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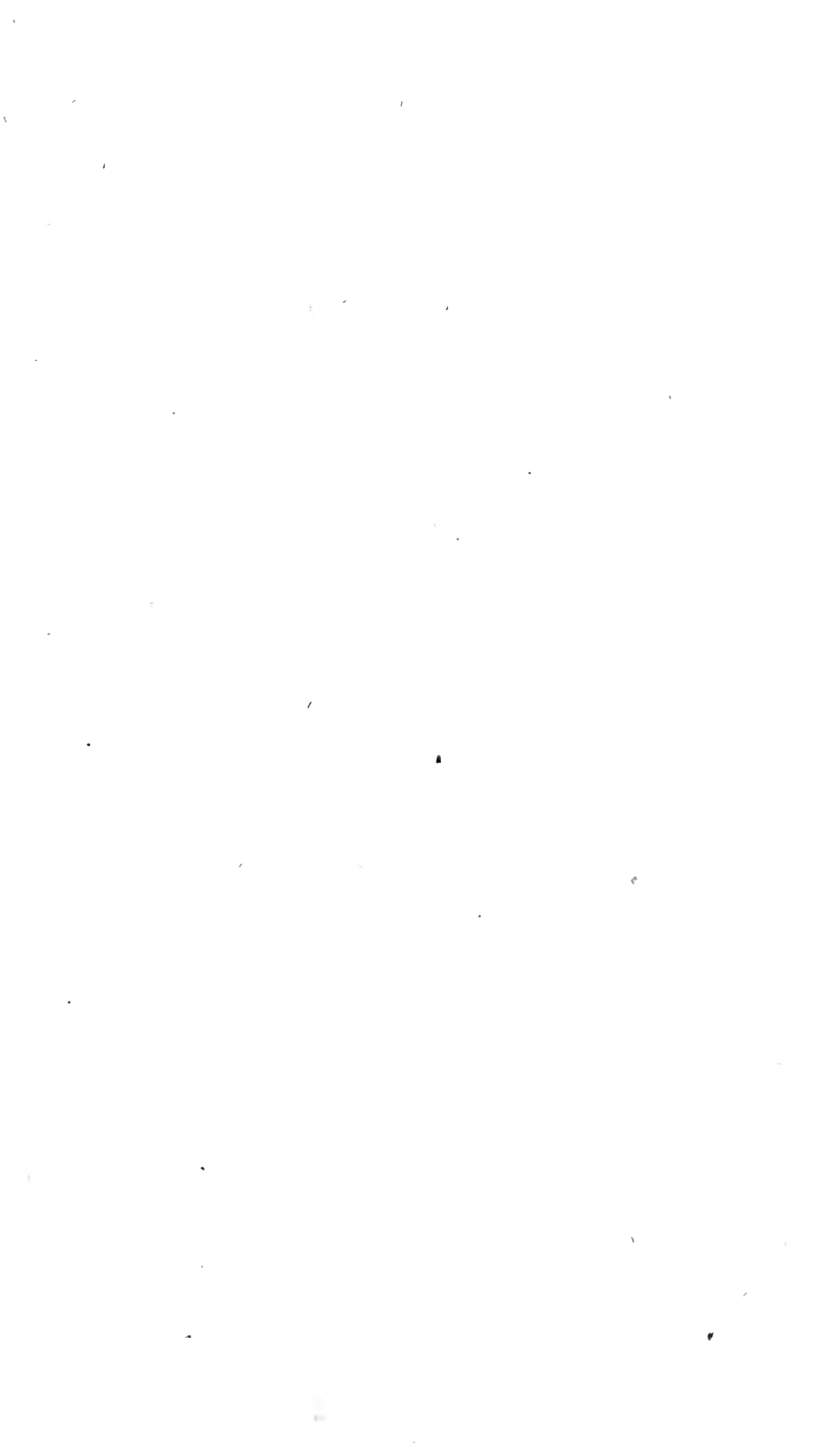


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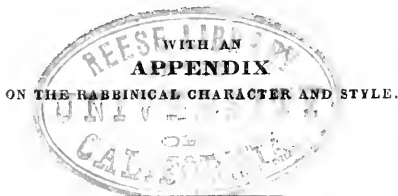


A
MANUAL
OF THE
CHALDEE LANGUAGE;

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.



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. }

CONTENTS.

	Page.
INTRODUCTION. CHALDEE LANGUAGE AND LITERATURE	9
GRAMMAR.	
PART I.—ORTHOGRAPHY AND ORTHOEPY.	
Consonants	17
Vowels	17
Dagesh	19
Mappiq	20
Accents	20
Tone-syllable	20
Of reading unpointed text	21
PART II.—ETYMOLOGY.	
Derivation and inflection of words generally	22
Mutations of consonants	23
Vowel changes	25
PRONOUNS; personal and possessive	27
Suffix pronouns	28
Demonstrative pronouns	30
Relative and interrogative	30
VERBS; derivation and inflection	31
Conjugations	31
Moods and tenses	33
Inflection of the Regular Verb	33
Notes on the Par. of the Regular Verb	35
Personal inflection of the participles	37
Unfrequent Conjugations	33
Quadrilateral Verbs	38
Verbs with Gutturals	38
Regular Verbs with Suffix-pronouns	39
IRREGULAR VERBS	41
Verbs Pe Nun	41
— Ayin doubled	42
— Pe Yodh	43
— Pe Aleph	44
— Ayin Vav and Ayin Yodh	45
— Lamedh Aleph	46
— doubly anomalous	48
— defective, and mixed forms	49
— irregular, with suffix pronouns	50
NOUNS; derivation	52
— gender and number	52
— states; emphatic	54
— Declension	55
Dec. I. II.	56
Dec. III.	57
Dec. IV. V.	58
Dec. VI. VII. VIII.	59
Dec. IX.	60
Irregular nouns	61
ADJECTIVES	61
Numerals	61
PARTICLES; adverbs	62
Prepositions	63
Conjunctions	64
Interjections	64

PART III.—SYNTAX.

PRONOUNS; personal	65
Used instead of the subst. verb	65
Pronouns; relative	66
—— interrogative	66
—— reflexive, how designated	66
—— indefinite ———	66
—— demonstrative ———	66
VERBS; use of the tenses	66
Peculiar mode of designating certain tenses	67
Use of the Imperative	67
—— Infinitivo	68
—— Participles	68
Optative mood	69
Agreement of the verb with its subject	69
Impersonal verbs; how designated	69
Regimen of verbs	70
Verbs used for adverbs	70
Constructio praeagnans	70
Ellipsis	70
NOUNS; designation of cases	71
Use of the cases	72
—— plural	72
Repetition of nouns	72
ADJECTIVES	73
—— comparison of	73
NUMERALS	73
PARTICLES; adverbs	74
Negatives	75
Interrogative particles	75
PARADIGMS of verbs, nouns, &c.	76

CHRESTOMATHY.

PART I.—SELECT SENTENCES FROM THE TARGUM OF ONKELOS	91
---	----

PART II.—EXTRACTS FROM THE TARGUMS.

I. History of the fall, Gen. 3. Onkelos	93
II. The same, Gen. 3. Pseudo-Jonathan	95
III. The same, Gen. 3. Jerusalem Targum	98
IV. Story of a dispute between Cain and Abel, Gen. 4: 8. Jerusalem Targum	99
V. Marriage of Samson, Judg. 14. Jonathan	100
VI. Prediction of Messiah's kingdom, Ps. 2. author of the Targum uncertain	102
VII. The praises of Jehovah, Ps. 8.	102
VIII. Parable of the vineyard, Isa. 5: 1—7. Jonathan	103
IX. Extract from Isaiah's prediction of the Messiah, Isa. 52: 13—53: 2. Jonathan	104
X. Aphorisms of Solomon, Prov. 10: 1—12. Targumist unknown	104

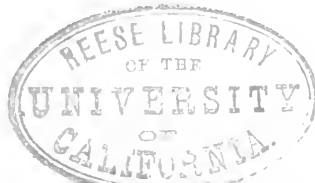
PART III.—THE BIBLICAL CHALDEE.

I. Jeremiah 10: 11	106
II. Daniel 2: 4—7: 28	106
III. Ezra 4: 8—6: 18	123
IV. Ezra 7: 12—23	127

NOTES on Part I.	129
—— on Part II.	135
—— on Part III.	144

VOCABULARY.	151
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APPENDIX A. Rabbinical Character and Style	175
APPENDIX B. On the Syriac Language now spoken in the East	179



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, כְּשֵׁדִים] 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] 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 *Χαλδαιστί* 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.

2. 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* (*ἑβραϊκός, ἑβραϊκὸς 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 I. 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 דנהר. See Lightfoot on John 5: 2. Also כורסי [Syriac] *Baba Kama* fol. 83, 1. Sot. 49. 2. Pesach. 61. 1. Compare C. H. Zeibich *de lingua Jud. Heb. tempore Christi*. Viteb. 1741. The name *Chaldaic* did not, however, become totally obsolete. We find it again in *Jerome, Prol. ad Tob., Judith.*

It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have, (and which has come to us only through the Jews,) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis *Abh. v. d. Syr. Spr.* 36 seq. *Wahl Geschichte d. morg. Sprachen.* § 78 seq. *Meyer Hermeneut. d. A. T.* vol. I. p. 266. *Comp. Jahn 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 רְקַטָּל instead of רְקַטָּל , רְקַטָּל instead of רְקַטָּל , which certainly did not savor more of foreign idiom than מְקַטָּל for מְקַטָּל , יְרַמָּא for יְרַמָּא or יְרַמָּא for יְרַמָּא .

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 I. In respect to linguistic character, with which alone we are

at present concerned, these remains of the Babylonish dialect may be divided into three classes. The purest Chaldee, (i. e. the freest from Hebraism,) appears in the *Targum of Onkelos* on the Pentateuch. Similar to this in respect to words, orthography and grammatical construction, but somewhat inferior, is the *Biblical Chaldee*, which is interspersed throughout with Hebrew peculiarities; e. g. the substitution of ה for א whether quiescent or not, the Plural termination ם־, the Dual form, the conj. Hophal. Finally, the *remaining Targums* are composed in a language, not only abounding in foreign words, but exhibiting many peculiar forms, (e. g. *Hiphil* אִיְקָרִים from אִקָּר, ו preformative of the Infin. Paël, Ithpeël and Ithpaäl,) part of which resemble the Syriac or Rabbinic, (as ו prefixed to the 3d p. Fut. and the syllable נָה 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 *Ann. 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), דָּהָב, *gold*, דָּרַע *seed*, דָּבַר *to break in pieces*, דָּוָר *an ox*; and ט for צ, as טוּר *a rock*, עֲצָא *counsel*. Besides these, א is used almost constantly instead of ה final, צ is sometimes changed into ע, as אָרַע [אָרְעָ]. (On the cause of this change, compare Gesenius Heb. Lex. letter ט); נ into ל, as אֲמָלָא *a widow*. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. בְּבָרִיה [Heb. גְּבַרִית] *brimstone*, קוּבַע [Heb. כּוּבַע] *a helmet*, טָעָא [Heb. תָּעָה] *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 קַטַּל, מָגֵד, קַטְרִיל.

(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 יָךְ 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 אָתָּ.

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

(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. מְלִיקָא *a queen*, and the consequent confusion of verbs לָא and לָהּ.

(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. בָּחַב, Syr. بَحَاب; אָתָּה, Syr. اَتْه; עָבַם, Heb.

עֲזוּלָם; אֲנָשׁ, Heb. אָנָשׁ; קָל, Heb. קָוֶל; קָרְרָא, Syr. ܩܪܪܐ; the plural termination of feminines ܩܪܪܐ instead of Syr. ܩܪܪܐ. So the Chaldee often has ܩ where ܩ occurs in Syriac, e. g. ܩܪܪܐ; and ܩ for the Syr. ܩ; e. g. ܩܪܪܐ Syr. ܩܪܪܐ.—(2) Avoiding diphthongs; compare ܩܪܪܐ with ܩܪܪܐ, ܩܪܪܐ const. st. with ܩܪܪܐ, ܩܪܪܐ with ܩܪܪܐ; also otiant letters; compare ܩܪܪܐ *my king* with ܩܪܪܐ, ܩܪܪܐ with ܩܪܪܐ, ܩܪܪܐ with ܩܪܪܐ.—(3) The possibility of doubling letters not guttural; as ܩܪܪܐ, ܩܪܪܐ.—(4) The tone regularly on the ultimate; ܩܪܪܐ, ܩܪܪܐ.—(5) The formation of the Inf. except in Peal without the prefix ܩ, &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. Svo.

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

J. H. Hottinger (†1667) Gramm. quatuor linguar. Heb. Ch. Syr. et Arab. Tjgur. 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. Svo.

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

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

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

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

J. S. Vater, *Handbuch der hebr. syr. ch. und arab. Grammatik* Leipzig. (1802) 1817. Svo.

(b) Of the Chaldee language only.

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

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

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

Wilh. Fr. Hezel *Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts*, Lemgo. 1787. Svo.

N. W. Schröder (†1798) *Instt. ad fundam. Chaldaismi bibl. brevissime concinnata* (1787) ed. 2. aucta et emend. Ulm. 1810. Svo. (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. Svo. (republished at N. York.)

G. B. Winer, *Grammatik des biblischen und targumischen Chaldaismus*, Leipz. 1824. Svo. (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. Svo.

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

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

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

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

The Hebrew Lexicons generally contain also the Chaldee words which occur in Daniel and Ezra. The older Hebrew Grammars, (compare those of Alting and Danz,) contained also brief instructions for 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 חֲוֹכְמָא, בְּגֵשׁאֲצֹר, מְלֵאחַ, 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 װ 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. תוֹרֵינָה Deut. 23: 16. אֲרִיבֵינָן Jer. 49: 19. אֲלִין [āllīn] Dan. 4: 4; of the latter קֶטְלִי.

4. The violation of the rule of Qamets Hhateph, in such cases as חֲוֹכְמָא 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 [Hhāvchma] since it is written without Sheva. In general however Qamets Hhateph seldom occurs in Chaldee words.

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. גָּבַהּ Ps. 131: 1. הִלָּחֵץ 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 מִלְכָּה, טַעַם, בְּנִי, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in תּ א־ נָא וְיִ and וְיִ; as קָטַלְתָּ, קָטַלְנָא, קָטַלְנִי, קָטַלְתִּי, קָטַלְתֶּם.

3. The suffixes וְיִ א־ וְיִ א־ וְיִ א־; e. g. מִלְכָּהּ, וְיִ א־, הוֹדְעִי, &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, ר, י, which obtains likewise in Heb.) presents some peculiarities, it may be well here to notice, as an assistance in reading without vowels, one usage at least, which obtains in the Targums, viz. that a double ר or י is sometimes employed.

(a) In the middle of a word: either to indicate that these letters are moveable; as מצוותא i. e. מְצוּוֹתָא, תניינא i. e. תְּנִינָא; or that they are to be pronounced double; as אתדווחת i. e. אֲתִדְוִיחַת, הייבין i. e. הִיבִין.

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

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

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

§ 6. *Mutations of Consonants.*

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

a. Assimilation takes place regularly, (1) Of the letter נ, when it occurs as the final consonant of a mixed syllable and immediately precedes another consonant. Thus instead of ינפק is commonly written יפק, מכתב instead of מנכתב. Comp. § 18.—(2) Of ת in the passive prefix את 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. קנצי for קנצי; אנבה for אבה Job 31: 12. Dan. 4: 9. (This takes place however in only a few words which must be learned by practice.)—י also is so used in the later Targums; e. g. אקרון instead of אקרון Gen. 38: 9. Pseudo-Jon. מגלי instead of מגלי Eccl. 10: 12.

b. Transposition. The ת of the passive preformative אַ regularly changes places with the first radical, when that happens to be a sibilant (ז, ס, צ, ש or שׁ); e. g. אֲשַׁבַּח, אֲסַחֵר, אֲצַטְבֵּעַ.

c. The following letters are *dropped*. (1) י and נ in some forms in which they would stand in the beginning of a word without a vowel; e. g. פֶּק instead of נִפְקֵד, יֵדע [Imp.] for יִדְעֵ.—(2) Consonants destitute of vowels, by contraction; e. g. אֲתִשֵּׁר instead of אֲתִישֵׁר, תִּירִיסר instead of תִּירִיעֵסר. Here belong also אֲבִד instead of אֲבִיד, אֲבִד instead of אֲבִיד, סֶעֱרָה instead of סֶעֱרָה. Ex. 9: 31. Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e. g. קָטְלִיתוֹן for קָטְלִיתוֹן.—(4) Very frequently the quiescents; e. g. יִמְרֵן instead of יִמְרוֹן, יִמְרוֹן instead of יִמְרוֹן.—(5) ת in the end of words, constantly in the absolute state of feminine forms like מַלְכוֹת;—also in the later Targums בֵּי for בֵּית 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 מִאֲבֵד, (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 אֲקִים for אֲקִים (אֲקִים).

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

e. Insertion. א prosthetic is sometimes inserted in cases where otherwise a syllable would commence with two consonants; e. g. אֲשַׁתִּי, אֲבִרִי. Here belong also

such cases as אֶתְּנֶה instead of אֶתְּנֶה, אֶתְּקַטֵּל instead of אֶתְּקַטֵּל. 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 חֲנָה from חֲנָה, פְּלִיָּה from פְּלִיָּה, עֲקָר from עֲקָר. 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. שְׁלֵמֶכּוֹן Dan. 3: 31. So constantly in Hebrew; as דְּבָרָה. See above § 2. 2.—



(2) Long vowels take the place of short;—in pause; as כִּסָּה Dan. 2: 32. אָמַר Dan. 4: 6, אָתָּה Gen. 4: 11. מִשְׁלָּה Ex. 4: 13. (though this is not universally the case; comp. Dan. 2: 9, 17.);—before a guttural which would regularly be doubled; as מִבְּרָה instead of מִבְּרֵה, מֵאַרְעָא instead of מֵאַרְעָא, (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 אִיקָרוֹן instead of אִיקָרוֹן 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, שִׁבְחָה instead of שִׁבְחָה; also that when a syllable terminates in a quiescent preceded by a heterogeneous vowel, that vowel becomes homogeneous; e. g. אִוְסִיָּה instead of אִוְסִיָּה.

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 שְׁמַעֲנִי, 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 קִטְלָהּ from קִטְל;—also in some contracted forms of verbs עֵע; as יִדְקֵק for יִדְקֵק;—and finally, in cases like קוּם for קוּם, מֵיָהּ for מֵיָהּ, when the moveable א or ו, etc. throws back to the preceding consonant its own vowel, for the sake of quiescing in it.

c. Vowels are dropped, in the final syllable of ground-

forms, only when formative syllables are added, and then much less frequently than in Heb. ; e. g. עֲלָמָא from עָלַם, קָטְלוּ from קָטַל, פְּרָזְלָא from פָּרַזַל, יִקְטְלוּ from יָקַטַל. 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 יִקְטְלוּ from קָטַל, לְמִלְךָ from מִלְךָ. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva; as וְאָסַר, וְאָנַח.—(2) In cases like תְּעַבְדוּן Ez. 7: 18, הִתְרַבַּת Ez. 4: 15, instead of תְּעַבְדוּן, הִתְרַבַּת; 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. וְאָמַר instead of וְאָמַר Gen. 3: 1. Ps. Jon. et passim. דְּמַתִּילָא instead of דְּמַתִּילָא 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. אֲנִי, אַתָּה, (אֲנִי) <i>we</i>
2. c.	אַתָּה, אַתָּה (אַתָּה)	<i>thou</i>	2. m. אַתָּה, אַתָּה } <i>ye</i>
3. m.	הוא (הוא, הוּא, הוּא)	<i>he</i>	2. f. אַתָּה, אַתָּה }
	Prov. 25: 20. like the Syr.)	<i>she</i>	3. m. { אַתָּה, (אַתָּה) }
3. f.	היא (היא, הִיא, הִיא)		3. f. אַתָּה, (אַתָּה) } <i>they</i>

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.	נִי, (ני)	<i>me</i>	אֲנִי, אַתָּה	<i>us</i>
2. m.	ךָ, (ךָ, כָּךְ) }	<i>thee</i>	כֹּחַ	} <i>you</i>
2. f.			כָּךְ	
3. m.	הוּא, (הוּא, הוּא)	<i>him</i>	כֹּחַ, כֹּחַ	} <i>them</i>
3. f.	הִיא, (הִיא)	<i>her</i>	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 ך of the plural termination commonly appears. They are generally the following.

I. SUFFIXES TO NOUNS SINGULAR.

Singular suffixes.		Plural suffixes.	
1. c.	י, (י)	<i>my</i>	אֲנִי, אַתָּה <i>our</i>
2. m.	ךָ, (ךָ, כָּךְ) }	<i>thy</i>	כֹּחַ, כֹּחַ } <i>your</i>
2. f.			כָּךְ, כָּךְ }
3. m.	הוּא	<i>his</i>	כֹּחַ, (הוּא) }
3. f.	הִיא, (in. bibl. Ch. הִיא)	<i>her</i>	כֹּחַ, כֹּחַ }

Note 1. Twice, instead of הָ appears אָ Dan. 4: 15. 5: 8; the Targumists wrote likewise וְהִי Gen. 1: 12, 21. or with the full orthography וְהִיא . Appended to the words אָב , אָח and אָם which before suff. take the forms אָבֹו , etc., the suff. of the 2d and 3d per. sing. take the forms וְ , וְהִ , וְהָ ; 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 לְיִ , מִי , מִהָ , etc. See below § 44.

