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A

MANUAL

OF THE

CHALDEE LANGUAGE;

CONTAINING A

CHALDEE GRAMMAR,

CHIEFLY FROM THE GERMAN OF PROFESSOR G. B. WINER;

A

CHRESTOMATHY,

CONSISTING OF SELECTIONS FROM THE TARGUMS, AND INCLUDING NOTES ON THE BIBLICAL CHALDEE; AND

A

VOCABULARY,

ADAPTED TO THE CHRESTOMATHY.

WITH

AN APPENDIX

ON THE RABBINIC AND SAMARITAN DIALECTS.

BY ELIAS RIGGS, D.D.

SECOND EDITION, REVISED.

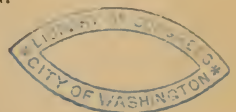


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P R E F A C E .

THE first edition of this work was published in 1832. The preface to that edition, kindly furnished by my respected instructor, the Rev. Moses Stuart, then Professor of Biblical Literature in the Theological Seminary at Andover, so well sets forth the advantages of studying the Chaldee dialect, that I retain the principal portion of it here. Prof. Stuart says :

“ The study of the Chaldee language is worthy of commendation, on various grounds.

“ (1) A knowledge of it is highly important, in aiding the student more fully to understand the Hebrew. The basis of Hebrew, Chaldee, Syriae, Arabic, and Samaritan, is well known, by every good oriental scholar, to be one and the same. Hence it may be truly said, that he who has a solid and fundamental knowledge of the genius of one of these languages, possesses a real knowledge of them all. The meaning is, that the genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the Grammar in the following sheets, in order to be fully satisfied of the correctness of this statement. And if correct, then is it obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and satisfaction and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Who will say that the study of Greek, Latin, French (specially the Norman), and Saxon, does not cast light upon the English language? Indeed, how can it ever be radically understood, without some knowledge of these languages? But the Chaldee is much nearer to the Hebrew, than any of these languages to the English.

“ (2) The most important ancient helps extant, for illustrating the

meaning of Hebrew words, are in the Chaldee language. The two Targums of Onkelos and Jonathan (which extend over the most considerable portion of the Old Testament) are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. In all probability they are older than the Christian era (excepting a few later adscititious passages that have been mingled with them); and inasmuch as they are substantially of the same idiom with the Hebrew, so they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. Let the attentive student note the use which Rosenmueller has, with so manifest advantage to his commentaries, often made of the Targums. We may reasonably have a confidence in such ancient Chaldee translators, that they, at least for the most part, rightly understood their original.

“(3) Several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, then, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language.

“(4) Whoever designs to pursue Talmudic and Rabbinic literature, or to be able to judge of quotations from the Talmud or the Rabbins, must have some acquaintance with the Chaldee. The Gemara of the Talmud is *Chaldaic* in its idiom; and so are nearly all of the older Rabbinical writings. All the works of this class are, indeed, of a corrupt dialect and mixed nature; but they all *Chaldaize*.

“(5) The Chaldee is a very easy conquest to the well-grounded Hebrew student. A few weeks devoted to it will enable him to read it with as much facility as he does the Hebrew. Buxtorf's *Lexicon Chald. Talmud. Rabbinicum*, is a complete store-house of these dialects, and is a book which may be procured for a trifle. It is an “*opus triginta annorum* ;” and truly a paragon in this species of lexicography. Every biblical student should possess it. A Polyglott Bible will present the student with all the Targums; and Buxtorf's *Biblia Rabbinica* will not only give these, but all the distinguished Rabbinic commentaries, such as those of Kimchi, Jarchi, Aben Ezra, etc.”

After some remarks respecting the publication of such a work as the Chaldee Manual in this country, he adds:

“As to the work itself, the plan and the execution are throughout such as I can commend. The grammar is brief; but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful

in an *introduction* to the Chaldee language. With Buxtorf's Lexicon and the Targums, one can easily make his own way, after reading this Chrestomathy."

A second edition of Prof. Winer's Chaldee Grammar appeared at Leipzig in 1842, revised and considerably enlarged. This was translated into English by the Rev. Hor. B. Hackett, D.D., Professor of Bibl. Lit. in Newton Theol. Institution, and published at Andover in 1845.

Revisiting my native land, after an absence of twenty-four years in the foreign missionary service in Greece and Turkey, it seemed to me due to the cause of Biblical literature that I should revise and re-edit the Chaldee Manual. This, with the full concurrence and approbation of Prof. Hackett, I have undertaken, availing myself of whatever seemed to be improvements in Prof. Winer's second edition, and incorporating numerous manuscript notes of my own. To the brief view of the Rabbinic dialect in the Appendix has been added a similar view of the Samaritan. The former is a Chaldaizing Hebrew, the latter a Hebraizing Chaldee.

I trust it will be found that the work has been decidedly enhanced in value, although somewhat diminished in size, by the omission from the Chrestomathy of the text of the Biblical Chaldee. The notes are preserved, and in the first edition the text also was printed for convenience of reference; but as every student has it already in his Hebrew Bible, it was thought that his interest would be best consulted by omitting it here, and thus diminishing the size of the book, and consequently its price.

This edition will be issued simultaneously in this country and in Great Britain. It is offered to the lovers of biblical and oriental study in both countries, with a prayer to the Author of the Scriptures, that He would condescend to employ it as a means of furthering in these highly favored lands the critical study of the Sacred Volume.

ELIAS RIGGS.

NEW YORK, January, 1858.

IN the tables of pronouns and numerals, and generally in the grammar, *unusual forms* are included in parentheses.

In references to the Scriptures, where the name of the Targum is not given, that of Onkelos is to be understood, when the passages cited are from the Pentateuch, and that of Jonathan, when they are taken from the prophets.

Distinct meanings of words are separated, in the vocabulary, by semicolons. Where two or more words are employed to express or illustrate the same definition, they are separated by commas.

INTRODUCTION.

CHALDEE LANGUAGE AND LITERATURE.



THE Aramean, one of the three grand divisions* of the Shemitish or Oriental languages, comprises two principal subdivisions; viz. the Syriac, sometimes called, by way of distinction, *West Aramean*, and the Chaldee, or *East Aramean*. The appropriate region of the latter was the province of Babylonia, between the Euphrates and Tigris, the original inhabitants of which (related in respect of their origin to the Hebrews and Syrians, and who should not be confounded with the *Chaldeans*, a tribe which occupied that region much later) cultivated this language as a distinct dialect, and communicated it to the Jews during the Babylonian exile.

The *Chaldeans* [Χαλδαῖοι, כְּאַדְיִי] originated, as is evident from a comparison of the statements of Greek authors, (particularly Xenophon,) with those of the Bible, in the mountains of Armenia. Partly overcome by the Assyrians, they removed to the plains of Mesopotamia, and especially of Babylonia, in the seventh century B. C. They afterwards not only gained their own independence, but rose to universal dominion on the ruins of the great Assyrian Monarchy. The name *Babylonians* (Ezra 4: 9) we apply, on the other hand, to the original inhabitants of Babylonia, who were of a Shemitish (Aramean) stock. To them belonged the language of which we are treating; and it may therefore not inappropriately

* Aramean, Hebrew, and Arabic.

be termed Babylonish. For, that the *Chaldeans* did not speak the same language as the descendants of Abraham who settled in Palestine did, nor even a kindred dialect, is clear from the Chaldaic names of gods, kings, and offices, which appear in the Old Testament after the time of Nebuchadnezzar, and which are connected with the Medo-Persian language, (see Gesenius' *Geschichte der Hebr. Sprach.* p. 62 seq.), but which admit no adequate explanation from the Shemitish dialects.

The appellation *Aramean* (language) is derived from 2 Kings 18 : 26, Isa. 36 : 11, Ez. 4 : 7, and Daniel 2 : 4. In the first two passages the name אַרְמֵייתָ is applied to the dialect through which the Assyrian and Chaldean officers made themselves understood in conversation with Hebrews [Jews]; i. e. the universal language of the inhabitants of the Assyrian [Chaldean] kingdom *on this side* the Tigris. See Gesenius *Com. zu Jes.* Vol. I. p. 956 seq. In the last case, on the other hand, the Chaldean magians address Nebuchadnezzar in *Aramean*; which is indeed remarkable. It is manifest however that the same dialect is meant from the sequel, in which the speech of the magians is inserted in the Chaldee dialect, now so called. In the Greek and Latin languages the term *Aramean* is not wholly wanting, (comp. Strabo I. p. 212. ed. Siebenkees,) although *Syriac* is very extensively used in respect to Syria, Mesopotamia, and Babylonia, and specially of the *languages* of these countries. Comp. Xen. *Cyrop.* 7, 5. 31. Jerome on Dan. 2 : 4. Strabo II. p. 58.—On the name applied to the Chaldee by the Talmudists, see Lightfoot *Hor. Heb.* on John 4 : 2, and below No. 2.

Chaldaic, [לְשׁוֹן כְּשָׁדִיִּים] in the Old Testament, signifies the language of the inhabitants of Chaldea proper, which, according to Dan. 1 : 4, was the court-language under Nebuchadnezzar. On the other hand, Philo uses *Χαλδαῖστί* of the Babylonian also, and even of the *ancient Hebrew*.

To what extent the Babyloneo-Aramean was cultivated, as a separate dialect, and whether it ever became the language of books, history does not inform us. That it continued in Babylonia, in connection with the proper Chaldee, as the language of ordinary intercourse, is evident, partly from the above-quoted Scripture passages and from several passages in Xenophon's *Cyropaedia*, but especially from the well known circumstance, that the exiled Jews found the Babylonish, as a *living* language, in the provinces to which they were carried. It appears also, from the remains of the *Pehlvi dialect*, that the Babylonish produced a very great influence upon the ancient language of the Chaldeans, (i. e. the Median.) See Gesenius *Com. über Jes.* Vol. I. p. 947.

2. By means of the Jews the Chaldee was transplanted into Palestine, where it became the vernacular tongue, and was employed by them, as it had been in Babylonia, as the language of books. Though the Aramean as spoken by Jews partook somewhat of the Hebrew char-

acter, no entire or very important corruption of it took place; and to this circumstance alone the Babylonians are indebted for the survival, or at least the partial preservation, of their language, which, even in the mother country, has, since the spread of Islamism, become extinct.

The Jews however did not, *immediately* after their return, adopt the Chaldee exclusively. It was not until the time of the Maccabees, that this language completely displaced the Old Hebrew, as Gesenius has demonstrated. *Gesch. d. Heb. Spr.* p. 44. Concerning the Chaldee as the language of books among the Jews, see No. 3. It is clear from Ezra 4: 7, 8. that it was also the government-language of the western provinces of the Persian empire. The Samaritans also spoke a dialect very nearly resembling the Chaldee.

In later times, the name *Hebrew* (ἑβραϊς, ἑβραῖς διάλεκτος, γλῶσσα τῶν ἑβραίων, ἑβραϊστὶ), was transferred to the Babylonish dialect; comp. Prol. to Sirach, John 5: 2, 19: 13. Acts 21: 40, 22: 2, 26: 14. Rev. 9: 11, 16: 16. Jerome Prol. to 1 Macc. It was even called πάτριος γλῶσσα, φωνή. 2 Mac. 13: 37. Joseph. Jewish War, Pref. § 1. The Talmudists, on the other hand, call the Chaldee, in distinction from the Old Hebrew, לְשׂוֹן דְּכַבְרֵי הַנְּהָר. See Lightfoot on John 5: 2. Also סורסי [Syriac] Baba Kama fol. 83, 1. Sot. 49. 2. Pesach. 61. 1. Compare C. H. Zeibich de lingua Jud. Heb. tempore Christi. Viteb. 1741. The name *Chaldaic* did not, however, become totally obsolete. We find it again in Jerome. Prol. ad Tob., Judith.

It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have, (and which has come to us only through the Jews,) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis Abh. v. d. Syr. Spr. 36 seq. Wahl Geschichte d. morg. Sprachen. § 78 seq. Meyer Hermeneut. d. A. T. vol. I. p. 266. Comp. Jahn, Einleitung in das A. T. I. 248, 284. For, from a comparison of the Chaldee (as it is found in the old Targums, for example) with the Syriac, which we learn from native Syrian authors, it is evident that the Chaldee has all the most important peculiarities of grammatical form and syntactical construction, as well as the greatest part of its stock of words—*copia verborum*, in common with the Syriac. Its prominent features are those of an *Aramean* dialect. On the other hand, those traits in which the Chaldee differs from the Syriac and agrees with the Hebrew, are few; and those few relate mostly to orthography and punctuation. See No. 4. But why may not all this be regarded as dialectic difference? As widely as the Aramean was extended,

it was natural that, like other languages extensively in use, it should split up into different dialects. The Hebrew and Phœnician, notwithstanding their original relation and vicinity, exhibit variations of this kind. Besides, it would be difficult, on the other supposition, to say why the Jews varied from the Aramean character in so few points, and those such as differed from the Hebrew not more than others which they have left untouched: why for example, they said רִקְטָל instead of נִקְטָל , מְקָטָל instead of מִקְטָל , which certainly did not savor more of foreign idiom than מְלַבֵּן for מְלַבְּרִים , רִזְמָא for רִזְיִים , or מְקָטָל for קָטָל .

The periods of Persian and Grecian supremacy introduced some Persian and Greek words into the Babylonish (though less than into the Syriac); whence even the Targum of Onkelos is not free from Greek words. But the Saracen dominion, which commenced with the invasion of Babylonia by the hosts of the Kaliphs, A. D. 640, soon swept away the ancient language of the country, so that at the present day scarce a relic of it exists in the East.

Note 1. There is a modern *Syriac* dialect spoken by the Nestorians on the plain of Oroomiah and in the mountains of Koordistan. See Smith and Dwight's *Researches in Armenia*, vol. II. p. 212, and Perkins' *Residence in Persia*, p. 11. The language of the Jews in the same region closely resembles this. So do those remains of Aramean which are found farther south in Mesopotamia. The fact that these remains have sometimes been called Chaldee, has perhaps arisen from the circumstance that a portion of the nominal Christians among whom they are found (viz., those who acknowledge the authority of the see of Rome) have been designated as the Chaldean church; or, perhaps, from the fact that these Christians reside in the region of the ancient Chaldea. Niebuhr, speaking of these remains, (*Reisebeschreibung*, vol. II. p. 352,) calls them indifferently Chaldee or Syriac. The subject is worthy of further investigation.

Note 2. Other Aramean dialects are, the *Samaritan*, preserved in a translation of the Pentateuch and a few hymns; the *Zabian*, in the books of the Zabians or Christians of St. John; and the *Palmyrene*, only in inscriptions. The first of these is more nearly related to Chaldee, and the others to Syriac.

3. The principal remains of the Chaldee dialect in our possession are the following. (1) In the canonical books, *Ezra* 4 : 8—6 : 18, 7 : 12—26. *Daniel* 2 : 4—7 : 28, *Jerem.* 10 : 11. (2) A class of translations and paraphrases of the books of the O. Test. [Targums] which have originated in different ages, and which exhibit very considerable varieties of linguistic and exegetical character.

Note 1. In respect to linguistic character, with which alone we are at present concerned, these remains of the Babylonish dialect may be divided into three classes. The purest Chaldee (i. e. the freest from Hebraism) appears in the *Targum of Onkelos* on the Pentateuch. Similar to this in respect to words, orthography, and grammatical construction, but somewhat inferior, is the *Biblical Chaldee*, which is interspersed throughout with Hebrew peculiarities; e. g. the substitution of ה for א whether quiescent or not, the Plural termination ׀, the Dual form, the conj. Hophal. Finally, the *remaining Targums* are composed in a language, not only abounding in foreign words, but exhibiting many peculiar forms, (e. g. *Hiphil* אִקְרִים from קִים, בּ preformative of the Infin. Paël, Ithpeël, and Ithpaäl.) part of which resemble the Syriac or Rabbinic, (as בּ prefixed to the 3d p. Fut. and the syllable הַ prefixed in Passives,) and part arise from contractions, (as in the numerals.) These peculiarities have been noticed, though inadequately, by Eichhorn (Einl. ins A. T. II. 6 seq. 90 seq.) They deserve indeed to be collected into a separate treatise. In the sequel the later Chaldee will constantly be distinguished from the earlier.

Note 2. The language of the Talmud is commonly termed *Chaldee*. The Mishna and the Gemara are however very different. The former is written in a dialect nearly resembling the Hebrew, and is only disfigured by some Chaldee forms; the style of the Gemara exhibits the fundamental characteristics of Chaldee, both in respect to the roots of words and their grammatical conformation—still it is to be regarded, especially the Jerusalem Gemara, as a *very corrupt* Chaldee. Its grammar needs therefore to be treated separately. See J. E. Faber Ann. z. Erlernung des Talmud. und Rabbin. Gött. 1770.

Note 3. The Syrochaldaic originals of several of the Apocryphal books [those which were written in Palestine] are lost. See Jerome Prol. ad Tob., Judith, 1 Macc. and the Intrr. of Eichhorn, Bertholdt, and De Wette. Josephus also wrote his work on the Jewish War in the Syrochaldaic language, (Jewish War, Preface § 1.)

4. The Chaldee with which we are now concerned sustains, as is apparent from the slightest observation, a near relation to the Syriac, and shares with that dialect all its essential peculiarities, both in respect to the forms of words and their themes, but differs from it in details sufficiently to claim separate individuality as a dialect. These variations concern rather the grammatical forms than the themes of words, and especially punctuation, in which the Chaldee nearly accords with the old Phenician and Hebrew.

Note 1. On the connection of Chaldee with Syriac, see Michaelis Abhandl. von der syr. Sprache, pp. 12 seq.

Note 2. A full consideration of Chaldee *ground-forms* would be out of place here. I shall only notice the change of letters for others of somewhat different sounds, in such words as the Chaldee has in common with the Hebrew. In consequence of that flat pronunciation which characterises the Aramean dialects, we frequently find ר and ה substituted for the Hebrew ו and ש; e. g. דְּבַח to offer (sacrifices), דְּהַב gold, דְּרַע seed, תְּבַר to break in pieces, הַיִר an ox; and ט for צ, as טַר a rock, עֲטָא counsel. Besides these, א is used almost constantly instead of ה final, צ is sometimes changed into ע, as אַרַע [אַרְעָ]. (On the cause of this change, compare Gesenius Heb. Lex. letter ע); נ into ל, as אֲמָלָא a widow. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. כְּבָרִירָה [Heb. כְּבָרִירָה] brimstone, קוֹבַע [Heb. כְּוַבַּע] a helmet, טָנָא [Heb. תָּנָא] to wander.

Note 3. In respect to *grammatical forms*, the Chaldee shares the following peculiarities in common with the Syriac.

(1) The same forms of words are pronounced with fewer vowels than in Hebrew, so that the consonants predominate in grammatical formations; as, קָטִיל, מְלִיךָ, קָטִיל.

(2) The *emphatic state* (of nouns) equivalent to the article in Hebrew and Arabic.

(3) The use of ה as a sign of the Genitive case; also as a Relative Pronoun; and the formation of Possessive Pronouns from הִיל and suffixes, as הִילִי mine, הִילְךָ thine.

(4) ל as a mark of the Accusative.

(5) The termination ין— for the plural of masculines.

(6) Distinction of genders in the 3d p. plur. Pret. of verbs.

(7) The formation of Passives by prefixing the syllable אָה.

(8) The formation of the third conjugation like אָתְּמַל.

(9) Imperatives Passive.

(10) Two participles in the Actives of the second and third Conj.

(11) The use of the participles with pronouns for a separate tense.

(12) The preference of א to ה as a termination of words; e. g. מְלִיקָא a queen, and the consequent confusion of verbs לִא and לָה.

(13) The use of pleonastic suffixes before the Genitive.

(14) The use of the 3d p. pl. of Actives in a Passive sense.

Note 4. Peculiarities of the Chaldee, in which it differs from the Syriac, and in some of them more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus *a* is often substituted for the Heb. and Syr. *o*; e. g. בְּהַב, Syr. מַלְבָּא, Syr. מַלְבָּא; עֲלָם, Heb. עוֹלָם; אָנַשׁ, Heb. אָנַשׁ; קָל, Heb. קוֹל; קָרָא, Syr. מָן; the plural termination of feminines ין— instead of Syr. יָ. So the Chaldee often has ו where ו occurs in Syriac, e. g. כָּל, כָּל; and — for the Syr. —; e. g. תְּקַטֵּל, Syr. מַלְכָּא.—(2) Avoiding diphthongs; compare יוֹמָא with

מִמְנָא, מְלִכָּר const. st. with מְלִכָּמ, אֲלִיר with אֲלִי, גְּלִר with גְּלִי; also otiant letters; compare מְלִכָּר *my king* with מְלִכָּמ, מְלִכָּר with מְלִכָּב, מְלִכָּא with מְלִכָּב.—(3) The possibility of doubling letters not guttural; as מְלִכָּב, מְלִכָּב.—(4) The tone regularly on the ultimate; מְלִכָּב, מְלִכָּב.—(5) The formation of the Inf. except in Peal without the prefix מְ, &c.—In respect to orthography, it may be remarked here that the *scriptio plena*, or full mode of writing quiescents, is decidedly prevalent in Chaldee.

THE FOLLOWING ARE THE PRINCIPAL HELPS TO THE STUDY OF CHALDEE.

I. LEXICONS.

J. Buxtorfii († 1629) *Lexicon Chaldaico-Talmudico-Rabbinicum*. Basil. 1640. fol.

Edm. Castelli *Lexicon Heptaglotton*. London, 1669. fol. (This work contains a complete Chaldee Vocabulary.)

M. J. Landau, Rabb. Aram. Deutsch. *Wörterbuch zur Kenntniss des Talmud., der Targum. u. s. w.* Prag. 1819.

II. GRAMMARS.

(a) Of the Shemitish dialects generally, or at least of the Aramean dialects.

J. Buxtorf. *Gram. Chald. et Syr.* Basil. (1615) 1650. 8vo.

Lud. de Dieu († 1642.) *Grammatica Ling. Orient. Heb. Chald. et Syr. inter se collatarum*. Lugd. Bat. 1628. 4to. Frcf. a. M. 1683. 4to.

J. H. Hottinger († 1667) *Gramm. quatuor linguar. Heb. Ch. Syr. et Arab. Tigur.* 1649. 4to. Heidelb. 1658.

Andr. Sennert († 1689) *Hypotyposis harmonica ling. Or. Chald. Syr. et Arab. cum matre Heb. Viteb.* 1653. 4to.

Car. Schaaf († 1729) *Opus Aram. complec. Gram. Chald. Syr. &c.* L. Bat. 1686. 8vo.

Ign. Fessler *Instt. Ling. Orient. Heb. Ch. Syr. et Arab.* Vratisl. 1787, 1789. 2 vols. 8vo.

J. Gottfr. Hasse († 1806) *Prakt. Handb. der aram. Sprache.* Iena 1791. 8vo.

J. Jahn († 1817) *Aram. oder chald. u. syr. Sprachlehre.* Wien 1793. 8vo.—*Elementa Aram. s. Ch. et Syr. ling. lat. reddita et accessionibus aucta ab Andr. Oberleitner,* Vindob. 1820. 8vo.

J. S. Vater, *Handbuch der hebr. syr. ch. und arab. Gramm.,* Leipzig, (1802) 1817. 8vo.

† The obelisk designates, throughout this list, the year of an author's decease.

(b) Of the Chaldee language only.

Chph. Cellarii († 1707) Chaldaismus sive Grammatica nova Linguae Chaldaicae. Cizae. 1685. 4to.

Henr. Opitii († 1712) Chaldaismus targ. talm. rabb. Hebraismo harmonicus. Kil. 1696. 4to.

J. Dav. Michaelis († 1791) Grammatica Chald. Goett. 1771. 8vo.

Wilh. Fr. Hezel Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts, Lemgo. 1787. 8vo.

N. W. Schröder († 1798) Instt. ad fundam.—Chaldaismi bibl. brevissime concinnata (1787) ed. 2. aucta et emend. Ulm. 1810. 8vo. (a proper appendix to the Hebrew grammar of this author. See Eichhorn's Bibl. VIII. 694.)

F. Nolan, An Introduction to Ch. Grammar. Lond. 1821. 12mo.

W. Harris, Elements of the Chaldee language, Lond. 1822, 24 pp. 8vo. (republished at N. York.)

Jul. Fürst, Lehrgebäude der Aramäischen Idiome in Bezug auf die indogerman. sprachen. (1 Thl. Formenlehre der Chald. Grammatik.) Leipzig, 1835. 8vo.

G. B. Winer, Grammatik des biblischen und targumischen Chaldaismus, Leipz. 1824, and 2d ed. 1842. 8vo. (the basis of this work.)

III. CRESTOMATHIES AND READERS.

Geneseos ex Onkelosi paraphr. Chald. quatuor priora capita unà cum Dan. c. 2. Chald. Ed. W. Fr. Hezel. Lemgo, 1788. 8vo.

Geo. Lor. Bauer († 1806.) Chrest. e paraphras. Chald. et Talmude delecta c. nott. et ind. Nürnberg. 1792. 8vo. (See Eichhorn's Bibl. IV. 895 seq.)

J. Jahn, Ch. Chrestomathie grösstentheils aus Handschriften. Wien, 1800. 8vo. (without a vocabulary.)

H. Adolf. Grimm († 1813.) Chald. Chrestomathie mit einem vollständigen Glossar. Lemgo. 1801. 8vo.

G. B. Winer, Chal. Lesebuch, aus den Targ. d. a. T. ausgewählt, Leipz. 1825. 8vo.

The Hebrew Lexicons generally contain also the Chaldee words which occur in Daniel and Ezra. The older Hebrew Grammars, (compare those of Altling and Danz,) contained also brief instructions for Chaldee.

CHALDEE GRAMMAR.

PART I.

ORTHOGRAPHY AND ORTHOEPY.

§ 1. *Consonants.*

THE Chaldee is written with the same characters as are employed in Hebrew; and, so far as we can trace its ancient history, was never expressed by any others. Indeed the square character, now termed *Hebrew* by way of distinction, appears to have belonged originally to the Chaldeans, (Babylonians,) and to have taken the place of the old Hebrew character among the Jews in the age succeeding the Babylonish exile.

The most ancient Phoenician, the Samaritan and the Hebrew coin-letter alphabets are essentially the same. The letters of the Palmyrene inscriptions, (the oldest of which date back to the first century after Christ,) much more resemble the square character. So do the letters of the Egyptian Aramean inscriptions, which are still more ancient. See Gesenius' *Geschichte der Hebr. Sprache und Schrift.* pp. 140 seq. Wood's *Ruins of Palmyra*, (the plates,) and Kopp's *Bilder und Schriften*, II. 245 seq.

§ 2. *Punctuation.*

1. The vowel-points, which are employed in Hebrew, have been transferred to the Chaldee, and appear in many manuscripts, and most editions of the Chaldee text. Since

it is evident that these points are the work of the Jews, and were invented several centuries after Christ, it is plain that the Chaldee must originally have been written without vowel-points. Thus the Palmyrene inscriptions exhibit no vowel-marks. But the letters א י ו [matres lectionis] were earlier employed, in doubtful cases, as a guide in reading.

The last-mentioned fact is clear from such orthographical phenomena as הוּכְמָא, בְּלִשְׁאֲצַר, מְלִאֲחַ, Dan. 2 : 35, etc. and from the abundant use of the *scriptio plena* throughout.

2. The transfer of the Hebrew vowel-points to the Chaldee took place in an age when the vowel system of the Jews was yet in an imperfect state; and in later times, the pointing of the Chaldee text, especially that of the Targums, did not receive the same attention which was devoted to the Hebrew. These circumstances exhibit clearly the reason why the punctuation of the Chaldee writings appears, at present, far less regular than that of the Hebrew. This irregularity is indeed so great that not only do different copies and editions, (especially those of London and Venice,) differ widely from each other, but there prevails throughout an extreme variableness in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn Einl. ins A. T. Part 2. p. 24 seq.

3. Long vowels sometimes occur in a mixed syllable without the tone, and *vice versa*, short vowels in a simple syllable. (Especially are ו and — employed altogether promiscuously, to which usage only a slight tendency is noticeable in Hebrew. See Gesenius Lehrgebäude p. 60.) For examples of the former comp. הוּכְמָא Deut. 23 : 16, אֶרְהִינֶן Jer. 49 : 19, אֶלִין [allin] Dan. 4 : 4; of the latter הַטְּלִי.

4. The violation of the rule of Qamets Hhatuph, in such cases as הוּכְמָא is only apparent. The ו is only a superfluous *mater lectionis* and is by no means to be regarded as quiescing in Qamets Hhatuph, or as a consonant [*Hhävchma*] since it is written without Sheva. In general, however, Qamets Hhatuph seldom occurs in Chaldee words.

DAGHESH.

5. *Daghesh lene* is subject to the same general rules as in Hebrew.

a. The pron. suff. כִּי and כֶּן never receive it.

b. In some editions, יֵ— in the middle of a word is treated as a diphthong, and the next letter does not receive *Daghesh lene*; as בַּיְתֵי *baithî*. Generally however י is regarded as a proper consonant, and we find בַּיְתֵי בַּיְתֵי *bây-tî, gelây-tâ*.

c. Nouns of the form אֵלֶּיךָ (Heb. אֵלֶיךָ) are treated as though the ground-form was אֵלֶיךָ, and *Daghesh* is inserted in the ם where a mixed syllable precedes; as אֵלֶּיךָ, אֵלֶּיךָ.

6. *Daghesh forte* compensative

a. Is inserted in the first radical of verbs אָבָה; e. g. אָבָה for אָבָה, Aphel from אָבָה.

b. In ך of the passive prefix אָבָה it compensates for the omission of א the characteristic prefix of Aphel, e. g. אָבָה for אָבָה.

Note. The peculiarity of the Chaldee in both these cases is, that the letter for which compensation is made would, if the word were fully written, have *succeeded* the letter in which *Daghesh forte* is inserted. In Hebrew this is unusual, and where it occurs might perhaps be denominated Chaldaism.

c. Sometimes, especially in the later Chaldee, it compensates for the omission of quiescents and consequent shortening of the vowel preceding the letter in which *Daghesh forte* is inserted; as אָבָה instead of אָבָה, Gen. 3 : 2. Pseud. Jon. The converse of this also takes place; § 7. a. (2.)

7. Forms which regularly exhibit *Daghesh forte*, but sometimes appear with a different orthography.

a. The letter ם sometimes takes the place of *Daghesh forte*, even where the radical form does not exhibit a ם; e. g. אָבָה Dan. 2 : 25, instead of אָבָה or אָבָה from אָבָה. This may have arisen from an imperfect acquaintance with Chaldee. A Jew, on perceiving that ם was expressed in Chaldee in many cases where his own language required *Daghesh forte* or a long vowel compensating for it, would perhaps be liable to employ it even where it was not required by good Chaldee usage. See below § 6. a. note. Gesenius, *Lehrgr.* § 33. 3.

b. Very frequently no compensation is made for the exclusion of *Daghesh forte* from gutturals; e. g. אָבָה Gen. 3 : 3, אָבָה 2 K. 21 : 6.

c. As in Hebrew, *Daghesh forte* is sometimes dropped when the letter in which it would regularly be inserted has Sheva.

MAPPIQ.

8. Mappiq is inserted, as in Hebrew, in ה where it is not quiescent.

a. In the Pronominal suffixes הַ— and הַ—, comp. § 8.

b. In ה when it occurs as the last radical of a verb or noun and is not quiescent; e. g. הַבֵּן Ps. 131:1, הַלֵּךְ Dan. 2:28.

ACCENTS.

9. a. In the Chaldee portions of the original Scriptures, the same accents are employed, and subject to the same rules, as in Hebrew, only that the half-accent Metheg is much less regularly and less frequently inserted than in Hebrew.

b. In the Targum of Onkelos, the train of accents is substantially the same as in the original text. See Chrestomathy Part I. Note on No. 1.

c. To the text of the other Targums no accents have been appended.

§ 3. *Tone-Syllable.*

The tone falls in Chaldee, (as in Hebrew,) usually on the last syllable. The following forms are exceptions, and are accented on the penultimate.

1. Segholate nouns which follow the Hebrew form; as מְלִיכָה, מְלִיכָה, מְלִיכָה, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in הַ אַ— נָה and הַ; as קָטְלוּ, קָטְלוּ, קָטְלוּ, קָטְלוּ, קָטְלוּ.

3. The suffixes הַ—הַ—הַ—הַ—; e. g. מְלִיכָהּ, רַגְלָהּ, הַדְּעָתָהּ, &c.

The German and Polish Jews place the tone in Chaldee (as they also do in Hebrew) on the penult. Whether this was the ancient Babylonish accentuation, cannot be decided from the accentuation prevalent in Syriac; since two closely related dialects may differ widely in this respect. Were

the vowels of the Chaldee, as we have them, entirely conformed to the old Babylonish pronunciation, we should have, in them, a clew to the ancient accentuation.

§ 4. *Of reading unpointed text.*

As points have not been attached to all the Chaldee text, and since the unpointed, (besides the use of the *mattes lectionis* א, ר, י, which obtains likewise in Heb.) presents some peculiarities, it may be well here to notice, as an assistance in reading without vowels, one usage at least, which obtains in the Targums, viz. that a double ר or י is sometimes employed,

(a) In the middle of a word, either to indicate that these letters are moveable; as מצוהתא i. e. מצוהתא, תנינא i. e. תנינא; or that they are to be pronounced double; as אתרוחת i. e. אתרוחת, תקבין i. e. תקבין.

(b) In the end of a word, especially when it is necessary to distinguish between the pronouns י and י; as רגלי i. e. רגלי.

Note. Only one *abbreviation* occurs in the Targums, viz. יי for יהיה. The Talmud abounds with them. See J. Buxtorf De Abbreviat. Hebr. Basil. 1640. 8vo.

PART II.
ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION
OF WORDS.

§ 5. *The subject generally.*

1. BEFORE entering upon the derivation and modifications of the various parts of speech, it will be necessary to notice briefly the general principles according to which these changes take place. In Chaldee, as in every other language, these changes respect partly consonants, and partly vowels, which will naturally divide this subject into two parts.

2. It is proper to distinguish, among the changes of consonants and vowels with which we meet in the inflections of the parts of speech, between those which are *necessary*, and those which are the result of *euphony*. The former class includes those changes which are essential to permanent forms,—those which run through the language, and which form, so to speak, its substratum. Such are the terminations of the persons in verbs, and of the numbers in nouns. Those changes, on the other hand, may be reckoned *euphonical*, which are not essential to the form, but result simply from facility of utterance;

as קטלין instead of קטלון, באדון instead of באדון, אסתהר instead of אסתהר. So in Latin we have *imminutus* for *imminutus*, *mi* for *mihī*, *hodie* for *hoc die*, &c. It is plainly with this latter class of changes that we are at present chiefly concerned.

§ 6. *Mutations of Consonants.*

The derivation and inflection of words, so far as they depend on the consonants, are effected by other letters (beside those which compose the root) being prefixed, inserted, or suffixed; or by the radicals themselves being omitted, doubled, or commuted with other letters; e. g. מקטל, קטיל, קטלנא, קטל from קטל; טב from טיב; גלי from גליא. For these purposes the Chaldee employs the letters א, ה, ו, י, מ, נ, ת. It belongs to the details of etymology to exhibit the manner in which these servile letters are employed in each particular case. Those changes only will be noticed in this place, which, in the formation and inflection of words, are the results of euphony. Such are the *assimilation*, *transposition*, *omission*, *commutation*, and *insertion* of consonants.

a. Assimilation takes place regularly, (1) Of the letter נ, when it occurs as the final consonant of a mixed syllable and immediately precedes another consonant. Thus instead of ינפק is commonly written יפק, מנקהב instead of מנקהב. Comp. § 18.—(2) Of ת in the passive prefix אה with a succeeding ט or ד, more rarely with any other letter. See § 10. 5.

Note. The converse of this takes place, when, instead of doubling a consonant, the letter נ is inserted; e. g. קנני for קני; אנהא for אנהא Job 31: 12. Dan. 4. 9. (This takes place however in only a few words which must be learned by practice.)—also is so used in the later Targums; e. g. אקרון instead of אקרון Gen. 38: 9. Pseudo-Jon. מיני instead of מיני Eccl. 10: 12.

b. Transposition. The ת of the passive preformative

א regularly changes places with the first radical, when that happens to be a sibilant (ז, ס, צ, ש or שׁ); e. g. אֲשַׁתְּכֶם, אֲסַתְּחֶר, אֲצַטְבֵּעַ.

c. The following letters are *dropped*. (1) י and נ in some forms in which they would stand in the beginning of a word without a vowel; e. g. פָּק instead of נִפְקַע, דַּע [Imp.] for יִדַּע.—(2) Consonants destitute of vowels, by contraction; e. g. אֲתָשֶׁר instead of אֲתָאֲשֶׁר, תְּרִיסֶר instead of תְּרִיעֶסֶר. Here belong also אֲבֵד instead of אֲאֵבֵד, סָרְתָא instead of סָעֲרָתָא Ex. 9:31, Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e. g. קָטְלִיחֵינָא for קָטְלִיחֵינָא.—(4) Very frequently the quiescents; e. g. יִמְרָן instead of יִאֲמַרְוֹן, הִזְאֵרִי instead of הִזְאֵרֵי.—(5) ה in the end of words, constantly in the absolute state of feminine forms like מְלִכֹת;—also in the later Targums בִּי for בִּית Gen. 22:19, Jon.

d. *Commutation* takes place, especially of *quiescents*; (1) When one quiescent letter is exchanged for another capable of quiescing in the same vowel; as מִיבֵד instead of מֵאֵבֵד, (which is merely an orthographical change);—(2) When a quiescent, homogeneous with the characteristic vowel of a particular form, is substituted for one which would be heterogeneous; as אֲקִים for אֲקִום (אֲקִום).

But those numerous cases of verbs ל"א do not belong here, in which י appears instead of א; nor such instances as קְרַמְיָה instead of קְרַמְיָה; for in these cases the י is only the *original* consonant (which had been displaced by another) restored. See above.

e. *Insertion*. א prosthetic is sometimes inserted in cases where otherwise a syllable would commence with two consonants; e. g. אֲשַׁתִּי, אֲבִרִי. Here belong also such cases as אֲתַנְּרִי instead of אֲתַנְּרִי, אֲתַקְטִיל instead of אֲתַקְטִיל. For *Daghesh forte* is here *euphonic*, being primarily designed to shorten the pronunciation, (see Gesenius, Lehrgeb. p. 860,) though it constantly indicates the

doubling of the consonant; and for this purpose the vowel of the **s** falls back to the **ו** of the prefix.

§ 7. *Vowel-changes.*

The derivation and inflections of words are effected, in the second place, by *vowels*, when forms of words derived from the same ground-form are characterized by different vowels; ex. מְלִיץ from מִלִּץ, קָטַל from קָטַל, סָבַל from סָבַל. It is impossible to decide, in each particular case, why such and such vowels have been selected as characteristic of the form. We can distinctly ascertain, however, what are the characteristics of particular forms; and this again must be referred to the details of etymology. Only some variations from the general principles which regulate these forms, and some other modifications of vowels which result from facility of pronunciation, will be noticed here. Vowels, in the course of formation and inflection, are *commuted*, *transposed*, *dropped*, or *inserted*.

a. Commutation of vowels; (1) Short for long, when a mixed syllable loses the tone; as קָלְהִין from כָּל, חַיָּה from חַי, עָקַר *const. state* of עָקַר. In these cases *i* pure generally becomes \bar{v} ; and \bar{v} , \bar{v} . When the long vowel remains unchanged, either that is impure, or the last consonant of the ground-form is thrown forward and pronounced with the suffix; e. g. שְׁלֹמֹכֵן Dan. 3:31. So constantly in Hebrew; as הִבְרָה. See above § 2. 2.—(2) Long vowels take the place of short;—in pause; as בָּסָה Dan. 2:32, אָמַר Dan. 4:6, אָהָה Gen. 4:11, מְשַׁלַּח Ex. 4:13, (though this is not universally the case; comp. Dan. 2:9, 17);—before a guttural which would regularly be doubled; as מִבְּרָה instead of מִבְּרָה, מִמְּרָה instead of מִמְּרָה, (although this likewise is not without exceptions, especially if the guttural be ה or ח. Dan. 4:16, 24);—

before other consonants, less frequently; as אִיקְרוֹן instead of אֶקְרוֹן Gen. 38 : 9. Ps. Jon. see § 6. a.;—when a quiescent which would regularly have a composite Sheva, drops it and quiesces in the preceding vowel; as לֵאדְרִין instead of לְאֶדְרִין.—(3) It is for the sake of euphony that, in final syllables which terminate in a guttural, Pattahh is usually found before it, instead of the usual characteristic vowel; as יִשְׁלַח instead of יִשְׁלַח, שִׁבַּח instead of שִׁבַּח; also that when a syllable terminates in a quiescent preceded by a heterogeneous vowel, that vowel becomes homogeneous; e. g. אוֹסִיף instead of אוֹסִיף.

The case of *simple* syllables, in which long vowels have displaced the short ones, does not belong here. In most of these instances, the *punctuators* probably employed the short vowels; and such forms as שָׁמְעוּ, בָּקְרִי occur only in particular editions.

b. Transposition of vowels takes place in some monosyllabic forms of verbs, the vowel of which is between the last two radicals, when they receive a pronominal suffix; as קָטְלָהּ from קָטַל;—also in some contracted forms of verbs עֵעַ; as יִדְקַק for יִדְקַק;—and finally, in cases like קוּם for קוּם, מֵאֵתִי for מֵאֵתִי, when the moveable א or ו, etc. throws back to the preceding consonant its own vowel, for the sake of quiescing in it.

c. Vowels are dropped, in the final syllable of ground-forms, only when formative syllables are added, and then much less frequently than in Heb.; e. g. עֲלָמָא from עָלַם, קָטְלִין from קָטַל, פְּרִזְלָא from פְּרִזַּל, יִקְטְלִין from יִקְטַל. The vowels most frequently omitted are Pattahh, Tseri and Hhireq.

d. Finally, vowels are inserted; (1) When two consonants would otherwise stand together without a vowel in the beginning of a syllable; as יִקְטַל from קָטַל, לְמִלְךָ from מִלְךָ. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when

the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva; as **וְאָזַע**, **וְאָזַר**.—(2) In cases like **וְהִתְקַדְּדוּ** Ez. 7:18, **וְהִתְקַדְּדוּ** Ez. 4:15, instead of **וְהִתְקַדְּדוּ**, **וְהִתְקַדְּדוּ**; where three consonants would come together, in the beginning of a syllable, without a vowel.

Note. In case (1) the inserted vowel regularly belongs to the first of the two consonants which would have been without vowels. In the later Targums, a practice somewhat different prevails to considerable extent. Instead of a *short* vowel under the first consonant, a *long* vowel appears under the second; e. g. **וְאָזַר** instead of **וְאָזַר** Gen. 3:1. Ps. Jon. et passim. **וְהִתְקַדְּדוּ** instead of **וְהִתְקַדְּדוּ** Gen. 3:24. Ps. Jon.

CHAPTER II.

PRONOUNS.

§ 8. *Personal and Possessive Pronouns.*

1. Personal pronouns are divided, as in Hebrew, into two classes, separate and suffixed. The former express, with some exceptions, the nominative case, and the latter the oblique cases.

TABLE OF THE SEPARATE PRONOUNS OR GROUND-FORM.

| Singular. | | | Plural. | | |
|-----------|-----------------------------------|-------------|---------|---|---------------|
| 1. c. | אָנֹכִי , (אֲנִי) | <i>I</i> | 1. c. | אֲנֵנוּ , אֲנֵינוּ , (אֵנִי) | <i>we</i> |
| 2. c. | אַתָּה , (אַתְּ) | <i>thou</i> | 2. m. | אַתְּמוֹן , אַתְּמוֹנִי | } <i>ye</i> |
| 3. m. | הוּא , (הוּא) | <i>he</i> | 2. f. | אַתְּמוֹנִי , אַתְּמוֹנִי | |
| | Prov. 25:20, like the Syr.) | <i>he</i> | 3. m. | הֵמֶן , (הֵמֶן) | } <i>they</i> |
| 3. f. | הִיא , (הִיא) | <i>she</i> | 3. f. | הֵמֶן , (הֵמֶן) | |

2. The suffix (or inseparable) pronouns are appended to verbs, to the signs of cases (§ 60) and prepositions, or to nouns. In the last case they are usually translated by possessive pronouns, though the genitive of personal pronouns would more exactly express them; precisely as in

Greek, *πατήρ μου*, &c. The following are the suffixes attached to verbs.

| | | | | |
|-------|-------------------------|---------------|---------------------------------|---------------|
| 1. c. | אֲנִי (אֲנִי) | <i>me</i> | אֲנֵנו, אַתָּם (אֲנֵנו, אַתָּם) | <i>us</i> |
| 2. m. | אַתָּה, אַתָּה | } <i>thee</i> | אֲנִי | } <i>you</i> |
| 2. f. | אַתָּה, אַתָּה, אַתָּה | | אַתָּה | |
| 3. m. | הוּא, הוּא (הוּא, הוּא) | <i>him</i> | הוּא, הוּא | } <i>them</i> |
| 3. f. | הוּא, (הוּא) | <i>her</i> | הוּא, הוּא | |

Which of the forms is to be used in each particular case, is explained in § 16, where also will be found an explanation of the so-called *Nun epenthetic*, which is frequently inserted between the verbal form and its suffix.

3. The suffixes of nouns are divided, again, into two classes, viz. those attached to nouns singular, and those attached to nouns plural. The latter are expressed by somewhat lengthened forms, in which the *v* of the plural termination commonly appears. They are generally the following:

I. SUFFIXES TO NOUNS SINGULAR.

| Singular suffixes. | | Plural suffixes. | |
|--------------------|---------------------------|------------------|----------------|
| 1. c. | אֲנִי <i>my</i> | אֲנֵנו | <i>our</i> |
| 2. m. | אַתָּה | } כוֹס, כוֹס | } <i>your</i> |
| 2. f. | אַתָּה, אַתָּה | | |
| 3. m. | הוּא <i>his</i> | } הוֹר, (הוֹר) | } <i>their</i> |
| 3. f. | הוּא, (in bibl. Ch. הוּא) | | |

Note 1. Twice, instead of הוּא appears הוּא Dan. 4 : 15, 5 : 8; the Targumists wrote likewise הוּא Gen. 1 : 12, 21, or with the full orthography הוּא. Appended to the words אֲב, אֲב and הוּא which before suff. take the forms אֲבִי, etc., the suff. of the 2d and 3d per. sing. take the forms אֲבִי, הוּא, הוּא; the last of which forms occurs also elsewhere as a noun-suffix. Gen. 3 : 5. Est. 1 : 12.

The same forms are attached to *prepositions*, (excepting such as are originally plural nouns, § 44. 2.) and to the signs of cases אֲב, הוּא, etc.; as אֲבִי, אֲבִי, etc. See below § 44.

II. SUFFIXES TO NOUNS PLURAL.

| Singular suffixes. | | Plural suffixes. | |
|--------------------|---|-------------------------|----------------|
| 1. c. | אֲנִי <i>my</i> | אֲנֵנו, אַתָּם (אֲנֵנו) | <i>our</i> |
| 2. m. | אַתָּה, אַתָּה | } אֲנִי | } <i>your</i> |
| 2. f. | אַתָּה, אַתָּה | | |
| 3. m. | הוּא <i>his</i> | } הוּא | } <i>their</i> |
| 3. f. | הוּא, (הוּא Dan. 7 : 7, 19.) <i>her</i> | | |

Note 1. These suffixes are regularly appended, however, only to plurals masculine. Indeed, it is from the termination of such nouns, that the ך comes, which appears in the suffix of the 2d per. sing. and in all the plural suffixes. Feminines frequently take the sing. suff. ך, ך, etc. Gen. 20:17. Dan. 2:32, 5:2. Ez. 4:17, 6:18. Is. 1:4. Prov. 1:18. Gen. 47:9. In Syriac this is constantly the case. The Chaldee exhibits a medium between the usage of the Hebrew and that of the Syriac.

Note 2. The suffix ך is in some editions written ך or ך. Frequently it appears abbreviated ך Dan. 5:10. 2 Sam. 11:8, 24. Ps. 119:4.—So also the feminine ך is in many editions written ך, so that the genders are not distinguished. Isa. 49:18. Ven.

Note 3. The possessive pronoun may be expressed separately from its noun by appending suffixes to ך (comp. of the relative ך, and ך, sign of the dative case); or, more rarely, to ך (comp. of ך relative and ך, sign of the genitive case); e. g. ך ך, thy king, lit. the king who [is] to thee. Usage has however made these particles mere signs of the genitive; for even to them ך (relative) is prefixed.

Note 4. Prepositions which are originally plural nouns take the suffixes of pl. nouns; e. g. ך, ך, ך. See § 44. 2. So also do ך [= Heb. ך], its negative, and ך, as; e. g. ך, ך, and the suffix must be rendered in the nominative case.

§ 9. Other Pronouns.

1. The *Demonstrative Pronouns* are, sing. masc. ך (יב Gen. 37:19, יב Job 9:24), ך (יב Jer. 26:9;) fem. ך, ך; com. ך, ך, (יב, יב) (Ps. 24:6, 52:8,) *this, that*; plur. com. ך, ך, ך, *these, those*.

Note. With the Hebrew article, ך (Ex. 20:1) are equivalent to our expressions *this very, precisely this*. So also are the forms ך, ך, ך (Ruth 1:16. Lam. 1:4.)

2. The *Relative Pronoun* is ך (as a prefix), or ך* (as a separate word), of both genders and both numbers. It designates regularly the Nominative or Accusative. How the other oblique cases are indicated, see in Syntax § 60.

3. The *Interrogative Pronouns* are expressed, sometimes, according to the Hebrew analogy, by ך *who?* of

* In the Egyptian Aramean inscriptions יב and יב. Comp. the Heb. יב.

persons, (whence מִיּוֹם הַיּוֹם for מִיּוֹם הַיּוֹם Prov. 20 : 6, 27 : 4,) and מַה (מָה) *what?* of things : sometimes, by prefixing the interrogative particle אִי to the *demonstrative pronoun* : אִי־מִי m. אִי־מָה f. (הַיּוֹם, הַיּוֹם). The latter mode is rather more expressive, *who indeed? who then?*

On the mode of designating the reflexive and reciprocal sense of pronouns, compare Syntax, § 49. 1.

CHAPTER III.

VERBS.

§ 10. *Derivation and inflection of verbs generally.*

1. Verbs, as in Hebrew, are generally *primitive*. A few are formed from nouns, and are called *denominatives*; e. g. שָׁרַשׁ *to eradicate*, אֶשְׁתָּרֵשׁ *to take root*, from שָׁרֵשׁ *a root*; הֶאָהֳלִי *to pitch a tent*, from אֹהֶל *a tent*; אֶשְׁתָּמוּדַע *to be acquainted*, from מוֹדַע *an acquaintance*.

2. The roots of verbs consist, generally, of three consonants which are pronounced in one syllable with the vowel — under the middle radical. A few consist of four consonants [quadrilaterals], and are pronounced with — — ; as כִּרְבַּל *to cover*. The root is the third person singular masculine Praeter, and from this are derived, not only the other parts of the active voice, but a passive consisting of the same moods and tenses.

Derivative Conjugations.

3. As in Hebrew, other forms, derived from the root and analogous to it, are employed to express various modifications of the original sense. These also are conjugated through an active and a passive voice. They are generally two, קָטַל and אֶקְטַל. These, as well as the

ground-form, are called *conjugations*; so that we may reckon in Chaldee three usual conjugations, each including an active and a passive voice. For the unusual conjugations, Shaphel, Poël, Pilel, see § 14.

