

AN INTRODUCTION
TO THE SYRIAC
GRAMMAR OF TARGUM

by

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TABLE OF CONTENTS

Contents.....	iii
The Dialects of Aramaic	v
Orthography and Phonology	viii
1.1 Noun Gender.....	1
1.2 Noun Definition.....	1
1.3 The Perfect of the G Verb (third person).....	1
1.4 The Preposition ܠ <i>la-</i>	2
2.1 The G Perfect: full inflection.....	5
2.2 The Direct Object Marker ܝܬ <i>yāt</i>	5
3.1 ܝܬ <i>yāt</i> with Pronominal Suffixes.....	7
3.2 The conjunction ܠ <i>wa-</i>	7
4.1 Prepositions with Pronominal Suffixes	10
4.2 Relative Clauses.....	10
5.1 G Perfects in <i>e</i> and <i>o</i>	13
6.1 The Singular Noun with Pronominal Suffixes.....	15
7.1 The Demonstrative Pronouns	17
7.2 ܒܝܬܐ <i>bātar</i> and other Prepositions with (Plural) Pronominal Suffixes	17
8.1 Noun Plurals.....	20
8.2 Plural Nouns with Pronominal Suffixes.....	21
8.3 The Plurals of the Demonstratives	21
9.1 The Genitive (Construct) Chain.....	23
9.2 Expression of the Genitive with ܕ <i>da-</i>	23
9.3 The Form of the Construct Singular	24
9.4 Anticipatory Genitive Construction	24
10.1 The G Perfect: Roots III–Weak	27
10.2 Sentences with Adverbial Predicate.....	27
11.1 The G Perfect: Hollow and Geminate Roots.....	29
11.2 Stative Hollow Roots.....	29
11.3 Temporal Clauses with ܠܗܘܐ <i>wa-hwāh</i>	29
12.1 The Infinitive of G Verbs	32
12.2 Uses of the Infinitive	33

13.1	D (Pael) Verbs: the Perfect.....	35
13.2	D Verbs: the Infinitive.....	36
14.1	C (Aphel) Verbs: the Perfect.....	38
14.2	C Verbs: the Infinitive.....	38
14.3	The Interrogative ܡܐ ܗܐ-.....	38
14.4	The Inflection of ܐܒ ܐܒ and ܐܗ ܐܗ.....	39
15.1	C Verbs: Perfect (continued).....	41
16.1	The Absolute State of the Noun.....	44
16.2	The Cardinal Numbers (1–10).....	45
17.1	Adjectives.....	47
18.1	G Verbs: the Active Participle.....	50
18.2	The Independent Personal Pronouns.....	51
18.3	The ‘Tens’ and Higher Numbers.....	51
19.1	G Verbs: Imperfect and Imperative (Sound Roots; Roots II– and III–Guttural; Roots I– ^o).....	54
19.2	Uses of the Imperfect.....	55
20.1	G Verbs: Imperfect and Imperative (Roots I– ² ; Roots I– <i>n</i> ; Roots I– <i>y</i>).....	57
21.1	G Verbs: Imperfect and Imperative (Roots III–Weak; Hollow Roots; Geminate Roots).....	59
21.2	The Verb with Object Suffixes.....	60
22.1	D Verbs: Imperfect, Imperative and Participles.....	63
22.2	C Verbs: Imperfect, Imperative and Participles.....	63
22.3	G Verbs: the Passive Participle.....	63
22.4	The <i>-t-</i> Verbs: Gt, Dt, Ct.....	64
22.5	The Adjective ܐܘܪܐܢ ܐܘܪܐܢ.....	65
22.6	The Ordinal Numbers.....	65
Appendix I:	Feminine Nouns ending in <i>-vCtā</i>	66
Appendix II:	Nouns in <i>-itā</i> and <i>-utā</i>	66
Appendix III:	Nouns and Adjectives Final <i>-y</i> , <i>-w</i>	67
Appendix IV:	Gentilics and Other Adjectives in <i>-ay</i>	67
Appendix V:	Verb Paradigms: Sound Verb and Verb III–weak.....	68
Appendix VI:	Notes on Targum Onqelos to Genesis 12–16.....	71
	Vocabulary of the Lessons, alphabetical by Aramaic root.....	77
	Vocabulary of the Lessons, alphabetical by English gloss.....	85
	Bibliography.....	93

THE DIALECTS OF ARAMAIC

A. EARLY ARAMAIC (9th to 4th centuries BCE)

1. *Old Aramaic Dialects*

some major inscriptions:

Hadad Yīθ^ci Assyrian-Aramaic bilingual from Tell Fakhariyah (mid-9th cent.)

Tell Dan inscription (mid-9th cent.)

Bir-Hadad inscription (mid-9th cent.) [KAI 201]

Zakkur inscription (early 8th cent.) [KAI 202]

Sefire inscriptions (mid-8th cent.) [KAI 222-224]

Panammu inscriptions from Zincirli (Y³DY) (mid-8th cent.) [KAI 214-215]

Br-rkb inscriptions (mid-8th cent.) [KAI 216-221]

2. *Official Aramaic (Classical Aramaic/Empire Aramaic/Reichsaramäisch)*

(a) Egypt: Elephantine papyri and ostraca; Hermopolis; Aswan; Saqqara; etc.

(b) Palestine: Biblical Aramaic in Ezra; Samaria papyri (Wadi Daliyah)

(c) Iraq: Assur letter [KAI 233]; dockets on Akkadian tablets [KAI 234-236]

(d) Persia: the Driver letters (sent from Susa or Babylon; discovered in Egypt)

B. MIDDLE ARAMAIC (3rd century BCE to 2nd CE)

1. *Palestinian*

(a) Standard Literary Aramaic:

Biblical Aramaic of Daniel

Qumran Aramaic

Targum Onqelos and Targum Jonathan

Megillat Ta^canit

(b) other:

legal documents from Murabba^cat and the Bar Kosiba caves

the Bar Kosiba letters

tomb inscriptions

words and phrases quoted in the Mishna, New Testament

2. *Nabataean*

3. *Palmyrene*

4. *Hatran*

5. Inscriptions from Dura Europos

6. Scattered texts from Afghanistan, Armenia, Georgia, Egypt

C. LATE ARAMAIC (3rd–9th centuries CE)1. *Western*

(a) Galilean (Jewish):

Palestinian Talmud

Palestinian Midrashim (*Bərešit Rabbā*, *Wayyiqraʾ Rabbā*)

Palestinian Targums

synagogue and funerary inscriptions

(b) Judean: Christian Palestinian (Syro-Palestinian)

(c) Samaritan (including the Samaritan Targum)

2. *Syriac*3. *Eastern*

(a) Babylonian (Jewish):

Babylonian Talmud

Gaonic writings

incantations

(b) Mandaic

D. MODERN ARAMAIC1. *Western*: dialects of Ma^clula, Jubb^cadīn, Baḥ^cā in Syria2. *Central*: Ṭuroyo, Mlahso3. *Eastern*: modern “Syriac” of northern Iraq and Iran4. *Neo-Mandaic* (southern Iraq)

ORTHOGRAPHY AND PHONOLOGY

(J. Huehnergard)

1. Consonants

Final forms appear in parentheses. On the transliterated letters with underlining, see §6, below, on Spirantization.

א	ʾ	ט	t	ע	c
ב	b, <u>b</u>	י	y	פ(ף)	p, <u>p</u>
ג	g, <u>g</u>	כ(ך)	k, <u>k</u>	צ(ץ)	s
ד	d, <u>d</u>	ל	l	ק	q
ה	h	מ(ם)	m	ר	r
ו	w	נ(ן)	n	ש	š
ז	z	ס	s	ת	t, <u>t</u>
ח	h				

2. Vowels and Vowel Letters

(a) Vowel Signs

The vocalization system employed in the grammar and the texts to be read in class is the Babylonian, or superlinear, system, which is generally considered to be older than the Tiberian (sublinear), and to be the one with which Targum Onqelos was first pointed.

The Babylonian vowel signs (with ב b to indicate their placement; their Tiberian correspondences are given in parentheses):

- בָּ ba (בַּ ba, בֶּ be);
- בָּ bā (בַּ bā [qāmeš rāḥāb]);
- בֶּ be (בַּ bē);
- בִּי bi (בַּ bi/bī);
- בֹּ bo (בַּ bō; בֹּ bo [qāmeš ḥāṭūp]);
- בֻּ bu (בֹּ bū; בֻּ bu/bū);
- בֶּ bə (בַּ bə [šəwā mobile]; בֶּ bā, בֶּ bē, בֶּ bō).

No vowel sign appears when a consonant is not followed by a vowel (vs. šəwā quiescens in Tiberian): Bab. מֶדְנָח, Tib. מֶדְנָח *madnaḥ* 'east'. Normally, simple vowel šəwā occurs for Tib. compound šəwā: Bab. אָכַל *ʾakal*, Tib. אָכַל *ʾākal* 'he ate'.

(b) Vowel Letters (*matres lectionis*)

Four of the letters, viz., א, ה, ו, י, are used in the script (in conjunction with the vowel signs) to indicate vowels in the middle and at the end of words. When used to indicate vowels, these letters are not represented in our transliteration (except final ה for *-ā* in some instances).

Final vowels are always indicated by a vowel letter:

final *a* (which is rare) is written with א: בָּנָא *bāna* 'build (fs)!';

final *ā* is written with א: מַלְכָּא *malkā* king; בָּנָא *bānā* 'he built'.

There are four exceptions to this, in which final *ā* is written with ה:

- (i) when the last consonant of a word is א: מִצְרָאָה *Miṣrāʾā* 'Egyptian'; בָּנָאָה *bānāʾā* 'they (f) built';
- (ii) in the form הָוָה *hāwāh* 'he was';
- (iii) in Hebrew proper names: חַוְוָה *Hawwāh* 'Eve'; זִלְפָּה *Zilpāh* 'Zilpah'.
- (iv) in numbers with masc. nouns: חַמְשָּׁה *hamšāh* 'five' (see §16.2).

(In the last three instances, viz., *hāwāh*, Hebrew names, and numbers, we will transliterate the final ה, even though it was not pronounced in such cases. Final ה in all other instances was pronounced: e.g., מַלְכָּה *malkah* 'her king' [indicated in the Tiberian vocalization with *mappīq*: מַלְכָּה]);

final *e* and final *i* are written with י: מִצְרָאִי *Miṣrāʾe* 'Egyptians'; יִבְנֵי *yibne* 'he will build'; עַבְדִּי *ʿabdi* 'my servant'; שָׁתִּי *šati* 'he drank';

final *o* and final *u* are written with ו: שָׁלוֹ *šalo* 'prayer'; בָּנוּ *bāno* 'they (m) built'; כֶּסוּ *kasu* 'garment'; כָּתְבוּ *katābu* 'they (m) wrote'.

ə does not occur at word end.

Of *medial vowels* (vowels within a word), only *e*, *i*, *o*, *u* are ever indicated by a vowel letter, *e* and *i* again by י, and *o* and *u* again by ו. The internal vowel letters are *optional* with most words, but they are present more often than not. Examples:

e: בֵּיתָא *betā* 'house'; סָלִיק (or סֵלֶק) *sāleq* 'he went up';

i: סִפְרָא (or סֵפֶרָא) *siprā* 'book'; סָלִיקוּ (or סֵלֶקוּ) *səlīqu* 'they (m) went up';

o: שֹׁם (or שָׁם) *šom* 'name'; כָּתוּב (or כָּתֹב) *katob* 'write (ms)!';

u: רֻגְזָא (or רֹגְזָא) *rugzā* 'anger'; כָּתוּבוּ (or כָּתֹבוּ) *katūbu* 'write (mp)!'.
Thus:

א is used to indicate final *ā*, rarely final *a*;

ה is used to indicate final *ā* after consonantal א, in הָוָה *hāwāh*, in Hebrew names, and in numbers with masc. nouns;

ו is used to indicate final and medial *o* and *u*;

י is used to indicate final and medial *e* and *i*.

(c) Vowel Length

It is unlikely that phonemic distinctions in vowel length were made in the Aramaic of Targum Onqelos. Rather, the seven vowel signs probably indicate purely qualitative distinctions. (This applies as well to *ā* and *a*; although we transcribe the former with a macron, the distinction between the two was most likely one of vowel quality rather than vowel quantity: *ā* perhaps as in *father*, IPA [ɑ], and *a* perhaps as in *cat*, IPA [æ].)

3. Consonantal Doubling

Certain formal distinctions indicate that most of the consonants could occur doubled (i.e., lengthened): e.g.,

נְהוֹרָא *nəhorā* 'light': בְּנְהוֹרָא *bi-nəhorā* 'in the light';
but מִנְהוֹרָא *min-nəhorā* 'from the light'.

The Babylonian system of vocalization, however, has no sign comparable to the Tiberian *·dāgeš* (forte) to indicate such consonantal doubling. Nevertheless, the doubling will always be represented in our transliteration.

4. Syllabification

- (a) No syllable may begin with a vowel (except *u-* 'and');
- (b) No syllable may begin or end with more than one consonant.

Examples: *betāk* 'your (ms) house': *be/tāk*;
malkəkon 'your (mp) king': *mal/kə/kon*;
šārāʔā 'to begin': *šā/rā/ʔā*;
yiqṭəlinneh 'he will kill him': *yiq/ṭə/lin/neh*.

(Exceptions are certain verbal forms that end with two consonants: e.g., *kətabt* 'you (sg) wrote': *kə/tabt*.)

5. Stress

In the majority of forms, stress falls on the final syllable: כָּתַב *kətab* 'he wrote'; בֵּיתָא *betā* 'house'. Less frequently, the penultimate syllable is stressed: כָּתַבָּת *kətabat* 'she wrote'; בֵּיתָנָא *betānā* 'our house'. As the examples illustrate, the position of the stress will not be indicated in the script for either alternative, but will be marked (with *ˈ*) in the transliteration when it does not fall on the final syllable.

6. Spirantization

The six consonants כ *b*, ג *g*, ד *d*, כּ *k*, פּ *p*, תּ *t* were spirantized, i.e., pronounced as the fricatives [v, ɣ, ð, x, f, θ], respectively, under certain conditions, viz.:

- (a) after any vowel:

כָּתַב *katab* [kəθav] 'he wrote'; רוּגַז *rugzā* [ruyzā] 'anger';
 נָבִיא *nabiyā* [nəviyā] 'prophet'; עָבַד *ʿabad* [ʿəvað] 'he did';
 נָפַק *napaq* [nəfaq] 'he went out'; מֵיכָלָא *mekalā* [mexəlā] 'food'.

Note that this applies as well when a form ending in a vowel is prefixed to a word beginning with one of these consonants: כָּרְמָא *karmā* [karmā] 'vineyard', but בְּכָרְמָא *bə-karmā* [bəxarmā] 'in the vineyard'; בָּנָא *bənā* [bənā] 'he built', but וּבָנָא *u-bnā* [uvnā] 'and he built'.

- (b) if a vowel precedes in the underlying form:

וּכְתַב *u-ktab* [uxθav] < *wə-katab 'and he wrote';
 לִנְבִיא *li-nbiyā* [linviyā] < *lə-nəbiyā 'to the prophet'.

In the Tiberian system of vocalization, the distinction between stops and fricatives could be indicated by a *dāgeš* (lene) in the former; e.g.,

בָּכוּן *bakon* [bəxon] in you (mp);
 כָּתַבְתָּ *katabt* [kəθavt] you (s) wrote.

In the Babylonian system, however, there is no sign or device like the *dāgeš* to indicate whether the stop or the fricative was to be pronounced. Since the spirantization is completely predictable in the two circumstances noted above, it will likewise not be indicated in our transliteration of such forms.

There is another group of examples in which spirantization occurs, however, viz.:

- (c) when a vowel preceded the consonant at an earlier stage of the language, but has since been lost:

מַלְכָּיָא *malḵayyā* [malxayyā] < *malakayyā 'kings';
 דָּהַבָּא *dahbā* [dahvā] < *dahabā 'gold';
 בִּירְכָּתָא *birkatā* [birxəθā] < *barakatā 'blessing';
 מַשְׁכְּנֹכּוֹן *maškanḵon* [maškanxon] < *maškanukun 'your (mp) tent'.

In these cases the spirantization, since it is not generally predictable, will be indicated in the transliteration, as the examples show, by a line under the consonant in question.

The consonants are never spirantized if they are doubled:

קָבִיל *qabbel* [qabbel] 'he received';
 יַפֵּיק *yappeq* [yappeq] 'he will send out'.

7. Some Combinatory Rules involving ə

Aramaic phonology does not tolerate a sequence of two syllables whose vowels are both ə. When this would occur, therefore, certain changes take place. In the following, G represents any guttural consonant (א ʾ, ה h, ח ḥ, ע ʿ), C any non-guttural cons. except y.

- (a) $C\bar{a} + G\bar{a} \rightarrow Ca-G\bar{a}$, i.e., $\bar{a}$ becomes a before a guttural plus $\bar{a}$:

* $d\bar{a}-^c\bar{a}bad \rightarrow da-^c\bar{a}bad$ (דָּעַבַּד) 'which he made';

* $l\bar{a}-^2\bar{a}b\bar{u}hi \rightarrow la-^2\bar{a}b\bar{u}hi$ (לֵאבֹוּהִי) 'to his father'.

If the guttural is $\bar{h}$ or h , the following $\bar{a}$ is frequently lost:

* $w\bar{a}-h\bar{a}wo \rightarrow wa-h\bar{a}wo$ (וְהָיוּ) or $wa-hwo$ (וְהָיוּ) 'and they (m) were';

* $d\bar{a}-h\bar{a}l\bar{a}mit \rightarrow da-h\bar{a}l\bar{a}mit$ (דָּחַלְמִית) or $da-hl\bar{a}mit$ (דָּחַלְמִית) 'which I dreamt'.

- (b) $C\bar{a} + y\bar{a} \rightarrow C-i$, i.e., the sequence $-ya-$ is replaced by i :

* $w\bar{a}-y\bar{a}da^c \rightarrow w-ida^c$ (וִידָע) 'and he knew';

* $b\bar{a}-y\bar{a}m\bar{a}m\bar{a} \rightarrow b-im\bar{a}m\bar{a}$ (בִּימָמָא) 'in daytime'.

- (c) $C\bar{a} + C\bar{a} \rightarrow Ci-C$, i.e., the first $\bar{a}$ becomes i , the second is lost:

* $k\bar{a}-n\bar{a}biya \rightarrow ki-nbiy\bar{a}$ (כְּנָבִיא) 'like a prophet';

* $d\bar{a}-k\bar{a}tab \rightarrow di-ktab$ (דִּיכְתָב) 'which he wrote'.

Rule (c) does not apply when the first word is $\bar{w}\bar{a}-$ ('and'); rather:

- (d) $w\bar{a}- + C\bar{a} \rightarrow u-C$, i.e., $w\bar{a}-$ becomes $u-$, and the second $\bar{a}$ is again lost:

* $w\bar{a}-n\bar{a}biya \rightarrow u-nbiy\bar{a}$ (וְנָבִיא) 'and the prophet';

* $w\bar{a}-k\bar{a}tab \rightarrow u-ktab$ (וְכָתָב) 'and he wrote'.

8. Some Distinctions vis-à-vis Biblical Hebrew

Hebrew and Aramaic are closely related languages, as the following forms, which may be either language, illustrate: מַלְכִי *mal'ki* 'my king'; יְבָרֵךְ *yabārek* 'he will bless'. Each language has an independent history within the group of Northwest Semitic languages, however. The following selection of differences is essentially confined to phonological features.

(a) Consonants

Proto-Semitic, the parent language of Hebrew and Aramaic, had more consonants than appear in either of those later languages. In the latter, pairs or even trios of sounds fell together over time (i.e., came to be pronounced the same). But the same sounds did not always fall together in both Hebrew and Aramaic, as the table below illustrates.

In Old and Official Aramaic texts, several of these pairs of sounds had not yet fallen together. Since the Aramaeans borrowed their writing system (alphabet) from the Phoenicians, and since Phoenician had only 22 consonants, certain letters had to do double duty in the early Aramaic dialects. These double-duty letters usually do not reflect pairs of sounds that fell together in later Aramaic, but rather pairs that had fallen together in Phoenician (and in Hebrew).

Proto-Semitic	Hebrew	Early Aramaic	Mid./Late Aramaic	Examples	
				Hebrew	Mid./Late Aramaic
<i>d</i>	<i>d</i>	<i>d</i>	<i>d</i>	<i>dām</i>	<i>dāmā</i> 'blood'
<i>ð</i>	<i>z</i>	<i>z</i>	<i>d</i>	<i>ʔōzen</i>	<i>ʔudnā</i> 'ear'
<i>d_z</i>	<i>z</i>	<i>z</i>	<i>z</i>	<i>ʔérez</i>	<i>ʔarzā</i> 'cedar'
<i>ǵ</i>	<i>ʿ</i>	<i>ʿ</i>	<i>ʿ</i>	<i>ʿélem</i>	<i>ʿulemā</i> 'youth'
<i>ʿ</i>	<i>ʿ</i>	<i>ʿ</i>	<i>ʿ</i>	<i>ʿáyin</i>	<i>ʿenā</i> 'eye'
<i>š</i>	<i>š</i>	<i>q</i>	<i>ʿ</i>	<i>ʔéreš</i>	<i>ʔarʿā</i> 'earth'
<i>ʔš</i>	<i>š</i>	<i>š</i>	<i>š</i>	<i>šām</i>	<i>šām</i> 'fast'
<i>θ</i>	<i>š</i>	<i>š</i>	<i>ṭ</i>	<i>nāšar</i>	<i>nətar</i> 'keep'
<i>ṭ</i>	<i>ṭ</i>	<i>ṭ</i>	<i>ṭ</i>	<i>ṭōb</i>	<i>ṭāb</i> 'good'
<i>ʔs</i>	<i>s</i>	<i>s</i>	<i>s</i>	<i>sāmak</i>	<i>səmak</i> 'lean'
<i>ś</i>	<i>ś</i>	<i>š</i>	<i>s</i>	<i>śām</i>	<i>sām</i> 'place'
<i>s</i>	<i>š</i>	<i>š</i>	<i>š</i>	<i>šāma^c</i>	<i>šəma^c</i> 'hear'
<i>θ</i>	<i>š</i>	<i>š</i>	<i>t</i>	<i>šālōš</i>	<i>tālāt</i> 'three'
<i>t</i>	<i>t</i>	<i>t</i>	<i>t</i>	<i>báyit</i>	<i>betā</i> 'house'

Thus, Middle and Late Aramaic *d* corresponds to Hebrew *d, z*

<i>ʿ</i>	<i>ʿ, š</i>
<i>ṭ</i>	<i>ṭ, š</i>
<i>s</i>	<i>s, ś</i>
<i>t</i>	<i>t, š</i>

(b) Vowels

- (i) Early Semitic *ā* remained unchanged in Aramaic, but became *ō* in Hebrew, e.g.,

Aramaic *ṭāb*, but Hebrew *ṭōb* 'good';
kāteb *kōiēb* 'writing';
tālūt *šālōš* 'three'.

- (ii) Early Semitic short vowels in open syllables before the stress were reduced to *a* in Aramaic, but lengthened in Hebrew (in nouns and certain verb forms): e.g.,

PS **dahab-*, Aramaic *dəhab*, Hebrew *zāhāb* 'gold';
 PS **katab-*, Aramaic *kətab*, Hebrew *kātab* 'he wrote'.

LESSON ONE

1.1 Noun Gender

There are two grammatical genders in Targumic Aramaic: masculine and feminine. The gender of nouns denoting animate beings normally corresponds to sexual gender. Otherwise, there is no clearly predictable relationship between gender and meaning, but there is a consistent relationship between gender and form: nearly all feminine nouns are marked by the ending *-t-* in the basic lexical form (see §1.2, below), while masculine nouns have no special ending.

מַלְכָּא *malkā* king

מַלְכַּתָּא *malkatā* queen

בָּעֻלָּא *ba'ulā* husband

אִיתָתָא *'ittatā* woman

חַקְלָא *haqlā* field

גִּינַתָּא *ginnatā* garden

There are exceptions, however. A small number of nouns without *-t-* are feminine in gender, such as

אַרְעָא *'ar'ā* (f.) earth

בֵּירָא *berā* (f.) pit

אִמָּא *'immā* (f.) mother.

Occasionally a noun is used in either gender: e.g., זִמְנָא *zimmā* 'time'. In the lesson vocabularies, gender will be indicated only for these exceptional cases.

1.2 Noun Definition

The distinction between a definite and an indefinite noun (i.e., 'the king' as opposed to 'a king') is indicated, if at all, by the ending of the noun in question. This feature will be treated in detail in a later lesson (see §16.1). It will suffice for the moment to note that the basic lexical form in *-ā* (fem. *-tā*), traditionally known as the emphatic form, is generally regarded as the definite or determined form. In fact, however, it is very often the *only* (non-bound) form of the singular noun in use, and it must be translated as definite or indefinite according to the context:

מַדְבַּחָא *madbəḥā* the altar, an altar

מַלְכָּא *malkā* the king, a king.

1.3 The Perfect of the G Verb

The basic form of the verb (traditionally known as the Peal) will be referred to in this grammar as the G stem (German *Grundstamm*). The lexical form of the G verb consists of the verbal root, usually triconsonantal, with an appropriate vowel pattern, namely, *a* between the first and second consonants, and either *a*, *e*, or *o* between the second and third

consonants; most commonly, the second vowel is *a* (for *e* and *o* verbs, see §5.1, below): e.g.,

כָּתַב *katab* he wrote, he has written (root: *k-t-b*)

נָפַק *napaq* he went forth, he has gone forth (root: *n-p-q*).

This form is the 3rd person masc. sing. of the inflection called the Perfect. The Perfect corresponds to the English simple past (preterite) or present perfect. In the lesson vocabularies we shall always gloss the Aramaic Perfect with the English infinitive (thus, e.g., *katab* 'to write'; *napaq* 'to go forth').

The Perfect is inflected for person, number, and gender by the addition of subject suffixes. The 3rd person forms are as follows; note that stress is always on the second syllable:

m. sg. נָפַק *napaq* he went forth

f. sg. נָפְקָת *nápáqat* she went forth

m. pl. נָפְקוּ *nápáqu* they (masc.) went forth

f. pl. נָפְקָא *nápáqā* they (fem.) went forth.

A nominal subject (all of which are 3rd person by definition) normally follows the verb, which agrees with the subject in number and gender: e.g.,

נָפַק מֶלְכָּא *Napaq malkā*. The king went forth.

נָפְקָת מַלְכָּתָא *Nápáqat malkatā*. The queen went forth.

The Perfect is negated with לָא *lā*, which directly precedes the verb:

לָא נָפַק מֶלְכָּא *Lā napaq malkā*. The king did not go forth.

1.4 The Preposition לַ *lā-*

The preposition לַ *lā-* 'to, for (a person), to (a place)', is written as part of the following word. We shall transcribe all such proclitic particles with a hyphen.

לַקְרָתָא *laqartā* = *lā-qartā* to the city.

The same is true of the preposition מִן *min* 'from', with the additional feature of the final *-n* assimilating to the first non-guttural consonant of the following noun; before a guttural, the form is מִן: e.g.,

מִקְרָתָא *miqqartā* = *miq-qartā* from the city

מִטּוּרָא *mitturā* = *miṭ-turā* from the mountain

מֵאַרְעָא *me³ar^cā* = *me-³ar^cā* from the land.

Min may optionally remain a separate word; this is not common except in certain expressions that will be noted in the vocabularies.

Vocabulary 1

Verbs:

- אָבד *ʿabad* to perish, die.
 אָזל *ʿazal* to go.
 נָטַל *nəṭal* to set out, travel.
 נָפַק *nəpaq* to go forth; מִן נָפַק *nəpaq min* to depart from, leave.
 עָרַק *ʿaraq* to flee.

Nouns:

- אִיתָא *ʿittatā* woman, wife.
 גֻּבְרָא/גַּבְרָא *gabrā/gubrā* man.
 טוּרָא *turā* mountain.
 מַלְכָא *malkā* king.
 מַלְכָּתָא *malkətā* queen.
 עַמָּא *ʿammā* people, the people; nation. Verbal agreement with *ʿammā* may be singular or plural.
 קָרְתָא *qartā* city.

Prepositions:

- ל *lə-* to, for (a person), to, into (a place).
 מִן *min* from, out of; also partitive: some of.

Adverbs:

- לֹא *lā* (negative).
 תַּמְמָן *tammān* there, in that place; מִתְּתַמְמָן *mit-tammān* from there, thence; לֹא-תַמְמָן *lə-tammān* to there, thither.

Exercises

A. Translate the following sentences.

- | | |
|-----------------------|-----------------------------------|
| 1. ʔəzal lə-ṭurā. | 11. ʕəráqat malkəṭā lə-ṭurā. |
| 2. ʔəzálat lə-qartā. | 12. ʕəráqu mit-tammān. |
| 3. Nəpáqu miq-qartā. | 13. Nəpáqat ʔittəṭā mit-tammān. |
| 4. Nəpáqā lə-ṭurā. | 14. ʔəbádu ʕammā tammān. |
| 5. ʔəbad gubrā. | 15. Lā ʕəraq malkā miq-qartā. |
| 6. ʔəbádat ʔittəṭā. | 16. Lā ʔəzálat ʔittəṭā lə-ṭurā. |
| 7. ʔəbádu ʕammā. | 17. Lā nəpáqu ʕammā mit-tammān. |
| 8. Nəṭal malkā. | 18. Lā nəṭálu lə-tammān. |
| 9. Nəṭálat malkəṭā. | 19. Lā nəpáqat malkəṭā miq-qartā. |
| 10. ʕəráqu miq-qartā. | 20. Lā ʕəraq gabrā lə-tammān. |

B. These are the same as the sentences in exercise A. Point sentences 11-20.

- | | |
|------------------------|------------------------|
| 11 ערקת מלכתא לשורא | 1 אֲזַל לְשׁוּרָא |
| 12 ערקו מתמ | 2 אֲזַלְתְּ לְקֶרְתָּא |
| 13 נפקת איתתא מתמ | 3 נִפְקוּ מִקֶּרְתָּא |
| 14 אבדו עמא תמ | 4 נִפְקָא לְשׁוּרָא |
| 15 לא ערק מלכא מקרתא | 5 אֲבָד גּוּבְרָא |
| 16 לא אולת איתתא לשורא | 6 אֲבָדְתְּ אִיתְתָּא |
| 17 לא נפקו עמא מתמ | 7 אֲבָדוּ עֲמָא |
| 18 לא נטלו לתמ | 8 נִטְל מַלְכָּא |
| 19 לא נפקת מלכתא מקרתא | 9 נִטְלְתְּ מַלְכְתָּא |
| 20 לא ערק גברא לתמ | 10 עֲרְקוּ מִקֶּרְתָּא |

LESSON TWO

2.1 The G Perfect: Full Inflection

3ms	כָּתַב <i>katab</i>	he wrote	3mp	כָּתְבוּ <i>katabu</i>	they (m) wrote
3fs	כָּתְבָה <i>katabat</i>	she wrote	3fp	כָּתְבָא <i>katabā</i>	they (f) wrote
2ms	כָּתַבְתָּ (א) <i>katabt(ā)</i>	you (ms) wrote	2mp	כָּתַבְתֶּם <i>katabtum</i>	you (mp) wrote
2fs	כָּתַבְתְּ <i>katabt</i>	you (fs) wrote	2fp	כָּתַבְתִּין <i>katabtin</i>	you (fp) wrote
1cs	כָּתַבְתִּי <i>katabit</i>	I wrote	1cp	כָּתַבְנָא <i>katabnā</i>	we wrote

The 2ms appears with *-t* or with *-tā*; the latter is less common.

2.2 The Direct Object Marker יָאֵת *yāt*

The direct object of a transitive verb is usually, but not obligatorily, indicated by the particle יָאֵת *yāt* if the direct object is

- (a) definite (i.e., the emphatic form of a noun, used as definite);
- (b) a proper name;
- (c) a noun with a possessive suffix (see §6.1).

Some examples:

- (a) קָטְלוּ יָאֵת גַּבְרָא *Qatalu yāt gabrā*. They killed *the* man.
but בָּנָא מַדְבְּחָא *Banā madbəḥā*. He built *an* altar.
- (b) קָטַל יָאֵת שְׂאוּל *Qatal yāt Šāʿul*. He killed Saul.
- (c) קָטַל יָאֵת מַלְכָּנָא *Qatal yāt malkánā*. He killed our king.

Vocabulary 2

Verbs:

- דָּבַר *dabar* to take (direct object is (1) a person one takes to accompany from one place to another; or (2) a person or thing one takes as part of one's group, household, or family).
- כָּתַב *katab* to write.
- עָבַר *ʿabar* to cross (*yāt* or *bə-*).
- פָּלַח *palah* to serve (as slave, etc.).
- קָטַל *qatal* to kill.

Nouns:

- אַרְעָא *ʾarʿā* (f.) land, country; the earth.
- כֶּסֶף *kaspā* silver, money.

- נַהֲרָא *nahrā* river.
 פִּתְגָמָא *pitgāmā* word, thing, affair.
 שַׁפְרָא *šaprā* morning.
 קִינְיָנָא *qinyānā* property, possessions.
 רַמְשָׁא *ramšā* evening.

Other:

- בַּ *bə-* (prep.) in, within; with (instrumental).
 יַת *yāt* (direct object particle).
 לַמָּא *lamā* or לַמָּא *al mā* (interrog.) why?

Exercises

A. Translate the following sentences.

- | | |
|--------------------------------|-------------------------------------|
| 1. Nəpáqit bə-šaprā. | 14. Pəlāḥu yāt malkā. |
| 2. ʿəráqnā mit-tammān. | 15. Kəṭābit yāt pitgāmā. |
| 3. ʾəbādu bə-nahrā. | 16. Ləmā ʿəbartun yāt nahrā? |
| 4. Ləmā lā ʿəraqt? | 17. Kəṭābat ʾittētā yāt pitgāmā. |
| 5. Nəṭálnā bə-ramšā. | 18. Dəbar gabrā yāt qinyānā. |
| 6. Ləmā ʾəzaltun lə-ṭurā? | 19. Ləmā dəbart yāt kaspā? |
| 7. Lā nəṭálit bə-šaprā. | 20. ʾəbādat ʾarʿā. |
| 8. ʿəráqit lə-nahrā. | 21. Bə-šaprā ʿəbāru ʿammā bə-ʾarʿā. |
| 9. Ləmā lā nəpaqtin miq-qartā? | 22. Bə-ramšā ʿəbárnā yāt nahrā. |
| 10. Lā ʾəbādit tammān. | 23. Pəlāḥnā yāt malkəṭā. |
| 11. ʿəbárnā yāt ʾarʿā. | 24. Lā dəbāru yāt qinyānā. |
| 12. Dəbārit yāt ʾittētā. | 25. Qəṭálnā yāt malkā. |
| 13. Ləmā qəṭalt yāt malkəṭā? | |

B. These sentences are the same as those in exercise A. Point sentences 16–25.

- | | |
|---|-----------------------------------|
| 14 פִּלְחוּ יַת מַלְכָּא | 1 נִפְקִית בְּשַׁפְרָא |
| 15 כְּתַבִּית יַת פִּתְגָמָא | 2 עֲרַקְנָא מִתְּמָן |
| 16 לַמָּא עֲבַרְתוּן יַת נַהֲרָא | 3 אֲבָדוּ בְּנַהֲרָא |
| 17 כְּתַבְת אַתְתָּא יַת פִּתְגָמָא | 4 לַמָּא לֹא עֲרַקְת |
| 18 דְּבַר גַּבְרָא יַת קִינְיָנָא | 5 נִשְׁלַנָּא בְּרַמְשָׁא |
| 19 לַמָּא דְּבַרְת יַת כַּסְפָּא | 6 לַמָּא אֲזַלְחוּן לְטוּרָא |
| 20 אֲבַדְת אַרְעָא | 7 לֹא נִשְׁלִית בְּשַׁפְרָא |
| 21 בְּצַפְרָא עֲבַרוּ עִמָּא בְּאַרְעָא | 8 עֲרַקִית לְנַהֲרָא |
| 22 בְּרַמְשָׁא עֲבַרְנָא יַת נַהֲרָא | 9 לַמָּא לֹא נִפְקְתוּן מִקְרֵתָא |
| 23 פִּלְחָנָא יַת מַלְכָּתָא | 10 לֹא אֲבַדִּית תְּמָן |
| 24 לֹא דְּבַרוּ יַת קִינְיָנָא | 11 עֲבַרְנָא יַת אַרְעָא |
| 25 קִטְלָנָא יַת מַלְכָּא | 12 דְּבַרִּית יַת אִיתְתָּא |
| | 13 לַמָּא קִטְלַת יַת מַלְכָּתָא |

LESSON THREE

3.1 יָהּ *yāt* with Pronominal Suffixes

Pronominal direct objects may be expressed by attaching pronominal suf-fixes to the particle *yāt*: e.g., קָטַלְתָּ יָהּ *Qatálit yāteh*. I killed him. The full inflection is as follows:

יָתִי	<i>yāti</i>	me	יָתָנָא	<i>yātánā</i>	us
יָתְךָ	<i>yātāk</i>	you (ms)	יָתְכוֹן	<i>yātakon</i>	you (mp)
יָתִיךָ	<i>yātik</i>	you (fs)	יָתְכִין	<i>yātaken</i>	you (fp)
יָתֵהּ	<i>yāteh</i>	him, it (m)	יָתְהוֹן	<i>yātəhon</i>	them (m)
יָתֶהּ	<i>yātah</i>	her, it (f)	יָתְהִין	<i>yātəhen</i>	them (f)

3.2 The Conjunction וְ *wə-*

The conjunction וְ *wə-* (and) assumes various forms depending on the initial segment of the following word:

- before a guttural + *a*: the form is *wa-*, as in וַעֲבַר *wa-^cabar* and he crossed;
- before *yə-*: the sequence *wəyə-* contracts to *wi-*, as in וַיֵּדַע *w-ida^c* < **wə-yəda^c* and he knew;
- before any labial consonant (*b, m, p*): the form is *u-*, as in וַמֶּלֶךְ *u-malkā* and the king;
- before any consonant, other than a guttural or *y*, plus *a*: the form is *u-*, as in וַנֵּפֶק *u-npaq* and he went forth;
- otherwise: the form is וְ *wə-*.

