



Alger F. Johns

**A Short Grammar
of Biblical Aramaic**

A SHORT GRAMMAR OF BIBLICAL ARAMAIC

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VOLUME I

A SHORT GRAMMAR
OF
BIBLICAL ARAMAIC

by
Alger F. Johns



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PREFACE

The purpose of this grammar is to cover adequately, yet as concisely as possible, the essential elements of Biblical Aramaic. The goal has been to meet the needs of the typical theological seminary student. To reach this goal the grammar is concentrated on Biblical Aramaic, only touching lightly the vast areas of other Aramaic languages and dialects.

For many years several excellent and comprehensive grammars of Biblical Aramaic written in the German language have been in existence. However, their full value has not been readily accessible to those seminary students who are more facile in the classical languages than in the modern languages. For the last few years, in connection with his teaching program, the author has been preparing this grammar in the English language to help meet the needs of such students. The recent appearance of a good Aramaic grammar written in the English language has not been a deterrent to the completion of the project, for the two works are quite different in approach. While there is very little that can be presented in a work of this kind that is really new, yet the methodology of approach can vary greatly in different grammars.

It is almost an invariable rule that seminary students learn Hebrew before they begin a study of Biblical Aramaic. This grammar was written on the basis of that assumption, and frequent comparisons are drawn between the two languages. Whenever some grammatical term or usage common to both languages is usually covered thoroughly in a study of Hebrew grammar, only a short resume or explanation is given in this grammar for the sake of brevity.

In addition, however, the general framework of comparative Semitic studies has been utilized where it could aid in the understanding of Biblical Aramaic. In this connection, the author freely acknowledges his indebtedness, first, to William Foxwell Albright, his esteemed professor in Semitic studies in general, and secondly, to Professor Joseph Fitzmyer, S.J.; his teacher of Biblical Aramaic. The basic structure of this grammar is that of the "Baltimore school." However, the methodology of approach has been simplified to better fulfill the purpose of meeting the needs of the seminary classroom.

The textual basis of this grammar is Kittel's *Biblia Hebraica*, the eighth edition (based on the third edition). The vocabulary is progressively built up by the use of simple exercises. As soon as possible, the student is introduced to actual Biblical passages in the exercises, modified to some extent by the

vocabulary available at that stage of study. The examples illustrating the grammar have been chosen with special care to fall within the scope of the student's progressive understanding. Attention is focused on those forms which actually occur in Biblical Aramaic, although the author suspects the possibility (difficult to prove) that the earliest Masoretes or pre-Masoretic scribes were not quite as careful with the Aramaic portions of the Bible as with the Hebrew portions. How could the books written partially in Aramaic occupy quite as high a spot in the canon as others written entirely in the "sacred" language, Hebrew?

December, 1962.

The first limited printing of this grammar was exhausted much more quickly than anticipated. It seemed advisable to issue the second printing in regular book form with cloth covers rather than to use once again an electro-photo-static process for printing and cardboard covers for binding. Special thanks are due to the administration and board of Andrews University for their willingness to underwrite the additional outlay that this second printing entails. It is an honor to be the first in a series entitled *Andrews University Monographs*.

The second printing has presented an opportunity for correcting the misprints present in the original work as well as for making a few minor changes to clarify the text. In this connection the author wishes to express his deepest appreciation to his colleagues Dr. Siegfried H. Horn and Dr. Leona G. Running for their helpful suggestions and painstaking care in reading the proofs. It is our sincere hope that these improvements will help this grammar to fulfill more adequately its original purpose.

December, 1965.

The demand for the first edition of this grammar was greater than either the author or the Andrews University Publications Committee anticipated and so the supply has been exhausted several years before we expected. However, this second edition has given opportunity for numerous minor corrections and a few major ones to be made. A continuing demand at the present level can be met by the second edition for many years to come.

November, 1971

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INTRODUCTION TO BIBLICAL ARAMAIC

1. *Biblical Occurrences:* In the Old Testament, Biblical Aramaic is found in five passages: Gen. 31:47; Jer. 10:11; Ezra 4:8 to 6:18; Ezra 7:12–26; and Dan. 2:4b to 7:28.

2. *The Name:* The name of the language “Aramaic,” is derived from the Hebrew word אַרְמִיָּה (Ezra 4:7 and Dan. 2:4a). It was, of course, originally spoken by various Aramaean tribes for centuries before the time of the oldest inscriptions in “Old Aramaic” (which date to about the 10th century B.C.). As the Aramaeans moved into Assyria and Babylonia, their language gradually superseded Accadian as the lingua franca of the region, eventually becoming the official language of the Persian Empire. In this period it is spoken of as *Reichsaramäisch* or “Imperial Aramaic.” The Elephantine papyri, for example, are in *Reichsaramäisch*. Biblical Aramaic (hereafter abbreviated BA) is often also so classified, for the Achaemenid documents of Ezra are in *Reichsaramäisch*, and the language of the book of Daniel is closely related to it.

Grammarians of the previous century called BA “Chaldee” or “Chaldaean.” One reason for this is probably that excavations in Babylonia in that century focused attention on the Chaldaean (Neo-Babylonian) empire, and since the setting of the book of Daniel is at the height of that empire, it would be natural to use the name “Chaldee” or “Chaldaean” for the non-Hebrew language of the book [cf. Dan. 1:4 and 2:26 in the LXX]. However, this designation is no longer used, but only the name “Aramaic,” for after all, the language originated with the Aramaeans rather than with the Chaldaeans.

3. *Distribution of Semitic Languages:*

I Northwest Semitic

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

II Northeast Semitic

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

III Southwest Semitic

- (A) Hejaz
- (B) Nejd
- (C) Qays
- (D) Yemen

[Of these, (A) prevailed as classical (North) Arabic, based on the writings of Mohammed. Modern Arabic has innumerable spoken dialects.]

IV Southeast Semitic

- (A) South Arabic
 - (1) Qataban (Qatabanian)
 - (2) Saba' (Sabaeen)
 - (3) Ma'in (Minaean)
 - (4) Hadramaut
 - [Modern]
 - (5) Maḥrī
 - (6) Soqotrī (Soqotrian)
 - (7) Šəḥaurī, etc.
- (B) Ethiopic [classical-Ge'ez]
 - (1) Tigrê
 - (2) Tigriña
 - (3) Amharic (official)
 - (4) Guragê
 - (5) Hararī, etc.

4. *Classification of Aramaic Languages and Dialects:*

Ancient Aramaic includes "Old Aramaic," *Reichsaramäisch*, and BA. The latter two are classified by most authorities under "West Aramaic." However, it is best not to make an east-west division at this early time.

Later Aramaic is usually classified as follows:

I West Aramaic

- (A) Palestinian Jewish
 - (1) Targumic
 - (2) Jerusalem Talmudic
- (B) Palestinian Christian
- (C) Samaritan (Aramaic)
- (D) Palmyrene
- (E) Nabataean

II East Aramaic

- (A) North
 - (1) Syriac
 - (a) East Syriac (Nestorian)
 - (b) West Syriac (Jacobite)
 - [Modern]
 - (c) Tōrânî
 - (d) Fellîḥî
 - (2) [Some authorities place BA here]
- (B) South
 - (1) Talmudic (Babylonian Talmud)

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

5. *The Alphabet*: The alphabet of BA, like that of Biblical Hebrew (hereafter abbreviated BH), is composed of 22 consonants. The names of the letters are the same as in Hebrew. The Masoretes employed the same vowels for the BA portions of the OT as for the BH portions. Consequently, BA and BH have the same fundamental rules of pronunciation, with but minor exceptions. The commonly used vowel system for the Masoretic text is the Tiberian vocalization. This is carried out in BA as well as BH. An alternate system is known as Babylonian vocalization. There are only a few examples of this, but they do include BA as well as BH. Not in BA, but in existence for BH are also a few examples of Palestinian vocalization and Yemenite vocalization.

6. *The Script*: The script employed for BA is the same as that used for BH. Actually, this script is of Aramaic origin, for the so-called "square" letters employed in the Hebrew scriptures were developed from the Old Aramaic and not the Old Hebrew script. This script was taken over from Aramaic, and already by the beginning of the Christian era was in common use for copying the Scriptures, just as it had long since been employed as the usual script for ordinary correspondence or other writing. Like Hebrew, BA uses a final form of the following letters כּוּמַצּ making them appear as ךּוּמַצּ at the end of words.

7. *The Tone*: The tone or accent in BA generally follows the rules of accentuation of BH. For purposes of simplification, the accent will not usually be marked in the vocabulary. The MT has the same accent markings in the BA portions as in the BH portions.

8. *The Vocabulary*: It will be recognized at once that with such a limited body of literature, BA has a comparatively small vocabulary. As in most grammars of BH, the third person masculine singular of the perfect of the simplest form of the verb will be used for the vocabulary form of verbs, except in those cases where one of the root letters would thus be eliminated. In such cases, and also for all verbs of the derived conjugations, the three root letters alone will be given, without any vowels. The number in parentheses following

the nouns or adjectives represents the noun class (which will be discussed in a subsequent lesson). In a few instances it is impossible to determine with certainty the original form of the absolute state of certain nouns, so the vowels in question have been omitted in the vocabularies (e.g. **עֲלֻךָ**, **הַמִּזְבֵּחַ**, etc.).

Those who have learned BH will find many words in BA identical to common BH words, besides a host of others with but minor differences. The following vocabulary is a representative (but by no means complete) list of common words which are identical to BH in the singular absolute form, and are either identical or virtually identical in their meanings. However, they are by no means identical to BH in the plural, nor necessarily so in the construct form.

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

LESSON I
PHONOLOGY OF BIBLICAL ARAMAIC

1. *The Development of Proto-Semitic Consonants:* Although the consonants of BA and BH developed generally along the same lines from their common Proto-Semitic origin, yet in a few of the consonants there occurred important divergencies. This development can best be understood by comparing specific consonants in several of the principal Semitic languages. [Note that a consonant is “velarized” or “glottalized” when there is a glottal catch at the same time the consonant is pronounced. Thus t, d, z, ṭ (or ṭ [“thorn”] or ṭ), ḏ (or ḏ), and s when so pronounced become ṭ , ḏ , z , ṭ (or ṭ or ṭ), ḏ (or ḏ) and ṣ .] This development, as generally held by grammarians, is from Proto-Semitic to Ugaritic, Hebrew, Aramaic, Accadian, Arabic, and Ethiopic as follows:

	PS	Ug.	Heb.	Aram.	Acc.	Arab.	Eth.
z ₁	ḏ, ḏ	d	ז	ד	z	ذ	z
z ₂	z	z	ז	ז	z	ز	z
t	t	t	ת	ת	t	ت	t
ṣ ₁	ṣ, ṣ	t	ש	ת	ṣ	ث	s
ṣ ₂	ṣ	ṣ	ש	ש	ṣ	ش	ṣ
ṣ ₃	ṣ	ṣ	ש	ש	ṣ	س	s
s	s	s	ס	ס	s	س	s
ṣ ₁	ṣ, ṣ	z, ḏ	ז	ט	ṣ	ظ	ṣ
ṣ ₂	ṣ	ṣ	ז	ז	ṣ	ص	ṣ
ṣ ₃	ṣ, ḏ	ṣ	ז	ע, ק	ṣ	ض	ḏ

In BA ס and ש were often used interchangeably, and both became s in Syriac.

The use of specific examples in comparison of BH and BA cognates may best illustrate these developments. For “zayin one” BH has זָהָב while BA has זָהָב. For “zayin two” BH has זָרַע and BA has זָרַע.

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

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

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

2. Selected Phonetic Rules for Vowels: In the treatment of vowels BA and BH developed along somewhat divergent lines, although there are also some similarities. The first three of the following rules represent especially important differences between BA and BH.

- A — Short vowels in a pretonic open syllable become shewa, and are not lengthened as they often are in BH: *kataba > **כָּתַבָּ**. (BH **קָטַל**, **שָׁנָה**, etc. BA **קָטַל**, **שָׁנָה**, etc.)
- B — Short *a* in closed, accented final syllables remains short and is not lengthened as it often is in BH: *kataba > **כָּתַבַּ**. (BH **מִשְׁכָּב**, etc. BA **מִשְׁכַּב**, etc.)
- C — The early Hebrew shift of *ā* to *ō* under the accent or tone does not occur in BA. (BH **טוֹב**, **אָנוּשׁ**, etc. BA **טַב**, **אָנוּשׁ**, etc.)
- D — The diphthong *aw* always becomes *ō* in BA.
- E — Short *a* in a closed, unaccented syllable is retained next to a laryngeal. Otherwise it frequently becomes *i*.
- F — Short *i* in a closed, unaccented syllable becomes seghol before a laryngeal, unless a doubled consonant follows. Otherwise it is usually retained.
- G — Short *u* in a closed, unaccented syllable is either retained or becomes *gameš ḥaṭuph*.
- H — Short *i* in a closed, accented syllable is either retained or becomes *šere* (this latter *šere* is changed to seghol before a maqqeph).
- I — Short *u* in a closed, accented syllable becomes *holem* in nouns.
- J — All short vowels become pathaḥ before final *resh*, *ḥeth*, and ‘ayin.
- K — A pathaḥ furtive is inserted between a heterogeneous long vowel and final *ḥeth* or ‘ayin.
- L — If two unaccented, open, short vowels precede the tone or accent, the pretonic vowel is completely syncopated (becoming silent shewa).
- M — After a laryngeal, a reduced vowel is always a *ḥaṭeph* (usually a *ḥaṭeph pathaḥ*).
- N — After the laryngeals *he*, *ḥeth*, and ‘ayin at the end of an unaccented,

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

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

3. *Selected Phonetic Rules for Consonants:*

- 1 — The בגדכפת letters become spirants after a vowel. This aspirantization is retained even when the vowel which caused it is dropped.
- 2 — A א is often assimilated to a following consonant (even a laryngeal).
- 3 — Conversely, the doubling of a consonant is sometimes resolved by a א followed by the consonant in question.
- 4 — Final doubled consonants are simplified to single consonants.
- 5 — Final א quiesces, with the compensative lengthening of the preceding vowel: $\text{א} > \text{א}$ and $\text{א} > \text{א}$ [also written א for א and א for א].
- 6 — Initial א becomes א .
- 7 — Doubled consonants before a shewa are simplified and the shewa is eliminated. However, if the doubled consonant occurs before a full vowel in other forms of the word, then the doubling is usually retained before the shewa also (by paradigmatic analogy).
- 8 — Laryngeals and resh are not doubled in BA. In compensation the preceding vowel may be lengthened as follows:
 - a. always before aleph and resh.
 - b. often before 'ayin.
 - c. once in BA before he.
 - d. never before ḥeth (doubling is implicit).

In subsequent lessons references to these phonetic rules in Lesson I will be abbreviated as follows: references to the rules for vowels, (I A), (I C), (I Q), etc.; references to the rules for consonants (I 2), (I 7), etc.

4. *Vocabulary:*

אָנֶשׁ — man, mankind (4)	לִשָּׁן — tongue; language (4)
אֶע — wood, beam (4)	מִשְׁכָּב — bed (3)
אֶצְבֵּעַ — digit; toe; finger (2; pl.8)	נְבִיא — prophet (10)
אָרֶע — earth (1)	נְהַר — river (2)
אָת — sign; miracle (4)	נָתַן — to give
דְּהַב — gold (2)	עֵלָם — eternity, remote time (3)
דָּר — generation; lifetime (4)	עָשָׂר — ten
דָּחָא — grass (1)	קָטַל — to kill
הֵיכַל — palace; temple (3)	קוֹל — voice; sound (4)
זֶרַע — seed; > descendants (1)	שָׁנָה — year (8; pl. 4)
טוֹב — good (4)	תּוֹב — to return
טַפֵּר — (finger) nail; claw (2)	תּוֹר — ox, bull (4)
יָתַב — to sit; dwell	תְּלַת — three
כֹּהֵן — priest (3)	תַּמָּה — there
כֶּסֶף — silver (1)	תְּקֵל — shekel (1)

5. *Exercises:* Write out the corresponding BH cognates of the words found in the vocabulary. Point out the divergencies in the development of the consonants wherever this has occurred.

Also for each word in the vocabulary list the letter or number of the phonetic rule or rules as given above which apply to that word.

LESSON II

NOUNS AND ADJECTIVES

1. *Gender*: In BA nouns and adjectives have two genders, masculine and feminine. There is actually no formal distinction between nouns and adjectives in BA. However, the *qattil* and *q²til* types are generally used for adjectives. Masculine nouns have no particular ending, but feminine nouns generally end in הַ־יְ, or י. As in BH, some feminine nouns have masculine form, lacking a specific feminine ending, e.g., יַד “hand,” עֵינַי “eye.” From these examples it will be noted that in BA, as in BH, parts of the body which come in pairs are feminine.

2. *Number*: Three numbers occur in BA: singular, dual, and plural. The dual ending is somewhat similar to that of BH, being תַּ־ (sometimes contracted to תַּ־). Occurrences of the dual are rare in BA, and like BH, are almost entirely confined to natural pairs.

3. *State*: In BA there are three states of the noun: absolute, construct, and emphatic. The first two function like their BH counterparts and need little discussion. The emphatic state always denotes determination in BA. It corresponds to the BH noun (in the absolute state) with the definite article. Some grammarians prefer to state the matter in another way, namely, that whereas the BH article is prepositive, the BA definite article is postpositive: e.g. “the king”: BH הַמֶּלֶךְ, BA מֶלֶךְא.

Nouns and adjectives are declined as follows:

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

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

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

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

Because the emphatic state is determinate or definite it is used to indicate the vocative: מֶלֶךְ אֱלֹהִים may be “O king” as well as “the king” (e.g. Dan. 2:29, 31, etc.).

4. *Adjectival Modification*: In BA, as in BH, the adjective follows as closely as possible the noun it modifies. It also agrees with the noun in number and gender [actual grammatical gender and not form] and in state of determination.

However, the predicate adjective is always in the absolute state. This is true whether it is used with some form of the verb “to be” or whether it occurs without the verb “to be.” Thus the predicate adjective will agree with the noun it modifies in number and gender, but *not necessarily* in state of determination. Also, a predicate adjective may occur either before or after the noun it modifies.

5. *The Construct Chain*: This is a combination of nouns peculiar to Semitic, in which the first noun (*nomen regens*) is put in the construct state and the second (*nomen rectum*) is found in BA either in the absolute or in the emphatic state. The state of the *nomen rectum* indicates the determination or indetermination of the whole construct chain. A construct chain may be more than two nouns (three, or even more), but all except the last must be in the construct state. The determination or indetermination of the last noun (*nomen rectum*) governs *all* the nouns of the construct chain, no matter how long the construct chain might be. There are three constructions in which a construct chain is definite or determinate: (1) when the *nomen rectum* is in the emphatic state, (2) when the *nomen rectum* is made determinate by a pronominal suffix, or (3) when the *nomen rectum* is a proper name. Thus מֶלֶךְ-פָּרְסָא “the king of Persia” (Ezra 4:24); מֶלֶךְ מְלָכִיָּא “the king of the kings” (Ezra 7:12) [usually rendered by the English idiom, “king of kings”]; בַּיִת מְלָכָא “the house of the king” (Ezra 6:4); חַיַּית בָּרְא “the animal(s) [collective] of the field” (Dan. 2:38; 4:9, etc.).

6. *Uses of ל*: When the last element of a genitive construction is determinate in one of the three ways discussed above (emphatic state; with pronominal suffix; a proper name), the first element can only remain indeterminate by employing a circumlocution. In BA, as in BH, the preposition ל is used for this purpose: מְלָךְ לְמֶלֶךְ אֱלֹהִים “a great king of Israel” (Ezra 5:11).

It is extremely important to note that BA uses the preposition ל to indicate the *direct* object, in addition to retaining the common uses for ל (also found in BH) to express the indirect object, the ethical dative, purpose, and direction. The student of BA must determine syntactically by the context whether ל is expressing a direct object or an indirect object.

7. *The Direct Object and יָת*. In BA the direct object is often expressed by the noun (or pronoun) alone, as well as being indicated by the use of the preposition ל (see sec. 6, above). In this connection, the one occurrence of the particle יָת used as the sign of the direct object should be mentioned (cf. the usage of BH אַת). In this one passage (Daniel 3:12), יָת is attached directly to the third person masculine plural pronominal suffix הוּן – (see III, sec. 3).

8. Vocabulary:

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

9. Exercises: Translate the following:

סַפְרֵיָא קַדִּישִׁין (2)	מְלַאכֵין קַדִּישִׁין (1)
יָדַע גִּבּוֹרָא שְׂמֵהָת חַיָּוָהָ (4)	רֹאשׁ צֶלֶמָא דְהַב (3)
עָבַד אֱלֹהִים לְאַרְעָא (6)	בַּעַל חַכִּימֵיָא אַב מְלַכְתָּא (5)
כִּמָּה נָפַל אַבְנָא עַל נְחֹשֶׁת (8)	יָדָא בָּשָׂר וּלְבָב אֱוָשָׁא פְּרֹזֶלֶת (7)
תּוֹרִין מֵאֲמָתַין (11)	יָכַל וּגְבִיָּהָ בְּלֵילֵיָא (9)
לָמָּה הוּא בְּבִרָא תַּחֲתַיִם עֵשֶׂבָא (13)	בָּנָה מְלַכָּא לְבֵית לְצַפְרֵיָא (12)

LESSON III

INDEPENDENT PERSONAL PRONOUNS AND SUFFIXES ON NOUNS

1. *Independent Personal Pronouns*: In BA some of the independent personal pronouns occur infrequently, or not at all, and the others may occur in variant forms. Those which do occur in BA are as follows:

Singular		Person	Plural	
אָנִי	I	1	אֲנֵנוּ	we
אַתָּה	you (masc.) [Kethib]	2	אַתֶּם	you (masc.)
אַתָּ	you (masc.) [Qere]			
הוא	he	3	הֵמוֹ, הֵמוֹן, אֲנֵהֶם	they (masc.)
היא	she	3	אֲנֵיהֶן	they (fem.)

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

In BA, as in BH, there are instances where the Masoretic tradition has modified that which was actually “written” (בְּכֵתִיב) in the consonantal text so that it was to be pronounced or “read” (קָרָא) with a different vocalization. Note that one important grammatical case of Kethib-Qere occurs in the second person masculine singular of the independent personal pronouns.

2. *Uses of the Independent Personal Pronouns*:

- (A) The independent personal pronoun can be used as the subject of a verb or sentence יָדַע אָנִי “I know [participle]” (Dan. 2:8) and also עֲדָנָא אַתֶּם וְבִגְדֵי זָבָן “you are buying [part.] the time” (idiomatic for “you are trying to gain time”).
- (B) The third person of the independent pronoun can function as a copula, either for nouns or for other personal pronouns: אֱלֹהֵיכֶם הוּא אֱלֹהֵי אֱלֹהִים “your God is a God of gods” (Dan. 2:47); אַתְּמָה הִיא רֹאשָׁה “you are the head” (Dan. 2:38); אֲנֵנוּ הֵמוֹ עֲבָדָיו “we are His servants” (Ezra 5:11).

- (C) The independent personal pronoun can be used to emphasize a preceding suffix: **וּמְנִי אֲנִי** “and I, even I” or “and as for me, even me” (Ezra 7:21).
- (D) Occasionally the independent personal pronoun is used similarly to an article in giving determination to a noun, but it comes before the noun rather than after: **הוא צֶלְמָא** “the statue” or “that statue” (Dan. 2:32).
- (E) The third person plural is used to express the object of a verb as well as the subject since there is no third person plural in BA for pronominal suffixes attached to verbs: **קָטַל הַמּוֹךְ** “it killed them” (Dan. 3:22); **יָהֵב הַמֶּלֶךְ בְּיַד נְבוּכַדְנֶצַּר** “He gave them into the power of Nebuchadnezzar” (Ezra 5:12).

3. *Pronominal Suffixes on Nouns*: In BA there is no occurrence of either feminine singular or feminine plural of the second person pronominal suffixes, hence they are omitted in the paradigms below. There is also no occurrence of some of the other forms attached to *feminine* nouns, but these are included in the paradigms for the sake of completeness.

Nouns in the Singular

Masculine		Feminine	
יוֹמִי	my day	חַיּוֹתִי	my animal
יוֹמְךָ	your day (masc. sing.)	חַיּוֹתְךָ	your animal (masc. sing.)
יוֹמֵהּ	his day	חַיּוֹתֶיהָ	his animal
יוֹמֶיהָ	her day	חַיּוֹתֶיהָ	her animal
יוֹמֵנָא	our day	חַיּוֹתֵנָא	our animal
יוֹמְכוֹן	your day (masc. pl.)	חַיּוֹתְכוֹן	your animal (masc. pl.)
יוֹמֵהוֹן	their day (masc. pl.)	חַיּוֹתְהוֹן	their animal (masc. pl.)
יוֹמֵהֶן	their day (fem. pl.)	חַיּוֹתְהֶן	their animal (fem. pl.)

Also occurring are the alternate endings **כֶּם** _ and **הֶם** _ for **כוֹן** _ and **הוֹן** _ , on singular and plural nouns both.

Nouns in the Plural

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

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

The Qere forms of the suffixes on the masculine plural nouns are best explained as analogical extensions from those on the singular noun.

4. Uses of the Pronominal Suffixes:

- (A) They are most commonly used with nouns to denote possession, but other genitive relationships can also be expressed in this way.
- (B) They are attached directly to prepositions, as in BH.
- (C) The retrospective pronominal suffix is often found in a relative clause introduced by **דִּי** to indicate case: **לְאֵלֵהּ יִשְׂרָאֵל דִּי בִירוּשָׁלַם מְשָׁכְנָהּ** “to the God of Israel whose abode is at Jerusalem” [lit. “who in Jerusalem His abode”] (Ezra 7:15).
- (D) The prospective pronominal suffix is common in BA. It anticipates, as it were, a phrase introduced by **דִּי** which explains it: **אֲנַחְנָא הִמּוּ עֲבָדוּהִי דִּי** “we are the servants of the God of heaven” [lit. “His servants, of the God of heaven”] (Ezra 5:11).
- (E) Closely related to the usages of the suffixes discussed in B and D above, is their use in a demonstrative sense, with the meaning “that” or “the same”: **בְּהַ בְּדַנְיָאֵל** “in that Daniel” or “in the same Daniel” [lit. “in him, in Daniel”] (Dan. 5:12). This usage is frequent in expressions of time: “at that time” or “at the same time” (Ezra 5:3; Dan. 3:7, 8; etc.). With a feminine noun, **בְּהַ** is used rather than **בְּהֵהּ**: “at that hour (moment)” or “in the same hour (moment)” (Dan. 3:6; etc.).

5. Vocabulary:

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

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

6. Exercises: Translate the following:

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

LESSON IV

OTHER PRONOUNS

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

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

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

The following demonstrative pronouns are always used adjectivally in BA:

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

In addition to these demonstrative pronouns in BA, the independent personal pronouns may be used as demonstratives (see III, sec. 2 D).

2. *The Pronoun* דִּי: Related to the Arabic ذ, ذ (“that of” or “possessor of”), דִּי is an uninflected form that has a variety of uses in BA. It can be used as a relative pronoun. As a simple relative it means “who,” “which,” “that,” etc. Because it does not denote case, this must be expressed either by a subsequent word or by the context. For example, it may be used with a retrospective pronominal suffix: לְאֵלֶּה יִשְׂרָאֵל דִּי בִירוּשָׁלַם מְשַׁכְּנָה “to the God of Israel whose abode is at Jerusalem” (Ezra 7:15); אֵלֶּהךָ דִּי אַנְתָּה סִלַּח-לָהּ “your God whom you serve [participle]” (Dan. 6:17).

As a compound relative, it has a function both in the main clause and in the subordinate clause, and means “who,” “whoever,” “whatever,” “what,” “he who,” etc. וְלֹא אִתִּי דִּי-יִמָּחַא בִּידָהּ “and there is none who can stay His power” (Dan. 4:32 [35]).

It can also be used to express the genitive (see the vocabulary, Lesson III): **מֵאֵי בַיִת־אֶזְרָא דִּי דְהָבָה וְכֶסֶפָא** “the vessels of gold and silver of the Temple” [lit. “house of God”] (Ezra 6:5).

Standing alone, it often has the force of a subordinate conjunction, whose exact meaning must be gathered from the context (see the vocabulary, Lesson III). It is often found in compound conjunctions.

It is also compounded with the preposition **כַּדִּי** “when,” “as soon as.”

3. *Independent Possessive Pronouns*: In BA there are no separate independent possessive pronouns, but they may be formed by using the relative pronoun **דִּי** followed by a pronominal suffix attached directly to the preposition **ל**: **חֲכָמְתָא וְגִבּוֹרְתָא דִּי לְהִיא** “wisdom and might are *His*” (Dan. 2:20).

4. *Interrogative Pronouns*: In BA there are two interrogative pronouns, **מִן** “who?” and **מָה** “what?”

The interrogative pronoun is sometimes used as a relative, sometimes alone, but usually as a compound (indefinite) relative pronoun. In this last function it is usually compounded with **דִּי**, **מִן־דִּי** “whoever” or “whosoever,” and **מָה דִּי** “whatever.” “Whatever” is less frequently expressed in BA by either **מָה** or **דִּי** alone.

The interrogative **מָה** is also frequently compounded with various prepositions: **כִּמָּה** “how!” **לְמָה** “for what purpose?” “why?” and **עַל־מָה** “wherefore?” “why?”

5. *Indefinite Pronouns*: Besides the indefinite relative pronouns discussed above, there are other indefinite pronouns in BA:

(A) The idea of “one another” is expressed in BA by the repetition of the demonstrative: **דְּנָה עִם־דְּנָה** “with one another” (Dan. 2:43).

(B) In BA the indefinite pronoun **כֹּל** or **כָּל־** [from *kull*: see I G and I] is most frequently used adjectivally with the following meanings:

- (1) Before a determinate singular noun, it means “all,” “the whole.”
- (2) Before an indeterminate singular noun, it means “every.”
- (3) Before a plural noun, it means “all.”

6. Vocabulary:

אִיתִי — existence; there is (are)	דָּא — this [fem.]
אֵל — these	דְּדָ — that [fem.]
אֵלֵין — these	דְּדָ — that [masc.]
אֵלָךְ — those; (these)	דְּכֹן — that [com.]
גִּבּוֹרָה — might	דְּנָה — this (is) [masc.]

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

7. Exercises: Translate the following:

- (1) וּמִן-הוּא אֱלֹהֵי דִי בְעַל אַרְעָא
- (2) פָּלַח אֱלֹהֵי שְׁמֵיָא דְנִינְאֵל דִּי-שְׁמָה בְּלִטְשָׁאצֵּר כְּשֵׁם אֱלֹהֵי וְדִי רוּחַ-אֱלֹהִין קִדְיִשְׁן בְּהַ
- (3) רַב חֲרַטְמֵיָא לְמָה יְהִיב מְלָכָא חִיּוּתָא-דָא וּמָאנָא דְנָה לְכַהֲנָא
- (4) גְּבַרְיָא אֵלִין תְּלַת הַמּוֹן
- (5) אֲנֹתָא-הוּא מְלָכָא דִי גְבוּרְתָא לָךְ
- (6) הָלֵא דָא-הִיא בְּבַל רַבְתָּא
- (7) גְּבַרְיָא אֵלֶךְ חַכְיָמִי מְלָכָא
- (8) עַל-מָה יְתִב גְּבַרְיָא דֶּךָ בְּקַרְיַתָא דֶּךָ
- (9) דְנִינְאֵל דְכֵן רַב חֲרַטְמֵיָא הוּא
- (10) אִימִי מִשְׁכּוּנִין אַרְבַּע מְאָה בְּקַרְיַתָא אֵל

LESSON V
THE VERBAL SYSTEM: THE PERFECT

1. *The Conjugations*: In the verbal system of BA are found some conjugations which are either not used in BH, or occur only extremely infrequently. Others found in BH (e.g. Niphal, Pual) do not occur in BA. In spite of these differences, however, the verbal system of BA is basically similar to that of BH.

	Active	Passive	Reflexive
Simple System	Peal קָטַל [Stative קָטַל]	Peil קָטִיל	Hithpeel הִתְקַטֵּל
“Intensive” System	Pael קָטַל		Hithpaal הִתְקַטֵּל
Causative System	Haphel הִקְטִיל Aphel אֶקְטֵל Shaphel שִׁקְטֵל	Hophal הִקְטַל	Hishtaphal הִשְׁתַּקְטֵל

In BA most of the conjugations have the Perfect, the Imperfect, the Imperative, the Infinitive, and the Participle(s). Other conjugations (not on the above chart) will be discussed in subsequent chapters.

2. *Development of the Conjugations*: The development of the original Proto-Semitic conjugations into their BA forms is generally considered to have occurred as follows:

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

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

Peil: קָטַל (no original Proto-Semitic conjugation, but simply the use of the Peal Passive Participle as a finite verb with personal endings added to it).

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

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

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

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

In BA, as in BH, there occurs in certain of the derived conjugations the transposition of a ת with a succeeding sibilant. This transposition is usually called “metathesis.” The Hishtaphal furnishes a good example of metathesis and it also occurs normally in the Hithpeel and Hithpaal of roots beginning with sibilants. If the sibilant is צ, the ת may partially assimilate to a ט. If the sibilant is a ר, the assimilation is complete, and the ר is doubled.

Complete assimilation of ת to a following initial dental would also be expected in BA, though there are no certain occurrences.

3. *Stative Forms*: In BA, as in BH, these are distinguished from the active forms in the simple conjugation. However, in BA they are restricted to the qatil type in the perfect, with no occurrences of the qatul type. This qatil type occurs with either — or — in the final syllable (see I H): קָנַד “to pay homage (to);” קָרַב “to draw near; approach.”

The characteristic vowel of the imperfect of the stative verbs is usually *a*: יִלְבַּשׁ “he will be clothed,” although the usual non-stative *u* also occurs, יִטַּב “he will pay homage (to).” These forms are called “stative” because they usually denote a state or condition. However, the so-called “statives” (which are such in form at least) do not necessarily present uniform correspondence between BA and BH (or other Semitic languages) as to this characteristic vowel in the perfect: BA יָתַב “to sit,” but BH יָשַׁב “to sit.”

