

FIGG'S
MANUAL
OF THE
CHALDEE
LANGUAGE

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1858



A
M A N U A L
OF THE
CHALDEE LANGUAGE;

CONTAINING A
CHALDEE GRAMMAR,
CHIEFLY FROM THE GERMAN OF PROFESSOR G. B. WINER;

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

A
VOCABULARY,
ADAPTED TO THE CHRESTOMATHY.

WITH
AN APPENDIX
ON THE RABBINIC AND SAMARITAN DIALECTS.

BY ELIAS RIGGS, D.D.

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P R E F A C E.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ELIAS RIGGS.

NEW YORK, January, 1858.

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

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

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

INTRODUCTION.

CHALDEE LANGUAGE AND LITERATURE.

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

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

* Aramean, Hebrew, and Arabic.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Note 2. A full consideration of Chaldee *ground-forms* would be out of place here. I shall only notice the change of letters for others of somewhat different sounds, in such words as the Chaldee has in common with the Hebrew. In consequence of that flat pronunciation which characterises the Aramean dialects, we frequently find ו and ח substituted for the Hebrew ו and ש; e. g. דָּבַח to offer (sacrifices), דָּהַב gold, דָּרַע seed, דָּבַר to break in pieces, דָּוִר an ox; and ט for צ, as טִיר a rock, טָנָא counsel. Besides these, א is used almost constantly instead of ה final, ז is sometimes changed into ט, as אָרַע [אַרְעָ]. (On the cause of this change, compare Gesenius Heb. Lex. letter ט); נ into ל, as אֶלְמָלָא a widow. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. בְּבִרְיָה [Heb. גְּבִרְיָה] brimstone, קִיבַע [Heb. כִּיבַע] a helmet, טָדָא [Heb. תָּדָא] to wander.

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

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

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

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

(4) ל as a mark of the Accusative.

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

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

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

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

(9) Imperatives Passive.

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

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

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

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

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

Note 4. Peculiarities of the Chaldee, in which it differs from the Syriac, and in some of them more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus א is often substituted for the Heb. and Syr. o; e. g. פָּתַח, Syr. פָּחַל; אֶלְחָא, Syr. אֶלְחָ; עָלַם, Heb. עֹלַם; אָנַשׁ, Heb. אָנַשׁ; קָל, Heb. קוֹל; קָרָא, Syr. מָן; the plural termination of feminines ין instead of Syr. ִין. So the Chaldee often has י where ו occurs in Syriac, e. g. בַּל, ִל; and י for the Syr. ִין; e. g. תְּקַטַּל, Syr. ִתְּקַטַּל—(2) Avoiding diphthongs; compare יוֹמָא with

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

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

I. LEXICONS.

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

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

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

II. GRAMMARS.

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

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

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

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

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

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

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

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

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

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

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

(b) Of the Chaldee language only.

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

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

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

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

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

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

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

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

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

III. CHRESTOMATHIES AND READERS.

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

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

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

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

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

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

CHALDEE GRAMMAR.

PART I.

ORTHOGRAPHY AND ORTHOEPEY.

§ 1. *Consonants.*

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

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

§ 2. *Punctuation.*

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

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

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

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

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

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

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

DAGHESH.

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

a. The pron. suff. כֹּן and כֵּן never receive it.

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

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

6. *Daghesh forte* compensative

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

b. In ךֿ of the passive prefix אָא it compensates for the omission of א the characteristic prefix of Aphel, e. g. אָאָעַע for אָאָעַע.

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

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

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

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

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

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

MAPPIQ.

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

a. In the Pronominal suffixes ם and ם, comp. § 8.

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

ACCENTS.

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

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

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

§ 3. *Tone-Syllable.*

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

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

2. Verbal forms terminating in ם and ם; as קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה.

3. The suffixes ם, ם, ם, ם; e. g. מִלְכָּה, מִלְכָּה, מִלְכָּה, מִלְכָּה, &c.

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

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

§ 4. *Of reading unpointed text.*

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

(a) In the middle of a word, either to indicate that these letters are moveable; as מצווחא i. e. מְצוּחָא, חניינא i. e. חֲנִינָא; or that they are to be pronounced double; as אחרווחא i. e. אַחְרֻחָא, חייבין i. e. חַיְבִין.

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

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

PART II.

ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION
OF WORDS.

§ 5. *The subject generally.*

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

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

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

§ 6. *Mutations of Consonants.*

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

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

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

b. *Transposition*. The ה of the passive preformative

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

c. The following letters are *dropped*. (1) י and נ in some forms in which they would stand in the beginning of a word without a vowel; e. g. פֶּק instead of נֶפֶק, דֵּע [Imp.] for יִדֵּע.—(2) Consonants destitute of vowels, by contraction; e. g. אֶתְשֹׁר instead of אֶתְשֹׁרֶה, תִּרְיֹס instead of תִּרְיֹסֶה. Here belong also אֶבֶד instead of אֶבְדֶּה, סִרְתָּ instead of סִרְתָּה Ex. 9:31, Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e. g. קָטְלִיתָ for קָטְלִיתָה.—(4) Very frequently the quiescents; e. g. יָמָן instead of יָמָנֶה, הָוָה instead of הָוָהֶה.—(5) ה in the end of words, constantly in the absolute state of feminine forms like מְלִכָּה;—also in the later Targums בִּי for בִּיה Gen. 22:19, Jon.

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

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

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

doubling of the consonant; and for this purpose the vowel of the א falls back to the ה of the prefix.

§ 7. *Vowel-changes.*

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

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

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

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

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

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

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

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

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

CHAPTER II.

PRONOUNS.

§ 8. *Personal and Possessive Pronouns.*

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

TABLE OF THE SEPARATE PRONOUNS OR GROUND-FORM.

Singular.			Plural.		
1. c.	אֲנִי, (אֲנִי)	I	1. c.	אֲנִיכֶם, אֲנִיכֶם, (אֲנִי)	we
2. c.	אַתָּה, אַתָּה, (אַתָּה)	thou	2. m.	אַתָּה, אַתָּה	ye
2. f.	אַתָּה, אַתָּה, (אַתָּה)		2. f.	אַתָּה, אַתָּה	
3. m.	הוּא, הוּא, (הוּא, הוּא)	he	3. m.	הֵמָּן, (הֵמָּן)	they
Prov. 25: 20, like the Syr.)			3. m.	הֵמָּן, הֵמָּן	
3. f.	הִיא, הִיא, (הִיא, הִיא)	she	3. f.	הֵמָּן, (הֵמָּן)	

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

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

1. c.	אני (אני)	me	אנחנו, אנחנו (אנחנו, אנחנו)	us
2. m.	אתה, אתה	thee	בן	you
2. f.	אתה, אתה, אתה		בן	
3. m.	הוא, הוא (הוא, הוא)	him	הוא, הן	them
3. f.	היא, (היא)	her	הוא, הן, הן	

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

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

I. SUFFIXES TO NOUNS SINGULAR.

Singular suffixes.		Plural suffixes.	
1. c.	אני	אנחנו	our
2. m.	אתה	בן, בן	your
2. f.	אתה, אתה	בן	
3. m.	הוא	הוא, (הוא)	their
3. f.	היא, (in bibl. Ch. היא)	הוא, הן	

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

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

II. SUFFIXES TO NOUNS PLURAL.

Singular suffixes.		Plural suffixes.	
1. c.	אני	אנחנו, אנחנו (אנחנו, אנחנו)	our
2. m.	אתה, אתה	בן, בן	your
2. f.	אתה, אתה	בן, בן	
3. m.	הוא, הוא	הוא, הוא	their
3. f.	היא, (היא Dan. 7: 7, 19.)	הוא, הן	

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

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

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

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

§ 9. Other Pronouns.

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

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

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

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

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

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

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

CHAPTER III.

VERBS.

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

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

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

Derivative Conjugations.

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

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

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

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

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

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

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

(b) If the ground-form commences with a sibilant [ז, ס, צ, ש or שׁ], the ת is inserted after that letter; e. g. אֲשַׁתְּבֹק. But after ז, it is changed into ד; as אֲדַבֵּן from זַבֵּן; and after צ into ט; as אֲטַטְרִי from צַדִּיק.

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

Moods and Tenses.

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

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

§ 11. *Inflection of the Regular Verb.*

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

2. The *Future* is derived from the Imperative by prefixing \bar{y} ; which is pronounced in Peal with \bar{a} , in Paël with \bar{e} , in Aphel (where the \bar{s} suffers elision) with \bar{e} , and in all the Passives with \bar{e} [\bar{e}^h].

3. The *Infinitive* is formed from the Praeter in two ways. (a) In Peal by the prefix \bar{y} . (b) In the other conjugations and in all the Passives, by the sufformative syllables $\bar{s}\bar{a}\bar{y}$.

4. The *Participles* are also derived from the Praeter, and are formed, (a) In Peal, by merely changing the vowels, קטיל, קטיל; (b) In all the other conjugations and in the Passives, by prefixing \bar{y} which is pronounced in Paël with \bar{e} , in Aphel with \bar{e} and in the Passives with \bar{e} , \bar{e}^h . Of the two Participles in the Active forms, the first has \bar{e} constantly in the last syllable, and is active; the second has \bar{e} in the ultimate, with a passive signification.

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

Sing.	3. m.	3. f.	2. m.	2. f.	1. c.	Pl. 3. m.	3. f.	2. m.	2. f.	1. c.
Praeter.	—	תָּ	תָּ	תָּ	תָּ	תָּ	תָּ	תָּ	תָּ	תָּ
Imperat.										
Future	יָ	תָּ	תָּ	תָּ	תָּ	יָ	תָּ	יָ	תָּ	תָּ

6. When sufformatives are added which take the tone,

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

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

II. Notes on the several conjugations.

1. *Peal. a.* Some verbs, especially such as are intransitive, take ׀ (׀) or ׀ (׀) and a few ׀ as the characteristic vowel of the Praeter; e. g. בָּאָשׁ to be evil, בָּאָב to be good, יָהָב to sit, שָׁבַיִב to lie (recline), חָזָק to be strong, חָזַק to sleep, Gen. 2:21, חָזַב to be dry. These vowels remain in those persons where ׀ is usually retained; e. g. שָׁאֵל Prov. 30:7, שָׁאֵל Ez. 5:9, שָׁלַח 4:12, חָזַב Jer. 49:4. The 3d p. sing. fem. also retains its vowel; as בָּשְׁלָה Ez. 4:24, חָזַבְתָּ Ezek. 26:2.—Such verbs in ׀ or ׀ form the Imp. in ׀, ׀ or ׀; as לָבַשׁ 1 K. 22:30, אָלַל Gen. 22:2, קָרַב Job 2:5; the Future in ׀, ׀ or ׀; as תִּקְבֹּשׁ Dan. 5:16, תִּחַיֵּב Deut. 28:30, תִּתְקַח Gen. 31:35. When two forms of the Future, as ׀ and ׀, or ׀ and ׀ coexist in the same verb, they have different significations; e. g. יִקְרַב Num. 1:51, [who] will approach, (Future,) יִקְרַב Isa. 5:19, let [it] approach, (Optative,) etc. But verbs in ׀ form the Fut. in ׀; e. g. יִרְמִיָּה Ps. 121:4.

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

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

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

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

4. *Itkpaal.* Final vowel sometimes ׀ or ׀; e. g. אֲהַרְשֵׁם Hos. 4:11,

אֶתְחַפֶּיךָ Ps. 105:25, מְהַרְבֵּן Gen. 3:15, Jer. T. Heb. Pual forms occasionally appear instead of this conjugation; as מְהַרְבֵּן Isa. 53:5, מְהַרְבֵּן Gen. 28:17, Jon. מְצַוִּיר Gen. 37:3, Jon.

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

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

§ 13. *Personal inflection of the Participles.*

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

<i>First Participle.</i>		<i>Second Participle.</i>	
Sing.	Plur.	Sing.	Plur.
2 m. קָטַלְתָּ *	קָטַלְתִּיז	קָטִילְתָּ	קָטִילְתִּיז
2 f. קָטַלְתִּי	קָטַלְתִּיז	קָטִילְתִּי	קָטִילְתִּיז
1 m. קָטַלְנָא	קָטִילְנָא	קָטִילְנָא	קָטִילְנָא
1 f. קָטַלְנָא	קָטִילְנָא	קָטִילְנָא	קָטִילְנָא

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

1. a.	2. f.	2. m.	3. f.	3. m.
קָטִילְתָּ	קָטִילְתִּי	קָטִילְתָּ—תָּא	קָטִילְתָּ	קָטִיל Sing.
קָטִילְתִּי	קָטִילְתִּי	קָטִילְתִּי	קָטִילְתִּי	קָטִיל Plur.

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

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

§ 14. *Unfrequent Conjugations and Quadriliterals.*

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

a. *Poel* and *Ithpoal*, characteristics, same as in Hebrew; e. g. סִפֵּק Hos. 13:5, סִבֵּר Num. 11:12; especially in verbs עָלָה; as שָׁמַח, אֲשַׁחֲמֹחַ.

b. *Polel* and *Ithpolal*, in verbs עָלָה; e. g. רוּחַ Ps. 75:8. Dan. 4:34, אֲחַרְרוּחַ Dan. 5:23. Ps. 107:25.

c. *Palel* and *Ithpalel*; as טָעַם, אֲשַׁתְּעֶמֶם.

d. *Palpel*, formed by repeating the first and third radicals, and *Ithpalpal*; e. g. בָּלַל Gen. 11:9, טָמַטְטִים, (from טָמַט) Judg. 3:22, דָּכַדַּךְ (from דָּרַךְ) Ps. 143:3. Comp. §§ 19, 22.

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

שִׁיֵּצִי Ez. 6:15, is Shaphel from יָצָא. Gen. 2:2, without אֶ, שִׁיֵּצִי; Passive אֲשַׁתְּיֵצִי to procure the completion of a thing, to finish.

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

Note. Altogether peculiar is the verb שִׁיֵּרַב (שִׁיֵּרַב) Dan. 3:28. Fut. שִׁיֵּרַב Isa. 53:11. Inf. שִׁיֵּרַבָּה Dan. 3:15. Part. מְשִׁיֵּרַב Dan. 6:28. Pass. אֲשַׁתְּיֵרַב Gen. 32:30. Syr. ܫܝܪܒ. This Chaldee form should however be regarded rather as a kind of *Poel* than as a quadriliteral.

§ 15. *Verbs with Gutturals.*

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

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

2. Verbs Pe guttural. *Peal*, Praet. עָבַד f. עֲבָדָה 2. m. עֲבָדָה 1. c. עָבַדָה, Imp. עָבֵד, עָבִיד, עָבִי, אָזַל, (אָזַל), אחֲדָה Ex. 4:4, fem. עָבִידָה, (אָמַרְהָ Gen. 12:13), Plur. עֲבָדוּ Ex. 5:16, אָמַרְהוּ Dan. 2:9, Inf. מַעֲבִיד, מַעֲבִיר, Fut. יַעֲבֹד, יַעֲבִיר, יַעֲבֵד, יַעֲבִי, Participles עָבֵד, עָבִיד.—*Ithpeel*, אֲחַעֲבֹד, אֲחַעֲבִיר.—*Paël*, Praet. עָבַד, Fut. יַעֲבֹד.—*Ithpaal*, אֲחַעֲבֹד.—*Aphel*, Praet. אָעִבַד, אָעִיב, אָעִיב, Fut. יִעֲבֹד, יִעֲבִיר, Part. מַעֲבִיר.

3. Verbs Ayin guttural. *Peal*, Praet. יָחַד f. יָחַדָה 1. c. יָחַדָה; Imp. יָחֵד; (יָחִיד); Inf. מִיָּחֵד; Fut. יַחֲדֹךְ; Part. יָחִיד.—*Ithpeel*, אֲחַיָּדְךָ, אֲחַיָּדְךָ.—*Paël*, חָרַד, Inf. קָרַב.—*Aphel*, אֲחַיָּד.

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

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

Note 2. Verbs Lamedh guttural have the Praet. 3. sing. fem. sometimes terminating in — or — (the latter only in verbs לָרַח) with the tone on the penult; e. g. אָמַרְהָ Gen. 30:16, אָמַרְהָ Dan. 5:10, אָמַרְהָ Gen. 16:3.

Note 3. When the 1st radical takes a comp. Sheva, verbs פָּא and פָּא usually have —, Dan. 2:9. Sol. S. 5:3.; verbs פָּא and פָּא, generally —.

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

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

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

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

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

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

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

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

Note 2. In the Targum on Prov. appears an epenthetic ו ; e. g. וְשִׁבְרָהּ , וְשִׁבְרָהּ , 4 : 6, 8.

§ 17. Irregular Verbs generally.

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

2. The first general division comprehends two classes, viz. פָּנַן , and עָנַן ; the second, four, viz. פָּנַן , פָּנַן (פָּנַן), עָנַן (עָנַן),

§ 16. *Regular Verbs with suffix Pronouns.*

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

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

(a) *Peal*, Praeter. Before suffixes which have a union-vowel the 3d pers. sing. masc. has the form קטל; as קטלך *he killed thee*, קטלנא *he killed us*, קטלנן *he killed them* [*those men*]. Before כון and כן the original form remains. The 3d pers. plur. masc. becomes קטלו, (before כון and כן, קטלון,) the fem. which is rare, קטל; as קטלני, קטלני, the 2d masc. קטלתי. The 2d pers. sing. remains unchanged, though in a few cases we have for the fem. קטלתי, Jer. 15:10. The 1st pers. sing. takes the form קטלתי, (rarely קטלתי, as Num. 23:11, Jer. 30:14, or קטלתי Gen. 3:22, Pseudo-Jon.) The 1st pers. plur. has the form קטלנו and takes suffixes for the most part with the union-vowel ך; e. g. קטלנוהי *we killed him*.

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

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

and נָל. The last include also such verbs as in Hebrew belong to the class לָל.

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

§ 18. Verbs Pe Nun.

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

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

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

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

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

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

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

§ 19. Verbs Ayin doubled.

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

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

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

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

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

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

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

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

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

§ 20. Verbs Pe Yodh (Pe Vav).

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

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

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

with — , drop the first radical; e. g. יָדַע from יָדַע , הָב from יָהַב , יָהַב from יָהַב .

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

(c) Resume their original י , which quiesces in Hholem, throughout Aphel and Ittaphal; e. g. יָסַף , יָסַף , אָסַף . Comp. הִיכַח *Hoph.* Job 33:19.

Ittpeel and the whole of the 2d conj. are for the most part regular. In the latter, some verbs retain י as their first radical; e. g. הִתְיַדַע Ps. 68:13, אֶתְיַבֵּן Eccl. 9:3. In Aphel forms with ה , after the preformatives of the Fut. and Part., are not uncommon: e. g. הִתְיַדַע Dan. 2:5, 5:17. Ps. 55:14.

3. The first radical of verbs originally פ quiesces,

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

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

The difference between these two classes of verbs is not, however, so great as to prevent their forms being frequently interchanged, especially in Aphel. Thus we have, at the same time, אֶשְׁבֵּן and אֶשְׁבֵּן Gen. 17:16, אֶבְיֵל and הֶבְיֵל Ps. 66:6, אֶיָּקַר and אֶיָּקַר , יָנַק , (in Heb. פִּי) becomes in Aphel אֶיָּנֵק .

4. A class of verbs פ assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel; so that they are in these forms entirely analogous to verbs פֶּן . To this class belong יָנַח , Aphel אֶיָּנַח ; יָצַע , Aphel אֶיָּצַע , Deut. 34:6, Jon.; יָקַח , Aphel אֶיָּקַח ; also in some of their forms, יָדַע , יָהַב and יָבֵל ; e. g. *Inf.* מָדַע Gen. 15:13, מָהַב Ps. 133:1, מָבֵל Num. 13:31. *Fut.* יָדַע 1 Sam. 20:30, (even יָנַח Is. 4:15. Dan. 2:9,) also יָדַע ; יָהַב 2 Sam. 16:18, יָבֵל Ezek. 7:19.

§ 21. *Verbs Pe Aleph.*

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

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

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

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

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

§ 22. *Verbs Ayin Vav (Ayin Yodh).*

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

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

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

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

3. *Paël* and *Ithpaal* are regularly inflected from the ground-forms קִים and אִתְּקִים . Many verbs, however, substitute for these conjugations *Polel* קִיַּם or *Palpel* קִיַּם .

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

5. The following verbs are inflected as פִּי ;

(a) רִים , מִית , סִיב , שִׁים , and זִיה , in *Peal*; thus סִיב , סִיבַת , סִיבִית , etc. Gen. 27:1. Prov. 23:22. 1 Sam. 12:2; Imp. שִׁים , שִׁימִי , Ez. 4:41; Fut. זִיֶּה Deut. 15:6.

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

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

§ 23. Verbs Lamedh Aleph.

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

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

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

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

2. This \aleph quiesces in the Praeter Peal in — , in the Inf., Fut. and Part. in — ; the \beth in the Praeter of Ithpeel and Aphel usually in — , in the Imp. and Part. in — ; in the passive Part. of Pael and Aphel only, is \beth *moveable*; \beth , \beth .

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

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

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

(b) *Exchanged*, for \beth *moveable*, before the sufformatives — and — , 3d fem. sing. and plur. Praeter of all the conjugations except Peal, also before — of the 2d and 3d pers. fem. plur. Fut.; e. g. \beth , \beth , \beth ; for \beth *quiescent*, (quiescing sometimes in — , sometimes in —) before all the sufformatives which begin with \beth or \beth , and before \beth of the 3d plur. Praeter (which is here *moveable*) in all the conjugations except Peal; e. g. \beth , \beth , \beth , \beth .

Notes on the Paradigm of verbs ל"א.

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

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

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

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

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

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

Fut. apoc. מְשַׁחַרְיָא Hab. 2:16, יָרְחִי (יָרְחִי Eccl. 11:3, like the Heb. יָרְחִי), מְשַׁחַרְיָא Ex. 22:31, from מְשַׁחַרְיָא, (elsewhere fully, מְשַׁחַרְיָא Gen. 17:4, 24:14); יָרְחִי, מְשַׁחַרְיָא, מְשַׁחַרְיָא, from מְשַׁחַרְיָא, Deut. 4:1. Prov. 15:27. Gen. 20:7. 2 K. 1:2, 8:10. These forms have generally an optative signification.

Imp. apoc. מְשַׁחַרְיָא, with א prosth., Gen. 24:14. Pael, מְשַׁחַרְיָא Gen. 44:1, מְשַׁחַרְיָא Gen. 37:16. Aphel, מְשַׁחַרְיָא.

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

§ 24. *Verbs doubly anomalous.*

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

2. ל"א and ל"א. E. g. מְשַׁחַרְיָא, מְשַׁחַרְיָא, מְשַׁחַרְיָא. *Peal Fut.* מְשַׁחַרְיָא Deut. 29:20, מְשַׁחַרְיָא Gen. 33:14. Inf. מְשַׁחַרְיָא (מְשַׁחַרְיָא) Dan. 3:19, מְשַׁחַרְיָא Dan. 3:2.—*Ithpeel*, מְשַׁחַרְיָא Lev. 13:18. *Fut.*

יִתְּחַלֵּל Lev. 13:2.—*Paël*, אָסִי, Part. מָסִי 2 Kings 20:5. *Ithpaal* אִתְּחַלֵּל 2 Kings 5:13. *Aphel*, אִתְּחַלֵּי Gen. 4:4. Part. מִתְּחַלֵּי Gen. 6:17. Imp. Peal in one case, by Aphæresis, תָּחִי (Lond. ed. אָחִי) *come ye*, Prov. 9:5. Elsewhere אָחִי, Dan. 3:26.

3. פָּי and לָא. E. g. יִדָּא (יִדְּהָ), יִדְּהָ, יִדְּמָ. *Peal*, Fut. יִדְּמָ Ps. 50:16. *Aphel*, אִדְּמָ Ps. 75:2. Inf. אִדְּמָה Ex. 12:33. Part. מִדְּמָ Prov. 28:13. Imp. אִדְּמָ Gen. 19:22. אִדְּמָ Judg. 5:2.

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

§ 25. Defective verbs and mixed forms.

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

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

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

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

§ 26. *Irregular verbs with suffixes.*

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

(a) פִּן, Peal; נִדְרֵנִי Jud. 20:32, יִשְׁלֹנָה Ps. 91:12, תִּנְטֹלְנָה Ps. 28:3.—Aphel; אֶפְקֵנִי Ex. 32:12, אֶפְקֵנִי Job 10:18, אֶפְקֵנִי Num. 20:5.

(b) עָע, Peal; יִבְזֹנֶנִי Jer. 20:5.—Aphel; תִּדְקָנָה with epenthetic נ, Dan. 7:23, אֶמְכַּנָּה Ps. 44:20, תִּעֲלֵנִי Dan. 2:24, אֶעֱלֵנָה Jud. 19:3.

(c) עָי, Peal; שָׁמַחְתִּי Gen. 50:26, שָׁמַח Ez. 5:14, תִּדְרֹשְׁנָה Dan. 7:23.—Paël; קָנַמְנָה Ps. 105:10.—Aphel; אֶקִּימָנָה Dan. 3:2, תִּקְיִבְנָה Hos. 6:2, תִּקְיִבְנָה Ez. 5:11.

(d) פִּי, Peal; יִדְעָה Ez. 28:19, יִדְעָה Deut. 22:2.—Aphel, אֶדְרֹשְׁנָה Dan. 5:7, תִּדְרֹשְׁנָה Dan. 2:13, תִּדְרֹשְׁנָה Dan. 2:26.

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

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

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

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

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

(d) The persons of the Praeter in חָלַן and חָלַן remain unchanged; e. g. חָלַן Jon. 2 : 4.

(e) חָלַן of the 3d pers. sing. fem. Praet. is changed into חָלַן; e. g. חָלַן Hos. 4 : 12.

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

CHAPTER IV.

NOUNS.

§ 27. *Derivation of Nouns.*

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

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

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

3. Denominatives are generally formed by adding the termination י- (י-), fem. ית- (ית-); or ין-. They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נכרי a *foreigner*, מצרי an *Egyptian*, סרפן a *rebel*. Many feminine nouns in ית- and ית are also denominative; e. g. מלכות a *kingdom*, from מלך a *king*; אלמנות widowhood, from אלמן a *widow*; שרשית a *rooting out, extirpation*, from שרש a *root*.

§ 28. Gender and number of nouns.

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

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

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

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e. g. אבן a *stone*, ארץ a *path*, ארץ a *earth*, אוזן an *ear*, חרב a *sword*. Some are common; e. g. אות a *mark*, אש a *fire*, גפן a *vine*, and the numerals from 20 to 100.

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

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

To most masculine nouns, viz. to those which terminate in a radical letter, the termination -ִין is directly appended; e. g. סֶלֶךְ a rock, pl. סֶלְכֵין. But those which terminate in א- derived from verbs לָא, take -ֵין; those in י- or א- take -ֵין. Feminines in א- change this ending directly into -ֵין; those in ית and ית- change these terminations into יֵין and יֵין; e. g. מַלְכֵין, מַלְכֵין, מַלְכֵין, מַלְכֵין; and finally, those in אה- from masculines in י- form the plural in -ֵין; e. g. קַדְשָׁהּ plur. קַדְשֵׁין.

As in Hebrew, there are also in Chaldee many nouns having the form of masculines in the sing. but of feminines in the pl., and *vice versa*; e. g. אֶרֶץ, אֶרֶץ; אֶרֶץ, אֶרֶץ; אֶרֶץ, אֶרֶץ; אֶרֶץ, אֶרֶץ; אֶרֶץ, אֶרֶץ; אֶרֶץ, אֶרֶץ.

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

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

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

§ 29. States of Nouns.

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

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

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

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

2. Construct State. Characteristic terminations.

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

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

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

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

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

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

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

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

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

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

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

those in ך and ךֿ take the construct form before suffixes; as מְלֻכָּהּ; those in ךֿ (*radical*) change this ending to ךֿֿ; and those in ךֿֿ (from masc in ךֿֿֿ) resume their original ךֿ; e. g. קְדָמֶיהָ.

d. In the fem. pl., suffixes are appended to the construct state; e. g. מְלַמְּתוֹת, מְדַבְּרוֹת.

§ 30. *Declension of Nouns.*

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

§ 31. *First Declension.*

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

(a) Nouns which have ך, ך, ך or ך before their final consonant; as נֶזֶךְ *a fish*, יוֹם *a day*, רֶשֶׁת *a head*, קָרִיב *near*.

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

(b) Nouns which have փ in their final syllable; as טוב *good*, גנב *a thief*.

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

- (1) Nouns derived from verbs עָלָה; e. g. קָלָה, עָלָה (Heb. קָוָה, עָוָה);

- (2) Nouns of the form כֶּחָב, שֶׁלֵם (Heb. שְׁלֹם);

- (3) Nouns of the form קָטַל, (Arabic قَتَلَ, Heb. with — *impure*);

- (4) Nouns like קֶשֶׁל, (Heb. with — pure,) and קִשְׁטָה;

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

قُرْبَانٍ); and

- (6) Nouns of the form קוֹטֵל; as אוֹצֵר, פִּיבֵּר.

The first three of these classes retain $\frac{r}{r}$ in all the inflections, and consequently belong regularly to Dec. I.

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

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

§ 32. *Second Declension.*

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

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

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

Note 3. In this declension may be reckoned פָּרוֹזֶל , emph. פָּרוֹזֶלָא , etc. as if from פָּרוֹז .

Note 4. Before כִּין and הִין , monosyllables, as in Hebrew, take ־ , ־ , or ־ ; e. g. הַמִּדְוָן Zeph. 1:17, יָדְכִין Isaiah 1:15.

The form רַב־שֵׁן from רָבַשׁ Ezek. 27:2, is peculiar.

§ 33. *Third Declension.*

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

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

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

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

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

d. Nouns of the forms מֶלֶךְ and מִשְׁרָ in the course of inflection, generally take — or — under their first radical, according to the paradigm. מֶלֶךְ, מִשְׁרָ, מֶלֶךְ, מִשְׁרָ and some others take —. Comp. Dan. 4 : 6, 5 : 12. Gen. 32 : 16. Isa. 53 : 2. Nouns having gutturals for their first or second radical, naturally take — ; as מֶלֶךְ, מִשְׁרָ, מֶלֶךְ, מִשְׁרָ.

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

§ 34. Fourth Declension.

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

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

§ 35. Fifth Declension.

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

Note 1. *Peculiar forms of this declension.* זָרִי Pl. with suff. זָרֵיהוֹן Is. 10:2.—זָנִי Pl. זָנֵי Lev. 19:10.—זָנִי Pl. זָנֵי Deut. 6:3, Jer. Targ.—זָנִי Pl. זָנֵי Ruth 2:21.

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

§ 36. Sixth Declension.

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

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

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

Exc. from b. זָנִי Dan. 2:5, זָנִי Dan. 3:2, 3, זָנִי Dan. 3:8. Ez. 4:12, 23, 5:1, 5. This declension includes also some derivatives from verbs זָנִי which terminate in זָ but are not passive participles. (Comp. the preceding decl.); e. g. זָנִי, pl. זָנֵי Gen. 1:6, Jer. T. Ps. 104:13, זָנִי, emph. זָנֵי, pl. זָנֵי Jer. 19:4.

§ 37. Seventh Declension.

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings זָ, זָ, and זָ, the final syllable of which commences with only one consonant; as זָנִי *height*, זָנִי *counsel*, זָנִי *strength*, זָנִי *a roll*, זָנִי *goodness*, זָנִי *a nurse*.

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

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

§ 38. *Eighth Declension.*

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

a. Nouns in נֶ- of this declension must evidently *supply* a vowel in the emph. and suff. states; for otherwise they would exhibit the impossible forms שֵׁפָאִי, אֶצְטָלִיִּי, etc., viz. with two vocal Shevas in immediate succession. This supplied vowel is Hhireq or Pattahh, (the latter with gutturals;) more rarely Seghol; e. g. שֵׁפָאֵי, אֶצְטָלֵי, אֶצְטָלֵיִי, אֶצְטָלֵיִיִּי, אֶצְטָלֵיִיִּיִּי, אֶצְטָלֵיִיִּיִּיִּי.

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

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

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

§ 39. *Ninth Declension.*

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

Note 1. As in Hebrew, the fem. forms are sometimes so mixed that the singular is of one declension and the plural of another; e. g. עָלָא pl. עֶלְלָא, as if from עָלָא; מְרַגְלִית, pl. מְרַגְלִיָּן and מְרַגְלִיָּן.

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

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

§ 40. *Irregular and Defective Nouns.*

These are doubtless such as were in most frequent use. The following are the principal. אב, אח, אם, אמה, עם, נביא, נד, טלי, חם, בת, בר, בנה, אמה, ארי, אסי, אנש, פירי, קרי, קריש and שם or שים. Their anomalies are given in the vocabulary.