4. *Characteristics and signification of the conjugations.* (1) The 2d conjugation or Paël is characterized, like the Hebrew Piel, by Daghest forte in the 2d radical. (a) Its signification is usually *causative*, when Peal is intransitive; as הָכַם to be wise, הָכַם to make wise; הָנִיר to be white, הָנִיר to make white, to wash. (b) Frequently Paël has merely the sense of *exhibiting, regarding, or treating* a person as being or doing what is expressed in Peal; e. g. בָּדַב to lie, בָּדַב to regard one as a liar, to convict one of falsehood. (c) Sometimes it is *privative*; as רָשָׁן to remove ashes; סָקַל to clear out stones.

(2) The characteristic of the 3d conjugation or Aphel is א (sometimes ה) prefixed to the root, and the vowel — (or —) in the last syllable. In signification it is usually (a) *causative* of Peal (especially in verbs which want Paël, though both are sometimes found; e. g. סָמַק , זָרַק). Thus לָבַשׁ to put on, אֶלְבַּשׁ to cause [another] to put on, to clothe, הָטָא to sin, אֶהָטִי to seduce or entice to sin. Sometimes, (b) like Paël, it has merely the sense of *exhibiting, &c.*, e. g. אֶצְדֵּק to show [a person] to be righteous, to treat as righteous, to acquit.

Note. The same conjugations are not in use in all verbs. A large number appear only in Peal, others in Paël only; for examples of the latter compare זָמַר and חָבַר , סָנַף , סָלַח . Where the same verb has both Paël and Aphel, these two conjugations, for the most part, have different senses; e. g. רָצַף to advise, אֶרְצִף to constitute a king.

5. The Passives of all the conjugations are characterized by the preformative syllable אָה . The ה of this prefix is sometimes assimilated to the succeeding letter, or transposed with it, as follows.

(a) When the active form commences with ד, ט, or ת, the ה of the passive prefix is assimilated, and expressed by *Daghesh forte* in the following letter; e. g. אֲדַבֵּר, אֲטַפֵּחַ, אֲתַבֵּר, from דַּבֵּר, טַפַּח and תַּבֵּר. Less frequently, and only in the later Targums, does the same assimilation take place before other letters; e. g. אֲכַתִּיב *it is written*, for אֲתַכְתִּיב, Eccl. 12 : 10.

(b) If the ground-form commences with a sibilant [ז, ס, צ, ש, or שׁ], the ה is inserted after that letter; e. g. אֲשַׁתְּבֵּק. But after ז, it is changed into ד; as אֲזַדְמֵן from זְמַן; and after צ into ט; as אֲצַטְדִּיר from צָדָה.

The signification of these forms is not merely passive, but sometimes reflexive or reciprocal; as אֲתַמְלֵךְ *to consult together*; frequently, even in the sense of the Greek middle voice; e. g. אֲסַתְבֵּן *to get an advantage*.

Moods and Tenses.

6. All these conjugations have, in both active and passive voices, the Praeter and Future tenses, the Infinitive and Imperative moods, and the Participle. The actives have two participles throughout. All these arise out of the ground-form, mediately or immediately, by the insertion of formative letters, or by a different pronunciation of the radicals, or by both together. The different persons of the Praeter and Imperative are formed, as in Hebrew, by suffixes, and the Future by prefixes and suffixes, originally fragments of personal pronouns.

7. *Verbs are either regular or irregular.* The former class includes all those verbs, the radicals of which remain unchanged throughout all their inflections; the latter, those which suffer a change or omission of one or two radicals.

§ 11. *Inflection of the Regular Verb.*

1. Most nearly connected with the Praeter stands the *Imperative*, from which the Future is derived. The Imperative of Peal is characterized by the vowel ֶ ; those of Paël and Aphel are like the Praeter of the same conjugation.

2. The *Future* is derived from the Imperative by prefixing י ; which is pronounced in Peal with ֶ , in Paël with ֵ , in Aphel (where the ס suffers elision) with ֶ , and in all the Passives with ֶ [תֵּ].

3. The *Infinitive* is formed from the Praeter in two ways. (a) In Peal by the prefix נ . (b) In the other conjugations and in all the Passives, by the sufformative syllables ס־ֶ־ֶ .

4. The *Participles* are also derived from the Praeter, and are formed, (a) In Peal, by merely changing the vowels, קָטֵל, קָטִיל; (b) In all the other conjugations and in the Passives, by prefixing נ which is pronounced in Paël with ֵ , in Aphel with ֶ and in the Passives with ֶ , נָתַן. Of the two Participles in the Active forms, the first has ֶ constantly in the last syllable, and is active; the second has ֶ in the ultimate, with a passive signification.

5. The formation of the persons is more simple in the Praeter and Imperative, in the Future more complex. The following table exhibits the letters and syllables employed in forming the different persons.

| Sing. | 3. m. | 3. f. | 2. m. | 2. f. | 1. c. | Pl. 3. m. | 3. f. | 2. m. | 2. f. | 1. c. |
|----------|-------|-------|-------|-------|-------|-----------|-------|-------|-------|-------|
| Praeter. | — | ת־ | ת־ | ת־ | ת־ | ה־ | ס־ֶ־ | ת־ת־ | ת־ת־ | ס־ֶ־ |
| Imperat. | | | — | י־ | | | | ה־ | ס־ֶ־ | |
| Future | י־ | ת־ | ת־ | ת־ | ת־ | י־ת־ | י־ת־ | י־ת־ | י־ת־ | י־ת־ |

6. When sufformatives are added which take the tone,

(a) The vowels — , — and — (the latter only in the Fut. Peal) of the final syllable of the ground-form, are dropped, provided the sufformative commences with a vowel. Those which precede ו and א— of the 3d person plural Praeter, and the termination of the Imp., since these sufformatives do not take the tone, are retained.

(b) In the 3d pers. fem. and 1st pers. com. sing. Praet. in Peal and Ithpeel, where two consonants would, according to the above rule, come together without a vowel, Hhireq is introduced to facilitate pronunciation.

Note. The principal variations of the Chaldee, from the mode of forming the persons in Hebrew, are, that, in the former, the 2d p. sing. Praet. has, generally, no distinction of gender, while the 3d p. plur. has; and that the 3. plur. fem. Fut. takes ו instead of ו for its preformative. The sufformatives of the Future (e. g. ו—) are capable of an easier explanation than in Hebrew.

§ 12. Notes on the paradigm of the Regular Verbs.

I. Generally.

- Forms with — are often written fully (—) or even with — , e. g.
 - 1 sing. and 2. f. plur. Praeter; as שְׁמַעֲרִיָּא Gen. 3: 10, (שְׁמַעֲרִיָּא Pseudo-Jonathan,) עֲבַדְהֵיִן Ex. 1: 18. Ps. Jon.
 - Paël and Aphel; e. g. אֲתַקֵּיִן 2 K. 6: 23. מְלִיִּקְהָא Ps. 16: 2.
 - The Part. act. in Pe. e. g. נָחַר Dan. 4: 10. 20. נְבִירָא Gen. 3: 15. Jeru. Targ. סִבְרִי Gen. 3: 9. Pseudo-Jon. should doubtless be read סִבְרִי .
 - The Participle Peil sometimes, though seldom, appears in a contracted form; as הִקְלַל Dan. 5: 27.
- Praeter.* The 2. p. sing. masc. sometimes as קִטְלָהָא Prov. 23: 8. 2 Sam. 14: 13. The 1st pers. sing. m. sometimes appears in the form תַּקְלִיָּא , Gen. 3: 10, 13, Pseud. Jon.; or even like the 2d person; e. g. פְּסִידְהָא , Gen. 3: 22. Pseud. Jon. The 3. p. pl. m. sometimes in the later Targums takes a paragogic ו ; e. g. עֲבִירִין Gen. 3: 7. שְׁבַחֲוִין Ps. 148: 7. The fem. sometimes appears ending in ו— ; as אֲמַרְוִן Ruth 1: 10. אֲמַרְוִן 1: 19.
- Future.* Instead of the formative ו the Targum of Proverbs, in accordance with the Syriac, exhibits also ו ; e. g. נְדַגְוִיל Prov. 16: 10, etc. Compare Däthe, *de ratione consensus version. Chald. et Syr. Prov.* Leipzig, 1764. pp. 16.—Instead of וִן , appears ו as termination of the 3d p. pl. m. Ez. 4: 12. וִחַטִּי .
- Infinitive.* The biblical Chaldee has ו— sometimes instead of א— , termination of all the Inf. excepting Peal. Dan. 2: 12. 14. Ez. 7: 14. Dan. 6: 4. In the Targums sometimes appears וִי (without suffixes) Esth. 1: 5. Ps. 102: 23. Sometimes the characteristic ending א— is

omitted; as 1 Sam. 26:25, 30:8. Paël, Aphel and the Passives have sometimes a מ prefixed to the Inf. e. g. מְחַלְקָא Sol. S. 1:7. מְבַאֵשׁ Deut. 32:23. Jerusalem Targ. Forms like מְחַלְקָא Lev. 13:7. Jon. אֲחַתְּחִילִי Job 1:13, אֲחַסְוִיִּי Deut. 18:10. Jer. T., with paragogic מְ, are more rare.

5. *Passives.* Instead of the preformative אֲ the biblical Chaldee frequently exhibits הֲ (Ez. 6:2. &c.); the later Targums in the 1st. conj. הֲ; e. g. הֲחַמְסֵר 1 Sam. 23:7; (agreeing with the Rabbinical conj. Nithpaël); and in the Inf. of all the conj. הֲ; as הֲחַמְסֵר Ex. 21:20, Jer. T. אֲחַמְסֵר Deut. 32:1, Jer. T. On the other hand Prof. Winer in the second ed. of his grammar remarks that the Participles sometimes drop their initial ה, and cites as examples אֲחַמְסֵר Job 28:21, and אֲחַתְּחִילִי Gen. 31:15. J. T.; but Walton's Polyglott has in these passages מְחַמְסֵר and אֲחַתְּחִילִי.

II. Notes on the several conjugations.

1. *Peal. a.* Some verbs, especially such as are intransitive, take ׀ (׀-) or ׀ (׀-) and a few ׀ as the characteristic vowel of the Praeter; e. g. בָּאֵשׁ *to be evil*, טָאֵב *to be good*, יָהֵב *to sit*, שָׁרַב *to lie (recline)*, חָקָה *to be strong*, חָמָה *to sleep*, Gen. 2:21, חָרוֹב *to be dry*. These vowels remain in those persons where ׀ is usually retained; e. g. שָׁאֲלָה Prov. 30:7, שָׁאֲלָה Ez. 5:9, סָלְקָה 4:12, חָרוֹבָה Jer. 49:4. The 3d p. sing. fem. also retains its vowel; as בָּטְלָה Ez. 4:24, חָרוֹבָה Ezek. 26:2.—Such verbs in ׀ or ׀ form the Imp. in ׀, ׀ or ׀; as לָבַשׁ 1 K. 22:30, אָזַל Gen. 22:2. קָרַב Job 2:5; the Future in ׀, ׀ or ׀; as הִתְקַבֵּשׁ Dan. 5:16, הִתְחַיֵּב Deut. 28:30, הִתְקַחָה Gen. 31:35. When two forms of the Future, as ׀ and ׀, or ׀ and ׀ coexist in the same verb, they have different significations; e. g. יִתְקַרֵּב Num. 1:51. [who] *will approach*, (Future.) יִתְקַרֵּב Isa. 5:19. *let [it] approach*, (Optative,) etc. But verbs in ׀ form the Fut. in ׀; e. g. יִדְרִימָה Ps. 121:4.

b. The Infinitive, in the later Targums, has sometimes the termination אֲ; e. g. מְסִיבָא Ps. 118:7. Sometimes it has the form מְחַקְלָה Job 29:6. Ruth 4:6; less frequently like the Heb. קָטוּל or קָטוּלָה; e. g. Gen. 49:6. Ruth 2:1. Ps. 105:14, (even with suff.) or as Inf. absol. מְחַקְלִי Lev. 13:7, Pseud. Jon.

c. The Imperative exhibits, in a few instances, the full orthography מְחַקְלָה, 2 Sam. 13:20. Ps. 31:24. It sometimes occurs with Hholem in accordance with Hebrew analogy; as מְחַקְלִי Ps. 26:2; especially with suffixes; e. g. מְחַקְלִי 1 Sam. 20:8.

2. *Ithpeel.* The last syllable sometimes takes ׀ (׀-); e. g. חָשַׁבְתִּי Dan. 2:44. comp. 2 K. 7:4. Prov. 3:5. Gen. 9:7, אֲחַתְּחִירְבוּ Eccl. 12:11. Sometimes ׀; as אֲחַתְּחִירְבֵנִי Gen. 14:15.—Preformative sometimes אֲ, Dan. 7:15.

3. *Paël.* א preformative of 1. sing. Fut. has sometimes ׀; e. g. אֲבַסֵּר Isa. 42:9, אֲסַלְטֵם 63:3; and even ׀; as אֲיַמְלִיל Deut. 32:1, Jon., where the Jer. T. has אֲיַמְלִיל.—As in Hebrew, Dagshesh forte is sometimes omitted when the middle radical has Sheva.

4. *Ithpaal.* Final vowel sometimes ׀ or ׀; e. g. אֲחַתְּחִיטְטֵם Hos. 4:11.

אַתְּחַפֵּיָהּ Ps. 105 : 25, מְהַפְּנֶה Gen. 3 : 15, Jer. T. Heb. Pual forms occasionally appear instead of this conjugation ; as מְזַמְּנִין Isa. 53 : 5, מְבַרְּכִין Gen. 28 : 17, Jon. מְצַוְּרִיר Gen. 37 : 3, Jon.

5. *Aphel*. In the biblical Chaldee, and occasionally in the Targums ה appears, as the preformative of this conj. (הַקְטֵל), and even in the Fut. and Part. after the characteristic prefixes ; e. g. הַרְגִּיזוּ Ez. 5 : 12, הַרְגִּיזוּ Dan. 5 : 29, יְהַשְׁפֵּל 7 : 24, הַהֲנִיחַ Ez. 4 : 13, מְהַקְרִיבִין 6 : 10.—Hiphil sometimes takes the place of Aphel in the biblical Chaldee ; e. g. הֲאָהִיל Dan. 5 : 20, 7 : 22.

6. *Ittaphal*. For this conjugation, which indeed *elsewhere* is seldom found, the *biblical* Chaldee constantly exhibits *Hophal* ; e. g. Ez. 4 : 15, Dan. 4 : 33, 7 : 11, (with Qamets Hhatuph or *Shureq*.)

§ 13. Personal inflection of the Participles.

1. The Participles of all the conjugations, in order to supply the want of a Present tense, are, as in Hebrew, construed with the separate Personal Pronouns of the first and second persons ; e. g. קָטַל אֲנִי *I kill*. Beside this mode, the Chaldee has one peculiar to itself, viz., to inflect the Participle by the addition of pronominal fragments, thus forming in fact a new tense. The two Participles Peal are, after this mode, inflected as follows.

| | | <i>First Participle.</i> | | <i>Second Participle.</i> | |
|------|-------------|--------------------------|-------------|---------------------------|--|
| | Sing. | Plur. | Sing. | Plur. | |
| 2 m. | קָטַלְתָּ * | קָטַלְתִּיחוּ | קָטַלְתָּ | קָטַלְתִּיחוּ | |
| 2 f. | קָטַלְתִּי | קָטַלְתֶּנּוּ | קָטַלְתִּי | קָטַלְתֶּנּוּ | |
| 1 m. | קָטַלְנָא | קָטַלְיָנָא | קָטַלְנָא | קָטַלְיָנָא | |
| 1 f. | קָטַלְאַנָא | קָטַלְאַנָא | קָטַלְאַנָא | קָטַלְאַנָא | |

2. In the biblical Chaldee a kind of passive preterite tense is in use, formed by appending the sufformatives of the Praeter to the Part. Peil. It takes the place of Ith-peel.

| 1. c. | 2. f. | 2. m. | 3. f. | 3. m. | |
|------------|---------------|----------------|-----------|---------------|-------|
| קָטַלְתָּ | קָטַלְתִּי | קָטַלְתָּ—תָּא | קָטַלְתָּ | קָטַלְתָּ | Sing. |
| קָטַלְתִּי | קָטַלְתֶּנּוּ | קָטַלְתֶּנּוּ | קָטַלְתָּ | קָטַלְתֶּנּוּ | Plur. |

* *Qatēlūth*, not *qōtlūth*, § 2. 9. a. The learner should bear in mind that a knowledge of forms alone can enable him to distinguish Qamets Hhatuph from Qamets.

Comp. Dan. 5 : 27, 28, 30, 7 : 4, 6, 11. Ezra 5 : 14. That these are not to be considered forms of Praeter Peal with — is plain, partly from their passive signification, and partly from the fact that other forms of the same are usually employed in the Praeter in an active sense.

§ 14. *Unfrequent Conjugations and Quadriliterals.*

1. As in Hebrew, certain unfrequent conjugations occur, some of which are confined to particular classes of irregular verbs.

a. *Poel* and *Ithpoal*, characteristics, same as in Hebrew ; e. g. סִפֵּק Hos. 13 : 5, סִבְּרָה Num. 11 : 12 ; especially in verbs עָע ; as שָׁמַם, שָׁמַמָּה.

b. *Polel* and *Ithpalel*, in verbs עָרָה ; e. g. רוּמַם Ps. 75 : 8. Dan. 4 : 34, אֶחְרוּמַם Dan. 5 : 23. Ps. 107 : 25.

c. *Palel* and *Ithpalel* ; as טַמְּמַם, אֶטַמְּמַם.

d. *Palpel*, formed by repeating the first and third radicals, and *Ithpalpal* ; e. g. בָּלְבַל Gen. 11 : 9, טַמְּטַם, (from טָם) Judg. 3 : 22, דִּבְדַּבֵּה (from דִּבֵּה) Ps. 143 : 3. Comp. §§ 19, 22.

e. *Shaphel* and *Ishtaphal* ; e. g. שָׁכַל Ez. 4 : 12. Gen. 49 : 10, אֶשְׁתַּבֵּר Gen. 49 : 10, רָשַׁתְּכֵלֶל Ez. 4 : 13.

שָׁיַצַּר Ez. 6 : 15, is Shaphel from רָצַצ. Gen. 2 : 2, without א, שָׁיַצַּר ; Passive אֶשְׁפִּיעֵצַר to procure the completion of a thing, to finish.

2. *Quadrilateral verbs* follow usually the form of Paël ; e. g. קָטַרַג (Syr. ܩܬܪܓ i. q. *καταργουειν*) Job 37 : 20, סָרְבַל 20 : 15, תִּרְגַּם to interpret. The origin of these verbs is to be explained, for the most part, as in Hebrew. See Gesenius Lehrgeb. p. 861, seq.

Note. Altogether peculiar is the verb שָׁיַצַּר (שָׁיַצַּר) Dan. 3 : 28. *Fut.* שָׁיַצַּר Isa. 53 : 11. *Inf.* שָׁיַצַּרְהָה Dan. 3 : 15. *Part.* מְשָׁיַצַּר Dan. 6 : 28. *Pass.* אֶשְׁפִּיעֵצַר Gen. 32 : 30. Syr. ܩܬܪܓ. This Chaldee form should however be regarded rather as a kind of *Poel* than as a quadrilateral.

§ 15. *Verbs with Gutturals.*

1. The gutturals (א, ה, ח, ע, and to some extent also, ר) present the same peculiarities as in Hebrew. It will

be sufficient therefore to give examples of the most important forms.

2. Verbs Pe guttural. *Peal*, Praet. עָבַד f. עֲבָדָה 2. m. עֲבָדָה 1. c. עֲבָדָה, Imp. עָבַד, עָבִיד, עָבִיד, אָזַל, (אָזִיל), אָחִיד, אָחִיד Ex. 4 : 4, fem. עָבִיד, (אָמַרִי Gen. 12 : 13), Plur. עָבִידוּ Ex. 5 : 16, אָמַרִי Dan. 2 : 9, Inf. מְעַבֵּד, מְעַבֵּד, Fut. יַעֲבֹד, יַעֲבֹד, יַעֲבֹד, יַעֲבֹד, Participles עָבֵד, עָבִיד.—*Ithpeel*, אֲתַעֲבֹד, אֲתַעֲבֹד.—*Paël*, Praet. עָבַד, Fut. יַעֲבֹד.—*Ithpaal*, אֲתַעֲבֹד.—*Aphel*, Praet. אֲעַבֵּד, אֲחַרִּיב, אֲחַרִּיב, Fut. יַחֲלִיב, יַחֲפֵס, Part. מְחַלֵּב.

3. Verbs Ayin guttural. *Peal*, Praet. בָּחַן f. יַחֲבֵחַ 1. c. יַחֲבֵחַ; Imp. בָּחַן; (בָּחֹן); Inf. מְבַחֵן; Fut. יַבְחִן; Part. בָּחַן.—*Ithpeel*, אֲתַבְחֵן, אֲתַבְחֵן.—*Paël*, חָרַשׁ, Inf. קָרַבָּא.—*Aphel*, אֲבַחֵן.

4. Verbs Lamedh guttural. *Peal*, Praet. שָׁכַח fem. שָׁכַחָה; Imp. שָׁכַח, שָׁכַחִי; Fut. יִשְׁכַּח, יִשְׁכַּחִי (יִשְׁמוּעַ); Part. שָׁכַח, שָׁכַחִי.—*Ithpeel*, אֲשַׁכַּח, fem. אֲשַׁכַּחִי.—*Paël* Praet. שָׁכַח, Fut. יִשְׁכַּח; Part. act. מְשַׁכַּח Dan. 4 : 34.—*Ithpaal*, אֲשַׁכַּח.—*Aphel*, אֲשַׁכַּח, אֲשַׁכַּח, 1st. pers. אֲשַׁכַּחִי.

Note 1. When the first radical of a verb Pe guttural happens to be א, this letter is frequently dropped in *Ithpeel* when it would be without a vowel (i. e. would have a composite Sheva), and by way of compensation, ר of the prefix takes Daghesch forte; e. g. אֲתַחַד instead of אֲתַחַדִּי Num. 15 : 13, 35 : 33.

Note 2. Verbs Lamedh guttural have the Praet. 3. sing. fem. sometimes terminating in $\text{—} \text{—}$ or $\text{—} \text{—}$ (the latter only in verbs ל"ר) with the tone on the penult; e. g. אֲמַרְתָּ Gen. 30 : 16, אֲמַרְתָּ Dan. 5 : 10, יַבְרַחֲתָּ Gen. 16 : 3.

Note 3. When the 1st radical takes a comp. Sheva, verbs פ"א and פ"ה usually have $\text{—} \text{—}$, Dan. 2 : 9. Sol. S. 5 : 3.; verbs פ"ח and פ"ע, generally $\text{—} \text{—}$.

Note 4. Forms like חָחִסִּין Dan. 7 : 22, belong not to *Aphel* but to *Hiphil*, and are Hebraisms.

Note 5. Occasionally verbs with א for their second radical, exhibit י instead of that letter in *Paël*; as שָׁאֵל from שָׁאֵל, שָׁאֵר from שָׁאֵר. See § 6. d.

§ 16. *Regular Verbs with suffix Pronouns.*

1. Of the suffixes given above in the table, § 8, 2. those which begin with a vowel, are generally appended to verbal forms terminating in a consonant; and *vice versa*, those which begin with a consonant, to verbal forms terminating in a vowel. The Imperative and Participles must be excepted, as they frequently take those suffixes (of the 1st pers. sing. and plur.) which have no union-vowel; as קָטַלְתִּי, קָטַלְתֶּם.

2. The changes which verbs undergo in consequence of the accession of pronominal suffixes, respect chiefly the vowels, which are sometimes dropped, sometimes transposed. See Paradigm II.

(a) *Pael, Praeter.* Before suffixes which have a union-vowel the 3d pers. sing. masc. has the form קָטַל; as קָטַלְתָּ *he killed thee*, קָטַלְתֶּם *he killed us*, קָטַלְתֶּם *he killed them* [*those men*]. Before כִּיִן and כֶּן the original form remains. The 3d pers. plur. masc. becomes קָטַלוּ; (before כִּיִן and כֶּן, קָטַלוּ,) the fem. which is rare, קָטַלְתִּי; as קָטַלְתִּי, קָטַלְתֶּהּ, the 2d masc. קָטַלְתָּ. The 2d pers. sing. remains unchanged, though in a few cases we have for the fem. קָטַלְתִּי, Jer. 15:10. The 1st pers. sing. takes the form קָטַלְתִּי, (rarely קָטַלְתִּי, as Num. 23:11, Jer. 30:14, or קָטַלְתִּי Gen. 3:22, Pseudo-Jon.) The 1st pers. plur. has the form קָטַלְתֶּם and takes suffixes for the most part with the union-vowel ׀; e. g. קָטַלְתֶּם *we killed him*.

In the Venice Polyglott, and occasionally in Walton, the 3d p. sing. masc. Praet. retains its vowel under the second radical; as קָטַלְתָּ for קָטַלְתָּ.

(b) *Future.* The 3d fem., 2d masc., and 1st pers. sing. receive suffixes precisely like the 3d pers. masc., and that, for the most part, with Nun epenthetic. The 2d and 3d persons plural fem. take the *form* of the masculine,

i. e. with suff. these forms are *common*. See Job 19 : 15. Gen. 30 : 13. Ex. 1 : 16.

(c) *Imperative*. Forms with -- in the 2d pers. plur. masc. throw this vowel back to the first radical before suffixes; e. g. אֲקַלְיָהוּ Ex. 16 : 25.

(d) The *Inf.* and *Part. Peal*, having the form of nouns, may take the suffixes either of verbs or of nouns; as מְקַטְלִי and מְקַטְלֵי.

(e) In all those persons of *Paël* and *Aphel*, which terminate in the third radical, -- is dropped before suffixes which have a union vowel. The same takes place, (on account of the tone being thrown forward,) in the forms קַטְלוּ, אֲקַטְלוּ. The 2d pers. sing. fem., the 2d pers. plur. masc., and the 1st pers. plur. in the *Praeter* receive suffixes as in *Peal*.

(f) The *Infinitives* of all the conjugations except *Peal* take before suffixes the termination וּתָ; e. g. קַטְלוּתִיהוּ, אֲקַטְלוּתִיהוּ. (Sometimes, though rarely, this ending appears out of the suffix state. Ps. 102 : 32. Num. 9 : 17. Est. 1 : 5.)

Note 1. An epenthetic ם is frequently inserted between the verb and the suffix. This is most common in the *Fut.* and *Imp.*; rare in the *Praet.* (ex. Ps. 16 : 7. Isa. 63 : 9. Gen. 6 : 2. Jud. 13 : 23. 2 K. 20 : 13;) and still less frequent in the *Inf.* (Prov. 22 : 21. Sol. S. 6 : 11.)

Note 2. In the *Targum* on Prov. appears an epenthetic י; e. g. הַשְׁבִּיבָהּ, הַשְׁבִּיבָיָהּ, 4 : 6, 8.

§ 17. Irregular Verbs generally.

1. Of these there are, as in Hebrew, two general divisions, *defective* and *quiescent*. The irregularity generally respects but one letter. Verbs which exhibit irregularity in two of their radicals are called *doubly anomalous*, § 24.

2. The first general division comprehends two classes, viz. פָּן, and עָע; the second, four, viz. פָּא, פָּי, פָּו, פָּי, עָו, עָי, עָו, עָי,

and שׁוּ. The last include also such verbs as in Hebrew belong to the class לִהְיוֹת.

Note. The division of irregular verbs into *defective* and *quiescent*, is not of special importance, and is neglected by the most recent grammarians.

§ 18. Verbs Pe Nun.

The irregularity in these verbs results from the same cause, and is almost throughout the same as in Hebrew.

1. The letter נ, where it would otherwise terminate a mixed syllable, is assimilated to the succeeding consonant; e. g. מִנְפֵק for מִנְפֶק.

2. In the Imper. Peal, where נ would regularly stand without a vowel in the beginning of a syllable, that letter is ordinarily dropped; e. g. פֶק for נֶפֶק, (נָפַל, Jer. 25 : 27.) Beside these, which are common to Hebrew,

3. Some forms have, usually, a different characteristic vowel from that of regular verbs: thus the Future is generally like יִפֵק or יִפִק; Aphel אֶפִיק. In the Imp. the forms פִיק, פִיק and פֶק are about equally common, though not ordinarily found in the same verb.

4. Ithpeel, Paël, and Ithpaal present no irregularity.

Note 1. From No. 1. there are many exceptions, chiefly in verbs which have a guttural for the second radical; e. g. יִהְיוּ Isa. 5 : 9, מִנְהוּר, Prov. 29 : 13. (But יִהְיוּ is inflected according to the rule above; as Fut. יִהְיוּ [instead of יִהְיוּ], Aphel יִהְיוּ.) Also in some others; e. g. יִהְיוּ Dan. 2 : 16, הִנְהִיחַ Ez. 7 : 20, מִנְהוּר Ps. 91 : 7, הִנְהִיחַ Ez. 5 : 14.

Note 2. The verb יִהְיוּ takes ו in the Fut. as its characteristic vowel; e. g. יִהְיוּ Ex. 25 : 16, הִנְהִיחַ Deut. 21 : 8. Once ו, יִהְיוּ Dan. 2 ; 16.

§ 19. Verbs Ayin doubled.

The anomalies of these verbs, which accord only in part with the same class in Hebrew, are particularly the following.

(a) The root is a monosyllable, with its vowel between the first and second radicals, in Peal, (excepting the participles,) and in Aphel; and so, either

(1) No trace of the doubling of the second radical remains; as is the case in Peal Praet. 3d pers. sing. masc., 2d masc. and fem., and in the 1st and 2d persons plur., in the Imp. masc. sing. and fem. plur., and more rarely in the 1st Part.; e. g. דָּק, דּוּק, דָּקָה; or

(2) It is indicated by Dagghesh forte in the 2d radical in those persons of the Praet. and Imp. Peal, the sufformatives of which commence with a vowel; as דָּקָא, דָּקָה, דָּקִי; or, finally,

(3) It is compensated by Dagghesh forte in the first radical in the Fut. and Inf. Peal, and throughout Aphel; as אֲדַק, אֲדוּק; or even sometimes, in Ithpeel, in ה of the preformative syllable אה; e. g. אֲהַדַּק.

(b) Instead of *Paël* and *Ithpaal*, which are regularly formed, (see Dan. 4 : 10, 7 : 20. Ps. 35 : 15, 42 : 6,) *Palpel* and *Ithpalpal* are generally used; as אֲדַקְדַּק, דַּקְדַּק, Job 9 : 17, 30 : 14. Isa. 21 : 9; or *Poel* and *Ithpoal*; e. g. Dan. 4 : 15. Job 9 : 6, מְהַרְוֶה.

The Participles of Peal are usually regular. The second, or *Peil*, appears once in the form דָּקִיק Ex. 32 : 20.

An example of Ithpeel regularly formed, is אֲהַדְוִיזוּ Am. 7 : 1. Jer. 50 : 27.

The following from the Biblical Chaldee are Hebraistic forms. Aph. הִזְעִלְנִי Dan. 2 : 24, הִדְרִיקוּ 6 : 25, מְהַרְק 2 : 40; Hoph. הִזְעַלְנִי Dan. 5 : 13, 15. For such forms as הִנְעַלְתָּ Dan. 4 : 3, and הִנְעִילֵנִי Gen. 19 : 10, Jon.; see § 2, 7. a.

§ 20. Verbs Pe Yodh (*Pe Vav*).

1. There are three classes of verbs which, in the ground form, have י for their first radical, viz. (1) Verbs originally פָּי; (2) Verbs properly פִּי; and (3) Those in which the י is not treated as a quiescent, but is *assimilated* like the ך of verbs פִּי.

2. Verbs originally פָּי, which constitute the most numerous class.

(a) In the Imp. Peal, which is generally pronounced

with — , drop the first radical; e. g. רַע from יָרַע , הַב from יָהַב , רַיב from יָרַיב .

(b) In the Future Peal retain it quiescent in — , in consequence of which the last syllable takes — or י— as its characteristic vowel; e. g. רַיִלָה , רַיִלָה . In accordance with the remark § 6. c. (4), the quiescent י is, in these forms, frequently dropped; e. g. Prov. 11 : 25. Ps. 104 : 4. Job. 3 : 4.

(c) Resume their original י , which quiesces in Hho-lem, throughout Aphel and Ittaphal; e. g. יֹחֶסֶף , יֹחֶסֶף , אֲחֹסֶף . Comp. הִיבַח *Hoph.* Job 33 : 19.

Ittheel and the whole of the 2d conj. are for the most part regular. In the latter, some verbs retain י as their first radical; e. g. הִתְרַעַי Ps. 88 : 13. אֲהַבְחָא Eccl. 9 : 3. In Aphel forms with ה , after the preformatives of the Fut. and Part., are not uncommon: e. g. הִתְרַעַי Dan. 2 : 5, 5 : 17. Ps. 55 : 14.

3. The first radical of verbs originally פ"י quiesces,

(a) In Fut. Pe, ordinarily in — ; e. g. יִקָּר 2 Kings 1 : 14, יִרְבֵּשׁ Ps. 102 : 12. But compare יִרְטַב Isa. 7 : 18.

(b) In Aphel, in — ; e. g. יִרְטַב Ps. 49 : 19. Jer. 10 : 5. Mic. 1 : 8. But compare אֲרַלִּיל Zech. 11 : 2.

The difference between these two classes of verbs is not, however, so great as to prevent their forms being frequently interchanged, especially in Aphel. Thus we have, at the same time, אֲרַטַב and אֲרַטַב Gen. 17 : 16. אֲרַבִּיל and אֲרַבִּיל , Ps. 66 : 6, אֲרַבִּר and אֲרַבִּר , (in Heb. פ"י) becomes in Aphel אֲרַבִּיק .

4. A class of verbs פ"י assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel; so that they are in these forms entirely analogous to verbs פ"ן. To this class belong רַחַץ , Aphel אֲרַחֵץ ; רַצַּע , Aphel אֲרַצִּיעַ , Deut. 34 : 6, Jon. ; רַקַּח , Aphel $\text{אֲרַקֶּחַ$; also in some of their forms, רַחַב and רַבֵּל ; e. g. *Inf.* מִדַּע Gen. 15 : 13, מִתַּב Ps. 133 : 1, מִבֵּל Num. 13 : 31. *Fut.* רַחַב 1 Sam. 20 : 30, (even רַחַב Is. 4 : 15. Dan. 2 : 9,) also רַחַב ; רַבֵּל 2 Sam. 16 : 18, רַבֵּל Ezek. 7 : 19.

§ 21. *Verbs Pe Aleph.*

A few verbs פֵּא are treated not only as gutturals, but at the same time as quiescents; viz.

(a) אָמַר, אָכַל, אָרָא, אָבַד. The א of these verbs, in the Future and Inf. Peal quiesces in — ; e. g. יֵאָכַל, and sometimes is even exchanged for י; as יֵיבֵד, מֵימַר. Throughout Aphel it becomes ו; as אוֹכֵל, אוֹבֵד. (אָכַל Deut. 32:13, is altogether peculiar.) An instance of *Hophal*, הוֹבֵד, occurs Dan. 7:11.

אָמַר in its third conjugation takes the Hebraizing form הֵימִין (as if by contraction from הֵאָמִין,) Gen. 15:6. Job 4:18, 15:22. Pass. יִתְהַיְמֵנו Gen. 42:20.—For אָרָא see § 24. 2.

(b) אָבַד, אָלַף and אָסָא frequently take in the Fut. and Part. Paël, the contracted form אֵאָלַף, מֵאָלַף; in consequence of which א is frequently dropped.

(c) The א of some others is dropped in Ithpaal and compensated by Daghesth forte in ה of the prefix, which also receives the vowel which belonged to א; e. g. אֵתְהַוֵּר for אֵתְהַוֵּר 1 Sam. 2:5. Ezek. 47:11.

§ 22. *Verbs Ayin Vav (Ayin Yodh).*

The commutation of ו and י, in these verbs, is more abundant in Chaldee than in Hebrew. The following particulars are worthy of notice.

1. In the first conjugation (with the exception of the 1st Part. which has the form קָאָם) and in the third, these verbs are monosyllabic throughout; as קָם, מָקָם, אָקָם. The preformatives of the Fut. and Inf. of both conjugations generally have — , though in the later Targums, they are not unfrequently pointed with — , — or — ; e. g. אָמַת Ruth 1:17, אֵימַת Gen. 27:4. The form יֵהֵךְ, Fut. Peal from הֵךְ, Ez. 5:5, 6:5, is entirely peculiar.

Note. The 2d Part. Peal is sometimes like the Inf. קָם, Dan. 6:18.

2. In *Ithpeel*, the first radical is pronounced with ־ , and the ת of the preformative doubled, אִתְּקַם. In the later Targums occurs also the lengthened form אִתְּקַם Ex. 40 : 17. Hhireq sometimes takes the place of Qamets; e. g. אִתְּקַם Jer. 33 : 22. Gen. 38 : 26, Jer. T. Dan. 4 : 9.

3. *Pa'el* and *Ithpaal* are regularly inflected from the ground-forms קָם and אִתְּקַם. Many verbs, however, substitute for these conjugations *Polal* קוּמַם or *Palpel* קִמְמַם.

4. Aphel has occasionally the form of verbs פִּי; e. g. אִוְקַם Ps. 78 : 13. Gen. 18 : 16, Jon. אִוְדִיק Ps. 14 : 2. See 1, of this section.

5. The following verbs are inflected as פִּי;

(a) רִים, מִיחַ, סִיב, שִׁים, and זִיקָה, in *Peal*; thus סִיב, סִיבַח, סִיבִּיחַ, etc. Gen. 27 : 1. Prov. 23 : 22. 1 Sam. 12 : 2; Imp. שִׁימִי, Ez. 4 : 41; Fut. זִיקָה Deut. 15 : 6.

(b) בִּין in *Ithpeel*, fully, אִתְּבִין, or contracted, אִתְּבִן, Job 28 : 23, 11 : 12, 37 : 14. Ps. 73 : 17.

Note. Those verbs which have ו moveable for their middle radical, (as בָּנָה, הִנְיָה, etc.), do not belong here, but are regular. The number of such verbs is greater in Chaldee than in Hebrew. Some verbs with the same radicals exist in both forms, and in that case have different significations; e. g. ו to look at, ו to be white; ו to sink down, ו to sprout.

§ 23. Verbs Lamedh Aleph.

This class includes all those verbs which are comprehended in Heb. under the two classes לָה (including verbs originally לָה and לָה,) and לָה, the difference between the two classes being entirely lost in Chaldee. Rarely, (and almost exclusively in the biblical Chaldee), the radical form of these verbs terminates in ה־ ; e. g. Dan. 2 : 16, 4 : 8, 6 : 3. Num. 5 : 26. Frequently, and in the later Targums, uniformly, they end in י־ or י־ . Their chief anomalies are the following.

1. In those forms which terminate in the 3d radical,

(a) In Peal Praeter, and Inf., as well as in the Fut. Imp. and 1st Part. of all the conjugations, that radical is almost indifferently א or י; as אָגַל or יָגַל, אָגַל or יָגַל, יָגַל, יָגַל, יָגַל or יָגַל.

(b) In the Praet. and 2d Part. of the other conjugations and in the Imp. Peal, י; as אָהַגַּל, יָגַל, יָגַל, יָגַל.

2. This א quiesces in the Praeter Peal in אַ, in the Inf., Fut. and Part. in אֵ; the י in the Praeter of Ithpeel and Aphel usually in אַ, in the Imp. and Part. in אֵ; in the passive Part. of Pael and Aphel only, is י *moveable*; יָגַל, יָגַל.

Note. For examples of the Praet. Peal with אַ see Gen. 2:18, Jon. Deut. 30:9; of the Praet. Aphel with אֵ, Ps. 78:11. 2 K. 8:8; of the Futures with אֵ Is. 30:26. Jer. 51:8.

3. In the course of inflection the 3d radical is

(a) *Dropped*, before the sufformative הַ of 3d fem. sing. Praeter Peal, before וַ and וַ in the Fut. of all the conjugations; before the sufformatives of the Imp. (in which ו generally occurs instead of ו); and in the 3d pers. plur. masc. Praet. Peal before ו, which, in these verbs, takes the place of the regular ו; e. g. אָגַל, אָגַל, יָגַל, יָגַל;

(b) *Exchanged*, for י *moveable*, before the sufformatives הַ and אַ, 3d fem. sing. and plur. Praeter of all the conjugations except Peal, also before אַ of the 2d and 3d pers. fem. plur. Fut.; e. g. אָגַל, אָגַל, יָגַל; for י *quiescent*, (quiescing sometimes in אֵ, sometimes in אֵ) before all the sufformatives which begin with ה or ה, and before ו of the 3d plur. Praeter (which is here *moveable*) in all the conjugations except Peal; e. g. אָגַל, אָגַל, אָגַל.

Notes on the Paradigm of verbs ל"א.

1. *Praeter*. The 3d per. sing. fem. Peal sometimes appears with the full orthography; as בָּלְאָה Dan. 2: 35. Sometimes it follows the analogy of the other conjgs.; thus בְּהִיָּה Job. 17: 7, (or like צָרִיָּא Is. 1: 7, or גָּלְהָה Dan. 2: 35, 4: 19). The 2d per. sing. m. is sometimes written *fully*, terminating in אָ— . The 3d per. pl. m. follows, in some copies, the Hebrew form; as רָרִי Lam. 1: 3. Sol. S. 3: 1, גָּלוּ Num. 26: 64, or the analogy of the other conjgs.; as רָרִי Dan. 3: 21. The 3d per. pl. f. occurs in the form גָּלְנָה Deut. 2: 11, or גָּלְנָן Ruth 4: 17. Finally a few instances occur of the Praet. Pe. with א prosthetic; e. g. אָרָרִי Prov. 20: 12. אָשְׁתָּרִי Dan. 5: 4. In the other conjugations the 3d per. pl. instead of רָרִי sometimes takes רָרִיָּה Ezek. 23: 10. Is. 11: 4. Jer. 6: 14.

2. *Future*. The 3d per. m. sing. terminates indifferently in רָ— or אָ—. It sometimes appears even with Qamets; e. g. רָהָרְבָא Is. 53: 2, רָהָרְבָא Zech. 6: 12, (according to Buxtorf.) The 3d per. pl. sometimes takes the termination וֹן instead of וֹן. Comp. Dan. 7: 26. Is. 65: 23. Ex. 22: 31.

3. *Imperative*. The 2d f. sing. ends sometimes in אָ—; as Gen. 19: 32. The form תִּרְאָה, Gen. 24: 60, is anomalous.

4. *Infinitive*. In Peal it sometimes takes a paragogic א; e. g. בְּבָצְרָא Prov. 25: 17. Esth. 5: 14. Ez. 5: 9. The regular form is employed as Inf. *absolute* Is. 61: 10. Am. 5: 5. Gen. 26: 28. The Inf. of the other conjugations, in the biblical Chaldee, terminate in רָ—; e. g. Dan. 2: 10, 5: 2, 6: 8, more rarely, in the Targums in וֹרִי; e. g. אָשְׁתָּרְוֹרִי Num. 12: 8. Jon.

For the Participles of verbs ל"א, see below, § 34.

Note. *Apocopate Futures and Imperatives* are less frequent in Chaldee than in Hebrew. The following are examples.

Fut. apoc. תִּשְׁתָּהּ Hab. 2: 16, יְהִי (יהו) Eccl. 11: 3, like the Heb. יִשְׁתַּחֲוֶה, תִּהְיֶה Ex. 22: 31, from הָיָא, (elsewhere fully, יְהִיָּא, יְהִיָּא Gen. 17: 4, 24: 14); יִתְחִי, יִתְחִי, יִתְחִי, יִתְחִי, מִתְחִי, from תִּתְחִי, Deut. 4: 1. Prov. 15: 27. Gen. 20: 7. 2 K. 1: 2, 8: 10. These forms have generally an optative signification.

Imp. apoc. אָשְׁתָּהּ, with א prosth., Gen. 24: 14. Pael, שְׁוִי Gen. 44: 1, חִי Gen. 37: 16. Aphel, אֲחִי.

An *apocopate participle*, Aphel, is מְחִי instead of מְחִיָּה Deut. 32: 39.

§ 24. Verbs doubly anomalous.

1. פֿן and ל"א (ל"ה). These unite the irregularities of both classes; e. g. נָשָׂא, Aphel, אָשִׂי.

2. פֿא and ל"א. E. g. אָתָא, אָבָא, אָזָא, אָסָא. *Peal Fut.* יִבִּי Deut. 29: 20, יִבִּיָּה Gen. 33: 14. *Inf. (מִיזָא)* Dan. 3: 19, מִתִּי Dan. 3: 2.—*Ithpeel*, אָתָסִי Lev. 13: 18. *Fut.*

יָתִיתִי Lev. 13 : 2.—*Paël*, אָסִי, Part. מָסִי 2 Kings 20 : 5. *Ithpaal* אֲתַסִּי 2 Kings 5 : 13. *Aphel*, אֲתִיתִי Gen. 4 : 4. Part. מִיתִי Gen. 6 : 17. Imp. Peal in one case, by Aphaeresis, תִּי (Lond. ed. אָתִי) *come ye*, Prov. 9 : 5. Elsewhere אָתִי, Dan. 3 : 26.

3. לָא and פִּי. E. g. יָרָא (יִרְדָּה), יָרָא, יָרָא. *Peal*, Fut. יָרָא Ps. 50 : 16. *Aphel*, אֲוִרִי Ps. 75 : 2. Inf. אֲוִרָה Ex. 12 : 33. Part. מִוִּרִי Prov. 28 : 13. Imp. אֲוִרִי Gen. 19 : 22. אֲוִרִי Judg. 5 : 2.

Note. Those verbs לָא which have ו for their middle radical are regular, so far as ו is concerned, i. e. the ו is always a consonant; as יָרָא, יָרָא.

§ 25. Defective verbs and mixed forms.

1. But few verbs actually exhibit all, or nearly all, the moods and tenses. So far as this deficiency is occasioned by the fewness of those remains of the Chaldee which have reached our time, it does not belong to a grammatical treatise. Those verbs only must be noticed here which, though cases frequently occur where certain forms would naturally be employed, constantly supply their places by forms borrowed from different themes. The following are examples;

יָתֵב and יָתֵן, *to give*, the former occurring in Peal Praet. and Imp. and in Ithpeel; the latter chiefly in Peal Fut. and Inf.—סָלַק and נָסַק *to ascend*, the former being used in Praet. Peal, in Paël, and the Passives of the first and second conjugations; the latter in the Inf. and Imp. Peal, and in Aphel. Deut. 9 : 9, 10 : 1, 2 Kings 17 : 4,—שָׁתָא and שָׁתָא *to drink*; שָׁתָא in Peal, שָׁתָא in Aphel.—הִלְךָ and הִלְךָ *to go*; the former chiefly in Paël, the latter in Inf. and Fut. Peal.

An example of double inflection in the same word is יָרַע. The Future is commonly יָרַע like verbs בָּן. The 1st per. sing. only follows the analogy of verbs פִּי, אָרַע Ps. 39 : 5, 101 : 4, though אָרַע also occurs, Dan. 2 : 9.

2. The following, which have been called *mixed forms*, are improperly so designated. אֶתְּפַרְתָּ Dan. 7 : 15, and אֶשְׁתּוּמַם Dan. 4 : 16, are but Syriac pointings of the Praeter; and the Future 1st sing. אֶתְּפַרַע Jud. 15 : 7, (Ven. ed.) for אֶתְּפַרַע is not destitute of all analogy; comp. in Hebrew אֶתְּפַרַע, Gesenius Lehrgeb. p. 312. רִמְזָן Hos. 4 : 2, can hardly be called a mixture of Fut. and Part.; for, (as the Future of this verb has the form רִמְזִי), רִמְזָן may be considered 3d plur. fem. analogous with תִּצְבְּלָן Jer. 3 : 19.

§ 26. *Irregular verbs with suffixes.*

1. The forms of *most* irregular verbs before suffixes do not differ essentially from those of the regular verbs; and, so far as verbs פִּי, עִי, עֵי, and פֶּי are concerned, may be learned from § 16. The following examples will illustrate this remark;

(a) פִּי, Peal; נִגְדַנְיָן Judg. 20 : 32, יִשְׁלִיכֶךָ Ps. 91 : 12, תִּנְטְלֶךָ Ps. 28 : 3.—Aphel; אֶפְקִינָן Ex. 32 : 12, אֶפְקִינִי Job 10 : 18, אֶפְקִינֶנָּא Num. 20 : 5.

(b) עֵי, Peal; רְבִזְנִינָן Jer. 20 : 5.—Aphel; תִּדְקַנְנָה with epenthetic נ, Dan. 7 : 23, אֶמְכַתְנָא Ps. 44 : 20, הִעֲלֵנִי Dan. 2 : 24, אֶעֱלֶתָהּ Jud. 19 : 3.

(c) עִי, Peal; שְׁמִיחֵי Gen. 50 : 26, שְׁמֵהּ Ez. 5 : 14, תִּדְרִשְׁנָה Dan. 7 : 23.—Paël; קִימְנָה Ps. 105 : 10.—Aphel; אֶקִּימָהּ Dan. 3 : 2, קִימְנָא Hos. 6 : 2, תִּתִּיבֶנָּא Ez. 5 : 11.

(d) פִּי, Peal; נִדְעָהּ Ez. 28 : 19, נִדְעַתָּה Deut. 22 : 2.—Aphel, אֶהוֹדְעֶנָּה Dan. 5 : 7, הוֹדְעִתִּי Dan. 2 : 13, לְהוֹדְעִתִּי Dan. 2 : 26.

2. The forms of verbs לֵא before suffixes differ more widely from those of the regular verbs. Thus

(a) א and י final *quiescent* are commonly dropped before suffixes in the Praeter and Future; while the former takes suffixes with the union vowel = or =, and the latter with נ epenthetic; e. g. הִזְנִי *he saw me*, 2 Sam. 1 : 7, הִזְנִי

he saw him, Jud. 19 : 3, תִּלְכוּן Is. 42 : 5, יִחְזַקְהוּ Lev. 13 : 21, יִחְזַזְנִי Ex. 33 : 20. Sometimes they are retained; e. g. בְּדֹאנִי Prov. 8 : 22, יִחְזַזְהוּ Gen. 38 : 15. Aph. אֶחְזַקְךָ Deut. 4 : 36, אֶטְעֶנְךָ Obad. 3, אֶטְעֶנִי Gen. 3 : 13, Pseudo-Jon.

(b) *i* final quiescent in the Imp. of all the conjugations is retained; e. g. רְמִיחֵי Ex. 4 : 3, אֶחְזִיקָא Ex. 33 : 18. (But Jer. 36 : 15, קָרְחָא for קָרִיחָא).

(c) The *i* of the 3d pers. plur. Praet. Peal, and of the Imp. is generally changed into *u*; *ui* into *iu*; e. g. רְמִינִי Jon. 1 : 12, חֲזַוְחָא Lam. 1 : 7, אֶטְעִירְךָ Is. 3 : 12.

(d) The persons of the Praeter in *u*- and *i- remain unchanged; e. g. רְמִיחֵנִי Jon. 2 : 4.*

(e) *u*- of the 3d pers. sing. fem. Praet. is changed into *i*; e. g. אֶטְעֶנְהוּנָא Hos. 4 : 12.

On the Inf. Peal and the Participles, see below, § 35.

CHAPTER IV.

NOUNS.

§ 27. *Derivation of Nouns.*

1. Nouns, in Chaldee as in Hebrew, are either *primitive* or *derivative*. The former are, for the most part, the same as in Hebrew, and are regarded as primitive for similar reasons. Comp. Gesenius Lehrgeb. p. 478. seq. Stuart's Heb. Gram. § 316. The derivatives, constituting the great majority of nouns, are formed either from verbs, (which is generally the fact), and these are termed *verbal*; or from other nouns, and then they are called *denominative*.

2. Verbals derived from the *Infinitive* are generally *abstract* in signification, i. e. they express the action, and

have the forms קטל, קטל, קטל, קטל, קטל, קטיל, קטיל, קטיל, קטיל, קטיל, etc.; those derived from *Participles* are generally *concrete*, i. e. express the actor, and have the forms קטל, קטל, קטל, קטיל, קטיל, קטיל, etc.