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

Singular

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

Plural

כָּתְבוּ they wrote	3 (masc.)	קָרְבוּ they approached
כָּתְבֵינָהּ they wrote	3 (fem.)	קָרְבֵינָהּ they approached
כָּתַבְתֶּם you wrote	2 (masc.)	קָרַבְתֶּם you approached
כָּתַבְנוּ we wrote	1 (com.)	קָרַבְנוּ we approached

The second person masculine singular also has the variant forms כָּתַבְתָּהּ and כָּתַבְתָּ. The same variant endings may be found in the derived conjugations.

5. *Uses of the Perfect*: In BA, as in BH, the perfect can be used in a variety of relationships to the element of time, and hence it may be translated by several different English tenses. Examples of the most common uses of the perfect are listed below:

- (A) Historical perfect: יָהַב הֵמוּ בְיַד נְבוּכַדְנֶצַּר מֶלֶךְ-בָּבֶל “He gave them into the power of Nebuchadnezzar, the king of Babylon” (Ezra 5:12).
- (B) Present: אָנֹכִי יָדַעְתָּ דֵי רוּחַ אֱלֹהִין קַדְיִשׁוֹן בְּךָ “I know that the spirit of the holy gods is in you” (Dan. 4:6[9]).
- (C) Future: וּמַלְכוּתָהּ וְשִׁלְטָנָא וּרְבוּתָא דֵי מַלְכוּת תַּחֲוֹת כָּל-שְׁמַיָא יְהִיבַת לְעַם קַדְיִשׁוֹ “and the kingdom and the dominion and the greatness of the kingdoms under all the heavens will be given to the people of the saints of the Most High” (Dan. 7:27).
- (D) Present perfect: וְאַנְתָּה בְּרַה בְּלִשְׁאֲצַר לָא הִשְׁעַלְתָּ לְבַבְךָ כָּל-קַבְלָא דֵי כָל-דְּנָה “but you, his son, O Belshazzar, have not humbled your heart, although you have known all this” (Dan. 5:22).
- (E) Pluperfect: מְאַנְיָא דֵי-בֵית-אַלְהָא דֵי דְהֶבֶה וְכֶסֶף דֵי נְבוּכַדְנֶצַּר הִנְפִיק מִן- הַיְכָלָא דֵי בִירוּשָׁלַם “the vessels of gold and silver of the house of God which Nebuchadnezzar had taken out of the Temple which is at Jerusalem” (Ezra 5:14).

6. *Vocabulary:*

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

7. *Exercises:* Translate the following:

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

LESSON VI

THE VERBAL SYSTEM: THE IMPERFECT, THE INFINITIVE, ETC.

1. *Conjugation of the Imperfect*: The so-called “characteristic vowel” [the vowel after the second root consonant] of the imperfect is usually *u*. However, the stative verbs have *a* more frequently than *u* as this characteristic vowel (see V, sec. 3). The Peal Imperfect of the regular (strong) verb of BA is conjugated as follows:

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

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

2. *Uses of the Imperfect*: In BA, as in BH, the imperfect is used ordinarily with a present or future meaning. However, in both languages its use is not confined to these meanings only. Some of the most common uses of the imperfect in BA are as follows:

- (A) Future: בְּכָל-אֲרָצָא דִּי תִשְׁלֹט “which will rule over the whole earth” (Dan. 2:39).
- (B) Present: עַד דִּי-תִגְדַּע דִּי-שְׁלִיט עֲלֵיאָ בְּמַלְכוּת אֲנִשָּׂא וְלִמְן-דִּי יִצְבֵּא יִתְּנָה “until you know that the Most High is ruler [mighty] in the kingdom of men, and He gives it to whomever He wishes” (Dan. 4:22[25]).

- (C) Past: this use usually follows a perfect to indicate simultaneous action [it has no relationship to the BH “waw consecutive,” but occurs either with or without the attached waw]: **דִּי רָבָה וַתִּקַּף וְרוּמָהּ יִמָּסָא לְשָׁמַיָא** “which grew (up) and became strong and whose height *reached* to the heavens” (Dan. 4:17[20]).
- (D) Jussive, Optative, Cohortative (volitive ideas): **תַּנְתֵּן מִן-בַּיִת גְּנוּי מְלָכָא** “give [it] from the king’s treasury” [lit. “the house of the treasures of the king”] (Ezra 7:20); **וְלִבְּב חֵינָהּ יִתְיָהֵב לָהּ** “and *let* the heart of an animal *be given* to him” (Dan. 4:13[16]).

In most cases the form of the jussive is identical to that of the imperfect. However, the jussive of the third person masculine plural may be indicated in weak verbs by the elision of the final nun: **יֵאָבְדוּ** “let them perish” (Jer. 10:11) [some prefer here the rendering, “they will perish”].

3. *The Infinitive*: In BA only one form of the infinitive is found in the Peal conjugation, and thus BA does not have in this conjugation the distinction between the infinitive absolute and the infinitive construct found in BH. However, this distinction is maintained in the derived conjugations, in which the infinitives have the apparently feminine ending **הַ** (see VIII, sec. 1). This ending is not a true feminine ending, but does follow the feminine in having forms ending in **תַּ** for the infinitive construct. However, in these derived conjugations the ending **תָּ** is found on the infinitive construct forms to which suffixes are added. Occasionally this latter form of the infinitive occurring without a suffix is used in place of the usual infinitive construct form ending in **תַּ**.

In usage, the BA infinitive follows closely its BH counterpart. The object of the infinitive may come either before or after the infinitive itself, and usually has **ל** as the sign of the direct object (see II, sec. 6). In the simple conjugation the infinitive is regularly distinguished by a preformative mem (the infinitives of the derived conjugations will be discussed subsequently). Thus the Peal Infinitive of the regular (strong) verb is **מִכְתָּב** “to write.”

However, in a few instances there are occurrences of a Peal Infinitive in a weak verb without this preformative mem: **לְבִנָּא** “to build” (Ezra 5:3; etc.).

4. *The Imperative*: In the simple conjugation the imperative has the same characteristic vowel as the imperfect (see above). The endings are short, presumably corresponding to the jussive rather than to the imperfect. The Peal Imperative forms occurring in BA are as follows (there is no attestation in BA of a feminine plural imperative):

כְּתֹב (masc. sing.) **כְּתֹבִי** (fem. sing.) **כְּתֹבוּ** (masc. pl.)

In BA the imperative has the normal uses found in BH, and like its counterpart in BH, cannot be used with a negative. The negative imperative is expressed by the use of אַל with the jussive (or with the ordinary imperfect if there is no distinctly jussive form): לְחַכְּמֵי בָבֶל אַל־תְּהוֹבֵד “do not destroy the wise men of Babylon” (Dan. 2:24).

5. *The Participles*: In BA, as in BH, the participles are used both verbally and nominally. They may be declined as any other noun or adjective. As a noun or adjective the participle is timeless. In BA the active participle of the simple conjugation is an adjective type, qâtil, which appears with either ־ or ־ in the final syllable (see I H). The Peal Active Participle of the regular (strong) verb of BA is declined as follows:

כְּתֹב (masc. sing.)	כְּתִיבִין (masc. pl.)
כְּתֹבָה (fem. sing.)	כְּתִיבִין (fem. pl.)

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

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

6. *Uses of the Active Participle*: The most common verbal use of the participle in BA is to express present time. However, as a verb, the active participle is used to express virtually all of the same points of time as the imperfect, with the context determining the specific point of time. Thus the use of the participle instead of the imperfect is commonly found in all the Aramaic languages and dialects, and it even filtered into post-Biblical Hebrew. The participle is commonly used for the following:

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

- (D) Jussive: **וּלְכֶם מְהוֹדְעִין** “and let it be known to you” [lit. “let (them) make (it) known to you”] (Ezra 7:24).
- (E) Its use (is) very common in the expression “answered and said” or “answered, saying” (usually both verbs are participles, but not necessarily so): **עָנָה מִלְכָּא וְאָמַר** “the king answered and said” (Dan. 6:17[16]); **עָנּוּ וְאָמְרִין** “they answered [peal perfect] and said” (Dan. 6:14[13]).

7. *Uses of the Passive Participle*: In BA the passive participle is frequently used as a predicate adjective (sometimes as an adjective of quality). Occasionally it may be used to express the active participle: **שָׁרָא** is properly translated “dwelling” or “dwells” (Dan. 2:22).

The passive participle also may be used with the perfect of **הָרָה** to express the pluperfect: **דִּי-הָרָא בְנִיָּה** “which had been built” (Ezra 5:11).

8. *Active Verb Forms With Passive Meanings*: In BA a passive may be expressed by a sort of impersonal or indefinite subject with an active verb form. This circumlocution for the passive is much more frequent in BA than in BH. Usually, the indefinite or impersonal subject is expressed (or implied) in the plural, as “they,” with an active verb form, although a singular subject may occasionally be used. The object of the active verb is then actually the subject, and the verb should be translated as a passive. A study of the examples will clarify this peculiarity of BA grammar.

- (A) The finite verb: the use of a finite verb in the third person masculine plural is the most common method of expressing this type of passive: **יִתְּנוּן ... מְנִדָּה** “tribute ... will be paid” [lit. “they will give ... tribute”] (Ezra 4:13); cf. **מְתִיָּהב ... מְנִדָּה** “tribute ... will be paid” [hithpeel] (Ezra 4:20).
- (B) The active participle: when this type of passive is expressed by an active participle, the participle is plural, but the impersonal or indefinite subject “they” is not expressed by a separate pronoun (see above, sec. 6, examples A and D).
- (C) The infinitive: as mentioned above, the impersonal subject “they” can be either expressed (as in finite verbs) or implied (as in participles), but with the infinitive it must of necessity be implied: **וְאָמַר לְהוֹבְדָה לְכָל חֲכִימֵי בָבֶל** “and he commanded that all the wise men of Babylon be destroyed” [lit. “and he commanded (them) to destroy all the wise men of Babylon”] (Dan. 2:12); **בֵּית-אֱלֹהֵא דְנָה לְבָנָא** “this house of God be built” [lit. “to build this house of God”] (Ezra 5:13).

9. *The Copula*: In BA there are several ways in which the copula may be expressed. It is most frequently expressed either by juxtaposition of the subject

and predicate, or by the use of some form of the verb הָיָה. Also rather common is the use of a third person independent personal pronoun as a copula (see III, sec. 2 B). In addition to these methods of expressing the copula, it may be expressed by using אֵיתִי (see XVI, sec. 4). In such a case the statement is usually considered more emphatic than the other three methods of expressing the copula (cf. sec. 6 B above).

10. Vocabulary:

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

11. Exercises: Translate the following:

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

LESSON VII

CLASSES OF NOUNS

1. *Systems of Classification*: Any division of nouns and adjectives into classes is quite arbitrary. However, because they are governed by the various phonetic laws given in Lesson I in their inflection (for number, state, and pronominal suffix), to set up such classes is simply a matter of convenience for the purpose of learning the inflections. A convenient system for this purpose is a ten-fold classification as follows:

- (1) Segholate nouns.
- (2) Non-segholate nouns with two changing vowels and a single final consonant.
- (3) Nouns with one changing vowel in the ultima and a single final consonant.
- (4) Nouns with unchanging vowels and a single final consonant.
- (5) Nouns with a doubled final consonant (which usually appears as a single consonant in the absolute state; see I 4).
- (6) Nouns ending in נָ .
- (7) Feminine nouns ending in נָ and with unchanging vowels.
- (8) Feminine nouns ending in נָ and with changing vowels.
- (9) Feminine nouns ending in ָ and ָ .
- (10) Nouns of unique formation.

It is to be noted that these so-called *classes* are not to be confused with the *types* of nouns, which indicate the way that nouns are formed from the tri-consonantal roots (types such as qat1, qatal, qattal, etc.). The numbers of the above classes are the numbers found in parentheses after the nouns and adjectives in the vocabularies at the end of each lesson in this grammar.

2. *Inflection of the First Nine Classes*: For the sake of illustration one or more examples of the first nine classes will be shown in both singular and plural as follows: (1) the absolute state; (2) the construct state; (3) the emphatic state; (4) with a light suffix; and (5) with a heavy suffix. Obviously, in the limited literature of BA all of these forms do not occur in the words chosen as examples, but are restored from their occurrences in other words.

		absolute	construct	emphatic	light suff.	heavy suff.
(1)	sg.	מֶלֶךְ	מֶלֶךְ	מִלְכָא	מַלְכִי	מַלְכִּיכֹן
	sg.	חֵיל	חֵיל	חִילָא	חִילִי	חִילְכֹן
	sg.	סֵפֶר	סֵפֶר	סִפְרָא	סִפְרִי	סִפְרִיכֹן
	pl.	סִפְרִין	סִפְרִי	סִפְרִיא	סִפְרִי	סִפְרִיכֹן

There also occur the variant forms חִילִי חִילָא and חִילְכֹן. This usage of both -חִי and -חִי is also found in the plurals of this class.

(2)	sg.	נְהַר	נְהַר	נְהַרָא	נְהַרִי	נְהַרְכֹן
	pl.	נְהַרִין	נְהַרִי	נְהַרִיא	נְהַרִי	נְהַרִיכֹן
(3)	sg.	הִיכַל	הִיכַל	הִיכְלָא	הִיכְלִי	הִיכְלִיכֹן
	pl.	הִיכְלִין	הִיכְלִי	הִיכְלִיא	הִיכְלִי	הִיכְלִיכֹן
(4)	sg.	רוֹם	רוֹם	רוֹמָא	רוֹמִי	רוֹמְכֹן
	pl.	רוֹמִין	רוֹמִי	רוֹמִיא	רוֹמִי	רוֹמִיכֹן
(5)	sg.	גָב	גָב	גָבָא	גָבִי	גָבְכֹן
	pl.	גָבִין	גָבִי	גָבִיא	גָבִי	גָבִיכֹן
(6)	sg.	חֲדָה	חֲדָה	חֲדָיא	חֲדוּהִי [plural with suff.]	חֲדוּהִי
	sg.	בְּנָה	בְּנָה	בְּנָיא	[the Peal Active Participle	
	pl.	בְּנִין	בְּנִי	בְּנִיא	of בְּנָה “to build”]	
(7)	sg.	חִינָה	חִינָה	חִינָא	חִינָתִי	חִינָתְכֹן
	pl.	חִינָן	חִינָה	חִינָתָא	חִינָתִי	חִינָתְכֹן
(8)	sg.	אֲגָרָה	אֲגָרָה	אֲגָרָתָא	אֲגָרָתִי	אֲגָרָתְכֹן
	pl.	אֲגָרָן	אֲגָרָה	אֲגָרָתָא	אֲגָרָתִי	אֲגָרָתְכֹן
(9)	sg.	רְבוּ	רְבוּת	רְבוּתָא	רְבוּתִי	רְבוּתְכֹן
	sg.	מַלְכוּ	מַלְכוּת	מַלְכוּתָא	מַלְכוּתִי	מַלְכוּתְכֹן
	pl.	מַלְכוּן	מַלְכוּת	מַלְכוּתָא	מַלְכוּתִי	מַלְכוּתְכֹן

Note the application of the rule that the בּוּדְכַפֵּת letters retain their spirant pronunciation after a vowel even when the vowel which caused it is dropped: חִינָתְכֹן, חִינָתְכֹן (see I 1).

3. *Nouns of Unique Formation*: Grouped together in this tenth class are various nouns (and adjectives) which have inflectional peculiarities that prevent them from being classified with the more regular classes of noun formation. For the sake of clarity, only those forms of the word which are actually found

in BA will be listed, with the exception of the supposed singular absolute state of the noun (this being indicated by an asterisk). The following list is not complete but represents the great majority of BA nouns having irregularities.

- *אב “father” אָבוּהַי אָבוּדְ אָבִי (plural) אֲבֹתָי אֲבֹתֶיךָ אֲבֹתֵיהֶם
- *אח “brother” [presumably resembling אָב in the singular]; (plural) אֲחֵיךָ אֲחֵיהֶם
- אֲרִיִּה “lion” (plural) אֲרִיִּימָה
- אֶשֶׁף “fire” [It is difficult to determine as to whether this is a simple feminine or possibly the emphatic state of the masculine אֵשׁ of Class 5.]
- *בַּיִת “house” [the singular is like הַיָּל in Class 1]; (plural) בַּתִּיכֹן [This is probably an anomalous non-spirantization of the ת, and thus ׀ is not pronounced as a qameṣ ḥaṭuṣh.]
- בֵּן “son” בְּרֵה; (plural) בְּנֵיהוֹן בְּנֵיהֶם בְּנֵי
- *גו “interior; midst” גּוּא [construct, not emphatic] גּוּהַ גּוּהַ
- *חֲזוֹן “vision” חֲזוֹנֵה חֲזוֹנֵי חֲזוֹנָה; (plural) חֲזוֹנֵי
- יוֹם “day” has the [construct] plural יוֹמָה besides the regular plural יוֹמִין
- *כַּנְתָּ “colleague” (plural) כַּנְתָּהוֹן כַּנְתָּהֶם
- כִּסֵּא “seat; throne” כִּסְרֵיהֶם; (plural) כִּסְרֵיךָ
- נְבוֹנָה “present, gift” (plural) נְבוֹנֵיךָ נְבוֹנֵיהֶם
- *נְבִיא “prophet” [emphatic state] נְבִיאָה; (plural) נְבִיאֵיהֶם [Both occur with Kethib-Qere variations.]
- *נְשִׂי “women” (plural) נְשִׂיהוֹן [The singular does not occur in BA; presumably it would be נְשִׂאָה, from a different root.]
- *עֲלִי “highest; the Most High” [emphatic state] עֲלִיאָ [a Kethib-Qere variation]
- עַם “people; nation” [the singular is Class 5]; (plural) עַמְמֵיהֶם
- *פָּחָה “governor” פָּחָה; (plural) פָּחָתָה
- קָרְיָה “town” קָרְיָה; (plural or collective singular) קָרְיָה [emphatic state]
- רֵאשׁ “head” [the singular is Class 4]; (plural) רֵאשֵׁיהֶם רֵאשֵׁיךָ [an apparent Hebraism]
- רַב “great” [the singular is Class 5]; (masculine plural) רַבֵּיךָ רַבֵּיהֶם (feminine plural) רַבֵּיךָ רַבֵּיהֶם [These plurals are formed by reduplication.]
- רְבוּ “myriad” (plural) רְבוּךָ [a Kethib-Qere variation]
- שֵׁם “name” שֵׁמָה; (plural) שֵׁמָהֶם שֵׁמָה

Besides these, there is a group of words which are regularly feminine in the singular [some do not occur in the singular in BA], but masculine in the plural. These include *אָמָה “cubit” אָמָה “nation” *חֲנֹטָה “wheat” *פְּנֹה “window” מְלָה “word; matter” and *שָׁנָה “year.”

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

4. *Vocabulary:*

אַגְרָה — letter (8)	כִּנּוּהַ — window (7; pl. 5)
אָח — brother (10)	כִּנּוּת — colleague (10)
אַמָּה — nation (7; pl. 5)	כָּרְסֵא — seat; throne (10)
אַשָּׁא — fire; > fire-offering (10)	מְלֵה — word; matter, affair (7; pl. 5)
גַּוְ — interior; midst (10)	מָרֵא — lord (3)
חֲדָה — breast (6)	גַּבְזָה — present, gift (10)
חַוּוּ — apparition; vision; appearance (10)	פָּחָה — governor (10)
חֲנוּטָה — wheat (7; pl. 4)	רַבּוּ — myriad; great multitude (10)

5. *Exercises:* Translate the following:

- (1) פּוֹיִן רַב־רַבִּין לְבֵית גַּנּוּי מְלָכָא
- (2) כְּתִיבָה מְלֵתָא בְּאַגְרָתָא דִּי כְתַב וּבִיאָה לְאַחוּהִי
- (3) רַבּוּ רַבּוֹן פְּלַחִין לְמָרֵא שְׁמֵיָא
- (4) כָּרְסֵא מְלָכָתָא רַבְתָּא הוּנָה בְּבַבְל
- (5) חַוּוּי חֲפִימוּהִי אַמִּירִין לְחֲרָטְמָא
- (6) חֲסָגְד לְפַחַת אַמִּיָּא
- (7) גַּבְרִיָּא טְבִיא יְתַבוּ בְּגוּא אַשָּׁא
- (8) גַּתָּן חֲנוּטֵיָא לְאַבוּנָא כּוּבְזָה
- (9) הוּא צְלָמָא רַאשָׁה דִּי־דָהַב טַב תְּדוּהִי דִּי כְסָף
- (10) דְּנִיָּאל וּכְנֻנְתָּה יְחַקְפוֹן בְּמַלְכוּת בְּבַל בְּגַבְרַת אֱלֹהָא עַלְיָא

LESSON VIII
THE DERIVED ACTIVE CONJUGATIONS

1. *Principal Parts*: Although not all of the following principal parts of the active conjugations occur in BA, for the sake of convenience they are included in the diagram below:

	Peal	Stative	Pael	Haphel	Aphel	Shaphel
Perfect	כָּתַב	קָרַב	כָּתַב	הִכָּתַב	אִכָּתַב	שָׁכַתַּב
Imperfect	יִכְתֹּב	יִקְרַב	יִכְתֹּב	יִהְיֶכֶתַב	יִכְתֹּב	יִשְׁכַּתֵּב
Imperative	כָּתֹב	קָרַב	כָּתֹב	הִכָּתֵב	אִכָּתֵב	שָׁכַתֵּב
Infinitive	מִכְתֹּב	מִקְרַב	כְּתֻבָּה	הִכְתָּבָה	אִכְתָּבָה	שְׁכַתָּבָה
Act. Part.	כָּתֹב	קָרַב	מְכַתֵּב	מְהִכְתֵּב	מְכַתֵּב	מְשַׁכְתֵּב
Pass. Part	כְּתִיב	קְרִיב	מְכַתֵּב	מְהִכְתֵּב	מְכַתֵּב	מְשַׁכְתֵּב

In any of the second root consonants with an *i* vowel, a *ṣere* is frequently found, but the *i* may as frequently be retained (see I H). Thus the stative *קָרַב* “to pay homage (to)”; the Pael Perfect *כָּתַב*; the Haphel Perfect *הִכָּתַב*; etc. Because the characteristic vowel in this position in Proto-Semitic is usually an *a* in the *perfect*, the appearance of an *i* vowel is generally regarded as an analogical extension from the imperfect (see Lesson V, sec. 2). The characteristic vowel of the second root consonant of the *imperfect* of derived conjugations in Proto-Semitic is an *i*.

The infinitives of all the derived conjugations may be formed by taking the third person masculine singular of the perfect of the desired conjugation, changing the final vowel to ־ and adding the ending ה־ : (e.g., the Pael) *כָּתַב* > *כְּתֹב* > *כְּתֻבָּה*. As might be expected, the infinitive also occurs with the usual orthographic variation of א־ for ה־ .

In the derived active conjugations the active participle may be formed from the third person masculine singular of the imperfect by simply changing the yodh to a mem: (e.g., the Pael) *יִכְתֹּב* > *מְכַתֵּב*. In these same conjugations there is sometimes a passive participle, which is just like the active, except that the final vowel is ־ rather than ־ : (e.g., the Pael) *מְכַתֵּב*.

2. *Regular and Irregular Verbs*: In BA, as in BH and other Semitic languages, verbs are divided into regular, or strong verbs, and irregular, or weak verbs. Actually, all the so-called “irregular” classes of verbs are basically conjugated according to the pattern of the regular verbs, except where another phonetic development dominates them to change the form slightly (see Lesson I). The names used for these irregular (weak) verbs in BA are generally the same as those used in BH, based on the original grammatical paradigm word **פעל** (the three root consonants of any verb being named in order, the Pe letter, the Ayin letter, and the Lamedh letter). The following classification of irregular (weak) verbs may be considered as inclusive: (1) Pe Laryngeal; (2) Ayin Laryngeal (including resh); (3) Lamedh Laryngeal (including resh); (4) Pe Nun; (5) Pe Aleph; (6) Pe Yodh (including Pe Waw); (7) Ayin Waw (including Ayin Yodh); (8) the so-called “Lamedh He” (including Lamedh Aleph, Lamedh Waw, and Lamedh Yodh); (9) Geminate (or Ayin Ayin); and (10) verbs doubly weak (of all classes). These irregular verbs will be considered in subsequent lessons. All other verbs in BA are classified as regular (or strong) verbs.

In BA the verb may come in almost any position in the sentence. In other words, it may be found either preceding or following either its subject or its object. As noted previously, the direct object may (or may not) be introduced by the preposition **ל**. A verb which has more than one subject may be either singular or plural (whether it precedes or whether it follows its subjects).

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

<i>Singular</i>			<i>Plural</i>	
Perfect	Imperfect	Person	Perfect	Imperfect
כָּתַב	יִכְתֹּב	3 (masc.)	כָּתְבוּ	יִכְתְּבוּ
כָּתְבַת	תִּכְתְּבִי	3 (fem.)	כָּתְבוּהָ	יִכְתְּבוּהָ
כָּתְבוּהוּ	תִּכְתְּבוּהוּ	2 (masc.)	כָּתְבוּהֶם	יִכְתְּבוּהֶם
כָּתְבוּהָ	אִכְתְּבוּהָ	1 (com.)	כָּתְבוּנָא	יִכְתְּבוּנָא

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

The Pael Imperative is:

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

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

מכתב (masc. sing. active)	מכתבין (m. pl. active or passive)
מכתב (masc. sing. passive)	
מכתבה (f. sg. active or passive)	מכתבין (f. pl. active or passive)

Only a few forms of the Pael paradigm as given above are actually found in any of the regular (strong) verbs of BA. One example each of those forms which do occur is listed below for convenience:

Perfect—third person masculine singular קבל [and קבל]

—third person masculine plural בטלו

Imperfect—third person masculine plural יקבלו

—second person masculine plural תקבלו

Infinitive—בטלא [note א for ה]

Participle—masculine plural (passive) מכפתיך

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

<i>Singular</i>			<i>Plural</i>	
Perfect	Imperfect	Person	Perfect	Imperfect
הכתב	יהכתב	3 (masc.)	הכתבו	יהכתבו
הכתבת	תהכתב	3 (fem.)	הכתבה	יהכתבו
הכתבתך	תהכתבך	2 (masc.)	הכתבתו	תהכתבו
הכתבתם	אֲהַכְתִּב	1 (com.)	הכתבונא	נהכתבו

In the perfect there are also the variant forms ¹הכתבת and הכתבת for the third person feminine singular and first person common singular respectively.

The Haphel Infinitive is הכתבה; (const.) הכתבת; (with suffix) הכתבות.

The Haphel Imperative is:

הכתב (masc. sing.) יהכתבי (fem. sing.) הכתבו (masc. pl.)

The Haphel Participles are:

מכתב (masc. sing. active)	מכתבין (m. pl. active or passive)
מכתב (masc. sing. passive)	
מכתבה (f. sg. active or passive)	מכתבין (f. pl. active or passive)

As was true with the Pael, the Haphel likewise has only a few actual occurrences in the regular (strong) verbs of BA. One example of each of the forms occurring is listed below:

Perfect—third person masculine singular (with suff.)	הִשְׁלֵמָה
—second person masculine singular	הִשְׁפֵּלְתָּ
—third person masculine plural	הִרְגִּיזוּ
Imperfect — third person masculine singular	יִהְיֶה־שֹׁפֵל
Infinitive —	הִשְׁפֵּלָה
Imperative—masculine singular	הִשְׁלֵם

5. *The Aphel*: In BA, the Haphel is a he causative conjugation, and the Aphel is an aleph causative conjugation. Thus, the paradigm of the Perfect, the Infinitive, and the Imperative of the Aphel can be formed uniformly by substituting an aleph for a he. However, this is not true for the Imperfect and the Participles. The Aphel Imperfect of the regular (strong) verbs is therefore given as follows:

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

The Aphel Participles are:

מִכְתֵּב (masc. sing. active)	מִכְתְּבֵיךָ (m. pl. active <i>or</i> passive)
מִכְתֹּב (masc. sing. passive)	
מִכְתְּבָה (f. sg. active <i>or</i> passive)	מִכְתְּבוֹן (f. pl. active <i>or</i> passive)

In the regular (strong) verbs of BA, there is only one example of the Aphel (the Aphel occurs more frequently among the weak verbs). It is a Participle—masculine singular active: מִשְׁפִּיל [with the variant מִשְׁפֵּל]. Even so, the example is somewhat doubtful, for the root שִׁפֵּל appears elsewhere in the Haphel, rather than in the Aphel.

6. *The Shaphel*: Far more rare in BA than either the Haphel or the Aphel is the shin causative, the Shaphel. The few occurrences of the Shaphel may be regarded as remnants of an older conjugation. No paradigms need be listed here, for a universal rule for the formation of the Shaphel is to substitute a shin for the he of the Haphel.

In the regular (strong) verbs of BA, there are no examples of the Shaphel. Those occurrences in the weak classes of verbs will be considered in subsequent lessons.

7. Vocabulary:

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

8. Exercises: Translate the following:

- (1) וְהֵן חֵלְמָא וּפְשָׁרָה תְּכַתְּבֵן גְּבוּבָן רַבְרָבָן תְּקַבְּלֵן מִן־קִדְמֵי
- (2) וּמֵאֲנִיא דִּי־מִתְיָהֲבִין לָךְ לְפִלְחָן בֵּית אֱלֹהֵךְ הַשְּׁלַם קִדְמָא אֱלֹהֵי יְרוּשָׁלַם
- (3) כָּעַן שִׁימוּ טָעַם לְבַטְלָא גְּבִרְיָא אֵלְךְ וְקִרְיָתָא דָךְ לָא תִתְבַּנָּא
- (4) וּלְגִבּוֹרִין גְּבִרְיָי־חֵיל דִּי בְחֵילָה אָמַר לְכַפְתָּה לְשִׁדְרָךְ וּכְנֻתָה
- (5) כָּל־קָבַל דִּי הֲרָגוּ אֲבַהֲתָנָא לְאֱלֹהֵי שְׁמֵיָא יְהִב הֵמוּ בִיד מְלָךְ־בְּבַל
- (6) מֵרָא בְּבַל חָזָה חֵלֶם בְּלִילְיָא וְאֵלוּ צְלַם חֵד וְרֵאשָׁה דִּי דְהַב טָב
- (7) וְדִנְיָאֵל בָּעָה מִן־מְלָכָא דִּי וְמִן יִתְנִן־לָהּ וּפְשָׁרָא לְהוֹדְעָה לְמִלְכָא

LESSON IX

THE PASSIVE AND REFLEXIVE CONJUGATIONS

1. *The Passive Conjugations*: In BA there are two passive conjugations, Peil and Hophal. The Peil also occurs in Imperial Aramaic. It is apparently nothing more nor less than the Peal Passive Participle to which finite endings have been added. This participle itself is an adjectival type, *qatil*, which has been introduced into the verbal system and adapted for use as a passive participle. The Hophal is considered by some to be a Hebraism in BA. However, this is not certain. It is possible that the few forms so labeled are remnants of such a conjugation which was at home in BA.

Both of the passive conjugations, Peil and Hophal, have a very limited use in BA. They occur only in the Perfect and not in all of its forms. While there is no occurrence of a Hophal Imperfect in BA, it would be expected to follow the Aphel in dropping the ה, rather than the Haphel in retaining it. This would accord with the Hophal Imperfect of BH. [Some have conjectured a Hophal Imperfect of נחת in Ezra 6:5.]

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

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

It is frequently difficult to determine whether כְּתִיב is the masculine singular of the Peal Passive Participle or is the third person masculine singular of the Peil Perfect. For the sake of convenience in syntactic classification it may be assumed that when it is accompanied by a separate subject (either noun or pronoun), it is the Peal Passive Participle, and otherwise, it is the Peil Perfect.

Only a few forms of either the Peil or the Hophal occur in any of the regular (strong) verbs of BA. One example each of those forms which are found is listed below (all are in the Perfect):

Peil	— third person masculine singular,	שָׁלִים
	— third person feminine singular	קָטִילָה
	— second person masculine singular	תִּקְלָתָא [for תִּקְלֶתָּ]
	— third person masculine plural	כָּפְחוּ [for כָּפְתוּ]
Hophal	— third person feminine singular	הִתְקַנָּה

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

It is important to note that these “reflexive” conjugations may often have a true *passive* meaning, as well as their expected reflexive meaning.

Although not all of the following principal parts of the reflexive conjugations occur in BA, for the sake of convenience they are included below:

	Hithpeel	Hithpaal	Hishtaphal
Perfect	הִתְכַּתַּב	הִתְכַּתְּבָא	הִשְׁתַּכַּתְּבָא
Imperfect	יִתְכַּתֵּב	יִתְכַּתְּבָא	יִשְׁתַּכַּתְּבָא
Imperative	הִתְכַּתֵּב	הִתְכַּתְּבָא	הִשְׁתַּכַּתְּבָא
Infinitive	הִתְכַּתְּבָה	הִתְכַּתְּבָה	הִשְׁתַּכַּתְּבָה
Participle	מִתְכַּתֵּב	מִתְכַּתְּבָא	מִשְׁתַּכַּתְּבָא

Note that in the imperfect the prefixed ה is completely elided, just as in the Aphel, rather than being retained as in the Haphel.

3. *The Hithpeel*: The regular (strong) verb of BA is conjugated as follows in the Hithpeel [note that metathesis of ת with a following sibilant regularly occurs in verbs with an initial sibilant (see V, sec. 2)]:

<i>Singular</i>			<i>Plural</i>	
Perfect	Imperfect	Person	Perfect	Imperfect
הִתְכַּתֵּב	יִתְכַּתֵּב	3 (masc.)	הִתְכַּתְּבוּ	יִתְכַּתְּבוּ
הִתְכַּתְּבָה	תִּתְכַּתֵּב	3 (fem.)	הִתְכַּתְּבָה	יִתְכַּתְּבוּן

<i>Singular</i>			<i>Plural</i>	
התְּכַתֵּב	תְּכַתֵּב	2 (masc.)	התְּכַתְּבוּ	תְּכַתְּבוּ
התְּכַתְּבִי	אֲתַכְתְּבִי	1 (com.)	התְּכַתְּבוּא	נְתַכְתְּבוּ

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

The Hithpee' Infinitive is הַתְּכַתְּבָה; (const.) הַתְּכַתְּבִי; (with suffix) הַתְּכַתְּבוּת.

