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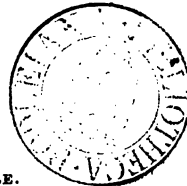
A
MANUAL
OF THE
CHALDEE LANGUAGE;

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

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

A
VOCABULARY,
ADAPTED TO THE CHRESTOMATHY.

WITH AN
APPENDIX
ON THE RABBINICAL CHARACTER AND STYLE.



BY ELIAS RIGGS, A. M.

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PREFACE BY PROFESSOR STUART.

MY young friend, who now ventures to make his appearance before the world in the following sheets, feeling a diffidence which is natural to youth and modest adventurers in a literary enterprise, prefers an introduction of his undertaking and object to the public by me, rather than to make one for himself. With great readiness I yield to his wishes, because I have it much at heart, to commend the good work in which he has been engaged.

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.

The present volume renders Chaldee accessible to our American students. Hitherto the means have not been in their power, and could not be without much expense and trouble. The price of such works as the present must be enhanced among us, because the cost of publishing is so great, and the sale so limited and slow. The student, who takes all these things into consideration, will not complain of the price of the present work.

I should not do justice to my feelings, if I should omit to say a word in this connection, respecting the publishers of this little volume. They

have engaged in the present undertaking, without any expectation of pecuniary remuneration for their labours. My meaning is, that neither myself nor they, have thought it probable, that such a volume as the present could find purchasers sufficiently numerous, in our country, to yield any profit to the publishers. And on the same ground, the author of the volume has voluntarily relinquished a part of the reward which his labours might justly claim in other circumstances. The thanks of all who are engaged in the promotion of oriental study in our country, are justly due, for the generous adventure in which both author and publishers engage, in sending out this little volume into the world.

Nearly all the sheets of the present volume have passed under my eye before they were struck off. My engagements have been so urgent during the printing of them, that I have not been always able to give that minute attention to them which I wished; but I have no hesitation in saying, that the student will not find many errors in the printing which will give him any serious annoyance.

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.

To all lovers of oriental study, I commend the work, and my young friend who has executed it. I hope and trust, that this is only the first fruits of a golden harvest which he may yet produce, to enrich the treasures of sacred Literature.

MOSES STUART.

Theol. Seminary; Andover, }
Sept. 1832. }

ADVERTISEMENT.

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.

I ought not to omit this opportunity of expressing my sincere gratitude to those gentlemen who have in various ways rendered me assistance in the execution of this work ; especially to the Rev. Prof. Stuart, to whose revision nearly all the sheets have been submitted before going to the press, and who has kindly prepared the above preface.

E. RIGGS.

Theol. Sem. ; Andover, }
Sept. 1832. }

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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* [*Χαλδαίοι*, כַּשְׁדִּיִּם] 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 be termed Babylonish. For, that the *Chaldeans* did not speak the same language as the descendants of

* Aramean, Hebrew and Arabic.

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.

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, [אַשּׁוּרֵי כַּשְׁדִּיָּם] 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 *Χαλδαϊστὴ* 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 connexion 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.

γ By means of the Jews the Chaldee was transplant—

ed 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 character, 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, been totally extinct.

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

In later times, the name *Hebrew* (*ἑβραϊς, ἑβραϊς 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 Wars Pref. § 1. The Talmudists, on the other hand, call the Chaldee, in distinction from the Old Hebrew, לשון דעבר הנהר. See Lightfoot on John 5: 2. Also סורסי [Syriac] Baba Kama fol. 83, 1. Sot. 49. 2. Pesach. 61. 1. Compare C. H. Zeibich de lingua Jud. Heb. tempore Christi. Viteb. 1741. The name *Chaldaic* did not, however, become totally obsolete. We find it again in Jerome, Prol. ad Tob., Judith.

It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have, (and which has come to us only through the Jews,) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis Abh. v. d. Syr. Spr. 36 seq. Wahl Geschichte d. morg. Sprachen. § 78 seq. Meyer Hermeneut. d. A. T. vol. I. p. 266. Comp. Jahrb Ein-

leitung ins 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 בְּקִטָּה instead of בְּקִטָּה , אֲתִּיקָה instead of אֲתִּיקָה , which certainly did not savor more of foreign idiom than מִלְּבַיִת for מִלְּבַיִת , יְרוּמָה for יְרוּמָה or בְּקִטָּה for בְּקִטָּה .

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 totally annihilated the ancient language of the country, so that, at the present day, not a relic of it exists in the East: and the story that the Chaldee is now spoken in some villages near Mosul and Mardin, (Niebuhr Reise II. 363), is without probability and is not confirmed by more recent travellers. For another account, which however is not well attested, see Eichhorn's Bibliothek VIII. 435. But see Appendix on this subject.

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 η for κ whether quiescent or not, the Plural termination $\eta\text{--}$, 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* $\eta\eta\eta\eta$ from $\eta\eta\eta\eta$, η preformative of the Infin. Paël, Ithpeël and Ithpaäl,) part of which resemble the Syriac or Rabbinic, (as η prefixed to the 3d p. Fut. and the syllable $\eta\eta$ 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 distinguished 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 Chaldee [Syrochaldaic] originals of several of the Apocryphal books [those which were written in Palestine] are lost. See Jerome Prol. ad Tob., Judith, I. 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 Phœnician and Hebrew.

Note 1. On the connexion 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 ד and ת substituted for the Hebrew ז and ש; e. g. דָּבַח *to offer* (sacrifices), דָּבַח *gold*, דָּרַע *seed*, דָּבַר *to break in pieces*, דָּוָר *an ox*; and ט for צ, as טוּר *a rock*, טָעָא *counsel*. Besides these, א is used almost constantly instead of ה final, צ is sometimes changed into ע, as אָרַע [אָרַע] (On the cause of this change, compare Gesenius Heb. Lex. letter ע); נ into ל, as אֵלְמָא *a widow*. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. כְּבָרִית [Heb. גְּפָרִית] *brimstone*, קִיבַע [Heb. כִּיבַע] *a helmet*, טָעָא [Heb. תָּעָא] *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, קָטִיל.

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

(3) ל as a mark of the Accusative.

(4) The termination יָן for the plural of masculines.

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

(6) The formation of Passives by prefixing the syllable אָ.

(7) The formation of the third conjugation like אָקָטַל.

(8) Imperatives Passive.

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

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

(11) The preference of א to ה as a termination of words; e. g. מֵלְכָא *a queen*, and the consequent confusion of verbs לָא and לָה.

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

(13) 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 more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus *a* is often substituted for the Heb. and Syr. *o*; e. g. בָּקָא, Syr. בָּכָא; אָלְמָא, Syr. אָלְמָא; אָלְמָא, Heb. אֵלְמָא; אָלְמָא, Heb. אֵלְמָא.

עִוְלָם; אַנְשׁ, Heb. אֲנָשׁ; קָל, Heb. קָלָה; קְרָא, Syr. קְרָא; the plural termination of feminines יָ- instead of Syr. ܐܘܢܝܢܐ. So the Chaldee often has י where א occurs in Syriac, e. g. בַּיְתָא, אֲבָיָא; and י for the Syr. ܝܢܝܢܐ; e. g. תְּקַבֵּל Syr. ܩܒܠܐ. —(2) Avoiding diphthongs; compare אֲנָשׁ with אֲנָשׁ, מְלִכָא const. st. with מְלִכָא, אֲנָשׁ with אֲנָשׁ; also otiant letters; compare מְלִכָא *my king* with מְלִכָא, תְּקַבֵּל with תְּקַבֵּל. —(3) The possibility of doubling letters not guttural; as תְּקַבֵּל, מְלִכָא. —(4) The tone regularly on the ultimate; אֲנָשׁ, מְלִכָא. —(5) The formation of the Inf. except in Peal without the prefix מ, &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. L. B. 1628. 4to. Frcf. a. M. 1683. 4to.

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

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

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

Ign. Fessler Instt. Ling. Orient. Heb. Ch. Syr. et Arab. Vratisl. 1787, 89. 2 vols. 8vo.

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

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, *Håndbuch der hebr. syr. ch. und arab. Grammatik* Leipzig. (1802) 1817. 8vo.

(b) Of the Chaldee language only.

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

Henr. Opii (+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.)

G. B. Winer, *Grammatik des biblischen und targumischen Chaldaismus*, Leipz. 1824. 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.* Nürnbn. 1792. 8vo. (See Eichhorn's *Bibl.* IV. 895, seq.)

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

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

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

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

CHALDEE GRAMMAR.

PART I.

ORTHOGRAPHY AND ORTHOEPY.

§ 1. *Consonants.*

THE Chaldee is written with the same characters as are employed in Hebrew; and, so far as we can trace its ancient history, was never expressed by any others. With much more certainty has it been decided, after unprejudiced critical investigation, that the square character, now termed *Hebrew* by way of distinction, belonged originally to the Chaldeans [Babylonians,] and first took the place of the old Hebrew character among the Jews in the age succeeding the Babylonish exile.

For a full account of the age and origin of the square character, see Gesenius *Gesch. d. Heb. Spr. u. Schr.* (Leipzig. 1815. 8vo) p. 140 seq. Eichhorn (*Einl. ins A. T.* 4th Ed. Pt. I. p. 204 seq.) exhibits a result somewhat different.

§ 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 ו י [matres lectionis] were earlier employed, in doubtful cases, as a guide in reading.

The last mentioned fact is clear from such orthographical phenomena as אִוּכְמָא, בְּיַשְׁאֲצַר, מְלִאָתָא, Dan. 2: 35, etc. and from the abundant use of the *scriptio plena* throughout.

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

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

3. Long vowels sometimes occur in a mixed syllable without the tone, and *vice versa*, short vowels in a simple syllable. (Especially are ו and ם 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. הוֹיְנִיָּה Deut. 23: 16. אֲרִיִּינִין Jer. 49: 19. אֲלִין [ällin] Dan. 4: 4.; of the latter קִטְלִין.

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

DAGESH.

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

a. The pron. suff. ך and ך never receive it.

b. In some editions, ך in the middle of a word is treated as a diphthong, and the next letter does not receive *Dagesh lene*; as בַּיְתִי *baithi*. Generally however ך is regarded as a proper consonant, and we find בַּיְתִי בַּיְתִי בַּיְתִי *bây-tî, gely-tâ*.

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

6. *Dagesh forte* compensative

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

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

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 *Dagesh forte* is inserted. In Hebrew this is unusual, and where it occurs might perhaps be denominated Chaldaism. Comp. Heb. Gr.* § 261.

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 *Dagesh forte* is inserted; as בַּיְתִי instead of בַּיְתִי Gen. 3: 2. Pseud. Jon. The converse of this also takes place; § 7. a. (2).

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

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

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

c. As in Hebrew, *Dagesh forte* is sometimes dropped when the letter in which it would regularly be inserted has Sheva. Heb. Gram. §73. note 3.

* The Hebrew Grammar referred to throughout this work, is that of Prof. Stuart, 4th edit.

MAPPIQ.

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

a. In the Pronominal suffixes ה־ָ and ה־־, comp. § 8.

b. In ה when it occurs as the last radical of a verb or noun and is not quiescent; e. g. הַבְּהַן Ps. 131: 1. הַלֵּן 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. Segolate nouns which follow the Hebrew form; as מְלֵךְ, טַעַם, בְּנֵי, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in תּ א־ נָ א־ וְ and וְ; as קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

3. The suffixes א־ וְ א־ וְ א־ וְ; e. g. מְלֵכְתָּ, רַגְלֵתָּ, הוֹדֵתָּ, &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 *matres 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 מצוֹוֹתָא i. e. מְצוֹוֹתָא, תְּנִינָא i. e. תְּנִינָא; or that they are to be pronounced double; as אַתְדוֹוֹתָא i. e. אַתְדוֹוֹתָא, חַיִּיבִין i. e. חַיִּיבִין.

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

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

PART II.

ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION OF WORDS.

§ 5. *The subject generally.*

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

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

as קטלִין instead of קטלִין , בִּאֲדִין instead of בִּאֲדִין , אִסְתָּוֶר instead of אִסְתָּוֶר . So in Latin we have *inminutus* 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. מְקַטֵּל , קְטוּל , קְטִילָנָא , קְטִיל from קַטַל ; טָב from טוּב ; גָּלִי from גָּלָא . For these purposes the Chaldee employs the letters $\text{א, ה, ו, י, מ, נ, ט, ת}$. It belongs to the details of etymology to exhibit the manner in which these servile letters are employed in each particular case. Those changes only will be noticed in this place, which, in the formation and inflection of words, are the results of euphony. Such are the *assimilation, transposition, omission, commutation* and *insertion* of consonants.

a. Assimilation takes place regularly, (1) Of the letter נ , when it occurs as the final consonant of a mixed syllable and immediately precedes another consonant. Thus instead of יִנְפֵק is commonly written יִפֵּק , מִנְפֵּקָב instead of מִנְפֵּקָב . Comp. § 18.—(2) Of ת in the passive prefix אִת 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. קִנְצִי for קִנְצִי ; אִנְצָבָה for אִנְצָבָה 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. אִיִּקְרוֹן instead of אִקְרוֹן Gen. 38: 9. Pseudo-Jon. מִלִּי instead of מִלִּי Eccl. 10: 12.

b. Transposition. The ך of the passive preformative אַת regularly changes places with the first radical, when that happens to be a sibilant (ז, ס, צ, ש or שׁ); e. g. אַצְטַבֵּע, אַסְתַּחֲר, אַשְׁתַּכַּח.

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 נִפֶּק, דֵּע [Imp.] for יֵדֵע.—(2) Consonants destitute of vowels, by contraction; e. g. אַתְּשֶׁר instead of אֶתְּשֶׁר, הִרְיֶסֶר instead of הִרְיֶעֶסֶר. Here belong also אַבֵּד instead of אֶבֶד, סִרְתָּא instead of סֵעֲרִתָּא Ex. 9: 31. Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e. g. קָטְלִיתוּן for קָטְלִיתוּן.—(4) Very frequently the quiescents; e. g. יִמְרֵן instead of יִמְרוּן, הִזְזֵהי instead of הִזְזוּהי.—(5) ת in the end of words, constantly in the absolute state of feminine forms like מַלְכוּת;—also in the later Targums בֵּי for בִּית Gen. 22: 19. Jonath.

d. Commutation takes place, especially of *quiescents*; (1) When one quiescent letter is exchanged for another capable of quiescing in the same vowel; as מִיבֵד instead of מַאבֵד, (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 heterogenous; as אַקִּים for אַקִּום (אַקִּום).

But those numerous cases of verbs לֵא do not belong here, in which י appears instead of א; nor such instances as קְדַמִּיחָא instead of קְדַמְאחָא; 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. אַבְרִי, אַשְׁתִּי. Here belong also

such cases as אֶחָדָּ instead of אֶחָדִּי, אֶחָדָּ instead of אֶחָדִּי. For *Dagesh 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 א 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. מִלֵּךְ 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 אֶחָדָּ from אֶחָדִּי, אֶחָדָּ from אֶחָדִּי. In these cases ו pure generally becomes ו; and ו, ו. 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. אֶחָדָּ Dan. 3: 31. So constantly in Hebrew; as אֶחָדָּ. See above § 2. 2.—

(2) Long vowels take the place of short;—in pause; as **כִּסְתָּה** Dan. 2: 32. **אָמַר** Dan. 4: 6, **אָחָה** Gen. 4: 11. **מִשְׁלַח** Ex. 4: 13. (though this is not universally the case; comp. Dan. 2: 9, 17.);—before a guttural which would regularly be doubled; as **מִבְּרַךְ** instead of **מִבְּרַךְ**, **מִמְּרַעַה** instead of **מִמְּרַעַה**, (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 **אִיקְרוּךְ** instead of **אִיקְרוּךְ** 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 **לְאִדִּין** instead of **לְאִדִּין**.—(3) It is for the sake of euphony that, in final syllables which terminate in a guttural, Pattahh is usually found before it, instead of the usual characteristic vowel; as **יִשְׁלַח** instead of **יִשְׁלַח**, **שִׁבַּח** instead of **שִׁבַּח**; also that when a syllable terminates in a quiescent preceded by a heterogeneous vowel, that vowel becomes homogeneous; e. g. **אִוְסִיהַ** instead of **אִוְסִיהַ**.

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 **שְׁמַעוּ**, **בְּקָרִי** occur only in particular editions.

b. Transposition of vowels takes place in some monosyllabic forms of verbs, the vowel of which is between the two last radicals, when they receive a pronominal suffix; as **קָטְלוּהוּ** from **קָטַל**;—also in some contracted forms of verbs **עַע**; as **יִדְקַק** for **יִדְקַק**;—and finally, in cases like **קוּם** for **קוּם**, **מֵהִי** for **מֵהִי**, 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. עֲלֵמָא from עֵלֵם, קִטְלִין from קֵטֵל, פְּרִזְלָא from פְּרִזֵּל, יִקְטֵלִין from יִקְטֵל. 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 יִקְטֵל from קֵטֵל, לְמִלְךָ from מִלְךָ. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva; as וְאֵנָּה, לְאֵסֶר.—(2) In cases like תַּעֲבֹדוּן Ez. 7: 18, הִחֲרַבְתָּ Ez. 4: 15, instead of תַּעֲבֹדוּן, הִחֲרַבְתָּ; 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. וְאֵמֶר instead of וְאֵמֶר Gen. 3: 1. Ps. Jon. et passim. דְּמַחֲרִילָא instead of דְּמַחֲרִילָא Gen. 3: 24. Ps. Jon.

CHAP. 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-FORMS.

Singular.		Plural.	
1. c.	אֲנִי, (אֲנִי)	I	1. c. אֲנֵנוּ, אֲנֵכֶם, (אֲנֵכֶם) we
2. c.	אַתָּה, אַתָּה (אַתָּה) } thou		2. m. אַתְּמוֹן, אַתְּמוֹן } ye
3. m.	הוּא, הוּא (הוּא), הוּא, הוּא (הוּא) } he		2. f. אַתְּמוֹן, אַתְּמוֹן }
3. f.	הִיא, הִיא (הִיא), הִיא, הִיא (הִיא) } she		3. m. { אֲנֵנוּ, (הֵנוּ) } they
			3. f. אֲנֵנוּ, (הֵנוּ), אֲנֵנוּ }

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

1. c.	אֲנִי, (אֲנִי) } me	אֲנֵנוּ, אֲנֵנוּ } us
2. m.	אַתָּה, אַתָּה } thee	כֹּחַ, כֹּחַ } you
2. f.	אַתָּה, אַתָּה, אַתָּה }	כֹּחַ }
3. m.	הוּא, הוּא (הוּא), הוּא, הוּא (הוּא) } him	כֹּחַ, כֹּחַ } them
3. f.	הִיא, (הִיא), הִיא }	כֹּחַ, כֹּחַ }

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 *ו* of the plural termination commonly appears. They are generally the following.

I. SUFFIXES TO NOUNS SINGULAR.

Singular suffixes.		Plural suffixes.	
1. c.	אֲנִי } my	אֲנֵנוּ } our	
2. m.	אַתָּה } thy	כֹּחַ, כֹּחַ } your	
2. f.	אַתָּה, אַתָּה }	כֹּחַ }	
3. m.	הוּא } his	כֹּחַ, כֹּחַ } their	
3. f.	הִיא, (in. bibl. Ch. הִיא) } her	כֹּחַ, כֹּחַ }	

Note 1. Twice, instead of הַ appears נַ Dan. 4: 15. 5: 8; the Targumists wrote likewise וְיִי Gen. 1: 12, 21. or with the full orthography וְיִי־ . Appended to the words אָב , אָז and אֵת which before suff. take the forms אָבִי , etc., the suff. of the 2d and 3d per. sing. take the forms יְיִ , וְיִ , אֵיִ ; which forms do not elsewhere occur as noun-suffixes.

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

II. SUFFIXES TO NOUNS PLURAL.

Singular suffixes.		Plural suffixes.	
1. c. ־י	<i>my</i>	־יָנִי	<i>our</i>
2. m. ־יָךְ , ־יָךְ	<i>thy</i>	־יָכֹוֹן	<i>your</i>
2. f. ־יָךְ , ־יָכִי		־יָכֵן	
3. m. ־יָוִי , ־יִי	<i>his</i>	־יָוִיוֹן	<i>their</i>
3. f. ־יָוִי , (־יָוִי Dan. 7:7, 19.)	<i>her</i>	־יָוִינִי	

Note 1. These suffixes are regularly appended however, only to plurals masculine. Indeed, it is from the termination of such nouns, that the י comes, which appears in the suffix of the 2d per. sing. and in all the plural suffixes. Feminines frequently take the sing. suff. ־יָהּ , ־יָהּ , 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 ־יָךְ is in some editions written ־יָךְ or ־יָךְ . Frequently it appears abbreviated ־יָךְ Dan. 5: 10. 2 Sam. 11: 8, 24. Ps. 119: 4.—So also the feminine ־יָכֵן is in many editions written ־יָכֵן , 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 לִי (comp. of the relative לִי , and לְ , sign of the dative case;) or, more rarely, to יָדִי (comp. of יָדִי relative and יָד , sign of the genitive case,) e. g. מֶלֶךְ יָדִי לִי , *thy king*, lit. the king who [is] to thee. Usage has however made these particles mere signs of the genitive; for even to them יָדִי (relative) is prefixed.

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

§ 9. *Other Pronouns.*

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

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

2. The *Relative Pronoun* is הַזֶּה (as a prefix), or הַזֶּה (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 persons, (whence מִן for הוּוּ Prov. 20: 6. 27: 4.) and מַה (מַה) *what?* of things; sometimes, by prefixing the interrogative particle הַזֶּה to the *demonstrative pronoun*; מִן הַזֶּה f. The latter mode is rather more expressive, *who indeed?*

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

CHAPTER III.

VERBS.

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

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

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

Other Conjugations.

3. As in Hebrew, other forms, derived from the root and analogous to it, are employed to express various modifications of the original sense. These also are conjugated through an active and a passive voice. They are generally two, קָטַל and אֶקְטַל. These, as well as the ground-form, are called *conjugations*; so that we may reckon in Chaldee three usual conjugations, each including an active and a passive voice. For the unusual conjugations, Shaphel, Poël, Pilel, see § 14.

4. Characteristics and signification of the conjugations.

(1) The 2d conjugation or Paël is characterised, like the Hebrew Piel, by Dagesh forte in the 2d radical. (a)

Its signification is usually *causative*, when Peal is intransitive; as **הָכַח** to be wise, **הִכַּח** to make wise; **הָוִיר** to be white, **הִוִּיר** 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, **כִּדְּב** to regard one as a liar, to convict one of falsehood. (c) Sometimes it is *privative*; as **רִישָׁן** 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**, **עָרַק**). Thus **לָבַשׁ** to put on, **אַלְבַּשׁ** to cause [another] to put on, to clothe, **חָטָא** to sin, **אַחַטִּי** to seduce or entice to sin. Sometimes, (b) like Paël, it has merely the sense of *exhibiting, &c.* e. g. **אַצְדִּיק** 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 later 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. **מָצַיֵךְ** to advise, **אַמְלִיךָ** to constitute a king.

5. The Passives of all the conjugations are characterized by the preformative syllable **אָתָּ**. The **ת** 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 *Dagesh forte* in the following letter; e. g. **אֲדַבֵּר**, **אֲטַפֵּחַ**, **אֲתַבֵּר**, from **דַּבֵּר**, **טַפֵּחַ** and **תַּבֵּר**. Less frequently, and only in the later Targums, does the same assimilation take place before other letters; e. g. **אֲכַתִּיב** it is written, for **אֲתַכְתִּיב**, Eccl. 12: 10.

(b) If the ground-form commences with a sibilant, [ז, ס, צ, ש or שׁ] the ך is inserted after that letter; e. g. אֲשַׁחֲבֵק. But after ז, it is changed into ך; as אֲזַיֵּן from זָמַן.

The signification of these forms is not merely passive, but sometimes reflexive or reciprocal; as אֲתַמְלִיךָ *to consult together*; frequently, even in the sense of the Greek middle voice; e. g. אֲתַרְבֵּן *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 characterised by the vowel \bar{a} , those of Paël and Aphel are pronounced like the Praeter.

2. The *Future* is derived from the Imperative by prefixing ך; which is pronounced in Peal with \bar{a} , in Paël with

ִ, in Aphel (where the **א** suffers elision) with ִ, and in all the Passives with ִ [ית].

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

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

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

Sing.	3. m.	3. f.	2. m.	2. f.	1. c.	Pl. 3. m.	3. f.	2. m.	2. f.	1. c.
Praeter.	-	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ
Imperat.			-	וֹרֵךְ				וֹרֵךְ	וֹרֵךְ	
Future	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ	וֹרֵךְ

6. When sufformatives are added which take the tone,

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

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

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

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

I. Generally.

1. Forms with ך are often written fully (ךֿֿ) or even with ךֿֿ, e. g. a. 1 sing. and 2. f. plur. Praeter; as שְׁמַעְתָּה Gen. 3: 10. (שְׁמַעְתָּה Pseudo-Jonathan,) עָבַדְתָּךְ Ex. 1: 18. Ps. Jon.

b. Paël and Aphel; e. g. אֶתְּקִין 2 K. 6: 23. מְלִיִּיךְ Ps. 16: 2.

c. The Part. act. in Pe. e. g. נְהַחֵךְ Dan. 4: 10, 20. נְכִירָה Gen. 3: 15. Jeru. Targ. כְּבַרְךָ Gen. 3: 9. Pseudo-Jon. should doubtless be read כְּבַרְךָ.

d. The Participle Peil sometimes, though seldom appears in a contracted form; as חָקַלְךְ Dan. 5: 27.

2. Praeter. The 2. p. sing. masc. sometimes as חָטַקְתָּךְ Prov. 23: 8. 2 Sam. 14: 13. The 1st pers. sing. m. sometimes appears in the form חָטַקְתִּיךְ, Gen. 3: 10, 13. Pseud. Jon.; or even like the 2d person; e. g. פָּקַדְתָּהּ, Gen. 3: 22. Pseud. Jon. The 3. p. pl. m. sometimes in the later Targums takes a paragogic ך; e. g. עָבַדְתֶּיךְ Gen. 3: 7. שְׁבַחְתֶּיךְ Ps. 148: 7. The fem. sometimes appears ending in ךֿֿ; as אֶמְרֶיךְ Ruth 1: 10. אֶמְרֶיךְ 1: 19.

3. Future. Instead of the formative ם the Targum of Proverbs, in accordance with the Syriac, exhibits also ך; e. g. נְדַגְרֶיךְ Prov. 16: 10, etc. Compare Dathe, *de ratione consensus version. Chald. et Syr. Prov.* Leipzig 1764. 4. pp. 16.—Instead of ךֿֿ, appears ם as termination of the 3d p. pl. m. Ez. 4: 12. יְחַסְתֶּיךְ.

4. Infinitive. The biblical Chaldee has חִיֿֿ sometimes instead of חִיֿֿ termination of all the Inf. excepting Peal. Dan. 2: 12, 14. Ez. 7: 14. Dan. 6: 4. In the Targums sometimes appears חִי (without suffixes) Esth. 1: 5. Ps. 102: 23. Sometimes the characteristic ending חִיֿֿ is omitted; as 1 Sam. 26: 25. 30: 8. Paël, Aphel and the Passives have sometimes a ך prefixed to the Inf. e. g. מְחַלְכֶיךָ Sol. S. 1: 7. מְבַאֲשָׁךְ Deut. 32: 23. Jerusalem Targ. Forms like חִיֿֿ לְךָ Lev. 13: 7. Jon. אֶתְחַזְּקֶיךָ Job 1: 13. אֶתְחַסְּבֶיךָ Deut. 18: 10. Jer. T., with paragogic חִיֿֿ, are more rare.

5. Passives. In the later Targums, instead of חִיֿֿ, occurs for the 1st conj. נְחִי; e. g. נְחַמְסֶיךָ 1 Sam. 23: 7; and this agrees with the Rabbinical conj. Nithpaël. In the Inf. of all the conj. מְחִי; as מְחַנְקֶיךָ Ex. 21: 20. Jer. T. מְחַסְּבֶיךָ Deut. 32: 1. Jer. T.

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. שָׁאַב to be evil, טָאַב to be good, יָאַב to sit, שָׁכַב to lie (recline), חָאַב to be strong, דָּאַב to sleep, Gen. 2: 21. חָרַב to be dry. These vowels remain in those persons where — is usually retained; e. g. שָׁאַל Prov. 30: 7. שָׁאַל Ez. 5: 9. סָאַק 4: 12. חָרַב Jer. 49: 4. The 3d p. sing. fem. also retains its vowel; as בָּאַל Ez. 4: 24. חָרַבַת Ezek. 26: 2.—Such verbs in — or — form the Imp. in — , — or — ; as בָּאַש 1 K. 22: 30. אָאַל Gen. 22: 2. קָאַרַב Job 2: 5; the Future in — , — or ִ ; as כָּאַבַש Dan. 5: 16. חָאַיַב Deut. 28: 30. יָאַקוּחַ Gen. 31: 35. When two forms of the Future, as — and — , or — and ִ coexist in the same verb, they have different significations; e. g. יָאַקַרַב Num. 1: 51. [who] will approach, (Future), יָאַקַרַב Isa. 5: 19. let [it] approach, (Optative), etc. But verbs in ִ form the Fut. in ִ ; e. g. יָאַמַד Ps. 121: 4.

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

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

2. *Ithpeel*. The last syllable sometimes takes — (—); e. g. חָאַתְּבַק Dan. 2: 44. comp. 2 K. 7: 4. Prov. 3: 5. Gen. 9: 7. אָאַתְּיַבּוּ Eccl. 12: 11.—Preformative sometimes אַ , Dan. 7: 15.

3. *Paël*. אַ preformative of 1. sing. Fut. has sometimes — ; e. g. אַבְּשָׁר Isa. 42: 9. אַטְּלַעַם 63: 3.—As in Hebrew, Dagesh forte is sometimes omitted when the middle radical has Sheva. Heb. Gram. § 214. note 2.

4. *Ithpaal*. Final vowel sometimes — or — ; e. g. אַחַפְּשָׁט Hos. 4: 11. אַתְּיַשְׁרָה Ps. 105: 25. מְחַבְּבֵנָה Gen. 3: 15. Jer. T. מְזוּמָנָה Isa. 53: 5. is a Heb. Pual form.

5. *Aphel*. In the biblical Chaldee, and occasionally in the Targums ִ appears, as the preformative of this conj. (הַקַטַל), and even in the Fut. and Part. after the characteristic prefixes; e. g. יָאַרְגִּיזוּ Ez. 5: 12. יָאַבְרַזוּ Dan. 5: 29. יָאַשְׁפַל 7: 24. יָאַתְּיַזִּיק Ez. 4: 13. מְיָאַקְרַבּוּן 6: 10.—Hiphil sometimes takes the place of Aphel in the biblical Chaldee; e. g. יָאַחַדְיַל Dan. 5: 20. 7: 22.

6. *Ittaphal*. For this conjugation, which indeed *elsewhere* is seldom found, the *biblical* Chaldee constantly exhibits *Hophal*; e. g. Ez. 4: 15. Dan. 4: 33. 7: 11. (with Qamets Hhateph 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, constructed 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*	קָטַלְתֶּם	קָטִילְתָּ	קָטִילְתֶּם
2 f. קָטַלְתִּי	קָטַלְתֶּי	קָטִילְתִּי	קָטִילְתֶּי
1 m. קָטַלְנָא	קָטַלְיָנָא	קָטִילְנָא	קָטִילְיָנָא
1 f. קָטַלְאַנָא	קָטַלְאַנָא	קָטִילְאַנָא	קָטִילְיָנָא

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

1. c.	2. f.	2. m.	3. f.	3. m.	
קָטִילְתָּ	קָטִילְתִּי	קָטִילְתָּ - תָּא	קָטִילְתָּ	קָטִילְתָּ	Sing.
קָטִילְנָא	קָטִילְתֶּי	קָטִילְתֶּי	קָטִילְתָּ	קָטִילְתָּ	Plur.

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.

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

§ 14. *Unfrequent Conjugations and Quadrilaterals.*

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

a. *Poel* and *Ithpoal*, especially in verbs ע"ל; characteristics, same as in Hebrew; e. g. סוּבַר Hos. 13: 5, סוּבַר Num. 11: 12.

b. *Polel* and *Ithpolal*, in verbs ע"ו; e. g. רוּמַם Ps. 75: 8. Dan. 4: 34. אַתְרוּמַם Dan. 5: 23. Ps. 107: 25.

c. *Palpel*, formed by repeating the first and third radicals, and *Ithpalpal*; e. g. בִּלְבַל Gen. 11: 9. טַמְטִים (from טוּם) Judg. 3: 22. דִּבְדִּי (from דוּד) Ps. 143: 3. Comp. §§ 19, 22.

d. *Shaphel* and *Ishtaphal*; e. g. שְׁכַלְל Ez. 4: 12. Gen. 49: 10. אֶשְׁתַּעֲבֹד Gen. 49: 10. יִשְׁתַּכַּלְל Ez. 4: 13.

שִׁיָּצִי Ez. 6: 15. is *Shaphel* from יָצָא Gen. 2: 2 without א, שִׁיָּצִי; *Passive* אֶשְׁתַּיָּצִי *to procure the completion of a thing, to finish.*

2. *Quadrilateral verbs* follow usually the form of *Paël*; e. g. קְטַרְג (Syr. ܩܬܪܓ i. q. *κατηγορεύ*) Job 37: 20. סְרַבֵּל 20: 15. פִּרְגֵם *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 שִׁיָּזִיב (שִׁיָּזִיב) Dan. 3: 28. *Fut.* יִשִּׁיָּזִיב Isa. 53: 11. *Inf.* שִׁיָּזִיבָה Dan. 3: 15. *Part.* מְשִׁיָּזִיב Dan. 6: 28. *Pass.* אֶשְׁתַּיָּזִיב Gen. 32: 30. Syr. ܫܝܝܙܝܒ. This Chaldee form should however be regarded rather as a kind of *Poel* than as a quadrilateral.

§ 15. *Verbs with Gutturals.*

1. The gutturals (א, ה, ח, ע, and to some extent also, ר) present the same peculiarities as in Hebrew. It will be sufficient therefore to give examples of the most important forms:

2. Verbs Pe guttural. *Peal*, Praet. עָבַד f. עֲבַדְתָּ 1. c. עֲבַדְתָּ, Imp. עֲבֹד, עֲבֹדִי, Inf. מְעַבֵּד, מְהַדֵּר, Fut. יַחְזֹר, יַעֲרֹק, Participles עֹבֵד, עֹבֵד.—*Ithpeel*, אֲתַעְבֵּד, אֲתַעְרֹק.—*Paël*, Praet. עֲבַד, Fut. יַעֲבֹד.—*Ithpaal*, אֲתַעֲבֹד.—*Aphel*, Praet. אֲעַבֵּד, אֲחַסֵּן, אֲחַרִּיב, Fut. יַהֲלִיף, יַחַסֵּס, Part. מַחְלִיף.

3. Verbs Ayin guttural. *Peal*, Praet. בָּחַן; Imp. בָּחֵן; (בָּהוֹן); Inf. מְבַחֵן; Fut. יִבְחֵן; Part. בֹּחֵן, בָּחִין.—*Ithpeel*, אֲתַבְחֵן, אֲתַבְחִין.—*Paël*, חָרַשׁ.—*Aphel*, אֲבַחֵן.

4. Verbs Lamedh guttural. *Peal*, Praet. שָׁכַח fem. (יִשְׁמוֹעַ); Imp. שָׁכְחִי, שְׁכַחֵ; Fut. יִשְׁכַּח, יִשְׁלַח (יִשְׁמוֹעַ); Part. שֹׁכֵחַ, שְׁכִיחַ.—*Ithpeel*, אֲשַׁחֲכַח, fem. אֲשַׁחְכַּח.—*Paël* Praet. שָׁכַח, Fut. יִשְׁכַּח.—*Ithpaal*, אֲשַׁחֲכַח.—*Aphel*, אֲשַׁכַּח, אֲשַׁכִּיחַ, Ist. 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 Dagesh forte; e. g. אֲחַזְקֶה instead of אֲחַזְקֵה Num. 15: 13. 35: 33.

Note 2. Verbs Lamedh guttural have the Praet. 3. sing. fem. sometimes terminating in ם or ם ך (the latter only in verbs לָרַ) with the tone on the penult; e. g. אֲמַרְתָּ Gen. 30: 16. אֲמַרְהָ Dan. 5: 10. דָּבַרְתָּ Gen. 16: 3.

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

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

§ 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 קָטַלְנִי, קָטַלְנָא.

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 קָטַלְ; as קָטַלְךָ *he killed thee*, קָטַלְנָא *he killed us*, קָטַלְנֹון *he killed them* [*those men*]. Before כּוּן and כֵּן the original form remains. The 3d pers. plur. becomes קָטַלוּ, (before כּוּן and כֵּן, קָטַלוּן,) the 2d masc. קָטַלְתָּ. The 2d pers. sing. remains unchanged though in a few cases we have for the fem. קָטַלְתִּי, Jer. 15: 10. The 1st pers. sing. takes the form קָטַלְתִּי, (rarely קָטַלְתִּי, as Num. 23: 11. Jer. 30: 14. or קָטַלְתִּי Gen. 3: 22. Pseudo-Jon.) The 1st pers. plur. has the form קָטַלְנוּ and takes suffixes for the most part with the union-vowel ׀; e. g. קָטַלְנוּהִי *we killed him*.

(b) *Future.* The 3d fem., 2d masc., and 1st pers. sing. receive suffixes precisely like the 3d pers. masc. and that, for the most part, with Nun epenthetic. The 2d and 3d persons plural fem. take the *form* of the masculine, i. e. with suff. these forms are common. See Job 19: 15. Gen. 30: 13. Ex. 1: 16.

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

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

(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 קָטְלוּ, אֶקְטְלוּ. 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 וְיָה; e. g. קָטְלוּ וְיָה, אֶקְטְלוּ וְיָה. (Sometimes, though rarely, this ending appears out of the suffix state. Ps. 102: 32. Num. 9: 17. Est. 1: 5.)

Note 1. An epenthetic ׀ 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 ׀; e. g. הִשְׁבִּיחַ, הִשְׁבִּיחַ, 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. פֶּן, and עֵץ; the second, four, viz. פֶּן, פִּי (פִּי), עֵץ, and לֵן. The last include also such verbs as in Hebrew belong to the class לֵן.

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 ך, where it would otherwise terminate a mixed syllable, is assimilated to the succeeding consonant; e. g. מַפֵּךְ for מַפְּךְ.

2. In the Imper. Peal, where ך would regularly stand without a vowel in the beginning of a syllable, that letter is dropped; e. g. פֵּךְ for פְּךְ. 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 פֵּךְ or יִפְּךְ; Aphel אֶפְּיךְ. In the Imp. the forms פֹּךְ, פִּיךְ and פֶּךְ 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. יִהְיוּבֵם Isa. 5: 9. נִקְהִיר Prov. 29: 13. (But נִהַח is inflected according to the rule above; as Fut. נִחִיחַ [instead of נִחִיחַ], Aphel אֶחִיחַ). Also in some others; e. g. יִנָּחֵן Dan. 2: 16. תִּנְחֶן Ez. 7: 20. מִנְּוֹךְ Ps. 91: 7. וְהִנְפֵּךְ Ez. 5: 14.

Note 2. The verb נָתַן takes ם in the Fut. as its characteristic vowel; e. g. אֶנְתֵּן Ex. 25: 16. תִּתֶּן Deut. 21: 8. Instead of this, the biblical Chaldee exhibits the full form; e. g. יִתְּנֶן Ez. 7: 20.—Once יִתְּנֶן 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. קַיֵּךְ, דַּיֵּךְ, וְדַיֵּךְ; or

(2) It is indicated by Dagesh forte in the 2d radical in

those persons of the Praet. and Imp. Peal, the sufformatives of which commence with a vowel; as תָּקַח , אָקַח , דִּיקַח ; or, finally

(3) It is compensated by Dagesh forte in the first radical in the Fut. and Inf. Peal, and throughout Aphel; as אֶקַח , יִדְוֹק ; or even sometimes, in Ithpeel, in ו of the preformative syllable וּאָ ; e. g. אֶתְדַוֵּק .

(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 אֶתְדַקְדֵּק , אֶתְדַקְדֵּק , Job 9: 17. 30: 14. Isa. 21: 9.; or *Poel* and *Ithpoal*; e. g. Dan. 4: 15. Job 9: 6. מְתַרְוֵפוֹת .

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

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

§ 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 נ of verbs פִּנֵּן .

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. דִּיע for דִּיע , הֵב for הֵב ;

(b) Retain it quiescent in ֵ , in consequence of which the last syllable takes ֵ or ִ as its characteristic vowel; e. g. יִיגִלֵּךְ , יִיגִלִּיךָ . 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 conjugation III.; e. g. יִוָּסֵף , יִוָּסֵף , אֶתְוָסֵף ; comp. הִנְכַּח *Hoph.* Job 33: 19.

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

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

(a) In Fut. Pe, ordinarily in פֿ : e. g. וַיִּקְרַךְ 2 Kings 1: 14. וַיִּבֶשׂ Ps. 102: 12. But compare וַיִּטֵּב Isa. 7: 18.

(b) In Aphel, in פֿֿ ; e. g. וַיִּטֵּיב Ps. 49: 19. Jer. 10: 5. Mic. 1: 8. But compare וַיִּלֵּל 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, וַיִּטֵּיב and וַיִּטֵּב Gen. 17: 16. וַיִּבֵּיל and וַיִּבֵּיל, Ps. 66: 6. וַיִּקְרַךְ and וַיִּקְרַךְ. וַיִּנַּק, (in Heb. פֿי) becomes in Aphel וַיִּנִּיק.

4. A class of verbs פ״י assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel ; so that they are in these forms entirely analogous to verbs פ״ן. To this class belong וַיִּנַּח, Aphel וַיִּנַּח ; וַיִּצַע, Aphel וַיִּצַע, Deut. 34: 6. Jon. ; וַיִּקַּח, Aphel וַיִּקַּח ; also in some of their forms, וַיִּדַע, וַיִּתַּב, and וַיִּכַּל ; e. g. Inf. מִדַּע Gen. 15: 13, מִתַּב Ps. 133: 1. מִכַּל Num. 13: 31. Fut. וַיִּדַע 1 Sam. 20: 30. (even וַיִּנַּח Is. 4: 15. Dan. 2: 9.), also וַיִּדַע ; וַיִּתַּב 2 Sam. 16: 18. וַיִּכַּל Ezek. 7: 19.

§ 21. Verbs Pe Aleph (Quiescent).

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

(a) וַיִּמַּר, וַיִּאֲכַל, וַיִּאֲתַר, וַיִּאֲבַד. The א of these verbs, in the Future and Inf. Peal quiesces in פֿֿ ; e. g. וַיִּאֲכַל, and sometimes is even exchanged for ו ; as וַיִּיבַד. Throughout Aphel it becomes ו ; as וַיִּוֹבַד, וַיִּוֹבַד. (Deut. 32: 13. is altogether peculiar.) An instance of *Hophal*, וַיִּוֹבַד, occurs Dan. 7: 11.

(b) **אָבַד**, **אָלַף**, and **אָסַף** frequently take in the Fut. and Part. Paël, the contracted form **אָאָלַף**, **אָאָלַף**, in consequence of which **א** is frequently dropped.

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

§ 22. Verbs Ayin Vav (Ayin Yodh.)

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

1. In the first conjugation (with the exception of the 1st Part. which has the form **קָאָם**) and in the third, these verbs are monosyllabic throughout; as **קָם**, **מָקַם**, **אָקַים**. 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. Ruth 2: 17. Gen. 27: 4. Zech. 1: 16. Ps. 66: 19. The form **יָרְיָה**, Fut. Peal from **רָיָה**, Ez. 5: 5. 6: 5., is entirely peculiar.

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

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

3. *Paël* and *Ithpaal* are regularly inflected from the ground-forms **קָים** and **אָתָּקַים**. Many verbs, however, substitute for these conjugations *Polel* **קִוַּם** or *Palpel* **קָמַקַם**.

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

5. The following verbs are inflected as עָי;

(a) רִים, מִית, סִיב, שָׁים, and זָיָה, in *Peal*; thus סִיב, סִיבָה, סִיבִית, etc. Gen. 27: 1. Prov. 23: 22. 1 Sam. 12: 2; Imp. שָׁים, שָׁיְמִי, Ez 4: 41; Fut. יִזְיֶה Deut. 15: 6.

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

Note. Those verbs which have ו *moveable* for their middle radical, (as דָּוַל, חָנַר, חָנַר, 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; חָוַר *to look at*, חָנַר *to be wise*; שָׁיַח *to sink down*, שָׁיַח *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 לָי,) 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 הָ; e. g. Dan. 2: 16. 4: 8. 6: 3. Num. 5: 26. 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 usually א; as גָּלָא, גָּלָא, יִגְלֵא, יִגְלֵא;

(b) In the *Praet.* and *2d Part.* of the other conjugations and in the *Imp. Peal*, י; as אֶתְגָּלִי, גָּלִי, גָּלִי, מְגָלִי.

Note. The *Inf. Peal* sometimes has י; e. g. מְמַנִּי Gen. 1: 14. מְבַבִּי Is. 22: 12. So the *1st Part.*; e. g. אֶחֱי Sol. S. 1: 3. Prov. 17: 21. More frequently י appears in the *Fut.* and *Imp.* Gen. 3: 18. Jer. T. Job 9: 3. Is. 41: 19, etc.

2. This \aleph quiesces in the Praeter Peal in ־ , in the Inf., Fut. and Part. in ־ ; the י 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 י *moveable*; מִגְּלִי , מִגְּלִי .

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 הִסְ־ [for ־] of the 3d fem. plur., before וְיִ and וְיִ־ in the Fut. of all the conjugations; before the sufformatives of the Imp. (in which י generally occurs instead of י); and in the 3d pers. plur. masc. Praet. Peal before ו , which, in these verbs, takes the place of the regular י ; e. g. גִּלְתָּ , גִּלְתָּהּ , גִּלְתֶּם , גִּלְתֶּן ; וְיִגְלֶה , וְיִגְלֶהָ , וְיִגְלֶימוּ , וְיִגְלֶימוּהָ ;

(b) *Exchanged*, for י *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. תִּגְלִי , $\text{תִּגְלִיָּה$, תִּגְלִינָה , תִּגְלִינָה ; for י *quiescent*, (quiescing sometimes in ־ , sometimes in ־) before all the sufformatives which begin with נ or ת , and before ו of the 3d plur. Praeter (which is here *moveable*) in all the conjugations except Peal; e. g. גִּלְתֶּם , גִּלְתֶּן , גִּלְתֶּם , גִּלְתֶּן .

Notes on the Paradigm of verbs לָזַח.

1. *Praeter*. The 3d per. sing. fem. Peal sometimes appears with the full orthography; as מִלְּזָחָהּ , Dan. 2: 35. Sometimes it follows the analogy of the other conjs.; thus מִלְּזָחָהּ Job 17: 7. (or like מִלְּזָחָהּ Is. 1: 7. or מִלְּזָחָהּ Dan. 2: 35. 4: 19). The 2d per. sing. m. is sometimes written *fully*, terminating in ־ . The 3d per. pl. m. follows, in some copies, the Hebrew form; as מִלְּזָחוּ Lam. 1: 3. Sol. S. 3: 1. מִלְּזָחוּ Num. 26:

64, or the analogy of the other conjs.; as רָמִיִּי Dan. 8: 21. The 3d per. pl. f. occurs in the form גָּלַן Deut. 2: 11, or גָּלְאָן Ruth 4: 17. Finally a few instances occur of the Praet. Pe. with א prosthetic; e. g. אֲבָרִי Prov. 20: 12. אֲשַׁתִּיר Dan. 5: 4. In the other conjugations the 3d per. pl. instead of יִרְ- sometimes takes יִרְאִ-; Ezek. 23: 10. Is. 11: 4. Jer. 6: 14.

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

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

4. *Infinitive*. In Peal it sometimes takes a paragogic א; e. g. אֲמַצְיָא 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 יִרְ-; e. g. Dan. 2: 10. 5: 2. 6: 8., more rarely, in the Targums in יִרְיִ; e. g. אֲשַׁתְּעִירִי Num. 12: 8. Jon.

For the Participles of verbs אִרְ, see below § 34.

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

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

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

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

§ 24. Verbs doubly anomalous.

1. פִּן and לִן (לִן). These unite the irregularities of both classes; e. g. נִשַּׁן, Aphel, אֲשַׁף.

2. פִּן and לִן. E. g. אֲרַן, אֲרַן, אֲרַן, אֲרַן. *Peal* Fut. יִרְיִ Deut. 29: 20. יִרְיִ Gen. 33: 14. Inf. מִרְיִ (מִרְיִ) Dan. 3: 19. מִרְיִ Dan. 3: 2.—*Ithpeel*, אֲרַן Lev. 13: 18. Fut. יִרְיִ Lev. 13: 2.—*Pael*, אֲרַן, Part. מִרְיִ 2 Kings

20: 5. *Ithpaal* אִתְּפָסִי 2 Kings 5: 13. *Aphel*, אִיתִי Gen. 4: 4. Part. מִיתִי Gen. 6: 17. Imp. Peal in one case, by Aphæresis, הִיִּי (Lond. ed. אָרָה) *venite*, Prov. 9: 5. Elsewhere אָרוּן, Dan. 3: 26.

3. "פ" and "ל". E. g. יָדָה (יָדָה), יָצָא, יָצָא. *Peal*, Fut. יָבִי Ps. 50: 16. *Aphel*, אָוִרִי Ps. 75: 2. Inf. אָוִרָה Ex. 12: 33. Part. מָוִרִי Prov. 28: 13. Imp. אָוִרִי Gen. 19: 22. אָוִרִי Judg. 5: 2.

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

§ 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;

יָהֵב and נָתַן, *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.—הִלְךְ and הִלְךְ *to go*; the former chiefly in Paël, the latter in Inf. and Fut. Peal.

An example of double inflection in the same word is יָרַע. The

Future is commonly יָדַע like verbs עָן. The 1st per. sing. only follows the analogy of verbs פִּי, אָרַע Ps. 39: 5. 101: 4. though אֶנְדַּע also occurs, Dan. 2: 9.

