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V

FRANZ ROSENTHAL

A GRAMMAR
OF BIBLICAL ARAMAIC

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BY

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Preface

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

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

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

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

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

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

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

I. The Texts and the Language

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

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

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

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

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

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

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

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

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

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

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

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

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

II. The Writing

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

Egypt 5th cent. B.C.	Dead Sea Scrolls (Qumrān) 1st cent. B.C.to 1st cent.A.D.	Trans- litera- tion	Name	Approximate Pronunciation
א			ʾ	ʾālep̄	glottal stop
ב			b, b̲	bēt̲	b, spirant b (bilabial v)
ג			g, ḡ	gimel	g, spirant g
ד			d, d̲	dālet̲	d, spirant d (like *th* in *there*)
ה			h	hē	h
ו			w	wāw	w
ז			z	zayin	z
ח			ḥ	ḥēt̲	pharyngal fricative h
ט			ṭ	ṭēt̲	"emphatic" (i.e., velarized) t
י			y	yōd̲	y
(ך) כ			k, k̲	kap̄	k, spirant k
ל			l	lāmed̲	l
(ם) מ			m	mēm	m
(ן) נ			n	nūn	n
ס			s	sāmek̲	s
ע			ʿ	ʿayin	voiced laryngal (similar to the sound of incipient vomiting)
(ף) פ			p, p̄	pē	p, spirant p (bilabial f)
(ץ) צ			ṣ	ṣād̲ē	"emphatic" s
ק			q	qōp̄	"emphatic" k
ר			r	rēš	r
שׂ			ś	śīn	palatalized (?) s
שׁ			š	šīn	sh
ת			t, t̲	tāw	t, spirant t (like *th* in *think*)

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

The writing runs from right to left.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10. These are the Tiberian vowel signs:

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

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

The sign ‑ may be combined with one of the following three vowel signs in order to indicate ultra-short vowels: ֲ ᵃ; ֳ ᵒ; ֱ ᵉ. These are used in connection with אהחע instead of simple ‑, whenever it is in the place of an original vowel. But they may also occur in positions where there was no vowel originally (לֶהֱוֵא "he will be," לְהַחֲוָיָה "to inform," אָחֳרָן "another," מַעֲבָדֹוהִי "His works").

They may also be used following or preceding ק and ג, or preceding לנר: קֳדָם "before," לָקֳבֵל "corresponding to," קֳרִי "it was read" E 4:18, 23, מַדֳקָה, מְדַקֳּה "crushing" D 7:7, 19, גֳלִי, גֳּלִי "it was revealed" D 2:19, 30, סֳגַר "he locked" D 6:23, מְמַלֳּלָה "speaking" D 7:11, בֱּנַיְתַהּ "I built it" D 4:27, צִפֳּרֵי "birds" D 4:9.

ַ a (short).

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

(1) in closed unstressed syllables: כָּרְסָא "chair," דָּכְרָנַיָּא (dokrānayyā) "memoranda," פָּלְחָן (polḥān) "cult," כָּל קֳבֵל (kol qᵒbēl) "corresponding to."

(2) when followed by ָ, or by ַ in a closed unstressed syllable: לְקֳבֵל (loqᵒḇḗl), הָחָרְבַת (hoḥorḇaṯ) "was destroyed."

(3) when it represents ַ under secondary stress in the preposition קֳדָם "before": קֳדָמַי (qòḏāmáy) "before me," but קֳדָמֵיהֹן (qᵒḏāmēhọ̄n) "before them."

(4) possibly in תְּקָף "strength" D 4:27.

ֶ e (open, short). In אֵלֶּה "these," it may possibly represent a long vowel. For עֶלְיָא, cf. par. 49, and for נִדְנֶה, cf. par. 190.

e is very close to a, cf., for instance, יְדְהֹם "their hand" E 5:8, for *יַדְהֹם, or אֲחָיךָ "your brothers (colleagues)," for אֲחָיךָ (par. 62). The Babylonian system has no sign for it but uses a. However, e also occurs as a variant of e/i (יִפֵּל, but יִפֵּל לָךְ yippelláḵ, par. 118).

ֵ e, ē (closed). Most frequently, ֵ represents short e, as in בְּעֵל "master," הֹותֵב "he settled," etc., also in cases where it alternates with i (יִתְעֲבֵד, יִתְעֲבֵד "will be made").

Secondary lengthening may have been operative in some of these cases. Lengthening may also be assumed where ֵ appears in unstressed open syllables (par. 23): עֵטָה "counsel," לְחֵנָתֵה "his maids," גֵּוה "arrogance," יְקֵדַת "burning." This, however, is not certain since ֵ in בְּטֵלַת (bᵉṭēláṯ) "was idle" E 4:24, is certainly short.

ֵ represents a long vowel at the ends of words when it is followed by one of the vowel letters אהי; or, within words, when it is followed by the vowel letter י; or where it represents the result of the sound change e/i > ē (לְמֵאמַר "to say," לְמֵזֵא "to heat," בֵּאדַֽיִן "then," etc.).

ִ i, ī. Long i is as a rule followed by the vowel letter י. There are exceptions such as מְדִנָן "provinces" E 4:15, כְּפִתוּ "they were fettered" D 3:21, שַׁלִּטָן "mighty" (pl. masc.) D 4:23, זִוִי "my splendor, splendid looks" D 4:33. The more remarkable use of י where short i is required appears in מַשְׁפִּיל "bringing down" D 5:19, הַלְבִּישׁוּ "they dressed" D 5:29, קְרִיבוּ "they drew near" D 6:13, שֵׁיזִיב "he saved" D 6:28.

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

they are not stressed would exhibit short *o* or *u*: קְשֹׁט "truth," כֹּל "all," גֹּב (גּוּב D 6:13) "den." In these cases, a short but closed *o*, rather than a long vowel, may be intended. Short *o* in כֹּלָּא (*kólla*) "totality," גֹּדּוּ (*góddu*) "cut down!" (pl. masc.) D 4:11, אָרְחָתֵהּ "His ways."

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

11. The signs of the Babylonian system are: ⁼ for vowellessness; ⁔ *a, e;* ⸗ *ā;* ⸗ *e, ē;* ⸗ *i, ī;* ⸗ *o, ō;* ⸗ *u, ū.*

12. *K'tīb—Q'rē*: In a number of cases, according to the Masoretes, words "written" (*k'tīb*) in one way are to be "read" (*q'rē*) in another. Some of these are of considerable grammatical importance, as, for instance, אַנְתָּה (*antā*, read *ant*) "you" (sg. masc.), דָּאְרִין (*dā'rīn*, read *dāy'rīn*) "dwelling" (part. pl. masc.), נְפַלֽוּ (*n'pálū*, read *n'pálā*) "they (fem.) fell" (where the *k'tīb* may, in fact, be a corruption of *נְפַלִי), etc.

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

III. Remarks on Phonology

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

(1) in words where it became silent and was retained as a historical spelling: רֹאשׁ (< *ri'š-*) "head," מָאנַיָּא (< *ma'nayyā*) "vessels," מֹאזְנְיָה (= מֹאזְנַיָה, < *mawzan-*, spelled with א as in Hebrew) "scales" D 5:27, בָּאתַר (< *ba'tar*) "after" but בָּתְרָךְ D 2:39, מָאתָיִן (< *ma't- < mi'at-*) "two hundred," דָּנִיֵּאל "Daniel," הוּא (*hū < hū'a*) "he," הִיא (*hī < hī'a*) "she." The origin of the א in צַוְּארֵהּ (*sawwᵊrēh*) "his neck" D 5:7 (as in Hebrew spelling) is not clear.

(2) in particular grammatical forms where it became silent: יֵאמַר (< *yiʾmar*) "he says," לְמֵאמַר (< *miʾmar*) "to say," but phonetic spellings are also found (מֵמַר, לְמֵתֵא "to come," לְמֵזֵא "to heat"); לֵאלָהָיִךְ (< *leʾ-*) "to your gods," בֵּאדַיִן (< *beʾ-*) "then."

(3) in final vowelless position, or after a zero or murmured vowel: שַׂגִּיא (*śaggi*), but שַׂגִּיאָן (*śaggiʾān*) "much, many," בָּאִישְׁתָּא (*biśtā*) "evil" E 4:12, but בְּאֵשׁ "was bad" D 6:15, מָרְאִי (*māri*) "my lord," but שָׂנְאָיִךְ (*śānʾāk*) "your enemies" D 4:16.

(4) in the distorted pronunciation of foreign proper names: בֵּלְטְשַׁאצַּר (< *Balāṭ-šarri-uṣur?*), בֵּלְאשַׁצַּר, בֵּלְשַׁאצַּר (< *Bēl-šar-uṣur*).

14. א results occasionally from *-āy-*, as in כַּשְׂדָּיָא (*Kaśdāʾā* < *Kaśdāyā*) "Chaldaean," תְּלִיתָיָא (*tᵊliṭaʾā* < *tᵊliṭāyā*) "third" (fem), קָאֵם (*qāʾēm* < *qāyēm*) "standing." Inversely, we find חֲטָיָךְ (*ḥᵃṭāyāk*) "your sins" D 4:24 for *חֲטָאָיִךְ (*ḥᵃṭāʾāk*).

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

The ת of the fem. ending shows *t* rather than *ṭ* in בָּאִישְׁתָּא (*biśtā*) "evil" E 4:12, מְדִינְתָּא (*mᵊdīntā*) "province" E 5:8, 6:2, עֲבִידְתָּא (*ᵃḇīdtā*) "work" E 5:8, D 2:49, מָרָדְתָּא "rebellious" E 4:12, but בִּירְתָא "fortress" E 6:2. Spirantization is always found after *ē*: חֵיוְתָא "animal," שְׁאֵלְתָּא "question," אֵימְתָנִי "frightful." Note the spirantization of ג in the Persian loan word פִּתְגָם "message, word."

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

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

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

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

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

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

BA דטת each correspond to two, ע to three different phonemes of the original Semitic stock of consonants. ד corresponds to *d* and *ḏ*, ת to *t* and *ṯ*, ט to *ṭ* and *ẓ* (*ḍ*, *ẓ*), and ע to ʿ, *ḍ*, and *ġ*:

Semitic	Ugaritic	Hebrew	Aramaic	Arabic
d	d	ד	ד	د
ḏ	d	ז	ד	ذ
z	z	ז	ז	ز
t	t	ת	ת	ت
ṯ	ṯ	שׁ	ת	ث
š	š	שׁ	שׁ	س
ṭ	ṭ	ט	ט	ط
ẓ (ḏ̣, ẓ)	ẓ (ḏ̣)	צ	ט	ظ
ṣ	ṣ	צ	צ	ص
ʿ	ʿ	ע	ע	ع
ḍ	ṣ	צ	ע (ק)	ض
ġ	ġ	ע	ע	غ

Examples:

d: יָדַע "he knew," יַד "hand."

ḏ: דָּכְרָן (Hebrew זִכְּרוֹן) "memorandum," דְּבַח (Hebrew זָבַח) "he sacrificed," מַדְבְּחָא "altar," דְּהַב (Hebrew זָהָב) "gold," אֶדְרָע (Hebrew זְרוֹעַ) "arm," the demonstrative element ד in the pronouns דִּי, דָּא, דְּנָה, and the adverb אֱדַיִן, etc. Note that this sound was originally spelled with ז in Official Aramaic. An original ז sound in a Persian loan word (גִּזְבְּרַיָּא "treasurers" E 7:21) was wrongly spelled with ד in D 3:2f. (גְּדָבְרַיָּא).

z: זָיְעִין (זָאעִין) "trembling," מָזוֹן "food."

t: בַּיְתָא "house," כְּתַב "he wrote," מַתְּנָן "gifts."

ṯ: תַּמָּה (Hebrew שָׁם) "there," תְּלָת (Hebrew שָׁלוֹשׁ) "three," תּוֹר (Hebrew שׁוֹר) "ox," תְּרַע (Hebrew שַׁעַר, < *taḡr*) "door," יְתִב (Hebrew יָשַׁב) "he sat."

š: רֵאשׁ "head," שְׁמַיָּא "heaven," שְׁאֵל "he asked," שְׁמַע "he heard."

ṭ: טָב "good," טַבָּחַיָּא "butchers, executioners," שַׁלִּיט "mighty," טַל "dew."

ẓ: קַיִט (Hebrew קַיִץ) "summer," תַטְלַל (Hebrew צֵל) "seek shade (shelter)," עֲטָא, יָעֲטוֹהִי (Hebrew יעץ) "advise, his advisers," טִפְרוֹהִי, טִפְרַיה (Hebrew צִפֹּרֶן) "his (its) nails," טוּר (Hebrew צוּר) "mountain," נְטְרֵת (Hebrew נצר) "I guarded."

ṣ: צְבָא "wishing," צְלֵם "image," הַצְלַח "prospered," קַצִּצוּ "cut down!" (pl. masc.).

ʿ: עֲבִידְתָּא "work," עַם "people," יְדַע "he knew," בְּעֵל "master."

ḍ: אַרְעָא (Hebrew אֶרֶץ) "earth," עֲמַר (Hebrew צֶמֶר) "wool," עֲלְעִין (Hebrew צֵלָע) "ribs," עָרָיִךְ (Hebrew צָר, צְרַר) "your enemies," אָע (< עע, Hebrew עֵץ) "wood," יִמְחָא (< מחע, Hebrew מחץ) "he hits (stays His hand)," רְעוּת (Hebrew רצה) "wish." In an older stage of Aramaic, Semitic *ḍ* was represented by a sound which was distinct from ע and written ק. This ק is preserved in BA as a historical spelling only in אַרְקָא Jer. 10:11, along with מַאַרְעָא in the same verse.

ḡ: עַל "he entered," בְּעָא "he desired, requested."

18. Seeming exceptions to these rules require an explanation. Thus, שָׁפְטִין "judges" E 7:25 should be *תפטין; consequently, it cannot be Aramaic but is a loan word from the Canaanite-Hebrew family. זָכוּ "innocence" must be a legal loan word from the Akkadian, because the original root was *ḏkw*. Likewise, שֵׁיצִיא(א) "he completed" E 6:15 must be an Akkadian loan word if only because the Aramaic development of the original root (*wḏ*ʾ, Aramaic *yqʾ*, *yʾ*) has ע.

19. שׁ became ס in later Aramaic. In BA times, this process was in its incipient stages. שׁ, in Aramaic words, is as a rule used correctly. Exceptions are סָתְרֵה "he tore it down" E 5:12 and, possibly, יִסְבַּר "he intends" D 7:25. Vacillation between שׁ and ס occurs in foreign words, and although this is due to uncertainty concerning the foreign sound, it foreshadows the Aramaic sound change *š > s*: אַרְתַּחְשַׁשְׁתְּא "Artaxerxes" E 4:8, etc., but אַרְתַּחְשַׁסְתְּא E 7:21, כַּשְׂדָּי in D, but כַּסְדָּיֵא "Chaldaean" E 5:12, שַׂבְּכָא "sambuke (harp)" D 3:10, 15, but סַבְּכָא D 3:5, שֵׁרֹשִׁי (< שְׂרֹשִׁי, *kʾṯīḇ* (שרשו) "corporal punishment" E 7:26, corresponding to סרושיתא occurring in an Aramaic leather document from Egypt.

20. Consonant doubling in BA involves true gemination; the doubled consonant is pronounced twice with a syllable break in between. Final consonants are not doubled (cf. גֻּבָּא—גֹּב "den," עַמָּא—עַם "people," פֻּמָּה—פֻּם "mouth").

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

Short vowels before א and ר are lengthened. In the case of א, the only instance is מֵאַרְעָא "from the earth" Jer. 10:11. For ר, cf., for instance, מְבָרַךְ (< *mᵉḇarrak*) "blessed," תָּרְעַיָּא (< *tarrāʿayyā*) "doorkeepers." Vowel lengthening is also occasionally found before ע, cf. מְרָעַע (< *mᵉraʿʿaʿ*) "breaking" D 2:40, מְסָעֲדִין (< *mᵉsaʿʿᵃdīn*) "helping" (pl. masc.) E 5:2. The only instance of lengthening before ה: מִתְבָּהַל "disturbed" D 5:9 is doubtful, and gemination, as usual in the case of החע, seems preferable.

21. Substitution of nasalization for gemination is frequently found: תִּנְדַּע (< *tiddaʿ*) "you will know" E 4:15, מִנְדַּע (< *maddaʿ*)

"knowledge," לְהַנְסָקָה "to bring up," next to הֻסַּק "he was brought up," D 6:24.

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

22. Original long vowels have been retained throughout. This applies also to *ā*, which became *ō* in Hebrew at an early period: טָב (Hebrew טוב) "good," תְּלָת (Hebrew שָׁלוֹשׁ) "three."

אֲנוֹשָׁא (ˀnōšā, read ˀnāšā, the common form) "mankind" is not a Hebraism, but originated through vowel assimilation from *ˀunāš (cf. תְּחוֹת *tuḥāt "underneath"). The suffixed element -ōn is found in noun formations in addition to -ān: דִּכְרוֹנָה E 6:2 and דָּכְרָנַיָּא "memorandum," שִׁלְטֹנֵי "officials" D 3:2f., and שָׁלְטָן "rule," רֵעְיוֹנַי (in Bab. vocalization riˁyōn-) "my thoughts." עֶלְיוֹנִין "most high," on the other hand, is a Hebraism (par. 187). -מְדוֹר and -מְדָר "dwelling" are different noun formations.

23. Short vowels in unstressed open syllables have been reduced to a zero or murmured vowel. Inversely, preservation of a short vowel in an open syllable usually requires that that syllable be stressed. Cf., for instance, תְּלָת (ṯlāṯ < ṯalāṯ, Hebrew שָׁלוֹשׁ with pretone lengthening) "three," כְּתַבוּ (kᵊṯábū < kaṯabū, Hebrew כָּתְבוּ kāṯᵊbú) "they wrote," סְלִקוּ (sᵊliqū < saliqū) "they went up." For בְּטֵלַת, cf. par. 10.

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

Note the strange absence of the gemination of מ in חַרְטֻמַיָּא "magicians" D 4:4, 6, and אֻמַיָּא "nations" D 3:4 (but אֻמַּיָּא E 4:10).

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

25. Occasional pausal lengthening of short vowels is admitted in Tiberian vocalization: חָיִל "strength" E 4:23, D 3:4, יְדָי "my hands" D 3:15, קָדָמָי (< qᵊdāmay) "before me" D 2:6, שָׁמְרָיִן (< Šāmᵊráyin) "Samaria" E 4:10, 17, עֲנָיִן (< ˁᵃnáyin) "humble, poor" D 4:24.

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

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

(1) independent personal pronouns (par. 29): אֲנַ֫חְנָה "we" (but ʾᵃná, himmó).

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

(3) suffixed elements of the verb: יְדַ֫עְתָּ "you knew," כְּתַ֫בוּ "they wrote," שְׁאֵ֫לְנָא "we asked," אֲכֻ֫לִי "eat!" (sg. fem.), שְׁבֻ֫קוּ "leave!" (pl. masc.), יֵאבַ֫דוּ "let them perish!" (par. 108), etc. Exceptions are the endings of verbs originally having אוי as their last consonant wherever these endings result from contraction (-ṓ < -áyū, etc., par. 145ff.).

(4) the adverbial ending -ā (par. 88), including אָסְפַּ֫רְנָא (ʾospárnā) "exactly," כֹּ֫לָּא (kóllā) "totality."

Penult stress further occurs where the vowel of the last syllable merely serves the purpose of dissolving a consonant cluster: אֶ֫בֶן (< ʾabn) "stone," קַ֫יִט "summer," and equivalent noun formations (par. 51); יְדַ֫יִן "hands" and other duals (par. 45); הַשְׁכַּ֫חַת "I found," סָ֫פַת "it (fem.) ceased," and similar verbal forms (par. 117). Also דָּרְיָ֫וֶשׁ (Dắrᵒydweš) "Darius," כּ֫וֹרֶשׁ "Cyrus," but בָּבֶ֫ל (Bābél) "Babylon."

Exceptional cases of penult stress are כְּנֵ֫מָא "thus," מַ֫נִּי "appoint!" (par. 153), אֵ֫לֶּה "these" (par. 32).