Vocabulary 3

Verbs:

יָהַב	<i>yəhab</i>	to give; to place, set.
נָחַת	<i>nəhat</i>	to come/go down, descend.
נָטַל	<i>nətal</i>	to raise up, lift, take up.
נָפַל	<i>nəpal</i>	to fall.
פָּרַס	<i>pəras</i>	to pitch (a tent).

Nouns:

בֵּיתָא	<i>betā</i>	house (masc.).
לַחֲמָא	<i>lahmā</i>	bread, food.
מַיָּא	<i>mayyā</i>	water (pl.).

מֵישָׁרָא *mešārā* plain, valley.

מַשְׁכָּנָא *maškənā* tent, habitation.

Other:

לִּואַ *ləwāt* (prep.) to, unto, into the presence of (a person); מִלִּואַ *mil-ləwāt* from the presence of.

עַד *‘ad* (prep.) up to, as far as, until.

עַל *‘al* (prep.) on, down onto; against; about, concerning, in regard to; מֵעַל *me-‘al* from upon.

Exercises

A. 1. Yəhābit yāteh lə-gabrā. 2. Qəṭālu yātəhon bə-betā. 3. ‘əbárnā yāteh bə-šaprā. 4. Dəbar yātānā ləwāt malkā. 5. ‘əráqit mil-ləwāt malkā. 6. Nəḥātu miṭ-ṭurā lə-mešārā. 7. Pərásit yāt maškənā tammān. 8. Nəpálat wa-‘əbádat. 9. Nəṭal bə-šaprā wa-‘əzal ‘ad nahrā. 10. Ləmā lā yəhəbt yāt lahmā lə-‘ittetā? 11. Nəṭal yāt kaspā w-iḥab yāteh lə-gabrā. 12. Yəhābnā yāt qinyānā lə-‘ammā. 13. Nəḥátnā lə-nahrā u-prasnā yāt maškənā tammān. 14. Nəpal betā ‘al malketā wa-‘əbádat. 15. Nəpálit bə-mayyā. 16. Ləmā lā yəhəbtin yāt mayyā lə-‘ittetā? 17. ‘əbárnā bə-‘ar‘ā ‘ad qartā. 18. ‘əráqat mib-betā wa-‘əzalat lə-nahrā. 19. Nəḥātu miṭ-ṭurā ‘ad mešārā u-prásu yāt maškənā tammān.

- 1 יְהָבִית יָתִיה לְגַבְרָא
- 2 קְטָלוּ יָתְהוֹן בְּבֵיתָא
- 3 עֲבָרְנָא יָתִיה בְּצַפְרָא
- 4 דְּבַר יִתְנָא לִואַ מַלְכָא
- 5 עֲרָקִית מִלִּואַ מַלְכָא
- 6 נְחָתוּ מִטּוֹרָא לְמֵישָׁרָא
- 7 פְּרָסִית יָת מַשְׁכָּנָא תַּמָּן
- 8 נְפִלַת וְאַבְדָּת
- 9 נְטַל בְּצַפְרָא וְאַזַּל עַד נְהָרָא
- 10 לְמָא לֹא יְהָבִת יָת לְחַמָּא לְאַיְתָתָא
- 11 נְטַל יָת כֶּסֶף וְיִהָב יָתִיה לְגַבְרָא
- 12 יְהָבְנָא יָת קִינְיָא לְעַמָּא
- 13 נְחָתְנָא לְנְהָרָא וּפְרָסְנָא יָת מַשְׁכָּנָא תַּמָּן
- 14 נְפִל בֵּיתָא עַל מַלְכָתָא וְאַבְדָּת
- 15 נְפִלִית בְּמֵיָא
- 16 לְמָא לֹא יְהָבְתִין יָת מֵיָא לְאַתָתָא
- 17 עֲבָרְנָא בְּאַרְעָא עַד קָרְתָא

18 עֲרֵקֶת מִבֵּיתָא וְאַזְלֵת לְנַהֲרָא

19 נַחֲתוּ מִטּוֹרָא עַד מִישְׁרָא וּפְרָסוּ יֵת מִשְׁכָּנָא תָּמָן

B. Point and translate.

1 נפל מלכא על ארעא

2 לא יחבנא ית מיא לגוברא

3 למא ערקת מלות אתתא

4 דבר ית איתתא ויהב יתה למלכא

5 ערקו למישרא ואבדו תמן

6 לא קטלו יתהין

LESSON FOUR

4.1 Prepositions with Pronominal Suffixes

The pronominal object of most prepositions is expressed by the same set of pronominal suffixes given in Lesson 3 with *yāt*; thus,

<i>bə-</i> :	בִּי <i>bi</i>	בְּנָא <i>bánā</i>	<i>lə-</i> :	לִי <i>li</i>	לְנָא <i>lánā</i>
	בָּךְ <i>bāk</i>	בְּכֹן <i>bākon</i>		לָךְ <i>lāk</i>	לְכֹן <i>lākon</i>
	בִּיד <i>bik</i>	בְּכִין <i>bāken</i>		לִיד <i>lik</i>	לְכִין <i>lāken</i>
	בֵּיה <i>beh</i>	בְּהֹן <i>bəhon</i>		לֵיה <i>leh</i>	לְהֹן <i>ləhon</i>
	בָּה <i>bah</i>	בְּהִין <i>bāhen</i>		לָה <i>lah</i>	לְהִין <i>lāhen</i>

and similarly for

לְוָת <i>ləwāt</i> :	<i>ləwāti</i> , <i>ləwātāk</i> , <i>ləwātik</i> , etc.
עִם <i>‘im</i> :	<i>‘immi</i> , <i>‘immāk</i> , <i>‘immik</i> , etc. (with -mm-)
מִן <i>min</i> :	<i>minni</i> , <i>minnāk</i> , <i>minnik</i> , etc. (with -nn-)
בְּלו <i>bə-go</i> :	<i>bə-gawwi</i> , <i>bə-gawwāk</i> , <i>bə-gawwik</i> , etc.

The prepositions *bə-* *lə-*, and *kə-* (like, as) take the following forms before nouns:

- before a guttural with *a*: *ba-*, *la-*, *ka-*;
- before *yə-*: **bəyə-*, **ləyə-*, and **kəyə-* contract to *bi-*, *li-*, *ki-*;
- before any other consonant plus *a*: *bi-*, *li-*, *ki-*.

4.2 Relative Clauses

The relative pronoun *ḏə-* is uninflected for gender or number. In form it follows the same combinatory rules as *bə*, *lə-*, *kə-*, above.

גַּבְרָא דְּאָזַל <i>gabrā də-ʔəzal</i>	the man who went
אִתְתָּא דְּאָזַלַּת <i>ittatā də-ʔəzalat</i>	the woman who went.

Prepositional relationships, such as “in which,” “from which,” must be expressed by resumptive pronouns within the relative clause:

the man to whom I gave the money → the man who I gave to him the money
גַּבְרָא דִּיהָבִית לֵיה יָת כַּסְפָּא <i>gabrā d-ihābit leh yāt kaspā</i>
the city from which I went forth → the city which I went forth from it
קָרְתָּא דִּנְפָקִית מִנָּה <i>qartā di-npāqit minnah</i>

Direct object resumption is optional and uncommon:

the man whom they killed
גַּבְרָא דְּקָטְלוּ (יָתֵיה) <i>gabrā d-qtālu (yāteh)</i>

Vocabulary 4

Verbs:

- אָכַל ^ʾ*akal* to eat.
 גָּזַר *gəzar* to cut; to circumcize; *gəzar qəyām ʿim* to make a covenant with.
 מָסַר *məsar* to hand over (to, into the hand of: *bə-yad*, *lə-*, or *qədām*).
 נָטַר *naṭar* to guard, preserve, keep, observe.
 רָדַף *rədap* to pursue (obj. with *bātar*).
 רָחַץ *rəhaṭ* to run.
 שָׁבַק *šəbaq* to leave, abandon, forsake; with *lə-*: to forgive.

Nouns:

- הֵיכָלָא *hekəlā* palace, temple.
 מִצְרָאִי *Miṣrāʿe* the Egyptians.
 עוֹלָמָא *ʿulemā* boy, lad; servant, attendant.
 עוֹלִמְתָא *ʿulemātā* girl, maiden.
 קִיָּמָא *qəyāmā* or קִיָּמָא *qiyāmā* treaty, covenant; *gəzar qəyām ʿim* see *gəzar*.

Other:

- בְּגוֹ *bə-go* (with suff. *bə-gawwi*, etc.; prep.) in, within, in the midst of; מִגּוֹ *mig-go* (with suff. *mig-gawwi*, etc.; prep.) from within, from the midst of.
 בְּיַד *bə-yad* (prep.) into the hand/power of.
 בְּאַתַּר *bātar* (prep.) after, behind (both spatial and temporal meanings).
 כּוֹ *kə-* (prep.) like, as, according to.
 עִם *ʿim* (with suff. *ʿimmi*, etc.) with, together with.
 קִדָּם *qədām* (prep.) before, in the presence of; *min qədām* from before, from the presence of.

Exercises

A.

1. qartā da-^ʾəbādu bə-gawwah 2. gabrā d-ihābit leh yāt qinyānā 3. ^ʾittətā di-ktābat yāt pitgāmā 4. *ʿulemā* di-npal *ʿal* ^ʾar^ʿā 5. hekəlā da-^ʿəraqnā minneh 6. laḥmā d-ihabtin li 7. mayyā di-dbartun minnānā 8. gubrā di-rhātīt ləwāteh 9. qəyāmā di-gzārnā *ʿimməkon* 10. ^ʾittətā d-ihābtā lah yāt kaspā

- 1 קָרְתָא דְאַבְדּוּ בְגוֹ 2 גַּבְרָא דִּיהָבִית לִיה יָת קִינְיָנָא 3 אִיתְתָא דְכְתָבַת יָת פִּתְגָמָא 4 עוֹלִמְתָא דְנִפְלָא עַל
 אֶרְעָא 5 הֵיכָלָא דְעֶרְקָנָא מִינִיה 6 לַחְמָא דִּיהָבְתִין לִי 7 מֵיָא דְדִבְרִתּוֹן מִנָּא 8 גּוּבְרָא דִרְהַטִית לְוָתִיה
 9 קִיָּמָא דְגִזְרָנָא עִמְכּוֹן 10 אִיתְתָא דִּיהָבְתָא לָה יָת כֶּסֶפָא

B. Vocalize and translate:

- 1 עוֹלִימָא דְפִלַח קֶדֶם מֶלֶכָא 2 טוֹרָא דְנַחְתּוּ מִנִּיה 3 מִשְׁכָּנָא דְפֶרְסָנָא חֲמֵן 4 מִיִּשְׂרָא דְעִבְרוּ בַצְפָרָא
 5 אֶרְעָא דְעִבְרוּ בָהּ

C.

1. Yəhábit lik yāt qinyānā. 2. Gəzar qəyām ʿimmánā. 3. Rədap bātar gabrā u-qṭal yāteh. 4. ʔəzálu lə-hekəlā u-šbāqu yāt ʿulemā tammān. 5. Rəhātānā ləwāteh. 6. ʔəkálu yāt lahmā wə-lā yəhābu lánā minneh. 7. Məsáru yāt ʿulemā bə-yad Mišrāʿe. 8. Nəpaq ʿim gabrā, u-nṭálu ʿad turā. 9. Lā məsárnā yāt bə-yad malkā. 10. Nəṭárit yāt qinyānā d-ihab li.

1 יֵהָבִית לִיךְ יֵת קִנְיָנָא 2 גִּזַּר קְיָאָם עִמָּנָא 3 רִדָּף בָּתָר גַּבְרָא וְקָטַל יֵתִיָּה 4 אֶזְלוּ לְהִכְלֹא וְשִׁבְקוּ יֵת
 עוֹלִימָא תַּמָּן 5 רַהֲטָנָא לְוֵתִיָּה 6 אֶכְלוּ יֵת לַחֲמָא וְלֹא יֵהָבוּ לָנָא מִינֵיהּ 7 מָסְרוּ יֵת עוֹלִימָא בְּיַד מִצְרָאִי
 8 נָפַק עִם גַּבְרָא וְנָטְלוּ עַד טוֹרָא 9 לֹא מָסְרָנָא יֵת קָרְתָּא בְּיַד מַלְכָּא 10 נְטָרִית יֵת קִינְיָנָא דִּיהָב לִי

D. Vocalize and translate:

- 1 קָטְלוּ יִתְהוּן בְּנוֹ קִרְתָּא 2 לִמָּא לֹא רִדְפִתוּן בָּתָר מִצְרָאִי 3 עַל מָא לֹא שִׁבְקִתָּ לַעֲמָא 4 עִרְקִתָּ עוֹלִימָתָא
 מִבֵּיתָא וְרַהֲטִיתָ לֹותִי 5 לֹא נְטָרִיתִן יֵת פִּתְגָמָא דְכַתְּבִיתָ לְכִין

LESSON FIVE

5.1 G Perfects in e and o

Many G Perfects have the pattern *qətel* rather than *qətal*. These include most stative verbs, i.e., verbs expressing the possession of, or attainment of, a characteristic, such as *taqep* (to grow strong), *dəhel* (to be afraid), as well as other intransitive action verbs, such as *səleq* (to go up) and *qəreb* (to drawn near). There are also a few transitive active verbs in this group, e.g., *rəhem* (to love). Their inflection is as follows:

3ms	עָלִיק	<i>səleq</i>	3mp	עָלִיקוּ	<i>səlīqu</i>
3fs	עָלִיקָה	<i>sələqat</i>	3fp	עָלִיקָא	<i>səlīqā</i>
2ms	עָלִיקְתָּ (א)	<i>sələqt(ā)</i>	2mp	עָלִיקְתֶּם	<i>sələqtun</i>
2fs	עָלִיקְתְּ	<i>sələqt</i>	2fp	עָלִיקְתִּין	<i>sələqtin</i>
1cs	עָלִיקְתִּי	<i>sələqit</i>	1cp	עָלִיקְנָא	<i>sələqnā</i>

Note especially the change of the stem vowel from *e* to *i* in the 3rd person plural.

Some verbs occur with both patterns; e.g.,

- נָסַב/נָסֵב *naseb/nasab* to take;
- רָהַט/רָהֵט *rəhet/rəhaṭ* to run;
- נָחַת/נָחֵת *nəhet/nəhaṭ* to go down.

A third, and extremely rare, type of G Perfect has the pattern *qətol*; e.g.,

- דָּמַךְ *dəmok* to fall asleep;
- נָגַב/נָגֵב *nəgob* to subside, abate.

Not all forms of these are attested, but they appear to have had a change of *o* → *u* in the 3rd plural, corresponding to *e* → *i* above. Thus, *dəmok*, *dəməkat*, etc.; pl. *dəməku*, *dəməkū*, etc.

Vocabulary 5

Verbs:

- דָּחִיל *dəhel* to be afraid, fear (object usually with *min* or *min qədām*).
- יָתִיב *yəteb* to sit, dwell, remain, settle.
- נָסֵב *naseb* to take (the most general verb of “taking”; includes all the meanings noted for *dəbar* as well).
- עָנִיד *səged* to bow down.
- עָלִיק *səleq* to go up, ascend (intrans.).
- קָרֵיב *qəreb* to approach, draw near (to: *lə-*, *ləwāt*); to be on the point of (+ infinitive); *qəreb bə-* to come into contact with, touch.
- תָּקִיף *taqep* to grow strong, be strong; to be severe; to become rich, wealthy; *taqep lə-* NN became angry.

Nouns:

- דָּרוֹמָא *dāromā* the south; *mid-dāromā lə-* on the south of.
 כָּפְנָא *kapnā* famine, hunger.
 מַדְבָּרָא *madbārā* desert, steppe, wilderness.
 מַדְנַהָא *madnəḥā* the east; *mim-madnaḥ lə-* on the east of; *mim-madnəḥā* on the east;
lə-madnəḥā east(ward).
 מַעֲרָבָא *ma^crəbā* the west.
 מִצְרַיִם *Miṣrāyim* Egypt.
 שִׁפּוּנָא *ṣippunā* the north.

Note also the idioms: נָסֵב/דָּבָר יָאֵת N לֵיה לֹא־יָאֵתוּ *nəseb/dəbar yāt N leh lə-³ittu/lə-³amhu*
 He took N to himself as a wife/maidservant. ³ittu and ³amhu are abstract nouns ('wife-
 hood', 'servanthood'), little used outside this idiom.

Exercises

A.

1. ³əzālu lə-madnəḥā. 2. Yəṭību mim-madnaḥ lə-qartā. 3. Qəreb lə-qartā. 4. Qərébnā lə-nahrā. 5. Səgédit qədām malkā. 6. Nəsébit yātaḥ li lə-³ittu. 7. Dəbar yāt ^culemā u-ntal ^cimneh lə-ṣippunā. 8. Qərību lə-³ar^cā miṣ-ṣippunā. 9. Yəṭébnā mid-dāromā lə-ṣippunā. 10. Lā səlégit lə-ṭurā. 11. Ləmā nəsebt yāt ^culemētā lə-hekələ? 12. ³əzālu lə-mešərā w-itību bə-gawweh. 13. Təqep leh u-qṭal yāt gabrā. 14. Təqep kapnā bə-³ar^cā. 15. Dəḥélat min qədām malkā wa-^cəraqat mil-ləwāteh.

- 1 אָזְלוּ לַמַּדְנַהָא 2 יְתִיבוּ מִמְדְּנַח לְקָרְתָּא 3 קְרִיב לְקָרְתָּא 4 קְרִיבְנָא לְנַהֲרָא 5 סְגִידִית קְדָם מַלְכָּא
 6 נְסִיבִית יָתָה לִי לֹא־יָאֵתוּ 7 דְּבָר יָאֵת עוֹלִימָא וְנָטַל עִמָּיה לְצִיפּוּנָא 8 קְרִיבוּ לְאַרְעָא מִצִּיפּוּנָא 9 יְתִיבְנָא
 מִדְּרוֹמָא לְשׁוּרָא 10 לֹא סְלִיקִית לְשׁוּרָא 11 לְמָא נְסִיבִית יָת עוֹלִימָתָא לְהִיכְלָא 12 אָזְלוּ לְמִישְׁרָא וְיְתִיבוּ
 בְּגוֹיָה 13 תְּקִיף לִיה וְקָטַל יָת גַּבְרָא 14 תְּקִיף כָּפְנָא בְּאַרְעָא 15 דְּחִילַת מִן קְדָם מַלְכָּא וְעָרְקַת מְלוּחְתָּיה

B. Vocalize and translate:

- 1 למא דחילתון מננא 2 סליק לשורא ויחיב תמן עד צפרא 3 תקיף כפנא ונחתו עמא למצרים 4 לא
 סגידו קדם מלכתא 5 נטלו למערבא עד מדברא 6 רדפו בתר מלכא למדנחא 7 נסיבו ית עולימא
 ומסרו יתיה ביד מלכא 8 לא נשרתון ית קימא דגורנא עמכון 9 תקיף גברא בקנינא 10 לא קריבית
 בלחמא 11 דחילו מננא ושבקו ית קרתא 12 קריבית לותיה וסגידית 13 לא יתיבו במדברא 14 נסיב
 ית איתתא ליה לאמהו 15 נסיבו יתהון להון לאיתו

LESSON SIX

6.1 The Singular Noun with Pronominal Suffixes

The pronominal suffixes given in §3.1 are attached directly to a noun to indicate pronominal possession. The stem to which they are attached may be obtained by dropping the final *-ā* of the lexical form. Thus, from *malkā*:

מַלְכִּי	<i>malki</i>	my king	מַלְכָּנָא	<i>malkánā</i>	our king
מַלְכְּךָ	<i>malkāk</i>	your (ms) king	מַלְכְּכֻן	<i>malkəkon</i>	your (mp) king
מַלְכֵּיךָ	<i>malkik</i>	your (fs) king	מַלְכְּכֵין	<i>malkəken</i>	your (fs) king
מַלְכֵּיהֶ	<i>malkeh</i>	his king	מַלְכְּהֻן	<i>malkəhon</i>	their (m) king
מַלְכֵּיהֶּן	<i>malkah</i>	her king	מַלְכְּהֵין	<i>malkəhen</i>	their (f) king

There are a few formal complications involved before the suffixes *-kon-*, *-ken*, *-hon*, and *-hen*:

- Stems ending in *-CC-* or *-vC-* (where *v* is not *a*) insert *a* before these suffixes: e.g., מַלְכְּכֻן *malkəkon*, בֵּיתְכֻן *betəkon*, etc.
- Nouns whose stems end in *-aC-*, e.g., *hekəl-*, must restore a full vowel in the final stem syllable before these suffixes. The vowel restored is *a* in an overwhelming number of nouns: הֵיכְלֻן *hekalkon*, *hekalken*, *hekalhon*, *hekalhen*.
- All feminine nouns ending in *-atā* fall under the preceding rule:
מַלְכַּתִּי, מַלְכַּתְךָ, ... מַלְכַּתְכֻן *malkəti*, *malkətāk*, . . . , *malkatkon*, etc.

The vowel here is invariably *a*.

- Exceptions to the preceding rules are relatively rare and will be dealt with individually in the following lessons.

Note the translation of “whose” in relative clauses:

the man whose money I took → the man who I took his money

גַּבְרָא דְנִסְבִּית יָת כַּסְפֵּיהּ *gabrā di-nsébit yāt kaspeh*

Vocabulary 6

Verb:

רָחַם *rəhem* to love

Nouns:

אֲמָתָא *ʔamtā* female servant, slave.

אֲתָנָא/אֲתָנָא *ʔattānā/ʔatānā* she-ass.

בְּעִירָא *bəʕirā* cattle.

בְּעִלָּא *baʕlā* husband.

- בָּרָא *bārā* son.
 בָּרַתָּא *bərattā* daughter.
 גִּינְתָא *ginnatā* garden.
 גַּמְלָא *gamlā* camel.
 חֲמֹרָא *ḥamārā* he-ass, donkey.
 חֲקִלָּא *ḥaqlā* field.
 חֶרֶבָא *ḥarbā* (f.) sword.
 עֲבָדָא *‘abdā* servant, slave; attendant.
 עֲנָא *‘anā* flock(s) (sheep and goats).
 רֻגְזָא *rugzā* anger, wrath; *taqep rugzeh bə-* he became angry at/with.
 תּוֹרָא *torā* bull, ox.
 תּוֹרַתָא *toratā* cow.

Exercises

A.

1. ḥamārik 2. ḥarbānā 3. hekalkon 4. gamlāhon 5. ḥaqlēh 6. ‘anāhon 7. ‘ulemātik
8. bə‘irakon 9. pitgāmāk 10. ‘atāneh

1 חֲמֹרִיךְ 2 חֶרֶבָנָא 3 הֵיכָלְכֹן 4 גַּמְלָהֹן 5 חֲקִלְיָה 6 עֲנָהֹן 7 עוֹלִימָחִיךְ 8 בַּעִירְכֹן 9 פִּתְגָמָךְ
10 אֲתָנִיָּה

B.

1 עֲבָדְךָ 2 אֲתָנִי 3 גַּמְלִיָּה 4 אֲתָנִי 5 עֵנֶךְ 6 אֲמַחֲךָ 7 בַּעִירָנָא 8 גִּינְחֹכֹן 9 חֲקִלִי 10 עֲבָדְכֹן

C.

1. Dəḥélat min qədām ba‘lah. 2. Sələqnā miq-qartəhon. 3. Lā səgídu qədām malkánā. 4. Qəribu lə-beti bə-ramšā. 5. Təqep rugzeh bi-breh. 6. Yətibu mim-madnaḥ lə-‘ar‘anā. 7. Lā nəsébit yāt laḥmik. 8. Rəḥátat bərattah ləwātah. 9. Ləmə lā nətártā yāt qəyāmi? 10. ‘al mā nəsebt yāt ‘ulemā ‘immāk? 11. ‘əráqu mil-ləwāt malkathon. 12. ‘əbad ‘ammi tammān. 13. Dəbārit yāt bəri ‘immi u-npáqit mib-beti. 14. Nəseb yāt ḥarbi minni. 15. Məsar yāt qinyāneh bə-yad ‘abdeh.

1 דְּחֵילַת מִן קֶדֶם בְּעֵלָה 2 סְלִיקְנָא מִקְרָתְהֹן 3 לֹא סָגִידוּ קֶדֶם מַלְכָּנָא 4 קְרִיבוּ לְבֵיתִי בְּרַמְשָׁא
5 תְּקִיף רֻגְזִיָּה בְּבֵרִיָּה 6 יְתִיבוּ מִמְדַּנָּח לְאַרְעָנָא 7 לֹא נְסִיבִית יָת לַחְמִיךְ 8 רְחָטַת בְּרַתָּה לְוָתָה 9 לֹמָא
לֹא נְשַׁרְתָּא יָת קִימִי 10 עַל מָא נְסִיבִית יָת עוֹלִימָא עֲמֶךְ 11 עֲרָקוּ מְלוֹת מַלְכְּתָהֹן 12 אֲבָד עָמִי תַמָּן
13 דְּבָרִית יָת בְּרִי עָמִי וְנַפְקִית מִבֵּיתִי 14 נְסִיב יָת חֶרֶבִי מִינִי 15 מְסַר יָת קִינְיָנִי בְּיַד עֲבָדִיָּה

D.

- 1 לֹמָא תְּקִיף לֶךְ 2 עֲבָרוּ יָת אֲרַענָא וְקִשְׁלוּ יָת עֲמָנָא 3 יְתִיבִית בְּגִינְחֹהֹן בְּרַמְשָׁא 4 לֹמָא נְסִיבִתּוֹן יָת
תּוֹרִי וִית תּוֹרִתִּי 5 רְחִימַת אֲתַתָּא יָת בְּרָה וִית בְּרַתָּה 6 עֲרַקַת אֲמַתָּה מְלוֹתָה 7 יְתִיב עַל חֲמֹרִיָּה וְלֹא
נַחַת 8 אֹזֵל גַּמְלָכֹן לְחֲקִלְכֹן 9 יְתִיבוּ גִבְרָא וְאִיתַתָּא מִמְדַּנָּח לְגִינְחָא 10 תְּקִיף בַּענָא וּבְבַעִירָא 11 קְרִיב
עִם עוֹלִימִיָּה וְסָגִיד 12 דְּבַר יָת אֲמַתָּא לִיָּה לְאִיתּוֹ 13 לֹא רְחִים יָת אֲתַתִּיָּה 14 נַפְלַת חֲרַבִּיָּה עַל אֲרַעָא
15 לֹא אֲכָלוּ מִבַּעִירָהֹן

LESSON SEVEN

7.1 The Demonstrative Pronouns

The demonstrative pronouns are

this	masc.	דִּין	<i>den</i>	fem.	דָּא	<i>dā</i>
that	masc.	הוּא	<i>hu</i> ²	fem.	הִיא	<i>hi</i> ²

When used as the subjects of simple non-verbal predications, such as “This is our king,” the order of the elements is immaterial. Note that there is no equivalent in Targumic of the English copula (“is, are”):

מַלְכַּתָּנָא הִיא *Malkatānā hi*². She is our queen. (or) That one is our queen.

When used attributively as demonstrative adjectives, a prefix *hā-* is required:

מַלְכָּא דְּדִין	<i>malkā hāden</i>	this king	מַלְכַּתָּא דְּדָא	<i>malkatā hādā</i>	this queen
מַלְכָּא דְּהוּא	<i>malkā hāhu</i> ²	that king	מַלְכַּתָּא דְּהִיא	<i>malkatā hāhi</i> ²	that queen

This *hā-* is frequently omitted in the expression יוֹמָא דִּין *yomā den* “this day, today,” and occasionally in other expressions.

7.2 בְּתָר Bātar and Other Prepositions with Pronominal Suffixes

Several prepositions have pronominal objects expressed by a series of pronominal suffixes different from those given in §3.1; for example, *bātar*:

בְּתָרִי	<i>bātəray</i>	after me	בְּתָרָנָא	<i>bātəránā</i>	after us
בְּתָרְךָ	<i>bātərāk</i>	after you (ms)	בְּתָרֵיכוֹן	<i>bātərekon</i>	after you (mp)
בְּתָרְךָ	<i>bātərak</i>	after you (fs)	בְּתָרֵיכִין	<i>bātəreken</i>	after you (fp)
בְּתָרוּהִי	<i>bātəróhi</i>	after him, it (m)	בְּתָרֵיהוֹן	<i>bātərehon</i>	after them (m)
בְּתָרָהּ	<i>bātəráhā</i>	after her, it (f)	בְּתָרֵיהִין	<i>bātərehen</i>	after them (f)

The following prepositions are employed with these same suffixes:

- קֳדָם *qədām*: *qədām*- before, in the presence of;
- תַּחְתָּא *təhot*: *təhot*- under, beneath (but 3rd fem. sg. is תַּחְתָּהּ *təhotah*);
- בֵּין *ben*: *ben*- between (but 1st pers. sg. is בֵּינָא *bena*, sometimes *beni*);
- עַל *‘al*: *‘al*- on, upon (but 3rd fem. sg. is עַלָּהּ *‘alah*);
- עִלָּוַי *‘illāwe*: *‘illāw*- on, upon; a synonym of *‘al*, but used especially in the compound מֵעִלָּוַי *me-‘illāwe* (= *me-‘al*) when pronominal suffixes are required.

Vocabulary 7

Verbs:

- אַחַד *‘ahad* to seize, grasp, lay hold of; to close (a door).
- אַמַּר *‘amar* to say.

- יָדַע *yada^c* to know (יָרֵי *ʔare*: that).
 יָרִית *yaret* to inherit.
 נָצַב *naṣab* to plant.
 עָבַד *ʿabad* to do, act; to make, fashion.
 פָּתַח *paṭaḥ* to open.

Nouns:

- אֵילָנָא *ʔilānā* tree.
 דַּשְּׁשָׁא *daššā* door, doorleaf.
 יוֹמָא *yomā* day.
 לַיְלָא *lelayā* night.
 תַּרְעָא *tar^cā* gate (of a city), doorway (of a house or tent).

Other:

- אֲרֵי *ʔare* (conj.) that, the fact that; when, since, because.
 כּוֹל *kol* Preceding an emphatic singular noun used definitely, *kol* has the meaning all of, the whole of, as in: כּוֹל מִישָׂרָא *kol mešarā* the whole plain, כּוֹל קִרְתָּא *kol qartā* the whole city, כּוֹל אֲרֵעָא *kol ʔar^cā* the whole earth, all the land, כּוֹל קִינְיָנֵה *kol qinyāneh* all of his property.
 מָא *mā* what?
 מָן *man* who?

Exercises

A.

1. qədām malkā hāhu^ʔ 2. ləwāt ʔittatā hāhi^ʔ 3. bə-ginnətā hādā 4. ʿad nahrā hāhu^ʔ 5. min qədām malkā hāden 6. bə-kol ʔar^cā hāhi^ʔ 7. Dā qartānā. 8. Hu^ʔ bəri. 9. Hi^ʔ bəratik. 10. Ba^cli hu^ʔ. 11. Ginnətānā dā.

- 1 קִדָּם מַלְכָּא הָהוּא 2 לֹוֹת אִתְתָּא הָהִיא 3 בְּגִינְתָּא הָדָא 4 עַד נְהִירָא הָהוּא 5 מִן קִדָּם מַלְכָּא הָדִין
 6 בְּכָל אֲרֵעָא הָהִיא 7 דָּא קִרְתָּנָא 8 הוּא בְּרִי 9 הִיא בְּרַתִּךְ 10 בְּעַלִּי הוּא 11 גִּינְתָּנָא דָּא

B.

- 1 מדרומא לקרתא הדא 2 ממדנח לשורא ההוא 3 עם עולימתאא ההיא 4 בנו משרא הדין 5 כל
 קרתא 6 כל חקלהון 7 כל מדברא 8 כל יומא ההוא 9 דין פתגמיה 10 דא אתני 11 היא אמתה
 12 איתתך היא 13 עולימיה הוא

C.

1. Rəhaṭ lə-daššā u-ptah yāteh. 2. Rədap bātərehon ʿad ṭurā. 3. Mā ʿəbadt tammān bə-yomā hāhu? 4. Yərétit yāt kol qinyānā hāden. 5. Lā yədá^cit ʔəre ʿəráqat ʔittəti. 6. ʔəḥad yāt ḥarbā u-qṭal yāteh bah. 7. Nəṣabnā yāt ʔilānā bəgo ginnətānā. 8. Man ʿəbad yāt pitgāmā hāden? 9. Yəteb bə-tar^cā wə-lā nəpaq. 10. Nəpáqit wa-ʔəḥádit yāt daššā bātəray. 11. Den qəyāmi di-gzārit ʿimməkon. 12. Yəhābit ləkon yāt kol ʔar^cā hādā. 13. Mā ʔəmartun lə-ʿabdeh?

1 רָהֹט לְדָשָׁא וּפְתַח יִתְיָה 2 רִדְף בְּתִרְיָהוֹן עַד שׁוּרָא 3 מָא עֲבַדְתָּ תִּמְן בְּיוֹמָא הַהוּא 4 יִרְיָתִית יִת לֹל
 קִנְיָא הִדִּין 5 לֹא יָדְעִית אַרְי עֲרֵקֶת אֲחֹתִי 6 אֲחֵד יִת חֲרָבָא וְקִשְׁל יִתְיָה בָּהּ 7 נִצְבְּנָא יִת אִילָנָא בְּלו
 גִּנְחָנָא 8 מֶן עֲבַד יִת פִּתְגָמָא הִדִּין 9 יִתִּיב בְּתִרְעָא וְלֹא נִפְק 10 נִפְקִית וְאֲחֵדִית יִת דָּשָׁא בְּתִרְיָ 11 דִּין
 קִימִי דְגִזְרִית עֲמֻכּוֹן 12 יִהְבִּית לִכּוֹן יִת לֹל אֲרֻעָא הִדָּא 13 מָא אֲמַרְתּוֹן לְעֲבָדִיהָ

D.

1 יָדְעוּ אַרְי אַבְד מַלְכָּהוֹן 2 פִּתְחוּ יִת תִּרְעָא וְנִפְקוּ מִקִּרְתָּא 3 אֲחֵדוּ יִת גִּמְלִי וְעִרְקוּ 4 לִמֶן יִהְבִּית יִת
 תּוֹרְתָא 5 קִרְיָבוּ לְבִיתָנָא בְּלִילִיא 6 דִּין אִילָנָא דְנִצְבִּית בְּיוֹמָא הַהוּא 7 מָא אֲכַלְתָּ אֲתָתָא בְּגִנְתָּא 8 אַבְדוּ
 כֹּל עֲמָא בְּלִילִיא הַהוּא 9 אֲמַרִית לִיה: מָא עֲבַדְתָּ לִּי 10 יִרִית יִת חֲקִלָא הַהוּא 11 נִפְל בִּיתָא עֲלִיהוֹן
 12 סְגִידוּ קְדָמוּהִי 13 פִּלְחָנָא קְדָמִיהוֹן

LESSON EIGHT

8.1 Noun Plurals

The plural of a noun in the emphatic state is as follows:

masc. sing.	יֹמָא <i>yomā</i>	masc. pl.	יֹמַיָּא <i>yomayyā</i>
fem. sing.	תּוֹרֵתָא <i>torətā</i>	fem. pl.	תּוֹרַתָּא <i>torātā</i>

For the vast majority of nouns, both masculine and feminine, the stem of the plural is the same as that of the singular. There are, however, certain irregularities:

- Some nouns that have masculine form in the singular have plurals in *-ātā*, e.g., *napšā* soul, person, plural *napšātā*.
- Some feminine nouns have plurals in *-ayyā*, e.g., *millatā* word, plural *millayyā*.
- Some very frequent nouns have other irregularities in the formation of their plurals, e.g..

בָּרָא *bārā* son, plural בְּנֵי *bəṇayyā*
 קָרְתָּא *qartā* city, plural קִרְוַיָּא *qirwayyā*.