The Hithpee! Imperative is:

הַתְּכַתֵּב (masc. sing.) הַתְּכַתְּבִי (fem. sing.) הַתְּכַתְּבוּ (masc. pl.)

The Hithpee! Participles are:

מְתַכְתֵּב (masc. sing.)	מְתַכְתְּבוּ (masc. pl.)
מְתַכְתְּבִי (fem. sing.)	מְתַכְתְּבוּי (fem. pl.)

Once again, only a few of the above forms are actually found in the regular (strong) verbs of BA. One example of each of the forms which do occur is listed below:

Perfect — second person masculine plural הוֹדִמְנוּךָ [a Kethib-Qere variation—possibly הוֹדִמְנוּךָ — or a Hithpaal]

Imperfect — third person feminine singular תִּשְׁתַּבֵּק [note the metathesis]

Infinitive — הַתְּקַטְּלָה

Participle — masculine plural מְתַקְטְלִין

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

<i>Singular</i>			<i>Plural</i>	
Perfect	Imperfect	Person	Perfect	Imperfect
הִתְּכַתֵּב	יִתְּכַתֵּב	3 (masc.)	הִתְּכַתְּבוּ	יִתְּכַתְּבוּ
הִתְּכַתְּבִי	תִּתְּכַתֵּב	3 (fem.)	הִתְּכַתְּבִי	יִתְּכַתְּבוּי
הִתְּכַתְּבוּ	תִּתְּכַתְּבוּ	2 (masc.)	הִתְּכַתְּבוּת	תִּתְּכַתְּבוּ
הִתְּכַתְּבוּי	אִתְּכַתְּבוּי	1 (com.)	הִתְּכַתְּבוּא	נִתְּכַתְּבוּ

The Hithpaal Infinitive is הִתְּכַתְּבָה; (const.) הִתְּכַתְּבִי; (with suffix) הִתְּכַתְּבוּת.

The Hithpaal Imperative is:

הִתְּכַתֵּב (masc. sing.) הִתְּכַתְּבִי (fem. sing.) הִתְּכַתְּבוּ (masc. pl.)

The Hithpaal Participles are:

מְתַכְתֵּב (masc. sing.)	מְתַכְתְּבִין (masc. pl.)
מְתַכְתְּבָה (fem. sing.)	מְתַכְתְּבוֹת (fem. pl.)

In the regular (strong) verbs of BA the only forms of the Hithpaal which occur are participles (there are other forms in the weak verbs). These forms are:

Participle — masculine singular מְשַׁתְּפֵל [note the metathesis]
 — masculine plural מְשַׁתְּפוּן

5. *The Hishtaphal*: The Hishtaphal, like the Shaphel, occurs extremely rarely in BA, and not at all in the regular (strong) verbs. Rather than giving a reconstructed paradigm for the Hishtaphal, the actual occurrences will be discussed subsequently in connection with the class of weak verbs involved.

6. *Vocabulary*:

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

7. *Exercises*: Translate the following:

- (1) חָזָה אֲנִי עַד דֵּי קָטִילַת חַיִּוֹתָא
- (2) וּמִן-אֲדִין וְעַד כְּעֵן בֵּיתָא מְתַבְּנָא וְלֹא שְׁלִים
- (3) גְּבַרְיָא הַתְּכַשׁוּ וְהוֹדְמֵנוּ לְהַשְׁתַּכְּלָה מִלְתָּא
- (4) שְׁלַח מִלְכָּא כְּסָפָה לְבֵית גְּזוּזָהי וְתַקִּיל תַּמָּה
- (5) וְעַל-מְלָכוּתֵי הַתְּקַנְתָּ וְלֹא הַתְּקַטַּלְתָּ
- (6) חָזָה חֲכִימָא וְאָלוּ אֵילָן בְּטוּא אַרְעָא וְרוּמָה שְׁנָיָא
- (7) כָּל-עַמָּא דִּי בְּעֵבֶר גְּזַרְהָ הֵמוּ יְדַעֵי דְתִי אֱלֹהֵי שְׁמַיָּא
- (8) וּמִן-דִּי-לֹא יִפְל וְיִסְגַּד לְצִלְמָא יִתְרַמָּא לְטוּא-גְּזַרְיָא
- (9) וּמְלָכוּתָא לְעַם טָב תַּשְׁתַּבֵּק לְעֵלְמִין
- (10) וְהָיָה דָת מִן-מְלָכָא וְנַחְמִימָא מִתְּקַטְּלִין

LESSON X

LARYNGEAL VERBS

1. *Laryngeal Verbs*: In this lesson the three classes of laryngeal verbs will be discussed. As a group, they exhibit relatively minor irregularities from the pattern of the regular (strong) verb of BA. The variations which do occur are a result of some phonetic development that dominates them to change the form slightly. The laryngeals and resh prefer *a* vowels; the laryngeals and resh cannot be doubled; etc.

It is important to note that this lesson deals primarily with verbs that are weak in *one* root consonant only. Obviously a laryngeal can occur in verbs that have more than one weakness (e.g. Pe Laryngeal *and* Lamedh Aleph; Pe Nun *and* Lamedh Laryngeal; etc.). Such verbs that are doubly weak will be discussed subsequently. Any statement as to the occurrences of verbs in this lesson, refers to verbs with only one weak root consonant (and that a laryngeal), and not to verbs which are doubly weak. In this and subsequent lessons, rather than reconstructing hypothetical paradigms for the weak classes of verbs, consideration will be given to underlying principles and phonetic rules applicable to each class, and there will be a listing of specific examples which actually occur in BA.

2. *Pe Laryngeal Verbs*: To this class belong those verbs whose first consonant is ה, ח, or ע. Usually the vocal shewa under this first consonant is composite (I M). An original *a* is usually retained under this first consonant, rather than being dissimilated to an *i* (I E). A short *i* before this first consonant usually becomes a seghol (I F). A short *a* before this first consonant is usually retained (as in the Peal Imperfect).

(A) Peal: the above rules have specific applications as follows [some examples are given as illustrations]:

Perfect: where the Pe letter of the regular verb has ־ or ֿ the laryngeal has ֿ־ or ־ֿ : (sing.) עֲבַדְתָּ עֲבַדְתָּ עֲבַדְתָּ; (plural) עֲבַדוּ

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

Infinitive: the mem has ֿ־ instead of ־ֿ : מְעַבֵּד

Participles: the active participle is regular; the passive participle has ־ for ־ : (plural) הַשִּׁיבִין

- (B) Pael: since the Pe letter of the regular (strong) verb uniformly has ־ in the Pael and this is also what the laryngeals prefer, the Pe Laryngeal verbs have no irregularities in the Pael.
- (C) Haphel (and Aphel): the development of the Haphel from the original Proto-Semitic to BA seems to have been more complicated, involving several phonetic rules: it appears to have taken place as follows: הַחֲסִי > הַחֲסִין (shift of accent and loss of final vowel) > הַחֲסִן (the so-called “qatqat-qitqat” dissimilation [however, unusual with laryngeals, cf. I E]) > הַחֲסִן (analogical extension of the characteristic vowel of the imperfect to the perfect) > הַחֲסִן (short *i* before a laryngeal becomes a seghol [see I F]) > הַחֲסִן (insertion of a ḥaṭeph [see I N]).

Perfect: (plural) הַחֲסִינוּ

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

Participles: the actual occurrences of the participles in Pe Laryngeal verbs are quite regular in both the Haphel and the Aphel.

- (D) Passive conjugations: there are no occurrences of Peil or Hophal in verbs strictly Pe Laryngeal [occurrences in verbs doubly weak (Pe Laryngeal plus some other factor) will be discussed subsequently].
- (E) Hithpeel: this is very similar to the Peal, having ־ where the regular verb has ־ :
 Imperfect: (sing.) יִתְעַבֵּר [and יִתְעַבֵּר]
 Participle: (sing.) מִתְעַבֵּר
- (F) Hithpaal: the same use of ־ is found in the regular verb as in the Pael, consequently the Pe Laryngeal verbs have no irregularities in the Hithpaal.

3. *Ayin Laryngeal Verbs*: To this class belong verbs whose second root consonant is א , ה , ח , ע or ר . Resh is included in this class primarily because it, like the laryngeals, cannot be doubled. Besides the general rules for the laryngeals given above, note especially that in compensation for the lack of doubling the preceding vowel may be lengthened under certain circumstances (see I 8).

- (A) Peal: the above rules for Ayin Laryngeal verbs have specific applications as follows [some examples are given as illustrations]:

Perfect, Imperfect, Infinitive, and Imperative: all occurrences happen to be regular (with the exception of a verb with verbal suffixes, which will be considered in a later lesson).

Participles: the masculine active singular and the passive participles, singular and plural, are formed regularly; the feminine active singular and both active plural participles have ׀ for ׀: (plural) כְּהִלִּיץ.

- (B) Pael: as might be expected, with the inability of the laryngeal to be doubled, the Ayin Laryngeal verbs exhibit their greatest irregularities in the Pael (see I 8).

Perfect: all the occurrences are with resh, so the preceding vowel is lengthened in compensation for the lack of doubling: (sing.) בְּרִיכַת בְּרַךְ

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

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

- (C) Haphel, Peil, and Hithpeel: there are only a few forms of these conjugations which occur in verbs strictly Ayin Laryngeal, and all of these occurrences happen to be regular.
- (D) Hithpaal: as in the Pael, the lack of doubling produces some irregularity (however, only one form actually occurs as given below).

Participle: here is the one instance of the vowel before a he being lengthened in compensation for the lack of doubling (see I 8): (sing.)

מִתְבַּהֵל

4. *Lamedh Laryngeal Verbs*: To this class belong verbs whose last consonant is ה, ח, ע or ר [this ה is a he proper, indicated by a mappiq, and not a he that is just one of the *matres lectionis* for the long vowel *â* — all of the latter verbs are included in the so-called “Lamedh He” class of verbs]. Besides the general rules above, remember that short vowels become pathah before final ר, ח, or ע (I J). Also, a pathah furtive appears after a heterogeneous long vowel (I K).

- (A) Peal: the above rules for Lamedh Laryngeal verbs have specific applications as follows [some examples are given as illustrations]:

Perfect: because the regular (strong) verb has a pathah before the last consonant, and this is what the laryngeals also prefer, the Lamedh Laryngeal class is regular in the Peal Perfect.

Imperfect: here there is found ׀ for ׀ before the last consonant; a shewa before the last consonant is retained, the same as in the regular (strong) verb: (sing.) יִשְׁלַח; (plural) יִפְלְחוּ

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

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

פִּלְחָ; (plural) פִּלְחוּ

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

- (B) Pael: here the preference of the laryngeals and resh for the *a*-vowel is regularly exhibited.
 Perfect: here is found for or : (sing.) שָׁבַחְתָּ; (plural) שָׁבַחוּ
 Imperfect: the same is found as in the perfect: (sing.) יִבְרַח
 Infinitive: the Lamedh Laryngeal infinitive is regular in the Pael.
 Imperative: the same is found as in the perfect: (plural) בְּרַחוּ
 Participles: because is found in the active participle for , it becomes identical with the passive participle in form and the context must be used to differentiate between them; the plural participles are regular: (sing.) מְשַׁבַּח מְפַשֵּׁר
- (C) Haphel (and Aphel): the same occurrences of for and as found in the Pael are found in the Haphel.
 Perfect: (sing.) הִשְׁכַּחַת הַצֶּלַח [first person — for this peculiar formation see the discussion under the Hithpeel Perfect below]; (plural) הִשְׁכַּחוּ
 הִשְׁכַּחְנָא
 Imperfect: (sing.) תִּהְשַׁכַּח; (plural) תִּהְשַׁכַּחוּ
 Infinitive: the Lamedh Laryngeal infinitive is regular in the Haphel.
 Participles: the occurrences actually found in BA of the Lamedh Laryngeal class are in the Aphel rather than in the Haphel; the singular has for in the active participle (see the Pael Participles above); the plural is regular: (sing.) מְצַלֵּחַ; (plural) מְצַלְחִין
- (D) Peil: the sole occurrence of this conjugation is quite regular.
- (E) Hithpeel: the same occurrence of for as found in the Pael is found in the Hithpeel.
 Perfect: note that metathesis occurs quite regularly in case of an initial sibilant: (sing.) הִשְׁתַּכַּח
 —third person feminine singular: in this class of verbs particularly, the formations with a *ת* suffix [third person feminine, second person masculine, and first person common] tend to be formed somewhat on an analogy with a segholate [cf. the Peal Imperfect of the Pe Laryngeal above תַּעֲבֹדוּ > תַּעֲבֹדוּן]: thus הִתְנַחֵת and הִשְׁתַּכַּחַת [the latter appears in the form of a true laryngeal segholate].
 —second person masculine singular: easy to confuse with the above: הִשְׁתַּכַּחְתָּ [the final *ת* is not aspirantized].
- (F) Hithpaal: all occurrences of this conjugation in verbs strictly Lamedh Laryngeal are regular.

5. *The Ithpeel Conjugation*: As was mentioned previously (Lesson IX, sec. 2), in BA there occurs a reflexive conjugation basically identical to

the Hithpeel, except it begins with an א in the Perfect, rather than with a ה. This appears to be on an analogy with the causatives, where the Haphel begins with a ה and the Aphel with an א, extended into the reflexives so that there is a form אֶתְכַתֵּב corresponding to the form הִתְכַתֵּב. However, there is another analogical influence on the Ithpeel which apparently comes from the Hithpeel Imperfect. The prefixes of the Hithpeel Imperfect all have ה except the א, which has פֿ (the first person singular is אֶתְכַתֵּב). Extending this parallel into the perfect of the Ithpeel, the form אֶתְכַתֵּב is found for the perfect, as well as the form אֶתְכַתֵּב.

In the Lamedh Laryngeal verbs there is one occurrence of an Ithpeel: אֶתְנַגֵּר corresponding to הִתְנַגֵּר [see above — Hithpeel].

6. *Verbs Doubly Laryngeal*: In BA there occur some verbs with two different laryngeals (or resh), besides those with a laryngeal and another type of irregularity or weakness (which will be discussed subsequently). Thus some verbs are both Pe Laryngeal and Ayin Laryngeal, and others are both Pe Laryngeal and Lamedh Laryngeal. In either case, application of all the above rules for laryngeals or resh involved in each individual verb is all that is needed, making it unnecessary to list paradigms, or consider specific examples.

7. Vocabulary:

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

8. Exercises: Translate the following:

- (1) וְכָל-יְתִבִי אֲרָעָא כְּלָא חֲשִׁיבִין
- (2) וַתִּקְרַב הַמוֹ עַל-מִדְבַּחַהּ דִּי בֵּית אֱלֹהִים דִּי בִירוּשָׁלַם
- (3) וַעֲמָהוֹן נְבִיאָא דִי-אֱלֹהָא מְסַעְדִין לְהוֹן

- (4) וְאֵלֹהֵי מִשְׁוֹרָא אֲתִגְזֹרֶת אֲכֹן וְהִתְגַּזְרֶת דִּי-לֹא בִידִין
- (5) וּמְנֵי שִׁים טַעַם וּבְקָרוֹ וְהִשְׁכַּחוּ אֲגָרְתָא
- (6) אֲדִין מִלְכָּא שְׁנִיא מִתְבַּהֵל וּבְדַר נְשׁוּהֵי בְּגוּא הִיכְלָה
- (7) וְאַרְבַּע עֶדְנִין יִחְלַפֵּן עֲלוּהֵי דִי יִחְסֹן מִלְכוּתָא
- (8) וְלַעֲלִיא בְּרַכַּת וְלַחֵי עֲלָמָא שְׁבַחַת
- (9) וְעֲשָׂבָא כְּתוּרִין לָךְ יִטְעַמֵּן
- (10) וִיהוּדֵיא כְּנָן וּמְצַלְחִין בְּיוֹמֵי חַגֵּי נְבִיאָה
- (11) קַל-דִּי אָמַר כְּהֵנָּא יִתְעַבֵּד לְבֵית אֱלֹהֵי
- (12) וְהִשְׁתַּכַּח בְּבַבְלָא כְּתָב וְכֹן-כְּתִיב בְּגוּה

LESSON XI

PE NUN, PE YODH, AND PE ALEPH VERBS

1. *Pe Nun Verbs*: Most of the irregularities in this class of verbs occur because a nun at the end of a syllable is often assimilated to the consonant beginning the following syllable, even to a laryngeal (I 2). However, this is not universal, for the nun may also be retained, especially in the Haphel. Naturally, no irregularities are caused by a nun that is initial (the first consonant in a word or syllable).

(A) Peal: the Pe Nun verbs exhibit more irregularities in the Peal than in the derived conjugations [possibly because there are more occurrences in the Peal].

Perfect: no irregularities are caused by the initial nun in the perfect.

Imperfect: although the characteristic vowel of the imperfect is usually *u* (with *a* in the stative verbs), the Pe Nun verbs exhibit a decided preference for an *i* (see Lesson VI, sec. 1); the assimilation or non-assimilation of the nun seems to be indiscriminate: (sing.) יִתֵּן יִתֵּן יִפֵּל; (plural) יִתְּנוּ תִפְּלוּ

Infinitive: the sole occurrence happens to be regular: מִתֵּן

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

Participles: as in the perfect, the nun is initial, so there are no irregularities.

(B) Pael: the sole occurrence happens to be an infinitive, and with an initial nun there is no irregularity.

(C) Haphel (and Aphel): the assimilation or non-assimilation of the nun seems to occur indiscriminately here also.

Perfect and Imperfect: those occurrences in verbs strictly Pe Nun are regular.

Infinitive: the nun may be retained; or it may be assimilated, as in הִצְלָהּ.

Participles: the nun may be retained; or it may be assimilated, as in מִצְלָן [an Aphel form].

(D) Peil: the initial nun is not assimilated, hence there are no irregularities in the Peil.

- (E) Hithpeel: there are no occurrences in verbs strictly Pe Nun.
 (F) Hithpaal: in the hithpaal conjugation the Pe letter never comes at the end of a syllable, hence no irregularities occur in the Pe Nun verbs.

2. *Verbs Pe Nun and Ayin Laryngeal*: All the phonetic rules of both classes apply to this class of doubly weak verbs. The two main ones are (1) the possible assimilation of the nun, and (2) the impossibility of doubling the laryngeal (I 8).

- (A) Peal and Hophal: the sole attested form in each of these conjugations happens to be regular.
 (B) Haphel (and Aphel): the only verb with this kind of double weakness comes from the root נָחַח; in the Haphel (or Aphel) the nun is assimilated, but the laryngeal cannot be doubled as a result of the assimilation; because the laryngeal is a ה, there is no lengthening of the vowel in compensation (see I 8).

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

Imperative: (sing) נָחַח [an Aphel form]

Participle: (plural) מְנַחְחִים [a Haphel form]

3. *Verbs Pe Nun and Lamedh Laryngeal*: Once again, all the rules of both of these particular classes apply to this class of doubly weak verbs. If it is noted that a nun may (or may not) be assimilated, and that all short vowels become pathah before a final laryngeal (see I J), then those few occurrences of verbs in this class are amply explained.

4. *Pe Yodh Verbs (Including Pe Waw)*: These are really two distinct classes, but are distinguishable from each other only in the Haphel. In this connection it should be remembered that an initial waw becomes a yodh (see I 6). Irregularities occur when the yodh (or waw) comes at the end of a syllable. Especially irregular are formations analogous to the Pe Nun class where the initial consonant is assimilated [only apparently] to the following consonant.

- (A) Peal: the only irregularities attested occur in the imperfect and the imperative, with one important exception; when the perfect occurs with the conjunction ו, the yodh is elided as a consonant, and becomes part of the long vowel (as in BH): וַיִּהְיוּ

Perfect: quite regular: (sing.) יָבֵלְתָּ יָתֵב

Imperfect: this is usually conjugated as though the verb belonged to the Pe Nun class, with the initial consonant assimilated to the second consonant (see above): (sing.) יָבֵלְתָּ יָתֵב [Qere: the Kethib form וַיִּבְלֵת and

the form יָכַל (Dan. 2:10) are considered as Peals incorrectly written like Hophals; others consider them to be genuine examples of an old BA Huphal (Hophal) conjugation] however, in one instance, the yodh is eliminated as a consonant instead, and joins a preceding long vowel (see I P): (sing.) יִטַּב

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

- (B) Pael: the sole occurrence (infinitive) of a verb strictly Pe Yodh is regular.
- (C) Haphel: here there is a distinction between true Pe Yodh verbs and those originally Pe Waw; in the latter the yodh reverts to its original waw, and becomes הוּ in the Haphel (see I D); the true Pe Yodh verbs become הִי in the Haphel (see I P).

Perfect: (sing.) הִיבֵל הוֹתֵב

Infinitive: הִיבְלֶה

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

Perfect: third person feminine singular: הוֹסַפַּת

- (F) Hithpeel and Hithpaal: there are no occurrences in verbs strictly Pe Yodh, but no irregularities need have been expected anyway, for the Pe letter does not come at the end of a syllable [for examples of Pe Yodh, see the verbs both Pe Yodh *and* Ayin Laryngeal below].

5. *The Shaphel and Saphel Conjugations*: As was noted previously, there occurs a shin causative conjugation, the Shaphel (see Lesson V, sec. 1) as well as the Haphel and the Aphel. However, the occurrences are not common (see Lesson VIII, sec. 6). All of the occurrences of the Shaphel in BA are closely related to (if not borrowed from) the Shaphel of Accadian (common in that language).

- (A) Shaphel: the sole occurrence in the Pe Yodh verbs is more apparent than real, for it comes from the Accadian *šūzubu* — *ušēzib*, the Shaphel of *ezēbu*, which is cognate to the BH עֹזַב, *not* יֹזַב; hence it can be listed in BA as a Pe Yodh only for convenience.

Perfect: (sing.) שָׁזַב

Imperfect: (sing.) שָׁזִיב

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

Participle: (sing.) מְשִׁיזֵב

- (B) Saphel: the one occurrence of a Saphel in BA is undoubtedly from an original Pe Waw conjugation (cf. BH), for it comes from the Accadian *šubulu*, the Shaphel of (w)*abālu* (even though in the Haphel of BA יבל is treated as a true Pe Yodh). The use of ס, instead of the usual ש of the Shaphel, possibly reflects an Assyrian rather than a Babylonian pronunciation of the Accadian in this instance.

Participle: (plural) מְסוּבְלִין

6. *Verbs Pe Yodh and Ayin Laryngeal*: All the rules of both classes apply to this class of doubly weak verbs. More of the attested irregularities occur because of the laryngeal than because of the yodh (even if there is no Pael attested).

- (A) Peal: there are no occurrences in the imperfect or in the infinitive.

Perfect: regular, except when it occurs with the conjunction ו: (sing.)

יְהִיבָה; (plural) יִהְיֶיבוּ

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

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

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

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

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

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

- (D) Ithpaal: the sole attested form is irregular because the laryngeal cannot be doubled and the preceding vowel is lengthened in compensation for the lack of doubling by the ץ (see I 8 b).

Perfect: (plural) אֶתְיַעֲצוּ

7. *Verbs Pe Yodh and Lamedh Laryngeal*: Most of the irregularities which occur in both the Pe Yodh class and in the Lamedh Laryngeal class occur in this class of doubly weak verbs. This is true in spite of the fact that this class is limited in BA to the root ידע in the Peal and Haphel conjugations.

- (A) Peal: the perfect is quite regular, and the infinitive does not occur.

Imperfect: the outstanding characteristic of the imperfect is its analogy to the Pe Nun class, which is here shown by the actual presence of a nun (rather than by doubling the second consonant, as in verbs Pe Yodh only); alternatively, if it is maintained that the yodh is assimilated to the second consonant, this nun could be considered as a resolution of that doubled second consonant (see I 3): (sing.) יִדְעֶנּוּ; (plural) יִדְעוּ

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

Participles: (sing.) **יִדְעַ**; (plural) **יִדְעוּן**; (passive) **יְדִיעַ** [note the pathah furtive]

- (B) Haphel: the occurrences in the Haphel show that **ידע** was an original Pe Waw verb, and all the forms are only irregular in accordance with the normal pattern for a Pe Waw Haphel, and also in those places where having a Lamedh Laryngeal affects the vocalization.

8. *Pe Aleph Verbs*: In general the aleph quiesces whenever it does not have its own vowel. To compensate for this quiescence at the end of a syllable, the preceding vowel is often lengthened (see I 5). However, the aleph was retained in writing by historical orthography (e.g. **אֲ** instead of the usual *šere yodh* **יְ**).

Otherwise, the Pe Aleph class is very similar to the Pe Laryngeal class (which see).

- (A) Peal: the shewa under an initial aleph is usually a *ḥaṭeph pathah* (see I M).

Perfect: (sing.) **אָזַל**; (plural) **אָזְלוּ**

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

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

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

Participles: the active participles are all regular (there is no occurrence of the passive participle).

- (B) Haphel: the Pe Aleph verbs have a formation analogous to the Pe Yodh (and Pe Waw) class in the Haphel. Other than a possible early orthographic waw-yodh confusion, there is apparently no reason why one verb is formed like a Pe Waw and another like a Pe Yodh.

Perfect: the verb **אמן** is analogous to a Pe Yodh: (sing.) **הִימַן**

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

Infinitive: **הוֹבְדָה**

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

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

Perfect: (sing.) **הוֹבְדָה**

- (D) Pael, Peil, and the Reflexive Conjugations: there are no occurrences in BA of these conjugations in the Pe Aleph class.

9. *Verbs Pe Aleph and Ayin Laryngeal*: This class of doubly weak verbs does not happen to be found in BA.

10. *Verbs Pe Aleph and Lamedh Laryngeal*: Only one verb is attested in BA, and that in the Peal. It exhibits the weaknesses of the two classes respectively to which it belongs. The Peal of אָמַר is formed as follows:

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

—third person feminine; אָמְרָת [for a discussion of the apparent segholate ending, see the discussion of the hithpeel perfect of the Lamedh Laryngeal verbs in Lesson X];

—first person; אָמַרְתִּי [as in the Pe Laryngeal verbs, the original *–* is retained instead of *–* (see the discussion of the peal perfect of the Pe Laryngeal verbs in Lesson X)]; (plural) אָמְרוּ

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

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

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

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

11. Vocabulary:

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

12. Exercises: Translate the following:

- (1) אָכְלוּ חַיִּוְתָא וְהוּבְדוּ בֵּית בְּעֵלָה
- (2) וּמָה דִּי עָלִיךְ וְעַל-אַחֶיךָ יִטַּב לְמַעַבְדַּי תַּעֲבֹדוּן
- (3) דְּגִיבָל הַיָּמָן בְּאֵלְהָהּ וְחֻקָּהּ שְׁנִיאָה הוֹסֵפֶת לָהּ

- (4) אַתְּעֵטוּ כָּל חַפְיָמֵי מַלְכוּתָא לְשִׁזְבוּתָךְ
- (5) מַלְכָּא רַבָּא הֵיבֵל אַמְיָא אֵלֶיךָ וְהוֹתֵב הֵמוּ בְּקַרְיָה דִּי שְׁמֶרֶץ
- (6) אֲזֻלְנָא לִיהוּד מְדִינְתָא לְבֵית אֱלֹהָא רַבָּא וְהוּא מְתַבְנָא אֲבָן
- (7) וְאָמַר לֵה אֲזֻל-אַחַת מְאִנְיָא בְּהִיכְלָא דִּי בִירוּשָׁלַם
- (8) וְהוּא מְשִׁיב וּמְצַל וְעַבְד אֶתְךָ בְּשָׁמְיָא וּבְאַרְעָא
- (9) כְּדִנְהָ תֵאמְרוּן לְהוּם אֱלֹהֵיָא דִּי-שְׁמֵיָא וְאַרְקָא לָא עַבְדוּ יַאבְדוּ מְאַרְעָא וּמִן-תְּחוֹת שְׁמֵיָא
- (Jer. 10:11) אֵלֶּה
- (10) יַגְר שְׁהֲדוּתָא (Genesis 31:47)

LESSON XII

HOLLOW VERBS

1. *The Hollow Verbs*: Ayin Waw verbs and Ayin Yodh verbs are also called “hollow” verbs, a term, borrowed from Arabic, which is used to designate the “emptiness” or “weakness” in the middle consonant of these two classes. This weakness, of course, is present only when the waw or yodh is a vowel. In some verbs these letters in the middle position are true consonants, and such verbs do *not* belong to the “hollow” verbs. It is probably best to consider the hollow verbs as basically biconsonantal. Whereas in BH there is much fluctuation between the use of short and long varieties of differently vocalized stems (e.g. קים and קם, קם and קם), in BA there is almost invariably the long variety of the stem (קים and קם). Consequently, even if some forms are not written *plene*, they are most probably to be regarded as long vowels.

In both BH and BA there is some confusion between forms written with waw and those written with yodh, therefore it has been somewhat difficult to determine which verbs are properly Ayin Waw and which are Ayin Yodh. Very possibly this confusion of forms has resulted largely from an earlier orthographic waw-yodh confusion. Those verbs in which waw predominates in the imperfect are classed as Ayin Waw verbs and those verbs in which yodh predominates in the imperfect are classed as Ayin Yodh verbs. However, it is important to note that in BA both classes have qameš in the perfect [which makes it convenient to consider them together in one lesson, or even to group them together in one class (see Lesson VIII, sec. 2)]. This long vowel (qameš) in the perfect has the accent, and to this long stem, the regular perfect endings have been added. Thus, the šere in the first person singular does not have the accent, and is therefore reduced to a seghol. Both classes also have another common characteristic, the usual reduction of the pretonic vowel to shewa in the prefixes of the imperfect and in the Haphel perfect.

2. *Ayin Waw Verbs*: As indicated above, verbs with waw as a *consonant* for the Ayin letter do not belong to this class of verbs. The Ayin Waw verbs are verbs fundamentally biconsonantal with the ך as a *vowel* predominating over the ך in the Peal imperfect.

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

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

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

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

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

- (B) Pael: with so few attested formations of this class in BA, occurrences of Pael and of Polel (which see below) are equal, — one example each [unlike BH which has a preponderance of Polel over Piel, Polal over Pual, and Hithpolel over Hithpael].

Infinitive: here again appears a triconsonantal formation, the middle letter treated as a consonant, being doubled (it is a yodh rather than the waw expected [cf. Peal participles above]): קִימָה

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

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

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

Infinitive: this is formed as though the root were truly biconsonantal; the vowel of the preformative is ־־ : הִקִּימָה

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

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

- (E) Hophal: the preformative ה has the reduced vowel ־־ .

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

- (F) Hithpeel: see the Hithaphel (Hittaphel) conjugation below.

3. *The Polel and Hithpolel Conjugations:* In BA there are only a few forms of these derived conjugations, which are so common in BH among the

hollow verbs. As in BH, these conjugations are formed in BA by the reduplication of the final root consonant, and are limited to the hollow verbs.

(A) Polel: this conjugation parallels in meaning and usage the Pa'el of the regular (strong) verb.

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

(B) Hithpolel: this conjugation parallels in meaning and usage either the Hithpeel or the Hithpaal of the regular (strong) verb.

Perfect: the sole occurrence is a perfect: (sing.) הִתְרוּמְמָתָה

4. *The Hithaphel (Hittaphel) Conjugation:* The so-called “Hithpeel” forms of hollow verbs are really Hithaphel forms. Just as the shin causative conjugation, the Shaphel, has a *t*-reflexive, the Hishtaphal (see Lesson V, sec. 1), so the aleph causative conjugation, the Aphel, has a *t*-reflexive, the Hithaphel. However, the preformative א is assimilated by the ת, which in turn is doubled, so the Hithaphel appears as Hittaphel. Finally, the *a*-vowel under the doubled tav is reduced to a shewa.

It must be noted, however, that although the verbs are to be explained as *t*-reflexive formations of the Aphel, their meaning is often the same as that of the *t*-reflexive of the Peal, the Hithpeel. Thus they are often called “Hithpeel” verbs. In BA there are two roots with a Hithaphel (Hittaphel) conjugation, one an Ayin Waw verb, וּן and one an Ayin Yodh verb, שׂים.

(A) Ayin Waw: whereas the preservation of the waw as an *a*-vowel might be expected here (see the Ayin Yodh forms below), the yodh of the Aphel seems to dominate, and the vowel is יָ.

Imperfect: (sing.) יִתְוּן

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

Imperfect: (sing.) יִתְשׂוּם; (plural) יִתְשׂוּמוּ

Participle: (sing.) מִתְשׂוּם

5. *Ayin Yodh Verbs:* Verbs of this class are far less frequent in BA than Ayin Waw verbs. As was mentioned previously, the formations of the two classes are almost identical, and the same general rules discussed above apply here.

(A) Peal: in the Peal conjugation differences between Ayin Yodh and Ayin Waw verbs would be expected in the imperfect as well as the imperative, but there is no certain occurrence of the imperfect.

Perfect: the same as Ayin Waw: (sing.) שָׂמְתָהּ שָׂמְתָהּ (and שָׂמְתָהּ שָׂמְתָהּ)

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

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

- (B) Peil: the occurrence of a *u*-vowel here is difficult to explain; possibly it is a Hebraism (on an analogy with the Qal passive participle of BH); possibly it is a result of an earlier orthographic waw-yodh confusion, later lost [this form is not *plene*, however], but preserved in oral tradition to Masoretic times.

Perfect: (sing.) שָׁיַם (?) [see the Peal participle above] שָׁמַת [feminine]

6. *Verbs Pe Laryngeal and Hollow*: It is difficult to determine whether the sole example of this class of verbs is an Aphel from the root חוּט, or either a Peal or an Aphel from the root חִיט. Because of the cognate Arabic the author prefers the root חִיט, and because of the pathaḥ under the prefix (with the variant qameṣ), the author prefers to consider it an Aphel [cf. the Aphel form חָטַיָּה above]. Neither conclusion is by any means conclusive. The form is:

Imperfect: (plural) יִחְטִיאוּ

7. *Verbs Lamedh Laryngeal and Hollow*: Those few hollow verbs which have a laryngeal as the Lamedh letter, do not happen to have any additional irregularities because of the presence of the laryngeal in the attested forms. They all belong to the Ayin Waw class of hollow verbs, and so can be considered in that section of this lesson and need no further discussion here.

