

# 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

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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, ܐܢܝܢ 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 (יָדָה) 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 ל, ך, and ם, Gutturals, Hollow Verbs, Final ן and ם, Geminates) Daniel 4:10–19	112
Chapter 22 — Unusual Verbs (חוד, 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<sup>ʿ</sup>el</i> , <i>shaf<sup>ʿ</sup>el</i> , <i>itpe<sup>ʿ</sup>el</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

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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).<sup>\*</sup> 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-

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<sup>\*</sup>*Ma'aseh Efod*, ed. J. Friedländer and J. Kohn (Vienna: Haltsware, 1865) p. 40.

fronted. Our decisions have been somewhat eclectic. Thus the second person masculine singular pronoun is presented as ܐܢܬܐ, in conformity with the *qerê*, rather than the presumably earlier *ketîv* ܐܢܬܐ, while proper names have been presented exactly as they occur in the standard *Biblia Hebraica Stuttgartensia*; thus ܕܢܝܢܐ, 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<sup>c</sup>al*, *pa<sup>c</sup>el* and *haf<sup>c</sup>el*, 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 Harrassowitz, 1963) and Hans Bauer and Pontus Leander's *Grammatik des Biblisch-Aramäischen* (Halle/Saale: Max Niemayer 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

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\*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

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A	alef (א) stem ( <i>ʔaf<sup>el</sup></i> )
c	common (number)
ctr	construct
D	D stem ( <i>pi<sup>el</sup></i> or <i>pa<sup>el</sup></i> )
f	feminine
G	G stem ( <i>qal</i> , <i>pe<sup>al</sup></i> )
H	H stem ( <i>hif<sup>il</sup></i> or <i>haf<sup>el</sup></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>shaf<sup>el</sup></i> )
sf	suffix
t	conjugation with prefixed <i>t</i> (as in Hebrew <i>hitpa<sup>el</sup></i> )
trans	transitive



## INTRODUCTION

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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 Mandeans, 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 . . . . .	ב
Most High . . . .	עליון	like, as . . . . .	כ	between . . . . .	בין
with . . . . .	עם	all . . . . .	כל	house . . . . .	בית
people . . . . .	עם	thus . . . . .	כן	build . . . . .	בנה
answer . . . . .	ענה	write . . . . .	כתב	bless . . . . .	ברך
open . . . . .	פתח	to . . . . .	ל	reveal . . . . .	גלה
rise . . . . .	קום	heart . . . . .	לב (לִבָּב)	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 . . . . .	ו
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) 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.

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\*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.

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\* 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 'Abdin), 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

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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)
אֱלִי אֱלִי לִמָּה עֲבַחְתָּנִי	(Psalm 22:1[2])

Although the first three words in these passages are virtually identical,<sup>\*</sup> 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 שִׁבַּח means “abandon,” just like the Hebrew עִזַּב; indeed, the ancient Aramaic translation (targum) of Psalm 22 uses שִׁבַּח to translate עִזַּב 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 (עִזַּב instead of שִׁבַּח); 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).<sup>\*\*</sup>

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

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

<sup>\*\*</sup> 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 לִמָּה = Aramaic לִמָּה, and the 3d person masculine singular pronominal suffix תֵּנִי (see chapter 13).

<sup>\*\*\*</sup> 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 תְּחוֹת שְׁמֵיָּא אֱלֹהֵיָּא.

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

כְּדִנְהָ תִּאמְרוּן לְהוֹם

כְּ + דִנְהָ is equivalent to Hebrew כֹּה.

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

אֱמַר — 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 ו- 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 וְהָאָרֶץ.

The context clearly requires that the next word (אֲרָקָא) be equivalent to Hebrew אֲרֶזֶץ.

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

יִאבְדּוּ מִן הָאָרֶץ וּמִן תַּחֲוֹת שָׁמַיָא אֱלֵה

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

יִאבְדּוּ מִן הָאָרֶץ וּמִן תַּחֲוֹת הַשָּׁמַיִם (הָ)אֱלֵה

(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 אֶרֶץ.\*

## 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	אִתְּרָה
the letter	אִתְּרָתָא
God	אֱלֵה (אֱלֹהֵי)
which, that, of	דִּי
this	דִּנְה
write	כְּתַב
to	לִּ
to them	לְהוֹם
king	מֶלֶךְ
the king	מֶלְכָא
the scribe	סִפְרָא
on, to, against,	
concerning	עַל
send	שְׁלַח

### *Reference*

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

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\* See page 14 below.



## FROM THE BIBLE (Ezra 4:8–11)

רְחוּם וְשִׁמְשִׁי סִפְרָא כְּתָבוּ אִגְרָה עַל יְרוּשָׁלַם לְאַרְתַּחְשֶׁשְׁתָּא מֶלֶכָא.

דִּנְה אִגְרָתָא דִּי שְׁלַחוּ עַל אַרְתַּחְשֶׁשְׁתָּא מֶלֶכָא.

*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 אַרְתַּחְשֶׁסְתָּא and אַרְתַּחְשֶׁשְׁתָּא (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 וְשִׁמְשִׁי — 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 לְחוּם.

(2) אֱלֹהָא עֲבַד שְׁמִיָּא.

(3) אָמַר מֶלֶכָא עַל יְרוּשָׁלַם. . . .

(4) מִלְכָּא שְׁלַח אֲנִירְתָּא לְסַפְרָא.

(5) אָמַר אֱלֹהָא מִן שְׁמַיָּא . . . .

(6) אֲבַד סַפְרָא דְנָה תַּחְוֹת אֶרְעָא.

(7) אֱלֹהָא אָמַר דִּי אֶרְעָא לְמִלְכָּא.

## Chapter 4

# CONSONANTS

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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 שְׁלַח (“send”), while the second was in the Hebrew word יֹשֶׁב (“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, שְׁלַח and כְּתַב (“write”) are found in both languages, whereas Aramaic has יְתַב for the Hebrew word יֹשֶׁב.

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 זֶרַע, which means “seed”) and for a letter that was once pronounced as *d* (like the *th* in “than”), which occurs in the word זָבַח (“sacrifice”). However, Aramaic uses ז only for the *z* sound, whereas *d* is represented with the letter ד, which both languages also use for the sound *d*. Thus, the Hebrew word זֶרַע corresponds to זֶרַע in Aramaic, but the Aramaic cognate of the Hebrew word זָבַח is דְּבַח.

Semitic	Hebrew	Aramaic	
<i>z</i>	ז זֶרַע	ז זֶרַע	(seed)
<i>d</i>	ז זָבַח	ד דְּבַח	(sacrifice)
<i>d</i>	ד ידע	ד 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 צֶלֶם (“image”), (2) *t*, as in קִיץ (“summer”), and (3) *d*, as in אֶרֶץ (“land”). However, Aramaic represents these with three different consonants — צ, ט, and ע.\* Therefore, the Hebrew word צֶלֶם is צֶלֶם in Aramaic, but קִיץ occurs as קִיט, and אֶרֶץ as אֶרַע.

Semitic	Hebrew	Aramaic	
<i>s</i>	צ צֶלֶם	צ צֶלֶם	(image)
<i>t</i>	צ קִיץ	ט קִיט	(summer)
<i>d</i>	צ אֶרֶץ	ע אֶרַע	(earth, sometimes written אֶרַק)

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.

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

Aramaic	Hebrew	Semitic
ד	ד	<i>d</i>
	ז	<i><u>d</u></i>
ז	ז	<i>z</i>
ט	ט	<i>t</i>
	צ	<i><u>t</u>*</i>
ע ק/ע	ע צ	<i>ʿ or ġ d</i>
צ	צ	<i>s</i>
ש	ש	<i>š</i>
ת	ש	<i><u>t</u></i>
	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 אַרְעַ, which means “tree” in biblical Aramaic, and its apparent Hebrew cognate עץ. The original root was presumably ʿd, 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 ..... אֲנַחְנָה	there is ..... אִיתִי
in ..... בִּ-	tax ..... בָּלוּ
build ..... בִּנָּה	search ..... בִּקֵּר
participle (mp) ..... בָּנִין	imf 3 ms ..... יִבְקֵר
passive imf 3 fs ..... תִּתְבַּנֵּא	if ..... הֵן
that ..... דִּךְ	memoranda ..... דִּכְרֵנִיא
know ..... יָדַע	be ..... הוּהָ
passive participle ..... יָדִיעַ	imf 3 ms ..... לְהוּא**
causal pf (1 p) ..... הוֹדַעְנָא	portion ..... חֶלֶק
causal ptc (mp) ..... מְהוֹדַעִין	to you ..... לָךְ
now ..... כְּעֵן	find ..... שִׁכַּח
not ..... לֹא	causal imf 2 ms ... תִּתְשַׁכַּח
rebellious (fs) ..... מְרִדְתָּא	perfect 1 p ..... שִׁלַּחְנָא
give ..... נָתַן	
imperfect (3 mp) ..... יִתְנֹנִין*	
the city ..... קְרִיתָא	

## FROM THE BIBLE (Ezra 4:12–16)

יָדִיעַ לְהוּא לְמַלְכָּא דִּי יְהוּדִיא יְרוּשָׁלַם קְרִיתָא מְרִדְתָּא בָּנִין. כְּעֵן יָדִיעַ לְהוּא  
 לְמַלְכָּא דִּי הֵן קְרִיתָא דִּךְ תִּתְבַּנֵּא בָלוּ לֹא יִתְנֹנִין. עַל דִּנְהָ שִׁלַּחְנָא וְהוֹדַעְנָא לְמַלְכָּא  
 דִּי יִבְקֵר בְּסִפְרֵי דִּכְרֵנִיא וְתִתְשַׁכַּח דִּי קְרִיתָא דִּךְ קְרִיא מְרִדָּא. מְהוֹדַעִין אֲנַחְנָה  
 לְמַלְכָּא דִּי הֵן קְרִיתָא דִּךְ תִּתְבַּנֵּא חֶלֶק בְּעֵבֶר נִהְרָא לֹא אִיתִי לָךְ:

Note: תָּא- is a feminine suffix; thus both קְרִיא מְרִדָּא and קְרִיתָא מְרִדְתָּא mean “rebellious city.”

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

\*\* See p. 79.

*Proper Nouns*

יְהוּדִיָּא — (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) חֲדָתָא	(arm) אֲדָרְעָא
(return) תּוּב	(advise) יַעֲט	(riddle) אַחֲדִיָּה
(ox) תּוֹר	(sit, dwell) יִתַּב	(there is) אִי־תִי
(snow) תִּלְגָּא	(lie) כְּדָבָה	(land) אֲרַע
(three) תִּלְתָּא	(guard) נִשְׂר	(sacrifice) דְּבַח
(unit of weight) תִּקְלָא	(summer) קִיטָא	(gold) דְּהָב
	(memorandum) דְּכִרְוֹן	

_____ נִצַּר	_____ יֵשׁ
_____ שְׁלוֹשׁ	_____ שְׁלֵג
_____ כְּזָב	_____ קִיץ
_____ יַעֲן	_____ שְׁקָל
_____ אֲזִרְעָא	_____ זְכָרוֹן
_____ יֹשֵׁב	_____ שׂוֹר
_____ זָהָב	_____ חֲדָה
_____ אֲרִץ	_____ חֲדָשׁ
_____ זְבַח	_____ שׁוּב
	_____ שֵׁשׁ

Translate into English:

(1) אֲנַחְנָה בְּנִין קָרִיתָא.

(2) סְפָרָא שְׁלַח אֲנִירָתָא דָּדָּ.

(3) תְּהַשְׁכַּח אֱלֹהָא בִירוּשָׁלַם מְרִדְתָּא.

(4) לֹא אִיתִי חֶלֶק לְחוּם בַּעֲבַר־נִסְרָחָה.

(5) כְּעֵן יָדִיעַ דִּי יִנְתַּנּוּן יְהוּדִיא בְּלוֹ לְמַלְכָּא.

(6) רְחוּם כְּתַב דְּכָרְן דִּנְהָ.



# VOWELS

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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:

גִּלְיָ	מִדְּקָה
בְּנִיחָה	קָדָם
צַפְרִי	סָגֵר

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 שָׁלָם. The following words provide several other examples:

Aramaic		Hebrew
אָנָשׁ	(man)	אִנּוֹשׁ
דָּר	(generation)	דּוֹר
טָב	(good)	טוֹב
לֹא	(not)	לֹא
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* (שְׁוָא) 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” (תְּלַת) 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, סֶפֶר, and קֹדֶשׁ) developed out of words that were originally mono-syllabic (i.e. מֶלֶךְ, סֶפֶר, 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>
לֶחֶם	(meal)	לֶחֶם
צֶלֶם	(statue)	צֶלֶם
תְּקֵל	(unit of weight)	שֶׁקֶל
כֶּסֶף	(silver)	כֶּסֶף
פֶּשֶׁר	(interpretation)	פֶּשֶׁר
נֶשֶׁר	(eagle)	נֶשֶׁר
עֶמֶר	(wool)	צֶמֶר
תְּלַג	(snow)	שֶׁלֶג
סֶפֶר	(book)	סֶפֶר
שֶׁבֶט	(tribe)	שֶׁבֶט
רִגְזֵי	(anger)	רִגְזֵי
זֶרַע	(seed)	זֶרַע
בֵּעַל*	(master)	בֵּעַל

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

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

e.g., כֶּסֶפָא — the silver

סְפָרִין — documents

פְּשָׁרָה — its interpretation

## VOCABULARY

### *To Be Learned*

then	אֲדִין
stop	בטל
<i>G (intrans) pf 3 fs</i>	בִּטְלָת
<i>D (trans) pf 3 p</i>	בִּטְלוּ
<i>D (trans) inf</i>	לְבַטֵּלָה
house	בֵּית
master	בָּעֵל
them	הֶמוּ
decree	טֵעִם
<i>official</i>	בָּעֵל טֵעִם
do	עבד
<i>Gt (passive) participle</i>	מִתְעַבֵּד
work, service	עֲבִידָה
eternity	עֲלָמָא
before	קֳדָם
before me	קֳדָמִי
peace	שָׁלָם
strong	תְּקִיף
<i>mp</i>	תְּקִיפִין

### *Reference*

go (G)	אָזַל
<i>pf 3 mp</i>	אָזְלוּ
be	הוּה
<i>G pf 3 mp</i>	הָווּ
days ( <i>p cstr</i> )	יוֹמָת
dwell (G)	יָתַב
<i>G ptc mp</i>	יָתַבִּין
<i>G inf of</i> בנה	מְבַנָּא
kings	מְלָכִין
after	מִן דִּי
rebellion	מִרְד
letter	נְשִׁתּוּנָא
message	פְּתָגְמָא
is read	קָרִי
issue	שִׁים
<i>imv mp</i>	שִׁימוּ
remnant	שְׂאָר
<i>G pf 2 mp of</i> שלח	שְׁלַחְתּוּן

## FROM THE BIBLE (Ezra 4:17–24)

פִּתְגָמָא שְׁלַח מִלְכָּא עַל רְחוּם בְּעַל טַעַם וְשִׁמְשִׁי סִפְרָא דִּי יְתִבִּין בְּשִׁמְרִין וְשֹׁאֵר עֲבָר־  
 נְהָרָה: שְׁלָם. נִשְׁתַּנָּא דִּי שְׁלַחְתּוֹן קָרִי קְדָמִי. מֵרַד מִתְּעַבֵּד בְּקִרְיָתָא דָּךְ מִן יוֹמָת  
 עֲלָמָא וּמִלְכִּין תִּקְיִפִּין הוּוּ עַל יְרוּשָׁלַם. כְּעַן שִׁימוּ טַעַם לְבַטְלָה מִבְּנֵא קִרְיָתָא דָּךְ.  
 אֲדִין מִן דִּי נִשְׁתַּנָּא דִּי אֶרְתַּחֲשֵׁשְׁתָּא מִלְכָּא קָרִי קְדָם רְחוּם וְשִׁמְשִׁי סִפְרָא אֲזִלוּ  
 לִירוּשָׁלַם עַל יְהוּדִיָּא וּבִטְלוּ הַמֹּז. בְּאֲדִין בְּטַלְתָּ עֲבִידַת בֵּית אֱלֹהָא דִּי בִירוּשָׁלַם.

*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	לֹא	(not)	_____
עֵמֶר	צֶמֶר	(wool)	_____
דָּא	זֶה	(this)	_____
אַדְרַע	אַזְרַע	(arm)	_____
תְּלַג	שֶׁלֶג	(snow)	_____
שְׂפָטִין	שׁוֹפְטִים	(judges)	_____
נְהַר	נָהָר	(river)	_____
תּוּב	שׁוּב	(return)	_____

Aramaic	Hebrew	Difference	
שֵׁת	שֵׁשׁ	(six)	_____
סָפֵר	סוֹפֵר	(scribe)	_____
נָשִׁין	נָשִׁים	(women)	_____
חֲדָת	חֲדָשׁ	(new)	_____
שֵׁעֵר	שֵׁעָר	(hair)	_____
חֲבֵר	חֲבֵר	(companion)	_____
דָּהָב	זָהָב	(gold)	_____
עֵשֶׁר	עֶשֶׂר	(ten)	_____
אָת	אוֹת	(sign)	_____
תָּבֵר	שִׁבְרָה	(break)	_____
עֲלָם	עוֹלָם	(eternity)	_____

Translate into English:

(1) כָּתַב בְּעֵל עֲלָמָא אֲגָרָה לְמַלְכִּין תְּקִיפִין.

(2) אֲנַחְנָא בְּנִין בֵּית בְּקִרְיָתָא מְרִדְתָּא.

(3) אֲדִין הָמוּ בְּטָלוּ מִבְּנֵה בִירוּשָׁלַם.

(4) שִׁימוּ טַעַם קֶדָם סְפָרָא מִן דִּי נִשְׁתַּנָּא קָרִי.

(5) כָּעֵן לֹא יִנְתַּנּוּן עֲבִידָה עַל יְהוּדִיא.

(6) מַלְכָּא תְּקִיפִיא אֲזֵלוּ עַל קִרְיָתָא.

(7) טַעַם אֱלֹהָא קָרִי קֶדָם בְּעַל.

(8) אֲדִין אָמַר שְׁמַשִּׁי לְבַטְלָה מְבִנָּה בֵּיתָא דִּנְה.

(9) הַמּוֹ עֲבָדוּ מָרְד בִּירוּשָׁלַם.

(10) שִׁימוּ שְׁלָם לְהוֹם מִן עֲלָמָא.

(11) אֲנַחְנָא מְהוּדְעִין לְסְפָרָא דִּי בְּטַלַּת עֲבִידַת בֵּיתָא דִּי מַלְכָּא.

## NOUNS, DEFINITE ARTICLE

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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 ܢܐ, 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 ܢܐ 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 ܢܐ 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  $\alpha\beta\beta\alpha$ .<sup>\*</sup> This is obviously the determined form of the noun ܐܒ (‘‘father’’), which has survived into modern Hebrew, where it and its feminine counterpart ܐܡ serve as familiar forms, equivalent to the English ‘‘Daddy’’ and ‘‘Mommy.’’

(2) Masculine plural forms usually end with ܝܢ, rather than the ܝܝܢ 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 ܝܝܢ as they do in Hebrew.

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

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<sup>\*</sup> 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	תְּכַתְּבֵן	תְּכַתְּבֵנָה
3d masculine plural	יְכַתְּבוּן	יְכַתְּבוּ
3d feminine plural	יְכַתְּבֵן	יְכַתְּבֵנָה

The resulting noun patterns are:

		<i>masculine</i>	<i>feminine</i>
singular	absolute	מֶלֶךְ	מֶלֶכָּה *
	construct	מֶלֶךְ	מֶלֶכֶת
	determined	מֶלְכָּא	מֶלְכָּתָא
plural	absolute	מֶלְכִין	מֶלְכֵן
	construct	מֶלְכִי	מֶלְכֶת
	determined	מֶלְכֵיא	מֶלְכֵתָא

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 נְשִׂאָה, for which the plural is נְשִׂים.)
- אֲבָהִין “fathers” (This form is inferred from the construct אֲבָהֶת, which can be compared to the Hebrew plural אֲבוֹת.)
- שְׁמִינָן “names,” judging from the construct שְׁמִינָת (cf. Hebrew שְׁמוֹת).

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

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\* In the Bible, the feminine suffix ַ is sometimes spelled with an א, just as the determined suffix אֵ 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 ך- where Hebrew has ם-:

e.g., יָדַיִן (2 hands)

מֵאתַיִן (200)

## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
say ..... אָמַר	god ..... אֱלֹהִים
participle (m p) ..... אֹמְרִין	their gods ..... אֱלֹהֵיהֶם
he came ..... אָתָּא	was (G pf 3 fs of הוּהוּ) ..... הָיָה
son ..... בֵּר	thus ..... כֵּן
man (plural גְּבָרִין) ..... גְּבַר	to you (m p) ..... לָכֶם
and ..... וְ/וִ	build (G infinitive) ..... מְבִנָּא
who ..... מִן*	prophecy (Dt הַתְּנָבִי) ..... נְבִיא
governor ..... פָּחָה	prophet ..... נְבִיא
arise (G) ..... קוּם	eye ..... עֵין
perfect 3 mp ..... קָמוּ	on them ..... עֲלֵיהֶון
issue (an order) ..... שִׁים	
G pf 3 ms ..... שָׁם	
name (plural שְׁמֹתָהּ) ..... שֵׁם	

## FROM THE BIBLE (Ezra 5:1-5)

וְהַתְּנָבִי חֲגִי וְזִכְרִיָּה בָּר עֲדוּא נְבִיאָא עַל יְהוּדִיא דִּי בִיהוּד וּבִירוּשָׁלַם בְּשֵׁם אֱלֹהֵי  
 יִשְׂרָאֵל עֲלֵיהֶון. בְּאֲדִין קָמוּ זִרְבָּבֶל בֶּר שְׁאֲלִתִּיאֵל וְיִשׁוּעַ בֶּר יוֹצָדָק לְמִבְנָא בֵּית  
 אֱלֹהֵא דִּי בִירוּשָׁלַם. אָתָּא עֲלֵיהֶון תַּתְּנִי פַחַת עֶבֶר נְהָרָה וּשְׁתֵּר־בּוֹזְנִי וְכֵן אֹמְרִין  
 לָהֶם: מִן שָׁם טַעַם בֵּיתָא דְנָה לְמִבְנָא? מִן שְׁמֹתָהּ גְּבָרִיא דִּי דָנָא בְּנִין?  
 וְעֵין אֱלֹהֵיהֶם הָיָה עַל יְהוּדִיא וְלֹא בְטָלוּ הַמֹּז.

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

*Proper Nouns*

זְכַרְיָה בֶּרַעְדִּיָּא — 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 בֶּרַשְׁאֲלִיָּא — 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.

חֲגִי — 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.

יֹצָדֵק 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.

שְׁתֵּר־בּוֹזַי — Persian official.

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

## EXERCISES

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

(1) יְהוּדִיָּא בְּנֵין 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, רֹאשִׁיא, רֹאשִׁין

absolute

construct

determined

Singular			
Plural			

נְבִיאִי, נְבִיאִיךָ, נְבִיאִיךְ, נְבִיאִיכֶם

absolute

construct

determined

Singular			
Plural			

סֵפֶרִי, סֵפֶרְךָ, סֵפֶרְךֶם, סֵפֶרָא

absolute

construct

determined

Singular			
Plural			

עֲבִידְתִּי, עֲבִידְךָ, עֲבִידְךֶם, עֲבִידָא

absolute

construct

determined

Singular			
Plural			

קְרִיתִי, קְרִיתָא, קְרִיתְךָ, קְרִיתְךֶם

absolute

construct

determined

Singular			
Plural			

אֱלֹהִי, אֱלֹהֵיָא, אֱלֹהֵא, אֱלֹהִין, אֱלֹהִי

absolute

construct

determined

Singular			
Plural			

סְפָרָא, סְפָר, סְפָרִין, סְפָרֵא, סְפָרִי

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?

## THE VERB SYSTEM

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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 (בְּנִינִים)—*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'lél*, *pě'al'al*, *pilpél*, *tif'el*, and *šaf'el*\*\*\*

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\* 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 ܬ have it (including Hebrew הִשְׁתַּחֲוּוּ); 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	$p^{\epsilon}al$	$p^{\epsilon}il$	Gt— $hitp^{\epsilon}el$
D	$pa^{\epsilon}el$	$pu^{\epsilon}al$	Dt— $hitpa^{\epsilon}al$
H	$haf^{\epsilon}el$	$hof^{\epsilon}al$	Ht— $hitaf^{\epsilon}al$ (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</i> (him, his) <i>suffix</i>	ה-
<i>3 mp</i> (they, them) <i>suffix</i>	הם-
<i>2 mp</i> (you, your) <i>suffix</i>	כם-
colleague ( <i>plural</i> כְּנֹתָ)	כְּנַת
province	מְדִינָה
head	רֹאשׁ
great	רַב

### Reference

we said	אִמְרְנָא
also	אִף
everything	כֻּלָּא
write (G)	כתב
<i>passive participle</i>	כְּתִיב
<i>imf 1 p</i>	נִכְתֵּב
let it be ( <i>imf 3 ms</i> )	לְהִיָּה
elder	שֶׁבַע
ask	שִׁאל

## FROM THE BIBLE (Ezra 5:6–10)

אֲנִי־שֶׁלַח תִּתְּנִי פֶחַת עִבְר־נִהְרָה וּשְׁת־רִבּוֹנִי וּכְנֹתָהּ דִּי בְעִבְר־נִהְרָה עַל  
 דְּרִי־וֹשׁ מִלְכָּא וְכִדְנָה כְּתִיב בְּגוֹזֵה: לְדְרִי־וֹשׁ מִלְכָּא שְׁלָמָא כָּלֵא. יָדִיעַ לְהוּא לְמִלְכָּא  
 דִּי אֲזֻלָּנָא לִיהוּד מְדִינָתָא לְבֵית אֱלֹהָא רַבָּא. אֲדִין שְׁאֲלָנָא לְשִׁבְיָא אֱלֹדִי אֲמִרָנָא  
 לָהֶם: מִן שָׁם לָכֶם טַעַם בֵּיתָא דְנָה לְמִבְנִיָּה. וְאַף שְׁמָהֶתְהֶם שְׁאֲלָנָא לָהֶם  
 דִּי נִכְתָּב שֵׁם גְּבָרָא דִּי בְּרָאִשִׁיהֶם.

*Proper Names*

דְּרִי־וֹשׁ — 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 *הִתְ-*), much like the Hebrew *hitpa<sup>cc</sup>el*.

אָכְלָה _____	נִחְוָא _____	הִתְקַטְּלָה _____
הִדְרִיקָה _____	סָגְדִין _____	מְחִימֵן _____
הוֹבִיד _____	בָּנִס _____	מִתְכַּנְּשִׁין _____
הִחְרַבְתָּ _____	הִרְגִּזוּ _____	מִתְנַשֵּׂאָה _____
יִשְׁאֲלִנְכוּן _____	הִעֲלוּ _____	יִבְקֵר _____
בָּטַלְתָּ _____	הִשְׁכַּחַת _____	תִּקְנָא _____
הִשְׁפִּילְתָּ _____	תִּתְרַמּוּן _____	רִשְׁמַתָּ _____
מָלַל _____	נִפְלוּ _____	הִתְרַחֲצוּ _____
שִׁבַּחַת _____	הִתְנַבִּי _____	מִתְלַכִּין _____
חִשְׁבִּין _____	בָּטְלוּ _____	אִתְעַקְרוּ _____
אָבַעָה _____	מִהֲעִידָה _____	מִצְבָּעִין _____
	הִתְנַגְּרַת _____	



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.

# G PERFECT

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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 **כְּתֹב**, 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., -כְּתֹ-); 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	כְּתִבְתָּ	כְּתִבְנָא
2 masculine	כְּתִבְתָּ (or כְּתִבְתָּ)	כְּתִבְתּוּן
feminine	כְּתִבְתִּי	כְּתִבְתִּין**
3 masculine	כְּתַב	כְּתְבוּ
feminine	כְּתִבְתְּ	כְּתִבְתְּהוּ***

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\* 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 (כְּתִבְתּוּ/כְּתִבְתִּין) and for pronominal suffixes in the second (כְּ-כִין/כִּין) and third (כְּ-כִין/כִּין) persons (see chapter 13), unlike Hebrew, which uses the same vowels in the second person (e.g., כְּתִבְתָּ/כְּתִבְתְּ and כְּתִבְתָּ/כְּתִבְתְּ).

\*\*\* 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

*To Be Learned*

earth .....	אֶרֶץ
be .....	הוּה / הוּא
palace, temple .....	הַיְכָל
one .....	חַד
give .....	יָהַב
<i>G pf passive 3 p</i> .....	יְהִיבוּ
vessel .....	כֵּל
go out .....	נִפְקַ
<i>H (causal) pf 3 ms</i> ....	הִנְפִיק
many, large .....	שְׁנִי
heaven .....	שָׁמַיָא
year .....	שָׁנָה

*Reference*

father .....	אָב
our ancestors .....	אֲבוֹתֵינוּ
these .....	אֵלֶּה
build .....	בָּנָה
<i>passive participle</i> .....	בְּנוּה
<i>infinitive</i> .....	לְבָנָה
<i>Gt (passive) imf 3 ms</i> .....	יִתְבָּנָה
exile .....	גָּלָה
<i>H (causal) pf 3 ms</i> ...	הִגָּלָה
descend .....	נָחַת
<i>H (“deposit”) imv</i> ...	אֶחָת
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 .....	הִתְיָבוּ

## FROM THE BIBLE (Ezra 5:11–15)

התיבו: אֲנַחְנָא עֲבָדֵיהּ דִּי אֱלֹהֵי שָׁמַיָא וְאַרְעָא וּבְנִין בֵּיתָא דִּי הוּא בָּנָה מִקִּדְמַת דְּנָה  
 שְׁנִין שְׁנֵיִּין. הֲרִגְזוּ אֲבָהֶתְנָא לְאֱלֹהֵי שָׁמַיָא וַיִּהְיֶה הֵמוּ לְנְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל כְּסָדִיָּא  
 וּבֵיתָהּ דְּנָה סֹתֵר וְעִמָּהּ הִגְלִי לְבָבֶל. בְּשָׁנַת חֲדָה לְכוֹרֶשׁ מֶלֶכָא דִּי בָבֶל כּוֹרֶשׁ מֶלֶכָא  
 שֵׁם טַעַם בֵּית אֱלֹהָא דְּנָה לְבָנָא וּמֵאֲנִיָּא דִּי בֵּית אֱלֹהָא דִּי נְבוּכַדְנֶצַּר הִנְפֵּק מִן הֵיכְלָא  
 דִּי בִירוּשָׁלַם לְהֵיכְלָא דִּי בָבֶל הִנְפֵּק הֵמוּ כּוֹרֶשׁ מֶלֶכָא מִן הֵיכְלָא דִּי בָבֶל וַיִּהְיֶה  
 לְשֹׁבְעֶצֶר וְאָמַר: אֱלֹהֵי מֵאֲנִיָּא אַחַת הֵמוּ בְּהֵיכְלָא דִּי 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).

כְּסָדִי — 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.

שֹׁבְעֶצֶר — 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
יִדְעָהּ				
יִדְעֵת				
יִהֲב				
כְּתִבָּנָא				
כְּתִבוּ				
מִלְחָנָא				
נִטְרַת				
נִפְל				
סִלְקַת				
עֲבַד				

Translate from Aramaic into English:

(1) אִזְל מִלְכָּא קָדָם קַרְיָתָא.

(2) אֲנַחְנָה יִדְעָנָא דִּי בָּעַל עֲלָמָא בִירוּשְׁלָם.

(3) כְּתִבְתָּ אֲגָרָה עַל בֵּית מִלְכָּא.

(4) אֲדִין שְׁלַח אֱלֹהָא טַעַם עַל מְדִינְתָּא דִּךְ.

(5) יִהְיֶה עֲבָדִין שְׂגִיָּאִין לְפַחַת יְהוּדִיָּא.

(6) אֲבָהֶתְנָא יְחִבּוּ מְאֲנִיָּא אֱלָךְ לְכוּרֶשׁ.

(7) רֹאשׁ הַיִּכְלָא הָוָא בְּשִׁמְיָא.

(8) נְבוּכַדְנֶצַּר לֹא הִנְפִק גְּבִרְיָא לְאַרְעָא.

(9) בֵּיתָא רַבָּא דִּךְ יִתְבַּנֶּה בְּשָׁנָה חֲדָה.

## Chapter 9

# G PARTICIPLE

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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 (כֹּתֵב), except that the Hebrew *ō*, of course, appears as *ā* in Aramaic. Thus:

		<i>Masculine</i>	<i>Feminine</i>
<i>singular</i>	absolute	כְּתֵב	כְּתִיבָה
	construct	כְּתִיב	כְּתִיבַת
	determined	כְּתִיבָא	כְּתִיבָתָא
<i>plural</i>	absolute	כְּתִיבִין	כְּתִיבִין
	construct	כְּתִיבִי	כְּתִיבַת
	determined	כְּתִיבִיא	כְּתִיבַתָּא

This vowel pattern is affected by the letters ח, ע, and ר, particularly when they come at the end of the root. Thus כְּתִיבֵר and כְּתִיבֵע are participles, derived from the theoretical forms כְּתִיבֵר and כְּתִיבֵע. (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, כְּרוּךְ); in Aramaic, it is *ī*:

		<i>Masculine</i>	<i>Feminine</i>
<i>singular</i>	absolute	כְּתִיב	כְּתִיבָה
	construct	כְּתִיב	כְּתִיבַת
	determined	כְּתִיבָא	כְּתִיבָתָא
<i>plural</i>	absolute	כְּתִיבִין	כְּתִיבִין
	construct	כְּתִיבִי	כְּתִיבַת
	determined	כְּתִיבִיא	כְּתִיבַתָּא



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” (קָרָא). In such passages, many editions of the Bible print the consonants of the כְּתִיב and the vowels of the קָרָא. 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 יְרוּשָׁלַיִם (קָרָא).

