

AN INTRODUCTION TO ARAMAIC

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AN INTRODUCTION TO ARAMAIC
CORRECTED SECOND EDITION
by
Frederick E. Greenspahn

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Society of Biblical Literature
Atlanta, Georgia

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Dolerite wall relief from Sinjerli (Sam'al) showing King Barrekib on his throne with a scribe. Aramean c. 750 B.C.E. Vorderasiatisches Museum, Staatliche Museen, Berlin, Germany. Used with permission of Foto Marburg/Art Resource, NY.

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CONTENTS

Preface	ix
Abbreviations	xiii
Chapter 1 — Introduction	1
Chapter 2 — A Brief History of Aramaic	5
Chapter 3 — The Aramaic Language Matthew 27:46, Mark 15:34, Jeremiah 10:11, Ezra 4:8–11	8
Chapter 4 — Consonants Ezra 4:12–16	13
Chapter 5 — Vowels Ezra 4:17–24	19
Chapter 6 — Nouns, Definite Article Ezra 5:1–5, Mark 14:36 (Romans 8:15, Galatians 4:6)	25
Chapter 7 — Verb System Ezra 5:6–10	32
Chapter 8 — G Perfect Ezra 5:11–15	36
Chapter 9 — G Participle Ezra 5:16–6:5	42
Chapter 10 — Vocabulary Genesis 31:47, Ezra 6:6–12	47
Chapter 11 — Independent Pronouns, ܐܝܢܐ Ezra 6:13–18	54

Chapter 12 — Prepositions Ezra 7:12–26	61
Chapter 13 — Pronominal Suffixes 1 Corinthians 16:22, Daniel 2:4–13	66
Chapter 14 — Demonstrative, Relative, and Interrogative Pronouns Daniel 2:14–24	73
Chapter 15 — G Imperfect Daniel 2:25–36	78
Chapter 16 — Adjectives and Genitive Constructions (׳ך) Daniel 2:37–49	84
Chapter 17 — Numbers Daniel 3:1–12	89
Chapter 18 — G Imperative and Infinitive Daniel 3:13–23	95
Chapter 19 — D Conjugation Daniel 3:24–33	100
Chapter 20 — H Conjugation Daniel 4:1–9	106
Chapter 21 — Weak Verbs (Initial ך, ׳ and ם, Gutturals, Hollow Verbs, Final ן and ם, Geminates) Daniel 4:10–19	112
Chapter 22 — Unusual Verbs (הוה, הלך, יכל, סלק, עלל) Daniel 4:20–34	120
Chapter 23 — Syntax Daniel 5:1–12	123
Chapter 24 — Passive Conjugations Daniel 5:13–29	129
Chapter 25 — Reflexive Conjugations Daniel 5:30–6:10	135

Chapter 26 — Other Conjugations (<i>af^ˁel, shaf^ˁel, itpe^ˁel</i>) Daniel 6:11–29	142
Chapter 27 — Daniel 7:1–28	149
Chapter 28 — Inscriptions: Bar Rakib, Uzziah, Ein Gedi Synagogue	167
Chapter 29 — Letters: Elephantine and Bar Kochba	176
Chapter 30 — Dead Sea Scrolls: The Genesis Apocryphon	186
Chapter 31 — Midrash: Genesis Rabbah	191
Chapter 32 — Targum: Pseudo-Jonathan	197
Afterword	207
Paradigms	211
Glossary	220
Answer Key	231

PREFACE

This book is intended for students who are just beginning to study Aramaic. Seldom is it the language's inherent value which attracts such individuals; more often, they are motivated (if not always directly) by an interest in the Bible, although some may want to explore early Judaism or Christianity as well. This fact has several fairly obvious corollaries for a book such as this. First, it means that those using it already have some familiarity with Hebrew, typically biblical Hebrew. At the same time, however, that knowledge is probably rudimentary, given the stage at which most students are encouraged, or expected, to learn Aramaic. Finally, it suggests that students are likely to proceed to other Aramaic texts or other Semitic languages, whether they realize it yet or not. In other words, although biblical Aramaic is usually introduced as an end in itself, it most often functions as a bridge between the Hebrew Bible and some other, related area.

This text tries to take these facts seriously. Recognizing students' existing knowledge and motivation, it treats Aramaic as if it were a dialect of Hebrew, without trying to cover all of the language's depth and richness. This is a widespread, if seldom acknowledged, approach with a long pedigree. The fourteenth century grammarian Profiat Duran described Aramaic as "the Holy Tongue corrupted" (לשון הקדש שנשתבש).^{*} That, however, is a patently inaccurate and very unfair way to characterize an independent language that has produced several quite separate bodies of literature, each historically and linguistically important in its own right.

Our only justification for this approach is pedagogic utility. Indeed, pedagogic considerations have governed most of the presentation here, which has been kept as non-technical as possible. Thus verb, noun, and pronoun charts include hypothetical forms (unmarked) on the premise that students will find it easier to learn patterns as a whole without trying to distinguish attested from theoretical forms or to remember where direct evidence is lacking. Where several alternative forms exist, only one is presented. The selection of these preferred forms has frequently been difficult, especially in cases of *ketîv* and *qerê*, where the problem of deciding whether it is pre-Christian or masoretic Aramaic that is being taught had to be con-

^{*}*Ma'aseh Efod*, ed. J. Friedländer and J. Kohn (Vienna: Haltszwarte, 1865) p. 40.

fronted. Our decisions have been somewhat eclectic. Thus the second person masculine singular pronoun is presented as ܦܢܝܢ, in conformity with the *qerê*, rather than the presumably earlier *ketîv* ܦܢܝܢ, while proper names have been presented exactly as they occur in the standard *Biblia Hebraica Stuttgartensia*; thus ܠܝܫܢܐ, despite the obvious anomaly in the placement of the vowel. In order to ensure the consistency of what students encounter, the biblical text has occasionally been normalized to fit the regular patterns taught in the grammar. Students may, therefore, wish to read the original exactly as it appears in the Bible after finishing this course.

Pedagogical concerns have also affected terminology. Thus the conjugations are identified as G, D, and H in order to facilitate comparison among Semitic languages, which would be complicated by terms such as *pe^cal*, *pa^cel* and *haf^cel*, which are appropriate for Aramaic alone.

A word about the terms “conjugation” and “tense” is also in order. The nature of the phenomena which these terms designate is enmeshed in difficult technical issues. We have chosen to use terms that are likely to be familiar from the study of other languages, letting instructors choose whether to describe the problems involved or to leave that for some later stage of study. Similarly, the periodization presented in chapter 2 is only one of several that are possible. Since any such scheme is inherently arbitrary and heuristic, a straightforward one that would facilitate clarity was selected.

It should by now be obvious that this is not intended to be a reference work, although paradigms and a glossary are included at the end. There is already an abundance of advanced and technically proficient resources for those who choose to continue beyond the introductory level. This book is meant to help students take advantage of those tools. It has, therefore, been constructed as a kind of workbook, organized around the Aramaic passages from the Bible. These are at first simplified and abridged, in order to keep the quantity of new vocabulary to within manageable proportions. Daniel 7, the last biblical passage in Aramaic, is read exactly as it occurs in the Bible (chapter 27).

Each chapter introduces a grammatical feature. Vocabulary has been coordinated with the biblical passages and divided into two sections: words that are “To Be Learned” and others that are for “Reference” only. This distinction makes it possible to define all the words that appear in the selected biblical readings without requiring students to learn more than about ten at a time. Definitions of “Reference” words are repeated in any chapter in which they recur. Of course, all vocabulary words are listed in the glossary, which is not a complete lexicon of biblical Aramaic, but contains only words actually used in the passages which appear in this book; for that reason, it also includes the handful of Hebrew terms that occur in some

of the late texts presented in the readings. Both grammar and vocabulary are reviewed in practice exercises.

While there is much about this presentation of the material that may appear idiosyncratic, I am deeply aware of my debt to many scholars whose knowledge and experience of Aramaic far exceeds my own. Experienced teachers will likely recognize the influence of Ethelyn Simon, Irene Resnikoff, and Linda Motzkin's *The First Hebrew Primer* (3d edition, Oakland, CA: EKS Publishing Co, 1992), Isaac Jerusalmi's *The Aramaic Sections of Ezra and Daniel* (Cincinnati: Hebrew Union College-Jewish Institute of Religion, 1972), and Ehud ben Zvi, Maxine Hancock, and Richard Beinert's *Readings in Biblical Hebrew, An Intermediate Textbook* (New Haven: Yale University Press, 1993), a debt gratefully acknowledged. The grammar draws heavily on Franz Rosenthal's *A Grammar of Biblical Aramaic* (Wiesbaden: Otto Harrasowitz, 1963) and Hans Bauer and Pontus Leander's *Grammatik des Biblisch-Aramäischen* (Halle/Saale: Max Niemeyer Verlag, 1927). Rather than supplanting these valuable tools, this book is intended to prepare students to use them easily and profitably. Like training wheels, the surest sign of its success will be when it is no longer necessary. For students to outgrow it will, therefore, be a source of pleasure rather than evidence of its inadequacy. Indeed, after finishing this course, students should be encouraged to acquire other tools, primarily Rosenthal's *Grammar*, which is in English and in print.*

Several individuals contributed to this project in a variety of ways. Marvin Sweeney and David Petersen had the confidence to propose that I undertake it in the first place. Barbara Beckman helped with technical elements of preparing the manuscript, while Jeanne Abrams and Diane Rutter provided a supportive environment. Paul Kobelski and Maurya Horgan shared their skill and creativity to bring that manuscript to final form. Paul Flesher, Peter Miscall, Gary Rendsburg, and Seth Ward reviewed an earlier draft, rooting out errors and proposing improvements, while David Ackerman, Scott Althof, Susan Brayford, Gary Collier, Brandon Fredenberg, Arlene Lance, Joy Lapp, Gilberto Lozano, Aquiles Martinez, Andrew Tooze, and David Valeta shared students' perspectives. Special gratitude belongs to those who have shared their observations about earlier editions, particularly, the errors and problems they found in it. Steven E. Fassberg, Richard Hess, Joseph L. Malone, Scott Noegel, Ken Penner, Max Rogland, Antoon Schoors, Eileen Schuller, and Eibert Tigchelaar, provided

*Other grammars which might be helpful are Alger F. Johns, *A Short Grammar of Biblical Aramaic* (Berrien Springs, MI: Andrews University Press, 1972) and Elisha Qimron, *ארמית המקראית* (2nd ed.; Jerusalem: Mosad Bialik and Ben Gurion University, 2002).

particular assistance in this regard. For all of these contributions I am deeply grateful. Any other corrections or suggestions readers can share with me would be very much appreciated. In the end, the decision of how to use the information they so generously shared was my own along with responsibility for the finished product, which often, but not always, followed their suggestions. I hope it will provide a straightforward introduction to a subject rarely begun in a simple way and a coherent enough presentation to kindle interest in proceeding further.

ABBREVIATIONS

A	alef (א) stem (<i>ʔaf^cel</i>)
c	common (number)
cstr	construct
D	D stem (<i>pi^cel</i> or <i>pa^cel</i>)
f	feminine
G	G stem (<i>qal</i> , <i>pe^cal</i>)
H	H stem (<i>hif^cil</i> or <i>haf^cel</i>)
imf	imperfect
imv	imperative
inf	infinitive
inter.	interrogative
intrans	intransitive
lit.	literally
m	masculine
obj.	object
p	plural
pass	passive
pf	perfect
ptc	participle
s	singular
š	šin (ש) stem (<i>šaf^cel</i>)
sf	suffix
t	conjugation with prefixed <i>t</i> (as in Hebrew <i>hitpa^cel</i>)
trans	transitive

INTRODUCTION

What is Aramaic and why should you learn it? Although the Aramaic language is not as familiar as French or Hebrew so that its importance may not appear self-evident, it is as old as the Bible. In fact, the language's name first appears in the Bible (Ezra 4:7, Daniel 2:4, 2 Kings 18:26 = Isaiah 36:11); other ancient sources call it Chaldean or Syrian. The language is named after the ancient Arameans, among whom it originated; they lived in what is today Syria at the same time that the Israelites were establishing themselves in Canaan. Their language spread, eventually becoming *the* language of government and international communication throughout the Near East, from about the time of the Babylonians, who destroyed the Jerusalem temple in the sixth century B.C.E., and continued to be widely used even after the coming of the Greeks until the Arab conquest in the seventh century, long after the Arameans themselves had disappeared.

Strangely, the best known writings in Aramaic were produced by other peoples. According to Jewish tradition it was spoken by Adam (*b. Sanhedrin* 38b), and was probably the native language of Jesus, of numerous talmudic rabbis, and of the third century religious innovator Mani, the founder of what we call Manicheanism. Moreover, a formidable body of literature, including many formative texts of both Judaism and Christianity, were written in or influenced by Aramaic. Aramaic was also used by the Nabateans, an Arab desert people who flourished around the time of Jesus, the later Syrian church, and the Mandaeans, a gnostic sect that originated close to two thousand years ago in what is today southern Iraq. It continues to be used as a spoken language to the present day, albeit only in small pockets of Syria, Iraq, and Iran, as well as among Jews and Christians who have migrated to Israel and the United States from these regions.

Today few people study Aramaic because they are interested in the Arameans. Most are motivated by the fact that parts of the Bible are written in Aramaic, specifically major sections of the books of Ezra (4:6–6:18 and 7:12–26) and Daniel (2:4–7:28), as well as one sentence in Jeremiah (10:11) and two words in Genesis (31:47). In order to read the entire “Hebrew” Bible in the original, then, one must know Aramaic.

With only some 200 verses of the Bible in Aramaic, there would be little reason to learn the dialect for that reason alone. However, mastering this limited body of material can open the door to a wide range of possibilities.

Because Aramaic was a dominant language among the Jews of first century Palestine, a wealth of important texts are written in it. Although Jesus' teachings survive only in the Greek New Testament, the Gospels provide ample evidence of Aramaic traditions surrounding him, and the language's influence can be felt in several other passages as well. Being familiar with Aramaic can, therefore, deepen your appreciation of the New Testament. Extensive bodies of both Jewish and Christian literature are also written in Aramaic. Among these are several of the Dead Sea Scrolls, many rabbinic texts, including parts of both talmuds and various midrashim, a substantial number of ancient Jewish Bible translations, called targumim, masoretic notes to the biblical text, and legal and mystical works from as late as the eighteenth century. Within Christian tradition, important writings from the Syrian church, including the Peshitta translation of the Bible, are written in a dialect of Aramaic known as Syriac. In order to provide a taste of the riches which await those who have mastered Aramaic, a small selection from some of these has been included in the final chapters of this book.

Learning Aramaic can also be a first step into the Semitic family of languages as a whole, for those who choose to explore some of its other members. Familiarity with these languages can illuminate elements of biblical Hebrew by providing greater perspective than is possible from knowledge of Hebrew alone, much as we can see things better with two eyes than is possible with only one. For example, it can sensitize us to what might otherwise seem ordinary and unremarkable features of Hebrew, ranging from its system of "tenses" to the existence of internal passives and the changing function of the participle. Indeed, because they belong to the same Northwest branch of the Semitic language family, Aramaic can be a relatively easy second language to learn and a particularly useful way to achieve a deeper understanding of Hebrew itself, offering insights into the nuances of individual Hebrew words and alerting us to differing styles within the Bible. It will, for example, make us aware of "Aramaisms" not only in late passages, such as the books of Esther or Chronicles where one would expect them, but also in earlier parts of the Bible, such as the song of Deborah (Judges 5). These characteristics have even led some scholars to speculate that certain books of the Bible were originally written in Aramaic and only later translated into Hebrew. The knowledge you are about to gain will, therefore, open the door to an entirely new world, one which is interesting and rewarding in its own right.

Because most people who undertake the study of Aramaic are motivated by their interest in the Bible, we will presume that you already have a working knowledge of biblical Hebrew. Since Hebrew and Aramaic share many words, this is a substantial advantage, because it means that you already have an extensive Aramaic vocabulary and understand a variety of Aramaic grammatical principles without even knowing it. For example, many of the following Aramaic words are, undoubtedly, already familiar:

fall	נפל	consider	חשב	father	אב
lift up	נשא	seal	חתם	stone	אבן
give	נתן	dew	טל	brother	אח
end	סוף	hand	יד	after	אחרי
until	עד	know	ידע	eat	אכל
still	עוד	day	יום	these	אלה
bird	עוף	be able	יכל	say	אמר
eye	עין	sea	ים	four	ארבע
on	על	add	יסף	in	בְּ
Most High	עליון	like, as	כְּ	between	בין
with	עם	all	כל	house	בית
people	עם	thus	כֵּן	build	בנה
answer	ענה	write	כתב	bless	ברך
open	פתח	to	לְ	reveal	גלה
rise	קום	heart	לֵב (לִב)	bear	דיב
buy	קנה	wear	לבש	judgment	דין
call	קרא	scroll	מגלה	resemble	דמה
draw near	קרב	what	מה	he	הוא
battle	קרב	be full	מלא	be	הוה
horn	קרן	word	מלה	she	היא
wind	רוח	king	מלך	go	הלך
height	רום	queen	מלכה	and	וְ
ask	שאל	from	מן	time	זמן
praise	שבח	count	מנה	see	חזה
dwell	שכן		(D—appoint)	live	חיה
send	שלח	meal offering	מנחה	strength	חיל
hear	שמע	bed	משכב	wisdom	חכמה
be low	שפל	prophecy	נבא	be gracious	חנן
drink	שתה	prophecy	נבואה	magician	חרטום

You are also already familiar with the outline of Aramaic grammar, whether you have studied it or not. For example, Aramaic verbs are built on 3-letter roots, which can be conjugated in several different patterns, including one in which the middle letter is marked with a

dagesh (doubled), just like Hebrew's *pi'el*, and another characterized by a prefixed ה, like the *hif'il*.

We will, therefore, take advantage of your Hebrew background, rather than trying to introduce everything you would need to learn if you were studying Aramaic from scratch. Aramaic phenomena will often be explained in terms of their Hebrew counterparts. We will not, for example, describe the alphabet, since biblical Aramaic is written with the same script and follows several of the same principles (e.g., the use of *dagesh lene* in the letters כפ"ת בג"ד כפ"ת) as biblical Hebrew.

However useful it may be to treat Aramaic as a dialect of Hebrew, we need to remember that it is really a separate language. This approach can, therefore, create problems. Chief among these is the fact that the vowels, on which so much of biblical grammar centers, were added by the Masoretes over a thousand years after the biblical books had themselves been written. We should, therefore, at least wonder how reliable a guide they are to ancient Aramaic usage. Of course, that is a problem for the study of biblical Hebrew as well; indeed, since the Masoretes wrote their own notes in Aramaic, they may have been more familiar with Aramaic grammar than with Hebrew and, therefore, imposed some of its principles onto the Hebrew sections of the Bible.

Because of our presumption that your reason for learning Aramaic is based in the Bible, its Aramaic passages will be used as the focus of our study, with sample readings included in each chapter. These have been edited in order to progress from relatively simple to more complex usage, until the last chapter of biblical Aramaic (Daniel 7) will be read exactly as it appears in the Bible. Because our focus will be on grammar and vocabulary, you should turn to the standard commentaries for historical and exegetical questions. The most useful ones on Ezra are those by Loring Batten (*International Critical Commentary*), Jacob Myers (*Anchor Bible*), and H. G. M. Williamson (*Word Biblical Commentary*); and for Daniel, those of James Montgomery (*International Critical Commentary*), John Collins (*Hermeneia*), and Louis Hartman and Alexander DiLella (*Anchor Bible*). Since only part of Ezra and Daniel are in Aramaic,* it would be helpful to read the preceding (Hebrew) sections (Ezra 1:1–4:7), at least in English, before beginning with the Aramaic in chapter 3 of this book.

*This strange phenomenon is discussed in many of the standard introductions to the Bible, such as Otto Eissfeldt, *The Old Testament, An Introduction* (New York: Harper and Row, 1965) pp. 516–17, 543, and 551.

Chapter 2

A BRIEF HISTORY OF ARAMAIC

The term “Aram” was used in place names almost four thousand years ago; the book of Genesis mentions places called Paddan-Aram and Aram-Naharaim. However, there are no references to the Aramean people themselves until the eleventh century, when the Assyrian ruler Tiglath Pileser I encountered them on military expeditions along the Euphrates. They had apparently established small, independent kingdoms, primarily in Syria, but extending as far east as the Persian Gulf. One Aramean ruler, named Adad-apla-iddina, even seized the Babylonian throne before coming under attack from other Arameans.

The Bible describes close connections between Israel’s patriarchs and Aram, where they “returned” from time to time (Genesis 24:1–10, 28:1–5), usually to find suitable wives. Deuteronomy even refers to the Israelites as being descended from “a wandering Aramean” (26:5) in a passage traditionally linked to Jacob, whose father-in-law Laban is called an Aramean in Genesis 31:20. Although scholars are not certain about the historical reliability of biblical statements about the patriarchs, such passages do demonstrate that the Israelites believed they were related to the Arameans.

During the period of Israel’s monarchy, the Aramean kingdoms of Zobah and Damascus jockeyed with Israel for power and preeminence. The Bible reports that David defeated Hadadezer, the ruler of Zobah (2 Samuel 8:3–10), and that Solomon battled with Rezon, who had fled from Zobah and become king in Damascus (1 Kings 11:23–25).

After the Israelite kingdom split near the end of the 10th century, regional control passed back and forth between the now-divided kingdoms of Israel and Judah and the Arameans, depending most often on whether the Israelite kingdoms were united or not. Sometimes they were subordinate to the Aramaeans (1 Kings 15:8–20, 20:34, 2 Kings 10:32, 12:17, 13:7,22); at others, they were dominant (1 Kings 20:34, 2 Kings 13:25). In the ninth century, an alliance linking Damascus and Hamath with the Northern Kingdom as well as nine other countries was able to withstand the powerful Assyrian ruler Shalmaneser III (853 B.C.E.); a decade later, the coalition fell apart and these same nations were defeated (841 B.C.E.).

In the middle of the eighth century, Damascus entered into another alliance with Northern Israel, this time including the Phoenicians of Tyre. They tried to gain Judean support, but the king of Judah turned instead to Assyria, which was more than willing to intervene. As a result, the Aramean states were conquered by Tiglath-Pileser III, who claims to

have destroyed “592 towns . . . of the sixteen districts of the country of Damascus.”* He put several Aramean kingdoms under direct Assyrian control, including ultimately Damascus itself. The Arameans’ political power thus came to an end; however, their language survived, ironically achieving a far wider presence than the people among whom it had originated.

Aramaic is usually divided into several dialects, organized according to chronological and geographic principles. Although several systems have been proposed for doing this, each with its own idiosyncrasies, their general structures are quite similar.

Our earliest evidence of Aramaic comes from the Aramaic kingdoms just described. These are said to be written in “Old” or “Ancient” Aramaic. Among them are several inscriptions from northern Syria (mostly near the town of Aleppo) that were written early in the first millennium B.C.E. (probably between the tenth and the seventh centuries). The language of these texts shares a variety of features with Hebrew, suggesting that the division between the Aramaic and the Canaanite (Hebrew and Phoenician) branches of Northwest Semitic was relatively recent. A sample of an Aramaic text from this period will be read in chapter 28.

The next period of Aramaic is dominated by what is called Official, Imperial, or Standard Literary Aramaic because it served as the official administrative language of the Persian empire from the sixth to the fourth centuries, although it may have begun to spread somewhat earlier, under the Assyrians and Babylonians. This is also the dialect found in the Bible, although some scholars assign the book of Daniel to a later category.

Several ancient sources document the growing prevalence of Aramaic. The Bible reports a request by Judean leaders that the Assyrian army, which was besieging Jerusalem near the end of the eighth century, use Aramaic so that the people would not understand what they were saying (2 Kings 18:26 = Isaiah 36:11), suggesting that the leaders of the time were familiar with it. A century later, when a Philistine ruler sought assistance from the Egyptian Pharaoh, he wrote in Aramaic, demonstrating that the language had already achieved a significant role in international communication.**

After Judah fell to the Babylonian emperor Nebuchadnezzar, the Jews adopted the Aramean form of what had originally been the Phoenician alphabet. (It is important to distinguish between a language and a script; one could, for example, theoretically write English using the Hebrew, Cyrillic or Japanese scripts, or any other alphabet for that matter. Some Aramaic texts were written in Egyptian [demotic] and cuneiform scripts.) Interestingly, derivatives of the older script were still used by Jews from time to time, as in coins produced by the Maccabees and the later rebel leader Bar Kochba as well as some of the Dead Sea Scrolls.

* James Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, NJ: Princeton University Press, 1969) p. 283.

** See Bezalel Porten, “The Identity of King Adon,” *Biblical Archaeologist* 44 (1981) 36–52; the role of Aramaic is comparable to that of Akkadian in the fourteenth-century correspondence between Egypt and its Canaanite subordinates from Tell el-Amarna.

The Arab tribe known as the Nabateans also used an alphabet that was based on the older letters, as do the Samaritans to the present day.

When Persia, which defeated Babylonia in 539, adopted Aramaic for official administrative purposes, the language's importance grew dramatically. Eventually, the Persian empire stretched from Egypt to India, ensuring Aramaic's widespread use and prominence. Official sponsorship also created a kind of standardization, something which did not begin to wane until the encroachment of Greek under Alexander the Great and then, many centuries later, Arabic.

Among those who returned from the Babylonian exile, familiarity with Aramaic was no longer limited to the leaders of Judea. In addition to the extensive sections of Daniel and Ezra which are written in Aramaic, its influence can be felt in Hebrew books of the Bible which were composed after the exile. Some scholars have even understood Nehemiah 8:8 to suggest that the Jews of this period needed to have their scriptures translated into Aramaic.

Aramaic continued unchallenged among Jews until the coming of the Greeks. It was particularly prevalent in Palestine during the time of Jesus, a period for which we use the term "Middle" Aramaic. Since the Persian empire, which had been responsible for the language's earlier uniformity, no longer existed, it is not surprising that regional variation begins to be apparent at this time (note the reference to Peter's distinctive accent in Matthew 26:73). These include the dialects attested in the Dead Sea Scrolls (see chapter 30) and the New Testament, as well as that in use among the Arab tribes known as Nabateans. The earliest layers of the targumim to the Pentateuch (Onkelos) and the Prophets (Jonathan) also probably date from this period. Other dialects are known from Palmyra (biblical Tadmor) and Edessa in Syria, and Hatra, which is in Mesopotamia.

The title "Late" Aramaic is used for material written between the second and the ninth (or possibly later) centuries C.E. From Palestine come a wide range of Jewish sources, including the Palestinian Talmud, midrashim, and several targumim (see chapters 31 and 32). Other writings from this region are by Christians (presumably converts from Judaism) and Samaritans. In the east, one finds Babylonian Jewish (for the Babylonian Talmud), Mandaic, and Syriac texts, with the latter divided into eastern and western dialects.

Finally, there is "Modern Aramaic," which is spoken in several villages near Damascus, the largest of which is Ma'lula, as well as among Christians in southeastern Turkey (near Tur ʿAbdin), Mandeans in southern Iran, and Jews and Christians from Iraqi and Iranian Kurdistan, virtually all of whom have now migrated to Israel and the United States.

Thus, the Aramaic language has outlived the people whose name it bears, with a rich and extensive literature created by several different communities. Indeed, the language's very survival is the result of its having been adopted, for various purposes, by several different peoples who created with it a substantial body of documents that have played an important historical role.

Chapter 3

THE ARAMAIC LANGUAGE

Because they are both members of the Northwest branch of the Semitic language family, Aramaic and Hebrew have many words in common, as we saw in Chapter 1. Further evidence of this can be seen by comparing Jesus' words on the cross as presented by the Gospels of Matthew and Mark with the Psalm verse from which they were taken:

ηλι ηλι λεμα σαβαχθανι	(Matthew 27:46)
ελωι ελωι λαμα σαβαχθανι	(Mark 15:34)
אֱלֹהֵי אֱלֹהֵי לְמָה עֲזַבְתָּנִי	(Psalm 22:1[2])

Although the first three words in these passages are virtually identical,* the difference in the last word of the quote demonstrates that the Gospels are not reporting a Hebrew tradition, since there is no Hebrew word which might be represented by *σαβαχθανι*. Such a word does, however, exist in Aramaic, where *שבכ* means “abandon,” just like the Hebrew *עזב*; indeed, the ancient Aramaic translation (targum) of Psalm 22 uses *שבכ* to translate *עזב* in this very passage.

The striking similarity between the first three words in both Gospel accounts and their Hebrew equivalent demonstrates how close Hebrew and Aramaic really are. Even the structure of the final verb is essentially the same, once one accounts for their different roots (*עזב* instead of *שבכ*); that is to say that in each text the verb's root consonants are separated by the vowel *a* and followed by *tha* (the second person masculine singular suffix) and then *ni* (for the first person singular direct object).**

The Hebrew Bible contains one Aramaic sentence outside the books of Daniel and Ezra. It is found in Jeremiah 10:11:***

* The transliteration of the New Testament passages is *eli eli lema sabakhthani* (Matthew) and *eloi eloi lama sabakhthani* (Mark).

** Vowel differences in the first three words as presented by Matthew and Mark may reflect characteristically Aramaic features — the reduction of originally pretonic short vowels (see chapter 5), hence Hebrew *לְמָה* = Aramaic *לְמָה*, and the 3d person masculine singular pronominal suffix *־וֹהִי* (see chapter 13).

*** As one might imagine, the existence of this one Aramaic sentence has raised a host of questions in the minds of biblical scholars, many of whom have theorized that it is a gloss which was introduced into the text by mistake.

כְּדִנְהָ תִּאמְרוּן לְהוֹם אֱלֹהֵיָּא דִּי שְׁמֵיָּא וְאַרְקָא לָא עֲבָדוּ
יֵאבְדוּ מֵאַרְעָא וּמִן תְּחֻזַּת שְׁמֵיָּא אֱלֵהּ.

A close look at this verse demonstrates many similarities with Hebrew:

כְּדִנְהָ תִּאמְרוּן לְהוֹם

כְּ + דִּנְהָ — is equivalent to Hebrew זֶה.

כְּ — means “like” or “as” in Aramaic, just as it does in Hebrew.

אמַר — is a very common verb in biblical Hebrew, where it means “say.” The ת- prefix and ו- suffix indicate that the word is imperfect, 2d person, masculine plural (plural suffixes often have a final ן- in Aramaic, as sometimes occurs in biblical Hebrew), so that the whole form means “you shall say.”

לְהוֹם = Hebrew לָהֶם.

Thus, the phrase כְּדִנְהָ תִּאמְרוּן לְהוֹם (“thus shall you say to them”) corresponds to the Hebrew כֹּה תֹאמְרוּ לָהֶם.

אֱלֹהֵיָּא דִּי שְׁמֵיָּא וְאַרְקָא לָא עֲבָדוּ

Most of these words are very similar to Hebrew:

אֱלֹהֵיָּא = אֱלֹהִים
שְׁמֵיָּא = שָׁמַיִם
לָא = לֹא

The root עבד also occurs in Hebrew, although its meaning “serve” is inappropriate here; the meaning is clearly “make” (i.e. עָשָׂה).

Since דִּי means “which” or “who,” this phrase can be recognized as corresponding to the Hebrew: . . . (הַ)אֱלֹהִים אֲשֶׁר לֹא עָשׂוּ (אֵת) הַשָּׁמַיִם וְ. . .

The context clearly requires that the next word (אַרְקָא) be equivalent to Hebrew הָאָרֶץ.

Notice the Aramaic ending אַ on אֱלֹהֵיָּא, שְׁמֵיָּא and אַרְקָא where Hebrew uses a prefixed הֶ. Thus the whole phrase means “the gods which did not make the heavens and the earth.”

יִאבְדוּ מִן הָאָרֶץ וּמִן תַּחֲוֹת שָׁמַיָא אֱלֵהָ

Every word in this section has an exact Hebrew equivalent, so it is easily translated as:

יִאבְדוּ מִן הָאָרֶץ וּמִן תַּחֲוֹת הַשָּׁמַיִם (הָ)אֱלֵהָ

(shall perish from the earth and from under these heavens)

Notice how this phrase uses אֶרֶץ where the earlier part of the verse had אֶרֶץ as the equivalent to the Hebrew אָרֶץ.*

VOCABULARY

You will need the following vocabulary to understand the simplified version of Ezra 4:8-11 that is given below. Before reading that, it would be a good idea to read the preceding sections of Ezra (1:1-4:7) either in the original Hebrew or in English translation.

To Be Learned

letter	אֲנִירָה
the letter	אֲנִירָתָא
God	אֱלֵהָ (אֱלֹהֵיָא)
which, that, of	דִּי
this	דִּנְהָ
write	כְּתַב
to	לְ-
to them	לְהוֹם
king	מְלִךְ
the king	מְלִכָא
the scribe	סִפְרָא
on, to, against,	
concerning	עַל
send	שְׁלַח

Reference

perish	אבד
these	אֱלֵהָ
say	אמר
earth	אֶרֶץ
earth	אֶרֶץ
and	וְ-
from	מִן
do, make	עבד
heaven	שָׁמַיָא
under	תַּחֲוֹת

* See page 14 below.

FROM THE BIBLE (Ezra 4:8–11)

רְחוּם וְשִׁמְשֵׁי סִפְרָא כְּתָבוּ אִגְרָה עַל יְרוּשָׁלַם לְאַרְתַּחְשֶׁשְׁתָּא מֶלְכָא.

דִּנְהָ אִגְרָתָא דִּי שְׁלַחוּ עַל אַרְתַּחְשֶׁשְׁתָּא מֶלְכָא.

Proper Nouns

אַרְתַּחְשֶׁשְׁתָּא — Artaxerxes, the Persian king (ruled 465–425 B.C.E.), who appointed Nehemiah governor of Jerusalem; either he or Darius' son Artaxerxes II (ruled 404–359 B.C.E.) authorized Ezra's mission to Jerusalem. The Bible also spells the name as אַרְתַּחְשֶׁשְׁתָּא and אַרְתַּחְשֶׁסְתָּא (e.g., Ezra 4:7 and 7:12).

יְרוּשָׁלַם — Jerusalem, where the Judeans who had returned from Babylonian exile had settled. Although the city's name has come to be spelled יְרוּשָׁלַיִם in Hebrew, it appears without a ' in the Bible (see p. 43 below).

רְחוּם וְשִׁמְשֵׁי — Officials in Persia's Trans-Euphrates province.

EXERCISES

The following Aramaic sentences use vocabulary that should be familiar from biblical Hebrew (the vowels may be somewhat different). Read each sentence out loud and translate it into English:

(1) סִפְרָא כְּתָב אִגְרָתָא לְהוּם.

(2) אֱלֹהָא עֲבַד שְׁמִיָּא.

(3) אָמַר מֶלְכָא עַל יְרוּשָׁלַם. . . .

(4) מְלִכָּא שְׁלַח אֲנִירְתָּא לְסַפְרָא.

(5) אָמַר אֱלֹהָא מִן שְׁמַיָּא

(6) אֲבַד סַפְרָא דְנָה תַּחְוּת אֲרַעָא.

(7) אֱלֹהָא אָמַר דִּי אֲרַעָא לְמִלְכָּא.

Chapter 4

CONSONANTS

Although some Aramaic dialects, such as Syriac and Nabatean, have their own scripts, the Aramaic sections of the Bible are written with the same alphabet as its Hebrew passages. Therefore, you already know how to read biblical Aramaic. And since Aramaic belongs to the same Northwest group of the Semitic family of languages as does Hebrew, these two languages have a goodly number of words in common, so that your knowledge of Hebrew provides a substantial Aramaic vocabulary as well. However, the number of these words can be easily multiplied.

The consonantal alphabet used for both Hebrew and Aramaic was probably invented by the Phoenicians, but it did not fit either language perfectly, since both originally had more sounds than the number of Phoenician letters. (English has the same problem, since our 26 letter alphabet, which also derives from the Phoenicians, does not have enough symbols to represent all the sounds we use. That is why we have to use pairs of letters, such as *sh* and *th*, for some sounds.) For Hebrew and Aramaic, certain individual letters were used to represent what were originally different sounds; however, the two languages sometimes use different letters for what were originally the same sounds. Words that look different in Hebrew and Aramaic may, therefore, actually be historically related.

An example of this involves the letter שׁ, which Hebrew uses for what were originally two different sounds — *sh* and *th* (as in English “thin”). The first of these quite separate consonants occurs in the word שלח (“send”), while the second was in the Hebrew word ישב (“sit, dwell”). However, Aramaic uses שׁ only for words which originally included *sh*, representing the *th* sound with the letter ת, which it also uses for the sound *t*, as does Hebrew. Thus, שלח and כתב (“write”) are found in both languages, whereas Aramaic has יתב for the Hebrew word ישב.

Semitic	Hebrew	Aramaic	
<i>sh</i>	ש שלח	ש שלח	(send)
<i>th</i>	ש ישב	ת יתב	(dwell)
<i>t</i>	ת כתב	ת כתב	(write)

A similar phenomenon occurs with the letters ט and ז. In Hebrew ז is used both for the sound *z* (as in the word זרע, which means “seed”) and for a letter that was once pronounced as *d* (like the *th* in “than”), which occurs in the word זבח (“sacrifice”). However, Aramaic uses ז only for the *z* sound, whereas *d* is represented with the letter ט, which both languages also use for the sound *d*. Thus, the Hebrew word זרע corresponds to זרע in Aramaic, but the Aramaic cognate of the Hebrew word זבח is טבח.

Semitic	Hebrew	Aramaic	
<i>z</i>	ז זרע	ז זרע	(seed)
<i>d</i>	ז זבח	ט טבח	(sacrifice)
<i>d</i>	ד ידע	ט ידע	(know)

A final example of this phenomenon involves the letter צ, which Hebrew uses for what were originally *three* different sounds: (1) *s*, as in the word צלם (“image”), (2) *t*, as in קיץ (“summer”), and (3) *d*, as in ארץ (“land”). However, Aramaic represents these with three different consonants — צ, ט, and ע.* Therefore, the Hebrew word צלם is צלם in Aramaic, but קיץ occurs as קיט, and ארץ as ארע.

Semitic	Hebrew	Aramaic	
<i>s</i>	צ צלם	צ צלם	(image)
<i>t</i>	צ קיץ	ט קיט	(summer)
<i>d</i>	צ ארץ	ע ארע	(earth, sometimes written ארק)

The following chart summarizes these equivalences according to which letter is used in Aramaic. Being familiar with them will make it possible to recognize many Aramaic words that do not look exactly like their Hebrew counterparts.

* This last consonant is sometimes represented with a ק, as in the form ארקק, which occurs alongside ארעק in Jeremiah 10:11 (see p. 10) and in early inscriptions (see p. 168).

Aramaic	Hebrew	Semitic
	ד	<i>d</i>
ד	ז	<i>d</i>
ז	ז	<i>z</i>
ט	ט	<i>t</i>
	צ	<i>t</i> [*]
ע	ע	^ʿ or <i>g</i>
ק/ע	צ	<i>d</i>
צ	צ	<i>s</i>
ש	ש	<i>š</i>
	ש	<i>t</i>
ת	ת	<i>t</i>

Other historical-linguistic processes can help in recognizing more word relationships. For example, many Semitic languages form nouns by adding an initial (“prosthetic”) ש to a three letter root. Thus the number “four” (אַרְבַּע) has four letters in both Hebrew and Aramaic; however, its root is actually רבע, as can be seen from the ordinal רביעי (“fourth”). Similarly, the word for “arm” exists in two forms, both in Hebrew (זרוע and אֶזְרוֹעַ) and in Aramaic (זרע and אֶזְרַע). This principle accounts for the relationship between the Hebrew word חֲדָה and the Aramaic אֶחָדָה, both of which mean “riddle.” Conversely, the Aramaic word חַד (“one”) corresponds to the Hebrew אֶחָד.

Less certain is the relationship between the word עֵץ, which means “tree” in biblical Aramaic, and its apparent Hebrew cognate עץ. The original root was presumably ^ʿ*d*, which came to be עץ in Hebrew and is represented as עק in several fifth century Aramaic documents (see p. 178). It should be עע in biblical Aramaic, but the first ע apparently dissimilated to an ש in order to avoid having two identical consonants next to each other.

*This letter is sometimes transliterated as *d* or *z*.

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
we אַנְחָנָה	there is אִיתִי
in ב־	tax בְּלוֹ
build בְּנָה	search בְּקַר
participle (mp) בְּנִין	imf 3 ms יְבַקֵּר
passive imf 3 fs תִּתְבַּנֵּא	if הֵן
that דָּךְ	memoranda דְּכִרְנֵיָא
know יָדַע	be הוּהַ
passive participle יָדִיעַ	imf 3 ms לְהוּא**
causal pf (1 p) הוֹדַעְנָא	portion חֶלֶק
causal ptc (mp) מְהוֹדַעִין	to you לְךָ
now כְּעַן	find שָׁכַח
not לֹא	causal imf 2 ms ... תִּתְשַׁכַּח
rebellious (fs) מְרֻדָּתָא	שלח perfect 1 p שְׁלַחְנָא
give נָתַן	
imperfect (3 mp) יִנְתַּנּוּן*	
the city קְרִיתָא	

FROM THE BIBLE (Ezra 4:12–16)

יָדִיעַ לְהוּא לְמַלְכָּא דִּי יְהוּדִיָּא יְרוּשָׁלַם קְרִיתָא מְרֻדָּתָא בְּנִין. כְּעַן יָדִיעַ לְהוּא
לְמַלְכָּא דִּי הֵן קְרִיתָא דָךְ תִּתְבַּנֵּא בְּלוֹ לֹא יִנְתַּנּוּן. עַל דִּנְהַ שְׁלַחְנָא וְהוֹדַעְנָא לְמַלְכָּא
דִּי יְבַקֵּר בְּסִפְרֵ דְכִרְנֵיָא וְתִתְשַׁכַּח דִּי קְרִיתָא דָךְ קְרִיָּא מְרֻדָּא. מְהוֹדַעִין אַנְחָנָה
לְמַלְכָּא דִּי הֵן קְרִיתָא דָךְ תִּתְבַּנֵּא חֶלֶק בְּעֵבֶר נִהְרָא לֹא אִיתִי לְךָ:

Note: תָּ- is a feminine suffix; thus both קְרִיָּא מְרֻדָּא and קְרִיתָא מְרֻדָּתָא mean “rebellious city.”

* Note that the initial ך does not assimilate in this form as it does in the Hebrew equivalent.

** See p. 79.

Proper Nouns

יְהוּדָיָא — (the) Judeans.

עֵבֶר־נַהֲרָא — Trans-Euphrates, one of the Persian Empire's several major provinces (satrapies); it stretched along the Mediterranean coast, west (and south) of the Euphrates River, and included the land of Judah (יְהוּדָא).

EXERCISES

Write the following Aramaic words next to their Hebrew cognates:

(six) שֵׁשׁ	(new) חֲדָשׁ	(arm) אֲדָרְעָא
(return) תּוֹב	(advise) יַעֲט	(riddle) אֲחִידָא
(ox) תּוֹר	(sit, dwell) יִתַּב	(there is) אִיתִי
(snow) תְּלִגָּא	(lie) כְּדָבָא	(land) אֲרַע
(three) תְּלָת	(guard) נִטְר	(sacrifice) דְּבַח
(unit of weight) תְּקִלָּא	(summer) קִיטָּא	(gold) דְּהַב
		(memorandum) דְּכִרְוֹן

_____ נִצַּר	_____ יֵשׁ
_____ שְׁלוּשׁ	_____ שְׁלֵג
_____ כְּנֹב	_____ קִיץ
_____ יַעֲץ	_____ שְׁקָל
_____ אֲזַרְעָא	_____ זְכָרוֹן
_____ יִשָּׁב	_____ שׁוֹר
_____ זָהָב	_____ חֲדָשׁ
_____ אֲרָץ	_____ חֲדָשׁ
_____ זְבַח	_____ שׁוֹב
	_____ שֵׁשׁ

Translate into English:

(1) אַנְחָנָה בְּנִין קְרִיָא.

(2) סְפָרָא שְׁלַח אַנְרָתָא דְדִי.

(3) תְּהַשְׁכַּח אֱלֹהָא בִירוּשָׁלַם מְרֻדְתָא.

(4) לָא אִיתִי חֶלְקָא לְהוּם בְּעַבְרָנְתָרְחָ.

(5) כְּעֵן יְדִיעַ דִּי יִנְתַּנּוּן יְהוּדָיָא בְּלוּ לְמַלְכָא.

(6) רְחוּם קְתַב דְּכָרְן דְנָה.

Chapter 5

VOWELS

The Hebrew Bible was originally written with only consonants. The Masoretes, who added the vowels, used essentially the same system for both the Hebrew and the Aramaic sections; however, the vowel systems are not completely identical. For example, the composite *sh'va* is not limited to guttural letters as it is in Hebrew, but also appears before and after the letters ק and ג and before ל, נ, and ר, as can be seen in the following words:

גְּלִי	מִדְּקָה
בְּנִיתָהּ	קֶדֶם
צַפְרֵי	סָגַר

Other differences between Hebrew and Aramaic involve the way each of them treats certain vowels:

(1) The Canaanite Shift ($\bar{a} > \bar{o}$) — long *a* usually became long *o* (\bar{o}) in some Northwest Semitic languages, including Hebrew. However, Aramaic belongs to a non-Canaanite group of languages, in which the original vowel (\bar{a}) is retained. A familiar example is the Hebrew word שָׁלוֹם. Both vowels in this word were once pronounced *a*, but the second one was long (the Arabic word is *salām*). In the Canaanite branch that vowel became \bar{o} , but not in Aramaic where the word is, therefore, pronounced שְׁלָם. The following words provide several other examples:

Aramaic		Hebrew
אָנָשׁ	(man)	אָנוּשׁ
דָּר	(generation)	דוֹר
טָב	(good)	טוֹב
לֹא	(not)	לוֹא
עָלָם	(eternity)	עוֹלָם
קָל	(sound)	קוֹל

(2) Reduction of Short Vowels — short vowels that occur in syllables immediately prior to the accent become long in Hebrew but are reduced in Aramaic. That is why the first syllable of שָׁלוֹם has a *qames* (\bar{a}) in Hebrew, but a *sh'va* (שְׁלָם) in Aramaic. Other Aramaic words reflect this same principle:

<i>Aramaic</i>		<i>Hebrew</i>
מֵאָה	(hundred)	מֵאָה
נְבִיא	(prophet)	נְבִיא
עָתִיד	(ready)	עָתִיד

Both of these principles can be seen by comparing the Aramaic word for “three” (תְּלִיתָא) with its Hebrew equivalent (שְׁלוֹשׁ), in which the first vowel, which was originally a short *a* preceding the accent, has become a *sh'va* in Aramaic but a long *a* in Hebrew while the second vowel, which was originally a long *a*, has shifted to *ō*. Notice also the equivalence of Hebrew ש and Aramaic ת.

(3) Segolate nouns — Many Hebrew nouns with the accent on their first syllable and a *segol* in the second (e.g., מֶלֶךְ, סֵפֶר, and קֹדֶשׁ) developed out of words that were originally mono-syllabic (i.e. מֶלֶךְ, סֵפֶר, קֹדֶשׁ). In Aramaic these usually have only one full vowel, but it is found under the *second* consonant. (As in Hebrew, it often shifts to *a* when there is a guttural or ר nearby.)

<i>Aramaic</i>		<i>Hebrew</i>
לְחָם	(meal)	לְחָם
צֵלָם	(statue)	צֵלָם
תְּקֵלָא	(unit of weight)	שֶׁקֶל
כְּסָפָא	(silver)	כֶּסֶף
פְּשָׁרָא	(interpretation)	פֶּשֶׁר
נִשְׂרָא	(eagle)	נֶשֶׁר
עֵמָרָא	(wool)	צֶמֶר
תְּלָגָא	(snow)	שֶׁלֶג
סִפְרָא	(book)	סֵפֶר
שְׁבַטָא	(tribe)	שֵׁבֶט
רְגִזָא	(anger)	רָגַז
זֵרְעָא	(seed)	זֶרַע
בְּעֵלָא*	(master)	בַּעַל

* For the vocalization of this form, compare its Akkadian cognate *bēlu*, in contrast to the Hebrew בעל.

In Aramaic, as in Hebrew, the original vowel often returns when a suffix is added:

e.g., כִּסְפָא — the silver

סְפָרִין — documents

פְּשָׁרָה — its interpretation

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
then אֲדִין	go (G) אָזַל
stop בַּטַּל	<i>pf 3 mp</i> אָזְלוּ
<i>G (intrans) pf 3 fs</i> בְּטַלְתְּ	be הוּהוּ
<i>D (trans) pf 3 p</i> בְּטַלוּ	<i>G pf 3 mp</i> הָווּ
<i>D (trans) inf</i> לְבַטְלָהּ	days (<i>p cstr</i>) יוֹמַת
house בֵּית	dwell (G) יָתַב
master בָּעַל	<i>G ptc mp</i> יִתְבִּין
them הֵמוּ	<i>G inf of</i> בָּנָה מְבַנֵּא
decree טַעַם	kings מְלָכִין
<i>official</i> בָּעַל טַעַם	after מִן דִּי
do עֲבַד	rebellion מִרְד
<i>Gt (passive) participle</i> מִתְעַבֵּד	letter נִשְׁתַּוְּנָא
work, service עֲבִידָה	message פְּתָנְמָא
eternity עֲלָמָא	is read קָרִי
before קָדָם	issue שִׁים
before me קָדָמִי	<i>imv mp</i> שִׁימוּ
peace שְׁלָם	remnant שְׁאָר
strong תְּקוּף	<i>G pf 2 mp of</i> שָׁלַח שְׁלַחְתּוּן
<i>mp</i> תְּקִיפִין	

FROM THE BIBLE (Ezra 4:17–24)

פִּתְגָּמָא שְׁלַח מְלָכָא עַל רְחוּם בְּעַל טַעַם וְשִׁמְשֵׁי סַפְרָא דִּי יְתַבִּין בְּשִׁמְרִין וְשִׁאָר עִבְרֵי־
 נְהָרָה: שְׁלָם. נִשְׁתַּנְּנָא דִּי שְׁלַחְתּוּן קְרִי קְדָמִי. מְרַד מִתְּעַבְד בְּקִרְיָתָא דָּךְ מִן יוֹמָת
 עֲלָמָא וּמְלָכִין תְּקִיפִין הוּוּ עַל יְרוּשָׁלָּם. כְּעַן שִׁימוּ טַעַם לְבַטְלָה מִבְּנֵי קִרְיָתָא דָּךְ.
 אֲדִין מִן דִּי נִשְׁתַּנְּנָא דִּי אֲרַתְחֻשְׁשָׁתָא מְלָכָא קְרִי קְדָם רְחוּם וְשִׁמְשֵׁי סַפְרָא אֲזִלוּ
 לִירוּשָׁלָּם עַל יְהוּדֵיָא וּבְטָלוּ הַמוֹ. בְּאֲדִין בְּטָלַת עֲבִידַת בֵּית אֱלֹהָא דִּי בִירוּשָׁלָּם.

Proper Nouns

שְׁמֶרֶן — Persian province in the central hill country; named after the capital of Israel's Northern Kingdom when it was conquered by the Assyrians in 721 B.C.E.

EXERCISES

Explain the *differences* between the following pairs of Hebrew and Aramaic cognates:

Aramaic	Hebrew		Difference
לָא	לא	(not)	_____
עֵמֹר	צֶמֶר	(wool)	_____
דָּא	זו	(this)	_____
אַרְעָא	אֶזְרָע	(arm)	_____
תְּלַג	שֶׁלֶג	(snow)	_____
שְׁפָטִין	שׁוֹפְטִים	(judges)	_____
נְהָר	נָהָר	(river)	_____
תּוּב	שׁוּב	(return)	_____

Aramaic	Hebrew		Difference
שֵׁת	שֵׁשׁ	(six)	_____
סִפֵּר	סוֹפֵר	(scribe)	_____
נְשִׁין	נָשִׁים	(women)	_____
חֲדַת	חֲדָשׁ	(new)	_____
שֵׁעֵר	שֵׁעָר	(hair)	_____
חֲבֵר	חֲבֵר	(companion)	_____
דָּהָב	זָהָב	(gold)	_____
עֵשֶׂר	עָשָׂר	(ten)	_____
אֵת	אוֹת	(sign)	_____
חֲבַר	שִׁבַר	(break)	_____
עֵלָם	עוֹלָם	(eternity)	_____

Translate into English:

(1) כְּתַב בְּעַל עֵלְמָא אַגְרָה לְמַלְכִין תְּקִיפִין.

(2) אַנְחָא בְּנִין בֵּית בְּקָרְיָא מְרָדְפָא.

(3) אַדִּין חֲמוּ בְּשִׁלּוּ מְבַנְה בִירוּשָׁלַם.

(4) שימוי טעם קדם ספרא מן די נשתנא קרי.

(5) כען לא ינתנון עבירה על יהודיא.

(6) מלכיא תקיפיא אולו על קריתא.

(7) טעם אלהא קרי קדם בעל.

(8) אדין אמר שמשי לבטלה מבנה ביתא דנה.

(9) המו עבדו מרד בירושלם.

(10) שימוי שלם להום מן עלמא.

(11) אנחנא מהודעין לספרא די בטלת עבירת ביתא די מלכא.

NOUNS, DEFINITE ARTICLE

Nouns behave much the same way in Aramaic as they do in Hebrew: They can be masculine or feminine, absolute or construct, singular or plural (or dual). However, Aramaic nouns are unique in two, nearly ubiquitous features.

(1) Alongside the absolute and construct, Aramaic has a third “state,” called “determined.” This form typically ends with ܢܘܢ, although it is occasionally spelled with the letter ܢ. It functions much like the definite article in Hebrew (-ה); that is to say, words with the determinative ending ܢܘܢ can be translated “the . . .” (In some later dialects of Aramaic this determined form of the noun became the normal one and thereby lost its connotation of definiteness.)

Although there is nothing *formally* comparable to the determined suffix ܢܘܢ in biblical Hebrew, it does exist in a word which occurs several times in the New Testament and has become standard in modern Hebrew. In Mark 14:36, Jesus refers to God as $\alpha\beta\beta\alpha$.^{*} This is obviously the determined form of the noun ܐܒܘܢ (“father”), which has survived into modern Hebrew, where it and its feminine counterpart ܐܡܘܢ serve as familiar forms, equivalent to the English “Daddy” and “Mommy.”

(2) Masculine plural forms usually end with ܝܢ, rather than the ܝܢ- that is familiar in Hebrew. In fact, the Hebrew Bible contains many masculine forms that end with ܝܢ. Before either Aramaic or Hebrew had reached the stage with which we are familiar, masculine plural forms were apparently marked with ܝܢ. Later, Hebrew and Aramaic added different consonants to this original suffix. As a result, masculine plural nouns usually end with ܝܢ- rather than ܝܢ- as they do in Hebrew.

Aramaic’s added ܝܢ can also be found on verbs, most notably in the imperfect:

* Contrast the parallel passages Matthew 26:39 and Luke 22:42; but see Romans 8:15 and Galatians 4:6. This is the source of our own English term “Abbot.”

	Aramaic	Hebrew
2d feminine singular	תְּכַתְּבִין	תְּכַתְּבִי
2d masculine plural	תְּכַתְּבוּן	תְּכַתְּבוּ
2d feminine plural	תְּכַתְּבוּן	תְּכַתְּבֵנָה
3d masculine plural	יְכַתְּבוּן	יְכַתְּבוּ
3d feminine plural	יְכַתְּבוּן	יְכַתְּבֵנָה

The resulting noun patterns are:

		<i>masculine</i>	<i>feminine</i>
singular	absolute	מְלֵךְ	מְלָכָה *
	construct	מְלֵךְ	מְלָכַת
	determined	מְלָכָא	מְלָכְתָא
plural	absolute	מְלָכִין	מְלָכִין
	construct	מְלָכִי	מְלָכַת
	determined	מְלָכִיא	מְלָכְתָא

Notice the ַ - ending on the construct and determined forms of the feminine plural. This corresponds to Hebrew’s feminine plural suffix -וֹת. (Remember that long *ā* becomes long *ō* in Hebrew.)

Not all nouns fit these patterns perfectly. As in any language, Aramaic has some irregular forms. These include plurals which do not seem to match their singulars, whether in form or in gender:

- נְשִׂין “women” (The Bible does not include a singular form, but compare Hebrew אִשָּׁה, for which the plural is נְשִׁים.)
- אֲבָהִין “fathers” (This form is inferred from the construct אֲבָהִיתָא, which can be compared to the Hebrew plural אֲבוֹת.)
- שְׁמִינָא “names,” judging from the construct שְׁמִינָתָא (cf. Hebrew שְׁמוֹת).

Similarly, the plural for “great” (רַבְרַבִּין) is an expanded form of רַב (cf. רַבְרַבָּנִים, “chiefs”).

* In the Bible, the feminine suffix ַ- is sometimes spelled with an א, just as the determined suffix אַ- is sometimes spelled with a ַ. Notice the inconsistent use of *dagesh*, which occurs in the ַ of singular but not the plural forms of both masculine and feminine.

