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NEUE SERIE

V

FRANZ ROSENTHAL

A GRAMMAR  
OF BIBLICAL ARAMAIC

1961

OTTO HARRASSOWITZ · WIESBADEN

A GRAMMAR  
OF BIBLICAL ARAMAIC

BY

FRANZ ROSENTHAL

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OTTO HARRASSOWITZ · WIESBADEN

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## Preface

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

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

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

The basis of this grammar is the text as published in the "Kittel Bible," that is, the third edition of the *Biblia Hebraica*

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

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

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

Handwritten text, possibly bleed-through from the reverse side of the page. The text is mostly illegible due to extreme blur and poor contrast, but appears to be organized in a list or table format with multiple lines of text.



## I. The Texts and the Language

1. Aramaic passages occur in the Old Testament in four places:

Ezra 4:8—6:18 and 7:12—26 (documents from the Achaemenid period concerning the restoration of the temple in Jerusalem).

Daniel 2:4—7:28 (five Oriental historical tales involving Jews and an apocalyptic vision).

Jer. 10:11 (a stray Aramaic sentence in a Hebrew context denouncing idolatry).

Gen. 31:47 (two words translating a Hebrew toponym into Aramaic said to be the language of Laban).

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

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

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

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

Azerbaijan and Kurdistan, to which may be added remnants of the gnostic sect of the Mandaeans, familiar with the tradition of their dialect.

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

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

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

## II. The Writing

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

	Egypt 5th cent. B.C.	Dead Sea Scrolls (Qumrān) 1st cent. B.C. to 1st cent. A.D.	Trans- litera- tion	Name	Approximate Pronunciation
א			ʾ	ʾāleḫ	glottal stop
ב			b, <u>b</u>	bēt	b, spirant b (bilabial v)
ג			g, <u>g</u>	gimel	g, spirant g
ד			d, <u>d</u>	dālet	d, spirant d (like <i>th</i> in <i>there</i> )
ה			h	hē	h
ו			w	wāw	w
ז			z	zayin	z
ח			ḥ	hēt	pharyngeal fricative h
ט			ṭ	tēt	“emphatic” (i.e., velarized) t
י			y	yōd	y
(7) כ			k, <u>k</u>	kaḫ	k, spirant k
ל			l	lāmed	l
(8) מ			m	mēm	m
(7) נ			n	nūn	n
ס			s	sāmek	s
ע			ʿ	ʿayin	voiced laryngeal (similar to the sound of incipient vomiting)
(7) פ			p, <u>p</u>	pē	p, spirant p (bilabial f)
(2) צ			ṣ	ṣādē	“emphatic” s
ק			q	qōḫ	“emphatic” k
ר			r	rēš	r
ש			ś	śin	palatalized (?) s
ש			š	šin	sh
ת			t, <u>t</u>	tāw	t, spirant t (like <i>th</i> in <i>think</i> )



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

The writing runs from right to left.

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

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

5. אַ אָ may be used as vowel letters (par. 10). א and ה are used for final  $\bar{a}$  or  $\bar{e}$ , ו for  $\bar{u}$  or  $\bar{o}$ , and י for  $\bar{i}$  and  $\bar{e}$ . Final  $\bar{e}$ , which occurs very rarely, is indicated by ה.

א appears as vowel letter in connection with final  $\bar{o}$  in אַוּלָּ "into" and the proper name אַוּדָּ. This use is frequent in later Jewish Aramaic documents and appears to have resulted from the spelling of (Hebrew) לֹא (לוֹא) "not." Note that the Dead Sea (Qumrān) fragment of D 3:24 has אַל, although the spelling אַל- for final  $\bar{o}$  is common in the Dead Sea documents. Cf., further, par. 13.

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

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

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

A dot is also used to indicate non-spirantized pronunciation of כּוּדְכּוּצ (par. 15).

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

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

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

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

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

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

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

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

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

9. The vowel signs do not indicate vowel quantity (length or brevity) but vowel quality. For a proper understanding of the attempt made in the following paragraph to distinguish between long and short vowels, it will be well to keep in mind that the Semitic languages know extremely stable long vowels used to indicate certain basic noun and verb formations. All the other vowels are exceedingly unstable and run the gamut from ultra-shortness to what at times may strike the listener as almost a long

vowel. The Masoretes aspired to catching and noting down the finest vowel shades such as were due to the influence of surrounding consonants, word and sentence stress, etc. This is a very difficult task that can be successfully accomplished only for a living language under carefully controlled conditions. How far the subtle Masoretic distinctions are applicable to the pre-Masoretic period of BA remains doubtful.

10. These are the Tiberian vowel signs:

ֿ indicates vowellessness. Final vowelless consonants have no such sign, with the exception of ף and ך.

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

The sign ׀ may be combined with one of the following three vowel signs in order to indicate ultra-short vowels: ׀<sup>a</sup>; ׀<sup>o</sup>; ׀<sup>e</sup>. These are used in connection with אההע instead of simple ׀, whenever it is in the place of an original vowel. But they may also occur in positions where there was no vowel originally (לְהוֹא "he will be," לְהַחֲוִיָּה "to inform," אַחֲרָן "another," מַעֲבָדָוּהִי "His works").

They may also be used following or preceding ק and ג, or preceding לִנְר : קִדְם "before," לְקִבֵּל "corresponding to," קִרְי "it was read" E 4:18, 23, מִדְּקָה, מִדְּקָה "crushing" D 7:7, 19, גִּלְי, גִּלְי "it was revealed" D 2:19, 30, סָנַר "he locked" D 6:23, מְמַלְלָה "speaking" D 7:11, בְּנִיחָה "I built it" D 4:27, צִפְרִי "birds" D 4:9.

ֿ a (short).

ֿ ā. Original long ā must have been pronounced by the Masoretes like long open o, since its short form is o (short) in the following cases:

(1) in closed unstressed syllables: כְּרִסָּא "chair," דְּכִרְנָיָא (dokrānayyā) "memoranda," פִּלְחָן (polhān) "cult," כֹּל קִבֵּל (kol q<sup>o</sup>bel) "corresponding to."

(2) when followed by  $\bar{a}$ , or by  $\bar{e}$  in a closed unstressed syllable:  $\text{לִקְבַּל}$  (*loq<sup>o</sup>bēl*),  $\text{הִחֲרַבְתָּ}$  (*hoḥorbat<sup>i</sup>*) "was destroyed."

(3) when it represents  $\bar{a}$  under secondary stress in the preposition  $\text{קִדְמָה}$  "before":  $\text{קִדְמָי}$  (*qōdāmāy*) "before me," but  $\text{קִדְמֵיהֶן}$  (*qōdāmēḥōn*) "before them."

(4) possibly in  $\text{תְּקַף}$  "strength" D 4:27.

$\bar{e}$  (open, short). In  $\text{אֵלֶּה}$  "these," it may possibly represent a long vowel. For  $\text{עֲלֵינָא}$ , cf. par. 49, and for  $\text{וְנִדְנָה}$ , cf. par. 190.

$\bar{e}$  is very close to  $a$ , cf., for instance,  $\text{יְדֵיהֶם}$  "their hand" E 5:8, for  $\text{יְדֵיהֶם}$ , or  $\text{אֶחָיִךְ}$  "your brothers (colleagues)," for  $\text{אֶחָיִךְ}$  (par. 62). The Babylonian system has no sign for it but uses  $a$ . However,  $\bar{e}$  also occurs as a variant of  $e/i$  ( $\text{יַפֵּל}$ , but  $\text{יַפֵּל}$  *yippellāk*, par. 118).

$\bar{e}$ ,  $\bar{e}$  (closed). Most frequently,  $\bar{e}$  represents short  $e$ , as in  $\text{בַּעַל}$  "master,"  $\text{הֵיחַב}$  "he settled," etc., also in cases where it alternates with  $i$  ( $\text{יִתְעַבְד}$ ,  $\text{יִתְעַבְד}$  "will be made").

Secondary lengthening may have been operative in some of these cases. Lengthening may also be assumed where  $\bar{e}$  appears in unstressed open syllables (par. 23):  $\text{עֲטָה}$  "counsel,"  $\text{לְחַנְתָּהּ}$  "his maids,"  $\text{גָּוָה}$  "arrogance,"  $\text{יִקְרַח}$  "burning." This, however, is not certain since  $\bar{e}$  in  $\text{בְּטֵלַת}$  (*betēlat<sup>i</sup>*) "was idle" E 4:24, is certainly short.

$\bar{e}$  represents a long vowel at the ends of words when it is followed by one of the vowel letters  $\text{אהי}$ ; or, within words, when it is followed by the vowel letter  $\text{י}$ ; or where it represents the result of the sound change  $e/i > \bar{e}$  ( $\text{לְמַאמֵר}$  "to say,"  $\text{לְמִיָּא}$  "to heat,"  $\text{בְּאַרְיִן}$  "then," etc.).

$\bar{i}$ ,  $\bar{i}$ . Long  $\bar{i}$  is as a rule followed by the vowel letter  $\text{י}$ . There are exceptions such as  $\text{מְדִנָּה}$  "provinces" E 4:15,  $\text{כְּפָחוּ}$  "they were fettered" D 3:21,  $\text{שִׁלְטָן}$  "mighty" (pl. masc.) D 4:23,  $\text{וְיִי}$  "my splendor, splendid looks" D 4:33. The more remarkable use of  $\bar{i}$  where short  $i$  is required appears in  $\text{מִשְׁפִּיל}$  "bringing down" D 5:19,  $\text{הִלְבִּישׁוּ}$  "they dressed" D 5:29,  $\text{קָרְיְבוּ}$  "they drew near" D 6:13,  $\text{שִׁוִּיב}$  "he saved" D 6:28.

$\bar{o}$ ,  $\bar{o}$  (closed), as a long vowel usually combined with the vowel letter  $\text{ו}$  ( $\bar{o}$ ), but occasionally occurring without it, in particular after  $-w$  ( $-w\bar{o}$ ). It may appear in stressed syllables which when

they are not stressed would exhibit short *o* or *u*: קֶשֶׁם “truth,” פֶּל “all,” נֹב (נוב D 6:13) “den.” In these cases, a short but closed *o*, rather than a long vowel, may be intended. Short *o* in כֹּלָא (*kōllā*) “totality,” גִּדְדוּ (*gōddu*) “cut down!” (pl. masc.) D 4:11, אֲרַחֲמָה “His ways.”

u, ū, as a long vowel usually expressed by the sign ו, but cf. לְבִשְׁתֵּיהֶן “their garments” D 3:21, לְהוֹדִיעַתִּי “to let me know” D 2:26, etc. In הוֹדִיעַתִּי “you let me know” D 2:5 and similar forms, ū may have been shortened in pronunciation but retained as a historical spelling; ו appears in these cases in the Aramaic documents from Egypt, whereas BA spelling vacillates between ו and וּ (par. 175).

11. The signs of the Babylonian system are: 𐤀 for vowellessness; 𐤁 *a, e*; 𐤂 *ā*; 𐤃 *e, ē*; 𐤄 *i, ī*; 𐤅 *o, ō*; 𐤆 *u, ū*.

12. *Kṯib*—*Qrē*: In a number of cases, according to the Masoretes, words “written” (*kṯib*) in one way are to be “read” (*qrē*) in another. Some of these are of considerable grammatical importance, as, for instance, אַנְתָּה (*ántā*, read *ant*) “you” (sg. masc.), דְּאֲרִין (*dāʾrīn*, read *dāyʾrīn*) “dwelling” (part. pl. masc.), נְפִלָּה (*nəpālū*, read *nəpālā*) “they (fem.) fell” (where the *kṯib* may, in fact, be a corruption of \*נְפִלָּי), etc.

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

### III. Remarks on Phonology

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

(1) in words where it became silent and was retained as a historical spelling: ראש (< *riš-*) “head,” מאנא (< *maʾnayyā*) “vessels,” מאונה (= מאונה, < *mawzan-*, spelled with א as in Hebrew) “scales” D 5:27, באתר (< *baʾtar*) “after” but בתרך D 2:39, מאתין (< *mat-* < *miʾat-*) “two hundred,” דניאל „Daniel,” הוא (*hū* < *huʾa*) “he,” היא (*hī* < *hīʾa*) “she.” The origin of the א in צוארה (*sawwʾrēh*) “his neck” D 5:7 (as in Hebrew spelling) is not clear.

(2) in particular grammatical forms where it became silent: יֹאמַר (< *yīmar*) "he says," לְמַאמַר (< *mi-mar*) "to say," but phonetic spellings are also found (מִמַּר, לְמַחַח "to come," לְמוֹחַ "to heat"); לְאַלְהֵיךָ (< *le-*) "to your gods," בְּאַדְיִן (< *be-*) "then."

(3) in final vowelless position, or after a zero or murmured vowel: שַׁגִּיא (*šaggi*), but שַׁגִּיאַן (*šaggi-ān*) "much, many," בְּאַשְׁתָּא (*bīštā*) "evil" E 4:12, but בְּאַשׁ "was bad" D 6:15, מְרַאי (*mārī*) "my lord," but שְׁנֹאֲרֵךְ (*šān-ārk*) "your enemies" D 4:16.

(4) in the distorted pronunciation of foreign proper names: בְּלִטְשַׁצַּר (< \**Balāt-šarri-ušur?*), בְּלֶאֱשַׁצַּר, בְּלֶאֱשַׁצַּר (< *Bēl-šar-ušur*).

14. *š* results occasionally from *-āy-*, as in כְּשַׁדְיָא (*Kašdārā* < *Kašdāyā*) "Chaldaean," תְּלִיתִיא (*tlitā* < *tlitāyā*) "third" (fem), קָמָא (*qā'em* < *qāyem*) "standing." Inversely, we find חַטְיָא (*hātāyāk*) "your sins" D 4:24 for \*חַטְיָא (*hātāyāk*).

15. Spirantization of *bgdkpt* ( "*bḡadkḡpāḡ*") is an Aramaic development which, in all likelihood, was under way in the sixth century B. C. It takes place after vowels and after zero or murmured vowels resulting from the disappearance of an original vowel. This includes forms such as מְלַכִּין (< *malakīn*) "kings," כְּדָבָה (< *kadabā*) "untrue" (fem.).

The *h* of the fem. ending shows *t* rather than *ḡ* in בְּאַשְׁתָּא (*bīštā*) "evil" E 4:12, מְדִינְתָא (*mdīntā*) "province" E 5:8, 6:2, עֲבִידְתָא (*ʿbīdtā*) "work" E 5:8, D 2:49, מְרִדְתָא "rebellious" E 4:12, but בִּרְתָא "fortress" E 6:2. Spirantization is always found after *ē*: חַיְתָא "animal," שְׂאַלְתָא "question," אִימְתָא "frightful." Note the spirantization of *l* in the Persian loan word פְּתוֹמָא "message, word."

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

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

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

Occasional exceptions are admitted: בְּבָבֶלִי ֿ "in Babylon" E 5:17, כְּחִכְמָתָא ֿ (unstressed) "like the wisdom of" D 5:11, in each case because of the sequence of three identical or similar consonants; דְּתַבְרִיאָא ֿ "law officials" D 3:2, אֲדַתְבְּרִיאָא ֿ D 3:3; פְּסַלְתֵּרִין ֿ "psaltery" D 3:5, but פְּסַלְתֵּרִין ֿ D 3:10 (this being a case much discussed by the Masoretes who appear to have been undecided how to fit the Greek letter into Aramaic speech habits).

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

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

BA דט each correspond to two, צ to three different phonemes of the original Semitic stock of consonants. ד corresponds to *d* and *d̥*, ת to *t* and *t̥*, ט to *t̥* and *t̥* (*d̥*, *z*), and צ to *c*, *d̥*, and *g*:

Semitic	Ugaritic	Hebrew	Aramaic	Arabic
d	d	ד	ד	د
d̥	d	ז	ד	ذ
z	z	ז	ז	ز
t	t	ת	ת	ט
t̥	t̥	ט	ת	ט
š	š	ש	ש	س
t̥	t̥	ט	ט	ط
t̥ ( <i>d̥</i> , <i>z</i> )	t̥ ( <i>d̥</i> )	א	ט	ظ
š	š	ש	א	ش
c	c	ע	ע	ع
d̥	š	א	ע (p)	ف
g	g	ע	ע	غ

## Examples:

*d*: יָדַע "he knew," יָד "hand."

דָּ: דְּכָרֵן (Hebrew זְכָרוֹן) "memorandum," דָּבַח (Hebrew זָבַח) "he sacrificed," מִדְּבַחָא "altar," דָּהָב (Hebrew זָהָב) "gold," אֲדָרְעָא (Hebrew אֲדָרְעָא) "arm," the demonstrative element ד in the pronouns דָּנָה, דָּא, דָּי, and the adverb אֲדָרְעָא, etc. Note that this sound was originally spelled with ז in Official Aramaic. An original ז sound in a Persian loan word (גֻּבְרֵיָא "treasurers" E 7:21) was wrongly spelled with ד in D 3:2f. (גֻּדְרֵיָא).

ז: זָעֵין (זָעֵין) "trembling," מִזֶּן "food."

ת: בֵּיתָא "house," כָּתַב "he wrote," מִתְּנֵן "gifts."

ת: תָּמָה (Hebrew שָׁם) "there," תָּלַת (Hebrew שְׁלוֹשׁ) "three," תֹּר (Hebrew שׁוֹר) "ox," תָּרַע (Hebrew שְׁעַר, < *taḡr*) "door," יָתַב (Hebrew יָשַׁב) "he sat."

ש: רֵאשׁ "head," שָׁמַיָא "heaven," שָׂאל "he asked," שָׁמַע "he heard."

ט: טַב "good," טַבְחָיָא "butchers, executioners," שְׁלֵיט "mighty," טַל "dew."

ט: קָיַט (Hebrew קָיִץ) "summer," תְּטַל (Hebrew צַל) "seek shade (shelter)," יַעֲטֵהּ (Hebrew יַעֲזֵהּ) "advise, his advisers," טַפְרֵיהּ (Hebrew טַפְרֵיהּ) "his (its) nails," טוֹר (Hebrew צוֹר) "mountain," נְטַרְתָּ (Hebrew נָצַר) "I guarded."

ס: צָבָא "wishing," צָלָם "image," הֶצְלַח "prospered," קָצַצוּ "cut down!" (pl. masc.).

ע: עֲבִידְתָּא "work," עַם "people," יָדַע "he knew," בַּעַל "master."

ד: אֲרֵעָא (Hebrew אֲרֶץ) "earth," עֲמַר (Hebrew עֲמָר) "wool," עֲלֵעֵין (Hebrew צִלְעָא) "ribs," עֲרִיף (Hebrew צַר, צָרַר) "your enemies," אַע (< עַע, Hebrew עֵץ) "wood," יַמְחָא (< מַחַע, Hebrew מַחַץ) "he hits (stays His hand)," רְעוּתָא (Hebrew רָצָה) "wish." In an older stage of Aramaic, Semitic *d* was represented by a sound which was distinct from ע and written ק. This ק is preserved in BA as a historical spelling only in אַרְקָא Jer. 10:11, along with מַאַרְעָא in the same verse.

ג: עָל "he entered," בַּעַא "he desired, requested."



18. Seeming exceptions to these rules require an explanation. Thus, שפטין “judges” E 7:25 should be תפטין; consequently, it cannot be Aramaic but is a loan word from the Canaanite-Hebrew family. זכו “innocence” must be a legal loan word from the Akkadian, because the original root was *dkw*. Likewise, שיצי (א) “he completed” E 6:15 must be an Akkadian loan word if only because the Aramaic development of the original root (*wḏ*, Aramaic *yq*, *y*) has *ע*.

19. ש became ס in later Aramaic. In BA times, this process was in its incipient stages. ש, in Aramaic words, is as a rule used correctly. Exceptions are סתרה “he tore it down” E 5:12 and, possibly, יסבר “he intends” D 7:25. Vacillation between ש and ס occurs in foreign words, and although this is due to uncertainty concerning the foreign sound, it foreshadows the Aramaic sound change š > s: ארתחששתא “Artaxerxes” E 4:8, etc., but ארתחששתא E 7:21, כשדי in D, but כסדיא “Chaldaean” E 5:12, שבכא “sambuke (harp)” D 3:10, 15, but סבכא D 3:5, שרשי (< שרשי, *šrṣ*) “corporal punishment” E 7:26, corresponding to סרושיחא occurring in an Aramaic leather document from Egypt.

20. Consonant doubling in BA involves true gemination; the doubled consonant is pronounced twice with a syllable break in between. Final consonants are not doubled (cf. גבא — גבא “den,” עם — עמא “people,” פמה — פמה “mouth”).

All consonants are capable of gemination except א and ר. The dot indicating gemination is also not used with ההע. This suggests that at certain times and in certain areas, ההע were also not capable of gemination. But forms with nasalization (הנעל for *ha<sup>nas</sup>el*) or preceding short vowel (העלני *ha<sup>nas</sup>elnī* “let me enter” D 2:24f.) confirm the existence of gemination for these consonants.

Short vowels before א and ר are lengthened. In the case of א, the only instance is מארעא “from the earth” Jer. 10:11. For ר, cf., for instance, מברה (< *m<sup>b</sup>barrāle*) “blessed,” תרעיא (< *tarrā<sup>nas</sup>ayyā*) “doorkeepers.” Vowel lengthening is also occasionally found before ע, cf. מרעע (< *m<sup>ra</sup>ca<sup>nas</sup>*) “breaking” D 2:40, מסעדן (< *m<sup>sa</sup>ca<sup>nas</sup>dīn*) “helping” (pl. masc.) E 5:2. The only instance of lengthening before ה: מתבהל “disturbed” D 5:9 is doubtful, and gemination, as usual in the case of ההע, seems preferable.

21. Substitution of nasalization for gemination is frequently found: תודע (< *tidda<sup>nas</sup>*) “you will know” E 4:15, מודע (< *madda<sup>nas</sup>*)

"knowledge," לְהִנְסֶקָה "to bring up," next to הִסָּק "he was brought up," D 6:24.

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

22. Original long vowels have been retained throughout. This applies also to  $\bar{a}$ , which became  $\bar{o}$  in Hebrew at an early period: טָב (Hebrew טוב) "good," תְּלַת (Hebrew שְׁלוֹשׁ) "three."

אַנְשָׁא (אֲנוּשָׁא, read אֲנָשָׁא, the common form) "mankind" is not a Hebraism, but originated through vowel assimilation from \**unāš* (cf. תַּחַת \**tuhāt* "underneath"). The suffixed element  $-\bar{o}n$  is found in noun formations in addition to  $-\bar{a}n$ : דְּכַרְוֹנָה E 6:2 and דְּכַרְוֵנָא "memorandum," שְׁלִטְנֵי "officials" D 3:2f., and שְׁלִטָן "rule," רַעֲיוֹנֵי (in Bab. vocalization *ri'yōn-*) "my thoughts." עֲלִיוֹנִין "most high," on the other hand, is a Hebraism (par. 187). מְדוּרָא and מְדָרָא "dwelling" are different noun formations.

23. Short vowels in unstressed open syllables have been reduced to a zero or murmured vowel. Inversely, preservation of a short vowel in an open syllable usually requires that that syllable be stressed. Cf., for instance, תְּלַת (*tlāt* < *talāt*, Hebrew שְׁלוֹשׁ with pretone lengthening) "three," כְּתָבוּ (*kṯābū* < *katabū*, Hebrew כָּתְבוּ *kātṯbū*) "they wrote," סָלְקוּ (*sliqū* < *saliquā*) "they went up." For בְּטַלָּה, cf. par. 10.