27. Enclitic use of the prepositions ל and ב, or of a genitive, may deprive a word of its stress or result in an exceptional stress (principal or secondary) on the penult: וְיֵאמַר לֵהּ (wᵉyḗmarlẹh) "and says to Him" D 4:32, הוּסְפַת לִי (hū́sᵉpatlī) "was given to me in addition" D 4:33, מִתְעֲבֵד בֵּהּ (mitᵃʿḗḏbắh) "being done in it" E 4:19, גִּבָּרֵי חַיִל (gibbắrē-hắyil) "strongmen" D 3:20, בִּסְפַר דָּכְרָנַיָּא (bĭsᵒpar-doḵrằ-nayyā́) "in the record book" E 4:15.

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

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

IV. The Pronoun

29. Independent personal pronouns:

	sg.			pl.	
I	אֲנָה		we		אֲנַ֫חְנָה
you (masc.)	אַנְתְּ, אַנְתָּה		you (masc.)		אַנְתּוּן, *אַנְתֹּם
	(ʾántā, read ʾant)				
you (fem.)	*אַנְ֫תִּי		you (fem.)		**אַנְתֵּן
he	הוּא		they (masc.)		הִמּוֹ, הִמּוֹן, אִנּוּן
she	הִיא		they (fem.)		אִנִּין

The spelling אֲנַ֫חְנָא is found in E 5:11, אַנְתְּ in E 7:25.

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

30. The pronouns of the third person may be used as the copula, even where the subject of the sentence is a pronoun of the first or second person: דִּי הוּא אֱלָהָא חַיָּא "who is the living God" D 6:27, חֲדָה הִיא דָתְכוֹן "one (and the same) is the law applicable to you" D 2:9, דִּי הִיא שְׁנַת "which is the year . . ." E 6:15, הֲלָא דָא הִיא בָּבֶל "is this not Babylon?" D 4:27, דִּי אִנִּין אַרְבַּע "which are four" D 7:17, אֲנַחְנָא הִמּוֹ עַבְדֹוהִי "we are His servants" E 5:11, אַנְתָּה הוּא רֵאשָׁה דִּי דַהֲבָא "you are the head of gold" D 2:38, אַנְתָּה הוּא דָנִיֵּאל "you are Daniel?" D 5:13, מַן אִנּוּן שְׁמָהָת גֻּבְרַיָּא "what (par. 38) are the names of the men?" E 5:4. The only example of an indetermined predicate is וּמַן הוּא אֱלָהּ דִּי "and who is a god who . . ." D 3:15.

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

The basic forms are:

	sg.		pl.
1.	־ִי (־ַנִי with verbs)		־ַנָא
2. masc.	־ָךְ		־כֹם, ־כֹון
2. fem.	*־כִי		**־כֵן
3. masc.	־ֵהּ (-ęh), ־הִי (after long vowels)		־הֹם, ־הֹון
3. fem.	־הּ (-ah)		־הֵן (-הָן k°țib)

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

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

An independent possessive pronoun is formed by the relative pronoun דִי followed by the preposition ל: חָכְמְתָא וּגְבוּרְתָא דִי לֵהּ הִיא "wisdom and power are His" D 2:20.

32. Demonstrative pronouns:

	sg.		pl.	
masc.	דְּנָה	masc./fem.	אִלֵּין (אֵלֶּה, אֵלֶּה)	
fem.	דָּא			
masc.	דֵּךְ		אִלֵּךְ	
fem.	דָּךְ			
masc.	דִּכֵּן			
fem.	דִּכֵּן			
masc.	הוּא		אִנּוּן	

אֵלֶּה (ʾéllē) occurs in Jer. 10:11, אֵלֶּה (read ʾel) in E 5:15.

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

For הוּא and אִנּוּן (independent personal pronouns used as demonstrative pronouns), cf. הוּא צַלְמָא "that image" D 2:32 and מַלְכַיָּא אִנּוּן "those kings" D 2:44.

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

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

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

Cases of demonstrative pronouns preceding the noun are: דְּנָה בִּנְיָנָא "this building" E 5:4, אֵלֶּה מָאנַיָּא "these vessels" E 5:15, הוּא צַלְמָא "that image" D 2:32, דְּנָה חֶלְמָא "this dream" D 4:15, אִלֵּין חֵיוָתָא "these animals" D 7:17.

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

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

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

36. As דִּי cannot be declined, oblique cases must be indicated by pronominal suffixes attached to appropriate components of the relative clause. Cf. אַנְתָּה ... דִּי אֱלָה שְׁמַיָּא ... יְהַב לָךְ "you ... to whom the God of Heaven gave" D 2:37, דִּי כָל מַעֲבָדוֹהִי קְשֹׁט "all of whose works are as they should be" D 4:34, דִּי מַלְכָּא שָׂם שְׁמֵהּ בֵּלְטְשַׁאצַּר "whose name the king had made Belteshazzar" D 5:12, דִּי נִשְׁמְתָךְ בִּידֵהּ "in Whose hand your soul is" D 5:23.

The direct object case, however, is only rarely indicated in this or any other manner. Examples for the direct object relationship expressed by a pronominal suffix are: דִּי פֶחָה שָׂמֵהּ "whom he had made governor" E 5:14, דִּי אֲנָה בֱנַיְתַהּ לְבֵית מַלְכוּ "which I have

built for a royal capital" D 4:27, דִּי אַנְתְּה פָּלַח לַהּ "whom (par. 182) you worship" D 6:17, 21.

37. The indefinite relative pronouns are:

מַן דִּי "whoever"

מָה דִּי, מָה "whatever."

Simple דִּי "whatever" is found in D 5:19.

38. The interrogative pronouns are:

מַן "who?"

מָה "what?"

The use of מַן in E 5:4, מַן אִנּוּן שְׁמָהָת גֻּבְרַיָּא "what(!) are the names of the men?", reflects the thought: "who are the men?".

V. The Noun and the Adjective

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

As a convenient mode of reference, grammarians have chosen one particular root, such as *pʿl* (*qṭl*, *ktb*), to indicate a given nominal or adjectival formation, for instance, *paʿl*, *pᵉʿāl*, *mip̄ʿal*, *pᵉʿalʿāl*, etc.

40. Some nominal and adjectival formations have come to be associated with certain categories of meaning. Thus, *pᵉʿīl* and *paʿʿīl* are widely used for adjectives (דְּחִיל "frightful," שַׁלִּיט "mighty," חַכִּים "wise"). *Paʿʿāl* is used to indicate professional

status (דָּיְנִין "judges," טַבָּחַיָּא "butchers, executioners," זַמָּרַיָּא "musicians," תָּרָעַיָּא "doorkeepers"), and so is *pāʿōl*, represented by כָּרוֹזָא "herald." The preformative *ma-*, *mi-* often indicates locality (*מִשְׁתְּאָ "place where one drinks, banquet"). The suffixes *-īṯ*, *-ūṯ* (par. 56f.) have come to denote abstract meaning (מַלְכָּא "king," מַלְכוּתָא "kingship, kingdom"). The "gentilic" ending *-āy* (par. 58) indicates belonging to something.

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

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

42. Nouns and adjectives are declined as follows:

	masc. sg.		fem. sg.
abs. st.	טָב	"good"	טָבָה
cstr. st.	טָב		טָבַת
det. st.	טָבָא		טָבְתָא

	masc. pl.	fem. pl.
abs. st.	טָבִין	טָבָן
cstr. st.	טָבֵי	טָבַת
det. st.	טָבַיָּא (יְהוּדָיֵא)	טָבָתָא

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

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

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

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

ים‎ָ‎_, instead of ין‎ָ‎_, as the ending of the abs. st. of the pl. masc. (מַלְכִים‎ "kings" E 4:13, אֲנָשִׁים‎ "men" D 4:14, אַלְפִים‎ "thousands" D 7:10), is a Hebraism.

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

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

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

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

46. Use of the abs. st. and the det. st. agrees by and large with the non-use or use of the definite article in English. The det. st. may also be used for the general designation of species: חֲמַר שָׁתֵה‎ "he was drinking *wine*" D 5:1, מָאנַיָּא דִי בֵית אֱלָהָא דִי דַהֲבָה וְכַסְפָּא‎ "the vessels of *gold* and *silver* belonging to the house of God" E 5:14.

The numeral חַד‎ "one" is used occasionally to denote indetermination in the sg.: אִגְּרָה חֲדָה‎ "a letter" E 4:8, מְגִלָּה חֲדָה‎ "a scroll" E 6:2, צְלֵם חַד‎ "an image" D 2:31, שָׁעָה חֲדָה‎ "an hour (a while)" D 4:16, אֶבֶן חֲדָה‎ "a stone" D 6:18, שְׂטַר חַד‎ "one side" D 7:5.

Note in the following enumeration how the nouns of Greek origin, in contrast to the Aramaic ones, are left without the definite article: קָל קַרְנָא מַשְׁרוֹקִיתָא קִיתָרוֹס סַבְּכָא פְּסַנְתֵּרִין סוּמְפֹּנְיָה וְכֹל זְנֵי זְמָרָא‎ "the sound of the horn, pipe, *zither*, sambuke (harp), *psaltery*, *symphony* (bagpipe?), and all kinds of music(al instruments)" D 3:5, 7, 10, 15.

47. The cstr. st. implies determination: מִלַּת מַלְכָּא "*the* word of the king."

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

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

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

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

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

(a)	בֵּית אֱלָהָא	"the house of God"
(b)	בֵּיתָא דִי אֱלָהָא	
(c)	בַּיְתֵהּ דִי אֱלָהָא	
(a)	שְׁמָהָת גֻּבְרַיָּא	"the names of the men"
(b)	שְׁמָהָתָא דִי גֻבְרַיָּא	
(c)	שְׁמָהָתְהוֹן דִי גֻבְרַיָּא	

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

3*

49. The noun with pronominal suffixes:

masc. sg.		fem. sg.	
אֱלָהִי	"my god"	חֵיוָתִי	"my animal"
אֱלָהָךְ	"your" (masc.)	חֵיוָתָךְ	
אֱלָהֵכִי*	"your" (fem.)	חֵיוָתֵכִי*	
אֱלָהֵהּ	"his"	חֵיוָתֵהּ	
אֱלָהַהּ	"her"	חֵיוָתַהּ*	
אֱלָהַנָא	"our"	חֵיוָתַנָא*	
אֱלָהֲכֹם (-כֹן)	"your" (masc.)	חֵיוַתְכֹם (-כֹן)*	
אֱלָהֲכֵן**	"your" (fem.)	חֵיוַתְכֵן**	
אֱלָהֲהֹם (-הֹן)	"their" (masc.)	חֵיוַתְהֹם (-הֹן)*	
אֱלָהֲהֵן	"their" (fem.)	חֵיוַתְהֵן**	

masc. pl.		fem. pl.	
אֱלָהַי	"my gods"	חֵיוָתִי	"my animals"
אֱלָהָיך	"your" (masc.)	חֵיוָתָךְ	
אֱלָהַיכִי*	"your" (fem.)	חֵיוָתֵכִי*	
אֱלָהוֹהִי	"his"	חֵיוָתֵהּ	
אֱלָהַיהּ	"her"	חֵיוָתֵהּ	
אֱלָהַינָא	"our"	חֵיוָתַנָא	
אֱלָהַיכֹם (-כֹן)	"your" (masc.)	חֵיוָתְכֹם (-כֹן)*	
אֱלָהֵיכֵן**	"your" (fem.)	חֵיוָתְכֵן**	
אֱלָהֵיהֹם (-הֹן)	"their" (masc.)	חֵיוָתְהֹם (-הֹן)	
אֱלָהֵיהֵן	"their" (fem.)	חֵיוָתְהֵן**	

Note the kᵊṯîḇ-qᵊrê distinction in the pl. of the masc. noun:
אֱלָהָיך (ᵉlāhāḵ), אֱלָהַיהּ (ᵉlāhah), אֱלָהַינָא (ᵉlāhánā).

The vowel preceding the suffix of the 1. pl. is variously given. Thus, we find אֱלָהַנָא "our god" D 3:17, אֲבָהָתַנָא "our fathers" E 5:12, לְשֵׁיזָבוּתַנָא "to save us" D 3:17, אִיתַינָא "we are" D 3:18, לַנָא "for us" E 4:14, עֲלֵינָא "to us" E 4:12, 18, 5:17. The evidence strongly favors short stressed a (> e in ᵉlénā).

The suffix of the 3. pl. fem. is written like the corresponding masc. form: כָּלְּהֵן "all of them" D 7:19, בֵּינֵיהֵן "between them" D 7:8.

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

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

51. *Pa'l, pi'l, pu'l* (and corresponding fem. forms): The abs. and estr. st. of the masc. becomes *p°a/e/ol*.

For original *pa'l*, cf. כְּסַף "silver," אֲלַף "thousand," תְּלַג "snow," חֲמַר "wine," גְּבַר "man" (pl. גֻּבְרִין, Bab. vocalization *gaḇrin*), טְעֵם "order," צְלֵם "image," עֲבֵד "slave," בְּעֵל "master." In לְחֶם "meal, banquet" D 5:1, the unusual *e* (ms. variant reading with *ẹ*) may represent *a*. Whenever an ending is added, we find the original form: כַּסְפָּא, אַלְפָּא, טַעְמָא, מַלְכְּתָא "queen," etc., but also שִׁמְשָׁא "sun."

For original *pi'l*, cf. פְּשַׁר "interpretation," סְפַר "book," מְלַח "salt." With endings, we find מִלְכִּי, סִפְרִין, פִּשְׁרָא "my advice," חֶלְמָא "dream," גְּשְׁמְהוֹן "their body," בִּקְעַת "plain" (estr. st.).

For original *pu'l*, cf. קְשֹׁט "truth," כְּתַל "wall" D 5:5 (pl. כְּתְלַיָּא E 5:8), and, presumably, רְגַז "wrath" and תְּקַף (*t°qop*, Bab. vocalization *t°qoṗ*, par. 10) "strength." With endings, *o* is the preferred vowel: תָּקְפָּא "strength," נָגְהָא "dawn," שָׁרְשׁוֹהִי "its roots," עֲפְיֵהּ "its foliage," חָכְמְתָא, חָכְמָה "wisdom," אָרְחָתֵהּ "His ways," but כְּתְלַיָּא "the walls."

However, these noun formations have another abs. and estr. st. with anaptyctic vowel after the second consonant (*pé'el, p°'el* [*pá'al*, on account of the laryngal]). This is the accepted form in Hebrew. Cf. מֶלֶךְ "king," קֶרֶן "horn," צֶלֶם "image," אֶלֶף "thousand," חֵלֶם "dream," טַעַם "order," and, in a loan word, פַּרְשֶׁגֶן "copy."

The original pl. formation of *pa/i/u'l* was *pa/i/u'alin*, with an *a* vowel in the second syllable. This vowel has left a trace in the preserved spirantization of following בגדכפת: מַלְכִין "kings," עֲבְדּוֹהִי "his slaves," יַרְכָתֵהּ "its thighs," but נִסְכֵּיהוֹן "their libations" E 7:17.

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

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

52. Word formations with two short vowels (*paᶜal*, etc.). Their declension is governed by the rule of the disappearance of short unstressed vowels in open syllables (par. 23): דְּהַב, דַּהֲבָא (with *ḇ*) "gold," אֲתַר, אַתְרָה "place," חַבְרֹוהִי "his companions," בְּשַׂר, בִּשְׂרָא "flesh, mankind," זְמַן, זִמְנָא "time." The *i* vowel in the last two cases is secondary (*a* > *i*).

53. Word formations with a long and a short vowel are also governed by the same rule: אָשַׁף, אָשְׁפִין "enchanter," עָלַם, עָלְמִין "eternity."

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

חֲדֹוהִי "its breast," מְעֹוהִי "its belly" D 2:32 appear to belong to *חֲדָה, *מְעָה, forming a dual/plural *חֲדִין, *מְעִין (cf. the participles בְּנִין, בָּנֶה, par. 150). However, a number of words ending in *-y*, such as כָּרְסָא (*korsē*) "chair," אַרְיֵה "lion," לֵילְיָא "night" (det. st.), with suffix כָּרְסְיֵה "his chair," have the pl. כָּרְסָן, *כָּרְסָוָת, כָּרְסָוָתָא, אַרְיָוָתָא.

מָרֵא "lord, master" presupposes a form where final א has become *y* (det. st. *מָרְיָא), rather than an original *mārí*. However, "my lord" is מָרַאי (*mārī* < *mār⁽ʸ⁾ī*).

55. In word formations of roots with final *w*, *w* is retained in the one masc. formation *חֲזוּ, חֶזְוָא "vision." In fem. formations, there are three possibilities: (1) *w* may be retained as in חֶדְוָה "joy." (2) It may become *ō*, as in חֲזֹותֵה "its appearance." But (3) in most cases, it becomes *ū*, as in רְבוּ "greatness," צְבוּ "(some)-thing," שְׁלוּ "neglect," בָּעוּ "request," cstr. st. רְעוּת "wish," with the definite article or pronominal suffixes גָּלוּתָא, רְבוּתָךְ, רְבוּתָא "exile," בָּעוּתֵה. This formation has become indistinguishable from the abstract ending *-ūṭ*. In fact, in some of these words, the original root ended in *y*, and the preponderance of *ū* is due to the influence of the abstract ending.

56. Nouns with the abstract ending *-ūṭ*: Abs. st. מַלְכוּ "king-dom," בְּהִילוּ "haste," נְהִירוּ "brilliance," שָׂכְלְתָנוּ "intelligence." Cstr. st. מַלְכוּת, חַשְׁחוּת "needs." Det. st. מַלְכוּתָא, שָׂהֲדוּתָא "testimony." With suffix מַלְכוּתִי.

The pl. is מַלְכְוָן, מַלְכְוָת, *מַלְכְוָתָא.

57. The endings -*i*, -*u*: Long -*i* serves as a fem. ending in אֵימְתָנִי (-*ān-ī*) "frightful." In אָחֳרִי (*oh°rī*) "other" (fem. of אָחֳרָן), it may go back to an original ending -*ay* > -*ē*.

The abstract ending has the abs. st. -*i*, cstr. st. -*u*, det. st. -*ūā*, pl. *-°yān*, etc. It is sparsely represented: שְׁרֹשִׁי (*k°ṯīḇ* שרשו) "corporal punishment" E 7:26 (where the ending *y* belonged to the original Persian word but was interpreted as the Aramaic formative, cf. par. 19, 189), אַחֲרִית "end" D 2:28, אַרְעִית "bottom" D 6:25, מַשְׁרוֹקִיתָא "pipe" D 3:5, 7, 10, 15, עִלִּיתֵהּ "its upper room" D 6:11; נְוָלִי "dunghill" D 2:5, 3:29 (but נְוָלוּ E 6:11) is of uncertain origin and formation (par. 190) but seems to have been adapted to this class of nouns.

58. The ending -*ay* (gentilic formations and ordinal numbers): The det. st. of the pl. ends in -*ē*, cf. יְהוּדָיֵא "Jews," בָּבְלָיֵא "Babylonians," כַּשְׂדָּיֵא (*Kaśdāʾē*) "Chaldaeans."

Between the *ā* and another vowel, *y* is frequently replaced by the glottal stop (par. 14), which occasionally appears also expressed in writing: כַּשְׂדָּאִין D 3:8, יְהוּדָאִין (*Y°hūḏāʾin*, read *Y°hūḏāyin*!) D 3:12.

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

59. Nouns without the fem. ending may nevertheless be fem. in gender. Such nouns are parts of the body that occur in pairs: יַד "hand," *רְגַל "foot," *עַיִן "eye," קֶרֶן "horn." שְׁנַיִן ... רַבְרְבָן "two big (rows of) teeth" D 7:7. Other parts of the body that are fem. in gender are תְּלָת עִלְעִין "three ribs" D 7:5, נַפִּין אַרְבַּע "four wings" D 7:6 (but masc. D 7:4). *אֶצְבַּע "finger" has the fem. pl. ending, אֶצְבְּעָן.