II. SUFFIXES TO NOUNS PLURAL.

Singular suffixes.		Plural suffixes.	
1. c. ִי	<i>my</i>	ִיָּנָא	<i>our</i>
2. m. ִיָּךְ , ִיָּךְ	} <i>thy</i>	ִיָּכֹוֹן	} <i>your</i>
2. f. ִיָּךְ , ִיָּכִי		ִיָּכֶן	
3. m. ִיהִ , ִי	<i>his</i>	ִיהֹוֹן	} <i>their</i>
3. f. ִיהִ , (ִיהָ Dan. 7:7, 19.)	<i>her</i>	ִיהֶן	

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. ִיָּהּ , ִיהָ , 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 ִיָּךְ is in some editions written ִיָּיךְ or ִיָּיִךְ . Frequently it appears abbreviated ִיָּךְ Dan. 5: 10. 2 Sam. 11: 8, 24. Ps. 119: 4.—So also the feminine ִיָּכִי is in many editions written ִיָּךְ , 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 דִּיל (comp. of the relative דִּי , and לְ , sign of the dative case;) or, more rarely, to דִּיר (comp. of דִּי relative and רְ , sign of the genitive case,) e. g. מִלְּךָ דִּי לְךָ , *thy king*, lit. the king who [is] to thee. Usage has however made these particles mere signs of the genitive; for even to them דִּי (relative) is prefixed.

Note 4. Prepositions which are originally plural nouns take the suffixes of pl. nouns; e. g. בְּתַרֵּי ; קַרְמוֹהִי , עֲלוֹהִי , בְּיַיְכוֹן . See § 44. 2. So also do אִיהִ [=Heb. אִשׁ] and בְּמָא , *as*; e. g. אִתִּי , אִתּוֹהִי , בְּמִיֹּהוֹן , and the suffix must be rendered in the nominative case.

§ 9. *Other Pronouns.*

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

Note. With the Hebrew article, הַזֶּהְאֵלְיָיְכִי (Ex. 20: 1.) are equivalent to our expressions *this very, precisely this.* So also are the forms הַזֶּהְאֵלְיָיְכִי, הַזֶּהְאֵלְיָיְכִי (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 הוּא מִן Prov. 20: 6. 27: 4.) and מַה (מַה) *what?* of things; sometimes, by prefixing the interrogative particle אֵי to the *demonstrative pronoun*; אֵי מִן m. אֵי מַה 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*, אָשַׁרְשׁ *to take root*, from שָׁרֵשׁ *a root*; הֶאָהֵיל *to pitch a tent*, from אֹהֶל *a tent*; אִשְׁתַּמְּוֹדַע *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 הָכֵם *to be wise*, הַכֵּם *to make wise* ; הַוֵּר *to be white*, הַוֵּר *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. פָּדַב *to lie*, פִּדְבֵּב *to regard one as a liar, to convict one of falsehood*. (c) Sometimes it is *privative* ; as הִישָׁן *to remove ashes* ; סִקַּל *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. סָמַם, עָרַק). Thus לָבַשׁ *to put on*, אֶלְבָּשׁ *to cause [another] to put on, to clothe*, חָטָא *to sin*, אֶחָטֵי *to seduce or entice to sin*. Sometimes, (b) like Paël, it has merely the sense of *exhibiting, &c.* e. g. אֶצַּדִּיק *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. מִנְּיָדָה *to advise*, אֶמְנִידֵה *to constitute a king*.

5. The Passives of all the conjugations are characterized by the preformative syllable אָת. 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. אֶדְבֵּר, אֶטְפֵּת, אֶתְבֵּר, from דָּבַר, טָפַת and תָּבַר. Less frequently, and only in the later Targums, does the same assimilation take place before other letters ; e. g. אֶכְתִּיב *it is written*, for אֶתְכְּתִיב, Eccl. 12: 10.

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

The signification of these forms is not merely passive, but sometimes reflexive or reciprocal; as אִתְּמַלְךְ to consult together; frequently, even in the sense of the Greek middle voice; e. g. אִסְתַּבֵּן 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 ה; which is pronounced in Peal with \bar{a} , in Paël with

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

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

4. The *Participles* are also derived from the Praeter, and are formed, (a) In Peal, by merely changing the vowels, קָטֵל, קָטִיל; (b) In all the other conjugations and in the Passives, by prefixing הִ which is pronounced in Paël with ִ, in Aphel with ִ and in the Passives with ִ, הִתֵּ. 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.	ִ	תִּ־	תִּ־	תִּ־	תִּ־	הִ־	סִ־	תִּ־הִ	תִּ־	סִ־
Imperat.				ִ־				ִ־	סִ־	
Future	ִ־	ִ־תִּ	ִ־תִּ	ִ־תִּ	ִ־סִ	ִ־הִ	ִ־הִ	ִ־תִּ	ִ־תִּ	ִ־

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 הִ and סִ־ 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 י instead of ה for its preformative. The sufformatives of the Future (e. g. יִּן) are capable of an easier explanation than in Hebrew.

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

I. Generally.

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

b. Paël and Aphel; e. g. אֲתַקֵּן 2 K. 6: 23. מְלִיכָה Ps. 16: 2.

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

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

2. *Praeter.* The 2. p. sing. masc. sometimes as קָנַתְּהָ Prov. 23: 8. 2 Sam. 14: 13. The 1st pers. sing. m. sometimes appears in the form קָטַלְתִּיחַ, Gen. 3: 10, 13. Pseud. Jon.; or even like the 2d person; e. g. פָּקַדְתָּחַ, Gen. 3: 22. Pseud. Jon. The 3. p. pl. m. sometimes in the later Targums takes a paragogic ׀; e. g. עֲבָדוּן Gen. 3: 7. שְׁבַחוּן Ps. 148: 7. The fem. sometimes appears ending in יִּן; as אֲמַרְיִן Ruth 1: 10. אֲמַרְיִן 1: 19.

3. *Future.* Instead of the formative י the Targum of Proverbs, in accordance with the Syriac, exhibits also נ; e. g. נִדְגִילָה Prov. 16: 10, etc. Compare Dathe, *de ratione consensu version. Chald. et Syr. Prov.* Leipzig 1764. 4. pp. 16.—Instead of ׀, appears ׀ as termination of the 3d p. pl. m. Ez. 4: 12. יִּרְחֲטוּ.

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

5. *Passives.* In the later Targums, instead of הִי, occurs for the 1st. conj. הִי; e. g. נִהַמְסִרָה 1 Sam. 23: 7; and this agrees with the Rabbinical conj. Nithpaël. In the Inf. of all the conj. הִי; as מְהַלְכָה Ex. 21: 20. Jer. T. מְסַלְכָה Deut. 32: 1. Jer. T.

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.

First Participle.		Second Participle.	
Sing.	Plur.	Sing.	Plur.
2 m. קָטַלְתָּ*	קָטַלְתֶּיכוֹן	קָטִילְתָּ	קָטִילְתֶּיכוֹן
2 f. קָטַלְתִּי	קָטַלְתֶּיכוֹן	קָטִילְתִּי	קָטִילְתֶּיכוֹן
1 m. קָטַלְנָא	קָטַלְיִנָּן	קָטִילְנָא	קָטִילְיִנָּן
1 f. קָטַלְנָא	קָטַלְנָן	קָטִילְנָא	קָטִילְנָן

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	קָטִיל	Sing.
קָטִילְנָא	קָטִילְתֶּיכוֹן	קָטִילְתֶּיכוֹן	קָטִילְתָּ	קָטִילוּ	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.

* *Qäteläth*, not *qötläth*, § 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"ע; characteristics, same as in Hebrew; e. g. סוּפֵק Hos. 13: 5, סוּבֵר Num. 11: 12.

b. *Polel* and *Ithpola*, in verbs ע"ע; e. g. רוּמֵם Ps. 75: 8. Dan. 4: 34. אֶתְרוּמֵם Dan. 5: 23. Ps. 107: 25.

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

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

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

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

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

§ 15. *Verbs with Gutturals.*

1. The gutturals (א, ה, ה, 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. עֶבַד f. עֲבַדְתָּ 1. c. עֲבַדְתָּ, Imp. עֲבַד, עֲבַדִּי, Inf. מְעַבֵּד, מְהַדֵּר, Fut. יִתְחַזֵּר, יִעָרֵק, Participles עֹבֵד, עֹבֵד.—*Ithpeel*, אֲתַעְבֵּד, אֲתַעְבֵּר.—*Paël*, Praet. יַעֲבֹד, Fut. יַעֲבֹד.—*Ithpaal*, אֲתַעֲבֹד.—*Aphel*, Praet. אֲעַבְד, אֲחַסֵּן, אֲחַרִּיב, Fut. יִתְחַפֵּס, יִתְחַלֵּף, Part. מְחַלֵּף.

3. Verbs Ayin guttural. *Peal*, Praet. בָּחַן; Imp. בָּחַן; (בְּחֹן); Inf. מְבַחֵן; Fut. יִבְחֹן; Part. בָּחִין, בְּחִין.—*Ithpeel*, אֲתַבְחֵן, אֲתַבְחִין.—*Paël*, חָרַשׁ.—*Aphel*, אֲבַחֵן.

4. Verbs Lamedh guttural. *Peal*, Praet. שָׁכַח fem. שָׁכַחַת; Imp. שָׁכַח, שָׁכַחִי; Fut. יִשְׁכַּח, יִשְׁלַח (יִשְׁמוֹעַ); Part. שָׁכַח, שָׁכַיַח.—*Ithpeel*, אֲשַׁתְּכַח, fem. אֲשַׁתְּכַחַת.—*Paël* Praet. שָׁכַח, Fut. יִשְׁכַּח.—*Ithpaal*, אֲשַׁתְּכַח.—*Aphel*, אֲשַׁכַּח, אֲשַׁכִּיחַ, 1st. pers. אֲשַׁכַּחְתִּי.

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. אֲתַחַד instead of אֲתַחֵד Num. 15: 13. 35: 33.

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

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

Note 4. Forms like הִתְחַסֵּן 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*, קָטַלְנֵנוּ *he killed them* [those men]. Before כֹּון and בֵּן the original form remains. The 3d pers. plur. becomes קָטַלוּ, (before כֹּון and בֵּן, 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. קָטַלְנֵהוּ *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. אֲכַלְוּהוּ 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 מִקְטַלְנִי and מִקְטַלְנָא.

(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 קָטַלְוּ, אֶקְטַלְוּ. 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. קָטַלְוּיָהּ, אֶקְטַלְוּיָהּ. (Sometimes, though rarely, this ending appears out of the suffix state. Ps. 102: 32. Num. 9: 17. Est. 1: 5.)

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

Note 2. In the Targum on Prov. appears an epenthetic ם; e. g. הַשְׁגִּבְהָ, הַבְּקָהָ, 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. פִּן, and עֵע; the second, four, viz. פִּא, פִּי (פִּו), עֵו (עֵי), and לִא. The last include also such verbs as in Hebrew belong to the class לִה:

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

§ 18. Verbs Pe Nun.

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

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

2. In the Imper. Peäl, where נ would regularly stand without a vowel in the beginning of a syllable, that letter is dropped; e. g. פֵּק for נִפֵּק. 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 יִפֵּק or יִפּוֹק; Aphel אִפִּיק. In the Imp. the forms פּוֹק, פּוֹק, and פֵּק are about equally common, though not ordinarily found in the same verb.

4. Ithpéel, 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. יִהָהוּם Isa. 5: 9. מִקְהִיר Prov. 29: 13. (But קָהַח is inflected according to the rule above; as Fut. קָהַח [instead of קָהַח], Aphel קָהַח). Also in some others; e. g. יִנְהַךְ Dan. 2: 16. תִּתְנַחֵךְ Ez. 7: 20. מִמְנַחֵךְ Ps. 91: 7. תִּתְנַחֵךְ Ez. 5: 14.

Note 2. The verb נִתְּן takes ׀ in the Fut. as its characteristic vowel; e. g. אִתְּן Ex. 25: 16. תִּתְּן Deut. 21: 8. Instead of this, the biblical Chaldee exhibits the full form; e. g. יִתְּנֶהךָ Ez. 7: 20.—Once יִתְּנֶהךָ 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 Peäl (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 Peäl Praet. 3d pers. sing. masc., 2d masc. and fem., and in the 1st and 2d persons plur., in the Imp. masc. sing. and fem. plur., and more rarely in the 1st Part.; e. g. דָּק, דָּק, דָּקָה, דָּקָה; 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 דַּקָּא, דַּקָּת, דַּקָּי; or, finally

(3) It is compensated by Dagesh forte in the first radical in the Fut. and Inf. Peal, and throughout Aphel; as אִדְּק, יִדְּק; or even sometimes, in Ithpeel, in ת of the preformative syllable אִתְּ; e. g. אִתְּדְּק.

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

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

An example of Ithpeel regularly formed, is אִתְּגִיזוּ 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 פוּ; (2) Verbs properly פִי; and (3) Those in which the י is not treated as a quiescent, but is *assimilated* like the נ of verbs פִּנ.

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

(a) In the Imp. Peal, which is generally pronounced with ֶ, drop the first radical e. g. יִדַּע for יִדְּע, יִהַב for יִהֶב;

(b) Retain it quiescent in ֶ, in consequence of which the last syllable takes יֶ or יְ as its characteristic vowel; e. g. יִיגֶל, יִיגֶל. 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 ו, which quiesces in Hholem, throughout conjugation III.; e. g. יוֹסֶס, יוֹסֶס, יוֹסֶס; comp. הוֹכַח *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. תִּנְדְּעוּ Ps. 88: 13. אֶתְנַסְּחָא Eccl. 9: 3. In Aphel forms with ה, after the praeformatives of the Fut. and Part., are not uncommon : e. g. תִּהְוֶדַע 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. יִיקַר 2 Kings 1: 14. יִיבֵשׁ Ps. 102: 12. But compare יִיטֵב Isa. 7: 18.

(b) In Aphel, in פֿי ; e. g. יִיטִיב Ps. 49: 19. Jer. 10 : 5. Mic. 1: 8. But compare אִילִּיל 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, אִיטִיב and אִיטֵב Gen. 17: 16. אִיבִיל and אִיבֵיל, Ps. 66: 6. אִינַק and אִינֵק. רִנַּק, (in Heb. רִנִּי) becomes in Aphel אִינִיק.

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 יִנַּח, Aphel אִנִּיחַ ; יִצַּע, Aphel אִצִּיעַ, Deut. 34: 6. Jon. ; יִנַּק, Aphel אִנִּיק ; also in some of their forms, יִדַּע and יִתַּב ; e. g. *Inf.* מִדַּע Gen. 15: 13, מִתַּב Ps. 133: 1. מִפַּל Num. 13: 31. *Fut.* יִדַּע 1 Sam. 20: 30. (even יִנַּדַּע Is. 4: 15. Dan. 2: 9.), also יִידַּע ; יִתַּב 2 Sam. 16: 18. יִפַּל 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) אִמַּר, אִכַּל, אִתַּח, אִבַּד. The א of these verbs, in the Future and Inf. Peal quiesces in פֿ ; e. g. יִאכַל, and sometimes is even exchanged for י ; as יִיבַד, מִימַר. Throughout Aphel it becomes ו ; as אִוַּכַּל, אִוַּבַד. (אִוַּכַּל Deut. 32: 13. is altogether peculiar.) An instance of *Hophal*, הִוַּבַד, occurs Dan. 7: 11.

(b) אַבְד , אַלַּף and אַסַּף frequently take in the Fut. and Part. Paël, the contracted form מֵאַלְפֵי , מֵאַסְפֵי , in consequence of which א is frequently dropped.

(c) The א of some others is dropped in Ithpaal and compensated by Dagesh forte in ה of the prefix, which also receives the vowel which belonged to א; e. g. אַתְּנַהֵר for אַתְּנַהֵר 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 קִיִּים) and in the third, these verbs are monosyllabic throughout; as קָם , מָקַם , אַקִּים . 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 יִהְיֶה , Fut. Peal from הִרְיֶה , Ez. 5: 5. 6: 5., is entirely peculiar.

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

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

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

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

5. The following verbs are inflected as עִי;

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

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

Note. Those verbs which have *v* moveable for their middle radical, (as קָנַל, קָנַר, קָנָא 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; חִיר to look at, חָנַר to be wise; שִׁיחַ to sink down, שָׁנַח 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 אָלַא, אָלַא, אָלַא, אָלַא;

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

Note. The *Inf. Peal* sometimes has י; e. g. מְמַנִּי Gen. 1: 14. מְבַכִּי Is. 22: 12. So the *1st Part.*; e. g. אִתְּחִי 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*; מְגַלִּי , מְגַלֵּי .

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

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

(a) *Dropped*, before the sufformative ת-- of 3d fem. sing. Praeter Peal, before תְּנַסְּ-- [for נ--] of the 3d fem. plur., before וְי and וְי-- 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 י , which, in these verbs, takes the place of the regular י ; e. g. גִּלְתִּי , $\text{גִּלְתָּה$, גִּלּוּ , תִּגְלִינָי , תִּגְלִינָי ; יִגְלוּן , יִגְלוּן ;

(b) *Exchanged*, for י *moveable*, before the sufformatives ת-- and נ-- , 3d fem. sing. and plur. Praeter of all the conjugations except Peal, also before וְי-- of the 2d and 3d pers. fem. plur. Fut.; e. g. גִּלְתִּי , נִגְלִיתִי , יִגְלִינָי ; for י *quiescent*, (quiescing sometimes in -- , sometimes in --) before all the sufformatives which begin with נ or ת , and before י of the 3d plur. Praeter (which is here *moveable*) in all the conjugations except Peal; e. g. גִּלְתִּי , נִגְלִיתִי , יִגְלִינָי , יִגְלִינָי .

Notes on the Paradigm of verbs לָא.

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

64, or the analogy of the other conj.s.; as רָמִיִּי Dan. 3: 21. The 3d per. pl. f. occurs in the form גָּלָךְ Deut. 2: 11, or גָּלָאךְ Ruth 4: 17. Finally a few instances occur of the Praet. Pe. with א prosthetic; e. g. אָבְרִי Prov. 20: 12. אֲשַׁתִּירִי Dan. 5: 4. In the other conjugations the 3d per. pl. instead of יִי sometimes takes וִי; Ezek. 23: 10. Is. 11: 4. Jer. 6: 14.

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

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

4. *Infinitive.* In Peal it sometimes takes a paragogic א; e. g. מְבַצֵּאֵן 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 Inff. of the other conjugations, in the biblical Chaldee, terminate in וִי; e. g. Dan. 2: 10. 5: 2. 6: 8, more rarely, in the Targums in וִי; e. g. אֲשַׁתֵּנוּיִי Num. 12: 8. Jon.

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

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

Fut. apoc. תִּשָּׁתָּ Hab. 2: 16. יִהְיִי (יהוֹ Eccl. 11: 3. like the Heb. (רִשְׁתַּחֲוֶה), תִּהְיֶה, תִּהְיוּן Ex. 22: 31. from הִוֵּא, (elsewhere fully, הִוֵּא, הִוֵּא Gen. 17: 4. 24: 14.); יִהְיֶה, תִּהְיֶה, אֲהִי, תִּהְיוּן, מִיֵּא, from הִוֵּא, Deut. 4: 1. Prov. 15: 27. Gen. 20: 7. 2K. 1: 2. 8: 10. These forms have generally an optative signification.

Imp. apoc. אֲשַׁתָּ, with א prosth., Gen. 24: 14. Pael, שִׁוֵּ Gen. 44: 1. הִוֵּ Gen. 37: 16. Aphel, אֲהִי.

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

§ 24. Verbs doubly anomalous.

1. לָא and פִּן ("לֵה"). These unite the irregularities of both classes; e. g. נִשָּׂא, Aphel, אֲשִׁי.

2. פִּא and לָא. E. g. אֲהֵא, אֲבֵא, אֲזֵא, אֲסֵא. *Peal* Fut. יִיבִי Deut. 29: 20. יִיִתִי Gen. 33: 14. Inf. מִיֵּא (מִיֵּזֵא) Dan. 3: 19. מִיִּתִי Dan. 3: 2.—*Ithpeel*, אֲתִסִּי Lev. 13: 18. Fut. יִתִּיתִי Lev. 13: 2.—*Paël*, אֲסִי, Part. מִסִּי 2 Kings

20: 5. *Ithpaal* אֶתְּפֹאֵל 2 Kings 5: 13. *Aphel*, אֶתְּפֹאֵל Gen. 4: 4. Part. מִתְּפֹאֵל Gen. 6: 17. Imp. Peal in one case, by Aphæresis, הִיּוּ (Lond. ed. אָתוּ) *venite*, Prov. 9: 5. Elsewhere אָתוּ, Dan. 3: 26.

3. פִּי and לֵא. E. g. יָדָא (יָדָה), יָהָא, יָמָא. *Peal*, Fut. יָמִי Ps. 50: 16. *Aphel*, אֶתְּדִי Ps. 75: 2. Inf. אֶתְּדָה Ex. 12: 33. Part. מִתְּדִי Prov. 28: 13. Imp. אֶתְּדִי Gen. 19: 22. אֶתְּדִי Judg. 5: 2.

Note. Those verbs לֵא which have ׀ for their middle radical are regular, so far as ׀ is concerned, i. e. the ׀ is always a consonant; as דָּנָא, דָּנָה.

§ 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;

יָהָב 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 יָדַע. The

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

2. The following, which have been called *mixed forms*, are improperly so designated. אֶתְפַּרְיֶת Dan. 7: 15. and אֶשְׁתַּוְּמֵם 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 יִימִי), יִימֵן may be considered 3d plur. fem. analogous with הִצְעִלָן Jer. 3: 19.

§ 26. *Irregular verbs with suffixes.*

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

(a) פִּי, Peal; נִגְדַדְנוּן Judg. 20: 32. יִטְלוּנָהּ Ps. 91: 12. תִּנְטְלוּנָהּ Ps. 28: 3.—Aphel; אֶפְקַנְנוּ Ex. 32: 12. אֶפְקַתוּנָהּ Job 10: 18. אֶפְקַתוּנָהּ Num. 20: 5.

(b) עֵ, Peal; יִבְזוּנוּן Jer. 20: 5.—Aphel; תִּדְקַנְהָ with epenthetic נ, Dan. 7: 23. אֶמְכַתְנָהּ Ps. 44: 20. הִעֲלֵנִי Dan. 2: 24. אֶעֱלֶיחָהּ Jud. 19: 3.

(c) עו, Peal; שָׁמוּהָ Gen. 50: 26. שָׁיְמָה Ez. 5: 14. תִּדְלוּשְׁנָהּ Dan. 7: 23.—Paël; קָמְמָהּ Ps. 105: 10.—Aphel; אֶקִּימָנָהּ Dan. 3: 2. יִקִּימְנָהּ Hos. 6: 2. הִתִּיבּוּנָהּ Ez. 5: 11.