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

Note the strange absence of the gemination of *m* in חַרְטֻמָּא "magicians" D 4:4, 6, and אַמְנָא "nations" D 3:4 (but אַמְנָא E 4:10).

24. Short *i/e* before הַחֶעֶר closing a syllable becomes *a*: אָמַר "saying" (but שָׁאַל "asking"), מְשַׁבַּח "praising" (but מְמַלֵּל "speaking"). In verbs ending in הַחֶעֶר, this process extends to open syllables (par. 115).

25. Occasional pausal lengthening of short vowels is admitted in Tiberian vocalization: הִיל "strength" E 4:23, D 3:4, יָדַי "my hands" D 3:15, קְדָמַי (< *q<sup>o</sup>dāmay*) "before me" D 2:6, שַׁמְרִינִין (< *Šāmrāyin*) "Samaria" E 4:10, 17, עֲוִין (< *ʿnāyin*) "humble, poor" D 4:24.

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

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

(1) independent personal pronouns (par. 29): אֲנִי "we" (but *and, himmō*).

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

(3) suffixed elements of the verb: יָדַעְתָּ "you knew," כָּתְבוּ "they wrote," שָׁאַלְנוּ "we asked," אֲכָלִי "eat!" (sg. fem.), שְׁבִקוּ "leave!" (pl. masc.), יִאָּבְדוּ "let them perish!" (par. 108), etc. Exceptions are the endings of verbs originally having אַי as their last consonant wherever these endings result from contraction ( $-\acute{o} < -áyū$ , etc., par. 145ff.).

(4) the adverbial ending  $-ā$  (par. 88), including אֲסָפְרָנָא (*ospárnā*) "exactly," כֻּלָּא (*kóllā*) "totality."

Penult stress further occurs where the vowel of the last syllable merely serves the purpose of dissolving a consonant cluster: אָבֶן ( $< abn$ ) "stone," קֵץ "summer," and equivalent noun formations (par. 51); יָדַיִן "hands" and other duals (par. 45); הִשְׁכַּחַת "I found," סָפְתָא "it (fem.) ceased," and similar verbal forms (par. 117). Also דָּרְיוֹשׁ (*Daryáwēs*) "Darius," כּוֹרֶשׁ "Cyrus," but בָּבֶל (*Bābēl*) "Babylon."

Exceptional cases of penult stress are כְּנִימָא "thus," כְּנִי "appoint!" (par. 153), אֵלֶּה "these" (par. 32).

27. Enclitic use of the prepositions ל and ב, or of a genitive, may deprive a word of its stress or result in an exceptional stress (principal or secondary) on the penult: וַיֹּאמֶר לֵה (*wyēmarlēh*) "and says to Him" D 4:32, הוּסַפַּת לִי (*hūs-patlī*) "was given to me in addition" D 4:33, מִתְעַבֵּד בֵּה (*mit'ēbedbāh*) "being done in it" E 4:19, גִּבְרֵי חַיִל (*gibbārē-háyil*) "strongmen" D 3:20, בְּסֵפֶר דְּכְרֵנְיָא (*bis-pār-dokrēnāyjd*) "in the record book" E 4:15.

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

In transliteration,  $\acute{\_}$  indicates the main stress,  $\underline{\_}$  the secondary stress.

#### IV. The Pronoun

##### 29. Independent personal pronouns:

	sg.		pl.
I	אֲנִי	we	אֲנֹכֶנָּה
you (masc.)	אַתָּה, אַתָּ	you (masc.)	אַתֶּם, *אַתֶּן
	( <i>ántā</i> , read <i>ant</i> )		
you (fem.)	*אַתִּי	you (fem.)	*אַתְּ
he	הוא	they (masc.)	הֵמוֹ, הֵמוֹן, אֲנֵהֶם
she	היא	they (fem.)	אֵנֵיהֶן

The spelling אֲנֹכֶנָּה is found in E 5:11, אַתָּה in E 7:25.

הֵמוֹ occurs in E, הֵמוֹן in D. With one exception (אֲנֹכֶנָּה הֵמוֹ עֲבָדוֹהִי) "we are His servants" E 5:11, both הֵמוֹ and הֵמוֹן happen to be used as direct objects immediately following a verb in the perfect tense.

30. The pronouns of the third person may be used as the copula, even where the subject of the sentence is a pronoun of the first or second person: דִּי הוּא אֱלֹהָא חַיָּא "who is the living God" D 6:27, דִּי הִיא שְׁנָת "which is the year . . ." E 6:15, חֻדָּה הִיא דְחֻכּוֹן "one (and the same) is the law applicable to you" D 2:9, הֲלֵא דָא הִיא בָבֶל "is this not Babylon?" D 4:27, דִּי אַרְבַּע "which are four" D 7:17, אֲנֹכֶנָּה הֵמוֹ עֲבָדוֹהִי "we are His servants" E 5:11, אֲנֹכֶנָּה הוּא "you are the head of gold" D 2:38, אֲנֹכֶנָּה הוּא דְגִיָּאל "you are Daniel?" D 5:13, מִן אַנּוּן שְׁמֵהֶת גְּבַרְיָא "what (par. 38) are the names of the men?" E 5:4. The only example of an indetermined predicate is וּמִן הוּא אֱלֹהָ דִּי "and who is a god who . . ." D 3:15.

31. Pronominal suffixes: In addition to the independent personal pronouns, BA has pronominal suffixes that may be added to nouns (par. 49, cf. also par. 95), prepositions (par. 77 ff.), and verbs (par. 174 ff.). In connection with nouns, these suffixes represent possessive pronouns, and in connection with prepositions and verbs, the objective case of the independent personal pronoun.

The basic forms are:

	sg.	pl.
1.	יְ- (יָ- with verbs)	וֹאֵ- וֹתָ-
2. masc.	וֹ-	כֹּם-, כֹּן-
2. fem.	*כִּי-	**כִּן-
3. masc.	הּ- (-e $\dot{h}$ ), הֵי- (after long vowels)	הֶם-, הֵן-
3. fem.	הָ- (-a $\dot{h}$ )	הֵן- (k <sup>2</sup> ib הֵן)

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

An independent objective pronoun, formed by יָתָּ with suffix, occurs in BA only once: יָתָּהוֹן "them" D 3:12.

An independent possessive pronoun is formed by the relative pronoun הִי followed by the preposition לְ: הִיא לְהִיא חֵכְמָה וְגִבּוֹרָתָא דִּי לְהִיא "wisdom and power are His" D 2:20.

### 32. Demonstrative pronouns:

	sg.	pl.
masc.	הַנֶּה	masc./fem. (אֵלֶּה, אֵלֶּה)
fem.	הַנָּה	
masc.	הֶנּוּ	אֵלֶּה
fem.	הֵנּוּ	
masc.	הַנֶּן	
fem.	הַנָּן	
masc.	הוּא	אֵנּוּ

אֵלֶּה (e $\dot{l}$ le) occurs in Jer. 10:11, אֵלֶּה (read e $\dot{l}$ ) in E 5:15.

אֵלֶּה occurs only as masc., but the fem. can be assumed to be identical in form.

For **הוּא** and **אֵינָן** (independent personal pronouns used as demonstrative pronouns), cf. **הוּא צִלְמָא** "that image" D 2:32 and **מִלְכֵיָא אֵינָן** "those kings" D 2:44.

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

33. The demonstrative pronoun can be used as a noun: **עַל דְּנָה** "concerning this," **לְקַבֵּל דְּנָה** "in accordance with this, thus," **דְּנָה הוּא** "this is it" D 2:28, **דָּא לְדָא** "the one . . . the other" D 5:6, **דָּא מִן דָּא** "the one from the other" D 7:3. Cf., in particular, the use of the masc. with reference to a fem. noun: **מִלְהַ דְּכְדִנָּה** "a matter like this" D 2:10.

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

Cases of demonstrative pronouns preceding the noun are: **דְּנָה בּוּיָא** "this building" E 5:4, **אֵלֶּה מֵאוּיָא** "these vessels" E 5:15, **הוּא צִלְמָא** "that image" D 2:32, **דְּנָה חֵלְמָא** "this dream" D 4:15, **אֵלֵין חַיָּוָא** "these animals" D 7:17.

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

The form **דִּי** (< **דִּי**), which is common in later Aramaic, occurs in the misreading **דִּיהוּא** (*Dehḥāyē*) E 4:9, for **דְּהוּא** "that is".

For further uses of **דִּי**, cf. par. 86.

36. As **דִּי** cannot be declined, oblique cases must be indicated by pronominal suffixes attached to appropriate components of the relative clause. Cf. **דִּי אֵלֶּה שְׂמֵיָא . . . יְהִיב לֵהּ** "you . . . to whom the God of Heaven gave" D 2:37, **דִּי כָּל מַעֲבָדוּהִי קִשְׁט** "all of whose works are as they should be" D 4:34, **דִּי מִלְכָּא שָׁם שְׂמָה בֵּלְטֶשְׁחַצְר** "whose name the king had made Belteshazzar" D 5:12, **דִּי נִשְׁמַתְךָ** "in Whose hand your soul is" D 5:23.

The direct object case, however, is only rarely indicated in this or any other manner. Examples for the direct object relationship expressed by a pronominal suffix are: **דִּי פָּחָה שְׂמָה** "whom he had made governor" E 5:14, **דִּי אָנֹהּ בְּנִיתָה לְבֵית מַלְכוֹ** "which I have

built for a royal capital" D 4:27, **דַּי אַנְתָּה פִּלַּח לָהּ** "whom (par. 182) you worship" D 6:17, 21.

37. The indefinite relative pronouns are:

**מִן דַּי** "whoever"  
**מִהּ, מָה דַּי** "whatever."

Simple **דַּי** "whatever" is found in D 5:19.

38. The interrogative pronouns are:

**מִן** "who?"  
**מָה** "what?"

The use of **מִן** in E 5:4, **מִן אַנּוּן שְׂמַחַת גְּבַרֵּיָא** "what(!) are the names of the men?", reflects the thought: "who are the men?".

## V. The Noun and the Adjective

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

As a convenient mode of reference, grammarians have chosen one particular root, such as *p<sup>l</sup>* (*qil*, *ktb*), to indicate a given nominal or adjectival formation, for instance, *pa<sup>l</sup>*, *p<sup>ā</sup>l*, *mi<sup>l</sup>al*, *p<sup>ā</sup>al<sup>āl</sup>*, etc.

40. Some nominal and adjectival formations have come to be associated with certain categories of meaning. Thus, *p<sup>ā</sup>il* and *pa<sup>ā</sup>il* are widely used for adjectives (**דְּחִיל** "frightful," **שְׁלִיט** "mighty," **חֲכִים** "wise"). *Pa<sup>ā</sup>l* is used to indicate professional

status (דִּיּוּן "judges," טַבְחָיָא "butchers, executioners," זַמְרִיא "musicians," תַּרְעִיא "doorkeepers"), and so is *pā'ōl*, represented by כְּרוֹא "herald." The preformative *ma-*, *mi-* often indicates locality (\*מִשְׁתָּא "place where one drinks, banquet"). The suffixes *-ūt*, *-ūt* (par. 56f.) have come to denote abstract meaning (מְלִכָּא "king," מְלִכּוּתָא "kingship, kingdom"). The "gentilic" ending *-āy* (par. 58) indicates belonging to something.

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

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

42. Nouns and adjectives are declined as follows:

	masc. sg.	fem. sg.
abs. st.	טָב "good"	טָבָה
cstr. st.	טָב	טָבַת
det. st.	טָבָא	טָבַתָּא
	masc. pl.	fem. pl.
abs. st.	טָבִין	טָבִין
cstr. st.	טָבִי	טָבַת
det. st.	טָבִיא (יְהוּדִיא)	טָבַתָּא

Formations with the gentilic ending *-āy* (par. 58) have *-ē*, instead of *-ayyā*, in the det. st. of the pl. masc.

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

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

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



ים, instead of יָם, as the ending of the abs. st. of the pl. masc. (מְלָכִים "kings" E 4:13, אַנְשִׁים "men" D 4:14, אַלְפִּים "thousands" D 7:10), is a Hebraism.

43. The definite article is a demonstrative element. Therefore, it can also serve to indicate the vocative: מְלָכָא לְעֵלְמִין חַיִּי "O king, live for ever!" For the ending  $-ā$  as a remnant of an ancient accusative, cf. par. 88.

44. The fem. is used to form nouns from adjectives: שְׁחִיתָה "corruption" D 6:5, עֲמִיקְתָּא וּמְסִתְרָתָא "deep and hidden matters" D 2:22, חֲשָׁתָן "needed things" E 6:9, רַבְרָבָן "big words" D 7:8.

45. The dual is preserved only in remnants. It is used with parts of the body that occur in pairs in nature: יָדַיִן "hands", רַגְלַיִן "feet," שְׁנַיִן "two (rows of) teeth" D 7:7. In such nouns, the dual may be used for the pl.: קַרְנֵי עֵשֶׂר "ten horns" D 7:7. Further duals are מֵאתַיִן "two hundred" and תְּרֵי (estr. st. masc.), תְּרֵינ (fem.) "two."

All other forms of the dual of the masc. noun, including those with pronominal suffixes, are identical with the pl. forms and not distinguishable from them. No dual of a fem. formation or of an adjective is found.

46. Use of the abs. st. and the det. st. agrees by and large with the non-use or use of the definite article in English. The det. st. may also be used for the general designation of species: חָמְרָא שְׂתָה "he was drinking *wine*" D 5:1, מֵאֲנֵא דִּי בֵּית אֱלֹהָא דִּי דְהָבָה וְכֶסֶפָא "the vessels of *gold* and *silver* belonging to the house of God" E 5:14.

The numeral חד "one" is used occasionally to denote indetermination in the sg.: אַגְרָה חַדָּה "a letter" E 4:8, מְגִלָּה חַדָּה "a scroll" E 6:2, צִלָּם חַד "an image" D 2:31, שְׁעָה חַדָּה "an hour (a while)" D 4:16, אֶבֶן חַדָּה "a stone" D 6:18, שְׁטַר חַד "one side" D 7:5.

Note in the following enumeration how the nouns of Greek origin, in contrast to the Aramaic ones, are left without the definite article: קַל קֶרְנָא מְשֻׁרוּקִיתָא קִיתְרוֹס סַבְכָּא פְּסִנְתְּרִין סוּמְפִנְיָה וְכַל זִנִּי וְמֵרָא "the sound of the horn, pipe, *zither*, sambuke (harp), *psaltery*, *symphony* (bagpipe?), and all kinds of music(al instruments)" D 3:5, 7, 10, 15.

47. The cstr. st. implies determination: מִלַּת מֶלֶךְא “the word of the king.”

Indetermination of the first element of a genitive construction must be expressed by some sort of circumlocution: מֶלֶךְ לְיִשְׂרָאֵל רַב “a great king of Israel” E 5:11.

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

The cstr. st. may be used before a prepositional expression: מְלָכּוֹת תַּחַת כָּל שָׁמַיָא “the kingdoms underneath the entire heaven” D 7:27. But, in general, nothing can come between a cstr. st. and its depending genitive. Thus, demonstrative pronouns referring to the noun in the cstr. st. follow at the end: בֵּית אֱלֹהָא דְנָה “this house of God”.

It is possible for more than one genitive to depend upon a single noun in the cstr. st.: מְלִי מְלָכָא וְדַבְרֵבְנֹהֵי “the words of the king and his magnates” D 5:10, etc.

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

- |     |                               |                        |
|-----|-------------------------------|------------------------|
| (a) | בֵּית אֱלֹהָא                 | “the house of God”     |
| (b) | בֵּיתָא דִּי אֱלֹהָא          |                        |
| (c) | בֵּיתָה דִּי אֱלֹהָא          |                        |
| (a) | שְׁמַהַת גְּבַרְיָא           | “the names of the men” |
| (b) | שְׁמַהַתָּא דִּי גְּבַרְיָא   |                        |
| (c) | שְׁמַהַתְהוֹן דִּי גְּבַרְיָא |                        |

The use of the cstr. st. is preponderant in BA. Construction (c), with proleptic pronominal suffix, is comparatively rare. The intermediate form (b) appears to have come into use originally in order to break up long strings of successive genitives but in BA, it is used indiscriminately alongside the cstr. st. Cf., for instance, עֲבִידְתָּא דִּי מְדִינַת בָּבֶל “the administration of the Province of Babylon” D 2:49, but עֲבִידְתָּא מְדִינַת בָּבֶל D 3:12, גַּב אַרְיֹתָא “the lions’ den” D 6:8, 13, 25, but גַּבָּא דִּי אַרְיֹתָא D 6:17, 20.

## 49. The noun with pronominal suffixes:

masc. sg.		fem. sg.
אֱלֹהֵי	"my god"	חַיֹּתַי "my animal"
אֱלֹהֶיךָ	"your" (masc.)	חַיֹּתֶיךָ
*אֱלֹהֶיכִי	"your" (fem.)	*חַיֹּתֶיכִי
אֱלֹהָהּ	"his"	חַיֹּתֶיהָ
אֱלֹהֶיהָ	"her"	*חַיֹּתֶיהָ
אֱלֹהֵינוּ	"our"	*חַיֹּתֵינוּ
(כֹּן-) אֱלֹהֵיכֶם	"your" (masc.)	*חַיֹּתֵיכֶם (כֹּן-)
**אֱלֹהֵיכֶן	"your" (fem.)	**חַיֹּתֵיכֶן
(הֶן-) אֱלֹהֵיהֶם	"their" (masc.)	*חַיֹּתֵיהֶם (הֶן-)
אֱלֹהֵיהֶן	"their" (fem.)	**חַיֹּתֵיהֶן

  

masc. pl.		fem. pl.
אֱלֹהֵי	"my gods"	חַיֹּתַי "my animals"
אֱלֹהֵיךָ	"your" (masc.)	חַיֹּתֶיךָ
*אֱלֹהֵיכִי	"your" (fem.)	*חַיֹּתֶיכִי
אֱלֹהֵיהֶי	"his"	חַיֹּתֶיהָ
אֱלֹהֵיהָ	"her"	חַיֹּתֶיהָ
אֱלֹהֵינוּ	"our"	חַיֹּתֵנוּ
(כֹּן-) אֱלֹהֵיכֶם	"your" (masc.)	*חַיֹּתֵיכֶם (כֹּן-)
**אֱלֹהֵיכֶן	"your" (fem.)	**חַיֹּתֵיכֶן
(הֶן-) אֱלֹהֵיהֶם	"their" (masc.)	חַיֹּתֵיהֶם (הֶן-)
אֱלֹהֵיהֶן	"their" (fem.)	**חַיֹּתֵיהֶן

Note the *k<sup>ti</sup>b-q<sup>re</sup>* distinction in the pl. of the masc. noun: אֱלֹהֵיךָ (<sup>l</sup>*lāhākē*), אֱלֹהֵיהֶי (<sup>l</sup>*lāhah*), אֱלֹהֵינוּ (<sup>l</sup>*lāhānā*).

The vowel preceding the suffix of the 1. pl. is variously given. Thus, we find אֱלֹהֵינוּ "our god" D 3:17, אֲבֹתֵנוּ "our fathers" E 5:12, לְשָׁחוּבֵנוּ "to save us" D 3:17, אִתֵּנוּ "we are" D 3:18, לָנוּ "for us" E 4:14, עֲלֵינוּ "to us" E 4:12, 18, 5:17. The evidence strongly favors short stressed *a* (> *e* in <sup>l</sup>*lénā*).

The suffix of the 3. pl. fem. is written like the corresponding maso. form: כֻּלָּהֶן "all of them" D 7:19, בֵּינֵיהֶן "between them" D 7:8.

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

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

51. *Paʿl, piʿl, puʿl* (and corresponding fem. forms): The abs. and estr. st. of the masc. becomes *p<sup>o</sup>e/a|e/ol*.

For original *paʿl*, cf. כֶּסֶף "silver," אֶלֶף "thousand," תֵּלֵג "snow," חֶמֶר "wine," גֶּבֶר "man" (pl. גְּבָרִין, Bab. vocalization *gabrin*), טֵעַם "order," צֶלֶם "image," עֶבֶד "slave," בַּעַל "master." In לֶחֶם "meal, banquet" D 5:1, the unusual *e* (ms. variant reading with *e*) may represent *a*. Whenever an ending is added, we find the original form: כְּסָפָא, אֶלְפָא, טַעְמָא, מְלִכְתָא "queen," etc., but also שֶׁמֶשׂא "sun."

For original *piʿl*, cf. פִּשְׁר "interpretation," סֵפֶר "book," מֶלַח "salt." With endings, we find פִּשְׁרָא, סִפְרִין, מְלִי "my advice," חֶלְמָא "dream," גְּשָׁמְהוֹן "their body," בְּקַעַת "plain" (estr. st.).

For original *puʿl*, cf. קֶשֶׁט "truth," כְּתֵל "wall" D 5:5 (pl. כְּתֵלָא E 5:8), and, presumably, רִגְז "wrath" and תְּקָף (*tʿqop*, Bab. vocalization *tʿqop*, par. 10) "strength." With endings, *o* is the preferred vowel: תְּקָפָא "strength," נִגְהָא "dawn," שְׂרָשְׁוֹהִי "its roots," עֲפִיָה "its foliage," חֻכְמָא, חֻכְמָתָא "wisdom," אֲרֻחָתָא "His ways," but כְּתֵלָא "the walls."

However, these noun formations have another abs. and estr. st. with anaptyctic vowel after the second consonant (*péʿel, pēʿel* [*páʿal*, on account of the laryngal]). This is the accepted form in Hebrew. Cf. מֶלֶךְ "king," קֶרֶן "horn," צֶלֶם "image," אֶלֶף "thousand," חֶלֶם "dream," טֵעַם "order," and, in a loan word, פְּרִשְׁוֹן "copy."

The original pl. formation of *paʿl/iʿl* was *\*paʿi/iʿalín*, with an *a* vowel in the second syllable. This vowel has left a trace in the preserved spirantization of following בְּנוֹכַחַת מְלָכִין "kings," עֲבָדוֹהִי "his slaves," יֶרְכַתָּה "its thighs," but וְסִפְיָהוֹן "their libations" E 7:17.

In roots with *y* as the second consonant, we always find the form with the anaptyctic vowel in the abs. st.: קַיִט "summer," חֵיל "strength." In the estr. st., the original diphthong is contracted: בַּיִת "house," חַיִל "army," עַיִן "eye." In all other forms.

the diphthong is preserved; in D 4:1, the variant reading בֵּיתִי, "my house" is preferable to the accepted form בִּיתִי.

52. Word formations with two short vowels (*pa'al*, etc.). Their declension is governed by the rule of the disappearance of short unstressed vowels in open syllables (par. 23): דָּהָב, דֶּהָבָא (with *b*) "gold," אֶתֶר, אֶתְרָא "place," חֲבֵרֹהִי "his companions," בָּשָׂר, בָּשָׂרָא "flesh, mankind," זְמַן, זְמַנָּא "time." The *i* vowel in the last two cases is secondary ( $a > i$ ).

53. Word formations with a long and a short vowel are also governed by the same rule: אֶשְׁפִּין, אֶשְׁפִּין "enchanter," עֲלָמִין, עֲלָמִין "eternity."

54. Words ending in *-y*, such as פְּתִיָּה, פְּתִיָּה "its breadth," show no irregularities.

חֲדוּהִי "its breast," מְעוּהִי "its belly" D 2:32 appear to belong to \*חֲדָה, \*מְעָה, forming a dual/plural \*חֲדָיִן, \*מְעָיִן (cf. the participles בָּנָה, בָּנִיִן, par. 150). However, a number of words ending in *-y*, such as כְּרִסָּא (*korsā*) "chair," אַרְיָה "lion," לַיְלִיָּא "night" (det. st.), with suffix כְּרִסְיָה "his chair," have the pl. כְּרִסְיִין, \*כְּרִסְיִתָּא, \*כְּרִסְיִתָּא.