Further fem. nouns are אֶבֶן "stone," *אֲרַע "earth," *צִפַּר "bird" (D 4:18, but in D 4:9, the *k°ṯīḇ* of the verb, יִדֻּרָן צִפֲּרֵי שְׁמַיָּא "the birds of heaven dwell," is masc.), דָּת (a Persian loan word where the final *t* may have suggested the fem. gender). Others, such as עִזִּין "(she) goats," are fem., though the grammatical gender is not apparent in BA.

רוּחַ "spirit, wind" is usually fem., but masc. in D 2:35. Likewise, נוּר "fire," fem. in D 3:6, etc., is used as masc. in D 3:27, 7:9. Cf. also רֵיחַ נוּר לָא עֲדָת "the smell of fire did not come forth" D 3:27,

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

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

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

61. Fem. sg. formations taking the masc. ending in the pl. are מִלָּה "word" (מִלַּיָּא רַבְרְבָתָא "the big words" D 7:11), *שְׁנָה "year" (שְׁנִין שַׂגִּיאָן "many years" E 5:11), אֻמָּה, pl. אֻמַּיָּא "nation." There are more such nouns of which forms of the sg. are not found in BA: *כַּוָּה (כַּוִּין פְּתִיחָן "open windows" D 6:11), *אַמָּה (אַמִּין "cubits"), *חִנְטָה (חִנְטִין "wheat").

62. Some irregular nouns and adjectives:

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

אֲבִי (ʾabī)	*אֲבוּנָא
אֲבוּךְ	אֲבוּכֹם (-כֹן)*
אֲבוּכִי*	אֲבוּכֶן*
אֲבוּהִי	אֲבוּהֹם (-הֹן)*
אֲבוּהַּ*	אֲבוּהֶן*

The pl. is *אֲבָהָן, אֲבָהָתִי, אֲבָהָתָךְ, אֲבָהָתַנָא.

*אַח "brother" does not occur in the sg. with suffixes where its forms would correspond to those of *אַב (*אֲחוּךְ, etc.). The pl. is *אַחִין (ʾaḥḥīn), אֲחָיִךְ (ʾeḥḥāk) "your colleagues" E 7:18.

*אַנְתָּה "woman, wife" is represented by the pl. *נְשִׁין, נְשֵׁיהֹן D 6:25, from another root.

*בַּיִת "house" (par. 51) has the pl. *בָּתִּין, בָּתֵּיכֹון D 2:5. The pronunciation is problematic, probably bāṯēḵōn, with exceptional non-spirantization of the t.

בַּר "son," with suffix בְּרֵהּ, has the pl. *בְּנִין, בְּנֵי, בְּנֹוהִי, בְּנֵיהֹן.

יֹום "day" has the regular pl. יֹומִין, but יֹומָת עָלְמָא "days of eternity" E 4:15, 19.

*כְּנָה (*כְּנָת?) "colleague" has the pl. *כְּנָן, כְּנָתֵהּ, כְּנָוָתָהֹון.

מָרֵא "lord," see par. 54.

נְבִזְבָּה "gift" D 2:6 appears in a pl. formation נְבִזְבְּיָתָךְ D 5:17.

עַמָּא, עַם "people" has the pl. עַמְמַיָּא (< ʿamamayyā, cf. מַלְכִין < malakīn, par. 51).

פֶּחָה (peḥḥā), cstr. st. פַּחַת (paḥḥat), "governor" has the pl. פַּחֲוָתָא.

קִרְיָה "city" has a pl. det. st. קִרְיָה : בְּקִרְיָה דִי, קִרְיְתָא E 4:15), קִרְיָה שָׁמְרִין "in the towns of Samaria" E 4:10.

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

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

רִבּוֹ "myriad" has the pl. רִבְבָן, i. e., ribbᵊwān, but the qᵊrē is ribᵊbān.

שֵׁם "name", with suffix שְׁמֵהּ, has the pl. *שְׁמָהָן, שְׁמָהָת, שְׁמָהָתְהֹם.

שָׁעָה "hour, while," but בַּהּ שַׁעֲתָא "at once" (par. 89).

VI. Numerals

63. Cardinal numbers:

		masc.	fem.
1		חַד	חֲדָה
2		תְּרֵין*	תַּרְתֵּין
3		תְּלָתָה	תְּלָת
4		אַרְבְּעָה	אַרְבַּע
5		חַמְשָׁה*	חֲמֵשׁ*
6		שִׁתָּה*	שֵׁת (שֶׁת)
7		שִׁבְעָה	שְׁבַע*
8		תְּמָנְיָה*	תְּמָנֶה*
9		תִּשְׁעָה*	תְּשַׁע*
10		עֲשְׂרָה	עֲשַׂר
12		תְּרֵי עֲשַׂר	
20			עֶשְׂרִין
30			תְּלָתִין
40			אַרְבְּעִין*
50			חַמְשִׁין*

60	שִׁתִּין
70	שִׁבְעִין*
80	תְּמָנִין*
90	תִּשְׁעִין*
100	מְאָה
200	מָאתַיִן
400	אַרְבַּע מְאָה
1,000	אֲלַף
10,000	רִבּוֹ
1,000,000	אֶלֶף אַלְפִים (D 7:10, par. 42)
100,000,000	רִבּוֹ רִבְבָן (par. 62)

"Sixty-two" (fem.) is שִׁתִּין וְתַרְתֵּין, "120" מְאָה וְעֶשְׂרִין.

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

65. "Two" has a cstr. st. תְּרֵי, *תַּרְתֵּי.

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

The cstr. st. is rarely used: שִׁבְעַת יָעֲטֹהִי "his seven advisers" E 7:14, but, for instance, שִׁבְעָה עִדָּנִין "seven seasons" D 4:13.

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

68. The det. st. of אֲלַף is אַלְפָּא.

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

	masc.	fem.
1st	קַדְמָי* (קַדְמָיָא)	קַדְמָיָה* (קַדְמָיְתָא)
2nd	תִּנְיָן*	תִּנְיָנָה
3rd	תְּלִיתָי*	תְּלִיתָיָה (t'litāyā)
4th	רְבִיעָי* (רְבִיעָיָא), etc.	רְבִיעָיָה (רְבִיעָיְתָא), etc.

70. Multiplication is expressed as follows: חַד שִׁבְעָה "seven times" D 3:19.

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

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

73. תְּלָתֵּהוֹן "the three of them" D 3:23, apparently *t'lāt-t*, a fem. form, augmented by the ending of the pl. masc., as happens in connection with some prepositions (par. 84).

74. Dates: The year of the reign and the day of the month are expressed by cardinal numbers following the cstr. st. שְׁנַת and יוֹם, respectively: שְׁנַת שֵׁת לְמַלְכוּת "year 6 of the reign of..." E 6:15, יוֹם תְּלָתָה לִירַח אֲדָר "Adar 3rd" E 6:15.

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

VII. Prepositions

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

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

If the first syllable of the word depending on בכל has a murmured vowel, we have -בְּ, -כְּ, -לְ. Followed by יְ, בכל become -לִי, -כִי, -בִי.

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

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

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

In certain constructions, different prepositions may be used with no clearly definable or necessary distinction in meaning. Instances are the alternation between לְ and עַל to indicate the addressee of a letter or document. Further: לְבַקָּרָה עַל יְהוּד וְלִירוּשְׁלֵם "to investigate Judah and Jerusalem" E 7:14, לְדָנִיֵּאל ... עֲלוֹהִי D 6:5f., עַל עַל (קֳדָם) "to enter into the presence of" in connection with persons, but עַל לְ in connection with localities (D 6:11). Cf. also מְטָה עַד "he came to" D 7:13 in connection with a person, whereas לְ is commonly used with this verb to indicate direction.

שְׁלֵט "to rule over" is usually followed by בְּ, but עַל occurs in D 2:48. *עֲרַב "to mix with" requires בְּ (D 2:41, 43), but עִם is found in D 2:43. עֲדָה "to come forth" is followed by מִן (D 4:28, 5:20) but also by בְּ (D 3:27), if the text is correct. בְּ and מִן also alternate to express the idea of "being wet with the dew (מְטַל, בְּטַל) of heaven" D 4:12, 20, 22, 30, 5:21.

77. בְּ "in" (local and temporal), "through, with" (instrumental). With suffixes: בְּהוֹן, בַּהּ, בָּהּ, בָּךְ, בִּי.

Note אֶשְׁתִּי בְּ "to drink from (a vessel)" D 5:2, 3, 23, and לָא תִשְׁנֵא צְבוּ בְּדָנִיֵּאל "nothing be changed concerning Daniel" D 6:18.

78. כְּ "like as, comparable to." Also, "according to," as, for instance, repeatedly in כִּדְנָה "thus," כְּדָת מָדַי "according to the law of Media" D 6:9, 13, כִּכְתָב סְפַר מֹשֶׁה "in accordance with the text of the book of Moses" E 6:18. Further, "approximately": כְּשָׁעָה חֲדָה "about an hour (while)" D 4:16.

כְּ may also be used in a temporal sense: כְּבַר שְׁנִין שִׁתִּין וְתַרְתֵּין "as (a man) sixty-two years old" D 6:1, כְּמִקְרְבֵהּ לְגֻבָּא "on approaching the den" D 6:21. Cf. כְּדִי (par. 86).

79. לְ "to, for." With suffixes: לְכֹם (לְכוֹן), לָנָא, לַהּ, לַהּ, לָךְ, לִי, (לְהוֹן) לְהֹם.

לְ expresses every aspect of direction. (a) local: for the addressee of a letter, לְאַרְתַּחְשַׁשְׂתְּא "to Artaxerxes," לְבַיְתֵהּ אֲזַל "he went to his house" D 2:17. (b) temporal: לְעָלְמִין חֱיִי "live for ever." (c) modal: הֲוָת לְטוּר "became a mountain" D 2:35, בְּנַיְתַהּ לְבַיִת "I have built it for a royal capital" D 4:27. (d) final: אָמְרִין מַלְכוּ לְעֲלָוָן "lambs for sacrifices" E 6:9, מְצַלַּיִן לְחַיֵּי מַלְכָּא "praying for the life of the king" E 6:10.

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

80. מִן "from." The *n* is sometimes assimilated to the following consonant. With suffixes: מִנְּהֶן, מִנְּהוֹן, מִנַּהּ, מִנַּהּ, מִנָּךְ, מִנִּי.

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

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

Partitive use of מִן is common: חַד מִנְּהוֹן "one of them" D 6:3, מִן בְּנֵי גָלוּתָא "belonging to the exiles" D 6:14, מִן נִצְבְּתָא "some of the seed (mineral)" D 2:41, מִן קְשֹׁט "it is of a truth" D 2:47, מִן קְצָת ... מִנַּהּ "partly ... partly" D 2:42. In this sense, מִן also corresponds to "than" after a comparative: בְּחָכְמָה דִּי אִיתַי בִּי מִן כָּל חַיָּא "through wisdom that I have (more) than any living being" D 2:30, חֶזְוַהּ רַב מִן חַבְרָתַהּ "its appearance was great(er) than (that of) its fellows" D 7:20. Cf. also אֲרַע(א) מִנָּךְ "low(er) than you(rs)" D 2:39, עֶלָּא מִנְּהוֹן "high(er) than (above) them" D 6:3.

81. עַד "until" (temporal).

It occurs rarely to indicate local direction: עַד עַתִּיק יוֹמַיָּא מְטָה "to the ancient of days he went" D 7:13, עַד כָּה "so far" D 7:28. Modal usage appears in עַד כְּסַף כַּכְּרִין מְאָה "up to one hundred talents of silver" E 7:22. Inclusive finality is intended in עַד יוֹמִין תְּלָתִין "for thirty days" D 6:8, 13.

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

82. עַל "upon." With suffixes: עֲלַי, עֲלָךְ, עֲלוֹהִי, עֲלַהּ, עֲלַיְנָא, עֲלֵיהֹם (עֲלֵיהוֹן).

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

D 2:18, עַל דָּנִיֵּאל שָׂם בָּל "he set his mind on Daniel" D 6:15, בְּאֵשׁ עֲלוֹהִי "it grieved him" D 6:15, טְאֵב עֲלוֹהִי "it pleased him" D 6:24.

עַל may indicate direction like לְ (par. 76): מַנְדְּעִי עֲלַי יְתוּב "my knowledge returned to me" D 4:31, שְׁלַח עַל "to send (a message) to" E 4:11, 5:17. It may involve hostile direction ("against") or indicate superior position and greater intensity: חַד שִׁבְעָה עַל "(heated) seven times more than..." D 3:19, מִתְנַצַּח עַל סָרְכַיָּא "distinguishing himself over the chief ministers" D 6:4, עַל מַלְכִין מִתְנַשְּׂאָה "(a city) rising up against (raising itself over) kings" E 4:19.

83. עִם "together with." With suffixes: עִמִּי, עִמָּךְ, עִמַּהּ, עִמְּהוֹן.

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

Cf., further, עִם מַלְכָּא מַלִּל "he spoke to the king" D 6:22, עָבְדָה קְרָב עִם קַדִּישִׁין "making war against the holy ones" D 7:21, לִבְבֵהּ עִם חֵיוְתָא שַׁוִּי (read שַׁוִּי?) "his heart (mind) was placed with (= made like) that of an animal" D 5:21. דִּי עֲבַד עִמִּי אֱלָהָא "(wonders that) God did in connection with me" D 3:32, תַּעַבְדוּן עִם שָׂבֵי יְהוּדָיֵא "you shall do in dealing with the elders of the Jews" E 6:8.

84. Other prepositions:

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

בָּתַר, בְּאָתַר "after" (temporal), < בְּ+אָתַר, lit. "in the trace(s) of." With suffix: בָּתְרָךְ.

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

גּוֹא "within," used in composition with בְּ, לְ, and מִן. With suffixes: בְּגַוֵּהּ, בְּגַוַּהּ.

דִּי לָא "without," also used before infinitives introduced by לְ or a prepositional expression.

יַד "hand," in connection with other prepositions, tends to lose its concrete meaning and assume the character of a preposition. בְּיַד indicates possession,. cf., in particular, דִּי נִשְׁמְתָךְ בִּידֵהּ וְכָל אָרְחָתָךְ לֵהּ "(God) who holds in His hand your soul and owns all

your ways" D 5:23. Cf. also כְּחָכְמַת אֱלָהָךְ דִּי בִידָךְ "according to the wisdom of your God that is in your hand" E 7:25, יְהַב הִמּוֹ בְּיַד נְבוּכַדְנֶצַּר "He gave them into the hand of Nebuchadnezzar" E 5:12, שֵׁיזִיב ... מִן יַד אַרְיָוָתָא "he saved ... from the lions" D 6:28.

יָת indicating the independent objective pronoun occurs only once: יָתְהוֹן D 3:12.

לְוָת "with, at (French *chez*)," related to יָת. With suffix: מִן לְוָתָךְ E 4:12.

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

צַד "side" in combination with לְ and מִן: מִלִּין לְצַד עִלָּיָא יְמַלִּל "he speaks words toward the Most High" D 7:25, מִצַּד מַלְכוּתָא "(to find cause of complaint against Daniel) from the side of the kingdom (= from the political angle)" D 6:5.

לָקֳבֵל "facing, opposite," also in modal use, "corresponding to." With suffix לָקֳבְלָךְ. In the modal sense, it may be augmented by כָּל: כָּל קֳבֵל.

קֳדָם "before" (local), also with מִן, "from before." With suffixes (par. 10): וּקְדָמוֹהִי; קָדָמַי (קֳדָמִי), קֳדָמָךְ, קֳדָמָיִךְ (*qŏdāmāḵ*), קָדָמוֹהִי D 7:13), קֳדָמַיהּ, קֳדָמֵיהוֹן. קֳדָם is used frequently as a less direct, respectful indication of location (מִן קֳדָם אֱלָהּ שְׁמַיָּא, קֳדָם מַלְכָּא). A possible temporal use occurs in D 7:7.

מִקַּדְמַת, מִן קַדְמַת "before" (temporal).

לִקְצָת "at the end of."

תְּחֹת*, תְּחוֹת "underneath." With suffixes: תְּחֹתוֹהִי, תַּחְתּוֹהִי.

VIII. Conjunctions

85. Coordinating conjunctions:

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

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

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

לָהֵן, בְּרַם "but." לָהֵן may also be used in the related sense of "except": דִי לָא יִפְלְחוּן ... לְכָל אֱלָהּ לָהֵן לֵאלָהֲהוֹן "that they might not worship any God but their own God" D 3:28, ... מִן כָּל אֱלָהּ וֶאֱנָשׁ לָהֵן מִנָּךְ "from any God or man ... except you" D 6:8, 13.

בֵּאדַ֫יִן, אֱדַ֫יִן "then."

86. Subordinating conjunctions:

דִי "that" introduces subordinate clauses after verbs meaning to know, inform, command, find, see, hear, etc. Cf. also אִיתַי דִי "it is (a fact) that" E 5:17, מִן קְשֹׁט דִּי "it is of a truth that" D 2:47, אַזְדָּא מִנִּי מִלְּתָא דִי "the matter is known (as decided), as far as I am concerned, that" D 2:8f. (cf. D 2:5, where the Dead Sea [Qumrān] text inserts דִי after אָזְדָּא).

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

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

מִן דִי "after, as soon as," occasionally causal as in D 3:22.

כָּל קֳבֵל דִּי "because," but in D 5:22 "although."

הָא כְדִי "as" D 22:43, spelled as if it were *hā-kᵊdī, but to be pronounced as derived from *hēk-dī.

עַד דִי "until," also simple עַד E 4:21, 5:5, tending toward a final connotation in D 4:22.

עַל דִּבְרַת דִּי (D 2:30), עַד דִּבְרַת דִּי (D 4:14) (= ʿaddibrat < ʿal-dibrat) "so that."

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

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

IX. Negations

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

It is used as a noun in כָּל דָּאֲרֵי אַרְעָא כְּלָה חֲשִׁיבִין (*dāy'rē*) "all inhabitants of the earth are considered like nought" D 4:32.

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

For לְמָה "lest," cf. par. 86, and for דִּי לָא "without" (also simple לָא before an infinitive, D 6:16), cf. par. 84.

X. Adverbs and Particles

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

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

(2) the ending *-ūṯ*: תִנְיָנוּת "a second time, again" D 2:7.

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

(4) the ending *-ā*, mostly unstressed, the remnant of an ancient accusative ending: אֵזָא יַתִּירָא "heated excessively" D 3:22, תַּקִּיפָא (*yattīrā*!) יַתִּירָא "exceedingly strong" (fem.) D 7:7, דְּחִילָה יַתִּירָה "very frightening" (fem.) D 7:19. Further, אַרְעָא (*'ár'ā*, read *'ara'*) "below" and עֵלָּא "above" (par. 80), and, possibly, יַצִּיבָא in D 3:24, מַלְכָּא (*yaṣṣībā*!) יַצִּיבָא "certainly, O king" (cf. מִן יַצִּיב יָדַע אֲנָה "I know for certain" D 2:8). For כֹּלָּא, see par. 96. The final *-ā* of some Persian loan words was apparently considered the same ending (par. 189).

89. Temporal demonstrative adverbs:

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

כְּעֶנֶת, כְּעַן (E 4:10, 11, 7:12), כְּעֶת (E 4:17) "now, now then."

עַד אָחֲרֵין "eventually" D 4:5.

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

90. Temporal assertive adverb:

עוֹד "still, yet": עוֹד מִלְּתָא בְּפֻם מַלְכָּא "the word still (being) in the mouth of the king" D 4:28.

91. Local demonstrative adverbs:

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

אֲרוּ, אֲלוּ "behold there (is)."

כָּה "here" D 7:28.

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

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

92. Modal demonstrative adverbs:

כְּנֵמָא, כֵּן, כִּדְנָה "thus."

כְּמָה "how!": אָתוֹהִי כְּמָה רַבְרְבִין וְתִמְהוֹהִי כְּמָה תַקִּיפִין "how great are His wonders, and how mighty are His miracles!" D 3:33.

93. Modal assertive adverbs:

אַף "also."

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

אָסְפַּרְנָא (*ʾospárnā*) "exactly, perfectly" (par. 189).