3. Denominatives are generally formed by adding the termination י- (י-), fem. אָ- (יה-); or י- . They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נְכָרִי *a foreigner*, מִצְרִי *an Egyptian*, סֹרֵבֹן *a rebel*. Many feminine nouns in יה- and ה- are also denominative; e. g. מַלְכוּת *a kingdom*, from מֶלֶךְ *a king*; אֶלְמָנוּת *widowhood*, from אֶלְמָן *a widow*; שְׁרָשִׁית *a rooting out, extirpation*, from שָׁרֵשׁ *a root*.

§ 28. Gender and number of nouns.

1. The genders are two, masculine and feminine. The latter generally terminate in אָ- (ה-), ה (יה), י- (יה-), or ה . It should be noticed however that אָ- is also the termination of the emphatic state in masculines. Consequently, in ascertaining the gender of nouns, the analogy of the other dialects and the sense are more certain guides than the mere form of a noun.

Note 1. The termination ה- is generally to be considered a Hebraism. It is regular in Chaldee, only in feminines derived from masculines in י-; as קְרָמֵי fem. from קְרָמָה .

The employment of ה instead of א in these forms is obviously designed to avoid the repetition of the א . For a similar reason all the infinitives of verbs Lamedh Aleph except Peal terminate in ה .

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e. g. אֶבֶן *a stone*, אֶרֶב *a path*, אֶרֶץ *earth*, אֶזְרִי *an ear*, חֶרֶב *a sword*. Some are common; e. g. אֶחָד *a mark*, אֶשׁ *fire*, גִּידָאָה *a vine*, and the numerals from 20 to 100.

2. The numbers are two, singular and plural. The few dual forms which occur are to be regarded as Hebraisms. They occur only in the biblical Chaldee, terminating in the absolute state, in י- . See Dan. 2 : 34,

7:4. The dual in the other states cannot be distinguished from the plural. Compare Dan. 2 : 33, 41, 7:7. In the Targums the *double members*, etc. are expressed by the plural, and where the number *two* is required, תַּרְיִן is inserted. Plurals masculine end in תַּיִן, plurals feminine in תַּיִן.

To most masculine nouns, viz. to those which terminate in a radical letter, the termination תַּיִן is directly appended; e. g. טַיִר a rock, pl. טַיִרִין. But those which terminate in אַ— derived from verbs לֵא, take תַּיִן; those in י— or אֵי— take תַּיִן. Feminines in אַ— change this ending directly into תַּיִן; those in יֵי and יֵי— change these terminations into תַּיִן and תַּיִן; e. g. מְלִכּוּת, מְשֻׁרֵת, plural מְלִכּוּתֵיךָ, מְשֻׁרֵיךָ; and finally, those in אַ— from masculines in י— form the plural in תַּיִן; e. g. קַרְמְלֵיךָ plur. קַרְמְלֵיךָ.

As in Hebrew, there are also in Chaldee many nouns having the form of masculines in the sing. but of feminines in the pl., and *vice versa*; e. g. אֲרָע, אֲרָעוֹ; אֲמִיָּה, אֲמִיָּוֹ; מְלֵא, מְלֵאֵיךָ; תַּבְּרָא, תַּבְּרֵיךָ; שְׁנָא, שְׁנֵיךָ.

In some nouns both terminations are in use, even in the same Targum; e. g. אֲמֵא, pl. אֲמֵיךָ and אֲמֵיךָ; נְהַר, pl. נְהַרֵיךָ and נְהַרֵיךָ, (as if from נְהַרֵיךָ); יוֹם, pl. יוֹמֵיךָ and יוֹמֵיךָ, etc. Sometimes the forms with different endings have different significations; e. g. from קַל a voice, קַלֵיךָ thunders. Ex. 9 : 23, קַלֵיךָ voices, Ps. 93 : 4. These examples should be distinguished from *epicene* nouns, or those which express both males and females, such as סוּסֵיךָ and סוּסֵיךָ.

Sometimes feminines plural take an additional plural ending. So in Hebrew and Arabic; comp. Stuart's Heb. Gram. § 327. 5.

Some nouns occur only in the plural; as חַיִּיךָ life, שְׁמַיָּא heaven; especially those which designate the different ages of life; as עוֹלָמֵיךָ youth, though some of these occur in the singular, with the termination יֵי. Others occur in the singular only; e. g. the names of the metals, זָהָב gold, פְּרֻזֵי iron, כְּסֵבֵי silver. But כְּסֵבֵי occurs in the sense of *pieces of silver*. Gen. 42 : 25.

§ 29. States of Nouns.

1. Besides the *absolute* and *construct*, which occur in Hebrew, nouns in Chaldee have also the *emphatic* state, in which they originally corresponded, in sense, to nouns in Hebrew with the article.* It has however come into

* So in Danish, *Landene*, the countries, from *Lande*, countries. Rask, Danish Grammar, p. 14. Also in Albanian, *Gour*, stone; *Gourî*, the stone. Malte Brun, Univ. Geog. vol. VI. p. 201.

use, in many cases, where the sense does not require the definite article. In Syriac, this liberty has been much more extensively taken.

Note. The *indefinite* article is expressed, either simply by the absolute state, or by the numeral ܐܘܢ *one*; e. g. Dan. 2 : 31, 6 : 18. Ez. 4 : 8.

2. Construct State. Characteristic terminations.

a. Masculines plural change ܐܝܢ into ܐܝ . The termination of the construct state of masc. nouns in the sing. does not differ from that of the absolute state.

b. Feminines in ܐܘܢ (ܐܘܢ) change these endings into ܐܘܢ in the sing., into ܐܘܢ in the plur. const. Feminines in ܐܘܢ and ܐܘܢ resume their original ܐܘܢ in the const. sing., and in the plur. change ܐܘܢ and ܐܘܢ into ܐܘܢ and ܐܘܢ .

3. The *emphatic state* is characterized, in both genders and both numbers, by the ending ܐܘܢ . (Masculines in ܐܘܢ , which take ܐܘܢ in the emphatic state, constitute the only exception).

a. To masculines singular (except such as terminate in ܐܘܢ or ܐܘܢ) this termination is directly added; e. g. ܐܘܢ a horse, ܐܘܢ the horse; masculines in ܐܘܢ substitute the letter ܐ for their final syllable, and those which end in ܐܘܢ change this ending into ܐܘܢ ; e. g. ܐܘܢ , ܐܘܢ ; ܐܘܢ , ܐܘܢ .

b. Feminines in ܐܘܢ change ܐ in the emph. sing. into ܐ ; e. g. ܐܘܢ , emph. ܐܘܢ ; those in ܐܘܢ change this ending into ܐܘܢ ; e. g. ܐܘܢ , emph. ܐܘܢ ; finally those in ܐܘܢ and ܐܘܢ appear in the emph. state with their original full endings ܐܘܢ and ܐܘܢ ; e. g. ܐܘܢ .

c. In the plural, the masc. endings ܐܘܢ and ܐܘܢ are changed into ܐܘܢ ; as ܐܘܢ . ܐܘܢ (from sing. ܐܘܢ) becomes ܐܘܢ ; as ܐܘܢ , emph. ܐܘܢ .

d. In feminines plur., the emphatic state is formed by adding ܐܘܢ to the construct; e. g. ܐܘܢ , ܐܘܢ , ܐܘܢ . But such as terminate in the sing. in ܐܘܢ (from masculines in ܐܘܢ) resume here their original ܐ ; e. g. ܐܘܢ from ܐܘܢ .

4. Before suffixes [*in the suffix state*], nouns exhibit the following modifications.

a. Derivative masc. nouns in ܐܘܢ change this ending into ܐܘܢ before suff.; as ܐܘܢ from ܐܘܢ ; those in ܐܘܢ (from verbs ܐܘܢ) change this termination into ܐ moveable; as ܐܘܢ from ܐܘܢ .

b. All masc. plur. nouns drop the ending ܐܘܢ (ܐܘܢ) and then take the suff. of nouns plural.

c. Feminines in ܐܘܢ change ܐ into ܐ in the sing.; as ܐܘܢ from ܐܘܢ ;

those in ו and י take the construct form before suffixes; as מְלֻבֵּיטָה; those in נ (radical) change this ending to נִיה; and those in אָה־ (from masc. in א־) resume their original א; e. g. קִרְמֵי־הַיָּם.

d. In the fem. pl., suffixes are appended to the construct state; e. g. מְלֻבֵּיטָהוֹן, קִרְמֵי־הַיָּם.

§ 30. Declension of Nouns.

Since no vowels are *dropped*, except those of the final syllable of ground-forms, (comp. § 7. c.,) and since changes of any kind are less frequent than in Hebrew, (the first vowel of the ground-form remaining throughout invariable, except in monosyllables and segholate forms,) fewer modes of declension would naturally be expected, than appear in Hebrew. Accordingly we reckon in Chaldee *nine* declensions, six of masculine, and three of feminine nouns.

§ 31. First Declension.

The first declension includes all nouns which have all their vowels immutable. It comprehends,

(a) Nouns which have י, י, ו, or ו before their final consonant; as נִיזַן *a fish*, יוֹם *a day*, רִישׁ *a head*, קְרִיב *near*.

In a few nouns which would seem to belong to (a), the quiescents are treated as *fulcra*. Such belong to Dec. IV. e. g. אִימִי Num. 25 : 15, Pseudo-Jon. instead of אִמִּי.

(b) Nouns which have ׀ in their final syllable; as טֹב *good*, זֵנֵב *a thief*.

Note 1. Nouns with ׀ in the ultimate are chiefly of six classes.

(1) Nouns derived from verbs ע׀; e. g. קֹל, טֹב (Heb. קוֹל, טוֹב);

(2) Nouns of the form בָּקֹב, שָׁלֹם (Heb. שָׁלוֹם);

(3) Nouns of the form קֶשֶׁל, (Arabic قَتَال, Heb. with ׀ *impure*);

(4) Nouns like קֶשֶׁל, (Heb. with ׀ *pure*,) and קֶרֶשֶׁל;

(5) Nouns which have the formative ending קֶרֶן; as קֶרֶן (Arab.

قُرْبَانٌ); and

(6) Nouns of the form קֶשֶׁל; as אֶזְבֵּד, אֶזְבֵּר.

The first three of these classes retain ׀ in all the inflections, and consequently belong regularly to Dec. I.

Nouns of the fourth, fifth, and sixth classes sometimes take — instead of — in the construct sing., and before the suff. כִּי and הִיךְ. Elsewhere the — is retained. The punctuation of these nouns is however variable; and as they present no other irregularity, and are not very numerous, they may better be regarded as exceptions from Dec. I. than as forming a separate declension.

Note 2. There are also a few nouns, (principally of the form קָטוֹל,) having Qamets in the penultimate, which are sometimes varied according to the first declension, but sometimes drop their penultimate vowel, out of the absol. sing.

§ 32. *Second Declension.*

The second declension includes nouns with final — or — , either monosyllabic, or having the preceding vowels immutable; as יָד, שֵׁם, עֵלָם, מִסְפָּר. This — or — is *dropped* before pronominal suffixes or formative syllables, beginning with a vowel.

Note 1. Form with a guttural מִעֲבָרָה, with suffix מִעֲבָרָה Job 28 : 26.

Note 2. Forms like קִטְלִין (— shortened into —) from קָטַל, 1st part. Peal, e. g. חֲבָיִין Gen. 3 : 5, etc. are to be set down to the account of irregular punctuation. Analogy requires קִטְלִין.

Note 3. In this declension may be reckoned פִּרְזוֹל, emph. פִּרְזוֹלָא, etc. as if from פִּרְזוֹל.

Note 4. Before כוֹן and הוֹן, monosyllables, as in Hebrew, take — , — , or — ; e. g. הַמְהוֹן Zeph. 1 : 17, הַרְכוֹן Isaiah 1 : 15.

The form רִבְשִׁין from רִבֵּשׁ Ezek. 27 : 2, is peculiar.

§ 33. *Third Declension.*

This declension includes all nouns which correspond to the Segholate forms in Hebrew. They may be written in Chaldee, as in Hebrew, either with two vowels, the second of which is always considered a furtive vowel; as מְלִיכָא, מְלִיכָא, (these forms almost exclusively in the biblical Chaldee,) בִּירָא, (קִרְשָׁא;) or with only one vowel, which belongs between the last two consonants; as מְסַרָא. They are inflected, for the most part, as in Hebrew. But,

a. In the Plural absol. the forms מְלִיכָא and מְסַרָא become, as they do in most other inflections, מְלִיכָא and מְסַרָא.

b. The form קִרְשָׁא sometimes follows the analogy of Hebrew; as קִרְשָׁא

Dan. 2 : 37 ; sometimes takes — ; as בְּתֻלָּא Ez. 5 : 8. Very rarely, Hholem is retained ; as שׁוֹרְטוּהִי , Isa. 53 : 2.

c. In a few cases the י of the form בִּית remains moveable in its inflections ; e. g. בְּרֵחַא Ez. 5 : 3, עִרְיָה Sol. S. 4 : 8.

d. Nouns of the forms מְלֵךְ and סִפֵּר in the course of inflection, generally take — or — under their first radical, according to the paradigm. נָגֵד, הָיוּ, חֵלֶם, עָרַר and some others take —. Comp. Dan. 4 : 6, 5 : 12. Gen. 32 : 16. Isa. 53 : 2. Nouns having gutturals for their first or second radical, naturally take — ; as מְעַם, טְעָמָא ; עֵבֶד, עֲבָדָא.

e. Participles Ithpeel, with a few nouns, not properly Segholates, follow the analogy of this declension ; e. g. מְחַקֵּיל, inflected precisely like מְלֵךְ.

§ 34. Fourth Declension.

The fourth declension includes all nouns which double the final consonant when they receive accession. They are mostly monosyllables derived from verbs עָע. The long vowels, —, ו, and (for the most part) י, are exchanged in the course of inflection for the corresponding short vowels. In some nouns — becomes — ; as פֵּת, פִּתָּא ; צֵד, צִדָּא Ex. 19 : 23, גְּלָגֵל, גְּלָגֵלִין Dan. 7 : 9.

כַּל has in the *emph. st.* כְּלָא etc. with the tone on the penultimate ; but with suff. which draw the tone forward, כְּלָהוֹן Dan. 2 : 38, 7 : 19.

§ 35. Fifth Declension.

The fifth declension includes nouns, participles, and infinitives, derived from verbs לָא and terminating in א—, י—, י— or י— ; as גְּלָא, גְּלָא, בְּכִי, מְגֵלִי, מְחַגְּלִי. The י generally appears, in the course of declension, as the third radical, displacing the substituted א in forms like גְּלָא. The termination הֵי— of the plural absolute is sometimes contracted into הֵי—. More rarely it follows the Hebrew analogy, and terminates in הֵי— ; as Job 1 : 13. Lam. 1 : 3. Sometimes, perhaps by mistake of transcribers, it is pointed הֵי— ; as שְׁהֵן Dan. 7 : 3, מְהֵן Gen. 3 : 15, Jeru. Targum, where the connection decides that these forms are masculine. In the const. and *emph.* plural, no trace of the radical י remains.

Note 1. *Peculiar forms of this declension.* דְּרִיתָן Pl. with suff. דְּרִיתָן Is. 10:2.—גָּנִי Plur. גָּנִי Lev. 19:10.—נָקִי Pl. נָקִי Deut. 6:3, Jer. Targ.—רָבִי Pl. רָבִי Ruth 2:21.

Note 2. Infinitives Peal of verbs לֵא are sometimes regularly inflected in this declension. Comp. Dan. 4:23. 2 Sam. 13:6. Ez. 5:9. But sometimes the א is dropped; as מִבְּקָה 1 K. 18:16, מִחֲנוּהָ 2 Sam. 13:5, מִתְּנִיכֹן Josh. 3:3, מִבְּבָה Gen. 23:2.

§ 36. *Sixth Declension.*

Here belong the derivative nouns terminating in the formative syllable י־ (א־י־) compare § 27. 3. They are mostly *gentile* or *patronymic nouns*, or *ordinal numerals*.

a. These nouns, when they receive accession, change their final י into א, which is likewise moveable, and commences a new syllable. As a consequence, י־ is here changed into א־.

b. The plur. emph. terminates in י־, agreeing in form with the construct, as has been remarked above § 29. 3. c.

Exc. from b. פְּטָרָה Dan. 2:5, הַבְּתִינָה Dan. 3:2, 3, הַהֲדִינָה Dan. 3:8. Ez. 4:12, 23, 5:1, 5. This declension includes also some derivatives from verbs לֵא which terminate in י־ but are not passive participles. (Comp. the preceding decl.); e. g. עֲלִי, pl. עֲלִיָּה Gen. 1:6, Jer. T. Ps. 104:13, וְפִי, emph. וְפִיָּה, pl. וְפִיָּיִן Jer. 19:4.

§ 37. *Seventh Declension.*

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings א־י־, י־, and י, the final syllable of which commences with only one consonant; as בְּמֵא *height*, עֲצָה *counsel*, גְּבוּרָה *strength*, מְגֹלָה *a roll*, טָבוֹי *goodness*, מְרַבִּי *a nurse*.

Whatever vowels precede this termination are immutable; so that the paradigm exhibits all the changes of these nouns in accordance with the principles stated in §§ 28, 29.

Note. In forms like a, if the penultimate be a simple syllable, the Sheva which takes the place of the final Qamets in the emphatic and suffix states singular is silent; e. g. *mēdhūnā*, emph. *mēdhīntā*: if the penultimate be a mixed syllable, that Sheva is vocal; as *mēgillā*, emph. *mēgillēthā*.

§ 38. *Eighth Declension.*

The eighth declension includes all those feminines, the final syllable of which commences with two consonants; e. g. שֵׁפָא *a lip*, אֲצִטְלִי (i. q. *στολή*) *a robe*, זְכוּ *purity*.

a. Nouns in אֲ- of this declension must evidently *supply* a vowel in the emph. and suff. states; for otherwise they would exhibit the impossible forms שֵׁפָתָא, אֲרִמְלָתָא, etc., viz. with two vocal Shevas in immediate succession. This supplied vowel is Hhireq or Pattahh, (the latter with gutturals;) more rarely Seghol; e. g. שֵׁפָא, שֵׁפָתָא, אֲמָא, אֲמָתָא, תְּמָא, תְּמָתָא.

אֲצִלְלָא belongs here, and is treated as if written אֲצִלְלָא; e. g. emph. st. אֲצִלְלָתָא: but the vowel of the first syllable is dropped for the sake of euphony.

b. The paradigm b. comprises all feminines in אֲ, derived from verbs אֲ, which have a consonant without a vowel, immediately preceding this termination. The *supplied vowel* is Hhireq, in which אֲ quiesces.

c. Those in אֲ- and אֲ are regular in the sing. like Dec. VII. In the plur., as becomes necessary, they also take a supplied vowel, Hhireq or Pattahh.

§ 39. *Ninth Declension.*

Here belong feminines in אֲ- derived from masculines in אֲ- of Dec. VI. Comp. § 28. 1. Note 1. In the emphatic state and before suffixes, אֲ is exchanged for אֲ *moveable*, though ordinal numerals, for the most part, take אֲ- or אֲ- or entirely drop it; e. g. תְּשִׁיעִיתָא Lev. 25:22, שְׁבִיעִיתָא Deut. 15:9, שְׁבִיעִיתָא v. 12. (but comp. רְבִיעִיתָא, Dan. 7:19.) The same substitution of אֲ for אֲ occasionally appears even in the absolute and construct plural; as נְיֻבְרִין Gen. 13:15.

Note 1. As in Hebrew, the fem. forms are sometimes so mixed that the singular is of one declension and the plural of another; e. g. אֲצִלְא pl. אֲצִלְנָא, as if from אֲצִלְא; מְרִגְלִיתָא, pl. מְרִגְלִנָא and מְרִגְלִנָא.

Note 2. When feminine nouns are formed from masculines by adding the terminations אֲ-, אֲ, and אֲ-, the changes in the ground-form are precisely the same which appear in the emph. st. of masculines.

Note 3. Segholates in אֲ- are rare. They are inflected precisely as in Hebrew.

§ 40. *Irregular and Defective Nouns.*

These are doubtless such as were in most frequent use. The following are the principal. אב, אח, אם, אָמָא, אָנָשׁ, אָנָשׁ, אָסִי, אָרִי, אָתָא, בִּנְתָא, בַּר, בַּת, חַם, טָלִי, נֹד, נָבִיא, עַם, פִּירִי, קָרִי, קִישׁ and שִׁים or שִׁים. Their anomalies are given in the vocabulary.

§ 41. *Adjectives.*

The most frequent *forms* of adjectives are קָטִיל, קָטִיל and קָטִיל; less usual are קָטִיל and קִיטִיל. They are inflected like nouns. For the *comparison* of adjectives see § 64.

Note. Adjectives of the first, third, and fourth declensions have their feminines generally declined according to the seventh; those of the second and fifth, according to the eighth; and those of the sixth, according to the ninth.

§ 42. *Numerals.*

1. *Cardinals.* a. These, from 3 to 10, present the same anomaly as in Hebrew, the masculines being indicated by fem. forms, and the feminines by masc. forms. See Par. XI.

Note. הֵרִי sometimes takes suffixes, and then appears in the form הֵרִין; e. g. הֵרִין הֵרִין both of them, Gen. 2 : 25, הֵרִין הֵרִין both of you, Gen. 27 : 45.

b. From 11 to 19. The units are prefixed to עָסֵר for the masc., and to עָסֵרִי for the fem. It must be remarked however, (1) That the units appear somewhat different from the regular form, (comp. the paradigm,) and (2) That, in the later Targums, the units and עָסֵר or עָסֵרִי are contracted into one word. These forms are presented in the paradigm in parentheses.

c. The tens from 30 to 90 are, as in Hebrew, simple plurals of the units 3—9; e. g. הֵלָּתִין *thirty*, אַרְבָּעִין *forty*, etc. *Eighty* is somewhat irregular, viz. הֵלָּתִין [i. e. הֵלָּתִין] or הֵלָּתִין, Jer. 41 : 5. Ex. 7 : 7. *Twenty* is expressed by the plural of *ten*, עָסֵרִין or עָסֵרִין. Though masc. in form, these are all of the common gender.

d. The intermediate numbers 21—29, 31—39, etc. are expressed by simply placing the smaller number after the larger, connected by ו; e. g. masc. הָרִבַּעַתַּיִם וְהָאֶחָד עָסֵרִין, fem. הָרִבַּעַתַּיִם וְהָאֶחָד עָסֵרִין *twenty-one*. etc.

e. *One hundred* מֵאָה, 200 מֵאָהִין, מֵאָהִין, 300 מֵאָהִין, 400 אַרְבַּעַתַּיִם מֵאָהִין,

etc. the prefixed units being feminine; 1000 אֶלֶף, 2000 תְּרִיַּן אֶלְפִין, 3000 תְּרִיַּן אֶלְפִין, etc. the prefixed units being masculine; 10,000 רֶבּוּ, 120,000 תְּרִיַּן אֶלְפִין, Jon. 4: 11.

2. *Ordinals.* The first two have peculiar forms, viz. *first* תְּרִיַּן, *second* תְּנִיַּן, (comp. Heb. שְׁנַיִם).

a. From *third* to *tenth* they are formed from the cardinals, and terminate in י (אי) emph. אָה־ for the masc., and אָה־, emph. אָה־ or יָה־ for the fem.

b. From *eleventh* to *nineteenth* the units are prefixed to אֶסְרִי, but contracted into one word; e. g. תְּרִיַּן אֶסְרִי *eleventh*, Num. 25: 8, תְּרִיַּן אֶסְרִי *twelfth*, etc. In designations of time (as *the fourteenth year*, &c.) the cardinal numbers are generally employed.

c. Above 20, as in Heb., cardinals and ordinals are the same. For the mode of designating *distributives* and *numeral adverbs* see § 65. 4, 5.

CHAPTER V.

PARTICLES.

§ 43. *Adverbs.*

1. The following are *primitive*; אָן *where?* מַתַּי *when?* אָא *also*, תַּמָּה *there*, לֹא *not*.

2. *Derivatives with characteristic ending*; יָמִים *by day*, יוֹמָנָא *to-day*, אֶסְפְּרָנָא *carefully*, אַרְמִית *in Aramean* (Αραμαϊῶτι), מְסַרְהָבָא *hastily*, תְּנַנְיָת *again*.

3. *Other parts of speech used adverbially*;

a. Substantives, either with prepositions; as בְּקִיצוֹר *in short, shortly* בְּקִישְׁטָא *in truth, truly*, מִיָּד *immediately*; or without them; as בְּלָל *wholly*, תַּחְתָּא *below*.

b. Verbal forms, viz. Inf. and Part.; as מִפְּרֵעַ *backwards*, הוּב *again, once more*.

c. Adjectives, numerals, and pronouns; e. g. בֵּן [*firm*] *truly, thus*, etc. בְּהָדָא [*as one*] *together*, כְּמָה [*like what?*] *how! how very!*

4. Compound adverbs; אֵיכְרִין *how?* אַיְמַתַּי *when?* עַד־כֵּה [*to here*] *hitherto*, מִכֵּה [*from here*] *hence*, מֵהֵיכָא *whence?* מֵמָה *thence*, לֹא אֵיחַ [*is not*] *there is not*. For the mode in which the last, as well as אֵיחַ, takes nominal suffixes. see § 8. 3. II. Note 4.

5. A *simple question* is expressed by the prefix הָ, (before a consonant with Sheva, simple or composite, הֶ). Pronouns or adverbs express an interrogative sense by prefixing אִי ; e. g. אִי מֵן *whence?* אִי אֶלֶּי *who?* Comp. § 9. 3. Before *interrogative* adverbs אִי is intensive; as אִי מְהֵרָה, to which I believe our language has nothing precisely equivalent, unless it be the colloquial phrase, *where in the world?*

§ 44. *Prepositions.*

1. The following are *originally* prepositions :

(a) The inseparable בְּ, לְ, and מִ prefixed to nouns and pointed with — before simple Sheva; as בְּסֵפֶר; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel; as לְמִנִּי, בְּאַנְשׁ. In the latter case, contraction sometimes takes place; as לְאַלְהֵא Dan. 5 : 23.

(b) The separable monosyllables לְוָת, בְּמָת, בְּנָת, which before nouns, appear as separate words. They take pronominal suffixes without change; as לְוָתִי *with me*.

Instead of בְּ prefix, appears the separate form בִּי, Sol. S. 1 : 9, 13.

2. Words employed as prepositions but originally nouns or other parts of speech; viz. מִן בְּלֹא *without*, (compounded of the adv. לֹא and בְּ.) מִן [part] *from, of*, מִן תַּחַת, and מִן קִדְמָה *before*, מִן בֵּינָם *between*, מִן תַּחַת *instead of*, מִן תַּחַת *under*, מִן מִטּוֹל and מִן אַמְטּוֹל *on account of*. These, (with the exception of the first.) and some others, are originally nouns, and conform to the analogy of nouns, in receiving suffixes; sometimes,

a. Having feminine forms; e. g. מִן מִטּוֹלָתָא. But מִן מִטּוֹל retains the masc. form before הוּן and בּוּן; or

b. Having plural forms; e. g. מִן מִטּוֹלֵי, מִן קִדְמֵי, etc.

3. Compound prepositions; מִן תַּחַת, מִן קִדְמָה, מִן מִטּוֹל.

§ 45. *Conjunctions.*

1. *Primitive* conjunctions are וְ *and*, כִּי *as*, כִּי *that* (before Fut.), הִנּוּ *if*, כִּי *since*, מֵכֵּן *because*, אִם *or*. Borrowed from other parts of speech כִּי *but*, כִּי לְכֵן *so*, כִּי כִּי *that*. Compounded מִן הִנּוּ or מִן הִנּוּ *that not*, מִן הִנּוּ *until*, מִן הִנּוּ and מִן הִנּוּ *because*, מִן הִנּוּ *therefore*, מִן הִנּוּ *after*.

2. The inseparable conjunctions בְּ, וְ, and לְ are prefixed like the prepositions, § 44. 1. a. Vav, before consonants with Sheva, also before בּ, מ, and שׁ, is pointed וּ. When לְ is prefixed to the Fut. the preforma-

tive of the latter is dropped; e. g. לְקָטִיל instead of לְקָטִיל. See below § 50. 2.

§ 46. *Interjections.*

* 1. These are for the most part *primitive*; e. g. הֵא lo! לְנִי, לְנֵאִי would that! oh that! וַיִּי wo! (comp. Lat. *vae*.)

2. Some are borrowed from other parts of speech; e. g. הָבֵי come on! (Imp. from הִתְהַב), בְּבַעֲנִי I pray! [lit. *in entreaty*], הַבֹּל wo! (from הִבֵּל to destroy.)

PART III.
SYNTAX.

CHAPTER I.
SYNTAX OF PRONOUNS.

§ 47. *Personal Pronouns.*

1. The separate pronouns sometimes supply the place of the substantive verb, or at least render the use of that verb unnecessary; e. g. אֲנִי־הֵמָּן הִמְּוֹזָא *we are* [lit. *we they*], Ez. 5 : 11; אֲנִי־הָזֵרָא *I [am] the seer*, 1 Sam. 9 : 19. Most frequently is the verb omitted when the pronoun is joined to a participle.

The reason of this omission of the substantive verb, in such cases, seems to be this. These pronouns have a certain strength, an inherent emphasis, (so to speak), unattainable in English, on account of the frequency with which we are compelled to use them in the ordinary inflection of verbs.

2. The suffixes are used in Chaldee as in Hebrew. Compare Stuart's Heb. Gram. §§ 470—472, Conant's Gesenius § 121. The pleonastic use of suffixes, where the noun to which they relate immediately follows, is more frequent here than in Hebrew. Thus עֲבָדֵי־דֵי אֱלֹהֵי *servants of God*, Ez. 5 : 11, בָּהּ בְּרַנִּי־אַל *in Daniel*, Dan. 5 : 12.

Note. Even the separate pronouns are sometimes used in the same manner.

3. Anomalies likewise are the same as in Hebrew; e. g. masc. for fem. Ruth 1 : 8, 9, עֲמִיבֹן, (referring to the daughters-in-law of Naomi;) suff. of pl. nouns appended to sing. nouns, as in Num. 24 : 7, מַלְכוּתֵיהֶּה *his kingdom*, the latter probably a result of the full orthography, ך being only a *mater lectionis*.

§ 48. *Relative and Interrogative Pronouns.*

1. The relative pronoun הַי, (as a prefix הַי,) corresponds to the Hebrew אֲשֶׁר; e. g. with noun suff. forming a Gen., הַי לֹא תֵשְׁמַע לִישָׁנֶיהָ, *whose language thou shalt not understand*; with the adverb of place, הַי . . . הַי, sometimes הַיִּמֶן = Hebrew אֲשֶׁר . . . שָׁם, *where*.

2. The interrogative appears as a *Genitive*, where a noun immediately precedes it in the construct state; e. g. בַּת מִן אֵתָּהּ, *whose daughter art thou?* Gen. 24 : 23.

3. In respect to the compound possessive pronouns הַיִּלִּי *my*, הַיִּלֵּה *his*, &c. see § 8. 3. note 3.

§ 49. *Mode of designating pronouns for which specific forms do not occur in Chaldee.*

1. *Reflexive and reciprocal.* These senses are indicated,

a. Simply by passive verbs;

b. By the personal pronouns; e. g. Judg. 20 : 40. *The Benjamites looked* בַּהֲרִיחֵיהֶן *behind them* [i. e. behind themselves, the English usage being analogous].

c. By נִפְשִׁי or לֵב, מִפְּנֵיהָ; e. g. נִפְשִׁי בְּלִפְנֵיהֶן *upon thyself*, Ex. 9 : 14; בְּמִפְּנֵיהָ Gen. 18 : 12, Sarah laughed *within herself*. So מִימֵרֶיהָ *himself*, Ruth. 3 : 8.

2. *Indefinite.* *Some one* אֲנָשׁ, *something* מִהַיִּים, מִהַקָּמָא (= Hebrew הַדָּבָר) and מִהַיִּים. *So no one* לֹא אֲנָשׁ, *לֹא חַר*, *nothing* לֹא מִהַיִּים, also מִיִּדֵי לֹא Job. 6 : 6.

3. *Demonstrative.* Sometimes by הַיִּיא, הַיִּיא, or with the Hebrew article הַהִיא, הַהִיא.—A peculiar mode of designating the same idea is to attach a suffix to the preceding word; e. g. בַּה זְמַנָּה Dan. 3 : 8, *at that time*, (lit. in it, the time), comp. בַּי הַיִּיא זְמַנָּה Sol. S. 1 : 13.

Other forms might be mentioned, but they will occasion no difficulty which the analogy of the Hebrew will not readily solve.

CHAPTER II.

SYNTAX OF VERBS.

§ 50. *Use of the Tenses.*

1. The same variety of signification exists here as in Hebrew. Thus the *Praeter* sometimes, (especially in verbs of existence or condition,) corresponds to our *Pres-*

ent, sometimes to our Pluperfect; and the Future to the Optative, Subjunctive, or Imperative mood. It sometimes expresses even past time. See Dan. 4 : 9, 33.

2. When the Future is used in an Optative, Imperative, or Subjunctive sense, it not unfrequently takes the prefix לְ *that, ut*, and the preformative י falls out; e. g. לְהִנָּחֵה לָּךְ מִתְּנָהָה לְךָ לְהִנָּחֵה *thy presents be to thyself*, Dan. 5 : 17. לְהִנָּחֵה מִדְּרָהּ, with the beasts of the field *shall be thy dwelling*, Dan. 5 : 22. Though in the latter case Gesenius (*Lehrgeb.*, p. 787,) considers לְהִנָּחֵה as Inf. instead of לְמִנָּחֵה, and compares the frequent use of the Infinitive for finite tenses in Hebrew. Comp. Stuart's *Heb. Gram.* § 543.

To this use of לְ with the Fut., corresponds entirely the Arabic *ل*, Rosenmüller's *Inst. ad fundam. Ling. Arab.* p. 331. Compare also the French *que*.

Prof. Winer in his 2d ed. abandons this explanation, on the ground that this use of לְ is found nowhere else in Chaldee, and prefers, with Beer, to consider the לְ as an unusual preformative of the Future tense, (not unfrequent in the Talmud) instead of י. He quotes two passages from the Targums to which he considers this explanation suited; viz. Ex. 10 : 28, Jer. T. וְצָרִי לְמַדְבַּח וְלֹא לְהִנָּחֵה שְׂמַע לְמִלָּהּ, (*Pharaoh*) *desires to die, and not to be listening to your words*; and Ex. 22 : 24, Jon. לֹא תִשְׁוֶיךָ עָלָיו דְּלִהָנִי עַלֵּי סִהָדִין, *ye shall not impose upon him that there should be witnesses against him*. But the old explanation seems to me preferable. Is not this very idiom the basis of the Talmudical use of לְ as a preformative of the Future?

§ 51. Peculiar mode of designating certain finite tenses.

1. A Pluperfect is formed, in the later Targums, by prefixing הָנָא to the Praeter; e. g. הָנָא נָפַק *he had gone out*. The Arabic has a similar usage.

2. A kind of Paulo-post-future, *to be about to do any thing*, is expressed by prefixing עָתִיד [ready] to the Inf. with לְ; e. g. עָתִיד יִן לְאַהֲרָע, *Jehovah is about to punish*, i. e. *will speedily punish*; by הָנָא; e. g. הָנָא לְמַעַל, Gen. 15 : 12, *the sun was just about setting*. In the latter construction, the sense of the Inf. active sometimes

becomes passive; e. g. Deut. 31 : 17, וַיִּהְיוּ לְמַיִבֵּל *they shall speedily be destroyed*.

§ 52. *Use of the Imperative and Infinitive.*

1. Of two Imperatives connected by ו, the second must often be rendered by the Future, being a promise, of which the first was the condition. So in English we say *Do and live*, i. e. If ye will do, ye shall live.

2. The use of the Inf. governed by verbs indicating desire, purpose, &c. and sometimes by nouns, with (or without) ל, is more frequent than in Hebrew; e. g. Ex. 2 : 15, בָּעָא לְמַקְטֵל *he sought to kill*; Gen. 29 : 7, לֹא אֵינָן לְמִכְנֵשׁ *it is not time to collect*. ל is sometimes omitted, especially when the Infinitive is governed by a noun; as Josh. 10 : 27, עֵדֶן מִיַּעַל שָׁמֶשׁ *the time of sunset*.

In other respects these moods are employed as in Hebrew.

§ 53. *Use of Participles.*

1. Participles joined (a,) *To the substantive verb*, indicate generally the Imperfect; as וַיִּהְיֶה הַנֹּחֵת Dan. 2 : 31, *Thou sawest* [or, *wast looking*]; also with the Future, לֹא קִרְאֵן תִּהְיוּן Ruth 1 : 20, *Ye shall not call* [be in the habit of *calling*] me Naomi. The same indefiniteness seems to be given to the sense, as in the corresponding construction in English. This usage is more frequent in Chaldee than in Hebrew. (b) Joined to the personal pronouns and אִיהַ, they designate generally the Present tense; sometimes others; e. g. הָיִיל אָנָּא Gen. 32 : 11, *I was afraid*, אִם אֵינָתָּה פֹּרֵק Judg. 6 : 36, *if thou wilt save*.

Note. Sometimes the subst. verb is omitted in this construction; e. g. Job 1 : 13. בְּנוֵי אָכְלִין וְשָׂתִין *his sons (were) eating and drinking*.

2. Participles govern nouns; either, (a) In the Genitive, the participle being in the construct state; as אָכְלֵי פָרוֹךְ 1 K. 2 : 7, *those who eat at thy table*; or, (b) In the

case governed by the verb from which they are derived; as פָּרִיטֵן גְּדַפְיָהוֹן Ex. 25 : 20, *stretching out their wings*.

§ 54. *Optative mood.*

This is indicated in Chaldee, either,

a. By the simple future (compare § 50;) or,

b. By questions expressing desire; e. g. Judg. 9 : 29, מִן הַמָּסַר רַחֵם עָמָא, *who will deliver this people to me?* i. e. would that this people were under my control. Especially is the formula מִן יִתֵּן (comp. Heb. מִי יִתֵּן) employed in this optative sense; e. g. Deut. 28 : 67, מִן יִתֵּן צַפְקָא, *Oh that it were evening*, lit. *who will give evening?*

c. By לְנִי with the Future, when the wish respects future time; as לְנִי יִתְקַבֵּל קַרְנָא, *may he stand before thee!* Gen. 17 : 18.—With the Praeter when the wish regards time past; e. g. Num. 20 : 3, לְנִי הָמִיתָנָא, *Oh that we had died!*

§ 55. *Agreement of the verb with its subject.*

1. The general principles, as well as most anomalies, are the same here as in Hebrew. See Stuart's Heb. Gram. § 479, seq. Conant's Gesenius, §§ 146–148.

2. When a verb has several predicates it is *generally* put in the plural. Sometimes however, especially when the verb precedes the predicates, it is singular; so Gen. 8 : 16. Num. 20 : 11.

§ 56. *Impersonal verbs and verbs with indefinite Nominatives.*

1. Impersonal verbs are, as in Hebrew, simply the third person singular of personal verbs without any Nominative. They also take a Dative; e. g. 1 Sam. 30 : 6, עָשָׂה לְדָוִד, *David was distressed*.

2. To express the idea of a verb with an indefinite Nominative;

(a) The 3d person singular is sometimes employed exactly as in impersonal verbs; e. g. אָמַר לְיוֹסֵף *said* (some one) *to Joseph*;

(b) The 3d pers. plur.; which frequently *must be*

rendered by the passive; e. g. Dan. 4 : 13, [English Version 4 : 16,] *לְבַבָּהּ יִשְׁנוּן* let his heart be changed, lit. let them change his heart.

(c) The 2d per. sing. sometimes expresses the same idea, Is. 41 : 12.

(d) Also the plur. Part.; as *אָמְרִין* Dan. 3 : 4, *it is spoken*.

§ 57. *Regimen of Verbs.*

The use of the simple Accusative or Dative, of two accusatives, and of verbs with prepositions, may be learned from the Hebrew analogy. Comp. Stuart's Heb. Gr. §§ 508—513. Conant's Gesenius, §§ 138—140.

§ 58. *Verbs used for Adverbs.*

In Chaldee, as in Hebrew, two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are *אוּסַרְיָא* to add, for again, more; *אוּטְרַב* to make good, for well; *קָדַם* to precede, for before; *חֻב* to return, for again; *אוּחַרִי* to hasten, for quickly; e. g. *חֻב וְחֻפְרָא יָת בִּירְא*, Isaac digged again (lit. returned and digged) the wells, Gen. 26 : 18.

So in English we say, *make haste and come, for come quickly*.

§ 59. *Constructio praegnans and Ellipsis.*

1. *Constructio praegnans*. Comp. Stuart's Heb. Gr. § 566. Conant's Gesenius, § 141. *וְשֵׁנִי לִיהָ יָת לְבָא אוּחְרָנָא*, and Jehovah changed (his heart and gave) to him another heart. 1 Sam. 10 : 9.

2. *Ellipsis* is not frequent, except of the substantive verb. Ps. 120 : 7, *אֲנִי שָׁלֵם הַיְנוּן לְקָרְבָּא*, I (desire) peace, they (are) for war.

CHAPTER III.

SYNTAX OF NOUNS.

§ 60. *Designation of Cases.*

1. The Genitive is indicated,

(a) As in Hebrew, by the const. state of the preceding noun; e. g. מְלֶכָא מְלֵי מְלָכָא *the words of the king*.

(b) By the prefix דְּ (or דִּי,) in which case the preceding word is ordinarily in the emphatic state; e. g. מְלָכָא דְּאַרְעָא *the king of the earth*, מְלָכָא דִּי שְׁלִיטָא *the king's captain*, Dan. 2 : 15.

(c) In designations of time, by לְ; e. g. יוֹמָא לְיֶרְחָא Gen. 8 : 5, *the day of the month*; 2 Kings 12 : 1, בְּשָׁנָה שְׁבַע לְיְהוִיא *in the seventh year of Jehu*.

Note 1. The case *b.* may be compared with the Hebrew אֲשֶׁר לְ, and דְּ be regarded as a real relative; thus מְלָכָא דִּי שְׁלִיטָא might be rendered *the captain who (belonged to) the king*. מְלָכָא might be regarded as a Dative (לְ being omitted by ellipsis), or as a Genitive governed by דִּי in the construct state.

Note 2. In the later Targums the characteristic prefix of the Genitive is sometimes omitted; e. g. Esth. 1 : 9, מְשֻׁתָּה נְשֻׂאָא *banquet of the women*. In some instances, on the other hand, the characteristic of the Genitive case (דְּ) is inserted after a noun in the construct state.

Note 3. The form of the construct, especially of the const. pl., sometimes appears in the Targums instead of the absolute; e. g. Gen. 1 : 10, the collections of water קָרָא נְצִי, *he called seas*.

2. As in Hebrew, לְ prefixed forms the Dative.

3. The Accusative takes either לְ, (like the Syriac,—and this is almost universal in the Targum on Proverbs;) or יָה (i. q. Heb. אֵת;) or it has the simple form of the Nominative.

4. The Vocative is generally expressed by the form of the emphatic state.

§ 61. *Peculiar use of the cases.*

1. The Genitive is often employed instead of an adjective qualifying the preceding noun; e. g. Dan. 3:5, *צֶלֶם דְּהָבָא* *an image of gold*, i. e. a golden image.

Note 1. Sometimes the first noun qualifies the second; e. g. *בְּחִזְקַת יַד* with a strong hand—lit. with strength of hand.

Note 2. The Hebrew student will not be disappointed to meet in Chaldee with phrases like *מְרִי תְּלִמְיָא* Gen. 37:19, lit. *master of dreams*, i. e. interpreter of dreams; *בְּרַ שְׁתָּא* *son of a year*, i. e. a year old.

2. The Accusative of place answers the question, *where?* and must consequently be translated by *at* or *in*. The simple Accusative is also sometimes employed, by synecdoche where we must render, *in respect of*; e. g. *רֹדֵד כְּמִיּוֹ הוּוּ* *ruddy in respect to complexion*, or *of a ruddy complexion*, Lam. 4:7.

This construction is less frequent in Chaldee than in Hebrew. Instead of it the Targums sometimes employ *בְּ*.

3. The case absolute, either the Nom. (which is most frequent), the Acc., or even sometimes the Dat. (with *לְ* signifying *quoad*), is employed as in Hebrew. Comp. Stuart's Heb. Gr. §§ 415—417.

§ 62. *Use of the plural and repetition of nouns.*

1. The plural is sometimes employed where only *one of the things designated* is meant. Judg. 12:7, Jephthah was buried, *בְּמַרְרֵי גִלְעָד*, *in one of the cities of Gilead*; Gen. 8:4, *The ark rested on one of the mountains*, etc.

2. *מְרִין* and *רְבוּרִין* are employed as plurals of excellence or respect. On the other hand *אֱלֹהִין* has always a plural sense. In the biblical Chaldee only, occurs *אֱלֹהִינִין*, *the Most High*, as a name of God, Dan. 7:15.

3. The double members, etc., which in Hebrew require the dual, are designated in Chaldee by the plural. When the dual in Hebrew is employed to designate definitely two persons or things, it is rendered in Chaldee by the plural with *תְּרִין*.

4. The immediate repetition of a noun indicates,

a. *Multitude*. Gen. 14:10, *בִּירִין בִּירִין* *many wells*.

b. *Partition* or separation, expressed by *each*, etc.; as Gen. 32:16, *עֲדָרָא עֲדָרָא* *each particular herd*; Esth. 3:4, *יוֹמָא יוֹמָא* *every day*.

§ 63. *Construction of Adjectives.*

1. Exceptions from the general principle "that adjectives agree with the substantives which they qualify in gender and number" are the same as in Hebrew. Comp. Stuart's Heb. Gr. § 449.

2. When an adjective is the predicate of the sentence, it stands generally after the noun. Rarely, and only when the substantive verb is omitted, it precedes.

3. Adjectives used as simple epithets, follow their nouns.

4. The *neuter gender* is usually expressed by feminine adjectives; Ps. 27 : 4, הָרָא בְּיַחַד, *one thing* have I desired.

5. An adjective is put in the *construct state* before a noun expressing the thing in respect to which the quality is affirmed; e. g. Prov. 16 : 19, שָׂפַל רוּחַ of a *humble spirit*, lit. humble of spirit.

§ 64. Comparison of Adjectives.

1. The *comparative* is formed, either

(a) By מֶן simply, as in Hebrew; or

(b) By inserting יוֹתֵר or יְתִיר (*abundant*, but here in the sense of *more*) before מֶן; e. g. Ps. 119 : 103, בְּסִימֶן דְּבִבְשָׁא יוֹתֵר מֶן דְּבִבְשָׁא *sweeter than honey*, lit. sweet more than etc.

2. The *superlative* is designated as in Hebrew. Thus שָׂפַל אַנְשִׁים Dan. 4 : 14, *the basest of men*; שָׁמַי שָׁמַיָּא Lev. 24 : 9, *the highest heaven*; etc.

§ 65. Numerals.

1. Numerals from 1 to 10 are placed either before or after nouns. Gen. 8 : 10, שְׁבַע יוֹמִין. Dan. 3 : 25, אַרְבָּעָא.

2. From 11 to 100 the numerals *precede* the substantive in the plural. Jud. 11 : 33, עָשְׂרִין קָרוֹן. But the *tens* sometimes follow their substantives. Gen. 32 : 14.

Note 1. In a few instances the substantive appears in the construct state before its numeral. 1 K. 8 : 63, הַיְרֵי הַרְהִיּוֹן וְעָשְׂרִין רְבוּא 220,000 *oxen*. Comp. § 60. 1. note 3.

Note 2. When הַ precedes the numeral, the noun is in the *emph. st.*; e. g. Gen. 1 : 16, הַ הַרְיִן נְהִירָא *the two great lights*.

Note 3. In designations of weights and measures the noun expressing the weight, etc. is often, though not so frequently as in Hebrew, omitted. Thus Gen. 37 : 23, בְּעֶסְרִין כֶּסֶף for 20 (shekels) of silver. So in designations of time, יוֹקָא is still more frequently omitted. Comp. Gen. 8 : 13, Lev. 23 : 32.

3. Instead of the ordinals from 1 to 10 the cardinals are not unfrequently employed. Gen. 8 : 13, בְּחַד לְחֵדָא, *on the first of the month*. 2 K. 12 : 1, בְּשַׁנַּת שִׁבְעָ לְיְהוּא *in the seventh year of Jehu*—lit. in the year VII. of Jehu.

4. Distributives are expressed by a simple repetition of the cardinals without ו; as שִׁבְעָא שִׁבְעָא *by sevens*. הַרְיִן הַרְיִן *two and two, by pairs*. Gen. 7 : 2, 9.

5. Numeral adverbs are of two kinds.

a. Those of degree or intensity. These are expressed in Chaldee by prefixing ܩܗ to the cardinals; e. g. Dan. 3:19, ܩܗ ܫܒܥܦܢܐ, *seven fold*.

b. Those of repetition. These are expressed, precisely as in English, by *times*, ܘܡܢܝܢ; as Josh. 6:3, ܘܩܗܐ ܘܡܢܐ, *one time, once*. Ex. 34:23, ܘܡܢܝܢ ܩܠܐ *three times*, etc.

CHAPTER IV.

SYNTAX OF PARTICLES.

§ 66. *Adverbs generally.*

1. The *repetition* of an adverb expresses

a. Intensity. Deut. 28:43, ܠܚܘܩܩܐ ܠܚܘܩܩܐ *very low*;

b. Repetition or continuation. Ex. 23:30, ܘܥܝܪ ܘܥܝܪ *by little and little*.

2. Adverbs sometimes qualify nouns by being placed before them as nouns in the construct state. Gen. 18:4, ܘܥܝܪ ܡܝܐ *a little water*.

3. Adverbs sometimes take prepositions before them; e. g. ܒܦܐܘ instead of ܐܘ simply. Comp. Gesenius' *Lehrgeb.* p. 828.

Note. In the last three cases, 1. b, 2 and 3, these adverbs may be regarded as real nouns. Thus ܘܥܝܪ ܡܝܐ *a small quantity* of water, ܒܦܐܘ *at that time*. And so of many other cases.

4. Many adverbs are expressed by periphrasis of verbs. See § 58.

§ 67. *Negatives.*

1. The same distinction exists between ܠܐ and ܠܝܢ, as in Hebrew between ܠܐ and ܠܝܢ; *the latter*, in both languages, *implying the substantive verb*.

2. ܠܐ . . . ܠܐ *none, nobody, nothing*. So in Hebrew. Compare Gesenius' *Heb. Lex.* word ܠܐ.

3. In oaths or strong declarations, ܐܢ or ܐܢܐ, *if*, takes the place of a direct negative. Thus Is. 62:8, ܐܢ ܐܢܐ *I will not give*, lit. *if I will give*. So ܠܐ ܐܢ *affirmatively*, Josh. 14:9.

4. "That—not" is sometimes expressed by ܡܠ before the Inf. e. g. Lev. 26:19. I will make the heavens strong as iron above you ܡܠܐܩܬܗܐ ܡܫܬܪܐ *that they may not send down rain*, (lit. *from that they should*, etc.) For the signification of ܡܠ alone prefixed to the Infinitive, see § 50. 2.

§ 68. *Interrogative Particles.*

1. The direct question is indicated by הַ, or has no peculiar designation.

2. The double interrogation is generally expressed by אִם . . . הַ; e. g. Num. 13:20, בִּישָׂא אִם הַטֵּטְבָא אִם הַטֵּטְבָא, *whether good or bad*. 1 K. 22:15, . . . הַנְּזִיל הַמַּיִם אִם נִהְיֶינָה, *shall we go up to Ramoth Gilead to battle, or shall we forbear?*

3. The question with הֲלֵא, being employed simply to excite attention, is frequently better rendered by *behold!* Comp. הֲלֵא under the word לֵא in Gesenius' Heb. Lex. Thus Deut. 11:30, הֲלֵא אֲנִיךָ בְּעַבְרָא דְּרֵיבְרָא, *behold they are on the other side Jordan*, lit. *are they not*, etc. So also the frequent expression, הֲלֵא אֲנִיךָ בְּהַיְבִין, *behold they are written*.

