Qal, or simple stem, consists of the simplest root found in the language. The 3d sing. masc. perfect is קָטַל, especially with transitive verbs. Beside קָטַל are also found קָטִיל and קָטוּל, chiefly with neuter verbs. The last form is rare. In the imperfect all the three vowels *a*, *i*, *u* occur even in strong stems. Of denominative verbs אָכַל, בָּדַל, גָּשַׁר, חָטַר, חָפַן, כָּנַף, קָטַם and קָטַם are examples.

*Pa'ēl.*—§ 192. This stem is formed from the simple stem by doubling the middle stem-consonant. Thus original qatal(a) became qattal(a), a form still preserved with final gutturals. Generally, the second *a*-vowel has given place to the *i*-vowel originally belonging to the imperfect.<sup>1</sup> The first vowel is sometimes heightened to *i* (*ē*), especially under the influence of a following guttural, or ר. Pa'ēl is the denominative stem *par excellence*; e. g. אָכַל, גִּייר, גָּרַם, זוּר, זוּק, טִיט, יָבַם, יָבַר, כוּר, כוּר, כָּתַף, לָבַן, צָלַם, קָנַם.

*Aph'ēl.*—§ 193. This stem is formed from the Qal by the prefix of אֶ. Thus, אֶקָטַל from קָטַל. The stem-vowel is usually changed to *i*, if not protected by a following guttural, or ר. The vowel of the preformative undergoes sometimes the same change, and this not only in the perfect, as in Hebrew, but also in the other parts of the verb. Denominative verbs are few in this stem: אָדַם, contracted אָדַם to *cut to pieces*, אָדַרְרִים to *turn south*, אָכַנָּה to *gather*, אָקְלִיד to *enclose*, אָתַרִים to *arm oneself*. The preformative אֶ represents an earlier sibilant, שׁ or ס, probably through the intermediate stage of הֶ.

*Reflexive Stems.*—§ 194. The reflexive stems, which have in a later stage of development supplanted the passive stems formed by internal vowel-change, are formed from the active stems by prefixing the syllable אֶת. Thus, אֶתְקָטַל, אֶתְקָטַל, אֶתְקָטַל are formed from the Qal, Pa'ēl and Aph'ēl respectively. The original form of the preformative was אֶת. The syncope of the vowel of ת and the subsequent prefixing of a prothetic vowel is probably due originally to the imperfect, where, e. g., a form titaqatil would easily become titqatil, analogous to the Niph'al in Hebrew, where הֶקָטַל is formed from the imperfect stem n(a)qatil.

<sup>1</sup>This is the current opinion. But the *i*-vowel may also be original; cf. Zimmern ZA., V., 1-22.

§195. With stems whose first consonant is a sibilant the ך is usually transposed after the sibilant, but just as frequently remains untransposed.

§196. In stems ע"י the ך of the Ithp<sup>e</sup>ēl is always doubled in order to give the stem a semblance of triconsonantality.<sup>1</sup> The same is true of ע"ע stems when they follow the conjugation of the ע"י stems. The ך is also doubled in stems פ"פ when the פ is assimilated to it. The ך of the Ittaph'al is doubled for the same reason. It is usually preserved in verbs פ"י.

§197. When the ך is spirantic it is usually assimilated to the first radical and the latter doubled.<sup>2</sup> When the first radical is ך or a guttural the assimilation of the ך takes place without consequent doubling.<sup>3</sup>

§198. The usual stem-vowel of the Ithp<sup>e</sup>ēl is *i* (*ē*), but the original *a* has been retained in some cases even with non-gutturals. The Ithpa'al has, with few exceptions, *a* in the last syllable.

*Moods and Tenses.*—§199. There are only three moods: the Indicative, the Imperative and the Infinitive. All other moods are expressed by syntactical means. The tenses are also three: the Perfect, the Imperfect and the Present. The last is represented by the participle.

*Affirmatives of the Perfect.*—§200. *3d sing. fem.:* The older form ך has been preserved in a few instances.<sup>4</sup> The apocopated form ך, or ך, written promiscuously, is the usual ending. A few times יׇ occurs for ך, which form is either an analogical formation after the ל"י verbs, or else the י marks the indistinct vowel-sound after the accent: q<sup>e</sup>tál<sup>e</sup>th.<sup>5</sup> Several times ך occurs, as in the Hebrew ל"י verbs.<sup>6</sup>

<sup>1</sup> But cf. §480.

<sup>2</sup> Cf. Noeldeke, *MG.*, §164.

<sup>3</sup> But cf. הלכות גדולות ed. Hildesheimer, p. 232, אירצי (vocalized).

<sup>4</sup> Cf. אָזַלְתָּ וְעָבַרְתָּ she went and transgressed, Ned. 23a; טָבַעַתָּ foundered, אִיתְקַדְשָׁתָּ was betrothed, יָבִילְדָתָּ brought forth, Ned. 50a; תָּבַרְתָּ broke, *ibid.* 66b; עָרִיקָתָּ fled, Sabb. 67a; בָּטִילָתָּ ceased, Sotā 33a; אָקְרַבְתָּ brought near, Yeb. 39b; אִיתְנַטְּיִלָּתָּ was abolished, Sabb. 116b, Ên Ya'aqōb; אִיתְיָהִיבְתָּ was given, *ibid.* (the last two examples belong to the Palest. dialect); אִיקְדַּשְׁתָּ Keth. 62b; אִיתְפְּיֵאֶתָּ was cured, *ibid.*; יִרְקָתָּ spit, Yeb. 39b; and others.

<sup>5</sup> אִיתְנַטְּיִלָּתָּ Sabb. 116b eds.; cf. אִישְׁתְּכַחֲיִתָּ was found, תְּשׁוּבוֹת הַגְּאוּנִים ed. Harkavy, §550.

<sup>6</sup> עָלְתָּא entered, B. Q. 48a; עָלְתָּה Ber. 51b. Cf. also §536, b.

§ 201. *2d sing. masc.*: The usual ending is  $\text{תָּ}$ ; but the old ending  $\text{תָּא}$  occurs a few times. Thus,  $\text{נִדְרָתָא}$  *didst vow*, Ned. 23 a;  $\text{רִכַּבְתָּא}$  *didst ride*, A. Z. 4 b;  $\text{אִיפְרָתָא}$  ( $\sqrt{\text{אנר}}$ ) *didst hire thyself*, Yômā 20 b, M. MS.;  $\text{סָפִיתָא}$  *wouldst have caused to eat*, Hull. 96 a;  $\text{אִפְרָתָא}$  'En Y., Keth. 111 a.

§ 202. *2d sing. fem.*: The old ending  $\text{תִּי}$  is never found; but the form  $\text{תִּי}$ , which like the affirmative of the 1st sing. com. has arisen from the former by throwing back its final vowel, occurs a few times; e. g.,  $\text{קָטַלְתִּי}$  *thou didst kill*, Keth. 65 a;  $\text{אָרַבְעִיתִי}$  *placest* (used as m.), B. Q. 114 a;  $\text{יָהַבְתִּי}$  *gavest*, Keth. 85 a;  $\text{אָוַזְפִיתִי}$  *lentest* (m.), Sabb. 66 b, M. MS. The usual form is  $\text{תָּ}$ .

§ 203. *1st sing. com.*: The old ending  $\text{תִּי}$  is found but in a few cases:  $\text{בָּלַעְתִּי}$  *I swallowed*, Ber. 56 b;<sup>1</sup>  $\text{שָׁקַלְתִּי}$  *I took*, Sabb. 156 b (M. MS.  $\text{שָׁקַלְתָּ}$ );  $\text{אָתִיתִי}$  *I came*, Taan. 32 ab, Suk. 44 b, Sabb. 116 b, Pes. 110 b;  $\text{צִלַּיתִי}$  *I prayed*, Ber. 30 b, M. MS.;  $\text{הָיִיתִי}$  *I was*, Tam. 32 a, Suk. 44 b. The usual forms are  $\text{תִּי}$  (§ 241) and, with apocope of  $\text{ת}$ ,  $\text{י}$ . The first is frequent; the last is the most common. The  $\text{י}$  before  $\text{ת}$  is in a few cases wanting. Cf.  $\text{שָׁקַלְתָּ}$  above,  $\text{אָפִיקְתָּ}$  *I brought out*, Ber. 38 a ( $\text{אָפִיקְתִּי}$ ). But this is probably to be read  $\text{תָּ}$ .<sup>2</sup>

Rosenberg's supposition that the apocopated ending  $\text{י}$  is to be vocalized  $\text{יִ}$ <sup>3</sup> is untenable from orthographical considerations. The few examples with diphthongal ending, as:  $\text{אָזַלְתִּי}$  *I went*, H. MS., B. B. 73 b, and  $\text{אָסַרְתִּי}$  *I removed*, Er. 54 b, are to be explained either as analogical formations to the  $\text{לִי}$  verbs or according to § 80. In any case the exception confirms the rule.<sup>4</sup>

§ 204. *3d plur. masc.*: The usual form is  $\text{וּ}$ . In a few cases we find  $\text{וּן}$ , due to the influence of the imperfect. In some cases we have  $\text{וּי}$ ,  $\text{וּיִ}$ , due to the influence of the participles. In the feminine the ending is  $\text{וּן}$ .

§ 205. *2d plur. masc.*: The usual forms are  $\text{תֶּן}$  and  $\text{תֵּן}$ , both occurring with equal frequency. For the forms  $\text{תֵּינְתֶן}$ ,  $\text{תֵּינְתֵן}$ , see § 232 a.

<sup>1</sup> But this is probably  $\text{בָּלַעְתִּיהִי} = \text{בָּלַעְתִּי}$  as in ed. Ven.

<sup>2</sup> Cf. § 306 β.

<sup>3</sup> *Das Aram. Verbum*, p. 10.

<sup>4</sup> On the whole it may be said that the fuller endings of the 1st sing. com. and the 3d sing. fem. are found a) with strong verbs in passages of an early date, b) with weak verbs also in later times, to give more substance to the word.

§ 206. *1st plur. com.*: Alongside of the older form  $\text{נָּנָּ}$  we find the younger forms  $\text{נָּ}$ <sup>1</sup> and  $\text{נָּן}$ . For the forms  $\text{נָּנָּ}$ ,  $\text{נָּנָּן}$ , see § 232 a. Note  $\text{שִׁעְבַּדְנִי}$  *we subjected to servitude*, A. Z. 2 b (M. MS.  $\text{שִׁעְבַּדְנִי}$ ). This ending is common in Palestinian forms before suffixes.<sup>2</sup>

*Preformatives of the Imperfect.*—§ 207. *3d sing. masc.*: The original prefix  $\text{י}$  has been retained in the language of legal style, in some ancient proverbs, in all standing expressions, and in a few other cases. Usually the prefix is  $\text{לִי}$  or  $\text{ל}$ , and  $\text{נִי}$  or  $\text{נ}$ . Both prefixes,  $\text{ל}$  and  $\text{נ}$ , are used interchangeably for indicative as well as jussive.<sup>3</sup> The  $\text{נ}$  is, however, more frequently found in the indicative.

§ 208. That the  $\text{ל}$  had originally a jussive force, largely retained even in our late texts, admits of no doubt. Compare such passages as these:  $\text{וְלִימְרוּ לִיָּהּ וְכוּ' לְגִזְרוֹ עֲלֶיךָ מִן שָׁמַיָּא דְלְהוּרֵי}$  *and let them tell him, etc.*, “*may it be decreed by Heaven concerning thee that it be propitious*” and *it will be propitious*, Ber. 55 b;  $\text{לֹא לִיְהִי הַדְּיִלְהִיָּהּ}$  *let no one praise himself in order that others may praise him*, 2 M. MS., MQ. 28 b.

Against the current opinion that the  $\text{ל}$  is identical with the Arabic particle  $\text{ل}$ , Assyrian  $\text{lu}$ , and that the  $\text{נ}$  is only a phonetic variant of  $\text{ל}$ , Barth holds that the  $\text{ל}$  is of different origin from the  $\text{נ}$ , that both  $\text{ל}$  and  $\text{נ}$  are demonstrative particles, the first used for the jussive, the last for the indicative, and that these particles are not prefixed to the forms  $\text{יִקְטֹל}$ ,  $\text{יִתְקַטֵּל}$ , etc., but substitute the  $\text{י}$ -prefix. The arguments he advances in support of his theory seem to be very plausible. There are only two points which seem to speak against this theory: (1) The interchange of  $\text{נ}$  and  $\text{ל}$  in the first person of the plural, and (2) the  $\text{י}$  after  $\text{ל}$  or  $\text{נ}$  in the Aph'el. But the first may be explained as a false analogy of the 3d person, the second as due to the change of the vowel of the prefix. For the last point speaks the fact that a pronunciation  $\text{לִיִּקְטֹל}$  is unsupported by orthography and unknown to tradition.

<sup>1</sup> That this form was so pronounced is evident from a form like  $\text{תִּתְקַנֵּן}$ .

<sup>2</sup> Cf. also  $\text{הָרִינָה}$  *we were*, MV. 86, and § 271, note.

<sup>3</sup> For the various opinions entertained about the nature of this  $\text{ל}$  see the references in Driver's *Hebrew Tenses*<sup>3</sup>, pp. 276-7; Haupt, *BA.*, I., p. 17, note 20; Barth, “*Das Syr. Imperfect-Präfix n.*” *AJSL.*, XIII., 1-6.

NOTE.—A few exceptional spellings may here be noted: **לְאַחֲדוּד** *let him testify*, B. B. 43 b; **לִיאַדְרָהּ** *let them cause her to make a vow*, Gitt. 35 a.<sup>1</sup> Note also **לְאַיְדִבֶּק** *that I may attach myself*, M. MS., Pes. 41 a (§ 53, 4).<sup>2</sup>

§ 209. *3d sing. fem.*: The usual prefix is **ת**. At times **ל** is found instead. Whether this is an older form or is to be explained by the use of the masculine for the feminine (§ 234) cannot be decided.

§ 210. *2d sing. and plur. masc. and fem.*: The prefix is invariably **ת**.

§ 211. *1st sing. com.*: The prefix is invariably **א**. *3d plur. masc. and fem.*: The prefix for both is alike **לִי**, **ל** or **לִי**, **ל**, as in the 3d sing. masc.

§ 212. *1st plur. com.*: This prefix is generally **נ**, but sometimes **ל**.

§ 213. The vocalization of the preformatives of the imperfect vary in some respects from the Syriac. Thus, not only the **א** usually takes çērê instead of š°vâ, as in Syriac, but also the other prefixes, though with less frequency, follow the same rule. This is especially the case in verbs **ע"ו** and **ע"ע**. The **א** takes a full vowel in consequence of its weakness; and the other prefixes follow their analogy. But cf. § 13.

*Affirmatives of the Imperfect.*—§ 214. *2d sing. fem.*: The ending is **תִּי** or **תִּי**. It occurs only in a few cases (§ 249).

§ 215. *2d and 3d plur. masc.*: The ending is **תֵּי**, or **תֵּי**. Both are of equal occurrence. The endings **תִּי** and **תֵּי** are rare (§ 232).

§ 216. *3d plur. fem.*: The ending is **תֵּי**. Once we find **תֵּי**: **לִיִּתְצַדָּהּ** *are caught*, M. MS., Sabb. 43 b. Cf. also § 411.

*Affirmatives of the Imperative.*—§ 217. *Sing. masc.*: The ending of the energicus has been retained in a few instances **פְּרִחֵיךְ** *flee*, M. MS., Pes. 111 b; **פְּרִעֵיךְ** *pay*, Šebu. 41 b.<sup>3</sup>

§ 218. *Sing. fem.*: The ending is **תִּי**, or **תִּי**.

§ 219. *Plur. masc.*: The usual ending is **תֵּי**; but cf. **אֲחִירְתֵּיךְ** *put ye*, Ned. 50 b. At times the nominal ending **תֵּי** appears (§ 232).

<sup>1</sup> Cf. Nöldeke, *MG.*, § 166.

<sup>2</sup> **לְאַרְוֵהָ** *TG. ed. Harkavy, § 335; לְאַיְדִבֶּק* *HG. 444.*

<sup>3</sup> But this form may be feminine used for masculine.



*Pa'el*: קטול, קטילי, קטלי, קטלא, קטולי, קטולי, קטולי, קטיל, קטול, קטולי, קטול, מקטל, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול.

*Aph'el*: מקטולי, מקטול, מקטילי, מקטיל, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול.

*Ithpe'el*: מקטולי, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול.

*Ithpa'al*: מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול, מקטול.

*Ittaph'al*: מקטולי.

*Pluri-consonantal stems.—Active*: קטלוב, קטלוב, קטלוב, קטלוב, קטלוב, קטלוב, קטלוב, קטלוב, קטלוב, קטלוב, קטלוב, קטלוב, קטלוב, קטלוב, קטלוב, קטלוב.  
*—Passive*: מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב, מקטלוב.

*Affirmatives of the Participle.—§ 224. Sing. fem.:* The ending ת־ is rare.<sup>3</sup> Generally it is א־, or ה־. The first more frequent. The emphatic state ת־א occurs but a few times. At times the perfect ending is found: מְפֹלֵאִי is fissured, Ber. 25 a; מִיְבִעְאִי, F. MS., B. Q. 43 b; מִיְתַתְאִי is low, Pes. 8 a.<sup>4</sup>

§ 225. *Plur. masc.:* The ending י־ is rare. The usual ending is ו־, as in Neo-Syriac.<sup>5</sup> More frequent is the verbal ending ו־, rarely ו־ן. At times the nominal ending י־א occurs.

§ 226. *Plur. fem.:* The ending is ו־. In a few cases one would be inclined to suppose apocope of ו; e. g., אֲבִי דְמִשְׁפָּא cut stones, B. B. 3 a; בְּרַעֲי דְמִנְקַפָּא knocking knees, Ber. 6 a. But we may also explain such forms as singulars (§ 235); cf. מִיְלִי מִיְלִי other things, M. MS., B. M. 15 a; מִיְלִי אֲחֵרִינָא, eds. *ibid.*

**STRUCTURE OF VERB.—In General.—§ 227.** The form qat-ul(a) of the simple stem occurs but in a few examples. Many verbs occur now as qatal(a), now as qatil(a) without difference in meaning, and the old correspondence of *i* and *u* perfects to *a*

<sup>1</sup> In ל"י verbs by analogy with the strong verb.

<sup>2</sup> This form is doubtful.

<sup>3</sup> Cf. מִשְׁתַּמְמַה she heats, Taan. 21 b; מִשְׁתַּמְמַת is found, Sabb. 110 b. Cf. §§ 23, c; 233.

<sup>4</sup> Cf. Dalman, *op. cit.*, p. 229.

<sup>5</sup> C. MS., Zeb. 14 b, has vocalized דְעַבְדִּי.



imperfect, of a perfect to *u* and *i* imperfects, is largely destroyed. In fact, some verbs occur with either of the three vowels.

§228. The derived stems have frequently *u* instead of the usual *i*, *e*.<sup>1</sup> This is frequent in the imperfect, rare in the perfect and imperative, and does not occur at all in the participle. But such nominal forms as מִיּוֹקָא suckling, מְשׁוּטָא robber, מְהוֹרָא peddler, evidently show its earlier existence also in the participle. I am also inclined to consider the nominal form קְטוּלָא as originally a Qal active participle qātūl, a by-form of qātil.<sup>2</sup>

§229. The stem-vowel has a tendency to stay before affirmatives in all forms of the finite verb. This tendency is predominating in the perfect and the imperative, but rare in the imperfect. The participle regularly loses its vowel before affirmatives.<sup>3</sup>

§230. A vowelless guttural, or א, generally retains original *ā* before it, or changes an original *i*, or *ū*, to *ā*.

*In Particular.*—§231. 1. Verbs whose stem ends in a consonant, sometimes transfer the affirmative *ū* of the plural from the end of the word to between the second and last stem-consonant (between first and last in biconsonantal verbs). This occurs frequently in the perfect, but is rare in the other parts of the verb.

2. Levy<sup>4</sup> supposes forms like קְטוּל, אַקְטוּל, etc., to be infinitives. Of course, he had in view only the perfect. The few examples in other parts of the verb he either did not notice, or explained them away—and the latter can be easily done.

3. Arguments can be brought forth on both sides. In favor of Levy's theory are such facts:

- a) Lack of a similar phenomenon in the cognate languages.
- b) The use of unmistakable infinitives for finite forms in our idiom as well as in the cognate languages.

<sup>1</sup> Traces of this usage are found in the Targumim and in Assyrian: יְהוֹרֹק Lev. 7:3; אֲתַרְגְּוּשָׁא 2 Sam. 22:8; יְהוֹרֹנִן Hos. 9:2; cf. Delitzsch, *Assyr. Gram.*, p. 273 sq.

<sup>2</sup> These *u*-forms seem to represent a much earlier phase of verb-formation than is found in the cognate languages. The view that qatūl(a), qatīl(a) forms had originally corresponding derived forms just as qatala forms have, seems to be borne out by our idiom. Cf. on this question Zimmern, "Das Verhältnis des assyr. Permansivs zum semit. Perfect und zum ägypt. 'Pseudoparticip,'" *ZA.*, V., 1-22, and Lindl, *Die bab.-assyrl. Präsens- u. Präteritalformen*. The theory that the *u*-vowel in such cases represents *ū*, which stands for *i* (cf. Barnstein, *The Targum of Onkelos to Genesis*, p. 21 and references), does not explain the presence of this vowel in the Ithpa<sup>al</sup>.

<sup>3</sup> But cf. Dalman, *op. cit.*, p. 220, note 2.

<sup>4</sup> *Neuhebr. Wb.*, s. v. קְטוּל.

c) Traditional pronunciation of the form קטול as קטול.<sup>1</sup>

4. On the other hand it may be argued:

a) That this form is used exclusively for the third plural masculine. Had it been an infinitive, it would not have been so limited in number, nor in person.

b) That the ל"י verbs should have had a form corresponding to קטול of the strong verb.

c) That the corresponding forms in the derived stems show clearly the difference of the infinitive and the epenthetic forms. Cf., e. g., אַקטול with אַקטולִי, אַתְקטול with אַתְקטולִי.

5. The throwing back of the final vowel is probably due to a retrocession of the accent in the derived conjugations to the antepenultima, and, by analogy, also in the Qal. Traces of such retrocession are found in the nouns יִנְקוּתָא and שׁוּפְטֵינִי accented now on the first syllable.

§ 232. a) In consequence of the participles being used with the force of a tense, they and the perfect influence each other in several ways: in exchanging affirmatives and structure of verbal theme. Thus, on the one hand, the perfect presents forms like קַטְלוּ, קַטְלוּ, instead of קַטְלוּ, while the participles appear as קַטְלוּ, קַטְלוּ, instead of קַטְלוּ, קַטְלוּ.<sup>2</sup> On the other hand, the perfect, which ought to join its plural affirmatives of the first and the second persons to a singular verbal theme: קַטְלוּ, קַטְלוּ, adopted from the participles the plural verbal theme: קַטְלוּ + נוּ, קַטְלוּ + נוּ, while the participles underwent, through the influence of the perfect, a reverse process, assuming the singular theme before plural enclitic pronouns: קַטְלוּ + נוּ, קַטְלוּ + נוּ, קַטְלוּ + נוּ.

b) The passive participle of Qal has beside its regular form קַטְלוּ also a form קַטְלוּ. The latter is less frequent.

<sup>1</sup> The accent being on the penult, the last vowel is indistinctly pronounced. But, I think, it sounds more like *a* than *o*. This is supported by two vocalized examples: שְׁדִירָא *they sent*, Col. MS., Meg. 6a, and אַמְרָא *they said*, Še'elt., ed. pr., p. 26. Levy, in accordance with his theory, vocalizes קַטְלוּ. The קַמְרָא in the traditional pronunciation is probably due to the influence of verbs אִפְעַל or אִפְעַל, their initial consonant frequently taking a full vowel instead of *ševa*, or is a Hebraism. Cf. § 531, e.

<sup>2</sup> In later literature: נִרְסִינָא (bis) *we learned*, Resp. d. Lehrer d. Ost. u. Westens, ed. Mueller, § 144 (Šerirā Gāon); and even אַסְהִידִינָא, אַסְהִידִינָא *they testified*, *ibid.*, § 89, = אַסְהִידִינָא + אַסְהִידִינָא.

§ 233. The imperfect forms without affirmatives take in a few cases the endings of the perfect. Thus: **תִּיִּחָסְרָא** *let it be forbidden*, Ned. 23 a; **בִּיָּתְרוֹ וְנִיחָבֵי מֵיָּא** *come, let us bring rain*, Taan. 25 a; **תָּא לְיָהוּוּ כּוּלְךָ לְעַמָּא חָד** *come, let us all be one people*, Sanh. 39 a; **דְּנִימְטִין** *that we may carry off*, Hôr. 3 b; **לְיַעֲיִינְךָ** *let us consider*, Sabb. 30 b; **לְיִבְיטְלִינְךָ** *let us abolish*, Col. MS., Zeb. 38 a; **נִיחָיָאן** *let us infer*, *ibid.* 106 b (§ 102);<sup>1</sup> **אֲשַׁחֲמִיטְנָא** *I shall eschew*, B. Q. 105 b; **אֵי־עַבְבָּנָא** *I shall be late*, 'En Ya'aq., Sanh. 98 a. The same is met with in the participle.

GENDER.—§ 234. There are in the verb, as well as in the noun, two genders, masculine and feminine. But their use is irregular. On the whole it can be said that the feminine tends to disappear altogether. There is not a single masculine form that could not legitimately be used for the feminine, while many of the feminine forms are found in use for the masculine, both in verb and pronoun. Cf. § 236.<sup>2</sup>

NUMBER.—§ 235. Of the two numbers, the singular is frequently used when we should expect the plural. This may be due to laxity of syntax, or, as in Syriac, to the orthographical omission of the plural ending, or to scribal errors.

<sup>1</sup> The section quoted is to be corrected by this.

<sup>2</sup> Cf. Lotz, *Tigl. Pileser*, p. 96 below; Nöldeke, *MG.*, § 162; Barnstein, pp. 30-33.

## Qal.

## PERFECT—

Sing. 3d masc. . .	קָטַל, (אֶקַטַּל)	קָטִיל, (אֶקְטִיל)	קָטַל
3d fem. . . . .	קָטְלָה, ת־	קָטִילָה, ת־	—
2d masc. . . . .	קָטַלְתָּ	קָטִילְתָּ	—
2d fem. . . . .	קָטַלְתִּי	—	—
1st com. . . . .	קָטַלְתִּם [ת]	קָטִילְתִּם [ת]	קָטַלְתֶּם [ת]
Plur. 3d masc. . . . .	קָטְלוּ	קָטִילוּ	קָטְלוּ
		קָטַלוּ	—
3d fem. . . . .	קָטְלוּן	קָטִילוּן	—
2d masc. . . . .	קָטַלְתֶּם, [תוּן], [תוּן]	קָטִילְתֶּם, [תוּן], [תוּן]	—
1st com. . . . .	קָטַלְתֶּם, קָטְלוּן	קָטִילְתֶּם, קָטִילוּן	—
		קָטִילְתֶּם, קָטִילוּן	קָטַלְתֶּם

## IMPERFECT—

Sing. 3d masc. . .	לִיקְטֹל, לִיקְטֹל	לִיקְטִיל, נִי'	לִיקְטֹל, נִי'
3d fem. . . . .	תִּקְטֹל	תִּקְטִיל	תִּקְטֹל
2d masc. . . . .	תִּקְטֹל	תִּקְטִיל	תִּקְטֹל
2d fem. . . . .	—	תִּקְטִילְתִּי [ת]	—
1st com. . . . .	אֶקְטֹל	אֶקְטִיל	אֶקְטֹל
Plur. 3d masc. . . . .	—	לִיקְטִילְתֶּם, נִי'	—
		לִיקְטֹלוּ, נִי'	—
2d masc. . . . .	—	תִּקְטֹלוּ [ת]	—
1st com. . . . .	נִיקְטֹלוּ, לִי'	נִיקְטִילוּ, לִי'	נִיקְטֹלוּ, לִי'

## IMPERATIVE—

Sing. 2d masc. . .	קָטַל	קָטִיל	קָטַל
2d fem. . . . .	קָטַלְתִּי [ת]	קָטִילְתִּי [ת]	קָטַלְתִּי [ת]
Plur. 2d masc. . .	קָטַלוּ	קָטִילוּ	קָטַלוּ
INFINITIVE . . . . .	—	מִקְטֹל	—

## PARTICIPLE—

Active, sing. masc.	—	קָטִיל	—
fem. . . . .	—	קָטְלָה	—
Passive, sg. masc.	—	קָטִיל, (קָטֹל)	—
fem. . . . .	—	קָטִילָה, (קָטֹלָה)	—

## STRONG VERB.

§ 236. The guttural verbs have been treated together with the non-gutturals, since for lack of vocalization we know but little of the modifications the former underwent.

In the examples given, masculine forms have been given as masculine, although used as feminine, and the reverse. *E. g.*, אִיעֵבַר *she became pregnant* (Bekh. 47 a, Sanh. 69 a) I put under masculine forms; מִיְהַלֵּךְ *circumcise yourselves* (M. MS., Sanh. 39 a), under feminine forms.

## EXAMPLES FOR QAL.

PERFECT.—3d sing. masc.—§ 237. a) [BT קָטַל; M קטאל; S ܩܬܠ].<sup>1</sup>—שָׁקַל *he took*, Ned. 51 a; שָׁתַק *kept silent*, M. Q. 28 a, עָרַק *fled*, M. Q. 28 a; שָׁלַח *sent*, שָׁמַע *heard*, Ned. 65 a; שָׁהַר *shone forth*. Yôm. 15 a.

b) [B קָטַל; T קטיל; M קטיל; S ܩܬܝܠ].—סָלַק *ascended*, Ned. 66 b, Ber. 18 b; טָעַם *tasted*, Ned. 66 b; שָׁכַיב *had died*, *ibid.*

c) [T קָטַל; S ܩܬܝܠ].—חָרַב *was destroyed*, Gitt. 55 b; הָקוּהָ *became foxy*, M. MS., Taan. 7 a, H. MS., B. M. 106 b; נָבֹהַ *rose up, came up*, Sanh. 82 a; בְּרוֹק בְּרוֹקָה *the bright star has shone forth*, a Babylonian saying quoted in *Jer. Talm.*, R. H. 57 b; פָּרוֹץ *partook*, M. MS., Ber. 46 a; ed. Ven., *ibid.* 57 b.<sup>2</sup>

3d sing. fem.<sup>3</sup>—§ 238. a) [B קָטַלָּה; T קטלה; M קיטלאת; S ܩܬܠܬܐ].—גָּנְבָה *she stole*, Ned. 34 b; פָּקְעָה *burst*, *ibid.* 50 a; שָׁמַעָה *heard*, שָׁלַחָה *sent*, Ber. 51 b.<sup>4</sup>

b) [B קָטַלָּה; T קטילה; M קיטלאת; S ܩܬܠܬܐ].—סָלַקָה *ascended*, Keth. 104 a; בְּעִיֹתָה *was afraid*, Bêç. 25 b; שָׁכַיבָה *died*, Ber. 18 b. Sabb. 151 b; טָרִיקָה *stung*, Ber. 58 b.<sup>5</sup>

2d sing. masc.<sup>6</sup>—§ 239. a) [B קָטַלְתָּ; T קטלת; M קיטלת; S ܩܬܠܬܐ].—כָּתַבְתָּ *didst write*, Hag. 4 b; שָׁקַלְתָּ *didst take*, B. M. 63 b; סָלַקְתָּ *didst ascend*, Ber. 18 b; גָּנַבְתָּ *didst steal*,

<sup>1</sup> B = Bibl. Aramaic, T = Targumic Aramaic, M = Mandaic, S = Syriac.

<sup>2</sup> Cf. שָׁרוּגַ, *HG.* ed. princ., 79 c.

<sup>3</sup> Cf. § 200.

<sup>4</sup> The spelling קטלא, קטלה (never קי) shows that this form is like that of T.

<sup>5</sup> This last verb is not Pa'el as Jastrow thinks.

<sup>6</sup> Cf. § 201.

*ibid.* 56 b; שָׁמַעְתָּ *didst hear*, Ned. 6 a; פָּשַׁעְתָּ *didst commit a crime*, B. Q. 85 a.

b) [B הָרָא, קָטַלְתָּ; T הָרָא, קָטַלְתָּ; M קָטַלְתָּ; S مَلَأَ].—*didst ascend*, Ber. 18 b; טָחַנְתָּ *didst grind*, Sanh. 95 b; קָנַחְתָּ *hast married*, Sand. 97 a; פָּרִיסְתָּ *didst spread out*, Qidd. 29 b.

2d sing. fem.<sup>1</sup>—§ 240. a) [T עֲבַדְתִּיךְ; S مَلَأَ].—קָטַלְתָּ *didst kill*, Keth. 65 a; שָׁקַלְתָּ, Tam. 32 b; זָבַנְתָּ *didst buy*, B. M. 51 a; קָטַלְתָּ *didst kill*, *ibid.* 59 a.

1st sing. com.<sup>2</sup>—§ 241. a) [B קָטַלְתָּ; T קָטַלְתָּ; M קָטַלְתָּ; S مَلَأَ].—עָבַדְתִּי *I did*, Sabb. 145 b; סָלַקְתִּי *I rose*, Ber. 57 a; פָּבַשְׁתִּי *conquered*, Sanh. 95 a; שָׁמַעְתִּי *heard*, B. Q. 67 a; שָׁקַלְתִּי *took*, M. MS., Sabb. 156 b; עָבַדְתִּי *did*, Pes. 103 a;<sup>3</sup> גָּנַבְתִּי *stole*, B. Q. 65 a; נָשָׁקְתִּי *kissed*, Ber. 56 b; שָׁתַלְתִּי *I planted*, Taan. 23 a; שָׁלַחְתִּי *I sent*, M. Q. 16 b.<sup>4</sup>

b) [B קָטַלְתָּ; T קָטַלְתָּ; M קָטַלְתָּ; S مَلَأَ].—שָׁפַלְתָּ *I went down*, Sabb. 116 b; כָּתַבְתָּ *wrote*, *ibid.* 105 a; שָׁקַלְתָּ *took*, *ibid.* 156 b; שָׁבַרְתָּ *left*, Keth. 53 a; בָּעִיתִי *was afraid*, Nid. 13 a; נָשָׂאְתָּ *took, married*, Sanh. 97 a; חָתַמְתָּ *signed*, B. B. 167 a; סָלַקְתָּ *ascended*, M. MS., Ber. 57 a; זָבַנְתִּי *I bought*, Sotā 13 a.

c) [T קָטַלְתָּ].—שָׁתַקְתִּי *I kept silence*, Sabb. 29 b; פָּרַחְתִּי *I partook*, M. MS., Ber. 49 a.

3d plur. masc.—§ 242. a) [BT קָטַלוּ; Pal. Talm. קָטַלוּ; M קָטַלוּ; S مَلَأَ, مَلَأَ].—שָׁפַעְתָּ *dripped profusely*, C. MS., M. Q. 25 b; עָרַקְתָּ *fled*, B. B. 8 a; בָּדַקְתָּ *searched*, Ber. 44 a; הֵרַדְתָּ *returned*, *ibid.* 10 a; שָׁמַעְתָּ *heard*, *ibid.* 56 a;<sup>5</sup> עָבַדְתָּ *made*, Gitt. 57 a; מָרַדְתָּ *rebelled*, *ibid.* שָׁתַלְתָּ *planted*, Taan. 23 a.

b) [B קָטַלוּ; T קָטַלוּ, קָטַלוּ; M קָטַלוּ; S مَلَأَ, مَلَأَ].—שָׁתַקְתָּ *they kept silence*, Qid. 70 b, Sabb. 29 b; שָׁכַחְתָּ *died*, Sanh. 97 a; סָלַקְתָּ, Sanh. 26 a; פָּרַחְתָּ, Ber. 22 b; כָּשַׁתְתָּ *tied*, *ibid.* 56 b;

<sup>1</sup> Cf. § 202.

<sup>2</sup> Cf. § 203.

<sup>3</sup> Cf. בָּלַעְתִּי *I swallowed*, HG. ed. pr. 105 b.

<sup>4</sup> מָסַרְתִּי *I committed*, HG. ed. pr. 119 d; פָּרַעְתִּי *I paid*, *ibid.* 98 a; שָׁלַחְתִּי *I sent*, *ibid.* 47 c.

<sup>5</sup> לְקַטְּוּתִי ed. Harkavy, § 241.

שְׁלִימוֹ were completed, M. Q. 28 b; תִּקְיָפוּ became foxy, Ber. 5 b (M. MS. תִּקְיָפוּ, Beth Nāthān אִיתְקָיְפוּ, cf. § 87); כָּפְיָתוּ they tied, M. MS., Ber. 56 b.

c) [T קָטוּלוּ].—כָּרְוְכוּ ate, Ber. 22 b, ed. Ven.

d) *With final vowel thrown back:*<sup>1</sup> הִדְדָּר returned, Sanh. 26 a; עָבֹד did, Zeb. 99 b; סָלוּק Taan. 23 b; קָבֹר buried, Sanh. 26 b; סָמְוֶה relied, *ibid.* 26 a; גָּזַר decreed, Macc. 20 a; גָּזַל robbed, B. M. 62 a; זָבַח slaughtered, Hull. 4 b; נָפַל fell upon, Gitt. 57 a; סָבֹר were of opinion, *ibid.* 56 a; חָרְבוּ were destroyed, Meg. 4 a; נִדְוָר are bright, Taan. 10 a; חָשׁוּךְ are dark, *ibid.*

3d plur. fem.—§ 243. נָפְלוּ they fell, Sotā 13 a; נָתַר dropped out, *ibid.*; נִפְקָן came out, Sanh. 101 a.

2d plur. masc.—§ 244. a) [BT קָטְלוּ; M קָטְלוּ; S קָטְלוּ].—עָבַדְתֶּם ye did, Ned. 65 a.<sup>2</sup>

b) [TM קָטְלוּ; S קָטְלוּ].—עָבַדְתֶּם Ned. 25 a; עָבַדְתֶּם Sanh. 108 b;<sup>3</sup> שָׂקַלְתֶּם ye took, *ibid.* 110 a; עָסִיקְתֶּם busied yourselves, Yeb. 105 a; קָטַעְתֶּם break off, Arūkh, A. Z. 72 b; מָהַלְתֶּם circumcise yourselves, Sanh. 29 a ('En Yaq. מָהַלְתֶּם).<sup>4</sup>

1st plur. com.—§ 245. a) [B קָטְלוּ; T קָטְלוּ, קָטְלוּ; M קָטְלוּ; S קָטְלוּ, קָטְלוּ].—פָּתַרְנוּ we explained, Tam. 32 a; חָתְמוּ we signed, B. B. 164 a; שָׂקַלְנוּ took, B. Q. 108 b; הִדְדָּר returned, B. B. 74 b; פָּשְׁטַנְנוּ explained, Hull. 77 a; עָבַרְנוּ we crossed, Ned. 22 b; פָּרְקִינוּ we redeemed, Gitt. 38 a; סָבַרְנוּ we thought, B. B. 73 b.

b) [B קָטְלוּ; T קָטְלוּ; M קָטְלוּ; S קָטְלוּ, קָטְלוּ].—שָׁכַבְנוּ we slept, Sanh. 7 a; זָבַחְנוּ bought, R. MS., B. B. 126 a.

c) עָרַוְקִינוּ we fled, B. B. 8 a.<sup>3</sup>

IMPERFECT.—3d sing. masc.<sup>5</sup>—§ 246. a) [B יִקְטֹל; T יִקְטֹל, (יִקְטֹל); M נִיקְטֹל; S יִקְטֹל].—לִיכְתוּב writes, M. Q. 8 a; לִיטְעוּם tastes, Sabb. 11 a; לִיטְעוּם Ned. 22 b; לְמַעוּל transgresses, *ibid.* 54 a; לִיִּסְלוּק ascends, Sabb. 110 a; נִיגְזוּר decrees, M. Q. 14 b; לִיחְרוּב is destroyed, *ibid.* 9 b; לִיחְרוּךְ roasts, Pes. 40 a;

<sup>1</sup> Cf. §§ 71, 78, 232.

<sup>2</sup> Cf. § 232; פָּטַרְתֶּם, HG. ed. pr. 143 a.

<sup>3</sup> Cf. § 232, a.

<sup>4</sup> This seems to be a kind of precative perfect.

<sup>5</sup> A few forms occur without ל: יִחְרוּב Nāz. 32 b; יִמְלוּךְ A. Z. 10 a; יִמְלוּךְ *ibid.*; יִעָקֵר *ibid.* 16 a; יִלְבֹּשׁ Ber. 28 a. Cf. § 207.

לִיחְשׁוֹב *counts*, Macc. 22 a; לִיהָדוֹק *squeezes*, Sabb. 139 b; לִיעֲבֹר *transgresses*, Ned. 4 ab; נִטְרוֹק *bolts*, Er. 102 a.

b) [T יִקְטִיל].—Gitt. 67 b, Sabb. 141 a; לִיסְחִיף *upturns*, Sabb. 110 a; לִיזְבִּיץ *buys*, *ibid.* 140 b; נִיעֲבִיד *does*, *ibid.* 134 b; לִיעֲבִיד, *ibid.* 81 a, Ber. 30 a; לַחֲלִיף *passes by*, Gitt. 56 b; לִיחְשִׁיב *counts*, Nāz. 21 a; לִיפְסִיד *has loss*, B. M. 109 b.<sup>1</sup>

c) [BT יִקְטֵל; M נִיקְטָאָל; S نَمَلٌ].—לִיפְתֹחַ *begins*, Ned. 3 a; לִיסְפֵּר *reasons*, Sabb. 63 a; לִיזְרַע *sows*, *ibid.* 85 a; לִישְׁנֹאֵר (‘Arākh) *jumps*, *ibid.* 110 a; לִיחְשׁוֹב *counts*, *ibid.* 74 a; נִיהָדֹק *pushes in*, *ibid.* 139 b; לִיהָרַב *is destroyed*, Gitt. 56 a; לִיעֲבִיד *does*, A. Z. 28 b; נִיהָוֹר *is white*, B. Q. 69 a; לִיקָרַב Sanh. 3 b.

3d sing. fem.—§ 247. a) תִּישָׁקוּל *takes*, Sabb. 110 b; תִּחַלְוֵץ *takes off the shoe*, Yeb. 105 a.

c) תִּשְׁלַח *takes off*, Sabb. 110 a; תִּפְחַח (§ 23, c) *deteriorates*, MS. H. B. M. 104 b.

2d sing. masc.—§ 248. a) תִּיקְטוּל *killest*, Pes. 25 b; תִּפְשׁוּט *explainest*, Sabb. 3 b.

b) תִּחַלִּיף *passes by*, Yômā 18 a.

c) תִּיחַרַט *regrettest*, Pes. 113 a; תִּתְחַצֵּר *harvestest*, M. Q. 9 b; תִּתְרַחַף *gettest angry*, Ber. 29 b; תִּתְקַרַב *approachest*, Sabb. 13 a.

2d sing. fem.—§ 249. [BT תִּקְטְלִין; M תִּיקְטוּל; S تَمَلُّنَ].—תִּתְרַחַף B. M. 84 b; תִּתְחַלִּיף *fearst*, Sabb. 63 b; תִּיעֲבִיר *doest*, M. Q. 27 b.

1st sing. com.—§ 250. a) אֶתְחַצֵּר *I harvest*, M. Q. 9 b; אֶתְזַבֵּן *buy*, B. B. 30 b; אֶתְדַוֵּשׁ *lecture*, Sabb. 80 b; אֶתְשָׁקוּל *remove*, Meg. 16 a; אֶתְבַּדֵּק *I try*, Yeb. 65 a.

b) אֶתְמַזִּיג *I mix wine*, Ned. 55 a; אֶתְעֲבִיד *I do*, Gitt. 56 a, Sabb. 81 b.

c) אֶתְלַמַּד *I learn*, Nid. 48 a; אֶתְשָׁמַע *hear*, Ber. 24 b; אֶתְזַרַע *sow*, M. Q. 9 b.

3d plur. masc.—§ 251. BT יִקְטְלוּ; M נִיקְטָלוּ; S نَمَلُوكُمْ].—  
1) *With stem-vowel omitted*: לִיעֲבֹדוּ, M. MS., B. B. 156 a; לִיהָדוּרָן *return*, C. MS., M. Q. 9 b; לִירְחֹטוּ *run*, Hull. 51 a; לִיזְבִּנּוּ *buy*, Sabb. 75 b; נִיהָדְרוּ Ber. 37 a; נִכְתְּבוּ *write*, Gitt. 66 a; לִיעֲבֹדוּ Sanh. 95 b; לִישְׁמְעוּ A. Z. 2 b (M. MS., *ibid.*, לִישְׁמְעוּ);

<sup>1</sup> Cf. לִישְׁחִירַט HG. ed. princ. 126 c, נִחַלִּיץ *ibid.* 59 a; but לִיתְחַלְוֵץ *ibid.* 59 b.



לְיַעֲבֹד *ibid.* 96 b; לְיַחֲפֹס *take hold*, Yeb. 92 b; נִיפְלְגִי *give a share*, Sabb. 116 b.<sup>1</sup>

2) *With retained stem-vowel*: נִגְרוּסָה *study*, P. MS., Ber. 13 b; לְעָרֹקוּ *flee*, B. B. 8 a; לַעֲבִידוּ *do*, *ibid.* 156 a.

3) *With final vowel thrown back*: נִזְבֹּן *buy*, Ber. 53 a; נִפְרוּס *Beḥā* 30 a; לְיִסְרוּד *testify*, Yeb. 31 b; לְיִפְשֹׁט *unloosen*, Gitt. 69 a.

3d plur. fem.—§ 252. לְיִחְדְּרוּן *they return*, 'En Yaq., M. Q. 9 b.

2d plur. masc.—§ 253. 1) תִּיזְבְּנוּן *ye buy*, Taan. 24 a; תִּדְרְחוּן *are afraid*, B. B. 10 a; תִּדְרְשֹׁן *teach*, Beḥā 28 a; תִּגְמְרוּ *learn*, B. B. 130 b; תַּעֲבֹדוּ, *ibid.* 10 a.

2) תַּעֲבִידוּ, B. B. 130 b, M. MS. *ibid.* תַּעֲבִידוּן.

1st plur. com.—§ 254. a) נִישְׁבוּק *we leave*, Sabb. 119 b; נִיקְטוּל *Sanh.* 82 b; נִיגְזוּר *decree*, Pes. 105 a; נִעְרוּב *associate*, Sotā 21 a; לִיפְלוּג *divide*, *ibid.*

b) נַעֲבִיד, Sabb. 37 b, Gitt. 56 a; נִקְטִיל Pes. 12 a.

IMPERATIVE.—*Sing. masc.*—§ 255. a) [B קַטֵּל; T קַטּוּל; M קַטּוּל; S مَطَّ].—רָקוּד *dance*, Ned. 51 a; פִּלּוּט *spit out*, *ibid.* 49 b; שִׁפּוּךְ *pour out*, Ber. 62 b; שָׁקוּל *take*, B. B. 6 b; גִּדּוּשׁ *put up a stack*, B. Q. 59 b.

b) [T קַטִּיל].—סִגִּיד *worship*, Meg. 16 b; זָקִיף *hang up*, B. M. 59 b; טַעִים *taste*, Ber. 5 b; גִּחִין *bow down*, B. M. 59 a; שָׁקִיל *take*, Sabb. 142 b; עֲבִיד *do*, Bekh. 8 b, Gitt. 68 b; פָּסִיק *cut off*, Sabb. 75 a; לֵךְ *go*, only in one proverb, Sabb. 13 a; עִבִּיד, Ned. 51 a and elsewhere (§ 13).

c) [T קַטֵּל; M קַטְאֵל; S مَطَّ].—שָׁלַח *take off*, Ber. 28 a; שָׁמַע *hear*, Ned. 7 b; פָּרַע *pay*, *ibid.* 25 a; פָּלַח *serve*, A. Z. 18 a; מִשָּׁךְ *drag, carry*, B. Q. 93 a; בָּחַר *choose*, Yeb. 63 a.

d) By analogy with ל"י verbs, גִּרְדִי (§ 259, i, note), 'Arūkh, Nāz. 4 b.

*Sing. fem.*—§ 256. a) [B קַטְלִי; T קַטְוִלִי; Jer. Talm.: קוּטְלִין, קַטְלִין; S مَطَّ].—שָׁקוּלִי *take*, Meg. 18 a; נְדוּגִי *conduct*, M. Q. 16 b.

b) [T קַטְוִלִי].—עֲבִידִי *do*, Yeb. 63 a; נְדוּגִי M. MS., M. Q. 16 b; שְׁתִּיקִי *keep silent*, Keth. 103 a, 'En Y. (§ 23 c).

c) [T קַטְלִי; S مَطَّ].—שָׁבַקְי *leave*, Ber. 31 b; תִּבְרִי *break*, Ned. 66 b; and with loss of stem-vowel פִּירְחִי *fly, flee*, Pes. 111 b (M. MS., *ibid.* פִּרְחִין).

<sup>1</sup> Cf. לְיַעֲבֹדִין, *Igg. Šeritā*, p. 23, ed. Brüll; יִסְרְהוּדִין Harkavy's ed. of 'תש' והגא', § 54.

*Plur. masc.*—§ 257. a) [B קָטְלוּ; T קְטוּלוּ; Palest. Talm. קוּטְלוּן; S مَهْنَكُمْ, مَهْنَكُمْ].—[B פְּתוּבוּ *write ye*, B. B. 40 a; פְּרוּקוּ *flee*, *ibid.* 8 a; בּוּלְטוּ *bolt*, Ber. 28 a; לְחַוְשׁוּ *whisper*, Yōmā 82 b; שְׁקוּלוּ Er. 94 a; שְׁקוּלוּ Sanh. 26 a, Qidd. 81 a; with omitted stem-vowel: בְּיָדְקוּ *examine*, Gitt. 68 b.

b) [T קְטִילוּ].—[T פְּתִיבוּ *write*, Yōmā 77 a; טְעִימוּ *taste*, Pes. 111 a; עֲבִירוּ *do*, Bekh. 8 b; בְּעִירוּ *remove*, Pes. 5 b.

c) [T קָטְלוּ; Palest. Talm. קטלוך; S مَهْنَكُمْ, مَهْنَكُمْ].—[T פְּתַחוּ *open ye*, Sabb. 41 a; הִרְדוּ *return*, Sanh. 26 a; זָרְעוּ *sow*, *ibid.*; פְּתוּבוּ B. B. 40 a; with omitted stem-vowel: מִישָׁחוּ *measure*, Bekh. 8 b.

d) With epenthetic vowel: הִרְדוּ *return*, Gitt. 68 b; עֲטוּבוּ *cover yourselves*, M. Q. 28 b. The last example may also be explained as singular.

*Plur. fem.*—§ 258. [B קָטְלֵנָא; S مَهْنَكُنَّ, مَهْنَكُنَّ].—[B קְטוּלֵיךְ *kill ye*, Sabb. 12 a. But this single example is doubtful. O. MS. has for it קְטוּלֵינָהוּ, and the form קְטוּלֵיךְ may also contain the objective suffix. מִיְהַלְלֵךְ *have yourselves circumcised*, Sanh. 39 a, M. MS.

INFINITIVE.—§ 259. The usual form is מִקְטַל; the other forms occur sporadically.

a) miqtāl: לְמִשְׁקַל *to take*, Ned. 12 b, 37 a; לְמִיִּסְבַּל *to stand, suffer*, *ibid.* 51 a; לְמִיעֲבַד *to do*, *ibid.* 76 a; מִיעֲקַר *to annul*, Nāz. 21 b; מִישְׁרַף *to gulp*; מִשְׁטֵר *to smear*, *ibid.*; מִיִּקְדֵּשׁ *to be holy*, Nāz. 22 b.

b) miqtūl: לְמִטְבּוּל, Nidd. 66 b.

c) miqtīl: מִצְמִיחַ *to harden*, Pes. 41 a, 74 b; מִקְלִישׁ *to weaken*, Ned. 68 a; מִיִּפְשִׁיט *to be clear*, Pes. 83 b; מִקְפִּיד *to be particular*, A. Z. 31 a; מִזְרִיחַ *to cause soreness*, 'En Ya'aq., A. Z. 28 b.

d) miqtāla, miqtīla (§ 223 a): מִשְׁטָחָא *to spread*, B. B. 29 b; מִשְׁטָחָא *to do*, Sabb. 50 a; לְמִיְזָרְעָה *to sow*, B. M. 106 b; מִשְׁתַּקָּה *to keep silence*, Qidd. 13 a; לְמִשְׁלַפָּא *to take off*, Gitt. 56 b; לְמִשְׁטַפָּא *to deluge*, Succ. 53 a; לְמִיִּקְרָבָא *to approach*, M. Q. 28 a.

e) miqtāle, miqtīle (§ 226): מִיְהַדְרִי *to take back*, 'Ar. 23 a; מִשְׁקָלִי *to be balanced, ambiguous*, *ibid.* 18 b; מִיִּגְמְרִי *to learn*, Hōr. 12 a.

f) qūtūl: נָדָוֵר *to vow*, Ned. 21 b; לְקַסּוֹם *to divine*, Gitt. 68 b; לְסַמּוֹךְ *to lean*, Er. 15 a; לְטַעֵם *to taste*, Ber. 28 b; לְשָׁקוֹל *to take*, Me'ilā 17 b.

g) qātāl or qitāl: טָרַח *to trouble*, Yōma 19 a, 'Arūkh, Hull. 51 a; עָנַשׁ *to punish*, M. Q. 25 a; [בִּלְעָא *to swallow it*, B. B. 74 b; but this may also be the emphatic participle בִּלְעָא].

h) qūtūlē: לְפָרוֹשִׁי *to withdraw*, M. MS., Šebu. 18 b; לְעִבּוּרִי *to cross*, Pes. 74 b; לְדַבּוּקִי *to attach oneself*, Keth. 111 b; לְפִלוּחִי *to serve*, Ber. 27 b; הַשְׁתוּבִי *to have in mind*, Zeb. 36 a; צִמּוּחִי *to harden*, Pes. 41 a; שְׁלוּפִי *to pull out*, M. Q. 4 b; שְׁלוּפִי *to draw out*, Yeb. 102 b.

i) qitala: לְשִׁטְחָא *to spread out*, M. MS., B. B. 29 b.

j) qatlūiē, qitlūiē: (by analogy with verbs ל"י): גְּרִיהוּי, גְּרִיהוּי, 'Arūkh, Nāz. 4 b.<sup>2</sup>

NOTE.—Our idiom shows a tendency to use the form קטולי as an absolute infinitive with finite verbs of all conjugations. For this reason many of the forms given under *lit. g* are doubtful, as they may belong to Pa"ēl, although used as inner object to verbs of Qal. There is, however, no doubt that some of these forms are used as Qal.

ACTIVE PARTICIPLE.—§260. The form of the active participle is קָטִיל (or קָטִיל), the vowel of the second syllable being synco-pated when the word is lengthened. The vowel of the first syllable is sometimes changed to *i*, *e*, or *ai* (§§ 69, 80). Verbs whose last stem-consonant is a guttural, or ר, take *ā* in the second syllable (§ 73). In the lengthened forms *ā* is shortened to *ă* in traditional pronunciation (§ 76). In the feminine the ending ת־ is very rare (§ 224). As this participle is mostly used with verbal force, the determinate state is very rare.

*Sing. masc.*—§ 261. a) סָלִיק *leaves off*, Ned. 2 b, 30 b; הִרְיֵשׁ *explains*, *ibid.* 3 a; עָבִיד *does*, *ibid.* 25 a; סָפִיד *laments*, Sabb. 90 b.

b) פִּתַּח *begins*, Ned. 3 a; עָבַר *transgresses*, M. Q. 17 a; סָבַר *holds*, *ibid.*, 6 b; שָׁוָאֵר *jumps*, B. B. 96 a (§ 10); יָדַע *knows*, Ned. 8 a; נְגִיהָ *is sufficient*, M. Q. 16 b.<sup>3</sup>

<sup>1</sup> Cf. Jastrow, s. v. גְּרִי.

<sup>2</sup> In later literature: לְמַהֲדָר (voc.), HG. 34; לְמִימְזוּג TG. ed. Cassel, §104; אֲנַמּוֹר Igg. Šeritā, p. 8; לְקַבּוּעִי MV., p. 40.

<sup>3</sup> Cf. הִרְיֵשׁ HG. 377; פָּרִיעַ *ibid.* 402.

*Sing. fem.*<sup>1</sup>—§ 262. דָּחָקָה *pushes*, M. Q. 28 a; רָהָטָה *runs*, *ibid.* 9 b; עָבְדָה *does*, *ibid.* 17 a; הָרְדָה *returns*, Sabb. 151 a; מְחַנְנָה *is wet*, Rašī, Pes. 111 b [M. MS. מִיתֵינָה (§§ 69, 86), eds. מִיתֵינָה (§ 80)].

*Plur. masc.*—§ 263. פָּתְחוּן *open*, Ned. 22 a; פָּסְקוּן *divide*, *ibid.* 38 a; עָבְדוּן *would make*, *ibid.* 50 a; קָטְלוּן *kill*, M. Q. 14 b; תָּפְסוּן *take hold*, Ned. 6 b; בְּטָלוּן *are neutralized*, *ibid.* 59 a; בְּנָבוּן *stole*, *ibid.* 62 a; קָטְלוּ *kill*, B. M. 86 a; דָּחְקוּן *importune*, Taan. 23 b; שָׁלְחוּן *send*, B. Q. 20 b.

*Plur. fem.*—§ 264. שָׁדְרוּן *dragged along*, Hull. 51 a; שָׁכְבוּן *are to die*, Ber. 56 a; פָּרְחוּן *fly*, *ibid.*; סָלְקוּן *come up*, *ibid.* 20 a; רִיהוּטוּן *are frisky*, Sabb. 32 a (§ 69); נָטְרוּן *wait*, Ber. 17 a; עֲקָרִיּוּן *Hôr.* 7 b.

PASSIVE PARTICIPLE.—§ 265. The passive participle has generally retained its nominal force, except when used with following ל to form the periphrastic perfect, or present.<sup>2</sup> It is therefore often found in the determinate state, both in singular and plural. In a few cases the first stem-consonant has *ā*, as in Hebrew (§ 84). Besides the usual form קָטִיל the form קָטִיל is found in a few instances.

*Sing. masc.*—§ 266. a) כָּתִיב *written*, Ned. 3 a; שָׁכִיחַ *occurs*, *is frequent*, *ibid.* 33 b, 56 b; שְׁמִיעַ *heard*, *ibid.* 41 a; עָבִיר *is made*, *ibid.* 54 b; כָּתִב, Sabb. 116 b; צָרִיךְ, Ned. 3 a and frequent;<sup>3</sup> עָרוּךְ *is preferable*, Pes. 95 b.<sup>4</sup>—e. קָטִיל *killed*, Pes. 111 b, Sanh. 65 a; רְטִיבָה *wet*, *ibid.* 93 a; זְמִינָה *invited*, Ned. 24 a; צְנִיעָה *pious, chaste*, Men. 49 a.

b) שְׁמוּט *compressed*, Bekh. 43 b; סְמוּךְ *laid on hands*, Col. MS., Zeb. 6 a; רְקוּעַ *extended*, M. Q. 28 a, 'Arūkh; מְזוּג *mixed*, Yômā 81 b; נְהוּר *shines*, Sabb. 116 b; חֲבוּר *broken*, *ibid.* 67 a.—e. חֲרוּבָה *burnt*, M. MS., B. M. 85 a, eds. Sanh. 37 a.

*Sing. fem.*—§ 267. a) לְבִישָׁה *clad*, Ber. 20 a; עֲבִידָה *used, apt*, Ned. 91 a; צְרִיכָה *is necessary*, *ibid.*; טְרִיחָה *troublesome*, *ibid.* 25 a; e. צְמִירָה *burning*, Sabb. 67 a, Pes. 25 b; חֲרִיפָה *sharp*, Col. MS., Meg. 7 a (voc.); קְלִישָׁה *weak*, Yeb. 113 a.

b) שְׁקוּלָה *is taken*, Sabb. 63 b; כְּרוּבָה *wrapped up*, Gitt. 68 a

<sup>1</sup> Cf. § 224.

<sup>2</sup> The ל is sometimes omitted: שְׁמִיעַ *has heard*, Ber. 5 b, for שְׁמִיעַ לִיהָ; סְנִיאָה *hated*, Sabb. 28 a (the following לָהּ is object).

<sup>3</sup> צָרִיךְ in TG., ed. Harkavy, § 20.

<sup>4</sup> תָּאפִיר *sewed*, Alfasi Yeb. end of Pereq 12.

*Plur. masc.*—§268. a) פְּלִיגִי are taken, Sabb. 63 b; differ, Ned. 7 a; טְרַפֵּי spotted, *ibid.* 25 a; חֲשִׁיבִי of importance, Ber. 16 b; עָבְדִי used to, Keth. 60 b; נִגְיָדִי stretched out, Sabb. 138 a; תְּקִילִין of full weight, B. M. 44 b; שָׁכִיחִי are found, occur, M. Q. 12 b.

b) שְׂקוּלִי ambiguous, 'Ar. 18 b; חֲשׂוּבִי noble, A. Z. 10 b; גְּמוּרִי absolute, Ber. 61 b, Sötā 31 a; שְׂמוּטִי long-necked, Keth. 60 b, תְּקִילִי of full weight, B. M. 69 b; סְבוּרִי hold, B. Q. 112 b.<sup>1</sup>

*Plur. fem.*—§269. a) עֲבִידֶן are made, Ned. 38 b; נְסִיבֶן married, Ber. 43 b; כְּתִיבֶן, כְּתִיבָן written, Ned. 37 b, 38 a; e. חֲסִיכָתָא poor, bad, Pes. 48 a; חֲשִׁילָתָא mashed, Hull. 93 a; and with double plural ending, צְנִיעָתָן modest, chaste, Sabb. 140 b.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.<sup>2</sup>—§270. The participles are often combined with the pronouns of the first and the second persons into one word to form the present tense. The third person, as in the perfect, is understood with the bare participle.<sup>3</sup> When thus combined they have the following forms:

<i>Singular masculine.</i>		<i>Singular feminine.</i>	
אֲנִי קָטִיל	becomes	אֲנִי קָטִילָנָא	becomes
אַתָּה קָטִיל	"	אַתָּה קָטִילָנָא	" [קָטִילָנָא] <sup>4</sup>
הִיא קָטִיל	"	הִיא קָטִילָתָא	" קָטִילָתָא
אֲנִי קָטִיל	"	אֲנִי קָטִילָתָא	" קָטִילָתָא

*Plural masculine.*<sup>5</sup>

אֲנֵן קָטִילִין	becomes	קָטִילִינָן <sup>6</sup>
אַתָּן קָטִילִין	"	קָטִילִינָן
הֵאֵתֵן (אֲתוּן)	"	קָטִילִי־הֵאֵתֵן <sup>7</sup>
קָטִילִין (אֲתוּן)	"	קָטִילִי־הֵאֵתֵן

<sup>1</sup> פְּלִיגוּן *Igg. Šerā*, p. 12.

<sup>2</sup> Cf. Noldeke, *MG.* §175 a, *SG.* §269, *NSG.* §100 sq.; Duval, *Gram. Syr.*, §133; McCurdy "Assyr. Permansive," in *Transact.* of the Leyden Congress of Orientalists (1885); Zimmern "Das Verhältnis, des assyr. Permansivs zum semitischen Perfect und zum ägyptischen 'Pseudoparticip,'" *ZA.*, V., 1-22.

<sup>3</sup> But cf. מִצְטָרְכִיפֶן they need, *Alfasi*, B. M. 49 r; אֲמַרְיפֶן they say, one says, 'Arākh, Šebu. 46 a; עֲבַדְיפֶן one does, *TG.* ed. Cassel, §91. All these forms, however, are doubtful; the ך might denote קָמִץ (§70, note 3) and the pronouns be the first person plural. The form נִרְךָ may also be a by-form of נִרְךָ as נִרְךָ is of נִרְךָ (§271 c, note).

<sup>4</sup> For bracketed forms I have no examples.

<sup>5</sup> The plural feminine does not occur with enclitic pronouns.

<sup>6</sup> We should expect the last syllable to be נִין, but the traditional pronunciation is נָן.

<sup>7</sup> Whether the ך retains its daghesh is impossible to tell. In the Targumim it is usually rāphè, but sometimes retains daghesh.

For variations in form of pronouns *cf.* § 98 and examples below (§§ 271–2). For plural 1st person used for singular *cf.* § 106.

*References.*—§271. a) עִבִּידְנָא *I do*, Ned. 5 a; טַעֲמִינָא *I taste*, *ibid.* 22 b; זָבִינָא *I buy*, Er. 100 b; זִינָא *I feed, support*, Gitt. 56 a (§ 50, 6); זָבִינָא *I buy*, B. B. 30 b; נִדְרִנָא *I vow*, Ned. 9 a; שְׂמִיעָנָא *I hear*, *ibid.* 72 b; שְׂבִיעָנָא *I am satiated*, Col. MS., Meg. 7 b (§ 73); פִּשְׁטִינָא *I explain*, Taan. 21 a (§ 106); שְׂקִילִנָא *I take*, *ibid.* 24 a, and frequently; אֲנָא אֶזְלִין *I will go*, Me'ilā 17 b;<sup>1</sup> נִהֲרִינָא *I shout*, 'Arūkh, R. H. 34 b, eds. נִהֲרִינָא; this form is perhaps the passive participle.

b) יָדַעְתָּ *knowest*, עָבַרְתָּ *trespassest*, Ned. 23 a; סָבַרְתָּ *art of opinion*, Ber. 2 b; שְׂמַעְתָּ *thou hearest*, Ned. 3 b; but טַעֲמִימָתָּ *thou tastest*, *ibid.* 22 b, with retention of second stem-vowel; קָטַלְתָּ *killest*, Sanh. 48 b.—f. גָּבַיְתָּ *collectest payment*, Keth. 43 b.

c) שְׂמַעֲיָנָּן *we hear*, Ned. 13 a, 81 b, Ber. 17 b; עִבְדִּינָּן *we do*, R. H. 47 a; פִּסְקִינָּן *we divide*, Ber. 12 b; גְּמַרִּינָּן *we begin*, *ibid.* 14 b; גְּזַרִּינָּן *we decree*, Ned. 10 b; עִסְקִינָּן *we treat*, *ibid.* 59 a.—דְּבִרָּנָּן *we remember*, B. M. 8 b (§ 232); רַחֲמִינִי *we (I) love*, Sanh. 89 b; קָטַלְיָנָּן *we kill*, M. MS., Sanh. 95 a.<sup>2</sup>

d) עֲרַבְיָתוֹן *ye pledge yourselves*, Sanh. 39 b; תִּמְהוּיָתוֹן *ye are astonished*, *ibid.* 95 a; אֲמַרְיָתוֹן *ye say*, *ibid.* 25 a; חֲכַמְיָתוֹן *ye are wise*, Ber. 56 a; עֲבַדְיָתוֹן *ye do*, B. M. 73 a; שְׂקִילְתוֹן *ye take*, Sanh. 110 a, B. M. 109 a.

§ 272. a) גְּמִירְנָא *I have learned*, R. H. 23 a, Sabb. 63 a; הִכִּירְנָא *I remember*, Taan. 20 b; נִהֲרִירְנָא *I remember*, *ibid.* 19 b; חֲשִׁיבְנָא *I am esteemed*, Ber. 18 b; חֲשִׁידְנָא *I am suspected*, Ber. 5 b.

b) חֲשִׁיבָתָּ *thou art esteemed*, Ber. 18 b; צְרִיכָתָּ *thou art in need of*, B. M. 33 a, Ber. 13 b; פְּטִירָתָּ *art free*, *ibid.* 11 a; רְגִילָתָּ *thou art wont*, Meg. 28 a; עֲצִיבָתָּ *thou art pained*, Taan. 25 a (f.).

<sup>1</sup> Cf. Nöldöke, *SG.*, § 64 B.

<sup>2</sup> In later literature: הוּהוּ אֶזְלִין *I was going*, Še'ält., ch. 1; מְהַלְלִינָּן *we circumcise*, *ibid.*, ch. 83; נְהַבִּינָּן *we give*, *MV.*, p. 85; קָטַלְיָנָּן *we kill*, *ibid.* 76.

c) עֲסִיקִינָּךְ, Ned. 38 b, 63 b; עֲסִיקִינִי *we are busy, treat*, Pes. 90 b; עֲדִיפָּנִיךְ *we are better, worthier*, M. MS. Taan. 24 a; פְּלִיגִינָּךְ *we differ*, Er. 10 b; נִקְיִטִינָּךְ *we accept, assume*, Ned. 41 a; גְּמִירָנִיךְ *follow*, Taan. 24 a; גְּמִירָנָּךְ *we learned*, ed. Ven., Ber. 62 a.<sup>1</sup>

d) חֲטִיבֵיתֶיךָ *ye are worthy*, Taan. 15 b; צָרִיכֶתֶם *ye need*, Sabb. 121 b; פְּלִיגֵיתֶם *ye differ*, Er. 10 b; גְּמִירֵיתֶם *you have learned*, Col. MS., Pes. 66 a.

PA"EL.—*Perfect*.—§273. The vowel of the first syllable is generally *ā*, before gutturals mostly *i* or *ē* (§68). The vowel of the second syllable tends to stay in all the forms.

*Pa'el.*

PERFECT—			
Sing. 3d masc. . .	קָטַל	קָטִיל, (טִי)	קָטוּל
3d fem. . . .	קָטְלָא	קָטִילָא, ת־	—
2d masc. . .	קָטַלְתָּ	קָטִילְתָּ	—
1st com. . .	קָטַלְתִּי [ת]	קָטִילְתִּי [ת]	קָטוּלְתִי [ת]
Plur. 3d masc. {	קָטְלוּ	קָטִילוּ	—
		קָטוּלוּ	
2d masc. . .	קָטַלְתְּךָ, [יחונך]	קָטִילְתְּךָ, [יחונך]	—
1st com. . {	קָטַלְנָא	קָטִילְנָא, לִינָּךְ	—
	קָטַלְתִּינָּךְ, קָן	קָטִילְתִּינָּךְ, לִינָּךְ	—
IMPERFECT—			
Sing. 3d masc. . .	לִיקְטֹל, לָקַן	לִיקְטִיל, לָקַן	לִיקְטוּל, לָקַן
3d fem. . . .	תִּקְטֹל	תִּקְטִיל	תִּקְטוּל
2d masc. . .	תִּקְטֹל	תִּקְטִיל	—
1st com. . .	אִיקְטֹל, אָ	אִיקְטִיל, אָ	אִיקְטוּל
3d masc. . .		לִיקְטוּלוּ [ת], לָקַן	
3d fem. . . .		לִיקְטוּלְךָ, לָקַן	
2d masc. . .		תִּקְטוּלוּ [ת]	
1st com. . .	נִקְטֹל	נִקְטִיל, נִיקַן	נִקְטוּל

<sup>1</sup> גְּמִירֵיתֶם, TG., ed. Harkavy, §377.

*Pa' 'ēl.—Continued.*

<b>IMPERATIVE—</b>			
Sing. 2d masc. . .	קַטֵּל	קַטִּיל	קַטּוּל
2d fem. . . . .	—	קַטִּילִי	—
Plur. 2d masc. . .	—	קַטִּילוּ, (ט)	—
<b>INFINITIVE . . . . .</b>		קַטּוּלִי	
<b>PARTICIPLE—</b>			
Active, sing. masc.	מִקְטֵל	מִקְטִיל	(מִקְטּוּל)
fem. . . . .		מִקְטִילָא	
Passive, sg. masc.		מִקְטָל	
fem. . . . .		מִקְטָלָא	

**EXAMPLES FOR PA' 'ĒL.**

**PERFECT.—3d sing. masc.—§274.** a) [B קַטֵּל, קַטֵּל; T קַטִּיל; M קַטִּיל; S מִקְטֵל].—קַבֵּיל Ned. 49 b; זָבִין B. M. 65 a; שֵׁלִים *he finished*, Sabb. 118 b; סָלִית *he scraped*, *ibid.* 74 b; פָּלִים *he tore, broke*, B. Q. 19 b; סָרִיף *he climbed up*, *ibid.* 20 a; בָּרַיף *he said grace*, Ber. 53 b; יִיבֵם Yeb. 18 b.<sup>1</sup>

b) [M קַטֵּל; S מִקְטֵל].—שִׁדֵּר *he sent*, Ned. 49 b, Ber. 58 a; שִׁקֵּר *he told a lie*, Sanh. 98 a; סָלַק *he removed*, Ber. 42 a; שָׂאוֹר *he jumped*, M. MS., B. M. 84 a; צִיעַר (or צִיעֵר) *he vexed*, Qidd. 70 b (§8); מִיעַט B. Q. 51 b; נִיהַם *roared*, Hull. 59 b; עִירַב 'Er. 75 b; פִּירַשׁ *he separated*, Sotā 4 b; אִירַע *it happened*, Sabb. 87 b (M. MS. עִירַע).

c) תִּקּוֹן ed. Ven. Ber. 22 b.

d) By analogy with לָ"י: הִדְרִי *he turned around*, V. L., A. Z. 38 b; שִׁקְרָאִי *he lied*, Yeb. 55 a.<sup>2</sup>

**3d sing. fem.—§275.** a) [T קַטִּילָה; Pal. Talm. קַטֵּלָה; M קַטִּילָה; S מִקְטֵלָה].—בִּשְׂיָלָה *she cooked*, Ned. 66 b; קַבֵּילָא *ibid.*; צָבִיתָה *she prepared*, Nidd. 37 a.<sup>3</sup>

b) שִׁדְרָא *she sent*, Col. MS., Meg. 16 a (voc.).

**2d sing. com.—§276.** a) [T קַטִּילְתָּ (א); M קַטִּילְתָּ; S מִקְטֵלְתָּ].—קַבֵּילְתָּ Sanh. 102 b; קַבֵּלְתָּ *acceptest*, Pes. 86 b.

<sup>1</sup> פִּירַשׁ *Igg. Šeritā*, p. 26; זָבִין *she sold*, HG., ed. pr. 73 d; קַבֵּיל *SM.*, No. xxiii. (voc.).

<sup>2</sup> This word is usually taken to be a noun.—שִׁקְרָאִי *he lied*, *SM.*, No. lxxx.

<sup>3</sup> In later literature: שִׁלְמָתָה *she completed*, TG., ed. Harkavy, §74.



b) שְׁדַרְתָּ Qidd. 72 b; וּמִנְתָּא *thou didst invite*, F. MS., Sanh. 109 b.

1st sing. com.—§277. a) [קָטַלְתָּ; T קָטַלְתָּ; Pal. Talm. קטלית; M קאטלית; S מָטַח].—קָבַלְתָּ B. Q. 70 a; שְׁמַיְתִי *I put under ban*, *ibid.* 17 a; קָרַיְבִית *I brought near*, Sabb. 89 b; חֲנַיְפִי *I flattered*, M. Q. 17 a; בְּרִיכִי *I said grace*, Ber. 49 a.

b) [T קָטַלְתָּ].—שְׁדַרְתִּי *I sent*, Meg. 7 b ('En Y. שְׁדַרְתִּי); בְּצַרְרִי *I gave for less*, B. M. 103 b; נִבְהִי *I made a noise*, Ber. 57 b.<sup>1</sup>

c) (נִנְוַפְיכוּ *I have gathered you*, B. Q. 113 b).<sup>2</sup>

3d plur. masc.—§278. a) [קָטְלוּ; T קָטְלוּ; Pal. Talm. קטלון; M קאטליון; S מָטַח, מָטַח].—קָבְלוּ Gitt. 70 b; סָלְיָקוּ *they removed*, Ber. 42 a; קָרַיְבוּ *they brought near*, Qidd. 81 a; שְׁמַיְתוּ *they put under ban*, M. Q. 16 a; תִּקְיְנוּ *they instituted*, Ned. 10 a, Gitt. 49 b; תִּקְיְנִי B. B. 172 b.

b) [T קָטְלוּ; S מָטַח, מָטַח].—שְׁדַרְרוּ *they sent*, Ber. 42 a; שִׁבְחוּ *they praised*, Gitt. 56 a; בְּצַרוּ *they diminished*, Taan. 24 b; שְׁדַרְרִי *ibid.* 23 b; צַעְרִי *they vexed*, Keth. 61 b.<sup>3</sup>

c) תִּקְוִן M. Q. 3 b, Pes. 30 b; תִּיקוֹן Pes. 116 b, Yeb. 31 b; שְׁדַרְרִי C. MS., Meg. 7 a (voc.); עֲקוּר *they removed*, Hull. 59 b; סָרוּךְ *they clung to*, Bêçā 11 a.

2d plur. masc.—§279. a) [T קָטַלְתֶּם; M קאטילתון; S מָטַח, מָטַח].—קָבַלְתֶּם Sanh. 101 b, Gitt. 70 b; זָבַיְנְתֶם *you sold*, A. Z. 71 a; הִפְכִיתֶם *turn ye*, M. MS., Pes. 40 a.<sup>4</sup>

b) פִּטְרְתֶם Ber. 54 b; פִּטְרִיתֶם M. MS., *ibid.*; סִפְנַתְתֶם *ye would have endangered*, Ber. 25 a.

1st plur. com.—§280. a) [T קָטַלְנָא; M קאטילנין; S מָטַח, מָטַח].—קָבַלְנָא *we took upon*, Taan. 23 a; בְּרִיכְנָא *we (I) said grace*, Ber. 58 b, eds.; בְּרִיכְנָא *ibid.*; תִּקְנָא *we instituted*, Succ. 4 b; בִּפְטְלִנָא *we cooked*, B. B. 73 b; בְּרִיכְנָא *(I) we pronounced a benediction*, M. MS., Ber. 58 b.<sup>5</sup>

b) פִּטְרְנָא *we freed*, Qidd. 52 b; נְקַרְיְנָא *we cleaned*, B. B. 74 b.

<sup>1</sup> שְׁדַרְתִּי, שְׁבַקִית, פִּטְרִית, HG. ed. pr. 47 c.

<sup>2</sup> תְּרוּכִית, HG. 47 c.

<sup>3</sup> שְׁדַרְרִי *they sent*, SM., No. LIII. (voc.).

<sup>4</sup> Cf. §§205, 232, a;—פִּטְרִישְׁתֶּם, TG., ed. Harkavy, §210.

<sup>5</sup> פִּרְיִשְׁנָא, TR., II. 52; תִּקְיְנִי *ibid.* 5.

IMPERFECT.—§281. In the imperfect the vowel of the first stem-consonant is, with a few exceptions, always *ä*. In the 2d and the 3d person plural the second stem-vowel is invariably omitted.

3d sing. masc.—§282. a) [BT יִקְטִי(ל); M נִיקַטִּיל; S نَمَط]. — נִבְרִיךְ *he divorces*, Ar. 23 a; לִיִּפְיֵיב *dries*, Sabb. 141 a; נְבִרִיךְ *says grace*, Ber. 46 a; נִשְׁלֵם *pays*, B. Q. 108 a; נִיזְבִּין *sells*, Qidd. 20 a; נִקְבִּיל *receives*, B. B. 4 a; לִיִּיבֵם Yeb. 18 b; לִיִּבְטִיל Gitt. 69 a.

b) לִישְׁתֵּר *sends*, Sabb. 140 b, Ber. 51 b; לִיִּבְלַח *shaves*, *ibid.* 110 b; לִיזְמַר *sings*, Sanh. 7 a; נִיהַיֵּר *places*, B. M. 84 a; לִשְׁלַח *strips*, Sanh. 109 b.

c) לִיזְבִּין *sells*, Sanh. 95 a; לִיִּבְזֹל *shakes*, M. MS., Sabb. 66 b. לְבָרוּךְ ed. Ven. Ber. 36 a; לְזָבוֹן 'En Y. 'Ar. 30 b, eds. לִיזְבִּין.<sup>1</sup>

3d sing. fem.—§283. a) [BT תִּקְטִי(ל); M תִּיקַטִּיל; S تَمَط]. — תִּשְׁמֵט B. Q. 20 b, Sabb. 110 a.

b) תִּשְׁתֵּר *sends*, Ber. 18 b; תִּשְׁלַח *takes off*, Sabb. 110 a.

c) תִּקְדוּשׁ Nidd. 6 b.

2d sing. masc.—§284. a) תִּקְבִּיל B. B. 21 a; תִּשְׁפִּיץ *thou reparairst*, Yeb. 63 a; תִּזְבִּין *sellest*, B. M. 107 a.

b) תִּעַקֵּר *thou pullest out*, Pes. 113 a; תִּאֲמִיר *thou believest*, Gitt. 30 b.

1st sing. com.—§285. a) [B אִקְטִיל; T אִקְטִיל; M אִיקַטִּיל; S اِكْتَل]. — אִקְבִּיל Ber. 28 a; אִקְבִּיל Hag. 5 b; אִבְרִיךְ Ber. 48 a; אִבְרִיךְ Ber. 22 b, M. MS.; אִיִּצְבִּית *I prepare*, Hull. 60 a; אִיקְטִישׁ Qidd. 40 a.

b) אִישְׁתֵּר *I send*, Sanh. 98 a; אִיעַקֵּר *I uproot*, Ber. 54 b.

c) אִיזְבִּין *I sell*, B. M. 108 a.<sup>2</sup>

3d plur. masc.—§286. [BT יִקְטְלוּ; M נִיקַטְלוּ; S نَمَطُوا]. — לִיקְבְּלוּ Gitt. 7 a; לִיקְדְּמוּ Meg. 4 a; לִצְעֵרוּ *vex*, Ber. 28 a; לִיִּבְרְכוּ *say grace*, *ibid.* 50 a; לִיתְקַנֵּי *they order*, Gitt. 49 b.<sup>3</sup>

3d plur. fem.—§287. [BT יִקְטְלוּ; M נִיקַטְלוּ; S نَمَطُوا]. — לִיעַבְּבוּ *they hinder*, Col. MS., Zeb. 40 a.

<sup>1</sup> לִיקְדוּם, HG., ed. pr. 113 a; לְחָרוֹץ, Igg. Šerāra, 25.

<sup>2</sup> אִיזְבִּין, TG., ed. Cassel, §9.

<sup>3</sup> לִיקְמָאוּ *let them give a* שְׁטָר מֵאוּן, HG., ed. pr. 110 d.

*1st plur. com.*—§ 288. a) [BT נִקְטַטְי (ל); S نَكْتَتُ].—נִקְבִּילְּ Hag. 5 b, Yeb. 121 a; נִבְרִיָּה Pes. 103 b; נִחְקִינְךָ we order, Hôr. 13 b; נִזְמִינְךָ Ber. 45 b.

b) נִשְׁלְּחֵנּוּ we send, Sanh. 109 a.

c) נִבְרִיָּה Ber. 36 a, ed. Ven.

*IMPERATIVE.*—*Sing. masc.*—§ 289. a) [BT קַטְטֵ (ל); M קַאטִיל; S مَكْتَتُ].—זַבִּינְךָ sell, Ber. 62 b; שְׁפִיץְּ repair, Yeb. 63 a; קְדִים Tam. 27 b; קַבִּילְּ B. Q. 117 a; בְּרִיָּה Ber. 54 a; צַבִּיחַ prepare, M. Q. 27 b; חֲשִׁיב count, Meg. 11 b.

b) שְׁלַחְךָ send, B. M. 4 a; עֲשֹׂה give tithes, Ned. 44 b; אֲשַׁר believe, Gitt. 30 b.

c) קַבִּילְּ Sanh. 48 b; זַבִּינְךָ B. M. 108 a.

*Sing. fem.*—§ 290. a) [T קַטְטִילִי; S مَكْتَتُ].—בִּפְטִילִי cook, Ned. 66 b; שְׁלִימִי pay, B. M. 42 b.

*Plur. masc.*—§ 291. a) [BT קַטְטֵ (לוֹ); S مَكْتَتُ, كَت].—צַבִּיחֵנּוּ R. H. 17 a; זְהִידוֹ prepare, A. Z. 17 a; קְדִימֵנּוּ come early, חֲשִׁיבֵנּוּ come late, Ber. 8 a; נִבְרִיָּה spread out, Er. 94 a; with loss of stem-vowel: שְׁתַּקֵּה Gitt. 84 b; זַבְּנֵי B. B. 22 a.

*INFINITIVE.*—§ 292. The usual form of the infinitive is קַטְטִילִי; the other forms occur but sporadically. The change of the first vowel to *i* is rare.

a) qattûlê:<sup>1</sup> שְׁמֹותֵי Col. MS., Meg. 4 a (voc.);<sup>2</sup> שְׁקֹורֵי to lie, Sanh. 98 a; כְּסוּפֵי *ibid.* 42 a; שְׁבוּחֵי to give praise, Pes. 2 a; שְׁלֹוחֵי to send, Sabb. 108 b; בְּרוּכֵי to bless, צְעוּרֵי to vex, M. Q. 9 b; קְרוּבֵי Col. MS., Zeb. 86 a; לְחֵהוּטֵי Ber. 29 b; לְבוּנֵי to lie flat, Sabb. 104 a.

b) qittûlê:<sup>1</sup> לְבִיצוּרֵי to subtract, Zeb. 37 b; לְתִיקוּנֵי to do the proper thing, B. M. 108 a; תִּירוּצֵי to explain, Zeb. 59 a; עִירוּבֵי to make an 'erûb, Er. 75 b; פִּיעוּלֵי to make unfit, Zeb. 42 a, for לְעִיצוּלֵי Pes. 85 a, read with eds. and MSS. לְאִיעִצוּלֵי.

c) qattûlâ: לְזַבְּוֹנָא to sell, A. Z. 30 b; לְסְפוּקָא to doubt, Ned. 2 b; חֲסוּרָא to be wanting, Hôr. 11 b.

d) qattilê: נִגְיָדֵי to lash, Pes. 52 a, B. M. 86 a.

e) qattalê: לְבִנֵי to lie flat, M. MS., Sabb. 104 a.

<sup>1</sup> Cf. Barth, *Nominalbildung*, § 101 sq.