אַדְרַזְדָּא "diligently" (par. 189).

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

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

אֱזְדָּא "publicly known, known (as decided)" (par. 189) is originally an adverb.

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

XI. אִיתַי

95. אִיתַי indicates existence ("there is, exists"), or, with negation, non-existence (לָא אִיתַי "there does not exist"). In this meaning, אִיתַי remains unchanged. Cf. אִיתַי גֻּבְרִין יְהוּדָאִין "there are Jewish men" D 3:12, חָכְמָה דִּי אִיתַי בִּי "wisdom that exists in me" D 2:30; further, הֵן אִיתַי דִּי "whether it is (a fact) that" E 5:17.

However, אִיתַי may take the place of the copula (which, as a rule, is left unexpressed in BA, or is expressed by the independent personal pronoun [par. 30]). In this case, it takes the appropriate pronominal suffix. Originally, אִיתַי here was used for emphasis: הַאִיתָיךְ כָּהֵל "*are* you able?" D 2:26, מְדָרְהוֹן עִם בִּשְׂרָא לָא אִיתוֹהִי "their dwelling is *not* with human kind" D 2:11, לָא אִיתַנָא פָּלְחִין "we shall *not* worship" D 3:18, לָא אִיתֵיכוֹן פָּלְחִין "you do *not* worship" D 3:14, אִיתֵיכוֹן עֲתִידִין "you *are* ready" D 3:15.

XII. כֹּל and אָחֳרָן

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

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

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

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

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

XIII. The Verb

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

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

pᵉʿal	hitpᵉʿel	Passive: pᵉʿil
paʿʿel	hitpaʿʿal	*puʿʿal
hap̄ʿel	*hithap̄ʿal	hu/op̄ʿal

The basic meaning of the paʿʿel is intensive or causative, and that of the hap̄ʿel, causative.

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

Since the reflexive of the hap̄ʿel is not attested in BA (except by doubtful textual correction of E 4:13, מַלְכִים תְּהַנְזִק to מַלְכִי (מתהנזק), its form is somewhat uncertain.

For remnants of the šap̄ʿel (corresponding in meaning to the hap̄ʿel) and hištap̄ʿal, cf. par. 157 and 166.

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

1. The strong verb

Cf. the paradigms, pp. 60—63.

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

sg. 3. masc.		כְּתַב
3. fem.	-*at*	כִּתְבַת
2. masc.	-*t* (-*tā*)	כְּתַבְתְּ (כְּתַבְתָּ, -תָּה)
2. fem.	-*tī*	כְּתַבְתִּי*
1.	-*et*	כִּתְבֵת
pl. 3. masc.	-*ū*	כְּתַבוּ
3. fem.	-*ā* (par. 12)	כְּתַבָה
2. masc.	-*tūn*	כְּתַבְתּוּן
2. fem.	-*ten*	כְּתַבְתֵּן
1.	-*nā*	כְּתַבְנָא

102. In addition to the pᵊʿal with *a* in the second syllable, there also exists a pᵊe/il: סְגִד "prostrated himself," שְׁלִם "was completed," שְׁלֵט "had power," pl. שְׁלִטוּ. For the 3. fem. sg., besides תְּקֵפַת (from תְּקֵף "was strong"), we find בְּטֵלַת "was idle." The vocalization בְּטֵלַת corresponds to what in later Jewish Aramaic is the normal vocalization of the 3. fem. sg. (*pᵊa/elat*).

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

103. *e* and *i* may apparently be used interchangeably in the pᵊel, hitpᵊel, paʿʿel, and hapʿel.

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

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

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

sg.	3. masc.	*y-*	יִכְתֻּב
	3. fem.	*t-*	תִּכְתֻּב
	2. masc.	*t-*	תִּכְתֻּב
	2. fem.	*t---īn*	*תִּכְתְּבִין
	1.	*ʾ-*	אֶכְתֻּב
pl.	3. masc.	*y---ūn*	יִכְתְּבוּן
	3. fem.	*y---ān*	יִכְתְּבָן
	2. masc.	*t---ūn*	תִּכְתְּבוּן
	2. fem.	*t---ān*	*תִּכְתְּבָן
	1.	*n-*	נִכְתֻּב

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

106. No practical rules can be formulated for the vowel following the second consonant of the root. Most verbs pᵉʿal have *u*. Pᵉʿel verbs prefer *a*, but cf., for instance, סְגִד — יִסְגֻּד. For imperfects with *ẹ*, cf. par. 118.

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

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

109. In the hitpᵉʿel and hitpaʿʿal, the imperfect prefix + *(h)it-* becomes *yit-*, etc. In the hapʿel, *h* is retained, but the ʾapʿel has the imperfect *ya-*, etc.

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

sg. 2. masc.		שְׁלֵט, כְּתֻב
2. fem.	-ī	כְּתֻבִי
pl. 2. masc.	-ū	כְּתֻבוּ
2. fem.	-ā	*כְּתֻבָה

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

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

In the derived conjugations, a fem. formation serves as infinitive (*p...ʿālā*). The cstr. st. ending *-at* is preserved only in לְהַנְזָקַת מַלְכִין "to cause harm to kings" E 4:22 and אַחֲוָיַת אֲחִידָן "giving information on riddles" D 5:12. Elsewhere, it is replaced by *-ūt*, for instance, הִתְנַדָּבוּת "contributing" E 7:16, לְהוֹדָעוּתָךְ "to let you know" E 5:10.

Forms such as מַצְלַח "to succeed" E 5:8 and מְפַשַּׁר "to interpret," מְשָׁרֵא "to solve" D 5:12, may be further infinitive formations of the derived conjugations, but this is uncertain, as is the assumption that אֶשְׁתַּדּוּר "rebellion" E 4:15 is an infinitive of the hitpaʿal of the root שׁדר (cf. par. 190 for a Persian etymology).

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

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

2. Roots beginning with a sibilant or dental

114. The reflexive *t* is placed after the sibilant: מִשְׁתַּבְּשִׁין "confused," תִּשְׁתְּבֵק "will be left," הִשְׁתְּכַח "was found," מִשְׁתַּכַּל "observing."

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

It assimilates fully to ז in הִזְמִנְתּוּן "you have agreed upon" D 2:9. The written form represents *hizzᵉmintūn* or *hizzammintūn*, while the reading prescribed assumes only partial assimilation of *t > d*, *hizdᵊmintūn*.

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

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

3. Roots containing a laryngal or ר

115. In connection with these roots, note the rules mentioned in par. 24 (preceding *ẹ/i > a*) and par. 20 (lengthening of preceding vowel instead of gemination): פָּלַח "worshiping," מְשַׁבַּח "praising" (identical in form with the passive participle), אָמַר "saying," בְּרַךְ (< *barrik*) "he blessed," etc.

In roots ending in a laryngal or ר, the change *ẹ/i > a* is extended to open syllables: שַׁבַּחוּ "they praised," הִשְׁכַּחוּ "they found," אַתַּרוּ "shake off!" (pl.), בַּדַּרוּ "scatter!" (pl.), אֶתְעֲקַרָה "they (fem.) were uprooted."

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

Roots with a laryngal as the first consonant have *a* in the perfect pᵊʿal, 1. sg. (and 3. fem. sg.): עַבְדֵת "I have made."

The prefix vowel of the imperfect is *a* (*e* in verbs with ʾ/*w/y* as the third consonant of the root): תַּעַבְדוּן "you will do," תֶּעְדֵּא "it (fem.) will pass away."

The prefix vowel of the infinitive is *e*: לְמֶעְבַּד "to do," לְמֶחֱזֵא "to behold."

Where the laryngal is originally vowelless after a prefix and the following consonant has a murmured vowel, the laryngal may take the vowel of the prefix: תַּעַבְדוּן (< *taʿbᵊdūn*), הָחֳרְבַת (*hohᵒrbat* < *hohᵊrbat*) "was destroyed". But cf. יַחְסְנוּן "they will possess," מְהַחְצְפָה "urgent" (fem.).

e for *a* occurs in הֶחֱסִנוּ "they took possession" D 7:22, הֶעְדִּיו "they removed" D 5:20, 7:12.

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

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

This vocalization has been transferred to the 3. fem. sg. and 1. sg.: אֲמֶ֫רֶת "she said" D 5:10, (-אֶת) הִתְגְּזֶ֫רֶת "it (fem.) broke off" D 2:34, 45, הִשְׁתְּכַ֫חַת "it (fem.) was found" D 5:11, etc., הַשְׁכַּ֫חַת "I have found" D 2:25. However, we also find יִדְעֵת "I knew," שַׁבְּחֵת "I praised." Cf. also הַדֶּ֫קֶת, הַקֵּ֫מֶת, שָׂ֫מֶת (par. 133, 140, 164).

4. Roots beginning with נ

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

ẹ as the vowel of the imperfect p°al is found in נפל "to fall" and נתן "to give": יִפֵּל (unstressed יִפֵּל לָךְ *yippellåk* E 7:20), יִנְתֵּן, תִּנְתֵּן. Cf. also שָׂא "take!" (par. 126).

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

119. The imperative drops the נ: פֻּ֫קוּ "go out!" (pl.) D 3:26, שָׂא "take!" E 5:15.

5. Roots beginning with א

120. The vowel *a* appears in the p°al perfect, 1. sg.: אַמְרֵת "I said" D 4:5. For the 3. fem. sg., where the same vocalization can be expected (*אַמְרַת), the only example available is again from a root ending in ר: אֲמֶ֫רֶת "she said" D 5:10 (par. 117).

121. In the imperfect and infinitive of the p°al, the vowelless glottal stop becomes silent, and the preceding vowel is lengthened: מֵאמַר, יֵאבַ֫דוּ, תֵּאמְרוּן, נֵאמַר, יֵאמַר "let them perish" Jer. 10:11, לְמֵזֵא (מֵמַר E 5:11), "to heat" D 3:19.

122. The imperative p°al with *a* after the second consonant has *ᵉ* in the first syllable, the one with *u* has *°*: אֱמַר, אֱמַ֫רוּ, but אֲכֻ֫לִי "eat!" (fem.) D 7:5.

Full *ẹ* (with secondary stress) appears in the case of an imperative with *e* after the second consonant: אֱזֵל (*ẏézel-*) "go!" E 5:15.

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

124. In the hap̄ʿel, *hō-* (< *haw-*) replaces **ha*-: תְּהוֹבַד, הוֹבַד,
לְהוֹבָדָה, יְהוֹבְדוּן "to destroy." The passive is הוּבַד "was destroyed"
D 7:11.

Two roots, אמן and אתה, show *hē-* and *hay-*: הֵימִן "he believed"
D 6:24, מְהֵימַן "trusted, trustworthy" D 2:45, 6:5, הַיְתִי "he brought,"
passive הֵיתָיִת, הֵיתָיוּ (par. 167).

6. Roots with א as the second consonant

125. None of the forms attested shows any irregularity: שְׁאֵל
"he asked," שְׁאֵלְנָא, שְׁאֵל, יִשְׁאֲלֻנְכוֹן "he will ask you," בְּאֵשׁ "was bad,"
טְאֵב "was good."

7. Roots with final א

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

Remnants of roots ending in א that have preserved א as a con-
sonant are נשׂא (שָׂא "take!" E 5:15, מִתְנַשְּׂאָה "rising up" [fem.]
E 4:19) and שׂנא "to hate" (שָׂנְאָיךְ "your enemies" D 4:16).

8. Roots beginning with י

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

128. In the imperfect (and infinitive) of the pᵉʿal, vowelless י is
replaced by gemination/nasalization of the second consonant in the
ancient roots יְדַע "to know" and יְתֵב "to sit": תִּנְדַּע, אֶנְדָּא, יִנְדְּעוּן,
יִתֵּב D 7:26; cf. also the noun מַנְדַּע "knowledge." Further יִכָּל,
from the root יְכָל "to be able" (par. 171).

Another imperfect formation is attested only through יֵיטַב "it is
good, pleases" E 7:18, from an ancient secondary root יטב (cf.
טְאֵב, טָב).

129. Verbs forming the imperfect with gemination/nasalization of the second consonant drop י in the imperative: דַּע "know!" D 6:16, הַב "give!" D 5:17 (from the root יהב which, for the imperfect and infinitive, is replaced by נתן [par. 118]). Cf. also the nouns עֵטָה "advice," שְׁנָתֵּהּ "his sleep," representing old infinitive formations of יעט, ישן.

130. The hap̄ʿel has hō̆- (< *haw-*): הוֹדַע "he informed," יְהוֹדַע, הוֹתֵב, לְהוֹדָעָה, מְהוֹדְעִין "he settled (them)," מוֹדָא, מְהוֹדָא "praising." The passive is הוּסְפַת "was added" (fem.) D 4:33.

hē̆- is found only in הֵיבַל "he brought" E 5:14, לְהֵיבָלָה E 7:15. The same root may be present also in מְסוֹבְלִין "(foundations) laid" E 6:3, as a šap̄ʿel borrowed from Akkadian (par. 188).

9. Roots with ו or י as the second consonant

Cf. the paradigms, pp. 64—65.

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

132. In some roots, ו functions as a consonant: תְּוַהּ "he was perturbed" and, in roots with final *y*, הֲוָה "he was," *חַוִּי "he informed," שַׁוִּי, יִשְׁתַּוֵּה "to place, make."

133. Long *ā* is found throughout the perfect pᵉʿal: קָם "he rose" (root *qwm*), שָׂם "he placed" (root *śym*), בָּת "he spent the night" (root *byt*). A pᵉ̄ʿe/il is רָם "(his heart) was haughty" (root *rwm*) D 5:20.

The 1. sg. is שָׂמֵת (< *śāmt*) E 6:12.

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

134. The imperfect pᵉʿal has *ū* throughout (יְקוּם), and, presumably, *i* in roots containing *y* (*יְשִׂים). An *ā* imperfect occurs in יְהָךְ "he will go" (par. 169).

135. The imperative is *קוּם, קוּמִי, and *שִׂים, שִׂימוּ.

136. The infinitive has the form *מְקָם, *מְשָׂם, cf. מְהָךְ (par. 169).

137. In the active participle of the pᵉʿal, *w/y* is replaced by the glottal stop (קָאֵם). In the other forms where א has a murmured vowel, א remains in writing, but the reading prescribed by the Masoretes is ': קָאֲמִין (*qāyᵉmin*), דָּאֲנִין (*dāyᵉnin*) "judging," דָּאֲרֵי (*dāyᵉrē*) "dwellers of." But קָאֲמַיָּא D 7:16, where the main word stress does not immediately follow the syllable containing '/*y*.

138. The hitpᵉʿel shows gemination of the preformative *t*, and either *i* or *ā* after the first consonant of the root: יִתְּזִין "obtains food" D 4:9, but מִתְּשָׁם, יִתְּשָׂם.

139. The paʿʿel of *qwm* is *קַיֵּם, לְקַיָּמָה, with ' instead of ו. In all other respects, both paʿʿel and hitpaʿʿal of these roots are like those of the strong verb.

140. The perfect of the hap̄ʿel shows vacillation between *i* and *ē* after the first consonant of the root: הֲקִים, אֲקִימָה "he set (it) up." The 1. sg. is הֲקֵימֶת D 3:14.

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

141. The imperfect, the participle, and, presumably, the imperative of the hap̄ʿel show the same vacillation between *i* and *ē*. In addition, an unusual long *ā* (par. 23) appears after the preformative in some cases: יְהָתִיבוּן, יָתִיבוּן "they will return, give back" E 5:5, 6:5, יְהָקִים, מְהָקִים, תָּסִיף "it (fem.) will bring to an end." מְרִים "raising up," מְנִיחָן "stirring up" (pl. fem.).

142. The infinitive of the hap̄ʿel is לְהַרְזָדָה "to act impiously" D 5:20, לַהֲקָמוּתַהּ "to set him up" D 6:4, לַהֲתָבוּתָךְ "to render (a reply) to you" D 3:16.

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

10. Roots ending in '/ו or א

Cf. the paradigms, pp. 66—68.

144. Roots originally ending in '/ו and א have merged in BA, with some isolated exceptions for those ending in א (par. 126).

The spelling of final *ā* and *ẹ̄* in forms of these roots vacillates between ה and א.

145. The pᵉʿal has two formations in the perfect, corresponding to pᵉʿal and pᵉʿẹ/il. The second is represented only by the forms אֶשְׁתִּיו "they drank" D 5:3 f. and צְבִית "I wished" D 7:19.

The perfect of the pᵉʿal formation has the endings -*ā*, -*āt*, and -*ọ̄* for the 3. masc. sg., 3. fem. sg., and 3. masc. pl., respectively. The diphthong *ay* is retained in the 2. sg., but contracted to *ẹ̄* in the 2. pl. and the 1. sg. and pl.

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

146. The passive pᵉʿal is represented by גְּלִי, גֲּלִי, "was revealed," and קְרִי "was read."

147. The imperfect forms without suffixed elements end in -*ẹ̄* (< -*ay*). The 2. and 3. masc. pl. end in -*ọ̄n* (< -*awn* < -*ayūn*), while the corresponding fem. forms retain *y* as a consonant. However, the 2. masc. pl. with pronominal suffix is תְּהַחֲוֻנַּנִי (*tᵉhaḥᵃwunnáni* [par. 175]) "you will let me know" D 2:9, with *u* instead of *ọ̄/ọ*.

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

148. The imperative pᵉʿal is represented by חֱיִי "live!," הֲוִי "be!" (pl.) E 4:22 (הֲוֹו E 6:6), אֱתוֹ "come!" (pl.) D 3:26.

149. The infinitive pᵉʿal ends in -*ẹ̄* (< -*ay*): לְמִבְנֵא "to build." An ancient form without preformative is attested in לִבְנֵא E 5:3,13 (originally *bᵉnāʾ*). A form expanded into the det. st. is לְמִבְנְיָה E 5:9.

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

150. The active participle is (אָ-) עָנֵה "answering," fem. שָׁנְיָה "being different," pl. masc. שָׁתַיִן "drinking," fem. שָׁנְיָן "being different."

The passive participle is שְׁרֵא "residing," בְּנֵה "built" (בְּנַיִן, בְּנַיָה, בְּנַיִן).

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

The 3. fem. sg. is represented only by the (h)itpᵉʿel אֶתְכְּרִיַת "(my spirit) became sick" D 7:15. Whether this vocalization is excep-

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

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

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

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

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

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

155. The endings of the active participles of the derived conjugations correspond to those of the pᵉˁal. The sg. masc. of the passive participles of the paˁˁel and the hapˁel may have been מְהַבְנִי**, **מְבַנִּי.

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

11. Roots with identical second and third consonants

Cf. the paradigms, pp. 69—70.

157. Certain verbs of this type seem to have been treated like the strong verb, cf. the (h)apˁel תְּטַלֵל ("the animals) seek shade (shelter)" D 4:9. This applies to the šapˁel, borrowed from Akkadian, שַׁכְלִלוּ "they completed," שַׁכְלִלָה "he completed it," לְשַׁכְלָלָה, יִשְׁתַּכְלַל. It also applies to formations such as אֶשְׁתּוֹמַם "he was perturbed" (root šmm) D 4:16 and הִתְרוֹמָמְתָּ, מְרוֹמָם (par. 143).

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

may be indicated in the written form: עַל "he entered," עַלְלַת (ʿalʾlat, read ʿallat) "she entered" D 5:10, but נַדַּת "(his sleep) fled" D 6:19. דָּקוּ "they were crushed" D 2:35 (as if derived from a root duq) should be דַּקּוּ.

159. The imperfect, and all other forms with preformatives, are characterized by transference of the gemination from the second/third to the first consonant of the root: תֵּרֹעַ (< tirroᵃᶜ) "(the king-dom) will break" D 2:40. Cf. also the noun מֶעָלִי (mèʿʿālē̦) "the entrance (setting) of (the sun)" D 4:11, 20.