Listed below are all nouns occurring thus far whose plural forms are attested:

- No irregularities:

singular	plural	singular	plural
ʿilānā	ʿilānayyā	<i>malkā</i>	<i>malkayyā</i>
<i>gabrā</i>	<i>gabrayyā</i>	<i>mešārā</i>	<i>mešarayyā</i>
<i>gubrā</i>	<i>gubrayyā</i>	<i>maškənā</i>	<i>maškəṇayyā</i>
<i>gamlā</i>	<i>gamlayyā</i>	ʿabdā	ʿabdayyā
<i>daššā</i>	<i>daššayyā</i>	ʿulemā	ʿulemayyā
<i>ḥəmārā</i>	<i>ḥəmārayyā</i>	ʿulemātā	ʿulemātā
<i>ḥaqlā</i>	<i>ḥaqlayyā</i>	<i>pitgāmā</i>	<i>pitgāmayyā</i>
<i>ṭurā</i>	<i>ṭurayyā</i>	<i>torā</i>	<i>torayyā</i>
<i>yomā</i>	<i>yomayyā</i>	<i>torətā</i>	<i>torātā</i>

- With irregularities:

singular	plural	singular	plural
ʿamtā	אֲמָתָא ʿamhātā	<i>bet</i>	בֵּיתָא bəttayyā
ʿittātā	נִשְׂיָא nəšayyā	ʿammā	עַמָּא ʿaməmayyā
<i>bārā</i>	בְּנֵי bəṇayyā	<i>qartā</i>	קִרְוַיָּא qirwayyā
<i>bərattā</i>	בְּנָתָא bənātā		

Attested plurals will be included in the lesson vocabularies from now on.

8.2 *Plural Nouns with Pronominal Suffixes*

Possessive suffixes are attached to plural nouns as follows:

- (a) Plurals in *-ātā* drop the final *-ā* and add the same suffixes used with a singular noun: e.g.,

bənāti (my daughters), *bənātāk*, *bənātik*, *bənāteh*, *bənātah*, etc.

בְּנֹתַי	בְּנֹתֶיךָ
בְּנֹתֶיךָ	בְּנֹתָיו
בְּנֹתָיו	בְּנֹתֵינוּ
בְּנֹתֵינוּ	בְּנֹתֵיהֶם
בְּנֹתֵיהֶם	

- (b) Plurals in *-ayyā* drop the *-ayyā* and add the suffixes in the forms given for *bātar* in §7.2:

bənay (my sons), *bənāk*, *bənak*, *bənóhi*, etc.

בְּנֵי	בְּנֵיךָ
בְּנֵיךָ	בְּנֵיָיו
בְּנֵיָיו	בְּנֵינוּ
בְּנֵינוּ	בְּנֵיהֶם
בְּנֵיהֶם	

8.3 *The Plural Demonstratives*

The plural forms of the demonstratives are:

these c.	אֵילֵין ^ʿ illen	attributive:	הָאֵילֵין <i>hāʿillen</i>
those m.	אֵינֻן ^ʿ innun		הָאֵינֻן <i>hāʿinnun</i>
f.	אֵינִין ^ʿ innin		הָאֵינִין <i>hāʿinnin</i>

Vocabulary 8

Verbs:

- זָבַן *zaban* to buy, purchase.
 נָפֵשׁ *nəpeš* to become numerous, widespread.
 שָׁכַב *šakeb* to lie down.
 שָׁלַח *šalah* to send, to send a message/messenger.
 שָׁמַע *šama^c* to hear.

Nouns:

- אַתְרָא ^ʿatrā (pl. *-ayyā*) place, site.
 דָּהָבָא *dahbā* gold.
 מִנְאָה *mānā* (pl. *-ayyā*) vessel, utensil (also spelled מִנְאָה).
 נְבִיאָא *nəbiyā* (pl. *-ayyā*) prophet.
 קָלָא *qālā* (pl. *-ayyā*) voice, sound.

Other:

תַּחַת *təhot* (prep.) under, beneath (+ pl. suffixes: §7.2).

אַן *ʾān* (interrog. adv.) where?; לַאֲן *lə-ʾān* whither? מֵאֵן *mənān* whence?

Exercises

A.

1. *təhot ʾilānayyā hāʾinnun* 2. *mil-ləwāt malkayyā hāʾinnun* 3. *ʿal ʿaməmayyā hāʾillen*
4. *mim-maʿrəbā lə-qirwayyā hāʾinnin* 5. *gamlayyā wa-ḥəmārayyā*

1 תַּחַת אֵילָנַיָּא הָאִינּוֹן 2 מִלּוֹת מַלְכַּיָּא הָאִינּוֹן 3 עַל עַמְמַיָּא הָאִילָיִן 4 מִמַּעֲרֵבָא קְרִיָּא הָאִינּוֹן 5 גַּמְלַיָּא וְחַמְרַיָּא

B.

- 1 ממדנח לשוריא האילין 2 מן קדם נשיא האינין 3 עים כל גבריא האילין 4 עם כל אמהתא וכל עבדיא
- 5 ביומיא האינון

C.

1. *Lā šəmáʿnā yāt pitgāmeḥon.* 2. *Šəkíbu təhot ʾilānayyā bə-ʾatrā hāhuʾ.* 3. *Šəlah yāt nəbiyeh lə-kol qirwayyā u-l-kol ʿaməmeḥen.* 4. *Zəbānnā tammān yāt gamlayyā hāʾillen bə-dahbā d-ihabt lánā.* 5. *U-npíšu ʿammā hāhuʾ bə-kol ʾarʿā hāhiʾ.* 6. *ʿəbādu gubrayyā di-šláhit lə-ʾatrā hāhuʾ.* 7. *Mənān ʿəráqā nəšayyā hāʾillen?* 8. *ʾān zəbantun yāt mānayyā hāʾillen?* 9. *Man ʿəbad yāt mānayyā hāʾinnun?* 10. *Lā yədáʿu ʾəre šəlah malkəhon yāt ʿabdóhi ləwāt nəbiyā.*

1 לֹא שַׁמְעָנָא יָת פִּתְגָמֵיחוֹן 2 שְׁכִיבוּ תַּחַת אֵילָנַיָּא בְּאַתְרָא הָהוּא 3 שְׁלַח יָת נְבִיִּיָּה לְכָל קְרִיָּא וְלְכָל עַמְמֵיִיָּין 4 זַבְנָא תָּמָן יָת גַּמְלַיָּא הָאִילָיִן בְּדַהֲבָא דִּיהַבְתָּ לָנָא 5 וּנְפִישׁוּ עַמְמָא הָהוּא בְּכָל אֲרַעָא הָהִיא 6 אֲבָדוּ גּוּבְרַיָּא דְשִׁלְחִית לְאַתְרָא הָהוּא 7 מִן עֲרָקָא נְשִׂיאָא הָאִילָיִן 8 אֵן זַבְנָתוֹן יָת מֵאֲנִיָּא הָאִילָיִן 9 מֵן עֲבַד יָת מֵנִיָּא הָאִינּוֹן 10 לֹא יַדְעוּ אֲרִי שְׁלַח מַלְכָּחוֹן יָת עַבְדֻּוֹהִי לֹות נְבִיָּא

D.

- 1 שמענא ית קליהון וערקנא 2 פתחו ית כל דשיהון 3 מן נצב ית אילניא באתרא הדין 4 לאן שלחתון
- ית דהבא 5 נסיבנא ית בנחיה לנא לאתו 6 יריתית ית בתיא וית חקליא 7 אחד ית חרביה ורהט לות
- גבריא 8 על מא אבדא כל קרויכון 9 מא אמרת לבנך 10 שכיבת בביתה ולא נפקת כל יומא ההוא

LESSON NINE

9.1 The Genitive (Construct) Chain

Possession or a genitive relationship is expressed in two principal ways: by simple juxtaposition, as in יוֹם מוֹתִי *yom moti* the day of my death; or by the use of the preposition ׀ *də-*, as in מֶלֶךְ כְּנָעַן *malkā di-Kná^can* the king of Canaan. We shall consider juxtaposition first.

In the genitive construction $N_1 + N_2$ the first noun is in the construct state, or in construct with the second noun. If the second noun is definite (cf. §2.2), so is the first. In the vast majority of instances the construct is used with N_2 definite (emphatic state); indefiniteness must be made explicit by the use of the absolute form to be discussed in Lesson 16. In general, the construct form of the singular noun is obtained by dropping the *-ā* of the emphatic form; likewise for plurals in *-ātā*:

בֵּית מֶלֶךְ *bet malkā* the house of the king

בָּנוֹת מֶלֶךְ *bənāt malkā* the daughters of the king.

Plurals in *-ayyā* replace *-ayyā* with *-e*:

בָּתֵּי מֶלֶךְ *bātte malkā* the houses of the king

בָּנֵי מֶלֶךְ *bāne malkā* the sons of the king

פִּתְגָּמֵי מֶלֶךְ *pitgāme malkā* the words of the king.

Some special problems arise in the formation of the construct singular of certain noun types; these are taken up in §9.3, below.

9.2 Expression of the Genitive with ׀ *də-*

The construct sequence is the normal way of expressing a genitive relationship when N_1 is a plural noun. When N_1 is singular, however, there is a curious mixing of construct usage and the employment of ׀ *də-*. In terms of the texts themselves, the situation may be described most simply as follows:

- (a) There are some nouns whose construct forms are not used at all, or at most in a lexically fixed expression; with these nouns, *də-* is the only way to express a genitive relationship. Examples include:

אַמְתָּא *amtā*, עֲבָדָא *abdā*, קָרְתָא *qartā*, מֶלֶךְ *malkā*, רֻגְזָא *rugzā*.

- (b) There are other nouns which almost exclusively favor the construct usage and seldom, if ever, appear with *də-*:

בָּר *bar* (construct of בָּרָא *bārā*), בַּת *bat* (בָּרַתָא *bəratā*), אִיתָא *ittat* (אִיתָתָא *ittatā*), מִי *me* (מַיָּא *mayyā*), קָל *qāl*, תָּרַע *tara^c*, אֵילָן *ilān*, יוֹם *yom*, שְׁקָל *šəqal*, עוֹלָם *ulem*, קִינְיָן *qinyān*, פִּתְגָּם *pitgām*, גָּבַר *gəbar*.

- (c) Most other nouns seem to range between these two extremes, being used either with *də-* or in the construct state with no clear difference in meaning.

There are, however, idiomatic preferences which point to some elusive distinction between the two constructions: *dā-* is more or less obligatory before the divine name "Yy in N₂ position. Considering the almost universal avoidance of anthropomorphic implications with Yy, we should probably view the avoidance of the construct in the same way, namely that the use of the construct would imply a type of genitive relationship inappropriate to God, possibly "inalienable" attributes, of which God presumably has none. *Dā-* is also commonly used before nouns designating materials: *dā-dahbā* of gold, golden; *dā-kaspā* of silver; *dā-ʿāʿā* of wood, wooden.

9.3 The form of the Construct Singular

As indicated above, the construct singular noun is formed by dropping the final *-ā* of the lexical form. Further adjustments must be made with the following types of nouns:

- (a) Stems ending in *-aC-* replace *a* with a full vowel, usually *-a-*:

בָּרָא <i>bārā</i>	בָּר <i>bar</i>	מִשְׁכָּנָא <i>maškāna</i>	מִשְׁכָּן <i>maškan</i>
הֶעָלָא <i>hekālā</i>	הֶעָל <i>hekal</i>	מִשְׁרָא <i>mešārā</i>	מִשְׁר <i>mešar</i>
יָדָא <i>yadā</i>	יָד <i>yad</i>		

but note שֵׁמָא *šmā* (name), construct שֵׁם *šom*.

This includes all feminine stems in *-at-*:

אִתְתָּא <i>ʾittatā</i>	אִתְתָּ <i>ʾittat</i>	עוֹלִימָא <i>ʿulematā</i>	עוֹלִימָת <i>ʿulemat</i>
גִּינָתָא <i>ginnatā</i>	גִּינָת <i>ginnat</i>	תּוֹרָתָא <i>toratā</i>	תּוֹרָת <i>torat</i>
מַלְכָּתָא <i>malkatā</i>	מַלְכָּת <i>malkat</i>		

- (b) Stems ending in *C₁C₂-* (two different consonants) exhibit a variety of forms, either *qatvl* or *qvtvl* in shape. These must be learned for each noun:

גַּבְרָא <i>gabrā</i>	גַּבְר <i>gabar</i>	אַרְעָא <i>ʾarʿā</i>	אַרְעָ <i>ʾarʿ</i>
כַּסְפָּא <i>kaspā</i>	כַּסְפָּ <i>kasap</i>	נַהֲרָא <i>nahrā</i>	נַהֲרָ <i>nəhar</i>
חַקְלָא <i>haqlā</i>	חַקְלָ <i>haqal</i>	תַּרְעָא <i>tarʿā</i>	תַּרְעָ <i>taraʿ</i>
לַחְמָא <i>lahmā</i>	לַחְמָ <i>lahem</i>	בַּעֲלָא <i>baʿlā</i>	בַּעֲלָ <i>baʿel</i>

- (c) Stems ending in *-C₁C₁-* (doubled consonant) simplify the consonant, sometimes with a change of vowel: e.g., לִיבָא *libbā* (heart), construct לֵב *lab*.

- (d) The construct of בָּרַתָּא *bərattā* is irregular: בַּת *bat*.

There are other irregularities, especially with nouns from roots III-Weak. These will be noted as required.

9.4 Anticipatory Genitive Construction

There is a third type of genitive construction which makes use of an anticipatory possessive suffix followed by *dā-*, as in

בֵּיתִיהָ דַּמֶּלְכָּא *beteh dā-malkā* the house of the king.

This occurs only rarely and is restricted to particular lexical items and to special compound constructions.

Vocabulary 9

Verbs:

- אַסַּר ^{ʾasar} to bind, take captive.
 דַּחַק/דַּחֵק ^{dəḥeq/dəḥaq} to press, urge; to oppress (*yāt, bə-, lə-*).
 הִפֵּךְ ^{ḥapak} to overthrow; to convert, change (*x into y: yāt x lə-y*).
 תָּמַר ^{tamar} to hide, conceal.
 תָּבַר ^{tabar} to break, break down; to subdue.

Nouns:

- אַפָּיָא ^{ʾappayyā} (pl.) face, surface; most frequent in prep. phrases, especially ^{ʿal} ^{ʾappe} on the face, surface of; right up against, over against.
 בָּרָא ^{bārā} the outside (of a place); used mainly in fixed prepositional and adverbial expressions: *lə-bārā* to the outside; *mib-bārā* on the outside (of: *lə-*); *lə-mib-bārā* to the outside (of: *lə-*); *bār min* except, except for, other than.
 יָדָא ^{yadā} (cstr. *yad*; pl. *-ayyā*; f.) hand; *bə-yad* (or *b-idā də-*) into the hand/power/control of; through, by means of.
 יו/י״י ^{Yy or Ywy} the usual writing of the divine name, presumably read ^{ʾādōnāy} as in Hebrew (יהוה).
 כַּרְמָא ^{karmā} vineyard.
 מִדְּבַחָא ^{madbəḥa} (cstr. *madbah*; pl. *-ayyā*) altar.
 מַלְכוּתָא ^{malkūtā} (cstr. *malkut*; pl. *malkəwātā*) kingdom, reign, rule.
 קְרָבָא ^{qərābā} (pl. *-ayyā*) battle, war; ^{ʿabad qərābā} ^{ʿim} to wage war against.
 שְׁמָא ^{šmā} (cstr. *šom*; pl. *šmāhātā*) name.

Exercises

A.

1. tərā^c qartəhon 2. ʾilān ginnətā 3. qinyān bənóhi 4. ba^cle bənāteh 5. ʾittat ʿabdāk 6. ʿuleme malkā 7. nəše malkā 8. ḥəqal gabrayyā hāʾinnun 9. qəyām ʿammānā 10. ʾamhāt nəšehon 11. mānayyā də-dahbā 12. malkəwātā də-ʾar^cā 13. šom bəreh 14. šoma da-Yy 15. madbah hekələ 16. bar ʾAbrāhām 17. tərā^c maškəneh 18. šom ʾamtah 19. malkā də-qartā 10. malkā də-Miṣṣrayim.

- 1 תִּרְעָ קָרְתְּהוֹן 2 אֵילָן גִּינְתָא 3 קִינְיָן בְּנוֹהִי 4 בְּעֵלִי בְנוֹתִיה 5 אֵיתְתָ עֵבֶדְךָ 6 עוֹלִימִי מְלָכָא 7 נְשִׁי מְלָכָא
 8 חֶקֶל גַּבְרִיאֵל הָאִינוֹן 9 קִים עֲמָנָא 10 אֲמַהֲת נְשִׁיָּהוֹן 11 מְנִיא דְדִהֲבָא 12 מְלָכוּתָא דְאַרְעָא 13 שׁוֹם בְּרִיה
 14 שְׁמָא דְיִי 15 מְדַבַּח הֵיכְלָא 16 בָר אַבְרָהָם 17 תִּרְעָ מִשְׁכְּנִיה 18 שׁוֹם אֲמַתָּה 19 מְלָכָא דְקָרְתָא
 20 מְלָכָא דְמִצְרַיִם

B.

- 1 פִּתְגָמִי נְבִיא 2 מִי נְהָרָא 3 קֵל בְּרִתִּיה 4 גִּנַּת מְלָכָא 5 דְשִׁי תִרְעָ בֵּיתִי 6 עוֹלִימַת אֲתַתִּי 7 עֲמָמִי קְרוֹנָא
 8 דֶּהב הֵיכְלֵהוֹן 9 בְּתִי קְרַתָּא 10 בְּנַת נְבִיא 11 יוֹמִי מְלָכוּתִיה 12 קְרַבָּא דְמְלָכִיא הָאִינוֹן 13 שְׁמַהֲת כָּל
 14 כְּרִמָּא דְגִבְרָא הָדִין 15 עַל אֲפִי כָּל אֲרַעָא 16 נְהָר אֲרַעָא הָהִיא 17 מֵאנָא דְכִסְפָּא 18 קֵל בְּרָה
 19 אֲתַר מְדַבְחָא 20 אֲמַתָּא דֵּאֲתַתִּיה

C.

1. Həpak yāt kol qirwehon. 2. Dəḥāqit yātəhon u-npáqu 'immi. 3. Təbáru yāt dašše beteh, wa-³əḥádu yāteh u-qtálu yāteh. 4. Təmárat yāt gabrayyā bə-betah. 5. ³əḥádu yāt bənóhi wa-³əsáru yātəhon. 6. Zəbánit yāt kol mānehon bar min mánā hāhu³ də-dahbā. 7. Nəṣábu yāt ³ilānayyā mib-bārā lə-ginnəṭā. 8. Nəpáqu u-npíšu 'al ³appe kol ³ar^cā. 9. ³ān təmartun yāt mānayyā də-kaspā? 10. ³illen šəmāhāt gabrayyā di-šlāhnā lə-Miṣráyim.

1 הָפֶךְ יֵת כָּל קִרְוֵיהוֹן 2 דְּחָקִית יֵתְהוֹן וְנִפְקוּ עִמִּי 3 תִּבְרוּ יֵת דְּשִׁי בֵּיתִיהּ וְאַחֲרוּ יֵתִיהּ וְקִשְׁלוּ יֵתִיהּ
4 שְׁמֶרֶת יֵת גְּבֵרִיא בְּבֵיתָהּ 5 אַחֲרוּ יֵת בְּנוֹהִי וְאַסְרוּ יֵתְהוֹן 6 זְבִנִּית יֵת כָּל מְנִיְהוֹן בֵּר מִן מְנָא הָהוּא
דְּדַהֲבָא 7 נִצְבוּ יֵת אִילָנִיא מִבְּרָא לְנִנְתָא 8 נִפְקוּ וְנִפִּישׁוּ עַל אַפִּי כָּל אֶרְעָא 9 אֵן שְׁמֶרֶתְהוֹן יֵת מְנִיא
דְּכַסְפָּא 10 אִילִין שְׁמֶהֱת גְּבֵרִיא דְּשִׁלְחָנָא לְמִצְרַיִם

D.

1 אזלו כל גבריא בר מן בנוהי 2 יתיב בקרתא ההיא כל יומי מלכותיה 3 אסרו ית כל עולימיא בר מני
4 שמעית ית קל קרבא וערקית 5 ועבד תמן מדבחא 6 הפכנא ית כל ארעא בר מן קרתא הדא 7 למא
לא דחיקתון יתהון 8 מסרו ית נביא בידא דמלכא 9 נסיב ית חרבא בידיה ותבר יתה 10 תקיף רוגזא
דמלכא בעבדוהי

LESSON TEN

10.1 The G Perfect: Roots III-Weak

בָּנָא <i>bānā</i>	he built	בָּנוּ <i>bāno</i>	they (m) built
בָּנָת <i>bānāt</i>	she built	בָּנָאָה <i>bānāʾā</i>	they (f) built
בָּנִית (בָּנִיתָא) <i>bānét(ā)</i>	you (ms) built	בָּנִיתוֹן <i>bāneton</i>	you (mp) built
בָּנִית <i>bānet</i>	you (fs) built	בָּנִיתִין <i>bāneten</i>	you (fp) built
בָּנִית (בָּנִיתִי) <i>bānét(i)</i>	I built	בָּנִינוּ <i>bānénā</i>	we built

In contrast to the paradigm of *katab*, note the alternate form with *-i* in the 1st pers. sing. (*bānet* or *bānét(i)*) and the 2nd pers. pl. endings *-ton/-ten* corresponding to *-tun/-tin*.

Bānā represents the normal type. There is also a less frequent stative type, inflected as follows (*ḥadi* to rejoice):

חָדִי <i>ḥadi</i>	חָדִינוּ <i>ḥadīʿu</i> (or חָדִינוּ <i>ḥadīyu</i>)
חָדִיתָא <i>ḥadīʿat</i>	חָדִיתָא <i>ḥadīʿā</i>
חָדִית (חָדִיתָא) <i>ḥadīt(ā)</i>	חָדִיתוֹן <i>ḥadītun</i>
חָדִית <i>ḥadit</i>	חָדִיתִין <i>ḥaditin</i>
חָדִית (חָדִיתִי) <i>ḥadīt(i)</i>	חָדִינוּ <i>ḥadīnā</i>

Note that the 2nd pers. pl. forms have the usual endings (*-tun/-tin*).

10.2 Sentences with Adverbial Predicate

Simple juxtaposition is used to form a sentence having a prepositional phrase or adverb as its predicate:

מַלְכָּא בְּהֵיכְלָא *Malkā bə-hekālā*. The King is in the palace.

בְּרִיהַ תַּמָּן *Bəreh tammān*. His son is there.

As these stand, they are not marked for tense. In isolation they are translated by the English present; in a given context, however, a past or future is often required. Such sentences may be made explicitly past tense by using the verb הָוָה *hawāh* to be:

הָוָה מַלְכָּא בְּהֵיכְלָא *Hawāh malkā bə-hekālā*. The king was in the palace.

הָוָה בְּרִיהַ תַּמָּן *Hawāh bəreh tammān*. His son was there.

הָוָה בְּרַתְהָ בְּקָרְתָּא *Hawāt bəratteh bə-qartā*. His daughter was in the city.

Vocabulary 10

Verbs:

אַתָּא <i>ʾatā</i>	to come
בָּנָא <i>bānā</i>	to build
הָוָה <i>hawāh</i>	to be; with <i>lə-</i> ; to become
חָדִי <i>ḥadi</i>	to rejoice
חָזָא <i>ḥazā</i>	to see

מָנָא	<i>mānā</i>	to count
קָנָא	<i>qanā</i>	to acquire, purchase
קָרָא	<i>qarā</i>	to call, summon (<i>lā-</i>); to name (<i>x y: yāt šom x y</i>)
רָעָא	<i>rəʿā</i>	to pasture, tend
שָׂתִי	<i>šati</i>	to drink

Exercises

A.

1. ʔəto lə-karmánā. 2. Qəro lə-ʿabdehon. 3. ʔān rəʿet yāt ʿānāk? 4. Qənénā yāt mānāyā tammān. 5. Mā qəno bənóhi bə-Miṣráyim? 6. Hədíʔu ʿal qinyānā di-qno tammān. 7. Šətinā yāt mayyā d-ihábat lánā. 8. Həzəti yāt madbəhā di-bnet tammān. 9. Qənəti karmā mim-madnaḥ lə-qartā. 10. Lā šətiʔu mim-me nahrā hāhuʔ.

1 אָתוּ לְכַרְמָנָא 2 קָרוּ לְעַבְדִּיהוֹן 3 אֵן רַעִית יֵת עֲנֶךָ 4 קְנִינָא יֵת מְנִיא תִמְן 5 מָא קְנוּ בְנוּהִי בְמִצְרַיִם
6 חָדִיאוּ עַל קְנִינָא דְקְנוּ תִמְן 7 שְׂתִינָא יֵת מְנִיא דִּיהָבַת לָנָא 8 חֲזִיתִי יֵת מַדְבַּחַא דְבִנֵּית תִמְן 9 קְנִיתִי
כְרָמָא מִמְדַּנַּח לְקָרְתָא 10 לֹא שְׂתִיאוּ מִמִּי נְהִרָא הָהוּא

B.

1 מִנן אֲתִיתוֹן 2 קְרִיתִי יֵת שׁוּם בְּרִי יִצְחָק 3 רַעוּ יֵת בְּעִירְהוֹן בְּמִישְׂרָא 4 מָא חֲזִיתוֹן מְבִרָא לְקָרְתָא
5 אָתוּ לְבִיתִיהּ וְחִבְרוּ יֵת תְּרַעִיָה 6 קְרָא מַלְכָא לְנַבִּיא וְלֹא אַחָא 7 מִן בְּנֵא יֵת בְּתִיא הָאֵלִין 8 מְנוּ יֵת
אֵילָנִיא דְנִצְבוּ בְּנִתָא 9 מִנָּת יֵת מְנִיא דְעַבְדוּ בְּנֵהָא 10 יֵתִיב בְּאַרְעָא וְנִצֵּב תִמְן כְּרָמָא

C.

1. Həwāh Šāʔul lə-malkā ʿal ʿammánā. 2. Lā həwāt bəratteh mib-bārā lə-betā. 3. Lā həwo bənóhi bəgo gabrayyā hāʔinnun. 4. ʔān həwet bə-yomā hāhuʔ? 5. Kol qirwehon mim-maʿarbā lə-ṭurayyā. 6. Qəret li-bnay, wə-lā ʔəto ləwāti. 7. Nəpálu kol bənáhā bi-qrābā hāhuʔ. 8. Malkuti miš-šippunā lə-nahrā. 9. Qəro lánā wə-lā dəhāqu bānā. 10. Pəlāhu yāteh kol yome malkuteh.

1 הָוָה שְׂאוּל לְמַלְכָא עַל עַמְנָא 2 לֹא הָוֹת בְּרַתִּיהּ מִבְּרָא לְבִיתָא 3 לֹא הָוּ בְנוּהִי בְנוּ גַבְרִיאִי הָאֵינוֹן
4 אֵן הָוִית בִּיּוֹמָא הָהוּא 5 כָּל קִרְוִיהוֹן מִמְעַרְבָא לְטוּרִיא 6 קְרִית לְבָנִי וְלֹא אָתוּ לוֹתִי 7 נְפִלוּ כָּל בְּנֵהָא
8 בְּקִרְבָּא הָהוּא 9 מִלְכּוּתִי מִצִּיפּוֹנָא לְנְהִרָא 10 קְרוּ לָנָא וְלֹא דְחָקוּ בָנָא 10 פִּלְחוּ יֵתִיהּ כָּל יוֹמֵי מְלָכוּתִיהּ

D.

1 הפכו ית קרתא ומסרו ית עמא בידא דמלכוהן 2 אתא גברא ההוא למשכנה ושמרת יתיה ביה 3 לא
חזינא ית אתרא דבנא תמן ית מדבחא 4 אתאה נשי קרתא לותיה וסגידא קדמוהי 5 קראה להון
אמהתהון ולא אתו לותהין 6 נסיבו ית מניא דהוּו בהיכלא 7 הוּו כפנא בארעא ואבדו כל עמא
8 רעינא ית עננא על אפי טורא 9 ממין קניתא ית תורא הדין 10 תורתך בחקלי

LESSON ELEVEN

11.1 The G Perfect: Hollow and Geminate Roots

Verbs from both of these types of roots are inflected in the same way in the Perfect. The absence of accurate marking for consonant gemination in our texts prevents us from knowing whether the double consonant expected in the forms from geminate roots was preserved or not; our transcription assumes that it was.

(a) Hollow roots: קָם *qām* to arise

קָם	<i>qām</i>	קָמוּ/קָמוּ	<i>qāmu/qāmu</i>
קָמַת	<i>qāmat</i>	קָמָא/קָמָא	<i>qāmā/qāmā</i>
קָמַת(קָמַתָא)	<i>qamt(ā)</i>	קָמַתוּן	<i>qamtun</i>
קָמַת	<i>qamt</i>	קָמַתִּין	<i>qamtin</i>
קָמִית	<i>qāmit</i>	קָמַנָא	<i>qāmnā</i>

(b) Geminate roots: עָל/עָל *‘al/‘āl* to enter

עָל/עָל	<i>‘al/‘āl</i>	עָלוּ/עָלוּ	<i>‘allu/‘ālu</i>
עָלַת	<i>‘allat</i>	עָלָא/עָלָא	<i>‘allā/‘ālā</i>
עָלַת(עָלַתָא)	<i>‘alt(ā)</i>	עָלַתוּן	<i>‘altun</i>
עָלַת	<i>‘alt</i>	עָלַתִּין	<i>‘altin</i>
עָלִית	<i>‘allit</i>	עָלִנָא	<i>‘ālnā</i>

11.2 Stative Hollow Roots

A very rare stative type from Hollow roots is represented by מִית *mit* to die; attested forms are

מִית	<i>mit</i>	he died	מִיתוּ	<i>mītu</i>	they (m) died
מִיתַת	<i>mītat</i>	she died	מִיתָנָא	<i>mītnā</i>	we died

The verb סִיב *sib* (to grow old) has these forms attested:

סִיב/סִיב	<i>sib/seb</i>	he grew old	סִיבוּ	<i>sēbu</i>	they (m) grew old
סִיבַת	<i>sēbat</i>	she grew old			
סִיבִית	<i>sēbit</i>	I grew old			

11.3 Temporal Clauses with וְהוּא *wa-hwāh*

In imitation of Hebrew constructions with *wa-yhî*, a temporal clause or phrase may be inserted into a past tense narrative with *wa-hwāh*:

... וְהוּא בַצְפָּרָא וְנָפַק ... *wa-hwāh bə-ṣapṙā u-npaq ...*
 and in the morning he went forth ...
 ... וְהוּא כִּד שְׁמַע יָת קָל בְּרִיהּ וְחָדִי ... *wa-hwāh kad šma^c yāt qāl bərah wa-ḥadi...*
 and when he heard his son's voice, he rejoiced ...

Note the obligatory *wə-* introducing the second clause in these examples; it has no translation value in English.

Vocabulary 11

Verbs:

דָּן	<i>dān</i> to judge.
דָּר	<i>dār</i> to sojourn.
מָיַת	<i>mit</i> to die.
סִיב/סֵיב	<i>sib/seb</i> to grow old.
עָל/עָל	<i>‘al/‘āl</i> to enter (a place: <i>lə-</i>).
קָם	<i>qām</i> to arise, stand, stop.
שָׁרָא	<i>šarā</i> to come to a stop, set up camp, settle down.
תָּב	<i>tāb</i> to return, to/come back.

Nouns:

אִמָּא	<i>‘immā</i> (pl. אִמְהָתָא <i>‘immāhātā</i> ; f.) mother. Note that <i>‘immā</i> is used instead of <i>‘immi</i> for ‘my mother’.
בֵּירָא	<i>berā</i> (pl. - <i>ayyā</i> ; f.) well, pit.
כּוֹכְבָא	<i>kokabā</i> (pl. - <i>ayyā</i>) star.
מִלְתָּא	<i>millatā</i> (pl. מִלְלָא <i>millayyā</i> ; f.) word.
שָׁמַיָא	<i>šamayyā</i> (m. pl.) heaven, the sky.

Other:

בֵּין	<i>ben</i> (prep.; see §7.2) between; <i>ben x u-ben y</i> (or) <i>ben x lə-y</i> between x and y.
בִּסְטָר	<i>bi-štar</i> (prep.) beside, near.
בְּאַתָּר דַּ	<i>bātar də-</i> (conj.) after.
כַּד	<i>kad</i> (conj.) when.

Exercises

A.

1. Tābu lə-qartəhon. 2. Dān Šəmu³el yāt ‘ammā. 3. ‘al lə-hekəlā wə-qām qədām malkā. 4. Dārnā bə-gawwəhon. 5. ‘ətā lə-mešərā u-šrā beh, hu³ wə-‘ittətēh u-bnōhi wə-kol beteh. 6. Sib malkəhon u-mit. 7. Šəro bi-štar nahrā. 8. Tābat ‘ittatā lə-bet ba^clah. 9. ‘ān šəreton bə-leləyā hāhu³? 10. Mā ‘əbadtun ka mit malkəkon?

1 תָּבוּ לְקָרְתְּהוֹן 2 דָּן שְׁמוּאֵל יֵת עַמָּא 3 עָל לְהֵיכְלָא וְקָם קֳדָם מַלְכָּא 4 דָּרְנָא בְּגוֹוְהוֹן 5 אֵתָא
לְמִישְׂרָא וּשְׂרָא בִּיהּ הוּא וְאַתְתִּיהּ וּבְנוֹהִי וְכָל בֵּיתֶיהּ 6 סִיב מַלְכְּהוֹן וּמִיַּת 7 שְׂרוּ בִּסְטָר נְהָרָא 8 תָּבַת
אֵתָא לְבֵית בַּעְלָה 9 אֵן שְׂרִיתוֹן בְּלִילְיָא הָהוּא 10 מָא עֲבַדְתוֹן כַּד מִיַּת מַלְכְּכוֹן

B.

1 לא תבית לעמי 2 מן דן ית גבריא 3 קמו בליליא ונפקו מקרחא 4 נשלית עד מערבא ודרית תמן
5 עלו לקרחנא וקשלו ית נביא 6 אן מיתו בנוהי 7 קם בצפרא וקרא לעלימיה 8 לא תבת אמיה ברמשא
9 הוה קרבא בינא וביניהון 10 תקיף רוגזיה בבריה וקם עלוהי וקשל יתיה

C.

1. kokəbe šəmayyā 2. kol kokəbayyā hā'illen 3. mille nəbiyā 4. mib-bārā lə-³atrā hāden.
5. bi-štar madbəḥā hāhu³ 6. kol malkūtāk 7. šom ³imməkon

1 כוכבי שמיא 2 כל כוכביא האילין 3 מילי נביא 4 מבדא לאתרא הדין 5 בסטר מדבחה ההוא
6 כל מלכותך 7 שום אמכון

D.

- 1 על אפי שמיא 2 בין עולימי לבין עולימוהי 3 בסטר בירא הדא 4 מי בירא ההיא 5 בנו כרמהון
6 מילי אימא 7 אמתא דאימיה

E.

1. Wa-hwāh kad ^cal lə-betā, wa-³əḥad yāt daššā bātərohi. 2. Wa-hwāh kad ³əto lə-turā, u-
bno tammān qartā, w-itību bah. 3. Wa-hwāh bə-yomayyā hā³innun, wa-^cəbad malkā
hāhu³ qərabā ^cimmānā.

1 והוא כד על לביתא ואחד ית דשא בתרוהי 2 והוא כד אתו לשורא ובנו תמן קרתא ויתבו בה
3 והוא ביומיא האינון ועבד מלכא ההוא קרבא עמנא

F.

- 1 והוא כד קרו לבנוהי וקריבו לותיה וקמו קדמוהי 2 והוא בתר דמית בעלה ונפקת מקרתנא וחתת
לעמה 3 והוא כד לא נשרו ית פיתגמי קימא דגורנא עמהון ותקיף רוגונא בהון ועבדנא קרבא עמהון

LESSON TWELVE

12.1 The Infinitive of G Verbs

The basic pattern of the G Infinitive is *miqtal*:

כָּתַב *kətab*, inf. מִיכְתָּב *miktab*
שָׁמַע *šəma^c*, inf. מִישְׁמָע *mišma^c*
רָחַם *rəḥem*, inf. מִירְחָם *mirḥam*
סָגַד *səged*, inf. מִסְגָּד *misgad*.

Various adjustments must be made for the different root types:

- (a) I-*n*: the -*n*- is assimilated completely to the following consonant, which then appears doubled:

נָפַק *nəpaq*, inf. מִיפָּק *mippaq*.

Note the doubly irregular infinitive of

נָחַת *nəḥat*, inf. מִיחָת *meḥat*.

Also irregular, apparently from an alternate root *n-s-q*, is

סָלַק *səleq*, inf. מִיסָּק *missaq*.

- (b) I-²*aleph*: the -²- is lost completely and the prefix is *me-*:

אָכַל ²*akal*, inf. מֵיכַל *mekal*;
אָמַר ²*amar*, inf. מֵימַר *memar*;
אָזַל ²*azal*, inf. מֵיזַל *mezal*.