## VOCABULARY

### To Be Learned

there is . . . . .	אִתִּי
search . . . . .	בָּקַר
<i>D perfect 3 mp</i> . . . . .	בִּקְרוּ
<i>Dt (passive) imf 3 ms</i> . . . . .	יִתְבַּקֵּר
treasure . . . . .	גִּזְזוֹ
gold . . . . .	זָהָב
if . . . . .	הֵן
good . . . . .	טָב
silver . . . . .	כֶּסֶף
from . . . . .	מֵן
we/our . . . . .	נָא-
there . . . . .	תָּמָה

### Reference

foundations . . . . .	אֲשֵׁינִי
build . . . . .	בָּנָה
<i>G infinitive</i> . . . . .	לְמַבְנֶה
<i>Gt (pass) participle</i> . . . . .	מִתְבַּנֶּה
<i>Gt (pass) imf 3 ms</i> . . . . .	יִתְבַּנֶּה
give . . . . .	יָהַב
<i>Gt imf 3 fs</i> . . . . .	תִּתְּיָהַב
scroll . . . . .	מְגִלָּה
expenses . . . . .	נִפְקָה
wish ( <i>noun</i> ) . . . . .	רָעוּ
give ( <i>G pass participle</i> ) . . . . .	שִׁים
find . . . . .	שָׁכַח
be found . . . . .	הִשְׁתַּכַּח
finished . . . . .	שָׁלַם
return . . . . .	תּוֹבַע
<i>H (trans imf 3 mp)</i> . . . . .	יִתְּיָבוּ

## FROM THE BIBLE (Ezra 5:16–6:5)

אָדִין שְׁשַׁבָּצַר אַתָּא יְהִיב אֲשֵׁיָא דִּי בֵּית אֱלֹהָא דִּי בִירוּשָׁלַם וּמִן אֲדִין וְעַד כְּעֵן מִתְבָּנָא  
 וְלֹא שָׁלֵם. וְכַעֲן הֵן עַל מַלְכָּא טָב יִתְבַּקֵּר בְּבֵית גִּנְזֵיָא דִּי מַלְכָּא תְמָה דִּי בְּבָבֶל הֵן  
 אִיתִי דִּי מִן כּוֹרֶשׁ מַלְכָּא שִׁים טַעַם לְמִבְנֵא בֵּית אֱלֹהָא בִירוּשָׁלַם וְרַעוּת מַלְכָּא עַל  
 דְּנָה יִשְׁלַח עֲלֵיָנָא. בְּאֲדִין דְּרִיּוֹשׁ מַלְכָּא שָׁם טַעַם וּבִקְרוּ תְמָה בְּבָבֶל וְהִשְׁתַּכַּח מְגִלָּה  
 חֲדָה וְכֵן כְּתִיב בְּגִזָּה: בְּשָׁנִית חֲדָה לְכוֹרֶשׁ מַלְכָּא כּוֹרֶשׁ מַלְכָּא שָׁם טַעַם בֵּית אֱלֹהָא  
 בִירוּשָׁלַם יִתְבָּנָא וְנִפְקֵתָא מִן בֵּית מַלְכָּא תִּתִּיחֵב וּמֵאֲנִי בֵּית אֱלֹהָא דִּי דְּחָבָה וְכִסְפָּא  
 דִּי נְבוּכַדְנֶצַּר הִנְפִּק מִן הִיכְלָא דִּי בִירוּשָׁלַם יִתְחִיבּוּן.

## EXERCISES

List the participle forms of the following verbs:

Active	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) גבוכדנצר אָמר די קריתא תתיב ליהודאין.

(2) מגלה רבה שליחה לפחת מדנא.

(3) מלכא ידע די עבדה בטלה.

(4) אַנְחָנָה יְדַעִין לְמַבְנָה בִּיתָא דְנָה.

(5) אֵיתִי דְהַב בְּבִית גְּנוּזָא תְמָה בְּבִבְלָ.

(6) גְּבַרְיָא בְּקֶרִי הֵן 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

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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 **ܐܡܪ** and **ܝܕܥ**, 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 **עזב** (abandon) has been rendered with its Aramaic equivalent—**ܫܒܩ**.

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 **גִּלְעָד** but which Laban identified as **ܐܝܢ ܫܢܝܬܐ ܕܝܬܐ**. 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 **ܒܝܐ** 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 **ܐ** where Hebrew has a **ג**. The Aramaic word for “two” (**ܐܝܢ**) correlates with the Hebrew **שְׁנַיִם** (remember that Aramaic **ܐ** 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—פלח, which means “to serve.”

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

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 טעים 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 הָבֵהּ) 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: לָנוּ עִיר נִבְנֶה הָבֵהּ (“Let’s build a city for ourselves,” Genesis 11:4).

## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
I . . . . . אֲנִי	build . . . . . בָּנָה
man . . . . . אִישׁ	<i>G inf</i> . . . . . מְבַנֵּא
destroy (D) . . . . . חָבַל	be . . . . . הוּא
<i>infinitive</i> . . . . . חֲבַלָּה	<i>G imv mp</i> . . . . . הוּוּ
all . . . . . כָּל	<i>G imf 3 ms</i> . . . . . לְהוּא
what . . . . . מָה	<i>G imf 3 fs</i> . . . . . תְּהוּא
dunghill . . . . . נְלוּ	<i>G imf 3 mp</i> . . . . . לְהוּן
message, word . . . . . פִּתְגָם	life . . . . . חַיִּין
pray (D) . . . . . צִלַּה	needed thing . . . . . חֲשָׁקָה
<i>participle mp</i> . . . . . מְצַלִּין	hand . . . . . יָד
distant . . . . . רָחִיק	give . . . . . יֵהַב
leave (alone) . . . . . שָׁבַק	<i>Gt (passive) participle</i>
<i>G imv mp</i> . . . . . שְׁבִקוּ	<i>ms</i> . . . . . מְתִיחֵב
	<i>fs</i> . . . . . מְתִיחֵבָא
	overthrow (D) . . . . . מָגַר
	<i>D imf 3 ms</i> . . . . . יִמְגֵּר
	property . . . . . נִכְס
	expenses . . . . . נִפְקָה
	do . . . . . עָבַד
	<i>Gt (passive) imf 3 ms</i> . . . . . יִתְעַבֵּד
	people . . . . . עָם
	sacrifice (H) . . . . . קָרַב
	<i>H participle mp</i> . . . . . מְהִקְרָבִין
	change (D, H) . . . . . שִׁנָּה
	<i>H (trans) imf 3 ms</i> . . . . . יִהְשֵׁנָא

## FROM THE BIBLE (Ezra 6:6–12)

כַּעֲן תַּתִּי פַחַת עִבְר־נִהְרָה שְׁתַּר־בּוֹזִי וְכִנְיָהוֹן רַחִיקִין הוּוּ מִן תַּמָּה.  
 שְׁבִקוּ לַעֲבִידַת בֵּית אֱלֹהָא וּמִנִּי שִׁים טַעַם לִיהוּדִיָּא לְמַבְנָא בֵּית אֱלֹהָא וּמִנְכֹּסֵי  
 מַלְכָּא נִפְקָתָא תַּחְוָא מִתִּיבָא לְגַבְרִיָּא אֱלָךְ דִּי לֹא לְבַטְלָא. וּמַה חֲשָׁחַן לְאַלְהָ  
 שְׁמִיָּא לְהוּא מִתִּיבָא לְהֵם דִּי לְהוֹן מִהֲקִרְבִּין לְאַלְהָ שְׁמִיָּא וּמִצְלִין לְחִי מַלְכָּא.  
 וּמִנִּי שִׁים טַעַם דִּי כָּל אָנֶשׁ דִּי יְהֻשָּׁנָא פִּתְגָמָא דְנָה וּבִיתָהּ נִגְלוּ וְתַעֲבַד עַל דְנָה.  
 וְאַלְהָא יִמְנֵר כָּל מְלָךְ וְעַם דִּי יִשְׁלַח יְדָהּ לְחַבְלָהּ בֵּית אֱלֹהָא דִּי בִירוּשָׁלַם.  
 אָנָּא דְרִיגֻשׁ שְׁמַת טַעַם.

The phrase לֹא לְבַטְלָא (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:** אֶחָד, אֱלֹהִים, אֲנַחְנוּ, אָרֶץ, בּוֹא, בֵּן, גָּדוֹל, חֹלֶף, הַסּוֹפֵר, זָבַח, זֶה, זָהָב, זָכְרוֹן, זָרוּעַ, יָדוּעַ, יְהִיָּה, יֵצֵא, יֵרֵד, יֵשׁ, יֹשֵׁב, כָּזָב, לֶחֶם, נָתַן, סֵפֶר, עָבַד, עֹלָה, עֵץ, עֲשֵׂה, קִיץ, רַב, שׁוּב, שׁוֹר, שְׁלֵג, שְׁלוֹם, שְׁלוּשׁ, שְׁמַיִם, שָׁנִים, שֶׁקֶל, שֵׁשׁ

*Hebrew equivalent*

*English translation*

אֶזֶל		
אִתִּי		
אֱלֹהֵיָּא		
אֲנַחְנָה		



*Hebrew equivalent**English translation*

אֵע		
אֶרְעָא		
אתה		
בר		
דְּבַח		
דְּמַב		
דְּכָרָן		
דְּנָה		
דְּרַע		
חד		
יְדִיעַ		
יהב		
יתב		
כְּדָבָה		
לְהוּא		
לְהִם		
נחת		
נפק		
סלק		
סְפֵר		
סְפָרָא		

	<i>Hebrew equivalent</i>	<i>English translation</i>
עבד		
פלח		
קִיט		
רב		
שָׂגִיא		
שָׁלֵם		
שָׁמַיָא		
שֵׁת		
תּוֹב		
תּוֹר		
תִּלְג		
תִּלְת		
תִּקְל		
תִּרִי		

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.

## Chapter 11

# 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 אַתְּהָ)*	אַתְּהוֹן (or אַתְּהֶם)
feminine	אַתְּי	אַתְּהֵן
3 masculine	הוּא	הֵמוּ (or הֵמוֹן or הֵמֹן)
feminine	הִיא	הֵמֵן

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 (כְּתִבִּי).

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:

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\* Most Bibles show a mixed form אַתְּהָ, which has the consonants (כְּתִיב) for אַתְּהָ and the vowels (אֲנִי) 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 מֶלֶךְ.	David is king.
דָּוִד הַמֶּלֶךְ.	David is the king.

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

כּוּרֶשׁ הוּא מֶלֶךְ.	Cyrus is king.
כּוּרֶשׁ הוּא מֶלֶכָא.	Cyrus is the king.

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

אַנְחֵנָא חֲמוֹ עֲבָדֵיהּ.	We are his servants. (Ezra 5:11)
אַנְתָּ הוּא רֹאשָׁה דִּי דְהָבָא.	You are the head of gold. (Daniel 2:38)

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

אַתָּה הוּא מֶלְכִי.	You are my king. (Psalm 44:5)
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Sometimes Aramaic uses the particle אִיתִי to express the present tense of “to be.” Like the Hebrew word יֵשׁ, to which it may be related,\* אִיתִי normally means “there is”:

אִיתִי אֱלֹהִי בְשָׁמַיָא.	There is a god in heaven. (Daniel 2:28)
לֹא אִיתִי אֱלֹהִי אֲחֵרִין.	There is no other god. (Daniel 3:29)

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

חֶלֶק בְּעַבְר־נְהָרָא לֹא אִיתִי לָךְ.	
You (will) have no portion in Trans-Euphrates. (Ezra 4:16)	

Notice that Aramaic uses לֹא (= Hebrew לֹא) to negate אִיתִי, whereas in Hebrew an entirely separate word (אֵין) functions as the negative of יֵשׁ. Centuries after the Bible was written, לֹא and אִיתִי merged into a single word—לֵית. Thus Targum Onkelos, an Aramaic translation of the Pentateuch, renders the Hebrew phrase וְלֶחֶם אֵין בְּכֹל הָאָרֶץ (Genesis 47:13) as וְלֶחֶם לֵית. 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 (מִקְרָאוֹת גְּדוּלוֹת).

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

In addition to those functions, אִי־ 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”.\*

לֹא־אִי־תִנָּא פְּלִחִין. We do not worship your god. (Daniel 3:18)

## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
exactly, diligently . . . . . אֲסַפְרָנָא	plural construct of בְּרִי . . . . .
priest . . . . . כֹּהֵן	exile . . . . . גָּלוּ
thus . . . . . כְּנִמָּא	joy . . . . . חֲדוּנָה
writing . . . . . כְּתָב	dedication . . . . . חֲנֻכָּה
reign . . . . . מַלְכוּ	day . . . . . יוֹם
book . . . . . סֵפֶר	month . . . . . יָרַח
just as . . . . . (ל)קָבֵל	prophecy . . . . . נְבוּאָה
rest . . . . . שָׁאֵר	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 . . . . . שִׁי־צִיא

## FROM THE BIBLE (Ezra 6:13–18)

אֲדִין תִּתְּנִי פִּתְּתָא עֲבֵר־נִהְרָה שְׁתֵּר־בּוֹזְנִי וְכִנְוִתְחֹן לְקָבֵל דִּי שְׁלַח דְּרִיּוֹשׁ מִלְּכָא כְּנִמָּא  
 אֲסַפְרָנָא עֲבָדוּ. יְהוּדִיא בְּנִין וּמְצַלְחִין בְּנִבּוּאָת חֲגִי וּזְכָרְיָה בֶּר עֲדוּא וְשְׂכָלְלוּ מִן  
 טַעַם אֱלֹהֵי יִשְׂרָאֵל וּמִטַּעַם כּוֹרֶשׁ וְדְרִיּוֹשׁ וְאַרְתַּחשֶׁשְׁתָּא מֶלֶךְ פָּרַס וְשִׁי־צִיא בֵּיתָה דְּנָה  
 עַד יוֹם תִּלְתָּה לִירַח אֲדָר דִּי הִיא שְׁנַת שֵׁשׁ לְמַלְכוּת דְּרִיּוֹשׁ מִלְּכָא. וְעֲבָדוּ בְּנֵי  
 יִשְׂרָאֵל כְּחִנָּא וְלִנְיָא וְשָׁאֵר בְּנֵי גְלוּתָה חֲנֻכַּת בֵּית אֱלֹהֵא דְּנָה בְּחֻדְוָה. וְהִקְיִמוּ  
 כְּחִנָּא וְלִנְיָא עַל עֲבִידַת אֱלֹהֵא דִּי בִירוּשָׁלַם כְּכְתָב סֵפֶר מִשָּׁה.

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

*Proper Names*

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

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

פָּרַס — 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 תֹּזֶר לְאֱלֹהִים. \_\_\_\_\_ (1)

יָדַע דִּי שְׂבִיָּא בְּמַדְיָנָא. \_\_\_\_\_ (2)

יְחִבְתֵּן סְפָרָא לְפָחָה. \_\_\_\_\_ (3)

כְּתִבְתֵּן אֲגָרָה. \_\_\_\_\_ (4)

נִפְלוּ לְאַרְעָא. \_\_\_\_\_ (5)

\_\_\_\_\_ (6) נִפְקֵנָא מִבֵּיתָא.

\_\_\_\_\_ (7) פְּלַחַת בִּירוּשָׁלַם.

\_\_\_\_\_ (8) שָׁם טַעַם.

\_\_\_\_\_ (9) שְׁלַחְתִּי פִתְגָם לְכַבֵּל.

\_\_\_\_\_ (10) יָדַעַת לְמִבְנֵא בֵית.

\_\_\_\_\_ (11) סִלְקוּ לְשִׁמְיָא.

\_\_\_\_\_ (12) שְׁלַחְנָא מְגִלָּה לְבֵית גְּנוּזֵיא.



Translate the following sentences into English:

(1) אִתִּי הֵיכַל בְּקִרְיָתָא רַבָּתָא.

(2) אַנְתּוֹן הָמוּ כְּהֵנִי אֱלֹהָא דִּי שְׁמָא.

(3) בֵּית אֱלֹהָא אִתִּי בִירוּשָׁלַם.

(4) לְגַבְרָא לֹא אִתִּי רֹאשׁ.

(5) זֶרְבָבֶל הוּא פָּחָה דִּי יְהוּדִיא.

(6) כְּנָמָא כְּתִיב בְּסֵפֶר דְּרִיגֹשׁ: אֲנַחְנָא מְצַלִּין לְאַרְעָא.

(7) אַנְתָּ הוּא מֶלֶךְ שְׁלָם.

(8) אֲדִין שְׁכָלְלוּ עֲבִידַת בֵּית תְּקִיף.

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

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

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

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
לְמִדְיָנָא	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 לִפְנֵי and בְּתוֹךְ):

בְּאַתֵּר — From the noun אֵתֵר (“place”), the preposition means “after” (i.e. “in place of”). Because the א has no vowel, it can drop out, leaving בְּתֵר (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 כִּלְ קַבְּלָא דְ- (“because”).

קִדָּם — “In front of”; though literally spatial, it can also be used temporally (e.g., קִדְמָה, “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 אֲבִהֵתָנָא לְאַלְהֵי 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 ..... בִּקֵּר
law ..... דִּת	<i>D inf</i> ..... בִּקְרָה
be ..... הוּה/הוּא	ram ..... דִּכֵּר
<i>G imperfect 3 ms</i> ..... לְהוּא	him/his ..... הֵה
go ..... הִלַּךְ	<i>Is suffix</i> ..... הִי
<i>G infinitive</i> ..... מְהִלַּךְ	bring ..... יִבֵּל
<i>G imperfect 3 ms</i> ..... יְהִלַּךְ	<i>H inf</i> ..... הִיבְלָה

\* This same usage occurs occasionally in biblical Hebrew, e.g., וְיִזְכֹּר לְאַבְרָהָם וְיִזְכֹּר לְיִשְׁרָאֵל וְיִזְכֹּר לְיִצְחָק (“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> ..... מְתִיחְבִּין
<i>H imf 2 mp</i> ..... תְּהוֹדְעוּן	be pleasing ..... יֵטֵב
be willing (D) ..... נָדַב	<i>G imf 3 ms</i> ..... יֵיטֵב
<i>Dt ptc ms</i> ..... מְתַנָּדֵב	you ..... אַתָּה
people ..... עַם	appoint (D) ..... מִנֵּה
ask ..... שָׁאַל	<i>imperative</i> ..... מְנִי
<i>G imf 3 ms + 2 mp</i> . יִשְׁאַלְנָכוֹן	do ..... עָבַד
(the 1 is energetic and need not be translated)	<i>G inf</i> ..... מְעַבֵּד
authorized ..... שְׁלִיט	<i>Gt imf 3 ms</i> ..... יִתְעַבֵּד
	<i>G imf 2 mp</i> ..... תִּתְעַבְדוּן
	buy ..... קָנָה
	<i>G imf 2 ms</i> ..... תִּקְנֶה
	sacrifice (D) ..... קָרַב
	<i>D imf 2 ms</i> ..... תִּקְרַב
	impose (lit. throw) ..... רָמָה
	<i>G inf</i> ..... לְמִרְמָא
	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:

ארתחשטא מלך מלכא לעזרא כהנא ספר דתא די אלה שמא: מני שים טעם די  
 כל מתנדב במלכותי מן עמא ישראל וכהנחי ולוא למקד לירושלם עמך יחד.  
 מן קדם מלכא שלים לבקרה על יהוד וירושלם בדת אלה וליחבלה כסף ודהב  
 די מלכא לאלה ישראל די בירושלם וכל כסף ודהב בכל מדינת בבל  
 לבית אלהם די בירושלם. אספרנא תקנא בכספא דנה דכרין ותקרב חמו  
 בירושלם. ומה די עלך יטב בשאר כספא ודהב למעבד כרעות אלהם  
 תעבדון. ומאנא די מתחבין לך לבית אלה השלם קדם אלה ירושלם. ומני אנה  
 ארתחשטא מלכא שים טעם די כל די ישאלנכון עזרא כהנא ספר דתא די אלה  
 שמא אספרנא ותעבד. כל די מן טעם אלה שמא ותעבד לבית אלה  
 שמא. ולכם מהודעין די כל כהנא ולוא בלו לא שליט למרמא עליהם.  
 ואנת עזרא כחכמת אלה מני דינן 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 להיבלא מאנא מן היבלא.

(3) נְבוּכַדְנֶצַּר הָיָה מֶלֶךְ בָּבֶל מִן עָלְמָא.

(4) מִן מַתְנֵדָּב לְמַעְבַּד גִּילּוּ עַל אֶרְעָא.

(5) אֲנִתּוֹן תִּהוּדְעוֹן לְדִינָא דִּי לְהוּא מֵרַד בְּמַדִּינְתָּא.

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

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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	אֲנִי	ִי (on verbs אֲנִי-)
	2 masculine	אַתָּה	ְךָ
	2 feminine	אַתְּ	ְכִי
	3 masculine	הוּא	ֵה (ֵהּ-, הוּאֵה-)
	3 feminine	הִיא	ֶהּ
plural	1 common	אַנְחֵנָּה	ֵנָּה
	2 masculine	אַנְחֵינִי (אַנְחֵינֵם)	ֵכֶם (ֵכוֹן-)
	2 feminine	אַנְחֵינִי	ֵכִי
	3 masculine	הֵמָּו (הֵמָּוִן)	ֵהֶם (הֵהֶוֹן-)
	3 feminine	הֵמָּנִי	ֵהֶנּוּ

Notice the resemblance between these suffixes and their Hebrew counterparts, which extends to the use of ת as a base for the 2d person independent pronouns while the suffixes have a כ (thus Hebrew אַתָּה and תְּ-). 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	פְּשָׁרִי	מִלְכוּתִי	פְּשָׁרִי	מִלְכוּתִי
2m	פְּשָׁרְךָ	מִלְכוּתְךָ	פְּשָׁרֶיךָ*	מִלְכוּתְךָ
2f	פְּשָׁרֶיךָ	מִלְכוּתְךָ	פְּשָׁרֶיךָ	מִלְכוּתְךָ
3m	פְּשָׁרָהּ	מִלְכוּתָהּ	פְּשָׁרוֹהֶי	מִלְכוּתָהּ
3f	פְּשָׁרֶיהָ	מִלְכוּתָהּ	פְּשָׁרֶיהָ*	מִלְכוּתָהּ
-				
plural 1c	פְּשָׁרֵנָּא	מִלְכוּתֵנָּא	פְּשָׁרֵינָּא*	מִלְכוּתֵנָּא
2m	פְּשָׁרְכֶם (-כוֹן)	מִלְכוּתְכֶם (-כוֹן)	פְּשָׁרֵיכֶם (-כוֹן)	מִלְכוּתְכֶם (-כוֹן)
2f	פְּשָׁרְכֵן	מִלְכוּתְכֵן	פְּשָׁרֵיכֵן	מִלְכוּתְכֵן
3m	פְּשָׁרֵהֶם (-הוֹן)	מִלְכוּתֵהֶם (-הוֹן)	פְּשָׁרֵיהֶם (-הוֹן)	מִלְכוּתֵהֶם (-הוֹן)
3f	פְּשָׁרֵהֶן	מִלְכוּתֵהֶן	פְּשָׁרֵהֶן	מִלְכוּתֵהֶן

As in Hebrew, these suffixes are attached to a shortened form of the noun, such as פְּשָׁר- (which is the same base as that used for the determined suffix—פְּשָׁרָא), rather than the absolute פְּשָׁר. 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 (אָבִיהֶי), אָח (אָחֵיהֶי), and בֵּר (בֵּרֵיהֶי).

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 = מֶרְנָא תָּה “Our master, come!” (1 Corinthians 16:22)\*\*

Pronominal suffixes can also appear on prepositions and on verbs. The prepositions לְ, מִן, עִם, בְּגִין, לְזֵת, and לְקַבֵּל take the pronominal endings that go on singular nouns; others, such as עַל, אֶחָד, בֵּין, קִדָּם, and תַּחֲוֹת, take those for plural nouns.

\* These are really mixed forms. The ך (which is not pronounced) belongs to the בְּתִיב, where it would have been part of a diphthong (e.g., פְּשָׁרֶיךָ); 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	לָהּ	עָלֶיהָ
	3 feminine	לָהּ	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 (אִתָּהּ) and are then translated as the subject of a copula (see chapter 11):

לֹא־לְהָדִיךְ לָא אִתִּינָא פְּלִחִין We do not worship your god. (Daniel 3:18)

הֲאִיתִיךְ כְּהֵל לְהוֹדְעֵנִי 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 אָנֹכִי in forms like אֲנֹכִי.) 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	הוֹדַעְתִּנִּי	יְהוֹדַעְנִי **
	2 masculine	הוֹדַעְךָ	_____
	3 masculine	_____	אֲהוֹדַעְנָהּ
plural	1	הוֹדַעְתָּנָא	_____

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

\*\* Note that the ל 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 דִּנְה סִתְרָה, This house—he destroyed it. (Ezra 5:12)

## VOCABULARY

### *To Be Learned*

another	אֲחֵרָן
tell (D, H)	חַוָּה/חַוָּא
<i>D imperfect 1 p</i>	נִחְוָא
<i>D imf 3 ms + 3 fs</i>	יִחְוֶנָּה
<i>H imf 1 p</i>	נִתְחַוָּה
<i>H imf 2 mp</i>	תִּתְחַוֹּן
<i>H imv mp + 1 s</i>	תִּחְוֵנִי
<i>H inf</i>	לְתִחְוֵא
wise	חֲכָיִם
dream	חֲלֵם
therefore, except	לְהֵן
word, thing	מִלָּה
time	עֵדָן
answer	עֲנָה
<i>G pf 3 mp</i>	עָנּוּ
interpretation	פִּשְׁרָא
change (D)	שִׁנָּה
<i>Dt (passive) imperfect</i>	
<i>3 ms</i>	יִשְׁתַּנֶּה

### *Reference*

kill (H)	אֲבַד
<i>H infinitive</i>	הוֹבְדָה
say	אָמַר
<i>G imf 3 ms</i>	יֹאמַר
<i>G imperative</i>	אֱמַר
limb	תָּדָם
buy	זָבַן
inform (H)	יָדַע
<i>H imf 2 mp</i>	תִּהוֹדְעוּנִי
be able	יָכַל
difficult	יָקָר
glory	יָקָר
receive	קָבַל
<i>D imf 2 mp</i>	תִּקְבְּלוּן
be angry	קִצַּף
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.

מֶלֶכָא אָמַר חֲלָמָא לְעִבְדֵּיךָ וּפִשְׁרָא נִחוּא. עָנָה מֶלֶכָא וְאָמַר לְכַשְׂדִּיָּא: הֵן לֹא  
 תְּהוּדְעוּנִי חֲלָמָא וּפִשְׁרָהּ הַדְּמִין תַּתְּעַבְדּוּן וּבְתִיכּוֹן נִוְלִי וְתִשְׁמֹון וְהֵן חֲלָמָא וּפִשְׁרָהּ  
 תַּתְּחִין יָקָר שְׂגִיָּא תִקְבְּלוּן מִן קַדְמִי. לָהֵן חֲלָמָא וּפִשְׁרָהּ תַּחֲוִנִי. עָנּוּ וְאָמְרִין:  
 מֶלֶכָא חֲלָמָא יֹאמַר לְעִבְדֵּיהִי וּפִשְׁרָהּ נִתְחַנְנָה. עָנָה מֶלֶכָא וְאָמַר: יָדַע אֲנִי דִּי עֲדָנָא  
 אֲנַתּוֹן וְבָנִין עַד דִּי עֲדָנָא יִשְׁתַּנָּא. עָנּוּ כַּשְׂדִּיָּא קֳדָם מֶלֶכָא וְאָמְרִין: לֹא אִיתִי אִנְשָׁא  
 דִּי מַלְתָּ מֶלֶכָא יוֹכַל לְתַחֲנוּנָהּ. כָּל מַלְךְ רַב מַלְה כְּדָנָה לֹא שְׂאֵל לְכָל כַּשְׂדִּי וּמַלְתָּא  
 דִּי מַלְכָּה שְׂאֵל וְקִירָהּ. וְאַחֲרֵן לֹא אִיתִי דִּי יִחוּנָה קֳדָם מֶלֶכָא לָהֵן אֱלֹהִין.  
 מֶלֶכָא קֶצֶף שְׂגִיָּא וְאָמַר לְהוֹבְדָה לְכָל חַכְמֵי בָבֶל.

*Proper Names*

כַּשְׂדִּי — 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 (כַּסְדִּי) 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 עָנָה); the perfect would be אָמַר and יָדַע. אָמַר is imperative.

## EXERCISES

Translate:

כְּהֵנוּהִי	אֲבוֹךָ
עֲבֹדְךָ	אֶחְרֵיהֶן
עָלַי	אִתִּיכֶן
עָלֶיךָ	אִתּוֹהִי
עָמָה	אֵלָהִי
לְקַבֵּלְךָ	אֵלֶהָ
קָדְמוֹהִי	בְּתָרְךָ
רֹאשְׁהֶן	בִּינֵיהֶן
שָׁמָּה	בִּיתָהּ
שָׁמָּהּ	בָּרָהּ
תְּחִתּוֹהִי	בְּגִנָּהּ
תִּלְתָּהֶן	הִיכָלִי
	יְתָהֶן



## Chapter 14

# DEMONSTRATIVE, RELATIVE, AND INTERROGATIVE PRONOUNS

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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); Aramaic uses **ܕ**:

		<i>Singular</i>	<i>Plural</i>
Near (this, these)	masculine	זֶה	זֵּין (also זֵּל and זֵּה)
	feminine	זֹּאת	
Far (that, those)	masculine	הַזֶּה	זֵּין
	feminine	הַזֹּאת	
	masculine and feminine	זֶכֶן	

Third person pronouns can also be used as demonstratives:

הוּא צִלְמָא רִאשָׁה דִּי דְהַב

That statue—its head was of gold. (Daniel 2:32)

וּבְיוֹמֵיהוֹן דִּי מְלָכִיא 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 דְּהַב	this house (Ezra 5:3, 12, 6:15)
כָּל דְּהַב יָדַעְתָּ	you know all of this (Daniel 5:22)
כִּדְּהַב תֹּאמְרוּן 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 **יָדַע**, **אָמַר**, and **שָׁמַע**, and frequently introduces direct quotations. It can also express purpose or cause.

**הַיְכָלָא דִּי בִירוּשָׁלַם** the temple which is in Jerusalem (Ezra 5:14)

**יָדַע אֲנָה דִּי עָדְנָא אֲנָתוֹן זְבִינִין** I know that you are buying time. (Daniel 2:8)

**עֲנֵה מַלְכָּא וְאָמַר לְחַכִּימֵי בָבֶל דִּי כָּל אֲנָשׁ דִּי יִקְרָא כְּתָבָהּ דִּנְהָ וּפְשָׁרָהּ יַחֲוִינִי אֲרָגֻנָּא יִלְבַּשׁ**

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)

**אַתָּה כָּהֵל דִּי רוּחַ אֱלֹהִין קַדִּישִׁין בְּךָ**

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

**שְׁמַחְתָּהוֹן שְׂאֵלָנָא . . . דִּי נִכְתָּב שֵׁם גְּבַרְיָא דִּי בְּרֹאשֵׁיהֶם**

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:

<b>כְּדִי</b>	when
<b>מִן דִּי</b>	after, because
<b>כָּל קַבְלֵי דִּי</b>	inasmuch as, because
<b>עַד דִּי</b>	until

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

<b>מִן דִּי</b>	whoever
<b>מָה דִּי</b>	whatever



## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
father ..... אב	bless ..... בִּרְךְ
<i>plural</i> ..... אֲבֹתָהּ	<i>D pass participle</i> ... מְבָרֵךְ
destroy (H) ..... אָבַד	power ..... גְּבוּרָה
<i>H imf 3 mp</i> ..... יְהוֹבֵדוֹן	companion ..... חֶבֶר
<i>H imf 2 ms</i> ..... תְּהוֹבֵד	tell (D, H) ..... חוּה/חוא
<i>H infinitive</i> ..... לְהוֹבֵדָה	<i>D imf 1 s</i> ..... אֲחֻזָּא
seek ..... בָּעָה	<i>H infinitive</i> ..... לְהַחֲנוּיָהּ
<i>G infinitive</i> ..... לְמַבְעָה	inform (H) ..... יָדַע
reveal ..... גָּלָה	<i>H perfect 3 ms</i> ..... הוֹדַע
<i>passive perfect 3 ms</i> .... גָּלִי	thus ..... כֵּן
time ..... זְמַן	appoint (D) ..... מָנָה
wisdom ..... חֲכָמָה	<i>D perfect 3 ms</i> ..... מָנִי
enter ..... עָלָל	deep ..... עֲמִיק
<i>G perfect 3 ms</i> ..... עָל	establish, raise up (H) .... קוּם
<i>H imv 3 ms</i> ..... תַּעֲלֵ	<i>H participle ms</i> .... מְהַקִּים
thereupon ..... כָּל קֶבֶל דָּנָה	compassion ..... רַחֲמִין
secret ..... רָז	change (H—transitive) .... שָׁנָה
praise (D) ..... שָׁבַח	<i>H participle ms</i> ..... מְהַשְׁנֵא
<i>D participle ms</i> ..... מְשַׁבֵּחַ	

## FROM THE BIBLE (Daniel 2:14–24)

בִּאֲדִין דְּנִיָּאל בָּעָה מִן מַלְכָּא דִּי זְמַן יִנְתֵּן לָהּ וּפְשָׁרָא לְהַחֲנוּיָהּ לְמַלְכָּא. אֲדִין דְּנִיָּאל  
 לְבֵיתָהּ אֲזַל וּלְחַנְנִיָּה מִשָּׂאֵל וְעֲזָרְיָה חֲבֵרוּהִי מִלְּתָא הוֹדַע וְרַחֲמִין לְמַבְעָא מִן קָדָם  
 אֱלֹהֵי שְׁמַיָּא עַל רָזָה דָּנָה דִּי לֹא יְהוֹבֵדוֹן דְּנִיָּאל וְחֲבֵרוּהִי עִם חֲכִימֵי בָבֶל.

אָרִיִּין לְדִנְיָאֵל רִזָּה גָּלִי. אָרִיִּין דִּנְיָאֵל בִּרְדָּה לְאַלְהָה שְׁמִיָּא. עָנָה דִּנְיָאֵל וְאָמַר.  
 לְחִנּוּא שְׁמָהּ דִּי אֱלֹהָא מְבָרַךְ מִן עֲלָמָא וְעַד עֲלָמָא דִּי חֲכַמְתָּא וּגְבוּרְתָּא דִּי לָהּ הִיא  
 וְהוּא מְהֻשָּׁנָא עַדְנִיָּא וּזְמַנְיָא. מְהֻקִּים מַלְכִין יִהְיֶה חֲכַמְתָּא לְחַכִּימִין. הוּא גָּלָא  
 עַמִּיקְתָּא. לָךְ אֱלֹהֵי אֲבֹהֵתִי מְשַׁבַּח אָנָּה דִּי חֲכַמְתָּא וּגְבוּרְתָּא יִהְיֶה לִּי וְכַעַן הוֹדַעְתָּנִי  
 דִּי בְעִינָא מִנָּךְ דִּי מַלְתָּ מִלְכָּא הוֹדַעְתָּנָא. כָּל קָבֵל דִּנְיָאֵל עַל אֲרִיִּין דִּי מִנִּי  
 מִלְכָּא לְהוֹבְדָה לְחַכִּימִי בָּבֶל. אֲזַל וְכֵן אָמַר לָהּ. לְחַכִּימִי בָּבֶל אַל תְּהוֹבֵד. הַעֲלֵנִי  
 קָדָם מִלְכָּא וּפִשְׁרָא לְמִלְכָּא אַחֲוָא.

### *Proper Nouns*

אֲרִיִּין — the captain of Nebuchadnezzar's guard.

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

חֲנַנְיָהּ, מִישָׁאֵל, עֲזַרְיָה — young Judean exiles trained in the Babylonian court.

## EXERCISES

Translate into English:

(1) יִדְעָנָא רִזָּא אֲלִין.

(2) מִן בְּנֵה הִיכְלָא יִדִּי?

(3) סִפְרָא כְּתַב דִּי חֲכַמָּה אֲבָדָה מִבְּבֶל בְּזִמְנֵי נְבוּכַדְנֶצַּר.

(4) דְּנִינְאֵל עַל לְשִׁמְיָא.

(5) כָּל קַבְלֵ דְּנָה גְּלִי דִי מְהֻקִּים מִלְכָּא רֵאשׁ פְּחָה עַל קְרִיחָא דָּא.