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

Aphel, אֶהְדָּעֵנָה Dan. 5: 7. הִדְדָּעֵתָנִי Dan. 2: 13. לְהִדְדָּעֵתָנִי Dan. 2: 26.

2. The forms of verbs לִי 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. הִזְוִי he saw me, 2 Sam. 1: 7. הִזְוִי he saw him, Jud. 19: 3. הִלְלִנוּךְ Is. 42: 5. יִזְוֶנָה Lev. 13: 21. יִזְוֶנְנִי Ex. 33: 20. Sometimes they are retained; e. g. בְּדֹאֲנִי Prov. 8: 22. הִזְוֶנָה Gen. 38: 15. Aph. אֶהְזֶוּנֶיךָ Deut. 4: 36. אֶסְעֶיךָ Obad. 3. אֶסְעֶינִי Gen. 3: 13. Pseudo-Jon.

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

(c) The ה of the 3d pers. plur. Praet. Peal, and of the Imp. is generally changed into ו; יו into וי; e. g. רְמוּנִי Jon. 1: 12. הִזְוֶנָה Lam. 1: 7.

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

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

3. Denominatives are generally formed by adding the termination יַ (יַ), fem. אַהַ (יַתַ); or יַ. They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נְכָרִי *a foreigner*, מִצְרִי *an Egyptian*, סָרְבֵן *a rebel*. Many feminine nouns in יַתַ and יַת are also denominative; e. g. מַלְכוּת *a kingdom*, from מַלְךְ *a king*; אֲלֻמְנוּת *widowhood*, from אֲלֻמֵן *a widow*; שְׂרָשִׁית *a rooting out, extirpation*, from שָׂרֵשׁ *a root*.

§ 28. *Gender and number of nouns.*

1. The genders are two, masculine and feminine. The latter generally terminate in אַ (הַ), וַ (יַתַ), יַ (יַתַ), or יַת. 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 הַ־ is generally to be considered a Hebraism. It is regular in Chaldee, only in feminines derived from masculines in הַ־; 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. אֶבֶן *a stone*, אֶרֶץ *a path*, אֶרֶץ *earth*, אוֹרֵן *an ear*, חֶבֶר *a sword*. Some are common; e. g. אֶלֶּה *a mark*, אֶשֶׁת *fire*, גִּבְעָנָה *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 יָיִן. 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, תַּרְיִין is inserted. Plurals masculine end in יָיִן, plurals feminine in יָיִן.

To most masculine nouns, viz. to those which terminate in a radical letter, the termination יָיִן is directly appended; e. g. טֹרֶן *a rock*, pl. טֹרֵיִן. But those which terminate in אַ־ derived from verbs לָא, take יָיִן; those in הַ־ or אַ־ take אֵיִן. Feminines in אַ־ change this ending directly into יָיִן; those in וֹה and יֹה change these terminations into וָיִן and יָיִן; e. g. מִשְׁרֵיִת, pl. מִשְׁרֵיִתָּיִן; and finally, those in אַ־ from masculines in הַ־ form the plural in יָיִן; e. g. קַדְמָאָה plur. קַדְמָאָהֵיִן.

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. אֶרֶב, אֶרְשָׁן, אֶמְדָּה, אֶמְמִין, מִלְּאָה, מִלְּמִין, תַּבְּאָה, תַּבְּיִין, שְׁנָאָה, שְׁנָיִין.

In some nouns both terminations are in use, even in the same Targum; e. g. אֶמְמָה, pl. אֶמְמִין and אֶמְמֵיִן; גְּבֵהֶר, pl. גְּבֵהֶרֵיִן and גְּבֵהֶרְוֹן, (as if from גְּבֵהֶרְוֹת); יוֹם, pl. יוֹמֵיִן and יוֹמָיִן, etc. Sometimes the forms with different endings have different significations; e. g. from קָל *a voice*, קָלֵיִן *thunders*, Ex. 9: 23, קָלָיִן *voices*, Ps. 93: 4. These examples should be distinguished from *epicene* nouns, or those which express both males and females, such as סוּסֵיִן, pl. סוּסֵיִן and סוּסָיִן.

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 עַלְמֵי נְעוּמָה *youth*, though some of these occur in the singular, with the termination הַי. Others occur in the singular only; e. g. the names of the metals, כֶּסֶף *gold*, בַּרְזֶל *iron*, כֶּסֶף *silver*. But כֶּסֶף יָרֵךְ 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 אֶרְבָּעִים into אַרְבַּעַ. The termination of the construct state of masc. nouns in the sing. does not differ from that of the absolute state.

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

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

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

b. Feminines in אַרְבַּעַ change אַ in the emph. sing. into אַ; e. g. אַרְבַּעַ, אַרְבַּעַ.

* 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. מְלִבְשָׁתָּהּ : those in הֶסֶף change this ending into תִּסְפָּה; e. g. קְרָמָהּ, emph. אֲרִמְיָהּ, finally those in ו and י appear in the emph. state with their original full endings ות and ית; e. g. מְלִבְשֵׁיָהּ.

c. In the plural, the masc. endings יָ and יֵ are changed into אָ; as מְלִבְשֵׁי, אֲרִמְיָ (from sing. יֵ) becomes אֲרִמְיָ; as קְרָמָהּ, emph. קְרָמָהּ.

d. In feminines plur., the emphatic state is formed by adding אֶ to the construct; e. g. מְדִרְיָתָהּ, מְלִבְשֵׁיָהּ, אֲרִמְיָהּ. But such as terminate in the sing. in הֶסֶף (from masculines in יֵ) resume here their original י; e. g. קְרָמָהּ from הֶסֶף.

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

a. Derivative masc. nouns in יֵ change this ending into אֶ before suff.; as קְרָמָהּ from קְרָמִי; those in אֶ (from verbs אָ) change this termination into י moveable; as אֲרִמְיָ from אֲרִמֵּי.

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

c. Feminines in אֶ change אֶ into ת in the sing.; as מְלִבְשָׁתָהּ from מְלִבְשָׁתָּהּ; those in ו and י take the construct form before suffixes; as מְלִבְשֵׁיָהּ; those in אֶ (*radical*) change this ending to ית; and those in הֶסֶף (from masc. in יֵ) resume their original י; e. g. קְרָמָהּ.

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

§ 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 ה־ before their final consonant; as נֶזֶךְ *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. אֲנִי־נִי Num. 25: 15. Pseudo-Jon. instead of אֲנִי.

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

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

(1) Nouns derived from verbs עוֹ; e. g. קָבַל, טָבַל, (Heb. קוּל, טוב);

(2) Nouns of the form כְּהָב, שָׁזַם, (Heb. שְׁלוּם);

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

(4) Nouns like קָטַל, (Heb. with ׀ *pure*), and קָרַטַל;

(5) Nouns which have the formative ending ׀; as קָרַבַּן (Arab. قَرِيبَانٌ); and

(6) Nouns of the form קוּטַל; as עוֹבָד, אֲוָצָר.

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. כּוֹן 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 קָטַל), having Qamets in the penultimate, which are sometimes varied according to the first declension, but sometimes drop their penultimate vowel, out of the absol. sing.

§ 32. *Second declension.*

The second declension includes nouns with final ׀ or ׀, either monosyllabic, or having the preceding vowels immutable; as יָד, שֵׁם, עֵלֶם, מִסְפָּר. This ׀ or ׀ is *drop-*

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

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

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

Note 3. In this declension may be reckoned פְּרִזָּל, emph. פְּרִזָּא, etc. as if from פְּרִזָּל.

Note 4. Before כֹּן and הֹן, monosyllables, as in Hebrew, take =, ־, or ־; e. g. דְּמֵהֹן Zeph. 1: 17. גְּרִכֹן Isaiah 1: 15.

The form גְּבִישִׁין from גָּבַשׁ 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 מְלֵךְ, מְלֵם (these forms almost exclusively in the biblical Chaldee), בֵּית, (קֶדֶשׁ); or with only one vowel, which belongs between the last two consonants; as מְלֵךְ, סֶפֶר. They are inflected, for the most part, as in Hebrew. But,

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

b. The form קֶדֶשׁ sometimes follows the analogy of Hebrew; as אֲתֶקְפֵא Dan. 2: 37; sometimes takes =; as בְּתֵלֵא Ez. 5: 8. Very rarely, Hholem is retained; as שִׁירֵשׁוּרֵי, Isa. 53: 2.

c. In a few cases the ך of the form בֵּית remains moveable in its inflections; e. g. בֵּיתָא Ez. 5: 3. עֵינָה Sol. S. 4: 8.

d. Nouns of the forms מְלֵךְ and סֶפֶר in the course of inflection, generally take = or ־ under their first radical, according to the paradigm. הֹנֵר, נָגֵר, מְלֵם, עֶרֶר 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 טֵעֵם, טֵעֵמָא; עֵבֵד, עֵבֵדָא.

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

§ 34. *Fourth Declension.*

The fourth declension includes all nouns which double the final consonant when they receive accession. They are mostly monosyllables derived from verbs ע"ו. 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 פֶּתָא, פֶּתָא; צָדָא, צָדָא. Ex. 19: 23. גִּלְגֵּל, גִּלְגֵּלִין Dan. 7: 9.

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

§ 35. *Fifth Declension.*

The fifth declension includes nouns, participles, and infinitives, derived from verbs ל"א and terminating in א, א, א, א or א, א; as גִּלְגֵּל, גִּלְגֵּל, גִּלְגֵּלִי, גִּלְגֵּלִי. The א generally appears, in the course of declension, as the third radical, displacing the substituted א in forms like גִּלְגֵּלִי. The termination א of the plural absolute is sometimes contracted into א. More rarely it follows the Hebrew analogy, and terminates in א; as Job 1: 13. Lam. 1: 3. Sometimes, perhaps by mistake of transcribers, it is pointed א; as שִׁנְיָן Dan. 7: 3. מִתְּיָן 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 א remains.

Note 1. *Peculiar forms of this declension.* אֶרֶי Pl. with suff. אֶרֶיהוֹן Is. 10: 2.—אֶרֶי Plur. אֶרֶי Lev. 19: 10.—אֶרֶי Pl. אֶרֶי Deut. 6: 3. Jer. Targ.—אֶרֶי Pl. אֶרֶי Ruth 2: 21.

Note 2. Infinitives Peal of verbs ל"א 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 אֶרֶי 1 K. 18: 16. אֶרֶי 2 Sam. 13: 5. אֶרֶי Josh. 3: 3. אֶרֶי Gen. 23: 2.

§ 36. *Sixth declension.*

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

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

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

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

§ 37. *Seventh declension.*

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings ר־ , ר־ , and ר־ , the final syllable of which commences with only one consonant; as ר־ height, ר־ counsel, ר־ strength, ר־ a roll, ר־ goodness, ר־ 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. *mēdhinā*, emph. *mēdhintā*: if the penultimate be a mixed syllable, that Sheva is vocal; as *mēgillā*, emph. *mēgillethā*.

§ 38. *Eighth declension.*

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

a. Nouns in \aleph of this declension must evidently *supply* a vowel in the emph. and suff. states ; for otherwise they would exhibit the impossible forms $\aleph\aleph$, $\aleph\aleph$, 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. $\aleph\aleph$, $\aleph\aleph$, $\aleph\aleph$, $\aleph\aleph$, $\aleph\aleph$.

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

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

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

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

Note 3. Segholates in \aleph are rare. They are inflected precisely as in Hebrew.

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. יְחָדָא עֶסְרִין *twenty one*, etc.

e. *One hundred* מֵאָה, 200 מֵאָתַיִם, מֵאָתָּן, 300 מֵאָה מֵאָה, 400 מֵאָה אַרְבַּע, etc. the prefixed units being feminine; 1000 אֶלֶף, 2000 מֵאָה אֶלֶף, 3000 מֵאָה אֶלֶף, etc. the prefixed units being masculine; 10,000 רִבּוֹ, 120,000 רִבּוֹן עֶסְרִי רִבּוֹן, Jon. 4: 11.

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

a. From *third* to *tenth* they are formed by adding to the cardinals י = (אִי) for the masc., and תָּא or יתָּא for the fem.

b. From *eleventh* to *nineteenth* the units are prefixed to אָסְרִי, but contracted into one word; e. g. תְּרִיִּסְרָאִי *eleventh*, Num. 25: 8. תְּרִיִּסְרָאִי *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*; אַן *where?* מַתִּי *when?* אַתְּ *also*, תַּמָּה *there*, לֹא *not*.

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

3. *Other parts of speech used adverbially*;

a. Substantives, either with prepositions; as בְּקִיצוֹר *in short, shortly*, בְּקִישׁוּטָא *in truth, truly*, מִיָּד *immediately*; or without them; as כְּלָל *wholly*, תַּתָּתָא *below*.

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

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

4. Compound adverbs; e. g. אֵיךְ הָיָה *how?* אֵימָתַי *when?* עַד-כֹּה [to here] *hitherto*, מִכֹּה [from here] *hence*, מִהֵיכָּא *whence?* מֵתָם *thence*, לֹא-אֵיחָ [אֵיחָ] *there is not*. For the mode in which the last, as well as אֵיחָ, takes pronominal suffixes, see § 8. 3. II. Note 4.

5. A simple question is expressed by the prefix הֲ, (before a consonant with Sheva, simple or composite, הֶ). Pronouns or adverbs express an interrogative sense by prefixing אֵי, e. g. אֵי מִזֶּן *whence?* אֵי אֲלוֹהֵי *who?* comp. § 9. 3. Before *interrogative* adverbs אֵי is intensive; as אֵי מָתַי, 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 בּ, כּ, and לְ prefixed to nouns and pointed with $_$ before simple Sheva; as בְּסֵפֶר; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel; as לְעֵנִי, פְּאַנָּשׁ. In the latter case, contraction sometimes takes place; as לְאַלְהֵא Dan. 5: 23.

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

Instead of בּ 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 בּ), מִן [part] *from, of*, קִדְּמָא *and* קִדְּמָא *before*, בֵּינָא *between*, חַלְוָה *instead of*, תַּחַת *under*, מִטְּוֹלָא *and* מִטְּוֹלָא *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. מִטְּוֹלָתָא. But מִטְּוֹלָא retains the masc. form before הוּן and כּוּן; or

b. Having plural forms; e. g. עֲלֵינָא, קִדְּמֵי, etc.

3. Compound prepositions; e. g. מִן-קִדְּמָא, לְקִדְּמָא.

§ 45. Conjunctions.

1. *Primitive* conjunctions are וַ and, אֲּ as, לְ that (before Fut.), הִן if, כִּי since, אֲּ because, אוּ or. *Borrowed* from other parts of speech אֲּ but, כִּי so, הִן that. *Compounded* אֲּ לְּ or אֲּ לְּ that not, אֲּ אֲּ until, אֲּ and אֲּ because, אֲּ אֲּ therefore, אֲּ אֲּ after.

2. The inseparable conjunctions אֲּ, אֲּ, and אֲּ are prefixed like the prepositions, § 44.1. a. Vav, before consonants with Sheva, also before ב, מ, and פ, is pointed וּ. When אֲּ is prefixed to the Fut. the preformative of the latter is dropped; e. g. אֲּ אֲּ instead of אֲּ אֲּ. See below § 50. 2.

§ 46. Interjections.

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

2. Some are borrowed from other parts of speech; e. g. הִן come on! (Imp. from אֲּ), אֲּ I pray! [lit. *in entreaty*], אֲּ wo! (from אֲּ 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. $\text{הֵמָּן הָיָה אֲנִי}$ *we are* [lit. *we they*], Ez. 5: 11; אֲנִי הָיָה אֲנִי *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. §§ 543—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, $\text{בְּנֵי הַכְּנָעִי$, (referring to the daughters-in-law of Naomi); suff. of pl. nouns appended to sing. nouns, as in Num. 24: 7, מַלְכוּתָהּ *his kingdom*, the latter probably a result of the full orthography, י being only a *mater lectionis*.

§ 48. *Relative and Interrogative Pronouns.*

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

2. The interrogative appears as a *Genitive*, where a noun immediately precedes it in the construct state; e. g. **אֵת מִן אֵת** 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* **בְּחִירֵיהֶן** *behind them* [i. e. behind themselves, the English usage being analogous].

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

2. *Indefinite.* *Some one* **אֲנִי**, *something* **פְּתֻמָּא**, (= Hebrew **דְּבָר**) and **מִדְעָם**. So *no one* **לֹא אֲנִי**, **לֹא חַד**, *nothing* **לֹא מִדְעָם**, also **לֹא מִיָּדֵי** Job 6: 6.

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

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

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 י falls out; e. g. מִתְנַתֵּן לָךְ לְהוֹיֵן *thy presents be to thyself*, Dan. 5: 17. לְהוֹא מִדְרָךְ, with the beasts of the field *shall be thy dwelling*, Dan. 5: 22. Though in the latter case Gesenius (Lehrgeb. p. 787), considers לְהוֹא as Inf. instead of לְמִהוֹא, 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 הוֹא to the Praeter; e. g. הוֹא נִפֵּק *he had gone out*. The Arabic has a similar usage.

2. A kind of Paulo-post-future, *to be about to do any thing*, is expressed by prefixing עֵתִיד [*ready*] to the Inf. with לְ; e. g. יִי לְאַתְפָּרַע, *Jehovah is about to punish*, i. e. *will speedily punish*; by הוֹא; e. g. וְהוֹת שֶׁמֶשׁ לְיָמַעַל Gen. 15: 12, *the sun was just about setting*. In the latter construction, the sense of the Inf. active sometimes becomes passive; e. g. דֵּוֹת לְיָמִיבֵל Deut. 31: 17. *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 אֵיֶדֶן לְמִכְנֶשׁ he sought to kill; Gen. 29: 7. לֹא אֵיֶדֶן לְמִכְנֶשׁ it is not time to collect. ל is sometimes omitted, especially when the Infinitive is governed by a noun; as Josh. 10: 27. מֵעַל שֶׁמֶשׁ עֵדֶן, 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 הָיְתָה הַוֵּיתָת Dan. 2: 31, *Thou savest* [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 אֵיתָ, they designate generally the Present tense, sometimes others; e. g. אֲנִי אֶחָיִל Gen. 32: 11. *I was afraid*, אֵיתָ פָּרִיָק Judg. 6: 36, *if thou wilt save*.

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

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

c. By לְנִי with the Future, when the wish respects future time; as לְנִי יִתְקַבֵּל קֳדָמִי, *may he stand before thee!* Gen. 17: 18.—With the Praeter when the wish regards time past; e. g. Num. 20: 3, לְנִי דְּבַמִּיתָא, *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 § 493), simply the third person singular of personal verbs without any Nominative. They also take a Dative; e. g. 1 Sam. 30: 6. עֲקָתָא 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. אִמְרָא 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 אִמְרֵיךָ 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 אֶזְכֶּרָה to add, for again, more; אֶטְיִב to make good, for well; קָדַם to precede, for before; חָזַר to return, for again; אָזַח to hasten, for quickly; e. g. חָבַב וְחָפַר יֵת בְּיִרְאָה, Isaac digged again (lit. returned and digged) the wells, Gen. 26. 18.

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

§ 59. Constructio praeagnans and Ellipsis.

1. *Constructio praeagnans*. Comp. Heb. Gr. § 566. אֶתְּרַנָּה לְבַבָּהּ יִתֵּן לָהּ יְיָ, 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 הַנּוֹן, לְקָרְבָּה, 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. מַלְכָּא מְלִי מַלְכָּא *the words of the king*.

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

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

Note 1. The case *b.* may be compared with the Hebrew אֲשֶׁר לְ, and דְּ be regarded as a real relative; thus מַלְכָּא דִּי שְׁלִיטָא might be rendered *the captain who* (belonged to) *the king*. מַלְכָּא might be regarded as a Dative (לְ being omitted by ellipsis), or as a Genitive governed by 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, מְשָׂאָה מְשָׂאָה בַּנֶּשֶׁת *banquet of the women*. In some instances, on the other hand, the characteristic of the Genitive case (דְּ) is inserted after a noun in the construct state.

Note 3. The form of the construct, especially of the const. pl., sometimes appears in the Targums instead of the absolute; e. g. Gen. 1: 10, הַיָּם הַיָּמִי קָרָא *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 יָ (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. $\text{בְּתַבְרֵי אֲזִימָם דְּהָבָא}$ *an image of gold*, i. e. *a golden image*.

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

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

2. The Accusative of place answers the question, *where?* and must consequently be translated by *at* or *in*. The simple Accusative is also sometimes employed, by synecdoche where we must render, *in respect of* ; e. g. $\text{רֹדֵד בְּמִיָּקוֹ דְּחִזּוֹ}$ *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 בְּ 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, $\text{בְּקִנְרֵי גִלְעָד}$, *in one of the cities of Gilead* ; Gen. 8: 4, *The ark rested on one of the mountains*, etc.

2. בְּרִין and רְבוּרִין are employed as plurals of excellence or respect. On the other hand אֱלֹהֵינָא has always a plural sense. In the biblical Chaldee only, occurs $\text{אֱלֹהֵינָא יְרֵבִינָא}$, *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, בְּרִין בְּרִין *many wells*.

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

§ 63. *Construction of adjectives.*

1. Exceptions from the general principle "that adjectives agree with the substantives which they qualify in gender and number" are the same as in Hebrew. Comp. 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. בְּעִתִּי חָדָא *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. שְׂפָל 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 יְהִיר (*abundant*, but here in the sense of *more*) before מִן; e. g. Ps. 119: 103. בְּסִימָן דְּבֹבֶשֶׂא מִן יוֹתֵר *sweeter than honey*, lit. sweet more than etc.

2. The *superlative* is designated as in Hebrew. Comp. Heb. Gr. § 455. Lev. 24: 9. שָׁמַי שְׁמַיָּא *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. עֶשְׂרִין קָרוּן. 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. תּוֹרֵי תְּרֵינָן וְעֶשְׂרִין רְבוּא *220,000 oxen*. Comp. § 60. 1. note 3.