PARADIGMS.

Paradigms of verbs, nouns, and numeral adjectives are here subjoined, accompanied by references to the corresponding sections in the Grammar.

| | | Peal. | Ithpeel. | Paël. |
|---------|------|--------------------------|--------------------------------|---------------------------|
| Praet. | 3 m. | קָטַל | אֶתְקַטֵּל or טַל | קִטַּל |
| | 3 f. | קָטְלָה | אֶתְקַטְּלִי | קִטְּלָה |
| | 2 m. | קָטַלְתָּ or קָטַלְתָּהּ | אֶתְקַטְּלֶנּוּ or קָטַלְתָּהּ | קִטַּלְתָּ or קָטַלְתָּהּ |
| | 2 f. | קָטַלְתְּ | אֶתְקַטְּלֶיךָ | קִטַּלְתְּ |
| | 1 c. | קָטַלְתָּ | אֶתְקַטְּלֶיהָ | קִטַּלְתָּ |
| Pl. | 3 m. | קָטְלוּ | אֶתְקַטְּלוּ | קִטְּלוּ |
| | 3 f. | קָטְלוּהָ | אֶתְקַטְּלוּהָ | קִטְּלוּהָ |
| | 2 m. | קָטַלְתֶּם | אֶתְקַטְּלֶינָם | קִטַּלְתֶּם |
| | 2 f. | קָטַלְתֶּן | אֶתְקַטְּלֶינָן | קִטַּלְתֶּן |
| | 1 c. | קָטְלֶנּוּ | אֶתְקַטְּלֶנּוּ | קִטְּלֶנּוּ |
| Inf. | | מִקְטֹל | אֶתְקַטְּלָא | קִטְּלָא |
| Imp. | 2 m. | קָטַל | אֶתְקַטֵּל | קִטַּל |
| | 2 f. | קָטְלִי | אֶתְקַטְּלִי | קִטְּלִי |
| Pl. | 2 m. | קָטְלוּ | אֶתְקַטְּלוּ | קִטְּלוּ |
| | 2 f. | קָטְלֶנּוּ | אֶתְקַטְּלֶנּוּ | קִטְּלֶנּוּ |
| Fut. | 3 m. | יִקְטֹל | יִתְקַטֵּל | יִקְטֹל |
| | 3 f. | תִּקְטֹל | תִּתְקַטֵּל | תִּקְטֹל |
| | 2 m. | תִּקְטֹל | תִּתְקַטֵּל | תִּקְטֹל |
| | 2 f. | תִּקְטְלִי | תִּתְקַטְּלִי | תִּקְטְלִי |
| | 1 c. | אִקְטֹל | אִתְקַטֵּל | אִקְטֹל |
| Pl. | 3 m. | יִקְטְלוּ | יִתְקַטְּלוּ | יִקְטְלוּ |
| | 3 f. | יִקְטְלֶנּוּ | יִתְקַטְּלֶנּוּ | יִקְטְלֶנּוּ |
| | 2 m. | תִּקְטְלוּ | תִּתְקַטְּלוּ | תִּקְטְלוּ |
| | 2 f. | תִּקְטְלֶנּוּ | תִּתְקַטְּלֶנּוּ | תִּקְטְלֶנּוּ |
| | 1 c. | נִקְטֹל | נִתְקַטֵּל | נִקְטֹל |
| 1 Part. | m. | קָטַל | | מִקְטֹל |
| | f. | קָטְלָא | | מִקְטְלָא |
| 2 Part. | m. | קָטִיל | מִתְקַטֵּל | מִקְטֹל |
| | f. | קָטִילָא | מִתְקַטְּלָא | מִקְטְלָא |

| Suffixes. | Sing. | 1 com. | 2 masc. | — | 2 fem. | 3 masc. | 3 fem. |
|--------------------------|--------------|---|-----------|----|-----------|-------------|-------------|
| Pe. Pr. 3 m. | קטלני | קטלך | קטלך | — | קטלך | קטלה | קטלה |
| 3 f. | קטלתיני | קטלתך | קטלתך | — | קטלתך | קטלתה | קטלתה |
| 2 m. | קטלתיני | &c. Same as 3 f. except that it does not take | | | | | |
| 2 f. | קטלתיני | — | — | — | קטלתיך | קטלתיך | קטלתיך |
| 1 c. | — | קטלתך | קטלתך | כי | קטלתה | קטלתה | קטלתה |
| Pl. 3 m. | קטלויני | קטלויך | קטלויך | — | קטלויך | קטלויך | קטלויך |
| 2 m. | קטלתינוני | — | — | — | קטלתינוך | קטלתינוך | קטלתינוך |
| 1 c. | — | קטלנוך | קטלנוך | — | קטלנוך | קטלנוך | קטלנוך |
| Inf. | מיקטלני — כי | מיקטלך | מיקטלך | — | מיקטלך | מיקטלה ויהי | מיקטלה |
| Inf. with } epenth. } | מיקטלניני | מיקטלנוך | מיקטלנוך | — | מיקטלנוך | מיקטלנה | מיקטלנה |
| Fut. 3 m. | — | — | — | — | יקטלניך | יקטלה | — |
| 3 m. with } epenth. } | יקטלניני | יקטלנוך | יקטלנוך | כי | יקטלנוך | יקטלנה | יקטלנה |
| Pl. 3 m. | יקטלויני | יקטלוינוך | יקטלוינוך | — | יקטלוינוך | יקטלוינוך | יקטלוינוך |
| Imp. 2 m. | קטלני — כי | קטלך | קטלך | — | — | קטלה | קטלה — ויהי |
| 2 m. with } epenth. } | קטלניני | קטלנוך | קטלנוך | — | — | קטלנה | קטלנה |
| 2 f. | קטלתיני | קטלתיך | קטלתיך | — | — | קטלתיך | קטלתיך |
| Pl. 2 m. | קטלויני | קטלוינוך | קטלוינוך | — | — | קטלוינוך | קטלוינוך |
| 2 f. | קטלתיני | קטלתינוך | קטלתינוך | — | — | קטלתינוך | קטלתינוך |
| Pa. Praet. | קטלני | קטלך | קטלך | — | קטלך | קטלה | קטלה |
| Inf. | קטלתי | קטלתיך | קטלתיך | — | קטלתיך | קטלתינוך | קטלתינוך |

| <i>Plur.</i> 1 com. | 2 masc. | 2 fem. | 3 masc. | 3 fem. |
|--------------------------------|-----------|----------|-----------|----------|
| קטלנא | קטלכון | קטלכן | קטלנון | קטלנן |
| קטלתנא | קטלתכון | קטלתכן | קטלתנון | קטלתנן |
| suffixes of the second person. | | | | |
| קטלתנא | ————— | ————— | קטלתנון | קטלתנן |
| ————— | קטלתכון | קטלתכן | קטלתנון | קטלתנן |
| קטלונא נן | קטלונכון | קטלונכן | קטלונון | קטלונן |
| קטלתונא ננא | ————— | ————— | קטלתונון | קטלתונן |
| ————— | קטלנכון | קטלנכן | קטלננון | קטלננן |
| ביקטלנא | ביקטלכון | ביקטלכן | ביקטלנון | ביקטלנן |
| ביקטלנא | ביקטלנכון | ביקטלנכן | ביקטלננון | ביקטלננן |
| ————— | ————— | ————— | ————— | ————— |
| יקטלנא | יקטלנכון | יקטלנכן | יקטלננון | יקטלננן |
| יקטלונא | יקטלונכון | יקטלונכן | יקטלוננון | יקטלוננן |
| ————— | ————— | ————— | ————— | ————— |
| קטלנא | ————— | ————— | קטלנון | קטלנן |
| ————— | ————— | ————— | קטלנין | קטלנין |
| קטלניא | ————— | ————— | קטלניון | קטלנין |
| קטלניא | ————— | ————— | קטלניון | קטלנין |
| קטלננא | ————— | ————— | קטלננון | קטלננן |
| ————— | ————— | ————— | ————— | ————— |
| קטלנא | קטלכון | קטלכן | קטלנון | קטלנן |
| קטלונא | קטלונכון | קטלונכן | קטלוננון | קטלוננן |

| | | Peal. | Aphel. | Ittaphal. |
|---------|------|------------------------|---------------|------------------|
| Praet. | 3 m. | נָפַק | אַנָּפַק | אַתָּנָּפַק |
| | 3 f. | נָפְקָה | אַנָּפְקָה | אַתָּנָּפְקָה |
| | 2 m. | נָפַקְתָּ or נָפַקְתָּ | אַנָּפַקְתָּ | אַתָּנָּפַקְתָּ |
| | 2 f. | נָפַקְתְּ | אַנָּפַקְתְּ | אַתָּנָּפַקְתְּ |
| | 1 c. | נָפַקְתִּי | אַנָּפַקְתִּי | אַתָּנָּפַקְתִּי |
| Pl. | 3 m. | נָפְקוּ | אַנָּפְקוּ | אַתָּנָּפְקוּ |
| | 3 f. | נָפְקוּן | אַנָּפְקוּן | אַתָּנָּפְקוּן |
| | 2 m. | נָפַקְתֶּם | אַנָּפַקְתֶּם | אַתָּנָּפַקְתֶּם |
| | 2 f. | נָפַקְתֶּן | אַנָּפַקְתֶּן | אַתָּנָּפַקְתֶּן |
| | 1 c. | נָפַקְתֶּם | אַנָּפַקְתֶּם | אַתָּנָּפַקְתֶּם |
| Inf. | | מִנָּפֵק | אַנָּפֵקָא | אַתָּנָּפֵקָא |
| Imp. | 2 m. | פֹּקֵן, פֹּקֵן | אַנָּפֵק | אַתָּנָּפֵק |
| | 2 f. | פֹּקֵת | אַנָּפֵקִי | אַתָּנָּפֵקִי |
| Pl. | 2 m. | פֹּקְוּ | אַנָּפֵקוּ | אַתָּנָּפֵקוּ |
| | 2 f. | פֹּקְוִי | אַנָּפֵקְוִי | אַתָּנָּפֵקְוִי |
| Fut. | 3 m. | יִפְּקֵן, יִפְּקֵן | יִנָּפֵק | יִתָּנָּפֵק |
| | 3 f. | יִפְּקֵת | יִנָּפֵקִי | יִתָּנָּפֵקִי |
| | 2 m. | יִפְּקֵן | יִנָּפֵקְוּ | יִתָּנָּפֵקְוּ |
| | 2 f. | יִפְּקֵן | יִנָּפֵקְוִי | יִתָּנָּפֵקְוִי |
| | 1 c. | יִפְּקֵן | יִנָּפֵקְוּ | יִתָּנָּפֵקְוּ |
| Pl. | 3 m. | יִפְּקֵוּ | יִנָּפֵקוּ | יִתָּנָּפֵקוּ |
| | 3 f. | יִפְּקֵוּן | יִנָּפֵקוּן | יִתָּנָּפֵקוּן |
| | 2 m. | יִפְּקֵוּן | יִנָּפֵקוּן | יִתָּנָּפֵקוּן |
| | 2 f. | יִפְּקֵוּן | יִנָּפֵקוּן | יִתָּנָּפֵקוּן |
| | 1 c. | יִפְּקֵוּן | יִנָּפֵקוּן | יִתָּנָּפֵקוּן |
| 1 Part. | m. | נָפֵק | נִנָּפֵק | |
| | f. | נָפֵקָה | נִנָּפֵקָה | |
| 2 Part. | m. | נִפְּקִי | נִנָּפֵקִי | נִתָּנָּפֵקִי |
| | f. | נִפְּקִי | נִנָּפֵקִי | נִתָּנָּפֵקִי |

Par. IV. Verbs Ayin doubled. § 19.

| | | Peal. | Aphel. | Ittaphal. |
|---------|------|----------------|-----------------|---------------------|
| Praet. | 3 m. | הִקָּה | אִהֲקָה | אִתְּהִקָּה |
| | 3 f. | הִקָּחָה | אִהֲקָחָה | אִתְּהִקָּחָה |
| | 2 m. | הִקָּחְתָּ | אִהֲקָחְתָּ | אִתְּהִקָּחְתָּ |
| | 2 f. | הִקָּחְתְּ | אִהֲקָחְתְּ | אִתְּהִקָּחְתְּ |
| | 1 c. | הִקָּחְתִּי | אִהֲקָחְתִּי | אִתְּהִקָּחְתִּי |
| Pl. | 3 m. | הִקָּיְתוּ | אִהֲקָיְתוּ | אִתְּהִקָּיְתוּ |
| | 3 f. | הִקָּיְתוּ | אִהֲקָיְתוּ | אִתְּהִקָּיְתוּ |
| | 2 m. | הִקָּיְתֶינָהּ | אִהֲקָיְתֶינָהּ | אִתְּהִקָּיְתֶינָהּ |
| | 2 f. | הִקָּיְתֶינָהּ | אִהֲקָיְתֶינָהּ | אִתְּהִקָּיְתֶינָהּ |
| | 1 c. | הִקָּיְתֵנִי | אִהֲקָיְתֵנִי | אִתְּהִקָּיְתֵנִי |
| Inf. | | הִקָּה | אִהֲקָה | אִתְּהִקָּה |
| Imp. | 2 m. | הִקָּה | אִהֲקָה | אִתְּהִקָּה |
| | 2 f. | הִקָּיְתִי | אִהֲקָיְתִי | אִתְּהִקָּיְתִי |
| Pl. | 2 m. | הִקָּיְתוּ | אִהֲקָיְתוּ | אִתְּהִקָּיְתוּ |
| | 2 f. | הִקָּיְתֵנָּהּ | אִהֲקָיְתֵנָּהּ | אִתְּהִקָּיְתֵנָּהּ |
| Fut. | 3 m. | יִהְיֶה | יִהְיֶה | יִתְּהַיְיָהּ |
| | 3 f. | תִּהְיֶה | תִּהְיֶה | תִּתְּהַיְיָהּ |
| | 2 m. | תִּהְיֶה | תִּהְיֶה | תִּתְּהַיְיָהּ |
| | 2 f. | תִּהְיֶינָהּ | תִּהְיֶינָהּ | תִּתְּהַיְיָהּ |
| | 1 c. | אֶהְיֶה | אֶהְיֶה | אֶתְּהַיְיָהּ |
| Pl. | 3 m. | יִהְיֶינָהּ | יִהְיֶינָהּ | יִתְּהַיְיָהּ |
| | 3 f. | יִהְיֶינָהּ | יִהְיֶינָהּ | יִתְּהַיְיָהּ |
| | 2 m. | תִּהְיֶינָהּ | תִּהְיֶינָהּ | תִּתְּהַיְיָהּ |
| | 2 f. | תִּהְיֶינָהּ | תִּהְיֶינָהּ | תִּתְּהַיְיָהּ |
| | 1 c. | נִהְיֶה | נִהְיֶה | נִתְּהַיְיָהּ |
| 1 Part. | m. | הִקָּסָה | מִהֲקָסָה | |
| | f. | הִקָּסָהּ | מִהֲקָסָהּ | |
| 2 Part. | m. | הִקָּסִיק | מִהֲקָסִיק | מִתְּהַקָּסִיק |
| | f. | הִקָּסִיקָה | מִהֲקָסִיקָה | מִתְּהַקָּסִיקָה |

Par. V. 79

Verbs פִּי. § 20.

| | |
|-------------------|-----------------|
| Peal. Pr. | יָלַד |
| &c. reg. | |
| Inf. | מִיָּלַד |
| Imp. | יָלַד |
| (יָבֵב קָבֵב) | |
| Fut. | יִלְדֵּךְ |
| 1 Part. | יָלַד |
| 2 Part. | יָלַדְתִּי |
| Ithpeel. | אִתְּיָלַד |
| Paël. Pr. | יָלַד |
| Fut. | יִלְדֵּךְ |
| Ithpaal. | אִתְּיָלַדְתִּי |
| Aphel. | אוֹלִיד |
| Fut. | יִוֹלִיד |
| Par. VI. | |
| Verbs פִּי. § 20. | |
| Peal. Pr. | יָשַׁב |
| Fut. | יִישַׁב |
| Paël. Pr. | יָשַׁב |
| Fut. | יִישַׁב |
| Aph. Pr. | אִישַׁב |
| Inf. | אִישַׁבָּה |
| Fut. | יִישַׁב |

| | | Peal. | Ithpeel. | Pael. | Ithpaal. |
|---------|------|--------------------|----------------|----------------|------------------|
| Praet. | 3 m. | קָם | אֶתְקָם | קָיִם | אֶתְקָיִם |
| | 3 f. | קָמַת | אֶתְקָמַת | קָיַמַת | אֶתְקָיַמַת |
| | 2 m. | קָמַתְּ | אֶתְקָמַתְּ | קָיַמְתָּ | אֶתְקָיַמְתָּ |
| | 2 f. | קָמַתְּ | אֶתְקָמַתְּ | קָיַמְתְּ | אֶתְקָיַמְתְּ |
| | 1 c. | קָמַת or קָמַת | אֶתְקָמַת | קָיַמַת | אֶתְקָיַמַת |
| Pl. | 3 m. | קָמוּ | אֶתְקָמוּ | קָיְמוּ | אֶתְקָיְמוּ |
| | 3 f. | קָמָא | אֶתְקָמָא | קָיְמָא | אֶתְקָיְמָא |
| | 2 m. | קָמוּתֶיךָ | אֶתְקָמוּתֶיךָ | קָיְמוּתֶיךָ | אֶתְקָיְמוּתֶיךָ |
| | 2 f. | קָמוּתֶיךָ | אֶתְקָמוּתֶיךָ | קָיְמוּתֶיךָ | אֶתְקָיְמוּתֶיךָ |
| | 1 c. | קָמוּתָא | אֶתְקָמוּתָא | קָיְמוּתָא | אֶתְקָיְמוּתָא |
| Inf. | | מִקָּם (מִקָּוִים) | אֶתְקָמָא | קָיְמָא | אֶתְקָיְמָא |
| Imp. | 2 m. | קוּם | אֶתְקָם | קָיִם | אֶתְקָיִם |
| | 2 f. | קָוְמִי | אֶתְקָמִי | קָיְמִי | אֶתְקָיְמִי |
| Pl. | 2 m. | קָוְמוּ | אֶתְקָמוּ | קָיְמוּ | אֶתְקָיְמוּ |
| | 2 f. | קָוְמָא | אֶתְקָמוּ | קָיְמָא | אֶתְקָיְמָא |
| Fut. | 3 m. | יִקָּוִם | יִתְקָם | יִקָּיִם | יִתְקָיִם |
| | 3 f. | יִתְקָוִם | יִתְקָם | יִתְקָיִם | יִתְקָיִם |
| | 2 m. | יִתְקָוִם | יִתְקָם | יִתְקָיִם | יִתְקָיִם |
| | 2 f. | יִתְקָוְמִיךָ | יִתְקָמוּיךָ | יִתְקָיְמִיךָ | יִתְקָיְמִיךָ |
| | 1 c. | יִתְקָוִם | יִתְקָם | יִתְקָיִם | יִתְקָיִם |
| Pl. | 3 m. | יִתְקָוְמוּ | יִתְקָמוּ | יִתְקָיְמוּ | יִתְקָיְמוּ |
| | 3 f. | יִתְקָוְמִי | יִתְקָמוּ | יִתְקָיְמוּ | יִתְקָיְמוּ |
| | 2 m. | יִתְקָוְמוּיךָ | יִתְקָמוּיךָ | יִתְקָיְמוּיךָ | יִתְקָיְמוּיךָ |
| | 2 f. | יִתְקָוְמוּיךָ | יִתְקָמוּיךָ | יִתְקָיְמוּיךָ | יִתְקָיְמוּיךָ |
| | 1 c. | יִתְקָוִם | יִתְקָם | יִתְקָיִם | יִתְקָיִם |
| 1 Part. | m. | קָאם , קָיִם | | מְקָיִם | |
| | f. | קָיַמָא | | מְקָיַמָא | |
| 2 Part. | m. | קָיִם | מִתְקָם | מְקָיִם | מִתְקָיִם |
| | f. | קָיַמָא | מִתְקָמָא | מְקָיַמָא | מִתְקָיַמָא |

| Aphel. | Ittaphal. | Polel. | Ithpotal. |
|-----------------|----------------|-----------------|--------------------|
| אָקִים | אַתְּקִים | קֹדְמִים | אַתְּקֹדְמִים |
| (ק) אָקִימָה | אַתְּקִימָה | קֹדְמִמָּה | אַתְּקֹדְמִמָּה |
| תְּ אָקִימֶהָ | אַתְּקִימֶהָ | קֹדְמִמֶּהָ | אַתְּקֹדְמִמֶּהָ |
| אָקִימְתָּ | אַתְּקִימְתָּ | קֹדְמִמְתָּ | אַתְּקֹדְמִמְתָּ |
| (ק) אָקִימֶנּוּ | אַתְּקִימֶנּוּ | קֹדְמִמֶּנּוּ | אַתְּקֹדְמִמֶּנּוּ |
| אָקִימוּ | אַתְּקִימוּ | קֹדְמִמוּ | אַתְּקֹדְמִמוּ |
| אָקִימָא | אַתְּקִימָא | קֹדְמִמָּא | אַתְּקֹדְמִמָּא |
| אַתְּקִימֶנּוּ | אַתְּקִימֶנּוּ | קֹדְמִימֶנּוּ | אַתְּקֹדְמִימֶנּוּ |
| אַתְּקִימֶנּוּ | אַתְּקִימֶנּוּ | קֹדְמִימֶנּוּ | אַתְּקֹדְמִימֶנּוּ |
| אַתְּקִימֶנּוּ | אַתְּקִימֶנּוּ | קֹדְמִימֶנּוּ | אַתְּקֹדְמִימֶנּוּ |
| אָקִימָא | אַתְּקִימָא | קֹדְמִימָא | אַתְּקֹדְמִימָא |
| אָקִים | אַתְּקִים | קֹדְמִים | אַתְּקֹדְמִים |
| אָקִימֶי | אַתְּקִימֶי | קֹדְמִימֶי | אַתְּקֹדְמִימֶי |
| אָקִימוּ | אַתְּקִימוּ | קֹדְמִימוּ | אַתְּקֹדְמִימוּ |
| אָקִימָא | אַתְּקִימָא | קֹדְמִימָא | אַתְּקֹדְמִימָא |
| יָקִים | יַתְּקִים | יְקֹדְמִים | יַתְּקֹדְמִים |
| יָקִימָה | יַתְּקִימָה | יְקֹדְמִמָּה | יַתְּקֹדְמִמָּה |
| יָקִימֶהָ | יַתְּקִימֶהָ | יְקֹדְמִמֶּהָ | יַתְּקֹדְמִמֶּהָ |
| יָקִימְתָּ | יַתְּקִימְתָּ | יְקֹדְמִמְתָּ | יַתְּקֹדְמִמְתָּ |
| יָקִימֶנּוּ | יַתְּקִימֶנּוּ | יְקֹדְמִמֶּנּוּ | יַתְּקֹדְמִמֶּנּוּ |
| יָקִימוּ | יַתְּקִימוּ | יְקֹדְמִמוּ | יַתְּקֹדְמִמוּ |
| יָקִימָא | יַתְּקִימָא | יְקֹדְמִמָּא | יַתְּקֹדְמִמָּא |
| יַתְּקִימֶנּוּ | יַתְּקִימֶנּוּ | יְקֹדְמִימֶנּוּ | יַתְּקֹדְמִימֶנּוּ |
| יַתְּקִימֶנּוּ | יַתְּקִימֶנּוּ | יְקֹדְמִימֶנּוּ | יַתְּקֹדְמִימֶנּוּ |
| יַתְּקִימֶנּוּ | יַתְּקִימֶנּוּ | יְקֹדְמִימֶנּוּ | יַתְּקֹדְמִימֶנּוּ |
| יָקִים | יַתְּקִים | יְקֹדְמִים | יַתְּקֹדְמִים |
| יָקִים | יַתְּקִים | יְקֹדְמִים | יַתְּקֹדְמִים |
| יָקִימָא | יַתְּקִימָא | יְקֹדְמִימָא | יַתְּקֹדְמִימָא |
| יָקִים | יַתְּקִים | יְקֹדְמִים | יַתְּקֹדְמִים |
| יָקִימָא | יַתְּקִימָא | יְקֹדְמִימָא | יַתְּקֹדְמִימָא |

| | | Peal. | Ithpeel. | Paël. |
|---------|------|---------------------------|-------------------------------|---------------------------|
| Praet. | 3 m. | גָּלַא יִי . יִי | אֶתְגָּלִי | גָּלִי |
| | 3 f. | גָּלַח | אֶתְגָּלִיחַ | גָּלִיחַ יִיאַח |
| | 2 m. | גָּלִיחַ יִיחַ = יִחַ | אֶתְגָּלִיחַ | גָּלִיחַ |
| | 2 f. | גָּלִיחַ יִיחַ = יִחַ | אֶתְגָּלִיחַ | גָּלִיחַ |
| | 1 c. | גָּלִיחַ יִיחַי | אֶתְגָּלִיחַ | גָּלִיחַ יִיחַי |
| Pl. | 3 m. | גָּלוּ | אֶתְגָּלוּ | גָּלוּ יִיאַו |
| | 3 f. | גָּלְאָה | אֶתְגָּלְאָה | גָּלְאָה |
| | 2 m. | גָּלִיחוּן | אֶתְגָּלִיחוּן | גָּלִיחוּן (יִי) |
| | 2 f. | גָּלִיחוּן | אֶתְגָּלִיחוּן | גָּלִיחוּן (יִי) |
| | 1 c. | גָּלְאָה | אֶתְגָּלְאָה | גָּלְאָה (יִי) |
| Inf. | | מִגָּלֵא אֶתְגָּלְאָה | גָּלְאָה | |
| Imp. | 2 m. | גָּלֵא יִי אֶתְגָּלֵא יִי | אֶתְגָּלֵא יִי אֶתְגָּלֵא יִי | גָּלֵא יִי אֶתְגָּלֵא יִי |
| | 2 f. | גָּלְאָה יִי | אֶתְגָּלְאָה | גָּלְאָה |
| Pl. | 2 m. | גָּלוּ | אֶתְגָּלוּ | גָּלוּ |
| | 2 f. | גָּלְאָה יִי | אֶתְגָּלְאָה | גָּלְאָה |
| Fut. | 3 m. | יִגָּלֵא יִי | יִתְגָּלֵא יִי | יִגָּלֵא יִי |
| | 3 f. | תִּגָּלֵא | תִּתְגָּלֵא | תִּגָּלֵא |
| | 2 m. | תִּגָּלֵא | תִּתְגָּלֵא | תִּגָּלֵא |
| | 2 f. | תִּגָּלֵן | תִּתְגָּלֵן | תִּגָּלֵן |
| | 1 c. | אֶגָּלֵא | אֶתְגָּלֵא | אֶגָּלֵא |
| Pl. | 3 m. | יִגָּלוּן | יִתְגָּלוּן | יִגָּלוּן |
| | 3 f. | יִגָּלֵן | יִתְגָּלֵן | יִגָּלֵן |
| | 2 m. | תִּגָּלוּן | תִּתְגָּלוּן | תִּגָּלוּן |
| | 2 f. | תִּגָּלֵן | תִּתְגָּלֵן | תִּגָּלֵן |
| | 1 c. | נִגָּלֵא | נִתְגָּלֵא | נִגָּלֵא |
| 1 Part. | m. | גָּלֵא יִי | | מִגָּלֵא יִי |
| | f. | גָּלְאָה | | מִגָּלְאָה |
| 2 Part. | m. | גָּלֵא יִי | מִתְגָּלֵא יִי | מִגָּלֵא יִי |
| | f. | גָּלְאָה | מִתְגָּלְאָה | מִגָּלְאָה |

| Ithpaal. | Aphel. | Itaphal. |
|-------------------|---------------|-------------------|
| אֶתְּגַלֵּי | אֶגְלֵי | אֶתְּגַלֵּי |
| אֶתְּגַלִּית | אֶגְלִית | אֶתְּגַלִּית |
| אֶתְּגַלִּית | אֶגְלִית | אֶתְּגַלִּית |
| אֶתְּגַלִּית | אֶגְלִית | אֶתְּגַלִּית |
| אֶתְּגַלִּית | אֶגְלִית | אֶתְּגַלִּית |
| אֶתְּגַלִּיו | אֶגְלִיו | אֶתְּגַלִּיו |
| אֶתְּגַלִּיָּא | אֶגְלִיָּא | אֶתְּגַלִּיָּא |
| אֶתְּגַלִּיתוֹן | אֶגְלִיתוֹן | אֶתְּגַלִּיתוֹן |
| אֶתְּגַלִּיתוֹן | אֶגְלִיתוֹן | אֶתְּגַלִּיתוֹן |
| אֶתְּגַלִּיָּנָא | אֶגְלִיָּנָא | אֶתְּגַלִּיָּנָא |
| אֶתְּגַלִּיאָה | אֶגְלִיאָה | אֶתְּגַלִּיאָה |
| אֶתְּגַלֵּי | אֶגְלֵי | אֶתְּגַלֵּי |
| אֶתְּגַלֵּא | אֶגְלֵא | אֶתְּגַלֵּא |
| אֶתְּגַלֵּו | אֶגְלֵו | אֶתְּגַלֵּו |
| אֶתְּגַלֵּיָּא | אֶגְלֵיָּא | אֶתְּגַלֵּיָּא |
| יִתְּגַלֵּא | יִגְלֵא | יִתְּגַלֵּא |
| תִּתְּגַלֵּא | תִּגְלֵא | תִּתְּגַלֵּא |
| תִּתְּגַלֵּא | תִּגְלֵא | תִּתְּגַלֵּא |
| תִּתְּגַלֵּוֹן | תִּגְלֵוֹן | תִּתְּגַלֵּוֹן |
| אֶתְּגַלֵּא | אֶגְלֵא | אֶתְּגַלֵּא |
| יִתְּגַלֵּוֹן | יִגְלֵוֹן | יִתְּגַלֵּוֹן |
| יִתְּגַלֵּוֹן | יִגְלֵוֹן | יִתְּגַלֵּוֹן |
| תִּתְּגַלֵּוֹן | תִּגְלֵוֹן | תִּתְּגַלֵּוֹן |
| תִּתְּגַלֵּוֹן | תִּגְלֵוֹן | תִּתְּגַלֵּוֹן |
| נִתְּגַלֵּא | נִגְלֵא | נִתְּגַלֵּא |
| | מִיִּגְלֵא | |
| | מִיִּגְלֵיָּא | |
| מִיִּתְּגַלֵּא | מִיִּגְלֵי | מִיִּתְּגַלֵּא |
| מִיִּתְּגַלֵּיָּא | מִיִּגְלֵיָּא | מִיִּתְּגַלֵּיָּא |

| Sing. Abs. | Const. | Emph. | Suff. 3 s. m. | Suff. 2 pl. m. |
|------------|--------|-------|---------------|----------------|
|------------|--------|-------|---------------|----------------|

DEC. I. SINGULAR. § 31.

| | | | | | |
|-----|------|--------------|--------|------|--------|
| (a) | טור | טור | טורָא | טורה | טורכון |
| (b) | אילן | אילן or אילן | אילנָא | אילה | אילכון |

DEC. II. SINGULAR. § 32.

| | | | | | |
|-----|------|------|--------|------|--------|
| (a) | עלם | עלם | עלמָא | עלמה | עלמכון |
| (b) | פיהן | פיהן | פיהנָא | פיהה | פיהכון |

DEC. III. SINGULAR. § 33.

| | | | | | |
|-----|-----------|-----------|-------------------------|----------------|----------|
| (a) | מלך (מלך) | מלך (מלך) | מלכָא | מלכה | מלככון |
| (b) | זמן | זמן | זמנָא | זמנה | זמנכון |
| (c) | חלם | חלם | חלמָא | חלמה | חלמכון |
| (d) | עין | עין | עינָא (עינא) | עינה (עינה) | עיןכון |
| (e) | קדש | קדש | קדשָא (or קדשא etc.) | קדשה | קדשכון |
| (f) | מתקטל | מתקטל | מתקטלָא | מתקטלה | מתקטלכון |

DEC. IV. SINGULAR. § 34.

| | | | | | |
|-----|----|----|------|-----|-------|
| (a) | גב | גב | גבָא | גבה | גבכון |
| (b) | עז | עז | עזָא | עזה | עזכון |
| (c) | אם | אם | אמָא | אמה | אמכון |

DEC. V. SINGULAR. § 35.

| | | | | | |
|-----|-----|-----|-------|------|--------|
| (a) | גל | גל | גלָא | גלה | גלכון |
| (b) | מגל | מגל | מגלָא | מגלה | מגלכון |

DEC. VI. SINGULAR. § 36.

| | | | | |
|------|------|--------|-------|---------|
| קדמי | קדמי | קדמָאה | קדמאה | קדמאכון |
|------|------|--------|-------|---------|

| Plur. Abs. | Const. | Emph. | Suff. 3. s. m. | Suff. 2. pl. m. |
|------------|--------|-------|----------------|-----------------|
|------------|--------|-------|----------------|-----------------|

DEC. I. PLURAL.

| | | | | |
|-------|------|-------|------|-------|
| טורין | טורי | טורנא | טורה | טורין |
| אילין | אילי | אילנא | אילה | אילין |

DEC. II. PLURAL.

| | | | | |
|-------|------|-------|-----|-------|
| עלמין | עלמי | עלמנא | עלה | עלמין |
| פדין | פדי | פדינא | פדה | פדין |

DEC. III. PLURAL.

| | | | | |
|---------|--------|---------|------|---------|
| מלפין | מלפי | מלפנא | מלה | מלפין |
| זמין | זמי | זמנא | זמה | זמין |
| הלמין | הלמי | הלמנא | הלמה | הלמין |
| עין | עי | ענא | עה | עין |
| | (עני) | (ענא) | (עה) | (ענין) |
| קדשין | קדשי | קדשנא | קדה | קדשין |
| מתקטלין | מתקטלי | מתקטלנא | מתלה | מתקטלין |

DEC. IV. PLURAL.

| | | | | |
|------|-----|------|-----|------|
| גבין | גבי | גבנא | גבה | גבין |
| עין | עי | ענא | עה | עין |
| אמין | אמי | אמנא | אמה | אמין |

DEC. V. PLURAL.

| | | | | |
|------|------|-------|------|------|
| גלן | גלי | גלנא | גלה | גלן |
| מגלן | מגלי | מגלנא | מגלה | מגלן |

DEC. VI. PLURAL.

| | | | | |
|-------|------|-------|------|-------|
| קדמין | קדמי | קדמנא | קדמה | קדמין |
|-------|------|-------|------|-------|

| | Abs. | Const. | Emph. | Suff. 3 s. m. | Suff 2 pl. m. |
|--|------|--------|-------|---------------|---------------|
|--|------|--------|-------|---------------|---------------|

DEC. VII. SINGULAR. § 37.

| | | | | | |
|-----|-----------|-----------|-------------|--------------|----------------|
| (a) | מְדִינָא | מְדִינַת | מְדִינָתָא | מְדִינָתָהּ | מְדִינָתְכוֹן |
| (b) | מִשְׁרֵי | מִשְׁרֵית | מִשְׁרֵיתָא | מִשְׁרֵיתָהּ | מִשְׁרֵיתְכוֹן |
| (c) | מִלְפֻנֵי | מִלְפֻנֵת | מִלְפֻנֵתָא | מִלְפֻנֵתָהּ | מִלְפֻנֵתְכוֹן |

PLURAL.

| | | | | | |
|-----|------------|-----------|-------------|----------------|----------------|
| (a) | מְדִינָן | מְדִינַת | מְדִינָתָא | מְדִינָתוּדֵי | מְדִינָתְכוֹן |
| (b) | מִשְׁרָנָן | מִשְׁרֵית | מִשְׁרֵיתָא | מִשְׁרֵיתוּדֵי | מִשְׁרֵיתְכוֹן |
| (c) | מִלְפָּנָן | מִלְפֻנֵת | מִלְפֻנֵתָא | מִלְפֻנֵתוּדֵי | מִלְפֻנֵתְכוֹן |

DEC. VIII. SINGULAR. § 38.

| | | | | | |
|-----|-----------|-----------|-------------|--------------|----------------|
| (a) | אַרְמְלָא | אַרְמְלַת | אַרְמְלָתָא | אַרְמְלָתָהּ | אַרְמְלָתְכוֹן |
| (b) | גְּלִיָּא | גְּלִית | גְּלִיתָא | גְּלִיתָהּ | גְּלִיתְכוֹן |
| (c) | זְכוּ | זְכוֹת | זְכוֹתָא | זְכוֹתָהּ | זְכוֹתְכוֹן |

PLURAL.

| | | | | | |
|-----|-----------|-----------|-------------|----------------|----------------|
| (a) | אַרְמְלָן | אַרְמְלַת | אַרְמְלָתָא | אַרְמְלָתוּדֵי | אַרְמְלָתְכוֹן |
| (b) | גְּלָן | גְּלִית | גְּלִיתָא | גְּלִיתוּדֵי | גְּלִיתְכוֹן |
| (c) | זְכוּן | זְכוֹת | זְכוֹתָא | זְכוֹתוּדֵי | זְכוֹתְכוֹן |

DEC. IX. SINGULAR. § 39.

| | | | | |
|--------------|-------------|--------------|--------------|----------------|
| מְדַמְיָתָהּ | מְדַמְיָתָא | מְדַמְיָתָהּ | מְדַמְיָתָהּ | מְדַמְיָתְכוֹן |
|--------------|-------------|--------------|--------------|----------------|

PLURAL.

| | | | |
|-------------|-------------|----------------|----------------|
| מְדַמְיָנָן | מְדַמְיָתָא | מְדַמְיָתוּדֵי | מְדַמְיָתְכוֹן |
|-------------|-------------|----------------|----------------|

PAR. XI. NUMERALS.

A. Cardinals from 1 to 10.

| No. | Masculine. | | Feminine. | |
|-----|------------|------------|-----------|---------------|
| | Abs. | Const. | Abs. | Const. |
| 1 | חַד | חַד | חַדָּא | חַדָּת |
| 2 | תְּרִין | תְּרִי | תְּרִין | תְּרִיתִי |
| 3 | תְּלַתָּה | תְּלַתַּח | תְּלַח | תְּלַחִי |
| 4 | אַרְבַּעָה | אַרְבַּעַח | אַרְבַּע | אַרְבַּעִתִי |
| 5 | חַמִּישָׁא | חַמִּישַׁח | חַמִּישַׁ | חַמִּישִׁתִּי |
| 6 | שֵׁתָא | שֵׁתַח | שֵׁת | שֵׁתִי |
| 7 | שִׁבְעָה | שִׁבְעַח | שִׁבַּע | שִׁבְעִתִי |
| 8 | תְּמַנָּא | תְּמַנַּח | תְּמַנִּי | תְּמַנִּיתִי |
| 9 | תְּשַׁעָה | תְּשַׁעַח | תְּשַׁע | תְּשַׁעִתִּי |
| 10 | עֶסְרָא | עֶסְרַח | עֶסֶר | עֶסְרִיתִי |

B. Cardinals from 11 to 19.

| No. | Masculine. | | Feminine. | |
|-----|---------------------------------|---------------------------------|------------------------------|-------------------------------------|
| | Abs. | Const. | Abs. | Const. |
| 11 | | חַד עֶסֶר | | חַדָּא עֶסְרִי |
| 12 | | תְּרִי עֶסֶר (תְּרִיֶסֶר) | | תְּרִיתִי עֶסְרִי (תְּרִיתִיֶסְרִי) |
| 13 | { תְּלִיֶסֶר תְּלַתִּיֶסֶר } | תְּלַתָּא עֶסֶר | | תְּלַח עֶסְרִי (תְּלִיֶסְרִי) |
| 14 | | אַרְבַּעָה עֶסֶר (אַרְבַּיֶסֶר) | | אַרְבַּע עֶסְרִי (אַרְבַּיֶסְרִי) |
| 15 | | חַמִּישָׁא עֶסֶר (חַמִּיֶסֶר) | | חַמִּישַׁ עֶסְרִי (חַמִּיֶסְרִי) |
| 16 | { שֵׁתִּיֶסֶר שֵׁתִּיֶסֶר } | שֵׁתָא עֶסֶר | | שֵׁת עֶסְרִי (שֵׁתֶסְרִי) |
| 17 | | שִׁבְעָה עֶסֶר (שִׁבְסֶר) | | שִׁבַּע עֶסְרִי (שִׁבְסְרִי) |
| 18 | | תְּמַנַּח עֶסֶר (תְּמַנִּיֶסֶר) | | תְּמַנִּי עֶסְרִי |
| 19 | | תְּשַׁעָה עֶסֶר | { שֵׁתֶסְרִי שֵׁתֶסְרִי } | תְּשַׁע עֶסְרִי |

C. Ordinals from 1 to 10.

| No. | Masculine. | | Feminine. | |
|-----|----------------------|--------------|--------------|-------------------------|
| | Abs. | Emph. | Abs. | Emph. |
| 1 | קְדָמִי | קְדָמָאָה | קְדָמָאָה | קְדָמִיתָהּ |
| 2 | תְּנִינִי | תְּנִינָא | תְּנִינָא | תְּנִינָא |
| 3 | (תְּלָתִי) תְּלִיתִי | תְּלִיתָאָה | תְּלִיתָא | תְּלִיתָא |
| 4 | רְבִיעִי (רְבִיא) | רְבִיעָאָה | רְבִיעָא | רְבִיעָא |
| 5 | חֲמִישִׁי | חֲמִישָׁאָה | חֲמִישָׁאָה | חֲמִישִׁתָּהּ |
| 6 | (שְׁתֵּי) שְׁחִיתִי | שְׁחִיתָאָה | שְׁחִיתָאָה | שְׁחִיתָא |
| 7 | שְׁבִיעִי | שְׁבִיעָאָה | שְׁבִיעָאָה | שְׁבִיעָא (שְׁבִיעָתָא) |
| 8 | תְּמִינִי | תְּמִינָאָה | תְּמִינָאָה | תְּמִינָאָה |
| 9 | תְּשִׁיעִי | תְּשִׁיעָאָה | תְּשִׁיעָאָה | תְּשִׁיעָאָה |
| 10 | עֲסִירִי | עֲסִירָאָה | עֲסִירָאָה | עֲסִירָאָה |

CHALDEE CHRESTOMATHY ;

CONSISTING OF EXTRACTS FROM THE TARGUMS, ACCOMPANIED BY
NOTES ON THEM, AND ON THE BIBLICAL CHALDEE,
WITH A VOCABULARY.



THERE are ten Targums* or Chaldee translations of the Scriptures extant. No one of them, however, includes the whole of the Old Testament, and some only a single book or a few books. Daniel, Ezra, and Nehemiah have never been translated into Chaldee. At least, no Targums of these books are now extant.

The Targum of Onkelos on the Pentateuch, from which the sentences in Part I. are extracted, is the most esteemed of all the Targums, both for its faithfulness, and for the purity of the language employed. It is so literal that, being set to the same musical notes as the Hebrew text, it was read or cantilated in the synagogues on the Sabbath, in connection with the Hebrew lesson appointed for the day. See Prideaux, Conn. Vol. IV. p. 623. Respecting Onkelos little is known. Prideaux places him before or about the time of our Saviour. Horne (Introd. Vol. II. p. 158,) gives the same as the *generally received opinion*. Jahn (Introd. p. 65 of the English transl.) supposes him to have written in the second century. The same is Prof. Winer's opinion. Compare his dissertation *De Onkeloso*, etc. § 1. But Gesenius maintains very satisfactorily the former opinion, Einl. zu Jesa. § 11.

The Targum next in value, and probably also in time, is that of Jonathan the son of Uzziel, who translated the books of Joshua, Judges, I. and II. Samuel, I. and II. Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. He is *generally* thought to have been earlier than Onkelos. Prideaux assigns him a later date, for the very probable reason, that he would not have commenced his translation at Joshua, unless the books of Moses had been already extant in Chaldee.

There are two other Targums of the Pentateuch, both of a late date.

* The word is Chaldee, תַּרְגֻּמֵי, (from תַּרְגֵּם to interpret), lit. an interpretation, a paraphrase. Its use is limited however to the Chaldee versions of the Scriptures.

To the unknown author of one of these the name Pseudo-Jonathan has been applied, because it was long supposed to have been written by Jonathan Ben-Uzziel. The following literal translation of Num. 24 : 24, as it stands in this Targum,* shows how little care the author took to give the simple sense of the Hebrew text; while the mention of Constantinople and the Lombards makes it certain that this Targum was not the work of Jonathan Ben-Uzziel. It was probably composed in the ninth century. "And wings (ships?) shall come with instruments of war, and shall go forth with great multitudes from Lombardy and from the land of Italy, and shall be joined with the legions which shall come from Constantinople; and they shall afflict the Assyrians and enslave all the sons of Eber; but the end of these, as well as of those, shall be to fall by the hand of king Messiah; and they shall be destroyed forever."

The Jerusalem Targum, so called from the dialect in which it was composed, is the other of the two mentioned above. It belongs probably to an age still later than the preceding. It is very imperfect, omitting many verses, and so loosely rendering the rest, that it hardly deserves the name even of a paraphrase. It abounds, much more than the Targum of the Pseudo-Jonathan, with digressions and fables, which may be traditions of some antiquity. No IV. of Part II. may serve as a specimen. Both these Targums abound in Greek and other foreign words. In the above extract, the word translated *multitudes* is מְלִיִּיִּי, plainly nothing but a Chaldee plural of the Greek ὄχλος, and the word rendered legions מְלִיִּיִּי.

These four are the longest and most valuable of all the Targums. The first two are esteemed most highly as affording critical aid to the student of the Hebrew Scriptures, and (especially that of Onkelos) introducing us to a pure Chaldee, nearly resembling the style of Daniel and Ezra. Being extremely literal, they also serve to vindicate the Hebrew text, as it has come down to us, against those who charge the Jews with having corrupted it for the sake of evading the arguments of Christians. The other two mentioned above, and indeed all the Targums, are valuable as affording many expositions, particularly of passages relating to the Messiah, which agree with those given in the New Testament. These passages many of the modern Jews attempt to explain away, so as to get rid of the evidence that Jesus was the Messiah. Several examples of this kind are given by Prideaux (Conn. Pt. II. B. VIII. p. 639, seq.) One instance will suffice here.

* The English translation of this passage, which is literal, is as follows: "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever."

“Micah 5 : 2. *And thou Bethlehem Ephratah out of thee shall come forth unto me he that is to be ruler in Israel.* This is the true translation of the Hebrew text, and this all Christians understand of the Messiah; and so anciently did the chief priests and scribes of the people of the Jews, when consulted by Herod. But since that time, in opposition to the gospel, Jewish writers have endeavored to give this text another meaning, some interpreting it of Hezekiah, some of Zerubbabel, and some otherwise. But Jonathan, who perchance was one among those scribes whom Herod consulted, gives the true meaning of it by interpreting it of the Messiah, in the same manner as Christians do: for his version of the text is: *Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.*” (Id. p. 642.)

In another place (p. 635) Prideaux remarks, that “the Targums of Jonathan and Onkelos are in so great esteem among the Jews, that they hold them to be of the same authority with the original sacred text.”

The other Targums are, one on the Hagiographa; one on the *Megilloth* or five books of Ecclesiastes, Song of Solomon, Lamentations, Ruth and Esther; three on Esther alone; and one on the two books of Chronicles. The first has been ascribed to Rabbi Joseph the blind, who lived in the third century. But neither the dates nor authors of these Targums are known with certainty. The barbarous style in which they are written, is considered as affording sufficient proof that they are comparatively modern; though they appear to have been compiled from more ancient materials.

For a full account of the Targums, see Prideaux, Conn. Vol. IV. pp. 618—645. Horne’s Introd. Vol. II. pp. 157—163. Walton, Proleg. XII. §§ 4—20, and Winer, *De Onkeloso ejusque paraphrasi Chaldaica Dissertatio*. Compare also Stackhouse’s *Hist. of the Bible*, prelim. discourse p. 90, seq. Calmet’s *Dict. of the Bible*, articles Jonathan, Onkelos, and Targum. Father Simon’s *Crit. Hist. B. II. Ch. 18*. Eichhorn’s *Einleitung* §§ 213—245. De Wette, *Einl.* §§ 57—62. Wolfii *Bibliotheca Hebraea* Vol. II. pp. 1135—1189. Allix, *Judgment of the ancient Jewish Church*, etc. Ch. VII. Carpzov. *Critica Sacra*, Part II. Ch. I. Gesenius, *Comm. über Jesa. Einl.* § 11, and Jahn’s *Introd. to the O. T.* pp. 64—68 of the English translation.

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE.

בְּקִדְמִין בְּרַח יְיָ יְהוָה שְׁמִינָה יְהוָה אֱרֵצָא :

NOTES.

The sentences of this Part are all taken from the Targum of Onkelos on the Pentateuch. They stand in the order of their selection, as it was thought that any of them would be sufficiently simple for grammatical analysis by those already familiar with Hebrew.

The reader will observe, on comparing the translation with the Hebrew text, that the same train of accents appears in both. § 2. 9. *b*. This agreement is not perfect throughout. Where however the train of accents in the Targum is different from that of the Hebrew text, the accents are still *similar*. For the sake of comparison with the Hebrew, the accents are inserted in these sentences.

1. Gen. 1 : 1, בְּקִדְמִין, plur. of קִדְמָה Decl. III. *a*. comp. § 33. *a*. בְּ prep. is prefixed regularly with — as in Hebrew. Lit. *in principiis*.—יְיָ, § 4. note. This is strictly an abbreviation, and must not be read *yeyā*, as though it were a distinct name. It is said by some to have been formed by prefixing the *first* letter of יְהוָה to the *last* of אֱרֵצָא, thus combining the Qeri with the Kethib and saving the trouble of marginal notes. Others affirm that its *original* form, which indeed appears in some editions, was יְיָ, i. e. the initial of יְהוָה repeated three times to express *Trinity*; and that later Jews, rejecting the doctrine of the Trinity, have preferred the other form, and given it the other explanation. It is pronounced *Adhō-nāy*. As here, it is generally employed in the Targums to render אֱלֹהִים, when the latter stands alone (i. e. without any other name of God) and signifies the true God.—יְיָ, i. q. Heb. יָא.—שְׁמִינָה, emphatic state from שְׁמִינָה, not used in the abs. form. See § 29. 3. *c*. The term *emphatic* seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong

2 וְאֵלֶּה הָאֲמָרִים יִתְקַמְּי עִמָּכֶן וְגַם־בְּיָמֶיכֶן בְּתַרְיִכֶן :

3 יִתְקַשְׁתִּי יְהִיבִית בְּעֵנָא וְתַחֲרִי לְאַת קָלִים בִּין־מִיָּרִי וּבִין אֲרַעָא :

4 יִשְׁתִּי יָד לְיִפְת וְיִשְׁרִי שְׂכַנְתִּיהָ בְּמִשְׁכְּנֵיהָ דְשֵׁם וְיַהֲרִי כְּנָנְךָ עֲבָדָא לְהִוִּי :

5 אֲרִי כָל־אֲרַעָא דִּי־אַתְּ הָרִי לְךָ אֲתִינְפָה וְלִבְנָךְ עֲרֵעֻלְבָא :

that *emphasis* can be, which falls upon three-fourths of the nouns with which he meets. Perhaps the term *definite* would be preferable, if the other were not in use. A noun in the emphatic state expresses usually the same idea which would be expressed in Hebrew by the noun with the article.—אֲרַעָא, *emph. state*. See אֲרַע in the vocabulary.