מָרָא "lord, master" presupposes a form where final *ā* has become *y* (det. st. \*מָרִיא), rather than an original *māri*. However, "my lord" is מְרִיאִי ( $māri < māri$ ).

55. In word formations of roots with final *w*, *w* is retained in the one masc. formation \*חֻזָּא, חֻזָּא "vision." In fem. formations, there are three possibilities: (1) *w* may be retained as in חֻדוּהִי "joy." (2) It may become *ō*, as in חֻזֻתָּה "its appearance." But (3) in most cases, it becomes *ū*, as in רִבּוּ "greatness," צָבּוּ "(some)-thing," שְׁלּוּ "neglect," בְּעוּ "request," cstr. st. רְעוּת "wish," with the definite article or pronominal suffixes רְבוּתָא, רְבוּתָךְ, רְבוּתָי "exile," בְּעוּתָא. This formation has become indistinguishable from the abstract ending *-ūl*. In fact, in some of these words, the original root ended in *y*, and the preponderance of *ū* is due to the influence of the abstract ending.

56. Nouns with the abstract ending *-ūl*: Abs. st. מְלָכוּ "kingdom," בְּהִילוּ "haste," נְהִירוּ "brilliance," שְׁכִלְתוּ "intelligence." Cstr. st. מְלָכוּת, מְלָכוּת "needs." Det. st. מְלָכוּתָא, מְלָכוּתָא "testimony." With suffix מְלָכוּתִי.

The pl. is מְלָכוּתָא, מְלָכוּת, מְלָכוּתִין.

57. The endings *-i*, *-it*: Long *-ī* serves as a fem. ending in אִימָתָי (*-ān-i*) "frightful." In אַחֲרֵי (*oh'ri*) "other" (fem. of אַחֲרָן), it may go back to an original ending *-ay* > *-ē*.

The abstract ending has the abs. st. *-i*, cstr. st. *-it*, det. st. *-itā*, pl. *\*-iyān*, etc. It is sparsely represented: שְׂרָשֵׁי (*ktib* שָׂרָשׁוּ) "corporal punishment" E 7:26 (where the ending *y* belonged to the original Persian word but was interpreted as the Aramaic formative, cf. par. 19, 189), אַחֲרֵיתָא "end" D 2:28, אַרְעֵיתָא "bottom" D 6:25, מְשֻׁרְקֵיתָא "pipe" D 3:5, 7, 10, 15, עֲלֵיתָא "its upper room" D 6:11; גֻּלְיָא "dunghill" D 2:5, 3:29 (but גֻּלְיָא E 6:11) is of uncertain origin and formation (par. 190) but seems to have been adapted to this class of nouns.

58. The ending *-āy* (gentilic formations and ordinal numbers): The det. st. of the pl. ends in *-ē*, cf. הֹוּדְיָא "Jews," בַּבְּלְיָא "Babylonians," כַּשְׁדֵּיָא (*Kāsdāyē*) "Chaldaeans."

Between the *ā* and another vowel, *y* is frequently replaced by the glottal stop (par. 14), which occasionally appears also expressed in writing: כַּשְׁדָּאֵין D 3:8, יְהוּדָאֵין (*Y'hūdāy'in*, read *Y'hūdāy'in!*) D 3:12.

In certain foreign words, such as אַפְרִסְתָּכְיָא "magistrates" (?) E 4:9, תַּפְתֵּיָא "police chiefs," addition of the ending *-āy* seems erroneous in view of their meaning and origin.

59. Nouns without the fem. ending may nevertheless be fem. in gender. Such nouns are parts of the body that occur in pairs: יַד "hand," רִגְלָא "foot," עֵינָא "eye," קֶרְן "horn," שְׁנֵין . . . רַבְרָבֵין "two big (rows of) teeth" D 7:7. Other parts of the body that are fem. in gender are תְּלָחַת עֲלֵעֵין "three ribs" D 7:5, נְפִין אַרְבַּע "four wings" D 7:6 (but masc. D 7:4). אַצְבָּע "finger" has the fem. pl. ending, אַצְבָּעֵין.

Further fem. nouns are אֶבֶן "stone," אַרְעָא "earth," צִפְרָא "bird" (D 4:18, but in D 4:9, the *ktib* of the verb, יִדְרוּן צִפְרֵי שְׁמַיָּא "the birds of heaven dwell," is masc.), דָּת (a Persian loan word where the final *t* may have suggested the fem. gender). Others, such as עֲזֵין "(she) goats," are fem., though the grammatical gender is not apparent in BA.

רִיחַ "spirit, wind" is usually fem., but masc. in D 2:35. Likewise, נֹר "fire," fem. in D 3:6, etc., is used as masc. in D 3:27, 7:9. Cf. also רִיחַ נֹר לֹא עָדָת "the smell of fire did not come forth" D 3:27,

where the fem. form of the verb may refer to "fire" rather than "smell"; a Dead Sea (Qumrān) variant reads the masc. ערה.

Names of cities and countries may be fem.: בָּבֶל רַבָּתָא "Babylon the great" D 4:27.

60. Masc. sg. formations may have the ending of the fem. pl. Cf. par. 54 and 62, also אֶצְבָּעַן (fem.) "fingers" and אֶרְחֻתָּהּ (presumably fem.) "His ways."

61. Fem. sg. formations taking the masc. ending in the pl. are מְלָה "word" מְלֵיאָ רַבְרָבָתָא "the big words" D 7:11), \*שָׁנָה "year" (שָׁנִין שְׁנֵינָן "many years" E 5:11), אָמָה, pl. אֲמֵיָא "nation." There are more such nouns of which forms of the sg. are not found in BA: \*פְּנֵינָן פְּתִיחֹן "open windows" D 6:11), \*אָמָה (אֲמִין "cubits"), \*חֲנֻטָּהּ חֲנֻטִין "wheat").

62. Some irregular nouns and adjectives:

\*אָב "father" shows long *ū* before pronominal suffixes, except that of the 1. sg.

אָבִי	( <i>ābī</i> )	אָבֻנָא
אָבוּךָ		*אָבוּכֶם (-כֹן)
אָבוּכִי		*אָבוּכֵן
אָבוּהִי		*אָבוּהֶם (-הֹן)
*אָבוּהָ		*אָבוּהֶן

The pl. is \*אָבֵהֶן, אָבֵהִי, אָבֵהֶךָ, אָבֵהֶנָּה.

\*אָח "brother" does not occur in the sg. with suffixes where its forms would correspond to those of \*אָב (\*אָחוּךָ, etc.). The pl. is \*אָחִין (*ahhīn*), אָחִיךָ (*ehhāk*) "your colleagues" E 7:18.

\*אָנְתָּהּ "woman, wife" is represented by the pl. \*נְשִׂיחֹן, נְשִׂינָן D 6:25, from another root.

\*בֵּית "house" (par. 51) has the pl. \*בֵּיתִיכֹן, בֵּיתִינָן D 2:5. The pronunciation is problematic, probably *bātēkōn*, with exceptional non-spirantization of the *t*.

בֶּר "son," with suffix בֵּרָה, has the pl. \*בֵּרִינָן, בֵּרִי, בֵּרֵהֶן, בֵּרֵהֶן. יוֹם "day" has the regular pl. יוֹמִין, but יוֹמַת עֲלְמָא "days of eternity" E 4:15, 19.

\*כְּנָתָהּ "colleague" has the pl. \*כְּנָתֵהֶן, כְּנָתֵהֶן.

מָרָא "lord," see par. 54.

נְבוּזַבְדַּנֶּשֶׁת "gift" D 2:6 appears in a pl. formation נְבוּזַבְדַּנֶּשֶׁתִּים D 5:17. עַמָּא "people" has the pl. עַמְמַיָּא (< *'amamayyā*, cf. מַלְכִין < *malakīn*, par. 51).

פַּחְתָּא (*pehḥā*), cstr. st. פַּחְתִּי (*pahḥatī*), "governor" has the pl. פַּחְתָּא. בְּקָרְיָה דִּי: קָרְיָה "city" has a pl. det. st. קָרְיָה. שְׁמָרִין "in the towns of Samaria" E 4:10.

רֵאשׁ "head" forms the pl. רֵאשִׁיהֶם E 5:10 (as in Hebrew), but also has the normal Aramaic form רֵאשִׁין D 7:6.

רַבָּא "great, big" forms its pl. with reduplication: רַבְרַבִּין. Used as noun meaning "chief, magnate," this pl. is further augmented by the ending *-ān*: רַבְרַבְבִּין, רַבְרַבְבִּין etc.

רַבּוּ "myriad" has the pl. רַבְבּוֹן, i. e., *ribb<sup>2</sup>wān*, but the *q<sup>2</sup>rē* is *rib<sup>2</sup>bān*.

שֵׁם "name", with suffix שְׁמָה, has the pl. שְׁמָהֶם, שְׁמָהֶת, שְׁמָהֶן. שְׁעָה "hour, while," but שְׁעָתָא "at once" (par. 89).

## VI. Numerals

### 63. Cardinal numbers:

	masc.	fem.
1	חַד	חַדָּה
2	*תְּרִין	תְּרִין
3	תְּלַתָּה	תְּלַת
4	אַרְבַּעָה	אַרְבַּע
5	*חַמְשָׁה	*חַמֵּשׁ
6	*שֵׁתָה	שֵׁת (שֵׁת)
7	שִׁבְעָה	*שִׁבַּע
8	*תְּמִינָה	*תְּמִינָה
9	*תְּשַׁעָה	*תְּשַׁע
10	עֶשְׂרָה	עֶשֶׂר
12	תְּרִי עֶשְׂרִי	
20		עֶשְׂרִין
30		תְּלַתִּין
40		*אַרְבַּעִין
50		*חַמְשִׁין



60	שְׁתַּיִן
70	*שִׁבְעִין
80	*תְּמַנִּין
90	*תִּשְׁעִין
100	מֵאָה
200	מֵאֵתַיִן
400	אַרְבַּע מֵאָה
1,000	אַלְף
10,000	רֶבֶוּ
1,000,000	אַלְף אֶלְפִים (D 7:10, par. 42)
100,000,000	רֶבֶוּ רֶבֶוּן (par. 62)

“Sixty-two” (fem.) is שְׁתַּיִן וְתַרְתִּין, “120” מֵאָה וְעֶשְׂרִין.

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

65. “Two” has a cstr. st. תְּרִי, \*תְּרִיתִי.

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

The cstr. st. is rarely used: שְׁבַעַת יַעֲטָהִי “his seven advisers” E 7:14, but, for instance, שְׁבַעַת עֲדָנִין “seven seasons” D 4:13.

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

68. The det. st. of אֶלֶף is אֶלְפָּא.

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

	masc.	fem.
1st	קְדָמִי* (קְדָמִיא)	קְדָמִיָּה* (קְדָמִיָּתָא)
2nd	תְּנִין*	תְּנִינָה
3rd	תְּלִיתִי*	תְּלִיתִיָּה (tīlīlāy)
4th	רְבִיעִי* (רְבִיעִיא), etc.	רְבִיעִיָּה (רְבִיעִיָּתָא), etc.

70. Multiplication is expressed as follows: **קַדְּ שִׁבְעָה** "seven times" D 3:10.

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

72. "Second" with the adverbial ending **-ūt** (par. 88) means "again" (**תְּנִינֻתָּא** D 2:7).

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

74. Dates: The year of the reign and the day of the month are expressed by cardinal numbers following the constr. st. **שְׁנֹת** and **יוֹם**, respectively: **שְׁנַת שֵׁשׁ לְמַלְכוּת** "year 6 of the reign of . . ." E 6:15, **יוֹם תְּלַתָּה לִירַח אֲדָר** "Adār 3rd" E 6:15.

The age of a person is expressed by the phrase "son of n years": **כְּבָר שְׁנֵין שְׁתֵּין וְתַרְתֵּין** "as (a man) sixty-two years old" D 6:1.

## VII. Prepositions

75. BA has the primitive prepositions **בְּ, כִּ, לְ, מִן, עַד, עַל, עִם**, and others whose derivation from nominal or verbal roots is still obvious.

One-consonant prepositions are written together with the word governed by them. This includes **מִן** wherever *n* is assimilated to the following consonant.

If the first syllable of the word depending on **בְּכַל** has a murmured vowel, we have **-בְּ, -כִּ, -לְ**. Followed by **י**, **בְּכַל** become **-בִּי, -כִּי, -לִי**.

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

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

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

In certain constructions, different prepositions may be used with no clearly definable or necessary distinction in meaning. Instances are the alternation between ל and על to indicate the addressee of a letter or document. Further: לְבַקְרָה עַל יְהוּד וְלִירוּשָׁלַם “to investigate Judah and Jerusalem” E 7:14, עֲלוּהָ ... לְדַנְיָאֵל D 6:5f., (עַל עַל (קָדָם) “to enter into the presence of” in connection with persons, but ל עַל in connection with localities (D 6:11). Cf. also עָד מָטָה עָד “he came to” D 7:13 in connection with a person, whereas ל is commonly used with this verb to indicate direction.

עָלַם “to rule over” is usually followed by ב, but עַל occurs in D 2:48. \*עָרַב “to mix with” requires ב (D 2:41, 43), but עִם is found in D 2:43. עָדָה “to come forth” is followed by מִן (D 4:28, 5:20) but also by ב (D 3:27), if the text is correct. ב and מִן also alternate to express the idea of “being wet with the dew (בְּטֵל, מְטֵל) of heaven” D 4:12, 20, 22, 30, 5:21.

77. ב “in” (local and temporal), “through, with” (instrumental). With suffixes: בִּי, בְּךָ, בָּהּ, בְּהוֹן.

Note אֶשְׂתִּי ב “to drink from (a vessel)” D 5:2, 3, 23, and לֹא ב תִּשְׁנֶא צְבוּ בְדַנְיָאֵל “nothing be changed concerning Daniel” D 6:18.

78. כ “like as, comparable to.” Also, “according to,” as, for instance, repeatedly in כְּדִנְהָ “thus,” כְּדַת מְדִי “according to the law of Media” D 6:9, 13, כְּכַתְבֵּי סֵפֶר מֹשֶׁה “in accordance with the text of the book of Moses” E 6:18. Further, “approximately”: כְּשַׁעֲהָ חֲדָה “about an hour (while)” D 4:16.

כְּ may also be used in a temporal sense: כְּבַר שְׁנַיִן שְׁמִין וְתַרְתִּין “as (a man) sixty-two years old” D 6:1, כְּמִקְרִבָה לְגַבְא “on approaching the den” D 6:21. Cf. כְּדִי (par. 86).

79. ל “to, for.” With suffixes: לִי, לְךָ, לָהּ, לָהּ, לְנָא, לְכֹן (לְכֹן) לְהֵם (לְהוֹן).

ל expresses every aspect of direction. (a) local: for the addressee of a letter, לְבֵיתָה אֹזֵל “to Artaxerxes,” לְבֵיתָה אֹזֵל “he went to his house” D 2:17. (b) temporal: לְעֵלְמִין חַיִּי “live for ever.” (c) modal: הָוָה לְטוֹר “became a mountain” D 2:35, בְּנִיתָה לְבֵית “I have built it for a royal capital” D 4:27. (d) final: אֲמַרִּין לְעֵלְוֹן “lambs for sacrifices” E 6:9, מְצַלִּין לְחַיִּי מְלִכָא “praying for the life of the king” E 6:10.

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

80. מן "from." The *n* is sometimes assimilated to the following consonant. With suffixes: מִנִּי, מִנֶּךָ, מִנֶּה, מִנֶּהּ, מִנְהוֹן, מִנְהוֹן.

מן indicates local direction away from someone or something. It rarely occurs to express temporal direction (מן יומֹת עֲלָמָא "since the days of eternity" E 4:15, 19), or causal relationship (מן טַעֲמִים אֱלֹהֵי יִשְׂרָאֵל "by the decree of the God of Israel" E 6:14, 7:23).

In the frequent phrase: מִן שֵׁים טַעֲמִים "an order has been given by me," מן expresses local direction ("an order . . . coming from me"), cf. the variant מִן קַדְמֵי שֵׁים טַעֲמִים D 6:27, or נִפְקָתָא מִן בֵּית מַלְכָּא תַתְיָהב "the expenses will be granted by the royal treasury" E 6:4. However, this usage of מן comes very close to indicating the agent of the passive.

Partitive use of מן is common: חֶד מִנְהוֹן "one of them" D 6:3, מן בְּנֵי גְלוּתָא "belonging to the exiles" D 6:14, מן נִצְבָתָא "some of the seed (mineral)" D 2:41, מן קִשְׁט "it is of a truth" D 2:47, מן קָצַת . . . מִנְהּ "partly . . . partly" D 2:42. In this sense, מן also corresponds to "than" after a comparative: בְּחַכְמָה דִּי אִיתִי בֵּי מן כֻּל חַיָּיא "through wisdom that I have (more) than any living being" D 2:30, חַוְוָה רַב מן חַבְרָתָהּ "its appearance was great(er) than (that of) its fellows" D 7:20. Cf. also אַרְעָא מִנְךָ "low(er) than you(rs)" D 2:39, עֲלָא מִנְהוֹן "high(er) than (above) them" D 6:3.

81. עַד "until" (temporal).

It occurs rarely to indicate local direction: עַד עֲתִיק יוֹמֵיא מָסָה "to the ancient of days he went" D 7:13, עַד כְּהָ "so far" D 7:28. Modal usage appears in עַד כְּסָף כְּכַרְיִן מָאָה "up to one hundred talents of silver" E 7:22. Inclusive finality is intended in עַד יוֹמֵן תְּלָתִין "for thirty days" D 6:8, 13.

Note the use of וְ "and" in מן . . . וְעַד "from . . . to" E 5:16, D 2:20.

82. עַל "upon." With suffixes: עַלֵּי, עַלְיָךְ, עַלְוֹהֵי, עַלְיָהּ, עַלְיָנָא, עַלְיָהוֹן (עַלְיָהוֹן).

In addition to physical location, עַל may indicate mental or modal application: עַל דְּנָה "concerning this" E 4:14, "on account of this" E 4:16, 22, 6:11, עַל רְזָה דְּנָה "concerning this secret"

D 2:18, **עַל דָּנְיָאֵל שָׁם בָּל** "he set his mind on Daniel" D 6:15, **בָּאֵשׁ עָלוּהָ** "it grieved him" D 6:15, **טָאָב עָלוּהָ** "it pleased him" D 6:24.

**עַל** may indicate direction like **ל** (par. 76): **לִי מוֹדְעֵי עָלַי יָתוּב** "my knowledge returned to me" D 4:31, **עַל שְׁלַח** "to send (a message) to" E 4:11, 5:17. It may involve hostile direction ("against") or indicate superior position and greater intensity: **חַד שִׁבְעָה עַל** "(heated) seven times more than..." D 3:19, **מִתְנַצֵּחַ עַל סָרְכֵיָא** "distinguishing himself over the chief ministers" D 6:4, **עַל מַלְכֵין** "(a city) rising up against (raising itself over) kings" E 4:19.

83. **עִם** "together with." With suffixes: **עִמִּי, עִמָּךְ, עִמָּה, עִמָּהוֹן**.

Temporal use of **עִם** appears in **עִם דָּר וְדָר** "in every generation" D 3:33, 4:31, **בַּחֲזוֹי עִם לַיְלָא** "in my vision in the night" D 7:2.

Cf., further, **עִם מַלְכָא מַלְל** "he spoke to the king" D 6:22, **עֲבָדָה קָרַב עִם קֳדִישֵין** "making war against the holy ones" D 7:21, (read **שׁוֹרֵי?**) **לִבָּבָה עִם חֵינְתָא שׁוֹרֵי** "his heart (mind) was placed with (= made like) that of an animal" D 5:21. **דֵי עֲבַד עִמִּי אֱלֹהָא** "(wonders that) God did in connection with me" D 3:32, **תַּעֲבִדוֹן עִם שְׁבֵי יְהוּדָא** "you shall do in dealing with the elders of the Jews" E 6:8.

84. Other prepositions:

**אַחֲרֵיהוֹן** "after" (temporal). With suffix: **אַחֲרֵי**.

**בְּאַחַר, בְּאַחַר** "after" (temporal), **בְּאַחַר**, lit. "in the trace(s) of." With suffix: **בְּאַחֲרָךְ**.

**בֵּין** "between." With suffix: **בֵּינֵיהוֹן**. The forms with pronominal suffixes of **בֵּין** and some of the following prepositions correspond to those of the *plural* of the masc. noun; they are formed in analogy to **עַל**.

**בְּיָתֵין** "within," used in composition with **בְּ, לְ,** and **מִן**. With suffixes: **בְּיָתֵיהָ, בְּיָתֵיהוֹן**.

**בְּיָתֵין** "without," also used before infinitives introduced by **לְ** or a prepositional expression.

**בְּיָד** "hand," in connection with other prepositions, tends to lose its concrete meaning and assume the character of a preposition. **בְּיָד** indicates possession, cf., in particular, **דֵי נִשְׁמַתָךְ בְּיָדָה וְכָל** "(God) who holds in His hand your soul and owns all

your ways" D 5:23. Cf. also כְּחִכְמַת אֱלֹהֶיךָ דֵּי בִידְךָ "according to the wisdom of your God that is in your hand" E 7:25, יָהֵב הֵמוּ בִיד נְבוּכַדְנֶצַּר "He gave them into the hand of Nebuchadnezzar" E 5:12, מִן יַד אַרְיֹתָא, שִׁיבִיב . . . "he saved . . . from the lions" D 6:28.

יָהּ indicating the independent objective pronoun occurs only once: יַהֲהוּן D 3:12.

לֹחַ "with, at (French *chez*)," related to יָהּ. With suffix: מִן לֹחְךָ E 4:12.

לְנֶגְדָא "toward" occurs only in לְנֶגְדָא יְרוּשָׁלַם "toward Jerusalem" D 6:11; possibly a Hebrew gloss.

צִד "side" in combination with לְ and מִן: מִלִּין לְצִד עֲלִיאָ יְמִלִל: מִן "he speaks words toward the Most High" D 7:25, מִצִּד מְלִכּוּתָא " (to find cause of complaint against Daniel) from the side of the kingdom (= from the political angle)" D 6:5.

לְקַבְלָא "facing, opposite," also in modal use, "corresponding to." With suffix לְקַבְלָךָ. In the modal sense, it may be augmented by כְּ: כְּל קַבְלִי.

קִדְמָא "before" (local), also with מִן, "from before." With suffixes (par. 10): קִדְמִי (קִדְמִי), קִדְמִיָּךָ (*qōdāmāḱ*), קִדְמִיָּהּ; קִדְמִיָּהּ (קִדְמִיָּהּ); D 7:13), קִדְמִיָּהּ, קִדְמִיָּהּ. קִדְמָא is used frequently as a less direct, respectful indication of location (מִן קִדְמָא שְׁמִיא, קִדְמָא מְלִכָא). A possible temporal use occurs in D 7:7.

מִן קִדְמָתָא "before" (temporal).

לְקִצְתָא "at the end of."

\*תַּחְתָּוּהִי, תַּחְתָּוּהִי "underneath." With suffixes: תַּחְתָּוּהִי.