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

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

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

163. The hitpᵉʿel is not attested. All forms of the paʿʿel and the hitpaʿʿal correspond to those of the strong verb.

164. The hapʿel requires gemination/nasalization of the first con-sonant of the root (par. 159): הַנְעֵל "he brought in" D 2:25, הַעֵלְנִי "let me enter!" D 2:24, הַדֵּקֶת, הַדֶּקֶת "it (fem.) crushed" D 2:34, 45, הַדֵּקוּ D 6:25, תַּדֵּק D 2:40, 44, תַּדְּקִנַּה "(the kingdom) will crush it (the earth)" D 7:23, infinitive לְהַנְעָלָה, לְהֶעָלָה, participle מְהַדֵּק, מְדֵּקָה, מְדֵקָה. For the passive, cf. הֻעַל (huʿʿal) "he was brought in" D 5:13, הֻעַלּוּ (huʿʿālū, possibly הֻעָלוּ, but not הֶעָלוּ) D 5:15.

12. Some special irregular verbs

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

166. Šapʿel formations: In addition to שַׁכְלֵל (par. 157) and מְסוֹבְלִין (par. 130), BA has two more šapʿel formations borrowed from Akkadian, (אַ)שֵׁיצִי "to complete" (root wḏⁱ) and שֵׁיזִב "to save" (root ʿzb) (לְשֵׁיזָבוּתֵהּ, מְשֵׁיזִב, יְשֵׁיזְבִנְכוֹן, יְשֵׁיזְבִנַּה, יְשֵׁיזִב).

167. אֲתָה "to come" has the hap̄ʿel לְהַיְתָיָה, הַיְתִי, הַיְתִי, passive הֵיתָיִת (fem.) D 6:18, הֵיתָיוּ D 3:13.

168. הֲוָה "to be" uses forms of the imperfect with a preformative ל instead of the usual י: לְהֵוֵא, לֶהֱוֹן, לֶהֱוֹן.

169. *הלך "to go" is represented by participles of the paʿel and the hap̄ʿel, מְהַלֵּךְ, מַהְלְכִין (to be corrected to מְהַלְכִין?). The imperfect and infinitive pᵉʿal are formed from a different root, huk: לִמְהָךְ, יְהָךְ.

170. *חֲיָה "to live" has the hap̄ʿel *haḥḥī, part. מַחֵא (maḥḥē) D 5:19.

171. יכל, כהל "to be able to, prevail": כהל forms the participle כָּהֵל, כָּהֲלִין. יכל has the perfect יְכֵל, יְכָלְתְּ, the participle יָכְלָה, יָכִל, יָכְלִין, the imperfect תּוּכַל, יוּכַל, יִכֻּל (tūkal, read tikkul). For yikkul, cf. par. 128; yūkal, probably an ancient hup̄ʿal formation, is commonly used in Hebrew and preserved here in BA.

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

172. *סְלֵק "to go up." In forms in which סל are not separated by a vowel, ל is assimilated to ס. The resulting ss may be nasalized: pᵉʿal סִלְקַת (rather than סְלְקַת D 7:8), סָלְקָן, סִלְקוּ, but hap̄ʿel לְהַנְסָקָה, הַסֵּק, passive הֻסַּק.

173. *אֶשְׁתִּי "to drink" shows prosthetic ʾi- only in the perfect; cf. the participle שָׁתֵה, שָׁתַיִן, imperfect יִשְׁתּוֹן.

13. The verb with pronominal suffixes

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

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

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

175. In the imperfect, the suffix is preceded by -(i)nn-: יְהוֹדְעִנַּנִי "he will let me know," יְשֵׁיזְבִנָּךְ "he will save you," יִתְּנַּהּ "he gives it

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

In the jussive and the imperative, the suffix is attached directly to the verb: אַל יְבַהֲלָךְ (-לוּךְ) "let it (them) not frighten you!," הַעֲלִנִי "let me enter!"

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

14. Notes on the syntax of the verb

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

This led to the widespread use of the participle to indicate an action that is simultaneous with the main action. Therefore, the participle must often be translated by the past tense, for instance: בַּהּ שַׁעֲתָה נְפַקָה אֶצְבְּעָן ... וְכָתְבָן "at this very moment, fingers ... came out and wrote" D 5:5.

This led further to the free use of the participle as a narrative tense, for instance: בֵּאדַיִן מִתְכַּנְּשִׁין אֲחַשְׁדַּרְפְּנַיָּא ... וְקָיְמִין ... וְכָרוֹזָא קָרֵא "thereupon, the satraps ... assembled ... and stood ... and the herald called" D 3:3f.

The participle may also be used to indicate continuous and habitual action, for instance: דִּי קִרְיְתָא דָךְ מִן יוֹמָת עָלְמָא עַל מַלְכִין מִתְנַשְּׂאָה וּמְרַד וְאֶשְׁתַּדּוּר מִתְעֲבֶד־בַּהּ "that this city has been rising up against kings since the days of eternity and rebellion and insurrection have (always) occurred in it" E 4:19. However, this mode is more commonly expressed by הֲוָה "to be" with the participle: וַהֲוָת בָּטְלָא "(work on the temple) was idle (all the time)" E 4:24, הֲוֵה בְנֵה מִקַּדְמַת דְּנָה שְׁנִין שַׂגִּיאָן "(the temple) had been standing built formerly for many years" E 5:11, כָּל קֳבֵל דִּי הֲוָא עָבֵד מִן קַדְמַת דְּנָה "as he used to do formerly" D 6:11.

178. Use of the imperfect to indicate simultaneous action antedates that of the participle. In BA, it occurs rarely: עַיְנַי לִשְׁמַיָּא נִטְלֵת וּמַנְדְּעִי עֲלַי יְתוּב "I lifted my eyes toward heaven, and my knowledge returned to me" D 4:31.

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The imperfect indicates the past after the conjunction "until" in E 5:5, עַד טַעְמָא לְדָרְיָוֶשׁ יְהָךְ "until Darius' order came."

The unexplained וְאֻשַּׁיָּא יַחִיטוּ (E 4:12 is occasionally considered an imperfect (jussive?), but it would seem to be a perfect (*yaḥḥīṭū*, root *yḥṭ* ~ *wḥṭ* = *ḥwṭ* "they have walled the foundations," a gloss to the preceding וְשׁוּרַיָּא שַׁכְלִלוּ).

179. The perfect is used to indicate the future in D 7:27, וּמַלְכוּתָה יְהִיבַת לְעַם קַדִּישֵׁי עֶלְיוֹנִין ··· "the kingdom ... will be given to the people of the holy ones of the Most High." This may be due to the fact that the passive p°al was felt to be closely related to the passive participle.

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

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

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

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

184. The direct object may precede the verb and later in the sentence be referred to by the appropriate pronoun or pronominal suffix: וּבַיְתָה דְנָה סַתְרֵה וְעַמָּה הַגְלִי "and he tore down this house and exiled the people" E 5:12, אֵלֶּה מָאנַיָּא שֵׂא אֵזֶל אֲחֵת הִמּוֹ (rather *'aḥḥēt*) "take these vessels and go and deposit them" E 5:15 (contrast גֻּבְרַיָּא אִלֵּךְ ··· קַטִּל הִמּוֹן שְׁבִיבָא E 6:5), וְאַף מָאנֵי בֵית אֱלָהָא ··· יַהֲתִיבֵךְ, וּשְׁאָר חֵיוָתָא הֶעְדִּיו "a fiery flame killed those men" D 3:22, דִּי נוּרָא

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

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

XIV. The Vocabulary

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

Inner-Aramaic preferences in the choice of words, for dialectal or stylistic reasons, can be observed in BA in the form of glosses that have entered the text: בְּדִתְאָא דִּי בָרָא for בַּעֲשַׂב אַרְעָא "with the vegetation of the field (earth)" D 4:12 (cf. Gen. 1:11f.), בְּנֶגְהָא for בִּשְׁפַרְפָּרָא "at dawn" D 6:20.

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

187. Hebrew influence must be assumed for many words of religious significance or words designating Jewish institutions. These may be completely aramaicized and may originally have been common to Aramaic and the Canaanite/Hebrew group, but their existence in BA is due to Jewish influence. Such words are נְבִיאָה "prophet," נְבוּאָה "prophecy," כָּהֲנַיָּא "priests," לֵוָיֵא "Levites," נְתִינַיָּא "temple servants," מִנְחָה "offering," נִיחוֹחִין "sacrifices of sweet smell," נִסְכֵּיהוֹן "their libations," מַלְאַךְ "angel," שִׁבְטֵי יִשְׂרָאֵל "the tribes of Israel" E 6:17, לְחַטָּיָא "to make a sin offering" E 6:17, חַרְטֹם "magician" (of Egyptian origin?). The fact of Hebrew origin is occasionally proven or made likely by phonetic reasons, as in שָׁפְטִין "judges" (par. 18) or עֶלְיוֹנִין "most high" (par. 22).

188. Akkadian influence extended over many centuries and also reflects dialectal distinctions. There are ancient cultural loans, such as הֵיכְלָא "temple, palace" (< ekallu, through Hurrian and Canaanite?), כָּרְסֵא "chair" (< kussium, kussû), probably also אַתּוּן "furnace" (< atūnu). Terms such as אַרְגְּוָנָא "purple" (< argamannu) and פַּרְזֶל "iron" (< parzillu) entered Aramaic through Akkadian.

The bulk of Akkadian loan words concerns terms of the political and financial administration, such as סְגַן "prefect" (< *šaknu*), פֶּחָה "governor" (< *piḥatu, pāḥatu*), כְּנָה (*כְּנָת*) "colleague" (< *kinat-tu*), הֲלָךְ, בְּלוֹ, מִדָּה (מִנְדָּה) for various kinds of taxes (< *ma(n)dattu, biltu, ilku*), נִכְסִין "possessions" (< pl. *nik(k)assū*), אִגְּרָה "letter" (< *egirtu*). Terms for monetary units such as מְנֵא "mina" (< *manū*) and פְּרֵס "half-mina" or "half-shekel" (< *parsu*) are derived from Akkadian. There are loan translations such as תְּלִתָא "triumvir" (< *šalšu*, par. 71), עֲבַר נַהֲרָא "the Trans-Euphrates Province" (lit., "across-the-river," < *eber nāri*), בְּעֵל טְעֵם "official in charge" (< *bēl ṭēmi*).

Military influence is indicated in בִּירְתָא "fortress" (< *bīrtu*) and, possibly, קְרָב "war" (< *qarābu?*). A legal loan word is זָכוּ "innocence" (< *zakūtu*).

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

Finally, there are ordinary words, such as the verbs שֵׁיזֵב "to save" (< *ušēzib*), שֵׁיצִי(א) "to complete" (< *ušēṣi*), שַׁכְלֵל "to complete" (< *ušaklil*), possibly also חשׁח "needed, necessary" (from the root *ḥašāḥu*); further, זִיו "facial features" (< pl. *zīmū*). Their acceptance attests to the intimate contact between the two languages.

189. Persian influence shows itself in the sphere of political and legal administration and in the phraseology of written communication. Thus, we find אֲחַשְׁדַּרְפְּנַיָּא "satraps" (< **xšaθrapāna*, through Akkadian?; OPers. has a different formation, *xšaśapāvā*, and the Greek form presupposes **xšaθrapā*), אֲדַרְגָּזְרַיָּא "counselors" (?, < **handarza-kara*, Mod. Pers. *andarzgar*), הַדָּבְרִין "companions" (< **hada-bāra*, MPers. *hadbār*, Mod. Pers. *yār*), סַרְכִין "chief ministers" (< **sāraka*, to Av. *sāra* "head"), גִּזְבְּרַיָּא, גְּדָבְרַיָּא "treasurers," גְּנַיָּא "treasures" (< *ganzabara, ganza*, Mod. Pers. *ganjūr, ganj*), אֲפַרְסַתְכַיָּא "leading officials" (?, < **fra-stā-ka*, corresponding to Greek *prostatēs?*, or to be corrected to אֲפַרְסְכַיָּא < **frasaku* > Akkad. *ip-ra-sak-ka?*), תִּפְתָּיֵא "police chiefs" (< **tāyu-pātā*), דְּתָבְרַיָּא "law officials," דָּת "law" (< *dātabara, dāta*, Mod. Pers. *dēwar, dād*).

שְׁרֹשִׁי "corporal punishment" (par. 10, 57, < *srauśyā, Av. sraošyā), הַדָּמִין "limbs" (< *handāma(n), Mod. Pers. andām) in the legal phrase הַדָּמִין תִּתְעַבְדוּן "you will be dismembered," נִשְׁתְּוָנָא "written order" (< *ni-šta-van, Ossetic nystwan), פַּרְשֶׁגֶן "copy" (פִּתְשֶׁגֶן in a Hebrew context, < *pati-čagna, Armen. patčēn, Pahl. pačēn), פִּתְגָּם "message, word" (< *pati-gāma, Mod. Pers. paygām). Cf. also the loan translation מֶלֶךְ מַלְכַיָּא "king of kings." Epistolary and documentary style also added some adverbs to the language, such as אָסְפַּרְנָא "exactly, perfectly" (< *asprnā, Av. asparanah), אַדְרַזְדָּא "diligently" (< *drazdā, Av. zrazdā). Cf. also אוֹדַא "publicly known" (< azdā).

Cultural terms are represented by words used for various parts of dress: הֲמוּנְכָא "necklace" (q'rē הַמְנִיכָא, *הַמְנְיָכָא < *hamyā(ha)naka, Mod. Pers. hamyān "belt"), סַרְבָּלֵיהוֹן "their trousers" (< *sala-vāra, Mod. Pers. šalvār), probably also פַּטִּישֵׁיהוֹן "their shirts" (?) and כַּרְבְּלָתְהוֹן "their hats" (< Akk. karballatu, probably neither a Persian nor an Akkadian word, but a part of Persian dress). A much discussed building term, אֻשַּׁרְנָא "furnishings" (?, < āčarna, MPers. āčār), also appears to be of Persian origin.

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

190. A number of words may be suspected of being of Akkadian or Persian origin. אַפְתֹם may be Akk. appittimma and mean "certainly," or Persian *apatama(m), MPers. abdum "finally." Further, אֶשְׁתַּדּוּר "insurrection" (< Pers. *ā(x)šti-drauga "breach of peace," cf. par. 111), נְוָלִי (-לוּ) "dunghill" (Akk.?), נְבִזְבָּה "gift" (par. 62), נִבְרַשְׁתָּא "lamp" (perhaps < Pers. *ni-brāšti-, to Av. brāz-, Sanskrit bhrāj- "to shine"), נִדְנֶה, probably to be read נִדְנַהּ "its sheath" D 7:15 (< Pers. nidāni "container," in Elamite "storehouse;" cf. nidāman, Mod. Pers. niyām "sheath").

191. Greek loan words belong to the cultural sphere. They are the terms for musical instruments repeatedly mentioned in Daniel ch. 3: קַתְר(וֹ)ס (qatrōs) "kitharis," פְּסַנְטֵרִין D 3:7) פְּסַנְתֵּרִין "psaltē-ri(o)n," סִיפֹּנְיָה, סוּמְפֹּנְיָה "symphōnia." Greek origin has been claimed but never been proved for other words. It also remains doubtful whether טַרְפְּלָיֵא E 4:9 may mean "men from Tripolis."

Paradigms

1. The strong verb

Perfect

	pᵊʿal	paʿʿel	hap̄ʿel
sg. 3. masc.	כְּתַב	כַּתֵּב (כַּתֵּב)	הַכְתֵּב (אַכְתֵּב -, תֵּב)
3. fem.	כִּתְבַת	כַּתְּבַת	הַכְתְּבַת
2. masc.	כְּתַבְתְּ (כְּתַבְתָּ -, תָּה)	כַּתֵּבְתְּ	הַכְתֵּבְתְּ
2. fem.	כְּתַבְתִּי	כַּתֵּבְתִּי	הַכְתֵּבְתִּי
1.	כִּתְבֵת	כַּתְּבֵת	הַכְתְּבֵת
pl. 3. masc.	כְּתַֽבוּ	כַּתִּֽבוּ	הַכְתִּֽבוּ
3. fem.	כְּתַֽבָה (כתבו *kᵊṯīḇ*)	כַּתִּֽבָה	הַכְתִּֽבָה
2. masc.	כְּתַבְתּוּן	כַּתֵּבְתּוּן	הַכְתֵּבְתּוּן
2. fem.	כְּתַבְתֵּן	כַּתֵּבְתֵּן	הַכְתֵּבְתֵּן
1.	כְּתַֽבְנָא	כַּתֵּֽבְנָא	הַכְתֵּֽבְנָא

Imperfect

	pᵊʿal	paʿʿel	hap̄ʿel
sg. 3. masc.	יִכְתֻּב	יְכַתֵּב (-תֵּב)	יְהַכְתֵּב (יְכַתֵּב -, תֵּב)
3. fem.	תִּכְתֻּב	תְּכַתֵּב	תְּהַכְתֵּב
2. masc.	תִּכְתֻּב	תְּכַתֵּב	תְּהַכְתֵּב
2. fem.	תִּכְתְּבִין	תְּכַתְּבִין	תְּהַכְתְּבִין
1.	אֶכְתֻּב	אֲכַתֵּב	אֲהַכְתֵּב
pl. 3. masc.	יִכְתְּבוּן	יְכַתְּבוּן	יְהַכְתְּבוּן
3. fem.	יִכְתְּבָן	יְכַתְּבָן	יְהַכְתְּבָן
2. masc.	תִּכְתְּבוּן	תְּכַתְּבוּן	תְּהַכְתְּבוּן
2. fem.	תִּכְתְּבָן	תְּכַתְּבָן	תְּהַכְתְּבָן
1.	נִכְתֻּב	נְכַתֵּב	נְהַכְתֵּב

Imperative	pʻal	paʻʻel	hap̄ʻel
sg. 2. masc.	כְּתֻב	כַּתֵּב (-תֵּב)	הַכְתֵּב (אַכְתֵּב, -תֵּב)
2. fem.	כְּתֻּבִי	כַּתֵּבִי	הַכְתֵּבִי
pl. 2. masc.	כְּתֻּבוּ	כַּתֵּבוּ	הַכְתֵּבוּ
2. fem.	כְּתֻבָה	כַּתֵּבָה	הַכְתֵּבָה

Infinitive	מִכְתַּב	כַּתָּבָה	הַכְתָּבָה (אַכְ-)

Participle	pʻal		paʻʻel	
	act.	pass.	act.	pass.
sg. masc.	כָּתֵב (כָּתֵב)	כְּתִיב	מְכַתֵּב (-תֵּב)	מְכַתַּב
fem.	כָּתְבָה	כְּתִיבָה	מְכַתְּבָה	מְכַתְּבָה
pl. masc.	כָּתְבִין	כְּתִיבִין	מְכַתְּבִין	מְכַתְּבִין
fem.	כָּתְבָן	כְּתִיבָן	מְכַתְּבָן	מְכַתְּבָן

	hap̄ʻel	
	act.	pass.
sg. masc.	מְהַכְתֵּב (מַכְתֵּב, -תֵּב)	מְהַכְתַּב
fem.	מְהַכְתְּבָה	מְהַכְתְּבָה
pl. masc.	מְהַכְתְּבִין	מְהַכְתְּבִין
fem.	מְהַכְתְּבָן	מְהַכְתְּבָן

Passive Perfect	pᵉîl	puᶜal	hu/oṗᶜal
sg. 3. masc.	כְּתִיב	כֻּתַּב	הֻכְתַּב (הֻכְ-)
3. fem.	כְּתִיבַת	כֻּתְּבַת	הֻכְתְּבַת
2. masc.	כְּתִיבְתָּ (-תָּה)	כֻּתַּבְתָּ	הֻכְתַּבְתָּ
2. fem.	כְּתִיבְתִּי	כֻּתַּבְתִּי	הֻכְתַּבְתִּי
1.	כְּתִיבַת	כֻּתַּבַת	הֻכְתַּבַת
pl. 3. masc.	כְּתִיבוּ	כֻּתַּבוּ	הֻכְתַּבוּ
3. fem.	כְּתִיבָה	כֻּתַּבָה	הֻכְתַּבָה
2. masc.	כְּתִיבְתּוּן	כֻּתַּבְתּוּן	הֻכְתַּבְתּוּן
2. fem.	כְּתִיבְתֵּן	כֻּתַּבְתֵּן	הֻכְתַּבְתֵּן
1.	כְּתִיבְנָא	כֻּתַּבְנָא	הֻכְתַּבְנָא