2. Gen. 9:9, וְאֵלֶּה, § 7. *d.* 1.—מְקַמְּי, *do establish*, 1st Part. Paël from קָמַם, § 22. 3.—וְגַם־בְּתַרְיִכֶן from בְּתַר, § 8. 3. II. Note 4.—The first two accents in this sentence differ from those of the corresponding Hebrew words. In stead of Rebhia the Hebrew has Zaqeph Ghadhol, and instead of Merka, Darga. The two former are both large disjunctives, and the two latter both conjunctives, and of course might easily be interchanged. Perhaps however the accents were originally transferred to the Targum from a Hebrew MS. which had Rebhia and Merka. The remaining accents in this sentence are the same as in the Hebrew. Similar remarks might be repeated on the other sentences; but it will be unnecessary.

3. Gen. 9:13, קְשִׁיתִי, with suff. 1. p. sing. from קָשָׁה, Dec. III. *a.*—יְהִיבִית, 1. sing. Pr. Peal from יָהַב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter יָהַבִּיתִי.—יָהַבִּיתִי apoc. for יָהַבִּיתִי 2 f. sing. Fut. from יָהַבִּיתִי. See the note at the close of § 23.—אַתְּ, const. state, — being immutable.—מִיָּרִי, pronounced *mêm-rî*, § 2. 3. In sense it is precisely equivalent to the Hebrew נַפְשִׁי, *myself* or *me*. See מִיָּרִי in the vocabulary.

4. Gen. 9:27, יִשְׁתִּי, 3 sing. m. Fut. Aphel from שָׁתָה, § 6. *d.* 1.—לְ, sign of the Accusative case, § 60. 3.—*And shall cause his glory to dwell*, i. e. and he [God] shall dwell.—יָהִיבִיתִי pleonastic suffix, § 47. 2. lit. *in the tents of him*, (even) *of Shem*. הִיבִיתִי, sign of the Gen. case, § 60. 1.—*Servant to them*; Hebrew עֲבָד לָמוֹ; Sept. *παῖς αὐτοῦ*. Vulg. *servus ejus*. But the Syriac, Arabic, and Samaritan versions agree with our Targumist in giving a plural rendering.

5. Gen. 13:15, הָרִי, § 23. 1. note.—אֲתִינְפָה, 1 sing. Fut. from יָתַן;

- 6 וְהִימִין בְּמִימְרָא דְנָג וְהִשְׁבַּח לֵיה לְזִכְרֵי :
- 7 וְהָיָן לָךְ נָרְ בְּשַׁלְאָ דְשִׁמְיָא וּמְטוּבָא דְאַרְעָא :
- 8 לְאַיְתֵיהּ בְּרֵי עֲמֻכּוֹן אֲרִי־אַחֵיהּ מֵיַת וְהוּא בְּלִחְוֹתֵיהּ
אַשְׁתָּאָר :
- 9 וְאַמְר אֲנָא יוֹסֵה אֲחֵילְכוֹן דְּוּבְנֵתוֹן נְתִי לְמִצְרַיִם :
- 10 לְאַיְגְרֵי עֲבַד שׁוּלְטָן מְדַבְּנָת יְהוּדָה וְסַפְרָא מְפַנְי־בְּנֵיהּ עַד
עַלְמָא עַד־דְּהִינְתִי מְשִׁיחָא דְדִלִיָּה הָיָא מְלִכְוִתָּא וְלִיָּה יִשְׁתַּמְעוֹן
עֲמֻמָּא :
- 11 וְאַמְר שְׂכֻמְתִי תִרְקַד וְאַנְיָה לָךְ :

הַיְגָה with : epenthetic, i. q. הַיְגָה; § 16. note 1.—לְבָנָה, to thy sons. See בָּר.

6. Gen. 15 : 6, הַיְמִין, Aphel from הַיְמִין = אֲמִין, (see the latter word in the lexicon), § 20. 3. *b* and § 12. II. 5.—מִימְרָא רִנְיָ, the Lord, i. q. אֲדִנְיָ, § 49. 1. *c*. But this expression, which occurs frequently in the Targums as a translation of the Hebrew יְהוָה, is considered by some critics as designating that Word which was afterwards “made flesh and dwelt among us.”—הַשְׁבַּחָה, *He* (the Lord) *reckoned it*, § 16. 2. *a*.—לְזִכְרֵי, § 7. *d*.

7. Gen. 27 : 28, הָ, sign of the Gen. case, § 60. 1.

8. Gen. 42 : 38, הָיָה, Fut. of נָחַח, Tseri compensating for Dagghesh forte, omitted on account of the guttural.—אַשְׁתָּאָר, § 6. *b*.

9. Gen. 45 : 4, הַיְגָה, § 48. 1. הַיְגָה, pleonastic.

10. Gen. 49 : 10, בְּנֵי, for בְּנֵי, § 6. *d*. 1.—עֲבַד שׁוּלְטָן, *one exercising sovereignty, a ruler*.—בְּנֵי, irreg. see בָּר.—הַיְגָה, (=Hebrew . . . אֲשֶׁר לִי), to whom, § 8. 3. II. n. 3.—הָיָא, the pron. used for the substantive verb in the present tense. See § 47. 1.—רְשָׁמְעוֹן, Ithpe. from שָׁמַע, § 6. *b*.—עֲמֻמָּא, irreg. see עָם. *One bearing rule shall not depart from (be wanting to) the house of Judah, nor a scribe from the posterity of his sons forever; until Messiah shall come, whose is the kingdom; and to him shall the people hearken, or, him shall they obey.*

11. Ex. 33 : 14, שְׂכֻמְתִי, my glory, doubtless equivalent to the Hebrew פָּנָי, my presence, i. e. a mere periphrasis for *I*, used of course only in relation to God. Comp. nos. 4 and 13.—תִּרְקַד, § 22. 1.—אַנְיָה, Aph. Fut. 1st pers. sing. from נָחַח, *I will provide a resting place, לָךְ, for thee.*

12 וְתִדְוֹמֵי־שִׁבְיָא דִּילֵי תַשְׁוֹן וּלְבַיִת בִּמְקֹדְשֵׁי תַתְּוֹן בְּחֻלְוִין אֲמַר
: דֵּ:

13 וְאַשְׁרֵי שְׂכֻמְתֵי בִינִיכּוֹן וְאַהֲרֹן לְכוֹן לְאַלְהֵי וְאַתְּוִן תַּהוֹן קַדְמֵי
: לְעַם:

14 וּבְמִשְׁוֹדְהֵי אֲמַר תּוֹב הִנֵּה שְׁבִי־בִי־קֹדֶה בְּגִרְרֵי־בְּוֹרֵי אֲלַפְיָא
: דִּישְׂרָאֵל:

15 בַּהַר־שֵׁבַא אֲרָקָהּ יַעֲקֹב בֵּית בְּיִשְׂרָאֵל יִשְׂרָאֵל:

16 לְאַהֲרֹן לָךְ אֵלֵהי אֲוִתְוִן בְּרִימְיָ:

17 שְׁמֵי יִשְׂרָאֵל יְיָ אֱלֹהֵימָּ יְיָ הַדֵּ:

18 וְתַבְּחֵם יְיָ אֱלֹהֵיךְ בְּכָל־לַבָּהּ וּבְכָל־נַפְשֶׁךָ וּבְכָל־יְנֻכְסֶךָ:

19 וְתַבְּחֵמוֹן יַתְּגִילֵרָא אֲרוּי־בְּרִוִן הַוִּיתְוִן בְּאַרְעָא דְּמִצְרַיִם:

12. Lev. 26 : 2, דיילי, § 8. 3. II. note 3.—הַחֲלִין; 1st Part. Pe. from הַחֲלִל.—הַחֲלִין דְּתַתְּוִן, treat the house of my sanctuary with *habitual* reverence. Such appears to be the force of this combination. See § 51. 1.

13. Lev. 26 : 12, אַהֲרֹי, 1st pers. sing. fut. Pe. from תַּהֲוֵא, instead of the usual form אַהֲוֵא, § 23. 1. *b.* note. For the plural suff. of בִּין and תַּהֲוֵא, see § 8. 3. II. note 4.

14. Num. 10 : 36, בְּשִׁוְדֵיהִי, a plural, with suffix of the third person sing., formed from the inf. Pe. of שָׁרָא, § 35. note 2. *In its restings*, i. e. whenever it rested.—The frequent repetition of Maqqeph in this sentence is not occasioned by any special intimacy of connection between the words thus joined. Its cause exists in the train of accents, which is the same as in the Hebrew. Three words are introduced into the Targum which do not appear in the original—“*Dwell in thy glory, in the midst of*”—but for these there is no accent. It is for this reason that they are joined by Maqqeph to the next word. The four words are, in cantillation, theoretically one.

15. Num. 24 : 5, בְּיִשְׂרָהּ, *thy valley*, if we derive it from יָשַׁר. But perhaps בְּיִשְׂרֵי should be regarded as a verbal from שָׁרָה, and then we may translate it *dwelling, habitation*.

16. Deut. 5 : 7.

17. Deut. 6 : 4.

18. Deut. 6 : 5.

19. Deut. 10 : 19.

20 וַתִּיַיֵּן אֱלֹהֶיךָ תִּדְחַל וּקְדָמוֹתַי תִּפְלַח וּלְדַחֲלֹתַיִּהּ תִּתְקַרֵּב וּבְשִׁמְיָהּ
תִּתְקַיֵּם :

21 הַחֲלֹת־תִּפְקִיעַ דִּי־בְרָאָהּ אֶת־נְשִׂיתָא שְׂבַקְתָּא פּוּלְחָן־אֱלֹהֵא דְעִבְדָּהּ :

22 אֱלֹהֵי חַיִּימוּ אֶסְתַּפְּלוּ בְּדָא סְבִירֵי מְדַיִיגָהּ בְּסוֹפְהוֹן :

23 לִית אֱלֹהֵא פֶּאֱלֹהֵא־דִּי־שְׂרָאֵל דְּשִׁנְתֵיהּ בְּשִׁמְיָא בְּסַגְדָּהּ וְחִוְקֵיהּ
בְּשִׁמִּי שְׂמִיָּא :

20. Deut. 10 : 20, תִּדְחַל, § 15. 3.—תִּפְלַח, Qamets for Pattahh on account of a pause-accent.

21. Deut. 32 : 18, הַחֲלֹת, plur. const. from הַחֲלָא. Lit. *the terrors of the Mighty One* who created thee, thou hast forgotten; i. e. *the terrible and mighty One*, § 61. 1. note 1.—בְּרָאָהּ, § 26. 2. a.—אֶת־נְשִׂיתָא, § 23. note 1.—שְׂבַקְתָּא, § 12. I. note 2.—עִבְדָּהּ, § 16. 2. a.—תִּפְקִיעַ, *strong, mighty*, occurs likewise in vs. 30, 31, as a rendering of the Heb. צִיר.

22. Deut. 32 : 29, סוֹפְהוֹן, plural from סוֹף with suff. 3. pl. m. defectively written, § 6. c. (4.)

23. Deut. 33 : 26, אֱלֹהֵא, an instance in which the *emphatic state*, (as is sometimes the case with the Hebrew article), corresponds to our *indefinite article*, *a* or *an*.—הַשְּׂמִיָּא (scriptio plena), § 8. 3, I. note 1. Lit. *who, his glory*, i. e. whose glory, § 48, 1.

PART II.

EXTRACTS FROM THE TARGUMS.

1. *History of the Fall.* Gen. 3.—Onkelos.

1 וְהוֹנָא הָהָה עָרִים מִפֶּל חֲנֹחַ בְּרָא דִּי עֶבֶד יְיָ אֱלֹהִים וְאָמַר
 לְאַתְתָּא בְּקוֹשְׁטָא אֲרִי-אָמַר יְיָ לָא תִיכְלוּן מִפֶּל אִיִּלָּן גְּנֻתָא :
 2 וְאַתְרַת אַתְתָּא לְהוֹנָא מִשְׁפִּירִי אִיִּלָּן-גְּנֻתָא נִיכּוּל : (3) וּמְפִירִי
 אִיִּלָּנָא דִּי בְּמַצִּיעוּת-גְּנֻתָא אָמַר יְיָ לָא תִיכְלוּן מִפִּיה וְלָא
 4 תִּקְרְבוּן בֵּיהּ דְּלָבָא תְּמוּתוּן : וְאָמַר הוֹיָא לְאַתְתָּא לָא מְיַחַת
 5 תְּמוּתוּן : אֲרִי גְּלִי קָדָם-יְיָ אֲרִי בְּיוֹכָא דְּתִיכְלוּן מִפִּיה וְיִתְּשִׁתְּרוּן

1. *ערים*, comparative, § 64. 1. *a. more cunning than.*—בל, every.—
 יְיָ. So the London Polyglott, which has been followed in the text of the
 Chrestomathy. Also Buxtorf Bibl. Heb. Basil. 1665. The Paris and Ant-
 werp Polyglotts read יְרִי. The title page of Münster's Bibl. Heb. Basil.
 1516 exhibits the form יְרִי. Compare the note on Part I. No. I.—אֱלֹהִים.
 Here likewise the Polyglotts differ, Buxtorf and the London edition giving
 constantly the Hebrew form, and the other two mentioned above, אֱלֹהָא.—
 תִּיכְלוּן, § 21. *a.*

2. אַתְרַת. § 15. note 2.—נִיכּוּל, Fut. expressing the sense of the Eng.
 Potential mood, *we may eat.*

3. תִּקְרְבוּן. Future Paël instead of תִּקְרְבוּן, § 2. 7. *b.* Buxtorf has תִּקְרְבוּן;
 the Antwerp and Paris Polyglotts, תִּקְרְבוּן in Peal.

4. מְיַחַת תְּמוּתוּן, an Inf. with a finite verb to denote certainty, as in He-
 brew.

5. גְּלִי, Part. Peil from גְּלָא, § 6. *d.* (1), *it is manifest before the Lord.*—
 וְיִתְּשִׁתְּרוּן. Use of וְ instead of another conjunction, same as in He-
 brew. וְיִתְּשִׁתְּרוּן, Ithpaal Fut. 3d plur. fem.—וְהוֹיָא, Fut. Peal 2d plur. masc.
 from הוֹיָא.—רְבִיבִין, see רב in Lex.—תִּקְרְבוּן, 1st Part. Peal from תִּקְבָּא § 32.

- 6 עֵינַיִכוֹן וַתְּהוֹן פְּרַבְרִיִן בְּכַמִּין בִּיּוֹ-טָב לְבִישׁ : וַתִּזְזַת אֶתְּמָא
 אַרִי טָב אֵילָנָא לְמִיבַל וְאַרִי אֶסְרִי-הוּא לְעֵינִין וּמְרַפֵּג אֵילָנָא
 לְאַסְתַּנְלָא בִיהּ וְנִסִּיבַת מְאִיבָהּ וְאַכְלַת וַיְהִיבַת אֶת-לְבַעְלָהּ עִמָּה
 7 וְאַכַּל : וְאַתְּפַתְהָא עֵינֵי תְרוּיְהוֹן יִדְעוּ אַרִי עֵרְטָלָאִין אֲפִין
 8 וַחֲטִיטוּ לְהוֹן טְרַפִּי תְאִיִן וְעַבְדוּ לְהוֹן זְרוּן : וְשִׁמְעוּ יַתְקַל
 מִיִּמְרָא־דִּינִי אֱלֹהִים מִתְּתַלְּזָהּ בְּנִתְתָא לְמַנְחָ יוֹמָא וְאַשְׁמַר אָדָם
 9 וְאַתְתִּיהּ מִן-קָדָם יְיָ אֱלֹהִים בְּגוּ אֵילָן בְּנִתְתָא : וְקָרָא יְיָ
 10 אֱלֹהִים לְאָדָם וְאָמַר לִיהּ אֵן אָתָּה : וְאָמַר יַת-קַל-מִיִּמְרָהּ שְׁמַעִית
 11 בְּנִתְתָא וַיְהִי-לִית אַרִי-עֵרְטָלָאִי אָנָּא וְאַשְׁמַרִית : וְאָמַר מִן חַיִּי
 לְהּ אַרִי עֵרְטָלָאִי אָתָּה הַמֶּן-אֵילָנָא יְיָ פִּקְתָּהּ בְּדִיל-דְלֹא-לְמִיבַל
 12 מִיָּהּ אֶכְלַתָּ : וְאָמַר אָדָם אֶתְתָא דִּיהִבַת עֲמִי הוּא יְהִיבַת לִי
 13 מִן-אֵילָנָא וְאַכְלִית : וְאָמַר יְיָ אֱלֹהִים לְאַתְתָא מִיהִדָּא עַבְדָּתָּ
 14 וְאַמְרַת אֶתְתָא חַיָּא אֶשְׁעֲנִי וְאַכְלִית : וְאָמַר יְיָ אֱלֹהִים

note 2, *knowing* [how to distinguish] between, etc.—לֵ בֵּין For this use of לֵ after בֵּין comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1 : 6.

6. הָזוּת, 3d sing. fem. Praet. Peal from הָזַז (a medicine) appears to refer to the *effect* which Eve expected the eating of the fruit to have, in opening her eyes to a clearer vision. But all the other ancient versions agree with the English translation in rendering תְּאִיִן לְעֵינִים, *pleasant to the eyes*.—מְרַפֵּג, 2d Part. Pael. בִּיהּ מְרַפֵּג לְאַסְתַּנְלָא בִּיהּ expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold*. בִּיהּ is pleonastic.—נִסִּיבַת, § 12. II. 1.—מְאִיבָהּ, see אב in the vocab.—וַיְהִיבַת. § 7. d. 1.

7. אֶתְפַתְהָא, 3d pers. plur. fem. Praet. Ithpaal, from פָּתַח.—תְרוּיְהוֹן, § 42. 1. a. note.—חֲטִיטוּ, § 12. I. 1. b.—תְאִיִן, see תְאִיִן in the vocab.—זְרוּן, a Hebrew form. But Buxtorf points it זְרוּיִן. See his lexicon.

8. אֵילָן, collective. For the pointing see § 31. b. note 1.

10. הַחֲרִילִיָּהּ, § 13. 2. For the insertion of י quiescent in the last syllable of this word, and of שְׁמַעִית, see § 12. I. 1. a.

11. חַיִּי § 12. I. 1. b. But Buxtorf points it here חַיִּי.—לְמִיבַל, § 21. a. Inf. from אָכַל.

14. לֹוֹט, 2d. Part. from לוֹט.—חַיָּיִל, Fut. from אָזַל, § 21. a.

לְחַזְקָא אֲרִי־עֲבֹדָתָהּ דָּא לִישׁ אֶתָּה גִּפְלִי־בְעִירָא וּמִפְּלִי הָוֵת בְּרָא
 15. עַל־מִצְוָה תִּזְדַּל וְעֲפָרָא תִּיכּוּל פְּלִי־זִמְיֵי חֲרִיף : וּדְקָבֵי אֲשׁוּרֵי
 בִּנְיָן וּבִין אֲתָתָא וּבִין בְּנָהּ וּבִין בְּנָהּ הוּא וְהוּדְדִיר לָהּ
 16. מִדְּהוּבְעֹבְדָתָהּ לִישׁ־מִלְּקַדְמִין וְאֶתָּה תְּהוּ־נְטִיר־לִיהּ לְסוּפָא : לְאֲתָתָא
 אָמַר אֲסָנָאָה אֲסָנִי בְּעֵרְבִי וְשׁוּבִי־לִי בְּגֵזֵר תִּלְדִּין בְּיָן
 17. וּלְנֹת־בְּעִלְיָהּ תְּהוּ תְּאוּבְתִיף וְהוּא יִשְׁלַט־בִּיהּ : וּלְאָדָם אָמַר
 אֲרִי קַבְלָתָ לְמִימַר אֲתָתָהּ וְאֲבָלָתָ בְּיָא־לְנָא דִּי פְּקֻדָּתָהּ
 לְמִימַר לָא תִּיכּוּל מִנִּיהּ לִישׁ אֲרָעָא בְּדִלְיָהּ בְּעָמּוּל תִּיכּוּלָהּ
 18. פִּל זִמְיֵי חֲרִיף : וְכַוְדִּין וְאֲשֻׁדִּין תְּחַזְמִיחַ לָהּ וְתִיכּוּל נְתִיעֲסָבָא
 19. דְּחֻקָּא : בְּזַעֲתָא דְאַפָּה תִּיכּוּל לְהָמָא עַד הִתְחַוֵּב לְאֲרָעָא
 20. דְּמִנְיָה אֲתַבְרִיתָא אֲרִי־עֲפָרָא אֶתָּה וּלְעֲפָרָא תְּחַוֵּב : וּקְרָא אָדָם
 21. שׁוּם אֲתַתִּיהּ חַוָּה אֲרִי הוּא הָוֵת אֲמָא דְכָל בְּנֵי־אָנְשָׁא : וְעַבְד
 יְיָ אֱלֹהִים לְאָדָם וּלְאֲתַתִּיהּ לְבּוּשִׁין־דִּיקָר עַל־מִשְׁעָבִישֵׁי־בְּשִׂיחוֹן
 22. וְאֲלַבְּשֵׁינִין : וְאָמַר יְיָ אֱלֹהִים הוּא אָדָם דְּהוּא יְחִידִי בְּעֻלְמָא
 מִנִּיהּ לְמִדַּע טָב וּבִישׁ וּכְעַן דְּלָבִיא־וֹשִׁיט יְדֵיהּ יִנְסַב אֵהּ

15. חֲרִיף, 1st Part. Peal, from חֲרַר § 12. I. 1. c. *He will remember against thee what thou hast done to him.*—מִלְּקַדְמִין, i. q. מִן מְרִמִּין. *from the beginning—anciently.*

16. אֲסָנָאָה, Inf. Aphel. See the paradigm.—תִּלְדִּין, Fut. 2d sing. fem. from יָלַד.—בִּיהּ, prep. בְּ with suff. 2d sing. fem. See the table.

17. תְּהוּ־נְטִירָהּ, Fut. 2d sing. masc. from אָבַל with fem. suff. 3d sing. and *n* epenthetic.

19. וְזַעֲתָא, defectively written. See וִינָע.—דְּמִנְיָה, *from which.*

21. לְבּוּשִׁין, etc. *garments of honor for the skin of their flesh.*

22. לְמִדַּע, Inf. Peal from יָרַע, § 20. 4.—מִנִּיהּ, *of himself, independently.* “*Adam has become the only [being] in the world [able] of himself to distinguish good and evil.*” Onkelos seems to have considered the Hebrew מִנְיָנִי singular, as indeed it is capable of being; and this probably led him to render בְּאֶחָד, (*as one,*) by יְחִידִי *only.* The other Targumists agree with, or perhaps rather *follow,* Onkelos. Nearly all the ancient versions.

23 מֵאֵיךְ הֵיבָא וְנִיכּוּל וְנִחַי לְעֵלָם : וְשִׁלְחִיהּ יְיָ אֱלֹהִים מִגְּנֹתָא
 24 דְּעָדָן לְמִפְלַח יַת־אֲדָמָתָא דְאֲתַבְרִי מִתַּמָּן : וְתַרְיָךְ יַת־אָדָם
 וְאֲשֵׁרֵי מִלְקָדְמִין לְגִנְתָּא דְעָדָן וְתִפְרִיבְנָא וְנַח שְׁנַן חֲרָבָא
 דְמִתְהַפְּבָא לְמִשְׁר יַת־אוֹרַח אֵיךְ הֵיבָא :

II. *The same.* Gen. 3.—Pseudo-Jonathan.

1 וְחֲרָבָא הָוָה חַפִּים לְבִישׁ מִפְּל חַיּוֹת בְּרָא דְעָבַד יְיָ אֱלֹהִים
 וְאָמַר לְאַתְתָּא הַקּוּשְׁטָא דְאָמַר יְיָ אֱלֹהִים לָא תִיכְלֹן מִפְּל
 2 אֵיךְ גֵּינִיבְתָּא : וְאָמַרְתְּ אַתְתָּא לְחֲרָבָא מִשְׁאֵר פִּירֵי אֵיךְ
 3 גֵּינִיבְתָּא אֵית לָן רְשׁוֹ לְמִיכָל : וּמִפִּירֵי אֲלָנָא דְבִי מְצִיעוֹת
 גֵּינִיבְתָּא אָמַר יְיָ לָא תִיכְלֹן מִיַּיְהוּה וְלָא תִקְרִיבֹן בֵּיהּ דִּילְמָא
 4 תִּמְוִיתוּן : בִּי הוּא שְׁעָתָא אָמַר חֲיוּבָא דְלְטוּר עַל בְּרִיָּה
 וְאָמַר לְאַתְתָּא לָא מִמֹּת תִּמְוִיתוּן בְּרַם פְּלִאוּמָנָא סְנִי בְרַ

however, give the sense expressed in the English translation.—Fut. וְיִסַּב of נִסַּב .

23. מִתַּמָּן . . . דְּ, whence, § 48. 1.

24. תַּרְיָךְ, Praeter Paël, merely a full orthography for תַּרְיָךְ.—מִתְהַפְּבָא; Part. Ithpe. fem. sing. agreeing with חֲרָבָא.—מִשְׁר, Inf. from מִשְׁר .

1. דְּעָבַד, for the pointing see below, No. III. (7) and (9). It will be unnecessary to notice such cases in future.—הַקּוּשְׁטָא דְּ, is it true that, etc. ? הַ interrogative with Daghesh forte euphonic. So in Hebrew sometimes. Stuart's Heb. Gram. § 152. a.

2. אָמַרְתְּ, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum. לָן, contraction for לָנָא .

3. אֲלָנָא, § 2. 6. c.—דְּבִי, see בִּי in vocab.—חֲיוּבָא, Hhireq is short, the הַ being a mere mater lectionis, § 2. 1.

4. אָמַר, etc., the serpent spake, calumniating his Maker. and said.—בְּרַ אוּמְנוּתָא—, (comp. the Heb. בְּרַן פְּנֵי שְׂמֹן, a fruitful hill, etc.) the thing made, the result of labor. Every workman hates the work of his own hands.

5 אוֹמְנֵי־הָאֵלֹהִים : אֲרוֹם גְּלִי קָדָם יְיָ אֲרוֹם בְּיֹמָא דְחִיכְלוֹן מִיְמֵיהּ
 וְתַחֲוּוֹן כְּבִלְאִין בְּרָבְדִין דְּחַכְמִין לְמַעֲנֵעַ בֵּין טַב לְבִישׁ :
 6 וְחַמֵּת אֶתְתָּא וַת סַמְאָל מְלָאָךְ מוֹתָא וְדַחֲלִית וְדַעַת אֲרוֹם
 טַב אֵילְנָא לְמִיכַל וְאֲרוֹם אָסוּ הוּא לְנַהֲוֹרָא דְעִנְיִן וּמְחַפְּג
 אֵילְנָא לְאִיסְתַּפְּלָא בֵיהּ וּנְסִיבַת מְאִיבֵיהּ וְאֶקְלַת וְדַחֲבַת אַחַ
 7 לְבַעֲלָהּ עֲמָה וְאָכַל : וְאֶתְהַרְוֹן עֵינֵי תַחֲוּוֹן וְיַדְעֵי אֲרוֹם
 עֲרִטְלָאִין אֵינֹן דְּאֶתְעֲרִטְלוּ בֵּן לְבוּשׁ טוֹפְרָא דְאֶתְבְּרִיאֵי בֵיהּ
 וְהוּוֹן חֲמִין בְּהַתְחַוּוֹן וְדַחֲשִׁטּוּ לְהוּן מְשַׁרְפֵי תַחֲוֹ וְעַבְדֵי
 8 לְהוּן קַמְוִרְוִן : וְשִׁמְעֵי יַת קַל מִיִּמְרָא בְּיָ אֱלֹהִים מְשַׁיִל
 בְּגִינֵינִיתָא לְמַעַן יוֹמָא וְאִיטְמַר אָדָם וְאֶתְתַּיְהִי בֵּן קָדָם
 9 יְיָ אֱלֹהִים בְּמִצְיַעוֹת אֵילְנֵי גִינֵינִיתָא : וְקָרָא יְיָ אֱלֹהִים
 לְאָדָם וְאָמַר לִיהּ הֲלֵא כָל עֲלָמָא דְבְרִיתֵי גְלִי קָדְמֵי הַשׁוֹכָא
 בְּנַהֲוֹרָא וְהוּוֹ אֶתְ סַבַּר בְּלַבָּךְ לְאִיטְמָרָא בֵּן קָדְמֵי הֲלֵא
 אַחַר דְּאֶתְ מְשַׁבֵּר בֵּיהּ אָנָּא הָבִי וְאֵן אֵינִין שְׁקוּדִינָא דְשְׁקוּדִתָּךְ :
 10 וְאָמַר יַת קַל מִיִּמְרָךְ שְׁמַעִית בְּגִנֵינִיתָא וְדַחֲלִית אֲרוֹם עֲרִטְוִלָּאִי
 וּמִצְנֻתָא דְשְׁקוּדִתֵּי אַעֲבָרִית מִיַּד וְאִיטְמָרִית בֵּן כִּיסוּפָא :
 11 וְאָמַר בֵּן חַוִּי לָךְ אֲרוֹם עֲרִטְלָאִי אֶתְ דְּלָמָא בֵּן שִׁירֵי אֵילְנָא
 12 דְשְׁקוּדִתָּךְ דְּלָא לְמִיכַל מִיְמֵיהּ אֶקְלַת : וְאָמַר אָדָם אֶתְתָּא
 13 דִּינַחֲבַת גַּבֵּי הוּא יַחֲבַת לִי בֵּן שִׁירֵי אֵילְנָא וְאֶקְלִית : וְאָמַר

5. אוֹמְנֵי־הָאֵלֹהִים, *superior angels*.—דְּחַכְמִין, *who know*. See above No. I. (5).—מְשַׁעֲנֵעַ, *to discern, discriminate*. For the form, see § 20. 4. Comp. § 2. 7. a.

6. וְחַמֵּת, Praet. Pe. 3. s. f. § 23. Note 1. on Par.—דַּחֲלִית, § 13. 2.

7. וְבוּשׁ טוֹפְרָא, *garments of the color of the צַפֵּר*, i. e. purple.—חֲמִין, for חֲמִין, see § 35, and below on v. 15.—בְּהַתְחַוּוֹן see בְּהַתְחַוּוֹן.

8. אִיטְמַר, Ithpe. from אִטְמַר. § 7. a. (2).—אֶתְתַּיְהִי, § 6. a. note.

9. סַבַּר, § 12. I. 1. c. and the parallel passage in the Jer. Targum.

10. שְׁמַעִית, § 12. I. 1. a. and 2.—אַעֲבָרִית, Aph. 1. s. Praet. from אָבַר. § 12. I. 2.—מִן כִּיסוּפָא, *for shame*, i. e. because I was ashamed.

12. גַּבֵּי = גַּבֵּי, § 4. b.

יי אלהים לאתתא מה דא עבדת ואמנת אתתא הווא
 14 אשיני פיוכמתיה ואטעני ברשעותיה ואכלית: ואיתי יי
 אלהים תלתיהון לדינא ואמר להווא ארים עבדת דא לט
 את מפל בעיקא ומפל הונת בקרא על מינך תתא מטגיל
 ומגלך ותקצצין ומשקך תתא משלה תדא לשב שנין ואריסא
 15 דמותא בשמך ועצקא תיכול כל יומי חנך: ודבבו אישני
 בינך ובין אתתא בין זרעית בנך ובין זרעית בעתא ויהי
 פד יהון בעתא דאתתא נטרין מצנותא דאורייתא יהון משנין
 ומתנין יתך על רישך וכד שבתן מצנתא דאורייתא תתני
 מתבנין ונקית ותהון בעקביהון ברם להון יהא אסי ולך
 לא יהא אסי וצחידין אינון למעבד שפיותא בעיקבא ביומי
 16 מלפא משיחא: לאנתתא אמר אסגא אסגי סיגופך באדם
 בתולין ועידותיך בצער תלדין בנין ולנת בעלך תתני מתוך

13. אטעני, *seduced me*, Aphel from טענא with suffix, § 26. 2. a.

14. איתי, Aph. from אתא. For the pointing see § 4. a. and § 2. 5. b.—*מטגיל*, § 53. 1.—*תדא*, adverbially, *once*.—*אריסא דמותא* *deadly poison*, § 61. 1.

15. אישני, 1 sing. Fut. Pa. from שני. The form is perfectly anomalous. Compare אמר instead of אמר.—*זרעית*, plur. const. from זרע. *נטרין*, 1 Part. from נטר. See above No. II. (7).—*מתנין*, 1 Part. plur. from מתא. This also appears to be a masculine form like מתנין, § 35. Schaaf, (*Opus Aramaeum* p. 308,) points it מתנין. *מתנין* [i. q. *ההיון*; so Schaaf *ibid.*] is understood, making it future. § 53. 1. “*Operam dabunt ut percutiant.*” *They shall make efforts and shall bruise thy head*, i. e. they shall do it intently, and with all their power:—or, *they shall be established*, etc. taking the act. Part. in an intransitive sense. Comp. תתני below, and above No. II. (15).—*שבתן*, § 32. note 2.—*מתבנין*—*תתני*, *thou shalt be established*, or, perhaps, *thou shalt be intent upon injuring them*.—*ונקית* should probably be pointed ונקית. See No. III. v. 15.—*מעבד*, this use of Hhatheph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription.—*עקבא* i. q. *עקבא*.

16. *סיגופך*, for *סיגופך*; and *עידותיך*, for *עידותיך*. For the pointing of

17 וְהוּא יְהוּי שְׁלִיט בִּיהּ לְמִנְפֵי וּלְמִנְפֵי : וְלֹאֲדָם אָמַר אֲרוּם
 קַבְלַת לְמִימַר אֲנִתְחָה וְאֲכַלְתָּ מִן פִּירֵי אֵילָנָה דְּפִקְדִיתָהּ
 לְמִימַר לֹא תִיכּוֹל מִגִּיהָ לִישָׂא אֲרָעָה בְּגִין דְּלֹא תִנְיָצַת לָהּ
 18 הַזְבֵּה בְּעַמִּיל תִּיכְלַנָּה כֹּל יוֹמֵי חַיֵּיהּ : וְכֹוּבִין וְאַטְרִין תִּצְמַח
 וְתִרְבִּי בְּדִלְקָה וְתִיכּוֹל וְתִשְׁבָּא דְעַל אֲפִי כְּרָא עֲנִי אָדָם וְאָמַר
 בְּבִטְוֵי בְּחַיִּימִין מִן קַדְמָה וְיִי דְלֹא נִתְחַשְׁבַּב כְּבַעֲרָה דְּנִיכּוֹל
 לִישְׁבָּא דְאֲפִי כְּרָא נִיקוּם פֶּשֶׁן וְנִלְעִי בְּלִיעוֹת זִינִי וְנִיכּוֹל
 מִזּוֹן מִן מִזּוֹנָה דְאֲרָעָה וּבְגִין יִתְאַפְרֵשׁ פֶּשֶׁן קַדְמָה בֵּין בְּנֵי
 19 אֲנִישָׂא וּבֵין בְּנֵי בְּעִרְיָא : בְּלִיעוֹת כֹּס יִקָּה תִיכּוֹל מִזּוֹנָה עַד
 דְּתִתְקַדּוֹר לְעִרְיָה דְּמִינָה אֲתַבְרִינָת אֲרוּם עִבְרָא אֲנִתָּה וּלְעִבְרָא
 תִתְיֹוב דְּמִן עִבְרָא אֲנִתָּה עֲתִיד לְמִיקוּם לְמִימֵן דִּינָה וְהַיִּשְׁבָּנָה
 20 עַל כֹּל מַדָּה דְעִבְרָתָהּ בְּיוֹם דִּינָה רַבָּא : וְקָרָא אָדָם שׁוּם
 אֲנִתְתִּיהָ חַקָּה אֲרוּם הוּא הֵנִת אִימָא דְכָל בְּנֵי נָשָׂא : וְעַבְד
 21 יִי אֱלֹהִים לְאָדָם וְלֹאֲנִתְתִּיהָ לְבוּשִׁין דִּיבֵר מִן מִשְׁחָה חַקָּה
 דְּאֲשַׁלַּח מִגִּיהָ עַל מִשְׁחָה בְּשׁוֹרְהוֹן הִלַּת שׁוֹפְרִיהוֹן דְּאֲשַׁתְּלַחֵהּ
 22 וְאַלְבִּישִׁנִּין : וְאָמַר יִי אֱלֹהִים לְבִלְאֲבָנָה דִּי מִשְׁמִשִּׁין קַדְמוּי
 קָא אָדָם חַקָּה וְחִיבִי בְּאַרְעָה דִּיכְמָא דְאָנָה יְחִידִי בְּשִׁמִּי
 מְרוּמָא וְנִתְיִדִין לְמִיקוּם מִגִּיהָ דִּינְדִּין לְמִפְרָשָׂא בֵּין טַב
 לְבִישׁ אֱלֹהִי נָטַר מִצְנַתָּא פִקְדִיתָּהּ אִית הוּא דִּי וְקַסִּים פְּאִילָן

these and similar forms, see § 7. a. (2).—מִתְחַיֵּהּ, contracted from מִתְחַיֵּהּ.
 and so Buxtorf points it, מִתְחַיֵּהּ, § 12. I. 1. c.—וְהוּא יְהוּי, an obscure
 passage. Lit. *he shall rule over thee, to do justice and to commit sin*, i. e.
 as I understand the Targumist, *whether he does right or wrong*.

17. קַבְלַת, § 12. II. 1.

19. מִינָה, for מִנָּה, § 6. a. note.

21. דְּאֲשַׁלַּח, *which he (the serpent) put off, מִגִּיהָ from himself*.

22. וְחִיבִי, for וְחִיבִי. —אֱלֹהִי נָטַר, *if he had kept*.—פִקְדִיתָּהּ, 1 s. Pr. Pe.
 with suff. 3 m. s. § 16. 2. a.—דְּהָא, for דְּהָא.—תִּנְיָ, Praeter in a future sense, or rather both this and the participle אֲבִיל are to

תָּיָא עַד לְעֵלְמִין וּבְהוֹן עַל דְּלֵא נָטַר מִדָּה דְּפִקְדָּתָא נְגָזוּר
 עֲלוּהִי וְנִטְרָדִיה מִן גְּנָתָא דְּעֵקֶן קָדָם עַד לָא יִפְשֹׁט יְדִיה
 וְנֹסֵב מִן פִּירֵי אֵילָן תָּיָא דְּהָא אֵין אָכִיל הוּא מִפִּיֵה דְּהוּי תִּי
 23 וְקָנִים עַד לְעֵלְמִין : וְתוֹרְבִיה וְיֵ אֱלֹהִים מִיִּנְתָּא דְּעֵקֶן וְאָזַל
 וְתִיב בְּטוֹר מוֹרְקָה לְמַפְלַח יַת אַדְמָתָא דְּאַתְבָּרִי מִתְפָּן :
 24 וְטָרַד יַת אָדָם מִן דְּאַשְׁרֵי : קַר שְׂכַנְתִּיה מִן לְסַדְמִין בֵּין תִּרְוִין
 פְּרִיבָא קָדָם עַד לָא בְּרָא עֲלֵמָא בְּרָא אֹרְבִתָּא אֲתִקִּין גִּינְתָּא
 דְּעֵקֶן לְצִדְקָא דְּיִיבְלִין וְיִתְפַּקִּין מִן פִּירֵי אֵילָא עַל דִּי פְּלָחֵי
 בְּתִיִּהוֹן בְּאוּלְפָן אֹרְבִתָּא בְּעֲלֵמָא דְּהוּי וְקִיבִי פְּקוּדָא אֲתִקִּין
 גְּדוּיִם לְרִשְׁעִיא דְּמִתִּילָא לְחִרְבָּא שְׁנִינָא אֲכֵלָה מִתְרִין סְטִרִין
 אֲתִקִּין בְּגֻהָ זִקוּקִין דִּינִיר וְגוּמְרִין דְּאַשְׁתָּא לְמִדָּן בְּהוֹן
 לְרִשְׁעִיא דְּמִרְרֵי בְּתִיִּהוֹן בְּאוּלְפָן אֹרְבִתָּא טַבְתָּא הוּא אֹרְבִתָּא
 לְפִלְחָה מִן פִּירֵי אֵילָן תָּיָא דְּאַתְקֵנְהָא מִימֵר דִּי לְנִטְרָהָא
 דִּיהִי קָנָם וּמְטִיל בְּשִׁבְלֵי אֲרָחָה דְּתִי לְעֵלְמָא דְּאַתִּי :

be taken as we use the Present tense in English, expressing a general truth :—or, still differently, both may be regarded as Subjunctives, (I use the term in the general sense which it has in Latin grammar,) *if he should eat, etc., he would live, etc.*

23. תָּיָא and אָזַל (§ 12. II. 1.) are both Praeters.

24. דְּמִתִּילָא, 2d Part. from מִתַּל, which is like. Tseri is inserted, like Qamets in וְאַמֵּר, etc. on account of the prefix with Sheva, § 7. d. note.—
 דִּינִיר, i. q. דְּנִיר § 60. 1. b.—אַשְׁתָּא, an unusual pointing of אֲשֶׁתָּא or אֲשָׁתָּא,
 (§ 2. 7. c.) emph. state from אֲשָׁא.—לְמִדָּן, § 7. d. note. מִדָּן. Inf. of דִּין.
 —בְּהוֹן, with them, by means of them.—לְפִלְחָה, 1 Part. Pe. The law is
 better to him who observes it.—מִן, than, § 64. 1. a.—קָנָם, either this word
 should be pointed קָנָם, or it may be considered as a different form of the
 adjective. “The law is better, to him who observes it, than the fruits of
 the tree of life, which Jehovah hath prepared for him who keeps it [the
 law], that he may be established, and may walk in the paths of the way
 of life, in the future world.”

III. *The same.* Gen. 3.—Jerusalem Targum.

7 וְעָבְדוּ לְהוֹן אֲצִטְלֹן : (8) מִטְּיִל בְּגִנְתָּא לְתוֹקְפָא דְיוֹנָא :
 9 וְקָרָא מִיִּמְרָא בְּנֵי אֱלֹהִים לְאָדָם וְאָמַר לֵיהּ הָא עֲלָמָא דְכַבְרִית
 גְּלִי קָדְמֵי הַשׁוֹכָא וְהַתְּרָא גְּלִיָּא קָדְמֵי וְאִיָּא אֶת סִבְר דְּלִית
 גְּלִי קָדְמֵי אֲתָרָא דְאֶת בְּגִיָּיהָ דֵּן הִיא מִצְוֹתָא דְפְקֻדֵי תָּהָּ :
 15 וַיְהִי כִּד יְהִיָּן בְּנִיָּא דְאֲתָתָא לְעֵן בְּאוֹרְתָא וְעָבְדוּן פְּקוּדֵיָּא
 וְהִיָּן מִפְּיָן וְיָהֲוֹן תָּהָּ לְרִשְׁוֹ וְקָטְלוּן תָּהָּ וְכִד וְשַׁבְּקוּן
 בְּנִיָּא דְאֲתָתָא מִצְוֹתָא דְאוֹרְתָא וְלֹא יַעֲבְדוּן פְּקוּדֵיָּא תְּהִוֵּי
 מִתְּפִיָּן וְנָבִית וְתַהֲוֵן בְּעַקְבָּהוֹן וּמִמְּרָע וְתַהֲוֵן בְּרַם תְּהִוֵּי
 אָסִי לְבִנְהָא דְאֲתָתָא וְלֹא תִּהְוֵי לָא תְּהִוֵּי אָסִי בְּרַם עֲתִידוּן
 דְּהִיָּן אֵלִין לְאֵלִין לְמַעַבְדַּ לְשִׁפְיָתָא בְּעַקְבָּא בְּסוֹף עַקֵּב יוֹנָא

7. וְעָבְדוּ instead of the regular form וַעֲבָדוּ. The almost entire confusion of Pattahh and Qamets and even Hhateph Pattahh, which prevails in this Targum and that of the Pseudo-Jonathan, appears here. It will not be necessary to notice it in every instance. See § 2. 2. The reader will also observe the singular character of this, so called, Targum. It is evidently rather a collection of *Rabbinical and traditional remarks* on the text, than a translation of it.—*They* made, etc. This perhaps implies the author's opinion that Adam and Eve made them by divine direction. Hebrew. *The Lord God* made, etc.

8. *In the strength of the day*—probably incorrect, although the Hebrew רִיחַ has sometimes a signification analogous to this. See Josh. 2: 11.

9. דְּבְרִיתָּא, *which I have created*. Regularly דְּבְרִיתָּא. So, especially in the Targum of the Pseudo-Jonathan, אָמַר, with the prefix וְ, becomes וְאָמַר. The punctuators probably had in mind the analogous Hebrew form, § 7. d. note.—גְּלִי, Pass. Part. Pe., § 23. 1. note, *is manifest before me*.—כְּבִיר, 1st Part. Peal.

15. וַיְהִי, *And it shall come to pass*. The Vav conversive does not appear in Chaldee.—בְּתַפְּיָן, Part. Ithpa. from בָּנָן, full orthography, § 12. II. 4.—מְחִיָּן, masc. pl. Act. Part. from מְחָא, § 35. But Schaaf (Op. Aram. p. 333,) points it regularly, מְחִיָּן.—נְבִיתָּא, § 12. I. 1. c.—בְּמִרְעָא, 1st Part. Aph.

18 בְּיוֹמוֹי דְּמִלְכָּא מְשִׁיחָא : וְכוּבִין וְדַרְדְּרִין תְּרַבִּי לָךְ וְתִיכּוּל
 ית עֲשׂוּבָא דְּבִאֲפִי בְּרָא עֲנִי אָדָם וְאָמַר בְּבִעַי בְּרַחֲמִין מִן קַדְמָא
 יֵי לֹא נִתְחַשְׁבַּ קַדְמָא מִן בְּעִירָא לְמִיכַל ית עֲשׂוּבָא דְּבִאֲפִי
 בְּרָא נְקוּם פְּעַן וְנִלְעִי מְלִיאוּת יְדֵי וְתִיכּוּל מְזוּן מִן פִּירֵי אֲרֻעָא
 וּבְכַדִּין יִהְיִי מִפְּרִשׁ קַדְמָא בֵּין בְּנֵי אֲנָשָׁא וּבֵין בְּעִירָא :
 22 וְאָמַר מִימְרָא דְּבִי אֱלֹהִים הָא אָדָם דְּבְרִית יְתִית יְחִידֵי בְּגוּ
 עֲלְמֵי הַיָּד מִה דְּאָנָּא יְחִידֵי בְּשָׁמֵי מְרוּמָא עֲתִידִין אוּמִין
 סְגִיאִין לְמַקָּם מְנִיחָא מְנִיחָא תְּקוּם אוּמָה דְּיִדְעָא לְמַפְרָשָׁא בֵּין
 טַב לְבִישׁ וּכְרוּן טַב וְנִטְרוּד יְתִיתָ מִן גְּנֻתָא דְּעָן קָדָם עַד
 לֹא יִפְשׁוּט יְדִיהָ וְיִסַּב לְחוּד מִן פִּירֵי אֲרֻעָא דְּתִינָא וְתִיכּוּל

from מְרַע —. מְרַע, suffix pleonastic, § 47. 2.— אֲפִין לְאֲפִין, *these to those*, i. e. one to another.— שְׁפִיחָא, “*Pravè ut puto*,” says Buxtorf, *Lex. art.* שְׁפִיחָא. But whether the reading שְׁפִיחָא (or שְׁפִיחָא) be admitted or not, the meaning is still doubtful. Buxtorf renders it *a trampling under foot, conculcatio*. Walton gives *incolumitas*, (probably deriving it from שָׁפָא in the Rabbinical sense, *to be quiet, at peace*;) which the connection seems to favor.— יוֹמוֹי, suff. pleon. § 47. 2.— “And it shall come to pass, when the descendants of the woman shall diligently study the law and do the commandments, they shall be established, bruising thy head and killing thee; but when the posterity of the woman shall desert the precepts of the law and not obey the commandments, thou shalt be established, biting them in their heels and afflicting them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee. O serpent, there shall be no remedy. Moreover they shall apply remedies (?) to the heels of one another in the end of the last days, in the days of king Messiah.”

18. דְּבִאֲפִי בְּרָא, i. e. אֲרֻעָא, *the earth shall bring forth abundantly*.— דְּבִאֲפִי בְּרָא, *which is upon the surface of the field*, i. e. the grass.— עֲנִי, Part. used for the Praeter. *Adam answered*, § 53. 1. note.— וְאָמַר, see the notes on vs. 7 and 9 of this chapter. מִן בְּעִירָא, Let us not be regarded as though we were of the cattle, i. e. cattle. Comp. the French *des bêtes*, etc.— נִלְעִי, for נִלְעִי § 23. 1. note.

22. מִה adds nothing to the sense.— אוּמִין, see אָמָא in *Lex.*— לְמַפְרָשָׁא, evidently an Infinitive form. Perhaps it should be pointed מִפְרָשָׁא, § 12. I 4.— קָדָם עַד לֹא, *before he shall, etc., or while he does not, etc.*

IV. *Story of a dispute between Cain and Abel.* Gen. 4:8.—Jerusalem Targum.

וַאֲמַר שָׂן לְהַבֵּל אֶחָיו אֶתָּא וְנִפְשִׁיק לְאַפִּי בְּרָא וְהָהָה בַּד נִפְקִי
 תְּרוּיְהוֹן לְאַפִּי בְּרָא עָנִי שָׂן וַאֲמַר לְהַבֵּל אֶחָיו לִית דִּין
 וְלִית בִּין וְלִית עֲלַם אוֹחְרָן וְלֹא לְמִתָּן אֲגַר טַב לְצַדִּיקָא
 וְלֹא לְאַתְפְּרַע מִן רִשְׁיָא וְלֹא בְּרַחֲמִין אֶתְפְּרִי עֲלָמָא וְלֹא
 בְּרַחֲמִין הוּא מְדַבֵּר מִן בְּגִלְלָ מַה אֶתְקַבַּל קוּרְבָּנָא מִנָּךְ בְּרַעִי
 וּמִנִּי לֹא אֶתְקַבַּל בְּרַעֲנָא עָנִי הַבֵּל וַאֲמַר לְשָׂן אִית דִּין וְאִית
 בִּין וְאִית עֲלַם אוֹחְרָן וְאִית מִתָּן אֲגַר טַב לְצַדִּיקָא וְלַאֲתְפְּרַע
 מִרִשְׁיָא וּבְרַחֲמִין אֶתְפְּרִי עֲלָמָא וּבְרַחֲמִין הוּא מְדַבֵּר בְּרַם
 פְּפִירִי עוֹבְדִין טַבִּין הוּא מְדַבֵּר עַל דְּהָרָן עוֹבְדִי תַקְנִין מִן
 דִּידָךְ אֶתְקַבַּל קֶרְבְּנִי מִנִּי בְּרַעֲנָא וּמִנָּךְ לֹא אֶתְקַבַּל בְּרַעֲנָא
 וְהוּוּ תְּרוּיְהוֹן מִנְצִין בְּאַפִּי בְּרָא וְקַם שָׂן עַל הַבֵּל אֶחָיו וְקַטַּל
 רְחִימָה :

לְמִתָּן, Inf. for Fut. "no reward shall be given to the righteous nor vengeance taken of the wicked. The world was not created in mercy, neither in mercy is it governed. Why was your offering accepted from you with favor, but [mine] was not accepted from me with favor? Abel answered and said to Cain; There is a judgment, and there is a Judge, and there is a future world, and a reward shall be bestowed upon the righteous [lit. there is the giving of a good reward to the righteous.] and vengeance shall be taken upon the wicked; and the world was created in mercy, and in mercy it is governed. But it is governed according to the fruit of good works. Because my works were more upright than yours, my offering was accepted with favor, but yours was not accepted with favor. And they were both contending in the open field; and Cain rose up against Abel his brother, and killed him."