2. The following, which have been called *mixed forms*, are improperly so designated. אֶתְפַּרֵּת Dan. 7: 15. and אֶשְׁתַּחֲוֶה Dan. 4: 16. are but Syriac pointings of the Praeter; and the Future 1st sing. אֶתְפַּרַּע Jud. 15: 7. (Ven. ed.) for אֶתְפַּרַּע is not destitute of all analogy; comp. in Hebrew אֶדְרַשׁ, Gesenius Lehrgeb. p. 312. יִימֵן Hos. 4: 2 can hardly be called a mixture of Fut. and Part.; for, (as the Future of this verb has the form יִימֵי), יִימֵן may be considered 3d plur. fem. analogous with הִצְלִיֵן 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, עָו, and פִּי are concerned, may be learned from § 16. The following examples will illustrate this remark;

(a) פִּן, Peal; נִגְדַנְנוּ Judg. 20: 32. יִטְלוּנָהּ Ps. 91: 12. אֶשְׁתַּחֲוֶה Ps. 28: 3.—Aphel; אֶשְׁתַּחֲוֶה Ex. 32: 12. אֶשְׁתַּחֲוֶה Job 10: 18. אֶשְׁתַּחֲוֶה Num. 20: 5.

(b) עָע, Peal; יִבְזוּנוּ Jer. 20: 5.—Aphel; תִּדְקַנְהוּ with epenthetic נ, Dan. 7: 23. אֶמְכַחְנָה Ps. 44: 20. הִעֲלֵנִי Dan. 2: 24. אֶעֱלֶהָ Jud. 19: 3.

(c) עָו, Peal; שְׂמִוְהִי Gen. 50: 26. שְׂמִיָּה Ez. 5: 14. הִדְרוּשְׁנָה Dan. 7: 23.—Paël; קָוַמְנָה Ps. 105: 10.—Aphel; אֶקְוִימָה Dan. 3: 2. יִקְוִימְנָה Hos. 6: 2. הִחִיבוּנָה Ez. 5: 11.

(d) פִּי, Peal; יִדְעֶהָ Ez. 28: 19. יִדְעֶהָ Deut. 22: 2.—

Aphel, אָהוּדַעַתְנִי Dan. 5: 7. אָהוּדַעַתְנִי Dan. 2: 13. אָהוּדַעַתְנִי Dan. 2: 26.

2. The forms of verbs ל"א 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. חָזַנִי he saw me, 2 Sam. 1: 7. חָזַנִי he saw him, Jud. 19: 3. חָזַנִי Is. 42: 5. יְחַזְנֶה Lev. 13: 21. יְחַזְנֶנִי Ex. 33: 20. Sometimes they are retained; e. g. בְּדַאֲנִי Prov. 8: 22. חָזַנֶה Gen. 38: 15. Aph. אָחַזְנֶה Deut. 4: 36. אֶסְעֶינִי Obad. 3. אֶסְעֶינִי Gen. 3: 13. Pseudo-Jon.

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

(c) The ה of the 3d pers. plur. Praet. Peal, and of the Imp. is generally changed into וּ; יִ into יַ; e. g. רָמִיָנִי Jon. 1: 12. חָזַנְהָא Lam. 1: 7.

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

(e) תְ of the 3d pers. sing. fem. Praet. is changed into יתְ; e. g. אֶסְעֶיִתְנוּ 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. 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 קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, etc.; those derived from *Participles* are generally *concrete*, i. e. express the actor, and have the forms קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, etc.

3. Denominatives are generally formed by adding the termination יַ (יַ), fem. אַ (אַ); or יַ. They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נְכָרִי a *foreigner*, מִצְרַיִם an *Egyptian*, סָרְבַּן a *rebel*. Many feminine nouns in יַ and אַ are also denominative; e. g. מַלְכוּת a *kingdom*, from מֶלֶךְ a *king*; אִלְמָנוּת widowhood, from אִלְמָן a *widow*; שְׁרָשִׁית a *rooting out, extirpation*, from שָׁרֵשׁ a *root*.

§ 28. *Gender and number of nouns.*

1. The genders are two, masculine and feminine. The latter generally terminate in אַ (אַ), וַ (וַ), יַ (יַ), or תַּ. It should be noticed however that אַ is also the

termination of the emphatic state in masculines. Consequently, in ascertaining the gender of nouns, the analogy of the other dialects and the sense are more certain guides than the mere form of a noun.

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

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e. g. אֲבָן *a stone*, אַרְזָא *a path*, אַרְעָא *earth*, אַרְזָא *an ear*, אַרְבָּא *a sword*. Some are common; e. g. אַרְזָא *a mark*, אַרְזָא *fire*, אַרְזָא *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 יִן . 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, תְּרִין is inserted. Plurals masculine end in יִן , plurals feminine in יָן .

To most masculine nouns, viz. to those which terminate in a radical letter, the termination יִן is directly appended; e. g. טוּר *a rock*, pl. טוּרִין . But those which terminate in א־ derived from verbs לֵא , take יָן ; those in י־ or א־ take יָן . Feminines in א־ change this ending directly into יָן ; those in וִת and יִת change these terminations into וִן and יִן ; e. g. מְשָׁרִית , plural מְשָׁרִין ; and finally, those in א־ from masculines in י־ form the plural in יָן ; e. g. קַדְמָאָה plur. קַדְמִיָן .

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. אַרְבָּע , אַרְבָּעִין ; אַמְרָא , אַמְרִין ; מְלָא , מְלִין ; תְּבִיאָא , תְּבִיָן ; שְׁנִין , שְׁנִין .

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

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

Some nouns occur only in the plural; as חַיִּים *life*, שָׁמַיִם *heaven*; especially those which designate the different ages of life; as עוֹלָמִית *youth*, though some of these occur in the singular, with the termination הַ. Others occur in the singular only; e. g. the names of the metals, דָּבָר *gold*, פְּרָזֶל *iron*, כֶּסֶף *silver*. But בַּטְּפִיָּן 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 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 אֶחָד *one*; e. g. Dan. 2: 31. 6: 18. Ez. 4: 8.

2. *Construct State*. Characteristic terminations.

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

b. Feminines in נִ (הִ) change these endings into הִ in the sing., into הִ in the plur. const. Feminines in וִ and יִ resume their original הִ in the const. sing., and in the plur. change וִן and יִן into וִה and יִה.

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

a. To masculines singular (except such as terminate in נִ or יִ), this termination is directly added; e. g. סוּס *a horse*, סוּסָא *the horse*; masculines in נִ substitute the letter וִ for their final syllable, and those which end in יִ change this ending into וִהָא; e. g. גְּזֵלָא, גְּזֵלָאָה; קְרָמִי, קְרָמָאָה.

b. Feminines in נִ change נִ in the emph. sing. into הִ; e. g. בְּלֵבָא, בְּלֵבָהּ.

* 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.

emph. מְלִבְדָּה : those in מְלִבְדָּה change this ending into מְלִבְדָּה; e. g. קְרָמְאָה, emph. קְרָמְאָה; finally those in ו and י appear in the emph. state with their original full endings ו and י; e. g. מְלִבְדָּה.

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

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

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

a. Derivative masc. nouns in י change this ending into נ before suff.; as קְרָמְאָה from קְרָמְאָה; those in נ, (from verbs ל) change this termination into י moveable; as מְלִבְדָּה from מְלִבְדָּה.

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

c. Feminines in נ change נ into ו in the sing.; as מְרִיבָה from מְרִיבָה; those in ו and י take the construct form before suffixes; as מְרִיבָה; those in י (*radical*) change this ending to י; and those in מְ (from masc. in י) resume their original י; e. g. קְרָמְאָה.

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

§ 30. Declension of Nouns.

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

§ 31. *First Declension.*

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

(a) Nouns which have י־, י־, ו־, or ו־ before their final consonant; as נֶחֱם *a fish*, יוֹם *a day*, רֵישׁ *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. אֲנָשִׁי Num. 25: 15. Pseudo-Jon. instead of אֲנִי.

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

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

(1) Nouns derived from verbs עוֹ; e.g. קוֹל, טוֹב, (Heb. קוֹל, טוב);

(2) Nouns of the form בְּרָחַם, שָׁמַם, (Heb. שְׁלִים);

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

(4) Nouns like קִטְל, (Heb. with ׀ *pure*), and קִיטְל;

(5) Nouns which have the formative ending קִרְבָּן; as קִרְבָּן (Arab. قُرْبَان); and

(6) Nouns of the form קִיטְל; as אֲזָר, עוֹבָד.

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

Nouns of the fourth, fifth, and sixth classes sometimes take ׀ instead of ׀ in the construct sing., and before the suff. כוֹן and הוֹן. 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 קִטְל), 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, עֵלִם, מִסְפֵּר. This ׀ or ׀ is *drop-*

ped before pronominal suffixes or formative syllables, beginning with a vowel.

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

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

Note 3. In this declension may be reckoned פִּרְזָל, emph. פִּרְזָלָא, etc. as if from פִּרְזָל.

Note 4. Before כֹּוֹן and הוֹוֹן, monosyllables, as in Hebrew, take =, ־, or ־; e. g. הִמְהוֹן Zeph. 1: 17. יִדְבֹוֹן Isaiah 1: 15.

The form יִבְשִׁין from יָבַשׁ Ezek. 27: 2. is peculiar.

§ 33. *Third Declension.*

This declension corresponds with the sixth in Hebrew according to Prof. Stuart's arrangement, and 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 מַלְךָ, מַלְכָּא (these forms almost exclusively in the biblical Chaldee), בַּיִת, בַּיְתָא (קַדְשׁ); or with only one vowel, which belongs between the last two consonants; as מַלְךְ, מַלְכָּ. They are inflected, for the most part, as in Hebrew. But,

a. In the Plural absol. the forms מַלְכֵי and סַפְרֵי become, as they do in most other inflections, מַלְכָּ and סַפְרָּ.

b. The form קַדְשׁ sometimes follows the analogy of Hebrew; as מְקַדְשָׁא Dan. 2: 37; sometimes takes ־; as מְקַדְשָׁא Ez. 5: 8. Very rarely, Hholem is retained; as שְׂרִישׁוּהִי, Isa. 53: 2.

c. In a few cases the י of the form בַּיִת remains moveable in its inflections; e. g. בַּיְתָא Ez. 5: 3. צִיְבָה Sol. S. 4: 8.

d. Nouns of the forms מַלְכֵי and סַפְרֵי in the course of inflection, generally take = or ־ under their first radical, according to the paradigm. הוֹוֹן, נְגָר, הוֹלָם, עֲדָר, 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 מַעֲבָה, מַעֲבָא, עֲבָר, עֲבָרָא.

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

§ 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 ע"ע. The long vowels א, ו and (for the most part) ה are exchanged in the course of inflection for the corresponding short vowels. In some nouns א becomes ו; as פֶּתַח, אֶפְתָּח; צֶדֶק, אֶצְדַּק. Ex. 19: 23. גִּלְגָּל, גִּלְגָּלִיךָ Dan. 7: 9.

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

§ 35. *Fifth Declension.*

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

Note 1. *Peculiar forms of this declension.* צִדִּיקֶיךָ Pl. with suff. צִדִּיקֶיךָ Jer. 10: 2.—צִדִּיקֶיךָ Pl. צִדִּיקֶיךָ Lev. 19: 10.—נְקִיֶיךָ Pl. נְקִיֶיךָ Deut. 6: 3. Jer. Targ.—רַבִּיֶיךָ Pl. רַבִּיֶיךָ Ruth 2: 21.

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

§ 36. *Sixth declension.*

Here belong the derivative nouns terminating in the formative syllable $\text{ִי} (ִי\text{ֿ})$, compare § 27. 3. They are mostly *gentile* or *patronymic nouns*, or *ordinal numerals*.

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

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

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

§ 37. *Seventh declension.*

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings ִי , ִי , and ִי , the final syllable of which commences with only one consonant; as בְּמֵי *height*, עֲצָיִם *counsel*, גְּבוּרָה *strength*, מְגִלָּה *a roll*, טֹבָה *goodness*, מְרִיבָה *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. *medhīnā*, emph. *medhīntā*: if the penultimate be a mixed syllable, that Sheva is vocal; as *megillā*, emph. *megillethā*.

§ 38. *Eighth declension.*

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

a. Nouns in אֶ- of this declension must evidently *supply* a vowel in the emph. and suff. states; for otherwise they would exhibit the impossible forms אֶפְרָשׁ, אֶרְמֶרְמָ, 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. אֶפְשׁ, אֶפְרָשׁ אֶמָּא, אֶרְמָמָּא, אֶמָּה, אֶרְמָה.

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

b. The paradigm b. comprises all feminines in אֶ, derived from verbs אֶל, which have a consonant without a vowel, immediately preceding this termination. The *supplied vowel* is Hhireq, in which אֶ qui-escens.

c. Those in אֶ- and אֶ 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 אֶ- derived from masculines in אֶ- of Dec. VI. Comp. § 28. i. Note 1. In the emphatic state and before suffixes, אֶ is exchanged for אֶ *moveable*, though ordinal numerals, for the most part, take אֶ- or אֶ- or entirely drop it; e. g. אֶשְׁבִיעִיתָ Lev. 25: 22. אֶשְׁבִיעִיתָ Deut. 15: 9. אֶשְׁבִיעִיתָ v. 12. (but comp. אֶרְבִיעִיתָ, Dan. 7: 19.) The same substitution of אֶ for אֶ occasionally appears even in the absolute and construct plural; as אֶרְבִיעִיתָ 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. אֶלָּא pl. אֶלְלָא, as if from אֶלָּא; אֶרְגִלִיחַ, pl. אֶרְגִלְלָא and אֶרְגִלְלָא.

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

Note 3. Segholates in אֶ- 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. אִב, אַח, אָם, אָמָא, אִנְשׁ, אִנְשׁ, אִסִּי, אָרִי, אָתָא, בַּיִת, בַּר, בַּת, חָם, טָלִי, נְבִיא, עָם, פִּירִי, קָרִי, רִישׁ and שֵׁם or שוּם. Their anomalies are given in the vocabulary.

§ 41. *Adjectives.*

The most frequent forms of adjectives are קָטִיל, קָטִיל and קָטִיל; less usual are קָטִיל and קִוְטִל. 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. תְּרִי sometimes takes suffixes, and then appears in the form תְּרִין; e. g. תְּרִינִיהוּן *both of them*, Gen. 2: 25. תְּרִינִיכוּן *both of you*, Gen. 27: 45.

b. From 11 to 19. The units are prefixed to עָכָר for the masc., and to עָכָרִי 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 עָכָר or עָכָרִי 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. תְּלִיִן *thirty*, אַרְבָּעִין *forty*, etc. *Eighty* is somewhat irregular viz. חָמְנָן [i. e. חָמְנִין] or חָמְנָן, Jer. 41: 5. Ex. 7: 7. *Twenty* is expressed by the plural of *ten*, עָסְרִין or עָסְרִין. 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. עֶסְרִין וְיָחַד, fem. יְחָדָה וְעֶסְרִין *twenty one*, etc.

e. *One hundred* מֵאָה, 200 מֵאתָיִן, מֵאתָן, 300 מֵאתָּה מֵאָה, 400 מֵאתָּה מֵאַרְבַּע מֵאָה, etc. the prefixed units being feminine; 1000 אֶלֶף, 2000 מֵאתָּה אֶלֶף, 3000 מֵאתָּה אֶלֶפֶיךָ, etc. the prefixed units being masculine; 10,000 רֶבֶוּ, 120,000 עֶסְרֵי רֶבֶוּן, Jon. 4: 11.

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

a. From *third* to *tenth* they are formed by adding to the cardinals י (אֵי) for the masc., and הָ or יָהּ for the fem.

b. From *eleventh* to *nineteenth* the units are prefixed to אֶסְרִי, but contracted into one word; e. g. מְדֵסְרֵי *eleventh*, Num. 25: 8. מְדֵסְרֵי *twelfth*, etc.

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.

CHAP. V.

PARTICLES.

§ 43. Adverbs.

1. The following are *primitive*; מַהְּ *where?* מַתֵּי *when?* מַהְּ אֵלּוּ *also*, תַּמָּה *there*, לֹא *not*.

2. *Derivatives with characteristic ending*; יוֹמָם *by day*, יוֹמָנָא *to-day*, אֶסְפְּרָנָא *carefully*, אַרְמִית *in Aramean* (Ἀραμαϊστὶ), מְסַרְהֶבְאִית *hastily*, תְּנִינָת *again*.

3. *Other parts of speech used adverbially*;

a. Substantives, either with prepositions; as מְקִיצוֹר *in short*, *shortly*, בְּקִישְׁטָא *in truth*, *truly*; מְיַד *immediately*; or without them; as כְּלָל *wholly*, מְדִוּחָא *below*.

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

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

4. Compound adverbs; e. g. אֵיכָּרִיךְ *how?* אֵימָרְי *when?* עַד-כֹּה [to here] *hitherto*, מִכֹּה [from here] *hence*, מֵהֵיכָּא *whence?* מִמֶּנּוּ *thence*, גַּיַח [אֵי אִיר] *there is not*. For the mode in which the last, as well as אִיר, takes pronominal suffixes, see § 8. 3. II. Note 4.

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

§ 44. Prepositions.

1. The following are *originally* prepositions:

(a) The inseparable בְּ, פְּ, and לְ prefixed to nouns and pointed with $_$ before simple Sheva; as בְּסֶפֶר; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel; as לְעֵנִי, בְּאָנֶשׁ. In the latter case, contraction sometimes takes place; as לְאֶלְהָא Dan. 5: 23.

(b) The separable monosyllables לָוַח, כְּמָה, כְּוַח, which before nouns, appear as separate words. They take pronominal suffixes without change; as לָוַחִי *with me*.

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

2. Words employed as prepositions but originally nouns or other parts of speech; viz. בְּלֹא *without*, (compounded of the adv. לֹא and בְּ), מִן [part] *from, of*, קִבֵּל and קִדְּם *before*, בֵּינָן *between*, וְלֹא *instead of*, תַּחְתִּי *under*, מִטּוֹב and אֲמִטּוֹב *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. מִטּוֹבָא. But מִטּוֹב retains the masc. form before דִּין and כּוֹן; or

b. Having plural forms; e. g. עֲלֵיךְ, קִדְּמֵי, בְּהַרְוֵי, etc.

3. Compound prepositions; e. g. מִן קִבֵּל, מִן קִדְּם.

§ 45. Conjunctions.

1. *Primitive* conjunctions are וַ and, כִּי as, הִנֵּה that (before Fut.), וְיִן if, כִּי since, אֲרִי because, אוֹ or. *Borrowed* from other parts of speech אֲבָרְם but, כִּי־כֵן so, כִּי that. *Compounded* אֲלֵּי or אֲלֵּי־כֵן that not, אַחֲרַי until, אַחֲרַי and אַחֲרַי because, עַל־כֵּן therefore, אַחֲרַי after.

2. The inseparable conjunctions כִּי, וְ, and הִנֵּה are prefixed like the prepositions, § 44.1. a. Vav, before consonants with Sheva, also before כ, מ, and ס, is pointed ו. When ה is prefixed to the Fut. the preformative of the latter is dropped; e. g. אֲלֵּי־כֵן instead of אֲלֵּי־כֵן. See below § 50. 2.

§ 46. Interjections.

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

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

PART III.

SYNTAX.

CHAP. 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. אֲנַחְנוּ הֵמָּן *we are* [lit. *we they*], Ez. 5: 11; אֲנִי הֵמָּן *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, comp. Heb. Gr. §§ 470—472. The pleonastic use of suffixes, where the noun to which they relate immediately follows, is more frequent here than in Hebrew. Heb. Gram. §§ 540—545.

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, כְּמִכּוֹן, (referring to the daughters-in-law of Naomi); suff. of pl. nouns appended to sing. nouns, as in Num. 24: 7, מַלְכֻּתָּיָהּ *his kingdom*, the latter probably a result of the full orthography, ' being only a *mater lectionis*.

§ 48. *Relative and Interrogative Pronouns.*

1. The relative pronoun וְ , (as a prefix וְ), corresponds to the Hebrew אֲשֶׁר ; e. g. with noun suff. forming a Gen., $\text{לִּי לֹא תֵּן לְשׁוֹנֵי יָדְךָ}$, whose language thou shalt not understand; with the adverb of place, תָּמִיד . . . וְ , sometimes וְתָמִיד —Hebrew $\text{אֲשֶׁר . . . אֲשֶׁר}$, where.

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

§ 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 behind them* [*i. e. behind themselves, the English usage being analogous*].

c. By בְּפִשׁוֹ , בְּלִבּוֹ or מִמֶּנּוּ ; e. g. $\text{נִפְשִׁי בְּלִבִּי}$ upon myself, Ex. 9: 14; בְּמִעְדָּהּ Gen. 18: 12, Sarah laughed within herself. So מִימְרָהּ herself, Ruth 3: 8.

2. *Indefinite.* Some one אֲנָשׁ , something פְּתוּמָא (=Hebrew הַיָּדְבָר) and מְדַעַם . So no one לֹא אֲנָשׁ , לֹא חַד , nothing לֹא מְדַעַם , also לֹא מִיָּדְדִי Job 6: 6.

3. *Demonstrative.* Sometimes by הוּא , הוּא , or with the Hebrew article הַהוּא , הַהוּא .—A peculiar mode of designating the same idea is to attach a suffix to the preceding word; e. g. בַּהּ זְמַנָּה Dan. 3: 8, at that time, (*lit. in it, the time*), comp. $\text{בַּיּוֹמָהּ זְמַנָּה}$ Sol. 8: 1: 13.

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

CHAP. 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. This use of the Future is more common than in Hebrew. Comp. 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 ה falls out; e. g. לְהוֹיֵן מִתְּנַתָּהּ לְךָ *thy presents be to thyself*, Dan. 5: 17. לְהוֹיֵא מִדְּרָךְ *with the beasts of the field shall be thy dwelling*, Dan. 5: 22. Though in the latter case Gesenius (Lehrgeb. p. 787), considers לְהוֹיֵא as Inf. instead of לְמַהוֹיֵא, and compares the frequent use of the Infinitive for finite tenses in Hebrew. Comp. 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*.

§ 51. Peculiar mode of designating certain finite tenses.

1. A Pluperfect is formed, in the later Targums, by prefixing הוּאֵ to the Praeter; e. g. הוּאֵ נִפְקָ *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 עֲתִיד [ready] to the Inf. with לְ; e. g. לְאַתְפָּרַע יְיָ עֲתִיד *Jehovah is about to punish*, i. e. *will speedily punish*; by הוּאֵ; e. g. וְהוֹת שֶׁמֶשׁ אֲלֵמַעַל *the sun was just about setting*. In the latter construction, the sense of the Inf. active sometimes becomes passive; e. g. Deut. 31: 17. וְיִהוּן לְמִיכָל *they shall speedily be destroyed*.

§ 52. Use of the Imperative and Infinitive.

1. Of two Imperatives connected by וְ, 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. See Heb. Gram. § 505. a.

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. לֹא אִידֶן לְמִכְנֹשׁ he sought to kill; Gen. 29: 7. לֹא אִידֶן לְמִכְנֹשׁ it is not time to collect. ל is sometimes omitted, especially when the Infinitive is governed by a noun; as Josh. 10: 27. עֵדֶן מִיַּעַל שֶׁמֶשׁ אֶרֶץ, the time of sun-set.

In other respects these moods are employed as in Hebrew.

§ 53. Use of Participles.

1. Participles joined (a), *To the substantive verbs*, indicate generally the Imperfect; as וְהָיִיתָ דָּוָה Dan. 2: 31, *Thou sawest* [or, *wast looking*]; also with the Future, לֹא קָרָאן 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 אֲנִי, they designate generally the Present tense, sometimes others; e. g. אֲנִי דָּוִיל אֲנָא Gen. 32: 11. *I was afraid*, אֲנִי אִתָּן Judg. 6: 36, *if thou wilt save*.

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

2. Participles govern nouns; either, (a) In the Genitive, the participle being in the construct state; as אֲכָלִי פִתְרֹךְ 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 פְּרִיסָן גְּדִיפֵהוּן 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 יִמְסֵר יְהוֹצֵמָה, *who will deliver this people to me?* i. e. would that this people were under my control. Especially is the formula מִן יִתֵּן (comp. Heb. מִי יִתֵּן) employed in this optative sense; e. g. Deut. 28: 67, מִן יִתֵּן צַפְרָא, *Oh that it were evening*, lit. *who will give evening?*

c. By לְיָי with the Future, when the wish respects future time; as לְיָי יִתְקַבֵּל קָרְמֵךְ, *may he stand before thee!* Gen. 17: 18.—With the Praeter when the wish regards time past; e. g. Num. 20: 3, לְיָי דָּמִיתָנָא, *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 Heb. Gram. § 479, seq.

2. When a verb has several predicates it is generally put in the plural, comp. Heb. Gram. §§ 481, 493. 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 (comp. Heb. Grammar § 498), simply the third person singular of personal verbs without any Nominative. They also take a Dative; e. g. 1 Sam. 30: 6, עָקַת לְדָוִד, *David was distressed.*

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

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

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

rendered by the passive; e. g. Dan. 4: 13. [English Version 4: 16.] לְבַבָּהּ יִשְׁנֹן *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 אֲמָרִין 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. Heb. Gr. §§ 508—513.

§ 58. *Verbs used for Adverbs.*

In Chaldee, as in Hebrew (comp. Heb. Gr. § 533), two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are אֹסִיף *to add*, for *again, more*; אֹטִיב *to make good*, for *well*; קָדַם *to precede*, for *before*; חָוַב *to return*, for *again*; אָחַז *to hasten*, for *quickly*; e. g. תָּב וַחֲפָר יַת בְּיָרָא *Isaac digged again* (lit. returned and digged) *the wells*, Gen. 26. 18.

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

§ 59. *Constructio praegnans and Ellipsis.*

1. *Constructio praegnans.* Comp. Heb. Gr. § 566. וְשִׁנִּי לִיהָ יְיָ לֵבָא אֲחֵרָנָא, *and Jehovah changed (his heart and gave) to him another heart*. 1 Sam. 10: 9.

2. *Ellipsis* is not frequent. Ps. 120: 7. אֲנִי שָׁלֵם הִנְנִי, לְקָרְבָּא, *I (desire) peace, they (are) for war*.

CHAP. 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. מִלְכָּא מְלִי *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. מִלְכָּא דְּאַרְעָא *the king of the earth*, מִלְכָּא דִּי שְׂלִיטָא *the king's captain*, Dan. 2: 15.

(c) In designations of time, by לְ; e. g. יוֹמָא לְיֶרְחָא *the day of the month*; Kings 12: 1, בְּשַׁנַּת לְיֶהוּא *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 מִלְכָּא דִּי שְׂלִיטָא might be rendered *the captain who (belonged to) the king.* מִלְכָּא might be regarded as a Dative (לְ being omitted by ellipsis), or as a Genitive governed by דְּ in the construct state.

Note 2. In the later Targums the characteristic prefix of the Genitive is sometimes omitted; e. g. Esth. 1: 9, מְשָׂתָא נְשִׂיָא *banquet of the women.* In some instances, on the other hand, the characteristic of the Genitive case (דְּ) is inserted after הַ 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 גְּבֵרֵי יַמָּא *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 יָת (i. q. Heb. אֵת); or it has the simple form of the Nominative.

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

§ 61. *Peculiar use of the cases.*

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

Note 1. Sometimes the first noun qualifies the second ; e. g. בְּתַקוּהָ *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 דְלִמְיָא Gen. 37: 19, lit. *master of dreams*, i. e. interpreter of dreams ; בְּרִי שְׁנָא *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. טְמִיקֵי חֹזֵב *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. 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. מְרִי and רְבוּנֵין are employed as plurals of excellence or respect. On the other hand אֱלֹהֵינָא has always a plural sense. In the biblical Chaldee only, occurs אֱלֹהֵינָא, *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, תְּרִין בְּיָרִין *many wells*.

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

§ 63. *Construction of adjectives.*

1. Exceptions from the general principle "that adjectives agree with the substantives which they qualify in gender and number" are the same as in Hebrew. Comp. 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. אֶחָדָה בְּעִיְתֵי אֵלֹהִים 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. שֹׁפֵל רוּחַ of a *humble spirit*, lit. humble of spirit.

§ 64. *Comparison of adjectives.*

1. The *comparative* is formed, either

(a) By מִן simply, as in Hebrew; or

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

2. The *superlative* is designated as in Hebrew. Comp. Heb. Gr. § 455. Lev. 24: 9. שָׁמַיִם שְׁמַיִם the highest heaven; etc.

§ 65. *Numerals.*

1. Numerals from 1 to 10 are placed either before or after nouns. Gen. 8: 10. שְׁבַע יוֹמִין. Dan. 3: 24. תְּלָתָא גְּבָרִין.

2. From 11 to 100 the numerals precede the substantive in the plural. Jud. 11: 33. עָשָׂרִין 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. אֲרִבֵּי תְּרֵמִין וְעָשָׂרִין רְבוּא 220,000 oxen. Comp. § 60. 1. note 3.

Note 2. When הַ precedes the numeral, the noun is in the emph. st.; e. g. Gen. 1: 16. הַ תְּרֵין גְּדוֹלֵינָא 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. כֶּסֶף בְּצִטְרִין 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—10 the cardinals are not unfrequently employed. Gen. 8: 13. בְּרִשְׁתָּהּ הַחֹדֶשׁ, *on the first of the month*. 2 K. 12: 1. בַּשָּׁנָה שֶׁבַע לְיְהוּא in *the seventh year of Jehu*—lit. in the year VII. of Jehu.

4. Distributives are expressed by a simple repetition of the cardinals without ו; as שֶׁבַע שָׁבַע *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 לְ to the cardinals; e. g. Dan. 3: 19. שֶׁבַע לְ, *seven fold*.

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

CHAP. IV.

SYNTAX OF PARTICLES.

§ 66. Adverbs generally.

1. The *repetition* of an adverb expresses

a. Intensity. Deut. 28: 43. לְחֹזְתָא לְחֹזְתָא *very low*;

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

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

3. Adverbs sometimes take prepositions before them; e. g. בְּאֵזֶן instead of אֵזֶן simply. Comp. Gesenius' *Leh. heb.* p. 828.

Note. In the last three cases, 1. b, 2 and 3, these adverbs may be regarded as real nouns. Thus זְעִיר מְיָא *a small quantity* of water, בְּאֵזֶן *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 לֹא and אֵין, as in Hebrew between לֹא and אֵין; the latter, in both languages, implying the substantive verb.

2. לֹא אֵין כֹּל none, nobody, nothing. So in Hebrew. Compare Gesenius Heb. Lex. word אֵין.

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

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

§ 68. *Interrogative particles.*

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

2. The double interrogation is generally expressed by אִם . . . הֲ; e. g. Num. 13: 20. הֲטוֹבָא אִם פְּרִשָׁא whether good or bad. 1 K. 22: 15. אִם נִהְיִמְנַע הֲנִצְוִיל, 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 בְּצַדְדֵי יַרְדֵּן הֲלֵא אֲנִי בְּצַדְדֵי יַרְדֵּן behold they are on the other side Jordan, lit. are they not, etc. So also the frequent expression, הֲלֵא אֲנִי כְּתוּבִין, behold they are written.

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	קָטַל	אֶתְקַטֵּל	קִטְּל
	3 f.	קָטַלְתְּ	אֶתְקַטְּלִי	קִטְּלִי
	2 m.	אֶתְ- or קָטַלְתָּ	אֶתְקַטְּלֶהָ	קִטְּלֶהָ
	2 f.	קָטַלְתְּ	אֶתְקַטְּלֶהָ	קִטְּלֶהָ
	1 c.	קָטַלְתְּ	אֶתְקַטְּלֶהָ	קִטְּלֶהָ
Pl.	3 m.	קָטְלוּ	אֶתְקַטְּלוּ	קִטְּלוּ
	3 f.	קָטְלֹא	אֶתְקַטְּלֹא	קִטְּלֹא
	2 m.	קָטַלְתֶּם	אֶתְקַטְּלֶתֶם	קִטְּלֶתֶם
	2 f.	קָטַלְתֶּן	אֶתְקַטְּלֶתֶן	קִטְּלֶתֶן
	1 c.	קָטְלֹנָא	אֶתְקַטְּלֹנָא	קִטְּלֹנָא
Inf.		מִקְטֹל	אֶתְקַטְּלָא	קִטְּלָא
Imp.	2 m.	קָטַל	אֶתְקַטֵּל	קִטְּל
	2 f.	קָטְלִי	אֶתְקַטְּלִי	קִטְּלִי
Pl.	2 m.	קָטְלוּ	אֶתְקַטְּלוּ	קִטְּלוּ
	2 f.	קָטְלֹנָא	אֶתְקַטְּלֹנָא	קִטְּלֹנָא
Fut.	3 m.	יִקְטֹל	יִתְקַטֵּל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּתְקַטֵּל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּתְקַטֵּל	תִּקְטֹל
	2 f.	תִּקְטְלוּ	תִּתְקַטְּלוּ	תִּקְטְלוּ
	1 c.	אִקְטֹל	אִתְקַטֵּל	אִקְטֹל
Pl.	3 m.	יִקְטְלוּ	יִתְקַטְּלוּ	יִקְטְלוּ
	3 f.	יִקְטְלוּן	יִתְקַטְּלוּן	יִקְטְלוּן
	2 m.	תִּקְטְלוּ	תִּתְקַטְּלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלוּן	תִּתְקַטְּלוּן	תִּקְטְלוּן
	1 c.	נִקְטֹל	נִתְקַטֵּל	נִקְטֹל
1 Part.	m.	קָטַל		מִקְטֹל
	f.	קָטְלֹא		מִקְטְלֹא
2 Part.	m.	קָטִיל	מִתְקַטֵּל	מִקְטֹל
	f.	קָטִילָא	מִתְקַטְּלִי	מִקְטְלֹא

Ithpaal.	ApheL.	Ittaphal.
אַתְּקַטֵּל	אֶקַטֵּל	אֵתְקַטֵּל
אַתְּקַטִּילְתָּ	אֶקַטִּילְתָּ	אֵתְקַטִּילְתָּ
אַתְּקַטִּילְתָּהּ	אֶקַטִּילְתָּהּ	אֵתְקַטִּילְתָּהּ
אַתְּקַטִּילְתָּן	אֶקַטִּילְתָּן	אֵתְקַטִּילְתָּן
אַתְּקַטִּילֵּנִי	אֶקַטִּילֵּנִי	אֵתְקַטִּילֵּנִי
אַתְּקַטִּילֵּנָה	אֶקַטִּילֵּנָה	אֵתְקַטִּילֵּנָה
אַתְּקַטִּילְתֶּם	אֶקַטִּילְתֶּם	אֵתְקַטִּילְתֶּם
אַתְּקַטִּילְתֶּנּוּ	אֶקַטִּילְתֶּנּוּ	אֵתְקַטִּילְתֶּנּוּ
אַתְּקַטִּילְתֶּן	אֶקַטִּילְתֶּן	אֵתְקַטִּילְתֶּן
אַתְּקַטִּילְנָה	אֶקַטִּילְנָה	אֵתְקַטִּילְנָה
אַתְּקַטִּילְנָה	אֶקַטִּילְנָה	אֵתְקַטִּילְנָה
אַתְּקַטֵּל	אֶקַטֵּל	אֵתְקַטֵּל
אַתְּקַטִּילִי	אֶקַטִּילִי	אֵתְקַטִּילִי
אַתְּקַטִּילֵי	אֶקַטִּילֵי	אֵתְקַטִּילֵי
אַתְּקַטִּילְנָה	אֶקַטִּילְנָה	אֵתְקַטִּילְנָה
יִתְקַטֵּל	יֶקַטֵּל	יֵתְקַטֵּל
יִתְקַטִּיל	יֶקַטִּיל	יֵתְקַטִּיל
יִתְקַטֵּל	יֶקַטֵּל	יֵתְקַטֵּל
יִתְקַטִּילוּן	יֶקַטִּילוּן	יֵתְקַטִּילוּן
יִתְקַטֵּל	יֶקַטֵּל (אַהֲקַטֵּל)	יֵתְקַטֵּל
יִתְקַטִּילוּן	יֶקַטִּילוּן	יֵתְקַטִּילוּן
יִתְקַטִּילֵן	יֶקַטִּילֵן	יֵתְקַטִּילֵן
יִתְקַטִּילוּן	יֶקַטִּילוּן	יֵתְקַטִּילוּן
יִתְקַטִּילֵן	יֶקַטִּילֵן	יֵתְקַטִּילֵן
נִתְקַטֵּל	נֶקַטֵּל	נֵתְקַטֵּל
	מִקַטֵּל	
	מִקַטִּיל	
מִתְקַטֵּל	מִקַטֵּל	מֵתְקַטֵּל
מִתְקַטִּיל	מִקַטִּיל	מֵתְקַטִּיל

Suffixes.	Sing.	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
Pe. Pr. 3 m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
3 f.	קָטַלְתְּנִי	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
2 m.	קָטַלְתְּנִי	&c. Same as 3 f. except that it does not take				
2 f.	קָטַלְתִּינִי	_____	_____	_____	קָטַלְתִּיהִי	קָטַלְתִּיהִי
1 c.	_____	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
Pl. 3 m.	קָטַלְתֵּנִי	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְתֵּנִי	_____	_____	_____	קָטַלְתֶּם	קָטַלְתֶּם
1 c.	_____	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
Inf.	מִקְטַלְנִי	מִקְטַלְתְּ	מִקְטַלְתְּ	מִקְטַלְתְּ	מִקְטַלְתָּ	מִקְטַלְתְּ
Inf. with } apenth. }	מִקְטַלְנִי	מִקְטַלְתְּ	מִקְטַלְתְּ	מִקְטַלְתְּ	מִקְטַלְתָּ	מִקְטַלְתְּ
Fut. 3 m.	_____	_____	יִקְטַלְתֶּךָ	יִקְטַלְתֶּךָ	יִקְטַלְתֶּךָ	_____
3 m. with } apenth. }	יִקְטַלְתֶּנִּי	יִקְטַלְתֶּךָ	יִקְטַלְתֶּךָ	יִקְטַלְתֶּךָ	יִקְטַלְתֶּךָ	יִקְטַלְתֶּךָ
Pl. 3 m.	יִקְטַלְתֵּנִי	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
Imp. 2 m.	קָטַלְנִי	_____	_____	_____	קָטַלְתָּ	קָטַלְתְּ
2 m. with } apenth. }	קָטַלְנִי	_____	_____	_____	קָטַלְתָּ	קָטַלְתְּ
2 f.	קָטַלְתִּי	_____	_____	_____	קָטַלְתִּיהִי	קָטַלְתִּיהִי
Pl. 2 m.	קָטַלְתֵּנִי	_____	_____	_____	קָטַלְתֶּם	קָטַלְתֶּם
2 f.	קָטַלְתִּי	_____	_____	_____	קָטַלְתֶּם	קָטַלְתֶּם
Pa. Praet.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
Inf.	קָטַלְתִּי	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ

<i>Plur.</i>	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
	קטלנא	קטלכון	קטלכין	קטלנור	קטלנין
	קטלתנא	קטלתכון	קטלתכין	קטלתנור	קטלתנין
suffixes of the second person.					
	קטלתינא	————	————	קטלתינור	קטלתינין
	————	קטלתכון	קטלתכין	קטלתנור	קטלתנין
	קטלונא נן	קטלונכון	קטלונכין	קטלונור	קטלוננין
	קטלתונא ננא	————	————	קטלתונור	קטלתוננין
	————	קטלנכון	קטלנכין	קטלנור	קטלננין
	מקטלנא	מקטלכון	מקטלכין	מקטלהור	מקטלהין
	מקטלנא	מקטלנכון	מקטלנכין	מקטלנור	מקטלננין
	————	————	————	————	————
	יקטלנא	יקטלנכון	יקטלנכין	יקטלנור	יקטלננין
	יקטלונא	יקטלונכון	יקטלונכין	יקטלונור	יקטלוננין
	קטלנא	————	————	————	————
	————	————	————	קטלנור	קטלננין
	קטלינא	————	————	קטלינור	קטלינין
	קטלונא	————	————	קטלונור	קטלוננין
	קטלנא	————	————	קטלננור	קטלננין
	קטלנא	קטלכון	קטלכין	קטלנור	קטלננין
	קטלתנא	קטלתכון	קטלתכין	קטלתנור	קטלתנין

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	נִפֵּק	אִפֵּק	אִתְּפֵק
	3 f.	נִפְּקַת	אִפְּקַת	אִתְּפְּקַת
	2 m.	נִפְּקֶהָ	אִפְּקֶהָ	אִתְּפְּקֶהָ
	2 f.	נִפְּקֶהְיָ	אִפְּקֶהְיָ	אִתְּפְּקֶהְיָ
	1 c.	נִפְּקֶתְךָ	אִפְּקֶתְךָ	אִתְּפְּקֶתְךָ
Pl.	3 m.	נִפְּקוּ	אִפְּקוּ	אִתְּפְּקוּ
	3 f.	נִפְּקִינָא	אִפְּקִינָא	אִתְּפְּקִינָא
	2 m.	נִפְּקִינְהוּן	אִפְּקִינְהוּן	אִתְּפְּקִינְהוּן
	2 f.	נִפְּקִינְהוּן	אִפְּקִינְהוּן	אִתְּפְּקִינְהוּן
	1 c.	נִפְּקִינָא	אִפְּקִינָא	אִתְּפְּקִינָא
Inf.		מִפֵּק	אִפְּקֵא	אִתְּפְּקֵא
Imp.	2 m.	פֵּק	אִפֵּק	אִתְּפֵק
	2 f.	פְּקִי	אִפְּקִי	אִתְּפְּקִי
Pl.	2 m.	פְּקוּ	אִפְּקוּ	אִתְּפְּקוּ
	2 f.	פְּקִינָא	אִפְּקִינָא	אִתְּפְּקִינָא
Fut.	3 m.	יִפֵּק	יִפֵּק	יִתְּפֵק
	3 f.	תִּפְּקַת	תִּפְּקַת	תִּתְּפְּקַת
	2 m.	תִּפְּקֶהָ	תִּפְּקֶהָ	תִּתְּפְּקֶהָ
	2 f.	תִּפְּקֶהְיָ	תִּפְּקֶהְיָ	תִּתְּפְּקֶהְיָ
	1 c.	אִפֵּק	אִפֵּק	אִתְּפֵק
Pl.	3 m.	יִפְּקוּן	יִפְּקוּן	יִתְּפְּקוּן
	3 f.	יִפְּקִין	יִפְּקִין	יִתְּפְּקִין
	2 m.	תִּפְּקִין	תִּפְּקִין	תִּתְּפְּקִין
	2 f.	תִּפְּקִין	תִּפְּקִין	תִּתְּפְּקִין
	1 c.	נִפֵּק	נִפֵּק	נִתְּפֵק
1 Part.	m.	נִפְּקֵן	מִפֵּק	
	f.	נִפְּקִינָא	מִפְּקִינָא	
2 Part.	m.	נִפְּקִין	מִפֵּק	מִתְּפֵק
	f.	נִפְּקִינָא	מִפְּקִינָא	מִתְּפְּקִינָא

Par. IV. Verbs Ayin doubled. § 19.

	Peal.	Aphel.	Ittaphal.
Praet. 3 m.	דָּק	אֲדַק	אֲתַדֵּק
3 f.	דָּקַח	אֲדַקַח	אֲתַדְקַח
2 m.	דָּקַחְתָּ	אֲדַקַחְתָּ	אֲתַדְקַחְתָּ
2 f.	דָּקַחְתְּ	אֲדַקַחְתְּ	אֲתַדְקַחְתְּ
1 c.	דָּקַחְתִּי	אֲדַקַחְתִּי	אֲתַדְקַחְתִּי
Pl. 3 m.	דָּקוּ	אֲדַקוּ	אֲתַדְקוּ
3 f.	דָּקְנָא	אֲדַקְנָא	אֲתַדְקְנָא
2 m.	דָּקַתוּן	אֲדַקַתוּן	אֲתַדְקַתוּן
2 f.	דָּקַתְוּ	אֲדַקַתְוּ	אֲתַדְקַתְוּ
1 c.	דָּקַנְנָא	אֲדַקַנְנָא	אֲתַדְקַנְנָא
Inf.	מִדָּק	אֲדַקְנָא	אֲתַדְקְנָא
Imp. 2 m.	דַּק	אֲדַק	אֲתַדֵּק
2 f.	דַּקִּי	אֲדַקִּי	אֲתַדְקִי
Pl. 2 m.	דַּקוּ	אֲדַקוּ	אֲתַדְקוּ
2 f.	דַּקְנָא	אֲדַקְנָא	אֲתַדְקְנָא
Fut. 3 m.	יִדַּק	יִדַּק	יִתַּדֵּק
3 f.	תִּדַּק	תִּדַּק	תִּתַּדֵּק
2 m.	תִּדַּקְתָּ	תִּדַּקְתָּ	תִּתַּדֵּקְתָּ
2 f.	תִּדַּקְתְּ	תִּדַּקְתְּ	תִּתַּדֵּקְתְּ
1 c.	אֲדַק	אֲדַק	אֲתַדֵּק
Pl. 3 m.	יִדְקוּן	יִדְקוּן	יִתַּדְקוּן
3 f.	יִדְקוּן	יִדְקוּן	יִתַּדְקוּן
2 m.	תִּדְקוּן	תִּדְקוּן	תִּתַּדְקוּן
2 f.	תִּדְקוּן	תִּדְקוּן	תִּתַּדְקוּן
1 c.	נִדַּק	נִדַּק	נִתַּדֵּק
1 Part. m.	דֹּקֵק	מִדָּק	
f.	דֹּקְנָא	מִדְקָא	
2 Part. m.	דֹּקִיק	מִדָּק	מִתַּדֵּק
f.	דֹּקִיקָא	מִדְקָא	מִתַּדְקָא

Par. V. 81

Verbs פ"ו § 20.

Peal. Pr.	יָלַד
&c. reg.	
Inf.	מִיָּלַד
Imp.	לֵד
(הב הבו)	
Fut.	יִיָּלַד
1 Part.	יָלַד
2 Part.	יָלִיד

Ithpeel. אֲתִיָּלַד

Paël. Pr. יָלַד

Fut. יִיָּלַד

Ithpaal. אֲתִיָּלַד

Aphel. אֲוִלִיד

Fut. יִוִּלִיד

Par. VI.

Verbs פ"ו § 20.