8. *Verbs Pe Nun and Hollow*: As in the class above, it so happens that the presence of a nun does not add to the irregularities already present in the two classes of hollow verbs. In fact, since there is no strong consonant in the position of the Ayin letter to which the nun (as the Pe letter) can assimilate in the imperfect, the nun is retained. The only attested form is in the Peal, as follows:

Imperfect: (sing.) תִּנְדַּח

9. *Vocabulary*:

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

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

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

- (1) אָרִים אֱלֹהֵי אֵילָן חַד וּמִנָּה יִתּוּן כָּל־בְּשָׂרָא
- (2) וְעַל־מָרָא שְׁמֵיָא הִתְרוּמַמְתָּ וְהַזִּידְתָּ וְרוּמַמְתָּ לְאֱלֹהֵי כִסְפָא וְדָהָבָא
- (3) מִלְתָּא סָפַת וּנְבוּכַדְנֶצַּר הִתְשֵׁם עַל כָּרְסִיָּה
- (4) גְבוּרַת אֱלֹהֵי תִקִּים מִלְכָּן וְתִסְף מִלְכָּן
- (5) חִיּוּהַ חֲדָא רַמַּת וְנִפְלַת וְעַל אֲרַעָא הֶקִּימַת
- (6) אֲתִיעֲטוּ כָל־חַרְטָמֵי מַלְכוּתָא לְקִימָה טַעַם לְמַקְטֵל דְּגִיּאֵל וְלֹא הִתְבַּהֵל וְלֹא גָד

LESSON XIII
GEMINATE VERBS

1. *Geminate (or Ayin Ayin) Verbs*: In this class, where the Ayin letter and the Lamedh letter (second and third consonants) are alike, there is a combination of forms which can only be adequately explained by assuming that some are fundamentally biconsonantal while others are triconsonantal. In other words, sometimes there is either gemination of the identical consonants or some compensation for it, but elsewhere there is none. If the expected gemination or doubling of the Ayin letter (second consonant) does not occur, there is usually doubling of the Pe letter (first consonant), especially in the imperfect and other forms with preformatives. Or, where this cannot take place because of a laryngeal or resh, there is either a compensatory lengthening of the preceding vowel or the resolving of the doubling by a nun (see I 3).

(A) Peal: most of the occurrences in the Peal are with verbs that have another weakness in addition to being Geminate (see the classes of verbs both Geminate and also laryngeal or Pe Nun below).

Perfect: the sole attested form of the Peal perfect is plural where gemination could most easily be seen, but it does not occur; rather, the verb is formed like a member of the Ayin Waw class, and hence is probably fundamentally biconsonantal: (plural) דָּקוּ

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

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

(C) Haphel (and Aphel): only one occurrence is attested as being formed regularly, the Aphel imperfect of the verb טַלַּל (which see below); otherwise, in compensation for the lack of doubling of the identical second and third consonants, the first consonant is doubled instead (unless it is a laryngeal; cf. the classes of verbs both Geminate and also laryngeal below).

Perfect: (sing.) הִדְקָהּ [feminine]; (plural) דָּקוּ

Imperfect: (sing.) דָּקַת [Aphel], but also טַלַּל [a regular Aphel formation]

- Participles: (sing). מְדַקֵּק [Haphel] מְדַקֵּקָה and מְדַקֵּקָה [both Aphel]
- (D) Peil: there is no occurrence of a Peil in the Geminate verbs in BA.
- (E) Hophal: see below the occurrences in the doubly weak verbs which are both Geminate and Pe Laryngeal.
- (F) Hithpeel: this conjugation does not occur in this class of verbs in BA; its place is taken, however, by the Hithpoel conjugation (which see below).
- (G) Hithpaal: this conjugation of the Geminate class of verbs is regularly formed like the Hithpaal of the regular (strong) verb (cf. the Pael above).

2. *The Shaphel and Hishtaphal Conjugations*: The Shaphel conjugation has already been considered (see Lesson VIII, and Lesson XI, sec. 5). In the Geminate class of verbs there occurs another example of the Shaphel conjugation, as well as its *t*-reflexive conjugation, the Hishtaphal (for a discussion of the reflexive conjugations in general and of the Hishtaphal conjugation in particular, see Lesson IX).

- (A) Shaphel: in BA the Shaphel of the Geminate verbs is formed quite regularly, as though it were the Shaphel of the regular (strong) verb; the only occurrences are as follows:

Perfect: (sing.) שָׁכַלְתָּה [with suffix]; (plural) שָׁכַלְתֶּם

Infinitive: שָׁכַלְתָּה

- (B) Hishtaphal: the Hishtaphal is formed regularly by adding the reflexive preformative *hith-* to the Shaphel (Hithshaphal), which in turn becomes Hishtaphal by metathesis.

Imperfect: in BA the sole occurrence of the Hishtaphal conjugation in any class of verbs is in this class: (plural) יִשְׁתַּכְּלֶיךָ

3. *The Hithpoel (Ithpoel) Conjugation*: Closely related to the Hithpolel conjugation (see Lesson XII, sec. 3) is the Hithpoel. However, there is one important distinction. The Hithpolel belongs to the Ayin Waw (Ayin Yodh) class, and is formed by a reduplication of the final consonant, but the Hithpoel belongs to the Geminate class, and both of the identical consonants (second and third) are retained. As a result, the final formations of the Hithpolel and Hithpoel look the same, but the proper distinction can be made by referring to the basic verb root.

The sole occurrence of this conjugation in BA happens to be with preformative א rather than ה, and thus, properly speaking, is an Ithpoel. It comes from the root שָׁמַם, and so is subject to the usual rules of metathesis as follows:

Perfect: (sing.) אֶשְׁתַּמֵּם

4. *Verbs Pe Laryngeal and Geminate*: In some of the conjugations, verbs of the Geminate class which also have a laryngeal for the Pe letter, contain

no additional irregularities because of the presence of the laryngeal. However, in those conjugations of the Geminate class which require doubling of the Pe letter (first consonant), the laryngeal does not double, and thus there occurs an additional irregularity. In such cases the doubling is either resolved by a nun, or the previous vowel is lengthened in compensation.

- (A) Peal: because there are no occurrences of the Peal imperfect in this class of doubly weak verbs, the laryngeal is usually the initial consonant; hence, in the Peal of this class, only the infinitive shows any difference from verbs that are simply Geminate without any other weakness.

Perfect: (sing.) עַלְתָּ עַל [Qere] עַלְלָתָ [Kethib]

Infinitive: מִתֵּן

Participle: (plural) עֹלֵיךְ [Qere] עֹלְלֵיךְ [Kethib]

- (B) Haphel: verbs Geminate only double the Pe letter in the Haphel, but in this class, which is also Pe Laryngeal as well as Geminate, the doubling is usually (but not always) resolved by a nun (see I 3); thus the hypothetical Geminate formation הַעֵל becomes הַנְעֵל, etc.

Perfect: (sing.) הִנְעֵל

Infinitive: הַנְעֵלָה but also הַעֵלָה

- (C) Hophal: the Hophal does not occur in verbs Geminate only, but what would be expected in that class of verbs is what is actually found in this class of doubly weak verbs.

Perfect: (sing.) הִעֵל; (plural) הִעֵלוּ

- (D) Hithpaal: like the Pael of verbs Geminate only, the Hithpaal of this class of doubly weak verbs is quite regular, and is formed according to the pattern of the regular (strong) verb.

5. *Verbs Ayin Laryngeal and Geminate*: It may be maintained that the only root of this class which occurs in BA, רַעַע [šade three—BH רַצַּץ], is actually triply weak, or even quadruply weak. Its first consonant (resh) cannot be doubled; its second consonant (ayin) is a laryngeal; its third consonant (ayin) is a laryngeal; and besides all this, the verb is Geminate. Little wonder, then, that in the Peal, the sole attested form has so many apparent irregularities.

- (A) Peal: the long *o* in the sole occurrence is generally considered as a Hebraism.

Imperfect: in Geminate verbs the Peal imperfect would normally have the doubling of the first consonant as does the Haphel (see above, sec. 1); however, in this class, the resh is not doubled, so the previous vowel is lengthened in compensation; thus the hypothetical Geminate formation תִּרְע becomes תִּרְעָה: (sing.) תִּרְעָה

- (B) Pael: the sole occurrence in the Pael of this class of verbs is a triconsonantal formation, just as though the verb were not Geminate, but rather both Ayin Laryngeal and Lamedh Laryngeal.

Participle: (sing.) מְרַעֵעַ

6. *Verbs Pe Nun and Geminate*: In BA the sole attested form of this class occurs in the Peal perfect, and as such, the nun is the initial consonant. Therefore, there is no additional irregularity other than what normally occurs in verbs Geminate only (which see above). This Peal form is:

Perfect: (sing.) נָדַת

7. Vocabulary:

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

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

- (1) מְלֵאָהּ חַד הַנְּעֵל צְלָמָא וּבְאִדִּין דְּקוּ כְּחֻדָּה פְּרוּזְלָא נְחָשָׂא כְּסָפָא וְנִדְהָבָא
- (2) אֲדִין מְלָפָא מְלֵל עִם חֲפִימֵי בְּכָל בְּהִיכְלָה לְמַחֲנֵי הַמֶּנְחָן
- (3) אֲדִינוּ אֵילָנָא דִּי תַחְתּוּהֵי תְּטַלֵּל חֵינֹת בְּרָא
- (4) עַל רַב כְּהֵנְיָא לִירוּשָׁלַם וְשָׁכְלֵל שׁוּרֵיָהּ
- (5) וּכְפְרוּזְלָא דִּי-מְרַעֵעַ כָּל-אַלְחִין מְלִכּוּ דָּךְ תִּדְק וְתִרְעַ
- (6) אֲדִין דְּנִיֵּאל הָעַל בְּהִיכָל מְלָפָא וְאַשְׁתּוּמָם
- (7) קְרִימָא דָּךְ תַּתְּבִנָּא וְאַשְׁיֵה יִשְׁתַּכְּלֵלְחִן בְּשֵׁם אֱלֹהֵי שְׁמֵיָא

LESSON XIV
LAMEDH HE VERBS

1. *The Development of the Lamedh He Formations:* The so-called "Lamedh He" class of verbs is actually a mixture of three classes of verbs in BA, namely those whose final consonant was originally either א, ה, or י. In BA there is no trace remaining of the forms with final ה. These all appear as final י. So the existing forms are to be regarded as either final א or final י formations.

With these basic developments in mind, it is possible to trace the changing course of the various formations of this class of verbs with some degree of probability. The greatest variations from the regular formations of the strong verb are exhibited in the Peal conjugation. Therefore, it may be well to consider in some detail the probable development of the Lamedh He verbs in the Peal conjugation [the change from the original non-aspirantized forms of the letters בּנִדְכַּפּתּ to their aspirantized BA forms, will be disregarded in the outline of development below; it occurred somewhere along the line of development].

Perfect: whereas BH has a constant mixing of the active *a*-vowel and the stative *i*-vowel in the formations of the Qal perfect of the Lamedh He class, BA usually has the active *a*-vowel in all forms of the Peal perfect of this class, except in the first person singular, which has the stative *i*-vowel.

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

Imperfect: in BA the imperfect of the Lamedh He class has quite uniformly the characteristic *a*-vowel of the stative (see Lesson VI, sec. 1) [for the sake of convenience the change from the original prefix *ya-* to *yi-* will be disregarded in the outline of development below; hence, the first forms listed are not to be regarded as true Proto-Semitic].

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

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

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

3 fem. pl.— יִבְנִיּוּ > יִבְנִיּוּ [loss of final vowel] > יִבְנִיּוּ [I A]

Jussive: the third person masculine plural of the jussive is without the final nun of the imperfect.

Imperative: in all of the Lamedh He classes of verbs together, there are only two Peal imperatives in the singular, and these differ as to the use of י or א (see below the class of verbs both Pe Laryngeal and Lamedh He and the class both Pe Nun and Lamedh He).

Infinitive: the regular BA formation מִבְנֵי > מִבְנֵא [I P; with א as a *mater lectionis*]; the infinitive also occurs without the mem, בְּנֵא, or long, מִבְּנֵה.

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

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

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

2. *The Derived Conjugations of the Lamedh He Class:* In the perfect of the derived conjugations, the י appears as the final consonant. On the other hand, the א appears regularly in the imperfect of the derived conjugations and in the other forms which are based on it. This is true regardless of whether the original root was א, ר, or י. However, it should be noted that the א in the final position here is merely used as a *mater lectionis*. The derived conjugations will be considered below, conjugation by conjugation, with emphasis on actual occurrences in the Lamedh He class of verbs.

- (A) Pael: the endings found in the Peal are also found in the Pael, with but few changes in vocalization.

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

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

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

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

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

Perfect: (sing.) הִגְלִי

Imperfect: (sing.) יִהְשָׁנָא

Infinitive: הִשְׁנִיָּה

Participle: (sing.) מְהִשְׁנָא

- (C) Hophal: in BA there is no attestation of the Hophal conjugation in the Lamedh He class of verbs.

- (D) Hithpeel: again quite uniformly the same endings are found as in the Pael.

Perfect: (sing.) הִתְמַלֵּי

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

Participle: (sing.) מְתַרְמָנָא

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

Perfect: (sing.) אִשְׁתַּנִּי [Qere]

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

3. *Verbs Pe Laryngeal and Lamedh He*: In this class of doubly weak verbs, any of the irregularities of the Pe Laryngeal class may occur (see Lesson X, sec. 2), in addition to the irregularities of the Lamedh He class. For the sake of illustration, the Peal will be discussed in full, with the other conjugations which occur mentioned briefly.

- (A) Peal: the endings of the Peal of the Lamedh He verbs are found, and in addition there is usually a composite shewa under the laryngeal; however, in one verb there is a most unusual development in the imperfect (which see).

Perfect: (sing.) הִרָּה (and הָרָא) הָרָה (and הָרָה) הָרִיתָ; (plural) הָרִיתוּ

Imperfect: the verb הוּהוּ substitutes ל for י wherever the latter occurs in the personal prefixes of the imperfect, singular and plural, masculine

and feminine; the sole other doubly weak verb of this class with the imperfect attested, has the usual י; the use of ל is now generally considered to have been derived from the Accadian (cf. Acc. *liprus*): (sing.) לְהוּא (and לְהוּה) (and תְּהוּא (and תְּהוּה); (plural) לְהוּן לְהוּן

Infinitive: מְחוּא

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

Active Participles: (sing.) חוּא (and חוּה); (plural) חוּן

Passive Participle: (sing.) חוּא

As has been noted previously (see Lesson VI, sec. 6), הוּה is frequently used in BA as an auxiliary verb. Both the perfect and imperfect of the Peal conjugation are thus used with the participles of other verbs.

- (B) Pael: the regular (strong) verb and the Pe Laryngeal class both use pathah under the Pe letter in the Pael, so this class has no additional irregularities in the Pael compared to verbs Lamedh He only.
- (C) Haphel (and Aphel): all the formations are quite normal, with a seghol under the preformative ה in the perfect, a composite shewa under the laryngeal in the imperfect, the usual endings of the derived conjugations of the Lamedh He verbs, etc., with one exception as follows:

Participle: the Aphel participle of חיה is completely anomalous (probably an error); if the א is considered as a *mater lectionis*, the form is written as a monoconsonantal: (sing.) מְחָא

4. *Verbs Ayin Laryngeal and Lamedh He*: The phonetic rules of both classes involved apply in this class of doubly weak verbs. Here also the Peal will be considered for the sake of illustration of these rules, and the other conjugations will be mentioned briefly.

- (A) Peal: practically all of the formations are identical to those of verbs Lamedh He only.

Perfect: (sing.) בְּעָה; (plural) בְּעִיָּא בְּעִיָּא

Imperfect: (sing.) יְבַעַא יְבַעַא

Infinitive: מְבַעַא

Participles: both active and passive participles are just like those of the Lamedh He class (and also occur with ה for א as a *mater lectionis*).

- (B) Pael and Hithpaal: in these conjugations the Ayin letter, being a laryngeal, cannot be doubled, and in compensation, the previous vowel may or may not be lengthened in accordance with the rules given in I 8 (e.g. **יִמְחָא**); in other respects, the Pael of this class is almost identical to the Pael of verbs Lamedh He only.
- (C) Hithpeel (Ithpeel): quite uniformly the same as in the attested formation of verbs Lamedh He only.

Perfect: in this class of verbs occurs the only attested third person feminine singular perfect of any of the classes of Lamedh He verbs; because of its paradigmatic importance, it is listed here as follows: (sing.) **אֶתְכַרְיֵת** [Ithpeel]

5. *Verbs Pe Nun and Lamedh He*: In this class of doubly weak verbs, there are only two attested roots, with few formations. The root **נשא** invariably retains its **א** in those formations which have **י** or **ה** in other classes of Lamedh He verbs. This is true of both the simple and the derived conjugations. The sole occurrence of the other root of this class is found in the Hithpeel perfect (third person masculine singular), and is formed just as verbs Lamedh He only.

- (A) Peal: the two occurrences of **נשא** in the Peal are as follows:

Perfect: (sing.) **נָשָׂא**

Imperative: it is impossible to tell if this form is normative in the use of **א** (on analogy with the imperfect); the only other Peal imperative singular in any Lamedh He class has the **י** (see verbs both Pe Laryngeal and Lamedh He above); the nun is here dropped completely (cf. Lesson XI, sec. 1): (sing.) **שָׂא**

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

Participle: (sing.) **מְתַנְשְׂאָה**

6. Vocabulary:

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

אָתָּה — to come

בָּאִישׁ — bad (4)

בִּלָּה — (pael) to wear out

בָּלוּ — tax (10)

הִקְלִיף — toll, tax (4)

חִיָּה — to live

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

כָּרַה — (ithpeel) to be distressed

לְוָת — near, beside, with

מִלָּא — (hithpeel) to be filled
(with)

מָנָה — (pael) to appoint

מָרַד — rebellious (4)

נוק — (haphel) to damage	שנה — (pael) to change; > violate
נשא — to take; carry away; lift up	שנה — (haphel) to alter; > violate
סלק — to go (come) up	שנה — (hithpaal and ithpaal) to be changed
צלה — (pael) to pray	

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

- (1) יהשנא זמנין ודת ולקדישי עליונין יבלא
- (2) ודי־הנה צבא הנה מחא ודי־הנה צבא הנה ממנא על מלכותא
- (3) אתפריית רוחי אנה דניאל בגו בשרי ואנה מתבהל בקונוי ראשי
- (4) באדין לבב כהנא התמלי חכמה
- (5) אמר דניאל מלכא חיי לעלמין אל תשתי רוח מלכא
- (6) מלת מלכא שני ונשא עינוהי וצלי לאלה שמיא

LESSON XV

OTHER DOUBLY WEAK AND IRREGULAR VERBS

1. *Verbs Pe Aleph and Lamedh He*: In this class of doubly weak verbs, the initial consonant follows the rules of the Pe Aleph class, and the endings are all in accordance with the corresponding formations of the Lamedh He class. However, there are only a few verbs in this doubly weak class.

(A) Peal: the aleph prefers the composite shewa, and may even be omitted entirely, as in the infinitive, where it is merely a *mater lectionis*.

Perfect: (sing.) אָתָה (and אֶתָּה); (plural) אַתּוּ

Infinitive: מִזָּא מִתָּא

Imperative: (plural) אַתּוּ

Participles: (sing.) אֶתָּה [active] אֲזִיה [passive]

(B) Haphel: this conjugation is formed on an analogy with the Pe Yodh class, like verbs Pe Aleph only (see Lesson XI, sec. 8).

Perfect: (sing.) הִתְיִי; (plural) הִתְיִי

Infinitive: הִתְיִיה

2. *The Haphel Passive Conjugation*: In the class of verbs both Pe Aleph and Lamedh He there occurs something unique in BA, an obviously passive conjugation of the Haphel. This is not a Hophal, unless there was an early orthographic waw-yodh confusion. In BA it is common to find passive participles in the derived active conjugations (see Lesson VIII, sec. 1), but nowhere else are found other passive forms. These unique formations are as follows: third person feminine singular perfect הִתְיִית (and the variant הִתְיִית); third person plural perfect הִתְיִי (and the variant הִתְיִי).

3. *Verbs Pe Yodh and Lamedh He*: In this class of doubly weak verbs are found only two verbs. The Shaphel is a true Pe Yodh, and the Haphel (Aphel) is an original Pe Waw. Both verbs follow the normal patterns of their respective classes (see Lesson XI). The endings are all in accordance with the corresponding formations of the Lamedh He class.

(A) Haphel (and Aphel): the only occurrences are two forms of the participle of יד.

Participles: (sing.) מְהוּרָא [Haphel] מוּרָא [Aphel]

(B) Shaphel: like the other occurrences of this conjugation in BA (see Lesson XI, sec. 5, and Lesson XIII, sec. 2), this one is also related to the Accadian (*šūšū—ušēši*, the Shaphel of (w)*asū*).

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

4. *Verbs Pe Laryngeal and Ayin Laryngeal*: There are very few attestations of verbs in this class of doubly weak verbs. In all cases the Ayin letter is resh rather than being a true laryngeal. The result is the same, for in the Pael and Hithpaal conjugations, it cannot be doubled, and in compensation, the previous vowel is lengthened (see Lesson X).

However, in verbs Ayin Laryngeal only, there is no attestation of the Hophal conjugation. Therefore, for the sake of completeness, the sole occurrence of the Hophal in this class of doubly weak verbs is here listed. It is the third person feminine singular perfect of הקרבת: חרב.

5. *Verbs Pe Laryngeal and Lamedh Laryngeal*: There are very few verbs in this class of doubly weak verbs, and even fewer irregularities (some formations are identical to their strong verb counterparts). There is one occurrence of a composite shewa under the initial laryngeal in place of a simple shewa, and three occurrences of a pathaḥ before the final laryngeal instead of a šere or ĥireq (see Lesson X). The other three attested forms are quite regular.

6. *Pseudo-Geminate Verbs*: In BA there are some verbs exhibiting irregularities, which, although seemingly unrelated to the casual observer, nevertheless can be grouped together under one common characteristic. This characteristic is that some of the formations of the verbs in question (though not all), are analogous to the corresponding formations of the Geminate class of verbs. These verbs are not Geminate, but could be classified as a so-called “Pseudo-Geminate” class of verbs.

Although the three verbs involved do not have identical second and third consonants, it is somewhat curious that all three have ל as either the second or the third consonant. In fact, these verbs might be termed the “Weak Lamedh” class, for the lamedh apparently disappears or is assimilated. However, more pronounced than this behavior of the lamedh are their various analogies to the Geminate class. The three verbs will be considered individually below.

In BA the root הלך is not used in the Peal perfect or Peal imperative, but instead the root אול is used. There are two other forms which have been traditionally attributed to the hypothetical root הוף, which seem rather to belong to הלך as follows: (imperfect) וְהָךְ and (infinitive) מְהָךְ. It would be

difficult to classify an imperfect of this formation as either an Ayin Waw or an Ayin Yodh verb, for the imperfect is precisely where the ו or י would be found in these classes, not omitted. On the other hand, if it is assumed that הלף is the root, *but* formed on an analogy with the Geminate class, the loss of the Ayin letter is explained. Remember that in the Geminate class, there is frequently gemination or doubling in the *first* consonant, especially in the imperfect and other forms with the preformatives (see Lesson XIII, sec. 1). Note that both forms in question (imperfect and infinitive) have preformatives.

However, הלף is also Pe Laryngeal, and the ה cannot be doubled. This accounts for the forms הלף and הלף (cf. הלף, Peal infinitive of הלף; Lesson XIII, sec. 4). Presumably, had there occurred forms of הלף in the Peal without preformatives (perfect, imperative, or participle) they would *not* have been formed on an analogy with the Geminate class, but would have been formed regularly.

Turning to the derived conjugations, הלף is quite regular in the Pael conjugation, but this too could be considered to be on an analogy with the Geminate class, for this class is also regularly formed in the Pael.

The one occurrence of הלף in the Aphel conjugation, the participle הלף, is considered by some authorities as incorrectly so written. Instead, they prefer to revocalize it as a Pael participle, הלף. If this emendation is correct, the observations in the above paragraph apply. If not, there is no comparable verb both Pe Laryngeal and Geminate in the Aphel conjugation with which to make an analogical comparison.

It should be kept in mind that הלף exhibits weakness in BH, as well as in BA, only there it has some formations analogous to the Pe Yodh (Pe Waw) class, rather than analogous to the Geminate class as in BA. In BH these alternate formations are so widespread that most Hebrew grammarians postulate the existence of a root הלף.

The second verb, סלק, on the other hand, exhibits formations analogous to the Geminate class in the derived conjugations, but not in the Peal. The Peal attestations are perfectly regular, as follows:

Perfect: (sing.) סלקת; (plural) סלקתם

Participle: (plural) סלקתם

On the surface, this seems to differ from הלף in the Peal. Actually, it should be noted that these occurrences are uniformly without a preformative, and so not formed on an analogy with the Geminate class. Had there occurred formations of הלף in the perfect or participle, presumably they too would have

been regular (see above). On the other hand, had סלק occurred in the Peal imperfect or infinitive (and thus with a preformative), it too might have been formed on an analogy with the Geminate class.

In the derived conjugations, סלק does have preformatives, and invariably its formations are analogous to the Geminate class. The ל is completely elided, and in compensation the initial consonant is doubled, or this doubling is resolved by a nun (see I 3). Stated another way, the ל is assimilated to the previous consonant. The attested forms are as follows:

Haphel perfect: (plural) הִסְקוּ

Haphel infinitive: הִנְסָקָה [I 3]

Hophal perfect: (sing.) הִסַּק

The third verb, סבל, can be considered analogous to the Geminate class, because its sole occurrence is in the Poel conjugation. However, the entire matter is doubtful. The writer prefers to class this formation in question as a Saphel of the Pe Yodh (Pe Waw) root יבל (see Lesson XI, sec. 5).

Should the root actually prove to be סבל instead, it is undoubtedly a Poel. And in BA, as in BH, the Poel is strictly a Geminate class conjugation, having present, in order, the initial consonant, a ḥolem (usually with waw), the second consonant, and the third consonant (the last two being identical in true Geminate verbs). Although the two are identical in form, the Poel conjugation is not to be confused with the Polel conjugation, which is strictly from the “Hollow” class of verbs, the final consonant being reduplicated. The form of the Poel in question here is as follows:

Passive participle: (plural) מְסוּבְּלִין

Perhaps with so few examples, it is not really wise to set up a so-called “class.” But with these verbs exhibiting some tendencies to formations analogous with the Geminate class, and yet not being true Geminate verbs, they may well be called verbs of the “Pseudo-Geminate” class.

7. Other Irregular Verbs: In addition to the verbs above, there are a few other verbs in BA that exhibit other minor irregularities in form or in usage. Without any attempt at classification, they are listed below individually.

The verb שתה has a prosthetic א in the Peal perfect. This א is not found in other forms of the Peal conjugation. Since the verb is attested only in the third person plural, it is difficult to determine whether this is an isolated phenomenon, or would normally occur in all forms of the Peal perfect. The formation in question is as follows: אֶשְׁתִּי א.

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

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

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

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

8. Vocabulary:

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

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

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

LESSON XVI
VERBAL SUFFIXES: WITH THE PERFECT

1. *Verbal Suffixes*: In BA pronominal direct objects are usually expressed by suffixes. These may be added either to a finite form or to the infinitive. They are not used in a reflexive sense. The one exception to this rule is that the suffix of the third person plural does not appear in BA. Instead, the independent personal pronoun is used (see Lesson III, sec. 2 E).

The forms of the verbal suffixes are basically the same (except the first person singular) as the pronominal suffixes on nouns, as follows:

Person		<i>Singular</i>
1 (com.)	וְ-	(following a consonant)
	וּ-	(following a vowel and with the imperative)
2 (masc.)	כְּ-	(following a consonant)
	כִּ-	(following a vowel)
3 (masc.)	וֹ-	(following a consonant)
	וּהִ-	(following a vowel)
3 (fem.)	וֹהִ-	(following a consonant)
<i>Plural</i>		
1 (com.)	וְנֶ-	(following a consonant)
	וְנִ-	(following a vowel)
2 (masc.)	וְכֶ-	(following a consonant)

These suffixes may be modified slightly when attached to verbs of the Lamedh He class.

2. *Formation of Suffixes on the Perfect*: It can be maintained that most of the suffixes were added to forms resembling closely the Proto-Semitic, which forms, in turn, were modified according to the rules of BA phonology. Thus,

the Proto-Semitic $qatla$ plus the suffix $qatla > qatla$ (see I L). However, this basic assumption cannot be universally true, for it is almost impossible to consider the attested form $qatla$ a result of Proto-Semitic $qatala$ plus the Proto-Semitic third person masculine suffix hu . Hence, in BA a greater extent of analogical formation must be postulated than in most of the other Semitic languages. The suffix $h-$, for example, is illustrative of this type of analogical development. It must have originated in noun forms and spread to the verb. Thus, in considering the entire picture, it is practically impossible to formulate universal rules to cover the development of the attested forms.

3. *Table of Suffixes on the Perfect*: The following table is a complete list of attested forms in BA of pronominal suffixes on the perfect. Obviously, suffixes will not be found on the passive or reflexive conjugations, for such conjugations do not have a direct object.

Suffix	Form of the Verb			3 (plural)
	3 (masc.)	2 (masc.)	1 (com.)	
1 (com.)		הוֹדַעְתָּנִי haphel		תְּבַלְוֵנִי pael
2 (masc.)	הוֹדַעְךָ haphel הִשְׁלַחְךָ haphel			
3 (masc.)	בָּנְהִי peal סִחַרְהִי peal שָׂמָה peal הִקִּימָה haphel הִשְׁלַחְתָּה haphel אֶקִּימָה aphel שִׁכַּלְתָּה shaphel			שָׂנְוְהִי peal הִקְרַבְוֵהִי haphel
3 (fem.)	חִתַּמְתָּה peal הִשְׁלַחְתָּה haphel		בְּנִיתָה peal	
1 (com. plural)		הוֹדַעְתָּנוּ haphel		הִתְבַּלְוֵנוּ haphel

4. *The Suffixes on אִתִּי*: Alone, אִתִּי indicates existence, and means “there is” or “there are” (see Lesson IV, sec. 6). With the negative it means “there is not” or “there are not.” However, when it is used with a suffix, this does not hold true. In such a case, it is used as a copula (which, if found at all, is usually expressed by the third person independent pronoun; cf. Lesson III, sec. 2 B). As a copula, אִתִּי with the suffix usually expresses additional force or emphasis (see Lesson VI, sec. 6 B, and sec. 9).

A complete listing of the occurrences in BA of אִתִּי with the various pronominal suffixes is given below as follows: אִתִּיָּךְ [Kethib] אִתְּךָ [Qere] אִתִּיהִי אִתִּיָּנָא [Kethib] אִתְּנָא [Qere] אִתִּיכֹן

5. Vocabulary:

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

6. *Exercises*: Translate Ezra 4:16–23.

LESSON XVII

VERBAL SUFFIXES: WITH THE IMPERFECT, THE INFINITIVE, ETC.

1. *Formation of Suffixes on the Imperfect:* In BA most of the attestations of the imperfect with a suffix occur in the so-called “Energic” form of the imperfect. In the singular the Energic imperfect of BA ends in *-inn* (the *nn* is reduced to *n* when it is vowelless), and in the plural the Energic imperfect ends in *-unn* (sometimes written with a long *û*). However, two examples are found of suffixes on forms other than the Energic imperfect (in both cases, in the Pael conjugation). These two examples seem to be attached to the jussive forms of the imperfect (see Lesson VI, sec. 2). Some grammarians call the Energic imperfect the “Long” or “Complete” imperfect, which is found only with suffixes. Then the “Short” imperfect is that used in modal expressions. However the latter is usually identical in form with the ordinary imperfect, and is “short” in only a few forms.

2. *Table of Suffixes on the Imperfect:* The table below represents a complete listing of attested forms in BA of the pronominal suffixes on the imperfect.

Singular Form of the Verb Plural (all masc.)

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

Singular Form of the Verb Plural (all masc.)

Suffix	3 (masc.)	(3 fem.)	1 (com.)	[the person of the verb is in brackets]
3 (masc.)			אָהוּדְעִיָּהּ haphel	[1] יִבְהַלְיֶנָּה pael [3] יִבְהַלְיֶנָּה pael [3] יִטְעַמְוֶנָּה pael [3] יִשְׁמְשׁוּנָּה pael
3 (fem.)	יִתְנַנֶּנָּה peal יִחַנְנֶנָּה pael	תְּדַשְׁנֶנָּה peal	תְּדַקְנֶנָּה aphel	
2 (masc. plural)	יִשְׁאַלְנֶכֶן peal יִשְׁיזְכְּנֶכֶן shaphel			

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

Suffix	Infinitive	Suffix	Infinitive
1 (com. singular)	הוֹדְעוּתִי haphel הוֹדְעֻתִי haphel	3 (masc. singular)	מְצַיֵּנָה peal מְצַיְנֶנָּה peal
2 (masc. singular)	הוֹדְעוּתְךָ haphel הַתְּבוּתְךָ haphel שְׁיזְכֻתְךָ shaphel		מְקַרְבֶּנָּה peal הַצְּלוּתְהָ haphel הַקְּמוּתְהָ haphel
1 (com. plural)	שְׁיזְכֻתְנָם shaphel		שְׁיזְכֻתְהָ shaphel

4. *Table of Suffixes on the Imperative:* In BA there are only three occurrences of the imperative with suffixes. The suffixes are added directly to the imperative, without any helping vowel, as follows:

Suffix	Imperative (2 masc.singular)	Imperative (2 masc. plural)
1 (com. sg.)	הָעֲלֵנִי haphel	הִתְחַוֵּי haphel
3 (masc. sg.)		חַבְּלֵיהֶי pael

5. *Suffixes on the Participle:* In BA, as in other Semitic languages, the participle can be used as a noun or as a verb. The suffixes are added to the participle as they are added to nouns. The sole occurrence in BA has a Kethib-Qere variation as follows: שָׁנְאִיךָ [Kethib], שָׁנְאֵךָ [Qere].