V. *Marriage of Samson.* Judg. 14.—Jonathan.

1 ונחת שמישון לתמנת וזהו אתתא בתמנת מופנת פלשתאי :
 2 וסליק ויהי לאביהו ולאמיה ואמר אתתא הוית בתמנת
 3 מופנת פלשתאי וקצן סבו וזהו לי לאתוי : ואמרו ליה אביהו
 4 ואמיה הא לית בבנת אהו ובכל עמי אתתא דאת אזיל
 5 למיטב אתתא מפלשתאי ערליא ואמר שמישון לאביהו וזהו
 6 סב לי ארי הוא קשרת בעיני : ואביהו ואמיה לא ודעין
 7 ארי מן קדם וי הוא ארי חוסקשא הוא בעי לאתקראה
 8 בפלשתאי ובעקנא והוא פלשתאי שלטין בישראל : ונחת
 9 שמישון ואביהו ואמיה לתמנת ואהו עד פרמי תמנת והוא אררא
 10 בר אררין נהים לקדמותיה : ושקת עלוהו ויהי גבורא מן
 11 קדם וי ונדמיה פמא דמחדמין גדא ומצדס לית בידיה ולא
 12 הני לאביהו ולאמיה ית האבד : ונחת ושאל באתתא וקשרת
 13 בעיני שמישון : ותב לזמן יומין למיסבא וסר למיהו ית
 14 פגרא דאררא והוא קנא דדברתא בפגרא דאררא וביה דיבשא :
 15 ונסחיה בידיה ואזל מיוזל ואכיל ואזל לות אביהו ולות
 16 אמיה ויהב להון ואכלו ולא הני להון ארי מפגרא דאררא
 17 נסיה דיבשא : ונחת אביהו על עסק אתתא וגבד תמן
 18 שמישון משתא ארי מן עבדן עילביא : והיה כד הו ותייה

1. בנת, see בת in Lex.

2. סליק, § 12. I. 1. and II. 1.—סבו, Imp. from נסב, § 12. II. 1. a.—אהי, see אהא.

3. קשרת, 3 sing. fem. from קשר. § 15. note 2.

5. אהו, 3 m. pl. Pr. from אהא.—לקדמותה. Buxtorf gives the pointing קדמות, which analogy demands.

6. הנמיה, Paël forms without Daghesh, § 12. II. 3.

8. למיסבא, Inf. from נסב with prefix and suffix.

9. מיוזל, § 21. a.

12 וְדַבְּרֵי תִלְתִּין חֲבֵרִין וְהוּוּ עֲמִיָּה : וְאָמַר לְהוּן שְׁמִשׁוּן
 אִיחֻד פָּעַן לְכוּן הוּדִיתָא אִם תְּחֻזָּה תְּחֻזִּין יָתִיה לִי שְׁבַעַת
 יוּמֵי מְשִׁתָּא וְתִשְׁכְּחוּן וְאַתָּן לְכוּן תִּלְתִּין פְּלֻדְסִין וְתִלְתִּין
 13 אֲצַטְלֹן דְּלְבוּשָׂא : וְאִם לֹא תוּכְלוּן לְחֻזָּה לִי וְתִתְּנוּן אֲתוּן
 לִי תִלְתִּין פְּלֻדְסִין וְתִלְתִּין אֲצַטְלֹן דְּלְבוּשָׂא וְאָמַרְוּ לִיה חוּד
 14 חִדְתָּהּ וְנִשְׁמַעְתָּה : וְאָמַר לְהוּן מֵאַכְלָא נֶפֶס מִיכְלָא וּמִתְקִיפָא
 15 נֶפֶס הוּלָאָּ וְלֹא יִבְלוּ לְחֻזָּה הוּדִיתָא וְתִלְתָּא יוּמִין : וְהוּוּ
 בְּיוּמָא שְׁבִיעָאָה וְאָמַרְוּ לְאַתָּת שְׁמִשׁוּן שְׁדִילִי יַת בַּעֲלִיָּהּ
 וַיַּחֲוֵי לָנָא יַת הוּדִיתָא דְלָמָּא נִוְקִיד יַתִּיהּ וַיַּת בֵּית אַבִּיָּהּ בְּיִתְרָא
 16 דְּהַלְמִסְבְּנוֹתָנָא קְרִיתוּן יַתָּנָא דְּהַלְכָּא : וּבְכַת עֲלוּתָּ שְׁמִשׁוּן עֲלוּתִי
 וְאָמַרְתָּ לְחוּד שְׁנֵאֲתִנִּי וְלֹא רַחֲמִתִּנִּי חוּדְתָּא הַתָּא לְבִנִּי
 עָמִי וְלִי לֹא חִיִּיתָא וְאָמַר לֵיהּ הוּא לְאַבָּא וּלְאַמָּא לֹא חִיִּיתִי
 17 וְלִיָּהּ אֲבִדִּין אַחֲוִי : וּבְכַת עֲלוּתִי שְׁבַעַת יוּמֵיָּא פְּתֻזָּה לְהוּן
 מְשִׁתָּא וְהוּוּ בְּיוּמָא שְׁבִיעָאָה וְחֻוֵי לֵיהּ אַרְבֵּי דְּחַקְתִּיָּה וְחִיִּיאַת
 18 חוּדִיתָּא לְבִנִּי עָמִיה : וְאָמַרְוּ לִיה אֲנָשִׁי קְרָתָּא בְּיוּבָּא שְׁבִיעָאָה
 עַד לֹא מַעַל שְׁמִשָּׂא מִהּ חֵלִי מִדוּבְשָׂא וּמִהּ פִּתְקוּס מֵאַרְרָא וְאָמַר
 19 לְהוּן אֶלְוֻלָּפוּן בְּדַקְתוּן בְּאַתָּתִי לֹא אֲשַׁפְּתָתוּן חוּדְתִּי : וּשְׁרַת
 עֲלוּתִי רִיחַ גְּבוּרָא מִן קַדְם יְיָ וַיְנַחַת לְאַשְׁקֻלוּן וַקְטַל מִן־חוּן
 תִּלְתִּין גְּבָרָא וַיְנָסִיב יַת זְרֻזְחוּן וַיַּחֲבֵב אֲצַטְלִינָּא לְדַחֲוִיאַי

12. אֲצַטְלֹן; Buxtorf points it אֲצַטְלֹן.

13. נִשְׁמַעְתָּה. Fut. 1 pl. with suff.

15. שְׁדִילִי, Imperative Paël. § 12. I. 1.—וַיַּחֲוֵי *that he may tell*.—נִוְקִיד, Aphel from נִקַּד.—הַלְמִסְבְּנוֹתָנָא, *is it to try (perplex) us?* For the ending see § 16. 2. c. and for the prefix מ, § 12. I. 4.

16. דְּחִיָּא, *while*, etc.

17. דְּחַקְתָּה, 3. sing. fem. Praet., with suffix, from דְּחַק.

18. קְרָתָּא, see קָרִי in Lex.—מַעַל Inf. from עָלָל.

19. זְרֻזְחוּן, contrary to the analogy of Chaldee, but according to that of Hebrew.

20 הַיְדִיתָא וְתַקְרוּ רֵוִיגְוִיה וְסִלִּיק לְבֵית אָבִיהִי : וְנִתְתָּ אִתָּח שְׁמִשׁוֹן
לְדַחְבְּרִיה בְּהִיה שׁוֹשְׁבֵינִיה :

VI. Prediction of Messiah's kingdom. Ps. 2.

1 לָמָּה מִתְרַגְּשׁוֹן עַמְּמִיָּא וְאוּמִיָּא מִבְּנֵינִן סְרוּקוּתָא : (2) קְרִימִין
בִּלְכִי אַרְעָא וְשִׁלְטוֹנִיָּא וְתַחְבְּרִין בְּתַדָּא לְמִדָּא קָדָם יְיָ וְלִמְנַצֵּי
3 עַל מְשִׁיחֵיהִי : נִתְרַע יַח אֲסַרְתִּיהוֹן וְנִטְלוּק מִנְּנָא שְׁלִשְׁלוֹתְהוֹן :
4 דְּתִיב בְּשִׁמְיָא יְגִבָּה מִימְדָּא בְּנֵי יְהִיָּה לְהוֹן : (5) הַיְדִין וְיַמְלִל
6 לְהוֹן בְּתִיקְפֵיה וּבְרוּיגְוִיה יְבַהֵל אֲנִיון : וְאַנִּי רַבִּיתִי בִּלְכִי
7 וּבְנִיתִיה עַל טוּר בִּיקְדָּשִׁי : אֲשַׁתְּעִי קְנִיָּא בְּנֵי אָמִיר דְּרִיב פְּבִיר
8 לְאַבְּא לִי אֲנִתָּ זַפְּאָה כְּאֵלוֹ יוֹמָא דִּין בְּרִיתָךְ : בְּעִי מִנִּי וְאַתָּן
9 נִכְסֵי עַמְּמִיָּא אַחְסִנְתָּךְ וְאַהֲוִדְתָּךְ שְׁלִטוֹנֵי סִיפֵי אַרְעָא : תַּתְּבַרְנוֹן
10 הַיָּה בְּהוּטְרָא דְּפִרְזָלָא הַיָּה מִן הַפְּתַר תַּתְּרַעְנוֹן : וּבְדִין בִּלְכִיָּא
11 אֲשַׁכִּילוּ קְבִילוֹ מַרְהוּתָא מְגִידֵי אַרְעָא : פְּלַחוּ קָדָם יְיָ בְּדַחְלָא
12 וְצִלוֹ בְּרִיתָא : קְבִילוֹ אוּלְפָּנָא דְלָמָּא יְרַפִּיז וְתַהוּבְדוֹן
אוּרְקָא מְטוּל דְּנִיהוּר פְּזַעִיר רֵוִיגְוִיה טוּבִיָּה לְכָל דְּסַבְּרִין
בְּמִיָּרִיה :

20. לְדַחְבְּרִיה, *to the person who was his companion.*

2. קְרִימִין, 1st Part. plur. from קָרַם. See the Par.—מִרְדָּא, Inf. Pa.—מְנַצֵּי, Inf. Pe. from נָצָא, § 18. note 1,

4. דְּתִיב, by ellipsis of the pers. pron., *he who sitteth.*

7. תְּרִיב, Vocative; *O thou beloved*, etc.—זַפְּאָה, emph. masc. "*Tu mihi purus es.*" Buxtorf.

9. מִן, see מָאן in the vocabulary.

11. צִלוֹ Imp. Pa. 2. pl. from צָלַי.

12. וְתַהוּבְדוֹן אֲרַתָּא, "*et amittatis viam,*" Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (*Lex.* under the word הוֹבֵד), cites several examples in which הוֹבֵד has evidently the intransitive sense *to perish*.—יְהוּר, Fut. from תָּרַר.—טוּבִיָּה, suffix pleonastic, § 47. 2. Comp. Heb. אֲשֵׁרִי.

VII. *The praises of Jehovah.* Ps. 8.

לְשִׁבְחָא עַל כְּבוֹדָא דְאֱוִתֵי מִנְתָּהּ תּוֹשְׁבַחָא לְדָוִיד :

- יְיָ אֱלֹהֵא רְבוּנָא כְּמוֹת תְּלִיל שְׁמוֹךְ וּמִשְׁבַּח בְּכוֹלָא אֲרַעָא 2
 דִּיבְרַתָּא זָנָה עֵיל מִן שְׁמִיָּא : מִפּוּם עוֹלְמִיָּא וְיִוְנָקָא אֲשַׁתְּסָתָא 3
 עוֹשְׁתָא מִן בְּגִלָּל מְעִיקָה לְבַשְׂלָא בְּעֵיל דְבָבָא וְגִזּוּמָא : מְטוּל 4
 דְאֲהָמֵי שְׁמִיָּה עוֹבְדֵי אֲצַבְעָתָהּ סִדְרָא וְלִכְבִּיָּא דֵי אֲתַקִּינָתָא :
 מַדָּה בַר נָשָׂא מְטוּל תְּדַפֵּר עוֹבְדֵי וְבַר נָשָׂא מְטוּל תְּסַעֵר 5
 עֲלוּי : וְהִסְתָּתָא תְּתִיָּה קַלִּיל מִמְלֶאכִיָּא וְאִיָּקָא וְשִׁבְחָתָא 6
 תְּכַלְלִיָּה : אֲשַׁלְּטִיָּה בְּעוֹבְדֵי יְדָה פּוֹלָא שְׁוִיָּתָא תְּחוּת 7
 רַגְלוּי : עָאן וְתוֹרֵי כוֹלְדוֹן וְלַחֹד בְּעִירֵי חַקְלָא : (9) צַפְרֵי שְׁמִיָּא 8
 וְנִינֵי וְמָא וְלִנְתָן דְּחִלְקָה אֲסָרְטֵי תְּמָא : יְיָ אֱלֹהֵא רְבוּנָא 10
 כְּמוֹת תְּלִיל וּמִשְׁבַּח שְׁמוֹךְ בְּכוֹלָא אֲרַעָא :

VIII. *Parable of the vineyard.* Isa. 5: 1—7.—Jonathan.

- אָמַר נְבִיָּא אֲשַׁבְּחִיָּה כְּעַן לְיִשְׂרָאֵל דְּמִתִּיל לְכַרְמֵיָּא וְרַעִיָּה 1
 דְּאֲבָרְתָּם רַחֲמֵי תּוֹשְׁבַחַת רַחֲמֵי לְכַרְמֵיָּה עֲמִי דְּבִיבְנֵי יִשְׂרָאֵל

Title. *auctoris*, לְ דָוִיד, as in Hebrew. The mode of writing this name with י, which belongs in Hebrew to the later writings, is in Chaldee the usual orthography.

2. זָנָה, for the ordinary form זָנָה, § 2. 6. c.

3. מְעִיקָה, Part. Aph. from עוֹק, *enemies*.

4. מְטוּלָה, probably this rendering originated in the false supposition that the Hebrew בִּי is necessarily a causal conjunction. It should evidently be considered here as an adverb of time, *when*.

8. הוֹרֵי, const. for emph. § 60. 1. note 3.

Instead of the fine poetical allegory of Isaiah, we are here presented with an *interpretation*. The Targumist has not simply translated the words of the prophet into Chaldee, as *he* has generally done, but has trans-

2 וְהָבִית לְהוֹן אֲחֶסְנָא בְּטוּר רִם בְּאַרְעָא שְׁמִינָא : וְשִׁלְשְׁתֵּינָן
 וְנִקְרְוִיתָנִין וְנִקְרְוִיתָנִין כְּמַצֵּב בְּפִן בְּדִרְתָּא וּבְנִתָּא מִקְדָּשֵׁי בֵּינֵיהוֹן
 וְאֵת מִדְּבָרֵי נְהִבִּית לְכַפְרָא עַל הַשְּׂאִיחֹן וְאֲמַרְתִּית דִּיעֲבָדוֹן
 3 עוֹבְדוֹן טְבִין קְדָמִי וְאֲנִין אֲבֵאִישׁוּ עוֹבְדֵיהוֹן : נְבִיא אָמַר
 לְהוֹן הָא בֵּית יִשְׂרָאֵל מִרְדֵּי מִן אוֹרְתָא וְלֹא אָפוּן לְכַתֵּב
 בְּפִן יְתִבִי יְרוּשָׁלַם וְאֲנִשׁ יְהוּדָה דִּינֵי כְּפִן דִּינָא קְדָמִי מִן
 4 עָמִי : מַה טְבָא אֲמַרְתִּית לְכִיפְרָא עוֹד לְעָמִי וְלֹא עֲבַדְתִּית לְהוֹן
 מֵא דִּין אֲמַרְתִּית דִּיעֲבָדוֹן עוֹבְדוֹן טְבִין וְאֲנִין אֲבֵאִישׁוּ עוֹבְדֵיהוֹן :

lated the allegory into plain language. Still, the extract is curious, and worthy of a perusal. As it differs so considerably from the original, I subjoin the Latin translation of the London Polyglott.

"Dixit propheta. Cantabo nunc Israeli, qui comparatus est vineae, semini Abrahae dilecti mei, canticum dilecti mei, vineae suae. Populus meus, dilectus meus Israel, dedi eis haereditatem in monte excelso, in terra pingui. 2. Et sanctificavi eos, et honorificavi eos, et sustentavi eos, sicut plantationem vitis electae; et aedificavi sanctuarium meum in medio eorum. Altare quoque meum dedi ad propitiandum super peccata eorum: et praecipi eis ut facerent opera bona in conspectu meo, et ipsi iniquè egerunt in operibus suis. 3. Propheta, dic eis: Ecce domus Israel recesserunt à lege et nolunt converti. Nunc habitatores Hierusalem et viri Juda, iudicate nunc iudicium inter me et populum meum. 4. Quod bonum dixi ut facerem populo meo quod non fecerim eis? et cum praeciperem eis ut facerent opera bona, quare ipsi fecerunt opera mala? 5. Nunc autem annuntiabo vobis quod ego facturus sum populo meo. Tollam majestatem meam ab eis, et erunt in direptionem: conteram domum sanctuarii eorum, et erunt in conculcationem. 6. Et ponam eos derelictos: non erit eis sustentaculum nec fulcimentum; et erunt transmigrantes et derelicti. Prophetis quoque mandabo, ne prophetizent super eos prophetiam. 7. Quia populus Domini exercituum Israel est, et viri Juda plantatio laetitiae ejus. Et dixi ut facerent iudicium et ecce facti sunt calumniatores; dixi ut facerent justitiam, et ecce ipsi multiplicant peccata."

1. וְנִקְרְוִיתָנִין and אֲשִׁיבְתִּיהֶם, pleonastic suffixes, § 47. 2.—רַחֲמֵי, *my beloved*, 1st Part. from רַחַם.

3. אָפוּן, contracted form of the act. part. m. pl. from אָפַן, § 35.—מְחַבֵּב, Inf. from חִיב.

5 וְכַעַן אֲחֵרֵי כֵעַן לְכוּן ית נְאֻמָּא עֲתִיד לְמַעַבְד לְעַמִּי אַסְלֵק
 6 וְשִׁכְנֵתִי מִפְּהוֹן וִיהוֹן לְמִבְז אֲתֵרַע בֵּית מִקְדְּשֵׁהוֹן וִיהוֹן לְדִישׁ :
 7 וְאֲשׁוּבֵנִן רְטִישִׁין לָא אִסְתְּעִרוּן וְלָא יִסְתְּמִכוּן וִיהוֹן מְטַלְטְלִין
 8 וְשִׁבְיָקוֹן וְעַל נְבִיָא אֲפַקֵּד דְּלָא יִתְנַבֵּון עַל־יהוֹן נְבוּאָה : אַרִי
 9 עִמִּיהַּ בְּיָי צָבָאוֹת בֵּית יִשְׂרָאֵל וְאֵלֶּשׁ יְהוּדָה נִצְבָּא דְחֲדָתִיהַּ
 10 וְאִמְרִית דְּנִעְבְּדוּן דִּינָא וְהָא אֲנֹן אֲנוּסִין אִמְרִית דְּנִעְבְּדוּן
 11 זְכוּ וְהָא אֲנֹן מִסְּגָן חוֹבִין :

IX. *Extract from Isaiah's prediction of the Messiah.* Isa. 52 : 13.—
 53 : 2.—Jonathan.

13 הָא יִצְלַח עַבְדֵי מְשִׁיחָא יְרוּם וְיִסְגִי וְיִתְקַוֶּה לְחֲדָא : (14) כְּמָא
 14 דְסַבְרוּ לִיהַּ בֵּית יִשְׂרָאֵל יוֹמִין סְגִיָאִין דְחֲדָה חֲשָׁה בְיָי
 15 עַמְמִיָּא חֲזָהוֹן וְזִוְדוֹן מִבְּנֵי אֲנָשָׁא : כֵּן יַבְדֵּר עַמְמִין סְגִיָאִין
 16 עַלְוֵהִי וְשִׁתְּקוּן מַלְכִין וְשׁוּיָן וְדִיהוֹן עַל פּוֹמְהוֹן אַרִי דְלָא
 17 אֲשַׁתְּעִיאוּ לְהוֹן חֲזוּ וְדָלָא שְׂמַעוּ אִסְתַּבְּלוּ : מִן דְּיִמִין
 18 לְבַסוֹרְתָנָא דָא וְיִתְקוּם דְּרַע גְּבוּרְתָא בְּיָי פְּדוּן עַל מִן אֲתַגְּלִיֵּאת :

13. *בְּיָי* Inf. from *בְּזוּ*. See the Par. It is treated as a noun, *plunder*, and the corresponding word in the parallel passage, *דִישׁ*, is a noun.

14. *מְטַלְטְלִין*, Pass. Part. Palpel from *טַל*.

15. *מִסְּגָן*, Aph. 1st Part. plur. from *סָגָא*, § 35.

13. *לְחֲדָא*, see *חָדָא* in the vocabulary.

15. *אֲשַׁתְּעִיאוּ*, *they have told*, for *has been told*, or rather, in the present instance, *had been told*, § 56. 2. *b.*—*חֲזוּ וְגוֹ*, *what had not been told them they have seen*, etc. The Latin Vulgate and Syriac versions agree with our Targumist in rendering these verbs in past time, *they have seen*, *they have considered*; the LXX and the Arabic version give the Future tense, as does our common English translation. The Hebrew verbs are both in the Praeter tense.

17. *דְּיִמִין*, see *אֲמִין*.—*וְיִתְקוּם וְגוֹ*, lit. *and the strength of the arm of Jehovah's power*. Comp. § 61. 1. and note 1.

וְיִתְרָבָא צְדִיקָא קְדָמוּהִי הָא כְּלָבְלָבִין דְּפִרְהֶן וּכְאִלֵּן דְּמִשְׁלַח 2
 שׁוֹרְשׁוֹהִי עַל נְגִדִין דְּמִיִּין בְּן זִסְוֹן תּוֹלְדָת קוּדְשָׁא בְּאַרְעָא
 תְּהוֹת צְדִיקָא לִיה לֹא הוּוּ הוּלָא הַזְרוּהּ יְלֵא אִימְתִיה אִיבִת
 קְדוּשׁ וְהִי דוּ קוּדְשָׁא וְנִיה דְּכָל דְּהוֹזְזִיה יִסְתַּפֵּל בֵּיה :

X. *Aphorisms of Solomon.* Prov. 10 : 1—12.

מְהַלִּיר דְּשִׁלְמָא

1 בֵּר חֲפִינָא נְהָרִי אֲבוּי וּבְרָא סְכָלָא מִחֲמִין לְאַמִּיה : (2) לָא
 מְוַתְרִין אוּצְרִי דְּרִשְׁיָא וּבְדַקְתָּא מְפַצְיָא מִן בּוֹתָא בִישָׁא :
 3 לָא מִכְּשֵׁן אֱלֹהָא נִפְשִׁיה דְּצִדִיקָא וְקִנְיָא דְּרִשְׁיָי נִסְחוּהָ :
 4 מְסַנְנִיתָא מִמִּכְכָּא לְגַבְרָא רַמְיָא וִידָא דְּכִשְׂרָא מִעֲתָרָא לְהוֹן :
 5 דְּפָלִית בְּקִינְטָא בְּרָא סוּבְלִתָּא הוּוּ וְיַדְמִין בְּהַצְרָא בְּרָא

2. וְיִתְרָבָא, § 23. Note 2.—שׁוֹרְשׁוֹהִי, § 33. *b.*—לִיה, in the land which was in need of *him*, i. e. of the צְדִיקָא mentioned above, the Messiah. But the passage is quite obscure, and the more so as there is nothing in the original corresponding to this phrase.—דְּכָל, so that every one who sees him shall attentively consider him.

In the remainder of this chapter, so beautiful in the original, we are presented by the Targumist rather with his own views than with a translation of Isaiah, and those too, expressed, for the most part, in a dull and sometimes quite obscure manner.

Title. מְהַלִּיר, pleonastic suffix. § 47. 2.

1. נְהָרִי, instead of בְּהָרִי, Fut. Aph. from תְּהָרָא, § 12. I. 3.—סְכָלָא for סְכָלָא, § 32. note 2.

2. מְוַתְרִין, Part. Pa. from וְתַר.—אוּצְרִי, Buxtorf points the construct form of this word regularly אוּצְרִי.—דְּרִשְׁיָא, § 60. 1. note 2.—מְפַצְיָא, Part. Pa. fem. sing. from מְפַצָּה, § 2. 7. *c.*

3. נִסְחוּהָ, Fut. Pe. 3d p. sing. § 12. I. 3.

4. מְמִכְכָּא, Part. Pa. without Daghesh forte, § 2. 7. *c.*

5. דְּפָלִית, Part. with full orthography, § 12. I. *He who cultivates*, viz. the earth.

6 הוּא מְבַרְכָא : בְּרַבָּא תְּהוּן עַל רִישֵׁי דְצַדִּיקָא וּבְפוּמְהוּן
 7 דְרִישֵׁי נְכֹסֵי הַטּוֹפָא : הוּכְרָא דְצַדִּיקִי בְּרַבָּא וְשָׂמָא דְרִישֵׁי
 8 נְרָעָא : דְחָפִים לְבִיָּה יִמְבֹּל פּוּקְדָא וְסַלְיָא בְּשׂוֹפְתִיהָ מִתְאַחַד :
 9 דְמַחְלָהּ בְּחַמִּימוּתָא נִיזַל בְּסַעְרָא וְדַמְעָמֵן אֲוִרְתִּיהָ נְתִידַע :
 10 דְרַמְזוּ בְּעִנְיֵיהִי יְהוּב כְּאָבָא וְסַלְיָא בְּשׂוֹפְתִיהָ מִתְאַחַד : (11) מִבּוּעָא
 12 דְחַנִּי פּוּמָא דְצַדִּיקִי וּפּוּמְהוּן דְרִישֵׁי נְכֹסֵי הַטּוֹפָא : סְנִיאָתָא
 תְּגַרְגַּ תְּגַרִי וְעַל פְּלִהוּן סוּרְחַנִי מִכְּסָא רַחֲתוּתָא :

6. הוּא, § 23. note.—רִישֵׁי, § 60. 1. note 3.

8. חָפִים לְבִיָּה, § 63. 5.—בְּשׂוֹפְתִיהָ, plur. from שָׂפָה, § 39. note 1.

9. נִיזַל, for נִיזַל, Fut. of אָזַל.

PART III.

NOTES ON THE CHALDEE PORTIONS OF JEREMIAH, DANIEL AND EZRA.

No. I. JER. 10 : 11.

בְּרִנָּא, an adv. of manner, compounded of בְּ and רִנָּא (dem. pron., *this*), after *this* (manner.)—אַרְקָא, emph. of אַרְקָא. This commutation of ר and פ resulted probably from a pronunciation of ר in this word like the Arabic غ or nearly like our *g* hard.—וַאֲבָרִי, for וַיְ—, § 12. 3. Pattahh is restored by Darga, a conjunctive accent. This is not usual, although, I believe, similar cases are not wholly wanting in Hebrew.—אַלְהֵיהֶם, probably in apposition with אַלְהֵיהֶם, and giving emphasis to the declaration, “*they* shall perish.” So Venema. C. B. Michaelis. Rosenmüller, etc.

In respect to the *authenticity* of this verse, three things may be observed.

1. It would be remarkable that any author should, in the midst of a discourse, insert a single sentence in a language different from that which he generally employed.

2. All agree that this part of Jeremiah’s prophecy was composed several years before the captivity, and consequently before the Chaldee language came into use among the Jews.

3. This verse interrupts the connection of the preceding and following verses. Verse 12 commences with a participle, לְשֵׁנָה, which must be read in close connection with the noun with which it agrees in verse 10. לְהוֹיִם also, in v. 11, has no antecedent expressed. “Thus shall ye say to *them*, etc.” To whom? The text does not inform us.

“Non sine ratione, aut temerè, statueretur, additamentum esse ab aliâ manu, tempore moræ in exilio, profectum,” says Venema; and this Rosenmüller quotes with approbation.

I will merely subjoin two extracts from writers of different opinions on this point.

“This verse is omitted in one * MS. . . . It seems probable to me that

some public teacher during the captivity . . . had it inserted in the margin, and perhaps usually read together with this section of the prophecy in the assemblies of the people, in order that the common people might have their answer always ready whenever they were molested on the point of religion, or importuned to join in the idolatrous worship of the Chaldeans."—*Dr. Blayney on Jeremiah.*

"This verse is writ in the Chaldean tongue, and not in the Hebrew, that when they came among those that did worship their idols, they might openly and plainly profess the true God in that language which the enemies understood better than they did the Hebrew, and that in such kind of language as this; Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols."—*Matthew Poole, Annotations.*

No. II. DAN. 2:4—7:28.

Ch. II. v. 4. **הָרַי**, Imp. from **הָרַא**. See the Par.—**אָמַר**, Imp. Pattahh, § 15. 4.

5. **עָנָה** and **אָמַר**, participles used instead of the Praeter, § 53. 1. note. So **אָמַר** and its plural **אָמְרִין** frequently.—**לְכַשְׁרִיאַ**, the pointing is intended for the marginal reading. **בְּשָׂרָא**, the regular form of Dec. VI. The Kethib is generally pointed by Lexicographers **בְּשָׂרָא**. Perhaps it should rather be **בְּשָׂרָא** in analogy with the other declensions.—**אָזְרָא**, a peculiar form. It is probably fem. from **אָזַר**, 2d part. Peal from **אָזַר**, § 12. I. 1. *d.* The **—** would regularly be impure and immutable. It is here treated as if pure and mutable, and the Part. is varied according to Dec. III. *a.*—**תְּהוֹדוּכֶנְיָ**, Fut. Aph. from **רָדַע**, § 12. II. 5. For the suffix see § 16. 2. *b.* and Par. II.—**בְּתֵיכוֹן**, Pl. of **בֵּית** with suff. 2d pers. pl.—**רְתָשְׁמִין**, 3. pl. m. Fut. Ithpe. from **שׂוּם**, see Par. VII.

6. **תְּתַהוֹן**, 2. pl. Fut. Aph. from **תָּהַא**, § 12. II. 5.

7. **וּבְשָׂרָה**, Emph. **ה** instead of **א**, a substitution very common in the Biblical Chaldee, Intr. 3. note; unless this word should have been pointed **וּבְשָׂרָה**.

9. **הוֹזְמִנְתִּין**, the pointing is that of the Keri **הוֹזְמִנְתִּין**, 2. pl. m. Pr. Ithpa. from **זָמַן**. The Kethib should be read in Aphel, **הוֹזְמִנְתִּין**, or like the Heb. Hiph. **הוֹזְמִנְתִּין**.—**אָנְהַע**, 1 sing. Fut. from **רָדַע**, § 20. 4. and § 2. 7. *a.*

10. **בְּשָׂרָא**, see above on verse 5.

12. *בַּנְס וּקְצָה*, synonymous terms, used to heighten the idea. Perhaps however *קְצָה* may be understood as expressing more violent anger than *בַּנְס*.—*לְהוֹדִיבָה*, Inf. Aph. from *אָבַד*, perhaps derived from an obsolete verb Pe Yodh.

14. *לְחַבְרִי*, Accusative, § 60. 3.

16. *וְיִתֵּן*, Fut. of *נָתַן* with the force of a Subjunctive in consequence of the *וְיִ*, *that he would give*. For the form see § 18. note 2. and § 12. I. 1.

19. *גָּלַי*, Praeter Passive, § 13. 2.—*בְּרִיָּה*, Pacl, § 12. I. 1. *b*.—*לְאַלְהָה*, Accusative, § 60. 3.

20. *לְהוּא*, for *לְרַהוּא*, Fut. with *לְ* and an optative sense, § 50. 2.

22. *עֲמִיקָהּ*, fem. pl. emph. from *עָמִיק*, *deep, inscrutable things*, § 41. note.—*מְסַהְרָהּ*, Pass. Part. Pa. fem. pl. emph. from *סָהַר*.

23. *הוֹרְעָתָנִי*, 2. m. sing. Praet. Aph. from *רָעַע* with suff. 1 p. sing. see Par. II.

25. *הַנְּעַל*, Aph. from *עָלַל*, § 12. II. 5, and § 2. 7. *a*.—*לְרַנְנָאֵל*, this Accusative with *לְ* is of frequent occurrence. It will perhaps be unnecessary to notice it again.—*וְיִ* in the beginning of a speech superfluous like the Greek *ὄτι*.—*הַשְּׁבַחָהּ*, § 15. 4.

26. *הַאִיְהִיָּה*, *art thou?* compounded of the interrogative *הַ*, *אִיְהִי* and the suffix *יָהּ*.—*לְהוֹדִיבָתִי*, Inf. Aph. from *וְיִרַע* with suffix, § 16. 2. *f*.

27. *לְתַחֲתִיָּה*, Inf. Aph. from *תַּחַתָּא*, § 23. Notes on the Par. 4.

28. *לְהֵיא*, *must take place*, § 50. 2.

29. *סְלָקִי*, comp. the English expression “thoughts *come up, arise* in the mind.”

31. *חַר*, indef. art. § 29. 1. note.

32. *חַרוּהִי*, a plur. form. see *חַרְרִין* in the vocabulary.

33. *מִנְהִין*, *part of them*. So the French distributive article *du, de la*, etc. The punctuators seem to have considered *הַגֵּל* as necessarily feminine. The writer doubtless understood it to be common.

34. *הַהֲקָח*, Aph. from *הֲקָח*, 3. s. f. Pr. segholate form.

35. *הַשְּׁחַבַּח*, Ithpe. from *שָׁחַבַּח*.—*הַנְּחָה*, § 23, Notes on the Par. 1.

38. *הַאֲרִין* or (Keri) *הַרְרִין*, 1st Part. from *הוּר*.

39. *אַרְעָא*, here, as in all such cases, the pointing is that of the Keri. *אַרְעָא* may have been used in the same sense. See *אַרְעָא* in the vocabulary.

40. *תְּרַע*, 3. s. f. Fut. Pe. from *רַעַע*, Hhireq of the regular form being lengthened to Tseri, on account of the Resh.

Ch. III. 2. The best critics are uncertain as to the precise meaning of several of these words. Neither etymology nor usage sheds much

light on them. Those meanings which are considered most probable are given in the vocabulary.

4. אָמְרִין, *it is spoken*, lit. *they speak*, § 56. 2. *d*.

6. קִרְיָהּ, fem. Part. from קָרַר, *burning*.

8. אָכְלוּ קַרְצִיהוֹן, lit. *ate or devoured the pieces of them, of the Jews*. The sense unquestionably is, *calumniated, or accused the Jews*. The Syriac usage is the same. The Arabians also employ the phrase *to eat the flesh* of a person, in the same sense.

12. טָעַם, this word is connected with שָׁמוּ, and the phrase signifies, as explained in the vocabulary, (see under טָעַם,) *to show regard*.

13. לְהִתְחַהֵּב, Inf. Aph. from אָחַז.—הִתְחַיֵּי, a kind of irregular Hophal or passive of Aphel. See אָחַז in the vocabulary.

14. הִתְקַיְמָה, the regular pointing would be הִתְקַיְמָה. Comp. § 12. I. 1. where Tseri and Hhireq seem to be employed almost indifferently. But the changes of vowels in Chaldee seem hardly capable of being reduced to rule.

16. לֹא תִגֹּד, the shade of meaning seems to be, "We do not think it necessary to return a favorable answer, to comply with thy wish."

18. לְהִנּוּא, Optative, § 50. 2.

19. הִיָּה, 2 Part. Pe. from הִזָּן, literally *seven times more than it had been seen, or known, etc.*

21. כְּפַתְחוֹ, Praet. pass. § 13. 2.

24. עֲנִין, Plur. Part. from עָנָא. See Par. IX. Dec. V. *a*.

Ch. IV. 3. לְהִתְעַלֵּה, Inf. Aph. from עָלַל, § 2. 7. *a*.

4. עָלִין, so the Kethib should evidently be pointed. The Keri, עָלִין is a contracted form of the same. Comp. עָלַת, Keri עָלַת, Dan. 5 : 10.

9. רִתְּוִין, Ittaphal Fut. 3. sing. m. from וִין. Here, as frequently in the poetical style of the orientals, the Future is employed as an Aorist, § 50. 1.

10. נִחָה, 1 Part. Pe. § 12. I. 1. *c*.

11. אֶתְרוּ, Aph. from נָתַר.

12. רִצְּבַע, Fut. Ithpa. from צָבַע.

13. רִתְּיָהּ, § 12. I. 1.

14. אֲנָשִׁים, Hebraism, Intr. 3. note 1.—שָׂפַל, in the construct state, *the base* of men, i. e. the basest.

16. מְרָאֵי, from מָרַא, Keri מְרִי from מָר.

19. רִבְיָהּ, the Keri is anomalous. The Kethib, pointed רִבְיָהּ, would be the regular 2d p. sing. m. Praet. from רָבַהּ.

28. אָמְרִין, see above on 3 : 4.

30. כַּפַּח, Praet. 3. s. f. from סִיחָה.

Ch. V. 6. שְׁנִיחֵי, 3 pl. Pr. from שְׁנָא with pleonastic suffix in the *Dative*, compare צְלוּחֵי v. 9.—מְשִׁחְרֵרֵן, Part. pl. Ithpa. from שְׁרָא No. II.

8. וּשְׁרָא, the pointing is that of וּשְׁרָה.

15. הַעֲלֵי, Hophal, a Hebraism not of frequent occurrence, Introd. 3. note 1. See קָלֵל. The marginal reading, without Dagghesh, seems to be required by the analogy of Aphel, though Peal receives Dagghesh.

16. תִּכְבֵּל, point the Kethib הוֹכֵל. This and the Keri הוֹכֵל are both in use as Futures of כָּבַל, q. v.

20. רַם, Praet. pass. § 13. 2.—הִקְרִיִּי, 3. m. pl. Pr. Aph. from קָרָא.

25. מִנָּא וּגֵי, These are passive participles Peal, the third and fourth in a contracted form, § 12. I. 1. d.

27. הִקְרִיִּי, Praet. Pass. 2. sing. m. § 13. 2.

28. פְּרִיסַת and רְהִיבַת, Praeters Passive 3. sing. f.

30. בְּשִׁרְיָא, according to the pointing, and to the marginal reading, this word is an adjective in the emph. sing. agreeing with מְלִכָּא.

Ch. VI. 1. הִרְרִין, fem. of הִרְרִין, see Par. XI.

2. הִי לְהִין, *who were to be, should be*, § 50. 2.

3. נִזַּק, 1 Part. Pe. § 12. I. 1. c.

14. הִי רְנַאֵל וְגֵי, as הִי occurs so frequently, its several uses should be carefully distinguished. It occurs four times in this verse. In the first instance it is a conjunction, equivalent to the Greek *ὅτι*, and, like that particle, in the beginning of a speech, need not be translated into English; in the third it is the preposition *of*, or a sign of the Genitive case; and in the second and fourth, it is a relative pronoun, in the former case Nominative, in the latter, Objective.

15. עֲלִיחֵי, the suffix is reflexive, § 49. 1. b.—Lit. *the king was displeasing to himself*, better in English, *was displeased with himself*.

18. הִרְרִיחַ, an irregular Hophal 3. sing. fem. Pr. from רָחַח.—שְׂמַחַת, Pr. pass. 3. sing. fem. from שָׂחַח, § 22. 1. note, and § 13. 2.

19. עֲלִיחֵי, so in Latin, verbs of *taking away* are construed with a *Dative* of the person.

24. לְרַנַּאֵל, Accusative, § 60. 3. It is governed by לְהִסְקָה.

Ch. VII. 3. שְׁנִנֵּן, 1 Part. pl. fem. from שְׁנָא.

4. מְרִיטוּ, Praet. pass. from מָרַט.

5. וְלִשְׁטַר, שְׁטַר, the Keri, is doubtless the true reading. The Targums employ סִטְר.

15. אֶתְּבַרְתָּה, § 12. II. 2.

20. מְמַלֵּל, § 12. I. 1.—רַב מִן, comparative, as in Heb. § 64. 1. *a*.

No. III. EZRA 4 : 8—6 : 18.

Chap. IV. v. 10. וּבְבִעְנָה, according to Gesenius, equivalent to the common expression *and so forth*. His different etymologies do not however appear entirely satisfactory.

12. מְרִדְתָּא וּבִאֲשָׁתָּא, these forms are both feminines in the emphatic state from מְרַד and בְּאוֹשׁ. § 41. note.

14. מְלַחֵנָּא, prob. lit. “*we eat our salt from the palace*,” i. e. we derive our sustenance from the royal bounty. If the sense proposed by Buxtorf and some others be admissible, הַיְכָלָא must be taken as referring to the temple. See מְלַח.

18. שְׁבִי, Praet. pass. The composite Sheva is occasioned by the ר.

Ch. V. 1. נְבִיאָה, in this and similar forms of the same word, א, with the pointing of the text, must be considered otiant. It might be treated as a consonant, and receive the pointing נְבִיאָה, נְבִיאָא, etc. See נְבִיא in the vocabulary.

3. פְּתַח, const. st. from פָּתַח.—לְשׁוֹן בְּלָלָה, Shaph. from בָּלַל No. I.

8. מְתַעֲבְרָה, Part. Ithpe. fem. sing. of מְתַעֲבֵר.—שׁוֹם, Part. Ithpe. from the same form with the absol. masc. Dec. III. *f*.

11. בְּנִהַר, § 26. 2. *a*.

13. לְבַנָּא, § 50. 2. The pointing of the Keri, (without Daghesch,) is doubtless the correct one.

15. נְשָׂא, Imp. of נָשָׂא, § 18. 2.

Ch. VI. 5. הִוָּה, Fut. of הִוָּה.

15. שִׁירָא, Pass. Part. Shaph. or Praet. Passive from שָׂרָא.

No. IV. EZRA 7 : 12—26.

12. גְּמִיר, *perfect* (peace), according to the common Eng. version. Gesenius explains it as a term of respect applied to the person addressed, and renders it *learned*.

14. רִצְתָּהּ, for רִצְתָּהּ, pl. Part. from רָצַט. The frequent substitution of Pattahh for Qamets has been mentioned before.

24. נְהִינָא, strictly 2d Part. pl. from נָהַן, *consecrated* persons, hence, those devoted to the service of the sanctuary, *Nethinim*.

VOCABULARY.

- אב m. a father, irreg. emph. אבא, with suff. it takes the form אבא; e. g. אבא אבא thy father, אבא אבא his father, אבא אבא her father, אבא אבא our father, אבא אבא your (masc.) father, אבא אבא your (fem.) father, etc. Instead of אבא my father, which occurs only Dan. 5:13, the emph. אבא is elsewhere universally employed. Plur. אבא אבא const. אבא אבא, emph. אבא אבא with suff. אבא אבא or אבא אבא my fathers, etc. with the suff. of either sing. or plur. nouns.
- אבא emph. אבא אבא and אבא אבא m. Dec. IV. b. fruit.
- אבא to perish.—Aph. אבא אבא and אבא אבא to destroy; also intrans. to perish.—Hoph. אבא אבא to be destroyed.
- אבא and אבא c. g. Dec. III. a. a stone.
- אבא m. Dec. III. a. a reward.
- אבא f. Dec. VIII. a. and אבא Dec. III. a. an epistle, a letter.
- אבא adv. then. With אבא prefixed, אבא, idem.
- אבא m. pr. n. Adam.
- אבא m. Dec. III. a. also אבא and אבא Dec. II. a. also אבא and אבא Dec. I. b. i. q. אבא blood.
- אבא f. Dec. VII. a. the ground, the earth.
- אבא m. Dec. I. a. the month Adar, part of February and March.
- אבא m. Dec. II. a. a threshing-floor.
- אבא m. (found only in the plural), chief judges, senators.
- אבא adv. (i. q. ἀδραστα) carefully, exactly.
- אבא c. g. Dec. II. a. (i. q. Heb. אבא with א prosthetic.) an arm.
- אבא adj. Dec. I. a. other, another.
- אבא m. Dec. I. b. doctrine, instruction.
- אבא m. Dec. I. b. an artificer, workman; a maker.
- אבא and אבא f. Dec. VII. c. the making or doing any thing; the thing made or done.
- אבא m. Dec. I. b. treasure; place of deposit.
- אבא m. Dec. III. d. a way, access.
- אבא f. Dec. VII. a. law.
- אבא and אבא, 2d Part. אבא, to light, kindle.
- אבא i. q. אבא.
- אבא Fut. אבא, אבא, Imp. אבא, אבא and אבא, to go; to depart.
- אבא m. a brother, irreg. emph. אבא, with suff. אבא or אבא my brother; אבא thy brother, אבא (אבא Gen. 4:8, Jer. T.) his brother, etc. Plur. אבא with suff. אבא my brothers, אבא and אבא thy brothers, אבא his brothers. This form is distinguished from the sing. by Hholem while the latter has Shureq. אבא, etc.
- אבא to lay hold of, take, take possession of. Ithpe. pass.

- אָחִידָא and אַחִידָא f. Dec. VII. a. *taking possession, possession.*
- אַחִידָא f. Dec. VII. a. (verbal from אָחִידָא to announce, to explain), *explanation.*
- אַחִידָא f. Dec. VII. a. *an enigma.*
- אַחִידָא f. Dec. VII. a. *possession; inheritance.*
- אַחֲרֵי prep. *after.*
- אַחֲרֵי Dec. VIII. c. and אַחֲרֵי Dec. I. b. adj. *other, another.*
- אַחֲרֵי f. Dec. VIII. c. *that which is last; extremity. end.*
- אַחֲרֵי adv. אַחֲרֵי אַחֲרֵי at last.
- אַחֲשֵׁרֶפֶתִין m. pl. Dec. II. (from the Persian *سَترَب* a satrap, perhaps with the prefix *آخَش* excellence,) *principal governors.*
- אַזְרֵי m. (in the sing. like Dec. I. pl. אַזְרֵי) *brier; especially the Hawthorn.*
- אַיָּה adv. *how?* אַיָּה אַיָּה *idem.*
- אַיָּה m. Dec. I. b. *a tree.*
- אַיָּה f. Dec. VII. a. *terror; fear.*
- אַיָּה conj. = Heb. אִם *if.*
- אַיָּה and אַיָּה, i. q. אַיָּה, q. v.
- אַיָּה or אַיָּה adv. of affirmation (= Heb. הִנֵּה,) *there is, there are; there exists.* אַיָּה אַיָּה *I have.* It takes the suffixes of plural nouns. Dan. 2: 11, 3: 14.
- אַיָּה i. q. אַיָּה q. v.
- אַכַּל to eat; to consume.
- אַל adv. *not*, especially before the future tense, expressing a prohibition, etc.
- אַל (Keri Ez. 5: 15,) and אַלָּה dem. pron. *these.*
- אַלָּה m. Dec. I. a. *God.* Pl. excel. sometimes as in Hebrew אֱלֹהִים.
- אַלָּה interj. i. q. אַלָּה, *behold!*
- אַלָּה conj. *if*; interj. *oh that, utinam!*
- אַלָּה as *if.*
- אַלְפִי and אַלְפִי or אַלְפִי unless, comp. of אַלְפִי, לָא, and the enclitic syllable פִּי; i. q. אַלְפִי, *if.*
- אַלְפִי and אַלְפִי, or fully written אַלְפִי and אַלְפִי, dem. pron. plur. masc. *these; those.*
- אַלְפִי and אַלְפִי m. Dec. III. a. *a thousand.*
- אַמֵּה f. irreg. emph. אַמֵּה; with suff. אַמֵּה, etc.; plur. אַמֵּה; with suff. אַמֵּה, (and with masc. form אַמֵּה) *a mother.*
- אַמֵּה conj. *if.*
- אַמֵּה f. irreg. (in the sing. like Dec. VIII. a. but in pause אַמֵּה; in the plur. אַמֵּה, אַמֵּה, etc.) *a nurse; a maid.*
- אַמֵּה and אַמֵּה fem. Dec. VII. a. in sing.; plur. אַמֵּה Dec. IV. a. *a cubit.*
- אַמֵּה f. plur. אַמֵּה, *a people, nation.*
- אַמֵּה Aph. אַמֵּה to believe; with בִּי to confide in, trust in. Pass. part. אַמֵּה certain, true; faithful.
- אַמֵּה to speak, say; to command.
- אַמֵּה m. Dec. II. a. *a lamb.*
- אַמֵּה adj. Dec. VII. b. *strong.*
- אַן adv. *where? whither? whence?*
- אַן, less frequently אַן and אַן, pers. pron. com. gen. I.—Pl. אַן we.
- אַן pers. pron. 3d pl. m. *they; them.*
- אַן and אַן adj. and sub. Dec. I. a. *violent; a violent person; a robber.*
- אַן to constrain, compel; to oppress the mind, occasion anxiety.
- אַן m. Dec. III. a. i. q. אַן, face, countenance. Dual and Plural *idem.*
- אַן (אַן, and by Aphaeresis אַן) m. irreg. emph. אַן Gen. 3: 20, Pseudo-Jon.; plur. אַן and אַן; const. אַן; *man.*—אַן *idem.*
- אַן, (in Bibl. Chal. אַן, pointed like the other form which is employed in the Targums, with אַן in otio. The writers doubtless pronounced it, in analogy with the

Hebrew, אָנָהּ.) pers. pron. com. gen. *thou*.

אַנְחִיךָ, i. q. אַתְּחִיךָ, *ye*.

אַסֵּה and אָסֵה f. Dec. VII. c. *a medicine, something salutary*.

אַסָּר m. Dec. I. a. *band, fetter*.

אַסִּיר m. irreg. emph. אָסְרָא; pl. אָסְרִיךָ, אָסְרֵיךָ, etc.; *a physician*.

אַסְנַפֵּר m. pl. n. *Asnapper*, perhaps the same with Esarhaddon, or an officer under him. He collected the Samaritans from different nations and settled them in the land of the ten tribes. Ez. 4:10. Comp. v. 2.

אַסְפָּרָא (milel) adv. *speedily*.

אַסֵּר m. Dec. I. a. *prohibition; obligation*.

אַסְרָא f. Dec. VII. a. *chain, band*.

אַסְר־חֲדָדוֹן m. pl. n. *Esarhaddon*, son of Sennacherib and king of Assyria.

אַסְרַת m. Dec. I. b. (from the Latin *strata*.) *street, way, path*.

אַצֵּ (by a double commutation i. q. Heb. אֲצִי.) m. Dec. I. a. *wood*.

I. אָהַ conj. *also*.

II. אָהַ (contr. from אָנָהּ) m. Dec. IV. a. *face, countenance*.—אָפֵי בָרָא *surface of the field*, i. e. simply *the field*.

אַפְרָסִיָּא m. pl. pr. n. of a people settled in Samaria and subject to the Assyrians, perhaps the *Parrhasii*.

אַפְרָסְתָּיָא m. pl. and

אַפְרָסְתָּיָא m. pl. proper names of nations, now unknown, settled in Samaria and subject to the Assyrians. Ez. 4:9.

אַבְהָטָם (only Ez. 4:13,) according to Buxtorf, *treasury*. So modern critics generally. Aben Ezra explains it by הוֹצָאוֹת, *expenses*; R. Sol. Jarchi by נִסִּים, *tribute*.

אַצְבָּע f. Dec. II. a. (Pl. אֶצְבָּעִים and אֶצְבָּעוֹת) *finger*; with רֶגֶל, *toe*.

אַצְטָבֵלִי f. Dec. VIII. c. (Greek *στολή*.) pl. אֶצְטָבֵלִים, *robe, garment*.

אַרְבַּע f. אַרְבַּעָה m. num. adj. Dec. II. a. *four*.

אַרְבָּנוֹן adj. Dec. I. b. *purple*. Heb.

אַרְבָּנוֹן, Syriac אַרְבָּנוֹן, Arabic

أَرْجَوَانٌ.

אַרְיָ interj. *to! behold!*

אַרְיָם conj. *because; that*; i. q. אָרִי. אַרְחַ f. Dec. III. d. (pl. generally אַרְחִיךָ.) *journey; way, path*.

אַרִי and אַרְיָה m. irreg. emph. אַרְיָא; plur. אַרְיָוִיךָ, emph. אַרְיָוִיָּא, *a lion*.

אַרִי conj. *because; that*.

אַרְיָה adj. Dec. I. a. *fit, suitable, proper*, verbal from אַרְיָה *to be prolonged, to be long*; in Talm. *to prepare, adapt*.

אַרְבָּה f. Dec. VII. a. *prolongation, continuation*.