Peal. Pr. יָטַב

Fut. יִיָּטַב

Paël. Pr. יָטַב

Fut. יִיָּטַב

Aph. Pr. אֲיָטִיב

Inf. אֲיָטִבָא

Fut. יִיָּטִיב

		Peal.	Ithpeel.	Paal.	Ithpaal.
Praet.	3 m.	קָם	אֶתְקַם	קָיַם	אֶתְקַיַּם
	3 f.	קָמַת	אֶתְקַמַת	קָיַמַת	אֶתְקַיַּמַת
	2 m.	קָמַתְּ	אֶתְקַמַתְּ	קָיַמַתְּ	אֶתְקַיַּמַתְּ
	2 f.	קָמַתְּ	אֶתְקַמַתְּ	קָיַמַתְּ	אֶתְקַיַּמַתְּ
	1 c.	קָמַתְּ or קָמַתְּ	אֶתְקַמַתְּ	קָיַמַתְּ	אֶתְקַיַּמַתְּ
Pl.	3 m.	קָמוּ	אֶתְקַמוּ	קָיְמוּ	אֶתְקַיְמוּ
	3 f.	קָמָא	אֶתְקַמָא	קָיְמָא	אֶתְקַיְמָא
	2 m.	קָמַתּוּן	אֶתְקַמַתּוּן	קָיַמַתּוּן	אֶתְקַיַּמַתּוּן
	2 f.	קָמַתּוּן	אֶתְקַמַתּוּן	קָיַמַתּוּן	אֶתְקַיַּמַתּוּן
	1 c.	קָמַנְא	אֶתְקַמַנְא	קָיְמַנְא	אֶתְקַיְמַנְא
Inf.		מָקַם	אֶתְקַמָא	קָיְמָא	אֶתְקַיְמָא
Imp.	2 m.	קוּם	אֶתְקַם	קָיַם	אֶתְקַיַּם
	2 f.	קוּמִי	אֶתְקַמִי	קָיְמִי	אֶתְקַיְמִי
Pl.	2 m.	קוּמוּ	אֶתְקַמוּ	קָיְמוּ	אֶתְקַיְמוּ
	2 f.	קוּמַנְא	אֶתְקַמַנְא	קָיְמַנְא	אֶתְקַיְמַנְא
Fut.	3 m.	יָקוּם	יֶתְקַם	יָקִים	יֶתְקַיַּם
	3 f.	תָּקוּם	תֶּתְקַם	תָּקִים	תֶּתְקַיַּם
	2 m.	תָּקוּם	תֶּתְקַם	תָּקִים	תֶּתְקַיַּם
	2 f.	תִּתְקוּמוּן	תִּתְקַמּוּן	תִּתְקַיְמוּן	תִּתְקַיְמוּן
	1 c.	אָקוּם	אֶתְקַם	אָקִים	אֶתְקַיַּם
Pl.	3 m.	יָקוּמוּן	יֶתְקַמוּן	יָקִימוּן	יֶתְקַיְמוּן
	3 f.	יָקוּמַן	יֶתְקַמַן	יָקִימַן	יֶתְקַיְמַן
	2 m.	תִּתְקוּמוּן	תִּתְקַמוּן	תִּתְקַיְמוּן	תִּתְקַיְמוּן
	2 f.	תִּתְקוּמַן	תִּתְקַמַן	תִּתְקַיְמַן	תִּתְקַיְמַן
	1 c.	נָקִים	נֶתְקַם	נָקִים	נֶתְקַיַּם
1 Part.	m.	קָאָם, קָיַם		מָקַיַם	
	f.	קָיַמָא		מָקַיַמָא	
2 Part.	m.	קָיַם	מֶתְקַם	מָקַיַם	מֶתְקַיַּם
	f.	קָיַמָא	מֶתְקַמָא	מָקַיַמָא	מֶתְקַיַּמָא

Aphel.	Ittaphal.	Polel.	Ithpolal.
אָקִים	אֲתַקִּים	קוֹמֵם	אֲתַקוּמֵם
אֲקִימָה	אֲתַקִּימָה	קוֹמְמָה	אֲתַקוּמְמָה
אֲקִימֶה	אֲתַקִּימֶה	קוֹמְמֶה	אֲתַקוּמְמֶה
אֲקִימֶת	אֲתַקִּימֶת	קוֹמְמֶת	אֲתַקוּמְמֶת
אֲקִימוּ	אֲתַקִּימוּ	קוֹמְמוּ	אֲתַקוּמוּ
אֲקִימָא	אֲתַקִּימָא	קוֹמְמָא	אֲתַקוּמְמָא
אֲקִמְתוֹן	אֲתַקִּימְתוֹן	קוֹמְמְתוֹן	אֲתַקוּמְמְתוֹן
אֲקִמְתֵן	אֲתַקִּימְתֵן	קוֹמְמְתֵן	אֲתַקוּמְמְתֵן
אֲקִמְנָא	אֲתַקִּימְנָא	קוֹמְמְנָא	אֲתַקוּמְמְנָא
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אֲקָמָא	אֲתַקְמָא	קוֹמְמָא	אֲתַקוּמְמָא
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אָקִים	אֲתַקִּים	קוֹמֵם	אֲתַקוּמֵם
אֲקִימִי	אֲתַקִּימִי	קוֹמְמִי	אֲתַקוּמְמִי
אֲקִימוּ	אֲתַקִּימוּ	קוֹמְמוּ	אֲתַקוּמוּ
אֲקִמְנָא	אֲתַקִּימְנָא	קוֹמְמְנָא	אֲתַקוּמְמְנָא
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יָקִים	יֲתַקִּים	יְקוֹמֵם	יֲתַקוּמֵם
תַּקִּים	תִּתַּקִּים	תְּקוֹמֵם	תִּתַּקוּמֵם
תַּקִּים	תִּתַּקִּיט	תְּקוֹמֵם	תִּתַּקוּמֵם
תַּקִּימִין	תִּתַּקִּימִין	תְּקוֹמְמִין	תִּתַּקוּמְמִין
אָקִים	אֲתַקִּים	אֲקוֹמֵם	אֲתַקוּמֵם
יְקִימוּן	יִתַּקִּימוּן	יְקוֹמְמוּן	יִתַּקוּמְמוּן
יְקִימוּן	יִתַּקִּימוּן	יְקוֹמְמוּן	יִתַּקוּמְמוּן
תַּקִּימוּן	תִּתַּקִּימוּן	תְּקוֹמְמוּן	תִּתַּקוּמְמוּן
תַּקִּימוּ	תִּתַּקִּימוּ	תְּקוֹמְמוּן	תִּתַּקוּמְמוּן
נָקִים	נִתַּקִּים	נְקוֹמֵם	נִתַּקוּמֵם
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מָקִים		מְקוֹמֵם	
מְקִימָא		מְקוֹמְמָא	
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מָקֵם	מִתַּקִּים	מְקוֹמֵם	מִתַּקוּמֵם
מְקָמָא	מִתַּקִּימָא	מְקוֹמְמָא	מִתַּקוּמְמָא

		Peal.	Ithpeel.	Paël.	
Praet.	3 m.	גָּלַא יִ	אֶתְגַּלִּי	גָּלִי	
	3 f.	גָּלַת	אֶתְגַּלִּית	גָּלִית	
	2 m.	גָּלִית , גָּלִיתָ	אֶתְגַּלִּית	גָּלִית	
	2 f.	גָּלִית , גָּלִיתָ	אֶתְגַּלִּית	גָּלִית	
	1 c.	גָּלִית , גָּלִיתִי	אֶתְגַּלִּית	גָּלִית	
Pl.	3 m.	גָּלוּ	אֶתְגַּלוּ	גָּלוּ	
	3 f.	גָּלָה	אֶתְגַּלִּיָּא	גָּלִיָּא	
	2 m.	גָּלִיתוּן	אֶתְגַּלִּיתוּן	גָּלִיתוּן	
	2 f.	גָּלִיתָן	אֶתְגַּלִּיתָן	גָּלִיתָן	
	1 c.	גָּלִינָא	אֶתְגַּלִּינָא	גָּלִינָא	
Inf.		מְגַלָּא	אֶתְגַּלָּאה	גָּלָאה	
Imp.	2 m.	גָּלִי יִ	אֶתְגַּלִּי יִ	גָּלִי יִ	
	2 f.	גָּלַא	אֶתְגַּלִּא	גָּלִא	
Pl.	2 m.	גָּלוּ	אֶתְגַּלוּ	גָּלוּ	
	2 f.	גָּלָנָא	אֶתְגַּלָּנָא	גָּלָנָא	
Fut.	3 m.	יִגְלָא יִ	יִתְגַּלָּא יִ	יִגְלָא יִ	
	3 f.	תִּגְלָא	תִּתְגַּלָּא	תִּגְלָא	
	2 m.	תִּגְלָא	תִּתְגַּלָּא	תִּגְלָא	
	2 f.	תִּגְלִין	תִּתְגַּלִּין	תִּגְלִין	
	1 c.	אִגְלָא	אִתְגַּלָּא	אִגְלָא	
	Pl.	3 m.	יִגְלוּן	יִתְגַּלוּן	יִגְלוּן
		3 f.	יִגְלִין	יִתְגַּלִּין	יִגְלִין
		2 m.	תִּגְלוּן	תִּתְגַּלוּן	תִּגְלוּן
		2 f.	תִּגְלִין	תִּתְגַּלִּין	תִּגְלִין
1 c.		נִגְלָא	נִתְגַּלָּא	נִגְלָא	
1 Part.	m.	גָּלַא		מְגַלָּא	
	f.	גָּלִיָּא		מְגַלִּיָּא	
2 Part.	m.	גָּלַא יִ	מִתְגַּלָּא	מְגַלִּי	
	f.	גָּלִיָּא	מִתְגַּלִּיָּא	מְגַלִּיָּא	

Ithpaal.	Aphel.	Ittaphal.
אֶתְגַּלֵּי	אֶגְלֵי י	אֶתְגַּלֵּי
אֶתְגַּלִּית	אֶגְלִית	אֶתְגַּלִּית
אֶתְגַּלִּית	אֶגְלִית	אֶתְגַּלִּית
אֶתְגַּלִּית	אֶגְלִית	אֶתְגַּלִּית
אֶתְגַּלִּיו	אֶגְלִיו	אֶתְגַּלִּיו
אֶתְגַּלִּי־אֵה	אֶגְלִיא	אֶתְגַּלִּיא
אֶתְגַּלִּיתֶנּוּן	אֶגְלִיתֶנּוּן	אֶתְגַּלִּיתֶנּוּן
אֶתְגַּלִּיתֶנּוּן	אֶגְלִיתֶנּוּן	אֶתְגַּלִּיתֶנּוּן
אֶתְגַּלִּינָא	אֶגְלִינָא	אֶתְגַּלִּינָא
אֶתְגַּלֵּאֵה	אֶגְלֵאֵה	אֶתְגַּלֵּאֵה
אֶתְגַּלֵּי א	אֶגְלֵי א	אֶתְגַּלֵּי א
אֶתְגַּלֵּא	אֶגְלֵא	אֶתְגַּלֵּא
אֶתְגַּלֵּוּ	אֶגְלֵוּ	אֶתְגַּלֵּוּ
אֶתְגַּלֵּנָא	אֶגְלֵנָא	אֶתְגַּלֵּנָא
יִתְגַּלֵּא י	יִגְלֵא י	יִתְגַּלֵּא י
יִתְגַּלֵּא	יִגְלֵא	יִתְגַּלֵּא
יִתְגַּלֵּא	יִגְלֵא	יִתְגַּלֵּא
יִתְגַּלֵּיוֹן	יִגְלֵיוֹן	יִתְגַּלֵּיוֹן
יִתְגַּלֵּא	יִגְלֵא	יִתְגַּלֵּא
יִתְגַּלֵּוּן	יִגְלֵוּן	יִתְגַּלֵּוּן
יִתְגַּלֵּיוֹן	יִגְלֵיוֹן	יִתְגַּלֵּיוֹן
יִתְגַּלֵּוּן	יִגְלֵוּן	יִתְגַּלֵּוּן
יִתְגַּלֵּיוֹן	יִגְלֵיוֹן	יִתְגַּלֵּיוֹן
נִתְגַּלֵּא	נִגְלֵא	נִתְגַּלֵּא
	מִגְלֵא	
	מִגְלֵיא	
מִתְגַּלֵּא	מִגְלֵי	מִתְגַּלֵּא
מִתְגַּלֵּיא	מִגְלֵיא	מִתְגַּלֵּיא

Sing. Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
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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)	פיהן	פיהן	פיהנא	פיהנה	פיהנכון

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 (צינא)	עינה (צינה)	עינכון
(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)	גליא	גליא	גליא	גליה	גליכון
(b)	מגלי	מגלי	מגליא	מגליה	מגליכון

DEC. VI. SINGULAR. § 36.

קדמי	קדמי	קדמא	קדמאה	קדמאכון
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Plur. Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2. pl. m.
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DEC. I. PLURAL.

טורין	טורי	טוריא	טורהי	טוריון
אילין	אילי	איליא	אילהי	איליון

DEC. II. PLURAL.

עלמין	עלמי	עלמיא	עלמהי	עלמיון
כהנין	כהני	כהניא	כהנהי	כהניון

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DEC. III. PLURAL.

מלכין	מלכי	מלכיא	מלכהי	מלכיון
זמנין	זמני	זמניא	זמנהי	זמניון
חלמין	חלמי	חלמיא	חלמהי	חלמיון
עינין	עיני	עיניא	עינהי	עיניון
	(עיני)	(עיניא)	(עינהי)	(עיניון)
קדשין	קדשי	קדשיא	קדשהי	קדשיון
מתקטלין	מתקטלי	מתקטליא	מתקטלהי	מתקטליון

DEC. IV. PLURAL.

גבין	גבי	גביא	גבוהי	גביון
עזין	עזי	עזיא	עזוהי	עזיון
אמין	אמי	אמיא	אמוהי	אמיון

DEC. V. PLURAL.

גלון	גלי	גליא	גלוהי	גליון
מגלון	מגלי	מגליא	מגלוהי	מגליון

DEC. VI. PLURAL.

קדמין	קדמאי	קדמאי	קדמאהי	קדמאיון
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Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2 pl. m.
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DEC. VII. SINGULAR. § 37.

(a)	מְדִינָה	מְדִינַת	מְדִינָתָא	מְדִינָתֵיהָ	מְדִינָתְכוֹן
(b)	מְשָׂרֵי	מְשָׂרֵית	מְשָׂרֵיתָא	מְשָׂרֵיתֵיהָ	מְשָׂרֵיתְכוֹן
(c)	מְלַכְוֵי	מְלַכְוֵת	מְלַכְוֵתָא	מְלַכְוֵתֵיהָ	מְלַכְוֵתְכוֹן

PLURAL.

(a)	מְדִינֵין	מְדִינַת	מְדִינָתָא	מְדִינָתוּהֵי	מְדִינָתְכוֹן
(b)	מְשָׂרֵין	מְשָׂרֵית	מְשָׂרֵיתָא	מְשָׂרֵיתוּהֵי	מְשָׂרֵיתְכוֹן
(c)	מְלַכְוֵין	מְלַכְוֵת	מְלַכְוֵתָא	מְלַכְוֵתוּהֵי	מְלַכְוֵתְכוֹן

DEC. VIII. SINGULAR. § 38.

(a)	אַרְמְלָא	אַרְמְלַת	אַרְמְלַתָּא	אַרְמְלַתֵּיהָ	אַרְמְלַתְכוֹן
(b)	גְּלִיָּא	גְּלִית	גְּלִיתָּא	גְּלִיתֵּיהָ	גְּלִיתְכוֹן
(c)	זְכוֹ	זְכוֹת	זְכוֹתָּא	זְכוֹתֵּיהָ	זְכוֹתְכוֹן

PLURAL.

(a)	אַרְמְלָן	אַרְמְלַת	אַרְמְלַתָּא	אַרְמְלַתוּהֵי	אַרְמְלַתְכוֹן
(b)	גְּלִין	גְּלִית	גְּלִיתָּא	גְּלִיתוּהֵי	גְּלִיתְכוֹן
(c)	זְכוֹן	זְכוֹת	זְכוֹתָּא	זְכוֹתוּהֵי	זְכוֹתְכוֹן

DEC. IX. SINGULAR. § 39.

קְדַמָּא	קְדַמַּת	קְדַמַּתָּא	קְדַמַּתֵּיהָ	קְדַמַּתְכוֹן
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PLURAL.

קְדַמָּאן	קְדַמַּת	קְדַמַּתָּא	קְדַמַּתוּהֵי	קְדַמַּתְכוֹן
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PAR. XI. NUMERALS.

A. Cardinals, etc. from 1 to 10.

No.	Masculine.		Feminine.		Ordinals.	
	Abs.	Const.	Abs.	Const.	Masc.	Fem.
1	יָחַד	יְחָד	יְחָדָא	יְחָדָה	קְדָמִי	קְדָמָאָה
2	תְּרִינּוּן	תְּרִי	תְּרִינּוּן	תְּרִי	תְּרִינּוּן	תְּרִינּוּנָא
3	תְּלָתָהּ	תְּלָתָהּ	תְּלָתָהּ	תְּלָתָהּ (תְּלָתִי)	תְּלָתִי	תְּלָתִינָא
4	אַרְבַּעַה	אַרְבַּעַה	אַרְבַּעַה	אַרְבַּעַה	רְבִיעִי	רְבִיעִינָא
5	חֲמִשָּׁא	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִישִׁי	חֲמִישִׁינָא
6	שִׁשָּׁא	שִׁשָּׁה	שִׁשָּׁה	שִׁשָּׁה	שִׁשִׁי	שִׁשִׁינָא
7	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה	שִׁבְעִי	שִׁבְעִינָא
8	תְּמַנְיָא	תְּמַנְיָה	תְּמַנְיָה	תְּמַנְיָה	תְּמַנְיִי	תְּמַנְיָנָא
9	תְּשַׁעָה	תְּשַׁעָה	תְּשַׁעָה	תְּשַׁעָה	תְּשַׁעִי	תְּשַׁעִינָא
10	עֲסָרָא	עֲסָרָה	עֲסָרָה	עֲסָרָה	עֲסָרִי	עֲסָרִינָא

B. Cardinals from 11 to 19.

	Masculines.	Feminines.
11	יְחָד עֲסָר	יְחָדָא עֲסָרִי
12	תְּרִי עֲסָר (תְּרִיסָר)	תְּרִינָא עֲסָרִי (תְּרִינְסָרִי)
13	{ תְּלָתִיסָר } { תְּלָתִיסָר } עֲסָר	תְּלָתָהּ עֲסָרִי (תְּלָתִינְסָרִי)
14	אַרְבַּעָה עֲסָר (אַרְבַּיסָר)	אַרְבַּעָה עֲסָרִי (אַרְבַּינְסָרִי)
15	חֲמִשָּׁא עֲסָר (חֲמִיסָר)	חֲמִשָּׁה עֲסָרִי (חֲמִינְסָרִי)
16	{ שִׁשִּׁיסָר } { שִׁשִּׁיסָר } עֲסָר	שִׁשָּׁה עֲסָרִי (שִׁשִּׁינְסָרִי)
17	שִׁבְעָה עֲסָר (שִׁבְסָר)	שִׁבְעָה עֲסָרִי (שִׁבְסָרִי)
18	{ תְּמַנְיָה עֲסָר } { תְּמַנְיָה עֲסָר } (תְּמַנְיָסָר)	תְּמַנְיָה עֲסָרִי
19	תְּשַׁעָה עֲסָר	{ תְּשַׁעִי עֲסָרִי } { תְּשַׁעִי עֲסָרִי }

CHALDEE CHRESTOMATHY.

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE.

- 1 כִּדְמִין בְּרָא יְיָ יתְ שְׁמִיָּא וַיֵּת אֲרַעָא :
- 2 וְאַנְא הָא אֲנַא-מְקַיִם יתְ-קַיְמִי עִמְכוּן וְעַם-בְּנִיכוּן
בְּתַרְיִכוּן :
- 3 יתְ-קִשְׁתֵּי יְהֵבִית בַּעֲנָנָא וְתַהֵי לְאַת קְלִים בִּין-מִימְרֵי
וּבִין אֲרַעָא :
- 4 וּפְתֵי יְיָ לְיִפְתַּת וַיִּשְׁרֵי שְׁכַנְתָּיָהּ בְּמִשְׁכְּנֵיהָ דְשָׁם וַיְהִי
כְנָעַן עֲבָדָא לְהוּן :
- 5 אֲרֵי כָל-אַרְעָא דִּירְאַתְּ חֲזִי לְךָ אֲתַנִּיפָהּ וּלְבַנְךָ עַד-
עֲלָמָא :
- 6 וַהִימִין בְּמִימְרָא דִּיִּי וְחֻשְׁבָּה לֵיהּ לְזָכוּ :
- 7 וַיִּתֵּן לְךָ יְיָ מִשְׁלָא דְשְׁמִיָּא וּמִטּוֹבָא דְאַרְעָא :
- 8 לְאַיְחֻוֹרָא בְּרֵי עִמְכוּן אֲרֵי-אַחֻוֵיהּ מִירָא וְהוּזַן
בְּלַחֻדְוֵיהּ אֲשַׁתָּאָר :
- 9 וְאַמֵּר אֲנָא יוֹסֵף אַחֻוֹכוּן דְּזַבְנִתּוּן יַתִּי לְמִצְרַיִם :
- 10 לְאַ-וַעֲדֵי עֲבָד שׁוֹלְטָן מְדַבְּרִית יְהוּדָה וְסַפְרָא מְבַנֵּי-
בְּנוֹהֵי עַד-עֲלָמָא עַד-דְּיִיתֵי מְשִׁיחָא דְדִילֵיהּ הִיזַן
מְלַכּוּתָא וְלֵיהּ יִשְׁתַּמְעוּן עַמְמִיָּא :

- 11 וְאָמַר שְׁכַנְתִּי תְהֵךְ וְאָנִיָּה לָךְ ;
- 12 יַת־יּוֹמֵי־שְׁבִיָּא דִּילִי תִשְׂרוּן וּלְבִירָא מִקְדָּשֵׁי תְהוֹן
דְּחִלּוֹן אָנָּא יְיָ ;
- 13 וְאִשְׁרֵי שְׁכַנְתִּי בִּינִיכּוֹן וְאִהוּי לָכוֹן לְאַלְהָ וְאִתּוֹן
תְהוֹן - קִדְמֵי לְעָם ;
- 14 וּבְמִשְׁרוּהִי אָמַר תּוֹב יְיָ שְׂרִי־בִיקְרָךְ־בְּגוֹ־רַבּוּרָא
אַלְפִיָּא דְיִשְׂרָאֵל ;
- 15 מִהַ־שְׂבָּא אֶרְעָךְ וְעֵקֶב בֵּית מִיִּשְׁרָךְ וּשְׂרָאֵל ;
- 16 לֹא־יִהְיֶה לָךְ אֱלֹהֵי אֲחֵרָן בְּרַדְמֵי ;
- 17 שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵנָּא יְיָ חֵד ;
- 18 וְתִרְחַם יְת יְיָ אֱלֹהֶךָ בְּכָל־לִבְךָ וּבְכָל־נַפְשֶׁךָ וּבְכָל־
נַכְסֶךָ ;
- 19 וְתִרְחַמּוּן יַת־גִּיּוֹרָא אֲרִי־דִירָיוֹן הֵוִיתוֹן בְּאַרְעֵי־
דְּמִצְרַיִם ;
- 20 יַת־יְיָ אֱלֹהֶךָ תִּדְחַל וּקְדַמּוּהִי תִפְלַח וּלְדַחֲלַתִּיהִי־
תִתְקַרֵּב וּבְשִׁמְיָהּ תִּמְקִים ;
- 21 דְּחַלַּת־תְּקִיפָא דִי־בְרָאךְ אַתְנַשִּׁיתָא שְׁבַקְתָּא פּוֹלְחָן־
אַלְהָא דְעַבְדָּךְ ;
- 22 אֱלוֹ תְּכִימוּ אֶסְתַּפְּלוּ בְּדָא סְבֵרוּ מִה־יְהִי בְּסוּפְהוֹן ;
- 23 לִית אֱלֹהֵי פֹאֲלֵהָ־דְיִשְׂרָאֵל דְּשַׁפְּנַתִּיהִי בְּשִׁמְיָא
בְּסַעֲדָךְ וְחוֹקְפִיהּ בְּשִׁמִּי שְׁמִיָּא ;

PART II.

EXTRACTS FROM THE TARGUMS.

I. *History of the fall.* Gen. 3.—Onkelos.

1 וְחוּיָא הָוָה עָרִים מְפֹלָה הָוָה בְּרָא דֵי עֶבֶד יְיָ אֱלֹהִים
וְאָמַר לְאַתְתָּא בְּקוּשְׁטָא אַרְי־אָמַר יְיָ לֹא תִיכְלוּן מְפֹלָה
2 אֵילָן גִּנְתָּא; וְאָמַרְתְּ אַתְתָּא לְחוּיָא מִפִּירֵי כָל אֵילָן־גִּנְתָּא
3 נִיכּוּל; וּמִפִּירֵי אֵילָנָא דֵי בְמַצִּיעוֹת־גִּנְתָּא אָמַר יְיָ לֹא
4 תִיכְלוּן מִנִּיהּ וְלֹא תִקְרְבוּן בֵּיהּ דְלִמָּא תְּמוֹתוֹן; וְאָמַר
5 דְחוּיָא לְאַתְתָּא לֹא מִמַּת תְּמוֹתוֹן; אַרְי גְּלִי קָדָם־יְיָ אַרְי
6 בִּיוֹמָא דְתִיכְלוּן מִנִּיהּ וַיִּתְּפַחְתּוּן עֵינֵיכּוֹן וַתְּהוֹן כְּרַבְרָבִין
דְּחֻמִּין בִּין־טַב לְבִישׁ; וְהָוָה אַתְתָּא אַרְי טַב אֵילָנָא
לְמִיכַל וְאַרְי אָסוּ־הוּא לְעֵינִין וּמְרַגַּג אֵילָנָא לְאַסְתְּפֹלָא
בֵּיהּ וְנִסִּיבַת מֵאִיבָהּ וְאַכְלַת וַיְהִיבַת אַתְּ־לְבַעְלָה עֲפָה
7 וְאַכַּל; וְאַתְּפַחְתָּא עֵינֵי תְרוּיְהוֹן וַיִּדְעוּ אַרְי עֲרִטְלָאִין
אֲנוּן וְחֻטִּיטוּ לְהוֹן טְרַפִּי תְאַנִּין וְעֶבְדוּ לְהוֹן זְרִזִין;
8 וְשִׁמְעוּ וַת־קַל מִימְרָא־דְיְיָ אֱלֹהִים מִתְּהִלָּךְ נְבַגְנָתָא
לְמַנְחָ יוֹמָא וְאַטְמַר אָדָם וְאַתְתּוּיָה מִן־קָדָם יְיָ אֱלֹהִים
9 בְּגוֹ אֵילָן גִּנְתָּא; וְקָרָא יְיָ אֱלֹהִים לְאָדָם וְאָמַר לִיהּ אַן
10 אַתְּ; וְאָמַר וַת־קַל־מִימְרָךְ שְׁמַעִית בְּגַנְתָּא וְדָחִילִית
11 אַרְי־עֲרִטְלָאִי אָנָּא וְאַטְמַרְתִּית; וְאָמַר מִן חוּיָ לֵךְ אַרְי

עֲרֵטְלָאֵי אֵת הַמֶּן-אֵילָנָא דִּי פִקְדָתְךָ בְּדִיל-דְּלֹא-לְמִיכַל
 12 מְנִיחָא אֲכֻלָּתָּהּ ; וְאָמַר אָדָם אֶתְחָא דִּיהֶבֶת עִמִּי הִיא
 13 יִהְיֶה לִּי מֶן-אֵילָנָא וְאֲכֻלִּיתָּ ; וְאָמַר יְיָ אֱלֹהִים לְאַתָּחַתָּ
 מֵהֲדָא עֲבָדְתָּ וְאָמַרְתָּ אֶתְחָא חֲוִיָּא אֲטַעֲנִי וְאֲכֻלִּיתָּ ;
 14 וְאָמַר יְיָ אֱלֹהִים לְחֲוִיָּא אַרְיֵ-עֲבָדְתָּ דָּא לִיט אֵת מְכַל-
 בְּעִירָא וּמְכַל חֲנוּת בְּרָא עַל-מַעַד תִּיזִיל וְעַפְרָא תִיכּוּל
 15 כְּלִי-יּוֹמֵי חַיִּיךָ ; וְדַכְּבוּ אֲשֵׁנִי בִּינְךָ וּבִין אֶתְחָא וּבִין
 בְּנֵךְ וּבִין בְּנֵהָא הוּא וְהִי-דְכִיר לְךָ מֵהֲדָעֲבָדְתָּ לִּיהִי-
 16 מְלַקְדָּמִין וְאֵת תְּהִי-נִטְרָ לִיהִי לְסוּפָא ; לְאַתָּחַתָּ אָמַר
 אֲסַגָּאָה אֲסַגִּי צַעֲרִיכִי וְעַד-וִיכִי בְּצַעַר תִּלְדִּין בְּנִין
 17 וּלְוַת-בְּעִלְיָךְ תְּהִי תְאוּבָתְךָ וְהוּא יִשְׁלַט-בִּידְךָ ; וּלְאָדָם
 אָמַר אַרְיֵ קִבְלָתָּ לְמִימַר אֶתְתָּךְ וְאֲכֻלָּתָּ מֶן-אֵילָנָא
 דִּי פִקְדָתְךָ לְמִימַר לֹא תִיכּוּל מְנִיחָא לִיטָא אַרְעָא בְּדִילְךָ
 18 בְּעַמְלָא תִיכְלֵנָה כֹּל יּוֹמֵי חַיִּיךָ ; וְכוּבִין וְאֲטָדִין תְּצַמַח
 19 לְךָ וְתִיכּוּל וְתֵ-עֲסַבָּא דְחַקְלָא ; בְּזַעֲתָא דְאַשָּׁךְ תִיכּוּל
 לְחַמָּא עַד דְתַתּוּב לְאַרְעָא דְמִנְהָ אֶתְבְּרִיתָא אַרְיֵ-עַפְרָא
 20 אֵת וְלַעֲפְרָא תַתּוּב ; וְקָרָא אָדָם שׁוּם אֶתְתִּיהָ חֲוָה אַרְיֵ
 21 הִיא חֲוָה אִמָּא דְכָל בְּנֵי-אָנְשָׁא ; וְעַבַד יְיָ אֱלֹהִים לְאָדָם
 וְלֹאֶתְתִיהָ לְבוֹשֵׁין-דִּיקָר עַל-מִשְׁךָ-בִּשְׂרָהוֹן וְאֲלַבְשָׁנוֹן ;
 22 וְאָמַר יְיָ אֱלֹהִים הָא אָדָם חֲוָה יַחֲדִי בְּעַלְמָא-מְנִיחָא
 לְמַדְעָ טַב וְכִישׁ וְכַעַן דְלִמָּא-יּוֹשִׁיט יָדִיהָ וְיֹסֵב אֵת
 23 מְאִילָן חַיִּיָּא וְיִיכּוּל וְיַחֲדִי לְעַלְמָא ; וְשָׁלַחֶיהָ יְיָ אֱלֹהִים
 מִגְּנֵתָא דְעַדָּן לְמַפְלַח יַת-אֲדָמָתָא דְאַתְבְּרִי מִתְמָן ;
 24 וְתַרִיךְ יַת-אָדָם וְאֲשֵׁרֵי מְלַקְדָּמִין לְגִנְתָּא דְעַדָּן יַת-
 כְּרוּבִיָּא וְיַת שְׁנַן חַרְבָּא דְמִתְהַפְכָּא לְמַטָּר יַת-אֲוִרַח
 אֵילָן חַיִּיָּא ;

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

1 וְחַוְיָא הָוָה חַבִּים לְבִישׁ מִכָּל חַיִּוֹת בְּרָא דְעֵבֵד יְיָ
 אֱלֹהִים וְאָמַר לְאַתְתָּא דְקוֹשְׁטָא דְאָמַר יְיָ אֱלֹהִים לֹא
 2 תִּיכְלוּן מִכָּל אֵילָן גִּינוֹנִיתָא : וְאָמַרְתְּ אַתְתָּא לְחַוְיָא
 מִשְׁאָר פִּירֵי אֵילָן גִּינוֹנִיתָא אִית לִן רִשׁוֹ לְמִיכָל :
 3 וּמִפִּירֵי אֵילָנָא דְבֵי מְצִיעוֹת גִּינוֹנִיתָא אָמַר יְיָ לֹא תִיכְלוּן
 4 מֵיָהּ וְלֹא תִקְרְבוּן בֵּיהּ דִּילְמָא תְּמוֹתוֹן : בֵּי הִיא
 שְׁעָתָא אָמַר חַוְיָא דְלָטוֹר עַל בְּרִיָּהּ וְאָמַר לְאַתְתָּא לֹא
 5 מִמַּת תְּמוֹתוֹן בְּרַם פְּל־אוֹמְנָא סָנִי בַר אוֹמְנוֹתִיָּה :
 אָרוֹם גְּלִי קָדָם יְיָ אָרוֹם בְּיוֹמָא דְתִיכְלוּן מֵיָהּ וְתִהוּוֹן
 6 כְּמִלְאֲכִין רַבְרָבִין דְּהַכְּמִין לְמַנְדַּע בֵּין טַב לְבִישׁ :
 וְחַמַּת אַתְתָּא ית סַמְאֵל מִלְּאֲדָה מוֹתָא וְדִדְחִילַת וְיִדְעַת
 7 אָרוֹם טַב אֵילָנָא לְמִיכָל וְאָרוֹם אָסוֹ הוּא לְנַהוֹרָא
 דְּעִינוֹן וּמְרַגַּג אֵילָנָא לְאִיסְתְּפִלָּא בֵּיהּ וְנִסְיַבַת מֵאִיבִיָּה
 וְאָכְלַת וַיְהִיבַת אַתְּ לְבַעְלָהּ עָמָה וְאָכַל : וְאַתְנַהֲרֵן עֵינֵי
 8 תְּרוּהוֹן וַיִּדְעוּ אָרוֹם עֲרֻטְלָאִין אֵינוֹן דְּאַתְעֲרֻטְלוּ מִן
 לְבוֹשׁ טוֹפְרָא דְאַתְפְּרִיאוּ בֵּיהּ וְהוּוֹן חֲמִין בְּהַתְתַּהוּוֹן
 וְהָטִישׁוּ לְהוֹן מִשְׁרַפֵּי תַנּוּן וְעֵבְדוּ לְהוֹן קְמוֹרִין :
 9 וְשָׁמְעוּ ית קַל מִימְרָא דְיְיָ אֱלֹהִים מְטִיִּל בְּגִינוֹנִיתָא
 לְמַנַּח יוֹמָא וְאִיטְמַר אָדָם וְאַנְתְּתִיָּה מִן קָדָם יְיָ
 10 אֱלֹהִים בְּמְצִיעוֹת אֵילָנֵי גִינוֹנִיתָא : וְקָרָא יְיָ אֱלֹהִים
 לְאָדָם וְאָמַר לִיָּהּ הֲלֹא כָל עֵלְמָא דְבְרִיתִי גְּלִי קַדְמֵי
 דְּחֹשֶׁכָא פְּנַהוֹרָא וְהִיךְ אַנְתְּ סַבֵּר בְּלִבְךָ לְאַנְטְמָרָא מִן
 קַדְמֵי הֲלֹא אַתְּ דְאַנְתְּ מְטַמֵּר בֵּיהּ אַנְתָּא חֲמִי וְאֵן אֵינוֹן
 פְּקוֹדִיָּא דְפְקִידְתְּךָ : וְאָמַר ית קַל מִימְרְךָ שְׁמַעִית

בְּגוֹנוֹתָא וְדַחְלִית אַרוֹם עֲרִטוֹלָאֵי וּמְצוֹתָא דְפִקְדוֹתָנִי
11 אֲעֲבֵרִית מִינִי וְאִיטְמֵרִית מִן פִּיסוֹפָא : וְאָמַר מִן חוּי
לְךָ אַרוֹם עֲרִטוֹלָאֵי אֵת דְלֵמָא מִן פִּירֵי אֵילָנָא דְפִקְדוֹתָךְ
12 דְלֵא לְמִיכַל מְנִיחָא אֲכִלְתָּ : וְאָמַר אָדָם אֵתְתָא דִיהֶבְתָּ
13 גִבְיֵי הוּא יְהֵבַת לִי מִן פִּירֵי אֵילָנָא וְאֲכִלִית : וְאָמַר יְיָ
אֱלֹהִים לְאַתְתָּא מַה דָּא עֲבַדְתָּ וְאָמַרְתָּ אֵתְתָא חוּיָא
אֲשִׁינִי כְּחֻכְמַתִּיהָ וְאִטְעִינִי בְרִשְׁעוֹתֶיהָ וְאֲכִלִית :
14 וְאִיִּתִּי יְיָ אֱלֹהִים תְּלַתִּיהוֹן לְדִינָא וְאָמַר לְחוּיָא אַרוֹם
עֲבַדְתָּ דָּא לִיט אֵת מְכַל בְּעִירָא וּמְכַל חַיּוֹת בְּרָא עַל
מִיעֵךְ תְּהֵא מַטְיִיל וְרַגְלֵךְ יִתְקַצְצוֹן וּמִשְׁכְּבֵךְ תְּהֵא
מִשְׁלַח חֲדָא לְשַׁב שְׁנִין וְאִרְיִסָא דְמוֹתָא בְּפִמְךָ וְעִפְרָא
15 תִּיכּוֹל כָּל יוֹמֵי חַיִּיךָ : וְדַבְּבוּ אִישׁוּי בִינְךָ וּבֵין אֵתְתָא
בֵּין זְרַעֲיִית בְּנֵךְ וּבֵין זְרַעֲיִית בְּנֵהָא וְיִהִי כַד יְהוֹן בְּנֵהָא
דְאַתְתָּא נְטָרוֹן מְצוֹתָא דְאוֹרֵיִתָּא וְיִהוֹן מְכוּנִין וּמְחִיִּין
יִתְךָ עַל רִישְׁךָ וְכַד שְׁבָקִין מְצוֹתָא דְאוֹרֵיִתָּא תְּהוּי
מְתַכּוּיִן וּנְכִית יִתְהוֹן בְּעַקְבֵיהוֹן בְּרַם לְהוֹן יְהֵא אָסוּ
וְלֵךְ לֹא יְהֵא אָסוּ וְעַתִּידִין אֵינּוֹן לְמַעַבְד שְׁפִיּוֹתָא
16 בְּעִיֻקְבָא בְּיוֹמֵי מְלָכָא מְשִׁיחָא : לְאַנְתְּתָא אָמַר אֲסָנָא
אֲסָנִי סִיגוֹפִיךָ בְּאָדָם בְּתוֹלִין וְעִידוֹנִיךָ בְּצַעַר תְּלִדִין
בְּנִין וְלוֹת בְּעִלְיֵךְ תְּהִי מְתוּיךָ וְהוּא יְהִי שְׁלוּט בִיךָ
17 לְמִזְכְּרֵי וְלְמַחֲטִי : וְלְאָדָם אָמַר אַרוֹם קִבְלַת לְמִימַר
אֲנַתְתָּךְ וְאֲכִלְתָּ מִן פִּירֵי אֵילָנָא דְפִקְדוֹתָךְ לְמִימַר לֹא
תִיכּוֹל מְנִיחָא לִיטָא אַרְעָא בְּגִין דְלֹא חוּיָאֵת לְךָ חוּבְךָ
18 בְּעַמְל תִּיכּוֹלְנָה כָּל יוֹמֵי חַיִּיךָ : וְכּוּבִין וְאִטְדִין תְּצַמַח
וְתַרְבִּי בְּדִילְךָ וְתִיכּוֹל יֵת עֲשָׂבָא דְעַל אִפְּי בְרָא עֲנִי אָדָם
וְאָמַר בְּבַעוּ בְּרַחֲמִין מִן קַדְמָךְ יְיָ דְלֹא נִתְחַשֵּׁב כְּבַעֲרָא

דְּנִיכּוּל עֵיסָבָא דְאִפִּי בְרָא נִיקוּם כְּעֵן וְנִלְעֵי בְּלִיעוֹת
 יְדֵי וְנִיכּוּל מְזוֹן מִן מְזוֹנָא דְאַרְעָא וּבִכְן יִתְאַפְרֵשׁ כְּעֵן
 19 קְדָמָךְ בֵּין בְּנֵי אִינְשָׁא וּבֵין בְּנֵי בְעִירָא : בְּלִיעוֹת כַּף
 יְדָךְ תִּיכּוּל מְזוֹנָא עַד דְּתִיָּהֲדוּר לְעַפְרָא דְמִינָה
 אֲתַבְרִיאת אַרוּם עַפְרָא אַנְתָּ וְלְעַפְרָא תְּחֻוב דְּמִן עַפְרָא
 אַנְתָּ עֲתִיד לְמִיקוּם לְמִיתָן דִּינָא וְחֻוֹשׁ־בְּנָא עַל כָּל מָה
 20 דְּעֵבְדְתָּ בְּיוֹם דִּינָא רַבָּא : וְקָרָא אָדָם שׁוּם אַנְתָּתִיָּה
 21 חַוָּה אַרוּם הִיא הָוֹת אִימָא דְכָל בְּנֵי נְשָׂא : וְעֵבֵד יֵי
 אֱלֹהִים לְאָדָם וְלֹאֲנַתְתִּיָּה לְבוֹשִׁין דִּיקָר מִן מִשְׁךְ חֻוָּא
 דְּאֲשַׁלַּח מִנִּיָּה עַל מִשְׁךְ בְּשָׂרִיהוֹן חֶלֶף שׁוֹפְרִיהוֹן
 22 דְּאֲשַׁתְּלַחוּ וְאֲלִבְשִׁינוּן : וְאָמַר יֵי אֱלֹהִים לְמִלְאֲכֵיָּא דֵי
 מִשְׁמִשִּׁין קְדָמוּי הָא אָדָם הָוֹה יְחִידֵי בְּאַרְעָא הֵיכְמָא
 דְּאָנָא יְחִידֵי בְּשָׁמַי מְרוּמָא וְעֲתִידִין לְמִיקוּם מִנִּיָּה
 דִּיִּדְעִין לְמַפְרֵשָׁא בֵּין טַב לְבִישׁ אֱלֹו נֶטֶר מְצוֹתָא
 פְּקִידְתִּיָּה אִית הוּא חַי וְקַיִם כְּאִילָן חַיָּא עַד לְעֵלְמִין
 וְכַדִּין עַל דְּלֹא נֶטֶר מָה דְּפְקִידְתָּא נְגַזוּר עֲלֹהֵי וְנִטְרִדְיָה
 מִן גְּנַתָּא דִּיעָדָן קָדָם עַד לֹא יִפְשֹׁט יְדִיָּה וְיִסַּב מִן פִּירֵי
 אִילָן חַיָּא דְהָא אִין אָכִיל הוּא מִנִּיָּה הָוִי חַי וְקַיִם עַד
 23 לְעֵלְמִין : וְתַרְכִיָּה יֵי אֱלֹהִים מְגַנְתָּא דִּיעָדָן וְאִזַּל וְיַתִּיב
 בְּטוּר מוֹרְיָה לְמַפְלַח יַת אֲדָמְתָא דְאַתְבְּרֵי מִתְמָן :
 24 וְטַרְד יַת אָדָם מִן דְּאֲשָׁרֵי יָקַר שְׂכַנְתִּיָּה מִן לְקַדְמִין בֵּין
 תַּרְוִין כְּרוּבֵיָּא קָדָם עַד לֹא בְרָא עֲלָמָא בְּרָא אוּרִיתָא
 אֲתַקִּין גִּינְתָּא דִּיעָדָן לְצַדִּיקָיָא דִּיִּיכְלוּן וְיַתְפַּנְקוּן מִן פִּירֵי
 אִילָנָא עַל דֵי פְלַחוּ בְּתִיָּהוֹן בְּאוּלְפָן אוּרִיתָא בְּעֵלְמָא
 הָדִין וְקִימוּ פְקוּדֵיָּא אֲתַקִּין גְּהִינָם לְרִשְׁעֵיָּא דִּמְתִּילָא
 לְחַרִּיבָא שְׁנִינָא אֲכֹלָה מִתְרִין סְטָרִין אֲתַקִּין בְּגוּהָ

זיקוקין דינור וגומריין דאשתא למדן בהון לרשיעיא
 דמרוו בחייהון באולפן אורייתא טבתא היא אורייתא
 לפלחה מן פירי אילן תיא דאתקנהא מימר דיי
 לנטורקה דיהי קים ומטיל בשבילי ארצה דחיי
 לעלמא דאתי :

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

8,7 ועבדו להון אצטלון ; מטיל בגנתא לתוקפא דיומא ;
 9 וקרא מימרא דיי אלהים לאדם ואמר ליה הא עלמא
 דברית גלי קדמי חשוכא ונהורא גליאו קדמי ואיך את
 סבר דלית גלי קדמי אתרא דאת בגויה הן היא מצותא
 16 דפקדית יתך ; ויהי כד יהוין בניא דאתתא לעין
 באורייתא ועבדין פקודיא יהוין מפנין ומתין יתך
 לרישך וקטלין יתך וכד ישפקון בניא דאתתא מצותא
 דאורייתא ולא יעבדון פקודיא תהוי מתפנין ונכית
 יתהון בעקבהון וממרע יתהון ברם יהוי אסו לבנהא
 דאתתא וגך חוויא לא יהוי אסו ברם עתידין הנון
 אליון לאלין למעבד שפוייתא בעקבא בסוף עקב יומיא
 18 ביומוי דמלפא משיחא ; וכופין ודרדרין תרבי
 לך ותיכול ית עשפא דבאפי ברא עני אדם ואמר פבעו
 ברחמין מן קדמך יי לא נתחשב קדמך מן בעירא
 למיכל ית עשפא דבאפי ברא נקום פען ונלעי מליאות
 ידי וניכול מזון מן פירי ארעא ובכדין יהוי מפרש
 28 קדמך בין בני אנשא ובין בעירא ; ואמר
 מימרא דיי אלהים הא אדם דברית יתיה יחידי בגו
 עלמי היה מה דאנא יחידי בשמי מרומא עתידין

אומין סגיאין למקם מניה מניה תקום אופה דידעא
 למפרשא בין טב לביש וכדון טב דנטרוד יתיה מן
 גנתא דעדן קדם עד לא יפשוט יתיה ויטב לחוד מן
 24 פירי אילנא דחייא ויכול ויחי לעלם ; וטרד
 ית אדם ואשרי יקר שכנתיה מן לקדמין ממדנח לגנתא
 דעדן מעלוי תרין כרוביא קדם עד לא נברא עלמא
 תרין אלפין שנין ברא אוריתא ואתקין גיהנם וגנתא
 דעדן אתקן גנתא דעדן לצדיקיא דייכלון ויתפנקון
 מן פירי אילנא על דנטרו מצותא דאוריתא בעלמא
 הון אתקן גהנם לרשיעיא דהיא מדמיא לחרבא
 שנינא אכלה מתרין סטרה אתקן בגיה זקוקין דנורא
 וגומרין מבערין לרשיעיא להתפרע מנהון לעלמא
 דאתי על דלא נטרו מצותא דאוריתא בעלמא הדין
 ארום אילן דחייא היא אוריתא כל דנטר לה בעלמא
 הדין הוי חי וקיים כאילנא דחיי טבא היא אוריתא
 לפלחה בעלמא הדין הוי פרי אילן דחייא לעלמא
 דאתי ;

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

ואמר קין לחבל אחוי אתא ונפוק לאפי ברא והוה כד
 נפקו תרויהון לאפי ברא עני קין ואמר לחבל אחוי
 לית דין ולית דין ולית עלם אוחרן ולא למטון אגר
 טב לצדיקיא ולא לאתפרע מן רשיעיא ולא ברחמין
 אתברי עלמא ולא ברחמין הוא מדבר מן בגלל מה
 אתקבל קורבנד מנד ברעו ומני לא אתקבל ברעוא עני

חָבֵל וְאָמַר לְקוֹן אֵיךְ דִּין וְאֵיךְ דִּין וְאֵיךְ עַלְמֵ אֹחֲרָן
 וְאֵיךְ מִחַן אֲגַר טַב לְצַדִּיקָיָא וְלֹאֲתַפְרַע מִרְשִׁיעֵיָא
 וְבִרְחֻמִּין אֲתַבְרִי עֲלֵמָא וְבִרְחֻמִּין הוּא מְדַבֵּר בְּרַם
 בְּפִירֵי עוֹבְדֵין טְבִין הוּא מְדַבֵּר עַל דִּהוֹן עוֹבְדֵי תַקְנִין
 מִן דִּידָךְ אֲתַקְבַּל קֶרְבְּנֵי מְנִי בְרַעְוָא וּמְנָךְ לֹא אֲתַקְבַּל
 בְּרַעְוָא וְהוּוּ תְרוּוִיהוֹן מְנַצִּין בְּאַפִּי בְרָא וְקַם קִין עַל
 חָבֵל אַחוּי וְקַטַּל יְתִיָה :

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

1 וּנְחַת שְׁמִשׁוֹן לְחַמְנַת וְחֻזָּא אֲתַחַא בְּתַמְנַת מְבַנַת
 2 פְּלִשְׁתֵּאִי ; וְסָלִיק וְחֻי לְאַבוּהֵי וְלֵאמִיָּה וְאָמַר אֲתַחַא
 3 דְּזוּיְתִי בְּתַמְנַת מְבַנַת פְּלִשְׁתֵּאִי וְכַעַן סְבוּ יְתַה לִי לְאַתּוּ ;
 וְאָמְרוּ לִיָּה אַבוּהֵי וְאֵמִיָּה הֵא לִיָּת בְּבַנַת אָהֶךְ וּבְכַל
 4 עֲמֵי אֲתַחַא דְּאֵת אֲזוּל לְמַסַּב אֲתַחַא מְפִלְשְׁתֵּאִי עַרְלֵיָא
 וְאָמַר שְׁמִשׁוֹן לְאַבוּהֵי יְתַה סַב לִי אַרְי הֵיא כְּשֶׁרַת
 5 בְּעִינֵי ; וְאַבוּהֵי וְאֵמִיָּה לֹא יְדַעִין אַרְי מִן קָדַם יְיָ הוּא
 אַרְי תּוֹסְקַפָּא הוּא בְּעֵי לְאַתְגְּרָאָה בְּפִלְשְׁתֵּאִי וּבְעַדְנָא
 6 הֵהוּא פְּלִשְׁתֵּאִי שְׁלָטִין בְּיִשְׂרָאֵל ; וּנְחַת שְׁמִשׁוֹן וְאַבוּהֵי
 וְאֵמִיָּה לְחַמְנַת וְאַתּוּ עַד פְּרָמֵי תַמְנַת וְהֵא אַרְיָא בַר
 7 אַרְיוֹן נְהִים לְקַדְמוּתִיָּה ; וְשֶׁרַת עֲלוּהֵי רוּחַ גְּבוּרָא מִן
 קָדַם יְיָ וְהֵדְמִיָּה כְּמָא דְּמַהְדְּמִין גְּדֵיָא וּמַדְעַם לִיָּת
 8 בִּידִיָּה וְלֹא חֻי לְאַבוּהֵי וְלֵאמִיָּה יַת דְּעַבְד ; וּנְחַת
 וְשְׂאִיל בְּאַתַּחַא וְכְשֶׁרַת בְּעִינֵי שְׁמִשׁוֹן ; וְחַב לְזַמֵּן
 9 יוֹמִין לְמַסְבָּה וְסַר לְמַחְזֵי יַת פְּגֵרָא דְּאַרְיָא וְהֵא קָנָא
 דְּדַבְרֵיָתָא בְּפְגֵרָא דְּאַרְיָא וּבִיָּה דְּוִבְשָׂא ; וְנִסְחִיָּה בִּידִיָּה
 וְאֲזַל מִיֹּזֵל וְאָכִיל וְאֲזַל לְוַת אַבוּהֵי וְלְוַת אֵמִיָּה וְיַהֲב

לְהוֹן וְאָכְלוּ וְלֹא חָזוּ לְהוֹן אֲרִי מִפְּגָרָא דְאֲרִיא נְסִיחַ
 10 דְּוִבְשָׂא ; וּנְחַת אֲבוּהִי עַל עֵסֶק אֲתָתָא וְעַבְד תַּמָּן
 11 שְׁמִשׁוֹן מִשְׁתַּיָּא אֲרִי כֵן עֲבָדִין עוֹלָמְיָא ; וְהוּהוּ כַד
 12 חָזוּ יִתִּיה וְדַבְּרוּ תְּלָתִין חֲבָרִין וְהוּוּ עֲמִיתָא ; וְאָמַר
 לְהוֹן שְׁמִשׁוֹן אִיחֻוד כְּעַן לְכוּן חוּדִיתָא אִם תְּוֹאֵה תְּחוּוֹן
 יִתֵּה לִי שְׁבַעַת יוֹמֵי מִשְׁתַּיָּא וְתִשְׁכַּחוּן וְאַתָּן לְכוּן
 13 תְּלָתִין פְּלֻדְסִין וְתְּלָתִין אֲצַטְלוּן דְּלְבוּשָׂא ; וְאִם לֹא
 תִּוְכְלוּן לְחוּוָּה לִי וְתִתְּנוּן אֲתוּן לִי תְּלָתִין פְּלֻדְסִין
 וְתְּלָתִין אֲצַטְלוּן דְּלְבוּשָׂא וְאָמְרוּ לִיה חוּד הִידְתָּךְ
 14 וְנִשְׁמַעְנָה ; וְאָמַר לְהוֹן מֵאֲכָלָא נֶפֶק מִיכְלָא וּמִתְּקִיפָא
 נֶפֶק חוּלְיָא וְלֹא יְכִילוּ לְחוּוָּה חוּדִיתָא תְּלָתָא יוֹמִין ;
 15 וְהוּהוּ בְּיוֹמָא שְׁבִיעָאָה וְאָמְרוּ לְאַתָּת שְׁמִשׁוֹן שְׁדִילִי
 ית בעלִיךְ וַיְחַוֵּי לָנָא ית חוּדִיתָא דְלָמָּא נֹקִיד וַיְחַוֵּי וַיִּת
 בֵּית אֲבוּךְ בְּנוֹרָא הֵלְמִסְפְּנוֹתָנָא קְרִיתוֹן יִתְנָא הֵלְכָא ;
 16 וּבְכַת אֲתָת שְׁמִשׁוֹן עֲלוּהִי וְאָמַרְתָּ לְחוּד טִנְאֲתָנִי
 וְלֹא רַחֲמַתְנִי חוּדְתָא חוּדְתָא לְבִנֵי עַמִּי וְלִי לֹא חוּיָתָא
 וְאָמַר לָהּ הָא לְאָבָא וְלְאָמָּא לֹא חוּיָתִי וְלִיךְ אֲכַדִּין
 17 אֲתוּי ; וּבְכַת עֲלוּהִי שְׁבַעַת יוֹמֵי דְהוּהוּ לְהוֹן מִשְׁתַּיָּא
 וְהוּהוּ בְּיוֹמָא שְׁבִיעָאָה וַחֲזוּי לָהּ אֲרִי דַחְתְּקִישָׁה וְחוּיָאֵת
 18 חוּדִיתָא לְבִנֵי עַמָּה ; וְאָמְרוּ לִיה אֲנָשִׁי קְרָתָא בְּיוֹמָא
 שְׁבִיעָאָה עַד לֹא מַעַל שְׁמִשָּׂא מַה תְּלִי מְדוּבְשָׂא וּמַה
 תְּקִיף מֵאֲרִיא וְאָמַר לְהוֹן אֱלוּלְפוֹן בְּדַקְתוֹן בְּאַתְתִּי
 19 לֹא אֲשַׁכְּחוּתוֹן חוּדְתִי ; וּשְׁרַת עֲלוּהִי רוּחַ גְּבוּרָא מִן
 קַדְמָּה יְיָ וּנְחַת לְאַשְׁקְלוֹן וְקַטַּל מִנְהוֹן תְּלָתִין גְּבָרָא
 וְנָסִיב ית זְרֻזְהוֹן וַיְהִיב אֲצַטְלוּיָא לְדַחֲוִיָּא חוּדִיתָא
 20 וְתַקְוָה רוּגְזִישָׁה וְסָלִיק לְבֵית אֲבוּהִי ; וְהוּהוּ אֲתָת שְׁמִשׁוֹן
 לְדַחְבְּרִישָׁה דְּהוּהוּ שׁוֹשְׁבֵינִישָׁה ;