- (c) I-^c*ayin*: several of these verbs show irregularities:

עָבַד ^c*abad*, inf. מַעֲבֵד *ma^cbad*;
עָבַר ^c*abar*, inf. מִיעֲבָר *mi^cbar* or מִיעֲבָר *mi^cibar*;
עָרַק ^c*araq*, inf. מִיעֲרָק *mi^craq*.

- (d) I-*y*: this is a very irregular group, some following I-*n* patterning, others following I-²:

יָתֵב *yəteb*, inf. מִיחָב *mittab*;
יָדַע *yəda^c*, inf. מִידָע *midda^c* or מִידָע *meda^c*;
יָלַד *yəlad*, inf. מִילָד *melad*;
יָרַת *yəret*, inf. מִירָת *merat*.

The infinitive of יָחַב *yəḥab* is based on the root *n-t-n*: מִיחָן *mittan*.

- (e) III-Weak: one type only:

בָּנָא *bənā*, inf. מִיבְנֵי *mibne*;
חָדַי *ḥədi*, inf. מִיחְדֵי *mihde*.

- (f) Hollow: one type only:

קָם *qām*, inf. מָקָם *məqām*;
מִית *mit*, inf. מָמַת *məmət*.

- (g) Geminate: rare, except for the verb

עָל *al*, inf. מֵעָל *me^cal*.

- (h) Combining several root types are

אָתָא *atā*, inf. מֵתֵי *mete*;
הָוָה *həwāh*, inf. מִהוֹ *mihwe*.

12.2 Uses of the Infinitive

The most frequent uses of the infinitive are

- (a) to express purpose, after any appropriate verb, with לָ *la-*:

קָרִיבִית לְמִסְגָּד קָדָמֹהִי *Qarēbit la-misgad qədāmōhi*. I approached in order to bow down before him.

יָתִיבוּ לְמִיכָל *Yatību la-mekal*. They sat down to eat.

- (b) as a complement with such verbs as יָכִיל *yākel* to be able, מָנַע *māna^c* to prevent, שָׁבַק *šəbaq* to allow. Note the following typical constructions:

לֹא יָכִילוּ לְמִיטָב כָּחָדָא *Lā yākīlu la-mittab kaḥdā*. They were not able to dwell together.

מָנַע יָתְהוֹן מִלְּמִיזָל *Māna^c yātəhon mīl-la-mezal*. He prevented them from going.

שָׁבַק יָתְהוֹן לְמִיפָק *Šəbaq yātəhon la-mippaq*. He allowed them to leave.

- (c) in imitation of Hebrew infin. cst. after *wa-yhî*:

וָהוּה בְּמִיזְלָהּ לְקָרְתָא וְמִית *Wa-hwāh bə-mezələh la-qartā u-mit*. While going to the city, he died.

- (d) as nouns (see the vocabulary).

Vocabulary 12

Verbs:

יָכִיל *yākel* to be able (see §12.2, above).

מָנַע *māna^c* to prevent, hinder (see §12.2, above).

Nouns:

מִיכָלָא *mekalā* (infin. as noun) food.

מִימָרָא *memarā* (cstr. *memar*) word, utterance; מִימָרָא דִּי *memarā da-Yy* the Word of the Lord the most frequent circumlocution for God; לְמִימָר *la-memar* is used, like Hebrew *lē³mōr*, to introduce a direct quotation.

Other:

הַכָּא *hākā* (adv.) here; הַלָּכָא *hālākā* hither, to this place; מִכָּא *mik-kā* from here, hence.

כַּחְדָּא *kaḥdā* (adv.) together, as one.

לַחְדָּא *laḥdā* (adv.) very much, greatly.

Exercises

A.

1. Lā yəkīlu lə-miḥze. 2. Məna^cu yāti mil-lə-mibne betā. 3. ²əto hālākā lə-miqne bə^cirā. 4. Lā yəkélit li-mdān yātəhon. 5. Ləmə mənə^t yāti mil-lə-mište yāt mayyā? 6. Nəḥātu lə-Misráyim lə-miqne mekelā tammān. 7. Yəkélit lə-miṭmar yāt bərah. 8. Šəbāqit yātāk lə-mittab hākā. 9. Lā yələlit lə-mizban yāt karmā. 10. Nəpāqu lə-ma^cbad qərabā ^cim malkā hāhu². 11. ^cállit lə-betā lə-mittan yāt kaspā lə-²immā. 12. Yəteb tammān lə-mittar yāt qinyānā. 13. Wa-hwāh bə-mittəbeh tammān, u-tqep laḥdā bi-b^cirā u-b-kaspā. 14. Wa-hwāh bə-mi^craqah mil-ləwāt ba^clah, u-rhātat lə-bet bərah.

1 לא יכילו למיחו 2 מנעו יתי מלמבני ביחא 3 אחו הלכא למיקני בעירא 4 לא יכילית למדן
יתרון 5 למא מנעת יתי מלמישתי ית מיא 6 נחתו למצרים למיקני מיכלא תמן 7 יכילת למיטמר ית ברה
8 שבקית יתך למיתב הכא 9 לא יכילית למזבן ית כרמא 10 נפקו למעבד קרבא עם מלכא ההוא
11 עלית לביחא למיתן ית כספא לאימא 12 יתיב תמן למישר ית קנינא 13 והוה במיתביה תמן ותקף
לחדא בבעירא ובכספא 14 והוה במיערקא מלות בעלה ורהשת לבית ברה

B.

1 לא יכילנא למדר חמן 2 לא יכיל למימני ית כוכביא 3 קריבו למיעל למצרים 4 שבק יתהון
לימתב לקרתהון 5 לא יכילו למיתב כחדא ארי נפישו לחדא 6 לא שבקו יתנא למישרי במישרא
ההוא 7 לא יכיל למיהפך ית קרתהון 8 קמו למיסר ית עולימא 9 מנע יתי מלמיפתח ית תרעא
10 שבק יתנא למיעבר ית ארעיה 11 קריבו לותנא למגור קים עימנא 12 לא יכילו למיחת למצרים
13 והוה במיסקיה ממצרים ונטל לדרומא דארעא 14 נפקו למיזל לארעא דכנען ואתו לארעא דכנען

LESSON THIRTEEN

13.1 D (Pael) Verbs: the Perfect

All the verbs introduced up to this point have been G (Peal) verbs, consisting of the plain root plus the vowel pattern appropriate to the stem of the Perfect. There is a second type of verb, traditionally known as the Pael, characterized by the doubling of the middle radical. The Perfect of D verbs, as we shall designate them, is formed with the vowel pattern *qattel*. This is subject to modification with certain root types:

Sound roots:	פָּקִיד	<i>paqqed</i>	to command
	קָבִיל	<i>qabbel</i>	to receive
III-Guttural	שָׁבַח	<i>šabbah</i>	to praise
or III-r:	תָּבַר	<i>tabbar</i>	to break
III-Weak:	מָנִי	<i>manni</i>	to appoint
	שָׂוִי	<i>šawwi</i>	to place.

D verbs from roots II-Guttural are infrequent and usually have normal patterning, implying that the guttural was actually doubled (or, as the Hebrew grammars say, virtually doubled). Roots II-r are an exception: here one regularly finds simple -r- with the lengthening of the preceding -a- to -ā-:

בָּרֵךְ	<i>bārek</i>	to bless
קָרֵב	<i>qāreb</i>	to bring near, offer
שָׂרִי	<i>šāri</i>	to begin.

Inflection of all these verbs in the Perfect is the same as that of a phonetically similar G verb; thus, e.g.,

(a) *qabbel* and *bārek* are inflected like *sāleq*:

קָבִיל	<i>qabbel</i>	קָבִילוּ	<i>qabbīlu</i>	בָּרֵךְ	<i>bārek</i>	בָּרִיכוּ	<i>bārīku</i>
קָבִילָה	<i>qabbelat</i>	קָבִילָא	<i>qabbīlā</i>	בָּרֵכָה	<i>bārekat</i>	בָּרִיכָא	<i>bārīkā</i>
קָבִילְתָּ	<i>qabbélt(ā)</i>	קָבִילְתוּן	<i>qabbeltun</i>	בָּרֵכְתָּ	<i>bārekt(ā)</i>	בָּרֵכְתוּן	<i>bārektun</i>
קָבִילְתִּי	<i>qabbélt</i>	קָבִילְתִּין	<i>qabbeltin</i>	בָּרֵכְתָּ	<i>bārekt</i>	בָּרֵכְתִּין	<i>bārektin</i>
קָבִילִית	<i>qabbélit</i>	קָבִילְנָא	<i>qabbélnā</i>	בָּרֵכִית	<i>bārekit</i>	בָּרֵכְנָא	<i>bāreknā</i>

(b) *šabbah* and *tabbar* are inflected like *katab*:

שָׁבַח	<i>šabbah</i>	שָׁבְחוּ	<i>šabbáhu</i>
שָׁבַחְתָּ	<i>šabbáhat</i>	שָׁבַחְתָּ	<i>šabbáhā</i>

(c) *manni* and *šāri* are inflected like *ḥadi*:

מָנִי	<i>manni</i>	מָנִיאוּ	<i>manníʿu</i>
מָנִיאתָ	<i>manníʿat</i>	מָנִיאה	<i>manníʿa</i>
מָנִיתָ	<i>mannít(ā)</i>	מָנִיתוּן	<i>mannitun</i>
מָנִיתִי	<i>mannit</i>	מָנִיתִין	<i>mannitin</i>
מָנִיתִי	<i>mannít(i)</i>	מָנִינָא	<i>mannínā</i>

13.2 *The Infinitive of D Verbs*

The basic pattern of the D Infinitive is *qattālā*:

קָבֵל	<i>qabbēl</i> , inf.	קָבַלָא	<i>qabbālā</i>
שָׁבַח	<i>šabbah</i> , inf.	שָׁבַחָא	<i>šabbāḥā</i>
בָּרַךְ	<i>bārek</i> , inf.	בָּרַכָא	<i>bārākā</i>
מָנִי	<i>manni</i> , inf.	מָנָא	<i>mannāʿā</i>
שָׂרִי	<i>šāri</i> , inf.	שָׂרָא	<i>šārāʿā</i>

When suffixes (with subject or object sense) are added to this form, or when the infinitive stands in construct relationship with a following noun (usually in a subject sense), the final *-ā* is replaced by *-ut-*:

קָבַלְוּתִי	<i>qabbāluti</i>	my receiving
חַבְבַּלּוּת יי	<i>ḥabbālut Yy</i>	the Lord's destroying.

(A rare alternate form of the D infinitive is *qattole*.)

Vocabulary 13

Verbs:

בָּרַךְ	<i>bārek</i> D to bless.
זָבַן	<i>zabben</i> D to sell.
חָבַל	<i>ḥabbēl</i> D to destroy
מָלַל	<i>mallel</i> D to speak (with: <i>ʿim</i>).
שָׁלַל	<i>šalli</i> D to pray.
קָבַל	<i>qabbēl</i> D to receive; <i>qabbēl lə-memar X</i> : to heed, obey X; <i>qabbēl šəlotā</i> : to hear a prayer; <i>qabbēl min</i> : to obey.
קָרַב	<i>qāreb</i> D to bring, present, offer.
שָׁבַח	<i>šabbah</i> D to praise.
שָׂוִי	<i>šawwi</i> D to put, place, set, set up, make.
שָׂרִי	<i>šāri</i> D to begin (+ inf. or participle).
תָּרַךְ	<i>tārek</i> D to drive out, expel.

Nouns:

בִּרְכָּתָא	<i>birkətā</i> (pl. <i>-ātā</i>) blessing.
שְׁלוּתָא	<i>šəlotā</i> prayer.
קוּרְבָּנָא	<i>qurbānā</i> (pl. <i>-ayyā</i>) offering.

Prepositions:

לְקַדְמוּת	<i>lə-qaddāmut</i> (out) to meet.
מִסְטָר	<i>mis-sətar</i> from beside.

Exercises

A

1. Qabbelat la-memar ba^clah. 2. ^cal mā habbeltun yāt bāttānā? 3. Mallélit ^cimmeh tammān.
4. Bə-yad man zabbīnu yāt ^culemā? 5. Šabbāhu yāt ^cittetā la-malkā. 6. Bārek yāt bənóhi. 7. Qāribu yāt qurbānehon. 8. Šawwī^cu yāteh malkā ^celehon. 9. Lā qabbel Yy yāt qurbāneh.
10. Šalli tammān bi-šmā da-Yy.

- 1 קבילת למימר בעלה 2 על מא חבילתון ית בכתנא 3 מלילית עמיה תמן 4 ביד מן זכינו ית עולמא
- 5 שבו ית איתתא למלכא 6 בריך ית בנוהי 7 קריבו ית קורבניהון 8 שויאו יתיה מלכא עליהון 9 לא
- קביל יי ית קורבניה 10 צלי תמן בשמא דיי

B.

- 1 אן מלילת עים ברתיד 2 תריך יתהון מסטר בירא 3 על מא לא שבחתון יתיה 4 קבילו מן אמהון
- 5 שויאת ית לחמא קדם בנהא 6 חביל יי ית קרוי משרא 7 קריבת ית ברה להיכלא 8 זכינו ית
- בעירנא 9 למא לא בריכת ית ברך 10 לא קביל יי ית צלותיה

C.

1. Nəpaq Yišhāq la-šallā^cā bə-ḥaqlā. 2. ^cəzal nəbiyā la-qaddāmut malkā. 3. Dā birkətā d-ihab la-^cammeh. 4. Wə-qabbel yāt šəlotah də-^camtā. 5. Lā qabbīlu ^cammā la-memar nəbiyā.
6. Šārī^cu la-mibne madbəḥā. 7. ^cillen mille šəlotā də-šalli bə-yomā hāhu^c. 8. Məná^cit yātəhon mil-la-ḥabbālā yāt qartānā. 9. Tārēkit yāt gabrā mil-ləwāti. 10. Lā yəkīlu la-tārākuteh. 11. Wa-hwāh batar də-bārek yātəhon, u-mit.

- 1 נפק יצחק לצלאה בחקלא 2 אזל נביא לקדמות מלכא 3 דא בירכתא דיהב לעמיה 4 וקביל ית
- צלוהא דאמתא 5 לא קבילו עמא למימר נביא 6 שריאו למבני מדבחה 7 אילין מילי צלוהא דצלי
- ביומא ההוא 8 מנעית יתהון מלחבלא ית קרתנא 9 תריכית ית גברא מלוחי 10 לא יכילו לתרכותיה
- 11 והוא בטר דבריד יתהון ומית

D.

- 1 שרא תמן קדם חבלות יי ית קירויא האינין 2 שריתי למללא עמהון 3 נשלית ית כספא ושוית יתיה
- בביתי 4 נחית לקדמותנא 5 שריאו למפרס ית משכניהון 6 שרי למשרי בין טורא ובין נהרא 7 למא לא
- קבילת ית צלותא דעבדך 8 למא נסיבת ית ברכתי 9 שבק יתהון למחב בסטר חקליה 10 נסיבו ית
- קנינא וזכינו יתיה למצראי

LESSON FOURTEEN

14.1 C (Aphel) Verbs: the Perfect

A third type of verb is characterized in the Perfect by a prefixed ^ʔa-. These verbs, traditionally known as Aphel verbs, usually stand in a causative (hence C) relationship to a corresponding G verb (if it is attested); e.g., G פָּלַח *pəlah* to serve → C אָפֵלֵךְ ^ʔ*aplah* to cause to serve, reduce to servitude. Transitive G verbs may thus become doubly transitive C verbs, requiring two direct objects. In practice, however, this is not too common, the C verb being construed usually as singly transitive. Various idiomatic uses will be indicated in the vocabularies as required.

The basic pattern of the C Perfect is ^ʔ*aqtel*:

אָפְרֵשׁ ^ʔ*apreš* to divide

אָלְבֵשׁ ^ʔ*albeš* to clothe.

As in D verbs, roots III-Guttural or III-r have -a- instead of -e- in the second syllable:

אָפֵלֵחַ ^ʔ*aplah* to subject

אָמְטָר ^ʔ*amtar* to cause rain to fall.

C verbs from roots III-Weak have final -i:

אָחֲזִי ^ʔ*aḥzi* to show

אָלְוִי ^ʔ*alwi* to accompany.

Inflection of these three types is exactly as expected from G and D parallels:

^ʔ*apreš*, ^ʔ*aprešat*, ^ʔ*aprešt(ā)*, . . . ; ^ʔ*aprišu*, ^ʔ*aprišā*, ^ʔ*apreštun*, . . .

^ʔ*aplah*, ^ʔ*aplahat*, ^ʔ*aplahṭ(ā)*, . . . ; ^ʔ*aplahu*, ^ʔ*aplahā*, ^ʔ*aplahṭun*, . . .

^ʔ*aḥzi*, ^ʔ*aḥzīʔat*, ^ʔ*aḥzīt(ā)*, . . . ; ^ʔ*aḥzīʔu*, ^ʔ*aḥzīʔā*, ^ʔ*aḥzitun*, . . .

14.2 C Verbs: the Infinitive

The basic form of the C Infinitive is ^ʔ*aqtālā*:

אָפְרֵשׁ ^ʔ*aprāšā*

אָפֵלֵחַ ^ʔ*aplāhā*

אָחֲזִי ^ʔ*aḥzāʔā*.

As in the D infinitive, construct forms and presuffixal forms require -ut- in the place of the final -ā: e.g., אָפְרֵשׁוּתִי ^ʔ*aprāšuteh*; אָפֵלְחִי ^ʔ*aplāḥuti*.

14.3 The Interrogative הֵן hə-

Clauses may be converted to question form by prefixing the particle הֵן *hə*-.
Combinatory rules:

- (a) *hə*- before consonant + *ə*; loss of *ə* except after Gutturals;
- (b) *hə*- elsewhere.

14.4 The Inflection of אָב ^{ʾab} and אָח ^{ʾah}

The nouns אָב ^{ʾab} father and אָח ^{ʾah} brother have the following singular forms with the pronominal suffixes:

אָבא ^{ʾabbā}	אָבונא ^{ʾabúnā}	אָחי ^{ʾahī}
אָבוך ^{ʾabuk}	אָבוכון ^{ʾabukon}	אָחוך ^{ʾahuk}
אָבויך ^{ʾabúyik}	אָבוכין ^{ʾabuken}	אָחויך ^{ʾahúyik}
אָבוהי ^{ʾabúhi}	אָבוהון ^{ʾabuhon}	etc.
אָבוהא ^{ʾabúhā}	אָבוהין ^{ʾabuhen}	

The construct form of these two nouns is not normally used; 'the father of Abraham', for example, is expressed as אָבוהי דִּאָבְרָהָם ^{ʾabúhi dā-ʾabrāhām}, using the construction mentioned in §9.4; this same construction is also used for אָח ^{ʾah}. The plural of אָב ^{ʾab} is אָבְהָתָא ^{ʾabāhātā}, inflected normally. The plural of אָח ^{ʾah} is אָחַיָּא ^{ʾahayyā} (with virtually doubled *h*); it shows the same irregularities with pronominal suffixes as are found in Hebrew:

אָחי ^{ʾahay}	אָחנא ^{ʾahánā}
אָחך ^{ʾahāk}	אָחִיכֹן ^{ʾahekon}
אָחך ^{ʾahak}	אָחִיכִין ^{ʾaheken}
אָחוהי ^{ʾahóhi}	אָחִיהֹן ^{ʾahohon}
אָחַהָא ^{ʾaháhā}	אָחִיהִין ^{ʾahehen}

Vocabulary 14

Verbs:

- אָחזי ^{ʾahzi} C to show, cause to see.
 אָחסין ^{ʾahsen} C to take possession of (usually: the land); to bequeath, hand on (x to y: *yāt x lā-y* or *yāt y yāt x*).
 אָלוי ^{ʾalwi} C to accompany.
 אָעבר ^{ʾa^cbar} C to lead/take across.
 אָפריש ^{ʾapreš} C to divide, separate.
 אָפלאח ^{ʾaplah} C to subject, reduce to servitude.
 אָקדים ^{ʾaqdem} C to do something early or first (usually + *bā-šaprā*, followed by a second coordinate verb: e.g., וואָקדים בִּצְפֹרָא ונָפֵק *wā-ʾaqdem bā-šaprā u-npaq* and he went forth early in the morning); the verb alone may mean 'to go early'.
 אָשכח ^{ʾaškah} C to find, come upon.
 אָשקי ^{ʾašqi} C to cause to drink; to water (e.g., animals).
 אָטע ^{ʾatē} G to wander, go astray; אָטעי ^{ʾatⁱ} C to lead astray.

Nouns:

- אָחסנאָתא ^{ʾahsānātā} possession, inheritance.
 אָמרא ^{hamrā} wine.

- חֹשֶׁךְ *ḥəšokā* darkness.
 יָמָמָה *yəməmə* daylight.
 נְהוֹרָא *nəhorā* light.

Exercises

A.

1. Rədap batar ʔəbúhi. 2. ha-ʔəkalṭ yāt mekal ʔəḥúyik? 3. Nəṭáru yāt dəhab ʔəbuhon. 4. Rəḥátat lə-qaddāmut ʔəbúhā. 5. ʔillen pitgāme ʔəbāhātānā.

1 רֹדֵף בָּתָר אֲבוּהִי 2 הָאֲכַלְתָּ יֵת מִכָּל אַחֻיִךְ 3 נִטְרוּ יֵת דְּהַב אֲבוּהוֹן 4 רַחֲטַת לִקְדָּמוֹת אֲבוּהָא
 5 אִילִין פִּתְגָמֵי אֲבָהָתָנָא

B.

- 1 מסרו ית אחוהון 2 גורית קים עם אחוהי 3 השבקתון ית אחוכון 4 דחילית לחדא מן קדם אחי
 5 למא קטלת ית בר אחוהי דאבוכ

C.

1. ʔaténā lə-ʔəḥsānā yāt ʔar^cā. 2. ʔaqdímu wa-ʔəzálu lə-hekəḷā. 3. ʔapreš Yy ben ḥəšokā u-ben nəhorā. 4. ʔapláḥu Mišrā^e yāt bəne Yisrā³el. 5. Lā yəkélit lə-ʔəškāḥā yāt ḥamrā. 6. ʔa^cbar yāt ʔammā yāt nahrā. 7. ʔəḥzi yāteh yāt kokəbe šəmayyā. 8. ʔalwí^u yātəhon ʔad nahrā. 9. Qərá Yy li-nhorā yəməmə wə-la-ḥšokā qərá leləyā. 10. ʔəšqí^ā yāt ʔəbuhən yāt ḥamrā. 11. ʔə^cāt ʔamtah bə-madbərə. 12. Ləmə ʔat^cit yāt ʔammi? 13. ʔaqdémit bə-šaprā u-mallélit ʔim³abbā.

1 אַתִּינָא לְאַחְסָנָא יֵת אַרְעָא 2 אַקְדִּימוּ וְאַזְלוּ לְהִיכְלָא 3 אַפְרִישׁ יִי בִין חֹשֶׁךְ וּבִין נְהוֹרָא 4 אַפְלָחוּ
 מִצְרָאֵי יֵת בְּנֵי יִשְׂרָאֵל 5 לֹא יִכְלִית לְאַשְׁכְּחָא יֵת חֲמְרָא 6 אַעֲבֵר יֵת עֲמָא יֵת נְהָרָא 7 אַחֻזִי יֵתִיה
 יֵת כּוֹכְבֵי שְׁמַיָא 8 אַלּוּיָאוּ יֵתְהוֹן עֵד נְהָרָא 9 קְרָא יִי לְנְהוֹרָא יֵמָמָה וְלְחֹשֶׁךְ קְרָא לִילִיָא 10 אַשְׁקִיאָה
 יֵת אֲבוּהִין יֵת חֲמְרָא 11 טַעַת אַמְתָּה בְּמַדְבְּרָא 12 לֵמָּא אַשְׁעִית יֵת עָמִי 13 אַקְדִּימִית בְּצַפְרָא וְלִילִית
 עִם אֲבָא

D.

- 1 למא חבילתון ית אחסנת אבוכון 2 זבינית ית חמרא הדין לאחוך 3 לא יכילו למעבר ית נהרא
 בחשוכא 4 מן אעבר יתכון בארעא 5 למא אפלחתון ית עמיה 6 שריאו לאשקאה ית גמליהון
 7 אשכחנא ית מדבחא דשוי תמן 8 אשמע יתהון ית מלי ברכתיה 9 על מא לא קריבתון ית קורבנכון
 10 ודא צלותא דצלי מלכא ביומא ההוא 11 לא שבק יתנא לאלואותכון 12 מנעו יתי מלאשקאה ית עני

LESSON FIFTEEN

15.1 C Verbs: the Perfect (continued)

Further modifications for various root types:

- (a) Verbs from roots I-*n* show regular assimilation of the *n*:

G נָפַק *napaq* → C אָפֵּק ^ʾ*appeq* to bring/lead/take forth.

Also to this group belongs

G סָלַק *saleq* → C אָסֵּק ^ʾ*asseq* to lead/bring/take up.

The C verb corresponding to G נָחַת *nahat* (with II-Gutt.) has alternate forms:

C אָחִית ^ʾ*aḥet* (with *ḥ* virtually doubled) or C אָחִית ^ʾ*aḥet* (inflected like the following type) to bring/lead/take down.

- (b) C verbs from Hollow roots have the following forms:

G מָיַת *mit* → C אָמַת ^ʾ*amet* to put to death, kill;

G קָם *qām* → C אָקַם ^ʾ*aqem* to establish;

G תָּבַח *tāb* → C אָתַב ^ʾ*ateb* to bring/lead/take back.

- (c) C verbs from most roots I-^ʾ and I-*y* have initial ^ʾ*o*-:

G אָכַל *akal* → C אוֹכַל ^ʾ*okel* to feed, cause to eat;

G יָתַב *yateb* → C אוֹתַב ^ʾ*oteb* to cause to dwell, settle.

The C verb corresponding to G יָדַע *yada^c* is regularly הוֹדַע *hoda^c* (to inform, cause to know), but אוֹדַע *oda^c* is also found.

From a root I-*y* and III-Weak there is אוֹחִי ^ʾ*oḥi* to hurry, hasten.

The C verb corresponding to G אָתָּא *atā* varies in form from text to text: אָיַי ^ʾ*ayī* or אָיַי ^ʾ*eti* to bring.

- (d) The C verb corresponding to G אָלַע *al* (to enter) varies between אָעַל ^ʾ*a^cel* (with ^c virtually doubled) and אָעַל ^ʾ*a^cel* (Hollow root type).

None of these forms offers any difficulty in inflection, which is determined by the final stem syllable:

like ^ʾ*apreš*: ^ʾ*apreq*, ^ʾ*asseq*, ^ʾ*aḥet*/^ʾ*aḥet*, ^ʾ*amet*, ^ʾ*aqem*, ^ʾ*ateb*, ^ʾ*oteb*, ^ʾ*okel*, ^ʾ*a^cel*/^ʾ*a^cel*;

like ^ʾ*aplah*: *hoda^c*/*oda^c*;

like ^ʾ*aḥzi*: ^ʾ*oḥi*, ^ʾ*aytil*/^ʾ*eti*.

The infinitives of the preceding types are as follows:

אַפֿיק ^{ʾappeq}	אַפֿקאַ ^{ʾappāqā}	אָדע ^{ʾoda^c}	אָדעאַ ^{ʾodā^cā}
אַסֿיק ^{ʾasseq}	אַסֿקאַ ^{ʾassāqā}	אָהי ^{ʾoḥi}	אָהיאַ ^{ʾoḥā^cā}
אַחֿית ^{ʾahet}	אַחֿתאַ ^{ʾahātā}	אַיֿתי ^{ʾayti}	אַיֿתאַ ^{ʾaytā^cā}
אַמֿית ^{ʾamet}	אַמֿתאַ ^{ʾamātā}	אָתֿיב ^{ʾoteb}	אָתֿיבאַ ^{ʾotābā}
אַקֿים ^{ʾaqem}	אַקֿמאַ ^{ʾaqāmā}	אָקֿל ^{ʾokel}	אָקֿלאַ ^{ʾokālā}
אַתֿיב ^{ʾateb}	אַתֿיבאַ ^{ʾatābā}	אַעֿל ^{ʾa^cel}	אַעֿלאַ ^{ʾa^cālā}

Vocabulary 15

Verbs:

- אַיֿתי ^{ʾayti} C to bring; to cause to come.
 הָוֿדע ^{hoda^c} C to inform (someone: *yāt*) of/about (something: *yāt*).
 אָהי ^{ʾoḥi} C to hurry, go hurriedly; to hurry (to do: *la-* + infinitive).
 אָתֿיב ^{ʾoteb} C to cause to settle.
 אָמֿית ^{ʾamet} C to cause to die, put to death.
 אָחֿית ^{ʾahet/ʾahet} C to bring/lead/send down.
 אַפֿיק ^{ʾappeq} C to bring/lead/send forth; to produce.
 אַסֿיק ^{ʾasseq} C to bring/lead/send up.
 אַעֿל ^{ʾa^cel} C to bring/lead/take in; to cause to enter.
 אַקֿים ^{ʾaqem} C to set up, establish; to cause to stand, station.
 אַתֿיב ^{ʾateb} C to bring/lead/send back; to answer (a person: *yāt*).

Nouns:

- אָנֿדאַ ^{ʾizgaddā} (pl. -*ayyā*) (ordinary) messenger.
 מַכֿתֿשָׁא ^{maktāšā} (cst. *maktāš*; pl. -*ayyā*) plague, affliction.
 מַלֿאַכָּא ^{mal^cakā} (pl. -*ayyā*) angel, divine messenger.

Exercises

A.

1. ^{ʾappīqu} *yāteh* *lə-mib-bārā* *lə-qartā* *wa-ʾəmītu* *yāteh* *tammān*. 2. *Wa-ʾaqem* *yāt* *gubrayyā* *tammān* *lə-mittar* *yāt* *qinyānā*. 3. *Wa-hwāh* *bātar* *di-tqep* *kapnā*, *wə-ʾahet* *yāt* *bənoḥi* *lə-Miṣrāyim* *lə-mizban* *mekelā* *mit-tammān*. 4. *Wa-ʾateb* *yāt* ^{ʾəbūhi} *wa-ʾəmar*: *Lā ʾaṭ^cīti* *yāt* ^{ʾahay}. 5. *Wa-ʾətibā* *yāt* *bənehen* *lə-qartā*. 6. ^{ʾasseq} *Yy* *yātānā* *me-ʾar^cā* *də-Miṣrāyim* *wə-ʾoteb* *yātānā* *bə-ʾar^cā* *hādā*. 7. ^{ʾoḥi} ^{ʾizgaddā} *lə-hoda^cā* *yāt* *malkā* *yāt* *pitgāmā* *hāden*. 8. *ləmā* ^{ʾaytitun} *yāt* *maktāšā* *hāden* ^{ʾəlānā}? 9. ^{ʾa^cel} *yātəhon* *lə-hekelā* *wa-ʾaqem* *yātəhon* *qədām* *malkā*. 10. ^{ʾoḥi} ^{ʾat} ^{ʾittəteh} *lə-ma^cbad* *yāt* *mekelā*. 11. *Dānu* *yāt* ^{ʾulemā} *wa-ʾəmītu* *yāteh*. 12. ^{ʾappéqit} *yāt* ^{ʾabdi} *mib-betā*. 13. *ləmā* ^{ʾa^celtun} *yāt* ^{ʾizgaddayyā} *hā* ^{ʾillen} *lə-qartānā*? 14. ^{ʾoteb} *yāt* ^{ʾammā} *bə-qirwe* *mešəṛā*. 15. ^{ʾoḥit} *lə-mezal* *lə-mib-bārā* *lə-qaddām* *utəhon*. 16. *Yəhābit* *ləkon* *yāt* ^{ʾar^cā} *hādā* *lə-ʾaḥsānutah*. 17. ^{šəma^c} *yāt* *pitgāmay* *wə-lā* ^{ʾoteb} *yāti*. 18. ^{ʾaqem} *Yy* *yāt* *qəyāmā* *hāden* ^{ʾimmānā} *wə-ʾim* *bənānā*. 19. ^{ʾaqdémat} *bə-šəprā* *wə-ʾoḥi ^{ʾat} *lə-ʾaškāhā* *yāt* *ba^clah*. 20. *Wa-hwāh* *kad* *təqep* *maktāšā* *u-mītu* *kol* ^{ʾammā}.*

1 אֶפִּיקוּ יִתִּיה לַמִּבְרָא לְקֶרְתָּא וְאִמִּיתוּ יִתִּיה תִּמָּן 2 וְאֶקִּים יִת גּוֹבְרִיא תִמָּן לַמִּשְׁר יִת קִנְיָנָא 3 וְהוּהּ בְּתָר
 דְּתִקִּיף כְּפִנָּא וְאִחִית יִת בְּנוֹהֵי לַמִּצְרִים לַמִּזְבֵּן מִיכְלָא מִתִּמָּן 4 וְאֶתִּיב יִת אֲבוּהֵי וְאֶמֶר לֹא אֲשַׁעִּיתִי יִת אֲחִי
 5 וְאֶתִּיבָא יִת בְּנֵיהֶן לְקֶרְתָּא 6 אֶסִּיק יי יִתְנָא מֶאֱרֵעָ דְּמִצְרִים וְאֶתִּיב יִתְנָא בְּאֶרֶעָ 7 אוּחִי אוּגְדִיא
 לְהוֹדְעָא יִת מְלָכָא יִת פִּתְנָמָא הֵדִין 8 לִמָּא אִיתִיתוֹן יִת מְכַתְּשָׁא הֵדִין עֵלְנָא 9 אֶעִיל יִתְהוֹן לְהִיכְלָא
 וְאֶקִּים יִתְהוֹן קָדָם מְלָכָא 10 אוּחִיאַת אֶתְתִּיה לַמַּעֲבָד יִת מִיכְלָא 11 דְּנוּ יִת עוֹלִימָא וְאִמִּיתוּ יִתִּיה
 12 אֶפִּיקִית יִת עֲבָדֵי מִבִּיתָא 13 לִמָּא אֶעִילְתוֹן יִת אוּגְדִיא הֵאִילִין לְקֶרְתָּנָא 14 אוּתִיב יִת עֵמָא בְּקִרְוִי
 מִישְׁרָא 15 אוּחִית לַמִּזֵּל לַמִּבְרָא לְקֶדְמוֹתְהוֹן 16 יִתְבִּית לִכּוֹן יִת אֶרֶעָ הֵדָא לְאַחֲסוּתָהּ 17 שְׁמַע יִת
 פִּתְנָמִי וְלֹא אֶתִּיב יִתִּי 18 אֶקִּים יי יִת קִימָא הֵדִין עֵמָנָא וְעַם בְּנָא 19 אֶקְדִּימָת בְּצַפְרָא וְאוּחִיאַת לְאַשְׁכְּחָא
 יִת בְּעֵלָה 20 וְהוּהּ כֹּד תִּקִּיף מְכַתְּשָׁא וּמִיתוּ כָּל עֵמָא

B.

1 אִיתִיאוּ יִת חִמְרָא הֵדִין מִדְּרוּמָא 2 וְאִלוֹיָאוּ יִתִּיה מִלֹּאכִיא לַמִּבְרָא לְקֶרְתָּא 3 סִיב לַחְדָּא וְלֹא יִכִּיל
 לְאוּחָא 4 אֶסִּיקוּ יִתִּיה מִתִּמָּן עִם אֲחוּהֵי 5 לִמָּא אִמִּית יִת אוּגְדִי מִלְכָּא הֵהוּא

LESSON SIXTEEN

16.1 The Absolute State

Summary table of nouns states:

		MASCULINE	FEMININE	FEM. ABSTRACT
SINGULAR	Absolute	פִּתְגָּם <i>pitgām</i>	מַלְכָּא <i>malkā</i>	מַלְכוּ <i>malku</i>
	Construct	פִּתְגָּם <i>pitgām</i>	מַלְכָּת <i>malkat</i>	מַלְכוּת <i>malkut</i>
	Emphatic	פִּתְגָּמָא <i>pitgāmā</i>	מַלְכָּתָא <i>malkatā</i>	מַלְכוּתָא <i>malkutā</i>
PLURAL	Absolute	פִּתְגָּמִין <i>pitgāmin</i>	מַלְכָּן <i>malkān</i>	
	Construct	פִּתְגָּמֵי <i>pitgāme</i>	מַלְכָּת <i>malkāt</i>	
	Emphatic	פִּתְגָּמַיָּא <i>pitgāmayyā</i>	מַלְכָּתָא <i>malkātā</i>	

Note the following features of the form of the absolute state:

Masc. sing: the *-ā* of the emphatic form is dropped. The absolute form is therefore identical to the construct form, including the irregularities discussed in §9.3.

Masc. pl.: the *-ayyā* of the emphatic form is replaced by *-in*.

Fem. sing.: the *-(a)tā* of the emphatic is replaced by *-ā*. Feminine nouns in *-utā*, *-itā*, and *-otā* simply drop the *-tā*: מַלְכוּתָא *malkutā* → מַלְכוּ *malku*; שְׁלוֹתָא *šlotā* → שְׁלוֹ *šlo*. Cf. the forms אִתּוּ *ittu* and אַמְחוּ *amhu* already introduced.