אַרְבֻּבָה f. Dec. VII. a. *knee*.

אַרְסָא and אַרְיָסָא f. Dec. VII. a. *poison*.

אַרֶב c. g. Dec. III. a. *the earth*, i. q. Heb. אָרֶץ, Gr. Introd. 4. note 2.

אַרְבַּע adv. *below*; with בְּנִי, *inferior*, Dan. 2:39. Hence

אַרְבַּעָה f. Dec. VII. b. *what is lowest, bottom*.

אַרֶב c. g. Dec. III. a. (i. q. אָרֶב,) *earth*. In the biblical Chaldee only Jer. 10:11, but frequent in the Targums.

אַשׁ, אָשָׁא m. Dec. IV. b. and

אַשָּׁא f. Dec. VII. a. *fire*.

אַשׁ m. Dec. IV. c. *foundation*.

אַשָּׁה m. Dec. I. a. and

אַשָּׁה m. Dec. II. a. *astrologer*. Hebrew and Syriac *idem*.

אַשְׁרָן m. Dec. III. a. *a wall*.

אַשְׁחָא with prosthetic א, i. q. אֶשְׁחָא *to drink*.

אַשְׁתְּהִיר m. Dec. I. a. *rebellion*.

אַתָּה m. Dec. I. a. *a sign*.

אַתָּה pers. pron. 2d p. sing. m. *thou*.

אַתָּה Fut. תֵּיבִי, תֵּיבִי, etc. *to come*. Aph. אַתְּבִי and in the bibl. Chaldee תֵּיבִי *to cause to come, bring*.

Pass. of a peculiar form, (a kind of Hophal,) **הֵיָחֵי** *to be brought*, Dan. 3: 13, 6: 18.

אָחָא f. (In sing. Dec. VII. a. but in pause **אָחָו**; Pl. **נְשִׁיָן** Dec. II. a.) *a woman; a wife.*

I. **אָחָוָן** pers. pron. 2 pl. m. *ye; you.*

II. **אָחָוָן** c. g. Dec. I. a. *furnace, oven.*

אָחָר m. Dec. III. a. *a place.*—**אָחָר הֵי** *where.*

ב

בַּ prep. *in; by; with.*

בְּאוֹשָׁא adj. Dec. I. a. fem. **בְּאוֹשָׁא** Dec. VII. a. *evil, wicked.*

בְּאָשׁ *to be bad.* **בְּאָשׁ עַל** *to displease.* Aph. *to do in a bad or disagreeable manner.*

בְּאַחַר prep. i. q. **בְּאַחַר** *after.*

בְּגִין prep. *on account of.* **בְּגִין הֵי** conj. *because.*

בְּגַלְלָא *idem.* **בְּגַלְלָא הֵי** *because; so that.* **בְּגַלְלָא הֵי** *why?*

בְּרִילָא *idem.* **בְּרִילָא הֵי** *so that; that, ut.*

בְּרִיקָא *to inquire, investigate.*

בְּרִירָא Pa. *to scatter, disperse.*

בְּרִירָא f. Dec. VII. c. *haste, quickness.*

בְּרִירָא *quickly.*

I. **בְּרִילָא** Pa. *to terrify.* Ithpa. pass.

II. **בְּרִילָא** Pa. *to hasten.* Ithpe. Inf.

הַחֲבִירָא, as a noun, *haste.*

בְּהִתָּא f. Dec. VIII. a. and

בְּהִתָּא f. Dec. VII. a. *shame; modesty.*

בֵּיתָא *to lodge, pass a night.*

בִּזּוּ *to spoil, plunder; to depopulate.*

בְּחִירָא adj. Dec. I. a. *choice, excellent.*

בְּצִילָא *to cease.* Pa. *to cause to cease.*

בֵּי sep. prep. i. q. **בֵּי** *in, etc.* See also under **בֵּיתָא**.

בֵּין and **בֵּינֵי** prep. *between, among.*

It takes the suffixes of both singular and plural nouns.

בֵּינָה f. Dec. VII. a. *understanding, intelligence.*

בֵּירָא f. Dec. VII. a. *palace.*

בִּישׁ adj. Dec. I. a. *bad, evil.*

בֵּיתָא m. irreg. Emph. **בֵּירָאָא**. **בֵּירָאָא**, (Ex. 7: 21, Pseudo-Jon.); const. **בֵּירָא**; plur. **בֵּיתָיָן** etc. like Dec. IV. *a house; the place in which any thing is contained or kept; e. g. בֵּיתָא גְּזֻזָּא treasury, בֵּיתָא סְפָרָאָא archives.*

בִּבְכָא *to weep.*

בִּבְלָא m. Dec. I. a. *heart.*

בִּבְלָא *to wear out; met. to afflict, oppress.* Pa. *idem.*

בִּבְלָא verbal from **בִּבְלָא**, *excise, tax on articles consumed.*

בִּנָּן (In the Targums found only in the plural), see **בֵּר**.

בִּנְהָא *to build; to rebuild, restore.* Ithpe. pass.

בִּנְיָן m. Dec. I. a. *building, structure*, verbal from **בִּנְהָא**.

בִּנְסָא *to be angry.*

בִּסְוִירָא f. Dec. VII. a. *message, annunciation.*

בִּטְעָא *to seek; to ask, request.*

בִּטְעָא f. Dec. VII. c. *request, petition.*

בִּטְעָא is taken as an adv. or interj. *I entreat, quaeso; often followed by מִן; as בִּטְעָא מִןְּךָ, I beseech thee.*

בִּטְעִירָא m. Dec. I. a. *a brute; cattle; beasts of burden.*

בִּצְעָל or **בִּצְעָל** m. Dec. III. a. *lord, master; husband.*

בִּצְעִירָא and Pa. **בִּצְעִירָא** *to burn; to consume.*

בִּצְעִירָא f. Dec. VII. a. *valley.*

בִּצְעִירָא Pa. *to seek, search.* Ithpa. *idem.*

בֵּר or **בֵּרָא** m. *a son*, irreg. emph. **בֵּרָאָא**, with suff. **בֵּרָאָא**, **בֵּרָאָא**; plur. **בֵּרָיָן** (from **בֵּרָא**), emph. **בֵּרָאָא**, (with prosthetic **א**, **אֲבָרָא**), const. **בֵּרָא**; with suff. **בֵּרָאָא**, **בֵּרָאָא** or **בֵּרָאָא**. In various combinations it has the force of the Heb. **בֵּן** q. v. in Lex. Heb.

בֵּרָא *without*, (*foras*, = Heb. **חַוֵּץ**); **בֵּרָא מִןְּךָ** prep. *besides, except; as a subst. that which is without, the field.*

בֵּרָאָא *to create.* Ithpe. pass.

בָּרַךְ to kneel. Pa. בָּרַךְ to bless, praise.
 בָּרָה and בָּרָה f. Dec. III. b. knee.
 בִּרְכָא and בִּרְכָא f. Dec. VII. a. blessing,
 benediction.
 בָּרַם adv. certainly; indeed; also,
 moreover; conj. yet, but.
 בָּשָׂר m. Dec. III. b. flesh.
 בַּח m. Dec. IV. a. bath, a liquid
 measure, equal to seven and a half
 gallons.
 בַּח f. a daughter, irreg. Emph. בְּרַחָא
 (comp. Syr. ܒܪܚܐ), const. בְּרַחָה, with
 suff. בְּרַחָה; pl. בְּרַחָה, (from בְּרַחָה;)
 const. בְּרַחָה; emph. בְּרַחָה.
 בְּרַחָה pl. m. Dec. I. a. virginity.
 בְּרַחָה prep. after. With suff. it takes
 a plur. form; as בְּרַחָה.

ג

גַּב m. Dec. IV. a. back; surface. גַּב
 and גַּבּי upon.
 גַּב and גַּבּי, (with suff. גַּבּי)
 prep. with; subject to, penes.
 גַּב m. Dec. IV. c. pit, den; pit for
 water, cistern.
 גַּבּוּרָא f. Dec. VII. a. courage;
 strength; power.
 גַּבּוּר m. Dec. III. a. (Pl. גַּבּוּרִין and
 גַּבּוּרִין as if from גַּבּוּר.) a man; a
 male.
 גַּבּוּרִין (with the flat pronunciation),
 i. q. גַּבּוּרִין.
 גַּבּוּר to cut off; to cut down a tree.
 גַּבּוּר c. g. Dec. III. a. Pl. גַּבּוּרִין and
 גַּבּוּרִין, a kid.
 גַּבּוּ or גַּבּוּ m. irreg. const. גַּבּוּ; with suff.
 גַּבּוּ, גַּבּוּ, midst. גַּבּוּ among; in.
 גַּבּוּ idem.
 גַּבּוּרָה f. Dec. VII. a. pride.
 גַּבּוּר and Aph. גַּבּוּרָה to go forth; to
 burst or break forth.
 גַּבּוּרָה (not found in abs. sing.) m.
 Dec. II. a. a coal.
 גַּבּוּר m. Dec. I. b. treasurer. Pl.
 גַּבּוּרִין and גַּבּוּרִין.

גַּבּוּר m. Dec. I. a. threatener; avenger.
 גַּבּוּר to cut off; to decree. Ithpe. to be
 cut off, detached.
 גַּבּוּר m. Dec. II. a. astrologer, diviner.
 lit. Part. from גַּבּוּר, one who utters
 a decree. Comp. also גַּבּוּרָה, fate.
 גַּבּוּרָה f. Dec. VII. a. decree; thing de-
 creed; in Rab. fate, destiny.
 גַּבּוּרָה to laugh; to deride.
 גַּבּוּר or גַּבּוּ m. irreg. (pl. גַּבּוּרָה) a val-
 ley.
 גַּבּוּרָה or גַּבּוּרָה, (compounded of גַּבּוּ a
 valley, and הַגַּבּוּ prop. n.) the valley
 of Hinnom, where children were
 passed through the fire to Moloch;
 hence, met., hell, the place of future
 and eternal punishment.
 גַּבּוּר m. Dec. I. a. a stranger, a
 foreigner.
 גַּבּוּר m. Dec. I. a. chalk, lime; plus-
 tering of a wall.
 גַּבּוּרָה and גַּבּוּרָה to emigrate, go into
 captivity; to reveal, make mani-
 fest. Pract. Pass. גַּבּוּר and גַּבּוּר Dan.
 2: 19, 30. Aph. גַּבּוּרָה to carry cap-
 tive.
 גַּבּוּרָה m. Dec. II. a. wheel.
 גַּבּוּרָה f. Dec. VII. c. captivity.
 גַּבּוּרָה m. found only in the phrase אֶבֶן
 גַּבּוּרָה, prob. lapis devolutionis, a
 stone which cannot be carried, but
 must be rolled, on account of its
 great size. LXX, choice stones.
 גַּבּוּרָה adj. Dec. I. a. perfect.
 גַּבּוּ m. Dec. IV. a. and
 גַּבּוּרָה f. irreg. (emph. גַּבּוּרָה and גַּבּוּרָה,
 frequently in Targ. Pseudo-Jon.
 גַּבּוּרָה or גַּבּוּרָה, const. גַּבּוּרָה; pl.
 גַּבּוּרָה); a garden.
 גַּבּוּר m. Dec. III. b. treasure.
 גַּבּוּ m. Dec. IV. a. wing.
 גַּבּוּר c. g. Dec. III. a. a vine; a vine-
 yard.
 גַּבּוּר and Pa. גַּבּוּר to excite, stir up.
 גַּבּוּר Pa. to rouse, excite. Ithpe. and
 Ithpa. pass. and refl.
 גַּבּוּר m. Dec. III. a. bone.

גַּשְׁמִים m. Dec. III. b. and c. *body*.
 גַּת f. pr. n. of a principal city among
 the Philistines, *Gath*.

ד

דָּ rel. pron. = Heb. אֲשֶׁר, *who*, etc.;
 conj. *that, so that; because*, etc.;
 sign of the Possessive or Genitive
 case.

דָּא f. demonstr. pron. *this; that*.

דָּב m. Dec. IV. c. *a bear*.

דָּבָב m. Dec. I. b. *enmity*. בְּצֵל דָּבָבָא
an enemy.

דָּבָבִי f. Dec. VII. c. *enmity*.

דָּבַח (comp. Gram. Intr. 4. note 2.) *to*
offer sacrifices.

דָּבַח m. Dec. III. b. *sacrifice*.

דָּבַק *to adhere, cleave to*.

דָּבַר and Pa. דָּבַר *to lead, conduct;*
to govern; to take, receive.

עַל דָּבָרָא f. Dec. VII. a. *cause*. עַל דָּבָרָא
so that.

דָּבָרָא and דָּבָרָא f. Dec. VII. a. *a bee*.

דָּהַב m. Dec. III. a. *gold*.

דָּהַבָּה *to deride*.

דְּבוּשׁ m. Dec. II. a. and דְּבוּשׁ Dec. III.
 b. *honey*.

דָּוִד m. pr. n. *David*.

דְּבוּרָה m. Dec. I. b. *memory; a me-*
morial.

דָּוִן and דָּוִן *to judge; to adjudge; to*
contend.

דָּוֶק *to be broken in pieces*.

דָּוַר *to dwell*.

דִּוְרָא *Dura*, a plain in Babylonia,
 Dan. 3: 1.

דָּוַשׁ *to tread under foot, trample upon;*
to crush.

דָּוְחָה f. Dec. VIII. a. found only Dan.
 6: 19, according to Buxtorf and
 the Hebrew interpreters generally,
an instrument of music, from דָּחָה
to strike. Gesenius renders it a

concubine, comparing the Ar. سَا
subegit feminam, and the old ver-

דָּחַל *to fear*. It refers both to *rever-*
ence toward God, and to *dread*, as
 of an enemy, etc. Pa. דָּחַל *to ter-*
rify.

דָּחִלָּא f. Dec. VIII. a. *fear; terror*.

דָּחַק *to press, urge*.

דָּר = דָּ which see; also as a disjunc-

דָּר and דָּרִל signs of the Genitive
 case, contracted from דָּר דָּר and דָּר דָּר.

דָּרִין, i. q. דָּרִין, q. v.

דָּרִין m. Dec. I. a. *judgment; justice,*
righteousness; judicial trial; the
reckoning or account, given by men
 of their actions in the day of judg-
 ment, Gen. 3: 18, Pseudo-Jon.;
punishment.

דָּרִין m. Dec. I. a. *a judge*.

דִּינָיִת m. pl. *Dinaites*, one of the na-
 tions which settled Samaria. Ez.
 4: 9.

דָּרְיָא m. Dec. I. *an inhabitant; a so-*
journer, stranger.

דָּרִישׁ m. Dec. III. c. *treading under*
foot.

דָּרִיָּה m. דָּרִיָּה f. and דָּרִיָּה c. g. demon.
 pron. *this*.

דָּרַר (Heb. דָּרַר, Intr. 4. note 2.) *to*
remember.

דָּרַר m. Dec. III. b. *a ram*.

דָּרְוִנָּה f. Dec. VII. a. and

דָּרְוִנָּה m. Dec. I. b. *record, memorial,*
history.

דָּרְוִנָּה or דָּרְוִנָּה m. Dec. I. a. (Lat.
 delator,) *calumniator; accuser*.

דָּרְוִנָּה adv. *that not, lest*. comp. דָּרְוִנָּה.

דָּרְוִנָּה *to burn*, intrans.

דָּרְוִנָּה m. Dec. II. a. *blood*.

דָּרְוִנָּה *to resemble*. Pa. id.; *to think*.

דָּרְוִנָּה *to sleep*.

דָּרְוִנָּה, דָּרְוִנָּה dem. pron. m. *this; that*.

דָּרְוִנָּה and דָּרְוִנָּה dem. pr. c. g. *this; that*.

דָּרְוִנָּה m. pr. n. *Daniel*.

דָּרְוִנָּה *to go out, be extinguished*.

אֶבֶק *to be broken in pieces.* Aph. אֶבֶק and in the biblical Chaldee אֶבֶק *to break in pieces.*

דָּר m. Dec. I. a. *age, generation.*

דָּרָדָר m. Dec. I. b. *a thistle.*

דָּרְדָּשׁ m. pr. n. *Darius.*

דָּרְעָה i. q. Heb. זְרוּעָה, m. Dec. III. a. and דָּרְעָה Dec. I. a. *an arm.*

דָּרַח f. Dec. I. *law; decree; purpose; religion, Dan. 6 : 6.*

דָּרְחָא m. Dec. III. b. *young tender herb.*

דָּרְחָא m. pl. דָּרְחָאִין, *jurisconsultus, a person skilled in law, judge, a Persian word.*

ה

הַ interrogative prefix, as in Hebrew. הֵא and הֵא interj. *behold!*

הַדְּבָרִין m. pl. *minister of state, a Persian word.*

הַדְּרִיזַת (Gr. ἰδιώτης,) m. Dec. I. a. *a low person, plebeian.*—As an adj. *low, vulgar.*

הַדְּסָא Pa. *to tear in pieces; to divide.*

הַדְּסָא m. Dec. I. a. *piece, fragment.*

הַדְּנָה i. q. הֵן; adv. *then.*

הַדְּרָא Pa. הַדְּרָא *to honor.*

הַדְּרָא and הַדְּרָא, *to be.* Fut. הַדְּרָא,

apoc. הַדְּרָא, הַדְּרָא, etc. Fut. with

לְ prefixed drops its preformative

י, and is employed in an optative

or subjunctive sense; e. g. לְהַדְּרָא,

that they might be, Dan. 6 : 2, 3.

See Gram. § 23, note, and § 50. 2.

הַדְּרָא pron. pers. and demonst. m. *he; this; that.*

הַדְּרָא fut. הַדְּרָא *to go.*

הַדְּרָא pron. pers. and demonst. f. *she; it; this; that.*

הַדְּרָא dem. pron. i. q. הֵן; adv. *then.*

הַדְּרָא adv. and conj. *as; as if.* הַדְּרָא and הַדְּרָא *id.*

הַדְּרָא m. Dec. II. a. *temple; palace.*

הַדְּרָא, see אֶבֶן.

הַדְּרָא *to walk.* Paël and Ithpaal, *id.*

הַלְלָא m. Dec. I. a. *toll paid by passengers, verbal from הַלְלָא.*

הַלְלָא and הַלְלָא adv. *hither.*

הַמְּנָה and הַמְּנָה m. pl. pers. pron. 3d pers. *they.*

הַמְּנָה or הַמְּנָה m. Dec. I. a. *chain for the neck or arm.* Syr. *idem.*

הַמְּנָה adv. i. q. אֵן *where?*

הַמְּנָה conj. and adv. *if; sign of a question (= הַ) an, nun; הַמְּנָה . . . הַמְּנָה whether . . . or.*

הַמְּנָה *to turn.* Ithpe. refl.

הַמְּנָה m. Dec. I. a. *thought, musing, cogitation.*

הַמְּנָה, see גָּרַב.

ו

וְ conj. *and; but; &c.* as in Hebrew. But *Vav conversive* does not appear in Chaldee.

ז

זָבַח *to buy; to gain; Pa. זָבַח to sell; Ithpa. זָבַח to be sold; to be bought.*

זָבַח adj. Dec. I. a. *prudent, cautious.* Lit. *enlightened*, 2d part. Peal from זָבַח *to shine.*

זָבַח *to feed, to nourish.* Ittaph. pass.

זָבַח *to tremble, be afraid.*

זָבַח Aph. הַזָּבַח *to be proud, to act proudly.*

זָבַח m. Dec. I. a. *splendor, brightness.*

זָבַח Dan. 5 : 6, 9, lit. *his splendors*, i. e. the bright and cheerful appearance of his countenance.

זָבַח *to be clean, pure; to be just, innocent.*

זָבַח f. Dec. VII. c. and זָבַח Dec. VIII. c. *purity; justice; righteousness.*

זָבַח and זָבַח adj. Dec. VI. *pure, innocent.*

זָבַח f. Dec. VII. a. *sweat.*

זָבַח m. Dec. III. b. *time, period of time.*

יָמַן Pa. to appoint, prepare. Ithpa. הִזְמִינָא to concert, agree together. Aph. הִזְמִינָא *idem*, Dan. 2:9, Kethib.
 זָמַר m. Dec. I. a. music.
 זָמַר m. Dec. I. a. singer, musician.
 זָן m. Dec. II. a. species, sort.
 זָעִיר adj. Dec. I. a. and adv. little, a little.
 זָעַק to cry out.
 זָקוּק m. Dec. I. a. a spark.
 זָקָה to elevate; to suspend, as a malefactor on a gallows or cross.
 זָרָה m. Dec. III. a. a girdle; a girded apron.
 זָרַע m. Dec. III. a. and
 זָרַע f. Dec. VII. b. seed; posterity; family; plur. families.

ח

חַבּוּלָה f. Dec. VII. a. injury, hurt.
 חָבִיב and חָבִיבָה adj. Dec. I. beloved.
 חָבַל Pa. to injure; to destroy, waste, overthrow. Ithpa. to be destroyed.
 חָבֵל m. pr. n. Abel.
 חָבַל m. Dec. I. a. and
 חָבַל m. Dec. III. a. hurt, injury.
 חָבֵר and חָבֵרָה m. Dec. III. a. a companion.
 חָבַר to associate, unite; to put together, compose. Ithpa. to associate themselves. join together.
 חַבְרָה f. Dec. VII. a. fem. of חָבֵר; female companion.
 חָד, in pause חָד, fem. חָדָה, num. adj. one; first; before numerals, time, times; e. g. חָד שֶׁבַע עַל, seven times more than, lit. seven times above, Dan. 3:19.
 I. חָדָה adv. once. כָּחָדָה together. לְחָדָה very much, exceedingly.
 II. חָדָה to rejoice, be joyful. Aph. to cause to rejoice, to please, gratify.
 חָדָה f. Dec. VII. a. joy, gladness.
 חָדִין m. plur. Dec. II. b. breast.
 חָדָה adj. Dec. III. a. (i. q. Heb. חָדָשׁ) new.

חָזַק and חָזַקָה to tell, declare; to make manifest. Aph. *idem*.
 חָזַב m. Dec. I. a. and
 חָזַבָה f. Dec. VII. a. guilt, crime; debt.
 חָזַר to speak in enigmas; to propose (a riddle).
 חָזַרָה f. Dec. VII. a. and
 חָזַרָה f. Dec. VII. b. a riddle, an enigma.
 חָזָה f. pr. n. Eve.
 חָזַט to sew. Aph. to repair; e. g. a wall, Ez. 4:12.
 חָזַט m. Dec. III. d. a staff, a rod.
 חָזַרָה and חָזַרָה m. irreg. Pl. חָזַרָה; a serpent.
 חָזַל and חָזַלָה adj. Dec. I. a. profane; common.
 חָזַלָה m. emph. (found only in this form and with suff. חָזַלָה); sweetness.
 חָזֵן adj. Dec. I. a. white.
 חָזַן m. Dec. I. b. and
 חָזַן m. Dec. II. a. act of thinking; reckoning; account.
 חָזַן to see.
 חָזוֹן m. Dec. III. c. vision; aspect, appearance.
 חָזוֹן f. Dec. VII. c. and חָזוֹן Dec. VIII. c. (with suff. חָזוֹןָה Dan. 4:8,) *idem*.
 חָטָא m. (pl. חָטָאִין, const. חָטָאִי, with suff. חָטָאִיָּה, חָטָאִיָּה, a sin.
 חָטָא to err, to sin.
 חָטָאָה f. Dec. IX. a sin-offering.
 חָטָאָה m. Dec. I. a. violence; plunder, rapine.
 חָטַט to sew, Pa. *idem*.
 חָי adj. Dec. IV. a. living.
 חָיָה and חָיָה to live. Aph. part. מְחַיָּה preserving alive.
 חָיָה f. Dec. VII. a. beast, animal.
 חָיָה pl. m. Dec. I. a. (But חָיָה and חָיָה occur instead of the regular absolute form,) life.
 חָיָה m. Dec. III. d. strength; a host.

חכמים adj. Dec. I. a. *wise*; as a noun, *wise man, Magian*.

חכם and Paël חכמה and חכמים *to be wise; to understand*.

חכמא or חוכמא (pron. hūkhma,) f. Dec. VII. a. *wisdom*.

חלי and חליר adj. Dec. III. *sweet*.

חלום m. Dec. III. c. *a dream*.

חלה *to change; to be changed; to pass through; to pass, spoken of time*.

חלה, חלה, (in the Jerusalem dialect חולה and חולה) prep. *instead of*.

חלק m. Dec. I. a. *part, lot*.

חם m. *a father-in-law, irreg. with suff. חמוה, חמוה*.

חמא *to contemplate; to see*.

חמא and חמא f. Dec. VIII. a. *heat; anger*.

חמין *to vex; to grieve*.

חמר m. Dec. III. a. *wine*.

חמין m. pl. *wheat*.

חנכה f. Dec. VII. a. *dedication, consecration*.

חנן *to compassionate, show favor to*. Ithpa. *to pray, make supplication*.

חסיר adj. Dec. I. a. *defective*.

חסין and Aph. אחסין *to possess, to have in possession*.

חסין m. Dec. III. b. *power, might*.

חסה m. Dec. III. a. *clay; potter's work*.

חסר *to be deficient or lacking*. Pa. *to diminish; to depress*.

חצר m. Dec. III. a. *harvest*.

חצה and Aph. *to urge, hasten*. Part. Aph. *מהחצה urgent, hasty*.

חקה m. Dec. III. a. *a field*.

חרב *to devastate*. Hoph. pass.

חרב f. Dec. III. a. *a sword*.

חרטמין m. pl. Dec. IV. c. *diviners, Magians, from the Persian*

خَرْدَمَند, *a wise man; or from*

Heb. חרט, *persons skilled in hieroglyphics*.

חרה *to singe, burn*. Ithpa. Pass.

חרץ m. Dec. III. a. *loin, thigh*.

חרר *to burn; to be hot*.

חשיך m. Dec. I. a. *darkness*.

חשיך and חשיך adj. Dec. I. a. *poor, indigent*.

חשה *to think necessary, with ל and Inf; to be necessary*.

I. חשל *to be thin; to make thin or small; to crush*. Pa. *idem*.

II. חשל *to think; to reckon to the account of any one, to impute*. Pa. *to regard*. Ithpa. pass.

חתם *to seal*.

ט

טאב *to be glad, joyful*.

טב adj. Dec. I. a. fem. טבא Dec. VII. a. *good; beautiful*.

טבח m. Dec. I. a. *executioner, armed attendant*.

טוב m. Dec. I. a. *goodness, excellence; happiness*.

טור m. Dec. I. a. *a mountain; a rock*. Heb. צור.

טוח adj. *fasting*. Ar. طوي *to fast*.

טול Pa. *to go out; to walk abroad*.

Palpel *טלטל to cast out; to remove*.

טין m. Dec. I. a. *clay*.

טל m. Dec. IV. a. *dew*.

טלר m. irreg. emph. *טלרא; plur.*

טלרין, טלרין, emph. טלרא; with suff. טלריר Gen. 22:3. Pseudo-

Jon.; a boy, a servant.

טלל *to hide*. Aph. *to recline for rest under the shade*.

טלק *to throw away*.

טמר and Pa. *טמר to hide*. Ithpe.

אטמר and אטמר, and Ithpa. אטמר to hide one's self.

טעה *to err, to wander*. Aph. *to cause to err, to seduce*.

טעם *to taste; to eat*. Pa. *to give to eat, to feed*.

טעם and טעם m. Dec. III. a. *taste, particularly pleasant taste; wisdom, Dan. 2:14; command, edict;*

cause for trial, Ez. 5 : 5 ; *reckoning, account*, Dan. 6 : 3 ; *regard, respect* ; על שום טעם , *to regard*, Dan. 3 : 12. בַּעַל טַעַם , *chancellor*, lit. *master of decrees*.

I. טַפֵּר m. Dec. III. b. *nail*, of a human finger or toe ; *claw*.

II. טַפֵּר m. Dec. III. emph. טוּפְרָא , *the blatta*, a shell-fish of a purple color.

טָרַד *to expel, drive out*.

טָרַף m. Dec. III. a. *a leaf*.

טַרְפָּלְיָא m. plur. emph. proper name of a nation settled in Samaria, origin unknown, Ez. 4 : 9. LXX. Ταρφαλαῖοι.

י

יָבַל Aph. הַיָּבֵל *to bring*.

יַבֻּשָׁה f. Dec. III. c. *the dry land*.

יָד f. *a hand*, irreg. Emph. יָדָא and with א prosthetic אַיָּדָא , with suff. יָדָה , יָדִיהָ (אִידוּי Prov. 21 : 1.) יָדָיו ; (dual יָדָיוּ ;) plur. יָדָיוּ .

יָדָא Aph. Part. מְהוֹרָא and מוֹרָא *praying, praising*.

יָדַע *to know ; to understand*. Aph. הוֹדַע *to show, declare, make known*.

יָתַב *to give ; hence to set, place*. Ithpe. pass. ; *to be given up*.

יְהוּד m. Dec. I. a. *the Jewish people, the Jews*.

יְהוּדָה m. proper name, *Judah*.

יְהוּדִי m. Dec. VI. *a Jew*. Pl. emph. יְהוּדִיָּא .

יּוֹם m. Dec. I. a. *a day*. Pl. const. fem. יּוֹמָא and masc. יְמִי .

יוֹנֵק m. Dec. II. a. *a sucking child, suckling*.

יוֹסֵף m. proper name, *Joseph*.

יְחִידִי Dec. I. or יְחִידָאִי adj. Dec. VI. *only, alone*.

יָטַב Fut. יִיטַב *to be good ; to seem good*, על , *to any one, to be pleasing*.

יָי an abbreviation. See Chrestomathy, p. 92.

יָבַל and יָבַל , Fut. יְבוּל (and like the Heb. יוּבַל Jud. 14 : 13.) *to be able ; to prevail*.

יָבַד *to bear, bring forth ; sometimes to beget*.

יָם m. Dec. IV. a. *a sea, the sea*.

יָסַף *to add*. Hoph. Heb. form, הוּסַף *to be added*.

יָצַט *to advise, counsel*. Part. *a counsellor*. Ithpa. *to consult together*.

יַעֲקֹב m. proper name, *Jacob*.

יָפֶת m. Dec. III. a. proper name, *Japheth*.

יָצַף Shaphel שִׁיַּצְיָא and שִׁיַּצְיָי *to finish*. יָצַב *to be certain, true*. Pa. *to tell the truth*.

יָצִיב adj. Dec. I. a. *true, certain ; confirmed, valid*. מִן יָצִיב *certainly, of a truth*.

יָקַד *to burn* (neut.), *be consumed*. Aph. *to burn* (act.), *consume*.

יָקַדָה f. Dec. VII. a. *burning*.

יָקָרִי adj. Dec. I. a. *hard, difficult ; honored, honorable, noble*.

יָקָר *to be or be esteemed honorable or valuable ; i. q. Pa. to honor*. Aph. *idem*.

יָקָר m. Dec. I. b. *honor ; splendor ; glory*. Sometimes it has א prosthetic.

יְרוּשָׁלַם and יְרוּשָׁלַם *Jerusalem*.

יָרַח m. Dec. III. a. *month*.

יָרֵךְ f. Dec. III. a. pl. יָרֵכָן , *thigh*.

יִשְׂרָאֵל m. proper name, *Israel ; the people of Israel*.

יָשַׁט in Peal not used. Aph. אוֹשִׁיט *to stretch forth, reach out*.

יָח , Heb. אָח , sign of the Objective or Accusative case.

יָחַב or יָחִיב *to sit ; to reside, stay*. Aph. הוֹחִיב *to place, cause to dwell*.

יָחִירִי adj. Dec. I. a. *abundant, great, eminent ; adv. יָחִיר and יָחִירָא very, exceedingly*.

יָרַח *to remain, be left.* Pa. יָרַח *to make to abound, to cause abundance.*

כּ

כִּי prep. and conj.; *like; as, as though.*

כָּאֵב, כְּאֵב, כָּאֵב, כָּאֵב and כָּב m. Dec. I. a. *grief, sorrow.*

כָּזֵב adj. Dec. III. b. (i. q. Heb. כָּזֵב,) *false.*

כִּדּוֹן and כִּדּוֹן adv. (=Heb. כִּדּוֹן) *now.* וְכִדּוֹן *now therefore.*

כִּדּוֹן adv. *so, thus.* וְכִדּוֹן *id.* וְכִדּוֹן *now therefore.*

כִּהְיֶה adv. *now.* עַד כִּהְיֶה *hitherto.*

כִּהְיֶה *to be able.* Const. with לְ and Inf.

כִּוּ f. Dec. IV. a. *window.*

כּוֹבָד (only in. pl.) m. Dec. I. a. *thorns.*

כּוֹכָב, (sometimes written כּוֹכָב,) m. Dec. II. a. *a star.*

כִּוְנָה Pa. *to confirm, establish; to make vigorous efforts.* Ithpa. pass.; also, as Pa. *to endeavor earnestly.*

כּוֹר m. Dec. I. a. *cor, a measure for things liquid or dry, equal to the homer or to ten ephahs, supposed to contain about eight bushels.*

כּוֹסֵה, see כּוֹסֵה.

כֶּסֶף m. Dec. II. a. *a talent.*

כֶּסֶף Kethib Ez. 7 : 22. *idem.*

כֹּל, כָּל, כָּלָא, כָּלָא, כָּלָא, adj. = Heb. כָּל, *all, the whole, every.*

I. כָּלֵל Shaph. לְשַׁבֵּל *to complete, finish.* Ishtaph. אֲשַׁבֵּל pass.

II. כָּלֵל and Aph. אֲכָלֵל *to crown; met. to adorn.*

כִּמְאֵה and כִּמְאֵה conj. and adv. *how! quam! as; like.*

כִּיָּן, כִּיָּן adv. *rightly; thus.* כִּיָּן *then; therefore; thus.*

כִּיָּן m. pl. with fem. form, Dec. VII. a. *colleagues.* LXX. σύνδουλοι.

כִּנּוֹר and כִּנּוֹר m. Dec. I. *a harp.* Gr. κινύρα, Lat. cinyra.

כִּנְנָא adv. i. q. כִּן *thus.*

כְּנָעַן m. proper name, *Canaan.*

כְּנָעַשׁ *to collect, act.* Ithpe. *to assemble, to meet.*

כְּנַעֲנִי m. Dec. VI. i. q. כְּנַעֲנִי *a Chaldean.*

כָּסָה, כָּסָה and כָּסִי *to lie hid, to be concealed.* Pa. *to hide, conceal;* i. q. Peal.

כָּסוּת m. Dec. I. a. *a feeling of shame; ignominy.*

כֶּסֶה m. Dec. III. a. *silver.*

כִּנּוּן adv. *now.* עַד כִּנּוּן *until now.*

כַּף c. g. Dec. IV. a. *a hollow; the palm of the hand; the sole of the foot.*

כַּפֵּן *to hunger.* Aph. *to cause or suffer another to be hungry.*

כַּפֵּר Pa. *to wash; to purify ceremonially; to atone, make expiation.*

כַּפֵּר *to bind.* Pa. *idem.*

כַּפָּר *to be grieved.* Ithpe. and Ithpa. *idem.*

כַּפְּלָה f. Dec. VIII. a. *mantle, cloak.*

כַּרּוּב m. Dec. I. a. *a cherub.*

כַּרְזוּ m. Dec. I. a. *herald.*

כַּרַּז *to proclaim, make proclamation.* Aph. *idem.*

כַּרְם m. Dec. III. a. *a vineyard.*

כַּרְסֵא m. Dec. V. a. *a throne.* Pl. כַּרְסֵאוֹן.

כַּשְׂדֵּי m. Dec. VI. pl. כַּשְׂדֵּי, *a Chaldean; as astrology flourished principally in Chaldea, an astrologer.*

כַּשְׂרָה *to be right; to be fit; to be agreeable, to please.*

כַּשְׂרָה and כַּשְׂרָה adj. Dec. I. a. and II. a. *right; just, upright; fit; legitimate.*

כַּתַּב *to write.*

כַּתָּב m. Dec. I. a. *writing; prescription, limitation, Ez. 7 : 22.*

כַּתֵּל and כַּתֵּל m. Dec. III. e. *a wall.*

ל

לְ prep. as in Hebrew, *to; for; of;* לְ בֵּין *between—and.*

לָא adv. *not*; *nothing*, Dan. 4: 32.
 הָלֵא and הֵלֵא *nonne?* also, *ecce!*
lo! Gram. § 68. 3.
 לָאָה and לָיֵא, see לָעָא and לָיֵאָו.
 לֵב or לֵבָב m. *the heart*, irreg. Emph.
 לָבָא; with suff. לָבָר, לָבָה, לָבָנָא,
 etc.; plur. emph. לָבָבָא; with suff.
 לָבִיחָוּן.
 לְבוּשׁ m. Dec. I. a. *clothing*; *a garment*.
 לְבָלְבָרִין f. plur. *plants*; *flowers*.
 לְבַשׁ *to clothe one's self*. Aph. *to*
clothe.
 לְיָהּ conj. *therefore*, with prosthetic א,
 אֶלְיָהּ; comp. of לָא and יָהּ, *except*
 (comp. Lat. *nisi*;) *but, sed*.
 לְוַשׁ *to curse*.
 לְוִי m. Dec. VI. *a Levite*. Plur. לְוִיָּאָ.
 לְוִיָּתָן m. *a sea-monster, leviathan*.
 לְוָה prep. *to*; *toward*; *with*.
 לַיְלָא and לַיְלָאָה m. irreg. emph. לַיְלָאָה;
 plur. לַיְלָנָו; *night*.
 לֵא a contraction for אֵיִתָּהּ, *there*
is not; *there are not*.
 לְהוֹדֵר adv. and prep. *alone*; *only*;
also. It is strictly a noun, *loneli-*
ness; hence with בָּ, בְּלְהוֹדוּרֵי, *in*
his loneliness, i. e. *he alone*.
 לֶחֶם m. Dec. III. a. *bread*.
 לְחָם m. *a feast*, Dan. 5: 1.
 לְחֵנָה f. Dec. VII. a. *a concubine*.
 לָמָא and לָמָה (as a noun, *nothing*),
 adv. *not*; *lest*. הֵלָמָא *that not*;
lest.
 לָעָא or לָאָת *to labor, toil*; *to be fa-*
tigued with labor.
 לָרַעַו or לָרַעַוָּא f. Dec. VII. c. *labor*; *fa-*
tigue.
 לְעַלְמָם adv. *forever*.
 לְשָׁן m. Dec. I. b. *tongue*.

מ

מ and before gutturals מַ, prefix, i. q.
 the sep. prep. מִן.
 מָא, מָה or מָהָה (with Daghesth forte

euphonic in the first letter of the
 next word,) interrog. pron. *what?*
 It is sometimes used adverbially,
how? also in exclamations *how!*
quàm! מָמָא *as*; *how!* מָמָה and
 מָמָה *whither?* *why?* מָה דִּי *that*
which.

מָאָה fem. num. *a hundred*. Dual
 מָאָרִין.
 מָאָזְנִין m. dual, *scales, balance*.
 מָאָמֵר, more common orthography,
 מָמֵר, q. v.
 מָאָן and מָן m. Dec. I. a. *a vessel*; *an*
instrument; *a garment*, (=Heb.
 מָלֵךְ.)
 מָבִיחָתָן adj. Dec. I. b. *shameful*;
ashamed.
 מָבִיעַ m. Dec. I. a. *a fountain*.
 מָגִלָּה f. Dec. VII. a. *roll, book*.
 מָגֵר Pa. *to throw down, destroy*.
 מָדְבָחָה m. Dec. II. a. *an altar*.
 מָדְחָה f. Dec. VII. a. *tax, tribute*. By
 a resolution of Daghesth forte into
 Nun, it is sometimes written מָנְדְחָה,
 Ez. 4: 13.
 מָדוּרָה m. Dec. I. a. *a residence*.
 מָדִי m. pr. n. Dec. VI. *Media*; *a*
Mede.
 מָדִינָה f. Dec. VII. a. *province*; *land*,
country.
 מָדִינָה or מָדִינָה m. Dec. II. a. *the east*,
 (lit. *the rising*, viz. of the sun.)
 מָדִיעָם (found only in this form) indef.
 pron. *any thing*.
 מָדִיר m. Dec. I. a. *dwelling, residence*,
 i. q. מָדוּרָה.
 מָה see מָמָא.
 מָהִרָה f. pr. n. *Moriah*, a hill in Jeru-
 salem.
 מָוֵת m. Dec. I. a. *death*; *a deadly*
pestilence.
 מָוֵת or מָיֵת *to die*.
 מָזוּן, emph. מָזוּנָא *food*; *sustenance*.
 מָחָא and מָחָה *to strike*; *to wound*.
 Pa. מָחָא *idem*; also *to restrain*.
 Ithpe. *to be fastened or nailed*,
 Ez. 6: 11.

בַּחֲלָקָא f. Dec. VIII. a. *course* or *class* of the priests or Levites.

מָטָא and מָטָה *to come, arrive; to reach*; with עַל, *to come upon, befall; happen to* a person.

מִטּוּל prep. *on account of*; מִטּוּל הָיָא *because, since*.

מִיבּוּל m. Dec. II. a. *fool*.

מִיבּוּר or מִאֲבּוּר m. Dec. II. a. *word, speech; command*. With suff. it sometimes signifies *self*, like the Heb. נָפֶשׁ. So also מִיבּוּרָא דִּרְךָ *the Lord, Jehovah*.

מִיבּוּן pl. m. irreg., emph. מִיבּוּא, const. מִי and sometimes מִיבּוּר, *water, waters*.

מִישֵׁר m. Dec. II. a. verbal from רִשֵׁר, *a plain, a valley*.

מִכְבֵּה *to depress, humble; to crush*. Pa. *idem*.

מִלָּא *to fill*. Ithpe. pass.

מִלְאַהּ m. Dec. I. b. *an angel*.

מִלְהָ f. Dec. VII. a. Pl. מִלְוִין, *word, speech; thing*.

מִלְחָ m. Dec. III. b. *salt*.

מִלְחָ denom. from the preceding, in the Targums, *to salt, to season with salt*, in bibl. Chaldee only Ez. 4: 14, prob. *to eat salt, to derive support*. According to the Hebrew commentators *to devastate, destroy*, derived from the fact that salt land is generally waste, barren; or from the custom of sowing the site of a devastated city with salt.

מִלְכָּה or מִלְכָּךְ m. Dec. III. a. *a king*.

מִלְכָּה m. Dec. III. b. *advice, counsel*.

מִלְכָּה f. Dec. VII. a. *a queen*.

מִלְכּוּפּוּ f. Dec. VII. c. *a kingdom; dominion, reign*.

מִלַּל Pa. *to speak*.

מִן and מִןּוּן interrog. pron. *who? what?* מִןּוּן הִי *whoever*.

מִןּוּן prep. *from; of, out of; some of*. (comp. the French *du*); *because of; rather than, in preference to;*

after an adjective, *than*.—מִןּוּן frequently takes after it the characteristic prefix of the Gen. or Dat. case, which is then pleonastic; as מִדְּבִיתָ. Gen. 49: 10, i. q. מִבֵּיתָ; מִןּוּן לְקַדְמִין, Gen. 3: 24, Jer. Targ. i. q. מִןּוּן קִדְמִין.—מִןּוּן הִי *because, since*.—מִןּוּן דְּרָבִיב *truly*.—מִןּוּן דְּרָבִיב *idem*. With suffixes מִןּוּן takes Dagghesh forte; as מִןּוּןִי.

מִנְיָא *to number, reckon*. Pa. מִנְיָא, מִנְיָא and מִנְיָא *to constitute, appoint*.

מִנְהָה i. q. מִנְהָה, q. v.

מִנְהָה m. Dec. II. a. verbal from מִנְהָה, (i. q. Heb. מִנְהָה, the Dagghesh forte being resolved into Nun. מִנְהָה also occurs in the Targums, e. g. Jer. 3: 15.) *knowledge, intelligence; the understanding, the mind*.

מִנְהָה i. q. מִנְהָה.

מִנְחָה m. Dec. I. b. *rest; quietness, silence*.

מִנְחָה f. Dec. VII. a. *gift, offering; tribute*.

מִנְחָה m. Dec. I. b. *number*.

מִסְפּוּנָה f. Dec. VIII. c. *poverty, want*.

מִטְּאָ c. g. irreg. (with suff. מִטְּאָה, pl. מִטְּאָה or מִטְּאָה) *the belly, venter*. Pl. *idem*.

מִטְּעֵל m. Dec. I. b. (verbal from מִטְּעֵל *to enter*), *setting of the sun*. Pl. *idem*.

מִטְּפָרֶשׁ m. Dec. II. a. *distinction; division*.

מִטְּצֵב m. Dec. II. a. *a planting*.

מִצְוָאָה f. Dec. VII. a. *a command, injunction*.

מִצְוֵינָה f. Dec. VII. c. *middle, midst*.

מִצְרַיִם pr. n. *Egypt*.

מִתְּקַדְשָׁה m. Dec. II. a. *sanctuary, holy place*.

מִרְרָה m. Dec. I. a. and

מִרְרָא m. Dec. II. b. *lord*. Syr. and Arab. *idem*.

מִרְרָה *to rebel, to be rebellious*.

מִרְרָה adj. Dec. I. a. *rebellious*.

מִרְהוּי f. Dec. VII. c. *correction; instruction*.

מְרוֹם m. Dec. I. a *height, elevation.*

מִרְט *to pluck off.*

מִשָּׁה m. Dec. III. b. *oil.*

מִשְׁחָה m. Dec. I. a. (strictly 2d Part. from מִשָּׁח *to anoint*;) *anointed; Messiah.*

מִשְׁחָה m. Dec. III. a. and b. *skin.*

מִשְׁכָּב m. Dec. II. a. *a bed.*

מִשְׁכָּן m. Dec. II. a. *a dwelling; a tent.*

מִשְׁרָא m. Dec. V. a. (strictly Inf. from שָׁרָא) *a resting.*

מִשְׁרוּקִי f. Dec. VII. b. *a flute, musical reed.*

מִשְׁתָּה in the biblical Chaldee, i. q.

מִשְׁתֵּי m. Dec. II. a. *a feast; a banquet.*

מִתְהוּה f. Dec. V. a. *desire; appetite.*

מִתַּל *to compare; to use similitudes.* Heb. מִשַּׁל.

מִתַּל m. Dec. III. a. *a parable, similitude; a sententious remark, a proverb.*

מִתָּן m. Dec. I. b. and מִתָּן Dec. II. a. *a gift; a reward.* מִתָּן אֲגַר *a gift of a reward, i. e. the giving of a reward.*

מִתְנָא f. Dec. VIII. a. (fem. of the preceding.) *a present, gift.*

נ

נָבֵא Ithpa. אֶתְנַבֵּי *to prophesy; to utter (a prophecy).*

נְבוּיָה f. Dec. VII. a. *prophecy; prediction.*

נְבוּזָה f. Dec. VII. a. *a present, gift; coll. gifts; plur. נְבוּזָהִין.*

נְבִיא and נְבִיָּא m. irreg. emph. נְבִיאָה; plur. נְבִיאִין; emph. נְבִיאָה and נְבִיָּא; with suff. נְבִיָּהּ, נְבִיָּיהָ; *a prophet.*

נְבִישָׁא f. Dec. VIII. a. *candlestick.*

נָגַד *to flow.*

נָגַד prep. *over against; toward.*

נָגַדִין (found only in the plur. abs.) *streams, rivers.*

נֹגֵה m. Dec. III. d. *brightness, light, of the morning.*

נָגִיד, נָגִיר and נָגִיר m. Dec. I. a. *leader, chief, prince.*

נָבֵא Ithpa. אֶתְנַבֵּא *to be willing; to do willingly; to give voluntarily.*

Inf. הִתְנַבְּוּת as a noun, *that which is given voluntarily, a free-will-offering.*

נִדְבָּה m. Dec. I. b. *row of stones; structure; wall.*

נָדַד *to flee.*

נִדְּן m. Dec. I. a. and with ה paragogic, נִדְּנָה, *sheath; met. body, q. d. sheath of the soul.*

נְהוּר m. Dec. I. a. *light.*

נְהִירוּ f. Dec. VII. c. *illumination, wisdom.*

נָהַם *to roar; to bellow; to groan.*

נָהַר *to shine brightly.* Pa. נְהַר *to enlighten.* Ithpa. pass.

נָהַר m. Dec. III. a. *a stream.*

נָדַד *to flee.*

נִוַּח *to rest; Aphel אָנַוַּח *to cause to rest, to give rest.**

נִוְלָה f. Dec. VII. c. and

נִוְלִי f. Dec. VII. b. *a dunghill.*

נִוּן m. Dec. I. a. *a fish.*

נִוּר m. Dec. I. a. *fire.*

נָזַק *to suffer injury.* Aph. אָנַזַּק or הִנְזַק *to injure.*

נָחַשׁ m. Dec. I. a. *brass.*

נָחַח *to descend, go down.* Aph. אָנַחַח, Fut. נַחַח, Imp. אָנַחַח, *to bring down, carry down; to deposit.* Hoph. הִנְחַח *to be brought down, deposited.*

נִשְׁוֵר m. Dec. I. a. *an observer, one who keeps (e. g. a law.)*

נָשַׁל *to lift up, elevate.*

נָשַׁר *to keep, preserve; to observe, regard.*

נִיחָח m. Dec. I. a. *a sweet odor, hence an acceptable sacrifice.*

נִבְסָה, נִבְסָה m. Dec. III. b. *wealth.*

power, strength, of body or mind.
Pl. riches.

נָבַח to bite.

נָמֵר m. Dec. III. b. a leopard.

נָסַב to take; to receive.

נָסַח to take away, remove; to pull
asunder. Ithpe. pass.

נָסַךְ and Pa. to pour out; to offer.

נָסַף m. Dec. III. b. libation, drink-of-
fering.

נָסַף to ascend. Aph. הִסְרַף to take up,
cause to ascend. Hoph. הִסַּף pass.
of Aph.

נָפַל Fut. רָפַל to fall; to fall down;
to be thrown down; to fall out, hap-
pen.

נָפַק to go out, to depart; to come
forth.

נָפְקָא f. Dec. VII. a. expense, cost.

נָפֶשׁ or נֶפֶשׁ c. g. Dec. III. a. and

נִפְשָׁא f. Dec. VII. a. life; soul; self;
a living being.

נָצַב m. Dec. III. b. a planting; a
plant.

נָצְבָא f. Dec. VII. a. strength, solidity,
firmness.

נָצַח to quarrel, contend. Pa. id.

נָצַח to conquer, surpass, prevail over,
be superior to. Ithpe. Pa. and
Ithpa. idem.

נָצַל to liberate, deliver. Aph. idem.

נָקָא and

נָקַר adj. Dec. IV. b. pure.

נָקַשׁ to smite, strike.

נָקַח to take; to take away. Ithpa.
to rise up against, with עָל.

נָשַׁח to forget; Ithpe. to forget; to be
forgotten.

נָשִׁיר irreg. Pl. of אָחַא.

נָשְׁמָא f. Dec. VII. a. breath, life.

נָשֵׁר m. Dec. III. b. an eagle.

נְשִׁתָּון m. Dec. I. a. letter, public let-
ter. Persian.

נָתַן to give. Gram. § 18. note 2.

נָתַר to fall off, as leaves or fruit.
Aph. to shake or strip off.

ס

סָבְבָא f. Gr. σαμβύκη, sambuca, a
three-cornered stringed instru-
ment, similar to the harp.

סָבַל to erect. Poal, to be erected.

סָבַר to bear, sustain; to expect, Dan.
7:25; to consider; to suppose;
with בָּ, to hope in.

סָנְא to be numerous; to be increased.
Aph. to cause to increase; to mul-
tiply.

סָגַד to fall prostrate, to worship, con-
strued with לָ.

סָגִיחָא m. Dec. I. a. affliction.

סָגִיחָא adj. Dec. I. a. much; many.

סָגָן m. Dec. III. b. deputy, governor.

סָגַר to shut up.

סָוּמְפִינְיָא f. i. q. Greek συμφωνία, a
bag-pipe.