§ 41. *Adjectives.*

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

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

§ 42. *Numerals.*

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

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

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

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

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

e. *One hundred* מאה, 200 מאתן, מאתן, 300 מאת, תלת, 400 מאת, ארבע מאת,

etc. the prefixed units being feminine; 1000 אֶלֶף, 2000 חֲמִישֵׁי אֶלֶפִּין, 3000 חֲמִישֵׁי אֶלֶפִּין, etc. the prefixed units being masculine; 10,000 רֶבֹּב, 120,000 רֶבֹּבָה עֶסְרִי רֶבֹּב, Jon. 4:11.

2. *Ordinals*. The first two have peculiar forms, viz. *first* קֶדְמִי, *second* חֲנִינִי, (comp. Heb. שְׁנִי).

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

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

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

CHAPTER V.

PARTICLES.

§ 43. *Adverbs*.

1. The following are *primitive*; אֵן *where?* מִתְּנִי *when?* אֵם *also*, תָּמָּה *there*, לֹא *not*.

2. *Derivatives with characteristic ending*; יָמָם *by day*, יוֹמָא *to-day*, אֲחַפְּרָנָא *carefully*, אֲרָמִיָּה *in Aramean* (Αραμαϊστί), מִסְרָה־בְּאִית *hastily*, תְּנִינִיתָ *again*.

3. *Other parts of speech used adverbially*;

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

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

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

4. Compound adverbs; אֵיכְנִין *how?* אֵימְתִּי *when?* עַד־כִּה *[to here] hitherto*, מִכִּה *[from here] hence*, מִדִּיכָא *whence?* מִתְּמָם *thence*, לֹא אִיתָ *[there is not]* *there is not*. For the mode in which the last, as well as אִיתָ, takes pronominal suffixes. see § 8. 3. II. Note 4.

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

§ 44. Prepositions.

1. The following are *originally* prepositions:

(a) The inseparable בִּי , בְּ , and לִי prefixed to nouns and pointed with — before simple Sheva; as בְּכֶסֶּף ; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel; as לְעֵי, כְּאֶשׁ . In the latter case, contraction sometimes takes place; as לְאֶהָא Dan. 5 : 23.

(b) The separable monosyllables $\text{לְנִי, בְּנִי, מִנִּי}$, which before nouns, appear as separate words. They take pronominal suffixes without change; as לְנִי *with me*.

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

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

a. Having feminine forms; e. g. מִטּוֹלָהּ . But מְטוֹל retains the masc. form before הֵן and כֵּן ; or

b. Having plural forms; e. g. $\text{עֲלֵיהֶם, קִדְמֵיהֶם, בְּתוֹרֵיהֶם}$, etc.

3. Compound prepositions; $\text{מִן, קִדְמָה, מִן, קִדְמָה, מִן, קִדְמָה}$.

§ 45. Conjunctions.

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

2. The inseparable conjunctions וְ , כִּי , and כִּי are prefixed like the prepositions, § 44. 1. a. Vav, before consonants with Sheva, also before ב , מ , and פ , is pointed ו . When כִּי is prefixed to the Fut. the preforma-

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

§ 46. *Interjections.*

1. These are for the most part *primitive*; e. g. לֹא lo! לֵינִי, לֵינִי would that! oh that! וַיְּיִ wo! (comp. Lat. *vae*.)

2. Some are borrowed from other parts of speech; e. g. הִנֵּה come on! (Imp. from הִנָּה), תְּפַלֵּל I pray! [lit. in entreaty], הִבֹּל wo! (from הִבֵּל to destroy.)

PART III.

SYNTAX.

CHAPTER I.

SYNTAX OF PRONOUNS.

§ 47. *Personal Pronouns.*

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

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

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

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

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

§ 48. *Relative and Interrogative Pronouns.*

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

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

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

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

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

a. Simply by passive verbs;

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

c. By *נַפְשִׁי*, *לִבִּי* or *מִמֶּנָּה*; e. g. *נַפְשִׁי* *myself*, *בְּלִבָּהּ* *upon thyself*, Ex. 9:14; *בְּמִצְדָּהּ* Gen. 18:12, Sarah laughed within herself. So *מִימֶנָּה* *himself*, Ruth. 3:8.

2. *Indefinite.* Some one *אֲנִישׁ*, something *מִתְנִים*, *מִתְנִים* (= Hebrew *אֲנִישׁ* and *מִתְנִים*). So no one *לֹא אֲנִישׁ*, לא *הָיָה*, *nothing* *מִתְנִים*, also *לֹא מִיָּדִי* Job. 6:6.

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

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

CHAPTER II.

SYNTAX OF VERBS.

§ 50. *Use of the Tenses.*

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

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

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

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

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

§ 51. Peculiar mode of designating certain finite tenses.

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

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

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

§ 52. Use of the Imperative and Infinitive.

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

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

In other respects these moods are employed as in Hebrew

§ 53. Use of Participles.

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

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

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

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

§ 54. Optative mood.

This is indicated in Chaldee, either,

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

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

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

§ 55. Agreement of the verb with its subject.

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

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

§ 56. Impersonal verbs and verbs with indefinite Nominatives.

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

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

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

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

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

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

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

§ 57. *Regimen of Verbs.*

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

§ 58. *Verbs used for Adverbs.*

In Chaldee, as in Hebrew, two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are אוֹסִיף *to add*, for *again, more*; אִיטִיב *to make good*, for *well*; קָדַם *to precede*, for *before*; חָזַב *to return*, for *again*; אָחַז *to hasten*, for *quickly*; e. g. חָב וְחָפַז יָחַד בִּירָא, Isaac *digged again* (lit. returned and digged) *the wells*, Gen. 26 : 18.

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

§ 59. *Constructio praeagnans and Ellipsis.*

1. *Constructio praeagnans*. Comp. Stuart's Heb. Gr. § 566. Conant's Gesenius, § 141. וְשֵׁנִי לִיהוָה יָחַד לִבָּא אֶחָדָא, *and Jehovah changed* (his heart and gave) *to him another heart*. 1 Sam. 10 : 9.

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

CHAPTER III.

SYNTAX OF NOUNS.

§ 60. *Designation of Cases.*

1. The Genitive is indicated,

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

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

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

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

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

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

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

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

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

§ 61. *Peculiar use of the cases.*

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

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

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

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

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

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

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

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

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

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

4. The immediate repetition of a noun indicates,

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

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

§ 63. *Construction of Adjectives.*

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

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

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

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

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

§ 64. Comparison of Adjectives.

1. The *comparative* is formed, either

(a) By מֶן simply, as in Hebrew; or

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

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

§ 65. Numerals.

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

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

Note 1. In a few instances the substantive appears in the construct state before its numeral. 1 K. 8:63, הָיוּ תְּרִמִּין וְעֶשְׂרִין רִבּוּא 220,000 *oxen*. Comp. § 60. 1. note 3.

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

Note 3. In designations of weights and measures the noun expressing the weight, etc. is often, though not so frequently as in Hebrew, omitted. Thus Gen. 37:28, בְּעֶסְרִין כֶּסֶף for 20 (shekels) of silver. So in designations of time, יוֹמָא is still more frequently omitted. Comp. Gen. 8:13, Lev. 23:32.

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

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

5. Numeral adverbs are of two kinds.

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

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

CHAPTER IV.

SYNTAX OF PARTICLES.

§ 66. *Adverbs generally.*

1. The *repetition* of an adverb expresses

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

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

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

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

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

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

§ 67. *Negatives.*

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

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

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

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

§ 68. *Interrogative Particles.*

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

2. The double interrogation is generally expressed by **אִם . . . הֲ**; e. g. Num. 13:20, **הֲיִשָּׁא אִם בִּיָּשָׁא הָהָרִים הַהֵם**, *whether good or bad*. 1 K. 22:15, . . . **הֲנִלְחָמָה אִם נִתְּמָנָה**, *shall we go up to Ramoth Gilead to battle, or shall we forbear?*

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

PARADIGMS.

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

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	קטל	אֶתְקַטַּל or טַב	קטל
	3 f.	קטֹלֶה	אֶתְקַטְּלֶה	קטֹלֶה
	2 m.	קטֹלֶה or קָטַל	אֶתְקַטְּלֶה	קטֹלֶה or קָטַל
	2 f.	קטֹלֶה	אֶתְקַטְּלֶה	קטֹלֶה
	1 c.	קטֹלֶה	אֶתְקַטְּלֶה	קטֹלֶה
Pl.	3 m.	קטֹלֶה	אֶתְקַטְּלֶה	קטֹלֶה
	3 f.	קטֹלֶה	אֶתְקַטְּלֶה	קטֹלֶה
	2 m.	קטֹלֶה	אֶתְקַטְּלֶה	קטֹלֶה
	2 f.	קטֹלֶה	אֶתְקַטְּלֶה	קטֹלֶה
	1 c.	קטֹלֶה	אֶתְקַטְּלֶה	קטֹלֶה
Inf.		מִקְטַל	אֶתְקַטְּלֶה	קטֹלֶה
Imp.	2 m.	קטל	אֶתְקַטְּלֶה	קטל
	2 f.	קטֹלֶה	אֶתְקַטְּלֶה	קטֹלֶה
Pl.	2 m.	קטֹלֶה	אֶתְקַטְּלֶה	קטֹלֶה
	2 f.	קטֹלֶה	אֶתְקַטְּלֶה	קטֹלֶה
Fut.	3 m.	יִקְטַל	יִתְקַטַּל	יִקְטַל
	3 f.	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל
	2 m.	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל
	2 f.	תִּקְטַלִּי	תִּתְקַטַּלִּי	תִּקְטַלִּי
	1 c.	אִקְטַל	אִתְקַטַּל	אִקְטַל
Pl.	3 m.	יִקְטַלֻּם	יִתְקַטַּלֻּם	יִקְטַלֻּם
	3 f.	יִקְטַלְנָה	יִתְקַטַּלְנָה	יִקְטַלְנָה
	2 m.	תִּקְטַלֻּם	תִּתְקַטַּלֻּם	תִּקְטַלֻּם
	2 f.	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטַלְנָה
	1 c.	נִקְטַל	נִתְקַטַּל	נִקְטַל
1 Part.	m.	קטל		מִקְטַל
	f.	קטֹלֶה		מִקְטַלֶּה
2 Part.	m.	קטֹלֶה	מִתְקַטֵּל	מִקְטַל
	f.	קטֹלֶה	מִתְקַטֵּלֶה	מִקְטַלֶּה

Suffixes.	Sing.	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
Pe. Pr. 3 m.	קטלני	קטלך	קטלך	קטלך	קטלה	קטלה
3 f.	קטלתי	קטלתך	קטלתך	קטלתך	קטלתה	קטלתה
2 m.	קטלתני	&c. Same as 3 f. except that it does not take				
2 f.	קטלתני	————	————	————	קטלתיה	קטלתיה
1 c.	————	קטלתך	קטלתך	קטלתך	קטלתה	קטלתה
Pl. 3 m.	קטלני	קטלך	קטלך	קטלך	קטלה	קטלה
2 m.	קטלתני	————	————	————	קטלתה	קטלתה
1 c.	————	קטלך	קטלך	קטלך	קטלה	קטלה
Inf.	קטלני	קטלך	קטלך	קטלך	קטלה	קטלה
Inf. with { epenth. }	קטלתי	קטלתך	קטלתך	קטלתך	קטלתה	קטלתה
Fut. 3 m.	————	————	————	קטלך	קטלה	————
3 m. with { epenth. }	קטלתי	קטלתך	קטלתך	קטלתך	קטלתה	קטלתה
Pl. 3 m.	קטלתי	קטלתך	קטלתך	קטלתך	קטלתה	קטלתה
Imp. 2 m.	קטלני	————	————	————	קטלה	קטלה
2 m. with { epenth. }	קטלתי	————	————	————	קטלתה	קטלתה
2 f.	קטלתי	————	————	————	קטלתה	קטלתה
Pl. 2 m.	קטלתי	————	————	————	קטלתה	קטלתה
2 f.	קטלתי	————	————	————	קטלתה	קטלתה
Pa. Praet.	קטלני	קטלך	קטלך	קטלך	קטלה	קטלה
Inf.	קטלתי	קטלתך	קטלתך	קטלתך	קטלתה	קטלתה

Plur. 1 com.	2 masc.	2 fem.	3 masc.	3 fem.
מְשַׁלְּחָא	מְשַׁלְּחֵךְ	מְשַׁלְּחִיךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחִיךְ
מְשַׁלְּחָא	מְשַׁלְּחֵךְ	מְשַׁלְּחִיךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחִיךְ
suffixes of the second person.				
מְשַׁלְּחִיךְ	—	—	מְשַׁלְּחִיךְ	מְשַׁלְּחִיךְ
—	מְשַׁלְּחֵךְ	מְשַׁלְּחִיךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחִיךְ
מְשַׁלְּחִיךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחִיךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחִיךְ
מְשַׁלְּחִיךְ	—	—	מְשַׁלְּחִיךְ	מְשַׁלְּחִיךְ
—	מְשַׁלְּחֵךְ	מְשַׁלְּחִיךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחִיךְ
מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ
מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ
—	—	—	—	—
מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ
מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ
—	—	—	—	—
מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ
מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ
—	—	—	—	—
מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ
מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ
—	—	—	—	—
מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ
מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ	מְשַׁלְּחֵךְ

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	נָפַק	נִפְקֵא	נִתְפַק
	3 f.	נִפְקְתָּ	נִפְקְתִּי	נִתְפַקְתִּי
	2 m.	נָפַקְתָּ or נָפַקְתָּ	נִפְקַחְתָּ	נִתְפַקְחְתָּ
	2 f.	נִפְקַחְתְּ	נִפְקַחְתִּי	נִתְפַקְחְתִּי
	1 c.	נִפְקַחְתָּ	נִפְקַחְתִּי	נִתְפַקְחְתִּי
Pl.	3 m.	נִפְקְדוּ	נִפְקְדוּ	נִתְפַקְדוּ
	3 f.	נִפְקְדוּ	נִפְקְדוּ	נִתְפַקְדוּ
	2 m.	נִפְקְדוּ	נִפְקְדוּ	נִתְפַקְדוּ
	2 f.	נִפְקְדוּ	נִפְקְדוּ	נִתְפַקְדוּ
	1 c.	נִפְקְדוּ	נִפְקְדוּ	נִתְפַקְדוּ
Inf.		מִפְקֵא	נִפְקֵא	נִתְפַקֵּא
Imp.	2 m.	פַּק , פִּק	נִפְקֵא	נִתְפַקֵּא
	2 f.	פִּקְדִי	נִפְקְדִי	נִתְפַקְדִי
Pl.	2 m.	פִּקְדוּ	נִפְקְדוּ	נִתְפַקְדוּ
	2 f.	פִּקְדוּ	נִפְקְדוּ	נִתְפַקְדוּ
Fut.	3 m.	יִפְקֵא , יִפְקֵא	יִפְקֵא	יִתְפַקֵּא
	3 f.	יִפְקְדִי	יִפְקְדִי	יִתְפַקְדִי
	2 m.	יִפְקֵא	יִפְקֵא	יִתְפַקֵּא
	2 f.	יִפְקְדוּ	יִפְקְדוּ	יִתְפַקְדוּ
	1 c.	יִפְקֵא	יִפְקֵא	יִתְפַקֵּא
Pl.	3 m.	יִפְקְדוּ	יִפְקְדוּ	יִתְפַקְדוּ
	3 f.	יִפְקְדוּ	יִפְקְדוּ	יִתְפַקְדוּ
	2 m.	יִפְקְדוּ	יִפְקְדוּ	יִתְפַקְדוּ
	2 f.	יִפְקְדוּ	יִפְקְדוּ	יִתְפַקְדוּ
	1 c.	יִפְקֵא	יִפְקֵא	יִתְפַקֵּא
1 Part.	m.	נִפְקֵא	נִפְקֵא	
	f.	נִפְקְדִי	נִפְקְדִי	
2 Part.	m.	נִפְקֵא	נִפְקֵא	נִתְפַקֵּא
	f.	נִפְקְדִי	נִפְקְדִי	נִתְפַקְדִי

Par. IV. Verbs Ayin doubled. § 19.

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	בַּקַּבְּ	אֲבַקַּבְּ	אִתְבַּקַּבְּ
	3 f.	בַּקַּחְתְּ	אֲבַקַּחְתְּ	אִתְבַּקַּחְתְּ
	2 m.	בַּקַּחְתָּ	אֲבַקַּחְתָּ	אִתְבַּקַּחְתָּ
	2 f.	בַּקַּחְתְּ	אֲבַקַּחְתְּ	אִתְבַּקַּחְתְּ
	1 c.	בַּקַּחְתִּי	אֲבַקַּחְתִּי	אִתְבַּקַּחְתִּי
Pl.	3 m.	בִּקְּוּ	אֲבִקְּוּ	אִתְבִּקְּוּ
	3 f.	בִּקְּוֹ	אֲבִקְּוֹ	אִתְבִּקְּוֹ
	2 m.	בִּקְּוִיתֶם	אֲבִקְּוִיתֶם	אִתְבִּקְּוִיתֶם
	2 f.	בִּקְּוִיתֶן	אֲבִקְּוִיתֶן	אִתְבִּקְּוִיתֶן
	1 c.	בִּקְּוִינוּ	אֲבִקְּוִינוּ	אִתְבִּקְּוִינוּ
Inf.		בִּקֵּשׁ	אֲבִקֵּשׁ	אִתְבִּקֵּשׁ
Imp.	2 m.	בִּקֵּשׁ	אֲבִקֵּשׁ	אִתְבִּקֵּשׁ
	2 f.	בִּקְּוִי	אֲבִקְּוִי	אִתְבִּקְּוִי
Pl.	2 m.	בִּקְּוּ	אֲבִקְּוּ	אִתְבִּקְּוּ
	2 f.	בִּקְּוֹ	אֲבִקְּוֹ	אִתְבִּקְּוֹ
Fut.	3 m.	יִבְקֶה	יִבְקֶה	יִתְבְּקֶה
	3 f.	תִּבְקֶה	תִּבְקֶה	תִּתְבְּקֶה
	2 m.	תִּבְקֶה	תִּבְקֶה	תִּתְבְּקֶה
	2 f.	תִּבְקְּוּ	תִּבְקְּוּ	תִּתְבְּקְּוּ
	1 c.	אֲבִקֵּה	אֲבִקֵּה	אִתְבִּקֵּה
Pl.	3 m.	יִבְקְּוּ	יִבְקְּוּ	יִתְבְּקְּוּ
	3 f.	יִבְקְּוֹ	יִבְקְּוֹ	יִתְבְּקְּוֹ
	2 m.	יִבְקְּוִיתֶם	יִבְקְּוִיתֶם	יִתְבְּקְּוִיתֶם
	2 f.	יִבְקְּוִיתֶן	יִבְקְּוִיתֶן	יִתְבְּקְּוִיתֶן
	1 c.	נִבְקֶה	נִבְקֶה	נִתְבְּקֶה
1 Part.	m.	בִּקְּוֶה	בִּקְּוֶה	
	f.	בִּקְּוֶה	בִּקְּוֶה	
2 Part.	m.	בִּקְּוֶה	בִּקְּוֶה	בִּתְבְּקֶה
	f.	בִּקְּוֶה	בִּקְּוֶה	בִּתְבְּקֶה

Par. V. 79
Verbs בָּ. § 20.

Peal. Pr.	יָבַדְתִּי
&c. reg.	
Inf.	יָבִיד
Imp.	יָבֵד
(יָבֵד יָבֵד)	
Fut.	יִבְיֵד
1 Part.	יָבֵד
2 Part.	יָבִיד
Ithpeel. אִתְיָבֵד	
Paël. Pr.	יָבֵד
Fut.	יִבְיֵד
Ithpaal. אִתְיָבֵד	
Aphel. אֲוִיבֵד	
Fut. יִאֲוִיבֵד	
Par. VI.	
Verbs פָּ. § 20.	
Peal. Pr.	יָשַׁב
Fut.	יִישַׁב
Paël. Pr.	יָשַׁב
Fut.	יִישַׁב
Aph. Pr. אִישַׁיֵּב	
Inf. אִישַׁבָּה	
Fut. יִישַׁב	

		Pael.	Ithpeel.	Pael.	Ithpaal.
Praet.	3 m.	קָם	אֶתְקָם	קָם	אֶתְקָם
	3 f.	קָמָה	אֶתְקָמָה	קָמָה	אֶתְקָמָה
	2 m.	קָמְתָּ הָ	אֶתְקָמְתָּ	קָמְתָּ	אֶתְקָמְתָּ
	2 f.	קָמְתָּ	אֶתְקָמְתָּ	קָמְתָּ	אֶתְקָמְתָּ
	1 c.	קָמָה or קָמָה	אֶתְקָמָה	קָמָה	אֶתְקָמָה
Pl.	3 m.	קָמוּ	אֶתְקָמוּ	קָמוּ	אֶתְקָמוּ
	3 f.	קָמָא	אֶתְקָמָא	קָמָא	אֶתְקָמָא
	2 m.	קָמְתוּן	אֶתְקָמְתוּן	קָמְתוּן	אֶתְקָמְתוּן
	2 f.	קָמְתוּן	אֶתְקָמְתוּן	קָמְתוּן	אֶתְקָמְתוּן
	1 c.	קָמְנָא	אֶתְקָמְנָא	קָמְנָא	אֶתְקָמְנָא
Inf.		בִּיקָם (בִּיקוּם)	אֶתְקָמָא	קָמָא	אֶתְקָמָא
Imp.	2 m.	קָם	אֶתְקָם	קָם	אֶתְקָם
	2 f.	קָמִי	אֶתְקָמִי	קָמִי	אֶתְקָמִי
Pl.	2 m.	קָמוּ	אֶתְקָמוּ	קָמוּ	אֶתְקָמוּ
	2 f.	קָמוּנָא	אֶתְקָמוּנָא	קָמוּנָא	אֶתְקָמוּנָא
Fut.	3 m.	יָקוּם	יֶתְקָם	יָקוּם	יֶתְקָם
	3 f.	תָּקוּם	תֶּתְקָם	תָּקוּם	תֶּתְקָם
	2 m.	תָּקוּם	תֶּתְקָם	תָּקוּם	תֶּתְקָם
	2 f.	תָּקוּמִי	תֶּתְקוּמִי	תָּקוּמִי	תֶּתְקוּמִי
	1 c.	אָקוּם	אֶתְקָם	אָקוּם	אֶתְקָם
Pl.	3 m.	יָקוּמוּן	יֶתְקוּמוּן	יָקוּמוּן	יֶתְקוּמוּן
	3 f.	יָקוּמִן	יֶתְקוּמִן	יָקוּמִן	יֶתְקוּמִן
	2 m.	תָּקוּמוּן	תֶּתְקוּמוּן	תָּקוּמוּן	תֶּתְקוּמוּן
	2 f.	תָּקוּמִן	תֶּתְקוּמִן	תָּקוּמִן	תֶּתְקוּמִן
	1 c.	נָקוּם	נֶתְקָם	נָקוּם	נֶתְקָם
1 Part.	m.	קָאם , קָם		מָקָם	
	f.	קָמָא		מָקָמָא	
2 Part.	m.	קָם	מִתְקָם	מָקָם	מִתְקָם
	f.	קָמָא	מִתְקָמָא	מָקָמָא	מִתְקָמָא

		Peal.	Ithpeel.	Paal.
Praet.	3 m.	פָּלַח	אֶתְפָּלֵי	פָּלִי
	3 f.	פָּלַחַ	אֶתְפָּלִית	פָּלִית
	2 m.	פָּלַיְתָ	אֶתְפָּלִיךָ	פָּלִיךָ
	2 f.	פָּלַיְתָּ	אֶתְפָּלִיחַ	פָּלִיחַ
	1 c.	פָּלִיתִי	אֶתְפָּלִית	פָּלִיתִי
Pl.	3 m.	פָּלוּ	אֶתְפָּלוּ	פָּלוּ
	3 f.	פָּלְאָה	אֶתְפָּלִינָא	פָּלִינָא
	2 m.	פָּלִיתוּךְ	אֶתְפָּלִיתוּךְ	פָּלִיתוּךְ (פ)
	2 f.	פָּלִיתְךָ	אֶתְפָּלִיתְךָ	פָּלִיתְךָ (פ)
	1 c.	פָּלִינָא	אֶתְפָּלִינָא	פָּלִינָא (פ)
Inf.		מְפָלֵחַ	אֶתְפָּלֵחַ	מְפָלֵחַ
Imp.	2 m.	פָּלֵי	אֶתְפָּלֵי	פָּלֵי
	2 f.	פָּלַי	אֶתְפָּלֵי	פָּלַי
Pl.	2 m.	פָּלוּ	אֶתְפָּלוּ	פָּלוּ
	2 f.	פָּלְאָנָא	אֶתְפָּלְאָנָא	פָּלְאָנָא
Fut.	3 m.	יִפְלֵא	יִתְפָּלֵא	יִפְלֵא
	3 f.	תִּפְלֵא	תִּתְפָּלֵא	תִּפְלֵא
	2 m.	תִּפְלֵא	תִּתְפָּלֵא	תִּפְלֵא
	2 f.	תִּפְלִין	תִּתְפָּלִין	תִּפְלִין
	1 c.	אֶפְלֵא	אֶתְפָּלֵא	אֶפְלֵא
Pl.	3 m.	יִפְלוּ	יִתְפָּלוּ	יִפְלוּ
	3 f.	יִפְלִין	יִתְפָּלִין	יִפְלִין
	2 m.	תִּפְלוּ	תִּתְפָּלוּ	תִּפְלוּ
	2 f.	תִּפְלִין	תִּתְפָּלִין	תִּפְלִין
	1 c.	נִפְלֵא	נִתְפָּלֵא	נִפְלֵא
1 Part.	m.	פָּלֵא		מְפָלֵא
	f.	פָּלִינָא		מְפָלִינָא
2 Part.	m.	פָּלֵא	מִתְפָּלֵא	מְפָלֵי
	f.	פָּלִינָא	מִתְפָּלִינָא	מְפָלִינָא

	Sing. Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
DEC. I. SINGULAR. § 31.					
(a)	טור	טור	טורא	טורה	טורכון
(b)	אילן	אילן or אילן	אילנא	אילנה	אילנכון
DEC. II. SINGULAR. § 32.					
(a)	עלם	עלם	עלמא	עלמה	עלמכון
(b)	פדון	פדון	פדנא	פדנה	פדנכון
DEC. III. SINGULAR. § 33.					
(a)	מלך (מלך)	מלך (מלך)	מלכא	מלכה	מלככון
(b)	זמן	זמן	זמנא	זמנה	זמנכון
(c)	חלם	חלם	חלמא	חלמה	חלמכון
(d)	עין	עין	עינא (עיןא)	עינה (ענה)	עיןכון
(e)	קדש	קדש	קדשא (or קדשא etc.)	קדשה	קדשכון
(f)	מתקטל	מתקטל	מתקטלא	מתקטלה	מתקטלכון
DEC. IV. SINGULAR. § 34.					
(a)	גב	גב	גבא	גבה	גבכון
(b)	עז	עז	עזא	עזה	עזכון
(c)	אם	אם	אמא	אמה	אמכון
DEC. V. SINGULAR. § 35.					
(a)	גלגל	גלגל	גלגלא	גלגלה	גלגלכון
(b)	מגלגל	מגלגל	מגלגלא	מגלגלה	מגלגלכון
DEC. VI. SINGULAR. § 36.					
	קדמי	קדמי	קדמא	קדמא	קדמאכון

Plur. Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2. pl. m.
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DEC. I. PLURAL.

טור־יֶכֶן	טור־י	טור־יָא	טור־וֹדִי	טור־יֶכֶן
אַי־לֶכֶךְ	אַי־לִי	אַי־לְנָא	אַי־לְוֹדִי	אַי־לֶכֶךְ

DEC. II. PLURAL.

עֲלֵמִי־יֶכֶן	עֲלֵמִי	עֲלֵמִיָּא	עֲלֵמוֹדִי	עֲלֵמִי־יֶכֶן
פְּהַנִּי־יֶכֶן	פְּהַנִּי	פְּהַנִּיָּא	פְּהַמוֹדִי	פְּהַנִּי־יֶכֶן

DEC. III. PLURAL.

מִלְכִּי־יֶכֶן	מִלְכִּי	מִלְכִּיָּא	מִלְכוֹדִי	מִלְכִּי־יֶכֶן
זִמְנִי־יֶכֶן	זִמְנִי	זִמְנִיָּא	זִמְנוֹדִי	זִמְנִי־יֶכֶן
חֲלָמִי־יֶכֶן	חֲלָמִי	חֲלָמִיָּא	חֲלָמוֹדִי	חֲלָמִי־יֶכֶן
עֵינִי־יֶכֶן	עֵינִי	עֵינִיָּא	עֵינוֹדִי	עֵינִי־יֶכֶן
	(עֵינִי)	(עֵינִיָּא)	(עֵינוֹחִי)	(עֵינִי־יֶכֶן)
קִדְשִׁי־יֶכֶן	קִדְשִׁי	קִדְשִׁיָּא	קִדְשוֹדִי	קִדְשִׁי־יֶכֶן
מִתְקַטְלִי־יֶכֶן	מִתְקַטְלִי	מִתְקַטְלִיָּא	מִתְקַטְלוֹדִי	מִתְקַטְלִי־יֶכֶן

DEC. IV. PLURAL.

פְּבִי־יֶכֶן	פְּבִי	פְּבִיָּא	פְּבוֹדִי	פְּבִי־יֶכֶן
עֲזִי־יֶכֶן	עֲזִי	עֲזִיָּא	עֲזוֹדִי	עֲזִי־יֶכֶן
אַמִּי־יֶכֶן	אַמִּי	אַמִּיָּא	אַמוֹדִי	אַמִּי־יֶכֶן

DEC. V. PLURAL.

גְּלִי־יֶכֶן	גְּלִי	גְּלִיָּא	גְּלוֹדִי	גְּלִי־יֶכֶן
מִגְלִי־יֶכֶן	מִגְלִי	מִגְלִיָּא	מִגְלוֹדִי	מִגְלִי־יֶכֶן

DEC. VI. PLURAL.

קִדְמִי־יֶכֶן	קִדְמִי	קִדְמִיָּא	קִדְמוֹדִי	קִדְמִי־יֶכֶן
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	Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
DEC. VII. SINGULAR. § 37.					
(a)	מְדִינָה	מְדִינָה	מְדִינָתָהּ	מְדִינָתָהּ	מְדִינָתָהּ
(b)	מְשִׁירִי	מְשִׁירִי	מְשִׁירִיתָהּ	מְשִׁירִיתָהּ	מְשִׁירִיתָהּ
(c)	מְלַפֵּי	מְלַפֵּי	מְלַפֵּיתָהּ	מְלַפֵּיתָהּ	מְלַפֵּיתָהּ

PLURAL.

(a)	מְדִינָה	מְדִינָה	מְדִינָתֵיהֶן	מְדִינָתֵיהֶן	מְדִינָתֵיהֶן
(b)	מְשִׁירִי	מְשִׁירִי	מְשִׁירֵיהֶן	מְשִׁירֵיהֶן	מְשִׁירֵיהֶן
(c)	מְלַפֵּי	מְלַפֵּי	מְלַפֵּיתֵיהֶן	מְלַפֵּיתֵיהֶן	מְלַפֵּיתֵיהֶן

DEC. VIII. SINGULAR. § 38.

(a)	אַרְמֵלָה	אַרְמֵלָה	אַרְמֵלָתָהּ	אַרְמֵלָתָהּ	אַרְמֵלָתָהּ
(b)	פְּלִיָּה	פְּלִיָּה	פְּלִיָּתָהּ	פְּלִיָּתָהּ	פְּלִיָּתָהּ
(c)	זָכוּ	זָכוּ	זָכוֹתָהּ	זָכוֹתָהּ	זָכוֹתָהּ

PLURAL.

(a)	אַרְמֵלָה	אַרְמֵלָה	אַרְמֵלָתֵיהֶן	אַרְמֵלָתֵיהֶן	אַרְמֵלָתֵיהֶן
(b)	פְּלִיָּה	פְּלִיָּה	פְּלִיָּתֵיהֶן	פְּלִיָּתֵיהֶן	פְּלִיָּתֵיהֶן
(c)	זָכוּ	זָכוּ	זָכוֹתֵיהֶן	זָכוֹתֵיהֶן	זָכוֹתֵיהֶן

DEC. IX. SINGULAR. § 39.

קְדָמָה	קְדָמָה	קְדָמָתָהּ	קְדָמָתָהּ	קְדָמָתָהּ
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PLURAL.

קְדָמָה	קְדָמָה	קְדָמָתֵיהֶן	קְדָמָתֵיהֶן	קְדָמָתֵיהֶן
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PAR. XI. NUMERALS.