(6) אֵיתִי 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

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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	אֲכַתֵּב	נִכְתְּבִי
2d masculine	תִּכְתֵּב	תִּכְתְּבוּ
feminine	תִּכְתְּבִי	תִּכְתְּבוּ
3d masculine	יִכְתֵּב	יִכְתְּבוּ
feminine	תִּכְתֵּב	יִכְתְּבוּ

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

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

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

לְהִיָּהּ	he will be
לְהִיוּ	they (m) will be
לְהִיוֹנָן	they (f) will be

Thus:

אֱלֹהֵי רַב הוֹדִיעַ לְמֶלֶכָא מָה דִּי לְהִוָּא 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 **י** may fall off of some plural forms.

## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
stone . . . . . אֶבֶן	but . . . . . בָּרַם
break off . . . . . גִּזַּר	exile . . . . . גָּלוּ
is broken off . . . . . הִתְגַּזַּר	arm . . . . . זְרֹעַ
be crushed . . . . . דָּקַק	breast . . . . . חֶדֶה
<i>H perfect 3 ms</i> . . . . . הִדָּק	inform (H) . . . . . יָדַע
see . . . . . חָזַה	<i>H perfect 3 ms</i> . . . . . הוֹדִיעַ
clay . . . . . חֶסֶף	<i>H imperfect 3 mp</i> . . . יְהוֹדִיעוּן
mountain . . . . . טוֹר	be able . . . . . יָכַל
copper . . . . . נְחָשׁ	thigh . . . . . יָרֵךְ
iron . . . . . פְּרָזֶל	be able . . . . . כָּהַל
statue . . . . . צֶלֶם	hit . . . . . מָחָא
foot . . . . . רִגְלִי	belly . . . . . מִעֵה
	enter . . . . . עָלָל
	<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 הִנֵּעַל לְדַנְיָאֵל קֶדָם מֶלֶכָא וְכֵן אָמַר לֵהּ: הַשְׁכַּחַת גִּבֹּר מִן בְּנֵי גִלּוּתָא  
דִּי יְהוּד דִּי פִשְׁרָא לְמֶלֶכָא יְהוּדַע. עֲנֵה מֶלֶכָא וְאָמַר לְדַנְיָאֵל דִּי שְׁמָה בִּלְטַשְׁאֲצַר:  
הֲאִיתִּיךְ כְּהֵל לְהוֹדַעְתִּי חֵלְמָא דִּי חֲזוּת וּפְשָׁרָה? עֲנֵה דַנְיָאֵל קֶדָם מֶלֶכָא וְאָמַר:  
רְזָה דִּי מֶלֶכָא שְׂאֵל לָא חֲכִימִין יְכַלִּין לְחַחֲנוּיָהּ לְמֶלֶכָא בְּרַם אִיתִי אֱלֹהַּ בְּשִׁמְיָא  
גִּלְא רְזִין וְהוֹדַע לְמֶלֶכָא בְּבוֹכְדִנְצַר מָה דִּי לְהוּא. וְאַנְהָ לָא בְּחֻכְמָה דִּי אִיתִי בִּי  
רְזָא דְנָה גִלִּי לִי לְהֵן דִּי פִשְׁרָא לְמֶלֶכָא יְהוּדַעוּן. אֲנִת מֶלֶכָא חֲזוּהַ חֲנוּתָ צִלָם  
חַד שְׁגִיָא. צִלְמָא דִּכֵּן רַב. הוּא צִלְמָא — רֵאשָׁה דִּי דְהַב טַב חֲדוּתִי וְדַרְעוּתִי  
דִּי כֶסֶף מְעוּתִי וְנִרְכַּתָּהּ דִּי נֶחֱשׁ שְׁקוּתִי דִּי פֶרֶזֶל רִגְלוּתִי מִנְהֵן דִּי פֶרֶזֶל וּמִנְהֵן  
דִּי חֲסָף. חֲזוּהַ חֲנוּתָ עַד דִּי הִתְגַּנְּזֶרֶת אֶבֶן דִּי לָא בִּידִין וּמַחַת לְצִלְמָא עַל רִגְלוּתִי  
דִּי פֶרֶזֶל אֶחָד וְחֲסָפָא וְהִדְקַת הַמּוֹן. בְּאִדִּין דִּקְוִי כַּחֲדָה פֶּרֶזֶל אֶחָד וְחֲסָפָא נֶחֱשָׁא פֶּסְפָא  
וְדִהָבָא. וְאַבְנָא דִּי מַחַת לְצִלְמָא חֲנוּת לְטוֹר רַב. דְּנָה חֵלְמָא וּפְשָׁרָה נֹאמַר  
קֶדָם מֶלֶכָא.

## 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				
יאמר				
אבעא				
תחזא				
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.

## ADJECTIVES AND GENITIVE CONSTRUCTIONS (דִּי)

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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	רְחִיקָא
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:

שֵׁם 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”):

שֵׁם דִּי אֱלֹהִים the name of God

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\* The ending for plural determined gentilics is יָ.

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 מִטָּתוֹ 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:

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

## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
another ..... אַחֲרִי	after ..... אַחֲרִי
field ..... בֵּר	face (p) ..... אִנְפָּה
dwell ..... דּוּר	finger ..... אֶצְבַּע
<i>G participle mp</i> ..... דְּאַרְיִן	after (lit. “in place of”) .... בְּתֵר
animal ..... חַיָּנָה	reveal ..... גִּלָּה
be able ..... יָכַל	<i>G infinitive</i> ..... לְמַגְלָא
fall ..... נָפַל	smash (H) ..... דָּקַק
bow down ..... סָגַד	<i>H participle ms</i> .... מְהַדֵּק
fourth ..... רְבִיעִי	destroy (D) ..... חָבַל
rule ..... שָׁלַט	<i>Dt (passive) imf 3 fs</i> ..... תִּתְחַבֵּל
third ..... תְּלִיתִי	inform (H) ..... יָדַע
	<i>H pf 3 ms</i> ..... הִוְדַע
	day ..... יוֹם
	bird ..... עוֹף
	divided ..... פְּלִיגָה
	rise ..... קוּם
	<i>H imf 3 ms</i> ..... יָקִים
	foot ..... רֵגֶל
	leave, abandon ..... שָׁבַק
	<i>Gt (passive) imf 3 fs</i> ..... תִּשְׁתָּבֵק
	breakable ..... תִּבְרִיר

FROM THE BIBLE (Daniel 2:37–49)

אִנֶּת מֶלֶכָּא מֶלֶךְ מַלְכֵּיָא דִּי אֱלֹהֵי שְׁמַיָּא מַלְכוּתָא יְהִיב לָךְ וּבְכָל דִּי דְאָרִין בְּנֵי אַנְשָׁא חֵינוּת בְּרָא וְעוֹף שְׁמַיָּא יְהִיב בִּידְךָ וְחַשְׁלִטְךָ בְּכָלְהוֹן. אִנֶּת הוּא רֹאשָׁה דִּי דְהָבָא. וּבִתְרָךְ תְּקוּם מַלְכוּ אַחֲרֵי אַרְעָא מִנְךָ וּמַלְכוּ תִּלְיִתָּא אַחֲרֵי דִי נַחֲשָׂא דִּי תִשְׁלַט בְּכָל אַרְעָא. וּמַלְכוּ רַב־עֵינָה תִּהְיוּ תְּקִיפָה כְּפִרְזֻלָּא מְהֻדָּק כְּלָא. וְדִי חֲזוּתָהּ רִגְלֵיָּא וְאַצְבָּעָתָּא מִנְהֹן חֲסָף וּמִנְהֹן פִּרְזֻל מַלְכוּ פְּלִיגָה תִּהְיוּ וְאַצְבָּעָתָּא רִגְלֵיָּא מִנְהֹן פִּרְזֻל וּמִנְהֹן חֲסָף מִן מַלְכוּתָא תִּהְיוּ תְּקִיפָה וּמִנְהֹן תִּהְיוּ תְּבִירָה. וּבִיּוֹמֵיהוֹן דִּי מַלְכֵּיָּא אֲנוּן יָקִים אֱלֹהֵי שְׁמַיָּא מַלְכוּ דִּי לְעֻלְמִין לָא תִתְחַבֵּל וּמַלְכוּתָהּ לְעַם אַחֲרֹן לָא תִשְׁתַּבַּק וְהִיא תְּקוּם לְעֻלְמֵיָּא. כָּל קָבֵל דִּי חֲזוּתָּהּ דִּי מִטּוֹרָא אִתְּגַוְרַת אֲבָן דִּי לָא בִידִין וְהִדְקַת פִּרְזֻלָּא נַחֲשָׂא חֲסָפָא כְּסָפָא וְדְהָבָא. אֱלֹהֵי רַב הוֹדַע לְמַלְכָּא מָה דִּי לְהוּא אַחֲרֵי דָנָה. בְּאִדִּין מַלְכָּא נְבוּכַדְנֶצַּר נָפַל עַל אַנְפּוּהִי וּלְדִנְיָאֵל סָגַד. עֵנָה מַלְכָּא לְדִנְיָאֵל וְאָמַר. אֱלֹהֵכֹן הוּא אֱלֹהֵי אֱלֹהִין וְגִלְהָ רִזִּין דִּי יִכְלַת לְמַגְלָא רִזָּה דָנָה. אִדִּין מַלְכָּא חֲשַׁלְטָהּ עַל כָּל מְדִינַת בָּבֶל וְעַל כָּל חֲכִימֵי בָבֶל.

EXERCISES

Translate into English:

(1) אִנֶּתָּא דְאָרִין בְּבֵית דִּי יְהִיב.

(2) יִשְׁלַט מַלְכָּא עַל מְדִינַת עֵבֶר־נִהְרָא.

(3) חֲזִי הִדֵּק חֵינוּת תְּקִיפָה.

(4) אֲנִישׁ רְבִיעִי אָזַל.

(5) חֲמוֹ יִסְגְּדוּן לְרֵאשָׁה דִּי צִלְמָא.

(6) אִיתִי אֲצַבְעֵן שְׁגִיזָן עַל יַד דִּרְיוֹשׁ.

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.

# NUMBERS

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We have already encountered several Aramaic numerals which are etymologically related to their Hebrew equivalents. Thus “1” is ܠܗ, which is only lacking the initial 𐤀 of its Hebrew cognate 𐤁. “3” and “6” are ܠܬܠܬ and ܠܬܬ, reflecting the Aramaic realization of Semitic *th* as ܬ, where Hebrew uses ܬ (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	ܠܗ	ܠܗܐ
2	ܠܒܝܢ (ܠܒܝ)	ܠܒܝܢܐ (ܠܒܝܐ)
3	ܠܬܠܬܐ	ܠܬܠܬ
4	ܠܪܒܥܐ	ܠܪܒܥܐ
5	ܠܚܡܫܐ	ܠܚܡܫܐ
6	ܠܬܬܐ	ܠܬܬ (ܠܬܐ) (or ܠܬܬܐ)
7	ܠܫܒܥܐ	ܠܫܒܥܐ
8	ܠܬܡܢܝܐ	ܠܬܡܢܝܐ
9	ܠܬܫܥܐ	ܠܬܫܥܐ
10	ܠܫܠܫܐ	ܠܫܠܫܐ

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

e.g.,                      ܕܢܒܪܝܢ ܐܪܒܥܐ    4 men (Daniel 3:25)  
                                  ܐܡܝܢ ܫܬ        6 cubits (Daniel 3:1)

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

The decades between ten and one hundred are based on plural forms of the digits; thus twenty is ܥܫܪܝܢ, thirty is ܕܠܬܝܢ, and so on. Larger numbers include ܡܐܬܐ (100), ܐܠܦ (1,000) and ܪܒܘ (10,000). (Recall that 200 is ܡܐܬܝܢ, 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” (ܚܕ) was used as a marker of *indeterminacy*. Intimations of this practice can be found in the Bible:

                         ܐܠܡ ܚܕ    an image (Daniel 2:31)  
                          ܡܢܬܠܬܐ ܚܕܐ    a scroll (Ezra 6:2)

ܚܕ is also used to indicate multiples:

ܚܕ ܫܒܥܐ    seven times more than. . . . (Daniel 3:19)

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

first	ܩܢܕܝ
second	*ܕܝܢܝ
third	ܕܠܬܝܢܝ
fourth	ܕܪܒܝܥܝܢ

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\*This form is much closer to the Hebrew שני than is the cardinal form ܕܢܒܪܝܢ.



## VOCABULARY

*To Be Learned*

furnace	אֶתֹּן
music	זִמְרָה
type	זֶן
burn	יָקַד
fire	נֹר
worship	פִּלַּח
sound	קָל
horn	קֶרֶן
throw	רָמָה
<i>Gt imf 3 ms</i>	יִתְרַמֵּא
hear	שָׁמַע

*Reference*

live (G)	חִיָּה
strength	חֵיל
dedication	חֲנֻכָּה
when	כַּדִּי
gather	כָּנַס
<i>G infinitive</i>	לְמַכְנֹס
<i>Dt participle mp</i>	מִתְכַּנְּשִׁין
herald	קָרוֹז
prefect	סֵגֶן
rise	קָם
<i>G participle mp</i>	קֹאֲמִין
<i>H perfect 3 ms</i>	הִקָּם
call	קָרָא
approach	קָרַב
pay attention	שָׁם טַעַם

## FROM THE BIBLE (Daniel 3:1–12)

גבוכדנצר מלכא עבד צלם די דהב ושלח למכנש לסגניא ופחותא לחנכת צלמא די  
 הקים גבוכדנצר מלכא. באדין מתכנשין סגניא ופחותא לחנכת צלמא די הקים  
 גבוכדנצר מלכא וקאמין לקבל צלמא די הקים גבוכדנצר וקרנא קרא בחיל:  
 לכון אמרין עממא: בעדנא די תשמעון קל קרנא וכל זני זמרא תפלון ותסגדון  
 לצלם דהבא די הקים גבוכדנצר מלכא ומן די לא יפל ויסגד יתרמא לגוא אתון  
 נורא יקדשא. כל קבל דנה בה זמנא כדי שמעין כל עממא קל קרנא וכל זני  
 זמרא נפלין כל עממא סגדין לצלם דהבא די הקים גבוכדנצר מלכא. כל קבל  
 דנה בה זמנא קרבו גבריין פשדאין. ענו ואמרין לגבוכדנצר מלכא: מלכא לעלמין  
 חיי. אנת מלכא שמת טעם די כל אנש די ישמע קל קרנא וכל זני זמרא יפל ויסגד  
 לצלם דהבא ומן די לא יפל ויסגד יתרמא לגוא אתון נורא יקדשא. איתי גבריין  
 יהודאין שדרך מישך ועבד־נגו. גבריא אלך לא שמו עליך מלכא טעם. לאלהיך  
 לא פלחין ולצלם דהבא די הקימת לא סגדין.

*Proper Nouns*

שדרך, מישך, עבד־נגו — 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 = _____	10 <sup>3</sup> = _____
7 - _____ = 6	2 + _____ = 5
8 ÷ 4 = _____	20 × 10 = _____
20 ÷ _____ = 2	4 + 2 = _____
8 - 3 = _____	3 <sup>2</sup> = _____
1 + 2 = _____	56 ÷ 8 = _____
2 × 3 = _____	10 - 2 = _____
8 ÷ 2 = _____	60 + 40 = _____
_____ + 1 = 6	17 ÷ 17 = _____
11 - 9 = _____	24 - _____ = 16
7 + 0 = _____	19,286 + _____ = 29,286
_____ - 4 = 2	10 × 2 = _____
17 - _____ = 13	6 + 6 _____

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	כְּתֹב	כְּתֹבוּ
feminine	כְּתֹבִי	כְּתֹבְהוּ

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

חֲלֹמָא וּפְשָׁרָא אַל יִבְחֲלֶךְ

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 מ-

מִכְתֹּב

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

Interestingly, the infinitive of the verb בנה (“build”) occurs with both a prefixed ל- (לְבִנָּא in Ezra 5:3, 13) and, sometimes, an additional מ (מְלִבְנָא 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: לְמִבְנִיָּה (Ezra 5:9).

## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
heat ..... אִוְּה	see ..... חִוְּה
<i>G infinitive</i> ..... לְמִוְּה	<i>G pass ptc</i> (“proper”) ..... חִוְּה
<i>pass ptc</i> ..... אִוְּה	urgent ..... מְחִוְּהָ
come ..... אַתְּה	because ..... מִן דִּי
<i>H (bring) passive</i>	go up ..... סִלֵּק
<i>perfect 3 mp</i> ..... הִתִּיּוּ	<i>H pf 3 mp</i> (sacrifice) ..... חִסְקִי
<i>H infinitive</i> ..... לְהִתִּיּוּ	true ..... צִדָּא
need ..... חִשָּׁה	rise ..... קִוּם
hand ..... יַד	<i>H perfect 1 s</i> ..... הִקִּימָת
very, excellent ..... יִתִּיר	anger ..... רִגְזוּ
bind (D) ..... כַּפַּת	throw ..... רָמָה
<i>D infinitive</i> ..... לְכַפֵּתָה	<i>Gt imperfect 2 mp</i> ..... תִּתְרַמְּוּ
<i>D pass ptc mp</i> ..... מְכַפְּתִין	seven ..... שִׁבְעָה
ready ..... עֵתִיד	seven times ..... חַד שִׁבְעָה
kill (D) ..... קָטַל	reply (H) ..... תִּיב
he saves ..... יִשְׁיב	<i>H infinitive</i> + 2 <i>ms</i> ..... לְהִתְבּוֹתֵךְ
<i>imf 3ms</i> + 2 <i>mp</i> ... יִשְׁיבֻנְכוּ	
<i>infinitive</i> + 1 <i>p</i> ... לְשִׁיבֻתְנָא	
hour ..... שָׁעָה	

## FROM THE BIBLE (Daniel 3:13–23)

בִּאדִין נְבוּכַדְנֶצַּר בְּרִגְזוֹ אָמַר לְהִתִּיּוּ לְשִׁדְרָךְ מִיִּשְׁךְ וְעַבְדֵּי־נֹגוֹ. בִּאדִין גְּבַרְיָא אֵלֶךְ  
הִתִּיּוּ קָדָם מֶלֶכָא. עָנָה נְבוּכַדְנֶצַּר וְאָמַר לְחוּן: הִצָּדָא שְׁדִרְךְ מִיִּשְׁךְ וְעַבְדֵּי־נֹגוֹ  
לְאַלְהֵי לָא אִיתִיכוֹן פְּלַחִין וּלְצִלָם דִּהֲבָא דִי הִקִּימָת לָא סְגִדִין? כְּעֵן חֵן אִיתִיכוֹן  
עֲתִידִין דִּי בְעֵדְנָא דִי תִשְׁמָעוּן קָל קֶרְנָא וְכָל זָנִי וְמָרָא תִפְלוּן וְתִסְגְּדוּן לְצִלָמָא דִּי  
עַבְדַּת וְחֵן לָא תִסְגְּדוּן בְּהָ שַׁעְתָּה תִתְרַמְּוּ לְגֹזָא אַתּוּן נִזְרָא יְקַדְתָּא. וּמִן הוּא אֵלָה דִּי

ישיבנכון מן ידי. ענו שדרך מישך ועבדנגו ואמרין למלכא: נבוכדנצר לא  
 חשחין אנחנה על דנה פתגם להתבונדך. הן איתי אלחנא די אנחנא פלחין יכל  
 לשיבונתנא מן אתון נורא יקדחא ומן ידך מלכא ישיב והן לא ידיע להנא לך  
 מלכא די לאלקיד לא איתנא פלחין ולצלם דהבא די הקימף לא נסגד. באדין  
 נבוכדנצר ענה ואמר למזא לאתונא חד שבעה על די חנה למזניה ולכפתה לשדרך  
 מישך ועבדנגו למרמא לאתון נורא יקדחא. כל קבל דנה מן די מלת מלכא  
 מחצפה ואתונא אזה יתירא גבריא אלך די הסקו לשדרך מישך ועבדנגו קטל המון  
 נורא. וגבריא אלך תלתחון שדרך מישך ועבדנגו נפלו לגוא אתון נורא יקדחא  
 מכפתין.

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, הִתְּיָו גְּבֵרִיא אֵלֶךְ 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						
שִׁבְקוּ						
מַחְזִיא						
אֵכְלִי						
מַגְלִיא						
אָמַר						
מִבְנֵא						
מִכְנֵשׁ						
מִבְעֵא						
מִקְרֵא						
מִפְשֵׁר						



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

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The second major conjugation in Aramaic is called D because the middle letter of the root is *doubled*. (It is also known as *pa<sup>c</sup>el*.) As in the Hebrew *pi<sup>c</sup>el*, 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	קִבֵּלְתָּ	אִקְבֵּל
	2 masculine	קִבֵּלְתָּ	תִּקְבֹּל
	2 feminine	קִבֵּלְתִּי	תִּקְבְּלִי
	3 masculine	קִבֵּל	יִקְבֹּל
	3 feminine	קִבֵּלְתְּ	תִּקְבְּלִי
Plural	1	קִבֵּלְנָא	נִקְבֵּל
	2 masculine	קִבֵּלְתוּן	תִּקְבְּלוּן
	2 feminine	קִבֵּלְתִּין	תִּקְבְּלִין
	3 masculine	קִבְּלוּ	יִקְבְּלוּ
	3 feminine	קִבְּלֹה	יִקְבְּלִין

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.,      בִּרְכַּת    perfect, 1 singular

            בִּרְכָּךְ    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	מְקַבֵּלָה
Plural	מְקַבְּלִין	מְקַבְּלֹת

### D Infinitive

קְבֹלָה

## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
four ..... אַרְבַּע	sign ..... אֶת
body ..... גֶּשֶׁם	bless (D) ..... בֵּרַךְ
generation ..... דֶּר	resemble ..... דָּמָה
damage ..... חָבַל	behold ..... הִנֵּה
surely ..... יָצִיב	is it not ( <i>interrogative</i> ) .... הֲלֹא
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 ..... שַׁעַר	angel ..... מַלְאָךְ
dominion ..... שְׁלִטָּן	make, do ..... עֲבַד
loosen ..... שָׂרַח	<i>Gt (pass) imperfect</i>
<i>pass participle mp</i> ..... שְׂרִין	<i>3ms</i> ..... יִתְעַבֵּד
	go out ..... נִפְק
	<i>imperative mp</i> ..... פְּקוּ
	cause to prosper (H) ..... צִלַּח
	blasphemy ..... שִׁלְהָ
	three ..... תִּלְתָּ

## FROM THE BIBLE (Daniel 3:24–33)

אָדִין נְבוּכַדְנֶצַּר מֶלֶכָּא קָם עָנָה וְאָמַר: הָלֹא גְבָרִין תִּלְתָּא רְמִינָא לְגֹזָא נִירָא מְכַפְתִּין?  
עָנִין וְאָמְרִין לְמֶלֶכָּא: יִצְיָבָא מֶלֶכָּא. עָנָה וְאָמַר: הָא אֲנָה חֲזָה גְבָרִין אַרְבַּעָה שְׂרִין  
מְחַלְכִּין בְּגֹזָא נִירָא וְחֻבְלָא לֹא אִיתִי בְּהוֹן וִירְבִיעִיָּא דְמָה לְבַר אֱלֹהִין. בְּאִדִּין קָרַב  
נְבוּכַדְנֶצַּר לְאַתּוֹן נִירָא וְקִנְדָּתָא עָנָה וְאָמַר: שְׁדִרְךָ מִישְׁךְ וְעַבְד־נְגוּ עַבְדוּחִי דִּי אֱלֹהָא  
פְּקוּ וְאַתּוּ. בְּאִדִּין נִפְקִין שְׁדִרְךָ מִישְׁךְ וְעַבְד־נְגוּ מִן גֹּזָא נִירָא. לֹא שְׁלַט נִירָא  
בְּגִשְׁמָחוֹן וְשַׁעַר רִאשְׁחוֹן לֹא הִתְחַרְךָ. עָנָה נְבוּכַדְנֶצַּר וְאָמַר: בְּרִיךְ אֱלֹהֵחוֹן דִּי  
שְׁדִרְךָ מִישְׁךְ וְעַבְד־נְגוּ דִּי שְׁלַח מְלָאכְהָ וְשִׁיב לְעַבְדוּחִי דִּי יִחְבּוּ גִשְׁמָחוֹן דִּי לֹא  
יִפְלְחוּן וְלֹא יִסְגְּדוּן לְכָל אֱלֹהָ לְהֵן לֹא־לֵהוֹן. וּמִנִּי שִׁים טַעַם דִּי כָּל עַם דִּי יֹאמַר  
שְׁלַח עַל אֱלֹהֵחוֹן דִּי שְׁדִרְךָ מִישְׁךְ וְעַבְד־נְגוּ בֵּיתָהּ נִוְלִי יִתְעַבֵּד כָּל קָבֵל דִּי לֹא אִיתִי  
אֱלֹהָ אַחֲרֵן כְּדָנָה. בְּאִדִּין מֶלֶכָּא הִצְלַח לְשְׁדִרְךָ מִישְׁךְ וְעַבְד־נְגוּ בְּמַדִּינַת בָּבֶל.  
נְבוּכַדְנֶצַּר מֶלֶכָּא לְכָל עַמְמָיָא דִּי דְאָרִין בָּבֶל אַרְעָא: שְׁלַמְכוֹן וְשָׂנָא. אֲתִיָּא דִּי  
עַבְד עַמֵּי אֱלֹהָא כְּמָה תְּקִיפִין. מְלֻכּוּתָהּ מְלֻכּוּת עָלַם וְשְׁלִטְנָה 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>
מִמְלֵל					
בִּטְלוּ					
יִשְׁעֲמוּן					
שִׁבְחָתָהּ					
מִתְדַּר					
חִבְּלוּ					
לְנִסְכָּהּ					
הִדְרָתָהּ					
חִבְּלָהּ					
יִבְנֶה					
מִמְלֵלָא					
מִתְדַּלֵּךְ					
מִנִּיתָ					
מִפְשָׁרָהּ					
תִּקְבְּלוּן					
קִטַּל					

	<i>Root</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
יִשְׁמְשׁוּן					
שְׁבַחְתָּ					
מְצַבְעִין					
לְקַטְלָה					
יִמְלֵל					
מְשַׁרֵּא					
יִבְחֵלוּ					
בְּדֵרוּ					
מְשַׁבַּח					

Fill in the full conjugation of the verb חָבַל (“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				
3mp				
3fp				

*Infinitive:*

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

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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 *piʿel*, *hifʿil*, and *nifʿal* 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 *paʿal*.) We have already considered the Aramaic G (chapters 8, 9, 15, and 18) and D (chapter 19) conjugations. Since biblical Aramaic has no N (*nifʿal*) 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 *hafʿel* in contrast to the *hifʿil*. 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	הַשְׁלִימְתָּ	אֲהַשְׁלִימְ
	2 masculine	הַשְׁלִימְתָּ	תִּהַשְׁלִימְ
	2 feminine	הַשְׁלִימְתִּי	תִּהַשְׁלִימִי
	3 masculine	הַשְׁלִימְ	יִהַשְׁלִימְ
	3 feminine	הַשְׁלִימְתְּ	תִּהַשְׁלִימְ
Plural	1	הַשְׁלִימְנָא	נִהַשְׁלִימְ
	2 masculine	הַשְׁלִימְתוּן	תִּהַשְׁלִימוּן
	2 feminine	הַשְׁלִימְתִּין	תִּהַשְׁלִימִין
	3 masculine	הַשְׁלִימוּ	יִהַשְׁלִימוּ
	3 feminine	הַשְׁלִימְהֶן	יִהַשְׁלִימֶן

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	הַשְׁלֵטָה

The prefixed הַ, 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	מְהַשְׁלֵטָן

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

הַשְׁלֵטָה

## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
tree . . . . . אֵילָן	last . . . . . אַחֲרִין
behold . . . . . אֱלוֹ	trouble . . . . . אָנֹס
disturb (D) . . . . . בַּהֲלֵ	vision . . . . . חֲזוֹן
fear (D—scare) . . . . . דַּחֲלֵ	seek shade (H) . . . . . טַלֵּל
magician . . . . . חֲרָטָם	food . . . . . מִזוֹן
foliage . . . . . עֲפִי	reach . . . . . מַטָּא

<i>To Be Learned</i>	<i>Reference</i>
holy ..... קדִישׁ	enter ..... עַלֵּל
grow ..... רִבָּה	<i>G participle ms</i> ..... עַל
wind ..... רוּחַ	<i>G participle mp</i> ..... עָלִין
under ..... תַּחוֹת	<i>H infinitive</i> ..... *לְהַנְעִילָהּ
	branch ..... עֵנָף
	bird ..... צִפֹּר
	height ..... רוֹם
	beautiful ..... שְׁפִיר

## FROM THE BIBLE (Daniel 4:1–9)

אָנָּה נְבוּכַדְנֶצַּר חֲוִית בְּבֵיתִי. חֵלֶם חֲזִית וַיִּדְחַלְנִי. וַחֲזוֹי רֵאשִׁי יְבַחְלִנִי וּמִנִּי שִׁים  
טַעַם לְהַנְעִילָהּ קִדְמִי לְכָל חַפְצֵי בָּבֶל דִּי פִשְׁר חֵלְמָא יְהוּדַעְנִי. בְּאֲדִין עָלִין  
חֲרַטְמָא וְכִשְׁדִּיא וְחֵלְמָא אָמַר אָנָּה קִדְמִיהוֹן וּפְשָׁרָה לָא מְהוּדַעִין לִי. וְעַד אַחֲרִין  
עַל קִדְמִי דְנִינְאֵל דִּי שָׁמָּה בִּלְטָשְׁאֲצַר כְּשֵׁם אֱלֹהֵי וְדִי רוּחַ אֱלֹהִין קִדְשִׁין בְּהַּ וְחֵלְמָא  
קִדְמוּהִי אֲמַרְתּוּ: בִּלְטָשְׁאֲצַר רַב חֲרַטְמָא דִּי אָנָּה יָדַעַת דִּי רוּחַ אֱלֹהִין קִדְשִׁין בְּדִי  
וְכָל רִז לָא אֲנִס לָדִי. חֲזוֹי חֵלְמִי דִּי חֲזִית וּפְשָׁרָה אָמַר. וַחֲזוֹי רֵאשִׁי חֲזִית  
וְאֵלֹו אֵילָן בְּגוּא אֲרַעָא וְרוּמָה שְׂגִיא. רִבָּה אֵילָנָא וְרוּמָה יִמְטָא לְשִׁמְיָא. עָפְיָה  
שְׁפִיר וּמִזוֹן לְכָלָא בְּהַּ. תַּחְתּוּהִי תַטְלֵל חִיּוֹת בְּרָא וּבְעִנְפוּהִי יִדְרֵן צִפְרֵי שְׁמִיָּא.

*Proper Names*

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

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\*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>
מַחֲלִיכִין					
לְהַחְוִיָּה					
נִחְחֹה					
הַשְׁפִּלָּה					
הַחֲסִנִּי					
לְהַשְׁנִיָּה					
הוֹדְעָא					
מְהוֹדְעִין					
מְחַנֵּקֵת					
תִּחְנֹק					
הַצִּלַּח					
מְחַצֵּצָה					
יְחַשְׁפֵּל					
תִּרְגֹּו					
תִּרְגֹּשׁוּ					
הַשְׁכַּחַת					
לְהַשְׁכִּיחַ					
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

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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 נשא and פקן 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 נ 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 הנקח and הנעל 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. מנדע, “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 ך to י. (The root was originally ידע.) 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 *hif'il* and *nif'al* forms such as הוֹלִיד and נוֹלַד, both of which come from the root ילד. Analogously, Aramaic has H forms such as הוֹלִיב and לְהוֹדֵעָה from the roots יתב and ידע.

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

“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 חוה, “tell,” in which the middle ך 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 ך in the middle position, apparently in an effort to make the verb more clearly trilateral—e.g., קָם (he rises).\* (In some verbs the *kêṭîv* has an ך but the *qêrê* a ך, e.g., יִצְחָק/יִצְחָק in Ezra 7:25 and יִצְחָק/יִצְחָק in Daniel 2:38.) The long middle vowel does appear in the imperfect, where the pronominal prefix takes a *sh'va* (e.g., יִקְוֶם; contrast Hebrew, where the pronominal prefix takes a *qameṣ*, reflecting how that language treats short vowels in syllables preceding the accent).

Final ך and ך 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 מְשַׁרֵּשׁ from the root שרה and הִתְמַלֵּי from the root מלל. This blurring also occurs in the suffixes used for feminine and determined forms, which should be ך and ך respectively, but are not consistently distinguished. This ambiguity is compounded by the tendency of ך to become quiescent and even fall away. This is evident in the root שרש, the H conjugation of which, as we have seen, has forms such as the infinitive לְהִתְרַשׁ and the masculine singular third person perfect הִתְרַשׁ, where there is a ך instead of the expected ך. As a consequence, the following forms are all derived from initial-ך 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 י, which then “becomes” a ו.
- מְהִימָן (Daniel 2:45, 6:5)—an H passive participle from the root טמן, where the ט has become and remained a י (just like הִיטִי).
- מִמַּר (Ezra 5:11)—the ט in this G infinitive has dropped (so too in the infinitives מִמַּט and מִמַּס); the same form occurs in Daniel 2:9 with the ט intact (מִמַּמַּר).

Final ה verbs (which were originally final י) 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	1 c	בָּנִית	טָבְנָא	ms	בָּנָה	בְּנִי
	2m	בָּנִיתָ	טָבְנָא	fs	בָּנִיָּה	
	2f	בָּנִיתִי	טָבְנִין	mp	בָּנִין	בְּנוּ
	3m	בָּנָה	יָבְנָא	fp	בָּנִין	
	3f	בָּנְתָ	טָבְנָה			
plural	1c	בָּנִינָא	יָבְנָא	<i>Infinitive</i>	מְבָנָא	
	2m	בָּנִיתוּן	טָבְנוּן			
	2f	בָּנִיתִין	טָבְנִין			
	3m	בְּנוּ	יָבְנוּן			
	3f	בָּנְה	יָבְנִין			

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, מְרַעֵע, שְׂכָלְלוּ, תַּטְלִל).
- (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, תַּרְעֵע, מִחִין, גִּדְדָּה).



- (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 מְדַדֵּק, תִּדְדֵּק, and יִדְדֵּקוּ).

## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
cut down . . . . . גִּדַּד	but . . . . . בָּרַם
dew . . . . . טֵל	in order that . . . . . (עַד) דְּבָרָה
be able . . . . . כָּהַל	living . . . . . חַי
heart . . . . . לֵבָב	give . . . . . יָהַב
reach . . . . . מָטָא	<i>Gt inf 3 ms</i> . . . . . יִתְיַהֵב
descend . . . . . נָחַת	food . . . . . מִזֹּן
Most High . . . . . עֲלִי	flee . . . . . נִוַּד
want . . . . . צָבָה	enemy . . . . . עָרַב
be wet . . . . . צָבַע	call . . . . . קָרָא
<i>Dt</i> . . . . . יִצְטַבַּע	greatness . . . . . רִבּוּ
	be appalled . . . . . שָׁמַם
	<i>ʿitpolel pf</i> . . . . . אֲשַׁתְּמַם
	root . . . . . שָׁרַשׁ

## FROM THE BIBLE (Daniel 4:10–19)

חֲזָה חֲזִית בְּחֻזִּי רֹאשִׁי וְאֵלֹי קִדִּישׁ מִן שָׁמַיָא נָחַת. קָרָא וְכֵן אָמַר: גִּדּוּ אֵילָנָא תַנְדֵּר

חִיּוֹתָא מִן תַּחְתּוֹתַי בָּרַם שְׂרָשׁוֹתַי בְּאַרְעָא שְׁבָקוּ וּבָטְל שָׁמַיָא יִצְטַבַּע. לְבָבָהּ מִן

אֲנָשָׁא יִשְׁנֹן וּלְבָב חֲזִינָה יִתְיַהֵב לָהּ עַד דִּי יִנְדַּעֲוִן חֲזִינָה דִּי שְׁלִיט עֲלֵיָא

בְּמַלְכוּת אֲנָשָׁא וּלְמֵן דִּי יִצְבָּא יִתְנַנְּהּ. דִּנְה חֲלָמָא חֲזִיית אֲנָה מַלְכָּא גְבוּרָא דְנִצְר וְאִתְ

בִּלְטַשְׁאֲצֵר פִּשְׂרָא אָמַר כָּל קָבֵל דִּי כָּל חֲכִימֵי מַלְכוּתֵי לָא יִכְלִין פִּשְׂרָא לְהוֹדְעָתֵנִי  
 וְאַנְתָּ כְּהֵל דִּי רוּחַ אֱלֹהִין קִדִּישִׁין בְּךָ. אֲדִין דְּנִינְאֵל דִּי שְׁמָה בִּלְטַשְׁאֲצֵר אֲשְׁתּוּמִּם  
 כְּשַׁעָה חֲדָה. עֲנָה מַלְכָּא וְאָמַר. בִּלְטַשְׁאֲצֵר חֲלָמָא וּפִשְׂרָא אֵל יִבְחֵלְךָ.  
 עֲנָה בִּלְטַשְׁאֲצֵר וְאָמַר. חֲלָמָא וּפִשְׂרָה לְעֶרְיָךְ. אֵילָנָא דִּי חֲזִינָת דִּי רֵבָה וְיִמְטָא  
 לְשִׁמְיָא וּמִזּוֹן לְכָלָא בְּהָ תַּחְתּוּהִי תְדוּר חֲיוֹת בְּרָא—אַנְתָּ הוּא מַלְכָּא דִּי רֵבִית  
 וְרִבּוּתָךְ רֵבִית וּמָשַׁת לְשִׁמְיָא.

## 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>
מָאֵב						
דָּע						
מִנְתֵּן						
יִקְרוֹן						
יְהוֹבְדוֹן						
יָדַע						
יִחְלָפוּן						
תִּפְלִין						
תִּדְקֵת						

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
הוֹחֵב						
שָׁם						
מְדַקְּקִים						
אֶבְשָׂא						
פָּקוּ						
אֶתּוֹ						
הִיבֵל						
נֹאמֵר						
הוֹבִידָהּ						
יִנְדַּעְוִין						
יִפֹּל						

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

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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 להוה, להוה, להוה). 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 (הולך) with no middle consonant nor any evidence of assimilation—thus, יהלך (he will go) and להלך (to go).

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

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 הסקו (lift up!) and הסק (be lifted up). In the H infinitive, the double ס then *dissimilates*, resulting in the form הסלקה 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 (עלל and עלל), but the *qêrê* only one (עלל and עלל). Nasalization sometimes occurs in the H forms of this verb, yielding the perfect, 3d person masculine singular form הנעל and the infinitive הנעל, which exists alongside of העלל.

## 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> .....	הוֹסֵפֶת
dwelling .....	מְדוּרָא	month .....	יָרַח
lift .....	נטל	because .....	מִן דִּי
pass away (G) .....	עדה	understanding .....	מִנְדַּע
mouth .....	פִּם	eye .....	עֵין
end .....	קִצַּת	enduring .....	קָיָם
return .....	חוב	greatness .....	רְבוּ
		seven .....	שִׁבְעָה
		root .....	שָׂרֵשׁ
		restore (H) .....	תִּקַּן
		<i>H passive</i> .....	הִתְקַנַּת
		twelve .....	תְּרֵי עָשָׂר

## FROM THE BIBLE (Daniel 4:20–34)

וְדִי חֲזָה מַלְכָּא קִדִּישׁ נַחַת מִן שָׁמַיָּא וְאָמַר גִּדּוּ אֵילָנָא וְחַבְלוּהִי בָרַם שְׂרִשׁוּהִי בְּאַרְעָא שְׂבִקוּ וּבִטְלִי שָׁמַיָּא יִצְטַבַּע. וְדָנָה פִּשְׁרָא דִּי מָטָה עַל מַלְכָּא: לֵךְ טְרַדִּין מִן אִנְשָׁא וְעַם חֵיוֹת בְּרָא לְהַנְה מְדַרְךְ וּמִטְל שָׁמַיָּא לֵךְ מְצַבְעִין וּשְׂבָעָה עֲדָנִין יַחְלִפֹּון עֲלֵיךְ עַד דִּי תִנְדַּע דִּי שְׁלִיט עֲלֵיָא בְּמַלְכוּת אִנְשָׁא וּלְמִן דִּי יִצְבָּא יִתְנַנְה. וְדִי אָמְרוּ לְמִשְׁבַּק שְׂרִשׁוּהִי דִּי אֵילָנָא —מַלְכוּתֵךְ לֵךְ קִנְיָה מִן דִּי תִנְדַּע דִּי שְׁלִטִין שָׁמַיָּא. כֹּלָא מָטָה עַל נְבוּכַדְנֶצַּר מַלְכָּא. לְקִצַּת יֶרֶחִין תְּרֵי-עָשָׂר עַל הֵיכַל מַלְכוּתָא דִּי בְּכַל מַחֲלָךְ הָוָה. עֲנָה מַלְכָּא וְאָמַר: הָלֹא דָא הִיא בְּכַל רַבְתָּא דִּי אָנָּה בְּנִיתָה לְבֵית מַלְכוּ? מַלְתָּא בְּפִם מַלְכָּא וְקַל מִן שָׁמַיָּא נָפַל. לֵךְ אָמְרִין נְבוּכַדְנֶצַּר מַלְכָּא: מַלְכוּתָה עֲדַת מְנַךְ וּמִן אִנְשָׁא לֵךְ טְרַדִּין וְעַם חֵיוֹת בְּרָא מְדַרְךְ וּשְׂבָעָה עֲדָנִין יַחְלִפֹּון עֲלֵיךְ עַד דִּי תִנְדַּע דִּי שְׁלִיט עֲלֵיָא בְּמַלְכוּת אִנְשָׁא וּלְמִן דִּי יִצְבָּא יִתְנַנְה. בַּהּ שַׁעְתָּא מִן אִנְשָׁא טְרִיד וּמִטְל שָׁמַיָּא גִשְׁמָה יִצְטַבַּע. וְלְקִצַּת יוֹמָהּ אָנָּה נְבוּכַדְנֶצַּר עֲיָנִי לְשָׁמַיָּא נְטִלַת וּמִנְדַּעִי עָלִי יְתוּב וְלַעֲלֵיָא בְּרַכַת וּלְחִי עֲלֵמָא שְׂבַחַת דִּי שְׁלִטָנָה שְׁלִטִין עָלָם וּמַלְכוּתָה עִם דָּר וְדָר וּכְמַצְבִּיָּה עֶבֶד בַּחִיל שָׁמַיָּא וְדִאֲרִי אַרְעָא וְלֹא אִיתִי דִּי יֹאמַר לָהּ: מָה עֲבַדְתָּ? בַּהּ זִמְנָא מִנְדַּעִי יְתוּב עָלִי וְעַל מַלְכוּתִי הִתְקַנַּת. וּרְבוּ יִתִּירָה הוֹסֵפֶת 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>
הִנָּעַל						
הִעָּל						
לְהִיחֹה						
הָוָה						
הִסְקִין						
הִנָּסְקָה						
מִהִלְכִּין						
מִחִלָּד						
יִחַד						
יִכְלֹף						
יָכַל						
תָּכַל						
יֻכַּל						
כָּחַלִין						

Translate into Aramaic:

- (1) The priests drove the governor from the city.
- (2) The animal's dwelling is in a tree.
- (3) At the end of the day his strength passed away.
- (4) The magician lifted his hands and blessed the silver statue.
- (5) I returned to bring the letter up to the top of the mountain.



## SYNTAX

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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:

ܐܪܝܚܝܢ ܐܪܝܚܝܢ . . . 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 ܝܚܫܢܐ ܦܬܢܡܐ 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:

גְּבָרִיאַ אֵלִין	these men
אֵלִין גְּבָרִין	these are men
אֵלִין גְּבָרִיאַ	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:

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

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

פְּתָגְמָא שְׁלַח מַלְכָּא עַל רְחֻם . . . וְשִׁמְשִׁי	The king sent a message to Rehum and Shimshai. (Ezra 4:17)
--	--

Frequently, it is reiterated by a resumptive pronoun:

גְּבָרִיאַ אֵלִיד . . . קָטַל הַמּוֹן 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:

רְחֻם . . . וְשִׁמְשִׁי . . . פְּתָבוּ אֲנֵרָה חֲדָה עַל יְרוּשָׁלַם לְאַרְתַּחשֶׁשְׁתָּא מַלְכָּא	Rehum and Shimshai wrote a letter concerning Jerusalem to Artaxerxes, the king. (Ezra 4:8)
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Finally, both the particle אִתִּי (functioning as a copula) and the verb הוּה 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	We <i>do not worship</i> your god. (Daniel 3:18)
-------------------------------	--

אֲנִתְּ מַלְכָּא הוּה חֲוֵית	Oh king, you <i>were seeing</i> . (Daniel 2:31)
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## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
finger ..... אצבע	wood ..... אע
splendor ..... זיו	purple ..... ארגון
wine ..... חמר	disturb (D) ..... בהל
wear ..... לבש	<i>Dt (pass) ptc ms</i> .. מתבהל
meal ..... לחם	taste ..... טעם
interpret (D) ..... פשר	understanding ..... מנדע
read, call ..... קרא/קרה	wall ..... כתל
<i>Gt (pass) imf 3 ms</i> .... יתקרי	banquet ..... משתא
thought ..... רעיון	illumination ..... נהירו
find ..... שכח	palm (of hand) ..... פס
<i>Gt (pass) pf 3 fs</i> ..... השתכחת	change (G) ..... שנה
drink ..... שתה	<i>Dt (pass) imf 3 mp</i> .. ישתנו
	ruler (over 1/3 kingdom) .. תלתי

## FROM THE BIBLE (Daniel 5:1–12)

בלשאצר מלֵכָא עבד לֵחֶם רב וְחִמְרָא שְׁתָּה. בלשאצר אָמַר בְּטַעַם חִמְרָא לְהִיתָה  
לְמַאנִי דְחֵבָא וְכִסְפָּא דִּי הַנִּפְקָא נְבוּכַדְנֶצַּר אָבוּהִי מִן הִיכְלָא דִּי בִירוּשָׁלַם וְיִשְׁתּוֹן  
בְּהוֹן. בְּאֲדִין הִיתּוּ מַאנֵי דְחֵבָא דִּי הַנִּפְקוּ מִן הִיכְלָא דִּי בֵּית אֱלֹהָא דִּי בִירוּשָׁלַם  
וְשִׁבְחוּ לֵאלֹהֵי דְחֵבָא וְכִסְפָּא נְחָשָׁא פְּרוּזָא אָעָא וְאַבְנָא. בְּה שַׁעְתָּה נִפְקָה אֲצַבְעֵן  
דִּי יָד אֲנָשׁ וְכָתְבֵן עַל כְּתֵל הִיכְלָא דִּי מֶלְכָא וּמֶלְכָא חֲזָה פִּס יָדָה דִּי כְּתָבָה.  
אַדִּין מֶלְכָא זִיּוּהִי וְרַעֲיוֹנֵהּ יִבְהַלְיוּנָה. קָרָא מֶלְכָא בְּחִיל לְהַעֲלָה כְּשָׂדִיא.  
עָנָה מֶלְכָא וְאָמַר לְחַכְמֵי כְּבֵל דִּי כָל אֲנָשׁ דִּי יִקְרָה כְּתָבָה דְּנָה וּפְשָׁרָה יַחְוֹנֵי  
אַרְגֻּנָא יִלְבַּשׁ וְתִלְתִּי בְּמַלְכוּתָא יִשְׁלַט. אַדִּין עָלְלִין כָּל חַכְמֵי מֶלְכָא וְלֹא כְּתָלִין  
כְּתָבָא לְמִקְרָא וּפְשָׁרָה לְהוֹדְעָה לְמֶלְכָא. אַדִּין מֶלְכָא בַלְשַׁאצַּר שְׁגִיא מִתְבַּהֵל  
וְזִיּוּהִי שְׁנִין עֲלוּהִי. מֶלְכָּתָא לְקַבֵּל מִלִּי מֶלְכָא לְבֵית מִשְׁתָּא עָלְלָת.

ענת מלכא ואמרת: מלכא לעלמין חיי אל יבדלוד רעיונד וויניד אל ישתנו.  
 איתי גבר במלכותך די רוח אלהין קדישין בה וביומי אבוד נהירו וחקמה כחכמת  
 אלהין השתכחת בה ומלכא נבכדנצר אבוד רב חרטמין וכשדאין הקימה אבוד  
 מלכא. כל קבל די רוח יתירה ומנדע מפשר חלמין השתכחת בה בדניאל די מלכא  
 שם שמה בלטשאצר. כען 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 לכהניא.

(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

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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., כְּרִיךְ) as well as two passive conjugations—the *puʿal* and the *hofʿal*. These latter two really belong to the *piʿel* (D) and the *hifʿil* (H), as is evident from the fact that they share the characteristic features of those conjugations—the doubled middle root letter of the *piʿel* and the prefixed ה of the *hifʿil*.

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 *piʿel* and *hifʿil*.

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	Perfect		Participle		
	Singular	Plural			
1	כְּתִיבַת	כְּתִיבָא	singular	masculine	כְּתִיב
2 masculine	כְּתִיבְתָּ	כְּתִיבְתוּ		feminine	כְּתִיבָה
feminine	כְּתִיבְתִּי	כְּתִיבְתֵּי			
3 masculine	כְּתִיב	כְּתִיבוּ	plural	masculine	כְּתִיבִין
feminine	כְּתִיבַת	כְּתִיבָה		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	קבלתין			
3 masculine	קבל	קבלו	plural	masculine	מקבלין
feminine	קבלת	קבלת		feminine	מקבלתין

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	השלטתין			
3 masculine	השלט	השלטו	plural	masculine	מהשלטין
feminine	השלטת	השלטת		feminine	מהשלטתין

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> .. מָרִים	chiefs ..... רִבְרִבִּינִין
<i>Hitpolel (reflexive)</i>	weigh ..... תָּקַל
<i>pf 2 ms</i> ..... הִתְרֹמְמָה	
write ..... רָשַׁם	
be like ..... שֹׁוה	
be finished ..... שָׁלַם	
be low ( <i>H causative</i> ) ..... שָׁפַל	
rule (over 1/3 of kingdom) . תִּלְתָּא	

## FROM THE BIBLE (Daniel 5:13–29)

בִּאֲדִין דְּנִיָּאל הָעַל קָדָם מַלְכָּא. עָנָה מַלְכָּא וְאָמַר לְדְנִיָּאל: אַנְתָּ הוּא דְנִיָּאל דִּי מִן  
בְּנֵי יְהוּדָה דִּי הֵיטִי מַלְכָּא אַבִּי מִן יְהוּדָה. וְשָׁמַעַת עֲלִידָה דִּי רוּחַ אֱלֹהִין בָּךְ וְחֻכְמָה  
וְתִירָה הַשְׁתַּכַּחַת בָּךְ. וְכַעַן הָעֵלּוּ קָדָמִי חֲפִימָיָא דִּי כְתֻבָּה דְנָה יִקְרוֹן וּפְשָׁרָה  
לְהוֹדְעָתִי וְלֹא כְהִלִּין פֶּשֶׁר מִלְּתָא לְהַחֲנִיָּה. וְאַנְהָ שָׁמַעַת עֲלִידָה דִּי תִכַּל פֶּשֶׁרִין  
לְמִפְשָׁר. כְּעַן הֵן תִּכַּל כְּתָבָא לְמִקְרָא וּפְשָׁרָה לְהוֹדְעָתִי אֲרָגֹנָא תִּלְבֹּשׁ וּתִלְתָּא  
בְּמַלְכוּתָא תִּשְׁלַם. בִּאֲדִין עָנָה דְנִיָּאל וְאָמַר קָדָם מַלְכָּא: כְּתָבָא אִקְרָא לְמַלְכָּא  
וּפְשָׁרָא אֲהוֹדְעָנָה. אַנְתָּ מַלְכָּא אֱלֹהָא עֲלִיָּא מַלְכוּתָא וּרְבוּתָא וּיִקְרָא יְהִיב לְבַכְכְּדָנָצֹר  
אַבוּד. וּמִן רְבוּתָא דִּי יְהִיב לָהּ כָּל עַמְמָיָא הוּוּ דְחִלִּין מִן קְדָמוּתָהּ. דִּי הֵנָּה צָבָא  
הָנָא קָשָׁל וְדִי הֵנָּה צָבָא הֵנָּה מָרִים וְדִי הֵנָּה צָבָא הֵנָּה מְשָׁפִיל. וְכַדִּי רַם לְבָבָהּ

וְרוּחָהּ הִנָּחַת מִן כְּרִסָּא מַלְכוּתָהּ וַיִּקְרָה הָעֵדִי מִנָּהּ. וּמִן בְּנֵי אֲנָשָׁא טָרִיד וְלִבְבָהּ עִם  
 חִיּוּתָא שְׂוִי וּמַטְל שְׂמִיָּא גִשְׁמָה יִצְטָבַע עַד דִּי יָדַע דִּי שְׁלִיט אֱלֹהָא עֲלִיָּא בְּמַלְכוּת  
 אֲנָשָׁא וּלְמִן דִּי יִצְבָּה יְהֻקִּים עָלֶיהָ. וְאַנְתָּ בְּרַח בְּלִשְׁאֲצֵר לָא הִשְׁפִּילָתָ לְבָבְךָ כָּל  
 קָבַל דִּי כָּל דְּנָה יָדַעְתָּ. וְעַל מָרָא שְׂמִיָּא הִתְרוּמְמַתָּ וּלְמֵאנִיָּא דִּי בֵּיתָה הִיתִּיו קְדָמֶיךָ  
 וְאַנְתָּ וּרְבִרְבָּנֶיךָ חֲמָרָא שְׁתִּין בְּהוֹן וְלֹאֲלֹהִי כִסְפָּא וְדִהְבָּא נִחְשָׂא פְּרוּזָלָא אָעָא וְאַבְנָא  
 דִּי לָא חֲנוּן וְלָא שְׂמַעִין וְלָא יָדַעִין שְׂבַחְתָּ. בְּאַדִּין מִן קְדָמוּהִי שְׁלִיחַ יָדָא וְכִתְבָּא  
 דְּנָה רְשִׁים. וְדָנָה כְּתָבָא דִּי רְשִׁים: מָנָא מָנָא תִּקְל וּפְרָסִין. דְּנָה פֶּשֶׁר מִלְתָּא:  
 מָנָא—מָנָה אֱלֹהָא מַלְכוּתְךָ וְהִשְׁלַמְתָּ. תִּקְל—תִּקְלִיתָהּ וְהִשְׁתַּכַּחַתָּ חֲסִיר. פְּרָס—  
 פְּרִיסַת מַלְכוּתְךָ וַיְהִיבַת לְמַדֵּי וּפְרָס. בְּאַדִּין אָמַר בְּלִשְׁאֲצֵר וְהִלְבִּישׁוּ לְדִנְיָאֵל  
 אֲרָגוּנָא וְהִכְרוּזוּ עָלוּהִי דִּי לְהוּא שְׁלִיט תִּלְתָּא בְּמַלְכוּתָא.

### *Proper Names*

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

## EXERCISES

Identify the form of the following passive verbs:

	<i>Root</i>	<i>Conjugation</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
שְׁלִיחַ						
יְהִיב						
קָטִילַת						
מְפָרֵשׁ						
עָשִׂית						

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

מַעְרֵב						
שִׁים						
הִסְפֵּת						
יְחִיבֵת						
חֲשִׁיבִין						
זָקַף						
זָחִירִין						
שָׁמַת						
דָּחִיל						
גָּמִיר						
יְחִיבוּ						
פָּרִיסַת						
מְכַפֵּתִין						
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

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Just as each major conjugation has an internal passive, so can each theoretically be made reflexive by adding the prefix  $\text{הִתְ}$ . Hebrew normally does this only for the D (*piʿel*) 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.,  $\text{הִתְעַבַּר}$ ,  $\text{הִתְבַּקֵּר}$ ,  $\text{הִתְיָהַב}$ , and  $\text{הִתְבַּיְּה}$ ).

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  $\text{הִתְ}$  elides in the imperfect and the participle because of its location between a prefix (pronominal in the case of the imperfect;  $\text{מִ}$  for the participle) and the following  $\text{הִ}$ .\*\*
- (3) Infinitives end with the suffix  $\text{הִתְ}$ .
- (4) Initial sibilants ( $\text{שׁ}$ ,  $\text{שׁ}$ ,  $\text{ז}$ ,  $\text{ס}$ ,  $\text{ז}$ ) switch places (metathesize) with the  $\text{הִ}$  of the prefix, which becomes  $\text{ח}$  (a sharpened dental) when the root begins with  $\text{ז}$  (a sharpened sibilant) and  $\text{ד}$  (a voiced dental) when the first root letter is  $\text{ז}$  (a voiced sibilant).

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\* The Bible may contain a trace of this for the H conjugation if the words  $\text{מִלְכִּים תִּהְיוּן}$  in Ezra 4:13 are redivided to read  $\text{מִלְכִּי תִהְיוּן}$  (“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  $\text{הִ}$  of the H conjugation both in Hebrew and sometimes in Aramaic (see p. 106). In talmudic Aramaic, the  $\text{הִ}$  also elides.

The actual forms are exactly what one would expect:

		Gt	Dt
<b>PERFECT</b>			
Singular	1	הִתְקַטַּלְתָּ	הִתְחַבַּלְתָּ
	2 masculine	הִתְקַטַּלְתָּ	הִתְחַבַּלְתָּ
	2 feminine	הִתְקַטַּלְתְּ	הִתְחַבַּלְתְּ
	3 masculine	הִתְקַטַּל	הִתְחַבַּל
	3 feminine	הִתְקַטַּלְתְּ	הִתְחַבַּלְתְּ
Plural	1	הִתְקַטַּלְנָא	הִתְחַבַּלְנָא
	2 masculine	הִתְקַטַּלְתוּן	הִתְחַבַּלְתוּן
	2 feminine	הִתְקַטַּלְתֶּן	הִתְחַבַּלְתֶּן
	3 masculine	הִתְקַטַּלוּ	הִתְחַבַּלוּ
	3 feminine	הִתְקַטַּלְהוּ	הִתְחַבַּלְהוּ
<b>IMPERFECT</b>			
Singular	1	אֶתְקַטַּל	אֶתְחַבַּל
	2 masculine	תִּתְקַטַּל	תִּתְחַבַּל
	2 feminine	תִּתְקַטַּלִּי	תִּתְחַבַּלִּי
	3 masculine	יִתְקַטַּל	יִתְחַבַּל
	3 feminine	תִּתְקַטַּל	תִּתְחַבַּל
Plural	1	נִתְקַטַּל	נִתְחַבַּל
	2 masculine	תִּתְקַטַּלוּ	תִּתְחַבַּלוּ
	2 feminine	תִּתְקַטַּלְנָא	תִּתְחַבַּלְנָא
	3 masculine	יִתְקַטַּלוּ	יִתְחַבַּלוּ
	3 feminine	יִתְקַטַּלְנָא	יִתְחַבַּלְנָא
<b>PARTICIPLES</b>			
Singular	masculine	מִתְקַטַּל	מִתְחַבַּל
	feminine	מִתְקַטַּלָּה	מִתְחַבַּלָּה
Plural	masculine	מִתְקַטַּלִּין	מִתְחַבַּלִּין
	feminine	מִתְקַטַּלְנָא	מִתְחַבַּלְנָא
<b>INFINITIVE</b>		הִתְקַטַּלְהָ	הִתְחַבַּלְהָ

## VOCABULARY

<i>To Be Learned</i>	<i>Reference</i>
satrap ..... אחשדרפן	petition ..... בעו
be faithful (H) ..... אמן	take counsel (Dt) ..... יעט
<i>H pass ptc</i> ..... מהימן	hundred ..... מאה
lion ..... אריה	suffer damage ..... נזק
pit ..... גוב	distinguish self (Dt) ..... נצח
night ..... לילי	chief ..... סרד
pretext ..... עלה	above ..... עלא
receive (D) ..... קבל	twenty ..... עשרין
statute ..... קים	intend ..... עשת
assemble (H) ..... רגש	establish (D) ..... קום
please ..... שפר	<i>D infinitive</i> ..... לקימה
	negligence ..... שלו

## FROM THE BIBLE (Daniel 5:30–6:10)

בה בליליא קטיל בלאשצר מלכא כשדיא ודריוש מדיא קבל מלכותא כבר שנין  
 שתין ותרתין. שפר קדם דריוש וחקים על מלכותא לאחשדרפניא מאה ועשרין  
 די להון בכל מלכותא. ועלא מנהון סרכין תלתא די דניאל חר מנהון די להון  
 אחשדרפניא אליו יחבין להון טעמא ומלכא לא להוא נזק. אדין דניאל דנה הוא  
 מתנצח על סרכיא ואחשדרפניא כל קבל די רוח יתירא בה ומלכא עשית להקמותה  
 על כל מלכותא. אדין סרכיא ואחשדרפניא הוו בעין עלה להשכחה לדניאל וכל  
 עלה לא יכלין להשכחה כל קבל די מהימן הוא וכל שלו לא השתכחת עלוהי.  
 אדין גבריאל אלד אמרין די לא נהשכח לדניאל כל עלא להון השכחה עלוהי  
 בדת אלהה. אדין סרכיא ואחשדרפניא אלן הרגשו על מלכא וכן אמרין לה:  
 דריוש מלכא לעלמין חיי. אתיעטו כל סרכי מלכותא ואחשדרפניא ופחותא  
 לקימה קים מלכא די כל די יבעה בעו מן כל אלה ואנש עד יומין תלתין להון מנד  
 מלכא יתרמא לגב אריותא. כען מלכא תרשם כתבא די לא להשניה בדת מדי  
 ופרס די לא תעדא. כל קבל דנה מלכא דריוש רשם כתבא.

## EXERCISES

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

	<i>Root</i>	<i>Base Conjugation (G or D)</i>	<i>Tense</i>	<i>Person</i>	<i>Gender</i>	<i>Number</i>
מְתִיחַב						
הִתְמַלִּי						
יִצְטָבַע						
הִתְחַרְךְ						
מִתְנַשֵּׂאָה						
הִזְדָּמְנִתוֹן						
מְשַׁחֵכֵל						
יִתְקַרֵּי						
תְּשַׁחֵבֵק						
הִתְעַבְדוֹן						
הִשְׁחַכַּחַת						
יִתְעַבֵּד						
יִשְׁתַּמְעוֹן						
הִתְנַדְּבוּ						
יִתְפַּקֵּר						



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

מִתְכַּנְּשִׁין						
יִשְׁתַּנֵּא						
הִתְגַּזְּרַת						
יִתְבַּנֵּא						
תִּתְחַבֵּל						
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

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Alongside the major conjugations (G, D, and H) and their passive variations (*p<sup>ʿ</sup>il*, *pu<sup>ʿ</sup>al*, *hof<sup>ʿ</sup>al*, *hitp<sup>ʿ</sup>el*, and *hitpa<sup>ʿ</sup>al*) 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 *ʿetpolel* conjugation is used for the geminate root שָׁמַם:

אֶשְׁתּוֹמַם, “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 אֶשְׁתּוֹמַם occurs:

(Daniel 4:16) אֲדִין דְּנִינְאֵל דִּי שָׁמַם בְּלִטְשָׁא צִר אֶשְׁתּוֹמַם כְּשָׁעָה חֲדָה

Since דְּנִינְאֵל is the subject of אֶשְׁתּוֹמַם, 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:

- |              |  |
|--------------|--|
| אֶתְגַּזְרַת | (Daniel 2:45) Root גִּזַּר; perfect 3 feminine singular  |
| אֶתְכַרִּית  | (Daniel 7:15) Root כָּרַח; perfect 3 feminine singular   |
| אֶשְׁתַּנִּי | (Daniel 3:19) Root שָׁנַה; perfect 3 masculine singular  |
| אֶקְיָמָהּ   | (Daniel 3:1) Root קָם; perfect 3 masculine singular with<br>3 masculine singular pronominal suffix |
| אֶתְרוּ      | (Daniel 4:11) Root נָתַר; imperative masculine plural  |
| אֶחַת        | (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 ש 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 ש conjugation (i.e., *ʿaf<sup>el</sup>el* rather than *haf<sup>el</sup>el*); analogously, Gt became *ʿitpe<sup>el</sup>el* rather than *hitpe<sup>el</sup>el*, and Dt became *ʿitpa<sup>al</sup>al* rather than *hitpa<sup>al</sup>al*. To be sure, this process is only beginning in the Bible, where a handful of initial-ש forms exist alongside others with initial -ה. (Thus the perfect 3 masculine singular is given as שָׁקַיְמָה in Daniel 3:1, but הָקַיְמָה in 5:11, and the perfect 3 feminine singular is שָׁתַּנְּזַרְתָּ in Daniel 2:45 but הָתַנְּזַרְתָּ 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 ש with the participle's prefixed -נ or with the imperfect pronominal prefixes, so that we cannot identify all the words which belong to initial -ש conjugations with certainty.\*

The form שָׁשַׁיְי (Daniel 5:3–4) also has a prefixed ש; 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 שָׁתַּה. That ש 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 ש, which appears to be a prefix attached to more familiar 3-letter roots:

שִׁיזִיב	save (Daniel 3:28; cf. vv. 15, 17; 16:15, 17, 21, 28), root: עִזֵּב
שִׁינִיא	complete (Ezra 6:15), root: יָצָא
שִׁכְלִל	complete (Ezra 4:12; 5:3, 9, 11; 6:14), root: כָּלַל
מְסֻבְלִין	laid (Ezra 6:3), root: יָבַל, passive

Both Akkadian and Ugaritic have causative conjugations that begin with ש 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<sup>el</sup>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<sup>el</sup>el* (and *ʿaf<sup>el</sup>el*) in Aramaic;

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\* שָׁשַׁתוּלִּיל (Ps 76:6) may demonstrate the same process in Hebrew.

- (4) the presence of ח in one of these words (מְסֻבִּלִין), where the others have a ש; this is especially striking given that the same root occurs several times in the *haf<sup>el</sup>el* (viz., חִיבֵל in Ezra 5:14; 6:5, and לְחַיֵּבֶלָה in Ezra 7:15);
- (5) the י in שִׁיִּיב, which is etymologically derived from the Semitic root עֻיב. 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<sup>el</sup>el* forms rather than evidence of an Aramaic *shaf<sup>el</sup>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:

ח *haf<sup>el</sup>el*  
 ש *ʿaf<sup>el</sup>el*  
 ש *shaf<sup>el</sup>el*

## VOCABULARY

<i>To Be Learned</i>		<i>Reference</i>
prohibition . . . . .	אַסֵּר	also . . . . . אָף
exile . . . . .	גָּלוּ	bottom . . . . . אַרְעִית
living . . . . .	חַי	sign . . . . . אֶת
when . . . . .	כְּדִי	be evil . . . . . בָּאֵשׁ
speak (D) . . . . .	מִלַּל	is it not ( <i>interrogative</i> ) . . . . . הֲלֹא
close . . . . .	סָגַר	innocence . . . . . זָכוּ
go up . . . . .	סָלַק	damage . . . . . חֲבוּלָה
make prosper (H) . . . . .	צָלַח	angel . . . . . מַלְאָךְ
formerly . . . . .	קִדְמָה	flee . . . . . נָדַד
approach . . . . .	קָרַב	women . . . . . נָשִׁין
		piece . . . . . קֶרֶץ
		accuse . . . . . אָכַל קֶרֶץ
		pay attention . . . . . שִׁים טַעַם
		sleep . . . . . שָׁנָה

## FROM THE BIBLE (Daniel 6:11–29)

וְדַנְיָאֵל כְּדִי יָדַע דִּי רָשִׁים כְּתָבָא עַל לְבִיתָהּ וְזִמְנִין תִּלְתָּהּ בְּיוֹמָא הוּא כָּרִיד וּמִצְלָא  
 קֳדָם אֱלֹהֵהּ כָּל קָבֵל דִּי הָוָא עֶבֶד מִן קֳדַמְתָּ דְנָה. אַדְרִין גְּבַרְיָא אֱלֹךְ הִרְגִּשׁוּ וְהִשְׁכַּחוּ  
 לְדַנְיָאֵל בְּעַא קֳדָם אֱלֹהֵהּ. בַּאדְרִין קָרִיבוּ וְאַמְרִין קֳדָם מַלְכָּא עַל אֲסָר מַלְכָּא:  
 הָלֹא אֲסָר רִשְׁמָתָ דִּי כָּל אָנֶשׁ דִּי יִבְעָה מִן כָּל אֱלֹהֵי וְאַנְשׁ עַד יוֹמִין תִּלְתִּין לְהֵן מִנָּךְ  
 מַלְכָּא יִתְרַמָּא לְגֹב אַרְיֹנְתָא? עֲנָה מַלְכָּא וְאַמְרַ: יִצְיָבָא מַלְתָּא כְּדַת מְדִי וּפְרַס דִּי  
 לֹא תַעֲבֵדָא. בַּאדְרִין עֲנֹ וְאַמְרִין קֳדָם מַלְכָּא דִּי: דַּנְיָאֵל דִּי מִן בְּנֵי גְלוּתָא דִּי יְהוּד  
 לֹא שָׁם עָלֶיךָ מַלְכָּא טַעַם וְעַל אֲסָרָא דִּי רִשְׁמָתָ וְזִמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעַא. אַדְרִין  
 מַלְכָּא כְּדִי מַלְתָּא שְׁמַע שְׁגִיָּא בָּאֵשׁ עֲלוּהִי. בַּאדְרִין גְּבַרְיָא אֱלֹךְ הִרְגִּשׁוּ עַל מַלְכָּא  
 וְאַמְרִין לְמַלְכָּא דַּע מַלְכָּא דִּי דַת לְמְדִי וּפְרַס דִּי כָּל אֲסָר וּקְנָם דִּי מַלְכָּא יְהֻקִּים  
 לֹא לְהִשְׁנֵיהּ. בַּאדְרִין מַלְכָּא אָמַר וְהִיתִּי לְדַנְיָאֵל וְרַמּוֹ לְגָבָא דִּי אַרְיֹנְתָא.  
 עֲנָה מַלְכָּא וְאַמְרַ לְדַנְיָאֵל: אֱלֹהֶךָ דִּי אֲנִי פִלַח לֵהּ הוּא יִשְׁיַבְכְּךָ. וְהִיתִּית אֲבָן  
 חֲדָה וְשִׁמְתָּ עַל פֶּס גָּבָא. אַדְרִין אֲזַל מַלְכָּא לְהִיכְלָהּ וְשִׁנְתָּה נִדְתָּ עֲלוּהִי.  
 בַּאדְרִין מַלְכָּא יָקֹום וּבִהַתְּבַהֲלָהּ לְגָבָא דִּי אַרְיֹנְתָא אֲזַל וּכְמִקְרָבָהּ לְגָבָא לְדַנְיָאֵל עֲנָה  
 מַלְכָּא וְאַמְרַ לְדַנְיָאֵל: דַּנְיָאֵל עֶבֶד אֱלֹהֵהּ חַיָּא אֱלֹהֶךָ דִּי אֲנִי פִלַח לֵהּ הֵיכַל  
 לְשִׁיבִיתְךָ מִן אַרְיֹנְתָא. אַדְרִין דַּנְיָאֵל עִם מַלְכָּא מַלְלִי: מַלְכָּא לַעֲלָמִין חַיִּי.  
 אֱלֹהֵי שְׁלַח מַלְאָכָה וּסְגַר פֶּס אַרְיֹנְתָא וְלֹא חִבְלוּנִי כָּל קָבֵל דִּי קֳדַמוּהִי זָכוּ הִשְׁתַּכַּחַת  
 לִי וְאַף קֳדַמִּיךָ מַלְכָּא חִבּוּלָה לֹא עֲבַדְתָּ. בַּאדְרִין מַלְכָּא שְׁגִיָּא טָאב עֲלוּהִי וּלְדַנְיָאֵל  
 אָמַר לְהִנְסָקָהּ מִן גָּבָא. וְהִסֵּק דַּנְיָאֵל מִן גָּבָא וְכָל חִבָּל לֹא הִשְׁתַּכַּח בֵּהּ דִּי הֵימָן  
 בִּאֱלֹהֵהּ. וְאַמְרַ מַלְכָּא וְהִיתִּי גְבַרְיָא אֱלֹךְ דִּי אֲכֹלוּ קִרְצוּהִי דִּי דַּנְיָאֵל וּלְגַב אַרְיֹנְתָא  
 רַמּוֹ אֲנִין בְּנִיהוֹן וְנִשְׁיָהוֹן וְלֹא מָטוּ לְאַרְעִית גָּבָא עַד דִּי שְׁלֹטוֹ בְּהוֹן אַרְיֹנְתָא.  
 בַּאדְרִין דִּרְיוּשׁ מַלְכָּא כָּתַב לְכָל עַמְמָיָא דִּי דְאַרִין בְּכָל אַרְעָא שְׁלַמְכוֹן יִשְׁגָּא.  
 מִן קֳדַמִּי שִׁים טַעַם דִּי בְּכָל שְׁלֹטָן מַלְכוּתִי לְהוֹן דְחִלִין מִן קֳדָם אֱלֹהֵהּ דִּי דַּנְיָאֵל  
 דִּי הוּא אֱלֹהֵהּ חַיָּא וְקָנָם לַעֲלָמִין וּמַלְכוּתָהּ דִּי לֹא תִתְחַבֵּל מִשִּׁיב וְעֶבֶד אֲתִין  
 בְּשִׁמָּיָא וּבְאַרְעָא דִּי שִׁיזִיב לְדַנְיָאֵל מִן יַד אַרְיֹנְתָא. וְדַנְיָאֵל דְנָה הִצִּילָהּ בְּמַלְכוּת  
 דִּרְיוּשׁ וּבְמַלְכוּת כּוֹרֶשׁ פָּרְסִיָּא.