Like Hebrew, Aramaic also has dual forms, although there are not many examples in the Bible. Perhaps some dual forms are indistinguishable from the plural so that we cannot identify them. However, those that can be recognized resemble their Hebrew equivalents, except for the no-longer surprising presence of ן- where Hebrew has ם-:

e.g., יָדַיִן (2 hands)

מֵאתַיִן (200)

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
say	god
participle (m p)	their gods
he came	was (G pf 3 fs of הוּדָה)
son	thus
man (plural גְּבָרַיִן)	to you (m p)
and	build (G infinitive)
who	prophesy (Dt הַתְּנַבִּי)
governor	prophet
arise (G)	eye
perfect 3 mp	on them
issue (an order)	
G pf 3 ms	
name (plural שְׁמֹתָהּ)	

FROM THE BIBLE (Ezra 5:1-5)

והַתְּנַבִּי חֲגִי וְזַכְרִיָּה בָר עֵדוּא נְבִאָא עַל יְהוּדָיָא דִּי בִיהוּד וּבִירוּשָׁלַם בְּשֵׁם אֱלֹהֵי
 יִשְׂרָאֵל עַל־יְהוּדִין. בְּאֲדִינִן קָמוּ זַרְבָּבֶל בֶּר שְׂאֵל־תִּיאֵל וְיִשׁוּעַ בֶּר יוֹצָדָק לְמַבְנֵא בֵּית
 אֱלֹהֵא דִּי בִירוּשָׁלַם. אֲתָא עַל־יְהוּדִין תַּתְּנִי פַחַת עֵבֶר נַחְרָה וּשְׁתַּרְבּוּזִי וְכֵן אֲמַרִּין
 לְהֵם: מִן שָׁם טַעַם בִּיתָא דְנָה לְמַבְנֵא? מִן שְׁמֹתָהּ גְּבָרַיָא דִּי דְנָא בְּנִין?
 וְעִין אֱלֹהֵם הָתָּה עַל יְהוּדָיָא וְלֹא בְּשִׁלּוֹ הַמוֹ.

* In Exodus 16:15 this word is the basis for a pun with the Hebrew word מֵן, meaning “manna.”

Proper Nouns

זְכַרְיָה בֶּרַעְדִּיָא — A Judean prophet of priestly descent during the reign of Darius I (521–486 B.C.E.), who encouraged the reestablishment of the kingdom.

זְרַבְבָּל בֶּרַשְׁאֲלֵתִיָאֵל — Grandson of Judah's king Jehoiachin, who was appointed governor by the Persians and led a group of exiles back to Judah, where he was viewed by some Judeans with messianic fervor.

חַגִּי — Prophesied to those who had returned to Judah in 520 on the importance of rebuilding the Temple.

יְהוּדָא — Province of Persian empire, centered in Jerusalem.

יִשְׂרָאֵל — Still used after the exile to refer to the ethnicity of the people chosen by God.

יֹזָדָק בֶּרַיְשׁוּעַ (called יְהוֹשֻׁעַ in Haggai and Zechariah) — Descendant of Seriah, a leading priest who was killed when the Babylonians conquered Jerusalem and whose son Jozadak was taken into exile; he returned to Judah in 520 with Zerubbabel, alongside of whom he played a major role in the reestablishment of sacrifice.

שְׂתֵר־בּוֹזַי — Persian official.

תַּתְּנִי — Persian governor of Trans-Euphrates under Darius I.

EXERCISES

Fill in the blank with the Aramaic translation of the parenthesized words:

(1) יְהוּדָא בְּנִין בֵּית _____ (of a king)

(2) _____ (scribe) דְּנָה כְּתַב אֲנָרָה.

(3) _____ (the names of) גְּבַרְיָא.

Fill in the following charts with the noun forms given below:

רֹאשִׁי, רֹאשָׁא, רֹאשׁ, רֹאשֵׁיא, רֹאשִׁין

absolute

construct

determined

Singular			
Plural			

נְבִיאִי, נְבִיאִים, נְבִיאָה, נְבִיאָהּ, נְבִיאָא

absolute

construct

determined

Singular			
Plural			

סְפָרִין, סְפָרִי, סְפָרִיָּא, סְפָרִיָּהּ, סְפָרִיָּא

absolute

construct

determined

Singular			
Plural			

עֲבִידָהּ, עֲבִידָתָא, עֲבִידָתָהּ, עֲבִידָתָא, עֲבִידָתָא

absolute

construct

determined

Singular			
Plural			

קְרִיָּתָא, קְרִיָּתָהּ, קְרִיָּתָא, קְרִיָּתָהּ, קְרִיָּתָא

absolute

construct

determined

Singular			
Plural			

אֱלֹהִי, אֱלֹהֵי, אֱלֹהֵי, אֱלֹהֵי

absolute

construct

determined

Singular			
Plural			

סְפָרָא, סְפָרָא, סְפָרִין, סְפָרִין, סְפָרִין

absolute

construct

determined

Singular			
Plural			

Translate into Aramaic:

(1) The scribe wrote the names of the men.

(2) The prophets of Israel arose before the kings.

(3) They sent the letter to Trans-Euphrates.

(4) God came to Israel.

(5) They are building the city of Jerusalem

(6) A master issued a decree.

(7) We informed the men of the city.

(8) Who are the governors of Judah and Samaria?

Chapter 7

THE VERB SYSTEM

Verbal systems are a prominent feature of most languages and provide a particularly useful way to classify them. Semitic verbs are based on three-letter roots, which can be conjugated in several different ways. Hebrew is usually said to have 7 of these conjugations (בְּנִינֵי)—*qal*, *nif^{al}*, *pi^{el}*, *hif^{il}*, *pu^{al}*, *hof^{al}*, and *hitpa^{el}*. In order to facilitate comparisons with other languages, these are identified here with single letters, which reflect their characteristic features: *Qal* is called G for the German *Grundstamm*, which means “basic conjugation,” as does the Hebrew term *qal*. *Pi^{el}* is designated D for its doubled middle letter. The *hif^{il}* will be called H, and the *nif^{al}* (which does not exist in Aramaic) N in recognition of the letter which is prefixed to each.

This scheme of 7 separate conjugations is somewhat artificial. In the first place, several of these conjugations are actually related to each other. These include the *pu^{al}* and the *hof^{al}*, which are patently variations (sometimes called internal passives) of the *pi^{el}* and *hif^{il}*, with which they are identical except for their *u-a* vowel pattern, which shifts the meaning from active to passive.* (Significantly, Hebrew’s *qal* passive participle, e.g., כָּתוּב, also uses *a* and *u* vowels.)

The *hitpa^{el}* (here designated Dt) is built on the *pi^{el}*, as can be seen from the fact that its middle root letter is doubled. The prefix -הִתְ conveyed a reflexive meaning and was not necessarily limited to a *pi^{el}* base, as can be seen from other Semitic languages.** The Bible preserves a handful of Hebrew words in which this prefix was added to *qal* forms (הִתְפַּקֵּד in Judges 20:15,17, 21:9; note the passive forms beginning with with -הִתְ in Numbers 1:47 and 2:33).

At the same time that several of these seven standard conjugations appear to be related to one another, there are conjugations that this list does not include. Thus Gesenius’ Hebrew grammar lists *pô^{el}*, *pa^lēl*, *pě^{al}al*, *pilpēl*, *tif^{el}*, and *šaf^{el}****

* The Hebrew *qal* probably had an internal passive, too; for the evidence, see *A Grammar of Biblical Hebrew* by Paul Joüon and T. Muraoka (Rome: Pontifical Biblical Institute, 1991) §58, pp. 166–68.

** Although Aramaic is the only Semitic language in which a *t* can be added to the H conjugation, several languages which form their causatives with *š* have it (including Hebrew הִשְׁתַּחֲוֶה); see Sabatino Moscati, *An Introduction to the Comparative Grammar of the Semitic Languages* (Wiesbaden: Otto Harrassowitz, 1969) §16.17–23, pp. 127–30.

*** A. E. Cowley, *Gesenius’ Hebrew Grammar* as edited and enlarged by the late E. Kautzsch (2d English edition, Oxford: Clarendon Press, 1910) §55, pp. 151–54.

Because Aramaic belongs to the same Northwest group of the Semitic language family as does Hebrew, its verbal system is essentially the same and can be characterized with the following pattern:

		Passive	Prefixed t
G	p^eal	p^eil	Gt— $hitp^eal$
D	pa^cal	pu^cal	Dt— $hitpa^cal$
H	haf^el	hof^al	Ht— $hitaf^al$ (not in biblical Aramaic)
N	not in Aramaic		

As in Hebrew, each Aramaic conjugation comprises two major tenses, one of which generates its various forms with a series of suffixes (the perfect), while the other uses primarily prefixes (the imperfect). Each also has imperative, infinitive, and participial forms.

VOCABULARY

To Be Learned

go	אזל
<i>G pf 1 p</i>	אזלנא
those	אלך
interior	גו
<i>3 ms (him, his) suffix</i>	יה-
<i>3 mp (they, them) suffix</i>	הם-
<i>2 mp (you, your) suffix</i>	כם-
colleague (<i>plural</i> כְּנֹתָ)	כְּנָת
province	מְדִינָה
head	רָאשׁ
great	רַב

Reference

we said	אָמַרְנָא
also	אִף
everything	כָּלֵא
write (G)	כְּתַב
<i>passive participle</i>	כְּתִיב
<i>imf 1 p</i>	נִכְתַּב
let it be (<i>imf 3 ms</i>)	לְהוֹנָה
elder	שֶׁבַע
ask	שָׂאל

FROM THE BIBLE (Ezra 5:6–10)

אֲנִי־שֶׁלַח תִּפְנִי פַחַת עִבְר־נְהָרָה וְשִׁתְר־בּוֹזִי וְכִנְוֹתָהּ דִּי בְעִבְר־נְהָרָה עַל
 דְּרִיּוֹשׁ מִלְכָּא וְכִדְנָה כְּתִיב בְּגוֹזֵה: לְדְרִיּוֹשׁ מִלְכָּא שְׁלָמָא כְּלָא. וְדִיעַ לְהוּא לְמִלְכָּא
 דִּי אֲוֹלָנָא לִיהוּד מְדִינְתָא לְבֵית אֱלֹהָא רַבָּא. אֲדִין שְׁאֲלָנָא לְשִׁבְיָא אֱלֹדִי אֲמִרְנָא
 לְהֵם: מִן שָׁם לְכֵם טַעַם בֵּיתָא דְנָה לְמִבְנֵיהּ. וְאִף שְׁמַהֲתָהֶם שְׁאֲלָנָא לְהֵם
 דִּי נִכְתָּב שֵׁם גְּבַרְיָא דִּי בְרָא־שִׁיחֵם.

Proper Names

דְּרִיּוֹשׁ — Darius I conquered Persia after the death of Cambyses II and reigned from
 522 to 486 B.C.E.

EXERCISES

Identify the base conjugation (G, D, or H) to which the following Aramaic verbs belong. Note that some of these forms are passive and reflexive, so that their vowel patterns may differ from those of the active form or they may have a prefixed *הִתְ-* (or *אִתְ-*), much like the Hebrew *hitpa^cel*.

אֲכָלָה _____	נִחֵנָא _____	הִתְקַטְּלָה _____
הִדְרִתָּהּ _____	סָגְדִין _____	מְהִימֵן _____
הוֹבִיד _____	בָּנִס _____	מִתְכַּנְּשִׁין _____
הִחְרַבְתָּ _____	הִרְגִיו _____	מִתְנַשְׂאָה _____
יִשְׁאֲלִנְכוּן _____	הִעֲלוּ _____	יִבְקֵר _____
בְּטַלְתָּ _____	הִשְׁכַּחְתָּ _____	תִּקְנָא _____
הִשְׁפַּלְתָּ _____	תִּתְרַמוּן _____	רְשַׁמְתָּ _____
מִלַּל _____	נִפְלוּ _____	הִתְרַחְצוּ _____
שִׁבַּחְתָּ _____	הִתְנַבִּי _____	מְהִלְכִין _____
חִשְׁבִין _____	בְּטָלוּ _____	אִתְעַקְרוּ _____
אָבַעָה _____	מְהַעֲדָה _____	מִצְבָּעִין _____
	הִתְנַזְּרַת _____	

Translate into Aramaic:

(1) We went to the great province.

(2) They sent a letter to the house and to the men inside it.

(3) Now Darius is the head of those elders.

(4) The elders say that the decree is known to them.

(5) Let peace be over Jerusalem.

(6) Everything is written.

Chapter 8

G PERFECT

Not only are the Aramaic verb conjugations (G, D, and H) and tenses (perfect, imperfect, etc.) analogous to those of Hebrew, but the individual forms are also similar, once the various principles that have already been discussed are taken into account. For example, the perfect tense, which describes completed action, uses pronominal suffixes attached at the end of the verbal root. Moreover, although these suffixes are somewhat different from those in Hebrew (but not unrecognizably so), the pattern itself is built on the same (3d person, masculine singular) base—**כְּתַב**, with the accent on the final syllable as is usual in these languages. Because the short vowel in the first syllable precedes the accent, it is lengthened in Hebrew, resulting in the form **כֶּתַב**, but reduced in Aramaic, yielding **כְּתַב**.

All the various perfect forms are built on this base. In a few cases the first two letters could both have *sh'vas* (i.e., -כְּתַ); since Aramaic will not tolerate two vocal *sh'vas* in a row any more than Hebrew, the first of these shifts to *hiriq* (i.e., -כְּתִ).*

Overall, the G perfect conjugation looks like this:

	<i>Singular</i>	<i>Plural</i>
1	כְּתַבְתָּ	כְּתַבְתּוּ
2 masculine	כְּתַבְתָּ (or כְּתַבְתְּ)	כְּתַבְתּוּן
feminine	כְּתַבְתְּי	כְּתַבְתְּוּ**
3 masculine	כְּתַב	כְּתַבוּ
feminine	כְּתַבְתְּ	כְּתַבְתְּוּ***

* The same process is responsible for the Hebrew plural imperative **שִׁמְרוּ**, which results when the imperfect prefix is dropped from **יִשְׁמְרוּ**, and for the vocalization of prepositional prefixes attached to words beginning with *sh'va*, such as **בְּכִפְרִים**.

** Note that Aramaic uses different vowels for masculine and feminine plural forms of verbs in the second person perfect (כְּתַבְתְּוּ/כְּתַבְתְּוּ) and for pronominal suffixes in the second (כְּ-כַן/כְּ-כַן) and third (כְּ-כַן/כְּ-כַן) persons (see chapter 13), unlike Hebrew, which uses the same vowels in the second person (e.g., כְּתַבְתְּם/כְּתַבְתְּן and כְּ-כַן/כְּ-כַן).

*** Sometimes the masculine form is used as a common plural.

The vowel under the second root letter (e.g., the *pataḥ* under the ת in many of the forms above) is called the “theme vowel” and is particular to specific roots. Examples of verbs with different theme vowels in the perfect include:

בָּטְלָהּ	she stopped
שָׁאַלְנָא	we asked
סָגַד	he bowed down

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
earth אֶרֶץ	father אב
be הוא / הוּהוּ	our ancestors אֲבוֹתֵינוּ
palace, temple הַיְכָל	these אֵלֶּה
one הַחַד	build בָּנָה
give יָהַב	<i>passive participle</i> בְּנוּ
<i>G pf passive 3 p</i> יְהִיבוּ	<i>infinitive</i> לְבַנּוֹ
vessel כֵּל	<i>Gt (passive) imf 3 ms</i> יְהִיבוּ
go out נִפְקַד	exile גָּלוּ
<i>H (causal) pf 3 ms</i> הִנְפִיק	<i>H (causal) pf 3 ms</i> הִגְלִי
many, large שְׁנַיִם	descend נָחַת
heaven שָׁמַיִם	<i>H (“deposit”) imv</i> אֶחַת
year שָׁנָה	tear down (G) סָתַר
	servant עֶבֶד
	his servants עֲבָדָיו
	people, nation עַם
	former time קִדְמָה
	anger (H) רָגַז
	<i>perfect 3 p</i> הִרְגִּזוּ
	reply (H) תָּוַב
	they replied הִתְיַבּוּ

FROM THE BIBLE (Ezra 5:11–15)

התיבו: אַנְחָנָא עבְדוּהִי דִי אֱלֹהֵי שְׁמַיָא וְאַרְעָא וּבְנִין בֵּיתָא דִי הוּא בְּנֵה מִקְדָּמַת דְּנָה
 שְׁנִין שְׁנַיָאן. הֲרִגְזוּ אֲבָהֵתְנָא לְאֱלֹהֵי שְׁמַיָא וַיְהִיב הַמּוֹ לְנְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל פְּסָדִיא
 וּבֵיתָה דְּנָה סְתֵר וְעֵמָה הִגְלִי לְבָבֶל. בְּשָׁנַת חֲדָה לְכוֹרֶשׁ מֶלְכָא דִי בָבֶל כּוֹרֶשׁ מֶלְכָא
 שָׁם טַעַם בֵּית אֱלֹהָא דְנָה לְבָנָא וּמְאַנְיָא דִי בֵית אֱלֹהָא דִי נְבוּכַדְנֶצַּר הִנְפֵק מִן הִיכְלָא
 דִי בִירוּשָׁלַם לְהִיכְלָא דִי בָבֶל הִנְפֵק הַמּוֹ כּוֹרֶשׁ מֶלְכָא מִן הִיכְלָא דִי בָבֶל וַיְהִיבו
 לְשִׁבְצָר וְאָמַר: אֱלֹהֵי מְאַנְיָא אַחַת הַמּוֹ בְּהִיכְלָא דִי בִירוּשָׁלַם וּבֵית אֱלֹהָא יִתְבָּנָא.

Proper Names

- בָּבֶל — A central Mesopotamian city on the Euphrates, which established an empire in the sixth century that conquered Judah and destroyed Jerusalem, taking its leading citizens into exile.
- כוֹרֶשׁ — Founder of Persian empire, which he ruled from 559–30 B.C.E.; he conquered Media, Lydia, and Babylonia (in 539 B.C.E.), granted the various nations under his control cultural autonomy, and, according to Herodotus, believed himself “more than a man” (1:204).
- פְּסָדִיא — Member of a tribe in southern part of Mesopotamia, where the Babylonian empire was centered in the seventh and sixth centuries (for the spelling, see p. 70).
- נְבוּכַדְנֶצַּר — Chaldean ruler of Babylonian empire (605–562 B.C.E.), who conquered Jerusalem in 587.
- שִׁבְצָר — Babylonian-born Judean who was appointed governor by Cyrus in 538 B.C.E. and returned to Jerusalem with the temple vessels.

EXERCISES

Conjugate the following verbs, all of which have a *pataḥ* theme vowel, in the G perfect:

עבד

נטל

singular 1

2 m

2 f

3 m

3 f

plural 1

2 m

2 f

3 m

3 f

רשם

שלח

singular 1

2 m

2 f

3 m

3 f

plural 1

2 m

2 f

3 m

3 f

Identify the form of the following G perfect verbs:

	Root	Person	Gender	Number
יִדְעָף				
יִדְעַת				
יִהַב				
כְּתַבְנָא				
כְּתַבוּ				
מְלַחְנָא				
נִטְרַת				
נִפְל				
סְלִקַת				
עֲבַד				

Translate from Aramaic into English:

(1) אִזְל מְלָכָא קָדָם קְרִיתָא.

(2) אַנְחָה יִדְעָא דִּי בְּעַל עֲלָמָא בִירוּשְׁלָם.

(3) כְּתַבְתָּ אֲגָרָה עַל בֵּית מְלָכָא.

(4) אֲדִין שְׁלַח אֱלֹהָא טַעַם עַל מְדִינְתָא דְדָךְ.

(5) יְהִבְתָּ עֲבָדִין שְׂגִיאִין לְפַחַת יְהוּדִיא.

(6) אֲבָהֲתָנָא יְהָבוּ מְאֲנִיא אֵלְךָ לְכוּרְשָׁ.

(7) רֵאשׁ הִיכְלָא הָוָא בְּשִׁמְיָא.

(8) נְבוּכַדְנֶצַּר לָא הִנְפִק גְּבַרְיָא לְאַרְעָא.

(9) בִּיתָא רַבָּא דְךָ יִתְבַּנֵּה בְּשָׁנָה חֲדָה.

Chapter 9

G PARTICIPLE

Like the G perfect, Aramaic participles are morphologically and functionally similar to their Hebrew counterparts. In both languages they act like nouns. Moreover, they look very much alike, with Aramaic's active participle even vocalized like its Hebrew equivalent (כּוּתֵב), except that the Hebrew *ō*, of course, appears as *ā* in Aramaic. Thus:

		<i>Masculine</i>	<i>Feminine</i>
<i>singular</i>	absolute	כְּתֵב	כְּתֵבָה
	construct	כְּתֵב	כְּתֵבַת
	determined	כְּתֵבֵא	כְּתֵבֵתֵא
<i>plural</i>	absolute	כְּתֵבִין	כְּתֵבִין
	construct	כְּתֵבִי	כְּתֵבִת
	determined	כְּתֵבֵיֵא	כְּתֵבֵתֵא

This vowel pattern is affected by the letters ח, ע, and ר, particularly when they come at the end of the root. Thus כְּתֵבֵר and כְּתֵבֵע are participles, derived from the theoretical forms כְּתֵבֵר and כְּתֵבֵע. (Do not confuse these with the Hebrew 3d person masculine singular perfect, which looks identical.)

Aramaic also has a passive participle. As in Hebrew, this form is characterized by its theme vowel. In Hebrew that is *ū* (e.g., כְּתוּב, כְּרוּן); in Aramaic, it is *ī*:

		<i>Masculine</i>	<i>Feminine</i>
<i>singular</i>	absolute	כְּתִיב	כְּתִיבָה
	construct	כְּתִיב	כְּתִיבַת
	determined	כְּתִיבֵא	כְּתִיבֵתֵא
<i>plural</i>	absolute	כְּתִיבִין	כְּתִיבִין
	construct	כְּתִיבִי	כְּתִיבִת
	determined	כְּתִיבֵיֵא	כְּתִיבֵתֵא

If you have studied the text of the Hebrew Bible, you may recognize the term **כְּתִיב**, which was used by the Masoretes to indicate places where the “written” text (**כְּתִיב**) differs from what is to be “read” (**קָרָי**). In such passages, many editions of the Bible print the consonants of the **כְּתִיב** and the vowels of the **קָרָי**. For example, the name Jerusalem is often printed **יְרוּשָׁלַם**, with an extra vowel between the last two consonants. The name was apparently pronounced **יְרוּשָׁלַם** when these texts were written (**כְּתִיב**), just as it is in the Aramaic sections of the Bible (compare the English “Jerusalem”); however, by the time the vowels were added, the final *segol* had shifted to the diphthong *a-i*, yielding the reading (**קָרָי**) **יְרוּשָׁלַיִם**.

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
there is אִתִּי	foundations אֲשֵׁינ
search בָּקַר	build בָּנָה
<i>D perfect 3 mp</i> בִּקְרוּ	<i>G infinitive</i> לְמַבְנֶה
<i>Dt (passive) imf 3 ms</i> יִתְבַּקֵּר	<i>Gt (pass) participle</i> מִתְבַּנֶּה
treasure יָגוֹז	<i>Gt (pass) imf 3 ms</i> יִתְבַּנֶּה
gold יָהָב	give יָהַב
if הֵן	<i>Gt imf 3 fs</i> תִּתְיָהֵב
good טָב	scroll מְגִלָּה
silver כֶּסֶף	expenses נִפְקָה
from מִן	wish (<i>noun</i>) רְעוּ
we/our נָא-	give (<i>G pass participle</i>) שִׁים
there תָּמָה	find שָׁחַ
	be found הִשְׁתַּחַּח
	finished שָׁלַם
	return תָּוַב
	<i>H (trans imf 3 mp)</i> יִתְהַיְבֹון

FROM THE BIBLE (Ezra 5:16–6:5)

אָדִין שְׁשַׁבְצָר אָתָא יְהֵב אֲשֵׁיָא דִּי בֵית אֱלֹהָא דִּי בִירוּשָׁלַם וּמִן אָדִין וְעַד כְּעֵן מִתְבָּנֵא
 וְלֹא שְׁלָם. וְכַעֲן הֵן עַל מַלְכָא טָב יִתְבַּקֵּר בְּבֵית גִּנְזֵיָא דִּי מַלְכָא תְמָה דִּי בְּבָבֶל הֵן
 אִיתִי דִּי מִן כּוֹרֶשׁ מַלְכָא שִׁים טַעַם לְמִבְנֵא בֵית אֱלֹהָא בִירוּשָׁלַם וְרַעוּת מַלְכָא עַל
 דְּנָה יִשְׁלַח עֲלֵינָא. בְּאִדִּין דְּרִיגוּשׁ מַלְכָא שָׁם טַעַם וּבִקְרוּ תְמָה בְּבָבֶל וְהִשְׁתַּכַּח מְגִלָּה
 חֲדָה וְכֵן כְּתִיב בְּגִוָּה: בְּשָׁנַת חֲדָה לְכוֹרֶשׁ מַלְכָא כּוֹרֶשׁ מַלְכָא שָׁם טַעַם בֵּית אֱלֹהָא
 בִירוּשָׁלַם יִתְבָּנֵא וְנִפְקֵתָא מִן בֵּית מַלְכָא תִתִּיבָה וּמְאֵנִי בֵית אֱלֹהָא דִּי דִּתְבָּה וְכִסְפָּא
 דִּי נְבוּכַדְנֶצַּר הִנְפִּיק מִן הִיכְלָא דִּי בִירוּשָׁלַם יִתְתִּיבוּן.

EXERCISES

List the participle forms of the following verbs:

<i>Active</i>	נטל	רשם	טרד	קטל
Singular m	absolute			
	construct			
	determined			
Singular f	absolute			
	construct			
	determined			
Plural m	absolute			
	construct			
	determined			
Plural f	absolute			
	construct			
	determined			

<i>Passive</i>		נטל	רשם	טרד	קטל
Singular m	absolute				
	construct				
	determined				
Singular f	absolute				
	construct				
	determined				
Plural m	absolute				
	construct				
	determined				
Plural f	absolute				
	construct				
	determined				

Translate the following sentences into English:

(1) גבוֹכְדָנָצֵר אָמַר דִּי קַרְיָתָא תַתִּיב לִיהוּדָאִין.

(2) מִגְלָה רַבָּה שְׁלִיחָה לְפַחַת מְדֻנְתָא.

(3) מִלְכָא יָדַע דִּי עֲבִידָה בְּטָלָה.

(4) אַנְחָנָה יְדַעִין לְמִבְנֵה בֵּיתָא דְנָה.

(5) אֵיתִי דְהַב בְּבֵית גְּנוּזָא תְּמָה בְּבַבְלָא.

(6) גְּבַרְיָא בְּקִרְוֵי הַן כְּסָף טָב יְהִיב לְסַפְרָא.

Translate into Aramaic:

(1) The men rose up against them.

(2) Who sent the silver and the gold from Trans-Euphrates?

(3) There is a governor inside Jerusalem.

(4) We gave the house to them.

(5) The scribe went to the city.

VOCABULARY

Although it is helpful to know Hebrew when learning Aramaic, their similarities can also be a trap for the unwary Hebraist engaged in the study of an Aramaic text. For the two languages are not the same, and one must avoid unintentionally reading an Aramaic passage as if it were Hebrew when they actually diverge. An example of this is the forms גַּמַּר and גַּמַּר , which would be G (*qal*) perfect verbs in Hebrew, but are participles in Aramaic.

Likewise, the languages' vocabulary, though often similar, are not identical. This was demonstrated in chapter 3 by the Gospel accounts of Jesus' words on the cross, which are taken from the beginning of Psalm 22. Although the Gospel versions are virtually identical with the original, the Hebrew word עָזַב (abandon) has been rendered with its Aramaic equivalent— שָׁבַק .

Vocabulary differences are evident in the very first Aramaic words in the Bible, which occur in the story of Jacob's flight from his father-in-law (Genesis 31:47). After Laban caught up with Jacob, they made an agreement, and Jacob erected a pile of stones, which he called גִּלְגַּלְעָד but which Laban identified as גִּלְגַּלְעָד . Although both phrases mean "pile-witness"—Jacob's in Hebrew and Laban's in Aramaic—they, too, bear no resemblance whatsoever.

An especially common idea that is expressed differently in the two languages is "son," which is בֵּן in Aramaic but בֶּן in Hebrew. Interestingly, this is not the only case where Hebrew and Aramaic words with the same meaning differ only in the latter's having a ב where Hebrew has a ג . The Aramaic word for "two" (גַּמְרִין) correlates with the Hebrew שְׁנַיִם (remember that Aramaic ג can correspond to Hebrew ש).

On the other hand, the two languages sometimes use altogether different roots. Several of these are very common words having to do with motion:

	<i>Hebrew</i>	<i>Aramaic</i>
“come”	בוא	אתא
“go”	הלך	אזל
“go up”	עלה	סלק
“go down”	ירד	נחת
“go in”	בוא	עלל
“go out”	יצא	נפק

Complicating matters are words (or roots) which exist in both languages but are used differently. For example, רב can mean either “many” or “great” in Hebrew, but in Aramaic it always means “great”—a concept which Hebrew usually expresses with גדול. How, then, does Aramaic say “many”? With a totally different word—שגיא (which sometimes also means “great”).

	<i>Hebrew</i>	<i>Aramaic</i>
“big”	גדול	רב
“many”	רב	שגיא

Similarly, the verb עבד occurs in both languages; however, it means “to serve” or “work” in Hebrew, but “to make” or “do” in Aramaic. Thus it has the same meaning in Aramaic that עשה has in Hebrew. As if to compensate, Aramaic also uses another verb—פלה, which means “to serve.”

	<i>Hebrew</i>	<i>Aramaic</i>
“do, make”	עשה	עבד
“work, serve, worship”	עבד	פלה

Translating Aramaic עבד as if it were Hebrew could, therefore, lead to serious misunderstanding.

The very common Hebrew verbs נתן and שים also occur in Aramaic, where שים has a far broader semantic range than its Hebrew cognate, which means “put.” In Aramaic it can mean “issue (a decree),” “appoint,” or “give (a name)”; it also occurs in several idioms, including “have regard for” (שים טעם על) and “set the mind on” (שים בל ל).

In biblical Aramaic נתן appears only in the imperfect and infinitive; perfect and participle forms of “give” are expressed with the more characteristically Aramaic verb יהב. This root also occurs in Hebrew parts of the Bible, where its imperative (הָבֵהּ and הִבֵּהּ) is used both literally (“give”) and with the connotation “let us.” Thus Rachel implores Jacob לִי בָנִים הָבֵהּ (“Give me sons,” Genesis 30:1), whereas the inhabitants of Babel say: הָבֵהּ נִבְנֶה לָנוּ עִיר (“Let’s build a city for ourselves,” Genesis 11:4).

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
I אָנָּה	build בִּנָּה
man אִנְשָׁא	<i>G inf</i> מְבַנָּא
destroy (D) חָבַל	be הוּוּ
<i>infinitive</i> חִבְלָה	<i>G imv mp</i> הוּוּ
all כָּל	<i>G inf 3 ms</i> לְהוּוּ
what מָה	<i>G inf 3 fs</i> תְּהוּוּ
dunghill נְלוּ	<i>G inf 3 mp</i> לְהוּוּ
message, word פְּתָנָם	life חַיִּין
pray (D) צִלָּה	needed thing חֲשָׂהּ
<i>participle mp</i> מְצַלִּין	hand יַד
distant רְחִיק	give יֵהֵב
leave (alone) שָׁבַק	<i>Gt (passive) participle</i>
<i>G imv mp</i> שְׁבָקוּ	<i>ms</i> מְתִיחֵב
	<i>fs</i> מְתִיחֵבָא
	overthrow (D) מָגַר
	<i>D inf 3 ms</i> יִמְגַר
	property נְכֵס
	expenses נְפִקָה
	do עָבַד
	<i>Gt (passive) inf 3 ms</i> יִתְעַבְדַּ
	people עָם
	sacrifice (H) קָרַב
	<i>H participle mp</i> מְתִקְרָבִין
	change (D, H) שָׁנָה
	<i>H (trans) inf 3 ms</i> יִהְשָׁנָא

FROM THE BIBLE (Ezra 6:6–12)

כָּעֵן תִּתֵּנִי פִּיחַת עֵבֶר-נְהַרְהָ שְׁתֵּר-בּוֹזְנֵי וּכְנֻתְהוֹן רַחֲמֵיךָ הוּוּ מִן תַּמָּה.
 שְׁבִקוּ לְעִבְדַת בֵּית אֱלֹהָא וּמְנֵי שִׁים טַעַם לִיהוּדָיָא לְמִבְנָא בֵּית אֱלֹהָא וּמְנִכְסֵי
 מְלָכָא נִפְקֵתָא תַּחֲוָא מִתִּיבָא לְגִבְרָיָא אֱלֹדִי דִּי לֹא לְבִטְלָא. וּמָה חֲשָׁחֵן לְאֱלֹהָ
 שְׁמַיָּא לְחֻוָּא מִתִּיבָב לְהֵם דִּי לְהוֹן מִסְקִרְבִּין לְאֱלֹהָ שְׁמַיָּא וּמְצַלִּין לְחַיֵּי מְלָכָא.
 וּמְנֵי שִׁים טַעַם דִּי כָּל אָנָּשׁ דִּי יְהֻשָּׁנָא פִּתְגָמָא דְנָה וּבִיתָהּ נִגְלוּ וְיִתְעַבֵּד עַל דְנָה.
 וְאֱלֹהָא יִמְגַר כָּל מְלָךְ וְעַם דִּי יִשְׁלַח יְדָהּ לְחַפְלָה בֵּית אֱלֹהָא דִּי בִירוּשָׁלַם.
 אָנָּא דְרִינֻשׁ שְׁמַת טַעַם.

The phrase לֹא לְבִטְלָא (v. 8) literally means “in order not to stop (the work),” i.e., “not to stop.”

EXERCISES

Find the Hebrew and English words that mean the same as each of the following Aramaic words. (Be careful—not all the Hebrew-Aramaic pairs are cognates.)

English translations: arm, big, come, do, document, dwell, give, go, god, go down, gold, go out, go up, heaven, it will be, known, land, lie (*noun*), many, memorandum, one, ox, peace, return, sacrifice, scribe, six, snow, son, summer, there is, this, to them, three, tree, two, weight, we, work

Hebrew equivalents: אָחַד, אֱלֹהִים, אֲנַחְנוּ, אָרֶץ, בּוֹא, בֵּן, גְּדוֹל, הַלֵּךְ, הַסּוֹפֵר, זָבַח, זָה, זָקָב, זָכְרוֹן, זְרוּעַ, יְדוּעַ, יְהִיָּה, יֵצֵא, יִרְדֵּי, יֵשׁ, יֵשֵׁב, כָּזָב, לָחֵם, נָתַן, סִפֵּר, עֲבַד, עֹלָה, עֵץ, עִשָּׂה, קִיץ, רַב, שׁוּב, שׁוּר, שְׁלֵג, שְׁלוֹם, שְׁלוּשׁ, שְׁמַיִם, שְׁנַיִם, שְׁקָל, שֵׁשׁ

Hebrew equivalent

English translation

אִזְל		
אִתִּי		
אֱלֹהֵיָא		
אֲנַחְנָה		

*Hebrew equivalent**English translation*

אֵל		
אֱלֹהִים		
אֵתָהּ		
בֵּר		
דָּבַח		
דָּמַב		
דָּכְרָן		
דָּנָה		
דָּרַע		
חַד		
יָדִיעַ		
יָהַב		
יָתַב		
כָּדָבָה		
לָהוּא		
לָהֶם		
נַחַת		
נַפֵּק		
סֵלֵק		
סָפֵר		
סָפְרָא		

	<i>Hebrew equivalent</i>	<i>English translation</i>
עבד		
פּלח		
קִיץ		
רַב		
שְׁנִי		
שָׁלֵם		
שְׂמִי		
שֵׁת		
תּוֹב		
תּוֹר		
תֵּלֵג		
תֵּלֵת		
תֵּקֵל		
תֵּרִי		

Translate into Aramaic:

(1) The treasures are far from the dunghill.

(2) I wrote a letter to the scribes.

(3) He sent God's message to the city.

(4) The head of the province is a man.

(5) Leave everything there!

(6) They are praying to God to destroy the earth.

INDEPENDENT PRONOUNS, אִתִּי

In the Semitic languages, pronouns exist in several different forms. Some of these stand alone, while others are suffixes which can be attached to the end of words, including verbs, where they serve as direct objects, nouns, indicating possession, or prepositions, of which they are the object.

Aramaic's pronominal suffixes will be described in chapter 13. The independent forms look very much like their Hebrew equivalents, especially if one allows for the sound changes already described as characteristic of each language.

	<i>Singular</i>	<i>Plural</i>
1	אֲנִי	אֲנַחְנָה
2 masculine	אַתָּה (or אַתְּהָה)*	אַתְּהוֹן (or אַתְּהֵם)
feminine	אַתְּי	אַתְּיֵן
3 masculine	הוּא	הֵמוּ (or הֵמוֹן or הֵמוֹנִים)
feminine	הִיא	הֵנִי

Although 2d person Hebrew pronouns do not have a ך where their Aramaic equivalents do, the *dagesh* in the ת indicates that there was once a ך which has now assimilated to the ת. (The *dagesh* in the Aramaic forms is *lene*, since these letters follow a now closed syllable.) Although the 2d person feminine singular pronoun (אַתְּי) may appear unfamiliar, its Hebrew equivalent (אַתְּי) can be found several places in the Hebrew Bible, albeit only as the כְּתִיב. The י- ending is also used to mark feminine forms of the Hebrew imperfect (תִּכְתְּבִי) and imperative (כְּתִיבִי).

One of the differences between Hebrew and Aramaic has to do with the verb “to be.” Although the root הִיָּה exists in both languages, neither one uses it in the present tense. For that, Hebrew uses noun sentences, in which there simply is no verb:

* Most Bibles show a mixed form אַתְּהָה, which has the consonants (כְּתִיב) for אַתְּהָה and the vowels (כְּתִיב) for אַתְּי.

** Cf. Judges 17:2, 1 Kings 14:2, 2 Kings 4:16,23, 8:1, Jeremiah 4:30, and Ezekiel 36:13.

דָּוִד מְלִיכָא. David is king.
 דָּוִד הַמְּלִיכָא. David is the king.

Aramaic accomplishes this by using the 3d person pronouns as a copula:

כּוּרְשׁ הוּא מְלִיכָא. Cyrus is king.
 כּוּרְשׁ הוּא מְלִיכָא. Cyrus is the king.

The subject of such sentences need not be in the 3d person:

אַנְחֵנָא הִמּוּ עֲבָדוּהִי. We are his servants. (Ezra 5:11)
 אַנְתָּ הוּא רֵאשָׁה דִּי דְהַבָּא. You are the head of gold. (Daniel 2:38)

This same construction also occurs in biblical Hebrew; for example:

אַתָּה הוּא מַלְכִי. You are my king. (Psalm 44:5)

Sometimes Aramaic uses the particle אִתֵּי to express the present tense of “to be.” Like the Hebrew word יֵשׁ, to which it may be related,* אִתֵּי normally means “there is”:

אִתֵּי אֱלֹהִים בַּשָּׁמַיִם. There is a god in heaven. (Daniel 2:28)
 לֹא אִתֵּי אֱלֹהִים אֲחֵרִין. There is no other god. (Daniel 3:29)

Also like יֵשׁ, אִתֵּי is used with the preposition לְ to indicate possession:

חֵלְקִי בְעַבְרֵי-נְהַרְאִי לֹא אִתֵּי לִי.
 You (will) have no portion in Trans-Euphrates. (Ezra 4:16)

Notice that Aramaic uses לֹא (= Hebrew לֹא) to negate אִתֵּי, whereas in Hebrew an entirely separate word (אֵין) functions as the negative of יֵשׁ. Centuries after the Bible was written, לֹא and אִתֵּי merged into a single word—לֵית. Thus Targum Onkelos, an Aramaic translation of the Pentateuch, renders the Hebrew phrase וְלֹא־חֵמָּה לֵית אֵין בְּכָל הָאָרֶץ (Genesis 47:13) as וְלֵית חֵמָּה לֵית אֵין בְּכָל אֶרֶץ אֲרָעָא. The Masoretes used this same word, abbreviated as ל, to identify forms which occur only once in the Hebrew Bible. Examples can be seen in the marginal notes on almost any page of the *Biblia Hebraica* or in many editions of the rabbinic Bible (מְקַרְאוֹת גְּדוּלוֹת).

* Note 2 Samuel 14:19 and Micah 6:10, where the word שֵׁשׁ may have the same meaning (and perhaps שֵׁשׁ in Proverbs 18:24).

In addition to those functions, אִיתִי can also serve as a copula (present tense of “to be,” i.e. “am, are, is”). This is clearest in those passages where it has a pronominal suffix (see chapter 13) and cannot, therefore, easily be rendered “there is/are”.*

לְאֵלֵהֶיךָ לָא אִיתִנָּא פְּלַחִין. We do not worship your god. (Daniel 3:18)

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
exactly, diligently אֲסַפְרָנָא	plural construct of בַּר בְּנֵי
priest קְהֵן	exile גָּלוּ
thus כְּנִמָּא	joy חֲדוּנָה
writing כְּתָב	dedication חֲנֻכָּה
reign מְלָכוּ	day יוֹם
book סֵפֶר	month יָרַח
just as (ל) קָבֵל	prophecy נְבוּאָה
rest שְׁאָר	succeed (H) צִלַּח
they completed שְׂכָלְלוּ	<i>H participle mp</i> מְצַלְחִין
six שֵׁשׁ	establish (H) קוּם
	<i>H pf 3 mp</i> הִקְיִמוּ
	he finished שִׁיִּצִיא

FROM THE BIBLE (Ezra 6:13–18)

אֲדִין תִּתְּנִי פִּסְתָּ עֵבֶר־נְהַרָה שְׁתֶּר־בּוֹזְנֵי וְכִנְוֹתֵהוֹן לְקָבֵל דֵּי שְׁלַח דְּרִינֹשׁ מִלְּכָא כְּנִמָּא
אֲסַפְרָנָא עֵבְדוּ. יְהוּדָיָא בְּנִין וּמְצַלְחִין בְּנְבוּאָת חֲגִי וּזְכָרְיָה בַּר עֵדוּא וְשְׂכָלְלוּ מִן
טַעַם אֱלֹהֵי יִשְׂרָאֵל וּמִטַּעַם כּוֹרֶשׁ וְדְרִינֹשׁ וְאַרְתַּחֲשֶׁשְׁתָּא מֶלֶךְ פָּרְס וְשִׁיִּצִיא בֵּיתָה דְּנָה
עַד יוֹם תִּלְתָּה לִירַח אֲדָר דֵּי הוּא שְׁנַת שֵׁשׁ לְמַלְכוּת דְּרִינֹשׁ מִלְּכָא. וְעֵבְדוּ בְּנֵי
יִשְׂרָאֵל כְּחִנָּא וּלְגוּיָא וְשְׁאָר בְּנֵי גְלוּתָה חֲנַפְתָּ בֵּית אֱלֹהָא דְּנָה בְּחֲדוּתָה. וְהִקְיִמוּ
כְּחִנָּא וּלְגוּיָא עַל עֵבִידַת אֱלֹהָא דֵּי בִירוּשָׁלַם כְּכְתָב סֵפֶר מִשָּׁה.

* Compare the Hebrew אִם יִשְׁךָ מוֹשִׁיעַ — “if you will save” (Judges 6:36; cf. Genesis 24:42 and 49).

Proper Names

אָדָר — Last month of the Hebrew calendar (late winter).

לְוִיִּם — Ritual officials whose ancestry was traced back to Jacob's son Levi.

פָּרְס — Sixth-century empire founded by Cyrus II when he conquered Media, Lydia, and Babylon.

EXERCISES

Fill in the correct pronoun and translate into English:

דְּבַחְתָּ תּוֹר לְאֱלֹהֵא. _____ (1)

יָדַע דִּי שְׁבִיָּא בְּמִדְיָנָא. _____ (2)

יְהִבְתֵּן סְפָרָא לְפָחָה. _____ (3)

כְּתִבְתֵּון אֲנָרָה. _____ (4)

נִפְלוּ לְאַרְעָא. _____ (5)

_____ (6) נִפְקֵא מִבֵּיתָא.

_____ (7) פְּלַחַת בִּירוּשָׁלַם.

_____ (8) שָׁם טַעַם.

_____ (9) שְׁלַחְתִּי פִתְגָם לְכַבְל.

_____ (10) יָדַעַת לְמִבְנֵא בֵית.

_____ (11) סָלְקוּ לְשִׁמְיָא.

_____ (12) שְׁלַחְנָא מְגִלָּה לְבֵית גְּנֻזָּא.

Translate the following sentences into English:

(1) אִתִּי הֵיכַל בְּקִרְיָתָא רַבִּינָא.

(2) אַנְתּוֹן הַמּוֹ קָהְנִי אֱלֹהָא דִּי שְׁמַיָא.

(3) בֵּית אֱלֹהָא אִתִּי בִירוּשָׁלַם.

(4) לְגַבְרָא לֹא אִתִּי רֹאשׁ.

(5) זְרַבְבֶּל הוּא פָּחָה דִּי יְהוּדַיָא.

(6) כְּנָמָא כְּתִיב בְּסִפְר דְרִינּוּשׁ: אַנְחָנָא מְצַלִּין לְאַרְעָא.

(7) אַנְתָּ הוּא מְלֻךְ שְׁלָם.

(8) אַדְרִין שְׁכָלְלוּ עֲבִידַת בֵּית תַּקְוָה.

Translate into Aramaic:

(1) The six men did exactly as the king said.

(2) We gave the rest of the kingdom to Darius.

(3) The decree is in writing.

(4) There is no palace in Judah.

(5) She is sending a book to the priest there.

PREPOSITIONS

Some Aramaic prepositions are prefixed to an object; others can stand on their own:

<i>Prefixed</i>		<i>Independent</i>	
in	בְּ-	after	אַחֲרַי
like, as	כְּ-	between	בֵּין
to, for	לְ-	from	מִן
from	מִ-	until	עַד
		on, concerning,	
		to, against	עַל
		with	עִם
		under	תַּחְתּוֹת

Prefixed prepositions are vocalized according to the same patterns that are used in Hebrew. בְּ-, כְּ-, and לְ- normally have a *sh'va*, which shifts to a *hiriq* (e.g., בֵּ-) when the next consonant has a *sh'va*.

לְהֵיכָלָא to the palace
 לְמַדְיָנָא to the province

When מִן is attached to its object, the ן assimilates, where possible, to the first consonant of the following noun (e.g., מִבְּטַעַם).

Several other prepositions are unique to Aramaic. Some of these obviously originated from nouns (like the Hebrew לְפָנַי and בְּתוֹךְ):

בְּאַתְרָא — From the noun אֶתְרָא (“place”), the preposition means “after” (i.e. “in place of”). Because the א has no vowel, it can drop out, leaving בְּתָרָא (e.g., Daniel 2:39 on p. 87; for a later development of this form, see p. 153).

גַּו (when standing alone, it is spelled גַּוֹא)—“Midst”; can be combined with other prepositions, such as בְּ- and לְ- to mean “inside (i.e. in the midst) of” or “into.”

לְקַבְּלָא (notice the composite *sh’va* under the ק, as explained on p. 19)—“Just as, opposite, corresponding to”; this preposition often occurs in the expanded form כְּלִי קַבְּלִי דְ- (“because”).

קְדָמָא — “In front of”; though literally spatial, it can also be used temporally (e.g., קְדָמָא, “former time”; cf. Hebrew לְפָנַי, “to the face of”).

Aramaic has a direct object marker just like the Hebrew אֶת. Its form is יָת. (The Phoenician equivalent is spelled אֶתִּית.) Although it is common in later texts (see the synagogue inscription on p. 173 and the Targum Pseudo-Jonathan to Genesis 22:1–2 on pp. 198–200) as well as in Syriac and Nabatean, it occurs only once in the Bible (Daniel 3:12), where direct objects are more often indicated by the preposition לְ-:

e.g., הֲרִגְזוּ אֲבֹתֵינוּא לְאֱלֹהֵי שָׁמַיָא

Our ancestors angered the God of heaven. (Ezra 5:12)*

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
judgment דִּין	tax בְּלוּ
judge דִּין	search בִּקְרָא
law דִּת	<i>D inf</i> בִּקְרָה
be הוּא/הוּא	ram דִּכְר
<i>G imperfect 3 ms</i> לְהוּא	him/his הֵא
go הֲלִךְ	<i>Is suffix</i> הִי
<i>G infinitive</i> מְהִיךְ	bring יבֵּל
<i>G imperfect 3 ms</i> יִהֲדִי	<i>H inf</i> הִיבְלָה

* This same usage occurs occasionally in biblical Hebrew, e.g., וְיִזְכְּרוּ אֶת אַבְרָהָם וְיִזְכְּרוּ אֶת יִשְׂרָאֵל וְיִזְכְּרוּ אֶת יִשְׂרָאֵל (“Remember Abraham, Isaac, and Israel”—Exodus 32:13).

<i>To Be Learned</i>	<i>Reference</i>
know ידע	give יָהַב
<i>H</i> (inform) <i>ptc mp</i> מְהוֹדְעִין	<i>Gt ptc mp</i> מְתִיבִין
<i>H inf 2 mp</i> תְּהוֹדְעוּן	be pleasing יֵטֵב
be willing (D) נָדַב	<i>G inf 3 ms</i> יֵטֵב
<i>Dt ptc ms</i> מְתַנַּדֵּב	you אַתָּה
people עַם	appoint (D) מִנֵּה
ask שָׁאַל	<i>imperative</i> מִנֵּי
<i>G inf 3 ms + 2 mp</i> יִשְׁאַלְנָכוּן	do עָבַד
(the ן is energetic and need not be translated)	<i>G inf</i> מְעַבֵּד
authorized שְׁלִיט	<i>Gt inf 3 ms</i> יִתְעַבֵּד
	<i>G inf 2 mp</i> תְּעַבְדוּן
	buy קָנָה
	<i>G inf 2 ms</i> תְּקַנֶּה
	sacrifice (D) קָרַב
	<i>D inf 2 ms</i> תְּקַרֵּב
	impose (lit. throw) רָמָה
	<i>G inf</i> לְמַרְמָא
	wish רָעוּ
	deliver (H) שָׁלַם
	<i>imperative</i> הִשָּׁלֵם

FROM THE BIBLE (Ezra 7:12–26)

Ezra 6:19–7:11 is in Hebrew. After describing the celebration of the Passover by those who had returned from the exile and those “who had separated themselves from the impurity of the nations of the land,” it announces the return of more exiles. Among them was Ezra, a priest and “scribe, expert in the Teaching of Moses,” who presented a letter he had received from Artaxerxes, the text of which is given in Aramaic:

ארתחשסתא מלך מלכיא לעזרא כהנא ספר דתא די אלה שמיא: מני שים טעם די
 כל מתנדב במלכותי מן עמא ישראל וקהנזחי ולנזא למקד לירושלם עמך יקד.
 מן קדם מלכא שליח לבקרה על יהוד ולירושלם בדת אלה וליהיבלה כסף ודהב
 די מלכא לאלה ישראל די בירושלם וכל כסף ודהב בכל מדינת בכל
 לבית אלהם די בירושלם. אספרנא תקנא בכספא דנה דכרין ותקרוב המו
 בירושלם. ומה די עלך ייטב בשאר כספא ודהבה למעבד כרעות אלהם
 תעבדון. ומאניא די מתיהבין לך לבית אלה השלם קדם אלה ירושלם. ומני אנה
 ארתחשסתא מלכא שים טעם די כל די ישאלנכון עזרא כהנא ספר דתא די אלה
 שמיא אספרנא ותעבד. כל די מן טעם אלה שמיא ותעבד לבית אלה
 שמיא. ולכם מהודעין די כל כהניא ולנזא בלו לא שליט למרמא עליהם.
 ואנת עזרא כחכמת אלה מני דינין לכל עמא די בעברנהרה לכל ידעי דתי
 אלה ודי לא ידע תהודעון. וכל די לא להוא עבד דתא די אלה ודתא
 די מלכא אספרנא דינה להוא מתעבד מנה.

This concludes the Aramaic section of Ezra. You may wish to read the rest of the book either in Hebrew or in English translation.

EXERCISES

Translate the following sentences into English:

(1) הוא שאל על דת מלכא.

(2) עמא דנה שליט להיבלה מאניא מן היבלה.

(3) נְבוּכַדְנֶצַּר חָזַה מִלְּךְ בְּבֵל מִן עָלְמָא.

(4) מִן מַתְנֵדָב לְמַעְבַּד גְּלוּ עַל אֶרְעָא.

(5) אֲנִתּוֹן תְּהוּדְעוֹן לְדִינָא דִּי לְהוּא מְרַד בְּמַדִּינְתָא.

Translate into Aramaic:

(1) We will go to Jerusalem with Ezra.

(2) The city will be built after they give tax to the king.

(3) The judgment was between the king and the people.

(4) They said: Leave the book in Babylon.

(5) The head was in the sky.

PRONOMINAL SUFFIXES

Besides independent pronouns, Aramaic also has pronominal suffixes, which can be attached to verbs (direct object), to nouns (possession), and to prepositions (object). Although the actual suffixes can vary, depending on the nature of the word to which they are attached, the various possibilities are all similar to each other and to the independent forms of the pronouns.

singular	1 common	ܐܢܗ	ܐ (on verbs ܐܢܝ-)
	2 masculine	ܐܢܗ	ܐ
	2 feminine	ܐܢܗܝ	ܐܝ-
	3 masculine	ܗܘܐ	ܗ (ܗܝ-, ܗܝ)
	3 feminine	ܗܝܐ	ܗ
plural	1 common	ܐܢܗܘܢ	ܐܢ-
	2 masculine	ܐܢܗܘܢ (ܐܢܗܘܡ)	ܚܡ- (ܚܘܢ-)
	2 feminine	ܐܢܗܘܢ	ܚܢ-
	3 masculine	ܗܘܢ (ܐܢܘܢ)	ܗܡ- (ܗܘܢ-)
	3 feminine	ܐܢܝܢ	ܗܢ-

Notice the resemblance between these suffixes and their Hebrew counterparts, which extends to the use of ה as a base for the 2d person independent pronouns while the suffixes have a ח (thus Hebrew ܐܢܗܘܢ and ܐܢ-). The exact form of the suffixes depends on the number and gender of the noun to which they are attached.

SUFFIX	SINGULAR NOUNS		PLURAL NOUNS	
	<i>Masculine</i>	<i>Feminine</i>	<i>Masculine</i>	<i>Feminine</i>
singular 1c	פְּשָׂרִי	מִלְכוּתִי	פְּשָׂרִי	מִלְכוּתִי
2m	פְּשָׂרְךָ	מִלְכוּתְךָ	פְּשָׂרֶיךָ*	מִלְכוּתְךָ
2f	פְּשָׂרַיִךְ	מִלְכוּתְךִי	פְּשָׂרֶיכִי	מִלְכוּתְכִי
3m	פְּשָׂרָהּ	מִלְכוּתָהּ	פְּשָׂרוֹהִי	מִלְכוּתָהּ
3f	פְּשָׂרֶיהָ	מִלְכוּתֶיהָ	פְּשָׂרֶיהָ*	מִלְכוּתֶיהָ
plural 1c	פְּשָׂרְנָא	מִלְכוּתְנָא	פְּשָׂרֵנָא*	מִלְכוּתְנָא
2m	פְּשָׂרְכֶם (-כּוֹן)	מִלְכוּתְכֶם (-כּוֹן)	פְּשָׂרֵיכֶם (-כּוֹן)	מִלְכוּתְכֶם (-כּוֹן)
2f	פְּשָׂרְכֵן	מִלְכוּתְכֵן	פְּשָׂרֵיכֵן	מִלְכוּתְכֵן
3m	פְּשָׂרֵיהֶם (-הוֹן)	מִלְכוּתֵיהֶם (-הוֹן)	פְּשָׂרֵיהֶם (-הוֹן)	מִלְכוּתֵיהֶם (-הוֹן)
3f	פְּשָׂרֵיהֶן	מִלְכוּתֵיהֶן	פְּשָׂרֵיהֶן	מִלְכוּתֵיהֶן

As in Hebrew, these suffixes are attached to a shortened form of the noun, such as פְּשָׂרִי- (which is the same base as that used for the determined suffix—פְּשָׂרָא), rather than the absolute פְּשָׂר. Sometimes, however, they are added to irregular forms of the words. This happens most often with words that refer to family members, such as אָב (אָבִיחֵי, אָבִיחֵי), אָח (אָחֵיחֵי), and בָּר (בָּרֵיחֵי).

When these suffixes are attached to nouns, they express possession:

e.g.,	בֵּיתִי	my house
	אֱלֹהֵהּ	his god
	חֲבֵרֶיהָ	her companion

This can help explain an Aramaic phrase which is preserved in the New Testament:

μαρναθα = מַרְנָא תְּהָ “Our master, come!” (1 Corinthians 16:22)**

Pronominal suffixes can also appear on prepositions and on verbs. The prepositions לְ, מִן, עִם, בְּגוּ-, לְיָת, and לְקַבֵּל take the pronominal endings that go on singular nouns; others, such as עַל, בֵּין, אַחֲרֵי, עִל, and תַּחֲוֹת, take those for plural nouns.

* These are really mixed forms. The ׳ (which is not pronounced) belongs to the כְּתִיב, where it would have been part of a diphthong (e.g., פְּשָׂרֶיךָ); cf. the 3rd person masculine singular suffix Hebrew uses for plural nouns, such as אֱלֹהֵיוּ.