6. *Vocabulary:*

אֶסְפְּרָנָא — exactly; eagerly	עֲבִידָה — work, administration, toil, service (7)
אֶפְרָסְכִי — a title of officials	קִדְמָה — former time; formerly (7)
אֶשֶׁר — wall; [tradic. “beam”?]	שֵׁב — hoary; [plural] elders (4)
בָּטַל — to cease, be discontinued, stop	שָׂאל — to ask; > require
בִּנְיָן — building (4)	שָׂרָה — (pael) to begin
גָּלַל — squared (stones) (4)	תָּוַב — (haphel and aphel) to give back; deliver; answer
קִתְּלַל — wall (1)	תְּרַמִּין — two [fem.]
נִבֵּא — (hithpaal) to prophesy; act as a prophet	

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

LESSON XVIII

NOUN TYPES

1. *Definition of Noun Types:* Although the same word, *type*, is not employed by all grammarians to describe the distinction in formation of Semitic nouns, it may be well to use this designation for this particular feature. Since nouns in the various Semitic languages are generally triconsonantal, having definite patterns of vocalization of the same basic root, it is possible to classify nouns according to the modifications (both consonantal and vocalic) which they undergo. There are some advantages in classifying nouns in this manner, especially in recognizing the meanings that some of these types have.

In considering the noun types of BA, due recognition must be given to the rich heritage which that language possesses. In addition to the various Hebrew, Accadian, and Persian proper names of persons and localities found in BA, it abounds in other words from these and other languages. These cultural loan words occur more frequently in nouns than in verbs. Borrowings from Hebrew are especially frequent in relation to religion or other Jewish institutions, although many words so considered may actually go back to a common Proto-Semitic source. Borrowings from Accadian and Persian are most frequently connected with governmental or political administration. Borrowings from Greek are certain only in the field of music, although other possible occurrences have been suggested.

With this background in mind, it should be noted that this lesson dealing with noun types will be confined to those which are Semitic in origin (or at least have had a long history of Semitic usage). Also it should be noted that no formal distinction will be made in the discussion between nouns, adjectives, participles, or other noun formations.

2. *Recognition of Noun Types:* It is essential that the student have some knowledge of the phonology of the language involved in order to recognize noun types (see Lesson I). In addition, a knowledge of other Semitic cognates of the word under discussion is quite helpful. The greater the number of Semitic languages in which such cognates occur, the more accurate can be the classification into noun types. For the sake of illustration, a few noun types are listed below. Careful distinction should be made between the Aramaic *type* and the Proto-Semitic *type*. The latter is the *basic type*.

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

The few nouns given above are merely random examples. A similar procedure could be used for any Semitic language. In the first column the BA (or Hebrew or Accadian, etc.) noun is given. In the second column the basic consonants are used (קַטַל from the standard paradigm) and the vocalization is that of the *regular* (or *normal*) Aramaic form of that type. Hence קַטַל is the Aramaic type of סֵפֶר, but it has a pathah due to the ך (see I J). In the third column is given the basic Proto-Semitic type of the noun in question. By definition, this is the form usually meant by the term *type*. Finally, in the fourth column, there is a reconstructed Proto-Semitic form of the noun in question. Although these forms are hypothetically reconstructed, yet they may be considered rather certain due to their occurrence in Ugaritic, where the Ugaritic forms are often identical with the so-called Proto-Semitic forms. It should also be noted that some of these hypothetical Proto-Semitic forms are very similar to extant Arabic forms.

3. *Table of Noun Types Occurring in BA:* The table below lists the *basic* Proto-Semitic types (cf. the third column above), and does *not* refer to types strictly BA unless specifically so indicated. One or two BA words are listed as examples of the type in question, then the type is given, and finally a common or general usage in BA (if any) is listed.

Conceivably, any of the types below could have feminine nouns as well as masculine nouns. It actually makes no difference whether the feminine suffix is present or not in BA, the *basic* type is listed without it. As a matter of fact, some of the types happen to have no other examples in BA except feminine nouns.

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

<i>Example(s)</i>	<i>Type</i>	<i>Common Use(s)</i>
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Biconsonantal Nouns (continued)

טָב	qâl
גִּיר	qîl
טוֹר	qûl

Geminate Nouns

עֵם ; אֵמָה	qall
מֵלָה	qill
גֹּב ; אֵמָה	qull

Triconsonantal Nouns

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

Nouns With More Than Three Consonants

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

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

Nouns Formed With Prefixes

אַתְּתָּבָה	'aqtal	(the Aphel infinitive of the strong verb)
הַתְּתָּלָה	haqtal	(the Haphel infinitive of the strong verb)
מִתְּתָּבֵן	miqtal	(the Peal infinitive of the strong verb)
שִׁתְּתָּבָה	shaqtal	(the Shaphel infinitive of the strong verb)
תְּדִיר	[a noun formed by adding prefix <i>t</i> to the verbal root * <i>dawara</i>]	

Nouns Formed With Suffixes

These suffixes include the suffix nun (מְנִין); the BA gentile ending (בְּבָלִי); the ending ḥolem with waw (בְּלוֹ); and the feminine suffixes *-îth* and *-ûth* (see Lesson VII, secs. 1 and 2, class 9).

In addition to the above types, BA has a few other types involving diphthongs, which will not be discussed here (e.g. יום, etc.; see I D).

4. *Vocabulary:*

אֶתֶר — place; trace (2)	יֵהַב — (peil) to be given
בִּירָה — fortified place; fortress (7)	כַּשְׁדִּי — Chaldaean
בִּקֵּר — (hithpaal) to be inves- tigated	לֶהֶן — except; but; yet
בְּרַם — yet, but	מְגִלָּה — scroll; roll (7)
דָּבַח — to sacrifice	מֵדִי — Media; Mede(s)
דְּבַח — sacrifice (of slain ani- mals) (1)	סָתַר — to demolish
דְּכָרִית — record (4)	פְּתִי — breadth (4)
	רְעוּ — will; decision (9)
	שִׁתְּיִן — sixty

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

LESSON XIX

SIMILAR NOUN CLASSES

1. *Confusion of Similar Noun Classes:* In order to prevent confusion between nouns that have many similar forms, a clear distinction must be made between noun *types* (see Lesson XVIII) and noun *classes* (see Lesson VII). The designation *type*, refers to the basic Proto-Semitic stem, and the form of the same noun in BA may differ considerably from the original. The term *class*, on the other hand, is simply one of several groups so designated simply for convenience in learning the declension of BA nouns.

Because nouns having certain similarities in their modifications due to declension are rather arbitrarily grouped together in a *class*, it is possible that one noun *class* in BA may include two or even more *types* of nouns. For example, Class 1 of nouns includes all BA nouns belonging to three basic types (see sec. 2 below).

Classes 1 and 2 of nouns (see Lesson VII) may be rather easily confused, for they have several forms which are similar or even identical to each other. In such cases the original noun type determines to which noun class the word in question belongs. For example, קָפַר and נָהַר have identical formations in the singular of the absolute state. However, the former is a qitl type and the latter a qatal type (Lesson XVIII, sec. 3). Hence, the former belongs to Class 1 and the latter to Class 2 (Lesson VII, sec. 2). The confusion between these two classes of nouns is largely confined to the singular rather than the plural, so the singular will be discussed in greater detail below.

2. *Nouns Belonging to Class 1:* In this class are grouped all the nouns of the so-called "segholate" formation (the name is derived from the BH noun class, where the presence of the seghol is common). The nouns of this class are of the three types, qatl, qitl, and qutl. Being monosyllabic in formation, they are often called the nouns of shortest formation. The emphatic state usually reveals clearly the Proto-Semitic type, for the emphatic singular is formed by adding the BA determinate ending א־ to the type stem. The absolute (also the construct) form is developed from the stem by the insertion of a secondary (helping) vowel between the two final consonants. This vowel is usually an *e* written ֵ , but when a laryngeal or resh is present it becomes ֶ (see I J). This

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

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

עֲבָדָ > עְבָד > עַבְד [I A and M]; however, עֲבָדָא

סַפְרָא > סִפְר [I J] > סַפֵּר [I A]; however, סַפְרָא

3. *Nouns Belonging to Class 2*: The nouns grouped together in Class 2 are dissyllabic, of nine possible types: qatal, qatil, qatul; qital, qitil, qitul; qatal, qutil, qutul. As a matter of fact, in BA only forms with *a* in the final syllable occur with certainty. However, the original *types* include qatal, qatil (in BA all occurrences have *a* due to a final laryngeal or resh), and qital (see Lesson XVIII, sec. 3). In the absolute (also the construct) form, the accented second vowel is retained (either an original *a*, or an *i* changed to an *a* where necessary in the presence of a laryngeal), but the pretonic vowel is reduced to shewa. The development of these types of noun differs in the singular of the emphatic state. Here, the *second* vowel, not the first, is pretonic, and so it becomes a shewa (see I L). A single example will suffice to illustrate these two main developments.

נְהָרָא > נְהָר [I A]; however, נְהָר plus א־ > נְהָרָא > נְהָרָא [I L] > נְהָרָא [I M]

4. *Distinguishing Between Similar Noun Classes*: When a form like סַפְרָא is compared with one like נְהָרָא it is easy to see how they can be confused as to noun class. As was pointed out previously, the emphatic state of nouns belonging to Class 1 will indicate the noun type to which they belong. Even this, however, does not help in distinguishing between nouns of Class 1 and nouns of Class 2, for the latter resemble the former in the emphatic state as well as in the absolute state. For example, נְהָרָא is formed exactly like בַּעֲלָא in the emphatic state singular. For this reason, etymology is the only real solution to the problem. The student must become acquainted with the cognate forms in other Semitic languages in order to be able to distinguish correctly between these two classes. Even then, if there are only a few cognates, or no cognates at all, the results are quite uncertain.

5. *Similar Noun Classes in the Plural*: The above discussion has been confined to the singular. The plural of these nouns causes no particular difficulty, as long as the student keeps in mind that the plural stem of the "segholate" nouns is *metaplastic*. This means that though the roots of the singular and of the plural

contain the same three basic consonants, the stems are different types. The stem of the singular is monosyllabic; the stem of the plural is dissyllabic. This is true in BH as well as in BA: e.g., the singular stem is *malk*, but the plural stem is *malak*; the singular stem is *sipr*, but the plural stem is *sipar*. Consequently, the final forms of the plural of nouns belonging to Class 1 are indistinguishable from the plural of those belonging to Class 2. Likewise, the similar formation of the nouns of these two classes leads to analogous forms when the suffixes are added: e.g., נְהָרְכוּן which is here treated as though its stem were *nahr* (on an analogy with the segholates), instead of *nahar* as it really is (see Lesson VII, sec. 2).

6. Vocabulary:

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

7. Exercises: Translate Ezra 6:4–11.

LESSON XX
THE NUMERALS

1. *The Cardinal Numerals*: Although the limited amount of BA literature leaves many gaps in the attested forms of the numerical systems, the entire system of cardinal numerals can be reconstructed with some degree of certainty by analogy with those forms which do occur. The table of numerals below will be confined to the absolute state of numbers actually occurring in BA.

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

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

2. *Uses of the Cardinal Numerals*: In BA, as in BH, there is so-called “chiastic concord” in the numerals from three to ten. That means that the numerals which are apparently feminine in form (with the usual feminine ending ה־) are used with masculine nouns. Conversely, the numerals apparently masculine in form are used with feminine nouns.

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

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

The numbers are usually used with nouns adjectivally, either preceding or following the nouns they modify. In the former case the noun is in the singular; in the latter, the noun is in the plural. Also, the numbers can be used with pronouns instead of nouns, in such cases being used with the pronominal suffixes: תְּלַתְּהוֹן “the three of them” (Dan. 3:23).

The number “one” is used as a noun, as well as adjectivally: הוּא מִנְהוֹן “one of them” or “the first of them” (Dan. 6:3[2]). It is used to stress or emphasize the indetermination of a noun (see Lesson II, sec. 3). It is used with the preposition כּ to mean “together,” “altogether,” or “completely”: כְּחֻדָּה (Dan. 2:35). It is also used to express multiplication (see sec. 3 below).

3. *Standard Numerical Formulas:* The formula for dating events by the reign of a king employs the following pattern: שְׁנַת פְּרִתְחִין לְמַלְכוּת “the second year of the reign of x” (Ezra 4:24). The formula used for indicating the day of the month is as follows: יוֹם תְּלַתָּה לִירַח “the third day of the month x” (Ezra 6:15).

The standard formula used to express the age of a person is as follows: כְּבֵר שְׁנֵין שְׁתַּיִן וְתַרְחִין (כְּ) “(approximately) 62 years old” [lit. “(as) a son of 62 years”] (Dan. 6:1[5:31]).

The formula used to express multiplication is as follows: חֲדָשָׁבַעַה “seven times” (Dan. 3:19).

The fraction “one-half” is indicated by the use of the noun פְּלִג [lit. “a division”] (Dan. 7:25). It is debatable whether or not other fractions actually occur in BA.

4. *The Ordinal Numerals:* In BA the ordinal numbers (except “second”) are formed with the same ending, י־, that is used for gentilic nouns (see Lesson II, sec. 3).

	<i>Masculine</i>	<i>Feminine</i>
first	קִדְמִי	קִדְמִיָּה
second	תִּנְיָן	תִּנְיָנָה
third	תְּלִיתִי	תְּלִיתִיָּה
fourth	רְבִיעִי	רְבִיעִיָּה

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

5. *Vocabulary:*

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

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

PARADIGMS

1. *The Regular (Strong) Verb:*

Perfect

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

Imperfect

3 m. sg.	יִכְתֵּב	יִכְתֵּב	יִהְיֶה כֹּתֵב	יִכְתֵּב	יִתְכַּתֵּב	יִתְכַּתֵּב
3 f. sg.	תִּכְתֵּב	תִּכְתֵּב	תִּהְיֶה כֹּתֵבָה	תִּכְתֵּב	תִּתְכַּתֵּב	תִּתְכַּתֵּב
2 m. sg.	תִּכְתֵּב	תִּכְתֵּב	תִּהְיֶה כֹּתֵב	תִּכְתֵּב	תִּתְכַּתֵּב	תִּתְכַּתֵּב
1 c. sg.	אֶכְתֵּב	אֶכְתֵּב	אֶהְיֶה כֹּתֵב	אֶכְתֵּב	אֶתְכַּתֵּב	אֶתְכַּתֵּב
3 m. pl.	יִכְתְּבוּ	יִכְתְּבוּ	יִהְיֶה כֹּתְבוּ	יִכְתְּבוּ	יִתְכַּתְּבוּ	יִתְכַּתְּבוּ
3 f. pl.	יִכְתְּבוּן	יִכְתְּבוּן	יִהְיֶה כֹּתְבוּנָה	יִכְתְּבוּן	יִתְכַּתְּבוּן	יִתְכַּתְּבוּן
2 m. pl.	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּהְיֶה כֹּתְבוּ	תִּכְתְּבוּ	תִּתְכַּתְּבוּ	תִּתְכַּתְּבוּ
1 c. pl.	נִכְתֵּב	נִכְתֵּב	נִהְיֶה כֹּתֵב	נִכְתֵּב	נִתְכַּתֵּב	נִתְכַּתֵּב

Infinitive

מְכַתֵּב	כְּתוּבָה	הִכְתְּבוּהָ	אֶכְתְּבוּהָ	הִתְכַּתְּבוּהָ	הִתְכַּתְּבוּהָ
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Imperative

Person	Peal	Pael	Haphel	Aphel	Hithpeel	Hithpaal
m. sg.	כָּתֹב	כָּתֹב	הִכְתֹּב	אֲכַתֵּב	הִתְכַּתֵּב	הִתְכַּתֵּב
f. sg.	כָּתְבִי	כָּתְבִי	הִכְתְּבִי	אֲכַתְּבִי	הִתְכַּתְּבִי	הִתְכַּתְּבִי
m. pl.	כָּתְבוּ	כָּתְבוּ	הִכְתְּבוּ	אֲכַתְּבוּ	הִתְכַּתְּבוּ	הִתְכַּתְּבוּ

Active Participle [Reflexive Participle in Hithpeel and Hithpaal]

m. sg.	כּוֹתֵב	מְכַתֵּב	מְהַכְתֵּב	מְכַתֵּב	מְתַכַּתֵּב	מְתַכַּתֵּב
f. sg.	כּוֹתֵבָה	מְכַתֵּבָה	מְהַכְתֵּבָה	מְכַתֵּבָה	מְתַכַּתֵּבָה	מְתַכַּתֵּבָה
m. pl.	כּוֹתְבִין	מְכַתְּבִין	מְהַכְתְּבִין	מְכַתְּבִין	מְתַכַּתְּבִין	מְתַכַּתְּבִין
f. pl.	כּוֹתְבוֹת	מְכַתְּבוֹת	מְהַכְתְּבוֹת	מְכַתְּבוֹת	מְתַכַּתְּבוֹת	מְתַכַּתְּבוֹת

Passive Participle

m. sg.	כְּתוּב	מְכַתֵּב	מְהַכְתֵּב	מְכַתֵּב	
f. sg.	כְּתוּבָה	[In the derived conjugations the feminine singular and both the masculine and the feminine plural of the passive participle are the same as in the active participle.]			
m. pl.	כְּתוּבִין				
f. pl.	כְּתוּבוֹת				

Perfect

Person	Peil	Hophal	Shaphel	Hishtaphal
3 m. sg.	כָּתַיִב	הִכְתִּיב	שָׁכַתַּב	הִשְׁתַּכְתִּיב
3 f. sg.	כָּתִיבַת	הִכְתִּיבַת	שָׁכַתְּבַת	הִשְׁתַּכְתִּיבַת
2 m. sg.	כָּתִיבְתָּ	הִכְתִּיבְתָּ	שָׁכַתְּבְתָּ	הִשְׁתַּכְתִּיבְתָּ
1 c. sg.	כָּתִיבַתְּ	הִכְתִּיבַתְּ	שָׁכַתְּבַתְּ	הִשְׁתַּכְתִּיבַתְּ
3 m. pl.	כָּתִיבוּ	הִכְתִּיבוּ	שָׁכַתְּבוּ	הִשְׁתַּכְתִּיבוּ
3 f. pl.	כָּתִיבוּן	הִכְתִּיבוּן	שָׁכַתְּבוּן	הִשְׁתַּכְתִּיבוּן
2 m. pl.	כָּתִיבוּתְּ	הִכְתִּיבוּתְּ	שָׁכַתְּבוּתְּ	הִשְׁתַּכְתִּיבוּתְּ
1 c. pl.	כָּתִיבוּנָא	הִכְתִּיבוּנָא	שָׁכַתְּבוּנָא	הִשְׁתַּכְתִּיבוּנָא

The Shaphel imperfect is **יִשְׁכַּתֵּב**, etc. The Hishtaphal imperfect is **יִשְׁתַּכַּתֵּב**, etc.

2. *Laryngeal Verbs*: See Lesson X.
3. *Pe Nun, Pe Yodh, and Pe Aleph Verbs*: See Lesson XI.
4. *Hollow Verbs*: Ayin Waw and Ayin Yodh [for other forms see Lesson XII].

Person	Perfect					
	Peal	Peal	Haphel	Polel	Hithpolel	Hithaphel
3 m. sg.	קָם	שָׁם	הִקָּים	רוּמָם	הִתְרוּמָם	הִתְזָן
3 f. sg.	קָמַת	etc.	הִקִּימַת	etc.	etc.	etc.
2 m. sg.	קָמַתְּ		הִקִּימַתְּ		הִתְרוּמַמְתְּ	
1 c. sg.	קָמַתְּ		הִקִּימַתְּ		etc.	
3 m. pl.	קָמוּ		הִקִּימוּ			
3 f. pl.	קָמָה		הִקִּימָה			
2 m. pl.	קָמַתְּוּ		הִקִּימַתְּוּ			
1 c. pl.	קָמַנָּא		הִקִּימַנָּא			

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

Infinitive						
	מְקָם	מְשָׁם	הִתְקָמָה	רוּמָמָה	הִתְרוּמָמָה	הִתְזָנָה

Imperative

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

Participles

	Active	Passive	Active			
m. sg.	קאם	שים	מִהִקִּים	מְרוּמֵם	מִתְרוּמֵם	מִתְנֵן
f. sg.	קוֹמָה	שִׁמָּה	מִהִקִּימָה	etc.	etc.	etc.
m. pl.	קוֹמִין	שִׁימִין	מִהִקִּימִין			
f. pl.	קוֹמִין	שִׁימִין	מִהִקִּימִין			

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

Perfect

Person	Peal	Haphel	Haphel	Hophal	Ithpoel
3 m. sg.	על	הִדַּק	הִנְעַל	הִעַל	אֶשְׁתוּמֵם
3 f. sg.	עֲלָה	הִדְּקָה	etc.	etc.	etc.
2 m. sg.	עֲלֵתָ	etc.			
1 c. sg.	עֲלָה				
3 m. pl.	עֲלוּ	הִדְּקוּ		הִעֲלוּ	
3 f. pl.	עֲלֵהוּ	etc.		etc.	
2 m. pl.	עֲלִתְהוּן				
1 c. pl.	עֲלִנָּה				

Imperfect

3 m. sg.	יעל	יהדק
3 f. sg.	תעל	תהדק
2 m. sg.	תעל	תהדק
1 c. sg.	אעל	etc.

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

Infinitive

מַעַל	הַנְּעֹלָה
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Imperative

m. sg.	עַל
f. sg.	עֲלִי
m. pl.	עֲלוּ

Active Participle

m. sg.	עֹלֵם	מַתְּדַק	מַהְנַעֵל
f. sg.	עֹלֶה	מַתְּדַקָּה	etc.
m. pl.	עֹלִים	מַתְּדַקִּים	
f. pl.	עֹלִין	מַתְּדַקִּין	

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

Perfect

Person	Peal	Pael	Haphel	Hithpeel	Hithpaal
3 m. sg.	בָּנָה	בָּנִי	הִבְנִי	הִתְבְּנִי	הִתְבָּנִי
3 f. sg.	בָּנְתָ	בָּנִיתָ	הִבְנִיתָ	הִתְבְּנִיתָ	הִתְבָּנִיתָ
2 m. sg.	בָּנִיתָ	בָּנִיתָ	הִבְנִיתָ	הִתְבְּנִיתָ	הִתְבָּנִיתָ
1 c. sg.	בָּנִיתִי	בָּנִיתִי	הִבְנִיתִי	הִתְבְּנִיתִי	הִתְבָּנִיתִי
3 m. pl.	בָּנוּ	בָּנִינוּ	הִבְנִינוּ	הִתְבְּנִינוּ	הִתְבָּנִינוּ
3 f. pl.	בָּנָה	בָּנִיָּה	הִבְנִיָּה	הִתְבְּנִיָּה	הִתְבָּנִיָּה
2 m. pl.	בָּנִיתֶם	בָּנִיתֶם	הִבְנִיתֶם	הִתְבְּנִיתֶם	הִתְבָּנִיתֶם
1 c. pl.	בָּנִינוּ	בָּנִינוּ	הִבְנִינוּ	הִתְבְּנִינוּ	הִתְבָּנִינוּ

Imperfect

Person	Peal	Pael	Haphel	Hithpeel	Hithpaal
3 m. sg.	יִכְנֹא	יִכְנֹא	יִהְיֶכְנֹא	יִתְכַנֵּא	יִתְכַנְּא
3 f. sg.	תִּכְנֹא	תִּכְנֹא	תִּהְיֶכְנֹא	תִּתְכַנֵּא	תִּתְכַנְּא
2 m. sg.	תִּכְנֹא	תִּכְנֹא	תִּהְיֶכְנֹא	תִּתְכַנֵּא	תִּתְכַנְּא
1 c. sg.	אֶכְנֹא	אֶכְנֹא	אֶהְיֶכְנֹא	אֶתְכַנֵּא	אֶתְכַנְּא
3 m. pl.	יִכְנֹוּ	יִכְנֹוּ	יִהְיֶכְנֹוּ	יִתְכַנְּוּ	יִתְכַנְּוּ
3 f. pl.	יִכְנֹוּ	יִכְנֹוּ	יִהְיֶכְנֹוּ	יִתְכַנְּוּ	יִתְכַנְּוּ
2 m. pl.	תִּכְנֹוּ	תִּכְנֹוּ	תִּהְיֶכְנֹוּ	תִּתְכַנְּוּ	תִּתְכַנְּוּ
1 c. pl.	נִכְנֹא	נִכְנֹא	נִהְיֶכְנֹא	נִתְכַנֵּא	נִתְכַנְּא

Infinitive

	מִכְנֹא	כְּנֹיה	הִכְנֹיה	הִתְכַנֵּיה	הִתְכַנְּיה
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Imperative

m. sg.	כְּנֹי	כְּנֹי	הִכְנֹי
f. sg.	כְּנִי	כְּנִי	הִכְנִי
m. pl.	כְּנֹוּ	כְּנֹוּ	הִכְנֹוּ

Participle

Person	Active	Passive	Active	Active	Hithpeel	Hithpaal
	Peal	Peal	Pael	Haphel		
m. sg.	כְּנֹא	כְּנֹה	מִכְנֹא	מִהְכְּנֹא	מִתְכַנֵּא	מִתְכַנְּא
f. sg.	כְּנֹיה	כְּנֹיה	מִכְנֹיה	מִהְכְּנֹיה	מִתְכַנֵּיה	מִתְכַנְּיה
m. pl.	כְּנֹוּ	כְּנֹוּ	מִכְנֹוּ	מִהְכְּנֹוּ	מִתְכַנְּוּ	מִתְכַנְּוּ
f. pl.	כְּנֹוּ	כְּנֹוּ	מִכְנֹוּ	מִהְכְּנֹוּ	מִתְכַנְּוּ	מִתְכַנְּוּ

GLOSSARY

In most instances where the singular of the absolute state of a noun is not attested in BA, it may be restored with certainty. However, in some instances there is some degree of uncertainty. In a few instances of extreme uncertainty the consonants are left without any vocalization in this glossary. No proper names of persons or places are here listed, but gentilic nouns are given. The asterisk indicates that the exact form listed is unattested.

The verbs are given without vocalization, *except* in the case of stative formations of the Peal conjugation. In these formations the characteristic vowel of the perfect (the vowel under the second consonant) is given. The verbs without a designation as to conjugation are in the Peal (including statives). All the other conjugations are designated. The abbreviations h/aph., h/ithpe., or h/ithpa. indicate that the verbs in question occur in both the Haphel and the Aphel, both the Hithpeel and the Ithpeel, or both the Hithpaal and the Ithpaal respectively. The abbreviation hithp. is used where it is extremely uncertain as to whether the attested formation is Hithpeel or Hithpaal.

א

אב*	father	אחרון	another
אב*	fruit	אחשדרפון*	satrap
אבד	to perish	אילן	tree
—	haphel—to destroy; slay	אימתן*	terrible
—	hophal—to be destroyed	איתי	existence; there is (are)
אבן	stone	אכל	to eat
אגרה	letter	אל	not
אזן	then	אל*	these
אדר*	threshing floor	אלה	God; god
אדרגור*	counselor	אלה	these
אדרנדא	with zeal; eagerly	אלו	behold!
אדרע	arm; force	אלין	these
אודא	promulgated; [or] gone	אלך	those; (these)
אזה	to light, heat	אלף	thousand
אול	to go (to or away)	אמה*	cubit
אח	brother	אמה	nation
אחידה*	riddle	אמן	haphel—to trust in
אחר	after	אמר	to say; command
אחרי*	end	אמר*	lamb
אחרי	another	אנה	I
אחרין	(at) last	אנן	they, those [masc.]

אֲנַחְנָא	we	ב	
אֲנִין	they, those [fem.]	בּ	in; by (means of)
אָנַס	to trouble, oppress, master	בָּאִישׁ*	bad
אָנָּה*	face	בֹּאֵשׁ	to be displeasing to
אָנָשׁ	man, mankind	בְּאַתֵּר	after
אַנְתָּה	you [masc. sing.]	בְּבָבְלִי*	Babylonian
אַנְתָּוּ	you [masc. pl.]	בְּדַר	pael—to disperse, scatter
אַסוּר	bond, fetter	בְּהִילוֹ	hurry
אַסְפְּרָנָא	exactly; eagerly	בְּהַל	pael—to frighten
אַסֵּר	prohibition	—	hithpeel—to (to be perplexed); > to hurry
אַע	wood, beam	—	hithpaal—to be frightened, be perplexed
אַף	also	בְּטַל	to cease, be discontinued, stop
אַפְרָסִי*	a title of officials	—	pael—to stop
אַפְרָסְכִי*	a title of officials	בֵּין	between, among
אַפְרָסְתְּכִי*	a title of officials	בִּינָה	discernment
אַפְתָּחַם	storehouse; > treasury; [eventually? positively?]	בִּירָה*	fortified place; fortress
אַצְבָּע*	digit; toe; finger	בֵּית	to spend the night
אַרְבַּע*	four	בֵּית*	house; > temple
אַרְגָּמָן*	purple	בֶּל	heart; > mind
אַרוֹ	behold!	בְּלָה	pael—to wear out
אַרְחָ	way	בְּלוֹ	tax
אַרְיָה	lion	בְּנָה	to build
אַרְיָדָה	fitting, becoming	—	hithpeel—to be built
אַרְכָּבָה*	knee	בְּנִין*	sons [plural]
אַרְכָּה	duration; length	בְּנִינָה*	building
אַרְכֻּי*	an inhabitant of Uruk	בֹּנֵס	to become angry
אַרְעָ	earth	בַּעַה	to seek, request; be on the point of; run great risk
אַרְעִי*	bottom	—	pael—to search (eagerly); call upon
אַרְקָ	earth	בְּעוֹ	petition, prayer
אַשׁ	foundation	בְּעַל	owner, lord
אַשָּׂא	fire; > fire-offering	בְּקַעָה*	plain
אַשְׁחָף	enchanter	בְּקַר	pael—to seek, investigate
אַשְׁרָן*	wall; [tradit. — beam ??]	—	hithpaal—to be investigated
אַשְׁתַּדּוּר	revolt	בֵּר	son
אַתָּ*	sign; miracle	בֵּר*	field
אַתָּה	to come		
—	haphel—to bring (in)		
אַתָּן	furnace		
אַתָּר	place; trace		

ברך to kneel
 ברכ to bless
 — pael—to bless
 ברכ* knee
 ברם yet, but
 בשר flesh
 בת* bath; > a liquid measure

ג

גב* side; back
 גב pit, den
 גבורה* might
 גבר man
 גבר* (mighty) man; warrior
 גביר* treasurer
 גדר to cut down
 גו* interior; midst
 גוה pride
 גזבר* treasurer
 גזר to determine (destiny >
 by astrology)
 — h/ithpe.—to be cut out;
 break off
 גזרה* decree, determination
 גיה aphel—to stir up
 גיר* plaster
 גלגל* wheel
 גלה to reveal
 — haphel—to take into exile
 גלו* exile
 גלגל squared (stones)
 גמר to finish, complete
 גזז* treasure
 גנף* wing
 גרם* bone
 גשם* body

ד

דא this [fem.]
 דב bear

דבח to sacrifice
 דבח* sacrifice (of slain animals)
 דבק to stick together
 דברה matter; (so) that
 דהב gold
 דהוא which is; that is
 דור to dwell
 דוש to tread down
 דחוח* [tradit.—musical instru-
 ment]; concubine, per-
 fume, food, table, etc.??
 דחל to fear
 — pael—to make afraid,
 frighten
 די of, that, etc. [see p. 14]
 דין to judge
 דין right, justice, judgment,
 council (of judgment)
 דיין* judge
 דינא [tradit.—a proper name];
 judges
 דך that [fem.]
 דך that [masc.]
 דכן that [com.]
 דכר* ram
 דכרון* record
 דכרן* record (book)
 דלק to burn
 דימה to resemble
 דינה this (is) [masc.]
 דקק to crush
 — h/aph.—to crush
 דך generation; lifetime
 דרע* arm
 דת decree, command, order,
 law
 דתא* grass
 דתבר* judge

ה

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

ו

ו and; (for, then, etc.)