## VIII. Conjunctions

### 85. Coordinating conjunctions:

וְ "and," connecting words and sentences, is written together with the word that follows it. If the following word begins with a labial (במפ) or has a murmured vowel in the first syllable, וְ becomes וּ (ū). Followed by וְ, *wy-* becomes -וְ. Followed by a syllable containing an ultra-short vowel, the corresponding full vowel appears after וְ: וְהִלְךְ "and (a kind of) taxes," וְאָחוּ "and go!", etc. However, it is וְקִדְמִיָּהּ E 6:12 (par. 75), וְסָגַר "and he locked" D 6:23, וְקִדְמִיָּהּ D 7:13.

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

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

לְהֵן “but.” לְהֵן may also be used in the related sense of “except”: לְהֵן לְאֱלֹהֵהוּן ... לֹא יִפְלִחוּן “that...they might not worship any God but their own God” D 3:28, ... מִן כָּל אֱלֹהֵי וְאָנוֹשׁ מִן לְהֵן מִן “from any God or man ... except you” D 6:8, 13.

בְּאַרְיָן, אַרְיָן “then.”

### S6. Subordinating conjunctions:

דִּי “that” introduces subordinate clauses after verbs meaning to know, inform, command, find, see, hear, etc. Cf. also אֵיחֵי דִּי “it is (a fact) that” E 5:17, מִן קִשְׁטֵי דִּי “it is of a truth that” D 2:47, דִּי אֲזָדָא מִנִּי מִלְתָּא דִּי “the matter is known (as decided), as far as I am concerned, that” D 2:Sf. (cf. D 2:5, where the Dead Sea [Qumrān] text inserts דִּי after אֲזָדָא).

דִּי is further used to introduce final clauses (“so that” E 5:10, 6:10, D 2:18, 3:28, 6:18). It is causal in D 2:47, 4:15, 6:24. It may also introduce direct speech (D 2:25, 5:7, 6:6, 8, 14). Note דִּי בְעֵדְנָא דִּי “at the time when” D 3:5, 15.

כְּדִי “when” (temporal, but tending occasionally toward a causal meaning).

מִן דִּי “after, as soon as,” occasionally causal as in D 3:22.

כְּלִי קַבְלֵי דִּי “because,” but in D 5:22 “although.”

הָא כְּדִי “as” D 22:43, spelled as if it were \**ha-k̄dī*, but to be pronounced as derived from *hēk̄-dī*.

עַד דִּי “until,” also simple עַד E 4:21, 5:5, tending toward a final connotation in D 4:22.

עַד דִּבְרַת דִּי (D 2:30), עַד דִּבְרַת דִּי (D 4:14) (= *‘addibrat* < *‘al-dibrat*) “so that.”

לְמָה (E 4:22), דִּי לְמָה (E 7:23) “lest.”

הֵן “if.” In D 3:15 (הֵן לָא ... הֵן “if ... if not”), the apodosis for the positive alternative is left unstated (supply “it is well and good”). הֵן ... הֵן may mean “either ... or”: הֵן לְמוֹת הֵן לְשִׂרְשִׁי הֵן לְעֵוֹשׁ וְנִכְסֵין וְלִאֲסוּרֵין “(will be sentenced) either to death or to corporal punishment or to a property fine and imprisonment” E 7:26.

## IX. Negations

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

It is used as a noun in **כָּל דְּאָרְי אַרְעָא כְּלָה חֲשִׁיבִין** (*dāyārē*) “all inhabitants of the earth are considered like nought” D 4:32.

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

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

## X. Adverbs and Particles

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

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

(2) the ending *-ūt*: **תְּנִינִית** “a second time, again” D 2:7.

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

(4) the ending *-ā*, mostly unstressed, the remnant of an ancient accusative ending: **אַזַּא יִתְרָא** “heated excessively” D 3:22, **תְּקִיפָא** (*yattird!*) **יִתְרָא** “exceedingly strong” (fem.) D 7:7, **דְּחִלְהָ יִתְרָה** “very frightening” (fem.) D 7:19. Further, **אַרְעָא** (*ārā*, read *arā*) “below” and **עֲלָא** “above” (par. 80), and, possibly, **יַצִּיבָא** in D 3:24, **מְלִכָא** (*yassibā!*) **יַצִּיבָא** “certainly, O king” (cf. **מִן יַצִּיב יָדַע אָנָּה** “I know for certain” D 2:8). For **כְּלָא**, see par. 96. The final *-ā* of some Persian loan words was apparently considered the same ending (par. 189).



## 89. Temporal demonstrative adverbs:

בְּאַרְבֵּן, בְּאַרְבֵּן "then," used by itself as a coordinating conjunction (par. 85), but וְאַרְבֵּן "and then" E 5:5.

כְּעַתָּה, כְּעַתָּה (E 4:10, 11, 7:12), כְּעַתָּה (E 4:17) "now, now then."

עַד אַחֲרָיִן "eventually" D 4:5.

בְּהַשְׁעָתָה, בְּהַשְׁעָתָה "at once," lit. "at this very hour (time, moment)." ה here represents the demonstrative element *hā* and was assimilated to the pronominal suffixes (par. 32), used in the proleptic manner found, for instance, in בְּהַלַּיְלָא "in this very night" D 5:30 and בְּהַדְּנִיאל "in Daniel" D 5:12. The demonstrative construction is still reflected in מִנְּהַמְּלְכוּתָהּ "from (this) kingdom" D 7:24.

## 90. Temporal assertive adverb:

עוֹד "still, yet": עוֹד מִלְּמֹתָ בְּפִי מֶלֶךְ "the word still (being) in the mouth of the king" D 4:28.

## 91. Local demonstrative adverbs:

הָא "behold here": הָא אֲנָה חֹזֶה "behold, I see" D 3:25.

אֵלֵּי "behold there (is)."

כֹּה "here" D 7:28.

תַּמָּה "there," מִן תַּמָּה "from there."

אֲתֵּר דִּי "there where," lit., "on the spot where" E 6:3, a use possibly influenced by Akkadian *ašar* "where."

## 92. Modal demonstrative adverbs:

כֹּזְמָא, כֵּן, כְּדִנְהָ "thus."

כְּמָה "how!": אֲתוּהִי כְּמָה רַבְרְבִין וְתַמְהוּהִי כְּמָה תְּקִיפִין "how great are His wonders, and how mighty are His miracles!" D 3:33.

## 93. Modal assertive adverbs:

אִף "also."

אַפְתָּם "certainly" or "finally" E 4:13 (par. 190).

אַסְפָּרְנָא (*ospárnā*) "exactly, perfectly" (par. 189).

אַדְרִוּדָא "diligently" (par. 189).

אַדְצָדָא D 3:14 is often explained as the interrogative particle with an adverb \*צדא, possibly meaning "truly" (?).

כְּתָהּ "together, without distinction" (par. 64).

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

94. The interrogative particle is  $\text{-הֵ}$ , with the negation  $\text{הֵלָא}$ .  $\text{-הֵ}$  for  $\text{-הֵ}$  is found before words with a murmured vowel in the first syllable and before words beginning with א. Presumably,  $\text{-הֵ}$  would also appear before words beginning with a laryngal.

## XI. אִיִּי

95. אִיִּי indicates existence (“there is, exists”), or, with negation, non-existence (לֹא אִיִּי “there does not exist”). In this meaning, אִיִּי remains unchanged. Cf. אִיִּי גִבְרִין יְהוּדָאִין “there are Jewish men” D 3:12, חֵכְמָה דִּי אִיִּי בִי “wisdom that exists in me” D 2:30; further, הֵן אִיִּי דִּי “whether it is (a fact) that” E 5:17.

However, אִיִּי may take the place of the copula (which, as a rule, is left unexpressed in BA, or is expressed by the independent personal pronoun [par. 30]). In this case, it takes the appropriate pronominal suffix. Originally, אִיִּי here was used for emphasis: הֲאִיתְיָךְ פְּהֵל מְדַרְהוֹן עִם בְּשָׂרָא לֹא אִיתְהוּרִי “are you able?” D 2:26, לֹא אִיתְיָנָא פְּלַחִין “we dwelling is *not* with human kind” D 2:11, לֹא אִיתְיָכֹן פְּלַחִין “you do *not* worship” D 3:18, אִיתְיָכֹן עֲתִידִן “you *are* ready” D 3:15.

## XII. אַחֲרֹן כֹּל and כֹּל

96. כֹּל (unstressed כָּל) is a noun meaning “totality.” Cf. כֹּלָא (*kollā*) “everything, everyone” D 2:40, 4:9, 18, 25. This form may also be used in a quasi-adverbial manner: שְׁלָמָא כֹּלָא “well-being completely” E 5:7.

Preceding a sg. noun without the article, it means “every, any.” Preceding a determined noun in the sg., it means “entire, whole.” And preceding a determined noun in the pl. or a collective sg. (i.e., כֹּל בְּשָׂרָא “all mankind”), or being followed by the pl. of the pronominal suffix, or the relative pronoun, or the demon-

strative pronoun used as a noun (כָּל דְּנָה) "all this"), it means "all."

Note that כָּל קָבַל has nothing to do with כָּל (par. 84).

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

### XIII. The Verb

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

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

p <sup>ʿ</sup> al	hitp <sup>ʿ</sup> el	Passive: p <sup>ʿ</sup> il
pa <sup>ʿ</sup> el	hitpa <sup>ʿ</sup> al	*pu <sup>ʿ</sup> al
haḇ <sup>ʿ</sup> el	*hiḥaḇ <sup>ʿ</sup> al	hu/oḇ <sup>ʿ</sup> al

The basic meaning of the pa<sup>ʿ</sup>el is intensive or causative, and that of the haḇ<sup>ʿ</sup>el, causative.

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

Since the reflexive of the haḇ<sup>ʿ</sup>el is not attested in BA (except by doubtful textual correction of E 4:13, מְלָכִים תְּהַנֵּק, to מְלָכִי מִתְּהַנֵּק), its form is somewhat uncertain.

For remnants of the šaḇ<sup>ʿ</sup>el (corresponding in meaning to the haḇ<sup>ʿ</sup>el) and hištaḇ<sup>ʿ</sup>al, cf. par. 157 and 166.

100. The verbal conjugation follows an identical scheme for all roots. Minor irregularities occur principally in connection with roots that contain a glottal stop; that have *n* as the first consonant; and which consisted originally of two consonants made triconsonantal by the addition of *w/y* or by doubling of the second consonant. These are the "weak" verbs, as opposed to the regular "strong" verb.

### 1. The strong verb

Cf. the paradigms, pp. 60—63.

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

sg. 3. masc.		כָּתַב
3. fem.	-at	כָּתַבַּת
2. masc.	-t (-tā)	כָּתַבְתָּ (תָּה-, כָּתַבְתָּ)
2. fem.	-tī	*כָּתַבְתִּי
1.	-et	כָּתַבְתֶּם
pl. 3. masc.	-ū	כָּתְבוּ
3. fem.	-ā (par. 12)	כָּתְבוּ
2. masc.	-tūn	כָּתַבְתֶּן
2. fem.	-ten	כָּתַבְתֶּן
1.	-nā	כָּתְבוּ

102. In addition to the *p<sup>al</sup>* with *a* in the second syllable, there also exists a *p<sup>ae</sup>/il*: סָגַד "prostrated himself," שָׁלַם "was completed," שָׁלַט "had power," pl. שָׁלְטוּ. For the 3. fem. sg., besides תִּקַּפַּת (from תִּקַּף "was strong"), we find בָּטְלַת "was idle." The vocalization בָּטְלַת corresponds to what in later Jewish Aramaic is the normal vocalization of the 3. fem. sg. (*p<sup>ae</sup>a/elat*).

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

103. *e* and *i* may apparently be used interchangeably in the *p<sup>ae</sup>*, *hitp<sup>ae</sup>*, *pa<sup>ae</sup>*, and *hap<sup>ae</sup>*.

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

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

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

sg. 3. masc.	<i>y-</i>	יִכְתֹּב
3. fem.	<i>t-</i>	תִּכְתֹּב
2. masc.	<i>t-</i>	תִּכְתֹּב
2. fem.	<i>t---īn</i>	*תִּכְתֹּבִין
1.	<i>ʾ-</i>	אִכְתֹּב
pl. 3. masc.	<i>y---ūn</i>	יִכְתְּבוּ
3. fem.	<i>y---ān</i>	יִכְתְּבוּ
2. masc.	<i>t---ūn</i>	תִּכְתְּבוּ
2. fem.	<i>t---ān</i>	*תִּכְתְּבוּ
1.	<i>n-</i>	נִכְתֹּב

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

106. No practical rules can be formulated for the vowel following the second consonant of the root. Most verbs *p<sup>al</sup>* have *u*. *P<sup>ael</sup>* verbs prefer *a*, but cf., for instance, סָגַד — יִסְגֹּד. For imperfects with *e*, cf. par. 118.

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

108. The jussive is indicated only in a few forms by the elision of final *-n* in the 3. masc. pl. Only weak verbs happen to be attested: יִאֲבָדוּ “let them perish” Jer. 10:11, אַל יִשְׁתַּחֲוּ “let them not be changed” D 5:10, with pronominal suffix אַל יִבְהַלְּוּךָ “let them not disturb you” D 5:10. The form of the suffix in אַל יִבְהַלְּךָ “let it not disturb you” D 4:16 indicates the jussive, as the indicative would be \*יִבְהַלְּנָךְ (par. 175). Finally, the spelling with final *-y* in יִתְקַרֵּי “let him be called” D 5:12 may be the remnant of an old jussive form (par. 152).

109. In the *hitp<sup>ael</sup>* and *hitp<sup>aal</sup>*, the imperfect prefix + (*h*)*it-* becomes *yit-*, etc. In the *hap<sup>ael</sup>*, *h* is retained, but the *ap<sup>ael</sup>* has the imperfect *ya-*, etc.

110. The imperative has the same vowel after the second consonant of the root as is found in the imperfect (jussive), and endings corresponding to those of the jussive:

sg. 2. masc.		כֹּתֵב, שֹׁלֵט
2. fem.	-ī	כֹּתְבִי
pl. 2. masc.	-ū	כֹּתְבוּ
2. fem.	-ā	*כֹּתְבֵי

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

111. The infinitive of the p<sup>ca</sup>l has the preformative *m*- (מִכְתֵּב). A remnant of an older form without *m*- is לְבִנָּא (par. 149).

In the derived conjugations, a fem. formation serves as infinitive (*p...ālā*). The estr. st. ending *-at* is preserved only in לְהַנְקִיט מַלְכֵין "to cause harm to kings" E 4:22 and אַחֲזִית אַחֲזִינן "giving information on riddles" D 5:12. Elsewhere, it is replaced by *-ūt*, for instance, הִתְנַדְּבוֹת "contributing" E 7:16, לְהוֹדֵעוֹתָךְ "to let you know" E 5:10.

Forms such as מְצַלַח "to succeed" E 5:8 and מְפַשֵּׁר "to interpret," מְשָׁרָא "to solve" D 5:12, may be further infinitive formations of the derived conjugations, but this is uncertain, as is the assumption that אֶשְׁתַּדְּר "rebellion" E 4:15 is an infinitive of the hitpa<sup>ca</sup>l of the root שָׁדַר (cf. par. 190 for a Persian etymology).

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

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

## 2. Roots beginning with a sibilant or dental

114. The reflexive *t* is placed after the sibilant: מִשְׁתַּבְּשֵׁן "confused," תִּשְׁתַּבֵּק "will be left," הִשְׁתַּכַּח "was found," מִשְׁתַּכַּל "observing."

It assimilates to the emphatic pronunciation of *צ* and becomes *ט*: יִצְטַבַּע "will be wetted."

It assimilates fully to  $\dot{z}$  in  $\text{הִזְמַנְתָּן}$  "you have agreed upon" D 2:9. The written form represents *hizz<sup>z</sup>mintūn* or *hizzammintūn*, while the reading prescribed assumes only partial assimilation of  $t > d$ , *hizd<sup>z</sup>mintūn*.

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

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

### 3. Roots containing a laryngal or $r$

115. In connection with these roots, note the rules mentioned in par. 24 (preceding  $e/i > a$ ) and par. 20 (lengthening of preceding vowel instead of gemination):  $\text{פָּלַח}$  "worshiping,"  $\text{מָשַׁבַּח}$  "praising" (identical in form with the passive participle),  $\text{אָמַר}$  "saying,"  $\text{בָּרַךְ}$  ( $< \text{barrik}$ ) "he blessed," etc.

In roots ending in a laryngal or  $r$ , the change  $e/i > a$  is extended to open syllables:  $\text{שִׁבְּחוּ}$  "they praised,"  $\text{הִשְׁבְּחוּ}$  "they found,"  $\text{אֶתְרוּ}$  "shake off!" (pl.),  $\text{בִּדְרוּ}$  "scatter!" (pl.),  $\text{אֶתְעַקְרָה}$  "they (fem.) were uprooted."

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

Roots with a laryngal as the first consonant have  $a$  in the perfect p<sup>2</sup>al, 1. sg. (and 3. fem. sg.):  $\text{עָבַדְתִּי}$  "I have made."

The prefix vowel of the imperfect is  $a$  ( $e$  in verbs with  $y/w/y$  as the third consonant of the root):  $\text{תַּעֲבֹדֵן}$  "you will do,"  $\text{תַּעֲדָה}$  "it (fem.) will pass away."

The prefix vowel of the infinitive is  $e$ :  $\text{לְמַעַבַּד}$  "to do,"  $\text{לְמַחֲזֵה}$  "to behold."

Where the laryngal is originally vowelless after a prefix and the following consonant has a murmured vowel, the laryngal may take the vowel of the prefix:  $\text{תַּעֲבֹדֵן}$  ( $< \text{ta}^b\text{d}ūn$ ),  $\text{הִחְרַבַּת}$  (*hoh<sup>h</sup>orbat*  $< \text{hoh<sup>h</sup>r}^b\text{bat}$ ) "was destroyed". But cf.  $\text{יִחְסְנוּן}$  "they will possess,"  $\text{מִהֲחֻצְפָּה}$  "urgent" (fem.).

$e$  for  $a$  occurs in  $\text{הִחָסְנוּ}$  "they took possession" D 7:22,  $\text{הִעָדְרוּ}$  "they removed" D 5:20, 7:12.

117. Roots ending in a laryngal or  $r$  tend to eliminate a final cluster of consonants, such as is usual in the 2. masc. sg. of the

perfect, by the insertion of an anaptyctic vowel: הִשְׁתַּכַּחַתָּ “you were found” D 5:27 (but, with retention of the final vowel, שִׁבַּחְתָּ “you praised” D 5:23). Cf. the similar phenomenon in the noun (par. 51).

This vocalization has been transferred to the 3. fem. sg. and 1. sg.: אָמְרָת “she said” D 5:10, (-אֶת) הִתְנַחֲתָ “it (fem.) broke off” D 2:34, 45, הִשְׁתַּכַּחַתָּ “it (fem.) was found” D 5:11, etc., הִשְׁכַּחְתָּ “I have found” D 2:25. However, we also find יָדַעַת “I knew,” שִׁבַּחְתָּ “I praised.” Cf. also שָׁמַחְתָּ, הִקְמַחְתָּ, הִדְרַקְתָּ (par. 133, 140, 164).

#### 4. Roots beginning with *n*

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

*e* as the vowel of the imperfect *p*<sup>al</sup> is found in נָפַל “to fall” and נָתַן “to give”: יִפֹּל (unstressed לֶךְ יִפֹּל *yippellāk* E 7:20), יִתֵּן, תִּתְּנוּן. Cf. also שֹׂא “take!” (par. 126).

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

119. The imperative drops the *n*: פָּקֵד “go out!” (pl.) D 3:26, שֹׂא “take!” E 5:15.

#### 5. Roots beginning with *n*

120. The vowel *a* appears in the *p*<sup>al</sup> perfect, 1. sg.: אָמְרָת “I said” D 4:5. For the 3. fem. sg., where the same vocalization can be expected (\*אֶמְרָתָ), the only example available is again from a root ending in *r*: אָמְרָתָ “she said” D 5:10 (par. 117).

121. In the imperfect and infinitive of the *p*<sup>al</sup>, the vowelless glottal stop becomes silent, and the preceding vowel is lengthened: מֵאִמֵּר, יֵאִמְרוּ, תֵּאִמְרוּן, יֵאִבְדּוּ “let them perish” Jer. 10:11, מֵאִמֵּר (E 5:11), לֵמְיֹא “to heat” D 3:19.

122. The imperative *p*<sup>al</sup> with *a* after the second consonant has *e* in the first syllable, the one with *u* has *a*: אָמְרָתָ, אֶמְרָתָ, but אֶכְלִי “eat!” (fem.) D 7:5.

Full *e* (with secondary stress) appears in the case of an imperative with *e* after the second consonant: אֶזְלִי (ṣ<sup>al</sup>-*zel*-) “go!” E 5:15.



123. The part. pass. *p*'al can be expected to have been \*אָמיר, but *e* appears in the first syllable of the only form attested (of a root ending in *w/y*): אָוה "heated" D 3:22.

124. In the *hap̄'el*, *hō-* (< *haw-*) replaces \**ha*': תְּהוֹבֵד, הוֹבֵד, \**ha*': תְּהוֹבֵד, הוֹבֵד, יְהוֹבֵד, לְהוֹבֵד "to destroy." The passive is הוֹבֵד "was destroyed" D 7:11.

Two roots, אָמַן and אָתַה, show *hē-* and *hay-*: הֵימַן "he believed" D 6:24, מְהֵימַן "trusted, trustworthy" D 2:45, 6:5, הֵיטִי "he brought," passive הֵיטִיתִי, הֵיטִיתִי (par. 167).

## 6. Roots with *κ* as the second consonant

125. None of the forms attested shows any irregularity: שָׁאַל "he asked," שְׁאַלְנָא "he will ask you," בָּאֵשׁ "was bad," טָאָב "was good."

## 7. Roots with final *κ*

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

Remnants of roots ending in *κ* that have preserved *κ* as a consonant are וּשָׂא (שָׂא "take!" E 5:15, מִתְּנַשְׂאָה "rising up" [fem.] E 4:19) and שָׂנֵא "to hate" (שְׂנֵאֵיךְ "your enemies" D 4:16).

## 8. Roots beginning with ' *y*

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

128. In the imperfect (and infinitive) of the *p*'al, vowelless ' is replaced by gemination/nasalization of the second consonant in the ancient roots יָדַע "to know" and יָתַב "to sit": יְדַע, אַנְדַּע, יְנַדַּע, יְנַדַּע, אַנְדַּע, יְתַב, אַתַּב, מְנַדַּע "knowledge." Further יָכַל, יְכַל from the root יָכַל "to be able" (par. 171).

Another imperfect formation is attested only through יֵיטֵב "it is good, pleases" E 7:18, from an ancient secondary root יֵטֵב (of. טָאָב, טָב).

129. Verbs forming the imperfect with gemination/nasalization of the second consonant drop *y* in the imperative: רַע "know!" D 6:16, הֵב "give!" D 5:17 (from the root יֵהב which, for the imperfect and infinitive, is replaced by נתן [par. 118]). Cf. also the nouns עֲטָה "advice," שְׁנָתָה "his sleep," representing old infinitive formations of יַעַט, יִשָּׁן.

130. The *hap̄ēl* has *hō-* (< *haw-*): הוֹדַע "he informed," יהוֹדַע, מהוֹדַעַן, מהוֹדַעָה, להוֹדַעַת, הוֹחֵב "he settled (them)," מוֹדָא, מהוֹדָא "praising." The passive is הוּסַפַּת "was added" (fem.) D 4:33.