Note 2. When ית precedes the numeral, the noun is in the emph. st.; e. g. Gen. 1: 16. ית הָרִין נְהוֹרִיא *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. *בְּעֶרְיֵן קְבֹהָ* for 20 (shekels) of silver. So in designations of time, *יּוֹמָא* 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. *בְּחֹדֶר הַיָּרְחָא*, on the first of the month. 2 K. 12: 1. *בַּשָּׁנָה שְׁבַע 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 *שְׁבַעַא שְׁבַעַא* 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 *וְהַד* to the cardinals; e. g. Dan. 3: 19. *וְהַד שְׁבַעַא*, seven fold.

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

CHAP. IV.

SYNTAX OF PARTICLES.

§ 66. Adverbs generally.

1. The repetition of an adverb expresses

a. Intensity. Deut. 28: 43. *לְתַהֲתַתָּא לְתַהֲתַתָּא* 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. *מִיָּא זְעִיר* a little water.

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

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

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

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

4. "That—not" is sometimes expressed by לֹא־מִלְּפָנֶיךָ before the Inf. e. g. Lev. 26: 19. I will make the heavens strong as iron above you מִלְּפָנֶיךָ אֶתֶּן־לְּמַטְרָא מְטָרָא, 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 , or has no peculiar designation.

2. The double interrogation is generally expressed by אִם . . . הֲ ; e. g. Num. 13: 20. אִם־בְּרִשָׁא אִם־בְּרִשָׁא הֲ, whether good or bad. 1 K. 22: 15. אִם־נִחַמְנָע הֲ . . . הֲנִזְיִרֵל , shall we go up to Ramoth Gilead to battle, or shall we forbear ?

3. The question with הֲלֵיךָ , being employed simply to excite attention, is frequently better rendered by behold ! Comp. הֲלֵיךָ under the word לֹא in Gesenius' Heb. Lex. Thus Deut. 11: 30. הֲלֵיךָ אִם־בְּעַבְרָא דִּירְדֵּן־דְּיִרְדֵּן־אִם־בְּיַרְדֵּן־אִם־בְּיַרְדֵּן behold they are on the other side Jordan, lit. are they not, etc. So also the frequent expression, הֲלֵיךָ אִם־בְּיַרְדֵּן בְּיַרְדֵּן behold they are written.

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	קָטַל	אֶת־קָטַל	קָטַל
	3 f.	קָטַלְתְּ	אֶת־קָטַלְתְּ	קָטַלְתְּ
	2 m.	קָטַלְתָּ— or אָתָּה	אֶת־קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	אֶת־קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתְּ	אֶת־קָטַלְתְּ	קָטַלְתְּ
Pl.	3 m.	קָטְלוּ	אֶת־קָטְלוּ	קָטְלוּ
	3 f.	קָטְלֹא	אֶת־קָטְלֹא	קָטְלֹא
	2 m.	קָטַלְתֶּם	אֶת־קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	אֶת־קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטְלוּנָא	אֶת־קָטְלוּנָא	קָטְלוּנָא
Inf.		מִקְטֹל	אֶת־קָטְלֹא	קָטְלֹא
Imp.	2 m.	קָטַל	אֶת־קָטַל	קָטַל
	2 f.	קָטְלִי	אֶת־קָטְלִי	קָטְלִי
Pl.	2 m.	קָטְלוּ	אֶת־קָטְלוּ	קָטְלוּ
	2 f.	קָטְלוּנָא	אֶת־קָטְלוּנָא	קָטְלוּנָא
Fut.	3 m.	יִקְטֹל	יִתְקַטֵּל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּתְקַטֵּל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּתְקַטֵּל	תִּקְטֹל
	2 f.	תִּקְטְלוּיָן	תִּתְקַטְלוּיָן	תִּקְטְלוּיָן
	1 c.	אִקְטֹל	אִתְקַטֵּל	אִקְטֹל
Pl.	3 m.	יִקְטְלוּ	יִתְקַטְלוּ	יִקְטְלוּ
	3 f.	יִקְטְלוּן	יִתְקַטְלוּן	יִקְטְלוּן
	2 m.	תִּקְטְלוּ	תִּתְקַטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלוּן	תִּתְקַטְלוּן	תִּקְטְלוּן
	1 c.	נִקְטֹל	נִתְקַטֵּל	נִקְטֹל
1 Part.	m.	קָטַל		מִקְטֹל
	f.	קָטְלֹא		מִקְטְלֹא
2 Part.	m.	קָטִיל	מִתְקַטֵּל	מִקְטֹל
	f.	קָטִילָא	מִתְקַטְלֹא	מִקְטְלֹא

Suffixes.	Sing.	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
Pe. Pr. 3 m.		קָטַלְנִי	קָטַלְךָ	קָטַלְתְּ	קָטַלְהָ	קָטַלְתָּ
3 f.		קָטַלְתֵּנִי	קָטַלְתְּךָ	קָטַלְתְּ	קָטַלְתֶּהּ	קָטַלְתְּ
2 m.		קָטַלְתֵּנִי	&c. Same as 3 f. except that it does not take			
2 f.		קָטַלְתֵּינִי	————	————	קָטַלְתֵּיהִי	קָטַלְתֵּיהָ
1 c.		————	קָטַלְתְּךָ	כִּי קָטַלְתְּךָ	קָטַלְתֶּהּ	קָטַלְתְּ
Pl. 3 m.		קָטַלְנוּנִי	קָטַלְנוּךָ	קָטַלְנוּ	קָטַלְנוּהָ	קָטַלְנוּ
2 m.		קָטַלְתֵּנוּנִי	————	————	קָטַלְתֵּנוּהָ	קָטַלְתֵּנוּ
1 c.		————	קָטַלְנוּךָ	קָטַלְנוּ	קָטַלְנוּהָ	קָטַלְנוּ
Inf.		מִקָּטַלְנִי = נִי	מִקָּטַלְךָ	מִקָּטַלְתְּ = יְךָ	מִקָּטַלְהָ וְהִיא	מִקָּטַלְתָּ
Inf. with } epenth. }		מִקָּטַלְנֵנִי	מִקָּטַלְנֶךָ	מִקָּטַלְנֶךָ	מִקָּטַלְנֶהּ	מִקָּטַלְנֶהּ
Fut. 3 m.		————	————	יִקָּטַלְנִי	יִקָּטַלְהָ	————
3 m. with } epenth. }		יִקָּטַלְנֵנִי	יִקָּטַלְנֶךָ	יִקָּטַלְנֶךָ = נִכִּי	יִקָּטַלְנֶהּ	יִקָּטַלְנֶהּ
Pl. 3 m.		יִקָּטַלְנוּנִי	יִקָּטַלְנוּךָ	יִקָּטַלְנוּ וְנִכִּי	יִקָּטַלְנוּהָ	יִקָּטַלְנוּ
Imp. 2 m.		קָטַלְנִי = נִי	————	————	קָטַלְהָ = הָא	קָטַלְתָּ
2 m. with } epenth. }		קָטַלְנֵנִי	————	————	קָטַלְנֶהּ	קָטַלְתְּ
2 f.		קָטַלְיִנִי	————	————	קָטַלְיִהִי	קָטַלְיִהָ
Pl. 2 m.		קָטַלְנוּנִי	————	————	קָטַלְנוּהָ	קָטַלְנוּ
2 f.		קָטַלְנֵנִי	————	————	קָטַלְנֶהּ	קָטַלְנֶהּ
Pa. Pract.		קָטַלְנִי	קָטַלְךָ	קָטַלְתְּ	קָטַלְהָ	קָטַלְתָּ
Inf.		קָטַלְנוּתִי	קָטַלְנוּתְךָ	קָטַלְנוּתְךָ	קָטַלְנוּתְהָ	קָטַלְנוּתְךָ

<i>Plur.</i> 1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנא	קטלכון	קטלכן	קטלנרן	קטלנן
קטלתנא	קטלתכון	קטלתכן	קטלתנרן	קטלתנן

suffixes of the second person.

קטלתינא	————	————	קטלתינרן	קטלתינן
————	קטלתכון	קטלתכן	קטלתנרן	קטלתנן
קטלונא נן	קטלונכון	קטלונכן	קטלונרן	קטלונן
קטלתינא ננא	————	————	קטלתינרן	קטלתינן
————	קטלנכון	קטלנכן	קטלנרן	קטלנן

מקטלנא	מקטלכון	מקטלכן	מקטלנרן	מקטלנן
מקטלנא	מקטלנכון	מקטלנכן	מקטלנרן	מקטלנן

יקטלנא	יקטלנכון	יקטלנכן	יקטלנרן	יקטלנן
יקטלנא	יקטלנכון	יקטלנכן	יקטלנרן	יקטלנן

קטלנא	————	————	————	————
————	————	————	קטלנרן	קטלנן
קטלינא	————	————	קטלינרן	קטלינן
קטלונא	————	————	קטלונרן	קטלונן
קטלנא	————	————	קטלנרן	קטלנן

קטלנא	קטלכון	קטלכן	קטלנרן	קטלנן
קטלותנא	קטלותכון	קטלותכן	קטלותנרן	קטלותנן

		Peal.	Aphel.	Ittaphal.
Pract.	3 m.	נִפֵּק	אִנְפֵּק	אִתְּפֵק
	3 f.	נִפְקֶת	אִנְפְּקֶת	אִתְּפְּקֶת
	2 m.	נִפְקֶה	אִנְפְּקֶה	אִתְּפְּקֶה
	2 f.	נִפְקֶי	אִנְפְּקֶי	אִתְּפְּקֶי
	1 c.	נִפְקֶת	אִנְפְּקֶת	אִתְּפְּקֶת
Pl.	3 m.	נִפְקוּ	אִנְפְּקוּ	אִתְּפְּקוּ
	3 f.	נִפְקִי	אִנְפְּקִי	אִתְּפְּקִי
	2 m.	נִפְקֶתוּן	אִנְפְּקֶתוּן	אִתְּפְּקֶתוּן
	2 f.	נִפְקֶתֵיךְ	אִנְפְּקֶתֵיךְ	אִתְּפְּקֶתֵיךְ
	1 c.	נִפְקֶנָּה	אִנְפְּקֶנָּה	אִתְּפְּקֶנָּה
Inf.		מִפֵּק	אִנְפֵּקָא	אִתְּפֵקָא
Imp.	2 m.	פֵּק	אִנְפֵּק	אִתְּפֵק
	2 f.	פִּקִי	אִנְפִּקִי	אִתְּפִּקִי
Pl.	2 m.	פֵּקוּ	אִנְפֵּקוּ	אִתְּפֵקוּ
	2 f.	פִּקְנָה	אִנְפִּקְנָה	אִתְּפִּקְנָה
Fut.	3 m.	יִפֵּק	יִנְפֵּק	יִתְּפֵק
	3 f.	תִּפְקֶת	תִּנְפְּקֶת	תִּתְּפְּקֶת
	2 m.	תִּפְקֶה	תִּנְפְּקֶה	תִּתְּפְּקֶה
	2 f.	תִּפְקֶי	תִּנְפְּקֶי	תִּתְּפְּקֶי
	1 c.	יִפְקֶת	יִנְפְּקֶת	יִתְּפְּקֶת
Pl.	3 m.	יִפְקוּן	יִנְפְּקוּן	יִתְּפְּקוּן
	3 f.	יִפְקִי	יִנְפְּקִי	יִתְּפְּקִי
	2 m.	תִּפְקֶתוּן	תִּנְפְּקֶתוּן	תִּתְּפְּקֶתוּן
	2 f.	תִּפְקֶתֵיךְ	תִּנְפְּקֶתֵיךְ	תִּתְּפְּקֶתֵיךְ
	1 c.	יִפְקֶנָּה	יִנְפְּקֶנָּה	יִתְּפְּקֶנָּה
1 Part.	m.	נִפֵּק	מִנְפֵּק	
	f.	נִפְקִי	מִנְפְּקִי	
2 Part.	m.	נִפְּקִי	מִנְפֵּק	מִתְּפֵק
	f.	נִפְּקִי	מִנְפְּקִי	מִתְּפִּקִי

Par. IV. Verbs Ayin doubled. § 19.

	Peal.	Aphel.	Ittaphal.
Pract. 3 m.	דָּק	אֲדָק	אֲתַדְק
3 f.	דָּקַת	אֲדַקַת	אֲתַדְקַת
2 m.	דָּקַתָּ	אֲדַקַתָּ	אֲתַדְקַתָּ
2 f.	דָּקַתְּ	אֲדַקַתְּ	אֲתַדְקַתְּ
1 c.	דָּקַתְּ	אֲדַקַתְּ	אֲתַדְקַתְּ
Pl. 3 m.	דָּקוּ	אֲדַקּוּ	אֲתַדְקּוּ
3 f.	דָּקְנָא	אֲדַקְנָא	אֲתַדְקְנָא
2 m.	דָּקַתְּוּ	אֲדַקַתְּוּ	אֲתַדְקַתְּוּ
2 f.	דָּקַתְּוּ	אֲדַקַתְּוּ	אֲתַדְקַתְּוּ
1 c.	דָּקַנְא	אֲדַקְנְא	אֲתַדְקְנְא
Inf.	מִדָּק	אֲדַקְנָא	אֲתַדְקְנָא
Imp. 2 m.	דֵּק	אֲדָק	אֲתַדְק
2 f.	דָּקִי	אֲדַקִּי	אֲתַדְקִי
Pl. 2 m.	דָּקוּ	אֲדַקּוּ	אֲתַדְקּוּ
2 f.	דָּקְנָא	אֲדַקְנָא	אֲתַדְקְנָא
Fut. 3 m.	יִדָּק	יִדָּק	יִתַדְק
3 f.	תִּדָּק	תִּדָּק	תִּתַדְק
2 m.	תִּדָּקְךָ	תִּדָּקְךָ	תִּתַדְקְךָ
2 f.	תִּדָּקֶיךָ	תִּדָּקֶיךָ	תִּתַדְקֶיךָ
1 c.	אֲדָק	אֲדָק	אֲתַדְק
Pl. 3 m.	יִדָּקוּ	יִדָּקוּ	יִתַדְקוּ
3 f.	יִדָּקְנָוּ	יִדָּקְנָוּ	יִתַדְקְנָוּ
2 m.	תִּדָּקוּךְ	תִּדָּקוּךְ	תִּתַדְקוּךְ
2 f.	תִּדָּקוּכֶיךָ	תִּדָּקוּכֶיךָ	תִּתַדְקוּכֶיךָ
1 c.	נִדָּק	נִדָּק	נִתַדְק
1 Part. m.	דָּקֵק	מִדָּק	
f.	דָּקְקָא	מִדָּקָא	
2 Part. m.	דָּקִיק	מִדָּק	מִתַּדְק
f.	דָּקִיקָא	מִדָּקָא	מִתַּדְקָא

Par. V. 81
Verbs פ"ו. § 20.

Peal. Pr.	יָלַד
&c. reg.	
Inf.	מִיָּלַד
Imp.	יָלַדְּ
(יָהֵב הַבּוֹ)	
Fut.	יִיָּלַד
1 Part.	יָלַד
2 Part.	יָלִיד
Ithpeel.	אֲתִיָּלַד
Paël. Pr.	יָלַדְתִּי
Fut.	יִיָּלַדְתִּי
Ithpaal.	אֲתִיָּלַדְתִּי
Aphel.	אוֹלִיד
Fut.	יוֹלִיד
Par. VI.	
Verbs פ"ו. § 20.	
Peal. Pr.	יָטַב
Fut.	יִיָּטַב
Paël. Pr.	יָטַבְתִּי
Fut.	יִיָּטַבְתִּי
Aph. Pr.	אֵיטִיב
Inf.	אֵיטִבָּא
Fut.	יִיטִיב

		Peal.	Ithpeel.	Pael.	Ithpaal.
Praet.	3 m.	קָם	אֶתְקַם	קָיַם	אֶתְקַיַם
	3 f.	קָמַת	אֶתְקַמַת	קָיַמַת	אֶתְקַיַמַת
	2 m.	קָמַתָּה	אֶתְקַמַתָּה	קָיַמַתָּה	אֶתְקַיַמַתָּה
	2 f.	קָמַתְּ	אֶתְקַמַתְּ	קָיַמַתְּ	אֶתְקַיַמַתְּ
	1 c.	קָמַתְּ or קָמַתְּ	אֶתְקַמַתְּ	קָיַמַתְּ	אֶתְקַיַמַתְּ
Pl.	3 m.	קָמוּ	אֶתְקַמוּ	קָיְמוּ	אֶתְקַיְמוּ
	3 f.	קָמָא	אֶתְקַמָא	קָיְמָא	אֶתְקַיְמָא
	2 m.	קָמַתוּן	אֶתְקַמַתוּן	קָיַמַתוּן	אֶתְקַיַמַתוּן
	2 f.	קָמַתִן	אֶתְקַמַתִן	קָיַמַתִן	אֶתְקַיַמַתִן
	1 c.	קָמַנָא	אֶתְקַמַנָא	קָיַמַנָא	אֶתְקַיַמַנָא
Inf.		מִקָּם	אֶתְקַמָא	קָיְמָא	אֶתְקַיְמָא
Imp.	2 m.	קוּם	אֶתְקַם	קָיַם	אֶתְקַיַם
	2 f.	קוּמִי	אֶתְקַמִי	קָיְמִי	אֶתְקַיְמִי
Pl.	2 m.	קוּמוּ	אֶתְקַמוּ	קָיְמוּ	אֶתְקַיְמוּ
	2 f.	קוּמְנָא	אֶתְקַמְנָא	קָיְמְנָא	אֶתְקַיְמְנָא
Fut.	3 m.	יִקוּם	יִתְקַם	יִקְיַם	יִתְקַיַם
	3 f.	תִּקְוִם	תִּתְקַם	תִּקְיַם	תִּתְקַיַם
	2 m.	תִּקְוִםָּה	תִּתְקַםָּה	תִּקְיַםָּה	תִּתְקַיַםָּה
	2 f.	תִּקְוִמִיךְ	תִּתְקַמִיךְ	תִּקְיַמִיךְ	תִּתְקַיַמִיךְ
	1 c.	אִקְוִם	אֶתְקַם	אִקְיַם	אֶתְקַיַם
Pl.	3 m.	יִקְוִמוּן	יִתְקַמוּן	יִקְיַמוּן	יִתְקַיַמוּן
	3 f.	יִקְוִמְנָא	יִתְקַמְנָא	יִקְיַמְנָא	יִתְקַיַמְנָא
	2 m.	תִּקְוִמוּן	תִּתְקַמוּן	תִּקְיַמוּן	תִּתְקַיַמוּן
	2 f.	תִּקְוִמִן	תִּתְקַמִן	תִּקְיַמִן	תִּתְקַיַמִן
	1 c.	נִקְוִם	נִתְקַם	נִקְיַם	נִתְקַיַם
1 Part.	m.	קָאֵם, קָיַם		מִקְיַם	
	f.	קָיַמָא		מִקְיַמָא	
2 Part.	m.	קִים	מִתְקַם	מִקְיַם	מִתְקַיַם
	f.	קִימָא	מִתְקַמָא	מִקְיַמָא	מִתְקַיַמָא

Aphel.	Ittaphal.	Polel.	Ithpolal.
אַקִים	אַתְקִים	קוֹמִים	אַתְקוּמִים
אַקִימַת	אַתְקִימַת	קוֹמֵמֶת	אַתְקוּמֵמֶת
אַקִימֶה	אַתְקִימֶה	קוֹמֵמֶה	אַתְקוּמֵמֶה
אַקִימֶת	אַתְקִימֶת	קוֹמֵמֶת	אַתְקוּמֵמֶת
אַקִימֶה	אַתְקִימֶה	קוֹמֵמֶה	אַתְקוּמֵמֶה
אַקִימוּ	אַתְקִימוּ	קוֹמְמוּ	אַתְקוּמְמוּ
אַקִימֵא	אַתְקִימֵא	קוֹמְמֵא	אַתְקוּמְמֵא
אַקְמִתּוֹן	אַתְקִימִתּוֹן	קוֹמְמִתּוֹן	אַתְקוּמְמִתּוֹן
אַקְמִתֵן	אַתְקִימִתֵן	קוֹמְמִתֵן	אַתְקוּמְמִתֵן
אַקְמִנֵא	אַתְקִימִנֵא	קוֹמְמִנֵא	אַתְקוּמְמִנֵא
אַקְמֵא	אַתְקִמֵא	קוֹמְמֵא	אַתְקוּמְמֵא
אַקִים	אַתְקִים	קוֹמִים	אַתְקוּמִים
אַקִימִי	אַתְקִימִי	קוֹמֵמִי	אַתְקוּמֵמִי
אַקִימוּ	אַתְקִימוּ	קוֹמְמוּ	אַתְקוּמְמוּ
אַקְמִנֵא	אַתְקִימִנֵא	קוֹמְמִנֵא	אַתְקוּמְמִנֵא
יִקִים	יִתְקִים	יְקוֹמִים	יִתְקוּמִים
תְּקִים	תִּתְקִים	תְּקוֹמִים	תִּתְקוּמִים
תְּקִים	תִּתְקִיט	תְּקוֹמִים	תִּתְקוּמִים
תְּקִימִין	תִּתְקִימִין	תְּקוֹמְמִין	תִּתְקוּמְמִין
אַקִים	אַתְקִים	אַקוֹמִים	אַתְקוּמִים
יְקִימוּן	יִתְקִימוּן	יְקוֹמְמוּן	יִתְקוּמְמוּן
יְקִימֵן	יִתְקִימֵן	יְקוֹמְמֵן	יִתְקוּמְמֵן
תְּקִימוּן	תִּתְקִימוּן	תְּקוֹמְמוּן	תִּתְקוּמְמוּן
תְּקִימֵן	תִּתְקִימֵן	תְּקוֹמְמֵן	תִּתְקוּמְמֵן
נְקִים	נִתְקִים	נְקוֹמִים	נִתְקוּמִים
מְקִים		מְקוֹמִים	
מְקִימֵא		מְקוֹמְמֵא	
מְקִים	מִתְקִים	מְקוֹמִים	מִתְקוּמִים
מְקִימֵא	מִתְקִימֵא	מְקוֹמְמֵא	מִתְקוּמְמֵא