## EXERCISES

Identify the root and conjugation of the following verbs:

נִפְקָה	הָב
הִיבֵל	מַעְבֵּד
קָאָם	תִּקְבְּלוּן
מְשִׁיב	הִסֵּק
יִפֵּל	דָּאָנִין
יִדְיעַ	מְכַפֵּתִין
אֶחְנֶיָּה	תּוֹכֵל
יִשְׁתַּנֵּא	מְנִית
הִתְקַרֵּךְ	פָּקִי
הִנָּעַל	חֲזִיתוֹן
אֶשְׁתַּנֵּי	אֶקְיִמָּה
שִׁיזִיא	מְבַרֵּךְ
הָרַת	יִשְׁתַּכְּלֵלוּן
פְּתִיחוּ	בְּעִינָא
אֶנְדַּע	הוֹתֵב
תִּהְשָׁכַח	מִמֵּר
תְּחוּבֵד	יִשְׁיֹב

לְהוֹן	הִיתִי
יְתִקְרִי	מִהִקְרִבִּין
יְהָקִים	תִּרְעֵ
שְׁמַת	יְהוֹדַע
תַּעֲדֵא	עֲנוּ
תִּתְבַּנֵּא	תִּדְקֵת
נְחֻא	יְהִדֵּ
יִשְׁנוֹן	הִתְרוֹמְמַתְּ

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

יְקִים (Daniel 2:44) and יְקִום (Daniel 7:24)

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

מִתְבַּהֵּל (Daniel 5:9) and הִתְבַּהֲלָה (Daniel 2:25)



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

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

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

לְהִתְקַטֵּלָה (Daniel 2:13) and מִתְקַטְּלִין (Daniel 2:13)

אַתְּנַזְרַת (Daniel 2:45) and הִתְנַזְרַת (Daniel 2:34)

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.

## DANIEL 7

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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 חזו וחזווי ראשה על משכבה  
בארדן חלמא 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-uṣur) 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:

ܚܕܐ

ܪܬܫܐ

ܚܠܡܐ

ܡܠܝܢ

(2) ענה דניאל ואמר הנה הוית בחזוי עם ליליא וארו ארבע רוחי שמא מגיחן

לימא רבא. (3) וארבע חיון 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 וְדָר, 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						
חָנָה						
חָנָה						
חָנָה						
חָנָה						
חָנָה						
חָנָה						

The subject of חָנָה is \_\_\_\_\_; although that noun does not have a formal feminine ending (הָ- or ת-), the verb’s feminine ending makes its gender clear.

חָנָה is equivalent to the Hebrew form \_\_\_\_\_.

The phrase חָנָה חָנָה means \_\_\_\_\_.

(4) קַדְמִיתָא כְּאַרְיֵה וְגַפִּין דִּי נֶשֶׁר לֵה חֲזֵה חֲזֵית עַד דִּי מְרִיטוּ גַפִּיָּה וְנִטְלִילַת מִן  
 אֶרְעָא וְעַל רִגְלֵין כְּאַנְשׁ הֶקְיַמַת וּלְבַב אֲנֶשׁ יְהִיב לֵה. (5) וְאַרְו חִיָּה אַחֲרֵי תַנְיָנָה  
 דְּמִזָּה לְדַב וְלִשְׁטַר חַד הֶקְמַת וְחִלַּת עַלְעִין בְּפֻמָּה בֵּין שְׁנֵיהּ וְכֵן אֲמַרִין לֵה קוּמִי  
 אֲכָלִי בֶשֶׂר שְׁגִיא. (6) בְּאַתֵּר דְּנָה חֲזֵה חֲזֵית וְאַרְו אַחֲרֵי כְּנֹמֵר וְלֵה גַפִּין אֶרְבַּע דִּי  
 עוֹף עַל גְּבִיָּה וְאַרְבַּעָה רֵאשִׁין לְחִיּוֹתָא וְשִׁלְטָן יְהִיב לֵה.

Translate into English:

Translate the following words into Hebrew:

עַלְעִין

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

אֲמַרִין

לְחִיּוֹתָא

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						
הֶקְמַת						
דְּמִיָּה						
יְהִיב						

What is the subject of הֶקְמַת in verse 5? \_\_\_\_\_

This passage includes a series of ordinal numbers:

“first” קְדָמִיתָא

“second” תַּנְיִנָּה

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

“fourth” רְבִיעִיָּה (see verse 7 below)

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

בְּבֵא בְּתֵרָא

בְּבֵא מְצִיעָא

בְּבֵא קְמָא

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

(7) בְּאַתֵּר דְּנָה חֲזָה הָוִית בְּחֻזִּי לִילְיָא וְאַרְוִי חִיָּה רַבִּיעָה דְּחִילָה וְאַיְמָתָנִי וְתַקִּיפָא  
 יְתִירָא וְשִׁנִּין דִּי פְרִזֵּל לָהּ רַבְרָבֵן אֶכְלָה וּמַדְבָּקָה וּשְׁאָרָא בְּרִגְלֵיהָ רַפְסָה וְהִיא מְשֻׁנְיָה  
 מִן כָּל חֵינְתָא דִּי קְדָמֶיהָ וְקִנְיָנִין עֶשֶׂר לָהּ. (8) מְשֻׁתְּפָל הָוִית בְּקִנְיָנָא וְאַלּוֹ קִנְיָן אַחֲרֵי  
 זַעֲרָה סְלֻקְתָּ בִּינֵיהֶן וְתִלְתִּי מִן קִנְיָנָא קְדָמֶיהָ אֶתְעַקְרָה מִן קְדָמֶיהָ וְאַלּוֹ עִנְיָן  
 כְּעִנְיָ אִנְשָׁא בְּקִנְיָנָא דָּא וּפֶסֶם 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 אִימָתָנִי (verse 7) and אַחֲרֵי (verse 8) are both feminine singular.

What are the number and gender of:

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



What does the phrase מְשֹׁתָכֵל הָיִיתָ (verse 8) mean?

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

פֶּם

מִמְלָל

רַבְרָבָן

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						
מְשֹׁתָכֵל						
סִלְקָתָהּ						
אֶתְעַקְרָהּ						

The subject of אֶתְעַקְרָהּ (verse 8) is \_\_\_\_\_. Since this Gt verb is in the perfect, which normally begins with הָיָה, the prefixed אֶ must have weakened from an original הָ.

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

אֶכְלָהּ

מִדְּקָה

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

לֵה גִפִּין דִּי נֶשֶׁר לֵה (verse 4) means \_\_\_\_\_.

לֵה גִפִּין אַרְבַּע דִּי עוֹף (verse 6) means \_\_\_\_\_.

לֵה פְּרִזֵּל דִּי שְׁנִין (verse 7) means \_\_\_\_\_.

(9) חֲזוּה חֲזוּית עַד דִּי כְּרִסְוֹן רְמִיו וְעַתִּיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתֻלְגַּ חֲזוּר וְשַׁעַר רֵאשָׁה

כְּעֶמֶר נִקְא כְּרִסְוִיה שְׁבִיבִין דִּי נֹר גְּלִגְלוּהִי נֹר דִּלְק. (10) נִחַר דִּי נֹר נִגְד וְנִפְק

מִן קְדֻמוּהִי אֵלֶף אֵלֶפִים שְׁמֻשׁוּגָה וְרַבּוּ רַבְבֵּן 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 יָתֵב דִּינָא 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:

כְּרִסְוֹן (verse 9)

לְבוּשָׁה (verse 9)

גִּלְגֻּלְוָהּ (verse 9)

שְׂבִיבִין (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” (עֲתִיק יוֹמִין) is God.

(11) חֲזָה חֲזִית בְּאֲדִין מִן קָל מְלִיא רְבִרְבָּתָא דִּי קִרְנָא מְמַלְלָה חֲזָה חֲזִית עַד דִּי  
 קְטִילַת חֲזִיתָא וְחֻבְדָּ גְשְׁמָה וְיַהֲיִבַת לִיקְדַת אִשָּׁא. (12) וְשִׁאָר חֲזִיתָא הָעֵדִי  
 שְׁלִטְנָהוּן וְאַרְכָּה בְּחִיין יַהֲיִבַת לְחֹן עַד זְמַן וְעֵדִין.

Translate into English:

קָל is equivalent to the Hebrew word \_\_\_\_\_.

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

	<i>Root</i>	<i>Conjugation</i>
קְטִילַת		
חֻבְדָּ		

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						
הָעֵדִי						

Identify the suffixes on the following words:

מְלִיא

אִשָּׁא

גִּשְׁמָה

רַבְרַבְתָּא

What is the difference between חִיוָּתָא (verse 11) and חִיוָּתָא (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 חֲזִית בְּחֻזִּי לִילְיָא וְאֲרוּ עִם עֲנִי שְׂמִיָּא כְּבִר אִנְשׁ אֶתְהָ הָנָה וְעַד עַתִּיק

יֻמְיָא מְטָה וְקִדְמוּהִי הִקְרְבוּהִי. (14) וְלֵה יְהִיב שְׁלֹטֵן וִיקָר וּמַלְכוּ וְכָל עַמְמִיָּא

אֲמִיָּא וְלִשְׁנֵיָּא לֵה יִפְלְחוּן שְׁלֹטְנָה שְׁלֹטֵן עָלֵם דִּי לֹא יַעֲדָה וּמַלְכוּתָהּ דִּי

לֹא תִתְחַבֵּל.

Translate into English:

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

The phrase אֶתְהָ הָנָה (verse 13) means \_\_\_\_\_ .

What is the relationship between מַלְכוּ and מַלְכוּתָהּ (verse 14)?

What form are the following verbs:

	Root	Conjugation	Tense	Person	Gender	Number
אַתָּה						
מָטָה						
יַעֲדָה						
תִּתְחַבֵּל						
יִפְלָחוּן						
תִּקְרְבוּהִי						

What is the subject of:

תִּקְרְבוּהִי (verse 13)

יִפְלָחוּן (verse 14)

The phrase כְּבֶר אָנֹשׁ is famous, but problematic. כְּבֶר 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” (אָנֹשׁ; cf. בֶּן אָנוֹשׁ in Ps 144:3). The equivalent phrase (ὁ 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) אַתְּכְרִית רִוְחִי אָנָּה דְנִיאל בְּנוֹא נְדָנָה וְחוּזִי רֹאשִׁי יְבַחֲלִנִי. (16) קְרִבַּת עַל

חַד מִן קְאָמִיָּא וְיִצְיָבָא אֲבָעָא מִנָּה עַל כָּל דְּנָה וְאָמַר לִי וּפִשֵּׁר מִלֵּיא יְהוּדַעֲנִי.

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

(18) וַיִּקְבְּלוּן מַלְכוּתָא קְדִישִׁי עֲלִיוֹנִין וַיַּחֲסִנוּן מַלְכוּתָא עַד עֲלָמָא וְעַד עָלְמָא.

Translate into English:

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

The reference to Daniel’s spirit as having a sheath (**בְּדִקְיָה**) 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						
קִבְּלוּן						
קִאֲמִיָּא						

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

Although אֲתִכְרִית (verse 15) clearly belongs to the Gt conjugation, the fact that it is perfect demonstrates that the 𐤌 is not a pronominal prefix (the form is 3d person feminine singular), but softened from ה, making this an *ʾitpeʿel* form (compare the *hafʿel* conjugation, which sometimes weakens into *ʾafʿel*).

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

קְדִישִׁי (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) אֲדִין צְבִית לִיצָבָא עַל חֵיוָתָא רַבִּיעִיתָא דִּי חֲנוּת שְׁנִיָּה מִן כְּלָהֵן וְחִילָה יְתִירָה  
שְׁנִיָּה דִּי פְרוֹל וְטַפְרִיהָ דִּי נָחַשׁ אֲכָלָה מִדְּקָה וּשְׂאֲרָא בְּרַגְלִיהָ רַפְסָה. (20) וְעַל  
קִרְנֵיָּא עֶשֶׂר דִּי בְּרֹאשָׁה וְאַחֲרֵי דִּי סִלְקַת וְנִפְלָה מִן קְדָמִיָּה תְּלַת וְקִרְנֵיָּא דְּכֵן וְעִינֵין  
לָהּ וּפִם מְמַלֵּל רַבְּרָבֵן וְחֻזָּה רַב מִן חֲבֵרְתָּהּ. (21) חֻזָּה חֲנוּת וְקִרְנֵיָּא דְּכֵן עֲבָדָה קָרַב  
עִם קְדִישִׁין וְיִכְלָה לְהוֹן. (22) עַד דִּי אָתָּה עֲתִיק יוֹמָיָא וְדִינָא יְהִיב לְקְדִישִׁי עֲלִיוֹנִין  
וְזִמְנָא מָטָה וּמְלֻכוּתָא הִחֲסֵנוּ קְדִישִׁין.



Translate into English:

דָּבָן (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						
שָׁנִיחַ						
דָּחִילָה						
מִדָּקָה						
סִלְקָתִי						
נִפְלָה						
מִטָּה						

The subject of נִפְלָה is \_\_\_\_\_.

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

(23) בֵּן אָמַר חִיּוֹתָא רַבִּיעִיתָא מַלְכוּ רַבִּיעִיא תְּהוּא בְּאַרְעָא דִּי תִשְׁנָא מִן כָּל  
מַלְכוֹתָא וְתֹאכֵל כָּל אַרְעָא וְתִדּוּשְׁנָה וְתִדְקַנָּה. (24) וְקִרְנֵיאָא עֶשֶׂר מִנָּה מַלְכוּתָהּ  
עֶשְׂרָה מַלְכִין יִקְמוּן וְאַחֲרָן יָקוּם אַחֲרֵיהוֹן וְהוּא יִשְׁנָא מִן קִדְמָיא וְתִלְתָּהּ מַלְכִין  
יִחְשַׁפְּלוּ. (25) וּמַלְכִין לְצַד עֲלִיא יִמְלִל וּלְקִדְיִשִּׁי עֲלִיוֹנִין יִבְלָא וְיִסְבֵּר לְחִשְׁנָהּ זְמַנִּין  
וְדַת וְיִתְיַחֲבוּן בִּידָהּ עַד עֶדֶן וְעַדְנִין וּפְלַג עֶדֶן. (26) וְדִינָא יִתֵּב וְשִׁלְטָנָהּ יִהְיֶדוּן  
לְחִשְׁמָדָהּ וּלְהוֹבְדָהּ עַד סוּפָא. (27) וּמַלְכוּתָהּ וְשִׁלְטָנָא וְרִבּוּתָא דִּי מַלְכוּתָּהּ תַּחֲוֹת  
כָּל שְׂמִיאָא יִהִיבַת לְעַם קִדְיִשִּׁי עֲלִיוֹנִין מַלְכוּתָהּ מַלְכוּתָּהּ עָלַם וְכָל שִׁלְטָנָאָהּ לָהּ  
יִפְלַחוּן וְיִשְׁתַּמְעוּן.

Translate into English:

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

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

עֶדֶן וְעֶדְנִין וּפְלֶג עֶדֶן (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:

	Root	Conjugation	Tense	Person	Gender	Number
תַּחַה						
יִתְיַבֵּן						
יְהִיבַת						
יִהְיֶפֶל						

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

To what conjugation does each of the following verbs belong:

יִמְלֹל

יִבְלֹא

יִסְבֵּר

What is the root of:

לְהִשָּׁנָה

לְהִשְׁמָדָה

לְהוֹבִידָה

All three of these words are \_\_\_\_\_.

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

*Conjugation*

*Root*

יִפְלְחוּן

יִשְׁתַּמְעוּן

יִהְיֶיךָ

(28) עַד כָּה סוּפָא דִּי מַלְתָּה אֲנָה דְנִיאל שְׁנִיא רַעֲיוֹנִי יְבַהֲלֵנִי וְזִינִי יִשְׁתַּנּוּן עָלַי

וּמַלְתָּ בְּלִבִּי נְטִירָת.

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:

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

## INSCRIPTIONS

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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
direct object marker	.....	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.

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\*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. ואחזות 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 . . . . . כיץ	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 Pileser 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).<sup>\*</sup> 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 בבא בתרא, as explained on p. 153).

התנאבו appears to be a *hitnaḥal* 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 לית in other Aramaic sources, including the massoretes’ 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 אחר in Aramaic.

זנה typically דנה (but compare Hebrew זנה).

<sup>\*</sup>The two forms are juxtaposed in the Elephantine letter (Cowley 6) presented in chapter 29.



רצת is from the root רִצַּח, which appears as רחט 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 ט, *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 כִּיץ, and *d* as ז in זחב, זחז, and זנה.

כִּיצָא spelled קִיט in biblical Aramaic (Daniel 2:35), but קִיץ in Hebrew. The use of כ instead of ק may reflect a certain fluidity in spelling (so also שחז appears as סחז 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 *â* sound is evident in אנה (as opposed to Hebrew אֲנִי) and words like טב, where it shifted to *ô* 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 *-ēt* rather than *-tî*

(e.g., בנית and אחזת).

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 ע suggests that it was not pronounced in this period; there are several reports in the Talmud indicating that the letters ע 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 מ in this word is shaped like the form (𐤌) which is used today at the end of words (see the illustration on p. 172). Apparently, the two shapes we use for the letter מ were originally interchangeable (see Isaiah 9:6); over time, one of them (𐤌) 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, ך, ף, ץ) had come to be distinguished. Thus 𐤌 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 משושטן 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 חזקיו 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) ..... בן
discord ..... פלג	steal ..... גנב
property ..... צבו(ת)	of ..... ד-
Merciful One ..... רחמן	stair ..... דרג
wander ..... שטט	or ..... ה'
	seed ..... זרע

*Proper Names*

חזיקיו — 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)
- שמיא 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 (גייב and יהיב) used in apparently active contexts.
- the particle יד where biblical Aramaic uses יי.
- 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

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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 . . . . .	מדבח
		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 ישימנך 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 חַד in Daniel 3:19 (see p. 90)

*Lines 4–13*

כען עבדך ידניה וכנותה כן אמרן: בירח תמוז שנת 14 דריוהוש מלכא כזי ארשם  
 נפק ואזל על מלכא כמריא זי אלהא חנוב זי ביב בירתא המונית עם וידרנג  
 זי פרתרך תנה הוה. למ אגורא זי יהו אלהא זי ביב בירתא יחעדו 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 עקן 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 ולנפשדום 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

וִידְרַנְגַּא — 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 שְׁקָה, רַב סָרִיס, רַב מֶג, רַב טַבָּחִים, רַב הַחֲבִל

*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 חוין 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*

כנבווי — 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 עבדין. 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 אגורא זך למבנה בזי לא שבקן לן למבניה. חזי בעלי טבתך ורחמיך  
 זי תנה במצריין. אגרה מנך ישתלח עליהום על אגורא 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 אגורא זך יתבנה וצדקה יהוה לך קדם יהו אלה  
 שמיא מן גבר זי יקרב לה עלוה ודבחן דמן כדמי כסף כנכרין אלה ועל זהב.  
 על זנה שלחן הודען. אף כלא מליא באגרה חדה שלחן בשמן על דליה ושלמיה  
 בני סנאבלט פחת שמרין. אף בזנה זי עבד לן כלא ארשם לא ידע.  
 ב־20 למרחשון שנת 17 דריהוש מלכא.

*Vocabulary*

<i>a coin</i> .....	כִּנְכֹר	1000 .....	אַלֶּף
grain offering (cf. מִנְחָה) .	מִנְחָה	sacrifice .....	דָּבַח
intend (Gt–take thought) .	עָשָׂה	price .....	דָּמִי
merit .....	צְדָקָה	gold .....	זָהָב

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

*Proper Nouns*

שְׁלִמְיָה and דְּלִיָּה — 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)

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

מֶרַחֲשׁוֹן — month in late fall

The most conspicuous linguistic feature in this letter is its use of ז where biblical Aramaic uses ד, especially for the demonstrative elements זנה, זך, and זכי as well as זי (cf. זיל). Note also זרב (biblical Aramaic has דרב). On the other hand, the spelling עק for “tree” contrasts with the Hebrew עץ; biblical Aramaic uses אע. (Compare the word ארקא that is found in Jeremiah 10:11 for the Hebrew ארץ, which Aramaic elsewhere presents as ארע.)

The redundant syntax of the phrase זי ענני אחוהי (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 לות is a compound made of up ל- and ות (from ית, which occurs in Daniel 3:12); in other words, it is a double direct object marker, which appears once (מלותך) with an additional preposition (ב-).

The reference to the palm (ללב), citron (אתרג), myrtle (הדס), and willow (ערבא) 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

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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 . . . . .	אַנְף
wife . . . . .	אִנְתָּה
companion . . . . .	חֶבֶר
lovely . . . . .	יָא
take . . . . .	נָסַב
eye . . . . .	עֵין
love . . . . .	רַחַם

19:14–17

וַחֲלַמְתָּ אִנְתָּה אֲבִרָם חֶלֶם בְּלֵילָה מֵעַלִּי לָאָרֶע מִצְרַיִן. וְחֻזִּית בַּחֲלָמִי וְהָא אֲרִז חַד  
וְתִמְרָא חַדָּא יֵאִיא שְׂגִיָא. וּבְנֵי אֲנוּשׁ אֲתוּ וּבַעֲוֹן לְמַקְנָן וּלְמַעַקְר לָאֲרִזָּא וּלְמַשְׁבּוּק  
תִּמְרָתָא בְּלַחֲוִידִיהָ. וְאֲכָלִיָּאת תִּמְרָתָא וְאִמְרַת אֵל תְּקוּצוֹ לָאֲרִזָּא אֲרִי תִרְיָנָא  
מִן שְׂרַבָּא חַדָּא. וְשִׁבִּיק אֲרִזָּא בְּטַלְל תִּמְרָתָא וְלֹא אֲתַקֵּין.



## Vocabulary

singly . . . . .	לְחֹד	human . . . . .	אָנוּשׁ
uproot . . . . .	עָקַר	cedar . . . . .	אַרְז
cut down . . . . .	קָצַץ	dream . . . . .	חֶלֶם
family . . . . .	שֶׁרֶב	shadow . . . . .	טֶלֶל
palm . . . . .	תָּמָר	protest ( <i>af<sup>c</sup>el</i> ) . . . . .	כֹּלֵא

Use the biblical vowel system to vocalize the above text.

Translate it into English:

מַעֲלִי — the G infinitive of עָלָל; other G infinitives in this passage are מַשְׁבּוּק, מַעְקַר, and מִקְצֵץ.

לְ — marks the direct object (אֲרִיזָא).

אִכְלִיָּאת — a perfect form from the root כֹּלֵא, which must, therefore, belong to the *af<sup>c</sup>el* conjugation.

אַל — 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 נציח ושפיר לה צלם אנפיהא . . . . . וכמא רקיק לה שער ראשה 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 וקטיןן 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 עמחא ודלידיהא יאא.

*Vocabulary*

radiance, bloom . . . . .	ניץ	long . . . . .	אריך
splendid . . . . .	נציח	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:

דָּן 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 ושלח לעובע דברהא וחזהא 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) .....	תמה

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 שגִי 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 דִי (the relative pronoun found throughout biblical Aramaic and at Elephantine in the form וִי) and the particle דִּי, as in the synagogue inscription from Ein Gedi.

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

## Chapter 31

# MIDRASH

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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 לההוא גברא דאת בר חמשין ותסגוד לבר יומא. והוה מתבייש והולך לו.

### *Vocabulary*

(Words marked with an asterisk are Hebrew.)

set (H)	שב	*בוש (Dt)
how many	כמה	ההוא
sell	*מכר	ווי
instead of	*תחת	זבן
		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 לאחר are Aramaic, as is the particle דִּי.

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 שניין	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 פינך דסלת. אמרת ליה: הא לך קרב קדמיהון.  
 קם נסיב בוקלסה ותברהון ויהב החוא בוקלסה בידוי דרבה דבהון. כיון דאתא  
 אבוה אמר ליה: מה עבד להון כדין? אמר ליה: מה נכפור לך? אתת חדא איתתא  
 טעינא חד פינך 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	פינך	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).

אִיתָהּ (woman) is the determined form, although its sense is indefinite (see p. 25). Its root is אָתָה, as shown by the form אָתָהּ in the Genesis Apocryphon (chapter 30). In the Hebrew form of this word (אִשָּׁה) the ה has assimilated to the ש, as it does to the ת here. In the Genesis Apocryphon either the ה had not assimilated or the double ת dissimilated (like the H infinitive הַנְעִלָה, which comes from the root עָלָל; see p. 119).

נסתיה ומסרתיה לנמרוד. אמר ליה: נסגוד לנורא. אמר ליה: נסגוד למיִיא  
 דמטפין לנורא. אמר ליה: ונסגוד למיִיא. אמר ליה: נסגוד לענני דטעני מיִיא.  
 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 אליהך 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>ʔafʕel</i> ) . . . . .	טפה
talk (Gt) . . . . .	שעה	water . . . . .	מיִיא
		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.

הוּא תַּמֶּן הָרֶן קָאִים פִּלִּיג. אָמַר: מַה נַּפְשֶׁךָ? אִם נֹצַח אַבְרָם אֲנִי אָמַר מִן דַּאֲבָרָם  
אֲנִי אִם נֹצַח נִמְרוֹד אָמַר אֲנִי מִנְּמִרֹד אֲנִי. כִּיּוֹן שִׁירֵד אַבְרָם לְכַבֵּשׁן הָאֵשׁ וְנוֹצֵל  
אֲמַרִּין לִיה מִן דְּמִן אַתָּה? אָמַר לִיה: מִן דַּאֲבָרָם. נִטְלוּהוּ וְהַשְׁלִיכוּהוּ בָּאֵשׁ וְנַחֲמָרוּ  
מֵעִיּוּ וַיֵּצֵא וּמַת עַל פְּנֵי אֲבִיו. הָדָא הוּא דְּכָתִיב וַיִּמָּת הָרֶן עַל פְּנֵי תִרְחַן אֲבִיו.

### Vocabulary

(Words marked with an asterisk are Hebrew.)

belly .....	מֵעִין	parch .....	חֹמֶר
will .....	*נֶפֶשׁ	go out .....	*יֵצֵא
win .....	*נֹצַח	descend .....	*יֵרֵד
be saved (N) .....	*נוֹצֵל	furnace .....	*כִּבְשֶׁן
divided .....	פִּלִּיג	on the side of .....	מִן דְּ

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

הדא 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

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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

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\*From באהר; see p. 62 and *Daniel* 2:29 (p. 80) and 7:6–7 (pp. 152–54).

(1) והוה בתר פיתגמא 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 איתגזרית לתלסירי שנין ואין הוה צבותי למעכבא  
 לא הוינא מסר נפשי לאתגזרא. ואנת אתגזרת בר תמניא יומין אילו הוה בך מגדעא  
 דילמא לא הוית מסר נפשך לאתגזרא. מתיב יצחק ואמר: האנא יומנא בר תלתין  
 ושב שנין ואילו בעי קודשא בריך הוא לכולי איבריי לא הויתי מעכב. מן יד  
 אישתמעו פיתגמא 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, מימר, אימי, אינת

Gt verbs – איתגור, אישתמע

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 ך and the particle ך.

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 שוורייא  
 דאימר לך. (3) ואקדים אברהם בצפרא וזריז 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 נתמשי  
 עד כא לבחוני אין יתקיים מה דאתבשרית כדין יהון בנך ונסגוד למרי עלמא ונתוב  
 לוותכון. (6) ונסיב אברהם ית קיסי דעלתא ושוי עילוי יצחק בריה ונסיב בידיה  
 ית אישתא וית סכינא ואזלו תרויהום 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 תרויהום בלב שלים  
 כחדא.

### Vocabulary

here	כא	wait (af <sup>el</sup> ארך)	אוריך
now	כדון	lamb	אימר
here	כה	if	אין
knife	סכין	glory	איקרא
youth	עולימו	(א with prosthetic יקר)	
cloud	ענן	recognize	אשתמודע
worship	פולחן	examine	בחן
morning	צפרא	choose	בחר
do early (H, af <sup>el</sup> )	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	תאנה	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 כֹּה יִהְיֶה זַרְעֲךָ 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.

אִסִּיק is an *ʾaf<sup>el</sup>* form of the root סִלַּק (cf. הִסָּקוּ in Daniel 3:23; see p. 119); note also אִתְבְּשַׁר, which is *ʾitpe<sup>el</sup>* (the form is 3d person masculine singular perfect), and אִשְׁתַּמּוּדְעִין, which is a verb based on the noun מוֹדַע (in the “*ishta<sup>af<sup>al</sup></sup>*”). נִתְמַטִּי is *nitpa<sup>el</sup>*, a mixture of *hitpa<sup>el</sup>* and *nif<sup>al</sup>*.

חֻזִּי (fitting) is a passive participle of חֻזָּה (see), providing yet again an example of a verb which means “to see” being used for “fitting” in the passive (others are Aramaic חֻמִּי and Hebrew רָאִי).

(9) ואתו לאתרא דאמר ליה יי ובנא תמן אברהם ית מדבחא דבנא אדם  
ואיתפכר במוי דשובענא ותב נח ובנייה ואיתפכר בדרא דפלוגתא. וסדר עילוי ית  
קיסיא וכפת ית יצחק בריה ושוי יתיה על מדבחא 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 יתחום ואברהם לא חמי יתחום. 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 ירך 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 וחוא והא דיכרא חד דאיתברי ביני שימשחא דשכלול  
עלמא אחיד בחרישותא דאילנא בקרנוי. ואזל 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 . . . . . חרישיתא
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 . . . . . שוה	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 ייי 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  
 תניינות 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 עולימיו וקמו ואזלו כחדא לבירא דשבע. ויתיב  
 אברהם בבירא דשבע. (20) והוה בתר פתגמא האילין מן בתר דיכפת אברהם  
 ית יצחק ואזל סטנא 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 . . . . . סטנא	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/af <sup>c</sup> el) . . . . . ידה
Divine Presence . . . . . שכינתא	sea . . . . . ים
choke (Gt) . . . . . שנק	dwell . . . . . יתב
tell . . . . . תני	now . . . . . כדון
second . . . . . תניינות	star . . . . . כוכב
	shore . . . . . כיף

Use the biblical vowel system to vocalize the passage above.