*hē-* is found only in הֵבֵל "he brought" E 5:14, לְהֵיבֵלָה E 7:15. The same root may be present also in מְסוּבֵלִין "(foundations) laid" E 6:3, as a *šap̄ēl* borrowed from Akkadian (par. 188).

### 9. Roots with *y* or *y* as the second consonant

Cf. the paradigms, pp. 64—65.

131. Formations of roots with *y* as the second consonant have, in many instances, become identical with those of roots containing *w*. Therefore, it is convenient to treat the two groups of verbs together.

132. In some roots, *y* functions as a consonant: תָּוַה "he was perturbed" and, in roots with final *y*, הָוָה "he was," \*חָוָה "he informed," שָׁוִי "to place, make."

133. Long *ā* is found throughout the perfect *p̄ēal*: קָם "he rose" (root *qum*), שָׂם "he placed" (root *šym*), בָּת "he spent the night" (root *byt*). A *p̄ēil* is רָם "(his heart) was haughty" (root *rum*) D 5:20.

The 1. sg. is שָׂמַת (< *sāmt*) E 6:12.

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

134. The imperfect *p̄ēal* has *ā* throughout (יָקוּם), and, presumably, *i* in roots containing *y* (\*יָשִׁים). An *ā* imperfect occurs in יֵהָי "he will go" (par. 169).

135. The imperative is \*קוּם, קוּמִי, and \*שִׁים, שִׁימוּ.

136. The infinitive has the form \*מָקַם, \*מָשָׂם, cf. מָהָךְ (par. 169).

137. In the active participle of the *p<sup>ca</sup>l*, *w/y* is replaced by the glottal stop (קאס). In the other forms where *κ* has a murmured vowel, *κ* remains in writing, but the reading prescribed by the Masoretes is *ʾ*: קאמין (*qāy<sup>m</sup>mīn*), דאין (*dāy<sup>n</sup>nīn*) "judging," דארין (*dāy<sup>r</sup>rīn*) "dwellers of." But אאמין D 7:16, where the main word stress does not immediately follow the syllable containing *y*.

138. The *hitp<sup>ca</sup>l* shows gemination of the preformative *t*, and either *i* or *ā* after the first consonant of the root: יתין "obtains food" D 4:9, but מתין, יתין.

139. The *pa<sup>ca</sup>l* of *qwm* is \*קמין, לקמין, with *ʾ* instead of *l*. In all other respects, both *pa<sup>ca</sup>l* and *hitp<sup>ca</sup>l* of these roots are like those of the strong verb.

140. The perfect of the *hap<sup>ca</sup>l* shows vacillation between *i* and *ē* after the first consonant of the root: הקים, אקמה "he set (it) up." The 1. sg. is הקמה D 3:14.

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

141. The imperfect, the participle, and, presumably, the imperative of the *hap<sup>ca</sup>l* show the same vacillation between *i* and *ē*. In addition, an unusual long *ā* (par. 23) appears after the preformative in some cases: יתיבון, יתיבון "they will return, give back" E 5:5, 6:5, יקים, יקים, מקים, תסיף "it (fem.) will bring to an end," מרים "raising up," מיתין "stirring up" (pl. fem.).

142. The infinitive of the *hap<sup>ca</sup>l* is להודר "to act impiously" D 5:20, להקמות "to set him up" D 6:4, להתבונן "to render (a reply) to you" D 3:16.

143. A remnant of a derived conjugation, formed with reduplication of the last consonant, appears in מרומם "exalting" D 4:34, התרוממת "you exalted yourself" D 5:23 (of. par. 157).

#### 10. Roots ending in *ʾl* or *κ*

Cf. the paradigms, pp. 66—68.

144. Roots originally ending in *ʾl* and *κ* have merged in BA, with some isolated exceptions for those ending in *κ* (par. 126).

The spelling of final  $\bar{a}$  and  $\bar{e}$  in forms of these roots vacillates between  $\eta$  and  $\aleph$ .

145. The  $p^{\text{real}}$  has two formations in the perfect, corresponding to  $p^{\text{real}}$  and  $p^{\text{real}}/il$ . The second is represented only by the forms אִשְׁתָּי "they drank" D 5:3 f. and צָבִיתָ "I wished" D 7:19.

The perfect of the  $p^{\text{real}}$  formation has the endings  $-\bar{a}$ ,  $-\bar{a}l$ , and  $-\bar{o}$  for the 3. masc. sg., 3. fem. sg., and 3. masc. pl., respectively. The diphthong *ay* is retained in the 2. sg., but contracted to  $\bar{e}$  in the 2. pl. and the 1. sg. and pl.

Note רָבִיתָ "you have grown" D 4:19, where the consonants indicate the usual form רָבִיתָ, while the reading suggested is רָבִיתָ. הָיָה "it (fem.) was" D 2:35 is doubtful and, probably, should be הָיָה.

146. The passive  $p^{\text{real}}$  is represented by גָּלִי, גָּלִי, "was revealed," and קָרָי "was read."

147. The imperfect forms without suffixed elements end in  $-\bar{e}$  ( $< -ay$ ). The 2. and 3. masc. pl. end in  $-\bar{o}n$  ( $< -awn < -ay\bar{u}n$ ), while the corresponding fem. forms retain *y* as a consonant. However, the 2. masc. pl. with pronominal suffix is תַּהֲחַרְצֵנִי (*t'haḥḥarṣunāni* [par. 175]) "you will let me know" D 2:9, with *u* instead of  $\bar{o}/\phi$ .

For forms with the prefix *l-* in connection with הרה, see par. 168.

148. The imperative  $p^{\text{real}}$  is represented by הָיִי "live!," הָיָה "be!" (pl.) E 4:22 (הָיָה E 6:6), אָתָּה "come!" (pl.) D 3:26.

149. The infinitive  $p^{\text{real}}$  ends in  $-\bar{e}$  ( $< -ay$ ): לְבַנּוֹת "to build." An ancient form without preformative is attested in לְבָנָה E 5:3.13 (originally *b'nā?*). A form expanded into the det. st. is לְמַבְוֵה E 5:9.

Forms with pronominal suffixes restore *y*: כְּמַצְבִּיחָה "as he wishes" D 4:32, לְמַזִּיחָה "to heat it" D 3:19.

150. The active participle is (א-) עֹנֶה "answering," fem. שָׁנִיָּה "being different," pl. masc. שֹׁתֵין "drinking," fem. שֹׁנֵיָּה "being different."

The passive participle is שָׂרָא "residing," בָּנָה "built" (בְּנִיָּה, בְּנִיָּה).

151. The perfect of the derived conjugations ends in  $-\bar{i}$ , retained throughout.

The 3. fem. sg. is represented only by the (h)it $p^{\text{real}}$  אֲתָכְרִית "my spirit became sick" D 7:15. Whether this vocalization is excep-

tional, instead of an expected \*הַתְּבַנִּית, or whether it is to be considered the normal form in BA (as it is in later Jewish Aramaic) cannot now be decided (par. 102, 104, 117).

The passive of a derived conjugation is represented by הִתְיַיַּח (par. 167).

152. The formation of the imperfect of the derived conjugations corresponds to that of the p<sup>al</sup>.

A jussive is attested in אַל יִשְׁתַּנּוּ "let them not be changed" D 5:10. In יִתְקַרֶּי "let him be called" D 5:12, the spelling with י, instead of ה/ח, may indicate a jussive, although such orthographic distinction had become obscured already at an early date.

153. The imperative of the derived conjugations is attested by מְנִי (ménnī) "appoint!" E 7:25 and הִתְוַיַּיְ "let me know!" (pl.) D 2:6.

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

155. The endings of the active participles of the derived conjugations correspond to those of the p<sup>al</sup>. The sg. masc. of the passive participles of the pa<sup>ʿel</sup> and the haḫ<sup>ʿel</sup> may have been \*מְבַנִּי, \*מְהַבְנִי.

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

## 11. Roots with identical second and third consonants

Cf. the paradigms, pp. 69—70.

157. Certain verbs of this type seem to have been treated like the strong verb, cf. the (h)ap<sup>ʿel</sup> תִּטְלַל ("the animals) seek shade (shelter)" D 4:9. This applies to the šap<sup>ʿel</sup>, borrowed from Akkadian, שְׂכַלְלוּ "they completed," שְׂכַלְלָה "he completed it," לִשְׂכַלְלָהּ. It also applies to formations such as אֲשַׁחְזַח "he was perturbed" (root šmm) D 4:16 and הִתְרוֹמְמַתָּ (par. 143).

158. The perfect p<sup>al</sup> shows contraction of the identical consonants in the 3. masc. sg. and pl. Contraction also takes place in other forms where the two identical consonants are separated only by a murmured vowel reduced to zero, but original separatedness

may be indicated in the written form: על "he entered," עללה (ʿalʿalā, read ʿallā) "she entered" D 5:10, but נדח "his sleep fled" D 6:19, דָּקוּ "they were crushed" D 2:35 (as if derived from a root *duq*) should be דָּקוּ.

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

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

161. The infinitive is attested in מִחַן (*miḥan*) "to show mercy" D 4:24.

162. The active participle p<sup>al</sup> is formed like that of the strong verb, but the *kʿlīb* suggests contraction for forms augmented by endings: עֹלְלִין (ʿālīn, read ʿāllīn) "entering" (pl.) D 4:4, 5:8.

163. The hiṭp<sup>al</sup> is not attested. All forms of the pa<sup>al</sup> and the hiṭpa<sup>al</sup> correspond to those of the strong verb.

164. The haṭp<sup>al</sup> requires gemination/nasalization of the first consonant of the root (par. 159): הוֹעִיל "he brought in" D 2:25, הַעֲלֵנִי "let me enter!" D 2:24, הִדְּקָהּ, הִדְּקָהּ "it (fem.) crushed" D 2:34, 45, הִדְּקָהּ D 6:25, תִּדְּקַהּ D 2:40, 44, תִּדְּקָנָהּ "(the kingdom) will crush it (the earth)" D 7:23, infinitive לְהַעֲלֶה, לְהַנְעִיל, participle מַהֲדִק, מַהֲדָקָה, מַדְּקָה. For the passive, cf. הֻעַל (*huʿal*) "he was brought in" D 5:13, הֻעֲלוּ (*huʿālū*, possibly הֻעֲלוּ, but not הֻעֲלוּ) D 5:15.

## 12. Some special irregular verbs

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

166. Šap<sup>al</sup> formations: In addition to שָׁכַל (par. 157) and מְסוֹבֵלָן (par. 130), BA has two more šap<sup>al</sup> formations borrowed from Akkadian, שִׁיבִי (א) "to complete" (root *wḏ*) and שִׁיב "to save" (root *ʿzb*) (שִׁיב, שִׁיבָה, יִשְׁיִבּוּ, יִשְׁיִבּוּ, מְשִׁיב, מְשִׁיבָה).

167. אָחַהּ “to come” has the *haṣ̄ʿel* הִיָּחִי, הִיָּחִי, להִיָּחִיָּהּ, passive הִיָּחִיָּהּ (fem.) D 6:18, הִיָּחִיָּי D 3:13.

168. הָיָה “to be” uses forms of the imperfect with a preformative ל instead of the usual י: להָיָה, לָהֵן, לָהֵן.

169. \*הלך “to go” is represented by participles of the *paʿel* and the *haṣ̄ʿel*, מְהַלְכִין, מְהַלֵּךְ (to be corrected to מְהַלְכִין?). The imperfect and infinitive *paʿal* are formed from a different root, *huk*: יִהְיֶה, לְמַהֵךְ.

170. \*הָיָה “to live” has the *haṣ̄ʿel* \**hahhī*, part. מַחַהּ (*mahhē*) D 5:19.

171. כָּהַל, יָכַל “to be able to, prevail”: כָּהַל forms the participle כָּהֵל, כָּהֵלִין. יָכַל has the perfect יָכַלְתָּ, the participle יָכַל, יָכַלָּה, יָכַלִין, the imperfect יִכַּל, יִכַּלְתָּ, יִכַּלְתָּ, תִּכַּל, תִּכַּלְתָּ (*tūkāl*, read *tikkul*). For *yikkul*, cf. par. 128; *yūkāl*, probably an ancient *huṣ̄ʿal* formation, is commonly used in Hebrew and preserved here in BA.

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

172. \*סָלַק “to go up.” In forms in which סל are not separated by a vowel, ל is assimilated to ס. The resulting *ss* may be nasalized: *paʿal* סָלַקְתָּ (rather than סָלַקְתָּ D 7:8), סָלַקְתָּ, סָלַקְתָּ, but *haṣ̄ʿel* הִסָּקְתָּ, הִסָּקְתָּ, passive הִסָּקְתָּ.

173. \*אָשַׁת “to drink” shows prosthetic י- only in the perfect; cf. the participle שָׁתָה, שָׁתָה, imperfect יִשְׁתָּה, יִשְׁתָּה.

### 13. The verb with pronominal suffixes

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

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

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

175. In the imperfect, the suffix is preceded by -(י)תּוֹ: יְהוֹדִיעַנִי “he will let me know,” יְשַׁבְּחֶנּוּ “he will save you,” יִתְּנֶנּוּ “he gives it

(fem.)” Reduction of  $nn > n$  occurs when it is vowelless: **שְׁאַלְנֶכֶן** “he will ask you (pl.)” E 7:21, **יִשְׁוֹבֶנְךָ** “he will save you” D 3:15. In the 3. and 2. masc. pl.,  $-nn-n$  was perhaps pronounced  $-unn-$ , with shortened  $u$  (par. 10, 147).

In the jussive and the imperative, the suffix is attached directly to the verb: **אַל יִבְהַלֶּךָ (-לוֹךְ)** “let it (them) not frighten you!”, **הֲעֲלֵנִי** “let me enter!”

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

#### 14. Notes on the syntax of the verb

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

This led to the widespread use of the participle to indicate an action that is simultaneous with the main action. Therefore, the participle must often be translated by the past tense, for instance: **בְּה שַׁעְתָּה נִפְקָה אֶצְבְּעָן ... וְכָתְבוּ** “at this very moment, fingers ... came out and wrote” D 5:5.

This led further to the free use of the participle as a narrative tense, for instance: **בְּאֵרֶן מִתְכַּנְּסִין אֲחֶשְׁדַּרְפָּנַיָּא ... וְקָמִין ... וְכִרְחֹא קְרָא** “thereupon, the satraps ... assembled ... and stood ... and the herald called” D 3:3f.

The participle may also be used to indicate continuous and habitual action, for instance: **דִּי קְרִיתָא דָּךְ מִן יוֹמָת עָלְמָא עַל מְלָכִין** “that this city has been rising up against kings since the days of eternity and rebellion and insurrection have (always) occurred in it” E 4:19. However, this mode is more commonly expressed by **הוּהוּ** “to be” with the participle: **וְהוּהוּ בְּטֵלָא** “(work on the temple) was idle (all the time)” E 4:24, **הוּהוּ בְּנָה מִקְדָּמַת דְּנָה שְׁנִין שְׁנָאן** “(the temple) had been standing built formerly for many years” E 5:11, **כֵּל קָבַל דִּי הוּא עָבַד מִן קְדָמַת דְּנָה** “as he used to do formerly” D 6:11.

178. Use of the imperfect to indicate simultaneous action antedates that of the participle. In BA, it occurs rarely: **עֵינֵי לְשִׁמְיָא נִטְלַת וּמְדַעֵי עָלֵי יְחֻב** “I lifted my eyes toward heaven, and my knowledge returned to me” D 4:31.



The imperfect indicates the past after the conjunction "until" in E 5:5, עַד טַעַמָא לְדַרְיֹוּשׁ יָהֶךָ "until Darius' order came."

The unexplained יְחִיטוּ (וְאֲשִׁיָא) E 4:12 is occasionally considered an imperfect (jussive?), but it would seem to be a perfect (*yahhitū*, root *yht* ~ *wht* = *hut* "they have walled the foundations," a gloss to the preceding וְשׁוּרֵיָא שְׁכָלְלֹוּ).

179. The perfect is used to indicate the future in D 7:27, וּמְלִכּוּתָהּ עֲלִיּוֹנִין יְהִיבַת לְעַם קְדִישֵׁי עֲלִיּוֹנִין ... "the kingdom . . . will be given to the people of the holy ones of the Most High." This may be due to the fact that the passive p<sup>ral</sup> was felt to be closely related to the passive participle.

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

181. The 3. masc. pl. and the masc. pl. of the participle frequently express an impersonal subject and thus substitute for a passive construction: וְלָךְ טְרַדִין מִן אַנְשָא . . . וְעִשְׂבָא כְתוֹרִין לָךְ יִטְעִמֹן "they (one) will drive you out from mankind . . . and will make you eat grass like oxen" = "you will be driven out, etc." D 4:22.

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

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

184. The direct object may precede the verb and later in the sentence be referred to by the appropriate pronoun or pronominal suffix: וּבִיתָה דְגָה סְתָרָה וְעַמָּה הַגְּלִי "and he tore down this house and exiled the people" E 5:12, הֵמוּ (rather *ahhet*) אַחַת אֲזַל אֲחַת "take these vessels and go and deposit them" E 5:15 (contrast גְּבַרְיָא אֶדְךָ . . . קְשִׁיל הֵמוֹן שְׁבִיבָא, וְאַף מְאַנִי בֵית אֲלֵהָא . . . יְהִתִּיבֹן וְשָׂר חִוְתָא הַעֲדִי, D 3:22, "a fiery flame killed those men")

שִׁלְטָנָהוֹן "and they took away the dominion of all the other animals" D 7:12.

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

#### XIV. The Vocabulary

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

Inner-Aramaic preferences in the choice of words, for dialectal or stylistic reasons, can be observed in BA in the form of glosses that have entered the text: בְּעֵשֶׂב אֲרָעָא for בְּרֵא דִּי בְרָא "with the vegetation of the field (earth)" D 4:12 (cf. Gen. 1:11f.), בְּנֵהָא for בְּשַׁפְרָפְרָא "at dawn" D 6:20.

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

187. Hebrew influence must be assumed for many words of religious significance or words designating Jewish institutions. These may be completely aramaicized and may originally have been common to Aramaic and the Canaanite/Hebrew group, but their existence in BA is due to Jewish influence. Such words are נְבִיאָה "prophet," נְבוּאָה "prophecy," כְּהֻנָּא "priests," לְוִיָּא "Levites," גְּחֵינָא "temple servants," מְנַחָה "offering," גִּיחוּתִין "sacrifices of sweet smell," גְּסַבְיָהוֹן "their libations," מְלַאךְ "angel," שְׁבֵטֵי יִשְׂרָאֵל "the tribes of Israel" E 6:17, לְחַטְיָא "to make a sin offering" E 6:17, חֲרֻטִּים "magician" (of Egyptian origin?). The fact of Hebrew origin is occasionally proven or made likely by phonetic reasons, as in שְׁפִטִין "judges" (par. 18) or עֲלִיוֹנִין "most high" (par. 22).

188. Akkadian influence extended over many centuries and also reflects dialectal distinctions. There are ancient cultural loans, such as הִיכְלָא "temple, palace" (< *ekallu*, through Hurrian and Canaanite?), כְּרֻסָא "chair" (< *kussium*, *kussū*), probably also אֲתָן "furnace" (< *atūnu*). Terms such as אֲרָמָנָא "purple" (< *argaman-nu*) and פְּרֻזְלָא "iron" (< *parzillu*) entered Aramaic through Akkadian.

The bulk of Akkadian loan words concerns terms of the political and financial administration, such as סָגַן "prefect" (< *šaknu*), סָחָה "governor" (< *pīhatu*, *pāhatu*), כְּנָה \*כְּנָתָה "colleague" (< *kinattu*), (מְנֵדָה) מְדָה, בְּלוּ, בְּלָךְ, בְּלָךְ for various kinds of taxes (< *ma(n)dattu*, *biltu*, *ilku*), נְכָסִין "possessions" (< pl. *nik(k)assū*), אֲנָרָה "letter" (< *egirtu*). Terms for monetary units such as מִנָּא "mina" (< *manū*) and פָּרְס "half-mina" or "half-shekel" (< *parsu*) are derived from Akkadian. There are loan translations such as תַּלְתָּא "triumvir" (< *šalšu*, par. 71), עֲבַר נַהֲרָא "the Trans-Euphrates Province" (lit., "across-the-river," < *eber nāri*), בְּעַל טַעַם "official in charge" (< *bēl tēmi*).

Military influence is indicated in בִּירְתָּא "fortress" (< *birtu*) and, possibly, קָרַב "war" (< *garābu?*). A legal loan word is זְכוּ "innocence" (< *zakūtu*).

Another group of Akkadian loan words are cultural terms connected with architecture (נִדְבָךְ "layer" < *nadbaku*, and, possibly, מְסוּבָלִין [par. 130] < imp. *šūbil*); with palace life (שְׂגֻלְתָּא "concubines" < *\*ša ekalli?*); and religious practices (אֲשִׁפּוּ "enchanter" < *āšipu*).

Finally, there are ordinary words, such as the verbs שָׁזַב "to save" (< *ušēzib*), שָׁצַי (א) "to complete" (< *ušēši*), שָׁכַל "to complete" (< *ušaklil*), possibly also חָשָׁה "needed, necessary" (from the root *ḥašāḥu*); further, זִי "facial features" (< pl. *zimū*). Their acceptance attests to the intimate contact between the two languages.

189. Persian influence shows itself in the sphere of political and legal administration and in the phraseology of written communication. Thus, we find אֲחָשְׁדָרְפָּנָא "satraps" (< *\*xšadrapāna*, through Akkadian?; OPers. has a different formation, *xšāšapāvā*, and the Greek form presupposes *\*xšadrapā*), אֲדָרְגָרִיא "counselors" (? , < *\*handarza-kara*, Mod. Pers. *andarzgar*), הַדְּבָרִין "companions" (< *\*hada-bāra*, MPers. *hadbār*, Mod. Pers. *yār*), סָרְכִין "chief ministers" (< *\*sāraka*, to Av. *sāra* "head"), גֻּבְרִיא, נֹדְכִיא "treasurers," גֻּזִיא "treasures" (< *ganzabara*, *ganza*, Mod. Pers. *ganjūr*, *ganj*), אֲפֶרְסְתָּכִיא "leading officials" (? , < *\*fra-stā-ka*, corresponding to Greek *prostatēs?*, or to be corrected to אֲפֶרְסָכִיא < *\*frasaku* > Akkad. *ip-ra-sak-ka?*), תַּסְתִּיא "police chiefs" (< *\*tāyu-pātā*), דְּתַבְרִיא "law officials," דָּת "law" (< *dātābara*, *dāta*, Mod. Pers. *dāvar*, *dād*).

שָׂרֵשׁ "corporal punishment" (par. 10, 57, < \**sraušyā*, Av. *sraošyā*), הַדְּמִין "limbs" (< \**handāma(n)*, Mod. Pers. *andām*) in the legal phrase הַדְּמִין תְּחַעֲבֹדֶן "you will be dismembered," נִשְׁמָנָא "written order" (< \**ni-šta-ran*, Ossetic *nystwan*), פְּרָשְׁטָן "copy" (פְּתָשְׁטָן in a Hebrew context, < \**pati-čagna*, Armen. *patčēn*, Pahl. *pacēn*), סְתָמָא "message, word" (< \**pati-gāma*, Mod. Pers. *payjām*). Cf. also the loan translation מֶלֶךְ מַלְכֵיָא "king of kings." Epistolary and documentary style also added some adverbs to the language, such as אֲכַפְרָנָא "exactly, perfectly" (< \**asprnā*, Av. *aspərənah*), אֲדַרְדְּרָא "diligently" (< \**drazdā*, Av. *zrazdā*). Cf. also אֲזֻדָא "publicly known" (< *azdā*).