A. Cardinals from 1 to 10.

No.	Masculine.		Feminine.	
	Abs.	Const.	Abs.	Const.
1	אֶחָד	אֶחָד	אֶחָדָא	אֶחָדָא
2	שְׁנַיִם	שְׁנַיִם	שְׁנַיִמָא	שְׁנַיִמָא
3	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁא	שְׁלֹשָׁא
4	אַרְבַּעַה	אַרְבַּעַה	אַרְבַּעַא	אַרְבַּעַא
5	חֲמִישָׁא	חֲמִישָׁא	חֲמִישָׁא	חֲמִישָׁא
6	שֵׁשָׁא	שֵׁשָׁא	שֵׁשָׁא	שֵׁשָׁא
7	שִׁבְעָה	שִׁבְעָה	שִׁבְעָא	שִׁבְעָא
8	חֲמִיּוּסָא	חֲמִיּוּסָא	חֲמִיּוּסָא	חֲמִיּוּסָא
9	תְּשַׁעָה	תְּשַׁעָה	תְּשַׁעָא	תְּשַׁעָא
10	עָסְרָא	עָסְרָא	עָסְרָא	עָסְרָא

B. Cardinals from 11 to 19.

	Masculine.		Feminine.	
	Abs.	Const.	Abs.	Const.
11	אֶחָד עָסְרָא	אֶחָד עָסְרָא	אֶחָדָא עָסְרָא	אֶחָדָא עָסְרָא
12	שְׁנַיִם עָסְרָא (תְּרִיּוֹסָר)	שְׁנַיִם עָסְרָא (תְּרִיּוֹסָר)	שְׁנַיִמָא עָסְרָא (תְּרִיּוֹסָר)	שְׁנַיִמָא עָסְרָא (תְּרִיּוֹסָר)
13	{ תְּלִיּוֹסָר } { תְּלִיּוֹסָר } אֶחָד עָסְרָא	{ תְּלִיּוֹסָר } { תְּלִיּוֹסָר } אֶחָד עָסְרָא	{ תְּלִיּוֹסָר } { תְּלִיּוֹסָר } אֶחָדָא עָסְרָא	{ תְּלִיּוֹסָר } { תְּלִיּוֹסָר } אֶחָדָא עָסְרָא
14	אַרְבַּעַה עָסְרָא (אַרְבִּיּוֹסָר)	אַרְבַּעַה עָסְרָא (אַרְבִּיּוֹסָר)	אַרְבַּעַא עָסְרָא (אַרְבִּיּוֹסָר)	אַרְבַּעַא עָסְרָא (אַרְבִּיּוֹסָר)
15	חֲמִישָׁא עָסְרָא (חֲמִיּוֹסָר)	חֲמִישָׁא עָסְרָא (חֲמִיּוֹסָר)	חֲמִישָׁא עָסְרָא (חֲמִיּוֹסָר)	חֲמִישָׁא עָסְרָא (חֲמִיּוֹסָר)
16	{ שֵׁשִׁיּוֹסָר } { שֵׁשִׁיּוֹסָר } שֵׁשָׁא עָסְרָא	{ שֵׁשִׁיּוֹסָר } { שֵׁשִׁיּוֹסָר } שֵׁשָׁא עָסְרָא	{ שֵׁשִׁיּוֹסָר } { שֵׁשִׁיּוֹסָר } שֵׁשָׁא עָסְרָא	{ שֵׁשִׁיּוֹסָר } { שֵׁשִׁיּוֹסָר } שֵׁשָׁא עָסְרָא
17	שִׁבְעָה עָסְרָא (שִׁבְּסָר)	שִׁבְעָה עָסְרָא (שִׁבְּסָר)	שִׁבְעָא עָסְרָא (שִׁבְּסָר)	שִׁבְעָא עָסְרָא (שִׁבְּסָר)
18	{ חֲמִיּוֹסָר } { חֲמִיּוֹסָר } חֲמִיּוּסָא עָסְרָא	{ חֲמִיּוֹסָר } { חֲמִיּוֹסָר } חֲמִיּוּסָא עָסְרָא	{ חֲמִיּוֹסָר } { חֲמִיּוֹסָר } חֲמִיּוּסָא עָסְרָא	{ חֲמִיּוֹסָר } { חֲמִיּוֹסָר } חֲמִיּוּסָא עָסְרָא
19	תְּשַׁעָה עָסְרָא	תְּשַׁעָה עָסְרָא	{ שְׁתַּסְרָא } { שְׁתַּסְרָא } תְּשַׁעָא עָסְרָא	{ שְׁתַּסְרָא } { שְׁתַּסְרָא } תְּשַׁעָא עָסְרָא

C. Ordinals from 1 to 10.

No.	Masculine.		Feminine.	
	Abs.	Emph.	Abs.	Emph.
1	קדמִי	קדמָאָה	קדמִיָּה	קדמִיָּתָה
2	תנִי	תנִינָא	תנִיָּה	תנִיָּתָה
3	(תלתִי) תלִי	תלִיתָא	תלִיָּה	תלִיָּתָה
4	רביעיִ (רביעִא)	רביעָא	רביעיָּה	רביעיָּתָה
5	חמישיִ	חמישָׁא	חמישיָּה	חמישיָּתָה
6	(שתיִ) שתיִ	שתיָא	שתיָּה	שתיָּתָה
7	שביעיִ	שביעָא	שביעיָּה	שביעיָּתָה (שביעִתָּה)
8	תמיניִ	תמינָא	תמיניָּה	תמיניָּתָה
9	תשיעיִ	תשיעָא	תשיעיָּה	תשיעיָּתָה
10	עסיריִ	עסירָא	עסירָּה	עסירָּתָה

CHALDEE CHRESTOMATHY;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE

בְּקֶדְמֵיין בְּרָא יְיָ יוֹחַ שְׁמִינָא יוֹחַ אֶרְעָא :

NOTES.

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

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

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

- 2 וְאֵלֶּה הֵם אֲנֵלִימָקֶם יַחֲקִימִי עִמָּכֶם וְעִם־בְּנֵיכֶם בְּחִירִיכֶם :
- 3 יַחֲקִשְׁתִּי יְהוּבִית בַּעֲנָא וְתַהִל לְאַח קִלָּם בִּין־יִמְיָרִי וּבִין אֲרֵעָא :
- 4 יִפְתִּי יָל לִיפֹת רִשְׁרִי שְׂכִנְתִּיה בְּמִשְׁכְּנִיה דְּשָׁם וְיָדִי כְּנֶנֶן עֲבָדָא לְהוֹן :
- 5 אֲרִי כָל־אַרְעָא דִּי־אַחַח דְּהוּ לָהּ אֲחִינִפְהָ וְלִבְנָהּ עַד־עֲלֹמָא :

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

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

3. Gen. 9:13, קִשְׁתִּי, with suff. 1. p. sing. from קָשַׁת, Dec. III. a.—יְהוּבִית, 1. sing. Pr. Peal from יָהַב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter יָהַבִּיתִּי.—יָהַבִּיתִּי apoc. for יָהַבִּיתִּי 2 f. sing. Fut. from יָהַב. See the note at the close of § 23.—אַח, const. state, — being immutable.—מִי־יָרִי, pronounced *mêm-rî*, § 2. 3. In sense it is precisely equivalent to the Hebrew נִפְשִׁי, *myself* or *me*. See מִי־יָרִי in the vocabulary.

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

5. Gen. 13:15, דְּהוּ, § 23. 1. note.—אֲחִינִפְהָ, 1 sing. Fut. from נָתַן;

- 6 וְהִימִין בְּמִימְרָא דִּי יְהֵשְׁבָה לִיה לְכֹהֵי :
- 7 וְהִנֵּן לֵךְ יְיָ מִשְׁלָא דְשִׁמְיָא וּמִשׁוּבָא דְאַרְעָא :
- 8 לֹא־יִהְיֶה בְּרִי עִמָּכֹן אֲרִי־אֲהוּדֵי מִיִּת וְהוּא בְּלִתְדוּדֵי
אֲשָׁתָאֵר :
- 9 וְאִמְר אֱלֹא יוֹסֵת אֲהוּלֹן דְּזִבְנָתִין יְהִי לְמִצְרַיִם :
- 10 לֹא־יִשְׁעִי עֲבַד שׁוּלְטָן מְדִבְרָת יְהוּדָה וְסִפְרָא מִבְּנֵי־בְנוֹדֵי עַד־
עֲלָמָא עַד־דְּיִתִּי מְשִׁיחָא דְדִילִיה הָא מַלְכוּתָא וְלִיה יִשְׁתַּמְעֹן
עַמְּמִיָּא :
- 11 וְאִמְר שְׁכִנְתִּי תִהְיֶה נְאֻמָּה לֵךְ :

יְיָ— with י epenthetic, i. q. יְיָ; § 16. note 1.— לְבָנָהּ, to thy sons. See בְּרִי.

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

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

8. Gen. 42 : 38, יְהוּדָה, Fut. of נָחַת, Tseri compensating for Daghash forte, omitted on account of the guttural.—אֲשָׁתָאֵר, § 6. *b*.

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

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

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

- 12 וַתִּיָּמַר שְׁבִינָא דִּילִי תַשְׁלֹן וּלְבֵית מִקְדָּשִׁי תַחֲזֹן בְּחֻלִּין אֲנִי
יְיָ:
13 וְאַשְׁרֵי שְׂכָנֵתִי בִּינִיכֹן וְאַחֲרֵי לִבִּין לְאַלְהֵי וְאַחֲזִין תַּחֲזֹן - קִדְמִי
לְעַם:
14 וּבְמִשְׁרָדָּהּ אֲמַר תֹּיב יְיָ שְׁרֵי-בִי-קִרְהָ בְּמִירְבָּרָה אֲלֵפִינָא
דְּיִשְׂרָאֵל:
15 בַּחֲזָשְׁבָא אֲרַעָה יַעֲקֹב בֵּית מִיִּשְׁרָאֵל יִשְׂרָאֵל:
16 לְאַחֲזִין לָהּ אֲלֵה אֲחִיהָ בִּרְמִינִי:
17 שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ יְחֵד:
18 וַתְּבָרַח יְחֵ יְיָ אֱלֹהֶהּ בְּכָל-לִבָּהּ וּבְכָל-נַפְשָׁהּ וּבְכָל-נִכְסָהּ:
19 וַתְּבַרְכֵּן וַתְּדַבֵּר אֲחֵי-בִתְרִין הַנִּתְחִין בְּאַרְעָה דְּמִצְרַיִם:

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

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

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

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

16. Deut. 5 : 7.

17. Deut. 6 : 4.

18. Deut. 6 : 5.

19. Deut. 10 : 19.

- 20 יִחַיִּי אֱלֹהֶיךָ תִּדְחַל וְקִדְמֹתַי תִּפְלֹחַ וְלִדְחֻלָּתָהּ תִּתְקַרֵּב וּבִשְׁמִיָּהּ
תִּקְרָם :
- 21 בְּחִלַּת-תִּקְרָא דִּי-בְרָאָהּ אֶחְנִשִּׁיתָהּ שְׁבַקְתָּהּ פּוֹלְחֵי-אֱלֹהִים דְּעִבְדֵּיהּ :
- 22 אֲלֵנוּ חַסִּימוּ אֶסְתַּפְּלוּ בְּדָא סְבִיר מְהִידֵּיהּ בְּסוּפְרוֹן :
- 23 לִית אֱלֹהִים פֶּאֱלֵהָ-דִּישְׂרָאֵל דְּשִׁנְתִּיהּ בְּשִׁמְיָהּ בְּסַעֲדָהּ וְחֻקְסִיהּ
בְּשִׁמְיָ שְׁמִיָּה :

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

21. Deut. 32 : 18, בְּחִלָּה, plur. const. from בְּחָלָה. Lit. *the terrors of the Mighty One* who created thee, thou hast forgotten; i. e. *the terrible and mighty One*, § 61. 1. note 1.—בְּרָאָהּ, § 26. 2. a.—אֶחְנִשִּׁיתָהּ, § 23. note 1.—שְׁבַקְתָּהּ, § 12. I. note 2.—עִבְדֵּיהּ, § 16. 2. a.—תִּקְרָא, *strong, mighty*, occurs likewise in vs. 30, 31, as a rendering of the Heb. צִיר.

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

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

PART II.

EXTRACTS FROM THE TARGUMS.

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

1 וְתוֹרָא הָיָה עָרִים מִכָּל חוּץ בְּרָא דִּי עֶבֶר יְיָ אֱלֹהִים וְאָמַר
לְאַתְחָא בְּקוּשְׁטָא אֲדִי-אָמַר יְיָ לָא תִּיכְלִין מִכָּל אֵילָן גִּנְתָּא:
2 וְאָמַרְתָּ אִתְחָא לְתוֹרָא מִפִּירִי אֵילָן-גִּנְתָּא נִיכּוּל: (3) וּמִפִּירִי
אֵילָנָא דִּי בְּמַצִּיעוּת-גִּנְתָּא אָמַר יְיָ לָא תִּיכְלִין מִפִּירִי וְלָא
4 תִּקְרִבִּין בֵּיהּ דְּלִמָּא תְּבוּתוֹן: וְאָמַר תוֹרָא לְאַתְחָא לָא מִמָּת
5 תְּבוּתוֹן: אֲדִי גַלִּי קָדָם יְיָ אֲדִי בִּיזְמָא דְּתִיכְלִין מִפִּירִי וְיִתְפַּתְחוּן

1. אֵילָנִים, comparative, § 64. 1. *a. more cunning than.*—כָּל, *every.*—יְיָ. So the London Polyglott, which has been followed in the text of the Chrestomathy. Also Buxtorf Bibl. Heb. Basil. 1665. The Paris and Antwerp Polyglotts read יְיָ. The title page of Münster's Bibl. Heb. Basil. 1546 exhibits the form יְיָ. Compare the note on Part I. No. I.—אֱלֹהִים. Here likewise the Polyglotts differ, Buxtorf and the London edition giving constantly the Hebrew form, and the other two mentioned above, אֱלֹהִים.—תִּיכְלִין, § 21. *a.*

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

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

4. מִמָּת תְּבוּתוֹן, an Inf. with a finite verb to denote certainty, as in Hebrew.

5. גַּלִּי, Part. Peil from גָּלָא, § 6. *d.* (1), *it is manifest before the Lord.*—וְיִתְפַּתְחוּן. Use of וְ instead of another conjunction, same as in Hebrew. יִתְפַּתְחוּן, Ithpaal Fut. 3d plur. fem.—תְּבוּתוֹן, Fut. Peal 2d plur. masc. from תָּבוּא, see רָבִיבִין, רָבִיבִין in Lex.—תְּבוּתוֹן, 1st Part. Peal from תָּבוּא § 32.

- 6 עֵינֶיכֶן וַתִּחַזֵּן כְּרֹבְרֵבִין חֲכָמִין בִּין-טֵב לְבִישׁ׃ וַהֲזֹת אֶתְחָא
 אֲרִי טֵב אֵילָנָא לְמִיכַל וְאֲרִי אֲסִידִהוּא לְעֵינֶיךָ וּמִרְעָנָא אֵילָנָא
 לְאַסְתָּפְלָא בִּיהּ וְנִסְיַבְתָּ מֵאִיבָהּ וְאַכְלַת וַיִּהְיֶה אֶת-לִבְעֵלָה עֲמָה
 7 וְאַכַּל׃ וַאֲתַפְתָּחָא עֵינֵי תַרְוִיחֹן וַיֵּדַע אֲרִי עֲרֻסָּאִין אֲפִין
 8 וַחֲשִׁיטוּ לַחֹן טַרְפֵי תַאנִין וַעֲבֹדוּ לַחֹן זְרוּן׃ וְשִׁמְשֵׁי יַחְדָּקַל
 מִמְרָאֲדֵי אֱלֹהִים מִתְחַלֵּף בְּגִטָּתָא לְמַח יוֹמָא וְאַשְׁמֵר אָדָם
 9 וְאַתְחִיתָ מִן-קָדָם יְיָ אֱלֹהִים בְּגוּ אֵילָן גִּטָּתָא׃ וּקְרָא יְיָ
 10 אֱלֹהִים לְאָדָם וְאָמַר לִיה אָן אָתָּ׃ וְאָמַר יַחְדָּק־מִימְרָהּ שְׁמַעִית
 11 בְּגִטָּתָא וַיִּהְיֶה אֲרִי-עֲרֻסָּלָאִי אָנָּא וְאַשְׁמֵרִית׃ וְאָמַר בֶּן תַּחֲרִי
 לָךְ אֲרִי עֲרֻסָּלָאִי אָתָּא הֵמָּן-אֵילָנָא הִי פִקְדָתָךְ בְּדִיל-דְּלֹא-לְמִיכַל
 12 מִנִּיהּ אָכְלַת׃ וְאָמַר אָדָם אֶתְחָא דִּיהֲבָתָ עֲמִי הִיא וַהֲבַת לִי
 13 מִן-אֵילָנָא וְאַכְלִית׃ וְאָמַר יְיָ אֱלֹהִים לְאַתְחָא מַהֲדָּא עֲבֹדָתָ
 14 וַאֲמַרְתָּ אֶתְחָא חֲרָא אֲטַעֲנִי וְאַכְלִית׃ וְאָמַר יְיָ אֱלֹהִים

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

6. חֲזֹן, 3d sing. fem. Praet. Peel from חָזַן. אָסֵד (a medicine) appears to refer to the effect which Eve expected the eating of the fruit to have, in opening her eyes to a clearer vision. But all the other ancient versions agree with the English translation in rendering תַּאֲרִיחַ לְעֵינֶיךָ, *pleasant to the eyes*.—מִרְעָנָא, 2d Part. Pael. בִּיהּ expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold*. בִּיהּ is pleonastic.—נִסְיַבְתָּ, § 12. II. 1.—מֵאִיבָהּ, see אָב in the vocab.—וַיִּהְיֶה, § 7. d. 1.

7. תַּרְוִיחֹן, 3d pers. plur. fem. Praet. Ithpaal, from תַּרַח. § 42. 1. a. note.—חֲשִׁיטוּ, § 12. I. 1. b.—וְהָאֲנִין, see תַּאֲנִין in the vocab.—זְרוּן, a Hebrew form. But Buxtorf points it זְרוּן. See his lexicon.

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

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

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

14. חֲרָא, 2d Part. from חָרַט.—חֲרִיזֵל, Fut. from חָרַט, § 21. a.

לְחַוְּרָא אֲרִי־עֲבֹדָהּ דָּא לִיט אַתָּה מְכַל־בְּעִירָא וּמִכַּל חַוְּרָה בְּרָא
 15 עַל־מַעַךְ תִּיזִיל וְעַפְרָא תִיכּוּל תִּיזִימִי חֲתִיף: וְדִבְבוּ אֲשֵׁנִי
 בִּינָה וּבִין אֲתַתָּא וּבִין בְּנָה וּבִין בְּנָהּ הוּא יְהוּדִי־דְכִיר לָהּ
 16 בְּהַדְּעֻבְדָּתָהּ לִיהִמְלֻקְדָּמִין וְאַתָּה תְּהוּדִי־נְטִיר־לִיהּ לְסוּפָא: לְאַתַּתָּא
 אֲמַר אֲסַנְאָה אֲסַנְי צַעֲרִיכִי וְעַד־יִזְכִּי בַּצַּעֲרִי תִלְדִּין בִּין
 17 וְלַחֲתִיבְעֻלָּהּ תְּהוּ תְּאוּבָתֶיהָ וְהוּא יִשְׁלַט־בֵּיהּ: וְלֵאדָם אֲמַר
 אֲרִי מְבַלְתָּ לְמִימַר אֲתַתָּה וְאַכְלָתָ מִן־אֵילָנָא דִּי פְקֻדְתָּהּ
 לְמִימַר לָא תִיכּוּל מִיָּהּ לִיטָא אֲרַעָא בְּדִילָהּ בְּעַמֵּל תִּיכְלֻנָּהּ
 18 כָּל יוֹמֵי חֲתִיף: וְכּוּבִין וְאַטְדִין תַּצְמַח לָהּ וְתִיכּוּל וְתִי־עֲסָבָא
 19 תְּחַקֵּלָא: בּוֹנֵתָא דְאַפְקָה תִיכּוּל לְחַמָּא עַד דְּתַחֲבוּב לְאַרְעָא
 20 דְּמִנָּה אֲתַבְּרִיתָא אֲרִי־עֲפְרָא אַתָּה וְלַעֲפְרָא תַחֲבוּב: וְקָרָא אָדָם
 21 שׁוּם אֲתַחֲתִיהּ חַוְּרָה אֲרִי דָּוָא חַוְּרָה אֲמַר דְּכָל בְּנֵי־אָנְשָׁא: וְעַבְדִּי
 יְיָ אֱלֹהִים לְאָדָם וְלֹא־תַחֲתִיהּ לְבוּשֵׁי־דִיקָר עַל־מִשְׁחָהּ בְּשִׁחֲהוּן
 22 וְאַלְבִּישֶׁנָּהּ: וְאֲמַר יְיָ אֱלֹהִים הָא אָדָם חַוְּרָה יְהוּדִי בְּעַלְמָא
 מִיָּהּ לְמַדַּע טַב וְבִישׁ וּבְשָׁן דְּלִמְאִירֻשִׁיט יְהִיהּ וְיִסָּב אַתָּה

15. חַוְּרָה, 1st Part. Peal, from חָכַר § 12. I. 1. c. *He will remember against thee what thou hast done to him.*—מִן־מִלְקָדָמִין, i. q. מִן־מִלְקָדָמִין from the beginning—anciently.

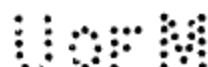
16. אֲסַנְאָה, Inf. Aphel. See the paradigm.—תִּלְדִּין, Fut. 2d sing. fem. from יָלַד.—בֵּיהּ, prep. בְּ with suff. 2d sing. fem. See the table.

17. תִּיכְלֻנָּהּ, Fut. 2d sing. masc. from אָכַל with fem. suff. 3d sing. and epenthetic.

19. וְעַתָּה, defectively written. See וְיָרָא.—מִנָּהּ, from which.

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

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



23 מֵאֵלֶּיךָ הֵיכָל וְיִיכֹל וְיִחַד לְעַלְמָא : וְשִׁלְחִיהּ יְיָ אֱלֹהִים מִפְּתָא
 24 דְּעָדָן לְמַפְלָא יְחִידָא דְּאִתְפָּרַי מִתַּמָּן : וְחִירָהּ יְחִידָא
 וְאִשְׁרֵי מִלְּקֻדָּמִין לְגַתָּא דְּעָדָן יְחִידָא וְיִחַד שֶׁנָּן חֲרָבָא
 דְּמִתְחַפְּקָא לְמִשְׁר יְחִידָא וְיִחַד אֵלֶּיךָ חֵיכָא :

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

1 וְחִירָהּ חֲרָה חֲרָה לְבִישׁ מִפֶּל חֵינִת פְּרָא דְּעָבֵד יְיָ אֱלֹהִים
 וְאִמֵּר לְאִתְתָּא הַקּוֹשְׁטָא דְּאִמֵּר יְיָ אֱלֹהִים לָא תִּכְלֹן מִפֶּל
 2 אֵלֶּיךָ גִּינִיקָתָא : וְאִמֵּרְתָּ אִתְתָּא לְחִירָה מִשְׁאֵר פִּירֵי אֵלֶּיךָ
 3 גִּינִיקָתָא אִית לָן רִשׁוֹ לְמִיכָל : וּמִפִּירֵי אֵלְנָא דְּבִי מִצִּיעֻת
 גִּינִיקָתָא אִמֵּר יְיָ לָא תִּכְלֹן מִפִּיהּ וְלָא תִּקְרִבֹּן בִּיהּ דִּילְמָא
 4 תִּמְוִתֹּן : בִּי הִיא שְׁעָתָא אִמֵּר חִירָה דְּלִשְׁוֹר עַל בְּרִיתָא
 וְאִמֵּר לְאִתְתָּא לָא מִימֵת תִּמְוִתֹּן בְּרִית פֶּלֶא וְיִחַד סָנִי בִּי

however, give the sense expressed in the English translation.—Fut. וְיִסָּב of נָסָב.

23. דְּ, whence, § 48. 1.

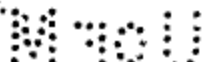
24. מִתְחַפְּקָא, Praeter Paël, merely a full orthography for חֲרָבָא. Part. Ithpe. fem. sing. agreeing with חֲרָבָא. מִשְׁר, Inf. from נָסָב.

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

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

3. אֵלְנָא, § 2. 6. c.—דְּבִי, see בִּי in vocab.—חִירָה, Hireq is short, the * being a mere *mater lectionis*, § 2. 1.

4. אִמֵּר, etc., the serpent spake, calumniating his Maker, and said.—בִּי אִמֵּרְתָּא, (comp. the Heb. בָּן שָׁמֶן, a fruitful hill, etc.) the thing made, the result of labor. Every workman hates the work of his own hands.



- 5 אוֹמְנוּתִיהָ : אַרוֹם גְּלִי קָדָם יְיָ אַרוֹם בְּיוֹמָא דְּתִיכְלוֹן מִפִּיהָ
וְתַחֲלוֹן בְּמַלְאכֵין בְּרַבְרִין דְּחַכְמִין לְמַנְדַּע בֵּין טַב לְבִישׁ :
6 וְחַמַּת אֶתְחָא ית סַמְאֵל מַלְאָךְ מוֹתָא וְדַחֲלִית וְיַדְעַת אַרוֹם
טַב אֵילְנָא לְמִיכַל וְאַרוֹם אָסוּ הוּא לְהוֹרָא דְּעִינָן וְשַׁרְפַּג
אֵילְנָא לְאִיסְתַּפְלָא בִּיהּ וְנִסְיַבַּת מֵאִי־בִיָּה וְאָכְלַת וִידְבַּת אַף
7 לְבַעֲלָה עֲמָה וְאַכַּל : וְאַתְּגַדֵּן עֵינִי בְּתַחֲלוֹן וְיַדְעִי אַרוֹם
עֲרִטְלָאִין אֵינִין דְּאַתְּעֲרִטְלוּ מִן לְבוּשׁ טוֹפְרָא דְּאַתְּפִרְיָא בִּיהּ
וְחִוּן חֲמִין בְּתַחֲלוֹן וְדִשְׁטִי לְחוּן מִשְׁרָפִי תַּלְזִין וְעָדוּ
8 לְחוּן קַמְוִרִין : וְשִׁמְעִי ית קַל מִימְרָא דְּיְיָ אֱלֹהִים מְטִיל
בְּנִינִיתָא לְמַנָּה יוֹמָא וְאַיְטְמַר אָדָם וְאַתְחֲתִיָּה מִן קָדָם
9 יְיָ אֱלֹהִים בְּמַצִּיעוֹת אֵילַי גִּינוּנִיתָא : וְקָרָא יְיָ אֱלֹהִים
לְאָדָם וְאָמַר לֵיהּ הֲלָא כָל עָלְמָא הִבְרִיתָ גְּלִי קָדְמִי הַשּׁוּכָא
כְּמוֹרָא וְדוּךְ אַנְתָּ סָבַר בְּלַבָּךְ לְאִיטְמָרָא מִן קָדְמִי הֲלָא
אֲחֵר דְּאַנְתָּ מִשְׁמַר בִּיהּ אָנָּה חָמִי וְאֵן אֵינִין פִּקְוִיָּא דְּפִקִּידָתָךְ :
10 וְאָמַר ית קַל מִימְרָךְ שְׁמַעִית בְּגִנוּנִיתָא וְדַחֲלִית אַרוֹם עֲרִטְוִלָּאִי
וּמַצִּוִּתָּא דְּפִקְוִיָּתִי אַעֲבִרִית מִינִי וְאַיְטְמָרִית מִן כִּיסוּפָא :
11 וְאָמַר מִן חָמִי לֵךְ אַרוֹם עֲרִטְוִלָּאִי אַתְּ דְּלָמָּא מִן פִּירִי אֵילְנָא
12 דְּפִקִּידָתָךְ דָּלָא לְמִיכַל מִפִּיהּ אָכְלָתָ : וְאָמַר אָדָם אֶתְחָא
13 לִידְבַּת גְּבִירִי הוּא יְדַבֵּת לִי מִן פִּירִי אֵילְנָא וְאָכְלִית : וְאָמַר

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

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

7. לְבוּשׁ טוֹפְרָא, *garments of the color of the טַפֵּר, i. e. purple*.—חֲמִין, for חֲמִין, see § 35, and below on v. 15.—בְּתַחֲלוֹן see בְּהִתְחַלּוֹן.

8. אֵיטְמַר, *Ithpe. from טָמַר, § 7. a. (2)*.—אֶתְחֲתִיָּה, § 6. a. note.

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

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

12. גְּבִירִי = גְּבִיר, § 4. b.

יְיָ אֱלֹהִים לֹא־תִתֵּן מֶה דָּא עֲבָדָה וְאַמְרָה אֲתָתָה הוּא
 14 אֲשֵׁינִי כְּהוֹכְמָתִיהָ וְאַטְעִינִי בְּרִשְׁעוּתֶיהָ וְאֶכְלִית׃ וְאִי־תִי יְיָ
 אֱלֹהִים תִּלְתִּי־הוֹן לְדִינָה וְאָמַר לְהוּא אֲרוּם עֲבָדָה דָּא לִיט
 אֵת מִכָּל בְּעִירָה וּמִכָּל חַיִּית בְּרָא עַל מִינָה תִּהְיֶה מִשְׁטֵיל
 וְהִגְלָה יִתְקַצְצוֹן וּמִשְׁכָּה תִּהְיֶה מִשְׁלַח תְּרָא לְשֵׁב שְׁטִין וְאַר־סָא
 15 דְּמוּתָה בְּפִמָּה וְעִפְרָה תִּיכּוֹל כָּל יוֹמִי חַיִּיה׃ וְהִבְבוּ אִישׁוֹ
 בִּיקָה וּבִין אֲתָתָה בִּין זִרְעִית בְּנָה וּבִין זִרְעִית בְּנָה וְיִהִי
 כִּד יִהוֹן בְּנָה דֹּאֲתָתָה נִטְרִין מִצְוֹתָה דְּאוֹרִיתָה וְהוֹן מִכְּוִין
 וּמִחִין יִתָּה עַל רִישָׁה וְכִד שְׁבָקִין מִצְוֹתָה דְּאוֹרִיתָה תִּהְיֶי
 מִתְּכִין וּנְכִית יִתְּוֹן בְּעִקְבִּיהוֹן בְּרַם לְהוֹן יִהְיֶה אֲסוּ וְלָהּ
 לָא יִהְיֶה אֲסוּ וְעִתִּידִין אֵינֶן לְמַעַבְד שְׁפִינָתָה בְּעִקְבָּה בְּיוֹמִי
 16 מִלְּפָא מִשִּׁיחָה׃ לֹא־תִתֵּן אֲמַר אֲסָפָא אֲסָפִי סִיגוּפִיָּה בְּאֵדָם
 בְּתוֹלִין וְעִידוּיָהּ בְּצַעַר תִּלְדִּין בְּטִין וּלְנָח בְּעִלְיָה תִּהְיֶי בְּתוֹרָה

13. אֲשֵׁינִי, probably an incorrect reading for אֲשֵׁינִי. — אֲטָעִינִי, *seduced me*, Aphel from טָעָה with suffix, § 26. 2. a.

14. אִי־תִי, Aph. from אָהָה. For the pointing see § 4. a. and § 2. 5. b. — תִּהְיֶה מִשְׁטֵיל, § 53. 1. — חַיִּיה, adverbially, *once*. — אֲרִיסָא דְּמוּתָה *deadly poison*, § 61. 1.

15. אִישׁוֹ, 1 sing. Fut. Pa. from שָׁוִי. The form is perfectly anomalous. Compare אֲמַר instead of אָמַר. — זִרְעִית, plur. const. from זָרַע. — נִטְרִין, 1 Part. from נָטַר. See above No. II. (7). — מִחִין, 1 Part. plur. from מָחָה. This also appears to be a masculine form like מְחִין, § 35. Schaaf, (*Opus Aramaeum* p. 308,) points it מְחִין. רִישָׁה [i. q. רִישׁוֹן; so Schaaf *ibid.*] is understood, making it future, § 53. 1. "Operam dabunt ut percutiant." *They shall make efforts and shall bruise thy head*, i. e. they shall do it intently, and with all their power:—or, *they shall be established*, etc. taking the act. Part. in an intransitive sense. Comp. תִּהְיֶה מִתְּכִין below, and above No. II. (15). — שְׁבָקִין, § 32. note 2. — תִּהְיֶה מִתְּכִין, *thou shalt be established*, or, perhaps, *thou shalt be intent upon injuring them*. — וּנְכִית should probably be pointed וּנְכִית. See No. III. v. 15. — מִעַבְד, this use of Hhateph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription. — עִקְבָּה i. q. עִקְבָּא.