Translate it into English:

סגִי — This word is consistently spelled שְׂגִיָּא 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

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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 Niemayer 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 Maṣlūla* (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. Sebeok (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>	מֶלֶךְ	מַלְכָּה
	<i>Construct</i>	מֶלֶךְ	מַלְכַּת
	<i>Determined</i>	מֶלֶכָּא	מַלְכָּתָא
<i>Plural</i>	<i>Absolute</i>	מְלָכִין	מְלָכִין
	<i>Construct</i>	מְלָכִי	מְלָכַת
	<i>Determined</i>	מְלָכִיא	מְלָכַתָּא

## 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>
אֲנִי	פִּשְׁרִי	מְלָכוּתִי	פִּשְׁרִי	מְלָכוּתִי
אַתָּה (or אַתְּ)	פִּשְׁרְךָ	מְלָכוּתְךָ	פִּשְׁרֶיךָ	מְלָכוּתְךָ
אֲנִי	פִּשְׁרִי	מְלָכוּתִי	פִּשְׁרִי	מְלָכוּתִי
הוּא	פִּשְׁרֵהּ	מְלָכוּתָהּ	פִּשְׁרֵהּ	מְלָכוּתָהּ
הִיא	פִּשְׁרֶיהָ	מְלָכוּתָהּ	פִּשְׁרֶיהָ	מְלָכוּתָהּ
<i>Plural</i>				
אֲנֵינוּ	פִּשְׁרֵנָּא	מְלָכוּתֵנָּא	פִּשְׁרֵנָּא	מְלָכוּתֵנָּא
אַתֶּם (or אַתְּם)	פִּשְׁרְכֶם	מְלָכוּתְכֶם	פִּשְׁרֵיכֶם	מְלָכוּתְכֶם
אֲנֵינוּ	פִּשְׁרֵנוּ	מְלָכוּתֵנוּ	פִּשְׁרֵנוּ	מְלָכוּתֵנוּ
הֵמָּן (or הֵמָּן) or הֵמָּן	פִּשְׁרֵהֶם	מְלָכוּתָהֶם	פִּשְׁרֵהֶם	מְלָכוּתָהֶם
אֲנֵינוּ	פִּשְׁרֵהֶן	מְלָכוּתָהֶן	פִּשְׁרֵהֶן	מְלָכוּתָהֶן

**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)	תְּרִתִּין (תְּרִיתִי)	תְּנִין
3	תְּלָתָה	תְּלָת	תְּלִיתִי
4	אַרְבַּעַה	אַרְבַּע	רְבִיעִי
5	חֲמִשָּׁא	חֲמִשׁ	
6	שִׁתָּה	שִׁת	
7	שִׁבְעָה	שִׁבַּע	
8	תְּמַנְיָה	תְּמַנָּה	
9	תְּשַׁעָה	תְּשַׁע	
10	עֶשְׂרָה	עֶשֶׂר	
20	עֶשְׂרִין		
30	תְּלָתִין		
100	מֵאָה		
200	מֵאָתַין		
1,000	אַלְף		
10,000	רְבֹ		

		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		כָּתַבְתָּ	קִבַּלְתָּ	הִשְׁלַמְתָּ
<i>Plural</i>				
1		כָּתַבְנָא	קִבַּלְנָא	הִשְׁלַמְנָא
2 masculine		כָּתַבְתִּין	קִבַּלְתִּין	הִשְׁלַמְתִּין
feminine		כָּתַבְתִּין	קִבַּלְתִּין	הִשְׁלַמְתִּין
3 masculine		כָּתְבוּ	קִבְּלוּ	הִשְׁלְמוּ
feminine		כָּתְבוּהָ	קִבְּלוּהָ	הִשְׁלְמוּהָ
IMPERFECT				
<i>Singular</i>				
1		אֶכְתֵּב	אֶקְבֹּל	אֶהְשַׁלֵּם
2 masculine		תִּכְתֵּב	תִּקְבֹּל	תִּהְשַׁלֵּם
feminine		תִּכְתְּבִין	תִּקְבְּלִין	תִּהְשַׁלְּטִין
3 masculine		יִכְתֵּב	יִקְבֹּל	יִהְשַׁלֵּם
feminine		תִּכְתֵּב	תִּקְבֹּל	תִּהְשַׁלֵּם
<i>Plural</i>				
1		נִכְתֵּב	נִקְבֹּל	נִהְשַׁלֵּם
2 masculine		תִּכְתְּבוּן	תִּקְבְּלוּן	תִּהְשַׁלְּטוּן
feminine		תִּכְתְּבוּן	תִּקְבְּלוּן	תִּהְשַׁלְּטוּן
3 masculine		יִכְתְּבוּן	יִקְבְּלוּן	יִהְשַׁלְּטוּן
feminine		יִכְתְּבוּן	יִקְבְּלוּן	יִהְשַׁלְּטוּן

	G	D	H
PARTICIPLE			
<i>Singular</i>			
masculine	כְּתָב	מְקַבֵּל	מְהַשְׁלֵט
feminine	כְּתָבָה	מְקַבֵּלָה	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	הַשְׁלִטוּ
feminine	כְּתֹבָה	קַבְּלָה	הַשְׁלִטָה
INFINITIVE	מְכַתֵּב	מְקַבֵּל	מְהַשְׁלֵט

Passives			
	G	D	H
PERFECT			
<i>Singular</i>			
1	כְּתִיבָתָּ	קִבְּלָתָּ	הִשְׁלַמְתָּ
2 masculine	כְּתִיבָתָּ	קִבְּלָתָּ	הִשְׁלַמְתָּ
feminine	כְּתִיבָתִּי	קִבְּלָתִּי	הִשְׁלַמְתִּי
3 masculine	כְּתִיב	קִבַּל	הִשְׁלַם
feminine	כְּתִיבָתְּ	קִבְּלָתְּ	הִשְׁלַמְתְּ
<i>Plural</i>			
1	כְּתִיבָנָא	קִבְּלָנָא	הִשְׁלַמְנָא
2 masculine	כְּתִיבְתוּן	קִבְּלְתוּן	הִשְׁלַמְתוּן
feminine	כְּתִיבְתִּין	קִבְּלְתִּין	הִשְׁלַמְתִּין
3 masculine	כְּתִיבוּ	קִבְּלוּ	הִשְׁלִמוּ
feminine	כְּתִיבְהוּ	קִבְּלְהוּ	הִשְׁלִמְהוּ
PARTICIPLE			
<i>Singular</i>			
masculine	כְּתִיב	מְקַבֵּל	מְהַשְׁלֵם
feminine	כְּתִיבָה	מְקַבֶּלֶת	מְהַשְׁלֶמֶת
<i>Plural</i>			
masculine	כְּתִיבִין	מְקַבְּלִין	מְהַשְׁלֵמִין
feminine	כְּתִיבִין	מְקַבְּלוֹת	מְהַשְׁלֶמֶת

**Prefix-t Conjugations**

	Gt	Dt
<b>PERFECT</b>		
<i>Singular</i>		
1	הִתְקַטַּלְתָּ	הִתְחַבַּלְתָּ
2 masculine	הִתְקַטַּלְתָּ	הִתְחַבַּלְתָּ
feminine	הִתְקַטַּלְתִּי	הִתְחַבַּלְתִּי
3 masculine	הִתְקַטַּל	הִתְחַבַּל
feminine	הִתְקַטַּלְתְּ	הִתְחַבַּלְתְּ
<i>Plural</i>		
1	הִתְקַטַּלְנָא	הִתְחַבַּלְנָא
2 masculine	הִתְקַטַּלְתֶּם	הִתְחַבַּלְתֶּם
feminine	הִתְקַטַּלְתֶּן	הִתְחַבַּלְתֶּן
3 masculine	הִתְקַטַּלוּ	הִתְחַבַּלוּ
feminine	הִתְקַטַּלְהוּ	הִתְחַבַּלְהוּ
<b>IMPERFECT</b>		
<i>Singular</i>		
1	אֶתְקַטַּל	אֶתְחַבַּל
2 masculine	תֶּתְקַטַּל	תֶּתְחַבַּל
feminine	תִּתְקַטַּלִּי	תִּתְחַבַּלִּי
3 masculine	יִתְקַטַּל	יִתְחַבַּל
feminine	תִּתְקַטַּלְתְּ	תִּתְחַבַּלְתְּ
<i>Plural</i>		
1	נִתְקַטַּל	נִתְחַבַּל
2 masculine	תִּתְקַטַּלוּ	תִּתְחַבַּלוּ
feminine	תִּתְקַטַּלְנָא	תִּתְחַבַּלְנָא
3 masculine	יִתְקַטַּלוּ	יִתְחַבַּלוּ
feminine	יִתְקַטַּלְנָא	יִתְחַבַּלְנָא

	Gt	Dt
PARTICIPLES		
<i>Singular</i>		
masculine	מִתְקַטֵּל	מִתְחַבֵּל
feminine	מִתְקַטֶּלֶת	מִתְחַבֶּלֶת
<i>Plural</i>		
masculine	מִתְקַטְּלִין	מִתְחַבְּלִין
feminine	מִתְקַטְּלוֹת	מִתְחַבְּלוֹת
INFINITIVE	הִתְקַטֵּל	הִתְחַבֵּל

## 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	שָׁאֵם	שִׁים	שִׁים
2 masculine	שָׁמַתְ	תִּשִּׁים	fs	שִׁמָּה	שִׁמָּה	שִׁמִּי
feminine	שָׁמַתִּי	תִּשִּׁימִין	mp	שִׁמִּין	שִׁמִּין	שִׁימוּ
3 masculine	שָׁם	יִשִּׁים	fp	שִׁמָּן	שִׁמָּן	שִׁמָּה
feminine	שָׁמַתְ	תִּשִּׁים				
Plural						
1	שָׁמְנָא	נִשִּׁים				
2 masculine	שָׁמְתוּן	תִּשִּׁימוּן				
feminine	שָׁמְתִין	תִּשִּׁימִין			<i>Infinitive</i>	מִשֵּׁם
3 masculine	שָׁמוּ	יִשִּׁמוּן				
feminine	שָׁמְהָ	יִשִּׁמִּין				

*Final-ה***G**

	<i>Perfect</i>	<i>Imperfect</i>		<i>Participles</i>		
				<i>Active</i>	<i>Passive</i>	
Singular						
1	בָּנִית	אֲבִנָּא	ms	בָּנֶה	בָּנֶה	
2 masculine	בָּנִיתְ	תִּבְנִיָּא	fs	בָּנִיָּה	בָּנִיָּה	
feminine	בָּנִיתִי	תִּבְנִיִּין	mp	בָּנִיִּין	בָּנִיִּין	
3 masculine	בָּנֶה	יִבְנֶה	fp	בָּנִיִּין	בָּנִיִּין	
feminine	בָּנִיתְ	תִּבְנִיָּא				
Plural						
1	בָּנִינָא	נִבְנֶה		<i>Imperative</i>		<i>Passive Perfect</i>
2 masculine	בָּנִיתוּן	תִּבְנִיּוּן	ms	בָּנִי/בָּנֶה		3 ms בָּנִי
feminine	בָּנִיתִין	תִּבְנִיִּין	mp	בָּנֶה		3 mp בָּנִי
3 masculine	בָּנוּ	יִבְנוּ				
feminine	בָּנֶה	יִבְנִיִּין		<i>Infinitive</i>	מִבְנֵה	



**Final-ה**

	היה	D	H
<b>PERFECT</b>			
<i>Singular</i>			
1	הָיָה	_____	_____
2 masculine	הָיָיתָ	מָנִיתָ	_____
3 masculine	הָיָה	מָנִי	הָגִלִּי
3 feminine	הָיָה	_____	_____
<i>Plural</i>			
3 masculine	הָיוּ	מָנִיוּ	הָגִלְיוּ
<b>IMPERFECT</b>			
<i>Singular</i>			
1	_____	אֲמַנֶּה	_____
2 masculine	תִּמְנֶה	תִּמְנֶה	_____
3 masculine	לִהְיוֹא	יִמְנֶה	יִהְגִּלִּי
<i>Plural</i>			
1	_____	נִמְנֶה	נִהְגִּלִּי
2 masculine	_____	_____	תִּהְגִּלּוֹן
3 masculine	לִהְיוֹן	יִמְנּוֹן	יִהְגִּלּוֹן
3 feminine	לִהְיוֹן	_____	_____
<b>PARTICIPLE (active)</b>			
masculine singular	_____	מִמְנֵא	_____
feminine singular	_____	מִמְנֵה	_____
<b>IMPERATIVE</b>			
masculine singular	_____	מָנִי	_____
plural	הָיוּ	_____	הָגִלּוּ
<b>INFINITIVE</b>			
	_____	_____	הָגִלָּה

NOTE that 3d person forms of היה begin with ל in the imperfect.

# GLOSSARY

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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; <i>plural</i> אֲבֹתָהּ)	אין	if
אבד	perish, be lost	אִקְרָא	glory
	H—destroy, kill (14)	אִתִּי	there is (9)
אבה	desire (Htn)	אִתְּחָא	woman ( <i>see</i> אִנְתָּה)
אָבֶן	stone (15)	אכל	eat
אגורא	temple	אלא	except
אִנְיָה	letter (3)	אֵלֶּה	these (14)
אִדִּין	then (5)	אֱלֹהִי	god (3)
אונס	force	אֵלֹי	behold (20)
אור	flame	* אֱלֹהִים	god
אזה	heat (18)	אֵלֶּין	these (14)
אול	go (7)	אֵלֶּךָ	those (7)
אין *	ear	אֶלֶף	thousand
אח	brother (28)	אם	mother
אחד	grasp	אָמָה	nation
אחז *	grasp	אמן	be faithful (H) (24)
אֲחֵרִי	after (12)		<i>passive participle</i> —מְהִימָן
אֲחֵרִי	another (16)	אמן	amen
אֲחֵרִין	last	אמר	say (6)
אֲחֵרָן	another (13)	אִמְתָּא	handmaid
אֲחִשְׁדָּרְפָּן	satrap (25)	אָנָּה	I (10)
איבר	organ	אֲנִין	they (11)
אילו	if	אָנוּשׁ	human
אילן	tree (20)	אֲנַחְנָה	we (4)
אימר	lamb	אֲנִין	they, those ( <i>f</i> ) (11)
אימתן	frightful	אִנְיָקָה	anguish
		אנס	trouble (G)

אַנֶפֶה	face, nose (30)	ב	
אִישׁ	man (10)	ב-	in (4)
אַנְתָּה (אַנְתָּה)	you ( <i>m s</i> ) (11)	בֹּאֵשׁ	be evil
אִנְתָּה	wife (30)	בְּגִין	on account of
אַנְתָּי	you ( <i>f s</i> ) (11)	בְּהַל	disturb (D) (20)
אַנְתּוֹן (אַנְתָּם)	you ( <i>m p</i> ) (11)	בּוֹכְרִיא	senior
אַנְתָּן	you ( <i>f p</i> ) (11)	בּוֹקְלֶסֶא	club
אַסְפְּרָנָא	exactly, diligently (11)	בּוֹשׁ *	embarrass (Dt)
אַסֵּר	prohibition (26)	בַּחַן	examine
אַע	wood	בַּחַר	choose
אַף	nose, anger	בַּטֵּל	stop (5)
אַף	also		<i>G—intransitive</i>
אַצְבֵּעַ	finger (23)		<i>D—transitive</i>
אַרְבַּע	four (17)	בִּי	<i>dialect form of בֵּית</i>
אַרְגָּמָן	purple	בֵּי מִדְרַשׁ	school house
אַרְו	behold	בֵּין	between (12)
אַרוֹם	behold	בִּירְהָ	fortress
אַרְז	cedar	בִּישׁ	evil (28)
אַרְיָה	lion (25)	בֵּית	house (5)
אַרְיֵךְ	long	בִּכָּה	cry
אַרְךָ	wait ( <i>ʔafʿel</i> —אֲוִרֵךְ)	בִּלָּא	wear out (D)
אַרְכָּה	duration	בִּלּוֹ	tax
אַרְמְלָה	widow	בֶּן *	son
אַרְע	earth (8)	בְּנָה	build (4)
אַרְעִית	bottom	בַּעַה	seek, pray (14)
אַרְקָא	earth	בָּעוּ	petition
אַשׁ(א)	fire (29)	בָּעֵל	master (5)
אַשִּׁין	foundations	בִּקֵּר	search (9—D)
אַשְׁרֵן	beams	בֶּר	son (6; בְּנֵי— <i>p cstr</i> )
אַשְׁתַּמּוּדַע	recognize	בֶּר	field (16)
אַתָּה	sign	בְּרִי	create
אַתָּה	come (G) (6); (H/A—bring, 18)	בִּרְךָ	bless, kneel (D) (22)
אַתּוֹן	furnace (17)	בִּרְכָּה	blessing
אַתָּר	place (31)	בִּרְם	but
	בְּאַתָּר after (12; <i>see</i> בָּתָר)	בִּשֵּׁר	announce (Gt)
אַתְרֵג	citron	בִּשְׁר	flesh

בתולה	virgin	די	which, of (3)
בְּתָר	after ( <i>from</i> בְּתָר (32))	כְּדִי	when (26)
ג		דִּיכְרָא	ram
גב	side	דִּיל-	possessive ( <i>cf.</i> זיל-)
גְּבוּרָה	power	דִּילמָא	perhaps
גְּבִיר	man (6)	דִּין	this
גדר	cut down (21)	דִּין	judgment, court (12)
גו	interior (7)	דִּין	judge (12)
	in the midst of (12)	דִּךְ	that ( <i>m</i> ) (14)
גוב	pit (25)	דִּךְ	that ( <i>f</i> ) (4)
גוח	stir up (H)	דִּכְן	that (4)
גור	cut, break off (15)	דכר	remember (28)
גְּזִירָה	decree	דִּכְר	ram
גלגל	wheel	דִּכְרִין	memorandum
גלה	reveal (14)	דלק	burn
	H—take exile	דמה	resemble
גלו	exile (26)	דמי	price
גנב	steal	דִּנָא/דִּנָּה	this (3)
גנון	bridal chamber	דקלא	palm ( <i>also spelled</i> דִּיקְלָא)
גְּנוֹ	treasure (9)	דקק	be crushed (15; H—smash)
גף	wing	דִּר	generation (19)
גשם	body (19)	דרג	stair
		דִּרְע	arm
		דש	door
		דִּת	law (12)
ד		ה	
דִּי	which, that, of	הָא	behold
דִּא	this ( <i>f</i> ) (14)	הָאנָא	behold, how (32)
דִּב	bear	הָדִים	limb
דבח	sacrifice ( <i>verb</i> )	הדס	myrtle
דִּבְח	sacrifice ( <i>noun</i> )	הוא	he (11)
דבר	lead (away), take		*ההוא that
דִּהָב	gold (9)	הוה	be (8)
דור	dwel (16)	הִי	or
דוש	trample on	הִיא	she (11)
דחה	thrust	הִיכַל	palace, temple (8)
דחל	fear (20)	הכא	here

הֲלֹא	is it not ( <i>inter. particle</i> )	חד	one (8)
הלך	go (12)	חֶדֶה	breast
הֵמוּ	they, them (5)	חֶדֶה	happiness
הַמוּנִית עִם	in agreement with	חֶדְוָה	joy
הֵן	if (9)	חֹדֶר	singly ( <i>לחוד</i> )
הִרִי *	behold	חֹה	tell (13) (D/H)
	ך	חֹה	prostrate self ( <i>מִשְׁתַּחֲוֶה—Št</i> )
וְ	and	חֹלָף	instead of (32)
ווי	woe!	חֹרֶר	white
	ז	חֹזֶה	see (15)
זבן	buy		( <i>pass ptc—proper</i> )
זהב	gold	חֲזוֹן	vision
זי	who, which, of	חִי	living (26)
זיו	splendor (23)	חִיה	live
זילן	our	חִינִיָּה	animal (16)
זית	olive	חִיִּין	life
זך	who, which	חִיל	strength, army (22)
זכאי	worthy	חֲכִים	wise (13)
זכו	innocence	חֲכָמָה	wisdom (14)
זכי	that	חֵל	sand
זמן	time (14)	חֵלֶם	dream (G)
זמר	music (17)	חֵלֶם	dream ( <i>noun—13</i> )
זן	type (17)	חֵלֶף	pass by
זנה	this	חֵלֶק	portion
זעיר	small	חֲמָה	see (28)
זקף	lift (32)		( <i>pass ptc—proper</i> )
זרז	saddle	חֲמִיד	attractive
זרע	seed	חֲמֹר	parch
	ח	חֲמֹר	donkey (29)
חבילה	damage	חֲמֹר	wine (23)
חבל	destroy (D) (10)	חֲמִשׁ	five (17)
חבל	damage (19)	חֲמִשִּׁין	fifty
חבר	companion (30)	חֲנֻכָּה	dedication
	( <i>f—חֲבֶרָה</i> )	חֲסִיר	lacking
		חֲסִין	possess (H)
		חֲסָף	clay (15)
		חֲרָטִים	magician (20)

חרי	noble	יעט	advise (Dt—take counsel)
חרישותא	thicket	יצא	go out
חרך	scorch (D)	יצב	make certain (D)
חשח	need (18)	יצִיב	surely (19)
חשקה	needed thing	יקד	burn (17)
ט		יקִיר	difficult
טב	good (9)	יקר	glory (24)
טבה	goodness	ירד	descend
טובען	flood	ירח	month (29)
טור	mountain (15)	ירכה	thigh
טל	dew (21)	ירת	inherit (32)
טליה	young servant (32)	ישב	dwell (H—set)
טלל	seek shade (H)	ישט	stretch forth (H)
טלל	shadow	ית	<i>direct object marker</i> (12)
טם	bone	יתב	dwell, sit
טעם	decree, taste (5; <i>see</i> שים)	יתיר	very, excellent (18)
טען	carry	כ	
טפה	extinguish ( <i>ʔaf<sup>c</sup>el</i> )	כ	like, as (12)
טפר	claw	כא	here
טרד	drive out (22)	כבל	chain
,		כבשן	furnace
יא	lovely (30)	כדון	now
יאות	well	כְּדִי	when (26; <i>see</i> יֵדִי)
יבל	bring (H) (31)	קה	here
יד	hand (18)	כהל	be able (21)
ידה	praise (H/A)	קהן	priest (11)
ידע	know (4; H—inform)	כוכב	star
יהב	give (8)	כזי	when ( <i>cf.</i> כְּדִי)
יום, יומת	day (22)	כיון	when (31)
יומנא	today	כיף	shore
יחיד	only	כיץ	summer, <i>cf.</i> קִיט
יטב	be pleasing	כל	all (10)
יכל	be able, prevail (16)	כלא everything	
ים	sea	כלא	protest ( <i>ʔaf<sup>c</sup>el</i> )
יסף	add (H)	כלב	dog
		כלה	bride

כליל	perfect	לֹיֶשֶׁה	is not (28)
כָּמָה	how (many) (19)	לֹית	there is not
כמר	priest	ללב	palm
כֵּן	thus (28)	לם	surely
כָּנָה	colleague (7)	לקח	take
כנכר	coin	לשן	language
כִּנְמָא	thus (11)		
כנש	gather	מ	
כסס	slaughter	מִד	from
כֶּסֶף	silver (9)	מֵאָה	hundred
כֵּעַן	now (4)	מֵאֵן	vessel (8)
כף	hand	מִגֻּלָּה	scroll
כפר	deny	מגר	overthrow, throw down (D)
כפת	bind (D) (18)	מִדְבַּח	altar (29)
כרה	become distressed (Gt)	מְדוּר	dwelling (22)
כָּרוּז	herald	מְדִינָה	province (7)
כרז	proclaim (H)	מָה	what(ever) (10)
כֶּרֶסֶא	throne (24)	מֵה	how
כתב	write (3)	מוי	water
כְּתָב	writing (11)	מות	die (31)
כְּתֵל	wall	מִזֹּון	food
	ל	מזרק	basin
		מחא	hit
ל־	to, for, <i>direct obj. marker</i> (3)	מחזה	appearance
לֹא	not (4)	מחנה	camp
לֵבב	heart (21)	מִחְצָפָה	urgent
לבונא	incense	מחתא	grain offering ( <i>cf.</i> מִנְחָה)
לְבוּשׁ	garment	מטא	reach (21), bring (H)
לבן	whiteness	מטלל	roof
לבש	wear (23)	מידעם	anything ( <i>cf.</i> מִנְדַּעַם)
לְהֵן	except, therefore (13)	מיא	water
לִּזְת	to, with (29)	מימרא	word
לחוד	<i>see</i> חוד	מכר	sell
לחיא	evil	מִלְאָךְ	angel
לֶחֶם	meal (23)	מִלָּה	word, thing (13)
לִילי	night (25)	מִלְךְ	king (3)

מְלָכוּ	reign (11)	נוֹד	flee
מָלַל	speak (D) (26)	דִּנְלוֹ/דִּנְלִי	dunghill (10)
מִן	who(ever) (6)	נוֹר	fire (17)
מִן	from (9)	נֹזֵק	suffer damage
	after, because מִן יָדִי	נְחָשׁ	copper (15)
	immediately מִן יָד	נָחַת	descend (21)
מִנְדַּע	understanding		ʿaf <sup>c</sup> el (אַחַת) deposit
מִנְדַּעַם	anything ( <i>cf.</i> מִידַּעַם)	נָטַל	lift (22)
מִנָּה	count (G; D—appoint)	נָטַר	guard
מִנְחָה	grain offering	נָכַס	slaughter (32)
מִנַּע	withhold	נָכַס	property
מָסַר	deliver (31)	נָמַר	panther
מִעֵה	belly	נָסַב	take (30)
מִצְעָת	middle	נָסַח	lift
מָרָא	master (24)	נָסִי	test
מָרַד	rebellion	נָפַל	fall (16)
מָרַד	rebellious (4)	נָפַק	go out (8)
מָרוּם	height (32)	נִפְקָה	expenses
מָרַט	tear off	נָפַשׁ	self (29), will
מָשַׁח	oil ( <i>noun</i> )	נִץ	radiance, bloom
מָשַׁח	anoint ( <i>verb</i> )	נָצַח	quarrel
מִשְׁכָּב	bed	נָצַח	win (D—distinguish self)
מִשְׁתָּא	banquet	נָצִיחַ	splendid
	נ	נָצַל	save (H)
נְבִיא	prophecy (Dt)	נָקֵא	pure
נְבוּאָה	prophecy	נָשׁ	human (31)
נְבִיא	prophet	נָשִׁין	women (29)
נָדַד	flow	נָשַׁר	eagle
נָדַב	be willing (Dt) (12)	נִשְׁתָּוִן	letter
נָדַד	flee	נָתַן	give (4)
נָדַח	banish		ס
נָדְנָה	sheath	סָבַל	endure
נָדַשׁ	destroy	סָבַר	intend
נְהִירוֹ	illumination	סָגַד	bow down (16)
נְהַר	river	סָגִי	multiply (H)



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	עֲלֹתָא	burnt offering (29)
סָכַל	look (Dt)	עִם	with (12)
סִלָּה	<i>liturgical term</i>	עַם	people, nation (12)
סָלַק	go up (26)	עֲמוּד	pillar
	הַסִּיק (H) sacrifice	עֲמִיק	deep
סִלַּת	flour	עֲמַל	exert oneself, toil
סִפֵּר	book (11)	עֲמַר	load
סִפֵּר	scribe (3)	עֲמֹר	wool
סָרַךְ	chief	עֲנָה	answer (13)
סְתִירָה	hidden thing	עָנָן	cloud
סָתַר	tear down (G)	עֲנָף	branch
	ע	עָפִי	foliage (20)
עֶבֶד	servant	עֵק	wood
עֲבִידָה	work, service (5)	עֲקַר	uproot (Gt—be uprooted)
עָבַד	do, make (5)	עָר	enemy
עַד	until (12)	עֲרַבָא	willow
עָדָה	pass away (22; H—remove)	עֲשָׂר	ten (17)
עֵדָן	time (13)	עֲשָׂרִין	twenty
עֹבֵעַ	haste	עֲשֵׂת	intend
עוֹלִימוֹ	youth		אֲתַעֲשֵׂת (Gt) be thought
עוֹף	bird	עֲתִיד	ready (18)
עוֹקְמָא	trickery	עֲתִיק	old
עִלְיִי	on, above (32)		פ
עֵין	eye (30)	פֿ	and
עָכַב	refuse	פָּגַן	cry out
עַל	on, concerning, to, against (3)	פֶּה *	mouth
עָלָה	pretext (25)	פָּחָה	governor (6)
עָלָה	above	פִּינֵךְ	plate
עֲלֹזָה	burnt offering (29)	פָּכַר	destroy
		פִּלָּא	trick

פִּלְג	half	ק	
פִּלְג	discord	קִבֵּל	just as (11)
פִּלּוּגְתָּא	division (= Babel)	לְקִבֵּל	opposite, corresponding to (12)
פִּלַּח	worship, serve (17)	כָּל קִבֵּל דְּ-	inasmuch as, because, although
פִּלְחִין	worship	כָּל קִבֵּל דִּנְה	thereupon (14)
פִּלְיִג	divided, undecided	קִבֵּל	receive (D) (25)
פִּם	mouth (22)	קִדִּישׁ	holy (20)
פִּס	palm (of hand)	קִדְם	before (5)
פִּסּוּלָא	blemish	קִדְם	do early (H)
פִּסִּיל	cut stone	קִדְמָה	formerly (26)
פִּרְזֵל	iron (15)	קִדְמִי/קִדְמָאִי	first (17)
פִּרְכַּס	struggle	קִדְשָׁא	the Holy One
פִּרַס	divide	קִיֻּם	arise, stand (G) (6)
פִּרְק	save		H—establish
פִּרְתָּרְךָ	commander	קִים	D—swear
פִּשְׁט	extend	הִתְקִיִּים	Dt—be fulfilled
פִּשְׂר	interpret (D) (23)	קִוְרָא (א)	city
פִּשְׂרָא	interpretation (13)	קִטִּין	delicate
פִּתְנָם	message, word (10)	קִטַּל	kill (G/D) (18)
פִּתַּח	open (28)	קִטַּע	cut
	צ	קִטְר	rise in circle
צָבָה	want (21)	קִיט	summer
צָבּוּ	wish, property	קִיֻּם	enduring
צָבַע	be wet (Dt) (21)	קִיֻּם	statute (25)
צָדָא	true	קִים	standing
צָדִק	righteousness	קִיסָא	twig
צָדִיקָה	merit	קִל	sound (17)
צוּר	neck	קִנָּה	buy, acquire
צוּם	fast	קִצֵּף	be angry
צִיר	pivot (of door)	קִצֵּץ	cut down
צִלָּה	pray (D) (10)	קִצַּת	end (22)
צִלַּח	make prosper (H) (26)	קִרָא/קִרָה	call, read (23)
צִלָּם	statue, form (15)	קִרְב	approach (26)
צִער	pain		(D/H—sacrifice)
צִפֵּר	bird		
צִפְרָא	morning		

קָרַב	war	רָפַס	trample on
קָרְבַּן	offering	רָקִיק	soft
קָרְיָה	city (4)	רָשָׁם	write (24)
קָרָן	horn (17)		שׁ
קָרִץ	piece	שָׁב	elder
	אָכַל קָרִץ accuse	שָׂא	grow great (19)
	ר	שָׂנִיא	many, large (8)
רֹאשׁ	head (chief) (7)	שָׁטַר	side
	רֹאשׁ מְלִין complete	שִׁים	issue, give (lit. “place”) (6)
	account or essential		שִׁים מְטִים issue decree or
	contents		pay attention
רַב	great (7)	שָׁכַל	consider (Dt)
רָבָה	grow (20)	שָׂנָא	hate
רַבּוֹ	myriad, 10,000	שָׂעַר	hair (19)
רָבוֹ	greatness (24)	שָׁקַק	sackcloth (sing. שָׁק)
רַבְחִיל	general	שָׂרַף	burn
רַבִּיעִי	fourth (16)	שָׁתוּ	winter
רַבַּע	quarter		שׁ
רַבִּרְבָּנִין	chiefs	שָׁאֵל	ask (12)
רָגַג	pleasant	שָׁאָר	remnant (11)
רָגַז	anger (H)	שָׁבַח	praise (D) (14)
רָגַז	anger	שָׁבִיב	flame
רָגַל	foot (15)	שִׁבְעָה/שִׁבְעָה	seven (17)
רָגַשׁ	assemble (25) (H)	שָׁבַק	leave alone, abandon (10)
רוּחַ	wind (20)		Gt—be transferred
רוּם	rise (24)	שׁוּה	be like (G) (24)
רוּם	height	שׁוּה	place (32)
רוץ	run	שׁוֹפֵר	beauty
רָז	secret (14)	שָׁטַט	wander
רָחִיק	distant (10)	שָׁיַב	save (18)
רָחַם	love (30)	שִׁיבָא	finish
רַחֲמִין	compassion (29)	שִׁירִי	remainder
רַחֲמָן	Merciful One	שָׁכַח	find (H) (23)
רָמָה	throw, impose (17)	שְׁכִינָתָא	Divine Presence
רָעוּ	wish	שָׁכְלוּ	completion
רָעִיוֹן	thought (23)		

שכלל	complete (11)	שֵׁשׁ	six (11)
שְׁלָה	blasphemy	שְׁתָּה (אֲשִׁתּוֹ)	drink (23)
שְׁלוּ	negligence		
שִׁלַּח	send (3)	ת	
שִׁלַּט	rule (16)	תֵּאֵנָה	fig
שְׁלִטָּן	dominion (19)	תִּבְרִיר	breakable
שְׁלִיט	authorized, mighty (12)	תִּבַּר	break (29)
שְׁלִים	perfect	תֻּב	return ( <i>intrans</i> ) (22)
שִׁלַּךְ	throw (H) (31)		H—return ( <i>trans</i> ), reply
שִׁלָּם	perfect	תֹּר	ox
שִׁלָּם	be finished (24) (H—deliver)	תַּחֲוֹת	underneath (12)
שְׁלָם	peace (5)	תַּחַת *	instead of
שֵׁם	name (6) (שְׁמֵהָת <i>pl</i> )	תִּלְגַּ	snow
שִׁמַּד	exterminate (H)	תִּלִּי	weapon
שְׁמַיָּא	heavens (8)	תִּלְיָתִי	third (16)
שִׁמָּם	be appalled	תִּלְסִירִי	thirteen
	<i>ʾitpolʿel</i> אִשְׁתּוּמָם	תִּלְתִּ	three (17)
שִׁמַּע	hear, obey (17)	תִּלְתִּי/תִּלְתָּא	ruler (24)
שִׁמַּשׁ	serve (D)	תִּלְתִּין	thirty
שִׁמַּשׁ	sun	תִּמְוָה	wonder (H)
	בֵּין שִׁימַשְׁתָּא twilight	תִּמְוָה	there (9)
שֵׁן	tooth	תִּמְנָה	eight (17)
שִׁנָּה	change (13)	תִּמְר	palm
שְׁנָה	year (8)	תִּנָּה	here (29)
שְׁנָה	sleep	תִּנִּי	tell
שִׁנְק	choke (Gt)	תִּנְיָ/תִּנְיָנִית	second (17)
שִׁעָה	talk (Gt)	תִּקְיָף	strong (5)
שְׁעָה	hour (18)	תִּקְל	weigh
שְׁפִיר	beautiful	תִּקֵּן	prepare (H—restore)
שְׁפַל	be low (24)	תִּרְיָ/תִּרְיָנִין	two (28)
שְׁפַר	please, be beautiful (25)	תִּרְיָעֶשֶׁר	twelve (17)
שִׁק	leg (29)	תִּרְעָה	gate
שְׁרַב	family	תִּרְשַׁע	nine (17)
שְׁרָה	loosen (19)		
שְׁרִיר	prosperous		
שְׁרֵשׁ	root		

# ANSWER KEY

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**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	Aramaic	Hebrew	Aramaic	Hebrew
	(guard) נטר	נצר	(there is) אִתִּי	יֵשׁ
	(three) תִּלָּת	שְׁלוֹשׁ	(snow) תִּלָּג	שֶׁלֶג
	(lie) כְּדָבָה	כָּזָב	(summer) קִיט	קִיץ
	(advise) יַעַט	יַעַץ	(unit of weight) תִּקְל	שֶׁקֶל
	(arm) אֲדָרַע	אֲזָרַע	(memorandum) דְּכָרָן	זְכָרוֹן
	(sit, dwell) יֵתַב	יָשַׁב	(ox) תּוֹר	שׁוֹר
	(gold) דְּהָב	זָהָב	(riddle) אֲחִידָה	חֲדָה
	(land) אֲרַע	אֶרֶץ	(new) חֲדָת	חֲדָשׁ
	(sacrifice) דְּבַח	זִבְח	(return) תּוֹב	שׁוּב
			(six) שֵׁת	שֵׁשׁ

- 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.

לָא There is no Canaanite shift in Aramaic, so it preserves  $\bar{a}$  where Hebrew has  $\bar{o}$ .