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	גָּלַא־י	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	אֶתְגַּלִּיּוּ	גָּלִיּוּ
	3 f.	גָּלָהּ	אֶתְגַּלִּיּוּ	גָּלִיּוּ
	2 m.	גָּלִיתוּן	אֶתְגַּלִּיתוּן	גָּלִיתוּן
	2 f.	גָּלִיתן	אֶתְגַּלִּיתן	גָּלִיתן
	1 c.	גָּלִינוּ	אֶתְגַּלִּינוּ	גָּלִינוּ
Inf.		מְגַלֵּא	אֶתְגַּלֵּא	גָּלֵא
Imp.	2 m.	גָּלִי־אַ	אֶתְגַּלִּי־אַ	גָּלִי־אַ
	2 f.	גָּלֵא	אֶתְגַּלֵּא	גָּלֵא
Pl.	2 m.	גָּלוּ	אֶתְגַּלוּ	גָּלוּ
	2 f.	גָּלְנָא	אֶתְגַּלְנָא	גָּלְנָא
Fut.	3 m.	יִגְלֵא־י	יִתְגַּלֵּא־י	יִגְלֵא־י
	3 f.	תִּגְלֵא	תִּתְגַּלֵּא	תִּגְלֵא
	2 m.	תִּגְלֵא	תִּתְגַּלֵּא	תִּגְלֵא
	2 f.	תִּגְלִיּוּן	תִּתְגַּלִּיּוּן	תִּגְלִיּוּן
	1 c.	אֶגְלֵא	אֶתְגַּלֵּא	אֶגְלֵא
Pl.	3 m.	יִגְלִיּוּן	יִתְגַּלִּיּוּן	יִגְלִיּוּן
	3 f.	יִגְלִיּוּן	יִתְגַּלִּיּוּן	יִגְלִיּוּן
	2 m.	תִּגְלִיּוּן	תִּתְגַּלִּיּוּן	תִּגְלִיּוּן
	2 f.	תִּגְלִיּוּן	תִּתְגַּלִּיּוּן	תִּגְלִיּוּן
	1 c.	נִגְלֵא	נִתְגַּלֵּא	נִגְלֵא
1 Part.	m.	גָּלֵא		מְגַלֵּא
	f.	גָּלִיּוּ		מְגַלִּיּוּ
2 Part.	m.	יִגְלֵא־י	מִתְגַּלֵּא	מְגַלִּי
	f.	גָּלִיּוּ	מִתְגַּלִּיּוּ	מְגַלִּיּוּ

Ithpaal.	Aphel.	Ittaphal.
אֶתְגַּלֵּי	אֶגְלֵי י	אֶתְגַּלֵּי
אֶתְגַּלִּית	אֶגְלִית	אֶתְגַּלִּית
אֶתְגַּלִּית	אֶגְלִית	אֶתְגַּלִּית
אֶתְגַּלִּית	אֶגְלִית	אֶתְגַּלִּית
אֶתְגַּלִּית	אֶגְלִית	אֶתְגַּלִּית
אֶתְגַּלִּיו	אֶגְלִיו	אֶתְגַּלִּיו
אֶתְגַּלִּיָּא	אֶגְלִיָּא	אֶתְגַּלִּיָּא
אֶתְגַּלִּיתוֹן	אֶגְלִיתוֹן	אֶתְגַּלִּיתוֹן
אֶתְגַּלִּיתֶן	אֶגְלִיתֶן	אֶתְגַּלִּיתֶן
אֶתְגַּלִּינָא	אֶגְלִינָא	אֶתְגַּלִּינָא
אֶתְגַּלְּאָה	אֶגְלְּאָה	אֶתְגַּלְּאָה
אֶתְגַּלֵּי א	אֶגְלֵי א	אֶתְגַּלֵּי א
אֶתְגַּלְּא	אֶגְלְּא	אֶתְגַּלְּא
אֶתְגַּלֵּו	אֶגְלֵו	אֶתְגַּלֵּו
אֶתְגַּלֵּנָא	אֶגְלֵנָא	אֶתְגַּלֵּנָא
יִתְגַּלֵּא י	יִגְלֵא י	יִתְגַּלֵּא י
יִתְגַּלְּא	יִגְלְּא	יִתְגַּלְּא
יִתְגַּלְּא	יִגְלְּא	יִתְגַּלְּא
יִתְגַּלֵּוֹן	יִגְלֵוֹן	יִתְגַּלֵּוֹן
יִתְגַּלְּא	יִגְלְּא	יִתְגַּלְּא
יִתְגַּלֵּוֹן	יִגְלֵוֹן	יִתְגַּלֵּוֹן
יִתְגַּלֵּוֹן	יִגְלֵוֹן	יִתְגַּלֵּוֹן
יִתְגַּלֵּוֹן	יִגְלֵוֹן	יִתְגַּלֵּוֹן
יִתְגַּלֵּוֹן	יִגְלֵוֹן	יִתְגַּלֵּוֹן
נִתְגַּלְּא	נִגְלְּא	נִתְגַּלְּא
	מִגְלֵא	
	מִגְלֵיָּא	
מִתְגַּלְּא	מִגְלֵי	מִתְגַּלְּא
מִתְגַּלֵּיָּא	מִגְלֵיָּא	מִתְגַּלֵּיָּא

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)	הלם	הלם	הלמא	הלמה	הלמכון
(d)	עין	עין	עינא (עינא)	עינה (עינה)	עינכון
(e)	קדש	קדש	קדשא (or קדשא etc.)	קדישה	קדשכון
(f)	מתקטל	מתקטל	מתקטלא	מתקטלה	מתקטלכון

DEC. IV. SINGULAR. § 34.

(a)	גב	גב	גבא	גבה	גבכון
(b)	עז	עז	עזא	עזה	עזכון
(c)	אם	אם	אמא	אמה	אמכון

DEC. V. SINGULAR. § 35.

(a)	גלגל	גלגל	גלגלא	גלגלה	גלגלכון
(b)	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.

DEC. I. PLURAL.

טורין	טורי	טוריא	טורוהי	טוריכון
אילנין	אילני	אילניא	אילנוהי	אילניכון

DEC. II. PLURAL.

עלמין	עלמי	עלמיא	עלמוהי	עלמיכון
פּהנין	פּהני	פּהניא	פּהנוהי	פּהניכון

DEC. III. PLURAL.

מלפין	מלפי	מלפיא	מלפוהי	מלפיכון
זמנין	זמני	זמניא	זמנוהי	זמניכון
חלמין	חלמי	חלמיא	חלמוהי	חלמיכון
עינין	עיני (עיני)	עיניא (עיניא)	עינוהי (עינוהי)	עיניכון (עיניכון)
קדשין	קדשי	קדשיא	קדשוהי	קדשיכון
מתקטלון	מתקטלי	מתקטליא	מתקטלוהי	מתקטליכון

DEC. IV. PLURAL.

גבין	גבי	גביא	גבוהי	גביכון
עזין	עזי	עזיא	עזוהי	עזיכון
אמין	אמי	אמיא	אמוהי	אמיכון

DEC. V. PLURAL.

גלין	גלי	גליא	גלוהי	גליכון
מגלן	מגלי	מגליא	מגלוהי	מגליכון

DEC. VI. PLURAL.

קדמאין	קדמאי	קדמאי	קדמאוהי	קדמאיכון
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Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2 pl. m.
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DEC. VII. SINGULAR. § 37.

(a)	מְדִינָא	מְדִינַת	מְדִינָתָא	מְדִינָתָהּ	מְדִינָתְכוּן
(b)	מְשָׂרֵי	מְשָׂרִית	מְשָׂרִיתָא	מְשָׂרִיתָהּ	מְשָׂרִיתְכוּן
(c)	מְלַפּוּ	מְלַפּוֹת	מְלַפּוֹתָא	מְלַפּוֹתָהּ	מְלַפּוֹתְכוּן

PLURAL.

(a)	מְדִינָן	מְדִינַת	מְדִינָתָא	מְדִינָתוּהִי	מְדִינָתְכוּן
(b)	מְשָׂרִין	מְשָׂרִית	מְשָׂרִיתָא	מְשָׂרִיתוּהִי	מְשָׂרִיתְכוּן
(c)	מְלַפּוֹן	מְלַפּוֹת	מְלַפּוֹתָא	מְלַפּוֹתוּהִי	מְלַפּוֹתְכוּן

DEC. VIII. SINGULAR. § 38.

(a)	אַרְמְלָא	אַרְמְלַת	אַרְמְלָתָא	אַרְמְלָתָהּ	אַרְמְלָתְכוּן
(b)	גְּלִיָּא	גְּלִיֹּת	גְּלִיֹּתָא	גְּלִיֹּתָהּ	גְּלִיֹּתְכוּן
(c)	זְכוּ	זְכוֹת	זְכוֹתָא	זְכוֹתָהּ	זְכוֹתְכוּן

PLURAL.

(a)	אַרְמְלָן	אַרְמְלַת	אַרְמְלָתָא	אַרְמְלָתוּהִי	אַרְמְלָתְכוּן
(b)	גְּלִין	גְּלִיֹּת	גְּלִיֹּתָא	גְּלִיֹּתוּהִי	גְּלִיֹּתְכוּן
(c)	זְכוֹן	זְכוֹת	זְכוֹתָא	זְכוֹתוּהִי	זְכוֹתְכוּן

DEC. IX. SINGULAR. § 39.

קְדַמְיָא	קְדַמְיָת	קְדַמְיָתָא	קְדַמְיָתָהּ	קְדַמְיָתְכוּן
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PLURAL.

קְדַמְיָן	קְדַמְיָת	קְדַמְיָתָא	קְדַמְיָתוּהִי	קְדַמְיָתְכוּן
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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	הַד	הַד	הַדָּא	הַדְּה	קַדְמִי	קַדְמָאָה
2	תְּרִין	תְּרִי	תְּרִינָא	תְּרִידְה	תְּרִינָן	תְּרִינָא
3	תְּלָתָה	תְּלָתָה	תְּלָת	תְּלָתִי (תְּלָתִי)	תְּלָתִי	תְּלָתָא
4	אַרְבַּעַה	אַרְבַּעַת	אַרְבַּע	אַרְבַּעַתִּי	רְבִיעִי	רְבִיעָא
5	חֲמִשָּׂא	חֲמִשַׁת	חֲמִשׁ	חֲמִשַׁתִּי	חֲמִישִׁי	חֲמִישִׁתָּא
6	שֵׁתָא	שֵׁתָת	שֵׁת	שֵׁתִי	שֵׁטִי	שֵׁתִיחֵתָא
7	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבְעַתִּי	שִׁבְעִי	שִׁבְעָתָא
8	תְּמַנְנָא	תְּמַנְנַת	תְּמַנְנִי	תְּמַנְנַתִּי	תְּמַנְנִי	תְּמַנְנָתָא
9	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁעַתִּי	תְּשַׁעִי	תְּשַׁעִיתָא
10	עֶסְרָא	עֶסְרַת	עֶסְר	עֶסְרִי	עֶסְרִי	עֶסְרִיתָא

B. Cardinals from 11 to 19.

	Masculines.	Feminines.
11	הַד עֶסְר	הַדָּא עֶסְרִי
12	תְּרִי עֶסְר (תְּרִיסְר)	תְּרִיחֵתָא עֶסְרִי (תְּרִיחֵסְרִי)
13	תְּלָתָא עֶסְר { תְּלָתִיסְר } { תְּלָתִיסְר }	תְּלָתָא עֶסְרִי (תְּלָתִיסְרִי)
14	אַרְבַּעַת עֶסְר (אַרְבַּיסְר)	אַרְבַּעַת עֶסְרִי (אַרְבַּיסְרִי)
15	חֲמִשָּׂא עֶסְר (חֲמִיסְר)	חֲמִשָּׂא עֶסְרִי (חֲמִיסְרִי)
16	שֵׁתָא עֶסְר { שֵׁתִיסְר } { שֵׁתִיסְר }	שֵׁתָא עֶסְרִי (שֵׁתִיסְרִי)
17	שִׁבְעָת עֶסְר (שִׁבְסְר)	שִׁבְעָת עֶסְרִי (שִׁבְסְרִי)
18	תְּמַנְנַת עֶסְר { תְּמַנְנִיסְר } { תְּמַנְנִיסְר }	תְּמַנְנַת עֶסְרִי
19	תְּשַׁעַת עֶסְר	{ שֵׁתִיסְרִי } { שֵׁתִיסְרִי } תְּשַׁעַת עֶסְרִי



CHALDEE CHRESTOMATHY.

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE.

- 1 כִּדְמִין בְּרָא יְיָ יתְּ שְׁמֵיָא וְיַת אֲרֵעָא :
- 2 וְאַנְאָה הָא אֲנַא-מְקַיִם יַת-קְנֵמֵי עִמְכוֹן וְעַס-בְּנִיכוֹן
בְּתֵרִיכוֹן :
- 3 יַת-קְשָׁתֵי יְהֵבִית בַּעֲנָא וְתֵהִי לְאַת קְנֵם בְּיֹן-מֵימְרֵי
וְבִין אֲרֵעָא :
- 4 יַפְתֵּי יְיָ לְלוֹפֶת וְיִשְׁרֵי שְׁכֵנְתֵיהּ בְּמִשְׁפַּנְיָה דְשֵׁם וְיֵהִי
כְנָעַן עֲבָדָא לְהוֹן :
- 5 אֲרֵי כַל-אַרְעָא דִּי-אַתְּ תִּזְוֵי לְךָ אֲתֵינְיָה וְלִבְנֵךְ עַד-
עֲלָמָא :
- 6 וְהוּמִין בְּמֵימְרָא דִּינִי וְחֻשְׁבָּה לֵיהּ לְזַכּוֹ :
- 7 וְיַתֵּן לְךָ יְיָ מַטְלָא דְשְׁמַיָא וּמַטְוָבָא דְאַרְעָא :
- 8 לְא-יַחֲוֹרָא בְּרֵי עִמְכוֹן אֲרֵי-אַחֲוֵהִי מֵיִרָא וְהוּרֵי
בְּלַחֲוֹדָהִי אֲשַׁתָּאֵר :
- 9 וְאִמֵּר אֲנָא יוֹסֵף אַחֲוֹכוֹן דְּזַבְנִתּוֹן יַתִּי לַמִּצְרָיִם :
- 10 לְא-יַעֲדֵי עֲבָד שׁוֹלְטָן מְדַבְּנַת יְהוּדָה וְסַפְרָא מְבַנְי-
בְּנוּהִי עַד-עֲלָמָא עַד-דְּיוּתֵי מְשִׁיחָא דְדוּלְיָה תִּזְוֵי
מַלְכוּתָא וְלֵיהּ יִשְׁתַּמְעוֹן עַמֵּיָא :

- 11 וַיֹּאמֶר שְׁכַנְתִּי תַהֲרֶה וַאֲנִיחָ לָהּ :
- 12 יתְּוֹמֵי־שִׁבְיָא דִּילֵי תִטְרוּן וּלְבוּרַי מִקְדָּשֵׁי תַהֲוֹן
דְּחַלִּין אֲנָא יְיָ :
- 13 וַאֲשֶׁרִי שְׁכַנְתִּי בֵּינֵיכֹון וַאֲהוּי לְכוּן לְאַלְהָ וַאֲתוּן
תַהֲוֹן קַדְמֵי לְעָם :
- 14 וּבְמִשְׁרֹוהֵי אָמַר תּוּב יְיָ שְׁרִי־בִיקְרָךְ־בְּגוֹר־בְּנוֹרַי
אֲלִפְיָא דְיִשְׂרָאֵל :
- 15 מֵה־שָׁבָא אֶרְעָךְ יַעֲקֹב בֵּית מִישְׁרָךְ יִשְׂרָאֵל :
- 16 לֹא־יִהְיֶה לָךְ אֱלֹהָ אוֹחֲרָן בֶּר־מִנִּי :
- 17 שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵנָא יְיָ חֵד :
- 18 וְתַרְחֵם יְת יְיָ אֱלֹהֶךְ בְּכָל־לַבָּךְ וּבְכָל־נַפְשֶׁךְ וּבְכָל־
נַכְסֶךְ :
- 19 וְתַרְחֲמוּן יתְּגִיורָא אַרִי־דִירִין הוּיְתוּן בְּאַרְעָיָא
דְּמַצָּרַיִם :
- 20 יתְּיִי אֱלֹהֶךְ תְּדַחַל וּקְדַמוּהֵי תִפְלַח וּלְדַחֲלִיתִיָּה
תְּתַקְרַב וּבְשִׁמְיָה תִקְיָם :
- 21 דְּחַלֵּת־תִּקְיַפָּא דִי־בְרָאָךְ אֶתְנַשִּׁיתָא שְׁבַקְתָּא פּוֹלְחוֹן־
אֱלֹהָ דְעַבְדָּךְ :
- 22 אֲלוֹ חֲפִימוֹ אֶסְתַּפְּלוּ בְדָא סְבָרוּ מֵה־יְהִי בְּסוּפְהוֹן :
- 23 לִית אֱלֹהֵי פֹאֲלֵהָ־דְיִשְׂרָאֵל דְּשִׁפְנַתִּיָּה בְּשִׁמְיָא
בְּסַעֲדָךְ וְחוֹקְפִיָּה בְּשִׁמֵי שְׁמִיָּא :

PART II.

EXTRACTS FROM THE TARGUMS.

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

1 וְהוּיָא הָוָה עָרִים מְפֹל חַוְת פְּרָא דִּי עֲבַד יְיָ אֱלֹהִים
וְאָמַר לְאַתָּתָא בְּקוֹשְׁטָא אַרְי־אָמַר יְיָ לֹא תִיכְלוּן מְפֹל
2 אִילָן גִּנְתָּא ; וְאַמְרַת אַתָּתָא לְחַוְיָא מִפִּירֵי כָל אִילָן־גִּנְתָּא
3 נִיכּוּל ; וּמִפִּירֵי אִילָנָא דִּי בְּמַצִּיעוֹת־גִּנְתָּא אָמַר יְיָ לֹא
4 תִיכְלוּן מִנִּיהּ וְלֹא תִקְרְבוּן בֵּיהּ דְּלִמָּא תְּמוֹתוֹן ; וְאָמַר
5 חַוְיָא לְאַתָּתָא לֹא מִמַּת תְּמוֹתוֹן : אַרְי גְּלִי קָדָם־יְיָ אַרְי
6 בְּיוֹמָא דְּתִיכְלוּן מִנִּיהּ וְיִתְּפַתְחוּן עֵינֵיכּוֹן וְתַהוּן פְּרַבְרָבִין
7 וְאָכְל : וְאַתְּפַתְחוּ אֵינֵי תְּרוּיְהוּן וַיִּדְעוּ אַרְי עֲרֻטְלָאִין
אֲנוּן וְחֻטִּיטּוּ לְהוּן טְרִפֵּי תְּאַנִּין וְעֲבָדוּ לְהוּן זְרוּזִין ;
8 וְשִׁמְעוּ יַת־קַל מִיִּמְרָא־דְּיְיָ אֱלֹהִים מִתְּהִלָּךְ בְּגִנְתָּא
לְמַנְהּ יוֹמָא וְאַטְמַר אָדָם וְאַתְתִּיהּ מִן־קָדָם יְיָ אֱלֹהִים
9 בְּגוּ אִילָן גִּנְתָּא ; וְקָרָא יְיָ אֱלֹהִים לְאָדָם וְאָמַר לִיהּ אַן
10 אַתְּ ; וְאָמַר יַת־קַל־מִיִּמְרָךְ שְׁמַעִית בְּגִנְתָּא וְדַחִילִית
11 אַרְי־עֲרֻטְלָאִי אָנָּא וְאַטְמַרִית ; וְאָמַר מִן חַוְי לָךְ אַרְי

עָרַטְלָאֵי אֶת הַמֶּן-אֵילָנָא דִּי פִקְדֵתָּךְ בְּדִיל-דְּלֹא-לְמִיכַל
 12 מְנִיָּה אֲכַלְתָּ ; וְאָמַר אָדָם אֶתְתָּא דִּיהֶבֶת עִמִּי הוּא
 13 יִהְיֶה לִּי מִן-אֵילָנָא וְאֲכַלִּית ; וְאָמַר יְיָ אֱלֹהִים לְאֶתְתָּא
 מֵהֲדָא עֲבַדְתָּ וְאִמְרַת אֶתְתָּא הוּוּא אֶטְעִנִי וְאֲכַלִּית ;
 14 וְאָמַר יְיָ אֱלֹהִים לְהוּוּא אַרְיֵ-עֲבַדְתָּ דָּא לִיט אֶת מְכַל-
 בְּעִירָא וּמְכַל הֶהוּת בְּרָא עַל-מַעְדָּךְ תִּיזִיל וְעִפְרָא תִיכּוּל
 15 כְּלִיּוּמֵי תִיּוּדָה ; וּדְבָבוּ אֲשׁוּי בִינְךָ וּבִין אֶתְתָּא וּבִין
 בְּנֵךְ וּבִין בְּנֵהָא הוּא יִהְיֵ-דְכִיר לְךָ מֵהֲדָעֲבַדְתָּ לִיּוּה-
 16 מְלַקְדָּמִין וְאֶת תְּהִי-נִטְרֵ-לִיּוּה לְסוּפָא ; לְאֶתְתָּא אָמַר
 אֶסְגָּאָה אֶסְגִּי צַעְרֵיכִי וְעִדּוּוֹיְכִי בְּצַעַר תְּלָדִין בְּנִין
 17 וּלְוַת-בְּעִלְיָךְ תִּהְיֵ תְאוּבִתִּיךָ וְהוּא יִשְׁלַט-בִּיךָ ; וּלְאָדָם
 אָמַר אַרְי קִבְלֵת לְמִימַר אֶתְתָּךְ וְאֲכַלְתָּ מִן-אֵילָנָא
 דִּי פִקְדֵתָּךְ לְמִימַר לֹא תִיכּוּל מְנִיָּה לִיטָא אַרְעָא בְּדִיל-לְךָ
 18 בְּעַמְל תִּיכְלֵנָה כֹּל יוּמֵי תִיּוּדָה ; וְכוּבִין וְאַטְדִין תְּצַמַח
 19 לְךָ וְתִיכּוּל יַת-עֶסְפָּא דְחַקְלָא ; בְּזַעְתָּא דְאַפְךָ תִיכּוּל
 לְחַמָּא עַד דִּתְתּוּב לְאַרְעָא דְמְנָה אֶתְפְּרִיתָּא אַרְיֵ-עִפְרָא
 20 אֶת וְלַעֲפְרָא תְתּוּב ; וְקָרָא אָדָם שׁוּם אֶתְתִּיָּה הֶהוּה אַרְי
 21 הוּא הֶהוּת אִמָּא דְכָל בְּנֵי-אִנְשָׁא ; וְעֲבַד יְיָ אֱלֹהִים לְאָדָם
 וּלְאֶתְתִּיָּה לְבוּשֵׁין-דִּיקַר עַל-מִשְׁנֵי-בִשְׂרָהוֹן וְאַלְבִּשְׁנוֹן ;
 22 וְאָמַר יְיָ אֱלֹהִים הָא אָדָם הֶהוּה יְחִידִי בְּעֶלְמָא-מְנִיָּה
 לְמַדְע טַב וּבִיש וְכַעַן דְלְמָא-יּוֹשִׁיט יְדִיָּה וְיִסַּב אֶת
 23 מְאִילָן תִּיּוּא וְיִיכּוּל וְיִהְיֵ לְעֵלָם ; וְשָׁלְחִיָּה יְיָ אֱלֹהִים
 מְגַנְתָּא דְעַדְנָן לְמַפְלַח יַת-אֲדָמְתָּא דְאֶתְפְּרִי מִתְּמָן ;
 24 וְתִרְוֵךְ יַת-אָדָם וְאֲשֵׁרֵי מְלַקְדָּמִין לְגַנְתָּא דְעַדְנָן יַת-
 כְּרוּבִיא וְיַת שְׁנַן הַרְפָּא דְמִתְהַפְכָּא לְמִשְׁר יַת-אוּרַח
 אֵילָן תִּיּוּא ;