Fem. pl.: the *-ātā* of the emphatic form is replaced by *-ān*.

The distinction between the use of the emphatic and absolute forms is a difficult problem. In general, the following rules will account for the vast majority of occurrences:

(a) In the plural, emphatic and absolute correspond to definite and indefinite respectively in English: פִּתְגָּמַיָּא *pitgāmayyā* the words; פִּתְגָּמִין *pitgāmin* words.

(b) In the singular the situation is much more complicated:

(1) Collective nouns, singular in form but plural in meaning, imitate the use of the plural: עַמָּא *ammā* the people, the nation; עַם *am* a people, a nation.

(2) Nouns used in a generic sense usually occur only in the emphatic form: נְהוֹרָא *nəhorā* light; חֶשְׁכָּא *ħəšokā* darkness.

(3) Otherwise—and this includes the majority of nouns—the emphatic form is used for both the definite and the indefinite noun, providing that by indefinite we mean ‘a single, specific, previously unmentioned x’. Thus, פִּתְגָּמָא *pitgāmā* the word, a word; מַדְבַּחָא *madbəḥā* the altar, an altar.

But the absolute form may also be used for the indefinite, especially if the sense is ‘any, any . . . at all’. It thus tends to occur commonly with certain classes of words (e.g., גָּבַר *gabar* any man = anyone) and in certain types of constructions, especially

negations and adverbial phrases (e.g., בצלֹו *bi-slo* in prayer).

The foregoing rules are subject to some exceptions, usually idiomatic with given lexical items. Also, the distinction between the generic and collective uses of a noun is often blurred, with resulting inconsistency in usage.

15.2 The Cardinal Numbers (1–10)

The cardinal numbers from one to ten have separate forms for modifying masculine and feminine nouns:

	with masculine nouns	with feminine nouns
one	חָד <i>ḥad</i>	חֲדָא <i>ḥadā</i>
two	תְּרִין <i>tāren</i>	תְּרִתִּין <i>tarten</i>
three	תְּלָתָה <i>tālātāh</i>	תְּלָת <i>tālāt</i>
four	אַרְבַּעַה <i>ʿarbaʿāh</i>	אַרְבַּע <i>ʿarbaʿ</i>
five	חֲמִשָּׁה <i>ḥamšāh</i>	חֲמִישׁ <i>ḥameš</i>
six	שִׁטָּה <i>šittāh</i>	שֵׁט <i>šet</i>
seven	שִׁבְעָה/שִׁבְעָה <i>šabʿāh/šibʿāh</i>	שִׁבְעָה <i>šabaʿ</i>
eight	תְּמָנִיָּה <i>tāmānəyāh</i>	תְּמָנִי <i>tāmāne</i>
nine	תִּשְׁעָה <i>tišʿāh</i>	תִּשְׁעָה <i>təšaʿ</i>
ten	עֶסְרָה <i>ʿasrāh</i>	עֶסֶר <i>ʿasar</i>

The forms which modify masc. nouns are normally spelled with final ה (rather than א), a relic of an older orthography. The numbers from 'two' onward are usually followed by the absolute plural form of the noun: חֲמִשָּׁה גְּבָרִין *ḥamšāh gabrin* five men; חֲמִישׁ נָשִׁים *ḥameš našim* five women; חֲמִישׁ תּוֹרָן *ḥameš torān* five cows. The emphatic form is used, however, when a definite sense is required: חֲמִשָּׁה גְּבָרַיָּא *ḥamšāh gabrayyā* the five men; חֲמִישׁ נָשִׁיָּא *ḥameš našayyā* the five women. The number 'one' follows its noun, which usually stands in the *emphatic* form: קָרְתָּא חֲדָא *qartā ḥadā* one city; גַּמְלָא חֲדָא *gamlā ḥad* one camel. The absolute form of the noun is occasionally also found.

Vocabulary 16

Verb:

יָלִיד *yaled* (infin. מֵילֵד *melad*) G to bear (a child); אִילֵיד *ʿoled* C to beget.

Noun:

שָׁטָא *šattā* (f.; pl. שְׁנַיָּא *šənayyā*) year.

Exercises

A.

1 שְׁתָּא חֲדָא 2 בְּרָא חֲדָא וּבִרְתָּא חֲדָא 3 תְּרִין אֶגְדִּין 4 תְּרִיתִין קְרוּין 5 שְׁבַע מַכְחִשִּׁין 6 תְּלָתָה מַלְאכִין
7 תְּרִין נְהוּרִין 8 תְּמָנִיָּה אַחִין 9 תְּרִיתִין בְּרַכִּין 10 תְּלָת בִּירִיא 11 אַרְבַּעָה יוֹמִין 12 עֶסְרָה כּוֹכְבִין

13 חמשה חקלין 14 חמשה עולימן 15 חמיש עולימן 16 שבע נשין 17 חמני שנין 18 חשע תורן
19 שיתח שמהן 20 שית אתנן

B.

1. Həwo lə-³abrām ⁶ān wə-torin wa-ḥmārin wə-⁶abdin wə-³amhān wa-³etānān wə-gamlin.
2. Šəlah ləwāteh ³izgaddin. 3. ³oled bənin u-bnān. 4. Lā ³əmītu gəbar bə-šattā hāhi³. 5. Lā ³əmārit leh pitgāmā had. 6. ³əqīmu gabrin ⁶əlōhi lə-mittar yāteh. 7. Šəlah maktāšin ⁶əlehon.
8. Hədi kad həzā yāt bərə d-ilédāt leh ³ittəteh. 9. ³aytīt leh ⁶abdin wə-gamlin. 10. ³aḥet taren ⁶ulemin lə-nahrā la-³etābā mayyā mit-tammān. 11. ³apreš benānā u-benehon, wə-³oteb yātəhon tammān. 12. Məna⁶ yātəhon mil-lə-qārābā qurbānin. 13. Habbélnā yāt həmeš qirwayyā. 14. Zabbénit taren torin la-³əḥūhi da-³əbūhi. 15. Bəno tammān təlātāh madbəḥin. 16. Yətību tammān ⁶əsar šənin.

- 1 הוּ לַאֲבֵרָם עֵן וְתוֹרִין וְחֲמָרִין וְעַבְדִּין וְאַמְהָן וְאַתְנָן וְגַמְלִין 2 שְׁלַח לְוֹתִיָּה אֲוֹגְדִין 3 אֲוִלִיד בְּנִין וּבָנָן 4 לֹא
אֲמִיתוּ גֵבֶר בְּשֹׁהַא הָהִיא 5 לֹא אֲמָרִית לִיה פִּתְגָמָא חָד 6 אֲקִימוּ גְבָרִין עֲלוּהִי לְמִישָׁר יִתִּיה 7 שְׁלַח
מִכְתָּשִׁין עֲלִיהוֹן 8 חָדִי כֹד חֹזָא יֵת בְּרָא דִילִידָת לִיה אֲתִתִּיה 9 אִיתִית לִיה עַבְדִּין וְגַמְלִין 10 אֲחִית תָּרִין
עוֹלִימִין לְנִהָרָא לְאַתְבָּא מֵא מַחְמָן 11 אֲפָרִיש בִּינָא וּבִינָהוֹן וְאוּתִיב יִתְהוֹן תִּמָּן 12 מִנֵּע יִתְהִין מִלְקָרְבָא
קוֹרְבָנִין 13 חֲבִילָנָא יֵת חֲמִיש קְרוּיָא 14 זְבִינִית תָּרִין תוֹרִין לְאַחֲוִהִי דְאַבְוֵהִי 15 בְּנו תִּמָּן תְּלָתָה מְדַבְּחִין
16 יִתִּיבוּ תִּמָּן עֶסֶר שָׁנִין

LESSON SEVENTEEN

17.1 Adjectives

Adjectives occur in all three states, masculine and feminine. Thus, for שפיר *šappir*- (good, beautiful):

	MASCULINE		FEMININE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
Absolute	שפיר <i>šappir</i>	שפירין <i>šappirin</i>	שפירָא <i>šappirā</i>	שפירָאן <i>šappirān</i>
Construct	שפיר <i>šappir</i>	שפירי <i>šappire</i>	שפירַת <i>šappirat</i>	שפירַת <i>šappirāt</i>
Emphatic	שפירָא <i>šappirā</i>	שפירַיָא <i>šappirayyā</i>	שפירַתָא <i>šappiratā</i>	שפירַתָא <i>šappirātā</i>

An attributive, or modifying, adjective follows its noun and agrees with it in number, gender, and state (except for the construct; see below).

עולימָא שפירָא *‘ulemā šappirā* the handsome youth
 עולימַתָא שפירַתָא *‘ulemātā šappirātā* the beautiful girl
 עמָא סגִיָא *‘ammā saggi’ā* the numerous people
 עִם סגִי *‘am saggi* a numerous people
 נשיָא טַבִּיָא *nəšayyā ṭābātā* the good woman
 גַּבְרַיָא טַבִּיָא *gabrayyā ṭābayyā* the good men.

A predicate adjective always stands in the absolute state and agrees with its noun in number and gender:

מַלְכָא טַב *Malkā ṭāb*. The king is good.
 מַלְכַתָא טַבָּא *Malkātā ṭābā*. The queen is good.

An attributive adjective modifying either noun in a construct phrase must stand after the whole phrase:

עבְדֵי מַלְכָא בִישָׁא *‘abde malkā bišā* the servants of the wicked king
 עבְדֵי מַלְכָא בִישָׁיָא *‘abde malkā bišayyā* the wicked servants of the king.

The construct state of adjectives is used only with a following qualifying noun, as in

אִיתַתָא שפירַת חוּז *‘ittatā šappirat ḥēzu* a woman beautiful in appearance.

Many adjectives have corresponding stative G verbs; the more important of these are noted in the vocabularies.

Vocabulary 17

Noun:

עֵינָא *‘enā* (f.; pl. עֵינַיָא *‘enayyā*) eye; well, spring; בְּעֵינֵי *bə-‘ene* in the eyes of, in the opinion of.

Adjectives:

- ביש *biš* bad, evil, wicked; בַּעַשׁ *bə'eš* G to be/become/seem bad.
 זעיר *zə'er* small.
 חדת *ḥadat* new (f. abs. חֲדָתָא *ḥadtā*; emph. m. חֲדָתָא *ḥadtā*, f. חֲדָתָא *ḥadattā*).
 חייב *ḥayyāb* wicked, evil, guilty of crime.
 חכים *ḥakkim* wise, clever.
 טב *tāb* good, just, pleasant.
 סגי *saggi* many, much, numerous; note: a final *x* reappears when any ending is added, e.g., סְגִיָּא *saggi'a*, סְגִיָּין *saggi'in*; סְגִי *sagi* G to be/become numerous.
 עתיר *'attir* rich; עֲתִיר *'atar* G to be/become rich.
 רב *rab* great, big, important (sing. abs. f. רַבָּא *rabbā*; emph. m. רַבָּא *rabbā*, f. רַבָּתָא *rabbatā*; pl. emph. m. רַבְרַבָּיָא *rabrəbāyyā*, f. רַבְרַבָּתָא *rabrəbātā*; abs. m. רַבְרַבִּין *rabrəbin*, f. רַבְרַבָּן *rabrəbān*). As a noun רַבָּא *rabbā* (pl. רַבְרַבָּיָא *rabrəbāyyā*) means 'leader, prince, high official'.
 שפיר *šappir* beautiful, handsome, excellent; שֻׁפֵּר *šəpar* G to be/become good.

Exercises

A.

1. šattā t̄ābətā 2. birkətā rabbatā 3. qartā ḥadattā 4. šəba^c šənin t̄ābān 5. nəhorayyā rabrəbayyā 6. memərā bišā 7. maktāšā rabbā 8. berā zə^cerətā 9. kokəbā šappirā 10. qurbānin saggi'in.

1 שְׂתָא טַבְתָּא 2 בִּרְכָתָא רַבָּתָא 3 קָרְתָא חֲדָתָא 4 שְׂבַע שְׁנִין טַבְּן 5 נְהוֹרָיָא רַבְרַבָּיָא 6 מִמְרָא בִישָׁא
7 מַכְתָּשָׁא רַבָּא 8 בִּירָא זְעִירָתָא 9 כּוּכְשָׁא שְׁפִירָא 10 קוּרְבָנִין סְגִיָּין

B.

1 קרביא רברביא 2 מדבחא חדתא 3 כרמא זעירא 4 מכתשין סגיאין 5 חמרא חדתא 6 שמחן רברבין
7 אחרא בישא 8 מגין שפירין 9 בן שפירן 10 מלכותא רבחא

C.

1. 'álnā lə-tar^cā rabbā də-qartā. 2. Man 'əbad yāt mănā šappirā hāden? 3. Bə'eš pitgām nəbiyā bə-^cene malkā. 4. Millekon t̄ābān laḥdā. 5. Gəzar qəyām ḥadat 'imməhon. 6. Šəpar memar 'izgaddā bə-^cene malkətā. 7. 'əmitu yāt 'izgaddayyā ḥayyābayyā. 8. 'əteb wa-^camar: Šappirin pitgāmak bə-^cenay. 9. 'əqémat yāt 'ulemā bišā qədām 'əbūhi. 10. 'appiqu yāt gabrayyā bišayyā mig-gawwəhon. 11. 'ayti^cat yāt 'ulemā zə^cerā ləwāt nəbiyā bə-hekəlā. 12. 'aprēšit ben t̄ābayyā u-ben bišayyā. 13. 'ahzi yātəhon yāt 'ar^cā šappirətā. 14. Šawwi yātānā 'am saggi bə-^car^cā. 15. 'oteb yātəhon bə-qirwin ḥadtān. 16. Qənēti ḥəmeš torān šappirān. 17. 'aškāhu yāt 'abdā ḥayyābā bi-štar berā. 18. Yəhab gabrā 'attirā yāt kol qinyāneh lə-malkā.

1 עֲלֵנָא לְחֲרַעָא רַבָּא דְקָרְתָא 2 מֶן עֲבָד יֵת מְנָא שְׁפִירָא הֲדִין 3 בַּאִישׁ פִּתְגָם נְבִיָּא בְעִינִי מְלָכָא 4 מְלִיכֹן
5 גִּזְר גְּזָר קִים חֲדָת עֲמֹהֹן 6 שֻׁפֵּר מִמְרָא אִיזְגַדָּא בְעִינִי מְלָכָא 7 אֲמִיתוּ יֵת אִזְגַדָּא חֲיִבָּא

8 אָהיב וואָס שפּירן פּתגם בעיני 9 אָקומט ית עולימא בישא קדם אָבוהי 10 אָפּיקו ית גברא בישא
 מגוהון 11 אָיחאָת ית עולימא זעירא לוח נביא בהיכלא 12 אָפרשית בין טבא ובין בישא 13 אָחו
 יתהון ית אָרעא שפּירתא 14 שוי יתנא עם סני בארעא 15 אוהיב יתהון בקרוין חדרתן 16 קנתי חמיש
 תורן שפּירן 17 אָשכחו ית עבדא חייבא בסטר בירא 18 יהב גברא עתירא ית כל קניניה למלכא

D.

1 חכים לחדא עולימא הדין 2 לא הויתי עתיר ביומיא האינן 3 הוה בקרחא נביא חכימא 4 הוינא חיבין
 בעיני עמא 5 הוה בנוהי שפּירן וחכימין 6 מית עתירא וירית בריה ית כל קניניה

LESSON EIGHTEEN

18.1 G Verbs: the Active Participle

Absolute forms of the G Participles of the various roots types:

Root type	Masc. Sg.	Fem. Sg.	Masc. Pl.	Fem. Pl.
Sound	כְּתִיב <i>kāteb</i>	כְּתִיבָּה <i>kātēbā</i>	כְּתִיבִין <i>kātēbin</i>	כְּתִיבָּנָה <i>kātēbān</i>
III-Gutt.	שֹׁמֵעַ <i>šāma^c</i>	שֹׁמֵעָה <i>šāmā^cā</i>	שֹׁמְעִין <i>šāmā^cin</i>	שֹׁמְעָנָה <i>šāmā^cān</i>
III-Weak	חֹזֵי <i>hāze</i>	חֹזֵיָה <i>hāzēyā</i>	חֹזִין <i>hāzan</i>	חֹזֵיָנָה <i>hāzēyān</i>
Hollow	קֹאֵם <i>qā³em</i>	קֹאֵמָה <i>qāyāmā</i>	קֹאֵמִין <i>qāyāmin</i>	קֹאֵמָנָה <i>qāyāmān</i>
Geminate	עֹלֵל <i>‘ālel</i>	עֹלֵלָה <i>‘allā</i>	עֹלִין <i>‘allin</i>	עֹלֵלָנָה <i>‘allān</i>

Notes:

- Verbs from roots I-n, I-y, I-³, I-Gutt. and II-Gutt. follow the regular (i.e., sound) type.
- Verbs from roots III-Gutt. also include III-r, e.g., נֹטֵר *nāṭar* guarding, אָמַר *‘āmar* saying.
- Note that in verbs III-Weak the original third radical -y- reappears in the feminine forms. Note the unusual masc. plural form *hāzan*.

The participles are normally employed as predicates of their respective clauses. They may, however, be used attributively, where, like any other adjective, agreement with the state of the noun modified is required, e.g.,

גַּבְרָא כְּתִיב *gabrā kātēbā* the writing man;
אִתְתָּא כְּתִיבָּה *‘ittatā kātēbtā* the writing woman.

These are unusual constructions, however, and alternate constructions with the relative *də-* and the absolute are preferred:

גַּבְרָא דְכְּתִיב *gabrā də-kāteb*;
אִתְתָּא דְכְּתִיבָּה *‘ittatā də-kātēbā*.

də- + Participle may also be used nominally in the sense of ‘the one who, those who’:

דְּסָלֵק *də-sāleq* the one who is going up;
דְּסָלֵקִין *də-sālāqin* those who are going up.

In general the active participle describes action in progress. In isolated sentences it corresponds to the English present progressive, or to the immediate future (is about to ...), or to a habitual form of any tense:

גֻּבְרַיָּא נִפְקִין מִקְּרָתָא *Gubrāyā nāpāqin miq-qartā*. The men are leaving (are going to leave, are about to leave, leave) the city.

Frequently, however, especially when translating Hebrew circumstantial clauses, a past tense is required in English. Note the idiom involved with verbs of perception and the particle הָא *hā*:

הָזָא וְהָא גַבְרָא רָהֵף לְקַדְדָּמוּתֵיהּ *Həzā wə-hā gabrā rāheṭ ləqaddāmuteh*. He saw a man running to meet him.

A predicate complement is otherwise usually expressed with *də-* or a circumstantial clause:

אֲשַׁכַּח יָת גַבְרָא דְקָאִים בְּסַטָר בֵּירָא *ʾaškah yāt gabrā də-qāʾem bi-ṣtar berā*.
or אֲשַׁכַּח יָת גַבְרָא וְהוּא קָאִים בְּסַטָר בֵּירָא *ʾaškah yāt gabrā wə-huʾ qāʾem bi-ṣtar berā*.
He found the man standing beside the well.

An isolated sentence expressing progressive action in past time employs הָוָה *həwāh*:

הָוּוּ נָחָתִין לַמִּצְרַיִם *Həwo nāḥatin la-Miṣrāyim*. They were going (or: used to go) down to Egypt.

The active participle is also used in translating the Hebrew idioms involving the notion of 'gradually, steadily':

נָטַל אֶזֶל וְנָטַל לַדָּרוֹמָא *Nəṭal ʾāzel wə-nāṭel la-dāromā*. He travelled gradually southward.

18.2 The Independent Pronouns

אֲנָא <i>ʾanā</i>	I	אֲנַחְנָא <i>ʾanāhnā</i>	we
אַתְ <i>ʾatt</i>	you (ms)	אַתּוּן <i>ʾattun</i>	you (mp)
אַתְ <i>ʾatt</i>	you (fs)	אַתִּין <i>ʾattin</i>	you (fp)
הוּא <i>huʾ</i>	he	אֵינוּן <i>ʾinnun</i>	they (m)
הִיא <i>hiʾ</i>	she	אֵינִין <i>ʾinnin</i>	they (f)

These pronouns are used mainly as the subjects of non-verbal clauses, i.e., clauses with nominal, adverbial, adjectival, and participial predicates:

אֲנַחְנָא בְּקָרְתָא *ʾanāhnā bə-qartā*. We are in the city.
אַתְ שְׁפִירָא *ʾatt šappirā*. You (fs) are beautiful.
אֲנָא שָׂתֵי יָת חַמְרָא *ʾanā šāte yāt ḥamrā*. I am drinking the wine.

Shortened forms of the 1st and 2nd person pronouns may be added directly to active participles to form a participial inflection:

יָדַעְנָא <i>yādaʿnā</i>	I know	יָדַעְיִנְן <i>yādaʿinnan</i>	we know
יָדַעְאַתְ <i>yādaʿatt</i>	you (sg.) know	יָדַעְיָתּוּן <i>yādaʿittun</i>	you (mp) know

(These forms are not very frequent, but appear to be proper to Targumic Aramaic and not borrowings from other dialects.)

18.3 The 'Tens' and Higher Numbers

עֶשְׂרִין <i>ʿaśrin</i>	twenty	שִׁטִּין <i>šittin</i>	sixty
תְּלָתִין <i>tālātin</i>	thirty	שִׁבְעִין/שִׁבְעִין <i>šabʿin/šibʿin</i>	seventy
אַרְבַּעִין <i>ʾarbəʿin</i>	forty	תְּמָנָן <i>təmānan</i>	eighty
חַמְשִׁין <i>ḥamšin</i>	fifty	תִּשְׁעִין <i>tišʿin</i>	ninety

מֵאָה	<i>mə'āh</i>	hundred (f)
אַרְבַּע מֵאָה	<i>ʿarba' mə'āh</i>	four hundred
מֵאָתַיִם	<i>mā(ʿ)tan</i>	two hundred
אַלָּף	<i>ʿālap</i>	thousand
אַרְבַּע אֲלָפִים	<i>ʿarba'āh ʿalpin</i>	four thousand

Vocabulary 18

Verbs:

חָיָה *ḥayā* G to live, be alive; חָיָה *ḥay* (f. חַיָּיָה *ḥayyā*; adj.) alive, living.

פָּקַד *paqqed* D to command (usually followed by direct command using the imperative [below, §19.1]; it may also be used in the sense 'to put someone (*yāt*) in charge of (*ʿal*)').

Nouns:

אֲוֶרְחָא *ʾurḥā* (f.; cst/abs. אֶרֶץ *ʾorah*; pl. -*ātā*) way, road; conduct, behavior.

אֲוֶרְיָתָא *ʾorāytā* the Torah.

כַּלְלָתָא *kallatā* daughter-in-law.

נַפְשָׁא *napšā* (f.; pl. -*ātā*) soul, person.

רֹעִיָּא *rāʿyā* (cst. רֹעִי *rāʿe*; pl. רֹעִיָּמָא *rāʿawātā*) shepherd, herdsman; contrast with the participle רֹעִי *rāʿe* (pl. רֹעִיָּן *rāʿan*).

Other:

בְּכֵין *baken* (adv.) at that time, in those days.

כַּמָּא דִּ- *kamā dā-* (conj.) according as, as.

תִּקְיָן *tāqen* (adj.; f. תִּקְיָנָא *tāqənā*) good, proper, correct, in good order.

תִּקְיָן *taqqip* (adj.; f. *taqqipā*) strong, powerful, severe. There is considerable confusion in the texts among the forms *taqqip* (adj.), *tāqep* (participle), and *təqep* (stative verb), all spelled תִּקְיָן. The feminine and plural forms are distinct, however: *taqqipā*, *tāqapā*, *təqépat*. The same confusion prevails with *tāqen* above. Blend forms such as *taqqep* and *taqqen* also occur, but are probably incorrect.

Exercises

A.

1. kapnā taqqipā
2. napšā ḥayyētā
3. malkayyā taqqipayyā
4. ʾorah tāqənā
5. mille ʾorāytā hādā
6. ʿasrin gubrin
7. ʾarbəʿin wa-ḥmeš napšā
8. tēmānan u-tmānəyāh gabrā
9. tišʿin u-tlāt ʾetānān
10. ʾurḥān tāqənān
11. Kalləti šappirā lahdā.
12. Həwo Pəlišṯāʿe bəken bə-ʾarʿā.
13. Ḥəyā məʾāh wə-ʿasrin šənin.
14. Lā ḥəyā mātan šənin.
15. Rāʿəwāti gubrin bišin.
16. ʿəraq bə-ʾorah ṭurā.
17. Yādaʿnā ʾəre bərāk ḥay.

- 1 כַּפְנָא תִּקְיָנָא 2 נַפְשָׁא חַיָּיָה 3 מֵלְכִיָּא תִּקְיָנָא 4 אֲוֶרְחָא תִּקְיָנָא 5 מֵלְכִיָּא תִּקְיָנָא 6 עֶשְׂרִין גּוּבְרִין
7 אַרְבַּעִין וְחֲמִישׁ נַפְשָׁא 8 תֵּמָנָן וְחֲמִישָׁא גַבְרָא 9 חֲמִישִׁין וְחֲלָת אֶתְנָן 10 אֲוֶרְחָא תִּקְיָנָן 11 כַּלְלָתִי שְׁפִירָא

לחדא 12 הוּוּ פלשה־אִי בכִין באַרע־א 13 חִיא מֵאָה ועשרין שנין 14 לא חִיא מֵאָתָן שנין 15 רעותי
גוברין בישין 16 עֶרֶק באורח טורא 17 יִדְעֵנָא אִרִי בִדָךְ חִי.

B.

1. Lā həwāh yāda^c ʔere mītat kalləteh. 2. yāda^cnā ʔere ʔinnun ʔəkəlin tammān lahmā. 3. Həwo ʔāzəlin bə-ʔóraḥ mešəṛā. 4. Həzā wə-hā təlātāh gubrin ʔātan lə-qaddāmuteh. 5. Mā ʔatt bāne hākā? ʔənā bāne betā ḥadtā. 6. ʔənā gāzar yāt qəyāmā hāden ʔimməkon wə-ʔim bənekə. 7. Lə-ʔān ʔattun dābərīn yāt mekəlā hāden? 8. ʔənā ʔārəqā ʔere dāḥəlā ʔənā qədām ba^cli. 9. Wa-hwo Mišrā^e dāḥəqin yātəhon. 10. Ləmā ʔatt dā^car hākā ʔimmānā? 11. Dā^cennā yātəkon wə-yāt kol pitgāmekə. 12. Wə-ʔinnun həwo ḥadan ʔal pitgāmayyā hā^cinnun. 13. Mā ʔattun ḥāzan qədāmekə bə-ʔurḥā? 14. Hu^c yāheb lānā mayyā u-mekəlā. 15. ʔāškāḥu yāt nəbiyā wə-hu^c yāteb bi-tra^c qartā. 16. Hodā^cit yāteḥ ʔere bəreh mā^cet. 17. Lā yəkelnā lə-ʔāškāḥuteh. 18. Wa-hwā^cā kol ʔurḥātəhon tāqənān qədām Yy. 19. Həwənā nəḥətin lə-Mišrāyim. 20. Lā nāseb ʔənā yāt qinyānək.

1 לא הוּוּ אִרִי מִיֵּת כִּלְחִיָּה 2 יִדְעֵנָא אִרִי אִינוּן אֶכְלִין חֲמֵן לַחֲמָא 3 הוּוּ אֶזְלִין באורח מִישְׂרָא
4 חִיא וְהָא תִּלְתֵּה גּוּבְרִין אֶתָּן לְקִדְמוּתִיה 5 מָא אֶת בְּנֵי הֵכָא אֵנָא בְּנֵי בִיתָא חֲדָתָא 6 אֵנָא גִּזֹּר יֵת
קִימָא הֲדִין עֲמֻכּוֹן וְעַם בְּנִיכּוֹן 7 לֵאן אֶתּוֹן דְּבִרִין יֵת מִיכְלָא הֲדִין 8 אֵנָא עֶרְקָא אִרִי דְּחִלָּא אֵנָא קֶדָם
בְּעִלִי 9 וְהוּוּ מִצְרָאִי דְּחֻקִּין יֵתְּלוֹן 10 לַמָּא אֶת דְּאֶר הֵכָא עֲמֵנָא 11 דְּאֵינָא יֵתְּלוֹן וְיֵת כֹּל פִּתְגָמִיכּוֹן
12 וְאֵינוּן הוּוּ חֲדָן עַל פִּתְגָמִיא הָאֵינוּן 13 מָא אֶתּוֹן חֲזֹן קֶדְמִיכּוֹן באורח־א 14 הוּא יֵהִיב לָנָא מִיא וְמִיכְלָא
15 אֶשְׁכְּחוּ יֵת נְבִיא וְהוּא יֵתִיב בְּתֻרַע קֶרְתָּא 16 חֲוֹדְעִית יֵתִיה אִרִי בְּרִיה מֵאִית 17 לֹא יְכִילָנָא לֶאשְׁכְּחוּתִיה
18 וְהוּוּאָה כֹּל אֶורְחָתּוֹן חֲקֵן קֶדָם יי 19 הוּינָא נְחֲתִין לַמִּצְרָיִם 20 לֹא נָסִיב אֵנָא יֵת קִינִינְךָ

C.

1 חזא וְהָא אִינוּן רַדְפִין בְּתֻרוּהִי 2 מָא אֶתִין שְׁתִין אֲנַחְנָא שְׁתִין חֲמֵרָא 3 אֵן אַחוּהִי רַעַן יֵת עֲנָהוֹן 4 לֵאן
שִׁלַּח יֵת רַעוּתִיה 5 לֹא הוּוּ עֲבָדִין כִּמָּא דְּפֻקִיד אֲבוּהוֹן 6 פֻּקִיד מַלְכָא גּוּבְרִין עֲלוּהִי וְאֶלוּיָא יֵתִיה
לַמְּבָרָא לְקֶרְתָּא

LESSON NINETEEN

19.1 G Verbs: Imperfect and Imperative

(a) Sound Roots

(i) Perfect *katab*:

Imperfect					
3ms	יכתוב	<i>yiktob</i>	3mp	יכתבון	<i>yiktābun</i>
3fs	תכתוב	<i>tiktob</i>	3fp	יכתבן	<i>yiktābān</i>
2ms	תכתוב	<i>tiktob</i>	2mp	תכתבון	<i>tiktābun</i>
2fs	תכתבין	<i>tiktābin</i>	2fp	תכתבן	<i>tiktābān</i>
1cs	אכתוב	^ʔ <i>iktob</i>	1cp	נכתוב	<i>niktob</i>

Imperative					
ms	כתוב	<i>kātob</i>	mp	כתובו	<i>kātūbu</i>
fs	כתובי	<i>kātūbi</i>	fp	כתובא	<i>kātūbā</i>

(ii) Perfect *taqep*:

Imperfect					
3ms	יתקף	<i>yitqap</i>	3mp	יתקפון	<i>yitqāpun</i>
3fs	תתקף	<i>titqap</i>	3fp	יתקפן	<i>yitqāpān</i>
2ms	תתקף	<i>titqap</i>	2mp	תתקפון	<i>titqāpun</i>
2fs	תתקפין	<i>titqāpin</i>	2fp	תתקפן	<i>titqāpān</i>
1cs	אתקף	^ʔ <i>itqap</i>	1cp	נחקף	<i>nitqap</i>

Imperative					
ms	תקף	<i>tāqap</i>	mp	תקפו	<i>tāqāpu</i>
fs	תקפי	<i>tāqāpi</i>	fp	תקפא	<i>tāqāpā</i>

Most active transitive verbs have *-o-* as the stem vowel of the Imperfect and Imperative; most stative verbs have *-a-*. There is some mixing of types, however, as the following list shows:

<i>katab</i>	<i>yiktob</i>	<i>pāras</i>	(<i>yipres</i>)
<i>qatal</i>	<i>yiqtol</i>	<i>tāqep</i>	<i>yitqap</i>
<i>šabaq</i>	<i>yišboq</i>	<i>qāreb</i>	<i>yiqrab</i>
<i>zaban</i>	<i>yizbon</i>	<i>sāged</i>	<i>yisgod</i>
<i>rādap</i>	<i>yirdop</i>	<i>šakeb</i>	<i>yiškob</i>

(The Imperfect of *šakeb* is consistently pointed *yīškub* in many Tiberian texts. The Imperative of *qāreb* occurs as sing. *qārab*, pl. *qārību*.)

(b) Roots II-, III-Guttural

Verbs from roots II-Guttural and III-Guttural (including III-*r*) have stem vowel *-a-* in the Imperfect and the Imperative:

<i>dabar</i>	<i>yidbar</i>	<i>palah</i>	<i>yiplah</i>	<i>šama^c</i>	<i>yišma^c</i>
<i>masar</i>	<i>yimsar</i>	<i>šalah</i>	<i>yišlah</i>	<i>dāhel</i>	<i>yidhal</i>
<i>tabar</i>	<i>yitbar</i>	<i>patah</i>	<i>yiptah</i>	<i>rāhem</i>	<i>yirham</i>
<i>gazar</i>	<i>yigzar</i>	<i>māna^c</i>	<i>yimna^c</i>	<i>rəhat</i>	<i>yirhat</i>
<i>tamar</i>	<i>yitmar</i>				

But note *dāhaq yidhoq* with *-o-*.

(c) Roots I-^c

These require special note, especially the Imperative forms:

^c*abar*: Imperfect

3ms	יֵעָבֵר	<i>yi^cbar</i>	3mp	יֵעָבְרוּ	<i>yi^cbərun</i>
or	יַעֲבִיר	<i>yi^cibar</i>	or	יַעֲבִירוּ	<i>yi^cibrun</i>

Imperative

ms	עָבֵר	^c <i>abar</i>	mp	עָבְרוּ	^c <i>abāru</i>
or	עִבֵּר	^c <i>ebar</i>	or	עִבְרוּ	^c <i>ebāru</i>

^c*abad*: Imperfect

3ms	יַעֲבִיד	<i>ya^cbed</i>	3mp	יַעֲבִידוּ	<i>ya^cbədu</i>
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Imperative

ms	עִבִּיד	^c <i>ibed</i>	mp	עִבְדוּ	^c <i>abīdu</i>
or	עָבִיד	^c <i>abed</i>			

^c*araq*: Imperfect

3ms	יַעֲרוֹק	<i>yi^croq</i>	3mp	יַעֲרוֹקוּ	<i>yi^crəqun</i>
or	יַעֲרוֹק	<i>yi^ciroq</i>	or	יַעֲרוֹקוּ	<i>yi^cirqun</i>

19.2 Uses of the Imperfect

(a) The Imperfect is most frequently used to express the future tense in both main and subordinate clauses.

(b) If the context requires, the Imperfect may be translated as an injunctive, i.e., cohortative in the 1st person (e.g., 'let us write'), jussive in the 3rd person ('let him write' 'may he write').

(c) The negative Imperfect of the 2nd person is regularly used as the negative of the Imperative: לֹא תִכְתֹּב *lā tiktob* do not write.

(d) After the conjunctions בְּדִיל *bədil dā-* (so that, in order that) and דִּלְמָא *dilmā* (lest, so that not), the Imperfect expresses purpose or result: בְּדִיל דִּכְתֹּב *bədil dā-yiktob* so that he may write; דִּלְמָא יִכְתֹּב *dilmā yiktob* lest he write.

Vocabulary 19

Nouns:

אָנְשָׁא *ʾanāšā* (cst./abs. *ʾanāš*; pl. -*ayyā*, cst. -*e*) man, men; note that the singular form may be used as a collective term.

מַצּוּתָא *maṣṣutā* (f.) quarrel, strife.

אַחָתָא *ʾahātā* (cst./abs. *ʾahāt*) sister; 'my sister' may appear as *ʾahāti* or *אַחָתָא* *ʾahāt*; pl. *אַחָוָתָא* *ʾah(h)awātā*.

Other:

בְּדִיל *bādil* (prep.; suffixes as on *lawāt*) because of, for the sake of.

בְּדִיל דְּ *bādil dā-* (conj.) so that, in order that (with Imperf.).

דִּלְמָא *dilmā* (conj.) lest, so that not (with Imperf.).

Exercises

A.

1 נרדוף בתריהון בצפרא 2 יקרבן לקרנא ברמשא 3 יכתוב לנא 4 לא אשבוק יתיך וית עמך
5 נחילו למצרים בדיל דיזבנון מיכלא תמן 6 לא נסגוד קדמיהון 7 נשכוב הכא עד צפרא 8 הוה
מצותא בין אנש ביתי לבין אנש ביתיה 9 יפלהן קדם מלכא ההוא 10 נמסר יתיה ביד גבריא האינון
11 לא תדברן ית אחתכין עימכין 12 סגוד קדמוהי דילמא יתקף ליה ויקטול יתך

B.

1 יגורון קים עימנא 2 לא ימנע יתנא מלמיזל 3 לא תדחלין ברתי 4 שמעו ית פתגמי בני 5 לא
תעבדון ית פיתגמאי בישיא האילין 6 נערוק דילמא יקטול יתנא 7 עבר בנהרא וקרב לקרתא רבתא
8 יעבדון קרבה עמנא

LESSON TWENTY

20.1 G Verbs: Imperfect and Imperative (continued)

(d) Roots I-ʔ

These regularly have the preformative vowel *-e-* in the Imperfect. This vowel is optionally transferred to the Imperative as well.