** Cf. Revelation 22:20.

singular	1	לִי	עָלַי
	2 masculine	לְךָ	עָלֶיךָ
	2 feminine	לְכִי *	עָלֶיכִי *
	3 masculine	לֵהּ	עָלֶיהָ
	3 feminine	לֶהּ	עָלֶיהָ
plural	1	לָנָא	עָלֵנָא
	2 masculine	לְכֻם (לְכוּן)	עָלֵיכֻם *
	2 feminine	לְכִנ *	עָלֵיכִנ *
	3 masculine	לְהֻם (לְהוּן)	עָלֵיהֻם (עָלֵיהוּן)
	3 feminine	לְהִנ *	עָלֵיהִנ *

The suffixes for plural nouns are also used with the particle of existence (אִתֵּי) and are then translated as the subject of a copula (see chapter 11):

לֹא אִתֵּינָא פְּלַחִין לְאַלְהֵיךָ We do not worship your god. (Daniel 3:18)

הֲאִיתִיךָ כְּחַל לְהוֹדְעַתְנִי Are you able to inform me? (Daniel 2:26)

Pronominal suffixes commonly appear as direct objects of a verb. (This same structure occurs in Hebrew, although its pronominal suffixes can also be attached to הָא in forms like אֲהוּ.) Because the exact form of the suffix (and the verbal base onto which it is attached) varies, it is not practical to try to memorize all possibilities. Here are some examples to demonstrate what such forms look like on one verb:

		<i>Perfect</i>	<i>Imperfect</i>
singular	1	הוֹדְעַתְנִי	יְהוֹדְעַנִי **
	2 masculine	הוֹדְעָךָ	_____
	3 masculine	_____	אֲהוֹדְעֵנָה
plural	1	הוֹדְעַתְנָא	_____

* These are hypothetical forms, which do not actually occur in the Bible.

** Note that the ך is doubled before the pronominal suffix.

When a noun is emphasized by being placed at the beginning of a sentence or clause, its place in the sentence proper is taken by a subsequent (resumptive) pronoun. This usage is called “casus pendens” (lit. “the hanging case”) because the noun is technically neither the subject nor the object of the sentence.

e.g., בֵּיתָא דְּנָה סִתְרָה, This house—he destroyed it. (Ezra 5:12)

VOCABULARY

To Be Learned

another	אֲחֵרִין
tell (D, H)	חָוָה/חָוֵה
<i>D imperfect 1 p</i>	נִחְוֵה
<i>D inf 3 ms + 3 fs</i>	יִחְוֵה
<i>H inf 1 p</i>	נִחְוֵה
<i>H inf 2 mp</i>	תִּחְוֵהוּ
<i>H impv mp + 1 s</i>	חֲוֵהִי
<i>H inf</i>	לְחִוֵּה
wise	חָכִים
dream	חֲלֵם
therefore, except	לְהֵן
word, thing	מִלָּה
time	עֵדָן
answer	עֲנָה
<i>G pf 3 mp</i>	עָנִוּ
interpretation	פִּשְׁרֵהּ
change (D)	שִׁנָּה
<i>Dt (passive) imperfect</i>	
<i>3 ms</i>	יִשְׁתַּנֶּה

Reference

kill (H)	אָבַד
<i>H infinitive</i>	הוֹבִדָה
say	אָמַר
<i>G inf 3 ms</i>	יֹאמַר
<i>G imperative</i>	אָמַר
limb	תָּדָם
buy	זָבַן
inform (H)	יָדַע
<i>H inf 2 mp</i>	תִּהוֹדְעוּנִי
be able	יָכַל
difficult	יָקָר
glory	יָקָר
receive	קָבַל
<i>D inf 2 mp</i>	תִּקְבְּלוּן
be angry	קָצַף
issue	שִׁים
<i>Gt (passive) imperfect</i>	
<i>3 mp</i>	יִתְשַׁמוּן

FROM THE BIBLE (Daniel 2:4–13)

The opening section of Daniel (1:1–2:4) is written in Hebrew. Read it in the original or in translation before beginning the Aramaic selection for this chapter.

מִלְכָּא אָמַר חֲלָמָא לְעִבְדֵי דְּיָד וּפְשָׁרָא נְחֻמָּא. עֲנָה מִלְכָּא וְאָמַר לְכַשְׂדֵּי־אֵ: הֵן לָא
 תְּהוּדְעוּנִי חֲלָמָא וּפְשָׁרָה הֲדַמִּין תַּתְּעַבְדוּן וּבְתִיכּוֹן נְגֻלִי וְתִשְׁמוּן וְהֵן חֲלָמָא וּפְשָׁרָה
 תִּתְחַסּוּן יְקַר שְׂגִיָּא תִקְבְּלוּן מִן קַדְמֵי. לְהֵן חֲלָמָא וּפְשָׁרָה תְּחַסּוּנִי. עֲנּוּ וְאָמְרוּן:
 מִלְכָּא חֲלָמָא יֹאמַר לְעִבְדוּהִי וּפְשָׁרָה נְחֻמָּה. עֲנָה מִלְכָּא וְאָמַר: יָדַע אֲנָה דִּי עֲדָנָא
 אֲנַתּוֹן וְבָנִין עַד דִּי עֲדָנָא יִשְׁתַּנָּא. עֲנּוּ כַשְׂדֵּיָא קְדָם מִלְכָּא וְאָמְרוּן: לָא אִיתִי אֲנִשׁ
 דִּי מַלְתָּ מִלְכָּא יוֹכַל לְתַחְנוּנָה. כָּל מְלָךְ רַב מַלְהָ כְדָנָה לָא שְׂאֵל לְכָל כַּשְׂדֵּי וּמַלְתָּא
 דִּי מַלְכָּה שְׂאֵל וְקִירָה. וְאַחֲרֵן לָא אִיתִי דִּי יְחַסּוּנָה קְדָם מִלְכָּא לְהֵן אֱלֹהִין.
 מִלְכָּא קֶצֶף שְׂגִיָּא וְאָמַר לְהוֹבְדָה לְכָל חַכְמֵי בָּבֶל.

Proper Names

כַּשְׂדֵּי — This term, which originally designated the inhabitants of a geographic region, came to mean “magician”; it is used with both meanings in the book of Daniel (cf. 5:11 and 30 on pp. 126 and 137). Although it is spelled with a ש here and throughout the book of Daniel, it occurs with ס (כַּסְדֵּי) in Ezra 5:12 (see p. 38). Over time, ש tended to be replaced by ס, even in words where the former was historically correct. A similar process took place in post-biblical Hebrew; however, it is only beginning to occur in the Bible (cf. Artaxerxes’ name, which is spelled with a ס in Ezra 7:21; see p. 64).

Although the forms אָמַר and יָדַע look like Hebrew perfects, they are participles in Aramaic (compare the syntactically parallel עֲנָה); the perfect would be אָמַר and יָדַע. אָמַר is imperative.

EXERCISES

Translate:

כְּהוֹנֵי	אֲבוֹךָ
עֲבָדֶיךָ	אֶתְרִיחוֹן
עָלַי	אִי־כֹחִי
עָלֶיךָ	אִיתוֹהִי
עִמָּה	אֱלֹהֵי
לְקַבְּלֶךָ	אֱלֹהֵהָ
קָדְמוֹהִי	בְּתַרְךָ
רֵאשִׁיחוֹן	בִּינִיחוֹן
שָׁמָּה	בִּינְתָהּ
שְׂמֹתָהֶם	בְּרָהּ
תְּחִתּוֹהִי	בְּגוֹנָהּ
תִּלְתְּחוֹן	הִיכְלִי
	יְתָחוֹן

DEMONSTRATIVE, RELATIVE, AND INTERROGATIVE PRONOUNS

Besides the personal pronouns, there are demonstratives (“this, that,” etc.), relatives (which, that), and interrogatives (who, what). In Hebrew, the singular forms of the demonstrative pronouns are built around the letter **ז** (זֶה, זֹאת, זֵה); Aramaic uses **ד**:

		<i>Singular</i>	<i>Plural</i>
Near (this, these)	masculine	זֶה	} אֵלֵין (also אֵל and אֵלָה)
	feminine	זֵה	
Far (that, those)	masculine	דֵּה	} אֵלֵךְ
	feminine	דֵּה	
	masculine and feminine	דֵּכֵן	

Third person pronouns can also be used as demonstratives:

הוּא צִלְמָא רֵאשָׁה דִּי דְהַב
That statue—its head was of gold. (Daniel 2:32)

וּבְיוֹמֵיהוֹן דִּי מְלָכֵיא אֲמֹן
And in the days of those kings (Daniel 2:44)

As in Hebrew, the demonstratives can function either as nouns, which stand on their own, or act like adjectives, in which case they usually follow the noun they modify (which must be determined):

בֵּיתָא דְהָה	this house (Ezra 5:3, 12, 6:15)
כֹּל דְהָה יְדַעְתָּ	you know all of this (Daniel 5:22)
כְּדֵה תֵאמְרוּן לְהוֹם	thus (“like this”) shall you say to them (Jeremiah 10:11)

We have already encountered the Aramaic relative pronoun דִּי (“which, that”). It is especially common after verbs of perception and communication, such as ידע, אמר, and שמע, and frequently introduces direct quotations. It can also express purpose or cause.

היכלא די בירושלים the temple which is in Jerusalem (Ezra 5:14)

ידע אנה די עדנא אנתון זבנין I know that you are buying time. (Daniel 2:8)

ענה מלכא ואמר לחכימי בבל די כל אנש די יקרה כתבה דנה
ופשרה יחונני ארגונא ילפש

The king answers and says to the wise men of Babylon: “Any man who will read this writing and tell me its interpretation will wear purple.” (Daniel 5:7)

אנת כהל די רוח אלהין קדישין בך

You are able because the spirit of the holy gods is in you.
(Daniel 4:15)

שמחתהון שאלנא . . . די נכתב שם גבריא די בראשיהם

We asked their names so that we can write the names of the men who are at their head. (Ezra 5:10)

In addition to standing on its own, דִּי is often attached to various prepositions to form a relative conjunction:

כְּדִי	when
מִן דִּי	after, because
כָּל קַבְּלֵי דִּי	inasmuch as, because
עַד דִּי	until

The interrogative pronouns are מִן (“who”) and מַה (“what”). They can also be joined with the relative דִּי to form indefinite relative pronouns:

מִן דִּי	whoever
מַה דִּי	whatever

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
father אב	bless ברך
<i>plural</i> אבות	<i>D pass participle</i> מברך
destroy (H) אבד	power גבורה
<i>H imf 3 mp</i> יהודון	companion חבר
<i>H imf 2 ms</i> תהוד	tell (D, H) חוה/חוא
<i>H infinitive</i> להוד	<i>D imf 1 s</i> אחוא
seek בעה	<i>H infinitive</i> להחיה
<i>G infinitive</i> למבעה	inform (H) ידע
reveal גלה	<i>H perfect 3 ms</i> הודע
<i>passive perfect 3 ms</i> גלי	thus כן
time זמן	appoint (D) מנה
wisdom חכמה	<i>D perfect 3 ms</i> מני
enter עלל	deep עמיק
<i>G perfect 3 ms</i> על	establish, raise up (H) קום
<i>H imv 3 ms</i> העל	<i>H participle ms</i> מהקים
thereupon כּל קבל דנה	compassion רחמין
secret רז	change (H—transitive) שנה
praise (D) שבח	<i>H participle ms</i> מהשנא
<i>D participle ms</i> משבח	

FROM THE BIBLE (Daniel 2:14–24)

באדין דניאל בעה מן מלכא די זמן ינתן לה ופשרא להחניה למלכא. אדין דניאל
לביתה אזל ולחניה משאל ועזרה חבריה מלתא הודע ורחמין למבעא מן קדם
אלה שמא על רזה דנה די לא יהודון דניאל ותברוהי עם חכימי בבל.

אָרְיִן לְדַנְיָאֵל רְזָה גְלִי. אָרְיִן דַּנְיָאֵל בְּרַךְ לְאֱלֹהֵי שְׁמַיָא. עָנָה דַּנְיָאֵל וְאָמַר.
 לְחַוָּא שְׁמַיָּה דִּי אֱלֹהֵי מְבָרַךְ מִן עֲלָמָא וְעַד עֲלָמָא דִּי חֲכַמְתָּא וּגְבוּרְתָּא דִּי לֵהּ הִיא
 וְהוּא מְהַשְׁנֵא עַדְנֵיָא וּזְמַנֵּיָא. מְהַקִּים מַלְכִין יְהַב חֲכַמְתָּא לְחַכְיָמִין. הוּא גְלָא
 עַמִּיקְתָּא. לָךְ אֱלֹהֵי אֲבֹהֵי מְשַׁבַּח אָנָּה דִּי חֲכַמְתָּא וּגְבוּרְתָּא יְהַבְתָּ לִּי וְכַעַן הוֹדַעְתָּנִי
 דִּי בְעֵינָא מְנַךְ דִּי מַלְתָּ מַלְכָּא הוֹדַעְתָּנָא. כָּל קָבַל דַּנְיָאֵל עַל עַל אֲרִיּוֹךְ דִּי מִנִּי
 מַלְכָּא לְהוֹבְדָה לְחַכְיָמִי בְּבָל. אֲזַל וְכֵן אָמַר לֵהּ. לְחַכְיָמִי בְּבָל אַל תְּהוֹבְדֵי. תַּעֲלֵנִי
 קָדָם מַלְכָּא וּפְשָׁרָא לְמַלְכָּא אַחֵוּא.

Proper Nouns

אֲרִיּוֹךְ — the captain of Nebuchadnezzar's guard.

דַּנְיָאֵל — a Jew who was taken to Babylon, where he served in the royal court, interpreting dreams and surviving great danger.

חַנְנִיָּהּ, מִישָׂאֵל, עֲזַרְיָה — young Judean exiles trained in the Babylonian court.

EXERCISES

Translate into English:

(1) יְדַעְנָא רַנְיָא אֵלִין.

(2) מִן בְּנֵי הַיְכָלָא דִּיךְ?

(3) סְפָרָא כְּתַב דִּי חֲכַמָּה אֲבָדָה מִבְּבָל בְּזַמַּן נְבוּכַדְנֶצַּר.

(4) דְּנִינְאֵל עַל לְשִׁמְיָא.

(5) כֹּל קִבְל דְּנָה גְּלִי דִי מְהֻקְיָם מְלֻכָּא רֵאשׁ פְּחָה עַל קְרִיטָא דָּא.

(6) אִיתִי אֲנִשׁ דִּי בְּעָה רַחֲמִין.

Translate into Aramaic:

(1) This father praises the law of God.

(2) I am authorized to seek that book in the treasure house.

(3) These provinces are under a strong king.

(4) They left that letter there.

(5) We are giving many vessels in the midst of the earth.

G IMPERFECT

The verbal system of most Northwest Semitic languages has two major tenses (or aspects)—one formed by adding suffixes to the root (the perfect), while the other (the imperfect) adds prefixes, with suffixes used to indicate plurals and gender. (By contrast, Akkadian, which is an East Semitic language, has two distinct prefix tenses—one for the past, and the other for future action.)

Having already examined Aramaic's perfect conjugation, we can now consider the imperfect. Although the vowels are somewhat different, the basic structure is the same as in Hebrew:

G Imperfect

	<i>Singular</i>	<i>Plural</i>
1st person	אֶכְתֵּב	נִכְתְּבוּ
2d masculine	תִּכְתֵּב	תִּכְתְּבוּן
feminine	תִּכְתְּבִין	תִּכְתְּבוּן
3d masculine	יִכְתֵּב	יִכְתְּבוּן
feminine	יִכְתְּבִין	יִכְתְּבוּן

As in Hebrew, the theme vowel (the one under the second root letter) is not fixed, but can vary from root to root. Although *u* is the most common theme vowel (as in the case of כתב above), it is not universal:

e.g.,	יִפֹּל	(root נפל)	he will fall
	יִתֵּן*	(root נתן)	he will give
	יִשְׁלֹט	(root שלט)	he will rule
	יִלְבֹּשׁ	(root לבש)	he will wear

* Notice that the initial ך does not assimilate in this form as it does in the Hebrew equivalent (יתן) and, indeed, in the form יפל given above.

A very important exception to this pattern involves the verb **הוּוּה** (to be), in which several third person forms begin with **-ל**:

לְהוּוּא	he will be
לְהוּוּן	they (m) will be
לְהוּוּנָן	they (f) will be

Thus:

אֱלֹהִים רַב הוֹדַע לְמֶלֶכָא מָה דִּי לְהוּוּא אַחֲרֵי דְנָה

The great God informed the king what will be after this. (Daniel 4:45)

The jussive appears to be the same as the imperfect, although final ׀ may fall off of some plural forms.

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
stone אֶבֶן	but בְּרָם
break off גִּזַּר	exile גָּלוּ
is broken off הִתְגַּזַּר	arm דָּרַע
be crushed דָּקַק	breast חָדָה
<i>H perfect 3 ms</i> הִדָּק	inform (H) יָדַע
see חוּוּה	<i>H perfect 3 ms</i> הוֹדַע
clay חֲסָפִי	<i>H imperfect 3 mp</i> יְהוֹדַעוּן
mountain טוּר	be able יָכַל
copper נְחָשׁ	thigh יָרְכָה
iron פְּרָזֶל	be able כָּהַל
statue צֶלֶם	hit מָחָא
foot רִגְלִי	belly מְעָה
	enter עָלַל
	<i>H perfect 3 ms</i> הִנְעִיל
	find שָׁכַח
	<i>H perfect 1 s</i> הִשְׁכַּחַת
	leg שֵׁק

FROM THE BIBLE (Daniel 2:25–36)

אָדִין אַרְיוֹךְ הִנְעֵל לְדַנְיָאֵל קְדָם מַלְכָּא וְכֵן אָמַר לֵהּ: הַשְּׂכַחַת גְּבַר מִן בְּנֵי גְלוּתָא
דִּי יְהוּדַי פִּשְׁרָא לְמַלְכָּא יְהוּדַעַ. עֲנֵה מַלְכָּא וְאָמַר לְדַנְיָאֵל דִּי שָׁמַה בִּלְטַשְׂאֲצַר:
הַאִי־תִידַּךְ כְּהֵל לְהוֹדַעְתְּנִי חֵלְמָא דִּי חֲזוּת וּפְשָׁרָהּ? עֲנֵה דַנְיָאֵל קְדָם מַלְכָּא וְאָמַר:
רְזָה דִּי מַלְכָּא שָׂאֵל לָא חֲכִימִין יְכַלִּין לְחַחְוֵיהָ לְמַלְכָּא בְּרַם אִי־תִי אֱלֹהַּ בְּשִׁמְיָא
גְּלַא רְזוּן וְהוֹדַע לְמַלְכָּא גְּבוּכְדַּנְצַר מָה דִּי לְהוּא. וְאַנְהָ לָא בְּחַכְמָה דִּי אִי־תִי בִּי
רְזָא דְנָה גְּלִי לִי לְהֵן דִּי פִּשְׁרָא לְמַלְכָּא יְהוּדַעִין. אֲנִתְ מַלְכָּא חֲזוּהַ חֲזוּת צְלַם
חַד שְׁגִיא. צְלַמָּא דִּכְּנַן רַב. הוּא צְלַמָּא — רֵאשָׁה דִּי דְהַב טַב חֲדוּחֵי וְדַרְעוּחֵי
דִּי כְּסָף מְעוּחֵי וְנִרְכָּתָהּ דִּי נְחֹשׁ שְׁקוּחֵי דִּי פְּרֻזֵּל רִגְלוּחֵי מְנַחֵן דִּי פְּרֻזֵּל וּמְנַחֵן
דִּי חֲסָף. חֲזוּהַ חֲזוּתַּ עַד דִּי הִתְגַּנְּרַת אֲבָן דִּי לָא בִּידִין וּמַחַת לְצַלְמָא עַל רִגְלוּחֵי
דִּי פְּרֻזֵּלָא וְחֲסָפָא וְחֲדַקְתַּ הַמּוֹן. בְּאִדִּין דִּקְוֵי כַּחְדָּה פְּרֻזֵּלָא חֲסָפָא נְחֹשָׁא כְּסָפָא
וְדַהְבָּא. וְאַבְנָא דִּי מַחַת לְצַלְמָא חֲזוּת לְטוּר רַב. דְּנָה חֵלְמָא וּפְשָׁרָהּ נֹאֲמַר
קְדָם מַלְכָּא.

EXERCISES

Conjugate the following verbs in the G imperfect:

סגד

שבק

singular 1

2 m

2 f

3 m

3 f

plural 1

2 m

2 f

3 m

3 f

שלט

נפל

singular 1

2 m

2 f

3 m

3 f

plural 1

2 m

2 f

3 m

3 f

Identify the form of the following imperfect verbs:

	Root	Person	Gender	Number
תאכל				
נאמר				
אבעא				
תחוא				
לחון				
נכתב				
תעבדון				
יפלחון				
אקרא				

Translate into Aramaic:

- (1) I will write a letter on a stone from the mountain.

- (2) She will send a message to the scribe.

- (3) He broke the foot and the head off of the statue.

- (4) That man sees vessels of clay which Daniel smashed.

- (5) There is iron under the earth.

- (6) We will ask to build a palace there.

- (7) The Judeans left copper in Babylon.

Chapter 16

ADJECTIVES AND GENITIVE CONSTRUCTIONS (דִּי)

Aramaic adjectives behave very much like nouns—they have number and gender, and can be determined or undetermined. Moreover, their endings are exactly the same as those for nouns.

		<i>Masculine</i>	<i>Feminine</i>
singular	absolute	רְחִיק	רְחִיקָה
	determined	רְחִיקָא	רְחִיקָתָא
plural	absolute	רְחִיקִין	רְחִיקִין
	determined	רְחִיקִין*	רְחִיקִין

In general, adjectives must agree with the noun that they modify in number, gender, and determination; however, predicate adjectives are always undetermined.

Another way in which Aramaic expresses description is with nouns. This is done by using genitival constructions, such as construct phrases in which two nouns are joined together:

שְׁמֵי אֱלֹהִים the name of God

As in Hebrew, these word pairs are treated as if they were one word. Therefore, the first word loses its accent.

Another way of expressing genitival relationships is with the conjunction דִּי (“which, of”):

שְׁמֵי דִּי אֱלֹהִים the name of God

* The ending for plural determined gentilics is יַן.

Later on, Aramaic inserted a pronominal suffix (see chapter 13), which anticipates the genitive word, into this construction:

שְׁמֵהּ דִּי אֱלֹהִים His name, the one of God
i.e., the name of God

This construction eventually became almost normative in both Hebrew and Aramaic. However, it was still relatively uncommon in the biblical period, although it does sometimes occur (e.g., הִנֵּה מִטַּתוֹ שֶׁל־שְׁלֹמֹה — “Behold, the bed of Solomon,” Song of Songs 3:7).

Genitival constructions are not limited to possession. They can also indicate the composition of an object or what it is attached to:

שְׂבִיבֵי דִי נֹר flames of fire (Daniel 7:9)
צֶלֶם דִּי דָהָב statue of gold (Daniel 3:1)
אֶצְבָּעֵן דִּי יַד אִנְשֵׁי fingers of a human hand,
i.e., human fingers (Daniel 5:5)

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
another אַחֲרֵי	after אַחֲרֵי
field בֵּר	face (<i>p</i>) אַנְפָּא
dwell דּוּר	finger אַצְבָּע
<i>G participle mp</i> דְּאַרְיִן	after (lit. “in place of”) בְּתַר
animal חַיָּנָה	reveal גְּלַה
be able יְכַל	<i>G infinitive</i> לְמַגְלַא
fall נָפַל	smash (H) דַּקַּק
bow down סָגַד	<i>H participle ms</i> מְהַדְּק
fourth רְבִיעִי	destroy (D) חָבַל
rule שָׁלַט	<i>Dt (passive) imf 3 fs</i> תְּחַבְּל
third תְּלִיתִי	inform (H) יָדַע
	<i>H pf 3 ms</i> הוֹדַע
	day יוֹם
	bird עוֹף
	divided פְּלִיגָה
	rise קוּם
	<i>H imf 3 ms</i> יָקוּם
	foot רֵגֶל
	leave, abandon שָׁבַק
	<i>Gt (passive) imf 3 fs</i> תְּשַׁבְּק
	breakable תְּבִיר

FROM THE BIBLE (Daniel 2:37–49)

אנת מלכא מלך מלכיא די אלה שמיא מלכותא יתב לך ובכל די דארין בני אנשא חיות ברא ועוף שמיא יתב בידך והשלטך בכלהון. אנת הוא ראשה די דהבא. ובתרך תקום מלכו אחרי ארעא מנך ומלכו תליתיא אחרי די נחשא די תשלט בכל ארעא. ומלכו רביעיה תהוא תקיפה כפרוזא מחדק פלא. ודי חזותה רגליא ואצבעתא מנחן חסר ומנחן פרזל מלכו פליגה תהנה ואצבעת רגליא מנחן פרזל ומנחן חסר מן מלכותא תהוא תקיפה ומנח תהנה תבירה. וביומיהון די מלכיא אנון יקים אלה שמיא מלכו די לעלמין לא תתחבל ומלכותה לעם אחרן לא תשתבק והיא תקום לעלמיא. כל קבל די חזות די מטורא אהגורת אבן די לא בידון ותדקת פרזלא נחשא חספא חספא ודהבא. אלה רב הודע למלכא מה די להוא אחרי דנה. באדין מלכא נבוכדנצר נפל על אנפיהו ולדניאל סגד. ענה מלכא לדניאל ואמר. אלהכון הוא אלה אלהין ונלה רזין די יכלת למגלא רזה דנה. אדין מלכא השלטה על כל מדינת בביל ועל כל חכימי בביל.

EXERCISES

Translate into English:

(1) אנחנא דארין בבית די דהב.

(2) ישלט מלכא על מדינת עבר-נהרא.

(3) חגי הדק חזיה תקיפה.

(4) אַנְשׁ רְבִיעֵי אֹזַל.

(5) הַמִּזְוֹ יִסְגְּדוּן לְרֵאשִׁיחַ דִּי צְלָמָא.

(6) אִיתִי אֶצְבָּעֵן שְׁנִיפָן עַל יַד דְּרִיּוּשׁ.

Translate into Aramaic:

(1) The interpretation of the fourth decree is written in the temple.

(2) They fall from their feet and they pray to God.

(3) We went out to the distant field.

(4) The wise scribe came with a third message.

(5) We were able to build another house.

Chapter 17

NUMBERS

We have already encountered several Aramaic numerals which are etymologically related to their Hebrew equivalents. Thus “1” is ܩܕ, which is only lacking the initial **ס** of its Hebrew cognate אֶחָד. “3” and “6” are ܦܠܬܐ and ܫܬܐ, reflecting the Aramaic realization of Semitic *th* as ܦ, where Hebrew uses ܫ (hence שְׁלוֹשׁ and שֵׁשׁ).

As in Hebrew, Aramaic numerals, which can appear either before or after the nouns to which they refer, have both masculine and feminine forms.

	<i>Masculine</i>	<i>Feminine</i>
1	ܩܕ	ܩܕܗ
2	ܦܪܝܢ (ܦܪܝ)	ܦܪܝܢ (ܦܪܝܗ)
3	ܦܠܬܗ	ܦܠܬܐ
4	ܐܪܒܥܗ	ܐܪܒܥܐ
5	ܚܡܫܐ	ܚܡܫܐ
6	ܫܦܬܗ	ܫܦܬܐ (or ܫܬܐ)
7	ܫܒܥܗ	ܫܒܥܐ
8	ܦܩܘܢܝܗ	ܦܩܘܢܝܗ
9	ܦܫܥܗ	ܦܫܥܐ
10	ܥܫܪܗ	ܥܫܪܐ

As in Hebrew, except for “1,” the simpler form is used with feminine nouns, whereas the form ending with הַּ is used with masculine nouns:

e.g., גְּבָרִין אַרְבַּעַא 4 men (Daniel 3:25)
 אַמִּין שֵׁת 6 cubits (Daniel 3:1)

The number “2” has a construct form (תְּרִי), which is used in the phrase for “12” (תְּרִיעָשֶׁר).

The decades between ten and one hundred are based on plural forms of the digits; thus twenty is עֶשְׂרִין, thirty is תְּלָתִין, and so on. Larger numbers include מֵאָה (100), אֶלְף (1,000) and רַבּוֹ (10,000). (Recall that 200 is מֵאָתַיִן, as noted on p. 27.)

As the determined state became the “normal” form for nouns in later Aramaic, the language had to develop another way to indicate whether a word was determined or not. To do this, the numeral “one” (חַד) was used as a marker of *indeterminacy*. Intimations of this practice can be found in the Bible:

 אֶלֶם חַד an image (Daniel 2:31)
 מִגְלָה חַדָּה a scroll (Ezra 6:2)

חַד is also used to indicate multiples:

 חַד שְׁבַעַה seven times more than. . . . (Daniel 3:19)

Ordinal numbers (except for “2”) end with יַּ:

first	קְדָמִי
second	תְּנִינַ*
third	תְּלִיתִי
fourth	רְבִיעִי

*This form is much closer to the Hebrew שֵׁנִי than is the cardinal form תְּרִין.

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
furnace אֶתוּן	live (G) חיה
music זָמַר	strength חֵיל
type זֶן	dedication חֲנֻכָּה
burn יָקַד	when כִּדְי
fire נֹר	gather כָּנַשׁ
worship פָּלַח	<i>G infinitive</i> לְמִכְנֵשׁ
sound קָל	<i>Dt participle mp</i> מִתְכַּנְּשִׁין
horn קָרְן	herald קָרוֹז
throw רָמָה	prefect סָגַן
<i>Gt inf 3 ms</i> יִתְרַמֵּא	rise קוּם
hear שָׁמַע	<i>G participle mp</i> קֹאֲמִין
	<i>H perfect 3 ms</i> הִקְיִים
	call קָרָא
	approach קָרַב
	pay attention שִׁים טַעַם

FROM THE BIBLE (Daniel 3:1–12)

גבוּכְדַנְצַר מִלְכָּא עֶבֶד צְלָם דִּי דְהַב וּשְׁלַח לְמַכְנַשׁ לְסַגְיָא וּפְחֻתָּא לְחַנְכַּת צְלָמָא דִּי
 הַקִּים גְּבוּכְדַנְצַר מִלְכָּא. בְּאֲדִין מִתְפַּנְשִׁין סַגְיָא וּפְחֻתָּא לְחַנְכַּת צְלָמָא דִּי הַקִּים
 גְּבוּכְדַנְצַר מִלְכָּא וְקִאֲמִין לְקַבַּל צְלָמָא דִּי הַקִּים גְּבוּכְדַנְצַר וְכְרוּזָא קְרָא בְּחֵיל:
 לְכוּן אֲמַרִין עַמְמִיָּא: בְּעַדְנָא דִּי תִשְׁמְעוּן קַל קַרְנָא וְכֹל זְנִי זְמָרָא תִפְלוּן וְתִסְגְּדוּן
 לְצֻלָּם דְּהַבָּא דִּי הַקִּים גְּבוּכְדַנְצַר מִלְכָּא וּמִן דִּי לֹא יִפְלֵ וְיִסְגַּד יִתְרַמָּא לְגֹזָא אַתּוּן
 גּוּרָא יְקַדְתָּא. כָּל קַבַּל דְּנָה בַּהּ זְמָנָא כְּדִי שְׁמַעִין כָּל עַמְמִיָּא קַל קַרְנָא וְכֹל זְנִי
 זְמָרָא נְפֻלִין כָּל עַמְמִיָּא סַגְדִין לְצֻלָּם דְּהַבָּא דִּי הַקִּים גְּבוּכְדַנְצַר מִלְכָּא. כָּל קַבַּל
 דְּנָה בַּהּ זְמָנָא קַרְבּוּ גְּבַרִין פְּשְׁדָּאִין. עֲנוּ וְאֲמַרִין לְגְבוּכְדַנְצַר מִלְכָּא: מִלְכָּא לְעֻלְמִין
 חַיִּי. אַנְתָּ מִלְכָּא שְׁמַתָּ טַעַם דִּי כָּל אַנְשׁ דִּי יִשְׁמַע קַל קַרְנָא וְכֹל זְנִי זְמָרָא יִפְלֵ וְיִסְגַּד
 לְצֻלָּם דְּהַבָּא וּמִן דִּי לֹא יִפְלֵ וְיִסְגַּד יִתְרַמָּא לְגֹזָא אַתּוּן גּוּרָא יְקַדְתָּא. אִיתֵי גְּבַרִין
 יְהוּדָאִין שְׁדַרְדָּ מִיִּשְׁדָּ וְעַבְדֵּי־נְגוּ. גְּבַרְיָא אֱלִידָּ לֹא שְׁמוּ עֲלִידָּ מִלְכָּא טַעַם. לֹא־לְהִידָּ
 לֹא פְּלַחִין וּלְצֻלָּם דְּהַבָּא דִּי הַקִּים לֹא סַגְדִין.

Proper Nouns

עֲבַד־נְגוּ, מִיִּשְׁדָּ, שְׁדַרְדָּ — Names given to Hananiah, Mishael, and Azariah by
 Babylonian officials

EXERCISES

How many different pairs of numbers can you list that add up to 10?

+	+
+	+
+	

Fill in the blank with the correct Aramaic numbers:

$4 + 5 = \underline{\hspace{2cm}}$

$10^3 = \underline{\hspace{2cm}}$

$7 - \underline{\hspace{2cm}} = 6$

$2 + \underline{\hspace{2cm}} = 5$

$8 \div 4 = \underline{\hspace{2cm}}$

$20 \times 10 = \underline{\hspace{2cm}}$

$20 \div \underline{\hspace{2cm}} = 2$

$4 + 2 = \underline{\hspace{2cm}}$

$8 - 3 = \underline{\hspace{2cm}}$

$3^2 = \underline{\hspace{2cm}}$

$1 + 2 = \underline{\hspace{2cm}}$

$56 \div 8 = \underline{\hspace{2cm}}$

$2 \times 3 = \underline{\hspace{2cm}}$

$10 - 2 = \underline{\hspace{2cm}}$

$8 \div 2 = \underline{\hspace{2cm}}$

$60 + 40 = \underline{\hspace{2cm}}$

$\underline{\hspace{2cm}} + 1 = 6$

$17 \div 17 = \underline{\hspace{2cm}}$

$11 - 9 = \underline{\hspace{2cm}}$

$24 - \underline{\hspace{2cm}} = 16$

$7 + 0 = \underline{\hspace{2cm}}$

$19,286 + \underline{\hspace{2cm}} = 29,286$

$\underline{\hspace{2cm}} - 4 = 2$

$10 \times 2 = \underline{\hspace{2cm}}$

$17 - \underline{\hspace{2cm}} = 13$

$6 + 6 \underline{\hspace{2cm}}$

Translate into Aramaic:

- (1) The first man is the head of the province.

- (2) We pray to the God of heaven.

- (3) Five secrets were in the dream.

- (4) The sound went out from Babylon like a fire.

- (5) They will worship a statue of iron.

- (6) There are 10,000 books burning in the palace.

- (7) One horn is thrown into the furnace.

- (8) They heard four kinds of music.

G-IMPERATIVE AND INFINITIVE

As in Hebrew, Aramaic imperatives are based on the corresponding imperfect forms, from which the (pronominal) prefix has been removed and some necessary adjustments made for shifting vowels. The resulting forms are:

	<i>Singular</i>	<i>Plural</i>
masculine	כְּתַב	כְּתַבוּ
feminine	כְּתַבִּי	כְּתַבְהוּ

Technically, the forms derive from the jussive, which is very much like the imperfect except without the final ׀ on plural forms. It is, therefore, understandable, that negative commands are expressed by the full jussive along with אַל:

חֲלֹמָא וּפְשָׂרָא אַל יִבְחֹלְךָ

Don't let the dream and interpretation frighten you. (Daniel 4:16)

That leaves only one G form which has not yet been described—the infinitive. It is characterized by a prefixed גַּ-

מִכְתַּב

The infinitive frequently appears with the preposition לַ- and sometimes with the negative אַל to express a prohibition (see the inscription on p. 172).

Interestingly, the infinitive of the verb בָּנָה (“build”) occurs with both a prefixed לַ- (לְבָנָא in Ezra 5:3, 13) and, sometimes, an additional מַ (לְמִבְנָא in Ezra 5:2, 6:8). This form is expanded still further in one passage by the addition of a feminine (or perhaps determinative) ending: לְמִבְנֵיהָ (Ezra 5:9).

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
heat אַזְה	see חוּזַה
<i>G infinitive</i> לְמוֹזַא	<i>G pass ptc</i> (“proper”) חוּזַה
<i>pass ptc</i> אַזְה	urgent מְחַצְפָּה
come אַתְהָ	because מִן דִּי
<i>H (bring) passive</i>	go up סַלַק
<i>perfect 3 mp</i> הִיִּתְיוּ	<i>H pf 3 mp</i> (sacrifice) הִסְקִי
<i>H infinitive</i> לְהִיִּתְיָה	true צָדָא
need חֻשָּׁה	rise קוּם
hand יַד	<i>H perfect 1 s</i> הִקְיִמַת
very, excellent יִתִּיר	anger רִגְזוּ
bind (D) כַּפַת	throw רָמַה
<i>D infinitive</i> לְכַפְתָּה	<i>Gt imperfect 2 mp</i> תִּתְרַמְזוּן
<i>D pass ptc mp</i> מְכַפְתִּין	seven שִׁבְעָה
ready עֵתִיד	seven times חַד שִׁבְעָה
kill (D) קַטַל	reply (H) תּוֹב
he saves יִשְׁיִבּוּ	<i>H infinitive</i> + 2 <i>ms</i> לְהִתְבּוֹתָךְ
<i>imf 3ms</i> + 2 <i>mp</i> יִשְׁיִבּוּכּוֹן	
<i>infinitive</i> + 1 <i>p</i> לְשִׁיבּוֹתָא	
hour שָׁעָה	

FROM THE BIBLE (Daniel 3:13–23)

בְּאֲדִין נְבוּכַדְנֶצַר בְּרִגְזוֹ אָמַר לְהִיִּתְיָה לְשִׁדְרָךְ מִיִּשְׁדָּךְ וְעַבְדֵּי־נְגוּ. בְּאֲדִין גְּבַרְיָא אֱלָךְ
הִיִּתְיוּ קָדָם מֶלְכָא. עָנָה נְבוּכַדְנֶצַר וְאָמַר לְחֹן: הַצָּדָא שְׁדְרָךְ מִיִּשְׁדָּךְ וְעַבְדֵּי־נְגוּ
לְאַלְהֵי לָא אִיתִיכּוֹן פְּלַחִין וּלְצִלָּם דִּי הִקְיִמַת לָא סְגִדִין? כְּעֵן חֵן אִיתִיכּוֹן
עִתִּידִין דִּי בְעֵדְנָא דִּי תִשְׁמַעוּן קָל קְרִנָּא וְכָל זַנְי וְזִמְרָא תִפְלוּן וְתִסְגְּדוּן לְצִלְמָא דִּי
עַבְדַת וְחֵן לָא תִסְגְּדוּן בְּהַ שְׁעֵתָה תִתְרַמְזוּן לְגֹזַא אַתּוּן נִקְרָא יְקַדְתָּא. וּמִן הוּא אֱלָה דִּי

ישׁוּבְנֵכֶם מִן יָדַי. עֲנוּ שְׂדֵרְךָ מִיִּשְׁדָּךְ וְעִבְדֵּנִי וְאָמְרִין לְמֶלֶכָּא: נְבוּכַדְנֶצַּר לֹא חֲשַׁחִין אֲנִיחָהּ עַל דְּנָה פִתְגָם לְהִתְבַּוְּתָךְ. הֵן אִיתִי אֱלֹהֵי דֵי אֲנִיחָהּ פְּלַחִין יְכַל לְשׁוּבְתָנָא מִן אַתּוּן נִירָא יְקַדְתָּא וּמִן יָדְךָ מֶלֶכָּא יִשׁוּב וְהֵן לֹא יָדִיעַ לְהוּא לְךָ מֶלֶכָּא דֵי לְאַלְהֵיךָ לֹא אִיתֵינָא פְּלַחִין וּלְצֻלָם דִּי דְהָבָא דֵי הַקִּימָתָ לֹא נִסְגַּד. בְּאֲדִין נְבוּכַדְנֶצַּר עָנָה וְאָמַר לְמַזָּא לְאַתּוּנָא חַד שְׂבָעָה עַל דֵי חֲזָה לְמַזְנִיָה וּלְכַפְתָּה לְשְׂדֵרְךָ מִיִּשְׁדָּךְ וְעִבְדֵּנִי לְמַרְמָא לְאַתּוּן נִירָא יְקַדְתָּא. כָּל קַבְל דְּנָה מִן דֵי מַלְתָּ מֶלֶכָּא מִחְצָפָה וְאַתּוּנָא אַזְהָ יִתִּירָא גְבַרְיָא אַלְךָ דֵי הַסְקוּ לְשְׂדֵרְךָ מִיִּשְׁדָּךְ וְעִבְדֵּנִי קַטְל הַמּוֹן נִירָא. וְגַבְרִיָא אַלְךָ תִּלְתְּהוֹן שְׂדֵרְךָ מִיִּשְׁדָּךְ וְעִבְדֵּנִי נְפִלוּ לְגוּא אַתּוּן נִירָא יְקַדְתָּא מְכַפְתִּין.

NOTE that 3d person plural verbs are often used indefinitely (“they . . .”); in such cases, they are often best translated into English with passive verbs. For example, הִתִּירָא אַלְךָ גְבַרְיָא literally means “they [indefinite] brought those men,” but is better rendered, “those men were brought.”

EXERCISES

Fill in the complete conjugation of the verb כתב:

	<i>Perfect</i>	<i>Imperfect</i>	<i>Participles</i>		<i>Imperative</i>
			<i>Active</i>	<i>Passive</i>	
1 cs					
2ms		ms			
2fs		fs			
3ms					
3fs		mp			
fp		fp			
1cp					
2mp					
2fp					
3mp					
3fp					

Infinitive:

What form are the following verbs?

	<i>Root</i>	<i>Form</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>	<i>Meaning</i>
מַעֲבֵד						
שָׁבֵקוּ						
מַחֲוֵא						
אֶלִּי						
מְלֵא						
אָמַר						
מְבַנֵּא						
מְבַנֵּשׁ						
מְבַנְּא						
מְקַרֵּא						
מְפַשֵּׁר						

Translate into Aramaic:

- (1) Do not kill these strong men.

- (2) God is ready to make a place in the heavens.

- (3) The hand will write a very good letter.

- (4) The king needs to burn this city with fire.

- (5) Hear the sound of music in the distant field.

- (6) They brought the bound scribe to a dunghill.

- (7) The people will save many treasures.

D CONJUGATION

The second major conjugation in Aramaic is called D because the middle letter of the root is *doubled*. (It is also known as *pa^cel*.) As in the Hebrew *pi^cel*, a *dagesh* is used to indicate the doubled letter. Also as in Hebrew, the first root letter of Aramaic verbs in the D conjugation always has a vowel. (This is not true of G forms, such as כְּתַבּוּ.) These two features are related: since the first of the two letters indicated by the *dagesh* always has a *sh'va*, it must be preceded by a vowel.

In other regards, the prefixes and suffixes are the same in the D as in the G conjugation:

		<i>Perfect</i>	<i>Imperfect</i>
Singular	1	קִבְּלָתְ	אִקְבֵּל
	2 masculine	קִבְּלָתְּ	תִּקְבֹּל
	2 feminine	קִבְּלָתִי	תִּקְבְּלִין
	3 masculine	קִבֵּל	יִקְבֹּל
	3 feminine	קִבְּלָתְ	תִּקְבֹּל
Plural	1	קִבְּלָנָא	נִקְבֵּל
	2 masculine	קִבְּלָתוּן	תִּקְבְּלוּן
	2 feminine	קִבְּלָתִין	תִּקְבְּלִין
	3 masculine	קִבְּלוּ	יִקְבְּלוּן
	3 feminine	קִבְּלָה	יִקְבְּלוּן

If the second consonant is a guttural and cannot, therefore, be doubled (i.e. take a *dagesh*), the preceding vowel is usually lengthened:

e.g., בְּרַכְתָּ perfect, 1 singular

בְּרַכְתָּ perfect, 3 masculine singular

As one would expect, imperative forms correspond to those for the second person imperfect, without the prefixed ה־:

D Imperative

	<i>Masculine</i>	<i>Feminine</i>
Singular	קְבֹל	קְבֹלִי
Plural	קְבֹלוּ	קְבֹלְהוּ

Finally, the participle and infinitive forms follow patterns which, as we shall see, are typical of all the derived (non-G) conjugations: participles begin with מ־, and infinitives end with the suffix ה־:

D Participle

	<i>Masculine</i>	<i>Feminine</i>
Singular	מְקַבֵּל	מְקַבֵּלָהּ
Plural	מְקַבְּלִין	מְקַבְּלוֹת

D Infinitive קְבֹלָהּ

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
four אַרְבַּע	sign אֵת
body גֶּשֶׁם	bless (D) בָּרַךְ
generation דָּר	resemble דָּמָה
damage חָבַל	behold הִנֵּה
surely יָצִיב	is it not (<i>interrogative</i>) הֲלוֹא
how כִּמָּה	scorch חָרַךְ
grow great (G) שָׁגַח	<i>Dt (passive) pf 3 ms</i> הִתְחַרְךָ

<i>To Be Learned</i>	<i>Reference</i>
hair שְׂעַר	angel מַלְאָךְ
dominion שְׁלִטָּן	make, do עָבַד
loosen שָׂרַח	<i>Gt (pass) imperfect</i>
<i>pass participle mp</i> שְׂרִינ	<i>3ms</i> יִתְעַבֵּד
	go out נִפְק
	<i>imperative mp</i> פְּקוּ
	cause to prosper (H) צָלַח
	blasphemy שְׁלָה
	three תְּלַת

FROM THE BIBLE (Daniel 3:24–33)

אָדִין נְבוּכַדְנֶצַּר מִלְכָּא קָם עָנָה וְאָמַר: חָלָא גְבַרִין תְּלַתָּא רְמִינָא לְגוּזָא נֹרָא מְכַפְתִּין?
עָנִין וְאָמְרִין לְמִלְכָּא: יְצִיבָא מִלְכָּא. עָנָה וְאָמַר: הָא אֲנָה חֲזוּה גְבַרִין אַרְבַּעָה שְׂרִינ
מְחַלְכִין בְּגוּזָא נֹרָא וְחָבַל לָא אִיתִי בְּהוֹן וִירְבִיעִיא דְמָה לְבַר אֱלֹהִין. בְּאִדִין קָרַב
נְבוּכַדְנֶצַּר לְאִתּוֹן נֹרָא וְקִדְתָּא עָנָה וְאָמַר: שְׁדַרְךְ מִישְׁדָּ וְעַבְד־נְגוּ עַבְדוּחִי דִי אֱלֹהָא
פְּקוּ וְאִתּוּ. בְּאִדִין נְפִקִין שְׁדַרְךְ מִישְׁדָּ וְעַבְד־נְגוּ מִן גּוּזָא נֹרָא. לָא שְׁלַט נֹרָא
בְּגִשְׁמַחוֹן וְשְׂעַר רֵאשְׁחוֹן לָא הִתְתַּרְךְ. עָנָה נְבוּכַדְנֶצַּר וְאָמַר: בְּרִיךְ אֱלֹהֵחוֹן דִּי
שְׁדַרְךְ מִישְׁדָּ וְעַבְד־נְגוּ דִי שְׁלַח מְלֹאכְהָ וְשִׁיב לְעַבְדוּחִי דִי יִחְבּוּ גִשְׁמַחוֹן דִּי לָא
יִפְלְחוּן וְלֹא יִסְגְּדוּן לְכָל אֱלֹהָ לְהֵן לְאֱלֹהֵחוֹן. וּמְנִי שִׁים טַעַם דִּי כָּל עַם דִּי יֹאמַר
שְׁלַח עַל אֱלֹהֵחוֹן דִּי שְׁדַרְךְ מִישְׁדָּ וְעַבְד־נְגוּ בִּיתָה נְוֹלִי יִתְעַבֵּד כָּל קָבַל דִּי לָא אִיתִי
אֱלֹהָ אַחֲרֵן כְּדָנָה. בְּאִדִין מִלְכָּא הֲצִלַח לְשְׁדַרְךְ מִישְׁדָּ וְעַבְד־נְגוּ בְּמַדִּינַת בָּבֶל.
נְבוּכַדְנֶצַּר מִלְכָּא לְכָל עַמְמִיא דִּי דְאָרִין בְּכָל אַרְעָא: שְׁלַמְכוֹן וְשָׂנָא. אֲתִיא דִּי
עַבְד עַמֵי אֱלֹהָא כְּמָה תְּקִיפִין. מְלֻכוּתָהּ מְלֻכוֹת עָלַם וְשְׁלַטְנָה עִם דֶּר וְדָר.

EXERCISES

Identify the form of the following verbs which appear in the Bible in the D conjugation:

	<i>Root</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
מְמַלֵּל					
בִּטְלוּ					
יִשְׁעֲמוּן					
שִׁבְחָת					
מְהַדֵּר					
חָבְלוּ					
לְנִסְכָּה					
הִדְרַת					
חִבְלָה					
יִבְקֵר					
מְמַלְּלָא					
מְחַלֵּךְ					
מְנִיף					
מְפַשֵּׁר					
הִתְקַבְּלוּן					
קָטַל					

	<i>Root</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
ישמשון					
שבחוק					
מצבעין					
לקטלה					
ימלל					
משרא					
יבדלו					
בדרו					
משבח					

Fill in the full conjugation of the verb חבל (“damage”) in the D:

	<i>Perfect</i>	<i>Imperfect</i>	<i>Participle</i>	<i>Imperative</i>
1 cs				
2ms			ms	
2fs			fs	
3ms				
3fs			mp	
fp			fp	
1cp				
2mp				
2fp			<i>Infinitive:</i>	
3mp				
3fp				

Translate into Aramaic:

- (1) They bound his body from head to foot.

- (2) Surely, we will destroy four provinces.

- (3) The king gave dominion to his son for eternity.

- (4) How wise you are to leave the rebellious city in peace.

- (5) She is praising the judge, who grew great in this generation.

- (6) I searched in the treasure house, and there was damage there.

- (7) He will tell us the interpretation of your dream.

- (8) The wise men said to loosen the hair from my head.

H CONJUGATION

Semitic languages have four basic verbal conjugations, which are generally identified by the letters G, D, H, and N on the basis of their form. (The Hebrew terms *piel*, *hif'il*, and *nif'al* correspond to the vocalization of the 3d person masculine singular perfect of each conjugation; according to this system, the *qal*, which literally means “simple,” would be called *pa'al*.) We have already considered the Aramaic G (chapters 8, 9, 15, and 18) and D (chapter 19) conjugations. Since biblical Aramaic has no N (*nif'al*) conjugation, that leaves only the H.

Its general pattern is the same as that of the other conjugations, except for the obvious presence of the prefixed ה-. Since that usually has an “a” vowel, the conjugation is sometimes called the *haf'el* in contrast to the *hif'il*. However, unlike Hebrew, the initial ה is usually retained in Aramaic participles and imperfects. (It typically elides in Hebrew so that מְהַשְׁלִיךְ becomes מַשְׁלִיךְ and תְּהַשְׁלִיךְ becomes תַּשְׁלִיךְ).

		<i>Perfect</i>	<i>Imperfect</i>
Singular	1	הַשְׁלִיטַת	אֶהְשִׁיט
	2 masculine	הַשְׁלִיטְתָּ	תְּהַשְׁלִיט
	2 feminine	הַשְׁלִיטְתִּי	תְּהַשְׁלִיטִין
	3 masculine	הַשְׁלִיט	יְהַשְׁלִיט
	3 feminine	הַשְׁלִיטַת	תְּהַשְׁלִיט
Plural	1	הַשְׁלִיטְנָא	נְהַשְׁלִיט
	2 masculine	הַשְׁלִיטְתוּן	תְּהַשְׁלִיטוּן
	2 feminine	הַשְׁלִיטְתִין	תְּהַשְׁלִיטִין
	3 masculine	הַשְׁלִיטוּ	יְהַשְׁלִיטוּן
	3 feminine	הַשְׁלִיטְהוּ	יְהַשְׁלִיטִין

Having said this, we should add that the ה- does sometimes elide in biblical Aramaic, precisely as in Hebrew. (This may be due to Hebrew influence.)

As was true with the G and D conjugations, in Aramaic as in Hebrew, the imperative forms are based on the imperfect, without the pronominal prefixes:

H Imperative

	<i>Masculine</i>	<i>Feminine</i>
Singular	הַשְׁלֵט	הַשְׁלֵטִי
Plural	הַשְׁלֵטוּ	הַשְׁלֵטְהוּ

The prefixed ה־, which is characteristic of this conjugation, is also retained in the participles:

H Participle

	<i>Masculine</i>	<i>Feminine</i>
Singular	מְהַשְׁלֵט	מְהַשְׁלֵטָה
Plural	מְהַשְׁלֵטִין	מְהַשְׁלֵטִין

Finally, the H infinitive is, like the D, characterized by the ending ה־:

הַשְׁלֵטָה

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
tree אֵילָן	last אַחֲרִין
behold אֲלוּ	trouble אַנְס
disturb (D) בַּהֲל	vision חֲזוּ
fear (D—scare) דַּחֲל	seek shade (H) טַלֵּל
magician חַרְטָם	food מְזוּן
foliage עֲפִי	reach מַטָּא

<i>To Be Learned</i>	<i>Reference</i>
holy קדיש	enter עלל
grow רבה	<i>G participle ms</i> על
wind רוח	<i>G participle mp</i> עָלִין
under תַּחוֹת	<i>H infinitive</i> *לְהַנְעִילָהּ
	branch עֵנָף
	bird צִפּוֹר
	height רוּם
	beautiful שְׂפִיר

FROM THE BIBLE (Daniel 4:1–9)

אָנָּה נְבוּכַדְנֶצַּר חָרִית בְּבֵיתֵי. חֵלֶם חֲזִית וַיִּדְחַלְנִי. וַחֲזוֹי רֵאשִׁי יְבַהֲלֵנִי וּמְנֵי שָׁמַיִם
 טַעַם לְהַנְעִילָהּ קָדְמֵי לְכָל חַפְיָמֵי בְּבַל דִּי פִּשְׁרָא חֵלְמָא יְהוּדַעְנִי. בְּאַדְוִין עָלְלִין
 חֲרַטְמִיָּא וְכַשְׂדִּיָּא וְחֵלְמָא אָמַר אָנָּה קְדַמִּיהוֹן וּפְשָׁרָה לָא מְהוּדַעִין לִי. וְעַד אַחֲרִין
 עַל קָדְמֵי דְנִיָּאֵל דִּי שָׁמַיָּא בְּלִטְשָׁאצַּר כְּשֵׁם אֱלֹהֵי וְדִי רוּחַ אֱלֹהִין קָדִישִׁין בְּהַּ וְחֵלְמָא
 קְדַמִּיהוֹן אֲמַרְתָּ: בְּלִטְשָׁאצַּר רַב חֲרַטְמִיָּא דִּי אָנָּה יָדַעַת דִּי רוּחַ אֱלֹהִין קָדִישִׁין בְּדָךְ
 וְכָל רִז לָא אָנֹס לָךְ. חֲזוֹי חֵלְמֵי דִי חֲזִית וּפְשָׁרָה אָמַר. וַחֲזוֹי רֵאשִׁי חֲזִית חֲרִית
 וְאֵלוֹ אֵילָן בְּגוּא אַרְעָא וְרוּמָה שְׂגִיָּא. רְבָה אֵילָנָא וְרוּמָה יִמְטָא לְשִׁמְיָא. עָפִיָּה
 שְׂפִיר וּמְזוּן לְכָלָא בְּהַ. תַּחְתּוּהֵי תַטְלַל חִיּוֹת בְּרָא וּבְעַנְפוּהֵי יָדְרִן צִפְרֵי שְׂמִיָּא.

Proper Names

בְּלִטְשָׁאצַּר — The Babylonian name given to Daniel (see Daniel 1:7), which means
 “May he protect his life” in Akkadian.

*This form is explained on p. 119.

EXERCISES

Identify the form of the following H verbs:

	<i>Root</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
מִהְלִיךְ					
לְהַחְנוּךָ					
נִחְמוּךְ					
הַשְׁפִּילָהּ					
הִחְסִינִי					
לְהַשְׁנִיחַ					
הוֹדְעָנָא					
מְהוֹדְעִין					
מְחַנְּקֵת					
תְּחַנֵּק					
הַצְלַח					
מְחַצְצֵפָה					
יִחְשַׁפֵּל					
תְּרַגְּוּ					
תְּרַגְּשׁוּ					
הַשְׁכַּחַת					
לְהַשְׁכַּחַת					
מְהַשְׁנֵא					

Fill in the full conjugation of the verb קרב in the H:

	<i>Perfect</i>	<i>Imperfect</i>	<i>Participle</i>	<i>Imperative</i>
1 cs				
2ms			ms	
2fs			fs	
3ms				
3fs			mp	
fp			fp	
1cp				
2mp				
2fp			<i>Infinitive:</i>	
3mp				
3fp				

Translate into Aramaic:

(1) The sound of the horn reaches the heavens.

(2) Behold, the wind is smashing the vessels under the palace.

(3) The hair grew like foliage.

(4) The bird brought gold out of the tree.

(5) The word of the king will frighten the holy men of Babylon.

(6) The magicians fear that God will make Daniel ruler over them.

(7) The scribes said to bring the message before God.

WEAK VERBS

Weak verbs contain letters that cause phonological problems when they occur in certain situations. For example, some letters cannot take certain vowels, while others tend to assimilate with adjoining consonants. Because the “weaknesses” which cause problems for these roots typically have to do with the pronunciation of specific consonants, many irregularities are common to Hebrew and Aramaic.