ז

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

זָוַי*	brightness; (pl. > complexion)
זָכַו	innocence
זָמַן	hithp.—to agree; decide
זָמַן	time; turn
זָמַר*	music for strings; or, musical instrument
זָמַר*	musician; singer
זָן	sort, kind
זָעִיר*	small
זָעַךְ	to wail; shriek
זָקַף	to impale
זָרַע	seed; > descendants

ח

חַבּוּלָה	hurtful act, crime; damage
חַבַּל	pael—to hurt; destroy; damage
—	hithpaal—to be destroyed, perish
חַבַּל	hurt; damage
חַבְּרַךְ*	companion
חַבְּרָה*	companion [fem.]
חַד	one
חַדָּה*	breast
חַדָּה	joy
חַדָּת	new
חַהוּ	pael—to show, make known
—	h/aph.—to make known; interpret
חַוָּר	white
חַוָּה	to see, perceive
חַוָּה*	apparition; vision; appearance
חַוָּת*	sight
חַטָּאָה*	sin-offering
חַטָּי	sin
חַי	living, alive; (pl.) life
חַיָּה	to live

חיה	aphel—to let live; restore to life	טָוַת	fasting(ly), hungry(ly)
חַיּוּה	beast, animal	טֵץ*	(wet) clay; (earthenware)
חַיַּט	aphel—to join together; (repair, lay, or inspect)	טַל	dew
חַיִּל	strength; army	טַלַּל	aphel—to seek shade; > to make a nest
חַכִּים	wise	טַעַם	pael—to feed, give to eat
חֻכְמָה	wisdom	טָעַם	sense; command; advice; report
חֵלֶם	dream	טָפַר*	(finger)nail; claw
חַלַּף	to pass (over); pass by	טָרַד	to drive away
חֶלֶק	a share in	טָרְפָּלִי*	a class of officials
חֻמָּה	fury		
חֻמֵּר	wine		
חֻנְסָה*	wheat		
חֻנְפָּה*	dedication		
חֻנַּן	to show mercy (to)		
—	hithpaal—to implore; make supplication		
חֲסִיר	deficient, wanting	יָבַל	haphel—to bring
חֲסֹן	h/aph. —to occupy, possess	—	saphel—to bring; lay; > preserve
חֲסָן*	might	יַבְשָׁה*	dry land; > earth
חֲסִיף	molded clay	יָגַר	heap of stones
חֲצִיף	h/aphel—to be harsh	יָד	hand; power
חֲרַב	hophal—to be laid waste	יָדָה	h/aph. —to praise
חֲרָטֵם	magician	יָדַע	to know
חֲרַף	hithpaal—to be singed	—	haphel—to make known; communicate
חֲרָץ*	hip	יָהַב	to give
חֲשַׁב	to consider; > respect	—	peil—to be given
חֲשׁוּךְ*	darkness	—	hithpeel—to be given; be paid
חֲשַׁח	to be in need of	יְהוּדִי*	Jew, Jewish
חֲשָׁה*	need	יּוֹם	day
חֲשָׁחוּ*	need	יָטַב	to be pleasing
חֲשַׁל	to grind	יָכַל	to be able; prevail
חֲתַם	to seal	יָם*	sea
		יָסַף	hophal—to be added
		יָעַט	to advise
		—	ithpaal—to take counsel together
טָאָב	to be good; > be glad	יָצָא	shaphel—to finish; be finished
טָב	good	יָצַב	pael—to make certain
טָבַח*	executioner, bodyguard		
טָוֵר	mountain		

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

כ

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

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

ל

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

מ

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

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

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

ג

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

נְגוּלָה (י) refuse-heap; ruin(s)

נֹר fire

נֹק to come to grief

— haphel—to damage

נְחָשׁ copper; bronze

נָחַת to come down

— h/aph. —to deposit

— hophal—to be deposed

נָטַל to lift up

— peil—to be lifted up

נָטַר to keep

נִיחֹחַ* incense

נִכְס* riches

נִמְר panther; leopard

נָסַח hithpeel—to be pulled out

נָסַךְ pael—to pour out; offer

נִסְךָ* libation

נָפַל to fall (down)

נָפַק to go out

— haphel—to take (out)

נִפְקָה* expense

נִצְבָּה* firmness, hardness

נִצַּח hithpaal—to distinguish oneself

נִצַּל h/aph. —to rescue, deliver

נָקֵא pure

נָקַשׁ to knock together

נָשָׂא to take; carry away; lift up

— hithpaal—to rise up against

נָשִׁין* women [plural]

נְשָׁמָה* breath (of life)

נִשְׂר eagle; vulture

נִשְׁתָּחַת* decree; official document

נָתַן* sanctuary servant; (one who is given)

נָתַן to give

נָתַר aphel—to shake off

ס

סָבַל poel—to bring; lay; > preserve

סָבַר to intend

סָבַד to pay homage to

סָבַן* governor

סָבַר to shut

סוּמְפִינָה bagpipe(?)

סוּף to be fulfilled

— aphel—to put an end to, annihilate

סוּף end

סָלַק to go (come) up

— haphel—to take up

— hophal—to be lifted up

סָעַד pael—to help, aid

סָפַר* clerk; secretary; scribe

סָפַר book

סָרְבַל* a garment; [cloak? trousers?]

סָרְבַךְ* high official

סָתַר to demolish

סָתַר pael—to hide

ע

עָבַד to do, make

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

עָבַד servant

עֲבִידָה* work, administration, toil, service

עָבַר the opposite bank

עָד unto; until

עָדָה to go; pass away; depart

— haphel—to take away

עָדָן time; > year

עוֹד still, yet

עוֹיָה* iniquity

עוֹף bird

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

צ

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

ק

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

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

ר

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

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

ש

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

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

ש

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

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

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

ת

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

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



Alger F. Johns

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To
Michael and Elijah

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PREFACE

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

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

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

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

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

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

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

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

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

There are many people behind an author who make it possible for any given project to see the light of day. I first would like to thank some of my mentors who have not only given me a love for Semitic languages and the Old Testament, but who have modeled a humble spirit in their scholastic excellence. Most notably, I would like to thank professors Gordon Hugenberger, Douglas Stuart, and Gary Pratico.

In the early days of the project, many students and friends encouraged me, helped with the editing process, and gave helpful suggestions about content, format, and approach. I want to thank Jason DeRouchie, Gypsy Fleischmann, Wei-Hua Hu, Juan Hernández, Jr., Carol Kaminski, Wendy Glidden, George Dunning, and Miles Van Pelt. I particularly want to thank Daniel Gurtner who suggested and produced a scripture index to Johns's grammar, something which makes that work and this key even more valuable.

I would like especially to thank Sandra, my wife, whose tireless commitment to excellence has improved this project countless times. Her quick eye has caught many an embarrassing mistake. Also, she was able to continue Dan's work and complete the scripture index for the key itself. Her faithful devotion to me during this time has been more appreciated than I can express.

I want to thank Deborah Everhart and the staff at Andrews University

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

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

LESSON I
PHONOLOGY OF BIBLICAL ARAMAIC

(Johns, p. 8)

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

<u>BA</u>	<u>BH Cognates</u>	<u>Translation</u>	<u>Phonetic Rules</u>
אַנָּשׁ	אַנָּשׁ	man, mankind	š ₃ , C, M
אַע	עץ	wood, beam	š ₃
אַצְבַּע	אַצְבַּע	digit; toe; finger	š ₂
אַרְע	אַרְץ	earth	š ₃ , A, J, M
אַת	אוֹת	sign; miracle	C, 1
דְּהַב	זָהָב	gold	z ₁ , A, B, 1
דָּר	דּוֹר	generation; lifetime	C
דְּחָא	דְּשָׂא	grass	š ₁ , 1
הַיְכָל	הַיְכָל	palace; temple	B, 1
זָרַע	זָרַע	seed; descendants	z ₂ , A, J
טָב	טוֹב	good	C, 1
טְפָר	צְפָרֹן	(finger) nail; claw	š ₁ , A, J, 1,
יָתַב	יָשַׁב	to sit; dwell	š ₁ , A, 1, 6
כְּהֵן	כֹּהֵן	priest	C, H
כְּסָפָא	כֶּסֶף	silver	A, 1

<u>BA</u>	<u>BH Cognates</u>	<u>Translation</u>	<u>Phonetic Rules</u>
לְשׁוֹן	לְשׁוֹן	tongue; language	š ₃ , C
מִשְׁכָּב	מִשְׁכָּב	bed	š ₃ , B, 1
נְבִיא	נְבִיא	prophet	A, 1
נְהַר	נְהַר	river	A, B
נָתַן	נָתַן	to give	A, B, 1
עֶלְמ	עוֹלָם	eternity; remote time	B, C
עָשָׂר	עָשָׂר	ten	š ₂ , A, B, J, M
קָטַל	קָטַל	to kill	A, B
קוֹל	קוֹל	voice; sound	C
שָׁנָה	שָׁנָה	year	š ₃ , A
תּוֹב	שׁוּב	to return	š ₁ , 1
תּוֹר	שׁוֹר	ox, bull	š ₁
תְּלַת	שְׁלוֹשׁ	three	š ₁ , A, C, 1
תְּמָה	שָׁמָּה	there	š ₁
תְּקַל	שֶׁקֶל	shekel	š ₁ , A

Additional Notes on Lesson I

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

LESSON II
NOUNS AND ADJECTIVES

(Johns, p. 11)

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

¹The copula “to be” can be implied, just like BH.

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

(2) **The books [are]¹ holy.²**

¹The verb “to be” is implied.

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

(3) **The¹ head of the statue/image² [is] gold.³**

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

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

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

(4) **The man knows¹ the names² of the animals.**

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

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

(5) **The master/lord¹ of the wise men² [is] the father³ of the queen.**

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

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

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

(6) **God made¹ the earth.²**

¹עָבַד—Peal, Perfect, 3ms (עָבַד “to do; make”). See Lesson V.

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

(7) **The hand [is] flesh,¹ but² the heart of the man³ [is] iron.**

¹בְּשָׂרִי is functioning as a predicate nominative, as it is a noun and not an adjective.

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

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

(8) **How¹ the stone fell² on the copper!**

¹כִּמְהָרָא is never used in questions, only exclamations.

²נִפְלָ—Peal, Perfect, 3ms (נָפַל “to fall”). See Lesson V.

(9) **The prophet¹ prevailed² in the night.**

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

²יָכַל—Peal, Perfect, 3ms (יָכַל “to be able; prevail”).

(10) **a thousand thousands**

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

(11) **two hundred oxen**

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

(12) The king built¹ a house² for the birds.³

¹בָּנָה—Peal, Perfect, 3ms (בָּנָה “to build”).

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

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

(13) Why [is] he/it¹ in the field² under³ the grass?

¹The word הוּא (albeit rarely in BA) means “it” instead of “he” (Ezra 5:8; for הוּא see Dan. 5:7).

²Note that בֵּר can mean “son” or “field.” Context forces us to decide for the latter.

³“Under the grass” seems like an odd translation here. Idiomatically, it can be understood as “in the grass.”

Additional Notes on Lesson II

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

LESSON III
INDEPENDENT PERSONAL PRONOUNS
AND SUFFIXES ON NOUNS
(Johns, p. 15)

- (1) (And)¹ he threw² them,³ their sons,⁴ and their women⁵ into the den⁶ of lions.⁷

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

²Why is the translation not “they threw”? רָמָה—Peal, Perfect, 3ms (רָמָה “to throw”). See vocabulary.

³Remember that אֲנֵיהֶם can be a subject pronoun (“they”) or object pronoun (“them”).

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

⁵“Their women” undoubtedly refers to “their wives.” The context of the passage will make this choice clear.

⁶Remember that גַּב can also mean “pit.”

⁷The plural of אֲרֵיָהּ is irregular (see the notes on אֲרֵיָהּ, גַּב, and נְשֵׂיוֹ in VII. 3.).

- (2) The chief of the magicians killed¹ his² fathers.³

¹קָטַל—Peal, Perfect, 3ms (קָטַל “to kill”).

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

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

(3) You¹ (ms) are² a³ son of Israel.

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

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

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

(4) The priest gave¹ a shekel to his wives.²

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

²Note the choice of “wives” instead of “women.” The singular form of נָשִׂיָא does not appear in BA (VII. 3.).

(5) I [am] the servant¹ of the great² God of heaven.³

¹It might be tempting to translate this sentence, “I serve,” but עֲבָד is a noun, not a verb (עֲבָד is the verb “to do; make”).

²Also, how do we know what noun רַבָּא modifies? Is it שְׁמַיָּא (“great heavens”), or is it אֱלֹהָ (“great God”)? How should we decide? שְׁמַיָּא

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

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

(6) We are¹ the sons² of the king.

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

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

(7) You (mp) are¹ the prophets of² the Jews³ who² are in Jerusalem.

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

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

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

(8) They (f) [are] the¹ wives of the holy men/saints.²

¹Why is “wives” determinate (definite)? It is in construct with **קַדְשֵׁי שָׁמַיָּא** which is determinate (II. 5.).

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

(9) **The owner of the field bought¹ the/that² abode³ for his son.**

¹זָבַח—Peal, Perfect, 3ms (זָבַח “to buy”).

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

³Also, “abode” can be rendered “house” or “dwelling place.”

(10) **In the year/at the time¹ that the wise man² built³ his house, he had⁴ a million⁵ shekels.**

¹See the vocabulary for עָדָן.

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

³בָּנָה—Peal, Perfect, 3ms (בָּנָה “to build”).

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

⁵See Lesson II, sentence 10 in this key for a translation of אֶלְפִין אֶלְפִין.

(11) **At that time/at the same time¹ he bought² a field for³ his son.⁴**

¹Note that the construction of בַּהַּ with a time element yields a translation of “at that time” or “in the same hour” (III. 4. E.).

²בָּרָה—Peal, Perfect, 3ms (זָבַח “to buy”).

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

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

Additional Notes on Chapter III

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

LESSON IV
OTHER PRONOUNS
(Johns, p. 18)

(1) (And)¹ who is the² God³ who [is] the Lord of the earth?

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

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

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

(2) Daniel, whose¹ name is Belteshazzar according to/like² the name of my God and in whom¹ is a³ spirit of [the] holy gods, served⁴ the God of heaven.⁵

¹The construction וְ...וְ represents a series of relative clauses. Each of these clauses contains words with retrospective pronominal suffixes. The first relative clause contains הַשֵּׁם (lit. “who his name” or “who the name of him”), and the second has הַ...וְ (lit. “and who...in him”). These are best translated as “whose” and “in whom,” respectively (IV. 2.).

²Just like BH, כִּי can mean both “like” or “according to.”

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

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

⁴As in BH, “served” could be understood as “worshiped” (see vocabulary in Lesson IV). פָּלַח—Peal, Perfect, 3ms (פָּלַח “to give”).

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

- (3) **O Chief Magician,¹ why did the king give² this animal and this vessel to the priest?**

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

²יָהַב—Peal, Perfect, 3ms (יָהַב “to give”).

- (4) **these men, the three¹ of them (OR these three¹ men)²**

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

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

- (5) **You¹ (ms) are² the king to whom³ belongs⁴ the might.⁵**

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

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

³This sentence provides another example of a retrospective pronominal suffix “־ךָ” (IV. 2.).

⁴ל expresses possession (IV. 3.).

⁵It could be translated, “You are the king who has the might.” Lastly, do not confuse גְּבוּרָה (“might”) with גִּבּוֹר (“man”).

(6) Is¹ this not Babylon² the great?^{3,4}

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

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

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

⁴This sentence can also be translated, “Is this not the great Babylon?”

(7) Those¹ men [are] the wise men of the king.

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

(8) Why did that man live¹ in that village?²

¹יָתַב—Peal, Perfect, 3ms (יָתַב “to sit; dwell”).

²This noun can be spelled with a final ה (קְרִיָה) or a final א (קְרִיאָה), as it is in Ezra 4:15 (II. 3.). Also, the singular emphatic form can be used as a collective (e.g., קְרִיָה in Ezra 4:10 means “towns”). See Johns’s note in VII. 3.

(9) That Daniel is¹ the chief of the magicians.²

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

²A smoother translation is, “Daniel is the chief magician.”

(10) There are¹ four hundred² houses in these³ villages.

¹יִּיֵאֵר is not a verb. Like שֵׁי in BH, it predicates the existence of something or someone.

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

³Remember that אֵלֶּה means “these,” not “God” (IV. 1.) or “to” (לָאֵל).

LESSON V
THE VERBAL SYSTEM: THE PERFECT

(Johns, p. 22)

(1) **I bought¹ a house.**

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

(2) **The men know¹ their king.²**

¹יָדְעוּ—Peal, Perfect, 3mp (יָדַע “to know”).

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

(3) **We gave¹ the gold and the silver.**

¹יָהַבְנָא—Peal, Perfect, 1cp (יָהַב “to give”).

(4) **She prevailed¹ by² her strength.**

¹יָכַלַת—Peal, Perfect, 3fs (יָכַל “to be able; prevail”).

²The form בְּגִבּוֹרֶתָּהּ can be understood as follows: הַ + גִּבּוֹרָה + בְּ. The Hireq beneath the בּ is by Rule of Shewa (בְּ + גִּבּוֹרָה > בְּגִבּוֹרָה). Like BH, the תּ appears on the construct form of the feminine noun before a pronomial suffix is added (III. 3.). Remember that בְּ can be used to express agency or means (see glossary in Johns), not just location (e.g., “in”).

(5) **They (f) lived¹ on the earth.²**

¹יָתְבָהּ—Peal, Perfect, 3fp (יָתַב “to live, dwell”). It is tempting to see the ending on this verb and conclude that it is a 3fs (יָשְׁבָה) “she

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

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

(6) **You (ms) fell¹ in² the night.**

¹נִפְלֹתָ—Peal, Perfect, 2ms (נפל "to fall"). Note that the Peal, Perfect, 2ms can have three forms: כְּתַבְתָּהּ, כְּתַבְתָּ, and כְּתַבְתָּהּ (V. 4.).

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

(7) **You (mp) killed¹ the prophets.²**

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

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

(8) **He threw/placed¹ a stone on/against/toward² the statue.**

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

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

(9) **The priest went¹ out from the temple.**

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

(10) **We paid homage¹ to the great God, the God of heaven.**

¹סִגְדִּינָא—Peal (Stative), Perfect, 1cp (סגד "to pay homage to"). This verb can also be rendered "worshipped."

Additional Notes on Lesson V

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

LESSON VI
THE VERBAL SYSTEM: THE IMPERFECT,
THE INFINITIVE, ETC.

(Johns, p. 27)

- (1) **The king commanded¹ to kill² the magicians and wise men of Babylon.³**

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

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

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

- (2) **The Most High¹ will rule² all/the whole³ earth.**

¹The spelling of עֲלִיָא represents a Kethib-Qere, where the Kethib is עֲלִיא and the Qere is עֲלִיָא.

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

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

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

(3) The might of the lions¹ in their den² was strong.³

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

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

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

(4) Just as he desired¹ he did² with the army³ of heaven.⁴

¹הָוָה (2x)—Peal, Perfect, 3ms (הָוָה “to be; happen; exist”). צָבָא—Peal, Participle, ms (צָבָא “to desire; wish, like”). The combination of the perfect of הָוָה with the participle usually indicates past time (VI. 6. C.). However, participles are able to indicate past time without the use of the perfect of הָוָה (VI. 6. C.).

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

³הָיִל could mean “army” or “strength.”

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

- (5) Then Daniel answered¹ and said,² “O king,³ you are the head⁴ of⁵ the gold.”⁶

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

²אָמַר—Peal, Participle, ms (אמר “to say; command”). The Pathach under the מ occurs in this participial form instead of the expected Tserē () because of the final ר (I. J.). The combination of ענה and אמר is equivalent to the BH idiom וַיֵּעַן שָׂאוּל וַיֹּאמֶר “Saul answered and said” [1 Sam. 9:21] or וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ לְאֹמֶר [Josh. 1:16]. Many times the word order of the BA idiom is like Daniel 2:20 עָנָה דָּנִיֵּאל אֶמַר (lit., “answering Daniel said,” or idiomatically, “Daniel replied” or “Daniel said”).

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

⁴The form רִישָׁה appears to be the result of a slip of the pen. We learned in Lesson II that רִאשׁ means “head,” and nowhere in BA does it occur with a middle ך. We would have expected it to be spelled רִאשָׁה (cf. Dan. 2:38).

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

⁶דִּי is used to express the genitive of material here (i.e., רִישָׁה is made of דְּהַבָּא). Though both nouns are in the emphatic state (הַ and אֵ, are not feminine endings), the postpositive article is spelled two different ways (II. 3.).

- (6) The height of the house grew up¹ like the height of² a mountain.

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

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

article and is, therefore, definite, while the last is indefinite. A good example of a circumlocution might be בֶּרֶךְ לְמֶלֶךְכָּא “a son of *the* king.” Note Johns II. 6.

(7) **The officer will come upon¹ a treasure under his house.**

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

(8) **The wise man is able¹ to drive away² the magicians.**

¹כְּהֵל—Peal, Participle, ms (כָּהֵל “to be able”).

²לְמִטְרֵד—Peal, Infinitive (טֵרֵד “to drive away”) with לְ prefix.

(9) **All humanity¹ is perishing² like the dew on the grass.**

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

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

(10) **They (mp) will drive away¹ the king from the house² of the God of heaven. (OR The king will be driven away¹ from the temple² of the God of heaven.)³**

¹יִטְרֵדוּן—Peal, Imperfect, 3mp (טֵרֵד “to drive away”).

²The “house” of a god in the ANE refers to the “temple” of that god.

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

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

Additional Notes on Lesson VI

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

LESSON VII
CLASSES OF NOUNS
(Johns, p. 31)

(1) **The house of the treasures¹ of the king has² great³ windows.⁴**

¹What concept does מַלְכָּא גְנָזַי מְלִכָּא communicate? In English we might say “the king’s treasury” or “the royal treasury.”

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

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

⁴פְּוִיָּן is masculine in the plural but feminine (פְּוִיָּה) in the singular (VII. 3.).

(2) **The matter was written¹ in the letter which the prophet wrote² to his³ brother.⁴**

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

²כְּתַב—Peal, Perfect, 3ms (כתב “to write”).

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

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

אָב in its various singular forms (אָבִיהִי “his father” and אָחוּהִי “his brother”). See the forms of אָב in Lesson II, sentence 4 in this key.

(3) **Myriad of myriads¹ worship² the Lord³ of heaven.**

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

²פִּלְחֵיךְ—Peal, Participle, mp (פִּלַּח “to serve, worship”).

³Here, the ל marks the direct object. Though מֶלֶךְ means “lord,” it is really a Peal, Participle (ms) used as a substantive (VII. 2. 6.). The same is true of the noun כֹּהֵן (“priest”). Compare Lesson VI, sentence 8 in this key.

(4) **The throne of the great¹ queen was² in Babylon.³**

¹רַבָּתָא is feminine, and it therefore modifies מַלְכֵתָא (“queen”). Though the plural of כְּרִיסָא is כְּרִסְוֹן (feminine in form), it is grammatically masculine. See comments in the Additional Notes section about this plural form.

²הִוָּה—Peal, Perfect, 3ms (הוּוה “to be[come]; happen; exist”).

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

(5) **The visions¹ of his wise men were told² to the magician.**

¹Note that חֲזוֹנֵי is an irregular noun (VII. 3.).

²אֲמַרְיָךְ—Peal, Passive Participle, mp (אָמַר “to say; command”).

(6) **You (ms)/she will pay homage¹ to the governor² of the nations.**

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

²The lexical form of “governor” is פָּחָה, but the construct form is

פָּהַת (VII. 3.). As a side note, פָּהַת and many other terms are loan words from Akkadian (e.g., סָגַן “prefect” or מִנָּה “mina”).

(7) **The good men dwelt¹ in the midst² of the fire.³**

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

²The construct for the noun יָרֵחַ is irregular (אָיֵחַ). See Johns VII. 3. Just as some words use a הֵ (i.e., a *matre lectiones*) to indicate a final long “a” vowel (e.g., שָׁנָה “year”), the final אָ in אָיֵחַ is also a vowel letter.

³We might have rendered this sentence, “the good men sat inside the fire.”

(8) **We will give¹ the wheat² to our father³ as a present.**

¹נִתְּנוּ—Peal, Imperfect, 1cp (נָתַן “to give”). Because imperfects are used as injunctives (expressing a command), we might have translated this verb, “let us give.”

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

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

(9) **That statue,¹ its head² [is]³ of good⁴ gold [and] its breast/chest⁵ [is] of silver.^{6,7}**

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

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

²The ending הַ is masculine, because צָלִים is grammatically masculine.

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

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

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

⁶The genitive relationship denoted by רֵאשִׁיהַּ דִּי־דָהַב and חֲדָוְהִי דִּי חֲדָוְהִי is a “genitive of material.” In English we can express this same idea, saying “the box is of wood” or “the box is wood.” Hebrew uses the construct chain for the same genitive purposes (e.g., כְּלֵי כֶסֶף “vessels of silver” in 1 Kings 10:25).

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

(10) Daniel and his companions¹ will grow strong² in the kingdom of Babylon by/in³ the strength of the Most High God.⁴

¹כְּנֻתֵיהֶם (perhaps originally כְּנַת or כְּנָה in the singular) is an irregular plural (VII. 3.). The word itself is a loan word from Akkadian. One might wonder why the ו (“and”) is spelled ו before כְּנֻתֵיהֶם. According to the Masoretic vocalization, ו often changes to ו before words whose first consonant is followed by a Vocal Shewa.

²יִתְקַפְּוּ—Peal, Imperfect, 3mp (תִּקְוּ “to be[come] strong”). It might be better here to translate this verb as a past “became strong.”

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

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

Additional Notes on Lesson VII

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

LESSON VIII
THE DERIVED ACTIVE CONJUGATIONS

(Johns, p. 36)

- (1) If you will write¹ the dream and its interpretation, [then]² you will receive³ great⁴ gifts from me.⁵

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

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

³תִּקְבְּלוּן—Pael, Imperfect, 2mp (קבל “to receive”).

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

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

- (2) The vessels which were given¹ to you for the service of² the house of your god,³ deliver⁴ before the God of Jerusalem.

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

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

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

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

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

¹שִׁמוּ—Peal, Imperative, mp (שִׁם “to place, lay; make; establish”). If this verb were a Peal perfect it would have been שָׁמוּ. Also, שִׁם followed by טַעַם is used in this very common BA formula to express “to make a command” or “to make a decree.”

²לְבַטֵּלָא—Pael, Infinitive (בָּטַל “[Pael] to stop”). The final ה of the infinitive is spelled with an א (VIII.1.).

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

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

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

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

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

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

⁴אָמַר—Peal, Perfect, 3ms (אָמַר “to say, command”).

⁵לְכַפֹּתָהּ—Pael, Infinitive (כָּפַר “[Pael] to bind”).

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

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

¹Remember that כִּלְ-קַבְּלֵי־דֵי means “because” or “although.” Only the former fits this context.

²הִרְגִּזוּ—Haphel, Perfect, 3mp (רָגַז “[Haphel] to irritate, make angry”).

³יָהַב—Peal, Perfect, 3ms (יָהַב “to give”).

⁴בְּיַד often expresses the notion of “in the power of” or “in the control of.”

- (6) **The lord¹ of Babylon saw² a dream in the night, and behold, [there was]³ a⁴ statue, and⁵ its head [was] fine gold.⁵**

¹מַלְאָךְ—Peal, Participle, ms (used substantively, presumably from the root מֵלַאךְ which does not appear in BA as a verb).

²רָאָה—Peal, Perfect, 3ms (רָאָה “to see, perceive”).

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

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

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

- (7) **Daniel asked¹ the king that he would give² him [some] time,³ so that⁴ he might make known⁵ the interpretation⁶ to the king.⁷**

¹בָּעָה—Peal, Perfect, 3ms (בָּעָה “to seek, request; be on the point of; run great risk”).

²יָתַן—Peal, Imperfect, 3ms (יָתַן “to give”). Note our modal translation of the imperfect (e.g., would, could, should, etc.).

³As in sentence 4, indefinite nouns can be translated indefinitely with “some.”

⁴The context seems to demand such a logical connection.

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

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

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

Additional Notes on Lesson VIII

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

LESSON IX
THE PASSIVE AND REFLEXIVE CONJUGATIONS

(Johns, p. 40)

- (1) **You (ms) were looking¹ until² the animal was killed.³**

¹קִּזְּהָ—Peil, Passive Participle, ms (קִּזְּהָ “to see; perceive”). The participle can be translated as past, present, or future tense (VI. 6.); however, the perfect of קָטַל at the end of the sentence most likely merits a past-tense rendering. The continuous aspect seems merited by the use of עָדְךָ. That is, an action *was being done until* something happened.

²עָדְךָ has the same force as עָד alone.

³קָטַלָּהּ—Peil, Perfect, 3fs (קָטַל “to kill; [Peil] to be killed”). Since חַיֹּתָא (“the animal”) is grammatically feminine, the passive verb must also be feminine.

- (2) **From then until now, that/the¹ house was being rebuilt,² but³ it has not been completed.⁴**

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

²מִתְבְּנֶה—Hithpeel, Participle, ms (בָּנָה “[Hithpeel] to be [re]built”). For the translation “rebuilt,” see the answer for sentence 3 in the previous lesson.

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

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

(3) **The men¹ assembled² and agreed³ to consider⁴ the matter.^{5,6}**

¹This word is גַּבַּר (“man”) not גִּבּוֹר (“mighty man”).

²הִתְכַּנְּפוּ—Hithpaal, Perfect, 3mp (כָּנַשׁ “[Hithpaal] to gather, assemble”).

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

⁴לְהִשְׁתַּכְּלֶה—Hithpaal, Infinitive (שָׁכַל “[Hithpaal] to consider”). Again, there is metathesis of the sibilant ש and the ת prefix.

⁵Keep in mind the range of meanings for the word מָלַךְ.

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

(4) **The king sent¹ his silver to his treasure house,² and it was weighed³ there.**

¹שָׁלַח—Peal, Perfect, 3ms (שָׁלַח “to send”).

²Literally, לְבַיִת גְּזוֹהֵי means “to the house of his treasures.” This phrase obviously refers to the king’s treasury building.

³וְתִקַּל—Peil, Perfect, 3ms (תִּקַּל “[Peil] to be weighed”).

(5) **Over my kingdom¹ I was reestablished² and was not killed.³**

¹Remember that in BA the absolute state for abstract nouns ends in י, while the construct state ends in ית.

²הִתְקַנַּת—Hophal, Perfect, 1cs (תִּקַּן “[Hophal] to be reestablished”).

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

- (6) **The wise man was looking¹ and [there was]² a tree in the midst³ of the earth, and its height [was] great.⁴**

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

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

³If you recall, the construct of גַּ is אֶגְלָא (VII. 3.). Also, one might render this word “center.”

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

- (7) **All the people who are on the opposite side of the river¹ are² the ones who know³ the commands of the God of heaven.⁴**

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

²הֵמָּן is being used as the copula here (III. 2. B.).

³יָדָע—Peal, Participle (const), mp (עָדַע “to know”). As in BH, substantival participles can be in construct with other nominal elements. The whole participial phrase functions as the predicate nominative.

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

- (8) **Whoever¹ does not fall² and pay homage³ to the statue will be thrown⁴ into the midst of the fire.**

¹The ך followed by a relative pronoun is used as an indefinite pronoun. For example, מִן־ךִּי means “whoever” and מִה־ךִּי means “whatever.” However, מָה or ךִּי alone can be used as an indefinite pronoun, but this usage is much less frequent (IV. 4.)

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

³וַיִּסְגֹּד—Peal, Imperfect, 3ms (סגד “to pay homage to”).

⁴יִתְרַמָּא—Hithpeel, Imperfect, 3ms (רמא “[Hithpeel] to be thrown”).

- (9) **The kingdom will be left¹ forever² to a good people.**

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

²עַלְמִים in the plural has the same sense as the singular.

- (10) **A command¹ came² from the king and³ the wise men were killed.⁴**

¹We could have easily translated this noun “decree,” “law,” or even “order.”

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

³It is quite possible that the ׀ here expresses purpose (“that”) as it might in BH.

⁴מִתְּקַטְּלִין—Hithpaal, Participle, mp (קטל) “[Hithpaal/-peel] to be killed.” Theoretically, the Hithpeel/-paal could have a reflexive meaning here (as the sentence is completely devoid of context); however, in BA the Hithpaal/-peel of קטל are passive (see vocabulary Lesson IX; cf. sentence 5 in this lesson). If קטל were taken reflexively, this sentence would be translated, “and the wise men killed themselves.” It is a possible translation, but it is unlikely. See Lesson VIII, sentence 2 in this key for general statistics on this verb stem.

LESSON X
LARYNGEAL VERBS

(Johns, pp. 45-46)

- (1) All of the inhabitants¹ of the land/earth² [are] like those not considered.³

¹יְתִבֵּי—Peal, Participle, mp (const) (יתב) “to sit; dwell”).

²אֶרְעָא can mean “earth” or “land” in BA and BH. Consult context for the correct choice.

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

- (2) You (ms) will offer¹ them² on the altar of your (mp) God’s³ temple which⁴ [is] in Jerusalem.

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

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

³Note the shorter (defective) spelling אֱלֹהֶיךָ (III. 3.) instead of the fuller (*plene*) spelling אֱלֹהֶיךָ.

⁴Does the relative pronoun modify אֱלֹהֶיךָ (“the house of your God *who*”) or בַּיִת (“the house of your God *which*”)”? The construct chain is one logical unit in which the first noun governs the second. Most

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

(3) **With them (mp)¹ [were] the prophets of God² helping³ them.⁴**

¹It is easy to confuse עִמָּהוֹן (“with them”) with עַמָּהוֹן (“their people”). The difference is the vowel under the ע.

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

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

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

(4) **Here is what happened:¹ a stone was cut² from the mountain, though³ it was cut⁴ without hands.⁵**

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

²אֶתְהַצֵּרֶת—Ithpeel, Perfect, 3fs (צר “[H-/Ithpeel] “to be cut; break off”).

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

⁴וְהֵתְהַצֵּרֶת—Hithpeel, Perfect, 3fs (צר “[H-/Ithpeel] to be cut; break off”).

⁵דִּי־לֹא usually carries the meaning “without.” Note also the formation of בִּידֵיוֹ: בִּידֵיוֹ + בְּ > בִּידֵיוֹ > בִּידֵיוֹ.

(5) **I issued a decree,¹ and they searched² and found³ the letter.⁴**

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

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

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

³וְהִשְׁכַּחוּ—Haphel, Imperative, mp OR Haphel, Perfect, 3mp (שָׁכַח “[Haphel] to find”). Also, compare Ezra 4:19.

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

- (6) **Then the king became greatly¹ fearful² and he scattered³ his wives in the midst of his palace.**

¹Does שָׁגִיא modify מְלִכָּא or the verb מִתְבַּהֵל? If it modified מְלִכָּא as an attributive adjective, then שָׁגִיא would have to be in the emphatic state. Therefore, it must be an adverb modifying the verb.

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

³וּבִדְרֹו—Pael, Perfect, 3ms (בִּדְרֹו “[Pael] disperse, scatter”).

- (7) **Four times/years¹ will pass by/over² him until³ he possesses⁴ the kingdom.⁵**

¹עָדֹן could be “time” or “year.” Context alone will help you decide.

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

³It seems that the particle עַדִּי can also mean “until.” Normally, we would have expected something like עַדִּי or עַדִּי עַד.

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

⁵A smoother translation might be, “Four years will pass by before he possesses the kingdom.”

(8) I blessed¹ the Most High,² and I praised³ the Eternal One.⁴

¹בִּרְכַת—Pael, Perfect, 1cs (בָּרַךְ “[Pael] to praise”).