Perfect	Imperfect (ms)	Imperfect (mp)	Imperative (ms)
אַחַד ^ʔ <i>ahad</i>	יֵחֹד ^ʔ <i>yehod</i>	יֵחָדוּן ^ʔ <i>yehədun</i>	אַחֹד ^ʔ <i>ahod</i> or אֵיחֹד ^ʔ <i>ehod</i>
אָכַל ^ʔ <i>akal</i>	יֵכֹל ^ʔ <i>yekol</i>	יֵכָלוּן ^ʔ <i>yekəlun</i>	אָכוּל ^ʔ <i>akul</i> or אֵיכוּל ^ʔ <i>ekul</i>
אַשַׁד ^ʔ <i>ašad</i>	יֵשֹׁד ^ʔ <i>yešod</i>	יֵשָׁדוּן ^ʔ <i>yešədun</i>	
אַבַּד ^ʔ <i>abad</i>	יֵבֵד ^ʔ <i>yebad</i>	יֵבָדוּן ^ʔ <i>yebədun</i>	
אַמַּר ^ʔ <i>amar</i>	יֵמַר ^ʔ <i>yemar</i>	יֵמָרוּן ^ʔ <i>yemərūn</i>	אַמֹּר ^ʔ <i>amar</i> or אֵימֹר ^ʔ <i>emar</i>
אַסַּר ^ʔ <i>asar</i>	יֵסַר ^ʔ <i>yesar</i>	יֵסָרוּן ^ʔ <i>yesərūn</i>	
אַזַּל ^ʔ <i>azal</i>	יֵזֵל ^ʔ <i>yezel</i>	יֵזָלוּן ^ʔ <i>yezəlun</i>	אַיְזֵל ^ʔ <i>izel</i> or אֵיזֵל ^ʔ <i>ezel</i>

(e) Roots I-n

These show regular assimilation of the *-n-* in the Imperfect, and a short Imperative form without the first radical.

Perfect	Imperfect (ms)	Imperfect (mp)	Impv (ms)	Impv (mp)
נָטַל ⁿ <i>natal</i>	יִטּוֹל ⁿ <i>yittol</i>	יִטְּלוּן ⁿ <i>yittəlun</i>	טוֹל ⁿ <i>tol</i>	טִּלוּ ⁿ <i>tulu</i>
נָפַק ⁿ <i>napaq</i>	יִפּוֹק ⁿ <i>yippoq</i>	יִפְּקוּן ⁿ <i>yippəqun</i>	פּוֹק ⁿ <i>poq</i>	פִּיקוּ ⁿ <i>púqu</i>
נָשַׁב ⁿ <i>našab</i>	יִשְׁבּ ⁿ <i>yisšob</i>	יִשְׁבּוּן ⁿ <i>yisšəbun</i>	שׁוֹב ⁿ <i>šob</i>	שִׁיבּוּ ⁿ <i>šúbu</i>
נָחַת ⁿ <i>nəhat</i>	יֵחֹת ⁿ <i>yehot</i>	יֵחָתוּן ⁿ <i>yehəṭun</i>	חֹת ⁿ <i>hot</i>	חִיטּוּ ⁿ <i>hútu</i>
נָתַר ⁿ <i>nətar</i>	יֵטַר ⁿ <i>yittar</i>	יֵטָרוּן ⁿ <i>yittərūn</i>	טַר ⁿ <i>tar</i>	טָרוּ ⁿ <i>táru</i>
נָסַב ⁿ <i>naseb</i>	יֵסַב ⁿ <i>yissab</i>	יֵסָבּוּן ⁿ <i>yissəbun</i>	סַב ⁿ <i>sab</i>	סָבוּ ⁿ <i>sábu</i>
נָפַל ⁿ <i>napal</i>	יִפֵּל ⁿ <i>yippel</i>	יִפְּלוּן ⁿ <i>yippəlun</i>		
(יָהַב ^y <i>yəhab</i>)	יֵתִין ^y <i>yitten</i>	יֵתָנוּן ^y <i>yittənun</i>		
(סָלַק ^s <i>səleq</i>)	יֵסֵק ^s <i>yissaq</i>	יֵסָקוּן ^s <i>yissaqun</i>	סֵק ^s <i>saq</i>	סָקוּ ^s <i>sáqu</i>

(f) Roots I-y

These constitute a very mixed group and should be learned individually as presented here.

Perfect	Imperfect (ms)	Imperfect (mp)	Impv (ms)	Impv (mp)
יָתִיב ^y <i>yəteb</i>	יֵתֵב ^y <i>yitteb</i>	יֵתָבוּן ^y <i>yittəbun</i>	תִּיב ^y <i>tib</i>	תִּיבוּ ^y <i>tibu</i>
יָלִיד ^y <i>yəled</i>	יֵלִיד ^y <i>yəlid</i>	יֵלִידוּן ^y <i>yəlidun</i>		
יָדַע ^y <i>yəda^c</i>	יֵדַע ^y <i>yidda^c</i>	יֵדַעוּן ^y <i>yiddə^cun</i>	דַּע ^y <i>da^c</i>	דַּעוּ ^y <i>dá^cu</i>
יָהַב ^y <i>yəhab</i>	—	—	הַב ^y <i>hab</i>	הַיְבוּ ^y <i>hábu</i>
יָרֵת ^y <i>yəret</i>	יֵרֵת ^y <i>yerat</i>	יֵרָתוּן ^y <i>yerəṭun</i>		
יָכַל ^y <i>yəkel</i>	יֵכֹל ^y <i>yikkol</i>	יֵכָלוּן ^y <i>yikkəlun</i>		

Vocabulary 20

Other:

כַּעַן *ka'an* (adv.) now, so now, now then.**Exercises**

A.

- 1 ייבדן בארעא ההיא 2 וכען ניזיל להיכלא 3 איחודי ית דשא בתרך 4 לא ייכלון מלחמא הדין
 5 ניסר יתכון דילמא תכלון למיערק 6 מא נימר להון 7 סבו ית לחמא והבו יתיה לאנשי ביתיה
 8 נכתוב לכון בדיל דתידעון ית פיתגמא האילין 9 וכען נתיב הכא ותיכול 10 תיב תמן ושר ית ענא
 11 חותי לנהרא 12 נישול בצפרא

B.

- 1 לא תתיב תמן 2 סקו לשוריא 3 יפיל בקרבא ההוא 4 וכען לא נשבוק ית עמנא וית קרתנא 5 לא
 יכול למיסק לקרתא 6 מן יירת ית קיניני 7 ייחתון למצרים 8 הב לי ית כספא בדיל דאיזבון ית
 מניא האילין

LESSON TWENTY-ONE

21.1 G Verbs: Imperfect and Imperative (concluded)

(g) Roots III-Weak

All verbs from roots III-Weak have the following forms:

Imperfect

3ms	יִבְנֶה	yibne	3mp	יִבְנוּ	yibnon
3fs	תִּבְנֶה	tibne	3fp	יִבְנֵי	yibnəyān
2ms	תִּבְנֶה	tibne	2mp	תִּבְנוּ	tibnon
2fs	תִּבְנֵי	tibnan	2fp	תִּבְנֵי	tibnəyān
1cs	אִבְנֶה	ʾibne	1cp	נִבְנֶה	nibne

Imperative

ms	בִּנֵ/בְנֵ	bāne/bāni	mp	בְּנוּ	bāno
fs	בְּנֵא	bāna	fp	בְּנֵאָה	bānāʾā

The Imperfect of אָתָּא ʾatā is regular (יֵתֵה yete, inflected as above). The Imperative is ms אִתָּא ʾitā (also אֵתָּא ʾetā), fs אִתָּא ʾeta, mp אִתּוּ ʾeto.

The Imperfect of הָוָה hāwāh is partly irregular:

3ms	יֵהִי/יְהוִי	yāhe/yihwe	3mp	יֵהוּן	yāhon
3fs	תֵּהִי/תְהוִי	tāhe/tihwe	3fp	יֵהוּי	yihwəyān
	etc.			etc.	

Imperative:

ms	הֵוֵ/הוִי	hāwe/hāwi	mp	הוּוּ	hāwo
fs	הוּא/הוִי/הוִי	hāwa/həway/həwāʾi	fp	הוּאָה	həwāʾā

(h) Hollow Roots

All follow the pattern of קָם qām:

Imperfect

3ms	יָקוּם	yāqum	3mp	יָקוּמוּן	yāqumun
3fs	תָּקוּם	tāqum	3fp	יָקוּמֵן	yāqumān
2ms	תָּקוּם	tāqum	2mp	תָּקוּמוּן	tāqumun
2fs	תָּקוּמֵן	tāqumin	2fp	תָּקוּמֵן	tāqumān
1cs	אָקוּם	ʾāqum	1cp	נָקוּם	nāqum

Imperative

ms	קוּם	qum	mp	קוּמוּ	qúmu
fs	קוּמֵי	qúmi	fp	קוּמֵא	qúmā

Note also דָּר dār yədur, תָּב tāb yətab, מִית mit yəmut, but דָּן dān yədin.

(i) Geminate Roots

Imperfect

3ms	יִעֹל	<i>ye^col</i>	3mp	יִעֲלוּן	<i>ye^calun</i>
3fs	תִּיעֹל	<i>te^col</i>	3fp	יִעֲלֵן	<i>ye^calān</i>
2ms	תִּיעֹל	<i>te^col</i>	2mp	תִּיעֲלוּן	<i>te^calun</i>
2fs	תִּיעֲלֵן	<i>te^calīn</i>	2fp	תִּיעֲלֵן	<i>te^calān</i>
1cs	אֵיעֹל	<i>ʔe^col</i>	1cp	נִיעֹל	<i>ne^col</i>

Imperative

ms	עֹל	<i>ol</i>	mp	עֲלוּ	<i>ulu</i>
fs	עֲלִי	<i>uli</i>	fp	עֲלֵא	<i>ulā</i>

21.2 The Verb with Object Suffixes

(a) On the Perfect

	3ms	3fs	2ms	2fs	1cs
no suff.	<i>katab</i>	<i>katabat</i>	<i>katabt</i>	<i>katabt</i>	<i>katabit</i>
with 1cs	<i>kabáni</i>	<i>katabátni</i>	<i>katabtáni</i>	<i>katabtíni</i>	<i>katabtáni</i>
with 2ms	<i>kabāk</i>	<i>katabtāk</i>	—	—	<i>katabtāk</i>
with 3ms	<i>kabeh</i>	<i>katabteh</i>	<i>katabtāhi</i>	<i>katabtīhi</i>	<i>katabteh</i>
with 3fs	<i>kabah</i>	<i>katabtah</i>	<i>katabtah</i>	<i>katabtīhā</i>	<i>katabtah</i>
with 1cp	<i>kabānā</i>	<i>katabátnā</i>	<i>katabtána</i>	<i>katabtínā</i>	<i>katabtána</i>
with 3mp	<i>katabinnun</i>	<i>katabatnun</i>	<i>katabtinnun</i>	<i>katabtinnun</i>	<i>katabtinnun</i>
	3mp	3fp	2mp	1cp	
no suff.	<i>katabu</i>	<i>katabā</i>	<i>katabtun</i>	<i>katabnā</i>	
with 1cs	<i>kabúni</i>	<i>kabáni</i>	<i>katabtúni</i>	—	
with 2ms	<i>kabuk</i>	<i>kabāk</i>	—	<i>kabnāk</i>	
with 3ms	<i>kabúhi</i>	<i>kabāhi</i>	<i>katabtúhi</i>	<i>kabnāhi</i>	
with 3fs	<i>kabúhā</i>	<i>kabah</i>	<i>katabtúhā</i>	<i>kabnah</i>	
with 1cp	<i>kabúnā</i>	<i>kabānā</i>	<i>katabtúnā</i>	—	
with 3mp	<i>katabunnun</i>	<i>kabānnun</i>	<i>katabtunnun</i>	<i>kabnānnun</i>	

Notes:

- (1) The 2ms *katabt* has the same suffixes as 3ms *katab* except with 3ms: *katabtāhi*. The 1cs *katabit* appears as *katabt-* and has the same suffixes as 3ms *katab*. The 2mp *katabtun* appears as *katabtu-* and has the same suffixes as 3mp *katabu*. The 1cp *katabnā* has the same suffixes as 3fp *katabā*.
- (2) Only G verbs have the stem change found in the 3rd person (*katab* > *kab-*, *kabú* > *kab-*). In D and C verbs there is regular reduction of the final stem syllable:

*qabbel: qabbəláni**ʔapreš: ʔaprašáni**qabbílu: qabbəlúni**ʔapríšu: ʔaprašúni*

- (3) The underlined forms above are unusual in that they do not show proper reduction. This peculiarity occurs with these same forms in all comparable paradigms. For example, in D verbs, compare *qabbelinnun*, *qabbelátni*, *qabbelátnā*, *qabbelatnūn*, *qabbilunnun*.

(b) On the Imperfect

Object suffixes are attached to the imperfect with the mediation of the suffix *-inn* (if the form already ends in *-n*, this is simply doubled). The added pronominal elements are the same as those given above for 3ms *kətab*:

yiktob: yiktəbinnáni, yiktəbinnāk, yiktəbinneh, etc.; but *yiktobinnun*;

yiktəbun: yiktəbunnáni, yiktəbunnāk, yiktəbunneh, etc.;

III-weak *yihze: yihzennáni, yihzennāk, yihzenneh, yihzennah*, etc.

(c) On the Imperative

- (1) The suffixes *-ni*, *-hi*, *-hā*, *-nā*, and *-innun* are added directly to the masc. sing. imperative with no further changes:

kətab: kətóbni, kətóbhi, kətóbhā, kətóbni, kətóbni, kətobinnun.

- (2) The masc. pl. imperative has reduction, the G form being

kətúbu: kitbúni, kitbúhi, kitbúhā, kitbúnā,

but with the unreduced form before *-nnun*:

kətabunnun.

(d) On Verbs from Roots III-Weak (Perfect)

- (1) G forms in *-ā* follow the paradigm of 3fp *kətábā* given above under (a):

həzā: həzáni, həzāk, həzāhi, həzah, etc.

- (2) Forms in *-o* have the same suffixes as *kətábu*.

- (3) D and C forms in *-i* change this to *-əy-* and add the suffixes of *kətab*:

manni: mannəyáni, mannəyāk, mannəyeh, etc.

Masc. pl. forms in *-íʔu* change this to *-əyu-* and add the suffixes of *kətábu*:

manníʔu: mannəyúni, mannəyuk, mannəyúhi, etc.

Fem. sg. forms in *-íʔat* change this to *-it-*:

ʿanníʔat ‘she oppressed’ but *ʿannitah* ‘she oppressed her’.

Vocabulary 21

❧ ʔim (conj.) if.

Exercises

A.

1 יחדון כד יחזונך 2 חותו לנהרא ולא תשתון ית מ'א 3 איקריון בצפרא 4 נ'חות למצרים בדיל דניקני
 מיכלא תמן 5 סקו לקיריון ותיבו תמן עד צפרא 6 מני ית כוכב'א אם תכול למימני יתחון 7 תיתון
 להיכלא כד אקרי לכון 8 ויהי ב'ומא ההוא ותהי מצותא ב'נא וביניהון 9 אן נירעי ית ענא 10 צובו
 אילנא בנו גינחא 11 אתוב לארעי 12 איתא לותי בדיל דאדין על פתנמא

B.

1 נישרי ביסטר בירא הדא 2 יתוב לקרתיה וימות תמן 3 נקום וניזיל לשורא 4 ייתון בליליא בדיל
 דייחדוניה 5 לא תכול למימנע יתנא מלמיזל 6 למא ייתין הלכא 7 לא ישבקון יתכון למחזי ית ברכון
 8 תדברין ית כספא ותמנן יתיה

LESSON TWENTY-TWO

22.1 D Verbs: Imperfect, Imperative, Participles

Below are presented the Imperfect, Imperative, and Active Participle of D verbs for sound roots (*qabbel*), roots III-Guttural and III-r (*tabbar*), roots II-Guttural and II-r (*qāreb*), and roots III-Weak (*manni*):

Perfect	Imperfect	Imperative	Participle
קָבִיל <i>qabbel</i>	יִקְבִּיל <i>yəqabbel</i>	קָבִיל <i>qabbel</i>	מִקְבִּיל <i>məqabbel</i>
תָּבַר <i>tabbar</i>	יִתְבָּר <i>yətabbar</i>	תָּבַר <i>tabbar</i>	מִתְבָּר <i>mətabbar</i>
קָרֵב <i>qāreb</i>	יִקְרֵב <i>yəqāreb</i>	קָרֵב <i>qāreb</i>	מִקְרֵב <i>məqāreb</i>
מָנִי <i>manni</i>	יִמְנֶה <i>yəmanne</i>	מָנִי <i>manni</i>	מִמְנֶה <i>məmanne</i>

Inflection is normal throughout.

Note that the Imperative masc. sg. of roots III-Weak is in *-i*; the rest of the forms are like those of the G *bāne*:

ms	מָנִי <i>manni</i>	mp	מָנוּ <i>manno</i>
fs	מָנָא <i>manna</i>	fp	מָנָא <i>mannáʿā</i>

The Passive Participle of D verbs is of the form מִקְוֵבֵל *məqubbal*, מִתְוֵבֵר *mətabbar*, מִמְוֵנֵי *məmunne*. With roots II-Guttural and II-r, however, the form is מִקְרָב *məqārab*.

The inflection of all participles in *-e* is like that of *bāne*: e.g.,

ms	מִמְנֶה <i>məmanne</i>	mp	מִמְנֵן <i>məmannan</i>
fs	מִמְנֵא <i>məmannəyā</i>	fp	מִמְנֵן <i>məmannəyān</i>

22.2 C Verbs: Imperfect, Imperative, Participle

	Perfect	Imperfect	Imperative	Participle
Sound	אֶפְרֵשׁ ^ʔ <i>apreš</i>	יִפְרֵשׁ <i>yapreš</i>	אֶפְרֵשׁ ^ʔ <i>apreš</i>	מִפְרֵשׁ <i>mapreš</i>
III-G	אֶשְׂכַּח ^ʔ <i>aškah</i>	יִשְׂכַּח <i>yaškah</i>	אֶשְׂכַּח ^ʔ <i>aškah</i>	מִשְׂכַּח <i>maškah</i>
I-n	אֶפִּיק ^ʔ <i>appeq</i>	יִפִּיק <i>yappeq</i>	אֶפִּיק ^ʔ <i>appeq</i>	מִפִּיק <i>mappeq</i>
I-ʔ	אוֹכִיל ^ʔ <i>okel</i>	יֹכִיל <i>yokel</i>	אוֹכִיל ^ʔ <i>okel</i>	מוֹכִיל <i>mokel</i>
I-y	אוֹלִיד ^ʔ <i>oled</i>	יֹלִיד <i>yoled</i>	אוֹלִיד ^ʔ <i>oled</i>	מוֹלִיד <i>moled</i>
III-Weak	אֶחְזִי ^ʔ <i>ahzi</i>	יִחְזֶה <i>yahze</i>	אֶחְזִי ^ʔ <i>ahzi</i>	מִחְזֶה <i>mahze</i>
Hollow	אֶקֶם ^ʔ <i>aqem</i>	יִקֶּם <i>yaqim</i>	אֶקֶם ^ʔ <i>aqem</i>	מִקֶּם <i>maqim</i>
Gem.	אֶעִל ^ʔ <i>a^cel</i>	יִעֲלֶה <i>ya^cel</i>	אֶעִל ^ʔ <i>a^cel</i>	מִעֲלֶה <i>ma^cel</i>

22.3 G Verbs: the Passive Participle

(a) Sound roots

ms	כָּתִיב <i>kətib</i>	mp	כְּתִיבִין <i>kətibin</i>
fs	כְּתִיבָא <i>kətibā</i>	fp	כְּתִיבָן <i>kətibān</i>

(b) Roots III-Weak (see also Appendix III, p. 67)

ms	קָרֵי <i>qare</i>	mp	קָרִין <i>qaran</i>
fs	קָרִיָּא <i>qaryā</i>	fp	קָרִיָּין <i>qaryān</i>

22.4 The -t- Verbs

Corresponding to most transitive G, D, and C verbs there are passive (or reflexive) verbs marked by a prefixed *-t-*. The basic forms of these verbs from Sound Roots are as follows:

	Perfect	Imperfect	Imperative	Participle
Gt	^ʔ itqətel	yitqətel	^ʔ itqətel	mitqətel
Dt	^ʔ itqabbal	yitqabbal	^ʔ itqabbal	mitqabbal
Ct	^ʔ ittapraš	yittapraš	^ʔ ittapraš	mittapraš

The inflection of the Dt and the Ct is normal: in the Perfect and Imperative the stem vowel remains; in the Imperfect and Participle the stem vowel is reduced. The Gt Perfect and Imperative are also normal: Perfect ^ʔitqətel, ^ʔitqətélat, etc.; Imperative ^ʔitqətel, ^ʔitqətíli, etc. In the Gt Imperfect and Participle, however, the reduction of the stem vowel occasions the return of the full vowel *-a-* in the penultimate syllable: Imperfect 3ms yitqətel, 3mp yitqatlun; Participle ms mitqətel, fs mitqatlā.

The following table shows the Gt, Dt, and Ct forms for various root types that require special note:

	Perfect	Imperfect	Imperative	Participle
III-Gutt. Gt	^ʔ itməna ^c	yitməna ^c	^ʔ itməna ^c	mitməna ^c
II-Gutt. Dt	^ʔ itbāarak	yitbāarak	^ʔ itbāarak	mitbāarak
I-y Ct	^ʔ ittotab	yittotab	^ʔ ittotab	mittotab
III-Weak Gt	^ʔ itgəli	yitgəle	^ʔ itgəli	mitgəle
3mp	^ʔ itgəlí ^ʔ u	yitgəlon	^ʔ itgəlo	mitgəlan
3fp	^ʔ itgəlí ^ʔ ā	yitgəlyān	^ʔ itgəlā ^ʔ ā	mitgəlyān
III-Weak Dt	^ʔ itmanni	yitmanne	^ʔ itmanni	mitmanne
3mp	^ʔ itmanní ^ʔ u	yitmannon	^ʔ itmanno	mitmannan
Ct	^ʔ ittahzi	yittahze	^ʔ ittahzi	mittahze
Hollow Gt	^ʔ ittəqām	yittəqām	^ʔ ittəqām	mittəqām

If the first root consonant is a sibilant (*š, s, š, z*), there is metathesis in the Gt and Dt:

G שֶׁבַק *šəbaq* Gt אִשְׁתָּבֵק ^ʔištəbeq (< *^ʔitšəbeq).

With *z* and *š*, further assimilation takes place: *-zt-* > *-zd-*; *-št-* > *-št-*:

G זָבַן *zəban* Gt אִזְדָּבֵן ^ʔizdəben (< *^ʔitzəben).

If the first root consonant is *d, t, or ṭ*, complete assimilation of prefixal *-t-* takes place:

G תָּבַר <i>təbar</i>	Gt אִתָּבַר ^ʔ ittəbar	Dt אִתָּבַר ^ʔ ittəbar
G תָּמַר <i>təmar</i>	Gt אִתָּמַר ^ʔ ittəmar	Dt אִתָּמַר ^ʔ ittəmar
G דָּבַר <i>dəbar</i>	Gt אִדָּבַר ^ʔ iddəbar	Dt אִדָּבַר ^ʔ iddəbar

22.5 The Adjective ³uḥrān ('other')

Absolute

ms	אחרן	³ uḥrān	mp	אחרנן	³ uḥrānin
fs	אחרי	³ uḥri	fp	אחרנן	³ uḥrānəyān

Emphatic

ms	אחרנא	³ uḥrānā	mp	אחרנא	³ uḥrānəyyā
fs	אחרנתא	³ uḥrānəṭā	fp	אחרנא	³ uḥrānəyātā

22.6 The Ordinal Numbers

The Ordinal adjectives have the following endings:

masculine			feminine		
abs. sing.	-āy	pl. -ā ³ in	abs. sing.	—	pl. —
emph. sing.	-ā ³ ā	pl. -ā ³ e	emph. sing.	-etā	pl. -əyyātā

The base forms are:

<i>qadmāy</i>	<i>rabi^cāy</i>	<i>šabi^cāy</i>	<i>‘asirāy</i>
<i>tinyān</i>	<i>ḥamišāy</i>	<i>təmināy</i>	
<i>təlitāy</i>	<i>šətitāy</i>	<i>təši^cāy</i>	

Vocabulary 22

The following -t- verbs occur in the readings (Genesis 12–16):

Gt	אתגלי	³ itgali to appear, reveal oneself.
	אתמני	³ itmāni to be counted.
	אשתבי	³ ištābi to be captured.
	אתקבר	³ itqəbar to be buried.
	אדבר	³ iddəbar to be taken.
	אשתאר	³ ištə ³ ar to survive, remain over.
	אתכניש	³ itkəneš to be gathered, gather (intrans.).

Dt	אסתלק	³ istallaq to go up.
	אתקיים	³ itqayyam to be allowed to live, etc.
	אתכנש	³ itkannaš to gather (intrans.).
	אתמלל	³ itmallal to converse.
	אתפלג	³ itpallag ^c al to attack (in context).
	אתברך	³ itbārak to be blessed.
	אתפרש	³ itpāraš to separate (intrans.).

Ct	אתותב	³ ittotab to settle (intrans.).
	אתחזי	³ ittahzi to appear.

APPENDICES

APPENDIX I: Feminine Nouns Ending in -vCtā:

1. -a- is reduced to -ø- in the abs. an cst. forms, resulting in other changes to the stem:

emphatic	absolute	construct	emph.pl.	
^ʿ agaltā	^ʿ aglā	^ʿ aglat	^ʿ aglātā	heifer
nādabtā	nīdbā	nīdbat	nīdbātā	free-will offering
^ʿ alaltā	^ʿ alālā	^ʿ alalat	^ʿ alālātā	produce

2. -i- and -e- are sometimes reduced, sometimes not:

kāništā	kinšā/kānešā	kinšat		congregation
nābiltā	nābilā	nīblat		corpse
gāzertā	gāzerā	gāzerat		decree

active participle G:

kātebtā	kātēbā	kātēbat	kātēbātā	writing
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3. -u- and -ā- are normally not reduced:

šāyārtā	šāyārā	šāyārat	šāyārātā	caravan
gānubtā	gānubā	gānubat	gānubātā	theft

APPENDIX II: Nouns in -itā and -utā.

These go back to two originally distinct types:

1. Those with -it and -ut are suffixes used to form abstract nouns; the regular inflection is

zar ^ʿ itā	zari	zar ^ʿ it	zar ^ʿ ayātā	descendant
malkūtā	malku	malkut	malkawātā	kingdom.

2. Those in which -it and -ut are the result of phonetic changes involving y or w as the third root consonant. These sometimes follow the inflection of zar^ʿitā and malkūtā, as, e.g.,

kāsutā	kāsu	kāsut		garment
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Often, however, they show traces of the more original form:

ra ^ʿ utā	ra ^ʿ wā	ra ^ʿ ut	ra ^ʿ wātā	will, desire
^ʿ arītā/ ^ʿ aryətā	^ʿ aryā	^ʿ aryat		nakedness

See further Appendix III.

Note also the noun šālotā (originally *šālawat-):

šālotā	šālo	šālot	šālwātā	prayer
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APPENDIX III: Nouns and Adjectives final -y, -w (including G passive participles of verbs III-Weak):

ADJECTIVES (*qəše* hard, difficult):

	MASCULINE		FEMININE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
abs.	<i>qəše (qəši)</i>	<i>qəšan</i>	<i>qašyā</i>	<i>qašyān</i>
cst.	<i>qəše</i>	<i>qəše (qašye)</i>	<i>qašyat/qəšit</i>	<i>qašyāt</i>
emph.	<i>qašyā</i>	<i>qəšayyā</i>	<i>qašyētā/qəšitā</i>	<i>qašyātā</i>

Similarly G active participles of verbs II-Weak:

abs.	<i>bāne</i>	<i>bānan</i>	<i>bānəyā</i>	<i>bānəyān</i>
cst.	<i>bāne</i>	<i>bāne</i>	<i>bānəyat/bānit</i>	<i>bānəyāt</i>
emph.	<i>bānəyā</i>	<i>bānəyyā</i>	<i>bānitā</i>	<i>bānəyātā</i>

But note also, e.g., *rā^cəyā* shepherd, pl. *rā^cəwātā*.

NOUNS (*gadyā* kid; ^ʔ*aryā* lion; *hedwā* joy; *hizwā* appearance):

	SINGULAR		PLURAL	
	SINGULAR	PLURAL	SINGULAR	PLURAL
abs.	<i>gədi</i>	<i>gadyin/gədin</i>	^ʔ <i>əri</i>	^ʔ <i>aryāwān</i>
cst.	<i>gədi</i>	<i>gadye/gəde</i>	^ʔ <i>əri</i>	^ʔ <i>aryāwāt</i>
emph.	<i>gadyā</i>	<i>gədayyā</i>	^ʔ <i>aryā</i>	^ʔ <i>aryāwātā</i>
abs.	<i>hédu</i>		<i>hézu</i>	<i>hizwin</i>
cst.			<i>hézu</i>	<i>hizwe</i>
emph.	<i>hidwāl/hadwā</i>		<i>hizwā</i>	<i>hizwayyā</i>

APPENDIX IV: Gentilics and Other Adjectives in -ay (cf. also ordinal numbers, p. 65):

Miṣray Egyptian

	MASCULINE		FEMININE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
abs.	<i>Miṣray/āy</i>	<i>Miṣrā^ʔin</i>	<i>Miṣrā^ʔā</i>	<i>Miṣrā^ʔān</i>
cst.	<i>Miṣray/āy</i>	<i>Miṣrā^ʔe</i>	—	—
emph.	<i>Miṣrā^ʔā</i>	<i>Miṣrā^ʔe</i>	<i>Miṣretā</i>	<i>Miṣrayyātā</i>

For the fem. sg. emph. there also occur forms like *Miṣritā* and *Miṣrāytā*

y may replace ^ʔ in all forms: e.g., m. pl. emph. *Miṣrāye*, fem. sg. abs. *Miṣrāyā*.

APPENDIX V: VERB PARADIGMS

1. Sound Verbs

	G	G stative	D	C	Gt	Dt	Ct
	Peal		Pael	Aphel	Ithpeel	Ithpaal	Ittaphal
Perf. 3ms	כָּתַב	קָרַיב	כָּתִיב	אֶכְתִּיב	אֶחְכִּיב	אֶחְכֵּב	אֶחְכֵּב
3fs	כָּתְבָת	קָרִיבַת	כָּתִיבַת	אֶכְתִּיבַת	אֶחְכִּיבַת	אֶחְכֵּבַת	אֶחְכֵּבַת
2ms	כָּתַבְתָּ (א)	קָרִיבְתָּ (א)	כָּתִיבְתָּ (א)	אֶכְתִּיבְתָּ (א)	אֶחְכִּיבְתָּ (א)	אֶחְכֵּבְתָּ (א)	אֶחְכֵּבְתָּ (א)
2fs	כָּתַבְתְּ	קָרִיבְתְּ	כָּתִיבְתְּ	אֶכְתִּיבְתְּ	אֶחְכִּיבְתְּ	אֶחְכֵּבְתְּ	אֶחְכֵּבְתְּ
1cs	כָּתַבְתִּי	קָרִיבְתִּי	כָּתִיבְתִּי	אֶכְתִּיבְתִּי	אֶחְכִּיבְתִּי	אֶחְכֵּבְתִּי	אֶחְכֵּבְתִּי
3mp	כָּתְבוּ	קָרִיבוּ	כָּתִיבוּ	אֶכְתִּיבוּ	אֶחְכִּיבוּ	אֶחְכֵּבוּ	אֶחְכֵּבוּ
3fp	כָּתְבֵּא	קָרִיבֵּא	כָּתִיבֵּא	אֶכְתִּיבֵּא	אֶחְכִּיבֵּא	אֶחְכֵּבֵּא	אֶחְכֵּבֵּא
2mp	כָּתַבְתֶּם	קָרִיבְתֶּם	כָּתִיבְתֶּם	אֶכְתִּיבְתֶּם	אֶחְכִּיבְתֶּם	אֶחְכֵּבְתֶּם	אֶחְכֵּבְתֶּם
2fp	כָּתַבְתִּין	קָרִיבְתִּין	כָּתִיבְתִּין	אֶכְתִּיבְתִּין	אֶחְכִּיבְתִּין	אֶחְכֵּבְתִּין	אֶחְכֵּבְתִּין
1cp	כָּתַבְנָא	קָרִיבְנָא	כָּתִיבְנָא	אֶכְתִּיבְנָא	אֶחְכִּיבְנָא	אֶחְכֵּבְנָא	אֶחְכֵּבְנָא
Imf. 3ms	יִכְתֹּב	יִקְרֶב	יִכְתִּיב	יִכְתִּיב	יִתְכִּיב	יִתְכֵּב	יִתְכֵּב
3fs	תִּכְתֹּב	תִּקְרֶב	תִּכְתִּיב	תִּכְתִּיב	תִּתְכִּיב	תִּתְכֵּב	תִּתְכֵּב
2ms	תִּכְתֹּב	תִּקְרֶב	תִּכְתִּיב	תִּכְתִּיב	תִּתְכִּיב	תִּתְכֵּב	תִּתְכֵּב
2fs	תִּכְתְּבִין	תִּקְרְבִין	תִּכְתְּבִין	תִּכְתְּבִין	תִּתְכְּבִין	תִּתְכְּבִין	תִּתְכְּבִין
1cs	אֶכְתֹּב	אֶקְרֶב	אֶכְתִּיב	אֶכְתִּיב	אֶתְכִּיב	אֶתְכֵּב	אֶתְכֵּב
3mp	יִכְתְּבוּ	יִקְרְבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִתְכְּבוּ	יִתְכְּבוּ	יִתְכְּבוּ
3fp	יִכְתְּבֵן	יִקְרְבֵן	יִכְתְּבֵן	יִכְתְּבֵן	יִתְכְּבֵן	יִתְכְּבֵן	יִתְכְּבֵן
2mp	תִּכְתְּבוּ	תִּקְרְבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּתְכְּבוּ	תִּתְכְּבוּ	תִּתְכְּבוּ
2fp	תִּכְתְּבִין	תִּקְרְבִין	תִּכְתְּבִין	תִּכְתְּבִין	תִּתְכְּבִין	תִּתְכְּבִין	תִּתְכְּבִין
1cp	נִכְתֹּב	נִקְרֶב	נִכְתִּיב	נִכְתִּיב	נִתְכִּיב	נִתְכֵּב	נִתְכֵּב
Imv. ms	כָּתוּב	קָרֵב	כָּתִיב	אֶכְתִּיב	אֶחְכִּיב	אֶחְכֵּב	אֶחְכֵּב
fs	כָּתוּבִי	קָרֵבִי	כָּתִיבִי	אֶכְתִּיבִי	אֶחְכִּיבִי	אֶחְכֵּבִי	אֶחְכֵּבִי
mp	כָּתוּבוּ	קָרְבוּ	כָּתִיבוּ	אֶכְתִּיבוּ	אֶחְכִּיבוּ	אֶחְכֵּבוּ	אֶחְכֵּבוּ
fp	כָּתוּבֵא	קָרֵבֵא	כָּתִיבֵא	אֶכְתִּיבֵא	אֶחְכִּיבֵא	אֶחְכֵּבֵא	אֶחְכֵּבֵא
Act. ms	כָּתִיב		מִכְתִּיב	מִכְתִּיב	מִתְכִּיב	מִתְכֵּב	מִתְכֵּב
ptcp. mp	כָּתְבִין		מִכְתְּבִין	מִכְתְּבִין	מִתְכְּבִין	מִתְכְּבִין	מִתְכְּבִין
Pass.ptcp. ms	כָּתִיב		מִכְתֵּב / מְכֻתֵּב	מִכְתֵּב / מְכֻתֵּב			
Infin.	מִכְתֵּב	מִקְרֵב	כָּתִיבָא	אֶכְתִּיבָא	אֶחְכִּיבָא	אֶחְכֵּבָא	אֶחְכֵּבָא

2. Verbs III-weak

	G	G stative	D	C	Gt	Dt	Ct
	Peal		Pael	Aphel	Ithpeel	Ithpaal	Ittaphal
Perf. 3ms	בָּנָא	חָדִי	בָּנִי	אֲבִנִי	אֲתִבְנִי	אֲתִבְנִי	אֲתִבְנִי
3fs	בָּנְתָא	חָדִיאָת	בָּנִיאָת	אֲבִנִיאָת	אֲתִבְנִיאָת	אֲתִבְנִיאָת	אֲתִבְנִיאָת
2ms	בָּנִיתָ(א)	חָדִיתָ(א)	בָּנִיתָ(א)	אֲבִנִיתָ(א)	אֲתִבְנִיתָ(א)	אֲתִבְנִיתָ(א)	אֲתִבְנִיתָ(א)
2fs	בָּנִית	חָדִית	בָּנִית	אֲבִנִית	אֲתִבְנִית	אֲתִבְנִית	אֲתִבְנִית
1cs	בָּנִיתִי(י)	חָדִיתִי(י)	בָּנִיתִי(י)	אֲבִנִיתִי(י)	אֲתִבְנִיתִי(י)	אֲתִבְנִיתִי(י)	אֲתִבְנִיתִי(י)
3mp	בָּנוּ	חָדִיו/חָדִיאוּ	בָּנִיאוּ	אֲבִנִיאוּ	אֲתִבְנִיאוּ	אֲתִבְנִיאוּ	אֲתִבְנִיאוּ
3fp	בָּנְאָה	חָדִיאָה	בָּנִיאָה	אֲבִנִיאָה	אֲתִבְנִיאָה	אֲתִבְנִיאָה	אֲתִבְנִיאָה
2mp	בָּנִיתוּן	חָדִיתוּן	בָּנִיתוּן	אֲבִנִיתוּן	אֲתִבְנִיתוּן	אֲתִבְנִיתוּן	אֲתִבְנִיתוּן
2fp	בָּנִיתִין	חָדִיתִין	בָּנִיתִין	אֲבִנִיתִין	אֲתִבְנִיתִין	אֲתִבְנִיתִין	אֲתִבְנִיתִין
1cp	בָּנִינָא	חָדִינָא	בָּנִינָא	אֲבִנִינָא	אֲתִבְנִינָא	אֲתִבְנִינָא	אֲתִבְנִינָא
Imf. 3ms	יִבְנִי	יִחְדִי	יִבְנִי	יִבְנִי	יִתְבְּנִי	יִתְבְּנִי	יִתְבְּנִי
3fs	תִּבְנִי	תִּחְדִי	תִּבְנִי	תִּבְנִי	תִּתְבְּנִי	תִּתְבְּנִי	תִּתְבְּנִי
2ms	תִּבְנִי	תִּחְדִי	תִּבְנִי	תִּבְנִי	תִּתְבְּנִי	תִּתְבְּנִי	תִּתְבְּנִי
2fs	תִּבְנִין	תִּחְדִין	תִּבְנִין	תִּבְנִין	תִּתְבְּנִין	תִּתְבְּנִין	תִּתְבְּנִין
1cs	אֲבִנִי	אֲחָדִי	אֲבִנִי	אֲבִנִי	אֲתִבְנִי	אֲתִבְנִי	אֲתִבְנִי
3mp	יִבְנוּן	יִחְדוּן	יִבְנוּן	יִבְנוּן	יִתְבְּנוּן	יִתְבְּנוּן	יִתְבְּנוּן
3fp	יִבְנִין	יִחְדִין	יִבְנִין	יִבְנִין	יִתְבְּנִין	יִתְבְּנִין	יִתְבְּנִין
2mp	תִּבְנוּן	תִּחְדוּן	תִּבְנוּן	תִּבְנוּן	תִּתְבְּנוּן	תִּתְבְּנוּן	תִּתְבְּנוּן
2fp	תִּבְנִין	תִּחְדִין	תִּבְנִין	תִּבְנִין	תִּתְבְּנִין	תִּתְבְּנִין	תִּתְבְּנִין
1cp	נִבְנִי	נִחְדִי	נִבְנִי	נִבְנִי	נִתְבְּנִי	נִתְבְּנִי	נִתְבְּנִי
Imv. ms	בָּנִי/בְנִי	חָדִי	בָּנִי	אֲבִנִי	אֲתִבְנִי	אֲתִבְנִי	אֲתִבְנִי
fs	בָּנָא	חָדָא	בָּנָא	אֲבִנָא	אֲתִבְנָא	אֲתִבְנָא	אֲתִבְנָא
mp	בָּנוּ	חָדוּ	בָּנוּ	אֲבִנוּ	אֲתִבְנוּ	אֲתִבְנוּ	אֲתִבְנוּ
fp	בָּנְאָה	חָדָאָה	בָּנְאָה	אֲבִנְאָה	אֲתִבְנְאָה	אֲתִבְנְאָה	אֲתִבְנְאָה
Act. ms	בָּנִי		מִבְנִי	מִבְנִי	מִתְבְּנִי	מִתְבְּנִי	מִתְבְּנִי
ptcp. mp	בָּנוּן		מִבְנוּן	מִבְנוּן	מִתְבְּנוּן	מִתְבְּנוּן	מִתְבְּנוּן
Pass. ms	בָּנִי		מִבְנוּנָא	מִבְנוּנָא			
ptcp.							
Infin.	מִבְנִי	מִחְדִי	בָּנְאָה	אֲבִנְאָה	אֲתִבְנְאָה	אֲתִבְנְאָה	אֲתִבְנְאָה

APPENDIX VI: NOTES to Targum Onkelos to Genesis 12-16 (according to the edition of Alexander Sperber, *The Bible in Aramaic*, volume I: *the Pentateuch* [Leiden, 1959]).