עִמְר Semitic  $d$  becomes  $\text{צ}$  in Hebrew, but  $\text{ע}$  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.
- אֶדְרַע Aramaic represents Semitic d with ד rather than ס as in Hebrew, in which *ā* often shifts to *ō*.
- תִּלְגַּל Semitic ṭ 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 יָ- where Hebrew has יָ-; see chapter 6).
- נִחַר Pretonic *a* reduces in Aramaic rather than lengthening as in Hebrew.
- תִּיב Aramaic uses ת for Semitic ṭ, where Hebrew uses שׁ.
- P. 23 שֶׁת Semitic ṭ is represented with ת in Aramaic but with שׁ in Hebrew.
- סָפַר There is no Canaanite shift in Aramaic, so *ā* corresponds to Hebrew *ō*; the *a* where Hebrew has *ē* is due to the consonant פ.
- נִשְׂיָן Pretonic *a* reduces in Aramaic, but lengthens in Hebrew (for the plural ending יָ- rather than Hebrew יָ-; see chapter 6).
- חִדַּת Semitic ṭ 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).
- דִּהַב Aramaic represents Semitic d with ד rather than ס as in Hebrew and reduces pretonic *a*, which is lengthened in Hebrew.
- עִשָּׂר Words that are segolates in Hebrew typically have one full vowel under their second consonant in Aramaic.
- אָת *ā* does not shift to *ō* in Aramaic as it does in the Canaanite languages.
- תִּבַּר Semitic ṭ is represented as ת in Aramaic rather than שׁ as in Hebrew.
- עָלַם *ā* 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) מֶלֶךְ  
 (2) סִפְרָא  
 (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	רֹאשֵׁיא
	נְבִיא	נְבִיא	נְבִיאָא	נְבִיאִין	נְבִיאֵי	נְבִיאֵיא
	סֹפֵר	סֹפֵר	סֹפְרָא	סֹפְרִין	סֹפְרֵי	סֹפְרֵיא
	עֲבִידָה	עֲבִידָת	עֲבִידָתָא	עֲבִידִין	עֲבִידָת	עֲבִידָתָא
	קְרִיָּה	קְרִיָּת	קְרִיָּתָא	קְרִיִין	קְרִיָּת	קְרִיָּתָא
P. 30	אֱלֹהֵי	אֱלֹהֵי	אֱלֹהֵיא	אֱלֹהִין	אֱלֹהֵי	אֱלֹהֵיא
	סֹפֵר	סֹפֵר	סֹפְרָא	סֹפְרִין	סֹפְרֵי	סֹפְרֵיא

(1) סֹפְרָא כְּתַב שְׁמֻהַת גְּבִרָא.

(2) קָמוּ נְבִיאֵי יִשְׂרָאֵל קֳדָם מֶלֶכְכֵּיא.

(3) שְׁלַחוּ אֲנִירָתָא עַל עֲבֵר־נִהָרָא.

(4) אֲתָא אֱלֹהֵא עַל יִשְׂרָאֵל.



P. 31

(5) המוֹ בְּנֵי יְרוּשָׁלַם קְרִיתָא.

(6) בְּעַל שָׁם טַעַם.

(7) הוֹדַעְנָא גְבֵרֵי 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
הִדְרָף D	סְגִדִין G	מְחִימֵן H
הוֹבֵד H	בָּנִס G	מִתְכַנְשִׁין D
הִחְרַבַת H	הִרְגִּזוּ H	מִתְנַשְׂאָה D
יִשְׁאַלְנָכוֹן G	הֶעֱלוּ H	יִבְקֶר D
בָּטַלַת G	הִשְׁכַּחַת H	תִּקְנָא G
הִשְׁפִּילַת H	תִּתְרַמּוֹן G	רִשְׁמַת G
מָלַל D	נָפְלוּ G	הִתְרַחֲצוּ G
שִׁבַּחַת D	הִתְנַבִּי D	מְהֻלְכִין D
חֲשִׁיבִין G	בָּטְלוּ D	אֲתַעֲקְרוּ D
אָבַעַה G	מִהֲעֵדָה H	מִצְבָּעִין D
	הִתְנַזֵּרַת G	

P. 35

(1) אֲזַלְנָא לְמִדִּינְתָא רַבְתָּא.

(2) שְׁלַחוּ אֲנִירָה לְבֵיתָא וּלְגַבְרֵיא בְּגוּיָה.

(3) כְּעֵן דִּרְיוּשׁ רֹאשׁ שְׁבִיָּא אֵלֶּךְ.

(4) שְׁבִיָּא אֲמַרִין דִּי טַעַמָּא יָדִיעַ לְהֶם.

(5) לְהוּא שְׁלָמָא עַל יְרוּשָׁלַם.

(6) כָּלָא 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	נְטִלַת	רְשָׁמַת	שְׁלַחַת
	עֲבָדַת	נְטִלַת	רְשָׁמַת	שְׁלַחַת
	עֲבָדַתִּי	נְטִלַתִּי	רְשָׁמַתִּי	שְׁלַחַתִּי
	עֲבָד	נָטַל	רָשַׁם	שָׁלַח
	עֲבָדַת	נְטִלַת	רְשָׁמַת	שְׁלַחַת
	עֲבָדָנָא	נְטִלָנָא	רְשָׁמָנָא	שְׁלַחָנָא
	עֲבָדַתּוֹן	נְטִלַתּוֹן	רְשָׁמַתּוֹן	שְׁלַחַתּוֹן
	עֲבָדַתְּן	נְטִלַתְּן	רְשָׁמַתְּן	שְׁלַחַתְּן
	עֲבָדוּ	נָטְלוּ	רָשְׁמוּ	שָׁלְחוּ
	עֲבָדָה	נְטִלָה	רְשָׁמָה	שְׁלַחָה

P. 40	יָדַעַתְּ	יָדַע	2 masculine singular
	יָדַעַת	יָדַע	1 common singular
	יָהֵב	יָהֵב	3 masculine singular
	כְּתָבָנָא	כָּתַב	1 common plural
	כְּתָבוּ	כָּתַב	3 masculine plural
	מְלַחְנָה	מָלַח	1 common plural
	נְטִרַת	נָטַר	1 common singular
	נָפַל	נָפַל	3 masculine singular
	סִלְקַת	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	רָשָׁם	טָרַד	קָטַל
נָטַל	רָשָׁם	טָרַד	קָטַל
נָטַלָא	רָשָׁמָא	טָרַדָא	קָטַלָא
נָטַלָה	רָשָׁמָה	טָרַדָה	קָטַלָה
נָטַלְתָּ	רָשָׁמְתָּ	טָרַדְתָּ	קָטַלְתָּ
נָטַלְתָּא	רָשָׁמְתָּא	טָרַדְתָּא	קָטַלְתָּא
נָטַלִין	רָשָׁמִין	טָרַדִין	קָטַלִין
נָטַלִי	רָשָׁמִי	טָרַדִי	קָטַלִי
נָטַלְיָא	רָשָׁמְיָא	טָרַדְיָא	קָטַלְיָא
נָטַלְן	רָשָׁמְן	טָרַדְן	קָטַלְן
נָטַלְתָּ	רָשָׁמְתָּ	טָרַדְתָּ	קָטַלְתָּ
נָטַלְתָּא	רָשָׁמְתָּא	טָרַדְתָּא	קָטַלְתָּא

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
	נְטִילִי	רְשִׁמִי	טְרִידִי	קְטִילִי
	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 כְּסָפָא וְדִהְבָא מִן עֲבַר־נְהָרָא?

(3) אִיתִי פִּקְחָה בְּגוּ יְרוּשָׁלַם.

(4) יְהִבָּנָא בֵּיתָא לָהֶם.

(5) אֲתָה סָפְרָא 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	Aramaic	Hebrew	English
	אזל	הלך	go
	איתי	יש	there is
	אלהיא	אלהים	god
P. 51	אנחנו	אנחנו	we
	אע	עץ	tree
	ארעא	ארץ	land
	אתה	בוא	come
	בר	בן	son
	דבח	זבח	sacrifice
	דחב	זהב	gold
	דכרן	זכרון	memorandum
	דנה	זה	this
	דרע	זרוע	arm
	חד	אחד	one
	ידיע	ידוע	known
	יהב	נתן	give
	יתב	ישב	dwell
	כדבה	כזב	lie
	להוא	יתיה	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	סופר	(the) scribe
P. 52	עבד	עשה	do
	פלח	עבד	work
	קיט	קיץ	summer
	רב	גדול	big
	שגיא	רב	many
	שלם	שלום	peace
	שמא	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 גולו.

(2) כתבת אגרה לספרא.

(3) שלח פתגם אלהא לקריתא.

(4) ראש מדינתא אנש (גבר).

(5) שבקו פלא תמא!

(6) מצלין המו לאלהא 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) אֶתֶּךָ You sacrificed an ox to God.  
 (2) הוּאָ He knew that the elders are in the province.  
 (3) אֶתֶּכֶן You gave the book to a governor.  
 (4) אֶתֶּחֶן You wrote a letter.  
 (5) הִפְּלוּ They fell to the earth.

- P. 58 (6) אֶתֶּחֶנָּה We went out from the house.  
 (7) אֶתֶּךָ or הִיאָ I (or she) worship(ed) in Jerusalem.  
 (8) הוּאָ He issued a decree.  
 (9) אֶתֶּחֶי You sent a message to Babylon.  
 (10) אֶתֶּךָ I knew (how) to build a house.  
 (11) הִפְּלוּ They went up to heaven.  
 (12) אֶתֶּחֶנָּה 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 כְּנָמָא אֶסְפְּרָנָה עֲבָדוּ גְבָרִיא שְׁתָּה.

(2) שְׁאָר מְלָכוּתָא לְדַרְיֹושׁ יְהֻנָּנָא.

(3) טַעֲמָא אִיתִי בְכַתְּבָ.

(4) הִיכְלָ לָא אִיתִי בִיהוּדָ.

(5) סֵפֶר שְׁלַחַת לְכַהֲנָה תִּמְחָ.

**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) נִהְדָּה לִירוּשָׁלַם עִם עֹרָא.
- (2) קִרְיָתָא תַּחְנוּנָה בְּנִיָּה אַחֲרֵי דִי יְהֻבִּין הַמּוֹ בְּלוֹ לְמַלְכָּא.
- (3) הָנָה דִּינָא בֵּין מַלְכָּא לְעַמָּא.
- (4) הַמּוֹ אָמְרוּ שְׂבָקוּ סַפְרָא בְּבָבֶל.
- (5) רֵאשָׁא הָנָה בְּשִׁמְיָא.

**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	כַּהֲנָוְהִי	his priests	אָבוּךְ	your father
	עֲבָדֶיךָ	your servants	אַחֲרֵיהֶוֹן	after them
	עָלַי	on me	אִתִּיכּוֹן	you are
	עֲלֶיךָ	on you	אִתּוּהִי	he is
	עִמּוֹ	with him	אֱלֹהִי	my God
	לְקִבְלָךְ	opposite you	אֱלֹהֵהּ	his God
	קִדְמוֹתֵי	before him	בְּתֵרֶךְ	after you
	רֵאשֵׁהוֹן	their head	בֵּינֵיהֶוֹן	between them
	שָׂמָהּ	he placed him	בֵּיתָהּ	his house
	שְׁמֵהֶתְהֻם	their names	בְּרָהּ	his son
	תַּחֲוֹתוּהִי	instead of him	בְּנִיָּהּ	in the midst of her
	תְּלָתְהֻוֹן	the three of them	הַיְכָלִי	my palace
			יְתֵהוֹן	them

P. 72

- (1) לְהוֹנָה מִלְכָּא עֲבַד בְּעֵדָן אֲחֵרָן.
- (2) עֲנוּ גְבֵרֵי חֲפִימֵי לְרֹאשׁ מְדִינָתָא.
- (3) פִּשְׁרָא יִשְׁתַּנָּה חֵן סִפְרָא יִנְפֹק מִן קְרִיָּתָא.
- (4) אֵיתִי מֶלֶךְ דִּי לֹא יָדַעַת בְּחֻלְמִי.
- (5) נַחֲוָה כָּלָא לְהֵן שֵׁם אֱלֹהֵנָא.
- (6) בִּיתָה עַל נִגְלוֹ.

**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) אָבא דְּנָה מְשַׁבַּח דְּתָא דִּי אֱלֹהָא.
- (2) שְׁלִיט אָנָּה לְמַבְעָה סַפְרָא דִּךְ בְּבֵית גְּנוּזָא.
- (3) מְדִינְתָא אֵלִין תַּחוּת מֶלֶךְ תַּקִּיף.
- (4) שְׂבָקוּ אֲנִירְתָא דִּךְ תַּמָּה.
- (5) אֲנִיחָה יְהֻבִּין מְאִנִּין שְׂגִי'אִין בְּגוּז אַרְעָא.

**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

אַסְגְּד	אַשְׁבַּק	אַשְׁלַט	אַפֵּל
תַּסְגְּד	תַּשְׁבַּק	תַּשְׁלַט	תַּפֵּל
תַּסְגְּדִין	תַּשְׁבַּקִין	תַּשְׁלַטִין	תַּפֵּלִין
יַסְגְּד	יַשְׁבַּק	יַשְׁלַט	יַפֵּל
תַּסְגְּד	תַּשְׁבַּק	תַּשְׁלַט	תַּפֵּל
נַסְגְּד	נַשְׁבַּק	נַשְׁלַט	נַפֵּל
תַּסְגְּדִין	תַּשְׁבַּקִין	תַּשְׁלַטִין	תַּפֵּלִין
תַּסְגְּדָן	תַּשְׁבַּקָן	תַּשְׁלַטָן	תַּפֵּלָן
יַסְגְּדִין	יַשְׁבַּקִין	יַשְׁלַטִין	יַפֵּלִין
יַסְגְּדָן	יַשְׁבַּקָן	יַשְׁלַטָן	יַפֵּלָן

P. 82	תאכל	אכל	2 masculine singular or 3 feminine singular
	גאמר	אמר	1 common plural
	אבעה	בעה	1 common singular
	תהוה	הוה	2 masculine singular or 3 feminine singular
	להון	הוה	3 masculine plural
	נכתב	כתב	1 common plural
	תעבדון	עבד	2 masculine plural
	יפלחון	פלח	3 masculine plural
	אקרא	קרא	1 common singular

- P. 83
- (1) אכתב אנרה על אבן מן טורא.
  - (2) תשלח פתגם לספרא.
  - (3) גזר ראשא ורגלא מן צלמא.
  - (4) גברא דך חנה מאני חספא די תדק דגניאל.
  - (5) איתי פרזל תחות ארעא.
  - (6) נשאל למבנה היכל תמה.
  - (7) יהודיא שבקו נחש בבבל.

## 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 רַבִּיעִיא כְּתִיב בְּבֵית אֱלֹהִים.
- (2) הַמֶּלֶךְ נִפְלִין מִן רִגְלֵיהֶם וּמִצְלִין לְאֱלֹהִים.
- (3) אֲזֻלָּנָא לְבָרָא רַחֲיקָא.
- (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      חֲמִשָּׁה + חֲמִשָּׁה      אַרְבַּע + שֵׁת      שִׁבְעָה + תְּלָת      תְּרֵיתִין + תְּמַנָּה      חֵד + תִּשְׁעָה

$4 + 5 =$ תִּשְׁעָה	$10^3 =$ אֶלֶף
$7 - \text{חֵד} = 6$	$2 + \text{תְּלָת} = 5$
$8 \div 4 =$ תְּרֵיתִין	$20 \times 10 =$ מֵאתִין
$20 \div \text{עֶשֶׂר} = 2$	$4 + 2 =$ שֵׁת
$8 - 3 =$ חֲמִשָּׁה	$3^2 =$ תִּשְׁעָה
$1 + 2 =$ תְּלָת	$56 \div 8 =$ שִׁבְעָה
$2 \times 3 =$ שֵׁת	$10 - 2 =$ תְּמַנָּה
$8 \div 2 =$ אַרְבַּע	$60 + 40 =$ מֵאָה
$\text{חֲמִשָּׁה} + 1 = 6$	$17 \div 17 =$ חֵד
$11 - 9 =$ תְּרֵיתִין	$24 - \text{תְּמַנָּה} = 16$
$7 + 0 =$ שִׁבְעָה	$19,286 + \text{רֶבּוֹ} = 29,286$
$\text{שֵׁת} - 4 = 2$	$10 \times 2 =$ עֶשֶׂרִין
$17 - \text{אַרְבַּע} = 13$	$6 + 6 =$ תְּרֵי־עֶשֶׂר

P. 94

- (1) גִּבְרָא קְדַמָּא (הוא) ראש מְדִינָתָא.
- (2) אֲנַחְנָא מְצַלִין לְאַלְהָא שְׁמִיָּא.
- (3) הוּוּ חֲמִשָּׁה רִזִין בְּחֻלְמָא.
- (4) נִפְק קָלָא מִבְּבֵל כְּאִשָּׁא.
- (5) יִפְלַחוּן לְצֻלָּם פְּרוֹל.
- (6) אִיתִי רֶבּוֹ סְפָרִין יְקַדִּין בְּחִיכְלָא.
- (7) קֶרֶן חֵד מִתְרַמָּה לְאַתּוּנָא.
- (8) הַמּוֹ שְׁמַעוּ אַרְבַּע זְנוּי 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	כָּתֵב	כָּתִיב	כָּתֵב
כָּתַבְתָּ	תִּכְתֵּב	כָּתֹבָה	כָּתִיבָה	כָּתִיבִי
כָּתַבְתִּי	תִּכְתְּבִין			
כָּתַבְתָּ	יִכְתֵּב	כָּתֹבִין	כָּתִיבִין	כָּתִיבוּ
כָּתַבְתָּ	תִּכְתֹּב	כָּתֹבִין	כָּתִיבִין	כָּתִיבוּ
כָּתַבְתָּ	נִכְתֵּב			
כָּתַבְתִּי	תִּכְתְּבוּן			
כָּתַבְתָּ	תִּכְתְּבִין	<i>Infinitive</i>		מִכְתֵּב
כָּתִיבוּ	יִכְתְּבוּן			
כָּתֹבָה	יִכְתְּבִין			

- 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> )	מְגַלָּא	גלה	G infinitive “to reveal”
	אִמַּר	אמר	G imperative masculine singular “say!”
	מְבַנָּא	בנה	G infinitive “to build”
	מְכַנָּשׁ	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 תִּקְטִיל גְּבֵרָיָא תְּקִיפִין אֱלִין.
- (2) עֲתִיד אֱלֹהָא לְמַעֲבֹד אַתְרַּא בְּשִׁמְיָא.
- (3) יָדָא תִּכְתֵּב אֲנָרָה טָבָה וְתִירָה.
- (4) חֲשַׁח מֶלֶכָא קִרְיָתָא דָּא לְמוֹזָא בְּנוֹרָא.
- (5) שְׁמַע קַל זְמָרָא בְּבָרָא רַחֲמִיקָא.
- (6) הִיתָיו סִפְרָא מְכַפְתָּא לְנוֹלֵו.
- (7) עָמָא יִשְׁיִיב גְּנוּיָא שְׁנֵיָא.

**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	מִמְלַל	מלל	active participle masculine singular
	בְּטִלוּ	בטל	imperative or perfect 3 masculine plural
	יִטְעֲמוּן	טעם	imperfect 3 masculine plural
	שִׁבְחָת	שבח	perfect 1 common singular
	מְהַדֵּר	הדר	participle masculine singular
	חִבְלוּ	חבל	imperative or perfect 3 masculine plural
	לְנִסְכָּה	נסך	infinitive
	הִדְרָת	הדר	perfect 1 common singular
	חִבְלָה	חבל	infinitive
	יִבְקֹר	בקר	imperfect 3 masculine singular
	מְמַלְלָה	מלל	active participle feminine singular
	מְהַלֵּךְ	הלך	active participle masculine singular
	מִנִּיתָ	מנה	perfect 2 masculine singular
	מְפַשֵּׁר	פשר	active participle masculine singular
	תִּקְבְּלוּן	קבל	imperfect 2 masculine plural
	קִטֵּל	קטל	imperative or perfect 3 masculine singular
P. 104	יִשְׁמְשׁוּן	שמש	imperfect 3 masculine plural
	שִׁבְחָתָ	שבח	perfect 2 masculine singular
	מְצַבְעִין	צבע	active participle masculine plural
	לְקַטֵּלָה	קטל	infinitive
	יִמְלֹל	מלל	imperfect 3 masculine singular
	מְשַׁרֵּא	שרה	active participle masculine singular
	יִבְהֲלוּ	בהל	imperfect 3 masculine plural
	בְּדַרוּ	בדר	imperative or perfect 3 masculine plural
	מְשַׁבַּח	שבח	active participle masculine singular

## P. 104 (cont.)

<i>Perfect</i>	<i>Imperfect</i>	<i>Participle</i>	<i>Imperative</i>
חֲבַלְתָּ	אֲחַבֵּל	מְחַבֵּל	חַבֵּל
חֲבַלְתָּ	תִּחַבֵּל	מְחַבֵּלָה	חַבֵּלִי
חֲבַלְתִּי	תִּחַבְּלִין		
חַבֵּל	יִחַבֵּל	מְחַבְּלִין	חַבְלוּ
חֲבַלְתָּ	תִּחַבֵּל	מְחַבְּלָן	חַבְּלָה
חֲבַלְתָּ	נִחַבֵּל		
חֲבַלְתִּין	תִּחַבְּלִין		
חֲבַלְתָּן	תִּחַבְּלָן	<i>Infinitive</i> חַבְּלָה	
חַבְלוּ	יִחַבְּלוּ		
חַבְּלָה	יִחַבְּלָן		

## P. 105

- (1) כִּפְתּוּ גִשְׁמָה מִרְאשָׁא לְרִגְלָא.
- (2) יִצְיִב דִּי נִחַבֵּל אַרְבַּע מְדִינָן.
- (3) יִהְיֶה מִלְכָּא שְׁלֹטֵן לְבְרָה לְעֵלְמִין.
- (4) כְּמָה חֲפִים אֲנִתָּ לְמִשְׁבַּק קְרִיתָא מְרִדְתָּא בְּשָׁלָם.
- (5) הִיא מְשַׁבְּחָא לְשַׁפְטָא דִּי שְׂגָא בְּדָרָא דְנָה.
- (6) בְּקִרְתָּ בְּבֵית גְּנוּזָא וְאִיתִי חַבֵּל תִּמָּה.
- (7) יִחְוֶה לְנָא פֶּשֶׁר חֲלָמָךְ.
- (8) גְּבַרְיָא חֲכִימָא אֲמַרוּ לְמִשְׁרָה שְׁעָרָא מִן רֹאשִׁי.

**Chapter 20**

## P. 108 Daniel 4:1–9

I, Nebuchadnezzar, was in my house. I saw a vision and it scared me. The visions of my head disturbed me. A decree was issued from me to bring all the wise men of Babylon before me in order to inform me the interpretation of the dream. Then the magicians and Chaldeans entered, and I said the dream before them, but they did not inform me of its interpretation. At last Daniel, whose name is Belteshazzar like the name of my god and in whom is the spirit of the holy God, entered before me, and I said the dream before him: “Belteshazzar, chief magician, in whom I know is the spirit of the holy God and no secret troubles you, tell the visions of my dream which I saw and its interpretation. I

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	מִהֶלְכִּין	הלך	active participle masculine plural
	לְהַחְוִיָּה	חווה	infinitive
	נִהְיָה	חווה	imperfect 1 common plural
	הַשָּׁפֵּל	שפל	infinitive
	הַחֲסָנוּ	חסן	imperative or perfect 3 masculine plural
	לְהַשְׁנִיָּה	שנה	infinitive
	הוֹדְעָה	ידע	perfect 1 common plural
	מִהוֹדְעִין	ידע	active participle masculine plural
	מִהִנָּקָה	נזק	active participle feminine singular
	תִּהְיֶה נֹזֶקֶת	נזק	imperfect 2 masculine singular or 3 feminine singular
	הַצֶּלַח	צלח	perfect 3 masculine singular
	מִהִחְצָפָה	חצרף	active participle feminine singular
	יְהַשְׁפֵּל	שפל	imperfect 3 masculine singular
	הִרְגִּזוּ	רגז	imperative or perfect 3 masculine plural
	הִרְגִּשׁוּ	רגש	imperative or perfect 3 masculine plural
	הַשְׁכַּחַת	שכח	perfect 1 common singular
	לְהַשְׁכִּיחַ	שכח	infinitive
	מִהִשָּׂא	שנה	active participle masculine singular

P. 110	<i>Perfect</i>	<i>Imperfect</i>	<i>Participle</i>	<i>Imperative</i>
	הִקְרַבְתָּ	אִתְּקַרֵּב	מִתְקַרֵּב	הִקְרַב
	הִקְרַבְתִּי	תִּתְקַרֵּב	מִתְקַרְבָּה	הִקְרַבִּי
	הִקְרַבְתִּי	תִּתְקַרְבִּין		
	הִקְרַב	יִתְקַרֵּב	מִתְקַרְבִּין	הִקְרַבוּ
	הִקְרַבְתָּ	תִּתְקַרֵּב	מִתְקַרְבִּין	הִקְרַבְהוּ
	הִקְרַבְנָא	נִתְקַרֵּב		
	הִקְרַבְתִּין	תִּתְקַרְבוּ		
	הִקְרַבְתִּין	תִּתְקַרְבוּ	Infinitive הִתְקַרְבָּה	
	הִקְרַבוּ	יִתְקַרְבוּ		
	הִקְרַבְהוּ	יִתְקַרְבוּ		

P. 110 (*cont.*)

(1) קל קרנא מטא לשמיא.

(2) אלו ריחא מהדקת מאנא תחות היכלא.

P. 111

(3) ירבא שערא כעפי.

(4) צפרא חיתיו דהב מן אילנא.

(5) מלת מלכא תרחל קדישי בבל.

(6) חרטמא דחלין די אלהא יהשלט דניאל עליהם.

(7) אמרו ספרא להיתא פתגמא קדם אלהא.

**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.”

טוב	מאב	G perfect 3 masculine singular
ידע	דע	G imperative 2 masculine singular
נתן	מנתן	G infinitive
קרא	יקרון	G imperfect 3 masculine plural
אבד	יהובדון	H imperfect 3 masculine plural
ידע	ידע	G active participle masculine singular
חלף	יחלפון	G imperfect 3 masculine plural
נפל	תפלו	G imperfect 2 masculine plural

	הִדְקָה	דקק	H perfect 3 feminine singular
P. 117	הוֹתִיב	יתב	H perfect 3 masculine singular
	שָׁם	שִׁים	G perfect 3 masculine singular
	מְהֻקִּים	קום	H participle masculine singular
	אֶבְעָא	בעה	G imperfect 1 common singular
	פִּקּוּ	נפק	G imperative masculine plural
	אָתוּ	אתה	G perfect 3 masculine plural
	הִיבֵל	יבל	H perfect 3 masculine singular
	נֹאמֵר	אמר	G imperfect 1 common plural
	הוֹבְדָה	אבד	H infinitive
	יִנְדְּעוּן	ידע	G imperfect 3 masculine plural
	יַפֵּל	נפל	G imperfect 3 masculine singular

P. 118

- (1) אֲדִין יִדְעוּ חֲרַטְמֵיָא דִּי שְׁמַע מִלְכָּא חֲלָמָא.
- (2) אָנָּה כָּחַל לְכַפְתָּה גִּשְׁמָא עַל רֹאשׁ טוֹרָא.
- (3) חֲכָמָה דְּמִיָּה לְנוֹרָא יִקְדָּחָא.
- (4) פִּשְׁרָא חֲבֵלַת כָּל דִּי שְׁמַעוּ לָהּ.
- (5) בְּנֵה גִבְרַת חַד בֵּית וּמַחְדָּק לָהּ גִּבְרַת אֲחֵרָן.
- (6) שְׁעָרֵי מַצְטַבַּע בְּטַל.
- (7) פִּשְׁרַת חֲלָמָא שְׁנֵי לִבָּב מִלְכָּא.
- (8) נַחַת קִדִּישׁ דִּי שְׁמַע מִלַּת עֲלֵיָא.
- (9) גִּדּוּ אֵילָנָא דִּי מִטָּה לְשִׁמְיָא.
- (10) אֲזִלָּנָא לְשִׁבְחָה לְהֵם.

## 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	הַנֶּעַל	עַלֵּל	H perfect 3 masculine singular
	הָעַל	עַלֵּל	H passive perfect 3 masculine singular
	לְהוּא	הוּה	G imperfect 3 masculine singular
	הוּוּ	הוּה	G perfect 3 masculine plural
	הַסְקוּ	סַלַּק	H perfect 3 masculine plural
	הַנְסָקָה	סַלַּק	H infinitive
	מַהֲלֵכִין	הַלַּךְ	H active participle masculine plural
	מַהֲלֵךְ	הַלַּךְ	D active participle masculine singular
	יְהַךְ	הַלַּךְ	G imperfect 3 masculine singular
	יְכַלֵּת	יְכַל	G perfect 2 masculine singular
	יְכַל	יְכַל	G participle masculine singular
	תְּכַל	יְכַל	G imperfect 2 masculine singular or 3 feminine singular
	יֻכַּל	יְכַל	G imperfect 3 masculine singular
	כְּהַלִּין	(יְכַל) כְּהַל	G active participle masculine plural

- P. 122
- (1) כְּהַנִּיָּא טַרְדּוּ פַחְתָּא מִן קַרְיָתָא.
  - (2) מְדוּר חַיּוּתָא בְּאִילָן.
  - (3) בְּסוּפָא דִּי יוֹמָא עָדָה חִילָה.
  - (4) נָטַל חַרְטָמָא יְדוּהִי וּבִרְךְ צִלְמָא דִּי כְסָף.
  - (5) תִּבֵּת לְהַנְסָקָה אֲנִרְתָּא לְרֹאשׁ 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.	לְחַרְטְמִיָּא יָת חַרְטְמִיָּא	כַּפֶּת מַלְכָּא חַרְטְמִיָּא. חַרְטְמִיָּא כַּפֶּת מַלְכָּא.	The king bound the magicians.
2.	לְחַלְמָא חַלְמָא	פֶּשֶׁר דְּנִינְאֵל יָת חַלְמָא. דְּנִינְאֵל פֶּשֶׁר יָת חַלְמָא.	Daniel interpreted the dream.
3.	יָת כְּהֲנֵיָּא כְּהֲנֵיָּא	גְּבַרְיָא קְשָׁלוּ לְכְהֲנֵיָּא. לְכְהֲנֵיָּא קְשָׁלוּ גְבַרְיָא.	The men killed the priests.

P. 128

- (1) שְׁתוּ חֲמֹר עִם לַחְמָא.
- (2) אֲצַבְעָא רַבְתָּא כְּתִבְתּוּ בְּתִנּוּם.
- (3) מֵאֲנִי יִדְחָא הִשְׁתַּכַּחוּ בְּבֵית אֱלֹהִי.
- (4) קָרָא כְּהֵנָּה לְעַמְמָא לְצִלְיָה.
- (5) לְבִשְׁת מְלֻכְתָּא יִדְחָב עַל רֹאשָׁה.
- (6) בְּהָלוּ רַעֲיוֹנָיָא תְּקִיפָיָא לִי.
- (7) כְּתִל בֵּיתָא אָע.
- (8) זִי חֲכָמְתָּהּ נִפְק לְכָל 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 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
- P. 132



has counted your kingdom and completed it; *tegel*—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
	קָטִילַת	קטל	G perfect 3 feminine singular
	מִפְרָשׁ	פרש	D participle masculine singular
	עָשִׂית	עשת	G participle or perfect 3 masculine singular
P. 133	מַעְרַב	ערב	D participle masculine singular
	שִׁים	שים	G participle or perfect 3 masculine singular
	הִסְפֹּת	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
	גָּמִיר	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) אֶגְרָתָהּ כְּתִיבַת בִּירוּשָׁלַם.
- (2) הוּא מְהַקִּים הִיכָלָא עַל טוּרָא.
- (3) כְּרָסָא הִנָּחַת מִן שְׁמַיָא.
- (4) חָלָם מָרָא פֶּשֶׁר תְּמָה.
- (5) אֱלֹהֵיהָ רַבִּינָא מְשַׁבְּחִין עַל אֶרְעָא.
- (6) שְׁאֵלוּ לָהּ כְּסָפָא לְהִיתֵיהָ לְהִיכָלָא רַבָּא.
- (7) דְּנִינְיָל הִנָּה שְׁלִיט וִיקָרָהּ שְׁוִי עִם מֶלֶךְ.
- (8) יְהִיב אֱלֹהֵי רַבּוּ לְמַדִּינְתָּא וּלְפָחַתָּהּ.
- (9) שְׁלִים אֶרְעָא 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 it 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	מְתִיחַב	יֵהב	G active participle masculine singular
	הַתְּמָלִי	מִלֵּא	G perfect 3 masculine singular
	יִצְטַבַּע	צַבַּע	D imperfect 3 masculine singular
	הַתְּחַרְךְ	חַרְךְ	D perfect 3 masculine singular
	מְתַנַּשֵּׂא	נִשָּׂא	D active participle feminine singular
	הַזֶּדְמָתוֹן	זֶמֶן	G perfect 2 masculine plural
	מְשַׁתְּכֵל	שַׁכֵּל	D active participle masculine singular
	יִתְקַרֵּי	קִרֵּא	G imperfect 3 masculine singular
	תְּשַׁתְּבֵק	שַׁבֵּק	G imperfect 2 masculine or 3 feminine singular
	תְּתַעֲבִדוֹן	עֲבִד	G imperfect 2 masculine plural
	הַשְּׁתַּכַּחַת	שַׁכַּח	G perfect 3 feminine singular
	יִתְעַבֵּד	עֲבִד	G imperfect 3 masculine singular
	יִשְׁתַּמְעוֹן	שָׁמַע	G imperfect 3 masculine plural
	הַתְּנַדְּבוּ	נָדַב	D perfect 3 masculine plural
	יִתְבַּקֵּר	בִּקֵּר	D imperfect 3 masculine singular

P. 139	מִתְכַּנְּשִׁין	כנש	D active participle masculine plural
	יִשְׁתַּנֵּא	שנה	D imperfect 3 masculine singular
	הִתְגַּנְּרַת	גזר	G perfect 3 feminine singular
	יִתְבַּנֵּא	בנה	G imperfect 3 masculine singular
	תִּתְחַבֵּל	חבל	D imperfect 2 masculine singular or 3 feminine singular
	הִתְרַחֲצוּ	רחץ	G perfect 3 masculine plural

(1) אָבָא חֲכִימָא כְּתַב קָנָם בְּלִילִיא.

(2) אֲרִיא תַּקִּיף נָפַל לְגִבָּא רַבָּא.

(3) אֲחֻשְׁדֵּרפְּנִיא הִתְכַּנְּשׁוּ קָדָם פָּרְסָאָא.

P. 140

(4) פִּתְגָמָא קָבַל בְּקִרְיָתָא מְרֻדָּתָא.

(5) יִצְיָבָא כָּהֵנָא מְחִימָנָא יִשְׁפֹּר לְעַמֻּמָּיא.

(6) בָּעָה פִּחְתָּא עָלָה לְקַטְלָה לְגִבְרִיא.