16. סִיגוּפִיָּה, for סִיגוּפִיָּה; and עִידוּיָהּ, for עִידוּיָהּ. For the pointing of

17 וְהוּא יְהִי שְׁלִיט בִּידָּהּ לְמִצְרַיִם וּלְאֶדָם אָמַר אֲרוּם
 קִבְּלָהּ לְמִצְרַיִם אֲנִתְחָהּ וְאֲכַלְתָּ מִן פִּירֵי אֵילָנָה דְּפִקְדֻתָּהּ
 לְמִצְרַיִם לֹא תִיכּוֹל מִפְּנֵיהּ לִישָׁא אֶרֶצָא בְּגִין דְּלֹא הִיאָתָּה לָּהּ
 18 חֻבְקָהּ בְּעַבְלָהּ תִּיכְלָקָהּ כָּל יוֹמֵי חַיֶּיהָ: וְכוּבִין וְאַטְרִין תִּצְמִיחַ
 וְתִרְבִּי בְּדִלְקָהּ וְתִיכּוֹל יַחַד עֲשָׂבָא דְּעַל אֲשֵׁי בָרָא עָנִי אָדָם וְאָמַר
 בְּבִעֵי בְּבִדְמִין מִן קְדָמָהּ יְיָ דְּלֹא נִתְחַשֵּׁב בְּבִעֵרָא דְּתִיכּוֹל
 עֵיסָבָא דְּאֲשֵׁי בָרָא נִיקוּם פֶּשַׁן וְנִלְעֵי בְּלִיעוֹת דְּרִי וְתִיכּוֹל
 מִזֶּזֶן מִן מִזְנָה דְּאֶרֶצָא וּבִבְנֵי יִתְאַפְּרֵשׁ פֶּשַׁן קְדָמָהּ בֵּין בְּנֵי
 19 אִינְשָׂא וּבֵין בְּנֵי בְּעִירָא: בְּלִיעוֹת פֶּשַׁן יִקָּהּ תִּיכּוֹל מִזְנָה עַד
 דְּחִידְהוֹר לְעִפְרָא דְּמִינָה אֲחִיבְרִיאַת אֲרוּם עִפְרָא אֲנִתָּה וְלַעֲפְרָא
 תִּתּוּב דְּמִן עִפְרָא אֲנִתָּה עֲתִיד לְמִיקוּם לְמִיתָן דִּיקָּהּ וְהוֹשִׁיבָנָה
 20 עַל כָּל מִדָּה דְּעִבְדָּתָה בְּיוֹם דִּיקָּהּ רַבָּא: וְקָרָא אָדָם שׁוּם
 אֲנִתְחִיָּה חֻבְקָהּ אֲרוּם הוּא הָיָה אִמָּא דְּכָל בְּנֵי נָשָׂא: וְעַבְד
 יְיָ אֱלֹהִים לְאָדָם וְלֹאֲנִתְחִיָּה לְבֹגְשִׁין דִּיקָּר מִן מִשְׁקָה חֻבְקָהּ
 דְּאֲשִׁלַּח מִפְּנֵיהּ עַל מִשְׁקָה בְּשִׁרְיָהוֹן חֻלָּה שׁוֹגְרִיָּהוֹן דְּאֲשִׁתְּלָהּ
 22 וְאֲלִבִּישִׁינֶן: וְאָמַר יְיָ אֱלֹהִים לְמִלְאֲכֵיהּ דִּי מִשְׁמָשִׁין קְדָמֶיהּ
 הוּא אָדָם הָיָה יְחִידִי בְּאֶרֶצָא דִּיקָמָא דְּאָנָה יְחִידִי בְּשָׁמַי
 מְרוּמָא וְעֲתִידִין לְמִיקוּם מִפְּנֵיהּ דִּידְעִין לְמִפְּרָשָׂא בֵּין טַב
 לְבִישׁ אֱלֹהִי נָטַר מִצְוָתָהּ פִּקְדֻתָּיהּ אִיתָּהּ הוּא דִּי וְקָם פְּאִילָן

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

17. קִבְּלָהּ, § 12. II. 1.

19. מִינָה, for מִקָּה, § 6. a. note.

21. דְּאֲשִׁלַּח, *which he (the serpent) put off*, מִפְּנֵיהּ from himself.

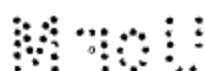
22. יְחִידִי, for יְחִידִי, *if he had kept*.—פִּקְדֻתָּיהּ, 1 s. Pr. Pe.
 with suff. 3 m. s. § 16. 2. a.—דְּקָהּ, § 12. I. 2.—דְּקָהּ, for behold.—וְהוּא,
 Praeter n a future sense, or rather both this and the participle אֲקִיל are to

חַיָּא עַד לְעַלְמִין וְכִדּוֹן עַל דְּלֹא נָטַר מַה דְּפִקִּדְתָּא מְגִזּוֹר
עֲלֵהּ וְנִטְרִייה מִן פְּנִתָּא דְעֵקֶן קָדָם עַד לֹא יִפְשֹׁט יְדִיה
וְיִסַּב מִן פִּירִי אֵילָן חַיָּא דְקָא אֵין אָכִיל הוּא מַעֲיָה דְחַי חַי
וְקָרִים עַד לְעַלְמִין : וְתַרְבִּייה יְיָ אֱלֹהִים מִפְּנִתָּא דְעֵקֶן וְאֶזֶל
וְיַחֲיִיב בְּטוֹר מוֹרְקָה לְמִפְלַח יַת אֲדָמָתָא דְאִתְחַבְרִי מִתְּמָן :
וְיִטְרַד יַת אָדָם מִן דְּאֲשֵׁרִי יָקֹר שְׂכֻנְתִּיה מִן לְקַמְמִין בֵּין תַּרְוִין
פְּרִיבִיָּא, קָדָם עַד לֹא בְרָא עֲלֵמָא בְּרָא אֲוִרְתָּא אֲחִיקִין פְּיִנְתָּא
דְּעֵקֶן לְצִדְקָא דְנִיבְלָן וְיַתְּפִקִין מִן פִּירִי אֵילָנָא עַל דִּי פִלְחֵה
בְּחִידּוֹן בְּאוּלְפָן אֲוִרְתָּא בְּעֲלָמָא דְחַי וְקָרִים פְּקִידְיָא אֲחִיקִין
בְּהִיָּס לְרִשְׁיָעִיא דְמַתִּילָא לְחַרִּיבָא שְׁוִינָא אָכִלָה מִתַּרְוִין סְטִרִין
אֲחִיקִין בְּנִיָּה דִּיקוּקִין דִּימֹר וְגוֹמְרִין דְּאֲשֵׁתָא לְמִקֵּן בְּהוֹן
לְרִשְׁיָעִיא דְמַרְוֹ בְּחִידּוֹן בְּאוּלְפָן אֲוִרְתָּא טְבַתָּא הוּא אֲוִרְתָּא
לְפִלְחָה מִן פִּירִי אֵילָן חַיָּא דְאִתְקַנְהָא מִימֵר בֵּין לְנִטְרִיָּה
דִּיהִי קָם וְמַטִּיל בְּשִׁבְלֵי אֲרֻחָה דְחַי לְעֲלָמָא דְאַחֲרִי :

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

23. חַיָּא and אָזֶל (§ 12. II. 1.) are both Praeters.

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



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

7 וְעָבְדוּ לַחַוִּין אֲשֶׁלְלָן : (8) מִטִּיל בְּנִתָּא לְחֻקָּא דְיוֹמָא :
 9 וְקָרָא מִיָּדָא בְּרֵי אֱלֹהִים לְאָדָם וְאָמַר לֵיהּ הָא עֲלֵמָא דְבְרִית
 גְּלִי קְדָמִי תְשׁוּבָא וְהִדּוּקָא גְלֵימִי קְדָמִי וְאִיךְ אַתָּה סָבַר דְּלִית
 גְּלִי קְדָמִי אַתְרָא דְאַתָּה בְּנִיתָ הֵן הִיא מִצְוֹתָא דְפַקְדִּית יְהֵא :
 15 וְהִי כִּד נְהִי בְּרֵי בְנִיָּא דְאַתְתָּא לְעֵין בְּאוּרִיתָא וְעָבְדִין פְּקִידָא
 נְהִינִי מִפְּקִידִין וְיִתְּנִי יְהֵא לְרִישָׁא וְקַטְלִין יְהֵא וְכִד יִשְׁבְּקִין
 בְּנִיָּא דְאַתְתָּא מִצְוֹתָא דְאוּרִיתָא וְלֹא יַעֲבֹדִין פְּקִידָא תְּהִי
 מִתְּפִינִין וְנָשִׁית יְהֵא וְעִקְבָּהוּן יִמְמַרְעִי וְהֵא וְכִד בְּרֵי
 אָסִי לְבִנְיָא דְאַתְתָּא וְלֹא תִּנָּא לֹא יְהִי אָסִי בְּרֵי עֲחִידִין
 דְּהֵן אֵלִין לְאֵלִין לְמַעַבְדִּי שְׁפִירָתָא בְּעִקְבָּא בְּסוּתָא עֲקֵב יוֹמָא

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

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

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

15. וְיִתְּנִי, *And it shall come to pass*. The Vav conversive does not appear in Chaldee.—מִתְּפִינִין, Part. Ithpa. from פָּתַן, full orthography, § 12. II. 4.—מִתְּפִינִי, masc. pl. Act. Part. from פָּתַן, § 35. But Schaaf (Op. Aram. p. 333,) points it regularly, מִתְּפִינִי.—נָשִׁית, § 12. I. 1. c.—סְמַרְעִי, 1st Part. Aph.

18 בְּיוֹמֵי הַמִּלְכָּה מְשִׁיחָהּ : וְכִיבִין וְהִרְדִּין תַּרְבִּי לָהּ וְחִיכֹל
 ית עֲשָׂבָה דְּבִאֲפִי בְּרָא עָנִי אָדָם וְאָמַר בְּבִיעֵי בְּחֻמִּין מִן קַדְמָךְ
 יי לֹא נִתְחַשֵּׁב קַדְמָךְ מִן בְּעִירָה לְמִיכַל ית עֲשָׂבָה דְּבִאֲפִי
 בְּרָא נָקִים פָּעֵן וְנִלְעֵי מְלִיאֻת דְּרִי וְחִיכֹל מְזוּן מִן פִּירִי אֲרַעָא
 וּבְסֻדִּין יִהְיֵי מִפְּרֵשׁ קַדְמָךְ בֵּין בְּנֵי אֲנָשָׁא וּבֵין בְּעִירָה :
 22 וְאָמַר מִיִּבְרָא דִּי אֱלֹהִים הָא אָדָם דְּבִרִית יְתִיבָה יְחִידִי בְּגוֹ
 עַלְמִי דִּיךְ בִּיה נְאֻמָּא יְחִידִי בְּשִׁמְי מְרוּמָא עֲתִידִין אוּמִין
 סְבִיאִין לְבָקִם מַעֲיָה מַעֲיָה תַקִּים אוּמָה דִּידְעָא לְמִפְּרֵשָׁא בֵּין
 טַב לְבִישׁ וּכְדוּן טַב דִּנְסֻרִיד יְתִיבָה מִן גְּפָתָא דְעָדָן קָדָם עַד
 לֹא יַפְשׁוּט יְדִיָּה וְנִסָּב לְחוּד מִן פִּירִי אֵילָנָא דְחֻמָּא וְחִיכֹל

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

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

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

24 וַיְהִי לְעֹלָם: וַיִּסְרַד יַחַד אָדָם וְאֲשֵׁרֵי יָרֵךְ שְׁכֵנֵיהֶם מִן לְקַדְמֵי
 מִמְדֵּנָה לְגִנְתָּהּ דְּעֵדֶן מִיַּעַלְיָ תַּרְיִן פְּרִיָּהָּ קָדָם עַד לֹא נִבְרָא
 עֲלֵיָּהּ תַּרְיִן אֲלֵפִין שְׁנֵין בְּרָא אֲוִרְתָּהּ וְאֲחִסְרֵן גִּיהֶם וְגִנְתָּהּ
 דְּעֵדֶן אֲחִסְרֵן גִּנְתָּהּ דְּעֵדֶן לְעִדְיָהּ דְּיִיכְלֵין וְיִתְפַּנְקֵין מִן פִּירֵי
 אֵילָנָה עַל דְּנִשְׁרֵי מִצְחָהּ דְּאֲוִרְתָּהּ בְּעֵלְמָה דְּהֵן אֲחִסְרֵן גִּיהֶם
 לְרִשְׁעֵיהּ דְּהִיא נִבְרָא לְהַרְבָּא שְׁנֵינָא אֲכֵלָה מִתַּרְיִן סְטֵרָה
 אֲחִסְרֵן בְּנֵיהּ זְקוּקִין דְּנִירָא וְגִימְרִין מִבְּעֵרִין לְרִשְׁעֵיהּ לְהַחְפֹּרֵעַ
 מִגְּדוּן לְעֵלְמָה דְּאֲחֵי עַל דְּלֹא נִשְׁרֵי מִצְחָהּ דְּאֲוִרְתָּהּ בְּעֵלְמָה
 דְּהֵן אִירִים אֵילָן דְּהִנְיָא הִיא אֲוִרְתָּהּ פֶּל גִּנְטֵר לֵה בְּעֵלְמָה
 דְּהֵן דְּהֵן חֵי וְקָדִים פֶּאֶלְלָנָה דְּהֵן טָבָא הִיא אֲוִרְתָּהּ לְפִלְתָּהּ
 בְּעֵלְמָה דְּהֵן דְּהֵן פִּירֵי אֵילָן דְּהִנְיָא לְעֵלְמָה דְּאֲחֵי:

24. *The glory of his presence, i. e. his glorious presence.*—מִמְדֵּנָה מִן, *these two expressions are doubtless synonymous, the second being explanatory of the first, which sometimes has a different sense. On the east, towards the sun-rising.* This I think is better in the present instance than to consider לְקַדְמֵי מִן as relating to time; although it is evident, from other places, that both the author of this Targum and the Pseudo-Jonathan supposed the garden of Eden to have been planted before the creation of the world. See the next clause. Also Gen. 2: 15, Jeru. T. Gen. 2: 8, Pseudo-Jon.—קָדָם עַד לֹא יוֹגֵי, *two thousand years before the world was created, he made the law, etc.* See above (22).—עַל דְּנִשְׁרֵי, *because they kept.*—מִרְמֵיָּהּ, 1st Part. Pa. fem. sing. from דָּמָה. § 12. 1. 3.—סְטֵרָה, plural, contracted for סְטֵרָה; אֲכֵלָה מִתַּרְיִן סְטֵרָה, lit. a sword, *destroying from both sides, i. e. a two-edged sword.*—מִבְּעֵרִין, 1st Part. Pa. from בָּעַר.—דְּאֲחֵי, (Part. from אָחָה) *the world which is coming, or, as we more commonly say, the world to come.*—וְהִיא, § 47. 1. *the tree of life is, i. e. represents the law.*—דְּהֵן, a form of the Praeter (§ 23. 2. note,) here used in the sense of a present tense, or as expressing a general affirmation.—קָדִים, § 4. a. This double י originated with an unpointed text, and should not have been retained when the points were affixed. לְפִלְתָּהּ לְפִלְתָּהּ, see above (7) *to him who obeys it.*

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

וַאֲמַר שׁוֹן לְהַבֵּל אֱהוּי אֲתָא וְנִשְׁפִּיק לְאַשִּׁי בְּרָא וְהָיָה כִּד נִפְקִי
 תְּרוּיָהוֹן לְאַשִּׁי בְּרָא עָנִי שׁוֹן וַאֲמַר לְהַבֵּל אֱהוּי לִית דִּין
 וְלִית בִּינָן וְלִית עֲלֵם אוֹחֲרָן וְלֹא לְמִיתָן אֲמַר טָב לְצַדִּיקָא
 וְלֹא לְאַתְפָּרַע מִן נִשְׁרִיעָא וְלֹא בְּרַחֲמִין אֲחֵבְרִי עֲלָמָא וְלֹא
 בְּרַחֲמִין הוּא מְדַבֵּר מִן בְּגִלָּל מַה אֲתַקְּבֵל קִירְבָּקָא מִנָּקָא בְּרַעִי
 וּמִפִּי לֹא אֲתַקְּבֵל בְּרַעִיא עָנִי חֵבֵל וַאֲמַר לְשׁוֹן אִית דִּין וְאִית
 בִּינָן וְאִית עֲלֵם אוֹחֲרָן וְאִית מִיתָן אֲמַר טָב לְצַדִּיקָא וְלֹא אֲתַפָּרַע
 מִנִּשְׁרִיעָא וּבְרַחֲמִין אֲחֵבְרִי עֲלָמָא וּבְרַחֲמִין הוּא מְדַבֵּר בְּרַם
 פְּשִׁירִי עוֹבְדִין טָבִין הוּא מְדַבֵּר עַל בִּינָן עוֹבְדִי תַקְנִין מִן
 דִּיקָא אֲתַקְּבֵל קִירְבָּנִי מִנִּי בְּרַעִיא וּמִנָּקָא לֹא אֲתַקְּבֵל בְּרַעִיא
 וְהוּוֹ תְּרוּיָהוֹן מְנַצִּין בְּאַשִּׁי בְּרָא וְקָם שׁוֹן עַל חֵבֵל אֱהוּי וְקָטַל
 יְתִיבָה :

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

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

- 1 וַנִּתַּח שְׁמִשׁוֹן לַחֲמִנֶת וַהֲזֵא אֶתְחָא בְּחִמְנָת מִבֵּנָת פִּלְשֶׁתִּי :
 2 וְסָלִיק וַחֲדָי לְאַבְדֵּי וּלְאַמִּיָּה נֹאמַר אֶתְחָא חֲדִיתִי בְּחִמְנָת
 3 מִבֵּנָת פִּלְשֶׁתִּי וְכָעַן סָבִי יָתָה לִי לְאַתָּה : נֹאמְרוּ לִיה אַבְדֵּי
 4 וְאַמִּיָּה הָא לִית בְּבִנָת אַתָּה וּבְכָל עַמִּי אֶתְחָא דָּאָתָּ אֲדִיל
 5 לְמַסָּב אֶתְחָא מִפִּלְשֶׁתִּי עַרְלֵיָא נֹאמַר שְׁמִשׁוֹן לְאַבְדֵּי יָתָה
 6 סָב לִי אַרִי הִיא כְּשֶׁרָת בְּעִינֵי : נֹאבְדֵּי וְאַמִּיָּה לֹא יָדְעִין
 7 אַרִי מִן קָדָם יָי הִיא אַרִי חֲוִסְקָפָא דְּהִיא בְּעִי לְאַתְּפָרָאָה
 8 בְּפִלְשֶׁתִּי וּבְעִדְנָא וַחֲדָי פִּלְשֶׁתִּי שְׁלִטִין בְּיִשְׂרָאֵל : וַנִּתַּח
 9 שְׁמִשׁוֹן נֹאבְדֵּי וְאַמִּיָּה לַחֲמִנָת וַאֲתָו עַד פְּרָמִי תִמְנָת וְהָא אַרְיָא
 10 בֵּר אַרְיָאן מָהִים לְקַדְמוּתִיהָ : וְשֶׁרָת עֲלוּדֵי רִיחָ גְבוּרָא מִן
 11 קָדָם יָי וַחֲדָמִיָּה פָּמָא דְּמַחְדָּמִין פְּדִיָּא וּמַדְעָם לִית בִּידֵיהָ וְלֹא
 12 חֲדָי לְאַבְדֵּי וּלְאַמִּיָּה יָת בְּאַבְדֵּי : וַנִּתַּח וְשֶׁאִיל בְּאַתְחָא וּבְשֶׁרָת
 13 בְּעִינֵי שְׁמִשׁוֹן : וְחָב לִזְמַן יִזְמִין לְמַסָּבָה וְסָר לְמַחְדֵּי יָת
 14 פְּגִרָא דְּאַרְיָא וְהָא קָנָא דְּבִרְיָתָא בְּפִגְרָא דְּאַרְיָא וּבִיהָ דִּיבִשָּׂא :
 15 וַנִּסְחִיָּה בִּידֵיהָ וַאֲזַל מִיּוֹל וְאַכִּיל וַאֲזַל לִית אַבְדֵּי וְלִית
 16 אַמִּיָּה וַיִּרְבּ לְהוֹן וַאֲכָלוּ וְלֹא חָדָי לְהוֹן אַרִי מִפְּגִרָא דְּאַרְיָא
 17 נִסְיָה דִּיבִשָּׂא : וַנִּתַּח אַבְדֵּי עַל עֵסַק אֶתְחָא וְעַבְדֵּי תַמְזִין
 18 שְׁמִשׁוֹן מִשְׁתָּרָא אַרִי מִן עֲבָדִין עוֹלָמִיָּא : וַחֲדָי כִּד חֲזוֹ וַחֲדָי

1. בְּנָת, see בָּת in Lex.

2. סָלִיק, § 12. I. 1. and II. 1.—סָבִי, Imp. from נָסַב, § 12. II. 1. a.—אַתָּה, see אָתָּא.

3. כְּשֶׁרָת, 3 sing. fem. from כָּשַׁר, § 15. note 2.

5. אַתָּה, 3 m. pl. Pr. from אָתָּא.—לְקַדְמוּתָהָ, Buxtorf gives the pointing קַדְמוּת, which analogy demands.

6. הִנְיָמִיָּה, Paël forms without Daghes, § 12. II. 3.

8. לְמַסָּבָה, Inf. from נָסַב with prefix and suffix.

9. מִיּוֹל, § 21. a.

12 תִּבְרִי תִלְחִין תִּבְרִין וְהוּ עֲמִיָּה : וְאָמַר לְהוּן שְׁמִשׁוֹן
 אִיהוּד כִּפֶּן לְכוֹן הוּדִיתָא אִם הוּאָה תִּחְוִין יְתָה לִי שְׁבַעַת
 יוֹמֵי מִשְׁתָּא וְתִשְׁכְּחוֹן וְאִתָּן לְכוֹן תִּלְחִין פִּלְדִּסִּין וְתִלְחִין
 13 אֲצַטְלֹן דְּלְבוּשָׁא : וְאִם לֹא תוּכְלוֹן לְהוּאָה לִי וְתִתְּנוֹן אֲתוֹן
 לִי תִלְחִין פִּלְדִּסִּין וְתִלְחִין אֲצַטְלֹן דְּלְבוּשָׁא וְאָמְרוּ לִיה הוּד
 14 תִּדְרִתָּה וְנִשְׁמַעְנָה : וְאָמַר לְהוּן מִיִּכְלָא נֶפֶס מִיִּכְלָא וּמִתְקִיפָא
 15 נֶפֶס הוּלָא וְלֹא יִכְלִי לְהוּאָה הוּדִיתָא תִּלְחִין יוֹמִין : וְהוּה
 בְּיוֹמָא שְׁבִיעָאָה וְאָמְרוּ לְאַתָּה שְׁמִשׁוֹן שְׁדִילִי יַת בְּעִלְיָה
 יִתְּנִי לָךְ יַת הוּדִיתָא דְלָמָּא מִקִּיד יִתְּנִיךָ יַת בֵּית אָבוּךָ בְּנוֹרָא
 16 דְּלִמְסַבְנוּתָא קְרִיחוֹן יִתְּנָא הוּלָכָא : וּבְכַת אֲתָה שְׁמִשׁוֹן עֲלוּדִי
 וְאָמַרְתָּ לְהוּד שְׁנֵאתָנִי וְלֹא רִחַמְתָּנִי הוּדִיתָא הִדְתָּא לְבִנִי
 עָמִי וְלִי לֹא הוּדִיתָא וְאָמַר לָהּ הָא לְאַבָּא וּלְאַמָּא לֹא הוּדִיתָ
 17 וְלִיךְ אֲבָדִין אֲחֵרִי : וּבְכַת עֲלוּדִי שְׁבַעַת יוֹמֵיָה דְּהוּהָה לְהוּן
 מִשְׁתָּא וְהוּהָה בְּיוֹמָא שְׁבִיעָאָה וְתִנִּי לָהּ אֲרִי דְּחִקְתִּיהָ וְחִיָּתָה
 18 הוּדִיתָא לְבִנִי עָמָה : וְאָמְרוּ לִיה אֲנָשִׁי קְרָתָא בְּיוֹמָא שְׁבִיעָאָה
 עַד לֹא מַעַל שְׁמִשָּׁא מַה חֲלִי מִיּוֹבֶשָׁא וּמַה תִּקְרָה מִאֲרִיָּא וְאָמַר
 19 לְהוּן אֲלוּלָפוֹן בְּדַקְתוֹן בְּאַתָּתִי לֹא אֲשַׁפְּחִתוֹן הוּדִיתִי : וְשָׂרַת
 עֲלוּדִי רִיחַ גְּבוּרָא מִן קָדָם יִי וְנִחַח לְאַשְׁקִלוֹן וְקָטַל מִקְּחוֹן
 תִּלְחִין גְּבוּרָא וְנָסִיב יַת זְרוּרוֹן וַיִּהְיֶה אֲצַטְלִיָּא לְדוּרִיָּא

12. אֲצַטְלֹן ; Buxtorf points it אֲצַטְלֹן .

13. נִשְׁמַעְנָה, Fut. 1 pl. with suff.

15. יִתְּנִי, Imperative Paél. § 12. I. 1.—יִתְּנִי *that he may tell*.—מִקִּיד, Aphel from יָקַד.—דְּלִמְסַבְנוּתָא, *is it to try (perplex) us?* For the ending *וּ* see § 16. 2. c. and for the prefix *ט*, § 12. I. 4.

16. דְּהוּיָא, *while, etc.*

17. דְּחִקְתָּה, 3. sing. fem. Praet., with suffix, from דִּחַק.

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

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

20 הַיְדִיתָא וְתַקִּיתָ רִיגְזִיהּ וְסָלִיק לְבֵית אַבְדִּיהּ : וְהָיָה אִתָּח שְׁמִשׁוֹן
לְדַחְבְּרִיהּ בְּהָיָה שׁוֹשְׁבֵינֶיהָ :

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

1 לְמַה מִּתְרַגְּשִׁין עִמָּכֶם וְאַחֲמִיָּא בְּדַנְגִין סְרִיקוּתָא : (2) קְרִימִין
מִלְכֵי אֲרַעָא וְשִׁלְטוֹנֵיָא וְתַחֲבִירִין פְּחָדָא לְמַרְדָּא קָדָם יְיָ וְלִמְנַצֵּי
3 עַל מְשִׁיחִיהּ : נִתְרַע יַח אֲסַחְדִּיהוֹן וְנִסְלֹק מִפְּנֵא שְׁלֹשְׁלוֹתְהוֹן :
4 דְּחִיב בְּשִׁמְיָא יִתְרַע מִימְרָא בְּנֵי יְהֹוָה לְהוֹן : (5) הַיְדִין וְנִסְלֹק
6 לְהוֹן בְּחִיקְשִׁיהּ וּבְרִיגְזִיהּ יְבַחֵל אִפּוֹן : וְאַנִּי רַבִּיתִי מִלְכֵי
7 וּבְנֵיהֶם עַל טַר בִּיקְדָּשִׁי : אֲשִׁתְּעִי קִרְמָא בְּנֵי אִמֵּר חֲבִיב פֶּבֶר
8 לְאַבָּא לִי אֵתָּה זַבְּחָה כְּאַלֵּף יוֹמָא דִּין בְּרִיתָהּ : בְּעִי מִיָּי וְאַתָּה
9 נִכְסִי עִמָּכֶם אֲחִיסְנָתָהּ וְאַחֲדָתָהּ שְׁלֹטוֹנֵי סִפֵּי אֲרַעָא : תַּחֲבִירֵנּוּ
10 דִּיהּ בְּהוֹטְרָא דְּפִרְזָלָא דִּיהּ מִן דְּפִרְזֵי תַּחֲרַעְנֵנּוּ : וְכִדְוִין מִלְכֵּיָא
11 אֲשִׁפִּילֵי קְבִילֵי מַדִּיחָתָא נְגִידֵי אֲרַעָא : פִּלְחֵי קָדָם יְיָ בְּבַחֲלָא
12 וְצִלֵּו בְּרִיתָתָא : קְבִילֵי אוּלְפָּנָא דְלִמָּא יִרְפִּיז וְתַחֲבִירֵנּוּ
אֲוִרְחָא מְטוּל דְּנִיחֹר פִּזְעִיר רִיגְזִיהּ טוֹבִיָּה לְכָל דְּסַבְרִין
בְּמִימְרֵיהּ :

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

2. קְרִימִין, 1st Part. plur. from קִרַּם. See the Par.—מְרָדָא, Inf. Pa.—מְנַצֵּי, Inf. Pe. from נָצַא, § 18. note 1,

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

7. חֲבִיב, Vocative; *O thou beloved*, etc.—זַבְּחָה, emph. masc. “*Tu mihi purus es.*” Buxtorf.

9. מִן, see מָאן in the vocabulary.

11. צִלֵּו Imp. Pa. 2. pl. from צָלָה.

12. וְתַחֲבִירֵנּוּ אֲוִרְחָא, “*et amittatis viam*,” Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (*Lex.* under the word וָחָד), cites several examples in which וָחָד has evidently the intransitive sense *to perish*.—יִיחֹר, Fut. from יָחַר.—טוֹבִיָּה, suffix pleonastic, § 47. 2. Comp. Heb. אֲשִׁירִי.

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

לְשִׁבְחָהּ עַל בְּנוֹתָהּ דְּאֶחָדִי מִפֶּה הַיֹּשֵׁבִים לְרֹדֵי:

- 2 יְיָ אֱלֹהֵהּ רַבּוֹנָהּ כִּמְהָ חֲלִיל שְׁמֶךָ וּמִשְׁבַּח בְּכוֹלָהּ אֲרָעָה
3 דִּיהִבְתָּהּ זֶהָ עֵיל מִן שְׂמִיָּהּ : מִפּוֹם עוֹלָמָהּ יוֹנֵקָהּ אֲשֶׁתִּסְתָּהּ
4 עוֹשָׁתָהּ מִן בְּגִלָּל מְעִיקָהּ לְבַשְׁלָהּ בְּעֵיל דְּבָבָהּ וְגִזְזוּמָהּ : מִטּוֹל
5 דְּאֶחָדִי שְׂמִיָּהּ עוֹבְדִי אֲצַבְּעָהּ סִידְרָהּ וְלִכְבִּיָּהּ דִּי אֲחִיקִינָתָהּ :
6 מִהּ בֵּר נָשָׂא מִטּוֹל תִּדְרִי עוֹבְדִי וְבֵר נָשָׂא מִטּוֹל תִּסְעֵר
7 עֲלוֹי : וְחִסְתָּתָהּ תִּתִּיהּ קִלִּיל מִמְּלָאכְיָהּ וְאִיקְרָהּ וְשִׁבְחוּרָהּ
8 תְּכַלְלֶנְיָהּ : אֲשִׁלֻּטְתִּיהּ בְּעוֹבְדִי יֶהָ זֶהָ כּוֹלָהּ שְׁוִיתָהּ תְּחִוָּת
9 בְּגִלִּי : עָאן וְחִוָּרִי כּוֹלְדוֹן וְלִחוֹד בְּעִירִי תִקְלָהּ : (9) אֲפִרִי שְׂמִיָּהּ
10 וְנוֹיִי יִמָּא וְלִנְתָן דְּדִלִית אֲסִרְטִי יִמָּא : יְיָ אֱלֹהֵהּ רַבּוֹנָהּ
כִּמְהָ חֲלִיל וּמִשְׁבַּח שְׁמֶךָ בְּכוֹלָהּ אֲרָעָה :

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

- 1 אֲמִיר נְבִיָּהּ אֲשִׁבְחִיהּ כֶּעָן לְיִשְׂרָאֵל דִּמְחִיל לְכַרְמָהּ זֶרְעִיהּ
דְּאֶבְרָהֶם רַחֲמִי הַיֹּשֵׁבִים רַחֲמִי לְכַרְמִיָּהּ עֲמִי דְּהִיבִי יִשְׂרָאֵל

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

2. זֶהָ, for the ordinary form יֶהָ, § 2. 6. c.

3. מְעִיקָהּ, Part. Aph. from עִיק, *enemies*.