סִוְהָא m. Dec. I. a. an end.

סִוְהָא to come to an end, to be fulfilled,
spoken of a prediction. Aph. to
put an end to any thing.

סִוְרָא to recede; to go aside.

סִוְרָתָן m. Dec. I. b. perverseness; a
crime.

סִוְרָחָא to drive out, expel.

סִוְרָר m. Dec. III. b. side; extremity.

סִוְרָרָא m. Dec. II. b. the moon.

סִוְרָה and סִוְרָה m. Dec. I. a. i. q. סִוְרָה,
end, extremity.

סָבַל to understand. Ithpa. אֶסְתַּבַּל to
look at; to reflect; to consider;
const. with בָּ, לְוַח, etc.

סָבַן to try, prove. Ithpa. and Aph.
idem.

סָבִיל adj. Dec. II. a. foolish, unwise.

סָבִילָהֵן or סִוְבִילָהֵן adj. Dec. I. b. intelli-
gent; prudent.

סָלַק or סָלַק to ascend, go up. Pa. to
cause to ascend; to take away; to
destroy.

סָלִיחָא adj. Dec. I. a. perverse.

סָמְאַל m. pr. n. Sammaël, an evil
angel, sometimes called the angel

of death, and sometimes, prince of the air.

סָמַךְ to sustain. Ithpe. passive.

סָנְאָה to hate.

הַסְנֵאָה f. Dec. VII. a. hatred.

סָעַד construed with הָ, to aid, assist. Pa. idem.

סָפַר m. Dec. III. a. and

סָפְרָא or סָפְרָה f. Dec. VIII. a. support; aid; strength.

סָפַר (= Heb. פָּקַד) to visit; to inspect.

סָפַר and סָפַר m. Dec. II. a scribe; a learned man. The emph. form is sometimes written סָפְרָא.

סָפַר m. Dec. III. b. a book.

סָרְבַל m. Dec. I. a. Plur. wide oriental breeches.

סָרְוִיקָה f. Dec. VII. c. vanity; vacuity.

סָרְוָה m. Dec. II. b. prefect, president.

סָתַר Pa. סָתַר to hide, to conceal; to destroy. Compare the Greek ἀφαίρω, which has both these senses.

ע

עָאן and עָן m. Dec. I. a. collective noun, (i. q. Heb. צֹאן); sheep, flocks.

עָבַר to make; to do, perform; to exercise (authority, etc.); to till (the ground); Ithpe. to be made; to take place, happen. Ithpa. idem.

עָבַר m. Dec. III. a. a servant.

עָבִירָה f. Dec. VII. a. work, labor; business.

עָבַר to go over; to transgress. Aph. to send over, transmit; to transgress.

עָבַר Dec. III. b. that which is beyond. עָבַר נְהָרָא the other side of the Euphrates.

עָד prep. and conj. to; until. With suffixes it takes a plural form. עָד-לָא while . . . not, before, antequam.

עָדָא or עָדָה to pass away; with בָּ to go to, come upon; to pass away, be

abolished, destroyed. Aph. to take away; to depose.

עָדָר m. Dec. I. a. conception.

עָדָן m. pr. n. Eden, (pleasure).

עָדָן c. g. Dec. I. b. time; a year.

עָוָבַר m. Dec. I. b. labor, work.

עָוַד adverb, yet, further, moreover.

Sometimes it is a mere expletive.

עָוָרָא and עָוָרָה f. pl. עָוָרָה, iniquity, perverseness, sin.

עָוָלָם m. Dec. I. a. a boy; a young man.

עָוַק to be straitened, to be in difficulty.

Aph. עָוָרָא to molest, be hostile; to constrain.

עָוַר only Dan. 2:35, chaff. In Syr. and Ar. idem.

עָוָשָן m. Dec. II. a. firmness, strength.

עָוָקָא f. Dec. VII. a. ring, seal-ring.

עָזָרָא m. pr. n. Ezra.

עָצָא f. Dec. VII. a. counsel, wisdom, i. q. Heb. עֲצָה.

עָרַל and מְלַעֲרִיל adv. and prep. above. עָרַל מִן idem.

עָרְוִין c. g. Dec. III. d. an eye; a fountain. In the latter sense the plural is עָרְוִינָן.

עָרְוִין Pa. denom. to look at; to examine with care, comp. Eng. to eye.

עָרַר m. Dec. I. a. watcher, a name of angels, or of an order of angels, Dan. 4:10, 14, 20.

עָל prep. upon; above; concerning; besides; before; against; sometimes for אֶל, to, toward, etc.—עָל דָּ because.

עָלָא adv. over, above, followed by מִן.

עָלָה f. Dec. VIII. a. burnt-offering. Plur. עָלָוִן.

עָלָה f. Dec. VII. a. occasion; pretext.

עָלָוִר and עָלָוִרִי or עָלָוִרִי, forms of עָל.

עָלָר adj. Dec. VI. upper; highest; emph. עָלָרָה the Most High.

עָלָרִוִן m. Dec. I. a. the Most High. Plur. excel. עָלָרִוִרִין idem.

עָלָרִי f. Dec. VII. b. an upper chamber; a lodging chamber.

לָלַל *to go in, enter; (of the sun) to set.* Aph. הָעַל and הִנְעַל *to bring in.* Hoph. הִעַל pass.
 עָלַם m. Dec. II. a. and
 עָלַם m. Dec. III. a. *an age; eternity; the world.* עַד-עָלְמָא or עַד-עָלְמָא *for ever.*
 עִלְמִי m. Dec. VI. Pl. עִלְמִיָּא, *an Elamite.*
 עֲלַע m. Dec. III. b. i. q. Heb. עֲלַע, *a rib.*
 עַם c. g. *a people, irreg. sing. like* Dec. IV. a. plur. עַמְמִין, emph. עַמְמִיָּא.
 עִם prep. *with; in.* Before suff. the ם takes Dagghesh forte; as עִמִּי.
 עֲמִיק and עֲמִיק adj. Dec. I. a. *deep, unsearchable.*
 עָמַל m. Dec. I. a. and עָמַל Dec. III. a. *labor, toil.*
 עֲמֵר m. Dec. III. a. i. q. Heb. עֲמֵר, *wool.*
 עָנָה *to answer; to speak in conversation, to begin to speak.*
 עָנָן m. Dec. I. a. *a cloud.*
 עֲנָה m. Dec. III. a. *a bough, branch.*
 עֲנִישׁ m. Dec. I. a. *mulct, fine.*
 עֲנִיָּא m. Dec. III. b. *time.*
 עֲסַב see עֲשַׁב.
 עֲסַק m. Dec. II. a. or עֲסַק Dec. III. b. *affair; business.*
 עֲפָרִי m. Dec. III. with suff. עֲפָרִיָּה, *branches, foliage.*
 עֲפָרִי m. Dec. III. a. *dust.*
 עֲצִיב part. adj. Dec. I. a. *troubled, sad.*
 עָקַב m. Dec. III. a. and b. *the heel,* Heb. עָקַב; *an end; a reward,* Heb. עָקַב.
 עָקַם *to be crooked; to be perverse.* Pa. *to make crooked; to pervert.*
 עָקַר *to root out, pluck up.* Ithpe. pass.
 עָקָר m. Dec. I. b. *stock, root.*
 עֶרֶךְ m. Dec. I. a. *enemy.*
 עָרַב and Pa. עָרַב *to mix.* Ithpa. pass.
 עָרִיר m. Dec. I. b. *wild ass, onager.*
 עָרִיָּה f. Dec. VII. a. *nakedness; hence dishonor.*

עָרִיבָל. Ithpa. אָהָרְעָבָל *to be stripped, rendered naked.*
 עָרִיבָלָא adj. Dec. VI. *naked.* The forms עָרִיבָלָא, עָרִיבָלָא, and עָרִיבָלָא are less frequent.
 עָרִיב or עָרִיב adj. Dec. I. *cunning.*
 עָרִיל and עָרִיל Dec. I. a. and עָרִיל Dec. VI. adj. *uncircumcised.*
 עֲשַׁב or עֲשַׁב m. Dec. III. b. *an herb; coll. herbs.*
 עֲשָׂר f. עֲשָׂרָא m. num. adj. *ten.* Plur. עֲשָׂרִין *twenty.*
 עֲשָׂח and עֲשָׂחָה *to think, purpose.*
 עֲתָּא m. Dec. IV. b. i. q. עֲתָּא, *time.*
 עֲתִיד adj. Dec. I. a. *prepared, ready; about to, futurus.* Prefixed to the Inf. it forms a kind of Future tense.
 עֲתִיק adj. Dec. I. a. *ancient, old.*
 עֲתִיר *to be rich.* Pa. *to enrich.*

פ

פָּגַר m. Dec. III. b. *a corpse.*
 פּוֹקְחָן m. Dec. I. b. verbal from פָּלַח, *service.*
 פּוֹם m. Dec. IV. c. *the mouth.*
 פּוֹקְדָן m. Dec. I. b. *a command, precept.*
 פָּתַח m. irreg. const. פָּתַח, pl. פָּתַחִין, *governor of a province.*
 פָּתַר m. Dec. III. a. (פָּתַר Dan. 2:41.) *a potter.*
 פָּתַשׁ m. Dec. III. a. *an under-garment, perhaps breeches.* Kethib Dan. 3:21. פָּתַשׁ, *idem.*
 פִּרְיָ (פָּרִי Gen. 3:24, Jer. T.) c. g. *fruit, irreg. Plur. פִּרְיִין; פִּרְיָה, with suff. פִּרְיָה Prov. 8:19.*
 פָּלַג *to divide.*
 פָּלַג m. Dec. III. a. *half.*
 פָּלְגָא f. Dec. VII. a. *division or class of the priests.*
 פָּלְדָס m. Dec. I. b. *linen; a piece of linen.*
 פָּלַח *to serve; to worship; to cultivate (the ground); to observe or*

keep (a law.) Compare in Latin *colo*, which has all these significations.

פָּלְתָן m. Dec. I. b. *service, worship* of God.

פְּלִשְׁתִּי m. Dec. VI. a *Philistine*.

פְּנוּק and Pa. פָּנַק *to afford delight*. Ithpa. *to enjoy; to feast upon*.

פֶּס m. Dec. IV. a. and b. *a part; in relation to the hand, the palm*.

פֶּסֶנְיָה and פֶּסֶנְיָה m. Dec. I. a. ψαλτήρ, *the psaltery*, a stringed instrument. Hengstenberg considers it a kettle-shaped instrument; see his *Authenticity of Daniel*, article *Greek words*.

פָּצַא and Pa. פָּצִיר *to deliver; to make free*.

פָּקַד Pa. *to command*.

פְּקוּד m. Dec. I. a. *statute, commandment*.

פְּרוֹז m. Dec. II. (Gr. § 32, note 3.) *iron*.

פָּרַח *to flourish; to blossom*.

פָּרַט *to divide*.

פָּרַס pr. n. *Persia; the Persians*.

פָּרְסִי m. Dec. VI. emph. פְּרָסְיָה Ke-thib. Dan. 6: 29, *a Persian*.

פָּרַע *to render* (good or evil to any one); *to reward*. Ithpe. *idem*; *to take vengeance*.

פָּרַק *to redeem, liberate*; hence Dan. 4: 24, *to expiate*, or perhaps rather *to dismiss*.

פָּרַשׁ *to divide; to distinguish*. Pa. Part. pass. מְפָרֵשׁ Ez. 4: 18, *distinctly*.

פָּרִשְׁוֹן m. Dec. III. a. *copy*.

פָּרִשׁ *to extend, reach out*.

פָּרַשׁ *to interpret, explain*. Pa. *idem*.

פָּרִשׁ m. Dec. III. b. *interpretation, explanation*.

פָּרְבֵּג m. Dec. I. b. *delicacies, rich food*.

פָּרִיזָה m. Dec. I. a. *word; edict; letter; thing, matter*, like the Heb. פָּרַר.

פָּתַח *to enlarge, extend*.

פָּתַח *to open*. Ithpeel and Ithpaal, pass.

פָּתִי m. Dec. I. a. *breadth, width*.

צ

צָבָא *to be willing; to acquiesce*.

צָבָאוֹת (Hebrew) *armies*, retained in Chaldee after צָבָא and צָבָא.

צָבִי f. Dec. VIII. c. *desire; affair*.

צָבַע *to wet, moisten*. Ithpa. אֶצְבַּע pass.

צָד m. Dec. IV. b. *side*.—מִצָּד *on the part of*.—לְצָד *against*.

צָרָא only Dan. 3: 14. הֲצָרָא *is it your purpose? or was it your design?*

צָדִיק adj. or sub. masc. Dec. I. a. *righteous; a righteous man*.

צָדִיקָא f. Dec. VII. a. *justice, righteousness; alms-giving*.

צָנָא m. Dec. II. a. (א in otio,) *the neck*.

צָלַח Pa. *to pray, supplicate, invoke*.

צָלַח *to prosper*. Aph. הֲצָלַח *to make prosperous, promote* (a person); *to execute prosperously*; also intrans. *to prosper, be successful; to be promoted*.

צָלַם and צָלַם m. Dec. III. a. *an image, idol; form, appearance*.

צָמַח *to sprout, germinate*. Aph. *to cause to sprout, to bring forth*.

צָעַר m. Dec. III. a. *grief*.

צָפִיר m. Dec. I. a. *a he-goat*.

צָפִיר c. g. Dec. II. a. *a bird; a sparrow*.

צָרִיק or צָרִיקָא adj. Dec. I. a. *needy, construed with לְ, in need of*.

ק

קָבַל and Pa. *to receive, accept*; like שָׁמַע, *to listen to, comply with*. Ithpa. pass.

קָבַל and קָבַל prep. *before; over against, opposite; because of*. With suff. קָבַלְהָ, קָבַלְהָ, etc.—לְקָבַל *idem*.—כִּלְקָבַל *because of*; conj. *because; therefore; as*.

קָדִישׁ adj. Dec. I. a. *holy*; as a noun, *saint; holy being*, applied to angels.

קָדָם m. Dec. III. a. *that which is be-*

fore; former time, beginning; the east.—מִלְפָּנֵינוּ (מִן) *formerly; in front; toward the east, on the east side.*

קָדָם and קָדָם prep. *before*, in relation to place, *coram*; in relation to time, *ante*. It takes suffixes like plural nouns; e. g. הַקְדָּמִי, הַקְדָּמִיָּה. —קָדָם יָרָא *antequam*.—קָדָם מִן often i. q. מִן; sometimes i. q. קָדָם, simply.

קָדְמָה f. Dec. VII. a. *origin, antiquity.* מִן קָדְמָה prep. *before*.

קָדְמוּ f. Dec. VII. c. *antiquity; meeting, coming together, occursus.*

קָדְמִי adj. Dec. VI. *first*.

קָדַשׁ Pa. *to sanctify, consecrate, set apart.*

קִדְשׁ m, Dec. II. a. *holiness, sacredness.*

קִים Fut. יָקִים *to rise up, to stand.* Pa. קָם *to establish; to confirm by an oath; to swear; to sustain.* Aph. יִקְמוּ and הִקְמוּ, Fut. יָקִים and יִקְמוּ, Part. מְקִים, *to set up*, e. g. a statue, an image; *to appoint*, e. g. a governor. Hoph. הִקְמוּ, יִקְמוּ, or with the form of Aphel, יִקְמוּ Dan. 7: 4, *to stand.*

קִיָּבֹן m. Dec. I. b. *offering, oblation; sacrifice, victim.*

קָטַל *to kill.* Pa. *idem*, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.

קָטָר m. Dec. III. b. *knot; joint; difficult problem.*

קָטָן (i. q. Heb. קָטָן) m. Dec. III. d. *summer.*

קָוָה m. Dec. I. a. *a covenant; an edict, decree.*

קָוָה adj. Dec. I. a. *established, firm.*

קַיִן m. pr. n. *Cain.*

קִיָּוָה Kethib Dan. 3: 5, 7, etc., i. q. Gr. *κύμας*, a harp. The pointing is that of קִיָּוָה, q. v.

קָל m. Dec. I. a. *voice.* Pl. קָלִים *thunders; קָלִים voices.*

קָלִיל adj. Dec. I. a. *light; quick, adv. a little.*

קָמֹר and קָמֹר m. Dec. I. a. *a girdle, a belt.*

קָנוּ m. Dec. IV. b. *a nest, a hive.*

קָנָה *to buy, purchase.*

קָנָה m. Dec. I. b. *acquisition; possession, substance.*

קָנָה *to be angry, to be in a rage.*

קָנָה m. Dec. III. *anger, wrath.*

קָצַץ *to cut off, amputate; to kill.* Ithpe. pass.

קָצַח f. Dec. I. b. *a part; an end.*

קָרָא *to call; to read.*

קָרַב, קָרַב and Pa. קָרַב *to approach; to touch*, construed with בָּ, לָּ, etc. *to bring, to offer.* Ithpe. *to cleave to.* Aph. *to bring near; to offer.*

קָרַב m. Dec. I. a. *war, contest.*

קָרַי a city, irreg. Emph. קָרַיָּה, קָרַיָּה, קָרַיָּה and קָרַיָּה; plur. קָרַיָּוִן and קָרַיָּוִן, emph. קָרַיָּה.

קָרֵן and קָרֵן f. Dec. III. a. *a horn.*

Plur. קָרַיִן, קָרַיִן and, with Dual form, קָרַיִיִן.

קָרַץ m. Dec. III. a. *a piece, fragment.*

קָשׁוּט m. irreg. emph. קָשׁוּטָא *truth.*

—בְּקָשׁוּטָא *indeed; interrog. indeed?*—מִן קָשׁוּט *truly, certainly.*

קָשֶׁת emph. קָשֶׁתָא Dec. III. a. *a bow; the rain-bow.*

קָהָרִיס (Keri for קִיהָרִיס, Dan. 3: 5, etc. The analogy of the Greek *κύμας* would lead us to point the latter קִיהָרִיס. The Targums have קָהָרִיס which appears to be the less ancient form.) m. Dec. I. a. *a harp.*

ר

רִאשׁ and רִישׁ m. Dec. I. a. *head; sum amount.* Plur. רִישֵׁי, רִישֵׁי, and once רִאשֵׁי Ez. 5: 10, *chiefs, principal men.*

רַב m. Dec. IV. a. plur. רַבֵּיִן Dec. II. a. *a prince; as an adj. great;*

plur. *proud, arrogant* (speeches, or actions.)
 רָבָה *to be great or numerous.* Pa. רָבַי and Aph. אָרְבַּי *to exalt, set in an eminent station; to increase; to bring forth abundantly.* Ithpe. and Ithpa. *to be exalted, to be elevated.*
 רָבוּ f. Dec. VIII. c. *greatness.*
 רָבוּ and רְבוּא num. adj. *ten thousand, a myriad.* Plur. רִבְוֹן and רִבְוֹנִים.
 רָבוּן m. Dec. I. a. *lord, master.*
 רְבִיעִי num. adj. Dec. VI. fem. רְבִיעֵא *fourth.*
 רִבְרִבָּן m. Dec. I. a. *a nobleman, prince.*
 רָגַג *to desire, long for.* Pa. *idem.*
 רָגַז *to be moved, excited; to be angry.* Aph. *to excite to anger.*
 רָגַז m. Dec. III. b. *anger.*
 רָגַל and רָגַל c. g. Dec. III. a. *a foot.* Dual and plural רָגְלָיִם.
 רָגַשׁ *to be tumultuous.* Ithpe. and Ithpa. *idem; to rage; to roar.* Aph. *to rage; to collect together in a rage or with tumult.*
 רָוַי m. Dec. I. a. *aspect, appearance.*
 רוּגַז m. Dec. III. e. *anger.*
 רוּחַ c. g. Dec. I. a. *wind; spirit.*
 רוּם *to be high; to be exalted.* Palp. רוּמִים *to exalt, praise.* Aph. *to lift up.* Ithpal. *to lift up one's self.*
 רוּם m. Dec. I. a. *height.*
 רוּז m. Dec. I. a. *a secret.*
 רוּחִיק adj. Dec. I. a. *distant, remote.*
 רוּחַם and Paël רוּחַם, *to pity, compassionate; to love.*
 רוּחָמוּ f. Dec. VIII. c. *love; affection, friendship.*
 רוּחָמִין (found only in the plural) m. Dec. III. a. *mercy, compassion.*
 רוּחָץ *to trust in.* Ithpe. construed with עָל, *idem.*
 רוּשָׁתִי adj. Dec. I. a. *sent away; deserted.*
 רוּחַת m. Dec. I. a. *scent, smell.*
 רוּשׁ, see ראשׁ.
 רוּם adj. Dec. I. a. *high.*
 רוּמָא and רוּמָה *to throw, cast; to set,*

place; to impose (a tax). Ithpe. *to be cast.*
 רוּזָא *to wink significantly; to beckon.*
 רוּמִי adj. Dec. V. b. and Dec. VI. *deceitful.*
 רוּן and Pa. *to sing for joy; to speak joyfully.*
 רוּנָא f. Dec. VIII. c. and רוּנָא f. Dec. VIII. a. *pleasure, will; benevolence; delight.*
 רוּנָא m. Dec. I. a. *a thought.*
 רוּנָן adj. only Dan. 4 : 1, [4 : 4] *flourishing.*
 רוּעַ and Pa. רוּעַ *to break in pieces.*
 רוּפַס *to trample upon, tread in pieces.*
 רוּשׁוּ f. Dec. VIII. c. *permission; liberty; power.*
 רוּשִׁיעַ adj. Dec. I. a. *wicked.*
 רוּשַׁם *to note, write down; to write.*
 רוּשַׁע m. Dec. III. b. and רוּשַׁעוּ f. Dec. VII. c. *wickedness.*
 רוּחִיתָא f. Dec. VII. a. verbal from רוּחַת, *trembling.*

ש

שָׁב m. Dec. I. a. *an elder, a man of grey hairs.*
 שָׁבָא, i. q. סָבָא, q. v.
 שָׁנָא, i. q. סָנָא, *to be or become great.*
 שָׁנָא adj. Dec. I. a. *great; much, many; adv. very, exceedingly.*
 שָׁאם *to set, place; to appoint; to issue (a decree); שָׁאם טָעַם to show respect; שָׁאם נָשָׂא to give a name, to name.*
 שָׁטַר m. Dec. III. b. i. q. סָטַר, *side.* Only Dan. 7 : 5, Keri.
 שָׁבַל Aph. אֲשָׁבַל *to understand; to be wise.* Ithpa. const. with בָּ, *to consider.*
 שָׁבַלְתָּנִי f. Dec. VII. c. *intelligence, understanding.*
 שָׁנָא i. q. סָנָא *to hate.* (In Chaldee it is generally written with ס.) Part. שָׁנָא *an enemy.*
 שָׁטַר m. Dec. III. a. *hair.*
 שָׁפָה f. Dec. VIII. a. (Pl. סָפְוֹן Dec. VIII. c.) *a lip.*

ט

שאל, שאל or שאל to ask, seek, request, with א of the thing asked, or with two accusatives; to inquire, with ל of the person.

שאל f. Dec. VII. a. request; affair, concern, matter.

שאר Ithpe. אשאר and Ithpa. אשאר to be left, to remain.

שאר m. Dec. I. b. the rest, remainder.

I. שב m. Dec. IV. a. the sabbath.

II. שב (contracted from שבוע) num. adj. seven.

שבהור m. Dec. I. a. glory, honor.

שבח Pa. to praise; to sing praises, simply to sing.

שבט m. Dec. III. b. a tribe.

שביב m. Dec. I. a. a flame.

שביל m. Dec. I. a. way, path.

שביעי ord. adj. Dec. VI. seventh.

שבוע num. adj. seven. See Par. XI. in the Gram.

שבק to forsake; simply to leave. Ithpe. pass.

שבש Pa. to terrify. Ithpa. pass.

שגה to err. Aph. to entice to sin.

שגל f. pl. שגלן and שגלן, wife of a king; hence queen, Ps. 45: 10.

שגל Pa. to persuade; to entice.

שגר Ithpa. to exert one's self.

שגרי Paël. to set, place. Ithpa. to be made, to become.

שגרון m. Dec. I. b. authority, dominion.

שגים i. q. שים.

שגפ m. Dec. II. a. beauty. Plur. id.

שג m. Dec. I. a. a wall.

שגב m. Dec. I. a. a friend; a companion.

שגבא m. pl. inhabitants of Susa, the winter residence of the Persian kings.

שגב and שגב to free, deliver. See Gram. § 14. 2. note.

שגרי adj. Dec. I. a. corrupt, wicked; as a noun wickedness, crime.

שגח to discover; to attain, acquire. Aph. idem. Ithpe. to be found.

שגח to dwell, rest. Pa. שגח to cause to dwell. Hence

שגח f. Dec. VII. a. dwelling, presence; the divine presence and glory as it appeared in the tabernacle.

שגח to be secure, safe.

שגח f. Dec. VII. a. and

שגח f. Dec. VII. c. something amiss, an error, fault; a failure.

שגח f. Dec. VII. a. rest, tranquillity.

שגח to send away; to put off; to stretch out (the hand). Pa. and Aph. idem. Ithpe. to be deprived.

I. שגח and שגח to rule, to have power, construed with א or ל. Aph. to cause to rule, to give dominion.

II. שגח const. with א, to fall upon, attack.

שגח m. Dec. I. a. ruler, governor.

שגח m. Dec. I. b. might, power; dominion.

שגח adj. Dec. I. a. powerful, having power, const. with א over any thing; const. with ל and an Inf. permitted, lawful; as a noun, a powerful man, ruler, officer.

שגח to complete. Aph. to finish, bring to an end; to restore, give back.

שגח m. Dec. I. a. peace, prosperity.

שגח m. pr. n. Solomon.

שגח f. irreg. plur. שגח, שגח, שגח and שגח; a chain.

שגח and שגח m. irreg. emph. שגח; with suff. שגח, שגח; plur. שגח, const. שגח, etc. a name.

שגח m. pr. n. Shem.

שגח Aph. to destroy.

שגח names, pl. of שגח q. v.

שגח Plur. emph. heaven, the heavens. The sing. and the absol. plur. are wanting; const. שגח.

שגח Ithpolel אשגח to be astonished, amazed.

שגח (see Gr. § 31. note 2.) adj. fat, rich.

שׂמַע *to hear; to obey.* Ithpe. *to be heard; to show one's self obedient, to be obedient or submissive.*

שׂמַרְיָן i. q. Heb. שׂמַרְיָן, *Samaria.*

שׂמַשׁ c. g. Dec. III. b. *the sun.*

שׂמַשׁ *to serve; to minister, as a priest, etc.*

שׂמַשׁוֹן m. pr. n. *Samson.*

שׂן c. g. Dec. IV. b. *a tooth.* The dual form שׂנַיִן is used for the plural. So in Hebrew שׂנַיִם.

שׂנָא Fut. Tseri, *to be changed, altered; to be different.* Pa. *to change; to violate, transgress; pass. Part. diverse, different.* Ithpa. *to change; intrans. to be altered.* Aph. i. q. Paël.

I. שׂנָא f. Dec. VIII. a. *sleep.*

II. שׂנָא and שׂנָה f. irreg. const. שׂנַח; emph. שׂתָּא; plur. שׂנַיִן; *a year; collectively in the singular, years.*

שׂנַיִן adj. Dec. I. a. fem. שׂנַיִנָא Dec. VII. a. *sharp.*

שׂן m. Dec. I. b. *edge; point.*

שׂעָא f. irreg. emph. שׂעָהא and שׂעָהא; plur. שׂעָיִן; *an hour; a moment, any short period of time.*

שׂעָה Ithpa. אַשׂעָה *to narrate, tell; to enumerate; to speak.*

שׂפֵּט m. Dec. II. a. *a judge.*

שׂפִּיר or שׂפִּירָה f. Dec. VII. c. *bruising, trampling under foot; perhaps Gen. 3:15, Pseudo-Jon. and Jer. Targ. safety, deliverance; or remedy.*

שׂפַל Aph. *to bring down, humble; to oppress, subdue.*

שׂפַל adj. Dec. III. *low.*

שׂפַר *to be fair; to be agreeable.*

שׂק adj. Dec. I. a. *leg.*

שׂפַרְרָה m. Dec. I. a. *dawn of the morning.*

I. שׂרָא and שׂרָה, שׂרָה *to dwell; to stop, rest.* Aph. *to cause to dwell or remain.*

II. שׂרָא and שׂרָה *to loosen; Part. שׂרִין loose, at liberty; to solve, ex-*

plain. Pa. *idem; also to begin.* Ithpa. *to be loosed, spoken of the joints, to become powerless.*

שׂרֵשׁ m. Dec. III. e. *a root.*

שׂרְשָׁה f. Dec. VII. c. and

שׂרְשָׁי f. Dec. VII. b. *eradication; met. banishment.*

שׂח and שׂח num. adj. Dec. IV. b. *six.*

Pl. שׂחִיךְ *sixty.*

שׂתָּא and שׂתָּה *to drink.* Construed with בָּ denoting the vessel out of which any one drinks.

שׂתָּס *to found, establish, confirm.*

Aphel *idem.*

שׂתָּק *to be silent, keep silence.*

ת

תְּאִיבָא, defectively written; see תְּרִיאִיבָא.

תְּאִיבָא f. Dec. VII. a. (Pl. תְּאִיבָיִךְ c. g. Dec. I.) *a fig-tree; a fig.*

תְּבִיר part. adj. Dec. I. a. *fragile, weak. easy to be broken.*

תְּבַר *to break, to break in pieces.* Pa. *idem.* Ithpe. and Ithpa. pass.

תְּגַר m. Dec. III. b. and

תְּגָרָא f. Dec. VII. a. *contention, strife.*

תְּרִירָא fem. Dec. VII. a. *revolving in a circle; hence, continuance.— בתְּרִירָא constantly, continually.*

תְּרוּבָא *to return; to turn away, to avert.* Aph. *to return (act.), to restore.*

תְּרִיבָא *to be astonished; to be terrified, to tremble for fear.*

תְּרִיבָא f. Dec. VIII. a. *a generation; a nation, tribe.*

תְּרוּסְקָפָא f. emph. תְּרוּסְקָפָא, *cause, occasion.*

תְּרוּסָא m. Dec. II. a. *strength, might.*

תְּרוּר, i. q. Heb. תְּרוּר, m. Dec. I. a. *an ox.*

תְּרוּשָׁבָא f. Dec. VIII. a. *praise; a song of praise; any song.*

תְּרוּחָה prep. *under.* It takes the suffixes of plural nouns.

תְּרוּחָה *idem.*

- הַיְאִוָּבָא f. Dec. VII. a. *desire, appetite*.
 הַבֵּן Aph. אֶחָבֵן *to prepare*.
 הַלֵּג m. Dec. III. a. i. q. Heb. שֶׁלֵּג, *snow*.
 הַלִּיל adj. Dec. I. a. *elevated; fortified*.
 הַלָּה f. (masc. הַלָּהָה, const. m. הַלָּהָה, f. הַלָּהִי), num. adj. *three*. Plur. הַלָּתִין, *thirty*.
 הַלִּיתִי adj. Dec. VI. *third*. Once written הַלָּתִי Dan. 5:7.
 הַם (i. q. Heb. שָׁם), הַמָּה, and הַמֶּן הַמָּהּ, הַמָּהּ, *adv. there; thither*.
 הַמִּירָא f. Dec. VII. c. *perfection; integrity*.
 הַמִּנָּח or הַמִּנְחָה f. pr. n. of a city of the Philistines, *Tinnath*.
 הַנָּא plur. הַנִּין i. q. הַנִּינָא, etc. q. v.
 הַנִּין num. adj. Dec. I. b. *second*.
 הַנִּינָא adv. *a second time, again*.
 הַפְּתָרָא m. pl. Dan. 3:2, 3, *prob. judges or lawyers, jurisconsulti*.
 (Ar. ^فأفتي *to give counsel, to pass sentence; hence mufti*.)
- הַקִּיָּה m. Dec. I. a. *strength; vehemence*.
 הַקִּיָּן adj. Dec. I. a. *right; fit, convenient; firm*.
 הַקִּירָה adj. Dec. I. a. *strong, mighty*.
 הַקָּל (i. q. Heb. שָׁקָל) *to weigh*. Pass. Praet. *to be weighed*.
 הַקָּן Pa. *to adapt, arrange; to prepare; to establish*. Aph. *idem*. Hoph. *to be reestablished, restored*.
 הַקָּן adj. Dec. II. a. i. q. הַקָּיִן..
 הַקָּה *to grow, as a tree; to become strong, powerful*. Pa. *to confirm, establish*.
 הַקָּה and הַקָּה m. Dec. I. a. *power, authority*.
 הַרְגָּם *to explain, interpret*. Part. pass. מְהַרְגֵם *interpreted*.
 הַרְיָן num. adj. *two; both*. See Gram. Par. XI. and § 42. 1. a. note.
 הַרְיָעֵסֶר num. adj. *twelve*.
 הַרְבָּה and Pa. הַרְבָּה *to expel, drive out*.
 הַרְבַּע and Pa. הַרְבַּע *to break asunder; to destroy*.
 הַרְבַּע m. Dec. III. a. and b. *door*; — הַרְבַּע מֶלֶכָא *the king's palace*.
 הַרְבַּע m. Dec. I. a. *porter, watchman at a gate*.

APPENDIX.

A. THE RABBINIC DIALECT.

§ 1. This dialect is so called from the principal writers who have employed it, viz. the Jewish Rabbins. Their most important writings have generally had respect, either to the Hebrew language, the Scriptures of the Old Testament, or to the traditions which constitute the *Oral Law*, and which the Jews regard as of equal authority with the Scriptures. These writings have been composed in various ages, chiefly since the eleventh century of the Christian era. Among the most valuable of them are the commentaries of Solomon Jarchi, Aben Ezra and David Kimchi, which are published, with others, in the Hebrew Rabbinic Bibles of Bomberg and Buxtorf. That of Solomon Jarchi is extant also in a Latin translation published by J. F. Breithaupt, (Gotha 1713, 3 vols. small 4to.)

For a general account of Rabbinic writers, see Bartolucci's *Bibliotheca Rabbinica*, Wolf's *Bibliotheca Hebraea*, Vols. I. and III., and the "*Vitae Celebrum Rabinorum*" in Reland's *Analecta Rabbinica*.

§ 2. The Rabbinic resembles the ancient Hebrew more nearly than it does the Chaldee, although Chaldee forms are by no means rare. The following are the principal points, in respect to which it varies from both Hebrew and Chaldee.

1. *Form of the letters.* These may be characterized as a sort of *Hebrew running hand*. They are the following :

| <i>Rabbinic.</i> | <i>Hebrew.</i> | <i>Rabbinic.</i> | <i>Hebrew.</i> |
|------------------|----------------|------------------|----------------|
| פ | א | ל | ל |
| נ | ב | ט | מ |
| ג | ג | ן | נ |
| ד | ד | ס | ס |
| ה | ה | ע | ע |
| ו | ו | ף | פ |
| ז | ז | ץ | א |
| ק | ח | ק | ק |
| ט | ט | כ | ר |
| י | י | ש | ש |
| כ | כ | ס | ת |

2. *Vowels.* The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters פ, ו and ם are frequently inserted; פ in such cases indicating the *a* sound (Qamets or Pattalîh), ו the *o* or *u* sound (Hholem, Shureq, Qibbuts or Qamets Hhatuph), and ם the *e* or *i* sound (Tseri, Seghol or Hhireq.)

3. The *construct state* of nouns often appears instead of the absolute.

4. The prefixes ך (Chaldee) and ך (Hebrew, for אָר) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. לִיכַר (= לִיכַר); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוֹכַר (= הוֹכַר or הוֹכַר). Compare No. 2. above.

6. From Niphal and Hithpael a new conjugation is formed in Rabbinic, called *Nithpael*, sometimes *reflexive*, but generally *passive* in signification. It is distinguished, in the *Praeter*, by the formative prefix כַּת; elsewhere, it does not differ *in form* from Hithpael.

7. Many *words* occur in Rabbinic, which are not found in Hebrew or Chaldee. They are, for the most part, theological or philosophical terms, and are not unfrequently borrowed from foreign languages, especially the Greek; e. g. קִיּוּן, i. q. σκημαίον.

8. *Abbreviations* abound. These are fully explained by Buxtorf in his treatise, *De Abbreviaturis Hebraicis*. Compare also Wolf's *Bibliotheca Hebraea* Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rabbinic, the reader is referred to

Reland's *Analecta Rabbinica*, particularly the first two works in that collection, viz. Genebrard's *Isagoge Rabbinica* and Cellarius' *Institutio Rabbinismi*.

Danzius' *Rabbinismus Eucleatus*.

Opitius' *Chaldaismus*.

Otho's *Institutiones Linguarum Orientalium*.

Tychsen's *Elementa Dialecti Rabbinicae*.

Buxtorf's *Lexicon Chaldaico-Talmudico-Rabbinicum*.

‡ 3. The commentary of R. David Kimchi on Joel 3: 1. 2. (Eng. Ver.

2: 28, 29), may serve as a specimen of this dialect. The words of the prophet are

וְהָיָה אַחֲרֵי־כֵן אֲשַׁפְּוֹךְ אֶת־רוּחִי עַל־בְּשָׂר וְנִבְּאוּ בְּנִיבְרָם וּבְנִתְרָם וְהָיָה
תְּלִמּוֹת בְּחִלְמוֹן בְּחִוְרֵיכֶם תִּזְנֹת רְרָאוּ : וְגַם עַל־הַעֲבָדִים וְעַל־הַשְּׂפָחוֹת בְּנֵימִים
תִּחְשָׁב אֲשַׁפְּוֹךְ אֶת־רוּחִי :

COMMENTARY.

והיה אחרי כן . כמו והיה באחרית הימים [ישעיה ז'] . ואמר אחרי כן לפי שאמר וידעתם כי בקרב ישראל אני . אמר עתה תדעו ולא ידיעה שלמה כי עוד תשובו ותקטאו לשני אבל אחרי זאת ידיעה יבא וזמן שתדעו אותי ידיעה שלמה ולא תקטאו עוד והוא לימות המשיח שנאמר כי מלאה הארץ דעה את יהוה [ישעיה יא] : אשפוך רוחי על כל בשר . פירוש בישראל כמו שאמר במקום אחר כל בשר ואינו לכל בעלי חיים אלא האדם לבדו . ואומר ויבכך כל בשר [תלמי קמ"ה] . יבא כל בשר [ישעיה כו] . כן פרט הנה כל בשר על ישראל הראויים להיות רוח הקודש עליהם . ואמר כל ר"ל הגדולים והקטנים . כמו שאמר כי כולם ידעו אותי למקטנס ועד גדולם [ירמי ל"א] . ורוחי היא רוח דעה והשכל כמו שאמר [ישעיה י"א] ונחה עליו רוח ה' וקח"כ פי' רוח חכמה ונינה רוח עלה וגבורה רוח דעת ויראת יהוה . ומשני שיודכך שכלם יגבר במקצתם כח הדבור עד שיתבנאו . כי לא אמר כי כולם יתבנאו אלא ונבאו בניכם ובנותיכם . ובשכיכות הרוח אמר על כל בשר אבל בנבואה לא אמר כל אלא ונבאו בניכם ובנותיכם . ואמר וקניכם בקוריכם לא כולם והוא על דרך שבתת הקבם הגדול הרב רבי משה בן מיימון ו"ל כי לא תבוא לאדם הנבואה ואפי' עם תלמודות אלא אם כך קדם לו טבע צעת היצירה . והבנים והבנות יתבנאו בנערותם כמו שמואל הנביא והנבואה תהיה להם במראה הקלוס כמו שאמר תלומות חיוניות . וכן היתה נבואת רוב הנביאים . כמו שאמר [במדבר י"ב] אם יהיה נביאכם ה' במראה אליו שתודע בקלוס לדבר בו . וכן יהיו בהם מעלות זה למעלה מזה כמו שהיו בנביאים שעברו עד שאולי יהיה בהם כמשה רבינו ע"ה והנה וזכר ג' מעלות אשר בשנות האדם ימי הנערות וימי הנחרות וימי הזקנות : וגם על העבדים . כמו שאמר [ישעי ס"א] ועמדו זרים ורעו לאנכם ובני נכר אכריכם וכורמיכם וגם אותם לפי שיעמדו בארץ ישראל ויעמדו את ישראל תהיה להם רוח דעה והשכל . ועניין שכיכות הרוח ר"ל שתהיה בהם רוח לרוב כענין השכיכה . כן אמר ושכתי על בית דוד ועל יושב ירושלם רוח קן ותקנוים .

Translation of the Commentary.

וְהָיָה בְּאַחֲרֵי־כֵן , as if he had said (Isa. 2 : 2.) And it shall come to pass *in the last days*. He employs the expression אַחֲרֵי־כֵן , *after this*, because he had said, "And ye shall know that I am in the midst of Israel." His meaning was,² Ye shall know *now*, but not with a perfect knowledge; for, as yet, ye continue to sin³ before me. But *after this knowledge*, the time will come when ye shall know me with a perfect knowledge, and shall no longer sin, viz. in the days of the Messiah, when it is written⁴ that the earth shall be full of the knowledge of the Lord. (Isa. 11 : 9.)

“I will pour out my Spirit upon all flesh.” The meaning is, *upon Israel*; as it is written⁵ in other places, *all flesh*, when the expression does not relate to all beings that possess life, but to man alone. So it is written,⁶ “Let all flesh bless, etc.” (Ps. 145:21,) and, “All flesh shall come, etc.” (Isa. 66:23.) So, in a restricted sense, here, “all flesh” relates to Israelites fit to receive the Holy Spirit.

“All,” that is,⁶ *great and small*; as it is written,⁶ “For they shall all know me, from the least of them, unto the greatest of them,” (Jer. 31:34.)

“My Spirit,” that is, the spirit of knowledge and wisdom; as it is written,⁶ (Isa. 11:2,) “The Spirit of the Lord⁷ shall rest upon him,” and the prophet goes on to explain,⁸ “the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.”

After their understanding shall have been purified, the power of speech in some of them shall be increased until they shall prophesy. For he says, not, “They shall all prophesy,” but, “Your sons and your daughters shall prophesy.” In respect to the *effusion of the Spirit*, he says, “upon all flesh;” but in regard to *prophecy*, he says, not *all*, but, “And your sons and your daughters shall prophesy.” So he says, “your old men and your young men,” not *all* of them. And this accords with the manner in which that wise and great man, R. Moses Ben-Maimon, of blessed memory,⁹ wrote. “The gift of prophecy (he says) is not conferred upon a man, even¹⁰ with instruction, unless nature prepared it for him at the time of his birth.”

The sons and the daughters shall prophesy in their youth, like Samuel the prophet. And the prophetic revelations shall be given to them in seeing dreams; as he says, “dreams, visions.” And such was the prophesying of most of the prophets; as it is written,⁶ (Num. 12:6,) “If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak unto him in a dream.” So also there shall be degrees among them, one more exalted than another, as there were among the prophets who have passed; until perhaps there will be among them one equal to Moses our master, (peace be upon him.)¹¹ And observe, he mentions three degrees which [correspond] to the ages of man, childhood, youth, and old age.

“Also upon the servants;” as it is written,⁶ (Isa. 61:5,) “And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers.” And even upon them, because they dwell in the land of Israel and serve Israel, shall be the spirit of knowledge and understanding.

The expression *pouring out* of the Spirit, is equivalent to saying, "The Spirit shall be upon them *abundantly*," [so as to be] like a literal pouring out. Thus it is written,⁵ (Zech. 12 : 10), "And I will *pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

NOTES.

¹ Verse 27. ² Lit. *he said*. אָמַר is used with very great latitude. See below, note 4. ³ Lit. *ye return and sin*. ⁴ אֲנֵי אֲמַר, lit. concerning which it is said. אַ is instead of אָמַר. ⁵ Compare the preceding note. ⁶ רַ"י, an abbreviation for רוּחַ לְוַמַּר, that is to say. ⁷ ה', abbreviation of הַשֵּׁם, the name, i. e. Jehovah. ⁸ Abbreviations. Fully written they would read וְאָמַר כִּי פִירַשׁ. כִּי is a Rabbinic particle, equivalent to the Hebrew כִּי. פִּירַשׁ is Piel (= פִּירַשׁ), comp. § 2. 5. ⁹ ו"ל, abbreviation of וּכְרוּמוֹ לְנֹכַח. ¹⁰ וְאִפְי, abbreviation for וְאִפְיָנוּ, which is contracted of the two particles אִפְי אִינוּ, *even if*. ¹¹ ע"ה, i. e. עַל־יְהוָה. So the Mohammedans say whenever they repeat the name of their prophet.

To the above outline, which was prepared for the first edition of this work, it gives me pleasure to add here that the student may obtain a good idea of the Rabbinical writers and their works from a volume by the Rev. Prof. Samuel H. Turner, D. D., entitled "Biographical Notices of some of the most distinguished Jewish Rabbies, and Translations of portions of their Commentaries, &c." New York, 1847; 12mo, pp. 245.

B. THE SAMARITAN DIALECT.

§ 1. The Samaritan, like the Rabbinic, holds a place between Hebrew and Chaldee. See above, Intr. 2. note 2. A brief view of it will therefore be appropriate in this Appendix.

§ 2. Its characters are those which, among all the oriental alphabets, most nearly resemble the letters found on ancient Hebrew coins; and hence we may infer were essentially the same with the Hebrew letters before the Babylonish captivity. See above, Gram. § 1. They are as follows:

| | | | | | |
|---|---|-------|---|---|---|
| Ⲁ | ⲁ | Ⲃ | ⲃ | Ⲅ | ⲅ |
| Ⲇ | ⲇ | Ⲉ | ⲉ | Ⲋ | ⲋ |
| Ⲍ | ⲍ | Ⲏ | ⲏ | Ⲑ | ⲑ |
| Ⲓ | ⲓ | Ⲕ | ⲕ | Ⲍ | ⲍ |
| Ⲏ | ⲏ | Ⲑ | ⲑ | Ⲓ | ⲓ |
| Ⲕ | ⲕ | (*) Ⲍ | ⲍ | Ⲏ | ⲏ |
| Ⲑ | ⲑ | Ⲓ | ⲓ | Ⲕ | ⲕ |
| Ⲍ | ⲍ | Ⲏ | ⲏ | Ⲑ | ⲑ |

The Samaritan has no peculiar forms for *final* letters, nor does it exhibit any vowel points.

§ 3. The following are the principal grammatical peculiarities of this dialect.

1. Nouns have, as in Chaldee and Syriac, an Emphatic State, but employ Ⲏ instead of Ⲁ in forming its termination.

2. Masculine nouns usually form the plural, as in Hebrew, by the termination Ⲏⲏ, although plurals ending in Ⲏⲏ are also found. Femines form their plurals, like the Chaldee, in *an*, but written ⲎⲀ with Ⲁ as a *mater lectionis*.

3. The personal pronouns, both separate and suffixed, nearly all agree with the Hebrew; the demonstrative and relative with the Chaldee.

4. The conjugations of verbs are the same as in Chaldee, and the inflection almost the same throughout.

5. Vav conversive is not found.

6. Their punctuation is peculiar. A single dot (•) is placed after

* This form of the letter *Nun*, which appears in some alphabets, seems to have been invented by the type-founders to get rid of the close resemblance between *Nun* and *Pe*. It is not sustained by MSS. or old editions. See Walton, Castell, Cellarius, &c. *passim*. The forms of *Pe* and *Nun* are confounded in the Samaritan alphabets given in several of our Hebrew grammars.

every word; two dots placed horizontally (**) are sometimes employed for a colon; and two placed perpendicularly (:) or three (::) with or without additional lines, (—:) or (—=:) or (—<:) for a period.

§ 4. The first five verses of Genesis, taken from the Samaritan version of the Pentateuch, may serve as a specimen of this dialect. As it is without points I will place the pronunciation in Chaldee letters at the right.

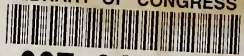
| Samaritan Text. | Pronunciation. |
|-----------------------------|---------------------------------|
| · 𐤀𐤏𐤅𐤆 · 𐤑𐤀𐤏𐤏𐤏𐤏𐤏 (1) | בְּקִמְאִתְהָ טְלִמִּים |
| · 𐤑𐤀𐤏𐤏𐤏𐤏 · 𐤀𐤏 · 𐤑𐤑𐤏𐤏 | אֱלֹהָהּ יָת שׁוֹמֵיָהּ |
| · 𐤑𐤏𐤏𐤏𐤏 (2) : 𐤑𐤏𐤏𐤏𐤏 · 𐤀𐤏𐤏𐤏 | וְיָת אֲרָעָה : וְאֲרָעָה |
| · 𐤀𐤏𐤏𐤏𐤏 · 𐤑𐤏𐤏𐤏 · 𐤑𐤏𐤏𐤏𐤏 | הָיָא שְׂאמְהָ וְרִיקְנִי |
| · 𐤀𐤏 · 𐤏𐤏 · 𐤑𐤏𐤏𐤏𐤏 | וְחֲשָׁבָה עַל אִפִּי |
| · 𐤑𐤑𐤏𐤏 · 𐤑𐤏𐤏𐤏 · 𐤑𐤏𐤏𐤏𐤏 | תְּהוֹמָה וְרִיחַ אֱלֹהָהּ |
| · 𐤀𐤏 · 𐤏𐤏 · 𐤑𐤏𐤏𐤏 | מִנְשָׁבָה עַל אִפִּי |
| · 𐤑𐤑𐤏𐤏 · 𐤑𐤏𐤏𐤏 (3) : 𐤑𐤏𐤏𐤏 | מִיָּה : וְאָמַר אֱלֹהָהּ |
| : 𐤑𐤑𐤏𐤏 · 𐤑𐤏𐤏𐤏 · 𐤑𐤑𐤏𐤏 · 𐤑𐤏𐤏𐤏 | הָיָה נִהַר וְהָיָה נִהַר : |
| · 𐤀𐤏 · 𐤑𐤑𐤏𐤏 · 𐤑𐤏𐤏𐤏 (4) | וְהָיָה אֱלֹהָהּ יָת |
| · 𐤏𐤏𐤏𐤏𐤏𐤏 · 𐤀𐤏𐤏 · 𐤑𐤏𐤏𐤏 | נִהַרְהָהּ הָלֵא טַב וְאִפְרִשׁ |
| · 𐤑𐤏𐤏𐤏 · 𐤏𐤏 · 𐤑𐤑𐤏𐤏 | אֱלֹהָהּ בֵּין נִהַרְהָ |
| · 𐤏𐤏𐤏𐤏 (5) : 𐤑𐤏𐤏𐤏𐤏 | וּבֵין חֲשָׁבָה : וְזַעַק |
| · 𐤑𐤏𐤏𐤏 · 𐤑𐤏𐤏𐤏 · 𐤑𐤑𐤏𐤏 | אֱלֹהָהּ לְנִהַרְהָ אִימִים |
| · 𐤑𐤏𐤏𐤏 · 𐤏𐤏 · 𐤑𐤏𐤏𐤏 | וְלִחְשָׁבָה זַעַק לִילְקָהּ |
| · 𐤑𐤏𐤏 · 𐤑𐤏𐤏𐤏 · 𐤑𐤏𐤏𐤏 | וְהָיָה רִמְשׁ וְהָיָה צִמְר |
| : 𐤑𐤏𐤏 · 𐤑𐤏𐤏𐤏 | יֹמָה תְּרָה : |

NOTE. The first word is קִמְאִתְהָ contracted from קִמְאִתְהָהּ *beginning*. The second is a quadriliteral טְלִמִּים *he created*, not found in the cognate dialects. The rest of these five verses may be said to be almost entirely Chaldee.

§ 5. For full information respecting the Samaritan dialect and version of the Pentateuch, consult

Io. Morinus, Opuscula Hebreo-Samaritana.
 Walton, Prolegomena to the Polyglott Bible, ch. 11.
 Castell, Heptaglott Lexicon, and Grammar prefixed.
 Chr. Cellarius, Horae Samaritanae, and
 Uhlemann, Institutiones Linguae Samaritanae.

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