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

1 לְמַה מִתְרַגְּשִׁין עִמָּמִיא וְאוּמִיא מְרַנְנִין סְרִיקוּתָא;
 2 קַיִמִין מַלְכֵי אֲרָעָא וְשִׁלְטוֹנֵיא יִתְחַבְרוּן כְּחֻדָּא לְמַרְדָּא
 3 קָדָם יְיָ וְלִמְנַצֵּי עַל מְשִׁיחֵיהּ; נִתְרַע יֵת אַסְרֵיהוֹן
 4 וְנִטְלוּק מִנְנָא שְׁלֵשְׁלוֹתְהוֹן; דִּיִּתִּיב בְּשִׁמְיָא יִגְחַךְ
 5 מִימְרָא דִּי יְהוָה לְהוֹן; הֵיִדִּין יִמְלַל לְהוֹן בְּחֻקְפִּיחַ
 6 וּבְרוּגִיזֵיהּ יִבְהֵל אֲנוּן; וְאֲנִי רַבִּיתִי מִלְכֵי וּמְנִיחַתָּה
 7 עַל טוֹר מִקְדָּשֵׁי; אֲשֶׁתַּעֲי קוּמָא דִּי אֲמַר חֻבִּיב כְּבַר
 8 לְאַבָּא לִי אֲנִיחַ זַפְאָה כְּאֵלֵי יוּמָא דִּין בְּרִיתְךָ; בְּעֵי מְנִי
 9 וְאַתָּן נִכְסֵי עִמָּמִיא אַחְסִנְתְּךָ וְאַחֻדְתְּךָ שְׁלֵטוֹנֵי סִפְי
 10 אֲרָעָא; הִתְבְּרַנוּן הֵיךְ בְּחֻטְרָא דְפְרִזְלָא הֵיךְ מִן
 11 דְפִחַר הִתְרַעְנוּן; וְכִדִּין מִלְכֵיא אֲשֶׁכִּילוּ קַבִּילוּ
 12 מְרֻדוּתָא נְגִידֵי אֲרָעָא; פְּלַחוּ קָדָם יְיָ בְּדַחְלָא וְצִלוּ
 בְּרֵיתָא; קַבִּילוּ אוּלְפָנָא דְלָמָא יִרְגִיז וְתַהוּבְדוּן
 אוּרְחָא מְטוּל דִּיִּחֹר כְּזַעֲר רֻגִיזֵיהּ טוֹבִיחַ לְכָל
 דְסַבְרִין בְּמִימְרֵיהּ;

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

לְשַׁבְּחָא עַל כְּסוּרָא דְאִתִּי מַגַּת חוּשְׁבַתָּא לְדִוִּיד;
 2 יְיָ אֱלֹהָא רַבּוֹנָא כְּמַה תְּלִיל שְׁמֵךְ וּמִשְׁבַּח בְּכֹלָא
 3 אֲרָעָא דִּיהִבְתָּא זֶנְךָ עֵיל מִן שְׁמֵיא; מְפוּם עוּלְמִיא
 4 וְיוֹנְקִיא אֲשֶׁתְּסַחָא עוּשְׁנָא מִן בְּגִלְל מְעִיקְךָ לְבַטְלָא
 5 בְּעֵיל דְבָבָא וְגִזּוּמָא; מְטוּל דְאִתְמִי שְׁמִיךְ עוּבְרֵי
 6 אֲצַבְעֵתְךָ סִיחָרָא וְכַכְבֵּיא דִּי אִתְקִינְתָּא; מַה בַּר נְשָׂא
 מְטוּל תְּדַכַּר עוּבְדוּי וּבַר נְשָׂא מְטוּל תְּסַעַר עֲלוּי;
 וְחִסְרָתָא יִתִּיחַ קִלִּיל מִפְּלִאכֵיא וְאִיקְרָא וְשִׁבְחָרָא

7 תְּכַלְלֵנִיהָ : אֲשֶׁלְטִיתִיהָ בְּעוֹבְדֵי יְדָךְ כּוֹלָא שְׁוִיתָא
 8 תְּחוֹת רְגְלוֹי : עֲאן וְתוֹרֵי כּוֹלְהוֹן וְלַחוּד בְּעִירֵי
 9 חֲקֵלָא : צְפָרֵי שְׁמִיָא וְנוֹנֵי יִמָּא וְלוֹיִתָן דְּחֵלִיף אֲסָרְטֵי
 10 יִמָּא : יֵי אֱלֹהָא רַבּוֹנָנָא כְּמָה תְּלִיל וּמִשְׁבַּח שְׁמֵךְ
 בְּכוֹלָא אֲרַעָא :

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

1 אֲמַר נְבִיא אֲשֶׁבַחִיהָ כְּעַן לְיִשְׂרָאֵל דְּמִתִּיל לְכַרְמָא
 זְרַעִיהָ דְּאֲבָרְהָם רְחֵמֵי תוֹשְׁבַחַת רְחֵמֵי לְכַרְמִיָּה עֲמִי
 הַבִּיבֵי יִשְׂרָאֵל יְהִיבִית לְהוֹן אַחְסָנָא בְּטוֹר רֵם בְּאַרְעָא
 2 שְׁמִינָא : וְקִדְשָׁתְנוֹן וְיִקְרָתְנוֹן וְקִימְתְנוֹן כְּמַצָּב גִּפְן
 בְּחִירָא וּבְנִיתָא מְקֻדְשֵׁי בִינִיהוֹן וְאִם מְדַבְּחֵי יְהִיבִית
 לְכַפְרָא עַל חַטֵּאִיהוֹן וְאִמְרִית דִּיעְבְּדוֹן עוֹבְדִין טְבִין
 3 קְדָמֵי וְאִנּוֹן אֲבֹאִישׁוֹ עוֹבְדֵיהוֹן : נְבִיא אֲמַר לְהוֹן הָא
 בֵּית יִשְׂרָאֵל מְרֵדוֹ מִן אֹרִיתָא וְלֹא צָבָן לְמִתְבַּ כְּעַן
 יִתְבִּי יְרוּשָׁלַם וְאִנְשׁ יְהוּדָה דִּינּוֹ כְּעַן דִּינָא קְדָמֵי מִן
 4 עֲמִי : מַה טְבָא אִמְרִית לְמַעְבַּד עוֹד לְעֲמִי וְלֹא עֲבַדִּית
 לְהוֹן מַא דִּין אִמְרִית דִּיעְבְּדוֹן עוֹבְדִין טְבִין וְאִנּוֹן
 5 אֲבֹאִישׁוֹ עוֹבְדֵיהוֹן : וְכַעַן אֲחֹנֵי כְּעַן לְכוּן ית דִּיאֲנָא
 עֲתִיד לְמַעְבַּד לְעֲמִי אֲסֻלֵק שְׁכֻנְתִּי מִנְהוֹן וִיהוֹן לְמַפְזֵי
 6 אַתְרַע בֵּית מְקֻדְשָׁהוֹן וִיהוֹן לְדִישׁ : וְאִשְׁוֹנּוֹן רְטִישִׁין
 לֹא אֲסֻתְעֵרוֹן וְלֹא יִסְתְּמִכוֹן וִיהוֹן מְטֻלְטְלִין וְשְׁבִיקוֹן
 7 וְעַל נְבִיאֵי אֲפֻקַּד דְּלֹא יִתְנַבּוֹן עֲלִיהוֹן נְבוּאָה : אֲרִי
 עֲמִיָּה דִּינֵי צְבֹאוֹת בֵּית יִשְׂרָאֵל וְאִנְשׁ יְהוּדָה נְצָבָא
 דְּחֻדְוִיתִיהָ וְאִמְרִית דִּיעְבְּדוֹן דִּינָא וְהָא אִנּוֹן אֲנוֹסִין
 אִמְרִית דִּיעְבְּדוֹן זְכוֹ וְהָא אִנּוֹן מְסַנֵּן חוֹבִין :

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

13 13
 14 14
 15 15
 1 1
 2 2

הָא יִצְלַח עַבְדֵי מְשִׁיחָא יְרוּם וַיִּסְגֵי וַיִּתְקוּף לְחַדָּא : כְּמָא
 דְסִבְרוּ לֵיהּ בֵּית יִשְׂרָאֵל יוֹמִין סְגִיִּין דְהוּוּהוּ חֲשׂוֹן
 בִּינֵי עַמְמֵיָא חֲזוּהוּן וְזוּוהוּן מִבְּנֵי אַנְשָׂא : כֵּן יִבְדַּר
 עַמְמִין סְגִיִּין עֲלוּהֵי יִשְׁתַּקִּין מַלְכִין יִשׁוּן יִדְהוּן עַל
 פּוּמְהוּן אַרִי דְלָא אֲשַׁתְּעִיאוּ לְהוּן חֲזוּ וְדָלָא שְׁמַעוּ
 אֲסַתְּפְלוּ : מִן הַיְמִין לְבַסוּרְתָנָא דָא וְתַקוּף דְרַע
 גְּבוּרְתָא דְיֵי פְדוּן עַל מִן אֲתַגְלִיִּיתָא : וַיִּתְרַבָּא צְדִיקָא
 קְדָמוּהֵי הָא כְּלָבְלָבִין דְפָרְחוּן וְכֵאֵילָן דְמִשְׁלַח טוֹרְשׁוּהֵי
 עַל נְגִדִין דְמִיּוּן כֵּן יִסְגוּן תּוֹלְדַת קוּדְשָׁא בְּאַרְעָא
 דְהוּוּת צְרִיכָא לֵיהּ לָא חֲזוּ חוּלָא חֲזוּוֹיָהּ וְלָא אִימְתִּיהּ
 אִימַת הַדְיוּט וַיְהִי זֵי קוּדְשָׁא זֵי וַיְהִי דְכָל דִּיחֲזוּוֹיָהּ
 יִסְתַּכַּל בֵּיהּ :

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

מתלוי דשלמה

1 1
 2 2
 3 3
 4 4
 5 5
 6 6
 7 7
 8 8

בַּר חֲפִימָא נְחָדֵי אָבוּי וּבְרָא סְכָלָא מְחַמֵץ לְאַמִּיהּ :
 לָא מוֹתְרִין אוּצְרֵי דְרִשְׁיָעָא וְצַדִּיקָתָא מִפְּצִיא מִן מוֹתָא
 בִּישָׂא : לָא מִכְּפֶן אֱלֹהָא נִפְשִׁיהּ דְצַדִּיקָא וְקִנְיָנָא
 דְרִשְׁיָעֵי נִסְחוּתָא : מִסְפְּנוֹתָא מִמְכָּנָא לְגַבְרָא רַמִּיא וִידָא
 דְכִשְׂרָא מַעֲתָרָא לְהוּן : דְפִלִּיחַ בְּקִיטָא בְרָא סוּכְלִתָנָא
 הוּא וְדִדְמָד בְּחַצְדָא בְרָא הוּא מִבְּהַתְּסָא : בְּרַפְתָּא
 תְּהוּוּן עַל רִישֵׁי דְצַדִּיקָיָא וּבַפּוּמְהוּן דְרִשְׁיָעֵי נְכִסֵּי
 חֲטוּפָא : דִּיכְרָנָא דְצַדִּיקֵי בְּרַפְתָּא וּשְׂמָא דְרִשְׁיָעֵי
 נִדְעָד : דְחֲכִים לְבִיהּ וְקַבֵּל פּוּקְדָנָא וְסְכָלָא בְּשׁוֹפְתִיהּ

- 9 מְתָאֲחַד : דְּמַהֲלֵךְ בְּתַמִּימוּתָא נִיזַל בְּסַעְרָא וְדַמְעָקְמַן
 10 אֲוֶרְתִּיתִיה נְתִידַע : דְּרִמּוּ בְּעֵינֵיהִי יְהֵב כְּאָבָא וְסֻלְיָה
 11 בְּשִׁפְוִתִּיה מְתָאֲחַד : מִבּוּעָא דְחַיִּי פּוּמָא דְצְדִיקִי
 12 וּפּוּמָהוֹן דְּרִשְׁיַעִי נְכֻסִי הָטוּפָא : סְנִיאָתָא תְּגַרְגַּ תְּגַרְי
 וְעַל כְּלָהוֹן סוּרְהֵנִי מְכָסָא רְחֻמוּתָא :

PART III.

THE CHALDEE PORTIONS OF JEREMIAH, DANIEL, AND EZRA.

I.—JER. 10 : 11.

כִּדְנָה תֹאמְרוּן לְהוֹם אֱלֹהִים דִּי-שְׁמִיָּא וְאַרְקָא לָא
עֲבָדוּ יִאבְדוּ יִמְאָרְעָא וּמִן-תְּחֹת שְׁמִיָּא אֱלֹהִי :

II.—DAN. 2 : 4—7 : 28.

וּנְבִירֵי חַבְשָׁתִּים לְשִׁלְחָא אַרְמִיָּת

4 מְלָכָא לְעֵלְמִין חַיִּי אָמַר חֲלָמָא לְעִבְדֵיךָ וּפְשָׂרָא נְחֹמָא :
5 עֵינָה מְלָכָא וְאָמַר לְכַשְׂדִּיָּא מְלִתָּה מְנִי אֲזִדָּא הֵן לָא
תְּהוּדְעוּנְנִי חֲלָמָא וּפְשָׂרָה הַדְּמִין תְּתַעְבְּדוּן וּבְתִיכּוֹן
6 נְוָלִי יִתְשַׁמוּן : וְהֵן חֲלָמָא וּפְשָׂרָה תְּתַחֲוּן מִתְנַן
וּנְבִזְבָּה וַיִּקַּר שְׂגִיָּא תְּקַבְּלוּן מִן-קַדְמֵי לְהֵן חֲלָמָא
7 וּפְשָׂרָה הַחֲוֹנִי : עֵנוּ תְּנִינּוּת וְאָמְרִין מְלָכָא חֲלָמָא
8 יִאמַר לְעִבְדוֹהִי וּפְשָׂרָה נְהַחֲוָה : עֵינָה מְלָכָא וְאָמַר מִן-
יְצִיב יַדַּע אֲנָא דִּי עֲדָנָא אֲנַתּוֹן זְבִינִין פְּלִ-קַבְּל דִּי חֲזִייתוֹן
9 דִּי-אֲזִדָּא מְנִי מְלִתָּא : דִּי הֵן-חֲלָמָא לָא תְּהוּדְעֵנִי חֲוָה-
הִיא דְתַכּוֹן וּמְלָה כְּדָבָה וּשְׁחִיתָה הֵן מְנַתּוֹן לְמֵאמַר
קַדְמֵי עַד דִּי עֲדָנָא יִשְׁתַּנָּא לְהֵן חֲלָמָא אָמְרוּ לִי וְאֲנִידַע
10 דִּי פְשָׂרָה תְּתַחֲוּנְנִי : עֵנוּ כְּשְׂדִיָּא קְדָם-מְלָכָא וְאָמְרִין

v. 10. כשדאי ק'

v. 9. נ'א הןמנתון חזמנתון ק'

v. 5. לכשדאי קרי

לֹא-אִיתִי אֲנִשׁ עַל-יִבְשָׁתָא דִּי מַלְת מַלְכָא יוֹכַל לְהַחְנוּיָהּ
 כְּלִי-קַבֵּל דִּי כְּלִי-מֶלֶךְ רַב וְשְׁלִיט מְלָה כְדָנָה לֹא שְׂאֵל
 11 לְכָל-חֲרָטִים וְאַשְׁתּוּכִים וְכִשְׁדֵּי; וּמַלְתָּא דִּי-מַלְכָּא שְׂאֵל יִקְרִיהּ
 וְאַחֲרָן לֹא אִיתִי דִּי יַחְוֶנָּה קָדָם מַלְכָּא לְהֵן אֱלֹהִין דִּי
 12 מְדַרְהוֹן עִם-בְּשָׂרָא לֹא אִיתוּהִי; כְּלִי-קַבֵּל דְּנָה מַלְכָּא
 בְּנִס וְקִצְפָּה שְׂגִיָּא וְאָמַר לְהוֹבְדָה לְכָל חֲכִימֵי בָבֶל;
 13 וְדָתָא נִפְקַת וְחֲכִימֵיָּא מִתְקַטְלִין וְכַעֲוֵי דְנִיָּאֵל וְחֲבֵרוּהִי
 14 לְהַתְקַטְלָה; בְּאֲדִין דְנִיָּאֵל הִתִּיב עֲטָא וְטַעַם לְאַרְיוּךְ
 15 רַב-טַבְּחִיָּא דִּי מַלְכָּא דִּי נִפְקַ לְקַטְלָה לְחֲכִימֵי בָבֶל; עֲנָה
 וְאָמַר לְאַרְיוּךְ שְׁלִיטָא דִּי-מַלְכָּא עַל-מָה דָתָא מְהַחֲצֵפָה
 מִן-קָדָם מַלְכָּא אֲדִין מַלְתָּא הוֹדַע אֲרִיוּךְ לְדְנִיָּאֵל;
 16 וְדְנִיָּאֵל עַל וּבְעָא מִן-מַלְכָּא דִּי זְמַן יִנְהַן-לָהּ וּפְשָׂרָא
 17 לְהַחְנוּיָהּ לְמַלְכָּא; אֲדִין דְנִיָּאֵל לְבֵיתָהּ אֲזַל וְלַחְנוּיָהּ
 18 מִישְׂאֵל וְעֲזָרְיָה חֲבֵרוּהִי מַלְתָּא הוֹדַע; וְרַחֲמִין לְמַבְעָא
 מִן-קָדָם אֱלֹהֵי שְׁמִיָּא עַל-רְזָא דְנָה דִּי לֹא יְהוֹבְדוּן דְנִיָּאֵל
 19 וְחֲבֵרוּהִי עִם-שְׂאֵר חֲכִימֵי בָבֶל; אֲדִין לְדְנִיָּאֵל בְּחֻזָּא
 20 דִּי-לִילִיָּא רְזָא גְלִי אֲדִין דְנִיָּאֵל בְּרַךְ לְאֱלֹהֵי שְׁמִיָּא; עֲנָה
 דְנִיָּאֵל וְאָמַר לְהוּא שְׁמָה דִּי-אֱלֹהָא מְבָרַךְ מִן-עֲלָמָא וְעַד-
 21 עֲלָמָא דִּי חֲכַמְתָּא וְגַבְוֶרְתָּא דִּי-לָהּ הִיא; וְהוּא מְהַשְׁנָא
 עַד-נִיָּא וְזַמְנִיָּא מְהַעֲדָה מְלָכִין וְמְהַקִּים מְלָכִין יְהִיב חֲכַמְתָּא
 22 לְחֲכִימִין וּמְנַדְעָא לְיַדְעֵי בִינָה; הוּא גְלָא עֲמִיקְתָּא
 23 וּמְסַתְרָתָא יַדַּע מָה בַּחֲשׂוּכָא וְנַהֲיָרָא עִמָּה שְׂרָא; לָךְ
 אֱלֹהֵי אֲבֹהֵי מְהוּדָא וּמְשַׁבַּח אֲנָה דִּי חֲכַמְתָּא וְגַבְוֶרְתָּא
 יְהִיבָתָּ לִי וְכַעֲוֵי הוֹדַעְתָּנִי דִּי-בְעִינָא מְנַךְ דִּי-מַלְת מַלְכָּא
 24 הוֹדַעְתָּנָא; כְּלִי-קַבֵּל דְנָה דְנִיָּאֵל עַל עַל-אַחֲוֶיךְ דִּי מְנִי

מִלְכָּא לְהוּבְדָא לְחַפְיָמִי בְּכַל אֲזִל וְכֵן אֲמַר-לֵה לְחַפְיָמִי
בְּכַל אֲל־תְּהוּבְדָא הָעֲלִנִי קֳדָם מִלְכָּא וּפְשָׂרָא לְמִלְכָּא
אֲחֻזָּא : אֲדִין אֲרִיזָה בְּהַתְּבַהֲלֵה הַנְּעַל לְדַנְיָאֵל קֳדָם
25 מִלְכָּא וְכֵן אֲמַר-לֵה דִי-הַשְּׁפַחַת גְּבַר מִן-בְּנֵי גְלוּתָא דִי
יְהוּדָא דִי פְשָׂרָא לְמִלְכָּא יְהוּדַע : עֵנָה מִלְכָּא וְאֲמַר
26 לְדַנְיָאֵל דִי שְׂמִיהַּ בִּלְטַשְׂאֲצַר הָאִיתִיךָ פִּהֵל לְהוּדַעְתָּנִי
חֲלָמָא דִי-חֲזִינִית וּפְשָׂרָה : עֵנָה דַּנְיָאֵל קֳדָם מִלְכָּא וְאֲמַר
27 רְזָא דִי-מִלְכָּא שְׂאֵל לָא חֲפִימִין אֲשַׁפִּין חֲרַטְמִין גְּזִרִין
יְכַלִּין לְהַחֲוִיָּה לְמִלְכָּא : פֶּרֶם אִיתִי אֱלֵה בְּשַׁמְיָא גְלֵה
28 רְזִין וְהוּדַע לְמִלְכָּא נְבוּכַדְנֶצַּר מַה דִי לֵהוּא פְּאֲחַרִית
יּוֹמִיָּא חֲלָמָה וְחֲזִינִי רֵאשֶׁךְ עַל-מִשְׁכַּבְךָ דִּנְהָ הוּא :
29 אַנְתָּה מִלְכָּא רְעִינִיךָ עַל-מִשְׁכַּבְךָ סִלְקוּ מַה דִי לֵהוּא
אֲחַרֵי דִנְהָ וְגִלָּא רְזִיא הוּדַעְךָ מַה-דִי לֵהוּא : וְאַנְהָ
לָא בְּחֻכְמָה דִי-אִיתִי בִי מִן-פְּל־חֲזִינִיא רְזָא דִנְהָ גְּלִי לִי
לְהֵן עַל-דְּבַרְת דִי פְשָׂרָא לְמִלְכָּא יְהוּדַעוּן וְרְעִינִי לְכַבְּךָ
31 הַנְּדַע : אַנְתָּה מִלְכָּא חֲזַה הַוִּית וְאֵלוּ צִלְם חַד
שְׂגִיָּא צִלְמָא דִּכְּן רַב וְזִינְתָּ וַתִּיר קָאֵם לְקַבְּלְךָ וְרוּחַ
32 דִּחִיל : הוּא צִלְמָא רֵאשֶׁה דִי-דִהַב טַב חֲדוּהִי וְדַרְעוּהִי
דִי כֶסֶף מְעוּהִי וְיִרְפַּתְתָּה דִי נְחֹשׁ : שְׁקוּהִי דִי פְרִזְל
33 רְגִלוּהִי מְנַהוֹן דִי פְרִזְל וּמְנַהוֹן דִי חֶסֶף : חֲזַה הַוִּית
עַד דִי הַתְּגַזְרַת אֲבָן דִי-לָא בִידִין וּמַחַת לְצִלְמָא עַל-
34 רְגִלוּהִי דִי פְרִזְלָא וְחֶסֶף וְהַדְּקַת הַמּוֹן : בְּאֲדִין דְּקוּ
כְּחַדְהָ פְרִזְלָא חֶסֶף נְחֹשׁ פְּסָא וְדַהַבָּא וְהוּל פְּעוּר
מִן-אֲדִרֵי-קִישׁ וּנְשָׂא הַמּוֹן רִיחָא וְכִלְ-אַתֵּר לֹא-הַשְׁתַּכַּח
לְהוֹן וְאַבְנָא דִי-מַחַת לְצִלְמָא הַוִּית לְטוּר רַב וּמְלֵאת פֶּל-

' 33. v. יחיר ו' .ibid יחיר ו'

' 29. v. יחיר ח'

אֲרָעָא : דְּנָה חֲלָמָא וּפְשָׁרָה נְאֻמַּר קְדָם־מַלְכָּא : אַנְתָּה ³⁶
 מַלְכָּא מְלַךְ מַלְכֵיָא דִּי אֱלֹהֵי שְׁמֵיָא מַלְכוּתָא חֲסָנָא וְתַקְפָּא ³⁷
 וַיִּקְרָא יְהִב־לָהּ : וּבְכָל־דֵּי דְאָרִינְךָ בְּנֵי־אֲנָשָׁא חֵיוֹת בְּרָא ³⁸
 וְעוֹת־שְׁמֵיָא יְהִב בִּידְךָ וְהַשְׁלִטְךָ בְּכָל־הוֹן אַנְתָּה הוּא
 רֵאשֵׁה דִּי דְהָבָא : וּבְתַרְךָ תְּקוּם מַלְכוּ אַחְרֵי אֲרָעָא מִנְךָ ³⁹
 וּמַלְכוּ תְּלִיתָאָה אַחְרֵי דִּי נְחָשָׂא דִּי תַשְׁלֹט בְּכָל־אֲרָעָא :
 וּמַלְכוּ רְבִיעֵיָא תְּהוּא תְּקִיפָה פְּפֻרְזָלָא פְּל־קַבְּל דִּי פְּרֻזָּלָא ⁴⁰
 מִהֲדַק וְחֻשֵׁל פְּלָא וּכְפֻרְזָלָא דִּי־מְרַעַע פְּל־אֵלִינְךָ תְּדַק
 וְתַרַע : וְדִי־חֻזִּיתָה רְגֵלֵיָא וְאַצְבָּעָתָא מְנַהוֹן חֲסָפָה דִּי־ ⁴¹
 פְּחַר וּמְנַהוֹן פְּרֻזָּל מַלְכוּ פְּלִיגָה תְּהוּדָה וּמִן־נְצַבְתָּא דִּי־
 פְּרֻזָּלָא לְהוּא־בָּה פְּל־קַבְּל דִּי חֻזִּיתָה פְּרֻזָּלָא מְעַרְב בְּחֲסָפָה
 טִינָא : וְאַצְבָּעָתָה רְגֵלֵיָא מְנַהוֹן פְּרֻזָּל וּמְנַהוֹן חֲסָפָה מִן־ ⁴²
 קָצַת מַלְכוּתָא תְּהוּדָה תְּקִיפָא וּמְנַה תְּהוּא תְּבִירָה : דִּי ⁴³
 חֻזִּיתָה פְּרֻזָּלָא מְעַרְב בְּחֲסָפָה טִינָא מִתְעַרְבִין לְהוֹן בְּזַרַע
 אֲנָשָׁא וְלֹא־לְהוֹן דְּבִקִּין דְּנָה עִם־דְּנָה הָא־כְּדִי פְּרֻזָּלָא ⁴⁴
 לֹא מִתְעַרְב עִם־חֲסָפָא : וּבִיוֹמֵיהוֹן דִּי מַלְכֵיָא אֲנוּן יָקִים
 אֱלֹהֵי שְׁמֵיָא מַלְכוּ דִּי לְעֵלְמִין לֹא תִתְחַבֵּל וּמַלְכוּתָהּ לְעַם
 אַחְרִין לֹא תִשְׁתַּבֵּק תְּדַק וְחֲסָפָה פְּל־אֵלִינְךָ מַלְכוּתָא וְהִיא ⁴⁵
 תְּקוּם לְעֵלְמֵיָא : פְּל־קַבְּל דִּי־חֻזִּיתָה דִּי מִשׁוּרָא אֲתַגְזֹרֶת
 אֲבָן דִּי־לֹא בִידִין וְהִדְקָתָה פְּרֻזָּלָא נְחָשָׂא חֲסָפָא כְּסָפָא
 וְדְהָבָא אֱלֹהֵי רַב הוֹדַע לְמַלְכָּא מַה דִּי לְהוּא אַחְרֵי דְנָה ⁴⁶
 וַיִּצִיב חֲלָמָא וּמַהִימִן פְּשָׁרָה : בְּאֲדִין מַלְכָּא
 נְבוּכַדְנֶצַּר נִפְל עַל־אֲנַשׁוּהִי וּלְדַנְיָאֵל סֹגְד וּמְנַחָה וּנְיַחְחִין
 אֻמַּר לְנִסְכָּה לָהּ : עֵנָה מַלְכָּא לְדַנְיָאֵל וְאֻמַּר מִן־קִשְׁט ⁴⁷

38. v. דיירין קרי. 39. v. יתיר א'. 40. v. רביעאה קרי. 41. v. יתיר ו'.
 42. v. יתיר ו'. 43. v. ודי קרי. 44. v. יתיר ו'. 45. v. יתיר ו'. 46. v. יתיר ו'.

48 די אלהכון הוא אלה אלהיו ומרא מלכין וגלה רזין די
 יכלת למגלא רזא דנה : אדיו מלפא לדניאל רבי ומתנן
 רברבן שגיאן יהב-לה והשליטה על פל-מדינת בבל
 49 ורבי-סגנין על פל-חפימי בבל : ודניאל בעא מן-
 מלפא ומני על עבידתא די מדינת בבל לשדרך מישך
 ועבד נגו ודניאל בתרע מלפא :

CHAP. III.

1 נבוכדנצר מלפא עבד צלם די-דהב רומה אמין שתין
 פתיה אמין שת אקימה בבקעת דורא במדינת בבל :
 2 ונבוכדנצר מלפא שלח למכנש לאחשדרפניא סגניא
 ופחותא אדרגזריא גדבריא דתבריא תפתיא וכל שלטני
 מדינתא למתא לחנפת צלמא די הקים נבוכדנצר מלפא :
 3 באדיו מתכנשין אחשדרפניא סגניא ופחותא אדרגזריא
 גדבריא דתבריא תפתיא וכל שלטני מדינתא לחנפת
 צלמא די הקים נבוכדנצר מלפא וקאמין לקבל צלמא
 4 די הקים נבוכדנצר : וכרוזא קרא בחיל לכוון אמרין
 5 עממיא אמיא ולשניא : בעדנא די-תשמעון קל קרנא
 משרוקיתא קיתרס סבכא פסנתרין סומפניה וכל זני
 זמרא תפלון ותסגדון לצלם דהבא די הקים נבוכדנצר
 6 מלפא : ומן-די-לא יפל ויסגד בה-שעתא יתרמא לגוא-
 7 אתון נורא יקידתא : פל-קבל דנה בה זמנא כדי שמעין
 פל-עממיא קל קרנא משרוקיתא קיתרס סבכא פסנתרין
 וכל זני זמרא נפלון פל-עממיא אמיא ולשניא סגדון
 8 לצלם דהבא די הקים נבוכדנצר מלפא : פל-קבל דנה
 בה-זמנא קרבו גברין פשדאין ואכלו קרציהון די יהודיא :

v. 3. וקיימין קרי v. 5. יתיר ו' v. 7. יתיר ו'

9 עֲנֵה וְאָמְרִין לְנְבוּכַדְנֶצַּר מַלְכָּא מַלְכָּא לְעֵלְמִין חַיִּי׃
 10 אֲנַתְּהּ מַלְכָּא שְׂמַתָּ טַעַם דִּי-כְלֵ-אַנְשֵׁי דִי יִשְׁמַע קַל
 קְרִנְתָּ מְשֻׁרוּקִיתָא קִיתְרִס שְׂבַכְתָּ פְּסִנְתְּרִין וְסִיפִנְיָא וְכֹל
 11 זְנֵי זְמַרְא יִפְּל וְיִסְגַּד לְצֻלְם דְּהֵבַא׃ וּמִן-דִּי-לֹא יִפְּל
 12 וְיִסְגַּד יִתְרִמָּא לְגֹאֲ-אַתּוֹן נֹרָא יִקִּידְתָּא׃ אִיתִי גְבַרְרִין
 יְהוּדָאִין דִּי-מְנִיתָ יְתְּהוּן עַל-עֲבִידַת מְדִינַת פְּבַל שְׁדְרָךְ
 מִישְׁךְ וְעֵבֵד נְגוּ גְבַרְיָא אֱלֹהֵי לְאֻ-שְׁמֵי עֲלֵיךְ מַלְכָּא טַעַם
 לְאֱלֹהֵיךְ לֹא פְּלַחִין וְלְצֻלְם דְּהֵבַא דִּי חֲקִימַתָּ לֹא סְגִדִין׃
 13 בְּאֲדִין נְבוּכַדְנֶצַּר בְּרַגְזוֹ וְחֲמָא אֲמַר לְהִיתִיָּה לְשְׁדְרָךְ
 מִישְׁךְ וְעֵבֵד נְגוּ בְּאֲדִין גְבַרְיָא אֱלֹהֵי הִיתִיו קְדָם מַלְכָּא׃
 14 עֲנֵה נְבוּכַדְנֶצַּר וְאֲמַר לְהוּן הֲצַדָּא שְׁדְרָךְ מִישְׁךְ וְעֵבֵד
 נְגוּ לְאֱלֹהֵי לֹא אִיתִיכּוֹן פְּלַחִין וְלְצֻלְם דְּהֵבַא דִּי חֲקִימַתָּ
 15 לֹא-סְגִדִין׃ כְּעַן הֵן אִיתִיכּוֹן עֲתִידִין דְּבַעֲדֵנָא דִּי-
 תְּשַׁמְעִין קַל קְרִנְתָּ מְשֻׁרוּקִיתָא קִיתְרִס שְׂבַכְתָּ פְּסִנְתְּרִין
 וְסִימְפוֹנְיָה וְכֹל זְנֵי זְמַרְא תְּפִלוֹן וְתִסְגְּדוֹן לְצֻלְמָא דִּי-
 עֲבִידַת וְהֵן לֹא תִסְגְּדוֹן בְּהֵ-שַׁעְתָּא תְּתַרְמוֹן לְגֹאֲ-אַתּוֹן
 16 נֹרָא יִקְדַּתָּא וּמִן-הוּא אֱלֹהֵי דִי-יִשְׁיִזְבְּנְכוֹן מִן-יְדֵי׃ עֲנֵה
 שְׁדְרָךְ מִישְׁךְ וְעֵבֵד נְגוּ וְאָמְרִין לְמַלְכָּא נְבוּכַדְנֶצַּר לֹא-
 17 וְתִשְׁדִּין אֲנַחְתָּא עַל-דִּנְהּ פְּתֻגָּם לְהִתְבַּוְּדָךְ׃ הֵן אִיתִי
 אֱלֹהֵנָא דִּי-אֲנַחְתָּא פְּלַחִין יְכֹל לְשִׁיזְבוֹתְנָא מִן-אַחְשָׁן נֹרָא
 18 וּמִן-יְדֵךְ מַלְכָּא יִשְׁדִּיב׃ וְהֵן לֹא יְדִיעַ לְהוּא לְךָ מַלְכָּא דִּי
 לְאֱלֹהֵיךְ לֹא-אִיתְנָא פְּלַחִין וְלְצֻלְם דְּהֵבַא דִּי חֲקִימַתָּ לֹא
 19 נְסַגְדִּי׃ בְּאֲדִין נְבוּכַדְנֶצַּר הִתְמַלִּי חֲמָא וְצֻלְם אֲנַפְוֵהִי
 אֲסִיגְזוֹ עַל-שְׁדְרָךְ מִישְׁךְ וְעֵבֵד נְגוּ עֲנֵה וְאֲמַר לְמִזָּא

15. ו. י. י. 12. 12. ו. י. י. 12. 12. ו. י. י. 12. 12. ו. י. י. 12. 12.

20 לְאַתּוֹנָא חַד־שַׁבְעָה עַל דִּי חֲזָה לְמַזְיָה : וְלִגְבַרְיִן גְּבַרְיִ-
 חַיִּל דִּי בְחַיִּלְהָ אָמַר לְכַפְתָּה לְשַׁדְרָךְ מִיִּשְׁךְ וְעַבְדֵּךְ נָגוּ
 21 לְמַרְמָא לְאַתּוֹן נֹרָא יִקְדָּחָא : בְּאַדִּין גְּבַרְיָא אֱלֹהֵךְ כִּפְתּוּ
 בְּסַרְבְּלִיהוֹן פְּטִישִׁיהוֹן וּבַרְבְּלַתְהוֹן וּלְבוּשִׁיהוֹן וּרְמִיּוּ
 22 לְגוּא־אַתּוֹן נֹרָא יִקְדָּחָא : כֹּל־קַבֵּל דְּנָה מִן־דִּי מַלְתֵּי
 מַלְכָא מְחַצְפָּה וְאַתּוֹנָא אִיזָה יַחֲיִרָה גְּבַרְיָא אֱלֹהֵךְ דִּי הִסְקוּ
 לְשַׁדְרָךְ מִיִּשְׁךְ וְעַבְדֵּךְ יִנְגוּ קְטַל הַמּוֹן שְׁבִיבָא דִּי נֹרָא :
 23 וְגְבַרְיָא אֱלֹהֵךְ תִּלְתְּהוֹן שַׁדְרָךְ מִיִּשְׁךְ וְעַבְדֵּךְ נָגוּ נַפְלוּ לְגוּא־
 24 אַתּוֹן־נֹרָא יִקְדָּחָא מְכַפְתִּין : אַדִּין נְבוּכַדְנֶצַּר מַלְכָא
 הָוָה וְקָם בְּהַתְּבַהֲלָה עֵינָה וְאָמַר לְהַדְּבַרוּהִי הֲלֵא גְבַרְיִן
 תִּלְתָּה רְמִינָא לְגוּא־נֹרָא מְכַפְתִּין עֵינִן וְאַמְרִין לְמַלְכָא
 25 יִצְיִבָא מַלְכָא : עֵינָה וְאָמַר הָא־אַנָּה חֲזָה גְבַרְיִן אַרְבַּעַה
 שְׂרִין מֵהִלְכִין בְּגוּא־נֹרָא וְחַבֵּל לֹא־אִיתִי בְּהוֹן וְרוּחַ דִּי
 26 רְבִיעִיא דִּימָה לְבַר־אַלְהוֹן : בְּאַדִּין קָרַב נְבוּכַדְנֶצַּר
 לְתַרַע אַתּוֹן נֹרָא יִקְדָּחָא עֵינָה וְאָמַר שַׁדְרָךְ מִיִּשְׁךְ וְעַבְדֵּךְ־
 נָגוּ עַבְדוּהִי דִּי־אַלְהָא עֲלִיא פּוֹקוּ וְאַתּוּ בְּאַדִּין נַפְקִין
 27 שַׁדְרָךְ מִיִּשְׁךְ וְעַבְדֵּךְ נָגוּ מִן־גוּא נֹרָא : וּמִתְּפַנְשִׁין
 אַחַשְׁדַּרְפַּנִּיא סַגְנִיא וּפְחוּתָא וְהַדְּבַרִּי מַלְכָא חֲזָה
 לְגְבַרְיָא אֱלֹהֵךְ דִּי לֹא־שָׁלַט נֹרָא בְּנַשְׁמָהוֹן וְשַׁעַר רַאשְׁהוֹן
 לֹא הִתְחַרְךְ וְסַרְבְּלִיהוֹן לֹא שָׁנוּ וְרִיחַ נוֹר לֹא עֲדַת בְּהוֹן :
 28 עֵינָה נְבוּכַדְנֶצַּר וְאָמַר בְּרִיךְ אֱלֹהֵהוֹן דִּי־שַׁדְרָךְ מִיִּשְׁךְ
 וְעַבְדֵּךְ נָגוּ דִּי־שָׁלַח מְלָאכְהָ וְשַׁזִּיב לְעַבְדוּהִי דִּי הִתְרַחְצוּ
 עֲלוּהִי וּמַלְתֵּי מַלְכָא שְׁנִיּוּ וַיְהִיבוּ גַשְׁמִיְהוֹן דִּי לֹא־יִפְלַחוּן
 29 וְלֹא־יִסְגְּדוּן לְכָל־אַלְהָ לָּהֶן לְאַלְהֵהוֹן : וּמִנֵּי שִׁים טַעַם
 דִּי כָל־עַם אִמָּה וְלִשָּׁן דִּי־יֹאמַר שָׁלַח עַל־אַלְהֵהוֹן דִּי־

21. v. יחירי' . 25. v. רביעאה קרי . 26. v. עלאה קרי . 28. v. יחירי' . 29. v. שלו קרי

שְׁדֵרְךָ מִיִּשְׁךְ וְעִבְדֵךְ נִגְוָא הִדְמִין יִתְעַבְדֵךְ וּבִיתְהָא נִגְוִי
 וְשִׁתְּנָה כָּל־קַבְלֵי דִי לֹא אִיתִי אֱלֹהֵי אַחֲרָן דִּי־יִכְלֵל לְהַצְלִיחָא
 30 בְּדִנְהָ : בְּאֲדִין מַלְכָּא הִצְלַח לְשִׁדְרְךָ מִיִּשְׁךְ וְעִבְדֵךְ נִגְוִי
 31 בְּמַדִּינַת בָּבֶל : נְבוּכַדְנֶצַּר מַלְכָּא לְכָל־עַמְמֵיָא אֲמִיָּא
 32 וְלִשְׁנֵיָא דִּי־דְאָרִין בְּכָל־אַרְעָא שְׁלַמְכוּן יִשְׁגָּא : אֲתִיָּא
 וְתַמְהִיָּא דִּי עִבְד עִמִּי אֱלֹהָא עָלִיָּא שְׁפַר קְדָמִי לְהַחֲוִיָּה :
 33 אֲתַוְהִי כְּמָה רַבְרַבִּין וְתַמְהִוְהִי כְּמָה תְּקוּפִין מְלַכּוּתְהָ
 מְלַכּוּת עָלַם וְשִׁלְטִינְהָ עַם־דֵּר וְדָר :

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1 אָנָּה נְבוּכַדְנֶצַּר שִׁלְהָ הָוִית בְּבֵיתִי וְרַעְנֵן בְּהִיכְלִי : חָלַם
 2 חֲזִית וַיִּדְחַלְנִי וְהִרְהָרִין עַל־מִשְׁכְּבִי וְחֲזוּי רֵאשִׁי
 3 יְבַהֲלִנִי : וּמִנִּי שִׁים טַעַם לְהַנְעִלָה קְדָמִי לְכָל חַפְיָמִי בְּכָל
 4 דִּי־פֶשֶׁר חֲלָמָא יְהוּדְעַנְנִי : בְּאֲדִין עַלְלִין חֲרַטְמֵיָא אֲסַפִּיָּא
 5 כְּשִׁדְיָא וְגִזְרֵיָא וְחֲלָמָא אָמַר אָנָּה קְדָמִיהוֹן וּפְשָׁרְהָ לֹא־
 6 מַהוּדְעִין לִי : וְעַד אַחֲרִין עַל קְדָמִי דְנִימָל דִּי־שִׁמְתָה
 7 בְּלִטְשָׁאצַּר כְּשֵׁם אֱלֹהֵי וְדִי רוּח־אֱלֹהִין קְדִישִׁין בַּהּ וְחֲלָמָא
 8 קְדָמוּהִי אֲמַרְתָּ : בְּלִטְשָׁאצַּר רַב חֲרַטְמֵיָא דִּי אָנָּה יִדְעַת
 9 דִּי רוּחַ אֱלֹהִין קְדִישִׁין בְּךָ וְכָל־רִז לֹא־אִנְס לְךָ חֲזוּי חֲלָמִי
 10 דִּי־חֲזִית וּפְשָׁרְהָ אָמַר : וְחֲזוּי רֵאשִׁי עַל־מִשְׁכְּבִי חֲזוּהָ
 11 דְּהִיָּת וְאֵלּוּ אֵילֵן בְּגוּא אַרְעָא וְרוּמָה שְׁגִיָּא : רַבָּה אֵילָנָא
 וְתַקָּה וְרוּמָה יִמְטָא לְשִׁמְיָא וְחֲזוּתְהָ לְסוּתָה כָּל־אַרְעָא :
 9 עֲפִיָּה שְׁפִיר וְאִנְבָּה שְׁגִיָּא וּמְזוּן לְכָל־אִיבָה בַּהּ תַּחַתְוְהִי תַטְלַל
 חִיּוֹת בָּרָא וּבַעֲנַפּוּהִי יִדְרוּן צִפְרֵי שְׁמִיָּא וּמִנְהָ יִתְחִיזִין כָּל־
 10 בְּשָׂרָא : חֲזוּהָ הָוִית בְּחֲזוּי רֵאשִׁי עַל־מִשְׁכְּבִי וְאֵלּוּ עִיר
 11 וְקְדִישׁ מִן־שְׁמִיָּא נָחַת : קָרָא כְּחִיל וְכֵן אָמַר גְּדִי אֵילָנָא

31. v. היידין קרי. 32. v. עלאה קרי. 4. v. יתיר ל' ibid. כשדאי קרי. 9. v. יתיר ו'

וְקִצְצוּ עֲנָפוֹהִי אֲתָרוּ עֲפִיּוֹהָ וּבְדָרוּ אֲנִיפָהּ תִּנְדַּח חַיּוֹתָא מִן־
 12 תַּחְתּוֹהִי וְצִפְרִיָּא מִן־עֲנָפוֹהִי ; בְּרַם עֵקֶר שְׂרָשׁוֹהִי
 בְּאַרְעָא שִׁבְקוּ וּבְאַסּוּר דִּי־פְרִזֵּל וּנְחָשׁ בְּדַתְאָא דִּי בְרָא
 וּבִטְלָ שְׂמִיָּא יִצְטַבַּע וְעַם־חַיּוֹתָא תְּלַקֵּהּ בַּעֲסַב אַרְעָא ;
 13 לְבִבְהָ מִן־אֲנוּשָׂא יִשְׁנוֹן וּלְבִבְ חַיּוֹא יִתְיַהֵב לֵהּ וְשִׁבְעָה
 14 עֲדָנִין יִחְלַפּוֹן עֲלוֹהִי ; בְּגִזְרַת עִירִין פִּתְגָמָא וּמֵאמַר
 קְדִישִׁין שְׂאֵלְתָא עַד־דְּכִרַת דִּי־יִנְדַּעוֹן תִּיָּא דִּי־שְׁלִיט עֲלֵיא
 בְּמַלְכוּת אֲנוּשָׂא וּלְמִן־דִּי יִצְבֵּא יִתְנַנֵּה וְשִׁפְלֵ אַנְשִׁים יִקִּים
 15 עֲלֵיהּ ; דְּנָה חֲלָמָא חֲזִית אֲנָה מְלָכָא נְכוּכְדַנְצָר וְאַנְתָּה
 בְּלִטְשָׂאצָר שְׂשָׂרָא אֲמַר כֹּל־קִבְלָ דִּי וְכֹל־חֲפִימֵי מַלְכוּתֵי
 לֹא־יִכְלִין שְׂשָׂרָא לְהוֹדְעוֹתֵנִי וְאַנְתָּה כֹּהֵל דִּי רִוְחָ־אֱלֹהִין
 16 קְדִישִׁין בְּדָ ; אֲדִין דְּנִיָּאל דִּי־שָׁמָּה בְּלִטְשָׂאצָר אֲשֵׁתֵּימָם
 בְּשַׁעָה חֲדָא וְרַעֲיָנְהִי יִבְהַלְנָה עֵינָה מְלָכָא וְאֲמַר בְּלִטְשָׂאצָר
 חֲלָמָא וּשְׂשָׂרָא אֶל־יִבְהַלְדָּ עֵינָה בְּלִטְשָׂאצָר וְאֲמַר מְרָאִי
 17 חֲלָמָא לְשִׁנְאִיךָ וּפְשָׂרָה לְעָרִיךָ ; אֵילָנָא דִּי חֲזִית דִּי רַבָּה
 18 וְתַקָּה וְרוּיְמָה יִמְטָא לְשְׂמִיָּא וְחֲזוֹתָהּ לְכָל־אַרְעָא ; וְעֲפִיּוֹהָ
 שְׂפִיר וְאַנִּיפָהּ שְׁגִיָּא וּמְזוּן לְכָלֵּא בְּהַ תַּחְתּוֹהִי תְדוּר חַיּוֹת
 19 בְּרָא וְכַעֲנָפוֹהִי יִשְׁכַּנְן צִפְרֵי שְׂמִיָּא ; אֲנַתָּה־הוּא מְלָכָא
 דִּי רַבִּית וְתַקְפָּה וְרַבּוּתָךְ רַבַּת וּמַטָּת לְשְׂמִיָּא וְשְׁלִטְנָךְ
 20 לְסוֹף אַרְעָא ; וְדִי חֲזָא מְלָכָא עִיר וְקְדִישׁ נַחַת מִן־שְׂמִיָּא
 וְאֲמַר לְדוּ אֵילָנָא וְחַבְלֵיהִי בְּרַם עֵקֶר שְׂרָשׁוֹהִי בְּאַרְעָא
 שִׁבְקוּ וּבְאַסּוּר דִּי־פְרִזֵּל וּנְחָשׁ בְּדַתְאָה דִּי בְרָא וּבִטְלָ
 שְׂמִיָּא יִצְטַבַּע וְעַם־חַיּוֹת בְּרָא תְּלַקֵּהּ עַד דִּי־שִׁבְעָה עֲדָנִין
 21 יִחְלַפּוֹן עֲלוֹהִי ; דְּנָה שְׂשָׂרָא מְלָכָא וּגִזְרַת עֲלֵיא הִיא דִּי

13. v. יתירו ו' 15. v. א' במקום ה' נ"א שְׂשָׂרָא 16. v. א' במקום ה' ibid. יתיר א'

19. v. יתיר ו' 21. v. עלאת קרי

22 מִטַּח עַל־מְרֹאֵי מַלְכָּא; וְלֵךְ טַרְדִּין וְעַס־חַיּוֹת
 בְּרֹא לְהוּהּ מְדַרְךְ וְעִשְׁבָּא כְתוּרִין לֵךְ יִטְעִמוּן וּמִטְל
 שְׁמִיָּא לֵךְ מִצְבָּעִין וְשִׁבְעָה עֲדָנִין יִחְלַפּוּן עֲלֵיךְ עַד דִּי
 תִּנְדַּע דִּי־שְׁלִיט עֲלִיָּא בְּמַלְכוּת אַנְשָׂא וּלְמַן־דִּי יִצְבָּא
 23 יִתְנַנֵּה; וְדִי אֲמַרוּ לְמַשְׁבַּק עֶקֶר שָׁרְשׁוּהִי דִי אֵילָנָא
 24 מַלְכוּתֵךְ לֵךְ קִימָא מִן־דִּי תִנְדַּע דִּי שְׁלִיטִן שְׁמִיָּא; לְהֵן
 מַלְכָּא מְלָכִי יִשְׁפַר עֲלֵיךְ וְחַטִּיךְ בְּצַדְקָה פָּרַק וְעֻיְתֵךְ
 25 בְּמַחֲן עֲנִין הֵן תִּהְוֶה אַרְכָּא לְשִׁלְוֵתֵךְ; פְּלֵא מְטֵא עַל־
 26 נְבוּכַדְנֶצַּר מַלְכָּא; לְקַצַּת יִרְחִין תְּרֵי־עֶשֶׂר עַל־הַיְכַל
 27 מַלְכוּתָא דִּי בְּבַל מֵהֵלֵךְ הוּוּהּ; עֵנָה מַלְכָּא וְאִמַר הָלֵא
 דָּא־הוּא בְּבַל רַבְתָּא דִּי־אַנְהּ בְּנִיתָהּ לְבֵית מַלְכוּ בְּתַקַּם
 28 חֲסִנִי וְלִיקַר הַדְרִי; עוּד מִלְתָּא בְּפִסְם מַלְכָּא קַל מִן־שְׁמִיָּא
 נְפַל לֵךְ אֲמַרִין נְבוּכַדְנֶצַּר מַלְכָּא מַלְכוּתָא עֲדַת מְנַךְ;
 29 וּמִן־אַנְשָׂא לֵךְ טַרְדִּין וְעַס־חַיּוֹת בְּרֹא מְדַרְךְ עִשְׁבָּא
 כְּתוּרִין לֵךְ יִטְעִמוּן וְשִׁבְעָה עֲדָנִין יִחְלַפּוּן עֲלֵיךְ עַד דִּי
 תִּנְדַּע דִּי־שְׁלִיט עֲלִיָּא בְּמַלְכוּת אַנְשָׂא וּלְמַן דִּי־יִצְבָּא
 30 יִתְנַנֵּה; בַּהּ שְׁעֵתָא מִלְתָּא סַפַּת עַל־נְבוּכַדְנֶצַּר וּמִן־אַנְשָׂא
 טַרְדִּין וְעִשְׁבָּא כְּתוּרִין יֵאֲכַל וּמִטְל שְׁמִיָּא גִשְׁמֵהּ יִצְטַבַּע
 31 עַד דִּי שְׁעֵרֵהּ פְּנִשְׁרוּן רַבָּה וְטַפְרוּהִי כְּצַפְרִין; וְלְקַצַּת
 יוֹמִיָּא אַנְהּ נְבוּכַדְנֶצַּר עֵינֵי לְשְׁמִיָּא נְטִלַת וּמְנַדְעֵי עֲלֵי
 יְתוּב וְלַעֲלִיָּא בְּרִכַת וְלַחֵי עֲלָמָא שְׁבַחַת וְהַדְרַת דִּי שְׁלַטְנָה
 32 שְׁלַטְן עֲלָם וּמַלְכוּתָהּ עַם־דֵּר וְדָר; וְכַל־דְּאִרֵי אַרְעָא פְּלֵה
 חֲשִׁיבִין וְכַמְצַבִּיָּה עֵבֶד בְּחִיל שְׁמִיָּא וְדְאִרֵי אַרְעָא וְלֵא
 33 אִיתִי דִּי־יִמְחָא כִּידֵהּ וְיֵאֲמַר לֵה מָה עֲבַדְתָּ; בַּהּ־זְמַנָּא

21. v. יתירא' 22. v. עלאה קרי 29. v. עלאה קרי 31. v. ולעלאה קרי
 32. v. דיירי קרי ibid. ה' במקום א' ibid. ודיירי קרי

מִנְדְּעֵי יְתוֹב עָלַי וְלִיקַר מַלְכוּתֵי הַדְּרִי וְזִיּוּי יְתוֹב עָלַי
 וְלִי הַדְּבָרִי וְרַבְרַבְנֵי יַבְעוֹן וְעַל־מַלְכוּתֵי הַתְּקַנַּת וְרַבּוֹ
 34 וַיְחִירָהּ הוֹסֵפֶת־לִי : כִּעֵן אָנֹכִי נִבְכַּדְנָצַר מִשְׁבַּח וּמְרוֹמִם
 וּמַהְדָּר לְמַלְךְ שְׁמִיָּא דִּי כָל־מַעְבְּדוּהִי קָשׁוּט וְאַרְחֻתָּהּ
 דִּין וְדִי מַהֲלֵכִין בְּגוּוֹה יָכַל לְהַשְׁפִּילָה :

CHAP. V.