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

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

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

2 יְהִיבִית לְהוֹן אֲחִסָּנָא בְּטוֹר רָם בְּאַרְעָא שְׁמִינָא : וְנִשְׁתַּחֲוִי
 וְנִשְׁתַּחֲוִי וְנִשְׁתַּחֲוִי כְּמַצֵּב גִּפֶּן בְּחִירָא וּבְנִיתָא מִקִּדְשִׁי בִּיעֲדוֹן
 וְאֵם מִדְּבָרִי יְהִיבִית לְכַפָּרָא עַל חַטֵּאתֵיהוֹן וְאַמְרִית דִּיעֲבִדוֹן
 3 עוֹבְדִין טָבִין קִדְמִי וְאַמֵּן אֲבֵאִישִׁי עוֹבְדִיהוֹן : נִבְקָא אָמֵר
 לְהוֹן הָא בֵּית יִשְׂרָאֵל מְרֻדוּ מִן אוֹרֵיתָא וְלֹא צָבִין לְמַתָּב
 כְּפֶן יִתְבִּי יְרוּשָׁלַם וְאַנֶּשׁ יְהוּדָה דִּינוּ כְּפֶן דִּינָא קִדְמִי מִן
 4 עָמִי : מַה טָּבָא אֲמִרִית לְעִבְדִּי עוֹד לְעָמִי וְלֹא עֲבִדִית לְהוֹן
 מֵא דִין אֲמִרִית דִּיעֲבִדוֹן עוֹבְדִין טָבִין וְאַמֵּן אֲבֵאִישִׁי עוֹבְדִיהוֹן :

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

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

1. וְנִשְׁתַּחֲוִי אֲשֶׁר־חִירָא and וְנִשְׁתַּחֲוִי, § 47. 2. רַחֲמֵי, *my beloved*, 1st Part. from רָחַם.

3. צָבִין, contracted form of the act. part. m. pl. from צָבָא, § 35.—מַתָּב, Inf. from תָּיֵב.

5 וְכָעַן אֲחֲרֵי כֵּעַן לָכֵן יֵחַ בְּאֵנָה עֲתִיד לְמַעַבְדַּד לְעַמִּי אֲסֻלָּא
 שְׂכֻנָּתִי מִנְּהוֹן וִידוֹן לְטִבּוֹ אֲחֲרַע בֵּית מִקְדָּשָׁהוֹן וִידוֹן לְדִישׁ :
 6 וְאֲשֻׁמְנָן רְטִישִׁין לֹא אֲסַתְּעִרֶנּוּן וְלֹא יִסְתַּמְכֶּנּוּן וִידוֹן מְטַלְטְלִין
 7 וְשִׁבְרִין וְעַל גְּבוּיָא אֲפַקְדָּא דְלֹא יִתְנַבֵּין עַל־יְהוֹן נְבוּאָה : אֲרִי
 עֲמִית בְּרִי אֲבָאֹת בֵּית יִשְׂרָאֵל וְאֶלֶשׁ יְהוּדָה נִצְבָּא דְהִתְנַחֲתִיה
 נְאֻמֵּית דִּנְעֻבְדוֹן דִּנְבָא וְהָא אֲמֵן אֲנוּסִין אֲמֵרִית דִּנְעֻבְדוֹן
 זְכוּ וְהָא אֲמֵן מִסְּנָן חוֹבִין :

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

13 הָא יֵצֵלָה עַבְדִּי מִיִּשְׂרָאֵל יְרֹם וְיִסְגִּי וְיִתְקַוָּה לְהִדָּא : (14) כְּמָא
 דְּסִבְרִי לִיה בֵּית יִשְׂרָאֵל יוֹמִין סְגִיָּאִין בְּתוֹתָהּ חֲשֵׁה בִינִי
 15 עֲמֻמְיָא דְהִתְנַחֲתוֹן וְיִתְנַחֲתוֹן מִבְּנֵי אֲנָשָׁא : כֵּן יִבְרַח עֲמֻמְיָן סְגִיָּאִין
 עַל־דִּי יִתְקַנּוּן מִלְכִּין יִשׁוּנָן וִידוֹן עַל פּוֹמָהוֹן אֲרִי דְלֹא
 1 אֲשַׁתְּעִיָּא לְהוֹן הָזֵי וְדָלָא שְׁמִיעִי אֲסַתְּבִלִי : כֵּן יוֹמִין
 לְבִסְחֻרְתָּא דָּא וְתִקְוָה דְבַע גְּבוּרָתָא בְּרִי פִדוֹן עַל כֵּן אֲתַגְלִי־אֵת :

5. *בְּנִי* Inf. from *בָּנָה*. See the Par. It is treated as a noun, *plunder*, and the corresponding word in the parallel passage, *דִּישׁ*, is a noun.

6. *מְטַלְטְלִין*, Pass. Part. Palpel from *טַלַּל*.

7. *מִסְּנָן*, Aph. 1st Part. plur. from *סָנָא*, § 35.

13. *לְהִדָּא*, see *הִדָּא* in the vocabulary.

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

1. *חֲיִימִין*, see *אֲמֵן*.—*וְיִתְקַוָּה וְגו'*, lit. *and the strength of the arm of Jehovah's power*. Comp. § 61. 1. and note 1.

וְיִתְרָבָא צְדִיקָא קְדָמוּרִי הָא כְּלָבְלֵבִין דְּפִרְחִין וּבְאִילָן דְּמִשְׁלַח
 שׁוֹרְשׁוֹרִי עַל גִּגְדִין דְּמִרְיִן בֵּין יַסְטִין תּוֹלְדִת קִדְשָׁא בְּאַרְעָא
 בְּהִנֵּת צְדִיקָא לִיה לֹא תָחוּ חוּלָא תּוֹרִית יֵלֵא אִימְתִּיתָא אִיבִית
 תְּהִיט וְיִתִּי זִי קִדְשָׁא וְיִתִּי דְּכָל תְּהִנְחִיבִית יִסְתַּפֵּל בֵּיתָ :

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

מִתְחִלִּי דְשִׁלְמָא

1 בֵּר הַיִּיבָא נְהָרִי אָבוּי וּבְרָא סִכְלָא מִחִמְעָן לְאַמִּיָּה : (2) לֹא
 מוֹתֵרִין אוֹצְרִי דְרִשִּׁיעָא וְצִדְקָתָא מִפְּצִיא מִן מוֹחָא בִּישָׁא :
 3 לֹא מִכִּפֶּן אֱלֹהָא נִפְשִׁיה דְּצִדִּיקָא וְקִנְיָנָא דְרִשִּׁיעִי נִסְחָוָה :
 4 מִסְפִּנוּתָא מִמִּכְכָּא לִגְבֻרָא רַמְיָא וִידָא דְכֶשֶׁרָא מַעֲתֵרָא לְהוֹן :
 5 דְּפִלִּית בְּמִיטָא בְּרָא סוֹכְלִתָּא הוּא וּדְדָמָהּ בְּהֶצְדָּא בְּרָא

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

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

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

1. נְהָרִי, instead of בְּהָרִי; Fut. Aph. from הָרָא, § 12. I. 3.—סִכְלָא for סִכְלָא, § 32. note 2.

2. מוֹתֵרִין, Part. Pa. from יָתֵר.—אוֹצְרִי, Buxtorf points the construct form of this word regularly אוֹצְרִי.—דְּרִשִּׁיעָא, § 60. 1. note 2.—מִפְּצִיא, Part. Pa. fem. sing. from פָּצָה, § 2. 7. c.

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

4. מִמִּכְכָּא, Part. Pa. without Daghes forte, § 2. 7. c.

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

6 דוּא מִבְּחִתָּא : בְּרַפְתָּא תְּדִוְנָן עַל רִישֵׁי דְצַדִּיקָא וּבַפּוֹמָחוֹן
 7 דְרִשְׁיֵי נְכְסֵי הַטּוֹפָא : הוֹסְדָנָא דְצַדִּיק בְּרַפְתָּא וְשָׂמָא דְרִשְׁיֵי
 8 נְדָעָה : דְּחָפִים לְבִיָּה יִקְבֵּל פּוֹקְדָנָא וְסַכְלָא בְּשִׁפְחָתִיה מִתְאַחַד :
 9 יִמְנָחֵלָהּ בְּחַמֵּימוֹתָא נִיזַל בְּסַעְדָּא וְדַמְעָמָן אֲוִרְחָתִיה נְתִידָע :
 10 דְרַמְזוּ בְּעִנְיָנֵי יָהּ פֶּאֶבָא וְסִלִּית בְּשִׁפְחָתִיה מִתְאַחַד : (11) מִבּוֹנָא
 12 דְחַי פּוֹמָא דְצַדִּיק וּפּוֹמָחוֹן דְרִשְׁיֵי נְכְסֵי הַטּוֹפָא : סִנְיָתָא
 תַּעֲרַג הַגְרִי וְעַל פְּלִדוֹן סוֹדְתֵי מִכְסָא רַחֲחִיתָא :

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

8. דְּחָפִים לְבִיָּה, § 63. 5.—בְּשִׁפְחָתִיה, plur. from שִׁפְחָה, § 39. note 1.

9. נִיזַל, for רִיזַל, Fut. of אָזַל.

PART III.

NOTES ON THE CHALDEE PORTIONS OF JEREMIAH DANIEL AND EZRA.

No. I. JER. 10 : 11.

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

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

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

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

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

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

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

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

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

—*Dr. Blayney on Jeremiah.*

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

No. II. DAN. 2:4—7:28.

Ch. II. v. 4. **חָרִי**, Imp. from **חָרַח**. See the Par.—**אַחַר**, Imp. *Pattahh*, § 15. 4.

5. **אָחַר** and **חָרִי**, participles used instead of the Praeter, § 53. 1. note. So **אַחַר** and its plural **אַחֲרֵיךְ** frequently.—**לְכַשְׁדִּיָּא**, the pointing is intended for the marginal reading, **בְּשַׁדְּיָא**, the regular form of Dec. VI. The Kethib is generally pointed by Lexicographers **בְּשַׁדְּיָא**. Perhaps it should rather be **בְּשַׁדְּיָא** in analogy with the other declensions.—**אַחֲרָא**, a peculiar form. It is probably fem. from **אַחַר**, 2d part. Peal from **אַחַר**, § 12. I. 1. *d*. The **—** would regularly be impure and immutable. It is here treated as if pure and mutable, and the Part. is varied according to Dec. III. *a*.—**תְּהוֹדִיעֶנִי**, Fut. Aph. from **יָדַע**, § 12. II. 5. For the suffix see § 16. 2. *b*. and Par. II.—**בְּתִיכֹן**, Pl. of **בֵּית** with suff. 2d pers. pl.—**יִתְשַׁמֵּן**, 3. pl. m. Fut. Ithpe. from **שָׁמַן**, see Par. VII.

6. **תְּהוֹדִיעֶנִי**, 2. pl. Fut. Aph. from **יָדַע**, § 12. II. 5.

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

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

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

12. **בְּזַם וְקָצָה**, synonymous terms, used to heighten the idea. Perhaps however **קָצָה** may be understood as expressing more violent anger than **בְּזַם**. **לְהוֹכְרָה**, Inf. Aph. from **אָכַר**, perhaps derived from an obsolete verb *Pe Yodh*.

14. **לְחַבִּימִי**, Accusative, § 60. 3.

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

19. **גָּלִי**, Praeter Passive, § 13. 2.—**בָּרַךְ**, Pael, § 12. I. 1. *b*.—**לְאַכָּה**, Accusative, § 60. 3.

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

22. **עֲמִיקָתָא**, fem. pl. emph. from **עֲמִיק**, *deep, inscrutable things*, § 41. note.—**טַסְחָרְתָּא**, Pass. Part. Pa. fem. pl. emph. from **סָחַר**.

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

25. **הַנֶּזֶל**, Aph. from **נָזַל**, § 12. II. 5, and § 2. 7. *a*.—**לְרִנְיָאֵל**, this Accusative with **לְ** is of frequent occurrence. It will perhaps be unnecessary to notice it again.—**וְ** in the beginning of a speech superfluous like the Greek *ὅτι*.—**הַשִּׁבְחָא**, § 15. 4.

26. **הֲאִי־תִיָּהּ**, *art thou?* compounded of the interrogative **הֲ**, **אִי־תִיָּהּ** and the suffix **יָהּ**.—**לְהוֹרְעָמִי**, Inf. Aph. from **יָרַע** with suffix, § 16. 2. *f*.

27. **לְהוֹחֲזָה**, Inf. Aph. from **חָזָא**, § 23. Notes on the Par. 4.

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

29. **סִלְקֵי**, comp. the English expression "*thoughts come up, arise in the mind.*"

31. **חֵר**, indef. art. § 29. 1. note. *

32. **חֲרוּחֵי**, a plur. form. see **חֲרוּחֵי** in the vocabulary.

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

34. **חֲקָקָא**, Aph. from **חָקַק**, 3. s. f. Pr. segholate form.

35. **חֲשָׁחְכָּח**, Ithpe. from **חָשַׁח**.—**חֲחָ**, § 23, Notes on the Par. 1.

38. **חֲחָרִין** or (*Keri*) **חֲחָרִין**, 1st Part. from **חָרַר**.

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

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

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

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

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

6. קִיְדָהָא, fem. Part. from קִידַר, *burning*.

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

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

13. לְהִתְהַיָּה, Inf. Aph. from אָתָה.—הִתְהַיָּה, a kind of irregular Hophal or passive of Aphel. See אָתָה in the vocabulary.

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

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

18. לְהוֹא, Optative, § 50. 2.

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

21. כְּפָרַי, Praet. pass. § 13. 2.

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

Ch. IV. 3. לְהִתְקַלֵּה, Inf. Aph. from קָלַל, § 2. 7. *a.*

4. קִלְלִין, so the Kethib should evidently be pointed. The Keri, קִלְין is a contracted form of the same. Comp. קִלְלִית, Keri קִלְיָה, Dan. 5: 10.

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

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

11. אָתַר, Aph. from נָתַר.

12. יִצְטַבַּע, Fut. Ithpa. from יָצַבַּע.

13. יִתְהַיָּהב, § 12. I. 1.

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

16. מְרָאִי, from מָרָא, Keri מְרִי from מָר.

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

28. אָמְרִין, see above on 3: 4.

30. סַפֵּת, Praet. 3. s. f. from סָפַת.

Ch. V. 6. שְׁנוּחֵי, 3 pl. Pr. from שָׁנָא with pleonastic suffix in the Dative, compare צְלוּחֵי v. 9.—חֲשֹׁתָרְרֹן, Part. pl. Ithpa. from חָרַץ No. II.

8. וּפְשָׁרָא, the pointing is that of וּפְשָׁרָה.

15. הֶחְצֵלוּ, Hophal, a Hebraism not of frequent occurrence, Introd. 3. note 1. See חֶלֶל. The marginal reading, without Daghesh, seems to be required by the analogy of Aphel, though Peal receives Daghesh.

16. תִּיבֵל, point the Kethib תִּיבֵל. This and the Keri תִּיבֵל are both in use as Futures of תִּבֵּל, q. v.

20. רָם, Praet. pass. § 13. 2.—חֲצִי־יָדָיו, 3. m. pl. Pr. Aph. from חָצַץ.

25. מִנָּא וּבָּ, These are passive participles Peal, the third and fourth in a contracted form, § 12. I. 1. d.

27. תִּקְלֵחָא, Praet. Pass. 2. sing. m. § 13. 2.

28. פָּרִיסַת and פָּרִיבַת, Praeters Passive 3. sing. f.

30. בְּשִׁדְרָא, according to the pointing, and to the marginal reading, this word is an adjective in the emph. sing. agreeing with מִלְכָּא.

Ch. VI. 1. תִּרְחִין, fem. of תִּרְחִין, see Par. XI.

2. הִי לְהֹון, who were to be, should be, § 50. 2.

3. נָזַק, 1 Part. Pe. § 12. I. 1. c.

14. הִי דִנְיָאֵל וְגוֹ, as הִי occurs so frequently, its several uses should be carefully distinguished. It occurs four times in this verse. In the first instance it is a conjunction, equivalent to the Greek *καὶ*, and, like that particle, in the beginning of a speech, need not be translated into English; in the third it is the preposition *of*, or a sign of the Genitive case; and in the second and fourth, it is a relative pronoun, in the former case Nominative, in the latter, Objective.

15. צְלִיחֵי, the suffix is reflexive, § 49. 1. b.—Lit. *the king was displeasing to himself*, better in English, *was displeased with himself*.

18. הִיחִיחָה, an irregular Hophal 3. sing. fem. Pr. from חָרַץ.—שָׁמַת, Pr. pass. 3. sing. fem. from שָׁמַת, § 22. 1. note, and § 13. 2.

19. צְלוּחֵי, so in Latin, verbs of *taking away* are construed with a Dative of the person.

24. לְדִנְיָאֵל, Accusative, § 60. 3. It is governed by לְהִנְסִיקָהּ.

Ch. VII. 3. שְׁנִינָן, 1 Part. pl. fem. from שָׁנָא.

4. מְרִיטוּ, Praet. pass. from מָרַט.

5. שָׁטַר, וּלְשָׁטַר, the Keri, is doubtless the true reading. The Targums employ שָׁטַר.

15. אֶהְיֶה, § 12. II. 2.

20. מְשַׁלֵּל, § 12. I. 1.—רַב מֶן, comparative, as in Heb. § 64. 1. a.

No. III. EZRA 4 : 8—6 : 18.

Chap. IV. v. 10. וּבְעֵצָה, according to Gesenius, equivalent to the common expression *and so forth*. His different etymologies do not however appear entirely satisfactory.

12. מְרֻחָא וּבְאַשְׁתָּא, these forms are both feminines in the emphatic state from מְרַח and בְּאַש. § 41. note.

14. מְלַחֵנָּה, prob. lit. "*we eat our salt from the palace*," i. e. we derive our sustenance from the royal bounty. If the sense proposed by Buxtorf and some others be admissible, מְלַחֵנָּה must be taken as referring to the temple. See מְלַח.

18. שְׁעָרֵי, Praet. pass. The composite Sheva is occasioned by the ר.

Ch. V. 1. נְבִיאָה, in this and similar forms of the same word, א, with the pointing of the text, must be considered otiant. It might be treated as a consonant, and receive the pointing נְבִיאָה, נְבִיאָה, etc. See נְבִיא in the vocabulary.

3. פָּחָה, const. st. from פָּחָה.—לְשִׁכְלָה, Shaph. from כָּלל No. I.

8. מְהַשֵּׁם, Part. Ithpe. from שָׁם.—מְהַשְׁבֵּרָה, Part. Ithpe. fem. sing. of the same form with the absol. masc. Dec. III. f.

11. בְּנֵי, § 26. 2. a.

13. לְבָנָה, § 50. 2. The pointing of the Keri, (without Dagghesh,) is doubtless the correct one.

15. שָׂא, Imp. of נָשָׂא, § 18. 2.

Ch. VI. 5. וַיִּרְקֶה, Fut. of רָקַה.

15. שִׁיבָה, Pass. Part. Shaph. or Praet. Passive from שָׁבָה.

No. IV. EZRA 7 : 12—26.

12. גָּמִיר, *perfect* (peace), according to the common Eng. version. Gesenius explains it as a term of respect applied to the person addressed, and renders it *learned*.

14. רַבְּטָהִי, for רַבְּטָהִי, pl. Part. from רָבַט. The frequent substitution of Pattahh for Qamets has been mentioned before.

24. נְחִינִים, strictly 2d Part. pl. from נָחַן, *consecrated* persons, hence, those devoted to the service of the sanctuary, *Nethinim*.

VOCABULARY.

א

- אב, אב m. *a father*, irreg. emph. אבא, with suff. it takes the form אביו; e. g. אביו thy father, אביה her father, אביו his father, אביה her father, אבנו our father, אביו your (masc.) father, אביו your (fem.) father, etc. Instead of אבי my father, which occurs only Dan. 5: 13, the emph. אבא is elsewhere universally employed. Plur. אבותי, const. אבותי, emph. אבותי with suff. אבותי or אבותי my fathers, etc. with the suff. of either sing. or plur. nouns.
- אב emph. אבא, אבא and אבא m. Dec. IV. b. *fruit*.
- אבד to perish.—Aph. אובר and אובר to destroy; also intrans. to perish.—Hoph. הובר to be destroyed.
- אבן and אבן e. g. Dec. III. a. *a stone*.
- אגד m. Dec. III. a. *a reward*.
- אגד f. Dec. VIII. a. and אגד Dec. III. a. *an epistle, a letter*.
- אגד adv. then. With ב prefixed, באגד, idem.
- אדם m. pr. n. *Adam*.
- אדם m. Dec. III. a. also אדם and אדם Dec. II. a. also אדם and אדם Dec. I. b. i. q. *דם blood*.
- אדמא f. Dec. VII. a. *the ground, the earth*.
- אדר m. Dec. I. a. *the month Adar*, part of February and March.
- אדר m. Dec. II. a. *a threshing-floor*.
- אדרגורין m. (found only in the plural), *chief judges, senators*.
- אדרגורא adv. (i. q. ἀδραστα) *carefully, exactly*.
- אדרג e. g. Dec. II. a. (i. q. Heb. זרוע with א prosthetic.) *an arm*.
- אדור adj. Dec. I. a. *other, another*.
- אדור m. Dec. I. b. *doctrine, instruction*.
- אדור m. Dec. I. b. *an artificer, workman; a maker*.
- אדור and אדור f. Dec. VII. c. *the making or doing any thing; the thing made or done*.
- אדור m. Dec. I. b. *treasure; place of deposit*.
- אדור m. Dec. III. d. *a way, access*.
- אדור f. Dec. VII. a. *law*.
- אז and אז, 2d Part. אז, to light, kindle.
- אז i. q. אז.
- אז Fut. יז, Imp. אז, and אז, to go; to depart.
- אח m. *a brother*, irreg. emph. אחא, with suff. אחי or אחי my brother; אחי thy brother, אחי (אחי Gen. 4: 8, Jer. T.) his brother, etc. Plur. אחי with suff. אחי my brothers, אחי and אחי thy brothers, אחי his brothers. This form is distinguished from the sing. by Hholem while the latter has Shu-req. אחי, etc.
- אח to lay hold of, take, take possession of. Ithpe. pass.

אֶחָדָה and אֶחָדָה f. Dec. VII. a *taking possession, possession.*

אֶחָדָה f. Dec. VII. a. (verbal from אָחַד to announce, to explain), *explanation.*

אֶחָדָה f. Dec. VII. a. *an enigma.*

אֶחָדָה f. Dec. VII. a. *possession; inheritance.*

אֶחָדָה prep. *after.*

אֶחָדָה Dec. VIII. c. and אֶחָדָה Dec. I. b. adj. *other, another.*

אֶחָדָה f. Dec. VIII. c. *that which is last; extremity, end.*

אֶחָדָה adv. אֶחָדָה at last.

אֶחָדָה m. pl. Dec. II. (from the Persian سَتْرَب a satrap, perhaps with the prefix آخَش excellence,) *principal governors.*

אֶחָדָה m. (in the sing. like Dec. I. pl. אֶחָדָה) *brier; especially the hawthorn.*

אֶחָדָה adv. *how?* אֶחָדָה *idem.*

אֶחָדָה m. Dec. I. b. *a tree.*

אֶחָדָה f. Dec. VII. a. *terror; fear.*

אֶחָדָה conj. = Heb. אם *if.*

אֶחָדָה and אֶחָדָה, i. q. רָקַר, q. v.

אֶחָדָה or אֶחָדָה adv. of affirmation (= Heb. וְשֵׁה) *there is, there are; there exists.* אֶחָדָה *I have.* It takes the suffixes of plural nouns. Dan. 2:11, 3:14.

אֶחָדָה i. q. אֶחָדָה q. v.

אֶחָדָה *to eat; to consume.*

אֶחָדָה adv. *not*, especially before the future tense, expressing a prohibition, etc.

אֶל (Keri Ez. 5:15,) and

אֶל dem. pron. *these.*

אֶל m. Dec. I. a. *God.* Pl. excel. sometimes as in Hebrew אֱלֹהִים.

אֶל interj. i. q. אֶל, *behold!*

אֶל conj. *if*; interj. *oh that, utinam!* אֶל *as if.*

אֶל and אֶל־אֶל־אֶל or אֶל־אֶל־אֶל unless, comp. of אֶל, אֶל, and the enclitic syllable אֶל; i. q. אֶל, *if.*

אֶל and אֶל, or fully written אֶל־אֶל and אֶל־אֶל, dem. pron. plur. masc. *these; those.*

אֶל and אֶל m. Dec. III. a. *a thousand.*

אֶל f. irreg. emph. אֶל; with suff. אֶל, etc.; plur. אֶל; with suff. אֶל־אֶל־אֶל, (and with masc. form אֶל־אֶל־אֶל.) *a mother.*

אֶל conj. *if.*

אֶל f. irreg. (in the sing. like Dec. VIII. a. but in pause אֶל; in the plur. אֶל־אֶל, etc.) *a nurse; a maid.*

אֶל and אֶל fem. Dec. VII. a. in sing.; plur. אֶל Dec. IV. a. *a cubit.*

אֶל f. plur. אֶל, *a people, nation.*

אֶל Aph. אֶל־אֶל to believe; with אֶל to confide in, trust in. Pass. part. אֶל־אֶל certain, true; faithful.

אֶל to speak, say; to command.

אֶל m. Dec. II. a. *a lamb.*

אֶל־אֶל adj. Dec. VII. b. *strong.*

אֶל adv. *where? whither? whence?*

אֶל, less frequently אֶל and אֶל, pers. pron. com. gen. I.—Pl. אֶל־אֶל we.

אֶל pers. pron. 3d pl. m. *they; them.*

אֶל and אֶל adj. and sub. Dec. I. a. *violent; a violent person; a robber.*

אֶל to constrain, compel; to oppress the mind, occasion anxiety.

אֶל m. Dec. III. a. i. q. אֶל, face, countenance. Dual and Plural *idem.*

אֶל (אֶל, and by Aphaeresis אֶל) m. irreg. emph. אֶל־אֶל Gen. 3:20, Pseudo-Jon.; plur. אֶל־אֶל and אֶל; const. אֶל; man.—אֶל *idem.*

אֶל, (in Bibl. Chal. אֶל, pointed like the other form which is employed in the Targums, with אֶל in otio. The writers doubtless pronounced it, in analogy with the

- Hebrew, **אַנְחָה**.) pers. pron. com. gen. *thou*.
- אַנְחָה**, i. q. **אַנְחָה**, *ye*.
- אַסִּי** and **אַסִּי** f. Dec. VII. c. *a medicine, something salutary*.
- אַסִּיר** m. Dec. I. a. *band, fetter*.
- אַסִּי** m. irreg. emph. **אַסִּירָא**; pl. **אַסִּירָא**, etc.; *a physician*.
- אַסְנַפֵּר** m. pl. n. *Asnapper*, perhaps the same with Esarhaddon, or an officer under him. He collected the Samaritans from different nations and settled them in the land of the ten tribes. Ez. 4:10. Comp. v. 2.
- אַסְפִּירָא** (milel) adv. *speedily*.
- אַסִּר** m. Dec. I. a. *prohibition; obligation*.
- אַסְרָא** f. Dec. VII. a. *chain, band*.
- אַסְרֵחַדְדִּין** m. pl. n. *Esarhaddon*, son of Sennacherib and king of Assyria.
- אַסְרָא** m. Dec. I. b. (from the Latin *strata*.) *street, way, path*.
- אַע** (by a double commutation i. q. Heb. **עֵץ**) m. Dec. I. a. *wood*.
- I. **אַה** conj. *also*.
- II. **אַה** (contr. from **אַנְהָה**) m. Dec. IV. a. *face, countenance*.—**אַפִּי בְּרָא** *surface of the field*, i. e. simply *the field*.
- אַפְרַסִּי** m. pl. pr. n. of a people settled in Samaria and subject to the Assyrians, perhaps the *Parrhasii*.
- אַפְרַסְכִּיָּא** m. pl. and
- אַפְרַסְחִיָּא** m. pl. proper names of nations, now unknown, settled in Samaria and subject to the Assyrians. Ez. 4:9.
- אַפְרָחִים** (only Ez. 4:13.) according to Buxtorf, *treasury*. So modern critics generally. Aben Ezra explains it by **הַיִּצְאוֹת**, *expenses*; R. Sol. Jarchi by **טִּס**, *tribute*.
- אַפְצֵר** f. Dec. II. a. (Pl. **אֶפְצֵר** and **אֶפְצֵר**) *finger*; with **רֶגֶל**, *toe*.
- אַפְצִלִּי** f. Dec. VIII. c. (Greek **στολή**.) pl. **אַפְצִלִּין**, *robe, garment*.
- אַרְבַּע** f. **אַרְבַּעָה** m. num. adj. Dec. II. a. *four*.
- אַרְבֵּן** adj. Dec. I. b. *purple*. Heb. **אַרְבֵּן**, Syriac **אַרְבֵּן**, Arabic **أَرْجَوَان**.
- אַרִּי** interj. *lo! behold!*
- אַרִּים** conj. *because; that*; i. q. **אַרִּי**.
- אַרְחָה** f. Dec. III. d. (pl. generally **אַרְחָה**.) *journey; way, path*.
- אַרִּי** and **אַרְיָה** m. irreg. emph. **אַרְיָה**; plur. **אַרְיָה**, emph. **אַרְיָהָא**, *a lion*.
- אַרִּי** conj. *because; that*.
- אַרְיָה** adj. Dec. I. a. *fit, suitable, proper*, verbal from **אַרְיָה** *to be prolonged, to be long*; in Talm. *to prepare, adapt*.
- אַרְבָּה** f. Dec. VII. a. *prolongation, continuation*.
- אַרְבִּיבָה** f. Dec. VII. a. *knee*.
- אַרְסָא** and **אַרִּסָא** f. Dec. VII. a. *poison*.
- אַרֶּע** c. g. Dec. III. a. *the earth*, i. q. Heb. **אַרֶּץ**, Gr. Introd. 4. note 2.
- אַרְעָה** adv. *below*; with **תַּת**, *inferior*, Dan. 2:39. Hence
- אַרְעִי** f. Dec. VII. b. *what is lowest, bottom*.
- אַרֶּק** c. g. Dec. III. a. (i. q. **אַרֶּע**.) *earth*. In the biblical Chaldee only Jer. 10:11, but frequent in the Targums.
- אַש**, **אַשָּׁא** m. Dec. IV. b. and
- אַשָּׁא** f. Dec. VII. a. *fire*.
- אַש** m. Dec. IV. c. *foundation*.
- אַשָּׁק** m. Dec. I. a. and
- אַשָּׁק** m. Dec. II. a. *astrologer*. Hebrew and Syriac *idem*.
- אַשְׁרָן** m. Dec. III. a. *a wall*.
- אַשְׁתָּא** with prosthetic **א**, i. q. **אַשְׁתָּא** *to drink*.
- אַשְׁתְּחַדִּיר** m. Dec. I. a. *rebellion*.
- אַח** m. Dec. I. a. *a sign*.
- אַחָה** pers. pron. 2d p. sing. m. *thou*.
- אַחָה** Fut. **אַחָהּ**, **אַחָהּ**, etc. *to come*. Aph. **אַחָהּ** and in the bibl. Chaldee **אַחָהּ** *to cause to come, bring*.

Pass. of a peculiar form, (a kind of Hophal,) *ביה* to be brought, Dan. 3: 13, 6: 18.

אָהא f. (In sing. Dec. VII. a. but in pause *אָהוּ*; Pl. *אָהין* Dec. II. a.) a woman; a wife.

I. *אָהין* pers. pron. 2 pl. m. *ye*; *you*.

II. *אָהין* c. g. Dec. I. a. *furnace, oven*.

אָהר m. Dec. III. a. a place.—*אָהר די* where.

ב

ב prep. *in*; *by*; *with*.

באיש adj. Dec. I. a. fem. *באישא* Dec. VII. a. *evil, wicked*.

באש to be bad. *באש על* to displease. Aph. to do in a bad or disagreeable manner.

באחר prep. i. q. *באחר* after.

בגין prep. on account of. *בגין ד* conj. because.

בגלל idem. *בגלל ד* because; so that. *בגלל ד* why?

בדיל idem. *בדיל ד* so that; that, ut.

בדק to inquire, investigate.

בדר Pa. to scatter, disperse.

בדיל f. Dec. VII. c. *haste, quickness*. *בדיל* quickly.

I. *בהל* Pa. to terrify. Ithpa. pass.

II. *בהל* Pa. to hasten. Ithpe. Inf.

ההבהלה, as a noun, *haste*.

בההא f. Dec. VIII. a. and

בההא f. Dec. VII. a. *shame; modesty*.

בית to lodge, pass a night.

בזו to spoil, plunder; to depopulate.

בחיר adj. Dec. I. a. *choice, excellent*.

בזל to cease. Pa. to cause to cease.

בי sep. prep. i. q. *ב* in, etc. See also under *בית*.

בין and *ביני* prep. *between, among*.

It takes the suffixes of both singular and plural nouns.

ביןה f. Dec. VII. a. *understanding, intelligence*.

בירא f. Dec. VII. a. *palace*.

ביש adj. Dec. I. a. *bad, evil*.