Some letters encounter problems when they occur at the beginning of a root. For example, when the letter נ is preceded by a vowel but has none of its own (i.e. when it has a silent *sh’va*), it often assimilates to the following letter. Thus, the imperfect of the root נפל (fall) includes forms like יפל (compare the Hebrew יפל). Since the imperative is based on this form (without the pronominal prefix), it frequently has no נ at all (e.g., שש from נש and פקו from נפק). However, Aramaic is not as consistent in this as is Hebrew. Thus, the נ remains in several forms of the verb נתן, such as נתן and נתן (the *dagesh* in the ת is *lene*) and frequently in H forms (נתן, נתן, etc.). Alternatively, it is possible that these forms are actually secondary developments. In other words, rather than having been retained, the נ may have initially assimilated and then later returned through a process of nasalized dissimilation. This process can be seen in other Aramaic verbs; for example, the H infinitives נתן and נתן are derived from the roots סלק and עלל respectively (see chapter 22). If a similar process was at work with נתן, the imperfect would have developed in something like the following stages:

נתן → נתן (assimilation) → נתן (dissimilation/nasalization)

A similar development takes place with the root ידע. Its imperfect, 2 masculine singular form should have been תידע, but that apparently became תידע, with the י assimilating to the ד), and then תידע, as the first ד dissimilated, becoming a (nasal) נ. In the same way, the 3 masculine plural form יידע became יידע. This process also lies behind the name of the Mandeans, which comes from the root ידע and is used for a gnostic group that claims special religious knowledge (cf. מידע, “knowledge,” in Daniel 4:31 and 33 on p. 120).

The verb ידע demonstrates another characteristic of the Northwest Semitic languages, namely the shift of initial ו to י. (The root was originally ודע.) Sometimes the initial י is lost altogether, as in the infinitive and imperative (e.g., ידע; see p. 49 above). However, under other circumstances, the shift to י never takes place at all. Hebrew examples include *hifʿil* and *nifʿal* forms such as הוֹלִיד and נוֹלַד, both of which come from the root ילד. Analogously, Aramaic has H forms such as הוֹתַב and לְהוֹדְעָה from the roots יתב and ידע.

Gutturals and the letter ט often cause nearby vowels to shift to an *ah* sound (i.e. a *pataḥ* or *qames*). We have already seen examples of this in the G active participle (אָמַר). The same phenomenon is responsible for D participles such as מְשַׁבֵּחַ, G perfect forms like עֲבַדְתָּ (“I made”), and G imperfects such as תַּעֲבֹדוּן.

“Hollow” verbs have a long vowel—either *î* or *û*—instead of a middle consonant. Because their roots do not have three consonants, these verbs inevitably encounter problems fitting into “regular” conjugations. (This clearly does not apply to verbs such as חוּה, “tell,” in which the middle ו or ך is consonantal.) Hollow roots have no middle letter at all in the G perfect (e.g., שָׁמַר, “I ordered”). However, the G participle often developed an ס in the middle position, apparently in an effort to make the verb more clearly trilateral—e.g., קָסַם (he rises).* (In some verbs the *kētîv* has an ס but the *qêrê* a ך, e.g., קָסַם/קָסַם in Ezra 7:25 and קָסַם/קָסַם in Daniel 2:38.) The long middle vowel does appear in the imperfect, where the pronominal prefix takes a *sh’va* (e.g., קָסַם; contrast Hebrew, where the pronominal prefix takes a *qames*, reflecting how that language treats short vowels in syllables preceding the accent).

Final ט and ס are not as distinct in Aramaic as they are in Hebrew. One of them may appear in forms attributed to roots derived from the other, such as מְשַׁרַס from the root שרר and הַתְּמַלִי from the root מלל. This blurring also occurs in the suffixes used for feminine and determined forms, which should be טָ and סָ respectively, but are not consistently distinguished. This ambiguity is compounded by the tendency of ס to become quiescent and even fall away. This is evident in the root סרס, the H conjugation of which, as we have seen, has forms such as the infinitive לְסַרְסָה and the masculine singular third person perfect סָרַס, where there is a ך instead of the expected ס. As a consequence, the following forms are all derived from initial-ס verbs:

* The same form occurs in the Hebrew passage Hosea 10:14.

- תְּהוֹבֵד (Daniel 2:24)—from the root טבד in the H conjugation, with the ט acting like a ה, which then “becomes” a ו.
- מְהִימֵן (Daniel 2:45, 6:5)—an H passive participle from the root טמן, where the ט has become and remained a ה (just like הִיטֵי).
- מִמַּר (Ezra 5:11)—the ט in this G infinitive has dropped (so too in the infinitives מִמַּר and מִמַּר); the same form occurs in Daniel 2:9 with the ט intact (מִמַּר).

Final ה verbs (which were originally final ה) follow patterns familiar from Hebrew, except that the perfect, 3 plural suffix is ה- (e.g., בָּנוּ, “they built”):

		<i>Perfect</i>	<i>Imperfect</i>	<i>Participles</i>		<i>Imperative</i>	
				<i>Active</i>	<i>Passive</i>		
singular	1c	בָּנִית	טָבְנָא	ms	בָּנֵה	בְּנֵה	בְּנֵי
	2m	בָּנִיתָ	טָבְנָא	fs	בָּנֵה	בְּנֵה	
	2f	בָּנִיתִי	טָבְנִין	mp	בָּנִין	בְּנִין	בְּנוּ
	3m	בָּנֵה	טָבְנָא	fp	בָּנִין	בְּנִין	
	3f	בָּנֵת	טָבְנֵה				
plural	1c	בָּנִינָא	טָבְנָא	<i>Infinitive</i>		מְבָנָא	
	2m	בָּנִיתִין	טָבְנִין				
	2f	בָּנִיתִין	טָבְנִין				
	3m	בְּנוּ	טָבְנִין				
	3f	בָּנֵה	טָבְנִין				

Geminate verbs (those in which the second and third root consonants are the same) are handled in a variety of ways:

- (1) Sometimes these roots behave as if they were perfectly regular (e.g., קָצְצוּ, יִמְלִל, מְרַעַע, שְׂכָלְלוּ, תְּטַלְל).
- (2) Often, the repeated consonant appears only once, sometimes without any indication that it is doubled. In those cases, the vowel pattern may shift (e.g., גָּדְדוּ, תְּרַעַע, מִחִין, גִּדְדַת).

- (3) In certain cases, the doubling (gemination) one would have expected in the final letter of the root shifts to the first letter (this is most common in H forms of the root דקק, such as מְהַדִּיק, תִּדְקַק, and הִדְקִי).

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
cut down גַּדַּד	but בָּרַם
dew טַל	in order that (עַד) דְּבָרָה
be able כָּהַל	living חַי
heart לֵבָב	give יָהַב
reach מָטָא	<i>Gt inf 3 ms</i> יִתְיָהַב
descend נָחַת	food מִזוֹן
Most High עֲלֵי	flee נוֹד
want צָבָה	enemy עָר
be wet צָבַע	call קָרָא
<i>Dt</i> יִצְטַבַּע	greatness רָבוּ
	be appalled שָׁמַם
	<i>itpolel pf</i> אֲשַׁתַּמַּם
	root שָׁרַשׁ

FROM THE BIBLE (Daniel 4:10–19)

חַזָּה חֲזוֹת בְּחֲזוֹנֵי רֵאשִׁי וְאֵלֹו קִדִּישׁ מִן שָׁמַיָא נָחַת. קָרָא וְכֵן אָמַר: גִּדּוּ אֵילָנָא תַנְדַּר
 חִיּוֹתָא מִן תַּחְתּוֹהֵי בָרַם שְׁרִשׁוֹהֵי בְּאָרְעָא שְׁבִקוּ וּבָטַל שָׁמַיָא יִצְטַבַּע. לְבַבָּה מִן
 אֲנָשָׁא יִשְׁנוֹן וּלְבַב חֲזוֹה יִתְיָהַב לָהּ עַד דִּי יִנְדַעוֹן חֲזוֹנָא דִּי שְׁלִישׁ עֲלֵיָא
 בְּמַלְכוּת אֲנָשָׁא וּלְמִן דִּי יִצְבָּא יִתְנַנְנָה. דִּנְהָ חֲלָמָא חֲזוֹת אֲנָה מַלְכָּא נְבוּכַדְנֶצַּר וְאַתְּ

בלטשאצר פשרא אמר כל קבל די כל חכימי מלכותי לא יכלין פשרא להודעתני
 ואנת קהל די רוח אלהין קדישין קדי. אדין דניאל די שמה בלטשאצר אשתומם
 פשעה חדה. ענה מלקא ואמר. בלטשאצר חלקא ופשרא אל יבהלך.
 ענה בלטשאצר ואמר. חלקא ופשרה לעריך. אילנא די חנית די רבה וימטא
 לשמיא ומזון לכלא בה, תחתוהי תדור חנית ברא—אנת הוא מלקא די רבית
 ורבותך רבת ומטת לשמיא.

EXERCISES

Identify the form of the following verbs:

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
מאב						
דע						
מנתן						
יקרון						
יהובדון						
ידע						
יחלפון						
תפלון						
תדקת						

Root Conjugation Tense Person Gender Number

הוֹתֵב						
שָׁם						
מְדַבְּרִים						
אֲבַשׂ						
פָּקַד						
אָתוּ						
הִיבֵל						
נֹאמֵר						
הוֹבִיחַ						
יִנְדַעֵן						
יִפֵּל						

Translate into Aramaic:

(1) Then the magicians knew that the king heard the dream.

(2) I am able to bind the body on top of the mountain.

(3) Wisdom is like a burning fire.

(4) The interpretation damaged all who heard it.

(5) One man builds a house, and another man smashes it.

(6) My hair is wet with dew.

(7) The interpretation of the dream changed the king's heart.

(8) A holy one came down when he heard the word of the Most High.

(9) They cut down the tree that reached into the heavens.

(10) We went to praise them.

UNUSUAL VERBS

There are several common verbs with idiosyncratic forms. Some of these have already been described.

הוה (to be)—As noted in chapter 15, imperfect 3d person forms often use a prefixed ל- (thus להוין, להוין, להוין). Although in biblical Aramaic this involves only the verb הוה, the prefix is more extensively attested in later dialects, including rabbinic Aramaic, Syriac, and Mandaic.

הלך (go)—Participles are conjugated in the D and H (מהלך and מהלך). Imperfect and infinitive forms are kept in the G conjugation, where they act as if they were derived from a hollow root (הוך) with no middle consonant nor any evidence of assimilation—thus, יהי (he will go) and להיך (to go).

יכל (be able) has several different forms. The imperfect follows the pattern יכל, תכל, although some Aramaic passages have the same form (יוכל) as is known from Hebrew. Participles can be based on either יכל (יכלין, יכלין, יכלין) or כהל (כהלין, כהלין, כהלין).

סלק (go up)—Whenever the initial ס has a silent *sh'va*, the ל assimilates to it. This happens in several H forms, such as הסקי (lift up!) and הסק (be lifted up). In the H infinitive, the double ס then *dissimilates*, resulting in the form הנסקה through a process of nasalization:

הסלקה → הסקה → הנסקה

עלל (enter)—The G participle of this geminate root has two forms, with the *kētîv* showing both ל's (עללת and עללין), but the *qērê* only one (עלת and עלין). Nasalization sometimes occurs in the H forms of this verb, yielding the perfect, 3d person masculine singular form הנעל and the infinitive הנעלה, which exists alongside of העלה.

VOCABULARY

<i>To Be Learned</i>		<i>Reference</i>
bless, kneel (D)	ברך	living חי
strength, army	חיל	pass by חלף
drive out	טרד	add יסף
day	יום	<i>H pass pf 3 fs</i> הוּסַפַּת
dwelling	מְדוּר	month ירח
lift	נטל	because מן די
pass away (G)	עדה	understanding מְנַדַּע
mouth	פֶּם	eye עין
end	קצת	enduring קַיִם
return	חוב	greatness רבו
		seven שְׁבַעַה
		root שְׂרֵשׁ
		restore (H) תקן
		<i>H passive</i> הִתְקַנַּת
		twelve תרי עשר

FROM THE BIBLE (Daniel 4:20–34)

וְדִי חֲזָה מְלָכָא קַדִּישׁ נַחַת מִן שְׁמַיָא וְאָמַר גְּדוּ אֵילָנָא וְחַבְלוּהִי בָרַם שְׂרִשׁוּהִי בְּאַרְעָא שְׂבָקוּ וּבַטְל שְׁמַיָא יִצְטַבַּע. דְּנָה פִּשְׁרָא דִּי מָטָה עַל מְלָכָא: לֵךְ טְרַדִּין מִן אֲנָשָׁא וְעַם חַיּוֹת בְּרָא לְהַנְהוּ מְדַרְךְ וּמַטְל שְׁמַיָא לֵךְ מְצַבְעִין וּשְׁבַעַה עֲדַנִּין וְחַלְפוֹן עֲלִידְ עַד דִּי תַנְדַּע דִּי שְׁלִישׁ עֲלִיא בְּמַלְכוּת אֲנָשָׁא וְלָמֵן דִּי יִצְבֵּא יִתְנַנְהוּ. וְדִי אָמְרוּ לְמַשְׁבַּק שְׂרִשׁוּהִי דִּי אֵילָנָא — מְלָכוּתְךָ לֵךְ קַנְמָה מִן דִּי תַנְדַּע דִּי שְׁלִטֵן שְׁמַיָא. פְּלָא מָטָה עַל נְבוּכַדְנֶצַּר מְלָכָא. לְקַצַּת יַרְחִין תְּרִי־עֶשֶׂר עַל חֵיכַל מְלָכוּתָא דִּי בְּבַל מְחַלְדָּ הֲוָה. עֵנָה מְלָכָא וְאָמַר: הֲלָא דָא הוּא בְּבַל רַבְתָּא דִּי אָנָה בְּנִיתָה לְבֵית מְלָכוֹ? מַלְתָּא בְּפֶם מְלָכָא וְקַל מִן שְׁמַיָא נְפַל. לֵךְ אָמְרִין נְבוּכַדְנֶצַּר מְלָכָא: מְלָכוּתָה עֲדַת מְנַךְ וּמִן אֲנָשָׁא לֵךְ טְרַדִּין וְעַם חַיּוֹת בְּרָא מְדַרְךְ וּשְׁבַעַה עֲדַנִּין וְחַלְפוֹן עֲלִידְ עַד דִּי תַנְדַּע דִּי שְׁלִישׁ עֲלִיא בְּמַלְכוּת אֲנָשָׁא וְלָמֵן דִּי יִצְבֵּא יִתְנַנְהוּ. בַּהּ שַׁעְתָּא מִן אֲנָשָׁא טְרִיד וּמַטְל שְׁמַיָא גְשַׁמְהָ יִצְטַבַּע. וְלְקַצַּת יוֹמָהּ אָנָה נְבוּכַדְנֶצַּר עֵינֵי לְשְׁמַיָא נְטִלַת וּמְנַדְעֵי עֲלֵי יְתוּב וְלַעֲלִיא בְּרַכַת וְלַחֵי עֲלָמָא שְׂבַחַת דִּי שְׁלִטְנָה שְׁלִטֵן עֲלָם וּמְלָכוּתָה עַם דְּרַ וְדַר וְכַמְצַבְיָה עֲבַד בַּחֵיל שְׁמַיָא וְדָאֲרֵי אַרְעָא וְלָא אִיתֵי דִּי יֵאמַר לָהּ: מָה עַבְדְּתָ? בַּהּ זְמַנָּא מְנַדְעֵי יְתוּב עֲלֵי וְעַל מְלָכוּתֵי הִתְקַנַּת. וְרַבּוּ וַתִּירָה הוּסַפַּת לִי.

EXERCISES

Identify the form of the following verbs:

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
הַנְעֵל						
הַעֵל						
לְהַחֲזִיק						
הָוּוּ						
הִסְקִי						
הִנְסָקָהּ						
מִהֲלָכִין						
מִחֲלָדָי						
יָקַדְוּ						
יִכְלְתָוּ						
יָכַלְוּ						
תִּכְבְּלוּ						
יֻכְלוּ						
קָמְלוּ						

SYNTAX

Aramaic syntax differs from that of biblical Hebrew in some important ways. For example, we have already pointed out that Aramaic's definite object marker (ܐܝܢ), which is cognate to the Hebrew אֵת, occurs only once in the Bible (Daniel 3:12; see p. 62). More often, definite direct objects are marked with the preposition -ל:

ܐܝܢܐ ܣܪܝܘܚ . . . ܗܢܥܠ ܠܕܢܝܐܠ ܩܕܡ ܡܠܟܐ

Then Arioch . . . brought Daniel before the king. (Daniel 2:25)

Many times, however, definite direct objects stand alone, without any indicator at all:

ܟܠ ܐܢܫ ܕܝ ܝܗܫܒܢ ܦܗܘܡܐ ܕܢܐ . . .

Anyone who will change this message. . . . (Ezra 6:11)

On the other hand, the relationship between nouns and adjectives is very much like that in Hebrew. Adjectives follow the nouns they modify and must agree not only with respect to number and gender, but determination as well (just as in Hebrew both must have or lack the definite article). However, as in Hebrew, this applies only if the adjective is attributive, that is, if it describes the noun; when it is predicative, they need agree only with respect to number and gender:

ܡܠܟܐ ܪܒܐ the great king

ܡܠܟܐ ܪܒ the king is great

Similar rules apply to demonstratives. When they function as adjectives, they normally follow the noun they modify, which *must* be definite (i.e. determined). However, demonstrative pronouns need not be directly adjacent to the noun to which they refer, and the noun may or may not be determined:

גְּבָרַיִּא אֵלִין these men
 אֵלִין גְּבָרִין these are men
 אֵלִין גְּבָרַיִּא these are the men

Aramaic sentence structure is, overall, far looser than Hebrew's. To be sure, there are numerous cases of the familiar verb-subject-object word order:

מְהוֹדְרַעִין אֲנַחְנָה לְמַלְכָּא We inform the king. (Ezra 4:16)

However, it is more common for the object to come first:

פְּתֻגְמָא שְׁלַח מְלָכָא עַל רְחוּם . . . וְשִׁמְשַׁי
 The king sent a message to Rehum and Shimshai. (Ezra 4:17)

Frequently, it is reiterated by a resumptive pronoun:

גְּבָרַיִּא אֵלִין . . . קִטְלֵהוּן שְׁבִיבָא דִּי נוּרָא
 Those men—the flame of fire killed them. (Daniel 3:22)

Sometimes, the subject comes at the very beginning of a sentence:

רְחוּם . . . וְשִׁמְשַׁי . . . פְּתַבּוּ אֲנִירָה חֲדָה עַל יְרוּשָׁלַם לְאַרְתַּחְשַׁשְׁתָּא מְלָכָא
 Rehum and Shimshai wrote a letter concerning Jerusalem to
 Artaxerxes, the king. (Ezra 4:8)

Finally, both the particle אִיתִי (functioning as a copula) and the verb הוּהּ are often used with Aramaic participles. Although in such situations the participles are technically predicate nouns or adjectives, the resulting verb phrases come very close to comprising compound tenses:

e.g., לֹא אִיתִינָא פְּלִחִין לְאַלְהֵיךְ We do not worship your god. (Daniel 3:18)

אַתָּה מְלָכָא הוּהּ הֲנִיתָ Oh king, you were seeing. (Daniel 2:31)

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
finger אַצְבַּע	wood אֵץ
splendor זִיו	purple אַרְגָּוֹן
wine חֶמֶר	disturb (D) בָּהַל
wear לַבֵּשׁ	<i>Dt (pass) ptc ms</i> .. מִתְבַּהֵל
meal לֶחֶם	taste טַעַם
interpret (D) פָּשַׁר	understanding מִנְדַּעַ
read, call קָרָא/קָרָה	wall כְּתֵל
<i>Gt (pass) imf 3 ms</i> ... יִתְקַרֵּי	banquet מִשְׁתֵּא
thought רַעְיוֹן	illumination נְהִירוֹ
find שָׁכַח	palm (of hand) פֶּס
<i>Gt (pass) pf 3 fs</i> הִשְׁתַּכַּחַת	change (G) שָׁנָה
drink שָׁתָה	<i>Dt (pass) imf 3 mp</i> . יִשְׁתַּנּוּ
	ruler (over 1/3 kingdom) .. תִּלְתֵּי

FROM THE BIBLE (Daniel 5:1–12)

בַּלְשַׁאצַּר מֶלֶכָא עֶבֶד לְחָם רַב וְחִמְרָא שְׁתָּה. בַּלְשַׁאצַּר אָמַר בְּטַעַם חִמְרָא לְהִיתָהּ
לְמַאֲנֵי דְחָבָא וְכִסְפָּא דִּי הִנֵּפֵק גְּבוּכְדַּנְצַר אֲבוּהֵי מִן הִיכְלָא דִּי בִירוּשְׁלָם וְיִשְׁתּוֹן
בְּהוֹן. בְּאֲדִין הִיתּוּ מַאֲנֵי דְחָבָא דִּי הִנֵּפֵקוּ מִן הִיכְלָא דִּי בֵּית אֱלֹהָא דִּי בִירוּשְׁלָם
וְשִׁבְחוּ לְאֱלֹהֵי דְחָבָא וְכִסְפָּא נְחֹשָׁא פְּרוּזְלָא אָעָא וְאַבְנָא. בְּהַ שְׁעָתָה נִפְקָה אֲצַבְעֵן
דִּי יָד אֲנִשׁ וְכָתְבָן עַל כְּתֵל הִיכְלָא דִּי מֶלֶכָא וּמֶלֶכָא חֲזָה פֶּס יָדָה דִּי כְּתָבָה.
אַדִּין מֶלֶכָא זִוְהֵי וְרַעִינְהֵי יְבַהְלִינְהָ. קָרָא מֶלֶכָא בְּחִיל לְהַעֲלָה פֶּשְׁדִּיא.
עָנָה מֶלֶכָא וְאָמַר לְחַפְיָמִי בְּבַל דִּי כָּל אֲנִשׁ דִּי יִקְרָה כְּתָבָה דְנָה וּפְשָׁרָה יְחַוְנֵי
אַרְגָּוֹנָא יִלְבַּשׁ וְתִלְתֵּי בְּמַלְכוּתָא יִשְׁלַט. אַדִּין עָלְלִין כָּל חַפְיָמִי מֶלֶכָא וְלֹא כְּחַלְלִין
כְּתָבָא לְמִקְרָא וּפְשָׁרָה לְהוֹדְעָה לְמֶלֶכָא. אַדִּין מֶלֶכָא בַּלְשַׁאצַּר שָׁנִיא מִתְבַּהֵל
וְזִוְהֵי שָׁנִין עֲלוּהֵי. מֶלֶכְתָּא לְקַבֵּל מִלֵּי מֶלֶכָא לְבֵית מִשְׁתֵּיא עֲלֵלַת.

ענת מלכא ואמרת: מלכא לעלמין חיי אל יבהלוד רעיונד ווינד אל ישתנו.
 איתי גבר במלכותך די רוח אלהין קדישין בה וביומי אבוד נהירו וחקמה פחקמת
 אלהין השתכחת בה ומלכא גבכדנצר אבוד רב חרטמין ופשדאין הקימה אבוד
 מלכא. כל קבל די רוח ותירה ומנדע מפשר חלמין השתכחת בה בדניאל די מלכא
 שם שמה בלטשאצר. פען דניאל יתקרי ופשרה יתחנה.

EXERCISES

Rewrite the following sentences twice, expressing the direct object differently each time:

(1) מלכא כפת חרטמין.

(a)

(b)

(2) ית חלמא פשר דניאל.

(a)

(b)

(3) קטלו גבריא לקהניא.

(a)

(b)

Now rearrange each of the original sentences above twice, beginning with a different word each time.

(1a)

(1b)

(2a)

(2b)

(3a)

(3b)

Translate each sentence into English:

(1)

(2)

(3)

Translate into Aramaic:

(1) They drank wine with the meal.

(2) The big finger wrote a message.

(3) The golden vessels were found in the temple.

(4) The priest called the people to pray.

(5) The queen wore gold on her head.

(6) The strong thoughts frightened me.

(7) The wall of the house is wood.

(8) The splendor of his wisdom went out to the whole land.

PASSIVE CONJUGATIONS

The G passive participle (e.g., כְּתִיב), which was described in chapter 9, is only a small part of a far more elaborate system, one which is significantly more developed in Aramaic than in biblical Hebrew. There one finds a *qal* (G) passive participle (e.g., כְּתִיבָא) as well as two passive conjugations—the *pu'al* and the *hof'al*. These latter two really belong to the *pi'el* (D) and the *hif'il* (H), as is evident from the fact that they share the characteristic features of those conjugations—the doubled middle root letter of the *pi'el* and the prefixed ה of the *hif'il*.

Where they differ from the active forms is in their vowel pattern, for which both use *u-a*. These conjugations are, therefore, called *internal passives* of the *pi'el* and *hif'il*.

Although biblical Hebrew's *qal* has only a passive participle, some anomalous forms have led scholars to suspect that at one time it too must have had a full internal passive. Whatever the facts about that, there are internal passives for all the major conjugations in biblical Aramaic.

The G passive is characterized by the theme vowel *î*. It is found in both the participle and perfect forms. (There are no imperfect forms for any of the internal passive conjugations in the Bible.)

G PASSIVE	<i>Perfect</i>		<i>Participle</i>		
	<i>Singular</i>	<i>Plural</i>			
1	כְּתִיבָת	כְּתִיבְנָא	singular	masculine	כְּתִיב
2 masculine	כְּתִיבְתָא	כְּתִיבְתוּן		feminine	כְּתִיבָה
feminine	כְּתִיבְתִי	כְּתִיבְתִין			
3 masculine	כְּתִיבוּ	כְּתִיבוּ	plural	masculine	כְּתִיבִין
feminine	כְּתִיבְתִי	כְּתִיבְתִי		feminine	כְּתִיבִין

The D passive resembles the Hebrew *pu'al*, except that the participle has a *pataḥ* (*a*) theme vowel instead of *u*. Since Aramaic rules of pronunciation call for this vowel to be reduced to a *sh'va* in all forms of the passive participle except the masculine singular, that is the only participial form in which the active and the passive differ.

D PASSIVE	<i>Perfect</i>		<i>Participle</i>		
	<i>Singular</i>	<i>Plural</i>			
1	קבלת	קבלתא	singular	masculine	מקבל
2 masculine	קבלת	קבלתין		feminine	מקבלת
feminine	קבלתי	קבלתינ			
3 masculine	קבל	קבלו	plural	masculine	מקבלין
feminine	קבלת	קבלת		feminine	מקבלת

The H internal passive follows the same pattern in the perfect as the Hebrew *hof'al*, while the passive participle is identical with its active counterpart, except that the theme vowel shifts from *šere* to *pataḥ* (when it shows), precisely as occurs in the D passive.

H PASSIVE	<i>Perfect</i>		<i>Participle</i>		
	<i>Singular</i>	<i>Plural</i>			
1	השלטת	השלטתא	singular	masculine	מהשלט
2 masculine	השלטת	השלטתין		feminine	מהשלטת
feminine	השלטתי	השלטתינ			
3 masculine	השלט	השלטו	plural	masculine	מהשלטין
feminine	השלטת	השלטת		feminine	מהשלטת

As in Hebrew, the initial vowel in the perfect may be either a short *ō* (ה) or *ū* (ה).

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
glory יָקָר	purple אֲרָגוֹן
throne כְּרִסִּי	lacking חָסִיר
master מָרָא	proclaim (H) כָּרוּ
greatness רָבוּ	count (G) מָנָה
rise רוּם	remove (H) עָדָה
<i>G pass ptc ms</i> רִים	divide פָּרַס
<i>H (causative) ptc ms</i> .. מְרִים	chiefs רִבְרֵבִיּוֹן
<i>Hitpoel (reflexive)</i>	weigh תָּקַל
<i>pf 2 ms</i> הִתְרוֹמְמָה	
write רָשַׁם	
be like שֹׁהַ	
be finished שָׁלַם	
be low (<i>H causative</i>) שָׁפַל	
rule (over 1/3 of kingdom) . תִּלְתָּא	

FROM THE BIBLE (Daniel 5:13–29)

בְּאֲדִין דְּנִינְיָאֵל הָעֵל קָדָם מַלְכָּא. עָנָה מַלְכָּא וְאָמַר לְדְנִינְיָאֵל: אֲנִתְּ הוּא דְנִינְיָאֵל דִּי מִן
 בְּנֵי יְהוּדָא דִּי הֵיטִי מַלְכָּא אַבִּי מִן יְהוּדָא. וְשָׁמְעַת עֲלִידָא דִּי רוּחַ אֱלֹהִין בְּדָא וְחִכְמָה
 וְתוֹרָה הִשְׁתַּכַּחַת בְּדָא. וּכְעֵן הָעֵלוּ קָדְמִי סְפִימְיָא דִּי כְּתָבָה דְנָה יִקְרוּן וּפְשָׁרָה
 לְהוֹדְעַתְנִי וְלֹא כְּחֵלִין פֶּשֶׁר מִלְתָּא לְהַחְנִיָּה. וְאַנְהָ שְׁמַעַת עֲלִידָא דִּי תִכְּל פֶּשֶׁרִין
 לְמִפְשָׁר. כְּעֵן הֵן תִּכְּל כְּתָבָא לְמִקְרָא וּפְשָׁרָה לְהוֹדְעַתְנִי אֲרָגוֹנָא תִּלְבַּשׁ וּתִלְתָּא
 בְּמַלְכוּתָא תִּשְׁלַם. בְּאֲדִין עָנָה דְנִינְיָאֵל וְאָמַר קָדָם מַלְכָּא: כְּתָבָא אִקְרָא לְמַלְכָּא
 וּפְשָׁרָא אֲהוֹדְעֵנָה. אֲנִתְּ מַלְכָּא אֱלֹהָא עֲלִיָּא מַלְכוּתָא וּרְבוּתָא וּיִקְרָא יְהֵב לְנִבְכַדְנֶצַּר
 אַבּוּדָא. וּמִן רְבוּתָא דִּי יְהֵב לָהּ כָּל עַמְמֵיָא הוּוּ דְחֵלִין מִן קְדָמוּתָהּ. דִּי הֵנָּה צָבָא
 הוּא קִשְׁל וְדִי הֵנָּה צָבָא הֵנָּה מְרִים וְדִי הֵנָּה צָבָא הֵנָּה מִשְׁפִּיל. וּכְדִי רַם לְכַבְּהָ

ורוחה הנחת מן פֿרסא מלכותה ויקרה העדיי מנה. ומן בני אַנשא טריד וְלִבְבָה עִם
 חיותא שוי ומטל שמיא גשמה יצטבע עד די ידע די שליט אַלקא עליא במלכות
 אַנשא ולמן די יצבה יִהְיִים עליה. ואנת ברה בלשאצר לא השפלת לבבך כל
 קבל די כל דנה ידעת. ועל מרא שמיא התרוממת ולמאנא די ביתה היתיו קדמך
 ואנת ורברבניך חמרא שתין בהון ולא להי כספא ודחבא נחשא פרזלא אַעא ואבנא
 די לא חנון ולא שמעין ולא ידעין שבחת. באדין מן קדמוהי שליח ידא וכתבא
 דנה רשים. ודנה כתבא די רשים: מנא מנא תקל ופרסין. דנה פֿשר מלתא:
 מנא—מנה אַלקא מלכותך והשלמה. תקל—תקילתה והשתכחת חסיר. פֿרס—
 פריסת מלכותך ויהיבת למדי ופֿרס. באדין אמר בלשאצר והלבישו לדניאל
 אַרְגָּנָא והכרוזו עלוהי די להוא שליט תלתא במלכותא.

Proper Names

מְדִי — Region in western Iran from which a powerful kingdom emerged in the sev-
 enth century, but was conquered by Cyrus of Persia in the sixth century.

EXERCISES

Identify the form of the following passive verbs:

Root Conjugation Tense Person Gender Number
(G, D, H)

שְׁלִיחַ						
יְהִיב						
קָטִילַת						
מְפָרֵשׁ						
עֲשִׂית						

Root Conjugation Tense Person Gender Number
(G, D, H)

מְעַרֵב						
שִׁים						
הִסְפֵּת						
יְהִיבֵת						
חֲשִׁיבִין						
זָקַף						
זִהְרִין						
שָׁמַת						
דָּחִיל						
גָּמִיר						
יְהִיבוּ						
פָּרִיסַת						
מְכַפְּתִין						
שָׁלַם						

Translate into Aramaic:

- (1) The letter was written in Jerusalem.

- (2) He is raising the palace on the mountain.

- (3) The throne was lowered from the heavens.

- (4) The master's dream was interpreted there.

- (5) The great gods are praised on earth.

- (6) They asked him to bring the silver to the big palace.

- (7) Daniel became ruler, and his glory was like a king.

- (8) God gave greatness to the province and to its governor.

- (9) The earth was finished in six days.

REFLEXIVE CONJUGATIONS

Just as each major conjugation has an internal passive, so can each theoretically be made reflexive by adding the prefix -ה . Hebrew normally does this only for the D (*piel*) conjugation (for other possibilities, see pp. 32–33). Aramaic, however, uses this prefix as a passive for both G and D.* We have already seen examples of verbs in both of these conjugations (e.g., התעבד , התבקר , התייבב , and התבנה).

There are some clues that can help determine which conjugation is involved:

- (a) Spelling—whether the middle root letter is doubled (D) or not (G)
- (b) Etymology—whether the verbal root normally appears in the G or D

In any case, these conjugations follow the same general principles as other Aramaic conjugations and their Hebrew equivalents:

- (1) Perfect forms use the standard suffixes.
- (2) The prefixed -ה elides in the imperfect and the participle because of its location between a prefix (pronominal in the case of the imperfect; -נ for the participle) and the following ה .**
- (3) Infinitives end with the suffix הַ .
- (4) Initial sibilants (ש , ש , צ , ס , ז) switch places (metathesize) with the ה of the prefix, which becomes ח (a sharpened dental) when the root begins with צ (a sharpened sibilant) and ך (a voiced dental) when the first root letter is ז (a voiced sibilant).

* The Bible may contain a trace of this for the H conjugation if the words $\text{מְלָכִים תְּהַנֹּק}$ in Ezra 4:13 are redivided to read $\text{מִתְהַנֹּק מְלָכִי}$ (“my king is damaged”), as some have suggested.

** Compare the Hebrew definite article, which elides when it is preceded by a preposition (e.g., $\text{בְּבֵיתוֹ} \rightarrow \text{בֵּיתוֹ}$) and the prefixed ה of the H conjugation both in Hebrew and sometimes in Aramaic (see p. 106). In talmudic Aramaic, the ה also elides.

The actual forms are exactly what one would expect:

		Gt	Dt
PERFECT			
Singular	1	הִתְקַטְּלַת	הִתְחַבְּלַת
	2 masculine	הִתְקַטְּלֶתָּ	הִתְחַבְּלֶתָּ
	2 feminine	הִתְקַטְּלִיתִי	הִתְחַבְּלִיתִי
	3 masculine	הִתְקַטְּלֵל	הִתְחַבְּלֵל
	3 feminine	הִתְקַטְּלִית	הִתְחַבְּלִית
	Plural	1	הִתְקַטְּלִנָּא	הִתְחַבְּלִנָּא
2 masculine		הִתְקַטְּלִיתוּן	הִתְחַבְּלִיתוּן
2 feminine		הִתְקַטְּלִיתְנָן	הִתְחַבְּלִיתְנָן
3 masculine		הִתְקַטְּלוּ	הִתְחַבְּלוּ
3 feminine		הִתְקַטְּלְהוּ	הִתְחַבְּלְהוּ
IMPERFECT			
Singular	1	אִתְקַטְּל	אִתְחַבֵּל
	2 masculine	תִּתְקַטְּל	תִּתְחַבֵּל
	2 feminine	תִּתְקַטְּלִין	תִּתְחַבְּלִין
	3 masculine	יִתְקַטְּל	יִתְחַבֵּל
	3 feminine	תִּתְקַטְּל	תִּתְחַבֵּל
	Plural	1	נִתְקַטְּל
2 masculine		תִּתְקַטְּלוּן	תִּתְחַבְּלוּן
2 feminine		תִּתְקַטְּלִין	תִּתְחַבְּלִין
3 masculine		יִתְקַטְּלוּן	יִתְחַבְּלוּן
3 feminine		יִתְקַטְּלִין	יִתְחַבְּלִין
PARTICIPLES			
Singular	masculine	מִתְקַטְּל	מִתְחַבֵּל
	feminine	מִתְקַטְּלָה	מִתְחַבְּלָה
Plural	masculine	מִתְקַטְּלִין	מִתְחַבְּלִין
	feminine	מִתְקַטְּלִין	מִתְחַבְּלִין
INFINITIVE		הִתְקַטְּלָה	הִתְחַבְּלָה

VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
satrap אַחַשְׁדָּרְפָּן	petition בְּעו
be faithful (H) אָמֵן	take counsel (Dt) יַעַט
<i>H pass ptc</i> מְהִימָן	hundred מֵאָה
lion אַרְיָה	suffer damage נֹק
pit גֹּב	distinguish self (Dt) נִצַּח
night לַיְלִי	chief סָרְד
pretext עֲלָה	above עֲלָא
receive (D) קָבַל	twenty עֶשְׂרִין
statute קָיָם	intend עֲשֵׂת
assemble (H) רָגַשׁ	establish (D) קוּם
please שָׁפַר	<i>D infinitive</i> לְקַיְמָה
	negligence שְׁלוּ

FROM THE BIBLE (Daniel 5:30–6:10)

בַּהּ בְּלִילָיָא קְטִיל בְּלֵאשְׁצַר מֶלְכָּא כְּשִׂדְיָא וְדַרְיוֹשׁ מְדִיָּא קָבַל מְלְכוּתָא כְּבַר שְׁנֵין
 שְׁתֵּין וַתְּרַתֵּין. שָׁפַר קָדָם דַּרְיוֹשׁ וְהַקִּים עַל מְלְכוּתָא לְאַחַשְׁדָּרְפָּנָיָא מֵאָה וְעֶשְׂרִין
 דִּי לְהוֹן בְּכָל מְלְכוּתָא. וְעֲלָא מְנַהוֹן סָרְכִין תְּלָתָא דִּי דְנִיָּאל חַד מְנַהוֹן דִּי לְהוֹן
 אַחַשְׁדָּרְפָּנָיָא אֵלִין יְהַבִּין לְהוֹן טַעְמָא וּמֶלְכָּא לֹא לְהוּא נֹק. אַדְוִין דְנִיָּאל דִּנְהָ הוּא
 מִתְנַצַּח עַל סָרְכִיָּא וְאַחַשְׁדָּרְפָּנָיָא כָּל קָבַל דִּי רִיחַ וַתִּירָא בַּהּ וּמֶלְכָּא עֲשִׂית לְהַקְמוּתָהּ
 עַל כָּל מְלְכוּתָא. אַדְוִין סָרְכִיָּא וְאַחַשְׁדָּרְפָּנָיָא הוּוּ בְּעֵין עֲלָה לְהַשְׁכָּחָה לְדְנִיָּאל וְכָל
 עֲלָה לֹא יְכַלִּין לְהַשְׁכָּחָה כָּל קָבַל דִּי מְהִימָן הוּא וְכָל שְׁלוּ לֹא הִשְׁתַּכַּחַת עֲלוּהִי.
 אַדְוִין גְּבַרְיָא אֵלְךָ אָמְרִין דִּי לֹא נְהַשְׁכַּח לְדְנִיָּאל כָּל עֲלָה לְהוֹן הִשְׁכַּחְנָה עֲלוּהִי
 בְּדַת אֱלֹהֵהּ. אַדְוִין סָרְכִיָּא וְאַחַשְׁדָּרְפָּנָיָא אֵלִין תְּרַגְּשׁוּ עַל מֶלְכָּא וְכֵן אָמְרִין לֵהּ:
 דַּרְיוֹשׁ מֶלְכָּא לְעֲלָמִין חַיִּי. אַתְּעִטוּ כָּל סָרְכִי מְלְכוּתָא וְאַחַשְׁדָּרְפָּנָיָא וּפְחוּתָא
 לְקַיְמָה קָיָם מֶלְכָּא דִּי כָּל דִּי יִבְעָה בְּעוּ מִן כָּל אֱלֹהֵי וְאַנְשׁ עַד יוֹמִין תְּלָתִין לְהוֹן מְנַד
 מֶלְכָּא יִתְרַמָּא לְגַב אַרְיוֹתָא. כְּעֵין מֶלְכָּא תְּרַשֵּׁם כְּתָבָא דִּי לֹא לְהַשְׁנִיָּה כְּדַת מְדִי
 וּפְרַס דִּי לֹא תַעֲדָא. כָּל קָבַל דִּנְהָ מֶלְכָּא דַּרְיוֹשׁ רִשֵּׁם כְּתָבָא.

EXERCISES

Identify the base conjugation and form of the following Aramaic verbs:

Root Base Tense Person Gender Number
Conjugation
(G or D)

מְתִיחַב						
הֲתַמְלִי						
יִצְטַבַע						
הֲתַחְרִיךְ						
מְתַנְשֵׂאָה						
הֲוֹדֵד מְנַתוֹן						
מְשַׁתְכַּל						
יִתְקַרֵי						
תְּשַׁתְּבַק						
הֲתַעְבְּדוֹן						
הֲשַׁתְּכַחַת						
יִתְעַבַד						
יִשְׁתַּמְעוֹן						
הֲתַנְדַּבּוּ						
יִתְבַּקֵר						

Root Base Tense Person Gender Number
Conjugation
(G or D)

מִתְכַּנְּשִׁין						
לְשִׁתְּנָא						
הִתְגַּוְּרַת						
יְתַבְנֵא						
תְּתַחַבֵּל						
הִתְרַחֲצוּ						

Translate into Aramaic:

- (1) The wise father wrote a statute at night.

- (2) A strong lion fell into the big pit.

- (3) The satraps assembled before the throne.

(4) The message was received in the rebellious city.

(5) Surely, the faithful priest will be pleasing to the people.

(6) The governor sought a pretext to kill the men.

OTHER CONJUGATIONS

Alongside the major conjugations (G, D, and H) and their passive variations (*p^eil*, *pu^cal*, *hof^aal*, *hitp^eel*, and *hitpa^cal*) are a host of others. Many of these are familiar from Hebrew. For example, since hollow roots cannot occur in the D inasmuch as they do not have a middle root letter to double, they often use the *polel* conjugation, in which the final letter is doubled, as if to compensate for the lack of a middle letter:

e.g., מָרוּם (masc. sing. participle from the root רוּם), “raise up”

The related *ʔetpolel* conjugation is used for the geminate root שָׁמַם:

אֲשַׁתּוֹמַם, “be disturbed”

This word illustrates another phenomenon, which became characteristic of later Aramaic through a process that is only beginning to be evident in the Bible. We can see it by looking closely at the biblical passage where אֲשַׁתּוֹמַם occurs:

(Daniel 4:16) אֲדַן דְּנִיָּאל דִּי שָׁמַם בְּלִמְשַׁאצְרֵי אֲשַׁתּוֹמַם כְּשַׁעָה חֲדָה

Since דְּנִיָּאל is the subject of אֲשַׁתּוֹמַם, the verb must be 3 masculine singular perfect (“then Daniel . . . was disturbed”); however, one would have expected the first letter of a perfect verb to be ה (for *hit-polel*) instead of א. A similar anomaly occurs in several other words:

- אֲתַגְּזֶרֶת (Daniel 2:45) Root גִּזַּר; perfect 3 feminine singular
- אֲתַכְרִיֵּת (Daniel 7:15) Root כָּרַח; perfect 3 feminine singular
- אֲשַׁתְּנִי (Daniel 3:19) Root שָׁנַה; perfect 3 masculine singular
- אֲקִיֵּמָה (Daniel 3:1) Root קָיַם; perfect 3 masculine singular with
3 masculine singular pronominal suffix
- אֲתַרּוּ (Daniel 4:11) Root נָתַר; imperative masculine plural
- אֲחַת (Ezra 5:15) Root נָחַת; imperative masculine singular

All of these forms would have been expected to begin with ה. When they were written, the letter ה must have weakened to the point that it was not heard. This weakening may also account for the vacillation between ה and ס in final weak roots as well as in the feminine and determined endings (see pp. 26 and 113). Over time, then, the H conjugation became an ס conjugation (i.e., *ʿaf^{el}* rather than *haf^{el}*); analogously, Gt became *ʿitpe^{el}* rather than *hitpe^{el}*, and Dt became *ʿitpa^{al}* rather than *hitpa^{al}*. To be sure, this process is only beginning in the Bible, where a handful of initial-ס forms exist alongside others with initial -ה. (Thus the perfect 3 masculine singular is given as סק׳ימה in Daniel 3:1, but הַק׳ימה in 5:11, and the perfect 3 feminine singular is סתַּנְּרַת in Daniel 2:45 but הַתַּנְּרַת in 2:34.) However, it may be more widespread than we can tell, since other examples of these conjugations could be obscured by the elision of the ס with the participle’s prefixed -מ or with the imperfect pronominal prefixes, so that we cannot identify all the words which belong to initial -ס conjugations with certainty.*

The form סשת׳י (Daniel 5:3–4) also has a prefixed ס; however, it does not occur in place of a ה, since the word means “he drank,” which is normally expressed with the G conjugation of שתה. That ס must, therefore, be regarded as prosthetic (see p. 15), rather than signalling a different conjugation.

Several other peculiar forms suggest that biblical Aramaic may have had yet another conjugation. These verbs begin with שׁ, which appears to be a prefix attached to more familiar 3-letter roots:

שׁיזיב	save (Daniel 3:28; cf. vv. 15, 17; 16:15, 17, 21, 28), root: עזב
שׁיצ׳א	complete (Ezra 6:15), root: צא
שׁכ׳ל	complete (Ezra 4:12; 5:3, 9, 11; 6:14), root: כל
מסׁב׳ל׳ן	laid (Ezra 6:3), root: יבל, passive

Both Akkadian and Ugaritic have causative conjugations that begin with שׁ rather than ה. It is, therefore, reasonable to connect these words with a distinct conjugation. However, there are several reasons to regard them as Akkadian loanwords rather than evidence that there was a functioning *shaf^{el}* in Aramaic:

- (1) the paucity of such forms, which are limited to a mere handful of roots;
- (2) the fact that the causative conjugation normally begins with a prefixed -ה in the Northwest Semitic group of languages, to which Aramaic belongs;
- (3) the ample evidence of a *haf^{el}* (and *ʿaf^{el}*) in Aramaic;

* אשתׁוּל׳וּ (Ps 76:6) may demonstrate the same process in Hebrew.

- (4) the presence of ח in one of these words (מְסוּבְּלִין), where the others have a ש; this is especially striking given that the same root occurs several times in the *haf^{el}el* (viz., הִיבֵל in Ezra 5:14; 6:5, and לְהִיבֵלָה in Ezra 7:15);
- (5) the י in שִׁיב, which is etymologically derived from the Semitic root עוּב. Akkadian is unique among Semitic languages in not representing ע (although its presence can often be inferred from the shift of nearby vowels to *e*, another mark of Akkadian influence), so this form must have been taken over from Akkadian rather than generated within Aramaic.

For all these reasons, biblical Aramaic appears to have borrowed these verbs directly from Akkadian. They are, therefore, best regarded as loanwords from Akkadian *shaf^{el}el* forms rather than evidence of an Aramaic *shaf^{el}el*.

As a result of these separate processes, we can identify three distinct prefixes that can be added to roots in biblical Aramaic in order to make them causal and thus list three separate, if related, causal conjugations:

ה *haf^{el}el*
 ח *ʿaf^{el}el*
 ש *shaf^{el}el*

VOCABULARY

<i>To Be Learned</i>		<i>Reference</i>	
prohibition	אַסַּר	also	אַף
exile	גָּלוּ	bottom	אַרְעֵיתָ
living	חַי	sign	אַתָּה
when	כְּדִי	be evil	בְּאִשׁ
speak (D)	מִלַּל	is it not (<i>interrogative</i>)	הֲלֹא
close	סָגַר	innocence	זָכוּ
go up	סָלַק	damage	חֲבוּלָה
make prosper (H)	צִלַּח	angel	מַלְאָךְ
formerly	קִדְמָה	flee	נָדַד
approach	קָרַב	women	נְשִׁין
		piece	קִרְיָן
		accuse	אָכַל קִרְיָן
		pay attention	שִׁים טַעַם
		sleep	שָׁנָה

FROM THE BIBLE (Daniel 6:11–29)

וְדַנְיָאֵל כְּדִי יָדַע דֵּי רְשִׁים כְּתָבָא עַל לְבִיתָהּ וּזְמַנִּין תִּלְתָּהּ בְּיוֹמָא הוּא בְּרִיד וּמְצֻלָא
 קָדָם אֱלֹהֵהּ כָּל קָבַל דֵּי הוּא עֶבֶד מִן קַדְמַת דְּנִינָה. אֲדִין גְּבַרְיָא אֱלֵךְ הִרְגִישׁוּ וְהִשְׁכַּחוּ
 לְדַנְיָאֵל בְּעַא קָדָם אֱלֹהֵהּ. בְּאֲדִין קָרִיבוּ וְאֲמַרִין קָדָם מַלְכָא עַל אֲסַר מַלְכָא:
 הֲלָא אֲסַר רְשֻׁמָּתָ דֵּי כָּל אָנֶשׁ דֵּי יַבְעָה מִן כָּל אֱלֹהֵי וְאָנֶשׁ עַד יוֹמִין תִּלְתִּין לְהֵן מִנְדָּ
 מַלְכָא יִתְרַמָּא לְגֹב אַרְיֻנְתָּא? עֲנָה מַלְכָא וְאָמַר: יִצְיָבָא מַלְתָּא כְּדַת מְדִי וּפְרַס דֵּי
 לֹא תַעֲדָא. בְּאֲדִין עֲנֹ וְאֲמַרִין קָדָם מַלְכָא דֵּי: דַּנְיָאֵל דֵּי מִן בְּנֵי גְלוּתָא דֵּי יְהוּד
 לֹא שָׁם עֲלִיד מַלְכָא טַעַם וְעַל אֲסַרָא דֵּי רְשֻׁמָּתָ וּזְמַנִּין תִּלְתָּהּ בְּיוֹמָא בְּעַא. אֲדִין
 מַלְכָא כְּדִי מַלְתָּא שְׁמַע שְׁגִיָא בָּאֵשׁ עֲלוּהִי. בְּאֲדִין גְּבַרְיָא אֱלֵךְ הִרְגִישׁוּ עַל מַלְכָא
 וְאֲמַרִין לְמַלְכָא דַּע מַלְכָא דֵּי דַת לְמְדִי וּפְרַס דֵּי כָּל אֲסַר וּקְגִים דֵּי מַלְכָא יִתְקִים
 לֹא לְהִשְׁנֵיהּ. בְּאֲדִין מַלְכָא אָמַר וְהִיתִיו לְדַנְיָאֵל וּרְמוֹ לְגַבָּא דֵּי אַרְיֻנְתָּא.
 עֲנָה מַלְכָא וְאָמַר לְדַנְיָאֵל: אֱלֵקְדָּ דֵּי אֲנִתָּ פִלַח לֵהּ הוּא יִשְׁיֻבְנֵךְ. וְהִיתִית אֲבָן
 חֲדָה וְשִׁמַּת עַל פֶּס גְּבָא. אֲדִין אֲזַל מַלְכָא לְהִיכְלָהּ וְשִׁנְתָּה נִדְתָּ עֲלוּהִי.
 בְּאֲדִין מַלְכָא יָקוּם וּבִהַתְּבַקְלָהּ לְגַבָּא דֵּי אַרְיֻנְתָּא אֲזַל וּכְמִקְרַבָּהּ לְגַבָּא לְדַנְיָאֵל עֲנָה
 מַלְכָא וְאָמַר לְדַנְיָאֵל: דַּנְיָאֵל עֶבֶד אֱלֹהֵי תִיָּא אֱלֵקְדָּ דֵּי אֲנִתָּ פִלַח לֵהּ תִיכַל
 לְשִׁיזְבוּתְךָ מִן אַרְיֻנְתָּא. אֲדִין דַּנְיָאֵל עִם מַלְכָא מַלְל: מַלְכָּא לְעֵלְמִין חִיִּי.
 אֱלֹהֵי שְׁלַח מַלְאָכָה וּסְגַר פֶּס אַרְיֻנְתָּא וְלֹא חִבְלוּנִי כָּל קָבַל דֵּי קַדְמוּהִי זְכוּ הִשְׁתַּכַּחַת
 לִי וְאַף קַדְמִיד מַלְכָּא חִבּוּלָה לֹא עֲבַדַת. בְּאֲדִין מַלְכָּא שְׁגִיָּא טָאֵב עֲלוּהִי וּלְדַנְיָאֵל
 אָמַר לְהִנְסַקָּה מִן גְּבָא. וְהִסַּק דַּנְיָאֵל מִן גְּבָא וְכָל חֲבָל לֹא הִשְׁתַּכַּח בֵּיהּ דֵּי הִימֵן
 בְּאֱלֹהֵהּ. וְאָמַר מַלְכָּא וְהִיתִיו גְּבַרְיָא אֱלֵךְ דֵּי אֲכַלוּ קַרְצוּהִי דֵּי דַנְיָאֵל וּלְגַב אַרְיֻנְתָּא
 רְמוֹ אֲנֹן בְּנִיהוּן וּנְשִׁיהוּן וְלֹא מְטוּ לְאַרְעִית גְּבָא עַד דֵּי שְׁלִטוּ בְּהוּן אַרְיֻנְתָּא.
 בְּאֲדִין דִּרְיֻשׁ מַלְכָּא כָּתַב לְכָל עַמְמֵיָא דֵּי דְאָרִין בְּכָל אַרְעָא שְׁלַמְכוּן יִשְׁגָּא.
 מִן קַדְמֵי שִׁים טַעַם דֵּי בְּכָל שְׁלִטֵן מַלְכוּתֵי לְהוּן דְחִלִין מִן קָדָם אֱלֹהֵהּ דֵּי דַנְיָאֵל
 דֵּי הוּא אֱלֹהֵי תִיָּא וּקְגִים לְעֵלְמִין וּמַלְכוּתָהּ דֵּי לֹא תִתְחַבֵּל מִשְׁיֻב וְעֶבֶד אֲתִין
 בְּשִׁמְיָא וּבְאַרְעָא דֵּי שִׁיזִיב לְדַנְיָאֵל מִן יַד אַרְיֻנְתָּא. וְדַנְיָאֵל דִּנְהָ הִצִּילָהּ בְּמַלְכוּת
 דִּרְיֻשׁ וּבְמַלְכוּת כּוּרְשׁ פֶּרְסִיָּא.

EXERCISES

Identify the root and conjugation of the following verbs:

נִפְקָה	הָב
הִיבֵל	מְעַבֵּד
קָאָם	תִּקְבְּלוּן
מְשִׁיב	הִסֵּק
יִפֵּל	דְּאָנִין
יָדִיעַ	מְכַפְּתִין
אֶחְנֶה	תּוֹכֵל
יִשְׁתַּנֵּא	מְנִיחַ
הִתְקַרֵּךְ	פָּקִי
הִנְעֵל	חֲזִיתוֹן
אֶשְׁתַּנֵּי	אֶקְיֵמָה
שִׁיזֵיא	מְבַרֵּךְ
תָּוֵת	יִשְׁתַּכְּלֵלוֹן
פְּתִיחוּ	בְּעִינָא
אֶנְדַּע	הוֹתֵב
תִּהְשָׁכַח	מְמַר
תְּהוֹבֵד	יִשְׁיֵב

לְהוֹן	הִתִּי
יִתְקַרִי	מִתְקַרְבִּין
יִתְקִים	תַּלְעַ
שְׁמַת	יִהוּדַעַ
תַּעֲדֵא	עֲנוּ
תַּתְבְּנֵא	תִּדְקַת
נְחֵא	יִתְדַ
יִשְׁנוּן	הִתְרוֹמְמַתְ

Explain the *grammatical* difference between the following pairs of forms:

יִקִּים (Daniel 2:44) and יִקִּום (Daniel 7:24)

לְהַנְעֵלָה (Daniel 4:3) and לְהַעֲלָה (Daniel 5:7)

מִתְבַּהֵל (Daniel 5:9) and הִתְבַּהֵלָה (Daniel 2:25)

אָמַר (Daniel 4:11) and אָמַר (Ezra 5:15)

הִתְחַבֵּל (Daniel 2:44) and הִתְחַבֵּל (Ezra 6:4)

מִתְעַבֵּד (Ezra 5:8) and מִתְנַשֵּׂא (Ezra 4:19)

לְהִתְקַטֵּל (Daniel 2:13) and מִתְקַטֵּל (Daniel 2:13)

הִתְנַזֵּר (Daniel 2:34) and אִתְנַזֵּר (Daniel 2:45)

Translate into Aramaic:

(1) The father saved his son from the wild animals (lit. “of the field”).

(2) The scribe completed the work on the fourth kingdom.

(3) The king assembled the people to praise God at night.

(4) I sought to leave the city when the king issued that prohibition.

(5) I went up on the mountain when a lion approached.

(6) We are closing the statue's mouth.

(7) The Jews succeeded when they were driven out into exile.

(8) The living God spoke in former times.

Chapter 27

DANIEL 7

The biblical texts in the preceding chapters have all been changed from the original, if only to reduce the amount of new vocabulary they require to a reasonable level. In this chapter, we will read Daniel 7, the last Aramaic passage in the Bible, exactly as it appears. All the necessary vocabulary can be found in the glossary at the end of this book.

The chapter describes Daniel's vision of four animals, which symbolize a succession of four empires. The history of this theme is discussed in "The Theory of the Four Monarchies: Opposition History Under the Roman Empire" by J. W. Swain in *Classical Philology* 35 (1940) 1–21, "The Four Empires in the Fourth Sibyl and in the Book of Daniel" by David Flusser in *Israel Oriental Studies* 2 (1972) 148–75, and the commentaries by James Montgomery (International Critical Commentary; New York: Charles Scribner's Sons, 1927), Louis Hartman and Alexander Di Lella (Anchor Bible; Garden City, NY: Doubleday & Co., 1978), and John Collins (Hermeneia; Minneapolis: Fortress Press, 1993).

(1) בשנת חדרה לבלאשצר מלך בבל דניאל חלם חזיה וחזווי ראשה על משכבה
בארזין חלקא כתב ראש מלין אמר.