Perfect	hitpᵉᶜel	hitpaᶜal
sg. 3. masc.	הִתְכְּתֵב (אֶת-, -תֵב)	הִתְכַּתַּב (אֶת-)
3. fem.	הִתְכַּתְבַת	הִתְכַּתְּבַת
2. masc.	הִתְכַּתַּבְתְּ (-תֵּבְתְּ)	הִתְכַּתַּבְתְּ
2. fem.	הִתְכַּתַּבְתִּי	הִתְכַּתַּבְתִּי
1.	הִתְכַּתְבַת	הִתְכַּתְבַת
pl. 3. masc.	הִתְכַּתַּבוּ	הִתְכַּתַּבוּ
3. fem.	הִתְכַּתְּבָה	הִתְכַּתְּבָה
2. masc.	הִתְכַּתַּבְתּוּן	הִתְכַּתַּבְתּוּן
2. fem.	הִתְכַּתַּבְתֵּן	הִתְכַּתַּבְתֵּן
1.	הִתְכַּתַּבְנָא	הִתְכַּתַּבְנָא

Imperfect	hitpᵉel	hitpaᵃal
sg. 3. masc.	יִתְכְּתֵב (-תֵב)	יִתְכַּתֵּב
3. fem.	תִּתְכְּתֵב	תִּתְכַּתֵּב
2. masc.	תִּתְכְּתֵב	תִּתְכַּתֵּב
2. fem.	תִּתְכַּתְבִין	תִּתְכַּתְבִין
1.	אֶתְכְּתֵב	אֶתְכַּתֵּב
pl. 3. masc.	יִתְכַּתְבוּן	יִתְכַּתְבוּן
3. fem.	יִתְכַּתְבָן	יִתְכַּתְבָן
2. masc.	תִּתְכַּתְבוּן	תִּתְכַּתְבוּן
2. fem.	תִּתְכַּתְבָן	תִּתְכַּתְבָן
1.	נִתְכְּתֵב	נִתְכַּתֵּב
Infinitive	הִתְכְּתָבָה (-אֵת)	הִתְכַּתָּבָה (-אֵת)
Participle		
sg. masc.	מִתְכְּתֵב (-תֵב)	מִתְכַּתֵּב
fem.	מִתְכְּתְבָה	מִתְכַּתְּבָה
pl. masc.	מִתְכַּתְבִין	מִתְכַּתְבִין
fem.	מִתְכַּתְבָן	מִתְכַּתְבָן

2. Roots with ו or י as the second consonant

Perfect	p'al	haf'el	hitp''el
sg. 3. masc.	קָם (שָׂם, רָם)	הֵקִים (הֲקֵים, אֲקֵים)	
3. fem.	קָמַת	הֲקִימַת	
2. masc.	קָמְתְּ	הֲקֵימְתָּ	
2. fem.	קָמְתִּי	הֲקֵימְתִּי	
1.	קָמֵת	הֲקֵימֵת	
pl. 3. masc.	קָמוּ	הֲקִימוּ	
3. fem.	קָמָה	הֲקִימָה	
2. masc.	קָמְתּוּן	הֲקֵימְתּוּן	
2. fem.	קָמְתֵּן	הֲקֵימְתֵּן	
1.	קָמְנָא	הֲקֵימְנָא	

Imperfect			
sg. 3. masc.	יְקוּם (יְשִׂים)	יְקִים, יְהָקִים	יִתְּזִין, יִתְּשָׂם
3. fem.	תְּקוּם	תְּקִים (תָּסִיף)	
2. masc.	תְּקוּם	תְּקִים	
2. fem.	תְּקוּמִין	תְּקִימִין	
1.	אֲקוּם	אֲקִים	
pl. 3. masc.	יְקוּמוּן	יְקִימוּן (יְהָקִימוּן)	יִתְּשָׂמוּן
3. fem.	יְקוּמָן	יְקִימָן	
2. masc.	תְּקוּמוּן	תְּקִימוּן	
2. fem.	תְּקוּמָן	תְּקִימָן	
1.	נְקוּם	נְקִים	

Imperative	p‘al	hap̄‘el	hitp‘el
sg. 2. masc.	קוּם (שִׂים)	הָקֵים	
2. fem.	קוּמִי (שִׂימִי)	הָקִימִי	
pl. 2. masc.	קוּמוּ (שִׂימוּ)	הָקִימוּ	
2. fem.	קוּמָה (שִׂימָה)	הָקֵימָה	

Infinitive	מְקָם	הֲקָמָה	הִתְשָׂמָה

Participle	act.	pass.	act.	pass.	hitp‘el
sg. masc.	קָאֵם	שִׂים	מְהָקֵים (מָקֵים, מְקֵים)	(?)מְקָם	מִתְשָׂם
fem.	(קאמה) קָיְמָה	שִׂימָה	מְקִימָה		מִתְשָׂמָה
pl. masc.	(קאמין) קָיְמִין	שִׂימִין	מְקִימִין		מִתְשָׂמִין
fem.	(קאמן) קָיְמָן	שִׂימָן	מְקִימָן		מִתְשָׂמָן

Passive Perfect	p‘îl	hu/op̄‘al
sg. 3. masc.	(?)שִׂים	
3. fem.	שָׂמַת	הֲקֵימַת (הֲקָמַת?)

3. Roots ending in ʾ/ו or א

Perfect	pᵉal		paʿʿel	hapᵉel
sg. 3. masc.	(אֶשְׁתִּי)	בְּנָה	בַּנִּי	הַבְנִי
3. fem.	(אֶשְׁתְּיַת ?)	בְּנָת	בַּנִּיַת (?)	הַבְנִיַת (?)
2. masc.	(אֶשְׁתִּיתָ)	בְּנַיְתָ	בַּנִּיתָ	הַבְנִיתָ
2. fem.	(אֶשְׁתִּיתִי)	בְּנַיְתִי	בַּנִּיתִי	הַבְנִיתִי
1.	(אֶשְׁתִּית)	בְּנֵית	בַּנִּית	הַבְנִית
pl. 3. masc.	(אֶשְׁתִּיו)	בְּנוֹ	בַּנִּיו	הַבְנִיו
3. fem.	(אֶשְׁתְּיָה ?)	בְּנָה (?)	בַּנִּיָה (?)	הַבְנִיָה (?)
2. masc.	(אֶשְׁתִּיתוּן)	בְּנַיְתוּן	בַּנִּיתוּן	הַבְנִיתוּן
2. fem.	(אֶשְׁתִּיתֶן)	בְּנַיְתֶן	בַּנִּיתֶן	הַבְנִיתֶן
1.	(אֶשְׁתִּינָא)	בְּנֵינָא	בַּנִּינָא	הַבְנִינָא

Imperfect	pᵉal	paʿʿel	hapᵉel
sg. 3. masc.	יִבְנֵא	יְבַנֵּא	יְהַבְנֵא (יַבְנֵא)
3. fem.	תִּבְנֵא	תְּבַנֵּא	תְּהַבְנֵא
2. masc.	תִּבְנֵא	תְּבַנֵּא	תְּהַבְנֵא
2. fem.	תִּבְנֵן (?)	תְּבַנֵּן (?)	תְּהַבְנֵן (?)
1.	אֶבְנֵא	אֲבַנֵּא	אֲהַבְנֵא
pl. 3. masc.	יִבְנוֹן	יְבַנּוֹן	יְהַבְנוֹן
3. fem.	יִבְנְיָן	יְבַנְיָן	יְהַבְנְיָן
2. masc.	תִּבְנוֹן	תְּבַנּוֹן	תְּהַבְנוֹן
2. fem.	תִּבְנְיָן	תְּבַנְיָן	תְּהַבְנְיָן
1.	נִבְנֵא	נְבַנֵּא	נְהַבְנֵא

Imperative	pᵉal	paᵉᵉel	hap̄ᵉel
sg. 2. masc.	בְּנִי	בַּנִּי (מֶּנִּי)	הַבְנִי
2. fem.			
pl. 2. masc.	בְּנוֹ	בַּנּוּ	הַבְנוֹ
2. fem.			

Infinitive	pᵉal	paᵉᵉel	hap̄ᵉel
	מִבְנָא	בַּנָּיָה	הַבְנָיָה

Participle	pᵉal		paᵉᵉel		hap̄ᵉel	
	act.	pass.	act.	pass.	act.	pass.
sg. masc.	בָּנֵה (-)	בְּנֵה (א-)	מְבַנֵּא	מְבַנַּי (?)	מְהַבְנֵי (?)	מְהַבְנָא (מְבְנָא)
fem.	בָּנְיָה	בַּנְיָה	מְבַנְיָה	מְבַנְּיָה	מְהַבְנְיָה	מְהַבְנְיָה
pl. masc.	בָּנַן	בְּנַן	מְבַנְּנָ	מְבַנְּנָ	מְהַבְנְנָ	מְהַבְנְנָ
fem.	בָּנְיָן	בַּנְיָן	מְבַנְיָן	מְבַנְיָן	מְהַבְנְיָן	מְהַבְנְיָן

Passive Perfect

	pᵉal	hap̄ᵉel
sg. 3. masc.	בְּנִי	
3. fem.		הֵיתִית
pl. 3. masc.	בְּנִיו	הֵיתִיו

	hitpᵉʿel	hitpaʿʿal
Perfect		
sg. 3. masc.	הִתְבְּנִי (אֶת-)	הִתְבַּנִּי (אֶת-)
3. fem.	הִתְבְּנִיַת	הִתְבַּנִּיַת (?)
2. masc.	הִתְבְּנִיתָ	הִתְבַּנִּיתָ
2. fem.	הִתְבְּנִיתִי	הִתְבַּנִּיתִי
1.	הִתְבְּנִית	הִתְבַּנִּית
pl. 3. masc.	הִתְבְּנִיו	הִתְבַּנִּיו
3. fem.	הִתְבְּנִיָה (?)	הִתְבַּנִּיָה (?)
2. masc.	הִתְבְּנִיתוֹן	הִתְבַּנִּיתוֹן
2. fem.	הִתְבְּנִיתֵן	הִתְבַּנִּיתֵן
1.	הִתְבְּנִינָא	הִתְבַּנִּינָא
Imperfect		
sg. 3. masc.	יִתְבְּנֵא	יִתְבַּנֵּא
3. fem.	תִּתְבְּנֵא	תִּתְבַּנֵּא
2. masc.	תִּתְבְּנֵא	תִּתְבַּנֵּא
2. fem.	תִּתְבְּנֵין (?)	תִּתְבַּנֵּין (?)
1.	אֶתְבְּנֵא	אֶתְבַּנֵּא
pl. 3. masc.	יִתְבְּנוֹן	יִתְבַּנּוֹן
3. fem.	יִתְבְּנְיָן	יִתְבַּנְּיָן
2. masc.	תִּתְבְּנוּן	תִּתְבַּנּוּן
2. fem.	תִּתְבְּנְיָן	תִּתְבַּנְּיָן
1.	נִתְבְּנֵא	נִתְבַּנֵּא
Infinitive	הִתְבְּנָיָה	הִתְבַּנָּיָה
Participle		
sg. masc.	מִתְבְּנֵא	מִתְבַּנֵּא
fem.	מִתְבַּנְיָה	מִתְבַּנְּיָה
pl. masc.	מִתְבַּנְנִין	מִתְבַּנְּנִין
fem.	מִתְבְּנְיָן	מִתְבַּנְּיָן

4. Roots with identical second and third consonants

Perfect	p̄ʿal	hap̄ʿel	hu/op̄ʿal
sg. 3. masc.	עַל	הַעֵל (הַנְעֵל, אַ-)	הֻעַל
3. fem.	עַלַּת (נַדַּת)	הַעֵלַּת	
2. masc.	עַלְּתָ	הַעֵלְתָ	
2. fem.	עַלְּתִי	הַעֵלְתִי	
1.	עַלֵּת	הַעֵלֵת	
pl. 3. masc.	עָלּוּ	הַעֵלּוּ	הֻעַלּוּ
3. fem.	עָלָּה	הַעֵלָּה	
2. masc.	עַלְּתּוּן	הַעֵלְתּוּן	
2. fem.	עַלְּתֵּן	הַעֵלְתֵּן	
1.	עַלֵּלְנָא	הַעֵלְנָא	

Imperfect			
sg. 3. masc.	יֵעַל	יְהַעֵל (יָעֵל)	
3. fem.	תֵּעַל	תְּהַעֵל	
2. masc.	תֵּעַל	תְּהַעֵל	
2. fem.	תֵּעֲלִין	תְּהַעֲלִין	
1.	אֵעַל	אֲהַעֵל	
pl. 3. masc.	יֵעֲלוּן	יְהַעֲלוּן	
3. fem.	יֵעֲלָן	יְהַעֲלָן	
2. masc.	תֵּעֲלוּן	תְּהַעֲלוּן	
2. fem.	תֵּעֲלָן	תְּהַעֲלָן	
1.	נֵעַל	נְהַעֵל	

Imperative	p‘al	hap̄‘el
sg. 2. masc.	עֵל	הַעֵל (הַנְעֵל, אַ־)
2. fem.	עֹֽלִּי	הַעֵֽלִּי
pl. 2. masc.	עֹֽלּוּ	הַעֵֽלּוּ
2. fem.	עֹֽלָּה	הַעֵֽלָּה

Infinitive	p‘al	hap̄‘el
	מֵעַל	הַעֲלָה (הַנְעֲלָה)

Participle		p‘al		hap̄‘el	
	act.	pass.		act.	pass.
sg. masc.	עָלֵל	עֲלִיל	מְהַעֵל (מַעֵל)	מְהַעַל (מַעַל)	
fem.	עָלְלָה		מְהַעֲלָה		
pl. masc.	עָלְלִין		מְהַעֲלִין		
fem.	עָלְלָן		מְהַעֲלָן		

5. Verbs with pronominal suffixes

	Perfect				Imperative	
	sg.			**pl.**	**sg.**	**pl.**
	3. masc.	2. masc.	1.	3. masc.	2. masc.	2. masc.
suffix sg. 1.		הוֹדַעְתַּֽנִי		חַבְּלֽוּנִי	הַעֲלֹֽנִי	הַחֲוֹֽנִי
2. masc.	הוֹדְעָךְ הַשְׁלְטָךְ					
3. masc.	סַתְרֵהּ שַׂכְלְלֵהּ שָׂמֵהּ הַשְׁלְטַהּ בְּנֵהִי הֲקִימַהּ (אֲקִימַהּ)			הַקְרְבֽוּהִי שְׁנֽוֹהִי		חַבְּלֽוּהִי
3. fem.	חַתְמַהּ הַשְׁלְמַהּ		בְּנַיְתַהּ			
pl. 1.		הוֹדַעְתֶּֽנָא		הֲתִיבֽוּנָא		

Imperfect

	sg.			pl.	
	3. masc.	3. fem.	1.	3. masc.	2. masc.
suffix sg. 1.	יְדַחֲלִנַּֽנִי יְהוֹדְעִנַּֽנִי יְחַוִּֽנַּנִי			יְהוֹדְעֻנַּֽנִי יְבַהֲלֻנַּֽנִי (-לֻנַּֽנִי)	תְּהוֹדְעֻנַּֽנִי (-עֻנַּֽנִי) תְּהַחֲוֻנַּֽנִי
2. masc.	יְשֵׁיזְבִנָּךְ יְבַהֲלָךְ (jussive)			יְבַהֲלֻךְ (jussive)	
3. masc.			אֲהוֹדְעִנַּהּ	יְשַׁמְּשׁוּנֵּהּ יְבַהֲלוּנֵּהּ (-לֻנֵּהּ) יִטְעֲמוּנֵּהּ	
3. fem.	יִתְּנִנַּהּ יְחַוִּנַּהּ	תְּדוּשִׁנַּהּ תְּדִקִּנַּהּ			
pl. 2. masc.	יִשְׁאֲלִנְכוֹן יְשֵׁיזְבִנְכוֹן				

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Glossary

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

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

Verbal roots are left entirely unvocalized. *e/i* indicates the p°e/il. *Hitp.*, *pa.*, *hitpa.*, and *hap.* stand, respectively, for (h)itp°el, pa°°el, (h)itpa°°al, and (h)ap°el. The distinction between *h* or the glottal stop as preformative has been disregarded.

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

א

אַב*	father, *pl.* *אֲבָהָן (26, 49, *62*).
אֵב*	(*suff.* אִנְבֵּה) fruit.
אבד	to perish; *hap.* to destroy (26, *108*, *121*, *124*).
אֶבֶן	stone (26, 46, *59*).
אִגְּרָה	(*det.* אִגַּרְתָּא) letter (46).
אֱדַיִן, בֵּאדַיִן	then, thereupon (10, 13, 17, *75*, *85*, *89*, 177, 183).
אֲדָר	Adar (*month*) (74).
אִדַּר*	threshing floor.
אֲדַרְגָּזַר*	counselor (*189*).
אַדְרַזְדָּא	diligently (*93*, *189*).
אֶדְרָע	arm, might (17).
אָזְדָּא	publicly known, known as decided (86, *93*, *189*).
אזה	to heat (10, 13, 88, *121*, *123*, *149*).
אזל	to go (79, *122*, 184).
אָח*	brother, colleague (10, *62*).
אֲחִידָה*	riddle (111).
אַחְמְתָא	Ecbatana (*OPers. Hagmatāna*).
אַחֲרֵי	after (*prep.*) (*84*).
אַחֲרִי*	end (*57*).
אָחֳרִי	*see* אָחֳרָן.
אַחֲרֵין	(עַד···) eventually (*89*).

אַחֲרָן (fem. אָחֲרִי) other (10, 57, 97).

אֲחַשְׁדַּרְפַּן* satrap (177, 189).

אִילָן tree.

אֵימְתָן* (fem. אֵימְתָנִי) frightful (15, 57).

אִיתַי to exist, to be (40, 80, 86, 95).

אֲכַל to eat (26, 122).

אַל not (87, 108, 152, 175).

אֵלֶּה, אֵלֶּה these (10, 26, 32, 34, 184).

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

אֲלוּ behold (91).

אִלֵּן, אִלֵּן these (32, 34).

אִלֵּךְ those (32, 184).

אֲלַף thousand (42, 51, 63, 68).

אַמָּה* (pl. אַמִּין) cubit (61).

אֻמָּה (pl. *אֻמִּין) nation (23, 61).

אמן hap. (הֵימִן) to trust, part. pass. trusted, trustworthy (124).

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

אִמַּר* lamb (79).

אֻנְבָּה see *אַב.

אֲנָה I (26, 29, 36, 88, 91).

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

אֱנוֹשׁ* see אֱנָשׁ.

אֲנַחְנָה, אֲנַחְנָא we (26, 29, 30, 177).

אִנִּין they (fem.) (29, 30).

אנס to subdue, to be too difficult for.

אַנַף* (dual/pl.) face.

אֱנָשׁ, אֱנוֹשׁ (det. אֲנָשָׁא) man, someone, men, mankind, human kind, people (22, 42, 181).

אַנְתָּה, אַנְתְּ you (sg. masc.) (12, 29, 30, 36).

אַנְתָּה* (pl. suff. נְשֵׁיהוֹן) wife (62).

אַנְתּוּן you (pl. masc.) (29).

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

אָסְנַפַּר to be corrected to אס)רב(נפר Assurbanipal.

אָסְפַּרְנָא exactly, perfectly (26, 93, 189).

אֱסָר interdict, prohibition.

אָע wood, timber, beam (17).

אַף   also (*93*, 184).

אֲפַרְסָי*   Persian (?) E 4: 9.

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

אֲפַרְסַתְכָי*   magistrate (?) (*58*, *189*).

אַפְתֹם   certainly *or* finally (*93*, *190*).

אֶצְבַּע*   finger, toe (*59*, *60*, 177).

אַרְבַּע   four (30, 59, *63*).

אַרְגְּוָן*   purple (*188*).

אֲרוּ   behold (*91*).

אֹרַח*   (*pl.* *אָרְחָן) way (10, *51*, *60*, 84).