בירא m. irreg. Emph. *בירא*, *בירא* (Ex. 7: 21, Pseudo-Jon.); const. *ביר*; plur. *בירין* etc. like Dec. IV. a house; the place in which any thing is contained or kept; e. g. *בירא ספרא* treasury, *בירא ספרא* archives.

בבא to weep.

בל m. Dec. I. a. *heart*.

בלא to wear out; met. to afflict, oppress. Pa. idem.

בלא verbal from *בלא*, *excise, tax on articles consumed*.

בן (In the Targums found only in the plural), see *בר*.

בנה to build; to rebuild, restore. Ithpe. pass.

בנה m. Dec. I. a. *building, structure*, verbal from *בנה*.

בנס to be angry.

בסורא f. Dec. VII. a. *message, annunciation*.

בעה to seek; to ask, request.

בעה f. Dec. VII. c. *request, petition*.

בעה is taken as an adv. or interj. *I entreat, quæso*; often followed by *מן*; as *בעה מן*, *I beseech thee*.

בעיר m. Dec. I. a. a brute; cattle; beasts of burden.

בעל or *בעל* m. Dec. III. a. *lord, master; husband*.

בער and Pa. *בער* to burn; to consume.

בקנה f. Dec. VII. a. *valley*.

בקר Pa. to seek, search. Ithpa. idem.

בר or *בר* m. a son, irreg. emph. *ברא*, with suff. *ברא*, plur. *ברין*.

(from *בן*), emph. *ברא*, (with prosthetic *א*, *אברא*,) const. *בר*; with suff. *בר*, *ברא* or *ברא*. In various combinations it has the force of the Heb. *בן* q. v. in Lex Heb.

בר, *ברא* without, (*foras*, = Heb. *חוץ*); *בר מן* prep. *besides, except*, as a subst. *that which is without the field*.

ברא to create. Ithpe. pass.

בָּרַךְ to kneel. Pa. בָּרַךְ to bless, praise.
 בָּרָה and בָּרָה f. Dec. III. b. knee.
 בָּרַכָּה and בָּרַכָּה f. Dec. VII. a. blessing, benediction.
 בָּרַם adv. certainly; indeed; also, moreover; conj. yet, but.
 בָּשָׂר m. Dec. III. b. flesh.
 בַּח m. Dec. IV. a. bath, a liquid measure, equal to seven and a half gallons.
 בַּח f. a daughter, irreg. Emph. בָּרַחָה (comp. Syr. *ܒܚܬܐ*), const. בָּרַחָה, with suff. בָּרַחָה; pl. בָּרַחָה, (from בָּרַחָה; const. בָּרַחָה; emph. בָּרַחָה).
 בָּתּוּלָה pl. m. Dec. I. a. virginity.
 בָּתְּרָה prep. after. With suff. it takes a plur. form; as בָּתְּרָה.

ג

גָּב m. Dec. IV. a. back; surface. על גָּב upon.
 גָּב and גָּב, (with suff. גָּב) prep. with; subject to, penes.
 גָּב m. Dec. IV. c. pit, den; pit for water, cistern.
 גָּבִירָה f. Dec. VII. a. courage; strength; power.
 גָּבִיר m. Dec. III. a. (Pl. גָּבִירִין and גָּבִירִין as if from גָּבִיר) a man; a male.
 גָּבִירִין (with the flat pronunciation), i. q. גָּבִירִין.
 גָּדַר to cut off; to cut down a tree.
 גָּדִי c. g. Dec. III. a. Pl. גָּדִין and גָּדִין, a kid.
 גֵּז or גֵּז m. irreg. const. גֵּז; with suff. גֵּז, *midst*. בגֵּז among; in.
 גֵּז idem.
 גִּזָּה f. Dec. VII. a. pride.
 גִּזָּה and Aph. גִּזָּה to go forth; to burst or break forth.
 גִּזְמָה (not found in abs. sing.) m. Dec. II. a. a coal.
 גִּזְמָה m. Dec. I. b. treasurer. Pl. גִּזְמָה and גִּזְמָה.

גִּזְמָה m. Dec. I. a. threatener; avenger.
 גִּזָּה to cut off; to decree. Ithpe. to be cut off, detached.
 גִּזְרָה m. Dec. II. a. astrologer, diviner, lit. Part. from גִּזָּה, one who utters a decree. Comp. also גִּזְרָה, fate.
 גִּזְרָה f. Dec. VII. a. decree; thing decreed; in Rab. fate, destiny.
 גִּלָּה to laugh; to deride.
 גִּיא or גִּי m. irreg. (pl. גִּיאִיּוֹת) a valley.
 גִּיאִיּוֹת or גִּיאִיּוֹת, (compounded of גִּי a valley, and גִּיאִיּוֹת prop. n.) the valley of Hinnom, where children were passed through the fire to Moloch; hence, met., hell, the place of future and eternal punishment.
 גִּיּוֹר m. Dec. I. a. a stranger, a foreigner.
 גִּיר m. Dec. I. a. chalk, lime; plastering of a wall.
 גִּלָּה and גִּלָּה to emigrate, go into captivity; to reveal, make manifest. Praet. Pass. גִּלָּה and גִּלָּה Dan. 2: 19, 30. Aph. גִּלָּה to carry captive.
 גִּלְגָּל m. Dec. II. a. wheel.
 גִּלָּה f. Dec. VII. c. captivity.
 גִּלְגָּל m. found only in the phrase גִּלְגָּל, prob. *lapis devolutionis*, a stone which cannot be carried, but must be rolled, on account of its great size. LXX, choice stones.
 גִּמְרִי adj. Dec. I. a. perfect.
 גִּן m. Dec. IV. a. and
 גִּנָּה f. irreg. (emph. גִּנָּה and גִּנָּה, frequently in Targ. Pseudo-Jon. גִּנְיָה or גִּנְיָה, const. גִּנָּה; pl. גִּנָּה); a garden.
 גִּנְזָה m. Dec. III. b. treasure.
 גִּנָּה m. Dec. IV. a. wing.
 גִּפְּזָה c. g. Dec. III. a. a vine; a vineyard.
 גִּרָּה and Pa. גִּרָּה to exult, stir up.
 גִּרָּה Pa. to rouse, excite. Ithpe. and Ithpa. pass. and refl.
 גִּרָּה m. Dec. III. a. bone.

גִּשְׁם m. Dec. III. b. and c. *body*.
גִּת f. pr. n. of a principal city among
the Philistines, *Gath*.

ד

דָּ rel. pron. = Heb. אֲשֶׁר, *who*, etc.;
conj. *that*, *so that*; *because*, etc.;
sign of the Possessive or Genitive
case.

דָּא f. demonstr. pron. *this*; *that*.

דָּב m. Dec. IV. c. *a bear*.

דָּבָב m. Dec. I. b. *enmity*. מַעַל דָּבָבָא
an enemy.

דָּבָבָא f. Dec. VII. c. *enmity*.

דָּבַח (comp. Gram. Intr. 4. note 2.) *to*
offer sacrifices.

דָּבַח m. Dec. III. b. *sacrifice*.

דָּבַק *to adhere*, *cleave to*.

דָּבַר and Pa. דָּבַר *to lead*, *conduct*;
to govern; *to take*, *receive*.

עַל דָּבָרָא f. Dec. VII. a. *cause*. עַל דָּבָרָא
so that.

דָּבָרָא and דָּבָרָא f. Dec. VII. a. *a bee*.

דָּהָב m. Dec. III. a. *gold*.

דָּרַךְ *to deride*.

דָּוָשׁ m. Dec. II. a. and דָּבֵשׁ Dec. III.
b. *honey*.

דָּוִיד m. pr. n. *David*.

דָּוִיכָן m. Dec. I. b. *memory*; *a me-*
morial.

דָּוִן and דָּוִן *to judge*; *to adjudge*; *to*
contend.

דָּוֶק *to be broken in pieces*.

דָּוֶר *to dwell*.

דִּוְרָא *Dura*, a plain in Babylonia,
Dan. 3:1.

דָּוֶשׁ *to tread under foot*, *trample upon*;
to crush.

דָּוִיחָא f. Dec. VIII. a. found only Dan.
6:19, according to Buxtorf and
the Hebrew interpreters generally,
an instrument of music, from דָּוִיחָא
to strike. Gesenius renders it a

concubine, comparing the Ar. سَحَا
subegit feminam, and the old ver-
sions *food*, conjecturally.

דָּחַל *to fear*. It refers both to rever-
ence toward God, and to dread, as
of an enemy, etc. Pa. דָּחַל *to ter-*
rify.

דָּחַלָא f. Dec. VIII. a. *fear*; *terror*.

דָּחַק *to press*, *urge*.

דִּי = דָּ which see; also as a disjunc-
tive, *but*; it is sometimes redun-
dant like the Greek *ὅτι* in the be-
ginning of an address, as Dan.
2:25.

דִּיר and דִּירָל signs of the Genitive
case, contracted from דִּי דִּיר and דִּי
דִּירָל.

דִּין, i. q. דִּין, q. v.

דִּין m. Dec. I. a. *judgment*; *justice*,
righteousness; *judicial trial*; *the*
reckoning or account, given by men
of their actions in the day of judg-
ment, Gen. 3:18, Pseudo-Jon.;
punishment.

דִּין m. Dec. I. a. *a judge*.

דִּינָא m. pl. *Dinaites*, one of the na-
tions which settled Samaria. Ez.
4:9.

דִּיר m. Dec. I. *an inhabitant*; *a so-*
journer, *stranger*.

דָּרַשׁ m. Dec. III. c. *treading under*
foot.

דָּרָא m. דָּרָא f. and דָּרָא c. g. demon.
pron. *this*.

דָּרַר (Heb. דָּרַר, Intr. 4. note 2.) *to*
remember.

דָּרַר m. Dec. III. b. *a ram*.

דָּרַרָא f. Dec. VII. a. and

דָּרַרָא m. Dec. I. b. *record*, *memorial*,
history.

דָּרַרָא or דָּרַרָא m. Dec. I. a. (Lat.
delator,) *calumniator*; *accuser*.

לֹא דָּרַרָא adv. *that not*, *lest*. comp. לֹא דָּרַרָא.

דָּרַרָא *to burn*, intrans.

דָּרַר m. Dec. II. a. *blood*.

דָּרַרָא *to resemble*. Pa. id.; *to think*.

דָּרַרָא *to sleep*.

דִּין, דִּין dem. pron. m. *this*; *that*.

דָּרַרָא and דָּרַרָא dem. pr. c. g. *this*; *that*.

דָּרַרָא m. pr. n. *Daniel*.

דָּרַרָא *to go out*, *be extinguished*.

אֶבֶק *to be broken in pieces.* Aph. אֶבֶק and in the biblical Chaldee אֶבֶק *to break in pieces.*

אֶבֶר m. Dec. I. a. *age, generation.*

אֶבֶר m. Dec. I. b. *a thistle.*

אֶבֶר m. pr. n. *Darius.*

אֶבֶר i. q. Heb. אֶבֶר, m. Dec. III. a. and אֶבֶר Dec. I. a. *an arm.*

אֶבֶר f. Dec. I. *law; decree; purpose;* אֶבֶר אֱלֹהִים *religion, Dan. 6:6.*

אֶבֶר m. Dec. III. b. *young tender herb.*

אֶבֶר m. pl. אֶבְרִין, *jurisconsultus, a person skilled in law, judge, a Persian word.*

ה

ה interrogative prefix, as in Hebrew. הָאָה and הָאָה interj. *behold!*

הָאָה m. pl. *minister of state, a Persian word.*

הָאָה (Gr. ἰδιώτης,) m. Dec. I. a. *a low person, plebeian.*—As an adj. *low, vulgar.*

הָאָה Pa. *to tear in pieces; to divide.*

הָאָה m. Dec. I. a. *piece, fragment.*

הָאָה i. q. אָה; adv. *then.*

הָאָה Pa. אָה *to honor.*

הָאָה, אָה, and אָה, *to be.* Fut. אָה, apoc. אָה, אָה, etc. Fut. with

ל prefixed drops its preformative אָ, and is employed in an optative or subjunctive sense; e. g. אָה, *that they might be, Dan. 6:2, 3.*

See Gram. § 23, note, and § 50. 2.

הָאָה pron. pers. and demonst. m. *he; this; that.*

הָאָה fut. אָה *to go.*

הָאָה pron. pers. and demonst. f. *she; it; this; that.*

הָאָה dem. pron. i. q. אָה; adv. *then.*

הָאָה adv. and conj. *as; as if.* אָה, and אָה *id.*

הָאָה m. Dec. II. a. *temple; palace.*

הָאָה, see אָה.

הָאָה *to walk.* Paal and Ithpaal, *id.*

הָאָה m. Dec. I. a. *toll paid by passengers, verbal from אָה.*

הָאָה and אָה adv. *hither.*

הָאָה and אָה m. pl. pers. pron. 3d pers. *they.*

הָאָה or אָה m. Dec. I. a. *chain for the neck or arm.* Syr. *idem.*

הָאָה adv. i. q. אָה *where?*

הָאָה conj. and adv. *if; sign of a question (= אָה) an, num; אָה . . . אָה whether . . . or.*

הָאָה *to turn.* Ithpe. refl.

הָאָה m. Dec. I. a. *thought, musing, cogitation.*

הָאָה, see אָה.

ו

ו conj. *and; but; &c.* as in Hebrew. But *Vav conversive* does not appear in Chaldee.

ז

זָה *to buy; to gain; Pa. זָה *to sell; Ithpa. אָזָה *to be sold; to be bought.***

זָה adj. Dec. I. a. *prudent, cautious.* Lit. *enlightened, 2d part.* Paal from זָה *to shine.*

זָה *to feed, to nourish.* Ittaph. pass.

זָה *to tremble, be afraid.*

זָה Aph. אָזָה *to be proud, to act proudly.*

זָה m. Dec. I. a. *splendor, brightness.*

זָה Dan. 5:6, 9, lit. *his splendors, i. e. the bright and cheerful appearance of his countenance.*

זָה *to be clean, pure; to be just, innocent.*

זָה f. Dec. VII. c. and זָה Dec. VIII. c. *purity; justice; righteousness.*

זָה, אָה, adj. Dec. VI. *pure, innocent.*

זָה f. Dec. VII. a. *sweat.*

זָה m. Dec. III. b. *time, period of time.*

נָסַן Pa. to appoint, prepare. Ithpa.

הִזְדַּבְּנוּ to concert, agree together.

Aph. הִזְדַּבְּנוּ idem, Dan. 2:9, Kethib.

זָמַר m. Dec. I. a. music.

זָמַר m. Dec. I. a. singer, musician.

זָר m. Dec. II. a. species, sort.

זָעִיר adj. Dec. I. a. and adv. little, a little.

זָעַק to cry out.

זָקִיק m. Dec. I. a. a spark.

זָקָה to elevate; to suspend, as a mal-
efactor on a gallows or cross.

זָרָו m. Dec. III. a. a girdle; a girded
apron.

זָרַע m. Dec. III. a. and

זָרַע f. Dec. VII. b. seed; posterity;
family; plur. families.

ח

חָבִילָה f. Dec. VII. a. injury, hurt.

חָבִיב and חָבִיבָה adj. Dec. I. beloved.

חָבַל Pa. to injure; to destroy, waste,
overthrow. Ithpa. to be destroyed.

חָבֵל m. pr. n. Abel.

חָבַל m. Dec. I. a. and

חָבַל m. Dec. III. a. hurt, injury.

חָבֵר and חָבֵרָה m. Dec. III. a. a com-
panion.

חָבַר to associate, unite; to put to-
gether, compose. Ithpa. to associate
themselves, join together.

חָבֵרָה f. Dec. VII. a. fem. of חָבֵר, fe-
male companion.

חָד, in pause חָד, fem. חָדָה, num.
adj. one; first; before numerals,
time, times; e. g. חָד שֶׁבַע עַל,
seven times more than, lit. seven
times above, Dan. 3:19.

I. חָדָה adv. once. חָדָה יַחְדָּה together.
very much, exceedingly.

II. חָדָה to rejoice, be joyful. Aph. to
cause to rejoice, to please, gratify.

חֲדָוָה f. Dec. VII. a. joy, gladness.

חֲדָרִים m. plur. Dec. II. b. breast.

חֲדָשׁ adj. Dec. III. a. (i. q. Heb. חֲדָשׁ)
new.

חָזַק and חָזִיז to tell, declare; to make
manifest. Aph. idem.

חָזָב m. Dec. I. a. and

חָזָבָה f. Dec. VII. a. guilt, crime;
debt.

חָזַר to speak in enigmas; to propose
(a riddle).

חָזָרָה f. Dec. VII. a. and

חָזָרָה f. Dec. VII. b. a riddle, an enig-
ma.

חָזָה f. pr. n. Eve.

חָזַז to sew. Aph. to repair; e. g. a
wall, Ez. 4:12.

חֲזִיזָה m. Dec. III. d. a staff, a rod.

חָזָה and חָזָה m. irreg. Pl. חֲזִיזָה; a
serpent.

חָזַל and חָזַל adj. Dec. I. a. profane;
common.

חֲזִיזָה m. emph. (found only in this
form and with suff. חֲזִיזָה); sweet-
ness.

חָזִיז adj. Dec. I. a. white.

חֲזִיזָה m. Dec. I. b. and

חֲזִיזָה m. Dec. II. a. act of thinking;
reckoning; account.

חָזַז to see.

חָזִיז m. Dec. III. c. vision; aspect, ap-
pearance.

חָזַז f. Dec. VII. c. and חָזַז Dec. VIII.
c. (with suff. חָזִיזָה Dan. 4:8,) idem.

חָטָא m. (pl. חֲטָאִים, const. חֲטָאִי, with
suff. חֲטָאִיכֶם, a sin.

חָטָא to err, to sin.

חֲטָאָה f. Dec. IX. a sin-offering.

חָטָוָה m. Dec. I. a. violence; plunder,
rapine.

חָטַט to sew, Pa. idem.

חַי adj. Dec. IV. a. living.

חָיָה and חָיָה to live. Aph. part. חַיָּה
preserving alive.

חַיָּה f. Dec. VII. a. beast, animal.

חַיִּים pl. m. Dec. I. a. (But חַיִּים and
חַיִּים occur instead of the regular
absolute form,) life.

חֲזָק m. Dec. III. d. strength; a
host.

חכמים adj. Dec. I. a. *wise*; as a noun, *wise man, Magian*.
חכם and **חכמים** and **חכמה** to be *wise*; to *understand*.
חכמה or **חכמא** (pron. *hhukhma*) f. Dec. VII. a. *wisdom*.
חלי and **חלי** adj. Dec. III. *sweet*.
חלום m. Dec. III. c. *a dream*.
חלף to *change*; to *be changed*; to *pass through*; to *pass*, spoken of time.
חלף, **חלף**, (in the Jerusalem dialect **חלף** and **חלף**) prep. *instead of*.
חלק m. Dec. I. a. *part, lot*.
חם m. *a father-in-law*, irreg. with suff. **חמיה**, **חמיה**.
חמא to *contemplate*; to *see*.
חמא and **חמא** f. Dec. VIII. a. *heat*; *anger*.
חמצץ to *vex*; to *grieve*.
חמר m. Dec. III. a. *wine*.
חמין m. pl. *wheat*.
חנכה f. Dec. VII. a. *dedication, consecration*.
חנן to *compassionate*, *show favor to*. Ithpa. to *pray*, *make supplication*.
חסיר adj. Dec. I. a. *defective*.
חסן and Aph. **חסן** to *possess*, to *have in possession*.
חסן m. Dec. III. b. *power, might*.
חסם m. Dec. III. a. *clay*; *potter's work*.
חסר to *be deficient or lacking*. Pa. to *diminish*; to *depress*.
חצר m. Dec. III. a. *harvest*.
חצה and Aph. to *urge*, *hasten*. Part. Aph. **חצה** *urgent, hasty*.
חזק m. Dec. III. a. *a field*.
חרב to *devastate*. Hoph. pass.
חרב f. Dec. III. a. *a sword*.
חרטום m. pl. Dec. IV. c. *diviners, Magians*, from the Persian **خردمند**, *a wise man*; or from Heb. **חרטום**, *persons skilled in hieroglyphics*.
חרק to *singe, burn*. Ithpa. Pass.

חרץ m. Dec. III. a. *loin, thigh*.
חרר to *burn*; to *be hot*.
חשיך m. Dec. I. a. *darkness*.
חשיך and **חשיך** adj. Dec. I. a. *poor, indigent*.
חשח to *think necessary*, with **ל** and Inf.; to *be necessary*.
חשל to *be thin*; to *make thin or small*; to *crush*. Pa. *idem*.
חשל to *think*; to *reckon to the account of any one*, to *impute*. Pa. to *regard*. Ithpa. pass.
חתם to *seal*.

ט

טאב to *be glad, joyful*.
טב adj. Dec. I. a. fem. **טבא** Dec. VII. a. *good*; *beautiful*.
טבח m. Dec. I. a. *executioner, armed attendant*.
טוב m. Dec. I. a. *goodness, excellence*; *happiness*.
טור m. Dec. I. a. *a mountain*; *a rock*. Heb. **צור**.
טוח adj. *fasting*. Ar. **طوي** to *fast*.
טיל Pa. to *go out*; to *walk abroad*.
טלטל to *cast out*; to *remove*.
טין m. Dec. I. a. *clay*.
טל m. Dec. IV. a. *dew*.
טלי m. irreg. emph. **טליא** plur. **טליא**, **טליא**; emph. **טליא**; with suff. **טליר** Gen. 22 : 3, Pseudo-Jon.; *a boy, a servant*.
טלל to *hide*. Aph. to *recline for rest under the shade*.
טלק to *throw away*.
טמר and Pa. **טמר** to *hide*. Ithpe. **אטמר** and **אטמר**, and Ithpa. **אטמר** to *hide one's self*.
טצה to *err*, to *wander*. Aph. to *cause to err*, to *seduce*.
טעם to *taste*; to *eat*. Pa. to *give to eat*, to *feed*.
טעם and **טעם** m. Dec. III. a. *taste*, particularly *pleasant taste*; *wisdom*, Dan. 2 : 14; *command, edict*;

cause for trial, Ez. 5 : 5 ; *reckoning, account*, Dan. 6 : 3 ; *regard, respect* ; שׁוֹם טָעַם עָלָי, *to regard*, Dan. 3 : 12. בָּעַל טָעַם, *chancellor*, lit. *master of decrees*.

I. טָפֶר m. Dec. III. b. *nail*, of a human finger or toe ; *claw*.

II. טָפֶר m. Dec. III. emph. טוּפְפָא, *the blatta*, a shell-fish of a purple color.

טָרַד *to expel, drive out*.

טָרָה m. Dec. III. a. *a leaf*.

טַרְפֻּלְיָא m. plur. emph. proper name of a nation settled in Samaria, origin unknown, Ez. 4 : 9. LXX. Ταρφαλαῖοι.

יָבֵל Aph. הֵיבֵל *to bring*.

יָבֶשֶׁת f. Dec. III. c. *the dry land*.

יָד f. *a hand*, irreg. Emph. יָדָא and with א prosthetic אֵידָא, with suff.

יָדָה (אֵידָה) Prov. 21 : 1.)

יָדָהּ ; (dual יָדָהּ) plur. יָדָהּ.

יָדָה Aph. Part. מְהוֹדָא and מוֹדָא *praying, praising*.

יָדַע *to know ; to understand*. Aph.

יָדַעַת *to show, declare, make known*.

יָתַב *to give ; hence to set, place*.

Ithpe. pass. ; *to be given up*.

יְהוּד m. Dec. I. a. *the Jewish people, the Jews*.

יְהוּדָה m. proper name, *Judah*.

יְהוּדִי m. Dec. VI. *a Jew*. Pl. emph. יְהוּדִיָּא.

יוֹם m. Dec. I. a. *a day*. Pl. const. fem. יוֹמָת and masc. יוֹמִי.

יוֹנֵק m. Dec. II. a. *a sucking child, suckling*.

יוֹסֵף m. proper name, *Joseph*.

יֻחַד Dec. I. or יְחֻדָּא adj. Dec. VI. *only, alone*.

יֻטֵב Fut. יֻטֵב *to be good ; to seem good*, עָל, *to any one, to be pleasing*.

יֻי an abbreviation. See Chrestomathy, p. 92.

יָבֵל and יָבֵל, Fut. יָבֵל (and like the Heb. יָבֵל Jud. 14 : 13.) *to be able ; to prevail*.

יָלַד *to bear, bring forth ; sometimes to beget*.

יָם m. Dec. IV. a. *a sea, the sea*.

יָסַף *to add*. Hoph. Heb. form, חוּסַף *to be added*.

יָצַט *to advise, counsel*. Part. *a counsellor*. Ithpa. *to consult together*.

יַעֲקֹב m. proper name, *Jacob*.

יַפְתָּה m. Dec. III. a. proper name, *Japheth*.

יָצָא Shaphel שִׁיַּצָּא and שִׁיַּצָּי *to finish*.

יָצַב *to be certain, true*. Pa. *to tell the truth*.

יָצִיב adj. Dec. I. a. *true, certain ; confirmed, valid*. מִן יָצִיב *certainly, of a truth*.

יָקַד *to burn* (neut.), *be consumed*. Aph. *to burn* (act.), *consume*.

יָקַדָה f. Dec. VII. a. *burning*.

יָקָר adj. Dec. I. a. *hard, difficult ; honored, honorable, noble*.

יָקָר *to be or be esteemed honorable or valuable ; i. q. Pa. to honor*. Aph. idem.

יָקָר m. Dec. I. b. *honor ; splendor ; glory*. Sometimes it has א prosthetic.

יְרוּשָׁלַם and יְרוּשָׁלַם *Jerusalem*.

יָרַח m. Dec. III. a. *month*.

יָרֵךְ f. Dec. III. a. pl. יָרֵכֵן, *thigh*.

יִשְׂרָאֵל m. proper name, *Israel ; the people of Israel*.

יָשַׁט in Peal not used. Aph. *to stretch forth, reach out*.

יָח, Heb. יָח, sign of the Objective or Accusative case.

יָחַב or יָחִיב *to sit ; to reside, stay*. Aph. *to place, cause to dwell*.

יָחִיר adj. Dec. I. a. *abundant, great, eminent* ; adv. יָחִיר and יָחִירָא *very, exceedingly*.

יָחַר to remain, be left. Pa. יָחַר to make to abound, to cause abundance.

כ

כְּ prep. and conj.; like; as, as though.

כָּאֵב, כָּאֵבָה, כָּאֵבָה and כָּאֵב m. Dec. I. a. grief, sorrow.

כָּזֶב adj. Dec. III. b. (i. q. Heb. כָּזֶב,) false.

כִּדּוֹן and כִּדּוֹן adv. (= Heb. כָּאֵב) now. כִּדּוֹן now therefore.

כִּדּוֹן adv. so, thus. כִּדּוֹן id. כִּדּוֹן now therefore.

כִּדּוֹן adv. now. כִּדּוֹן hitherto.

כִּדּוֹן to be able. Const. with לְ and Inf.

כִּדּוֹן f. Dec. IV. a. window.

כִּדּוֹן (only in. pl.) m. Dec. I. a. thorns.

כִּדּוֹן, (sometimes written כִּדּוֹן,) m. Dec. II. a. a star.

כִּדּוֹן Pa. to confirm, establish; to make vigorous efforts. Ithpa. pass.; also, as Pa. to endeavor earnestly.

כִּדּוֹן m. Dec. I. a. cor, a measure for things liquid or dry, equal to the homer or to ten ephahs, supposed to contain about eight bushels.

כִּדּוֹן, see כִּדּוֹן.

כִּדּוֹן m. Dec. II. a. a talent.

כִּדּוֹן Kethib Ez. 7:22, idem.

כִּדּוֹן, כִּדּוֹן, כִּדּוֹן, adj. = Heb. כִּדּוֹן, all, the whole, every.

I. כִּדּוֹן Shaph. כִּדּוֹן to complete, finish. Ishtaph. כִּדּוֹן pass.

II. כִּדּוֹן and Aph. כִּדּוֹן to crown; met. to adorn.

כִּדּוֹן, כִּדּוֹן and כִּדּוֹן conj. and adv. how! quam! as; כִּדּוֹן like.

כִּדּוֹן adv. rightly; thus. כִּדּוֹן then; therefore; thus.

כִּדּוֹן m. pl. with fem. form, Dec. VII. a. colleagues. LXX. σύνδουλοι.

כִּדּוֹן and כִּדּוֹן m. Dec. I. a harp. Gr. κινύρα, Lat. cinyra.

כִּדּוֹן adv. i. q. כִּדּוֹן thus.

כִּדּוֹן m. proper name, Canaan.

כִּדּוֹן to collect, act. Ithpe. to assemble, to meet.

כִּדּוֹן m. Dec. VI. i. q. כִּדּוֹן a Chaldean.

כִּדּוֹן, כִּדּוֹן and כִּדּוֹן to lie hid, to be concealed. Pa. to hide, conceal; i. q. Peal.

כִּדּוֹן m. Dec. I. a. a feeling of shame; ignominy.

כִּדּוֹן m. Dec. III. a. silver.

כִּדּוֹן adv. now. כִּדּוֹן until now.

כִּדּוֹן c. g. Dec. IV. a. a hollow; the palm of the hand; the sole of the foot.

כִּדּוֹן to hunger. Aph. to cause or suffer another to be hungry.

כִּדּוֹן Pa. to wash; to purify ceremonially; to atone, make expiation.

כִּדּוֹן to bind. Pa. idem.

כִּדּוֹן to be grieved. Ithpe. and Ithpa. idem.

כִּדּוֹן f. Dec. VIII. a. mantle, cloak.

כִּדּוֹן m. Dec. I. a. a cherub.

כִּדּוֹן m. Dec. I. a. herald.

כִּדּוֹן to proclaim, make proclamation. Aph. idem.

כִּדּוֹן m. Dec. III. a. a vineyard.

כִּדּוֹן m. Dec. V. a. a throne. Pl. כִּדּוֹן.

כִּדּוֹן m. Dec. VI. pl. כִּדּוֹן, a Chaldean; as astrology flourished principally in Chaldea, an astrologer.

כִּדּוֹן to be right; to be fit; to be agreeable, to please.

כִּדּוֹן and כִּדּוֹן adj. Dec. I. a. and II. a. right; just, upright; fit; legitimate.

כִּדּוֹן to write.

כִּדּוֹן m. Dec. I. a. writing; prescription, limitation, Ez. 7:22.

כִּדּוֹן and כִּדּוֹן m. Dec. III. e. a wall.

ל

לְ prep. as in Hebrew, to; for; of; לְ between—and.

לֹא adv. *not*; *nothing*, Dan. 4:32.
הִנֵּה and הִנֵּה *nonne*? also, *ecce!*
lo! Gram. § 68. 3.

לֵב and לֵבָב, see לֵבָב and לֵבָב.
לֵב or לֵבָב m. *the heart*, irreg. Emph.
לֵבָב; with suff. לֵבָבִי, לֵבָבְךָ,
etc.; plur. emph. לֵבָבָם; with suff.
לֵבָבִי.

לְבוּשׁ m. Dec. I. a. *clothing*; *a garment*.

לְבוּשִׁים f. plur. *plants*; *flowers*.

לְבוּשׁ to clothe one's self. Aph. to
clothe.

לְחֵן conj. *therefore*, with prosthetic א,
לְחֵן; comp. of לֹא and חֵן, *except*
(comp. Lat. *nisi*;) *but*, *sed*.

לֹא to curse.

לֵוִי m. Dec. VI. a. *Levite*. Plur. לְוִיִּם.

לֵוִיָּתָן m. a sea-monster, *leviathan*.

לִּי prep. *to*; *toward*; *with*.

לַיִל and לַיִלָּא m. irreg. emph. לַיִלָּא;
plur. לַיִלָּו; *night*.

לֹא a contraction for לֹא אֵין, *there*
is not; *there are not*.

לְחֹדֵד adv. and prep. *alone*; *only*;
also. It is strictly a noun, *loneli-*
ness; hence with בְּ, בְּלְחֹדֵד, *in*
his loneliness, i. e. *he alone*.

לֶחֶם m. Dec. III. a. *bread*.

לֶחֶם m. a feast, Dan. 5:1.

לְחֵמָה f. Dec. VII. a. a concubine.

לֵטָא and לֵטָא (as a noun, *nothing*.)
adv. *not*; *lest*. לֵטָא that not;
lest.

לָעָא or לָעָא to labor, toil; to be fa-
tigated with labor.

לָעָא or לָעָא f. Dec. VII. c. labor; fa-
tigue.

לְעֹלָם adv. *forever*.

לָשׁוֹן m. Dec. I. b. *tongue*.

euphonic in the first letter of the
next word,) interrog. pron. *what*?
It is sometimes used adverbially,
how? also in exclamations *how*!
quā! לָמָּא as; *how*! לָמָּא and
לָמָּא *whither*? *why*? לָמָּא *that*
which.