<sup>2</sup> Yemen MSS. have sometimes יִ or יְ for י, which is the Arabic way of vocalization.

f) qattala: לְצַלְחָא *to cut, split*, B. Q. 113 b (but cf. Levy's Dictionary, s. v.).

g) qattil: לְיִיבֵם Yeb. 39 b; הַבִּיל *to wound*, B. Q. 87 a; לְבָרַךְ *to say grace*, Ber. 53 b; לְשָׂרֵשׁ *to uproot*, B. B. 82 a.

h) qattûl: לְבָרוּךְ Ber. 22 b. (This might also be a form qattal.)

i) maqattil: לְמִשְׁרֵשׁ B. B. 82 a.

j) maqattal: מְפַכֵּחַ *to become darker*, Nidd. 20 b; לְמַרְקַע *to patch*, 'Arûkh, B. B. 20 a.

k) maqattala: לְמִיפְטָרָא *to free*, Qidd. 64 b.

l) qattalûië: פְּבַרוּיִי *to fumigate with sulphur*, B. Q. 93 b; שְׂרָשׁוּיִי *to benefit*, M. Q. 12 a; הִדְרִיִי *to turn*, V. L., A. Z. 38 b.

m) qattalûi: שְׂרָשׁוּי, 'Arûkh, M. Q. 12 a.<sup>1</sup>

ACTIVE PARTICIPLE.—§293. The מ- prefix has sometimes an *i* vowel. At times it is dropped (§58), especially with enclitic pronouns.

Sing. masc.—§294. a) מְפָרֵשׁ *explains*, Ned. 2 b (§8); מְשַׁמֵּחַ *puts under ban*, *ibid.* 7 b; מְתַרְץ *explains*, *ibid.* 34 a; מְזַבֵּן *sells*, *ibid.* 31 b; מְבַטֵּיל *neutralizes*, Pes. 115 b; מִיִּסְרִיָּה *clings*, B. M. 71 a; perhaps also הַבִּיל *wounds*, M. MS., B. Q. 87 a; קָדִים Ber. 18 b.<sup>2</sup>

b) מוֹהֵר *returns*, Ned. 33 b; מְגַלֵּחַ *shaves*, *ibid.* 19 b; מְפַחַח *leaves*, 'Arûkh, Meg. 12 b; מִימְלֵחַ *rows*, Keth. 85 a; מִיעֵבֵר B. Q. 101 a; מוֹסֵדֵר *recites*, Ber. 10 a, 13 a; מִיִּהֵר *seeks*, Ber. 15 a; מְשַׂמַּח *makes glad*, Ber. 35 b.

Sing. fem.—§295. מְכַפֶּרָה *atones*, Macc. 11 b; מְצַעֶרָה *vexes*, Yeb. 63 a; מְקַשְׁטָה *adorns*, *ibid.* 63 b; מוֹהֶרָה *turns*, *ibid.*; מְשַׁקֶּרָה *lies*, Ned. 91 a; מְפַכֶּחָה *makes ineffective*, Ber. 55 a; מְקַרְבָּה *comes near*, B. B. 73 b; מִיעֵבֶרָה *relents*, Yeb. 63 b; מִיִּקְדָּמָה Ned. 91 a.

Plur. masc.—§296. מְרַגְזִין *they anger*, Ned. 21 b; מְצַעֲרִי *vex*, *ibid.* 23 a; מְשַׁקְרִי *tell lies*, R. H. 32 b; מוֹסִלְקִי *remove*, מְבַרְכֵי *pronounce benediction*, Ber. 44 b; מְצַעֲרֵי Taan. 23 b, 24 b, Ber. 10 a;

<sup>1</sup> לְשִׁדְדוּרֵי, SM., No. xxv. (voc.); כְּפֹרָא, *ibid.* No. LXX.; נְטוּרָא, *Še'el.*, ed. pr., p. 20; לְבָרוּכָא, HG. 73; לְיִבּוּמָא, *ibid.* 282; סְלִיקֵי, TG., ed. Cassel, §28; לְקָרַק *to explain*, TG., ed. Harkavy, §290; לְמַבְרִיךְ, TR., II. 9.

<sup>2</sup> מִיִּכְנֶה, HG., ed. pr., 133 d; מִנְקוּה, *Igg. Šertrā*, 35.

מִבְּעָחוּ *frighten*, Meg. 29 a; מִבְּהָרוּ *scatter, strew*, Gitt. 57 a; מִגְּנָבוּ *steal*, Ber. 18 b; מִיַּנְטָרוּ A. Z. 19 b; קָדְמִי Ber. 18 b; שְׂבָטֵי *vine-gardeners*, B. M. 73 a; מִשְׁדָּרוּ Pes. 113 a; מִשְׁרָטוּ *benefit*, M. Q. 12 a.<sup>1</sup>

*Plur. fem.*—§ 297. מִרְמֹן *wink*, Sabb. 62 b; מִרְחֹשֶׁן *move*, Sanh. 67 b; מִשְׁחָנֶן *keep warm*, Gitt. 70 a.

PASSIVE PARTICIPLE.—*Sing. masc.*—§ 298. מִיהֵדֵק *squeezed in*, Sabb. 65 a; מִפֵּשֵׁר *explained*, Ber. 55 a; מִפְּנֵק *pampered*, Sabb. 109 a, B. Q. 34 a; מִחֲסָר *broken*, מִשְׁלֵם *entire*, Taan. 25 a; מִלָּבֶן *stretched flat*, Sabb. 104 a; מִנְנַע *is leprous*, Hull. 60 a; מִקָּרֵב *is nearer*, Ber. 44 b.

*Sing. fem.*—§ 299. מִדְּהֵנָּא *proper*, Taan. 22 b; מִחֲסָרָא Ned. 37 a, מִיַּחֲסָרָא *wanting*, *ibid.* 23 b; מִסְּפָקָא *doubtful*, Bêcā 4 b; מִעֲבָרָא *intercalated*, Ned. 63 a; e. מִעֲבָרָתָא *with young*, B. Q. 47 a.

*Plur. masc.*—§ 300. מִבְּרֵינִין Yeb. 63 a; מִכְּנָפִין *are gathered*, Ned. 8 b; מִפְּנָקִי *pampered*, Sabb. 54 a, 109 a; מִסְּפָקִי *doubted*, Qidd. 39 a; מִשְׁלָהִי *tired*, Ber. 6 b; מִיִּבְשָׁי *dried*, A. Z. 28 b; מִכְּנָפִי *gathered*, Ber. 56 a; מִזְּבִינִי, Alfāsī, B. M., Perek. IV.

*Plur. fem.*—§ 301. מִקָּרְבָן *are near*, Sabb. 104 a; מִחֲלָקָן *are separated*, Keth. 5 b; מִסְּרָגָאן *placed with interruption*, B. B. 73 a; מִבְּהָרָן *scattered*, Ber. 56 a; מִעֲשָׂרָן *are tithed*, Hull. 7 b.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—*Active Participle.*—§ 302. a) מִבְּרִיכְנָא Ber. 53 b; מִהִדְרָנָא *I repeat*, *ibid.*; מִהִדְרָנָא *will answer*, Sanh. 91 a (f.); מִשְׁדָּרְנָא *I send*, Sabb. 108 b.

b) מִפְּרִשְׁתָּ *thou explainest*, Hull. 58 a; מִבְּרַכְתָּ Ber. 53 b; מִגְּרִשְׁתָּ *divorcest*, *ibid.* 56 a; מִזְּבַנְיָתָ *thou sellest*, B. M. 72 a; מִדְּבַרְתָּ *wilt thou lead*, Keth. 63 a (f.); מִזְּבִינְתָּ, Alfāsī, B. B. 40 b.

c) מִשְׁחָדִינָא *we bribe*, Taan. 24 a; מִזְּבִינָא *we sell*, Qidd. 59 a; מִסְּדִרִינָן *we put in order*, Taan. 14 a; מִנְּקִינָן *we take*, Ber. 44 a; מִשְׁחָקִינָן *we silence*, *ibid.* 33 a; מִמְּדִינָן, *ibid.* 52 a; מִמְּדִינָן *we silence*, *ibid.* 33 a; מִבְּרִינָן *ibid.* 36 a; קָדְמִינָן Pes. 58 a; יִבְמִינָן Yeb. 41 b.<sup>2</sup>

<sup>1</sup> קָא מִזְּבִינָא, HG. ed. pr. 100 b.

<sup>2</sup> מִפְּרִשְׁתָּנָא, TG., ed. Cassel, § 91; מִסְּקִינָן, *ibid.* § 9.

d) מִסְלָקֵיהֶם *ye favor*, Keth. 84 b; מִבְּרֵכֵיהֶם Ber. 42 a; מִסְלָקֵיהֶם *ye remove*, B. M. 73 a; מִשְׁבְּחֵיהֶם Keth. 112 a; מִשְׁלֵמָהוֹן M. MS., Sanh. 30 a; שְׁלֵמֵיהֶם Sanh. 30 a; קַבְּלֵיהֶם Sabb. 88 a; בְּצַרֵיהֶם *ye diminish*, B. M. 77 a.<sup>1</sup>

*Passive Participle.*—§ 303. b) מִפְּקֻדָּתְךָ *thou art bidden*, Ber. 10 a; מִיִּפְקָדְךָ Yeb. 65 b (f.); מִעֲבָרְךָ *thou art with child*, B. B. 141 b.

c) מִרְחֻקֵינָּךְ *we are far*, B. B. 73 b; מִפְּקֻדֵינָּךְ Yeb. 47 b.

d) מִקְרִבֵיהֶם *ye are near*, B. B. 65 a.

<sup>1</sup> מִקְרִיִּשְׁתָּהוּ, HG. 44; מִקְבֵּלָהוֹן, HG. ed. pr. 107 a.

*Aph'el.*

PERFECT—

Sing. 3d masc. . .	אֶקְטַל	אֶקְטִיל	אֶקְטֹל
3d fem. . . . .	אֶקְטְלֵא, ת־	אֶקְטִילֵא, ת־ (ט)	אֶקְטֹלֵא, ת־
2d masc. . . . .	אֶקְטַלְתָּ	אֶקְטִילְתָּ (ט)	—
2d fem. . . . .	אֶקְטַלְתְּ	—	—
1st com. . . . .	אֶקְטַלְנוּ [ת]	אֶקְטִילְנוּ [ת]	אֶקְטֹלְנוּ [ת]
Plur. 3d masc. {	אֶקְטַלוּ	אֶקְטִילוּ	אֶקְטֹלוּ
	—	אֶקְטֹלוּ	—
3d fem. . . . .	אֶקְטַלְנָן	אֶקְטִילְנָן	—
2d masc. . . . .	אֶקְטַלְתּוּן	אֶקְטִילְתּוּן (ט)	—
1st com. {	אֶקְטַלְנָא, אֶקְטַלְנָן,	אֶקְטִילְנָן,	—
	אֶקְטַלְנָן, אֶקְטַלְנָן	אֶקְטִילְנָן	—

IMPERFECT—

Sing. 3d masc. . .	לֶקְטַל, (לִי, בְּ, נִי)	לֶקְטִיל, (לִי, בְּ, נִי)	—
3d fem. . . . .	תֶּקְטַל	תֶּקְטִיל	—
2d masc. . . . .	תֶּקְטַל	תֶּקְטִיל	—
1st com. . . . .	אֶקְטַל	אֶקְטִיל	—
Plur. 3d masc. . .	—	לֶקְטַלוּ [ן], (לִי, נִי)	—
	—	לֶקְטַלְנָן, (לִי, נִי)	—
2d masc. . . . .	—	תֶּקְטַלוּ [ן], (טִי)	—
1st com. . . . .	נֶקְטַל	נֶקְטִיל	—

IMPERATIVE—

Sing. 2d masc. . .	אֶקְטַל	אֶקְטִיל	—
2d fem. . . . .	—	אֶקְטִילִי	—
Plur. 2d masc. . .	אֶקְטַלוּ, טֹל	אֶקְטִילוּ [ן]	אֶקְטֹלוּ

INFINITIVE . . . . .

אֶקְטֹלִי

PARTICIPLE—

Active, sing. masc.	מֶקְטַל	מֶקְטִיל	—
fem. . . . .	מֶקְטַלָּא	מֶקְטִילָּא	—
Passive, sg. masc.	—	מֶקְטַל	—
fem. . . . .	—	מֶקְטַלָּא	—

## EXAMPLES FOR APH'ĒL.

PERFECT.—3d sing. masc.—§ 304. a) [B הִקְטִיל; TM אֶקְטִיל; S אִמְכַּד].—אֶסְהִיד *he testified*, Ber. 58 a; אֶדְלִיק *he lit*, Sabb. 21 b; אֶפְקִיד *entrusted*, Šebu. 45 b; אֶכְרִיז Ned. 39 b; אֶשְׁקִיל *caused to pass over*, Sanh. 77 b; אֶיִזְקֵן (§ 68) *grew old*, Zeb. 59 a; אֶתְלִיעַ *became worm-eaten*, Macc. 7 b; אֶיִשְׁתֵּן 'En Y. Bekh. 44 b.

b) אֶשְׁפַּח *he looked at*, Ber. 28 a; אֶהֱדִיר Ned. 41 a; אֶרְוּחַ *made profit*, B. Q. 50 a; אֶשְׁפַּח *found*, B. M. 23 b.<sup>1</sup>

c) אֶכְרוּחַ *putrefied*, Nāz. 50 a; (אֶשְׁמוֹעִינָן *causes us to hear*, Ned. 73 a, Meg. 7 a, R. H. 6 a, Taan. 30 a).

3d sing. fem.—§ 305. a) [B הִקְטִילָה; T אֶקְטִילָה, אֶקְטִילָה; M אֶקְטִילָה, אֶקְטִילָה; S אִמְכַּדָּה].—אֶתְחִילָה *she began*, Gitt. 73 a, Yeb. 79 b; אֶרְפִּישָׁה Nidd. 57 b; אֶרְפִּילָה Yeb. 26 a; אֶחְמִיצָה Alf. Pes. 7 a. With loss of stem-vowel: אֶרְפָּשָׁה Nidd. 57 b; אֶיִקְרַבַּת Yeb. 39 b (legal style).

b) אֶשְׁפַּחָה M. Q. 27 b; אֶכְרַחָה Tem. 31 a.<sup>2</sup>

c) אֶזְקַנָּה *she became old*, Nidd. 47 a.

2d sing. masc.—§ 306 a. [B הִקְטִילְתָּ; T אֶקְטִילְתָּ, אֶקְטִילְתָּ; Pal. Talm. אֶקְטִילְתָּ; M אֶקְטִילְתָּ; S אִמְכַּדְתָּ].—אֶפְסַדְתָּ *didst spoil*, Keth. 61 b; אֶכְהַדְתָּ *didst witness*, Pes. 113 b; אֶתְקַפַּתְתָּ *madest difficult*, B. B. 129 a; אֶהֱדַרְתָּ *didst turn*, Pes. 86 b; אֶשְׁפַּחְתָּ *didst find*, B. M. 63 a.<sup>3</sup>

2d sing. fem.—§ 306 β. אֶרְבַּעִית *didst place*, B. Q. 114 a.

1st sing. com.—§ 307. a) [B הִקְטִילְתִּי; T אֶקְטִילְתִּי; Pal. Talm. אֶקְטִילְתִּי; M אֶקְטִילְתִּי, אֶקְטִילְתִּי; S אִמְכַּדְתִּי].—אֶרְפִּישִׁית *I stirred up*, Sanh. 95 a (Palest.); אֶחְזִיקִי *I gained claim to possession*, B. B. 41 a; אֶחְזִיקִי *I supported*, Ned. 22 a; אֶרְחִיקִי *I have removed*, B. B. 26 a; אֶשְׁלִימַת *I have delivered*, Taan. 29 a; אֶיִחְרַבִּית *I have destroyed*, 'En Y. *ibid.*: 25 a.<sup>4</sup>

b) אֶשְׁפַּחִי Sabb. 140 b, B. Q. 20 b; אֶבְרַחִי *I chased away*, B. M. 108 b; אֶהֱדַרִי Sanh. 95 a.

3d plur. masc.—§ 308. a) [B הִקְטִילוּ; T אֶקְטִילוּ; Pal. Talm. אֶקְטִילוּ; M אֶקְטִילוּ; S אִמְכַּדוּ, אִמְכַּדוּ].—אֶקְרִיבוּ Zeb. 86 a; אֶסְהִידוּ

<sup>1</sup> Whether אֶשְׁפַּח is originally Qal, as Kautzsch holds (*Gramm. des bibl. Aram.*, p. 174), or Aph'ēl, as Nöldeke (*GGA.* 1884, p. 1019) asserts, is immaterial as regards the form.

<sup>2</sup> אֶשְׁבַּחְתָּ, *TG.*, ed. Harkavy, § 388.

<sup>3</sup> אֶחְזִיקָה, *HG.* ed. pr. 102 b.

<sup>4</sup> אֶפְקִידִי, *HG.* ed. pr. 83 c; אֶחְרַבִּית, *SM.* No. v. a (voc.); אֶכְעִיסְתָּ, *ibid.* No. xxiii (voc.).



Sanh. 27 a; אֶקְדִּירוּ *grew dark*, Pes. 118 b; אֶקְדִּימוּ *came before*, Ber. 50 b; אֶיִרְחִיקוּ *were far away*, Hull. 17 a. With loss of stem-vowel, by analogy with the participle: אֶיִקְרְבוּ C. MS., Zeb. 86 a; אֶסְהִדִּי B. Q. 73 a; אֶקְדִּמִּיךָ Hag. Hat. Sabb. 88 a; אֶכְרִזוּ Men. 64 b.

b) אֶשְׂפַחֵהוּ Ned. 50 ab, Sanh. 109 a; אֶהֱדִירוּ Taan. 23 b; אֶצְלַחֵהוּ *were successful*, A. Z. 26 a.<sup>1</sup>

c) אֶשְׂקֻלוּהוּ *they caused to be removed*, Qidd. 81 a; (אֶפְרֹשְׁתֵינָהוּ *they separated them*, *ibid.* 69 b).

d) אֶחֱמוּרֵהוּ Nidd. 66 a; אֶצְרוּךָ Gitt. 2 b; אֶזְמוּךָ Ber. 50 b, 55 b; אֶכְרוּזוּ Qidd. 70 b; אֶהֱדוּרֵהוּ Meg. 14 b; אֶחֱזוּקֵהוּ *have adopted*, Hull. 4a.<sup>2</sup>

3d plur. fem.—§ 309. אֶשְׂבַּחְנָהּ *have ameliorated*, B. M. 110 b; אֶשְׂפַּתְּנָהּ *have found*, Nidd. 48 a.<sup>3</sup>

2d plur. masc.—§ 310. a) [אֶמְלַחְכֶם; T אֶקְטִילְתֶּם; S אֶמְלַחְכֶם]. — אֶתְרִיסְתֶּם *ye made war*, Tām. 31 b.

b) אֶדְפַּרְתֶּם M. MS., B. B. 171 b; אֶשְׂפַּחְתֶּם Sabb. 67 a; אֶשְׂפַּחְתֶּם *ye paid attention*, Succ. 31 a.

1st plur. com.—§ 311. a) [אֶקְטִילְנָהּ; T אֶקְטִילְנָהּ; M אֶקְטִילְנָהּ; S אֶמְלַחְכֶם]. — אֶתְחִילְיֶנָּה Ber. 15 a. With loss of stem-vowel: אֶתְחִילְיֶנָּה *began*, Ber. 14 b; אֶכְרִזְיֶנָּה Sanh. 26 b; אֶשְׂבַּלְיֶנָּה Nidd. 30 a.

b) אֶשְׂפַּתְנָהּ Pes. 2b; אֶשְׂפַּחְנָהּ Ned. 79 a; אֶשְׂפַּחְנָהּ C. MS., Zeb. 68 b; אֶשְׂפַּחְנָהּ Sabb. 30 b; אֶשְׂפַּחְנָהּ Hôr. 10 a.<sup>4</sup>

IMPERFECT.—3d sing. masc.—§ 312. a) [יִקְטֵל; T יִקְטֵל; B יִקְטֵל; T יִקְטֵל; M נִאֶקְטֵל; S יִקְטֵל]. — לְכַרִּיזוּ Qidd. 81 a; נִמְתִּיק *becomes sweet*, Ber. 39 a; לְהַרְיֵם *puts under ban*, 'Ar. 28 a; נִעְנִיק Qidd. 17 a; לְיִחְמִיר *puts under heavy restrictions*, Yeb. 88 a; לְפַסֵּד B. M. 58 a.

b) נִהַדֵּר B. Q. 81 a; לִישְׁמַע *ibid.* 49 b; נִיעֵבֵר Keth. 16 b; נִהַדֵּר Ber. 6 a; לְשַׁבֵּעַ Ned. 25 a; נִיפְרֹחַ *lets fly*, A. Z. 10 a.<sup>5</sup>

2d sing. masc.—§ 313. a) תִּעַנִּישׁ *punishest*, Hag. 5 b; תִּדְרִיג *windest skeins*, 'Arûkh, Yeb. 63 a; תִּחְמִיץ Pes. 7 a.

b) תִּשְׂפַח *findest*, Sabb. 152 b.

1st sing. com.—§ 314. a) אֶחֱזִיק Taan. 23 b.

b) אֶהֱדִיר *I take my word back*, Sanh. 102 b.<sup>6</sup>

<sup>1</sup> אֶתְלַעֵין *became worm-eaten*, Hal. Pes., § 61.

<sup>2</sup> אֶשְׂבַּחְתָּ, HG. ed. pr. 98 d; אֶצְמוּךָ, *ibid.* 130 b.

<sup>3</sup> אֶחֱמִיץ, HG. ed. pr. 29 d.

<sup>4</sup> אֶהֱדִירְנָה, TG., ed. Harkavy, § 80; אֶתְחִילְנָה, *ibid.* §§ 64, 330.

<sup>5</sup> לְהַרְיֵם, TG., ed. Harkavy, § 335; לִיתְנֵה, HG. ed. pr. 35 d.

<sup>6</sup> אֶבְלַע, HG. ed. pr. 94 c.

*3d plur. masc.*—§ 315 a. [B יִקְטְלוּן, יִקְטְלוּן; T יִקְטְלוּן, יִקְטְלוּן; M נִאֲקְטְלוּן; S لَيَقْتُلُنَّ].—[Ar. לְיַחְרְמִי Sabb. 151 b; 'En Y. Gitt. 56 a; נִיקְרְבֵי Šebu. 12 a; לִיסְהִידָה Alf. B. B. 29 a.]

*3d plur. fem.*—§ 315 β. לִרְגְּשֵׁן Gitt. 56 a.

*2d plur. masc.*—§ 316. [B תִּקְטְלוּן; T תִּקְטְלוּן; M תִּאֲקְטְלוּן; S تَقْتُلُونَ].—[תִּחְזְקוּ ye claim possession, B. B. 29 b; תִּשְׁבְּחוּ ye pay attention, Ned. 91 b; תִּשְׁבְּחוּ Alf. ibid.]

*1st plur. com.*—§ 317. a) נִחְזְקִי Taan. 23 b.

b) נִשְׁפַח Sabb. 30 b.

IMPERATIVE.—*Sing. masc.*—§ 318. a) [B הִקְטֵל; T אֲקָטִיל; S اَمْك].—[אֲטַמֵּיךְ hide, Sabb. 51 a; אֲכַרִּיז Ber. 55 b; אֲקַדֵּים Ned. 3a.]

b) אֲפַרַח let fly, Šebu. 30 b; אֲפַקֵר Succ. 44 b.

*Sing. fem.*—§ 319. a) [T אֲקָטִילִי, אֲקָטְלִי; S اَمْك].—[אֲקַדֵּימִי Sabb. 151 b, eds.]

*Plur. masc.*—§ 320. a) [T אֲקָטִילוּ; Pal. Talm. אֲקָטְלוּן; S اَمْك, اَمْك].—[אֲכַרִּיזוּ Ned. 40 a; אֲשַׁלְּמוּ finish, Ber. 8 b; אֲתַחִילוּ begin, M. Q. 22 a; אֲגַמְּיֵרוּ teach, ibid. 13 b; אֲדַרְיֵמוּ turn south, B. B. 25 b; אֲחַרִּיפוּ come early, Sanh. 70 b; אֲיַפְּשִׁילוּ twist, 'En Y., Bekh. 8 b.]

b) [T אֲקָטְלוּ].—[אֲהַרְמֵם arrange the pieces, Gitt. 67 b; אֲגַבְּרוּ Sanh. 38 a.]

c) אֲחַזְקוּ be strong, hail! Gitt. 62 a; אֲגַמְּוֵרוּ teach ye, P. MS., Ber. 13 b.

d) אֲהַרְוֵר return, Keth. 84 b.

INFINITIVE.—§ 321. The usual form of the infinitive is אֲקָטְלוּ; all the other forms occur only sporadically.

a) 'aqtāle: לְאֲכַרְוֵי Qidd. 70 b; לְאֲסַהֲוֵי to testify, Macc. 6 a; לְאֲפַרְוֵי to separate, Qidd. 69 b; לְאֲדַפְּוֵי to remind, Ber. 14 b; לְאֲזַהֲוֵי to warn, Macc. 23 a; לְאֲתַמְּוֵי to be astonished, B. B. 98 b; לְאֲכַהֲוֵי (§ 23 c) to declare false, Sanh. 69 a; לְאֲרוּוֵי to extend, B. Q. 50 a; לְאֲצַמְּוֵי to cause to grow, M. Q. 2 b; לְאֲחַרְוֵי to destroy, Taan. 29 a (§ 50).

b) 'iqtlāle: לְאֲיַפְּסְוֵי to make unfit, Pes. 14 b; לְאֲיַשְׁתַּוֵּי to make water, B. B. 19 b; לְאֲיַסְטְוֵי to inform against, Yoma 20 b (some eds.).

c) 'aqtāl: אֲתַמְּוֵה V. L., Pes. 17 a.<sup>1</sup>

<sup>1</sup> לְאֲעַבְרָה (Meg. 25 a) is a quotation of the Targum to Lev. 18:21.

d) maqtûlê: מִמְתוֹחֵי to stretch, M. Q. 10 a (catch-word of the Tôsephôth); (מִפְטָרֵי־יְהוָה Ber. 53 b).

e) maqtal: לְמִפְרָח to let fly, A. Z. 10 a; מִקְדָּם Yômâ 18 b.

f) miqtal: מִיְהָרַר M. MS., B. Q. 81 b; לְמִיְטָרַח to trouble, Meg. 22 b.

g) naqtal: נִהָרַר B. Q. 81 b.

h) 'aqtâlûiê: אֶתְמוֹיֵי to teach, MSS. B. B. 155 b; אֶתְמוֹיֵי (contracted from אֶתְמוֹיֵי) to carve, cut to pieces, A. Z. 38 b.<sup>1</sup>

ACTIVE PARTICIPLE.—*Sing. masc.*—§322. a) מִתְקִיף Ned. 9 b; מִקְדִּישׁ *ibid.* 13 a; מִכְרִיז Sabb. 140 b; מִסְהִיב Ber. 60 b; מִחְמִיר Šebu. 46 a.

b) מְדַפֵּר reminds, Ned. 32 b; מְשַׁפֵּחַ *ibid.* 31 b, 54 b; מְשַׁפֵּחַ Sanh. 106 b; מְשַׁמֵּעַ lets hear, Ned. 5 a, 55 a;<sup>2</sup> מִתְחַמֵּה is astonished, B. B. 98 b; מְכַשֵּׁר Zeb. 25 a; מִיְגַמֵּר teaches, A. Z. 3 b.

*Sing. fem.*—§323. מִפְסְדָה causes loss, B. M. 17 b; מְנַסְבָּא gives in marriage, Ned. 23 a; מְצוּוֹתָא causes pain, Sabb. 93 b; (eds. מְצוּוֹתָן; cf. §226).

*Plur. masc.*—§324. a) מִתְחַלֵּי begin, Sabb. 144 a; מִפְקָרֵי *ibid.*; מִחְרָמֵי 'Ar. 28 a; מִפְחָשֵׁי Sanh. 69 a (§23 c); מִיְגַמְרֵי B. B. 149 a; מִרְחָשׁוֹן Sanh. 90 b; מְדַפְרֵי Meg. 18 b; מְשַׁפְּחֵי Pes. 112 b; מְפַסְדֵי B. M. 109 a.

b) מְקַרְיָבִין Gitt. 56 a; מְחַמְרֵי Nidd. 12 b; מְכַרְיָזֵי Pes. 112 b; מְפַסְדֵי Keth. 67 b; by analogy with the perfect.

*Plur. fem.*—§325. מִתְחַלְּן B. M. 16 a; מִשְׁחַרְךְ are black, Ber. 28 a; מְפַסְדֶּן cause damage, Taan. 25 a; מְצוּוֹתֶן cause pain, eds. Sabb. 33 b.

PASSIVE PARTICIPLE.—§326. מְחֻזַּק Bekh. 12 b; מְפַסֵּק Hull. 59 a; מְסַמְכָא A. Z. 25 a; מְרַפֵּלָא Ber. 17 a; מְצַרְכֵי Nidd. 12 b; מְבַלְעֵן 'Er. 21 a; מְפַסְקֵן 'En Y. Hull. 59 a.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—*Active Participle.*—§327. a) מְשַׁלֵּימְנָא I deliver, Hag. 5 a; מְשַׁבִּילְנָא I dip, Sabb. 108 b; מְפַסִּידְנָא I spoil, *ibid.*; מְרוֹוֹחְנָא I cause profit, B. M. 73 a.<sup>3</sup>

<sup>1</sup> אֶתְמוֹנֵי to wait, HG. 324.

<sup>2</sup> קָא מִשׁ לָן, TG., ed. Harkavy, §§245, 275; קָא מִשְׁלָן, *ibid.*, §§334, 337, 340, for קָא מִשְׁמַע לָן.

<sup>3</sup> מְשַׁלֵּימְנָא, HG. ed. pr. 70 d (f.); מְבַרְחֵי, *ibid.* 98 c.

b) מְשַׁפְּחָה Ber. 19 a; מְשַׁלַּחַה *strippest*, *ibid.* 56 b; מְחַרְבֵּה *destroyest*, B. M. 86 a (M. MS. מְחַרְבֵּית).

c) מְפַסְדֵּינָא B. M. 109 a; מְחַלְלֵינָא Ber. 14 b; מְחַדְרֵינָא *ibid.* 26 b; מְטַרְחֵינָא Yôma 19 a; מְפַסְקֵינָא Pes. 105 a; מְחַזְקֵינָא Šebu. 46 b; מְחַלְלֵינָא M. MS., Pes. 55 a; מְחַדְרֵינָא Keth. 103 b; מְחַזְקֵינָא 'Ar. 22 b.<sup>1</sup>

d) מְחַנְפֵּיתָו *ye flatter*, Keth. 63 b; מְחַנְפֵּיתָו (or מְחַנְפֵּיתָו) *ibid.* 84 b; מְחַדְרֵיתָו *ye turn away*, M. Q. 22 a; מְפַסְדֵּיתָו B. M. 73 a.

<sup>1</sup> מִיטְרֵיחֵינָא, *TR.* ii, 10; מְשַׁבֵּיעֵנָא, *ibid.* 38; מְדַכֵּינָא, *HG.* 44; מְקַרְזֵנָא, *HG.* ed. pr. 125 d; מְצַרֵּינָא, *TG.*, ed. Harkavy, §231; מְרַחֵקֵינָא, *TG.*, ed. Cassel, §91.

*Ithpe'el and Ithpa'al.*

	ITHPE'EL.		ITHPA'AL.
<b>PERFECT—</b>			
Sing. 3d masc. . .	אִיקַטַל	אִיקְטִיל, (טו)	אִיקַטַל, (טו, יי)
3d fem. . . . .		אִיקְטִילָא, חַ	אִיקַטַלָא, חַ, (טי)
2d masc. . . . .		אִיקַטַלְתָּ	אִיקַטַלְתָּ
1st com. . . . .	אִיקַטַלְיָ [ת]	אִיקְטִילְיָ [ת]	אִיקַטַלְיָ [ת], (טו)
Plur. 3d masc. {	אִיקַטַלוּ	אִיקְטִילוּ, (טו)	אִיקַטַלוּ
		אִיקַטְוּ	אִיקַטְוּ
3d fem. . . . .		אִיקַטְלוּ	אִיקַטְלוּ
2d masc. . . . .	אִיקַטַלְיָתוּ	אִיקְטִילְיָתוּ, אִיקְטִילְיָתוּ	אִיקַטַלְיָתוּ
1st com. {	אִיקַטַלְיָנָא, לְנָא	—	אִיקַטַלְיָנָא
	אִיקַטְלוּ	—	—
<b>IMPERFECT—</b>			
Sing. 3d masc. . .	לִיקַטַל	לִיקְטִיל, (טו)	לִיקַטַל, (טו)
3d fem. . . . .	תִּיקַטַל	תִּיקְטִיל, (טו)	תִּיקַטַל
2d masc. . . . .	תִּיקַטַלְתָּ	תִּיקְטִילְתָּ, (טו)	תִּיקַטַלְתָּ
2d fem. . . . .	—	—	תִּיקַטַלְיָ
1st com. . . . .	אִיקַטַלְיָ	אִיקְטִילְיָ	אִיקַטַלְיָ
Plur. 3d masc. . .		לִיקַטַלוּ [ן]	לִיקַטַלוּ [ן]
		לִיקַטְלוּ	לִיקַטְלוּ
3d fem. . . . .		תִּיקַטַלוּ [ן]	תִּיקַטַלוּ [ן]
2d masc. . . . .		—	נִיקַטַל
1st com. . . . .	—	—	—
<b>IMPERATIVE—</b>			
Sing. masc. . . . .	אִיקַטַל	אִיקְטִיל	אִיקַטַל, (טי)
	—	—	אִיקַטַלְיָ
Plur. masc. . . . .	אִיקַטַלוּ	—	אִיקַטַלוּ, (טי, טו)
INFINITIVE . . . . .		אִיקְטוּלְיָ	אִיקְטוּלְיָ
<b>PARTICIPLE—</b>			
Sing. masc. . . . .	מִיקַטַל	מִיקְטִיל	מִיקַטַל
		מִיקַטַלָא	מִיקַטַלָא

EXAMPLES FOR ITHP<sup>E</sup>EL.

PERFECT.—3d sing. masc.—§328. a) [B אֶתְקַטֵּל; T אֶתְקַטִּיל, אֶתְקַטִּיל].—אֶמְלִיךְ *he consulted*, Ber. 27 b; אִיצְרִיךְ *was necessary*, Ned. 29 b; אִינְקִיב *was pierced*, Hull. 46 a; אִיזְרִיק Pes. 88 b (C. MS. אִיזְרִיק); אִיצְטְרִיךְ Ned. 67 a, 76 b; אִישְׁתַּמִּיט *disappeared*, Ned. 50 b, M. Q. 12 b; אֶצְטִילִק *was split*, Ber. 56 b; אֶשְׁתַּקִּיל *was taken away*, Hag. 2 b.

b) [T אֶתְקַטֵּל].—אִיעַנֵשׁ *was punished*, M. Q. 25 a; אִיקְפֹּד *took offence*, Ned. 22 b; אִיהַצֵּה *was irreverent*, Ned. 64 b; אִיכְפַּל *took trouble*, Zeb. 15 a (אֶקְפַּל Hull. 44 a, id.); אֶתְפַּקֵּר *was insulting, disobedient*, M. Q. 16 a; אִיהֵדֵר Ned. 50 a; אִיקָלַע *arrived*, *ibid.* 62 a; אִישְׁתַּכַּח *was found*, *ibid.* 50 a.<sup>1</sup>

c) אִינְתוּב *was written*, Zeb. 2 b; אִיבְצוּל *grew bulbous*, 'Arūkh, 'Er. 29 b; אֶשְׁתַּפּוּךְ *was spilled*, Gitt. 57 b; אֶתְקוּל *met with an accident*, eds. B. Q. 29 a; אִישְׁפֹּג *was divided*, B. B. 121 b.<sup>2</sup>

3d sing. fem.—§329. a) [B הֶתְקַטְּלָה; T אֶתְקַטִּילָה; Pal. Talm. אֶתְקַטִּילָה, אֶתְקַטְּלָה; M עֲתִיקְטִילָה, עֲתִיקְטִילָה; S אֶתְקַטִּילָה].—אֶתְקִילָה *met with accident*, B. Q. 29 a; אֶתְעִבִּידָה Sabb. 3 a; אֶישְׁמִישָׁה *was soaked*, Succ. 10 b; אֶישְׁפִּישָׁה *was explained*, Ber. 25 b; אֶישְׁטְרִיכָה *ibid.* Ned. 60 b; אֶתְהִפִּיכָה *was turned*, M. Q. 20 a; אֶישְׁתִּילָה *was likened*, Sanh. 95 a; אֶתְנִיטִיבָה 'En Y. Ned. 50 a.<sup>3</sup>

b) אֶינְסַפָּה *was ashamed*, Taan. 25 a; אֶישְׁטָלָה *became unfit*, Zeb. 15 a; אֶינְקִבָה *was pierced*, Hull. 49 a; אֶימְרָדָה *rebelled*, B. M. 84 b; אֶיבְלָעָה *was taught*, Ber. 24 b; אֶיצְטְרִכָה Sabb. 148 b.<sup>4</sup>

2d sing. masc.—§330. [T אֶתְקַטִּילְתָּ; Pal. Talm. אֶתְקַטְּלָה; M אֶתְקַטִּילָה; S אֶתְקַטִּילָה].—אֶיפְרִכְתָּ *didst mingle*, Keth. 77 b; אֶימְלִכְתָּ B. B. 17 b.

1st sing. com.—§331. a) [T אֶתְקַטִּילִית; Pal. Talm. אֶתְקַטְּלָה; M אֶתְקִילִית, עֲתִיקְטִילִית; S אֶתְקַטִּילִית].—אֶינְטִיבִי Gitt. 58 a; אֶישְׁתַּמִּיט *I was married*, Yeb. 66 a.<sup>5</sup>

<sup>1</sup> אֶתְקַטְּרָה, HG. 501; אֶתְקַבְּשָׁל (or אֶתְקַבְּשָׁל), HG. ed. pr. 133 d.

<sup>2</sup> ל"י Alfasi, הלכות טומאה, passing into ל"י.

<sup>3</sup> אֶתְקַטִּילִית Sabb. 116 b ('En Y. אֶתְקַטִּילִית). Palestinian.—אֶישְׁתַּבְּחִית, TG., ed. Harkavy, §550; אֶשְׁתַּמִּיט *was heard*, SM. No. xcv., passing into ל"י verbs; אֶתְקַטִּילִית HG. 293.

<sup>4</sup> The traditional pronunciation of lengthened forms of the Ithpe'el are אֶיקְטִילָה, אֶיקְטִילָה, אֶיקְטִילָה, etc. What justification there is for such a pronunciation it is difficult to tell.

<sup>5</sup> אֶימְלִיכִי, HG. ed. pr. 100 d.

b) [T אִתְּקַלְיָהּ].—אִתְּקַלְיָהּ *I arrived*, Sabb. 145b; אִתְּקַלְיָהּ Sanh. 97a, Ber. 49a; אִתְּקַלְיָהּ *I am engrossed*, F. MS., B. Q. 40a; אִתְּקַלְיָהּ *I took counsel*, B. B. 30b.<sup>1</sup>

3d plur. masc.—§332. a) [B אִתְּקַלְיָהּ; T אִתְּקַלְיָהּ; M אִתְּקַלְיָהּ; S אִתְּקַלְיָהּ].—אִתְּקַלְיָהּ B. B. 74b; אִתְּקַלְיָהּ *were afraid*, Meg. 3a; אִתְּקַלְיָהּ Gitt. 72b; אִתְּקַלְיָהּ *were divided*, Sabb. 156a.<sup>2</sup>

b) אִתְּקַלְיָהּ 'Ar. 18b; אִתְּקַלְיָהּ C. MS., M. Q. 12a; אִתְּקַלְיָהּ *differed*, Zeb. 11b; אִתְּקַלְיָהּ *were swallowed up*, Sanh. 110a; אִתְּקַלְיָהּ *were charred, singed*, Nidd. 28a; אִתְּקַלְיָהּ *broke in*, Sanh. 109a.<sup>3</sup>

c) אִתְּקַלְיָהּ *were ashamed*, Gitt. 29b.<sup>4</sup>

d) אִתְּקַלְיָהּ, אִתְּקַלְיָהּ *took heed*, Qidd. 69b; אִתְּקַלְיָהּ *rebelled*, Yeb. 108a; אִתְּקַלְיָהּ Yôma 19b; אִתְּקַלְיָהּ *were caught*, Taan. 23b; אִתְּקַלְיָהּ *fell in ruins*, Meg. 4a; אִתְּקַלְיָהּ Hull. 44a; אִתְּקַלְיָהּ *took leave*, M. Q. 9a; אִתְּקַלְיָהּ *were blasted*, B. M. 105b; אִתְּקַלְיָהּ *ibid.* 106a.<sup>5</sup>

3d plur. fem.—§333. [T אִתְּקַלְיָהּ, אִתְּקַלְיָהּ, אִתְּקַלְיָהּ; S אִתְּקַלְיָהּ, אִתְּקַלְיָהּ, אִתְּקַלְיָהּ].—אִתְּקַלְיָהּ B. B. 24a; אִתְּקַלְיָהּ *were torn*, Qidd. 70b; אִתְּקַלְיָהּ *were married*, Keth. 53d; אִתְּקַלְיָהּ *bowed*, 'En Y. A. Z. 17b; אִתְּקַלְיָהּ 'Arûkh Yôma 19b; אִתְּקַלְיָהּ *were split*, 'En Y. Bekh. 36a, by analogy with ל"י.<sup>6</sup>

2d plur. masc.—§334. [T אִתְּקַלְיָהּ; M אִתְּקַלְיָהּ, אִתְּקַלְיָהּ; S אִתְּקַלְיָהּ, אִתְּקַלְיָהּ].—אִתְּקַלְיָהּ B. Q. 108b (M. MS. אִתְּקַלְיָהּ); אִתְּקַלְיָהּ *ye became rich*, Hôr. 10b; אִתְּקַלְיָהּ *ye postpone, wait*, Sabb. 136a; אִתְּקַלְיָהּ *ye took leave*, M. Q. 9a ('En Y. אִתְּקַלְיָהּ).

1st plur. com.—§335. [B אִתְּקַלְיָהּ; T אִתְּקַלְיָהּ; M אִתְּקַלְיָהּ, אִתְּקַלְיָהּ; S אִתְּקַלְיָהּ, אִתְּקַלְיָהּ].—אִתְּקַלְיָהּ Hull. 111a; אִתְּקַלְיָהּ *ibid.* 49a.<sup>7</sup>

IMPERFECT.—3d sing. masc.—§336. a) [B אִתְּקַלְיָהּ; T אִתְּקַלְיָהּ; M אִתְּקַלְיָהּ, אִתְּקַלְיָהּ; S אִתְּקַלְיָהּ, אִתְּקַלְיָהּ].

<sup>1</sup> אִתְּקַלְיָהּ, HG. ed. pr. 115a.

<sup>2</sup> אִתְּקַלְיָהּ, Igg. Šertrâ, 29; אִתְּקַלְיָהּ, *ibid.* 37.

<sup>3</sup> אִתְּקַלְיָהּ, Hal. Pes. §73; אִתְּקַלְיָהּ, HG. 129 (voc.).

<sup>4</sup> אִתְּקַלְיָהּ, TG. ed. Harkavy, §320.

<sup>5</sup> אִתְּקַלְיָהּ, HG. ed. pr. 92a; אִתְּקַלְיָהּ, *ibid.* 126c.

<sup>6</sup> אִתְּקַלְיָהּ, HG. ed. pr. 130a; אִתְּקַלְיָהּ, *ibid.* 134d; אִתְּקַלְיָהּ, Igg. Šertrâ, 15 (✓ עקר).

<sup>7</sup> אִתְּקַלְיָהּ, Igg. Šertrâ, 44; אִתְּקַלְיָהּ Alfasi, B. M. IV.

b) לִיהָבֵר is broken, Ber. 28 a; לִיזְהַר Sabb. 110 b; נִיזְהַר takes care, Gitt. 69 b; לְשִׁתְּכַח is found, Ned. 44 a.<sup>1</sup>

c) לִיפְסוּל is unfit, Zeb. 27 a.

3d sing. fem.—§337. a) תִּיפְשִׁיט is explained, Sabb. 140 a; תִּיעֲבִיד is done, B. M. 29 b.

b) תִּתְבַּר is broken, B. M. 107 a; תִּתְעַבֵּד is done, A. Z. 10 a.

2d sing. masc.—§338. תִּלְחֹזֵשׁ listen, B. M. 59 a.

1st sing. com.—§339. a) אֶימְלִיךָ I consult, Ber. 27 b.

b) אֶסְתַּגֵּר I am engrossed, B. Q. 40 a; אֶיָּדֶר I go back, Ned. 50 a.

3d plur. masc.—§340. [BT יִתְקַטְלוּן; M נִיתְקִיטְלוּן; S לִיפְסִלוּן].—[נִפְסְלוּ].—לִיפְסִלוּ are unfit, Zeb. 4 b, 5 a; לִיפְלִגּוּ differ, *ibid.* 11 b; לִיִּתְרַחוּ wait, Sabb. 134 a; לִיִּחַלְפוּ exchange, mix up, *ibid.* 54 b; לִתְרַגְּלוּ get accustomed, Ned. 66 b; לְעֵנְשׁוּ are punished, Beḥa 16 a.<sup>2</sup>

3d plur. fem.—§341. לִישְׁתַּמְעוּ are heard, M. Q. 16 b; לְחַמְטוּן ulcerate, Sabb. 54 b.

2d plur. masc.—§342. תִּתְקַטְלוּן Keth. 19 a; תִּיפְסִפוּ are ashamed, Qidd. 18 a.

IMPERATIVE.—Sing. masc.—§343. אִיזְהַר take heed, Pes 112 a; אִישְׁלַע have untied, Yeb. 39 b; אִפְרַע take as pay, B. M. 118 a; אִשְׁתַּמַּע make thyself heard, Sanh. 95 b; אִשְׁתַּכַּח find, *ibid.* 95 a; אִיקְשִׁיט adorn thyself, Sabb. 26 a.

Plur. masc.—§344. אִזְהַרוּ keep away, Nidd. 47 a.

INFINITIVE.—§345. The usual form of the infinitive is אִתְקַטְלוּלִי; the other forms occur only sporadically.

a) 'ithqatûle: לְאִימְלוּכִי to consult, B. B. 12 b; אִיזְהַרוּ M. MS., Pes. 110 b; אִישְׁתַּכּוּחִי *ibid.* 10 b; לְאִינְפוּלִי M. Q. 2 ab; אִיעֲרוּמִי to act slyly, Sabb. 38 a; אִיפְלוּגִי to differ, 'Er. 3 a.

b) 'ithqatûla: אִיעֲרוּמָא Macc. 23 b.

c) 'ithqatala: לְאִתְנַסְבָּא to be married, Keth. 53 b.

d) mithqatûle: מִיקְטוּפִי to be broken, interrupted, Pes. 8 a (fragment ed. Lowe); מִיקְפוּלִי to peel off, Yeb. 76 a.

e) mithqatal: מִיזְהַר B. B. 173 a; לְמִימְשׁוּהָ to follow, A. Z. 27 b; but the last example is more probably Qal.

<sup>1</sup> Without ל: וּמְסַר is delivered up, B. M. 86 a; יִזְהַר A. Z. 28 b.

<sup>2</sup> לִיפְלִיגּוּ, HG. ed. pr. 106 a; לִיתְפַּרְעוּן, TG., ed. Harkavy, §546.



f) *mithqatala*: מִיִּנְגַדָּא *to be lashed*, H. MS., B. M. 86 a.

g) 'ithqatalūiē: לְאַזְדָּרְבוּיִי *to flow over*, 'Arūkh, Yōmā 78 a.<sup>1</sup>

PARTICIPLE.—*Sing. masc.*—§ 346. a) מִיִּמְלִיךָ *Ned. 54 a;*  
*is frightened*, Sanh. 94 a.

b) מִיִּנְגַדָּא *is lashed*, H. MS., B. M. 86 a; מִיִּקְטָה *is broken*,  
Pes. 8 a; מִזְדָּהֵר *ibid. 111 b.*

*Sing. fem.*—§ 347. מִתְעַבְדָּא M. MS., Pes. 54 a; מִיִּמְרָדָא *rebels*,  
Keth. 57 b; מִיעֲרָמָא *acts slyly*, Macc. 23 b; מִיִּנְסָבָא *is married*,  
Sabb. 94 a.

*Plur. masc.*—§ 348. מִתְמַלְכִין *regret*, B. B. 4 a; מִיעֲנֹשִׁי *are*  
*punished*, C. MS., M. Q. 25 a; מִתְהַפְּכִי *Meg. 4 b;* מִיִּפְלְגִי *differ*,  
Ned. 54 a; מִיִּבְנְזִי *hide themselves*, Sanh. 26 a; מִיִּפְלִיגִי *Zeb. 18 b.*<sup>2</sup>

*Plur. fem.*—§ 349. מִשְׁתַּמְעִין *Sabb. 23 b;* מִפְּתִיבִין *Ber. 6 a;*  
מִיִּמְסָרִין *Gitt. 71 b;* מִיִּנְקָפִין *are wounded*, ed. Ven. Ber. 6 a; מִיִּנְסָבִין  
*are married*, Ber. 56 a.

PARTICIPLE WITH ENCLITIC SUBJECT-PRONOUNS.—§ 350.—

a) מְדַכְרְנָא *I remember*, Ber. 44 b; מְזַדְהֲרְנָא *I take heed*, B. B.  
29 a; מִיִּמְצֲרְנָא *stretch myself*, A. Z. 70 b; מְתַפְּיִסְנָא *Sabb. 32 a.*

b) מְתַפְּסִתָּא *art caught*, Ber. 56 a; מִיִּנְסָבִתָּא *art married*, Keth.  
61 b (f.).

c) מִיִּפְקִידְנָא *Qidd. 39 a.*

#### EXAMPLES FOR ITHPA<sup>AL</sup>.

PERFECT.—*3d sing. masc.*—§ 351. a) [B הִתְקַטַּל; T אִתְקַטַּל;  
M אִתְקַטַּל; S אִתְקַטַּל].—אִתְעֲשִׂר *became rich*, Gitt. 30 b; אִיסְתַּפַּל  
Pes. 104 a; אִיזְדָּבֵן *was sold*, Ber. 5 b; אִיזְדָּבַל *was manured*, A. Z.  
49 a; אִיפְתַּח *she brought forth*, Gitt. 69 b (§ 236); אִיזְבֵן *Ned.*  
31 b; אִיעֲקַר *ibid. 41 a;* אִיעֲתַר *became rich*, *ibid. 50 a.*

b) אִשְׁתַּמִּישׁ *Pes. 8 a (ed. pr.);* אִסְתַּתִּים *was closed up*, Yeb. 75 b.

c) אִישְׁתַּרוּהָ *was burned*, Pes. 82 b; אִיסְתַּפְּלוּק *Er. 60 a;* אִינְפֹב  
*was stolen*, B. M. 79 a; אִיקְהוּשׁ 'Arūkh, Ned. 31 a; אִיתַפְּוֹר *has*  
*profit*, Sanh. 81 a; אִיפְטוֹר (ו) *let her be freed*, Yeb. 19 a.

d) אִישְׁתַּרְשִׁי *was of benefit*, Gitt. 35 a.<sup>3</sup>

<sup>1</sup> לְיִנְסוּבָה, *Se'el. 18;* אִינְסוּבָה, *ibid. 12;* לְמִנְסוּבָה, *ibid. 21.*

<sup>2</sup> מִיִּפְלִיגִי, *HG. 264.*

<sup>3</sup> Cf. for the development of meaning Arabic نَأَصَلَ and نَأْتَلَ.

*3d sing. fem.*—§352. [B הִתְקַטְּלָת; T אֲתִקְטִלָּת; M עֲתִקְטִלָּת; S אֲתִקְטִלָּת].—*אֵינְנֵנָּעָה* became leprous, Hull. 60a; *אֵיִשְׁבָּשָׁא* was persuaded, Yeb. 108b; *אֵיִעֲלָמָא* escaped, B. M. 85b; *אֲוִדְקָרָא* staggered, Nidd. 17b; *אֵיִקְדָּשָׁת*, *אֵיִקְדָּשָׁת*, Keth. 62b; *אֵיִתְקַדָּשָׁת* Ned. 50a; *אֵיִקְדָּיְשָׁה* was betrothed, Yeb. 110a.<sup>1</sup>

*2d sing. com.*—§353. [B הִתְקַטְּלָת; T אֲתִקְטִלָּתָא; M אֲתִקְטִלָּת; S אֲתִקְטִלָּתָא].—*אֵיִשְׁתַּבְּשָׁתָא* art in error, Zeb. 26a; *אֵיִעֲנַבְתָּ* didst stay, Hull. 105b; *אֵיִפְנַרְתָּ* didst neglect to come, Keth. 111b; *אֵיִעֲסַקְתָּ* didst busy thyself, Keth. 77b.

*1st sing. com.*—§354. [B הִתְקַטְּלִית; T אֵיִתְקַטְּלִית; M עֲתִקְטִלִית; S אֵיִתְקַטְּלִית].—*אֵיִשְׁתַּבַּעִי* I swore, Sanh. 109b; *אֵיִסְתַּבְּלִי* I looked, B. M. 85b; *אֵיִסְתַּפְּנִי* I was in danger, Keth. 61a, O. MS., Sabb. 145b; *אֵיִעֲתָרִי* Pes. 113a; *אֵיִשְׁתַּטַּחִי* I stretched myself out, B. M. 85b.<sup>2</sup>

*3d plur. masc.*—§355. a) [B הִתְקַטְּלוּ; T אֲתִקְטִלוּ; Pal. Talm. אֵיִתְקַטְּלוּ; M עֲתִקְטִלוּ; S אֲתִקְטִלוּ, אֲתִקְטִלוּ].—*אֵיִעֲתָרוּ* became rich, Taan. 23b; *אֲתִשְׁעֵרוּ* (?) C. MS., M. Q. 25b (eds. אֲתִשְׁעֵרוּ).<sup>3</sup>

b) *אֵיִשְׁתַּקְּוֵר* Macc. 5b; *אֵיִעֲקֹוֵר* Yeb. 64b; *אֲסִתַּחוּם* were closed up, R. H. 23b; *אֵיִתַּגְּוֵר* made profit, A. Z. 2b; *אֵיִבְהוּר* may they be scattered, Pes. 110b.

*3d plur. fem.*—§356. *אֲוִרְקָן* show semen, Hull. 93b.<sup>4</sup>

*1st plur. com.*—§357. *אֵיִדְבַּקְנָא* I am (we are) attached, Sanh. 29a.

IMPERFECT.—*3d sing. masc.*—§358. a) *לִיִּצְטַעַר* Hag. 5b; *לִיתַּפְּשֵׁר* Gitt. 87a; *לִיִּצְטַרְרָה* Zeb. 31b; *לִיִּסְתַּבֵּן* Sabb. 81a; *לִיִּבְוֹל* is disfigured, B. B. 154b; *נִישְׁתַּלֵּם* B. M. 108a.<sup>5</sup>

b) *נִשְׁתַּרְוָה* is burned, Pes. 82b.<sup>6</sup>

*3d sing. fem.*—§359. *תִּתַּפְּשֵׁר* Zeb. 25a; *תִּתַּקְבֵּל* Beq. 38a; *תִּתַּבְּרָה* Ber. 51b; *תִּזְדַּבֵּן* happened, M. Q. 18b; *תִּישְׁתַּבַּע* Keth. 83a; *תִּתַּבֵּן* is covered with straw, B. M. 103b; *תִּיעֲנֵן* *ibid.* 19a.

*2d sing. masc.*—§360a. *תִּסְתַּפֵּל* B. M. 85a; *תִּצְטַעַר* Sanh. 95a.

*2d sing. fem.*—§360β. *תִּיִסְתַּרִי* Keth. 2b.

<sup>1</sup> *אֵיִנְנֵנָּעָה* (for *עִירָת*), SM. No. x.; *אֵיִשְׁלָמָת*, TG., ed. Cassel, §53.

<sup>2</sup> *אֵיִדְבַּקְנָא*, TG., ed. Cassel, §1; *אֲסִתַּפְּלֵאִי* MM. Taan. 22.

<sup>3</sup> The regular form is very rare, having been superseded by the one with transposed final vowel.

<sup>4</sup> *אֵיִשְׁתַּלְמָן*, TG., ed. Cassel, §53; *אֵיִשְׁתַּבְּעָן*, *ibid.*; *אֵיִנְרָשָׁן*, HG., ed. pr. 81d.

<sup>5</sup> *וִתַּקְלָם*, Sota 40a.

<sup>6</sup> *לִישְׁתַּחוּהָ*, TG., ed. Harkavy, §343.

1st sing. com.—§361. אֶסְתַּתֵּר Ber. 31b; אֶצְטַעַר Taan. 25a; אֶיפְפֹּר *ibid.* 23b; אֶיעַנֵּב Sanh. 98a.

3d plur. masc.—§362. a) לִיבְטִלֶנּוּ Ned. 27a; לִיזְהַבְנֵהוּ 'Er. 47b; לִיבְדֹרוּ Gitt. 33b; לִיעַתְרוּ Taan. 23b; לִיצְטַרְפוּ Sabb. 71a; לִיסְלַקוּ, לִיסְתַּלְקוּ B. B. 43a.<sup>1</sup>

b) לִיבְהוֹרֵי Tōsāphōth, Gitt. 33b; נִשְׁתַּרְפוּ (?) Sabb. 110a.

c) נִבְהוֹר Yeb. 72a.

3d plur. fem.—§363. לִבְטִלֵנָּה Ned. 27b; לִיבְדֹקֵנָּה Succ. 13b.

2d plur. masc.—§364. תִּתְנַחֲמוּ Sanh. 19a; תִּתְעַתְרוּ B. M. 59a.

1st plur. com.—§365. נִצְטַעַר Taan. 25a.

IMPERATIVE.—Sing. masc.—§366. a) אֶסְתַּפֵּל Hull. 60a, אֶיטַמַר *hide thyself*, Yeb. 45b; אֶיזְהַר *be fat*, Šebu. 47b.

b) אֶיזְהַר eds. Šebu. 47b; אֶיִשְׁתַּתֵּחַ Alfāsī Hull. 132b (eds. אֶיִשְׁתַּתַּח).<sup>2</sup>

Plur. masc.—§367. a) אֶיטַמְרוּ Alfāsī B. B. 40b.

b) אֶטַמְרוּ M. MS. B. B. 41a.

c) אֶיטַמְרוּ B. B. 40b.

INFINITIVE.—§368. The usual form of the infinitive is אֶתְקַטְוִי; the other forms occur only sporadically.

a) 'ithqattūle: לְאִתְפַּתוּחֵי *to open*, Gitt. 69a; אֶסְתַּחוּמֵי *to be closed*, R. H. 23b; אֶיִתְגַּוְרֵי *to profit*, Sanh. 81a, A. Z. 2b, Yeb. 92b; אֶיִבְהוֹרֵי *to scatter*, Gitt. 33b, Yômā 2b; אֶיִשְׁתַּבּוּחֵי *to praise*, Pes. 50b; אֶיִזְהַבּוּנֵי *to be sold*, 'Ar. 29b; לְבַסּוּמֵי Meg. 7b, C. MS. לְאֶיִבְסוּמֵי, *to cheer oneself up with wine*.

b) 'ithqattūl: אֶיִתְמוּהַ *to be astonished*, 2 M. MS. Pes. 17a; and perhaps אֶיִפְטוּר *to be freed*, Yeb. 19a; אֶיִבְהוֹר Tos. Gitt. 33b.

c) 'ithqattala: לְאֶסְתַּפֵּלָא *to look*, Hull. 60a; אֶיִתְעַקְרָא Men. 7a.

d) 'ithqattalē: אֶיִזְהַרְכֵי *to be singed*, Nidd. 28a.

e) 'ithqattal: אֶיעַקֵּר *to be torn out*, Pes. 111b.

f) 'ithqattalūie: אֶיִתְמַדוּרֵי *to wonder*, Sanh. 20a.

g) mithqattala: לְמִיִּפְטָרָא *to be freed*, Rašī Yeb. 19a.

h) נִשְׁתַּרְפוּ *to melt*, Sabb. 110a ( $\sqrt{\text{שרף}} = \sqrt{\text{פטר}}$ ). This example may also be imperfect; cf. §362b.<sup>3</sup>

<sup>1</sup> לִיזְהַבְנֵהוּ B. M. 90b.

<sup>2</sup> אֶיִקְדֵּיִשׁ, HG. ed. pr. 82d.

<sup>3</sup> אֶיִתְשַׁלְמוּ, TG., ed. Cassel, §41; לְאֶיִשְׁתַּבַּעַי, TR., II., 33; לְמִשְׁתַּבַּע, HG., ed. pr. 105d; אֶשְׁתַּרְפוּ, *ibid.* 41c.

PARTICIPLE.—*Sing. masc.*—§ 369. a) מְחַפֵּר *is forgiven*, Meg. 16 a; מְזַדְבֵּן *is sold*, M. Q. 10 b; מְצַטְעַר *grieves*, B. M. 84 a; מְנַפֵּע *is smitten with leprosy*, Hull. 60 a; מִיִּפְתָּח *opens*, Taan. 24 a.<sup>1</sup>

b) מִיִּסְתַּפֵּיךְ 'En Y. Bekh. 44 b; מְשַׁלֵּם *is paid*, Pes. 28 a.<sup>2</sup>

c) מְשַׂתְרֵשִׁי *benefits*, Gitt. 44 a, Hull. 131 a, Keth. 108 a.

*Sing. fem.*—§ 370. מִיִּפְקְדָא *bidden*, Yeb. 65 b; מִיִּזְקְנָא *grows old*, 'Ar. 19 a; מִיִּזְבְּנָא, מִיִּזְדְּבְנָא *is sold*, *ibid.* 29 b; מְנַטְרֵיא Beḥā 15 a (by analogy with ל"י).<sup>3</sup>

*Plur. masc.*—§ 371. מְסַתְּפִיקִין Taan. 23 b; מְסַתְּפְלִי Succ. 45 b, מְחַעְתְּרֵי *get rich*, Pes. 50 a; מִיִּקְבְּלוּ *are pleasing*, Taan. 23 b; מִיִּתְרְצִוּ *are explained*, Taan. 14 a; מְזַדְּבְנוּ *are sold*, Macc. 2 b.

*Plur. fem.*—§ 372. מְסַתְּפְלִין *look*, Beḥā 20 a; מִיִּפְרְשֵׁן *are explained, clear*, Meg. 3 a; מִיִּסְתַּמְן *are unclear*, *ibid.*; מִיִּזְרְדֵן *are trimmed*, Ned. 61 b, Raš; מְצַטְעֵרִין Sabb. 140 b.

PARTICIPLE WITH ENCLITIC SUBJECT - PRONOUN.—§ 373.—

a) מְשַׁתְּתִיפְנָא *I associate myself*, M. MS. Sabb. 23 a; מְשַׁתְּלִמְנָא *am paid*, B. Q. 9 a; מְסַתְּלִקְנָא *am paid off*, B. M. 67 b; מְסַתְּתִרְנָא *I hide myself*, Ber. 31 b (f.); מְשַׁתְּבַעְנָא *I swear*, Keth. 85 a; מְקַדְשִׁנָּא *I am married*, Keth. 62 b (f.).

b) מְזַדְּבְנִית *thou art sold*, Macc. 2 b; מִיִּפְקְדִית Yeb. 65 b (f.); מְשַׁתְּתִפִּית B. M. 69 a; מְעַנְנִית Taan. 25 a.

c) מִיִּזְדְּבְנִינָן *we are sold*, Macc. 2 b.<sup>4</sup>

d) מְסַתְּלִקִיתוּ *ye are paid off, leave*, B. M. 109 a; מְשַׁתְּלִיתוּ (= מְשַׁתְּלִיתוּ) *ye become tired*, A. Z. 72 b.

#### פ"נ VERBS.

§ 374. The נ as first stem-consonant is assimilated to the following consonant whenever both meet without an intervening vowel, or vocal š<sup>o</sup>vā. This happens in the imperfect and in the infinitive Qal, in the Aph'el and in the Ittaph'al. The imperative Qal frequently loses initial נ by analogy with the imperfect from which it is derived.

<sup>1</sup> מְחַנְּנֵע, SM. No. x. (voc.).

<sup>2</sup> מְשַׁתְּמִית, HG. ed. pr. 104 d.

<sup>3</sup> מִיִּקְדִּישָׁת, HG. ed. pr. 82 d.

<sup>4</sup> מְצַטְעֵרִינָא, TG., ed. Harkavy, § 78.

In the verb *סלק* to ascend, which in consequence of the syncope of ל is formed like a פ"נ stem, we find also a form סקו they ascended (Taan. 23b) in the perfect.<sup>1</sup>

The נ frequently remains unassimilated before gutturals, emphatic consonants, sibilants, ג, ד, and פ. Notice מִיפֶק is taken out (Succ. 45a) for מִינפֶק. But this may also be an Aph'el passive participle. לְאַיְחָנְסָאָה to be slaughtered, 'Er. 53b, passing into a ל"י form.

EXAMPLES FOR QAL.

IMPERFECT.—3d sing. masc.—§375. a) לִינְשׁוּךָ moves, Ber. 51a; לִינְפֹל falls, Meg. 22b; לִינְטוּל takes, Gitt. 68b; לִינְחֹח goes down, *ibid.* 67b; לִיפֹל Meg. 22b; נִינְקוּט Gitt. 69a.<sup>2</sup>

b) לִינְחִית Sabb. 110a; לִיחֵךְ (§8) Sabb. 104a.<sup>3</sup>

c) לִינְפֶח blows, Gitt. 69a; לִיפֹח Ned. 40a; נִיפֹח withdraws, Ber. 51b.<sup>4</sup>

3d sing. fem.—§376. תִּיפֹק Macc. 14a, Ned. 65a, 66a.<sup>5</sup>

2d sing. masc.—§377. a) תִּיטוּל takest, B. M. 105a; תִּינְחֹג M. Q. 20b; תִּינְטוּש strippest, Sanh. 100b (from Sirach).

b) No example.

c) תִּינְסֹב marriest, M. Q. 9b; Yeb. 100b.

1st sing. com.—§378. a) אֶפְוֹד I acquire, B. B. 13b; אֶיפֹק I go out, Gitt. 56a; אֶיחֹח I go down, B. M. 15b.

b) אֶינְסִיב I marry, Yeb. 65a; אֶיחֵךְ Gitt. 56b.

c) אֶינְטֵר I keep, M. MS. B. B. 29a; אֶיפֶק I go up, M. Q. 22a.

3d plur. masc.—§379. a) לִיפְקוּן go out, M. Q. 9b, C. MS. לִינְפְקוּן; לִיפְקוּ R. H. 18a, Bekh. 58b; נִינְקֹטוּ take, Pes. 111a; לִיחֲנוּן give, Ned. 55a.<sup>5</sup>

b) נִינְקוּט M. MS. Pes. 111a.

3d plur. fem.—§380. לִיפְקוּן, לִיפְקוּן 'En Y. M. Q. 9b.

2d plur. masc.—§381. תִּינְקֹטוּ Taan. 24a; תִּיחֹחוּ go down, B. B. 73b; תִּינְסֹבוּ ye marry, Ber. 8b.

1st plur. com.—§382. a) נִיפְוֹק Gitt. 56a; נִיחֹח 2 M. MS. Pes. 118b; לִיחֹח B. B. 73b.

<sup>1</sup> Cf. פְּצִיחָה נְפֹצֵר Hal. Pes. §39. Cf. also Hebrew קָח, תָּקַח, etc.

<sup>2</sup> רִפּוּק B. B. 169a.

<sup>3</sup> נְנָסִיב, לְנָסִיב HG. ed. pr. 119b.

<sup>4</sup> רִנְפֶק Qidd. 81a.

<sup>5</sup> רִפְקוּן B. B. 169a.

b) נִיחַן Sanh. 96 a; נִכְּיִים slaughters, Sanh. 25 b.

c) לִינְטָר B. B. 29 a.

IMPERATIVE.—*Sing. masc.*—§383. a) נִקּוּט take, Sabb. 147 a; נִפּוּץ cast off, *ibid.*; פּוּץ Yoma 20 b; גּוּר acquire, B. B. 13 b; כּוּם slaughter, Pes. 61 a; דּוּר vow, Qidd. 41 a; טוּל take, B. M. 28 b; פּוּק Ber. 17 a.

b) נִסִּיב marry, Yeb. 45 a, 63 a; Pes. 113 a; נִחִית Yeb. 63 a; תֵּן give, Gitt. 56 b.

c) נִטָּר keep, Qidd. 70 a; נִטָּה raise up, Keth. 60 a (Rašī נִטּוּה); סָב take away, Sanh. 100 b; סָק ascend, Yeb. 63 a.

*Sing. fem.*—§384. טָלִי take, Gitt. 24 a, Ned. 77 b.<sup>1</sup>

*Plur. masc.*—§385. a) נִקְוִטוּ Sanh. 90 b; פּוּקוּ Sabb. 156 a; חִיתוּ come ye down, Šebu. 31 a.

b) נִגְדוּ remove ye, Gitt. 68 b, 'Er. 94 a.

c) נִטְרוּ Ber. 53 b.

INFINITIVE.—§386. a) miqtal: מְנַקֵּר to chisel, M. Q. 10 a; מִינְסֵב Sanh. 75 b; מִינְטָר M. Q. 9 a; מִינְדָר Ned. 66 b; מִינְנֵעַ Sanh 19 a; מִינְנֵד B. M. 74 b; מִינְדָר Ned. 28 a; מִיפֵק *ibid.* 50 a; מִיקַט *ibid.* 78 b; לְמִיפֵל B. B. 10 a; לְמִיחֵן Sanh. 113 a.

b) miqtal: מִינְסִיב 'En Y. Sôtā 12 a.

c) miqtul: לְמִיחֵחַ 'En Y. B. B. 73 b.

d) miqtala: לְמִינְטָרָא SM. (No. xciv.), Gitt. 68 b.

e) qutül: נְדוּר Ned. 21 b.

#### EXAMPLES FOR APH'EL.

PERFECT.—*3d sing. masc.*—§387. a) אֲנִסִּיב married, Qidd. 71 a; אֲנָקִיט M. MS. Ber. 7 a; אֲנִקִּיה surrounded, Sanh. 69 a; אֲפִיק Ber. 39 a; אֲפִישׁ he increased, Men. 23 b; אֲפִיק Taan. 24 a; אֲחִית Keth. 62 b; אֲפִיל she miscarried, Hull. 42 a.

b) אֲחָר broke off, Macc. 8 a; אֲסַח removed, Gitt. 53 b; אֲנִסֵּב married, Yeb. 121 a; אֲנָדָר enlightened, Sôtā 6 a; by analogy with ל"י verbs, אֲנָעַי touched, Sanh. 33 b; (אֲחָרָהּ he forbade her by a vow, Ned. 50 a).

c) אֲנִסּוּב C. MS. Pes. 110 b.

*3d sing. fem.*—§388. אֲפִיקָה B. M. 59 b; אֲפָקָה Ned. 7 b; אֲפָלָה Yeb. 65 b;<sup>2</sup> אֲחִיחַת she let flow, 'En Ya'aq. 62 b; (אֲחָרָתָהּ she forbade her by a vow, Ned. 21 b).

<sup>1</sup> סְקִי SM. No. cxv.

<sup>2</sup> אֲפִילָה Še'el. 18.

2d sing. masc.—§389. a) אִפְּיִקָּה Sabb. 151 b.

b) אִפְּלָה Yeb. 65 b; אִקְשָׁתָּה didst compare, Zeb. 5 b; אִפְּשָׁתָּה didst increase, Ber. 5 b; אִנְחַתָּה didst answer satisfactorily, B. B. 129 a; אִנְחָה Hull. 137 b; אִפְּקָה *ibid.* 43 a.

1st sing. com.—§390. אִפְּיִקָּה Rašī Ber. 38 a, eds. אִפְּיִקָּה; אִפְּלִית Yeb. 65 b; אִסְחַתִּי 'Er. 54 b (§203), 'En Y. *ibid.* אִסְחַתִּי.<sup>1</sup>

3d plur. masc.—§391. אִפְּיִקוּ Ber. 38 a; אִחִיתָּה M. Q. 25 b; אִפְּיִקוּ Ned. 25 a; אִפְּקִי Yeb. 25 a, by analogy with participle.<sup>2</sup>

2d plur. masc.—§392. אִסְחִיתָּה ye remove, Pes. 103 b.

1st plur. com.—§393. אִזְקָנָה Alf. B. Q. 47 a; אִסְחָנָה M. MS. Er. 54 b; אִחִיתָּנוּ Keth. 26 b; אִקְפָּנוּ I (we) give credit, Hull. 48 a (Rašī different).

IMPERFECT.—3d sing. masc.—§394. לִקְיָה Sanh. 69 a; נִפְיִק B. M. 19 b; לִפִּישׁ Sanh. 52 a; נִקְיִשׁ compares, Zeb. 49 b; לִיקְיִשׁ 'Ar. 28 b; נִיִּצִיל Sabb. 117 b; לִוְקְשִׁיהָ compares it, Sabb. 83 a).

2d sing. masc.—§395. תִּפְיִק Qidd. 66 a, R. H. 13 a.

1st sing. com.—§396. אִפְּיִשׁ B. B. 12 b; אִצִּיל I rescue, 'En Y. Sôtā 40 a.

3d plur. masc.—§397. לִיִּזְקוּ cause damage, Sanh. 65 a.<sup>3</sup>

2d plur. masc.—§398. תִּפְיִקוּ Sabb. 96 b.

IMPERATIVE.—Sing. masc.—§399. a) אִקְיִשׁ compare, Zeb. 5 b; אִקְיָה Bêcā 25 b; אִפְּיִק Macc. 22 a; אִחִיתָּה Sabb. 110 a.

b) אִבַּע let flow, Taan. 25 b.

Sing. fem.—§400. אִקְפִּי cut the hair round, B. M. 10 b.

Plur. masc.—§401. אִפְּיִקוּ Sanh. 7 b; אִפְּיִקוּ bring up, Bekh. 8 b; אִחִיתָּנוּ place, Ned. 50 b.

INFINITIVE.—§402. a) 'aqtûlê: אִפְּוִשִׁי Bêcā 7 a; אִפְּוִלִי Hull. 42 b; אִסְחִיתִי Zeb. 20 b, Sabb. 18 b; אִפְּוִקִי Ned. 2 b; אִצִּילִי Sôtā 21 a; אִקְוִשִׁי to compare, Zeb. 49 b; אִנְסִוִּבִי Yeb. 120 a; (לְאִנְקוֹשִׁיהָ to make him assume, B. Q. 85 b).

b) 'aqtîlê: אִפְּיִקִי M. MS. Sabb. 101 b; אִפְּיִבִי *ibid.* B. B. 166 b.

c) 'aqtalûiê: לְאִקְשׁוּיִי to compare, Ker. 25 b, Zeb. 49 b, by analogy with ל"י verbs.<sup>4</sup>

<sup>1</sup> אִחִיתִי, אִחִיתִי, HG. 180; אִפְּוִלִי Alfasi Yeb. 65 b.

<sup>2</sup> אִסְחִיתִי HG. ed. pr. 89 c.

<sup>3</sup> לְאִיִּחִיתִי HG. 454.

<sup>4</sup> לְאִקְשׁוּיִי Alfasi M. Q. 4 a.

d) אֶזְזָקִי Ber. 35 b, Gitt. 53 a; לְאֶזְזָקִי to give on credit, A. Z. 63 b, by analogy with פ"ר verbs.

e) maqtûlê: מְפֹלִי Yeb. 35 b.

ACTIVE PARTICIPLE.—*Sing. masc.*—§403. a) מְנַקֵּיט Pes. 110 a; מְנַסֵּיב Qidd. 69 a, 71 b; מְפִיֵק Macc. 2 b; מְזִיק Ber. 35 b, מְחִית Qidd. 64 b; מוֹשִׁיָה blows, Sabb. 119 a, by analogy with ע"ו verbs.

b) מְבַע Keth. 91 a; מְסַח Zeb. 20 b.

c) מְיַפֵּק Pes. 11 b, by analogy with ע"ע verbs.

*Sing. fem.*—§404. מְפַלֶּה Yeb. 35 b; מְפַלֵּא Sanh. 109 a; מְצַלֵּא saves, Sôtâ 21 a; מְזַקֵּא B. B. 26 a; מְצַלֶּה Qidd. 8 b.

*Plur. masc.*—§405. מְסַבֵּי M. MS. B. B. 166 b; מְזַקֵּי Yeb. 121 b; מְפַקֵּי Hôr. 8 a; מְצַלֵּי B. M. 93 b; מְצַלֵּי Alfasi, *ibid.*

*Plur. fem.*—§406. מְבַעֵן Sabb. 38 a; מְסַקֵּן R. H. 23 a.

PASSIVE PARTICIPLE.—§407. *Sing. masc.*: מְחַח Ned. 50 a.—*Sing. fem.*: מְחַחֶת *ibid.* 14 b.—*Plur. fem.*: מְחַחֵן Ned. 91 b; B. B. 69 a; מְקַשְׁרֵי compared, Ker. 11 a, by analogy with ל"י verbs.—*Plur. masc.*: מְחַחֵין Alf. Ned. 91 b.

PARTICIPLE WITH ENCLITIC SUBJECT-PRONOUNS.—§408.—

a) מְפִיקָנָא Ber. 38 a; מְצַלֵּנָא I save, Sanh. 109 b; מְפַקֵּינָא Hull. 132 b; מְקַיֵּפָנָא I go around, Meg. 29 a.

b) מְנַסְבָּת B. M. 105 a; מְיַנְסְבָּת Ned. 23 a (f.); מְפַקָּת Pes. 113 b, Šebu. 31 a; מְפַשָּׁת Gitt. 3 a; מְסַחָּת Beçâ 40 a.

c) מְנַסְבֵּינָן Yeb. 120 a; מְפַשְׁינָן Beçâ 7 a; מְסַקֵּינָן we bring up, Sanh. 112 a; מְפַקֵּינָן, מְחַחֵינָן Nidd. 3 a; מְצַלֵּינָן we save, Sabb. 115 a; מְפַקֵּינָא Hull. 132 b.

#### VERBS א"פ.

§409. The perfect and the participles of Qal are regular. To what extent initial א in the perfect had a full vowel instead of š<sup>e</sup>vâ cannot be inferred from the orthography. Çērê I find once in אִימַר he said, Keth. 103 b.<sup>1</sup>

In the imperfect and in the infinitive the א does not appear and the preformative has çērê.<sup>2</sup> This vowel could have arisen from short *i* or might be a contraction of *ai*, the א having been changed to י.

<sup>1</sup> Cf. אִמְרוּ they said, Še'êl. ed. pr. 28 (voc.); אִימִיר, אִימִירָא, is said, TG. ed. Harkavy, §69, *passim*; אִמַּר he said, SM. No. xxvi. (voc.).

<sup>2</sup> But cf. אִמַּר M. MS. Ber. 28 a; מְאִכְלִיפְהָ B. B. 81 b; לְאִכְלִיָּה Yôm. 75 b.



In the imperative Qal the נ usually takes a full vowel. In the verb אָזַל *to go* it is usually omitted.

In the Pa"el the נ is usually syncopated in the participle, rarely in the imperfect.

In the Aph'el, verbs נ"פ pass into verbs פ"ר; but in some cases they retain their original form, the נ quiescing in the preceding *a*-vowel and producing *â*.

In the reflexive stems the נ is usually assimilated to the preceding ר, but sometimes retained. In a few cases of the Ithp"el the ר is further assimilated to the second stem-consonant.

§410. The verbs אָזַל and אָמַר drop at times their final consonant in unlengthened forms.<sup>1</sup> This is especially the case with אָמַר, giving in the imperfect לִימָא,<sup>2</sup> תִּימָא, נִימָא; in the imperative אִימָא. In the participle active אָמִינָא *I say* (§73).<sup>3</sup> From the last form must be distinguished אָמִינָא *they say*, occurring only once, in Gitt. 56b. The variants אָמְרִי and אִימְנִי of editions are evidently 'erleichternde Lesarten.' The word is a compound of אָמַר + אִמָּא (§115).<sup>4</sup>

The apocopated forms of אָמַר in the imperfect are frequently found compounded with אֵן *if*, giving the forms אִתִּימָא (= אֵן + תִּימָא), אִילִימָא (= אֵן + לִימָא) and אִינִימָא (= אֵן + נִימָא). From אִתִּימָא *if thou say* must be distinguished אִתִּימָא *there is one who says*, which is a compound of אִתִּיהּ *there is* and אָמַר *says* (§60, n. 1).

For verbs נ"פ and ל"י, cf. §§600–615; for רִימֵן cf. §623.

#### EXAMPLES FOR QAL.

IMPERFECT.—§411. 3d sing. masc.: a) לִיכּוּל *eats*, Ber. 18b; נִיזּוּל Sot. 32b.

b) לִיזּוּל C. MS. Meg. 12b (voc.); נִיזּוּל Ber. 27b.

c) לִיזּוּל Ned. 8a; נִיטּוּר *ties together*, Gitt. 69a.<sup>5</sup>

3d sing. fem.: a) תִּיכּוּל Yeb. 70a.

<sup>1</sup> In SM. אָזַל drops its ל constantly.

<sup>2</sup> לִימָא SM. No. LXXIII. (voc.).

<sup>3</sup> אָמִנָא HG. 92, *passim*.

<sup>4</sup> Cf. the similar form אָסְהִיזְיפּוּן, §232, n. 1.

<sup>5</sup> רִימֵן *says*, Ber. 28a, Pes. 9a and elsewhere in the phrase מִי רִימֵן; נִיכּוּל Qidd. 69b.

b) תִּיזֵיל Sanh. 77b, 78a.

c) תִּיחַד 'Er. 75b; תִּיזֵל Söt. 12a.

2d sing. masc.: תִּיכּוּל Ned. 91b, Macc. 19b; תִּיפּוֹךְ Pes. 21a.

2d sing. fem.: תִּיזְלִי thou goest, Keth. 54a.<sup>1</sup>

1st sing. com.: a) תִּימּוֹר Pes. 74b; תִּיכּוּל Ber. 24b; תִּיפּוֹךְ Pes. 74b, Zeb. 28a.<sup>2</sup>

b) תִּיזֵיל B. Q. 108a, Yeb. 65a; תִּיכּוּל Pes. 74b.

c) תִּימּוֹר Sabb. 137b, Yōma 81b.

3d plur. masc.: תִּימְרוּ B. M. 65b; תִּימְרוּ Gitt. 69a; תִּיכּוּלוּ M. Q. 9a; תִּיזְלוּ 'Ar. 22a.

2d plur. masc.: תִּימְרוּן Ber. 45b, Sabb. 140b; תִּיכּוּלוּן Sabb. 140b.

2d plur. fem.: תִּיזְלֵנָּה Ker. 17b (§216).

1st plur. com.: a) תִּיכּוּל M. MS. Ber. 31b.

b) תִּיזֵיל M. MS. Ber. 31b; תִּיפּוֹךְ 'Ar. 29a.

IMPERATIVE.—§412. Sing. masc.: a) תִּימּוֹר B. M. 14b, M. Q. 2a; תִּיפּוֹךְ Sabb. 59a, Pes. 21a; תִּיכּוּל Gitt. 69a; (תִּיכּוּלֶיךָ eat it, Sabb. 118a).

b) תִּיזֵיל Ned. 53a; תִּיזֵל *ibid.* 22b, 25a; תִּימְרוּ hire, B. M. 111a.

c) תִּיכּוּל Hag. 15b; תִּימּוֹר M. Q. 26a, 'Er. 44a, Sabb. 157a.

Sing. fem.: a) תִּיזְלִי go, B. M. 42b, Ned. 66b, M. Q. 16b.

b) תִּיכּוּלִי Ned. 77b; תִּימְרוּ B. M. 84b.

Plur. masc.: a) תִּיכּוּלוּ M. MS. Hōr. 12a; תִּיזְלוּ Bekh. 9a; תִּיזְלוּ Meg. 16a.<sup>3</sup>

b) תִּיכּוּלוּ B. B. 21b; תִּימְרוּ *ibid.* 39a.

INFINITIVE.—§413. a) maqtal or miqtal: לְמִימַר Ned. 9b, 10a;<sup>4</sup> לְמִיכּוּל *ibid.* 4b, 49b, 73a; לְמִיזֵל *ibid.* 33a, Macc. 15a; לְמִימְרוּ 'Er. 80a; מִימְרוּ Ned. 27ab.

b) maqtala or miqtala: לְמִימְרוּ Ned. 9a, 16a.<sup>5</sup>

c) qūtūle: תִּימְרוּי Ned. 9b; תִּימְרוּי C. MS. Pes. 89b.

<sup>1</sup> תִּיזְלִין HG. 220.

<sup>2</sup> תִּיזְזוּל TG. ed. Harkavy, §§9, 28.

<sup>3</sup> תִּיזְלוּ SM. No. xxvi. (voc.).

<sup>4</sup> מִימְרוּ HG. 140.

<sup>5</sup> In the phrase מִימְרוּי לְמִימְרוּ the ending יִ seems to be the objective suffix of the 3d sing. fem.

## EXAMPLES FOR PA'ĒL.

§414. PERFECT.—אָדַר *he distinguished*, Sanh. 63*b*.

IMPERFECT.—(אֶבְרִינְהוּ *I shall destroy them*, Gitt. 57*b*);<sup>1</sup> תִּאֶשֶׁר *mayest believe*, *ibid.* 30*b*.

IMPERATIVE.—אֶשֶׁר *believe thou*, Gitt. 30*b*.

INFINITIVE.—אֲבוּרִי B. M. 51*a*; אֲחֹרִי B. Q. 74*a*, Ker. 20*a*; לְאֲבוּלִי R. MS. B. M. 59*b*; (לְאַחֲרוֹתַיָּהּ *to do it later*, Sabb. 119*a*).<sup>2</sup>

ACTIVE PARTICIPLE.—מֵאַחַר Ned. 4*a*, Ker. 20*a*; מְאַחֲרִי B. Q. 74*a*; מְלַפֵּי *they teach*, Keth. 62*a*; מְאַשְׁרֵן *they strengthen*, Gitt. 70*a*.

PASSIVE PARTICIPLE.—מְכַתָּה *is seated in the saddle*, Nidd. 14*a*.