Abbreviations:

abs.: absolute state.

Berliner: A. Berliner, *Targum Onkelos* (Berlin, 1884), an edition with Tiberian pointing; the pointing of this version is not cited in Sperber's critical apparatus.

cst.: construct state.

GN: geographical name.

MT: the Hebrew of the masoretic text.

PN: personal name.

var.: variant text (in the critical apparatus of Sperber's edition).

§ refers to sections of T. O. Lambdin, "An Introduction to the Aramaic of Targum Onkelos" (typescript).

* indicates a common word that should be learned.

Chapter 12

1. *yallādutā* place of birth.
²*aḥziyennā* read with the var. ²*aḥzennāk* (see §21.2 b).
2. **rəbā* G to grow, increase, become great; *rabbi* D to make great, increase, raise, rear.
məbārak see §22.1.
3. *lāteṭ* (a *pālel* verb, a pseudo-conjugation corresponding to the Hebrew *pōlēl*) = **lāṭ* (*yəlūṭ*) G to curse.
**zar^citā* (f.; pl. *zar^cayātā*) descendent, family.
4. *Loṭ* PN.
šib^cin variant of *šab^cin*.
wə-ḥameš for expected *wa-ḥameš* (cf. the var.).
Hārān GN.
5. *Šāray* PN.
**ša^c(ə)bed* (a *šaphel* verb, conjugated like *ʔaphel*) to subject; here: to convert.
di-Kan^can and *di-Kān^can* are both typographical errors for *di-Kna^can/di-Knā^can*; the long *ā* of the second form is in imitation of the Hebrew pausal form.
6. *Šakam* GN.
Morah GN.
Kəna^cənā²ā Canaanite.
8. *Bet²el* GN.
U-praseh a typographical error for *u-parseh* (cf. §21.2 a); *parseh lə-maškəneh* = *pəras yāt maškəneh*.
^c*Āy* GN.
9. ²*āzel wə-nātel* cf. §18.1 (end).
11. *qərib* either for *qəreb* (cf. the var.), or for the adjective *qārib* near (cf. the discussion of *taqqip* in Vocabulary 18).
**hā* particle introducing an affirmation (Hebrew *hinnēh*); with following noun: 'here is'.
yāda^cnā cf. §18.2.
**hizwā* (abs. *ḥēzu*; pl. *ḥizwayyā*) sight, vision, appearance.
12. Read *yihzan* (typo).
**qayyem* D to confirm, establish; here: to let live.
13. *²*oṭeb* C (imperfect in G: *yīṭab* [a Hebraism for *yēṭab*; cf. var.]) to be well (here impersonal: ²*oṭeb lə-X* it was well with X; X prospered, was fine).
**āki* an archaic form of the 2fs suffix (usually *-ak*), used here in pause.
15. **par^coh* pharaoh.
17. **al^c ésaq* (prep.) because of, on account of.
18. **ḥawwi* D to tell, inform (someone: *lə-*).
19. ²*amart* for ²*əmart* (cf. var.).
²*aḥāt* for ²*əḥāt* (cf. var.).

Chapter 13

3. *maṭṭəlānā* journey (cf. *nəṭal*).
**qadmetā* former time or occasion; *bə-qadmetā* previously.
5. *^ʔ*ap* (adv.) also, likewise, even.
6. **sobar* (anomalous verb type) to bear, support.
Read *qinyānəhon* (typo).
7. One expects *rā^ce* (cst.) for *rā^can*, or *yāt* after *rā^can*.
Parizzā^ʔā Perizzite.
10. **zəqap* (*yizqop*) G to raise, lift up.
Yardənā GN.
**kol* with suffixes has the base *kull-*.
bet šiqyā an irrigated (or well-watered) area (cf. ^ʔ*ašqi*).
Sədom GN.
^c*amorāh* GN.
**māte* (prep.) as far as (lit.: reaching, extending to).
Šó^car GN.
11. **bəḥar* (*yibḥar*) G to choose.
qadmeta here: east.
^ʔ*əhóhi* error for ^ʔ*əhúhi* (cf. var.).
13. ^ʔ*anše* a Hebraism (cf. MT); ^ʔ*ənāše* is expected (cf. var.).
**māmonā* usually means 'wealth, money' in Aramaic.
**giwyātā/gəwitā* (pl. *giwyātā/gəwiyātā*) body.
15. *^c*ālāmā* world; eternity; ^c*ad* ^c*ālāmā* forever.
16. *^c*aprā* dust.
**let* (negative predicative particle) there is/are not; ^ʔ*ipšār* possibility (originally: division, alternative);
let ^ʔ*ipšār* it is not possible (to do: *də-* + imperfect or *lə-* + infinitive).
17. **hallek* D to walk, go.
*^ʔ*urkā* length.
**putyā* width.
18. *Mamre^ʔ* PN.
Habron GN.

Chapter 14

1. ^ʔ*amrāpal* PN; *Bābal* GN; ^ʔ*aryok* PN; ^ʔ*allasar* GN; *Kədār-lā^cómar* PN; ^c*elām* GN; *Tid^cāl* PN.
^c*aməme* for ^c*aməmayyā*; an emphatic plural in *-e* (cf. eastern Aramaic dialects).
2. *Bāra^c* PN; *Birša^c* PN; *Šin^ʔāb* PN; ^ʔ*admāh* GN; *Šam^cébar* PN; *Šəboyim/ Šəbo^ʔim* GN; *Bāla^c* GN.
3. **yammā* sea.
**milhā* salt.
4. **tarta^casre* twelve.
**təlāt^casre* thirteen.
**mərad* G to rebel.
5. *^ʔ*arba^casre* fourteen.
**məhā* G to strike, smite.
**gibbārā* warrior (for MT *rəpā^ʔim*).
^c*aštərot Qarnáyim* GN.
taqqipayyā translates MT *haz-zūzīm* (gentilic?).
Hāmətā GN.
^ʔ*emətānā* (adj.) fearsome (here an emphatic plural in *-e*); translates MG *hā-^ʔəmīm* (gentilic?).
Šāweh Qiryātāyim GN.
6. *Horā^ʔā* Hurrian.
Se^cir GN; *Pā^ʔran* GN.
səmak G to lean upon; *səmik^cal* bordering on.
7. *pillug* (Hebrew) division; **dinā* legal case, decision, judgment; *pillug dinā* renders MT ^c*ən mišpāt*

- (‘spring of judgment’).
Rəqām GN (MT *Qādēš*).
ʔamāləqāʔā Amalekite.
ʔamorāʔā Amorite.
ʕen Gádi GN.
8. **saddar* D to arrange, position, set up; *saddar qərābā* to join battle.
 9. **li-qbel* (prep.) against.
 10. *hemārā* bitumen, pitch.
 11. **šəbā* G to capture.
 13. **šezeb* (anomalous verb type; loan from Akkadian) to save; **məšezeb* (passive ptcl) survivor, fugitive.
 **ʕibrāʔā* Hebrew.
šəre error(?) for *šāre*.
ʔaškōl PN; *ʕāner* PN.
 **ʔnāš qəyāmā* ally/allies.
 14. **zārez* D to rouse, muster.
 **təmānat ʕasre* eighteen.
Dān GN.
 15. *ʔitpəlag* error for Gt *ʔitpəleg* (cf. var.) or Dt *ʔitpallag*.
Hobāh GN.
Dammāsaq GN.
 17. *pənā* G to turn; *panni* D to clear, remove; to level; *mapanna* (rare passive ptcl form) clear, levelled (MT *ʕēmeq šāwēh* ‘valley of the Plain’).
resā race(-course); *bet resā* race-course, arena (MT *ʕēmeq ham-mélek* ‘king’s valley’).
 18. *Malki-šādaq* PN.
Yərušlam GN.
 **šammeš* D to minister, wait upon.
ʔel El (divine name).
ʕillay (adj.; emphatic *ʕillāʔā*) high(est).
 20. *sānəʔā* archaic or Hebraizing for **sānəyā* enemy (participle of **sənā* G to hate).
 **kollā* (emphatic state of *kol*) everything, the whole.
 22. **ʔarem* C to raise, lift up.
 23. **huṭā* thread.
 **məsānā* shoe; *ʕarqətā* strap; *ʕarqat məsānā* shoe-lace.
ʕattar D (of *ʕatar*) to make rich.
 24. *bār min* = *bar min*.
ʔakkal D = G(?), or mistake for G (cf. var.).
 **hullāqā* portion, share.

Chapter 15

1. **nəbuʔā* prophecy, inspiration, vision.
 **tuqpā* (abs./cst. *təqop*) strength.
 **ʔagrā* reward; pay(ment).
2. *Ywy ʔəlohim* (Hebrew) ‘(o) Lord God’.
də-lā here: without.
 **waldā* child, offspring.
 **parnāsā* (loan from Greek *πρόνοος*) administration; *bar parnāsā* manager (MT *ben-méšeq*).
Dammasqāʔā Damascene.
 ʔəli-ʕāzar PN.
4. **ʔəlāhen/ʔillāhen* but (rather), however, on the contrary.
5. *səkā* G to look; *ʔistakki* Dt to look.
 **kə-den* thus (lit.: like this).
6. **hemen* (irregular C verb) to believe.
 **həšab/həšeb* G to think, plan; to reckon, consider, regard.

- zākutā* (f.; abs. *zāku*) merit, favor, justice.
7. ^{ur} GN.
Kasdā^{ur} Chaldaean.
9. *^c*iglā* calf.
*^c*izzā* (f.) she-goat.
**dikrā* male; ram.
šapninā turtle-dove.
yonā (m.) dove, pigeon; the final -h is archaic or a Hebraism.
10. *palleg* D to split.
**šəwe* half; equal portion.
yəhab here: to place.
palgā/pilgā piece.
lā-qābel reflects Tiberian pointing (*lo-qōbel*) for Babylonian *liqbel*.
**habrā* companion, counterpart.
*^c*opā* (collective) fowl, bird.
12. **šimšā* (f. and m.) sun; note: ^c*āl*, of sun, 'to set'.
**šintā* (f.) sleep.
*^u*emətā* fear.
**qablā* darkness.
13. **middā^c* a *miqtāl* infinitive (G); these occur, along with the more common *miqtal* forms, in imitation of the Hebrew infinitive absolute construction, to emphasize the finite verb.
**dayyārā* sojourner, dweller (cf. *dār*).
yipləhun (also in v. 14) error(?) for *yapləhun* (so Berliner).
*^c*anni* D to oppress.
14. **ken* (adv.) thus; **bātar ken* afterwards; *^c*al ken* therefore.
15. **sebutā* (f.) old age; here with *š* for *s* (archaism or Hebraism).
16. **dārā* generation.
rəbi^cāy see §22.6.
**šəlim* (adj.) complete, whole, finished; perhaps here for *šəlem* (so Berliner): **šəlem* G to be finished, completed, whole; to come to an end.
**hobā* guilt, debt.
17. ^c*əl(l)at* error for ^c*állat* (cf. var.); *wa-hwāt šimšā^c állat* imitates the asyndetic construction of the MT: *wa-yhī haš-šémeš bā^uāh* 'the sun had set'.
tannurā furnace, brazier.
tənnānā/tannənā/tānənā smoke; *di-* is either an error for *də-* (cf. var.) or reflects a variant vocalization of the noun (*dī-tnān*).
bā^corā torch.
*^u*iššātā* (f. sg.; abs. ^u*iššā*) fire.
*^c*adā* G to pass (by, over, through).
18. **naḥlā* wadi, stream.
**Pərāt* the Euphrates.
19. *Šālēmā^u* gentilic (MT *haq-Qênî*).
Qənizzā^u gentilic (Qenizzite).
**qadmonay* (adj.; abs. *qadmonā^u*) ancient; here: *Qadmonā^u* gentilic. (Qadmonite).
20. *ḥittā^u* gentilic (Hittite).
Pərizzā^u gentilic (Perizzite).
gibbārā cf. 14:5.
21. *Gargišā^u* gentilic (Gargishite; MT *Girgāšî*).
Yəbusā^u gentilic (Jebusite).

Chapter 16

2. *məna^cni* for *man^cāni* (cf. var.).
mā^uim (also *mā^uim*) perhaps; how? when?

- ²*ibəni* Gt to be built (up); to acquire offspring.
3. **sopā* end; *mis-sop* at the end of, after.
ba^calah Tiberianizing for *ba^clah* (cf. var.).
 4. **caddi* D to become pregnant; to remove.
**qall/qāl* (root *q-l-l*) G become small, unimportant, of little esteem.
**ribbonā* lord, master; **ribbonatā* lady, mistress.
 6. *cənāki* for *-āki*, cf. note to 12:13.
 7. *Ḥagrā* GN (MT *Šūr*).
 8. ²*ātyā* for ²*ātəyā* (cf. ²*āzəlā*).
 9. *²*išta^cbad* (Št) passive and reflexive of *ša^cbed* (12:5); the *a* afer ^c (in the form in Sperber's main text) reflects a Tiberian ḥātēp vowel (²*išta^cābad*).
 10. *²*asgi* C to increase (trans.); for ²*asgā²ā*, see note to 15:13.
**sagyā* (abs./cst. *səge*) multitude, large amount.
 11. *Yišmā^ce(²)l* PN.
 12. **mārodā* rebel; wild ass (MT *pére² ādām*); in the variant: *cārodā* wild ass.
**šərik* (adj.) needed, necessary; needing, needy.
²*əhóhi* for ²*ahóhi*.
 14. *qərā* here impersonal: one called.
**qayyām* (adj.) living, existing, enduring.
Rəqām, *Ḥagrā* GNs (MT *Qādeš*, *Bāred*).
 15. *d-ələdat* error (typo?) for *d-ilədat* (so Berliner).

Vocabulary in Lambdin, *Introduction to Targumic Aramaic*

Aramaic	Gloss	= Hebr.	Les.
^ʔ ab, pl. ^ʔ abāhātā	father	^ʔ āb	14
^ʔ abad, yebad	to perish, die	^ʔ bd	1
^ʔ izgaddā	(ordinary) messenger (Pers.)		15
^ʔ azal, yezel	to go	hlk	1
^ʔ ahad, yehod	to seize, grasp, lay hold of; close (door)	^ʔ hz	7
^ʔ ah, pl. ^ʔ ahayyā	brother	^ʔ āh	14
^ʔ ahātā, cs./abs. ^ʔ ahāt, pl. ^ʔ ah(h)awātā	sister (my sister: ^ʔ ahāti or ^ʔ ahāt)	^ʔ ahôt	19
^ʔ ahsānātā	possession, inheritance; cf. ^ʔ ahsen		14
^ʔ uhrān, ^ʔ uhri, ^ʔ uhrānin, ^ʔ uhrānayān	other	^ʔ ahēr	22
^ʔ akal, yekol	to eat	^ʔ kl	4
^ʔ ilānā	tree	ēš	7
^ʔ im	if	^ʔ im	21
^ʔ amtu	maidservanthood (in idiom)		5
^ʔ amtā, pl. ^ʔ amhātā	female servant, slave	^ʔ āmā	6
^ʔ immā, pl. ^ʔ immāhātā	(f.) mother (my mother: ^ʔ immā)	^ʔ ēm	11
^ʔ amar, yemar, memar	to say	^ʔ mr	7
lā-memar	intro dir. quote	lē(?)mōr	12
^ʔ ān	where?	^ʔ ān	8
lā- ^ʔ ān	whither?		8
mānān	whence?		8
^ʔ anā	I	^ʔ ānī / ^ʔ ānōkī	18
^ʔ anāhnā	we	^ʔ anāhnū	18
^ʔ innin	they (f.)	hēn	18
^ʔ innun	they (m.)	hēm	18
^ʔ anāšā, cs./abs. ^ʔ anāš	man, men; sg. can be coll.	^ʔ enōš	19
^ʔ asar, yesar	to bind, take captive	^ʔ sr	9
^ʔ appayyā	(pl.) face, surface	pānīm	9
^ʔ apreš	to divide, separate	bdl C	14
^ʔ urhā / ^ʔ orha, cs./abs. ^ʔ ōrah, pl. ^ʔ urhātā	(f.) way, road, conduct, behavior	^ʔ ōrah	18
^ʔ ere	that, the fact that; when, since, bec.	kī	7
^ʔ orāytā	the Torah	tōrā	18
^ʔ arā	(f.) land, country; the earth	^ʔ eres	2
^ʔ asad, yešod	to pour out, shed, deposit		20
^ʔ atā, yete	to come	bw ^ʔ / ^ʔ th	10
C ^ʔ ayti	to bring; to cause to come	bw ^ʔ C	15
^ʔ att	you (f. sg.)	^ʔ att	18
^ʔ att	you (m. sg.)	^ʔ attā	18
^ʔ attin	you (f. pl.)	^ʔ atten	18
^ʔ attun	you (m. pl.)	^ʔ attem	18
^ʔ ittu	wifehood (in idiom)		5
^ʔ ittatā, pl. nāšayyā	woman, wife	^ʔ iššā	1
^ʔ attānā / ^ʔ atānā	she-ass	^ʔ ātōn	6
^ʔ atrā	place, site	cf. ^ʔ āšer	8
bā-	in, within; with (instr.)	bā-	2
bā-go, bāgawwi	in, within, in the midst of	bā-tōk	4
bā-yad	into the hand/power/control of; through, by means of		4, 9
bā-idā dā	into the hand/power/control of; through, by means of		9
bā-ken	at that time, in those days		18
bā-sār	beside, near	^ʔ ēsel / bā-šad	11
bā-ēne	in the eyes of, in the opinion of	bā-ēnē	17

Aramaic	Gloss	= Hebr.	Les.
<i>bəʔeš</i>	to be/become/seem bad; cf. <i>biš</i>		17
<i>bədil</i>	because of, for the sake of	<i>baʿābūr</i>	19
<i>bədil də-</i>	so that, in order that (+ impf.)	<i>ləmāʿan</i>	19
<i>ben</i>	between (<i>ben u-ben</i> or <i>ben x lə-y</i>)	<i>bēn</i>	11
<i>bənā, yibne</i>	to build	<i>bnh</i>	10
<i>baʿlā</i>	husband, owner	<i>bāʿal</i>	6
<i>bəʿirā</i>	cattle (bulls, oxen, cows)	<i>bāqār / bəʿir</i>	6
<i>bārā</i>	the outside (of a place)	<i>hūs</i>	9
<i>bār min</i>	except, except for, other than		9
<i>lā-bārā</i>	to the outside		9
<i>mib-bārā</i>	on the outside (of: <i>lā</i>)		9
<i>lā-mib-bārā</i>	to the outside (of: <i>lā</i>)		9
<i>bərā</i>	son	<i>bēn</i>	6
<i>bəratā</i>	daughter	<i>bat</i>	6
<i>berā</i>	(f.) well, pit	<i>bəʔēr</i>	11
<i>bārek (√brk D)</i>	to bless	<i>bērek</i>	13
<i>Dt ʔitbārak</i>	to be blessed		22
<i>birkātā</i>	blessing	<i>bərākā</i>	13
<i>biš</i>	bad, evil, wicked	<i>raʿ</i>	17
<i>betā</i>	house	<i>báyit</i>	3
<i>bātar</i>	after, behind (spatial, temporal)	<i>ʔahārē</i>	4
<i>bātar də-</i>	after	<i>ʔahārē ʔāšer</i>	11
<i>gabrā / gubrā</i>	man	<i>ʔš</i>	1
<i>bə-go, bə-gawwi</i>	in, within, in the midst of	<i>bə-tōk</i>	4
<i>mīg-go, mīg-gawwi</i>	from within, from the midst of	<i>mit-tōk</i>	4
<i>gəzar, yigzar</i>	to cut; to circumcize	<i>gZR / krt</i>	4
<i>gəzar qəyām ʿim</i>	to make a covenant with		4
<i>ʔitgəli (√gly Gt)</i>	to appear, reveal oneself		22
<i>gamlā</i>	camel	<i>gāmāl</i>	6
<i>ginnatā</i>	garden	<i>gan(nā)</i>	6
<i>dəbar, yidbar</i>	to take (s.th. along with you)	<i>lqh</i>	2
<i>Gt ʔiddəbar</i>	to be taken		22
<i>dahbā</i>	gold	<i>zāhāb</i>	8
<i>√d-w-r: dār, yədur</i>	to sojourn	<i>gwr</i>	11
<i>dəhel, yidhal</i>	to be afraid, fear (obj. usu. <i>min</i> (<i>qədām</i>))	<i>yrʔ</i>	5
<i>dəheq / dəhaq</i>	to press, urge; to oppress (<i>yāt, bə-, lə-</i>)	<i>dḥq</i> twice	9
<i>√d-y-n: dān, yədin</i>	to judge	<i>dyn</i>	11
<i>dilmā</i>	lest, so that not (+ impf.)	<i>pen</i>	19
<i>dāromā</i>	the south	<i>dārôm</i>	5
<i>mid-dāromā lə-</i>	to the south of		5
<i>daššā</i>	door, doorleaf	<i>délet</i>	7
<i>huʔ</i>	he	<i>hūʔ</i>	18
<i>hiʔ</i>	she	<i>hiʔ</i>	18
<i>həwāh, yəhe / yihwe</i>	to be; with <i>lə-</i> , to become	<i>hyh</i>	10
<i>həwāh leh X</i>	he had X		10
<i>hākā</i>	here	<i>pōh</i>	12
<i>hekālā</i>	palace, temple	<i>hēkāl</i>	4
<i>hālākā</i>	hither, to this place	<i>hālākā</i>	12
<i>həpak</i>	to overthrow; to convert, change	<i>hpk</i>	9
<i>həpak yāt X lə-Y</i>	to change X into Y		9

Aramaic	Gloss	= Hebr.	Les.
<i>zəban</i>	to buy, purchase		
D <i>zabben</i>	to sell		8
<i>zə^cer</i>	small (*zu ^c ayr diminutive)	<i>mkr</i>	13
<i>habbel</i>	to destroy	<i>šā^cir / qāṭōn</i>	17
<i>hədi, yihde</i>	to rejoice	<i>šht D / hbl D late</i>	13
<i>hədat</i> , f. abs. & m. emph. <i>hədtā</i> , f. emph. <i>hədattā</i>	new	<i>šmh / hdh rare</i>	10
<i>həzā, yihze</i>	to see	<i>hādāš</i>	17
C <i>ahzi</i>	to show, cause to see	<i>r^h / hzh</i>	10
Ct <i>ittahzi</i>	to appear	<i>r^h C</i>	14
<i>hay</i> , f. <i>hayyā</i>	alive, living		22
<i>hayā</i>	to live, be alive	<i>hay</i>	18
<i>hayyāb</i>	wicked, evil, guilty of crime	<i>hyh</i>	18
<i>hakkim</i>	wise, clever	<i>hattā³</i>	17
<i>hamrā</i>	wine	<i>hākām</i>	17
<i>hamārā</i>	he-ass, donkey	<i>yāyin / hémer</i>	14
<i>ahsen</i> (√hsn C)	to take possession of (usu: land); to bequeath, hand on (X to Y: <i>yāt X lə-Y</i>); cf. <i>ahsānātā</i>	<i>hāmōr</i>	6
<i>haqlā</i>	field	<i>yrš</i>	14
<i>harbā</i>	(f.) sword	<i>šāde</i>	6
<i>həšokā</i>	darkness	<i>héreb</i>	6
		<i>hōšek</i>	14
<i>tāb</i>	good, just, pleasant	<i>tōb</i>	17
<i>tamar</i>	to hide, conceal	<i>tmr</i>	9
<i>tə^cā</i>	to wander, go astray	<i>t^ch</i>	14
C <i>at^ci</i>	to lead astray		14
<i>turā</i>	mountain	<i>har</i>	1
<i>yədā</i> , cs. <i>yad</i>	hand	<i>yād</i>	9
<i>bə-yad, b-idā dā</i>	into the hand/power/control of; through, by means of		4, 9
<i>yada^c, yidda^c, midda^c / meda^c</i>	to know	<i>yd^c</i>	7
<i>yada^c əre</i>	to know that		7
C <i>hoda^c / oda^c</i>	to inform (s.o.: <i>yāt</i>) of/about (s.th. <i>yāt</i>)	<i>yd^c C</i>	15
<i>yəhab, yitten</i>	to give; to place, set	<i>ntn</i>	3
<i>əhi</i> (√hy C)	to hurry, go hurriedly; to hurry (to do: <i>lə- + inf.</i>)	<i>mhr D</i>	15
<i>Yy, Ywy</i>	writing of the divine name		9
<i>yəkel, yikkol, mikkal / mekal</i>	to be able	<i>yākōl</i>	12
<i>yəled, yəlid, melad</i>	to bear (a child)	<i>yld</i>	16
C <i>oled</i>	to beget	<i>yld C</i>	16
<i>yomā</i>	day	<i>yōm</i>	7
<i>yāmāmā</i>	daylight		14
<i>yəret, yerat</i>	to inherit	<i>yrš</i>	7
<i>yāt</i>	(d. obj. particle)	<i>et- / et³</i>	2
<i>yəteb, yitteb</i>	to sit, dwell, remain, settle	<i>yšb</i>	5
C <i>oteb</i>	to cause to settle	<i>yšb C</i>	15
Ct <i>ittotab</i>	to settle (intr.)		22
<i>kə-</i>	like, as, according to	<i>kə-</i>	4
<i>ka-hdā</i>	together, as one		12
<i>kad</i>	when	<i>ka³āšer / kî / bə- or kə- + inf.</i>	11
<i>kokəbā</i>	star	<i>kōkāb</i>	11
<i>kol / kull-</i>	all, every, whole, entire	<i>kōl / kol-</i>	7
<i>kallətā</i>	daughter-in-law	<i>kallā</i>	18
<i>kāmā dā-</i>	according as, as (conj.)		18

Aramaic	Gloss	= Hebr.	Les.
<i>bə-ken</i>	at that time, in those days		18
^ʔ <i>itkəneš</i> (√ <i>knš</i> Gt)	to be gathered, gather (intr.)		22
Dt ^ʔ <i>itkannaš</i>	to gather (intr.)		22
<i>kaspā</i>	silver, money	<i>késep</i>	2
<i>kəʿan</i>	now, so now, now then	^ʿ <i>attā</i>	20
<i>kapnā</i>	famine	<i>rāʿāb</i>	5
<i>karmā</i>	vineyard	<i>kérem</i>	9
<i>kətab</i>	to write	<i>ktb</i>	2
<i>lə-</i>	to, for (a person), to into (a place)	<i>lə-,ʔel</i>	1
<i>lə-ʔān</i>	whither?		8
<i>lə-bārā</i>	to the outside		9
<i>lə-mā</i>	why?	<i>lāmmā</i>	2
<i>lə-madnəḥā</i>	east(ward)		5
<i>lə-memar</i>	intro dir. quote	<i>lē(ʔ)mōr</i>	12
<i>lə-mib-bārā</i>	to the outside (of: <i>lə</i>)		9
<i>lə-qaddāmut</i>	(out) to meet	<i>liqra(ʔ)t</i>	13
<i>lə-tammān</i>	to there, thither		1
<i>lā</i>	(negative)	<i>lōʔ,ʔal</i>	1
^ʔ <i>alwi</i> (√ <i>lwy</i> C)	to accompany	cf. <i>lwh</i>	14
<i>ləwāt</i>	to, unto, into the presence of (s.o.)	<i>ʔel/lipnē</i>	3
<i>mil-ləwāt</i>	from the presence of	<i>mil-lipnē</i>	3
<i>laḥdā</i>	very much, greatly	<i>məʔōd ?</i>	12
<i>laḥmā</i>	bread, food	<i>lēhem</i>	3
<i>ləlayā</i>	night	<i>laylā</i>	7
<i>mā</i>	what?	<i>mā</i>	7
<i>lə-mā</i>	why?	<i>lāmmā</i>	2
<i>mā(ʔ)nā</i>	vessel, utensil	<i>kəli/ʔōnī</i>	8
<i>madbəḥā</i> , cs. <i>madbaḥ</i>	altar	<i>mizbəʿaḥ</i>	9
<i>madbəṛā</i>	desert, steppe, wilderness		5
<i>madnəḥā</i>	the east	<i>mizraḥ</i>	5
<i>lə-madnəḥā</i>	east(ward)		5
<i>mim-madnaḥ / madnəḥā</i>	on/to the east of		5
√ <i>m-w-t</i> : <i>mit</i> , <i>yəmut</i>	to die	<i>mwt</i>	11
C ^ʔ <i>əmet</i>	to cause to die, put to death	<i>mwt C</i>	15
<i>mayyā</i>	water	<i>máyim</i>	3
<i>mekəlā</i>	food (inf. as noun)		12
<i>maktāšā</i> , cs. <i>maktāš</i>	plague, affliction	<i>négaʿ</i>	15
<i>malʔəkā</i>	angel, divine messenger	<i>malʔāk</i>	15
<i>malkā</i>	king	<i>mélek</i>	1
<i>malkəṭā</i>	queen	<i>malkā</i>	1
<i>malkūtā</i> , pl. <i>malkəwātā</i>	kingdom, reign, rule	<i>malkūt, mamlākā</i>	9
<i>mallel</i> (√ <i>ml</i> D)	to speak (with: ^ʿ <i>im</i>)	<i>dibbēr</i>	13
Dt ^ʔ <i>itmallal</i>	to converse		22
<i>milləṭā</i> , pl. <i>millayyā</i>	(f.) word	<i>dābār</i>	11
<i>memārā</i> , cs. <i>memar</i>	word, utterance		12
<i>meməra da-Yy</i>	the Word of the Lord, circumloc. for God		12
<i>lə-memar</i>	intro dir. quote	<i>lē(ʔ)mōr</i>	12
<i>man</i>	who?	<i>mī</i>	7
<i>min</i>	from, out of; partitive	<i>min</i>	1
<i>mənān</i>	whence?		8
<i>mib-bārā</i>	on the outside (of: <i>lə</i>)		9

Aramaic	Gloss	= Hebr.	Les.
<i>mig-go, mig-gawwi</i>	from within, from the midst of	<i>mit-tôk</i>	4
<i>mid-dāromā lā-</i>	to the south of		5
<i>mil-lawāt</i>	from the presence of	<i>mil-lipnê</i>	3
<i>mim-madnəḥā</i>	on/to the east of		5
<i>mis-səṭar</i>	from beside		13
<i>me-^cal</i>	from upon	<i>mē^cal</i>	3
<i>min qədām</i>	from before, from the presence of	<i>mil-lipnê</i>	4
<i>mit-tammān</i>	from there, thence	<i>miššām</i>	1
<i>mənā, yimne</i>	to count	<i>mnh</i>	10
<i>Gt ²itmāni</i>	to be counted		22
<i>məna^c, yimna^c</i>	to prevent, hinder	<i>mn^c</i>	12
<i>məsar, yimsar</i>	to hand over (to into the hand of: <i>bə-yad, lā-,</i> or <i>qədām</i>)		4
<i>ma^crəbā</i>	the west	<i>ma^cārāb</i>	5
<i>maṣṣutā</i>	(f.) quarrel, strife; cf. <i>nəṣā</i>	<i>nṣ² N, C / maṣṣā / maṣṣūt</i>	19
<i>Miṣrā'e</i>	the Egyptians		4
<i>Miṣrāyim</i>	Egypt		5
<i>maškənā</i>	tent, habitation	<i>ʾōhel / miškān</i>	3
<i>mešārū</i>	plain, valley	<i>mišōr</i>	3
<i>nəbiyā</i>	prophet	<i>nābi²</i>	8
<i>nahrā</i>	river	<i>nāhār</i>	2
<i>nəhorā</i>	light	<i>ʾōr / (nēr / nīr)</i>	14
<i>nəḥat / nəhet, yəhot</i>	to come/go down, descend	<i>yrd</i>	3
<i>C ²aḥet / ʾəhet</i>	to bring/lead/send down	<i>yrd C</i>	15
<i>nəṭal, yiṭṭol</i>	to set out, travel	<i>nṣ^c</i>	1
" "	to raise up, lift, take up	<i>nṣ²</i>	3
<i>nəṭar, yiṭṭar</i>	to guard, preserve, keep, observe	<i>nṣr</i>	4
<i>nəseb / nəsab, yissab</i>	to take (most genl. vb. for taking)	<i>lqh</i>	5
<i>nəseb X b-ideh</i>	he picked up X		9
<i>nəpal, yippel</i>	to fall	<i>npl</i>	3
<i>nəpaq, yippoq</i>	to go forth	<i>yṣ²</i>	1
<i>nəpaq min X</i>	to leave X, depart from X		1
<i>C ²appeq</i>	to bring/lead/send forth; produce	<i>yṣ² C</i>	15
<i>nəpeš, yippoš</i>	to become numerous, widespread		8
<i>napšā, napšātā</i>	(f.) soul, person	<i>nəpeš</i>	18
<i>nəṣā</i>	to quarrel; cf. <i>maṣṣutā</i>	<i>nṣ² N, C</i>	19
<i>nəṣab, yiṣṣob</i>	to plant	<i>nṭ^c</i>	7
<i>səged, yisgod</i>	to bow down	<i>hištaḥāwā</i>	5
<i>səgi</i>	to be/become numerous	<i>rbh</i>	17
<i>saggi, saggi²ā</i>	many, much, numerous	<i>rab(b)</i>	17
<i>bi-sṭar</i>	beside, near	<i>ʿēšel / bə-ṣad</i>	11
<i>mis-səṭar</i>	from beside		13
<i>√s-y-b: sib / seb</i>	to grow old	<i>zqn / šēbā</i> old age	11
<i>səleq, yissaq</i>	to go up, ascend (intr.)	<i>ʿlh</i>	5
<i>C ²asseq</i>	to bring/lead/send up	<i>ʿlh C</i>	15
<i>Dt ²istallaq</i>	to go up		22
<i>ʿabad, ya^cbed</i>	to do, act; to make, fashion	<i>ʿšh</i>	7
<i>ʿabad qərābā ʿim</i>	to wage war against		9
<i>ʿabdā</i>	servant, slave; attendant	<i>ʿébed</i>	6
<i>ʿabar, yi^cbar / yi^cibar</i>	to cross (<i>yāt</i> or <i>bə</i>)	<i>ʿbr</i>	2
<i>C ²a^cbar</i>	to lead/take across	<i>ʿbr C</i>	14