לָמָּא fem. num. a hundred. Dual
לָמָּא.

לָמָּא m. dual, *scales*, *balance*.

לָמָּא, more common orthography,
לָמָּא, q. v.

לָמָּא and לָמָּא m. Dec. I. a. a vessel; an
instrument; a garment, (=Heb.
בִּלְיָ.)

לָמָּא adj. Dec. I. b. *shameful*;
ashamed.

לָמָּא m. Dec. I. a. a fountain.

לָמָּא f. Dec. VII. a. roll, book.

לָמָּא Pa. to throw down, destroy.

לָמָּא m. Dec. II. a. an altar.

לָמָּא f. Dec. VII. a. tax, tribute. By
a resolution of Dagghesh forte into
Nun, it is sometimes written לָמָּא,
Ez. 4:13.

לָמָּא m. Dec. I. a. residence.

לָמָּא m. pr. n. Dec. VI. Media; a
Mede.

לָמָּא f. Dec. VII. a. province; land,
country.

לָמָּא or לָמָּא m. Dec. II. a. the east,
(lit. the rising, viz. of the sun.)

לָמָּא (found only in this form) indef.
pron. *any thing*.

לָמָּא m. Dec. I. a. dwelling, residence,
i. q. לָמָּא.

לָמָּא see לָמָּא.

לָמָּא f. pr. n. Moriah, a hill in Jeru-
salem.

לָמָּא m. Dec. I. a. death; a deadly
pestilence.

לָמָּא or לָמָּא to die.

לָמָּא, emph. לָמָּא food; sustenance.

לָמָּא and לָמָּא to strike; to wound.
Pa. לָמָּא idem; also to restrain.

Ithpe. to be fastened or nailed.
Ez. 6:11.

מ

מ and before gutturals מ, prefix, i. q.
the sep. prep. מִן.

מָא, מָא or מָא (with Dagghesh forte

מַלְאָכָא f. Dec. VIII. a. *course* or *class* of the priests or Levites.

מָכָא and מָכָה to *come, arrive*; to *reach*; with עַל, to *come upon, befall*; *happen to* a person.

מִטּוֹל prep. *on account of*; הֵן מִטּוֹל *because, since*.

מִיכָל m. Dec. II. a. *food*.

מִימָר or מִאֲמָר m. Dec. II. a. *word, speech*; *command*. With suff. it sometimes signifies *self*, like the Heb. נָפֶשׁ. So also מִימָרָא דִּי הוּא the *Lord, Jehovah*.

מִינָ pl. m. irreg., emph. מִינָ, const. מִי and sometimes מִימִי, *water, waters*.

מִישָׁר m. Dec. II. a verbal from יָשַׁר, *a plain, a valley*.

מִיכָה to *depress, humble*; to *crush*. Pa. *idem*.

מִלָּא to *fill*. Ithpe. pass.

מִלְאַךְ m. Dec. I. b. *an angel*.

מִלָּה f. Dec. VII. a. Pl. מִלְּיָן, *word, speech*; *thing*.

מִלָּח m. Dec. III. b. *salt*.

מִלָּח denom. from the preceding, in the Targums, *to salt, to season with salt*, in bibl. Chaldee only Ez. 4:14, prob. *to eat salt, to derive support*. According to the Hebrew commentators *to devastate, destroy*, derived from the fact that salt land is generally waste, barren; or from the custom of sowing the site of a devastated city with salt.

מִלְּךָ or מִלְּךָ m. Dec. III. a. *a king*.

מִלְּכָה m. Dec. III. b. *advice, counsel*.

מִלְּכָה f. Dec. VII. a. *a queen*.

מִלְּכָה f. Dec. VII. c. *a kingdom*; *dominion, reign*.

מִלְּלָ Pa. *to speak*.

מִן and מִן interrog. pron. *who? what?* מִן *whoever*.

מִן prep. *from*; *of, out of*; *some of*, (comp. the French *du*); *because of*; *rather than, in preference to*;

after an adjective, *than*.—מִן frequently takes after it the characteristic prefix of the Gen. or Dat. case, which is then pleonastic; as מִן מִלְּכָה, Gen. 49:10, i. q. מִלְּכָה; מִן לְקַחְמִי, Gen. 3:24, Jer. Targ. i. q. מִן לְקַחְמִי.—מִן *because, since*.—מִן מִלְּכָה *truly*.—מִן *idem*. With suffixes מִן takes Dagghesh forte; as מִנִּי.

מִנָּא to *number, reckon*. Pa. מִנִּי, מִנִּי and מִנִּי to *constitute, appoint*.

מִנְהָ i. q. מִנְהָ, q. v.

מִנְהָ m. Dec. II. a. verbal from מִנְהָ, (i. q. Heb. מִנְהָ, the Dagghesh forte being resolved into Nun. מִנְהָ also occurs in the Targums, e. g. Jer. 3:15,) *knowledge, intelligence; the understanding, the mind*.

מִנְהָ i. q. מִנְהָ.

מִנְהָ m. Dec. I. b. *rest*; *quietness, silence*.

מִנְהָ f. Dec. VII. a. *gift, offering*; *tribute*.

מִנְהָ m. Dec. I. b. *number*.

מִנְהָ f. Dec. VIII. c. *poverty, want*.

מִנְהָ c. g. irreg. (with suff. מִנְהָ, pl. מִנְהָ or מִנְהָ,) *the belly, venter*. Pl. *idem*.

מִנְהָ m. Dec. I. b. (verbal from מִנְהָ to *enter*), *setting of the sun*. Pl. *idem*.

מִנְהָ m. Dec. II. a. *distinction*; *division*.

מִנְהָ m. Dec. II. a. *a planting*.

מִנְהָ f. Dec. VII. a. *a command, injunction*.

מִנְהָ f. Dec. VII. c. *middle, midst*.

מִנְהָ pr. n. *Egypt*.

מִנְהָ m. Dec. II. a. *sanctuary, holy place*.

מִן m. Dec. I. a. and

מִן m. Dec. II. b. *lord*. Syr. and Arab. *idem*.

מִן to *rebel, to be rebellious*.

מִן adj. Dec. I. a. *rebellious*.

מִן f. Dec. VII. c. *correction*; *instruction*.

מָרוֹם m. Dec. I. a *height, elevation*.

מָרַט to pluck off.

מָשַׁח m. Dec. III. b. *oil*.

מָשִׁיחַ m. Dec. I. a. (strictly 2d Part. from מָשַׁח to anoint,) *anointed; Messiah*.

מָשַׁךְ m. Dec. III. a. and b. *skin*.

מָשֶׁבֶּת m. Dec. II. a. *a bed*.

מָשְׁכָן m. Dec. II. a. *a dwelling; a tent*.

מָשְׁרָא m. Dec. V. a. (strictly Inf. from שָׁרָא) *a resting*.

מָשְׁרוּקִי f. Dec. VII. b. *a flute, musical reed*.

מִשְׁתָּה in the biblical Chaldee, i. q.

מִשְׁתֵּי m. Dec. II. a. *a feast; a banquet*.

מִתְּחָה f. Dec. V. a. *desire; appetite*.

מִתַּל to compare; to use similitudes. Heb. מִשַּׁל.

מִתַּל m. Dec. III. a. *a parable, similitude; a sententious remark, a proverb*.

מִתֶּן m. Dec. I. b. and מִתֶּן Dec. II. a. *a gift; a reward*. מִתֶּן אֶנֶר *a gift of a reward, i. e. the giving of a reward*.

מִתְּנָה f. Dec. VIII. a. (fem. of the preceding,) *a present, gift*.

נ

נָבֵא Ithpa. אֶנְבִּי to prophesy; to utter (a prophecy).

נְבוּאָה f. Dec. VII. a. *prophecy; prediction*.

נְבוּזָה f. Dec. VII. a. *a present, gift; coll. gifts; plur. נְבוּזָתָן*.

נְבִיאָה and נְבִיאָה m. irreg. emph. נְבִיאָה; plur. נְבִיאָתָן; emph. נְבִיאָתָה and נְבִיאָה; with suff. נְבִיאָתִי, נְבִיאָתֶךָ; *a prophet*.

נְבִישָׁא f. Dec. VIII. a. *candlestick*.

נָגַד to flow.

נָגַד prep. over against; toward.

נָגַדִין (found only in the plur. abs.) *streams, rivers*.

נֹגַח m. Dec. III. d. *brightness, light, of the morning*.

נָגִיד, נָגִיר and נָגִיד m. Dec. I. a. *leader, chief, prince*.

נָדָה Ithpa. אֶתְנַדָּה to be willing; to do willingly; to give voluntarily.

Inf. הִתְנַדְּבוּ as a noun, *that which is given voluntarily, a free-will-offering*.

נִדְבָה m. Dec. I. b. *row of stones; structure; wall*.

נָדַד to flee.

נֶדֶן m. Dec. I. a. and with ה paragogic, נֶדֶנָה, *sheath; met. body, q. d. sheath of the soul*.

נְהִיר m. Dec. I. a. *light*.

נְהִירָה f. Dec. VII. c. *illumination, wisdom*.

נָהַם to roar; to bellow; to groan.

נָהַר to shine brightly. Pa. נִהַר to enlighten. Ithpa. pass.

נָהַר m. Dec. III. a. *a stream*.

נָהַד to flee.

נָחַח to rest; Aphel אֶנְחִיחַ to cause to rest, to give rest.

נִנְלָה f. Dec. VII. c. and

נִנְלִי f. Dec. VII. b. *a dunghill*.

נִין m. Dec. I. a. *a fish*.

נִיר m. Dec. I. a. *fire*.

נָזַק to suffer injury. Aph. אֶנְזִק or הִנְזִק to injure.

נָחַשׁ m. Dec. I. a. *brass*.

נָחַח to descend, go down. Aph. אֶנְחִיחַ, Fut. נִחַח, Imp. אֶנְחִיחַ, to bring down, carry down; to deposit. Hoph. הִנְחִיחַ to be brought down, deposed.

נִשְׁדָּר m. Dec. I. a. *an observer, one who keeps (e. g. a law)*.

נָשַׁל to lift up, elevate.

נָשַׁר to keep, preserve; to observe, regard.

נִיחֹחַ m. Dec. I. a. *a sweet odor, hence an acceptable sacrifice*.

נָכַס, נָכַס m. Dec. III. b. *wealth*

pincer, strength, of body or mind.

Pl. *riches.*

נָכַח *to bite.*

נָמַר m. Dec. III. b. *a leopard.*

נָסַב *to take; to receive.*

נָסַח *to take away, remove; to pull asunder.* Ithpe. pass.

נָסַךְ and Pa. *to pour out; to offer.*

נָסַךְ m. Dec. III. b. *libation, drink-offering.*

נָסַק *to ascend.* Aph. הִסִּיק *to take up, cause to ascend.* Hoph. הִסָּק pass. of Aph.

נָפַל Fut. יִפֹּל *to fall; to fall down; to be thrown down; to fall out, happen.*

נָפַק *to go out, to depart; to come forth.*

נִפְקָא f. Dec. VII. a. *expense, cost.*

נָפַשׁ or נִפְשָׁא c. g. Dec. III. a. and

נִפְשָׁא f. Dec. VII. a. *life; soul; self; a living being.*

נָצַב m. Dec. III. b. *a planting; a plant.*

נִצְבָּא f. Dec. VII. a. *strength, solidity, firmness.*

נָחַח *to quarrel, contend.* Pa. id.

נָחַח *to conquer, surpass, prevail over, be superior to.* Ithpe. Pa. and Ithpa. idem.

נָצַל *to liberate, deliver.* Aph. idem.

נָקָא and

נָקַר adj. Dec. IV. b. *pure.*

נָקַשׁ *to smite, strike.*

נָשָׂא *to take; to take away.* Ithpa. *to rise up against, with עָל.*

נָשַׁח *to forget; Ithpe. to forget; to be forgotten.*

נִשְׁרִי irreg. Pl. of נִשְׁרָא.

נִשְׁמָא f. Dec. VII. a. *breath, life.*

נִשְׂרָא m. Dec. III. b. *an eagle.*

נִשְׁתָּרִי m. Dec. I. a. *letter, public letter.* Persian.

נָתַן *to give.* Gram. § 18. note 2.

נָתַר *to fall off, as leaves or fruit.*

Aph. *to shake or strip off.*

ס

סַבְכָּא f. Gr. σαμβύκη, *sambuca*, a three-cornered stringed instrument, similar to the harp.

סָבַל *to erect.* Poal. *to be erected.*

סָבַר *to bear, sustain; to expect,* Dan. 7:25; *to consider; to suppose; with אָ, to hope in.*

סָנָא *to be numerous; to be increased.* Aph. *to cause to increase; to multiply.*

סָנַד *to fall prostrate, to worship, construed with לָ.*

סָנִיחָא m. Dec. I. a. *affliction.*

סָנִיחָא adj. Dec. I. a. *much; many.*

סָנַן m. Dec. III. b. *deputy, governor.*

סָנַר *to shut up.*

סָנַפְּיָה f. i. q. Greek συμφωνία, *a bag-pipe.*

סוּף m. Dec. I. a. *an end.*

סוּף *to come to an end, to be fulfilled, spoken of a prediction.* Aph. *to put an end to any thing.*

סוּר *to recede; to go aside.*

סוּרְהָא m. Dec. I. b. *perverseness; a crime.*

סוּרְהָא *to drive out, expel.*

סוּרָא m. Dec. III. b. *side; extremity.*

סוּרְהָא m. Dec. II. b. *the moon.*

סוּף and סוּרָא m. Dec. I. a. i. q. *סוּף, end, extremity.*

סָבַל *to understand.* Ithpa. אֶסְתַּבֵּל *to look at; to reflect; to consider; const. with אָ, לָחָ, etc.*

סָנַן *to try, prove.* Ithpa. and Aph. idem.

סָבַל adj. Dec. II. a. *foolish, unwise.*

סָבַלְתָּן or סוּבַלְתָּן adj. Dec. I. b. *intelligent; prudent.*

סָלַק or סָלַק *to ascend, go up.* Pa. *to cause to ascend; to take away; to destroy.*

סָלִיחָא adj. Dec. I. a. *perverse.*

סַמְמָאֵל m. pr. n. *Sammaël*, an evil angel, sometimes called *the angel*

of death, and sometimes, prince of the air.

סָמַךְ to sustain. Ithpe. passive.

סָנָא to hate.

סְנִינָה f. Dec. VII. a. hatred.

סָעַר construed with לְ, to aid, assist.

Pa. idem.

סָעַד m. Dec. III. a. and

סָעָא or סָעָא f. Dec. VIII. a. support; aid; strength.

סָעַר (= Heb. פָּקַד) to visit; to inspect.

סָפַר and סָפַר m. Dec. II. a scribe; a learned man. The emph. form is sometimes written סָפָא.

סָפַר m. Dec. III. b. a book.

סָרְפַל m. Dec. I. a. Plur. wide oriental breeches.

סָרִיקָא f. Dec. VII. c. vanity; vacuity.

סָרַח m. Dec. II. b. prefect, president.

סָתַר Pa. סָתַר to hide, to conceal; to destroy. Compare the Greek ἀφαιῶ, which has both these senses.

ע

עָאָן and עָאָן m. Dec. I. a. collective noun, (i. q. Heb. צֶאֱן); sheep, flocks.

עָבַר to make; to do, perform; to exercise (authority, etc.); to till (the ground); Ithpe. to be made; to take place, happen. Ithpa. idem.

עָבַד m. Dec. III. a. a servant.

עָבִידָה f. Dec. VII. a. work, labor; business.

עָבַר to go over; to transgress. Aph. to send over, transmit; to transgress.

עָבַר Dec. III. b. that which is beyond. עָבֵר נְהִירָא the other side of the Euphrates.

עָד prep. and conj. to; until. With suffixes it takes a plural form. עָד־לָא while . . . not, before, antequam.

עָדָא or עָדָא to pass away; with בְּ to go to, come upon; to pass away, be

abolished, destroyed. Aph. to take away; to depose.

עָדָא m. Dec. I. a. conception.

עָדָן m. pr. n. Eden, (pleasure).

עָדָן c. g. Dec. I. b. time; a year.

עָדָר m. Dec. I. b. labor, work.

עָדָר adverb, yet, further, moreover

Sometimes it is a mere expletive.

עָרָא and עָרָא f. pl. עָרָא, iniquity, perverseness, sin.

עָרָא m. Dec. I. a. a boy; a young man.

עָקָא to be straitened, to be in difficulty.

Aph. עָקָא to molest, be hostile; to constrain.

עָקָא only Dan. 2:35, chaff. In Syr. and Ar. idem.

עָקָא m. Dec. II. a. firmness, strength.

עָקָא f. Dec. VII. a. ring, seal-ring.

עָזָא m. pr. n. Ezra.

עָזָא f. Dec. VII. a. counsel, wisdom, i. q. Heb. עֲצָה.

עָלָא, עָלָא and עָלָא adv. and prep. above. עָלָא idem.

עָלָא c. g. Dec. III. d. an eye; a fountain. In the latter sense the plural is עָלָא.

עָלָא Pa. denom. to look at; to examine with care, comp. Eng. to eye.

עָלָא m. Dec. I. a. watcher, a name of angels, or of an order of angels, Dan. 4:10, 14, 20.

עָלָא prep. upon; above; concerning; besides; before; against; sometimes for עָלָא, to, toward, etc.— עָלָא because.

עָלָא adv. over, above, followed by עָלָא.

עָלָא f. Dec. VIII. a. burnt-offering. Plur. עָלָא.

עָלָא f. Dec. VII. a. occasion; pretext.

עָלָא and עָלָא or עָלָא, forms of עָלָא.

עָלָא adj. Dec. VI. upper; highest; emph. עָלָא the Most High.

עָלָא m. Dec. I. a. the Most High.

Plur. excel. עָלָא idem.

עָלָא f. Dec. VII. b. an upper chamber, a lodging chamber.

לָלַךְ *to go in, enter*; (of the sun) *to set*. Aph. **הָלַךְ** and **הָלַךְ** *to bring in*. Hoph. **הָלַךְ** pass.
עָלָם m. Dec. II. a. and
עָלָם m. Dec. III. a. *an age; eternity; the world*. **עָלְמָא** or **עָלְמָא** *for eter.*
עֵלָם m. Dec. VI. Pl. **עֵלְמָא**, *an Elamite*.
עֵלָם m. Dec. III. b. i. q. Heb. **עֵלָם**, *a rib*.
עַם c. g. *a people*, irreg. sing. like Dec. IV. a. plur. **עַמִּין**, *emph. עַמִּיָּא*.
עִם prep. *with; in*. Before suff. the ם takes Daghest forte; as **עִמִּי**.
עִמִּיק and **עִמִּיק** adj. Dec. I. a. *deep, unsearchable*.
עִמְלָא m. Dec. I. a. and **עִמְלָא** Dec. III. a. *labor, toil*.
עִמְרָא m. Dec. III. a. i. q. Heb. **עִמְרָא**, *wool*.
עֲנָה *to answer; to speak in conversation, to begin to speak*.
עָנָן m. Dec. I. a. *a cloud*.
עֲנָנָה m. Dec. III. a. *a bough, branch*.
עֲנִישׁ m. Dec. I. a. *mulct, fine*.
עֲנִית m. Dec. III. b. *time*.
עֲשֵׁב see **עֲשֵׁב**.
עֲסָק m. Dec. II. a. or **עֲסָק** Dec. III. b. *affair; business*.
עֲפָיָה m. Dec. III. with suff. **עֲפָיָה**, *branches, foliage*.
עֲפָר m. Dec. III. a. *dust*.
עֲצִיב part. adj. Dec. I. a. *troubled, sad*.
עֲקָב m. Dec. III. a. and b. *the heel*, Heb. **עֲקָב**; *an end; a reward*, Heb. **עֲקָב**.
עֲקָבָה *to be crooked; to be perverse*. Pa. *to make crooked; to pervert*.
עֲקָר *to root out, pluck up*. Ithpe. pass.
עֲקָר m. Dec. I. b. *stock, root*.
עֲרֵ m. Dec. I. a. *enemy*.
עֲרֵב and Pa. **עֲרֵב** *to mix*. Ithpa. pass.
עֲרֵר m. Dec. I. b. *wild ass, onager*.
עֲרֵרָה f. Dec. VII. a. *nakedness; hence dishonor*.

עֲרֵטָל, Ithpa. **עֲרֵטָל** *to be stripped, rendered naked*.
עֲרֵטָלָא adj. Dec. VI. *naked*. The forms **עֲרֵטָלָא**, **עֲרֵטָלָא**, and **עֲרֵטָלָא** are less frequent.
עֲרֵרָם or **עֲרֵרָם** adj. Dec. I. *cunning*.
עֲרֵל and **עֲרֵל** Dec. I. a. and **עֲרֵלִי** Dec. VI. adj. *uncircumcised*.
עֲשֵׁב or **עֲשֵׁב** m. Dec. III. b. *an herb; coll. herbs*.
עֲשֵׂר f. **עֲשֵׂרָא** m. num. adj. *ten*. Plur. **עֲשֵׂרִין** *twenty*.
עֲשֵׂה and **עֲשֵׂהָ** *to think, purpose*.
עֲמָ m. Dec. IV. b. i. q. **עֲמָ**, *time*.
עֲתִיד adj. Dec. I. a. *prepared, ready; about to, futur.* Prefixed to the Inf. it forms a kind of Future tense.
עֲתִיק adj. Dec. I. a. *ancient, old*.
עֲתִיר *to be rich*. Pa. *to enrich*.

פ

פֶּגֶר m. Dec. III. b. *a corpse*.
פֶּגְלָתָן m. Dec. I. b. verbal from **פֶּגַל**, *service*.
פֶּה m. Dec. IV. c. *the mouth*.
פֶּה m. Dec. I. b. *a command, precept*.
פֶּהָה m. irreg. const. **פֶּהָה**, pl. **פֶּהָהִין**, *governor of a province*.
פֶּהָר m. Dec. III. a. (**פֶּהָר** Dan. 2:41.) *a potter*.
פֶּהָשׁ m. Dec. III. a. *an under-garment, perhaps breeches*. Kethib Dan. 3:21. **פֶּהָשׁ**, *idem*.
פֶּרִי (פֶּרִי Gen. 3:24, Jer. T.) c. g. *fruit*, irreg. Plur. **פֶּרִיִּין**, **פֶּרִיִּין**, with suff. **פֶּרִיִּין** Prov. 8:19.
פֶּלֶג *to divide*.
פֶּלֶג m. Dec. III. a. *half*.
פֶּלֶגָא f. Dec. VII. a. *division or class of the priests*.
פֶּלֶס m. Dec. I. b. *linen; a piece of linen*.
פֶּלַח *to serve; to worship; to cultivate (the ground); to observe or*

keep (a law.) Compare in Latin *colo*, which has all these significations.

פָּלַח m. Dec. I. b. *service, worship* of God.

פִּלְשְׁתִּי m. Dec. VI. a *Philistine*.

פָּנוּק and פָּנוֹק Pa. פָּנוֹק to *afford delight*. Ithpa. to *enjoy; to feast upon*.

פֶּסֶם m. Dec. IV. a. and b. *a part; in relation to the hand, the palm*.

פֶּסְקִינְטָר and פֶּסְקִינְטָר m. Dec. I. a. ψαλτήρ, the *psaltery*, a stringed instrument. Hengstenberg considers it a kettle-shaped instrument; see his *Authenticity of Daniel*, article *Greek words*.

פָּצַע and Pa. פָּצֵץ to *deliver; to make free*.

פָּקַד Pa. to *command*.

פָּקִיד m. Dec. I. a. *statute, commandment*.

פָּרוּץ m. Dec. II. (Gr. § 32, note 3.) *iron*. פָּרַח to *flourish; to blossom*.

פָּרַס to *divide*.

פָּרַס pr. n. *Persia; the Persians*.

פָּרְסִי m. Dec. VI. emph. פָּרְסִיָּא Ke-thib. Dan. 6: 29, *a Persian*.

פָּרַע to *render* (good or evil to any one); to *reward*. Ithpe. *idem*; to *take vengeance*.

פָּרַק to *redeem, liberate*; hence Dan. 4: 24, to *expiate*, or perhaps rather to *dismiss*.

פָּרַשׁ to *divide; to distinguish*. Pa. Part. pass. מְפָרֵשׁ Ez. 4: 18, *distinctly*.

פָּרָשָׁן m. Dec. III. a. *copy*.

פָּשַׁט to *extend, reach out*.

פָּשַׁר to *interpret, explain*. Pa. *idem*.

פָּשַׁר m. Dec. III. b. *interpretation, explanation*.

פָּהֲגַת m. Dec. I. b. *delicacies, rich food*.

פָּהֶגֶת m. Dec. I. a. *word; edict; letter; thing, matter*, like the Heb. דָּבָר.

פָּתַח to *enlarge, extend*.

פָּתַח to *open*. Ithpeel and Ithpaal, pass.

פָּתִי m. Dec. I. a. *breadth, width*.

צ

צָבָא to *be willing; to acquiesce*.

צָבָאוֹת (Hebrew) *armies*, retained in Chaldee after צָבָא and צָבָא.

צָבָה f. Dec. VIII. c. *desire; affair*.

צָבַע to *wet, moisten*. Ithpa. צָבַע־נָפֶשׁ pass.

צָד m. Dec. IV. b. *side*.—מִצָּד on the *part of*.—לְצָד against.

צָדָא only Dan. 3: 14. צָדָאֵךְ is *it your purpose?* or *was it your design?*

צָדִיק adj. or sub. masc. Dec. I. a. *righteous; a righteous man*.

צָדִיקָא f. Dec. VII. a. *justice, righteousness; alms-giving*.

צָוָאֵר m. Dec. II. a. (א in otio,) *the neck*.

צָוִי Pa. to *pray, supplicate, invoke*.

צָלַח to *prosper*. Aph. הִצְלַח to *make prosperous, promote* (a person); to *execute prosperously*; also intrans. to *prosper, be successful; to be promoted*.

צָלַם and צָלָם m. Dec. III. a. *an image, idol; form, appearance*.

צָמַח to *sprout, germinate*. Aph. to *cause to sprout, to bring forth*.

צָמַר m. Dec. III. a. *grief*.

צָפִיר m. Dec. I. a. *a he-goat*.

צָפִיר c. g. Dec. II. a. *a bird; a sparrow*.

צָרִיק or צָרִיקָא adj. Dec. I. a. *needy, construed with לְ, in need of*.

ק

קָבַל and Pa. to *receive, accept*; like שָׁמַע, to *listen to, comply with*.

Ithpa. pass.

קָבַל and קָבַל prep. *before; over against, opposite; because of*. With suff. קָבֵלָה, קָבֵלָה, etc.—לְקָבַל *idem*.—כִּי-קָבַל *because of; conj. because, therefore; as*.

קָדִישׁ adj. Dec. I. a. *holy; as a noun, saint; holy being*, applied to angels.

קָדָם m. Dec. III. a. *that which is be-*

- fore*; former time, beginning; the east.—*מִלְפָּנֶיךָ*, (see *מִן*) formerly; in front; toward the east, on the east side.
- לפני* and *קדם* prep. before, in relation to place, *coram*; in relation to time, *ante*. It takes suffixes like plural nouns; e. g. *קְדָמֶיךָ*, *קְדָמֵינוּ*. —*קְדָמָא* *antequam*.—*מִן קָדָם* often i. q. *מִן*; sometimes i. q. *קָדָם* simply.
- מִקְדָּמָה* f. Dec. VII. a. origin, antiquity. *מִן קָדָמָה* prep. before.
- קָדָמִי* f. Dec. VII. c. antiquity; meeting, coming together, occursus.
- קְדָמִי* adj. Dec. VI. first.
- קִדַּשׁ* Pa. to sanctify, consecrate, set apart.
- קִדְּשׁ* m. Dec. II. a. holiness, sacredness.
- קָם* Fut. *יָקִים* to rise up, to stand. Pa. *קָם* to establish; to confirm by an oath; to swear; to sustain. Aph. *הָקִים* and *הָקִים*, Fut. *יָקִים* and *יָהָקִים*, Part. *מַהְקִים*, to set up, e. g. a statue, an image; to appoint, e. g. a governor. Hoph. *יִהְיֶה*, or with the form of Aphel, *יִהְיֶה* Dan. 7:4, to stand.
- קִרְבָּן* m. Dec. I. b. offering, oblation; sacrifice, victim.
- קָטַל* to kill. Pa. *ידם*, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.
- קָשָׁי* m. Dec. III. b. knot; joint, difficult problem.
- קָרָב* (i. q. Heb. *קָרִץ*) m. Dec. III. d. summer.
- קָרָב* m. Dec. I. a. a covenant; an edict, decree.
- קָרָב* adj. Dec. I. a. established, firm.
- קַיִן* m. pr. n. Cain.
- קִיתִּיב* Kethib Dan. 3:5, 7, etc., i. q. Gr. *κίθαρ*, a harp. The pointing is that of *קִיתִּיב*, q. v.
- קָל* m. Dec. I. a. voice. Pl. *קָלִין* thunders; *קָלִין* voices.
- קָלִיל* adj. Dec. I. a. light; quick, adv. a little.
- קָמִיר* and *קָמִיר* m. Dec. I. a. a girdle, a belt.
- קָנָה* m. Dec. IV. b. a nest, a hive.
- קָנָה* to buy, purchase.
- קָנִין* m. Dec. I. b. acquisition; possession, substance.
- קָצָה* to be angry, to be in a rage.
- קָצָה* m. Dec. III. anger, wrath.
- קָצַץ* to cut off, amputate; to kill. Ithpe. pass.
- קָצָה* f. Dec. I. b. a part; an end.
- קָרָא* to call; to read.
- קָרַב* and Pa. *קָרַב* to approach; to touch, construed with *אֶל*, *לְ*, etc. to bring, to offer. Ithpe. to cleave to. Aph. to bring near; to offer.
- קָרֵב* m. Dec. I. a. war, contest.
- קָרִי* a city, irreg. Emph. *קָרִיָּה*, plur. *קָרִיָּה* and *קָרִיָּה*; plur. *קָרִיָּה* and *קָרִיָּה*, emph. *קָרִיָּה*.
- קָרִין* and *קָרִין* f. Dec. III. a. a horn. Plur. *קָרִין* and, with Dual form, *קָרִין*.
- קָרִץ* m. Dec. III. a. a piece, fragment.
- קָשׁוּט* m. irreg. emph. *קָשׁוּטָא* truth. —*בְּקָשׁוּטָא* indeed; interrog. indeed?—*מִן קָשׁוּט* truly, certainly.
- קָשָׁה* emph. *קָשָׁה* Dec. III. a. a bow; the rain-bow.
- קָתִיר* (Keri for *קָתִיר*, Dan. 3:5, etc. The analogy of the Greek *κίθαρ* would lead us to point the latter *קָתִיר*. The Targums have *קָתִיר* which appears to be the less ancient form.) m. Dec. I. a. a harp.

- רָאשׁ* and *רִישׁ* m. Dec. I. a. head; sum. amount. Plur. *רָאשִׁין*, *רִישִׁין*, and once *רָאשִׁין* Ez. 5:10, chiefs, principal men.
- רָב* m. Dec. IV. a. plur. *רָבִיבִין* Dec. II. a. a prince; as an adj. great;

plur. *proud, arrogant* (speeches, or actions.)

רָבָה *to be great or numerous*. Pa. רָבַי and Aph. אָרַבַי *to exalt, set in an eminent station; to increase; to bring forth abundantly*. Ithpe. and Ithpa. *to be exalted, to be elevated*.

רָבוּ f. Dec. VIII. c. *greatness*.

רָבֹו and רָבוּא num. adj. *ten thousand, a myriad*. Plur. רָבֹון and רָבֹון.

רָבוּן m. Dec. I. a. *lord, master*.

רָבִיעִי num. adj. Dec. VI. fem. רָבִיעִיָּה *fourth*.

רָבִיבִּין m. Dec. I. a. *a nobleman, prince*. רָבִיבִּין *to desire, long for*. Pa. *idem*.

רָבַח *to be moved, excited; to be angry*. Aph. *to excite to anger*.

רָבַח m. Dec. III. b. *anger*.

רָגַל and רָגַל c. g. Dec. III. a. *a foot*. Dual and plural רָגְלִין.

רָגַשׁ *to be tumultuous*. Ithpe. and Ithpa. *idem; to rage; to roar*. Aph. *to rage; to collect together in a rage or with tumult*.

רָוִי m. Dec. I. a. *aspect, appearance*.

רָוִי m. Dec. III. e. *anger*.

רוּחַ c. g. Dec. I. a. *wind; spirit*.

רוּם *to be high; to be exalted*. Palp. רוּם *to exalt, praise*. Aph. *to lift up*. Ithpal. *to lift up one's self*.