ACTIVE PARTICIPLE WITH ENCLITIC SUBJECT-PRONOUNS.—מְאַבִּילָנָא B. M. 59*b*; מְאַלִּימָנָא *I strengthen*, Qidd. 43*a*.—מְאַחֲרִינָן Zeb. 86*b*; מְפַכִּינָן Šebu. 41*a*.<sup>3</sup>

## EXAMPLES FOR APH'ĒL.

§415. PERFECT.—אֹדַר *he hired*, B. M. 77*a*; אֹרִיךָ *he waited*, Meg. 16*a*; אֹגֵר 'Er. 75*b*; אָגַר B. M. 65*a*.

IMPERFECT.—לֹכִיל Yeb. 68*a*; לֹגֵר 'Er. 66*a*.—תֹּרִיךָ 'Er. 54*a*.—תֹּרְכוּ *ye will lengthen*, Ber. 8*a*, M. Q. 28*a*.

IMPERATIVE.—אֹבִיד *lose*, B. M. 51*a*; אֹגֵר 'Er. 80*a*; אָגַר B. M. 76*a*.<sup>4</sup>

INFINITIVE.—לְאֹדַרִּי B. M. 116*a*; אֹדַרִּי 'Er. 75*b*; לְאֹגֵרִי B. M. 101*b*; לְאֹגֵר *ibid.* 92*a*; לְאֹכֹלִי Yeb. 68*a*; לְאֹגֵרִי B. M. 79*ab*; (לְאֹגֵרִי *ibid.*).<sup>5</sup>

ACTIVE PARTICIPLE.—מוֹדַרִּי A. Z. 15*a*; מְאַהֲיֵל 'Er. 31*a*; מְאַרִיךָ Sanh. 109*b*; מְאַכִּיל Yeb. 68*a*; (מְאַכִּילָנָא B. M. 85*b*; מְאַפְלֵתָּ *makest dark*, B. B. 7*a*; מוֹגֵרֵת B. M. 6*a*; מוֹכִלִינָן Sanh. 20*a*); מְאַרְבֵּי *they lie in wait*, A. Z. 39*b*.<sup>6</sup>

<sup>1</sup> Cf. Hebrew נִאֲבָדָה Ezek. 28:16.

<sup>2</sup> אֶלְפָּא Še'el. 1.

<sup>3</sup> Cf. מְלַפֵּךָ *teaches thee*, Yeb. 63*a*.

<sup>4</sup> אֹכֹלִי *give thou him to eat*, HG. ed. pr. 31*a*.

<sup>5</sup> לְאֹגֵרֵתָּ HG. ed. pr. 95*c*.

<sup>6</sup> מוֹרִיךָ, מוֹרְכִין, *give power of attorney*, HG. ed. pr. 88*d*.

EXAMPLES FOR ITHP<sup>B</sup>EL.

PERFECT.—§416. *3d sing. masc.:* a) אִתְּחַדֵּד was locked, Hull. 52b.<sup>1</sup> b) אִתְּרַע happened, M. Q. 18a; אִתְּמַר B. Q. 32a; אִתְּסַר Ned. 89b; אִתְּנַח sighed, Meg. 16a.—*3d sing. fem.:* a) אִתְּנִסָּא Ned. 90b, Gitt. 56a. b) אִתְּרַעָה Macc. 6b; אִתְּרַעָא M. Q. 11b; אִתְּסַרָה Pes. 103b; אִתְּמַרָה Ber. 45b.—*2d sing. masc.:* אִתְּגַרְתָּ thou hast hired thyself out, Yōmā 20b, M. MS. אִתְּרַתָּ.—*1st sing. masc.:* אִתְּנַסִּי Sabb. 145b, M. MS. אִתְּנִיִּסִי (§80).—*3d plur. masc.:* a) אִתְּנִסּוּ Keth. 16b. b) אִתְּסַרוּ Ned. 79b; אִתְּגַרוּן Šebu. 48a. c) אִתְּפּוּדוּ C. MS. M. Q. 25b.—*3d plur. fem.:* אִתְּאֲמַרְן 'Er. 43a.

IMPERFECT.—§417. *3d sing. masc.:* a) לִיתְאָכִיל is eaten, Zeb. 55a; נְתָאֲכִיל *ibid.* 56a. b) לִיתְסַר Sabb. 60a; נִיתְסַר Pes. 67a; לִיִּסַר M. MS. Sanh. 55a.—*3d sing. fem.:* a) תִּיתְאָכִיל Bekh. 16a. b) תִּיתְסַר Ned. 80b.—*1st sing. com.:* אִתְּסַר Qidd. 65a.—*3d plur. masc.:* לִיתְגַּרוּה (B. M. 112b), read: לִיתְגַּרוּ; לִיתְסַרוּ Men. 56b.—*3d plur. fem.:* לִיתְסַרְן Ned. 79b.

INFINITIVE.—§418. a) 'ithqatūle: אִתְּסוּרִי Nidd. 23a; אִתְּגוּרִי B. M. 76b; אִתְּנוּסִי R. H. 23a; אִתְּרוּסִי Yeb. 43b; אִתְּנוּחִי M. MS. Ber. 59a; אִתְּשׁוּרִי R. MS. Pes. 65a.

b) 'ithqatūla: אִתְּסוּרָא A. Z. 52a; לֵאִתְּגוּרָא Alf. B. M. 76b.

c) 'ithqatil: אִתְּנִיִּסִי M. MS. Sabb. 145b (§80, a).

PARTICIPLE.—§419. *Sing. masc.:* a) מִיתְאָכִיל Qidd. 59a; מִיתְכִּיל Sabb. 109a; מִיתְבִּיד Pes. 5b; מִתְשִׁיד O. MS. Pes. 65a.

b) מִיתְסַר Sanh. 47b; מִתְגַּר B. M. 76a; מִיִּפַר *ibid.*; מִיִּחַד Meg. 16a; מִתְשִׁד O. MS. Pes. 65a.

*Sing. fem.:* מִיתְאֲמַרָא Nāz. 50b, 'Ar. 15b, B. B. 39a; מִיתְאֲכָלָא Bekh. 16a; מִתְסַרָה Sanh. 47b, Ned. 80a, 91a; מִתְגַּרָה B. M. 65a.<sup>2</sup>

*Plur. masc.:* מִיתְאֲכָלִי M. Q. 11a; מִיתְכָּלִי Bekh. 16a; מִיתְגַּרִי B. M. 76a.

*Plur. fem.:* מִיתְאֲכַלְן Bekh. 16a.

<sup>1</sup> אִתְּנִסִי SM. No. LXX. (voc.).

<sup>2</sup> מִיִּסְרָא HG. 293; מִיִּשְׁתְּרָא HG. ed. pr. 128c, passing into ע"ר.

EXAMPLES FOR ITHPA<sup>AL</sup>.

§420. PERFECT.—אִתְּאָבֹל *they mourned*, Gitt. 57 *a*.

INFINITIVE.—אִתְּאָבֹלְי *to mourn*, B. Q. 59 *b*.<sup>1</sup>

PARTICIPLE.—מִתְּאָבֵל *mournes*, Sabb. 136 *a*.

## VERBS ע"נ.

§421. Verbs of this class retain the נ in many cases of the Qal and of the Pa<sup>al</sup>. In all other cases they generally pass into verbs ע"י.

## EXAMPLES FOR QAL.

§422. PERFECT.—שָׁיַל *borrowed*, Taan. 21 *b*; בָּאֵשׁ, בָּאֵשׁ *he grew sick*, Ned. 40 *a*.—שָׁאֵלְיָתָּהּ Sabb. 130 *b*, Bēçā 22 *b*; שָׁאֵלְיָי B. Q. 40 *a*; שָׁאֵלְיָתָּהּ B. B. 36 *b*; שָׁאֵלְיָי *I asked*, Taan. 23 *b*.—שָׁאֵלְיָתָּהּ *they asked*, Sabb. 152 *b*; שָׁאֵלְיָתָּהּ *ibid.* 30 *a*.—שָׁאֵלְיָתָּהּ B. M. 79 *a*.—שָׁאֵלְיָתָּהּ Yeb. 116 *a*; C. MS. Meg. 2 *b*.<sup>2</sup>

IMPERFECT.—לִישְׁאֵלְיָתָּהּ Sôtā 35 *a*, לִישְׁאֵלְיָתָּהּ 'En Y. *ibid.*<sup>3</sup>

IMPERATIVE.—שָׁאֵלְיָתָּהּ Ber. 9 *b*; שָׁאֵלְיָתָּהּ B. M. 83 *b*.—שָׁאֵלְיָתָּהּ Keth. 63 *a*.—שָׁאֵלְיָתָּהּ Me'il. 17 *b*.<sup>4</sup>

INFINITIVE.—לְשָׁאֵלְיָתָּהּ Me'il. 17 *b*, M. Q. 18 *a*; לְשָׁאֵלְיָתָּהּ C. MS. M. Q. *ibid.*; מְשָׁאֵלְיָתָּהּ Pes. 74 *b*, מְשָׁאֵלְיָתָּהּ M. MS. *ibid.*; מִיִּמְאָסָּהּ A. Z. 68 *b*.

ACTIVE PARTICIPLE.—שָׁאֵלְיָתָּהּ Pes. 74 *b*; שָׁאֵלְיָתָּהּ Sanh. 64 *a*; שָׁאֵלְיָתָּהּ Meg. 22 *a*; פָּיִיבָּהּ Gitt. 68 *b*.—שָׁאֵלְיָתָּהּ Sabb. 156 *b*.—שָׁאֵלְיָתָּהּ Meg. 28 *b*, שָׁאֵלְיָתָּהּ M. MS. *ibid.*; שָׁאֵלְיָתָּהּ Pes. 74 *b*; שָׁאֵלְיָתָּהּ M. MS. *ibid.*; שָׁאֵלְיָתָּהּ M. Q. 28 *a*; שָׁאֵלְיָתָּהּ Sabb. 86 *b*; שָׁאֵלְיָתָּהּ M. MS. *ibid.*; פָּיִיבָּהּ Ned. 54 *b*.

PASSIVE PARTICIPLE.—מְשָׁאֵלְיָתָּהּ Keth. 61 *b* (§84); מְשָׁאֵלְיָתָּהּ Sanh. 39 *a*; מְשָׁאֵלְיָתָּהּ Pes. 34 *a*; מְשָׁאֵלְיָתָּהּ Yeb. 100 *a*.

EXAMPLES FOR PA<sup>al</sup>.

§423. PERFECT.—שָׁהַיַּל Taan. 21 *b*; שָׁהַיַּר *he left*, M. Q. 21 *b*, Taan. 14 *a*.—שָׁהַיַּרְיָתָּהּ *I left over*, B. B. 61 *b*.

IMPERFECT.—לִישְׁהַיַּלְיָתָּהּ Gitt. 56 *a*.<sup>5</sup>

<sup>1</sup> לְאִתְּאָחֹרְיָי TG. ed. Harkavy, §321.

<sup>2</sup> שָׁאֵלְיָתָּהּ, שָׁאֵלְיָתָּהּ, TG. ed. Harkavy, §376.

<sup>3</sup> But this may also be Pa<sup>al</sup>.

<sup>4</sup> שָׁהַיַּר HG. 429.

<sup>5</sup> לְיִמְאָסָּהּ HG. ed. pr. 110 *d*.

IMPERATIVE.—שִׁירָה *leave ye*, Succā 36 a.

INFINITIVE.—שִׁירָה 'Ar. 16 a, Sabb. 12 b; שִׁירָה Meg. 22 a; שִׁירָה H. MS. B. Q. 37 a; שִׁירָה A. Z. 27 b, שִׁירָה Raši *ibid.*

ACTIVE PARTICIPLE.—מְשִׁירָה Yeb. 76 b; מְשִׁירָה B. B. 72 a; (מְשִׁירָה *I ask*, Taan. 32 a).—מְשִׁירָה *loans*, Taan. 21 b; מְשִׁירָה Pes. 9 b.—מְשִׁירָה Taan. 21 b; מְשִׁירָה B. M. 27 b, H. MS. B. Q. 37 a; (מְשִׁירָה M. Q. 9 a).<sup>1</sup>

PASSIVE PARTICIPLE.—מְסֻבָּה *unclean*, M. MS. A. Z. 39 b; מְסֻבָּה Tem. 22 a.

#### EXAMPLES FOR APH'EL.

§424. אִשְׁלָה *she lent*, Gitt. 77 b, 79 a.—אִשְׁלָה M. MS. Taan. 29 a.—לְאִשְׁלוֹ Keth. 105 b.—מוֹשִׁיל A. Z. 15 a; מְשִׁיל 'Ar. 24 a; מוֹשִׁיל Gitt. 77 b, Yeb. 120 b.

#### EXAMPLES FOR ITHP<sup>E</sup>EL.

§425. PERFECT.—אִתְשִׁיל Hull. 52 b, Keth. 77 b; אִתְשִׁיל 'En Y. Keth. *ibid.*—אִתְשִׁיל Ned. 65 a, אִתְשִׁיל 'En Y. *ibid.*<sup>2</sup>

IMPERFECT.—נִתְשִׁיל Ned. 90 a.—לִימְאֶסן Yeb. 15 a.

IMPERATIVE.—אִתְשִׁיל Sotā 36 b; אִתְשִׁיל *ibid.*

INFINITIVE.—אִתְשִׁיל Ned. 59 a, Yeb. 88 a.<sup>3</sup>

PARTICIPLE.—מִתְשִׁיל Ned. 59 a, 'Er. 30 b; מִמְאִים Ber. 50 b, 51 a; מִתְשִׁיל M. MS. 'Er. 30 b; מִמְאִים, מִמְאִים Pes. 28 a.—מִימְאִים Yeb. 15 a; מִתְשִׁיל Ned. 65 a.

#### EXAMPLES FOR ITHPA"AL.

§426. PERFECT.—אִשְׁתַּיֵּר *he remained*, Sanh. 95 a; אִשְׁתַּיֵּר Qidd. 12 b.—אִשְׁתַּיֵּר B. B. 36 a.—אִשְׁתַּיֵּר B. M. 84 a.—אִשְׁתַּיֵּר Sabb. 43 a.<sup>4</sup>

IMPERFECT.—נִשְׁתַּיֵּר Nidd. 42 a.—נִשְׁתַּיֵּר Sabb. 60 b.

<sup>1</sup> מְשִׁירָה Alfasi Succā 32 b.

<sup>2</sup> אִשְׁתַּיֵּר HG. ed. pr. 84 b.

<sup>3</sup> לְאִשְׁלוֹ HG. ed. pr. 75 b; אִשְׁלוֹ HG. 400.

<sup>4</sup> אִשְׁתַּיֵּר TG. ed. Harkavy, §376.

## VERBS פ"י.

§427. The only verb which retains initial ו is וּסַ to *stain, soak*, all other פ"י verbs became פ"י in the Qal.<sup>1</sup> The initial י was probably pronounced as a consonant. These verbs present the following peculiarities:

In Qal: יָחַב to *sit*, drops its י in the imperative; יָהַב to *give*, does it sometimes also in the perfect.<sup>2</sup>

In Aph'el: יָנַךְ to *go to the right*, has in a variant the form אֲיִימִין; all other verbs pass into פ"י stems. A few forms assimilate their י by analogy of פ"י verbs.

In Ithp'el: Some forms of יָצַר and יָלַד pass into ע"ו stems יָחַב is sometimes contracted to אֲיָחִיב.

In Ithpa'al: Some forms are contracted. For verbs פ"י and ל"י see §§598, 599.

## EXAMPLES FOR QAL.

PERFECT.—§428. 3d sing. masc.: a) יָכִיל M. Q. 28 a, Macc. 10 a; יָבִישׁ was *withered*, Gitt. 69 b; יָצִיחַ borrowed, 'Er. 63 b; יָחִיב gave, Ned. 50 ab, 62 b; יָחַב he *sat*, Bêcā 20 a.

b) יָדַע Ned. 50 b, Macc. 6 b; יָהַב Ned. 50 b, Ber. 58 a; יָחַב MSS. Ber. 58 a.

3d sing. fem.: a) יָלִידָא Macc. 17 b; יָחִיבָה Qidd. 60 a.<sup>3</sup>

b) יָדַעָה, יָלַדָה, Ned. 50 b; יָרַקָה Yeb. 39 b; יָחִיבָה Ned. 43 b; יָחַבָה V. L. Sanh. 109 b.

2d sing. masc.: יָחַבְתָּ Sanh. 109 a, Ber. 56 a; יָזַפְתָּ Šebu. 37 a

2d sing. fem.: יָחַבְתְּ Keth. 85 a.

1st sing. com.: a) יָכִילִיתָ B. B. 73 b; יָכִילִי *ibid.* 26 a, Sanh. 49 a

b) יָחַבְתִּי A. Z. 10 b, Sabb. 105 b; יָלַפְתִּי Tām. 32 a; יָלַפְתִּי Šebu. 37 a; יָדַעְתִּי Qidd. 40 a.

3d plur. masc.: a) יָחִיבוּ Keth. 62 b; יָבִישׁוּ B. M. 74 a; יָחִיבוּ 'En. Y. Yōmā 69 b.

b) יָחַבוּ Macc. 10 a; יָרַחוּ B. B. 118 b; יָחַבוּ Hull. 50 a.<sup>4</sup>

c) יָחַבוּ they *sat*, M. MS. Sabb. 49 a.

<sup>1</sup> According to Praetorius in Nestle's *Syriac Grammar*, remark ad §40 a (p. xi), the פ"י verbs are the older and the פ"י in Syriac and in Arabic a later production.

<sup>2</sup> Of the three synonymous verbs יָחַב, נָתַן, יָהַב, the first is never used in the imperfect, the two last never in the perfect, or in the participle.

<sup>3</sup> יָרִיתָתָּ HG. ed. pr. 105 d; יָלִידָתָּ *ibid.* 108 b.

<sup>4</sup> יָחַבוּ they *gave*, SM. Nos. xciv., cxvi.

1st plur. com.: a) יהיבנך B.B. 73b; יהיבנך H. MS. *ibid.*

b) יהיבנך, יהיבנך, *ibid.*; יהיבנך B.M. 5b.

IMPERFECT.—§429. 3d sing. masc.: a) ליזוק Taan. 12b; ליזוב Hull. 135a, M. Q. 9b, A.Z. 28b.

b) ליחיב A.Z. 28b, Pes. 86a; ניהיב Sabb. 119a; ניהיב Qidd. 20a.

c) ליחב 'Ar. 30b, Nidd. 65a; לילך Yeb. 17b; נידע Ker. 5b; נודע *ibid.*, read נידע.

3d sing. fem.: a) תילוד Macc. 17b; תיחוד closes, Gitt. 77b; תירוח Sabb. 116b.

b) תיליד Macc. 17b.

c) תידע Qidd. 80b.

2d sing. masc.: תחיב 'Er. 54a; [ב] תיחי' Macc. 3b.<sup>1</sup>

1st sing. com.: איחיב I give, Bekh. 44b, Sanh. 98b.

3d plur. masc.: ליחבון 'Er. 53b; ליחבו B.B. 8a; ניהיב *ibid.* 143a, Taan. 25b; לירחו B. B. 159b; לילפו M. MS. Er. 2b, 54a; לילפי Yeb. 61b; לידעי Taan. 22a.

3d plur. fem.: לילפן Sabb. 65b.

2d plur. masc.: תירחון Yômâ 72b; תיחבו B. B. 40b.<sup>2</sup>

1st plur. com.: ניליה Ber. 62b; ניהיב Taan. 25a (§233).

IMPERATIVE.—§430. Sing. masc.: חב Ber. 5b, Pes. 74b; חיב Hag. 5b, Yôm. 74b.

Plur. masc.: חבו Sanh. 109a; חבי M. MS. *ibid.* 109b; חיבו Hör. 12a.<sup>3</sup> (With suffixes יהבה give her, Sanh. 109b; יהבוהו give ye him, Gitt. 57b).

INFINITIVE.—§431. a) miqtal: מידע Hör. 12a, Ned. 88a, Macc. 6b; מידע C. MS. Pes. (voc.);<sup>4</sup> מיהב Ber. 9b; מיהב B. M. 63b; מינק Ned. 55b; למיבש to dry, B. M. 74a.

b) miqtalâ: מיהבה Qidd. 9a; מיהבא *ibid.* 106b; למיזפא B. M. 17a.

c) miqtalê: מינקי Ber. 40b; מידעי B. M. 92b.

ACTIVE PARTICIPLE.—§432. Sing. masc.: ידע Ned. 8a; יהיב *ibid.* 15a; יליה *ibid.* 22a; יחיב *ibid.* 29b.<sup>5</sup>

<sup>1</sup> תהב SM. No. ccxiii.

<sup>2</sup> תיחיבו HG. ed. pr. 101d.

<sup>3</sup> Here we find לא חיבו, the imperative with a negative.

<sup>4</sup> למינדע Alfasi Sanh. Pereq iv.

<sup>5</sup> יכול Igg. Šerivâ 24; יאחיב SM. No. v. a (voc.). Cf. §554, n. 3.



*Sing. fem.:* ידעה Ned. 91a; ידעא *ibid.* 63b; יתבא B. B. 73b.

*Plur. masc.:* יתבי Ber. 9b, Ned. 29b; ינקי Ned. 55b; ידעי *ibid.* 62b.<sup>1</sup>

*Plur. fem.:* יתבן Pes. 111a.

PASSIVE PARTICIPLE.—§433. *Sing. masc.:* ידיע Ned. 55a, Ber. 48a; יקוד Sanh. 33b; ילוד M. MS. A. Z. 10b.

*Sing. fem.:* יהיבה Sabb. 105b; יהיבא Sanh. 107a.

*Plur. masc.:* יהירין Meg. 14b; יהיראין M. MS. *ibid.* (nominal ending).

#### EXAMPLES FOR APH'ĒL.

PERFECT.—§434. *3d sing. masc.:* אוינה B. M. 60b, 63b; אותיב *he placed*, M. Q. 25a; אוליד Sanh. 69a; אומן *turned to the right*, Yômâ 72b, O. MS. Sabb. 88b, M. MS. *ibid.* איימין; אודיק *looked*, Hull. 95b.

*3d sing. fem.:* אותבה Keth. 60a, Sanh. 109b; אותיבא A. Z. 17b; אולידה B. B. 133b; אולידת 'En Y. Ned. 50a.

*2d sing. masc.:* אוזפת B. B. 164b, Sabb. 66b; אודעת Hull. 58b

*2d sing. fem.:* אוזפית M. MS. Sabb. 66b.

*1st sing. com.:* אותיבי *I placed*, Bêçâ 16b.

*3d plur. masc.:* אותיבו *sat*, Yômâ 69b; איתיבי *placed*, Qidd. 8b, Bêçâ 6a.

*3d plur. fem.:* אוקדן *set on fire*, Sanh. 93a.

*2d plur. masc.:* אותבתון O. MS. Pes. 87b; 'En Y. *ibid.* אותביתון.<sup>2</sup>

IMPERFECT.—§435. *3d sing. masc.:* לוסיס R. H. 17b; לוינה 'Ar. 30b.

*2d sing. masc.:* תוסיס Pes. 114a.

*2d sing. fem.:* תוטיב Alfâsî Yeb. 85a.

*1st sing. com.:* אוליד B. B. 91a; אותיר Sabb. 67a.

*3d plur. masc.:* (לתביה) *let them place her*, Sabb. 110a).

IMPERATIVE.—§436. *2d sing. masc.:* אוליד *beget*, B. B. 91a; אטיב *put down*, Sabb. 77b.

*2d plur. masc.:* אוקירו *honor ye*, B. M. 57a; אובילו *bring ye*, Gitt. 67b.

INFINITIVE.—§437. אודועי Sanh. 89b; אורוטי *to will*, B. B. 131a; אולודי Bêçâ 23a; אותובי *to place*, M. Q. 25a; לאיתובי

<sup>1</sup> יתבינה *we give*, MV. 85.

<sup>2</sup> אודענא *we informed*, TG. ed. Harkavy, §439; אולידנא Alfâsî, Yeb. 65a.

O. MS. Pes. 87*b*; אֹסִיפִי A. Z. 30*a*; (לְאוֹתִיבָּהָ Gitt. 57*b*); אֶסְפִּי Keth. 64*a*; אֶפְוִי A. Z. 26*a*; לְאוֹדוֹץ B. M. 42*b*;<sup>1</sup> אֹסִפִי 'Er. 5*b*; אֹסְפִי Bêçā 23*a*.

ACTIVE PARTICIPLE.—§438. *Sing. masc.*: מוֹסִיף 'Er. 5*b*; מוֹלִיד Bêçā 23*a*; מוֹבִיל Sanh. 95*a*; מוֹדֵעַ M. Q. 21*b*; מוֹקֵר and מוֹקֵר *he honors*, Sabb. 119*a*; מוֹכֵחַ Gitt. 57*b*, M. MS. Sanh. 96*b*; מוֹסֵף Keth. 64*a*; (מוֹבִילָנָא *I carry*, 'Er. 27*b*; מוֹבִילָנָא B. M. 41*a*)

*Sing. fem.*: מוֹקֵרָא M. MS. Ber. 48*a*.

*Plur. masc.*: מוֹבִילִין Succā 53*a* (Palest.); מוֹדְעֵי Sanh. 89*a*; מוֹדְעֵי Yômā 18*b*.

PASSIVE PARTICIPLE.—§439. מוֹסְפָא 'Ar. 30*b*; but this may be the Hoph'al as מוֹכָחָא.

#### EXAMPLES FOR ITHP<sup>E</sup>ĒL.

PERFECT.—§440. *3d sing. masc.*: a) אִתְיָלִיד Sabb. 156*a*; אִתְיָהִיב Sanh. 93*a*; אִתְיָלִיד 'Er. 56*a*; אִתְיָהִיב *set himself down*, Sanh. 100*a*.<sup>2</sup>

b) אִתְיָהִיב Sabb. 137*a*; אִתְיָדַע *ibid.* 71*a*; אִתְיָדַע Me'ilā 10*a*

c) אִתְהוֹב Hull. 53*a*.

*3d sing. fem.*: אִתְיָהִיבָא M. MS. Pes. 72*b*; אִתְיָהִיבָא Hag. 15*a*; אִתְיָלִידָא Hull. 9*a*, B. B. 16*b*; אִתְיָלִידָא *delivered herself*, bōre, Taan. 23*a*; אִתְלִידָא C. MS. Pes.

*2d sing. masc.*: אִתְיָבַת Šebu. 42*a*.

*3d plur. masc.*: דְּיָתְלִידוּ (= דְּאִתְיָלִידוּ) Ned. 30*b*; אִתְיָהִיבוּ Sabb. 33*b*; אִתְיָהִיבוּ *ibid.*; אִתְיָלִידוּ Yeb. 71*a*.

IMPERFECT.—§441. אִתְיָלִידָן [דְּ] *who will be born* (= דְּיָתְלִידָן?) Ned. 30*b*.

INFINITIVE.—§442. אִתְיָלִידִי Gitt. 85*a*.

PARTICIPLE.—§443. *Sing. masc.*: מִתְיָלִיד Meg. 12*b*; מִתְיָצֵר Yômā 85*a*, Sôtā 45*b*.

*Sing. fem.*: מִתְיָלִידָא Ber. 53*b*, Taan. 25*a*, Bêçā 12*b*; מִתְיָלִידָא Bêçā 2*b*.

*Plur. fem.*: מִתְיָלִידָן Ned. 30*b*; מִתְיָלִידָן Bêçā 2*b*, eds. מִתְיָלִידָן.

#### EXAMPLES FOR ITHPA<sup>A</sup>AL.

PERFECT.—§444. *3d sing. masc.*: a) אִתְיָדַע *was made aware*, Sabb. 71*b*; אִתְיָקַר *escaped the memory*, B. B. 9*b*; אִתְיָקַר *id.* A. Z.

<sup>1</sup> But cf. §716.

<sup>2</sup> אִתְיָהִיבָא SM. No. xxviii. (voc.).

46b,<sup>1</sup> אִי־קָר *became dear, rose in price*, B. Q. 46a, 'Ar. 30a; אִי־אֵשׁ *he gave up*, B. Q. 28a; אִי־אֵשׁ F. MS. B. M. 21b; אִי־עַד *was warned*, B. Q. 4a.

b) אִי־אֵשׁ B. M. 22a, Rašī B. Q. 68b; אִי־אֵשׁ eds. B. Q. 68b.

3d sing. fem.: אִי־קָרָה Ber. 5b, B. M. 77a; אִי־תָרָה Nidd. 30b.

1st sing. com.: אֲתִי־קוֹרִי *I am honored*, Meg. 28a.

3d plur. masc.: אִי־תָרוּ Men. 93a, Keth. 29b; אִי־תָרִי *remained*, 'Ar. 2b; אִי־תָרוּ Sabb. 64a (this may also be the singular); אִי־תָרוּ Hull. 90b; אִי־קָרָה *rose in price*, B. M. 108a; אִי־קָרִי Gitt. 52a; אִי־תָקְרוּ M. MS. Sanh. 46b.

IMPERFECT.—§445. 3d sing. masc.: נִי־יָבֵשׁ *is dried*, Gitt. 69b; לִי־אֵשׁ M. MS. B. M. 21b.

3d plur. masc.: לִי־תָקְרוּ Sanh. 47a; לִי־קָרוּ *ibid.* 46b.

INFINITIVE.—§446. אֲתִי־קוֹרִי Meg. 28a; אִי־תָרוּ M. MS. B. Q. 67b; לֵאֲתִיעוֹרִי M. MS. B. Q. 24a; לִי־חֹדֵרִי *to be closeted*, Sanh. 37a; אִי־אֵשִׁי B. M. 21b, 22ab; אִי־תוֹבִי Sabb. 128b.<sup>2</sup>

PARTICIPLE.—§447. Sing. masc.: מִי־תָר B. Q. 67b; מִי־קָר Sanh. 46b; M. MS. מִתִּי־קָר; מִי־אֵשׁ Bēqā 22b, B. M. 22ab; מִי־רָה *is overbearing*, Sōt. 47b; מִי־תָר *superfluous*, TF., Ker. 6a.

Sing. fem.: מִי־תָבֵא Sabb. 128b.

Plur. masc.: מִי־קָרִי, מִתִּי־קָרִי, Sanh. 46b; מִתִּי־קָרִי Meg. 28a; מִתִּי־אֵשִׁי M. MS. B. B. 101a; מִי־אֵשִׁי B. M. 21b, F. M. מִי־אֵשִׁי; מִי־אֵשִׁי B. M. 21b; מִי־תָרִין *superfluous*, TF., Ker. 4b, 5a.

#### ע"ע VERBS

§448. Verbs of this class are closely allied with ע"ו verbs, many of whose forms they assume. This is especially the case in the active participle of Qal and in the whole intensive stem. Sometimes they pass into forms of verbs ל"י, less frequently into those of פ"י. In verbs with a transitive meaning the forms are frequently treated as fully triconsonantal by doubling the second stem-consonant.<sup>3</sup>

In the Aph'el the preformative takes sometimes *i* which is produced to *ē*. See further §§475–479.

<sup>1</sup> Jastrow's assumption that אִי־קָר stands for אִיעָקָר is unnecessary.

<sup>2</sup> לֵאֲתִיעוֹרִי TG. ed. Harkavy, §91.

<sup>3</sup> For the origin of such forms cf. H. Grimme, *Grundzüge der hebräischen Accent- u. Vocalehre*, p. 83.

*Qal, Pa'el, and Aph'el.*

	QAL.	PA'EL.	APH'EL.
<b>PERFECT—</b>			
Sing. 3d masc. . .	עָל, פָּקַח	עִיִּיל	אֵעִיב
3d fem. . . .	עָלָה, חָתַח	עִיִּילָא	אֵעִילָא
2d masc. . . .	עָלָתָּ	עִיִּילָתָּ	אֵעִילָתָּ
2d fem. . . .	עָלִיתְּ	—	—
1st com. . . .	עָלִי[ח]	—	—
Plur. 3d masc. . .	עָלוּ, עָוָלוּ	עִיִּילוּ, עִוְלוּ	אֵעִילוּ, אֵעוּלוּ
2d masc. . . .	עָלִיתֶם	—	—
1st com. . . .	עָלִינוּ	עִיִּלְנוּ	—
<b>IMPERFECT—</b>			
Sing. 3d masc. . .	לִיעוֹל	לִיעִיִּיל	—
3d fem. . . .	לִיעוֹלָה	לִיעִיִּילָה	—
2d masc. . . .	לִיעוֹלְתָּ	לִיעִיִּילְתָּ	לִיעוֹל
1st com. . . .	אִיעוֹל	—	—
Plur. 3d masc. . .	לִיעְלוּ[ן]	לִיעִיִּילוּ	—
1st com. . . .	נִיעוֹל	—	—
<b>IMPERATIVE—</b>			
Sing. 2d masc. . .	עוֹל	עִיִּיל	אֵעִיל
Plur. 2d masc. . .	עוֹלוּ	עִיִּילוּ	—
<b>INFINITIVE . . . . .</b>			
	מִיעוֹל	עִוְלִי	אֵעוּלִי
<b>PARTICIPLE—</b>			
Active, sing. masc.	עוֹלֵל, עִיִּיל	מִעִיִּיל	מִעוֹל
fem. . . .	עוֹלָלָה, עִיִּילָה	מִעִיִּילָה	מִעוֹלָה
Passive, sg. masc.	עוֹל, (עִיִּיל)	—	—
fem. . . .	עוֹלָה, (עִיִּילָה)	—	—

## EXAMPLES FOR QAL.

PERFECT.—§449. 3d sing. masc.: a) *עָל* he entered, C. MS. Pes. 112b (voc.); *עָאָל* B. B. 41b, Bekh. 8b; *הָק* hollowed out, Pes. 28a; *הָט* M. MS. *ibid.*, 'Arūkh Sabb. 103a; *קָר* Sabb. 134a; *פָּת* M. Q. 25a; *קָץ* he cut down, B. M. 65a; *כָּס* chew, Yômā 81b, Ber. 36b; *לָט* he cursed, Sanh. 113a; *גָּזַר* he cut, Hull. 135a; *גָּרַר* dragged, Sabb. 29b; *הָשִׁט* Pes. 111b; *רָקַק* spit out, Ned. 66b.

b) *צִיל* was clear, Sabb. 66b.

c) *עוֹל* went up, B. B. 132b.

3d sing. fem.: a) *רָקַת* she spit, Yeb. 106b; *קָשָׂה* she grew old, B. B. 167b; *עָלָת* Taan. 23b; *עָלְתָא* B. Q. 48a; *עָלְתָהּ* Ber 51b; *רָקְקָה* Yeb. 105a.

b) *צִילָאִי*, with ל"י ending, 'Er. 64a.

2d sing. masc.: *מָצַתְּ* thou didst suck, Hull. 58b.

2d sing. fem.: *מָצַיִת* B. B. 9b.

1st sing. com.: a) *עָלִית* Sabb. 140a; *הָשִׁי* *ibid.*

b) *הָשִׂאִי* I reflected, Hull. 17b; *קָשִׂאִי* I have grown old, Hag. 13a; by analogy with verbs ל"י.

3d plur. masc.: a) *עָלוּ* M. Q. 12a; *קָצְרוּ* M. MS. B. M. 108a; *תָּמוּ* Nidd. 59b; *צָרוּ* Sabb. 51b,<sup>1</sup> *גָּזְזוּ* Succa 30b.

b) *קוֹצְרוּ* they cut down, B. M. 108a.

c) *עוֹלוּ* Bekh. 7a, Gitt. 72a, Yalq. MS. A. Z. 2b.

2d plur. masc.: *תְּפִיתוּ* ye spit, Nidd. 42a, Sabb. 99b; *תְּפִישׁוּ* M. MS. *ibid.*,<sup>2</sup> *אִתְפִּיתוּ* read *אִתְפִּישׁוּ* O. MS. *ibid.*<sup>3</sup>

1st plur. com.: *קָשִׂישְׁנָא* B. Q. 92b; *קָשִׂישְׁנָן* M. MS. *ibid.*, B. B. 142b; *קָשִׂישְׁנָן* V. L. B. Q. 92b.<sup>4</sup>

IMPERFECT.—§450. 3d sing. masc.: a) *לִיחֹושׁ* Macc. 5a; *לְחֹושׁ* Hull. 11b; *לִיגְזֹז* Succ. 37b; *לִיפְלוֹךְ* mixes thoroughly, M. MS. Sabb. 134a; *לִימְרוֹד* swims, Gitt. 67b; *לִיעוֹל* Ber. 2b; *נִיעוֹל* M. Q. 25a; *לִיבְרוֹר* picks out, Bekh. 57a; *לִיגְזוֹז* shears, Hull. 135a; *נְגְרוֹר* scrapes off, Hull. 83b; *נִילְתוֹת* washes grain, O. MS. Pes. 36a.

b) *לִיִּצִיל* is clear, Sabb. 66b; *לִיִּמְיֵץ* sucks, *ibid.* 109b.

<sup>1</sup> *צָרוּרִי* SM. No. xcv. with diphthongization of *a*; cf. §532.

<sup>2</sup> With change of *ת* to *ש*, as in Neo-Syriac.

<sup>3</sup> With prothetic *א*; cf. §§87, 88, 91.

<sup>4</sup> The forms *קָשִׂישְׁנָא*, *קָשִׂישְׁנָן* are more probably adjectives and should be vocalized *קָשִׂישְׁנָא*, *קָשִׂישְׁנָן*.

c) *lifts*, Sabb. 128*b*; *ibid.* 134*a*; *annuls*, Ned. 72*b*; *shears*, Hull. 135*a*.

3*d* *sing. fem.*: *spits*, Yeb. 105*a*; *cuts down*, B. B. 60*b*; *R. H.* 21*b*.

1*st* *sing. com.*: *B. B.* 60*b*, *B. M.* 107*a*; *Ned.* 49*a*, *Meg.* 29*a*.

3*d* *plur. masc.*: *Ned.* 39*b*; *M. MS. B. M.* 107*b*; *Ber.* 63*b*; (*Succ.* 30*ab*); *Ker.* 28*b*.

2*d* *plur. masc.*: *Succ.* 30*a*.

1*st* *plur. com.*: *Yōmā* 35*b*; *B. M.* 107*b*; *ibid.* 92*b*.

IMPERATIVE.—§451. *Sing. masc.*: a) *B. B.* 60*b*; *Keth.* 61*b*; *Ber.* 59*a*; *B. M.* 83*b*, *Pes.* 94*b*; *demonstrate*, *B. B.* 29*b*.

b) *M. MS. B. M.* 110*b*.

c) *Sabb.* 89*b* and frequently.

*Plur. masc.*: a) *Sanh.* 70*b*, *M. MS. Hōr.* 12*a*; *B. M.* 107*b*, 108*a*; *celebrate*, *Hag.* 10*b*.<sup>1</sup>

b) *O. MS. Pes.* 111*b*; *Hōr.* 12*a*.

INFINITIVE.—§452. a) *miqtal*: *to cut down*, *B. Q.* 85*a*; *C. MS. Meg.* 12*a* (*voc.*); *Ber.* 6*b*; *Ned.* 66*b*; *to cut*, *Ned.* 68*a*; *B. M.* 74*a*; *Sabb.* 134*a*; *to tie up*, *Ber.* 23*b*; *M. MS. ibid.*; *to tie, obligate*, *Yeb.* 22*b*; *to wash grain*, *Pes.* 36*a*; *2 M. MS. Pes.* 111*b*; *ibid.* 107*b*, 108*a*; *to stitch together*, *M. Q.* 24*a*.<sup>2</sup>

b) *qūtūle*: *to go out of the way*, *2 M. MS. Pes.* 111*b*.

ACTIVE PARTICIPLE.—§453. *Sing. masc.*: *B. B.* 26*a*; *H. MS. ibid.* 19*a*; *ibid.*; *Men.* 65*a*; *Sabb.* 88*a*; *B. B.* 19*a*; *M. MS. ibid.*; *Ned.* 68*a*; *Ber.* 8*a*; *Sabb.* 149*a*; *Macc.* 8*a*; *Yeb.* 63*a*; *Sabb.* 134*a*, in Hebrew fashion; *Pes.* 36*a*; *ibid.* 107*b*, *B. M.* 85*a*; *B. B.* 19*a*; *F. MS. ibid.*; *B. M.* 93*a*; *trembles*, *B. B.* 167*a*.

*Sing. fem.*: *Hull.* 8*b*; *Zeb.* 19*a*.

<sup>1</sup> *עולף* *SM. No. xxvi. (voc.)*.

<sup>2</sup> *מורכז* *TG. ed. Cassel, §34*.

*Plur. masc.:* עִיילִין A. Z. 38b; עִיילִי M. Q. 14b; תְּיִימִי 'Er 88ab; תְּיִיבִי Sanh. 103a; עֵלֹן M. MS. Pes. 64b; לְתַחֲי Pes. 40a; בְּרָרִי Sanh. 23a; בְּיַפִּין C. MS. Meg. 12a (voc.).

*Plur. fem.:* עִיילֶן Ḥull. 50b; תְּבִבֶן *murmur*, 'Arūkh s. v דבב.<sup>1</sup>

PASSIVE PARTICIPLE.—§454. *Sing. masc.:* a) שִׁיעַ Ḥull. 47b; זֵיג *clear*, Pes. 74b, Sabb. 134a; רִיעַ *bad*, Taan. 29b; קִיל Sanh 46a; צִייל M. MS. Sabb. 23a; צִייל 'Arūkh *ibid.*; נִייק *powdered*, Bēcā 14b; לִייה *joined*, Ḥull. 11a; פִּייה Keth. 103b; צִייר *tied up*, Ḥull. 105b; שִׁייה Sanh. 88b; נִייה 'Arūkh Pes. 74b (§80); מִייה M. MS. Pes. 72b; צִלִיל Sabb. 23a; תְּקִיק B. B. 74a.—e. רִיעָא Taan. 20b; טְמִימָא M. Q. 4b.

b) תְּקִיק *is engraved*, Gitt. 68b; קִיץ *is cut down*, B. B. 59a.

*Sing. fem.:* שִׁיעָא *is smooth*, Ḥull. 47b; רִיעָא *weak*, Keth. 36b; בְּזִיזָא *is shy, shrinks*, Nidd. 15b; תְּבִיבָא *beloved*, Ber. 43a; אֲנִינָא Ḥull. 112a.—e. קִילְתָא Nāz. 12b; רִיעֵתָא Taan. 20b.

*Plur. masc.:* a) שִׁיעִי Pes. 30b; קִילִי Gitt. 35a; קִיצִי B. B. 88a; זֵיגִי Ḥull. 16b; צִיירִי 2 R. MS. B. M. 24b, 108b; לִיפִי H. MS. B. M. 100b; נִייהִי 'Arūkh Ḥull. 76b; צִיירִי B. M. 24b, 108b; לִיפִי *joined, connected*, 'Arūkh B. M. 100b; יִילְפִי eds. *ibid.*;<sup>2</sup> לְפִי M. MS. *ibid.*; גָּרִי, גָּרִי, *are attracted*, Bekh. 30b (§83); גָּרִירִין B. Q. 18b; גְּזִיזִין Sanh. 106b; גְּזִיזִיה 'En Y. *ibid.*

*Plur. fem.:* טִימֶן *are closed up*, 'Er. 6b; תְּבִיבֶן Sabb. 10b, 33b.—e. חֲלִילָא, read: חֲלִילְתָא *hollow*, *ibid.* 57a.<sup>3</sup>

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—§455.

*Active Participle:* a) כְּיִפְנָא *I force*, Gitt. 38a; עִיילְנָא *I enter*, Ḥull. 7b; קְצִינְנָא *I cut down*, M. MS. B. B. 4a.<sup>4</sup>

b) עִיילְתָא Ber. 7b, 62b; תְּיִישָׁתָא Qidd. 10b; זִיפְתָא C. MS M. Q. 12a.

c) תְּיִישִׁינְן *we take into consideration*, Yeb. 106a; כְּיִפְינְן *we force*, Ḥull. 19b; קְצִינְנְן R. MS. B. M. 69a.

d) עִיילְתָּו Ber. 62b; גְּפִיתָּו *ye cover*, M. MS. Ber. 16a.

<sup>1</sup> קְצִיטָא *shortens*, Igg. Šerirā, 7; גְּזִיזִי HG. ed. pr. 24a; עֵלֹן TR. II. 25; קְצִינְן Hal Pes., §84.

<sup>2</sup> Passing into פ"י verbs.

<sup>3</sup> תְּרִירִי *freedmen*, HG. ed. pr. 24d.

<sup>4</sup> Passing into ל"י verbs.

## EXAMPLES FOR PA"ĒL.

PERFECT.—§456. 3d sing. masc.: a) עָיַל Yōmā 21a, Sabb. 116b; קָהַיץ B. M. 108a; פָּהִיל he laid down a rule, Qidd. 60a; עָלַיל M. MS. Sabb. 116b.

b) שָׁיַע he polished, A. Z. 47b.

3d sing. fem.: עָיְלָא Yōmā 9a, 18a, Yeb. 61a; חֲפָנָא 'En Y. Gitt. 68b.<sup>1</sup>

1st sing. com.: עָיַלְתִּי I brought up, Keth. 61a; עָיַלְתִּי I went up, Ber. 57a; צָיַרְתִּי I tied up, Sanh. 26a.

3d plur. masc.: a) עָיְלוּ Pes. 113b, B. M. 83b; קָהִיצוּ B. M. 107b.

b) עָיְלוּ they went up, C. MS. M. Q. 12a.

1st plur. com.: עָיַלְנוּ we entered, Meg. 28b.

IMPERFECT.—§457. 3d sing. masc.: לִיעֵיַל enters, Sabb. 74a, 104a; לִיטְפֵן covers, Succ. 13b.

3d sing. fem.: תִּעֵיַל M. Q. 9b.

2d sing. masc.: תִּעֵיַל bringest in, Zeb. 116a, M. Q. 9b.

3d plur. masc.: לִיעֵיְלוּ Gitt. 56a; נִיעֵלוּ Pes. 64b; לִיטְפֵלוּ play, Yeb. 114a.

2d plur. masc.: (תִּחַלְלוּהָיָה Sabb. 119b; תִּחַלְלוּהָ ye profane it, M. MS. *ibid.*)

IMPERATIVE.—§458. Sing. masc.: עֵיַל B. Q. 59b, Pes. 94b; חָדַד sharpen, Sabb. 32a.

Plur. masc.: עֵיְלוּ Ber. 8a, Hôr. 12b; חָדְדוּ O. MS. Sabb. 32a.

INFINITIVE.—§459. a) qattûlê: עֵיְלוּ Macc. 21b, C. MS. Zeb. 36a,<sup>2</sup> תִּבְוֵי to appreciate, honor, Hull. 133a, Sabb. 130a; לְחַדְדוּרֵי to try the acumen of somebody, Hull. 43b, Ber. 33b; לְפִנּוּי to form, B. M. 74a; צִתּוּתֵי to light, kindle, Sabb. 119a; לְצַנּוּי H. MS. B. B. 73b; מְפִנּוּי to lower, Yōmā 84b; רַפּוּי to soften, Sabb. 140a.

b) qittalê: לִיתּוּתֵי M. MS. Pes. 36a.

c) qattalâ: עֵיְלָא Zeb. 36a.

d) qattil: לְחַבּב M. MS. Sabb. 130a.

ACTIVE PARTICIPLE.—§460. Sing. masc.: מְעֵיַל M. Q. 25a, מְטַיַיל sports, Succ. 53a; מְחַיַיט digs, H. MS. B. B. 58a; eds

<sup>1</sup> עֵיְלָתִּי HG. ed. pr. 67d.

<sup>2</sup> עֵלְוֵי TR. II. 5 (passing into ל"י).



חַיִּט *ibid.*, ed. חַטִּיט *ibid.*; מַתְבֵּב Hull. 133a (§8); מַמְפִּיד *lowers*, Yoma 84b; מְטַלֵּל *covers*, 'Arûkh Succ. 53a, M. MS. *ibid.* 31a; מִיטְלֵל Sanh. 100a; מִיִּלֵּל R. H. 34a, M. MS., ed. יִלֵּל; רִידֵד *stretches out*, B. M. 83b.

*Plur. masc.*: מְטַיִלִין B. B. 91b, 'Arûkh *ibid.* מְטַלְלִי; מְטַיִלִין *ibid.* 19b; מְעַיְיִלִי Macc. 11b, B. M. 74a; מְחַטְטִי Yeb. 63b; מְרַנְנִין *murmur*, *ibid.* 34b; מְחַלְלִי *desecrate*, M. MS. Ber. 6b; חֶלְלִי *wash*, Hull. 113a; מְטַלֵּין V. L. ad B. B. 91b; מְמַלֵּי Qidd. 50a, passing into לִי.

*Plur. fem.*: מְחַלְלִיִן Ber. 6b; מְטַלְלִיִן V. L. ad B. B. 91b.

PASSIVE PARTICIPLE.—§461. *Sing. masc.*: מְכַתֵּחַ *crushed*, Yeb. 103b; שְׁיִיעַ *polished*, M. Q. 12a.

*Sing. fem.*: מְטַלְלָא *covered*, B. Q. 50b; מְלַפְפָּה *moulded*, B. M. 74a.

*Plur. masc.*: מְטַלְלֵי *covered*, B. Q. 50b; מְחַדְדֵי *acute*, Yeb. 14a, Nidd. 14b; מְחַדְדֵין B. M. 84a.

*Plur. fem.*: מְלַפְפָּן *moulded*, M. MS. B. M. 74a; מְחַדְדָן Rašī Keth. 62b, Sabb. 82a.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUN.—§462.—*Active Participle*: a) מְחַבֵּיבָנָא Hull. 133a.

b) מְעַיְיִלָּהּ Hull. 79a; מְלַטְיִיחַ M. MS. Sabb. 151b.

c) עַיְיִלִּיתָּהּ Keth. 112a; 'En Y. *ibid.* מְעַיְיִלִּיתָּהּ.

d) מְחַבְּבִינָן Pes. 105b, M. MS. Ber. 52a; מְעַיְיִלִּינָן Zeb. 55a; מְסַכְּבִינָן Succ. 13a.

*Passive Participle*: a) מְחַדְדָנָא *I am ready-witted*, 'Er. 13b.

#### EXAMPLES FOR APH'ĒL.

PERFECT.—§463. *3d sing. masc.*: אֶחֱיִים *warmed*, Sabb. 51a, 153a; אֶחֱטִים *filled up*, M. MS. B. Q. 50a; אֶחֱמִים M. MS. Sabb. 110b; אֶרַע Pes. 3b; אֶחֱיִל B. B. 23a.

*3d sing. fem.*: אֶעֱיִלָּא Sabb. 116b (§80); אֶחֱלָה B. B. 144a.

*2d sing. masc.*: אֶקִּילָּהּ 'Er. 10a; אֶחֱלָהּ B. M. 40b.

*3d plur. masc.*: a) אֶעֱיִלּוּ 'Er. 44b; אֶקִּילוּ Ber. 62a; אֶחֱילוּ Sabb. 156a; (אֶרַעוּהָ B. Q. 52a).

b) אֶחֱוּלוּ *they renounced their right*, B. B. 23a.

IMPERFECT.—§464. *3d sing. masc.*: לִיקִיל Yeb. 88a; יִחַל redeems, B. M. 53a; לִיצַדֵּד Sabb. 141a; (לִיקוֹרִיָּה) cools himself, Alfasi Yômā 78b).

*2d sing. masc.*: תִּעִיל Sanh. 100b.

*1st plur. com.*: נִיקֹר 2 M. MS. Pes. 118b; נִיקִיל Qidd. 12b.

IMPERATIVE.—§465. *Sing. masc.*: אֲחִיל 'Ar. 29a; אַחִים Sabb. 153a; אֲקִיל 'Er. 10a.

INFINITIVE.—§466. a) 'aqtûlê: אֲבוֹי to protect, Sôtā 21a; אֲעוֹלִי Ned. 56a; אֲחוּמִי M. MS. Pes. 76b; אֲקוֹרִי Sabb. 51a; אֲצִדוֹרִי *ibid.* 86a.—אֲחֻמוּמִי Nidd. 43a; אֲקוֹרוֹרִי Pes. 118b; אֲצִדוֹרִי Yômā 37a, B. B. 99a.—לְאֻקוֹלִי Sabb. 129b; אֻקוֹרִי O. MS. Pes. 118b; אֻרוֹעִי B. B. 34a, A. Z. 27b; אִיקוֹרִי M. MS. Pes. 76a.

b) miqtala: מִיחָמָא Taan. 24b.

ACTIVE PARTICIPLE.—§467. *Sing. masc.*: a) מַחִים Pes 49a; מֵאחִים Hag. Hatt. *ibid.*; מַחִיל M. Q. 18a; מִקִּיר Sabb. 51a; מִמֵּיָד Ber. 54b; מַחֲלִיל washes, Hull. 95b; מִצַּדֵּד B. B. 99a; מִיקִיל Sabb. 129b.

b) מִיקַר Pes. 76a; M. MS. מִיִּיקַר *ibid.*; מִיחַם *ibid.*; מִיקַל Ned. 19b.

c) מֵרַע Qidd. 64a.

*Sing. fem.*: מִפְּנָא protests, Keth. 77b, Sôtā 21a; מִחֲמֵיָא H. MS. Pes. 76a, passing into ל"י verbs; מִחֲמַמַּת Taan. 21b, with perfect ending (§232); מִחֲלָה B. B. 132b.

*Plur. masc.*: מִחֲלִין B. B. 60a; מִזְמִי Ker. 24a; מִפְּנֵי A. Z. 15b, 16a; מִחֲמוּי Sabb. 153a; מִצַּדֵּדֵי B. B. 99a; מִחֲמַמֵּי, מִקְרָרֵי H. MS. *ibid.* 19a; with retention of *i*: מִקִּילֵי Ber. 36a; מִקְרִירֵי, מִחֲמֵיָמֵי B. B. 19a; מוֹחֲלֵי profane, Bekh. 45b.

PARTICIPLE WITH ENCLITIC SUBJECT-PRONOUNS.—§468.—

a) מִרַעֲנָא I weaken, Keth. 85a; מוֹרַעֲנֵי' (א) B. Q. 112b.

b) מִרַעֲתָ B. B. 7a, M. MS. מִרַעֲתָ *ibid.*

c) מִקִּילִיִּן Hull. 4b.

#### EXAMPLES FOR ITHP<sup>E</sup>ĒL.

PERFECT.—§469. *3d sing. masc.*: a) אִיזְדַּקִּיק he attended to, Ned. 77a; אִיהֲחִיל was profaned; Ker. 7a.

b) אִתְּרַע *was ruined*, Ḥag. 5a; אִתְּחַמֵּם *grew warm*, Sabb. 110b; אִתְּרַתַּח *he trembled*, Ḥull. 96a; אִיבְרַר Bekh. 59a; אִיתָּזַם Sanh. 27b.

c) אִיתָּזַם *was proved to be a perjurer*, Macc. 3a; אִיטוּם *was covered entirely*, Meg. 27b; אִינּוּם *was razed*, Ḥull. 44a, Bekh. 44a; אִיקוּט *she quarreled*, Nidd. 67b.

3d sing. fem.: אִיתְּרַעָא *was damaged*, Ḥull. 10ab, with ל"י ending; אִיבְרַרָא *she became wild*, Nidd. 50b.<sup>1</sup>

3d plur. masc.: a) אִיזְדְּקִיקוּ *they attended to*, Ned. 77ab, Sabb. 157a; אִיתְּחַמְיָמוּ Ḥag. Hatt. Pes. 118b; אִיתְּקַצְצִיזוּ eds M. Q. 25b.

b) אִיתְּקַצְצִיזוּ *were cut down*, M. Q. 25b; אִישְׁתַּעֲבִי *were beaten flat*, *ibid.*; אִיתְּזַמְמוּ *were proven perjurers*, B. Q. 73a; אִשְׁתַּרְרִי *became hard*, 'Arūkh Nidd. 48b.<sup>2</sup>

c) אִיתָּזַם B. Q. 73a.

2d plur. masc.: אִישְׁלַלְיָתוּ *ye played*, Qidd. 21b.

1st plur. com.: אִיזְדְּקִינָן Ar. 22b.

IMPERFECT.—§470. a) נִתְּחַיֵּל *is profaned*, Qidd. 53b; לִיתְּחַיֵּל 'Er. 104a.

b) לְתַרַע *becomes unlucky*, Ned. 40a; לִיַּדֵּל *raised himself up*, 2 M. MS. M. Q. 28b.

2d sing. masc.: a) תִּירַתַּח Ḥull. 96a.

b) תִּיטוּם *thou art completely covered*, Meg. 27b.

INFINITIVE.—§471. אִינּוּמִי *to be razed*, Ḥull. 44a, Bekh. 44a; אִיזְדְּקִיקִי 'Ar. 22b; אִירַתְּחִי A. Z. 39b.

PARTICIPLE.—§472. Sing. masc.: a) מִיתְּחַיֵּל *is profaned*, M. Q. 17a; מִיזְדְּקִיק *B. B. 9a*, Ned. 22b; מִתְּצִיל *is clear*, Gitt. 70b.

b) מִתְּרַע *Ḥull. 12b*; מִירַתַּח Sabb. 58a, Yeb. 116a; מִיַּקְעָן M. MS. B. B. 60b; מִזְדְּקִיק Sabb. 46b.

Sing. fem.: מִירַתְּחִיָא A. Z. 22b; מִיתְּחַלָּא Sanh. 51a,<sup>3</sup> מִזְדְּקִיקָא Bekh. 7b.

<sup>1</sup> אִיתְּבְרַרָא *was found out*, TG. ed. Harkavy, §233; אִיבְרַרָת *ibid.*, §74.

<sup>2</sup> אִיחַמְמִי HG. ed. pr. 128d; אִיזְדְּקִיקִי *ibid.* 115b.

<sup>3</sup>This word may also be, as in the Targumim, Ittaph'al; but forms like מִתְּחַיֵּל, נִתְּחַיֵּל, show that we have here Ithpe'el by analogy with עו"י stems.

*Plur. masc.:* מִזְדַּקְקִין 'Ar. 22*b*; מִירְחֲתִי A. Z. 22*b*; מְחַזְמִי B. Q. 73*a*; מִזְדַּקְקִי Qidd. 62*b*; מִימְצָצִי Bekh. 7*a*.

*Plur. fem.:* מִיִּקְצָצִין Ned. 61*b*.

PARTICIPLE WITH ENCLITIC SUBJECT-PRONOUNS.—§473.—

*a)* מִיִּזְדַּקְקֵנָא, מִיִּזְדַּקְקֵנָא 'Ar. 22*a*. *b)* מִיִּזְדַּקְקֵינָא 'Ar. 22*ab*.

EXAMPLES FOR ITHPA"AL.

§474. PERFECT.—אִיפְלַל *he was married*, Meg. 27*b*; אִיסְתַּטַּט *became mad, wild*, 'En Y. Ned. 41*a*.—אִיצַטְפִּיאת *she took cold*, Sabb. 129*a*; אִידַחֲפֵנָא *she entreated*, Gitt. 68*b*.

IMPERFECT.—לִיחַלֵּל Succā 26*b*.

INFINITIVE.—לְאִידַחֲדוּדִי Meg. 6*b*; לְצַטְפִּי' [ן] O. MS. B. B. 73*b*.

PARTICIPLE.—מְחַעֲיִיל Yōmā 51*b*; מִיפְרֵר Pes. 74*b*; מִיפְתַּח *is crushed*, Succā 31*b*; מְחַחֲפֵן B. Q. 44*a*.—מִירְכָא *ibid.* 81*a*.—מְחַחֲדִי Keth. 62*b*.—מִירְדֵּן Raši Ned. 61*b*.

VERBS ע"י.

§475. The verbs of this class are properly verbs with an originally long stem-vowel. Like the ע"ע verbs they go ultimately back to bi-consonantal roots. The difference between the two classes being, that the bi-consonantal root was in the one instance pronounced with lengthened vowel, in the other with lengthened, *vulgo* doubled, consonant. Cf. Assyrian inûḥu and inuḥḥu, iṭību and iṭibbu, etc. Both classes run into one another, as in the cognate dialects, so that it is often difficult to tell to which class a given verb belongs.

§476. Verbs mediae ū and verbs mediae î are in most forms alike and it would therefore be impossible to tell with certainty the one from the other. The verbs mediae î are probably דִּיל *to lay snares, use strategy*,<sup>1</sup> דִּין *to judge*, דִּישׁ *to tread*, פִּיל *to measure*, מִית *to die*, סִים *to put on shoes*, סִיר *to visit*, if = Arab. سَأَلَ,<sup>2</sup> צִיד *to hunt*, צִיץ *to bubble*, צִית *to listen*, רִיק *to be empty*, and the denominatives בִּית *to stay over night*, עִין *to examine*, and צִין *to ornament*. The last two only in Pa"ēl.

<sup>1</sup> דִּיל = Assy. dālu.

<sup>2</sup> MM. Gitt. 38*b* has שִׁירִי for שִׁירִי.

§477. In the active participle of Qal an **א** is introduced between the two stem-consonants as bearer of the second vowel. This **א** has been retained in only a few cases of the singular masculine; in all other cases it has changed to **י**, in one case to **ו** (§506, b).<sup>1</sup> In the participle passive the *i*-vowel is frequently diphthongized (§§80, 503–5).

§478. In the Pa<sup>ʿ</sup>ēl and in the Ithpa<sup>ʿ</sup>al the root is extended to a tri-consonantal stem by the insertion of **י**, or of **ו**. The latter occurs only in **כּוּר**, **עוּר** (in case the last word is not tri-consonantal in the Qal), the denominative **זוּק** to blow up, **זוּר** to roll, and **דוּר** to peddle, overtake. The last two have also forms with **י**.

§479. In the Aph<sup>ʿ</sup>ēl some verbs pass into the form of פ<sup>״</sup> verbs. Others change the original *a*-vowel to *i*, which is lengthened to *ē*. Strange is the persistence of this *ē*-vowel in a form like **מִיִּתִּיבִי**. Or is such formation by analogy with verbs פ<sup>״</sup>?

§480. In the Ithp<sup>ʿ</sup>ēl the verbal stem remains bi-consonantal (but cf. **אֶסְתָּוִיט** and **מְדַוִּיל**) the **ת** is usually retained and has **דְּגִשׁ** (§196), and is not transposed before an initial sibilant. Marti,<sup>2</sup> like some older grammarians, is inclined to consider the Ithp<sup>ʿ</sup>ēl of these verbs to be a remnant of an older Ittaph<sup>ʿ</sup>al. According to Koenig<sup>3</sup> the doubling of the **ת** is due to the nature of this consonant, *i. e.*, is purely phonetic.

§481. Verbs whose second stem-consonant is consonantal **ו** or **י**, as: **דוּא**, **הוּא**, **חִיא**, **טוּא**, **סוּא**, **צוּא**, **רוּא**, **שוּא**, **אוּשׁ**, **חור**,<sup>4</sup> **אושׁ**, **כּוּר**, **כּוּץ**, **נוּל**, **צוּח**, **רוּח**, and **שור**, do not belong here.

NOTE.—For further discussion on these verbs compare A. Müller, *ZDMG.*, XXXIII., 698 sq.; Nöldeke, *ibid.*, XXXVII., 525 sq.; Haupt, *ZA.*, II., 259 sq.; Hommel, *Süd-arabische Chrest.*, p. 31; Kautsch-Gesenius, *Hebr. Gramm.*, 26th ed., §72; M. Lambert, *Semitic Studies in Memory of A. Kohut*, pp. 354–362.

<sup>1</sup> According to Professor Haupt ("Der Halbvocal *u* im Assyrischen," *ZA.*, II., 259 sq.) a form *qa'ēm* stands for *qaūēm* with elision of intervocalic *u*.

<sup>2</sup> *Kurzg. Gramm. d. bibl. aram. Sprache*, §63, *i*, Anm.

<sup>3</sup> *Lehrgeb. d. hebr. Sprache*, II. 1, p. 471, n. 1.

<sup>4</sup> Schorr, Kohut, and Bacher explain **אוּשׁ** to be Persian; but cf. Arab. **غَاش**, **حَاش**, **هَاش**, **أبش** or **وشى** and Ethiopic *uāš'a*.

## Qal and Pa'el.

	QAL.	PA'EL.	
<b>PERFECT—</b>			
Sing. 3d masc. . .	קָם ; נָח	מִיתָ , מֵת	קָיָם
3d fem. . . . .	קָמָה , חָת	מִיתָא , מֵתָה	קָיָמָא
2d masc. . . . .	קָמָתָ	מִיתָתָ	קָיָמָתָ
1st com. . . . .	קָמַיִת	—	קָיָמִי [ת]
Plur. 3d masc. . .	קָמוּ , קוּם	מִיתוּ , מֵתוּ	קָיָמוּ , קָיָוּם
2d masc. . . . .	—	—	—
1st com. . . . .	קָמְנָא , נְנָ , יִנְן	מִיתְנָן , יִנְן	קָיָמְנָן
<b>IMPERFECT—</b>			
Sing. 3d masc. . .	לִיקוּם , לְ ; לִינַח	לִיכִיל	לִיקָיָם , לְ
3d fem. . . . .	תִּיקוּם , תָּ ; תִינַח	—	תִּיקָיָם
2d masc. . . . .	תִּיקוּם , תָּ	—	תִּיקָיָם
2d fem. . . . .	תִּקוּמִי	—	—
1st com. . . . .	אִיקוּם	—	אִיקָיָם
Plur. 3d masc. . .	לִיקוּמוּ , (ק)	—	לִיקָיָמוּ , לְ
3d fem. . . . .	—	—	—
2d masc. . . . .	תִּקוּמוּ	—	—
1st com. . . . .	נִיקוּם ; נִינַח	—	נִיקָיָם
<b>IMPERATIVE—</b>			
Sing. 2d masc. . .	קוּם	—	קָיָם
Plur. 2d masc. . .	קוּמוּ	בִיתוּ	קָיָמוּ
<b>INFINITIVE . . . . .</b>			
	מִיקָם	מִימַת , מִינּוּם	קָיָמִי
<b>PARTICIPLE—</b>			
Active, sing. masc.	קָאִים , קָיָם	מִיִּית	מִקָּיָם
fem. . . . .	קָיָמָא	מִיִּיתָא	מִקָּיָמָא
Passive, sg. masc.	קִים , קָיָם	מִיִּית	מִקָּיָם
fem. . . . .	קִימָא , קָיָמָא	מִיִּיתָא	מִקָּיָמָא

*Aph'ēl, Ithpe'ēl, and Ithpa'al.*

	APH'ĒL.			ITHPE'ĒL.	ITHPA'AL.
<b>PERFECT—</b>					
Sing. 3d masc. . .	אָהָדְךָ	אֶהְיֶה	אָהָדְךָ	אֶתְקַמֶּה	אֶתְקַמֶּה
3d fem. . . . .	—	—	אֶתְקַמֶּה	אֶתְקַמֶּה	אֶתְקַמֶּה, ת־
2d masc. . . . .	—	אֶהְיֶה	—	—	אֶתְקַמֶּה
1st com. . . . .	—	—	אֶהְיֶה	—	—
Plur. 3d masc. . .	אֶתְקַמְּנוּ, (ק)	אֶהְיֶינּוּ, אֶהְיֶינּוּ	אֶתְקַמְּנוּ, אֶתְקַמְּנוּ	אֶתְקַמְּנוּ, אֶתְקַמְּנוּ	אֶתְקַמְּנוּ, אֶתְקַמְּנוּ
2d masc. {	אֶתְקַמְּתוֹן, יָחַד	—	—	—	—
1st com. {	אֶתְקַמְּנָא, יָנֻךְ	—	אֶתְקַמְּנָא	—	אֶתְקַמְּנָא
<b>IMPERFECT—</b>					
Sing. 3d masc. . .	לֹאֲקִים	—	לִינַח, לִנְחַ	לֶתְקַם	לִיִּקְיִים
3d fem. . . . .	—	—	—	—	תִּיִּקְיִים
2d masc. . . . .	—	—	—	—	תִּיִּקְיִים
2d fem. . . . .	—	—	—	—	—
1st com. . . . .	אֹאֲקִים	—	—	—	—
Plur. 3d masc. . .	לֹאֲקִמוּ	—	לִינְחוּ, לִי	לֶתְקַמוּ	לִיִּקְיִמוּ
3d fem. . . . .	—	—	—	לֶתְקַמְּןָ	—
2d masc. . . . .	תֹּאֲקִמוּ	תִּתְחַיְבוּ	—	—	—
1st com. . . . .	נֹאֲקִים	—	—	—	—
<b>IMPERATIVE—</b>					
Sing. 2d masc. . .	אֹאֲקִים	אֶתְחַיְבֶהְךָ	—	—	—
Plur. 2d masc. . .	—	—	—	—	אֶתְחַיְבוּ
INFINITIVE . . . . .	אֶתְקַמְּמִי, (ק)	אֶתְחַיְבִי	אֶתְחַיְבִי	אֶתְקַמְּמִי	אֶתְקַמְּמִי
<b>PARTICIPLE—</b>					
Active, sing. masc.	מֹאֲקִים	מִתְחַיְבֵהְךָ	{ מְנַח, מִינַח }	—	—
fem. . . . .	מֹאֲקִמָא	מִתְחַיְבָא	מְנַחָא	—	—
Passive, sg. masc.	מֹאֲקִים	—	מְנַח	מֶתְקַם	מִיִּקְיִים
fem. . . . .	מֹאֲקִמָא	—	מְנַחָא	מֶתְקַמָא	מִיִּקְיִמָא

## EXAMPLES FOR QAL.

PERFECT.—3d sing. masc.—§482. a) קָם Ned. 22a, 51a; זָל B. M. 77a, B. Q. 6a; נָח Ber. 18b; פָּשַׁת remained, *ibid.* 39b; צָר besieged, Gitt. 56a; בָּת Pes. 107a; נָחַץ stuck in, Hull. 39b; סָר *ibid.* 18a; גָּס Pes. 110b; חָר Sabb. 103a.

b) מִיתָ Ned. 12a; מָתָ M. Q. 27b; זִיל B. M. 44b, 45a; צִיץ boiled up, bubbled, Hull. 84b;<sup>1</sup> עִיָּה Ber. 56a; נִים Taan. 23a; גָּיס MM. Pes. 110b.<sup>2</sup>—c) זָל fell in price, B. M. 108a, Gitt. 42a.

3d sing. fem.—§483. a) זָלָה Taan. 23a, Ber. 63a; קָמָה Ned. 50a; טָבַחָה Gitt. 69a; קָמְהָ Ber. 51b; מָכָה became soft, Sanh. 95a; זָלָה M. MS. Ber. 63a.<sup>3</sup>

b) מִיָּחָה Sanh. 109b; מִיָּחָה M. Q. 27b; מִיָּחָה *ibid.* 9b, Ned. 50b; נִיָּחָה Sanh. 26a; (זִינְחָה she supported him, *ibid.* 108b).

2d sing. masc.—§484. a) קָמְתָּ Hag. 15a.<sup>4</sup>—b) מִיָּחָתָּ Ber. 54b.

1st sing. com.—§485. קָמְיָה O. MS. Sabb. 156b.

3d plur. masc.—§486. a) טָחוּ Pes. 30a; דָּרוּ B. B. 7a; קָמוּ M. Q. 25a, A. Z. 8b; פָּשְׁוּ Sanh. 103a; דָּקוּ B. M. 65a; בָּרוּ Taan. 25a; אָגְרוּ M. MS. *ibid.* (§88).

b) בִּיָּחָה Taan. 21a, Pes. 42a; מִיָּחָה Ber. 5b, M. Q. 27b; מִיָּחָה 'En Y. 27b; (זִינְחָה they nourished him, Beḥā 32b).<sup>5</sup>

c) קוּם, זוּל, Qidd. 12a; הִיךְ Keth. 48b; צִידָה went a-fishing, M. Q. 11a; צִידָה Alf. *ibid.*

1st plur. com.—§487. a) קָמְנָה Yalq. MS. Sanh. 96b; תָּבַנָה B. B. 115b (Palest.); דִּרְנָה Alf. B. B. 29a; דִּשְׁנָה Keth. 62a; קָמְיָנָה Gitt. 57b; דִּרְיָנָה B. B. 29a.<sup>6</sup>

b) מִיָּחָנָה Ber. 31b; מִיָּחָנָה ed. Ven. *ibid.*

IMPERFECT.—3d sing. masc.—§488. a) לְדוּיךְ Succā 37b; לִימּוּחָה Ned. 91b, Taan. 6b; לִיְדוּיךְ infers, Nidd. 45b; לִיְחוּל rests, Tem. 29a; נִינּוּם 'En Y. 'Er. 65b.<sup>7</sup>

b) לִיכִיל Ned. 51a; נִיְצִיחָה M. MS. B. M. 32a; לִינּוּם 'Er. 104a.

c) לִינְחָה Gitt. 68a; נִינְחָה Yōm. 20b.

3d sing. fem.—§489. a) תִּיְחוּל Ned. 61a; תִּיְמוּשׁ prepares, M. Q. 27b; תִּיְמוּחָה *ibid.* 9b; תִּיְרוּם Yōm. 53b; תִּיְקוּם Bekh. 44b; תִּיְקוּם 'Ar. 26ab.<sup>8</sup>—b) תִּינְחָה Ned. 10a.

<sup>1</sup> MM. reads צִינְיץ.

<sup>2</sup> טִיב TG. ed. Harkavy, §72.

<sup>3</sup> גִּרְחָה TG. ed. Harkavy, §13 (voc.).

<sup>4</sup> דְּרִיחָה dwellest, יְחוּסִי תְנַאִים 10b.

<sup>5</sup> מִיָּחָתָּ HG. ed. pr. 69b (f.).

<sup>6</sup> קָמְנָה TG. ed. Harkavy, §555.

<sup>7</sup> יְמוּחָה Sabb. 75a.

<sup>8</sup> תִּיְקוּם HG. ed. pr. 27b. (read: 21b).



*2d sing. masc.*—§490. תִּיזוּל Hull. 12a, 112a; תִּיזוּל Yeb 63a; תִּזוּל *ibid.*; תִּקוּר Pes. 113a.

*2d sing. fem.*—§491. תִּתְנִיפִי *thou shakest*, 'En Y. Yeb. 63a.

*1st sing. com.*—§492. אִידוּן Keth. 55b; אִיקוּם Ber. 28a; אִיקוּ M. MS. Sabb. 148b; אִדוּשׁ B. M. 105b; אִימוּת M. MS. Ber. 64a.

*3d plur. masc.*—§493. לִיקוּמוּ Ber. 45b; לִימוּתוּ M. Q. 9b; and by analogy with verbs ע"ע: לִיחֲכוּ Sabb. 75b; לִימְתוּ Taan. 23b; לִקוּמוּ ed. Ven. Ber. 45b.<sup>1</sup>

*2d plur. masc.*—§494. תִּלְוִשׁוּ Ber. 36a, Pes. 36a; תִּקִּימוּ (read תִּקוּמוּ) Hull. 86b.

*1st plur. com.*—§495. a) נִינּוּם 'Er. 65a; נִיקוּם Gitt. 31b, Gitt. 4b; לִיקוּם Gitt. 54a.<sup>2</sup>—b) נִינָם 'En Y. 'Er. 65b.

IMPERATIVE.—*Sing. masc.*—§496. קוּם Ned. 51a; הִנֵּךְ Ber. 58a; מוּדֵךְ *lay down*, *ibid.* 59a, Taan. 6b; מוּדֵשׁ *prepare*, B. Q. 92b; קוּ C. MS. M. Q. 25b and elsewhere.<sup>3</sup>

*Plur. masc.*—§497. a) קוּמוּ B. M. 62a; הִנְנוּ Pes. 4a; לוּוֹשׁוּ *ibid.* 36a; שׁוּמוּ B. Q. 96b; עוּרֵשׁוּ *urge on*, B. B. 9a.

b) בִּיתוּ *stay over night*, Taan. 24b.

INFINITIVE.—§498. a) miqtäl: מִיחֵל Ned. 57a; מִיעֵר *ibid.* 88a; מִידֵב Pes. 74b; מִינָם 2 M. MS. *ibid.* 120b; מִישָׁךְ Sabb. 31b; מִידוּן Yomâ 87b; לְמִיסָם *ibid.* 78a; לְמִיבַת Sanh. 109a; מִיקָם Qidd. 33a; מִימַת Gitt. 68b; לְמַבַּת M. MS. Ber. 60b.<sup>4</sup>

b) miqtül: מִינּוּם 'Er. 65a; מִיזוּן 'En Y. Bêçâ 32b (quoted in 'Er. 86a).

c) miqtülê: מִינוּמֵי Pes. 120b; מְנוּמֵי 'En Y. *ibid.*; מְחוּמֵי MM. Gitt. 57b.<sup>5</sup>

ACTIVE PARTICIPLE.—*Sing. masc.*—§499. דָּאִיר Ned. 5a; דָּאִיר Yeb. 52a; צָאִית Nidd. 36b; דָּיִיל *lays snares*, V. L. Sanh. 96b; דָּיִיל Ned. 79b; מִיִּית *ibid.* 3b; נָיִים *ibid.* 15a; צָיִית M. Q. 14b.—e. צָיִיתָ Sanh. 8a; לְאִטָּה *cursing*, *ibid.* 49a.

b) נָיִיתָ Sabb. 99b; סָיִיר B. B. 41b;<sup>6</sup> צָיִיר Yeb. 63a; תָּיִיר *returns*, V. L. Sanh. 96b.<sup>7</sup>

*Sing. fem.*—§500. פִּיגָא Meg. 25b; חִיילָא Ned. 4a, 17a; קִימָא *ibid.* 28b; נִימָא Sanh. 7a; זִיחָא *ibid.* 96b; זִינָא *ibid.* 108b.

<sup>1</sup> ימוּתוּ M. Q. 9b.

<sup>2</sup> נְהוּס SM. No. XIII. (voc.), Palest.

<sup>3</sup> תב (?) HG. 183.

<sup>4</sup> מִימַת 'Anân quoted by Harkavy, *MWJ.* 1893, p. 225 (voc.).

<sup>5</sup> מִירְצִיפְתָּהּ *to press them*, M. Q. 10b; מוּצִיפְתָּהּ Alfasi *ibid.* (√ ארץ).

<sup>6</sup> נִיר TG. ed. Harkavy, §555 (voc.).

<sup>7</sup> תִּיר = Assyrian tîru.

*Plur. masc.*—§501. הָיִילֵךְ Ned. 75*b*, 76*a*; חָלֵךְ *ibid.* 75*a*; מְיִיתוֹן B. B. 91*b*; זָיִינִי Ber. 12*a*; מְיִיתִי Macc. 11*a*; הָיִישִׁי M. Q. 12*b*; עֵינֵי Yeb. 7*a*; בְּיִיתִי 'Er. 73*a*; שְׂיִיכִי *boast*, Gitt. 28*b*; קָיִימִי Ned. 76*a*; קָיִימִי Bekh. 13*b*, B. B. 154*b*.

*Plur. fem.*—§502. קָיִימָן B. B. 73*a*, Gitt. 45*a*; פְּיִילָךְ *measure*, A. Z. 71*a*; הָיִינָן Pes. 81*a*; הָיִישָׁן Zeb. 116*b*; נְיִיחָן Sabb. 21*a*; נְיִישָׁן Yeb. 63*a*.

PASSIVE PARTICIPLE.—*Sing. masc.*—§503. *a*) הָיִיר *awake*, 'Er. 104*a*, Meg. 18*b*; נִים *dozing*, Meg. 18*b*; עֵיךְ 'Arākh Hull. 51*b*; קִים A. Z. 76*b*; הָיִים Yeb. 52*a* (§80).<sup>1</sup>—*e.* לִיטָא Sabb. 67*a*.

*b*) עֵיכָּה *folded*, Hull. 51*b*.—*e.* לוֹטָא *cursed*, Sanh. 49*a*.

*Sing. fem.*—§504. נִיחָא Ned. 15*b*; זִילָא B. B. 110*a*; נִיחָא C. MS. Meg. 30*a* (voc.); הָיִימָא Qidd. 12*b*; שְׂיִיפָא A. Z. 52*b*; קָיִימָא B. M. 18*b* and *passim*.

*Plur. masc.*—§505. שְׂיִיפִי B. B. 32*b* (§80).

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—*Active Participle.*—§506. *a*) צִידָנָא Keth. 103*b*; צִיידָנָא B. M. 85*b*; קְאִימָנָא Ber. 11*b*; הָיִירָנָא 'Er. 26*b*; שְׂיִימָנָא B. M. 67*b*; סִיירָנָא Hull. 105*a*.

*b*) הָיִיכָתָּה Bēcā 14*a*; צִאִיחָתָּה Alf. Keth. 109*b*; קָיִימָתָּה B. M. 66*a*; הָיִינָתָּה Men. 78*a*; הָיִיקָתָּה B. Q. 99*b*; מְיִיכָתָּה *art low*, Sabb. 67*a*.—צִיִּיחָתָּה M. Q. 27*b*; נְיִיפָתָּה Yeb. 63*a*; הָוִישָׁתָּה *thou art causing annoyance*, M. MS. B. B. 137*b*.

*c*) קָיִימִינָן Zeb. 23*a*, B. Q. 68*a*; הָיִיקִינָן 'Er. 48*a*; הָיִינִינָן Sanh. 16*a*; שְׂיִימִינָן *we estimate*, B. M. 39*a*; לְיִיטִינָן *ibid.* 48*b*; קָיִימִינָן A. Z. 75*a*.<sup>2</sup>

*d*) צִיִּיתִיחָתָּה Sanh. 29*a*; קָיִימִיתָּה B. B. 172*a*; פְּיִילִיתָּה *ye measure*, A. Z. 71*a*; הָיִיקִיתָּה Yom. 83*b*.<sup>3</sup>

#### EXAMPLES FOR PA"EL.

PERFECT.—§507. *3d sing. masc.*: *a*) סָיִים *he finished*, Ber. 12*a*; עֵינֵךְ *observed*, *ibid.* 7*a*; סָיִים Gitt. 56*b*; נָיִים Taan. 25*a*; חָיִיךָ *laughed*, M. Q. 17*a*.

*b*) הָיִיר Qidd. 81*a*; סָיִיעַ B. B. 41*a*; זָיִיר *he retained*, B. M. 16*b*.

*c*) פָּיִיר Ber. 30*a*; פָּיִיר *ibid.* 30*b*; פָּיִיר *ibid.* 33*b*; עֵינֵיךָ *ibid.* 14*b*.

<sup>1</sup> צִייר *is pictured*, HG. ed. pr. 120*b*.

<sup>2</sup> קְאִימָנָה MV. 5.

<sup>3</sup> קָיִימִיתָּה HG. ed. pr. 110*c*; צִיִּירִיתָּה *ibid.* 114*b*.

2d sing. masc.: קַיְמָה Ber. 11b; זָיִפָּה thou didst forge, B. B. 167a.<sup>1</sup>

1st sing. com.: קַיְמִית Sabb. 118b; קַיְמִי Yeb. 64b; נִיְמִי Taan. 23a.

3d plur. masc.: עֵינָה Keth. 62b, Gitt. 89a.

1st plur. com.: עֵינֵינוּ Sabb. 30b.<sup>2</sup>

IMPERFECT.—§508. 3d sing. masc.: לִטְהִיט Alf. B. B. 163a; לְעֵיין Ber. 5b; לִיצַיִת B. M. 32a; לִיקַיִים Sanh. 93b; לִיטַיִים puts on, Yômâ 78b.

2d sing. masc.: תִּבְהִיט M. Q. 9b; תִּקַּיִים 'Er. 54a.<sup>3</sup>

1st sing. com.: נִאֲקַיִים Taan. 21a.

3d plur. masc.: לְדַהֵינָה B. M. 30b, B. B. 43a; לִיהֵינָה Hag. Hattalmûd, *ibid.*; נִיהֵינָה B. M. 42b; נִיהֵינִי M. MS. B. B. 43a; נִיפַיִיסָה cast lots, Yômâ 22a; נִשְׁיֵימִי estimate, B. Q. 96b.

1st plur. com.: נְעֵיין Sabb. 30b; נְקַיִים Taan. 21a; לְעֵינֵינוּ MM. Taan. 12b (§233).

IMPERATIVE.—§509. Sing. masc.: עֵיין Ber. 25a; קַיִים B. B. 159b.—Plur. masc.: קַיְמוּ Keth. 19a; דַּהֵינוּ Sanh. 31b; זַיְקוּ Hull. 109b; סַיְרוּ examine, 'Ar. 21b.

INFINITIVE.—§510. a) qattûlê: עֵינִי Sabb. 9b, Ned. 77b; תִּיבִי M. Q. 25a; לְכוּנִי Ber. 17a; לְסַעֵי (= לְסַיְעִ) V. L. Hull. 10a.

b) maqattâlâ: לְמַסְיֵמָה to put on, Gitt. 56b; לְמַדְהֵינָה R. H. 16a; לְמִיִּדְהֵינָה M. MS. *ibid.*; לְמִיִּדְהֵינָה Yeb. 65a).

ACTIVE PARTICIPLE.—§511. Sing. masc.: a) מְצַיֵין adorns, Ber. 30b; מְטַיֵיט blots, B. B. 163a; מְדַהֵיין Ned. 50b; מְקַיֵים M. Q. 2b; מִיקַיֵים Ned. 4a; מְחַיֵיב *ibid.* 7b.—מְדַהֵיר R. H. 9b; מְסַיֵיע Ned. 18a.

b) מְזַוֵיר rolls about, Bekh. 44a; מְדַוֵיר 'Arûkh R. H. 9b; מִידְוֵיר eds. B. B. 73a.<sup>4</sup>

Sing. fem.: מְתַיֵבָה B. Q. 108a; מְסַיֵיעָה Qidd. 73a.

Plur. masc.: מְסַיֵימִי B. Q. 59a; מְנַיֵידי Hag. 3a; מְדַהֵיטי Pes. 30b; מִיִּדְהֵיטי MSS. *ibid.*; מְדַהֵירי R. MS. B. Q. 113b; מְעַיֵינָה M. Q. 14b, B. M. 17a; מְחַיֵיבוּ B. B. 5b.—מְכוּנֵי Yômâ 28b.

PASSIVE PARTICIPLE.—§512. Sing. masc.: מְחַיֵיב B. Q. 72a; פַּיֵים B. B. 23a.