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

- 1 וְהוּיָא הָוּה חַפִּים לְבִישׁ מִפֶּל חַיּוֹת בְּרָא דְעֵבֵד יְיָ
 אֱלֹהִים וְאָמַר לְאַתָּתָא הַקּוֹשְׁטָא דְאָמַר יְיָ אֱלֹהִים לֹא
 2 תִּיכְלֹן מִפֶּל אֵילָן גִּינוֹנִיתָא : וְאָמַרְתָּ אַתָּתָא לְחַוּיָא
 מִשָּׂאָר פִּירֵי אֵילָן גִּינוֹנִיתָא אִית לָן רְשׁוֹ לְמִיכַל :
 3 וּמִפִּירֵי אֵילָנָא דְבֵי מְצִיעוֹת גִּינוֹנִיתָא אָמַר יְיָ לֹא תִיכְלֹן
 4 מִנִּיהּ וְלֹא תִקְרִבֹן בֵּיהּ דִּילְמָא תִּמּוֹתוֹן : בֵּי הִיא
 שְׁעָתָא אָמַר חַוּיָא דְלָטוֹר עַל בְּרִיָּה וְאָמַר לְאַתָּתָא לֹא
 מִמַּת תִּמּוֹתוֹן בְּרָם פֶּל־אוּמָנָא סָנִי בַר אוּמְנוּתִיהּ :
 5 אַרוּם גְּלִי קָדָם יְיָ אַרוּם בִּיוּמָא דְתִיכְלֹן מִנִּיהּ וְתִהוּוֹן
 פְּמִלְאָכִין רַבְרַבִּין דְחַכְמִין לְמַנְדַּע בֵּין טַב לְבִישׁ :
 6 וְחַמַּת אַתָּתָא יַת סַמְאֵל מִלְּאַךְ מוֹתָא וְדַחִילַת וְיִדְעַת
 אַרוּם טַב אֵילָנָא לְמִיכַל וְאַרוּם אָסוּ הוּא לְנַהוּרָא
 דְעֵינִין וּמְרַגַּג אֵילָנָא לְאִיסְתַּכְלָא בֵּיהּ וְנִסִּיבַת מְאִיבִיהּ
 7 וְאָכַלַת וַיְהִיבַת אַתְּ לְבַעֲלָהּ עֲמָה וְאָכַל : וְאַתְנַהֲרֹן עֵינֵי
 תַרְוַהוֹן וַיִּדְעוּ אַרוּם עֲרֻטְלָאִין אֵינוֹן דְאַתְעֲרֻטְלוּ מִן
 לְבוֹשׁ טוֹפְרָא דְאַתְבְּרִיאוּ בֵּיהּ וְהוּוֹן חַמִּין בְּהַתְתַּהוֹן
 וְהַטִּישׁוּ לְהוֹן מִטְרַפֵּי תַנִּין וְעֵבְדוּ לְהוֹן קַמּוֹרִין :
 8 וְשָׁמְעוּ יַת קַל מִימְרָא דִּי אֱלֹהִים מְטִייל בְּגִינוֹנִיתָא
 לְמַנַּח יוּמָא וְאִיטְמַר אָדָם וְאַנְתָּתִיהּ מִן קָדָם יְיָ
 9 אֱלֹהִים בְּמְצִיעוֹת אֵילָנֵי גִינוֹנִיתָא : וְקָרָא יְיָ אֱלֹהִים
 לְאָדָם וְאָמַר לִיהּ הֲלֹא כָל עֲלָמָא דְבְרִיתִי גְּלִי קָדְמִי
 חֲשׁוּכָא כְּנַהוּרָא וְהִיךְ אַנְתְּ סַבַּר בְּלַבְדְּ לְאִיטְמָרָא מִן
 קָדְמִי הֲלֹא אַתְּ דְאַנְתְּ מִטְמַר בֵּיהּ אָנָּא חַמִּי וְאֵן אֵינוֹן
 10 פְּקוּדֵיָא דְפְקִידְתָּךְ : וְאָמַר יַת קַל מִימְרָךְ שְׁמַעִית

בְּגוֹנוֹתָא וּדְחָלוֹת אַרוֹם עֲרֵטוֹלָאֵי וּמְצוֹתָא דְפִקְדוֹתָנִי
11 אֲעֲבֹרִית מִיָּנִי וְאִיטְמֹרִית מִן כְּסוּפָא : וְאָמַר מִן הַרְי
לָךְ אַרוֹם עֲרֵטוֹלָאֵי אֶת דְּלָמָא מִן פִּירֵי אֵילָנָא דְפִקְדוֹתָךְ
12 דְּלֹא לְמִיכַל מְנִיָּה אֲכַלְתָּ : וְאָמַר אָדָם אֶתְתָּא דִּיהֵבְתָּ
13 גִּבְיֵי הוּא יְהֵבְתָּ לִי מִן פִּירֵי אֵילָנָא וְאֲכַלְתָּ : וְאָמַר יְיָ
אֱלֹהִים לְאַתְתָּא מַה דָּא עֲבַדְתָּ וְאַמְרַת אֶתְתָּא הוּוּא
אֲשִׁינֵי כְּחוּכְמַתִּיָּה וְאַטְעֵנִי בְּרִשְׁעוֹתֵיָּה וְאֲכַלְתָּ :
14 וְאֵייתִי יְיָ אֱלֹהִים תִּלְתִּיהוֹן לְדִינָא וְאָמַר לְהוּוּא אַרוֹם
עֲבַדְתָּ דָּא לִיט אֶת מְכַל בְּעִירָא וּמְכַל הוּוֹת בְּרָא עַל
מוֹעֵד תְּהֵא מְטִייל וּרְגֵלְךָ יִתְקַצְצוֹן וּמִשְׁכְּךָ תְּהֵא
מִשְׁלַח חֲדָא לְשַׁב שְׁנִין וְאַרִיסָא דְמוֹתָא בְּכַמְדָּא וְעִפְרָא
15 תִּיכּוּל כָּל יוֹמֵי חַיִּיךָ : וְדַבְּבוּ אִישׁוּי בִּינְךָ וּבִין אֶתְתָּא
בִּין זְרַעֲיִת בְּנֵךָ וּבִין זְרַעֲיִת בְּנֵהָא וִיְהִי פִד יְהוֹן בְּנֵהָא
דְּאַתְתָּא נְטֵרִין מְצוֹתָא דְאוֹרֵייתָא יְהוֹן מְכוּנִין וּמְחִיִּין
יְתָךְ עַל רִישְׁךָ וְכַד שְׁבָקוֹן מְצוֹתָא דְאוֹרֵייתָא תְּהֵוּ
מִתְכוּוִין וְנִכִּית יְתְּהוֹן בְּעַקְבִּיהוֹן בְּרַם לְהוֹן יְהֵא אָסוּ
וְלָךְ לֹא יְהֵא אָסוּ וְעִתִּידִין אִינוֹן לְמַעַבַד שְׁפּוּתָא
16 בְּעִיקְבָא בְּיוֹמֵי מַלְכָּא מְשִׁיחָא : לְאַנְתְּתָא אָמַר אֲסָגָא
אֲסָגִי סִיגוּפִיךָ בְּאַדָם בְּתוֹלִין וְעִידוּוּיךָ בְּצַעַר תִּלְדִּין
בְּנִין וְלוֹת בְּעִלְיךָ תְּהִי מִתּוּיךָ וְהוּא יְהִי שְׁלִיט בִּיךָ
17 לְמִזְפֵי וְלְמַחֲטִי : וְלֹאֲדָם אָמַר אַרוֹם קִבַּלְתָּ לְמִימַר
אֲנִתְתָךְ וְאֲכַלְתָּ מִן פִּירֵי אֵילָנָא דְפִקְדוֹתָךְ לְמִימַר לֹא
תִיכּוּל מְנִיָּה לּוּטָא אֲרַעָא בְּגוֹן דְּלֹא תְּוִיאת לָךְ הוּבְךָ
18 בְּעַמֵל תִּיכְלֵנָה כָּל יוֹמֵי חַיִּיךָ : וְכוּבוּין וְאַטְדִין תִּצְמַח
וְתַרְפֵי בְּדִילְךָ וְתִיכּוּל יֵת עֲשָׂבָא דְעַל אִפִּי בְּרָא עֲנִי אָדָם
וְאָמַר בְּכַעוּ בְּרַחֲמִין מִן קַדְמָךְ יְיָ דְּלֹא נִתְחַשְׁבַּ כְּבְעִירָא

דְּנִיכּוּל עֵיכּוּבָא דְאִפִּי בְרָא נִיקוּם פְּעֵן וְנִלְעֵי בְּלִיעוֹת
 יְדֵי וְנִיכּוּל מְזוּן מִן מְזוּנָא דְאֶרְעָא וּבִכְן וְתֵאפְרֵשׁ פְּעֵן
 קְדָמָךְ בֵּין בְּנֵי אִינְשָׁא וּבֵין בְּנֵי בְעִירָא ; בְּלִיעוֹת פֶּת 19
 יְדָךְ תִּיכּוּל מְזוּנָא עַד דְּתִיגְדּוּר לְעַפְרָא דְמִינָה
 אֶתְבְּרִיאת אַרוּם עַפְרָא אֲנָת וְלַעַפְרָא תִתּוּב דְמֵן עַפְרָא
 אֲנָת עֵתִיד לְמִיקוּם לְמִיתָן דִּינָא וְחוֹשְׁבָנָא עַל כָּל מַה
 דְּעַבְדְתָּ בְיוֹם דִּינָא רַבָּא ; וְקָרָא אָדָם שׁוּם אֲנִיתִיה 20
 הָוָה אַרוּם הִיא הָוָה אִימָא דְכָל בְּנֵי נְשָׂא ; וְעַבְד יוֹ 21
 אֱלֹהִים לְאָדָם וְלֵאנְתִיתִיה לְבוֹשִׁין דִּיקָר מִן מִשְׁךְ הָוָה
 דְאֶשְׁלַח מִנִּיהַ עַל מִשְׁךְ בְּשָׂרִיהוֹן חֶלֶף שׁוֹפְרִיהוֹן
 דְאֶשְׁתַּלְחוּ וְאֶלְפִישִׁינוּן ; וְאָמַר יוֹ אֱלֹהִים לְמַלְאכְיָא דִּי 22
 מִשְׁמִשִּׁין קְדָמוּי הָא אָדָם הָוָה יְחִידִי בְּאֶרְעָא הֵיכְמָא
 דְאֲנָא יְחִידִי בְּשָׁמַי מְרוּמָא וְעֵתִידִין לְמִיקוּם מִנִּיהַ
 דִּינְדְעִין לְמַפְרָשָׁא בֵּין טַב לְבִישׁ אֱלוֹ נִטְר מְצֻתָא
 פְּקִידְתִּיהַ אִוֵּת הוּא חַי וְקַיִם פְּאִילָן חַיָּא עַד לְעֵלְמִין
 וְכַדּוֹן עַל דְּלֵא נִטְר מַה דְּפְקִידְתָּא נְגִזוּר עֲלוֹהֵי וְנִטְרִדִּיהַ
 מִן גְּנֵתָא דְעֵדוֹן קָדָם עַד לֹא יִפְשֹׁט יְדִיהַ וְנִסַּב מִן פִּירִי
 אִילָן חַיָּא דְהָא אֵין אָכִיל הוּא מִנִּיהַ הָוִי חַי וְקַיִם עַד
 לְעֵלְמִין ; וְתִרְכִּיבִיהַ יוֹ אֱלֹהִים מְגִנֵּתָא דְעֵדוֹן וְאִזַּל וְתִיב 23
 בְּטוּר מוֹרְיָה לְמַפְלַח יַת אֲדָמְתָא דְאֶתְבְּרִי מִתְמָן ;
 וְטַרְד יַת אָדָם מִן דְאֶשְׁרִי וְקָר שְׂכִנְתִּיהַ מִן לְקַדְמִין בֵּין 24
 תְּרִין פְּרוּבִיָּא קָדָם עַד לֹא בְרָא עֲלָמָא בְרָא אֹרִיָּתָא
 אֶתְקִין גִּינְתָא דְעֵדוֹן לְצַדִּיקָא דִּיִּכְלוּן וְיִתְפְּנָקוּן מִן פִּירִי
 אִילָנָא עַל דִּי פְלָחוּ כְתִיבִיהוֹן בְּאוּלְפָן אֹרִיָּתָא בְּעֵלְמָא
 הָדִין וְקַיִמוּ פְּקוּדֵיָא אֶתְקִין גְּהִינָם לְרִשְׁוִיעִיָּא דְמִתִּילָא
 לְחַרִּיבָא שְׁנִינָא אֶכְלָה מִתְרִין סְטֵרִין אֶתְקִין בְּגוּהַ

וַיִּקְוֶינָהּ דִּינֹר וְגִמְרִין דִּיאֲשָׁתָא לְמִדָּן בְּהוֹן לְרִשְׁיָא
 דְּמָרְרוּ בְּחֵיהוֹן בְּאוּלְפָן אוּרִיתָא טַבְתָּא הִיא אוּרִיתָא
 לְפִלְחָה מִן פִּירֵי אֵילָן תָּיָא דְאַתְקִנְהָא מִימַר דִּינֹר
 לְנִטּוּרָהָא דִּיהִי קָם וּמְטִיל בְּשִׁבּוּלֵי אֶרְחָה דְהִי
 לְעֵלְמָא דְאַתִּי :

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

8,7 וְעָבְדוּ לַהוֹן אֲצִטְלוֹן ; מְטִיל בְּגִנְתָּא לְתוֹקְפָא דִּיוֹמָא ;
 9 וְקָרָא מִימְרָא דִּינֹר אֱלֹהִים לְאָדָם וְאָמַר לִיהָ הָא עֲלָמָא
 דְּבְרִית גְּלִי קְדָמִי חֲשׂוּכָא וְנִהוּרָא גְלִיאוּ קְדָמִי וְאִיךְ אֶתְּ
 סְבַר דְּלִית גְּלִי קְדָמִי אֶתְרָא דְאַתְּ בְּגִוּיָהּ הֵן הִיא מְצוּתָא
 15 דְּפְקִדִית יְתָךְ ; וִיהִי כִד יְהוֹנָן בְּנִיא דְאַתְתָּא לְעִין
 בְּאוּרִיתָא וְעָבְדִין פְּקוּדִיא יְהוֹנָן מְפִנִין וּמְחִנִין יְתָךְ
 לְרִישָׁךְ וְקָטְלִין יְתָךְ וְכִד יִשְׁבְּקוֹן בְּנִיא דְאַתְתָּא מְצוּתָא
 דְּאוּרִיתָא וְלֹא יַעֲבֹדוֹן פְּקוּדִיא תְּהוּי מִתְּפִוּין וְנִכִּית
 יְתָהוֹן בְּעַקְבָּהוֹן וּמְמַרְע יְתָהוֹן בְּרָם יְהוּי אָסוּ לְבִנְתָּא
 דְאַתְתָּא וְלֹךְ חוּרָא לֹא יְהוּי אָסוּ בְּרָם עֲתִידִין הֲנוֹן
 אֵלִין לְאֵלִין לְמַעֲבַד שְׁפוּיָתָא בְּעַקְבָּא בְּסוּף עַקְבֵי יוֹמִיא
 18 בְּיוֹמוֹי דְּמַלְפָּא מְשִׁיחָא ; וְכוּפִין וְדַרְדְּרִין תְּרַבִּי
 לֹךְ וְתִיכּוּל יְתָ עֲשָׂפָא דְבִאֲפִי בְּרָא עֲנִי אָדָם וְאָמַר בְּעֵי
 בְּרַחֲמִין מִן קְדָמָךְ יִי לֹא נִתְחַשְׁבֵי קְדָמָךְ מִן בְּעִירָא
 לְמִיכַל יְתָ עֲשָׂפָא דְבִאֲפִי בְּרָא נְקוּם פְּעַן וְנִלְעִי מְלִיאוֹת
 יְדִי וְנִיכּוּל מְזוֹן מִן פִּירֵי אֶרְעָא וּבְכִדִין יְהוּי מְפָרְשׁ
 22 קְדָמָךְ בֵּין בְּנֵי אֲנָשָׁא וּבֵין בְּעִירָא ; וְאָמַר
 מִימְרָא דִּינֹר אֱלֹהִים הָא אָדָם דְּבְרִית יְתִיהָ יְחִידִי בְּגוֹ
 עֲלָמֵי הוּךְ מַה דְּאָנָא יְחִידִי בְּשָׁמִי מְרוֹמָא עֲתִידִין

אוּמִין סְגִיאיִן לִמְקַם מַנְיָה מַנְיָה תְּקוּם אוּמָה דְּיִדְעָא
 לְמַפְרָשָׁא בֵּין טַב לְבִישׁ וְכַדוּן טַב דְּנִטְרוּד יִתְיָה מִן
 גְּנֻתָא דְעֵדוֹן קָדָם עַד לֹא יִפְשׁוּט יִדְיָה וְיִסַּב לְחַוּד מִן
 24 פִּירֵי אֵילָנָא דְהַנְיָא וְיִיכּוּל וְיִדְיָה לְעֵלָם; וְטַרְד

יַת אָדָם וְאִשְׁרֵי יִקְרַ שְׂכֵנֵיתִיָּה מִן לְקַדְמִין מִמְדַּנְחָה לְגֻנְתָּא
 דְעֵדוֹן מַעֲלָוֵי תְרִין כְּרוּבֵיָא קָדָם עַד לֹא נִבְרָא עֲלֵמָא
 תְרִין אֲלָפִין שְׁנִין בְּרָא אוּרְיָתָא וְאִתְקִין גִּיהֶנְסִם וְגֻנְתָּא
 דְעֵדוֹן אִתְקַן גְּנֻתָא דְעֵדוֹן לְצַדִּיקֵיָא דְיִיכְלוּן וְיִתְפַּנְקוּן
 מִן פִּירֵי אֵילָנָא עַל דְנִטְרוּ מְצוּתָא דְאוּרְיָתָא בְּעֲלֵמָא
 הָדוֹן אִתְקַן גֵּהֶנְסִם לְרִשְׁיַעֲיָא דְהִיָּא מִדְמֵיָא לְחַרְפָּא
 שְׁנִינָא אֲכָלָה מִתְרִין סְטֵרָה אִתְקַן בְּגוּהָ זְקוּקִין דְנוּרָא
 וְגוּמְרִין מִבְּעֵרִין לְרִשְׁיַעֲיָא לְהַתְפָּרַע מִנְהוֹן לְעֲלֵמָא
 דְאִתִּי עַל דְלֹא נִטְרוּ מְצוּתָא דְאוּרְיָתָא בְּעֲלֵמָא הָדִין
 אַרוּם אֵילָן דְהַנְיָא הִיָּא אוּרְיָתָא פֶּל דְנִטְרָ לֵה בְּעֲלֵמָא
 הָדִין הִנְיָ הִנְיָ וְקִיָּים כְּאֵילָנָא דְהַנְיָ טַבָּא הִיָּא אוּרְיָתָא
 לְפַלְחָה בְּעֲלֵמָא הָדִין הִיָּה פִּירֵי אֵילָן דְהַנְיָא לְעֲלֵמָא
 דְאִתִּי;

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

Jerusalem Targum.