Cultural terms are represented by words used for various parts of dress: הַמוֹנְכָא "necklace" (*qrē* הַמוֹנְכָא, \**hamyā* < \**hamyā(ha)nakā*, Mod. Pers. *hamyān* "belt"), סְרַבְלֵיהוֹן "their trousers" (< \**salarāra*, Mod. Pers. *šalvār*), probably also פְּטִישֵׁיהוֹן "their shirts" (?) and כְּרַבְלָתְהוֹן "their hats" (< Akk. *karballatu*, probably neither a Persian nor an Akkadian word, but a part of Persian dress). A much discussed building term, אֲשַׁרְנָא "furnishings" (?), < *ācarna*, MPers. *ācār*, also appears to be of Persian origin.

Ordinary words, such as רִזָּא "secret" (< \**rāza*, Mod. Pers. *rāz*) and \*ןן "kind" (< *zana*), also found their way from Persian into Aramaic.

190. A number of words may be suspected of being of Akkadian or Persian origin. אַפְתָּם may be Akk. *appittimma* and mean "certainly," or Persian \**apatama(m)*, MPers. *abdam* "finally." Further, אֲשַׁתְדוּר "insurrection" (< Pers. \**ā(x)šti-drauga* "breach of peace," cf. par. 114), נוּלֵי (-לו) "dunghill" (Akk.?). נְבֻזְבָּה "gift" (par. 62), נְבַרְשַׁתָּא "lamp" (perhaps < Pers. \**ni-brāšti-*, to Av. *brāz-*, Sanskrit *bhrāj-* "to shine"), נְרִנָּה, probably to be read נְרִנָּה "its sheath" D 7:15 (< Pers. *nidāni* "container," in Elamite "storehouse:" cf. *nidāman*, Mod. Pers. *niyām* "sheath").

191. Greek loan words belong to the cultural sphere. They are the terms for musical instruments repeatedly mentioned in Daniel ch. 3: קִיְתָרוֹס (*qatrōs*) "kitharis," פְּסַלְתָּרִין (D 3:7) פְּסַלְתָּרִין "psaltērion," סִמְפֻּנְיָה, סִמְפֻּנְיָה "symphōnia." Greek origin has been claimed but never been proved for other words. It also remains doubtful whether טְרַפְּלֵיָא E 4:9 may mean "men from Tripolis."

## Paradigms

### 1. The strong verb

Perfect	p <sup>al</sup>	pa <sup>el</sup>	ha <sup>el</sup>
sg. 3. masc.	כָּתַב	כָּתַב (פְּתַב)	הִכְתֵּב (אֶכְתֵּב, -תֵּב)
3. fem.	כָּתְבָה	כָּתְבַת	הִכְתֵּבַת
2. masc.	כָּתַבְתָּ (כָּתַבְתָּ, -תָּה)	כָּתַבְתָּ	הִכְתַּבְתָּ
2. fem.	כָּתַבְתְּ	כָּתַבְתִּי	הִכְתַּבְתִּי
1.	כָּתַבְתִּי	כָּתַבְתָּ	הִכְתַּבְתָּ
pl. 3. masc.	כָּתְבוּ	כָּתְבוּ	הִכְתְּבוּ
3. fem.	כָּתְבוּ (כתבו <i>k<sup>atib</sup></i> )	כָּתְבוּ	הִכְתְּבוּ
2. masc.	כָּתַבְתֶּם	כָּתַבְתֶּם	הִכְתַּבְתֶּם
2. fem.	כָּתַבְתֶּן	כָּתַבְתֶּן	הִכְתַּבְתֶּן
1.	כָּתַבְנָא	כָּתַבְנָא	הִכְתַּבְנָא

### Imperfect

sg. 3. masc.	יִכְתֵּב	יִכְתֵּב (-תֵּב)	יִהְיֶה (יִכְתֵּב, -תֵּב)
3. fem.	יִכְתֹּב	יִכְתֹּב	תִּהְיֶה
2. masc.	יִכְתֹּב	יִכְתֹּב	תִּהְיֶה
2. fem.	יִכְתֹּבִי	יִכְתֹּבִי	תִּהְיֶה
1.	אֶכְתֹּב	אֶכְתֹּב	אֶהְיֶה
pl. 3. masc.	יִכְתְּבוּ	יִכְתְּבוּ	יִהְיֶה
3. fem.	יִכְתְּבוּ	יִכְתְּבוּ	יִהְיֶה
2. masc.	יִכְתְּבוּ	יִכְתְּבוּ	יִהְיֶה
2. fem.	יִכְתְּבוּ	יִכְתְּבוּ	יִהְיֶה
1.	נִכְתֵּב	נִכְתֵּב	נִהְיֶה

Imperative	p <sup>ae</sup> al	pa <sup>ae</sup> el	haḥ <sup>ae</sup> el
sg. 2. masc.	כָּתֹב	כְּתֹב (-תֹב)	הִכְתֵּב (אֲכַתֵּב, -תֵּב)
2. fem.	כְּתִיבִי	כְּתִיבִי	הִכְתִּיבִי
pl. 2. masc.	כָּתְבוּ	כְּתְבוּ	הִכְתְּבוּ
2. fem.	כְּתֹבְהֶן	כְּתֹבְהֶן	הִכְתֹּבְהֶן

Infinitive	מִכְתֵּב	כְּתֹבָה	הַכְתָּבָה (אֲכֹ-)
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Participle	p <sup>ae</sup> al		pa <sup>ae</sup> el	
	act.	pass.	act.	pass.
sg. masc.	כָּתֹב (כְּתֹב)	כְּתִיב	מְכַתֵּב (-תֵּב)	מִכְתֵּב
fem.	כְּתֹבָה	כְּתִיבָה	מְכַתֵּבָה	מִכְתֵּבָה
pl. masc.	כְּתֹבִין	כְּתִיבִין	מְכַתֵּבִין	מִכְתֵּבִין
fem.	כְּתֹבֹנָה	כְּתִיבֹנָה	מְכַתֵּבֹנָה	מִכְתֵּבֹנָה

haḥ<sup>ae</sup>el

	act.	pass.
sg. masc.	מִהְכָּתֵב (מִכְתֵּב, -תֵּב)	מִהֻכָּתֵב
fem.	מִהְכָּתֵבָה	מִהֻכָּתֵבָה
pl. masc.	מִהְכָּתֵבִין	מִהֻכָּתֵבִין
fem.	מִהְכָּתֵבֹנָה	מִהֻכָּתֵבֹנָה

Passive Perfect	pa'il	pu'al	hu/op'al
sg. 3. masc.	כָּתִיב	כָּתַב	הִכְתֵּב (הֵכ-)
3. fem.	כָּתִיבַת	כָּתְבַת	הִכְתִּיבַת
2. masc.	כָּתִיבְתָּ (תָּה)	כָּתְבְתָּ	הִכְתִּיבְתָּ
2. fem.	כָּתִיבְתִי	כָּתְבְתִי	הִכְתִּיבְתִי
1.	כָּתִיבְתֵּךְ	כָּתְבְתֵּךְ	הִכְתִּיבְתֵּךְ
pl. 3. masc.	כָּתִיבוּ	כָּתְבוּ	הִכְתִּיבוּ
3. fem.	כָּתִיבְהֶן	כָּתְבְהֶן	הִכְתִּיבְהֶן
2. masc.	כָּתִיבוּתְּכֶם	כָּתְבוּתְּכֶם	הִכְתִּיבוּתְּכֶם
2. fem.	כָּתִיבוּתֵיכֶם	כָּתְבוּתֵיכֶם	הִכְתִּיבוּתֵיכֶם
1.	כָּתִיבוּנָא	כָּתְבוּנָא	הִכְתִּיבוּנָא

Perfect	hitpa'al	hitpa'al
sg. 3. masc.	הִתְכַּתֵּב (אֵת-, -תָּב)	הִתְכַּתֵּב (אֵת-)
3. fem.	הִתְכַּתְּבַת	הִתְכַּתְּבַת
2. masc.	הִתְכַּתְּבְתָּ (-תָּבְתָּ)	הִתְכַּתְּבְתָּ
2. fem.	הִתְכַּתְּבְתִי	הִתְכַּתְּבְתִי
1.	הִתְכַּתְּבְתֵּךְ	הִתְכַּתְּבְתֵּךְ
pl. 3. masc.	הִתְכַּתְּבוּ	הִתְכַּתְּבוּ
3. fem.	הִתְכַּתְּבְהֶן	הִתְכַּתְּבְהֶן
2. masc.	הִתְכַּתְּבוּתְּכֶם	הִתְכַּתְּבוּתְּכֶם
2. fem.	הִתְכַּתְּבוּתֵיכֶם	הִתְכַּתְּבוּתֵיכֶם
1.	הִתְכַּתְּבוּנָא	הִתְכַּתְּבוּנָא

Imperfect	hitpa'al	hitpa'al
sg. 3. masc.	יִתְּכַתֵּב (-תב)	יִתְּכַתֵּב
3. fem.	תִּתְּכַתֵּב	תִּתְּכַתֵּב
2. masc.	תִּתְּכַתֵּב	תִּתְּכַתֵּב
2. fem.	תִּתְּכַתְּבִי	תִּתְּכַתְּבִי
1.	אֲתְּכַתֵּב	אֲתְּכַתֵּב
pl. 3. masc.	יִתְּכַתְּבוּ	יִתְּכַתְּבוּ
3. fem.	יִתְּכַתְּבֵינָהּ	יִתְּכַתְּבֵינָהּ
2. masc.	תִּתְּכַתְּבוּ	תִּתְּכַתְּבוּ
2. fem.	תִּתְּכַתְּבֵינָהּ	תִּתְּכַתְּבֵינָהּ
1.	נִתְּכַתֵּב	נִתְּכַתֵּב
Infinitive	הִתְּכַתֵּב (את-)	הִתְּכַתֵּב (את-)
Participle		
sg. masc.	מִתְּכַתֵּב (-תב)	מִתְּכַתֵּב
fem.	מִתְּכַתֵּבָה	מִתְּכַתֵּבָה
pl. masc.	מִתְּכַתְּבִין	מִתְּכַתְּבִין
fem.	מִתְּכַתְּבֵינָהּ	מִתְּכַתְּבֵינָהּ



2. Roots with *ḳ* or *ḳ* as the second consonant

Perfect	<i>p<sup>o</sup>al</i>	<i>hap<sup>o</sup>el</i>	<i>hitp<sup>o</sup>el</i>
sg. 3. masc.	קָם (שָׁם, רָם)	הִקָּם (הִקָּים, אָקִים)	
3. fem.	קָמָת	הִקָּיֵמַת	
2. masc.	קָמַתָּ	הִקָּיַמְתָּ	
2. fem.	קָמַתִּי	הִקָּיַמְתִּי	
1.	קָמַתְתִּי	הִקָּיַמְתְּתִי	
pl. 3. masc.	קָמוּ	הִקָּיְמוּ	
3. fem.	קָמָה	הִקָּיְמָה	
2. masc.	קָמַתּוּן	הִקָּיַמְתּוּן	
2. fem.	קָמַתֶּן	הִקָּיַמְתֶּן	
1.	קָמַנָּא	הִקָּיַמְנָא	

## Imperfect

sg. 3. masc.	יִקָּם (יִשָּׂים)	יִקָּם, יִהְקָם	יִתְקַם, יִתְקָם
3. fem.	תִּקָּם	תִּקָּם (תִּסְרֶף)	
2. masc.	תִּקָּם	תִּקָּם	
2. fem.	תִּקָּמִין	תִּקָּמִין	
1.	אִקָּם	אִקָּם	
pl. 3. masc.	יִקָּמוּן	יִקָּמוּן (יִהְקָמוּן)	יִתְקַמוּן
3. fem.	יִקָּמֶן	יִקָּמֶן	
2. masc.	תִּקָּמוּן	תִּקָּמוּן	
2. fem.	תִּקָּמוּן	תִּקָּמוּן	
1.	נִקָּם	נִקָּם	

Imperative	p <sup>o</sup> al	hāp̄'el	hitp <sup>o</sup> al
sg. 2. masc.	קום (שׂים)	הִקֵּים	
2. fem.	קֹומי (שׂימי)	הִקִּימי	
pl. 2. masc.	קֹומו (שׂימו)	הִקִּימו	
2. fem.	קֹומה (שׂימה)	הִקִּימה	

Infinitive	מְקָם	הַקָּמָה	הִתְשַׁמָּה
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Participle	act.		pass.		
	act.	pass.	act.	pass.	
sg. masc.	קָאֵם	שׂים	מְהַקֵּים (מְקִים, מְקִים)	מְקָם (?)	מְתַשַּׁם
fem.	קֹומה (קאמה)	שׂימה	מְקִימה		מְתַשַּׁמה
pl. masc.	קֹומין (קאמין)	שׂימין	מְקִימין		מְתַשַּׁמין
fem.	קֹומן (קאמן)	שׂימן	מְקִימן		מְתַשַּׁמן

Passive Perfect	p <sup>o</sup> al	hu/op <sup>o</sup> al
sg. 3. masc.	שׂים (?)	
3. fem.	שְׂמָה	הִקִּימָה (הִקָּמָה?)

3. Roots ending in *y*/ו or א

Perfect	pa'al		pa'el	ha'pel
sg. 3. masc.	(אֶשֶׁתִּי)	בָּנָה	בָּנִי	הִבְנִי
3. fem.	(אֶשְׁתִּיתִּי ?)	בָּנַת	(?) בָּנִית	(?) הִבְנִית
2. masc.	(אֶשְׁתִּית)	בָּנִית	בָּנִית	הִבְנִית
2. fem.	(אֶשְׁתִּיתִּי)	בָּנִיתִי	בָּנִיתִי	הִבְנִיתִי
1.	(אֶשְׁתִּית)	בָּנִית	בָּנִית	הִבְנִית
pl. 3. masc.	(אֶשְׁתֵּינוּ)	בָּנוּ	בָּנוּ	הִבְנוּ
3. fem.	(? אֶשְׁתֵּיהֶן ?)	(?) בָּנָה	(?) בָּנִיה	(?) הִבְנִיה
2. masc.	(אֶשְׁתֵּיתוּן)	בָּנִיתוּן	בָּנִיתוּן	הִבְנִיתוּן
2. fem.	(אֶשְׁתֵּיתֵינוּ)	בָּנִיתֵנוּ	בָּנִיתֵנוּ	הִבְנִיתֵנוּ
1.	(אֶשְׁתֵּינוּ)	בָּנִינוּ	בָּנִינוּ	הִבְנִינוּ

## Imperfect

sg. 3. masc.	יִבְנֶה	יִבְנֶה	יִהְבֶּנֶה (יִבְנֶה)
3. fem.	תִּבְנֶה	תִּבְנֶה	תִּהְבֶּנֶה
2. masc.	תִּבְנֶה	תִּבְנֶה	תִּהְבֶּנֶה
2. fem.	(?) תִּבְנֶיךָ	(?) תִּבְנֶיךָ	(?) תִּהְבֶּנֶיךָ
1.	אִבְנֶה	אִבְנֶה	אִהְבֶּנֶה
pl. 3. masc.	יִבְנוּ	יִבְנוּ	יִהְבֶּנוּ
3. fem.	יִבְנִי	יִבְנִי	יִהְבֶּנִי
2. masc.	תִּבְנוּ	תִּבְנוּ	תִּהְבֶּנוּ
2. fem.	תִּבְנִי	תִּבְנִי	תִּהְבֶּנִי
1.	נִבְנֶה	נִבְנֶה	נִהְבֶּנֶה

Imperative	p <sup>al</sup>	pa <sup>al</sup>	ha <sup>al</sup>
sg. 2. masc.	בְּנֵי	בְּנֵי (מְנֵי)	הַבְּנֵי
2. fem.			
pl. 2. masc.	בְּנֵי	בְּנֵי	הַבְּנֵי
2. fem.			

Infinitive	מִבְּנֹא	בְּנִיָּה	הַבְּנִיָּה
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Participle	p <sup>al</sup>		pa <sup>al</sup>		ha <sup>al</sup>	
	act.	pass.	act.	pass.	act.	pass.
sg. masc.	(אֶ-) בְּנֵה	(אֶ-) בְּנֵה	מִבְּנֹא	(?) מְבִנִי	מִהַבְּנֹא	(?) מְהַבְּנִי
fem.	בְּנִיָּה	בְּנִיָּה	מִבְּנִיָּה	מְבִנִיָּה	מִהַבְּנִיָּה	מְהַבְּנִיָּה
pl. masc.	בְּנִיָּן	בְּנִיָּן	מִבְּנִיָּן	מְבִנִיָּן	מִהַבְּנִיָּן	מְהַבְּנִיָּן
fem.	בְּנִיָּן	בְּנִיָּן	מִבְּנִיָּן	מְבִנִיָּן	מִהַבְּנִיָּן	מְהַבְּנִיָּן

Passive Perfect

sg. 3. masc.	בְּנִי	
3. fem.		הִתְבְּנִית
pl. 3. masc.	בְּנִי	הִתְבְּנִי

Perfect	hitpa'al	hitpa'al
sg. 3. masc.	הִתְבַּנֵּי (את-)	הִתְבַּנֵּי (את-)
3. fem.	הִתְבַּנִּית	הִתְבַּנִּית (?)
2. masc.	הִתְבַּנִּיתָ	הִתְבַּנִּיתָ
2. fem.	הִתְבַּנִּיתִי	הִתְבַּנִּיתִי
1.	הִתְבַּנִּיתִי	הִתְבַּנִּיתִי
pl. 3. masc.	הִתְבַּנּוּ	הִתְבַּנּוּ
3. fem.	הִתְבַּנּוּהָ (?)	הִתְבַּנּוּהָ (?)
2. masc.	הִתְבַּנִּיתֶם	הִתְבַּנִּיתֶם
2. fem.	הִתְבַּנִּיתְנָה	הִתְבַּנִּיתְנָה
1.	הִתְבַּנִּינוּ	הִתְבַּנִּינוּ
Imperfect		
sg. 3. masc.	יִתְבַּנֵּא	יִתְבַּנֵּא
3. fem.	תִּתְבַּנֵּא	תִּתְבַּנֵּא
2. masc.	תִּתְבַּנֵּא	תִּתְבַּנֵּא
2. fem.	תִּתְבַּנֵּי (?)	תִּתְבַּנֵּי (?)
1.	אֶתְבַּנֵּא	אֶתְבַּנֵּא
pl. 3. masc.	יִתְבַּנּוּ	יִתְבַּנּוּ
3. fem.	יִתְבַּנּוּ	יִתְבַּנּוּ
2. masc.	תִּתְבַּנּוּ	תִּתְבַּנּוּ
2. fem.	תִּתְבַּנּוּ	תִּתְבַּנּוּ
1.	נִתְבַּנּוּ	נִתְבַּנּוּ
Infinitive	הִתְבַּנֶּה	הִתְבַּנֶּה
Participle		
sg. masc.	מִתְבַּנֵּא	מִתְבַּנֵּא
fem.	מִתְבַּנֶּה	מִתְבַּנֶּה
pl. masc.	מִתְבַּנּוּ	מִתְבַּנּוּ
fem.	מִתְבַּנּוּ	מִתְבַּנּוּ

4. Roots with identical second and third consonants

Perfect	pa'al	hapa'al	hu/opa'al
sg. 3. masc.	עַל	הֵעַל (הַנְעַל, -א)	הֵעַל
3. fem.	עָלַת (נָדַת)	הֵעָלַת	
2. masc.	עָלַתְּ	הֵעָלַתְּ	
2. fem.	עָלַתִּי	הֵעָלַתִּי	
1.	עָלַת	הֵעָלַת	
pl. 3. masc.	עָלוּ	הֵעָלוּ	הֵעָלוּ
3. fem.	עָלָה	הֵעָלָה	
2. masc.	עָלַתְּוּ	הֵעָלַתְּוּ	
2. fem.	עָלַתְנָוּ	הֵעָלַתְנָוּ	
1.	עָלַנָא	הֵעָלַנָא	
Imperfect			
sg. 3. masc.	יַעַל	יְהַעַל (יַעַל)	
3. fem.	תַּעַל	תְּהַעַל	
2. masc.	תַּעַלְ	תְּהַעַלְ	
2. fem.	תַּעַלִּין	תְּהַעַלִּין	
1.	אֵעַל	אֲהַעַל	
pl. 3. masc.	יַעַלְוּ	יְהַעַלְוּ	
3. fem.	יַעַלְוּ	יְהַעַלְוּ	
2. masc.	תַּעַלְוּ	תְּהַעַלְוּ	
2. fem.	תַּעַלְוּ	תְּהַעַלְוּ	
1.	נַעַל	נְהַעַל	

Imperative	pa'al		haṭ'el	
sg. 2. masc.	על		העל (הנעל, א.)	
2. fem.	עלי		העלי	
pl. 2. masc.	עלו		העלו	
2. fem.	עלה		העלה	
Infinitive	מעל		העלה (הנעלה)	
Participle	pa'al		haṭ'el	
	act.	pass.	act.	pass.
sg. masc.	עלל	עליל	מהעל (מעל)	מהעל (מעל)
fem.	עללה		מהעלה	
pl. masc.	עללין		מהעלן	
fem.	עללן		מהעלן	

## 5. Verbs with pronominal suffixes

		Perfect			Imperative	
		sg.		1.	pl.	
suffix	sg. 1.	3. masc.	2. masc.	3. masc.	2. masc.	2. masc.
			הוֹדַעְתָּנִי		הֶעֱלֵנִי	הִחְוֵנִי
	2. masc.	הוֹדַעְךָ הִשְׁלַטְךָ				
	3. masc.	סָתְרָה שָׂמָה שָׂכַלְתָּה הִשְׁלַטְתָּה בָּנֵהּ הַקִּימָה (אֶקִּימָה)		הִקְרַבְתָּהּ שָׁנֵהּ		חִבְּלוּהָ
	3. fem.	חָתַמְתָּה הִשְׁלַמְתָּה		בְּנִיתָה		
	pl. 1.		הוֹדַעְתָּנָא		הִתִּיבְנָא	

## Imperfect

		sg.		pl.		
		3. masc.	3. fem.	1.	3. masc.	2. masc.
suffix	sg. 1.	יִדְחַלְעֵנִי יִהוֹדַעֵנִי יִחַוֵּנִי			יִהוֹדַעֵנִי יִבְהַלְעֵנִי (-לֵנִי)	תִּהוֹדַעֵנִי (-עֵנִי) תִּהִחְוֵנִי
	2. masc.	יִשׁוּבְנֶךָ (jussive) יִבְהַלֶּךָ			(jussive) יִבְהַלִּיךָ	
	3. masc.			אִהוֹדַעְנָה	יִשְׁמְשׁוּנָה יִבְהַלְוִנָה (-לֵנָה) יִטַעֲמוּנָה	
	3. fem.	יִתְנַנֶּה יִחַוְנֶה	תִּדְוִשְׁנֶה תִּדְקַנֶּה			
	pl. 2. masc.	יִשְׁאַלְנֶכֶן יִשׁוּבְנֶכֶן				



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## Glossary

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

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

Verbal roots are left entirely unvocalized. *ç/i* indicates the *p<sup>ç</sup>e/i*. *Hiṭp.*, *pa.*, *hiṭpa.*, and *haṭp.* stand, respectively, for (h)ṭip<sup>ç</sup>el, pa<sup>ç</sup>el, (h)ṭipa<sup>ç</sup>al, and (h)ap<sup>ç</sup>el. The distinction between *h* or the glottal stop as preformative has been disregarded.