<sup>1</sup> סַיְמָה HG. ed. pr. 88b; פַּיְמָה *ibid.* 110a.

<sup>2</sup> עֵינֵינוּ TG. ed. Harkavy, §555 (legal style).

<sup>3</sup> תִּקַּיִים TG. ed. Harkavy, §1.

<sup>4</sup> מְעַיֵיק Igg. Šerîra, ed. Goldberg, p. 36.

*Sing. fem.*: מְקַיְיֶמָה Qidd. 65b; מְטַיְיֶבָה *trimmed*, Men. 88b.

*Plur. masc.*: מְצַיְיֶנִי Ned. 20b; מְחַיְיֶבִי Ber. 54a; מְסַיְיֶעִין B. B. 21a.

*Plur. fem.*: מְזַוְוֶרֶן Bekh. 44a; מְכַוְוֶנָן Pes. 111a.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—*Active Participle*.—§513. a) מְפַיְיֶסְנָא Sanh. 96b, B. Q. 84a; פַּיְיֶסְנָא Gitt. 30a.

b) מְחַיְיֶבֶת B. M. 43a; מְעַיְיֶנֶת A. Z. 9a; פַּיְיֶסֶת B. B. 6a.

c) מְעַיְיֶנֶן Meg. 30b; מְעַיְיֶנָן A. Z. 4a; מְעַיְיֶנָא Sanh. 18b, B. M. 77a; מְקַיְיֶמֶן Gitt. 82a.

*Passive Participle*.—§514. a) מְחַיְיֶבְנָא Qidd. 8b.

b) מְחַיְיֶבֶת Ber. 16a.

#### EXAMPLES FOR APH'ĒL.

PERFECT.—§515. *3d sing. masc.*: a) אוֹבִיר Ned. 72a; אוֹבִיר B. M. 104b; אוֹדִיק *ibid.* 67a.—אוֹקֵם *taught, explained*, Hôr. 13b.

b) אִיזִיל 2 R. MS. B. M. 65a; (אִיחַיְיָהּ *he objected to him*, B. Q. 106 *passim*).

c) אִחִיל B. B. 23a; אִחִיךָ Sôtā 13a, Ber. 18b; אִמִיר *he exchanged*, Tem. 17a, Hull. 41b; אִלִישׁ *kneaded*, Qidd. 46b.<sup>1</sup>—אִרַח *he smelled*, Ber. 43a; אִנַח Sabb. 48a, 154a; אִנַה B. Q. 105a.

*3d sing. fem.*: אִחְלָה B. B. 144a; אִרְחָא Yôm. 82b.

*2d sing. masc.*: אִחִיכָתָ Gitt. 68b; [= אִחְכָתָ SM. No. xcv. (voc.)].

*1st sing. com.*: אִנְחִי I placed, B. B. 167a.

*3d plur. masc.*: a) אוֹקִימוּ M. MS. R. H. 24a, A. Z. 50a, אוֹקִמוּ Sanh. 7b.

b) אִחִיכוּ Ber. 19b, Nidd. 50b; אִחִילוּ Ber. 12b; אִדִידוּ Nidd. 20a; אִנְחוּ Yeb. 46a; אִטְחוּ Zeb. 95b.

c) אִחִילוּ B. B. 23a.

*2d plur. masc.*: אוֹקִימְתוּן Hôr. 10b; אוֹקִמְתוּ 'En Y. *ibid.*

*1st plur. com.*: אוֹקִימֶנָן Šebu. 24b; אוֹקִימֶן B. Q. 10b, אוֹקִימֶנָא B. M. 85b; אוֹתְבִינָא Sabb. 121b; אוֹתְבִינָא M. MS. *ibid.*; אִקִימְנָה C. MS. Zeb. 66b); אִנְחָנָא B. B. 74b.

IMPERFECT.—§516. *3d sing. masc.*: לוֹקִים Ned. 79a, Ber. 5b; לִינִיָּהּ Men. 94a; לוֹתִיב R. H. 28b; לִינָח 'Er. 64a, A. Z. 28b, נָחָא A. Z. 28b.

<sup>1</sup>This form is perhaps Qal with prothetic א.

1st sing. com.: אֹקִים B. M. 105 a.<sup>1</sup>

3d plur. masc.: לֹקְמוּ B. B. 32 b, O. MS. Sabb. 134 a; לֹקְמֵי B. B. 32 b; נִירְחוּ Ber. 53 a; נִינְחוּ Taan. 15 b; לִימְרוּ Zeb. 6 a, נִימְרוּ C. MS. *ibid.*; לִנְפוּ Men. 94 a.

2d plur. masc.: תִּחְיֶיכוּ Ber. 19 b, Nidd. 50 b; תִּצְיֶיחוּ A. Z. 38 b, תִּחְתְּבוּ Hull. 141 b.

1st plur. com.: נוֹקִים Macc. 16 b.

IMPERATIVE.—§ 517. *Sing. masc.*: אֹקֵר Šebu. 31 a; אֲצִיחַ listen, B. B. 74 a.

INFINITIVE.—§ 518. a) 'aqtûlê: אֹקְמוּ A. Z. 50 b, M. MS.; לְאוֹנוֹמֵי Alfāsî 'Er. 103 b; לְאוֹקְמֵי Yeb. 24 b *passim*; אֹרוֹקֵי to empty, A. Z. 58 b; אֹזְזֵי, אֹזְזֵי, B. M. 65 a; אֹזְזֵי 2 R. MS. B. M. 77 b; אֹפוֹסֵי casting lots, Succā 55 b; אֹחוֹקֵי B. Q. 17 a; אֹרוֹחֵי Sabb. 146 b; אֹנוֹחֵי Keth. 47 b; אֹזְזֵי Hull. 38 a; אֹמְרוֹי Tem. 7 a, Hull. 41 b, Zeb. 6 a; אֹימְרוֹי Tem. 10 b.<sup>2</sup>

b) 'aqtûlâ: לְאוֹקְמָא B. M. 85 b.

c) 'aqtûl: אֹחוֹךְ B. Q. 117 a.

d) 'aqtâlâ: לְאִתְחַתָּא Sôtâ 33 a (Palestinean).

e) maqtûlê: מִמְרוֹי V. L. to Zeb. 5 b.

ACTIVE PARTICIPLE.—§ 519. *Sing. masc.*: a) מְחַיֵּב Ned. 18 a and frequently; מְמַיֵּר Tem. 7 a; מְטַיֵּב Taan. 24 b; מְמַיֵּךְ Ber. 54 b; מְנַיֵּד Sanh. 95 a; מְרַח *ibid.* 39 b; מְנַח Sabb. 6 a; מְחַיֵּיךְ Ned. 50 b (§ 80).

b) מֹקִים Meg. 2 b; מֹזְזֵי B. M. 65 a, 77 b; מֹבִיר B. B. 29 a; מֹחַיֵּב M. Q. 13 a and frequently; מֹקֵם M. MS. Sabb. 71 b; מֹבֵיר B. B. 29 a; מֹרַח Sanh. 39 b, Ber. 43 b.

c) מִימְרֵי Tem. 3 b, 10 b, Zeb. 6 a; מִירַח Sabb. 110 a; מִיחַיֵּב Men. 103 b, Tām. 35 b.

*Sing. fem.*: מְנִיפָא M. Q. 17 b; מְנַחָא Ber. 62 a; מֹקְמָה 'Ar. 25 b.

PASSIVE PARTICIPLE.—§ 520.—*Sing. masc.*: מְאֹוֹס, מְאֹוֹס soiled, eds. B. Q. 18 a; מְנַחָא Yeb. 46 a, B. B. 55 a.

*Sing. fem.*: מְנַחָה Ber. 25 b.<sup>3</sup>

<sup>1</sup> אֹבִיר *HG.* ed. pr. 98 b; אֹזְזֵי *TR.* II. 34.

<sup>2</sup> אֹחוֹךְ *SM.* No. xxv. (voc.).

<sup>3</sup> מְאִיָּסָא *Še'el.* § 96; מֹקְסָא *HG.* Hilech. Niddā (√רִיס).

*Plur. masc.:* מְנַחֵי Succā 26 a; מוֹקְמֵי, מוֹקְמֵי, M. MS. B. B. 69 a.

*Plur. fem.:* מוֹקְמֵי put up, B. B. 69 a;<sup>1</sup> מְאִיֶּסֶן (וְרֵס־) soiled, Sabb. 46 a.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—*Active Participle.*—§521. a) מוֹקְמֵינָא I explain, Zeb. 103 a; מוֹרְהֵינָא I smell, Keth. 49 a; מְנַחֵנָא I lay, Ber. 30 b; מוֹבְרֵנָא B. M. 104 b; מְהֵיִיכְנָא M. Q. 17 a.<sup>2</sup>

b) מוֹקְמֵי Hôr. 3 a, B. B. 72 a; מוֹחְבֵי Sabb. 21 a; מְהֵיִיכֵי Sanh. 107 b, Gitt. 46 a.—מוֹקְמֵי 'Er. 50 b, Men. 90 a.

c) מוֹחְבֵינֵן Qidd. 50 b; מְנַחֵינֵן Hull. 47 b, Yeb. 76 a; מוֹקְמֵינֵן Nidd. 5 a.

d) מוֹקְמֵינֵי Sanh. 44 b.

#### EXAMPLES FOR ITHP<sup>E</sup>ĒL.

PERFECT.—§522. 3d sing. masc.: a) אִתְעָר awoke, Ned. 30 a; Gitt. 68 a; אִתְחַן Hull. 14 a; אִתְדַר Qidd. 50 a; אִתְמַח Gitt. 69 a.<sup>3</sup>

b) אִיסְתַּיֵּשׁ shyed, became mad, Ned. 41 a.

c) אִתְצוּד 'Er. 39 b, 40 a.

3d sing. fem.: אִתְנַחֵא was pleasing, Qidd. 45 b.

3d plur. masc.: a) אִתְרוּסֵי Sabb. 124 b; אִתְרוּסֵי ed. Soneisso *ibid.*

b) אִתְדוּן R. H. 16 a; אִתְרוּסֵי O. MS. Sabb. 124 b.<sup>4</sup>

IMPERFECT.—§523. 3d sing. masc.: לִיתְעָר 'Er. 104 a; לִיתְנַחֵ rests himself, Sabb. 155 a; לִיתְרוּסֵ Sabb. 75 b.

3d sing. fem.: לִיתְבִּיר became fallow, B. M. 107 a; לִיתְזִיל B. M. 66 a.

3d plur. masc.: לִיתְצוּדֵי Sabb. 43 b; לִיתְזוּלֵי B. B. 42 a; לִיתְצוּדֵי M. MS. B. B. 141 a.

3d plur. fem.: לִיתְזוּלֵי B. B. 141 a; לִיתְרוּסֵי Yoma 59 a; לִיתְצוּדֵי M. MS. Sabb. 43 b (§216).

INFINITIVE.—§524. a) 'itqatûle: אִתְנוּחֵי Qidd. 45 b; לְאִתְעָרֵי Ber. 4 a; אִתְנוּפֵי Yeb. 63 a; אִתְמוּחֵי Gitt. 69 a; אִתְצוּדֵי 'Er. 39 b, Nidd. 45 a; לְאִתְזוּלֵי Sanh. 26 b.

<sup>1</sup> מְנַחֵן Alfasi Bêqā 27 b.

<sup>2</sup> מְהֵיִיכְנָא Alfasi M. Q. 17 a.

<sup>3</sup> √ מוֹחֵ = √ מוֹחֵה ; cf. Hebrew form גִּימְוִחַ Yoma 75 b.

<sup>4</sup> אִתְרוּסֵי (= אִתְרוּסֵי = אִתְרוּסֵי) Še'el. §88.

b) 'ithqatūlan, 'ithqatīlan: אִתְּנוּפָן 'En Y. Yeb. 63a; אִתְּנוּפָן *ibid.*, commentary עַץ יוֹסֵף.

PARTICIPLE.—§525. *Sing. masc.:* a) מְתַנֵּחַ Hull. 45a; מְתַוֵּס F. MS. B. Q. 18a; מְתַדָּר 'En Y. Qidd. 50a.

b) מְדוּרֵל *is irrigated*, B. B. 8a, 12b.

*Sing. fem.:* מְתַדְנָא R. H. 16a; מְתַזְנָא Keth. 52b, Qidd. 4a, מְתַזְלָא Gitt. 88a; מְתַזְנָה Ned. 83b.

*Plur. masc.:* מִיתְדָּרְשִׁי *are tread upon*, B. B. 101a, C. MS. M. Q. 25a; מְתַצְדֵי Nidd. 45a; מְתַוֵּסִי, מִיתְוֵסִי, Pes. 65b.

*Plur. fem.:* מְתַזְנֵי Keth. 52b; מִיתְוֵסֵי Yômâ 53a; מִיתְוֵסֵיִן Sabb. 46a.

#### EXAMPLES FOR ITHPA<sup>AL</sup>.

PERFECT.—§526. *3d sing. masc.:* a) אִתְּיִיר Ber. 17b; אִתְּיִיב B. M. 30b; אִתְּיִיבִים Ber. 36a, B. M. 108a; אִתְּיִיבִיט B. Q. 113b (§80); אִתְּיִיבֵי Hull. 95a.

b) אִתְּיִיבֵי Bekh. 60a.

c) אִתְּיִיבֵי A. Z. 11a.

*3d sing. fem.:* אִתְּיִיבֵיִת Ned. 50b; אִתְּיִיבֵיִת Keth. 85a; אִתְּיִיבֵיִת M. Q. 18a; אִתְּיִיבֵיִת Meg. 14b; אִתְּיִיבֵיִת Gitt. 30a.

*2d sing. masc.:* אִתְּיִיבֵיִת B. M. 30b; אִתְּיִיבֵיִת Sôtâ 35b.

*1st sing. com.:* אִתְּיִיבֵיִנִי Qidd. 81b.<sup>1</sup>

*3d plur. masc.:* a) אִתְּיִיבֵיִן M. Q. 26a.

b) אִתְּיִיבֵיִן A. Z. 11b.<sup>2</sup>

*1st plur. com.:* אִתְּיִיבֵיִנָא *becomes incumbent on me*, M. Q. 26a.

IMPERFECT.—§527. נִתְּיִיב Ker. 2b; לִיתְּיִיב R. H. 24b, Gitt. 55b; תִּתְּיִיב R. H. 15a; תִּתְּיִיבִים Gitt. 18a; תִּתְּיִיבִים 'Er. 54a; תִּתְּיִיבִים Meg. 14b; תִּתְּיִיבִים M. Q. 9b; לִיתְּיִיבו R. H. 29a, Bekh. 56b.

IMPERATIVE.—§528. אִתְּפִירֵי *become ye converts to Judaism*, A. Z. 64a.

INFINITIVE.—§529. a) 'ithqattûlê: אִתְּיִיבֵי Sanh. 18b, לִיתְּיִיבֵי Gitt. 56a; לִיתְּיִיבֵי, לִיתְּיִיבֵי, Yeb. 34a; אִתְּיִיבֵי M. MS. Hull. 13a; לִיתְּיִיבֵי Šebu. 25b.

b) 'ithqattûlâ: אִתְּיִיבֵי Sanh. 47a.

<sup>1</sup> אִתְּיִיבֵיִנִי *Igg. Šertrâ* 32; אִתְּפִירֵיִת *TG. ed. Harkavy*, §436.

<sup>2</sup> אִתְּיִיבֵיִן *TG. ed. Harkavy*, §233.

PARTICIPLE.—§530. מִיִּפְיֵן Ker. 20*a*; מִיִּעֲפֵן doubled, M. MS. Hull. 51*b* (passing into ע"ע); מִיִּפְוֹנָה Yeb. 53*b*; מִיִּפְיִרָא Yeb. 23*a*; מִתְקַיְיֵמִי B. B. 112*a*; מִתְקַיְיֵמִין Hull. 92*a*; מִיִּפְיִרֵי Gitt. 85*a*; מִתְפְּוֹנֵן 'En Y. Pes. 111*a*.—With enclitic pronouns: מִיִּפְיִנָּא Sabb. 131*b*; מִתְחַיְיִבְנָא Qidd. 13*a*; מִיִּתְחַיְיִבְתָּ Gitt. 56*a* Succā 25*b*; מִסְתְּחַיְיִעַת Sanh. 67*b*.

VERBS ל"א, ל"ו, AND ל"י.

§531. *a*) Verbs ל"א retain their ל in a few cases; verbs ל"ו only in two examples of one stem (§§ 539, 547); in all other cases both have become ל"י verbs.

*b*) Intransitive structure still appears in a few verbs (§§ 535–6). Feminine forms like those given under §536*a* may also, for all we know, be of intransitive structure.

*c*) The vowel before the affirmatives of the perfect is less certain than the vocalization of other parts of the verb, as little help can be derived on this point from traditional pronunciation.

*d*) The insertion of an ל to preserve an *i*-vowel is exceedingly rare in our printed editions, but occurs with more frequency in MSS. and in Gaonic literature.

*e*) Some verbs in the Qal and in the Ithp<sup>o</sup>ēl have קמץ after the first stem-consonant instead of ševā, a phenomenon we have met with also in the strong verb.<sup>1</sup> We might call it a Hebraism. To what extent and with what consistency such usage prevailed is difficult to tell.

ENDINGS OF THE PERFECT QAL.—§532. *3d sing. masc.*—In verbs of transitive structure the ending is *ā* or *āi*. The latter is an analogical formation after the derived stems, where *āi* is a diphthongization of *i*. In verbs of intransitive structure the ending is *i*.

*3d sing. fem.*—The ending in verbs of transitive structure is *āiāt*, *āiā*, *āt*, and *ātā*; in verbs of intransitive structure, *iīā*, *i'ā* *itā*, *ai*. The last form is difficult to explain.

*2d sing. com.*—The ending is *ēt*, *āit*, *āt*, *e*, in verbs of transitive structure; *it* in those of intransitive structure. The ending *āt* is shortened from *ait*.

*1st sing. com.*—The ending is *eti*, *et*, *e*, *āi* (§80).

<sup>1</sup> Cf. §§84, 231, 286.



*3d plur. masc.*—The traditional pronunciation of this ending is *û*, not *ô*, as would be expected. This is supported by the vocalization of the C. MSS. (§573) and must be inferred from such forms as פִּסְרִי (§567), אֲמַטְרִי (§573), and אֲיִנְבְּרִי (§585), where we evidently have the diphthongization of *û* to *ûi*, as in Neo-Syriac.<sup>1</sup> In a few cases we have *ûn*.

*3d plur. fem.*—The ending is *aîân*, *aî*. But the last form is doubtful. It may be the singular used for plural.

*2d plur. masc.*—The ending is *êtûn*, *êtû*.

*1st plur. com.*—The ending is *ênâ*, *ênân*, *ên*, *ênû*, *ân*. The last is shortened from *aîn*.

ENDINGS OF THE OTHER PARTS OF THE QAL.—§533. *Imperfect.*—The forms without affirmatives end in *ê*. In a few cases we find *â*, just as in the infinitive. Second fem. sing. ends in *îin*. Second and third plur. masc. end in *ûn*, *û*, and *ê* (§532); third plur. fem. in *îân*. The ending *ê* is probably masculine.

*Imperative.*—Sing. masc. ends in *î* or *â*. The last ending may be a shortening of *âi*. But compare note 2 to §550. Sing. fem. ends in *âi*. Plur. masc. has *û*.

*Infinitive.*—The usual form of the infinitive, as in the other verbs, is *miqtal*. It occurs here in two forms: ending in *ê* and in *â*. The first comes from *י"ל* verbs, the latter from *ל"י* verbs.<sup>2</sup>

*Participles.*—The ending of the sing. masc. is *ê*, at times diphthongized to *âi*. The sing. fem. ends in *â*. The usual ending of the plur. masc. is *û*, less frequently *ê* and rarely *ên*. Whether forms ending in *י"ל* are masculine and are to be vocalized *י"ל*, or are feminine, is impossible to tell. The same difficulty obtains with the ending *ל"י*. It may be a shortening of *âin* and may be the feminine *ân*. Feminine plural ends in *îân*.

DERIVED STEMS.—§534. The perfect in the derived stems differs but slightly from that of Qal. Sing. masc. has usually *î*, rarely *â*.<sup>3</sup> Sing. fem. has never *ât*, but instead it has at times *â*. Imperfect, imperative, and participles do not differ in their endings from Qal. The infinitives are formed just as from strong verbs.

<sup>1</sup> Cf. also §449, n. 1, and §583, n. 1. These forms may, however, be explained by analogy of strong verbs (§231).

<sup>2</sup> Cf. Barth, *NB.*, §162*d*. In the discussion of the infinitive ending *י"ל* (§222) I have overlooked Barth's correct explanation of this ending by analogy of verbs *ל"י*. I am inclined to think that the infinitive ending *ל"י* is by analogy of verbs *י"ל*.

<sup>3</sup> The vocalization *ל"י*, as in Palest. Aramaic, is unknown to tradition.

*Qal, Pa'ēl, Aph'ēl, Ithpe'ēl, and Ithpa'al.*

	QAL.	PA'ĒL.	APH'ĒL.	ITHPE'ĒL.	ITH-PA'AL.
<b>PERFECT—</b>					
Sing. 3d masc. . .	מָטָא	מָטִי	אֲמָטִי	אִימָטִי	אִימָטִי
3d fem. . .	מָטָא	מָטָא	אֲמָטָא	אִימָטָא	אִימָטָא
	מָטִיא	מָטִיא, (ט)	אֲמָטִיא	אִימָטִיא	—
2d com. . . .	מָטִית	מָטִי[תִּי]	אֲמָטִית	אִימָטִית	—
1st com. . .	מָטָא	מָטָא	אֲמָטָא	אִימָטָא	אִימָטָא
Plur. 3d masc. . .	מָטוּ	מָטוּ	אֲמָטוּ	אִימָטוּ	אִימָטוּ
3d fem. . . .	מָטִינָן, מָטָא	מָטָא	—	אִימָטִינָן	—
2d masc. . .	מָטִיתוּ	—	אֲמָטִיתוּ	—	—
1st com. . .	מָטִינָא, —	—	אֲמָטִינָא, —	אִימָטִין	—
	מָטִין, מָטִין				
<b>IMPERFECT—</b>					
Sing. 3d masc. . .	לִימָטִי	לִימָטִי	לִימָטִי, לִי	לִימָטִי	לִימָטִי
3d fem. . . .	תִּימָטִי	תִּימָטִי	תִּימָטִי	תִּימָטִי	תִּימָטִי
2d masc. . .	תִּימָטִי	תִּימָטִי	תִּימָטִי	תִּימָטִי	תִּימָטִי
2d fem. . . .	—	—	—	תִּימָטִי	—
1st com. . .	אִימָטִי	אִימָטִי	אֲמָטִי	אִימָטִי	—
Plur. 3d masc. . .	לִימָטוּ	לִימָטוּ	לִימָטוּ	לִימָטוּ	לִימָטוּ
3d fem. . . .	—	—	—	לִימָטִיאן	—
2d masc. . .	תִּימָטוּ	תִּימָטוּ[ן]	תִּימָטוּ	תִּימָטוּ	תִּימָטוּ
1st com. . .	נִימָטִי	נִימָטִי	—	נִימָטִי	—
<b>IMPERATIVE—</b>					
Sing. 2d masc. . .	מָטִי	מָטִי	אֲמָטִי	אִימָטִי	אִימָטִי
2d fem. . . .	מָטָא	—	אֲמָטִי[ן]	אִימָטִי	אִימָטִי
Plur. 2d masc. . .	מָטוּ	מָטוּ	אֲמָטוּ	אִימָטוּ	—
INFINITIVE . . . . .	מָמָטִי, — טָא	מָטוּי	אֲמָטוּי	אִימָטוּי	אִימָטוּי
<b>PARTICIPLE—</b>					
Active, sing. masc.	מָטִי	מָמָטִי	מָמָטִי	—	—
fem. . . . .	מָטִיא	מָמָטִיא	מָמָטִיא	—	—
Passive, sg. masc.	מָטִי	מָמָטִי	—	מִימָטִי	מִימָטִי
fem. . . . .	מָטִיא	מָמָטִיא	—	מִימָטִיא	מִימָטִיא

## EXAMPLES FOR QAL.

PERFECT.—3d sing. masc.—§535. a) **בָּעָא** Ned. 36b; **תָּזַא** *ibid.* 23a; **שָׂרָא** *ibid.* 7b, 22b; **מָטָא** M. Q. 12a; **טָשָׂא** *he hid himself*, Taan. 29a; **טָעָא** Macc. 12a; **תָּאנָא** B. B. 91a, Qidd. 71a (§531e);<sup>1</sup> **אִיטָשָׂא** A. Z. 70a (§87).<sup>2</sup>

b) **תָּזָא** M. MS. B. M. 85b; **תָּלָא** *ibid.* 128a; **מָטָא** *ibid.* B. Q. 112b.

c) **שָׂתָא** Ned. 77a; **סָרָא** *was spoiled*, *ibid.* 50b; **סָגָא** *it sufficed*, Keth. 95b, Taan. 32a; **אָשָׂתָא** Sabb. 141a; **אִימָצָא** *was able*, Keth. 62a; **אִיסָר** M. MS. Taan. 7a; **אִיזָן** K. MS. Sanh. 106a; **אִיזָן** Sanh. 106a (§87).<sup>3</sup>

3d sing. fem.—§536. a) **תָּנִיָּה** *she learned*, Pes. 62b; **תָּזָה** Taan. 25a; **תָּזָה** R. H. 26b;<sup>4</sup> **מָטָה** B. M. 86a; **רָמָה** Ned. 51a; **תָּנִיָּה** *repeated*, Qidd. 81b.

b) **שָׂרָה** *she untied*, Yeb. 39b; **תָּזָה** Meg. 16a, B. B. 3b; **רָמָה** Ned. 50b; **מָטָה** B. Q. 115a;<sup>5</sup> **מָטָה** Alfasi *ibid.*;<sup>6</sup> **בָּנָה** *she built*, 'En Y. Taan. 25a.<sup>7</sup>

c) **תָּזָא** Taan. 25a; **סָנָא** *she went*, B. B. 79b.

d) **סָנָה** Macc. 8a; **סָנִיָּה** *she hated*, Sabb. 26a; **בְּרִיָּתָה** *she became healthy*, Alfasi Gitt. 45b; **שָׂהִיָּתָה** *she waited*, Yeb. 121b.

2d sing. com.—§537. a) **קָרִיתָה** Sanh. 113b; **תָּנִיתָה** R. H. 22a; **קָלִיתָה** *thou didst burn*, Sanh. 96a; **קָנִיתָה** B. B. 59a; **קָנִיתָה** 'En Y. *ibid.*; **שָׂנִיתָה** *thou didst learn*, B. Q. 17b.<sup>8</sup>

b) **טָפַתָה** *thou didst give more*, B. M. 83a.<sup>9</sup>

c) **צָבִיתָה** *thou didst want*, Taan. 29a; **שָׂהִיָּתָה** *thou didst tarry*, Ber. 24b.

1st sing. com.—§538. a) **בָּנִיתָה** Taan. 25a; **תָּזִיתָה** 'Er. 40b; **בָּעִיתָה** Sabb. 140a.

<sup>1</sup> The explanation of **תָּנָא** given by Jastrow, *s. v.* **בָּרַי**, is incorrect.

<sup>2</sup> **תָּאנָא** SM. No. VII. (voc.); **תָּאנָא** Seder R. 'Amrām, p. 8; **בָּעָא** SM. No. VII. (voc.); **מָטָא** *ibid.* No. XXV. (voc.); **עָרָא** *ibid.* No. XXVIII. (voc.).

<sup>3</sup> **אִיזָן** *she committed adultery*, seems to be shortened rather from an original masculine form than from a feminine form.

<sup>4</sup> Cf. **מָטִיתָה** Kethib in Dan. 4:21.

<sup>5</sup> This form might be masculine for feminine; but cf. similar Mandaic forms before enclitica, Nöldeke's *MG.* §191. The apocope of **תָּ** presupposes a shortened form **מָטָה**.

<sup>6</sup> **בָּכָתָה** *she wept*, SM. No. CLIV. (voc.).

<sup>7</sup> Cf. Nöldeke, *MG.* §191.

<sup>8</sup> **בָּנִיתָה** SM. No. xciv. (voc.); **בָּעִיתָה** *ibid.* No. CCXIII. (voc.).

<sup>9</sup> Cf. the *qerê* to Dan. 4:19.

b) *סָפִיִּי* *I gave to eat*, Hull. 95 a; *חָזְאוּ* Ber. 10 a, 56 b; *בָּלֵאִי* *I emigrated*, Pes. 49 b; *קָלֵאִי* B. Q. 98 a; *שָׁנֵאִי* *ibid.* 17 b; *תָּלֵאִי* Ber. 57 a; *קָנֵאִי* Keth. 82 b.<sup>1</sup>

3d plur. masc.—§ 539. a) *בָּעִי* Macc. 3 b; *חָזוּ* *ibid.* 5 a; *בָּלוּ* *pine away*, Ber. 6 a; *טָשׁוּ* *ibid.* 54 b, Sabb. 33 b, Taan. 24 a; *בָּכּוּ* *they wept*, Ber. 5 b; *שָׁרוּ* Ned. 8 a, 77 b; *רָמוּ* *ibid.* 25 a; *בָּעִין* Taan. 25 a; *תָּנוּ* *they learned, taught, passim.*<sup>2</sup>

b) *חָטְאוּ* *they sinned*, Sabb. 56 a; *מָלְאוּ* *they filled*, B. B. 73 b; *תָּהוּוּ* Nidd. 66 a.

3d plur. fem.—§ 540. *שָׁדְרוּן* *they threw*, Meg. 27 b; *מָלְאוּ* Meg. 11 b (in Ag. Esth. ed. Buber); *לָבְאוּ* *dried up*, M. Q. 11 a.<sup>3</sup>

2d plur. masc.—§ 541. *גָּלִיתוּן* Sabb. 116 b; *חָזִיתוּן* Ned. 65 a; *בְּעִיתוּן* Meg. 23 a; *בְּעִיתוּ* M. MS. *ibid.*; *חָזִיתוּ* B. Q. 117 a; *שָׁרִיתוּ* *ye have allowed*, Yeb. 37 a; *סָפִיתוּ* Hull. 95 b.

1st plur. com.—§ 542. a) *שָׁנִינוּן* Pes. 55 b; *חָזִינוּן* M. MS. Ber. 56 a; *תָּנִינוּ* M. Q. 25 a, Šebu. 30 b, Macc. 3 b; *שָׁנִין* Pes. 17 b; *גָּלִינוּן* *we were exiled*, Ber. 58 a; *גָּלִינוּ* M. MS. *ibid.*; *שָׁנִינוּ* M. Q. 13 b (§ 80).

b) *תָּנַן* *we have learned*, Ned. 5 a, *passim*; *חָזַן* *we saw*, Ber. 56 a; *בָּעַן* *we asked*, Ber. 21 a.

IMPERFECT.—3d sing. masc.—§ 543. *לִיְתִי* Ned. 2 b, 12 a; *לִיְבִעִי* *ibid.* 40 a; *לִיְקָנִי* *ibid.* 48 b; *לִיְחָזִי* *ibid.* 5 b; *לִיְקָרִי* Ber. 3 a; *לִיְגָלִי* Macc. 8 a; *לִיְבָנִי* M. Q. 7 a; *נִימְשִׁי* *washes*, Sabb. 140 b; *לִיְחָרִי* Ned. 40 a; *לִיְחָרִי* Ber. 55 b.<sup>4</sup>

3d sing. fem.—§ 544. *תִּשְׁרִי* *throws*, Sabb. 110 a; *תִּירְמִי* Ned. 51 a; *תִּסְגִּי* B. M. 86 b.

2d sing.—§ 545. *Masc.*: *תִּיחָזִי* M. Q. 9 b; *תִּיבִעִי* Ber. 49 a; *תִּשְׁרִי* Pes. 113 a; *תִּמְחִי* B. B. 120 a.

*Fem.*: *תִּיצְבִּיִין* *wantest*, Gitt. 85 b (legal style).<sup>5</sup>

1st sing. com.—§ 546. *אִישְׁרִי* Ber. 45 b; *אִיזְפִי* M. Q. 22 a; *אִיהָזִי* Sanh. 26 a; *אִישְׁתִּי* Pes. 107 a; *אִיגִנִי* Sabb. 110 b.

<sup>1</sup> *חָזִיתִי* HG. ed. pr. 69 d.

<sup>2</sup> *תָּאנְרוּ* Alfasi 'Er. 86 a; *מָאטְרוּ* *ibid.* Pes. 103 b.

<sup>3</sup> *חָזְאוּ* *they saw fit*, TG. ed. Harkavy, § 182.

<sup>4</sup> *יְחָרִי* Ber. 55 b.

<sup>5</sup> The three yōdhs are to prevent the reading *תִּיצְבִּיִין* 3d plur. fem.

3d plur. masc.—§547. a) לִיבְלוּ Sabb. 30b; לִיבְעוּ Taan. 24b; נִימְטוּ reach, *ibid.* 25a.<sup>1</sup>

b) נִיחַתְּוֵי Nidd. 66a.

2d plur. masc.—§548. תִּחַנְנוּ Ber. 8b; תִּחַלְנוּ Hull. 50a; תִּחַחוּ Ber. 62b; תִּיחַחוּ Sanh. 100a; תִּישַׁחוּ Sabb. 140b; תִּשְׁחִיבוּ *ibid.* 104b; תִּיחַחוּ (Sanh. 100a); תִּיזְכּוּ 'Er. 54b.

1st plur. com.—§549. נִחַחוּ Ber. 22b; נִשְׁחִי Pes. 103b; נִבְעֵי Yoma 69b; נִקְנֵי Gitt. 14b; נִעֲנֵי Ber. 31a; נִיזְכּוּ 'Er. 54b (cf. §233).

IMPERATIVE.—*Sing. masc.*—§550. a) שְׂדֵי Macc. 11a, Ber. 22a; שְׂתֵי *ibid.* 62b; תִּנֵּי Ned. 3a; תִּחֵי *ibid.* 77b; בְּעֵי *ibid.*; הֲרֵי carry, Meg. 28a.<sup>2</sup>

b) תִּחַלְנוּ throw on, Ber. 43b; שְׂדֵי throw, Hag. 15b, B. B. 155b; קְנֵה buy, Ber. 63a.<sup>3</sup>

*Sing. fem.*—§551. תִּחַחֵי rejoice, Pes. 69b; תִּחַחֵי Ned. 6b; שְׂדֵי Keth. 61b.

*Plur. masc.*—§552. שְׂרוּ M. Q. 17a; מְנוּ *ibid.* 22a; חִחוּ Hör. 12a; שְׂחוּ Sabb. 67b; אֲשַׁחוּ *ibid.* 41a (§87).

INFINITIVE.—§553. a) miqtal: a) מִישְׁדֵּי Macc. 11a; מִיטְעָא *ibid.* 12a; מִיחַחוּ Yeb. 4a; מִיִּקְרָא Ber. 3a; מִיגְנָא B. M. 66b; מִיפְעָא 'Er. 75b; מִירְבָּא Ber. 40b; מִלְקָא Zeb. 9a; מִשְׁחָה B. M. 86a. β) מִיחַחֵי Ned. 4b; מִיִּשְׁרֵי *ibid.* 8ab; מִיִּשְׂדֵי M. Q. 4a; מִיחַחוּ Macc. 6a; מִיבְנֵי *ibid.* 10b; מִיִּקְרֵי *ibid.* 18b.

b) miqtalā: מִשְׁחָה Pes. 113b; לְמִיחַחֵי Ker. 3a; מִקְנֵה, מִקְנֵה B. M. 47b; מִבְּעֵי Keth. 2a, Ber. 2b.

c) muqtal: מִוִּקְשָׁה Yeb. 40a; מִוִּמְחָא Sabb. 58a.

d) miqtalat: מִמְכַּפָּת Gitt. 62a (§222e).

e) iqtal: אִיתְנָא Bekh. 44a (§259j, n. 2).

f) qutulē: לְסַגְוֵי Sanh. 95a; לְחַחוּי A. Z. 38b; לְטְפוּי B. B. 93b; לְחַחוּי Ber. 11b; לְטְבוּי M. MS. Ber. 60b; לְעִרוּבֵי B. M. 40b.<sup>4</sup>

<sup>1</sup> יִפְנוּ are at leisure, Ned. 37b.

<sup>2</sup> שְׂחֵי HG. ed. pr. 68d.

<sup>3</sup> A form like קְנֵה may be explained as a shortening from קְנֵי = קְנֵי, or like the infinitive מִקְנָא and the imperative in the derived conjugations in Syriac, as a reminiscence of verbs לִיָּא or לִיָּי. But it is more probably a kind of precative perfect. Cf. §244b. The use of the third for the second person would offer no difficulty in our idiom.

<sup>4</sup> לְטְבוּי Hal. Pes., p. 80; לְמַחוּי TG. ed. Cassel, §7; עֲנוּי MV. 32; מִיִּעֲנֵה *ibid.* 31; מִעֲנֵה *ibid.* 34.

g) *miqtalan*: לְמִי־סָחַן *to bathe*, Pes. 118b. This form is uncertain, as the ending *-an* may also be the objective suffix 3d plur.

ACTIVE PARTICIPLE.—*Sing. masc.*—§554. בָּלִי Ber. 5b; תָּנִי Macc. 7a; שָׁתִי *ibid.* 16b; מִצִּי Ned. 19b; צָרִי *splits*, Hull. 123b;<sup>1</sup> בְּנֵאִי Sabb. 156a;<sup>2</sup> שְׂאֵנִי *is different*, Pes. 23a, *passim*;<sup>3</sup> בְּעִי C. MS. Meg. 12a (voc.); מִיִּילִי *fills*, MM. Sabb. 10b; מִיִּילָא *is full*, *ibid.* Taan. 24a (§80, and Nöldeke, *MG.* §22).

*Sing. fem.*—§555. עָמְיָא *gets dark*, Ber. 53b; דְּמִיָא Ned. 71b; מְשִׁיָא *washes*, *ibid.* 91a; בְּעִיָא Gitt. 84a; לְקִיָא *ibid.*; קְנִיָא Qidd. 7a; שְׂחִיָא M. Q. 4a; בְּרִיָא *let her get well*, Taan. 21b;<sup>4</sup> שְׂרִיָא Gitt. 83b; לְקִיָא Ned. 68a.

*Plur. masc.*—§556. a) בְּעִיָן Taan. 24b; בְּעִיָן *ibid.*;<sup>5</sup> קְרִי Sanh. 13b; עָנִי Sötā 48a; בְּכִי Sanh. 103a; תְּלִי Yalq. MS. B. Q. 113b; סְגִי *walk*, B. M. 44b.

b) דְּכֵן Pes. 116a; סְגֵן Sabb. 88b; תְּאֵנֵן C. MS. M. Q. 3b.<sup>6</sup>

c) קְרוּ M. Q. 12a, Ned. 49a, 52b; בְּעִי B. Q. 59b; שְׂחִי M. Q. 14b; רְמוּ *ibid.* 19a; מִצִּי Gitt. 38a; חֲזִי Succ. 20b.<sup>7</sup>

*Plur. fem.*—§557. a) בְּעִיָן Ned. 37b, 39b; סְגִיָן B. M. 45a; זְכִיָן Ber. 17a; קְשִׁיָן *ibid.* 25b; דְּמִיָן *ibid.* 20a; בְּנִיָן Sabb. 65a; מְלִיָן M. MS. Sabb. 62b.

b) תְּטֵאן B. B. 91b; מְלֵאן Sabb. 62b.

PASSIVE PARTICIPLE.—*Sing. masc.*—§558. a) מְלִי C. MS. Meg. 7a (voc.); צָלִי Ned. 51b; בְּעִי Ber. 16a; נְלִי M. Q. 28a; פְּלִי Nidd. 21a; חֲזִי (MSS. חֲזֵאִי) M. Q. 12b; שְׂרִי, סְנִי, C. MS. Meg. 25b (voc.); e. חֲזִיָא *fit*, Ber. 23a.—סְנֵאִי Meg. 25b; טִישָׂא *hidden*, M. MS. A. Z. 70a (passing into ע"ו).

<sup>1</sup> עֲאָנָה *HG.* 69.

<sup>2</sup> This is usually taken to be a nominal form בְּנֵאִי .

<sup>3</sup> Pronounce שְׂרִיָא with diphthongization (§80). For vocalization compare יִאֲתִיב (§432, n. 3) = *iaitēb*. These and other examples go to show that our traditional vocalization is younger than the fixed orthography of the text, a phenomenon not to be wondered at, since such pronunciation may be at least six hundred years later than the fixing of the text. In the light of this, the statement in §17 should be modified.

<sup>4</sup> For the imperative use of the participle *cf.* Nöldeke, *MG.*, p. 378; and Maclean, *op. cit.*, p. 142. *Cf.* also the frequent מְרִיָא and חֲזִיָא in the חֲזִיָא-formula.

<sup>5</sup> This may also be the fem. בְּעִיָן; *cf.* §234.

<sup>6</sup> בְּעִן *HG.* 277.

<sup>7</sup> קִאָבְעִי *SM.* No. LXXII. (voc.); בְּעִי *JQR.* IX. 682 (voc.).

b) *e.* דְּחֻיָּא *debarred, unfit*, Ber. 23a.<sup>1</sup>

*Sing. fem.*—§559. שְׁדִיָּא Sabb. 63b; שְׁרִיָּא Yeb. 8a, Ber. 36b; סְנִיָּא Pes. 113a; חֻיָּא M. Q. 18b; חֻיָּא Ber. 25a; בְּיָדָא, בְּיָדָא, Tem. 7a (§69); סְיָרָא TF. Ker. 6a.

b). בְּקִיָּאָה Hag. 5a, Qidd. 7b; בְּזִיָּא Pes. 110a.<sup>2</sup>

*Plur. masc.*—§560. a) שְׁדִיָּין 'Er. 44b; סְנִיָּין 'En Y. Ned. 50b; בְּלִיָּין Sabb. 156a; סְנִיָּין Meg. 14b; שְׁדִיָּין Ber. 61b, Yeb. 8a; שְׁבִיָּין *captives*, Qidd. 72b.<sup>3</sup>

b) חֻזָּה *fit*, Sabb. 124b; קְנוֹה B. M. 73a; סְנוֹה *homely*, Ned. 50b; קְרוּה *are gathered*, Yeb. 121a.

c) בְּרִיָּי Keth. 60b; בְּקִיָּאי Qidd. 30a.

*Plur. fem.*—§561. a) קְשִׁיָּין B. B. 84b; קְרִיָּין Ned. 37b, 38a; רְמִיָּין M. MS. Sabb. 138a; O. MS. *ibid.* רְמִיָּין.

b) *e.* שְׁבוּיָּתָא Qidd. 81a.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—*Active Participle.*—§562. a) בְּעִיָּנָא Sanh. 94b; בְּכִיָּנָא Keth. 103b; חֻיָּנָא Ber. 13b; סְנִיָּנָא *I hate*, Yōmā 9b; רְעִיָּנָא, צְבִיָּנָא, Yeb. 107b; קְרִיָּנָא, קְרִיָּנָא, *I read the Bible*, Qidd. 49b; שְׁדִיָּנָא *I sow*, Keth. 103b; שְׁהִיָּין Sabb. 37b.<sup>4</sup>

b) טְעִיָּת Nidd. 3b; חֻרִיָּת *carriest*, Meg. 28a; צְחִיָּת *art thirsty*, Ber. 62b; מְחִיָּת B. B. 17b; בְּנִיָּת M. MS. B. B. 4a.<sup>5</sup>

c) בְּעִיָּנָא *we must*, Ber. 9b; רְמִיָּין *ibid.* 7a; כְּפִיָּין Keth. 63b; חֻלִּיָּין Nidd. 4a; מְחִיָּין, מְצִיָּין, *ibid.* 7b; בְּעָנָא, בְּנָא, *we want*, C. MS. Zeb. *passim* (§83); נְצִיָּין M. Q. 16a; נְיִצִיָּין Alf. *ibid.* (§80); מְלִאָּיָא A. Z. 53b.<sup>6</sup>

d) בְּעִיָּתָהּ Sanh. 93a; חֻמִּיָּתָהּ Taan. 14b; שְׁדִיָּתָהּ A. Z. 72b.

*Passive Participle.*—§563. נְדִיָּנָא Ned. 7a.—בְּקִיָּיָא *we are skilled*, Qidd. 30a.

<sup>1</sup> שְׁהוּיָּהּ *kept*, HG. ed. pr. 134a.

<sup>2</sup> מְטִיָּאָה TR, II. 13.

<sup>3</sup> חֻזִּין Alfasi Bēqā 33b.

<sup>4</sup> בְּעִיָּנָא SM. No. xxviii. (voc.); זְכִיָּנָא TG. ed. Harkavy, §72; בְּעִיָּנָה TG. ed. Cassel, §91 (f.).

<sup>5</sup> בְּעִיָּתָהּ HG. 103.

<sup>6</sup> חֻזִּיָּנָה HG. 60; שְׁרִיָּין *ibid.* 100; בְּעָנָא *ibid.* 97; מְחִיָּין *ibid.* 207; חֻלִּיָּין *ibid.* 541; חֻזִּיָּין *ibid.* 525; מְיִיָּין *ibid.* 178 (§69); קְלִיָּיָא HG. ed. pr. 15b; חֻזִּיָּנָא TG. ed. Harkavy, §64; חֻזִּיָּנָא *ibid.* §78.

## EXAMPLES FOR PA"ĒL.

PERFECT.—§564. 3d sing. masc.: a) שָׁנִי C. MS. Meg. 14b (voc.); צָלַי *he prayed*, Ber. 21a; הִלָּי Ned. 50a; שָׁפִי Sabb. 98b; הִלָּי *he lowered*, M. MS. Zeb. 19a; בָּאָי B. B. 37a (with resolution of doubling).

b) לָנִי Keth. 72a; מִיָּדָא Sáb. 58a; מָחָה B. B. 39b.

3d sing. fem.: a) שָׁנִיָּא Yeb. 65b; מָחָהִי Keth. 68b.

b) גַּלְיָא A. Z. 28a; גַּלְיָא Meg. 13a.<sup>1</sup>

2d sing. com.: גַּלְיִית B. B. 5a; שָׁנִית *didst change*, B. M. 96b.

1st sing. com.: a) צָלִיתִי M. MS. Ber. 30b; eds. צָלִי.

b) שָׁנִיתִי *I answered*, Bêcā 22a; רָבִיתִי *I raised*, B. M. 109a; שָׁנִיתִי *I made*, Sabb. 156b; הִלָּיתִי Yeb. 92b.

3d plur. masc.: לָוּי Pes. 52b; שָׁוּוּ *they made*, Yeb. 34a; צָלוּ *they prayed*, Ber. 30b.

3d plur. fem.: זָנְאוּ *they committed adultery*, Keth. 101b.

IMPERFECT.—§565. 3d sing. masc.: a) לְגַלִּי Ber. 55b; לְיַמְלִי *ibid.* 6a; לְיַצְלִי *ibid.* 7b; לְיַרְצִי *makes expiation*, Zeb. 5a.

b) לְיַטְמֵא *makes unclean*, Hull. 70a.

3d sing. fem.: תִּרְבִּי *grows, raises*, B. M. 71a.

2d sing. com.: תִּרְבִּירִי Sanh. 97a.—תִּקְנֵא Pes. 113a.

1st sing. com.: אִישְׁנִי Sanh. 96a; אִינְסִי *ibid.* 96b; אִשְׁפִּי B. M. 15a; אִצְלִי Ber. 30a; אִנְרִי Taan. 25a.

3d plur. masc.: לְיַרְצֻוּ Zeb. 5a; לְיַמְלִי Sabb. 148a.

2d plur. masc.: תִּרְבֻּלוּ Ned. 40a; תִּרְפַּנוּ Sabb. 140b.


1st plur. com.: נִיִּתְתִּי *we lower*, Zeb. 54b.

IMPERATIVE.—§566. Sing. masc.: צָלִי Ber. 30a; שָׁנִי Pes. 62a; שָׁנִי Taan. 24a; סָמִי Sabb. 52a; שָׁפִי Gitt. 73a; נָסִי Sanh. 107b.

Plur. masc.: הִלְפוּ B. Q. 117a; פָּנּוּ Pes. 111b; פָּסוּ 'En Y. M. Q. 28b; גַּלְלוּ (= גַּלּוּ לִי) Sanh. 96b; פָּסוּ *cover yourselves*, M. Q. 28b (§532).<sup>2</sup>

INFINITIVE.—§567. a) qattûle: צָלוּי Ned. 49b, Ber. 7b; בָּזוּי Ned. 91a; גָּלוּי Sabb. 10b; תִּכְפוּי Ber. 20a; הִלָּוּי *ibid.*

<sup>1</sup> זָנְיָא HG. 327; שָׁנִיָּא *Se'el.* 121.

<sup>2</sup>There are a number of examples of Qal and Pa"ēl used where we should expect a reflexive form. Cf. the same phenomenon in Biblical Aramaic (Baer's *Daniel*, p. lix). The explanation given there is too mechanical. The solution is rather to be found in semasiological reasons. Cf. Hebrew הִלָּל Ps. 10:3 and פָּתַח in many cases, and Syr.  *auctibus agitatus est*.



57a; טמורי Zeb. 21a; לְשׁוּרֵי Qidd. 45b; רַבּוּרֵי C. MS. Meg. 13a (voc.); חרוּרֵי 'Arūkh A. Z. 38b; בְּאֲזוּרֵי B. B. 37a.<sup>1</sup>

b) qattūla: דְּחוּרֵיָא Šebu. 40b.

c) qattūl: רַפּוּרֵי B. B. 142a; לְצַלּוּרֵי Succ. 41b; לְשׁוּרֵי Sabb. 155a.

d) qittūl: גִּילּוּרֵי 'Er. 88a.

e) qattālū: (לְנַסְיֵיהֶן) Rašī Sanh. 101b).

f) qattalūt: (לְמַלְאוֹתֶיהָ) to fill it up, B. M. 105b).

g) maqattāla: לְמִידֵלֵיָא Qidd. 81a; (לְמִמְפֵּיָה) Sōtā 40a; לְמִמְפֵּיָה M. Q. 10a).

h) maqattal or maqattil: לְמַפְנֵי to ease oneself, Ber. 62a; מְמַלָּא or מְמַלָּא 'Er. 12a; (לְמִינְפֵּנְהוּ) Sanh. 101b).<sup>2</sup>

ACTIVE PARTICIPLE.—§ 568. *Sing. masc.*: מְזַפֵּי Ned. 36a; מְשַׁפֵּי *ibid.* 43b; מִירְצֵי Zab. 5a; מְעֵי Yeb. 71b; מְשַׁפֵּי B. Q. 24b; מְעֵיָא Hull. 53a.

*Sing. fem.*: מְכַלֵּיָא Sabb. 140b; מְגַלֵּיָא Ber. 59a; מְסַפֵּיָא *wgits longingly*, Keth. 62b; מְמַחֵיָא *ibid.* 11a; מְחַרֵּיָא *rakes*, Hag. 5a; מְטַמֵּיָא, מִיטַמֵּיָא, Bekh. 34b; מְשַׁדֵּיָא *throws*, R. H. 24a.

*Plur. masc.*: a) מְבַזֵּיָא Ned. 65a; מְצַלֵּיָא Ber. 30b; מְפַפֵּיָא Sabb. 140b; מִיטַמֵּיָא Pes. 97a; מְסַנֵּיָא Keth. 105b; מְצַלֵּיָא Ber. 30a; מְגַלֵּיָא Sabb. 18b.

b) מִיטַמֵּיָא M. MS. Pes. 97b.

*Plur. fem.*: מְדַפְּןֵיָא *observe cleanness*, Nidd. 66b; מְשַׁרְרֵיָא *sing antiphonically*, Sanh. 14a.<sup>3</sup>

PASSIVE PARTICIPLE.—§ 569. *Sing. masc.*: מְעַלֵּיָא or מְעַלֵּיָא Ned. 49b.<sup>4</sup>

*Sing. fem.*: מְגַלֵּיָא Sabb. 29b; מְדַלֵּיָא *is on high sea*, Ber. 57a; מְעַלֵּיָא Šebu. 45b; e. מְעַלֵּיָא Beṣā 32b.

*Plur. masc.*: מְעַלֵּיָא Sabb. 65a; מְחַפֵּיָא *covered*, Gitt. 58a; מְעַלֵּיָא Sabb. 109b, Ber. 10a.<sup>5</sup>

<sup>1</sup> The two last examples passing into ע"ע forms. The last example with resolution of doubling.

<sup>2</sup> מְצַלּוּרֵי, לְצַלּוּרֵיָא, Igg. Šertrā 24; לְמַסְמָא TG. ed. Cassel, §86; מְרוּרֵי HG. 30; לְצַלּוּרֵי TR. II. 10; *ibid.* 22; מְשׁוּרֵי TG. ed. Harkavy, §82.

<sup>3</sup> Cf. Syriac ܡܫܪܪܐ *antiphony*. The Samaritan שריר, which Heidenheim explains as a contraction of שרירי יתרה (Deutsche Vierteljahrsschrift für Englisch-theol. Forsch. u. Kritik, I., 406-7), probably has the same meaning, and must be vocalized שריר.

<sup>4</sup> The uniform orthography מְעַלֵּיָא speaks for the form מְעַלֵּיָא.

<sup>5</sup> מְעַלֵּיָא HG. 257.

*Plur. fem.:* מְשַׁפְּיִין are trimmed, B. B. 69a; מְעַלְּךָ Hag. 5a; e. מְעַלְּיָהָ Ber. 8a. Cf. § 226.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—*Active Participle.*—§ 570. a) מְטַמְּינָא Nidd. 20b; מְצַלְּינָא Ber. 8a; מְטַפְּינָא I give more, B. B. 107b; מְנַפְּינָא, מְיַפְּינָא, Sanh. 107a.

b) מְגַלְּחָא A. Z. 28a.

c) מְשׁוּיָנָן Succ. 48b; מְלֹוִיָנָן Sabb. 118a; מְכַפְּיָנָן Šebu. 3b; מְנַפְּיָנָן we deduct, B. M. 109a; מְמַלְּאִיָנָן 'Er. 12a; מְשַׁפְּיָנָן Qidd. 4b; מְדַמְּיָנָן B. B. 130b.<sup>1</sup>

d) מְטַמְּאִיָהוּ Nidd. 19b; מְדַמְּיָהוּ Ned. 30a; מְתַפְּיָהוּ Ber. 55a.

*Passive Participle.*—§ 571. מְעַלְּיָנָן we are better, Pes. 87b, Zeb. 55a.

#### EXAMPLES FOR APH'ĒL.

PERFECT.—§ 572. 3d sing. masc.: אֶהְיֶה Ber. 8a; אֶחָרִי *ibid.* 48a; אֶמְטִי Sabb. 110a; אֶחָזִי Qidd. 70b; אֶמְצִי M. Q. 28a; אֶרְצִי he counted, B. B. 48b; אֶבְרִי *ibid.* 155b.

3d sing. fem.: a) אֶחָזִיָּא B. Q. 99b; אֶהְיֶיָּא Yômâ 53b, Sanh. 93a.

b) אֶחָלָא she lit, Sabb. 26a; אֶיִתְלָא 'En Y. *ibid.*

2d sing. com.: אֶהְיֶיָּת B. M. 63b, A. Z. 14b; אֶחָוִיָּת Hag. 5a; אֶמְטִיָּת Sanh. 109a; אֶמְטִיָּת Ber. 9b; אֶמְטִי M. MS. *ibid.*; אֶהְיֶנָּת B. M. 84a; אֶמְטִתָּ Gitt. 37b.

1st sing. com.: אֶקְשִׁי I asked, Hull. 57b; אֶבְרִי B. Q. 36b; אֶחָזִי 'Er. 54b; אֶקְנָא B. M. 34b; אֶהְיֶנָּא A. Z. 14b; אֶמְטָא Sanh. 109a, B. M. 73b; אֶנְשָׂא Ber. 53b; אֶהְיֶיָּי H. MS. B. M. 84a.

3d plur. masc.: a) אֶמְטִו Sanh. 109a; אֶהְיֶוּ *ibid.* 99b; אֶחָזוּ Ber. 28a; אֶחָנוּ C. MS. Meg. 12a (voc.); אֶרְצוּ Hag. 14b; אֶחָזוּ Sanh. 109b; אֶיִפְלִי M. MS. A. Z. 74b; אֶמְטִו Sabb. 129a (§ 532); אֶחָוִיָּאוּ Yômâ 22b.<sup>2</sup>

1st plur. com.: אֶחָוִיָּנָא Hull. 110b; אֶרְמִינָא Sabb. 156b; אֶקְשִׁיָּנָן Hull. 139b.

IMPERFECT.—§ 573. 3d sing. masc.: לִלְקִי Qidd. 81a; לִשְׁקִי Bēçā 4a; לִימְצִי Taan. 29b; לִיבְרִי B. B. 155b; לִאֲשִׁרִי Qidd. 76b (§ 208, note); לִיחָרִי B. B. 167a.<sup>3</sup>

<sup>1</sup> מְצַלְּיָנָן TR. II. 1b; מְגַלְּיָנָן TG. ed. Cassel, § 91.

<sup>2</sup> אֶחָוִיָּו Igg. Šertrā 25.—אֶקְשִׁיָּו TG. ed. Harkavy, § 74.

<sup>3</sup> לִחָרִי Hag. 5b.

3d sing. fem.: תִּקְנֵי B. Q. 49b; תִּשְׁרֵי B. M. 71a.

2d sing. masc.: תִּחַיֵּי B. Q. 117a.

3d plur. masc.: לִירְצֵי R. H. 5b.<sup>1</sup>

2d plur. masc.: תִּחַלֵּי A. Z. 37b.

IMPERATIVE.—§ 574. *Sing. masc.*: אֲחֹרֵי M. Q. 22b; אֲמַטֵּי Pes. 104b, Yeb. 46a; אֲצַלֵּי Bêcā 15a; אֲסַפֵּי B. B. 21a; אֲיַבֵּי M. MS. Taan. 21b; אֲחֹרֵי B. Q. 116b.

*Sing. fem.*: אִתְּחַלֵּי *light*, Sabb. 26a; אֲחֹרֵי Rašī *ibid.* 140b.

*Plur. masc.*: אֲשׁוּי Pes. 30a; אֲחַלֵּי Sabb. 35b; אֲחַנֵּי B. M. 85b; אֲקַרֵּי Ned. 50a; אֲמַטֵּי *bring ye*, A. Z. 10b.

*Plur. fem.*: אֲחֹרֵי Sabb. 140b.

INFINITIVE.—§ 575. a) 'aqtûlê: אֲשַׁקֵּי Ned. 20b; אֲשַׁקֵּי Qidd. 9a; אֲקַרֵּי Ber. 17a; אֲצַלֵּי Sabb. 13a; אֲפַנֵּי Yeb. 74b; אֲקַנֵּי B. M. 45b; אֲחֹרֵי Sanh. 36a; לֵאשׁוּי Sabb. 141a; אֲפַלֵּי Ber. 25a; אֲיַפְלוּי M. MS. *ibid.*; לְרַפֵּי M. Q. 2b; לְשׁוּי A. Z. 16a, for לְאַרְפֵּי, לְאַשׁוּי; אֲחַנֵּי C. MS. Meg. 12a (voc.).

b) 'aqtûlâ: אֲשַׁקֵּי Alfāsī Qidd. 9a.

c) maqtûlê: מִרְפֵּי M. Q. 2b.

d) maqtal or maqtîl: מִיחַי B. B. 167a; לְמַחֵי *ibid.* 'En Y.; מַחֵי B. Q. 86a.<sup>2</sup>

ACTIVE PARTICIPLE.—§ 576. *Sing. masc.*: מַחֵי Ned. 16b; מִמַּטֵּי Succ. 37b; מִרְפֵּי M. Q. 2b; מַרְעֵי Sanh. 109ab; מִיַּקְרֵי Taan. 24a; מִיכַלֵּי Zeb. 42b; מַחֲוֵי *shows*, 'Arûkh B. Q. 86a.

*Sing. fem.*: מַרְצֵי Ned. 20b; מַחֲוֵי Keth. 65a; מַרְבֵּי Ber. 62a; מַפְלֵי Ber. 25a (§ 224); מַסְגֵּי B. B. 73b; מַקְנֵי Qidd. 7a.<sup>3</sup>

*Plur. masc.*: מַחֲוֵי Macc. 10b; מַחֲרֵי M. Q. 16a; מַסְגֵּי B. M. 81b; מַחֲוֵי Ber. 55b; מַדְחֵי Ned. 50a; מִיַּקְנֵי B. M. 45b; מַדְלָן Pes. 113b.

*Plur. fem.*: מַקְרֵי, מַחֲנֵי Sôtā 21a; מַסְגָּן Sabb. 79b; מַמֵּיִן *take a vote*, Pes. 52a, passing into עָו.

PASSIVE PARTICIPLE.—§ 577. מַרְפֵּיִן B. B. 142a.

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—§ 578.

*Active Participle.*—a) מַחֲנֵיִן Ber. 49a; מַסְגֵּיִן Yômā 86a; מַזְיַגֵּיִן *I lay down*, Sabb. 119a, passing into עָו; מַחֲוֵיִן Bekh. 37b.

<sup>1</sup> לְקַרֵּיִן HG. ed. pr. 109d.

<sup>2</sup> לְאַוְצְלוּיִר TR. II. 16; אֲצִלְוֵיִר *ibid.* 42; לְמַשְׁחֵי HG. ed. pr. 35e; לְאַשְׁקֵי TG. ed. Harkavy, § 342; לְאַסְפֵּי SM. No. VII.

<sup>3</sup> מַשְׁהָא HG. ed. pr. 68d.

- b) מְקַטִּיחַ Nidd. 3b; מְחַוִּיחַ Sanh. 39; מְיַחֲזֵיחַ Hull. 59b; מְרַפֵּיחַ B. B. 17b; מְחַנִּיחַ Ker. 25b; מְטַעֵיחַ B. B. 153a.  
 c) מְרַמִּינָן Sabb. 156b; מְמַטִּינָן B. B. 21a; מְסַפִּינָן Yoma 83a; מְחַרִּינָן B. Q. 23b; מְשַׁקִּינָן Sanh. 20a.<sup>1</sup>  
 d) מְתַנִּיחוֹן Sabb. 145a.<sup>2</sup>

EXAMPLES FOR ITHP<sup>3</sup>EL.

PERFECT.—§579. 3d sing. masc.: a) אִיתְחַזְּיָי Ned. 50a; אִיתְחַזְּיָי M. Q. 28a; אִשְׁתַּרִּי Ned. 50a; אִיקְרִי *ibid.* 25a; אִיבְרִי *ibid.* 39b; אִידְחִי Zeb. 19b.

b) אִיתְחַזְּוֵי B. M. 84b; אִשְׁתַּבְּאֵי Gitt. 45a; אִיבְעֵי Sotā 48b.

c) אִיבְרָא Pes. 104a;<sup>3</sup> אִיקוֹשׁ Sabb. 74b; אִיקוֹשׁא *ibid.* ed. Ven.; eds. אִיקִישׁ; M. MS. אִקִּישׁ *was hardened*; אִימַר *he refused*, B. M. 77a (§87).

3d sing. fem.: אִיקְשִׁיָּא Bekh. 31b; אִיקְנִיָּא Sanh. 93b; אִשְׁתַּרִּיָּא Yeb. 105a; אִיסְתַּגִּיָּא H. MS. B. B. 74a; אִיתְלִיָּא 'En Y. Sabb. 156a; אִיחֲזִיָּא Yeb. 8a; אִיגְלִיָּא Sanh. 107a; אִיבְעִיָּא Ned. 68a.

b) אִיבְרֵיָּא Nidd. 50b; אִיגְלֵיָּא Hull. 56b; אִיקְרֵיָּא M. MS. Men. 3b; אִידְחֵיָּא Zeb. 32b; אִשְׁתַּבְּאֵיָּא Gitt. 38a; אִשְׁתַּרִּיָּא Zeb. 16b, 32b; אִימַרֵּיָּא 'Arūkh Hull. 58b; אִיבְעֵיָּא Keth. 49a.

c) אִישׁוּוֹא Pes. 76b; אִימַרָּא Hull. 58b.<sup>4</sup>

2d sing. com.: אִיתְחַזְּנִיחַ B. Q. 20b; אִימַרְנִיחַ Yeb. 79a, Sotā 35b.

1st sing. com.: אִשְׁתַּלִּי Ber. 53a; אִשְׁתַּלֵּי Beḥā 4b.

3d plur. masc.: אִיתְחַקְרוּ Sabb. 156a; אִיתְחַקְרוּ Ned. 31a; אִישְׁתַּקְרוּ Hull. 17a; אִימְנוּ B. B. 12b, Sotā 40b; אִיקְרוּ Ber. 25b; אִיחֲזוּ *ibid.* 28a; אִיבְרוּ Sabb. 156a; אִיתְלֵוּ Hull. 17a; אִיעֲנוּ Taan. 23b; אִיבְעֵי Sotā 48a; אִיבְעִין 'En Y. *ibid.*<sup>5</sup>

3d plur. fem.: אִישְׁתַּבְּבִיין Keth. 23a; אִיגְלֵיָּא Gitt. 56b (§226).<sup>6</sup>

1st plur. com.: אִשְׁתַּלִּין Keth. 33a.

IMPERFECT.—§580. 3d sing. masc.: a) לִיתְחַזְּיָי Sabb. 120b; לִישְׁתַּרִּי Sabb. 35a; לִישְׁתַּרִּי 'Er. 12b; לִיחֲזֵי M. Q. 28a; לִיבְעֵי Ned. 67b.<sup>7</sup>

<sup>1</sup> מְלַקִּינָה MV. 76.

<sup>2</sup> מְגַבְּרִיחוֹן TG. ed. Harkavy, §235.

<sup>3</sup> אִיתְחַמְתָּא HG. ed. pr. 66b; אִתְחַמְרֵי SM. No. xxv. (voc.).

<sup>4</sup> אִישְׁתַּבְּיָאָה HG. 454; אִיגְלֵיָּאָה HG. ed. pr. 95b.

<sup>5</sup> אִיתְחַפְּזִיָּאָה TG. ed. Harkavy, §546.

<sup>6</sup> אִשְׁתַּרְבִּין Alfasi Pes. 48b.

<sup>7</sup> לִיתְחַקְרוּ B. M. 85b, Sabb. 156a; לִיתְחַקְרוּ HG. ed. pr. 126d; לִישְׁתַּבְּיָאָה HG. 73.

b) לִיתְשֵׁרָא 'Arūkh Gitt. 68a.

3d sing. fem.: תִּישְׁתָּרִי Yeb. 8b; תִּתְקַפֵּי 'Er. 53b; תִּיהְיֶי Men. 12a; תִּיבְעֵי Ned. 7a, 10b, 21b, 51b, Nāz. 13b.

2d sing. fem.: תִּסְתַּפֵּי Sanh. 94b.

1st sing. com.: אִיתְהַיְי Ned. 50a.

3d plur. masc.: לִישְׁתָּרוּ 'Ar. 29a, M. Q. 13a, Bekh. 57a; לִיעֵי Taan. 23b; נִבְעֵי Ber. 49a; נִבְעֵי ed. Ven. *ibid.*

3d plur. fem.: לִשְׁתָּרִיאַן C. MS. M. Q. 13a.

2d plur. masc.: תִּתְתָּחוּ Ber. 35b; תִּשְׁתָּרוּ Yeb. 37a.

IMPERATIVE.—§581. Sing. masc.: אִיקְרֵי B. M. 40b.

Sing. fem.: אִסְתַּפֵּי Sanh. 94b.

Plur. masc.: אִיפְלוּ be locked up, Bekh. 8b.

INFINITIVE.—§582. a) 'ithqatûlê: אִיקְרוּי B. B. 30a; אִיתְרוּי Meg. 18b; אִיתְתָּחוּי B. M. 63b, Ned. 50a; לִיגְלוּי Sabb. 110b (§50); אִיבְעֵי 'Ar. 5a.

b) 'ithqatûl: אִיתְמָחוּי Sabb. 113b; with loss of last stem-consonant, אִיתְמָחוּ O. MS. *ibid.*; לִאֲשְׁתָּרוּי TF. Ker. 26a.

c) 'ithqatal: אִישְׁתָּרָא Yeb. 7b; לִאִיתְתָּחוּא 'En Y. Ned. 50a.

d) 'ithqatalûth: אֲשְׁתָּרִייהּ Ned. 50a.

e) 'ithqûtal: אִיתְרוּמֵי A. Z. 70b; אִיבְעֵי F. MS. B. Q. 43b; אִיתְרוּמֵי Hull. 12a; by analogy with strong verbs.<sup>1</sup>

PARTICIPLE.—§583. Sing. masc.: מִתְקַרֵּי Tām. 32a; מִתְתָּחוּי Ned. 77a; מִשְׁתָּתִּי Sabb. 109a; מִימְנֵי Pes. 60b; מִיחַוֵּי M. Q. 7a; מִעֵי Ned. 65b; מִיטְוֵי B. Q. 119b; מִימְתָּא Sabb. 161ab; מִיִּדְלָא is raised, Sabb. 99b.

Sing. fem.: מִיקְרִיא Ned. 55a, Ber. 15a; מִתְתָּחוּי Ber. 59b; מִתְהַנֵּיָא Yeb. 13a; מִיִּדְתָּיָא Yeb. 32a; מִתְקַרֵּיית Hōr. 5b (§232b); מִיבְעֵי F. MS. B. Q. 43b.

Plur. masc.: מִשְׁתָּרוּ 'Er. 8b; מִיבְרוּ Sanh. 65b; מִתְמְנֵי Pes. 89a; מִשְׁתָּלֵי Ber. 23a; מִסְתַּגֵּי B. M. 107b.<sup>2</sup>

Plur. fem.: מִיגְלִיין Sabb. 79b; מִתְקַרֵּין B. B. 61b; מִיִּקְנֵין *ibid.* 77a; מִיִּדְלִיין Bekh. 55b; מִתְתָּחוּיין Men. 37b, Tem. 22a; מִיִּקְרֵיין Ker. 15a; מִיִּקְלִיין B. M. 85b; מִיִּמְיִין Ber. 56a; e. מִשְׁתָּתָּא Ber. 44b.<sup>3</sup>

<sup>1</sup> אֲשְׁתָּרוּי HG. 275; לִאִיגְלוּי Alf. B. M. 102b; מִיבְעֵי Jud. b. Barzillai al-Barcelonī in JQR. IX. 695.

<sup>2</sup> מִתְרָמֵן HG. 289; מִיִּמְנֵי in יתוסר תנאים 1b (§532).

<sup>3</sup> מִשְׁתָּרִיאַן HG. ed. pr. 57b.

PARTICIPLE WITH ENCLITIC SUBJECT - PRONOUN. — § 584.

- a) *מִסְתַּפֵּינָא* *I am afraid*, C. MS. Meg. 13b (voc.); *מִתְחַבְּעִינָא* Hag. 4b; *מִבְּעִינָא* Sanh. 98a.  
 b) *מְבִרִיחַ* *thou art created*, 'En Y. Taan. 25a.  
 c) *מִמְקַלְיָנָא* *we are burned*, B. B. 73a.  
 d) *מִסְתַּפֵּיחוּ* *ye are afraid*, Ber. 62a; *מִסְתַּפֵּיחוּ* MM. *ibid.*

EXAMPLES FOR ITHPA<sup>AL</sup>.

PERFECT.—§ 585. 3d sing. masc.: a) *אִשְׁתַּפֵּי* Ber. 35b, Sanh. 96a; *אִשְׁתַּפֵּי* B. M. 85b; *אִיפְסֵי* Taan. 25a; *אִיפְרֵי* Sanh. 64a; *אִינְפֵי* B. B. 15b; *אִיטְמֵי* Šebu. 18b, Zeb. 20b.

b) *אִיטְמֵא* Šebu. 18b; *אִיטְתַּהֲרָה* Yeb. 42a.<sup>1</sup>

3d sing. fem.: a) *אִשְׁתַּפֵּיָא* B. M. 84b.

b) *אִשְׁתַּפֵּיָא* Men. 43a; *אִתְקַצָּא* Bēcā 30b; *אִתְרַבָּא* Gitt. 77b.<sup>2</sup>

1st sing. com.: *אִתְרַצָּא* *I agreed*, B. B. 2b.

3d plur. masc.: *אִיטְמוּ* Pes. 33b, Zeb. 23a; *אִדְדֵי* Bēcā 11a; *אִינְפוּ* H. MS. B. B. 15b; *אִתְלֹוּן* Ned. 22a; *אִתְלֹוּן* 'En Y. *ibid.*; *אִתְרַבוּ*, *אִתְרַבֵּי*, Men. 93b; *אִינְפוּ* B. B. 16b (§ 532); *אִינְפֵיָא* M. MS. *ibid.*; *אִתְנַבֵּיָא* Hag. Hatt. *ibid.*; *אִתְרַעֵיָא* Sanh. 94b; *אִשְׁתַּפֵּיָא* C. MS. M. Q. 25b (eds. *אִיטְתַּעֵי*).<sup>3</sup>

IMPERFECT.—§ 586. 3d sing. masc.: *לִישְׁתַּפֵּי* Sanh. 40b, 44b; *לִישְׁתַּפֵּי* Qidd. 70b.

3d sing. fem.: *תְּתַפֵּי* Keth. 65a.

2d sing. masc.: *תְּסַתַּפֵּי* Sanh. 97b; *תְּתַגְרָה* A. Z. 10a.

3d plur. masc.: *לִישְׁתַּפֵּי* Sanh. 44b, 46b; *לִישְׁתַּפֵּי* *ibid.* 107a; *נְצַטְרוּ* A. Z. 65b.

2d plur. masc.: *תְּשַׁתַּפֵּי* A. Z. 11a.

IMPERATIVE.—§ 587. Sing. masc.: *אִיפְסֵי* R. H. 25a; *אִיפְרֵי* Gitt. 56b.<sup>3</sup>

Sing. fem.: *אִסְתַּפֵּי* Sanh. 97b; *אִיפְסֵיָא* Keth. 63a.

INFINITIVE.—§ 588. a) 'ithqattûlê: *אִיפְרוּי* 'Er. 26a, Succ. 37b; *אִיטְמוּי* Macc. 2a; *אִדְדֵי* Bēcā 11a; *לְקַנְאוּי* Ber. 28a; *לְאִיפְרוּי* ed. Ven. *ibid.*

b) 'ithqattûl: *אִינְפוּי* B. B. 15b; *אִיטְתַּהֲרוּי* Alf. Yeb. 80b.

c) 'mithqattalâ: *לְמַבְּעֵיָא* Sabb. 140b.<sup>4</sup>

<sup>1</sup> *אִתְתַּפֵּי* HG. ed. pr. 135d.

<sup>2</sup> *אִשְׁתַּפֵּיָא* SM. No. xciv; *אִתְרַצָּא* TG. ed. Harkavy, § 228.

<sup>3</sup> *אִשְׁתַּפֵּי* HG. ed. pr. 101b.

<sup>4</sup> *לְאִיטְתַּהֲרוּי* HG. ed. pr. 2b, Seder R. 'Amrām, p. 3.

PARTICIPLE.—§ 589. *Sing. masc.*: מִיִּפְסִי Ned. 49b; מִתְּפִסִי Sabb. 11a; מִשְׁתַּעֵי Yôm. 9b; מִיִּתְפִי 'Er. 85b; מִירְצִי, מִרְצִי, Taan. 23b; מִשְׁתַּסִי B. Q. 24b; מִחֲבִי *ibid.* 60b; מִתְּבֵא 'En Y. *ibid.*

*Sing. fem.*: מִיִּפְסִיא Ned. 49b, Ber. 25b; מִשְׁתַּעֵיא 'Er. 53b; מִתְּרַבִיא Yeb. 87a; מִתְּכַבִיא V. L. Sanh. 96a; מִיִּפְצִיא B. M. 84; מִיִּתְפִיא Pes. 108a (§ 224).

*Plur. masc.*: מִתְּקַנְאִין Pes. 113a; מִיִּטְמִי Zeb. 3b; מִיִּנְפִי Sanh. 107a; מִיִּתְפִיא B. Q. 80a (nominal ending).

*Plur. fem.*: מִיִּפְסִיין Sabb. 79b.

PARTICIPLE WITH ENCLITIC SUBJECT-PRONOUNS.—§ 590.

a) מִשְׁתַּעֵינָא B. M. 35b; מִשְׁתַּעֵינָא Gitt. 76b.

b) מִיִּנְפִיית B. M. 85b; מִיִּנְפִיית Sanh. 107a; מִשְׁתַּעֵיית Ber. 44b; מִשְׁתַּעֵית ed. Ven. *ibid.*; מִיִּנְפִיית Keth. 103b; מִיִּנְפִיית ed. Ven. Ber. 56b.

#### DOUBLY WEAK VERBS.

##### A. THE VERBS הוּוּ to be AND חִיָּה to live.

QAL.—PERFECT.—§ 591. *3d sing. masc.*: הוּוּ Ned. 7a, 8b; חִיָּה *ibid.* 48b, 50a, C. MS. M. Q. 18b; חִיָּה Ber. 58a, Yômâ 18a; חִיָּה Hull. 7b.<sup>1</sup>

*3d sing. fem.*: חִיָּיא Bêç. 23a; חִיָּיא Macc. 10a; חִיָּוית Ber. 20b, M. Q. 16a, 27b; חִיָּית R. H. 26b, Sanh. 82a; חִיָּית Hull. 7b.<sup>2</sup>

*2d sing. com.*: חִיָּית Ber. 11a, B. M. 106a; חִיָּית Taan. 25a; חִיָּוית Hull. 95a, M. MS. B. M. 106a; חִיָּית Sanh. 102b, Ned. 21b.

*1st sing. com.*: חִיָּיתִי Tām. 32a, Succ. 44b; חִיָּוית Taan. 9a; חִיָּית B. M. 63b; חִיָּית A. Z. 55a; חִיָּיא Sabb. 156a, Sanh. 109b; חִיָּית Taan. 25a.

*3d plur. masc.*: חִיָּוִי Ned. 59a; חִיָּוִין 'En Y. Sanh. 37a; חִיָּוִי Zeb. 21b; חִיָּוִי V. L. Sanh. 39a, Bekh. 3b.<sup>3</sup>

*3d plur. fem.*: חִיָּוִיין O. MS. 'Er. 62b; חִיָּוִיא AE. Meg. 13b.

*2d plur. masc.*: חִיָּוִיתִין Sanh. 8b.

*1st plur. com.*: חִיָּוִינָא Ber. 21a, B. Q. 92b, Hull. 76a; חִיָּוִינָא 'Er. 89b, ed. Sal.; חִיָּוִינָא B. B. 25b, 98a; חִיָּוִינָא C. MS. M. Q. 25a; חִיָּוִיין or חִיָּוִיין Sabb. 156a.

<sup>1</sup> חִיָּוִי *Igg. Šertrâ*, ed. Goldberg, p. 2; חִיָּוִי *SM*. No. xxv. Cf. the same form in the particles אִיחִיָּוִי and מִיחִיָּוִי, § 182.

<sup>2</sup> חִיָּוִית *HG*. 250.

<sup>3</sup> חִיָּוִי *HG*. 301; חִיָּוִי *Igg. Šertrâ*, ed. Goldberg, p. 7; חִיָּוִי *ibid.* 12.

IMPERFECT.<sup>1</sup>—§ 592. 3d sing. masc.: לִיהָרִי M. Q. 17a, Ber. 52a; נִהָרִי Yômâ 18a; נִיהָרָה 'En Y. Sôt. 46b; יִהָרִי Ber. 55b; יָהִי Sabb. 156a; נָהִי A. Z. 65a, *passim*; נִיהָרִי eds. B. M. 12b; נִיהָרִי Tem. 6b, B. M. 62a.<sup>2</sup>

3d sing. fem.: תִּהָרִי Macc. 11a, M. Q. 7a; תִּיהָרִי Hull. 38b.

2d sing. masc.: תִּהָרִי Nidd. 33b.

2d sing. fem.: תִּיהָרִיִּין Gitt. 85b (legal style; the three yôdhs are to prevent the reading תִּיהָרִיִּין).<sup>3</sup>

1st sing. com.: אֶהָרִי B. M. 8a; אֶיהָרִי Hull. 44b; אֶהָרִי 3 R. MS. *ibid.*

3d plur. masc.: לִיהָרוּ M. Q. 27b; נִהָרוּ Pes. 38a; יִהָרוּ B. B. 142b; יָהָרוּ Alf. *ibid.*; יָהָרוּ Macc. 4b; יִהָרוּ B. B. 131a (legal style).<sup>4</sup>

3d plur. fem.: לִיהָרִיִּין 'Er. 4a; לִיהָרוּן Alf. Sabb. 65a.

2d plur. masc.: תִּיהָרוּ M. MS. Sanh. 39a.

2d plur. fem.: תִּהָרִי Sabb. 140b.

1st plur. com.: לִיהָרוּ Sanh. 39a; לִיהָרִי M. MS. *ibid.* (§ 232a).

IMPERATIVE.—§ 593. הָרִי *be thou*, Macc. 11a, Ber. 63a; הָרוּ *be ye*, Sanh. 39a.<sup>5</sup>

INFINITIVE.—§ 594. מִיהָרִי Macc. 12b; מִיהָרוּ read מִיהָרִי O. MS. Sabb. 145b; מִיהָרוּ 'En Y. Yômâ 21b; מִיהָרִי Yeb. 120b.<sup>6</sup>

ACTIVE PARTICIPLE.—§ 595. הָרִי Ned. 3b; הָרִי B. M. 107b.—הָרִי Ber. 49a.—הָרִיִּין *ibid.* 9b; הָרוּן Ker. 5a; הָרִיִּין C. MS. Zeb. 53a.—הָרִיִּין M. Q. 25a; הָרִיִּין Taan. 25a; הָרִיִּין Alf. B. B. 40b; הָרִיִּין Ber. 48a.

APH'EL.—§ 596. אֶהָרִי *he resurrected*, Sanh. 47a; אֶהָרִי *he makes alive*, Pes. 68a.

### B. VERBS נָהָרָה AND נָהָרָה.<sup>7</sup>

APH'EL.—§ 597. אֶהָרִי *he sprinkled*, Zeb. 42b; מִהָרִי *he sprinkles*, *ibid.*; מִהָרִי Yômâ 19a; מִהָרִי R. H. 12a.

<sup>1</sup> On יָהָרָה and תִּהָרָה cf. § 8, n. 4.

<sup>2</sup> לִיהָרִיִּין HG. 44; נִיהָרִי *ibid.* 71.

<sup>3</sup> According to *Hal. Pes.* ed. Schlossberg, p. 102, the Palestinians write תִּיהָרִיִּין; cf. § 233.

<sup>4</sup> לִיהָרוּן HG. 415; לִיהָרוּן *ibid.* 386; נִיהָרוּן HG. ed. pr. 102a.

<sup>5</sup> הָרִיִּין HG. 396 (f.).

<sup>6</sup> לִמְהָרוּ TG. ed. Harkavy, § 69; לִמְהָרוּ *ibid.* § 74.

<sup>7</sup> Of verbs פָּרַח and לָרַח only these two assimilate the first stem-consonant.



C. VERBS יִרָא, יִמַּא, יִדָּא.<sup>1</sup>

QAL.—§ 598. יִמְיִן *they swear*, 'Arūkh Pes. 113b.

APH'EL.—§ 599. אֶזְרִי *he confessed*, Sanh. 30b; אֶזְרִי *he taught*, Ber. 11b; אֶזְרִי *I taught*, Hull. 52a; אֶזְרִי *they confessed*, Ned. 81a; לֶזְרִי Šebu. 42b; אֶזְרִי *confess thou*, Sabb. 125a; אֶזְרִי Yeb. 62a; אֶזְרִי Taan. 26b; מֶזְרִיא Keth. 85a; מֶזְרִיא Hull. 6b; מֶזְרִיא Ned. 46a; מִמְיָן *they swear*, O. MS. Pes. 113b; מִמְיָן 'En Y. *ibid.*; מִימָן 2 M. MS. *ibid.*; מִזְרִי C. MS. Pes. 102; מִזְרִינָא B. B. 76a; מִזְרִית Yeb. 62a; מִזְרִיתָי Sabb. 57b.<sup>2</sup>

## D. VERBS אֶזְרִי, אֶמַּא, אֶפַּא, אֶרִיא, AND אֶתֵּא.

§ 600. These verbs combine the peculiarities of verbs פֿ"א (§ 409sq.) and of verbs לִ"י (§ 531sq.). Only the Aph'el of אֶתֵּא differs from that of other פֿ"א verbs by passing into the פֿ"י class instead of into that of פֿ"ו. The resulting diphthong *ai* is at times contracted to *e*, at other times to *a*.

## EXAMPLES FOR QAL.

PERFECT.—§ 601. 3d sing. masc.: אֶתֵּא Ned. 7b.<sup>3</sup>

3d sing. fem.: אֶתֵּיא Ned. 50b, Taan. 24a; אֶתֵּיא Alf. Keth. 65a; אֶתֵּיא M. Q. 16a, B. M. 65a; אֶתֵּיא Ned. 50a, 51a, 66b; אֶתֵּיא 'En Y. Succ. 51b (!); אֶתֵּיא MM. Qidd. 81b.

2d sing. com.: אֶתֵּיא Ber. 15a, Macc. 13b; אֶתֵּיא Keth. 65a.<sup>4</sup>

1st sing. com.: אֶתֵּיא Tām. 32ab, Succ. 44b, Sabb. 116b, Pes. 110b; אֶתֵּיא M. MS. Pes. 110b; אֶתֵּיא Sabb. 140a.

3d plur. masc.: אֶתֵּיא Ned. 9b, Sanh. 96a.

3d plur. fem.: אֶתֵּיא Meg. 27b, Taan. 24b; אֶתֵּיא Qidd. 81a.<sup>5</sup>

2d plur. masc.: אֶתֵּיא Macc. 6a; אֶתֵּיא M. MS. Sanh. 95a.

1st plur. com.: אֶתֵּיא M. Q. 25a; אֶתֵּיא 'Arūkh B. Q. 30b; אֶתֵּיא C. MS. M. Q. 25a; אֶתֵּיא or אֶתֵּיא M. MS. Ber. 6a, *ibid.* 39a.