Translate into English:

ראש מלין is understood by some scholars as meaning a "complete account"; others think it refers to the "essential contents." There is a similar Hebrew phrase in Psalm 119:160.

NOTICE the ל- prefixed to לבלאשצר, which expresses possession, just like a construct phrase. The name itself is Babylonian (Bel-shar-uşur) and means

“Bel guards the king.” In Daniel 5 it occurs with the **𐤁** following the **𐤃** (verses 1, 2, 9, 22, and 29); that kind of inconsistency is to be expected in the transliteration of a foreign name (compare our spellings Eileen and Ilene).

List all the verbs in this sentence and identify the form of each:

<i>Verbal forms</i>	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>

Translate each of the following words into Hebrew:

𐤏𐤃𐤁

𐤓𐤀𐤃𐤁

𐤏𐤃𐤁

𐤏𐤃𐤁

(2) ענה דניאל ואמר קנה תהיה בקונו עם ליליא וארו ארבע רוחי שמא מגיחן

לימא רבא. (3) וארבע חינו רברבן סלקן מן ימא שגין דא מן דא.

Translate into English:

NOTICE: The meaning of עַם is apparently temporal (“at the time of”) as in Daniel 3:33 and 4:31 (עַם דָּר וְדָרָה), see chapters 19 and 22).

“Wind” (רוּחַ) and “sea” (יָם) are common elements in ancient Near Eastern stories about primeval time, including the creation story in Genesis 1.

What form are the following verbs:

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
עָנָה						
תָּנָה						
תָּנִית						
סָלְקָן						
שָׁנָן						
מְגִיחָן						

The subject of מְגִיחָן is _____; although that noun does not have a formal feminine ending (תָּ- or ת־), the verb’s feminine ending makes its gender clear.

אָמַר is equivalent to the Hebrew form _____.

The phrase תָּנָה תָּנִית means _____.

(4) קַדְמִיתָא קְאָרְיָה וְגַפִּין דִּי נֶשֶׁר לֵה חֲזוּה חֲזוּת עַד דִּי מְרִיטוּ גַפִּיָּה וְנִטְיִלַת מִן אַרְעָא וְעַל רִגְלִין כְּאַנְשׁ הַקִּימַת וְלִבָּב אַנְשׁ יְהִיב לֵה. (5) וְאָרוּ חִינָה אַחְרֵי תַנְיָנָה דְמִזָּה לְדָב וְלִשְׁטַר חַד הַקִּמַת וְחִלַּת עַלְעִין בְּפַמָּה בֵּין שְׁנֵיָה וְכֵן אָמְרִין לֵה קוּמִי אֲכָלִי בֶשֶׂר שְׂגִיָא. (6) בְּאִתֵּר דְנָה חֲזוּה חֲזוּת וְאָרוּ אַחְרֵי כְנֹמֵר וְלֵה גַפִּין אַרְבַּע דִּי עוּף עַל גַּבִּיָּה וְאַרְבַּעָה רֵאשִׁין לְחִיּוּתָא וְשִׁלְטָן יְהִיב לֵה.

Translate into English:

Translate the following words into Hebrew:

עַלְעִין

(The singular occurs in the Garden of Eden story.)

אָמְרִין

לְחִיּוּתָא

נֶשֶׁר

What form are the following verbs:

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
מְרִיטוּ						
נְטִילָת						
הִקְמַת						
דְּמָה						
יְהִיב						

What is the subject of הִקְמַת in verse 5? _____

This passage includes a series of ordinal numbers:

“first” קְדָמָא

“second” תְּנִינָה

(for “third” תְּלִיתָא, see Daniel 2:39 on p. 87.)

“fourth” רְבִיעָה (see verse 7 below)

In post-biblical Aramaic, the ד in קְדָמָא (“first”) assimilated to the ב, leaving the form קְמָא; thus the three subdivisions of the talmudic tractate נְזִיקִין are called:

בְּבֵא בְתָרָא

בְּבֵא מְצִיעָא

בְּבֵא קְמָא

בְּתָרָא is an adjectival form, which developed from בְּאַתָּר (“after,” see verse 6 and p. 62), itself a composite of the preposition בְּ (“in”) and the noun אֲתָר (“place”).

(7) בְּאַתֵּר דְּנָה חֲוָה הָוִית בְּחֻזֵי לִילְיָא וְאַרְוֵי חִינָה רַבִּיעָה דְּחִילָה וְאַיְמָתְנִי וְתַקִּיפָא
 יְתִירָא וְשִׁנִּין דִּי פְרִיזֵל לָהּ רַבְרָבֵן אֶכְלָה וּמְדַקָּה וּשְׁאַרְא בְּרַגְלֵיהָ רַפְסָה וְהִיא מְשֻׁנָּה
 מִן כָּל חִינָתָא דִּי קְדָמֵיהָ וְקַרְנִין עֶשֶׂר לָהּ. (8) מְשֻׁתְּפֵל הָוִית בְּקַרְנֵיָא וְאַלּוֹ קַרְנֵן אֶחָרֵי
 וְשִׁירָה סְלֵקְתָּ בִּינֵיהֶן וְתִלְתֵּן מִן קַרְנֵיָא קְדָמֵתָא אֶתְעַקְרָה מִן קְדָמֵיהָ וְאַלּוֹ עִנִּין
 כְּעִנֵּי אֲנָשָׁא בְּקַרְנָא דָּא וּפְסֵם מְמַלֵּל רַבְרָבֵן.

Translate into English:

NOTICE the suffix on יְתִירָא (verse 7), which functions adverbially; it may be a remnant of an old accusative ending.

The adjectives אֶימָתְנִי (verse 7) and אֶחָרֵי (verse 8) are both feminine singular.

What are the number and gender of:

	<i>Number</i>	<i>Gender</i>
רַבְרָבֵן (verses 7 and 8)		
חִינָתָא (verse 7)		

What does the phrase **מִשְׁתַּכֵּל הָיִיתָ** (verse 8) mean?

What part of the sentence are the following words in verse 8?

פֶּם

מִמְלֵל

רִבְרָבִין

NOTICE the word order in the various clauses found in these sentences.

What form are the following verbs:

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
הִחִילָהּ						
רָפְסָהּ						
מִשְׁנִיָּהּ						
מִשְׁתַּכֵּל						
סִלְקָתָהּ						
אֶתְעַקְרָהּ						

The subject of **אֶתְעַקְרָהּ** (verse 8) is _____. Since this Gt verb is in the perfect, which normally begins with **הִתְּ**, the prefixed **א** must have weakened from an original **ה**.

מִדְּקָהּ and **אֶכְלָהּ** (verse 7) are both the same form, albeit in different conjugations. To what conjugations do they belong?

אֶכְלָהּ

מִדְּקָהּ

What form are they? _____

NOTE that the root of מִדְּקָה is דקק. The (doubling) *dagesh* would normally be expected in the ק rather than the ד; Hebrew has analogous forms (e.g., יִסַּב, which comes from the root סבב).

לֵה קַרְנֵין עֶשֶׂר expresses possession (“it had 10 horns”); this chapter of Daniel contains several other examples of this construction:

לֵה גַפִּין דִּי נִשֶׂר (verse 4) means _____.

לֵה גַפִּין אַרְבַּע דִּי עוֹף (verse 6) means _____.

לֵה פְרִזֵּל דִּי שְׁנַין (verse 7) means _____.

(9) חֲזָה חֲזוּת עַד דִּי כְרִסְוֹן רְמִיו וְעַתִּיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתֻלְגַּ חֲזֹר וּשְׁעֵר רֵאשָׁה

כְּעֵמֶר נִקְא כְּרִסְוִיהָ שְׁבִיבִין דִּי נֹר גְּלִגְלוּהִי נֹר דְּלִק. (10) נְהַר דִּי נֹר נְגַד וְנִפְק

מִן קְדֻמוּהִי אֵלֶף אֵלֶפִים יִשְׁמָשׁוּגָה וְרַבּוּ רַבְּבִין קְדֻמוּהִי יְקוּמוּן דִּינָא יִתֵּב

וְסַפְרִין פְּתִיחוּ.

Translate into English:

List all the passive verbs in this passage:

List all the active participles in this passage:

NOTICE that יָתֵב is in the perfect; the *hiriq* is the theme vowel. The phrase דִּינָא יָתֵב means “the court sat.”

What other verbs can you find in this passage?

<i>Verb</i>	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>

Identify the suffixes on the following words:

כָּרְסוֹן (verse 9)

לְבוּשָׁה (verse 9)

גִּלְגֻלּוֹהִי (verse 9)

שְׁבִיבִין (verse 10)

דִּינָא (verse 10)

This passage, which is widely regarded as a poem (note the parallelistic sentence structure), is one of several throne visions in the Bible (compare 1 Kings 22:19, Isaiah 6, and Ezekiel 1, 3:23–34 and 10:1, as well as 1 Enoch 14:18–23). “The ancient of days” (עֵתִיק יוֹמִין) is God.

(11) חֲזָה חֲזִית בְּאֲדִין מִן קָל מְלִיא רְבִרְבָתָא דִּי קֶרְנָא מְמַלְלָה חֲזָה חֲזִית עַד דִּי
 קְטִילַת חִיּוֹתָא וְהוּבַד גְּשֻׁמָּה וַיְהִיבַת לִיקְרַת אֲשָׁא. (12) וּשְׂאָר חִיּוֹתָא הָעֵדִיו
 שְׁלִטְנָהוּן וְאַרְכָּה בְּחַיִּין יְהִיבַת לְהוֹן עַד זְמַן וְעַדִּין.

Translate into English:

קָל is equivalent to the Hebrew word _____.

קְטִילַת and הוּבַד are both passive forms; what are their roots and to what conjugations do they belong?

	<i>Root</i>	<i>Conjugation</i>
קְטִילַת		
הוּבַד		

What form are the following verbs:

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
מְמַלְלָה						
הָעֵדִיו						

Identify the suffixes on the following words:

מְלִיא

אִשָּׁא

גִּשְׁמָה

רַבְרַבְתָּא

What is the difference between חִיוֹתָא (verse 11) and חִיוֹתָא (verse 12)?

זְמַן and עֵדֶן are synonyms; the phrase זְמַן וְעֵדֶן should, therefore, probably be understood as a hendiadys, meaning “a time and a(nother) time,” i.e., “two times.”

(13) חֲזָה חֲזוּת בְּחֻזֵי לִילְיָא וְאֲרוּ עִם עֲנֵי שְׂמִיא כְּבַר אִנְש אֲתָה הָנָה וְעַד עֲתִיק

יֹמִיא מְטָה וְקִדְמוּהֵי הַקְּרִבוּהֵי. (14) וְלֵה יְהִיב שְׁלֹטָן וַיִּקַּר וּמְלָכוּ וְכָל עַמְמִיא

אֲמִיא וְלִשְׁנֵיא לֵה יִפְלְחוּן שְׁלֹטְנָה שְׁלֹטָן עָלֵם דִּי לֹא יַעֲדָה וּמְלָכוּתָהּ דִּי

לֹא תִתְחַבֵּל.

Translate into English:

What is the function of the suffix on לִילְיָא (verse 13)? The י corresponds to the final ה on the Hebrew form לַיְלָה, which cannot be a feminine ending since that invariably carries the accent; note the Hebrew form לַיִל, which occurs in Isaiah 16:3.

The phrase אֲתָה הָנָה (verse 13) means _____ .

What is the relationship between מְלָכוּ and מְלָכוּתָהּ (verse 14)?

What form are the following verbs:

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
אַתָּה						
מָטָה						
יַעֲדָה						
תִּתְחַבֵּל						
יִפְלְחוּן						
תִּקְרְבוּהִי						

What is the subject of:

תִּקְרְבוּהִי (verse 13)

יִפְלְחוּן (verse 14)

The phrase כְּבַר אֲנָשׁ is famous, but problematic. כְּבַר is used in Aramaic, as בֶּן is in Hebrew, to indicate the possessor of a quality or the member of a class, in this case “human being” (אֲנָשׁ; cf. בֶּן אֲנוֹשׁ in Ps 144:3). The equivalent phrase (ὁὐτος τοῦ ἀνθρώπου) occurs in the New Testament, where its meaning is widely debated. For further discussion, see “The Son of Man” by John Bowker in *Journal of Theological Studies* new series 28 (1977) pp. 19–48, and “The New Testament Title ‘Son of Man’ Philologically Considered” by Joseph A. Fitzmyer in *A Wandering Aramean: Collected Aramaic Essays* (Missoula, MT: Scholars Press, 1979) pp. 143–60.

(15) אֲתִקְרִית רוּחִי אֲנָה דְנִיאל בְּנוֹא נְדָה וְחֻזִי רֵאשִׁי יִבְחֻלְנִי. (16) קְרַבַּת עַל

חַד מִן קְאָמְיָא וְיִצְיָבָא אֲבַעָא מִנָּה עַל כָּל דְנָה וְאָמַר לִי וּפְשַׁר מִלְּיָא יְהוּדַעְנִי.

(17) אֵלִין חִיּוּתָא רַבְרַבְתָּא דִּי אַנִּין אַרְבַּע אַרְבַּעָה מַלְכִין יְקוּמוּן מִן אַרְעָא.

(18) וַיִּקְבְּלוּן מַלְכוּתָא קְדִישִׁי עֲלֵיוֹנִין וַיַּחְסְנוּן מַלְכוּתָא עַד עֲלָמָא וְעַד עֲלָמָא.

Translate into English:

NOTICE how the phrase **אָנְהָ דְנִיִּסְאֵל** functions as an appositive to the pronominal suffix of **רִיִּדִי** in verse 15, resulting in the meaning: “my spirit—me, Daniel. . . .”

The reference to Daniel’s spirit as having a sheath (**גִּדְוָה**) suggests a distinction between the body and the mind, which emerged only late in the biblical period.

What form are the following verbs:

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
קָרַבְתָּ						
אָבַעַא						
יְהוֹדַעְנִי						
יִקְבְּלוּן						
קָאִמְיָא						

NOTICE how the weak middle letter of the hollow root קוּם has been “strengthened” to an **ס**.

Although אִתְּכַרְיִת (verse 15) clearly belongs to the Gt conjugation, the fact that it is perfect demonstrates that the **ס** is not a pronominal prefix (the form is 3d person feminine singular), but softened from ה, making this an *ʿitpe^cel* form (compare the *haf^cel* conjugation, which sometimes weakens into *ʿaf^cel*).

אִנּוּן (verse 17) literally means _____; in this sentence, it functions as a copula, as pronouns often do in Aramaic and later Hebrew.

קַדְיִשִּׁי (verse 18) is a term with a long and important history. In ancient Canaanite texts it refers to gods; however, the Hebrew Bible uses it primarily for angels (e.g., Psalm 89:6 and Job 15:15). Jews later applied it to themselves. In the Middle Ages, the Latin equivalent (*sanctus*) was used for “saints.” (The English word is derived from the same Latin root.) For further reading on this term, see “The Saints of the Most High and Their Kingdom” by C. H. W. Brekelmans in *Oudtestamentische Studiën* 14 (1965) 305–29, and “The Identity of ‘the Saints of the Most High’ in Daniel 7” by G. F. Hasel in *Biblica* 56 (1975) 173–92.

(19) אִדְיִן צָבִית לִי צָבָא עַל חַיּוּתָא רַבִּיעִיתָא דִּי הָנֹת שְׁנֵיהּ מִן פְּלֹהֵן דִּחִילָה וַתִּירָה
שְׁנֵיהּ דִּי פְּרִוּל וַטְפְּרִיהּ דִּי נְחֹשׁ אֶכְלָה מִדְּקָה וּשְׁאַרָא בְּרַגְלֵיהּ רַפְסָה. (20) וְעַל
קַרְנָא עֶשֶׂר דִּי בְּרֵאשֵׁה וְאַחֲרֵי דִּי סִלְקַת וַנְּפֹלָה מִן קַדְמִיהּ תִּלְתָּה וְקַרְנָא דַּבְּנִין וְעִינִין
לָהּ וּפִם מְמַלְל רַבְּרָבֵן וַחֲנוּהָ רַב מִן חֲבֵרְתָהּ. (21) חֲנוּהָ חֲנוּהָ וְקַרְנָא דַּבְּנִין עֲבָדָה קַרְבַּ
עִם קַדְיִשִּׁין וְיִכְלָה לְהוּן. (22) עַד דִּי אֶתָּה עֲתִיק יוֹמָא וְדִינָא יְהִב לְקַדְיִשִּׁי עֲלִיוּנִין
וְזַמְנָא מְטָה וּמְלִכּוּתָא חֲחֻסְנֵי קַדְיִשִּׁין.

Translate into English:

דָּבָר (verse 20) is what part of speech: _____

gender _____

number _____

What form are the following verbs:

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
צָבִית						
שָׁנָה						
דָּחִילָה						
מִדָּקָה						
סִלְקָת						
נִפְלָה						
מָטָה						

The subject of נִפְלָה is _____.

NOTE that the description of the fourth beast in verse 19 includes the phrase נְהָשׁ דֵּי טַפְרֵיהּ דֵּי נְהָשׁ (“claws of bronze”), which is not found in verse 7 where it may, therefore, have been accidentally omitted.

(23) בְּן אָמַר חַיּוֹתָא רַבִּיעֵיתָא מַלְכוּ רַבִּיעֵיאַ תְּהוּא בְּאַרְעָא דֵּי תִשְׁנָא מִן כָּל
מַלְכוֹתָא וְתֵאכֹל כָּל אַרְעָא וְתִדְוִשְׁנָה וְתִדְקַנְנָה. (24) וְקַרְנֵיאַ עֶשֶׂר מִנְהּ מַלְכוֹתָה
עֶשְׂרָה מַלְכִין וְקָמוּן וְאַחֲרֵן יְקוּם אַחֲרֵיהוֹן וְהוּא יִשְׁנָא מִן קַדְמָיא וְתִלְתָּהּ מַלְכִין
יְהַשְׁפֵּל. (25) וּמַלְכִין לְצַד עֲלֵיאַ יְמַלֵּל וּלְקַדִּישֵׁי עֲלִיוֹנִין יִבְלֵא וְיִסְבֵּר לְהַשְׁנֵיהּ זְמַנִּין
וְדַת וְיִתְיַחֲבוּן בִּידָה עַד עֵדֵן וְעֵדֵנִין וּפְלַג עֵדֵן. (26) וְדִינָא יִתֵּב וְשְׁלֵטְנָהּ יְהַעֲדוֹן
לְהַשְׁמֵדָה וְלְהוֹבְדָה עַד סוּפָא. (27) וּמַלְכוֹתָהּ וְשְׁלֵטְנָא וְרַבּוּתָא דֵּי מַלְכוֹת תְּחוּת
כָּל שְׂמֵיא יְהִיבַת לְעַם קַדִּישֵׁי עֲלִיוֹנִין מַלְכוֹתָהּ מַלְכוּת עָלַם וְכָל שְׁלֵטְנָא לָהּ
יִפְלְחוּן וְיִשְׁתַּמְעוּן.

Translate into English:

NOTICE the difference between אַחֵרֶן (“another”) and אַחֲרֵיהֶן (“after them”) in verse 24, which are comparable to the Hebrew pair אַחֵר (“other”) and אַחֲרֵי (“after”).

לְצַד (lit. “to the side of”) apparently means “against” in verse 25.

עֵדֶן וְעֵדְנִין וּפְלֶג עֵדֶן (verse 25) refers to the three and one half units of time (1 + 2 + 1/2) which are also mentioned in Daniel 8:14 and 9:27.

What form are the following verbs:

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
תַּחַה						
יִתְחַבֵּן						
יִחַיֵּב						
יִחַשְׁפֵּל						

NOTICE that the ה is retained in this last form, as in the grammatically similar יִחַשְׁפֹּון (verse 26).

To what conjugation does each of the following verbs belong:

יִמַּלֵּל

יִבְלֵא

יִסַּבֵּר

What is the root of:

לְהַשְׁנִיחַ

לְהַשְׁמִיד

לְהַבְדִּיל

All three of these words are _____.

What are the roots and the conjugations for the following verbs?

Conjugation

Root

יִפְלְחוּן

יִשְׁתַּמְעוּן

יִהְיֶדוּן

(28) עַד קָה סוּפָא דִּי מַלְתָּה אָנָּה דְנִיֵּאל שְׁגִיֵּא רַעִיוֵנִי יִבְהַלְנִי וְזִינִי יִשְׁתַּנּוּן עָלַי

וּמַלְתָּא בְּלִבִּי נִטְרַת.

Translate into English:

NOTICE the similar phrase near the end of Ecclesiastes (12:13).

List all the verbs in this verse and give the form of each:

Verb *Root* *Conjugation* *Tense* *Person* *Gender* *Number*

INSCRIPTIONS

The oldest surviving texts in Aramaic are inscriptions. We will consider three of these, one from the language's earliest known period, another that was found in a modern collection so that its original date and location are unknown, and a third that comes from a seventh-century synagogue.

The following words are common in inscriptions and should be learned:

brother	.....	אח
evil (sometimes	..	ביש (באש)
remember	.....	דכר
see	.....	חמה
<i>direct object marker</i>	.....	ית
thus	.....	כן
is not	.....	לישה
open	.....	פתח

Our earliest evidence of Aramaic's long history comes from a series of inscriptions which were found in northern Syria and had been written during the time of Israel's divided monarchy.* Several of these are from the rulers of a country known as Sam'al, a petty kingdom of the ninth and eighth centuries, a time during which the Arameans established several small countries in this region. (The Bible mentions Damascus, Zobah, Beth Rechob, and Maacah.) The example which follows is by one Barrakib, who apparently ruled Sam'al towards the end of the eighth century, about the same time that Amos, Hosea, Micah, and Isaiah were active in Israel. It was found at Zinjirli in northwest Syria at the end of the last century. A relief with his picture (see p. 168) is inscribed with the words אנה בר רכב בר פנמו at the top. This same phrase opens the much longer inscription which we will read here.

*These are conveniently collected in H. Donner and W. Röllig's *Kanaanäische und Aramäische Inschriften* (Wiesbaden: Otto Harrassowitz, 1966).



אנה בר רכב בר פנמו מלך שמאל עבד תגלתפליסר מרא רבעי ארקא.
 בצדק אבי ובצדקי הושבני מראי רכבאל ומראי תגלתפליסר על כרסא אבי.
 ובית אבי עמל מן כל. ורצת בגלגל מראי מלך אשור במצעת מלכן
 רברבן בעלי כסף ובעלי זהב. ואחזת בית אבי והישבתה מן בית חד
 מלכן רברבן. והתנאבו אחי מלכיא לכל מה שבת ביתי. ובי טב
 לישא לאבהי מלכי שמאל הא בית כלמו להם פהא בית שתוא להם
 והא בית כיצא. ואנה בנית ביתא זנה.

Vocabulary

settle (H)	ישב	desire (Htn)	אבה
summer	כין	grasp	אחז
middle	מצעת	<i>dialect form of</i> בית	בי
exert oneself, toil . . .	עמל	wheel	גלגל
and	פ-	behold	הא

Vocabulary (cont.)

righteousness	צדק	gold	זהב
quarter	רבע	this	זנה
run	רוץ	goodness	טבה
winter	שתו	be pleasing (H)	יטב

Use the biblical vowel system to vocalize the above text.

Translate it into English:

Proper Names

בר רכב — This name is pronounced Barrakib according to an inscribed Hittite seal, where it is spelled out syllabically (*Orientalia* 20 [1957] 345).

פנמו — Pronounced Panamuwa according to cuneiform inscriptions from several Assyrian rulers (e.g., Tiglath Pileasar III; see James Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament*, pp. 282 and 283); *-muwa* was a common ending for names in Asia Minor (see כלמו below).

שמאל — The ancient name of the land in which Zinjirli is located; it may also have been called Yaudi.

תגלתפליסר — Tiglath Pileser III, who is mentioned several times in the Bible (2 Kings 15:29; 16:7, 10; 1 Chronicles 5:6, 26; 2 Chronicles 28:20); he is called by the Babylonian throne name Pul in 2 Kings 15:19.

רכבאל — The patron god of Sam'al.

כלמו — An earlier ruler of Sam'al from the ninth century, who is apparently the author of another inscription found in Zinjirli (see H. Donner and W. Röllig, *Kanaanäische und Aramäische Inschriften*, no. 24, and James Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament*, p. 654).

NOTICE that we have already encountered ארקא in Jeremiah 10:11, where it is juxtaposed with the more common form ארעא, demonstrating two different realizations of the Semitic consonant *d*, which appears as ז in Hebrew (i.e. ארץ).* The title מרא רבעי ארקא is a translation from Assyrian (*šar kibrat arba'i*).

מצעת (middle) can be compared with mishnaic אמצע; the second section of the talmudic tractate נזיקין is called בבא מציעא (the first section is בבא קמא and the last section בהרףא, as explained on p. 153).

התנאבו appears to be a *hitnaf'al* form from a root related to אבה and אב (wish); its meaning would be something like “envy” or “be jealous.”

The most conspicuous features of this early inscription are the number of forms which agree with Hebrew, rather than biblical Aramaic:

הושבני contrast the form הותב (e.g., Ezra 4:10) from the root יתב.

לישה corresponding to the Akkadian *lā išu*, comes from the words לא יש (“it is not”); however it appears as ליה in other Aramaic sources, including the massorettes’ marginal notes to the biblical text, where its abbreviation ל is used to identify forms that are spelled uniquely in the Hebrew text (see p. 55).

זהב is common in the Aramaic sections of the Bible, but appears there as דהב (e.g., Ezra 5:14; 6:5, and often in Daniel 2, 3, and 5).

אחז usually spelled אחד in Aramaic.

זנה typically דנה (but compare Hebrew זנה).

*The two forms are juxtaposed in the Elephantine letter (Cowley 6) presented in chapter 29.

רצת is from the root ריץ, which appears as רהט in Aramaic (compare Targum Onkelos with the original Hebrew in Genesis 24:27, 20, 28, and 29).

These are all cases in which original Semitic sounds that came to be realized differently in Hebrew and in Aramaic (e.g., t as ש or ה, t as ט or צ, and d as ז or ד) here follow the “Hebrew” (really Canaanite) spelling. This inscription may, therefore, have been written before these two branches of Northwest Semitic had fully separated. Thus the original t appears as ש in הושב and ליש, t as צ in רץ and כין, and d as ז in זחז, זחז, and זנה.

כיצא spelled קיט in biblical Aramaic (Daniel 2:35), but קין in Hebrew. The use of כ instead of ק may reflect a certain fluidity in spelling (so also שרו appears as סרו in Song of Songs 2:11). However, since the same spelling is found in several other inscriptions, it is more likely that dissimilation caused the ק to shift to כ, inasmuch as the word already had one emphatic letter (צ) in it.

Several other features in this inscription are characteristically Aramaic:

SOUNDS: The \hat{a} sound is evident in אנה (as opposed to Hebrew אָנִי) and words like טב, where it shifted to \hat{o} in Hebrew.

WORDS: בר חד כרסא מרא רברבן

FORMS: The determined state (מלכיא, ביתא, ארקא);

masculine plural suffixes ending with *nun* (e.g., מלכן);

perfect, 1st person singular forms ending with $-et$ rather than $-ti$

(e.g., אהזת and בנית).

The next inscription was found on a stone plaque in a nineteenth-century collection of antiquities at the Russian convent on Jerusalem’s Mount of Olives. It mentions Judah’s King Uzziah, who reigned during the early part of the eighth century; however, its “Aramaic style” script was not adopted by Jews until the Babylonian Exile, when it replaced the “Phoenician” (Paleo-Hebrew) script that had been used during the monarchy period. The inscription itself was probably written sometime around the first century.



לכה התית שמי עוויה מלך יהודה ולא למפתח.

Vocabulary

bones טם

here כה

Use the biblical vowel system to vocalize the above text.

Translate it into English:

התית is an H passive form of the common root אָתָה (“come,” cf. Daniel 6:18).

- טמי is equivalent to the Hebrew word עֶצֶם (“bone”). The loss of the ץ suggests that it was not pronounced in this period; there are several reports in the Talmud indicating that the letters ץ and ס were often not distinguished in pronunciation during the early centuries of this era (*j. Berakhot* 2:4, *b. Berakhot* 32a, *b. Megillah* 24b, *b. Erubin* 53b).
- למפתח the ך in this word is shaped like the form (𐤒) which is used today at the end of words (see the illustration on p. 172). Apparently, the two shapes we use for the letter ך were originally interchangeable (see Isaiah 9:6); over time, one of them (𐤒) was reserved for the end of words, probably on the basis of analogy with other letters in which medial (כ, ג, פ, צ) and final forms (ך, ן, ף, ץ) had come to be distinguished. Thus 𐤒 is the only final form that does not have a tail.

The prohibition against opening the vessel containing Uzziah’s bones is typical of many inscriptions (for several Phoenician examples, see James Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament*, pp. 661–62). 2 Chronicles 26:23 reports that King Uzziah, who suffered from leprosy, was buried in a special location outside Jerusalem’s city wall (cf. Josephus, *Antiquities* 9:10.4 §227 and Nehemiah 3:15). This inscription, then, attests to his bones’ having been moved some time after their initial burial.

A final inscription comes from the mosaic floor of a seventh-century synagogue located in ‘Ein Gedi, along the western coast of the Dead Sea between Qumran and Masada. (An earlier, Hebrew section of the inscription lists several ancient biblical luminaries and the signs of the zodiac.)

דכירין לטב יוסה ועירון וחזיקיו בנוה דחלפי. כל מן דיהיב פלגו בן גבר לחבריה
 הי אמר לשן ביש על חבריה לעממיה הי גניב צבותיה דחבריה הי מן דגלי רזה
 דקרתה לעממיה דין דעינוה משוטטן בכל ארעה וחמי סתירתה הוא יתן אפיה
 בגברה ההו ובזרעיה ויעקור יתיה מן תחות שומיה. וימרון כל עמה אמן ואמן
 סלה. רבי יוסה בן חלפי חזיקיו בן חלפי דכירין לטב דרגי סגי
 אנון עבדו לשמה דרחמנה שלום.

Vocabulary

selah (<i>liturgical term</i>) . . סלה	amen (<i>liturgical term</i>) אמן
hidden thing סתירה	nose, anger אף
uproot עקר	between (בין) בין
discord פלג	steal גנב
property צבו(ת)	of ד-
Merciful One רחמן	stair דרג
wander שטט	or ה'
	seed זרע

Proper Names

חזיקוי — This form conforms to a normal northern pattern for spelling the divine element at the end of names rather than the more familiar (southern) יהו-.

חלפי

יוסה

עירון

Use the biblical vowel system to vocalize the above text.

Translate it into English:

NOTICE the phrase דין דעינוה (lit. “This one, which his eyes,”
i.e. “the one whose eyes . . .”).

Several features of this inscription are familiar from other Aramaic texts we have studied. For example, תחזות occurs in the book of Daniel (also Jeremiah 10:11), as does the direct object marker ית (Daniel 3:12) in contrast to biblical Hebrew's את. דכירין and ארעה also reflect common Aramaic forms (contrast the Hebrew words זכרן and ארץ), as does דין. Surprisingly, זרע is closer to the Hebrew form of the word for “arm” (זרוע) than biblical Aramaic's ארע(א); note also שלום rather than שלם. Other notable spellings include:

- בן for בין (between)
- שומיא for שמיא (sky)
- מרון from the root אמר (say)
- סגי for שגיא (much)

The last two examples, along with הי rather than the more common היא, suggest that the pronunciation of several consonants was becoming weaker. (See p. 70 regarding ש becoming ס; examples are mentioned on pp. 171 and 206.)

On the other hand, this inscription contains several unfamiliar phenomena:

- passive participles (גניב and יהיב) used in apparently active contexts.
- the particle דִּי where biblical Aramaic uses דִּי.
- final י in words the Bible spells with ה (e.g., גלי and חמי).
- the determined suffix marked with ה rather than the biblical א.

LETTERS

Several Aramaic letters have survived from various periods of antiquity. Although our interest here is linguistic, they provide important evidence for understanding the nature of ancient letters in general.

Vocabulary To Be Learned

women	נשין	fire	אש
burnt offering	עלוה/עלתה	donkey	חמר
compassion	רחמן	month	ירח
break	תבר	to, with	לות
here	הנה	altar	מדבה
		self	נפש

The first letter was written in the fifth pre-Christian century at a Jewish settlement on the island of Yeb (Elephantine), which is north of the first cataract of the Nile, where the Aswan Dam is located today. The Persian Empire, which had conquered Egypt in 525 B.C.E., supported Jewish mercenaries in this military colony on the southern frontier of ancient Egypt. Their writings, on papyri, were discovered in the early part of the twentieth century. The following letter gives us a fair amount of information about the colony's history.

Lines 1–3

אל מראן בגוהי פחת יהוד. עבדיך ידניה וכנותה כהניא זי ביב בירתא:
שלם מראן אלה שמיא ישאל שגיא בכל עדן ולרחמן שימנך קדם דריוהוש מלכא
ובני ביתא יתיר מן זי כען חד אלה. וחין אריכן ינתן לך וחדה ושריר הוי
בכל עדן.

Vocabulary

long	.....	אריך
fortress	.....	בירתה
who, which	.....	זי
happiness	.....	חדה
life	.....	חין
prosperous	.....	שריר

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

Proper Nouns

בגודי — governor of Judah, apparently after Nehemiah

ידניה — son of Gemariah, priest and leader of the Jewish community

דריהוש — Darius II, who ruled Persia from 423 to 403. The letter ends with the author's statement that he wrote this in the 17th year of Darius' reign, i.e. 407 B.C.E.

חד אלף — 1000 times; compare the phrase שבעה חד in Daniel 3:19 (see p. 90)

Lines 4–13

כען עבדך ידניה וכנותה כן אמרן: בירח תמוז שנת 14 דריוהוש מלכא כוזי ארשם
 נפק ואזל על מלכא כמרִיא זי אלהא חנוב זי ביב בירתא המונית עם וידרנג
 זי פרתרך תנה הוה. לם אגורא זי יהו אלהא זי ביב בירתא יהעדו מן תמה.
 אחר וידרנג זך לחיא אגרת שלח על נפין ברה זי רבחיל הוה בסון בירתא לאמר:
 אגורא זי ביב בירתא ינדשו. אחר נפין דבר מצריא עם חילא אחרנן אתו לבירת
 יב עם תליהם עלו באגורא זך נדשוהי עד ארעא ועמודיא זי אבנא זי הוו תמה
 תברו המו. אף הוה תרען זי אבן 5 בנין פסילה זי אבן זי הוו באגורא זך נדשו
 ודשיהם קימן וציריהם זי דששיא אלך נחש ומטלל עקחן זי ארו כלא זי עם שירית
 אשרנא ואחרן זי תמה הוה כלא באשה שרפו. ומזרקיא זי זהבא וכסף ומנדעמתא
 זי הוה באגורא זך כלא לקחו ולנפשחום עבדו.

Vocabulary

roof	מטלל	temple	אגורא
anything	מנדעם	cedar	ארו
destroy	נדש	beams	אשרן
pillar	עמוד	lead (D)	דבר
wood	עק	door	דש
cut stone	פסיל	in agreement with	המונית עם
commander	פרתרך	that	זי, זך
pivot (of a door)	ציר	army	חיל
standing	קים	when (cf. כדי)	כזי
general	רבחיל	priest	כמר
burn	שרף	evil	לחיא
remainder	שירי	surely	לם
weapon	תלי	take	לקח
gate	חרע	basin	מזרק

Use biblical vowels to vocalize the passage above.

Translate it into English:

Proper Nouns

אַרְשָׁם — Persian satrap over Egypt

חַנוּב — a male Egyptian god at Elephantine

וַיִּדְרַנְגַּנְג — commander of the Persian garrison at Elephantine and later *frataraka*
 (“foremost”), a position with judicial and military authority

יְהוָה — the God of the Jews

נַפְיָן — son of Vidranga

מִצְרַיִם — Egyptians

סוּן — Syene (ancient name of Elephantine); cf. Ezekiel 29:10 and 30:6

תַּמּוּז — a late summer month

רַבְחִיל — the Bible includes several titles which are similarly constructed: -
 רַב שְׁקָהּ, רַב סָרִיס, רַב מַג, רַב טַבָּחִים, רַב הַחֲבֵל

Lines 13–17

ומן יומי מלך מצרין אבהין בנו אגורא זך ביב בירתא. וכזי כנבוזי על למצרין
 אגורא זך בנה השכחה. ואגורי אלהי מצרין כל מגרו ואיש מנדעם באגורא זך
 לא חבל. וכזי כונה עביד אנחנה עם נשין ובנין שקקן לבשן הוין וצימין ומצלין
 ליהו מרא שמיא זי החוין בוידרנג זך. כלביא הנפקו כבלא מן רגלוהי וכל נכסין
 זי קנה אבדו וכל גברין זי בעו באיש לאגורא זך כל קטילו וחזין בהום.

Vocabulary

be lost	.....	אבד
chain	.....	כבל
dog	.....	כלב
throw down	.....	מגר
property	.....	נכס
fast	.....	צום
buy	.....	קנה
sackcloth	.....	שקק

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

Proper Nouns

כנבוזי — Cambyses, son of Cyrus; ruled Persia from 530 to 522 B.C.E. He apparently found the Jewish temple already standing when he conquered Egypt in 525 B.C.E. His destruction of Egyptian temples while letting the Jewish one stand may have contributed to tension between Jews and Egyptians.

Lines 17–22

אף קדמת זנה בעדן זי זא באישתא עביד לן אגרה שלחן על מראן ועל יהוחנן
 כהנא רבא וכנותה כהניא זי בירושלם ועל אוסתן אחוהי זי ענני וחרי יהודיא.
 אגרא חדה לא שלחו עלין. אף מן ירח תמוז שנת 14 דריהוש מלכא ועד זנה יומא
 אנחנה שקקן לבשן וצימין. נשיא זילן כארמלה עבידין. משח לא משחין וחמר לא
 שתין. אף מן זכי ועד יום שנת 17 דריהוש מלכא מנחה ולבונה ועלוה לא עבדו
 באגורא זך.

Vocabulary

incense	לבונה	also	אך
grain offering	מנחה	widow	ארמלה
oil	משח	our	זילן
anoint	משח	that	זכי
until	עד	this	זנה
		noble	חרי

Proper Nouns

יהוחנן — the high priest, mentioned also in Nehemiah 12:22 and 13:28

אוסתן — a Jew, brother of Anani

ענני — scribe and chancellor to Arsame; 1 Chronicles 3:24 mentions a descendant of David who bore the same name

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

This passage demonstrates that there were ties between the Jews of Elephantine and those in Jerusalem, an impression supported by the analogous links with those in Babylon described in the books of Ezra and Nehemiah.

Lines 22–30

כען עבדיך ידניה וכנותה ויהודיא כל בעלי יב כן אמרין. הן על מראן טב
 אתעשת על אנורא זך למבנה בזי לא שבקן לן למבניה. חזי בעלי טבתך ורחמיך
 זי תנה במצרין. אנרה מנך ישתלח עליהום על אנורא זי יהו אלהא למבניה
 ביב בירתא לקבל זי בנה הוה קדמין. ומחתא ולבונתא ועלותא יקרבוני על
 מדבחא זי יהו אלהא בשמך ונצלה עליך בכל עדן אנחנה ונשין ובנין ויהודיא
 כל זי תנה. הן כן עבדו עד זי אנורא זך יתבנה וצדקה יהוה לך קדם יהו אלה
 שמיא מן גבר זי יקרב לה עלוה ודבחן דמן כדמי כסף כנכרין אלף ועל זהב.
 על זנה שלחן הודען. אף כלא מליא באנרה חדה שלחן בשמן על דליה ושלמיה
 בני סנאבלט פחת שמרין. אף בזנה זי עביד לן כלא ארשם לא ידע.

ב־20 למרחשון שנת 17 דריהוש מלכא.

Vocabulary

<i>a coin</i>	כנכר	1000	אלף
grain offering (cf. מנחה) .	מחתא	sacrifice	דבח
intend (Gt–take thought) .	עשת	price	דמי
merit	צדקה	gold	זהב

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

Proper Nouns

שלמיה and דליה — sons of Sanballat (people with the same names are mentioned in Ezra 2:60; 10:39, 41; and Nehemiah 3:30 and 13:13, supporting the picture of post-exilic Jewry presented both in this document and the Bible)

סנאבלט — (Akkadian Sin-uballit)—governor of Samaria (cf. Nehemiah 2:19; 3:33; 6:1; etc.)

מרחשון — month in late fall

The most conspicuous linguistic feature in this letter is its use of ܐ where biblical Aramaic uses ܕ, especially for the demonstrative elements ܐܢܗ, ܐܢܝ, and ܐܝܢܐ as well as ܐܝ (cf. זײל). Note also ܐܘܪܝܐ (biblical Aramaic has ܕܘܪܝܐ). On the other hand, the spelling ܐܘܪܝܐ for “tree” contrasts with the Hebrew עץ; biblical Aramaic uses ܐܘܪܝܐ. (Compare the word ܐܘܪܝܐ that is found in Jeremiah 10:11 for the Hebrew ארץ, which Aramaic elsewhere presents as ܐܘܪܝܐ.)

The redundant syntax of the phrase ܐܘܪܝܐ ܐܝ ܐܢܝ (lit. “his brother of Anani”) is comparable to that found in biblical Aramaic, as described in chapter 16.

From almost six centuries later come a series of letters written by Simon bar Kosiba, who led a Jewish revolt against the Romans. He is better known by his title Bar Kochba (lit. “son of the star,” based on Numbers 24:17). These documents, written in Hebrew, Aramaic, and Greek, were found in caves near those which produced the famous Dead Sea Scrolls. The following example raises interesting possibilities about his religious views:

שמעון ליהודה בר מגשה לקרית ערביה: שלחת לך תרי חמרין די תשלח עמהן
 תרי גברין לות יהונתן בר בעין ולות מסבלה די יעמרן וישלחן למחניה לותך
 ללבין ואתרגין. ואת שלח אחרנין מלותך וימשון לך הדסין וערבין. ותקן יתהן
 ושלח יתהן למחניה הוא שלם.

Vocabulary

citron	.....	אתרג
myrtle	.....	הדס
palm	.....	ללב
camp	.....	מחנה
load	.....	עמר
willow	.....	ערבא
prepare	.....	תקן

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

Proper Nouns

יהודה בר מנשה

יהונתן בר בעין — with Masabala, apparently Bar Kochba’s military commander of Ein Gedi, to whom most of Bar Kochba’s letters are addressed

מסבלה — son of Shimon

קרית ערביה — lit. “town of the Arabs” or “willows,” where Judah was posted between Ein Gedi and Bar Kochba’s main camp (presumably at Betar)

The preposition ל^ל is a compound made of up ל- and ו^ו (from ו^ו, which occurs in Daniel 3:12); in other words, it is a double direct object marker, which appears once (מלו^לו^ו) with an additional preposition (מ-).

The reference to the palm (ל^לב), citron (א^את^תר^רג), myrtle (ה^הד^דס), and willow (ע^ער^רב^בא) is reminiscent of the holiday of Sukkot (see traditional Jewish interpretations of Leviticus 23:40, as found in Targum Onkelos and *Mishnah Sukkah* 3–4, for example), at which time these four species are to be waved in celebration of a successful harvest.

DEAD SEA SCROLLS

Several of the famous Dead Sea Scrolls, which were discovered during the 1940's and 1950's, are written in Aramaic. Many of these are the writings of a religious community that settled alongside the Wadi Qumran during the Hasmonean period (2d century B.C.E.), probably in order to avoid the wrath of the governing party in Jerusalem; other documents found there may have been the community's copies of more widely known writings.

The selections that follow are from a scroll called the Genesis Apocryphon (1QapGen) because it expands on passages in the book of Genesis. The sections here are based on Genesis 12, which describes Abraham and Sarah's visit to the land of Egypt. According to the Bible, Abraham was worried that the Pharaoh might have him killed so that he could have the beautiful Sarah for himself. In this passage, Abraham describes a dream he experienced as he entered Egypt, which foreshadows what he expected would happen there.

Vocabulary To Be Learned

face, nose	אָנף
wife	אָנְתָה
companion	חֵבֵר
lovely	יָא
take	נָסַב
eye	עֵין
love	רָחַם

19:14–17

וְחִלְמַת אֲנָה אַבְרָם חֵלֶם בְּלֵילָה מֵעֲלֵי לְאָרֶע מִצְרַיִן. וְחִזִּית בְּחֵלְמֵי וְהָא אַרְזוּ חַד
וְתַמְרָא חַדָּא יָאִיא שְׂגִיא. וּבְנֵי אֲנוּשׁ אֲתוּ וּבְעוֹנָן לְמַקְיָן וּלְמַעְקָר לְאֲרֻזָּא וּלְמִשְׁבּוּק
תַּמְרָתָא בְּלַחֲוּדִיהָ. וְאֲכִלְיָאֵת תַּמְרָתָא וְאֲמַרְתָּ אֵל תְּקוּצוֹ לְאֲרֻזָּא אֲרֵי תִרְיָנָא
מִן שְׂרַבְא חַדָּא. וְשִׁבִיק אֲרֻזָּא בְּטַלְל תַּמְרָתָא וְלֹא אֲתַקֵּין.

Vocabulary

singly	לחוד	human	אנוש
uproot	עקר	cedar	ארז
cut down	קצץ	dream	חלם
family	שרב	shadow	טלל
palm	תמר	protest (<i>af^cel</i>)	כלא

Use the biblical vowel system to vocalize the above text.

Translate it into English:

מעלי — the G infinitive of עלל; other G infinitives in this passage are משובק, בעקר, and מקץ.

-ל — marks the direct object (ארז).

אכליאת — a perfect form from the root כלא, which must, therefore, belong to the *af^cel* conjugation.

אל — introduces a negative command.

The next column of the scroll describes Sarah in a way that justifies Abraham's concern (Genesis 12:11), albeit one that seems more suitable to the Song of Songs than the book of Genesis:

20:2–8

כמה נציה ושפיר לה צלם אנפיהא וכמא רקיק לה שער ראישה כמא יאין להין
 לה עיניהא ומא רגג הוא לה אנפהא וכול ניץ אנפיהא כמא יאא לה חדיה וכמא
 שפיר לה כול לבנהא דרעיהא מא שפירן וידיהא כמא כלילן וחמיד כול מחזה
 ידיהא. כמא יאין כפיה ומא אריכן וקטינן כול אצבעת ידיהא. רגליהא כמא
 שפירן וכמא שלמא להן לה שקיא. וכל בתולן וכלאן די יעלן לגנון לא ישפרן
 מנהא. ועל כול נשין שופר שפרה ועליא שפרהא לעלא מן כולהן ועם כול
 שפרא דן חכמא שגיא עמהא ודלידיהא יאא.

Vocabulary

radiance, bloom	ניץ	long	אריך
splendid	נציה	virgin	בתולה
form	צלם	bridal chamber	גנון
delicate	קטין	possessive (cf. זיל)	דיל-
pleasant	רגג	arm	דרע
soft	רקיק	breast	חדה
beauty	שופר	attractive	חמיד
perfect	שלם	bride	כלה
beautiful	שפיר	perfect	כליל
be beautiful	שפר	hand	כף
leg	שק	whiteness	לבן
		appearance	מחזה

Use the biblical vowel system to vocalize the above text.

Translate it into English:

ךָ is equivalent to the biblical demonstrative הַזֶּה.

Although Abraham's statement about Sarah's beauty is surprising in light of the Bible's reference to her as having been 90 at the time Isaac was conceived (Genesis 17:17, cf. 18:12) and having lived in Canaan less than 25 years (cf. Genesis 12:4 and 17:1), her beauty was often noted in post-biblical literature. For example, the rabbis say that she lit up the entire land of Egypt (*Genesis Rabbah* 40:5).

20:8–11

וכדי שמע מלכא מלי חרקנוש ומלי תרין חברוהי די פם חד תלתהון ממללין שני
 רחמה ושלא לעובע דברהא וחזאה ואתמה על כול שפרהא ונסבהא לה לאנתא
 ובעא למקטלני ואמרת שרי למלכא דאחי הוא כדי הוית מתגר על דילהא.
 ושביקת אנה אברם בדילהא ולא קטילת. ובכית אנה אברם בכי תקיף אנה ולוט
 בר אחי עמי בליליא כדי דבירת מני שרי באונס.

Vocabulary

force	אונס
cry	בכה
lead (away)	דבר
haste	עובע
wonder (A)	תמזה

Use the biblical vowel system to vocalize the above text.

Translate it into English:

Proper Nouns

חרקנוש — an Egyptian noble, not mentioned in any other traditions about this incident.

לוט — Abraham's nephew

NOTICE that שני is spelled both with and without ש.

אנהה corresponds to the Hebrew word אִשָּׁה (woman), with *t* realized as ה in Aramaic (it is ש in Hebrew) and the root's נ retained.

This document includes both די (the relative pronoun found throughout biblical Aramaic and at Elephantine in the form זי) and the particle דִּי, as in the synagogue inscription from Ein Gedi.

מתגר (“benefit”) is apparently an *ʾitpaʿal* of either אגר or תגר, both of which can mean “earn, gain.”

Chapter 31

MIDRASH

Numerous passages in rabbinic literature are written in Aramaic, although not all texts use the same dialect and the language frequently shifts back and forth into Hebrew. The passage below is from *Genesis Rabbah*, a collection of rabbinic lore which was probably compiled in Palestine during the fifth century. It is arranged as a commentary on the book of Genesis. The following selection relates to the Bible's statement that Abraham's brother Haran died *על פני* their father Terah (Genesis 11:28). That phrase is usually translated "in the presence of"; however, the rabbis understood it to mean that Haran had died "on account of" his father, who, they taught, had been an idol maker.

Vocabulary To Be Learned

place	אתר
bring (H)	יבל
when	כיון
die	מות
deliver	מסר
human	נש

תרח עובד צלמים הוה. חד זמן נפק לאתר הושיב אברהם מוכר תחתיו. הוה אתי בר נש בעי דיזבון. אמר ליה: בר כמה שנין את? אמר ליה: בר חמשין. אמר ליה: ווי להווא גברא דאת בר חמשין ותסגוד לבר יומא. והוה מתבייש והולך לו.

Vocabulary

(Words marked with an asterisk are Hebrew.)

set (H)	ישב	embarrass (Dt)	* בוש
how many	כמה	that	הווא
sell	* מכר	woe!	ווי
instead of	* תחת	buy	זבן
		fifty	חמשין

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

NOTICE the intermingling of Hebrew and Aramaic. Forms like צלמים, and תחת are clearly Hebrew (perhaps הושיב, too, although it also occurs in the Barrakib inscription presented in chapter 29; the form הוטיב is found throughout the book of Daniel); however, חד, זמן, נפק, בר, and לאתר are Aramaic, as is the particle דַּ.

בר is often used to indicate a quality, as in the phrase בר נש (human being). With a time span, it indicates age:

בר כמה שנין	how old
בר חמשין	fifty years old
בר יומא	one day old

סגד (“bow down”) also occurs in Arabic, where it provides the root for the word *masjid*, which designates a place of worship, just as מִדְבָּח designates a place of sacrifice, i.e., an altar, and מִשְׁכָּב a place of lying, i.e., a bed. The Arabic word has come into English in the form “mosque.”

חד זמן אתת איתתא טעינא חד פינגך דסלת. אמרת ליה: הא לך קרב קדמיהון.
 קם נסיב בוקלסה ותברהון ויהב ההוא בוקלסה בידוי דרבה דבהון. כיון דאתא
 אבוה אמר ליה: מה עבד להון כדין? אמר ליה: מה נכפור לך? אתת חדא איתתא
 טעינא חד פינגך דסלת ואמרת לי: קרב קדמיהון. דין אמר: אנא אכיל קדמאי
 ודין אמר: אנא אכיל קדמאי. קם הדין רבה נסיב בוקלסה ותברהון. אמר ליה:
 מה את מפלה בי ידעין אינון. אמר ליה: ולא ישמעו אזניך מפידך.

Vocabulary

(Words marked with an asterisk are Hebrew.)

how	מה *	ear	אזן *
flour	סלת	eat	אכל
mouth	פה *	club	בוקלסא
plate	פינג	this	דין
trick	פלא	that	ההוא
first	קדמאי	carry	טען
sacrifice (D)	קרב	deny	כפר *

Vocalize the passage above using biblical vowels.

Translate it into English:

NOTICE the use of ך as a vowel marker (*mater lectionis*), particularly in the participles (טעיין and נפיק).

אייתה (woman) is the determined form, although its sense is indefinite (see p. 25). Its root is אנת, as shown by the form אנתה in the Genesis Apocryphon (chapter 30). In the Hebrew form of this word (אשה) the ך has assimilated to the ש, as it does to the ת here. In the Genesis Apocryphon either the ך had not assimilated or the double ת dissimilated (like the H infinitive הנעלה, which comes from the root עלל; see p. 119).

נסתיה ומסרתיה לנמרוד. אמר ליה: נסגוד לנורא. אמר ליה: נסגוד למיִא
 דמטפין לנורא. אמר ליה: ונסגוד למיִא. אמר ליה: נסגוד לענני דטעני מיִא.
 אמר ליה: ונסגוד לעננא. אמר ליה: נסגוד לרוחא דמובלי עננא. אמר ליה:
 ונסגוד לרוחא. אמר ליה: נסגוד לבר נשא דסביל רוחא. אמר ליה: מלין את
 משתעי. לא נסגוד אלא לאור. הריני משליכך בו ויבוא אלהיך שאתה משתחוה
 לו ויצילך ממנו.

Vocabulary

(Words marked with an asterisk are Hebrew.)

lift (G)	נסה	flame	אור
save (H)	* נצל	except	אלא
endure	סבל	god	* אלוהים
cloud	ענן	behold	* הרי
throw (H)	שלך	extinguish (<i>ʔaf^{el}</i>)	טפה
talk (Gt)	שעה	water	מיִא
		prostrate self	* משתחוה

Use the biblical vowel system to vocalize the passage.

Translate it into English:

The rabbis regarded Nimrod, who is mentioned in Genesis 10:8–10, as having been a powerful but wicked ruler who tried to impose his form of idolatry on all the ancient peoples under his control.

הוה תמן הרן קאים פליג. אמר: מה נפשך? אם נצח אברם אנא אמר מן דאברם
 אנא אם נצח נמרוד אמר אנא מנמרוד אנא. כיון שירד אברם לכבשן האש ונוצל
 אמרין ליה מן דמן את? אמר ליה: מן דאברם. נטלוהו והשליכוהו באש ונחמרו
 מעיו ויצא ומת על פני אביו. הדא הוא דכתיב וימת הרן על פני תרח אביו.

Vocabulary

(Words marked with an asterisk are Hebrew.)

belly	מעין	parch	חמר
will	*נפש	go out	*יצא
win	*נצח	descend	*ירד
be saved (N)	*נוצל	furnace	*כבשן
divided	פליג	on the side of	מן דר

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

הוא דכתיב (this is what is written)—introduces a biblical quotation, in this case the passage from Genesis (11:28) that the preceding story is intended to explain.

NOTICE the interweaving of Hebrew and Aramaic in this selection. The verbs נוצל and נחמרו are *nif'al*, a conjugation which does not occur in biblical Aramaic. The following phrases are pure Hebrew:

הושיב אברהם מוכר תחתיו
ולא ישמעו אזניך מפיו
הריני משליכך בו ויבוא אלהיך שאתה משתחוה לו ויצילך ממנו
ויצא ומת על פני אביו

Chapter 32

TARGUM

With the spread of Aramaic among Jews after the Babylonian exile, the Hebrew Bible became increasingly inaccessible. It was, therefore, translated into Aramaic. Reciting such a translation was even required as part of liturgical Scripture reading (*Mishna Megillah* 4:4, cf. *Babylonian Talmud Berakhot* 8a). Several different translation traditions developed, some of which were eventually written down in what have come to be known as targumim (the root first occurs in *Ezra* 4:7, where it introduces the Aramaic section of that book). The most important of these are a translation of the Pentateuch attributed to Onkelos and one of the Prophets attributed to Jonathan. (These names may be related to Aquila and Theodotion, who were considered the authors of ancient Greek translations of the Bible; the latter means “God gives” in Greek, just as Jonathan does in Hebrew, while Aquila and Onkelos are phonetically close.) Although these versions tend to follow the original Hebrew rather closely, other Aramaic translations expand on the biblical text. Among these is a targum to the Pentateuch which appears to have reached its present form in Palestine sometime after the seventh century and has traditionally come to be ascribed to Jonathan (hence scholars’ reference to it as Pseudo-Jonathan). Its rendering of the biblical text is considerably more expansive than that of Onkelos, as demonstrated by its translation of *Genesis* 22 (the binding of Isaac):

Vocabulary To Be Learned

inherit	ירת	after	בתר *
height	מרום	behold, how	האנא
slaughter	נכס	lift	זקף
on	עיליי	instead of	חולף
place	שוה	young servant	טליה

*From באהר; see p. 62 and *Daniel* 2:29 (p. 80) and 7:6–7 (pp. 152–54).

(1) והוה בתר פיתגמיא האילין מן דינצו יצחק וישמעאל. ישמעאל הוה אמר:
 לי חמי למירות ית אבא דאנא בריה בוכריא. ויצחק הוה אמר: לי חמי למירות
 ית אבא דאנא בר שרה אינתתיה ואנת בר הגר אמתא דאימי. עני ישמעאל ואמר:
 אנא זכאי יתיר מינך דאנא איתגורית לתלסירי שנין ואין הוה צבותי למעכבא
 לא הוינא מסר נפשי לאתגורא. ואנת אתגורת בר תמניא יומין אילו הוה בך מגדעא
 דילמא לא הוית מסר נפשך לאתגורא. מתיב יצחק ואמר: האנא יומנא בר תלתין
 ושב שנין ואילו בעי קודשא בריך הוא לכולי איברי לא הויתי מעכב. מן יד
 אישתמעו פיתגמיא האילין קדם מרי עלמא ומן יד מימרא דיי נסי ית אברהם
 ואמר ליה: אברהם.