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

### א

- אָב father, *pl.* \*אַבְתָּן (26, 49, 62).
- אָב (suff. אָבָה) fruit.
- אָבד to perish; *haṭp.* to destroy (26, 108, 121, 124).
- אָבֶן stone (26, 46, 59).
- אָבֶה (det. אָבֶהָ) letter (46).
- אָדִין, בְּאָדִין then, thereupon (10, 13, 17, 75, 85, 89, 177, 183).
- אָדָר Adar (*month*) (74).
- \*אָדָר threshing floor.
- \*אָדָרְגֵר counselor (189).
- אָדָרְדָא diligently (93, 189).
- אָדָרְעַ arm, might (17).
- אָדָא publicly known, known as decided (86, 93, 189).
- אוּה to heat (10, 13, 88, 121, 123, 149).
- אוּל to go (79, 122, 184).
- \*אָח brother, colleague (10, 62).
- \*אָחִידָה riddle (111).
- אָחַמְתָא Ecbatana (*OPers. Hagmatāna*).
- אָחֵר after (*prep.*) (84).
- \*אָחֵרִי end (57).
- אָחֵרִי *see* אָחֵרֵן.
- אָחֵרֵן (⋯ עַד) eventually (89).

- אַחֲרַי (fem. אַחֲרֵי) other (10, 57, 97).  
 אַחֲשֹׁדֶרֶס \* satrap (177, 189).  
 אֵילָן tree.  
 אִימָתַי \* (fem. אִימָתַי) frightful (15, 57).  
 אִיִּי to exist, to be (40, 80, 80, 95).  
 אָכַל to eat (26, 122).  
 אַל not (87, 108, 152, 175).  
 אֵלֶּה, אֵלֶּה these (10, 26, 32, 34, 184).  
 אֵלֶּה god (13, 30, 36, 46—48, 49, 75, 80, 83, 84, 85, 184).  
 אֵלֶּי behold (91).  
 אֵלֶּיךָ, אֵלֶּיךָ these (32, 34).  
 אֵלֶּיךָ those (32, 184).  
 אֶלֶף thousand (42, 51, 63, 68).  
 אַמָּה \* (pl. אַמִּין) cubit (61).  
 אַמָּה (pl. \*אַמִּין) nation (23, 61).  
 אָמֵן *hāp.* (הַיָּמֵן) to trust, *part. pass.* trusted, trustworthy (124).  
 אָמַר to say, to speak, to tell, to command (10, 13, 24, 27, 115, 117, 120, 121, 122).  
 אָמַר \* lamb (79).  
 אָנֹכִי see \*אָב.  
 אָנֹכִי I (26, 29, 36, 88, 91).  
 אֲנֵינוּ they, them, those (29, 30, 32, 38).  
 אָנוּשׁ \* see אָנוּשׁ.  
 אַנְחֵנָּה, אַנְחֵנָּה we (26, 29, 30, 177).  
 אֲנֵינוּ they (fem.) (29, 30).  
 אָנֹכִי to subdue, to be too difficult for.  
 אָנֹכִי \* (dual/pl.) face.  
 אָנוּשׁ, אָנוּשׁ (det. אָנוּשׁ) man, someone, men, mankind, human kind, people (22, 42, 181).  
 אַנְתָּה, אַנְתָּה you (sg. masc.) (12, 29, 30, 36).  
 אַנְתָּה \* (pl. suff. וְשִׂיהֶן) wife (62).  
 אַנְתָּהּ you (pl. masc.) (29).  
 אָסוּר fetter, (pl.) imprisonment (75, 86).  
 אָסוּרָא to be corrected to אָסוּר (רַב) Assurbanipal.  
 אָסְפָּרְנָא exactly, perfectly (26, 93, 189).  
 אָסֵר interdiction, prohibition.  
 אֵץ wood, timber, beam (17).

- אָף also (93, 184).  
 אַפְרָסִי Persian (?) *E 1: 9*.  
 אַפְרָסְכִי Persian (?) *E 5: 6 (189)*.  
 אַפְרָסְתְּכִי magistrate (?) (58, 189).  
 אַפְתֵּם certainly or finally (93, 190).  
 אַצְבַּע finger, toe (59, 60, 177).  
 אַרְבַּע four (30, 59, 63).  
 אַרְגָּוֹן purple (188).  
 אַרו behold (91).  
 אַרְהָ (pl. \*אַרְחָן) way (10, 51, 60, 84).  
 אַרְיָה (pl. \*אַרְיָן) lion (48, 51, 84).  
 אַרְיוֹךְ Arioch (probably Persian).  
 אַרְיָךְ proper (< *OPers. aryaka?*).  
 אַרְכָּבָה\* knee.  
 אַרְכָּה (long) duration.  
 אַרְכֻּי man from Uruk, Erechite.  
 אַרְעַ earth (17, 59, 87, 186).  
 אַרְעָא lower, inferior (*adv.*) (80, 88).  
 אַרְעִי bottom (57).  
 אַרְקַ earth (17).  
 אַרְתַּחְשַׁשְׁתָּא (אַרְתַּחְשַׁשְׁתָּא) Artaxerxes (< *OPers. Artaxšaša*, with Aramaic *š/st* for the peculiar *OPers. š < θr*) (19, 79).  
 אַשׁ\* (pl. \*אַשָּׁן) foundation (178).  
 אַשָּׁא, אַשָּׁה\* fire.  
 אַשְׁף enchanter (53, 188).  
 אַשְׁרָנָא furnishings (?) (189).  
 אַשְׁתְּדוֹר insurrection (111, 177, 190).  
 אַשְׁתִּי\* see שְׁתָּה.  
 אַתַּ sign, miracle (92).  
 אַתָּה to come; *hap.* (הֵיְתִי) to bring (13, 15, 85, 121, 148, 151, 167).  
 אַתָּן furnace (188).  
 אַתָּר place, trace (? *D 2: 35*); אַתָּר דִּי there where; בְּאַתָּר see בְּאַתָּר (52, 84, 91).

## ב

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

- בַּאִישׁ** bad, evil (13, 15).  
**כָּאֵשׁ** (*c/i*) to be evil, (**בָּאֵשׁ עָלוּהִי**) it grieved him (13, 82, 125).  
**בְּתֵר**, **בְּאַתֵּר** after (*prep.*) (13, 84).  
**בְּבָבֶל** Babylon (16, 26, 30, 48, 59).  
**בְּבָבֶלִי** Babylonian (58).  
**בְּדָר** *pa.* to scatter (115).  
**בְּהִילוֹ** haste (56).  
**בְּהִל** *hitp.* to hurry; *pa.* to disturb; *hitpa.* to be disturbed (20, 88, 108, 175).  
**בְּחֹנֵי** *see* **שָׂתַר בְּחֹנֵי**.  
**בְּטֵל** (*c/i*) to be idle; *pa.* to cause to be idle, to stop someone from working (10, 23, 102, 177).  
**בֵּין** (*suff.* **בֵּינֵיהֶן**) between (*prep.*) (49, 84).  
**בִּינָה** discernment.  
**בִּירָה** fortress, (fortified) city (15, 188).  
**בֵּית** to spend the night (133).  
**בָּיִת** (*pl. suff.* **בְּתֵיכֶן**) house (15, 17, 36, 46, 47, 48, 51, 62, 79, 80, 184).  
**בֵּל** mind (82).  
**בְּלֹא־שָׂצַר** *see* **בְּלֹא־שָׂצַר**.  
**בְּלֵה** *pa.* to wear out.  
**בְּלוֹ** a kind of taxes, tribute (188).  
**בְּלֶטְשַׁצָּר** Belteshazzar (13, 36).  
**בְּלִשְׁאָצַר** Belshazzar (13).  
**בָּנָה** to build, to rebuild; *hitp.* to be built (rebuilt) (10, 36, 54, 79, 87, 111, 149, 150, 177).  
**בְּנִין** building (34).  
**בִּנְס** to become enraged.  
**בַּעַה** to search, to seek, to ask, to pray; *pa.* to search (17).  
**בְּעוֹ** request, prayer (55).  
**בְּעַל** master, (**בְּעַל טַעַם**) official in charge (10, 17, 51, 188).  
**בְּקָעָה** plain (51).  
**בְּקַר** *pa.* to search, to investigate; *hitpa.* to be searched, investigated (76).  
**בָּר** (*pl.* **\*בְּנֵי**) son, (**בָּר אֱלֹהִים**) a divine being, (**בְּנֵי אָנוּשָׁא**) human beings, (**בְּנֵי תוֹרִין**) young oxen (47, 62, 74, 78, 80).



- \*כַּרְם (det. כַּרְם) field (186).  
 כָּרַךְ to kneel *D 6:11*.  
 בָּרַךְ *pa.* to bless (20, 115).  
 \*כָּרַךְ knee.  
 כָּרַם but (85).  
 בָּשָׂר flesh, mankind (52, 95, 96).  
 \*בַּת (pl. בַּתַּיִן) bath (*liquid measure*).  
 כָּתַר see בָּאֵתַר.

## ג

- \*נָב see \*נָב.  
 גַּב (det. גֹּבַא) den, pit (10, 20, 48, 78).  
 \*גְּבוּרָה power (31).  
 גִּבּוֹר (pl. גִּבּוֹרִין) man (30, 38, 48, 51, 95, 184).  
 \*גִּבּוֹר strong man (27).  
 \*גִּדְבָרַת treasurer (17, 189).  
 גָּדַד to cut down (10, 160).  
 גּוֹא (מִן ג', בְּג', לְג') midst, inside (*prep.*) (5, 84).  
 גָּוָה arrogance (10).  
 גָּח *hap.* to stir up (141).  
 \*גִּזְבָּר (pl. det. גִּזְבָּרַת) treasurer (17, 189).  
 גָּזַר *hitp.* to break off (*intrans.*) (104, 117).  
 \*גִּזְרָא exorcizer (*or some other kind of practitioner of supernatural craft*).  
 \*גְּזָרָה decision.  
 \*גִּירָא plaster, whitewash.  
 \*גִּלְגָּל (pl. suff. גִּלְגָּלוֹהִי) wheel (*of a chair*).  
 גָּלָה to reveal; *hap.* to exile (10, 146, 184).  
 \*גָּלוּ exile (55, 80).  
 גָּלָל (אָבֵן גָּלָל) hewn stone.  
 גָּמַיר completely (88).  
 \*גַּבְיָה (*suff.* גַּבְיָה) side.  
 \*גְּזֵי (pl. det. גְּזֵיָא) treasure (189).  
 \*גִּיָּר (pl. גִּיָּרִין) wing (59).  
 \*גִּרְמָא bone.  
 \*גִּשְׁמָא body (51).

## ד

- דִּי *see* דִּי.  
 דֵּא this (*fem.*) (17, 30, 32, 33).  
 דֵּב bear.  
 דבַּח to sacrifice (17).  
 דִּבְחִי sacrifice.  
 דבֵּק to adhere.  
 דִּבְרַת (*על* [עד] דִּי) so that (86).  
 דֵּהב gold (16, 17, 30, 46, 52).  
 דֵּהוּא *read* דֵּהוּא (35).  
 דוּר to dwell (12, 59, 87, 137).  
 דוּרַא Dura (*name of a locality*).  
 דוּשׁ to trample upon.  
 דַּחֲנוֹן table? (*other traditional guesses consider the word a pl. fem.: concubines, food, musical instruments, perfume D 6:19*).  
 דחַל to fear, (דְּחִיל) frightful; *pa.* to frighten (40, 88).  
 דִּי *relative pronoun, subordinating conjunction* (16, 17, 30, 35—37, 46, 48, 62, 80, 83—85, 86, 91, 95, 177, 184, 186).  
 דִּי לֵּ- *independent possessive pronoun* (31).  
 דִּי לֵּא without (*prep.*) (84, 87).  
 דִּי לֵּמַה lest (86).  
 דִּין to judge (137).  
 דִּין justice, court, law suit, judgment.  
 דִּיןִי judge (40).  
 דִּינֵא *read* דִּינֵא judges *E 4:9*.  
 דִּךְ (*fem.* דִּךְ) that (*demonstrative pronoun*) (32, 87, 177).  
 דִּכְן that (*demonstrative pronoun*) (32).  
 דִּכְרֵא ram.  
 דִּכְרוֹןִי memorandum (22).  
 דִּכְרֵן memorandum, (סִפְרֵ דִּכְרֵנֵא) record book (10, 17, 22, 27).  
 דלק to burn.  
 דמה to resemble.  
 דְּנַה this (16, 17, 32—34, 47, 78, 82, 92, 96, 177, 184).  
 דְּנֵאל Daniel (13, 30, 76, 77, 82, 89).  
 דקַּק to be crushed; *hap.* to crush (10, 104, 117, 158, 164).

- דָּר generation (83).  
 דָּרְיוֹשׁ Darius (< *OPers. Dārayavauš*) (26, 178).  
 דָּרְעָה arm.  
 דָּת law, legal situation (30, 59, 78, 189).  
 דָּתָא vegetation, grass (186).  
 דָּתְבָר law official (16, 189).

## ה

- הַ, הָ introducing questions (30, 93, 94, 95).  
 הָא behold (91).  
 הָא כְּדִי as (*conj.*) (86).  
 הַדְּבָר companion (189).  
 הַדָּם limb (189).  
 הִדֵּר *pa.* to glorify.  
 הִדְרָה glory.  
 הוּא he, that (*demonstrative pronoun*) (13, 29, 30, 32, 33, 34, 35).  
 הוּהוּ to be (10, 79, 132, 145, 147, 148, 168, 177).  
 הוֹךְ to go (134, 136, 169, 178).  
 הִיא she (13, 29, 30, 31).  
 הַיְכָל palace, temple (188).  
 הַיְמָן see אמן.  
 הַיְתִי see אתה.  
 הִלְךְ *pa.*, *hap.* to walk about (169).  
 הַלָּךְ a kind of taxes (85, 188).  
 הֵמָּן they, them (26, 29, 30, 84, 174, 184).  
 הֵמָּן them (29, 174, 184).  
 הַמְּנִיכָה (*det. q̄rē* הַמְּנִיכָה, correctly \*הַמְּנִיךְ) necklace (189).  
 הֵן if, (הֵן ... הֵן) either . . . or (86, 95).  
 הַצָּדָא really? (93).  
 הַרְהַר (*pl.*) imaginings (39).

## ו

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

## ז

- זבן to buy.  
 \*זָהַר warned, careful (*not to do something*).  
 זֹד see זִיד.  
 זון *hitp.* to obtain food, to feed (138).  
 זוע to tremble (17).  
 יֹד (זוד) *hap.* to act impiously (142).  
 \*זִוִּי facial features, radiant healthy complexion, splendor  
 (10, 188).  
 זָכוּ innocence (18, 188).  
 זְכַרְיָה Zechariah.  
 זָמַן *hitp.* to agree upon (114).  
 זָמַן time, (בְּהַ זְמַנָּה) at the very time, moment (52, 89).  
 \*זָמַר music (46).  
 \*זָמַר musician (40).  
 \*זָן kind, species (46, 189).  
 זְעִיר small.  
 זָעַק (*e/i*) to shout, to call.  
 זָקַף crucified.  
 זְרַבְבֶּל Zerubbabel.  
 זָרַע seed, semen.

## ח

- חָבֹלָה harm, damage.  
 חָבַל *pa.* to harm, to damage, to destroy; *hitpa.* to be  
 destroyed.  
 חָבַל damage, harm.  
 \*חָבֵר colleague (52).  
 \*חִבְרָה (*fem.*) colleague, counterpart (80).  
 חַגִּי Haggai.  
 חָד one (30, 46, 63, 64, 70, 78, 80, 82). See also כְּחָדָה.  
 \*חָדָה breast (54).  
 חִדּוּהַ joy (55).  
 חֲדָת new.  
 חוה *pa., hap.* to tell, to inform someone about something  
 (10, 111, 132, 147, 153, 176).  
 חוּט, חֵט see יָחַט.

- חָוֵר white.  
 חוּה to see, (חֹה) seeming, appropriate, usual (91, 116).  
 \*חֹזֵן vision, appearance (55, 80, 83).  
 \*חֹזֶת appearance (55).  
 חָטָא *pa.* to make a sin-offering (187).  
 \*חָטָא sin (14).  
 חַי (*det.* חַיָּא) living, alive, living being (30, 80).  
 חִיָּה to live; *hap.* to let live, to keep alive (43, 79, 148, 170).  
 חַיָּוָה animal, animals (15, 34, 49, 83, 184).  
 חַיִּין life (79).  
 חֵיל strength, might, force, army, (בְּחֵיל) aloud (25, 27, 51).  
 חָכִים wise, sage (40).  
 חֲכָמָה wisdom (16, 31, 51, 80, 84, 95).  
 חֵלֶם dream (34, 51).  
 חָלַף to pass by.  
 חֲלָק share, tax revenue.  
 חֲמָה, חֲמָה, חֲמָה wrath.  
 חֲמֵר wine (46, 51).  
 \*חֲנִטָּה (*pl.* חֲנִטִּין) wheat (61).  
 \*חֲנֻכָּה inauguration.  
 חָנַן to show mercy; *hitpa.* to seek mercy (161).  
 חַנְּנִיָּה Hananiah.  
 חָסִיר wanting, deficient.  
 חָסַן *hap.* to possess, to take possession of (116).  
 \*חָסֵן (*det.* חָסָנָא) power.  
 חָסָף clay, earthenware.  
 חָצַף *hap. part. pass.* urgent (116).  
 חָרַב *hap.* to destroy (10, 116).  
 חֲרָטִים (*pl. det.* חֲרָטִמָּיָא) magician (23, 187).  
 חָרַף *hitpa.* to be scorched.  
 \*חָרַץ (*suff.* חָרַצָּה) hip, loins.  
 חָשַׁב to consider (87).  
 \*חָשׁוּךְ darkness.  
 \*חָשָׁח needed, needing (44, 188).  
 \*חָשָׁחוּ needs (56).  
 חָשַׁל to smash.  
 חָתַם to seal.

## ט

- טאב (e/i) to be good, (טאַב עלֹוהי) it pleased him (82, 125, 128).  
 טב good (17, 22, 42, 128).  
 \*טבח butcher, executioner (17, 40).  
 טור mountain (17, 79).  
 טות fasting (*adv.*) (38).  
 \*טין clay.  
 טל dew (17, 76).  
 טלל *hap.* to seek shade (shelter) (17, 157).  
 טעם *pa.* to feed (*trans.*) (181).  
 טַעַם, טַעַם order, decree, information, attention, influence (*of wine*) (51, 80, 178, 188). *See also* בעל.  
 \*טפר fingernail, claw (17).  
 טרד to drive out (181).  
 טרפליא *meaning?* (191).

## י

- יבל *hap.* (היבל) to bring (130). *See also* טובל.  
 \*יבשה (*det.* יבשה) dry land.  
 יגר heap of stones.  
 יד hand (10, 17, 25, 26, 36, 45, 59, 84).  
 ידה *hap.* to laud (130).  
 ידע to know; *hap.* to let know (10, 17, 21, 26, 88, 111, 117, 128—130, 174, 175, 177).  
 יהב to give, to lay (*foundations*); *hitp.* to be given (36, 80, 84, 118, 129, 179).  
 יהוד Judaea (76).  
 \*יהודי Jew, Jewish (42, 58, 83, 95).  
 יום (*pl.* יומין, \*יומן) day (62, 74, 80, 81, 177).  
 יוצדק Jozadak.  
 יחט (ז) *pa.* to lay (*foundations?*) (178).  
 יטב to be good, it pleases (128).  
 יכל (e/i) to be able, to prevail (128, 171).  
 \*ים (*det.* ימא) sea.  
 יסף *hap.* to add (27, 130).  
 יעט *hitpa.* to take counsel with each other, to agree after mutual consultation.

- יַעֲטֵא \* adviser (17, 66).  
 יַצֵּב *pa.* to make certain.  
 יַצִּיב certain, (יַצִּיבָא) certainly (88).  
 יַקְדֵּא \* fiery, burning.  
 יַקְדָּה \* burning, conflagration (10).  
 יַקְרֵא \* important, difficult.  
 יַקֵּר (יַקֵּר? *D 4:33*) honor.  
 יְרוּשָׁלַם Jerusalem (76, 84).  
 יַרַח month (74).  
 יַרְפֵּא (\*יַרְכָּה?, *pl. suff. יַרְכָּתָה*) thigh (51).  
 יִשְׂרָאֵל Israel (47, 75, 80, 187).  
 יֵשׁוּעַ Jeshua.  
 יַתֵּא *prep.* introducing the direct object (31, 84).  
 יַתֵּב (*e/i*) to sit, to be settled; *haṣ̄.* to settle (trans.) (10, 17, 128, 130).  
 יַתֵּיר excessive, (יַתֵּירָא, יַתֵּירָא) excessively (88).

## כ

- כֵּא like as, comparable to, according to (16, 33, 74, 75, 78, 84, 87, 92, 149, 181). *See also* כֵּדֵי, כֵּחָדָה, כֵּעֵן, כֵּעֵנָת, כֵּעֵת, כֵּעֵנָת.  
 כֵּדֵב \* (fem. כֵּדֵבָה) untrue (15).  
 כֵּדֵי when (78, 86). *See also* כֵּדֵי הָא.  
 כֵּה here (81, 91).  
 כֵּהל (*e/i?*) to be able (95, 171).  
 כֵּהן \* priest (187).  
 כֵּוֹה \* (*pl. כֵּוִין*) window (61).  
 כֵּוֹרֶשׁ Cyrus (< *OPers. Kūruš*) (26).  
 כֵּחָדָה together, without distinction (64, 93).  
 כֵּכְרָא \* talent (*monetary unit*) (81).  
 כֵּל (כֵּלָא, כֵּל) totality, every, ontiro, all (10, 26, 36, 46, 47, 49, 80, 84, 85, 87, 88, 96).  
 כֵּל קַבֵּל *see* קַבֵּל.  
 כֵּלל *see* שְׂכַלל.  
 כֵּמָה how! (92).  
 כֵּן thus (92).  
 כֵּנָה \* (\*כֵּנָת?) colleague (62, 188).

- כָּנָמָא thus (20, 92).  
 כּוּנַא to assemble (*trans.*); *hitpa.* to assemble (*intrans.*) (177).  
 כְּסָדָי see כְּשָׁדָי.  
 כֶּסֶף silver (40, 51, 81).  
 כְּעַן (כָּעַנַת, כְּעָעַת) now, now then (89, 183).  
 כַּסַּת to bind; *pa.* to bind (10).  
 כּוֹר kor (*solid measure*).  
 כְּרַבְּלָהּ hat (189).  
 כַּרְה *hitp.* to become sick, sad (151).  
 כְּרוּז herald (40, 177).  
 כְּרוּז *hap̄.* to announce publicly.  
 כְּרִסָא (*pl.* כְּרִסָּן) chair, throne (10, 54, 188).  
 כְּשָׁדָי (כְּסָ) Chaldaean (14, 19, 58).  
 כָּתַב to write (17, 23, 26, 101, 105, 110, 111, 177).  
 כְּתָב writing, text, document, letter, stipulation in writing  
 כְּתָל (*pl. det.* כְּתָלָיָא) wall (*of a house*) (51). [(78)].