IMPERFECT.—§ 602. 3d sing. masc.: לֵיתֵי Taan. 24b; לֵיתֵי Gitt. 29b.<sup>6</sup>

3d sing. fem.: לֵיתֵיא Keth. 85a.

<sup>1</sup> Cf. §§ 427sq., 531sq.

<sup>2</sup> אֶזְרִי or אֶזְרִי *to confess*, HG. ed. pr. 40a.

<sup>3</sup> אֶתֵּא SM. No. LXXII. (voc.).

<sup>4</sup> אֶתֵּיא SM. No. v. a (voc.).

<sup>5</sup> אֶתֵּיא *they came*, HG. ed. pr. 118a, 130c.

<sup>6</sup> לֵיתֵי SM. No. XXVIII. (voc.).

1st sing. com.: אִתִּינָא Keth. 65 a (§ 232 a); אִתִּי Sabb. 41 a.

3d plur. masc.: לִיתְהוּ Ber. 28 a; נִיתְהוּ *ibid.* 53 a.

2d plur. masc.: הִיתְהוּ B. B. 130 b.

1st plur. com.: נִיתְהוּ Taan. 25 a; נִיתְהוּ *ibid.* (§ 233).

IMPERATIVE.—§ 603. *Sing. masc.*: אֲפֵי *bake thou*, B. M. 81 a; אִתְהָא M. Q. 28 a; תָּא Ned. 11 b, 51 a, with retention of original final א.

*Sing. fem.*: תָּאִי or תָּאִי 'Er. 53 b.

*Plur. masc.*: אֲתְהוּ Ber. 25 a; אִתְהוּ M. MS. B. B. 29 a; תְּהוּ B. B. 21 b.

INFINITIVE.—§ 604. a) *miqtal*: לְמִיפָא Pes. 48 b; לְמִיתָא B. B. 145 b; לְמִיתְהוּ Ber. 28 b, Yoma 77 b; מִיִּיתְהוּ Yeb. 115 a (§ 80); (לְמוֹפִיִּיהָ *to bake it*, Alfasi A. Z. 65 b).

b) *qütüle*: לְאַפִּיִי Alf. B. B. 13 b; אֲדוּיִי B. Q. 22 a, Beṣā 39 a.<sup>1</sup>

ACTIVE PARTICIPLE.—§ 605. *Sing. masc.*: אֲפֵי Men. 94 a; אֲרִי Keth. 16 a; אֲתִי Ned. 9 b, 25 a; אֲתִי C. MS. Meg. 12 b (voc.).

*Sing. fem.*: אֲתִיא Ned. 4 b, 50 b.

*Plur. masc.*: אֲתְהוּ B. Q. 113 a, Ker. 23 b; אֲתְהוּ TF. Ker. 24 a.

*Plur. fem.*: אֲתִיִן Ned. 3 b; אֲפִיִן Ber. 58 b; אֲתִתְהוּ Ker. 26 a; אֲתְהוּ TF. *ibid.*

PARTICIPLES WITH ENCLITIC SUBJECT-PRONOUNS.—§ 606. אֲפִינָא B. M. 81 a; אֲתִינָא Ber. 20 a, Qidd. 96 b; אֲתִינָן Ber. 16 b; אֲתִיתְהוּ B. M. 109 a.

#### EXAMPLES FOR PA'ĒL.

INFINITIVE.—§ 607. לְאַסְאָה Sabb. 67 a, Ned. 49 a; אֲסוּיִי B. Q. 86 a; (לְאַסְיִיהָ Ned. 49 a; לְאַסְיִיהָ eds. *ibid.*).

PARTICIPLES.—§ 608. מְסִי Sanh. 107 b, Sabb. 111 a; מְסִי Sabb. 78 a; מְסִיִן Gitt. 56 b.—מְסִינָא *I heal*, B. Q. 85 a.

#### EXAMPLES FOR APH'ĒL.

PERFECT.—§ 609. 3d sing. masc.: אִיתְהוּ Ber. 8 b, Ned. 25 a; אִיתְהוּ C. MS. Pes. 88 b, 89 a.

3d sing. fem.: אִיתְהוּ, אִיתְהוּ, Nidd. 20 b; אִיתְהוּ Alf. Ned. 91 b, M. MS. Sabb. 64 a; אִיתְהוּ Ned. 91 a, Keth. 67 b; אִיתְהוּ 'En Y. Ned. 66 b; אִיתְהוּ Alf. Ned. 91 b; אִיתְהוּ MM. Taan. 24 b.<sup>2</sup>

2d sing. com.: אִיתְהוּ A. Z. 14 b; אִיתְהוּ Gitt. 52 b.

<sup>1</sup> מִיתְהוּ TG. ed. Harkavy, § 234.

<sup>2</sup> אִיתְהוּ HG. 300; אִיתְהוּ HG. ed. pr. 63 a; אִיתְהוּ *ibid.* 69 a.

*1st sing. com.*: אֵייתִי Qidd. 72*b*; אָתִיתִי 'En Y. Meg. 27*b*; אָתִיתִי Meg. 27*b*, Me'ilā 20*b*, Ker. 20*b*.

*3d plur. masc.*: אֵייתוּ Taan. 25*a*, Ned. 49*b*; אֵייתוּ 'En Y. Ned. 50*b*; אֵייתוּ M. MS. Ber. 31*b*, 'En Y. Sanh. 101*a*, eds. אֵייתִי; אֵיירִי Ned. 2*b*.<sup>1</sup>

*1st plur. com.*: אֵייתִנָּה Keth. 103*b*, Pes. 107*b*; אֵייתִנָּה Pes. 107*b*; אָתִינָה Taan. 24*a*; אֵייתִינָן M. MS. Pes. 107*b*; אֵיירִינָן B. Q. 16*a*, 30*b*.<sup>2</sup>

IMPERFECT.—§ 610. *3d sing. masc.*: לֵייתִי Sabb. 134*a*; נֵייתִי Ker. 5*a*; נֵיתִי TF. *ibid.*; לֵיתִי Pes. 88*b*.

*3d sing. fem.*: הֵיתִי Taan. 25*a*.

*2d sing. com.*: תֵּייתִי M. MS. B. Q. 113*b*.

*1st sing. com.*: אֵייתִי Ned. 54*b*, B. M. 67*b*, Sanh. 96*a*.

*3d plur. masc.*: לֵייתוּ, לֵיתוּ, Sabb. 134*a*; לֵייתוּ Gitt. 67*b*; נֵייתוּ Pes. 88*b*; נֵיתוּ Yeb. 9*a*, M. MS. Pes. 27*a*; נֵיתוּ C. MS. Pes. 88*b*.

*3d plur. fem.*: לֵייתוּ 'En Y. Taan. 24*b*; נֵיתוּ Pes. 27*a*.

*2d plur. masc.*: הֵיתוּ Sabb. 96*b*.

IMPERATIVE.—§ 611. *Sing. masc.*: אֵייתִי Ber. 22*b*, 44*b*, B. Q. 113*b*, Sanh. 96*a*; אֵיתִי TF. Ker. 18*a*.<sup>3</sup>

*Sing. fem.*: אֵייתִי Ned. 66*b*.

*Plur. masc.*: אֵייתוּ Bekh. 8*b*; אֵייתִי Ned. 50*a*.

INFINITIVE.—§ 612. *a*) 'aqtûlê: לְאֵיתוּרִי M. Q. 11*a*; לְאֵיתוּרִי Ned. 48*b*, 50*b*, 89*a*; לְאֵיתוּרִי Ned. 48*b*, 55*a*.<sup>4</sup>

*b*) 'aqtalâ: אֵייתָאָה Sôtâ 33*b*.

*c*) maqtûl: לְמֵיתוּ 'En Y. Taan. 24*b*, with omission of last stem-consonant.

*d*) maqtal: מֵייתִי Keth. 65*a*.<sup>5</sup>

ACTIVE PARTICIPLE.—§ 613. *Sing. masc.*: מֵייתָא Sabb. 66*b*; מֵיתִי TF. Ker. 5*a*, 24*a*; מֵייתִי Ned. 64*b*, Ker. 5*a*.

*Sing. fem.*: מֵייתָא Gitt. 5*b*; מֵתָא Ned. 81*a*.<sup>6</sup>

*Plur. masc.*: מֵייתִין M. MS. Hôr. 3*a*; מֵייתוּ Yeb. 9*a*; מֵייתִי Gitt. 56*a*; מֵיתוּ TF. Ker. 23*a*.<sup>7</sup>

<sup>1</sup> אֵיתוּרִי HG. 405; אֵייתוּרִי *ibid.* 541.

<sup>2</sup> אֵיתוּרִינָן *ye brought*, HG. 464 (§ 232*a*).

<sup>3</sup> Cf. אֵיתוּרִי לֹא *bring not*, B. Q. 113*b*. Cf. § 30, n.

<sup>4</sup> The traditional pronunciation is לְאֵיתוּרִי.

<sup>5</sup> לְאֵיתוּרִי HG. 102.

<sup>6</sup> מֵתָא (= מֵתָאָה) HG. 219.

<sup>7</sup> מֵתִירִי HG. 404.

*Plur. fem.*: מְיִיתִין B. M. 106 a, Ker. 7 b.

PARTICIPLE WITH ENCLITIC SUBJECT-PRONOUNS.—§ 614.

a) מְיִיתִינָא Qidd. 60 b.<sup>1</sup>—b) מְיִיתִיהָ Ber. 44 b; מְיִיתָהּ ed. Ven. *ibid.*, MM. B. M. 84 b.—c) מְיִיתִינָן Nidd. 20 b.<sup>2</sup>

EXAMPLES FOR ITHPA"AL.

§ 615. PERFECT.—*3d sing. masc.*: אִיתָּסִי Sabb. 33 a.

*3d sing. fem.*: אִיתָּסִיָּא Gitt. 69 b; אִיתָּסִיָּתָּהּ Keth. 62 b.

*1st sing. com.*: אִיתָּסִיָּנָא Yôma 84 a; אִיתָּסִיָּנָא B. M. 85 b; אִיתָּסִיָּנָא M. MS. *ibid.*

*3d plur. masc.*: אִיתָּסִיָּן Hag. 3 a.

INFINITIVE.—אִיתָּסִיָּי Gitt. 12 b.

PARTICIPLE.—מִתָּסִיָּי Ned. 50 b.—מִתָּסִיָּיִן A. Z. 27 a.

RARE CONJUGATIONS.

§ 616. These conjugations contain rare forms of the tri-consonantal verb and quadri-consonantals. The latter fall into three groups: a) Tri-consonantal stems with a formative element; b) tri-consonantal stems with duplication of third consonant, or bi-consonantal stems with duplication of entire stem; c) denominative and foreign quadri-consonantal verbs. The formative element of the first group may be either prefixed in front of the stem, or infixed after the first or the second stem-consonant.

§ 617. *Prefixed Stems.*—Some stems are prefixed by ה, ש, ס, נ, or ת. The first three are old causative forms; the last two, although having an active force, are derived from reflexive stems.

§ 618. *Infixed Stems.*—The infix after the first stem-consonant is either נ, ר, or ש, about which see § 45. The infix after the second stem-consonant is ת, which is probably of reflexive origin.

§ 619. *Duplicated Stems.*—About the formation of stems with duplicated third stem-consonant, cf. Barth, *Nominalbildung*, § 141. Duplicated bi-consonantal stems appear sometimes also in a simpler form as ע"ו; as נמנמ, חלחל, שפשה; or as ע"ע; as בלבב, גלגל, דלדל, and others. Parpēl forms are sometimes dissimilated Palpēl stems (§ 53). Once we find a tri-consonantal stem with duplication of the first stem-consonant (§ 637).

<sup>1</sup> מִיתָּנָא HG. 473.

<sup>2</sup> מִיתָּיִיִן HG. 526, 527.

*Rare Conjugations.*

	ACTIVE.	PASSIVE.
<b>PERFECT—</b>		
Sing. 3d masc. ....	בִּלְבִּיל	אִיבְלָבֵל
3d fem. ....	—	אִיבְלָבְלָא
2d masc. ....	בִּלְבִּילָתָּ	אִיבְלָבְלָתָּ
1st com. ....	בִּלְבִּילִי	אִיבְלָבְלִי
Plur. 3d masc. ....	בִּלְבִּילוּ , בִּלְבוּל	אִיבְלָבְלוּ , אִיבְלָבוּל
3d fem. ....	—	אִיבְלָבְלָן
1st com. ....	בִּלְבִּילָנָא , בִּלְבְּלָן	אִיבְלָבְלִינָן
<b>IMPERFECT—</b>		
Sing. 3d masc. ....	לִיבְלָבִיל , לְבִ	לִיבְלָבֵל , (בִּ)
3d fem. ....	תִּבְלָבִיל	תִּיבְלָבֵל , (בִּ)
2d masc. ....	תִּבְלָבִיל	תִּיבְלָבֵל , (בִּ)
1st com. ....	אַבְלָבִיל	—
Plur. 3d masc. ....	לִיבְלָבְלוּ	לִיבְלָבְלוּ
1st com. ....	נְבְלָבִיל	—
<b>IMPERATIVE—</b>		
Sing. 2d masc. ....	בִּלְבִּיל	—
Plur. 2d masc. ....	בִּלְבִּילוּ	—
<b>INFINITIVE</b> .....	בִּלְבוּלִי	אִיבְלָבוּלִי
<b>PARTICIPLE—</b>		
Active, sing. masc. ....	מְבִלָבִיל	
fem. ....	מְבִלָבְלָא	
Passive, sing. masc. ....	מְבִלָבֵל	מִיבְלָבֵל
fem. ....	מְבִלָבְלָא	מִיבְלָבְלָא

Pô'ĒL.—§620. Here belong three verbs סוּבַר with its graphical variant סוּכַר *to cup*, צוּיַץ *to cry*, and זוּטַר *to be small* (§§51, 56). סוּבַר appears in Syriac as  $\text{ܣܘܒܪ}$  and has a variant סוּבַר (cf. 'Arûkh s. v. סבר iv). זוּטַר belongs originally to §636 and appears in Syriac as  $\text{ܙܘܬܪ}$ .

*Perfect*.—צוּיַץ Nidd. 42b; צוּיַיַץ B. M. 29b; זוּטַרְתָּ Qidd. 12b.

*Infinitive*.—לְסִיבּוּרִי or לְסִיבּוּרֵי A. Z. 29a. This form may be Pô'el with dissimilation of first vowel; it may be Pai'el or Pa'el.

*Participle*.—מְסוּבַר Ned. 54b; (מְסוּבַרִיִן Yeb. 72a; זוּטַרִיִן H. MS. B. Q. 92a).<sup>1</sup>

ITHPÔ'ĒL.—§621. *Perfect*.—אִיזוּטַר *it seemed of little value*, Sanh. 95a; אִדְזוּטַר 'En Y. *ibid.* (§51).

*Participle*.—מִתְזוּטַרְא Ned. 50b.

ITHPÔLĒL.<sup>2</sup>—§622. *Perfect*.—אִתְמוּגַי *I was languid*, M. MS. A. Z. 70b.

*Imperfect*.—תִּתְנוּפְפִי *thou shakest thyself*, 'Arûkh Yeb. 63a.

*Participle*.—מִתְמוּגַג M. MS. A. Z. 70b.

HAPH'ĒL.—§623. *Perfect*.—(הִימְנִיָה *he believed him*, B. Q. 115a); הִימְנִי *I believed*, B. B. 73b; (הוֹדַעְתִּינְהוּ *I informed them*, Sanh. 107a; הִימְנִיָהוּ Pes. 4b; נִיהִימְנִיָהוּ M. MS. *ibid.*).

*Imperfect*.—(לִהִימְנִיָהוּ Pes. 4b; נִיהִימְנִיָהוּ M. MS. *ibid.*).

*Active Participle*.—מְהִימֵן B. B. 176b,<sup>3</sup> מְהִימֵן Alfasi *ibid.*; (מְהִימֵנָא *I trust*, B. M. 86a; מְהִימֵנָא B. B. 170a; מְהִימֵנִין B. Q. 112b).

*Passive Participle*.—מְהִימֵן B. M. 36b, B. B. 159a, Keth. 27b, A. Z. 17b; מְהִימֵנָא Gitt. 3a; מְהִימֵנִי B. B. 159a; (מְהִימֵנָתָא B. M. 36b).<sup>4</sup>

*Infinitive*.—הִימּוּיַיַץ Gitt. 29b, B. Q. 115a, A. Z. 17b.<sup>5</sup>

<sup>1</sup> For participles of passive stems cf. §189.—מְסִיבִיל *bears*, TG. ed. Harkavy, §550.

<sup>2</sup> On the formation of the form cf. Barth in *Semitic Studies in honor of Dr. Kohut*, pp. 83-93.

<sup>3</sup> The *a* is due to the influence of the following nasal.

<sup>4</sup> הִימֵן is an old loan-word found also in Arabic and in the other Aramaic dialects. Cf. Lagarde, *Uebersicht*, p. 121, note.

<sup>5</sup> הוֹכַחְתּוּן Hal. Pes. §73; מְהִימֵנָא HG. 410; הִנְפַק, denominative of הִנְפַק, is frequently found in later literature; הִימֵן HG. 71; לְהִימּוּיַיַץ *ibid.* 61; לְהִקְבוּלֵי *ibid.* 153; לְהִנְפִישֵׁי Igg. Šertrâ, ed. Goldberg, p. 24; מְהִנְפִישֵׁי TG. ed. Harkavy, §186; מְהִנְפִישֵׁי TG. ed. Cassel, §91.

ITHHAPH'AL.—§ 624. *Imperfect*.—לִּתְהַיְמֵן Sôtā 2b.<sup>1</sup>

ITTAPH'AL.<sup>2</sup>—§ 625. אִיתוּבָתָּב *became composed*, Sabb. 52a; אִיתוּרָתָּב *remained*, Pes. 83b; אִיתוּסָתָּב *was added*, Qidd. 77b; אִיתוּתָּב *was refuted*, Sabb. 40a, 50a; אִיתַקְשָׁתָּב *was compared*, Pes. 61a, Šebu. 13b; אִיתַקִּישָׁתָּב *ibid.*, Sabb. 83b, Qidd. 34a; אִיתַקוּשָׁתָּב Sanh. 63a; אִיתַצִּילָּתָּב *was saved*, Ber. 54a; אִיתַצִּילָּתָּב Sôtā 46b.—אִיתוּסְפָּתָּב Yeb. 57a.—אִיתַצִּלָּתָּב A. Z. 18b; אִיתַזְקָּתָּב Ber. 9b.—בִּיתַדָּע *ibid.*—אִיתוּסְפֹּתָּב (*sic*) *ibid.* 28a; אִיתַקוּשָׁתָּב Šebu. 8b.—בִּיתַדָּע *TF.* Ker. 25a.<sup>3</sup>—לִּיתוּסְפֹּתָּב M. MS. 'Er. 54b.—אִיתַקוּשָׁתָּב Sanh. 63a, Šebu. 8b.—מִיתוּדָּע *TF.* Ker. 18b, 22b; מִיתַדָּע *ibid.* 25b,<sup>3</sup> מִיתוּסָּתָּב Ned. 17a; מִיתוּגָּר *is hired*, M. MS. B. M. 65a; מִיתוּקָּם Yôm. 2b; מִיתַצִּילָּתָּב Gitt. 70b.—מִיתוּסְפָּתָּב Yeb. 57a; מִיתוּקָּמָּתָּב Nidd. 18a, B. B. 82a—מִיתַזְקִּיָּתָּב Qidd. 29b.—מִיתַצִּלָּתָּב A. Z. 18a; מִיתַצִּלָּתָּב V. L. Sanh. 93a.<sup>4</sup>

ŠAPH'EL.—§ 626. *Perfect*.—שָׂחַיַּר *he rescued*, Ber. 60a; שָׂחַיַּר *he manumitted*, *ibid.* 47b; שָׂעֲבִיד B. M. 13a, B. B. 176a; (שָׂסַחְמִיָּה) *he enclosed him*, 'Arûkh Gitt. 68a); שָׂיַזְבָּתָּב Yeb. 114b; שָׂעֲבִדְנָא Gitt. 13b; שָׂעֲבִדְנָה A. Z. 2b; שָׂעֲבִדְךָ M. MS. *ibid.*

*Imperfect*.—(לִּישְׂלַחְפִּינְהוּ) Sabb. 98b.)

*Infinitive*.—שְׂלַחְפִּי B. M. 25a, B. B. 99a; שְׂיַעֲבִידְךָ Gitt. 49b, Sanh. 106a; שְׂעֲבִדְהוּ 'Ar. 23b; (לְשִׂיזְבִּיהוּ *to rescue him*, B. M. 86b; לְשִׂיזְבִּיָּתוּהוּ F. MS. *ibid.*).<sup>5</sup>

*Active Participle*.—מְשַׂעֲבֵד Gitt. 49b; מְשַׂעֲבֵדָּא Qidd. 7a; מְשַׂעֲבֵדְךָ Sanh. 106a.

*Passive Participle*.—מְשַׂעֲבֵדָּא B. M. 73b; מְשַׂעֲבֵדְךָ B. B. 69b; מְשַׂלַּחְפִּי B. B. 99a, B. M. 25a; מְשַׂלַּחְךָ Ber. 6b; מְשַׂלַּחְךָ M. MS. *ibid.*

IŠTAPH'AL.—§ 627. *Perfect*.—אִשְׂתַּעֲבַדְךָ A. Z. 2b, 8b; אִשְׂתַּעֲבַדְךָ 'En Y. A. Z. 2b; אִשְׂתַּעֲבַדְךָ Bekh. 48b; אִשְׂתַּעֲבַדְךָ 'Ar. 20b; אִשְׂתַּחֲרַרְךָ Yeb. 97b; אִשְׂתַּעֲבַדְךָ Bekh. 48a; אִשְׂתַּעֲבַדְךָ 'En Y. A. Z. 2b.

<sup>1</sup> אִיתַהֲנִפֵּק *TG.* ed. Harkavy, § 64.

<sup>2</sup> Here belong the following verbs: אָגַר, יָדַע, יָסַח, יָתַב, יָתַר, יָזַק, נָצַל, נָסַח, נָסַח, נָסַח, קוּם, תוּב, קוּם.

<sup>3</sup> By analogy with פָּדָה.

<sup>4</sup> מִיתַצִּלָּתָּב *SM.* No. XXVIII.

<sup>5</sup> לְשִׂיזְבִּיָּתוּהוּ *TG.* ed. Harkavy, § 388.

*Imperfect.*—לִישַׁעֲבִיד B. M. 73b; תִּשַׁעֲבִיד Gitt. 39b.

*Infinitive.*—אִישַׁעֲבִידִי Gitt. 38a.

*Participle.*—מִשַׁעֲבִיד B. Q. 20b, Gitt. 49b; מִשַׁעֲבִיד B. B. 157a; מִשַׁעֲבִידִי *ibid.* 44b; מִשַׁעֲבִידִי *ibid.*; מִשַׁעֲבִידִי Bekh. 48b (with nominal ending).—מִשַׁעֲבִידָנָא B. Q. 20b, Pes. 31a.

NOTE.—Here belongs the denominative אִשַׁמִּידֵע to identify. אִשַׁמִּידֵעָנָא Keth. 104b. Only in legal style.

SAPH'EL.—§ 628. *Participle.*—מִסְרֵהֵב hastens, Ber. 47a; (מִסְרֵהֵבָנָא Hull. 7b).

TAPH'EL.—§ 629. *Perfect.*—תִּפְּטֵחַ he chopped off, 'Arūkh M. Q. 10b, B. B. 54a; (תִּרְפֵּמָא he explained it, Ber. 19b; תִּרְפֵּמָא ed. Ven. *ibid.* id.); תִּרְפֵּימוּ Ned. 38b, Pes. 42b; (תִּרְפֵּמָא they explained it, B. B. 69a); תִּרְפֵּימָנָא Qidd. 48b; (תִּרְפֵּימָנָא we explained it, B. B. 107b; תִּרְפֵּימָנָא *id.* Sanh. 8b).

*Imperfect.*—תִּתְרַגֵּם Gitt. 41a; תִּתְרַגֵּם B. B. 77b, 78b.

*Infinitive.*—לְתַרְבֹּצֵי to sprinkle, M. Q. 6b; טַטְרוּגֵי to molest, 'Er. 61a; (for תַּטְרוּגֵי by assimilation).

*Active Participle.*—מִתְרַגֵּם Pes. 68a; מִטְרוּגֵי 'Er. 61a; טַטְרוּגֵי M. MS. *ibid.*; (מִתְרַגְמֵינָן Nidd. 31b, Sabb. 10b).

NAPH'EL.<sup>1</sup>—§ 630. *Imperfect.*—לִינְשִׁיתֵיךְ makes water, Sabb. 134a.

*Active Participle.*—[מִנְשִׁיתֵיהָ Sabb. 134a (§ 58)]; מִנְשִׁיתֵיךְ M. MS. *ibid.*; מִנְשִׁיתֵיהֶם 'Arūkh *ibid.* (§ 35).

PAR'EL.—§ 631. *Perfect.*—פִּרְבֵּיב 'Er. 102b; (הִרְזָקִיהָ he locked him up, 'Arūkh B. Q. 85b).

*Imperfect.*—נִיבְדִבֵּל Gitt. 69a; נִבְדִבֵּל 'Arūkh *ibid.*; (לְבִרְזוּלִיהָ Sabb. 66b).

*Imperative.*—פִּרְבֵּיבוּ Sabb. 147b.

*Active Participle.*—מִפְרֵבֵבֵי Sabb. 94a.

*Passive Participle.*—מְהִרְזָק 'Arūkh Ned. 91b.

<sup>1</sup> Cf. Assyrian nābutu, \*naprašu, \*naplašu (Delitzsch, *Assyr. Gram.*, p. 234), and Arabic قَرَدَ = نَقَرَدَ IV., خَسَّ = نَخَسَسَ I. II., خَرَبَ = نَخَرَبَ II., بَدَدَ = نَبَدَرَ IV., نَهَسَ = نَهَرَ I. II., نَهَرَ = نَهَسَ III. IV., هَبَلَ = نَهَبَلَ II., نَهَسَ = نَهَسَ I. Cf. also نَقَلَ and the noun قَتْوَال.



ITHPAR'AL.—§632. *Perfect*.—אִיפְרָדִים *was lopped off*, Men. 38b; אִשְׁתַּרְבֵּב Sanh. 24a; אִיפְרָדִים Men. 39a; אִיפְרָדִי Alfasi *ibid.*; אִשְׁתַּרְבֵּב 'En Y. Qidd. 49b.

*Infinitive*.—אִשְׁתַּרְבֵּב Sanh. 24a; אִיפְרָדִי Men. 38b, 39a; אִיפְרָדִי Alfasi Men. 39a.

*Participle*.—מִהֲרִיִּק Ned. 91b.

PAN'EL.—§633. *Imperfect*.—נִפְנָדֵר *let him roll*, A. Z. 28a; (נִפְנָדֵרִיהָ Gitt. 69b).

ITHPAN'AL.—§634. *Perfect*.—אִיפְנָדֵר 'Arûkh Gitt. 77b.

*Infinitive*.—אִיפְנָדֵר B. Q. 35a; אִיפְנָדֵרִי M. MS. *ibid.*

*Participle*.—מִפְנָדֵר B. Q. 35a; מִפְנָדֵרָא *she lords it*, Taan. 23b.

PAŠ'EL.—§635. *Perfect*.—(בִּשְׁקֻרָהּ *they discovered it*, Yeb. 120a).

*Passive Participle*.—מִבְּשֻׁקֵר 'Er. 19a.

PA'TEL AND ITHPA'TAL.—§636. *Participle*.—מִנְשֻׁתָּפָא 'Arûkh B. M. 23a; מִינְשֻׁתָּפָא eds. *ibid.*<sup>1</sup>

PA'PEL.—§637. *Perfect*.—הִרְדִּיג *he dripped*, Keth. 17b.

*Infinitive*.—הִרְדִּיגִי *ibid.*

PA'LEL.—§638. *Perfect*.—שָׁרַטֵט *he drew lines*, Gitt. 7a.

*Participle*.—מִשָּׂרַטֵט Yeb. 106b; מִמְרִיטֵט Hull. 92b.

ITHPA'LAL.—§639. *Perfect*.—אִימְרִטֵט *was depilated*, A. Z. 69a, Nidd. 56b; אִיעֲרַבֵּב *became confused*, R. H. 16b.

*Imperfect*.—לִיעֲרַבֵּב R. H. 27a, 28a; לִיעֲרַבְבוּ A. Z. 2b.

*Infinitive*.—אִימְרִטֵי A. Z. 69a.

*Participle*.—מִיעֲרַבֵּב R. H. 28a; מִימְרִטֵט 'Arûkh Nidd. 56b.

PALPEL.—§640. *Perfect*.—עָרַעַר Keth. 48a; עָרַעַר *he took exception*, B. B. 29b; הִרְהַר *he meditated*, Ber. 56a; נִימְנַם A. Z. 4b, Qidd. 31b; שִׁיכְשַׁךְ *he rinsed*, A. Z. 57b; שִׁיכְשַׁכְתִּי *I rinsed*, Zeb. 94a; הִרְהַרוּ Sanh. 37a; צִימְצַמוּ Yeb. 46a (with loss of stem-vowel).

*Imperfect*.—לִיטְלֵטֵל, נִיטְלֵטֵל, 'Er. 24b, Succā 24b; לִישְׁכְּשַׁךְ A. Z. 59b; תִּזְלֵזֵל Hag. 5b; לִיזְלֵזֵל Yômā 2b; נְעִרְעַר Gitt. 4b.

*Imperative*.—טָאטִי *sweep*, Meg. 18a, R. H. 26a.

*Infinitive*.—a) לְזִלְזֵלִי C. MS. Meg. (voc.); לְהִרְהַרֵי Nidd. 13a; לְקִשְׁקוּשִׁי Succ. 44b; לְכַסְפוּסִי Sabb. 140a; לְטִלְטוּלִי *ibid.*

<sup>1</sup> Here belonged originally also זוֹטֵר. Cf. §620.

45 a; חֲלַחֲוִּי Hull. 119b; מִסְמוֹסִי *ibid.* 4a; עֲרַעְרִי Gitt. 4a; פִּסְפוֹסִי Sabb. 155a.

b) טִילְטוֹלִי 'Er. 24b.

c) לְזִילְזוֹלָא A. Z. 35a.

d) שִׁיכְשׁוֹךְ A. Z. 57b (used as finite verb).<sup>1</sup>

*Active Participle.*—a) מִשְׁלֵטִיל Sabb. 110a; מִמְסֵמֵס Hull. 4a; מְבַלְבֵּל *ibid.* 69a; מִשְׁפֵּשֵׁף Sabb. 154b; מִפְּעַפֵּעַ Hull. 97a; מְגַמְמֵם Meg. 31b; מְעַרְעֵר B. B. 43b; מְנַמְנֵם Pes. 120b, Sabb. 56b; נְנַנֵּם Pes. 120b.

b) מִמְסֵמֵסָא Yeb. 42b; מִמְשֵׁמְשָׂא Hull. 9a; מְבַצְבָּצָא *ibid.* 46b; מְקַלְקָלָא Yeb. 120a; מְחַלְחָלָא Zeb. 94a; מְנַמְנָה Keth. 17b.<sup>2</sup>

c) מְקַשְׁקֵשִׁין Succ. 44b; מְנַמְנָמִי *ibid.* 53b; מְלַבְּלִי A. Z. 38b; מְזַלְזֵלִי Men. 52a; מְמַשְׁמֵשִׁי R. H. 15a; מְטַלְטֵלוֹ Sabb. 128a; מְזַלְזֵלוֹ A. Z. 36a; מְהַבְּהִי Alf. B. M.

d) מְשֵׁלְשֵׁלֵךְ *act as laxative*, Gitt. 70a, Keth. 10b; מְקַרְקֵרֵךְ Hull. 53ab.

*Passive Participle.*—a) מִמְסֵמֵס Hull. 28a, 53b; מְקַרְקַע B. B. 68a,<sup>3</sup> e. מְטַלְטֵלָא *ibid.*; מְקַרְקָעָא *ibid.* 150a.

c) מְחַלְחָלִי Ber. 59a; מְקַרְקָעִי, מְטַלְטֵלִי, B. B. 44b.

d) מְבַלְבֵּלֵךְ *are mixed up*, Bekh. 44a.

*Participle with Enclitic Subject-Pronouns.*—מְנַמְנָמִי *I doze*, O. MS. Pes. 120b,<sup>4</sup> מְזַלְזֵלִי M. Q. 18a; מְזַלְזֵלִיךְ B. M. 52b, A. Z. 10b; מְטַלְטֵלִיךְ Sabb. 47a, 49a, 124a; מְפִסְפִּסִיךְ *ibid.* 155a.

ITHPALPAL.—§641. *Perfect.*—אִיבְלָל B. M. 40a, Gitt. 73a; אִיבְלָל 'Arúkh, Hull. 44a (Tos. *ibid.* אִיבְלָל).

*Imperfect.*—לִישְׁתַּלְשֵׁל Sabb. 108a; לְבַלְבֵּל M. Q. 9b,<sup>5</sup> תִּיקְלָקַל R. H. 19b.

*Infinitive.*—אִיבְלָלִי Hull. 44a; לְאִיקְלָקוֹלִי 'Er. 49a; לְקַלְקוֹלִי M. MS. *ibid.*

<sup>1</sup> לְעַרְעוֹר RLOW. §101.

<sup>2</sup> This is shortened from מְנַמְנָמִיָּה. Cf. מְנַשְׁתָּמִיָּה for מְנַשְׁתָּמִיָּה (§58).

<sup>3</sup> קַרְקַע (= קַרְקַע) is a dissimilated form of \*קַרְקַר = Assyr. kakkaru.

<sup>4</sup> Shortened form for מְנַמְנָמִיָּה. It is, however, possible that we have here the possessive pronoun for the enclitic; cf. §327, n. 3, and §714.

<sup>5</sup> לְבַלְבֵּל SM. No. CXLIII. (voc.).

*Participle*.—מִיִּקְלָקֵל R. H. 19b; מִיִּחַלְחַל F. MS. Ber. 59b; מִיִּקְלָקֵלָא 'Er. 88b; מִיִּבְלָבֵלִי Hull. 26b; מִיִּטְלָטְלִי B. B. 69a.<sup>1</sup>

PARPEL.—§ 642. *Perfect*.—פָּרַפֵּישׁ he nodded assent, B. B. 143a, 'Er. 65b.

*Imperfect*.—נִקְרָקֵשׁ A. Z. 12b, 'Arūkh Pes. 112a.

*Imperative*.—פָּרַפֵּישׁ Niddā 42a.

*Infinitive*.—פָּרַפֵּישׁי Sabb. 79b; קָרַקְוֵישׁ Ber. 29b.

*Active Participle*.—מִקְרָקֵשׁ A. Z. 60a, Keth. 86a; מִקְרָקֵשָׁא Ber. 62a; מִקְרָקֵשִׁי B. B. 156a.

DENOMINATIVE AND FOREIGN PLURICONSONANTAL VERBS.—  
*ACTIVE*.—§ 643. *Perfect*.—פִּירֵפֵס he twitched, Gitt. 70b; פִּירֵפֵס 'Ar. 7a; מִשְׁפִּין B. M. 72a; מִשְׁפִּין B. M. 68a, 73b.

*Imperfect*.—אֶפְרֹזְמִינְדוּ (אֶפְרֹזְמִינְדוּ) I will press it out, 'Arūkh Gitt. 69a).

*Infinitive*.—a) פִּירְסוּמִי 'Ar. 29a, Ber. 14a, Pes. 112a; פִּרְקוּדִי Men. 96b; מִשְׁפִּוּנִי M. MS. B. M. 113a.

b) פִּירְפִוּסִי 'Ar. 7a.

*Active Participle*.—מִטְרֵטִין Nidd. 14a; מִרְבֵּל sifts, B. M. 26b; מִאֲרֵבֵל 'Arūkh *ibid.*; מִפְרֵסְמָא Men. 40a; מִהֲנֵדֵסִי B. B. 89b; מִהֲלֵקִיטִין Sabb. 156a.

*Passive Participle*.—מִפְרֵסְמָא Hôr. 4a.

*PASSIVE*.—§ 644. *Perfect*.—[הִ]רְבִיל [הִ]רְבִיל Hull. 49a, for \*אִיאֲרֵבִיל\* [הִ]רְבִיל; אִיפְרֵסְמָא R. H. 24a, Hôr. 4b.<sup>2</sup>

*Imperfect*.—לִיפְרֵסִם Yeb. 101b.

*Infinitive*.—מִירְבֵּל (= מִיאֲרֵבֵל\*) Hull. 43a.

*Participle*.—מִיפְרֵקְדָא Gitt. 68b; מִיפְרֵקְדָא Men. 96b; מִיִּהֲנֵדִין Hull. 43a.

#### VERBS WITH OBJECTIVE SUFFIXES.

##### A. VERBS NOT ל"י WITH OBJECTIVE SUFFIXES.

§ 645. Owing to the lack of vocalization, the changes which the verbal forms undergo before suffixes cannot be exactly determined. Nor is tradition of much help here. The tables of paradigms subjoined here (pp. 166, 167) are calculated to afford some help to the student, but cannot do justice to the great variety of forms, both in the body of the verb, as well as in the suffixes.

<sup>1</sup> מִיִּדְמָדְמִין are moving, SM. No. LIII.

<sup>2</sup> אִיִּהֲנֵדִין HG. ed. pr. 127c, for אִיִּהֲנֵדִין.

*Strong Verb with Suffixes.*

QAL.	1st sing. com.	2d sing. masc.	2d sing. fem.	3d sing. masc.	3d sing fem.
<b>PERFECT</b> —					
Sing. 3d masc. . .	קָטַלְךָ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְהָ	קָטַלְתָּ
3d fem. . . . .	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתָּ
2d com. . . . .	קָטַלְתָּ	—	—	קָטַלְתָּ	קָטַלְתָּ
1st com. . . . .	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Plur. 3d masc. . .	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2d masc. . . . .	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1st com. . . . .	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
<b>IMPERFECT</b> —					
Sing. 3d masc. . .	לִיקְטֹלְךָ	לִיקְטֹלְתָּ	לִיקְטֹלְתְּ	לִיקְטֹלְהָ	לִיקְטֹלְתָּ
Plur. 3d masc. . .	לִיקְטֹלְתֶם	לִיקְטֹלְתֶם	לִיקְטֹלְתֶם	לִיקְטֹלְתֶם	לִיקְטֹלְתֶם
<b>IMPERATIVE</b> —					
Sing. 2d masc. . .	קָטַלְךָ	—	—	קָטַלְהָ	קָטַלְתָּ
2d fem. . . . .	קָטַלְתְּ	—	—	—	—
Plur. 2d masc. . .	קָטַלְתֶם	—	—	קָטַלְתֶם	קָטַלְתֶם
<b>INFINITIVE</b> . . . . .	מִקְטֹלְךָ	מִקְטֹלְתָּ	מִקְטֹלְתְּ	מִקְטֹלְהָ	מִקְטֹלְתָּ
<i>PA'EL.</i>					
<b>PERFECT</b> —					
Sing. 3d masc. . .	קָטַלְךָ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְהָ	קָטַלְתָּ
3d fem. . . . .	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתָּ
2d com. . . . .	קָטַלְתָּ	—	—	קָטַלְתָּ	קָטַלְתָּ
1st com. . . . .	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Plur. 3d masc. . .	קָטַלְתֶם	קָטַלְתֶם	קָטַלְתֶם	קָטַלְתֶם	קָטַלְתֶם
2d masc. . . . .	קָטַלְתֶם	—	—	קָטַלְתֶם	קָטַלְתֶם
1st com. . . . .	—	קָטַלְתֶם	קָטַלְתֶם	קָטַלְתֶם	קָטַלְתֶם
<b>IMPERFECT</b> —					
Sing. 3d masc. . .	לִיקְטֹלְךָ	לִיקְטֹלְתָּ	לִיקְטֹלְתְּ	לִיקְטֹלְהָ	לִיקְטֹלְתָּ
<b>IMPERATIVE</b> —					
Sing. 2d masc. . .	קָטַלְךָ	—	—	קָטַלְהָ	קָטַלְתָּ
Plur. 2d masc. . .	קָטַלְתֶם	—	—	קָטַלְתֶם	קָטַלְתֶם
<b>INFINITIVE</b> . . . . .	קָטַלְךָ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְהָ	קָטַלְתָּ

*Strong Verb with Suffixes.*

<i>QAL.</i>	1st plur. com.	2d plur. masc.	2d plur. fem.	3d plur. masc.	3d plur. fem.
<b>PERFECT—</b>					
Sing. 3d masc. . .	קָטַלְתִּינָךְ	קָטַלְתֶּם	קָטַלְתֵּנּוּ	קָטַלְתֵּם	קָטַלְתֵּנּוּ
3d fem. . . . .	קָטַלְתִּינִי	קָטַלְתֶּם	קָטַלְתֵּנּוּ	קָטַלְתֵּם	קָטַלְתֵּנּוּ
2d com. . . . .	קָטַלְתִּינָךְ	—	—	קָטַלְתֵּם	קָטַלְתֵּנּוּ
1st com. . . . .	—	קָטַלְתֶּם	קָטַלְתֵּנּוּ	קָטַלְתֵּם	קָטַלְתֵּנּוּ
Plur. 3d masc. . .	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֵּנּוּ	קָטַלְתֵּם	קָטַלְתֵּנּוּ
2d masc. . . . .	קָטַלְתֶּם	—	—	קָטַלְתֵּם	קָטַלְתֵּנּוּ
1st com. . . . .	—	קָטַלְתֶּם	קָטַלְתֵּנּוּ	קָטַלְתֵּם	קָטַלְתֵּנּוּ
<b>IMPERFECT—</b>					
Sing. 3d masc. . .	לִיקְטֶלְתִּינָךְ	לִיקְטֶלְתֶּם	לִיקְטֶלְתֵּנּוּ	לִיקְטֶלְתֵּם	לִיקְטֶלְתֵּנּוּ
Plur. 3d masc. . .	לִיקְטֶלְתֶּם	לִיקְטֶלְתֶּם	לִיקְטֶלְתֵּנּוּ	לִיקְטֶלְתֵּם	לִיקְטֶלְתֵּנּוּ
<b>IMPERATIVE—</b>					
Sing. 2d masc. . .	קָטַלְתִּינָךְ	—	—	קָטַלְתֵּם	קָטַלְתֵּנּוּ
2d fem. . . . .	קָטַלְתִּינִי	—	—	קָטַלְתֵּם	קָטַלְתֵּנּוּ
Plur. 2d masc. . .	קָטַלְתֶּם	—	—	קָטַלְתֵּם	קָטַלְתֵּנּוּ
INFINITIVE . . . . .	מִקְטֶלְתִּינָךְ	מִקְטֶלְתֶּם	מִקְטֶלְתֵּנּוּ	מִקְטֶלְתֵּם	מִקְטֶלְתֵּנּוּ
<i>'PA'EL.</i>					
<b>PERFECT—</b>					
Sing. 3d masc. . .	קָטַלְתִּינָךְ	קָטַלְתֶּם	קָטַלְתֵּנּוּ	קָטַלְתֵּם	קָטַלְתֵּנּוּ
3d fem. . . . .	קָטַלְתִּינִי	קָטַלְתֶּם	קָטַלְתֵּנּוּ	קָטַלְתֵּם	קָטַלְתֵּנּוּ
2d com. . . . .	קָטַלְתִּינָךְ	—	—	קָטַלְתֵּם	קָטַלְתֵּנּוּ
1st com. . . . .	—	קָטַלְתֶּם	קָטַלְתֵּנּוּ	קָטַלְתֵּם	קָטַלְתֵּנּוּ
Plur. 3d masc. . .	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֵּנּוּ	קָטַלְתֵּם	קָטַלְתֵּנּוּ
2d masc. . . . .	קָטַלְתֶּם	—	—	קָטַלְתֵּם	קָטַלְתֵּנּוּ
1st com. . . . .	—	קָטַלְתֶּם	קָטַלְתֵּנּוּ	קָטַלְתֵּם	קָטַלְתֵּנּוּ
<b>IMPERFECT—</b>					
Sing. 3d masc. . .	לִיקְטֶלְתִּינָךְ	לִיקְטֶלְתֶּם	לִיקְטֶלְתֵּנּוּ	לִיקְטֶלְתֵּם	לִיקְטֶלְתֵּנּוּ
<b>IMPERATIVE—</b>					
Sing. 2d masc. . .	קָטַלְתִּינָךְ	—	—	קָטַלְתֵּם	קָטַלְתֵּנּוּ
Plur. 2d masc. . .	קָטַלְתֶּם	—	—	קָטַלְתֵּם	קָטַלְתֵּנּוּ
INFINITIVE . . . . .	קָטַלְתִּינָךְ	קָטַלְתֶּם	קָטַלְתֵּנּוּ	קָטַלְתֵּם	קָטַלְתֵּנּוּ

§646. The following can be stated with certainty:

1. Verbs  $\text{ע"ו}$  and  $\text{ע"ע}$  frequently pass before suffixes into  $\text{ל"י}$  forms.

2. Forms of the plural ending in  $[\text{ו}|\text{ן}]$  frequently substitute before suffixes for that form the corresponding form of the singular; and this not only before suffixes beginning with a vowel, but also, although less frequently, before suffixes beginning with a consonant.

Such a phenomenon is probably due to various causes. In the first place to a promiscuous use of the genders. Thus,  $\text{קטלְתֶם־וְהוּם}$  *ye have killed them* and  $\text{קטלְתֶן־וְהוּם}$  *they have killed them* may come not from the masculine forms  $\text{קטלְתוּן}$  and  $\text{קטלו}$ , but from the obsolete feminine forms  $\text{קטלְתִין}$  and  $\text{קטלְן}$ ;  $\text{קטלְתֶן־וְהוּם}$  *they killed them*, not from  $\text{קטלו}$ , but from its by-form  $\text{קטלי}$  (§ 232a);  $\text{אקטלוֹ-לוֹהוּם}$  *they had him killed*, from  $\text{אקטול}$  (§ 231) with vowel-syncope, as in the infinitive; in a form like  $\text{בְּפִי־יַתְנֶן}$  *you have put us to shame*, the syncope of  $\ddot{u}$  may be due to the accent, just as  $\text{יִנְקוּתָא}$ ,  $\text{חַוִּשְׁבְּנָא}$ ,  $\text{שׁוֹפְטִי}$ , are traditionally pronounced  $\text{יִנְקָתָא}$ ,  $\text{חַוִּשְׁבָּנָא}$ ,  $\text{שׁוֹפְטִי}$ , with the accent on the antepenultima.

3. Short vowels are sometimes retained in the verb under the influence of an adjoining  $\text{ר}$ , guttural, or emphatic consonant; e. g.,  $\text{אִמְרִיתָא}$  *I said it*,  $\text{לְיִפְרוּקִינָן}$  *he redeems us*.

4. The infinitives ending in  $\text{י}$  or  $\text{א}$  lose this ending before suffixes. In the infinitives of the derived conjugations the  $\text{ו}$  of the second stem-consonant is at times omitted. This is especially the case in the Aph'el before plural suffixes.

§647. The list of objective suffixes given above (§112) we let here follow in augmented and improved form:

*Singular.*

1st com.....	$\text{פִּי, ךְּ, אֵן, יִן, ךְּ, תֶן, תֶן}$
2d masc. ....	$\text{ךָ, אָךְ, ךָּ, יֶךְךָ, יֶךְךָ, יֶךְךָ}$
2d fem. ....	$\text{ךְ}$
3d masc. ....	$\left\{ \begin{array}{l} \text{יֵיה, יֵיא, יֵי, ךְּ, דֹהוּ, דֹהוּ, דֹהוּ, דֹהוּ, דֹהוּ, דֹהוּ} \\ \text{יִפְיָה, יִן, יִפְיָה, יִן, יִפְיָה, יִפְיָה, יִפְיָה} \\ \text{יִפְיָה, יִפְיָה, יִפְיָה, יִפְיָה, יִפְיָה, יִפְיָה} \end{array} \right.$
3d fem. ....	

*Plural.*

1st com....	אֶן, יֵן, יָן, יֶן, יֵן, יֶן, יֵן, יֶן, יֵן, יֶן
2d masc. ...	כֹּה, יִכֹּה, יִכְכֹּה, יִכְכֹּה [יִכְכֹּה]
2d fem. ...	יִכְכִי, יִכְכִי
3d masc. {	דוֹן, יִדוֹן, יִדוֹן, יִדוֹן, יִדוֹן, יִדוֹן, יִדוֹן, יִדוֹן
	יִפּוֹן, יִפּוֹן, יִפּוֹן, יִפּוֹן, יִפּוֹן, יִפּוֹן, יִפּוֹן, יִפּוֹן
3d fem. ...	יֵן, יֵן, [יֵן, יֵן, יֵן, יֵן, יֵן, יֵן, יֵן, יֵן]

NOTE.—Instead of objective suffixes we find sometimes possessive suffixes with the verb, and the reverse with the noun. Cf. also § 113.<sup>1</sup>

Bracketed forms occur only in Gaonic literature.

The traditional pronunciation of the pronominal suffix of the third feminine singular is יָהּ, the correctness of which is confirmed by the occurrence of the spelling אֶהּ for יָהּ. The vocalization יָהּ found in two or three examples in the C. MSS. is to be judged in the same manner as סֵאנִי (§ 558a) and similar examples.

## PERFECT WITH SUFFIXES.

## 3D SING. MASC.

§ 648. 1ST SING. MASC.—*Qal*: קָבַעַן R. H. 26b; בָּנְבַן Ned. 50b; *ibid.*; חָנְנִי Pes. 110b (in an old charm-formula).

*Pa'el*: קָרַחַנְנִי Pes. 110b (in an old charm-formula).

*Aph'el*: אִישְׁתִּיקַן Keth. 104a; אוֹתְבַן Pes. 110a, B. B. 31b; אֶקְפַן A. Z. 58a.

*Ithp'el*: אִישְׁתִּמְטִין B. Q. 12a; אִישְׁתִּמְטִין eds. *ibid.*

§ 649. 2D SING. MASC.—*Qal*: שִׁבְקַךְ Ned. 50a; יִהְבְךָ Ber. 54b; דָּקַךְ Keth. 104b.

*Pa'el*: בָּרַקְךָ M. Q. 9b.

*Aph'el*: אֶזְמְנְךָ Sanh. 109b; אֶחְלְךָ Qidd. 52b; אֶפְסְדִינְךָ B. Q. 89a; אֶזְקְךָ *ibid.* 36a; אֶזְמִינְךָ 'En Y. Sanh. 109b.

§ 650. 2D SING. FEM.—*Qal*: נִשְׁקִיךָ Hull. 127a.

<sup>1</sup> The enclitic personal pronoun with a verb is probably found in תִּמְהִירָתִי *I am astonished at you*, Sanh. 95a. For other explanations of this word see the dictionaries.

§ 651. 3D SING. MASC.—*Qal*: קָרְעִיהָ Ber. 20a; שִׁבְקִיהָ Ned. 62a; קָצִייהָ B. B. 60b; חָרְקִייהָ Gitt. 46a; קָרְעִייהָ B. B. 169a; גְּזִייהָ Sanh. 96a; גְּזִייהָ M. MS. *ibid.*; סְדִייהָ R. H. 4a (✓סוד).

*Pa"el*: חִיבִייהָ Ned. 31b; גְּשִׁייהָ Gitt. 67b; נִגְדִייהָ 'Arūkh Pes. 52a; זְבִינהָ Keth. 91a.<sup>1</sup>

*Aph'el*: אֶגְמִריהָ Ned. 41a; אִיתִיבִיהָ Ned. 35a; אֲשַׁפְחִייהָ Sanh. 118b; אוֹתִבִייהָ 'Er. 30a; אֲחַרֹּבִיהָ Sanh. 64a.

*Šaph'el*: שִׁיזְבִין Sanh. 66a.

§ 652. 3D SING. FEM.—*Qal*: קָטְלָהּ Macc. 16a.

*Pa"el*: שִׁיירָהּ B. B. 3b; קָבְלָהּ *ibid.* 62b; קִידָשָׁהּ Qidd. 59a, גְּרָשָׂהּ Pes. 110b; שִׁבָּשָׂהּ Yeb. 108b.

*Aph'el*: אֶסְמְכָהּ M. Q. 5a; אוֹתְבָהּ Keth. 60a; אֶהְרָהּ Ned. 50a; אֶסְפְּרָהּ Meg. 28b; אִינְסְבָהּ Ned. 23a.

§ 653. 1ST PLUR. COM.—*Qal*: חֲשַׁבְנִין Pes. 50b; יִהְבִּינִן M. Q. 6a.

*Pa"el*: עִיִּלְיִנִן Taan. 23b.

*Aph'el*: אֶשְׁמוֹעִינִן Ned. 73b; אֶשְׁבֹּעַן Taan. 24a; אֶשְׁמְעִינִן Ber. 36a.

§ 654. 2D PLUR. FEM.—*Qal*: חֲפַנְכֵי Pes. 110b (in an old magic formula).

*Aph'el*: אוֹקְמִינְכֵי Qidd. 58a.

§ 655. 3D PLUR. MASC.—*Qal*: פְּתַבִּינְהוּ M. Q. 3a; הִקְיִנְהוּ B. Q. 101a; טַמְיִנְהוּ Gitt. 68a; פָּרְעִינְהוּ Keth. 85a; שְׁאִילְנְהוּ 'Er. 53b; קָטְלִינְהוּ Ber. 54b; טַעַמִּינְהוּ Ned. 91b; טַעַמִּינְהוּ Alfasi *ibid.*; חֲנַקִּינְהוּ Me'ilā 2ab; אֶגִּידִן M. MS. Zeb. 18b.<sup>2</sup>

*Pa"el*: עִיִּלְיִנְהוּ Macc. 20a; לִיִּטְיִנְהוּ Šebu. 36a; תִּרְצִינְהוּ Ber. 61b.<sup>3</sup>

*Aph'el*: אֶכְשִׁירִינְהוּ Sanh. 26b; אֶפְקִינְהוּ Pes. 110a; אוֹתִבִּינְהוּ Macc. 20b, Gitt. 47a; אֶפְקִרִינְהוּ B. M. 30b; אֲשַׁפְחִינְהוּ *ibid.* 22a; אֶנְהִירִנְהוּ Yeb. 35a; אוֹקְמִינָא Sanh. 72a.<sup>4</sup>

§ 656. 3D PLUR. FEM.—*Qal*: אֶמְרִינְהוּ ed. pr. 'Er. 43a, 56a.

*Pa"el*: שִׁפְצִנְהוּ Meg. 4a.

*Aph'el*: אֶפְרִיִשְׁנְהוּ C. MS. Zeb. 6b.

<sup>1</sup> כְּנִשִּׁיהָ, טַבְעִיהָ, SM. No. VIII. (voc.).

<sup>2</sup> שִׁבְקִינְהוּ SM. No. LXXII. (voc.); נִסְחַפְנִין HG. ed. pr. 15b; נִסְחַפְנִין Še'el. 73.

<sup>3</sup> שְׁמַתִּינְהוּ SM. No. XLVI. (voc.); תִּרְצִינְהוּ Igg. Šeritā, ed. Goldberg, p. 2; חֲבָרִינִן *ibid.* 9.

<sup>4</sup> אֶשְׁפְּחִינְהוּ HG. 455; הִרְמִינְהוּ TG. ed. Harkavy, § 214.



## 3D SING. FEM.

§ 657. 1ST SING. COM.—*Qal*: קָרַצְתָּן 'Er. 65 a.

§ 658. 2D SING. MASC.—*Aph'el*: אֵיזְקָתְךָ B. Q. 47 a.

§ 659. 3D SING. MASC.—*Qal*: שָׁקַלְתִּיהָ Qidd. 39 b, 40 a; שָׁקַלְתִּיהָ *ibid.* 13 a; זִינְתִּיהָ Sanh. 108 b.

*Pa'el*: זָמַיְנְתִּיהָ Meg. 15 b; מִיעַטְתִּיהָ Ned. 32 b; שִׁדְרַתִּיהָ Keth. 62 b.<sup>1</sup>

*Aph'el*: אֲשַׁפְתִּיהָ B. M. 59 b; אוֹתְבִתִּיהָ Sabb. 109 b.

*Ithp'el*: אִישָׁתְּמִיטְתִּיהָ Hull. 7 a, Qidd. 71 b.

§ 660. 3D SING. FEM.—*Qal*: אֶסְרָתָה Sabb. 81 b; שָׁקַלְתָּא Hag. 5 a; גַּפְתָּא Sanh. 82 b; הִצַּתָּא Sabb. 156 b.

*Pa'el*: סָתְרָתָה Sanh. 110 a; גִּיּוּפְתָה 'En Y. *ibid.* 82 b.

*Aph'el*: אֶדְרָתָה Ned. 21 b, 22 a; אֶפִּיקְתָה Sanh. 39 a; אֶנְחָתָא Hag. 5 a.

§ 661. 3D PLUR. MASC.—*Qal*: לְבִישְׁתֵּיפְהוּ Keth. 54 a; מְסִרְתֵּיפְהוּ B. B. 123 a; אֶכְלַתְפּוֹן Ned. 68 a; מְסִרְתֵּיפְהוּ AE. Meg. 13 b.<sup>2</sup>

*Pa'el*: שִׁדְרַתְפְּהוּ Sanh. 93 a; שִׁדְרִיתֵיפְהוּ Alfâsî B. B. 10 b; זְבִנְתְּהוּ F. MS. B. M. 38 a.

*Aph'el*: אֶצְנַעְתֵּיפְהוּ C. MS. Meg. 16 a (voc.).<sup>3</sup>

§ 662. 3D PLUR. FEM.—*Qal*: תְּבַעַתְפּוֹהֵי Keth. 36 b; כָּבַשְׁתֵּיפְהוּ *ibid.* 60 a; (כָּבַשְׁתֵּיפְהוּ Alfâsî *ibid.*).<sup>4</sup>

## 2D SING. COM.

§ 663. 1ST SING. COM.—*Qal*: מִנְעַתָּן Hag. b; פָּטַרְתָּן Pes. 118 a.

*Pa'el*: זָמַנְתָּן B. B. 84 a; צַעַרְתָּן Ber. 56 a; קִבְּסְתָּן Sanh. 55 a.

*Aph'el*: אֶדְפְּרַתָּן Ber. 31 a; אֶדְרַתָּן Keth. 60 b; אוֹתִיבְתָּן B. B. 31 b; אֶדְפְּרַתִּי M. MS. Hag. 22 b; אֶטְרַחְתָּן Qidd. 40 a.

§ 664. 3D SING. MASC.—*Qal*: פָּרַעַתִּיהָ Ned. 25 a; נִגְדַתִּיהָ Ber. 58 a; יְהִיבְתִּיהָ Yômâ 69 b.

*Pa'el*: חָלִישְׁתִּיהָ Ber. 18 b; פָּסִיפְתִּיהָ Hag. 5 a; גְּרִירְתִּיהָ Sanh. 96 a; גְּרִידְתִּיהָ M. MS. *ibid.*

*Aph'el*: אֶמְלִיכְתִּיהָ Ber. 13 a; אֶשְׁלַחְתִּיהָ Ber. 56 b.

<sup>1</sup> עִירִיתִיהָ HG. ed. pr. 101 c.

<sup>2</sup> כָּתְבִיתֵיפְהוּ HG. ed. pr. 71 d, 73 c.

<sup>3</sup> אֶחְלַתְפּוֹן HG. ed. pr. 73 c.

<sup>4</sup> רְחִיקְתֵּיפְהוּ HG. 453.

§ 665. 3D SING. FEM.—*Qal*: אִמְרִיתָה Ned. 41a; אִמְרִיתָה *ibid.* 41a.

*Aph'el*: אִוְקִימָתָה Ned. 19a; אִדְרָתָה *ibid.* 22a, 23a.

§ 666. 1ST PLUR. COM.—*Qal*: חִשְׁדָּתֵינוּ Taan. 22a.

*Pa'el*: פִּיפְתֵינוּ Qidd. 81a.

*Aph'el*: אִגְמַרְתֵּינוּ *teach us*, 'En Y. Hag. 13a.

§ 667. 3D PLUR. MASC.—*Qal*: קָטַלְתִּינָהוּ Ber. 48a, Sanh. 95b.

*Pa'el*: שִׁימְתִינָהוּ Succ. 53a; שִׁימְתִינָהוּ Sabb. 121b;

קָהַשְׁתִּינָהוּ Meg. 27b; פִּטְרְתִינָהוּ Ber. 56a.

*Aph'el*: אִפְסְדְתִינָהוּ B. Q. 101a.<sup>1</sup>

#### 1ST SING. COM.

§ 668. 2D SING. MASC.—*Pa'el*: קָרִיבִיתָךְ M. MS. B. M. 84a.

*Aph'el*: אִזְהַרְתָּךְ Ned. 51a; אִזְוִיפְתָּךְ Šebu. 41a.

§ 669. 2D SING. FEM.—*Qal*: אִמְדַּתִּיךְ Bekh. 61a.

*Pa'el*: שִׁדְרַתִּיךְ Bekh. 61a; גִּרְשַׁתִּיךְ Yeb. 65a; סִפְנַתִּיךְ Pes. 112b; שִׁיתַפְתִּיךְ 'Er. 75b.

§ 670. 3D SING. MASC.—*Qal*: עָנִישְׁתִּיהָ B. B. 21b; כָּבַשְׁתִּיהָ Gitt. 68b; שִׁאִלְתִּיהָ Ber. 49b; שִׁמִּיעַתִּיהָ F. MS. Sanh. 110a.

*Pa'el*: לְטַיִיתִיהָ B. B. 21b; קָיַמְתִּיהָ B. M. 42b.

*Aph'el*: אִתַּפְּשְׁתִּיהָ B. Q. 45a; אִוְקִימְתִיהָ B. M. 42b; אִסִּיקְתִּיהָ Gitt. 68b; אִזְמִינְתִיהָ Sanh. 109b; אִהַרְתִּיהָ 'En Y. B. B. 74a; אִשְׁכַּחְתִּיהָ Sabb. 67a, ed. pr.

§ 671. 3D SING. FEM.—*Qal*: זָבַנְתָּה B. B. 31a; אִמְרִיתָה Sabb. 22a; דַּעַצִּיתָה B. B. 74a; שִׁקְלִיתָה *ibid.*

*Aph'el*: אִשְׁכַּחִיתָה B. B. 74a; אִגְבַּהֲתָה B. M. 8a; אִנַּחֲתָה 'En Y. B. B. 74a; אִמְשִׁינָה 'En Y. *ibid.*<sup>2</sup>

§ 672. 2D PLUR. MASC.—*Qal*: חִשְׁבְתֵינָכוּ Ber. 58b.

*Pa'el*: בִּהַרְתֵינָכוּ Taan. 3b; כְּנֻפִיכוּ B. Q. 113a.

*Aph'el*: אִשְׁבַּעְתֵינָכוּ Taan. 24a; אִזְחַבְתֵינָכוּ Gitt. 47a; אִפְקִיחְתֵנָכוּ M. MS. Ber. 35a.<sup>3</sup>

§ 673. 3D PLUR. MASC.—*Qal*: שִׁמְעַתֵינָהוּ Sabb. 20b; שִׁמְעַתֵינָהוּ Hull. 96a; שִׁקְלְתֵינָהוּ Yeb. 116b; קַצְצַתֵינָהוּ Me'ilā 7b.

<sup>1</sup> אִשְׁהִידְתֵינוּ Saadia, *TG.* ed. Harkavy, § 554.

<sup>2</sup> הִימִיקְתָה *TG.* ed. Harkavy, § 1.

<sup>3</sup> קָבִילְתֵינוּ *TG.* ed. Harkavy, § 214.

*Pa"el*: שְׁלִימָתַיִנְהוּ Ber. 57b; סְיִימָתַיִנְהוּ *ibid.* 33b; שְׁלִימָתַיִנְהוּ Sabb. 121b.

*Aph'el*: אֲשַׁפְּחֵתִינְהוּ M. Q. 19b; אֲשַׁפְּחֵתִינְהוּ C. MS. Pes. 117b; אֲשַׁפְּחֵתִינְהוּ eds. Pes. 117b.<sup>1</sup>

§ 674. 3D PLUR. FEM.—*Aph'el*: אוֹתְבִינְהוּ B. M. 42a; אֲשַׁפְּחֵתִינְהוּ ed. Ven. Ber. 24a.

## 3D PLUR. MASC.

§ 675. 1ST SING. COM.—*Qal*: חֲשַׁדְתִּיךָ M. Q. 18b.

*Pa"el*: בִּירְכֶנּוּךָ M. MS. M. Q. 9b; צַעֲרֶיךָ *ibid.*; צַעֲרֶיךָ *ibid.*,<sup>2</sup> בִּירְכֶנּוּךָ *ibid.*; פִּקְחֶיךָ Sanh. 70a (§ 646, 2).

*Aph'el*: אֲזַקְנֶנּוּךָ 'Er. 56a.

§ 676. 2D SING. MASC.—*Qal*: שִׁבְקֶנּוּךָ Succ. 48b; גִּנְבֶנּוּךָ 'Er. 53b.

*Pa"el*: פִּקְדֶנּוּךָ Yômâ 66a; קָדַמְנֶנּוּךָ B. B. 167a; קִיבְלֶנּוּךָ Sanh. 5a.

§ 677. 3D SING. MASC.—*Qal*: זָקַפְתִּיהָ B. M. 83b; תִּבְשֹׁתִיהָ Yômâ 69b; קָטַלְתִּיהָ Sanh. 96a; זִינְתִיהָ Bêcā 32b.<sup>3</sup>

*Pa"el*: קָבַלְתִּיהָ B. B. 90b; קִיבְלְתִיהָ Sanh. 6a; קָרִיצְתִיהָ F. MS. B. M. 108a; שִׁיילְתִיהָ Ber. 11a; עִיילְתִיהָ M. Q. 17a; זָבַנְתִיהָ B. Q. 103a (§ 646, 2).

*Aph'el*: אֲזַמְנִיהָ R. H. 31b; אֲפַקְדִיהָ Gitt. 57a; אֲתַדְרִיהָ Ned. 55a; אֲטַרְדִיהָ 'Er. 10b (§ 646, 2); אֲטַרְדִיהָ Ber. 21a; אֲגַבְדִיהָ B. M. 2b, 3a; אֲתַתִּיהָ Sanh. 93a (נחת); אוֹתְבִינְהוּ Pes. 102a (§ 646, 2).<sup>4</sup>

§ 678. 3D SING. FEM.—*Qal*: אֲמַרְתִּיהָ Sabb. 74a; שָׁמַתִּיהָ B. B. 133b.

*Pa"el*: בִּטְלִיהָ Ber. 22a; שִׁדְרִיהָ, אֲפַכִיהָ, Qidd. 44b.

*Aph'el*: אוֹתְבִיהָ Sabb. 81b; אוֹקְמוּתִיהָ Sanh. 109b; אֲשַׁפְּחִיהָ B. M. 84b; אוֹקְמִינְהוּ Alf. MS. Bêcā (§ 646, 2).<sup>5</sup>

§ 679. 1ST PLUR. COM.—*Qal*: שִׁבְקִינְךָ Gitt. 56b (§ 646, 2).

*Pa"el*: שִׁדְרִינְךָ MM. Taan. 23b.

<sup>1</sup> אוֹתְבִיתַיִנְהוּ HG. ed. pr., 93b.

<sup>2</sup> This is either the sing. צַעֲרִי or the plural with thrown back vowel צַעֲרִי.

<sup>3</sup> שִׁבְקִינְךָ SM. No. xcv.; צַלְקִינְךָ *ibid.* No. ccxiii.

<sup>4</sup> אֲשַׁבְּעִיהָ, אֲשַׁבְּעִיהָ, HG. ed. pr. 116c; אֲנַקְטִיהָ SM. No. ccxx.; אֲתַזְקִינְהוּ RLOW. § 101.

<sup>5</sup> שִׁדְרִיהָ SM. xxv.; תַּרְגִּימִיהָ TG. ed. Harkavy, § 238; פִּסְקִיהָ SC. IV. 3, § 48.

§ 680. 3D PLUR. MASC.—*Qal*: קָטְלוּ־פָּהוּ M. MS. Taan. 21a; שְׁקִלוּ־פָּהוּ 'Arūkh B. Q. 86a; שְׁקִלְיָ־פָּהוּ Taan. 22a; קָטְלִי־פָּהוּ *ibid.* 21a; קָטְלִי־פָּהוּ Ber. 54b (§ 646, 2).<sup>1</sup>

*Pa'ēl*: קָה־שִׁי־פָּהוּ Ber. 49a; תִּקְנִי־פָּהוּ *ibid.* 33b.<sup>2</sup>

*Aph'ēl*: אֶסְקוּ־פָּהוּ C. MS. M. Q. 25a; אֶפְקְעִי־פָּהוּ C. MS. Pes.; אֶסְקִי־פָּהוּ B. M. 84b; אֶפְקִי־פָּהוּ Hull. 110a; אֶזְמִי־פָּהוּ B. Q. 73a; אֶסְמְלִי־פָּהוּ Ber. 26a; אֶעֱלִי־פָּהוּ 'Er. 44b; אֶקְרוּ־בִי־פָּהוּ Tem. 15b; אֶפְקֶרְפָּהוּ B. M. 30b (§ 646, 2).<sup>3</sup>

§ 681. 3D PLUR. FEM.—*Qal*: צָרוּ־פָּהוּ A. Z. 30a; גִּזְדוּ־יָ they cut them off, 'Arūkh Sanh. 106a.<sup>4</sup>

#### 2D PLUR. MASC.

§ 682. 1ST SING. COM.—*Pa'ēl*: סָפִינְתִּין Qidd. 29b; פִּסִּי־פָּהוּ En Y. Hôr. 13b; קָבִילְתִּין Pes. 89b; קָבִילְתִּין C. MS. *ibid.*

§ 683. 3D SING. FEM.—*Qal*: פָּסְלְתִיהָ Zeb. 101a; תִּפְסְטִי־תִיהָ Keth. 84b.

*Aph'ēl*: אֶקְרִי־בִתְוִיָּה Zeb. 101a; אֶתְרִי־בִתְוִיָּה Keth. 112a.

§ 684. 1ST PLUR. COM.—*Qal*: אֶמְרִיתֶנָּה R. MS. B. Q. 62a.

*Pa'ēl*: פִּסִּי־פִיתֶנָּה Hôr. 13b.<sup>5</sup>

§ 685. 3D PLUR. MASC.—*Qal*: זָבְנָתִי־פָּהוּ B. B. 126a.

*Aph'ēl*: תִּצְרִיתִי־פָּהוּ Keth. 60a.

#### 1ST PLUR. COM.

§ 686. 2D SING. MASC.—*Pa'ēl*: קָבִילְיָ־נָה Pes. 89b.<sup>6</sup>

*Aph'ēl*: אֶקְרִי־בִינָה B. M. 54a; אֶזְמִי־בִינָה Yômā 78a.

§ 687. 3D SING. MASC.—*Qal*: שָׁמַעְנִיהָ Gitt. 54b; קָרַעְנִיהָ Keth. 89b (legal style); פָּתְבְּנִיהָ, פָּתְבְּנִיהָ, B. B. 171b.

*Pa'ēl*: קָבִילְיָ־נִיהָ Sanh. 38b; אֶשְׁרִנִּיהָ, אֶשְׁרִנִּיהָ, Keth. 21a (legal style); אֶתְרִנִּיהָ B. B. 171b.

*Aph'ēl*: אֶמְלִי־נִיהָ, אֶמְלִי־נִיהָ, Sanh. 20a.

§ 688. 3D SING. FEM.—*Qal*: פָּתְחָנָה B. B. 74b.

<sup>1</sup> לְקִיטְרוּ־פָּהוּ *Igg. Šertrā*, ed. Goldberg, p. 10.

<sup>2</sup> קָבִילְיָ־נָה *TG.* ed. Harkavy, § 214; תִּקְנִי־פָּהוּ *ibid.* 217; שְׁרִי־לְפָּהוּ *HG.* ed. pr. 50d.

<sup>3</sup> אֶזְמִי־בִינָה *SM.* No. xxviii.

<sup>4</sup> אֶזְמִי־נִיהָ *HG.* 227; אֶקְרִי־פָּהוּ *HG.* ed. pr. 70c; אֶפְקֶרְפִּינָה *ŠC.* IV. 4, § 24.

<sup>5</sup> שָׁמַעְתֶּם־פָּהוּ *you heard them*, *TG.* ed. Harkavy, § 217.

<sup>6</sup> סְלִי־קִינָה *HG.* ed. pr. 71d.

§ 689. 3D PLUR. MASC.—*Qal*: שָׁאִילָנְהוּ Pes. 106*b*; שָׁאִילָנְהוּ or שָׁאִילָנְהוּ Sanh. 29*b*.

*Aph'el*: אֶאְקַדְשֵׁנְהוּ, אֶאְטַבְּלֵנְהוּ, A. Z. 52*b*; אֶאְקַדְשֵׁנְהוּ, אֶאְטַבְּלֵנְהוּ, M. MS. *ibid.*<sup>1</sup>

§ 690. 3D PLUR. FEM.—*Qal*: שָׁבַקְיָנְהָ C. MS. Meg. 10*b*.

#### IMPERFECT WITH SUFFIXES.

#### FORMS WITHOUT AFFORMATIVES.

§ 691. 1ST SING. COM.—*Qal*: נִינְסַבֵּן Sanh. 22*a*.<sup>2</sup>

*Pa'el*: לִצְעָרָן M. Q. 28*a*; לְמִנְעָן Keth. 105*b*; לִיבְרָכָן Taan. 5*b*.

*Aph'el*: לִיגְמָרָן M. MS. Hag. 13*a*; לִיצְלָן Taan. 9*b*; לוֹחֵבָן Gitt. 60*b*; תִּבְדִּיחָן Ned. 51*a*; תִּבְדִּיחָן *ibid.* 50*b*, with retention of stem-vowel.

*Ithpa'al*: תִּצְטַעֵרָן *thou bearest resentment against me*, Yeb. 117*b*.

§ 692. 2D SING. MASC.—*Qal*: נִקְטַלָּךְ Yômâ 82*b*; לִיקְטַלָּךְ Pes. 25*b*; אִיגְזִיִּךְ Sanh. 108*b*; אֶפְרָקִינָךְ Gitt. 46*a*.

*Pa'el*: לִיבְרָכָךְ M. Q. 9*b*; אֶצְעָרָךְ Sanh. 108*a*; נִקְבַּלְנָךְ C. MS. Pes. 89*b*.

*Aph'el*: נִטְרַחָךְ Pes. 89*b*; לִיצְלָךְ Yeb. 63*a*; נִטְבִּילְנָךְ *ibid.* 46*b*; נִשְׁמַעִינָךְ Ber. 41*b*.<sup>3</sup>

§ 693. 2D SING. FEM.—*Pa'el*: תִּקְדַּמִּי K. MS. Sanh. 25*a*.

*Aph'el*: אֶגְמְרִיךְ B. M. 83*b*; אוֹכְלִיךְ 'Er. 53*b*.

§ 694. 3D SING. MASC.—*Qal*: לִישַׁלְקִיהָ Sabb. 109*b*; לִישַׁקְלִי, *ibid.* 66*b*; לִיפְתוֹחֶיהָ *ibid.* 146*a*; לִיגְרִייהָ Hull. 83*b*; נִלְטִייהָ B. B. 4*a* (√לֹט); נִטְחִייהָ Gitt. 69*b* (√טוח); נִטְחִייהָ *ibid.*; לִזְנִייהָ Keth. 50*a* (√זון); לִיחַרִּייהָ A. Z. 12*b*; לִיחַצְרִייהָ M. MS. *ibid.*; נִשְׁעִייהָ B. B. 4*b* (√שעע); לִיחַבְּעִייהָ Yeb. 42*b*; נִרְגַּמְנִייהָ M. MS. Sanh. 95*a*.

*Pa'el*: לִיחַסִּיהָ C. MS. Meg. 12*b* (voc.); לִישְׁמִייהָ *ibid.* 4*a* (voc.); תִּקְדַּמִּייהָ Sanh. 25*a*; לִשְׁחִיפִייהָ Sabb. 134*a*; לִיזְבְּנִיהָ Alfasi B. B. 98*a*; אֶבְטְלִיפִייהָ Gitt. 36*b*; אִיסְלָקִיפִייהָ *ibid.* 52*b*.<sup>4</sup>

<sup>1</sup> אֶדְבַּרְנִיךְ TG. ed. Harkavy, § 77.

<sup>2</sup> לִירְתָאֵי HG. ed. pr. 106*c*.

<sup>3</sup> Levy takes this form to be *Qal*; but the Hebrew equivalent הִשְׁמִיעֵי Sanh. 82*a*, 93*a*, shows that this is *Aph'el*.

<sup>4</sup> נִשְׁדַּרִּייהָ SM. No. xxv. (voc.).

*Aph'el*: לֹדְעִיָּה Ber. 7b; לֹכְלִיָּה Sabb. 109b; אוֹסְרִיָּה A. Z. 57a.<sup>1</sup>

*Ithp'e'el*: לִישְׁמַטִּיָּה 'Er. 100b.

§ 695. 3D SING. FEM.—*Qal*: תִּצְרְכָה, תִּימְרָה, תִּסְבְּרָה, אֶתְמַדָּה; *passim*; לִישְׁבַּקָה Sanh. 82b; לִילְפָה Ber. 63a; לִיסְכָה *he anoints her*, Sabb. 110b.

*Pa'el*: לִיצִינָה B. B. 74b.<sup>2</sup>

*Aph'el*: נְטַבְּלִינָה לִיאֲהָרָה Gitt. 35a,<sup>3</sup> נִידָה לֹקְמָה Ned. 5b; 69a; לִיטְבַּלָה *let us allow her to take a ritual bath*, *ibid.* 30a.<sup>4</sup>

§ 696. 1ST PLUR. COM.—*Qal*: לִיפְרוֹקִינָן Sanh. 105a.

*Aph'el*: לִשְׁמַרִינָן Nidd. 61a; נִיגְמְרִינָן M. MS. Hag. 13a; לִשְׁמַעִינָן Pes. 114b; לִיטְרַדָן B. B. 5b; לִישְׁמַעִינָן Ber. 36a.

§ 697. 2D PLUR. MASC.—*Qal*: אִיבְדְּקִינְכוּ Sanh. 93a.

*Pa'el*: אֶקְמְטִינְכוּ Gitt. 47a.

*Aph'el*: אֶשְׁמַרִינְכוּ Nidd. 61a; אֶתְבִּינְכוּ Gitt. 47a.

§ 698. 3D PLUR. MASC.—*Qal*: נִיחַדְּקִינְהוּ Gitt. 68b; נִיחַדְּקִינְהוּ *ibid.* 70b; נִקְטְלִינְהוּ *ibid.* 57a; נִחַשְׁבִּינְהוּ A. Z. 9b; נִקְטְלִינְהוּ Ber. 54b; תִּימְשַׁחְנֵהוּ B. M. 107b; נִשְׁרַפִּינְהוּ Pes. 83b; לִיכְפִינְהוּ Yeb. 39ab ( $\sqrt{\text{כפף}}$ ); נִגְרוֹסִינְהוּ Sanh. 13b; לִינוּפִינְהוּ Hull. 130a; לִישְׁהִינְהוּ Sabb. 117a.

*Pa'el*: נִסְפְּרִינְהוּ ed. pr. Sabb. 109b; נִסְפְּרִינְהוּ later eds. *ibid.*; לִזְבִּינְהוּ Pes. 40b.<sup>5</sup>

*Aph'el*: אֶתְדַרְינְהוּ Keth. 60a; תִּצְרִינְהוּ *ibid.*; תִּבְרַחִינְהוּ *ibid.* 78b; נִוְקְמִינְהוּ B. M. 39b; לִיחַרְמִינְהוּ 'Ar. 28a; לֹכְחִינְהוּ Sabb. 55a.

*Haph'el*: לִיהִימְנִינְהוּ Yeb. 47a.

#### B. FORMS WITH AFFIRMATIVES.

§ 699. 1ST SING. COM.—*Qal*: נִנְטַרְךָ Ber. 23b.

*Aph'el*: תִּטְרַחֲוֶנָּךְ M. MS. Sanh. 97a; תִּטְרַדְוֶנָּךְ F. MS. *ibid.*

§ 700. 2D SING. COM.—*Qal*: לִיקְטְלוּךָ Pes. 25b.

*Pa'el*: לִיבְרַחְוֶנָּךְ M. Q. 9ab.<sup>6</sup>

<sup>1</sup> נְפַלְיָה TG. ed. Coronel, §87; אֶצְנִיעִיָּה TG. ed. Wilna, 1885, §44.

<sup>2</sup> נִיבְמָה HG. 274.

<sup>3</sup> Cf. Additions and Corrections to § 222.

<sup>4</sup> Jastrow (s. v. טבל) explains this erroneously as 3d person.

<sup>5</sup> אֶשְׁבִּקִינְהוּ SM. No. LXXII. (voc.); לִימְרִינְהוּ TR. II. 22.

<sup>6</sup> לִבְרַחְוֶנָּךְ SM. No. CXLIII. (voc.).

§ 701. 3D SING. MASC.—*Qal*: לִיקְנֹסוּהָ Sabb. 3*b*; לְדַחֲקוּהָ B. M. 84*b*; לִיגְזוּהָ Succ. 30*a*; לִיגְרוּהוּ B. M. 112*b*; תְּקַרְעֵנִיהָ B. B. 130*b*; תְּקַרְעֵנִיהָ R. MS. *ibid.*<sup>1</sup>

*Pa'el*: תִּדְחַקוּהָ Sanh. 97*a*; נִעְיִלוּהָ Ber. 18*b*; תִּחַלְלוּהָ Sabb. 119*b*.

§ 702. 3D SING. FEM.—*Qal*: לִיתַבְּעוּהָ Yeb. 65*a*; לְמַצִּיחָהּ Sabb. 54*b* ( $\sqrt{\text{מצע}}$ ).

*Pa'el*: לְשַׁיְיְמוּהָ B. B. 133*b*; תִּחַלְלוּהָ M. MS. Sabb. 119*b* ( $\sqrt{\text{חלל}}$ ).

*Aph'el*: לְתַבְּוּהָ ( $\sqrt{\text{יתב}}$ ) Sabb. 110*a*; לִיפְסָעָהּ *ibid.*

§ 703. 3D PLUR. MASC.—*Qal*: נִשְׁקַלְיָהוּ, נִיבְלְיָהוּ, Taan. 25*a*; נִימְרִיָהוּ Pes. 102*b*; תִּיבְלִיָּן *ibid.* 87*b*.

*Pa'el*: לִירְחֹקֵיהוּ Gitt. 45*a*; לִיקַבְּלֵיהוּ Sabb. 34*a*.

*Aph'el*: לִיגְמִרֵיהוּ 'Er. 54*b*; לִיתַבְּיָן V. L. Taan. 8*b*.

#### IMPERATIVE WITH SUFFIXES.

##### SINGULAR MASCULINE.

§ 704. 1ST SING. COM.—*Qal*: שִׁבְקֵן Gitt. 55*b*; פִּרְעֵן,<sup>2</sup> פִּוּרְעֵן, Sebu. 41*b*; פִּרְעֵן M. MS. *ibid.*; פִּירְקֵן Pes. 87*b*; זִיבְנֵן B. M. 60*b*.

*Aph'el*: אֶזְכַּרְנָּךְ Ber. 30*a*; אֶשְׁלֵךְ B. M. 103*a*; אֶזְפַּן Sabb. 66*b*; אֶגְמַרְנָּךְ Sanh. 102*b*; אֶגְמְרֵי Sotā 36*b*.

§ 705. 3D SING. MASC.—*Qal*: שִׁקְלִיהָ M. Q. 17*a*; אֶכְלִיהָ *ibid.* 11*a*.<sup>3</sup>

*Pa'el*: הִיְיִנֶיהָ Sanh. 8*a*; שִׁיִּילֶיהָ *ibid.* 98*a*.

*Aph'el*: אֶתְנַחֲיֶיהָ Gitt. 24*a*; אֶתְלִיהָ Ber. 35*a*.

§ 706. 3D SING. FEM.—*Qal*: פִּשְׁטָהּ Ned. 58*a*; בִּדְקָהּ Keth. 60*a*; קִטְלָהּ Meg. 12*b*.<sup>4</sup>

*Pa'el*: בִּעֲתָהּ Nidd. 66*a*.

§ 707. 1ST PLUR. COM.—*Pa'el*: עִיִּילֵנָּא Sabb. 140*a*.

<sup>1</sup> לִיקְנֹסוּהוּ *they press him*, SM. No. xcvi.

<sup>2</sup> This word has been differently explained in § 217. The explanation given here according to Alfasi's text. In our texts we have פִּרְעֵן לִי, where the ending יָין must be = *him*.

<sup>3</sup> פִּרְעֵיהָ TG. ed. Harkavy, § 182; שִׁקְלֵי TG. ed. Coronel, § 87.

<sup>4</sup> שִׁקְלָהּ TG. ed. Wilna, 1885, § 213; נְטַרְרֶיהָ *ibid.*

§ 708. 3D PLUR. MASC.—*Qal*: שְׁבִיבֵיהֶם Ber. 18*b*; שְׁבִיבֵיהֶם B. M. 85*a*.<sup>1</sup>

*Pa"el*: שְׁבִיבֵיהֶם B. B. 46*b*; שְׁבִיבֵיהֶם Sabb. 21*a*.

*Aph'el*: אֶתְּרִיבֵיהֶם Sanh. 26*a*; אֶתְּרִיבֵיהֶם *ibid.* 39*a*; אֶתְּרִיבֵיהֶם B. B. 46*b*; אֶתְּרִיבֵיהֶם Yeb. 8*a*.

## SINGULAR FEMININE.

§ 709. 1ST SING. COM.—*Aph'el*: אֶתְּרִיבֵיךְ H. MS. B. M. 84*b*.

§ 710. 3D PLUR. MASC.—*Pa"el*: שְׁבִיבֵיהֶם VL. Sanh. 93*a*.<sup>2</sup>

## PLURAL MASCULINE.

§ 711. 1ST SING. COM.—*Aph'el*: אֶתְּרִיבֵיךְ Hāg. 13*a*; אֶתְּרִיבֵיךְ Hull. 105*b*, B. M. 81*b*.