Vocabulary

immediately	מן יד	organ	איבר
understanding	מנדע	if	אילו
test (D)	נסי	if	אין
quarrel	נצה	mother	אם
refuse	עכב	handmaid	אמתא
wish	צבו	senior	בוכריא
the Holy One	קודשא	perhaps	דילמא
seven	שב(ע)	worthy	זכאי
thirteen	תלסירי	today	יומנא
thirty	תלתין	word	מימרא
eight	תמניא	after	מן די

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

”” is the way God’s name is presented in this manuscript.

NOTE: (a) the use of ך as a vowel letter (*mater lectionis*) in:

nouns – פיתגם, מימרי, אימי, אינת

Gt verbs – אישתמע, איתגור

final ה verbs – עני

(b) that the passive participle of חמי (“see”) means “fitting,” as does the passive form of the Hebrew verb ראה (ראוי)

(c) the Hebrew definite article on the demonstrative element in the phrase פיתגמיא האילין

(d) characteristically Aramaic features such as the direct object marker ה and the particle ד.

ואמר ליה: האנא. (2) ואמר: דבר כדון ית ברך ית יחידך דאת רחים
 ית יצחק ואיזל לך לארע פולחנא ואסיקהי תמן לעלתא על חד מן שווריא
 דאימר לך. (3) ואקדים אברהם בצפרא וזריו ית חמריה ודבר ית תרין שלייו
 ית אליעזר וית ישמעאל עימיה וית יצחק בריה וקטע קיסין דזיתא ותאנתא ודיקלא
 דחזיין לעלתא וקם ואזל לאתרא דאמר ליה יי. (4) ביומא תליתאה ווקף
 אברהם ית עינוי וחמא ענן איקרא קטיר על שוורא ואשתמודעיה מן רחיק
 (5) ואמר אברהם לעולימוי: אוריכן לכון הכא עם חמרא ואנא ועולימא נתמטי
 עד כא לבחוני אין יתקיים מה דאתבשרית כדין יהון בנדך ונסגוד למרי עלמא ונתוב
 לוותכון. (6) ונסיב אברהם ית קיסי דעלתא ושוי עילוי יצחק בריה ונסיב בידיה
 ית אישתא וית סכינא ואזלו תרוויהום כחדא. (7) ואמר יצחק לאברהם אבוי
 ואמר: אבא. ואמר: האנא. ואמר: הא אישתא וקיסין והאן אימרא לעלתא?
 (8) ואמר אברהם: יי יבחר ליה אימרא לעלתא ברי: ואזלו תרוויהום בלב שלים
 כחדא.

Vocabulary

here	כא	wait (<i>af^cel</i> ארך)	אוריך
now	כדון	lamb	אימר
here	כה	if	אין
knife	סכין	glory	איקרא
youth	עולימו	(א <i>with prosthetic</i> יקר)	
cloud	ענן	recognize	אשתמודע
worship	פולחן	examine	בחן
morning	צפרא	choose	בחר
do early (H, <i>af^cel</i>)	קדם	announce (Gt)	בשר
Dt be fulfilled (התקיים)	קום	seize, take	דבר
cut	קטע	palm	דיקלא
rise in circle	קטר	behold	הא
twig	קיסא	here	הכא
perfect	שלים	olive	זית
fig	האנה	saddle	זרו
		only	יחיד

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

כדין יהון בנך is the targum's rendering of the biblical phrase כִּפְהַ יְהוָה וְרַעְיָדָה in Genesis 15:5, where God promises Abraham that his descendants will be as numerous as the stars.

The spelling עים and אִישְׁתָּא further demonstrate the generous use of vowel letters in this text.

אסיק is an *ʾaf^{el}* form of the root סלק (cf. הִסְקוּ in Daniel 3:23; see p. 119); note also אַתְּבַשֵּׁר, which is *ʾitpe^{el}* (the form is 3d person masculine singular perfect), and אַשְׁתַּמּוּדְעִין, which is a verb based on the noun מוּדַע (in the “*ishtaf^{al}*”). נתמטי is *nitpa^{el}*, a mixture of *hitpa^{el}* and *nif^{al}*.

חזי (fitting) is a passive participle of חזוה (see), providing yet again an example of a verb which means “to see” being used for “fitting” in the passive (others are Aramaic חמי and Hebrew ראי).

(9) ואתו לאתרא דאמר ליה יי ובנא תמן אברהם ית מדבחה דבנא אדם
 ואיתפכר במוי דטובענא ותב נח ובנייה ואיתפכר בדרא דפלוגתא. וסדר עילוי ית
 קיסיא וכפת ית יצחק בריה ושוי יתיה על מדבחה לעיל מן קיסין. (10) ופשט
 אברהם ית ידיה ונסיבת סכינא למיכס ית בריה. עני ואמר יצחק לאבוי: כפת יתי
 יאות דלא נפרכס מן צערא דנפשי ונדחי לגובא דחבלא וישתכח פסולא בקרבנך.
 עיינוי דאברהם מסתכלן בעיינוי דיצחק ועיינוי דיצחק מסתכלן למלאכי מרומא.
 יצחק הוה חמי יתהום ואברהם לא חמי יתהום. עניין מלאכי מרומא: איתון חמון
 תרין יחידאין דאית בעלמא חד נכיס וחד מתנכיס. דנכיס לא מעכב ודמתנכיס
 פשיט צווריה. (11) וקרא ליה מלאכא דיי מן שמיא ואמר ליה: אברהם אברהם.
 ואמר: האנא. (12) ואמר: אל תושיט ידך לשלייא ולא תעביד ליה מידעם ביש.
 ארום כדון גלי קדמי ארום דחלא דיי אנת ולא עכיבתא ית ברך ית יחידך מיני.
 (13) ווקף אברהם ית עינוי וחזא והא דיכרא חד דאיתברי ביני שימשחא דשכלול
 עלמא אחיד בחרישותא דאילנא בקרנוי. ואול אברהם ונסיב יתיה ואסיקה
 לעלתא חולף בריה.

Vocabulary

arrange	סדר	catch	אחד
knife	סכין	<i>plural participle of</i> אתה . . .	איתון
look (Dt)	סכל	behold	ארום
above	עיל	create	ברי
refuse	עכב	thrust	דחה
destroy	פכר	ram	דיכרא
division	פלוגתא	destruction	חבלה
blemish	פסולא	thicket	חרישותא
struggle	פרכס	flood	טובען
extend	פשט	well	יאות
neck	צוור	only	יחיד
pain	צער	stretch forth (H)	ישט
wood	קיסא	now	כדון
offering	קרבן	slaughter	כסס
place	שוח	water	מוי
sun	שמש	anything	מידעם
twilight	ביני שימשתא	(see מנדעם on p. 178)	
completion	שכלול	banish	נדח

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

בנא must be understood as “rebuild” in this context.

פלוגתא (division) is a traditional term for the dispersion which took place after the confrontation with God involving the Tower of Babel.

נפרכס — this dialect of Aramaic uses -נ for the imperfect first person singular prefix.

עינוי דאברהם is a redundant construction, which literally means “his eye of Abraham,” i.e., “Abraham’s eye” (see p. 85).

איתברי — this Gt form is based on the root ברי (create), which corresponds to the Hebrew root ברא; note the convergence of final א and final ה verbs in Aramaic.

ביני שימשתא — “twilight”; according to rabbinic tradition, God created several important things just before sunset during the week of creation (e.g., *Mishna Avot* 5:6).

(14) ואודי וצלי אברהם תמן באתרא ההוא ואמר: בבעו ברחמין מן קדמך יי גלי קדמך דלא הוה בלבבי עוקמא ובעית למיעבר גזירתך בחדווא. כדין כד יהון בנוי דיצחק ברי עליין לשעת אניקי תהוי מידכר להום ועני יתהום ופריק יתהום. ועתידין הינן כל דריא דקימון למהוי אמרין: בשוורא הדין כפת אברהם ית יצחק

בריה ותמן איתגליית עילוי שכינתא דיי. (15) וקרא מלאכא דיי לאברהם
 תנינות מן שמיא (16) ואמר: במימרי קיימית אמר יי חולף דעבדת ית פיתגמא
 הדין ולא מנעת ית ברך ית יחידך (17) ארום ברכא אברכינך ואסגא אסגי ית בנך
 ככוכבי שמיא והי כחלא דעל כיף ימא. ויירחון בנך ית קוריי שנאיהון. (18)
 ויתברכון בגין זכוות בנך כל עממי ארעא חולף דקבילתא במימרי. (19) ודברו
 מלאכי מרומא ית יצחק ואובלוהי לבי מדרשא דשם רבא והוה תמן תלת שנין.
 ובהווא יומא תב אברהם לות עולימוי וקמו ואזלו כחדא לבירא דשבע. ויתיב
 אברהם בבירא דשבע. (20) והוה בתר פתגמיא האילין מן בתר דיכפת אברהם
 ית יצחק ואזל סמנא ותני לות שרה דאברהם נכס ית יצחק. וקמת שרה ופגנת
 ואשתנקת ומיתת מן אניקא.

Vocabulary

word	מימרא	anguish	אניקה
angel	מלאך	behold	ארום
withhold	מנע	on account of	בגין
multiply (H)	סגי	son	*בן
Satan	סמנא	school house	בי מדרש
youth	עולימו	petition	בעו
trickery	עוקמא	blessing	ברכה
cry out	פגן	decree	גזירה
save	פרק	innocence	זכו
city	קורא	joy	חדווא
swear	קיים	sand	חל
hate	שנא	praise (H ^o af ^{el})	ידה
Divine Presence	שכינתא	sea	ים
choke (Gt)	שנק	dwell	יתב
tell	תני	now	כדון
second	תנינות	star	כוכב
		shore	כיף

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

סגִי — This word is consistently spelled שְׁגִיָּא in the Bible, but סגִי at Ein Gedi (p. 173).

The letter ש came to be written ס in post-biblical Aramaic. Two examples of this which can be found already in the Bible are the spelling of the name אֲרִתְחָשְׁתָּא in Ezra 7:21 and of כְּסָדִי in Ezra 5:12 (see p. 38).

שכינה — is a hypostasis of God's presence, as is God's מִימְרָא (cf. the end of verse 1; the term is used more literally in verse 18).

בי — from בית

בִּירְא דְשִׁבְעָא — “the well of seven,” a literal translation of the name Beer-sheba in accordance with the explanation of it given in Genesis 21:25–31.

AFTERWORD

The biblical readings in this book have covered the substance of the entire Aramaic corpus in the Hebrew Bible; however, these passages have been abridged and simplified to fit the levels appropriate to the individual chapters in which they are found. Now that you are familiar with the language's grammar, you can read all of these texts in the original. The vocabulary is readily available in most standard biblical dictionaries, including:

A Hebrew and English Lexicon of the Old Testament by Francis Brown, S. R. Driver, and Charles A. Briggs (Oxford: Clarendon Press, 1907).

Lexicon in Veteris Testamenti Libros by Ludwig Koehler and Walter Baumgartner (Leiden: E. J. Brill, 1958).

Hebräisches und Aramäisches Lexikon zum alten Testament, Aramaic section ed. Johann Jakob Stamm and Benedikt Hartmann (Leiden: E. J. Brill, 1995), translated into English under the supervision of M. E. J. Richardson as *The Hebrew and Aramaic Lexicon of the Old Testament* (vol. 5, 2000).

In addition, Ernestus Vogt's *Lexicon linguae aramaicae veteris testamenti documentis antiquis illustratum* (Rome: Pontifical Biblical Institute, 1971) is devoted solely to biblical Aramaic. The standard biblical concordances (by S. Mandelkern, G. Lisowsky, and A. Even-Shoshan) also include Aramaic sections.

There are several valuable commentaries on the biblical books which contain passages in Aramaic. The most useful ones on Ezra are by Loring Batten (International Critical Commentary), Jacob Myers (Anchor Bible), and H. G. M. Williamson (Word Biblical Commentary). For Daniel, see those by James Montgomery (International Critical Commentary), John Collins (Hermeneia), and Louis Hartman and Alexander Di Lella (Anchor Bible).

The following tools will prove helpful for grammatical questions that may arise as you read selections from the Bible or investigate specific problems:

Franz Rosenthal, *A Grammar of Biblical Aramaic* (Wiesbaden: Otto Harrassowitz, 1963).

Hans Bauer and Pontus Leander, *Grammatik des Biblisch-Aramäischen* (Halle/Saale: Max Niemeyer Verlag, 1927).

Several other bodies of literature are written in Aramaic. The best sources for ancient Aramaic inscriptions are:

Herbert Donner and Wolfgang Röllig, *Kanaanäische und Aramäische Inschriften* (Wiesbaden: Otto Harrassowitz, 1971–76).

John C. L. Gibson, *Textbook of Syrian Semitic Inscriptions*, vol. 2, “Aramaic Inscriptions” (Oxford: Clarendon Press, 1975).

Joseph A. Fitzmyer and Daniel J. Harrington, *A Manual of Palestinian Aramaic Texts* (Rome: Biblical Institute Press, 1978).

Arthur E. Cowley, *Aramaic Papyri of the Fifth Century B.C.* (Oxford: Clarendon Press, 1923).

Emil G. Kraeling, *The Brooklyn Museum Aramaic Papyri* (New Haven: Yale University Press, 1953).

G. R. Driver, *Aramaic Documents of the Fifth Century B.C.* (Oxford: Clarendon Press, rev. ed., 1965).

Bezalel Porten and Ada Yardeni, *Textbook of Aramaic Documents from Ancient Egypt* (Jerusalem: Hebrew University, 1986–99).

In addition to the glossaries in these works, the following dictionaries may prove helpful:

Charles-F. Jean and Jacob Hoftijzer, *Dictionnaire des inscriptions sémitiques de l'ouest* (Leiden: E. J. Brill, 1965).

Jacob Hoftijzer and Karel Jongeling, *Dictionary of the North-West Semitic Inscriptions* (Leiden: E. J. Brill, 1995).

Several of the Dead Sea Scrolls are in Aramaic. Many of these texts are collected in:

Florentino García Martínez and Eibert J. C. Tigchelaar, *The Dead Sea Scrolls Study Edition* (Leiden: E. J. Brill, 1997).

B. Jongeling, C. J. Labuschagne, and A. S. van der Woude, *Aramaic Texts from Qumran* (Leiden: E. J. Brill, 1976–).

Klaus Beyer, *Die Aramäischen Texte vom Toten Meer* (Göttingen: Vandenhoeck & Ruprecht, 1994-2004).

The diversity of rabbinic literature, much of which is written in a mixture of Aramaic and Hebrew, and the targumim makes it impossible to provide a definitive list of the material available. Most of the targumim are published in:

Alexander Sperber, *The Bible in Aramaic* (Leiden: E. J. Brill, 1959–73).

E. G. Clarke, *Targum Pseudo-Jonathan of the Pentateuch* (Hoboken, NJ: Ktav Publishing House, 1984).

Michael L. Klein, *The Fragment-Targums of the Pentateuch According to their Extant Sources* (Rome: Biblical Institute Press, 1980).

Alejandro Díez Macho, *Neophyti I* (Madrid: Consejo Superior de Investigaciones Científicas, 1968).

The best available tools for working with this material are:

Marcus Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Jerusalemi, and the Midrashic Literature* (New York: G. P. Putnam's Sons, 1903; reprinted often).

Michael Sokoloff, *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period* (2nd ed.; Ramat Gan: Bar-Ilan University Press; Baltimore: Johns Hopkins University Press, 2002).

Michael Sokoloff, *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods* (Baltimore, London: Johns Hopkins University Press, 2002).

Michael Sokoloff, *A Dictionary of Judean Palestinian Aramaic* (Ramat Gan: Bar-Ilan University Press, 2003).

The Syrian church and its adherents also produced a vast literature in the Syriac dialect. The best available dictionaries for this dialect are:

C. Brockelmann, *Lexicon Syriacum* (Hallis: Saxonum, 1928).

R. Payne Smith, *Thesaurus Syriacus* (Oxford: Clarendon Press, 1879; supplement by J. P. Margoliouth, 1927).

Reference tools for other dialects of Aramaic include:

Takamitsu Muraoka and Bezalel Porten, *A Grammar of Egyptian Aramaic* (2nd ed.; Leiden: E. J. Brill, 2003).

Friedrich Schulthess, *Lexicon Syropalaestinum* (Berlin: Georg Reimer, 1903).

Ethel Drower and R. Macuch, *A Mandaic Dictionary* (Oxford: Clarendon Press, 1963).

J. A. MacLean, *A Dictionary of the Dialects of Vernacular Syriac* (Oxford: Clarendon Press, 1901).

Gotthelf Bergsträsser, *Glossar des neuaramäischen Dialekts von Maʿlūla* (1921).

Helmut Ritter, *Tūrōyo: Die Volkssprache der syrischen Christen des Tūr ʿAbdīn* (Beirut: Orient-Institut der Deutschen Morgenländischen Gesellschaft, 1976).

Rudolf Macuch, *Grammatik des samaritanischen Aramäisch* (Berlin: De Gruyter, 1982).

In recent years, scholars have begun to compile a Comprehensive Aramaic Lexicon, which will embrace the entire language. As work proceeds on this project, a variety of tools and reference works are being generated; already available is the first part of *An Aramaic Bibliography* by Joseph A. Fitzmyer, S.J., and Stephen A. Kaufman (Baltimore: The Johns Hopkins University Press, 1992). Other tools can be found on the Lexicon’s Web site at <http://cal1.cn.huc.edu>. You may also wish to read some general descriptions of the Aramaic languages. Broad surveys of this type include:

Eduard Yechezkel Kutscher, “Aramaic” in *Current Trends in Linguistics*, ed. Thomas A. Seboek (The Hague: Mouton, 1970), vol. 6, pp. 347–412.

Eduard Yechezkel Kutscher, “Aramaic,” *Encyclopedia Judaica* (Jerusalem: Keter Publishing, 1972), vol. 3, pp. 259–87.

Joseph A. Fitzmyer, S.J., “The Phases of the Aramaic Language” in *A Wandering Aramean: Collected Aramaic Essays* (Chico, CA: Scholars Press, 1979) pp. 57–84.

Klaus Beyer, *The Aramaic Language* (Göttingen: Vandenhoeck & Ruprecht, 1986).

Stephen A. Kaufman, “Languages (Aramaic)” in *The Anchor Bible Dictionary* (New York: Doubleday, 1992), vol. 4, pp. 173–78.

With these tools and the grammar you have already learned, you can begin to explore any part of the huge corpus of Aramaic literature. Good luck!

PARADIGMS

Nouns and Adjectives

		<i>Masculine</i>	<i>Feminine</i>
<i>Singular</i>	<i>Absolute</i>	מִלְךָ	מִלְכָּה
	<i>Construct</i>	מִלְכֵךְ	מִלְכַתְּ
	<i>Determined</i>	מִלְכָּא	מִלְכָּתָא
<i>Plural</i>	<i>Absolute</i>	מִלְכִין	מִלְכִין
	<i>Construct</i>	מִלְכֵי	מִלְכַתְּ
	<i>Determined</i>	מִלְכֵיא	מִלְכַתְּא

Pronouns

<i>Independent Pronouns</i>	<i>Possessive Suffixes</i>			
	<i>Singular Nouns</i>		<i>Plural Nouns</i>	
	<i>Masculine</i>	<i>Feminine</i>	<i>Masculine</i>	<i>Feminine</i>
<i>Singular</i>				
אֲנִי	פְּשָׁרִי	מִלְכוּתִי	פְּשָׁרִי	מִלְכוּתִי
אַתָּה (or אַתְּהָ)	פְּשָׁרְךָ	מִלְכוּתְךָ	פְּשָׁרֶיךָ	מִלְכוּתְךָ
אַתָּי	פְּשָׁרַי	מִלְכוּתַי	פְּשָׁרֵינוּ	מִלְכוּתַי
הוּא	פְּשָׁרָהּ	מִלְכוּתָהּ	פְּשָׁרוֹהִי	מִלְכוּתָהּ
הִיא	פְּשָׁרָהּ	מִלְכוּתָהּ	פְּשָׁרֵיהֶּ	מִלְכוּתָהּ
<i>Plural</i>				
אֲנִינָה	פְּשָׁרְנָא	מִלְכוּתְנָא	פְּשָׁרֵנָא	מִלְכוּתְנָא
אַתְוִן (אַתְוִם)	פְּשָׁרְכֵם	מִלְכוּתְכֵם	פְּשָׁרֵיכֵם	מִלְכוּתְכֵם
אַתְנִין	פְּשָׁרְכֵן	מִלְכוּתְכֵן	פְּשָׁרֵיכֵן	מִלְכוּתְכֵן
הֵמוּ (אַנְוִן or הֵמוֹן)	פְּשָׁרְהֵם	מִלְכוּתְהֵם	פְּשָׁרֵיהֵם	מִלְכוּתְהֵם
אַנְיִן	פְּשָׁרְהֵן	מִלְכוּתְהֵן	פְּשָׁרֵיהֵן	מִלְכוּתְהֵן

Demonstratives

		<i>Singular</i>	<i>Plural</i>
Near (this, these)	<i>Masculine</i>	דְּנָה	אֵלֵין (also אֵל and אֵלָה)
	<i>Feminine</i>	דְּסָה	
Far (that, those)	<i>Masculine</i>	דְּרָה	אֵלָךְ
	<i>Feminine</i>	דְּרָה	
	<i>Masculine and Feminine</i>	דְּכָן	

Numerals

	CARDINAL		ORDINAL
	<i>Masculine</i>	<i>Feminine</i>	
1	חַד	חַדָּה	קְדָמִי
2	תְּרִין (תְּרִי)	תְּרִין (תְּרִי)	תְּנִין
3	תְּלָתָה	תְּלָת	תְּלִיתִי
4	אַרְבַּעַה	אַרְבַּע	רְבִיעִי
5	חַמֶּשָׁא	חַמֶּשׁ	
6	שֶׁתָּה	שֶׁת	
7	שֶׁבְעָה	שֶׁבַע	
8	תְּמַנְיָה	תְּמַנְיָה	
9	תְּשַׁעָה	תְּשַׁע	
10	עֶשְׂרָה	עֶשֶׂר	
20	עֶשְׂרִין		
30	תְּלָתִין		
100	מֵאָה		
200	מֵאָתַין		
1,000	אַלְף		
10,000	רַבּוֹ		

		Verbs		
		G	D	H
PERFECT				
<i>Singular</i>				
1		כָּתַבְתָּ	קִבַּלְתָּ	הִשְׁלַמְתָּ
2 masculine		כָּתַבְתָּ (or כְּתַבְתָּ)	קִבַּלְתָּ	הִשְׁלַמְתָּ
	feminine	כָּתַבְתְּ	קִבַּלְתְּ	הִשְׁלַמְתְּ
3 masculine		כָּתַב	קִבַּל	הִשְׁלַמְ
	feminine	כָּתַבְתְּ	קִבַּלְתְּ	הִשְׁלַמְתְּ
<i>Plural</i>				
1		כָּתַבְנָא	קִבַּלְנָא	הִשְׁלַמְנָא
2 masculine		כָּתַבְתֶּם	קִבַּלְתֶּם	הִשְׁלַמְתֶּם
	feminine	כָּתַבְתֶּן	קִבַּלְתֶּן	הִשְׁלַמְתֶּן
3 masculine		כָּתְבוּ	קִבְלוּ	הִשְׁלֹמוּ
	feminine	כָּתְבֵינָה	קִבְלֵינָה	הִשְׁלֹמֵינָה
IMPERFECT				
<i>Singular</i>				
1		אֶכְתֵּב	אֶקְבֹּל	אֶהְשֵׁלֵם
2 masculine		תִּכְתֵּב	תִּקְבֹּל	תִּהְשֵׁלֵם
	feminine	תִּכְתְּבִי	תִּקְבְּלִי	תִּהְשֵׁלְטִי
3 masculine		יִכְתֵּב	יִקְבֹּל	יִהְשֵׁלֵם
	feminine	תִּכְתֵּב	תִּקְבֹּל	תִּהְשֵׁלֵם
<i>Plural</i>				
1		נִכְתֵּב	נִקְבֹּל	נִהְשֵׁלֵם
2 masculine		תִּכְתְּבוּ	תִּקְבְּלוּ	תִּהְשֵׁלְמוּ
	feminine	תִּכְתְּבֵינָה	תִּקְבְּלֵינָה	תִּהְשֵׁלְמוּ
3 masculine		יִכְתְּבוּ	יִקְבְּלוּ	יִהְשֵׁלְמוּ
	feminine	יִכְתְּבֵינָה	יִקְבְּלֵינָה	יִהְשֵׁלְמוּ

	G	D	H
PARTICIPLE			
<i>Singular</i>			
masculine	כְּתָב	מְקַבֵּל	מְהַשְׁלֵט
feminine	כְּתָבָה	מְקַבְּלָה	מְהַשְׁלֵטָה
<i>Plural</i>			
masculine	כְּתָבִין	מְקַבְּלִין	מְהַשְׁלֵטִין
feminine	כְּתָבָן	מְקַבְּלָן	מְהַשְׁלֵטָן
IMPERATIVE			
<i>Singular</i>			
masculine	כְּתֹב	קַבֵּל	הַשְׁלֵט
feminine	כְּתֹבִי	קַבְּלִי	הַשְׁלֵטִי
<i>Plural</i>			
masculine	כְּתֹבוּ	קַבְּלוּ	הַשְׁלֵטוּ
feminine	כְּתֹבְהוּ	קַבְּלְהוּ	הַשְׁלֵטְהוּ
INFINITIVE	מְכַתֵּב	מְקַבְּלָה	מְהַשְׁלֵטָה

				Passives		
				G	D	H
PERFECT						
<i>Singular</i>						
1		כְּתִיבָת	קִבְּלָת	הִשְׁלַטְת		
2 masculine		כְּתִיבְתָּ	קִבְּלֶתָּ	הִשְׁלַטְתָּ		
feminine		כְּתִיבִתִּי	קִבְּלִיתִי	הִשְׁלַטְתִּי		
3 masculine		כְּתִיב	קִבְּל	הִשְׁלַט		
feminine		כְּתִיבָת	קִבְּלָת	הִשְׁלַטְת		
<i>Plural</i>						
1		כְּתִיבְנָא	קִבְּלְנָא	הִשְׁלַטְנָא		
2 masculine		כְּתִיבְתוּן	קִבְּלְתוּן	הִשְׁלַטְתוּן		
feminine		כְּתִיבְתֵינ	קִבְּלְתֵינ	הִשְׁלַטְתֵינ		
3 masculine		כְּתִיבוּ	קִבְּלוּ	הִשְׁלַטוּ		
feminine		כְּתִיבְהוּ	קִבְּלְהוּ	הִשְׁלַטְהוּ		
PARTICIPLE						
<i>Singular</i>						
masculine		כְּתִיב	מְקַבֵּל	מְהַשְׁלֵט		
feminine		כְּתִיבָה	מְקַבֵּלָה	מְהַשְׁלֵטָה		
<i>Plural</i>						
masculine		כְּתִיבִין	מְקַבְּלִין	מְהַשְׁלֵטִין		
feminine		כְּתִיבֵינ	מְקַבְּלֵינ	מְהַשְׁלֵטֵינ		

Prefix-t Conjugations

	Gt	Dt
PERFECT		
<i>Singular</i>		
1	הֲתִקְטִילְתָּ	הֲתִחַבֵּלְתָּ
2 masculine	הֲתִקְטִילְתָּ	הֲתִחַבֵּלְתָּ
feminine	הֲתִקְטִילְתִּי	הֲתִחַבֵּלְתִּי
3 masculine	הֲתִקְטִיל	הֲתִחַבֵּל
feminine	הֲתִקְטִילְתְּ	הֲתִחַבֵּלְתְּ
 <i>Plural</i>		
1	הֲתִקְטִילְנָא	הֲתִחַבֵּלְנָא
2 masculine	הֲתִקְטִילְתֹּנָא	הֲתִחַבֵּלְתֹּנָא
feminine	הֲתִקְטִילְתֵּנָא	הֲתִחַבֵּלְתֵּנָא
3 masculine	הֲתִקְטִילוּ	הֲתִחַבֵּלוּ
feminine	הֲתִקְטִילְהֵן	הֲתִחַבֵּלְהֵן
 IMPERFECT		
<i>Singular</i>		
1	אֲתִקְטִיל	אֲתִחַבֵּל
2 masculine	תִּקְטִיל	תִּחַבֵּל
feminine	תִּקְטִילִין	תִּחַבֵּלִין
3 masculine	יִתְקַטֵּל	יִתְחַבֵּל
feminine	תִּקְטִיל	תִּחַבֵּל
 <i>Plural</i>		
1	נִתְקַטֵּל	נִתְחַבֵּל
2 masculine	תִּתְקַטֵּלוּ	תִּתְחַבֵּלוּ
feminine	תִּתְקַטְלִין	תִּתְחַבֵּלִין
3 masculine	יִתְקַטְלוּ	יִתְחַבְלוּ
feminine	יִתְקַטְלוּ	יִתְחַבְלוּ

	Gt	Dt
PARTICIPLES		
<i>Singular</i>		
masculine	מתקטל	מתחביל
feminine	מתקטלה	מתחבילה
<i>Plural</i>		
masculine	מתקטלין	מתחבילין
feminine	מתקטלן	מתחבילן
INFINITIVE	התקטלה	התחבילה

Irregular Verbs

Hollow Roots

	<i>Perfect</i>	<i>Imperfect</i>		<i>Participles</i>		<i>Imperative</i>
				<i>Active</i>	<i>Passive</i>	
Singular						
1	שָׁמַת	אֲשִׁים	ms	שָׁמֵם	שִׁים	שִׁים
2 masculine	שָׁמַתְךָ	תִּשָּׂם	fs	שָׁמְךָה	שִׁמְךָה	שִׁמְיָה
feminine	שָׁמַתְיָה	תִּשְׂמִין	mp	שָׁמְיָן	שִׁמְיָן	שִׁמְוִה
3 masculine	שָׁמַתְוּ	יִשָּׂם	fp	שָׁמְוִן	שִׁמְוִן	שִׁמְוִה
feminine	שָׁמַתְוּהָ	תִּשָּׂם				
Plural						
1	שָׁמַתְנָא	נִשָּׂם				
2 masculine	שָׁמַתְוִין	תִּשְׂמִין				
feminine	שָׁמַתְוִיָּה	תִּשְׂמִין		<i>Infinitive</i>	מְשָׁם	
3 masculine	שָׁמַתְוּוּ	יִשְׂמִין				
feminine	שָׁמַתְוּוּהָ	יִשְׂמִין				

*Final-ה***G**

	<i>Perfect</i>	<i>Imperfect</i>		<i>Participles</i>	
				<i>Active</i>	<i>Passive</i>
Singular					
1	בָּנִית	אֲבָנָא	ms	בָּנֵה	בָּנֵה
2 masculine	בָּנִיתְךָ	תִּבְנִיא	fs	בָּנֵהךָ	בָּנֵהךָ
feminine	בָּנִיתְיָה	תִּבְנִין	mp	בָּנֵין	בָּנֵין
3 masculine	בָּנִיתְוּ	יִבְנִא	fp	בָּנֵין	בָּנֵין
feminine	בָּנִיתְוּהָ	תִּבְנִיא			
Plural					
1	בָּנִיתְנָא	נִבְנִיא		<i>Imperative</i>	<i>Passive Perfect</i>
2 masculine	בָּנִיתְוִין	תִּבְנִין	ms	בָּנֵי/בָנָא	3 ms בָּנִי
feminine	בָּנִיתְוִיָּה	תִּבְנִין	mp	בָּנֵי	3 mp בָּנִיו
3 masculine	בָּנִיתְוּוּ	יִבְנִין			
feminine	בָּנִיתְוּוּהָ	יִבְנִין		<i>Infinitive</i>	מְבָנִיא

Final-ה

	היה	D	H
PERFECT			
<i>Singular</i>			
1	הָיָה	—	—
2 masculine	הָיָיתָ	מָנִיתָ	—
3 masculine	הָיָה	מָנִי	הָגִילִי
3 feminine	הָיָה	—	—
<i>Plural</i>			
3 masculine	הָיוּ	מָנִיוּ	הָגִילוּ
IMPERFECT			
<i>Singular</i>			
1	—	אֲמַנֶּה	—
2 masculine	תִּמְנֶה	תִּמְנֶה	—
3 masculine	יִמְנֶה	יִמְנֶה	יִהְגִּילִי
<i>Plural</i>			
1	—	נִמְנֶה	נִהְגִּילִי
2 masculine	—	—	תִּהְגִּילוּ
3 masculine	יִהְיוּ	יִמְנוּ	יִהְגִּילוּ
3 feminine	יִהְיוּ	—	—
PARTICIPLE (active)			
masculine singular	—	מִמְנֶה	—
feminine singular	—	מִמְנֶה	—
IMPERATIVE			
masculine singular	—	מָנִי	—
plural	הָיוּ	—	הָגִלוּ
INFINITIVE			
	—	—	הִגְלִיחַ

NOTE that 3d person forms of היה begin with ל in the imperfect.

GLOSSARY

Numbers in parentheses are the chapters in which these words are first assigned to be learned. Hebrew words which appear in the texts presented in this book are also listed here (marked with an asterisk).

ס			
אב	father (14; plural אֲבוֹתָהוּ)		
אבד	perish, be lost	אין	if
	H—destroy, kill (14)	אִקְרָא	glory
אבה	desire (Htn)	אִתִּי	there is (9)
אֶבֶן	stone (15)	אִתְּהָא	woman (see אִתְּהָא)
אֲנוּרָא	temple	אֵכֹל	eat
אִתְּהָא	letter (3)	אֵלָא	except
אִתְּהָא	then (5)	אֵלֵהּ	these (14)
אוּנָס	force	אֵלֵהּ	god (3)
אור	flame	אֵלֵיךְ	behold (20)
אזה	heat (18)	אֱלֹהִים *	god
אזל	go (7)	אֵלֵין	these (14)
אין *	ear	אֵלֵךְ	those (7)
אח	brother (28)	אֵלֶף	thousand
אחד	grasp	אִם	mother
אחז *	grasp	אֲמָה	nation
אֲחֵרִי	after (12)	אֲמֹן	be faithful (H) (24)
אֲחֵרִי	another (16)		<i>passive participle</i> —מְהֵימָן
אֲחֵרִין	last	אֲמֹן	amen
אֲחֵרִין	another (13)	אֲמַר	say (6)
אֲחֵשְׁדָרְפִּין	satrap (25)	אֲמַתָּא	handmaid
איבר	organ	אָנָּה	I (10)
אילו	if	אֲנֵן	they (11)
אילן	tree (20)	אָנוּשׁ	human
אימר	lamb	אֲנַחְנָהּ	we (4)
אימתן	frightful	אֲנִין	they, those (f) (11)
		אֲנִיקָה	anguish
		אָנָּס	trouble (G)

אַנַף	face, nose (30)	ב	
אָנֶשׁ	man (10)	ב-	in (4)
אַנְתָּ (אַנְתָּה)	you (<i>m s</i>) (11)	באשׁ	be evil
אִנְתָּה	wife (30)	בגין	on account of
אַנְתִּי	you (<i>f s</i>) (11)	בהל	disturb (D) (20)
אַנְתוּן (אַנְתֶּם)	you (<i>m p</i>) (11)	בוכריא	senior
אַנְתָּן	you (<i>f p</i>) (11)	בוקלסא	club
אַסְפְּרָנָא	exactly, diligently (11)	בוש *	embarrass (Dt)
אַסֵּר	prohibition (26)	בחן	examine
אַע	wood	בחר	choose
אַי	nose, anger	בטל	stop (5)
אַי	also		G—intransitive
אַצְבַּע	finger (23)		D—transitive
אַרְבַּע	four (17)	בי	dialect form of בֵּית
אַרְגָּן	purple	בי מדרש	school house
אַרו	behold	בין	between (12)
אַרום	behold	בִּירָה	fortress
אַרז	cedar	ביש	evil (28)
אַרְיָה	lion (25)	בֵּית	house (5)
אַרִּיךְ	long	בכה	cry
אַרְךְ	wait (<i>af'el</i> —אוריך)	בלא	wear out (D)
אַרְכָּה	duration	בְּלוֹ	tax
אַרְמְלָה	widow	בן *	son
אַרַע	earth (8)	בנה	build (4)
אַרְעִית	bottom	בעה	seek, pray (14)
אַרְקָא	earth	בְּעוּ	petition
אַשְׁ(א)	fire (29)	בְּעַל	master (5)
אַשִּׁין	foundations	בקר	search (9—D)
אַשְׁרָן	beams	בֵּר	son (6; בְּנִי— <i>p cstr</i>)
אַשְׁתַּמּוּדַע	recognize	בֵּר	field (16)
אַת	sign	ברי	create
אַתָּה	come (G) (6); (H/A—bring, 18)	ברך	bless, kneel (D) (22)
אַתוּן	furnace (17)	ברכה	blessing
אַתָּר	place (31)	בָּרַם	but
	בְּאַתָּר after (12; <i>see</i> בתר)	בשר	announce (Gt)
אַתְרַג	citron	בְּשַׁר	flesh

בתולה	virgin	די	which, of (3)
בְּתֵר	after (<i>from</i> בְּאִתֵּר) (32)		כְּדֵי when (26)
	ג	דיכרא	ram
	גב	דיל-	possessive (<i>cf.</i> זיל-)
	גְּבוּרָה	דילמא	perhaps
	גבר	דין	this
	גדר	דין	judgment, court (12)
	גו	דין	judge (12)
	גוּ	דין	that (<i>m</i>) (14)
	גוּ	דין	that (<i>f</i>) (4)
	גוּ	דין	that (4)
	גוב	דכר	remember (28)
	גוח	דכר	ram
	גור	דכרן	memorandum
	גוּרָה	דלק	burn
	גלגל	דמה	resemble
	גלה	דמי	price
	H—take exile	דינא/דינה	this (3)
	גלו	דקלא	palm (<i>also spelled</i> דיקלא)
	גנב	דקק	be crushed (15; H—smash)
	גנון	דך	generation (19)
	גנו	דרג	stair
	גף	דרע	arm
	גשם	דש	door
	ד	דת	law (12)
	די	ה	
	די	הא	behold
	דיא	האנא	behold, how (32)
	דיב	הדם	limb
	דבח	הדס	myrtle
	דיבח	הוא	he (11)
	דבר		הוא* that
	דיהב	הוה	be (8)
	דור	הי	or
	דוש	היא	she (11)
	דחה	היכל	palace, temple (8)
	דחל	הכא	here

הֲלֹא	is it not (<i>inter. particle</i>)	חד	one (8)
הלך	go (12)	חֲדָה	breast
הֵמוּ	they, them (5)	חֲדָה	happiness
הַמוּנִית עִם	in agreement with	חֲדָוָה	joy
הֵן	if (9)	חֲדָוָה	singly (לְחֹדֵד)
הִרִי * ו	behold	חֹה	tell (13) (D/H)
		חֹה	prostrate self (שָׁט—חֹה)
		חֹלֶף	instead of (32)
וְ	and	חֹרֵר	white
וּוִי	woe!	חֹזֵה	see (15)
			(<i>pass ptc</i> —proper)
		חֹזֵוּ	vision
זָבַן	buy	חַי	living (26)
זָהָב	gold	חַיָּה	live
זִי	who, which, of	חַיִּוָּה	animal (16)
זִיו	splendor (23)	חַיִּין	life
זִילָן	our	חַיִּל	strength, army (22)
זֵית	olive	חַכִּים	wise (13)
זֶךְ	who, which	חַכְמָה	wisdom (14)
זָכָאִי	worthy	חַל	sand
זָכוּ	innocence	חַלֵּם	dream (G)
זָכִי	that	חַלֵּם	dream (<i>noun</i> —13)
זָמַן	time (14)	חַלֵּף	pass by
זָמַר	music (17)	חַלֵּק	portion
זָן	type (17)	חַמָּה	see (28)
זָנָה	this		(<i>pass ptc</i> —proper)
זָעִיר	small	חַמִּיד	attractive
זָקָף	lift (32)	חַמֵּר	parch
זָרוּ	saddle	חַמֵּר	donkey (29)
זָרַע	seed	חַמֵּר	wine (23)
		חַמֵּשׁ	five (17)
		חַמְשִׁין	fifty
חַבִּילָה	damage	חַנֻּכָּה	dedication
חָבַל	destroy (D) (10)	חָסִיר	lacking
חָבַל	damage (19)	חָסַן	possess (H)
חָבֵר	companion (30)	חָסָף	clay (15)
	(<i>f</i> —חֲבֵרָה)	חָרָטִים	magician (20)

חרי	noble	יעט	advise (Dt—take counsel)
חרישותא	thicket	יצא	go out
חרך	scorch (D)	יצב	make certain (D)
חשח	need (18)	יציב	surely (19)
חשקה	needed thing	יקד	burn (17)
	ט	יקיר	difficult
		יקר	glory (24)
טב	good (9)	ירד	descend
טבה	goodness	ירח	month (29)
טובען	flood	ירכה	thigh
טור	mountain (15)	ירת	inherit (32)
טל	dew (21)	ישב	dwell (H—set)
טליה	young servant (32)	ישט	stretch forth (H)
טלל	seek shade (H)	ית	<i>direct object marker</i> (12)
טלל	shadow	יתב	dwell, sit
טם	bone	יתיר	very, excellent (18)
טעם	decree, taste (5; <i>see</i> שים)		כ
טען	carry		
טפה	extinguish (<i>ʔaf^cel</i>)	כ	like, as (12)
טפר	claw	כא	here
טרד	drive out (22)	כבל	chain
	,	כבשן	furnace
		כדון	now
יא	lovely (30)	כדי	when (26; <i>see</i> די)
יאות	well	קה	here
יבל	bring (H) (31)	כהל	be able (21)
יד	hand (18)	קהן	priest (11)
ידה	praise (H/A)	כוכב	star
ידע	know (4; H—inform)	כזי	when (<i>cf.</i> כדי)
יהב	give (8)	כיון	when (31)
יום, יומת	day (22)	כיף	shore
יומנא	today	כיץ	summer, <i>cf.</i> קיט
יחיד	only	כל	all (10)
יטב	be pleasing		כלא everything
יכל	be able, prevail (16)	כלא	protest (<i>ʔaf^cel</i>)
ים	sea	כלב	dog
יסף	add (H)	כלה	bride

כליל	perfect	ליִשָּׁה	is not (28)
כָּמָה	how (many) (19)	לִיֵּת	there is not
כַּמֵּר	priest	לֵלֶב	palm
כֵּן	thus (28)	לָם	surely
כָּנָה	colleague (7)	לָקַח	take
כִּנְכַר	coin	לָשׁוֹן	language
כִּנְמָא	thus (11)		
כִּנְשׁ	gather	מ	
כִּסֵּס	slaughter	מִד	from
כִּסְפָּה	silver (9)	מֵאָה	hundred
כַּעַן	now (4)	מֵאֵן	vessel (8)
כַּף	hand	מִגִּלָּה	scroll
כַּפֵּר	deny	מִגֵּר	overthrow, throw down (D)
כַּפֵּת	bind (D) (18)	מִדְבַּח	altar (29)
כָּרָה	become distressed (Gt)	מִדּוֹר	dwelling (22)
כָּרוֹז	herald	מִדִּינָה	province (7)
כָּרוֹז	proclaim (H)	מַה	what(ever) (10)
כְּרִסָּא	throne (24)	מַה	how
כָּתַב	write (3)	מוֹי	water
כְּתָב	writing (11)	מוֹת	die (31)
כְּתֵל	wall	מִזֹּון	food
		מִזְרֵק	basin
	ל	מַחֵא	hit
ל־	to, for, <i>direct obj. marker</i> (3)	מַחֲזָה	appearance
לֹא	not (4)	מַחֲנֵה	camp
לֵבָב	heart (21)	מַחְצָפָה	urgent
לְבוֹנָא	incense	מַחְתָּא	grain offering (<i>cf.</i> מִנְחָה)
לְבוּשׁ	garment	מַטָּא	reach (21), bring (H)
לְבָן	whiteness	מַטְלָל	roof
לְבַשׁ	wear (23)	מִידַעַם	anything (<i>cf.</i> מִנְדַעַם)
לְהֵן	except, therefore (13)	מִיֵּא	water
לְהֵת	to, with (29)	מִימְרָא	word
לְחֹד	<i>see</i> חֹד	מִכַּר	sell
לְחֵיא	evil	מִלְאַךְ	angel
לְחָם	meal (23)	מִלְּהָה	word, thing (13)
לְיַלִּי	night (25)	מִלְּךָ	king (3)

מְלָכוּ	reign (11)	נוּד	flee
מַלְל	speak (D) (26)	נְגוּלוֹ/נְגוּלִי	dunghill (10)
מִן	who(ever) (6)	נוּר	fire (17)
מִן	from (9)	נֹזֵק	suffer damage
	after, because מִן יָדִי	נְחָשׁ	copper (15)
	immediately מִן יָד	נַחַת	descend (21)
מִנְדַע	understanding		^{af} el (אַחַת) deposit
מִנְדַעִים	anything (<i>cf.</i> מִיִּדְעָם)	נָטַל	lift (22)
מִנְה	count (G; D—appoint)	נֹטֵר	guard
מִנְחָה	grain offering	נֹכַס	slaughter (32)
מִנַע	withhold	נְכֹס	property
מִסֵּר	deliver (31)	נְמֵר	panther
מִעָה	belly	נִסַּב	take (30)
מִצְעָת	middle	נִסָּה	lift
מִרְא	master (24)	נִסִּי	test
מִרְד	rebellion	נִפֵּל	fall (16)
מִרְדִּים	rebellious (4)	נִפְקַח	go out (8)
מִרוּם	height (32)	נִפְקָה	expenses
מִרַט	tear off	נִפְשׁ	self (29), will
מִשְׁחָה	oil (<i>noun</i>)	נִץ	radiance, bloom
מִשְׁחָה	anoint (<i>verb</i>)	נִצָּה	quarrel
מִשְׁכָּב	bed	נִצַּח	win (D—distinguish self)
מִשְׁתָּא	banquet	נִצִּיחַ	splendid
	נ	נִצֵּל	save (H)
		נִקְיָא	pure
נְבִיא	prophecy (Dt)	נִשׁ	human (31)
נְבוּאָה	prophecy	נִשְׂיָן	women (29)
נְבִיא	prophet	נִשְׂר	eagle
נָגַד	flow	נִשְׂתָּוֵן	letter
נָדַב	be willing (Dt) (12)	נָתַן	give (4)
נָדַד	flee		ס
נָדַח	banish	סָבַל	endure
נָדְנָה	sheath	סָבַר	intend
נָדַשׁ	destroy	סָגַד	bow down (16)
נְהִירוֹ	illumination	סָנִי	multiply (H)
נְהַר	river		

סָגֵן	prefect	עָלִי	Most High (21)
סָגַר	close (26)	עָלִיוֹן	Most High
סָדַר	arrange	עָלָל	enter (14)
סוֹף	end	עָלָם	eternity (5)
סַטָּנָה	Satan	עָלַע	rib
סָכִין	knife	עָלְתָא	burnt offering (29)
סָכַל	look (Dt)	עָם	with (12)
סָלַח	<i>liturgical term</i>	עָם	people, nation (12)
סָלַק	go up (26)	עָמוּד	pillar
	הַסִּיק (H) sacrifice	עָמִיק	deep
סָלַח	flour	עָמַל	exert oneself, toil
סִפָּר	book (11)	עָמַר	load
סִפָּר	scribe (3)	עָמַר	wool
סָרַף	chief	עָנָה	answer (13)
סְתִירָה	hidden thing	עָנָן	cloud
סָתַר	tear down (G)	עָנַף	branch
	ע	עָפִי	foliage (20)
		עָק	wood
עֶבֶד	servant	עָקַר	uproot (Gt—be uprooted)
עֲבִידָה	work, service (5)	עָר	enemy
עָבַד	do, make (5)	עָרְבָא	willow
עַד	until (12)	עָשָׂר	ten (17)
עָדָה	pass away (22; H—remove)	עָשְׂרִין	twenty
עָדָן	time (13)	עָשָׂת	intend
עוֹבֵעַ	haste		אָתְעַשָׂת (Gt) be thought
עוֹלִימוֹ	youth	עָתִיד	ready (18)
עוֹף	bird	עָתִיק	old
עוֹקְמָא	trickery		פ
עִלְיָי	on, above (32)	פֿ	and
עֵין	eye (30)	פָּגַן	cry out
עָכַב	refuse	פֿה *	mouth
עַל	on, concerning, to, against (3)	פָּחָה	governor (6)
עָלָה	pretext (25)	פֿינֶךְ	plate
עָלָה	above	פָּכַר	destroy
עָלְוָה	burnt offering (29)	פָּלַא	trick

פִּלְגַּ	half		
פִּלְגַּ	discord		
פִּלּוּגְתָּא	division (= Babel)		
פִּלַּח	worship, serve (17)		
פִּלְחָן	worship		
פִּלְיֻג	divided, undecided		
פִּם	mouth (22)		
פִּס	palm (of hand)		
פִּסּוּלָּא	blemish		
פִּסִּיל	cut stone		
פִּרְזֵל	iron (15)		
פִּרְכַּס	struggle		
פִּרַס	divide		
פִּרְק	save		
פִּרְתָּרְךָ	commander		
פִּשְׁט	extend		
פִּשְׂר	interpret (D) (23)		
פִּשְׂרָא	interpretation (13)		
פִּתְנָם	message, word (10)		
פִּתַּח	open (28)		
	צ		
צָבָה	want (21)		
צָבּוּ	wish, property		
צָבַע	be wet (Dt) (21)		
צָדָא	true		
צָדִיק	righteousness		
צָדִיקָה	merit		
צוּר	neck		
צוּם	fast		
צִיר	pivot (of door)		
צִלַּח	pray (D) (10)		
צִלַּח	make prosper (H) (26)		
צִלָּם	statue, form (15)		
צִעַר	pain		
צִפֵּר	bird		
צִפְרָא	morning		
		ק	
		קָבֵל	just as (11)
		לְקָבֵל	opposite, corresponding to (12)
		כֹּל קָבֵל דְּ-	inasmuch as, because, although
		כֹּל קָבֵל דְּנָה	thereupon (14)
		קָבַל	receive (D) (25)
		קָדִישׁ	holy (20)
		קָדָם	before (5)
		קָדָם	do early (H)
		קָדְמָה	formerly (26)
		קָדְמִי/קָדְמָאִי	first (17)
		קוּדְשָׁא	the Holy One
		קוּם	arise, stand (G) (6)
			H—establish
		קוּם	D—swear
			Dt—be fulfilled
		קוּר(א)	city
		קִטְיִן	delicate
		קִטַּל	kill (G/D) (18)
		קִטַּע	cut
		קִטַּר	rise in circle
		קִיט	summer
		קִיָּם	enduring
		קִיָּם	statute (25)
		קִיָּם	standing
		קִיסָא	twig
		קָל	sound (17)
		קָנָה	buy, acquire
		קָצַף	be angry
		קָצַן	cut down
		קָצַת	end (22)
		קָרָא/קָרָה	call, read (23)
		קָרַב	approach (26)
			(D/H—sacrifice)

קָרַב	war	רָפַס	trample on
קָרְבַּן	offering	רָקִיק	soft
קָרְיָה	city (4)	רָשָׁם	write (24)
קָרְן	horn (17)		שׁ
קָרָץ	piece		
	אָכַל קָרָץ accuse	שָׁב	elder
		שָׂגָא	grow great (19)
	ר	שָׂגִיא	many, large (8)
רָאשׁ	head (chief) (7)	שָׂטַר	side
	רָאשׁ מְלִין complete	שִׁים	issue, give (lit. “place”) (6)
	account or essential		שִׁים טָעִים issue decree or
	contents		pay attention
רַב	great (7)	שָׁכַל	consider (Dt)
רָבָה	grow (20)	שָׂנָא	hate
רַבּוֹ	myriad, 10,000	שָׂעַר	hair (19)
רַבּוּ	greatness (24)	שָׁקַק	sackcloth (sing. שָׁק)
רַבְחִיל	general	שָׂרַף	burn
רַבִּיעִי	fourth (16)	שָׁתוּ	winter
רַבַּע	quarter		שׁ
רַבְרַבִּין	chiefs	שָׁאַל	ask (12)
רַגַּג	pleasant	שָׁאַר	remnant (11)
רַגַּז	anger (H)	שָׁבַח	praise (D) (14)
רַגַּז	anger	שָׁבִיב	flame
רַגַּל	foot (15)	שָׁבַע/שָׁבַעָה	seven (17)
רַגַּשׁ	assemble (25) (H)	שָׁבַק	leave alone, abandon (10)
רַוַּח	wind (20)		Gt—be transferred
רַוַּם	rise (24)	שׁוּה	be like (G) (24)
רַוַּם	height	שׁוּה	place (32)
רַוַּץ	run	שׁוֹפֵר	beauty
רַז	secret (14)	שׁוֹטֵט	wander
רַחֵק	distant (10)	שָׁיַב	save (18)
רַחַם	love (30)	שָׁיַא	finish
רַחֲמִין	compassion (29)	שִׁירִי	remainder
רַחֲמָן	Merciful One	שָׁכַח	find (H) (23)
רָמָה	throw, impose (17)	שְׁכִינָתָא	Divine Presence
רָעוּ	wish	שְׁכִלּוּל	completion
רָעִיוֹן	thought (23)		

שכלל	complete (11)	שֵׁשׁ	six (11)
שְׁקָה	blasphemy	(אֲשֵׁתִּיּוֹ) שְׁתָּה	drink (23)
שְׁלוּ	negligence		
שְׁלַח	send (3)	ת	
שְׁלַט	rule (16)	תְּאֵנָה	fig
שְׁלִטְוֹן	dominion (19)	תְּבִיר	breakable
שְׁלִיט	authorized, mighty (12)	תְּבַר	break (29)
שְׁלִים	perfect	תְּבוּב	return (<i>intrans</i>) (22)
שְׁלַךְ	throw (H) (31)		H—return (<i>trans</i>), reply
שְׁלָם	perfect	תּוֹר	ox
שְׁלָם	be finished (24) (H—deliver)	תַּחֲוֹת	underneath (12)
שְׁלָם	peace (5)	תַּחַת *	instead of
שֵׁם	name (6) (<i>שְׁמֹהַת</i>)	תְּלַג	snow
שְׁמַד	exterminate (H)	תְּלִי	weapon
שְׁמַיָּא	heavens (8)	תְּלִיתִי	third (16)
שְׁמַם	be appalled	תְּלִסְרִי	thirteen
	<i>אֲשֵׁתוֹמִם</i> ² <i>itpol'el</i>	תְּלָת	three (17)
שְׁמַע	hear, obey (17)	תְּלָתִי/תְּלָתָא	ruler (24)
שְׁמַשׁ	serve (D)	תְּלָתִין	thirty
שְׁמַשׁ	sun	תְּמוּזָה	wonder (H)
	בֵּין שְׁיַמְשָׁא twilight	תְּמָזָה	there (9)
שֵׁן	tooth	תְּמַנָּה	eight (17)
שְׁנָה	change (13)	תְּמַר	palm
שְׁנָה	year (8)	תְּנָה	here (29)
שְׁנָה	sleep	תְּנִי	tell
שְׁנַק	choke (Gt)	תְּנִין/תְּנִינִת	second (17)
שְׁעָה	talk (Gt)	תְּקִיף	strong (5)
שְׁעָה	hour (18)	תְּקִל	weigh
שְׁפִיר	beautiful	תְּקִן	prepare (H—restore)
שְׁפַל	be low (24)	תְּרִין/תְּרִינִת	two (28)
שְׁפַר	please, be beautiful (25)	תְּרִיעָשָׁר	twelve (17)
שְׁקָ	leg (29)	תְּרַע	gate
שְׁרַב	family	תְּשַׁע	nine (17)
שְׁרַה	loosen (19)		
שְׁרִיר	prosperous		
שְׁרִשׁ	root		

ANSWER KEY

Note: English translations are rather literal in order to facilitate comparison with the original. Translations into Aramaic have generally been made in the most straightforward way possible; however, other renderings may be equally correct. In lessons 28–32 the vocalization of some words and names that do not exist in the Bible is uncertain.

Chapter 3

P. 11 Ezra 4:8–11

Rehum and Shimshai, the scribe, wrote a letter concerning Jerusalem to King Artaxerxes. This is the letter which they sent to King Artaxerxes.

- (1) The scribe wrote the letter to them.
- (2) God made heaven.
- (3) The king said concerning Jerusalem.

P. 12 (4) The king sent the letter to the scribe.
(5) God said from heaven . . .
(6) This scribe perished under the earth.
(7) God said that the earth is the king's.

Chapter 4

P. 16 Ezra 4:12–16

Let it be known to the king that the Jews are building Jerusalem, the rebellious city. Now, let it be known to the king that if that city will be built, they will not give tax [i.e., the tax will not be paid]. We have sent and informed the king concerning this, that he search in the book of memoranda and [where] you will find that that city is a rebellious city. We are informing the king that if that city will be rebuilt, you will not have a portion in Trans-Euphrates.