1 בְּלִשְׁאָצַר מַלְכָּא עֲבַד לְחַם רַב לְרַבְרַבְנוּהִי אֱלֹהִים וְלִקְבַל
 2 אֱלֹפָא חֲמָרָא שְׁתֵּהּ : בְּלִשְׁאָצַר אָמַר בְּטַעַם חֲמָרָא
 לְהַיְחִיָּה לְמַאֲנֵי דְהֵבֵא וְכִסְפָּא דִּי הַנֶּשֶׁק נִבּוּכַדְנָצַר
 אָבוּהִי מִן־הַיְכָלָא דִּי בִירוּשָׁלַם וַיִּשְׁתַּחֲוֶה בְּהוֹן מַלְכָּא
 3 וְרַבְרַבְנוּהִי שְׁגַלְתָּהּ וּלְחַנְתָּהּ : בְּאֲדִין הִיְחִיו מַאֲנֵי דְהֵבֵא
 דִּי הַנֶּשֶׁק מִן־הַיְכָלָא דִּי־בֵית אֱלֹהָא דִּי בִירוּשָׁלַם וְאַשְׁתִּיּוּ
 4 בְּהוֹן מַלְכָּא וְרַבְרַבְנוּהִי שְׁגַלְתָּהּ וּלְחַנְתָּהּ : אֲשִׁתִּיו חֲמָרָא
 וְשִׁבְחוּ לְאֱלֹהֵי דְהֵבֵא וְכִסְפָּא נְחֹשָׁא פְּרָזְלָא אַעֲא וְאַבְנָא :
 5 בַּה־שְׁעָתָא נִפְקוּ אֲצַבְעֵן דִּי יַד־אַנְשֵׁי וְכַתְּבִין לְקַבַּל
 נְבַר־שְׁתָּא עַל־גִּירָא דִּי־כַתַּל הַיְכָלָא דִּי מַלְכָּא וּמַלְכָּא חֲזָה
 6 פֶּס יִדָּא דִּי כְּתָבָא : אֲדִין מַלְכָּא זִיוָהִי שְׁנוּהִי וְרַעִינָהִי
 יַבְדַּה־לִּנְנָה וְקִטְרֵי חֲרֻצָּה מִשְׁתַּרְיִן וְאַרְפְּבַתָּה דָּא לְדָא
 7 נְקִשׁוֹן : קָרָא מַלְכָּא בְּחִיל לְהַעֲלֵה לְאַשְׁפִּיָּא כְּשִׁדְיָא וּגְזִרְיָא
 עֵנָה מַלְכָּא וְאָמַר לְחַבְיִמִי בְּבַל דִּי כָל־אַנְשֵׁי דִי־יִקְרָה
 כְּתָבָה דְנָה וּפְשָׁרָה יְחַוְּנֵי אַרְגֻּנָּא יִלְבַּשׁ וְהַמְּתַכָּא דִּי־
 8 דְהֵבֵא עַל־צְוָארָהּ וְתַלְתֵּי בְּמַלְכוּתָא וְשָׁלֹט : אֲדִין עַל־לִין
 כָּל חַבְיִמִי מַלְכָּא וְלֹא־כְהֵלִין כְּתָבָא לְמַקְרָא וּפְשָׁרָא
 9 לְהוֹדְעָה לְמַלְכָּא : אֲדִין מַלְכָּא בְּלִשְׁאָצַר שְׁגִיָּא מִתְּבַהֲל
 10 וְזִיוָהִי שְׁנִין עַל־וְהִי וְרַבְרַבְנוּהִי מִשְׁתַּבְּשִׁין : מַלְכָּתָא לְקַבַּל

5. v. נפקח קרי . 7. v. כשדאי קרי . ibid. לחמניכא קרי . 8. v. יתיר ל' . 10. v. יתיר ל'

מְלִי מֶלֶכָא וּרְבַרְבְּנוּהִי לְבֵית מִשְׁתֵּיָא עַלְלַת עֵגַת מֶלְכָתָא
וְאַמְרַת מֶלֶכָא לְעֶלְמִין חַיִּי אֶל־יְבַהֲלוּךְ רַעִיוֹנְךָ וְזִיוִיֹךְ
אֶל־יִשְׁתַּנּוּ; אִיתִי גַבְרָא בְּמַלְכוּתְךָ דִּי רוּחַ אֱלֹהִין קְדִישִׁין
11 בַּהּ וּבִיּוּמֵי אַבוּךְ נִהִירוּ וְשִׁכְלַתְנוּ וְחֻכְמָה פַּחְכְּמַת־אֱלֹהִין
הַשְּׁתַכַּחַת בַּהּ וּמֶלֶכָא נְכוּכְדֻנְצָר אַבוּךְ רַב חֻטְמִין
12 אֲשַׁפִּין פִּשְׁדָּאִין גְּזָרִין הַקִּימָה אַבוּךְ מֶלֶכָא; פֶּל־קַבֵּל דִּי
רוּחַ יְתִירָא וּמְנַדַּע וְשִׁכְלַתְנוּ מִפִּשְׁרַת חֶלְמִין וְאַחֲנִית
אַחֲדִין וּמִשְׁרָא קְטָרִין הַשְּׁתַכַּחַת בַּהּ בְּדַנְיָאֵל דִּי־מֶלֶכָא
שִׁם־שִׁמְהָ בְּלִטְשָׁאצָּר פֶּעַן דְּנִיָּאֵל יִתְקַרֵּי וּפְשָׁרָה יִהְיֶהוּהָ;
13 בְּאֲדִין דְּנִיָּאֵל הָעַל קָדָם מֶלֶכָא עֵנָה מֶלֶכָא וְאָמַר
לְדַנְיָאֵל אַנְתָּה־הוּא דְנִיָּאֵל דִּי־מֶן־בְּנֵי גְלוּתָא דִּי יְהוּדָא דִּי
14 הִיתִי מֶלֶכָא אָבִי מֶן־יְהוּדָא; וְשָׁמַעַת עֲלִיךָ דִּי רוּחַ אֱלֹהִין
15 בְּךָ וְנִהִירוּ וְשִׁכְלַתְנוּ וְחֻכְמָה יְתִירָה הַשְּׁתַכַּחַת בְּךָ; וְכַעַן
הָעֵלוּ קְדָמִי חֲפִימֵיָא אֲשַׁפִּיָּא דִּי־כְתָבָה דְנָה יִקְרוּן וּפְשָׁרָה
16 לְהוֹדַעְתְּנִי וְלֹא־כְהִלִּין פִּשְׁר־מֶלְתָּא לְהַחֲנוּיָהּ; וְאַנְהָ
שָׁמַעַת עֲלִיךָ דִּי־תוּפֵל פִּשְׁרִין לְמִפִּשְׁרַת וְקְטָרִין לְמִשְׁרָא
פֶּעַן יֵהֵן תוּפֵל פְּתָבָא לְמִקְרָא וּפְשָׁרָה לְהוֹדַעְתְּנִי אַרְגֻּנָא
תְּלַפְשַׁת וְהַמּוֹנְכָא דִּי־דְהָבָא עַל־צִוְאַרְךָ וְתִלְתָּא בְּמַלְכוּתָא
17 תְּשֻׁלֵּט; בְּאֲדִין עֵנָה דְנִיָּאֵל וְאָמַר קָדָם מֶלֶכָא
מִתְנַתְּךָ לָךְ לְהוֹנֵן וּנְבִזְפִיתְךָ לְאַחֲרָן הַב בְּרַם פְּתָבָא
18 אִקְרָא לְמֶלֶכָא וּפְשָׁרָא אַהוּדַעְנָה; אַנְתָּה מֶלֶכָא אֱלֹהָא
עֲלִיָּא מַלְכוּתָא וּרְכוּתָא וּיְקָרָא וְהִדְרָה יֵהֵב לְנִבְכְדֻנְצָר
19 אַבוּךָ; וּמֶן־רְכוּתָא דִּי יְהִי־לָהּ פֶּל עַמְמֵיָא אַמְיָא וְלִשְׁנֵיָא
הוּוּ זְאֵעִין וְדַחֲלִין מֶן־קַדְמוּהִי דִּי־הוּא צְבָא הוּוּ קַטֵּל
וְדִי־הוּוּ צְבָא הוּוּ מַחָא וְדִי־הוּוּ צְבָא הוּוּ מְרִים וְדִי־
20 הוּוּ צְבָא הוּוּ מִשְׁפֵּל; וְכַדִּי רַם לְכַבָּה וְרוּחָה תִקְפַּת

16. v. חכול קרי. *ibid.* חכול קרי. 18. v. עלאה קרי. 19. v. זייעין קרי.

לְהוֹדָה הַנְּחַת מִן־פָּרְסָא מַלְכוּתָהּ וַיִּקְרָה הָעֶדְיוֹ מִנֶּהָ׃
 21 וּמִן־בְּנֵי אֲנָשָׁא טָרִיד וְלִבְבָה עִם־חַיּוֹתָא שׁוּי וְעִם־עֲרֻדֵי־א
 מְדוּרָה עֲשָׂבָא כְתוּרִין יִטְעֻמוּנָהּ וּמִטְל שְׂמִיא גִשְׁמָה
 יִצְטַבַּע עַד דִּי־יִידַע דִּי־שְׁלִיט אֱלֹהָא עֲלֵיָא בְּמַלְכוּת אֲנָשָׁא
 22 וְלִמְן־דֵּי יִצְבָּא יְהֻקִּים עֲלֵיהּ׃ וְאִנְתָּה בִּרְהַ בְּלִשְׂאֲצֹר לֹא
 23 הִשְׁפִּילְתָּ לְבַבְךָ פֶּלֶקְבֶּל דֵּי כֹל־דִּינָה יִדְעָת׃ וְעַל־מָרָא
 שְׂמִיא הִתְרוּמְמָתָּ וְלִמְאֻנִיָּא דִּי־בִיחָהּ הִיחִיו קַדְמֵיךָ
 וְאִנְתָּה וְרַבְרַבְנֵיךָ שְׁגֻלְתְּךָ וְלִחְנַתְךָ חֲמָרָא שְׁתִּין בַּהוּן
 וְלֹא־לֵהִי כִסְפָא וְדִהָבָא נְחֹשָׁא פְּרוּזָא אֲעָא וְאִבְנָא דֵּי לֹא־
 חֲזִין וְלֹא־שְׂמַעִין וְלֹא יִדְעִין שְׂפִיחָתָּ וְלֹא־לֵהִיא דִּי־נִשְׁמַתְךָ
 24 בִּידָהּ וְכֹל־אֲרַחְתְּךָ לֵה לֹא הִדְרָתָ׃ בְּאֲדִין מִן־קַדְמוּהִי
 25 שְׁלִיחַ פִּסָּא דִּי־יִדָּא וְכִתְבָּא דְנָה רְשִׁים׃ וְדָנָה כְּתָבָא
 26 דֵּי רְשִׁים מְנָא מְנָא הַקֵּל וּפְרָסִין׃ דְּנָה פֶּשֶׁר מִלְתָּא
 27 מְנָא מְנָה־אֱלֹהָא מַלְכוּתְךָ וְהִשְׁלֵמָה׃ תַּקֵּל תַּקִּילְתָּא
 28 בְּמִאזְנֵיָא וְהִשְׁתַּכַּחַת חֲסִיר׃ פֶּרְס פְּרִיסַת מַלְכוּתְךָ
 29 וַיְהִיבַת לְמַדְי וּפְרָס׃ בְּאֲדִין אֲמַר בְּלִשְׂאֲצֹר וְהַלְבִּשׁוּ
 לְדַנְיָאֵל אֲרַגְנָא וְהִמּוֹנְכָא דִּי־דִהָבָא עַל־צְוָאֲרָהּ וְהַכְרִזּוּ
 30 עֲלוּהִי דִי־לֵהוּא שְׁלִיט תִּלְתָּא בְּמַלְכוּתָא׃ בַּה בְּלִילֵיָא
 קִטִּיל בְּלִשְׂאֲצֹר מִלְכָּא כְּשַׂדִּיָּא׃

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1 וְדַרְיוֹשׁ מְדִיָּא קִבֵּל מַלְכוּתָא כְּבַר שְׁנִין שְׁתִּין וְתַרְתִּין׃
 2 שֶׁפֶר קָדָם דַּרְיוֹשׁ וְהַקִּים עַל־מַלְכוּתָא לְאַחַשְׁדָּרְפִּנֵיָא
 3 מָאָה וְעֶשְׂרִין דֵּי לְהוּן בְּכֹל־מַלְכוּתָא׃ וְעֵלָא מְנַהוּן סַרְכִין
 תִּלְתָּה דֵּי דַנְיָאֵל חַד מְנַהוּן דֵּי לְהוּן אַחַשְׁדָּרְפִּנֵיָא אֵלִין
 4 יְהִבִין לְהוּן טַעְמָא וּמִלְכָּא לֹא־לְהוּא נֹזֵק׃ אֲדִין דַּנְיָאֵל
 דָּנָה הוּוּ מְתַנַּצַּח עַל־סַרְכֵיָא וְאַחַשְׁדָּרְפִּנֵיָא פֶּלֶקְבֶּל דִּי־

v. 21. עלאה קרי v. 29. והמניכא ק' v. 30. כשדאה קרי v. 1. מואה קרי

רוּחַ יְחִירָא בַּהּ וּמְלַכָּא עֲשִׂית לְהַקְמוּתָהּ עַל־כָּל־מַלְכוּתָא :
5 אַדִּין סַרְכִיָּא וְאַחַשְׁדֵּרְפִּנְיָא הוּוּ בְעִינְ עֵלְהָ לְהַשְׁפִּיחָה
לְדַנְיָאֵל מִצַּד מַלְכוּתָא וְכָל־עֵלְהָ וּשְׁחִיתָהּ לֹא־יִכְלִין
לְהַשְׁפִּיחָה כָּל־קַבֵּל דִּי־מְהֵימֵן הוּוּ וְכָל־שְׁלוֹ וּשְׁחִיתָהּ
6 לֹא הִשְׁתַּכַּחַת עֲלוּהֵי : אַדִּין גְּבַרְיָא אֱלֹהֵי אַמְרִין דִּי לֹא
נְהַשְׁכַּח לְדַנְיָאֵל דְּנָה כָּל־עֵלְהָ לְהֵן הַשְׁכַּחְנָא עֲלוּהֵי
7 בְּדַת אֱלֹהֵהּ : אַדִּין סַרְכִיָּא וְאַחַשְׁדֵּרְפִּנְיָא אֱלֵן הִרְגִּשׁוּ
עַל־מְלַכָּא וְכֵן אַמְרִין לְהָ דְרִיּוּשׁ מְלַכָּא לְעַלְמִין חַיִּי :
8 אַתְּיַעֲטוּ כָּל סַרְכֵי מַלְכוּתָא סְגִנְיָא וְאַחַשְׁדֵּרְפִּנְיָא הִדְבַּרְיָא
וּפְחֻתָא לְקִימָא קִים מְלַכָּא וּלְתַקְפָּה אֶסֶר דִּי כָל־דִּי־
יִבְעָא בְּעוּ מִן־כָּל־אֱלֹהֵי וְאַנְשׁ עַד־יוֹמִין תִּלְתִּין לְהֵן מִנְּךָ
9 מְלַכָּא יִתְרַמָּא לְגֹב אַרְיֹותָא : כְּעֵן מְלַכָּא תְּקִים אֶסֶרָא
וְתַרְשֵׁם כְּתָבָא דִּי לֹא לְהַשְׁנִיָּה כְּדַת־מְדֵי וּפְרַס דִּי־לֹא
10 תַּעֲדָא : כָּל־קַבֵּל דְּנָה מְלַכָּא דְרִיּוּשׁ רִשֵׁם כְּתָבָא וְאַסְרָא :
11 וְדַנְיָאֵל כְּדֵי יַדַּע דִּי־רִשִׁים כְּתָבָא עַל לְבִיתָהּ וְכוּיֵן שְׁתִּיחֹן
לְהָ בְּעֲלִיתָהּ נִגְדַּד יְרוּשָׁלַם וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא הוּוּ
כְּרֵךְ עַל־בְּרִכּוּהֵי וּמִצְלָא וּמוֹדָאֵי קְדָם אֱלֹהֵהּ כָּל־קַבֵּל
12 דִּי־הוּוּ עֵבֵד מִן־קְדַמַּת דְּנָה : אַדִּין גְּבַרְיָא אֱלֹהֵי הִרְגִּשׁוּ
13 וְהַשְׁפִּחוּ לְדַנְיָאֵל בְּעָה וּמִתְחַזֵּן קְדָם אֱלֹהֵהּ : בְּאֲדִין
קָרְבוּ וְאַמְרִין קְדָם־מְלַכָּא עַל־אֶסֶר מְלַכָּא הָלֹא אֶסֶר
רִשְׁמַת דִּי כָל־אַנְשׁ דִּי־יִבְעָא מִן־כָּל־אֱלֹהֵי וְאַנְשׁ עַד־יוֹמִין
תִּלְתִּין לְהֵן מִנְּךָ מְלַכָּא יִתְרַמָּא לְגֹב אַרְיֹותָא עֵנָה מְלַכָּא
וְאִמְרַי וְצִיבָא מִלְּתָא כְּדַת־מְדֵי וּפְרַס דִּי־לֹא תַּעֲדָא :
14 בְּאֲדִין עֵנוּ וְאַמְרִין קְדָם מְלַכָּא דִּי דַנְיָאֵל דִּי מִן־בְּנֵי
גְלוּתָא דִּי יְהוּדָא לֹא־שֵׁם עֲלִיךָ מְלַכָּא טַעֲם וְעַל־אֶסֶרָא דִּי
15 רִשְׁמַת וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא כְּעָא בְּעוּתָהּ : אַדִּין מְלַכָּא
כְּדֵי מִלְּתָא שָׁמַע שְׁנִיָּא בְּאִשׁ עֲלוּהֵי וְעַל דַּנְיָאֵל שֵׁם כָּל

לְשִׁיזְבוּתָהּ וְעַד מַעְלֵי שָׁמַשׁ הָיָה מִשְׁתַּדֵּר לְהַצְלוּתָהּ ;
 16 בְּאֲדִין גְּבַרְיָא אֱלֹהֵי הַרְגִּשׁוּ עַל־מַלְכָּא וְאֲמַרְיִן לְמַלְכָּא דַּע
 מַלְכָּא דִּי־דַת לְמַדְי וּפְרָס דִּי־כַל־אַסָּר וְקִיָּם דִּי־מַלְכָּא
 17 יְהִיָּם לֹא לְהַשְׁנִיָּה : בְּאֲדִין מַלְכָּא אָמַר וְהִיתִּיּוּ לְדַנְיָאֵל
 וְרַמּוֹ לְגַבְּאֵי דִי אַרְיוּתָא עֵנָה מַלְכָּא וְאָמַר לְדַנְיָאֵל אֱלֹהֵךְ
 18 דִּי אֲנַתָּה פְּלַח־לֵיהּ בְּתַדִּירָא הוּא יִשְׁיֻבְכֶנָּךְ ; וְהִיתִּית אֲבָן
 חֲדָה וְשָׁמַת עַל־שָׁם גַּבְּאֵי וְחַתְמָה מַלְכָּא בַּעֲזָקְתָּהּ וּבַעֲזָקְתָּ
 19 רַבְרַבְנֹהֵי דִּי לֹא־תִשְׁנָא צָבוּ בְּדַנְיָאֵל ; אֲדִין אִזַּל מַלְכָּא
 לְהִיכְלִילָהּ וּבַת טוֹת וְדַחְוֹן לֹא־הִנְעֵל קְדַמּוּהִי וְשָׁנַתָּה נִדַת
 20 עֲלוּהִי ; בְּאֲדִין מַלְכָּא בְּשַׁפְרָפְרָא יְקוּם בְּנִגְהָא וּבִהַתְּבַהֲלָהּ
 21 לְגַבְּאֵי דִי־אַרְיוּתָא אִזַּל ; וּכְמַקְרִיבָהּ לְגַבְּאֵי לְדַנְיָאֵל בְּקַל
 עֲצִיב זַעַק עֵנָה מַלְכָּא וְאָמַר לְדַנְיָאֵל דַּנְיָאֵל עֵבֵד אֱלֹהָא
 22 חַיָּא אֱלֹהֵךְ דִּי אֲנַתָּה פְּלַח־לֵיהּ בְּתַדִּירָא הִיכַל לְשִׁיזְבוּתָךְ
 מִן־אַרְיוּתָא ; אֲדִין דַּנְיָאֵל עִם־מַלְכָּא מַלְל מַלְכָּא לְעַלְמִין
 23 חַיִּי ; אֱלֹהֵי שָׁלַח מְלֹאכְתָּהּ וּסְגַר פִּם אַרְיוּתָא וְלֹא חֲבַלּוּנִי
 פְּלִקְבַל דִּי קְדַמּוּהִי זְכוּ הַשְׁתַּכַּחַת לִי וְאִם קְדַמִּיךְ מַלְכָּא
 24 חַבּוּלָה לֹא עֲבִידַת ; בְּאֲדִין מַלְכָּא שָׁנִיא טָאֵב עֲלוּהִי
 וּלְדַנְיָאֵל אָמַר לְהַנְסִיקָהּ מִן־גַּבְּאֵי וְהִסֵּק דַּנְיָאֵל מִן־גַּבְּאֵי
 25 וְכַל־חֲבַל לֹא־הַשְׁתַּכַּח בָּהּ דִּי הִימֵן בְּאַלְהֵיהּ ; וְאָמַר
 מַלְכָּא וְהִיתִּיּוּ גְּבַרְיָא אֱלֹהֵי דִי־אֲכַלּוּ קַרְצוּדֵי דִּי דַּנְיָאֵל
 וְלִגְבֵי אַרְיוּתָא רַמּוֹ אֲנוּן בְּנִיהוּן וּנְשִׁיהוּן וְלֹא־מָטוּ
 לְאַרְעִית גַּבְּאֵי עַד דִּי־שָׁלְטוּ בַּהוּן אַרְיוּתָא וְכַל־גְּרַמִּיהוּן
 26 הִדְקוּ ; בְּאֲדִין דְּרוּשׁ מַלְכָּא פָּתַב לְכַל־עַמְמֵיָא אֲמִיָּא
 27 וְלִשְׁנֵיָא דִּי־דְאַרְיוֹן בְּכַל־אַרְעָא שְׁלַמְכוּן יִשְׁגָּא ; מִן־קְדַמִּי
 שִׁים טַעַם דִּי ׀ בְּכַל־שְׁלַטָּן מְלַכּוּתֵי לְהוּן זֹאעִין וְדַחְלִין
 מִן־קְדָם אֱלֹהֵיהּ דִּי־דַנְיָאֵל דִּי־הוּא אֱלֹהָא חַיָּא וְקִיָּם

לְעֶלְמִין וּמַלְכוּתָהּ דִּי-לֹא תִתְחַבֵּל וְשִׁלְטָנָהּ עַד-סוּפָא :
 28 מְשִׁיזַב וּמְצַל וְעֵבֵד אֶתִּין וְחַמְהִין בְּשִׁמְיָא וּבְאַרְעָא דִּי
 29 שְׂזִיב לְדַנְיָאֵל מִן-יַד אַרְיוּתָא : וְדַנְיָאֵל דְּנָה הִצְלַח
 בְּמַלְכוּת דְרָיוּשׁ וּבְמַלְכוּת כּוּרְשׁ פְּרָסְיָא :

CHAP. VII.

1 בְּשַׁנַּת חֲדָה לְבִלְאִשְׁצַר מֶלֶךְ בְּכֹל דַּנְיָאֵל חָלַם חֲזָה וַחֲזוּרִי
 רֵאשֵׁה עַל-מִשְׁכְּבָהּ בְּאֲדִין חֶלְמָא כְּתַב רֵאשׁ מְלִין אָמַר :
 2 כְּנֵה דַנְיָאֵל וְאִמַר חֲזָה הָוִית בְּחֲזוּרִי עַם-לִילְיָא וְאִרוּ אַרְבַּע
 3 רוּחֵי שְׂמִיָּא מְגִיחוּן לִימָא רַבָּא : וְאַרְבַּע הִיוּן רַבְרָבִין
 4 סְלָקוּ מִן-יִמְיָא שְׁנִין דָּא מִן-דָּא : קְדַמְיָתָא כְּאַרְיֵה וּגְשִׁין
 דִּירְנֶשֶׁר לָהּ חֲזָה הָוִית כַּד דִּירְמֵרִיטוּ גְשִׁיָּה וּנְטִילַת מִן
 אַרְבָּא וְדַלְרִנְלִין בְּאַנְשׁ הַקִּימַת וּלְבַב אָנְשׁ יְהִיב לָהּ :
 5 וְאִרוּ חֲזָה אַחֲרֵי תְנִינָה דְמִיָּה לְלֵב וְלִסְטֵר-חַד הַקִּימַת
 וְחָלַת קְלִין בְּשַׁמָּה בֵּין שְׁנֵיָּה וּכְן אִמְרִין לָהּ קוּמִי אַכְלִי
 6 בְּסַר שְׂנִיָּא : בְּאַתַּר דְּנָה חֲזָה הָוִית וְאִרוּ אַחֲרֵי כְּנַמֵּר וְלָהּ
 גְּשִׁין אַרְבַּע דִּירְיֹשׁ עַל-גְּבֵהָ וְאַרְבָּעָה רֵאשִׁין לְחִיוּתָא
 7 וְשִׁלְיָן יְהִיב לָהּ : בְּאַתַּר דְּנָה חֲזָה הָוִית בְּחֲזוּרִי לִילְיָא
 וְאִרוּ חֲזָה רַבְרָבִיא דְהִילֵהּ וְאַכְלֵי וְתַקִּישָׁא יַחֲרֵה וְסַנְיִן
 דִּירְפֵּרַל לָהּ רַבְרָבִין אַכְלָא וּבְדִיקָה וּסְאַרָא בְּרַנְלִיָּה
 רַפְשָׁה וְדָא בְּטַנְיָה בְּרַבְרָבִיָּתָא דִּי קַבְלִיָּה וְקַרְנִין
 8 קַמֵּר לָהּ : בְּשַׁמְלַל יַחֲרֵי בְּקַרְבֵּיָּא וְאַלִי קַרְן אַחֲרֵי חֲזִירָה
 בְּקַרְנֵי בְּנִינֵיהּ וְחָלַת בְּרַבְרָבִיא עַבְדֵּיָּא אַחֲזַקְרִין בְּרַב-
 9 עַבְדֵּיָּה וְאַלִי קַרְנֵי בְּקַרְבֵּיָּא אַנְשָׁא בְּקַרְבֵּיָּא יֵשׁ בְּמַלְל
 בְּקַרְבֵּיָּה : וְשִׁיָּהּ עַבְדֵּיָּה דִּירְפֵּרַל וְחָלַת בְּקַרְבֵּיָּה וְחָלַת בְּקַרְבֵּיָּה
 לְבִינָהּ בְּקַרְבֵּיָּה יְהִי וְשִׁיָּהּ רֵאשֵׁה בְּקַרְבֵּיָּה בְּרַבְרָבִיא
 10 שְׂמִיָּהּ דִּירְפֵּרַל וְחָלַת בְּקַרְבֵּיָּה : עַבְדֵּיָּה דִּירְפֵּרַל וְחָלַת בְּקַרְבֵּיָּה

28 ו 29 אריוותא

מן־קַדְמוֹהִי אֶלֶף אֲלֵפִים יִשְׁמְשׁוּנָהּ וְרַבּוֹ רַבּוֹן קַדְמוֹהִי
 11 יְקוּמוּן דִּינָא יִתְבּ וְסַפְרִין פְּתִיחוּ ; חֲזָה הָוִית בְּאֲדִין
 מִן־קַל מְלִיא רַבְרְבָתָא דִּי קַרְנָא מִמְלָלָא חֲזָה הָוִית עַד
 דִּי קְטִילַת חַיּוֹתָא וְהוּבַד גְּשָׁמָה וִיהִיבַת לִיקְדַת אֲשָׁא ;
 12 וְשָׂאָר חַיּוֹתָא חֲעָדִיו שְׁלַטְנָהוֹן וְאַרְכָּה בְּחַיִּין יְהִיבַת לְהוֹן
 13 עַד־זְמַן וְעָדִין ; חֲזָה הָוִית בְּחַזּוּי לִילְיָא וְאָרוּ עַם־עַנְנֵי
 שְׁמִיא כְּבַר אָנֶשׁ אֲתָה הוּא וְעַד־עֲתִיק יוּמִיא מְטָה
 14 וְקַדְמוֹהִי הֶקְרַבוּהִי ; וְלָהּ יִהַב שְׁלַטָּן וְיִקַּר וּמִלְכוֹ וְכָל
 עַמְמִיא אֲמִיא וְלִשְׁנִיא לָהּ יִפְלַחוּן שְׁלַטְנָה שְׁלַטָּן עֲלֵם
 15 דִּי־לֹא יַעֲדָה וּמְלִכוּתָהּ דִּי־לֹא תִתְחַבֵּל ; אֲתַקְרִית
 16 רוּחֵי אָנָה דְנִיָּאל בְּגוֹ נְדָנָה וְחַזּוּי רַאשֵׁי יְבֵה־לְנַנְי ; קַרְבַּת
 עַל־חַד מִן־קַאֲמִיא וְיִצְיִבָא אֲבַעָא מִנָּה עַל־כָּל־דְּנָה וְאֲמַר־
 17 לִי וּפְשָׁר מְלִיא יְהוּדַעַנְי ; אֲלִין חַיּוֹתָא רַבְרְבָתָא דִּי אֲנִין
 18 אַרְבַּע אַרְבַּעָה מְלַכִּין יְקוּמוּן מִן־אַרְעָא ; וְיִקְבְּלוּן מְלִכוּתָא
 קַדִּישֵׁי עֲלִיוֹנִין וְיַחְסְנוּן מְלִכוּתָא עַד־עֲלָמָא וְעַד עֲלֵם
 19 עַלְמִיא ; אֲדִין צְבִית לִי־צָבָא עַל־חַיּוֹתָא רַבִּיעִיתָא דִּי־הָוִית
 שְׁנִיָּה מִן־פְּלִהוֹן הֶחֱיִלָּה וַתִּירָה שְׁנִיָּה דִּי־פַרְלִ וְטַפְרִיָּה
 20 דִּי־נַחַשׁ אֲכֹלָה מְדָקָה וּשְׂאָרָא בְּרַגְלֵיהָ רַפְסָה ; וְעַל־
 קַרְנֵיאָ עֶשֶׂר דִּי בְּרַאשָׁה וְאַחֲרֵי דִּי סִלְקַת וּנְפִלּוּ מִן־
 קַדְמִיָּה תְּלַת וְקַרְנָא דְּפָן וְעִינִין לָהּ וּפֶסֶם מִמְלַל רַבְרְבָן
 21 וְחַזּוּהָ רַב מִן־חֲבַרְתָּהּ ; חֲזָה הָוִית וְקַרְנָא דְּפָן עֶבְדָּא
 22 קַרְבַּ עַם־קַדִּישִׁין וְיִכְלָה לָהּ ; עַד דִּי־אַתָּה עֲתִיק יוּמִיא
 וְדִינָא יִהַב לְקַדִּישֵׁי עֲלִיוֹנִין וְזִמְנָא מְטָה וּמְלִכוּתָא הֶחְסְנוּ
 23 קַדִּישִׁין ; כֵּן אֲמַר חַיּוֹתָא רַבִּיעִיתָא מְלַכּוֹ רַבִּיעִיא תְּהִיָּא
 בְּאַרְעָא דִּי תִשְׁנָא מִן־כָּל־מְלִכוּתָא וְתֵאכֹל כָּל־אַרְעָא
 24 וְתִדּוּשְׁנָהּ וְתִדְקַנָּהּ ; וְקַרְנֵיאָ עֶשֶׂר מִנָּה מְלִכוּתָהּ עֶשְׂרָה

ibid. נ"א בְּרַגְלֵיהָ

ibid. יתיר ו'

v. 19. נ"א לִי־צָבָא

v. 23. רַבִּיעִיתָא קַרְי

v. 10. אֲלִין קַרְי

v. 20. וְנַפְלָה קַרְי

מְלָכִין יִקְמוּן וְאַחֲרָיו יָקוּם אַחֲרֵיהֶן וְהוּא יִשְׁנֵא מִן־קִדְמָיָא
וְתִלְתָּה מְלָכִין יִהְיֶשְׁפֵּל; וּמְלִין לְצַד עֲלִיָּא וּמְלָל וְלִקְדִישִׁי 25
עֲלִוּיָּין יִבְלֵא וְיִסְבֵּר לְהַשְׁנִיָּה זְמַנִּין וְדַת וְיִתְיַבּוּן בִּידָה
עַד־עֲדָן וְעַד־נִין וּפְלַג עֲדָן; וְדִינָא יִתֵּב וְשִׁלְטַנְהָ יִהְיֶדוּן 26
לְהַשְׁמָדָה וְלְהַבְדָּה עַד־סוּפָא; וּמְלָכוּתָא וְשִׁלְטַנָּא 27
וְרַבּוּתָא דִּי מְלָכוּתֵּת הַחוּת כָּל־שְׁמֵיָא יִהְיִיבַת לְעַם קְדִישִׁי
עֲלִוּיָּין מְלָכוּתָהּ מְלָכוּת עַלְמָא וְכָל שִׁלְטַנְיָא לָהּ יִפְלַחוּן
וְיִשְׁתַּמְעוּן; עַד־כֶּה סוּפָא דִּי־מְלָתָא אָנָּה דְנִיָּאל שְׁגִיָּא 28
רְעִוּיָּי יִבְהַלְנִי וְזִוּיָּי יִשְׁתַּנוּן עָלַי וּמְלָתָא בְּלַבִּי נִטְרַת;

III. EZRA 4: 8—6: 18.

רְחוּם בְּעַל־טַעַם וְשִׁמְשִׁי סִפְרָא כְּתָבוּ אֲנָרָא חָדָא עַל־ 8
יְרוּשָׁלַם לְאַרְתַּחְשַׁשְׁתָּא מְלָכָא כְּנַמָּא; אַדִּין רְחוּם בְּעַל־ 9
טַעַם וְשִׁמְשִׁי סִפְרָא וְשָׂאָר כְּנֻתָהוּן דִּינִיָּא וְאַפְרִסְתְּכִיָּא
טַרְפְּלִיָּא אֲפִרְסִיָּא אַרְכֻּנִי בְּבִלְיָא שׁוּשַׁנְכִיָּא דִּהוּא עֲלִמְיָא;
וְשָׂאָר אֲמִיָּא דִּי הִגְלִי אֲסַנְפֵּר רַבָּא וְיִקְרָא וְהוּתֵּב הַמִּו 10
בְּקִרְיָה דִּי שְׁמֶרְיִן וְשָׂאָר עֵבֶר־נְהָרָה וְכַעֲנַת;
דִּנְהָ פִרְשָׁגִן אֲגַרְתָּת דִּי שְׁלַחוּ עֲלוּהִי עַל־אַרְתַּחְשַׁשְׁתָּא 11
מְלָכָא עֲבָדִיךָ אֲנַשׁ עֵבֶר־נְהָרָה וְכַעֲנַת; יְדִיעַ לְהוּא 12
לְמִלְכָּא דִּי יְהוּדִיָּא דִּי סִלְקוּ מִן־לְוִתָּךְ עֲלִינָא אַתּוּ לִירוּשָׁלַם
קְרִיתָא מְרֻדָּתָא וּבְאוּשְׁתָּא בְּנִין וְשׁוּרִי אֲשַׁכְּלִלוּ וְאַשְׁיָא
יְחִיטוּ; כַּעַן יְדִיעַ לְהוּא לְמִלְכָּא דִּי יְהוּ קְרִיתָא דָךְ תַּתְּבִנָּא
וְשׁוּרִיָּא יִשְׁתַּכְּלִלוּן מִנְדָּה בְּלֹא וְהַלְךְ לָא יִנְתַּנוּן
וְאַשְׁתֵּם מְלָכִים תְּהַנְזִק; כַּעַן כָּבֵל דִּי־מֶלַח הֵיכְלָא 14
מְלַחֲנָא וְעֵרוֹת מְלָכָא לֹא־אַרְיָךְ לָנָא לְמַחֲזֵא עַל־דִּנְהָ
שְׁלַחֲנָא וְהוּדְעָנָא לְמִלְכָּא; דִּי יִבְקֵר בְּסַפֵּר דְכִרְנִיָּא 15

v. 26. עלאה קרי v. 9. ארכויא קרי ibid. דחויא קרי v. 12. ושוריא שכללו קרי

15 די אַכּהֲתֵךְ וְתַהֲשִׁיכַח בְּסֹפֶר דְּכַרְנַיָא וְתַנְדַּע דִּי קַרְיַתָא דְךָ
 קַרְיָא מְרָדָא וּמַהֲנִזְקַת מַלְכִין וּמְדִינָן וְאַשְׁתַּדּוּר עֲבָדִין
 בְּגוּוּחַ מִן־יּוֹמַת עֲלָמָא עַל־דְּנָה קַרְיַתָא דְךָ הֲחַרְבַת;
 16 מֵהוּדְעִין אֲנַחְנָה לְמַלְכָא דִּי הֵן קַרְיַתָא דְךָ תִּתְבְּנָא וְשׁוּרְיָה
 יִשְׁתַּכְּלִלּוּן לְקַבֵּל דְּנָה חֻלְק בְּעֵבֶר נִהְרָא לֹא אִיתִי לְךָ;
 17 שְׁתַּנְמָא שְׁלַח מַלְכָא עַל־רְחוּם בְּעַל־טַעַם וְשִׁמְשֵׁי סְפָרָא
 וְשָׂאֵר פְּנוּתֵהוּן דִּי יִתְבִּין בְּשִׁמְרִין וְשָׂאֵר עֲבַר־נִהְרָה
 18 שְׁלָם וְכַעַת; נִשְׁתַּוְּנָא דִּי־שְׁלַחְתוּן עֲלֵינָא מְפָרֶשׁ קַרְיָ
 19 קַדְמִי; וּמְנִי שִׁים טַעַם וּבְקָרוּ וְהַשְׁפִּחוּ דִּי קַרְיַתָא דְךָ
 מִן־יּוֹמַת עֲלָמָא עַל־מַלְכִין מִתְנַשְׂאָה וּמְרָד וְאַשְׁתַּדּוּר
 20 מִתְעַבְד־בָּהּ; וּמַלְכִין תַּקְיִפִּין הוּוּ עַל־יְרוּשָׁלַם וְשְׁלִיטִין
 21 בְּכָל עֵבֶר נִהְרָה וּמְדָה בְּלוּ וְהִלְךְ מִתִּיב לְהוּן; פְּעַן
 שִׁימוּ טַעַם לְבַטְלָא גְבַרְיָא אֲלֵךְ וְקַרְיַתָא דְךָ לֹא תִתְבְּנָא
 22 עַד־מְנִי טַעַמָא יִתְשִׁם; וְזִהִירִין הוּוּ שְׁלוּ לְמַעַבְד עַל־דְּנָה
 23 לְמָה יִשְׁגָא חֻבְלָא לְהַנְזִקַת מַלְכִין; אַדְוִן מִן־דִּי
 פְּרָשְׁגִן נִשְׁתַּוְּנָא דִּי אֲרַתְהוּשְׁשָׁתָא מַלְכָא קַרְיָ קְדַם־רְחוּם
 וְשִׁמְשֵׁי סְפָרָא וּכְנֻתֵהוּן אֲזָלוּ בְּבַהִילוּ לִירוּשָׁלַם עַל־
 24 יְהוּדִיָא וּבְטָלוּ הַמּוּ פְּאֲדָרַע וְחִיל; בְּאֲדִין בְּטַלַת עֲבִידַת
 בֵּית־אֱלֹהָא דִּי בִירוּשָׁלַם וְהוּת בְּטָלָא עַד שְׁנַת תְּרַתִּין
 לְמַלְכוּת דְּרִינּוּשׁ מֶלֶךְ־פָּרַס;

CHAP. V.

1 וְהַתְנַבִּי חֲגִי נְבִיאָה וּזְכַרְיָה בֶר־עֲדוּא נְבִיאָא עַל־יְהוּדִיָא
 2 דִּי בִיהוּד וּבִירוּשָׁלַם בְּשֵׁם אֱלֹהֵי יִשְׂרָאֵל עֲלִיהוּן; בְּאֲדִין
 קָמוּ זְרַבְבָּל בֶר־שָׂאֲלֵהוּאֵל וְיִשׁוּעַ בֶר־יּוּאָדָק וְשָׂרִיו לְמַכְנָא
 בֵּית אֱלֹהָא דִּי בִירוּשָׁלַם וְעַמֵּהוּן נְבִיאָה דִּי־אֱלֹהָא
 3 מִסְעֲדִין לְהוּן; בְּהַזְמָנָא אֲתָה עֲלִיהוּן תַּחְנִי פַחַת עֲבַר־
 נִהְרָה וְשִׁתַּר בּוּזְנִי וּכְנֻתֵהוּן וּכְן אֲמַרִין לָהֶם מִן־שָׁם

לְכֶם טַעַם בַּיְתָא דְנָה לְבָנָא וְאַשְׁרָנָא דְנָה לְשַׁכְלָלָה :
 4 אַדִּין פְּנִמָּא אֲמַרְנָא לְהֶם מִן־אֲנוּן שְׁמַהַת גְּבַרְיָא דִּי־דְנָה
 5 בְּנִינָא פְּנִין : וְעִין אֱלֹהֵהֶם הָוֵת עַל־שְׂבִי יְהוּדָיָא וְלֹא־
 בָּטְלוּ הַמּוֹ עַד־טַעַמָּא לְדַרְיוּשׁ יְהוּדָיָא וְאֲדִין יְחִיבוּן נְשַׁתְּוֹנָא
 6 עַל־דְּנָה : שְׂרַשְׁגִּן אֲגַרְהָא דִּי־שְׁלַח תַּחְתֵּי פָחוּת עֲבַר־
 נַהֲרָה וְשַׁחַר פּוֹזְנִי וּכְנוּחָהּ אֲפַרְסָכְיָא דִּי בַעֲבַר נַהֲרָה
 7 עַל־דַּרְיוּשׁ מְלָפָא : פַּתְגָּמָא שְׁלַחוּ עֲלוּהִי וְכַדְנָה פְּתִיב
 8 בְּגוּזָה לְדַרְיוּשׁ מְלָפָא שְׁלָמָא כֻּלָּא : יָדִיעַ לְהוּא לְמְלָפָא
 דִּי־אֲזַלְנָא לִיהוּדַי מְדִינְתָא לְבֵית אֱלֹהָא רַבָּא וְהוּא
 מִתְּפַנָּא אֲבָן גָּלִל וְאֵעַ מִתְּשֵׁם בְּכַתְלֵיָא וְעַבְדֵּיהָא דְּךָ
 9 אֲסַפְרָנָא מִתְּעַבְדָּא וּמְצַלַּח בִּידְהֶם : אַדִּין שְׁאֲלֵנָא לְשַׁבְיָא
 אֱלֹךְ פְּנִמָּא אֲמַרְנָא לְהֶם מִן־שֵׁם לְכֶם טַעַם בַּיְתָא דְנָה
 10 לְמַבְנֵיהָ וְאַשְׁרָנָא דְנָה לְשַׁכְלָלָה : וְאַתָּה שְׁמַהַתְהֶם שְׁאֲלֵנָא
 לְהֶם לְהוֹדְעוּתְךָ דִּי נִכְתָּב שֵׁם־גְּבַרְיָא דִּי בְּרָאשֵׁהֶם :
 11 וּכְנָמָא פַתְגָּמָא הִתִּיבוּנָא לְמַמְרֵ אֲנַחְנָא הַמּוֹ עַבְדוּהִי
 דִּי־אֱלֹהֵי שְׁמִיָּא וְאַרְעָא וּבְנִין בַּיְתָא דִּי־הוּא בִּינָה מִקְדַּמַּת
 דְּנָה שְׁנִין שְׁגִיָּאן וּמְלֹךְ לְיִשְׂרָאֵל רַב בְּנֵהוּי וְשַׁכְלָלָה :
 12 לָהֵן מִן־דִּי הִרְגִּזוּ אֲבַהַתְנָא לְאֱלֹהֵי שְׁמִיָּא יְהִיב הַמּוֹ פִיד
 נְבוּכַדְנֶצַּר מְלֹךְ־בָּבֶל פְּסֻדֵיָּא וּבֵיתָה דְנָה סַתְרָה וְעַמָּה
 13 הַגְּלִי לְבָבֶל : בְּרַם בְּשַׁנַּת חֲדָה לְכוּרְשׁ מְלָכָא דִּי בָבֶל
 14 כּוּרְשׁ מְלָכָא שֵׁם טַעַם בֵּית־אֱלֹהָא דְנָה לְפָנָא : וְאַתָּה
 מְאַנִּיָּא דִּי־בֵית־אֱלֹהָא דִּי דְהִבָּה וּכְסָפָא דִּי נְבוּכַדְנֶצַּר
 הִנְפֵּק מִן־הֵיכְלָא דִּי בִירוּשָׁלַם וְהֵיבֵל הַמּוֹ לְהֵיכְלָא דִּי
 בָבֶל הִנְפֵּק הַמּוֹ כּוּרְשׁ מְלָכָא מִן־הֵיכְלָא דִּי בָבֶל וְהֵיבֵר
 15 לְשַׁשְׁבָּצַר שְׁמִיָּה דִּי פָחוּת שְׁמָה : וְאַמְרֵ־לֵיהָ אֱלֹהֵי מְאַנִּיָּא
 שָׂא אֲזַל־אַחַת הַמּוֹ בְּהֵיכְלָא דִּי בִירוּשָׁלַם וּבֵית אֱלֹהָא

v. 15. יתיר ה'

v. 13. כ"א לבנא

v. 12. כשדאה קרי

16 יִתְבַּנֵּא עַל־אֶתְרָהּ ; אֲדִין שֶׁשְׁבָצָר דָּךְ אֶתָּא יְהוּב
 אֲשֵׁיָא דִי־בֵית אֱלֹהָא דִי בִירוּשָׁלַם וּמִן־אֲדִין וְעַד־כְּעַן
 17 מִתְבַּנֵּא וְלֹא שְׁלִים ; וְכַעַן הֵן עַל־מְלָפָא טַב יִתְכַּפֵּר בְּבֵית
 גְּנֻזְיָא דִי־מְלָפָא תַּמָּה דִי בְּכַבְלֵהּ הֵן אִיתִי דִי־מִן־כּוֹרֶשׁ
 מְלָפָא שִׁים טַעַם לְמִבְנֵי בֵית־אֱלֹהָא דָךְ בִּירוּשָׁלַם וְרַעוּת
 מְלָפָא עַל־דְּנָה וְשִׁלַח עֲלִינָא ;

CHAP. VI.