אַרְיֵה   (*pl.* *אַרְיָן) lion (48, *54*, 84).

אַרְיוֹךְ   Arioch (*probably Persian*).

אֲרִיךְ   proper (< *OPers.* *aryaka?*).

אַרְכֻּבָּה*   knee.

אַרְכָה   (long) duration.

אַרְכְּוָי*   man from Uruk, Erechite.

אֲרַע*   earth (17, *59*, 87, 186).

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

אַרְעִי*   bottom (57).

אֲרַק*   earth (*17*).

אַרְתַּחְשַׁשְׂתְּא   (אַרְתַּחְשַׁסְתְּא) Artaxerxes (< *OPers. Artaxšaśa, with Aramaic š/st for the peculiar OPers. š < ϑr*) (19, 79).

אֹשׁ*   (pl. *אֻשִּׁין) foundation (178).

אֶשָּׁה*, אֶשָּׁא   fire.

אָשַׁף   enchanter (*53*, *188*).

אָשַׁרְנָא   furnishings (?) (*189*).

אֶשְׁתַּדּוּר   insurrection (*111*, 177, *190*).

אֶשְׁתִּי*   *see* שׁתה.

אָת*   sign, miracle (92).

אתה   to come; *haṗ.* (הַיְתִי) to bring (13, 15, 85, *124, 148, 151, |167*).

אַתּוּן   furnace (*188*).

אֲתַר   place, trace (?, *D 2: 35*); אֲתַר דִּי there where; בְּאֲתַר *see* בָּאֲתַר (*52*, 84, *91*).

ב

בְּ   in, through, with (16, 27, 30, 02, *75*, 70, *77*, 80, 84, 86, 80, 00, 05, 177, 180).

בָּאדֵן   *see* אֱדַיִן.

בְּאִישׁ*   bad, evil (13, 16).

בְּאֵשׁ   (e/i) to be evil, (בְּאֵשׁ עֲלוֹהִי) it grieved him (13, 82, 125).

בָּאתַר, בְּתַר   after (prep.) (13, 84).

בָּבֶל   Babylon (16, 26, 30, 48, 59).

בָּבְלָי*   Babylonian (58).

בדר   pa. to scatter (115).

בְּהִילוּ   haste (56).

בהל   hitp. to hurry; pa. to disturb; hitpa. to be disturbed (20, 88, 108, 175).

בּוֹנַי   see שְׁתַר בּוֹזְנַי.

בטל   (e/i) to be idle; pa. to cause to be idle, to stop some-one from working (10, 23, 102, 177).

בֵּין   (suff. בֵּינֵיהֶן) between (prep.) (49, 84).

בִּינָה   discernment.

בִּירָה*   fortress, (fortified) city (15, 188).

בִּית   to spend the night (133).

בַּיִת*   (pl. suff. בָּתֵּיכֹן) house (15, 17, 36, 46, 47, 48, 51, 62, 79, 80, 184).

בָּל   mind (82).

בֵּלְאשַׁצַּר see בֵּלְשַׁאצַּר.

בלה   pa. to wear out.

בְּלוֹ   a kind of taxes, tribute (188).

בֵּלְטְשַׁאצַּר Belteshazzar (13, 36).

בֵּלְשַׁאצַּר Belshazzar (13).

בנה   to build, to rebuild; hitp. to be built (rebuilt) (10, 36, 54, 79, 87, 111, 149, 150, 177).

בִּנְיָן*   building (34).

בוס   to become enraged.

בעה   to search, to seek, to ask, to pray; pa. to search (17).

בָּעוּ   request, prayer (55).

בְּעֵל   master, (בְּעֵל טְעֵם) official in charge (10, 17, 51, 188).

בִּקְעָה*   plain (51).

בקר   pa. to search, to investigate; hitpa. to be searched, investigated (76).

בַּר   (pl. *בְּנִין) son, (בַּר אֱלָהִין) a divine being, (בְּנֵי אֲנָשָׁא) human beings, (בְּנֵי תוֹרִין) young oxen (47, 62, 74, 78, 80).

בַּר*   (det. בָּרָא) field (180).
בְרַךְ   to kneel D 6:11.
בְרַךְ   pa. to bless (20, 115).
בְּרַךְ*   knee.
בְּרַם   but (85).
בְּשַׂר   flesh, mankind (52, 95, 96).
בַּת*   (pl. בַּתִּין) bath (liquid measure).
בָּתַר   see בָּאתַר.

ג

גַּב*   see *גְּנֵב.
גֹּב   (det. גֻּבָּא) den, pit (10, 20, 48, 78).
גְּבוּרָה*   power (31).
גְּבַר   (pl. גֻּבְרִין) man (30, 38, 48, 51, 95, 184).
גִּבָּר*   strong man (27).
גְּדָבַר*   treasurer (17, 189).
גדד   to cut down (10, 160).
גֹּוא   (מִן גּ', בְּגַ', לְגַ') midst, inside (prep.) (5, 84).
גֵּוָה   arrogance (10).
גוח   hap. to stir up (141).
גֻּזְבַּר   (pl. det. גֻּזְבְּרַיָּא) treasurer (17, 189).
גזר   hitp. to break off (intrans.) (104, 117).
גָּזַר*   exorcizer (or some other kind of practitioner of super-
          natural craft).
גְּזֵרָה*   decision.
גִּיר*   plaster, whitewash.
גַּלְגַּל*   (pl. suff. גַּלְגִּלּוֹהִי) wheel (of a chair).
גלה   to reveal; hap. to exile (10, 146, 184).
גָּלוּ*   exile (55, 80).
גְּלָל   (אֶבֶן גְּלָל) hewn stone.
גְּמִיר   completely (88).
גַּב*   (suff. גַּבֵּיה) side.
גְּנַז*   (pl. det. גִּנְזַיָּא) treasure (189).
גַּף*   (pl. גַּפִּין) wing (59).
גְּרַם*   bone.
גְּשֵׁם*   body (51).

ד

דְּ	*see* דִּי.
דָא	this (*fem.*) (17, 30, *32*, *33*).
דֹּב	bear.
דבח	to sacrifice (17).
דְּבַח*	sacrifice.
דבק	to adhere.
דִּבְרַת	(עַל [עַד] דְּ דִי) so that (*86*).
דְּהַב	gold (16, 17, 30, 46, *52*).
דְהֲוָא	*read* דְּהוּא (*35*).
דוּר	to dwell (12, 59, 87, *137*).
דּוּרָא	Dura (*name of a locality*).
דוּשׁ	to trample upon.
דַּחֲוָן	table? (*other traditional guesses consider the word a pl. fem.:* concubines, food, musical instruments, perfume *D 6:19*).
דחל	to fear, (דְּחִיל) frightful; *pa.* to frighten (40, 88).
דִּי	*relative pronoun, subordinating conjunction* (16, 17, 30, *35*—37, 46, *48*, 62, 80, 83—85, *86*, 91, 95, 177, 184, 186).
דִּי לְ-	*independent possessive pronoun* (*31*).
דִּי לָא	without (*prep.*) (*84*, 87).
דִּי לְמָה	lest (*86*).
דִּין	to judge (*137*).
דִּין	justice, court, law suit, judgment.
דַּיָּן*	judge (40).
דִּינָיֵא	*read* דִּינָיֵא judges *E 4:9*.
דַּךְ	(*fem.* דָּךְ) that (*demonstrative pronoun*) (*32*, 87, 177).
דִּכֵּן	that (*demonstrative pronoun*) (*32*).
דְּכַר*	ram.
דִּכְרוֹן*	memorandum (22).
דָּכְרָן	memorandum, (סְפַר דָּכְרָנַיָּא) record book (10, 17, 22, 27).
דלק	to burn.
דמה	to resemble.
דְּנָה	this (16, 17, *32*—*34*, 47, 78, 82, 92, 96, 177, 184).
דָּנִיֵּאל	Daniel (*13*, 30, 76, 77, 82, 89).
דקק	to be crushed; *hap.* to crush (10, 104, 117, *158*, *164*).

דָּר	generation (83).
דָּרְיָוֶשׁ	Darius ($<$ *OPers. Dārayavauš*) (26, 178).
דְּרָע*	arm.
דָּת	law, legal situation (30, *59*, 78, *189*).
דְּתָא*	vegetation, grass (186).
דְּתָבַר*	law official (16, *189*).

<h1 style="text-align:center">ה</h1>

הַ, הֲ	*introducing questions* (30, 93, *94*, 95).
הָא	behold (*91*).
הָא כְדִי	as (*conj.*) (*86*).
הַדְּבַר*	companion (*189*).
הַדָּם*	limb (*189*).
הדר	*pa.* to glorify.
הֲדַר*	glory.
הוּא	he, that (*demonstrative pronoun*) (13, *29*, *30*, *32*, 33, *34*, 35).
הוה	to be (10, 79, *132*, *145*, *147*, *148*, *168*, *177*).
הוך	to go (*134*, *136*, *169*, 178).
הִיא	she (13, *29*, *30*, 31).
הֵיכַל	palace, temple (*188*).
הֵימַן	*see* אמן.
הֵיתִי	*see* אתה.
הַלֵּךְ	*pa.*, *hap.* to walk about (*169*).
הֲלָךְ	a kind of taxes (85, *188*).
הִמּוֹ	they, them (26, *29*, *30*, 84, 174, 184).
הִמּוֹן	them (*29*, 174, 184).
הַמְונָךְ*	(*det. qᵉrē* הַמְנִיכָא, correctly *הַמְיָנָךְ) necklace (*189*).
הֵן	if, (הֵן ∙∙∙ הֵן) either . . . or (*86*, 95).
הֲצַדָּא	really? (*93*).
הַרְהֹר*	(*pl.*) imaginings (39).

<h1 style="text-align:center">ו</h1>

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

ז

זבן	to buy.
זְהִיר*	warned, careful (*not to do something*).
זוד	*see* זיד.
זון	*hitp.* to obtain food, to feed (*138*).
זוע	to tremble (17).
זיד (זוד)	*hap.* to act impiously (*142*).
זִיו*	facial features, radiant healthy complexion, splendor (10, *188*).
זָכוּ	innocence (*18, 188*).
זְכַרְיָה	Zechariah.
זמן	*hitp.* to agree upon (*114*).
זְמַן	time, (בֵּהּ זִמְנָא) at the very time, moment (*52, 89*).
זְמָר*	music (46).
זַמָּר*	musician (40).
זַן*	kind, species (46, *189*).
זְעֵיר*	small.
זעק	(*e/i*) to shout, to call.
זְקִיף	crucified.
זְרֻבָּבֶל	Zerubbabel.
זְרַע	seed, semen.

ח

חֲבוּלָה	harm, damage.
חבל	*pa.* to harm, to damage, to destroy; *hitpa.* to be destroyed.
חֲבָל	damage, harm.
חֲבַר*	colleague (*52*).
חַבְרָה*	(*fem.*) colleague, counterpart (80).
חַגַּי	Haggai.
חַד	one (30, *46, 63, 64, 70*, 78, 80, 82). *See also* כַּחֲדָה.
חֲדֵה*	breast (*54*).
חֶדְוָה	joy (*55*).
חֲדַת	new.
חוה	*pa., hap.* to tell, to inform someone about something (10, *111, 132, 147, 153, 176*).
חוט, חיט	*see* יחט.

חִוָּר	white.
חזה	to see, (חֲזֵה) seeming, appropriate, usual (91, *116*).
חֱזוּ*	vision, appearance (*55*, 80, 83).
חֱזוֹת*	appearance (*55*).
חטא	*pa.* to make a sin-offering (*187*).
חֲטָא*	sin (*14*).
חַי	(*det.* חַיָּא) living, alive, living being (30, 80).
חיה	to live; *hap.* to let live, to keep alive (43, 79, *148*, *170*).
חַיְוָה	animal, animals (15, 34, *49*, 83, 184).
חַיִּין	life (79).
חַיִל	strength, might, force, army, (בְּחַיִל) aloud (25, 27, *51*).
חַכִּים	wise, sage (*40*).
חָכְמָה	wisdom (16, 31, *51*, 80, 84, 95).
חֵלֶם	dream (34, *51*).
חלף	to pass by.
חֲלָק	share, tax revenue.
חֲמָה, חֱמָה	wrath.
חֲמַר	wine (46, *51*).
חִנְטָה*	(*pl.* חִנְטִין) wheat (*61*).
חֲנֻכָּה*	inauguration.
חנן	to show mercy; *hitpa.* to seek mercy (*161*).
חֲנַנְיָה	Hananiah.
חַסִּיר	wanting, deficient.
חסן	*hap.* to possess, to take possession of (*116*).
חֱסֵן*	(*det.* חִסְנָא) power.
חֲסַף	clay, earthenware.
חֲצַף	*hap. part. pass.* urgent (*116*).
חרב	*hap.* to destroy (10, *116*).
חַרְטֹם	(*pl. det.* חַרְטֻמַיָּא) magician (*23*, *187*).
חרך	*hitpa.* to be scorched.
חֲרַץ*	(*suff.* חַרְצֵה) hip, loins.
חשב	to consider (87).
חֲשׁוֹךְ*	darkness.
חֲשַׁח*	needed, needing (*44*, *188*).
חַשְׁחוּ*	needs (*56*).
חשל	to smash.
חתם	to seal.

ט

טאב	(e/i) to be good, (טְאֵב עֲלֹוהִי) it pleased him (82, *125*, 128).
טָב	good (17, 22, *42*, 128).
טַבָּח*	butcher, executioner (17, 40).
טוּר	mountain (17, 79).
טְוָת	fasting (*adv.*) (*88*).
טִין*	clay.
טַל	dew (17, 76).
טלל	*hap.* to seek shade (shelter) (17, *157*).
טעם	*pa.* to feed (*trans.*) (181).
טְעֵם, טְעַם	order, decree, information, attention, influence (*of wine*) (*51*, 80, 178, *188*). See also בְּעֵל.
טְפַר*	fingernail, claw (17).
טרד	to drive out (181).
טַרְפְּלָיֵא	*meaning?* (*191*).

י

יבל	*hap.* (הֵיבֵל) to bring (*130*). See also סובל.
יַבָּשָׁה*	(*det.* יַבֶּשְׁתָּא) dry land.
יְגַר	heap of stones.
יַד	hand (10, 17, 25, 26, 36, *45*, *59*, *84*).
ידה	*hap.* to laud (*130*).
ידע	to know; *hap.* to let know (10, 17, 21, 26, 88, 111, 117, *128—130*, 174, 175, 177).
יהב	to give, to lay (*foundations*); *hitp.* to be given (36, 80, 84, 118, *129*, 179).
יְהוּד	Judaea (76).
יְהוּדָי*	Jew, Jewish (42, *58*, 83, 95).
יוֹם	(*pl.* יוֹמִין, יוֹמָן*) day (*62*, *74*, 80, 81, 177).
יוֹצָדָק	Jozadak.
יחט (?)	*pa.* to lay (*foundations?*) (*178*).
יטב	to be good, it pleases (*128*).
יכל	(e/i) to be able, to prevail (*128*, *171*).
יָם*	(*det.* יַמָּא) sea.
יסף	*hap.* to add (27, *130*).
יעט	*hitpa.* to take counsel with each other, to agree after mutual consultation.

יָעֵט*   adviser (17, 66).

יצב   pa. to make certain.

יַצִּיב   certain, (יַצִּיבָא) certainly (88).

יָקֵד*   fiery, burning.

יְקֵדָה*   burning, conflagration (10).

יַקִּיר*   important, difficult.

יְקָר   (יְקָר? D 4:33) honor.

יְרוּשְׁלֵם   Jerusalem (76, 84).

יְרַח   month (74).

יֶרֶךְ*   (יַרְכָה*?, pl. suff. יַרְכָתֵה) thigh (51).

יִשְׂרָאֵל   Israel (47, 75, 80, 187).

יֵשׁוּעַ   Jeshua.

יָת*   prep. introducing the direct object (31, 84).

יתב   (e/i) to sit, to be settled; hap. to settle (trans.) (10, 17, 128, 130).

יַתִּיר   excessive, (יַתִּירָא, יַתִּירָא) excessively (88).

כ

כְּ   like as, comparable to, according to (16, 33, 74, 75, 78, 84, 87, 92, 149, 181). See also כְּעַן, כַּחֲדָה, כְּדִי, כְּעֵת, כְּעֶנֶת.

כְּדַב*   (fem. כִּדְבָה) untrue (15).

כְּדִי   when (78, 86). See also הָא כְּדִי.

כָּה   here (81, 91).

כהל   (e/i?) to be able (95, 171).

כָּהֵן*   priest (187).

כַּוָּה*   (pl. כַּוִּין) window (61).

כּוֹרֶשׁ   Cyrus (< OPers. Kuruš) (26).

כַּחֲדָה   together, without distinction (64, 93).

כִּכַּר*   talent (monetary unit) (81).

כֹּל   (כֹּלָּא, כָּל) totality, every, entire, all (10, 26, 36, 46, 47, 49, 80, 84, 85, 87, 88, 96).

כָּל קֳבֵל   see קֳבֵל.

כלל   see שכלל.

כְּמָה   how! (92).

כֵּן   thus (92).

כְּנָה*   (כְּנָת*?) colleague (62, 188).

כִּנְמָא thus (20, *92*).

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

כְּסְדָּי* *see* כַּשְׂדָּי.

כְּסַף silver (46, *51*, 81).

כְּעַן (כְּעֶת, כְּעֶנֶת) now, now then (*89*, 183).

כסת to bind; *pa.* to bind (10).

כֹּר* kor (*solid measure*).

כַּרְבְּלָה* hat (*189*).

כרה *hitp.* to become sick, sad (*151*).

כָּרוֹז* herald (40, 177).

כרז* *hap.* to announce publicly.

כָּרְסֵא (*pl.* כָּרְסָן) chair, throne (10, *54*, *188*).

כַּשְׂדָּי (כַּסְ׳) Chaldaean (14, 19, *58*).

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

כְּתָב writing, text, document, letter, stipulation in writing

כְּתַל (*pl. det.* כָּתְלַיָּא) wall (*of a house*) (*51*).   [(78).

ל

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

לָא not, (לָה) nought (30, 59, 77, 85, 86, *87*, 94, 95). *See*
also דִּי לָא.

לֵב* (*suff.* לִבִּי) heart.

לְבַב* heart (*83*).

לְבוּשׁ* garment (10).

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

לָה *see* לָא.

לְהֵוֵא (לֶהֱוֵין, לֶהֱוֹן) *see* הוה (*168*).

לָהֵן but, except (*85*).

לֵוִי* Levite (*187*).

לְוָת* with, at (*chez*) (*84*).

לְחֵם meal, banquet (*51*).

לְחֵנָה* maid servant (10).

לֵילָא* (*det.* לֵילְיָא) night (*54*, 83, 89).

לְמָה lest (*86*, 87). *See also* דִּי לְמָה.

לְקֳבֵל *see* קָבֵל.

לִשָּׁן* tongue, language.

מ

-מֶ	*see* מִן.
מְאָה	hundred (*63*, 81).
מֹאזַנְיָה	(מֹאזְנַיָּה) (*pl. det.*) scales (13).
מָאן*	vessel (13, 34, 46, 184).
מָאתַיִן	two hundred (13, *45*, *63*).
מְגִלָּה	scroll (46).
מְגַר	*pa.* to overthrow.
מַדְבַּח*	altar (17).
מִדָּה	*see* מִנְדָּה.
מְדוֹר*	(וּמְדוֹר*) dwelling (22).
מָדַי	Media (< *O Pers. Māda, through Akk. Madai*) (78).
מָדַי*	Median.
מְדִינָה*	province (10, 15, 48).
מְדָר	dwelling (22, 95).
מָה	what?, whatever (*37*, *38*). *See also* כְּמָה.
מוֹת	death (86).
מָזוֹן	food (17, 23).
מחא	to hit; *pa.* to hit. (יְמַחֵא בִידֵהּ) to stay (His hand); *hitpa.* to be beaten, to be affixed (17).
מַחְלְקָה*	division, group.
מטא, מטה	to come, to go (*76*, 81).
מִישָׁאֵל	Mishael.
מֵישַׁךְ	Meshach.
מלא	to fill; *hitp.* to be filled.
מַלְאַךְ*	angel (*187*).
מִלָּה	(*pl.* מִלִּין) word, speech, matter (33, 47, *61*, 84, 86, 90).
מלח	to partake of salt.
מְלַח	salt (*51*).
מֶלֶךְ	king (15, 32, 36, 40, 42, 43, 47, *51*, 62, 79, 80, 82—84, 88, 90, 99, 111, 177, *189*).
מְלַךְ*	(*suff.* מִלְכִּי) advice (*51*).
מַלְכָּה*	queen (*51*).
מַלְכוּ	kingdom, reign (36, 40, 47, *56*, 74, 79, 84, 89, 170).
מלל	*pa.* to speak (10, 24, 83, 84).
מַן	who?, (מַן דִּי) whoever (30, 37, *38*).