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

³שִׁבַּחַת—Pael, Perfect, 1cs (שָׁבַח “[Pael] to praise”).

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

(9) They will feed¹ you (ms)² grass³ like oxen.⁴

¹יִטְעֵמוּן—Pael, Imperfect, 3mp (טָעַם “[Pael] to feed, give to eat”).

²The ל indicates the indirect object.

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

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

(10) The Jews¹ were (re)building² and making progress³ in the days of Haggai the prophet.⁴

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

²בְּנִין—Peal, Participle, mp (בָּנָה “to build”). The past-tense translation is justified by the temporal prepositional phrase בְּיֹמֵי (“in the days of”).

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

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

- (11) **Everything that the priest commanded,¹ let it be done² to/for³ the house of God.⁴**

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

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

³ל could mean “to” or “for” here.

⁴A more idiomatic rendering of בַּיִת אֱלֹהִים might be “God’s temple.”

- (12) **A document was found¹ in Babylon, and thus² it was written³ in it:^{4,5}**

¹וְהִשְׁתַּכַּח—Hithpeel, Perfect, 3ms (שכח “[Hithpeel] to be found”).

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

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

⁴While the prepositional phrase בְּגִיּוֹתָהּ literally means “in its midst,” this phrase refers to the contents of the document.

⁵An alternate translation might be “a document was found in Babylon, and the following was written in it:”

Additional Notes on Lesson X

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

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

LESSON XI

PE NUN, PE YODH, AND PE ALEPH VERBS

(Johns, pp. 52-53)

- (1) **They ate¹ the animal, and the house of its owner was destroyed.^{2,3}**

¹אָכְלוּ—Peal, Perfect, 3mp (אָכַל “to eat”). How can you know אָכְלוּ is a perfect and not an imperative (mp)? Only the imperative of אָמַר uses the Hateph Seghol (ֶ) instead of the Hateph Pathach (ַ). See Johns XI. 10. (cf. Dan. 2:9).

²וְהוֹבֵד—Hophal, Perfect, 3ms (אָבַד “[Hophal] to be destroyed”). The forms of Pe Aleph (א־) verbs follow that of the Pe Yodh (Pe Waw) verbs in the Haphel and Hophal (XI. 8. C.).

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

- (2) **Whatever¹ is pleasing² to you (ms) and your brothers³ to do⁴ you may/should do.⁵**

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

²יִיטֵב—Peal, Imperfect, 3ms (יָטַב “to be pleasing”). When יָטַב, טָאָב, or טָב (adj.) are used with עָל, the sense can be “is pleasing” or “seems good.”

³Depending on the context, אָחַי can mean “countrymen” or “companions/colleagues.”

⁴לְמַעַבְדּוֹ—Peal, Infinitive (עָבַד “to do; make”). In Pe laryngeal verbs, the Hireq (ִ) of the מַ prefix becomes a Seghol (ֶ) before the laryngeal (X. 2. A.; cf. I. 2. F.).

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

- (3) **Daniel trusted¹ in his God, and great wisdom was added² to him.**
¹הִימָן—Haphel, Perfect, 3ms (אָמַן “[Haphel] to trust in”).
²הוֹסִיפֶת—Hophal, Perfect, 3fs (יֹסֵף “[Hophal] to be added”). Possibly these forms should be identified as Hophal. See Johns about ambiguities in classifying this verb as a Peal as opposed to a Hophal (XI. 4. A.). The former verb is a good example of a Pe Aleph (I-א) verb that acts like a Pe Yodh (I-י) verb in the Haphel and Hophal stems (XI. 8.).
- (4) **All the wise men of the kingdom took counsel together¹ to rescue² you (ms).**
¹אֶתְיַעֲטוּ—Ithpaal, Perfect, 3mp (יַעַט “[Ithpaal] to take counsel together”).
²לְשִׂיזְבוֹתָךְ—Shaphel, Infinitive with a 2ms suffix (עֹזֵב/שִׂיזַב “[Shaphel] to rescue”). For the parsing of this verb, see Johns XI. 5. A. The ת- ending on the infinitive is a standard change before affixing a pronominal suffix on the infinitive.
- (5) **The great king brought¹ those nations and settled² them in the city³ of Samaria.⁵**
¹הִבִּיל—Haphel, Perfect, 3ms (יָבֵל “[Haphel] to bring”). This verb was originally a Pe Yodh (I-י) verb. If it was originally a Pe Waw (I-ו) verb, one would have expected a ו in the first syllable (הוֹבִיל). See Johns XI. 4. C.
²הוֹתִיב—Haphel, Perfect, 3ms (יָתַב “[Haphel] to settle; to cause to dwell”). Like BH יָשַׁב, יָתַב was originally a Pe Waw verb (XI. 4.).
³One might have expected קָרְיָהּ to be in the determined state. In addition, a number of ancient translations (e.g., LXX) have a plural. Therefore, some see this form as an irregular determined form or a collective plural. The singular, however, makes perfect sense here.
⁴What type of relationship does יִי represent? Most likely it is a genitive relationship used to express location (“in”).
⁵שְׂמֶרְיָן might be mistakenly rendered “Samaritans,” but note the plural gentilic in Johns (II. 3.). שְׂמֶרְיָן represents the pausal form of the dual ending, as opposed to the normal form of the dual ending (שְׂמֶרְיָן). See Ezra 4:10, 17.

- (6) We went¹ to the province of Judah² to the house of the great God,³ and⁴ it was being (re)built⁵ [with]⁶ stone.

¹אָזְלָנָא—Peal, Perfect, 1cp (אָזַל “to go [to or away]”).

²Literally, the phrase מְדִינַת־יְהוּדָה is not a construct chain, but a noun with an appositive (“to Judah, the province”).

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

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

⁵מִתְבְּנֶה—Hithpeel, Participle, ms (בָּנָה “[Hithpeel] to be built”).

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

- (7) He commanded¹ him, “Go,² deposit³ the vessels in the temple which is in Jerusalem.”

¹וְאָמַר—Peal, Perfect, 3ms (אָמַר “to say; command”). As in BH, when the conjunction וְ is followed by a word whose first vowel is a hateph vowel (ְ, ױ, or ײ), then the Shewa under the Waw changes to the corresponding short vowel (ַ, ף, or ץ), respectively. There is no “Converted Perfect” or “Converted Imperfect” in BA.

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

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

- (8) **He rescues,¹ delivers,² and makes/performs³ signs in heaven and on earth.**

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

²מַצִּילִי—Aphel, Participle, ms (נָצַל) “[H-/Aphel] to rescue, deliver”).

³עֹבֵד—Peal, Participle, ms (עָבַד “to do”). In English we usually do not say that someone “does” a sign, wonder, or miracle, but that someone “performs” a sign or miracle.

- (9) **[Jeremiah 10:11] The following¹ you (mp) will say² to them, “The gods who did not make³ heaven and earth⁴ will perish⁵ from the earth⁴ and from under⁶ these heavens.”**

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

²תֹּאמְרוּךְ—Peal, Imperfect, 2mp (אָמַר “to say; command”).

³עֲבֹדוּ—Peal, Perfect, mp (עָבַד “to do; make”).

⁴Note the spelling of אֲרִקָּא instead of the more common אֲרִעָא which appears later in the sentence. The second form is a later spelling, due to phonetic changes in the language. Note Johns’s chart in I. 1.

⁵יִאבְדוּ—Peal, Imperfect, 3mp (אָבַד “to perish; destroy”).

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

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

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

LESSON XII
HOLLOW VERBS
(Johns, p. 58)

- (1) God raised up¹ a² tree, and all living beings³ were fed⁴ from it.

¹אָרִים—Aphel, Perfect, 3ms (רום) “[Aphel] to raise; heighten”).

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

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

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

- (2) You (ms) rose up¹ against the Lord of heaven, acted presumptuously,² and praised³ the gods [made]⁴ of silver and gold.

¹הִתְרַומַמְתָּ—Hithpolel, Perfect, 2ms (רום) “[Hithpolel] to rise up [against]”).

²וְהִזִּידְתָּ—Haphel, Perfect, 2ms (זוד) “[Haphel] to act presumptuously”) with a Waw conjunction.

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

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

- (3) **The word/matter¹ was fulfilled;^{2,3} Nebuchadnezzar was placed⁴ on his throne.**

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

²סִפְּתָה—Peal, Perfect, 3fs (סִפֵּן “to be fulfilled”).

³It could be that ו expresses content (see above), concomitant circumstances (“while”), or just simple coordination (“and”).

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

- (4) **The might¹ of God establishes² kingdoms and puts an end to³ kingdoms.**

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

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

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

- (5) **A¹ beast rose up,² fell,³ and was established⁴ on/over⁵ the earth.**

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

²רָמָה—Peal, Perfect, 3fs (רוּם “to rise; be high, be haughty”).

³וּנְפֹלָת—Peal, Perfect, 3fs (נפל “to fall [down]”) with a Waw conjunction.

⁴הִקְיַמְתָּ—Hophal, Perfect, 3fs (קום “[Hophal] to be set up; established”).

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

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

¹אֶתְיַעֲטוּ—Ithpaal, Perfect, 3mp (יעט “[Ithpaal] to take counsel together”).

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

³לְמַקְטֵל—Peal, Infinitive (קטל “to kill”) with the ל prefix.

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

⁵נָדָה—Peal, Perfect, 3ms (נד “to flee”).

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

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

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

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

⁴כָּתַבָּהּ—Peal, Perfect, 3mp (כתב “to write”).

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

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

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

[Ezra 4:9] ¹(Then ²Rehum, the commander with ³Shimshai, the scribe, and the rest of their companions—the judges⁴ and the envoys,⁵ the officials,⁶ the secretaries,⁷ the inhabitants of Uruk, the Babylonians, the inhabitants of Susa, who are/that is⁸ the Elamites,

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

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

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

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

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

LESSON XIII
GEMINATE VERBS
(Johns, p. 62)

- (1) An¹ angel brought² in the statue, and then the iron, copper, silver, and gold crushed³ together.⁴

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

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

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

⁴The phrase דָּקַדְּ הַיָּסֵדִים could mean that all these metals were crushed into one lump, but it also might be rendered “at the same time.”

- (2) Then the king spoke¹ with² the wise men of Babylon in his palace to show them mercy.³

¹מִלַּל—Pael, Perfect, 3ms (מָלַל “to speak”).

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

³לְמַחֲוֹת—Peal, Infinitive (חָנַן “to show mercy”) with the ל prefix.

- (3) Cut down¹ the tree under which² the animals³ of the field⁴ seek shade.⁵

¹גִּדְּ—Peal, Imperative, mp (גָּדַג “cut down”). The Holem vowel after the ג is diagnostic of the geminate imperative (as opposed to the Perfect, 3ms, גִּדַּד). See Johns XIII. 1. A.

²The preposition with the retrospective pronominal suffix תַּחְתּוֹהִי (“under it”) after וַי yields the translation above (IV. 2.).

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

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

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

(4) **The chief priest¹ entered² Jerusalem and finished³ its⁴ walls.**

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

²עָל—Peal, Perfect, 3ms (עלל) “to go in, enter”).

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

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

(5) **Like the iron [one] that shatters¹ all of these,² that kingdom will crush³ and smash.⁴**

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

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

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

³תִּדְקַ—Aphel, Imperfect, 3fs (דָּקַק “to crush”).

⁴וַתִּרְעַע—Peal, Imperfect, 3fs (רָעַע “to crush”).

- (6) Then Daniel was brought¹ into the palace of the king, and he was appalled.²

¹הֵעִיל—Hophal, Perfect, 3ms (עָלַל “[Hophal] to be brought in”).

²וַאֲשַׁתּוּמָם—H-/Ithpoel, Perfect, 3ms (שָׁמַם “[H-/Ithpoel] to be appalled”).

- (7) That village/city will be (re)built¹ and its foundations² will be completed³ in/by⁴ the name of the God of Heaven.⁵

¹תִּתְבַּנֶּא—Hithpeel, Imperfect, 3fs (בָּנָה “to [re]build”).

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

³וַיִּשְׁתַּכְּלֶלּוּ—Hishtaphal, Imperfect, 3mp (כִּלְלַ “[Hishtaphal] to be completed”).

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

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

- [Ezra 4:10] ¹“and the remainder of the peoples whom² the great and honorable Osnapper took into exile,³ and settled⁴ them in the village⁵ of Samaria⁶ and the remainder in Trans-River.⁷ And now:

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

²The relative pronoun וְיִ is the direct object of the verb הִגְלִי; therefore, it is translated as “whom” not “who.”

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

⁴וַיְהוֹתֵב—Haphel, Perfect, 3ms (יָתַב “[Haphel] to settle; to cause to

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

⁵Possibly this should be plural (note the LXX πόλειςιν “cities”). See notes on Lesson XI, sentence 5 in this key.

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

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

[Ezra 4:11] “This is a copy of the letter which they sent¹ to him):² To Artaxerxes,³ the king: your servants, [the] men⁴ of Trans-River. And now:

¹שְׁלַח—Peal, Perfect, 3mp (שלח “to send”).

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

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

⁴One would have expected an emphatic form, since אֲנָשׁ is in apposition with עֲבָדֵיָהּ (“your servants”). Consider this a collective usage of אֲנָשׁ.

Additional Notes on Lesson XIII

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

LESSON XIV
LAMEDH HE VERBS
(Johns, p. 68)

- (1) He will violate¹ seasons² and law and will wear out³ the saints of the Most High.⁴

¹יְהַשִּׁיב—Haphel, Imperfect, 3ms (שָׁנָה “[Haphel] to alter; violate”).

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

³בִּלְאֵי—Pael, Imperfect, 3ms (בָּלָה “[Pael] to wear out”).

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

- (2) Whomever¹ he wanted,² he struck down;³ and⁴ whomever⁵ he wanted,⁶ he appointed⁷ over the kingdom.⁸

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

^{2,6}הָיָה—Peal, Perfect, 3ms (הָיָה “to be; happen; exist”). See below.

צָבָא—Peal, Participle, ms (צָבָא “to desire; wish; like”). The participle

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

³מַחֵא—Pael, Participle, ms (מחא “to strike [down], smite”).

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

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

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

- (3) **As for me,¹ Daniel, my spirit was distressed² in the midst of my flesh;³ and I was frightened⁴ by⁵ the visions of my head.**

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

²אֶתְכַרֵּית—Ithpeel, Perfect, 3fs (כרה “[H- / Ithpeel] to be distressed”).

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

⁴מִתְבְּהַל—Hithpaal, Participle, ms (בהל “[Hithpaal] to be frightened; be perplexed”).

⁵The preposition ב can be rendered as “in,” “by,” “at,” or “because of.” The choice can be difficult.

- (4) **Then¹ the heart² of the priest was filled³ with wisdom.**

¹The compound preposition בְּאֲדָיִן has the same sense as אֲדָיִן. Even in English, compound prepositions might not yield a different sense. For example, “in” and “into” can be used in the same way.

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

³הִתְמַלֵּי—Hithpeel, Perfect, 3ms (מלא “[Hithpeel] to be filled [with]”).

- (5) Daniel said,¹ “O king,² live³ forever! May the spirit of the king not be changed.”⁴

¹אָמַר—Peal, Perfect, 3ms (אמר “to say; command”).

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

³חַיִּי—Peal, Imperative, ms (חיה “to live”).

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

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

¹שִׁנִּי—Pael, Perfect, 3ms (שנה “[Pael] to change; to violate”). It is tempting to see מְלֶת מְלֶכָא as the subject of the sentence; however, the verb would need to be feminine, since מְלֶה is feminine.

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

³צִלִּי—Pael, Perfect, 3ms (צלה “[Pael] to pray”).

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

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

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

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

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

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

⁵אָתָּה—Peal, Perfect, 3mp (אָתָּה "to come").

⁶בְּנִין—Peal, Participle, mp (בָּנָה "to [re]build").

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

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

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

[Ezra 4:13] And now, let it¹ be known² to the king that if that village is [re]built³ and its walls are completed,⁴ [then] tribute, tax, or toll will not be given⁵ and royal revenue⁶ will be harmed.⁷

¹⁻²See the sentence above for parsings and use of these verbal forms.

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

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

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

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

LESSON XV

OTHER DOUBLY WEAK AND IRREGULAR VERBS

(Johns, p. 73)

- (1) **This temple¹ was finished,² and the chief priest gave praise³ to God in it.**

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

²יָשִׁיבָא—Shaphel, Perfect, 3ms (יָצָא “[Shaphel] to finish; be finished”). Note the influence of Akkadian on this form (XV. 3. B.).

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

- (2) **The king shut¹ Daniel in the lion’s pit, and he walked about² there.**

¹סָגַר—Peal, Perfect, 3ms (סָגַר “to shut”).

²See above for parsing and syntax of הוּוה.

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

- (3) **He commanded¹ that Daniel be taken up² from the pit, and Daniel was taken up³ from the pit.**

¹אָמַר—Peal, Perfect, 3ms (אָמַר “to say; command”).

²לְהִנְסֶקָה—Haphel, Infinitive (סָלַק “[Haphel] to take up”). Like הִלֵּךְ and the geminate class of verbs, סָלַק sometimes elides the second

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

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

- (4) **A great gift was brought¹ to the temple of the God in Jerusalem, while² its walls were being laid.³**

¹וְהִיִּתִיתַ—Haphel, Passive Perfect, 3fs (אָתָה “[Haphel passive] to bring”). For discussion on this unique passive, see Johns XV. 2.

²Again, ך can suggest more than simple coordination (“and”). Check the context for the most appropriate choice.

³מִסּוּבְלֵיךְ—Poel, Participle, mp (סִבֵּל “[Poel] to bring; lay; preserve; take care of”). Possibly this is a Saphel of יִבֵּל (XV. 6.).

- (5) **The fire was greatly heated,¹ but Shadrach and his companions were walking around² in the midst of it.**

¹אִיֶּה—Peal, Passive Participle, ms (אָזָה “to light, heat”). The i-vowel beneath the א is somewhat unexpected. One might have expected a reduced vowel as in most passive participles.

²מֵהֶלְכִיךְ—Aphel, Participle, mp (הוֹךְ/הֵלֵךְ “[H-/Aphel] to walk about”).

- (6) **They drank¹ from the gold and silver vessels, and they praised² the gods of³ copper, iron, wood, and stone.**

¹אֶשְׁתִּיךְ—Peal, Perfect, 3mp (שָׁתָה “to drink”). Note the apparent prosthetic א only in the perfect (XV. 7.).

²וְשִׁבְחֵךְ—Pael, Perfect, 3mp (שָׁבַח “[Pael] to praise”).

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

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

(7) I issue a decree¹ that anyone² from the people of Israel and their³ priests who wants⁴ to go⁵ to Jerusalem with you may go.⁶

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

²כֹּל with a substantival participle can be rendered as an indefinite relative pronoun (e.g., “anyone who”).

³Literally, וְכֹהֲנָיו means “its priests.” The singular pronominal suffix refers to Israel collectively.

⁴צָבָא—Peal, Participle, ms (צָבָא “to desire; wish; like”).

⁵לְמָהֵךְ—Peal, Infinitive (הוֹךְ/הֵלךְ “to go”) with a ל prefix.

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

[Ezra 4:14] Now because we ate¹ the salt of the palace,² [it is] not fitting for us to see³ the nakedness of the king,⁴ therefore, we have sent⁵ and informed⁶ the king;

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

²בְּיַכְלֵךְ can refer to the palace or temple. Here it is obviously the palace of the king.

³לְמַחֲזֵא—Peal, Infinitive (חָזָא “to see”).

⁴מִלְךְ עֲרֹת expresses the idea “the dishonor” or “shame of the king.”

⁵שָׁלַחָא—Peal, Perfect, 1cp (שָׁלַח “to send”).

וְהוֹדִיעָנָא—Haphel, Perfect, 1cp (יָדַע) “[Haphel] to make known; communicate; to inform”).

[Ezra 4:15]¹so that, he might search² in your fathers³ record books⁴ and you might find⁵ in the record books, and might know⁶ that that village is a rebellious village and has damaged⁷ kings and provinces. Sedition was done⁸ in it⁹ from a long time ago.¹⁰ Therefore, this village was destroyed.¹¹

¹This sentence is a continuation of the former, since וְ functions here as a conjunction (“that” or “so that”).

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

³The idea communicated by אֲבוֹתָהֶם is “ancestors.”

⁴Literally, it says, “in the book of the records of your fathers.” Idiomatically we might render it “your ancestors’ annals.”

⁵וְתִשָּׂכַח—Haphel, Imperfect, 2ms (שָׂכַח “[Haphel] to find”).

⁶וְתִדָּע—Peal, Imperfect, 2ms (יָדַע “to know”).

⁷וְיִמְהַנְּזֹקֹת—Haphel, Participle, fs (נָזַק “[Haphel] to damage; wrong; injure”).

⁸עָבְדוּ—Peal, Participle, ms (עָבַד “to do; make”). When a plural participle is used with an impersonal or indefinite subject, a passive translation value is not uncommon (VI. 8. B.).

⁹בְּגִוְיָהּ (“in its midst”) is too “clunky” for English, thus our translation.

¹⁰יּוֹמַת עֲלְמָא literally means “the day of the remote time/eternity.”

¹¹הִחָרַבְתָּ—Hophal, Perfect, 3fs (חָרַב “[Hophal] to be laid waste”).

LESSON XVI

VERBAL SUFFIXES: WITH THE PERFECT

(Johns, p. 76)

[Ezra 4:16] We are informing¹ the king that if that village is rebuilt² and its walls are completed,³ then⁴ you will not have⁵ a share in Trans-River.⁶

¹מְהוֹדֵעִין—Haphel, Participle, mp (יָדַע) “[Haphel] to communicate; to make known”). The translation above is closer to standard English idiom.

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

³יִשְׁתַּכְּלְלוּן—Hishtaphal, Imperfect, 3mp (כָּלַל) “[Hishtaphal] “to be completed”). Note the metathesis of the sibilant (שׁ) with the ת of the prefix (XIII. 2. B.).

⁴Literally, לְקִבְּלָא means “before,” “corresponding to,” or “in front of,” and דְּנִהָ לְקִבְּלָא means “because of this/therefore” or “accordingly.” However, the force of the expression here is clearly “then.” Otherwise, the protasis (“if” clause) marked by הִינֵּן would have no apodosis (“then” clause).

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

⁶Remember that בְּעֵבֶר נְהָרָה is a province name (see Lesson IX, sentence 7 in this key).

[Ezra 4:17] The king sent¹ this² answer: To³ Rehum, the commander,⁴ Shimshai, the scribe,⁵ and the rest of their colleagues who are living in Samaria⁶ and the rest of Trans-River, greetings!⁷ And now:

¹שָׁלַח—Peal, Perfect, 3ms (שָׁלַח) “to send”).

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

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

⁴See the annotation on Ezra 4:8 in this key (Lesson XII) concerning the title בְּעַל־טַעַם.

⁵Both סִפְרָא and יְתַבֵּין are Peal participles. The first is singular, and the latter is plural. Both are used as substantives.

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

⁷Literally, שָׁלֵם means “peace,” but in this context it is meant as a salutation.

[Ezra 4:18] The document which you sent¹ to us has been interpreted² and³ read⁴ before me.

¹שְׁלַחְתֶּוּן—Peal, Perfect, 2mp (שָׁלַח “to send”).

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

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

⁴קָרָא—Peil, Perfect, 3ms (קָרָא “[Peil] to read; shout”).

[Ezra 4:19] So I issued a decree,¹ a search was made,² and it was found³ that that village from ages past⁴ has risen up⁵ against kings. Rebellion⁶ and sedition were done⁷ in it.

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

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

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

⁴יּוֹמַת עֲלְמָא (lit. “the days of eternity” or “the days of a distant time”).

⁵מִתְנַשְׂאָה—Hithpaal, Participle, fs (נִשְׂאָה “[Hithpaal] to rise”).

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

⁷מִתְעַבֵּד—Hithpeel, Participle, ms (עִבַד “[Hithpeel] to be done; made; turned into”).

[Ezra 4:20] Strong kings were¹ over Jerusalem, rulers over² all of Trans-River. Tribute, tax, and toll were paid³ to them.⁴

¹הָיוּ—Peal, Perfect, 3mp (הָיָה “to be; happen; exist”).

²שָׁלַט with ב often means “to rule over” (e.g., Dan. 2:39). שְׁלִיטִין is a plural adjective here used substantively.

³מִתְּיָב—Hithpeel, Participle, ms (יָבַח “to be given; paid”). Though the subject of this participle is plural in number, the participle is singular. These three “taxes” are viewed collectively.

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

[Ezra 4:21] Now, issue¹ a decree to stop² these men. That village is not to be rebuilt³ unless⁴ I order it.⁵

¹שִׁמְרוּ—Peal, Imperative, mp (שִׁים “to place; lay; make; establish”).

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

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

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

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

[Ezra 4:22] Be¹ warned² in being³ negligent concerning this [matter]. Why⁴ should harm become great⁵ to cause damage to⁶ royal [interests]?^{7,8}

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

²וְזָהַרְיָךְ—Peal, Passive Participle, mp (זהר “to warn”). This participle is used in the same way as זָדִיעַ in Ezra 4:12 (Lesson XIV). Some analyze this form as an adjective of the *qatil* type (XVIII. 3.).

³לְמַעַבְדָּךְ—Peal, Infinitive (עבד “to do; make”). A more literal rendering of this sentence is, “Be warned to do negligence concerning this.”

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

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

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

with מְלִכִּין. This is the only instance in BA where the infinitive with the construct ending תְּ is found instead of תִּ. Consult XVII. 3. and VI. 3. in Johns.

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

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

[Ezra 4:23] Then, as soon as¹ the copy of King Artaxerxes’ letter was read² before Rehum and Shimshai, the scribe, and their companions, they went³ with haste⁴ to Jerusalem to⁵ the Jews and stopped⁶ them by force and might.⁷

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

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

³אִזְלוּ—Peal, Perfect, 3mp (אזל “to go”).

⁴An action done “with haste” means acting “hastily.” Such a translation is closer to standard English idiom.

⁵Possibly עַל means “against.”

⁶בִּטְלוּ—Pael, Perfect, 3mp (בטל “[Pael] to stop”).

⁷Literally this phrase reads “by arm and might” (i.e., by an armed

force). This translation would mean that **בְּאֲדָרְעַ וְהִיל** is an example of hendiadys. A hendiadys (Gk. “one through two”) is an expression using two terms to embody one idea. An example of a hendiadys in BH would be **הַיּוֹד וְהַדָּר** (“glory and splendor,” Job 40:10), which would best be rendered “glorious splendor.”

Additional Notes on Lesson XVI

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

LESSON XVII
VERBAL SUFFIXES: WITH THE IMPERFECT,
THE INFINITIVE, ETC.

(Johns, p. 79)

[Ezra 4:24] Then¹ the work on² the temple of God, which/who³ is in Jerusalem, stopped.⁴ It remained⁵ stopped⁶ until the second year of⁷ the reign⁸ of Darius, the king of Persia.

¹בְּאֵינָן has the same temporal (“then”) or logical (“so”) force as אֵינָן (cf. Lesson XIV, sentence 4 in this key).

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

³Does the relative pronoun דִּי refer to בַּיִת (“which”) or אֱלֹהָא (“who”)? From the following context, it appears that בַּיִת remains the focus of the sentence. Also, we find the phrase הַיְכָלָא דִּי־בִירוּשָׁלַם (“the temple which is in Jerusalem”) in Ezra 6:5. Though the construct is conceived as one unit, it is not necessarily true that modifiers of constructs always modify the *nomen regens*. For example, note Ezra 6:9 (כְּמַאמְרֵי פְּהִינְיָא דִּי־בִירוּשָׁלַם) “according to the command of the priests who are in Jerusalem”).

⁴בְּטָלָת—Peal, Perfect, 3fs (בטל “to cease; be discontinued; stop”).

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

⁶בְּטָלָא—Peal, Participle, fs (בטל “to cease; be discontinued; stop”).

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

⁸Literally, מְלָכוּת means “kingdom” but can also refer to a ruler’s “reign” (see Jer. 52:31 in BH).

[Ezra 5:1] Now¹ the prophets,² Haggai the Prophet³ and Zechariah the son of Iddo, prophesied⁴ to⁵ the Jews⁶ who were in Judah and Jerusalem in the name of the God of Israel [which was] over them.⁷

¹Like BH, the ׀ can signal the beginning of a new section.

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

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

⁴הִתְנַבֵּי—Hithpaal, Perfect, 3ms (נבא) “[Hithpaal] to prophesy; to act as a prophet”). For notes on the form of this verb, see Johns XIV. 2., especially section E. In BA, a singular verb might have a plural subject as in BH (e.g., Gen. 3:8). ⁵עַל could mean “to,” “concerning,” or “against” here.

⁵Literally speaking, יהוּד means “Judah” and יהוּדִיָא means “the Judahites.” ⁶The antecedent to “them” is unclear. עַל־יהוּן (“over them”) can refer either to the prophets or to the Jews.

[Ezra 5:2] Then Zerubabel, the son of Shealtiel, and Jeshua, the son of Jozadak, rose up¹ and began² to rebuild³ the house of God which [is] in Jerusalem. The prophets of God [were] with them supporting⁴ them.

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

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

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

³לְמִבְנָא—Peal, Infinitive (בנה “to [re]build”).

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

[Ezra 5:3] At that time¹ Tattenai, the governor of Trans-River, and Shetharbozenai, and their colleagues came² to them and said^{3,4} the following,⁵ “Who gave you a decree⁶ to rebuild⁷ this temple and to complete⁸ this material?”⁹

¹Note Johns III. 4. E. for the translation of בַּיְהוֹמָנָא.

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

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

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

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

⁶שָׂם—Peal, Perfect, 3ms (שים “to place; lay; make; establish”).

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

⁸לְשַׂכְּלָה—Shaphel, Infinitive (כלל “[Shaphel] to finish”).

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

[Ezra 5:4] Then, we told¹ them the following:² what³ the names of the men are⁴ who are rebuilding⁵ this⁶ building.

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

²For a translation of אָמַרְנָא (lit. “thus”), see the note on אָמַר above.

³מַן (lit. “who”) is best rendered “what” here.

⁴אָנֹנִי is being used as the copula.

⁵בְּנִינִי—Peal, Participle, mp (בנה “to [re]build”).

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

[Ezra 5:5] But the eye of their God was on the elders of the Jews, and they did not stop¹ them until a report² should go³ to Darius⁴ and then the letter be returned⁵ concerning this.

¹בָּטְלוּ—Pael, Perfect, 3mp (בטל “[Pael] to cease; be discontinued; stop”).

²טַעֲמָא does not always have to mean “command” or “decree.”

³יָהֲרֶה—Peal, Imperfect, 3ms (הלך / הוֹךְ “to go; reach”). “Reach” might be more appropriate here. Also, a modal translation of the imperfect seems more suitable than the simple future.

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

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

[Ezra 5:6] The copy of the letter which Tattenai, the governor of Trans-River, Shethar-bozenai, and his colleagues, the officials of Trans-River sent¹ to² Darius the king.

¹שָׁלַח—Peal, Perfect, 3ms (שלח “to send”).

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

[Ezra 5:7] They sent this¹ report to him and the following² was written³ in it: To Darius, the king. All⁴ peace.

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

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

⁴The emphatic form of כָּל (כָּלֵא) is in apposition to שָׁלְמָא (Williamson, p. 70). One can classify it as apposition of measure (i.e., *complete* or *total* peace).

[Ezra 5:8] Let it be¹ known² to the king that we went³ to the province of Judah⁴ to the temple of the great God,⁵ and it was being rebuilt⁶ [with] dressed⁷ stone. Moreover, beams⁸ were being set⁹ in the walls. That work was being done¹⁰ diligently¹¹ and it [the temple?] is progressing¹² by their hands.

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

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

³אָזְלָא—Peal, Perfect, 1cp (אזל “to go”).

⁴מְדִינַתֵּא לִיהוּד are actually in apposition (lit. “to Judah, the province”), not in construct.

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

⁶מְחַבְנָא—Hithpeel, Participle, ms (חבנה “[Hithpeel] to be [re]built”).

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

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

⁸Literally **עָצִים** means “wood,” but here it obviously refers to wood (collectively) that supports the wall (i.e., beams).

⁹**מִתְּשָׁבֵם**—Hithaphel, Participle, ms (**שִׁים** “[Hithaphel] to be set”). For the Hithaphel, see Johns XII. 4.

¹⁰**מִתְּעַבְדָּא**—Hithpeel, Participle, fs (**עַבַד** “[Hithpeel] to be done; made”). Note the **א** instead of the **ה** ending (II. 3).

¹¹Other proposed meanings for **אֶסְפְּרִנָּא** are “thoroughly” (e.g., Ezra 6:8; 7:17) or “eagerly.” Our translation follows Ezra 6:12, 13 (cf. NRSV).

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

[Ezra 5:9] Then we asked¹ these elders and said² the following³ to them,
⁴“Who gave you a decree to rebuild this temple and to complete
 [the preparation of] this material?”⁴

¹**שְׁאַלְנָא**—Peal, Perfect, 1cp (**שָׁאַל** “to ask; inquire”).

²**אֶמְרִנָּא**—Peal, Perfect, 1cp (**אָמַר** “to say; command”).

³For the use of **כִּן** (“thus”) see the comments in Ezra 5:4 on **כִּן**.

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

[Ezra 5:10] Moreover,¹ we asked² them their names to inform³ you, so
 that⁴ we might write⁵ the names⁶ of the men who were their leaders.⁷

¹**אֶרְאָ** can be used with respect to whole clauses (e.g., our translation), not just singular words (e.g., “and also their names we asked”).

²**שְׁאַלְנָא**—Peal, Perfect, 1cp (**שָׁאַל** “to ask; inquire”).

³**לְהוֹדִיעוּתְךָ**—Haphel, Infinitive with 2ms suff. (**יָדַע**) “[Haphel] to make known; communicate”) with a **ל** prefix.

⁴Remember that **וְ** can be used as a conjunction (III, Vocabulary).