1 בְּאֲדִין דְּרִינֵשׁ מְלָפָא שִׁם טַעַם וּבְקָרוּ | בְּבֵית סַפְרִיָא דִי
 2 גְּנֻזְיָא מִהֶחֱתִין תַּמָּה בְּכַבְלֵהּ ; וְהוֹשְׁתַּחֲתָא בְּאֶחְמָתָא בְּבִירְתָא
 דִי בְּמִדְיָא מְדִינָתָא מְגַלְהָ חֻדָּה וְכֵן־פְּתִיב בְּגוּוֹה דְכְרוּנָה ;
 3 בְּשַׁנַּת חֻדָּה לְכוֹרֶשׁ מְלָפָא כּוֹרֶשׁ מְלָפָא שִׁם טַעַם
 בֵּית־אֱלֹהָא בִירוּשָׁלַם בֵּיתָא יִתְבַּנֵּא אַתְרֵי דִי־דְבַחִין דְּבַחִין
 וְאֲשׁוּדֵי מְסוּבְלִין רוּמָה אֲמִין שְׁתִּין פְּתִיחָה אֲמִין שְׁתִּין ;
 4 נְדַבְכִין דִי־אָבֹן גָּלִל תְּלַתָּא וְנִדְבַךְ דִי־אֵעַ חֻדָּת וְנִפְקַתָּא
 5 מִן־בֵּית מְלָפָא תְּתִיבָה ; וְאַתָּה מֵאֲנִי בֵית־אֱלֹהָא דִי דְהִבָּה
 וְכִסְפָּא דִי נְבוּכַדְנֶצַּר הִנְפִק מִן־הַיְכָלָא דִי־בִירוּשָׁלַם
 וְהַיְבִל לְכַבְלֵי יְהִיבֹן וַיְהִי לְהַיְכָלָא דִי־בִירוּשָׁלַם לְאַתְרָהּ
 6 וְתַחַת בְּבֵית אֱלֹהָא ; כַּעַן תְּתַנִּי פַּחַת עֵבֶר־נְהַרָה שְׁתֵּר
 בּוֹזְנֵי וְכִנּוּתֵהוּן אִפְרָסְכִיָא דִי בְּעֵבֶר נְהַרָה רְחִיקִין הוּוּ
 7 מִן־תַּמָּה ; שְׁבִקוּ לְעִבְדֵי בֵית־אֱלֹהָא דָךְ פַּחַת יְהוּדִיָא
 8 וְלִשְׁבֵי יְהוּדִיָא בֵית־אֱלֹהָא דָךְ וּבְנוּן עַל־אֶתְרָהּ ; וּמְנִי
 שִׁים טַעַם לְמָא דִי־תַעֲבֹדוּן עִם־שְׁבֵי יְהוּדִיָא אֱלֹךְ לְמִבְנֵי
 בֵּית־אֱלֹהָא דָךְ וּמְנַכְסֵי מְלָפָא דִי מִדַּת עֵבֶר נְהַרָה
 אִסְרָנָא נִפְקַתָּא תְּהוּוּא מִתְיַהֲבָא לְגַבְרִיָא אֱלֹךְ דִי־לָא
 9 לְבַטְלָא ; וְמָה חֲשַׁחֲוּן וּבְנֵי תוֹרִין וְדַכְרִין וְאַמְרִין לְעֲלֹן
 לְאַלְהָ שְׁמִיָא חֲנֻטִין מְלַח חֲמֵר וּמְשַׁח כְּמֵאֲמֵר כְּהִנְיָא

10 דִּי-לְהוֹן מִהַקְּרָבִין נִיחֻזְחִין לְאַלְהָ שְׁמִיָּא וּמְצַלִּין לְחַיִּי
 11 מִלְּפָא וּבְנוּהִי ; וּמְנִי שָׁיִם טַעֲם דִּי כָל-אַנְשׁ דִּי יְהִשְׁנָא
 פִּתְגָמָא דְנָה יִתְנַסַּח אַע מִן-בֵּיתָהּ וְזָקִיף יִתְמַחָא עֲלֵהּ
 12 וּבֵיתָהּ נִוְלוּ יִתְעַבֵּד עַל-דְּנָה ; וְאַלְהָ דִּי-שָׁכֵן שְׁמֵהּ תַּמָּה
 יִמְגַר כָּל-מֶלֶךְ וְעַם דִּי יִשְׁלַח יָדָהּ לְהִשְׁנָא לְחַבְלָהּ
 בֵּית-אַלְהָא דִּךְ דִּי-בִירוּשְׁלַם אָנָּא דְרִיּוּשׁ שְׁמַת טַעֲם
 13 אֲסַפְרָנָא יִתְעַבֵּד ; אֲדִין תִּתְנִי פַחַת עֲבַר-נְהַרָה שְׁתַּר
 בּוּזְנִי וּכְנוּתָהוֹן לְקַבֵּל דִּי-שְׁלַח דְרִיּוּשׁ מִלְּפָא כְּנַמָּא
 14 אֲסַפְרָנָא עֲבָדוּ ; וְשִׁבִי יְהוּדִיָּא בְּנִין וּמְצַלְחִין בְּנְבוּאָת
 חֲזִי נְכִיָּאָה וְזִכְרִיָּה בְרַעְדֻּא וּבְנוּ וְשִׁכְלֻּוּ מִן-טַעֲם אֱלֹהָ
 יִשְׂרָאֵל וּמְטַעֲם כּוּרְשׁ וְדְרִיּוּשׁ וְאַרְתַּחְשַׁשְׁתָּא מֶלֶךְ פִּדְסִי ;
 15 וְשִׁיֻּצִיָּא בֵּיתָהּ דְנָה עַד יוֹם תִּלְתָּהּ לִירַח אֲדַר דִּי-הִיא
 16 שְׁנַת-שֵׁת לְמַלְכוּת דְרִיּוּשׁ מִלְּפָא ; וְעֲבָדוּ בְנֵי-יִשְׂרָאֵל
 כְּהַנְיָא וְלוּיָא וְשָׂאֵר בְּנֵי-גְלוּתָא חֲנַפְת בֵּית-אַלְהָא דְנָה
 17 בְּחֻדוּהּ ; וְהִקְרָבוּ לְחַנְכַּת בֵּית-אַלְהָא דְנָה תּוֹרִין מֵאָה
 דְכַרִּין מֵאֲתִין אֲמַרִּין אַרְבַּע מֵאָה וּצְפִירֵי עֲזִין לְחַטִּיָּא
 18 עַל-כָּל-יִשְׂרָאֵל תְּרִי-עֶשֶׂר לְמַנִּין שְׁבַטֵי יִשְׂרָאֵל ; וְהִקִּימוּ
 כְּהַנְיָא בְּפִלְגְתָּהוֹן וְלוּיָא בְּמַחְלָקְתָּהוֹן עַל-עֲבִידַת אֱלֹהָ
 דִּי בִירוּשְׁלַם כְּכַתֵּב סֵפֶר מִשָּׁה ;

IV. EZRA 7: 12—27.

12 אֲרַתַּחְשַׁשְׁתָּא מֶלֶךְ מַלְכִיָּא לְעִזְרָא כְּהֵנָּא סֵפֶר דִּתָּא דִּי-
 13 אֱלֹהָ שְׁמִיָּא גְמִיר וּכְעֵנַת ; מְנִי שָׁיִם טַעֲם דִּי כָל-מִתְנַדָּב
 בְּמַלְכוּתֵי מִן-עַמָּא יִשְׂרָאֵל וְכַהֲנוּהִי וְלוּיָא לְמַתָּהּ
 14 לִירוּשְׁלַם עִמָּךְ יִתָּךְ ; כָּל-קַבֵּל דִּי מִן-קָדְם מִלְּפָא

12. v. נ"א לְהִשְׁנָא אוּ בְנָא

וְשָׁבַעַת יַעֲטֹהִי שְׁלִיחַ לְבַקְרָהּ עַל־יְהוּד וְלִירוּשָׁלַם בְּדַת
 15 אֱלֹהֵי דֵי בִידָךְ ; וְלִהְיִבְלָה כְּסֶף וְדָהָב דֵי־מִלְכָא וְיַעֲטֹהִי
 16 הַתְּנַדְּבוּ לְאֱלֹהֵי יִשְׂרָאֵל דֵי בִירוּשָׁלַם מִשְׁכָּנָה ; וְכֹל כְּסֶף
 וְדָהָב דֵי תְהַשְׁכַּח בְּכֹל מְדִינַת בְּכָל עִם הַתְּנַדְּבוּת עֲמָא
 17 וְכַהֲנִיָּא מִתְּנַדְּבִין לְבֵית אֱלֹהֵהֶם דֵי בִירוּשָׁלַם ; כֹּל־קִבְלָא
 דְּנָה אֶסְפְּרָנָא תְקַנָּא בְּכֶסֶף דְּנָה תוֹרִין דְּכָרִין אֲמָרִין
 וּמְנַחֲתָהוֹן וְנִסְפִּיָּהוֹן וְתִקְרַב הֵמוּ עַל־מִדְּבַחָא דֵי בֵית
 18 אֱלֹהֵכֶם דֵי בִירוּשָׁלַם ; וּמָה דֵי עֲלִיָּה וְעַל־אַחִיָּה וְיִיטַב
 בְּשָׂאֵר כְּסֶף וְדָהָבָה לְמַעַבְדַּד כְּרַעוֹת אֱלֹהֵכֶם תַּעֲבֹדוּן ;
 19 וּמֵאֲנִיָּא דֵי־מִתִּיהִבִּין לָךְ לְפַלְחֵן בֵּית אֱלֹהֵי הַשָּׁלֵם קָדָם
 20 אֱלֹהֵי יְרוּשָׁלַם ; וְשָׂאֵר חֲשָׁחוֹת בֵּית אֱלֹהֵי דֵי וּפְלִלְךָ
 21 לְמַנְתָּן תִּנְתָּן מִן־בֵּית גְּנֻזֵי מִלְכָא ; וּמִנֵּי אֲנָה אֲרַתְּחַשְׁתָּא
 מִלְכָא שִׁים טַעַם לְכֹל גְּזַבְרִיָּא דֵי בַעֲבַר נַהֲרָה דֵי כֹל־
 דֵי וְשָׁאֲלִנְכוּן עֲזָרָא כַּהֲנָא סְפַר דְּתָא דֵי־אֱלֹהֵי שְׁמִיָּא
 22 אֶסְפְּרָנָא יִתְעַבֵּד ; עַד־כְּסֶף כְּכָרִין מָאָה וְעַד־חֲנֻטִין כְּוָרִין
 מָאָה וְעַד־חֲמֵר בַּתִּין מָאָה וְעַד־בַּתִּין מִשָּׁח מָאָה וּמְלַח
 23 דֵי־לָא כְּתַב ; כֹּל־דֵי מִן־טַעַם אֱלֹהֵי שְׁמִיָּא יִתְעַבֵּד אֲדַרְזָדָא
 לְבֵית אֱלֹהֵי שְׁמִיָּא דֵי־לְמָה לְהוּא קֶצֶף עַל־מַלְכוּת מִלְכָא
 24 וּבְנוּהִי ; וְלִכֶּם מַהוּדְעִין דֵי כֹל־פְּהִנִיָּא וְלוּיָא זַמְרִיָּא
 תְרַעֲיָא נְתִינִיָּא וּפְלִיָּהי בֵּית אֱלֹהֵי דְּנָה מְנַדָּה בְּלוּ וְהִלְךְ
 25 לָא שְׁלִיט לְמַרְמָא עֲלֵיהֶם ; וְאַנְתָּ עֲזָרָא כַּחֲכַמַת אֱלֹהֵי
 דֵי־בִידָךְ מְנֵי שְׁפָטִין וְדִינִין דֵי־לְהוּן דְּאִינִין לְכֹל־עֲמָא דֵי
 בַעֲבַר נַהֲרָה לְכֹל־יְדִיעֵי דְּתֵי אֱלֹהֵי וְדֵי לָא יַדַּעַתְהוּדְעוֹן ;
 26 וְכֹל־דֵי־לָא לְהוּא עֲבַד דְּתָא דֵי־אֱלֹהֵי וְדְתָא דֵי מִלְכָא
 אֶסְפְּרָנָא דֵינָה לְהוּא מִתְעַבֵּד מִנָּה הֵן לְמוֹת הֵן לְשִׁרְשׁוֹ
 27 הֵן־לְעֵנֶשׁ נְכִסִּין וְלֶאֱסוּרִין ;

v. 19. א' ל'שָׁלְחָן v. 22. ע'ט' כְּכָרִין v. 25. דִּינִין קָרִי v. 26. לְשִׁרְשׁוֹ קָרִי

NOTES.

THERE are ten Targums* or Chaldee translations of the Scriptures extant. None of them, however, include 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 all 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 connexion 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. 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

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

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 אֲבִירֵי יָם, plainly nothing but a Chaldee plural of the Greek ὄχλος, and the word rendered legions לְגִיּוֹנֵי יָם.

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.

"Micah 5: 2. The words of the prophet are: *And thou Bethlehem Ephratah shalt be chief among the thousands of Judah; out of thee shall come forth unto me, he that is to be ruler in Israel.*

*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."

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 endeavoured 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 any of these Targums are known with certainty. The barbarous style in which they are written, is considered as affording sufficient proof that they are comparatively modern; though they appear to have been compiled from more ancient materials.

For a full account of the Targums, see Prideaux, Conn. Vol. IV. pp. 618—645. Horne's Introd. Vol. II. pp. 157—163. Walton Proleg. XII. §§ 4—20, and Winer De Onkeloso ejusque paraphrasi Chaldaica Dissertatio. Compare also Stackhouse's Hist. of the Bible, prelim. discourse p. 90, seq. Calmet's Dict. of the Bible, articles Jonathan, Onkelos, and Targum. Father Simon's Crit. Hist. B. II. Ch. 18. Eichhorn's Einleitung §§ 213—245. De Wette, Einl. §§ 57—62. Wolffii 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.

NOTES ON PART I.

I. Gen. 1: 1, בְּרֵאשִׁית, plur. of בְּרֵאשִׁית Decl. III. *a. comp.* § 33. *a.* בְּ prep. is prefixed regularly with *בְּ* as in Hebrew. Lit. *in principiis*.—*בְּ*, § 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 *יהוה* to the *last* of *אֱלֹהִים*, 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 *יְי*, i. e. the initial of *יהוה* 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 Targum to render אֱלֹהִים, when the latter stands alone (i. e. without any other name of God) and signifies the true God.—*בְּ*, i. q. Heb. בְּ. —*בְּ*, emphatic state from *בְּ*, not used in the abs. form. See § 20. 3. *c.* The term *emphatic* seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong 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.—*בְּ*, *emph. state*. See *בְּ* in the vocabulary.

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 the sentences of this part.

II. Gen. 9: 9, וְאָמַרְתָּ, § 7. *d.* 1.—*אָמַרְתָּ*, *do establish*, 1st Part. Paël from *אָמַר*, § 22. 3.—*בְּתַרְיִכוֹן* from *בְּתַר*, § 8. 3. II. Note 4.—The first two accents in this sentence differ from those of the corresponding Hebrew words. Instead of *Rebhia* the Hebrew has *Zaqeph Gadhoh*, 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.

III. Gen. 9: 13, קָשָׁתִי, with suff. 1. p. sing. from קָשָׁה, Dec. III. a.—יָהֳבִיחַ, 1. sing. Pr. Peal from יָהַב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter נִתְהַיֵּי—נִתְהַיֵּי apoc. for תִּתְהַיֵּי 2 f. sing. Fut. from תָּהַיֵּי. See the note at the close of § 23.—אָתָּה, const. state, אָתָּה being immutable.—מִימְרִי, pronounced *mém-rí*, § 2. 3. In sense it is precisely equivalent to the Hebrew נַפְשִׁי, *myself* or *me*. See מִימְרֵךְ in the vocabulary.

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

V. Gen. 13: 15, הִנְיִי, § 23. 1. note.—אֶתְהַיֵּיחַ, 1 sing. Fut. from הִתְהַיֵּי; הִתְהַיֵּי with ה epenthetic, i. q. הֵה; § 16. note 1.—לְבָנֶיךָ, *to thy sons*. See בָּר.

VI. Gen. 15: 6, הִימְיִן, Aphel from יָמַן=אָמַן, (see the latter word in the lexicon), § 20. 3. b and § 12. II. 5.—מִימְרֵךְ הֵן, *the Lord*, i. q. אֱלֹהֵיךְ, § 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.”—הִשְׁבָּחָהּ, *He (the Lord) reckoned it*, § 16. 2. a.—לְזָכוֹ, § 7. d.

VII. Gen. 27: 28, הֵן, sign of the Gen. case, § 60. 1.

VIII. Gen. 42: 38, יִהְיֶה, Fut. of יָהַר, Tseri compensating for Dagesh forte, omitted on account of the guttural.—אֶשְׁתָּאֵר, § 6. b.

IX. Gen. 45: 4, הִנְיִי, § 48. 1. הִנְיִי, pleonastic.

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

XI. Ex. 33: 14, שְׂכִנְתִּי, *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.—תִּתְהַיֵּי, § 22. 1.—אֲנִיחֶךָ,

Aph. Fut. 1st pers. sing. from נָתַח, *I will provide a resting place*, נָתַחְךָ, *for thee*.

XII. Lev. 26: 2, דָּוַלְךָ, § 8. 3. II. note 3.—דָּוַלְךָ לְיָ; 1st Part Pe. from דָּוַלְךָ.—תִּהְיוּן דָּוַלְיָיִךְ, treat the house of my sanctuary with *habitual* reverence. Such appears to be the force of this combination. See § 51. 1.

XIII. Lev. 26: 12, אָדַוְרִי, 1st pers. sing. fut. Pe. from אָדַוְרָא, instead of the usual form אָדַוְרָא, § 23. 1. *b.* note. For the plural suff. of בָּיִת and קָרָם see § 8. 3. II. note 4.

XIV. Num. 10: 36, מִשְׁרָיוֹרֵי, a plural, with suffix of the third person sing., formed from the inf. Pe. of שָׁרָא, § 35. note 2. *In its restings*, i. e. whenever it rested.—The frequent repetition of Maqqeph in this sentence is not occasioned by any special intimacy of connexion 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.

XV. Num. 24: 5, מִישְׁרֵיךָ, *thy valley*, if we derive it from יָשַׁר. But perhaps מִישְׁרֵי should be regarded as a verbal from שָׁרָא, and then we may translate it *dwelling, habitation*.

XVI. Deut. 5: 7. XVII. Deut. 6: 4. XVIII. Deut. 6: 5. XIX. Deut. 10: 19.

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

XXI. Deut. 32: 18, דָּחִילָה, plur. const. from דָּחִילָה. Lit. *the terrors of the Mighty One* who created thee, thou hast forgotten; i. e. *the terrible and mighty One*, § 61. 1. note 1.—בְּרָאךְ, § 26. 2. *a.*—אֲתַנְשִׂיחָא, § 23. note 1.—שְׁבַקְתָּא, § 12. I. note 2.—עֲבָדְךָ, § 16. 2. *a.*—תִּקְרֵהָ, *strong, mighty*, occurs likewise in vs. 30, 31, as a rendering of the Heb. צוּר.

XXII. Deut. 32: 29, סִפְרוֹיִךְ, plural from סִפֵּה with suff. 3. pl. m. defectively written, § 6. *c.* (4.)

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

NOTES ON PART II.

No. I. GEN. 3: [ONKELOS].

(1) עָרִים מִן (comparative, § 64. 1. *a. more cunning than.*—כָּל, *every.*—יִי. 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 יִי. The title page of Münster's Bibl. Heb. Basil. 1546 exhibits the form יִי. 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.—אֱלֹהִים, § 21. *a.*

(2) אֲמָרָה, § 15. note 2.—נִכְוֵל, Fut. expressing the sense of the Eng. Potential mood, *we may eat.*

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

(4) מִמָּחָה תִּמְוִתוּן, an Inf. with a finite verb to denote certainty, as in Hebrew. Heb. Gr. § 514. *b.*

(5) גָּלִי, Part. Peil from גָּלָא, § 6. *d.* (1), *it is manifest before the Lord.*—וַיִּחְפְּתוּן. For this use of וַי instead of another conjunction, see Heb. Gr. § 560. וַיִּחְפְּתוּן, Ithpaal Fut. 3d plur. fem.—תְּוֹרָן, Fut. Peal 2d plur. masc. from תְּוֹרָא.—רְבִיבִין, see רב in Lex.—חֲכָמִין, 1st Part. Peal from חָכַם § 32. note 2, *knowing [how to distinguish] between, etc.*—לְ... בֵּין For this use of לְ after בֵּין comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1: 6.

(6) תְּוֹרָה, 3d sing. fem. Praet. Peal from תְּוֹרָא.—אָסוּ (medicamentum) 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 תְּוֹרָה מְרִגָּה לְעֵינַיִם, *pleasant to the eyes.*—מְרִגָּה, 2d Part. Paël. בִּיהַ, 2d Part. Paël. בִּיהַ expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold.* בִּיהַ is pleonastic.—נְסִיבַת, § 12. II. 1.—מְאִיבַת, see אב in the vocab.—וַיִּדְבַּח, § 7. *d.* 1.

(7) אֲחֻפְתָּוּא, 3d pers. plur. fem. Praet. Ithpaal, from פְּתַח.—פְּתַחְוֹן, § 42. 1. *a.* note.—חֲפִיטוּ, § 12. I. 1. *b.*—תְּאִיבַת, see תְּאִיבַת in the vocab.—זְרִיבִין, a Hebrew form. But Buxtorf points it זְרִיבִין. See his lexicon.

- (8) אִילָן, collective. For the pointing see § 31. *b.* note 1.
- (10) דְּרוֹיָהּ, § 13. 2. For the insertion of י quiescent in the last syllable of this word, and of שְׁמַעִירָה, see § 12. I. 1. *a.*
- (11) חֲוִי § 12. I. 1. *b.* But Buxtorf points it here חֲוִי.—הַמִּיבֵּל, § 21. *a.* Inf. from אָבֵל.
- (14) לֵיט, 2d. Part. from לָטַט.—הַזֵּי־לֵ, Fut. from אָזַל, § 21. *a.*
- (15) דְּכִיר, 1st Part. Peal, from דָּכַר § 12. I. 1. *c.* *He will remember against thee what thou hast done to him.*—מִלְּקִדְמֵינָא, i. q. מִן קִדְמֵינָא—*from the beginning—anciently.*
- (16) אֶפְהֵל, Inf. Aphel. See the paradigm.—תִּזְרִיחַ, Fut. 2d sing. fem. from יָזַח.—בִּינָא, prep. בְּ with suff. 2d sing. fem. See the table.
- (17) תִּזְרִיחַ, Fut. 2d sing. masc. from אָבֵל with fem. suff. 3d sing. and ו epenthetic.
- (19) זַעֲרָה, defectively written. See זַעֲרָה.—רִמְנָה, *from which.*
- (21) לְבוּשֵׁיהֶן, etc. *garments of honor for the skin of their flesh.*
- (22) לְמַדַּע, Inf. Peal from יָדַע, § 20. 4.—מַגִּידָה, *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 מְגִידָה singular, as indeed it is capable of being; and this probably led him to render כְּאַחַד, (*as one,*) by יִזְרִיחַ *only.* The other Targumists agree with, or perhaps rather *follow,* Onkelos. Nearly all the ancient versions, however, give the sense expressed in the English translation.—וְיִטַּב Fut. of יָטַב.
- (23) מִתַּמָּן . . . דְּ, *whence,* § 48. 1.
- (24) תְּרִיחָא, Praeter Paël, merely a full orthography for תְּרִיחָא.—מְזוּדָה פְּכָה, Part. Ithpe. fem. sing. agreeing with מְזוּדָה.—מְזוּרָא, Inf. from נָטַר.

No. II. GEN. 3: PSEUDO-JONATHAN.

- (1) דְּעֵבֶר, for the pointing see below, No. III. (7) and (9). It will be unnecessary to notice such cases in future.—וְיִקְוֵא שְׂמָא דְּ, *is it true that,* etc. ? דְּ interrogative with Dagesh forte euphonic. So in Hebrew sometimes. Heb. Gram. § 152. *a.*
- (2) אֶמְרָה, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum.—לָן, contraction for לָנָא.
- (3) אֶלְנָא, § 2. 6. *c.*—דְּבִי, see בִּי in vocab.—חִירֵינָא, Hhireq is short, the י being a mere *mater lectionis,* § 2. 1.
- (4) אֶמְרָה, etc., *the serpent spake, calumniating his Maker, and said.*—בְּרֵא אֶזְמִנְהוּנָא, (comp. the Heb. קָרְוֵן בְּן שָׁמֶן, *a fruitful hill,* etc.) *the*

thing made, the result of labor. Every workman hates the work of his own hands.

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

(6) וְחֹמָה, Praet. Pe. 3. s. f. § 23. Note 1. on Par.—דְּחֹדֵלֶת, § 13. 2.

(7) בְּרֵחָא לְבוּשׁ טוּפְרָא, *garments of the colour of the טוּפַר, i. e. purple*.—חֲמִין, for חֲמִין, 2 Part. Pe. fem. pl. § 53. 1.—בְּרֵחָא see בְּרֵחָא.

(8) אִיטְמַר, Ithpe. from טָמַר, § 7. a. (2).—אֲתֵתִיָּה, § 6. a. note.

(9) סָבַר, § 12. I. 1. c. and the parallel passage in the Jer. Targ.

(10) שְׁמַעִיה, § 12. I. 1. a. and 2.—אֲעֲבִירָה, Aph. 1. s. Praet. from עָבַר, § 12. I. 2.—מִן בְּרִיסוּפָא, *for shame, i. e. because I was ashamed*.

(13) אֲשַׁיְיָנִי, probably an incorrect reading for אֲשַׁיְיָנִי.—אֲשַׁיְיָנִי, *seduced me*, Aphel from שָׂעָה with suffix, § 26. 2. a.

(14) אֲיִיחִי, Aph. from אָחָא. For the pointing see § 4. a. and § 2. 5. b.—תְּהֵא מְטַיִל, § 53. 1.—חֲרָא, adverbially, *once*.—אֲרִיסָא דְּמִחָא, *deadly poison*, § 61. 1.

(15) אֲיִשְׁרִי, 1 sing. Fut. Pa. from שָׁרַי. The form is perfectly anomalous. Compare אָמַר instead of אֲמַר.—זָרְעִיתָ, plur. const. from זָרַעַי.—נִטְרִין, 1 Part. from נָטַר. See above No. II. (7).—מְחִירִין, 1 Part. plur. from מָחָא. This also appears to be a masculine form like מְחִירִין, § 35. Schaaf, (*Opus Aramaeum* p. 308,) points it מְחִירִין [i. q. מְחִירִין; 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. מְחִירִין מְחִירִין below, and above No. II. (15).—שְׁבָקִין, § 32. note 2.—תְּהֵא מְחִירִין, *thou shalt be established, or, perhaps, thou shalt be intent upon* injuring them.—מְעַבְרִי, this use of Hhateph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription.

(16) עֵידוּרִיךָ, for עֵידוּרִיךָ; and עֵידוּרִיךָ, for עֵידוּרִיךָ. For the pointing of these and similar forms, see § 7. a. (2).—מְחִירִיךָ, contracted from מְחִירִיךָ, and so Buxtorf points it, מְחִירִיךָ.—שְׁלִיטָא, § 12. I. 1. c.—וְהוּא יוֹגֵ, 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) קָבֵלָה, § 12. II. 1.

(19) מִיָּהָ, for מִיָּהָ, § 6. a. note.

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

(22) יִחְיִי, for יִחְיִי, *if he had kept.*—יִחְיִי, *if he had kept.*

1 s. Pr. Pe. with suff. 3 m. s. § 16. 2. a.—סְפִירָתָא, § 12. I. 2.—דְּרָא, *for behold*.—דְּרָא, Praeter in a future sense, or rather both this and the participle אֲכִיל are to 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) אָזַל and יָרִיב (§ 12. II. 1.) are both Praeters.

(24) דְּמִתְרָא, 2d Part. from מְרָא, *which is like*. Tseri is inserted, like Qamets in וְאָמַר, etc. on account of the prefix with Sheva, § 7. d. note.—דִּינִיר, i. q. דְּנִיר § 60. 1. b.—אֲשָׁרָא, an unusual pointing of אֲשָׁרָא or אֲשָׁרָא, (§ 2. 7. c.) emph. state from אֲשָׁרָא.—לְמִן, § 7. d. note. מְדִן, Inf. of דִּין.—בְּדִין, *with them, by means of them*.—לְמִן, 1 Part. Pe. The law is better *to him who observes it*.—מִן, *than*, § 64. 1. a.—קָם, either this word should be pointed קָם, 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.”

No. III. GEN. 3:—JERUSALEM TARGUM.

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

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

(9) וְבָרִית, *which I have created*. Regularly וְבָרִית. So, especially in the Targum of the false Jonathan, אָמַר, with the prefix וְ, becomes וְאָמַר. The punctuators probably had in mind the analogous Hebrew form, § 7. d. note.—וְגִי, Pass. Part. Pe., § 23. 1. note, *is manifested before me*.—סָבַר, 1st Part. Peal.

(15) וְיָרִיב, *And it shall come to pass*. The Vav conversive does not appear in Chaldee.—מְחַבְּרִין, Part. Ithpa. from בָּרַן, full orthography

§ 12. II. 4.—מְדַרְיֵן, masc. pl. Act. Part. from מָדַן, § 35. But Schaaf (Op. Aram. p. 333,) points it regularly, מְדַרְיֵן.—נְכִיחַ, § 12. I. 1. c.—מְמַרְעַ, 1st Part. Aph. from מָרַע.—לְבַנְרָא, suffix pleonastic, § 47. 2.—אֲצִיֵן לְאֲצִיֵן, *these to those* i.e. one to another.—שֵׁשׁ וַיִּקְרָא, “*Pravè ut puto,*” says Buxtorf, Lex. art. שֵׁשׁ וַיִּקְרָא. But whether the reading שֵׁשׁ וַיִּקְרָא (or שֵׁשׁ וַיִּקְרָא) be admitted or not, the meaning is still doubtful. Buxtorf renders it *a trampling under foot, conculcatio*. Castell gives *incolumitas*, (probably deriving it from שָׁטַט in the Rabbinical sense, *to be quiet, at peace*;) which the connection seems to favour.—יְוֹמֵי, 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) תְּרַבֵּי, i. e. אֲרָצָא, *the earth shall bring forth abundantly*.—בְּרָא, *which is upon the surface of the field*, i. e. the grass.—עֲנִי, Part. used for the Praeter. *Adam answered*, § 53. 1. note.—וְנִמְרָא, see the notes on vs. 7 and 9 of this chapter.—מִן בְּעִירָא, *Let us not be regarded as though we were of the cattle*, i. e. cattle. Comp. the French *des bêtes*, etc.—נִגְעֵי, for נִגְעָא § 23. 1. note.

(22) מְדַרְיֵן adds nothing to the sense.—אֲצִיֵן, see אֲצִיֵן in Lex.—לְמַפְרָשָׁא, evidently an Infinitive form. Perhaps it should be pointed מְפָרְשָׁא, § 12. I. 4.—לְפָרְשָׁא, *before he shall*, etc., or *while he does not*, etc.

(24) *The glory of his presence*, i. e. *his glorious presence*.—מְמַרְעַ, מִן לְקִרְמִיָּן, 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 מִן לְקִרְמִיָּן 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 verse. Also Gen. 2: 15. Jeru. T. Gen. 2: 8. Pseudo-Jon.—לְפָרְשָׁא וּגְוָרָא, *two thousand years before the world was created, he made the law*, etc. See above (22).—עַל דְּקִרְמִיָּן, *because they kept*.—מְמַרְעַ, 1st Part. Pa. fem. sing. from מָרַע. § 12. I. 3.—סַטְרָה, plural, contracted for סַטְרָה; אֲכִלָּא מִתְרִין סַטְרָה, lit. a sword, *destroying from both sides*,

i. e. a two-edged sword.—מְבַצְרֵי־ן, 1st Part. Pa. from בָּצַר.—וְאֵתֵי, (Part. from אָרָא) the world *which is coming*, or, as we more commonly say, the world to come.—וְהָיָה, § 47. 1. the tree of life *is*, i. e. *represents* the law.—וְהָיָה, a form of the Praeter (§ 23. 2. note,) here used in the sense of a present tense, or as expressing a general affirmation.—קָרִים, § 4. *a*. This double י originated with an unpointed text, and should not have been retained when the points were affixed. לְפָנָיו for לְפָנָיוּהָ, see above (7), *to him who obeys it*.

No. IV. GEN. 4: 8. JERUSALEM TARGUM.

לְמַתָּן; 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 favour? 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."

No. V. JUDG. 14. JONATHAN.

- (1) בָּנָה, see בָּה in Lex.
 (2) סָגִיק, § 12. I. 1. and II. 1.—סָבַב, Imp. from נָטַב, § 12. II. 1. *a*.
 —אָהַב, see אָהַב.
 (3) בְּשֵׁרָה, 3 sing. fem. from בָּשַׁר, § 15. note 2.
 (5) אָהָו, 3 m. pl. Pr. from אָהַב.—לְקַרְבֵּימִיתָהּ, Buxtorf gives the pointing קַרְמִיתָהּ, which analogy demands.
 (8) לְמַסְבָּה, Inf. from סָבַב with prefix and suffix.
 (9) מִיָּזַל, § 21. *a*.
 (12) אֶצְטָנֶן; Buxtorf points it אֶצְטָנֶן.
 (13) נִשְׁמַעְנָה, Fut. 1 pl. with suff.
 (15) שְׂדֵי־יָי, Imperative Paël. § 12. I. 1.—וְיִדְוֶי that *he may tell*.
 —נִקְרִי, Aphel from קָרַב.—נִלְמַסְבֵּימִיתָהּ, *is it to try (perplex) us?*
 For the ending וְהָ see § 16. 2. *c*. and for the prefix כָּ, § 12. I. 4.

- (16) בְּיָהוּא, *while*, etc.
 (17) דְּדוּקְתָהּ, 3. *sing. fem. Praet.*, with suffix, from דּוּק.
 (18) קָרְתָא, see קָרַי in Lex.—מַצֵּל Inf. from צָלַל.
 (19) זְרִיזְהוּן, contrary to the analogy of Chaldee, but according to that of Hebrew.
 (20) לְדַחְבְּרִיהּ, *to the person who was his companion.*

No. VI. Ps. 2. AUTHOR OF THE TARGUM NOT CERTAINLY KNOWN.

- (2) קְיָמִין, 1st Part. plur. from קָיָם. See the Par.—מְרָדָא, Inf. Pa.—מְנַצֵּי, Inf. Pe. from נָצָא, § 18. note 1.
 (4) דְּרִיחֵיב, by ellipsis of the pers. pron., *he who sitteth.*
 (7) הַבֵּיב, Vocative; *O thou beloved*, etc.—זַכָּאָה, emph. masc. "*Tu mihi purus es.*" Buxtorf.
 (9) מֶן, see מָאן in the vocabulary.
 (11) צִלּוֹ Imp. Pa. 2. pl. from צָלַל.
 (12) וְתַהוּבְרוּן אֲרִיָא, "*et amittatis viam*," Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (Lex. under the word אָבַר), cites several examples in which הוּבַר has evidently the intransitive sense *to perish*.—גִּיהוּר, Fut. from גָּוַר.—טוּבְרִיהּ, suffix pleonastic, § 47. 2. Comp. Heb. אֲשַׁרְיָ.

No. VII. PSALM 8.

Title. לְרִיירָא, *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) זִינְדָא, for the ordinary form זִינְדָא, § 2. 6. c.
 (3) מְעִיקֵיהּ, Part. Aph. from עִיק, *enemies*.
 (4) מִטְוִילָא, probably this rendering originated in the false supposition that the Hebrew וְ is necessarily a causal conjunction. It should evidently be considered here as an adverb of time, *when*.
 (8) הוּרִי, const. for emph. § 60. 1. note 3.

No. VIII. Isa. 5: 1—7. JONATHAN.

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 translated 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 Abrahæ 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 præcepi eis ut facerent opera bona in conspectu meo, et ipsi iniquè egerunt in operibus suis. 3. Propheta, dic eis : Ecce domus Israel recesserunt à lege et nolunt converti. Nunc habitatores Hierusalem et viri Juda, iudicate nunc iudicium inter me et populum meum. 4. Quod bonum dixi ut facerem populo meo quod non fecerim eis? et cum præciperem eis ut facerent opera bona, quare 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) אֶשְׁבְּחֶיהָ and יְרַצֶּיהָ, pleonastic suffixes, § 47. 2.—רַחֵמֵי, *my beloved*, 1st Part. from רָחַם.

(3) צָבַן, contracted form of the act. part. m. pl. from צָבַן, § 35.—מָרַב, Inf. from תָּוַב.

(5) מָבִיז Inf. from בָּיַז. See the Par. It is treated as a noun, *phunder*, and the corresponding word in the parallel passage, יָשׁ, is a noun.

(6) מְבַלְבְּלִין, Pass. Part. Palpel from בָּלַל.

(7) מְסַבֵּן, Aph. 1st Part. plur. from סָבַן, § 35.

No. IX. Isa. 52: 13.—53: 2. JONATHAN.

(13) לְחַרְתָּ, see חָרַת in the vocabulary.

(15) אֶשְׁתַּצִּיאוּ, *they have told*, for *has been told*, or rather, in the present instance, *had been told*, § 56. 2. b.—חָזוּ וְגוֹ, *what had not been told them they have seen*, etc. The Latin Vulgate and Syriac versions agree with our Targumist in rendering these verbs in past time, *they have seen*, *they have considered*; the LXX and the Arabic version give

the Future tense, as does our common English translation. The Hebrew verbs are both in the Praeter tense.

(1) גִּימִין, see אָמַן וגו'.—וְהִתְקַוָּה וּגְוֹ, lit. *and the strength of the arm of Jehovah's power*. Comp. § 61. 1. and note 1.

(2) יִחְדָּבָה, § 23. Note 2.—שׁוֹרְשׁוֹיִי, § 33. *b.*—לְיָהּ, in the land which was in need of *him*, i. e. of the מְצַדִּיק 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.—דָּבָל, *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.

No. X. PROV. 10: 1—12. TRANSLATOR UNCERTAIN.

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

(1) נִחְדָּרֵי, instead of יִחְדָּרֵי, Fut. Aph. from נָחַדַּר, § 12. I. 3.—סִבְלָא for סִבְלָא, § 32. note 2.

(2) מְחַחֲרֵי, Part. Pa. from יָחַר.—אוֹצְרֵי, Buxtorf points the construct form of this word regularly אוֹצְרֵי.—דְּרָשִׁינָא, § 60. 1. note 2.—מְסַפְּרֵי, Part. Pa. fem. sing. from סָפַדָּה, § 2. 7. *c.*

(3) נִסְחָוֵי, Fut. Pe. 3d p. sing. § 12. I. 3.

(4) מְמַכְכָּא, Part. Pa. without Dagesh forte; § 2. 7. *c.*

(5) דְּפִלְיָהּ, Part. with full orth. § 12. I. *He who cultivates, viz. the earth*.

(6) תְּהַוֵּי, § 23. note.—רְשִׁיעֵי, § 60. 1. note 3.

(8) חֲבִימֵי לְבִיחָה, § 63. 5.—בְּשִׁפְחָהּ, plur. from שָׁפַדָּה, § 39. note 1.

(9) גִּיזָל, for גִּיזָל, Fut. of גִּיזָל.

NOTES ON PART III.

No. I. JER. 10: 11.

כִּדְבָרָא, an adv. of manner, compounded of כִּי and דְבָרָא (dem. pron., *this*), *after this* (manner.)—אֲרָקָא, emph. of אֲרָק. This commutation of שׁ and ק resulted probably from a pronunciation of שׁ in this word like the Arabic ع or nearly like our *g* hard.—וְיָבִדְהוּ, for וְיָ—, § 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.—אֲלֵהוּ, probably in apposition with אֲלֵהוּ, 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 connexion of the preceding and following verses. Verse 12 commences with a participle, עֹשֶׂה, which must be read in close connexion with the noun with which it agrees in verse 10. לְהוֹיָם 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,

* 526 Kennicott.

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.*

With this latter opinion Scott, Henry, etc. substantially agree.

No. II. DAN. 2: 4—7: 28.

Ch. II. v. 4. הָיָה , Imp. from הָיָה . See the Par.— אָמַר , Imp. Pat-tahh, § 15. 4.

(5) עָנָה and אָמַר , participles used instead of the Praeter, § 53. 1. note. So אָמַר and its plural אָמְרוּ frequently.— לְבַשְׁדֵּי־אֵל , 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.— אָזְדָּא , a peculiar form. It is probably fem. from אָזַר , 2d part. Peal from אָזַר , § 12. I. 1. *d.* The ז 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.*— הָיָהוּרְעִינִי , Fut. Aph. from הָיָה , § 12. II. 5. For the suffix see § 16. 2. *b.* and Par. II.— בְּהִיכֹיֵן , Pl. of בֵּית with suff. 2d pers. pl.— הָתְשִׁמוּן , 3. pl. m. Fut. Ithpe. from שָׁמוּ , see Par. VII.

(6) הָיָהוּרְעִיֵן , 2. pl. Fut. Aph. from הָיָה , § 12. II. 5.

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

(9) הָיָהוּרְעִינִי , the pointing is that of the Keri הָיָהוּרְעִינִי , 2. pl. m. Pr. Ithpa. from וָמַן . The Kethib should be read in Aphel, הָיָהוּרְעִינִי , or like the Heb. Hiph. הָיָהוּרְעִינִי .— אָבְדָּע , 1 sing. Fut. from הָיָה , § 20. 4. and § 2. 7. *a.*

(10) בְּשַׁדְּיָא , see above on verse 5.

(12) בְּנִסְ וְיִקְצֶה , synonymous terms, used to heighten the idea. Per-

haps however קצף may be understood as expressing more violent anger than קנט.—לְהוֹבִירָה, Inf. Aph. from אָבַר, perhaps derived from an obsolete verb Pe Yodh.

(14) לְחַבְרֵימִי, Accusative, § 60. 3.

(16) יִנְתֵּן, Fut. of נָתַן with the force of a subjunctive in consequence of the דִּי, *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.*6.—לְאַחֲהָ, Accusative § 60. 3.

(20) לְהִוָּא, for לְהוֹא, Fut. with הֵ and an optative sense, § 50. 2.

(22) עֲמִיקָתָא, fem. pl. emph. from עֲמִיק, *deep, inscrutable things*, § 41. note.—מְסַחֲרָתָא, Pass. Part. Pa. fem. pl. emph. from סָחַר.—הוֹרְעָתָא, 2. m. sing. Praet. Aph. from יָרַע with suff. 1 p. sing. see Par. II.

(25) הִצְעֵל, Aph. from צָלַל, § 12. II. 5, and § 2. 7. a.—לְהִנְיָא, this Accusative with הֵ is of frequent occurrence. It will perhaps be unnecessary to notice it again.—דִּי in the beginning of a speech superfluous like the Greek *ὄτι*.—הַשְׁפֹּתָה, § 15. 4.

(26) הֲאִיתִיךָ, *art thou?* compounded of the interrogative הֲ, אִתִּי, and the suffix יְךָ.—לְהוֹרְעָתָא, Inf. Aph. from יָרַע with suffix, § 16. 2. f.

(27) לְהִתְחַנְּנָה, Inf. Aph. from חָנַן, § 23. Notes on the Par. 4.

(28) לְהִתְחַנְּנָה, *must take place*, § 50. 2.

(29) סְלִיקוּ, comp. the English expression "*thoughts come up, arise in the mind.*"

(31) הוּד, indef. art. § 29. 1. note.

(32) חֲדוּרֵי, a plur. form. see חֲדוּרִין in the vocabulary.

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

(34) הִדְקָה, Aph. from דָּקַק, 3. s. f. Pr. segholate form.

(35) הִשְׁתַּחֲוּהוּ, Ithpe. from שָׁחָה.—הִתְחַנְּנָה, § 23, Notes on the Par. 1.

(38) הִקְרִיךְ or (Keri) הִקְרִיךְ, 1st Part. from קָרַח.

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

(40) תִּרְעַץ, 3. s. f. Fut. Pe. from רָעַע, Hhireq of the regular form being lengthened to Tseri, on account of the Resh.

CHAP. 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) אָמַרְיָן, *it is spoken*, lit. *they speak*, § 56. 2. *d.*

(6) בָּרְיָן, fem. Part. from בָּרַךְ, *burning*.

(8) אָכַלְיָן, 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) מַעֲבָרָא, this word is connected with מַעֲבָרָא and the phrase signifies, as explained in the vocabulary, (see under מַעֲבָרָא,) *to show regard*.

(13) אֶפְהֵל, Inf. Aph. from אָפַח. — אֶפְהֵל, a kind of irregular Hophal or passive of Aphel. See אָפַח in the vocabulary.

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

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

(18) לְהִוָּהוּ, Optative, § 50. 2.

(19) הֶזְזָה, 2 Part. Pe. from הִזְזָה, literally *seven times more than it had been seen, or known*, etc.

(21) בְּסַחֲרֵי, Praet. pass. § 13. 2.

(24) עֲבָרְיָן, Plur. Part. from אָבַר. See Par. IX. Dec. V. *a.*

CHAP. IV.

(3) אֶבְרָהָה, Inf. Aph. from אָבַר, § 2. 7. *a.*

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

(9) יִתְזַיֵּן, Ittaphal Fut. 3. sing. m. from זָיַן. 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) אֶתְרֵי, Aph. from אָתַר.

(12) אֶצְבָּע, Fut. Ithpa. from אָצַבַּע.

(13) יִתְזַיֵּן, § 12. I. 1.

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

(16) מְרָאִי, from מְרָא, Keri מְרִי from מָר.

(19) רְבִיתָ, the Keri is anomalous. The Kethib, pointed רְבִיתָ, would be the regular 2d p. sing. m. Praet. from רָבָה.

(28) אָמְרִין, see above on 3: 4.

(30) סָפַת, Praet. 3. s. f. from סָפַת.

CHAP. V.

(6) שָׁנְדִי, 3 pl. Pr. from שָׁנָה with pleonastic suffix *in the Dative*, compare עָלוּדִי v. 9.—מְשִׁתְּרִין, Part. pl. Ithpa. from שָׁרָא No. II.

(8) וּפְשָׁרָא, the pointing is that of וּפְשָׁרָה.

(15) הָעֵלִי, Hophal, a Hebraism not of frequent occurrence, Introd. 3. note 1. See עָלָל. The marginal reading, without Dagesh, seems to be required by the analogy of Aphel, though Peal receives Dagesh.

(16) תּוֹכֵל, point the Kethib תּוֹכֵל. This and the Keri תּוֹכֵל are both in use as Futures of יָכַל, q. v.

(20) רָם, Praet. pass. § 13. 2.—דִּינְדִינִי, 3. m. pl. Pr. Aph. from דָּיַן.

(25) מְנָא וְגו', These are passive participles Peal, the third and fourth in a contracted form, § 12. I. 1. d.

(27) תְּקִיָּה, Praet. Pass. 2. sing. m. § 13. 2.

(28) פְּרִיסָה and יְרִיבָה, Praeters Passive 3. sing. f.

(30) כְּשִׁדְרָא, according to the pointing, and to the marginal reading, this word is an adjective in the emph. sing. agreeing with מְלָכָא.

CHAP. VI.

(1) תְּרִינָה, fem. of תְּרִין, see Par. XI.

(2) דִּי קְלוּדִין, *who were to be, should be*, § 50. 2.

(3) גְּזִיק, 1 Part. Pe. § 12. I. 1. c.

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

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

(18) הַיְחִיחַ, an irregular Hophal 3. sing. fem. Pr. from אָחַח.—
שָׁמַח, Pr. pass. 3. sing. fem. from שָׂחַח, § 22. 1. note, and § 13. 2.

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

(24) לְהַנְסִיקָהּ, Accusative, § 60. 3. It is governed by הַנְסִיקָהּ.

CHAP. VII.

(3) שָׁנְיָהּ, 1 Part. pl. fem. from שָׁנָה.

(4) מְרִיטוּ, Praet. pass. from מָרַט.

(5) וְלִשְׁטָר, שָׁטַר, the Keri, is doubtless the true reading. The Targums employ שָׁטַר.

(15) אָחַכְרִיחַ, § 12. II. 2.

(20) מִמְלֵל, § 12. I. 1.—רַב מִן, comparative, as in Heb. § 64. 1. a.

No. III. EZRA 4: 8—6: 18.

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

(12) מְרִרְוֹתָ וּבְאִישׁוֹתָ, these forms are both feminines in the emphatic state from מָרַד and בָּאִישׁ. § 41. note.

(14) מִזֶּחַן, 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, זֶחַח must be taken as referring to the temple. See מִזֶּחַח.

(18) קָרִי, Praet. pass. The composite Sheva is occasioned by the ר.

CHAP. 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 נְבִיאָה in the vocabulary.

(3) שְׁפָרָה, const. st. from שָׁפַר.—לְשִׁכְלָהּ, Shaph. from כָּלַל No. I.

(8) מְחַשָּׁם, Part. Ithpe. from שָׂחַח.—מְחַעֲבָדָה, Part. Ithpe. fem. sing. of the same form with the absol. masc. Dec. III. f.

(11) בְּנִדְוִי, § 26. 2. a.

(13) לְבִנְיָהּ, § 50. 2. The pointing of the Keri, (without Dagesh), is doubtless the correct one.

(15) שָׂא, Imp. of נָשָׂא, § 18. 2.

CHAP. VI.

(5) וְיִתְקַן, Fut. of דָּקַן.

(15) שִׁצְיָא, Pass. Part. Shaph. or Praet. Passive from שָׁצַי.

 No. IV. EZRA 7: 12—29.

(12) וְגַמְרִיר, *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) הַעֲטֹהֵי, for הַעֲטֹהֵי, pl. Part. from עָטַה. The frequent substitution of Pattahh for Qamets has been mentioned before.