§ 712. 3D SING. MASC.—*Qal*: יְהַבִּיבֵהוּ Gitt. 56*b*; תִּפְסְטֵהוּ B. M. 83*b*; שְׁבִיבֵהוּ Naz. 59*a*; בִּירְצֵהוּ A. Z. 59*b*.

*Pa"el*: הִיבִיבֵהוּ Meg. 12*b*; פִּיבִיבֵהוּ Hōr. 13*b*.

*Aph'el*: אֶתְּרִיבֵהוּ Yeb. 97*a* (§ 23, *c*).<sup>3</sup>

§ 713. 3D SING. FEM.—*Qal*: שְׁבִיבֵיהָ Keth. 63*a*; סִיתְרֵיהָ Bekh. 8*b*; תִּפְסְטֵיהָ B. B. 34*a*.

*Pa"el*: אֶתְּרֵיהָ Sabb. 119*a*.

*Aph'el*: אֶתְּרֵיהָ Sabb. 119*a*.<sup>4</sup>

## PLURAL FEMININE.

§ 714. 3D PLUR. MASC.—*Qal*: קְטִילֵיךְ Sabb. 12*a*; קְטִילֵיךְ ed. Ven. *ibid.*; קְטִילֵיהֶם O. MS. *ibid.* (§ 258).

## INFINITIVE WITH SUFFIXES.

§ 715. 1ST SING. COM.—*Qal*: לְמַקְטִילִי Meg. 16*a*.

*Pa"el*: לְצַעֲרוֹךְ Gitt. 68*a*.

*Aph'el*: לְאַגְמֹרוֹךְ Ber. 24*a*; לְאַצְלוֹךְ Qidd. 8*b*; לְאוֹזְפֵךְ B. M. 69*b*.

§ 716. 2D SING. MASC.—*Aph'el*: לְאוֹתִיבְךָ Gitt. 56*b*; לְאוֹתִיבְךָ Yeb. 90*b*.

<sup>1</sup> הַבִּיבֵהוּ give them, HG. 501; מִהַלִּיבֵהוּ HG. ed. pr. 24*d*; נְסִירֵיהֶם TG. ed. Wilna, 1885, § 214.

<sup>2</sup> שְׁבִיבֵיהֶם leave thou them alone, SM. No. xcvi.; שְׁדִירֵיהֶם send thou them, SM. No. xxviii. (voc.).

<sup>3</sup> אֶתְּרֵיהֶם place ye him, SM. No. xxvi. (voc.),

<sup>4</sup> אֶתְּרֵיהֶם take them out, HG. 501; אֶתְּרֵיהֶם TG. ed. Harkavy, § 210.



§ 717. 3D SING. MASC.—*Qal*: לְמִקְטְלֶיהָ Gitt. 57b; לְמַבְלְעֶיהָ Sabb. 30a; לְמִיתְבַּעֲיָא Alf. Yeb. 65a; לְאַקְטְלֶיהָ ed. Ven. Sanh. 109a; לְמַקְצִיֶּיהָ M. Q. 12b, B. Q. 26a; לְמַלְטֵיֶיהָ Ber. 7a; לְמַכְפִּיֶּיהָ Yeb. 39a; לְמַגְזִיֶּיהָ Succ. 37b; לְמִיחַשְׁדֵּיֶיהָ Bekh. 29a (by analogy with ל"י); לְמַשְׁעִיֶּיהָ 'En Y. Succ. 51b; לְמַקְצִיֶּיהָ B. Q. 91b.<sup>1</sup>

*Pa"el*: לְזַבְוֵינֶיהָ M. Q. 10b; לְסַפְוֵינֶיהָ Sabb. 116a; לְיַחוּסֵינֶיהָ C. MS. Meg. 12b; לְמִיטְרֵיֶיהָ 'Er. 97a (√טמם); לְמַדְרֵינֶיהָ R. H. 16a.<sup>2</sup>

*Aph'el*: לְאַדְפְּוֵרֶיהָ Ber. 18b, 45b; לְאַוְקָמֶיהָ Sabb. 146a, B. M. 16a; לְאוּדוּקָן B. M. 42b (cf. § 437).<sup>3</sup>

*Haph'el*: לְהִימוֹנֵיהָ B. B. 134b.

*Šaph'el*: לְשִׁיזְבִּיָהָ B. M. 86b; לְשִׁיזְבוּתֵיהָ F. M. *ibid.*

§ 718. 3D SING. FEM.—*Qal*: לְמִיכְבְּשֶׁהָ Taan. 21a; לְמִיתְבַּעָהָ Qidd. 60b.

*Pa"el*: לְנִתְוֹחָהָ Sabb. 52a; לְצַעֲרוּהָ Gitt. 73b; לְתַרוּצָהָ Ned. 16a; לְאַחַרְרוּתָהָ Sabb. 119a.

*Aph'el*: לְאוּקָמָהָ Ned. 5b, 61a; לְאוּלוּדָהָ Keth. 11b.<sup>4</sup>

§ 719. 1ST PLUR. COM.—*Aph'el*: לְאַשְׁמֹעֵינוּ Ned. 52b; לְאַשְׁמֵינוּ Šebu. 23a, Qidd. 26b.<sup>5</sup>

§ 720. 3D PLUR. MASC.—*Qal*: לְמַקְטְלֵהוֹן C. MS. Pes. 50a; מִיִּצְיָנֵהוּ M. Q. 10b (√אוץ); מִיטְחֵינֵהוּ A. Z. 65b; מִיתְנַנְהוּ Bekh. 11b; לְמַקְבְּעֵינֵהוּ Ber. 12a; לְמַבְהִיקֵינֵהוּ Yeb. 108a; לְמִיכְלֵינֵהוּ Alf. Ber. 38b; לְמַשְׁעֵינֵהוּ Succ. 51b (√שעע).<sup>6</sup>

*Pa"el*: עֵיילֵינֵהוּ 'Er. 44b; לְמִיחַיֵּינֵהוּ M. MS. R. H. 16a; לְזַבְוֵינֵהוּ 2 M. MS. Pes. 40b.<sup>7</sup>

<sup>1</sup> לְמִיזְיָבְנֵיהָ TG. ed. Harkavy, § 388; לְמַדְקָרֵיהָ SM. No. LXX. (voc.); לְמַצְלָבֵיהָ *ibid.* xxiv. (misprinted xxvi.) (voc.); מִישְׁמִיֶּיהָ to rate it, HG. ed. pr. 91a.

<sup>2</sup> לְעִיּוּקֵיהָ TG. ed. Harkavy, § 332.

<sup>3</sup> לְאַקוּמֵיהָ TG. ed. Wilna, 1835, § 52.

<sup>4</sup> לְאוּקִימָהָ TG. ed. Harkavy, § 42; לְאוּלֹאֵלָהָ *ibid.* § 247.

<sup>5</sup> 2d plur. masc.: לְמַבְהִיקֵינֵכוֹן SM. No. xxviii. (voc.).

<sup>6</sup> מִשְׁחַקְנֵהוּ HG. 91; לְמַסְתְּמֵינֵהוּ RLOW. § 101; לְמִיזְנֵהוּ HG. ed. pr. 69d; לְמִיגְרֵינֵהוּ TG. ed. Harkavy, § 218; לְמִיגְרֵינֵהוּ Igg. Šeritá 26; לְמַקְבְּעֵינֵהוּ *ibid.*

<sup>7</sup> לְרִבּוֹשֵׁינֵהוּ HG. 114; לְרִבּוֹשֵׁינֵהוּ *ibid.* 177; לְרִיבְשֵׁינֵהוּ HG. ed. pr. 21d; לְשְׁמֵינֵהוּ RLOW. § 42; לְשְׁלוֹמֵנֵהוּ TG. ed. Harkavy, § 71; לְחִירּוֹבֵנֵהוּ *ibid.* § 210.

*Aph'el*: לְאַהֲדוּרֵיהֶם B. Q. 118a; לְאַנְחֵיהֶם M. MS. Ber. 23b; לְאַקְדוּמֵיהֶם Ber. 8b; לְאַשְׁלוּמֵיהֶם *ibid.*; לְאַצוּלֵיהֶם Sabb. 61b; לְאַפְקוּצָן B. Q. 112b.<sup>1</sup>

*Palpēl*: לְטַלְטוּלֵיהֶם Sabb. 143a.

§ 721. 3D PLUR. FEM.—*Qal*: לְמַכְתְּבֵיהֶם C. MS. M. Q. 3a; לְמִיכְלֵיהֶם C. MS. Alf. Beḥā 4a.<sup>2</sup>

*Pa'el*: לְמִיזְיֵיהֶם Yeb. 65a.<sup>3</sup>

#### PARTICIPLE WITH SUFFIXES.

BARE PARTICIPLE.—§ 722. *Sing. masc.*: מִצְעָרָן Sabb. 108a; פִּיטְקִיָּה Sanh. 77b; מַיִתְנִיָּה Pes. 111b (§ 80, b); מְנַשְׁתִּיָּה Sabb. 134a (§ 58); מְלַפְפָּה B. M. 74a; מְקַמְטֵינְכִי 'Arūkh Gitt. 47a.

*Plur. masc.*: מְפַסְלוּהָ Yeb. 41b; מְמַצִּיעֵיהֶם 'En Y. Pes. 111a.<sup>4</sup>

WITH SUBJECT-PRONOUNS.—§ 723. פָּרַעְתִּין *thou payest me*, Šebu. 41b; מְסַלְקִינְךָ *I (we) remove thee*, B. M. 15b; מוֹבִילֵיהָ *we give him to eat*, K. MS. Sanh. 20a; אָמַרְתֶּנּוּ *you tell us*, R. MS. B. Q. 62a.<sup>5</sup>

#### B. VERBS ל"י WITH OBJECTIVE SUFFIXES.

§ 724. Verbs ל"י take the same suffixes as other verbs, and what has been stated in § 646 applies also here. The chief points to be noticed in connection with these verbs is that the 3d masc. of the singular and the plural perfect and the entire imperfect and imperative, when before suffixes beginning with a vowel, restore frequently their third stem-consonant (י).

<sup>1</sup> לְאַהֲדוּרֵיהֶם TG. ed. Harkavy, § 232; לְאַוְתוּבֵיהֶם HG. 165; לְאַוְקוּדֵיהֶם HG. ed. pr. 29d; מְשַׁבְּרֵיהֶם *to cause them to swear*, RLOW. § 42.

<sup>2</sup> לְמִינְסֵבְנֵיהֶם HG. 265; לְמִיחְבְּעֵיהֶם *ibid.* 445; מְגַזְרֵיהֶם HG. ed. pr. 41a; מִיִּצִּיעֵיהֶם *ibid.* (√ ארץ); מְסַתְמִיעֵיהֶם RLOW. § 101.

<sup>3</sup> *Pa.* חִלּוּפְנֵיהֶם HG. 228; זְבוּנְנֵיהֶם *ibid.*—*Aph.* אוֹזְעֵיהֶם *ibid.*—*Haph.* לְהִימוֹנְאֵיהֶם TG. ed. Harkavy, § 1.—*Šaph.* שְׁחַרְוֵיהֶם HG. 442.—*Palp.* לְטַלְטוּלֵיהֶם *ibid.* 97.

<sup>4</sup> דְּבַרְיֵיהֶם HG. 642; צְמַדֵיהֶם *ibid.*; מִדְּקִינָהּ *they pound them*, TR. II. 17.

<sup>5</sup> D. Hoffmann, in his otherwise just strictures on Goldschmidt's translation of the Talmud, makes the unsupportable statement (*Zeitschr. für hebr. Bibliogr.*, I., 182) that participles with enclitic subject-pronouns cannot take objective suffixes. The examples given here and in § 780 and by Dalman, *op. cit.*, pp. 318 and 328, prove the untenability of his statement.

## PERFECT WITH SUFFIXES.

## 3D SING. MASC.

§ 725. 1ST SING. COM.—*Qal*: מִחַיֶּיךָ Taan. 29a.<sup>1</sup>

*Pa"el*: תִּחַיְתָךְ B. M. 67a; תִּחַיְתָךְ R. MS. *ibid.*; פִּסְיֶיךָ Ber. 56a.

*Aph'el*: אֶשְׁקֶיךָ Sabb. 145b; אֶשְׁקֶיָאן or אֶשְׁקֶיָאן Keth. 104b; אֶשְׁקֶיָאן Yeb. 93b.

§ 726. 2D SING. COM.—*Qal*: עָנָךְ B. Q. 92b; קָרִיךָ *ibid.*<sup>2</sup>

*Pa"el*: לָוִיךָ Hull. 127a.

*Aph'el*: אֶקְרִיךָ Sabb. 152b; אֶתְנִיךָ Yeb. 40a; אֶמְרִיךָ Sôtā 35b; אֶקְשִׂיָאךָ or אֶקְשִׂיָאךָ M. MS. 'Er. 3a; אֶתִּיךָ F. MS. Sanh. 109b.

§ 727. 3D SING. MASC.—*Qal*: שָׁרִיָּה, שָׁרִיָּה, Qidd. 81b; שָׁרִיָּה, Ned. 23a; מִחַיֶּיךָ Ber. 58a; שָׁרִיָּה M. Q. 10b; תִּחַיְתִיָּה V. L. Taan. 9a.

*Pa"el*: בְּלִיָּה Ber. 5b; מִפְּיָה Sabb. 154a; פְּבִיָּה M. MS. Ber. 60b; שָׁיָה Qidd. 45b; טְמִיָּה Hull. 3a; נְשִׂיָּה *ibid.* 91a; וְתִחַיְתִיָּה Zeb. 19a.

*Aph'el*: אֶלְוִיָּה Ber. 31a; אֶשְׁקִיָּה Sabb. 108a; אֶרְצִיָּה Qidd. 45b; אֶתְנִיָּה Zeb. 30b; אֶרְמִיָּה Pes. 10b.

§ 728. 3D SING. FEM.—*Qal*: תִּחַיְתִיָּה Sanh. 95a; שְׁבִיָּה Ber. 60b.

§ 729. 1ST PLUR. COM.—*Pa"el*: הִלִּינֶךָ B. B. 73a.

*Aph'el*: אֶקְרִינֶךָ Ber. 56a.

§ 730. 2D PLUR. MASC.—*Qal*: קָרַנְכֵם V. L. Ber. 58a.

*Pa"el*: שְׁוִינְכֵם Pes. 51a.

§ 731. 3D PLUR. MASC.—*Qal*: שָׁרְפָהוּ B. B. 24a; תִּלְפָהוּ R. H. 6a, 18b; תִּרְפָהוּ B. Q. 101a; תִּזְנָהוּ Ber. 28a; קָרִיפָהוּ *ibid.* 58a; תִּזְנָהוּ Pes. 51a.<sup>3</sup>

*Aph'el*: אֶגְלִיפָהוּ Yômā 69b; אֶמְשִׂיפָהוּ B. B. 153a.<sup>4</sup>

§ 732. 3D PLUR. FEM.—*Qal*: תִּנְפָהוּ Meg. 4a; תִּנְפָהוּ 'Er. 60a.<sup>5</sup>

<sup>1</sup> מִיחַיָאִי MV. 28; מִחַיָאִי HG. ed. pr. 74c.

<sup>2</sup> מִתְרִיךָ MV. 28.

<sup>3</sup> קָנְאָנְהוּ TG. ed. Harkavy, § 75; דִּתְרִינְהוּ or דִּתְרִיפְהוּ Igg. Šerirā, ed. Goldberg, p. 12.

<sup>4</sup> אֶרִיפָהוּ HG. 201.

<sup>5</sup> שְׁרַפְהוּ HG. ed. pr. 32a.

## Verbs ל"י with Suffixes.

QAL.	1st sing. com.	2d sing. masc.	2d sing. fem.	3d sing. masc.	3d sing. fem.
<b>PERFECT—</b>					
Sing. 3d masc. . .	גַּלִּיִן	גַּלִּיָּךְ	גַּלִּיָּךְ	גַּלִּיָּהּ	גַּלִּיָּהּ
3d fem. . . . .	גַּלִּיתָן	גַּלִּיתָךְ	גַּלִּיתָךְ	גַּלִּיתֶיהָ	גַּלִּיתֶיהָ
2d com. . . . .	גַּלִּיתָן	—	—	גַּלִּיתֶיהָ	גַּלִּיתֶיהָ
1st com. . . . .	—	גַּלִּיתָךְ	גַּלִּיתָךְ	גַּלִּיתֶיהָ	גַּלִּיתֶיהָ
Plur. 3d masc. . .	גַּלִּיּוֹן	גַּלִּיּוֹךְ	גַּלִּיּוֹךְ	גַּלִּיּוֹהֶּ	גַּלִּיּוֹהֶּ
2d masc. . . . .	גַּלִּיתוֹן	—	—	גַּלִּיתוֹהֶּ	גַּלִּיתוֹהֶּ
1st com. . . . .	—	גַּלִּינוֹךְ	גַּלִּינוֹךְ	גַּלִּינוֹהֶּ	גַּלִּינוֹהֶּ
<b>IMPERFECT—</b>					
Sing. 3d masc. . .	לִיגַלִּיִן	לִיגַלִּיָּךְ	לִיגַלִּיָּךְ	לִיגַלִּיָּהּ	לִיגַלִּיָּהּ
Plur. 3d masc. . .	לִיגַלִּיּוֹן	לִיגַלִּיּוֹךְ	לִיגַלִּיּוֹךְ	לִיגַלִּיּוֹהֶּ	לִיגַלִּיּוֹהֶּ
<b>IMPERATIVE—</b>					
Sing. 2d masc. . .	גַּלִּיִן	—	—	גַּלִּיָּהּ	גַּלִּיָּהּ
Plur. 2d masc. . .	גַּלִּיּוֹן	—	—	גַּלִּיּוֹהֶּ	גַּלִּיּוֹהֶּ
<b>INFINITIVE . . . . .</b>	מִגַּלִּיִן	מִגַּלִּיָּךְ	מִגַּלִּיָּךְ	מִגַּלִּיָּהּ	מִגַּלִּיָּהּ
<b>PA"EL.</b>					
<b>PERFECT—</b>					
Sing. 3d masc. . .	גַּלִּיִן	גַּלִּיָּךְ	גַּלִּיָּךְ	גַּלִּיָּהּ	גַּלִּיָּהּ
3d fem. . . . .	גַּלִּיתָן	גַּלִּיתָךְ	גַּלִּיתָךְ	גַּלִּיתֶיהָ	גַּלִּיתֶיהָ
2d com. . . . .	גַּלִּיתָן	—	—	גַּלִּיתֶיהָ	גַּלִּיתֶיהָ
1st com. . . . .	—	גַּלִּיתָךְ	גַּלִּיתָךְ	גַּלִּיתֶיהָ	גַּלִּיתֶיהָ
Plur. 3d masc. . .	גַּלִּיּוֹן	גַּלִּיּוֹךְ	גַּלִּיּוֹךְ	גַּלִּיּוֹהֶּ	גַּלִּיּוֹהֶּ
2d masc. . . . .	גַּלִּיתוֹן	—	—	גַּלִּיתוֹהֶּ	גַּלִּיתוֹהֶּ
1st com. . . . .	—	גַּלִּינוֹךְ	גַּלִּינוֹךְ	גַּלִּינוֹהֶּ	גַּלִּינוֹהֶּ
<b>IMPERFECT—</b>					
Sing. 3d masc. . .	לִיגַלִּיִן	לִיגַלִּיָּךְ	לִיגַלִּיָּךְ	לִיגַלִּיָּהּ	לִיגַלִּיָּהּ
Plur. 3d masc. . .	לִיגַלִּיּוֹן	לִיגַלִּיּוֹךְ	לִיגַלִּיּוֹךְ	לִיגַלִּיּוֹהֶּ	לִיגַלִּיּוֹהֶּ
<b>IMPERATIVE—</b>					
Sing. 2d masc. . .	גַּלִּיִן	—	—	גַּלִּיָּהּ	גַּלִּיָּהּ
Plur. 2d masc. . .	גַּלִּיּוֹן	—	—	גַּלִּיּוֹהֶּ	גַּלִּיּוֹהֶּ
<b>INFINITIVE . . . . .</b>	גַּלִּוִיִן	גַּלִּוִיָּךְ	גַּלִּוִיָּךְ	גַּלִּוִיָּהּ	גַּלִּוִיָּהּ

*Verbs ל"י with Suffices.*

<i>QAL.</i>	1st plur. com.	2d plur. masc.	2d plur. fem.	3d plur. masc.	3d plur. fem.
<b>PERFECT—</b>					
Sing. 3d masc. . .	גָּלִינָן	גָּלַנְכוּ	גָּלַנְכֵי	גָּלְפוּהוּ	גָּלְפוּהִי
3d fem. . . . .	גָּלִיתִינָן	גָּלִיתִינְכוּ	גָּלִיתִינְכֵי	גָּלִיתִיפּוּהוּ	גָּלִיתִיפּוּהִי
2d com. . . . .	גָּלִיתִינָן	—	—	גָּלִיתִיפּוּהוּ	גָּלִיתִיפּוּהִי
1st com. . . . .	—	גָּלִיתִינְכוּ	גָּלִיתִינְכֵי	גָּלִיתִיפּוּהוּ	גָּלִיתִיפּוּהִי
Plur. 3d masc. . .	גָּלוּנָן	גָּלוּנְכוּ	גָּלוּנְכֵי	גָּלוּפּוּהוּ	גָּלוּפּוּהִי
2d masc. . . . .	גָּלִיתִיוּנָן	—	—	גָּלִיתִיוּפּוּהוּ	גָּלִיתִיוּפּוּהִי
1st com. . . . .	—	גָּלִינְנְכוּ	גָּלִינְנְכֵי	גָּלִינְפּוּהוּ	גָּלִינְפּוּהִי
<b>IMPERFECT—</b>					
Sing. 3d masc. . .	לִיגְלִינָן	לִיגְלִינְכוּ	לִיגְלִינְכֵי	לִיגְלִיפּוּהוּ	לִיגְלִיפּוּהִי
Plur. 3d masc. . .	לִיגְלִינְנָן	לִיגְלִינְנְכוּ	לִיגְלִינְנְכֵי	לִיגְלִיפּוּהוּ	לִיגְלִיפּוּהִי
<b>IMPERATIVE—</b>					
Sing. 2d masc. . .	גָּלִינָן	—	—	גָּלִיפּוּהוּ	גָּלִיפּוּהִי
Plur. 2d masc. . .	גָּלוּנָן	—	—	גָּלוּפּוּהוּ	גָּלוּפּוּהִי
<b>INFINITIVE . . . . .</b>	מִגְלִינָן	מִגְלִינְכוּ	מִגְלִינְכֵי	מִגְלִיפּוּהוּ	מִגְלִיפּוּהִי
<i>PA"EL.</i>					
<b>PERFECT—</b>					
Sing. 3d masc. . .	גָּלִינָן	גָּלִינְכוּ	גָּלִינְכֵי	גָּלִיפּוּהוּ	גָּלִיפּוּהִי
3d fem. . . . .	גָּלִיתִינָן	גָּלִיתִינְכוּ	גָּלִיתִינְכֵי	גָּלִיתִיפּוּהוּ	גָּלִיתִיפּוּהִי
2d com. . . . .	גָּלִיתִינָן	—	—	גָּלִיתִיפּוּהוּ	גָּלִיתִיפּוּהִי
1st com. . . . .	—	גָּלִיתִינְכוּ	גָּלִיתִינְכֵי	גָּלִיתִיפּוּהוּ	גָּלִיתִיפּוּהִי
Plur. 3d masc. . .	גָּלִיוּנָן	גָּלִיוּנְכוּ	גָּלִיוּנְכֵי	גָּלִיוּפּוּהוּ	גָּלִיוּפּוּהִי
2d masc. . . . .	גָּלִיתִיוּנָן	—	—	גָּלִיתִיוּפּוּהוּ	גָּלִיתִיוּפּוּהִי
1st com. . . . .	—	גָּלִינְנְכוּ	גָּלִינְנְכֵי	גָּלִינְפּוּהוּ	גָּלִינְפּוּהִי
<b>IMPERFECT—</b>					
Sing. 3d masc. . .	לִיגְלִינָן	לִיגְלִינְכוּ	לִיגְלִינְכֵי	לִיגְלִיפּוּהוּ	לִיגְלִיפּוּהִי
Plur. 3d masc. . .	לִיגְלִינְנָן	לִיגְלִינְנְכוּ	לִיגְלִינְנְכֵי	לִיגְלִיפּוּהוּ	לִיגְלִיפּוּהִי
<b>IMPERATIVE—</b>					
Sing. 2d masc. . .	גָּלִינָן	—	—	גָּלִיפּוּהוּ	גָּלִיפּוּהִי
Plur. 2d masc. . .	גָּלִיוּנָן	—	—	גָּלִיוּפּוּהוּ	גָּלִיוּפּוּהִי
<b>INFINITIVE . . . . .</b>	גָּלוּיִנָן	גָּלוּיִנְכוּ	גָּלוּיִנְכֵי	גָּלוּיִפּוּהוּ	גָּלוּיִפּוּהִי

## 3D SING. FEM.

§ 733. 3D SING. MASC.—*Qal*: שְׁדִיתִיהָ Sanh. 95a, 101a; שְׁדִיתִיהָ Meg. 16a; שְׁדִיתִיהָ Sanh. 95a; קְשִׁיתִיהָ B. B. 98b.

*Pa'el*: רְבִיתִיהָ C. MS. Meg. 13a (voc.); שְׁנִיתִיהָ Macc. 16a; מִיתִיהָ Sabb. 80b.<sup>1</sup>

*Aph'el*: אֵייתִיתִיהָ Ber. 48a; אֲשָׁקִיתִיהָ Taan. 29a; אִישָׁקִיתִיהָ Sabb. 109b; אוֹגְנִיתִיהָ B. M. 84b;<sup>2</sup> אֲרוֹיִתִיהָ Sanh. 109b; אֲגַנִּיתִיהָ *ibid*.

§ 734. 1ST PLUR. COM.—*Qal*: הִזִּיתִינָן Keth. 72b.

§ 735. 3D PLUR. MASC.—*Qal*: שְׁדִיתִיפְדוּיָו Qidd. 8b.

*Ithpa'al*: אִיפְסָתִיפְדוּיָו Keth. 54a.

§ 736. 3D SING. FEM.—*Qal*: הִזִּיתָהּ Sanh. 104a; קָלְתָהּ *ibid*.

*Aph'el*: אֲקַנִּיתָהּ Gitt. 20b.

## 2D SING. COM.

§ 737. 1ST SING. COM.—*Aph'el*: אֲקַרִּיתֶן B. B. 21b; אוֹנִיתֶן *ibid*. 84a.

§ 738. 3D SING. MASC.—*Qal*: הִזִּיתִיהָּ Hāg. 15a.

*Pa'el*: מְלִייתִיהָּ M. MS. B. M. 105a.

*Aph'el*: אֵייתִיתִיהָּ Hāg. 4b.

§ 739. 1ST PLUR. COM.—*Qal*: הִזִּיתִינָן B. B. 110b.

*Pa'el*: שְׁוִיתִינָן Pes. 3b.

§ 740. 3D PLUR. MASC.—*Qal*: מְחִיתִפְדוּיָו Hull. 110a; מְחִיתִפְדוּיָו Sabb. 148a; מְחִיתִיפְדוּיָו Pes. 42a; מְחִיתִיפְדוּיָו Ber. 24a.

*Aph'el*: אֵייתִיתִיפְדוּיָו Sanh. 95b.

## 1ST SING. COM.

§ 741. 2D SING. MASC.—*Qal*: הִזִּיתָךָ Hull. 96a.

*Aph'el*: אֲתַנִּיתָךָ Zeb. 30b.

§ 742. 2D SING. FEM.—*Qal*: הִזִּיתִיךָ Sanh. 108b.

§ 743. 3D SING. MASC.—*Qal*: הִזִּיתִיהָּ M. Q. 25a; בְּעִיתִיהָּ B. B. 74b; שְׁדִיתִיהָּ Taan. 24a.

*Pa'el*: פְּסִיתִיהָּ B. Q. 56a.

*Aph'el*: אֲתַנִּיתִיהָּ Zeb. 30b; אֲחִזִּיתִיהָּ B. M. 99b.

§ 744. 2D PLUR. MASC.—*Qal*: הִזִּיתִינְכֶם Ber. 58b.<sup>3</sup>

<sup>1</sup> נְשִׁיתִיהָּ HG. ed. pr. 101c.

<sup>2</sup> Cf. § 768, note.

<sup>3</sup> שְׁוִיתִינְכֶם TG. ed. Harkavy, § 214.

§ 745. 3D PLUR. MASC.—*Qal*: תָּזִיתֵנְהוּ B. B. 73b.

*Pa'el*: עָשִׂיתֵנְהוּ Keth. 50a.<sup>1</sup>

§ 746. 3D SING. FEM.—*Qal*: בְּעִיתָהּ 'En Y. B. B. 74a.<sup>2</sup>

3D PLUR. MASC.

§ 747. 1ST SING. COM.—*Aph'el*: אֶקְרִיךָ B. B. 21b; אֶקְרִיךָ Hull. 133a; אֶקְרִיךָ 1 R. MS. *ibid.* (§ 532).

§ 748. 2D SING. COM.—*Pa'el*: שְׁפִיךָ Succ. 48b.

*Aph'el*: אֶקְרִיךָ Yeb. 93b.

§ 749. 3D SING. MASC.—*Qal*: מָחַתְהוּ Ber. 56a; שְׁרִיפָה Ned. 23a; קָרִיפָה B. B. 58a.

*Pa'el*: שְׁפִיפָה Ber. 59b.

*Aph'el*: אֶמְטִיפָה B. B. 73b; אֶמְטִיפָה B. M. 85a; אֶיִּיתִיפָה Ber. 31b; אֶחִיפָה *ibid.* 56a; אֶמְטִיפָה Keth. 103b; אֶיִּיתִיפָה Sabb. 121b; אֶשְׁקִיפָה Gitt. 56b; אֶשְׁקִיפָה B. M. 83b (§ 532).<sup>3</sup>

§ 750. 3D SING. FEM.—*Qal*: שְׁרִיפָהּ B. M. 112b; שְׁרִיפָהּ O. MS. Sabb. 81b.

*Pa'el*: פִּסְפִּיפָהּ Tām. 32b (§ 532).

*Aph'el*: אֶתְנִיפָהּ Men. 17a; אֶנְשִׁיפָהּ Alf. Hull. 93b; אֶמְטִיפָהּ M. MS. Sabb. 129a (§ 532).

§ 751. 3D PLUR. MASC.—*Qal*: שְׁרִיפְהוּ Ber. 23a; שְׁרִיפְהוּ *ibid.*; תָּזִיפְהוּ Sabb. 20b; תָּזִיפְהוּ M. MS. *ibid.*; מָחַתְהוּ Gitt. 57a; מָחַתְהוּ MM. *ibid.*; מְלַפְהוּ Sanh. 109a; שְׁדִיפְהוּ 'En Y. Taan. 25a.<sup>4</sup>

*Pa'el*: שְׁפִיפְהוּ Sanh. 110a; סְפִיפְהוּ B. M. 85b; שְׁפִיפְהוּ Nidd. 57b.<sup>5</sup>

*Aph'el*: אֶיִּיתִיפְהוּ M. Q. 11a; אֶיִּיתִיפְהוּ Ned. 50b; אֶמְנִיפְהוּ Pes. 89a.<sup>6</sup>

2D PLUR. MASC.

§ 752. 3D SING. FEM.—*Qal*: תָּלִיתָהּ Sabb. 136b; תָּלִיתָהּ *ibid.* 91a.

<sup>1</sup> אֶקְרִיתָהֶן *I placed them in possession*, TG. ed. Harkavy, § 214; אֶיִּיתִיפְהוּ HG. 231; שְׁרִייתֵנְהוּ *I threw them*, SM. No. xxviii. (voc.); שְׁרִיתָנֶהֱן ŠC. IV. 4, § 55.

<sup>2</sup> תָּזִיתָהּ HG. ed. pr. 37a.

<sup>3</sup> אֶתִּיפָהּ *they brought him*, SM. No. xxviii.

<sup>4</sup> מְלַפְהוּ SM. No. xxv. (voc.); תָּזִיפְהוּ *ibid.* No. LIII.; כְּפִיפְהוּ *ibid.* No. CCXIII.; שְׁהִיפָהּ Hal. Pes., p. 80; תָּזִיפְהוּ Igg. Šertrā, ed. Goldberg, p. 12; תָּנִיפְהוּ *ibid.*, p. 16; תָּנִיפְהוּ *ibid.*

<sup>5</sup> שְׁפִיפְהוּ, שְׁפִיפְהוּ, TG. ed. Harkavy, § 214.

<sup>6</sup> אֶתְנִיפְהוּ TG. ed. Mussafia, § 99.

## 1ST PLUR. COM.

§ 753. 2D SING. COM.—*Qal*: תְּזַיְנָה Ber. 58 b.

*Pa'el*: שְׂוִינָה Hôr. 13 b.

§ 754. 3D SING. MASC.—*Qal*: תְּזַיְנֶהָ Bekh.; תְּזַיְנֶהוּ 'Er. 41 a.<sup>1</sup>

*Aph'el*: אֲשַׁקִּינֶהָ M. Q. 27 a; אֲשַׁקִּינֶהוּ, אֲשַׁקִּינֶהוּ Yeb. 106 b (legal style).<sup>2</sup>

§ 755. 3D SING. FEM.—*Qal*: תְּזַיְנֶנָּה C. MS. Zeb. 27 b.<sup>3</sup>

§ 756. 3D PLUR. MASC.—*Qal*: תְּזַיְנֶהוּ Šeb. 18 a; תְּזַיְנֶהוּ B. B. 74 b; תְּזַיְנֶהוּ M. MS. *ibid.*<sup>4</sup>

§ 757. 3D PLUR. FEM.—*Qal*: תְּזַיְנֶנָּה Bekh. 38 b.

## IMPERFECT WITH SUFFIXES.

## FORMS WITHOUT AFFORMATIVES.

§ 758. 1ST SING. COM.—*Qal*: לִימְטִיךָ Sanh. 7 b.

§ 759. 2D SING. COM.—*Qal*: נְהַזְיַנְךָ Rašf in ed. Cracow Sanh. 25 b.

*Pa'el*: נִשְׁוִיךָ Qidd. 70 b; נִשְׁוִיךָ 'En Y. *ibid.*

*Aph'el*: אֲתַנְיֶיךָ Yeb. 40 a; אֲתַרְמִינְךָ A. Z. 34 b.<sup>5</sup>

§ 760. 3D SING. MASC.—*Qal*: לִיתְנִייהָ Qidd. 65 a; לִיקְלִייהָ Sabb. 110 a; לִתְנִייהָ Gitt. 68 b; לְקַלִּיהָ Ber. 6 a.

*Pa'el*: לְשְׁוִייהָ Meg. 16 a; לְטַמְיִיהָ Hull. 3 a; לִימְלִייהָ Sabb. 109 b; לִיתְיִיהָ *ibid.* 67 a; לִישְׁוִייהָ M. MS. Meg. 16 a; נְשְׁוִייהָ Qidd. 81 a; לְרַבִּיהָ Ber. 62 a; אִישְׁוִייהָ Yeb. 49 b; וְחִטְמִיהָ C. MS. Pes. 20 a (voc.) (= וְחִטְמִיהָ).

*Aph'el*: לִימְצִייהָ Sabb. 104 a; לִימְטִייהָ *ibid.* 110 a.<sup>6</sup>

§ 761. 3D SING. FEM.—*Qal*: תִּירְמִייהָ M. Q. 2 b.

*Pa'el*: אֲסַמְיִיהָ Yeb. 40 a; נִשְׁוִייהָ Sabb. 119 a.

*Aph'el*: אֲתַנְיִיהָ C. MS. Meg. 4 a (voc.); נִיִּיתָהָ Qidd. 61 b; תִּיתְנִייהָ *ibid.* 32 a.<sup>7</sup>

§ 762. 1ST PLUR. COM.—*Aph'el*: תִּשְׁקִינֶךָ Qidd. 70 a.

<sup>1</sup> תְּזַיְנֶהוּ in יחוסים תנאים, p. 1 b.

<sup>2</sup> אִישְׁוִייהָ TG. ed. Harkavy, § 181.

<sup>3</sup> אֲשַׁקִּינֶהוּ HG. 315.

<sup>4</sup> תְּזַיְנֶהוּ Hal. Pes. § 132; אֲתַרְמִינֶךָ Igg. Šertrâ, pp. 13, 14.

<sup>5</sup> Cf. Luzzatto's *hebr. Briefe*, p. 1040.

<sup>6</sup> נִיקְלִיהוּ HG. 406.

<sup>7</sup> תִּיקְלִיהוּ TG. ed. Harkavy, § 359 (§ 86).



§ 763. 3D PLUR. MASC.—*Qal*: נִקְרִיפוּהוּ Yeb. 79a; נִקְלִיפוּהוּ Gitt. 69a; אֶחָזְרִיפוּהוּ Keth. 63a; נִיתְנָפוּהוּ Ker. 3a; לִיתְנַפּוּהוּ 'Er. 16a; לִישְׁפִּיפוּהוּ Hull. 90b; נִחְזִיפוּהוּ Raši Sanh. 25b; לְשִׁיפוּהוּ Sabb. 66b; לְכַפִּיפוּהוּ Yeb. 39ab.<sup>1</sup>

*Pa'el*: לְסַמִּיפוּהוּ Gitt. 68b; נִיפְלִיפוּהוּ *let us destroy them*, Meg. 13b; לִי כְלִיפוּהוּ C. MS. *ibid.* (voc. and in two words; see "Additions and Corrections").

## FORMS WITH AFFIRMATIVES.

§ 764. 2D SING. COM.—*Qal*: נִקְרִיפוּ M. MS. B. M. 105a.

§ 765. 3D SING. MASC.—*Qal*: לִקְרִיפוּהוּ B. M. 16a; לִיקְלִיפוּהוּ Gitt. 56b; לִיחְזִיפוּהוּ Hull. 78a; לִיחְזִיפוּהוּ Sabb. 67a.

*Aph'el*: לְקָרִיפוּ Hull. 133a.

§ 766. *Qal*: לִיקְנִיפוּהוּ Succā 30b (§ 532).<sup>2</sup>

§ 767. 3D PLUR. MASC.—*Aph'el*: לִיכְרִיפוּהוּ Sanh. 27a; לְשִׁיפוּהוּ eds. Pes. 30a.<sup>3</sup>

## IMPERATIVE WITH SUFFIXES.

## SINGULAR.

§ 768. 1ST SING. COM.—*Aph'el*: אֶשְׁקִיפוּ B. M. 60b, Qidd. 9a, 31b; אוֹגְנִיפוּ or אוֹגְנִיפוּ B. M. 84b;<sup>4</sup> אֶגְנִיפוּ or אֶגְנִיפוּ H. MS. *ibid.* (f.); אֶשְׁקִיפוּ Sanh. 67b.

§ 769. 3D SING. MASC.—*Qal*: שְׁדִיפוּהוּ B. B. 63a.

*Pa'el*: הִפְלִיפוּהוּ Ber. 18a; נִיפְסִיפוּהוּ A. Z. 15a.

§ 770. 3D SING. FEM.—*Qal*: בְּעִיפוּ 'Er. 80a.

*Aph'el*: אֶיִתְנִיפוּהוּ Qidd. 32a.

§ 771. 1ST PLUR. COM.—*Aph'el*: אֶשְׁקִיפוּ A. Z. 58ab.

§ 772. 3D PLUR. MASC.—*Qal*: מְנִיפוּהוּ Sanh. 39a; קְלִיפוּהוּ Yômā 84a.

*Pa'el*: זְפִיפוּהוּ Bekh. 8b; פְּסִיפוּהוּ Sanh. 110a.

*Aph'el*: אֶיִתְיַפּוּהוּ Bekh. 8b.

## PLURAL.

§ 773. 3D SING. MASC.—*Qal*: שְׁדִיפוּהוּ Yômā 69b.

*Pa'el*: חִפְיפוּהוּ Yômā 69b.

*Aph'el*: אֶיִתְיַפּוּהוּ eds. Ber. 56a; אֶמְטִיפוּהוּ Sabb. 119a; אֶבְרִיפוּהוּ Yeb. 97a.

<sup>1</sup> לִימְחַפּוּהוּ HG. 560.

<sup>2</sup> לִיקְרִיפוּהוּ Še'el. 154.

<sup>3</sup> לִישְׁחִיפוּהוּ HG. ed. pr. 29c.

<sup>4</sup> Passing into פ"ו, or obscuring the vowel.

§ 774. 3D PLUR. MASC.—*Pa'ēl*: שְׁוִיפְנָהּ B. B. 172a.

*Aph'ēl*: אֲוִיפְנָהּ A. Z. 71a.

§ 775. 3D PLUR. FEM.—*Pa'ēl*: שְׁוִיפְנָהּ B. B. 172a.

#### INFINITIVE WITH SUFFIXES.

§ 776. 3D SING. MASC.—*Qal*: לְמַחֲוִייהָ Sabb. 62a; לְמַחֲוִייהָ Ber. 56a; לְמִיחֲוִי R. H. 17a; לְמַסְנִייהָ Pes. 113b; לְמַסְנִייהָ 'En Y. *ibid.*<sup>1</sup>

*Pa'ēl*: לְבִזְוִייהָ C. MS. Meg. end.<sup>2</sup>

*Aph'ēl*: לְאִיחֲוִייהָ Sabb. 62a; אֲרַמְוִייהָ Pes. 10b.<sup>3</sup>

§ 777. 3D SING. FEM.—*Qal*: לְמַקְרִייהָ Meg. 4a; לְמִיתְלִייהָ A. Z. 53b.

*Ithp'ēl*: לְאִישְׁתְּרוֹייהָ 'En Y. Yeb. 102b.

§ 778. 2D PLUR. MASC.—*Pa'ēl*: לְנַסְוִייהָ M. MS. Sanh. 101b; לְמִינְפְסִינְהָ V. L. *ibid.*

§ 779. 3D PLUR. MASC.—*Qal*: לְמִישְׁוִייהָ 'Ar. 16b; לְמַבְנִינְהָ B. B. 73b; לְמַבְנִינְהָ 'En Y. *ibid.*; לְמִפְינְהָ to bake them, A. Z. 65b.<sup>4</sup>

*Pa'ēl*: לְרַבְוִינְהָ Tem. 32b; לְנַסְוִינְהָ Rašī Sanh. 101b; לְמִינְפְסִינְהָ Sanh. 101b; לְמִינְפְסִינְהָ *ibid.* 'En Y.

*Aph'ēl*: לְאִישְׁוִינְהָ Sabb. 57a; לְאֲוִרִינְהָ Zeb. 116a; לְאֲטְוִינְהָ Bēçā 4a.<sup>5</sup>

#### PARTICIPLE WITH SUFFIXES.

§ 780. מְרַבִּייהָ Ber. 62a.—מְשַׁקִּינִיהָ we give him to drink, K. MS. Sanh. 20a.

#### THE NOUN.

§ 781. Under this head are included substantives and adjectives. The difficulties which present themselves to us in the classification of nouns even in Syriac are infinitely augmented in Babylonian Aramaic, both on account of the uncertainty of the vocalization, as well as from the lack of a dictionary answering modern requirements. The classification can, therefore, at best, be only tentative. Still it is hoped that even such a tentative attempt will result in much that is positive; it will clear up many uncertainties, and furnish points for further research in many directions.

<sup>1</sup> לְמִיתְוִינְהָ to teach it, TG. ed. Harkavy, § 1 (§ 86).

<sup>2</sup> לְתַחֲוִייהָ HG. 184. <sup>3</sup> לְאֲוִיחֲוִיהָ TG. ed. Coronel, § 87. <sup>4</sup> לְמִשְׁוִינְהָ HG. 141.

<sup>5</sup> אֲוִיחֲוִינְהָ HG. 91; לְאֲתִינְהָ *ibid.* 449; אִיתְוִינְהָ *ibid.* 91; לְאֲקְוִינְהָ TG. ed. Harkavy, § 237.

§ 782. It has been the author's endeavor in this chapter, as throughout this entire work, to give a complete enumeration of existing forms, as far as such a thing is at present possible. Illustrative examples have been selected with the following points of view: to present such words, where possible,

(1) which, etymologically and morphologically, are more certain;

(2) which illustrate phonetic laws not mentioned in the first part of this work;

(3) which give occasion for etymological remarks;

(4) for which there are examples with *matres lectionis*, so that their form can be established beyond a doubt.

§ 783. Among the many difficulties exhibited by the talmudic noun, one phenomenon is especially marked—the multiplicity of forms of one and the same word. Cf., for instance, סְכוּלָא, סוּכְלָא, סְכָלָא, סְכָלָא, *fool*, VL., B. B. 126b; פּוּרָא, פּוּאָרָא, *fish*; זַיְמָנָא, זַמָּנָא, *time*; גַּדְאָשָׁא, גַּדְאָשָׁא, *heap*; שְׂטָרָא, שְׂטָרָא, *document*; גַּרְאָסִי, גַּרְאָסִי, *variant(s)*; תּוּלְתִין, תּוּלְתִין, *thirty*; פִּנְדָּא, פִּנְדָּא, *handle(s)*; אַגְרָא, אַגְרָא, אַגְרָא, *employer*; אַחְתָּא, אַחְתָּא, אַחְתָּא, *sister*; חַמְתָּא, חַמְתָּא, חַמְתָּא, *mother-in-law*; קַבּוּעָא, קַבּוּעָא, קַבּוּעָא, *fixing*, and many others. Now, some of these forms are undoubtedly original and legitimate by-forms; as, e. g., the last example cited. Others are, no doubt, reduced forms; as, e. g., אַחְתָּא, Arab. أُخْتٌ, and חַמְתָּא. Again, others are probably broken plurals; as the forms from which פִּנְדָּא and גַּרְאָסִי are derived.<sup>1</sup> Still this does not explain all the phenomena.<sup>2</sup> A satisfactory explanation is afforded only by the recognition of the fact that forms of the types فَعْل and فَعْل appear not only as קַטּוּל, קַטּוּל, or קַטּוּל; קַטּוּל, קַטּוּל, or קַטּוּל; and קַטּוּל, קַטּוּל, or קַטּוּל; but also as קַטּוּל, קַטּוּל; קַטּוּל, קַטּוּל; and קַטּוּל, קַטּוּל, קַטּוּל, קַטּוּל.

§ 784. The present state of our knowledge of Semitic phonetics and nominal formation makes the task of proving such a proposition a hopeless one. I would only limit myself to state that the current belief that Aramaic qāmēç always represents an

<sup>1</sup> Cf. Brockelmann, ZDMG., LI., p. 659.

<sup>2</sup> Cf. also König, Hebr. Gramm., II., 1, pp. 470 sqq., for additional explanations.

original *ā* does no justice to the facts. In many cases Aramaic qāmēç is, like the Hebrew qāmēç, merely a produced *ǎ*. The only difference between Aramaic and Hebrew, with regard to the production of *ǎ* to *ā*, is that in the latter the process is still in full life, while in the former we have only petrified remnants of this process. Everybody will admit that in the Syriac equivalents *ܡܚܪ*, *ܚܘܨ*, *ܘܨܐ*, *ܘܨܘܦ*, of the Hebrew *מִשָּׁר*, *עֵבֶר*, *רֶסֶן*, *רִצָּה*, qāmēç represents *ǎ*; but nobody seems willing to do the same in the case of *ܡܚܪ*, *ܚܘܨܐ*, *ܘܨܢܐ*, *ܩܗܠܐ*, the equivalents of Hebrew *מִחָר*, *חֻצֵץ*, *עֵנָן*, and *קָהַל*.

§ 785. From the above quoted examples of *ܡܚܪ*, etc., we also learn that qāmēç may stand for a helping vowel. This explains the targumic form *ܡܚܪ*, the diphthongized form of the Persian *gûn*. This form is later easily mistaken for *qattal* and explains the Hebrew form *גִּיְתִים*.

§ 786. The recognition that the production of *ǎ* to *ā* is still a more or less living process in Aramaic throws light on the numerous cases mentioned in the preceding pages of this work, where we found unexpected qāmēç, and proves the correctness and reliability, in the majority of cases, of living tradition. I say "in the majority of cases." For I am not blind to the fact that in some cases tradition may be wrong; but the more I have worked in this field, the more my conviction has grown that mere *a priori* theories are worthless in this field, and then the more so when they are in opposition to authenticated tradition, even if that tradition be only oral. I am conscious to be in this regard in opposition to preconceived notions, but doubt not that those who will give the subject an unbiased and earnest investigation will finally come around to my way of looking at it.

§ 787. In the light of the above I want to point out that I do not consider forms like *ܚܘܨܐ*, *ܘܨܢܐ*, and the like, as false, because the superlinear vocalization of the Targûmîm shows still a long vowel under the second stem-consonant. It is perhaps not superfluous to call attention to the fact that even as near a dialect as Palestinean Aramaic need not in every case agree with our Babylonian Aramaic, and that Babylonian Aramaic continued to live and develop for many centuries after Palestinean Aramaic had died out. Many of the corruptions of the current vocalization

of the Targûmim are probably due to the influence of Babylonian Aramaic, with which the naqdânim were more familiar.

NOTE.—The limited space at my disposal, as well as the nature of footnotes, have induced me to be concise in my etymological explanations. Sometimes I have limited myself to a mere suggestion. It is, therefore, hoped that students will examine the respective dictionaries before passing judgment on the proposed etymologies.

### SUMMARY OF NOMINAL FORMS.

#### I. INTERNAL VOWEL CHANGE ONLY.

##### 1. ONE SHORT VOWEL.

فَعْلٌ.—§ 788. To the regular forms given below it must be added that, under the influence of adjacent consonants, *qatl* may pass into *qitl* or *qutl*; *qitl* into *qutl* or *qatl*; *qutl* into *qitl* (or *qatl*?). Thereby the original vowel may be kept under the first consonant in one form, and the derived vowel under the second consonant in another form, and *vice versa*. Thus we have יִתְרָא, יִתְרָא, *cord*; בִּידְשָׁא, בִּידְשָׁא,<sup>1</sup> *heap*; זִימְנָא, זִמְנָא,<sup>2</sup> *time*.

§ 789. The laws under which these vowel changes take place cannot yet be stated with accuracy; but the following general rules may already be given:

1. *qatl* passes into *qitl* mostly in stems having a guttural as its last consonant, under the influence of שׁ, and in ע"ע forms, when the sharpened consonant is followed by a vowel.

2. *qatl* passes into *qutl* under the influence of labials, liquids, emphatic consonants, ל and כ, when these sounds directly follow the vowel.

3. *qitl* passes into *qutl* under the same conditions as *qatl* does, but less frequently.

4. *qitl* passes into *qatl* when its vowel is in a closed syllable before a guttural—but this happens only in a few cases—and under the same conditions and with the same frequency as *qutl* passes into *qatl*.

5. *qutl* and *qitl* frequently interchange for other than phonetic reasons, and, according to some, through *ü*. For *qutl* passing

<sup>1</sup> R. Nissim, המפתח 32b = Sabb. 35a.

<sup>2</sup> TG. ed. Harkavy, § 74.

into *qatl* cf. Barth, *NB.*, p. xxx. Whether forms like אגיא, אהל, אהלא, דפנא, דופנא, אהלא, אהלא,<sup>1</sup> are to be pronounced with *ä* or *ö* in the first syllable, is impossible to decide.

*qatl.*—§ 790. a) אָלָה, אֲלָפָה, *thousand*; אֲקָלָה *grain*, R. Nissim המפתח 59b = תבואה Ned. 55a;<sup>2</sup> בַּעַל, בַּעֲלָה, *husband*, אֲשָׁלָה *cord* = וְשָׁל, Assy. 'aşli; אֲשָׁל may be a loan-word; גְּבַר,

<sup>1</sup> אגיא means: like the *عجوة* *date*, or *kernel*; that is, *very close*. From the same *قش* we get כוּסִילָחָה *lancet*. The ultimate root is *قش*.

<sup>2</sup> This word belongs to a widely ramified group, going back to a changeable root, *قل*, *حل*, *خل*, *جل*, *כל*. The first consonant of the triconsonantal stem appears in four series: labials, gutturals, dentals, and sibilants. The primitive meaning of the root is *break through, come forth, hence produce*. Then it was specialized to various kinds of plants and young animals. For the connection between plant and animal cf. פָּרָח, אֲפָרָח, פָּרָחָה, Latin *pullus* and *pullulare*.

a) Labial series: *بَقَلَ*, Ethiop. *baq<sup>u</sup>ala*, *grow, produce*, and derivatives; Assy. *buqlu* *vegetables*, *baqlum* *sprout*; *فَقَلَ* *grow luxuriantly*, and derivatives; *فُجَل*, *puqlu* and *puqlu* *radish*; *مُقَل*, *وَقَل*, *fruit of the Theban palm*; *مُذَمَّلًا*, *bdellium*. Here might belong according to sound and sense *مِقَل*, but the grammatical form points to its being a contraction of *مَعَقَلًا* = *مَعَقَل*. By way of *Gegensinn*: *حَل* *be unfruitful*; *مُتَحَل* *tree not bearing fruit*.

b) Guttural series; *عَقَلَ* *produce grapes*; *عُقَيْلِي* *unripe fruit*; *عاقول* a kind of thorn; *حَقَل* *seed-producing leaves, etc. planted field* = *חַקְלָה*; *رَكَل* *leek*; *رُكَلَة* *bunch of herbs*; *رَقَلَة* *high palm*; *كَوْلَة* *barren*.

Leading over to the sibilant series are *אֲשַׁכּוּל*, *אֲחַקְלָה*, Eth. 'askal *cluster*; *עֲשָׂקַל* a certain plant; *עֲתֻקוּל*, *אֲתַכּוּל*, etc., *palm branch with unripe fruit*; all with inserted sibilants (§ 46, note).

c) Sibilant series: Eth. *sakala* = *عقل II.*; *سَكَلَة* *cluster*; *زَقَلَة* *cudgel*; *سَكَل* = *גִּזְזָל*, *גִּזְזָל*, *young dove*; *מִשְׁכּוּל*, *מִחַקְלָה*, *מִשְׁכּוּלָה*, *basket*; *תַּחְלִי* = *שַׁחְלִי*, *תַּחְלִי*, *garden-cress*; *שַׁחְלָה*, *תַּחְלָה*, *inferior kind of date*. By way of "Gegensinn": *שַׁחְלָה* *תַּחְלָה* *be bereft of children*.

d) *הַיִּקְלָה* *palm*; *הַיִּקְרָה* *basket made of palm leaves*; *דֹּחַלָה* = *דֹּחַלָה*, *דֹּחַלָה*, *דֹּחַלָה*, *date-basket made of palm leaves*; *נַחַל* *dried fruit*; *נַחַל* *produce verdure, beget children*, and derivatives.

**גְּבִירָא**, *man*, plur. **גְּבִירֵי**; <sup>1</sup> **עַלְמַא** *young man*, Sanh. 95a (= Hebr. **עַלְמִים**, or = **גְּלָמִים** ?); **נַחְמָא**, *bread*; **קַטְלָא** *killing*; <sup>2</sup> **אֶפְרוּחָא** *levity*; **תְּרַבָּא** *fat*.<sup>3</sup> Plur.: **אֶפְרִיין**, **אֶפְרִיָּיא**, *respect, solicitude for one's honor*, **אֶפְרִיִין** *our respect*, with helping vowel; **אֲמַטֵּי** **לְ-** **אֶפְרִיין** = **עָלִי** = **תּוֹפְרָא** <sup>4</sup>; **גְּמִרֵי** [לְ] *entirely*, Assyr. *gimru*.<sup>5</sup>

b) **לְפַתָּא** *turnip*; **שִׁבְעָא** *seven* (§ 50, 4); **נִשְׁפָּא**, <sup>6</sup> *dawn*; **רִישְׁפָּא**, *demon*; <sup>7</sup> **תִּיגְדָא** = **זַמְוָא** *staff*; <sup>8</sup> plur.

**קְשִׁיבָא** C. MS. Meg. 7b (voc.); **سَلَخْ شَلْهَي**.

c) **בִּיבְנָא** *vine*; **קִירְצָא**.

§ 791. **יְרֵחָא** *month*; **יְרֵחָא** *rose*; **וַעֲזָא** *assembly*; **פּוֹרֵי** (§ 788).

§ 792. **עֵא** *laughter* ( $\sqrt{\text{חאך}} = \text{אחך} = *עחך$ ); **פִּיפָּא**, **פָּפָא** T. F., Ker. 6a) *stone*; **עֲנָא**, **עֲנָנָא**, *small cattle*; **פֶּאֲרָא** *ribbon*; **רִישָׁא**, **רִאשָׁא**, *head*.

§ 793. **עֵן**: a) **אַפָּא**, **אַנְפָּא**, *face*; **בְּזָא** *treasure*; plur. **בְּבֵי** *at the side of*.

b) **עֵיזָא** *goat*.<sup>9</sup>

<sup>1</sup> The plur. **גְּבִירֵין**, which occurs but a few times, is probably of Palestinian origin.

<sup>2</sup> With prothesis: **אֶקְטָלָא** SM. No. CCXX.

<sup>3</sup>  $\sqrt{\text{חרב}}$  is a secondary stem of  $\sqrt{\text{רב}}$  found in **רְבִיבִים** *rain*; **רָבֵב** *greasy spot*; **רֵב** *fruit-juice*; Tigré *rūbā river*; Tña. *revrevé sprinkle with water*. Galla *wābā draw water*, Amh. *wadab river*, Egypt. *warem inundation*; Bilin *wābā, Chamir wirbā, river*; Saho *rōb rain, rōbāb rainstorm, rōbta raindrop*; Somali *rōb river, warabi to water*. It is at least not certain that, as Gesenius' *Dict.*, 12th ed., asserts, **רַב** *be large* is connected with it. The same applies to P. Smith's *Thesaurus Syr.*, where it is connected with **רָבָה** *grow*.

<sup>4</sup> Cf. Samar. **אֶפְרֵי** *thanks*, Heidenheim's *Bibl. Samarit.*, 5-6, index.

<sup>5</sup> The form is like Targumic **לְקִדְמִין**; the plural is frequently used in adverbial and prepositional expressions.—**לְגִמְרָא** (= **כְּגִמְרָא**) SM. No. XXVIII.

<sup>6</sup> The abs. and the constr. states are very rare. But, from the few cases that do occur, the conclusion seems justified that *qatl* gives less frequently a form **קַטְלָא** than the cognate languages. Whether a form like **נִשְׁפָּא** is to be pronounced **נִשְׁפָּה** or **נִשְׁפָּה** cannot be decided by the material at hand. Such forms are therefore left unvocalized.

<sup>7</sup> Cf. **רִישָׁה** *demon* in the Hebrew text of Tobit published by Dr. Gaster.

<sup>8</sup> **תִּגְדָּא** is a secondary stem of **אגד**; **זַמְוָא**, of **حص**; **عقد = أجد**.

<sup>9</sup> The word goes back to  $\sqrt{\text{עז}} = \sqrt{\text{ער}}$  with primitive meaning *be rough to the senses*, then *strong* in a physiological as well as psychological sense; from the latter the idea of fruitfulness is derived. Here belong **عز**, **يعز**, **وعز**, **معز**, **عز**, **شعر**, **زعر**, **يعز**, **وعز**, **معز**, **عز**.





a) *דַּאֲוִשָׁא* *habit*, *VL.*, B. B. 22*b*; *פִּוּרָא*, *פּוּרָא*, or *פּוּאָרָא*, *fish*;<sup>1</sup> *אֲיִלָּא* *ram*; *זַיִּינָא* *arms*; *שִׁיטָא*, *שִׁיטָא*, *marmor*.

b) *מוֹתָא* *death*; *צוּמָא* *fasting, fast-day*; *זַיִתָא* *olive*; *חַיִלָא* *strength*; *עֵינָא* *eye* (*עֵינַיִן* *our eyes*, *Sötā 6 a*); *סוּף*, *סִיפָא*, *end.*<sup>2</sup>

c) *דְּרָא* *generation*; *טָבָא* *good*; *סָבָא* *old man*; *בָּבָא* *door*.<sup>3</sup>

§796. ל"י: Nouns of these stems appear in a fourfold form:

a) with retention of last stem-consonant, b) with assimilation of last stem-consonant to the second and sharpening of the latter, c) with resolved doubling and consequent compensatory lengthening of first vowel, d) with entire loss of last stem-consonant.

NOTE.—Stems ל"א in all cases and ל"ע when passing into ל"י are included under this head.

a) *אֲרִיא* *lion*; *גִּידִי*, *גִּדִּיא*, *kid*; *טְבִיא* *deer*; *טַמְיָא* (by-forms *טַמָּא*, *טַעמָא*), literally, *a being engulfed in, overwhelmed by, a sea (of trouble)*, only in the expression *בֵּי טַמְיָא* *house of mourning*;<sup>4</sup> *קַסְוָא* *bowl*, plur. *קַסְוִי*.—*הוּיא* *serpent*; *סִילוּא* *thorn*; *סִיתוּא* *rainy season, winter*.

<sup>1</sup>  $\sqrt{\text{כור}}$  = Assy. *כמר* (Delitzsch, *Assyr. HWb.*, *כמר* II.) *grow in abundance*. Cf. *נִנְקָא*, *דִּג*, *נִנְקָא* *abundance of riches, large troop of wild animals*. The same idea underlies *דִּג* (Guidi, *Della sede*, p. 591) and *سَبَك* ( $\sqrt{\text{سبك}}$  = Assy. *שמיה*). Just as *כמר* I. is transposed in Assyrian to *כרם*, so *כמר* II. appears in the cognate languages as *כרם*, in Assyrian as *כור* (§961, n. 2), whence *כָּרַם* and *כְּרַמְל*. From the same stem is derived the proper name *מַכְּוֶר*, *מַכְּוֶר*, *Machaerus*. The form *מַכְּוֶר*, to which the classical name goes back, may be a broken plural; but is more likely due to a process the reverse of that described sub §81. This would also explain traditional *גִּבְרִינָא* = *גִּבְרִיאָנָא* *VL.*, B. M. 63*b*, 66*b*. For the form *פִּוּרָא* see §§81, 783; for *פּוּאָרָא*, §785.

<sup>2</sup> *סוּף* is used only adverbially. The same double form of this word appears also in Pal. Syr.—*בְּסוּפָא* *ŠC.*, I., §37; II., §39.

<sup>3</sup> The word is perhaps a reduplication of *בא* *come, enter*; but, even if it be connected with  $\sqrt{\text{נבב}}$ , it is not necessary to assume with Hoffmann that it stand for *\*נִבְבָּא*, since *ע"ר* stems interchange with *פ"ן*. Cf. *גַּל* *door-lock* and *נָעַל* = *נָעַשׂ*; *קַס* = *נָעַשׂ*; *קַס* = *נָעַשׂ* (Aph'el), *תְּקוּפָא* and *נָקַה*, *מְזוּזָא* and Assy. *nazāzu*.

<sup>4</sup>  $\sqrt{\text{טם}}$  (= *תם, תן, תל, תל, תל*) contains the idea of *moisture*. Here belong: *טַמְ* *be full and overflow*, *טַמְ* *sea*; *טַבְטַם* = *טַבְטַם* = *טַבְטַם* *high sea*; *טַבְטַם* *swim in open sea*; *טַבְטַם* *surge, heave, rush (water)*; *טַבְטַם* *uproar of sea*; *טַבְטַם* = Assy. *ti'amat abyss*; *טַבְטַם* (*coast-land*); *טַבְטַם* *rush in mass and with force (water)*; *טַבְטַם* *rushing mass of water*; *טַבְטַם* *chaos*; *טַבְטַם* *phlegm*; *טַבְטַם* *sad*; *טַבְטַם* *rise, overflow*; *טַבְטַם* = *טַבְטַם* *dirty water*; *טַבְטַם* *soil (with liquid)*; *טַבְטַם* *be filled with*

b) קָרָא *pumpkin*, C. MS. Meg. 4a (voc.), plur. קָרֵי *ibid.* (voc.).—קוּצָא, קוּסָא, קוּסָא = קָסָא *village*. The form קָסָא is probably an Aramaic loan-word. But cf. Beḡa, kišo *small village*.

c) קָלָא = כְּמָלָא = Irob-Saho *kālā clay*; plur. חֲטִי *thyme*.—אֵינָא *lobe*, by-form עֵינְוִנִיחָא, עָנָא, עֵנָא, *side*.

d) בְּרָא, בְּרָא, *son*; זְנָא *kind*.

qatlat.—§ 797. a) מַלְכָתָא *queen*; דְּבִרְתָא *booty, capture of cattle*;<sup>1</sup> כְּסָפָתָא, כְּסִיפָתָא, *money chest*; רַחֲמָתָא, רַחֲמִימָתָא, *love*.

b) אִנְתָתָא, אִתָתָא, *woman*; פְּדַעְתָא *wound*.

§ 798. ע"ע: a) אַמְתָא *cubit*;<sup>2</sup> הַבְּתָא *pilgrims' fair*; פְּתָא *window*; פַּנְתָא, אַפְנְתָא, *vamp, uppers*, פִּנְ, Alg. Arab. فَتَّة, *dirty flux (eye)*; Tña. ṭemmeqe *baptize, rain uninterruptedly*; תַּנִּין *waterspout*; Alg.

Arab. تَمِيم = Assy. ti'amat = Eth. taman = Tña. temen = תַּנִּין = תַּמִּים = תַּמִּין. *dragon* (as personification of the sea); טַל = طَلع *snake*; 'Pal. Syr. طمع = טמע = טבע *sink, properly be overwhelmed by water, be drowned*; טעם = Alg. Arab. طَبَّطْم *taste, properly moisten with saliva*; טִמְמִין *ore spumans*; טִיגִן = טִל *moisten*; טִיגָא =

טִי = طي *mud*; טִל *dew*; טִיגָא = טִלָּא = טַלָּא *costly wine* (cf. our *mountain-dew* for whiskey, *golden fluid* for wine); טַמְתָא *menstruation*; טַמָּא = Alg. Arab. طَمَحَات *misfortune* (i. e., overwhelming of troubles); טוּמָא *misfortune, death*; טַלְעָא *death, burial*; Tigrê iateme *lose his parents through death*; 'atim = יתום *orphan*; מֹאֲתִים *mourning, funeral, assembly of the* מְקוֹנְנוֹת *be wet*; טִל *name*

for various liquids; טַל *pour out, drip with perspiration*; טַל IV. *liquefy*; טַלָּא *moisture*; טַלְלָא *heap of ruins, properly a place ruined by inundation*; טַלְלָא *hill, properly high wave*;

Kafa tabye *mourning*. To the same root seems also to belong טַמִּיא, Assy. tamû *unclean* and Assy. tem(m)en(n)u *clay-cylinder*. The connection of the idea of wetness and of that of sinfulness occurs also in other languages. Cf. Quara hûet *wet, sinful*.

<sup>1</sup> Not *pestilence*, as in dictionaries; cf. Reifmann, *Bêth Talmûd*, V., 80.

<sup>2</sup> This word belongs to a semasiologically very interesting group, starting with the meaning *womb* (no matter what the primitive meaning of the stem might have been), and developing, on the one hand, into that of *woman, mother*, hence into that of *motherly feeling, love, pity, kindness*, etc., or into that of *kindred and progeny*, hence *fruitfulness and plenty*; on the other hand, into that of *receptacle, vessel, measure of capacity*, then of *length*, or into that of *midst, middle, inside*. In the following enumeration some of the links are missing: Mishnic Hebrew אִם, Assy. ummu, *womb*, אִם *mother*, אַרְמַיָא *people, nation*, Assy. ummānu *people*, ùmmātu *army*, umāmu *animal*, emāmatu *kinship*, ammamum

branch (cf. *فَرَع* branch and *فَرَعَة* uppers); *רִוּקָתָא*, *רִוּקָתָא*, shore, VL., Succā 26 a.<sup>1</sup>

b) *בִּוּתָא* or *בִּינָתָא*, *כּוּלֹן*, Eg. Arab. *כּוּ*, a kind of owl.

c) *בִּינָתָא* gnat; *גִּינָתָא* garden; *מִסְתָּא* sufficiency.

§ 799. עוּרִי : a) *אִימָתָא* fear; *הוֹבָתָא* debt, guilt.

b) *דִּרְתָא* residence; *עֲקָתָא* trouble.

§ 800. לוּרִי : *רְשׁוּתָא*, *דְּרְשׁוּתָא*, debt, permission; *הַיּוֹתָא* animal; *בְּלִיתָא* rag; *אַלְיָתָא* fat-tail.—*קִרְיָתָא* city.

a certain vessel, immu treasure (= *אוצר*), *אִם*, *אִמָּ*, *midst*, *אִמָּ* favor, *אַמָּה* cubit.

The original meaning, *measure of capacity*, is still retained in *בְּצֵעַ אַמָּתָא בְּצֵעָהּ* Jer. 51:13: *בְּצֵעַ* is not measured by the cubit! It is a well-known phenomenon that words retain in certain constructions and phrases a meaning which has otherwise become obsolete.—Assyr. *ip* u womb, love, *אַיְפָה* measure of capacity, Assyr. *a ptu* dwelling, man, *אַפְתָּא* balcony, tuber, *iptu* abundance. The idea of *dwelling*, *balcony*, seems to go back to that of *receptacle*; while the meanings *man*, *tuber*, to that of *progeny* and *fruitfulness*. The relationship between

both ideas is, therefore, different from that found in *אָהֶל*, *אָהֶל*, *אָהֶל* = *וַיֵּבֶה* = Vulg.

Arab. *أوبَة*. The Egyptian *ip*, *ωπ*, count, is denominative of *אַיְפָה* *measure*, *أَصْرَة*

womb, good will, favor, grace, *אוצר* treasury, store, properly *receptacle*; *אָצֵר* is denominative.—*בֶּטֶן* womb, belly, *midst*, *inside*, *בֶּטֶן* clan, kindred, *בֶּטֶם* terebinth, Maltese

*boton* fruit, produce, vulg. Arab. *بَطْن* distiller's vessel, Tña. *metten* measure (with interchange of labials).—*בֶּטֶן* womb, *בֶּטֶן* leather bottle, *בֶּטֶן* the same, *liberality*,

*generosity*.—*בֶּטֶן* womb, *measure of capacity and of length*. Whether this word be Semitic or Iranian, in both it has this double sense.—*זִכְרָה* belly, leather bottle.—*חֹבֶה*

mother, woman, *חֹבֶה* motherly love, *חֶבֶב* love, *חֶבֶב* wine-jug (*חֶבֶב* = *חֶבֶב*).—

*חַיָּה* womb, *חַיָּה* Eve has probably the meaning of *mother*, *חַי*, *חַי*, *clan*, *חַיָּה* =

Assyr. *ummātu* army, *חַיָּה* = Assyr. *umāmu* animal, Irob-Saho *hīiāu* people, Tña. *hēiāuāi* mild, affable, humane, *חַיָּה* bag. *אִם כָּל חַי* probably means *mother of every*

*clan*, i. e., of all human society.—*חַמִּית*, *חַמִּית*, leather bottle, Assyr. *hāmtu*, sign of the feminine, must mean *womb*, *woman*, or both, *חַמִּת* cause to love (in the pregnant

expression: *חַמִּתְּ אֱלֹהִים עָלַי*).—Assyr. *kirimmu* womb, *kirēmu* leather bag,

*kirummu* drinking-jar, *karāmu* and derivatives (§ 795 a, n.), *כָּרֵם* be kind, generous,

etc.—*קָרֵב* womb, *midst*, *קָרֵב* womb, vessel, *קָרֵב*, *קָרֵב*, leather bottle, *קָרֵב* affability. Here may also belong *קָרֵב* relative, usually derived from *קָרֵב* be near (= *קָרֵב* =

*קָרֵב*).—*רָחֵם* womb, *רָחֵם* woman, *רָחֵם* to love, *רָחֵם* pity, *רָחֵם* kindred.—*רָחֵם* *midst*, *רָחֵם* leather bottle, Somali *deh* middle, *duh* vagina, *deh* generosity.

<sup>1</sup> This may be explained either by *רָקַק* passing into *רָוַק*, a frequent phenomenon, or by diphthongization (§ 80); cf. *זָבִלְזָן* = *זָבִלְזָן* = *זָבִלְזָן*.

b) בִּרְתָא *daughter*.<sup>1</sup>—קִרְתָא *city*.—קִרְסָא (= קִרְסָא) *village* (§ 796b).

qitl.—§ 801. אִיפְכָא *reverse, opposite*;<sup>2</sup> גִּירְסָא *study*;<sup>3</sup> טָהַר, טִיהַר *clearing*; מְצָרָא *boundary*;<sup>4</sup> עֵיבַר, עֵיבָרָא, *yonder side*; אִיבְרָא, אִיבָרָא, *limb*.<sup>5</sup>—יִצְרָא.

§ 802. ע"א: a) בִּירָא *well*; גֵּיבָא *wolf*; פִּיבָא *pain*; פִּירָא *fruit*, plur. פִּירֵי C. MS. Pes. 104a (voc.); רִיבָא.

b) הִיבָא = הִיבָא.

§ 803. ע"ן: plur. חִינְכֵי *cavity of the mouth*.

§ 804. ע"ע: a) נִסָּא *miracle*; טִיבָא *chip*; אֲצִיפָא, אֲצִיפָא, *matting*.<sup>7</sup>

b) טִיבָא *nature, character*; טִינָא *moist clay*; פִּיבָא, פִּיבָא, *roast*, VL., Sanh. 70a.

c) טוּפְלָא *shade*.

§ 805. ע"י: עֵיבָא *law*; טִיטָא, אֲטִיטָא, מִיטָא, שִׁישָׁה, *alabaster jug*.

§ 806. לו"י: a) טִיחָא *glazing*; שִׁיתָא, שִׁיתָא, *warp*; שְׁדֵי, שְׁדֵי Meg. 13b = שִׁדְיָא, שִׁדְיָא C. MS. *ibid.* (voc.).<sup>8</sup>

b) אִיטָא *fire*;<sup>9</sup> עֵיל, עֵילָא, *above*.

c) Some of the following forms may belong to b: בִּיר (= *bir* = *bir'it*) *my funeral repast* (§ 109);<sup>10</sup> פִּילָא *split*; שִׁנָּא *mountain path, defile*, Sanh. 96b.<sup>11</sup>

<sup>1</sup> For דגש of ת cf. König, *HG.*, II., 1, § 172, 2sq.

<sup>2</sup> Cf. Hebr. סִבְכוֹ, Targ. מִבְכָּא (Merx, *Chr. Targ.*, Glossary, s. v. בכא), and the traditional pronunciation of טִפְחָא. Cf. König, *op. cit.*, II., 1, p. 471.

<sup>3</sup> Cf. גִּרְסָא TR., II., 50.

<sup>4</sup> Assyr. maṣāru = baṣāru *cut*.

<sup>5</sup> Cf. König, *loc. cit.*

<sup>6</sup> Cf. פִּירָא, פִּירָא, זִמְנָא, זִמְנָא, etc.

<sup>7</sup> The word is connected with Hebr. צִפְפָּה (§ 966, n. 2).

<sup>8</sup> In Aramaic, as in later Hebrew, nouns לו"י of the form فَعْل retain their first vowel like those of לו"י. Cf. שְׁדֵי, שְׁדֵי for יְדֵי, יְדֵי.

<sup>9</sup> Cf. § 864, n. 2.

<sup>10</sup> Cf. marginal note *ad loc.* This is usually translated *son*. Cf. פִּירָא *eat*, Hull. 87a, and Hebr. בִּרְיָא.—הִיבָא, plur. הִיבָנֵי (= מְהִיבָא), *Igg. Šeritā*, ed. Neubauer, p. 12, from which a secondary form מְהִיבָא occurs, *ibid.*, p. 44.

<sup>11</sup> שִׁנָּא = ثني. The word literally means *fold, wrinkle*. Since a wrinkle consists of elevation, slope, and depression, the word may denote any one of these configurations. Hence ثنية *mountain slope, difficult mountain path, defile, mountain ridge*, שְׁפִירָתָא *strand, sloping shore*, שְׁפִירָתָא *embankment*, Assyr. mušannitu = מְשִׁנְיָתָא, for \*mušanītu.

*qitlat*.—§ 807. דְּמִעָתָא *tear*; פִּיסקָתָא *plot, lot*; עֵגְלָתָא *calf*; פְּסִיחָא *coral* (= \*פְּסִיחָא).<sup>1</sup>

§ 808. ע"ן : plur. דְּיִטְרִי *wheat*.

§ 809. ע"ע : a) בִּינְתָא = חֲבַנְן, *hair, worm, fruit-stone, grain*;<sup>2</sup> מִילְחָא *word, thing*.

b) מִילָא [מ], *cf.* §§ 77, 90.

§ 810. ע"י : בִּירְחָא *palace*; דִּירְחָא *residence*.

§ 811. ל"י : a) סְלִיחָא, Hebr. שְׁלִיחָה.

b) זְנוּחָא.

c) סְלִיחָא or סִילְחָא = (1) סְלִיחָא, (2) סְלוּחָא.

*qut(u)l*.—§ 812. אַוּדְנָא *ear*; אַוּרְחָא, אַוּרְחָא *way*; דּוּבַר *back*, ذُبْرَة, Assyr. zumur, *body*; חוּמְשָא, חוּמְשָא; הַחְקָא *hand-spike*, Bêçā 30a;<sup>3</sup> פּוּפְרָא, כְּפּוּרָא, *ransom*.

b) קִיטְמָא *ashes*, קִטְמָה, קִטְמָה (§ 50, g); תִּילְחָא = תִּילְחָא.

§ 813. פ"י : יוֹתְרָא *arrogance*; יוֹקְרָא *dearth*.

§ 814. ע"א : נוֹדָא *leather bottle*.<sup>4</sup>

§ 815. ע"ע : a) אַוּשָא *foundation*; גַּוּדָא *wall*, Eth. gadgad; בַּוּדָא *bank, shore*; *cf.* قَاطِع; דִּיךְ *place*; מוּרָא, מוּר, מוּר, *myrth*.

b) שְׁתוּחָא (§§ 23c, 155).<sup>5</sup>

c) מִיחָא (= מוּחָא) *brain*, VL., Sanh. 95a; מִירָא (= מוּרָא), VL., Meg. 10b.—שְׁתִּיחָא (= שְׁתוּחָא).

§ 816. ע"י : גּוּץ, גּוּץ, or גַּוּץ, גּוּץ, גּוּץ, or גּוּץ, *short in stature*, Alf. B. M. 81b (§ 785); טוּבָא *much, very*; נוֹרָא *fire*; שׁוּרָא *wall*; חוּמְשָא *garlic*.<sup>6</sup>

<sup>1</sup> Cf. Nöldeke, ZDMG., L., 309.

<sup>2</sup> √ בנן = אבן. Cf. Assyr. abānu = بَنَانَة *finger*. The stem shows the same double development as in Assyrian: (1) בִּינְתָא *something finger-shaped, long and thin*; hence, *hair, worm*; cf. Eg. Arab. بِنِّي *best Nile fish*; (2) *something protruding, hard*; hence, *fruit-stone, grain, seed*; cf. בִּינָא *grain*, בִּנְנָא *coffee-berries*.

<sup>3</sup> Cf. Brüll, *Bêth Talmūd*, I., 13.

<sup>4</sup> This is probably connected with Eth. 'anadā *skin, hide*, which goes back to ندى *be wet*; cf. Eth. reṭāb. √ נאד = √ ندى.

<sup>5</sup> Cf. חֲבַנְנָא, with quššajā, Audou, *Dict. de la langue chald.*, Preface, p. 6.

<sup>6</sup> قَوْمٌ means not only garlic, but a number of other plants. This shows that the word does not contain a characteristic of garlic, but goes back to the general idea of fruitfulness. It is, therefore, not improbable that the word go back to ثمر, and the line of development

§ 817. ל"י : a) בִּירְיָא *whelp*; הַיְמִיָּא *likeness*; פִּיחְיָא *width*.  
 b) הִירָא *load*; טִילָא *patch*; פִּיחְתָּא, אִפְיחְתָּא, Assyr. pātu, *forehead*;<sup>1</sup> plur. אִיפִי *twigs*.

qut(u)lat.—אִיזְלִיחְתָּא, אִיזְלִיחְתָּא, אִיזְלִיחְתָּא, *web*; חִימְרִיחְתָּא;  
 פּוֹסִילִיחְתָּא *shoulder*; בּוֹכְרִיחְתָּא; חֲכִמְחָא; עִירִלְחָא; עִירִיבְחָא.<sup>2</sup>

§ 818. ע"ע : אִימְחָא *nation*; גִּילְחָא *cloak*, حَلَّةٌ, حَلَلٌ;  
 הִיכְחָא *place*, traditional pronunciation פִּיחְחָא;<sup>3</sup> פִּיחְחָא, פִּיחְחָא, פִּיחְחָא, *abscess*.

§ 819. ע"י : אִימְחָא *evening*; בּוֹיחְתָּא, בּוֹיחְתָּא, *abscess*.

§ 820. ל"י : בִּירְיָחְתָּא *cub*; plur. פּוֹלְיָחְתָּא *kidneys*.

## 2. TWO SHORT VOWELS.

qatal.—§ 821. a) גַּמְלָא *camel*; חֲדָחְתָּא *new*; כְּרִגָּא *capitation tax*;<sup>4</sup> אִטְרָפָא, אִטְרָפָא, *leaf*.

b) עֵגְלָא, עֵגְלָא, *haste*; הַזְקָא *presumption*;<sup>5</sup> [ל]מָחָר *tomorrow, later*; קְהָלָא *assembly*;<sup>6</sup> שִׁפְמָא *mustache*.

c) בִּישׁוּרָא, בִּישׁוּרָא, *flesh, meat*; הִילְפָא, Assyr. elapū; מִיטְרָא *rain*.

d) בּוֹיִצְלָא *onion*; סוֹיְכְלָא *fool*.

§ 822. פ"י : נְלָדָא *newborn child, young*; יְבִלָא *cynodon*.

§ 823. ע"ע : גַּבְבָּא *chaff, stubble*; עֵלְלָא *gain*; עֵנְנָא *cloud*.

might still be traced out. فوم goes back to \*فون, which we find in אַפְרִין *bean* = فول = \*ثول. The last stem comes through ثبل from ثمل, which is but a by-form of ثمر. The latter appears also as تمر (Guidi, *Della sede*, p. 583). It is not impossible that فول meant not only *beans*, but also *spices* = ثبل, if قَرَنْفُول be an Arabic, or Aramaic, compound (and an Indo-Germanic origin has not been found for the word), properly *spice-horn*. But perhaps shortened from قَرَنْفُلْفُل. Cf. the compound دَارْفُلْفُل.

<sup>1</sup> Luzzatto identifies it with Hebr. פֶּחַח. Cf. my note in *AJSL.*, Vol. XIV., p. 130. The underlying idea for forehead in many languages is that of extent (width or height). Cf. Kluge, *s. v.* stirn, Arab. جَبْهَةٌ, Eth. pheçem, Hebr. מִצְחָא, must be = מתח, משה. Is רִמָּא, רִמָּא, connected with רִים?

<sup>2</sup> עִירִיבְחָא Yalqūt, Lev. 647.

<sup>3</sup> פִּיחְחָא has the sense of مَضْرَبٌ = דוכתא; ضرب. Etymologically connected, although on a different line of development, is Assyr. madaktu *camp*. Cf. Irob-Saho, dik *village*.

<sup>4</sup> So vocalized in *SM.* No. xxv.

<sup>5</sup> הַזְקָא *TG.* ed. Harkavy, § 79; הַזְקָא *ibid.* § 546.

<sup>6</sup> Pal. Syr. مَسْط probably = qihla.

§ 824. a) לוי : a) טלִיא young; קניא cane, reed; תפיא, תפיא, תפיא; רעוא good will.—Plur.: עליא leaves; שמיא heaven.

b) הווא, plur. הווי (= הויות), arguments, VL., B. B. 134a; <sup>1</sup> *ḥurī*.

c) אבא my father; אבא = אבנא bowl, VL., B. B. 126b; with prothesis: אבנא = אבנא = אבנא = אבנא.—Plur.: תדי breasts.

d) אבא father; אחא brother; חמא father-in-law; ידא hand. qatalat.—§ 825. a) חדתא, חדתא, חדתא, new; עקרתא barren; יבימותא.

b) הילכתא; הזקתא presumption; אימרא border; cf. Assy. amartu and *amartu* and *amartu* turban, *amartu* both ends of the sleeves.<sup>2</sup>

§ 826. ע"ע עללתא produce; רבבתא myriad.

§ 827. לוי : a) הנייתא benefit; צלותא (= *çalautâ*) prayer; אסנתא, אסנתא or אסנתא = אסנתא.

b) אמתא, אמתא, maid-servant; שפתא, שפתא, lip; שנתא, שנתא, year.

qatil.—§ 828. a) אפלא dark; אלמא strong;<sup>3</sup> חברא companion; פבדא liver; שמנא fat.

b) אפילא; תבירא merely; תבירא; כפילא double; ספיקא doubt; פסידא loss; קדירא, קדירא, C. MS. Meg. 7b (voc.), קדירא, קדירא, pot; רחילא ewe; שמינא fat.

c) ליבנא brick, VL., B. M. 116b; משתא dimension; טילטא grandee.

§ 829. פוי : יבשא dry; יתמא orphan.

§ 830. ע"ע קל ; רבא great; חיא alive; קשא old.

§ 831. ע"י : מתא dead; עדא witness; עירא awake, living, Sanh. 29b.

§ 832. לוי : Here the forms cannot be distinguished from those of qatal: עניא poor; קשיא hard.

<sup>1</sup> הווא, הווי, *Igg. Sertrâ*, ed. Neubauer, p. 4.

<sup>2</sup> For another etymology cf. *ZA.*, XI., 212.

<sup>3</sup> Adjectives of this form interchange with those of *qattil*, e. g.: אלמא, רבשא, קלא, קשיא, קשיא, קליא, רבישא, אלימא, קשא.

*qatilat*.—§ 833. a) אֲבִידָתָא, אֲבִידִיתָא (*VL.*, B. M. 23b), *lost thing*,<sup>1</sup> גְּנִיבָתָא *stolen thing*; דְּבִילָתָא *fig-cake*; תְּבִירָתָא *companion*; בְּנִישָׁתָא *assembly*; הַשְׁכָּתָא *darkness*; לַחֲיִנְתָּא *concubine*.<sup>2</sup>

b) מִשְׁחָתָא *dimension*; תְּכִילָתָא, תְּכִילָתָא, *purple-blue*.