## ל

- לָ to, for (5, 10, 27, 31, 33, 36, 43, 47, 49, 74, 75, 76, 78, 79, 84—86, 111, 118, 171, 177—179, 181, 182, 187).  
 לֹא not, (לֵה) nought (30, 59, 77, 85, 86, 87, 94, 95). See also דִּי לֹא.  
 לֵב (*suff.* לְבִי) heart.  
 לֵבָב heart (83).  
 לְבוּשׁ garment (10).  
 לַבַּשׁ to be dressed, to wear; *hap̄.* to dress (*trans.*) (10).  
 לֵה see לֹא.  
 לְהוּא (לְהוּן, לְהוּן) see הוּה (168).  
 לְהֵן but, except (85).  
 לְוִיִּי Levite (187).  
 לְוִית with, at (*chez*) (84).  
 לַחַם meal, banquet (51).  
 לְחַנְיָה maid servant (10).  
 לַיְלָא (*det.* לַיְלָיָא) night (54, 83, 80).  
 לְמָה lest (86, 87). See also דִּי לְמָה.  
 לְקַבַּל see קַבַּל.  
 לְשׁוֹן tongue, languago.



## מ

- מן see מן.  
 מאה hundred (63, 81).  
 מאונה (מאונה) (*pl. det.*) scales (13).  
 מאן vessel (13, 34, 46, 184).  
 מאתין two hundred (13, 45, 63).  
 מגלה scroll (46).  
 מגר *pa.* to overthrow.  
 מדבח altar (17).  
 מדה see מנדה.  
 מדור (\*מדור?) dwelling (22).  
 מדי Media (< *OPers. Māda, through Akk. Madai*) (78).  
 \*מדי Median.  
 מדינה province (10, 15, 48).  
 מדור dwelling (22, 95).  
 מה what?, whatever (37, 38). See also כמה.  
 מות death (86).  
 מזון food (17, 23).  
 מחא to hit; *pa.* to hit. (ימחא בידה) to stay (His hand); *hitpa.* to be beaten, to be affixed (17).  
 מחלקה division, group.  
 מטא, מטה to come, to go (76, 81).  
 מישאל Mishael.  
 מישח Meshach.  
 מלא to fill; *hitp.* to be filled.  
 מלאך angel (187).  
 מלה (*pl.* מלין) word, speech, matter (33, 47, 61, 84, 86, 90).  
 מלח to partake of salt.  
 מלח salt (51).  
 מלך king (15, 32, 36, 40, 42, 43, 47, 51, 62, 79, 80, 82—84, 88, 90, 99, 111, 177, 189).  
 \*מלך (*suff.* מלכי) advice (51).  
 \*מלכה queen (51).  
 מלכו kingdom, reign (36, 40, 47, 56, 74, 79, 84, 89, 170).  
 מלל *pa.* to speak (10, 24, 83, 84).  
 מן who?, (מן די) whoever (30, 37, 38).

- מן (מ-) from (17, 20, 33, 64, 75, 76, 80, 81, 84—86, 88, 89, 91, 177, 181).  
 מן די as soon as, after (*conj.*) (86).  
 מנא mina (*monetary unit*) (188).  
 מנדה. מדת a kind of taxes (188).  
 מנדע knowledge (21, 82, 128).  
 מנה to count, to number; *pa.* to appoint (26, 153).  
 מנחה (sacrificial) offering (187).  
 מנין number.  
 מעבד\* work, deed (10, 36).  
 מעה\* belly (54).  
 מעלי\* entrance, (מעלי שמשא) sunset (159).  
 מרא lord, master (13, 54, 62).  
 מרד rebellion (177).  
 מרד\* rebellious (15).  
 מרט to pluck out, to tear off.  
 משה Moses (78).  
 משח oil.  
 משכב\* bed.  
 משכן\* dwelling.  
 משרוקי\* pipe (*musical instr.*) (46, 57).  
 משתא\* banquet (40).  
 מתנה\* gift (17).

## ג

- נבא *hitpa.* to prophesy.  
 נבואה prophecy, prophetic office (187).  
 נבוכדנצר Nebuchadnezzar (*Akk. Nabu-kudurri-ušur*) (84).  
 נבזכה (*pl. suff.* נבזכיתך) gift (62, 190).  
 נביא\* prophet (187).  
 נברשה\* (*det.* נברשתא) lamp (190).  
 נד to flow.  
 נד toward (84).  
 ננה\* (*det.* ננהא) dawn (51, 186).  
 נו see עבד נו.  
 נדב *hitpa.* to volunteer, to contribute voluntarily (111).  
 נדבך layer (*of a building*) (188).

- נָדַד to flee (158).  
 \*נָדוֹן (נִדְוָה, read נִדְוָה) container, sheath (10, 190).  
 \*נְהוֹר (det. לְהוֹרֵא q̄r̄, נְהוֹרֵא q̄r̄) light.  
 נְהוֹרֵר brilliance (56).  
 נְהַר river (188).  
 נֹד to flee.  
 נֹלֵל, נֹלֵלִי dunghill (57, 190).  
 נֹר fire (59, 184).  
 נֹק to suffer harm, to suffer damage; *haḥp̄.* to harm, to cause damage to (99, 111).  
 נְחָשׁ copper.  
 נָחַת to go down, to descend; *haḥp̄.* to bring down, to deposit (184).  
 נָטַל to lift up (178).  
 נָטַר to guard (17).  
 נִחוּחִין sacrifices of sweet smell (187).  
 \*נִכְסֵיךָ (pl. נִכְסֵיךָ) possessions, property (47, 86, 188).  
 נִמְרֵךְ panther.  
 נִסַּח *hitpa.* to be torn out.  
 נִסַּף *pa.* to pour out (*libations*).  
 נִסַּף (pl. suff. נִסַּפְיָהוּן) libation (51, 187).  
 נָפַל to fall, to be necessary (10, 12, 118).  
 נָפַק to go out, to come out; *haḥp̄.* to take out, to bring out (119, 177).  
 \*נִפְקָה expenses (80).  
 \*נִצְּבָה seed, planting, mineral (*traditional: strength*) (80).  
 נִצַּח *hitpa.* to distinguish oneself (82).  
 נִצַּל *haḥp̄.* to save.  
 נִקָּא clean, pure.  
 נִקַּשׁ to knock.  
 נִשָּׂא to lift up, to take, to carry; *hitpa.* to rise up (82, 118, 119, 126, 177, 184).  
 \*נִשְׂיָן (suff. נִשְׂיָהוּן) see אִנְתָּה.  
 \*נִשְׂמָה breath, soul (36, 84).  
 נִשְׂרֵךְ eagle.  
 \*נִשְׂתָּן written order (189).  
 \*נִמְיָן temple servant (187).  
 נָתַן to give (118, 120, 175).  
 נָתַר *haḥp̄.* to shake off (115).

## ס

- סָבֵף\* *see* \*שָׁבֵף.  
 סָבַר to hope, to intend (19).  
 סָגַד (*e/i*) to prostrate oneself (102, 106).  
 \*סָנַף (*pl.* סָנֵף) prefect (188).  
 סָנַר to lock (10, 85).  
 סוּבַל *part. pass.* (מְסוּבָּלִין) laid (*foundations*) (130, 166, 188).  
 סוּמְפָנִיָּה (סיפניה) symphony (bagpipe?) (46, 191).  
 סוּף to end, to cease; *hap.* to make an end to (26, 141).  
 סוּף end.  
 סִיפְנִיָּה *see* סוּמְפָנִיָּה.  
 סָלַק (*e/i*) to go up, to come up; *hap.* to bring up (21, 23, 172).  
 סָעַד *pa.* to help (20).  
 סָפַר book, document (27, 51, 78).  
 \*סָפַר scribe, secretary.  
 \*סָרְבַל trousers (189).  
 \*סָרְף chief minister (82, 189).  
 סָתַר *pa.* to conceal (44).  
 סָתַר to tear down (19, 184).

## ע

- עָבַד to do, to make; *hitp.* to be made, to be done (10, 27, 83, 116, 177, 189).  
 עָבַד servant, slave (29, 30, 51).  
 עָבַד נֶגוֹ Abed-nego.  
 \*עָבִידָה work, administration, service, worship (15, 17, 48).  
 עֵבֶר נְהַרָא across-the-River, Trans-Euphrates Province (Syria) (188).  
 עַד until (*prep.*) (75, 76, 81, 89). *See also* דְּבָרָה.  
 עַד, עַד דִּי until (*conj.*) (86, 178).  
 עָדָה to come forth, to pass away, to become invalid; *hap.* to remove (59, 76, 116, 184).  
 עִדּוֹא Iddo (5).  
 עֵדֵן time, season (year) (66, 86).  
 עוֹד still, yet (90).  
 עוֹנֵיהַ iniquity, misdeed.  
 עוֹף bird, birds.

- עור chaff.  
 \*עוֹ (pl. עוֹזִין) goat (59).  
 \*עֹקֶה seal ring.  
 עֹזֵר Ezra.  
 עֹזִיָּה Azariah.  
 עֵטָה advice, counsel (10, 17, 129).  
 \*עֵיִן eye (51, 59, 178).  
 עֵיר a kind of angel.  
 עַל upon (10, 26, 33, 49, 75, 76, 82, 84, 86, 177, 178).  
 עֲלֵא above (*adv.*) (80, 88).  
 עֲלֵה cause, pretext.  
 \*עֲלוּהָ sacrifice (79).  
 \*עֲלִי most high (84).  
 \*עֲלִי (suff. עֲלִיָּה) upper room (57).  
 עֲלִיּוֹן most high (22, 179, 187).  
 עֲלֵל to enter; *hap.* to let enter (17, 20, 26, 76, 158, 162, 164, [175]).  
 עֲלָם eternity (43, 53, 62, 79, 80, 177).  
 \*עֲלָמִי Elamite.  
 \*עֲלֵעַ (pl. עֲלֵעִין) rib (17, 59).  
 עָם (*det.* עָמָא, pl. עַמְמָא) people (17, 20, 62, 179, 184).  
 עִם (together) with (75, 76, 83, 95).  
 \*עֲמִיק deep (41).  
 עֲמֵר wool (17).  
 \*עָנָן (\*עָנָת, \*עָנָת) see כָּעַן, etc.  
 עָנָה to answer (159).  
 \*עָנָה humble, poor (25).  
 \*עָנָן cloud.  
 \*עֲנָף branch (*of a tree*).  
 עֲנֹש fine (*punishment*) (47, 86).  
 \*עֲפִי (suff. עָפִיָּה) foliage (51).  
 עֲצִיב sad.  
 עֲקַר *hitpa.* to be uprooted (115).  
 עֲקָר (עֲקָרָה) offshoot.  
 \*עֲרִי (עֲרִירָה?, pl. suff. עֲרִירָה) adversary (17).  
 עֲרֵב *pa.* to mix (*trans.*); *hitpa.* to mix (*intrans.*) (76).  
 \*עֲרֵד onager, wild אַמַּס.  
 \*עֲרוּהָ nakedness, shame.  
 עֲשֵׁב vegetation, גִּרְחַס (75, 181, 186).

עָטַר	ton (46, 63).
עֶשְׂרִין	twenty (63).
עֲשִׂית	concerned about.
*עֲתִיד	ready, prepared (95).
עֲתִיק	old (81).

פ

פָּחָה	( <i>pl.</i> *פָּחָן) governor (36, 62, 188).
פָּחַר	potter.
*פָּטִישׁ	shirt (?) (189).
פָּלַג	to divide.
פָּלַג	half (71).
*פָּלְגָה	section, group.
פָּלַח	to serve, to worship (36, 85, 95, 115).
פָּלְחָן	service, worship, cult (10).
פֶּם	( <i>suff.</i> פָּמָה) mouth (20, 90).
פֶּם	palm (of a hand, or some other part of a hand).
פִּסְנֵי תֵרִין	(פִּסְנֵי) psaltery (16, 46, 191).
פָּרַז	iron (39, 188).
פָּרַס	to divide.
פָּרַס	half-mina (or half-shekel) ( <i>monetary unit</i> ) (188).
פָּרַס	Persia (< <i>OPers. Parsa</i> ).
*פָּרְסִי	Persian.
פָּרַק	to atone for, redeem.
פָּרַשׁ	<i>pa.</i> to interpret.
פָּרָשָׁן	copy (51, 189).
פָּשַׁר	to interpret; <i>pa.</i> (?) to interpret (111).
פָּשַׁר	interpretation (51).
פָּתָם	message, word, matter (15, 189).
פָּתַח	to open (61).
*פָּתִי	breadth (51).

צ

צָכָה	( <i>e/i</i> ) to want, to wish (17, 115, 149).
צָבו	thing, matter (55, 77).
צָכַע	<i>pa.</i> to wet; <i>hitpa.</i> to be wetted (76, 114).

- צד side (84).  
 \*צדא see הַצְדָּא.  
 צדקה charity.  
 \*צואר neck (13).  
 צלה *pa.* to pray (79).  
 צלה *hap.* to make successful, to prosper (*intrans.*), to succeed (17, 111).  
 צלם, צלם image, statue, complexion (17, 32, 34, 46, 51).  
 \*צפיר (צפירי עיזין) he-goat.  
 \*צפר bird (10, 59).

## ק

- קבל *pa.* to receive, to take over.  
 קבל (פֶּל קַבֵּל, לְקַבֵּל) facing, opposite, corresponding to (*prep.*), (פֶּל קַבֵּל דִּי) because (*conj.*) (10, 33, 84, 86, 96, 177).  
 \*קדיש holy, saint (83, 179).  
 קדם before (*prep.*) (10, 25, 80, 84, 85).  
 \*קדמי first (69).  
 קדמת (מִן קִ, מִן קִ) before (*prep.*) (84, 177).  
 קום to stand, to arise, to last; *pa.* to establish; *hap.* to set up, to install, to appoint, to issue (*an interdict*) (14, 23, 117, 133—137, 139—142, 177).  
 קטל to kill; *pa.* to kill; *hitp.*, *hitpa.* to be killed (184).  
 \*קטר (קטרין) knot, joint, difficult problem.  
 קיט summer (17, 26, 51).  
 קים statute.  
 קים enduring.  
 קיתרוס (קִתְרֹס קִתְרֹס) zither (46, 191).  
 קל sound, voice (46).  
 קנה to purchase.  
 קצה to become angry (88).  
 קצה wrath.  
 קצץ *pa.* to cut off.  
 קצת end, part (80, 84).  
 קרא to call, to call out, to read aloud, to read; *hitp.* to be called (10, 108, 146, 152, 177).

- קרב (*q/i*) to draw near, to approach; *pa.* to offer (*sacrifices*);  
*haḥ.* to bring near, to offer (*sacrifices*) (10, 26, 78).  
 קרב war (83, 188).  
 קריה (*pl. det. קריה*) city (62, 87, 177).  
 קרן horn (*of animals, musical instrument*) (45, 46, 51, 59).  
 קרין\* piece, (*\*אכל קרין*) to denounce, to slander.  
 קטש truth (10, 36, 51, 80, 86).

## ר

- ראש head, chief (13, 17, 30, 62).  
 רב (*det. רבא, pl. רבבין*) great, big, (*pl. \*רבבין*) chief,  
 magnate (44, 47, 59, 61, 62, 80, 92).  
 רבה to grow; *pa.* to make someone a magnate (145).  
 רבו greatness (55).  
 רבו (*pl. k̄tib רבון*) myriad (62, 63).  
 רביעי\* fourth (69).  
 רנו *haḥ.* to anger.  
 רנו anger (51).  
 רגל\* foot (45, 59).  
 רגש *haḥ.* to assemble (*intrans.*).  
 רו\* appearance.  
 רוח wind, spirit (59).  
 רום (*q/i*) to be high, to be haughty; *haḥ.* to raise up; \*רום\*  
 to exalt; \*התרום\* to exalt oneself (23, 133, 141, 143, 157).  
 רום\* height.  
 רו secret, mystery (16, 82, 189).  
 רחום Rehum.  
 רחיק\* remote.  
 רחמן mercy.  
 רחץ *hitp.* to trust.  
 ריח smell (59).  
 רמה to throw, to set up (*chairs*), to impose (*taxes*); *hitp.*  
 to be thrown.  
 רעו wish, pleasure (17, 55).  
 רעיו thought (22).



- רָעַן relaxed.  
 רָעַע to break; *pa.* to break, to crush (20, 159).  
 רָפַס to trample upon.  
 רָשַׁם to draw, to draw up, to inscribe, to write.

## ש

- \*שָׁב elder (83).  
 \*שִׁבְרָה ('ס) sambuke (harp) (19, 46).  
 שָׂנֵא to be (become) much (great).  
 שָׂנֵא much, many, great, (*adv.*) much, greatly, very (13, 61, 88, 177).  
 \*שְׁהָדוּ testimony (56).  
 שֵׁטֶר side (46).  
 שִׁים to place, to set, to appoint, to give (*an order, a name*), to pay (*attention*); *hitp.* to be placed, to be made, to be given (*order*) (36, 80, 82, 117, 133—136, 138).  
 שָׁכַל *hitpa.* to observe (114).  
 שְׂכֵלְתָנִי intelligence (56).  
 \*שָׂנֵא enemy (13, 126).  
 שֵׁעַר hair.

## ש

- שָׁאל (*e/i*) to ask (17, 24, 26, 125, 175).  
 \*שְׂאֵלָה question, problem (15).  
 שְׂאֵלְתִּיאל Shealtiel.  
 שָׂאָר rest, remnant (184).  
 שָׁח *pa.* to praise (24, 115, 117).  
 \*שִׁבְטָה tribe (187).  
 \*שִׁבְיָה flame (184).  
 \*שִׁבְעָה seven (63, 66, 70, 82).  
 שָׁבַק to leave; *hitp.* to be left (26, 114).  
 שָׁבַשׁ *hitpa.* to be confused (114).  
 \*שְׂגֵלָה concubine (188).  
 שָׁדַר *hitpa.* to make efforts (111).  
 שְׁדַרְדָּח Shadrach.  
 שָׂוָה *pa.* to make equal, to place; *hitpa.* to be made (83, 132).

- שָׂרַף wall (*of a city*) (178).  
 שׁוֹשַׁנְכִי man from Susa (< *OPers. \*Šūšanaka*).  
 שָׁחַת corrupt, (*fem.*) fault, corruption (44).  
 שָׁוַב to save (10, 49, 84, 166, 175, 188).  
 שִׁצִּיא (א) to complete (18, 166, 188).  
 שָׁכַח *hitpa.* to be found; *hap̄.* to find (20, 114, 115, 117).  
 שָׁכַל to complete; *hištāp'al* to be completed (157, 166, 178, 188).  
 שָׁכַן to dwell; *pa.* to cause to dwell.  
 שָׂלַח happy, carefree.  
 שָׁלוּ. שָׁלַח negligence (55).  
 \*שָׁלוּהָ happiness.  
 שָׁלַח to send, to send a message (*by messenger, letter*) (82).  
 שָׁלַט (*ē/i*) to rule, to have power over, to overpower; *hap̄.* to give power to (76, 102, 110).  
 \*שָׁלַטָּן authority, official (22).  
 שָׁלַטָּן rule, domination, dominion (22, 184).  
 שָׁלִיט (*adj.*) mighty, powerful, being in control, authorized, (*noun*) (*powerful*) official (10, 17, 40).  
 שָׁלַם (*ē/i*) to be completed; *hap̄.* to finish, to bring to an end, to hand over (102).  
 שָׁלָם well-being, greetings (96).  
 שָׁם (*pl.* \*שָׁמָה) name (30, 36, 38, 48, 62).  
 שָׁמַד *hap̄.* to exterminate.  
 \*שָׁמַיִן (*det.* שָׁמַיָא) heaven (17, 36, 47, 59, 75, 84, 178).  
 שָׁמַם (אָשְׁתוּמַם) to be perturbed (157).  
 שָׁמַע to hear; *hitpa.* to obey (17).  
 \*שָׁמַרְיָן (*pausal* שָׁמַרְיָן) Samaria (25, 62).  
 שָׁמַשׁ *pa.* to serve.  
 \*שָׁמֶשׁ (*det.* שָׁמֶשׂא) sun (51).  
 שִׁמְשַׁי Shimshai.  
 \*שָׁן (*dual* שָׁנַן) tooth (15, 59).  
 שָׁנָה to be different, to change (*intrans.*); *pa.* to cause a change, to change (*trans.*), to distinguish; *hitpa.* to change (*intrans.*); *hap̄.* to change (*trans.*) (77, 108, 150, 152).  
 \*שָׁנָה (*pl.* שָׁנַיִן) year (30, 61, 74, 78, 177).  
 \*שָׁנָה (*suff.* שָׁנָה) sleep (129).

- שָׁעָה hour, while, (**בְּהַ שְׁעָתָא**) at this very hour, moment (46, 62, 78, 89, 177).  
 \*שָׁפֵט judge (18, 187).  
 שְׁפִיר beautiful.  
 שָׁפַל *hap.* to bring down, to humiliate, to humble (10).  
 שָׁפַל low.  
 שָׁפַר to be good, it pleases.  
 \*שָׁפַרְפַּר dawn (39, 186).  
 \*שָׁקַף leg.  
 שָׁרַח to loosen, to unfetter, to explain (*knotty problems*), to reside (**שָׁרַח** residing); *pa.* to solve (?), to begin; *hitpa.* to be loosened (111, 150).  
 \*שָׁרַשׁ (*pl. suff.* שָׁרְשָׁהי) root (51).  
 שָׁרַשׁ (*qr̥ē* שָׁרְשִׁי) corporal punishment (19, 57, 86, 189).  
 שֶׁשְׁבַצָּר Sheshbazzar (= \*שְׁנַאבְצַר ?, *Akk. Sin-ab-ušur*).  
 שֶׁשׁ, שֶׁשׁ six (63, 74).  
 שָׁתַּה (*c/i.* \*אֶשְׁתִּי) to drink (46, 77, 145, 150, 173).  
 שָׁתִּין sixty (63, 74, 78).  
 שֶׁתַּר בִּזְנֵי Shethar-bozenai (= שְׁתַּבְרִין < *OPers. Šatibrjāna* "desiring joy").

## ת

- תְּבִיר fragile.  
 \*תְּדִיר (**בְּתִדִירָא**) constantly.  
 תּוּב to return (*intrans.*); *hap.* to return (*trans.*) (82, 141, 142, 178, 184).  
 תוּה to be perturbed (132).  
 תוּר ox (17, 181).  
 \*תַּחַת, תַּחַת underneath (*prep.*) (22, 47, 84).  
 תִּלְגַּן snow (51).  
 \*תִּלְתִּי third (14, 69).  
 \*תִּלְתָּא (*det.* תִּלְתָּא) triumvir (71, 188).  
 תִּלְתָּא three, (**תִּלְתָּהוֹן**) the three of them (17, 22, 23, 59, 63, 66, 73, 74).  
 תִּלְתִּין thirty (63, 81).  
 תַּמָּה there (17, 91).  
 \*תַּמָּה wonder (92).

- \*תָּנִין second (89).  
 תִּנְיָנָח again (72, 88).  
 \*תַּסֵּת (pl. det. תַּסֵּתַיָּא) police chief (58, 189).  
 \*תִּקְיָה strong, powerful (88, 92).  
 תִּקַּל to weigh.  
 תִּקֵּל shekel (*monetary unit*).  
 תִּקַּן *haḥ.* to restore.  
 תִּקַּח (e/i) to be (become) strong; *pa.* to strengthen, to issue  
 a strong (*prohibition*) (102).  
 תִּקְפָּה (det. תִּקְפָּא) strength (10, 51).  
 \*תִּרְיָן (*fem.* תִּרְיָיִן) two (45, 63, 65, 74, 78).  
 תִּרְעָה door, gate, (royal) court (17).  
 \*תִּרְעָה doorkeeper (20, 40).  
 תִּרְתִּין *see* \*תִּרְיָן.  
 תִּתְנִי Tattenai (*Akk. Tattannai*).