(24) נְתִינִים, strictly 2d Part. pl. from נָתַן, *consecrated* persons, hence, those devoted to the service of the sanctuary, *Nethinim*.

VOCABULARY.

א

- אב**, **אב** m. *a father*, irreg. emph. **אָבָא**, with suff. it takes the form **אָבִי**; e. g. **אָבִיךָ** *thy father*, **אָבִיהָ**, *his father*, **אָבִיהָּ** *her father*, **אָבוֹנָא** *our father*, **אָבִיכֹן** *your (masc.) father*, **אָבִיכֶן** *your (fem.) father*, etc. Instead of **אָבִי** *my father*, which occurs only Dan. 5: 13, the emph. **אָבָא** is elsewhere universally employed. Plur. **אָבִיהֶן** const. **אָבִיהוּ**, emph. **אָבִיהֶמָּא** with suff. **אָבִיהֶמָּי** or **אָבִיהֶמָּי** *my fathers*, etc. with the suff. of either sing. or plur. nouns.
- אב** emph. **אָבָא**, **אָבִיא**, and **אָבִיבָא** m. Dec. IV. b. *fruit*.
- אבד** *to perish*.—Aph. **אָבִיד** and **הָוִיד** *to destroy*; also intrans. *to perish*.—Hoph. **הָוִיד** *to be destroyed*.
- אבן** c. g. Dec. III. a. *a stone*.
- אגר** m. Dec. III. a. *a reward*.
- אגרא** f. Dec. VIII. a. *an epistle, a letter*.
- אדין** adv. *then*. With **ב** prefixed, **בְּאִדִּין**, *idem*.
- אדם** m. pr. n. *Adam*.
- אדם** m. Dec. III. a. also **אָדָם** and **אִידָם** Dec. II. a. also **אָדָם** and **אִידָם** Dec. I. b. i. q. **דָּם** *blood*.
- אדמה** f. Dec. VII. a. *the ground, the earth*.
- אדר** m. Dec. I. a. *the month Adar*, part of February and March.
- אזר** m. Dec. II. a. *a threshing-floor*.
- אזר־גזרין** m. (found only in the plural), *chief judges, senators*.
- אזר־זרָא** adv. (i. q. **ἀδράστα**=**ἀδράστως**), *carefully, exactly*.
- אזרע** c. g. Dec. II. a. (i. q. Heb. **אָזְרַע** with א prosthetic,) *an arm*.
- אזרחן** adj. Dec. I. a. *other, another*.
- אזרפן** m. Dec. I. b. *doctrine, instruction*.
- אזמן** m. Dec. I. b. *an artificer, workman; a maker*.
- אזמנה** and **אזמנה** f. Dec. VII. c. *the making or doing any thing; the thing made or done*.
- אזצר** m. Dec. I. b. *treasure; place of deposit*.
- אזרה** m. Dec. III. d. *a way, access*.
- אזרה** f. Dec. VII. a. *law*.
- אזנה** and **אזנה**, 2d Part. **אָזַנָּה**, *to light, kindle*.
- אזן** i. q. **אָזַל**.
- אזיל** Fut. **יִיזִיל**, Imp. **אָזַל**, **אִיזִיל** and **אִיזִיל**, *to go; to depart*.
- אזל** m. *a brother*, irreg. emph. **אָזַל**, with suff. **אָזַלִּי** or **אָזַלִּי** *my brother*; **אָזַלְךָ** *thy brother*, **אָזַלְהָּ** (**אָזַלְהָּ**) *his brother*, etc. Plur. **אָזַלִּין** with suff. **אָזַלִּי** *my brothers*, **אָזַלְךָ** and **אָזַלְךָ** *thy brothers*, **אָזַלְהָּ** *his brothers*. This form is distinguished from the sing. by Hholem while the latter has Shureq. **אָזַלְכֹן**, etc.
- אזל** *to lay hold of, take, take possession of*. Ithpe. pass. **אָזַלְךָ** and **אָזַלְךָ** f. Dec. VII. a. *taking possession, possession*.
- אזלה** f. Dec. VII. a. (verbal from

וְהִיא to announce, to explain), explanation.
 אֲחִירָה f. Dec. VII. a. an *enigma*.
 אֲחִירָה f. Dec. VII. a. *possession*; inheritance.
 אַחֲרָי prep. *after*.
 אַחֲרָי Dec. VIII. c. and אַחֲרָן Dec. I. b. adj. *other, another*.
 אַחֲרָי f. Dec. VIII. c. *that which is last*; extremity, end.
 אַחֲרָי adv. עַד אַחֲרָי *at last*.
 אַחֲרָי m. pl. Dec. II. (from the Persian ^ع ^س ^{ترب} *a satrap*, perhaps with the prefix ^ع ^ا ^خ ^ش *excellence*), principal governors.
 אֲחָד m. (in the sing. like Dec. I. pl. אֲחָדִים) *brier*; especially the *hawthorn*.
 אֲחָד adv. *how?* אֲחָדִים *idem*.
 אֲחָד m. Dec. I. b. *a tree*.
 אֲחָדָה f. Dec. VII. a. *terror*; *fear*.
 אֲחָד conj. = Heb. אם *if*.
 אֲחָד and אֲחָדָה, i. q. אֲחָד, q. v.
 אֲחָד or אֲחָדָה adv. of affirmation (= Heb. וְיֵשׁ,) *there is, there are*; *there exists*. אֲחָדָה *I have*. It takes the suffixes of plural nouns. Dan. 2: 11, 3: 14.
 אֲחָדָה i. q. אֲחָד q. v.
 אֲחָדָה to eat; to consume.
 אֲחָדָה adv. *not*, especially before the future tense, expressing a prohibition, etc.
 אֲחָדָה (Keri Ez. 5: 15,) and אֲחָדָה dem. pron. *these*.
 אֲחָדָה m. Dec. I. a. *God*. Pl. excel. sometimes as in Hebrew אֲחָדָהִים.
 אֲחָדָה interj. i. q. אֲחָדָה, *behold!*
 אֲחָדָה conj. *if*; interj. *oh that, utinam!*
 אֲחָדָה as *if*.
 אֲחָדָה and אֲחָדָהִים or אֲחָדָהִים unless, comp. of אֲחָדָה, אֲחָדָה, and the enclitic syllable אֲחָדָה; i. q. אֲחָדָה, *if*.
 אֲחָדָה and אֲחָדָה, or fully written אֲחָדָהִים and אֲחָדָהִים, dem. pron. plur. masc. *these*; *those*.
 אֲחָדָה and אֲחָדָה m. Dec. III. a. *a thousand*.

אֲמָא f. irreg. emph. אֲמָא; with suff. אֲמָא, etc.; plur. אֲמָאִים; with suff. אֲמָאִיהוּן, (and with masc. form אֲמָאִיהוּן,) *a mother*.
 אֲמָא conj. *if*.
 אֲמָא f. irreg. (in the sing. like Dec. VIII. a. but in pause אֲמָא; in the plur. אֲמָאִים, אֲמָאִיהוּן, etc.) *a nurse*; *a maid*.
 אֲמָא and אֲמָאִיהוּן fem. Dec. VII. a. in sing.; plur. אֲמָאִים Dec. IV. a. *a cubit*.
 אֲמָאִים f. plur. אֲמָאִים, *a people, nation*.
 אֲמָאִים Aph. אֲמָאִים to believe; with אֲמָאִים to confide in, trust in. Pass. part. אֲמָאִים certain, true; faithful.
 אֲמָאִים to speak, say; to command.
 אֲמָאִים m. Dec. II. a. *a lamb*.
 אֲמָאִים adj. Dec. VII. b. *strong*.
 אֲמָאִים adv. *where? whither? מֵאֲמָאִים whence?*
 אֲמָאִים, less frequently אֲמָאִים and אֲמָאִים, pers. pron. com. gen. I.—Pl. אֲמָאִים *we*.
 אֲמָאִים pers. pron. 3d pl. m. *they*; *them*.
 אֲמָאִים and אֲמָאִים adj. and sub. Dec. I. a. *violent*; *a violent person*; *a robber*.
 אֲמָאִים to constrain, compel; to oppress the mind, occasion anxiety.
 אֲמָאִים m. Dec. III. a. i. q. אֲמָאִים, *face, countenance*. Dual and Plural *idem*.
 אֲמָאִים (אֲמָאִים, and by Aphaeresis אֲמָאִים) m. irreg. emph. אֲמָאִים, אֲמָאִים Gen. 3: 20. Pseudo-Jon.; plur. אֲמָאִים and אֲמָאִים; const. אֲמָאִים; *man*.—אֲמָאִים *idem*.
 אֲמָאִים, (in Bibl. Chal. אֲמָאִים, pointed like the other form which is employed in the Targums, with אֲמָאִים in otio. The writers doubtless pronounced it, in analogy with the Hebrew, אֲמָאִים.) pers. pron. com. gen. *thou*.
 אֲמָאִים, i. q. אֲמָאִים, *ye*.
 אֲמָאִים and אֲמָאִים f. Dec. VII. c. *a medicine, something salutary*.
 אֲמָאִים m. Dec. I. a. *band, fetter*.
 אֲמָאִים m. irreg. emph. אֲמָאִים; pl. אֲמָאִים, 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*.

אַסֵּר m. Dec. I. a. *prohibition; obligation*.

אַסֵּרָא f. Dec. VII. a. *chain, band*.

אַסְרֵי-חֲדָדִין m. pl. n. *Esarhaddon*, son of Sennacherib and king of Assyria.

אַסְרֵיבַּת m. Dec. I. b. (from the Latin *strata*), *street, way, path*.

אַצ (by a double commutation i. q. Heb. אֲצָץ) m. Dec. I. a. *wood*.

I. אָהַּ conj. *also*.

II. אָהַּ (contr. from אָנַהּ) m. Dec. IV. a. *face, countenance*.—אָפֵי בְּרֵא-אָפֵי *surface of the field*, i. e. simply *the field*.

אַפְרִסְיָא m. pl. pr. n. of a people settled in Samaria and subject to the Assyrians, perhaps the *Parrhasii*.

אַפְרִסְיָא m. pl. and

אַפְרִסְתְּכֵיָא m. pl. proper names of nations, now unknown, settled in Samaria and subject to the Assyrians. Ez. 4: 9.

אַפְחָס (only Ez. 4: 13.) according to Buxtorf, *treasury*. So modern critics generally. Aben Ezra explains it by תְּחֻצָּאוֹת, *expenses*; R. Sol. Jarchi by מַסֵּ, *tribute*.

אַצְבַּע f. Dec. II. a. (Pl. אֶצְבָּעִים and אֶצְבָּעִים) *finger*; with רֶגֶל, *toe*.

אַצְבֵּלִי f. Dec. VIII. c. (Greek *στολή*), pl. אֶצְבֵּלִים, *robe, garment*.

אַרְבַּע f. אַרְבַּעָה m. num. adj. Dec. II. a. *four*.

אַרְגָּוֶן adj. Dec. I. b. *purple*. Heb. אֲרָגָוֶן, Syr. اَرْجَوَان, Arabic

اَرْجَوَان

אַרְוִי interj. *lo! behold!*

אַרְוִי f. Dec. III. d. (pl. generally אַרְוִיָּוֶן, אַרְוִיָּוֶן) *journey; way, path*.

אַרְוִי and אַרְוִיָּה m. irreg. emph. אַרְוִיָּה; plur. אַרְוִיָּוֶן, emph. אַרְוִיָּוֶתָא, *a lion*.

אַרְוִי conj. *because; that*.

אַרְוִיָּךְ adj. Dec. I. a. *fit, suitable, proper*, verbal from אַרְוִיָּךְ *to be prolonged, to be long*; in Talm. *to prepare, adapt*.

אַרְכָּה f. Dec. VII. a. *prolongation, continuation*.

אַרְכֻּבָּה f. Dec. VII. a. *knee*.

אַרְסָא and אַרְסָא f. Dec. VII. a. *poison*.

I. אַרְעָא e. g. Dec. III. a. *the earth*, i. q. Heb. אֶרֶץ, Gr. *Introd. 4. note 2*.

II. אַרְעָא adv. *below*; with מִן, *inferior*, Dan. 2: 39. Hence

אַרְעֵיָא f. Dec. VII. b. *what is lowest, bottom*.

אַרְקָא c. g. Dec. III. a. (i. q. אַרְעָא) *earth*. In the biblical Chaldee only Jer. 10: 11. but frequent in the Targums.

אַשָּׁא, אַשָּׁא m. Dec. IV. b. and

אַשָּׁא f. Dec. VII. a. *fire*.

אַשָּׁא m. Dec. IV. c. *foundation*.

אַשְׁפָּא m. Dec. I. a. and

אַשְׁפָּא m. Dec. II. a. *astrologer*. Hebrew and Syriac *idem*.

אַשְׁרָן m. Dec. III. a. *a wall*.

אַשְׁתָּא with prosthetic א, i. q. שְׁתָּא *to drink*.

אַשְׁתְּדִיר m. Dec. I. a. *rebellion*.

אַתָּא m. Dec. I. a. *a sign*.

אַתָּא pers. pron. 2d p. sing. m. *thou*.

אַתָּא Fut. בִּיְהִי, בִּיְהִי, etc. *to come*.

Aph. אִתְּהִי and in the bibl. Chaldee אִתְּהִי *to cause to come, bring*. Pass. of a peculiar form, (a kind of Hophal), אִתְּהִי *to be brought*, Dan. 3: 13. 6: 18.

אַתָּא f. (In sing. Dec. VII. a. but in pause אַתָּא; Pl. נְשִׂיָּין Dec. II. a.) *a woman; a wife*.

I. אַתָּוֶן pers. pron. 2. pl. m. *ye; you*.

II. אַתָּוֶן c. g. Dec. I. a. *furnace, oven*.

אָתָּר m. Dec. III. a. *a place*.—אָתָּר דִּי *where*.

ב

ב prep. *in; by; with*.
 באַיט adj. Dec. I. a. fem. באַיט Dec. VII. a. *evil, wicked*.
 באַש *to be bad*. באַש עַל *to displease*.
 Aph. *to do in a bad or disagreeable manner*.
 באַתֵּר prep. i. q. באַתֵּר *after*.
 באַגֵּן prep. on account of. באַגֵּן דִּי conj. *because*.
 באַגֵּל *idem*. באַגֵּל מִן *because; so that*. באַגֵּל מִן *why?*
 באַדֵּיל *idem*. באַדֵּיל דִּי *so that; that, ut*.
 באַק *to inquire, investigate*.
 באַר Pa. *to scatter, disperse*.
 באַהֵיל f. Dec. VII. c. *haste, quickness*.
 באַהֵיל *quickly*.
 I. באַהֵיל Pa. *to terrify*. Ithpa. pass.
 II. באַהֵיל Pa. *to hasten*. Ithpe. Inf. באַהֵיל, as a noun, *haste*.
 באַהֵיל f. Dec. VIII. a. and באַהֵיל f. Dec. VII. a. *shame; modesty*.
 באַהֵיל *to lodge, pass a night*.
 באַז *to spoil, plunder; to depopulate*.
 באַזיר adj. Dec. I. a. *choice, excellent*.
 באַי sep. prep. i. q. בַּי *in, etc.* See also under *בַּי*.
 באַי and באַי prep. *between, among*. It takes the suffixes of both singular and plural nouns.
 באַי f. Dec. VII. a. *understanding, intelligence*.
 באַי f. Dec. VII. a. *palace*.
 באַיט adj. Dec. I. a. *bad, evil*.
 באַי m. irreg. Emph. באַי, באַי, באַי (Ex. 7:21. Pseudo-Jon.); const. באַי; plur. באַי etc. like Dec. IV. *a house; the place in which any thing is contained or kept*; e. g. באַי *treasury*, באַי *archives*.
 באַי *to weep*.

בֵּל m. Dec. I. a. *heart*.
 בֵּל *to wear out; met. to afflict, oppress*. Pa. *idem*.
 בֵּל verbal from בֵּל, *excise, tax on articles consumed*.
 בֵּן (In the Targums found only in the plural), see בֵּר.
 בֵּן *to build; to rebuild, restore*. Ithpe. pass.
 בֵּן m. Dec. I. a. *building, structure*, verbal from בֵּן.
 בֵּס *to be angry*.
 באַרֵּא f. Dec. VII. a. *message, announcement*.
 באַרֵּא *to seek; to ask, request*.
 באַרֵּא f. Dec. VII. c. *request, petition*.
 באַרֵּא is taken as an adv. or interj. *I entreat, quæso*; often followed by מִן; as באַרֵּא מִן, *I beseech thee*.
 באַרֵּא m. Dec. I. a. *a brute; cattle; beasts of burden*.
 באַרֵּא or באַרֵּא m. Dec. III. a. *lord, master; husband*.
 באַרֵּא and Pa. באַרֵּא *to burn; to consume*.
 באַרֵּא f. Dec. VII. a. *valley*.
 באַרֵּא Pa. *to seek, search*. Ithpa. *idem*.
 באַרֵּא or באַרֵּא m. *a son*, irreg. emph. באַרֵּא, with suff. באַרֵּא, באַרֵּא; plur. באַרֵּא (from באַרֵּא), emph. באַרֵּא, (with prosthetic א, באַרֵּא,) const. באַרֵּא; with suff. באַרֵּא, באַרֵּא or באַרֵּא. In various combinations it has the force of the Heb. באַרֵּא q. v. in Lex. Heb.
 באַרֵּא, באַרֵּא *without, (foras, =Heb. באַרֵּא);* (חֲוֵץ); as a subst. *that which is without, the field*.
 באַרֵּא *to create*. Ithpe. pass.
 באַרֵּא *to kneel*. Pa. באַרֵּא *to bless, praise*.
 באַרֵּא and באַרֵּא f. Dec. III. b. *knee*.
 באַרֵּא and באַרֵּא f. Dec. VII. a. *blessing, benediction*.
 באַרֵּא adv. *certainly; indeed; also, moreover*; conj. *yet, but*.
 באַרֵּא m. Dec. III. b. *flesh*.
 באַרֵּא m. Dec. IV. a. *bath, a liquid*

measure, equal to seven and a half gallons.
 בַּת f. a daughter, irreg. Emph. בַּתְּהָא
 (comp. Syr. ܒܝܬܐ), const. בַּתְּהָא,
 with suff. בַּתְּהָא; pl. בָּתָן, (from
 בַּתְּהָא; const. בַּתְּהָא; emph. בַּתְּהָא.
 בַּתְּהָא pl. m. Dec. I. a. virginity.
 בַּתְּהָא prep. after. With suff. it takes
 a plur. form; as בַּתְּהָא.

ג

עַל m. Dec. IV. a. back; surface. על
 upon. על and עָלַי
 and עָלַי, (with suff. עָלַי, (גָּבַר)
 prep. with; subject to, penes.
 גַּב m. Dec. IV. c. pit, den; pit for
 water, cistern.
 גִּבּוֹרָא f. Dec. VII. a. courage;
 strength; power.
 גִּבּוֹר m. Dec. III. a. (Pl. גִּבּוֹרִין and
 גִּבּוֹרִין as if from גִּבּוֹר.) a man; a
 male.
 גִּבּוֹרִין (with the flat pronunciation),
 i. q. גִּבּוֹרִין.
 גָּזַר to cut off; to cut down a tree.
 גָּזַר e. g. Dec. III. a. Pl. גָּזַרִין and
 גָּזַרִין, a kid.
 גָּזַר or גָּזַר m. irreg. const. גָּזַר; with
 suff. גָּזַר, גָּזַר, midst. -גָּזַר among;
 in.
 גָּזַר idem.
 גָּזַר f. Dec. VII. a. pride.
 גָּזַר and Aph. גָּזַר to go forth; to
 burst or break forth.
 גִּזְבָּר m. Dec. I. b. treasurer. Pl.
 גִּזְבָּרִין and גִּזְבָּרִין.
 גִּזְבָּרָא (not found in abs. sing.) m.
 Dec. II. a. a coal.
 גִּזְזָר m. Dec. I. a. threatener; avenger.
 גִּזְזָר to cut off; to decree. Ithpe. to be
 cut off, detached.
 גִּזְזָר m. Dec. II. a. astrologer, divin-
 er, lit. Part. from גִּזְזָר, one who
 utters a decree. Comp. also גִּזְזָר, fate.
 גִּזְזָרָא f. Dec. VII. a. decree; thing
 decreed.

גִּזְזָר to laugh; to deride.
 גִּזְזָר or גִּזְזָר m. irreg. (pl. גִּזְזָרִין) a val-
 ley.
 גִּזְזָרִין or גִּזְזָרִין, (compounded of גִּזְזָר
 a valley, and גִּזְזָר prop. n.) the val-
 ley of Hinnom, where children were
 passed through the fire to Moloch;
 hence, met., hell, the place of future
 and eternal punishment.
 גִּזְזָר m. Dec. I. a. a stranger, a for-
 eigner.
 גִּזְזָר m. Dec. I. a. chalk, lime; plas-
 tering of a wall.
 גִּזְזָרִין and גִּזְזָרִין to emigrate, go
 into captivity; to reveal, make man-
 ifest. Praet. Pass. גִּזְזָרִין and גִּזְזָרִין
 Dan. 2: 19, 30. Aph. גִּזְזָרִין to carry
 captive.
 גִּזְזָרִין m. Dec. II. a. wheel.
 גִּזְזָרִין f. Dec. VII. c. captivity.
 גִּזְזָרִין m. found only in the phrase גִּזְזָרִין
 גִּזְזָרִין, prob. lapis devolutionis, a
 stone which cannot be carried, but
 must be rolled, on account of its
 great size. LXX, choice stones.
 גִּזְזָרִין adj. Dec. I. a. perfect.
 גִּזְזָר m. Dec. IV. a. and
 גִּזְזָרָא f. irreg. (emph. גִּזְזָרָא and גִּזְזָרָא,
 frequently in Targ. Pseudo-Jon.
 גִּזְזָרִין or גִּזְזָרִין, const. גִּזְזָרִין;
 pl. גִּזְזָרִין); a garden.
 גִּזְזָרִין m. Dec. III. b. treasure.
 גִּזְזָרִין m. Dec. IV. a. wing.
 גִּזְזָרִין c. g. Dec. III. a. a vine; a vine-
 yard.
 גִּזְזָרִין and Pa. גִּזְזָרִין to excite, stir up.
 גִּזְזָרִין Pa. to rouse, excite. Ithpe. and
 Ithpa. pass. and refl.
 גִּזְזָרִין m. Dec. III. a. bone.
 גִּזְזָרִין f. pr. n. of a principal city among
 the Philistines, Gath.
 דָּ rel. pron. = Heb. מִיִּי, who, etc.;
 conj. that, so that; because, etc.;
 sign of the Possessive or Genitive
 case.
 דָּא f. demonstr. pron. this; that.

ד

דב m. Dec. IV. c. a bear.
 דבב m. Dec. I. b. *enmity*. בעל דבבא an enemy.
 דבבו f. Dec. VII. c. *enmity*.
 דבחה (comp. Gram. Intr. 4. note 2.) to offer sacrifices.
 דבחו m. Dec. III. b. *sacrifice*.
 דבק to adhere, cleave to.
 דבר and Pa. דבר to lead, conduct; to govern; to take, receive.
 על דברא f. Dec. VII. a. *cause*. על דברא so that.
 דברא and דברא f. Dec. VII. a. a bee.
 דגב m. Dec. III. a. *gold*.
 דגד to deride.
 דגש m. Dec. II. a. and דגש Dec. III. b. *honey*.
 דוד m. pr. n. *David*.
 דויברן m. Dec. I. b. *memo* a memorial.
 דין and דין to judge; to adjudge; to contend.
 דוק to be broken in pieces.
 דור to dwell.
 דורא Dura, a plain in Babylonia, Dan. 3: 1.
 דוש to tread under foot, trample upon; to crush.
 דוהה f. Dec. VIII. a. *concubine*.
 Comp. Ar. **نَحَا** *subegit feminam*.
 דול to fear. It refers both to reverence toward God, and to dread, as of an enemy, etc. Pa. דול to terrify.
 דולא f. Dec. VIII. a. *fear; terror*.
 דולק to press, urge.
 ד = ד which see; also as a disjunctive, but; it is sometimes redundant like the Greek *ὄτι* in the beginning of an address, as Dan. 2: 25.
 דיד and דיל signs of the Genitive case, contracted from ד י and ד י.
 דין, i. q. דין, q. v.
 דין m. Dec. I. a. *judgment; justice, righteousness; judicial trial; the reckoning or account, given by men*

of their actions in the day of judgment, Gen. 3: 18. Pseudo-Jon.; *punishment*.
 דין m. Dec. I. a. a judge.
 דינא m. pl. *Dinaites*, one of the nations which settled Samaria. Ez. 4: 9.
 דיר m. Dec. I. an inhabitant; a sojourner, stranger.
 דיש m. Dec. III. c. *treading under foot*.
 דין m. דין f. and דין c. g. demon. pron. *this*.
 דיר (Heb. דיר, Intr. 4. note 2.) to remember.
 דיר m. Dec. III. b. a ram.
 דירא f. Dec. VII. a. and
 דירא m. Dec. I. b. *record, memorial, history*.
 דירא or דירא m. Dec. I. a. (Lat. delator,) *calumniator; accuser*.
 דירא adv. *that not, lest*. comp. דירא.
 דירא to burn, intrans.
 דיר m. Dec. II. a. *blood*.
 דירא to resemble. Pa. id.; to think.
 דירא to sleep.
 דיר dem. pron. m. *this; that*.
 דירא and דירא dem. pr. c. g. *this; that*.
 דירא m. pr. n. *Daniel*.
 דירא to go out, be extinguished.
 דירא to be broken in pieces. Aph. דירא and in the biblical Chaldee דירא to break in pieces.
 דיר m. Dec. I. a. *age, generation*.
 דיר m. Dec. I. b. a thistle.
 דירא m. pr. n. *Darius*.
 דירא i. q. Heb. דירא, m. Dec. III. a. and דירא Dec. I. a. *the arm*.
 דיר f. Dec. I. *law; decree; purpose*; דירא religion, Dan. 6: 6.
 דירא m. Dec. III. b. *young tender herb*.
 דירא m. pl. דירא, *jurisconsultus, a person skilled in law, judge, a Persian word*.

דין interrogative prefix, as in Hebrew.

and הָאָה interj. *behold!*
 הַמְּדַבְּרִים m. pl. *minister of state*, a Persian word.
 הַרְיוֹם (Gr. ἰδιώτης) m. Dec. I. a. *a low person, plebeian.*—As an adj. *low, vulgar.*
 הָדָם Pa. *to tear in pieces; to divide.*
 הַדָּם m. Dec. I. a. *piece, fragment.*
 הַדָּן i. q. דָּן; adv. *then.*
 הַדָּר Pa. הַדָּר *to honor.*
 הַנָּה and הַנִּי, *to be.* Fut. הַנָּה, apoc. הַנִּי, הַנִּי, הַנִּי, etc. Fut. with לָ prefixed drops its preformative י, and is employed in an optative or subjunctive sense; e. g. הַלְהִיךְ, *that they might be*, Dan. 6: 2, 3. See Gram. § 23, note, and § 50. 2.
 הַנָּה pron. pers. and demonst. m. *he; this; that.*
 הַנִּי fut. הַנִּי *to go.*
 הַנִּי pron. pers. and demonst. f. *she; it; this; that.*
 הַנִּי dem. pron. i. q. דָּן; adv. *then.*
 הַנִּי adv. and conj. *as; as if.* הַנִּי and הַנִּי *id.*
 הַנִּיב m. Dec. II. a. *temple; palace.*
 הַנִּיב, see הַנִּיב.
 הַנִּיב *to walk.* Paël and Ithpaal, *id.*
 הַנִּיב m. Dec. I. a. *toll* paid by passengers, verbal from הַנִּיב.
 הַנִּיב and הַנִּיב adv. *hither.*
 הַנִּיב and הַנִּיב m. pl. pers. pron. 3d pers. *they.*
 הַנִּיב or הַנִּיב m. Dec. I. a. *chain* for the neck or arm. Syr. *idem.*
 הַנִּיב adv. i. q. אָן *where?*
 הַנִּיב conj. and adv. *if; sign of a question (= הַנִּי) an, num; הַנִּיב... הַנִּיב whether... or.*
 הַנִּיב *to turn.* Ithpe. refl.
 הַנִּיב m. Dec. I. a. *thought, musing, cogitation.*
 הַנִּיב, see הַנִּיב.

But *Vav conversive* does not appear in Chaldee.

ז

*

זָבַן *to buy; to gain; Pa. זָבַן to sell; Ithpa. זָבַן to be sold; to be bought.*
 זָבַן adj. Dec. I. a. *prudent, cautious.* Lit. *enlightened*, 2d part. Peal from זָהַר *to shine.*
 זָוַן *to feed, to nourish.* Ittaph. pass. זָוַע *to tremble, be afraid.*
 זָוַר Aph. זָוַר *to be proud, to act proudly.*
 זָוַר m. Dec. I. a. *splendor, brightness.* זָוַר Dan. 4: 33. lit. *his splendors*, i. e. the bright and cheerful appearance of his countenance.
 זָכָה *to be clean, pure; to be just, innocent.*
 זָכָה f. Dec. VII. c. and זָכָה Dec. VIII. c. *purity; justice; righteousness.*
 זָכָה adj. Dec. VI. *pure, innocent.*
 זָעָה f. Dec. VII. a. *sweat.*
 זָמַן m. Dec. III. b. *time, period of time.*
 זָמַן Pa. *to appoint, prepare.* Ithpa. זָמַן *to concert, agree together.* Aph. זָמַן *idem*, Dan. 2: 9, Ke-thib.
 זָמַר m. Dec. I. a. *music.*
 זָמַר m. Dec. I. a. *singer, musician.*
 זָנַן m. Dec. II. a. *species, sort.*
 זָעִיר adj. Dec. I. a. and adv. *little, a little.*
 זָעַק *to cry out.*
 זָקַק m. Dec. I. a. *a spark.*
 זָקַק *to elevate; to suspend*, as a malefactor on a gallows or cross.
 זָרַז m. Dec. III. a. *a girdle.*
 זָרַע m. Dec. III. a. and זָרַע Dec. VII. b. *seed; posterity; family; plur. families.*

7

7 conj. *and; but; &c.* as in Hebrew.

ח

חבלה f. Dec. VII. a. *injury, hurt.*
 חביב and חביבה adj. Dec. I. *beloved.*
 חבל Pa. *to injure; to destroy, waste, overthrow.* Ithpa. *to be destroyed.*
 חבל m. pr. n. *Abel.*
 חבל m. Dec. I. a. and
 חבל m. Dec. III. a. *hurt, injury.*
 חביר and חביר m. Dec. III. a. *a companion.*
 חביר *to associate, unite; to put together, compose.* Ithpa. *to associate themselves, join together.*
 חברה f. Dec. VII. a. fem. of חביר, *female companion.*
 חד, in pause חר, fem. חרדא, num. adj. *one; first; before numerals, time, times; e. g. חד עשרה על, seven times more than, lit. seven times above, Dan. 3: 19.*
 I. חרדא adv. *once.* כחברדא *together.*
 חרדא *very much, exceedingly.*
 II. חרדא *to rejoice, be joyful.* Aph. *to cause to rejoice, to please, gratify.*
 חדרה f. Dec. VII. a. *joy, gladness.*
 חדרין m. plur. Dec. II. b. *breast.*
 חדרת adj. Dec. III. a. (i. q. Heb. חדרש) *new.*
 חרה and חרהי *to tell, declare; to make manifest.* Aph. *idem.*
 חוב m. Dec. I. a. and
 חובה f. Dec. VII. a. *guilt, crime; debt.*
 חורר *to speak in enigmas; to propose (a riddle).*
 חוררה f. Dec. VII. a. and
 חוררי f. Dec. VII. b. *a riddle, an enigma.*
 חוה f. pr. n. *Eve.*
 חוט *to sew.* Aph. *to repair; e. g. a wall, Ez. 4: 12.*
 חוקר m. Dec. III. d. *a staff, a rod.*
 חוקר and חוקרת m. irreg. Pl. חוקרים; *a serpent.*
 חול and חול adj. Dec. I. a. *profane; common.*
 חולא m. emph. (found only in this

form and with suff. חוליא); *sweetness.*
 חור adj. Dec. I. a. *white.*
 חושבן m. Dec. I. b. and
 חושבון m. Dec. II. a. *act of thinking; reckoning; account.*
 חזא *to see.*
 חזון m. Dec. III. c. *vision; aspect, appearance.*
 חזון f. Dec. VII. c. and חזון Dec. VIII. c. (with suff. חזונה Dan. 4: 8.) *idem.*
 חטא m. (pl. חטאים), const. חטאי, with suff. חטאית, חטאיכו, *a sin.*
 חטא *to err, to sin.*
 חטאה f. Dec. IX. *a sin-offering.*
 חטוף m. Dec. I. a. *violence; plunder, rapine.*
 חטט *to sew, Pa. idem.*
 חי adj. Dec. IV. a. *living.*
 חיה and חיה Aph. part. *preserving alive.*
 חיה f. Dec. VII. a. *beast, animal.*
 חייה pl. m. Dec. I. a. (But חיים and חיים occur instead of the regular absolute form.) *life.*
 חיל m. Dec. III. d. *strength; a host.*
 חילי adj. Dec. I. a. *wise; as a noun, wise man, magian.*
 חכם and Paël חכם and חכמים *to be wise; to understand.*
 חכמא or חכמא (pron. hhühkmä) f. Dec. VII. a. *wisdom.*
 חלי and חלי adj. Dec. III. *sweet.*
 חלם m. Dec. III. c. *a dream.*
 חלף *to change; to be changed; to pass through; to pass, spoken of time.*
 חלה, חלה, (in the Jerusalem dialect חלה and חלה) prep. *instead of.*
 חלק m. Dec. I. a. *part, lot.*
 חלם m. *a father-in-law, irreg. with suff. חמיה, חמויה.*
 חמא *to contemplate; to see.*
 חמא and חמא f. Dec. VIII. a. *heat; anger.*
 חמצ *to vex; to grieve.*

הַמֵּר m. Dec. III. a. *wine*.
הַגְּבִין m. pl. *wheat*.
הַגְּבִיהַ f. Dec. VII. a. *dedication, consecration*.
הַנֵּן to *compassionate, show favor to*. Ithpa. to *pray, make supplication*.
הַסִּיר adj. Dec. I. a. *defective*.
הַסֵּן and Aph. **אֶהְסֵן** to *possess, to have in possession*.
הַסֵּן m. Dec. III. b. *power, might*.
הַסָּפָה m. Dec. III. a. *clay; potter's work*.
הַסָּר to *be deficient or lacking*. Pa. to *diminish; to depress*.
הַצֵּד m. Dec. III. a. *harvest*.
הַצָּה and Aph. to *urge, hasten*. Part. Aph. **מְהֻצָּה** *urgent, hasty*.
הַקֵּל m. Dec. III. a. *a field*.
הַקֵּב f. Dec. III. a. *a sword*.
הַקְּטָמִין m. pl. Dec. IV. c. *diviners, Magians, from the Persian*
خردمند, *a wise man; or from*
Heb. הַקְּטָמִין, *persons skilled in hieroglyphics*.
הַרְבֵּן to *singe, burn*. Ithpa. Pass.
הַרְבֵּץ m. Dec. III. a. *loin, thigh*.
הַרְרָה to *burn; to be hot*.
הַשֵּׁל to *think; to reckon to the account of any one, to impute*. Pa. to *regard*. Ithpa. pass.
הַשִּׁוּף m. Dec. I. a. *darkness*.
הַשִּׁוּף and **הַשִּׁוּף** adj. Dec. I. a. *poor, indigent*.
הַשֶּׁה to *think necessary, with ל and Inf; to be necessary*.
הַשֵּׁל to *be thin; to make thin or small; to crush*. Pa. *idem*.
הַתָּם to *seal*.

ט

טָאָב to *be glad, joyful*.
טָב adj. Dec. I. a. fem. **טָבָה** Dec. VII. a. *good; beautiful*.
טָבַח m. Dec. I. a. *executioner, armed attendant*.
טָוֵב m. Dec. I. a. *goodness, excellence; happiness*.

טָוֵר m. Dec. I. a. *a mountain; a rock*. Heb. **צוּר**.
טָוֵר adj. *fasting*. Ar. **طوي** to *fast*.
טָוֵל Pa. to *go out; to walk abroad*.
טָוֵל Pa. **טָוֵל** to *cast out; to remove*.
טָוֵן m. Dec. I. a. *clay*.
טָוֵל m. Dec. IV. a. *dew*.
טָוֵלִי m. irreg. emph. **טָוֵלִי**; plur. **טָוֵלִים**, **טָוֵלִי**; emph. **טָוֵלִי**, **טָוֵלִי**; with suff. **טָוֵלִי** Gen. 22: 3. Pseudo-Jon.; *a boy, a servant*.
טָוֵל to *hide*. Aph. to *recline for rest under the shade*.
טָוֵק to *throw away*.
טָוֵר and Pa. **טָוֵר** to *hide*. Ithpa. **אֶטָוֵר** and **אֶטָוֵר**, and Ithpa. **אֶטָוֵר**, to *hide one's self*.
טָוֵה to *err, to wander*. Aph. to *cause to err, to seduce*.
טָוֵם to *taste; to eat*. Pa. to *give to eat, to feed*.
טָוֵם and **טָוֵם** 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; שׁוּם טָוֵם עָלַי, to regard, Dan. 3: 12. בְּעֵל טָוֵם, chancellor, lit. master of decrees*.
טָוֵפֵר m. Dec. III. b. *nail, of a human finger or toe; claw*.
טָוֵפֵר m. Dec. III. emph. **טָוֵפֵרָה**, *the blatta, a shell-fish of a purple colour*.
טָוֵרֵד to *expel, drive out*.
טָוֵרָה m. Dec. III. a. *a leaf*.
טָוֵרָה m. plur. emph. proper name of a nation settled in Samaria, origin unknown, Ez. 4: 9. LXX. *Tarphalaitoi*.

י

יָבֵל Aph. **יָבֵל** to *bring*.
יָבֵשׁוּת f. Dec. III. c. *the dry land*.
יָד f. *a hand, irreg. Emph. יָדָה and with א prosthetic **אֶיָּדָה**, with suff.*

יָדָהּ, יָדָהּ, יָדָהּ (אִירָהּ) Prov. 21: 1.
 יָדָהּ, יָדָהּ; (dual יָדָהּ); plur.
 יָדָהּ.
 יָדָהּ Aph. Part. מְדוֹרָהּ and מוֹדָהּ
 praying, praising.
 יָדָהּ to know; to understand. Aph.
 יָדָהּ to shew, declare, make known.
 יָדָהּ to give; hence to set, place. Ith-
 pe. pass.; to be given up.
 יָדָהּ m. Dec. I. a. the Jewish people,
 the Jews.
 יָדָהּ m. proper name, Judah.
 יָדָהּ m. Dec. VI. a Jew. Pl. emph.
 יָדָהּ.
 יָדָהּ m. Dec. I. a. a day. Pl. const.
 fem. יוֹמָהּ and masc. יוֹמֵי.
 יָדָהּ m. Dec. II. a. a sucking child,
 suckling.
 יָדָהּ m. proper name, Joseph.
 יָדָהּ Dec. I. or יָדָהּ adj. Dec.
 VI. only, alone.
 יָדָהּ Fut. יִיטֵב to be good; to seem
 good, עַל, to any one, to be pleasing.
 יָדָהּ an abbreviation. See Chrestoma-
 thy p. 132.
 יָדָהּ and יָדָהּ, Fut. יִכָּבֵל (and like
 the Heb. יָדָהּ Jud. 14: 13.) to be
 able; to prevail.
 יָדָהּ to bear, bring forth; sometimes
 to beget.
 יָדָהּ m. Dec. IV. a. a sea, the sea.
 יָדָהּ to add. Hoph. Heb. form, הוֹסֵף
 to be added.
 יָדָהּ to advise, counsel. Part. a coun-
 sellor. Ithpa. to consult together.
 יָדָהּ m. proper name, Jacob.
 יָדָהּ m. Dec. III. a. proper name,
 Japheth.
 יָדָהּ Shaphel שִׁיבָהּ and שִׁיבָהּ to fin-
 ish.
 יָדָהּ to be certain, true. Pa. to tell the
 truth.
 יָדָהּ adj. Dec. I. a. true, certain; con-
 firmed, valid. מִן יָדָהּ certainly,
 of a truth.
 יָדָהּ to burn (neut.), be consumed.
 Aph. to burn (act.), consume.
 יָדָהּ f. Dec. VII. a. burning.

יָדָהּ adj. Dec. I. a. hard, difficult;
 honored, honorable, noble.
 יָדָהּ to be or be esteemed honorable or
 valuable; i. q. Pa. to honor. Aph.
 idem.
 יָדָהּ m. Dec. I. b. honor; splendor;
 glory. Sometimes it has א prosthetic.
 יָדָהּ and יָדָהּ Jerusalem.
 יָדָהּ m. Dec. III. a. month.
 יָדָהּ f. Dec. III. a. pl. יָדָהּ, thigh.
 יָדָהּ m. proper name, Israel; the
 people of Israel.
 יָדָהּ in Peal not used. Aph. אוֹשֵׁיט
 to stretch forth, reach out.
 יָדָהּ, Heb. אָהּ, sign of the Objective
 or Accusative case.
 יָדָהּ or יָדָהּ to sit; to reside, stay.
 Aph. הוֹתִיב to place, cause to
 dwell.
 יָדָהּ adj. Dec. I. a. abundant, great,
 eminent; adv. יָדָהּ and יָדָהּ
 very, exceedingly.
 יָדָהּ to remain, be left. Pa. וְתָר
 to make to abound, to cause abun-
 dance.

כ

כּ prep. and conj.; like; as, as
 though.
 כּאָב, כּאָב, כּאָב m. Dec. I.
 a. grief, sorrow.
 כּאָב adj. Dec. III. b. (i. q. Heb.
 כּאָב), false.
 כּאָב and כּאָב adv. (=Heb.
 כּאָב) now. וְכּאָב now therefore.
 כּאָב adv. so, thus. כּאָב id. כּאָב
 now therefore.
 כּאָב adv. now. עַד כּאָב hitherto.
 כּאָב to be able. Const. with לְ and
 Inf.
 כּאָב f. Dec. IV. a. window.
 כּאָב (only in. pl.) m. Dec. I. a.
 thorns.
 כּאָב, (sometimes written כּאָב),
 m. Dec. II. a. a star.
 כּאָב Pa. to confirm, establish; to make

vigorous efforts. Ithpa. pass. y also, as Pa. *to endeavour earnestly.*
 כֹּזֶר 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.
 כֶּכֶר m. Dec. II. a. *a talent.*
 כֶּכֶר Kethib Ez. 7: 22. *idem.*
 כָּל, כָּלָא, כָּלָא, כָּלָא, כָּל, כָּל, adj.= Heb. כָּל, *all, the whole, every.*
 I. כָּלָל Shaph. אֶשְׁתַּכְּלֵל *to complete, finish.* Ishtaph. אֶשְׁתַּכְּלֵל pass.
 II. כָּלָל and Aph. אֶשְׁתַּכְּלֵל *to crown; met. to adorn.*
 כִּמְנָא and כִּמְנָא conj. and adv. *how! quam! as; כִּי כִמְנָא like.*
 כִּיֵּן, כִּיֵּן adv. *rightly; thus.* כִּיֵּן *then; therefore; thus.*
 כִּנְוָן m. pl. with fem. form, Dec. VII. a. *colleagues.* LXX. σύνδουλοι.
 כִּנְוָר and כִּנְוָר m. Dec. I. *a harp.* Gr. κινύρα, Lat. cinyra, generally considered to have been a plaintive instrument.
 כִּנְוָנָא adv. i. q. כִּיֵּן *thus.*
 כִּנְוָנָא (Milel) m. proper name, *Canaan.*
 כִּבֵּשׁ *to collect, act.* Ithpe. *to assemble, to meet.*
 כִּשְׁדֵי m. Dec. VI. i. q. כִּשְׁדֵי *a Chaldean.*
 כִּסָּא, כִּסָּא and כִּסָּא *to lie hid, to be concealed.* Pa. *to hide, conceal;* i. q. Peal.
 כִּסְוָה m. Dec. I. a. *a feeling of shame; ignominy.*
 כִּסְוָה m. Dec. III. a. *silver.*
 כִּצְוֵן adv. *now.* כִּצְוֵן *until now.*
 כִּף c. g. Dec. IV. a. *a hollow; the palm of the hand; the sole of the foot.*
 כִּפְוֵן *to hunger.* Aph. *to cause or suffer another to be hungry.*
 כִּפְוֵר Pa. *to wash; to purify ceremonially; to atone, make expiation.*
 כִּפְוֵר *to bind.* Pa. *idem.*

כִּרְוָא *to be grieved.* Ithpe. and Ithpa. *idem.*
 כִּרְוָא f. Dec. VIII. a. *manile, cloak.*
 כִּרְוָב m. Dec. I. a. *a cherub.*
 כִּרְוָז m. Dec. I. a. *herald.*
 כִּרְוֵז *to proclaim, make proclamation.* Aph. *idem.*
 כִּרְוָם m. Dec. III. a. *a vineyard.*
 כִּרְוָסָא m. Dec. V. a. *a throne.* Pl. כִּרְוָסָן.
 כִּרְוָדֵי m. Dec. VI. pl. כִּשְׁדֵי, *a Chaldean; as astrology flourished principally in Chaldea, an astrologer.*
 כִּשְׁרָ *to be right; to be fit; to be agreeable, to please.*
 כִּשְׁרָ and כִּשְׁרָ adj. Dec. I. a. and II. a. *right; just, upright; fit; legitimate.*
 כִּתְוֵב *to write.*
 כִּתְוֵב m. Dec. I. a. *writing; prescription, limitation,* Ez. 7: 22.
 כִּתְוֵל and כִּתְוֵל m. Dec. III. e. *a wall.*

ל

לְ prep. as in Hebrew, *to; for; of;* לְ... בין *between—and.*
 לְאֵ *adv. not; nothing,* Dan. 4: 32.
 לְהָא and לְהָא *nonne? also, ecce! lo!* Gram. § 68. 3.
 לְהָא and לְהָא, see לְהָא and לְהָא.
 לְבָב or לְבָב m. *the heart,* irreg. Emph. לְבָבָא; with suff. לְבָבֵי, לְבָבֵי, etc.; plur. emph. לְבָבֵי; with suff. לְבָבֵי.
 לְבוּשׁ m. Dec. I. a. *clothing; a garment.*
 לְבָבֵי f. plur. *plants; flowers.*
 לְבָשׁ *to clothe one's self.* Aph. *to clothe.*
 לְהָן conj. *therefore,* with prosthetic אֶ, אֶלְהָן; comp. of לְהָא and הָן, *except* (comp. Lat. nisi); *but, sed.*
 לְוָס *to curse.*
 לְוֵי m. Dec. VI. *a Levite.* Plur. לְוֵיָא.

גִּוְוָתָן m. a sea-monster, according to Buxtorf, *the grampus*.
לָרֶחַ prep. *to; toward; with*.
לַיְלָה and **לַיְלָה** m. irreg. emph. **לַיְלָה**; plur. **לַיְלָה**; *night*.
לֹא a contraction for **לֹא אֵינִי**, *there is not; there are not*.
לְחֹדֵד adv. and prep. *alone; only; also*. It is strictly a noun, *loneliness*; hence with **בְּ**, **בְּלְחֹדֵדוֹדָי**, *in his loneliness, i. e. he alone*.
לֶחֶם m. Dec. III. a. *bread*.
לֶחֶם m. a *feast*, Dan. 5: 1.
לְחָזָה f. Dec. VII. a. a *concubine*.
לֵמָּא and **לֵמָּה** (as a noun, *nothing*;) adv. *not; lest*. **לֵמָּא דְּ** *that not; lest*.
לַעֲבָדָה or **לְאַזְרָא** *to labor, toil; to be fatigued with labor*.
לְרַעֲבָה or **לְרַעֲבָה** f. Dec. VII. c. *labor; fatigue*.
לְעַלְמָד adv. *forever*.
לְשׁוֹן m. Dec. I. b. *tongue*.

מ

מְ and before gutturals **מַ**, prefix, i. q. the sep. prep. **מִן**.
מָה, **מַה** or **מַה־** (with Dagesh forte euphonic in the first letter of the next word,) interrog. pron. *what?* It is sometimes used adverbially, *how?* also in exclamations *how!* **מַמָּה**! **מַמָּה** *as; how!* **מַמָּה** and **מַמָּה** *whither? why?* **מַמָּה דְּ** *that which*.
מֵאוּרְשָׁה fem. num. a *hundred*. Dual **מֵאוּרְשָׁה**.
מֵאוּרְשָׁה m. dual, *scales, balance*.
מֵאוּרְשָׁה, more common orthography, **מֵאוּרְשָׁה**, q. v.
מֵאוּרְשָׁה and **מֵאוּרְשָׁה** m. Dec. I. a. a *vessel; an instrument; a garment*, (=Heb. **מֵאוּרְשָׁה**.)
מֵאוּרְשָׁה adj. Dec. I. b. *shameful; ashamed*.
מֵאוּרְשָׁה m. Dec. I. a. a *fountain*.
מֵאוּרְשָׁה f. Dec. VII. a. *roll, book*.