## 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	יָהֵב	יָהֵב	G
	הִיבֵל	יֵבֵל	H	מַעְבֵּד	עֵבֵד	G
	קָאֵם	קוּם	G	תִּקְבְּלוּן	קִבֵּל	D
	מְשִׁיזֵב	עִזֵּב	Š	הִפֵּק	סִלַּק	H
	נִפֵּל	נִפֵּל	G	דָּאֵנִין	דִּין	G
	יָדִיעַ	יָדַע	G	מְכַפְתִּין	כַּפֵּת	D
	אֲחֻנְיָה	חֻוָּה	A	תּוֹכֵל	יֵכֵל	G
	יִשְׁתַּנָּא	שִׁנָּה	Dt	מְנִיתָ	מִנָּה	D
	הִתְחַרְךְ	חִרְךְ	Dt	פִּקּוּ	נִפְק	G
	הִנְעִיל	עִלֵּל	H	חֻזִּיתוּן	חֻזָּה	G
	אֲשַׁתְּנִי	שִׁנָּה	At	אֲקִימָהּ	קוּם	A
	שִׁצִּיא	יָצָא	Š	מְכַרְךְ	בִּרְךְ	D
	הִנֵּת	הֻוָּה	G	יִשְׁתַּכְּלִלוּן	כִּלֵּל	Št
	פְּתִיחוּ	פִתַּח	G	בְּעִינָא	בַּעַה	G
	אֲנִידַע	יָדַע	G	הֻוָּתֵב	יָתֵב	H
	תְּהַשְׁבַּח	שִׁכַּח	H	מְמַר	אִמַּר	G
	תְּהוֹבֵר	אִבֵּד	H	יִשְׁיזֵב	עִזֵּב	Š

P. 146	הוּהּ	לְהוֹן	G	אתה	הִיתִי	H
	קרא	יִתְקַרֵּי	Gt	קרב	מִתְקַרְבִּין	H
	קום	יִתְקִים	H	רעע	תִּרְעַע	G
	שִׁים	שָׁמַת	G	ידע	יִהוּדַע	H
	עדה	תִּעְדָּא	G	ענה	עֲנוּ	G
	בנה	תִּתְבַּנֵּא	Gt	דקק	תִּדְקַק	H
	חזה	נִחְזָא	D	הלך	יִתְדַלֵּךְ	G
	שנה	יִשְׁנוֹן	D	רום	תִּתְרוֹמְמוֹת	polel-t

יִתְקִים is H, יִקום is G; both are imperfect 3 masculine singular.

לְהִנְעִלָהּ and לְהִנְעִלָהּ are both H infinitives of עָלַל; the נ in לְהִנְעִלָהּ is a result of nasalization.

מִתְבַּהֵּל is a Dt active participle (there is no dagesh because ה is guttural), whereas הִתְבַּהֵּל is Gt (infinitive).

P. 147 אָמַר is an active participle; אָמַר is perfect (3 masculine singular)

תִּתְחַבֵּל 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).

מִתְקַטְטֵין is Dt (active participle mp); לְהִתְקַטֵּל is Gt (infinitive).

הִתְנַגֵּרַת is Ht; אִתְנַגֵּרַת is At.

P. 148

- (1) אָבֵא שִׁיזִיב בְּרָה מִן חֵיוֹת בָּרָא.
- (2) סָפֵרָא שְׂכָלֵל עֲבִידָתָא עַל מַלְכוּתָא רַבִּיעִיתָא.
- (3) מַלְכָּא תְּרַגַּשׁ עָמָא לְשִׁבְחָא לְאַלְהָ בְּלִילִיָּא.
- (4) בְּעִית לְמַנְפֹּק מִן קַרְיָתָא כְּדִי מַלְכָּא שָׁם אֲסָרָא דָּךְ.
- (5) סִלְקַת עַל טוּרָא כְּדִי קָרִיב אֲרִיָּה.
- (6) אֲנַחְנָא סִגְרִין פֶּם צִלְמָא.
- (7) יְהוּדִיָּא תְּצַלְחוּ כְּדִי תִּרְדּוּ לְגִלּוֹ.
- (8) אֲלֵהָא חֵיָא מְלַל מִקְדַּמַּת דִּנְהָ.

**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	חֲזָה	חֲזָה	G perfect 3 masculine singular
	כָּתַב	כָּתַב	G perfect 3 masculine singular
	אָמַר	אָמַר	G perfect 3 masculine singular

אֲחַת (or רִאשׁוֹנָה) חֲזָה  
 רִאשׁוֹ רִאשָׁה  
 הַחַלּוּם חֲלָמָא  
 מַלְיָא מַלְיָא

(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	עֲנָה	G active participle masculine singular
	חֲזָה	חֲזָה	G active participle masculine singular
	הָוִית	הָוִית	G perfect 1 common singular
	סָלְקָן	סָלְקָן	G active participle feminine plural
	שָׁנָה	שָׁנָה	G active participle feminine plural
	מִגִּיחָן	גִּיחָן	A active participle feminine plural

the subject of מִגִּיחָן is רוּחֵי

אָמַר = Hebrew אָמַר

חֲזָה הָוִית 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	מֵרַט	G passive perfect 3 masculine plural
	נְטִילַת	נָטַל	G passive perfect 3 feminine singular
	הִקְיִמַּת	קִיּוֹם	H passive perfect 3 feminine singular
	דְּמִיָּה	דָּמָה	G active participle feminine singular
	יְהִיב	יָהֵב	G passive participle perfect 3 masculine singular

subject — חִינָּה

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.

רַבְרָבִין	plural feminine
חִיּוֹתָא	plural feminine

P. 155	מִשְׁתַּכֵּל הָוִית	I was looking
	פִּם	subject
	מִמֵּל	predicate (or verb)
	רַבְרָבִין	object

דְּחִילָה	דָּחַל	G passive participle feminine singular
רַפְסָה	רָפַס	G active participle feminine singular
מִשְׁנִיָּה	שָׁנָה	D active participle feminine singular
מִשְׁתַּכֵּל	שָׁכַל	Dt active participle masculine singular
סִלְקַת	סָלַק	G perfect 3 feminine singular
אַתְעֵקְרָה	עָקַר	Gt perfect 3 feminine plural

subject — תַּלְתָּ קַרְנֵיָא  
 אֲכַלָּה G  
 מִדְּקָה A } both are feminine singular active participles

- P. 156                      גַּפִּין דִּי נֶשֶׁר לָהּ it had wings of an eagle  
                                  לָהּ גַּפִּין אַרְבַּע דִּי עוֹף it had 4 wings of a bird  
                                  שִׁנִּין דִּי פְּרוֹל 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: רָמִיו, פְּתִיחוּ

- P. 157 Active participles: חָזָה, דָּלַק, נָגַד, נָפַק

Verbs	הָוִית	הוּה	G perfect 1 common singular
	יָתַב	יָתַב	G perfect 3 masculine singular
	יִשְׁמְשׁוּנָהּ	שָׁמַשׁ	D imperfect 3 masculine plural
			+ 3 masculine singular pronominal suffix
	יָקוּמוּן	קוּם	G imperfect 3 masculine plural

Suffixes	פְּרָסוֹן	feminine plural
	לְבוּשָׁה	3 masculine singular
	גִּלְגֻּלְהִי	3 masculine singular
	שְׁבִיבִין	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.*)

קטל	קטילת	G
אבד	הובד	H

מלל	ממלקה	D active participle feminine singular
עדה	העדיו	H perfect 3 masculine plural

P. 159	מליא	masculine plural determined
	אשא	masculine singular determined
	גשמה	feminine singular possessive
	רברבתא	feminine plural determined

חיותא is singular, חיותא 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.

ליליא has a masculine singular determined suffix

אתה הנה — “was coming”

מלכותא is מלכו with a 3 masculine singular possessive suffix

P. 160	אתה	אתה	G active participle masculine singular
	מטה	מטה	G perfect 3 masculine singular
	עדה	עדה	G imperfect 3 masculine singular
	תתחבל	חבל	Dt imperfect 3 feminine singular
	יפלחון	פלח	G imperfect 3 masculine plural
	הקרבוהי	קרב	H perfect 3 masculine plural + 3 masculine singular

הקרבוהי — the subject is indefinite

כל עממא אמיא ולשנא — יפלחון

(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."

קרב	קרב	G perfect 1 common singular
אבעה	בעה	G imperfect 1 common singular
יהודענני	ידע	H imperfect 3 masculine singular + 1 common singular
קבלון	קבל	D imperfect 3 masculine plural
קאמא	קום	G active participle masculine plural determined

P. 162      אַנִּין — 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	דכִּן	demonstrative pronoun feminine singular (it can also be masculine)
	צבִּית — צבה	G perfect 1 common singular
	שנִיָּה — שנה	G active participle feminine singular
	דחִילָה — דחל	G passive participle feminine singular
	מדִּקָּה — דקק	A active participle feminine singular
	סלִקָּת — סלק	G perfect 3 feminine singular
	נפִלָּה — נפל	G perfect 3 feminine plural
	מִטָּה — מטה	G perfect 3 masculine singular

P. 164      תִּלְתִּי קִרְנִיָּא

(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
	יִתְּחַבֵּן	יֵהָב	Gt imperfect 3 masculine plural
	יִהְיֶבֶת	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		
לְהִוָּבְדָה	אָבַד		

P. 166	יִפְלַחוּן	G	פִּלַּח
	יִשְׁתַּמְּעוּן	Dt	שָׁמַע
	יִהְדָּדוּן	H	עָדָה

(28) Here is the end of the word. I, Daniel, my ideas disturbed me very much, and my spendor changed over me. And I guarded the thing in my heart.

יִבְהִלֵּנִי	בָהֵל	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 בַּר רַכִּב בַּר פַּנְמוּוָּא מֶלֶךְ שַׁמְאֵל עֶבֶד תִּגְלַת־פִּלְסֵר מֶרָא רַבְעֵי אַרְקָא.  
 בְּצֶדֶק אָבִי וּבְצֶדֶקִי הוֹשְׁבִנִי מֶרָאִי רַכְבָּאֵל וּמֶרָאִי תִּגְלַת־פִּלְסֵר עַל כְּרִסָּא אָבִי.  
 וּבֵית אָבִי עָמַל מִן כָּל וְרָצַת בְּגִלְגַּל מֶרָאִי מֶלֶךְ אַשּׁוּר בְּמַצְעַת מֶלֶכְן  
 רַבְרַבִּן בַּעֲלֵי כֶסֶף וּבַעֲלֵי זָהָב. וְאַחֲזוֹת בֵּית אָבִי וְהִיטְבַּתָּהּ מִן בֵּית חַד  
 מֶלֶכְן רַבְרַבִּן. וְהִתְנַאֲבוּ אַחֵי מַלְכֵּיָא לְכָל מָה טַבַּת בֵּיתִי. וּבִי טַב  
 לִישָׁה לְאַבְחֵי מַלְכֵי שַׁמְאֵל. הָא בֵּית כַּלְמָן לָהֶם פָּהָא בֵּית שְׁתָּנָא לָהֶם  
 וְהָא בֵּית כִּי־צָא. 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

לָכָה הַתִּית טָמִי עוֹזִיָּה מֶלֶךְ יְהוּדָה וְלֹא לְמַפְתָּח.

Hither were brought the bones of Uzziah, king of Judah. Do not open.

Pp. 173–174

דְּכִירִין לְטַב יוֹסֶה וְעִירוֹן וְחֻזִּיקוֹ בְּנוֹה דְּחַלְפִי. כָּל מִן דִּי־הֵיב פִּלְגוּ בִּן גִּבְר לְחַבְרִיָּה  
 הִי אָמַר לְשֵׁן בִּיש עַל חַבְרִיָּה לְעַמְמִיָּה הִי גְנִיב צְבוּתִיָּה דְּחַבְרִיָּה הִי מִן דִּגְלִי רְזָה  
 דִּקְרָתָהּ לְעַמְמִיָּה דִּין דְּעִינוּה מְשׁוּטָטִין בְּכָל אַרְעָה וְחָמִי סְתִירָתָהּ הוּא יִתֵּן אַפּוּה  
 בְּגַבְרָהּ חָחוּ וּבְזַרְעִיָּה נִיעָקוּר יִתִּיָּה מִן תַּחוֹת שׁוּמִיָּה. וַיִּמְרוּן כָּל עָמָה אֲמִן וְאַמִּן  
 סָלָה. רַבִּי יוֹסֶה בִּן חַלְפִי חֻזִּיקוֹ בִּן חַלְפִי דְּכִירִין לְטַב. דְּרָגִי סָגִי  
 אֲנוּן עֶבְדוֹ לְשִׁמְהָ דְּרַחֲמָנָה 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 מֶרְאֵן בָּגוּחִי פַּחַת יְהוּדָה. עֲבָדֶיךָ יְדַנְיָה וְכַנְנְתָּה כְּחַנְיָא זִי בִּיב בִּירְתָּא.  
שְׁלָם מֶרְאֵן אֱלֹהֵי שְׁמַיָּא יִשְׁאֹל שְׁנִיא בְּכָל עֵדָן וּלְרַחֲמֵן יִשְׁמַעְדָּךְ קִדְּם דְּרִינְהוּשׁ מֶלְכָּא  
וּבְנֵי בִיתָא יִתִּיר מִן זִי כְּעֵן חַד אֱלָף. וְחִינן אֲרִיכֵן יִנְתֵּן לָךְ נִסְתָּרָה וְשִׁרִיר הָוִי  
בְּכָל עֵדָן.

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)

כְּעֵן עֲבָדֶיךָ יְדַנְיָה וְכַנְנְתָּה כִּן אֲמַרְנָן: בִּירַח תַּמּוּז שְׁנַת 14 דְּרִינְהוּשׁ מֶלְכָּא כְּזִי אֲרִשְׁם  
נִפְק וְאֹזֵל עַל מֶלְכָּא כְּמַרְיָא זִי אֱלֹהֵא חֲנוּב זִי בִּיב בִּירְתָּא הַמּוֹנִית עִם וִידְרַנְגָּ  
זִי פִרְתֶּרְךָ תִּנָּה הָוָה: לֹם אֲגוּרָא זִי יְהוּ אֱלֹהֵא זִי בִּיב בִּירְתָּא יִהְיֶדוּ מִן תַּמָּה.  
אַחַר וִידְרַנְגָּ נִדְּ לַחֲיָא אֲגִרַת שְׁלַח עַל נִפְיָן בְּרַח זִי רַבְחִיל הָוָה בְּסִנּוֹן בִּירְתָּא לֹאמַר:  
אֲגוּרָא זִי בִּיב בִּירְתָּא יְנִדְשׁוּ. אַחַר נִפְיָן דְּבַר מִצְרִיא עִם חִילָא אֲחִרָנָן אֲתוּ לְבִירַת  
יב עִם תְּלִיחָם עַלּוּ בְּאֲגוּרָא נִדְּ נִדְשׁוּהִי עַד אֲרַעָא וְעַמּוּדִיא זִי אֲבָנָא זִי הָוּ תַּמָּה  
תַּבְּרוּ הַמּוֹ. אִף הָוָה תִּרְעֵן זִי אֲבָן 5 בְּנִין פְּסִילָה זִי אֲבָן זִי הָוּ בְּאֲגוּרָא נִדְּ נִדְשׁוּ  
וְדִשִׁיחָם קִנְמֵן וְצִרִיחָם זִי דִשְׁשִׁיא אֱלָךְ נָחַשׁ וּמִטְלָל עֲקָהֵן זִי אֲרִז כְּלָא זִי עִם שִׁרִית  
אֲשִׁרְנָא וְאַחֲרָן זִי תַמָּה הָוָה כְּלָא בְּאִשָּׁה שְׂרַפּוּ. וּמִזְרַקִּיא זִי וְזַהָבָא וְכֶסֶף וּמִנְדַּעֲמָתָא  
זִי הָוָה בְּאֲגוּרָא נִדְּ כְּלָא לְקַחוּ וּלְנַפְשָׁהוּם עֲבַדוּ.

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 אנורא וך בלב בירתא. וכזי כנבנזי על למצרים  
 אנורא וך בנה השפחה. ואנורי אלהי מצרים כל מגרו ואיש מנדעם באנורא וך  
 לא חבל וכזי כונה עביר אנחנה עם נשינו ובנינו שקקן לבשן חוין וצמיין ומצללין  
 ליהו מרא שמא זי החוין בוידרנג וך. כלביא הנפקו כבלא מן רגלוי וכל נכסין  
 זי קנה אבדו וכל גברין זי בעו באיש לאנורא 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 Cambyases 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 באישטא עביר לן אנרה שלחן על מראן ועל יהוחנן  
 כהנא רבא וכנותה כהנא זי בירושלם ועל אוסטן אחוהי זי ענני וחרי יהודיא.  
 אנרא חדה לא שלחו עליה. אף מן ירח תמוז שנת 14 דריהוש מלכא ועד זנה יומא  
 אנחנה שקקן לבשן וצימין. נשיא זילן כארמלה עבירן. משח לא משחין וחמר לא  
 שתיין. אף מן זכי ועד יום שנת 17 דריהוש מלכא מנחה ולבונה ועלנה לא עבדו  
 באגרא וד.

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 Ostanēs, Anani's brother, and the Judean nobles. They did not send us a single letter. Even from the month of Tammuz in the 14<sup>th</sup> 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' 17<sup>th</sup> 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 בן אמרין. הן על מראן טב  
 אתעשת על אנרא וד למבנה בזי לא שבקן לן למבנה. חזי בעלי טבתך ורחמיך  
 זי תנה במצרים. אנרה מנד ישתלח עליהם על אנרא זי יהו אלהא למבנה  
 ביב בירתא לקבל זי בנה הנה קדמין. ומחטא ולבונתא ועלונתא יקרבונו על  
 מדבחא זי יהו אלהא בשמך ונצלה עליך בכל עדן אנחנה ונשין ובגין ויהודיא  
 כל זי תנה. הן כן עבדו עד זי אנרא וד יתבנה וצדקה יתנה לך קדם יהו אלה  
 שמיא מן גבר זי יקרבו ליה עלנה ודבחו דמן כדמי כסף כנכרין אלה ועל זהב.  
 על זנה שלחן הודען. אף כלא מליא באנרה חדה שלחן בשמן על דלניה ושלמיה  
 בני סנאבלט פחת שמרין. אף בזנה זי עביר 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 20<sup>th</sup> of Marheshvan, the 17<sup>th</sup> year of King Darius.

P. 184

שמעון ליהודה בר מנשה לקרית ערבית: שלחת לך תרי חמרין די תשלח עמהן  
תרי גברין לנת יהונתן בר בענן ולנת מסבלה די יעמרן וישלחן למחניה לותך  
ללבין ואתרגין. ואת שלח אחרגין מלותך וימטון לך הדסין וערבין. ותמן 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 ארז חד  
ותמרא חדא יאזא שגיא. ובני אנוש אתו ובעון למקץ ולמעקר לארזא ולמשבוק  
תמרתא בלחודיהה. ואכליאת תמרתא ואמרת אל תקוצו לארזא ארי תרינא  
מן שרבא חדא. ושביק ארזא בטלל תמרתא ולא אתקץ.

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)

כָּמָה נָצִיחַ וְשָׁפִיר לָהּ צֶלֶם אֲנִפִּיָּהּ . . . וְכָמָה רָקִיק לָהּ שָׁעַר רֹאשֶׁהָ כָּמָה יָאִין לָהּ  
 לָהּ עֵינֶיהָ וְכָמָה רֵגֶנָּה הִוא לָהּ אֲנָפָהּ וְכֹל גֵּן אֲנִפִּיָּהּ . . . כָּמָה יָאֵא לָהּ חֲדִיָּה וְכָמָה  
 שָׁפִיר לָהּ כֹּל לְבָנָהּ דָּרְעִיָּהּ מֵא שָׁפִירָן וַיִּדְּיָהּ כָּמָה כְּלִילָן וְחֲמִיד כֹּל מַחֲזֶה  
 יִדְּיָהּ כָּמָה יָאִין כַּפֵּיהָ וְכָמָה אֲרִיכָן וְקִטְיָן כֹּל אֲצַבְּעֵת יִדְּיָהּ. רִגְלִיָּהּ כָּמָה  
 שָׁפִירָן וְכָמָה שְׁלָמָה לָהּ לָהּ שָׁקִיָּא. וְכֹל בְּתוּלָן וּכְפָלָן דִּי יַעֲלֵן לְגִנּוּן לֹא יִשְׁפָּרֵן  
 מִנָּהּ. וְעַל כֹּל גִּשְׁיָן שׁוֹפֵר שְׁפָרָה וְעֵלְיָא שְׁפָרָהּ לְעֵלְיָא מִן כּוֹלָהּן וְעַם כֹּל  
 שְׁפָרָה דִּן חֲכָמָה שְׂגִיָּא עֲמָהּ וְדִלְיָהּ יָאֵא.

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 מִלְּכָא מְלִי חֲרָקְנוּשׁ וּמְלִי תַרְיִן חֲבֵרוּהִי דִּי פִם חַד תִּלְתָּהוֹן מִמְּלָלִין שְׂגִי  
 רַחֲמָה וּשְׁלַח לְעוֹבֵעַ דְּבִרָּהּ וְחֻזָּהּ וְאַתְמָהּ עַל כֹּל שְׁפָרָהּ וְנִסְבָּהּ לָהּ לְאַתְמָהּ  
 וּבִעָא לְמַקְטִלָּנִי וְאַמְרַת שְׂרִי לְמִלְּכָא דְאַחִי הִוא כְּדִי תְּנִית מַתְנַר עַל דִּילָהּ.  
 וְשִׁבְיָקָת אֲנָה אֲבָרָם בְּדִילָהּ וְלֹא קִטְיָלָת. וּבְכִית אֲנָה אֲבָרָם בְּכִי תַקִּיף אֲנָה וְלֹא  
 בַּר אַחִי עָמִי בְּלִילְיָא כְּדִי דְּבִירַת מְנִי שְׂרִי בְּאוּנָס.

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 דיובון. אמר ליה: בר כמה שגין את? אמר ליה: בר חמשין. אמר  
ליה: ווי להחוא 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 החוא בוקלסה בידוי דרבה דבהון. כיון 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 ידעין אינון. אמר ליה: ולא ישמעו אונדך 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

נִסְתִּיָּהּ וּמִסְרֵתֶיהָ לְנִמְרוֹד. אָמַר לִיה: נִסְגֹּד לְנוֹרָא. אָמַר לִיה: נִסְגֹּד לְמִיָּא. אָמַר לִיה: וְנִסְגֹּד לְמִיָּא. אָמַר לִיה: וְנִסְגֹּד לְעֵנִי דְטַעֲנִי מִיָּא. אָמַר לִיה: וְנִסְגֹּד לְעֵנִי. אָמַר לִיה: נִסְגֹּד לְרוּחָא דְמוֹבְלִי עֵנִי. אָמַר לִיה: וְנִסְגֹּד לְרוּחָא. אָמַר לִיה: נִסְגֹּד לְכַר נְשָׂא דְסָבִיל רוּחָא. אָמַר לִיה: מַלִּין אַתָּה מִשְׁתַּעֲי. לָא נִסְגֹּד אֱלָא לְאוּר. הֲרִינִי מִשְׁלִיכְךָ בּוֹ וְיָבוֹא אֱלֹהֶיךָ שְׂאֵתָה מִשְׁתַּחֲוָה לּוֹ 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

הָיָה תַּמָּן הָרֵן קָאִים פְּלִיג. אָמַר: מַה נַּפְשְׁךָ? אִם נָצַח אַבְרָם אֲנִי אָמַר מִן דְּאַבְרָם אֲנִי אִם נָצַח נִמְרוֹד אָמַר אֲנִי מִנְּמִרֹד אֲנִי. כִּיּוֹן שְׂרִיד אַבְרָם לְכַבְּשֵׁן הָאֵשׁ וְנוֹצֵל אֲמַרִּין לִיה מִן דְּמֵן אַתָּה? אָמַר לִיה: מִן דְּאַבְרָם. נְטַלְוּהוּ וְהַשְׁלִיכוּהוּ בְּאֵשׁ וְנַחֲמֵרוּ מַעֲיָו וְיָצֵא נִמְתָּ עַל פְּנֵי אָבִיו. הֲדָא הוּא דְכְּתִיב וְיָמַת הָרֵן עַל פְּנֵי תֵּרַח 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 פִּתְגָמָא הָאֵילִין מִן דִּינְצוּ יִצְחָק וְיִשְׁמָעֵאל. יִשְׁמָעֵאל הָוָה אָמַר:  
 לִי חָמִי לְמִירוֹת יֵת אָבָא דְאָנָא בְרִיָּה בּוֹכְרִיָּא. וְיִצְחָק הָוָה אָמַר: לִי חָמִי לְמִירוֹת  
 יֵת אָבָא דְאָנָא בְרִיָּה שָׂרָה אִינְתִּיָּה וְאַנְתָּ בְרִיָּה הָגֵר אִמְתָּא דְאִימִי. עָנִי יִשְׁמָעֵאל וְאָמַר:  
 אָנָא וְכָאִי יִתִּיר מִיִּנְךָ דְאָנָא אִינְתִּיָּה לְתַלְסִירִי שְׁנִין וְאִין הָוָה צְבוּתִי לְמַעֲכָבָא  
 לֹא הָוִינָא מְסַר נַפְשִׁי לְאַתְנָנְרָא. וְאַנְתָּ אִתְנָנְרַת בְּרִיָּה תִּמְנָא יוֹמִין אִילוּ הָוָה בְּךָ מְגִדְעָא  
 דִּילְמָא לֹא הָוִיתָ מְסַר נַפְשְׁךָ לְאַתְנָנְרָא. מְתִיב יִצְחָק וְאָמַר: הָאָנָא בְרִיָּה תִּלְתִּין  
 וְשָׁב שְׁנִין וְאִילוּ בְּעִי קוּדְשָׁא בְרִיָּה הוּא לְכוּלִי אִיבְרִי לֹא הָוִיתִי מַעֲכָב. מִן יָד  
 אִישְׁתַּמְעוּ פִּתְגָמָא הָאֵילִין קָדָם מְרִי עֲלָמָא וּמִן יָד מִימְרָא דִּינִי נָסִי יֵת אֲבָרְהָם  
 וְאָמַר לִיה: אֲבָרְהָם.

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 לִיה: הָאָנָא. (2) וְאָמַר: דְּבַר כְּדוּן יֵת בְּרִיָּה יֵת יְחִידָךְ דְּאַתָּה רַחֲמִים  
 יֵת יִצְחָק וְאִילוּ לְךָ לְאַרְעָא פּוֹלְחָנָא וְאַסִּיקְחִי תִּמְנָן לְעֵלְתָא עַל חַד מִן שְׁוֹרִיָּא  
 דְאִימֵר לְךָ. (3) וְאַקְדִּים אֲבָרְהָם בְּצַפְרָא וּנְרִיז יֵת חֲמִרִיָּה וְדַבֵּר יֵת תִּרְיִן טְלִיִּי  
 יֵת אֱלִיעֶזֶר וְיֵת יִשְׁמָעֵאל עִימָיָה וְיֵת יִצְחָק בְּרִיָּה וְקַטַּע קִיסִין דְּיִזְיָתָא וְתִאנְתָּא וְדִיקְלָא  
 דְּחֻזִּין לְעֵלְתָא וְקָם וְאָזַל לְאַתְרָא דְאָמַר לִיה יִי. (4) בְּיוֹמָא תְּלִיתָאָה וּנְקָר  
 אֲבָרְהָם יֵת עִינִי וְחָמָא עָנִי אִיקְרָא קָטִיר עַל שְׁוֹרָא וְאַשְׁתַּמּוּדְעִיָּה מִן רַחֲמִין  
 (5) וְאָמַר אֲבָרְהָם לְעוֹלִימּוּי: אֲוִרִיכֵן לְכוּן הָכָא עִם חֲמִרָא וְאָנָא וְעוֹלִימָא נְתַמְשִׁי  
 עַד כָּא לְבַחוּנִי אִין יֵת קָנִים מַה דְּאַתְבְּשִׁרִית כְּדִין יְהוֹן בְּנֵךְ וְנִסְגִּיד לְמְרִי עֲלָמָא וְנָתוּב  
 לְוֹתְכוּן. (6) וְנָסִיב אֲבָרְהָם יֵת קִיסִי דְּעֵלְתָא וְשׁוּי עִילִי יִצְחָק בְּרִיָּה וְנָסִיב בִּידִיָּה

יֵת אִשְׁתָּא וְיֵת סְכִינָא וְאֶזְלוּ תַרְנוּיָהוּם בְּחֶדָא. (7) וְאָמַר יִצְחָק לְאַבְרָהָם אָבוֹי  
וְאָמַר: אָבָא. וְאָמַר: הָאֵנָּה. וְאָמַר: הָאֵשְׁתָּא וְקִיסִין וְהָאֵן אִמְרָא לַעֲלֵתָא?  
(8) וְאָמַר אַבְרָהָם: יִי יִבְחַר לֵיהּ אִמְרָא לַעֲלֵתָא בְּרִי: וְאֶזְלוּ תַרְנוּיָהוּם בְּלֵב שְׁלֵים כְּחֶדָא.

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) וְאֵתוּ לְאַתְרָא דְאָמַר לֵיהּ יִי וּבִנָּה תַמָּן אַבְרָהָם יֵת מַדְבָּחָא דְבִנָּה אָדָם  
וְאִיתְפַּכֵּר בְּמוֹי דְשׁוּבְעָנָא וְתָב נַח וּבְנִיָּה וְאִיתְפַּכֵּר בְּדָרָא דְפְלוּגְתָּא וְסִדֵּר עָלֵי יֵת  
קִיסָא וְכַפֵּת יֵת יִצְחָק בְּרִיהּ וְשׁוּי יֵתִיה עַל מַדְבָּחָא לַעֲלִיל מִן קִיסִין. (10) וּפְשַׁט  
אַבְרָהָם יֵת יְדִיה וְנָסִיבַת סְכִינָא לְמִיכָס יֵת בְּרִיהּ. עָנִי וְאָמַר יִצְחָק לְאָבוֹי: כַּפֵּת יֵתִי  
יָאוּת דְלֵא נְפֻרְס מִן צַעֲרָא דְנַפְשִׁי וְנִדְחִי לְגוּבָא דְחֻבְלָא וְיִשְׁתַּכַּח פְּסִילָא בְּקֶרְבְּנָךְ.  
עֵינֵינוּ דְאַבְרָהָם מְסַתְפָּלֵן בְּעֵינֵינוּ דְיִצְחָק וְעֵינֵינוּ דְיִצְחָק מְסַתְפָּלֵן לְמִלְאכֵי מְרוּמָא.  
יִצְחָק הָוָה חָמִי יְתָהוּם וְאַבְרָהָם לֹא חָמִי יְתָהוּם. עָנִין מְלָאכֵי מְרוּמָא: אֵיתוּן חֲמוּן  
תַרְיִן יְחִידָאִין דְאֵית בְּעָלְמָא חַד נָכִיס חַד מִתְנָכִיס. דְנָכִיס לֹא מַעֲכָב וּדְמִתְנָכִיס  
פְּשִׁיט צוּרִיָּה. (11) וּקְרָא לֵיהּ מְלָאכָא דִיִּי מִן שְׁמִיָּא וְאָמַר לֵיהּ: אַבְרָהָם אַבְרָהָם.  
וְאָמַר: הָאֵנָּה (12) וְאָמַר: אֵל תּוֹשִׁיט יָדְךָ לְטַלְיָא וְלֹא תַעֲבִיד לֵיהּ מִידְעָם בֵּישׁ.  
אַרוּם כְּדוֹן גְּלִי קְדָמִי אַרוּם דְחֻלָּא דִיִּי אֲנִי וְלֹא עֲכִיבְתָא יֵת בְּרַךְ יֵת יְחִידְךָ מִינִי.

(13) וַיִּקַּח אַבְרָהָם יֵת עֵינָיו וַחֲזָא וְהָא דִּיכְרָא חַד דְּאִיתְבְּרִי בִּינִי שִׁמְשֵׁתָא דְּשַׁכְלֹל  
עֲלָמָא אַחִיד בְּחַרִישׁוּתָא דְּאִילָנָא בְּקֶרְנוֹ. וְאַזְל אַבְרָהָם וְנָסִיב יֵתִיה וְאַסִּיקְהִי  
לְעֻלְתָּא חוּלְף 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) וְאַזְדִּי וְצִלִּי אַבְרָהָם תַּמָּן בְּאַתְרָא הָהוּא וְאָמַר: בְּבָעוּ בְּרַחֲמִין מִן קְדָמָךְ יִי גִלִּי  
קְדָמָךְ דְּלֹא הָנָה בְּלִבִּי עֵינְקָמָא וּבָעִית לְמֵיעֲבַד גְּזִירְתָךְ בְּחַדְדוּא. כְּדִין כֹּד יְהוֹן  
בְּנוֹי דִּי צַחֲק בְּרִי עֲלִיין לְשַׁעַת אֲנִיָּקִי תַּחְוִי מִדְּכַר לְהוֹם וְעֵנִי יְתַהוֹם וּפְרִיק יְתַהוֹם.  
וְעִתִּידִין הֵינּוּן כֹּל דְּרִיא דְּקִימוֹן לְמַהוּי אֲמֶרִין בְּשׁוּרָא הָדִין: כִּפְת אַבְרָהָם יֵת יִצְחָק  
בְּרִייה וְתַמָּן אִיתְגַּלִּית עִילּוֹי שְׂכִינְתָא דִּיִּי. (15) וְקָרָא מְלֹאכָא דִּיִּי לְאַבְרָהָם  
תַּנְיִינוּת מִן שְׁמִיא (16) וְאָמַר: בְּמִימֵרִי קִיִּמִית אָמַר יִי חוּלְף דְּעַבְדְּתָ יֵת פִּיתְנָמָא  
הָדִין וְלֹא מְנַעַת יֵת בְּרָךְ יֵת יַחֲדָךְ (17) אַרוּם בְּרָכָא אַבְרָכִיךָ וְאַסְגָּא אֲסָגִי יֵת בְּנֶךְ  
כְּכֹכְבִי שְׁמִיא וְהִי כְּחֵלָא דְּעַל כִּיף וְאָ. וְיִירְתוּן בְּנֶךְ יֵת קוֹרְנִי שְׁנֵאִיהוֹן. (18)

וַיִּתְּבַרְכוּן בְּגִין וְכָנוּת בְּנֵד כָּל עַמִּי אֶרֶץ חוֹלָה דִּקְבִּילָתָא בְּמִימְרֵי. (19) וַדְּבִרֵי  
 מִלְּאֲכֵי מְרוֹמָא יֵת יִצְחָק וְאוֹבְלוֹהֵי לְבֵי מִדְּרָשָׁא דִּשְׁם רַבָּא וַהֲוָה תַּמָּן תֵּלֶת שָׁנִין.  
 וּבְהָוָא יוֹמָא קָב אַבְרָהָם לָוֶת עוֹלִימוֹי וְקָמוּ וְאוֹלוּ כְּחֵדָא לְבִירָא דִּשְׁבַּע. וַיְתִיב  
 אַבְרָהָם בְּבִירָא דִּשְׁבַּע. (20) וַהֲוָה בְּתַר פְּתִגְמֵיָא הָאֵילָן מִן בְּתַר דִּיכַפֶּת אַבְרָהָם  
 יֵת יִצְחָק וְאוֹל סְטָנָא וְתַנִּי לָוֶת שָׂרָה דְּאַבְרָהָם נָכֵס יֵת יִצְחָק. וְקָמַת שָׂרָה וּפְגַמַת  
 וַאֲשַׁתְּנַקַת 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, P. 205 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.