וְאָמַר קַיִן לְחַבֵּל אֶחָוִי אֶתָּא וְנִפּוּק לְאַפֵּי בְרָא וְהָוָה כַּד
 נִפְקוּ תְרוּיָהוֹן לְאַפֵּי בְרָא עֲנִי קַיִן וְאָמַר לְחַבֵּל אֶחָוִי
 לִית דִּין וְלִית דִּין וְלִית עֲלָם אוּתְרִין וְלֹא לְמִשְׁן אַגַּר
 טַב לְצַדִּיקֵיָא וְלֹא לְאַתְפָּרַע מִן רִשְׁיַעֲיָא וְלֹא בְרַחֲמִין
 אִתְבְּרִי עֲלֵמָא וְלֹא בְרַחֲמִין הוּא מְדַבֵּר מִן בְּגַלְלָה מָה
 אִתְקַבַּל קוּהַבְּנָה מִנְּהָ בְּרַעֵו וּמִנִּי לֹא אִתְקַבַּל בְּרַעֵוָא עֲנִי

חָבֵל וְאָמַר לְקִינָן אֵיךְ דִּינָן וְאֵיךְ דִּינָן וְאֵיךְ עַלְמָא אוּחְתָּרָן
 וְאֵיךְ מִתָּן אַגְרָא טַב לְצַדִּיקָא וְלֹא תִפְרַע מִרְשִׁיעֵיא
 וְבִרְחִמִין אֶתְבָּרִי עַלְמָא וְבִרְחִמִין הוּא מְדַבֵּר בְּרַם
 כְּפִירֵי עוֹבְדֵינָן טָבִין הוּא מְדַבֵּר עַל דִּהּוֹן עוֹבְדֵי תִקְנִין
 מִן דִּידָךְ אֶתְקַבֵּל קֶרְבְּנִי מִנִּי בְרַעוּא וּמְנָה לֹא אֶתְקַבֵּל
 בְּרַעוּא וְהוּוּ תְרוּוְהוֹן מְנַצִּין בְּאַפִּי בְרָא וְקַם קִינָן עַל
 חָבֵל אֶחָוִי וְקָטַל יְתִיבָה :

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

1 וּנְחַת שְׁמִשׁוֹן לְתַמְנַת וַחֲזָא אֶתְתָּא בְּתַמְנַת מִפְּנֵת
 2 פְּלִשְׁתִּיאֵי : וְסָלִיק וַחֲזָוִי לְאַבוּהִי וְלֹאמִיָּה וְאָמַר אֶתְתָּא
 3 חֲזִינִי בְּתַמְנַת מִפְּנֵת פְּלִשְׁתִּיאֵי וְכַעַן סָבוּ יְתֵבָה לִי לְאִתּוּ :
 4 וְאָמְרוּ לִיהָ אַבוּהִי וְאִמִּיהָ הָא לִית בְּבִנְתָּ אַהֲךְ וּבְכָל
 5 עַמֵּי אֶתְתָּא דְאַתְּ אֲזִיל לְמַסֵּב אֶתְתָּא מִפְּלִשְׁתִּיאֵי עֵרְלִיא
 6 וְאָמַר שְׁמִשׁוֹן לְאַבוּהִי יְתֵבָה סָב לִי אֲרִי הוּא כְשֶׁרֶת
 7 בְּעֵינֵי : וְאַבוּהִי וְאִמִּיהָ לֹא יָדְעִין אֲרִי מִן קָדָם יְיָ הוּא
 8 אֲרִי תוֹסַקְפָּא הוּא בְּעִי לְאֶתְגְּרָאָה בְּפִלְשְׁתִּיאֵי וּבַעֲדָנָא
 9 הֵהוּא פְּלִשְׁתִּיאֵי שְׁלִטִין בִּישְׂרָאֵל : וּנְחַת שְׁמִשׁוֹן וְאַבוּהִי
 10 וְאִמִּיהָ לְתַמְנַת וְאַתּוּ עַד כְּרַמֵּי תַמְנַת וְהָא אֲרִיא בֵר
 11 אֲרִינָן נְהִים לְקַדְמוּתֵיהָ : וְשֶׁרֶת עֲלוּהִי רוּחַ גְּבוּרָא מִן
 12 קָדָם יְיָ וְהִדְמִיהָ כְּמָא דְמַהֲדִמִין גְּדִיא וּמַדְעָם לִית
 13 בִּידֵיהָ וְלֹא חָזִי לְאַבוּהִי וְלֹאמִיָּה יַת דְּעַבְדָּ : וּנְחַת
 14 וְשֶׁאִיל בְּאֶתְתָּא וְכְשֶׁרֶת בְּעֵינֵי שְׁמִשׁוֹן : וְתַב לְזִמְן
 15 יוּמִין לְמַסְבָּה וְכַר לְמַדְחֵי יַת פְּגִרָא דְאַרְיָא וְהָא קָנָא
 16 דְּדַבְּרִיתָא בְּפִגְרָא דְאַרְיָא וּבִיהָ דוּבְשָׂא : וּנְסַחִיהָ בִּידֵיהָ
 17 וְאֲזַל מִיזַל וְאֲכִיל וְאֲזַל לֹת אַבוּהִי וְלֹת אִמִּיהָ וַיְהִי

לְהוֹן וְאֵכְלוּ וְלֹא הָיוּ לְהוֹן אֲרִי מִשְׁגָּרָא דְאַרְיָא נְסִיחָא
 10 דְּוֹבְשָׂא; וְנִנְחַת אֲבוּהֵי עַל עֵסַק אֶתְתָּא וְעַבְד תַּמָּן
 11 שְׁמִשׁוֹן מִשְׁתַּיָּא אֲרִי כֵן עֲבָדִין עוֹלְמִיָּא; וְהָוָה כַּד
 12 חֲזוּ יְתִיבָה וְדַבְּרוּ תְּלָתִין חֲבָרִין וְהָווּ עֲמִיבָה; וְאָמַר
 לְהוֹן שְׁמִשׁוֹן אֵיחֻד כְּעֵן לְכוּן הוֹדִיתָא אִם תְּוָאָה תְּהוֹוֹן
 יְתָה לִי שְׂבַעַת יוּמֵי מִשְׁתַּיָּא וְתִשְׁכַּחוּן וְאַתָּן לְכוּן
 13 תְּלָתִין פְּלִדְסִין וְתְּלָתִין אֲצַטְלוֹן דְּלִבּוֹשָׂא; וְאִם לֹא
 תִּזְכְּלוֹן לְהוֹאָה לִי וְתִתְּנוֹן אַתָּוֹן לִי תְּלָתִין פְּלִדְסִין
 וְתְּלָתִין אֲצַטְלוֹן דְּלִבּוֹשָׂא וְאָמְרוּ לִיהָ הוּד הִידְתָּהּ
 14 וְנִשְׁמַעְנָה; וְאָמַר לְהוֹן מֵאֲכָלָא נֶפֶק מִיְכָלָא וּמִתְקִיפָא
 נֶפֶק הוֹלִיָּא וְלֹא יִכְלוּ לְהוֹאָה הוֹדִיתָא תְּלָתָא יוּמִין;
 15 וְהָוָה בְּיוֹמָא שְׂבִיעָאָה וְאָמְרוּ לְאַתָּת שְׁמִשׁוֹן שְׂדִילֵי
 יַת בַּעֲלוֹךְ וַיְחַוֵּי לָנָא יַת הוֹדִיתָא דְלָמָּא נוֹקִיד יְתִיבָה וַיַּת
 בֵּית אֲבוּךְ בְּנוֹרָא הֵלְמִסְכְּנוֹתָנָא קְרִיתוֹן יִתְנָא הֵלְכָא;
 16 וּבִכְת אֶתְת שְׁמִשׁוֹן עֲלוּהֵי וְאַמְרַת לְהוּד שְׂנֵאתֵנִי
 וְלֹא רַחֲמִתֵּנִי הוֹדְתָא הוֹדְתָא לְבִנֵי עַמִּי וְלִי לֹא תְּוִיתָא
 וְאָמַר לָהּ הָא לְאַבָּא וְלְאַמָּא לֹא תְּוִיתִי וְלוֹךְ אֲכַדִּין
 17 אֲחֵוִי; וּבִכְת עֲלוּהֵי שְׂבַעַת יוּמִיָּא וְהָוָה לְהוֹן מִשְׁתַּיָּא
 וְהָוָה בְּיוֹמָא שְׂבִיעָאָה וְחֵוִי לָהּ אֲרִי דְתַקְתִּיהָ וְתְּוִיָּאת
 18 הוֹדִיתָא לְבִנֵי עַמָּה; וְאָמְרוּ לִיהָ אֲנָשִׁי קְרַתָּא בְּיוֹמָא
 שְׂבִיעָאָה עַד לֹא מַעַל שְׁמֵשָׁא מַה תְּלִי מְדוּבְשָׂא וּמַה
 תְּקִיף מֵאַרְיָא וְאָמַר לְהוֹן אֵלּוּלְפוֹן בְּדַקְתוֹן בְּאַתָּתִי
 19 לֹא אֲשַׁפְּחַתוֹן חוֹדְתִי; וּשְׂרַת עֲלוּהֵי רוּחַ גְּבוּרָא מִן
 קַדְשׁ יְיָ וְנִנְחַת לְאַשְׁקֵלוֹן וְקַטַּל מִנְהוֹן תְּלָתִין גְּבָרָא
 וְנָסִיב יַת זְרִיזָהוֹן וַיְהִיב אֲצַטְלוֹיָא לְדְתְּוִיָּאוּ הוֹדִיתָא
 20 וְתַקִּיף רוּגְזִיָּה וּסְלִיק לְבֵית אֲבוּהֵי; וְהָוָה אֶתְת שְׁמִשׁוֹן
 לְדְחֲבָרִיָּה דְּהָוָה שׁוֹשְׁבֵינִיָּה;

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

1 לְמֹה מִתְּרַגְּשִׁין עַמְּמִיא וְאַמְּיִא מֶרְנִין סְרִיקוּתָא;
 2 קְוִמִין מַלְכֵי אַרְעָא וְשִׁלְטוֹנֵיא וְיַתְחַבְרוּן פְּהֵדָא לְמַרְדָּא
 3 קָדָם יְיָ וְלִמְנַצֵּי עַל מְשִׁיחִיהָ; נִתְרַע יַת אַסְרֵיתִיהוּן
 4 וְנִטְלוּק מִנְּנָא שְׁלִשְׁלוֹתֵהוּן; דִּיתִיב בְּשִׁמְיָא יְגַהֵף
 5 מִימְרָא דִּינֵי יְדֵהָ לְהוּן; הֵי דִין יִמְלַל לְהוּן בְּתוֹקֵפִיהָ
 6 וּבְרוּגִיזִיהָ וּבִהֵל אֲנוּן; וְאַנִּי רַבּוּתִי מִלְּפִי וּמִנִּיתִהָ
 7 עַל טוֹר מִקְדָּשֵׁי; אֲשַׁתְּעִי קְוִמָא דִּינֵי אֲמַר חֲבִיב כְּבַר
 8 לְאַבָּא לִי אֲנִת זַפָּאָה כְּאֵלֵי יוֹמָא דִּין בְּרִיתָהּ; בְּעֵי מְנֵי
 9 וְאַתָּן נְכִסֵּי עַמְּמִיא אַחְסִנְתָּהּ וְאַחֲוֹדְתָהּ שְׁלִטוֹנֵי סִיפֵי
 10 אַרְעָא; תִּתְבְּרִנוּן הֵיךְ בְּחוּטְרָא דְפִרְזָלָא הֵיךְ מִן
 11 דְפַחַר תִּתְרַעְנוּן; וְכִדִּין מַלְכֵיא אֲשִׁפִּילוּ קְבִילוּ
 12 מְרִדוּתָא נְגִידֵי אַרְעָא; פְּלַחוּ קָדָם יְיָ בְּדַחְלָא וְצִלוּ
 בְּרִיתָא; קְבִילוּ אֹלְפָנָא דְלָמָא יִרְגִיזוּ וְתַהוּבְדוּן
 אֹרְחָא מְטוּל דִּיחִיחֹר פְּזַעִיר רוּגִיזִיהָ טוֹבִיחָא לְכָל
 דְסַבְרוּן בְּמִימְרִיהָ;

VII. The praises of Jehovah. Ps. 8.

לְשַׁבְחָא עַל כְּבוֹדָא דְאַתָּהּ מַגֵּת תּוֹשְׁבַחְתָּא לְדִנִּיד;
 2 יְיָ אֱלֹהָא רַבּוּנָא פְּמָה תְּלִיל שְׁמִיךְ וּמִשְׁבַּח בְּכוֹלָא
 3 אַרְעָא דִּיהִבְחָא זִנְדָּה עֵיל מִן שְׁמִיָּא; מִפּוּם עוֹלָמִיא
 4 וְיוֹנְקִיא אֲשַׁתְּסַתָּא עוֹשְׁנָא מִן בְּגִלֵּל מְעִיקוּף לְבִשְׁלָא
 5 בְּעֵיל דְבָבָא וְגִזּוּמָא; מְטוּל דְאַחְמֵי שְׁמִיךְ עוֹבְדֵי
 6 אֲצַבְעֵתָהּ סִיחָרָא וְכִכְבֵּיא דִּי אֲתַקִּינְתָּא; מַה בַּר נִשְׂא
 מְטוּל תְּדַפֵּר עוֹבְדוּי וְבַר נִשְׂא מְטוּל תְּסַעֵר עֲלוּי;
 וְחִסְרָתָא נְתִיחָא קָלִיל מִמְּלֵאכֵיא וְאַיְקָרָא וְשְׁבַחֹרָא

7 תְּכַלְלֵנִיהָ : אֲשַׁלְטֵתִיהָ בְּעוֹבְדֵי יְדָךְ פּוֹלָא שְׂוִיתָא
 8 תַּחֲתֵי רְגְלֵי : עָאן וְתוֹרֵי כוֹלְהוֹן וְלַהוֹד בְּעִירֵי
 9 חֲקֵלָא : צְפִירֵי שְׂמִיָּא וְנוֹנֵי יַמָּא וְלוֹיִתָן דְּחֵלִיף אֶסְרֵי
 10 יַמָּא : וְיֵי אֱלֹהָא רְבוּנָא כְּמָה תְּלִיל וּמְשַׁבַּח שְׂמֵךְ
 בְּכוֹלָא אֲרַעָא :

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

1 אָמַר נְבִיא אֲשַׁבְּחִיהָ כְּעַן לְיִשְׂרָאֵל דְּמֵתִיל לְכַרְמָא
 זְרַעִיהָ דְּאֲבָרְהָם רַחֲמֵי תוֹשְׁבַתָּת רַחֲמֵי לְכַרְמִיָּה עֲמִי
 הַבִּיבֵי יִשְׂרָאֵל יְהִיבִית לְהוֹן אֶהְסָנָא בְּטוֹר רָם בְּאֲרַעָא
 2 שְׂמִיָּנָא : וְקַדְשֵׁתְנוֹן וְנִקְרַתְנוֹן וְנִקְרַתְנוֹן כְּמַצְבַּ גִּפְן
 בְּחִירָא וּבְנִיתָא מְקַדְשֵׁי בִינֵיהוֹן וְאַף מְדַבְּחֵי יְהִיבִית
 לְכַפְרָא עַל חַטָּאֵיהוֹן וְאַמְרִית דִּיעְבְּדוֹן עוֹבְדֵינָן טְבִין
 3 קְדָמֵי וְאַנּוֹן אֲבָאִישׁוֹ עוֹבְדֵיהוֹן : נְבִיא אָמַר לְהוֹן הָא
 בֵּית יִשְׂרָאֵל מְרֵדוֹ מִן אוֹרֵיתָא וְלֹא צָבָן לְמַתְבַּ כְּעַן
 יְתִבֵי יְרוּשָׁלַם וְאַנְשֵׁי יְהוּדָה דִּינּוּ כְעַן דִּינָא קְדָמֵי מִן
 4 עֲמִי : מַה טְבָא אֲמַרִית לְמַעַבְדַּ עוֹד לְעַמִּי וְלֹא עֲבַדִּית
 לְהוֹן מַא דִּין אֲמַרִית דִּיעְבְּדוֹן עוֹבְדֵינָן טְבִין וְאַנּוֹן
 5 אֲבָאִישׁוֹ עוֹבְדֵיהוֹן : וְכַעַן אֲהוּי כְעַן לְכוֹן יַת דְּאַנָּא
 עֲתִיד לְמַעַבְדַּ לְעַמִּי אֲסִילָק שְׂכִנְתֵי מִנְהוֹן וִיהוֹן לְמַבְז
 6 אֲתַרְעָ בֵּית מְקַדְשֵׁהוֹן וִיהוֹן לְדִישׁ : וְאַשְׁוֹנּוֹן רְטִישִׁין
 לֹא אֲסַתְעֲרוֹן וְלֹא יִסְתַּמְכוֹן וִיהוֹן מְטַלְטְלִין וְשְׂבִיבִין
 7 וְעַל נְבִיאָא אֲפַקְדַּ דְּלֹא יִתְנַבּוֹן עֲלֵיהוֹן נְבוּאָה : אַרְי
 עֲמִיָּה דִּינֵי צְבָאוֹת בֵּית יִשְׂרָאֵל וְאַנְשֵׁי יְהוּדָה נְצַבָּא
 דְּחֲדוּתֵיהָ וְאַמְרִית דִּיעְבְּדוֹן דִּינָא וְהָא אַנּוֹן אַנּוֹסִין
 אֲמַרִית דִּיעְבְּדוֹן זְכוּ וְהָא אַנּוֹן מְסַנְן חוֹבִין :

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

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הָא יִצְלַח עֲבָדֵי מְשִׁיחָא יְרוּם וְיִסְגִי וְיִתְקַוֶּה לְחֵדָא : כְּמָא
 דְּסִבְרוּ לִיהּ בֵּית יִשְׂרָאֵל יוֹמִין סְגִיָּאִין דְּהוּהּ חֲשֵׁךְ
 בֵּינֵי עַמְמֵיָא חֲזוּהוֹן וְזוּוהוֹן מִבְּנֵי אַנְשָׁא : כֵּן יִבְדַּר
 עַמְמִין סְגִיָּאִין עֲלוּהֵי וְשִׁתְּקוּן מְלַכִּין יִשׁוּן יְדִיהוֹן עַל
 פּוּמְהוֹן אַרְי דְּלֹא אֲשַׁתְּעִיאוּ לְהוֹן חֲזוּ וְדִלֹא שְׁמַעוּ
 אֲסַתְּפְלוּ : מִן הַיּוֹמִין לְבַסְרֵתְנָא דָּא וְתִקְוֶה דְּרַע
 גְּבוּרְתָּא דְּיָוִ כְּדוֹן עַל מִן אֲתַגְּלִיָּאת : וְיִתְרַבֵּא צְדִיקָא
 קְדָמוּהֵי הָא כְּלַבְלָבִין דְּפִרְחוּן וְכֵאִילָן דְּמִשְׁלַח שׁוֹרְטוּהֵי
 עַל נְגִדִין דְּמִיִּין כֵּן יִסְגוּן תּוֹלְדַת קוֹדֶשָׁא בְּאַרְעָא
 דְּהוֹת צְרוּכָא לִיהּ לֹא חֲזוּ תוֹלָא חֲזוּיָה וְלֹא אִימִתִּיָּה
 אִימִת הַדְּיוּט וְיִהִי זִיו קוֹדֶשָׁא זִיוִיָּה דְּכָל דְּיִחַזְזוּיָּה
 יִסְתַּפֵּל בֵּיהּ :

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

מִתְלִיו דְּשִׁלְמֹה

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בַּר חֲפִימָא נְחָדֵי אַבּוּי וּבְרָא סְכֵלָא מְחַמֵּץ לְאַמִּיָּה :
 לֹא מוֹתְרִין אוֹצְרֵי דְּרִשְׁיָעָא וְצַדִּיקְתָּא מְפַצִּיא מִן מוֹתָא
 בִּישָׂא : לֹא מִכְּפֵן אֱלֹהָא נְפִשְׁיָה דְּצַדִּיקָא וְקִנְיָנָא
 דְּרִשְׁיָעֵי נְסַחוּף : מְסַפְנוּתָא מִמְכָּכָא לְגַבְרָא רַמְיָא וְיָדָא
 דְּכִשְׂרָא מְעַתְרָא לְהוֹן : דְּפִלִּיחַ פְּקִיטָא בְּרָא סוּכְלֵתְנָא
 הוּא וְדַדְמֵךְ פַּחְצָדָא בְּרָא הוּא מִבְּהַתְנָא : בְּרַפְתָּא
 תַּהוֹנוֹן עַל רִישֵׁי דְּצַדִּיקָא וּבַפּוּמְהוֹן דְּרִשְׁיָעֵי נְכִסֵּי
 חֲטוּפָא : דּוּכְרָנָא דְּצַדִּיקֵי בְּרַפְתָּא וְשָׂמָא דְּרִשְׁיָעֵי
 נִדְעָה : דִּחְפּוּם לִבִּיהּ יִקְבֵּל פּוֹקְדָנָא וְסְכֵלָא בְּשִׁפּוֹתֵיהּ

- 9 מְתָאֲחַד : דְּמַהֲלֵךְ בְּתַמִּימוּתָא נִיזֵל בְּסַעְדָּא וְדַמְעָקְמִן
 10 אֲוֶרְחֵתִיָּה נְתִידַע : דְּרִמּוֹ בְּעִינוּהִי יְהִיב פֶּאָבָא וְסֶלִיף
 11 בְּשִׁפְנוּתִיָּה מְתָאֲחַד : מִבּוּעָא דְחִנִּי פּוּמָא דְצִדִיקִי
 12 וּפּוּמָהוֹן דְּרִשְׁוִיעֵי נְכֹסֵי הַטּוֹפָא : סְנִיאָתָא תְּגַרְגַּ תְּגַרִי
 וְעַל כֵּלָּהוֹן סוּרְחֵנִי מְכַסָּא רַחֲמוּתָא :

PART III.

THE CHALDEE PORTIONS OF JEREMIAH, DANIEL,
AND EZRA.

I.—JER. 10 : 11.

בְּדַבַּר הַאֲמָרוֹן לְהוֹם אֱלֹהִים דֵּי־שָׁמַיָא וְאַרְקָא לֹא
עֲבָדוּ וְאַבְדּוּ מֵאַרְצָא וּמִן־תַּחֲתֵי שָׁמַיָא אֱלֹהִים :

II.—DAN. 2 : 4—7 : 28.