§ 834. פּוֹי : a) יבֻשָׁתָא *dry*; יִזְיַפְתָּא *loan*.

b) דְּעָתָא *opinion*; חֵימָתָא *wrath*; שְׁינָתָא *sleep*.

§ 835. ע"ע : a) רַבְתִּי *great*.<sup>3</sup>—b) מְרִירָתָא *gall*.

§ 836. לוֹי : plur. קִשְׁיִיתָא *date-stones*.

*qatul(at)*.—§ 837. a) אַפָּא (= \*אַפְעָא) *hyena*; קְדֻמָּא, קְדֻמָּא, *early*.

b) תְּשׁוּכָא *late at night*; נְהוּרָא (*sic*), נְהוּרָא, *light*; קְדוּמָא *early*, *VL.*, Pes. 8b.—Plur.: אַחֲוָרִי *behind*; perhaps תְּחֻוּתִי; רְקוּעָתָא *spotted*.<sup>4</sup>

*qital(at)*.—§ 838. עֵינְבָא *berry*; עֵינְבָתָא, עֵינְבָתָא, *id.*; שְׂיִכְרָא *mead*.—Plur. נְכָסִי *property*.

§ 839. ע"ע : לְבָא *heart*.<sup>5</sup>

§ 840. לוֹי : a) רִיחִיָּא *mill*.—Plur.: מְעֵיָא *entrails*.

b) סִמָּא *measure*; מֵאָה *hundred*; מְאָתָא *city*,<sup>6</sup> (מ) שוּם, שְׂמָא, *name*.

### 3. LONG VOWEL IN THE FIRST SYLLABLE AND SHORT VOWEL IN THE SECOND.

*qatal*.—§ 841. הַחֲמָא *seal*; עֲלָמָא, עֲלָמָא, *world*; and perhaps מְרַגְנָא *threshing-sledge*, *Yalqūt Lev.* 459, *Rašī Tem.* 18a, and נְרַגְנָא *axe*, perhaps etymologically connected with מְרַגְנָא.

<sup>1</sup>The vowel after ך is a helping vowel and not the affirmative ending. Cf. also עֲבִירָתָא *VL.*, B. M. 77a.

<sup>2</sup>On the etymology of this word cf. *Fleischer apud Levy*, II., 534b sq. A similar development shows פּוּלְגָנֶשׁ : فُلْقَسٌ *miserly, ignoble, vile*, which appears in *Eg. Arab.* as سَلْفَاق *parasite* and goes back to قفل X. (*Eg. Arab.* فُلْقَسٌ *lower the head* is denominative of قَفْلَةٌ *head*, about which see § 966, n. 1), is the etymon of פּוּלְגָנֶשׁ. Cf. فُلْقَسٌ = פּוּלְגָנֶשׁ. From the meaning of the last word (cf. *Lane's Dict.*, s. v.), from the use of Hebr. פּוּלְגָנֶשׁ for both sexes, and from the contrast of פּוּלְגָנֶשׁ (נָשִׁים) with שְׂרוּתָא (1 Kgs. 11:3), the development is not difficult to trace. The *ignoble, vile*, in a primitive community, where all members of the clan are equal, could only be applied to foreign slaves. פּוּלְגָנֶשׁ, then, means *slave*, male or female, married to a free person, or to another slave. As those used as concubines were mostly, or altogether, slaves, slave and concubine became synonymous.

<sup>3</sup>This is usually confounded with Hebr. רַבְתִּי.

<sup>4</sup>Cf. *Barth, NB.*, p. 13 sq.

<sup>5</sup>לְבָהוּן, לְבָהוּן, *Igg. Šertrā*, ed. Goldberg, p. 8.

<sup>6</sup>מְאָתִיָּא *C. MS. Meg.* 12a (voc.).



*qâtil*.<sup>1</sup>—§ 842. a) אֲזֵלָא *weaver*; פְּרוֹנָא *priest*; סְדֵרָא *witness*; שְׂכָבָא *deceased*; שְׂפִכָא *gutter*.

b) With retention and lengthening of second vowel: חֲטִיטָא = חֲטוּטָא *digger*; חֲכִירָא *tenant*; יְנִיבָא; יְנִיקָא = יִנְקָא; כְּשִׁירָא = כְּשִׁירָא; נְחִיחָא = נְחוּחָא; שְׂכִיבָא = שְׂכָבָא; שְׂפִיכָא = שְׂפִכָא.

c) With change of first vowel—probably after shortening to *ă*—to *i*: אֲזֵלָא = אִזְלָא; אִילְפָא *ship*,<sup>2</sup> חִיזְרָא, حَازِر, *bran*; נִזְיָא *seeds*; שְׂיִבְקָא *testator, deceased*; שְׂיִכָא = שְׂכָבָא.

d) With change of *â* (= *ô*) to *û* (*ü*):<sup>3</sup> אֲזֵרָא *employer*, Sanh. 29a = אֲזֵרָא Yalqût Kings 222 = אֲזֵרָא *Se'êlt.* § 54; אֲזֵרָא = אֲזֵרָא; עֲרִיבָא = עֲרִיבָא, Assyr. *aribu*; צִיִּרְבָא *young scholar*,<sup>4</sup> רוֹכֵלָא *pedlar*.

e) Hebrew loan-words: אֲזֵרָא *guest*; מוֹכֵסָא *publican*; פּוֹעֵלָא *workman*.

§ 843. a) לוֹ"י: a) סְחוּנָא *swimmer*, VL., Yômâ 77b; אֲסִיָא *physician*; סְמִיָא *blind*; שְׂקִיָא *butler*.—Plur.: נְזִיָא *weepers*; נְזִיָא, Alf. M. Q. 12b; נְזִיָא *seeds*; סְמִיָא, סְמִיָא, סְמִיָא, *a blind one, properly one of the blind*, Alf. B. Q. 31b and Raši *ibid.*<sup>5</sup>

b) מָר (= *mârî*, § 109), const. st. מָרָא, מָרִי, *master, lord*.

*qâtilat*.—§ 844. a) פְּרוֹנָתָא *woman of priestly family*.

b) חוֹרְגָתָא *step-daughter*. Hebrew loan-word.

§ 845. לוֹ"י: a) אֲשִׁיתָא *foundation*; זְוִיָא *corner*; חֲבִיתָא *keg*; נְזִיָא *large vat*; נַזְיָא, نَزِيَّة, نَزِيَّة, نَزِيَّة (= *naziânâtâ*); סְבִיתָא *bar-maid*, plur. סְבוּאָתָא.

<sup>1</sup> The forms *qâtil*, *qâtul*, and *qattâl* are used promiscuously and interchangeably.

<sup>2</sup> Assyr. *elippu* = \**alipu* as *išippu* = *âšipu*.

<sup>3</sup> Cf. עֲזִירָא, עֲזִירָא = غَازِيَّة (Merx, *Chrest. Targ. Glossary*) and Eg. Arab. فَرْس = فارس *Persia*.

<sup>4</sup> Phœnician צִיִּרְבָא *young (of stag)*; √ צִרְבָא = בצר; צִיִּרְבָא = צִיִּרְבָא *attendant, follower, disciple*, German *Jünger*. Small as opposed to רַב *great, master, teacher*. (Cf. also Eth. da q1q.) Then, modestly, *scholar*; as תְּלָמִיד חָכָם for חָכָם.

<sup>5</sup> The proper name—usually pronounced חֲלִפְתָא *SM.* vocalizes as plural חֲלִפְתָא, the correctness of which is borne out by the spelling חֲלִפְתָא M. MS. Taan. 15b, 16ab. This is probably a participle and ought to be pronounced חֲלִפְתָא. On the meaning of this name cf. D. Kaufmann, *MGWJ.*, XLII., 337 sq. Cf. also לִילִיתָא *Lilith*, M. MS. B. B. 73a; חֲלִפְתָא = חֲלִפְתָא *SM.* No. cxiv = Gitt. 68b; עֲזִירָא (sing.) *ibid.* Cf. Hoffmann, *Ueber ein. phön. Inschriften*, pp. 17 sq.

b) מִרְתָּא *lady*, Gitt. 12a.

c) Plur.: אִשְׁתֵּי יְרֵחָא *foundations*..

*qātul*.—§ 846. In assuming a form *qātul*, it is perhaps superfluous to say that Hebr. *qātōl* and Arab. فَعُول are not considered to have any connection with it. König's arguments (*HG.*, II., 1, § 64) are not convincing for the following reasons: The occasional dropping of the first vowel in our current Targumic texts (and nowhere else) does not prove the original shortness of the vowel. It is due to Babylonian-Aramaic influence (§ 787). That language drops long vowels as easily as short ones; *cf.*, *e. g.*, עִבְרָא, אֲמִינָא, for עִבְרָא, אֲמִינָא. If the second vowel be originally *ā*, no explanation is offered why, against all analogy, not only all Aramaic languages, but also the Arabic, have *ō*, *ū*. While, moreover, in Aramaic *ā* sometimes becomes *ō*, that it becomes *ū* in Arabic cannot be shown, even if the foreign مَاجُوج should be an uninfluenced transliteration. But see on that word § 933, n. 1. The question why the form קְטוּלָא should occur only in Aramaic is easily answered by pointing to the prominent part the *u*-vowel plays in the Aramaic verb (§ 228). Furthermore, the lengthening of the second vowel in *qātil* (§ 842b) makes such a process in *qātul* not exceptional. That such lengthening should take place mostly in *qātul* is easily explained by the special development in its meaning. Lastly, the existence of a form *qātul* can actually be shown. *Cf.* هَاذِبَانِيَّة, بَادَوَان, رَاوْف, رَاوْل, perhaps also دَاوُد (but *cf.* Fleischer, *Kl. Schr.*, I., 58); Persian کازر = فَزْر (Nöldeke, *Pers. Stud.*, II., 42); סְהוּדוּתֵי יְהוּדָה *Še'elt.* § 55. *Cf.* also Schwally's remark on Pal. Syr. مَافِلا (*Idioticon*, s. v. مَافِ). That the *u*-vowel in forms with active force is secondary has so far not been demonstrated.

§ 847. Nouns of this form, when the second vowel is omitted, are not distinguishable from *qātil*. It is only when that vowel has been retained and, of course, lengthened, that we can recognize it. The majority of the nouns of this form are *nomina agentis*; but some, as in *qātil*, are concrete substantives. Nouns of this formation frequently take the ending תְּרָא, without

change in meaning. This accounts for their taking frequently in the plural the termination יָאִי.

§ 848. אֶקוּשָׁא *hard* (קשׁי = אקש, as אקן = קני); בְּעוּרָא *torch*; רְהוּטָא *runner*; תְּנֹרָא = تَنَارٌ, M. Q. 11a.<sup>1</sup>—Plur.: דְּאֶקוּרֵיאַ *baskets*, VL., Hull. 4a; עֲמֹרָאֵי *dealers in wool*.<sup>2</sup>

NOTE.—Not here belong the Assyrian loan-words גַּשׁוּרָא *gašûru*, כִּנּוּנָא *kinûnu*, פַּשְׁשׁוּרָא *paššûru*. The desire to preserve the foreign vowel (§ 84) and the popularity of the form קטולָא are responsible for this form. An instructive example in this connection is פְּרוּבִים = קַוּבִים. Cf. also § 933, n. 1.

§ 849. יְנוּקָא *child*; יְרוּקָא *yellow, green*; יְהוּבָא *sojourner*; יְרוּאָר, יְרוּוּאָר, יְרוּוּוּאָר (Audo, s. v.), *ferule*. The by-form יְרוּוּוּאָר suggests Egyptian origin. Is it Saho aûrâûr?

§ 850. הַטּוּטָא *digger*; גַּשׁוּשָׁא.

§ 851. דְּיֹוּרָא *inn-keeper*; רוּקָא *strainer*.

§ 852. אֶסְיָא = אֶסְיָא, VL., B. Q. 84a; בְּנוּיָא *builder*; גְּבוּיָא *collector*.

qātulat.—§ 853. יְנוּקָתָא *child*.

§ 854. א) אֶסְיָא, אֶסְיָתָא, *remedy*; גְּלוּתָא *exile*,<sup>3</sup> טְעִיתָא *error*,<sup>4</sup> יֵאוּתָא (§ 160); מְטוּתָא, מְטוּתָא, *request*.—Plur.: סְבוּיָתָא *bar-maids*. This may be a corruption for סְבִיּוּתָא; but, if it be correct, it would show the persistence of the typical vowel of the masculine form.<sup>5</sup> b) שִׁירוּתָא *repast*.<sup>6</sup>

#### 4. SHORT VOWEL IN THE FIRST SYLLABLE AND LONG VOWEL IN THE SECOND.

فُعَالٌ.—§ 855. Nouns of these forms frequently interchange with those of فُعِيلٌ;<sup>7</sup> less frequently with those of فُعُولٌ and فَعُولٌ. Under the influence of an initial א or ע, or of an adjoining

<sup>1</sup> This word has not been recognized by commentators and lexicographers. Cf. Raši in Alfasi, loc. cit.: שומר התנור. אמרי תנורא.

<sup>2</sup> On the more usual form of a *nomen agentis* derived from an *اسم جامد* cf. § 951.— Cf. אימוראי Igg. Šertrâ, ed. Neubauer, p. 21.

<sup>3</sup> Plur.: גְּלוּיָתָא Igg. Šertrâ, ed. Neubauer, p. 27.

<sup>4</sup> Plur.: טְעִיּוּתָא, read: טְעִיּוּתָא, TG. ed. Harkavy, § 436.

<sup>5</sup> On קְנִיּוּתָא cf. § 84, note.

<sup>6</sup> Change of vowel due to ר. Cf. §§ 68, 273.

<sup>7</sup> This explains the difficulty Blau finds in the forms קְרִיּוּתָא, קְרִיּוּתָא (Zur Einl. in die Heil. Schrift, p. 12, n. 1).

labial, or emphatic consonant, the vowel of the first syllable is frequently retained. Some of these forms, as well as other forms with long vowel in the second syllable, are frequently reduced to *فُعَل*-forms (§§ 92, 783).<sup>1</sup>

§ 856. a) אִינִישׁ (= אִינִישׁ) *man*;<sup>2</sup> אִרְחָא (= אִרְיָחָא) *lath*; אִרְעָא, אִרְעָא, *arm*; פִּרְעָא, פִּרְעָא, *leg*;<sup>3</sup> מְחַקָּא, מְחַקָּא, *erasure*;<sup>4</sup> סְמִכָּא, סְמִכָּא, נְשָׂוּרָא (§ 81); נְשָׂוּרָא *MM. Pes. 111 b* = נְשָׂוּרָא, נְשָׂוּרָא, *reliance*;<sup>5</sup> plur. סוּפְלִי, סוּפְלִי, *kernels*; סְעִירִי *barley*;<sup>6</sup> עִיבְרָא *deed*; פְּרֻצָּא *perhaps, properly hypothetically*; cf. פְּרֻצָּא, *from deed*; אִפְשָׁר *perhaps, properly hypothetically*; cf. פְּרֻצָּא, *from deed*; פְּרֻצָּא = פְּרֻצָּא; אִיפְתָּלָא *wicked, perverse, VL., Taan. 25 a*; תְּטַרְתָּא *document, c. plur. C. MS. M. Q. 13 a*; שְׂנַצָּא, שְׂנַצָּא, *purse-string, shoe latchet (cf. שְׂנַצָּא VL., B. M. 26 a)*.<sup>8</sup>

b) With secondary doubling (§ 44): אִיפְכָּפָא *saddle*; אִיכָּאִף; לִישָׁנָא, לִישָׁנָא, *tongue*.

c) רְחֻבָּא, רְחֻבָּא, Hebrew loan-words.

<sup>1</sup> Cf. Hebr. כְּתָב, כְּתָבִי, כְּתָבִי, כְּתָבִי.

<sup>2</sup> אִינִישׁ and אִינִישׁ occur in the singular only in the absolute state. With aphaeresis of א only in the expression בֵּית נְאֻשָּׁה (TG. ed. Harkavy, § 71), בֵּית נִישָׁיָה (HG. 405), *her (his) parental house*. The development of meaning from *man* to *parent* is as follows: אִינִישׁ *man* as opposed to *child*; *grown man, adult, having right to self-representation and independence*, as opposed to *minors, dependent on their parents*; hence, *parents*. Cf. אִינִישׁ אִינִישׁ Bruns-Sachau, *Syr.-röm. Rechtsbuch*, L., § 8; אִינִישׁ אִינִישׁ *ibid.* § 25.

<sup>3</sup> פְּרֻצָּא *JQR.*, IX., 702.

<sup>4</sup> מְחַקָּא *ibid.* 701.

<sup>5</sup> סְמִכָּא *Igg. Šertrā*, ed. Goldberg, pp. 11, 12.

<sup>6</sup> סְעִירִי! *SM. No. LXX (voc.)*.

<sup>7</sup> עִיבְרָא *HG.* 359.

<sup>8</sup> The stem שְׂנַץ occurs in Pal. Aram. as שְׂנַץ, in Pal. Syr. as سِنِط, in Babyl. Aram. as سَمِץ (*ŠC.*, VI., § 22), in Hebr. as שֵׁנֶס, in Arab. as سِنِط, in Tigré as šennete *tie the purse-strings*; cf. mošnet *purse-string*. All these forms go back to שְׂנַץ שְׂנַץ. ק changes on the one hand to a dental; cf. פְּתַח = פְּתַח, שְׂקָה = שְׂקָה, אִרְב־סַחֲוּל = אִרְב־סַחֲוּל; on the other hand it becomes a sibilant (through ç). Cf. عَصَل = عَصَل *be crooked*, عِلَاق = عِلَاق *edibles*, صَبْر = صَبْر, قَلِي = قَلِي, رَمَك = رَمَك, وَقْت = وَقْت, شَصَاب = شَصَاب, شَبِص = شَبِص, زَلَز = زَلَز, مَرَسِي = مَرَسِي, كَدَف = كَدَف. Cf. also 'Omānee Arab. كَدَف = كَدَف.

§ 857. יָמֵּי: פּוֹרִי *day, daytime*, plur. יָמֵּי *VL.*, B. M. 28a; אִיִּסְדָּא, אִסְרָא, וְסָא, Eth. uaseid, *head-rest*; יְקָרָא *honor*.

§ 858. אִיצְצָא: ע' ע *pressure*; בּוֹטְטָא *spark*, בּוֹנוֹרָא = vulgar Arab. بَصَّة نَار; מְשַׁטָּא *reality*; שְׂבַבָּא, שְׂבִיבָּא, *neighbor*, √ שבב = שָׁבַן *be near*; תָּרָרָא *sniveling brat, chit* (√ ترّر); דִּרְרָא *eventual loss* (√ ضرر).

§ 859. עוֹרֵי: עוֹרֵי *curse*; לֹוטָא *curse*; דִּישָׁא *threshing*; שׂוֹרָא *caravan*; אַוּוֹשָׂא *noise*, *VL.*, Ber. 58a (√ عاش).<sup>2</sup>

§ 860. לוֹרֵי: a) מְלָאֵי *goods*; תְּנָאָה, תְּנָאֵי, *condition*; אַקְרָאֵי *perchance*.

b) קְרָא, קְרָאָה, *Scripture*; plur. קְרָאֵי (and קְרָאֵי), with retention of נ.

§ 861. חַמְרָתָא *she-ass*; צִלְחָתָא, צִלְחָתָא, *megrims*; plur. אֲבָנָתָא *properly fingers*, Assy. ubānu, only in אֲבָנָתָא דְלִבָּא *pericardium*.<sup>3</sup>

§ 862. אִיצְצָא: ע' ע *pressure*; שְׂבַבָּתָא, שְׂבִיבָּתָא, *neighbor* (= שְׂבִיבָּתָא *VL.*, Sanh. 82a).

§ 863. עוֹרֵי: עוֹרֵי *curse*; שׂוֹרָתָא *caravan*.

§ 864. לוֹרֵי: a) נְכִיִּיתָא *deduction, discount*.

b) אַחָתָא *sister*;<sup>4</sup> אַשְׂתָּא *fire*, Assy. išātu,<sup>5</sup> חַמְתָּא, הַמְוֹתָא, *mother-in-law*; מִנְתָּא *share*.<sup>6</sup>

c) חַיְמָתָא *mother-in-law*.

<sup>1</sup>The spelling with נ proves the word to be a loan-word.

<sup>2</sup>אִישׁ occurs only in perfect and participle Qal. The dictionaries make it incorrectly Pa'el. For the etymology cf. also Tña. 'a u o ğ e *proclaim, publish*.

<sup>3</sup>Raši explains this correctly by טַרְפְּשִׁי. Now טַרְפְּשָׁא דְכַבְדָּא = מַשְׂלָא דְחַוָּסָא = אִצְפֵּע הַכְּבַד = German "Däumel." Cf. Kohut, 'Ar. Compl., s. v. חַוָּסָא. Whether the singular had the feminine ending is at least doubtful. شغاف suggests that Hebr. טַרְפְּשִׁי originally meant *pericardium*. Then, like כְּלִיֹּת וְלֵב, *thoughts*.

<sup>4</sup>אִחָתָא *HG.* 454. On the u-vowel, cf. Fleischer, *Kl. Schr.*, I., index, s. v. أخت.

<sup>5</sup>Hebr. אִשׁ comes from the same stem אַשִּׁי and is a form like עִיל (ל) above. If it have any connection with أُنَيْسَة it is only indirectly, أُنس and אַשִּׁי being parallel stems.

<sup>6</sup>Plur. מְנִיָּתָא *TG.* ed. Harkavy, § 343; מִנְיָתָא *ibid.*, § 546.

§ 865. אֶהֱיֵנָה, אִסְיֵנָה, an inferior kind of date = *فُعِيل*; *דַּעַץ*  $\sqrt{\text{דעץ}}$ ; *דַּעַץ* *pricking pain in the eyes* ( $\sqrt{\text{דעץ}}$ ); *עֲשָׂה* = *עֲשָׂה* = *עֲשָׂה* = *עֲשָׂה* = *עֲשָׂה*; *עֲשָׂה* *load*, Sanh. 105b; *עֲרִיבָה*, *עֲרִיבָה*, *better*; *עֲרִיבָה* *blind*; *קָבִיעַ* *fixing*, B. B. 86b; *בִּישָׂה* *bad* ( $\sqrt{\text{באש}}$ ); perhaps *אֲנִיָּקָה* *injury*, cf. *הִיָּקָה*; but it may also be = *הִיָּקָה*.

§ 866. *בִּזְיָה* = *בִּזְיָה*; *בִּזְיָה* = *בִּזְיָה*; *בִּזְיָה* *club*; *בִּזְיָה* *crown*; *עֲסִיסָה*, *עֲסִיסָה*, *עֲסִיסָה*, *flower-pot*; *אֲנִיָּה* *sensitive*, Eth. *manana*, Tigré *uonne*, *fanfane*, *be disgusted with*.

§ 867. *נְבִיָּה* *prophet*; *צִי* *chirping* ( $\sqrt{\text{צאי}}$ ).

§ 868. *בִּישָׂה* *evil, bad* ( $\sqrt{\text{באש}}$ ); *סְפִינָה* *ship*; *רֶפְתָּה* ( $\sqrt{\text{רעם}}$ ), *bread*; *עֲבִידָה*, *עִי*; *שְׂבִיעָה*.

§ 869. *נְבִיָּה* *prophetess*.

§ 870. a) *לְבוּשָׁה* *dress*; *פְּסוּקָה* *verse*; *שְׂלוּחָה* *messenger*; *בְּמוֹר* *perfect, thorough*; *סְבוּר*; plur. *שְׂבוּעָה*.

b) With secondary doubling: *קְדוּשָׁה*.

c) *הַרְוּדָה* *spoon* (for *\*הַרְוִדָה*, § 81).<sup>7</sup>

<sup>1</sup>  $\sqrt{\text{عش}} = \text{عش} = \text{عش} = \text{عش}$  *dry up*. These words belong to a numerous group with a changeable root *عس, عش, غش, غس, أس*, etc., whose primitive meaning is *cover*. This shows the following development:

cover	{	<i>comprimere feminam</i>	{	<i>wash</i> (غسل)
		<i>dip into water</i>		<i>drown, ruin</i>
		<i>vail, faint</i>		
		<i>obscure, grow dark</i>	{	<i>be discolored</i> { <i>dry up</i>
				<i>become corrupt</i>
				<i>cheat, wrong, oppress</i> (§ 887, n. 1).

אֶהֱיֵנָה, therefore, need not mean *dried up*, but may mean *discolored, corrupt* = *אֶסֶן*. Cf. Hebr. *בְּאֶשֶׁים*. On interchange of gutturals and sibilants cf. § 28 and "Additions and Corrections" to that section.

<sup>2</sup> *עֲרִיבָה* JQR., IX., 694, 697.

<sup>3</sup> *עֲרִיבָה* = Assy. *אמר* *close up*; *עֲרִיבָה* as opposed to *פְּתִיחָה*, *פְּתִיחָה* *open-eyed*; *טְמִטְמִים הַלֵּב* = *חִמְזוֹל כְּמָ*.

<sup>4</sup>  $\sqrt{\text{عس}}$  *cover* (§ 865, n. 4) like *חֲבִיחָה*, *חֲבִיחָה*, from *חָבָה*, *חָבָה*, *hide*; *כִּינָה* *basket*,  $\sqrt{\text{כנ}}$  *cover*.

<sup>5</sup> *סְאִבּוּר* Igg. *Sertrā*, ed. Goldberg, p. 18.

<sup>6</sup> Hebr. *שְׂבוּעוֹת*.

<sup>7</sup> *זֶסְבִּין* *spoon, bowl*; cf. Alg. Arab. *مثرن* *porringer*, *مثيرن* *small dish*, Maltese *mafrad* *earthen dish*.

§ 871. ע"ע : טְלוּלָא , אַטְלוּלָא , *sport*.

—§ 872. a) גְּנוּבָתָא *stolen goods*; שְׁבוּעָתָא *oath*; שְׁמוּעָתָא *tradition*.

b) With secondary doubling: תְּנוּפְתָא ; פְּתוּבְתָא ; פְּלוּגְתָא *difference of opinion*; קְדוּשְׁתָא ; and perhaps אַסְקוּפְתָא .

§ 873. ע"ע : Plur. קְצוּצִיָּתָא .

§ 874. עו"י : תְּיוּבְתָא .

§ 875. עו"י : נְבוּאָתָא ; plur. מְחוּזִיאָתָא *protests*; שְׁבוּיָתָא *captives*.

## II. INTERNAL VOWEL CHANGE WITH SHARPENING OF SECOND STEM-CONSONANT.

### 1. TWO SHORT VOWELS.

—§ 876. שַׁבְּתָא *Sabbath, week*;<sup>1</sup> אֲדָר *threshing-floor*.<sup>2</sup>

—§ 877. a) יַבְשֻׁתָא *dry land*; סַפְנָתָא *danger*; תַּקְנָתָא *institution, statute*; שַׁמְתָא *ban* (שְׁתָּמ = שְׁמַת);<sup>3</sup> פְּרִשְׁתָּא *chapter*, C. MS. Meg. 4a (voc.).<sup>4</sup>

b) אִיגְרָתָא *letter*; נְחֻמָּתָא *consolation*; סְיִיעָתָא *help*; שְׁפִשְׁתָּא *mistake*, C. MS. Pes. 112b (voc.).

§ 878. עו"י : מְלִיָּתָא : לו"י *complement*.

—§ 879. אִילְמָא , אִילִּימָא , *dumb*; חִיגְרָא *lame*; טַפְשָׁא *fool*.—הַלִּילָא .

—§ 880. תְּיַחְלָא , תְּיַחְלָא , שְׁחַל .<sup>5</sup>

—§ 881. זִיבּוּרָא , זִיבּוּרָא , *wasp*; פְּתוּלָא , פְּתוּלָא , *linen*; צִיפְרָא , צִיפְרָא or צִיפְרָא , plur. צִיפְרִי , צִיפּוּרִי , *VL.*, B. B. 74a; שִׁיפּוּלָא *lower part*; plur. שְׁבִילִי , שְׁבִילִי , *Pes. 35a and VL., ad loc.*<sup>6</sup>

<sup>1</sup> שַׁבָּא , like בַּי and Targumic בִּירְוֹן , plur. of בְּרָתָא = בְּרוּשׁ , are due to the ת being mistaken for the feminine ending.

<sup>2</sup> On אֲמָרָא , אֲמָרָא , cf. Schwally, *Idioticon*, p. 114.

<sup>3</sup> Cf. שְׁמוּעָא *TG.*, ed. Harkavy, § 1.

<sup>4</sup> Some of these forms may be originally *qattālat*.

<sup>5</sup> For ט = ס cf. סִינָא = סִינָא = סִינָא ; קֶרֶס = קֶרֶס , and many others.

<sup>6</sup> Cf. Barth, *NB.*, pp. xxix, xxx, 24.

## 2. SHORT VOWEL IN THE FIRST SYLLABLE AND LONG VOWEL IN THE SECOND.

*qattal, qittal.*—§ 882. a) אֲבָכָא *game-cock, fighting-cock*; cf. Assy. *abaku conquer*; עֲרָבָא, עֲרֻבָא, *surety*;<sup>1</sup> קִצְרָא *fuller, not ordained scholar*;<sup>2</sup> שְׂמַעָא *servant, valet*.

b) אֲפָרָא *farmer*; גִּיבְרָא *hero*; עֲקָרָא *root*.

c) פִּמּוֹנָא *cumin*; צִנּוֹרָא. Both loan-words.

d) פּוֹבֵס = קִצְרָא, *SM. No. xcv (voc.)*; סוּמָא *blind*. Both words are Aramaic transformations of Hebr. פּוֹבֵס and סוּמָה.<sup>3</sup>

§ 883. ע"ע : צִלְעָא *tanner (= צִלְעָא)*.<sup>4</sup>

§ 884. ע"י : a) הִיִּינָא *judge*; הִיִּילָא *servant*; שׁוּרְרָא *jumper*; טַיִיעָא *Arab*, طَائِيّ.<sup>5</sup>

§ 885. לו"י : a) קָרָא *student of scripture*; תַּנְפָּא, תַּנְפָּאָה, *student or teacher of tradition*. Formed as ל"א forms.

b) בִּנְיָא = בִּנְיָא ; זַנְיָא ; רַמְיָא *cheat*.

*qattalat.*—§ 886. ע"י : a) הִיִּירְתָא *female proselyte*; טַיִיעָתָא *Arab woman*. Cf. § 884, n. 5.

b) הִיִּירְתִי *white*.

*quttal.*—§ 887. אוּפְכָא *dark, black*;<sup>6</sup> סוּמְקָא *red*; cf. مَشْف *red chalk*; קוּרְאָמָא, קוּרְמָא, *fennel flower (?)*;<sup>7</sup> רוּפְכָא *softening*; שׁוּפְרָא *cat*.

<sup>1</sup> עֲרָבָא *TR.*, II., 50.

<sup>2</sup> Cf. Gaster's note to *SM.*, p. 43: "קִצְרֵי tyro, young scholar not yet admitted to full honors, who has still 'to wash and cleanse' and do preparatory work."

<sup>3</sup> Bacher (*ZAW.*, XV., 301), who knew only of סוּמָא, explained it to be a form like אוּפְכָא (§ 887); but this becomes untenable in view of כּוּבֵס. If the *u*-vowel be due to the influence of the labial, why only in these two words? To presuppose a form *qutal* is equally impossible. It will, therefore, be best to consider it as a conflation of Hebr. קוּטַל and Aram. קוּטְלָא, the ך necessarily becoming ך before a sharpened consonant.

<sup>4</sup> צִלְעָא is not the same as צִלְעָאָה. The first is *qattal* of צִלַע, the last *qattai*. √ צִלַע and √ צִלְל are parallel stems. Cf. § 978, n. 1. טַרְרָא (*Saadia, Traité de Succ.*, p. 128, n. 10), which the learned editors could not explain, is طَرَار *pickpocket*, "Beutelschneider," from طَرَّ *cut*. The verb (*ibid.*), *cut, deduct*.

<sup>5</sup> The word is a conflation of the Arabic name and Aramaic טַעָא *wander*, with perhaps a reminiscence of √ ضيع.

<sup>6</sup> Cf. عَكْس *be dark (night)*; Assy. *ekkimu oppressor*. On the connection between oppression and darkness cf. ظَلْمَة and § 865, n. 4; also Delitzsch, *Assyr. Hwb.*, s. v. אַגְך, פֶּשֶׁק, דִּנְך, דָּאָם, אֲשֶׁט, אֲכַל.

<sup>7</sup> Cf. קוּרְמִית *TG.*, ed. Harkavy, § 352 (voc.).



*quttalat*.—§ 888. a) אוֹפְמָחִי, אוֹפְמָחָא, *dark, black*; סוֹפְמָחִי; שׁוֹפְמָחָא.

*qattil*.—§ 889. These are all sharpened forms of *qatil* and *qatil*.  
a) חֲפִימָא *wise*; חָרִיפָא *sharp*; יְתִירָא *superfluous*; צִיּוּקָא; רִשְׁיָא; רִשְׁיָא; רִשְׁיָא *powerful*.—זְבִילָא *basket*.

b) אִילִימָא *strong* (= אֱלִימָא).

§ 890. קִשְׁיָא *old*; עֲזִיזָא *strong*; חַמִּימָא *warm*; ע'ע.

§ 891. סְגִי *great, much*; בְּרִי *certain*; לו"י.

*qattilat*.—§ 892. פְּרִיצָתָא *dissolute*; יְתִירָתָא; אֱלִימָתָא; שְׁגִישָׁתָא *confused*.

*qattal*.—§ 893. a) חַבִּישָׁא a kind of apple; חַלְפִּיזָא *sinus*; חַרְוִבָא *carob*; עַמּוּדָא *column*; שְׂפִידָא *broach*.

b) גִּידּוּרָא = טִבּוּרָא; טִבּוּרָא = חַלְפִּיזָא; חִלְפִּיזָא = חַלְפִּיזָא.

*qattalat*.—§ 894. חַרְוִישָׁתָא *witchcraft*.

צְבוּרָא *blaspheming*; בְּשׁוּלָא; אִסּוּרָא; פְּעוּל *congregation*.<sup>1</sup>

§ 896. יְתוּרָא *superfluity*; יְסוּרָא *suffering*; פו"י.

§ 897. הַלְוִלָא *wedding feast*; גִּידּוּרָא *steep embankment*; ע'ע.

§ 898. קִיּוּרָא, קִיּוּרָא, קִיּוּרָא *exactness*; נִיּוּלָא *ugliness*; עו"י *tartness*, VL., Pes. 116a.

§ 899. שְׁנוּיָא *change*; רְבוּיָא; כִּסּוּיָא *cover*; לו"י.

§ 900. סִיטּוּמָתָא *seal*; נִיטּוּפָתָא *drop*; פְּעוּלָא.

§ 901. גִּידּוּרָתָא *proselyte*; עו"י.

### III. PREFORMATIVES.

א.—§ 902. The א may represent merely a prothetic vowel, as in אֶצְבְּעָא *finger*, אֶמְצַע *midst*, or may be a formative element. We are concerned here only with the latter.

*aqtal(at)*: אֶסְפָּרָא (شكر ✓); אַרְבַּע *four*; אַרְנָבָא, אַרְנָבָא,<sup>2</sup> *hare*; אֶדְרָכָא; אֶסְמָכָא. The last examples may have originally been *aqtal*-forms.—אֶנְדָּתָא (נגד ✓).—אֶרְכָּתָא (ארך ✓); אֶמְנָתָא

<sup>1</sup> TG., ed. Harkavy, § 377. רבובכייהדי

<sup>2</sup> Eg. Arab. plur. انارب and ارايب. نور = نبر = \*رنب = رنب = نور ✓. نبر = نور = نبر = نور = نور = نور. take fright and run off, be timid, shy.

(= הַיְמִנִיתָ) *VL.*, B. B. 8b.—אֲדִיתָ (√די); אֲנִיתָ (√נא).  
—אֲשָׂרָא (√שור).<sup>1</sup>

§ 903. With long vowel: אֲשַׁפְּרָא, אֲשַׁפּוּרָא, אֲשַׁפִּירָא, *scourer of dresses*; אֲבִיבָא *flute* (√בב).

*aqtālat.*—§ 904. אֲבִרִיתָ *funeral repast*; אֲרִיתָ *scripture*; אֲקִנִיתָ *giving possession*; אֲתִרִיתָ *warning*, *VL.*, B. B. 21b.

*itqātal.*—§ 905. אֲשַׁתִּימָא *superintendent, steward.*<sup>2</sup>

ה.<sup>3</sup>—*haqtāl.*—§ 906. הֲרִוּוּחָא *gain*; הֲזַמְנָא *invitation*.

*haqtīl.*—§ 907. הֲכַשִּירָא; הֲסַפִּידָא *funeral oration*; הֲפִקִירָא *lawlessness*; הֲרִוּוּחָא *gain*.

§ 908. פ"ן. הֲפִירָא *sign of recognition*; הֲקִיפָא *enclosure*; הֲקִישָׂא *inference from analogy*; הֲתִירָא.

י.—*iaqtāl(at).*—§ 909. יִבְרוּחָא *mandrake*;<sup>4</sup> יִחְמוּרְתָא *fallow-deer*.

מ.—*maqtāl.*—§ 910. מִלְאֲכָא; מִזְרָקָא, מִיזִירָקָא, מִזְרִיקָא, מִזְרִיקָא, *jugular vein*, Alf. Hull. 93b;<sup>5</sup> מִשְׁכְּלָא, מִשְׁכִּלָא, *basket*.<sup>6</sup>

§ 911. פ"א. מִימְרָא *word, teaching*.—מֵאנָא *vessel* (√אני).

§ 912. פו"י. מִזְרָקָא *crystal, by-form יקר*;<sup>7</sup> מוֹתְבָא *session*; מִיטְבָא *best part*.

§ 913. פ"ן. מִגְלָא *sickle* (√נגל = נגר).

§ 914. עו"י. מִנְפָא *fan*; מִשְׂרָא, מִיִּשְׂרָא, *garden-bed*, مَسَارَة. The Assyr. *musārû*, *mušārû* (Delitzsch, *Assyr. Wb.*, s. v. משר) is probably a loan-word.—מִהֲטָא *needle*.

§ 915. לו"י. מִגְבִּיָא *alum*; מִשְׂתִּיָא *drink*.

<sup>1</sup> Hence denominated אֲשָׂר *to vise, believe, i. e., take as authentic, as if provided with an official stamp*; באֲשָׂרָא *on belief, on credit*. By-form of אֲשָׂרָא is אֲשָׂרָא.

<sup>2</sup> From Tigré *šaḵama set over, charge with, tašāḵama assume authority*.

<sup>3</sup> All these forms are Hebrew loan-words.

<sup>4</sup> But according to Brun, *Dict. syr.-lat.*, s. v., this is a compound of מִסָּא + מִסָּא.

<sup>5</sup> This is connected with זִרְנוּקָא (§ 979).

<sup>6</sup> Hence Greek *μασχάλη*; cf. Lewy, *Semit. Fremdwörter im Griech.*, p. 21.

<sup>7</sup> Tigré *mōqar quartz*, قَوَارِيرَ *crystal, glass*, قَارُورَة, مَوْسُون, *glass bottle*, مَحْمُون, amphora, مَسْمُون, *massa argenti vel auri*. √קר = יקר = קרר = נקר. Properly *dug, mined glass*, in apposition to *manufactured glass*. Reinisch, *Bilin Wb.*, s. v. *kaḡana*, explains *mōqar* differently. *SM.* No. CLXIX has מִנְקִרָא.

*maqalat.*—§ 916. מִשְׁפֵּלְתָא, מִשְׁפִּילְתָא, מִשְׁיִלְתָא, *basket*; מְדִינְתָא *east*, Pes. 111*b*; מִכְבְּנָתָא = Eth. *kanbalô*, that which Arab. خَلال, African *kelâl*, a wooden peg to fix the hair, a *hair-pin*.

§ 917. מִפְקָתָא : פ"ן *discharge*; מִתְנָתָא *gift*.

§ 918. ע"ע : a) מִגְרִרְתָא *strigil*; מִטְלֵלְתָא .

b) מִטְלָתָא, מִטְוֵלְתָא, *booth*; מְעַרְתָא *cave*.

§ 919. עו"י : מְנִרְתָא *candlestick*.

§ 920. לו"י : מְשַׁרְיָתָא *camp*; מְשַׁתִּיתָא *drink*; מִתְנִיתָא .

*muqtal.*—§ 921. מוֹרְדִיָא, מוֹרְדִי, *pole to propel a boat*.

*maqtil.*—§ 922. a) מְלַבְנָא ; מִסְפָּרָא *scissors*; מְרִזְבָא *gutter*.

b) מְסַרְיָא *comb*; מְרִזְזָא ; מְשַׁמִּיטָא *sneak-thief*.

§ 923. פו"י : מוֹעֲדָא ; מוֹקְנָא *fire-place*.

§ 924. עו"י : מְנִיפָא *fan*.

*maqtilat.*—§ 925. מִסְפָּרָתָא *scissors*.

§ 926. ע"ע : מְגִילְתָא ; מְסַכְתָא *treatise*.

§ 927. עו"י : מְדִינְתָא ; מְתִיבְתָא *college* (יתב = טוב).

*maqtul(at).*—§ 928. מְהוֹדָרָא *peddler*; מְשַׁמוֹטָא *sneak-thief*; מְשַׁתוֹקָא *silence*.—<sup>1</sup> מִיהוּשׁ *pain*; מְדוֹרְתָא ; מְצוּבְתָא .

*maqtal.*—§ 929. מִכְחֵלָא ; מְבָרָא *ferry* (עבר ✓); מְעַרְבָא *west*; מְסַאנָא (= מִסַּאנָא) *shoe*.<sup>2</sup>

§ 930. פו"י : מוֹדְעָא *declaration*.

§ 931. פ"ן : מְזֵלָא ; מְקַבָא .

§ 932. ע"ע : מְמַשָּׂא *reality*.

§ 933. עו"י : מְזוֹנָא *food*; מְחוּזָא *city*.<sup>3</sup>

§ 934. לו"י : מְצַרָא *quarrelsome person*.<sup>4</sup>

*maqtalat.*—§ 935. מִכְחֵלְתָא .

§ 936. פ"ן : plur. מְטַאֲרָתָא *safes*.

§ 937. לו"י : מְטַחְתָא *hip, loin*; מְקַצְתָא *part, some*; מוֹמְתָא *oath*.

<sup>1</sup> Cf. the interesting remarks of Rabbinowicz in *VL.*, Meg. 18*a*, n. 1. Cf. also המסדרונה I., No. 930.

<sup>2</sup> Cf. מְטַרְאָא *TG.*, ed. Harkavy, § 330; מְתַקָאָא, *ibid.*, § 74.

<sup>3</sup> The form is due to the influence of קְטוֹלָא. To the same influence is due مَا جُوج (§ 846). On the "tyranny" of this form in modern Arabic cf. Vollers, *ZDMG.*, L., 627.

<sup>4</sup> Does this stand for מְצַרָא with interchange of labials?

*miqtal*.—§ 938. מִדְּרָשָׁא *study*; מִנְהַגָּא *custom*.<sup>1</sup>

*muqtal*.—§ 939. מוֹסָפָא. A Hebrew loan-word.

*maqtil*.—§ 940. מַאֲרִים *Mars*; מוֹרִיקָא *crocus*; מִזִּיקָא *evil spirit*.

*maqattalat*.—§ 941. מַחֲוֹרְתָא; מִשְׁבֻּשְׁתָּא; מִתְקַנְתָּא; מַחְרַצְתָּא.

*maqattil*.—§ 942. מִרְחֻמָּא *friend*; מִשְׁוֹרָא *rover*.

*maqattul*.—§ 943. מַדְבוֹרָא, cf. Kohut, s. v.; מַבּוֹרָא *ferryman* (= \*מַעְבוֹרָא).

*maqatal*.—§ 944. מְסוּבְלָא, מְסֻאֲבְלָא, *load*.

*maqatil(at)*.—§ 945. מְדוּבְרָא; מְסוּבִּיתָא *bar-maid*.

*mattaqtalat*.—§ 946. מַחֲוִילָתָא, מַחְכִּילָתָא, *eatables* (√אכל).

נ.—§ 947. נִכְחַמָּא *cover*; נִיקְשָׁא *spoiled leavened substance*.

צ.—§ 948. צְלוּלִיבָא (§ 77).

ש.—§ 949. שִׁיזְבָתָא *delivery*; שְׁלִפּוּחָא *bladder*;<sup>2</sup> שְׁעִבּוּדָא *subjection, slavery*; plur. שְׁבִרִירֵי *rays*.

ת.—§ 950. תַּאֲתִילָא: תוֹסְפָתָא *addition*.

tiqtal(at): תִּיִּתְרָא *fig-tree*.—(= תִּיִּתְרָא) *VL.*, Men. 35 a. Cf. تيس.

taqtul(at): תְּסַפֵּירָתָא, תְּסַפֵּירָתָא or תְּסַפֵּירָתָא, *hair-cutting*; תִּיִּתְרָא *bridge* (§ 44).

taqtal: תַּחְרַבָּא *dress*; תַּחְרַבָּא *merchant* (§ 50); תַּרְבָּצָא, Assyr. tarbaçu *yard*.

taqtal(at): תַּחְבִּישִׁילָא *dish*; תַּחְמִידָא *pupil*;<sup>3</sup> תַּחְפִּיחָא; תַּחְפִּיחָא; תַּחְמִישָׁתָא *use*.

taqtul: תַּחְמִידָא; תַּחְבִּישָׁא.

#### IV. AFFORMATIVES.

ר"י.—§ 951. When a *nomen agentis* is to be derived from an *اسم جامد* it may be formed as any similar noun of the form *קַטְוִלָא*, e. g., סְפוּנָא *skipper*; תַּחְוִרָא *stove-maker*; עַמּוֹרָא *dealers in wool*. If the *اسم جامد* is itself of that form, an adjective

<sup>1</sup> מִנְהַגָּא *TG.*, ed. Harkavy, § 67.

<sup>2</sup> √נפח; cf. Hoffmann, *LCB.*, 1882, p. 320. But see Gesenius' *Handwörterbuch*, ed. 12, s. v. שפח.

<sup>3</sup> Cf. on this word, Meissner, *ZA.*, IX., 272sq. Cf. also the proper name תַּחְלִיקָא, *תַּחְלִיקָא pudibundus*.

ending is added, *e. g.*, פְּתוּרָא *table* gives a form פְּתוּרָאָה *money-changer* = שוֹלְחָנִי. But, in most cases, to the given form is added the ending וִי, which is nothing but the final syllable of לִי forms of קְטוּלָא, leaving the original form of the word as much as possible unaltered. Thus, אַהֲלוּיָא *dealer in אַהֲלָא Kali*; אַזְלוּיָא, אִי, *dealer in אַזְלָא, אִי, spun yarn*; אִימְרוּיָא *dealer in אִימְרוּיָא lambs*, VL., B. B. 22a; נַפְטוּיָא *dealer in נַפְטָא naphtha*; עִמְרוּיָא *dealer in עִמְרוּיָא wool*, Alf. B. B. 22a; צְדוּרִיָא *dealer in צְדוּרִיָא (Assyr. çudûru) fine garments*; קְשֻׁתוּיָא *archer, one that handles a קְשֻׁתָא bow*. The same principle is applied to מַבְרָא *ferry*, giving מַבְרוּיָא *ferryman*, A. Z. 65b (Rašî, *ibid.* אַבְרוּיָא<sup>1</sup>), for \*עֲבוּרָא would mean something else.<sup>2</sup>

ִי, *ai*.—§ 952. The ending *ai* occurs in a limited number of nouns whose gender can rarely be determined from present data: אַמְרוּיָא, Assyr. amurrû, *west*; כּוּרְכִיָא *crane*, Assyr. kurkû; נְדוּנִיָא *dowry*, Assyr. nudunnû; הַוְבִלְיָא *rope*, Assyr. tubalû; הַוְיָקְיָא *inference*; הַבְּוִלְיָא *interest*; כְּנֻפְיָא or כִּינּוּפְיָא *assembly*; מְדוּכְיָא *pestle*; סְרֻסְיָא *servant*. A few other nouns occur with or without this ending: אַסְקְרִיָא and אַסְקְרָתָא *sail-yard*, שֶׁמֶן<sup>3</sup>; אַפְוּתָא and אַפְוּתִיָא *swelling*; הַבּוּרָא and הַבּוּרִיָא *bee*; מְזָא and מְזִיָא *hair*; מְסַתָּא and מְסַתִּיָא *sufficiency*; שִׁיפּוּצָא and שִׁיפּוּצִיָא *repairing*.—אַרְעִי, עֲרֵאִי, *chance*, is Palestinian.<sup>4</sup>

*ai*.—§ 953. This ending serves to derive relative adjectives, appellative nouns, and gentilic adjectives from substantives, adjectives, and proper nouns. The masculine has mostly the forms אִי, אִיָּא (at times contracted to אִי),<sup>5</sup> אִיָּן, אִיָּי; the feminine, אִיָּת, אִיָּתָא, אִיָּתָא. The masculine אִיָּי is rare.

<sup>1</sup> Cf. מְרַחֲשָׁן = Assyr. arahsamnu; אַרְסָא = Tña. marzi *poison*; מְזַלְיָהוּ = אַזְלִיָּהוּ VL., Pes. 40a; אַנְן = Eth. manana (§ 866).

<sup>2</sup> In later literature we find an affirmative וִי attached to proper names, as אִיִּסְקוּיָא, מְשֻׁנִי, פְּלִטוּיָא, which is of Persian origin. Cf. about this termination Nöldeke, *Pers. Studien*, I., 4 sq.; Poznański, *REJ.*, XXXIV., 161 sq.; Steinschneider's *Hebr. Bibliogr.*, IV., 20, 153.

<sup>3</sup> For אַסְקְרִיָא we find also the form קְרָאָא, קְרָאָא, R. Nissim, *הַמְפָתָח*, 3a, *Igg. Sertrâ*, ed. Neubauer, p. 14. This is the Hebr. קְרָשׁ (Ez. 27:6). The word goes back to شَقْفٌ *be slender*, شَقْفٌ *vibrate*, with various transpositions.

<sup>4</sup> אִיִּנְרִי, תִּיִּנְרִי, TG., ed. Harkavy, index.

<sup>5</sup> Cf. § 83.

From **בְּרָא** *outside, country*, the adjective **בְּרָאִי**, **בְּרָאָה**, **בְּרִייתָא**, is formed. From **גִּינְתָא** *garden*, **גִּינְתָא** *gardener*; from **חֻקְלָא** *field*, **חֻקְלָא** *countryman*; from **אַבְוּלָא** *gate*,<sup>1</sup> **אַבְוּלָא** *gate-keeper*; from **קְרִיתָא** *city*, **קְרִיתָא** *townsman*; from **עֲלָא** *above*, **עֲלָא** (= 'iliāiā) *upper*; from **יְהִידָא**, **הַפְימָא**, the forms **יְהִידָא** *sole*, **הַפְימָא** *one pretending to be a scholar*; from **רֹמָא**, **רֹמָא**, **פּוּמְבִדִיתָא**, the gentilic adjectives **בְּבִלָא** *Babylonian*, **רֹמָא** *Roman*, **פּוּמְבִדִיתָא** *Pumbedithean*. In a few cases this ending is used interchangeably with *ân*; as **סַדָּא** = **סַדָּנָא** *maker of stocks*; **עֲנוּתָא** = **עֲנוּתָנָא** *modest man*. But more frequently both endings are combined. Cf. § 962.<sup>2</sup>

יִי, יִי, יִי.—§ 954. This affirmative occurs only before the feminine ending.

a) qatl: **אַרְעִיתָא**, **אַרְיָתָא**, *bottom*, VL., Men. 11a; **עֲרִיעִתָא** *hornet*.

b) qitl: **בְּטִיתָא** *caper*; **בְּנִיתָא** *hair* (§ 809); **בִּיצִיתָא** a kind of boat; **עֲלִיתָא** *upper chamber* (= 'iliiīiata); **שִׁיצְנִיתָא** *female*.<sup>3</sup>

c) qutl: **בִּירְרִיתָא** *fencing in*; **זַגְיָתָא** *glass vessel*; **תּוּרִיתָא** *form* (§ 55).

d) q<sup>o</sup>tal: **נְעַמִיתָא** *ostrich*; **נַפְפִיתָא** *winnowing-fan*; **אַמְצִעִתָא**.

e) q<sup>o</sup>tûl: **זְהוּרִיתָא** *crimson*; **סְרוּקִיתָא** *caravan of Saracenes*.

f) quttul: **זִיבּוּרִיתָא** *wasp*.

g) qattal: **פְּבִרִיתָא** *sulphur*.

h) qūttal: **חִיּוּרִיתָא** *white flour*; **תּוּרְנִיתָא** *cypress*.

i) qittûl: **חִיפּוּשִׁיתָא** *scarabee*; **חִיפּוּפִיתָא** *scurf*.

j) maqtal: **מְצוּבִיתָא**, **מְצוּבִיתָא**.<sup>4</sup>

k) maqtûl: **מַסְתוּרִיתָא** *reel* = **مُسْفَرَة** *skein*; cf. **سفر** VII.<sup>5</sup>

<sup>1</sup> This word seems to be of Kushitic origin and identical with **גִּלָּא**, **אִיגִלָּא**. Cf. Nuba *agil* *mouth, entrance*; Kulfan *ogul*, *awol*, *aul*, *mouth*; Kafa *kellō* *door, gate*; Chamir *bilā*, *mirā*, *gate, door*; Amh. *bārr* *principal entrance*; Galla *kellā* *principal exit*, *balbatā* *door, gate*. From the last form may come **בָּבָא**.

<sup>2</sup> Notice here **מְנַבְרִיתָא**, **מְנַבְרִיתָא**, *stewardess*, 'Afar-Saho *manābōytā*, Tigre *manābbet*.

<sup>3</sup> Assy. *siništu*. On the etymology cf. S. Arab. **شَنْق** = Hebr. **נִקְב**. On its synonym **שְׁנִיתָא** cf. Parisot in *JA.*, IX<sup>e</sup> s., XII<sup>e</sup> t., 132 p.

<sup>4</sup> **צִיב**, **סִיב** = Quara *jāb* *branch of tree, border of garment*; Amh. *tāf* *idem*.

<sup>5</sup> **סַתַר** = **سفر** as **سَم** = **سَم**, and as **תַלְתַל** (in the Hebrew **תַלְתַלִּים**) = **فَلْفَل** = **فَلْفَل** *frizzle*. With **مَشْوَرَة**, **مَشْوَرَة** (Lōw, *Aram. PN.*, 56), it has nothing to do.

- l) šaqtīl: שְׁעִמְיִיתָּ *idiocy*.
- m) šaqtūl: שְׁעִמּוּמִיתָּ *id.*
- n) qatlūl: עֵקְמוּמִיתָּ *perverseness*; עִירְבוּבִיתָּ *confusion*.
- o) qalqal: כּוֹכְבִיתָּ *Venus* (planet), פֶּרְגִּיתָּ, פֶּרְגִּיתָּ, *غراغیر*.
- p) maqalqal: מִבְּלַבְלִיתָּ *mixture of white and black*.
- ṛ, ū.—§ 955. a) qatl: אִינְתָּו *wifehood*; נְעוּרִיתָּ *youth*; חַיִּיתָּ *livelihood*.
- b) qitl: בִּיעֵתוּתָּ *fright*; מִיתוּתָּ *death*; רַבּוּא *myriad*; צִילּוּתָּ *limpidness*.
- c) qatal: אֲמָדוּי *condition of being a maid-servant*; חַתְּנוּתָּ *intermarriage*.
- d) qatil: a) חֶבְרוּתָּ *companionship*; סִיבּוּי *old age*.  
b) אֲבִילוּתָּ *mourning*; שְׁלִימוּתָּ *perfection*.
- e) qatil: יְנֻקּוּתָּ *youth*; סְהוּדוּתָּ *testimony*; סְמִיּוּתָּ *blindness*; שְׁקִיּוּתָּ *drink*; רְמוּתָּ *arrogance*.
- f) q<sup>o</sup>tal: סְרֻדּוּתָּ *dominion*; שְׁבָבוּתָּ *neighborhood*.
- g) qatīl: הַשִּׁיבוּתָּ *dignity*; יְהִירוּתָּ *arrogance*; מְאִיסוּתָּ *repulsiveness*; בִּישׁוּתָּ *badness*; חֶבִיבוּתָּ *love*.
- h) qattal: צְבִירוּתָּ *collector's office*.
- i) qattil: עֵתִירוּתָּ *riches* (√ ܥܪܘ is connected with it); קְטִישׁוּתָּ *old age*.
- j) 'aqtal: אֲסְהוּדוּתָּ *testifying*.
- k) haqtal: חַיִּמְנוּתָּ *trust, faith*.
- l) maqtal: מְסַחּוּתָּ *bath*.
- m) maqattal: מְעֵלְיוּתָּ; מְפִנְקוּתָּ *delicacy*.
- n) maqattil: מְנַקְרוּתָּ, מְנַקְרוּתָּ, *cleanliness*.
- o) mitqattal: מִיְתִבּוּתָּ *M. Q. 2a*.
- p) qatlil: שְׁמֵנִיּוּתָּ *fat*.
- ל.—§ 956. אֲרִדְלִיָּא *mushroom*, plur. אֲרִדְלִיָּא, אֲרִדְלִיָּא; פִּרְזִילָא *shepherd's assistance, properly carrier of the קֶרְזִי shepherd's pouch*; עֵרְפִּילָא <sup>1</sup>; שְׂאֵל, שְׂאֵל, עֵי, *drizzling rain*; פֶּרְזִילָא *iron*; קֶרְצִילָא, קֶרְסִילָא, *knee-joint*.<sup>2</sup>

<sup>1</sup> √ שְׂאֵל = סְמָא *be blind, hidden*; cf. Hebr. צִפּוֹן. Cf. also עוֹר = שׁוּמ = שְׂאֵל *bad omen*.

<sup>2</sup> Cf. Hebrew dictionaries. Bilin kiršim, Tigré qilçem, Tña. kilçim, Amh. qilçim.

מ.—§ 957. סִלְמָא *ladder*.

ן.—*an, on (ân), in (en), an(?)*.—§ 958. These affirmatives are used:

1. To form from verbal stems infinitives; as צוֹרְחָנָא *to cry*, VL., Ber. 20a; לְנִסְיֵינִינְדוּהּ *to prove them*, Yalq. Kings 199 = Sanh. 101b. From this develop the following classes:

a) Abstract nouns; as מְנִינָא *number*; פּוֹרְעֵנְתָא *retribution, punishment*.

b) Adjectives; as דִּלְפְנָא *blear-eyed*.

c) Nomina agentis with the sense of habitual action, occupation, etc.; as בְּזִלְנָא *robber*. This class is the most common.

d) Concrete nouns; as שְׁקִינָא *liquid*.

2. To change participles into appellatives, denoting habitual action; as מְדַבְרָנָא *leader*.

3. To change concrete nouns into

a) adjectives and appellative nouns denoting the possessor of that which is denoted by the noun, with a magnifying sense; as שְׁיַנְנָא *having large teeth*; בִּישְׁרָנָא *fleshy*;

b) adjectives possessing the quality of the noun; as תוֹלְעָנָא *crimson*;

c) another noun with a metaphorical expression; as מְעֵינָא *body, properly containing bowels*.

4. To change a proper noun into an adjective denoting relation to that noun; as קִיסְרָנָא *Cæsarean*.

5. To change an adjective into a noun; as תְּדַתְנָא *something new*.

6. To strengthen adverbs and demonstr. pronouns; as לְקַמְן, דִּינְן, תַּמְן.

*an*.—§ 959. a) qatl: נִגְחָנָא *goring*; עֲבַרְיָנָא *transgressor*; טִיַּיְזָא = טִיַּיְזָן *arrogant*, passing into ל"י; דְּקָנָא, דִּיקָנָא, דְּקָנָא, *exact*, VL., Men. 29b; רִיחָנָא *fragrant*; עֵינְנָא *large-eyed*; מוֹתָנָא *pestilence*; אִינָא, תַּינָא, *station* (توي = اوى); אִתְוּנָא; אִימְרָנָא *rebellion*, with prothetic vowel, or Aph'el? בְּגָנָא *potsherd*, cf. باغة *scale*, חספא and חספניתא (§ 963, note).

b) qatlat: רִיחָתְנָא *fragrant*.

c) qitl: אִסְתָּן *north*; בִּירְסָנָא *acquisition*; מְצָרָנָא *boundary*; אִילְנָא *tree*; תַּנְיָנָא *second*.



- d) qutl: עִלְפָּנָא *insult*; רִימָנָא *pomegranate*; פִּלְן; טוּפִינָא *surplus*; סוּגִינָא, סוּגִינָא, *twig*.
- e) qutlat: סוּגִיתָנָא *twig*.
- f) qatal: חֲדָתָנָא *something new*, VL., B. B. 90b; בוּצְלָנָא; דִּיקָנָא *bearded*.
- g) qatalat: עֵינִוְתָנָא *modest*.
- h) qatil: שְׁלֵמָנָא *virtuous*; רֵבָנָא; רִיקָנָא *empty*; עֵדָנָא *time* (= u<sup>a</sup>idānā).<sup>1</sup>
- i) qital: מַעֲיָנָא *body*.
- j) qâtil: מַרְנָא *master, lord*.
- k) q<sup>e</sup>tâl: אַרְרִין a kind of sword, properly *something made of metal*.<sup>2</sup>
- l) q<sup>e</sup>til: אַרְרִין *id.*<sup>3</sup> By-form אַרְרִין (§ 36) = Kafa arijo *sword, dirk*.
- m) qattil: קַבְלָנָא *possessor of tradition*; רַחֲמָנָא *merciful*.
- n) 'aqtal: אֹרְרִין *teaching, knowledge*.
- o) tuqtul: תוּרְמָנָא *interpreter*.
- p) maqattil: מַלְפָּנָא *teacher*; מַדְבֵּרָנָא *leader*.
- q) maqtal: מַעְלָנָא *entrance*; מַפְקָנָא *exit*.
- r) maqtil: מוֹרְרִין *teacher*.
- s) maqtul: מַצְוִינָא *quarrelsome man*.
- t) mataqtil: מַתוּרְמָנָא *interpreter*.<sup>4</sup>
- u) qautal: תוּלְעָנָא *crimson*.
- v) qalqal: קַרְקָפָנָא *big-head*.
- w) qalqil: זַלְזָלָנָא *intemperate*.
- x) qulqul: קוּרְקָבָן, Assyr. quqqubānu, *craw*;<sup>5</sup> טוּמְשָׁמָנָא, טוּמְשָׁמָנָא, *ant*.

<sup>1</sup> Intervocalic ט is weakened to א in תְּאִידָנָא *now*.

<sup>2</sup> Eth. 'arar *lead, tin*; Tigré 'arer *lead, tin*, 'arār *steel*, 'arer *bullet* (lead or iron), غرار *point of lance, edge of sword*, غر metal bell, אַרְר pen, originally *stylus*, TR., I., 31.

<sup>3</sup> All words of this form in the emphatic state are traditionally pronounced with שָׁא before נ; as אַבְשִׁשָׁנָא, גְּחִילָנָא, פְּשִׁישָׁנָא, צְפִידָנָא. This is evidently due to the retrogression of the accent.

<sup>4</sup> The u-vowel is due to the following consonants as well as to the infinitive form sub o. Cf. Pal. Aram. מִשְׁרָמְשָׁנָא.

<sup>5</sup> קַרְקָבָן HG. 522.

*ḥn, ḥn.*—§ 960. a) qat(i)l: אַבְשׁוֹנָא *parched corn* (√ אבש = יבש); אֶלְיוֹנָא *thumb*; בְּרִיוֹנָא, Assy. barānu, *outlaw, rebel* (√ ברא = √ מרא); דְּבִרוֹנָא *current*;<sup>1</sup> אַרְבּוֹנָא *defective sight*.<sup>2</sup>

b) qit(ta)l: בְּזִיוֹנָא *disgrace*; עִוְרוֹנָא *blindness*; צְבָעוֹנִין *colored garments*.

c) qutl: דְּרַבּוֹנֵי *goad-bearers*; but more correctly דְּרַבּוֹנָאֵי.

d) qattal: תְּלָזוֹנָא *snail*.<sup>3</sup>

*m.*—§ 961. a) qatl: אַחְרִינָא, אַחְרִינְתָא, contracted to אַחְרִינְתָא, אַחְרִינְתֵי, אַחְרִינְתֵי,<sup>4</sup> *another*; הַדְרִינְתָא *swindler*; יַרְדִּינָא *rose-bush*; כְּרִשִׁינָא? *horse-bean*; צַפְרִינָא *tooth-ache*.—סַכִּינָא *knife*.—זִוּקִינָא *swollen*; plur. בּוּצִינֵי *young pumpkins*, C. MS., Meg. 12ab (voc.); אַחְוִינָא = אַחְוֹנָא *kindling-wood*; קַרִּינָא, جَرِيَال, Assy. karānu, *wine*.<sup>5</sup>—פַּרְצִינְתָא (= parçindâ = parçintâ).<sup>6</sup>

b) qutl: בְּרִסְיָנָא *acquisition*; טוֹבִינָא *happy*; קוֹפִינָא *hole*; שׁוֹרְבִינָא, שׁוֹרְ, Alg. Arab. سُرْوَل, Assy. šurmēnu, *cypress*.

c) maqattil: מַרְבִּינְתָא *educator*.

d) qalqal: שׁוֹשְׁבִינָא *bridegroom's friend*, שׁוֹשְׁבִינְתָא *bridesmaid*, Assy. susabīnu; cf. شَيْبِن god-father, شَيْبِنَة god-mother (√ שבב = شبن, § 858).

ר.—§ 962. עֵכְבְּרָא *mouse*.<sup>7</sup>

<sup>1</sup> בְּעִוְנָא *Igg. Šertrā*, ed. Neubauer, p. 25, n. 10 = Pal. Syr. حصم.

<sup>2</sup> Bilin 'arab *blind*.

<sup>3</sup> This word denotes five different species. Cf. Epstein, *Beth Talmūd*, V., 299 sq.

<sup>4</sup> This must not be confounded with Hebr. אַחְרִינְתָא, which is of a different formation. For דגש after ת confer אֵיכָא.

<sup>5</sup> √ כרו = כרם, whence also kirē, qirē, *groves*. For a similar phenomenon, where מ is retained in the cognate languages, while having become ך in Assyrian, cf. תַּמְרִז = du'uzu.

<sup>6</sup> √ فرص *kernel, fruit-stone, is that which is cut out*. Of the same origin is probably the ך in Hebr. סְרַפָּד and רַפְסוֹדוֹת. The last word Gesenius' *Thesaurus* connects, probably correctly, with رمت. For the variety of sibilants cf. Yemen Arab. رمص, Eth. rames; for interchange of מ and פ cf. זַפְסָא = זַפְסָא, طرفس = طرفس. But these words may be loan-words from Kushitic, where the feminine ending *ad* instead of *at* is common.

<sup>7</sup> √ عكب *be thick-set*. The mouse is frequently called by a name denoting this quality and is, therefore, frequently synonymous with *muscle*. Cf. رَكِين *firm, solid*, رُكَيْن *mouse*; عَضَلَة *muscle*, عَضَل *field-mouse*, قَار *muscle, mouse*; hence medieval Hebr. עֵכְבְּרָא *muscle*. The same connection between muscle and mouse is found in some Indo-European languages. Cf. Kluge, s. v. Maus.

## DOUBLE AFFORMATIVES.

§ 963. With the exception of the few examples given below, double affirmatives occur only with the feminine ending.

a) anī: פִּלְנִיָּא; מְלִנִּיתָא *large-sized*; הַיְבִשְׁנִיתָא *honey-like*; חֲסִפְנִיתָא *scurf, scaly appearance of the skin*.<sup>1</sup>

b) inī: מְהִינִיתָא *indication*; פִּילִינִיתָא = פּוּלְנִיתָא *anemone*; plur. כִּלְנִיתָא *TG.*, ed. Harkavy, § 352 (voc.).

c) anū: עֲנוּתְנִיתָא *modesty, meekness*; רַבְרְבְנִיתָא *greatness*.

d) inū: פְּרִינִיתָא *fruit-stone*.

e) anāi: plur. הַרְבָּנָאִי *goad-bearers*.

f) ināi: יְרִחִינָאָה *skilled in calendation*.

g) aiū: אַרְמִינִיתָא *paganism*; תִּלְמִינִיתָא *something furrow-like*.

h) A few words are pronounced with שׁוּא before נ, e. g., מְחִוְזָנָא *one from Māhōzā*. Whether originally so?

## V. DIPHTHONGIZED FORMS.

## 1. DIPHTHONG IN THE FIRST SYLLABLE AND SHORT VOWEL IN THE SECOND.

§ 964. a) qautal: מִזְרְגָא *threshing-sledge*; תּוּחֻלָּא = دَوْحَلَة; פּוּדְנָתָא *mule*; תּוּלְעָתָא, תּוּעַל, *worm*.

b) qaital: דִּישְׂרָא = دَوْسَر.

## 2. DIPHTHONG IN THE FIRST SYLLABLE AND LONG VOWEL IN THE SECOND.

§ 965. a) qautal: שׁוּפְרָא; שׁוּפְרָפָא (§ 23c).

b) qautil: מִזְרִיקָא; מִזְרִיקָא.

c) qaitil: [פִּיִּלְיָלִל Zeb. 118b; proper noun?]<sup>2</sup>

d) qaitul: שִׁיפּוּרָא = שׁוּפְרָא; סִיבּוּרָא *cupping*;

<sup>1</sup> חֲסִפְנִיתָא = חֲרִשְׁפִּיתָא = حَرْشَف = حَشَف *scratch, peel, etc.* Hence חֲרִשְׁפִּיתָא = חֲרִשְׁפִּיתָא = חֲרִשְׁפִּיתָא *scale*, חֲסִפְנָא *potsherd*, properly *chipping*, חֲשִׁיפִּי *worn-out garment*, whose nap is scratched off. Assyr. ḥaḥbu is loan-word. Similar development: בַּגָּעָא, בַּגָּעָא, *scale*, פּוּדְנָא *potsherd*; חֲרִשְׁ, חֲרִשְׁ, *scurf, potsherd*, חֲרִישָׁה *fine linen*, whose nap is gone. Cf. also Hebr. dict. s. v. קִשְׁקֶשֶׁת.

<sup>2</sup> שִׁיִּלְיָלִל = שִׁלִּיל = שִׁלִּיל.

## 3. DIPHTHONG IN THE SECOND SYLLABLE.

*qutajl*.—§ 966. אַזְזֵילָא *gazelle*; עֵילִימָא *youth, young man*; plur. עֵילִימֵי, and with disregard of grammatical form, עֵילִימֵי, Zeb. 116*b* and Rašī *ad loc.*

NOTE.—There are some words which are spelled like those above, but probably do not belong here; *e. g.*, אַזְזֵילָא = אַזְזֵילָא *rice*; רֵזְמִיָא = רֵזְמִיָא *spear*; בֵּרִיטָא (§ 866). The second vowel in the first two is probably a helping vowel to ease the collocation of difficult sounds. Cf. a similar helping vowel in אַבִּידִיתָא, עֵבִידִיתָא (§ 833, n. 1). Similar formations in Hebrew and Pales-tinean Aramaic, belonging to various forms, are: בֹּודִידָה, שׁוּמִירָה; דוּחִינָא, דוּחִינָא, זוּחִינָא, כוּזִיבָא. Pal. Syr. ܡܚܘܒܐ, ܡܚܘܒܐ, ܡܚܘܒܐ, etc.

## VI. REDUPLICATED FORMS.

*galqal and similar forms*.—§ 967. אַזְזֵילָא *net*, Assyr. ḥuḥaru;<sup>1</sup> אַסְפֵּסְתָא *lucern*, shortened to אַסְפֵּתָא (*VL.*, Sanh. 74*b*, 93*a*, Yalqūṭ Dan. 1060) = فَصْفَصَة, فَصْفَصَة;<sup>2</sup> בֵּרֵבִישָׁתָא, *clod*, shortened to בֵּרֵבִיתָא *VL.*, Succā 26*a*; cf. Eth. g<sup>u</sup>açg<sup>u</sup>eç and Maltese ġrix; דֵּשָׁא *door, gate*, Amharic dağ, Eth. dēdē; דֵּידָבָא, דֵּידָבָא, דֵּידָבָא, *fly*; דֵּקְדִיקָתָא *tow*; plur. דֵּרְדִיקֵי *young children*, دُرْدُق; טָאטָא, טָאטָא, *broom*; פּוֹכְכָא *star*; כַּפְרָא *talent*; לַילִיָא *night*, SM. No. xxv (voc.); נֵינְיָא (= נֵעֵנְעָא); סָאסָא, זָאזָא, *awn* = شَعَاع (§ 794*a*); סוּסִיָא *horse*, Eg. Arab. سيسي *pony*; צִלְצִלָתָא, צִלְצִלָתָא, צִלְצִלָתָא, *turtle-dove*; קִילְקִלָתָא, קִילְקִלָתָא, קִילְקִלָתָא, *heap of refuse*, Tña. qulqulet

<sup>1</sup> Cf. § 77.

<sup>2</sup> Cf. אַסְפֵּסְתָא (Lōw, *Aram. PN.*, p. 96). The ־ became ־ through ־ (cf. وقصر = فخر = Eth. ḡazēma *hymn*, Tigrē ḡonne = fanfane), or it was mistaken for the Egyptian article and dropped (cf. Vollers, *ZDMG.*, L, 617, 654). The fact that اسپست makes sense in Persian need not prove more its Persian origin than our "sparrow-grass" the English origin of "asparagus." فَصْفَصَة is a transposition of صَفْصَفَة, etymologically the same as Hebr. צַפְצַפָּה, whose verbal stem is found in Eth. safafa *abound*. סוּסֵי *reed* may also belong here.

*declivity*;<sup>1</sup> קִנְקָנָא *jar*; קִקְיָא (= קַעְקָא) *throat*; קַרְקַפְתָּא *head*;<sup>2</sup> שׁוֹשְׁלָא, שׁוֹשְׁלָתָא, שׁוֹשְׁלָתָא, *chain*.

*qulqul and similar forms.*—§ 968. גּוּלְגּוּלְתָּא, גּוּלְגּוּלְתָּא, *skull*; פּוֹרְפּוֹמָא ? *crocus*; קַדְקָדָא *elevation*; קוֹרְקוֹר *raven*; שׁוֹשְׁמָא, שׁוֹשְׁמָא, *sesame*.

*qalqâl, qalqîl, qalqûl.*—§ 969. בְּרִיבְרִיא *briar*; בְּרִיבְרִיא *bad thoughts* (√, ھا); זִימְזוּמָא, טִילְטִילָא, and similar forms; לוּלְבָא, לוּלְיָא; שׁוֹשְׁוֹרָא, שׁוֹשְׁוֹרָא, *chain*.

*qataltal and similar forms.*—§ 970. חֲצוּצְרָתָא *trumpet*; אֲקוּרְקוּתָא, and shortened: אֲקוּרְקוּתָא, אֲקוּרְקוּתָא, אֲקוּרְקוּתָא, אֲקוּרְקוּתָא, (قرقر = قر = قر = عقر), *frog* (√ عقر = قر = قر = عقر).

*qutaltil and similar forms.*—§ 971. פְּרוּמְנִשָּׂא = פְּרוּמְנִשָּׂא; plur. פְּרִרְכָּתָא = פְּרִרְכָּתָא.

*qatqâl, qatqîl.*—§ 972. זִבְזָגָא *lizard*, وزاغ. Cf. Maltese *bazuga bogaraves, zibbûgi olive-colored*. זִרְזִיפְתָּא, זִרְזִיפְתָּא, *squirting*.

*qatlâl.*—§ 973. הַוְלָלָא *clue, skein*, plur. הַוְלָלָא *Yalqût Ps. 862 = Hull. 60a (§ 81)*;<sup>3</sup> זִידְדָּרָא *rich landlord*; שְׂקִרְרָא *infernal liar*.

*qatlîl.*—§ 974. הַבְּלִילָא *stomach of an animal*;<sup>4</sup> וְרִצִּיצָא *pullet in the egg-shell*;<sup>5</sup> זִידְדָּרָא.

<sup>1</sup> Halévy compares קִקְיָא with Assy. *kigallu lowland* (cf. *Muss-Arnolt, A Concise Dictionary of the Assyrian Language, s. v.*).

<sup>2</sup> √ قف = قف = قف. For interchange of ن and ف cf. فکر = نکر. The primitive meaning was evidently *hollow out*; hence the correlative *be convex*. This explains all the derivatives of the root. The first meaning appears in קַפְפָּא, قَفَّة, *basket*; קַפְפִּינָא, قَف, *hole of the axe*; קוּד, מקידה, *pot, bowl*; the second, in קַפְפִּינָא *cupola*, قَف, *stony hill*, قَفَا *occiput*, whence the denominative قَفَا *be behind, follow*, قَفَلَة = קַרְקַפְלִי *head*, קַדְקַד Assy. *qaqqadu*; قَد = קַדְקַדָּא, *elevation*, قَدَقَد ascend a mountain *high top*; قوداء *high top*; Tña. *qerqerti occiput* = \*qedqedti (§36).

<sup>3</sup> This word is given by the Syriac dictionaries sub. ܩܘܢܐ, but it belongs to ܩܘܢܐ, a by-form of ܩܘܢܐ. Cf. دال hang down loosely.

<sup>4</sup> This is Tigré *ešbilō = Bilin šbilō small intestines*.

<sup>5</sup> √ ورص lay an egg with one push. Cf. زكب to bring forth a child with one effort and زكبة fetus.

*qatlal*.—§ 975. *הַחֲלוּלָא* scare-crow; *וְרִצְיָצָא*, shortened to *רִצְיָצָא*; *זַעֲטוּטָא*, *זַאֲטוּטָא*, young man;<sup>1</sup> *חֲבֵרוּתָא* chum, crony;<sup>2</sup> *רַחֲשׁוּטָא* emotion; *שֻׁלְפּוּפָא* Assy. *suluppu*.

*qutulal*.—§ 976. Plur. *שֻׁלְפּוּפַי*.

#### VII. INFIXES.

§ 977. The infixed elements are: ב, מ, נ, ס, פ, ר, ש, ת. Some of these infixes have arisen from syllabic metathesis, others from resolution of doubling; still others come from verbal forms retaining *סימני הבנין*, as the Hebrew grammarians would say. Every case has to be judged by itself.

ב, מ, פ.—§ 978. *צִלְפָּחָא*, *צִלְפָּחָא*, eel, *וְחֶסְנָא*, *סִלְוֹר*, Maltese *sallur*, *σιλουρος* (Dozy, I., 673);<sup>3</sup> *אַמְפּוּזָא*; *פּוּלְמִישָׁא*;<sup>4</sup> *עֵרְקוּמָא*, *עֵרְקוּב*, cf. *عرق* mountain-path; *פְּרִצְיָמָא* wine made of *פּוּרְצָנִי* grape-stones; *טְלִפָּחָא*, *טְלִפָּחָא*, lentils.<sup>5</sup>

<sup>1</sup> *נער* = *זעטוט*. *נער*, like *נער*, denotes various animal sounds. *נער* = *זעטוט*. Cf. Alg. Arab. *ريطوط*, *زعطوط*, ring-dove, properly the cooing bird.

<sup>2</sup> The variant *חברותא*, which has misled our lexicographers, is not *חברותא*, but *חברותא* female companions.

<sup>3</sup> The word seems to be Semitic. *صل* means smooth, hence hard, bald, without vegetation. Here belong *צִלָּא* tanned hide, *صَلَع* be smooth, *أصلع* snake, *صَلْد* smooth, *صَلَع* = *صَلَم* = *صَلَم* shave the head, *סִלַע* = *סִלַע* rock, *صَلْفَاة* rock, *صَلَع* = *صَلَم* = *صَلَم* shave the head, smooth. On interchange of *ח* and *ר* cf. Assy. *labāru* grow old = *לָבַר*; *שִׁמְר* = *שִׁמְר* be red; *סִחִיר* = *סִחִיר* snorting. Cf. Berber, *تَسْلَبَتْ*.

<sup>4</sup> *גולמישא* is connected with *גלשושיחא* and *חלמיש*. The explanation of these words, being too long for a footnote, will be given elsewhere. Secondary *מ* is also found in Hebr. *חרמש*, which belongs to *חלש* cut with a sickle, going back ultimately to *חֶשֶׁשׁ*; in *חשמל* = *חֶרְאֶשֶׁת* electron, alloy of four-fifths gold and one-fifth silver, = Somali *asli amber*. Besides Eg. *ašem* and Assy. *ešmarû*, quoted by the dictionaries, belong here Galla *asamaru abbelire* and Arab. *حَسَن* and *عَسَل* honey. *חשמל* means originally a honey-colored substance, be it metal or some other material. Finally in *סמדר*, *סמדר*, = *سراد*, which denotes a certain stage in the growth of the palm. Names applied in the North to the vine are given in the South to the palm. Cf. *בִּשְׂר* *בִּסְר*, *אִתְקַל* *אִתְקַל*, *בַּחַל* *בַּחַל*, *בַּחַל* *בַּחַל*, and *כֶּרֶם* fig-tree and wine. For *סֶרַד* = *סֶרַד* cf. Barth, *ES.*, index. For meaning cf. Galla *saradó green*.

<sup>5</sup> *לטח* = *לטח* = *לטח* = *לטח* denotes the dirty brownish, greenish, livid, or grayish color of animal and vegetable matter. Hence *טַחַל* milt, *טַחַל* coffee

נ.—§ 979. בִּינְדֵּלִית *left-handed, ambidexterous, bustrophen-*  
*don*;<sup>1</sup> גִּדְנָנָא = גִּדְפָנָא *rim*; בְּרִינְנָא *hard clod*; זְרִינְקָא, זְרִינְקָא  
*hose*;<sup>2</sup> יִרְנְקָא or יִרְנְקָא *wine flavored with herbs*; סְבוּנְאָלָא *load,*  
*burden, VL., R. H. 26b*; סְרוּנְנָי (شرف) *she-raven* = פִּשְׁקָצָא  
 (§ 980).

ס, ש.—§ 980. אֲסִינָא (= אֲסָנָא); חֲלִיקוּסְתָא, חֲלִיקוּסְתָא,  
 סְלִיקוּתָא = סְלִיקוּתָא *comb*; סְרִיקוּתָא = סְרִיקוּתָא *hip-*  
*bone*; אֲשַׁפְפָא (§ 46); פִּשְׁקָצָא *she-raven* (فقس, فقص), literally  
*the egg-breaking bird*; ? בְּרוּמְשָא *service-tree*.<sup>4</sup> Cf. كرموس *fig-*  
*tree*, but Dozy has كرتوس!

grounds, طُحْبُ Lemnaceae, طُحْبُ Mnium. Denominative: بَلَطَمَ *flatten*  
*something convex, i. e., give it the shape of a lentil*, فَلَطَمَ *flatten like a cake*; hence  
 طَلَمَ *make thin or fine* and its ضَدٌّ *stout, big*. From the last we get the shortened  
 verbs طَطَمَ, فَلَطَ, طَفَلَ. Eth. ṭaflaḥt *something round and flat, a silver coin*;  
 hence shortened ṭaḥala *flatten*.

אֲזִדְלָא *left-handed* = אֲזִדְלָא, אֲזִדְלָא (§ 842d) *left-handed, ambidexterous* = אֲזִדְלָא  
*ambidexterous*; cf. Eth. g<sup>u</sup>adalauī defectu laborans. אֲזִדְלָא stands for אֲזִדְלָא. The  
 ج (= dz) loses its z before ز and د and ز and د are transposed. √ جَزَلَ *to cut*; cf. Italian  
 mancino. On the connection between left-handedness and ambidexterity cf. عَسَرَ,  
 which means both. Hence גִּזַּל *to grab with both hands, rob*, and جָזַל *give with both*  
*hands, be generous*.

<sup>2</sup> Cf. Assy. zuriqāti implements of irrigation, زُرُقَاتٌ *watering-pot*, زُرُقٌ *rivulet*,  
 زُرُقَانٌ *watering-machine*, Eg. Arab. دَوْرَقٌ *long-necked water-bottle*.

<sup>3</sup> Cf. ZA., VII., 179 sq.; ZATW., XVII., 351.

<sup>4</sup> Cf. איסטלקי *Italian, VL., 'Er. 64b, פסתקא (= פתקא) Igg. Šertrā*, ed. Neubauer,  
 p. 31; אֲתִסְרָא = אֲתִסְרָא *ibid.*, p. 44 (but this may be an istaph'al form). Here probably  
 belongs עשתרת *Ištar, √ עטר, goddess of sexual lust*. עטר = עָטַר (§ 793, n. 1) *rough,*  
*strong, passionate, hence fruitful*. From the idea of fruitfulness and plenty we have  
 עטר *kid*, עטר, Eth. and dialects 'atar *beans, peas, grain*, Hebr. עֲתָר, עֲתָרָה, עֲתָרָה,  
*abundance, increase*. עטר *kid* and *capers* may contain the idea of sexual passion; cf.  
 Hebr. אֲבוּרָה, the goat being known for lustfulness, and the capers may have been used as  
 an aphrodisiac. עשתרות צאן in עשתרות צאן may be identical with עטר *kid*. Cf. also  
 Skipwith, JQR., XI, 256.—From such a form as סליקוסתא has probably developed the  
 Syriac independent suffix ס-.

ר.—§ 981. אַרְזֵלָא, אַרְזֵילָא, *hammock* (√ עזל)<sup>1</sup>; אַרְזֵילָא *gazelle*; גַּרְדוּפָא *stump*; גַּרְמִידָא *cubit*; דַּרְגֵשָׁא *couch, bed*, Eth. medqas; הַרְזִיקָא; הַרְפּוּפִיתָא *scabs*; ? טַרְפֵשָׁא<sup>2</sup>; פַּרְבֵלְתָא = قَنْبَرَة, with dissimilation of last stem-consonant;<sup>3</sup> פּוּרְסֵיא *arm-chair* (quttal); מַרְגְנִיתָא *pearl* = Eth. mōgart *precious stone*; מַרְזוּבָא, زُبُل, *palm-mat*; סַמְרֵטוּטָא, شَمَطَاط, *rag*; עַרְטִילָאָה *naked*; קוּרְפָדָא = קפוד.