Aramaic	Gloss	= Hebr.	Les.
^c ad	up to, as far as, until	^c ad	3
^c al	on, down onto; against; about, concerning, in regard to	^c al	3
^c al ^ʔ appe	on the face, surface of; right up against, over against		9
^c al mā	why?	lāmmā	2
me- ^c al	from upon	mē ^c al	3
√-l-l: ^c al / ^c āl, ye ^c ol	to enter (a place: lə-)	bw ^ʔ	11
C ^ʔ a ^c el / ^ʔ a ^c el	to bring/lead/take in; cause to enter	bw ^ʔ C	15
^c ulemā	boy, lad; servant, attendant	nā ^c ar / ^c élem	4
^c ulemātā	girl, maiden	nā ^c ārā / ^c almā	4
^c im, ^c imm-	with, together with	^c im / ^ʔ et- / ^ʔ ēt	4
^c ammā	people, the people; nation	^c am	1
^c ānā	flock(s) (sheep and goats)	šō ^(ʔ) n	6
^c enā, pl. ^c enayyā	(f.) eye; well, spring	^c āyin	17
bə- ^c ene	in the eyes of, in the opinion of	bə- ^c ēnē	17
^c əraq, yi ^c roq / yi ^c iroq	to flee	brh, nws	1
^c atar	to be/become rich	^c šr	17
^c attir	rich	^c āšir	17
^ʔ itpallag ^c al (√plg Dt)	can = to attack		22
pələh, yiplah	to serve, work (as slave, etc.)	^c bd	2
C ^ʔ aplah	to subject, reduce to servitude	^c bd C	14
paqqed	to command (usu. foll. by dir. command using imv.); to put s.o. (yāt) in charge of (^c al)	pqd / šwh D	18
pəras, yipres	to pitch (a tent)	nth	3
^ʔ apreš (√prš C)	to divide, separate	bdl C	14
Dt ^ʔ itpāraš	to separate (intr.)		22
pitgāmā	word, thing, affair (Pers. lw.)	dābār	2
pətah, yiptah	to open	pth	7
šalli (√šly D)	to pray	hitpallēl	13
šəlotā	prayer	təpillā	13
šippunā	the north	šāpōn	5
šaprā	morning	bōqer	2
qabbel	to receive	lqh / qbl D late	13
qabbel min	to obey		13
qabbel šəlotā	to hear a prayer		13
qabbel lə-memar X	to heed, obey X		13
^ʔ itqəbar (√qbr Gt)	to be buried		22
^ʔ aqdem (√qdm C)	to do s.th. early or first (usu. + bə-šaprā, followed by a 2nd coordinated verb); to go early	škm C	14
lə-qaddāmut (D infin.)	(out) to meet	liqra ^(ʔ) t	13
qədām	before, in the presence of	lipnē	4
min qədām	from before, from the presence of	mil-lipnē	4
qadmāy	first		22
√q-w-m: qām, yaqum	to arise, stand, stop	qwm	11
C ^ʔ aqem	to set up, establish, to cause to stand, station	qwm C / kwn C	15
Dt ^ʔ itqayyam	to be allowed to live, etc.		22
qətal	to kill	hrg / qtl	2
qəyāmā / qiyāmā	treaty, covenant; cf. qām	bərīt	4
qālā	voice, sound	qōl	8
qənā, yiqne	to acquire, purchase	qnh	10
qinyānā	property, possessions		2

Aramaic	Gloss	= Hebr.	Les.
<i>qārū, yiqre</i>	to call, summon (<i>lā-</i>); to name	<i>qr³</i>	10
<i>qārū yāt šom X Y</i>	to name X Y		10
<i>qāreb, yiqrab</i>	to approach, draw near (to: <i>lā, lawāt</i>)	<i>qrb</i>	5
<i>qāreb + inf.</i>	to be on the point of		5
<i>qāreb bā-</i>	to come into contact with, touch		5
<i>D qāreb</i>	to bring, present, offer	<i>qrb C</i>	13
<i>qārābā</i>	battle, war	<i>milhāmā</i>	9
<i>qurbānā</i>	offering	<i>minhā / qorbān</i>	13
<i>qartā, pl. qirwayyā</i>	city	<i>ʿir</i>	1
<i>rab, rabbā, rabrābayyā</i>	great, big, important	<i>gādōl</i>	17
<i>rabbā</i>	as noun, leader, prince, high official		17
<i>rugzā</i>	anger, wrath	<i>rōgez</i>	6
<i>rādap</i>	to pursue (obj. with <i>bātar</i>)	<i>rdp</i>	4
<i>rāhat / rāhet, yirhat</i>	to run	<i>rwš</i>	4
<i>rāhem, yirham</i>	to love	<i>ʿhb</i>	6
<i>ramšā</i>	evening	<i>ʿereb</i>	2
<i>rāʿā, yirʿe, ptc. rāʿe, pl. rāʿan</i>	to pasture, tend	<i>rʿh</i>	10, 18
<i>rāʿayā, cs. rāʿe, pl. rāʿawātā</i>	shepherd, herdsman	<i>rōʿe</i>	18
<i>ʾištāʾar (√šʾr Gt)</i>	to survive, remain over		22
<i>šabbah (D)</i>	to praise	<i>hillēl</i>	13
<i>ʾištābi (√šby Gt)</i>	to be captured		22
<i>šəbaq</i>	to leave, abandon, forsake	<i>ʿzb</i>	4
<i>šəbaq + inf.</i>	to allow		4
<i>šəbaq lā</i>	to forgive		4
<i>šawwi</i>	to put, place, set, set up, make	<i>šym / šwh D late</i>	13
<i>šəkeb, yiškob</i>	to lie down	<i>škb</i>	8
<i>ʾaškah (√škh C)</i>	to find, come upon	<i>mš³</i>	14
<i>šəlah, yišlah</i>	to send, to send a message/messenger	<i>šlh</i>	8
<i>šəmayyā</i>	(m. pl.) heaven, the sky	<i>šəməyīm</i>	11
<i>šəmaʿ, yišmaʿ</i>	to hear	<i>šmʿ</i>	8
<i>šəma, cs. šom, pl. šəməhātā</i>	name	<i>šēm</i>	9
<i>šəpar</i>	to be/become good	<i>tyb / ytb</i>	17
<i>šəppir</i>	beautiful, handsome, excellent	<i>yāpe / tōb</i>	17
<i>ʾašqi (√šqy C)</i>	to cause to drink; to water (animals)	<i>šqh C</i>	14
<i>šəra</i>	to come to a stop, set up camp, settle down	cf. <i>škn</i>	11
<i>D šāri</i>	to begin (+ inf. or ptc.)	<i>hll C</i>	13
<i>šəti, yište</i>	to drink	<i>sth</i>	10
<i>šattā, cs. šənat, pl. šənayyā</i>	(f.) year	<i>šānā</i>	16
<i>tabar, yitbar</i>	to break, break down; to subdue	<i>šbr</i>	9
<i>√t-w-b: tūb, yətub</i>	to return, go/come back	<i>šwb</i>	11
<i>C ʾateb</i>	to bring/lead/send back; to answer (a person: <i>yāt</i>)	<i>šwb C / ʿnh</i>	15
<i>təhot</i>	under, beneath (+pl. sfs.)	<i>tāhat</i>	8
<i>tammān</i>	there, in that place	<i>šām</i>	1
<i>lā-tammān</i>	to there, thither	<i>šāmmā</i>	1
<i>mit-tammān</i>	from there, thence	<i>miššām</i>	1
<i>tāqen, f. tāqənā</i>	good, proper, correct, in good order	<i>tōb / tqn</i>	18
<i>təqep, yitqap</i>	to be, grow strong, severe, rich, wealthy	<i>kbd / hzq</i>	5
<i>təqep lā-N</i>	N became angry	<i>hrh lā-</i>	5
<i>təqep rugzeh bə-</i>	he became angry at/with	<i>hrh lā-</i>	6
<i>taqqip, f. taqqipā</i>	strong, powerful, severe	<i>hāzāq</i>	18

Aramaic	Gloss	= Hebr.	Les.
<i>torā</i>	bull, ox	<i>šôr / 'élep</i>	6
<i>toratā</i>	cow	<i>pārā?</i>	6
<i>tārek</i> (√ <i>trk</i> D)	to drive out, expel	<i>grš</i>	13
<i>tar^cā</i>	gate (of a city), doorway (house, tent)	<i>šá^car</i>	7

Vocabulary in Lambdin, *Introduction to Targumic Aramaic*

Aramaic	Gloss	= Hebr.	Les.
² alwi (√lwy C)	accompany		
kāmā dā-	according as, as (conj.)	cf. <i>lwh</i>	14
qanā, yiqne	acquire, purchase		18
bātar dā-	after	<i>qnh</i>	10
bātar	after, behind (spatial, temporal)	² ahārē ² āšer	11
ḥay, f. ḥayyā	alive, living	² ahārē	4
kol/kull-	all, every, whole, entire	<i>ḥay</i>	18
šābaq + inf.	allow	<i>kōl/kol-</i>	7
madbāhā, cs. madbāḥ	altar		4
mal ² ākā	angel, divine messenger	<i>mizbē^{ah}</i>	9
rugzā	anger, wrath	<i>mal²āk</i>	15
tāqep lā-N	N became angry	<i>rōgez</i>	6
tāqep rugzeh bā-	he became angry at/with	<i>ḥrh lā-</i>	5
Ct ² ittahzi	appear	<i>ḥrh lā-</i>	6
² itgāli (√gly Gt)	appear, reveal oneself		22
qāreb, yiqrab	approach, draw near (to: <i>lā, lāwāt</i>)		22
√q-w-m: qām, yaqum	arise, stand, stop	<i>qrb</i>	5
bā-ken	at that time, in those days	<i>qwm</i>	11
² itpallag ^c al (√plg Dt)	can = to attack		18
biš	bad, evil, wicked		22
qarābā	battle, war	<i>ra^c</i>	17
yākel, yikkol, mikkal/mekal	be able	<i>milhāmā</i>	9
dāhel, yidḥal	be afraid, fear (obj. usu. <i>min (qādām)</i>)	<i>yākōl</i>	12
Dt ² itqayyam	be allowed to live, etc.	<i>yr^c</i>	5
Dt ² itbāarak	be blessed		22
² itqābar (√qbr Gt)	be buried		22
² ištābi (√šby Gt)	be captured		22
Gt ² itmāni	be counted		22
² itkāneš (√knš Gt)	be gathered, gather (intr.)		22
qāreb + inf.	be on the point of		22
Gt ² iddābar	be taken		5
tāqep, yitqap	be, grow strong, severe, rich, wealthy		22
šāpar	be/become good	<i>kbd/ḥzq</i>	5
sāgi	be/become numerous	<i>tyb/yṭb</i>	17
^c atar	be/become rich	<i>rbh</i>	17
bā ² eš	be/become/seem bad; cf. <i>biš</i>	<i>^cšr</i>	17
ḥawāh, yāhe/yihwe	be; with <i>lā-</i> , become		17
yāled, yalid, melad	bear (a child)	<i>hyh</i>	10
šappir	beautiful, handsome, excellent	<i>yld</i>	16
bādil	because of, for the sake of	<i>yāpe/tōb</i>	17
nāpeš, yippoš	become numerous, widespread	<i>ba^cābūr</i>	19
qādām	before, in the presence of		8
C ² oled	beget	<i>lipnē</i>	4
D šāri	begin (+ inf. or ptcp.)	<i>yld C</i>	16
bi-štar	beside, near	<i>hll C</i>	13
bi-štar	beside, near	<i>ēšel/bā-šad</i>	11
ben	between (<i>ben u-ben</i> or <i>ben x lā-y</i>)	<i>ēšel/bā-šad</i>	11
² asar, yesar	bind, take captive	<i>bēn</i>	11
bārek (√brk D)	bind, take captive	<i>²sr</i>	9
birkātā	bless	<i>bērēk</i>	13
sāged, yisgod	blessing	<i>bārākā</i>	13
^c ulemā	bow down	<i>hištaḥwā</i>	5
laḥmā	boy, lad; servant, attendant	<i>nā^car/^célem</i>	4
	bread, food	<i>léhem</i>	3

Aramaic	Gloss	= Hebr.	Les.
<i>tabar, yitbar</i>	break, break down; to subdue	<i>šbr</i>	9
<i>D qāreb</i>	bring, present, offer	<i>qrb C</i>	13
<i>C ʔateb</i>	bring/lead/send back; to answer (a person: <i>yāt</i>)	<i>šwb C/ʿnh</i>	15
<i>C ʔahet/ʔəhet</i>	bring/lead/send down	<i>yrd C</i>	15
<i>C ʔappeq</i>	bring/lead/send forth; produce	<i>ysʔ C</i>	15
<i>C ʔasseq</i>	bring/lead/send up	<i>ʿlh C</i>	15
<i>C ʔaʿel/ʔəʿel</i>	bring/lead/take in; cause to enter	<i>bwʔ C</i>	15
<i>C ʔayti</i>	bring; to cause to come	<i>bwʔ C</i>	15
<i>ʔah, pl. ʔahayyā</i>	brother	<i>ʔāh</i>	14
<i>bənā, yibne</i>	build	<i>bnh</i>	10
<i>torā</i>	bull, ox	<i>šôr/ʔelep</i>	6
<i>zaban</i>	buy, purchase		8
<i>qarā, yiqre</i>	call, summon (<i>lā-</i>); to name	<i>qrʔ</i>	10
<i>gamlā</i>	camel	<i>gāmāl</i>	6
<i>bəʿirā</i>	cattle (bulls, oxen, cows)	<i>bāqār/bəʿir</i>	6
<i>C ʔamet</i>	cause to die, put to death	<i>mwt C</i>	15
<i>ʔašqi (√šqy C)</i>	cause to drink; to water (animals)	<i>šqh C</i>	14
<i>C ʔoteb</i>	cause to settle	<i>yšb C</i>	15
<i>həpak yāt X lā-Y</i>	change X into Y		9
<i>qartā, pl. qirwayyā</i>	city	<i>ʿir</i>	1
<i>ʔatā, yete</i>	come	<i>bwʔ/ʔth</i>	10
<i>qareb bə-</i>	come into contact with, touch		5
<i>šarā</i>	come to a stop, set up camp, settle down	cf. <i>škn</i>	11
<i>nəhat/nəhet, yəhot</i>	come/go down, descend	<i>yrd</i>	3
<i>paqqed</i>	command (usu. foll. by dir. command using imv.); to put s.o. (<i>yāt</i>) in charge of (<i>ʿal</i>)	<i>pqd/šwh D</i>	18
<i>Dt ʔitmallal</i>	converse		22
<i>mənā, yimne</i>	count	<i>mnh</i>	10
<i>torətā</i>	cow	<i>pārā?</i>	6
<i>ʿabar, yiʿbar/yiʿibar</i>	cross (<i>yāt</i> or <i>bə</i>)	<i>ʿbr</i>	2
<i>gəzar, yigzar</i>	cut; to circumcize	<i>gʒr/krt</i>	4
<i>həšokā</i>	darkness	<i>hōšek</i>	14
<i>bəratā</i>	daughter	<i>bat</i>	6
<i>kallətā</i>	daughter-in-law	<i>kallā</i>	18
<i>yomā</i>	day	<i>yôm</i>	7
<i>yəməmə</i>	daylight		14
<i>madbərə</i>	desert, steppe, wilderness		5
<i>həbbel</i>	destroy	<i>šht D/hbl D late</i>	13
<i>√m-w-t: mit, yəmut</i>	die	<i>mwt</i>	11
<i>yāt</i>	(d. obj. particle)	<i>ʔet-/ʔēt</i>	2
<i>ʔapreš</i>	divide, separate	<i>bdl C</i>	14
<i>ʔapreš (√prš C)</i>	divide, separate	<i>bdl C</i>	14
<i>ʔaqdem (√qdm C)</i>	do s.th. early or first (usu. + <i>bə-šaprā</i> , followed by a 2nd coordinated verb); to go early	<i>škm C</i>	14
<i>ʿabad, yaʿbed</i>	do, act; to make, fashion	<i>ʿsh</i>	7
<i>daššā</i>	door, doorleaf	<i>délet</i>	7
<i>šəti, yište</i>	drink	<i>šth</i>	10
<i>tārek (√trk D)</i>	drive out, expel	<i>grš</i>	13
<i>madnəhā</i>	the east	<i>mizrah</i>	5
<i>lā-madnəhā</i>	east(ward)		5
<i>lā-madnəhā</i>	east(ward)		5
<i>ʔakal, yekol</i>	eat	<i>ʔkl</i>	4
<i>Miṣrāyim</i>	Egypt		5

Aramaic	Gloss	= Hebr.	Les.
<i>Miṣrāʾe</i>	the Egyptians		4
√ ^c -l-l: ^c al / ^c āl, ye ^c ol	enter (a place: lə-)	<i>bw^ʔ</i>	11
<i>ramšā</i>	evening	^c éreb	2
<i>bār min</i>	except, except for, other than		9
^c enā, pl. ^c enayyā	(f.) eye; well, spring	^c áyin	17
^ʔ appayyā	(pl.) face, surface	<i>pānīm</i>	9
<i>nəpal, yippel</i>	fall	<i>npl</i>	3
<i>kapnā</i>	famine	<i>rā^cāb</i>	5
^ʔ ab, pl. ^ʔ abāhātā	father	^ʔ āb	14
^ʔ amtā, pl. ^ʔ amhātā	female servant, slave	^ʔ āmā	6
<i>ḥaqlā</i>	field	<i>šāde</i>	6
^ʔ aškah (√ ^ʃ kh C)	find, come upon	<i>mš^ʔ</i>	14
<i>qadmāy</i>	first		22
^c əraq, yi ^c roq / yi ^c iroq	flee	<i>brh, nws</i>	1
^c ānā	flock(s) (sheep and goats)	<i>šō^(ʔ)n</i>	6
<i>mekālā</i>	food (inf. as noun)		12
<i>šəbaq lə</i>	forgive		4
<i>min qədām</i>	from before, from the presence of	<i>mil-lipnē</i>	4
<i>min qədām</i>	from before, from the presence of	<i>mil-lipnē</i>	4
<i>mis-sətar</i>	from beside		13
<i>mis-sətar</i>	from beside		13
<i>mil-ləwāt</i>	from the presence of	<i>mil-lipnē</i>	3
<i>mil-ləwāt</i>	from the presence of	<i>mil-lipnē</i>	3
<i>mit-tammān</i>	from there, thence	<i>miššām</i>	1
<i>mit-tammān</i>	from there, thence	<i>miššām</i>	1
<i>me-^cal</i>	from upon	<i>mē^cal</i>	3
<i>me-^cal</i>	from upon	<i>mē^cal</i>	3
<i>min</i>	from, out of; partitive	<i>min</i>	1
<i>ginnatā</i>	garden	<i>gan(nā)</i>	6
<i>tar^cā</i>	gate (of a city), doorway (house, tent)	<i>šá^car</i>	7
Dt ^ʔ itkannaš	gather (intr.)		22
^c ulematā	girl, maiden	<i>na^cārā / ^calmā</i>	4
<i>yəhab, yitten</i>	give; to place, set	<i>ntn</i>	3
^ʔ əzal, yezel	go	<i>hlk</i>	1
<i>nəpaq, yippoq</i>	go forth	<i>yš^ʔ</i>	1
Dt ^ʔ istallaq	go up		22
<i>səleq, yissaq</i>	go up, ascend (intr.)	<i>lh</i>	5
<i>dahbā</i>	gold	<i>zāhāb</i>	8
<i>tāb</i>	good, just, pleasant	<i>tōb</i>	17
<i>tāqen, f. tāqənā</i>	good, proper, correct, in good order	<i>tōb / tqn</i>	18
<i>rab, rabbā, rabrəbayyā</i>	great, big, important	<i>gādōl</i>	17
√ ^s -y-b: <i>sib / seb</i>	grow old	<i>zqn / šēbā</i> old age	11
<i>nətar, yiṭtar</i>	guard, preserve, keep, observe	<i>nšr</i>	4
<i>yədā, cs. yad</i>	hand	<i>yād</i>	9
	hand on (X to Y: <i>yāt X lə-Y</i>); cf. ^ʔ aḥsānātā	<i>yrš</i>	14
<i>məsar, yimsar</i>	hand over (to into the hand of: <i>bə-yad, lə-, or qədām</i>)	4	
<i>həwāh leh X</i>	he had X		10
<i>hu^ʔ</i>	he	<i>hū^ʔ</i>	18
<i>ḥəmārā</i>	he-ass, donkey	<i>ḥāmôr</i>	6
<i>šəmayyā</i>	(m. pl.) heaven, the sky	<i>šəmayim</i>	11
<i>šəma^c, yišma^c</i>	hear	<i>šm^c</i>	8
<i>qabbel šəlotā</i>	hear a prayer		13
<i>qabbel lə-memar X</i>	heed, obey X		13

Aramaic	Gloss	= Hebr.	Les.
<i>hākā</i>	here	<i>pōh</i>	12
<i>tamar</i>	hide, conceal	<i>tmr</i>	9
<i>hālākā</i>	hither, to this place	<i>hālākā</i>	12
<i>betā</i>	house	<i>báyit</i>	3
^ʔ <i>ohi</i> (√ <i>hy</i> C)	hurry, go hurriedly; to hurry (to do: <i>la-</i> + inf.)	<i>mhr</i> D	15
<i>ba^clā</i>	husband, owner	<i>bá^cal</i>	6
^ʔ <i>anā</i>	I	^ʔ <i>ānī</i> / ^ʔ <i>ānōkī</i>	18
^ʔ <i>im</i>	if	^ʔ <i>im</i>	21
<i>ba^cene</i>	in the eyes of, in the opinion of	<i>ba^cēnē</i>	17
<i>ba^cene</i>	in the eyes of, in the opinion of	<i>ba^cēnē</i>	17
<i>ba-go, ba^cawwi</i>	in, within, in the midst of	<i>ba^ctōk</i>	4
<i>ba-go, ba^cawwi</i>	in, within, in the midst of	<i>ba^ctōk</i>	4
<i>ba-</i>	in, within; with (instr.)	<i>ba-</i>	2
<i>C hoda^c / ^ʔoda^c</i>	inform (s.o.: <i>yāt</i>) of/about (s.th. <i>yāt</i>)	<i>yd^c C</i>	15
<i>yaret, yerat</i>	inherit	<i>yrš</i>	7
<i>ba-yad</i>	into the hand/power/control of; through, by means of		4, 9
<i>b-idā dā</i>	into the hand/power/control of; through, by means of		9
<i>ba-yad, b-idā dā</i>	into the hand/power/control of; through, by means of		4, 9
<i>la-memar</i>	intro dir. quote	<i>lē^(?)mōr</i>	12
<i>la-memar</i>	intro dir. quote	<i>lē^(?)mōr</i>	12
√ <i>d-y-n</i> : <i>dān, yadin</i>	judge	<i>dyn</i>	11
<i>qatal</i>	kill	<i>hrg / qtl</i>	2
<i>malkā</i>	king	<i>mēlek</i>	1
<i>malkutā, pl. malkawātā</i>	kingdom, reign, rule	<i>malkūt, mamlākā</i>	9
<i>yada^c, yidda^c, midda^c / meda^c</i>	know	<i>yd^c</i>	7
<i>yada^c ^ʔare</i>	know that		7
^ʔ <i>ar^cā</i>	(f.) land, country; the earth	^ʔ <i>eres</i>	2
<i>C ^ʔa^ci</i>	lead astray		14
<i>C ^ʔa^cbar</i>	lead/take across	^ʔ <i>br C</i>	14
<i>rabbā</i>	as noun, leader, prince, high official		17
<i>napaq min X</i>	leave X, depart from X		1
<i>šabaq</i>	leave, abandon, forsake	^ʔ <i>zb</i>	4
<i>dilmā</i>	lest, so that not (+ impf.)	<i>pen</i>	19
<i>šakeb, yiškob</i>	lie down	<i>škb</i>	8
<i>nəhorā</i>	light	^ʔ <i>ōr</i> / (<i>nēr</i> / <i>nīr</i>)	14
<i>kā-</i>	like, as, according to	<i>kā-</i>	4
<i>ḥayā</i>	live, be alive	<i>ḥyh</i>	18
<i>rəhem, yirḥam</i>	love	^ʔ <i>hb</i>	6
^ʔ <i>amtu</i>	maidservanthood (in idiom)		5
<i>gəzar qəyām ^ʔim</i>	make a covenant with		4
<i>gabrā / gubrā</i>	man	^ʔ <i>š</i>	1
^ʔ <i>anāšā, cs. / abs. ^ʔanāš</i>	man, men; sg. can be coll.	^ʔ <i>enōš</i>	19
<i>saggi, saggi^ʔā</i>	many, much, numerous	<i>rab(b)</i>	17
<i>la-qaddāmūt</i> (D infin.)	(out) to meet	<i>liqra^(?)t</i>	13
^ʔ <i>izgaddā</i>	(ordinary) messenger (Pers.)		15
<i>šaprā</i>	morning	<i>bōqer</i>	2
^ʔ <i>immā, pl. ^ʔimmāhātā</i>	(f.) mother (my mother: ^ʔ <i>immā</i>)	^ʔ <i>ēm</i>	11
<i>turā</i>	mountain	<i>har</i>	1
<i>šamā, cs. šom, pl. šamāhātā</i>	name	<i>šēm</i>	9
<i>qarā yāt šom X Y</i>	name X Y		10
<i>lā</i>	(negative)	<i>lō^ʔ, ^ʔal</i>	1
<i>ḥadat, f. abs. & m. emph.</i>	new	<i>ḥādāš</i>	17
<i>ḥadtā, f. emph. ḥadattā</i>			

Aramaic	Gloss	= Hebr.	Les.
<i>lelayā</i>	night	<i>laylā</i>	7
<i>šippunā</i>	the north	<i>šāpōn</i>	5
<i>lā</i>	not	<i>lō³, ʿal</i>	1
<i>kā^can</i>	now, so now, now then	<i>ʿattā</i>	20
<i>qabbel min</i>	obey		13
<i>qurbānā</i>	offering	<i>minhā / qorbān</i>	13
<i>ʿal ʿappe</i>	on the face, surface of; right up against, over against		9
<i>mib-bārā</i>	on the outside (of: <i>lā</i>)		9
<i>ʿal</i>	on, down onto; against; about, concerning, in regard to	<i>ʿal</i>	3
<i>mim-madnəhā</i>	on/to the east of		5
<i>pətaḥ, yiptaḥ</i>	open	<i>pṯh</i>	7
<i>ʿuhrān, ʿuhrī, ʿuhrānin,</i> <i>ʿuhrānəyān</i>	other	<i>ʿahēr</i>	22
<i>lā-qaddāmūt</i> (D infin.)	(out) to meet	<i>liqra(?)t</i>	13
<i>bārā</i>	the outside (of a place)	<i>hūš</i>	9
<i>həpak</i>	overthrow; to convert, change	<i>hp̄k</i>	9
<i>hekālā</i>	palace, temple	<i>hēkāl</i>	4
<i>rā^cā, yir^ce, ptc. rā^ce, pl. rā^can</i>	pasture, tend	<i>r^ch</i>	10, 18
<i>ʿammā</i>	people, the people; nation	<i>ʿam</i>	1
<i>ʿabad, yebad</i>	perish, die	<i>ʿbd</i>	1
<i>nəseb X b-ideh</i>	he picked up X		9
<i>pəras, yipres</i>	pitch (a tent)	<i>nṯh</i>	3
<i>ʿatrā</i>	place, site	cf. <i>ʿāšer</i>	8
<i>maktāšā, cs. maktāš</i>	plague, affliction	<i>nēga^c</i>	15
<i>mešārā</i>	plain, valley	<i>mišōr</i>	3
<i>nəšab, yiššob</i>	plant	<i>nṯ^c</i>	7
<i>ʿaḥsānətā</i>	possession, inheritance; cf. <i>ʿaḥsen</i>		14
<i>ʿəšad, yešod</i>	pour out, shed, deposit		20
<i>šabbah</i> (D)	praise	<i>hillēl</i>	13
<i>šalli</i> (√šly D)	pray	<i>hitpallēl</i>	13
<i>šəlotā</i>	prayer	<i>təpillā</i>	13
<i>dəheq / dəḥaq</i>	press, urge; to oppress (<i>yāt, bə-, lə-</i>)	<i>dḥq</i> twice	9
<i>məna^c, yimna^c</i>	prevent, hinder	<i>mn^c</i>	12
<i>qinyānā</i>	property, possessions		2
<i>nəbiyā</i>	prophet	<i>nābī³</i>	8
<i>rədap</i>	pursue (obj. with <i>bātar</i>)	<i>rdp</i>	4
<i>šawwi</i>	put, place, set, set up, make	<i>šym / šwh</i> D late	13
<i>nəšā</i>	quarrel; cf. <i>maššutā</i>	<i>nš³ N, C</i>	19
<i>maššutā</i>	(f.) quarrel, strife; cf. <i>nəšā</i>	<i>nš³ N, C / maššā / maššūt</i>	19
<i>malkātā</i>	queen	<i>malkā</i>	1
<i>nətal, yittol</i>	raise up, lift, take up	<i>nš³</i>	3
<i>qabbel</i>	receive	<i>lqh / qbl</i> D late	13
<i>hədi, yihde</i>	rejoice	<i>šmh / ḥdh</i> rare	10
<i>√t-w-b: tāb, yətub</i>	return, go/come back	<i>šwb</i>	11
<i>ʿattir</i>	rich	<i>ʿāšir</i>	17
<i>nahrā</i>	river	<i>nāhār</i>	2
<i>rəhaṭ / rəheṭ, yirhaṭ</i>	run	<i>rwš</i>	4
<i>ʿamar, yemar, memar</i>	say	<i>ʿmr</i>	7
<i>ḥəzā, yihze</i>	see	<i>r^ch / ḥzh</i>	10
<i>ʿəḥad, yəḥod</i>	seize, grasp, lay hold of; close (door)	<i>ʿhz</i>	7
<i>D zabben</i>	sell	<i>mkr</i>	13
<i>šəlah, yišlah</i>	send, to send a message/messenger	<i>šlh</i>	8
<i>Dt ʿitpāraš</i>	separate (intr.)		22

Aramaic	Gloss	= Hebr.	Les.
^c abdā	servant, slave; attendant	^c ébed	6
pəlah, yiplah	serve, work (as slave, etc.)	^c bd	2
nəṭal, yiṭṭol	set out, travel	ns ^c	1
C ³ əqem	set up, establish, to cause to stand, station	qwm C / kwn C	15
Ct ³ ittotab	settle (intr.)		22
hi ³	she	hi ³	18
³ attānā / ³ ātānā	she-ass	³ ātōn	6
rā ^c ayā, cs. rā ^c e, pl. rā ^c awātā	shepherd, herdsman	rō ^c e	18
C ³ aḥzi	show, cause to see	r ³ h C	14
kaspā	silver, money	késep	2
³ aḥātā, cs./abs. ³ aḥāt,	sister (my sister: ³ aḥāti or ³ aḥāt)	³ aḥōt	19
pl. ³ aḥ(h)awātā			
yəteb, yitteb	sit, dwell, remain, settle	yšb	5
zə ^c er	small (*zu ^c ayr diminutive)	šā ^c ir / qāṭōn	17
bədil də-	so that, in order that (+ impf.)	ləmā ^c an	19
√d-w-r: dār, yədur	sojourn	gwr	11
bārā	son	bēn	6
napšā, napšātā	(f.) soul, person	népeš	18
dāromā	the south	dārōm	5
mallel (√mll D)	speak (with: ^c im)	dibbēr	13
kokəbā	star	kôkāb	11
maššutā	(f.) quarrel, strife; cf. nəšā	nš ³ N, C / maššā / maššūt	19
taqqip, f. taqqipā	strong, powerful, severe	hāzāq	18
C ³ aplah	subject, reduce to servitude	^c bd C	14
³ ištā ³ ar (√š ³ r Gt)	survive, remain over		22
ḥarbā	(f.) sword	ḥéreb	6
nəseb / nəsab, yissab	take (most genl. vb. for taking)	lqh	5
dəbar, yidbar	take (s.th. along with you)	lqh	2
³ aḥsen (√ḥsn C)	take possession of (usu: land); to bequeath,		
maškənā	tent, habitation	³ ōhel / miškān	3
³ əre	that, the fact that; when, since, bec.	kī	7
tammān	there, in that place	šām	1
³ innin	they (f.)	hēn	18
³ innun	they (m.)	hēm	18
lā-bārā	to the outside		9
lā-bārā	to the outside		9
lā-mib-bārā	to the outside (of: lā)		9
lā-mib-bārā	to the outside (of: lā)		9
mid-dāromā lā-	to the south of		9
lā-tammān	to there, thither	šāmmā	1
lā-	to, for (a person), to into (a place)	lā, ³ el	1
ləwāt	to, unto, into the presence of (s.o.)	³ el / lipnē	3
ka-ḥdā	together, as one		12
³ orāytā	the Torah	tōrā	18
qəyāmā / qiyāmā	treaty, covenant; cf. qām	bərīt	4
³ ilānā	tree	^c ēs	7
təḥot	under, beneath (+pl. sfs.)	táḥat	8
^c ad	up to, as far as, until	^c ad	3
lahdā	very much, greatly	mə ³ ōd ?	12
mā ^(?) nā	vessel, utensil	kālī / ³ ōnī	8
karmā	vineyard	kérem	9
qālā	voice, sound	qōl	8
^c abad qərābā ^c im	wage war against		9

Aramaic	Gloss	= Hebr.	Les.
ṭəʿā	wander, go astray	ṭḥ	14
mayyā	water	māyim	3
ʾurhā / ʾorha, cs. / abs. ʾorah,	(f.) way, road, conduct, behavior	ʾōrah	18
pl. ʾurhātā			
ʾanāhnā	we	ʾanāhnū	18
berā	(f.) well, pit	bəʾēr	11
ʿenā, pl. ʿenayyā	(f.) eye; well, spring	ʿāyin	17
maʿrəbā	the west	maʿārāb	5
mā	what?	mā	7
kad	when	kaʾāšer / kî / bə- or kə- + inf.	11
mənān	whence?		8
mənān	whence?		8
ʾān	where?	ʾān	8
lā-ʾān	whither?		8
lā-ʾān	whither?		8
man	who?	mî	7
lā-mā	why?	lāmmā	2
lā-mā	why?	lāmmā	2
ʿal mā	why?	lāmmā	2
ḥayyāb	wicked, evil, guilty of crime	ḥattāʾ	17
ʾittu	wifehood (in idiom)		5
ḥamrā	wine	yāyin / hémer	14
ḥakkim	wise, clever	ḥākām	17
ʿim, ʿimm-	with, together with	ʿim / ʾet- / ʾēt	4
millatā, pl. millayyā	(f.) word	dābār	11
meməra da-Yy	the Word of the Lord, circumloc. for God		12
ʾittatā, pl. nāšayyā	woman, wife	ʾiššā	1
pitgāmā	word, thing, affair (Pers. lw.)	dābār	2
memərā, cs. memar	word, utterance		12
kətab	write	ktb	2
Yy, Ywy	writing of the divine name		9
šattā, cs. šənat, pl. šənayyā	(f.) year	šānā	16
ʾattin	you (f. pl.)	ʾatten	18
ʾatt	you (f. sg.)	ʾatt	18
ʾattun	you (m. pl.)	ʾattem	18
ʾatt	you (m. sg.)	ʾattā	18