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

מִן דִי as soon as, after (*conj.*) (86).

מְנָא mina (*monetary unit*) (188).

מִנְדָה, מִדָּה a kind of taxes (188).

מַנְדַּע knowledge (21, 82, 128).

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

מִנְחָה (sacrificial) offering (187).

מִנְיָן number.

מַעְבָּד* work, deed (10, 36).

מְעֵה* belly (54).

מֶעָלִי* entrance, (מֶעָלֵי שִׁמְשָׁא) sunset (159).

מָרֵא lord, master (13, 54, 62).

מְרַד rebellion (177).

מָרָד* rebellious (15).

מרט to pluck out, to tear off.

מֹשֶׁה Moses (78).

מְשַׁח oil.

מִשְׁכַּב* bed.

מִשְׁכַּן* dwelling.

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

מִשְׁתֵּא* banquet (40).

מַתְּנָה* gift (17).

נ

נבא *hitpa.* to prophesy.

נְבוּאָה prophecy, prophetical office (187).

נְבוּכַדְנֶצַּר Nebuchadnezzar (*Akk. Nabu-kudurri-uṣur*) (84).

נְבִזְבָּה (*pl. suff.* נְבִזְבְּיָתָךְ) gift (62, 190).

נְבִיא* prophet (187).

נִבְרְשָׁה* (*det.* נִבְרַשְׁתָּא) lamp (190).

נגד to flow.

נֶגֶד toward (84).

נְגַהּ* (*det.* נָגְהָא) dawn (51, 186).

נְגוּ *see* עֲבַד נְגוֹ.

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

נִדְבָּךְ layer (*of a building*) (188).

7*

נדד	to flee (*158*).
נדן*	(נִדְנֶה, *read* נִדְנָה) container, sheath (10, *190*).
נהור*	(*det. kᵉṯib* נהירא, *qᵉrê* נְהוֹרָא) light.
נְהִירוּ	brilliance (*56*).
נְהַר	river (188).
נוד	to flee.
נְוָלֵי, נְוָלוּ	dunghill (*57*, *190*).
נוּר	fire (*59*, 184).
נזק	to suffer harm, to suffer damage; *hap*. to harm, to cause damage to (99, *111*).
נְחָשׁ	copper.
נחת	to go down, to descend; *hap*. to bring down, to deposit (184).
נטל	to lift up (178).
נטר	to guard (17).
נִיחוֹחִין	sacrifices of sweet smell (*187*).
נכס*	(*pl*. נִכְסִין) possessions, property (47, 86, *188*).
נְמַר	panther.
נסח	*hitpa*. to be torn out.
נסך	*pa*. to pour out (*libations*).
נְסַך	(*pl. suff*. נִסְכֵּיהוֹן) libation (*51*, *187*).
נפל	to fall, to be necessary (10, 12, *118*).
נפק	to go out, to come out; *hap*. to take out, to bring out (*119*, 177).
נִפְקָה*	expenses (80).
נִצְבָּה*	seed, planting, mineral (*traditional:* strength) (80).
נצח	*hitpa*. to distinguish oneself (82).
נצל	*hap*. to save.
נְקֵא	clean, pure.
נקשׁ	to knock.
נשׂא	to lift up, to take, to carry; *hitpa*. to rise up (82, *118*, *119*, *126*, 177, 184).
נְשִׁין*	(*suff*. נְשֵׁיהוֹן) *see* אִנְתָּה.
נִשְׁמָה*	breath, soul (36, 84).
נְשַׁר	eagle.
נִשְׁתְּוָן*	written order (*189*).
נְתִין*	temple servant (*187*).
נתן	to give (*118*, 120, 175).
נתר	*hap*. to shake off (*115*).

ס

סַבְּךּ*	see שַׂבְּךּ*.
סבר	to hope, to intend (19).
סגד	(e/i) to prostrate oneself (102, 106).
סְגַן*	(pl. סְגְנִין) prefect (188).
סגר	to lock (10, 85).
סובל	part. pass. (מְסוֹבְלִין) laid (foundations) (130, 166, 188).
סוּמְפֹּנְיָה	(סיפניה) symphony (bagpipe?) (46, 191).
סוף	to end, to cease; hap̄. to make an end to (26, 141).
סוֹף	end.
סיפניה	see סוּמְפֹּנְיָה.
סלק	(e/i) to go up, to come up; hap̄. to bring up (21, 23, [172).
סעד	pa. to help (20).
סְפַר	book, document (27, 51, 78).
סָפַר*	scribe, secretary.
סַרְבָּל*	trousers (189).
סָרֵךְ*	chief minister (82, 189).
סתר	pa. to conceal (44).
סתר	to tear down (19, 184).

ע

עבד	to do, to make; hitp. to be made, to be done (10, 27, 83, 116, 177, 189).
עֲבַד	servant, slave (29, 30, 51).
עֲבַד נְגוֹ	Abed-nego.
עֲבִידָה*	work, administration, service, worship (15, 17, 48).
עֲבַר נַהֲרָא	across-the-River, Trans-Euphrates Province (Syria) (188).
עַד	until (prep.) (75, 76, 81, 89). See also דְּבְרַת.
עַד, עַד דִּי	until (conj.) (86, 178).
עדה	to come forth, to pass away, to become invalid; hap̄. to remove (59, 76, 116, 184).
עִדּוֹא	Iddo (5).
עִדָּן	time, season (year) (66, 86).
עוד	still, yet (90).
עֲוָיָה	iniquity, misdeed.
עוֹף	bird, birds.

עוּר	chaff.
עֵז*	(pl. עִזִּין) goat (59).
עִזְקָה*	seal ring.
עֶזְרָא	Ezra.
עֲזַרְיָה	Azariah.
עֵטָה	advice, counsel (10, 17, 129).
עַיִן*	eye (51, 59, 178).
עִיר	a kind of angel.
עַל	upon (10, 26, 33, 49, 75, 76, 82, 84, 86, 177, 178).
עֵלָּא	above (adv.) (80, 88).
עִלָּה	cause, pretext.
עֲלָוָה*	sacrifice (79).
עִלִּי*	most high (84).
עִלִּי*	(suff. עִלִּיתֵה) upper room (57).
עֶלְיוֹן*	most high (22, 179, 187).
עֲלַל	to enter; hap. to let enter (17, 20, 26, 76, 158, 162, 164, [175).
עָלַם	eternity (43, 53, 62, 79, 80, 177).
עֵלְמָי*	Elamite.
עֲלַע*	(pl. עִלְעִין) rib (17, 59).
עַם	(det. עַמָּא, pl. עַמְמַיָּא) people (17, 20, 62, 179, 184).
עִם	(together) with (75, 76, 83, 95).
עַמִּיק*	deep (44).
עֲמַר	wool (17).
עַן*	(עֵת*, עֶנֶת*) see כְּעַן, etc.
עֲנָה	to answer (150).
עֲנֵה*	humble, poor (25).
עֲנָן*	cloud.
עֲנַף*	branch (of a tree).
עֲנַשׁ	fine (punishment) (47, 86).
עֳפִי*	(suff. עָפְיַהּ) foliage (51).
עֲצִיב	sad.
עֲקַר	hitp. to be uprooted (115).
עִקַּר	(עִקַּר) offshoot.
עָר*	(עֲרַר?, pl. suff. עָרָיךְ) adversary (17).
עֲרַב	pa. to mix (trans.); hitpa. to mix (intrans.) (76).
עֲרָד*	onager, wild ass.
עֶרְוָה*	nakedness, shame.
עֵשֶׂב	vegetation, grass (75, 181, 186).

עֲשַׂר   ten (45, 63).

עֶשְׂרִין   twenty (63).

עֲשִׁית   concerned about.

עֲתִיד*   ready, prepared (95).

עַתִּיק   old (81).

פ

פֶּחָה   (pl. *פַּחֲוָן) governor (36, 62, 188).

פֶּחָר   potter.

פַּטִּישׁ*   shirt (?) (189).

פלג   to divide.

פְּלַג   half (71).

פְּלֻגָּה*   section, group.

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

פָּלְחָן   service, worship, cult (10).

פֻּם   (suff. פֻּמֵּהּ) mouth (20, 90).

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

פְּסַנְתֵּרִין   (פְּסַנְטֵ׳) psaltery (16, 46, 191).

פַּרְזֶל   iron (39, 188).

פרס   to divide.

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

פָּרַס   Persia (< OPers. Pārsa).

פָּרְסִי*   Persian.

פרק   to atone for, redeem.

פרשׁ   pa. to interpret.

פַּרְשֶׁגֶן   copy (51, 189).

פשׁר   to interpret; pa. (?) to interpret (111).

פְּשַׁר   interpretation (51).

פִּתְגָם   message, word, matter (15, 189).

פתח   to open (61).

פְּתָי*   breadth (54).

צ

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

צְבוּ   thing, matter (55, 77).

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

צַד   side (*84*).

צְדָא*   *see* הַצְדָא.

צְדָקָה   charity.

צַוַּאר*   neck (*13*).

צַלָּה   *pa.* to pray (79).

צְלַח   *hap.* to make successful, to prosper (*intrans.*), to suc-
        ceed (17, *111*).

צֶלֶם, צְלֵם   image, statue, complexion (17, 32, 34, 46, *51*).

צְפִיר*   (צְפִירֵי עִזִּין) he-goat.

צִפַּר*   bird (10, *59*).

ק

קַבֵּל   *pa.* to receive, to take over.

קֳבֵל   (כָּל קֳבֵל, לָקֳבֵל) facing, opposite, corresponding to
        (*prep.*), (כָּל קֳבֵל דִּי) because (*conj.*) (10. 33. *84*. *86*.
        96, 177).

קַדִּישׁ*   holy, saint (83, 179).

קֳדָם   before (*prep.*) (*10*, 25, 80, *84*, 85).

קַדְמָי*   first (*69*).

קַדְמַת   (מִקָּ', מִן קָ') before (*prep.*) (*84*, 177).

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

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

קְטַר*   (*pl.* קִטְרִין) knot, joint, difficult problem.

קַיִט   summer (17, 26, *51*).

קְיָם   statute.

קַיָּם   enduring.

קִיתָרוֹס   (*q're* קָתְ') zithor (*46, 191*).

קָל   sound, voice (46).

קְנָה   to purchase.

קְצַף*   to become angry (88).

קְצַף   wrath.

קְצַץ   *pa.* to cut off.

קְצָת   end, part (80, *84*).

קְרָא   to call, to call out, to read aloud, to read; *hitp.* to be
        called (10, *108, 146, 152*, 177).

קְרֵב   (e/i) to draw near, to approach; *pa.* to offer (*sacrifices*); *hap.* to bring near, to offer (*sacrifices*) (10, 26, 78).

קְרָב   war (83, *188*).

קִרְיָה*   (*pl. det.* קִרְיָה) city (*62*, 87, 177).

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

קְרַץ*   piece, (אכל קַרְצִין*) to denounce, to slander.

קְשֹׁט   truth (10, 36, *51*, 80, 86).

ר

רֵאשׁ   head, chief (13, 17, 30, *62*).

רַב   (*det.* רַבָּא, *pl.* רַבְרְבִין) great, big, (*pl.* רַבְרְבָנִין*) chief, magnate (*44*, 47, 59, 61, *62*, 80, 92).

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

רְבוּ   greatness (*55*).

רְבוֹ   (*pl. k^etib* רבון) myriad (*62*, *63*).

רְבִיעַי*   fourth (*69*).

רגז   *hap.* to anger.

רְגַז   anger (*51*).

רְגַל*   foot (*45*, *59*).

רגשׁ   *hap.* to assemble (*intrans.*).

רֵו*   appearance.

רוּחַ   wind, spirit (*59*).

רום   (e/i) to be high, to be haughty; *hap.* to raise up; רוֹמֵם* to exalt; הִתְרוֹמֵם* to exalt oneself (23, *133*, *141*, *143*, 157).

רוּם*   height.

רָז   secret, mystery (16, 82, *189*).

רְחוּם   Rehum.

רַחִיק*   remote.

רַחֲמִין   mercy.

רחץ   *hitp.* to trust.

רֵיחַ   smell (*59*).

רמה   to throw, to set up (*chairs*), to impose (*taxes*); *hitp.* to be thrown.

רְעוּ*   wish, pleasure (17, *55*).

רַעְיוֹן*   thought (22).

רַעֲנָן   relaxed.
רעע   to break; *pa.* to break, to crush (20, *159*).
רפס   to trample upon.
רשם   to draw, to draw up, to inscribe, to write.

שׂ

שָׂב*   elder (*83*).
שַׂבְּךָ*   ('ס) sambuke (harp) (19, 46).
שׂגא   to be (become) much (great).
שַׂגִּיא   much, many, great, (*adv.*) much, greatly, very (13, 61, *88*, 177).
שָׂהֲדוּ*   testimony (*56*).
שְׂטַר   side (46).
שׂים   to place, to set, to appoint, to give (*an order, a name*), to pay (*attention*); *hitp.* to be placed, to be made, to be given (*order*) (36, 80, 82, 117, *133—136, 138*).
שׂכל   *hitpa.* to observe (*114*).
שָׂכְלְתָנוּ   intelligence (*56*).
שְׂנֵא*   enemy (13, *126*).
שְׂעַר   hair.

שׁ

שׁאל   (*e/i*) to ask (17, 24, 26, *125*, 175).
שְׁאֵלָה*   question, problem (15).
שְׁאַלְתִּיאֵל   Shealtiel.
שְׁאָר   rest, remnant (184).
שׁבח   *pa.* to praise (24, *115, 117*).
שֵׁבֶט*   tribe (*187*).
שְׁבִיב*   flame (184).
שְׁבַע*   seven (*63, 66, 70*, 82).
שׁבק   to leave; *hitp.* to be left (26, *114*).
שׁבשׁ   *hitpa.* to be confused (*114*).
שַׁגְלָה*   concubine (*188*).
שׁדר   *hitpa.* to make efforts (111).
שַׁדְרַךְ   Shadrach.
שׁוה   *pa.* to make equal, to place; *hitpa.* to be made (*83, 132*).

שׁוּר*   wall (*of a city*) (178).

שׁוּשַׁנְכָּי*   man from Susa (< *OPers.* *Šūšanaka).

שְׁחִית   corrupt, (*fem.*) fault, corruption (*44*).

שׁיזב   to save (10, 49, 84, *166*, 175, *188*).

שׁיצי(א)   to complete (*18, 166, 188*).

שׁכח   *hitp.* to be found; *hap.* to find (26, *114, 115, 117*).

שׁכלל   to complete; *hištapʿal* to be completed (*157*, 166, 178, *188*).

שׁכן   to dwell; *pa.* to cause to dwell.

שְׁלֵה   happy, carefree.

שָׁלוּ, שָׁלָה   negligence (*55*).

שַׁלְוָה*   happiness.

שׁלח   to send, to send a message (*by messenger, letter*) (82).

שׁלט   (*e/i*) to rule, to have power over, to overpower; *hap.* to give power to (*76, 102, 110*).

שִׁלְטֹן*   authority, official (22).

שָׁלְטָן   rule, domination, dominion (22, 184).

שַׁלִּיט   (*adj.*) mighty, powerful, being in control, authorized, (*noun*) (*powerful*) official (10, 17, 40).

שׁלם   (*e/i*) to be completed; *hap.* to finish, to bring to an end, to hand over (*102*).

שְׁלָם   well-being, greetings (96).

שֻׁם   (*pl.* *שְׁמָהָן) name (30, 36, 38, 48, *62*).

שׁמד   *hap.* to exterminate.

שְׁמַיִן*   (*det.* שְׁמַיָּא) heaven (17, 36, 47, 59, 75, 84, 178).

שׁמם   (אִשְׁתּוֹמַם) to be perturbed (*157*).

שׁמע   to hear; *hitpa.* to obey (17).

שָׁמְרָיִן*   (*pausal* שָׁמְרָיִן) Samaria (25, 62).

שׁמשׁ   *pa.* to serve.

שְׁמַשׁ*   (*det.* שִׁמְשָׁא) sun (*51*).

שִׁמְשַׁי   Shimshai.

שֵׁן*   (*dual* שִׁנַּיִן) tooth (*15, 59*).

שׁנה   to be different, to change (*intrans.*); *pa.* to cause a change, to change (*trans.*), to distinguish; *hitpa.* to change (*intrans.*); *hap.* to change (*trans.*) (*77, 108, 150, 152*).

שְׁנָה*   (*pl.* שְׁנִין) year (30, *61, 74*, 78, 177).

שְׁנָה*   (*suff.* שְׁנָתֵהּ) sleep (*129*).

שָׁעָה   hour, while, (בַּהּ שַׁעֲתָא) at this very hour, moment (46, 62, 78, 89, 177).

שְׁפֵט*   judge (18, 187).

שַׁפִּיר   beautiful.

שְׁפֵל   hap. to bring down, to humiliate, to humble (10).

שְׁפֵל   low.

שְׁפַר   to be good, it pleases.

שְׁפַרְפַּר*   dawn (39, 186).

שָׁק*   leg.

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

שְׁרֹשׁ*   (*pl. suff.* שָׁרְשׁוֹהִי) root (51).

שׁרשׁו   (*q°rê* שְׁרֹשִׁי) corporal punishment (19, 57, 86, 189).

שֵׁשְׁבַּצַּר   Sheshbazzar (= שׁנאבצר*?, *Akk. Sin-ab-uṣur*).

שֵׁת, שִׁת   six (63, 74).

שׁתה   (c/i, *אִשְׁתִּי) to drink (46, 77, 145, 150, 173).

שְׁתִּין   sixty (63, 74, 78).

שְׁתַר בּוֹזְנַי   Shethar-bozenai (= שׁתברין. < *OPers. Šatibrjana* "desiring joy").

ת

תְּבִיר*   fragile.

תְּדִיר*   (בִּתְדִירָא) constantly.

תּוּב   to return (*intrans.*); hap. to return (*trans.*) (82, 141, 142, 178, 184).

תוה   to be perturbed (132).

תּוֹר*   ox (17, 181).

תְּחוֹת, תְּחֹת*   underneath (*prep.*) (22, 47, 84).

תְּלַג   snow (51).

תְּלִיתַי*   third (14, 69).

תְּלָת*   (*det.* תְּלָתָא) triumvir (71, 188).

תְּלָת   three, (תְּלָתֵּהוֹן) the three of them (17, 22, 23, 59, 63, 66, 73, 74).

תְּלָתִין   thirty (63, 81).

תַּמָּה   there (17, 91).

תְּמַהּ*   wonder (92).

תִּנְיָן*	second (69).
תִּנְיָנוּת	again (72, 88).
תִּפְתָּ*	(pl. det. תִּפְתָּיֵא) police chief (58, 189).
תַּקִּיף*	strong, powerful (88, 92).
תקל	to weigh.
תְּקֵל	shekel (monetary unit).
תקן	hap. to restore.
תקף	(e/i) to be (become) strong; pa. to strengthen, to issue a strong (prohibition) (102).
תְּקָף	(det. תָּקְפָּא) strength (10, 51).
תְּרֵין*	(fem. תַּרְתֵּין) two (45, 63, 65, 74, 78).
תְּרַע	door, gate, (royal) court (17).
תָּרָע*	doorkeeper (20, 40).
תַּרְתֵּין	see * תְּרֵין.
תַּתְּנַי	Tattenai (Akk. Tattannai).