מֵאוּרְשָׁה Pa. *to throw down, destroy*.
מֵאוּרְשָׁה m. Dec. II. a. *an altar*.
מֵאוּרְשָׁה f. Dec. VII. a. *tax, tribute*. By a resolution of Dagesh forte into Nun, it is sometimes written **מֵאוּרְשָׁה**, Ez. 4: 13.
מֵאוּרְשָׁה m. Dec. I. a. *residence*.
מֵאוּרְשָׁה m. pr. n. Dec. VI. *Media; a Mede*.
מֵאוּרְשָׁה f. Dec. VII. a. *province; land, country*.
מֵאוּרְשָׁה or **מֵאוּרְשָׁה** m. Dec. II. a. *the east*, (lit. *the rising*, viz. of the sun.)
מֵאוּרְשָׁה (found only in this form) indef. pron. *any thing*.
מֵאוּרְשָׁה m. Dec. I. a. *dwelling, residence*, i. q. **מֵאוּרְשָׁה**.
מֵאוּרְשָׁה see **מֵאוּרְשָׁה**.
מֵאוּרְשָׁה f. pr. n. *Moriah*, a hill in Jerusalem.
מֵאוּרְשָׁה m. Dec. I. a. *death; a deadly pestilence*.
מֵאוּרְשָׁה or **מֵאוּרְשָׁה** *to die*.
מֵאוּרְשָׁה, emph. **מֵאוּרְשָׁה** *food; sustenance*.
מֵאוּרְשָׁה and **מֵאוּרְשָׁה** *to strike; to wound*. Pa. **מֵאוּרְשָׁה** *idem*; also *to restrain*. Ithpe. *to be fastened or nailed*, Ez. 6: 11.
מֵאוּרְשָׁה and **מֵאוּרְשָׁה** *to come, arrive; to reach; with עַל, to come upon, befall; happen to a person*.
מֵאוּרְשָׁה f. Dec. VIII. a. *course or class* of the priests or Levites.
מֵאוּרְשָׁה prep. *on account of*. **מֵאוּרְשָׁה** *because, since*.
מֵאוּרְשָׁה m. Dec. II. a. *food*.
מֵאוּרְשָׁה or **מֵאוּרְשָׁה** m. Dec. II. a. *word, speech; command*. With suff. it is sometimes reciprocal, like the Heb. **מֵאוּרְשָׁה**. So **מֵאוּרְשָׁה דְּ** *the Lord, Jehovah*.
מֵאוּרְשָׁה pl. m. irreg., emph. **מֵאוּרְשָׁה**, const. **מֵאוּרְשָׁה** and sometimes **מֵאוּרְשָׁה**, *water, waters*.
מֵאוּרְשָׁה m. Dec. II. a verbal from **מֵאוּרְשָׁה**, *a plain, a valley*.
מֵאוּרְשָׁה *to depress, humble; to crush*. Pa. *idem*.
מֵאוּרְשָׁה *to fill*. Ithpe. pass.
מֵאוּרְשָׁה m. Dec. I. b. *an angel*.

מַלְּהָהּ f. Dec. VII. a. Pl. מְלִיץ, *word, speech; thing.*

מַלְּהָהּ m. Dec. III. b. *salt.*

מַלְּהָהּ denom. from the preceding, (in the Targums, *to salt, to season with salt*.) in bibl. Chaldee only Ez. 4: 14. Gesenius renders it *to eat salt*. According to the Hebrew commentators, Buxtorf, and others, the meaning would be *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.

מַלְּהָהּ or מְלִיךָ m. Dec. III. a. *a king.*

מַלְּהָהּ m. Dec. III. b. *advice, counsel.*

מַלְּהָהּ f. Dec. VII. a. *a queen.*

מַלְּהָהּ f. Dec. VII. c. *a kingdom; dominion, reign.*

מַלְּהָהּ Pa. *to speak.*

מִן m. interrog. pron. *who? what? 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־מִדְּבַר, Gen. 49: 10, i. q. מִן־מִבֵּית, Gen. 3: 24. Jer. Targ. i. q. מִן־קִרְמִיץ *because of; since.*—מִן־קֶשֶׁט *truly.*—מִן־צִיב *idem.* With suffixes מִן takes Dagesh forte; as מִנִּי.

מִנָּה to number, reckon. Pa. מִנִּי to constitute, appoint.

מִנְדָּה i. q. מִדָּה, q. v.

מִנְדָּע m. Dec. II. a. verbal from יָרַע, (i. q. Heb. מִדְּע, the Dagesh forte being resolved into Nun. מִדְּע also occurs in the Targums, e. g. Jer. 3: 15.) *knowledge, intelligence; the understanding, the mind.*

מִנְהָה i. q. מִנָּה.

מִנְהָה m. Dec. I. b. *rest; quietness, silence.*

מִנְהָה f. Dec. VII. a. *gift, offering; tribute.*

מִנְהָה m. Dec. I. b. *number.*

מִסְכָּנִי f. Dec. VIII. c. *poverty, want.*

מִעֵבָה c. g. irreg. (with suff. מִעֵבָה, pl. מִעֵבָה or מִעֵבָה,) *the belly, venter.* Pl. *idem.*

מִעֵבָה m. Dec. I. b. (verbal from עָלָה *to enter*,) *setting of the sun.* Pl. *idem.*

מִפְרָשׁ m. Dec. II. a. *distinction; division.*

מִצֵּב m. Dec. II. a. *a planting.*

מִצְוָה f. Dec. VII. a. *a command, injunction.*

מִצְרַיִם f. Dec. VII. c. *middle, midst.*

מִצְרַיִם pr. n. *Egypt.*

מִקְדָּשׁ m. Dec. II. a. *sanctuary, holy place.*

מִרְ m. Dec. I. a. and

מִרְ m. Dec. II. b. *lord.* Syr. and Arab. *idem.*

מִרְדָּה *to rebel, to be rebellious.*

מִרְדָּה adj. Dec. I. a. *rebellious.*

מִרְדָּה f. Dec. VII. c. *correction; instruction.*

מִרוֹם m. Dec. I. a. *height, elevation.*

מִרְטָה *to pluck off.*

מִשְׁחָה m. Dec. III. b. *oil.*

מִשְׁחָה m. Dec. I. a. (strictly 2d Part. from מָשַׁח *to anoint*); *anointed; Messiah.*

מִשְׁפָּה m. Dec. III. a. and b. *skin.*

מִשְׁפָּב m. Dec. II. a. *a bed.*

מִשְׁכָּן m. Dec. II. a. *a dwelling; a tent.*

מִשְׁרָא m. Dec. V. a. (strictly Inf. from שָׁרָא) *a resting.*

מִשְׁרוּקִי f. Dec. VII. b. *a flute, musical reed.*

מִשְׁתָּה in the biblical Chaldee, i. q.

מִשְׁתֵּי m. Dec. II. a. *a feast; a banquet.*

מִתְרָה f. Dec. V. a. *desire; appetite.*

מִתְרָה *to compare; to use similitudes.* Heb. מִשַּׁל.

מִתְרָה m. Dec. III. a. *a parable, similitude; a sententious remark, a proverb.*

מִתְנָה m. Dec. I. b. and מִתְנָה Dec. II. a. *a gift; a reward.*

מִתְנָה מִתְנָה a *gift of a reward*, i. e. the giving of a reward.

מִתְנָה f. Dec. VIII. a. (fem. of the preceding,) *a present, gift.*

נ

נבא Ithpa. אֶתְנַבֵּי to prophesy; to utter (a prophecy).
 נבואה f. Dec. VII. a. prophecy; prediction.
 נבזבה f. Dec. VII. a. a present, gift; coll. gifts; plur. נְבוּזָבִין.
 נביא and נביא m. irreg. emph. נְבִיאִים and plur. נְבִיאִין; emph. נְבִיאִים and נְבִיאִים; with suff. נְבִיאֵי; נְבִיאֵי; a prophet.
 נברשא f. Dec. VIII. a. candlestick.
 נגר to flow.
 נגד prep. over against; toward.
 נגדין (found only in the plur. abs.) streams, rivers.
 נגה m. Dec. III. d. brightness, light, of the morning.
 נגיד and נגיד m. Dec. I. a. leader, chief, prince.
 נרב Ithpa. אֶתְנַרְבֵּךְ to be willing; to do willingly; to give voluntarily. Inf. הִתְנַרְבוּת as a noun, that which is given voluntarily, a free-will-offering.
 נרבך m. Dec. I. b. row of stones; structure; wall.
 נרד to flee.
 נרדן m. Dec. I. a. and in the biblical Chaldee with הִי paragoric, נְרַדָּה, sheath; hence by a metaphor, body, q. d. sheath of the soul.
 נהור m. Dec. I. a. light.
 נהירי f. Dec. VII. c. illumination, wisdom.
 נהם to roar; to bellow; to groan.
 נהיר to shine brightly. Pa. נְהִיר to enlighten. Ithpa. pass.
 נהר m. Dec. III. a. a stream.
 נור to flee.
 נרד to rest; Aphel. אֶתְנַרְדֵּךְ to cause to rest, to give rest.
 נרלי f. Dec. VII. c. and
 נרלי f. Dec. VII. b. a dunghill.
 נוי m. Dec. I. a. a fish.
 נור m. Dec. I. a. fire.

נזק to suffer injury. Aph. אֶתְנַזֵּק or נִזְקָא to injure.
 נזש m. Dec. I. a. brass.
 נחה to descend, go down. Aph. אֶתְחַח, Fut. יִחַח, Imp. אֶחַח, to bring down, carry down; to deposit. Hoph. הִתְחַח to be brought down, deposed.
 נטור m. Dec. I. a. an observer, one who keeps (e. g. a law.)
 נטל to lift up, elevate.
 נטר to keep, preserve; to observe, regard.
 נוח m. Dec. I. a. a sweet odour, hence an acceptable sacrifice.
 נכס, נכס m. Dec. III. b. wealth; power, strength, of body or mind. Pl. riches.
 נכה to bite.
 נמר m. Dec. III. b. a leopard.
 נטב to take; to receive.
 נסה to take away, remove; to pull asunder. Ithpe. pass.
 נסך and Pa. to pour out; to offer.
 נסך m. Dec. III. b. libation, drink-offering.
 נסק to ascend. Aph. הִסִּיק to take up, cause to ascend. Hoph. הִסִּיק pass. of Aph.
 נפל Fut. יִפֹּל to fall; to fall down; to be thrown down; to fall out, happen.
 נפק to go out, to depart; to come forth.
 נפקא f. Dec. VII. a. expense, cost.
 נפש or נפש c. g. Dec. III. a. and
 נפשא f. Dec. VII. a. life; soul; self; a living being.
 נצב m. Dec. III. b. a planting; a plant.
 נצבא f. Dec. VII. a. strength, solidity, firmness.
 נצה to quarrel, contend. Pa. id.
 נצה to conquer, surpass, prevail over, be superior to. Ithpe. Pa. and Ithpa. idem.
 נצל to liberate, deliver. Aph. idem.
 נקא i. q.
 נקרי adj. Dec. IV. b. pure.
 נקט to smite, strike.

נָשָׂא *to take; to take away.* Ithpa. *to rise up against, with עַל.*
 נָשָׂה *to forget; Ithp. to forget; to be forgotten.*
 נְשָׂמָא f. Dec. VII. a. *breath, life.*
 נֶשֶׁר m. Dec. III. b. *an eagle.*
 נְשִׁחוֹן 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; suppose; with ב, to hope in.*
 סָבַר *to be numerous; to be increased.*
 Aph. *to cause to increase; to multiply.*
 סָבַר *to fall prostrate, to worship, construed with ה.*
 סָבַר m. Dec. I. a. *affliction.*
 סָבַר adj. Dec. I. a. *much; many.*
 סָבַר m. Dec. III. b. *deputy, governor.*
 סָבַר *to shut up.*
 סָבַר f. i. q. Greek *συσφωβία, a bag-pipe.*
 סָבַר m. Dec. I. a. *an end.*
 סָבַר *to come to an end, to be fulfilled, spoken of a prediction.* Aph. *to put an end to any thing.*
 סָבַר *to recede; to go aside.*
 סָבַר m. Dec. I. b. *perverseness; a crime.*
 סָבַר *to drive out, expel.*
 סָבַר m. Dec. III. b. *side; extremity.*
 סָבַר m. Dec. II. b. *the moon.*
 סָבַר and סָבַר m. Dec. I. a. i. q. *an end, extremity.*
 סָבַר *to understand.* Ithpa. *אֶתְבַּל to look at; to reflect; to consider; const. with ה, לָנָה, etc.*

סָבַר *to try, prove.* Ithpa. and Aph. *idem.*
 סָבַר adj. Dec. II. a. *foolish, unwise.*
 סָבַר or סָבַר adj. Dec. I. b. *intelligent; prudent.*
 סָבַר or סָבַר *to ascend, go up.* Pa. *to cause to ascend; to take away; to destroy.*
 סָבַר adj. Dec. I. a. *perverse.*
 סָבַר m. pr. n. *Sammal, an evil angel, sometimes called the angel of death, and sometimes, prince of the air.*
 סָבַר *to sustain.* Ithpe. passive.
 סָבַר *to hate.*
 סָבַר f. Dec. VII. a. *hatred.*
 סָבַר construed with ה, *to aid, assist*
 Pa. *idem.*
 סָבַר m. Dec. III. a. and סָבַר or סָבַר f. Dec. VIII. a. *support; aid; strength.*
 סָבַר (=Heb. פָּקַד) *to visit; to inspect.*
 סָבַר and סָבַר m. Dec. II. a. *a scribe; a learned man.* The emph. form is sometimes written סָבַר.
 סָבַר m. Dec. III. b. *a book.*
 סָבַר m. Dec. I. a. Plur. *wide oriental breeches.*
 סָבַר f. Dec. VII. c. *vanity; vacuity.*
 סָבַר m. Dec. II. b. *prefect, president.*
 סָבַר Pa. *to hide, to conceal; to destroy.* Compare the Greek *ἀφανίζω*, which has both these senses.

ע

עָאן and עָן m. Dec. I. a. *collective noun, (i. q. Heb. צֹאן), sheep, flocks.*
 עָבַר *to make; to do, perform; to exercise (authority, etc.); to till (the ground); Ithpe. to be made; to take place, happen.* Ithpa. *idem.*
 עָבַר m. Dec. III. a. *a servant.*
 עָבַר f. Dec. VII. a. *work, labour; business.*
 עָבַר *to go over; to transgress.* Aph.

- to send over, transmit; to transgress. עבר Dec. III. b. that which is beyond. עבר נהרא the other side of the Euphrates.
- עד prep. and conj. to; until. With suffixes it takes a plural form. עד-לא while . . . not, before, antequam.
- ערא or ערה to pass away; with ע to go to, come upon; to pass away, be abolished, destroyed. Aph. to take away; to depose.
- ערה m. Dec. I. a. conception.
- עדן m. pr. n. Eden, (pleasure).
- עדן c. g. Dec. I. b. time; a year.
- עובר m. Dec. I. b. labor, work.
- עוד adverb, yet, further, moreover. Sometimes it is a mere expletive.
- עוּרָא and עוּרָא f. pl. עוּרָן, iniquity, perverseness, sin.
- עוּלָם m. Dec. I. a. a boy; a young man.
- עק to be straitened, to be in difficulty. Aph. אָעיק to molest, be hostile; to constrain.
- עיר only Dan. 2: 35. chaff. In Syr. and Ar. idem.
- עוּשָן m. Dec. II. a. firmness, strength.
- עוּקָא f. Dec. VII. a. ring, seal-ring.
- עוּרָא m. pr. n. Ezra.
- עוּבָא f. Dec. VII. a. counsel, wisdom, i. q. Heb. עצה.
- עיל and prep. מְלַעֵיל and מְלַעֵיל adv. and prep. above. מן עיל idem.
- עין c. g. Dec. III. d. an eye; a fountain. In the latter sense the plural is עֵינָן.
- עין Pa. denom. to look at; to examine with care, comp. Eng. to eye.
- עיר m. Dec. I. a. watcher, a name of angels, or of an order of angels, Dan. 4: 10, 14, 20.
- על prep. upon; above; concerning; besides; before; against; sometimes for אל, to, toward, etc.—because.
- עלָא adv. over, above, followed by מן
- עלה f. Dec. VIII. a. burnt-offering. Plur. עֲלוֹן.
- עלה f. Dec. VII. a. occasion; pretext.
- עלוי and עילוני or עלוי, forms of על.
- עלוי adj. Dec. VI. upper; highest; emph. עלאה the Most High.
- עליון m. Dec. I. a. the Most High. Plur. excel. עֲלוֹן גֵּן idem.
- עלוי f. Dec. VII. b. an upper chamber, a lodging chamber.
- עלל to go in, enter; (of the sun) to set. Aph. הָעֵל and הָעֵל to bring in. Hoph. הָעֵל pass.
- עלם m. Dec. II. a. and
- עלם m. Dec. III. a. an age; eternity; the world. עוּד-עֲלָמָא or עוּד-עֲלָמָא for ever.
- עלמי m. Dec. VI. Pl. עֲלָמִיָא an Elamite.
- עלע m. Dec. III. b. i. q. Heb. עֵלֶע, a rib; perhaps a tusk Dan. 7: 5.
- עם c. g. a people, irreg. sing. like Dec. IV. a. plur. עַמְמִין, emph. עַמְמִיָא.
- עם prep. with; in. Before suff. the ם takes Dagesh forte; as עמי.
- עמיק and עמיק adj. Dec. I. a. deep, unsearchable.
- עמל m. Dec. I. a. and עמל Dec. III. a. labor, toil.
- עמר m. Dec. III. a. i. q. Heb. עֵמָר, wool.
- ענה to answer; to speak in conversation, to begin to speak.
- ענן m. Dec. I. a. a cloud.
- ענה m. Dec. III. a. a bough, branch.
- ענש m. Dec. I. a. mulct, fine.
- ענה m. Dec. III. b. time.
- עטב see עטב.
- עסק m. Dec. II. a. or עסק Dec. III. b. affair; business.
- עפוי m. Dec. III. with suff. עֲפִיָה, branches, foliage.
- עפר m. Dec. III. a. dust.
- עצוב part. adj. Dec. I. a. troubled, sad.
- עקב m. Dec. III. a. and b. the heel, Heb. עֵקֶב; an end; a reward, Heb. עֵקֶב.
- עקם to be crooked; to be perverse. Pa. to make crooked; to pervert.
- עקר to root out, pluck up. Ithpe. pass.

עקר m. Dec. I. b. *stock, root*.
 ער m. Dec. I. a. *enemy*.
 ערב and Pa. ערב to mix. Ithpa. pass.
 ערד m. Dec. I. b. *wild ass, onager*.
 ערנה f. Dec. VII. a. *nakedness*;
 hence *dishonour*.
 ערעטל to be stripped, rendered naked.
 ערטלאי adj. Dec. VI. *naked*. The forms ערטיל and ערטילאי, and ערטילאי are less frequent.
 ערים or ערים adj. Dec. I. *cunning*.
 ערל and ערל Dec. VI. a. and ערלי Dec. VI. adj. *uncircumcised*.
 עשב or עשב or עשב m. Dec. III. b. *an herb*; coll. *herbs*.
 עשר f. עשרא m. num. adj. *ten*. Plur. עשרין *twenty*.
 עשה and עשית to think, purpose.
 עת m. Dec. IV. b. i. q. עתה, *time*.
 עתיד adj. Dec. I. a. *prepared, ready*; about to, *futurus*. Prefixed to the Inf. it forms a kind of Future tense.
 עתיק adj. Dec. I. a. *ancient, old*.
 עתיר to be rich. Pa. to enrich.

פ

פגור, פגור m. Dec. III. b. *a corpse*.
 פולחן m. Dec. I. b. verbal from פלח, *service*.
 פום m. Dec. IV. c. *the mouth*.
 פוקדון m. Dec. I. b. *a command, precept*.
 פוחה m. irreg. const. פוחה, pl. פוחין, *governor of a province*.
 פוחר m. Dec. III. a. (פוחר Dan. 2: 41.) *a potter*.
 פטש m. Dec. III. a. *an under-garment, perhaps breeches*. Kethib Dan. 3: 21. פטש, *idem*.
 פירי (פרי) Gen. 3: 24. Jer. T.) c. g. *fruit*, irreg. Plur. פירין, פרוה, with suff. פריי Prov. 8: 19.
 פלג to divide.
 פלג m. Dec. III. a. *half*.
 פלגא f. Dec. VII. a. *division or class of the priests*.

פלדיס m. Dec. I. b. *linen*; a piece of *linen*.
 פלח to serve; to worship; to cultivate (the ground); to observe or keep (a law.) Compare in Latin *colo*, which has all these significations.
 פלחן m. Dec. I. b. *service, worship of God*.
 פלשתאי m. Dec. VI. *a Philistine*.
 פנוק and Pa. פנק to afford delight. Ithpa. to enjoy; to feast upon.
 פס m. Dec. IV. a. and b. *a part*; in relation to the hand, *the palm*.
 פסנתר and פסנתר m. Dec. I. a. generally derived from the Gr. ψαλτήρ, *the psaltery*, a stringed instrument like the harp. But Hengstenberg considers it a kettle-shaped instrument; see his new work on the *authenticity of Daniel*, article *Greek words*.
 פצה and Pa. פצי to deliver; to make free.
 פקד Pa. to command.
 פקודי m. Dec. I. a. *statute, commandment*.
 פרוזל m. Dec. II. (Gr. § 32, note 3.) *iron*.
 פרוח to flourish; to blossom.
 פריס to divide.
 פריס pr. n. *Persia*; *the Persians*.
 פריסי m. Dec. VI. emph. פריסיא Kethib. Dan. 6: 29, *a Persian*.
 פריע to render (good or evil to any one); to reward. Ithpe. *idem*; to take vengeance.
 פרק to redeem, liberate; hence Dan. 4: 24, to expiate, or perhaps rather to dismiss.
 פרש to divide; to distinguish. Pa. Part. pass. גפרש Ez. 4: 18. *distinctly*.
 פרשן m. Dec. III. a. *copy*.
 פושט to extend, reach out.
 פשר to interpret, explain. Pa. *idem*.
 פשר m. Dec. III. b. *interpretation, explanation*.
 פחבג m. Dec. I. b. *delicacies, rich food*.

פָּתַחַם m. Dec. I. a. *word; edict; letter; thing, matter*, like the Heb. דָּבָר.
 פָּתַחַה to enlarge, extend.
 פָּתַחַה to open. Ithpeel and Ithpaal, pass.
 פָּתַי 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. *business, affair.*
 צָבַע to wet, moisten. Ithpa. אֶצְבַּע pass.
 צָד m. Dec. IV. b. *side.*—מֵצֵד on the part of.—לְצָד against.
 צָדָא only Dan. 3: 14. הֲצָדָא is it your purpose? or was it your design?
 צַדִּיק adj. or sub. masc. Dec. I. a. *righteous; a righteous man.*
 צַדִּיקָא f. Dec. VII. a. *justice, righteousness; alms-giving.*
 צַנְאָר m. Dec. II. a. (N in otio,) *the neck.*
 צַלַּה, צַלַּי Pa. to pray, supplicate, invoke.
 צַלַּח to prosper. Aph. הֲצַלַּח to make prosperous, promote (a person); to execute prosperously; also intrans. to prosper, be successful; to be promoted.
 צַלַּם and צַלַּמִּים m. Dec. III. a. *an image, idol; form, appearance.*
 צַמַּח to sprout, germinate. Aph. to cause to sprout, to bring forth.
 צַעַר m. Dec. III. a. *grief.*
 צַפִּיר m. Dec. I. a. *a he-goat.*
 צַפִּיר c. g. Dec. II. a. *a bird; a sparrow.*
 צַרְרָה or צַרְרָה adj. Dec. I. a. *needy; construed with לְ, in need of.*

ק

קָבַל and Pa. to receive, accept; like

שָׁמַע; to listen to, comply with.
 Ithpa. pass.
 קָבַל and קָבַל prep. *before; over against, opposite; because of.*
 With suff. קָבַלְהָ, קָבַלְהָ, etc.—
 קָבַלְהָ 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 before; former time, beginning; the east.*—מִקְדָּמִין, (see מִן) formerly; in front; toward the east, on the east side.
 קָדָם and קָדָם prep. *before, in relation to place, coram; in relation to time, ante.* It takes suffixes like plural nouns; e.g. קָדְמֵי, קָדְמוֹתֵי.
 —מִן קָדָם antequam.—מִן קָדָם often i. q. מִן; sometimes i. q. קָדָם simply.
 קָדְמָה f. Dec. VII. a. *origin, antiquity.* מִן קָדְמָה prep. *before.*
 קָדְמָה f. Dec. VII. c. *antiquity; meeting, coming together, occursus.*
 קָדְמֵי adj. Dec. VI. *first.*
 קָדַשׁ Pa. to sanctify, consecrate, set apart.
 קָדִישׁ m. Dec. II. a. *holiness, sacredness.*
 קָוָם Fut. יָקוּם to rise up, to stand. Pa. קָוָם to establish; to confirm by an oath; to swear; to sustain. Aph. יָקוּם and יָקוּם, Fut. יָקוּם and יָקוּם, Part. מְיָקוּם, to set up, e. g. a statue, an image; to appoint, e. g. a governor. Hoph. יָקוּם, or with the form of Aphel, יָקוּם Dan. 7: 4. to stand.
 קָוָרָן m. Dec. I. b. *offering, oblation; sacrifice, victim.*
 קָטַל to kill. Pa. idem, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.
 קָטַר m. Dec. III. b. *knot; joint; difficult problem.*

קנים (i. q. Heb. קניץ) m. Dec. III. d. *summer*.
 קנים m. Dec. I. a. a *covenant*; an *edict, decree*.
 קנים adj. Dec. I. a. *established, firm*.
 קנין m. pr. n. *Cain*.
 קיתרים Kethib Dan. 3: 5, 7, etc., i. q. Gr. *κitharis*, a *harp*. The pointing is that of קתרום, q. v.
 קל m. Dec. I. a. *voice*. Pl. קלין *thunders*; קלן *voices*.
 קליל adj. Dec. I. a. *light*; *quick*; adv. *a little*.
 קמור and קמור m. Dec. I. a. a *gir- dle, a belt*.
 קן m. Dec. IV. b. a *nest, a hive*.
 קנא *to buy, purchase*.
 קנין m. Dec. I. b. *acquisition*; *pos- session, substance*.
 קצף *to be angry, to be in a rage*.
 קצף m. Dec. III. *anger, wrath*.
 קצץ *to cut off, amputate; to kill*. Ithpe. pass.
 קצה f. Dec. I. b. a *part*; an *end*.
 קרא *to call*; *to read*.
 קרב and Pa. קרב *to approach*; *to touch*, construed with ב, ל, etc. *to bring, to offer*. Aph. *to bring near*; *to offer*.
 קרב m. Dec. I. a. *war, contest*.
 קרי a *city*, irreg. Emph. קריא, קיריא, קיריא and קיריא; plur. קירין, קירין, and קירין, emph. קיריא.
 קרן and קרן f. Dec. III. a. a *horn*. Plur. קרין, קרין and, with Dual form, קרין.
 קרץ m. Dec. III. a. a *piece, frag- ment*.
 קשום m. irreg. emph. קושטא *truth*. — בקושטא *indeed*; interrog. *indeed?*—מן קשום *truly, certainly*.
 קשה emph. קשהא Dec. III. a. a *bow*; *the rain-bow*.
 קתרום (Keri קיתרס, Dan. 3: 5, etc. The analogy of the Greek *κitharis* would lead us to point the

latter קיתרס. The Targums have קתרוס which appears to be the less ancient form.) m. Dec. I. a. a *harp*.

ר

ראש and ריש m. Dec. I. a. *head*; *sum, amount*. Plur. ראשין, ראשין, and once ראשין Ez. 5: 10. *chiefs, principal men*.
 רב m. Dec. IV. a. plur. רבין Dec. II. a. a *prince*; as an adj. *great*; plur. *proud, arrogant* (speeches, or actions).
 רבי *to be great or numerous*. Pa. רבי and Aph. ארבי *to exalt, set in an eminent station*; *to increase*; *to bring forth abundantly*. Ithpe. and Ithpa. *to be exalted, to be elevated*.
 רבו f. Dec. VIII. c. *greatness*.
 רבוי and רבויא num. adj. *ten thou- sand, a myriad*. Plur. רבין and רבין.
 רבון m. Dec. I. a. *lord, master*.
 רביע num. adj. Dec. VI. fem. רביעא *fourth*.
 רבין m. Dec. I. a. a *nobleman, prince*.
 רג *to desire, long for*. Pa. *idem*.
 רגז *to be moved, excited*; *to be angry*. Aph. *to excite to anger*.
 רגז m. Dec. III. b. *anger*.
 רגל and רגל c. g. Dec. III. a. a *foot*. Dual and plural רגלין.
 רגש *to be tumultuous*. Ithpe. and Ithpa. *idem*; *to rage*; *to roar*. Aph. *to rage*; *to collect together in a rage or with tumult*.
 רי m. Dec. I. a. *aspect, appearance*.
 ריגז m. Dec. III. e. *anger*.
 רוח c. g. Dec. I. a. *wind*; *spirit*.
 רום *to be high*; *to be exalted*. Palp. רומם *to exalt, praise*. Aph. *to lift up*. Ithpa. *to lift up one's self*.
 רום m. Dec. I. a. *height*.
 רז m. Dec. I. a. a *secret*.
 רזיק adj. Dec. I. a. *distant, remote*.
 רתם and Paël רתם, *to pity, com- passionate*; *to love*.

רחמי f. Dec. VIII. c. *love; affection, friendship.*
 רחמיך (found only in the plural) m.
 Dec. III. a. *mercy, compassion.*
 רחץ to trust in. Ithpe. construed with על, idem.
 רחש adj. Dec. I. a. *sent away; deserted.*
 ריח m. Dec. I. a. *scent, smell.*
 ריש, see ראש.
 רם adj. Dec. I. a. *high.*
 רמא and רמה to throw, cast; to set, place; to impose (a tax). Ithpe. to be cast.
 רמו to wink significantly; to beckon.
 רמי adj. Dec. V. b. and Dec. VI. *deceitful.*
 רנן and Pa. to sing for joy; to speak joyfully.
 רעו f. Dec. VIII. c. and
 רעוא f. Dec. VIII. a. *pleasure, will; benevolence; delight.*
 רעיון m. Dec. I. a. *a thought.*
 רענן adj. only Dan. 4: 1. [4: 4] *flourishing.*
 רצע and Pa. רצע to break in pieces.
 רסס to trample upon, tread in pieces.
 רשו f. Dec. VIII. c. *permission; liberty; power.*
 רשיע adj. Dec. I. a. *wicked.*
 רשם to note, write down; to write.
 רשע m. Dec. III. b. and רשעו f. Dec. VII. c. *wickedness.*
 רתיהו f. Dec. VII. a. verbal from רתח, *trembling.*

ש

שב m. Dec. I. a. *an elder, a man of grey hairs.*
 שבכא, i. q. שבכא, q. v.
 שגא, i. q. סגא, to be or become great.
 שגא adj. Dec. I. a. *great; much, many; adv. very, exceedingly.*
 שגא to set, place; to appoint; to issue (a decree); שגאם to shew respect; שגאם to give a name, to name.
 שטר m. Dec. III. b. i. q. סטר, *side.* Only Dan. 7: 5. Keri.

שכל Aph. אשכל to understand; to be wise. Ithpa. const. with א, to consider.
 שכלהו f. Dec. VII. c. *intelligence, understanding.*
 שנא i. q. סנא to hate. (In Chaldee it is generally written with ס.)
 Part. שנא an enemy.
 שער m. Dec. III. a. *hair.*
 שפה f. Dec. VIII. a. (Pl. ספון Dec. VIII. c.) *a lip.*

ש

שאל, שאל or שאל to ask, seek, request, with א of the thing asked, or with two accusatives; to inquire, with ה 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.*
 שב m. Dec. IV. a. *the sabbath.*
 II. שב (contracted from שבב) num. adj. *seven.*
 שבהור m. Dec. I. a. *glory, honor.*
 שבח Pa. to praise; to sing praises. simply to sing.
 שבט m. Dec. III. b. *a tribe.*
 שכיר m. Dec. I. a. *a flame.*
 שכל m. Dec. I. a. *way, path.*
 שביעי ord. adj. Dec. VI. *seventh.*
 שבב num. adj. *seven.* See Par. XI in the Gram.
 שבק to forsake; simply to leave. Ithpe. pass.
 שגה to err. Aph. to entice to sin.
 שגל f. pl. שגלן and שגלן, wife of king; hence queen, Pa. 45: 10.
 שגל Pa. to persuade; to entice.
 שגל Ithpa. to exert one's self.
 שגל Paël. to set, place. Ithpa. to made, to become.
 שגל m. Dec. I. b. *authority, domination.*
 שגם i. q. שגם.

שופר m. Dec. II. a. *beauty*. Plur. id.
 שור m. Dec. I. a. *a wall*.
 שושבין m. Dec. I. a. *a friend; a companion*.
 שושבניא m. pl. *inhabitants of Susa*, the winter residence of the Persian kings.
 שוים and שוים to free, deliver. See Gram. § 14. 2. note.
 שחית adj. Dec. I. a. *corrupt, wicked*; as a noun *wickedness, crime*.
 שחית to discover; to attain, acquire. Aph. idem. Ithpe. to be found.
 שכך to dwell, rest. Pa. שכיח to cause to dwell. Hence
 שכונא f. Dec. VII. a. *dwelling, presence*; the divine presence and glory as it appeared in the tabernacle.
 שלה f. Dec. VII. a. and
 שלה f. Dec. VII. c. *something amiss, an error, fault; a failure*.
 שלה f. Dec. VII. a. *rest, tranquillity*.
 שלה to send away; to put off; to stretch out (the hand). Pa. and Aph. idem. Ithpe. to be deprived.
 I. שולט and שולט to rule, to have power, construed with ב or על. Aph. to cause to rule, to give dominion.
 II. שולט const. with ב, to fall upon, attack.
 שולט m. Dec. I. a. *ruler, governor*.
 שולט m. Dec. I. b. *might, power; dominion*.
 שליט adj. Dec. I. a. *powerful, having power*, const. with ב over any thing; const. with ל and an Inf. permitted, *lawful*; as a noun, a *powerful man, ruler, officer*.
 שליט to complete. Aph. to finish, bring to an end; to restore, give back.
 שלום m. Dec. I. a. *peace, prosperity*.
 שלמה m. pr. n. *Solomon*.
 שלשלין f. irreg. plur. שלשלין, שלשלין, שלשלין, and שלשלין; a *chain*.
 שם and שם m. irreg. emph. שמה; with suff. שמה, שמה; plur. שמה, const. שמה, etc. a *name*.
 שם m. pr. n. *Shem*.

שמד Aph. to destroy.
 שמדן names, pl. of שמד q. v.
 שמרא Plur. emph. *heaven, the heavens*. The sing. and the absol. plur. are wanting; const. שמרי.
 שמרא Ithpolel שמרא to be astonished, amazed.
 שמרא (see Gr. § 31. note 2.)
 שמרא adj. *fat, rich*.
 שמע to hear; to obey. Ithpe. to be heard; to show one's self obedient, to be obedient or submissive.
 שמרון i. q. Heb. שמרון, *Samaria*.
 שמש c. g. Dec. III. b. *the sun*.
 שמש to serve; to minister, as a priest, etc.
 שמשון m. pr. n. *Samson*.
 שן c. g. Dec. IV. b. *a tooth*. The dual form שנין is used for the plural. So in Hebrew שנים.
 שנה Fut. Tseri, to be changed, altered; to be different. Pa. to change; to violate, transgress; pass. Part. diverse, different. Ithpa. to change; intrans. to be altered. Aph. i. q. Paël.
 I. שנה f. Dec. VIII. a. *sleep*.
 II. שנה and שנה f. irreg. const. שנה; emph. שנה; plur. שנה; a *year*; collectively in the singular, *years*.
 שנה adj. Dec. I. a. fem. שנה Dec. VII. a. *sharp*.
 שנה m. Dec. I. b. *edge; point*.
 שנה f. irreg. emph. שנה and שנה; plur. שנה; an *hour; a moment, any short period of time*.
 שנה Ithpa. שנה to narrate, tell; to enumerate; to speak.
 שפט m. Dec. II. a. *a judge*.
 שפיר or שפיר f. Dec. VII. c. *bruising, trampling under foot*; perhaps Gen. 3: 15 Pseudo-Jon. and Jer. Targ. *safety, deliverance*; or *remedy*.
 שפל Aph. to bring down, humble; to oppress, subdue.
 שפל adj. Dec. III. *low*.
 שפר to be fair; to be agreeable.
 שק adj. Dec. I. a. *leg*.

שֶׁפֶרֶץ m. Dec. I. a. *dawn of the morning.*
 I. שָׁרָא, שָׁרָא and שָׁרָה, *to dwell; to stop, rest.* Aph. *to cause to dwell or remain.*
 II. שָׁרָא and שָׁרָה *to loosen; Part.* שָׁרִין *loose, at liberty; to solve, explain.* Pa. *idem; also to begin.*
 Ithpa. *to be loosed, spoken of the joints, to become powerless.*
 שָׁרַשׁ m. Dec. III. e. *a root.*
 שָׁרַד f. Dec. VII. c. and
 שָׁרַי f. Dec. VII. b. *eradication; met. banishment.*
 שָׁשׁ and שָׁשׁוּ num. adj. Dec. IV. b. *six.* Pl. שָׁשִׁין *sixty.*
 שָׁתָא and שָׁתָה *to drink.* Construed with שָׁ denoting the vessel *out of which any one drinks.* The French language has a similar idiom, *boire dans une tasse.*
 שָׁתַס *to found, establish, confirm.* Aphel *idem.*
 שָׁתַק *to be silent, keep silence.*

ת

תֵּאִיבָא, defectively written; see תֵּאִיבָא.
 תֵּאִיבָא f. Dec. VII. a. (Pl. תֵּאִיבִין c. g. Dec. I.) *a fig-tree; a fig.*
 תֵּבִיר part. adj. Dec. I. a. *fragile, weak, easy to be broken.*
 תֵּבַר *to break, to break in pieces.* Pa. *idem.* Ithpe. and Ithpa. pass.
 תֵּגַר m. Dec. III. b. and תֵּגְרָא f. Dec. VII. a. *contention, strife.*
 תֵּגְרָא fem. Dec. VII. a. *revolving in a circle; hence, continuance.—* בתֵּגְרָא *constantly, continually.*
 תֵּוַב *to return; to turn away, to avert.* Aph. *to return (act.), to restore.*
 תֵּהָה *to be astonished; to be terrified, to tremble for fear.*
 תֵּוֹלָדָא f. Dec. VIII. a. *a generation; a nation, tribe.*
 תֵּוֹסְקַפְתָּא f. emph. תֵּוֹסְקַפְתָּא *cause, occasion.*
 תֵּוֹקָת m. Dec. II. a. *strength, might.*

תֵּוֹר, i. n. Heb. שֵׁוֹר, m. Dec. I. a. *an ox.*
 תֵּוֹשֵׁבָחָא f. Dec. VIII. a. *praise; a song of praise; any song.*
 תֵּחֵלוּת prep. *under.* It takes the suffixes of plural nouns.
 תֵּחָה *idem.*
 תֵּיאִוּבָא f. Dec. VII. a. *desire, appetite.*
 תֵּיבָן Aph. תֵּאֲתֵבָן *to prepare.*
 תֵּלַג m. Dec. III. a. i. q. Heb. שֶׁלֶג, *snow.*
 תֵּלִיל adj. Dec. I. a. *elevated; fortified.*
 תֵּלָחָה f. (masc. תֵּלְחָה, const. m. תֵּלְחָה, f. תֵּלְחָי), num. adj. *three.* Plur. תֵּלְחָיִן, *thirty.*
 תֵּלְחָתִי adj. Dec. VI. *third.* Once written תֵּלְחָתִי Dan. 5: 7.
 תֵּמָה (i. q. Heb. שָׁמָּה, and תֵּמָן adv. *there; thither.* מִתֵּמָם, מִתֵּמָן *thence.*
 תֵּמָה m. Dec. III. b. *a wonder, a miracle.*
 תֵּמִימוּת f. Dec. VII. c. *perfection; integrity.*
 תֵּמְנָתָא or תֵּמְנָתָא f. pr. n. of a city of the Philistines, *Tinnath.*
 תֵּנָא plur. תֵּנִין contracted from תֵּנָא, etc. q. v.
 תֵּנִין num. adj. Dec. I. b. *second.*
 תֵּנִינָה adv. *a second time, again.*
 תֵּפְתָּא m. pl. Dan. 3: 2, 3. *pro judges or lawyers, jurisconsults.*
 תֵּפְתָּי Ar. أَفْتَى *to give counsel, to pass sentence; hence mufti.*
 תֵּקוּתָא m. Dec. I. a. *strength; virmence.*
 תֵּקוּן adj. Dec. I. a. *right; fit, convenient; firm.*
 תֵּקִיתָא adj. Dec. I. a. *strong, might.*
 תֵּקִיל (i. q. Heb. שָׁכַל *to weigh.* Praet. *to be weighed.*
 תֵּקִין Pa. *to adapt, arrange; to pare; to establish.* Aph. *to be reestablished, restored.*
 תֵּקִין adj. Dec. II. a. i. q. תֵּקִין.
 תֵּקִיתָא *to grow, as a tree; to become*

<i>strong, powerful. Pa. to confirm, establish.</i>	תָּרַע and Pa. תָּרַע <i>to break asunder; to destroy.</i>
תָּרַף and תָּרַף m. Dec. I. a. <i>power, authority.</i>	תָּרַע m. Dec. III. a. and b. <i>door;—</i>
תָּרַם quadr. <i>to explain, interpret.</i> Part. pass. מְתָרַם <i>interpreted.</i>	מֶלֶכְאָה תָּרַע <i>the king's palace, Dan.</i>
תָּרַן num. adj. <i>two; both.</i> See Gram. Par. XI. and § 42. 1. a. note.	2: 49. So the Turks call the palace of the Sultan "sublime porte," from the high gate which leads to the seraglio and other public buildings.
תָּרַע-עָסַר num. adj. <i>twelve.</i>	תָּרַע m. Dec. I. a. <i>porter, watchman</i>
תָּרַף and Pa. תָּרַף <i>to expel, drive out.</i>	<i>at a gate.</i>

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 ה, ו and י are frequently inserted; ה in such cases indicating the *a* sound (Qamets or Pattahh), ו the *o* or *u* sound (Hholem, Shureq, Qibbuts or Qamets Hhataph), 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 ׀ (Chaldee) and ט (Hebrew, for אט) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. לינר (= לִינֵר); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוּזַר (= הוּזַרְוּ or הוּזַרְוּ). 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 נ; 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. סינין, i. q. σινεῖον.

8. *Abbreviations* abound. These are fully explained by Buxtorf in his treatise, *De Abbreviaturis Hebraicis*. Compare also Wolf's Bibliotheca Hebraea Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rabbinic, the reader is referred to

Reland's *Analecta Rabbinica*, particularly the first two works in that collection, viz. Genebrard's *Isagoge Rabbinica* and Cellarius' *Institutio Rabbinismi*.

Danzius' *Rabbinismus Eucleatus*.

Opius' *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.

APPENDIX A.

RABBINIC CHARACTER AND STYLE.

§ 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 characterised as a sort of *Hebrew running hand*. They are the following.

Rabbinic.	Hebrew.	Rabbinic.	Hebrew.
ס	ס	ל	ל
צ	צ	ס ן	ס ן
ג	ג	ן ן	ן ן
ד	ד	ס	ס
ה	ה	ע	ע
ו	ו	פ ן	פ ן
ז	ז	ץ ן	ץ ן
ח	ח	ק	ק
ט	ט	ר	ר
י	י	ש	ש
ך ן	ך ן	ת	ת

2. *Vowels.* The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters פ, ו and 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 Hhataph), 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 ׀ (Chaldee) and ט (Hebrew, for טזר) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. לינר (= לַיְנַר); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוּזַכַּר (= הוּזַכַּר or הוּזַכַּר). 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 *Præter*, by the formative prefix נ; 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. סימן, 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.

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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 אֲשַׁפּוּךָ אֶת-רוּחִי עַל-כָּל-בֶּשֶׂר וְיִבְּאוּ בְנֵיכֶם וּבְנֹתֵיכֶם וְקִבְּלֶנָה עֲלֵיכֶם וְיִלְמְדוּן בְּחֻבְרֵיכֶם וְזָיִנוּת יִרְאוּ : וְגַם עַל-הַקְּבָרִים יַעֲלֶה-הַשְּׁפָחוֹת בְּיָמִים הַהֵמָּה אֲשַׁפּוּךָ אֶת-רוּחִי :

COMMENTARY.

והיה אחרי כן • כמו והיה באחרית הימים [ישעיה' ג'] • ואמר אחרי כן לפי שאמר וידעתם כי בקרב ישראל אני • אמר עתה תדעו ולא ידיעה שלמה כי עוד תשובו ותחטאו לפני אנכי אחרי זאת הידיעה יבא זמן שתדעו אותי ידיעה שלמה ולא תחטאו עוד והוא לזמנות המשיח שנאמר כי מלאה הארץ דעה את יהוה [ישעיה יא] : אשפוך רוחי על כל בשר • פירוש בישראל כמו שאמר במקום אחר כל בשר ואינו לכל בעלי חיים אלא האדם לבדו • ואומר ויבדל כל בשר [תלים קמ"ה] • יבא כל בשר [ישעיה ס"א] • כן פרע הגה כל בשר על ישראל הראויים להיות רוח הקודש עליהם • ואמר כל ר"ל הגדולים והקטנים • כמו שאמר כי כולם ידעו אותי למקטנם ועד גדולם [ירמי' ל"א] • ורוחי היא רוח דעה והשכל כמו שאמר [ישעיה י"א] ונחה עליו רוח ה' ואח"כ פי' רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת יהוה • ומפכי שתדכך שכלל יגבר במקומם כח הדבור עד שיתנבאו • כי לא אמר כי כולם יתנבאו אלא יבאנו בניכם ונמותיכם • ונשפכות הרוח אמר על כל בשר אלא נבואה לא אמר כל אלא ונבאו בניכם ונמותיכם • ואמר וקניכם בחוריכם לא כולם והוא על דרך שכתב האכס הגדול הרב רבי משה בן מיימון ז"ל כי לא תבוא לאדם הנבואה ואפי' עם תלמודת אלא אם כן קדם לו טבע דעת היצירה • והנביא והנבואה יתנבאו צמרותם כמו שמואל הנביא והנבואה תהיה להם צמרה האלוס כמו שאמר חלומות חזיונות • וכן היתה נבואת רוב הנביאים • כמו שאמר [צמדבר י"ג] אם יהיה נביאכם ה' צמרה אליו אתודע בחלוס אדבר בו • וכן יהיו בהם מעלות זה למעלה מהם כמו שהיו נבואים שעברו עד שאולי יהיה בהם כמשה רבינו ע"ה וזהו זכר ג' מעלות אשר בשנת האדם ימי הנערות וימי הצמרות וימי הזקנות : וגם על העבדים • כמו שאמר [ישעיה ס"א] ועמדו זרים ורעו לאנכם ובני כנען אכריכם וכורמיכם וגם אותם לפי שיעמדו בארץ ישראל ויעבדו את ישראל תהיה להם רוח דעה והשכל • וענין שפכות הרוח ר"ל שתהיה בהם רוח לרוב כענין השפירה • כן אמר ושפכתי על בית דוד ועל יושני ירושלים רוח חן ותקנונים •

Translation of the commentary.

וְהָיָה אַחֲרֵי-כֵן אֲשַׁפּוּךָ אֶת-רוּחִי עַל-כָּל-בֶּשֶׂר, as if he had said בְּאַחֲרֵי-יָמֵים (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,⁵ "Let all flesh bless, etc." (Ps. 145: 21.), and, "All flesh shall come, etc." (Isa. 66: 23.) So, in a restricted sense, here, "all flesh" relates to Israelites fit to receive the Holy Spirit.

"All," that is,⁶ *great and small*; as it is written,⁵ "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,⁵ (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,⁴ "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, be-

cause they shall dwell in the land of Israel and serve Israel, shall be the spirit of knowledge and understanding.

The expression *pouring out* of the Spirit, is equivalent to saying, "The Spirit shall be upon them *abundantly*," [so as to be] like a literal pouring out. Thus it is written,⁵ (Zech. 10: 12.), "And I will *pour* upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications."

¹ Verse 27. ² Lit. *he said*. אָמַר is used with very great latitude. See below, note 4. ³ Lit. *ye return and sin*. ⁴ אֲנֹכֵךְ, lit. concerning which it is said. ע is instead of אָשֶׁר. ⁵ Compare the preceding note. ⁶ ר' ל', an abbreviation for רַבֵּנוּ לַיּוֹמָר, that is to say. ⁷ אָב, abbreviation of אֱלֹהִים, the name, i. e. Jehovah. ⁸ Abbreviations. Fully written they would read אֲנֹכֵךְ כִּי פִירַשׁ. כִּי is a Rabbinic particle, equivalent to the Hebrew כִּי. פִירַשׁ is Piel (פִּירַשׁ-וּ), comp. § 2. 5. ⁹ ז', abbreviation of זְכוּרֵנוּ לַנְּרִכָה. ¹⁰ אָפִי, abbreviation for וְאָפִינוּ, which is contracted of the two particles אָפִי וְאָפִינוּ, even עָפִי. ¹¹ ע' ה', i. e. עַלֵינוּ הַשְׁמוֹס. So the Mohammedans say whenever they repeat the name of their prophet.

APPENDIX B.

ON THE SYRIAC LANGUAGE NOW SPOKEN IN THE EAST.

The passage on page 12 respecting the existence of the Chaldee at the present day, as indeed nearly the whole of the Introduction, was translated directly from the work of Prof. Winer. After it was in type, it was suggested to the translator that the language there employed might occasion incorrect impressions. In consequence of this suggestion, the reference to an appendix was given.

Remains of the *Syriac*, a spoken language, unquestionably exist in the East. This is testified by various travellers, and recently by the Rev. Eli Smith, American Missionary, who is now publishing in this country the results of an exploring tour in Armenia. The fact that the term *Chaldee* has been occasionally employed, in relation to these remains, 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 circumstance that these Christians reside in the region of the ancient Chaldea.

Still the statements on p. 12 are believed to be correct, so far as the *ancient Chaldee* is concerned. Niebuhr himself, who uses the term

Chaldee, says; "the modern *Syriac* or *Chaldee* varies from the language in which the church-books are written, at least as much as the modern Arabic from the ancient. Those Christians who are connected, in the way of trade, or otherwise, with foreigners, speak also Kurdish, Turkish, and especially Arabic. Doubtless also many words from these foreign languages exist in the modern *Syriac*. *Reisebeschreibung*, Vol. II. p. 352.

Mr. Smith's "Researches in Armenia," now in the press, will contain statements in respect to a body of Nestorians whom he found in Persia, on the borders of Kurdistan, and who speak the *Syriac* language.

I have the pleasure of stating also, that Mr. Smith is expected to prepare an article, in respect to this subject, for the *Biblical Repository*.

ERRATA.

Page 12 line 20	for מְלִכִּים read מְלִכִּים, and for קְטוּל read קְטוּל
29 11	for יִנָּה read יִנָּה, יִנָּה, יִנָּה
46 9	for בִּירָךְ read בִּירָךְ
47 16	for גִּלְתָּה read גִּלְתָּה
49 8	for מִיָּדֵי read מִיָּדֵי
51 12	for אֲשֶׁרֶה read אֲשֶׁרֶה, and for אֲשֶׁרֶה read אֲשֶׁרֶה
52 19	for אָהָה read אָהָה
87 15	for מִתְקַטְלוּ read מִתְקַטְלוּ
155 7	from the bottom, col. 2. article omitted
	אָהָה m. Dec. III. b. and c. body.
160 16	col. 2. for יָהָה read יָהָה
161 6	from the bottom col. 2. for לָהָה read לָהָה





1887