רוּם m. Dec. I. a. *height*.

רוּז m. Dec. I. a. *a secret*.

רוּחִיק adj. Dec. I. a. *distant, remote*.

רוּחַ and Paël רוּחַ, *to pity, compassionate; to love*.

רוּחַ f. Dec. VIII. c. *love; affection, friendship*.

רוּחִין (found only in the plural) m. Dec. III. a. *mercy, compassion*.

רוּחַ *to trust in*. Ithpe. construed with עָל, *idem*.

רוּשׁ adj. Dec. I. a. *sent away; deserted*.

רוּחַ m. Dec. I. a. *scent, smell*.

רוּשׁ, see רוּשׁ.

רוּם adj. Dec. I. a. *high*.

רוּם and רוּם *to throw, cast; to set,*

place; to impose (a tax). Ithpe. *to be cast*.

רוּם *to wink significantly; to beckon*.

רוּמִי adj. Dec. V. b. and Dec. VI. *deceitful*.

רוּם and Pa. *to sing for joy; to speak joyfully*.

רוּם f. Dec. VIII. c. and

רוּם f. Dec. VIII. a. *pleasure, will; benevolence; delight*.

רוּם m. Dec. I. a. *a thought*.

רוּם adj. only Dan. 4 : 1, [4 : 4] *flourishing*.

רוּם and Pa. רוּם *to break in pieces*.

רוּם *to trample upon, tread in pieces*.

רוּם f. Dec. VIII. c. *permission; liberty; power*.

רוּם adj. Dec. I. a. *wicked*.

רוּם *to note, write down; to write*.

רוּם m. Dec. III. b. and רוּם f. Dec. VII. c. *wickedness*.

רוּם f. Dec. VII. a. verbal from רוּם, *trembling*.

ש

שָׁבִי m. Dec. I. a. *an elder, a man of grey hairs*.

שָׁבִי, i. q. שָׁבִי, q. v.

שָׁבִי, i. q. שָׁבִי, *to be or become great*.

שָׁבִי adj. Dec. I. a. *great; much, many; adv. very, exceedingly*.

שָׁבִי *to set, place; to appoint; to issue (a decree); שָׁבִי שָׁבִי to show respect; שָׁבִי שָׁבִי to give a name, to name*.

שָׁבִי m. Dec. III. b. i. q. שָׁבִי, *side*. Only Dan. 7 : 5, Keri.

שָׁבִי Aph. אָשָׁבִי *to understand; to be wise*. Ithpa. const. with בָּ, *to consider*.

שָׁבִי f. Dec. VII. c. *intelligence, understanding*.

שָׁבִי i. q. שָׁבִי *to hate*. (In Chaldee it is generally written with ס.)

Part. שָׁבִי *an enemy*.

שָׁבִי m. Dec. III. a. *hair*.

שָׁבִי f. Dec. VIII. a. (Pl. שָׁבִי Dec. VIII. c.) *a lip*.

ש

שאל, שאל or שאל to ask, seek, request, with ב of the thing asked, or with two accusatives; to inquire, with ל of the person.

שאל f. Dec. VII. a. request; affair, concern, matter.

שאר Ithpe. אשאר and Ithpa. אשאר to be left, to remain.

שאר m. Dec. I. b. the rest, remainder.

שבת m. Dec. IV. a. the sabbath.

II. שבת (contracted from שבע) num. adj. seven.

שבהר m. Dec. I. a. glory, honor.

שבח Pa. to praise; to sing praises, simply to sing.

שבט m. Dec. III. b. a tribe.

שבת m. Dec. I. a. a flame.

שביל m. Dec. I. a. way, path.

שבי ord. adj. Dec. VI. seventh.

שבע num. adj. seven. See Par. XI. in the Gram.

שכח to forsake; simply to leave. Ithpe. pass.

שכח Pa. to terrify. Ithpa. pass.

שגה to err. Aph. to entice to sin.

שגל f. pl. שגלן and שגלן, wife of a king; hence queen, Ps. 45: 10.

שדל Pa. to persuade; to entice.

שדל Ithpa. to exert one's self.

שדל Paël, to set, place. Ithpa. to be made, to become.

שדל m. Dec. I. b. authority, dominion.

שם i. q. שם.

שדל m. Dec. II. a. beauty. Plur. id.

שדל m. Dec. I. a. a wall.

שדל m. Dec. I. a. a friend; a companion.

שדל m. pl. inhabitants of Susa, the winter residence of the Persian kings.

שדל and שדל to free, deliver. See Gram. § 14. 2. note.

שדל adj. Dec. I. a. corrupt, wicked; as a noun wickedness, crime.

שדל to discover; to attain, acquire. Aph. idem. Ithpe. to be found.

שדל to dwell, rest. Pa. שדל to cause to dwell. Hence

שדל f. Dec. VII. a. dwelling, presence; the divine presence and glory as it appeared in the tabernacle.

שדל to be secure, safe.

שדל f. Dec. VII. a. and

שדל f. Dec. VII. c. something amiss, an error, fault; a failure.

שדל f. Dec. VII. a. rest, tranquillity.

שדל to send away; to put off; to stretch out (the hand). Pa. and Aph. idem. Ithpe. to be deprived.

I. שדל and שדל to rule, to have power, construed with ב or על. Aph. to cause to rule, to give dominion.

II. שדל const. with ב, to fall upon, attack.

שדל m. Dec. I. a. ruler, governor.

שדל m. Dec. I. b. might, power; dominion.

שדל adj. Dec. I. a. powerful, having power, const. with א over any thing; const. with ל and an Inf. permitted, lawful; as a noun, a powerful man, ruler, officer.

שדל to complete. Aph. to finish, bring to an end; to restore, give back.

שדל m. Dec. I. a. peace, prosperity.

שדל m. pr. n. Solomon.

שדל f. irreg. plur. שדלן, שדלן, שדלן and שדלן; a chain.

שם and שם m. irreg. emph. שם; with suff. שם, שדל; plur.

שדל, const. שדל, etc. a name.

שם m. pr. n. Shem.

שדל Aph. to destroy.

שדל names, pl. of שם q. v.

שדל Plur. emph. heaven, the heavens. The sing. and the absol. plur. are wanting; const. שדל.

שדל Ithpoel שדל to be astonished, amazed.

שדל (see Gr. § 31. note 2.) adj. fat, rich.

שָׁמַע *to hear; to obey.* Ithpe. *to be heard; to show one's self obedient, to be obedient or submissive.*

שָׁמַר i. q. Heb. שָׁמַר, *Samaria.*

שֶׁשׁ c. g. Dec. III. b. *the sun.*

שָׁמַע *to serve; to minister, as a priest, etc.*

שָׁמַר m. pr. n. *Samson.*

שֶׁן c. g. Dec. IV. b. *a tooth.* The dual form שְׁנֵי is used for the plural. So in Hebrew שְׁנֵי.

שָׁנָה Fut. Tseri, *to be changed, altered; to be different.* Pa. *to change; to violate, transgress; pass. Part. diverse, different.* Ithpa. *to change; intrans. to be altered.* Aph. i. q. Pael.

I. שָׁנָה f. Dec. VIII. a. *sleep.*

II. שָׁנָה and שְׁנָה f. irreg. const. שְׁנָה; emph. שָׁנָה; plur. שְׁנֵי; *a year; collectively in the singular, years.*

שָׁנָה adj. Dec. I. a. fem. שְׁנֵי Dec. VII. a. *sharp.*

שֶׁן m. Dec. I. b. *edge; point.*

שָׁנָה f. irreg. emph. שְׁנָה and שְׁנָה; plur. שְׁנֵי; *an hour; a moment, any short period of time.*

שָׁנָה Ithpa. שְׁנָה *to narrate, tell; to enumerate; to speak.*

שָׁפַט m. Dec. II. a. *a judge.*

שָׁפַט or שָׁפַט f. Dec. VII. c. *bruising, trampling under foot; perhaps Gen. 3:15, Pseudo-Jon. and Jer. Targ. safely, deliverance; or remedy.*

שָׁפַל Aph. *to bring down, humble; to oppress, subdue.*

שָׁפַל adj. Dec. III. *low.*

שָׁפַר *to be fair; to be agreeable.*

שָׁק adj. Dec. I. a. *leg.*

שָׁקֶר m. Dec. I. a. *dawn of the morning.*

I. שָׁרָא and שָׁרָה, *to dwell; to stop, rest.* Aph. *to cause to dwell or remain.*

II. שָׁרָא and שָׁרָה *to loosen; Part. שָׁרָא loose, at liberty; to solve, ex-*

plain. Pa. *idem; also to begin.* Ithpa. *to be loosed, spoken of the joints, to become powerless.*

שָׁרָשׁ m. Dec. III. e. *a root.*

שָׁרָשׁ f. Dec. VII. c. and

שָׁרָשׁ f. Dec. VII. b. *eradication; met. banishment.*

שָׁשׁ and שָׁשׁ num. adj. Dec. IV. b. *six.*

Pl. שָׁשִׁיךְ *sixty.*

שָׁתָה and שָׁתָה *to drink.* Construed with בָּ denoting the vessel out of which any one drinks.

שָׁתָה *to found, establish, confirm.* Aphel *idem.*

שָׁתָה *to be silent, keep silence.*

ת

תִּיאֻבָּה, defectively written; see תִּיאֻבָּה.

תִּיאֻבָּה f. Dec. VII. a. (Pl. תִּיאֻבָּה c. g. Dec. I.) *a fig-tree; a fig.*

תִּיאֻבָּה part. adj. Dec. I. a. *fragile, weak, easy to be broken.*

תִּיאֻבָּה *to break, to break in pieces.* Pa. *idem.* Ithpe. and Ithpa. pass.

תִּיאֻבָּה m. Dec. III. b. and

תִּיאֻבָּה f. Dec. VII. a. *contention, strife.*

תִּיאֻבָּה fem. Dec. VII. a. *revolving in a circle; hence, continuance.— constantly, continually.*

תִּיאֻבָּה *to return; to turn away, to avert.* Aph. *to return (act.), to restore.*

תִּיאֻבָּה *to be astonished; to be terrified, to tremble for fear.*

תִּיאֻבָּה f. Dec. VIII. a. *a generation; a nation, tribe.*

תִּיאֻבָּה f. emph. תִּיאֻבָּה, *cause, occasion.*

תִּיאֻבָּה m. Dec. II. a. *strength, might.*

תִּיאֻבָּה, i. q. Heb. שֹׁר, m. Dec. I. a. *an ox.*

תִּיאֻבָּה f. Dec. VIII. a. *praise; a song of praise; any song.*

תִּיאֻבָּה prep. *under.* It takes the suffixes of plural nouns.

תִּיאֻבָּה *idem.*

חַיָּאָה f. Dec. VII. a. *desire, appetite*.

חָפֵן Aph. אֶחָדָן *to prepare*.

חֶלֶג m. Dec. III. a. i. q. Heb. שֶׁלֶג, *snow*.

חֶלֶל adj. Dec. I. a. *elevated; fortified*.

חֶלֶל f. (masc. חֶלְחָה, const. m. חֶלְחָה, (חֶלְחָה), num. adj. *three*. Plur. חֶלְחָה, *thirty*.

חֶלְחָה adj. Dec. VI. *third*. Once written חֶלְחָה Dan. 5:7.

חֶסֶן (i. q. Heb. חָסֵן), חֶסֶן, and חֶסֶן adv. *there; thither*. חֶסֶן, חֶסֶן *thence*.

חֶסֶד m. Dec. III. b. *a wonder, a miracle*.

חֶסֶד f. Dec. VII. c. *perfection; integrity*.

חֶסֶד or חֶסֶד f. pr. n. of a city of the Philistines, *Timnath*.

חֶסֶד plur. חֶסֶד i. q. חֶסֶד, etc. q. v.

חֶסֶד num. adj. Dec. I. b. *second*.

חֶסֶד adv. *a second time, again*.

חֶסֶד m. pl. Dan. 3:2, 3, prob. *judges or lawyers, jurisconsulti*.

(Ar. أَفْتَى *to give counsel, to pass sentence; hence mufti*.)

חֶסֶד m. Dec. I. a. *strength; vehemence*.

חֶסֶד adj. Dec. I. a. *right; fit, convenient; firm*.

חֶסֶד adj. Dec. I. a. *strong, mighty*.

חֶסֶד (i. q. Heb. שָׁקַל) *to weigh*. Pass. Praet. *to be weighed*.

חֶסֶד Pa. *to adapt, arrange; to prepare; to establish*. Aph. idem. Hoph. *to be reestablished, restored*.

חֶסֶד adj. Dec. II. a. i. q. חֶסֶד.

חֶסֶד *to grow, as a tree; to become strong, powerful*. Pa. *to confirm, establish*.

חֶסֶד and חֶסֶד m. Dec. I. a. *power, authority*.

חֶסֶד *to explain, interpret*. Part. pass. חֶסֶד *interpreted*.

חֶסֶד num. adj. *two; both*. See Gram. Par. XI. and § 42. 1. a. note.

חֶסֶד num. adj. *twelve*.

חֶסֶד and Pa. חֶסֶד *to expel, drive out*.

חֶסֶד and Pa. חֶסֶד *to break asunder, to destroy*.

חֶסֶד m. Dec. III. a. and b. *door*; — חֶסֶד חֶסֶד *the king's palace*.

חֶסֶד m. Dec. I. a. *porter, watchman at a gate*.

APPENDIX.

A. THE RABBINIC DIALECT.

§ 1. This dialect is so called from the principal writers who have employed it, viz. the Jewish Rabbins. Their most important writings have generally had respect, either to the Hebrew language, the Scriptures of the Old Testament, or to the traditions which constitute the *Oral Law*, and which the Jews regard as of equal authority with the Scriptures. These writings have been composed in various ages, chiefly since the eleventh century of the Christian era. Among the most valuable of them are the commentaries of Solomon Jarchi, Aben Ezra and David Kimchi, which are published, with others, in the Hebrew Rabbinic Bibles of Bomberg and Buxtorf. That of Solomon Jarchi is extant also in a Latin translation published by J. F. Breithaupt, (Gotha 1713, 3 vols. small 4to.)

For a general account of Rabbinic writers, see Bartolocci's *Bibliotheca Rabbinica*, Wolf's *Bibliotheca Hebraea*, Vols. I. and III., and the "*Vitae Celebrium Rabbiorum*" in Reland's *Analecta Rabbinica*.

§ 2. The Rabbinic resembles the ancient Hebrew more nearly than it does the Chaldee, although Chaldee forms are by no means rare. The following are the principal points, in respect to which it varies from both Hebrew and Chaldee.

1. *Form of the letters.* These may be characterized as a sort of *Hebrew running hand*. They are the following:

<i>Rabbinic.</i>	<i>Hebrew.</i>	<i>Rabbinic.</i>	<i>Hebrew.</i>
פ	א	ל	ל
צ	ב	ס	מ
ג	ג	ז	נ
ד	ד	ט	ס
ס	ה	ע	ע
ו	ו	ק	פ
ז	ז	כ	צ
ק	ח	ק	ק
ט	ט	כ	ר
י	י	ע	ש
כ	כ	פ	ח

2. *Vowels.* The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters פ, ו and י are frequently inserted; פ in such cases indicating the *a* sound (Qamets or Pattahh), ו the *o* or *u* sound (Hholem, Shureq, Qibbuts or Qamets Hhatuph), and י the *e* or *i* sound (Tseri, Seghol or Hhireq.)

3. The *construct state* of nouns often appears instead of the absolute.

4. The prefixes ח (Chaldee) and ע (Hebrew, for עזר) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. עִנַּן (= עָנַן); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוּחַר (= הִוָּחַר or הֻחַר). Compare No. 2. above.

6. From Niphal and Hithpael a new conjugation is formed in Rabbinic, called *Nithpael*, sometimes *reflexive*, but generally *passive* in signification. It is distinguished, in the *Praeter*, by the formative prefix נָת; elsewhere, it does not differ in form from Hithpael.

7. Many words occur in Rabbinic, which are not found in Hebrew or Chaldee. They are, for the most part, theological or philosophical terms, and are not unfrequently borrowed from foreign languages, especially the Greek; e. g. סִינַן, i. q. σημεῖον.

8. *Abbreviations* abound. These are fully explained by Buxtorf in his treatise, *De Abbreviaturis Hebraicis*. Compare also Wolf's *Bibliotheca Hebraea* Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rabbinic, the reader is referred to

Reland's *Analecta Rabbinica*, particularly the first two works in that collection, viz. Genebrard's *Isagoge Rabbinica* and Cellarius' *Institutio Rabbinismi*.

Danzius' *Rabbinismus Enucleatus*.

Opitius' *Chaldaismus*.

Otho's *Institutiones Linguarum Orientalium*.

Tychsen's *Elementa Dialecti Rabbinicae*.

Buxtorf's *Lexicon Chaldaico-Talmudico-Rabbinicum*.

§ 3. The commentary of R. David Kimchi on Joel 3: 1, 2, (Eng. Ver.

2: 28, 29), may serve as a specimen of this dialect. The words of the prophet are

וְהָיָה אַחֲרֵי־כֵן אֲשַׁפֹּיף אֶת־רִיחִי עַל־כָּל־בָּשָׂר וְנִבְּאִי בְּנִיכֶם וּבְנֹתֵיכֶם וְהָיִיתֶם
הַלְמֻטִּים בְּהַלְמוֹן בְּחִירֵיכֶם הָיִינוֹת וְרָאוּ : וְנָס עַל־הַעֲבָדִים וְעַל־הַשְּׁפָחוֹת בְּנִשְׁמָם
הַחַמָּה אֲשַׁפֹּיף אֶת־רִיחִי :

COMMENTARY.

והיה אחרי כן . כמו והיה באחרית הימים [ישיה ב'] . ואמר אחרי כן לשי אומר
וידעתם כי בקרב ישראל אני . אחר עתה תדעו ולא ידיעה שלמה כי עוד תשובו ותחטאו
לפני אני אחר זאת הידיעה יבא זמן שתדעו אותי ידיעה שלמה ולא תחטאו עוד והוא
לימות המשיח שאמר כי מלאה הארץ דעה את יהוה [ישיה יא'] : אשפוך רוחי על כל
בשר . פירות ישראל כמו אומר במקום אחר כל בשר ואינו לכל בעלי חיים אלא האדם
לבדו . ואומר ויברך כל בשר [תלים קמ"ה] . יבא כל בשר [ישיה סו'] . כן פרט הכה
כל בשר על ישראל הראויים להיות רוח הקודש עליהם . ואמר כל ר'ל' הגדולים והקטנים .
כמו אומר כי כולם ידעו אותי למקטנם ועד גדולם [ירמ' ל"ק'] . ורוחי היא רוח דעה
והשכל כמו אומר [ישיה י"א] ובהם עליו רוח ה' ואח"כ פי' רוח חכמה ובינה רוח עשה
ונצורה רוח דעת ויראת יהוה . ומשי' שידברך שכלם יגבר במקצתם כח הדבור עד שיתנבאו .
כי לא אחר כי כולם יתנבאו אלא ונבאו בניהם ובנותיהם . ובשמיכות הרוח אחר על כל בשר
אבל הנבואה לא אחר כל אלא ונבאו בניהם ובנותיהם . ואמר וקניכם בקוריתם לא כולם
והוא על דרך שבתחבא החכם הגדול הרב רבי משה בן מיימון ו"ל כי לא תבוא לאדם הנבואה
ואפי' עם תלמודות אלא אם כך קדם לו טבע נעת היצירה . והבנים והנבות יתנבאו
בנערותם כמו שמואל הנביא והנבואה תהיה להם במראה הקלום כמו אומר פלומות תינוקות
וכן היתה נבואת רוב הנביאים . כמו אומר [במדבר יב'] אם יהיה נביאכם ה' במראה אלי
אתודע בקלום לדבר בו . וכן יהיו בהם מעלות וה למעלה מהם כמו שהיו בנביאים שעברו עד
אולי יהיה בהם במשה רבינו ע"ה והנה זכר ג' מעלות אשר בצכות האדם ימי הנערות
וימי הנערות וימי הזקנות : וגם על העצדים . כמו אומר [ישיה ס"א] ועמדו זרים ורעו
לאנכם ובני נבר אכריכם וכורמיתם וגם אותם לפי שיעמדו בארץ ישראל ויעבדו את ישראל
תהיה להם רוח דעה והשכל . וענין שמיכות הרוח ר"ל שתהיה בהם רוח לרוב כענין
השפיכה . כן אחר ושפכתי על בית דוד ועל יושב ירושלם רוח קן ותקטוכים .

Translation of the Commentary.

וְהָיָה אַחֲרֵי־כֵן , as if he had said וְהָיָה בְּאַחֲרִית הַיָּמִים (Isa. 2: 2.) And
it shall come to pass in the last days. He employs the expression אַחֲרֵי־כֵן ,
after this, because he had said, " And ye shall know that I am in the midst
of Israel." His meaning was,² Ye shall know now, but not with a perfect
knowledge; for, as yet, ye continue to sin³ before me. But after this
knowledge, the time will come when ye shall know me with a perfect
knowledge, and shall no longer sin, viz. in the days of the Messiah, when
it is written⁴ that the earth shall be full of the knowledge of the Lord.
(Isa. 11: 9.)

"I will pour out my Spirit upon all flesh." The meaning is, *upon Israel*; as it is written⁵ in other places, *all flesh*, when the expression does not relate to all beings that possess life, but to man alone. So it is written,⁶ "Let all flesh bless, etc." (Ps. 145: 21,) and, "All flesh shall come, etc." (Isa. 66: 23.) So, in a restricted sense, here, "all flesh" relates to Israelites fit to receive the Holy Spirit.

"All," that is,⁷ *great and small*; as it is written,⁸ "For they shall all know me, from the least of them, unto the greatest of them," (Jer. 31: 34.)

"My Spirit," that is, the spirit of knowledge and wisdom; as it is written,⁹ (Isa. 11: 2,) "The Spirit of the Lord⁷ shall rest upon him," and the prophet goes on to explain,⁸ "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

After their understanding shall have been purified, the power of speech in some of them shall be increased until they shall prophesy. For he says, not, "They shall all prophesy," but, "Your sons and your daughters shall prophesy." In respect to the *effusion of the Spirit*, he says, "upon all flesh;" but in regard to *prophecy*, he says, not *all*, but, "And *your sons and your daughters* shall prophesy." So he says, "your old men and your young men," not *all* of them. And this accords with the manner in which that wise and great man, R. Moses Ben-Maimon, of blessed memory,⁹ wrote. "The gift of prophecy (he says) is not conferred upon a man, even¹⁰ with instruction, unless nature prepared it for him at the time of his birth."

The sons and the daughters shall prophesy in their youth, like Samuel the prophet. And the prophetic revelations shall be given to them in seeing dreams; as he says, "dreams, visions." And such was the prophesying of most of the prophets; as it is written,⁵ (Num. 12: 6,) "If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak unto him in a dream." So also there shall be degrees among them, one more exalted than another, as there were among the prophets who have passed; until perhaps there will be among them one equal to Moses our master, (peace be upon him.)¹¹ And observe, he mentions three degrees which [correspond] to the ages of man, childhood, youth, and old age.

"Also upon the servants;" as it is written,⁵ (Isa. 61: 5,) "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers." And even upon them, because they dwell in the land of Israel and serve Israel, shall be the spirit of knowledge and understanding.

The expression *pouring out* of the Spirit, is equivalent to saying, "The Spirit shall be upon them *abundantly*," [so as to be] like a literal pouring out. Thus it is written,² (Zech. 12: 10), "And I will *pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

NOTES.

¹ Verse 27. ² Lit. *he said*. אָמַר is used with very great latitude. See below, note 4. ³ Lit. *ye return and sin*. שְׁנֵאָתָם, lit. concerning which it is said. שׁ is instead of אָשׁר. ⁴ Compare the preceding note. ⁵ רַ"ל, an abbreviation for רוּחַ לְוַחַר, that is to say. ⁶ הַשֵּׁם, the name, i. e. Jehovah. ⁷ Abbreviations. Fully written they would read וְאָמַר כֵּן פִּירַשׁ. כֵּן is a Rabbinic particle, equivalent to the Hebrew כִּי. פִּירַשׁ is Piel (= פָּרַשׁ), comp. § 2. 5. ⁸ וְלִי, abbreviation of וְלִי אֵלֶיךָ, abbreviation for וְאֵלֶיךָ, which is contracted of the two particles אֵלֶיךָ אֵלֶיךָ, even if. ⁹ ע"ה, i. e. עַל הַשֵּׁם. So the Mohammedans say whenever they repeat the name of their prophet.

To the above outline, which was prepared for the first edition of this work, it gives me pleasure to add here that the student may obtain a good idea of the Rabbinical writers and their works from a volume by the Rev. Prof. Samuel H. Turner, D. D., entitled "Biographical Notices of some of the most distinguished Jewish Rabbies, and Translations of portions of their Commentaries, &c." New York, 1847; 12mo, pp. 245.

B. THE SAMARITAN DIALECT.

§ 1. The Samaritan, like the Rabbinic, holds a place between Hebrew and Chaldee. See above, Intr. 2. note 2. A brief view of it will therefore be appropriate in this Appendix.

§ 2. Its characters are those which, among all the oriental alphabets, most nearly resemble the letters found on ancient Hebrew coins; and hence we may infer were essentially the same with the Hebrew letters before the Babylonish captivity. See above, Gram. § 1. They are as follows :

פ	ט	נ	א
צ	י	מ	ב
ק	כ	צ	ג
ר	ל	ב	ד
ש	מ	א	ה
ת	נ		ו
	ס		ז
	ע		ח

(כ*)

ו	ז	ח	ט
מ	נ	ס	ע
ב	ג	ד	ה
א	ב	ג	ד
ה	ו	ז	ח
ט	י	כ	ל
מ	נ	ס	ע
פ	צ	ק	ר
ש	ת		

The Samaritan has no peculiar forms for *final* letters, nor does it exhibit any vowel points.

‡ 3. The following are the principal grammatical peculiarities of this dialect.

1. Nouns have, as in Chaldee and Syriac, an Emphatic State, but employ **Ḥ** instead of **Ḍ** in forming its termination.

2. Masculine nouns usually form the plural, as in Hebrew, by the termination **𐤌**, although plurals ending in **𐤍** are also found. Femines form their plurals, like the Chaldee, in *an*, but written **𐤍𐤌** with **𐤌** as a *mater lectionis*.

3. The personal pronouns, both separate and suffixed, nearly all agree with the Hebrew; the demonstrative and relative with the Chaldee.

4. The conjugations of verbs are the same as in Chaldee, and the inflection almost the same throughout.

5. Vay conversive is not found.

6. Their punctuation is peculiar. A single dot (•) is placed after

* This form of the letter *Nun*, which appears in some alphabets, seems to have been invented by the type-founders to get rid of the close resemblance between *Nun* and *Pe*. It is not sustained by MSS. or old editions. See Walton, Castell, Cellarius, &c. *passim*. The forms of *Pe* and *Nun* are confounded in the Samaritan alphabets given in several of our Hebrew grammars.

every word; two dots placed horizontally (**) are sometimes employed for a colon; and two placed perpendicularly (:) or three (:) with or without additional lines, (—:) or (==:) or (—<:) for a period.

§ 4. The first five verses of Genesis, taken from the Samaritan version of the Pentateuch, may serve as a specimen of this dialect. As it is without points I will place the pronunciation in Chaldean letters at the right.

Samaritan Text.	Pronunciation.
• 𐤀𐤌𐤕𐤕 • 𐤀𐤏𐤏𐤏𐤏𐤕 (1)	בְּקִמְאִיתָה • טְלִמְס
• 𐤀𐤌𐤕𐤕𐤕 • 𐤏𐤌 • 𐤀𐤏𐤏𐤏	אֱלֹהֶה יֵת שׁוֹמֵיָה
• 𐤀𐤏𐤏𐤏 (2) : 𐤀𐤏𐤏𐤏𐤏𐤕	וְיֵת אֶרֶץ : 𐤏𐤏𐤏
• 𐤏𐤌𐤕𐤕𐤕 • 𐤀𐤌𐤕𐤕 • 𐤏𐤏	הָיָה שְׁאֵמָה וְרִיבָה
• 𐤏𐤌 • 𐤕𐤕 • 𐤀𐤌𐤕𐤕	וְהַשְׁמָה עַל אֵשׁ
• 𐤀𐤏𐤏𐤏 • 𐤀𐤌𐤕𐤕 • 𐤀𐤌𐤕𐤕𐤕	וְהוֹמָה וְרִיבָה אֱלֹהֶה
• 𐤏𐤌 • 𐤕𐤕 • 𐤀𐤌𐤕𐤕	מִשְׁבָּה עַל אֵשׁ
• 𐤀𐤏𐤏𐤏 • 𐤀𐤌𐤕𐤕 (3) : 𐤀𐤌𐤕	מִיָּה : 𐤏𐤏𐤏 אֱלֹהֶה
: 𐤀𐤏𐤏 • 𐤀𐤏𐤏𐤏 • 𐤀𐤏𐤏 • 𐤀𐤏𐤏	הָיָה נֶחֱרַ וְהָיָה נֶחֱרַ :
• 𐤏𐤌 • 𐤀𐤏𐤏𐤏 • 𐤀𐤌𐤕𐤕 (4)	וְהָיָה אֱלֹהֶה יֵת
• 𐤀𐤌𐤕𐤕𐤕 • 𐤏𐤏𐤏 • 𐤀𐤌𐤕𐤕	נֶחֱרַ הַלְאֵסְבַּ וְאֶרֶשׁ
• 𐤀𐤌𐤕𐤕 • 𐤏𐤌 • 𐤀𐤏𐤏𐤏	אֱלֹהֶה בֵּין נֶחֱרַ
• 𐤀𐤏𐤏𐤏 (5) : 𐤀𐤌𐤕𐤕 • 𐤀𐤌𐤕𐤕	וּבֵין הַשְׁמָה : 𐤏𐤏𐤏
• 𐤀𐤌𐤕𐤕 • 𐤀𐤌𐤕𐤕 • 𐤀𐤏𐤏𐤏	אֱלֹהֶה לְנֶחֱרַ אֵימָס
• 𐤀𐤌𐤕𐤕 • 𐤀𐤌𐤕𐤕 • 𐤀𐤌𐤕𐤕	וְלֶהֱשָׁמָה זַעַק לִילִיָה
• 𐤀𐤌𐤕𐤕 • 𐤀𐤌𐤕𐤕 • 𐤀𐤌𐤕𐤕	וְהָיָה רִמְשׁ וְהָיָה צִפֹּר
: 𐤀𐤌𐤕 • 𐤀𐤌𐤕	יֹמָה תֶּחֱרַ :

NOTE. The first word is 𐤀𐤌𐤕𐤕𐤕 contracted from 𐤀𐤌𐤕𐤕𐤕𐤕 *beginning*. The second is a quadriliteral 𐤀𐤌𐤕𐤕𐤕 *he created*, not found in the cognate dialects. The rest of these five verses may be said to be almost entirely Chaldee.

§ 5. For full information respecting the Samaritan dialect and version of the Pentateuch, consult

Io. Morinus, *Opuscula Hebreo-Samaritana*.

Walton, *Prolegomena to the Polyglott Bible*, ch. 11.

Castell, *Heptaglott Lexicon*, and *Grammar* prefixed.

Chr. Cellarius, *Horae Samaritanae*, and

Uhlemann, *Institutiones Linguae Samaritanae*.

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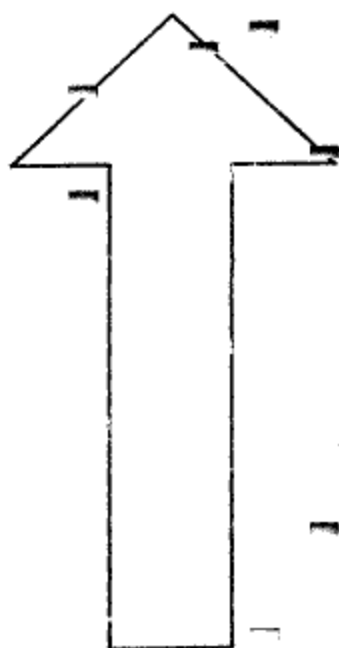
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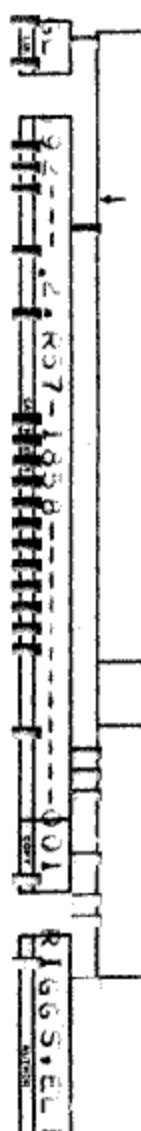
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