P. 17	<i>Aramaic</i>	<i>Hebrew</i>	<i>Aramaic</i>	<i>Hebrew</i>
	(guard) נטר	נצר	(there is) איתי	יש
	(three) תלת	שלוש	(snow) תלג	שלג
	(lie) כדבה	כזב	(summer) קיט	קיץ
	(advise) יעט	יעץ	(unit of weight) תקל	שקל
	(arm) אדרע	אזרע	(memorandum) דכרן	זכרון
	(sit, dwell) יתב	ישב	(ox) תור	שור
	(gold) דהב	זהב	(riddle) אחידה	חדה
	(land) ארע	ארץ	(new) חדת	חדש
	(sacrifice) דבח	זבח	(return) תוב	שוב
			(six) שת	שש

- P. 18 (1) We are building the city.
 (2) The scribe sent that letter.
 (3) You will find God in the rebellious Jerusalem.
 (4) They have no portion in Trans-Euphrates.
 (5) Now it is known that the Judeans will give tax to the king.
 (6) Rehum wrote this memorandum.

Chapter 5

P. 22 Ezra 4:17-24

The king sent the message to Rehum, the chief official, and Shimshai, the scribe, who dwell in Samaria and the remnant of Trans-Euphrates: Peace! The letter which you sent has been read before me. Rebellion has been made in that city from eternity, and strong kings have been over Jerusalem. Now issue a decree to stop the building of that city. Then, after the letter of King Artaxerxes was read before Rehum and Shimshai, the scribe, they went to Jerusalem to the Jews, and stopped them. Then the work on the house of God which is in Jerusalem stopped.

לָ There is no Canaanite shift in Aramaic, so it preserves \bar{a} where Hebrew has \bar{o} .

עֵמַר Semitic d becomes ζ in Hebrew, but ε in Aramaic; also words that are segholates in Hebrew often have only a single vowel under their second consonant in Aramaic.

- דָּס There is no Canaanite shift in Aramaic, which represents Semitic d with ד rather than ס as in Hebrew.
- אֲדָרַע Aramaic represents Semitic d with ד rather than ס as in Hebrew, in which *a* often shifts to *ō*.
- תִּלְגַּל Semitic t is represented as ת in Aramaic rather than שׁ as in Hebrew, where words with one vowel become segholates rather than having a vowel under the second consonant as in Aramaic.
- שְׁפָטִין There is no Canaanite shift in Aramaic (for the plural ending יָיִן where Hebrew has יָיִן, see chapter 6).
- נָהַר Pretonic *a* reduces in Aramaic rather than lengthening as in Hebrew.
- תּוֹב Aramaic uses ת for Semitic t, where Hebrew uses שׁ.
- P. 23 שֵׁת Semitic t is represented with ת in Aramaic but with שׁ in Hebrew.
- סָפַר There is no Canaanite shift in Aramaic, so *a* corresponds to Hebrew *ō*; the *a* where Hebrew has *ē* is due to the consonant פ.
- נִשְׂיִן Pretonic *a* reduces in Aramaic, but lengthens in Hebrew (for the plural ending יָיִן rather than Hebrew יָיִן, see chapter 6).
- חִדַּת Semitic t is represented as ת in Aramaic rather than as שׁ as in Hebrew; note also the reduction of pretonic *a*, which is lengthened in Hebrew.
- שָׁעַר Pretonic *a* is reduced in Aramaic but lengthened in Hebrew.
- חִבַּר Pretonic *a* is reduced in Aramaic but lengthened in Hebrew (the presence of *a* where Hebrew has *ē* is due to the consonant פ).
- דָּהַב Aramaic represents Semitic d with ד rather than ס as in Hebrew and reduces pretonic *a*, which is lengthened in Hebrew.
- עָשַׂר Words that are segholates in Hebrew typically have one full vowel under their second consonant in Aramaic.
- אָת *a* does not shift to *ō* in Aramaic as it does in the Canaanite languages.
- תָּבַר Semitic t is represented as ת in Aramaic rather than שׁ as in Hebrew.
- עָלַם *a* does not shift to *ō* in Aramaic as it does in Hebrew.

- (1) The Master of Eternity wrote a letter to strong kings.
- (2) We are building a house in the rebellious city.
- (3) Then they stopped (the) building in Jerusalem.

- P. 24 (4) Issue a decree before the scribe after the letter has been read.
 (5) Now they will not give (i.e. assign) work over the Jews.
 (6) The strong kings went to the city.
 (7) God's decree is read before the master.
 (8) Then Shimshai said to stop building this house.
 (9) They made rebellion in Jerusalem.
 (10) Issue peace for them from eternity.
 (11) We are informing the scribe that work on the house of the king has stopped.

Chapter 6

P. 27 Ezra 5:1–5

Then the prophets Haggai and Zechariah, the son of Iddo, prophesied to the Jews who were in Judah and in Jerusalem with the name of the God of Israel over them. Then Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, arose to build the house of God which is in Jerusalem. Tattenai, the governor of Trans-Euphrates, and Shetar-Bozenai came to them and said (lit. saying) thus to them: “Who issued a decree to build this house? What (lit. who) are the names of the men who are building this?” But their God's eye was over the Jews, and they didn't stop them.

- P. 28 (1) מִלְךְ
 (2) סְפָרָא
 (3) שְׁמֻהַת

	SINGULAR			PLURAL		
	<i>Absolute</i>	<i>Construct</i>	<i>Determined</i>	<i>Absolute</i>	<i>Construct</i>	<i>Determined</i>
P. 29	רֹאשׁ	רֹאשׁ	רֹאשָׁא	רֹאשִׁין	רֹאשֵׁי	רֹאשָׁיָא
	נְבִיא	נְבִיא	נְבִיאָא	נְבִיאִין	נְבִיאֵי	נְבִיאָיָא
	סִפְר	סִפְר	סִפְרָא	סִפְרִין	סִפְרֵי	סִפְרָיָא
	עֲבִידָה	עֲבִידַת	עֲבִידָתָא	עֲבִידִין	עֲבִידַת	עֲבִידָתָא
	קְרִיָה	קְרִיַת	קְרִיָתָא	קְרִיִין	קְרִיַת	קְרִיָתָא
P. 30	אַלְהָה	אַלְהָה	אַלְהָא	אַלְהִין	אַלְהֵי	אַלְהָיָא
	סִפְר	סִפְר	סִפְרָא	סִפְרִין	סִפְרֵי	סִפְרָיָא

- (1) סְפָרָא כְּתַב שְׁמֻהַת גְּבַרְיָא.
 (2) קָמוּ נְבִיאֵי יִשְׂרָאֵל קָדָם מְלֻכְיָא.
 (3) שְׁלַחוּ אֲנַרְתָּא עַל עֲבַר־נְהָרָא.
 (4) אֲתָא אֲלֵהָא עַל יִשְׂרָאֵל.

P. 31

- (5) המוֹ בְּנֵי יְרוּשָׁלַם קְרִיתָא.
- (6) בְּעַל שָׁם טַעַם.
- (7) הוֹדְעָנָא גְבְרֵי קְרִיתָא.
- (8) מִן פְּחוֹת יְהוּד וְשִׁמְרִין?

Chapter 7

P. 34 Ezra 5:6–10

The letter which Tattenai, governor of Trans-Euphrates, and Shetar-Bozenai and his colleagues who were in Trans-Euphrates sent to King Darius, and this was written in it: “To King Darius, peace (over) everything. Let it be known to the king that we went to Judah, the province, to the house of the great God. Then we asked these elders, we said to them, ‘Who issued the decree to you to build this house?’ And we also asked them their names so that we would write the name of the men who are at their heads.”

אָכְלָה G	נְחוּא D	הַתְּקַטְלָה G
חִדְרָף D	סְגִדִין G	מְחִימִן H
הוּבַד H	בְּנִס G	מִתְּכַנְשִׁין D
הַחֲרַבַת H	הַרְגוּוּ H	מִתְּנַשְׂאָה D
יִשְׂאֲלִנְכוּן G	הַעֲלוּ H	יְבַקֵּר D
בְּטַלַת G	הַשְׂכַּחַת H	תִּקְנָא G
הַשְׂפִּלְתָּ H	תִּתְרַמוּן G	רְשַׁמַּת G
מִלֵּל D	נִפְלוּ G	הַתְּרַחְצוּ G
שְׂבַחַת D	הַתְּנַבִּי D	מְהַלְכִין D
חֲשִׁיבִין G	בְּטָלוּ D	אֲתַעֲקְרוּ D
אָבְעָה G	מִהַעֲרֵדָה H	מְצַבְעִין D
	הַתְּגַזְרַת G	

P. 35

- (1) אֲוִלְנָא לְמַדִּינְתָא רַבְתָּא.
- (2) שְׁלַחוּ אַנְרָה לְבֵיתָא וּלְגַבְרֵיא בְּגוּתָא.
- (3) כְּעַן הִרְיוּשׁ רֵאשׁ שְׁבִיָּא אֵלֶיךָ.
- (4) שְׁבִיָּא אֲמַרִין דִּי טַעַמָּא יָדִיעַ לְהֵם.
- (5) לְהוּי שְׁלָמָא עַל יְרוּשָׁלַם.
- (6) כְּלָא כְּתִיבָא.

Chapter 8

P. 38 Ezra 5:11–15

They replied, “We are the servants of the God of heaven and earth and are building the house which was built many years before this. Our ancestors angered the God of heaven, and He gave them to Nebuchadnezzar, king of Babylon, the Chaldean; and he tore down this house and exiled the people to Babylon. In the first year of Cyrus, the king of Babylon, Cyrus the king issued a decree to build this house of God; and the vessels of the house of God which Nebuchadnezzar removed from the temple which is in Jerusalem to the temple of Babylon—Cyrus the king took them out from the temple of Babylon and they were given to Sheshbazzar, and he said, ‘These vessels—deposit them in the temple which is in Jerusalem and let the house of God be rebuilt.’”

P. 39	עֲבָדַת	נְטֻלַת	רְשָׁמַת	שְׁלַחַת
	עֲבָדַתְ	נְטֻלַתְ	רְשָׁמַתְ	שְׁלַחַתְ
	עֲבָדַתִּי	נְטֻלַתִּי	רְשָׁמַתִּי	שְׁלַחַתִּי
	עֲבָד	נְטַל	רְשָׁם	שְׁלַח
	עֲבָדַת	נְטֻלַת	רְשָׁמַת	שְׁלַחַת
	עֲבָדְנָא	נְטֻלְנָא	רְשָׁמְנָא	שְׁלַחְנָא
	עֲבָדְתֻּן	נְטֻלְתֻּן	רְשָׁמְתֻּן	שְׁלַחְתֻּן
	עֲבָדְתֵּן	נְטֻלְתֵּן	רְשָׁמְתֵּן	שְׁלַחְתֵּן
	עֲבָדוּ	נְטֻלוּ	רְשָׁמוּ	שְׁלַחוּ
	עֲבָדְהָ	נְטֻלְהָ	רְשָׁמְהָ	שְׁלַחְהָ

P. 40	יְדַעְתָּ	יָדַע	2 masculine singular
	יְדַעַת	יָדַע	1 common singular
	יְהַב	יָהַב	3 masculine singular
	כְּתַבְנָא	כָּתַב	1 common plural
	כְּתַבוּ	כָּתַב	3 masculine plural
	מְלַחְנָה	מָלַח	1 common plural
	נְטַרַת	נָטַר	1 common singular
	נְפַל	נָפַל	3 masculine singular
	סְלַקַת	סָלַק	1 common singular
	עֲבָד	עָבַד	3 masculine singular

- P. 41 (1) The king went before the city.
 (2) We knew that the Master of Eternity was in Jerusalem.
 (3) I wrote a letter to the king’s house.

P. 41 (cont.)

- (4) Then God sent a decree to that province.
- (5) You gave many servants to the governor of the Jews.
- (6) Our fathers gave those vessels to Cyrus.
- (7) The head of the palace was in heaven.
- (8) Nebuchadnezzar did not take the men out to the land.
- (9) That great house will be built in one year.

Chapter 9

P. 44 Ezra 5:16–6:5

Then Sheshbazzar came; he gave (i.e. laid) the foundations of the house of God which is in Jerusalem, and from then until now it was being built, but was not completed. And now if it is good to the king, let it be searched in the king's treasure house that is there in Babylon if a decree was issued by King Cyrus to build the house of God in Jerusalem; and let him send the king's wish concerning this to us. Then King Darius issued a decree, and they searched there in Babylon, and a scroll was found and thus was written in it: "In the first year of King Cyrus, King Cyrus issued a decree (that) the house of God in Jerusalem be built, and the expenses will be given (i.e. paid) from the king's house, and they will return the gold and silver vessels of the house of God which Nebuchadnezzar brought out from the temple which is in Jerusalem."

נָטַל	רָשַׁם	טָרַד	קָטַל
נָטַל	רָשַׁם	טָרַד	קָטַל
נָטַלְא	רָשַׁמְא	טָרַדְא	קָטַלְא
נָטַלְה	רָשַׁמְה	טָרַדְה	קָטַלְה
נָטַלְת	רָשַׁמְת	טָרַדְת	קָטַלְת
נָטַלְתְּא	רָשַׁמְתְּא	טָרַדְתְּא	קָטַלְתְּא
נָטַלִּין	רָשַׁמִּין	טָרַדִּין	קָטַלִּין
נָטַלִּי	רָשַׁמִּי	טָרַדִּי	קָטַלִּי
נָטַלְיָא	רָשַׁמְיָא	טָרַדְיָא	קָטַלְיָא
נָטַלְן	רָשַׁמְן	טָרַדְן	קָטַלְן
נָטַלְת	רָשַׁמְת	טָרַדְת	קָטַלְת
נָטַלְתְּא	רָשַׁמְתְּא	טָרַדְתְּא	קָטַלְתְּא

P. 45	נְטִיל	רְשִׁים	טְרִיד	קְטִיל
	נְטִיל	רְשִׁים	טְרִיד	קְטִיל
	נְטִילָא	רְשִׁמָא	טְרִידָא	קְטִילָא
	נְטִילָה	רְשִׁמָה	טְרִידָה	קְטִילָה
	נְטִילַת	רְשִׁמַת	טְרִידַת	קְטִילַת
	נְטִילְתָא	רְשִׁמְתָא	טְרִידְתָא	קְטִילְתָא
	נְטִילִין	רְשִׁמִין	טְרִידִין	קְטִילִין
	נְטִילֵי	רְשִׁמֵי	טְרִידֵי	קְטִילֵי
	נְטִילָיָא	רְשִׁמָיָא	טְרִידָיָא	קְטִילָיָא
	נְטִילָן	רְשִׁמָן	טְרִידָן	קְטִילָן
	נְטִילַת	רְשִׁמַת	טְרִידַת	קְטִילַת
	נְטִילְתָא	רְשִׁמְתָא	טְרִידְתָא	קְטִילְתָא

- (1) Nebuchadnezzar says that the city will be given to Jews.
 (2) A big scroll is sent to the governor of the province.
 (3) The king knew that (the) work stopped.
 P. 46 (4) We know (how) to build this house.
 (5) There is gold in the treasure house there in Babylon.
 (6) The men searched if good silver was given to the scribe.

(1) גְּבַרְיָא קָמוּ עֲלֵיהוֹן.

(2) מִן שְׁלַח פְּסָפָא וְדַהְבָּא מִן עֲבַר־נַהְרָא?

(3) אִיתִי פְּחָה בְּגוּ יְרוּשָׁלַם.

(4) יְהַבְנָא בֵּיתָא לְהֵם.

(5) אַתָּה סְפָרָא לְקַרְיָתָא.

Chapter 10

P. 50 Ezra 6:6–12

Now Tattenai, governor of Trans-Euphrates, Shetar-Bozenai, and their colleagues, be (i.e. stay) far from there. Leave the work of the house of God, and from me a decree is issued for the Jews to build the house of God, and the

expenses will be given (paid) from the king's property to those men that it not stop. And whatever they need for the God of heaven is to be given to them so that they will sacrifice to the God of heaven and pray for the king's life. And from me a decree is issued that any person who changes this message—his house will be made a dunghill concerning this, and may God overthrow any king or nation which extends its hand to destroy the house of God which is in Jerusalem. I, Darius, have issued (the) decree.”

P. 50	<i>Aramaic</i>	<i>Hebrew</i>	<i>English</i>
	אזל	הלך	go
	איתי	יש	there is
	אלהיא	אלהים	god
P. 51	אנחנא	אנחנו	we
	אע	עץ	tree
	ארשא	ארץ	land
	אתה	בוא	come
	בר	בן	son
	דבח	זבח	sacrifice
	דחב	זהב	gold
	דכרן	זכרון	memorandum
	דנה	זה	this
	דדע	זרוע	arm
	חד	אחד	one
	ידיע	ידוע	known
	יהב	נתן	give
	יתב	ישב	dwell
	כדבה	כזב	lie
	להוא	יהיה	it will be
	להם	להם	to them
	נחת	ירד	go down

P. 51 (cont.)	Aramaic	Hebrew	English
	נפק	יצא	go out
	סלק	עלה	go up
	ספר	ספר	document
	ספרא	הסופר	(the) scribe
P. 52	עבד	עשה	do
	פלה	עבד	work
	קיש	קיץ	summer
	רב	גדול	big
	שגיא	רב	many
	שלם	שלום	peace
	שמיא	שמים	heaven
	שת	שש	six
	תוב	שוב	return
	תור	שור	ox
	תלג	שלג	snow
	תלת	שלוש	three
	תקל	שקל	weight
	תרי	שני	two

(1) גנניא רהיקין מן נגלו.

(2) כתבת אנגרה לספרא.

(3) שלח פתגם אלהא לקריתא.

(4) ראש מדינתא אנש (גבר).

(5) שבקו פלא תמזה!

(6) מצלין המו לאלהיא לחבלה ארעא.

Chapter 11

P. 56 Ezra 6:13–18

Then Tattenai, governor of Trans-Euphrates, Shetar-Bozenai, and their colleagues did exactly as King Darius sent. The Jews are building and succeeding according to the prophecy of Haggai and Zechariah, the son of Iddo; and they completed (it) at the command of the God of Israel and the command of Cyrus and Darius and Artaxerxes, king of Persia. And he finished this house on the third day of the month Adar, which is the sixth year of King Darius' reign. And the children of Israel, the priests, and the Levites and the rest of the exiles made a dedication of this house of God with joy. And they established the priests and the Levites over the service of God, who is in Jerusalem, according to the writing of Moses' book.

- P. 57 (1) אֶתֶּרֶךְ You sacrificed an ox to God.
 (2) הוּסָה He knew that the elders are in the province.
 (3) אֶתֶּרֶךְ You gave the book to a governor.
 (4) אֶתֶּרֶךְ You wrote a letter.
 (5) הַפֶּלֶא They fell to the earth.
- P. 58 (6) אֶתֶּרֶךְ We went out from the house.
 (7) אֶתֶּרֶךְ or הוּסָה I (or she) worship(ed) in Jerusalem.
 (8) הוּסָה He issued a decree.
 (9) אֶתֶּרֶךְ You sent a message to Babylon.
 (10) אֶתֶּרֶךְ I knew (how) to build a house.
 (11) הַפֶּלֶא They went up to heaven.
 (12) אֶתֶּרֶךְ We sent a scroll to the treasure house.
- P. 59 (1) There is a palace in the large city.
 (2) You are priests of the God of heaven.
 (3) The house of God is in Jerusalem.
 (4) The man does not have a head.
 (5) Zerubbabel is governor of the Jews.
 (6) Thus is it written in the book of Darius: We are praying to the earth.
 (7) You are a king of peace.
 (8) Then they finished the work of a strong house.

P. 60

(1) דִּי אָמַר מֶלֶכָא פְּנֻמָא אֶסְפְּרִנָּה עֲבָדוּ גְבַרְיָא שְׂתָהּ.

(2) שְׂאָר מְלֻכּוּתָא לְדַרְיֹוֹשׁ יְהִבְנָא.

(3) מְעַמָּא אִיתִי בְּכַתְבֵּי.

(4) הִיכְלָא לָא אִיתִי בִיהוּד.

(5) סִפְרֵי שְׁלַחַת לְכַהֲנָה תִמָּה.

Chapter 12

P. 64 Ezra 7:12–26

Artaxerxes, king of kings, to Ezra the priest, scribe of the law of God of heaven: From me a decree is issued that anyone in my kingdom from the people of Israel and their priests and Levites who is willing to go to Jerusalem with you may go. It is sent from before the king to search concerning Judah and Jerusalem according to the law of your God and to bring the king's silver and gold to the God of Israel who is in Jerusalem along with all the silver and gold in the entire province of Babylon to the house of their God which is in Jerusalem. You will diligently buy rams with this silver and sacrifice them in Jerusalem. And whatever is pleasing to you to do with the rest of the silver and gold you may do in accordance with the wish of your God. And deliver the vessels which are given to you for your God's house before the God of Jerusalem. And from me, King Artaxerxes, a decree is issued that everything that Ezra, the priest, the scribe of the law of the God of heaven, requests shall be done exactly. Everything which is from the decree of the God of heaven will be done for the house of the God of heaven. And (we) inform you that (you) are not authorized to impose a tax on all the priests and Levites. And you, Ezra, in accordance with the wisdom of your God, appoint judges for the whole people that is in Trans-Euphrates, for all who know the laws of your God, and you shall inform those who do not know. And judgement will be diligently done to all who will not do the law of your God and the law of the king.

(1) He asked about the king's law.

(2) This people is authorized to bring vessels from the palace.

P. 65 (3) Nebuchadnezzar was king of Babylon from eternity.

(4) Who is willing to make a dunghill on the earth?

(5) You will inform the judge that there will be a rebellion in the province.

P. 65 (cont.)

- (1) נְהַדְד לִירוּשָׁלַם עִם עֹרָא.
 (2) קְרִינְתָא תְּהִנֵּה בְּנִיָּה אַחֲרֵי דֵי יְהִבִין הַמּוֹ בְּלוֹ לְמַלְכָּא.
 (3) הִנֵּה דִינָא בֵּין מַלְכָּא לְעַמָּא.
 (4) הַמּוֹ אֲמַרּוּ שְׂבִקּוּ סִפְרָא בְּבַבְלָא.
 (5) רֵאשָׁא הָוָה בְּשָׁמַיָּא.

Chapter 13

P. 70 Daniel 2:4–13

“King, say the dream to your servants and we will tell its interpretation.” The king answered and said to the Chaldeans, “If you will not tell me the dream and its interpretation, you will be made into limbs and your houses will be made a dunghill; but if you do tell the dream and its interpretation, you will receive much glory from before me. Therefore, tell me the dream and its interpretation.” They answered and said, “Let the king say the dream to his servants, and we will tell the interpretation.” The king answered and said, “I know that you are buying time until the time changes.” The Chaldeans answered before the king and said, “There is no man who will be able to tell the king’s thing. No great king has asked a thing like this of any Chaldean, and the thing which the king asks is difficult; and there is no other except the gods who will tell it before the king.” The king became very angry and said to kill all the wise men of Babylon.

P. 71	כְּהֹנָנִי	his priests	אַבּוּךְ	your father
	עֲבָדֶיךָ	your servants	אַחֲרֵיהֶוֹן	after them
	עָלַי	on me	אַיְתִיכּוֹן	you are
	עָלֶיךָ	on you	אַיְתוּהִי	he is
	עִמּוֹ	with him	אַלְהִי	my God
	לְקִבְלֶיךָ	opposite you	אַלְהֵהּ	his God
	קְדָמוּהִי	before him	בְּתֵרֶךְ	after you
	רֵאשֵׁהוֹן	their head	בֵּינֵיהֶוֹן	between them
	שָׂמָהּ	he placed him	בֵּיתָהּ	his house
	שְׁמֵהֶתְהֵם	their names	בְּרָהּ	his son
	תַּחֲתוּהִי	instead of him	בְּנִיָּהּ	in the midst of her
	תְּלָתְהֶוֹן	the three of them	הַיְכָלִי	my palace
			יְתֵהוֹן	them

P. 72

- (1) לְהוֹדוּ מַלְכָא עֲבַד בְּעֵדֵן אֲחֵרֵן.
 (2) עֲנוּ גְבַרְיָא חֲכִימַיָא לְרֵאשׁ מְדִינְתָא.
 (3) פִּשְׁרָא יִשְׁתַּנְּהָ הֵן סִפְרָא יִנְפֹק מִן קְרִיָתָא.
 (4) אִיתִי מַלְכָּה דִּי לֹא יָדַעַת בְּחֻלְמִי.
 (5) נְחִוָּה כֻּלָּא לְהֵן שְׁם אֱלֹהֵנָא.
 (6) בֵּיתָהּ עַל גְּלוּיָא.

Chapter 14

P. 75 Daniel 2:14–24

Then Daniel sought from the king that he would give him time in order to tell the meaning to the king. Then Daniel went to his house and informed Hannaniah, Mishael, and Azariah, his companions, of the thing and to seek compassion from before the God of heaven concerning this secret that they not kill Daniel and his companions along with the wise men of Babylon.

P. 76 Then the secret was revealed to Daniel. Then Daniel blessed the God of heaven. Daniel answered and said, “Let the name of God be blessed from eternity to eternity, for wisdom and power are His, and He changes the seasons and the times, establishes kings, gives wisdom to the wise. He reveals deep things. I praise You, God of my fathers, for You have given me wisdom and power, and now You have informed me of that which I sought from You so that I could make the king’s matter known.” Thereupon Daniel went in to Arioch, whom the king had appointed to kill the wise men of Babylon. He went and said thus to him: “Do not kill the wise men of Babylon. Bring me before the king, and I will tell the interpretation to the king.”

(1) We knew these secrets.

(2) Who built that palace?

(3) The scribe wrote that wisdom is lost from Babylon in the time of Nebuchadnezzar.

P. 77 (4) Daniel entered heaven.

(5) Thereupon it was revealed that the king established the governor’s head over this city.

(6) There is a man who seeks compassion.

P. 77 (cont.)

- (1) אבא דנה משבח דתא די אלהא.
- (2) שליט אנה למבעה ספרא דך בבית גנזיא.
- (3) מדינתא אלין תחות מלך תקיף.
- (4) שבקי אנרתא דך תמה.
- (5) אנחנה יתבין מאנין שגיאין בגוא ארעא.

Chapter 15

P. 80 Daniel 2:25–36

Then Arioch brought Daniel in before the king, and thus he said to him, “I found a man from among the exiles of Judah who will inform the king of the interpretation.” The king answered and said to Daniel, whose name was Belteshazzar, “Are you able to inform me of the dream which I saw and its interpretation?” Daniel answered before the king and said, “Wise men are not able to tell the king the secret which the king asks, but there is a God in heaven (who) reveals secrets, and He has informed King Nebuchadnezzar what will be. And it is not by wisdom that is in me that this secret is revealed to me, but that the interpretation be made known to the king. You, O King, saw a large statue; that statue was big. That statue—its head was of good gold, its breasts and its arms were of silver, its belly and its thighs were of copper, its legs were of iron, its feet partly of iron and partly of clay. You saw until a stone broke off, which was not by hands, and hit the statue on its iron and clay feet and crushed them. Then the iron, clay, copper, silver, and gold were crushed together, and the stone which hit the statue became a big mountain. This was the dream, and we will say its interpretation before the king.”

P. 81

אסגד	אשבק	אשלט	אפל
תסגד	תשבק	תשלט	תפל
תסגדין	תשבקיין	תשליטין	תפליין
יסגד	ישבק	ישלט	יפל
תסגד	תשבק	תשלט	תפל
נסגד	נשבק	נשלט	נפל
תסגדיין	תשבקיין	תשליטין	תפליין
תסגדין	תשבקיין	תשליטין	תפליין
יסגדיין	ישבקיין	ישליטין	יפליין
יסגדין	ישבקיין	ישליטין	יפליין

P. 82	תֵּאכַל	אֲכַל	2 masculine singular or 3 feminine singular
	נֵאמַר	אֲמַר	1 common plural
	אֲבַעַה	בַּעַה	1 common singular
	תְּהוּה	הוּה	2 masculine singular or 3 feminine singular
	לְהוּן	הוּה	3 masculine plural
	נִכְתָּב	כְּתַב	1 common plural
	תַּעֲבִדוּן	עַבַד	2 masculine plural
	יִפְלְחוּן	פִּלַח	3 masculine plural
	אֲקִרָא	קִרָא	1 common singular

- P. 83
- (1) אֲכַתְּב אֲגִידָה עַל אֲבָן מִן טוּרָא.
 - (2) תִּשְׁלַח פְּתִיגָם לְסַפְרָא.
 - (3) גִּזְר רֵאשָׁא וְרִגְלָא מִן צְלָמָא.
 - (4) גִּבְרָא דִּדְךָ חֲזָה מְאִנִּי חֲסַפָּא דִּי חֲדַק דְּגִיּאֵל.
 - (5) אִיתִי פְּרוּזֵל תְּחוּזֵת אֲרַעָא.
 - (6) גִּשְׂאֵל לְמַבְנָה הִיכַל תְּמָה.
 - (7) יְהוּדִיָּא שְׁבַקוּ נְחֹשׁ בְּבַבְלָא.

Chapter 16

P. 87 Daniel 2:37–49

“You are the king, the king of kings, to whom the God of heaven gave the kingdom, and into your hand He has given human beings, animals of the field, and birds of the sky—wherever they dwell—and made you rule over all of them; you are the head of gold. And after you there will arise another kingdom, lower (lit. more earthly) than you, and afterwards a third kingdom of copper which will rule the whole earth. And a fourth kingdom will be as strong as iron, smashing everything. And the feet and toes which you saw, partly of clay and partly of iron, will be a divided kingdom, and the toes of the feet will be partly iron and partly clay—part of the kingdom will be strong and part of it will be breakable. And in the days of those kings, the God of heaven will establish a kingdom that will not ever be destroyed; and the kingdom will not be abandoned to another people, but it will stand forever, inasmuch as you saw that a stone was broken off from the mountain not by hands, and it smashed the iron, the copper, the clay, the silver, and the gold. The great God has informed the king what will be after this.” Then King Nebuchadnezzar fell on his face and

bowed down to Daniel. The king answered Daniel and said, “Your God is the God of gods and revealer of secrets, since you were able to reveal this secret.” Then the king made him rule over the entire province of Babylon and over all the wise men of Babylon.

- (1) We dwell in a house of gold.
 - (2) The king will rule over the province of Trans-Euphrates.
 - (3) Haggai smashed a strong animal.
- P. 88
- (4) A fourth man came.
 - (5) They will bow to the head of the statue.
 - (6) There are many fingers on Darius’ hand.

- (1) פֶּשֶׁר טַעֲמָא רַבִּיעֵינָא כְּתִיב בְּבֵית אֱלֹהִים.
- (2) הַמֶּזֶז נִפְלִין מִן רִגְלֵיהֶם וּמִצְלִין לְאֱלֹהִים.
- (3) אֲזֻלָּנָא לְבָרָא רַחֵיקָא.
- (4) סָפְרָא חֲכִימָא אֲתָא עִם פְּתָנִים תְּלִיתִי.
- (5) יִכְלָנָא לְמַבְנֵה בֵּית אֲחֵרִי.

Chapter 17

P. 92 Daniel 3:1–12

King Nebuchadnezzar made a statue of gold and sent to gather the prefects and the governors for the dedication of the statue which King Nebuchadnezzar had erected. Then the prefects and the governors gathered for the dedication of the statue which King Nebuchadnezzar had erected and stood before the statue which Nebuchadnezzar had erected, and the herald called out strongly, “Say to you, O peoples, ‘At the time that you hear the sound of the horn and all kinds of music, you will fall and bow down to the statue of gold, which King Nebuchadnezzar has erected; and whoever will not fall down and bow will be thrown into the midst of a furnace of burning fire.’” Thereupon, at that time, when all the peoples heard the sound of the horn and all kinds of music, all the peoples fell down, bowing to the statue of gold which King Nebuchadnezzar had erected. Thereupon, at that time, Chaldean men drew near. They answered and said to King Nebuchadnezzar, “O king, live forever. You, O king, issued a decree that every person who hears the sound of the horn and all kinds of music should fall down and bow to the statue of gold, and whoever does not

fall down and bow will be thrown into the midst of a furnace of burning fire. There are Judean men, Shadrach, Meshach, and Abed-nego—those men have not paid attention to you, O king. They do not worship your god, and they do not bow down to the statue of gold which you erected.”

P. 93 חֲמֹשׁ + חֲמֹשׁ אַרְבַּע + שֵׁת שֶׁבַע + תְּלָת תְּרֵתִין + תְּמַנָּה חֵד + תְּשַׁע

$4 + 5 =$ תְּשַׁע	$10^3 =$ אֶלֶף
$7 -$ חֵד $= 6$	$2 +$ תְּלָת $= 5$
$8 \div 4 =$ תְּרֵתִין	$20 \times 10 =$ מְאֹתִין
$20 \div$ עֶשֶׂר $= 2$	$4 + 2 =$ שֵׁת
$8 - 3 =$ חֲמֹשׁ	$3^2 =$ תְּשַׁע
$1 + 2 =$ תְּלָת	$56 \div 8 =$ שֶׁבַע
$2 \times 3 =$ שֵׁת	$10 - 2 =$ תְּמַנָּה
$8 \div 2 =$ אַרְבַּע	$60 + 40 =$ מְאָה
חֲמֹשׁ $+ 1 = 6$	$17 \div 17 =$ חֵד
$11 - 9 =$ תְּרֵתִין	$24 -$ תְּמַנָּה $= 16$
$7 + 0 =$ שֶׁבַע	$19,286 +$ רְבֹו $= 29,286$
$שֵׁת - 4 = 2$	$10 \times 2 =$ עֶשְׂרִין
$17 -$ אַרְבַּע $= 13$	$6 + 6 =$ תְּרֵי־עֶשֶׂר

P. 94

- (1) גִּבְרָא קְדַמָּא (הוּא) רֵאשׁ מְדִינְתָא.
- (2) אֲנַחְנָא מְצַלִּין לְאַלְהָא שְׁמִיא.
- (3) הוּוּ חֲמֹשָׁה רִוּין בְּחֻלְמָא.
- (4) נִפְק קָלָא מִבְּבַל כְּאִשָּׁא.
- (5) יִפְלַחוּן לְצֻלָּם פְּרוּל.
- (6) אִיתִי רְבֹו סְפָרִין יְקַדִּין בְּהִיכְלָא.
- (7) קְרַן חֵד מִתְרַמָּה לְאַתְוָנָא.
- (8) הַבּוּ שְׁמַעוּ אַרְבַּע זְנִי זְמָרָא.

Chapter 18

P. 96 Daniel 3:13–23

Then Nebuchadnezzar said in anger to bring Shadrach, Meshach, and Abed-nego. Then they brought those men before the king. Nebuchadnezzar answered

and said to them, “Is it true, Shadrach, Meshach and Abed-nego, that you are not worshipping my god and not bowing to the statue of gold which I erected? Now if you are ready to fall down and bow to the statue which I made at the time that you hear the sound of the horn and all kinds of music, you will; and if you do not bow down at that hour, you will be thrown into the midst of the furnace of burning fire. And who is the god that will save you from my hands?”

P. 97 Shadrach, Meshach, and Abed-nego answered and said to the king, “Nebuchadnezzar, we do not need to reply to you concerning this matter. If our God, whom we worship, is able to save us from the furnace of burning fire and from your hand, O king, he will save; and if not, let it be known to you, O king, that we are not worshipping your god and not bowing down to the statue of gold which you erected.” Then Nebuchadnezzar answered and said to heat the furnace seven times more than is proper to heat it and to bind Shadrach, Meshach, and Abed-nego to throw into the furnace of burning fire. Inasmuch as the king’s word was urgent and the fire was heated very much, the fire killed those men who brought up Shadrach, Meshach, and Abed-nego. And those three men—Shadrach, Meshach, and Abed-nego—fell bound into the midst of the furnace of burning fire.

<i>Perfect</i>	<i>Imperfect</i>	<i>Participles</i>		<i>Imperative</i>
		<i>Active</i>	<i>Passive</i>	
כָּתַבְתָּ	אֲכַתֵּב	כּוֹתֵב	כּוֹתֵיב	כּוֹתֵב
כָּתַבְתָּ	תִּכְתֵּב	כּוֹתֵבָה	כּוֹתֵיבָה	כּוֹתֵבִי
כָּתַבְתִּי	תִּכְתְּבִין	כּוֹתְבִין	כּוֹתֵיבִין	כּוֹתְבוּ
כָּתַבְתָּ	תִּכְתֵּבְנָה	כּוֹתְבוֹן	כּוֹתֵיבוֹן	כּוֹתְבֵהֶן
כָּתַבְתָּ	נִכְתֵּב			
כָּתַבְתִּי	תִּכְתְּבוּן			
כָּתַבְתָּ	תִּכְתְּבוּן		<i>Infinitive</i>	מִכְתֵּב
כּוֹתֵב	יִכְתְּבוּן			
כּוֹתֵבָה	יִכְתְּבוּן			

- P. 98
- | | | |
|----------|---------|--|
| מַעֲבֵד | עֲבַד | G infinitive “to make” |
| שְׁבִקוּ | שִׁבַּק | G imperative 2 masculine plural “leave!” |
| מַחֲזִיא | חִזֵּה | G infinitive “to see” |
| אֲכָלִי | אֲכָלִי | G imperative 2 feminine singular “eat!” |

P. 98 (<i>cont.</i>)	מְגִלָּא	גלה	G infinitive “to reveal”
	אֲמַר	אמר	G imperative masculine singular “say!”
	מְבַנָּא	בנה	G infinitive “to build”
	מְכַנְשׁ	כנש	G infinitive “to gather”
	מְבַעֵא	בעה	G infinitive “to seek”
	מְקַרָּא	קרא	G infinitive “to call”
	מְפַשֵּׁר	פשר	G infinitive “to interpret”

P. 99

- (1) אַל תְּקַטֵּל גְּבַרְיָא תְּקַיְפִין אֲלֵיךְ.
- (2) עֲתִיד אֱלֹהָא לְמַעַבְד אֲתֵר בְּשִׁמְיָא.
- (3) יָדָא תְּכַתֵּב אֲנָרָה טָבָה וְתִירָה.
- (4) חֲשַׁח מְלַכָּא קְרִיָתָא דָּא לְמוֹזַא בְּנוֹרָא.
- (5) שְׁמַע קַל וְזַמְרָא בְּבָרָא רַחֲמֵיָא.
- (6) הִיתְיוּ סְפָרָא מְכַפְתָּא לְנוֹלֵד.
- (7) עָמַא יְשִׁיבֵיב גְּנוּיָא שְׁנָיָא.

Chapter 19

P. 102 Daniel 3:24–33

Then King Nebuchadnezzar arose, answered and said, “Did we not throw three men bound into the midst of the fire?” They answered and said to the king, “Surely, O king.” He answered and said, “Behold, I see four men free, walking in the midst of the fire, and there is no damage on them. And the fourth resembles a divine being (lit. son of God).” Then Nebuchadnezzar approached the furnace of burning fire. He answered and said, “Shadrach, Meshach, and Abed-nego, servants of God, leave and come (i.e. come out).” Then Shadrach, Meshach, and Abed-nego came out from the midst of the fire. The fire had not ruled their body, nor was the hair of their head scorched. Nebuchadnezzar answered and said, “Blessed is the God of Shadrach, Meshach, and Abed-nego, who sent His angel and saved his servants, who gave their body that they not worship nor bow to any god except their God. And from me let a decree be issued that any people that will say blasphemy concerning the God of

Shadrach, Meshach, and Abed-nego—his house will be made a dunghill inasmuch as there is no other god like this.” Then the king made Shadrach, Meshach, and Abed-nego prosper in the province of Babylon. King Nebuchadnezzar to all peoples who live in the entire land: May your peace grow great. The signs which God did with me—how powerful; His kingdom is an eternal kingdom and His dominion is with every generation.

P. 103	מִמְלֵל	מלל	active participle masculine singular
	בְּטֹלוּ	בטל	imperative or perfect 3 masculine plural
	יִטְעֲמוּן	טעם	imperfect 3 masculine plural
	שִׁבְחָתָ	שבח	perfect 1 common singular
	מְהַדֵּר	הדר	participle masculine singular
	חִבְלוּ	חבל	imperative or perfect 3 masculine plural
	לְנִסְכָּה	נסך	infinitive
	הַדִּירָתָ	הדר	perfect 1 common singular
	חִבְלָהּ	חבל	infinitive
	יִבְקֹר	בקר	imperfect 3 masculine singular
	מִמְלֵלָה	מלל	active participle feminine singular
	מְהַלֵּךְ	הלך	active participle masculine singular
	מִנִּיתָ	מנה	perfect 2 masculine singular
	מִפְּשָׁר	פשר	active participle masculine singular
	תִּקְבְּלוּן	קבל	imperfect 2 masculine plural
	קִטְלוּ	קטל	imperative or perfect 3 masculine singular
P. 104	יִשְׁמְשׁוּן	שמש	imperfect 3 masculine plural
	שִׁבְחָתָ	שבח	perfect 2 masculine singular
	מִצְבָּעִין	צבע	active participle masculine plural
	לְקִטְלָהּ	קטל	infinitive
	יִמְלֵל	מלל	imperfect 3 masculine singular
	מִשְׂרָא	שרה	active participle masculine singular
	יִבְהֲלוּ	בהל	imperfect 3 masculine plural
	בְּדֵרוּ	בדר	imperative or perfect 3 masculine plural
	מִשְׁבַּח	שבח	active participle masculine singular

saw visions of my head, and behold a tree in the midst of the earth, and its height was great. The tree grew and its height reached heaven. Its foliage was beautiful, and in it was food for everything. Animal(s) of the field sought shade under it, and birds of the sky dwelt in its branches.”

P. 109	מֵהֶלְכִין	הֵלַךְ	active participle masculine plural
	לְהַחֲוִיָּה	חוּה	infinitive
	נִהְיָה	חוּה	imperfect 1 common plural
	הַשְּׂפֵלָה	שָׁפַל	infinitive
	הַחֲסִנּוּ	חִסַּן	imperative or perfect 3 masculine plural
	לְהַשְׁנִיָּה	שָׁנָה	infinitive
	הוֹדְעָנָה	יָדַע	perfect 1 common plural
	מֵהוֹדְעִין	יָדַע	active participle masculine plural
	מֵהִנּוֹקֶת	נָזַק	active participle feminine singular
	תִּהְיֶינָק	נָזַק	imperfect 2 masculine singular or 3 feminine singular
	הַצֶּלַח	צָלַח	perfect 3 masculine singular
	מֵהַחֲצִיָּה	חָצַף	active participle feminine singular
	יְהַשְׁפֵּל	שָׁפַל	imperfect 3 masculine singular
	הַרְגִּזוּ	רָגַז	imperative or perfect 3 masculine plural
	הַרְגִּשׁוּ	רָגַשׁ	imperative or perfect 3 masculine plural
	הַשְׁכַּחַת	שָׁכַח	perfect 1 common singular
	לְהַשְׁכַּחַהּ	שָׁכַח	infinitive
	מֵהַשְׁנֵא	שָׁנָה	active participle masculine singular

P. 110	<i>Perfect</i>	<i>Imperfect</i>	<i>Participle</i>	<i>Imperative</i>
	הִקְרַבְתָּ	אֶהְקַרֵּב	מֵהִקְרַב	הִקְרַב
	הִקְרַבְתִּי	תִּהְקַרֵּב	מֵהִקְרַבָּה	הִקְרַבִּי
	הִקְרַבְתִּי	תִּהְקַרְבִּין		
	הִקְרַב	יִהְיֶה	מֵהִקְרַבִּין	הִקְרַבוּ
	הִקְרַבְתָּ	תִּהְקַרֵּב	מֵהִקְרַבִּין	הִקְרַבְּהוּ
	הִקְרַבְנָא	נִהְיָה		
	הִקְרַבְתִּין	תִּהְקַרְבִּין		
	הִקְרַבְתִּין	תִּהְקַרְבִּין	Infinitive	הִקְרַבְּהוּ
	הִקְרַבוּ	יִהְיֶינָבִין		
	הִקְרַבְּהוּ	יִהְיֶינָבִין		

P. 110 (*cont.*)

(1) קל קרנא מטא לשמיא.

(2) אלו רוקא מהדקת מאנא תחות היכלא.

P. 111

(3) ירבא שערא כעפי.

(4) צפרא חיתיו דהב מן אילנא.

(5) מלת מלכא תרחל קדישי בביל.

(6) חרטמא דחלין די אלקא יהשלט דניאל עליהם.

(7) אמרו ספריא להיתא פתגמא קדם אלקא.

Chapter 21

P. 115 Daniel 4:10–19

I saw in visions of my head, and behold a holy one was descending from heaven. It called and said thus, “Cut down the tree; the animal(s) will flee from under it; but leave its roots in the ground, and it will be watered with dew of heaven. Its heart will be changed (lit. “they will change”) from (that of) men, and an animal’s heart will be given to it until the living things will know that the Most High is mighty (i.e. rules) over the kingdom of man and gives it to whomever He wants.” This is the dream King Nebuchadnezzar saw, and you,

P. 116 Belteshazzar, say the interpretation inasmuch as all the wise men of my kingdom are not able to inform me of the interpretation, but you are able since the spirit of the holy God is in you.” Then Daniel, whose name is Belteshazzar, was appalled for an hour. The king answered and said, “Belteshazzar, do not let the dream and its interpretation disturb you.” Belteshazzar answered and said, “The dream and its interpretation are for your enemies. The tree which you saw, which grew and reached heaven with food for everything in it, under it dwelling animal(s) of the field—you are it, O king, for you grew and your greatness grew and reached heaven.”

טאב	טוב	G perfect 3 masculine singular
דע	ידע	G imperative 2 masculine singular
מנתן	נתן	G infinitive
יקרון	קרא	G imperfect 3 masculine plural
יהובדון	אבד	H imperfect 3 masculine plural
ידע	ידע	G active participle masculine singular
יחלפון	חלף	G imperfect 3 masculine plural
תפלון	נפל	G imperfect 2 masculine plural

	תִּדְקֶת	דקק	H perfect 3 feminine singular
P. 117	הוֹתִיב	יתב	H perfect 3 masculine singular
	שָׁם	שׁים	G perfect 3 masculine singular
	מִהָקִים	קום	H participle masculine singular
	אֶבְעֵא	בעה	G imperfect 1 common singular
	פְּקוּ	נפק	G imperative masculine plural
	אֶתוּ	אתה	G perfect 3 masculine plural
	הִיבֵל	יבל	H perfect 3 masculine singular
	נֹאמֵר	אמר	G imperfect 1 common plural
	הוֹבִידָה	אבד	H infinitive
	יִנְדְעוּן	ידע	G imperfect 3 masculine plural
	יִפֵּל	נפל	G imperfect 3 masculine singular

P. 118

- (1) אַדְוִין יִדְעוּ חֲרַטְמֵיָא דִּי שְׁמַע מִלְכָּא חֲלָמָא.
- (2) אִנְהּ כְּחַל לְכַפְתָּה גְּשְׁמָא עַל רֵאשׁ טוֹרָא.
- (3) חֲכֻמָּה דְּמִיָּה לְנוֹרָא יִקְדָּתָא.
- (4) פְּשָׂרָא חֲבַלַת כָּל דִּי שְׁמַעוּ לָהּ.
- (5) בְּנֵה גְבַר חַד בֵּית וּמַחְדָּק לָהּ גְבַר אֶחָרָן.
- (6) שְׁעָרֵי מְצַטְבַּע בְּטַל.
- (7) פְּשָׁר חֲלָמָא שְׁנֵי לְבַב מִלְכָּא.
- (8) נַחַת קַדִּישׁ דִּי שְׁמַע מַלְתַּת עֲלֵיָא.
- (9) גִּדְדוּ אֵילָנָא דִּי מְטָה לְשִׁמְיָא.
- (10) אֵזְלָנָא לְשִׁבְחָהּ לָהֶם.

Chapter 22

P. 120 Daniel 4:20–34

“And that which the king saw, a holy one descending from heaven and saying, ‘Cut down the tree and destroy it, but leave its roots in the earth, and let it be watered with dew of heaven’”—this is the interpretation which reached the king: They will drive you out from mankind, and your dwelling will be with the animal(s) of the field, and they will wet you with dew from the sky. And seven times will pass by you until you will know that the Most High rules over the kingdom of man and He gives it to whomever He wishes. And what they said to leave the roots of the tree—your kingdom is enduring for you because you will know that heaven reigns.” Everything reached (i.e. happened to) King

Nebuchadnezzar. At the end of twelve months he was walking at Babylon's royal palace. The king answered and said, "Is this not the great Babylon which I built as a royal house?" The word was in the king's mouth when a voice fell from heaven, "To you they say, O King Nebuchadnezzar: 'The kingdom has passed away from you, and they are driving you out from men. And your dwelling will be with the animal(s) of the field, and seven times will pass over you until you know that the Most High is ruler over the kingdom of man, and He will give it to whomever He wishes.'" At that time he was driven from men, and his flesh was watered from heavenly dew. And at the end of the days, I, Nebuchadnezzar—I lifted my eyes to heaven, and my knowledge returned to me. And I blessed the Most High, and I praised the Ever-living, whose dominion is an eternal dominion and whose kingdom is forever. And He does as He wishes with the host of heaven and those who dwell on earth. And there is none who says to Him, "What did you do?" At that time my knowledge returned to me and I was restored to my kingdom, and much greatness was added to me.

P. 121	הַנְּעַל	עלל	H perfect 3 masculine singular
	הַעַל	עלל	H passive perfect 3 masculine singular
	לְהוּא	הוה	G imperfect 3 masculine singular
	הוּו	הוה	G perfect 3 masculine plural
	הַסְקוּ	סלק	H perfect 3 masculine plural
	הַנְּסַקְה	סלק	H infinitive
	מְהַלְכִין	הלך	H active participle masculine plural
	מְהַלֵּךְ	הלך	D active participle masculine singular
	יְהַךְ	הלך	G imperfect 3 masculine singular
	יְכַלֵּךְ	יכל	G perfect 2 masculine singular
	יְכַל	יכל	G participle masculine singular
	תְּכַל	יכל	G imperfect 2 masculine singular or 3 feminine singular
	יּוֹכַל	יכל	G imperfect 3 masculine singular
	כְּהַלִּין	(יכל) כהל	G active participle masculine plural

- P. 122
- (1) כְּהַנְיָא טַרְדוּ פַחְתָּא מִן קַרְיָתָא.
 - (2) מְדוּר חַיּוּתָא בְּאֵילָן.
 - (3) בְּסוּפָא דִּי יוֹמָא עָדָה חִילָה.
 - (4) נָטַל חַרְטָמָא יְדוּהֵי וּבְרַךְ צְלָמָא דִּי כְּסָף.
 - (5) תִּבַּת לְהַנְסַקְה אֲנִרְתָּא לְרֵאשׁ טוּרָא.

Chapter 23

P. 125 Daniel 5:1–12

King Belshazar made a big meal and drank wine. Under the influence of the wine Belshazar said to bring the gold and silver vessels which Nebuchadnezzar, his father, had brought out from the temple which was in Jerusalem and they would drink from them. Then they brought the gold vessels which they had brought out from the temple of the house of God which is in Jerusalem, and they praised the gods of gold and silver, copper, iron, wood, and stone. At that time, fingers of a human hand came out and wrote on the wall of the king’s palace, and the king saw the palm of the hand which was writing. Then the king—his splendor changed and his thoughts disturbed him. The king called with strength to bring the Chaldeans. The king answered and said to the wise men of Babylon that, “Any man who will read this writing and tell me its interpretation will wear purple and rule third in the kingdom. Then all the wise men of the king entered, but they were not able to read the writing and make its interpretation known to the king. Then King Belshazar was greatly disturbed, and his splendor changed. On account of the king’s words, the queen entered

P. 126 the drinking house. The queen answered and said, “O king, live forever. Do not let your thoughts disturb you nor your splendor be changed. There is a man in your kingdom in whom is the spirit of the holy God, and illumination and wisdom like the wisdom of the gods was found in him in the days of your father. And King Nebuchadnezzar, your father—your father, the king, established him as chief of the magicians and Chaldeans inasmuch as great spirit and knowledge of interpreting dreams was found in him, in Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will tell the interpretation.”

P. 126	<i>Rewrite Direct Object</i>	P. 127	<i>Rearrange Sentence</i>	<i>Translate</i>
1.	לְחַרְטְמֵיָא יָת חַרְטְמֵיָא	כַּפְת מִלְכָּא חַרְטְמֵיָא. חַרְטְמֵיָא כַּפְת מִלְכָּא.		The king bound the magicians.
2.	לְחִלְמָא חִלְמָא	פְּשֵׁר דְּנִינְיָא לְ יָת חִלְמָא. דְּנִינְיָא לְ פְּשֵׁר יָת חִלְמָא.		Daniel interpreted the dream.
3.	יָת כְּהֲנֵיָא כְּהֲנֵיָא	גְּבַרְיָא קְטִלוּ לְכְהֲנֵיָא. לְכְהֲנֵיָא קְטִלוּ גְבַרְיָא.		The men killed the priests.

P. 128

- (1) שְׁתוּ חֲמֹר עִם לְחֵמָא.
- (2) אֲצַבְעָא רַבְתָּא כְּתִבַת פְּתָנָם.
- (3) מֵאֲנִי יְדַבֵּר הַשְׁתַּכְּחוּ בְּבֵית אֱלֹהֵי.
- (4) קָרָא כְּהֵנָּא לְעַמְמָא לְצַלְיָה.
- (5) לְבִשְׁת מְלֻכְתָּא יְדַבֵּר עַל רֵאשִׁי.
- (6) בְּהַלּוּ רַעֲיוֹנָיָא תְּקִיפִיָּא לִי.
- (7) כְּתִל בִּיתָא אָע.
- (8) זִיּוּ חֲכַמְתָּהּ נִפְק לְכֹל אַרְעָא.

Chapter 24

P. 131 Daniel 5:13–29

Then Daniel was brought in before the king. The king answered and said to Daniel, “You are Daniel from the Jews that the king, my father, brought from Judah. And I have heard concerning you that the spirit of God is in you and much wisdom is found in you. And now the wise men have been brought in before me in order that they read this writing and to inform me of its interpretation, but they are not able to tell the interpretation of the thing. And I have heard concerning you that you are able to give interpretations. Now if you are able to read the writing and to tell me its interpretation, you will wear purple and rule third in the kingdom.” Then Daniel answered and said before the king, “I will read the writing to the king, and I will tell him the meaning. You, O King—God Most High gave the kingdom and greatness and glory to Nebuchadnezzar, your father. And on account of the greatness which He gave him, all the peoples were afraid before him. He would kill whomever he wanted, and he would raise up whomever he wanted, and he would lower whomever he

P. 132 wanted. And when his heart and his spirit were elevated, he was brought down from the throne of his kingdom and they removed the glory from him. He was driven out from men, and his heart was like (that) with (the) animal(s); and his body was watered by the dew of heaven until he knew that God Most High was ruler over the kingdom of man and he would raise over it whomever He wished. And you, his son, Belshazzar, did not lower your heart although you knew all of this. You raised yourself up over the Master of Heaven, and they brought the vessels of His house before you, and you and your chiefs drink wine in them and you praised the gods of silver and gold, copper, iron, wood, and stone who do not see nor hear nor know. Then a hand was sent from before him and this writing inscribed. And this is the writing which was inscribed: *meney meney teqel ufarsin*. This is the interpretation of the thing: *meney*—God

has counted your kingdom and completed it; *teqel*—you have been weighed and found lacking; *peres*—your kingdom has been divided and given to Media and Persia.” Then Belshazaar said, and they clothed Daniel in purple and proclaimed concerning him that he would be third ruler in the kingdom.

	שְׁלִיחַ	שלח	G participle or perfect 3 masculine singular
	יְהִיב	יהב	G participle or perfect 3 masculine singular
	קָטִילת	קטל	G perfect 3 feminine singular
	מְפָרֵשׁ	פרש	D participle masculine singular
	עֲשִׂית	עשת	G participle or perfect 3 masculine singular
P. 133	מְעַרֵב	ערב	D participle masculine singular
	שִׁים	שים	G participle or perfect 3 masculine singular
	הִסְפִּית	יסף	H perfect 3 feminine singular
	יְהִיבַת	יהב	G perfect 3 feminine singular
	חֲשִׁיבִין	חשב	G participle masculine plural
	זָקִיף	זקף	G participle or perfect 3 masculine singular
	זְהִירִין	זהר	G participle masculine plural
	שָׁמַת	שים	G perfect 3 feminine singular
	דָּחִיל	דחל	G participle or perfect 3 masculine singular
	גָּמֵר	גמר	G participle or perfect 3 masculine singular
	יְהִיבוּ	יהב	G perfect 3 masculine plural
	פָּרִיסַת	פרס	G perfect 3 feminine singular
	מְכַפְּתִין	כפת	D participle masculine plural
	שָׁלַם	שלם	G participle or perfect 3 masculine singular

P. 134

- (1) אֲנִרְתָּהּ כְּתִיבַת בִּירוּשָׁלַם.
- (2) הוּא מְהַקִּים הִיכְלָא עַל שׁוּרָא.
- (3) כְּרָסָא הִנְחַת מִן שְׁמַיָא.
- (4) חֲלָם מָרָא פֶּשֶׁר תְּמָה.
- (5) אֵלֶּהִיָּהּ רַבִּיָּא מְשַׁבְּחִין עַל אֲרָעָא.
- (6) שְׂאֵלוּ לָהּ פֶּסֶפָא לְהִתְיָהּ לְהִיכְלָא רַבָּא.
- (7) דְּנִיָּאֵל הִנָּה שְׁלִיט וִיקְרָהּ שְׁוִי עִם מְלָךְ.
- (8) יְהִיב אֵלֶּה רַבּוּ לְמַדִּינְתָּא וּלְפַחְתָּהּ.
- (9) שְׁלִים אֲרָעָא בְּיוֹמִין שֵׁת.