ת.—§ 982. אַתְפְלָא *cluster* (§ 790, n. 1); זַוְטָא (§ 56)<sup>4</sup>; צִיֵתָרִי, צִיֵתִירִי, *savory*, VL., Sabb. 128 a.<sup>5</sup>

### VIII. PLURICONSONANTAL.

§ 983. אַוּרְשֵׁנָא, אַוּרְשָׁנָא, Assy. aḥursānu;<sup>6</sup> אַמְרֵפְלָא or אַמְרֵפְלָא, Assy. abkallu; אַרְיוּךְ, Assy. urmahhu (= urvahu), *great lion*; אַרְדֵיכְלָא, Assy. dimgallu (§ 50); אַרְמֵלְתָא Somali *armali widow*;<sup>7</sup> הַרְדֵילָא *mustard*; פַּרְפֵסָא, كَرَفَس, *lean lamb*; שַׁרְקָפָא, שַׁרְקָפָא, *nest*; תַרְנַגּוּלָא, תַרְנַגּוּלָא, Assy. tarra-nugallu, a compound of tarra *hen* and nugallu *king*;<sup>8</sup> תַרְנַגּוּלְתָא. Here belongs also אַרְיוּתָא *lioness*, from a stem אַרְיוּ, אַרְיוּ;<sup>9</sup> נַהֲתוּמָא *baker* = Assy. nu-ḥatimmu.<sup>10</sup>

<sup>1</sup> For the double treatment of the last stem-vowel cf. Hebr. פַּרְמֵלִית with פַּרְמֵלוּ.

<sup>2</sup> The etymology of this word is not certain. It has two series of synonyms. On the one hand, אַצְבַּע, אַצְבַּע, אַצְבַּע; on the other, יוֹתֶרֶת and زِيَادَة. It may go back to טַפְשׁ as well as to طَرَف.

<sup>3</sup> It is, however, not impossible that the stem is כַּרַב, since כַּרַב = קַבַּר. Cf. Tña k<sup>u</sup>orebtā *hill*. But cf. the spelling of קַרְבֵלְתָא *created* in Jellineck's בית המדרש, VI, 109.

<sup>4</sup> The Ma'lūla dialect still retains the ע in זַוְטָא.

<sup>5</sup> צַעַר √. Cf. أُمُورٌ صَعَاتِرٌ *difficulties, unpleasant things*, Maltese santra *troublesome*; also صَعَتَرٌ بَرِيٌّ = نَدَغٌ and نَدَغٌ = צַעַר *offend with words*.

<sup>6</sup> The word seems to be a compound. The first half seems to contain Eth. aḥār *ram*, Amh. aḥrā *male*, aḥrē *wild beast* = Eth. aruē, our אַרְיָא and אַרְיָא. In the Kuschitic languages the word, under various forms, means *son, daughter, child, youth, husband, man*. What is the other element?

<sup>7</sup> armali is a compound of (w) ar+ma+li *husband+not+having*. The Kunama drops the last element and says ermatā *no+husband*. To the Somali form go back أَرْمَلَة, אַרְמֵלְתָא; to the Kunama form, Phœnician אַלְמַת.

<sup>8</sup> Cf. Oppert, ZA., VII, 339. Is modern Arab. تَرغلة *turtle-dove* connected with this?

<sup>9</sup> אַרְיָא *stable* is probably connected with this stem, meaning originally *the place for the animals*.

<sup>10</sup> Cf. Zimmern, ZDMG., LIII., 115; Halévy, Rev. Sem., 1899, pp. 278 sq.



## APPENDIX.

### HYPOCORISTIC ENDINGS.

§ 984. Proper nouns end in  $\text{יא}$ ,  $\text{אי}$ ,  $\text{י}$  or  $\text{יי}$ ,  $\text{ן}$  or  $\text{ין}$ , and  $\text{א־}$ . *E. g.*,  $\text{מִשְׁרָשִׁיא}$ ,  $\text{רְדוּמַאי}$ ,  $\text{רְדוּמַאי}$  or  $\text{אֲשִׁי}$ ,  $\text{אֲשִׁי}$ ,  $\text{איכו}$ ,  $\text{אִיבו}$ ,  $\text{אַבְדוּ}$ ,  $\text{חַנָּא}$  (for  $\text{חַנָּא}$ , § 794). Most or all of these endings occur also in the other Aramaic dialects and in Hebrew-Phenician.<sup>1</sup> In Amharic we find the endings  $\epsilon$ ,  $\hat{u}$ , and  $\delta$ .<sup>2</sup> The origin of these endings is still unknown.

### GENDER, NUMBER, AND STATE.

§ 985. There are two genders, masculine and feminine; two numbers, singular and plural;<sup>3</sup> and three states, absolute, construct, and definite.

§ 986. The feminine ending, if the word-stem end in a consonant, is  $\text{א־}$ , if in a vowel  $\text{ת}$ ; *e. g.*,  $\text{בְּאוֹת}$  (§ 798*b*),  $\text{מַלְכוּת}$ . The feminine ending has sometimes the force of a diminutive; *e. g.*,  $\text{פְּתוּרְתָא}$  *small table*.<sup>4</sup>

§ 987. The absolute and construct states occur but seldom, the definite state, having lost largely its original determining force, being used instead.

§ 988. The termination of the definite state is usually  $\text{א־}$ , rarely  $\text{ה־}$ ; in a few cases, with 'imâlè,  $\text{י}$  (§ 69).<sup>5</sup> The ending  $\text{י}$  occurs only in the following adjectives:  $\text{אֲחֵרִיתִי}$ ,  $\text{אוֹפְמִתִי}$ ,  $\text{זוֹטְרִתִי}$ ,<sup>6</sup>  $\text{זוֹטִי}$ ,  $\text{חֲדָתִי}$  and  $\text{חֲדָתִי}$ ,  $\text{הַיּוֹרְתִי}$ ,  $\text{סוּמְקָתִי}$ ,  $\text{רַבְתִּי}$ , and in the noun  $\text{בְּרֻקְתִי}$  or  $\text{בְּרוֹקְתִי}$  *cataract of the eye*.<sup>7</sup> Some of these words occur also with the regular ending  $\text{א־}$ .

<sup>1</sup> Cf. Hoffmann, *Ueber einige phöniz. Inschriften*, p. 34; Renan, *RÉJ.*, V, 161 sq.

<sup>2</sup> Cf. D'Abbadie, *Dict. Amar.*, s. v. gābrû (col. 847).

<sup>3</sup> For remnant of dual cf.  $\text{תְּרִינָן}$ ,  $\text{מֵאֲתִינָן}$ .

<sup>4</sup> Cf. also *TG.*, ed. Harkavy, § 34, and Guidi, *Gram. elem. della lingua amariña*, 16c.

<sup>5</sup> On the nature of the ending  $\text{א־}$  cf. Barth, *AJSL.*, XII, and Lindberg, *Vergl. Gram der Semit. Sprachen*, I, 96 sq.

<sup>6</sup> Cf.  $\text{זוֹטְרִתִּי}$  *HG.* 526.

<sup>7</sup> Cf.  $\text{מִיּוֹלְתִי}$  =  $\text{מִיּוֹלְתָא}$  *TR.*, II, 23,  $\text{כּוּלֵי יוּמִי}$  *the whole day*, *HG.* 221. Cf. also  $\text{שַׁעֲרֵי}$  =  $\text{שַׁעֲרָה}$  *wax*, *TR.*, II, 58;  $\text{תְּלָתִי}$  *three* (p. 43, n. 1),  $\text{רוּמִי}$  *hight*,  $\text{הַשְּׁטְרוֹת}$ , ed. Halberstam, p. 46;  $\text{כְּמִי}$  *some*, *Igg. Šerîrâ*, ed. Goldberg, p. 33, =  $\text{כְּמִירָה}$  *ibid.*, ed. Neubauer, pp. 23, 44. The  $\text{ה־}$  shows that the pronunciation was  $\text{צִרִי}$ . Cf. § 989*a*.

## PLURAL TERMINATIONS.

1. *Masculine Endings.*

§ 989. a) The usual endings of the masculine plural are: *abs. st.* [יָן], *ct. st.* יָי, *defin. st.* יָיָא, יָיָ. *E. g.*, בְּיָבְרִין, בְּזֻלְכִין Sanh. 26a; שְׁטַי sixty (§ 136); רִשִׁיעֵיָא Sanh. 46b; זְהָרִי *ibid.* 29b. In a few cases the ending יָי is diphthongized: נְשִׁיָי *VL.*, Zeb. 112b, נְשִׁאָי *VL.*, Sabb. 148a.<sup>1</sup> In some other cases יָיָ is written for יָי, the הָ being added to show that the pronunciation is *ē*, not *i*. This is quite common in later literature. *Cf.* בֵּישְׁתִּיהָ Sanh. 7a, אֲוִרְהִיהָ, אֲנִיבִיהָ, *ibid.* 109a.

b) Not infrequently the ending of the definite state of the singular is retained before the plural ending. *E. g.*, יְהִירְאִין *M. MS.* Meg. 14b, חֲמֵרְאִי *VL.*, Sabb. 110a, לִישְׁנָאִי Keth. 91a, תְּלָאִי Sabb. 110a. In some cases it is doubtful whether we have to read יָאִי or יָיָ. For nouns of the form קְטוּלָא *cf.* § 847.

c) Very seldom we find the ending יָיָ, יָאִי. The following are all that occur: גֵּיֶסְנִי *Še'el.* § 92 = Hull. 17b;<sup>2</sup> נְגָאִי = נָגָא; סְהָנִי *stöcks*, Pes. 28a; סְמָנִי *B. M.* 85b, סְמָנָאִי *VL.*, *ibid.*;<sup>3</sup> סְקָבִי 'Arūkh, Sanh. 98a; צְפָרְנִי *Gitt.* 70a.<sup>4</sup> In words with this ending occurring only in the plural it is sometimes doubtful whether the singular ended in יָאִי or not; *e. g.*, שְׁוֹרְנִי, שְׁוֹפְטִי.

2. *Feminine Endings.*

§ 990. a) The usual endings of the feminine are: *abs. st.* יָן, *ct. st.* יָת, *defin. st.* יָתָא. *E. g.*, בָּנִין daughters; דְּמֵעָת tears, Sabb. 33b; דְּוִפְתָא places.

b) Not infrequently we find the double plural יָתָן, יָתִין, יָתִי. *E. g.*, בְּנִתָן *Meg.* 14b; צְנִיעָתָן Sabb. 140b; שִׁידָתִין *VL.*, Pes. 111b; חִידָתִי *VL.*, Sabb. 110a; נְבִיאָתִי *Meg.* 14b.

c) In a few cases the plural ending is attached to the ending of the singular; *e. g.*, שְׁמֵעָתָא traditions, שְׁפִתָא lips.<sup>5</sup>

<sup>1</sup> Notice כְּלָלִין *Igg. Šertrā*, ed. Neubauer, p. 28.

<sup>2</sup> גֵּיֶסְנָא, גֵּיֶסְנִי, 'Ānān, *MWJ.*, 1893, p. 226.

<sup>3</sup> סְמָמָאִי *JQR.*, IX, 701.

<sup>4</sup> שְׁוֹתָאִי *TG.*, ed. Harkavy, § 550, הוֹלָתָאִי *ibid.* רְבָנִין is Palestinian.

<sup>5</sup> אֲוִרְתָא *HG.* 140; מְסַכְתָא *ibid.* 265; הוֹלָתָאִין *Igg. Šertrā*, ed. Neubauer, p. 19. From these forms we get a singular with two ת's: שְׁמֵעָתָא, אֲוִרְתָא *Še'el.*, § 8; כִּיסְתָא Sabb. 134a.

d) The endings **וֹתָא**, **יִתָא** (**יִוְתָא**), which are regular in feminine nouns from ל"י-stems, are also taken by the following nouns:

a) Nouns ending in **וֹתָא**, **יִתָא**, **יִתָא**; as **אַתְרוּתָא** *localities*, **בְּטִיחָא** *capers*, **קַדְמִיחָא** *first*, from **אַתְרוּתָא**, **בְּטִיחָא**, **קַדְמִיחָא**.

β) Masculine participial nouns from ל"י; as **רַעוּתָא**, **אֶסְוּתָא**, **מְרוּתָא**, from **רַעֵיא**, **אֶסְיָא**, **\*מְרִיא**.

γ) A number of other nouns, with or without feminine ending in the singular, which cannot be classified; as **תְּבִירוּתָא**, **נְהִירוּתָא**, from **תְּבִירָא**, **נְהִירָא**. Cf. § 992.

δ) A few nouns ending in a labial show in the plural the ending **וֹתָא** instead of **וֹתָא**, **וֹתָא**: **אַבְהָתָא** *fathers, parents*, **אַמְהָתָא** *mothers*, **אַמְהָתָא** *maid-servants*, **אַמְהָתָא** *cubits*, **אַטְמָתָא**, **אַטְמָתָא** *flanks*, **שְׁמָתָא** *names*.

ε) In a few cases it is impossible to decide whether the plural ending is **וֹתָא**, **יִוְתָא** or **וֹתָא**, **יִוְתָא**, **אַצְבְּעוּתִיהָ** or **אַצְבְּעוּתִיהָ**, E. Y., A. Z. 29a, **פְּרִשְׁיוּתֵיכוֹ** or **פְּרִשְׁיוּתֵיכוֹ**, Ber. 8b, **תְּקוּפּוּתָא** or **תְּקוּפּוּתָא**, Hull. 60b.<sup>1</sup>

FORMATION OF THE PLURAL.—§ 991. Nouns with long vowels, with formative elements, or with sharpened second stem-consonant, undergo no change in the plural. Nouns of the forms **فَعْلٌ**, **فَعْلٌ** show sometimes in the plural a full vowel, or a trace of a vowel. E. g., **מַלְכֵי**, **אַלְפֵי**, **עַמְמֵי**, **פְּנֵאדֵי** (Alf. B. Q. 27b).<sup>2</sup>

§ 992. The following is a list of nouns having an irregular plural, or several plural forms. The list is not exhaustive, though nearly so. The qātul-forms ending in **וֹתָא** (§ 847) and the nouns ending in **וֹתָא** (§ 989) are not included here:

<b>אַבְהָתָא</b> — <b>אַבָּא</b>	<b>נְשֵׂאֵי</b> , <b>נְשֵׂאֵי</b> — <b>אַנְהָתָא</b>
<b>אַירוּתָא</b> <sup>3</sup>	<b>וֹתָא</b> , <b>וֹתָא</b> — <b>אַצְבְּעוּתָא</b> (§ 989 d, ε)
<b>אַתְחָא</b> , <b>אַתְחָא</b> — <b>אַתְחָא</b>	<b>בְּוֵיעֵי</b> — <b>בְּוֵיעָא</b> <sup>4</sup>
<b>אַתְיוּתָא</b>	<b>בְּיֵיעֵי</b> — <b>בְּיֵיעָא</b>
<b>וֹתָא</b> , <b>וֹתָא</b> , <b>וֹתָא</b> — <b>אַטְמָא</b>	<b>בְּיִשׁוּתֵין</b> — <b>בְּיִשׁוּתָא</b>
<b>וֹתָא</b> , <b>וֹתָא</b> — <b>אוּפְמָתֵי</b>	<b>בְּתֵי</b> — <b>בְּתָא</b>
<b>אַמְהָתָא</b> — <b>אַמָּא</b>	<b>בְּרֵי</b> , <b>בְּרֵי</b> — <b>בְּרָא</b> (VL., Sanh. 17b)
<b>וֹתָא</b> , <b>וֹתָא</b> , <b>וֹתָא</b> — <b>אַמְתָּא</b>	

<sup>1</sup> **בְּנוּתֵיהָ** *his daughters*, Hal. Pes., § 88. <sup>3</sup> **אַירוּתָא** HG. 140.  
<sup>2</sup> Cf. § 783.—**גְּרָאסֵי** *variants*, TR., II, 50. <sup>4</sup> **בְּרֵי** TG., ed. Harkavy, § 331.

בְּנֵתָן, בְּנֵתָא (בַּת. c.) — בְּרֵתָא	אֵי, יֵי — חוּשְׁלָא
(M. MS. B. M. 39b) <sup>1</sup>	טְחֵי, טְחֵי, טְחֵי — טְחֵי
וְחָא, חָא — גְּבֵרְחָא	טִיבֵיתִין — טִיבֵיתָא
הֵישָׁא — הֵישָׁא	אֵי, יֵי — טְפֵשָׁא
<sup>2</sup> הוּפְתָא — הוּפְתָא	אֵין, יֵין — יְהִירָא
הַפְתָּא — [הוּפְתָא]	פִּוּרְנֵיתָא — פִּוּרְנָא
baskets הֵיקְלָא — הֵיקְלָא	פִּוּי — פִּוּתָא
palms, חָא, יֵי — הֵיקְלָא	פִּילֵי — פִּילָתָא
<sup>3</sup> הֵילְכָתָא — הֵילְכָתָא	פְּלָמִי — פְּלָמְתָא
חָתֵי, חָתָא — זֹטְרֵתֵי	פְּנִישְׁתֵּי — פְּנִישְׁתָּא
חֲבִירִין, חֲבֵרִין — תְּבֵרָא	פְּסִתָּא, יֵתָא, חָא — פּוּסְתָּא
תְּבֵרְחָא	יֵתָא, חָא — פּוּסָא
תְּבֵרְחָא — תְּבֵרְחָא	חָא, יֵי — פּוּסָא
M. MS. B. M. חֵיתֵי — חֵיתָא	לֵיבְנֵי — לֵיבְנָתָא
83b, חֵיתָא	חָתָא, לֵילֵי — לֵילֵי, at night, חָתָא
חָתֵי, חָתָא — חֵירְתֵי	חָתָא
חָתָא, יֵי — חָתָא	חָתָא, חָתָא — מְגִילָתָא
חָתָא, יֵי — חָתָא	חָתָא, חָתָא — מְזוּזָתָא
חֻמְרִין — חֻמְרָא	חָתָא (חַצֵּל = חֶסֶר) — מְחַצְלָתָא
חֻמְשֵׁיתָא, חֻמְשִׁין — חֻמְשָׁא	מִילֵי — מִילָתָא
Alf. B. M. חֻמְשֵׁיתָא	מִסְכְּתֵי — מִסְכָּתָא
64a	חָתָא, חָתָא — מְצוּתָא
חֵישִׁי — [חֵישְׁתָּא]	מְתֵנִיתָא, מְתֵנִיתָא — מְתֵנִיתָא
חֵקְלֵיתָא — חֵקְלָתָא	וְחָא, חָתָא — נְהָרָא
חֵרְיוּתָא, חֵרְוּתָא — חֵרְוָתָא	יֵתָא — נִישׁוּפְתָא
twigs חֵרְתָּא	חָתָא — נְחֵלָא
חֵשָׁא, חֵשִׁי — [חֵשָׁא]	סָאֵי, סָאֵין — סָאָה

<sup>1</sup> בְּנֵתִיהָ Hal. Pes., § 88.

<sup>2</sup> הוּפְתִין Igg. Šertrā, ed. Neubauer, p. 15.

<sup>3</sup> הֵילְכְתָא הוּן ibid., p. 19.

<sup>4</sup> לֵילֵי חָתָא SM. No. CLXXVIII.

<sup>5</sup> מִסְכְּתָא, מִסְכְּתָא, Igg. Šertrā, ed. Neubauer, p. 10; ibid., ed. Goldberg, p. 37; מִסְכְּתָא HG. 285.

יִוְתָא, יוֹתָא, יוֹתָא — סְמִיָּא  
 אֵי — סְפִינָא  
 עֵינָא, עֵינִין — עֵינָא  
 fountains  
 עֲמָא — עַבְמִי גֵנְטִילִים  
 עֲרָא — עֲרָא  
 עִשְׂוֹרִיָּתָא — עִשְׂוֹרָא  
 יוֹתָא, יוֹתָא — פְּרִשְׁתָּא (§ 989d),  
 יוֹתָא — פְּתָא  
 יוֹתָא, יוֹתָא, יוֹתָא — אֵיבָתָא  
 אֲדֹרִיָּתָא — אֲדֹרָא  
 יוֹתָא, יוֹתָא — אֵיבָתָא  
 אֲנִיעְתָּן — אֲנִיעְתָּא  
 קִנְאִי, קִנְיִ — קִנְיָא  
 קִצְוִעִיָּתָא — [קִצְוִעְתָּא]  
 קִרְיָבוֹתָא — קִרְיָבָתָא  
 יוֹתָא, יוֹתָא, יוֹתָא — קִרְנָא  
 horns, corners  
 יוֹתָא, יוֹתָא, יוֹתָא — [קִשְׂיָתָא] date-stones  
 קִתְתִי, קִתְתָא, קִתְתִי — קִתְתָא  
 גְּרַבְתָּא, גְּרַבְתִּי — גְּרַבָּא  
 great, teachers<sup>2</sup>

רְבִרְבְּתִי, רְבִרְבְּתָא — רְבִרְבְּתִי  
 winds, spirits, רוּחִי — רוּחָא  
 sides רוּחְתָּא  
 יוֹתָא, יוֹתָא — רִיפְתָּא  
 רִשְׁוֹתָא<sup>3</sup>  
 [רִשְׁבִּלְתָּא] — cf. § 881  
 שְׂבִתִי, שְׂבִתָּא — שְׂבִתָּא, שְׂבִתָּא  
 שְׂבִי<sup>4</sup>  
 שְׂדִי — [שְׂדִרְתָּא]  
 שְׂדִתִּין — [שְׂדִרְתָּא]  
 שְׂוֹרָא — שְׂוֹרָא  
 שְׂמָא, שְׂמָא — שְׂמָא<sup>5</sup>  
 שְׂמֵתָא — שְׂמֵתָא  
 שְׂנִי — שְׂנִי, שְׂנִי, שְׂנִי  
 שְׂעִי — שְׂעִי  
 שְׂפִתָּא, שְׂפִתָּא — שְׂפִתָּא<sup>6</sup>  
 שְׂקָא, שְׂקָא — שְׂקָא  
 שְׂקִרְוָא — שְׂקִרְוָא  
 שְׂקָא, שְׂקָא — שְׂקָא  
 [תְּפִלְתָּא] — תְּפִלְתִּי  
 תְּקִיפָא, תְּקִיפָא — תְּקִיפָא  
 תְּקִיפָתָא — תְּקִיפָתָא (§ 989d)

<sup>1</sup> Cf. Amariñña tāf, Quara jāb.

<sup>2</sup> רִיבְוִרְתִּיָּה Igg. Šertrā, ed. Neubauer, p. 21.

<sup>3</sup> רִשְׂוֹתָא, רִשְׂוֹתָא, רִשְׂוֹתָא, Igg. Šertrā, ed. Neubauer, p. 33; (ראשׁוֹתָא) *ibid.*, 183); רִשְׂוֹתָא ŠC., V, 7, § 21.

<sup>4</sup> שְׂבִתִּי Igg. Šertrā, ed. Goldberg, p. 13; שְׂבִתָּא *ibid.*, ed. Neubauer, p. 13.

<sup>5</sup> שְׂמֵתָא *ibid.*, ed. Goldberg, p. 2.

<sup>6</sup> שְׂפִתָּתִיָּה HG., ed. pr., 2a; שְׂפִתָּתָא SM. No. 53.

<sup>7</sup> Syr. ܩܠܘܬܐ. This is connected with Maltese q a fla string, tie, band, bond, 'Afar-Saho tuful yarn, bond, ribbon. תְּפִלְתִּין mean properly fillets. The doubling of the ל may be due to the same law as in a form like גְּמִלְתִּים, but is more probably due to a popular etymology, connecting it with תְּפִלָּה prayer, and differentiating it from תְּפִלָּה folly.

## NOUNS WITH POSSESSIVE SUFFIXES.

§ 993. 1st person sing. com.—a) With singular nouns: **רִישִׁי** *my head*, Ned. 50a; **אִתִּי** *my wife*, *ibid.*; **אֲגָרִי** *my wages*, B. M. 70a; **הִילָאִי** *my power*, Meg. 16a.

b) With plural nouns: **חַיִּי** *my life*, Yômâ 13a; **נְשָׁיִי** *my wives*, Sanh. 38b; **קָרִיבָאִי** *my relatives*, B. M. 87a; **אֶצְבָּעָתִי** *my fingers*, Ber. 56a; **זְכוּתָאִי** *my documents*, Ned. 27a; **לְאָחוּרַי** *ibid.* 50a.

§ 994. 1st person plur. com.—a) With singular nouns: **נַפְשֵׁינוּ** *our soul*, Ned. 25a; **יָדֵנוּ** *our hand*, Pes. 50a; **אֶרְעָנָא** *our land*, M. MS. Ber. 58b.

b) With plural nouns: **עֵינָנוּן** *upon us*, Men. 40a; **תְּרוּיָנוּן** *both of us*, Šebu. 37b.

§ 995. 2d person sing. masc.—a) With singular nouns: **בְּרָךְ** *thy son*, Ned. 28b; **לִבְךָ** *thy heart*, *ibid.* 21b.

b) With plural nouns: **בְּנֵיךָ וּבָנֹתֶיךָ** *thy sons and thy daughters*, Ber. 56a; **תְּפִילָּתֶיךָ** *thy phylacteries*, *ibid.*

§ 996. 2d person sing. fem.—a) With singular nouns: **נַפְשֵׁיךָ** *thy soul*, M. Q. 16b; **לֶחֶמֶיךָ** *thy bread*, Taan. 25a; **סֵעִיחֶיךָ** *thy meal*, Ned. 24a; **יְבִיתְךָ** *thy wife*, *ibid.* 13a.

b) With plural nouns: **פְּרָעֶיךָ** *thy legs*, Nāz. 24b; **פְּשׁוּרֶיךָ** *thy joists*, Taan. 25a; **מְגִירְתֶיךָ** *thy female neighbors*, Ned. 21a;<sup>1</sup> **חַיֵּיךָ** *thy life*, Yômâ 13a; **בְּנֵיךָ** *thy sons*, VL., Sabb. 151b.

§ 997. 2d person plur. masc.—a) With singular nouns: **אֶרְעֹכֶן** *your land*, Keth. 112a; **אֱלֹהֶיכֶן** *your God*, M. MS. Sanh. 39a; **לְבֵיתְכֶן** *to your house*, C. MS. Pes. 101a; **פּוֹלְכֶן** *all of you*.<sup>2</sup>

b) With plural nouns:<sup>3</sup> **אֱלֹהֵיכֶן** Sanh. 39a; **רְבוֹתֵיכֶן** *your teachers*, Gitt. 68b; **רַבִּיכֶן** *your teacher*, Ker. 6a (= **רְבוֹנְכוֹן** TF. *ibid.*); **עֲבִידֵיכֶן** *your doings*, Meg. 16a (§ 833, note); **יוֹמֵיכֶן** *your days*, M. MS. Sabb. 136b.

§ 998. 2d person plur. fem.—a) With singular nouns: No example.

b) With plural nouns: **פְּנֵיכֶן** *your pots*, Pes. 30a; **פְּרֻחֵיכֶן** *your crumbs*, *ibid.* 110a; **קְדָרֵיכֶן** *your pots*, C. MS. *ibid.*; **תְּבַלְנֵיכֶן** (= **תְּבַלְנֵיכֶן** C. MS.) *your spices*, *ibid.* 110b; **פּוֹמֵיכֶן** *your mouths*, C. MS. Pes. 110a; **פּוֹלְתֵיכֶן** *your clocks*, Bêçā 38b.

<sup>1</sup> From the method of Talmudic spelling it does not seem likely that the ending could be **יָךְ**. It is, however, possible that we have to read it **יָךְ**, as with singular nouns.

<sup>2</sup> **שְׂאֵלְתְּכֶן** *your question*, TG. ed. Mussafla, § 42. **כָּא** = **כֵּן** = **כוֹן**, as **נָא** = **נֵן** = **נוֹן**.

<sup>3</sup> Singular nouns with plural suffixes are classed here.

§ 999. *3d person sing. masc.*—*a*) With singular nouns: כּוֹלֵיהָ, *all of it, passim*;<sup>1</sup> בֶּר בְּרִי *his grandson*, Ned. 48*b*;<sup>2</sup> הַבֵּיתִיהָ *his wife*, Sôtā 22*b*, 40*a*; הַבֵּיתָהּ *id.* Ned. 23*a*; הַבֵּיתָהּ *id.* M. MS. Yômā 83*b*, Sabb. 151*b*; הַבֵּיתָהּ *id.* VL., B. M. 84*a*; הַבֵּיתָהּ *id.* C. MS. M. Q. 9*b*;<sup>3</sup> לְבֵיתָהּ *to his house*, VL., B. B. 10*a*.<sup>4</sup>

*b*) With plural nouns: בְּנֵיהָ *his sons*, Ber. 8*a*; יָדֶיהָ *his hands*, *ibid.* 91*a*; טַעֲמֶיהָ *his reasons*, Ned. 81*a*; עֵילָיָהּ *upon him* (§ 80); פִּילָהּ *his baldachins*, M. MS. Sabb. 138*a*; מִצְרָנָהּ *its boundaries*, B. B. 68*a*; מַעֲוָהּ *his belly*, Zeb. 5*a*; אַפָּיָהּ *his face*, M. MS. Ber. 56*a*; אַפָּהּ Sabb. 129*a*; הַפָּנָיָהּ *his beads*, Gitt. 34*a*.

§ 1000. *3d person sing. fem.*—*a*) With singular nouns: אַחֲרֶיהָ *after her*, Meg. 7*b*; הֶעֱתָהּ B. B. 151*a*; כְּתוּבָתָהּ B. M. 104*b* (כְּתוּבָתָהּ = כִּתָּב, not = מִכְתּוּב).

*b*) With plural nouns: בְּנֵיהָ *her sons*, Ber. 56*a*; בְּנֹתֶיהָ *her daughters*, *ibid.*; קְרִיבָהּ *her relatives*, *ibid.*; עֵילָיָהּ *upon her*, A. Z. 28*a*; מִצְרָנָהּ *her boundaries*, B. B. 128*a*; שִׁיבְבַתָּהּ *her woman-neighbors*, Sanh. 82*a*; עֵלָהּ C. MS. Pes. 8*b* (voc.); עֵילָיָהּ SM. No. xxiii (voc.). (י = י; cf. "Additions and Corrections" to § 116.)<sup>5</sup>

§ 1001. *3d person plur. masc.*—*a*) With singular nouns: כּוֹלָהוֹן *all of them*, 'Er. 30*a*; רִישָׁהוֹן *their head*, C. MS. Meg. 11*a*; מַרְהוֹן *their lord*, Ned. 62*a*; דִּיקְנָהוֹן *their beard*, Nāz. 39*a*; כּוֹלָהוֹן Ned. 2*a*; אִמָּן *their mother*, Sabb. 143*b*; נַפְשָׁן *themselves*, Pes. 118*b*; בִּפְרֵהוֹן (= בִּדְרָתָהוֹן) *their being scattered*, VL., A. Z. 10*b*; אֲוֵרָתָהוֹן *their way*, Alf. Ber. 38*b*.<sup>6</sup>

*b*) With plural nouns: פְּרִמֵּיהוֹן M. Q. 4*b*; מִפְּהוֹן *their words*, VL., 'Er. 68*b*; אֲלֵהֵיהוֹן C. MS. Meg. 14*b* (voc.); מְנִייהוֹן *their garments*,

<sup>1</sup> כּוֹלֵי is not a plural, as given by the dictionaries. A plural of *all, totality*, is hardly conceivable. For the use of the word before plural nouns cf. Hebr. יְהוּדִים.

<sup>2</sup> Cf. Pal. Syr. ܠܡܨܘܠܐ = ܠܡܨܘܠܐ (Schwally, *Idioticon*, s. v.).

<sup>3</sup> With helping vowel. The expression הַבֵּיתָהּ for *wife* is explained by the Talmudists as a euphemism. This is probably correct as far as Jewish usage is concerned. But if the expression be not of Jewish coinage, it must have meant originally قَاعَانَة *stay-at-home*.

<sup>4</sup> קְדוֹשָׁתָיָהּ TG., ed. Luria, § 207; אֲסוּפָהּ *his physician*, TG., ed. Mussafia, § 89; אִיבָתָהּ *his wife*, TG., ed. Cassel, § 86; שִׁיבְבִינָהּ *his neighbor*, TG., ed. Harkavy, § 182.

<sup>5</sup> לְחוֹדְרָהּ HG. 255; לְחוֹדְרָהּ *ibid.* 268; עֵילָיָהּ *ibid.* 272; תְּלַמִּידוֹהֵי Igg. Šertrā, ed. Goldberg, p. 10.

<sup>6</sup> נִיהָלָהּ *to them*, HG. 108 (נִיהָלָהּ shows that this preposition is used in the singular); הַלְתֵּיהוֹן *they three*, *ibid.* 61; עֵינֵיהוֹן (= עֵינֵיהוֹן) Igg. Šertrā, ed. Goldberg, p. 13.

Sabb. 130*b*; *מִתְנַיִתָּהּ* VL., Šebu. 38*b*; *עִלְוָהּ* Ber. 50*a*; *תְּיִידוֹן* Pes. 113*b*; *תְּיִידוֹן* VL., *ibid.*; *מְנִיידוֹן* M. MS. Šabb. 33*b*; *קִימִידוֹן* B. B. 161*b*; *בְּדַפִּינָהּ* *their wings*, Succā 5*b*; *שְׁבוּיִנָהּ* *their captors*, Keth. 23*a*.<sup>1</sup> With loss of final vowel: *אַבְתְּרִייהָ* VL., Sabb. 109*b*.<sup>2</sup>

§ 1002. 3*d* person plur. fem.—*a*) With singular nouns: *פוֹלְקָי* Keth. 20*b*.

*b*) With plural nouns: *גְּבוּרָתֵי* C. MS. M. Q. 9*b*; *קָרְמִידֵי* VL., Pes. 74*b*; *קַתִּידֵי* VL., Pes. 30*b*.

#### ADJECTIVES WITH ENCLITIC PRONOUNS.

§ 1003. A few adjectives take enclitic personal pronouns, like participles: *גְּבִירָתָהּ* *thou art high*, Sabb. 67*a*; *חַכְּמִימָהּ* *thou art wise*, Bekh. 8*b*; *עֲצִיבָהּ* *thou art downcast*, Bēṣā 16*b*; *זוֹטְרִינָן* *we were small*, B. B. 142*b*; *חַכְּמִינָן* Bekh. 8*b*; *קִשְׁיִשָּׁנָן* *we are old*, B. B. 142*b*; *קִשְׁיָנָן* *id.* VL. *ibid.*<sup>3</sup>

#### אָבָא, אָחָא, אָחָתָא, חָמָא, שָׁמָא WITH SUFFIXES.

§ 1004. 1*st* sing. com.—*a*) With singular nouns: *אָחֵי* VL., 'Er. 138*b*; *אָחָתָאֵי* Meg. 13*b*; *שָׁמָאֵי* Sabb. 145*b*.

*b*) With plural nouns: *אָבָהָתֵי* Taan. 23*a*; *אָבָהָתֵי* VL., B. B. 8*b*; *אָחוּתֵי* Sabb. 57*a*.

1*st* plur. com.—*a*) With singular nouns: *אָבוּן* Ber. 18*b*, Keth. 92*a*; *אָבוּנָן* Keth. 85*b*; *אָחוּנָא* Yeb. 37*b*, 38*a*, B. B. 135*a*; *אָחָנָא*, *אָחָנָא*, M. Q. 28*b*.<sup>5</sup>

*b*) With plural nouns: *אָבָהָתֵין* VL., B. B. 7*b*; *אָבָהָתֵין* Pes. 50*b*; *אָבָהָתָנָא* E. Y. *ibid.*

2*d* sing. masc.—*a*) With singular nouns: *אָבוּךְ* Ned. 28*b*, 50*b*; *אָבוּךְ* Sanh. 23*b*.

2*d* plur. masc.—*a*) With singular nouns: *אָבוּכוֹן* B. M. 34*b*; *אָבוּכֵין* VL., B. B. 58*a*; *אָחוּכוֹן* Yeb. 37*b*; *אָחוּכֵין* E. Y. *ibid.*

<sup>1</sup> *מְנִיידוֹן* SM. No. xxv (voc.); *לָהּ* *ibid.*; *יְדוּהוֹן* HG. 215; *בִּינָאָהֶן* TG., ed. Harkavy, § 70; *פִּירִייהֶן* TR., II, 14; *אָפוּהֵין* Sed. R. 'Amrām, p. 7; *אָגְדֵסְאָתָהוֹן* Igg. Šertrā, p. 24.

<sup>2</sup> *פְּלוּגְתִּייהָ* Igg. Šertrā, ed. Neubauer, p. 44; *בְּתִרִייהָ* MV. 31.

<sup>3</sup> With adverb: *מְקָרְבָא טְפִינָא* HG. 411, for *מְקָרְבָא טְפִי*.

<sup>4</sup> *אָחָאֵי* HG. 138.

<sup>5</sup> *אָבָנָא* Še'el., § 14; *אָבוּנָן* *ibid.*, § 23; *שָׁמָא* TG., ed. Harkavy, § 1.



*3d sing. masc.*—a) With singular nouns: אָבִיהָ Ber. 18b; אָבִיהֶּם Nāz. 30a; אֲחֵיהָ Sanh. 5a; אֲחֵיהֶּם C. MS. Meg. 6a, VL., B. Q. 88b (voc.); חַמְיוֹהָ Sanh. 28b; אֲחֵיהֶּם *ibid.* 5a; שְׂמִיָּהּ Ber. 19a.<sup>1</sup>

b) With plural nouns: אֲחֵיהֶּם Nāz. 5a, Hull. 60a; אֲחֵיהֶּם B. B. 151a; אֲחֵיהֶּם VL. *ibid.*; אֲחֵיהֶּם Meg. 16a; אֲחֵיהֶּם Sabb. 13a; אֲחֵיהֶּם VL., B. M. 104b.

*3d sing. fem.*—a) With singular nouns: אֲבִיהָ *her father*, Succā 31a, C. MS. Meg. 16a; אֲבִיהָ *his father*, Šebu. 47a; חַמְיוֹהָ *his father-in-law*, eds. Qidd. 12b;<sup>2</sup> אֲחֵיהָ Ned. 74a.

b) With plural nouns: אֲחֵיהֶּם B. B. 141a.<sup>3</sup>

*3d plur. masc.*—a) With singular nouns: אֲבִיהֶּם B. M. 34b; אֲבִיהֶּם VL., B. B. 7b, B. Q. 104b, Šebu. 47b.<sup>4</sup>

b) With plural nouns: אֲבִיהֶּם Meg. 15a; אֲחֵיהֶּם Keth. 52b; שְׂמֵיהֶּם Gitt. 11b; שְׂמֵיהֶּם Zeb. 4a; שְׂמֵיהֶּם C. MS. Meg. 14b (voc.).<sup>5</sup>

#### NOMINAL COMPOUNDS.

§ 1005. Nominal compounds are of various kinds: a) Two nouns standing in genitive relation; as פְּנִישְׁתָּא בֵּי *synagogue*, בַּעַל הַבָּבָא *enemy*. Sometimes both words are contracted into one, with occasional phonetic loss; as אַחְבָּא *paternal uncle*, Tña. hauebbo, הַגִּרְשִׁינִי *gums*, מִינְיָנִי *fish-brine* (= מִי נִינְיָא VL., Sabb. 105b), שְׁלִיחַ צִיּוֹן = שְׁלִצִּיּוֹן; נְהַרְדֵּסָא, פּוּמְבִּדִּיתָא, names of cities.

b) Two nouns in apposition; as רַבָּה, רַבִּינָא, רַאבִּינָא (= רַב אֲבָהּ, רַב אֲבִינָא). Instead of a noun the first element may be an adjective or participle: קַדְשֵׁנוּנָא, שְׁלִינְיָנָא, kinds of fish.<sup>6</sup>

c) Noun in apposition to participle or participial noun: בַּר מְהֵילָא, בְּנֵי הָרוּיִי VL., Sanh. 109a.

d) Noun and numeral in genitive relation: סַמְתָּרִי, סַמְתָּר, *plaster made from product of dragon-tree*.

<sup>1</sup> אָבִירִי HG. 543; אֲחֵיהֶּם *ibid.* 248; אֲחֵיהֶּם Igg. Šertrā, ed. Goldberg, p. 39; שְׂמִיָּהּ HG., ed. pr., 97c.

<sup>2</sup> Cf. § 105.

<sup>3</sup> אֲחֵיהֶּם Se'el., § 21.

<sup>4</sup> אֲבִיהֶּם TG., ed. Harkavy, § 232.

<sup>5</sup> שְׂמֵיהֶּם Igg. Šertrā, ed. Goldberg, p. 12; שְׂמֵיהֶּם *ibid.*, p. 2; שְׂמֵיהֶּם *ibid.*, ed. Neubauer, p. 4; שְׂמֵיהֶּם, שְׂמֵיהֶּם, RLOW., § 42.

<sup>6</sup> The nature of the first element in קַבְרִינָא and שְׂפִרְיָנָא is uncertain. קַדְשֵׁנוּנָא is probably مَبْأَبُ الْخَوْتِ *agus, galeus*.

e) Noun and attributive adjective: אֲשֶׁת־קַדְמִיתָא (= שֵׁתָא קְדָמִיתָא).

f) Two numerals: הָרְדִי (= חֲדָא חֲדָא).

g) Adjective and noun: קַטִּין שִׁקִּיָּהּ.

h) Preposition and noun: אִימַת = Assy. \*ina mati, אִתְמַל = Assy. ina timāli.

i) Relative particle and noun: הַבֵּיתָא *wife*.<sup>1</sup>

§ 1006. In the nominal compounds described above, the second member of the compound determines the gender and number, and receives the endings which would otherwise be attached to the first word: פּוֹמְבִדִיתָא, נְהַר פְּקוֹדָא, בֵּי הוֹזָא, בֵּי כְנִישָׁתִי. But cf. בֵּיתִי כְסָאִי *MM. Ber. 62a*.

<sup>1</sup> For similar formations in Assyrian cf. Jensen, *ZA.*, VII., 174, n. 1.

## ADDITIONS AND CORRECTIONS.

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1. *Note 3.* Add: לִישָׁנָא דְרַבְנֵי (Ibn Ġanāḥ, 'ס' השרשים, s. v. דרב); לְשׁוֹן רז"ל (commentary רענן to Yalqūt Is. 422). Biblical Aramaic is called הַתְּרַגְּמוֹת בְּעֵבְרִי by Joseph Qimḥi ('ס' הגלוי, s. v. כען, p. 110). For סְרִסִּי we find סְרִסִּי VL., Pes. 61a, and סְרִסְךָ Tcs. Bekh. 49b.
  
2. § 2. *Note 1.* Isaac Halevy (דורות הראשונים, III., 48 sq.) proposes another explanation for the dialectical differences. The Talmud, says he, has come to Europe by two ways: through the Berbery states and through Palestine. The dialectical expressions found in Nedārim, etc., represent Palestinean substitutions for original Babylonian expressions. According to this theory, said expressions must have been common in the Palestinean schools; must, in other words, be found in the Palestinean Talmud. Whether these are really found there is, with the insufficiency of our dictionaries, difficult to ascertain. Zomber, who has gone over the Palestinean Talmud in search of the expression תבעי, has met with a negative result.
  
2. § 3. Add to the expressions characteristic of Nedārim: אִפְלוּ תִימָא for the usual אִיבַעִית אִימָא, and מִיתִיבִי for תָּא שְׂמַע; cf. תחלת החמה, ed. Warsaw, p. 39a.
  
3. § 5. Dr. Schmiedel's statement (אוצר הספרות, V., 115, n.) that the vernacular of the Babylonian Jews was the Persian language, has no foundation.
  
3. *Note 3.* The excellent index of Dr. Im. Löw to Krauss' *Griechische und Lateinische Lehnwörter* enables us to give an exact answer to this question. According to that index there are the following words occurring only in the Babylonian Talmud: I. Words whose etymological explanation Löw assumes as certain: ἀβραμῖς, ἀκακία, αὐθεντική, βάτος, βηρύττα, δάφνη, διζυγία, δρομεύς, δρόμος, ἔβενος, κράβατος, λάδανον, μάρρον, μέτρα, νεφέλη, ὀρτάριον, σέρβουλον,

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σκυταλίς, στόμωμα, σφήκωμα, τέρθρα, τήγανον, τίγρις, φάκελος, carenum, gemoniae; II. Words whose etymological explanation is doubtful: κολαστήρ, κόρτος, κρόσσος, ὄργανον, συρτόν, φυλακή, siglatura; III. Words whose etymological explanation is improbable: ἀγκύλη, αὔξ, δρύφακτος, ἔντευξις, θαλαῖνον, καλύβη, κινστέρινα, κύμβη, νόμισμα, τζίχλα, τριβοῦνος, φολλερόν, arca, claustrum, pulsus; IV. The foreign words τρίτη and the improbable σπείρα, and the transcribed word κάσις. The first two groups have been examined by me. μάρρον and carenum are in all probability themselves of Semitic origin. ἄβραμίς, δρόμεύς, σφήκωμα, τήγανον, gemoniae, κολαστήρ, κόρτος, and φυλακή go back to Palestinean sources.

6. § 6. In later literature the abbreviation sign  $\overset{\cdot}{\text{}}$  or  $\overset{\cdot\cdot}{\text{}}$  is also used where we would use italics or heavy-faced type. Cf. also Perles, *Analekten*, p. 26.
7. § 13. *SM.* has frequently a full vowel in place of שׁוּן.
8. § 14. But cf. Mueller, *Die altsemit. Inschriften von Sendschirli*, pp. 41 sq.
10. § 18. The verbal examples are to be explained differently:— דִּאִתִּילְדִךְ and דִּאִינְקוּט are perfects; on לִשְׁבַע, etc., cf. Add. and Corr. to § 208; on קִרְקַפְתָּא cf. § 966, note.
12. § 26. Additional examples for the interchange of gutturals and sibilants: שֵׁפֶת (*VL.*, *Yômâ 77b*) = חֶפֶת; חֶפֶן (*Tosiphta*, *B. M.* ix, 14) = סֶפֶן; הוּגְנָא (*Rašî*, *Zeb. 46b*, s. v. לֵאפוּקִי כִבְנָא) = סוּגְנָא (*'Er. 29b*); סְרוּאֲרִיא (*Targûm*) = חְרוּאֲרִיא (*Add. to 'Ar. Compl.*, p. 43); حَصْمَدَا = حَصْمَدَا sleeve; مَمَّ = Maltese hemm there.
13. Note 3. Notice אֲזַאֲדָא! *VL.*, *Pes. 74b*.
15. Note 3. About אֲבֶן cf. B. Gray, *Studies in Hebrew Proper Names*, pp. 23, 75, and Kerber, *Die religionsgesch. Bedeutung der hebr. Eigennamen im AT.*, p. 63.
16. § 46. Cf. § 980.
16. § 47. Delete שְׁלֹדִי; cf. § 790b.
16. § 48. Cf. against it Nöldeke, *ZDMG.*, L., 311.
17. § 50. 1. מְנַאֵן; cf. Tunisian Arabic مَنِين.
17. § 50. 6. מְשׁוּל is probably the same as maṣān in Ethiopic and its dialects.

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18. § 51a. On טייענע *cf.* § 884, note; on צלעי, § 883, note; on עציצא, § 883, note.
18. § 51c. Delete: טצדקא and טצדק.
19. § 53. 1. Delete: גרגלידא *slice*.
19. § 53. 4. On לאידבק *cf.* Add. and Corr. to § 208.
19. § 55. On وَرْشَان *cf.* WZKM., X., 275.
20. § 56. For (§ 56) read (§ 51).
22. Note 2. *Cf.* § 987.
23. § 71. *Cf.* Grimme, *Grundzüge*, p. 9.
27. § 84. *Cf.* §§ 531e, 784, 933, note.
29. § 93. But in a number of cases the traditional accent rests on the antepenultima, with coincident syncopy of the vowel of the penultima; *cf.* §§ 231, 5, and 646, 2.
31. Note 2. Add: אַנְךָ *SM.* No. xxviii, אִינְדוֹ *ibid.*, *ibid.*, אִינְדוֹ *ibid.* No. xxv, אַתָּה *ibid.* No. lxxxviii (all vocalized).
32. § 102. *Cf.* Add. and Corr. to § 208.
33. § 107. For יִכָּה (3d masc.) read: יִדָּה.
34. § 111. Add: אִינְדוֹ Alf. Qidd. 27a, B. B. 149a; לִינְדוֹ Alf. B. B. 142b; אִינְדוֹ *they are*, *Igg. Šertrâ*, ed. Neubauer, p. 26; אִינְדוֹ *id. ibid.*, p. 10; אִינְדוֹ, אִינְדוֹ, *it is, ibid.*; אִינְדוֹ *they are*, *HG.* 454; אִינְדוֹ plural; *TG.*, ed. Harkavy, § 74; *Igg. Šertrâ*, ed. Goldberg, p. 5.
35. § 112. *Cf.* § 647.
35. § 116. Add: הַנָּה Qidd. 32b.
35. § 117. For הַנָּה we frequently find הַנָּה. *Cf.* Niddā 3a, *VL.*, Ber. 81b, Šebu. 30b, 39b, B. B. 17b, 29a, 167b, B. Q. 84b, etc.
36. Note 2. Add: הַנָּה *this*, *HG.* 452; אִנְי, אִנְי, *Igg. Šertrâ*, ed. Neubauer, p. 17; הַנָּה *ibid.*, p. 11; אִנְי *TG.*, ed. Harkavy, § 335; אִנְי *SM.* No. xxvi (voc.);<sup>1</sup> הַנָּה *ibid.* No. xxviii (voc.); הַנָּה for הַנָּה in הַשְּׁטרוֹת 'ס', p. 28.
37. § 123. Add: הַנָּה *they are*, *TF.* Ker. 25b.

<sup>1</sup> הַנָּה = הַנָּה (§ 998, note).

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88. Note 4. Ehrlich (מקרא כפשוטו, Gen. 38:24) explains דיינו as a compound of  $\text{האי} + \text{נ} + \text{הוא}$ .
89. § 128. Notice  $\text{פל דלין} (= \text{פלדילין})$  E. Y. Hôr. 13b.
89. § 129. —  $\text{כמאן ד}$  is used also as Syriac  $\text{ܟܡܢܢ}$  in the sense of *as if*. Cf. B. B. 12b, A.Z. 24b, Pes. 20a, 72a, 85a, MV. 42.
89. Note 4. Cf.  $\text{מן, מאי}$  SM. No. xxv (voc.).
40. § 130. Notice the forms  $\text{פלנתא, פלינתא}$  VL., Ber. 18b, Taan. 25a.
40. § 131. Add:  $\text{איך}$  VL., B. Q. 118a,  $\text{איכי}$  (plural) VL., Sanh. 96b,  $\text{איכא}$  VL., B. B. 87a,  $\text{איכא}$  SM. No. xxv (voc.).
40. § 133. Notice  $\text{הילק}$  VL., Hull. 19b. In modern literature the phrase  $\text{הילק ובילק}$  is also used in the sense of *stuff, trash*, and in that of *hotch-potch*.
40. § 135. Add:  $\text{לא . . . ולא הדר}$  Sanh. 41b.
40. Note 1. Add:  $\text{כמי}$  some, *Igg. Šertrâ*, ed. Goldberg, p. 33 =  $\text{כמיה}$  *ibid.*, ed. Neubauer, pp. 23, 44, with imale of  $\text{קמין}$ . The  $\text{ה}$ , here as well as in other cases, marks the pronunciation  $\text{הי}$ , as against a possible  $\text{הי}$ .
41. § 136. Add:  $\text{תמנא}$  Alf. Men. 42a,  $\text{הדרסר}$  VL., Hag. 9b,  $\text{תריין עשר}$  VL., B. B. 143a,  $\text{המסר}$  VL., Meg. 2a,  $\text{חמש סרי}$ ,  $\text{חמש סרי}$  Yalqut Ez. 380 = 'Ar. 12a,  $\text{חמש עשר}$  VL., Sabb. 99a,  $\text{שיתא עשר}$  VL., Meg. 6a,  $\text{תשע עשרה}$ , 'Ar. 12a,  $\text{עשרי}$  twenty, MM., Gitt. 56a,  $\text{מאתין}$  VL., Pes. 64b.—For  $\text{שתי}$  read:  $\text{שתי}$ . For 80. פ read: 80. פ.
43. § 140. Add:  $\text{עשרין וארבעה אלפין ריבואין}$  "240,000,000," Ned. 50b;  $\text{אלה אלפי רבוא רבון}$  "100,000,000,000,000," VL., Sanh. 39a.
43. § 141. Add:  $\text{ארבעין גבי הדר}$  VL., Sanh. 69b. This mode of counting is probably good Semitic. Cf. for the Arabic, Goldziher, ZDMG., XLIX., 216 sq.
43. Note 1. Add:  $\text{הדר}$  HG., ed. pr., 19c;  $\text{הדר}$  SM. No. xxv (voc.);  $\text{תרתין סר}$  *Igg. Šertrâ*, ed. Goldberg, p. 37;  $\text{תרתין עשרה}$  ŠC., IV., 4, § 23;  $\text{ארביסרי}$  colophon to 'Ar. Compl., end of letter נ;  $\text{חמיסרי}$  *ibid.*;  $\text{שביסר}$  *ibid.*, end of letter ע;  $\text{תיסר}$  *ibid.*, end of letter צ;  $\text{תשיצר}$  *ibid.*;  $\text{תמנסר}$  HG., ed. pr., 30b, 105b.—For  $\text{חמשי}$  read:  $\text{חמשי}$ .
44. § 146. Add:  $\text{טצוקר}$ , Persian  $\text{چهار}$ , four.
45. Note 3. Cf.  $\text{חמשא}$  HG. 467 (voc.).

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46. § 156. Add: יְתִידָתָא Ned. 51a; דוּמְוִשְׁיָאָתָא Alf. B. M. 64a.
46. Note 2. Notice: אַהֲרֵיִי SM. No. XLVIII, יְתִידָתָא *ibid.* No. LXXIII (voc.).
46. § 157. Add: מִתְתַּאָּה VL., B. B. 7a; צִיָּת *toward*, VL., B. B. 73b; — הֵיכִי *where*, Sabb. 30a.
47. § 159. Add: מִבְּדִקְמָא *at the earlier time*, Hag. 4b; אָז *then*, Ber. 28a (a Hebraism).
47. Note 1. Add: לְאַחֲוֹרָךְ *supra*, JQR., IX., 658; הֵיכִי *where*, TG., ed. Cassel, 132; פֶּן TG., ed. Harkavy, § 374 (voc.); הֶחֱתָם SM. No. x (voc.); — הֵיכִי *where*, Hal. Pes., § 123.
47. Note 2. Add: אֵיִדְנָא *now*, TG., ed. Harkavy, § 235; עַד לְהֵיִדְנָא *till now*, SM. No. LXX; אֶלְתֵּר TG., ed. Harkavy, § 230; מֵאֶלְתֵּר *ibid.*, § 233, TG., ed. Cassel, §§ 7, 48; H.G., ed. pr., 81d; מִן פֶּד *as soon as*, Igg. Šertrā, ed. Goldberg, p. 37.
48. § 159. For לְמִחֵר read: לְמִחֵר.
48. § 160. Add: בְּאֵרִי *verily, forsooth*, VL., Yômā 57a; בָּרַם B. B. 58b; הֵיאָ *quickly*, VL., Sabb. 124b; פֶּן *so, thus*, B. B. 10a; בְּחֶשְׂטָאִי *quietly*, בְּצִינְעָא *secretly*, בְּפִרְהוּסִיא *publicly*, מִנְפְּשִׁיהָ *of itself, spontaneously*, VL., B. Q. 31b; הֶכִי R. Nissim, הַמְפַתַּח 59b = Ned. 55a; כְּדִי seems to be connected with Eth. kantû, Tigrê-Bilin kändō, Galla tiki, which have the same meaning, and Barea woddet *useless, in vain*, from wod, wot, *be unwilling, hate*. In the expression כְּדִי לֵה וְאִמְרִי C. MS. Zeb. vocalizes כְּדִי. On קָא cf. WZKM., XIII., 245 sq.
48. Note 3. Notice: הָאֲנִי 'Anān in Voskhod, January, 1898, p. 17, n. 1, quoted by Harkavy; הֵכִי SM. No. xxviii (voc.); הֵכִי *ibid.* No. LXX (voc.); הֶכִי TR., II., 41; הֶהֱרִי SM. No. LI (voc.); פְּלִפְּי לְאָהָה TG., ed. Harkavy, § 413.—For לֵיא = אֵלִיהָ cf. Eg. Arab. اَلِيَّة = اَلِيَّة.
49. § 162. Add: סְגִי *enough*.
49. § 163. Add: פְּמָה *how many?* Pes. 88a; אֵהֵיכָא = אֵהֵיכָא VL. Zeb. 111b; הֵיכָא *how?* VL., Sabb. 23a.—For אֵימֵת, אֵינִי read: אֵימֵת, אֵינִי.—Notice: מִי כְּדִי for מִכְּדִי SM. No. cxiv; מֵאִי for מִי *ibid.* No. olxxvii; מִנִּי לָךְ for מִנִּי לָךְ *ibid.* No. olv (voc.).

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50. § 167. Add:  $\text{וְיִי}$  Sanh. 101*b* and  $\text{וְיִי}$  *VL.*, B. B. 58*a*, *yes*. The latter may be an apocopated  $\text{וְיִי}$  or the equivalent of Arab.  $\text{وَي}$ , Hebr.  $\text{וְיִי}$  *VL.*, Sanh. 65*b*, where we find also the synonyms  $\text{וְיִי}$  = Eth.  $\text{ḕuā}$  and  $\text{וְיִי}$  = Tigré-Bilin imm.
50. § 168. Notice:  $\text{לְיִי}$  *VL.*, Sanh. 46*b*.
51. § 174. On  $\text{אִמְטוּל}$  *cf.* Add. and Corr. to § 50, 6.
52. § 174.  $\text{בְּדִיל}$  occurs also *VL.*, Ber. 56*a*, Yalqūt Is. 437 = Ber. 17*a*, *TG.*, ed. Harkavy, § 550.—Notice:  $\text{בְּדִיל}$  *SM.* No. LXXIII,  $\text{בְּדִיל}$  *ibid.* No. xxv,  $\text{בְּדִיל}$  *ibid.* (all voc.).  $\text{וְיִי}$  and  $\text{וְיִי}$  go back to the stem  $\text{חָדַל}$ .—Add:  $\text{בְּרִי}$  *except*,  $\text{בְּמִי}$  *instead*.
52. Note 2. Delete the sentence, “and, we may add . . . . found.” Professor Nöldeke calls my attention to the use of this particle in Palmyrean. *Cf.* also Buhl, *Kanon und Text des Att.*, § 52, end.
53. § 174.  $\text{עַל}$ . Notice:  $\text{עַלִי}$  *VL.*, Ber. 36*a*.
53. § 176. On the force of  $\text{בְּמִי}$  in  $\text{בְּמִי}$  *cf.* Beaussier, *Dict. arabe-français*, s. v.  $\text{من}$ ,  $\text{ما}$ , and Falzon, *Dizion. malt.-ital.-inglese*, s. v. min.
54. § 177*b*. The form  $\text{וְיִי}$  shows that a plural termination is not to be assumed here. Notice  $\text{וְיִי}$  for  $\text{וְיִי}$  C. MS. Pes. 13*a*.
54. § 177*c*. Add: *VL.*, B. Q. 15*b*.
55. § 182. Notice:  $\text{וְיִי}$  *if*, *SM.* No. xxviii (voc.).
56. § 182.  $\text{אִלְמָא}$  hence is probably =  $\text{אִמְלָא}$  with vowel-syncope and subsequent transposition.—For  $\text{אִפּ עַל פִּי כֵן}$  and  $\text{אִפּ עַל גַּב ד}$  read:  $\text{אִתּ עַל גַּב ד}$  and  $\text{אִתּ עַל פִּי כֵן}$ .— $\text{הוּלְכֵךְ}$  is a contraction of  $\text{הוּוּלְכֵךְ}$ ; *cf.* Bacher, *JQR.*, IX., 148.—For a clearer trace of  $\text{ו}$  consecutive *cf.*  $\text{וּכְחַב . . . נִפְסַק}$  *TR.*, I., 26.—For  $\text{פְּסָבוּר}$  read:  $\text{פְּסָבוּר}$ ; *cf.* § 870.—On the postpositive particles  $\text{כִּי}$ ,  $\text{כִּי}$ ,  $\text{כִּי}$  *cf.* Grimme, *op. cit.*, p. 73.
57. § 182. For R. R. read R. H.—Add:  $\text{וְיִי}$  *VL.*, B. B. 111*a*;  $\text{וְיִי}$  *VL.*, B. M. 73*b*.—Notice:  $\text{נְמִי}$  *TF.*, Ker. 27*b*;  $\text{נְמִי}$  *TR.*, II., 20. Nöldeke connects this particle with Syriac  $\text{ܢܡܝ}$  (*MG.*, p. 485), suggesting a Persian origin. The word is a compound of the particle na and the interrogative mi, mu. The first appears in Ethiopic as *nī et, etiam*, Amh. -*nā id.*, Kafā -*na and, with,*



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Somali na *also*, Assy. lû *forsooth*; the second element is common to the Semitic and Hamitic languages. Cf. also Galla lamú *ancora* (Viterbo, *Gram. e diz. della ling. orom.*), Barea nen *also, even*, Kungara nin *also*. In the expression אִי נָמִי the sense of נָמִי seems to be *forsooth*; in the expression אִהּ נָמִי it is not clear whether אִהּ mean *also*, or have the force of the particle of in Galla.—Add: כָּל דִּבְרֵךְ (= Hebr. כָּל שֵׁפֶךְ) Ned. 49b; סוּה סוּה *finally, after all*.

57. Note 3. Notice: אֲמִפִּיּוֹן *since*, TR., II, 34.

58. § 185. Delete: “אִי O! = Arab. يَا.” The word has also here the sense of *if*; שְׁתִּיקוּ is perfect, third person for first.—On אֲשׁוּר cf. Gunzbourg, *RÉJ.*, XXVIII, 191.—For לְחַיִּי read לְחַיִּי; the word is so vocalized in the *Haggadah according to the Rite of Yemen*, ed. Greenburg, p. 1, n. 6. The Hebrew equivalent, לְחַיִּים (R. Tam., ס' הַיִּשָּׁר, ed. Rosenthal, p. 62), shows that it is the noun חַיִּי *life* + ל.—To תוֹךְ תוֹךְ cf. تَكَتَكَ *to simmer*.—Add: שְׁרִיקוּרִיק an imitation of sound produced by birds, VL., Hull. 65a; אֲלַיָּא *alas!* VL., Yômâ 69b; הַבֵּל *Oh! woe!* VL., Pes. 20b.

58. Note 3. Perles' hypothesis suggested by הַיִּלְנִי, which looks like the proper name Helene, is untenable. Dozy's *Supplément aux Dict. arabes* contains the following interesting Arabic equivalents: هُو, هيلمة, هيش, هيد, هلا, هلي.

63. § 208. The following examples are apt to shed more light on the true nature of the prefix לְ, לִי. It is used not only with the imperfect, but also with the perfect and the participle. It is even found in the form לָהּ and as a separate particle. Cf. for the latter § 763. לִיצְנִיעִיתוֹן (MM., Sabb. 140b) may be perfect or passive participle; לְמַפְרָח (AZ. 10a) is participle; perfects are: לְקַלְעִי VL., Sabb. 66b; לְמִיפְרָחָהּ VL., Ber. 28b; לְצִיפְנָהּ B. B. 74b; לְיִאפְכִיָּהּ VL., Hull. 28b, and probably לְבַצְעִינָן Alf. Pes. 116a. In Hebrew the perfect with לְ is found in TG., ed. Harkavy, § 314: הָאֱלֹהִים לְנוֹבֵךְ בְּדָתוֹ לְבוֹנֵךְ תּוֹרָתוֹ. In לאִידְבַק (§ 208, note) we have לְ with the first person imperfect; in the other examples given there and in the footnote we have לְ with the perfect. לְיַעֲיִן (§ 223) may also belong here, and would have to be vocalized לְיַעֲיִינָן. Cf. also König's excellent article, “Das l. Jaqtul

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- im Semitischen," *ZDMG.*, LI., 330 *sq.*, and Littmann, *ZA.*, XII., 207, note, and *ibid.*, XIV., 6 *sq.*
65. § 223. For קטלויי, קטלוי, אקטלויי, etc., read: קטלויי, etc., with שוא of ט.—Add to Qal: מְקַטֵּל, קַטְלָנָא.
66. § 223. Add to Pa'el: קַטְלָנָא; to Aph'el: אֶקְטֵל, אֶקְטֵל; to Ithpa'al: אֶתְקַטְלִי, אֶתְקַטְלוּ, אֶתְקַטְלֵנָא, אֶתְקַטְלוּנָא.
66. § 226. אוהרי is here more probably אוהרי, plural of אוהרא.
67. § 230. 3. A similar transposition of the vowel is found in Tigrê; *cf.* *ZA.*, XII., 209.
68. Note 1. *Cf.* סבור *SM.* No. xxv (voc.) and אמור quoted by Dalman, *Aram. Dialektproben*, p. 30, n. 8.
69. § 233. Add: אֵינְפִינָא *I shall prove*, Yalqût Sam. 148 = Sanh. 107a; *cf.* the biblical תְּבוֹאֲתָהּ and similar forms, and תְּדַחֲתֵנִי Zeb. 102b.—*דנימטין* is more probably דנימטין with pronominal suffix.—On ליביטלין *cf.* Add. and Corr. to § 208.
76. § 259. *Cf.* לממרד *SM.* No. LXXII (voc.); מידתון *VL.*, Hull. 8b; לאיכתב *JQR.*, IX., 698; מושלם *SC.*, IV., 2, § 48; צווחנא Ber. 20a.
79. Note 6. *Cf.* the spelling חזינאן in השטרות 'ס ed. Halberstamm, p. 28.
81. § 273. For the imperfect forms with ל, as ליקטיל, etc., read ליקטיל, without דגש in the first stem-consonant.
83. § 278. Notice: תִּקְיֵנִי, תִּקְיֵנִי, *VL.*, Sabb. 24b.
- 85-6. § 292. *Cf.* לקרעא, reading of Tos. in M. Q. 28b *fin.*; לקצעה Zeb. 94a; למכספיה *VL.*, Sabb. 46a.—For the forms *sub l* and *m cf.* Add. and Corr. to § 223.
- 92-3. § 321. Notice: אפחושא *VL.*, B. B. 27b (§ 23c); דכטיירי (= דאכטיירי) *VL.*, Hull. 27a; למרווח *Igg. Sertra*, ed. Neubauer, p. 23.—For the forms *sub h cf.* Add. and Corr. to § 223.
97. § 333. For איבזעאי read איבזעאי; add: איבלעאי *VL.*, Ber. 54b.
99. § 345g. For לאזדרבויי read לאזדרבויי.
101. Note 3. Add: לאיתפריי *Igg. Sertra*, ed. Neubauer, p. 25.—For אשתרשוויי read אשתרשוויי.—איתרכי belongs to § 345.
103. § 375. *Cf.* ניפיק *VL.*, Ber. 55b.

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103. § 378. Cf. אִיִּיק VL., Ber. 24b.
103. § 379. Cf. לִיִּיקוּ Hāg. 7a.
105. § 394. Cf. לִיקוּשׁ Yalqūt Lev. 529 = Zeb. 18a.
105. § 402c. Read: לְאַקְשׁוּיִי.
105. Note 4. Read: לְאַקְשׁוּיִי.
108. § 412. Notice: אֲזִילִי VL., B. M. 84b.
110. § 417. Notice: נִיהַכּוּל VL., Zeb. 55b.
112. § 424. For אוֹשׁלָה M. MS., read אֲשַׁאֲלָה, אֲשַׁאֲלָה, VL.
115. § 434. Notice: אֲזִיָּה VL., B. M. 57b.
116. § 437. Cf. לְאוֹדֶקֶן VL., B. M. 42b.
116. § 438. Cf. מְתִיבִיאַן VL., Sabb. 148b.
120. § 452. Cf. לְמִינְזָא ed. pr. Sabb. 150b.
121. § 455. Cf. עֲלִינָא VL., Yômâ 86a; קְרִיִצְיִנָן VL., B. M. 69a.
122. § 459b. For qittāle read qittūlē.
124. § 467. Cf. מִיחַמָּא VL., Taan. 21b; מִסְכֵּן B. B. 166b.
125. § 470. Cf. תִּתְרַע VL., B. B. 6a.
126. § 473. Cf. מִזְדְּקִינָן VL., Šebu. 41a.
126. § 474. אִיסַטַטַט or אִיסַטַטַיִט (*sic*) is probably connected with Amh. *ašattātā to glide out, slip*, or Eth. *šoṭaṭa*.
131. § 496. Cf. צִית VL., B. Q. 74b; תּוֹבֵי (*f.*) VL., Taan. 24a.
131. § 498. Add: מְהוֹכֵי MM., Gitt. 57b; מְדַקָּא Igg. Šertrā, ed. Neubauer, p. 8.
132. § 501. Cf. שְׂאֵפִי VL., Sabb. 66b.
132. § 506. Cf. צְדִינָא VL., B. M. 85b; הִיִּירִינָא VL., B. B. 7a; הִרִיִנָא VL., B. B. 29a.
133. § 510. Cf. לְקַהוּיָה VL., Pes. 116a, passing into לִי; לְמִשְׁיִמִּיהָ VL., B. Q. 84a.
134. § 515. Cf. אוֹקְמִי VL., B. M. 84b; הַמּוֹשִׁינְהוּ Hūll. 7b, quoted in 46b (מוֹשׁ = מוֹשָׁא).
135. § 518. Cf. אֲנִיָּהי VL., Sabb. 18b.

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135. § 519. Cf. מוֹדֵילָא ed. pr. B. M. 108a; מְנַחֵי B. Q. 62a; מְזַחֵה VL., Zeb. 62a.
136. § 522. For Soncisso read Soncino.
137. § 525. For מְהַרֵּיִל, VL., B. B. 8a has מְהַרֵּיִן, מְהַרֵּיִן.
137. § 526. Notice: אֶסְתַּעֲרִיָּא (√סיע) Igg. Šertrā, ed. Goldberg, p. 9; אִיסְתַּעֲרִיָּא (= אֶסְתַּעֲרִיָּא) *ibid.*, ed. Neubauer, p. 19.
137. § 527. Add: נִיחַיָּבִי VL., Ber. 20b; נִיפְהִידֵךְ VL., Zeb. 73b; נִיפְהִידֵךְ Rašī, *ibid.*
139. Note 2. On the infinitive ending אֲ in verbs לִי cf. Wellhausen, *Skizzen u. Vorarbeiten*, VI., 258.
141. § 535. תִּזְאָנָא is more probably a contracted form of the participle for תִּזְאָנָה.
141. § 538. Cf. תְּזַיִת VL., Ber. 30b.
141. Note 2. Cf. תִּזְנָא (voc.) Igg. Šertrā, ed. Neubauer, p. 44.
142. § 538. Notice: תְּזַיִת I rejoiced, Succā 25b.
142. § 542. Notice: תִּזְאָנָן C. MS. M. Q. 3b. All the examples given here are more probably participles.
143. § 553. Notice: לְאִיבְעִי Yalqûṭ Numb. 786 = Sanh. 106a. Delete לְעִרוּבִי.
145. § 562d. Notice: שְׂדִיִּתִין VL., Taan. 25a; בְּעִיתִי Igg. Šertrā, ed. Neubauer, p. 26.
146. § 567. Cf. לְמִיָּסָם (for לְסִמּוּיָי) Igg. Šertrā, ed. Neubauer, p. 21, passing into ע"ע.
146. Note 2. Add: אַתְּפִיָּס = פִּיָּס Ber. 28a, אַתְּפִיָּס = פִּיָּס.
149. § 575. Add: לְאַבּוּרִיָּי ed. pr. AZ. 50b.
151. § 582e. Notice: לְאִישְׁתּוֹרִיָּי ed. pr. Šebu. 8b.
152. § 585. Notice: אִינְבִּאִי they prophesied, VL., Meg. 14a.
152. § 588. Add: אִישְׁתּוֹעִיָּי VL., Ber. 46b; לְאִיבְרוּיָי Yalq. Lev. 644 = Men. 62a.
154. § 595. Cf. תְּזַיִן Igg. Šertrā, ed. Neubauer, p. 7.
155. § 601. Notice: אַתְּיָיִת thou didst come, VL., Ber. 28b.
156. § 602. Notice: אִיִּתִי I shall come, Yalqûṭ Is. 419 = Sanh. 96b.

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156. § 603. Notice: אִתִּי VL., B. B. 151b, Yalqût Is. 419? = Sanh. 96b.
157. § 611. Notice: אִתִּי VL.; Pes. 30a; אִיִּתִּיאַי VL., Ber. 31b.
158. § 615. Notice: אִיסְתַּפִּיאַ (p. 225, n. 4).
161. § 625. Notice: אִיִּזְרַע, אִיִּתְרַעַי and אִיִּתְרַעַי, *Igg. Šertrâ*, ed. Neubauer, p. 4; אִיִּתְרַבִּיתַי Yalqût Jud. 50 = Pes. 87b.
161. § 626. Notice: לְשִׁיזְבִּיאַ TG., ed. Wilna, 1885, § 45; לְשִׁיזְבִּיָּה SM. No. xov.
169. Note 1. From the periphrasis found in Yalqût Is. 416 it is evident that Rašī's explanation of תְּמַהִיתוֹ is correct. We have here a secondary stem of the biblical Hebr. מְדַמֵּה, Arab. مَهَّ, and should vocalize תְּמַהִיתוֹ, partic. act. used as imperative.
170. Note 3. Notice: מִשְׁפַּנְתֵּיפֹן *he pawned them*, HG., ed. pr., 101d.
171. Note 2. Notice: יְהַבְתוֹן ŠC., IV., § 14.
173. § 677. Notice: עֵילִיָּה SM. No. xov.—עֵיִלְיָה! *ibid.* No. cxiv (voc.).
177. Note 4. For שְׁקִילָה read שְׁקִילָה.
188. §§ 776–9. Notice: לְשִׁוִּיתַנַּא *Igg. Šertrâ*, ed. Neubauer, p. 46.
192. Note 1. For قشِر it is better to compare قصل (Dozy), Eth. q<sup>u</sup>asla *be wounded*, Amh. quisil *scar, wound*.
196. Note 2. To גִּוּדָא cf. Qamamil gudi *skin, hide*, which Reinisch connects with جلد, بِلْدَا (*Barea Sprache*, p. 124).—For مَطَا read مَطَا; cf. Hausa taiki *large bag made of skin*.
203. § 842d. Cf. also Hebr. כָּמִיר = Assy. kāmīru; evidently a shortening of an original כָּמִיר.
204. § 846. On the form קְטוּלָא see now J. F. Weissenbach, *Die arabishe Nominalform Fā'ûl*, München, 1899.
220. Note 7. It is more likely that the stem of עִבְרָא is كَبَّرَ *be big, stout*, and the ع a prefix. The same prefix is found in עִקְרָבָא *skorpion*, Galla karcabbò, Hausa kunama, from a stem \*קָרַב *to pinch*; cf. Galla karabà *small pincers*, and עִפְבִּישׁ = עִכְשׁוּב = עִנְבִּיתָא, Nuba korābē, *spider*, √\*כָּרַב = \*כָּרַב = \*כָּבַשׁ = \*כָּשַׁב *to plait, twist, spin*, hence Hebr. כְּבִירָה *sieve* and כְּבִיר, Galla girbi, *thread*, and the verbs כָּמַשׁ, כָּבַשׁ, *to twist*,

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*curl, crumple, press, fade*, in the various Semitic languages. On the interchange of ך and sibilant cf. p. 193, n. 9, and Hebr. יִבְּשֵׁת = Arab. دبر. Also Syriac ܕܒܪܐ (= Hausa koki *female spider*), like German "Spinne," goes back to a verb *to spin*; cf. Hoffmann, *ZA.*, IX., 331, n. 1.

217. § 956. To כּוֹרְדִילָא cf. Nuba koros *shepherd*.

226. § 988. אַמְרִכְלָא is more probably Twárig *amenokal prince*.

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## LIST OF VERB-STEMS.<sup>1</sup>

### A. TRICONSONANTAL.

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| <p>287 (occur only in) Qal.<br/>           116 Pa''ēl.<br/>           56 Aph'ēl.<br/>           31 Itp<sup>o</sup>'ēl.<br/>           31 Itpa''al.<br/>             2 Šaph'ēl.<br/>             1 Itpō'ēl.<br/>           72 Qal, Pa''ēl.<br/>           62 Qal, Aph'ēl.<br/>           57 Pa''ēl, Itpa''al.<br/>           67 Qal, Itp<sup>o</sup>'ēl.<br/>             8 Aph'ēl, Itp<sup>o</sup>'ēl.<br/>             9 Pa''ēl, Aph'ēl.<br/>             7 Aph'ēl, Itpa''al.<br/>           11 Qal, Itpa''al.<br/>             1 Haph'ēl, Ithaph'al.<br/>             2 Qal, Pai'ēl.<br/>             1 Qal, Pō'ēl.<br/>             2 Pa''ēl, Itp<sup>o</sup>'ēl.<br/>             2 Aph'ēl, Ittaph'al.<br/>           57 Qal, Aph'ēl, Itp<sup>o</sup>'ēl.<br/>           21 Qal, Aph'ēl, Itpa''al.<br/>           25 Qal, Pa''ēl, Aph'ēl.<br/>           19 Qal, Pa''ēl, Itp<sup>o</sup>'ēl.<br/>             2 Qal, Aph'ēl, Itpa''al.<br/>             1 Pa''ēl, Itpa''al, Istaph'al.</p> | <p>1 Qal, Pa''ēl, Pō'ēl.<br/>           2 Qal, Aph'ēl, Ittaph'al.<br/>           1 Qal, Šaph'ēl, Istaph'al.<br/>           1 Pa''ēl, Aph'ēl, Ittaph'al.<br/>           1 Pa''ēl, Pō'ēl, Itp<sup>o</sup>'ēl.<br/>           1 Pa''ēl, Šaph'ēl, Itpa''al.<br/>           2 Pa''ēl, Itp<sup>o</sup>'ēl, Itpa''al.<br/>           7 Pa''ēl, Aph'ēl, Itpa''al.<br/>           2 Pa''ēl, Aph'ēl, Itp<sup>o</sup>'ēl.<br/>           8 Qal, Pa''ēl, Itp<sup>o</sup>'ēl, Itpa''al.<br/>           14 Qal, Pa''ēl, Aph'ēl, Itp<sup>o</sup>'ēl.<br/>             1 Qal, Aph'ēl, Itp<sup>o</sup>'ēl, Itpa''al.<br/>           10 Qal, Pa''ēl, Aph'ēl, Itpa''al.<br/>             1 Qal, Pa''ēl, Itp<sup>o</sup>'ēl, Ittaph'al.<br/>             2 Qal, Aph'ēl, Itp<sup>o</sup>'ēl, Ittaph'al.<br/>             1 Qal, Šaph'ēl, Itp<sup>o</sup>'ēl, Istaph'al.<br/>             1 Qal, Pō'ēl, Aph'ēl, Itp<sup>o</sup>'ēl.<br/>             1 Qal, Aph'ēl, Itpa''al, Ittaph'al.<br/>             2 Qal, Aph'ēl, Haph'ēl, Ithaph'al.<br/>             2 Qal, Pa''ēl, Aph'ēl, Itp<sup>o</sup>'ēl, Itpa''al.<br/>             1 Qal, Pa''ēl, Aph'ēl, Itpa''al, Ittaph'al.<br/>             1 Qal, Pō'ēl, Pai'ēl, Aph'ēl, Itpa''al.</p> |
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### B. PLURICONSONANTALS.

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| <p>1 Saph'ēl.<br/>           4 Taph'ēl.<br/>           1 Naph'ēl.<br/>           3 Par'ēl.<br/>           1 Paš'ēl.<br/>           1 Pa'pēl.</p> | <p>1 Pa'lēl.<br/>           19 Palpēl.<br/>           3 Itpalpal.<br/>           2 Parpēl.<br/>           5 (denom. and foreign) active.<br/>           1 (denom. and foreign) passive.</p> |
|--|---|

<sup>1</sup> *cf.* § 188.

3 Par'ēl, Itpar'al.

1 Pan'ēl, Itpan'al.

1 Pa'tēl, Itpa'tal.

2 Pa'lēl, Itpa'lal.

5 Palpēl, Itpalpal. [passive.

4 (denom. and foreign) active and

SUMMARY.—Of 1013 triconsonantal verbs, 524 occur only in one form; 301, in two; 143, in three; 41, in four; 4, in five.—675 stems occur in Qal; 352, in Pa''ēl.; 296, in Aph'ēl; 268, in Itp<sup>o</sup>'ēl; 164, in Itpa''al; 5, in Pō'ēl; 3, in Pai'ēl; 3, in Haph'ēl; 5, in Šaph'ēl; 1, in Itpō'al; 10, in Ittaph'al; 3, in Ithaph'al; 2, in Ištaph'al; 1, in Istaph'al.

Of 58 pluriconsonantal verbs, 38 occur only in the active; 4, only in the passive; 16, in both.



## INDEX COMPENDIORUM.

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| <p><b>AEV.</b> <i>The Assyrian E-Vowel.</i></p> <p><b>AJP.</b> <i>American Journal of Philology.</i></p> <p><b>AJSL.</b> <i>American Journal of Semitic Languages and Literatures.</i></p> <p><b>'Ar.</b> 'Arākhin.</p> <p><b>A. Z.</b> 'Abōdā Zarā.</p> <p><b>BA.</b> <i>Beiträge zur Assyriologie und vergleichenden semitischen Sprachwissenschaft.</i></p> <p><b>B. B.</b> Baba Bātrā.</p> <p><b>Bekh.</b> Bekhōrōt.</p> <p><b>Ber.</b> Berākhōt.</p> <p><b>B. M.</b> Baba Meçī'a.</p> <p><b>B. Q.</b> Baba Qammā.</p> <p><b>DLZ.</b> <i>Deutsche Literaturzeitung.</i></p> <p><b>'Er.</b> 'Ertābin.</p> <p><b>ES.</b> <i>Etymologische Studien.</i></p> <p><b>E. Y.</b> 'Ēn Ya'aqōb.</p> <p><b>Gitt.</b> Gittin.</p> <p><b>GJPA.</b> <i>Grammatik des jüdisch-palästinischen Aramäisch.</i></p> <p><b>HG.</b> <i>Halākhōt Gedōlōt; Hebräische Grammatik.</i></p> <p><b>Hal. Pes.</b> Halākhōt Pestūqōt.</p> <p><b>Ḥag.</b> Ḥagigā.</p> <p><b>Ḥull.</b> Ḥullin.</p> <p><b>JQR.</b> <i>Jewish Quarterly Review.</i></p> <p><b>Ker.</b> Keritōt.</p> <p><b>Keth.</b> Ketūbōt.</p> <p><b>Mak.</b> Makkōt.</p> <p><b>Meg.</b> Megillā.</p> <p><b>Men.</b> Menāḥōt.</p> <p><b>MG.</b> <i>Mandäische Grammatik.</i></p> <p><b>MM.</b> <i>Menōrat ha-mā'ōr.</i></p> <p><b>M. Q.</b> Mō'ēd Qāṭān.</p> <p><b>MV.</b> <i>Maḥzōr Vitry.</i></p> <p><b>MWGGJ.</b> <i>Monatsschrift für die Wissenschaft und Geschichte des Judenthums.</i></p> | <p><b>MWJ.</b> <i>Magazin für die Wissenschaft des Judenthums.</i></p> <p><b>Nāz.</b> Nāzīr.</p> <p><b>NB.</b> <i>Nominalbildung in den semitischen Sprachen.</i></p> <p><b>Ned.</b> Nedārīm.</p> <p><b>NSG.</b> <i>Neu-syrische Grammatik.</i></p> <p><b>PEF.</b> <i>Palestine Exploration Fund.</i></p> <p><b>Pes.</b> Pesāḥīm.</p> <p><b>PSBA.</b> <i>Proceedings of the Society of Biblical Archaeology.</i></p> <p><b>Qidd.</b> Qiddūšin.</p> <p><b>REJ.</b> <i>Revue des Études juives.</i></p> <p><b>R. H.</b> Rōš ha-šānā.</p> <p><b>Sabb.</b> Sabbāt.</p> <p><b>Sanh.</b> Sanhedrīn.</p> <p><b>SFG.</b> <i>Sumerische Familiengesetze.</i></p> <p><b>SG.</b> <i>Syrische Grammatik.</i></p> <p><b>SM.</b> <i>Sippūrē Ma'asiyyōt, ed. Gaster.</i></p> <p><b>Taan.</b> Ta'anīt.</p> <p><b>Tām.</b> Tāmīd.</p> <p><b>TB.</b> <i>Talmūd Babil.</i></p> <p><b>Tem.</b> Temūrā.</p> <p><b>TG.</b> <i>Tešūbōt ha-ge'ōnīm.</i></p> <p><b>TM.</b> <i>Des Samaritaners Marqah Erzählung über den Tod Moses'.</i></p> <p><b>TR.</b> <i>Tōrātān šel Rišōnīm.</i></p> <p><b>TWb.</b> <i>Targumisches Wörterbuch.</i></p> <p><b>VL.</b> <i>Variae lectiones.</i></p> <p><b>Wb.</b> Wörterbuch.</p> <p><b>WBH.</b> <i>Wateh ben Hazael.</i></p> <p><b>WZKM.</b> <i>Wiener Zeitschrift für die Kunde des Morgenlandes.</i></p> <p><b>Yeb.</b> Yebāmōt.</p> <p><b>ZA.</b> <i>Zeitschrift für Assyriologie.</i></p> <p><b>ZDMG.</b> <i>Zeitschrift der deutschen morgenländischen Gesellschaft.</i></p> <p><b>ZATW.</b> <i>Zeitschrift für die alttestamentliche Wissenschaft.</i></p> <p><b>Zeb.</b> Zebāḥīm.</p> |
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