⁵**נִכְתַּב**—Peal, Imperfect, 1cp (**כָּתַב** “to write”). One can expect a purpose clause would utilize the imperfect as in BH.

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

⁷Literally, **בְּרָאשֵׁיהֶם** means “in/at their heads.” Both “in” and “at” are locative uses of **ב**.

[Ezra 5:11] The following [is] the word they replied¹ to us saying,² “We are the servants³ of the God of heaven and earth, and we are rebuilding⁴ the temple which was⁵ built⁶ a⁷ great many years ago.⁷ A great king of Israel built⁸ and completed⁹ it.

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

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

³Note the prospective pronominal suffix on **עֲבָדוּהִי** anticipating **שְׂמִיָּא אֱלֹהֵי** (III. 4. D.).

⁴**וּבְנִין**—Peal, Participle, mp (בנה “to [re]build”).

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

⁶**בְּנִיה**—Peal, Passive Participle, 3ms (see above). See Johns XIV. 1. about the Peal passive participles of Lamedh He verbs (III-ה).

⁷⁻⁷The construction **מִקְדָּמַת דְּנָה** appears only here and in Daniel 6:11 [10]. In both cases it refers to a period of time before that of the narrative. It is qualified by **שְׁנִין שְׁגִיָּאן** (“great [number of] years”). Although **שְׁנִין** has a masculine plural ending, due to the feminine plural adjective it is construed as grammatically feminine (cf. Dan. 7:1; Ezra 4:24).

⁸**בְּנִיהִי**—Peal, Perfect, 3ms with 3ms suff. (see above). Note the differences between the 3ms suffix on **בנה** and that on **כלל** following (XVI. 1.). ⁹**וְשִׁכְּלִיהָ**—Shaphel, Perfect, 3ms with 3ms suff. (כלל “[Shaphel] to finish”).

LESSON XVIII

NOUN TYPES

(Johns, p. 83)

[Ezra 5:12] But when/because¹ our ancestors² had angered³ the God of heaven, he gave⁴ them [up] into the control⁵ of Nebuchadnezzar, the king of Babylon, the Chaldean. He destroyed⁶ this temple, and he exiled⁷ the people to Babylon.

¹For comments on מְזַדְּדִי, see the note on Ezra 4:23 (Lesson XVI in this key). The causative translation is preferable, since God's anger is always based on the rebellion of his people.

²אֲבוֹתֵינוּ carries the idea of "forefathers" or "ancestors" (cf. Lesson III, sentence 2 of this key; Ezra 4:15).

³הִרְגִּזוּ—Haphel, Perfect, 3mp (רגז "[Haphel] to irritate; make angry"). Note the past perfect translation. The Aramaic perfect need not be simple past every time.

⁴יָהֵב—Peal, Perfect, 3ms (הב "to give"). We might say in English, "he placed them under the control of."

⁵To יָהֵב בְּיַד is used to express placing someone or something under the "authority" or "control" of someone. We would say that יָד is a metonymy for power (e.g., Dan. 2:38; 7:25). A metonymy is a word used in the place of the idea that it suggests. Here the "hand" is used in the place of "power," "control," or "authority."

⁶סָתְרָה—Peal, Perfect, 3ms with 3ms suff. (סתר "to destroy; demolish"). This form might seem odd, almost like a Pael without the doubling of the middle root consonant. Remember that pronominal suffixes were added to perfect forms similar to those in Proto-Semitic (V. 2. and XVI. 2. and 3.). The suffix on the verb is redundant in English. It refers to וּבִיתָהּ דְּנָהּ.

⁷הִגְלִי—Haphel, Perfect, 3ms (גלה "[Haphel] to take into exile").

[Ezra 5:13] However, in the first year¹ of Cyrus, the king of Babylon, King Cyrus issued² a decree to rebuild³ this temple⁴ of God.

¹The standard formula for dating an event using regnal years usually follows the formula שָׁנָה + a cardinal number + ל (yielding “of the reign of” or the king’s name (yielding “of Cyrus”). See Johns XX. 2. (in BH, cf. 1 Kings 15:9; 2 Kings 8:16). Here is another example of the ל of specification (“with respect to X”). Obviously, this does not refer to the age of Cyrus but to the year of his reign.

²שָׁם—Peal, Perfect, 3ms (שִׁים “to place; lay; make; establish”).

³לְבָנָא—Peal, Infinitive (בָּנָה “to [re]build”). Here again is another rare instance where the Peal infinitive lacks a מ (cf. Ezra 5:3).

⁴Should דְּנָה go with אֱלֹהֵא (“the house of this God”) or בֵּית (as above)? The grammar is ambiguous. However, context would suggest that דְּנָה modifies בֵּית (see v. 12 above).

[Ezra 5:14] Moreover,¹ the gold and silver vessels² of God’s temple, which Nebuchadnezzar had taken³ out of the temple which is in Jerusalem and [which]⁴ he brought⁵ them to the temple which is in Babylon, King Cyrus took⁶ them out of the temple in Babylon, and they were given⁷ to one named⁸ Sheshbazzar, whom⁹ he had made¹⁰ governor.

¹For this use of הָא see Ezra 5:10 in this key (Lesson XVII).

²The syntax of BA comes across in English in a convoluted way. Why does וְכֶסֶף וְדָהָב not agree with מְאֵנִיא in number if they modify it? The answer is that both דָּהָב and כֶּסֶף are nouns, not adjectives. They are related genitively by דִּי. In BH, this relationship is often expressed using a construct chain (e.g., וְכֶסֶף וְדָהָב “vessels of silver and vessels of gold”).

³הִנְפִיק—Haphel, Perfect, 3ms (נָפַק “[Haphel] to take [out]”).

⁴Most likely this is a compound relative clause. The object of the second half (“them”) will have to be omitted in English to conform to good English style. Translate the relative clause as, “which Nebuchadnezzar had taken out of the temple in Jerusalem and brought back to the temple in Babylon....”

⁵וְהֵבִיל—Haphel, Perfect, 3ms (יָבַל “[Haphel] to bring”).

⁶See note 3 above.

⁷וְהֵיבֹר—Peil, Perfect, 3mp (יָהַב “[Peil] to be given”).

⁸Literally, this phrase states, “to Sheshbazzar [was] his name.”

⁹The use of **וַי** followed by a noun with a retrospective pronominal suffix (here, **שְׁמִיָּה**) has been seen before (cf. Lesson IV, sentence 5 in this key; IV. 2.).

¹⁰**שָׂמָה**—Peal, Perfect, 3ms with 3ms suff. (**שִׁים** “to place; lay; make; establish”). “Appointed” would also be an appropriate translation.

[Ezra 5:15] He said¹ to him, “Take² these³ vessels, go,⁴ and deposit⁵ them in the temple which is in Jerusalem, and let the temple of God be rebuilt⁶ on its site.

¹**אָמַר**—Peal, Perfect, 3ms (**אָמַר** “to say; command”).

²**יָאֵר**—Peal, Imperative, ms (**נָשָׂא** “to take; carry away, lift up”).

³**אֵלֶיהָ** represents a Kethib-Qere. The Kethib is **אֵלֶיהָ**, and the Qere is **אֵלָּהָ**. Since the demonstrative **אֵלָּ** does not appear anywhere else in the BA corpus, most likely the Kethib is the correct choice. However, since our choice does not affect our translation value (IV. 1.), either option is acceptable for our purposes. This is another occasional instance where the demonstrative precedes the noun it modifies (cf. Ezra 5:4; III. 2. D.).

⁴**אֵזְלָהּ**—Peal, Imperative, ms (**אָזַל** “to go [to or away]”). The lack of a conjunction between these verbs is called *asyndeton*, that is, the coordinating of words and phrases without the use of a conjunction.

⁵**אָחַת**—Aphel, Imperative, ms (**נָחַת** “[H-/Aphel] to deposit”).

⁶**יִתְבַּנֶּה**—Hithpeel, Imperfect, 3ms (**בָּנָה** “[Hithpeel] to be [re]built”).

[Ezra 5:16] Then that Sheshbazzar came¹ [and] laid² the foundations of God’s temple which is in Jerusalem. From then until now it was being rebuilt,³ but it has not been completed.⁴

¹**אָתָּא**—Peal, Perfect, 3ms (**אָתָּה** “to come”).

²**יָהֵב**—Peal, Perfect, 3ms (**יָהֵב** “to give”). “Giving the foundations” here must mean something like “lay.”

³**מִתְבַּנֶּה**—Hithpeel, Participle, ms (**בָּנָה** “[Hithpeel] to be [re]built”). Note how the temporal modifiers guide the translation of the aspect of this Peal participle.

⁴**שָׁלַם** Peil, Perfect, 3ms (**שָׁלַם** “[Peil] to be finished”). This Peil is spelled defectively, that is, the unchangeable long vowel (ֶ) is spelled defectively (i.e., with a Hireq only).

[Ezra 5:17] And now if it pleases the king,¹ let it be investigated² in the royal treasury³ there⁴ which is in Babylon if it is [the case]⁵ that King Cyrus has issued⁶ a decree to rebuild⁷ that house of God in Jerusalem. Let the king send⁸ us his decision⁹ concerning this [matter].

¹Literally this reads, “And now if to the king [it is] good.” In BA בַּטָּ (and טוב in BH) can mean “pleasing” (Holladay). One might translate this phrase, “if it pleases the king.”

²יִתְבַקֵּר—Hithpaal, Imperfect, 3ms (בִּקֵּר “[Hithpaal] to be investigated”). The subject is implied with this passive verb, but is it “the matter” which should be investigated? Perhaps the verb might be rendered “let a search be conducted.”

³Literally, this construct means, “the house of the treasures of the king.” Our translation above reflects the same concept in English idiom. Against our translation is that “treasury” usually implies money to many English speakers, where the place being searched is clearly an archive. But note Ezra 6:1 below and the mention of the “books of the treasury house,” which most naturally would be understood as archival records.

⁴All the ancient versions omit תְּמָה.

⁵To render הֲיָ אֵתִי דִי literally (“if there is that”) might obscure the meaning.

⁶שִׁים—Peal, Passive Participle, ms (שִׁים “to be placed; laid; made; established”).

⁷לְמַבְנֵא—Peal, Infinitive (בָּנָה “to [re]build”).

⁸יִשְׁלַח—Peal, Imperfect, 3ms (שָׁלַח “to send”).

⁹This word could also be translated “will” or “pleasure.”

[Ezra 6:1] Then King Darius issued¹ a decree, and the archives² of the treasures which were deposited³ there in Babylon were searched.⁴

¹שִׁים—Peal, Participle, ms (שִׁים “to place; lay; make; establish”).

²Literally, this phrase means, “and the house of the books of the treasures.” The “house of the books” is one way of expressing “the archives.”

³מִהֶחֱתוּן—Haphel, Passive Participle, mp (נָחַת “[Haphel] to deposit”). Remember that this form can be active or passive (VIII. 4.). When something has been deposited, one can think about it as being “stored.”

⁴וּבְקֶרְוֵי—Pael, Perfect, 3mp (בְּקֶרְ) “[Pael] to search”). Remember that the use of the 3mp is a common way of expressing the passive voice in BA. A smoother translation might be, “Then King Darius issued a decree, and a search was conducted in the archives where the treasures were stored in Babylon.”

[Ezra 6:2] A¹ scroll was found² in Ecbatana, in the fortress,³ which is in the province of Media,⁴ and the following was written⁵ in it: “The record/memorandum:⁶

¹Remember that הַן can be used in BA like the indefinite article (“a” or “an”). See Johns XX. 2.

²וְהִשְׁתַּכַּח—Hithpeel, Perfect, 3ms (שָׁכַח) “[Hithpeel] to be found”). Note the metathesis. Though the subject is feminine, this is allowable when the subject follows the verb (Williamson, p. 71).

³בְּבִירְתָּא “in the fortress” is in apposition to בְּאֶחָמְתָּא (“in Ecbatana”). Many ancient versions omit the ב on בִּירְתָּא. Most likely the first ב is the result of dittography, the accidental scribal error of copying a letter, word, or phrase twice. By dropping the preposition, we see how this designation resembles what we find elsewhere in terms of place names (cf. Neh. 1:1; Dan. 8:2). Therefore, we read “in Ecbatana the fortress” (not reflected in the translation above).

⁴Literally, this phrase states, “the province, Media.” With this change in note 3, the relative clause modifies Ecbatana.

⁵כְּתִיב—Peil, Perfect, 3ms (כָּתַב) “[Peil] to be written”).

⁶Should we consider דְּכְרוּנָה as part of the content of the document that was found (translation above) or as part of the previous clause (“the following memorandum was written in it”)? The grammar alone is indecisive. Breneman notes that “the extracts of decrees of Persian kings are sometimes referred to as בְּסִפְרֵי דְּכְרֵינִיא (Ezra 4:15) or סִפְרֵי הַזְּכָרֹנוֹת (Esther 6:1)” (Breneman, p. 114). Lastly, דְּכְרוּנָה is most likely part of the quoted document. In addition, the root זָכַר is related to the root זָכַר (see chart I. 1.), which has “remembrance” as a central idea. Therefore, “memorandum” is an acceptable translation. The quotation marks close in Ezra 6:12.

[Ezra 6:3] In the first¹ year of King Cyrus, King Cyrus issued² a decree: As for the temple of the God in Jerusalem,³ let the temple be rebuilt,⁴ a place⁵ where sacrifices were sacrificed,⁶ and [let] its foundations be preserved/laid.⁷ [Let] its height [be] sixty⁸ cubits and its width sixty cubits,

¹For comments on date formulas see Ezra 5:13 above.

²שָׁם—Peal, Participle, 3ms (שָׁם “to place; lay; make; establish”).

³Literally this whole phrase reads, “the house of God in Jerusalem the house.” “The temple” seems to be a redundant idea. This is an example of *casus pendens*, as we have translated it above (cf. Lesson VII, sentence 9 in this key).

⁴יִתְבַּנֶּה—Hithpeel, Imperfect, 3ms (בָּנָה “to [re]build”).

⁵In Ezra 5:15 and 6:7 there is a stress on building the temple on its original site. Possibly, אֶתֶר is a noun functioning as an accusative of place. The accusative of place helps to more precisely define a location of something (cf. Williamson, p. 71; in BH see GKC §118 d-g). If this is true, our translation should be, “let the temple be rebuilt *on* a place where the sacrifices were sacrificed.”

⁶דָּבַחַיִן—Peal, Passive Participle, mp (דָּבַח “to sacrifice”).

⁷מְסֻבְּלִין—Saphel, Participle, mp (יָבֵל “[Saphel] to bring; lay; preserve”). Though a participle, the sense of this verb must be jussive due to the context. Also, for the Akkadian influence on the form of this verb, see Johns XI. 5. B. Some, however, understand יָבֵל as coming from *zabālum* instead of *wabālum*. Those who choose the former translate “preserved” and those that pick the latter, “laid.”

⁸For the format of expressions involving numbers (e.g., gender agreement), see Lesson XX.

Additional Notes on Lesson XVIII

One does not need to have an ironclad grasp on noun types to learn Aramaic or Hebrew. Nonetheless, recognizing these patterns is incredibly helpful, especially for those students who plan to study more Semitic languages.

LESSON XIX
SIMILAR NOUN CLASSES

(Johns, p. 86)

[Ezra 6:4] [with]¹ three² rows³ of dressed⁴ stone and one⁵ row of timber.⁶
Let the expense be paid⁷ out of the king's house.⁸

¹This verse is a continuation of the last, though there is no explicit conjunction. This is an example of asyndeton, the connection of clauses without an explicit coordinating conjunction. Therefore, we need to supply that missing conjunction in English.

²In the previous sentence we encountered some Akkadian influence in BA, and נִדְבָקָה also shows a borrowing of Akkadian vocabulary (*nadbaku*).

³It seems that אֵלֶּה is definite, while the word it modifies is not. What appears to be the postpositive article is really the feminine ending on the adjective (II. 3.). This is another example of “chiastic concord” with respect to cardinal numbers (XX. 2.).

⁴For a discussion on גִּלְגַּל, see Ezra 5:8 in this key (Lesson XVII).

⁵Literally, הַדָּת (BH שִׁדְוֹת) means “new.” Most likely we should read הַדָּ (“one”) with the LXX.

⁶For a discussion on עָאָ, see Ezra 5:8 in this key (Lesson XVII).

⁷הִתְיָהֵב—Hithpeel, Imperfect, 3fs (יָהֵב) “[Hithpeel] to be given; paid”). We took this imperfect to have a jussive sense, since the king is issuing orders.

⁸The construct is semantically equivalent to “royal treasury.”

[Ezra 6:5] Moreover,¹ let the gold and silver vessels of² God's temple, which Nebuchadnezzar took³ from the temple which is in Jerusalem and brought⁴ to Babylon, be returned;⁵ let [each] be brought⁶ to⁷ the temple which is in Jerusalem to its⁸ place; and you will deposit⁹ [them] in the temple of God.¹⁰

¹See Ezra 5:10 in this key (Lesson XVII) for the translation of this

participle. Though we did not remark before, the genitive relationship expressed by יִי can further be defined as a “genitive of source” (i.e., “the gold and silver vessels *from* God’s temple”) or a genitive of possession (“the gold and silver vessels *belonging to* God’s temple”).

²For a discussion on this syntax, see Ezra 5:14 in this key (Lesson XVIII).

³הִנְפִיק—Haphel, Perfect, 3ms (נִפְקָה “[Haphel] to take out”).

⁴וְהֵבִיל—Haphel, Perfect, 3ms (יָבֵל “[Haphel] to bring”).

⁵יִתְּיבון—Haphel, Imperfect, 3mp (תּוֹב “[Haphel] to give back; deliver; answer; return”). This imperfect is used as a jussive. Usually, when the imperfect mp is used as a jussive, the final ן drops off (VI. 2. D.).

⁶וְיֵהָדוּ—Peal, Imperfect, 3ms (הֵלֵךְ “to go”). It seems that וְיֵהָדוּ and יִתְּיבון are in parallel, yet they do not agree in number. Most likely, וְיֵהָדוּ begins a new clause, and there is no need to restore כֻּלָּא (“everything”), as the notes in BHS suggest. See note 9 for the distributive idea of this singular verb.

⁷Like BH, BA uses ל to express termination of motion (e.g., “he went *to*”).

⁸The distributive sense of the singular verb is confirmed here by the masculine singular pronominal suffix (הַ), though there is a plurality of vessels.

⁹וְתִחַת—Aphel, Imperfect, 2ms (נָחַת “[H-/Aphel] to deposit”).

¹⁰This verse completes the account of Cyrus’ memorandum begun in verse 3. The following verses detail Darius’ subsequent decree as a result of the memorandum.

[Ezra 6:6] And now Tattenai, governor of Trans-River, Shethar-boznai, and [you] their companions, the officials who are in Trans-River, get¹ far away² from there.

¹הָיוּ—Peal, Imperative, mp (הוּהוּ “to be; happen; exist”). The translation “get” is a bit more idiomatic. Literally, this verb means “be” or “become.” Remember that stative verbs in Hebrew can mean “to be X” or “become X.” In English we do not say “become far away” but “get far away” or “go far away.” Perhaps we can even render this phrase “keep far away from there.”

²Though רַחֲיִקִין looks like some type of participle, it is really a

plural adjective. Note the similarity again in the *qat'il* type of adjective to the Peal passive participle (cf. Ezra 4:22 in this key [Lesson XVI]; Johns XX). The adjective is plural, because it refers to “people.”

[Ezra 6:7] Leave [alone]¹ the work² of³ that temple of God. Let the governor of the Jews⁴ and the elders⁵ of the Jews rebuild⁶ that temple of God on its place.⁷

¹שְׁבִקוּ—Peal, Imperative, mp (שָׁבַק “to leave [behind]”). In English we usually say, “leave the work...alone.”

²The ל marks the direct object (עֲבִידָת), which is in construct with בַּיַּת־יְהוָה (“temple of God”).

³This is an objective genitive (cf. Ezra 4:24 in Lesson XVII).

⁴Again, technically speaking, יְהוּדִיָּם means “Judahites.”

⁵The ל is problematic.

⁶בִּנְנוּ—Peal, Imperfect, mp (בָּנָה “to [re]build”).

⁷Also translate “site.”

[Ezra 6:8] I issue¹ a decree about what² you should do³ for⁴ those elders of the Jews concerning the rebuilding⁵ of that⁶ house of God: May⁷ the expense be paid⁸ in full⁹ to those men from the royal revenue¹⁰ out of¹¹ the tribute of Trans-River, ¹²so that the [work] does not stop.¹²

¹שִׁים—Peal, Passive Participle, ms (שָׁם “to place; lay; make; establish).

²Though לְמַא can mean “why” and “lest,” here it combines with דָּי to have the sense “on how,” “for what,” or even “regarding what.”

³תַּעֲבִדוּ—Peal, Imperfect, 2mp (עָבַד “to do; make”). The simple future fits very well here too (“what you will do”).

⁴Johns suggests the meaning “(along) with.” While that meaning fits Daniel 2:18, it would seem to be less appropriate here, since the officials of Trans-River are not to work “along with” the elders, but to keep far away. The meaning is probably closer to “for.” עִם is used in this sense in BH (e.g., Gen. 26:29).

⁵לְמִבְנָא—Peal, Infinitive (בָּנָה “to [re]build”). This is a ל of specification.

⁶For discussion on דָּי modifying בַּיַּת, see notes on Ezra 4:24 in Lesson XVII of this key.

⁷לְהוֹאֲ—Peal, Imperfect, 3fs (הוּהָ “to be; happen; exist”).

⁸מִתְּיָבֵא—Hithpeel, Participle, fs (יָבַ [Hithpeel] “to be given; paid”). The usage of this participle is like that of יִדְּעַ in Ezra 4:12.

⁹See notes on Ezra 5:8 in Lesson XVII and 6:12 in Lesson XX.

¹⁰מִמְּלֶכָא מִנְכֶסֶי literally means “from the treasures of the king”).

¹¹The genitive relationship expressed by יִ in this sentence is one of source (“from”).

¹²⁻¹³לְבַטֵּל—Pael, Infinitive (בטל “[Pael] to stop”). As in BH, the infinitive can be used to express purpose. Also, the subject of the infinitive is ambiguous. Does it mean that the *giving* (i.e., to the king) or *the work* on the temple is not to stop? Most likely it is the latter (cf. the LXX and Syriac), since the overall subject is the work on the temple, especially in the next verse.

[Ezra 6:9] Whatever¹ is needed—young bulls,² rams, lambs for burnt offerings to the God of heaven [or]³ wheat,⁴ salt, wine, or anointing oil, according to the command⁵ of the priests who are in Jerusalem—let it be⁶ given⁷ to them day after day⁸ without negligence,⁹

¹מֵהִ can be used indefinitely, as in BH (e.g., 1 Sam. 19:3).

²וּבְנֵי־תוֹרִין could either refer to “young bulls” (e.g., Gen. 18:7) or a class of animal (e.g., בְּנוֹ־אָדָם “human” or “mortal”). Most likely it is the former.

³English demands a conjunction here as the list of possible temple necessities is continued. Again, the lack of conjunctions is called asyndeton (cf. Ezra 6:4 above).

⁴Remember that הַנְּטִין is a “plural of natural products in an unnatural state” (lit. “wheats”), indicating that the wheat is harvested (cf. Lesson VII, sentence 8 in this key).

⁵כְּמֵאֵמֶר is a noun with an inseparable preposition as a prefix. If it were a Peal infinitive, it would have a הַ or אַ ending. If this form were a Peal participle, it would not have a מַ prefix, nor would it be pointed this way in any other conjugation (e.g., Haphel).

⁶לְהוֹאֲ—Peal, Imperfect, 3ms (הוּהָ “to be; happen; exist”).

⁷מִתְּיָבֵא—Hithpeel, Participle, ms (יָבַ [Hithpeel] “to be given; paid”).

⁸ב is used distributively here (see translation; in BH see Exod. 5:19. Another idiomatic English translation might be “daily.”

⁹דִּי־לֹא has the translation value “without.” The meaning here is that the supplies are to be given “without fail” or “without delay.”

[Ezra 6:10] so that they might offer¹ pleasing/acceptable sacrifices² to the God of heaven and pray³ for the life⁴ of the king and his sons.

¹לָהֹוּן—Peal, Imperfect, 3mp (הוה “to be; happen; exist”). Also translate passively “so that acceptable sacrifices might be offered.”

²מְהַקְרִיבִין—Haphel, Participle, mp (קרב “[Haphel] to bring near; offer; [ptc] offering”).

³וּמְצַלִּין—Pael, Participle, mp (צלה “[Pael] to pray”). Though it is rare, a noun can be in construct with a series of nouns (contrast Johns II. 5.). For example, see Genesis 49:25 (בְּרִכַּת שְׁרֵימִם וְרַחֵם) “blessings of the breasts and of the womb”).

⁴Though this is a plural construct, the masculine plural is often used to express abstract notions. Here the abstract is “life.”

[Ezra 6:11] I decree¹ that anyone² who violates³ this edict, a beam will be pulled out⁴ from his house; and being lifted up,⁵ [the violator] will be impaled⁶ on it, and his house will be made⁷ a dunghill because of this.

¹שִׁים—Peal, Passive Participle, ms (שים “to place; lay; make; establish”).

²Literally this phrase states, “any man”; however, the command is obviously not limited to males.

³יִהְיֶה שֹׁנֵא—Haphel, Imperfect, 3ms (שנה “[Haphel] to alter; violate”).

⁴יִתְנַסֵּחַ—Hithpeel, Imperfect, 3ms (נסח “[Hithpeel] to be pulled out”). Also consider a jussive translation (“may a beam be torn out”).

⁵וְזִקְרִיף—Peal, Passive Participle, ms (זקר “[Peil] to be lifted; raised”). Most likely this participle is used to express simultaneous action.

⁶יִתְמַחֵא—Hithpeel, Imperfect, 3ms (מחא “[Hithpeel] to be impaled on a stake”). Possibly this term means “to strike” (i.e., the perpetrator will be flogged while upon the post). See Williamson, p. 72.

⁷יִתְעַבֵּד—Hithpeel, Imperfect, 3ms (עבד “[Hithpeel] to be done; made”).

LESSON XX
THE NUMERALS
(Johns, p. 89)

[Ezra 6:12] And may the God who made his name to dwell¹ there overthrow² any³ king or⁴ people who stretches⁵ forth his hand⁶ to violate⁷ [this decree] by destroying⁸ that temple of God in Jerusalem. I, Darius, have issued⁹ a decree. May it be done¹⁰ diligently.¹¹

¹שָׁכַן—Pael, Perfect, 3ms (שָׁכַן) “[Pael] to cause to dwell”).

²יִמְגֹר—Pael, Imperfect, 3ms (מָגַר) “[Pael] overthrow”). Since this verse continues the list of curses brought forth on the people who try to violate the command of Darius, it makes sense that this imperfect is jussive and not future.

³Again, כָּל takes on the sense of “any” or “every” when a noun is indeterminate (i.e., lacking the article). In addition, this כָּל is distributive; that is, it applies not only to מְלָךְ but to עַם as well.

⁴or can be used alternatively (“or”), as in BH.

⁵יִשְׁלַח—Peal, Imperfect, 3ms (שָׁלַח “to send”).

⁶The idiom יָד שֹׁלַח literally means “(who) will stretch forth his hand” (e.g., Gen. 3:22). In this context, one can understand it as “if any king or people *who attempts to violate*.”

⁷לְהַשְׁנִיחַ—Haphel, Infinitive (שָׁנָה “[Haphel] to change; violate”). The object of this infinitive is ambiguous. Is it the temple that should not be changed, or the decree? From Ezra 6:11 above, the sense is probably the violation of the decree.

⁸לְחַבֵּל—Pael, Infinitive (חָבַל “[Pael] to hurt; destroy; damage”). The second infinitive functions like a gerund (e.g., Deut. 9:18 in BH).

⁹שָׁמַת—Peal, Perfect, 1cs (שָׁם “to place; lay; make; establish”).

¹⁰יִתְעַבֵּד—Hithpeel, Imperfect, 3ms (עָבַד “[Hithpeel] to be made; done”).

¹¹See the notes on Ezra 5:8 in this key (Lesson XVII) for commentary on אֶסְפְּרָנָא. The quote of the memorandum began in Ezra 6:2.

[Ezra 6:13] Then Tattenai, the governor of Trans-River, Shethar-bozenai, and their companions diligently¹ did² just as³ King Darius had sent.⁴

¹See note 11 for Ezra 6:12.

²עָבַד—Peal, Perfect, 3mp (עָבַד “[Peal] to make; do”).

³Literally, לְקַבֵּל דֵּי means “corresponding to what.” לְקַבֵּל usually has the nuance of “facing, opposite, before.” By extension this phrase can mean “just as.”

⁴שָׁלַח—Peal, Perfect, 3ms (שָׁלַח “to send”). The English past perfect is suitable to this context.

[Ezra 6:14] Now the elders of the Jews kept rebuilding¹ and making progress² by³ the prophesying of Haggai the prophet and Zechariah, son of Iddo. They rebuilt⁴ and finished⁵ [it] by⁶ the decree⁷ of the God of Israel and by⁸ the decree⁹ of Cyrus, Darius, and Artaxerxes, the king of Persia.

¹בָּנִין—Peal, Participle, mp (בָּנָה “to [re]build”).

²וַיִּמְצְחִין—Aphel, Participle, mp (צָלַח “[H-/Aphel] to (cause to) prosper; fare well; make progress”). The Jews were continuing to rebuild, as they had not stopped (Ezra 5:5). From Lesson X, sentence 10, we understood this phrase as a hendiadys (“kept successfully rebuilding”).

³This is the instrumental use of ב (e.g., Exod. 5:3). Also see note 7 below.

⁴וּבְנִין—Peal, Perfect, 3mp (see above).

⁵וַיִּשְׁכַּלֵּין—Shaphel, Perfect, 3mp (כָּלַל “[Shaphel] to finish; complete”).

^{6,8}In BH, מִן can be used to express cause (“because”), means (“by [a thing]”), agency (“by” [a person]). Our choice (of means) is governed by the parallel usage of ב, which seems to be one of the means *by* which the Jews were able to successfully build and complete the temple.

^{7,9}Note the difference in vocalization between the טֵעַם of God and the טֵעַם of the king. It is possible that the distinction was made by the Masoretes who originally inserted the vowels into the text to indicate that God’s command is of a different order than the king’s.

[Ezra 6:15] This temple was completed¹ on the third day² the month of Adar. It [was] the sixth³ year of the reign of King Darius.

¹שִׁיָּצִיֵּא—Shaphel, Perfect, 3ms (יָצֵא “[Shaphel] to finish; be finished”). See Johns XV. 3. B. and XI. 5. A. for an analysis of this verb.

²This is another example of the ל of specification (“with respect to the” X).

³Normally one would have expected that שָׁשֶׁת exhibit chiastic concord (i.e., numbers that are feminine in form are used with masculine nouns and vice versa; XX. 2.). However, both noun and adjective here are feminine. The masculine of “six” is שֵׁשֶׁת, which does not appear in BA. Numbers can come before or after the nouns they modify, though in this case the noun is in construct with the number.

[Ezra 6:16] The Israelites, the priests,¹ the Levites and the rest of the exiles celebrated² the dedication of this temple of God with joy.³

¹Another way to construe the relationship between “Israelites” and the ensuing list (i.e., priests...exiles) is to see the following list as those who comprise Israel. If so, the translation would be, “The Israelites—the priests, Levites, and the rest of the exiles—celebrated.” The fact that there is no ו before כִּהְנִיֵּיִךְ might suggest this decision.

²וַעֲבַדוּ—Peal, Perfect, 3mp (עָבַד “to make; do”). To “do” or “make” the dedication means to “celebrate” the dedication.

³בְּחֵדוּהָ literally means “in joy.” Remember that prepositional phrases are often used adverbially. In essence, this phrase means “joyfully.” This usage of ב can be called the ב of condition or state.

[Ezra 6:17] They offered¹ for the dedication of this temple of God one hundred bulls² and two hundred rams,³ four hundred lambs, and male goats⁴ as⁵ the sin offering for all Israel, twelve, corresponding to⁶ the number of the tribes of Israel.

¹וַהֲקִרְבוּ—Haphel, Perfect, 3mp (קָרַב “[Haphel] to bring near; offer”).

²This sentence illustrates well the rule that when numbers precede the noun they modify, the noun is singular in form, and when numbers follow the noun they modify, the noun is plural in form (XX. 2.).

³Note again that the dual is used to signify two of something, in this case “two hundreds.”

⁴וּצְפִירֵי עִזִּין literally means “and male goats of goats.”

⁵לְחַטִּיָּא (“as a sin offering”) modifies only וּצְפִירֵי עֵיזִין (“twelve he-goats”), not the whole list.

⁶Here is yet another example of the ל of specification (e.g., “corresponding to,” “according to,” or “with reference to”). It might be better to express this verse as “twelve male goats as a sin offering for all Israel, corresponding to....” It provides a smoother reading without losing the sense of the text.

[Ezra 6:18] The priests were appointed¹ in their divisions and the Levites in their orders for the service of God which² is in Jerusalem, according to what is prescribed,³ that is, the book of Moses.⁴

¹וַיִּקְּמוּ—Haphel, Perfect, 3mp (קום) “[H-/Aphel] to set up; found; appoint; establish”).

²דִּי probably refers to the “work” as it did in Ezra 4:24 (בְּיַתְּאֵלְהָא דִּי בִירוּשָׁלַם). See Ezra 4:24 (Lesson XVII) for comments on this relative pronoun.

³כְּתָב refers to a written document or that which is contained in a written document. Here it refers to prescriptions in a written document, namely the Law of Moses (cf. Ezra 7:22).

⁴Literally, this phrase means “according to what is written in the book of Moses.” Our literal translation seems to be missing something, but note that כְּתָב is not in construct with סִפֵּר; otherwise, like סִפֵּר, it would have a Pathach instead of a Qamets under the second root consonant. The relationship is, therefore, appositional. This would then be either an apposition of genus/species (e.g., אִשָּׁה אֶלְמָנָה “a woman [who is] a widow”) or an apposition of the thing and its name (e.g., הָאָרֶץ כְּנָעַן “the land Canaan”).

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