Chapter 25

P. 137 Daniel 5:30–6:10

In that night, Belshazzar, king of the Chaldeans, was killed; and Darius the Mede received the kingdom at the age of 62. It was pleasing before Darius to establish 120 satraps over the kingdom who would be in the whole kingdom, and above them were 3 chiefs, of whom Daniel was one, that these satraps report to them so that the king not suffer damage. Then this Daniel was distinguishing himself over the chiefs and the satraps inasmuch as an excellent spirit was in him, and the king intended to establish him over the entire kingdom. Then the chiefs and the satraps sought to find a pretext against Daniel, but they were not able to find any pretext, since he was faithful and no negligence was found concerning him. Then those men said that, “We will not find any pretext in Daniel except if we find a pretext concerning him in his God’s law.” Then these chiefs and satraps assembled before the king and said thus, “Darius, O king, live forever! All the chiefs of the kingdom and the satraps and the governors have taken counsel to establish a royal statute that anyone who seeks a petition from any God or man except from you, O king, for 30 days will be thrown into the pit of lions. Now, O king, write a decree (lit. writing) that can not be changed like the law of Media and Persia which will not pass away.” Thereupon Darius wrote the decree.

P. 138	מְתִיב	יֵהב	G active participle masculine singular
	הַתְּמִלִּי	מִלֵּא	G perfect 3 masculine singular
	יִצְטַבַּע	צַבַּע	D imperfect 3 masculine singular
	הַתְּחַרְךְ	חַרְךְ	D perfect 3 masculine singular
	מְתַנַּשֵּׂא	נִשְׂא	D active participle feminine singular
	הַזְּמַנְתּוֹן	זִמַּן	G perfect 2 masculine plural
	מְשַׁתְּכֵל	שַׁכַּל	D active participle masculine singular
	יִתְקַרֵּי	קִרֵּא	G imperfect 3 masculine singular
	תִּשְׁתַּבֵּק	שַׁבַּק	G imperfect 2 masculine or 3 feminine singular
	תִּתְעַבְדּוּן	עַבַּד	G imperfect 2 masculine plural
	הַשְּׁתַּכַּחַת	שַׁכַּח	G perfect 3 feminine singular
	יִתְעַבַּד	עַבַּד	G imperfect 3 masculine singular
	יִשְׁתַּמְעוּן	שַׁמַּע	G imperfect 3 masculine plural
	הַתְּנַדְבוּ	נִדַּב	D perfect 3 masculine plural
	יִתְבַּקֵּר	בַּקֵּר	D imperfect 3 masculine singular

P. 139	מִתְכַּנְּשִׁין	כּוּשׁ	D active participle masculine plural
	יִשְׁתַּנֵּא	שָׁנָה	D imperfect 3 masculine singular
	הִתְנַגְּרַת	גָּזַר	G perfect 3 feminine singular
	יִתְבַּנֵּא	בָּנָה	G imperfect 3 masculine singular
	תִּתְחַבֵּל	חָבַל	D imperfect 2 masculine singular or 3 feminine singular
	הִתְרַחֲצוּ	רָחַץ	G perfect 3 masculine plural

(1) אָפֵא חֲכִימָא כְּתַב קָנִים בְּלִילָיא.

(2) אֲרִיא תִקְיָה נָפֵל לְגַבְא רַבָּא.

(3) אֲחֻשְׁדֵּרְפִּנְיָא הִתְכַּנְּשׁוּ קָדָם פְּרִסְאָא.

(4) פִּתְנָמָא קָבֵל בְּקִרְיָתָא מְרֻדָּתָא.

(5) יִצְיִבָּא כְּהֵנָּא מִחִימָנָא יִשְׁפֹּר לְעַמְמָיא.

(6) בְּעָה פְּחָתָא עֲלָה לְקַטְלָה לְגַבְרָיא.

P. 140

Chapter 26

P. 144 Daniel 6:11–29

And when Daniel knew that the decree had been written, he went into his house and he knelt, praying before his God three times a day, just as he had done previously. Then those men assembled and found Daniel praying before his God. Then they approached and said before the king concerning the royal prohibition, “Did you not write a prohibition that any man who seeks from any god or man except from you, O king, for 30 days will be thrown into the lions’ pit?” The king answered and said, “The thing is certain, like the law of Media and Persia that will not pass away.” Then they answered and said before the king that, “Daniel, who is from the children of the exiles of Judah, has not paid attention to you, O king, and to the prohibition that you wrote; and he prays 3 times a day.” Then when the king heard the thing, it was very distressing to him. Then those men gathered before the king and said to the king, “Know, O king, that it is a law of Media and Persia not to change any prohibition or statute which the king establishes.” Then the king said and they brought Daniel and threw into the pit of lions. The king answered and said to Daniel, “Your God, whom you serve, He will save you.” And a stone was brought and put over the mouth of the pit. Then the king went to his palace and his sleep fled (over) him. Then the king arose and in his distress he went to the pit of the lions, and as he approached the pit, the king answered Daniel and said to

Daniel, “Daniel, servant of the living God: your God, whom you serve — was He able to save you from the lions?” Then Daniel spoke with the king, “O king, live forever. My God sent His angel, and he closed the lions’ mouth, and they did not harm me inasmuch as I was found innocent (lit. innocence was found to me) before Him; and even before you, O king, I have not done damage.” Then the king was very pleased (lit. it was very good over the king), and he said to bring Daniel up from the pit. And Daniel was brought up from the pit, and no harm was found on him since he had faith in his God. And the king said and they brought those men who had accused Daniel and threw them, their sons, and their wives into the pit of the lions; and they had not reached the bottom of the pit when the lions overpowered them. Then King Darius wrote to all the peoples who dwelt in all the land, “May your peace be great. A decree is issued before me that in every dominion of my kingdom they will fear the God of Daniel, since He is the living God and enduring forever; and He saves His kingdom which will not be damaged. And he makes signs in heaven and on earth, as He saved Daniel from the lions.” And this Daniel prospered in the kingdom of Darius and in the kingdom of Cyrus, the Persian.

P. 145	נִפְקָה	נִפְק	G	יֵהָב	יָהָב	G
	הִיבֵל	יבֵל	H	מְעַבֵּד	עבֵד	G
	קָאָם	קוּם	G	תְּקַבְּלוּן	קבל	D
	מְשִׁיזָב	עזב	Š	הַסֵּק	סלק	H
	נִפֵּל	נפל	G	דְּאֵינִין	דִּין	G
	יָדִיעַ	ידע	G	מְכַפְּתִין	כפת	D
	אֲחֻנְיָה	חווה	A	תּוּכַל	יכל	G
	יִשְׁתַּנָּא	שנה	Dt	מְנִיתָ	מנה	D
	הַתְּחַרְדֵּךְ	חרך	Dt	פְּקוּ	נפק	G
	הַנְּעֵל	עלל	H	חֻזִיתוּן	חזה	G
	אֲשַׁתְּנִי	שנה	At	אֲקִימָהּ	קום	A
	שִׁצִּיא	יצא	Š	מְבַרְךְ	ברך	D
	הָוָה	הוה	G	יִשְׁתַּכְּלֵלוּן	כלל	Št
	פְּתִיחוּ	פתח	G	בְּעֵינָא	בעה	G
	אֲנַדַּע	ידע	G	הוֹתֵב	יתב	H
	תְּהַשְׁכַּח	שכח	H	מְמַר	אמר	G
	תְּהוּבְרֵךְ	אבר	H	יִשְׁיזָב	עזב	Š

P. 146	הוּה לְהוֹן	G	אתה הִיתִי	H
	קרא יִתְקַרֵּי	Gt	קרב מִהִקְרִבִּין	H
	קום יִקְוִים	H	רעע תִּרְעֵע	G
	שִׁים שְׁמַת	G	ידע יְהוֹדְעֵע	H
	עדה תִּעְדֵּא	G	ענה עֲנוּ	G
	בנה תִּתְבְּנֵא	Gt	דקק הִדְקֵקֵת	H
	חזה נְחֹא	D	הלך יִקְדֵךְ	G
	שנה יִשְׁנוֹן	D	רום הִתְרוֹמְמוֹתְךָ	polet-t

יִקְוִים is H, יִקום is G; both are imperfect 3 masculine singular.

לְהִנְעֵלָה and לְהִנְעֵלָה are both H infinitives of עלל; the ן in לְהִנְעֵלָה is a result of nasalization.

מִתְבְּהַל is a Dt active participle (there is no dagesh because ה is guttural), whereas הִתְבְּהַלָּה is Gt (infinitive).

P. 147 אָמַר is an active participle; אָמַר is perfect (3 masculine singular)

תִּתְיַהֵב is Gt, תִּתְחַבֵּל is Dt (both are imperfect 2 masculine singular)

מִתְנַשֵּׂא is Dt, מִתְעַבֵּד is Gt (both are active participles, though מִתְנַשֵּׂא is feminine and מִתְעַבֵּד masculine).

מִתְקַטְּלִין is Dt (active participle mp); לְהִתְקַטֵּל is Gt (infinitive).

הִתְנַגְּרַת is Ht; אִתְנַגְּרַת is At.

P. 148

- (1) אָבִיא שִׁיזִיב בְּרַח מִן חֵיוֹת בְּרֵא.
- (2) סָפְרֵא שְׁכָלֵל עֲבִידְתָּא עַל מַלְכוּתָּא רַבִּיעֵיתָּא.
- (3) מַלְכָּא הִרְגֵּשׁ עֲמָא לְשִׁבְחָא לְאַלְהָ בְּלִילֵיא.
- (4) בְּעִית לְמַנְפַּק מִן קַרְיָתָא כְּדִי מַלְכָּא שֵׁם אֶסְרָא דְד.
- (5) סְלִקַּת עַל טוּרָא כְּדִי קַרִיב אַרְיָה.
- (6) אֲנַחְנָא סְגִרִין פִּם צְלָמָא.
- (7) יְהוּדֵיא הִצְלִחוּ כְּדִי טְרִידוּ לְגִלוּ.
- (8) אֲלָהָ חֵיא מַלְל מִקְדַּמַּת דְּנָה.

Chapter 27

P. 149 Daniel 7:1

In the first year of Belshazzar, king of Babylon, Daniel saw a dream and visions of his head on his bed. Then he wrote (down) the dream, a complete account; he said:

P. 150	חֻזָּה	חזוה	G perfect 3 masculine singular
	כְּתַב	כתב	G perfect 3 masculine singular
	אָמַר	אמר	G perfect 3 masculine singular

חֻזָּה (or ראשונה) אַחַת
 ראשו רֵאשִׁי
 חֻזָּה חֻזָּה
 מַלְאִי מַלְאִי

(2) Daniel answered and said, “I saw in a night vision, and behold 4 winds of the heaven were stirring up the great sea. (3) And 4 great animals, each different from the other, were coming up from the sea.

P. 151	עֲנָה	ענה	G active participle masculine singular
	חֻזָּה	חזוה	G active participle masculine singular
	הוּרִית	הורה	G perfect 1 common singular
	סָלְקִין	סלק	G active participle feminine plural
	שִׁנְיִין	שנה	G active participle feminine plural
	מִגְדָּחִין	גודח	A active participle feminine plural

the subject of מִגְדָּחִין is רֵחַי

אָמַר = Hebrew אָמַר

חֻזָּה הוּרִית means “was seeing” (i.e., saw)

P. 152 (4) The first was like a lion, and it had wings like an eagle. I saw until its wings were torn out and it was lifted from the earth and set up on feet like a man, and a human heart was given to it. (5) And behold, another, second animal, resembling a bear; and it was raised up on one side, and there were 3 ribs in its mouth between its teeth. And thus they said to it, “Arise, eat much flesh.” (6) After this I saw and, behold, another like a panther, and it had 4 bird wings on its back; and the animal had 4 heads, and dominion was given it.

P. 152 (*cont.*)

עֲלֵעִין	צִלְעוֹת
אֹמְרִין	אֹמְרִים
לְחִיּוֹתָא	לְחִיָּה
נִשְׂר	נִשְׂר

P. 153	מְרִיטוּ	מַרְט	G passive perfect 3 masculine plural
	נְטִילַת	נַטַל	G passive perfect 3 feminine singular
	הִקְיַמַת	קוּם	H passive perfect 3 feminine singular
	דְּמִיָּה	דְּמָה	G active participle feminine singular
	יְהִיב	יְהַב	G passive participle perfect 3 masculine singular

subject — חִיּוֹה

P. 154 (7) After this I saw in night visions, and behold a fourth animal, frightening and frightful and very strong; and it had big iron teeth, eating and smashing and trampling on the remnant with its feet. And it was different from any of the animals that were before it, and it had 10 horns. (8) I looked at its horns and, behold, another, small horn went up among them, and three of the first horns were uprooted from before it; and behold, there were eyes like human eyes on this horn and a mouth speaking great things.

רְבָרְבָן	plural feminine
חִיּוֹתָא	plural feminine

P. 155	מִשְׁתַּכַּל הַנּוּיַת	I was looking
	פֶּם	subject
	מִמְלַל	predicate (or verb)
	רְבָרְבָן	object

דְּחִילָה	דַּחַל	G passive participle feminine singular
רְפִסָּה	רַפַּס	G active participle feminine singular
מִשְׁנֵיָּה	שְׁנָה	D active participle feminine singular
מִשְׁתַּכַּל	שַׁכַּל	Dt active participle masculine singular
סְלִקַת	סַלַק	G perfect 3 feminine singular
אַתְעַקְרָה	עַקַר	Gt perfect 3 feminine plural

subject — תְּלֵת קַרְנֵיָא
 אֲכָלָה G } both are feminine singular active participles
 מִדְּקָה A }

- P. 156 גַּפִּין דִּי נִשַׁר לָהּ it had wings of an eagle
 לָהּ גַּפִּין אַרְבַּע דִּי עוֹף it had 4 wings of a bird
 שִׁנֵּין דִּי פְּרוֹזֵל לָהּ רַבְרָבָן it had large iron teeth

(9) I saw until thrones were put in place, and one old of days sat, his dress like white snow and the hair of his head like pure wool. His throne was flames of fire, its wheels burning fire. (10) A river of fire was flowing and going out from before Him; a thousand thousands served Him, and a myriad of myriads rose before Him, the judgment sat and books were open.

Passive verbs: רַמְיִו, פְּתִיחוּ

- P. 157 Active participles: נָפַק, נָגַד, דָּלַק, חָזָה

Verbs	הָוִית	הוּה	G perfect 1 common singular
	יִתַּב	יִתַּב	G perfect 3 masculine singular
	יִשְׁמְשׁוּנְהָ	שִׁמַּשׁ	D imperfect 3 masculine plural + 3 masculine singular pronominal suffix
	יִקְוִמוּן	קוּם	G imperfect 3 masculine plural

Suffixes	פְּרָסוֹן	feminine plural
	לְבוּשָׁה	3 masculine singular
	גַּלְגְּלוּחֵי	3 masculine singular
	שְׁבִיבֵין	masculine plural
	דִּינָא	masculine singular determined

- P. 158 (11) I saw, then, because of the sound of the great words which the horn was speaking; I saw until the animal was killed and its body destroyed and given over to the burning fire. (12) And the rest of the animals—they removed their dominion, but length of life was given to them until a time and a season.

קָל = Hebrew קול

P. 158 (cont.)

קטילת	קטל	G
הוֹבֵד	אבד	H
מְמַלְלָה	מלל	D active participle feminine singular
הָעֵדוּי	עדה	H perfect 3 masculine plural

P. 159	מְלִיִּא	masculine plural determined
	אִשָּׂא	masculine singular determined
	גְּשֻׁמָּה	feminine singular possessive
	רַבְרַבְתָּא	feminine plural determined

מְלִיִּא is singular, רַבְרַבְתָּא is plural (both are feminine determined)

(13) I saw in night visions and behold (one) like a son of man (i.e. human being) was coming with the clouds of the sky; and he reached the Ancient of Days, and they brought him near before Him. (14) And dominion was given to him, and glory and kingship and all the peoples, the nations and the languages served Him. His dominion is an eternal dominion which will not pass, and His kingdom one which will not be destroyed.

מְלִיִּא has a masculine singular determined suffix

הָיָה — “was coming”

מְלִיִּא is מְלִיִּא with a 3 masculine singular possessive suffix

P. 160	אִתָּה	אתה	G active participle masculine singular
	מָטָה	מטה	G perfect 3 masculine singular
	יַעֲדָה	עדה	G imperfect 3 masculine singular
	תִּתְחַבֵּל	חבל	Dt imperfect 3 feminine singular
	יִפְלְחוּן	פּלח	G imperfect 3 masculine plural
	הַקְּרִיבוּהִי	קרב	H perfect 3 masculine plural + 3 masculine singular

הַקְּרִיבוּהִי — the subject is indefinite

יִפְלְחוּן — כָּל עַמְמֵיָא וְלִשְׁנָיָא

(15) My spirit—I, Daniel—became distressed in the midst of a sheath (i.e. my body), and the visions of my head disturbed me. (16) I approached one of those standing before me, and I sought certainty from him concerning all this. And he said to me and informed me of the thing's interpretation: (17) "These great animals which are 4—4 kings will arise from the earth; (18) and holy ones of the Most High will receive the kingdom, and they will possess the kingdom forever and forever."

קַרְבַּת	קַרַב	G perfect 1 common singular
אַבְעָה	בַעַה	G imperfect 1 common singular
יְהוֹדְעוּנִי	יַדַע	H imperfect 3 masculine singular + 1 common singular
יְקַבְּלוּן	קַבַל	D imperfect 3 masculine plural
קַאֲמִיָא	קוּם	G active participle masculine plural determined

P. 162 אַנְיָן — they (feminine plural)

(19) Then I wanted to make certain concerning the fourth animal, which was different from all of them, more frightening with teeth of iron and claws of copper, eating, smashing, and trampling the rest with its feet. (20) And on the ten horns which were on its head and the other one which went up and before which three fell—that horn had eyes and a mouth speaking great things, and its appearance was bigger than its companions. (21) I saw, and that horn made war with the holy ones and prevailed over them. (22) Until the Ancient of Days came and judgment was given to the holy ones of the Most High, for the time had arrived and the holy ones possessed the kingdom.

P. 163	דְּכֵן	demonstrative pronoun feminine singular (it can also be masculine)
	צְבִית — צַבָּה	G perfect 1 common singular
	שְׁנִיָּה — שְׁנָה	G active participle feminine singular
	דְּחִילָה — דַחַל	G passive participle feminine singular
	מְדַקָּה — דַקַק	A active participle feminine singular
	סְלִקַת — סַלַק	G perfect 3 feminine singular
	נְפֻלָּה — נַפַל	G perfect 3 feminine plural
	מְטָה — מַטָּה	G perfect 3 masculine singular

P. 164 תְּלַת קַרְנֵיָא

(23) Thus he said: The fourth animal—there will be a fourth kingdom on the earth which will be different from all the kingdoms, and it will devour the entire earth and trample it and smash it. (24) And the 10 horns—from the kingdom will arise ten kings, and after them will arise another, and he will be different from the earlier ones and will lower three kings. (25) And he will speak words against the Most High and will wear out the holy ones of the Most High, and he will intend to change times and law. And they will be given into his hand for a time and times and half a time. (26) And he will sit in judgment and they will remove his dominion to be destroyed and killed until the end. (27) And the kingdom and dominion and greatness of the kingdoms under all heaven is given to the people of the holy ones of the Most High. His kingdom is an eternal kingdom, and all dominions will worship and be obedient to Him.

P. 165	תִּהְיֶה	הוּא	G imperfect 3 feminine singular
	יִתְהַבּוּן	יֵהָב	Gt imperfect 3 masculine plural
	יִהְיֶיבַת	יֵהָב	G passive perfect 3 feminine singular
	יִהְשָׁפֵל	שָׁפֵל	H imperfect 3 masculine singular

יִמְלֹל	D
יִבְלֵא	D
יִסְבֵּר	G

לְהִשָּׁנָה	שָׁנָה	}	all are H infinitives
לְהִשְׁמָדָה	שָׁמַד		
לְהִזְבֹּדָה	אָבַד		

P. 166	יִפְלְחוּן	G	פִּלַּח
	יִשְׁתַּמְעוּן	Dt	שָׁמַע
	יִשְׁעֲדוּן	H	עָדָה

(28) Here is the end of the word. I, Daniel, my ideas disturbed me very much, and my splendor changed over me. And I guarded the thing in my heart.

יִבְהַלְנִי	בָּהַל	D imperfect 3 masculine plural + 1 common singular
יִשְׁתַּנּוּן	שָׁנָה	Dt imperfect 3 masculine plural
נִטְרַת	נָטַר	G perfect 1 common singular

Chapter 28

Pp. 168–69

אָנָה בַר רַכִּב בַּר פַּנְמוּוָּא מֶלֶךְ שַׁמְאֵל עֶבֶד תִּגְלַת־פִּלְסֵר מֶרְאָא רַבְעֵי אַרְקָא.
 בְּצַדִּיק אָבִי וּבְצַדִּיקִי הוֹשִׁבֵנִי מֶרְאִי רַכִּבְאֵל וּמֶרְאִי תִגְלַת־פִּלְסֵר עַל כְּרִסְאֵי אָבִי.
 וּבֵית אָבִי עָמַל מִן כָּל וְרִצָּת בְּגִלְגֵּל מֶרְאִי מֶלֶךְ אֲשׁוּר בְּמַצְעַת מַלְכֵן
 רַבְרָבֵן בַּעֲלֵי כֶסֶף וּבַעֲלֵי זָהָב. וְאַחֲזוֹת בֵּית אָבִי וְהִיטְבַתְּהָ מִן בֵּית חַד
 מַלְכֵן רַבְרָבֵן. וְהִתְנַאֲבוּ אַחֵי מַלְכֵיָא לְכָל מַה טְבַת בֵּיתִי. וּבִי טָב
 לִישָׁה לְאַבְהֵי מַלְכֵי שַׁמְאֵל. הָא בֵּית כַּלְמֵן לְהֵם פְּהָא בֵּית שְׁתֵּנְוָא לְהֵם
 וְהָא בֵּית כִּיְצָא. וְאַנָּה בְּנִית בֵּיתָא זָנָה.

I am Bar Rakib, son of Panamuwa, king of Sam'al, servant of Tiglath-Pileser, the master of the four quarters of the earth. Because of my father's righteousness and my (own) righteousness, my master Rakib-el and my master Tiglath-Pileser seated me on my father's throne. And my father's house toiled more than all others, and I ran in the wheel of my master, the king of Assyria, in the midst of many kings, owners of silver and owners of gold. And I grasped my father's house and made it better than the house of any of the great kings. And my brothers, the kings, envied all the goodness of my house. And there was no good house for my fathers, the kings of Sam'al. Behold, the house of Kilamuwa was theirs, and behold, the winter house was theirs and the summer house. But I built this house.

P. 172

לְכָה הַתִּית טְמִי עוֹזְיָה מֶלֶךְ יְהוּדָה וְלֹא לְמַפְתָּח.

Hither were brought the bones of Uzziah, king of Judah. Do not open.

Pp. 173–174

דְּכִירִין לְטָב יוֹסֵה וְעִירוֹן וְחֻזְקֵיוּ בְּנוֹה דְחַלְפִי. כָּל מִן דִּיהֵיב פִּלְגוּ בֵּן גְּבַר לְחַבְרִיָּה
 הִי אָמַר לְשֵׁן בִּישׁ עַל חַבְרִיָּה לְעַמְמֵיָה הִי גְנִיב צְבוּתֵיהָ דְחַבְרִיָּה הִי מִן דְּגַלְיָ רְזַח
 דְּקַרְתָּהָ לְעַמְמֵיָה דִּין דְּעִינוּהָ מִשׁוּטְטֵן בְּכָל אַרְעָה וְחַמֵּי סְתִירְתָּהּ הוּא יִתֵּן אַפְוֵה
 בְּגַבְרָהּ הַחוּ וּבְזַרְעֵיהָ נִיעֲקוּר יִתֵּיהָ מִן תַּחֲזוֹת שׁוּמְיָה. וַיִּמְרוּן כָּל עַמָּה אָמֵן וְאַמֵּן
 סְלָה. רַבִּי יוֹסֵה בֵּן חַלְפִי חֻזְקֵיוּ בֵּן חַלְפִי דְכִירִין לְטָב. דְּרַגִּי סְגִי
 אַנְוִין עֶבְדוּ לְשִׁמְהָ דְרַחֲמָנָה שְׁלוֹם.

May Yose and Iron and Hezekiah, the sons of Halpy, be remembered for good. Whoever gives (i.e. makes) discord between a man and his comrade, speaking (with an) evil tongue concerning his comrade to the peoples (i.e. foreigners) or stealing his comrade's property, or whoever reveals the city's secret to the peoples—the Judge whose eyes wander over the whole earth and sees hidden things will direct His anger against that man and against his seed (descendants), and He will uproot him from under heaven. And let all the people say, “Amen, amen, selah.” May Rabbi Yose, son of Halpy, (and) Hezekiah, son of Halpy, be remembered for good. They made many stairs for the name of the Merciful One. Peace.

Chapter 29

Pp. 176–77 (lines 1–3)

אל מראן בגוהי פחת יהוד. עבדיך ידניה וכנותה כהניא זי בגיב בירתא.
 שלם מראן אלה שמיא ישאל שניא בכל עדן ולרחמן ישמךך קדם דריוהוש מלכא
 ובני ביתא יתיר מן זי כען חד אלה. וסין אריכן ינתן לך נסרה ושריר הוי
 בכל עדן.

To our master Bagohi, governor of Judah. Your servants Yedaniah and his colleagues, the priests who are in Yeb, the fortress: May the God of heaven seek our master's peace abundantly at every time, and may He give you compassion before King Darius and the members of (his) household, a thousand times more than now. And may He give you long life and may (you) be happy and prosperous at all times.

Pp. 178–79 (lines 4–13)

כען עבדיך ידניה וכנותה כן אמרין: בירח תמוזי שנת 14 דריוהוש מלכא כזי ארשם
 נפק ואזל על מלכא כמריא זי אלהא חנוב זי בגיב בירתא המוניית עם וידרנג
 זי פרתךך תנה הנה: לם אגורא זי יהו אלהא זי בגיב בירתא יהעדו מן תמה.
 אחר וידרנג נך לחיא אגרת שלח על נפין ברה זי רבחיל הנה בסגן בירתא לאמר:
 אגורא זי בגיב בירתא ינדשו. אחר נפין דבר מצריא עם חילא אחרנן אתו לבירת
 יב עם תליהם עלו באגורא נך נדשוהי עד ארעא ועמודיא זי אבנא זי הוו תמה
 תברו המו. אף הנה תרען זי אבן 5 בנין פסילה זי אבן זי הוו באגורא נך נדשו
 ודשיהם קימן וציריהם זי דששיא אלה נחש ומטלל עקתן זי ארו כלא זי עם שרית
 אשרנא ואחרן זי תמה הנה כלא באשה שרפו. ומזרקיא זי זקבא וכסף ומנדעמחא
 זי הנה באגורא נך כלא לקחו ולנפשהום עבדו.

Now your servant Yedaniah and his colleagues say thus: In the month of Tammuz, year 14 of King Darius, when Arsham went out and came to the king, the priests of the god Khnub, the god who is in Yeb the fortress, were in agreement with Vidranga, who is the commander here. “Surely, they will remove the temple of YHW, the God which is in Yeb the fortress, from there.” After that, the evil Vidranga sent a letter to Naphaina, his son, who is military chief in Syene, the fortress, saying, “They will destroy the temple which is in Yeb, the fortress.” After Naphaina led the Egyptians with the other forces, they came to the fortress of Yeb with their weapons. They entered that temple, destroyed it to the ground, and smashed its stone pillars which were there. Also, there were five stone gates, built out of cut stone, which were in that temple—they destroyed; and their standing doors and the copper pivots of those doors, and their wooden roof which was entirely of cedar with the rest of the beams and the other things which were there they burned entirely with fire. And the gold and silver basins and anything which was in that temple—all of it they took and made it for themselves.

P. 180 (lines 13–17)

ומן יומי מלך מצרים אבתינו בנו אנגרא וך בגב בירתא. וכזי פנבוזי על למצרים
אנגרא וך בנה השפחה. ואגורי אלהי מצרים כל מגרו ואיש מנדעם באנגרא וך
לא חבל וכזי כונה עביר אנחנה עם נשין ובנין שקקן לבשן הוין וצמיין ומצלין
ליהו מרא שמיא זי החוין בוידרנג וך. כלביא הנפקו כבלא מן רגלזיהי וכל נכסין
זי קנה אבדו וכל גברין זי בעו באיש לאנגרא וך כל קטילי וחזין בהום.

And from the days of the king of Egypt, our ancestors had built that temple in Yeb, the fortress. And when Cambyses entered Egypt, he found that temple built. And they overthrew all the temples of the Egyptian gods, but no one destroyed anything in that temple. And when this was done, we were wearing sack-cloth and with our wives and children fasting and praying to YHW, the Lord of Heaven, who let us see (vengeance upon) that Vidranga. The dogs removed the chain from his feet, and all the property which he had bought was lost, and all the men who sought evil for that temple were all killed, and we saw them.

P. 181–82 (lines 17–22)

אף קדמת זנה בעדן זי זא באישתא עביד לן אנרה שלחן על מראן ועל יהוחנן
 כהנא רבא וכנותה כהנא זי בירושלם ועל אוסתן אחוהי זי ענני וחרי יהודיא.
 אנרא חדה לא שלחו עלין. אף מן ירח תמוז שנת 14 דריהוש מלכא ועד זנה יומא
 אנחנה שקקן לבשן וצימין. נשיא זילן פארמלה עבדן. משח לא משחין וחמר לא
 שתיין. אף מן זכי ועד יום שנת 17 דריהוש מלכא מנחה ולבונה ועלונה לא עבדו
 באגרא נד.

Even before this, at the time that this evil was done to us, we sent a letter to our master and to Yehohanan, the high priest, and his colleagues, the priests who are in Jerusalem, and to Ostanes, Anani's brother, and the Judean nobles. They did not send us a single letter. Even from the month of Tammuz in the 14th year of King Darius and to this day we wear sackcloth and fast. Our wives are made like widows; we do not anoint (with) oil and do not drink wine. Even from that (time) and to the day of King Darius' 17th year they have not made a grain offering or incense or burnt offering in that temple.

P. 182–83 (lines 22–30)

פען עבדיך ידניה וכנותה ויהודיא כל בעלי יב כן אמרין. הן על מראן טב
 אתעשת על אגרא נד למבנה בזי לא שבקן לן למבניה. חזי בעלי טבתך ורחמיך
 זי תנה במצרין. אנרה מנד ישפילח עליהום על אגרא זי יהו אלהא למבניה
 ביב בירתא לקבל זי בנה הנה קדמין. ומחא ולבונתא ועלותא יקרבו על
 מדבחא זי יהו אלהא בשמך ונצלה עליך בכל עדן אנחנה ונשין ובגין ויהודיא
 כל זי תנה. הן כן עבדו עד זי אגרא נד ותבנה וצדקה יתנה לך קדם יהו אלה
 שמיא מן גבר זי יקרבו לה עלונה ודבחן דמן פדמי כסף כנפרין אלה ועל זנה.
 על זנה שלחן הודען. אף כלא מליא באגרה חדה שלחן בשמך על דליה ושלמיה
 בני סנאבלט פחת שמרין. אף בזנה זי עביד לן כלא ארשם לא ידע
 ב-20 למרחשון שנת 17 דריהוש מלכא.

Now your servants, Yedaniah and his colleagues and the Judeans, all citizens of Yeb, say thus: "If it is good to our master, take thought to build that temple, since they do not let us build it. See to your well-wishers and your friends who

are here in Egypt. Let a letter be sent to them from you concerning this temple of YHW, the God—to build it in Yeb, the fortress, as it was built before. And they will offer grain offerings and incense and burnt offerings on the altar of YHW, the God, in your name; and we will pray for you at all times—we and our wives and our children and the Judeans, everyone who is here. If they do this until that temple is built, there will be merit for you before YHW, the God of Heaven, more than for a person who offers Him a burnt offering and sacrifices whose price is 1000 silver coins and gold. Concerning this we sent, we informed. We also sent all the words in a letter in our name to Delaiah and Shelemiah, the sons of Sanballat, governor of Samaria. Also, Arsham did not know about this which was done to us at all. On the 20th of Marheshvan, the 17th year of King Darius.

P. 184

שמעון ליהודה בר מנשה לקרית ערביה: שלחת לך תרי חמרין די תשלח עמהן
תרי גברין לנת יהונתן בר בענן ולנת מסבלה די יעמרן וישלחן למחניה לנתך
ללבין ואתרגין. ואת שלח אחרגין מלנתך ונמטון לך הדסין וערבין. ותקן יתהן
ושלח יתהן למחניה הוא שלם.

Pp. 184–85

Simon to Judah, son of Manasseh, of Kiryat Arbaya. I sent you two donkeys with which you will send two men—Jonathan, son of Ba'yan, and Masabala—who will load (them). And they will send palms and citrons to his camp, to you. And you—send others from you, and they will bring the myrtle and willow (branch) to you. And prepare them and send them to his camp. Peace!

Chapter 30

P. 186 (19:14–17)

וחלמת אנה אברם חלם בלילה מעלי לארע מצרין. וחזית בחלמי וקא ארו חד
ותמרא חדא יאיא שגיא. ובני אנוש אתו ובעון למקץ ולמעקר לארזא ולמשבוק
תמרתא בלחודיקה. ואכליאת תמרתא ואמרת אל תקוצו לארזא ארי תרינא
מן שרבא חדא. ושביק ארזא בטלל תמרתא ולא אתקין.

Pp. 186–87

And I, Abram, dreamed a dream on the night of my entering into the land of Egypt. And in my dream I saw, and behold a cedar and a very lovely palm.

And people (lit. sons of men) came and sought to cut down and uproot the cedar and to leave the palm alone. But the palm tree protested and said, “Do not cut down the cedar, the two of us are from one family.” So the cedar was left in the shadow (i.e. with the help) of the palm tree and not cut down.

P. 188 (20:2–8)

כְּמָה נִצְיָח וְשִׁפִּיר לָהּ צֶלֶם אֲנִפִּיקָא . . . וְכַמָּא רְקִיק לָהּ שֶׁעַר רֵאִישֶׁיהָ כְּמָא יֵאָיִן לְהִין
 לָהּ עֵינִיקָא וּמָא רֵגַג הוּא לָהּ אֲנִפְהָא וְכוּל גֵּן אֲנִפִּיקָא . . . כְּמָא יֵאָא לָהּ חֲדִיָּה וְכַמָּא
 שִׁפִּיר לָהּ כּוּל לְבַנְהָא דְרַעִיקָא מָא שִׁפִּירָן וַיְדִיקָא כְּמָא כְּלִילָן וְחַמִּיד כּוּל מַחְזָה
 יְדִיקָא כְּמָא יֵאָיִן כַּפִּיָּה וּמָא אַרְיָכָן וְקַטִּינָן כּוּל אֲצַבְעַת יְדִיקָא. רֵגְלִיקָא כְּמָא
 שִׁפִּירָן וְכַמָּא שְׁלֵמָא לְהֵן לָהּ שְׁקִיָּא. וְכָל בְּתוּלָן וּפְלָאן דִּי יַעֲלֵן לְגַנוּן לָא יִשְׁפָּרָן
 מִנְהָא. וְעַל כּוּל נָשִׁין שׁוֹפֵר שְׁפָרָה וְעֵלְיָא שְׁפָרָהּ לְעֵלְיָא מִן כּוּלְהֵן וְעַם כּוּל
 שְׁפָרָא דִּן חֲכָמָה שְׂגִיָּא עִמָּהּ וְדִלְיְדִיקָא יֵאָא.

Pp. 188–89

How splendid and beautiful the form of her face, and how soft the hair of her head. How lovely are her eyes, and how pleasant is her nose and all the radiance of her face. How lovely are her breasts, and how beautiful all her whiteness. Her arms, how beautiful, and her hands, how perfect; how attractive all the appearance of her hands. How lovely her hands (palms), and how long and delicate all the fingers of her hands. Her feet, how beautiful, and how perfect her legs. And no virgins nor brides who go into the bridal chamber are more beautiful than she. And her beauty is more beautiful than all women; her beauty is above all of theirs. And with all this beauty she has great wisdom. And everything she has is lovely.

P. 189 (20:8–11)

וְכַדִּי שָׁמַע מַלְכָּא מְלִי חַרְקְנוּשׁ וּמְלִי תַרְיִן חֲבָרוּחֵי דִּי פִּם חַד תְּלַתְהוּן מְמַלְלִין שְׂגִי
 רַחֲמָה וְשִׁלַּח לְעוֹבַע דְּבַרְהָא וְחֻזָּהּ וְאַתְמָה עַל כּוּל שְׁפָרָהּ וְנִסְבָּהּ לָהּ לְאַנְתָּא
 וּבְעָא לְמַקְטַלְנִי וְאַמְרַת שְׂרִי לְמַלְכָּא דְאַחֵי הוּא כְּדִי תְּנִיָּת מַתְנַר עַל דִּילְהָא.
 וְשִׁבִּיקַת אֲנָה אַבְרָם בְּדִילְהָא וְלָא קַטִּילַת. וּבְכִית אֲנָה אַבְרָם בְּכִי תַקִּיף אֲנָה וְלוּט
 בַּר אַחֵי עַמִּי בְּלִילְיָא כְּדִי דְבִירַת מְנִי שְׂרִי בְּאוּנִס.

Pp. 189–90

And when the king heard the words of Hirkenos and the words of his two comrades, since the three of them spoke in harmony (lit. with one mouth), he loved her and sent in haste. He led her away and saw her and was surprised at all her

beauty. So he took her for his wife and sought to kill me, but Sarai said to the king, “He is my brother,” that I benefit on her account. So I, Abraham, was left (alone) on her account and not killed. And I, Abram, cried powerfully—I and Lot, my brother’s son with me—on the night when Sarai was led away from me by force.

Chapter 31

P. 191

תרח עובד צלמים הנה. חד זמן נפק לאתר הושיב אברהם מוכר תחתיו. הנה אתי
בר נש בעי דזובון. אמר ליה: בר כמה שגין את? אמר ליה: בר חמשין. אמר
ליה: ווי להווא גברא דאת בר חמשין ותסגוד לבר יומא. והנה מתבייש והולך לו.

Pp. 191–92

Terah was a statue maker. One time he went out someplace, placing Abraham as a seller in his place. A person came wanting to buy. [Abraham] said to him, “How old are you?” [The buyer] said to him, “Fifty years old.” [Abraham] said to him, “Woe to that man, for you are fifty years old and you bow down to a one day old!” And [the buyer] was embarrassed and walked on.

P. 192

חד זמן אתת איתתא טענא חד פינד דסלת. אמרת ליה: הא לך קרב קדמיהון.
קם נסיב בוקלסה ותברהון ויהב ההוא בוקלסה בידוי דרבה דבהון. פיון דאתא
אבוה אמר ליה: מה עבד להון כדין? אמר ליה: מה נכפור לך? אתת חדא איתתא
טענא חד פינד דסלת ואמרת לי: קרב קדמיהון. דין אמר: אנא אכיל קדמאי
ודין אמר: אנא אכיל קדמאי. קם הדין רבה נסיב בוקלסה ותברהון. אמר ליה:
מה את מפלה בי דעין אינון. אמר ליה: ולא ישמעו אנניך מפיד.

Pp. 192–93

One time a woman came carrying a plate of flour. She said to him, “Behold, sacrifice before them [the statues].” He rose, took a club and broke them and gave (i.e. put) that club in the hands of the largest of them. When his father came, [the father] said to him, “Why did you do this to them?” [Abraham] said to him, “How can I deny to you? A woman came carrying a plate of flour, and she said to me, ‘Sacrifice [it] before them.’ This [statue] said, ‘I will eat first,’ and that one [statue] said, ‘I will eat first.’ This big one rose, took the club, and broke them [the other statues].” [His father] said to him, “Why are you trick-

ing me? Do these [statues] know?” [Abraham] said to him, “Would your ears not listen to your mouth?”

P. 194

נִסְתִּיחַ וּמִסְרֵתִיחַ לְנִמְרוֹד. אָמַר לִיָּהּ: נִסְגֹּד לְנוֹרָא. אָמַר לִיָּהּ: נִסְגֹּד לְמִיָּא
 דְּמִשְׁפִּין לְנוֹרָא. אָמַר לִיָּהּ: וְנִסְגֹּד לְמִיָּא. אָמַר לִיָּהּ: נִסְגֹּד לְעַנְנֵי דְּטַעְנֵי מִיָּא.
 אָמַר לִיָּהּ: וְנִסְגֹּד לְעַנְנָא. אָמַר לִיָּהּ: נִסְגֹּד לְרוּחָא דְּמוֹבְלֵי עַנְנָא. אָמַר לִיָּהּ:
 וְנִסְגֹּד לְרוּחָא. אָמַר לִיָּהּ: נִסְגֹּד לְבַר נְשָׂא דְּסָבִיל רוּחָא. אָמַר לִיָּהּ: מַלִּין אַתָּ
 מִשְׁתַּעֵי. לָא נִסְגֹּד אֱלָא לְאוּר. הֲרִינִי מִשְׁלִיכְךָ בּוּ וְיָבוּא אֱלֹהֶיךָ שְׂאֵתָה מִשְׁתַּחֲוָה
 לוֹ וְיִצִּילְךָ מִמֶּנּוּ.

He lifted him and delivered him to Nimrod. [Nimrod] said to [Abraham], “Let us bow down to the fire.” [Abraham] said to him, “Let us bow down to the water that extinguishes the fire.” [Nimrod] said to him, “So let us bow down to the water.” [Abraham] said to him, “Let us bow down to the clouds that carry the water.” [Nimrod] said to him, “So we will bow down to the cloud.” [Abraham] said to him, “Let us bow down to the wind that brings the cloud.” [Nimrod] said to him, “So we will bow down to the wind.” [Abraham] said to him, “Let us bow down to the person who endures [i.e. withstands] the wind.” [Nimrod] said to him, “You are talking words [i.e. nonsense]. We will only bow down to the flame. Behold, I am throwing you into it. So let your God, to whom you prostrate yourself, come and save you from it.”

P. 195

הָוָה תִּפְּוֹן הָרֵן קָאִים פְּלִיג. אָמַר: מַה נַּפְשְׁךָ? אִם נִצַּח אַבְרָם אֲנָא אָמַר מִן דְּאַבְרָם
 אֲנָא אִם נִצַּח נִמְרוֹד אָמַר אֲנָא מִנִּמְרוֹד אֲנָא. פִּינֵן שְׂרִיד אַבְרָם לְכַבְּשֵׁן הָאֵשׁ וְנוֹצֵל
 אָמַרִין לִיָּהּ מִן דְּמֵן אַתָּ? אָמַר לִיָּהּ: מִן דְּאַבְרָם. נְטַלְוּהוּ וְהַשְׁלִיכוּהוּ בְּאֵשׁ וְנַחְמְרוּ
 מִעֵיו וְיִצֵּא נִמְתָּ עַל פְּנֵי אָבִיו. הֲדָא הוּא דְּכְתִיב וְיָמַת הָרֵן עַל פְּנֵי תְּרַח אָבִיו.

Haran was standing there, divided [i.e. uncertain]. He said, “What is your will? If Abram wins, I will say I am with Abram; if Nimrod wins, I will say I am with Nimrod.” When Abram went down into the furnace of fire and was saved, they said to him [Haran], “Whose side are you on (lit. whose are you)?” He said to them, “Abram’s.” They lifted him and threw him into the fire, and his belly was parched, and he came out and died in front of his father. This is what is written: “And Haran died *עַל פְּנֵי* [i.e. on account of] Terah, his father.”

Chapter 32

P. 198

(1) וְהָיָה בְּתֵר פִּיתְגְמֵיָא הָאֵילִין מִן דִּינִצּוּ יִצְחָק וְיִשְׁמַעֵאל. יִשְׁמַעֵאל הָוָה אָמַר:
 לִי חֲמֵי לְמִירוּת יֵת אָבָא דְאַנָּא בְרִיָּה בּוֹכְרֵיָא. וְיִצְחָק הָוָה אָמַר: לִי חֲמֵי לְמִירוּת
 יֵת אָבָא דְאַנָּא בְרִיָּה שָׂרָה אִינְתִּיהָ וְאַנְתָּ בְרִיָּה אִמְתָּא דְאִימִי. עֲנִי יִשְׁמַעֵאל וְאָמַר:
 אָנָּא וְכָאִי יִתִּיר מִיָּד דְאַנָּא אִינְתִּגְרִית לְתִלְסִירִי שְׁנִין וְאִין הָוָה צְבוּתִי לְמַעֲכָבָא
 לֹא הָוִינָא מְסַר נַפְשִׁי לְאַתְגְּוֹרָא. וְאַנְתָּ אִתְגְּוֹרְתָּ בְרִיָּה תְּמַנָּא יוֹמִין אֵילוּ הָוָה בְּדָּ מְנַדְעָא
 דִּילְמָא לֹא הָוִינָתָּ מְסַר נַפְשְׁךָ לְאַתְגְּוֹרָא. מְתִיב יִצְחָק וְאָמַר: הָאָנָּא בְרִיָּה תִלְתִּין
 וְשָׁב שְׁנִין וְאֵילוּ בְעֵי קוּדְשָׁא בְרִיָּד הוּא לְכוּלִּי אִיבְרִי לֹא הָוִיתִי מְעַכָּב. מִן יָד
 אִישְׁתַּמְעוּ פִּיתְגְמֵיָא הָאֵילִין קָדָם מְרִי עֲלָמָא וּמִן יָד מִימְרָא דִּינִי נְסִי יֵת אַבְרָהָם
 וְאָמַר לִיָּה: אַבְרָהָם.

Pp. 198–99

(1) It happened after these words, after Isaac and Ishmael quarreled, Ishmael said, “It is fitting for me to inherit father, since I am his senior son,” and Isaac said, “It is fitting for me to inherit father, since I am the son of Sarah his wife and you are the son of Hagar, my mother’s handmaid.” Ishmael answered and said, “I am more worthy than you, since I was cut (i.e. circumcised) at thirteen years; and if it had been my wish to refuse, I could have not delivered myself to be circumcised. But you were circumcised at eight days; if you had knowledge, perhaps you would not have delivered yourself to be circumcised.” Isaac answered and said, “Behold, today I am thirty-seven years old, and if the Holy One, blessed be He, sought all my limbs, I would not refuse.” Immediately after these words were heard before the Master of the Universe, “the Word of the LORD tested Abraham and said to him, ‘Abraham.’”

P. 200

וְאָמַר לִיָּה: הָאָנָּא. (2) וְאָמַר: דְּבַר כְּדוּן יֵת בְּרִיָּד יֵת יַחֲדָד דְּאֵת רַחִים
 יֵת יִצְחָק וְאֵילוּ לָדָּ לְאַרְעֵ פּוּלְחָנָא וְאַסִּיקְחֵי תַמְן לְעֵלְתָּא עַל חַד מִן שְׁוֹרֵיָא
 דְּאִימֵר לָדָּ. (3) וְאַקְדִּים אַבְרָהָם בְּצַפְרָא וּנְרִיז יֵת חֲמֵרִיהָ וּדְבַר יֵת תְּרִין שְׁלִיִּי
 יֵת אֵלִיעֶזֶר וְיֵת יִשְׁמַעֵאל עִימִיהָ וְיֵת יִצְחָק בְּרִיָּה וְקַטַּע קִיסִין דִּינִיָּתָּ וְתִאָּתָּא וְדִיקְלָא
 דְּחַזוּיִן לְעֵלְתָּא וְקָם וְאַזְל לְאַתְרָא דְּאָמַר לִיָּה יי. (4) בְּיוֹמָא תְּלִיתָּאָּה וְנִקְרָ
 אַבְרָהָם יֵת עֵינֹי וְחֲמָא עֲנִן אִיקְרָא קְטִיר עַל שְׁוֹרָא וְאַשְׁתַּמּוּדְעִיהָ מִן רַחִיק
 (5) וְאָמַר אַבְרָהָם לְעוֹלִימוּי: אֹרִיכִן לְכוּן הָכָּא עִם חֲמֵרָא וְאַנָּא וְעוֹלִימָא נְתַמְשִׁי
 עַד פֹּא לְבַחוּנִי אִין יֵתְקִיִּים מַה דְּאִתְבְּשִׁרִית כְּדִין יְהוּן בְּנָד וְנִסְגוּד לְמְרִי עֲלָמָא וְנָתוּב
 לְוֹתְכוּן. (6) וְנִסִּיב אַבְרָהָם יֵת קִיסִי דְּעֵלְתָּא וְשׁוּי עֵילוּי יִצְחָק בְּרִיָּה וְנִסִּיב בִּידִיהָ

ית אישקא וית סכינא ואולו תרוניהום כחדא. (7) ואמר יצחק לאברהם אבוי
 ואמר: אבא. ואמר: האנא. ואמר: הא אישקא וקיסין והאן אימרא לעלתא?
 (8) ואמר אברהם: יי יבחר ליה אימרא לעלתא ברי: ואולו תרוניהום בלב שלים כחד.

Pp. 200–201

And he said to him, “Behold!” (2) And he said, “Now, take your son, your only one that you love, Isaac, and go to the land of worship and offer him up there as a burnt offering on one of the mountains which I will tell you.” (3) And Abraham acted early in the morning, and he saddled his donkey and took his two young servants, Eliezer and Ishmael, with him and Isaac, his son. And he cut olive and fig and palm twigs which were fit for the offering, and arose and went to the place that the LORD said to him. (4) On the third day, Abraham lifted his eyes and saw the cloud of glory rising over the mountain, and he recognized it from afar. (5) And Abraham said to his youths, “You wait here with the donkey, and I and the youth will proceed hither to examine if what has been announced—“thus will be your son”—will be fulfilled; and we will bow down to the Master of the Universe and return to you. (6) And Abraham took twigs for the burnt offering and placed it on Isaac, his son, and he took the fire and the knife in his hand, and the two of them went together. (7) And Isaac said to Abraham, his father, “Father”; and he said, “Behold.” And he said, “Here is the fire and twigs, but where is the lamb for the burnt offering?” (8) And Abraham said, “The LORD will choose the lamb for the burn offering for Himself, my son;” and the two of them went with a perfect heart (i.e. in complete harmony).

P. 202

(9) ואתו לאתרא דאמר ליה יי ובנא תמן אברהם ית מדבחה דבנא אדם
 ואיתפכר במזי דטובענא ותב נח ובגנייה ואיתפכר בדרא דפלוגתא וסדר עלוי ית
 קיסא וכפת ית יצחק בריה ושוי יתיה על מדבחה לעיל מן קיסין. (10) ופשט
 אברהם ית ידיה ונסיבת סכינא למיכס ית בריה. עני ואמר יצחק לאבוי: כפת יתי
 יאות דלא נפרכס מן צערא דנפש ונדיחי לגובא דחבלא וישתכח פסילא בקרבנד.
 עיניו דאברהם מסתפלן בעיניו דיצחק ועיניו דיצחק מסתפלן למלאכי מרומא.
 יצחק הנה חמי יתהום ואברהם לא חמי יתהום. עניין מלאכי מרומא: איתון חמון
 תרין יחידאין דאית בעלמא חד נכיס חד מתנכיס. דנכיס לא מעכב ודמתנכיס
 פשיט צווריה. (11) וקרא ליה מלאכא דיי מן שמאי ואמר ליה: אברהם אברהם.
 ואמר: האנא. (12) ואמר: אל תושיט ידך לטלייא ולא תעביד ליה מידעם ביש.
 ארום כדון גלי קדמי ארום דחלא דיי אנת ולא עכבתא ית ברך ית יחידך מיני.

(13) וְזָקַף אַבְרָהָם יָת עֵינָיו וַחֲזָא וְהָא דִּיכְרָא חַד דְּאִיתְבְּרִי בֵּינִי שִׁמְשָׁתָא דְּשַׁכְּלוּל
 עֲלָמָא אַחִיד בְּחַרִּישׁוּתָא דְּאִילָנָא בְּקַרְנָיו. וְאַזְל אַבְרָהָם וְנָסִיב יָתִיה וְאַסְיָקְהִי
 לְעֲלָתָא חוּלְפִי בְּרִייה.

Pp. 202–4

(9) And they came to the place that the LORD had said to him, and there Abraham (re)built the altar which Adam had built and had been destroyed in the waters of the flood, and Noah had returned and built it, but it was destroyed in the generation of the division. And he arranged the twigs on it and bound Isaac, his son, and placed him on the altar above the twigs. (10) And Abraham extended his hand and took the knife to slaughter his son. Isaac answered and said to his father, “Bind me well so that I will not struggle from my soul’s pain and be thrust into the pit of destruction and a blemish be found in your sacrifice.” Abraham’s eyes were looking at Isaac’s eyes, and Isaac’s eyes were looking at the angels on high. Isaac saw them, but Abraham did not see them. The angels on high answered, “Come, see two unique ones in the world—one slaughters and one is slaughtered. The one that slaughters does not refuse, and the one that is being slaughtered extends his neck.” (11) And the angel of the LORD called to him from heaven and said to him, “Abraham, Abraham.” And he said, “Behold.” (12) And he said, “Do not extend your hand to the youth, and do not do anything bad to him. Behold, now it is revealed before Me that, behold, you are a fearer of the LORD and have not refused your son, your only one, from Me.” (13) And Abraham lifted his eyes, and he saw a ram, that had been created at twilight of the completion of the world, caught in the thicket of a tree by its horns. And Abraham went and took it and offered it as a burnt offering instead of his son.

Pp. 204–5

(14) וְאוּדִי וְצִלִי אַבְרָהָם תַּמָּן בְּאַתְרָא הָהוּא וְאָמַר: בְּבָעוּ בְּרַחֲמִין מִן קַדְמָךְ יְיָ גִלְיָ
 קַדְמָךְ דְּלֹא תְנֶה בְּלִבְבִי עֵיזָקָא וּבְעֵית לְמֵיעֵבַד גְּזִירְתָּךְ בְּחַדְוָא. כְּדִין כַּד יְהוֹן
 בְּנוֹי דְּיִצְחָק בְּרִי עֲלִיין לְשַׁעַת אַנְיָקִי תַּחְוִי מִדְּכַר לְהוּם וְעַנְי וְתַהוּם וּפְרִיק יְתַהוּם.
 וְעַתִּידִין הֵינּוּן כָּל דְּרִיָּא דְּקִימוֹן לְמַהוּי אַמְרִין בְּשׁוּרָא הַדִּין: כַּפֶּת אַבְרָהָם יָת יִצְחָק
 בְּרִייה וְתַמָּן אִיתְגַּלְיִית עֵילוּי שְׁכִינְתָּא דִּי. (15) וְקָרָא מְלֹאכָא דִּי לְאַבְרָהָם
 תַּנְיִינוּת מִן שְׁמַיָּא (16) וְאָמַר: בְּמִימְרֵי קַיִמִית אָמַר יְיָ חוּלְפִי דְּעַבְדְּתָ יָת פִּיתְגָמָא
 הַדִּין וְלֹא מְנַעַת יָת בְּרַךְ יָת יַחֲדָךְ (17) אַרוּם בְּרָכָא אַבְרָכִיךְ וְאַסְגָּא אֲסַגִּי יָת בְּנִךְ
 כְּכֹכְבֵי שְׁמַיָּא וְהוּי כְּחֵלָא דְּעַל כִּיף וּפָא. וְיִירְתוּן בְּנִךְ יָת קוֹרְנֵי שְׁנַאי־הוּן. (18)

וַיִּתְּבַרְכוּן בְּגִין וְכַוֹת בְּנֶד כָּל עַמְּמֵי אֶרֶץ חוֹלְף־דְּקַבִּילְתָּא בְּמִימְרֵי. (19) וַדְּבַר־י
 מִלְּאֲכֵי מְרוֹמָא יֵת יִצְחָק וְאוֹבְלוֹהֵי לְבֵי מְדַרְשָׁא דְשֵׁם רַבָּא וְהָהּ תַּמָּן תִּלְתַּת שָׁנִין.
 וּבְהָהּ יוֹמָא קָב אַבְרָהָם לְוֹת עוֹלִימוֹי וְקָמוּ וְאוֹלוּ כְּחֵדָא לְבִירָא דְשִׁבְעָ. וַיִּתִּיב
 אַבְרָהָם בְּבִירָא דְשִׁבְעָ. (20) וְהָהּ בְּתַר פְּתִגְמֵיָא הָאֵילִין מִן בְּתַר דִּיכַפְתַּת אַבְרָהָם
 יֵת יִצְחָק וְאוֹל סְטָנָא וְתַנִּי לְוֹת שָׂרָה דְאַבְרָהָם נָכַס יֵת יִצְחָק. וְקָמַת שָׂרָה וּפְגַנְתָּ
 וְאַשְׁתַּנְקַת וּמִיתַת מִן אֲנִיקָא.

Pp. 204–6

(14) And Abraham thanked and prayed there in that place and said, “In a petition of compassion before You, O LORD, it is revealed before You that there was no trickery in my heart, and I sought to do Your decree with joy. Now when the descendants of Isaac, my son, enter into an hour of anguish, let it be remembered for them and answer them and save them. And all generations that are to be will be prepared to say, “Abraham bound Isaac, his son, on this mountain, and the LORD’s presence was revealed to him there.” (15) And the angel of the LORD called to Abraham a second time from heaven (16) and said, “By My word have I sworn, said the LORD, inasmuch as you did this thing and did not withhold your son, your only one, (17) behold, I will bless you very much and greatly multiply your son like the stars of heaven and like the sand that is on the shore of the sea. And your son will inherit the cities of those who hate them, (18) and all the people of the earth will be blessed on account of your son’s merit, inasmuch as you accepted My word.” (19) And the angels on high led Isaac and brought him to the school-house of Shem, the great, and he was there for three years. And on that day Abraham returned to his servants, and they rose and went together to Beersheba; and Abraham dwelt in Beersheba. (20) And after these things, after Abraham had bound Isaac, the Satan went and told Sarah that Abraham had slaughtered Isaac; and Sarah arose and cried out and choked and died of anguish.