וּנְדַבְרֵי הַבְּשָׂדִים לְשָׁלַח אֲרַמִּית

4 מְלֶכְכָּא לְעַלְמִין דְּחַי אָמַר חֵלְמָא לְעַבְדֵּיךָ וּפְשָׂרָא נְהוּא ;
5 עֵנָה מְלֶכְכָּא וְאָמַר לְבְּשָׂדֵיָא מְלֶתְהָ מְנִי אֲזָדָא הֵן לֹא
תְהוּדְעוּנְנִי חֵלְמָא וּפְשָׂרָה דְּחַמִּין תְּתַעְבְּדוֹן וּבְתִיכּוֹן
6 נְוָלִי וְתִשְׁמוֹן ; וְהֵן חֵלְמָא וּפְשָׂרָה תְּתַחֲחוּן מִתְּנָן
וְנִבְזָפָה וַיִּקָּר שְׂגִיָא תְּקַבְּלוֹן מִן־קַדְמֵי לְהֵן חֵלְמָא
7 וּפְשָׂרָה הַחֲוֹנִי ; עֵנּוּ תְּנִינּוֹת וְאָמְרִין מְלֶכְכָּא חֵלְמָא
8 וְאָמַר לְעַבְדּוֹהִי וּפְשָׂרָה נְהַחֲוָה ; עֵנָה מְלֶכְכָּא וְאָמַר מִן־
יִצְיִב יַדַּע אֲנָא דֵּי עַדְנָא אֲנַתּוֹן זַבְנִין פְּלִד־קַבְּל דֵּי חַזִּיתּוֹן
9 דֵּי־אֲזָדָא מְנִי מְלֶתְהָ ; דֵּי הֵן־חֵלְמָא לֹא תְהוּדְעוּנְנִי חֲדָה־
הִיא דְּתִכּוֹן וּמְלָה כְּדָבָה וּשְׁחִיתָה הֵן מְנַתּוֹן לְמֵאֲמַר
קַדְמֵי עַד דֵּי עַדְנָא וּשְׁתַּנָּא לְהֵן חֵלְמָא אָמְרוּ לִי וְאֲנַדַּע
10 דֵּי פְשָׂרָה תְּתַחֲחוּנְנִי ; עֵנּוּ כְּשָׂדֵיָא קַדְמ־מְלֶכְכָּא וְאָמְרִין

v. 10. כשדאי ק'

v. 9. נ"א הןמנתון חזמנתון ק'

v. 5. לכשדאי קרי

לֹא־אִיתִי אֲנִשׁ עַל־גַּבְשֶׁתָּא דִּי מַלְת מַלְכָּא יוּכַל לְהַחְיִיהָ
 כַּל־קָבַל דִּי כַּל־מַלְכָּא רַב וְשְׁלִיט מַלְּחָה כְּדָנָה לֹא שָׁאֵל
 לְכַל־הַרְטֻם וְאַשְׁף וְכַשְׁדֵּי; וּמַלְתָּא דִּי־מַלְכָּא שָׁאֵל נִקְיִרָה 11
 וְאַחֲרָן לֹא אִיתִי דִּי יַחֲוֶנָּה קַדָּם מַלְכָּא לְהֵן אֱלֹהִין דִּי
 מְדַרְהוּן עִם־בְּשָׂרָא לֹא אִיתוּהִי; כַּל־קָבַל דָּנָה מַלְכָּא 12
 בְּנִס וְקַצְףָּ שְׁנִיא וְאָמַר לְהוּבְדָה לְכַל חַפְיָמִי בְּכַל;
 וְדָתָא נִפְקַת וְחַפְיָמִיא מִתְקַטְלִין וּבְעוּ דְנִיָּאל וְחַבְרוּהִי 13
 לְהַתְקַטְלָה; בְּאֲדִין דְנִיָּאל הַתִּיב עֵטָא וְטַיִם לְאַרְיוּדָ 14
 רַב־טַבְחִיא דִּי מַלְכָּא דִּי נִפְקַ לְקַטְלָה לְחַפְיָמִי בְּכַל; עֲנָה 15
 וְאָמַר לְאַרְיוּדָ שְׁלִיטָא דִּי־מַלְכָּא עַל־מָה דָּתָא מְהַחֲצַפְּהָ
 מִן־קַדָּם מַלְכָּא אֲדִין מַלְתָּא הוּדַע אַרְיוּדָ לְדְנִיָּאל;
 וְדְנִיָּאל עַל וּבְעָא מִן־מַלְכָּא דִּי זָמַן וַיְהִי־לָהּ וּבְשָׂרָא 16
 לְהַחְיִיהָ לְמַלְכָּא; אֲדִין דְנִיָּאל לְבוּתָהּ אֶזְל וְלַחֲנִינְיָה 17
 מִישָׂאֵל וְעִזְרָיָה חַבְרוּהִי מַלְתָּא הוּדַע; וְרַחֲמִין לְמַבְעָא 18
 מִן־קַדָּם אֱלֹהֵי שְׁמַיָּא עַל־רְזָא דָּנָה דִּי לֹא יַחֲוּבְדוּן דְנִיָּאל
 וְחַבְרוּהִי עִם־שָׂאֵר חַפְיָמִי בְּכַל; אֲדִין לְדְנִיָּאל בְּהַזְוָא 19
 דִּי־לִילְיָא רְזָא גְלִי אֲדִין דְנִיָּאל בְּרַךְ לְאֱלֹהֵי שְׁמַיָּא; עֲנָה 20
 דְנִיָּאל וְאָמַר לְהוּא שְׁמַיָּה דִּי־אֱלֹהָא מְבַרַךְ מִן־עֲלְמָא וְעַד־
 עֲלְמָא דִּי חֲכַמְתָּא וְגַבּוּרְתָּא דִּי־לָהּ הִיא; וְהוּא מְהַשְׁנָא 21
 עַד־נִיָּא וְזַמְנִיא מְהַעֲדָה מַלְכִין וּמְהַקִּים מַלְכִין יַהֵב חֲכַמְתָּא
 לְחַפְיָמִין וּמַנְדַּעָא לְיַדְעֵי בִינָה; הוּא גְלָא עַמִּיקְתָּא 22
 וּמַסְתַּרְתָּא יַדַּע מָה בְּהַשׁוּכָא וְנַהֲיָרָא עִמָּה שָׂרָא; לָךְ 23
 אֱלֹהֵי אַבְהָתִי מְהוּדָא וּמִשְׁבַּח אֲנָה דִּי חֲכַמְתָּא וְגַבּוּרְתָּא
 יַהֵבְתָּ לִי וְכַעַן הוּדַעְתָּנִי דִּי־בְעִינָא מִנְךָ דִּי־מַלְת מַלְכָּא
 הוּדַעְתָּנָא; כַּל־קָבַל דָּנָה דְנִיָּאל עַל עַל־אַרְיוּדָ דִּי מְנִי 24

מִלְפָּא לְהוֹבְדָא לְחַפְיָמִי בְּבַל אִזְל וְכֵן אֲמַר־לֵהּ לְחַפְיָמִי
בְּבַל אֲל־תְּהוֹבְדִי הַעֲלֵנִי קַדְמֵ מִלְפָּא וּפְשָׁרָא לְמִלְפָּא
25 אֲהוּא : אַדְיוֹן אַרְיוֹךְ בְּהַתְּבַהֲלָהּ הַנְּעַל לְדַנְיָאֵל קַדְמֵ
מִלְפָּא וְכֵן אֲמַר־לֵהּ דִּי־הַשְׁפַּחַת גְּבַר מִן־בְּנֵי גְלוּתָא דִּי
26 יְהוּד דִּי פְשָׁרָא לְמִלְפָּא יְהוּדַע : עֵינָה מִלְפָּא וְאֲמַר
לְדַנְיָאֵל דִּי שִׁמְיָה בְּלִטְשָׁאֲצַר הָאִוְתִיךָ כְּהֵל לְהוֹדְעָתְנִי
27 חֲלָמָא דִּי־חֲזוּת וּפְשָׁרָה : עֵינָה דַנְיָאֵל קַדְמֵ מִלְפָּא וְאֲמַר
רְזָא דִי־מִלְפָּא שְׂאֵל לָא חַפְיָמִין אֲשָׁפִין חַרְטָמִין גְּזָרִין
28 וְכַלּוֹן לְהַחְזוּיָהּ לְמִלְפָּא : בְּרַם אִיתִי אֱלֹהֵי בְשִׁמְיָא גְּלָה
רְזוֹן וְהוֹדַע לְמִלְכָּא נְבוּכַדְנֶצַּר מָה דִּי לֵהוּא פְּאַחַר־רִית
יּוֹמִיָּא חֲלָמָה וְחֲזוּי רֵאשֻׁף עַל־מִשְׁפָּכָה דְנָה הוּא :
29 אַנְתָּה מִלְפָּא רְעוּנִיךָ עַל־מִשְׁפָּכָה סִלְקוּ מָה דִּי לֵהוּא
30 אַחֲרֵי דְנָה וְגֵלָא רְזָא הוֹדְעָה מִה־דִּי לֵהוּא : וְאַנְה
לָא בְּחַכְמָה דִּי־אִיתִי פִי מִן־כָּל־חַיִּיָּא רְזָא דְנָה גְּלִי לִי
לְהוֹן עַל־דְּבַר־תִּי דִּי פְשָׁרָא לְמִלְפָּא יְהוּדַעוֹן וְרְעוּנִי לְבָבָה
31 תִּנְדַּע : אַנְתָּה מִלְפָּא חֲזוּה הוּיָת וְאֵלוּ צִלְמֵ חַד
שְׂגִיָּא צִלְמָא דִּלְפָּן רַב וְזוּוּה יַתִּיר קֵאִם לְקַבְלָהּ וְרוּוָה
32 דְּחִיל : הוּא צִלְמָא רֵאשֻׁה דִּי־דְהַב טַב תְּדוּהֵי וְדַרְעוּהֵי
33 דִּי כְּסָף מְעוּהֵי וְיִרְפַּתְהֵי דִּי נְחָשׁ : שְׁקוּהֵי דִּי פְרִזְל
34 רְגִלוּהֵי מְנַחוֹן דִּי פְרִזְל וּמְנַחוֹן דִּי חֲסָף : חֲזוּה הוּיָת
עַד דִּי הַתְּגַזְרַת אֲבֹן דִּי־לָא בִידוֹן וּמַחַת לְצִלְמָא עַל־
35 רְגִלוּהֵי דִּי פְרִזְלָא וְחֲסָפָא וְתַדְקַת הַמוֹן : בְּאֲדוֹן דְּקוּ
כְּתוּדָה פְרִזְלָא חֲסָפָא נְחָשָׁא פְסָפָא וְדַהֲבָא וְהוּוּ פְעוּר
מִן־אֲדִיר־קִיט וּנְשָׂא הַמוֹן רוּחָא וְכַל־אַתֵּר לֵא־הַשְׁתַּכַּח
לְהוֹן וְאַבְנָא דִּי־מַחַת לְצִלְמָא הוּוּת לְטוּר רַב וּמִלְאֵת כָּל־

36 אֲרָעָא : דְּנָה חֶלְמָא וּפְשָׁרָה נְאֻמַּר קְדָם־מַלְכָּא : אַנְתָּה
 37 מַלְכָּא מְלִךְ מַלְכִּיָּא דִּי אֱלֹהֵי שְׁמִיָּא מְלַכּוּתָא חֲסָנָא וְתַקְפָּא
 38 וְיֻקְרָא יְהִיב־לֵךְ : וּבְכַל־דֵּי דְאָרִין בְּנֵי־אֲנָשָׁא הַיּוֹת בְּרָא
 וְעוֹת־שְׁמִיָּא יְהִיב בִּידֵךְ וְהַשְׁלִטֵךְ בְּכָל־הוֹן אַנְתָּה הוּא
 39 רְאִישָׁה דֵּי דִּהֲבָא : וּבַתְרַךְ תְּקוּם מְלַכוּ אַחֲרֵי אֲרַעָא מִנְךָ
 וּמְלַכוּ תְּלִיתָאָה אַחֲרֵי דֵּי נְחָשָׂא דֵּי תִשְׁלֹט בְּכָל־אֲרָעָא :
 40 וּמְלַכוּ רְבִיעִיָּא תְּהוּא תְּקִיפָה כְּפַרְזֻלָּא כָּל־קַבְּלֵי דֵּי פְרֻזְלָא
 מְהֵדֵק וְהַשִּׁל פְּלָא וּכְפַרְזֻלָּא דֵּי־מְרַעַע כָּל־אֲלִין תְּדַק
 41 וְתַרַע : וְדֵי־חַזִּיתָה רְגֵלִיָּא וְאַצְבָּעָתָא מְנַהוֹן חֲסָתָ דֵּי־
 פָּחַר וּמְנַהוֹן פְּרֻזְלֵי מְלַכוּ פְּלִיגָה תְּהוּהוּ וּמִן־נְצָבָתָא דֵּי־
 פְּרֻזְלָא לְהוּא־בָּה כָּל־קַבְּלֵי דֵּי חַזִּיתָה פְּרֻזְלָא מְעָרַב בְּחֲסָתָ
 42 טִינָא : וְאַצְבָּעָתָא רְגֵלִיָּא מְנַהוֹן פְּרֻזְלֵי וּמְנַהוֹן חֲסָתָ מִן־
 43 קָצַת מְלַכּוּתָא תְּהוּהוּ תְּקִיפָא וּמְנַה תְּהוּא תְּבִירָה : דֵּי
 חַזִּית פְּרֻזְלָא מְעָרַב בְּחֲסָתָ טִינָא מִתְּעָרְבִין לְהוֹן בְּזַרַע
 אֲנָשָׂא וְלֹא־לְהוֹן דְּבָקִין דְּנָה עִם־דְּנָה הַא־כְּדֵי פְרֻזְלָא
 44 לֹא מִתְּעָרַב עִם־חֲסָפָא : וּבִיוֹמִיהוֹן דֵּי מְלַכִּיָּא אֲנוּן יְקִים
 אֱלֹהֵי שְׁמִיָּא מְלַכוּ דֵּי לְעֵלְמִין לֹא תְּתַחַבֵּל וּמְלַכּוּתָה לְעַם
 אַחֲרָן לֹא תִשְׁתַּבַּק תְּדַק וְתַסָּת כָּל־אֲלִין מְלַכּוּתָא וְהִיא
 45 תְּקוּם לְעֵלְמִיָּא : כָּל־קַבְּלֵי דֵּי־חַזִּיתָ דֵּי מִשׁוּרָא אֲתַגְזֵרָתָ
 אֲבָן דֵּי־לֹא בִידִין וְהִדְקָתָ פְּרֻזְלָא נְחָשָׂא חֲסָפָא כְּסָפָא
 וְדִהֲבָא אֱלֹהֵי רַב הוּדַע לְמַלְכָּא מַה דֵּי לְהוּא אַחֲרֵי דְנָה
 46 וַיְצִיב חֶלְמָא וּמַהִימִן פְּשָׁרָה : בְּאֲדִין מַלְכָּא
 נְבוּכַדְנֶצַּר נָפַל עַל־אֲנַפּוּהֵי וּלְדַנְיָאֵל סָגַד וּמְנַחָה וַיְנַיֵּחֵין
 47 אֲמַר לְנַסְכָּה לָּהּ : עֵנָה מַלְכָּא לְדַנְיָאֵל וְאֻמַּר מִן־קִשְׁט

38. v. דיורין קרי. 39. v. יתיר א'. 40. v. רביעאה קרי. 41. v. יתיר ו'.
 42. v. יתיר ו'. 43. v. די קרי. 44. v. יתיר ו'. 45. v. יתיר ו'.

48 דִּי אֱלֹהֵכֹן הוּא אֱלֹהֵי אֱלֹהִין וּמְרָא מַלְכִין וְגַלְהָ רִזִין דִּי
 יִכְלֹת לְמַגְלָא רְזָא דְנָה ; אַדִּין מַלְפָּא לְדַנְיָאֵל רַבִּי וּמַתְנֵן
 רַבְרָבִן שְׁגִיָּאן יְהִיב־לָהּ וְהַשְׁלִטָּה עַל כָּל־מְדִינַת בָּבֶל
 49 וְרַב־סַגְנִין עַל כָּל־חַכְיָמֵי בָּבֶל ; וְדַנְיָאֵל בְּעָא מִן־
 מַלְפָּא וּמַנִּי עַל עֲבִידְתָּא דִּי מְדִינַת בָּבֶל לְשִׁדְרָךְ מִישְׁדָּךְ
 וְעֵבֵד נְגוּ וְדַנְיָאֵל בְּתַרְע מַלְפָּא :

CHAP. III.

1 נְבוּכַדְנֶצַּר מַלְפָּא עֵבֵד צֵלָם דִּי־דְהַב רֹמְמָה אַמִּין שְׁתִּין
 פְּתִיָּה אַמִּין שֵׁת אַקִּימָה בְּבִקְעַת דְּוֹרָא בְּמְדִינַת בָּבֶל ;
 2 וְנְבוּכַדְנֶצַּר מַלְפָּא שְׁלַח לְמַכְנַשׁ לְאַחַשְׁדַּרְפַּנְיָא סַגְנִיָּא
 וּפְחוּתָא אַדְרַגְזָרִיָּא גְדַבְרִיָּא דְתַבְרִיָּא תְּפִיָּא וְכַל שְׁלֹטֵנִי
 מְדִינַתָּא לְמִתָּא לְחַנְפַת צֵלְמָא דִּי הַקִּים נְבוּכַדְנֶצַּר מַלְפָּא ;
 3 בַּאֲדִין מִתְּפַנְשִׁין אַחַשְׁדַּרְפַּנְיָא סַגְנִיָּא וּפְחוּתָא אַדְרַגְזָרִיָּא
 גְדַבְרִיָּא דְתַבְרִיָּא תְּפִיָּא וְכַל שְׁלֹטֵנִי מְדִינַתָּא לְחַנְפַת
 צֵלְמָא דִּי הַקִּים נְבוּכַדְנֶצַּר מַלְפָּא וְקַאֲמִין לְקַבֵּל צֵלְמָא
 4 דִּי הַקִּים נְבוּכַדְנֶצַּר ; וְכַרְזָא קַרָּא בְּחֵיל לְכוּן אַמְרִין
 5 עַמְמֵיָּא אַמִּיָּא וְלִשְׁנֵיָּא ; בְּעַדְלָא דִּי־תִשְׁמַעִין קַל קַרְנָא
 מְשֻׁרוּקִיתָא קִיְתָרְס סְבָכָא פְּסַנְתְּרִין סוּמְפַנְיָה וְכַל זַנִּי
 זְמַרָּא תְּפִלִּין וְתַסְגְּדִין לְצֵלָם דְּהַבָּא דִּי הַקִּים נְבוּכַדְנֶצַּר
 6 מַלְפָּא ; וּמִן־דִּי־לָא יִפְּל וְיִסְגַּד בַּה־שַׁעְתָּא יְתַרְמָא לְגֹוא־
 7 אַתּוֹן נִירָא יְקִידְתָּא ; כָּל־קַבֵּל דְּנָה בַּה זְמַנָּא פְּדִי שְׁמַעִין
 כָּל־עַמְמֵיָּא קַל קַרְנָא מְשֻׁרוּקִיתָא קִיְתָרְס שְׁבָכָא פְּסַנְתְּרִין
 וְכַל זַנִּי זְמַרָּא נְפִלִין כָּל־עַמְמֵיָּא אַמִּיָּא וְלִשְׁנֵיָּא סַגְנִין
 8 לְצֵלָם דְּהַבָּא דִּי הַקִּים נְבוּכַדְנֶצַּר מַלְפָּא ; כָּל־קַבֵּל דְּנָה
 בַּה זְמַנָּא קַרְבִּין גְּבַרִין כְּשִׁדְאִין וְאַכְלוּ קַרְצִיָּהוֹן דִּי יְהוּדֵיָּא ;

9 עֲנוּ וְאָמְרוּן לְנְבוּכַדְנֶצַּר מִלֶּכָּא מִלֶּכָּא לְעֵלְמִין חַיִּי׃
 10 אַנְתָּה מִלֶּכָּא שְׂמַת טַעַם דְּיִכְלֵ-כְלֵ-אַנְשֵׁי דִי יִשְׁמַע קָל
 קַרְנָא מְשֻׁרוּקִיתָא קִיתְרַס שְׂבַכְא פְּסִנְתָּרוּן וְסִיפִינוּא וְכֹל
 11 זִנֵּי זְמָרָא וְיַפֵּל וְיִסְגַּד לְצַלְם דִּהֶבָא׃ וּמִן-דִּי-לֹא יִפֵּל
 12 וְיִסְגַּד וְיִתְרַמָּא לְגֹאֲ-אַתּוֹן נוֹרָא יִקִּידְתָּא׃ אִיתִי גְבָרִין
 יְהוּדָאִין דְּיִמְנִית יִתְהוּן עַל-עֲבִידַת מְדִינַת פְּבַל שְׁדָרְךָ
 מִישְׁךָ וְעִבְד נְגוּ גְבָרִיא אֱלֹהֵי לֹא-שְׁמוּ עֲלֶיךָ מִלֶּכָּא טַעַם
 לֹא-אֱלֹהֵיךָ לֹא פִלְחִין וְלְצַלְם דִּהֶבָא דִּי הִקְיַמְתָּ לֹא סִגְדִין׃
 13 בְּאֲדִין נְבוּכַדְנֶצַּר בְּרַגְזוֹ וַחֲמָא אֲמַר לְהִיתִיָּה לְשְׁדָרְךָ
 מִישְׁךָ וְעִבְד נְגוּ בְּאֲדִין גְבָרִיא אֱלֹהֵי הִיתִיו קֳדָם מִלֶּכָּא׃
 14 עֵנָה נְבוּכַדְנֶצַּר וְאֲמַר לְהוּן הִצְדָּא שְׁדָרְךָ מִישְׁךָ וְעִבְד
 נְגוּ לֹא-אֱלֹהֵי לֹא אִיתִיכוּן פִּלְחִין וְלְצַלְם דִּהֶבָא דִּי הִקְיַמְתָּ
 15 לֹא-סִגְדִין׃ פְּעַן הֵן אִיתִיכוּן עֲתִידִין דִּבְעֵדְנָא דִּי-
 תִּשְׁמַעוּן קָל קַרְנָא מְשֻׁרוּקִיתָא קִיתְרַס שְׂבַכְא פְּסִנְתָּרוּן
 וְסִיפִינוּיָּה וְכֹל זִנֵּי זְמָרָא תִּפְלוּן וְתִסְגְּדוּן לְצַלְמָא דִּי-
 עֲבִידַת וְהֵן לֹא תִסְגְּדִין בְּהַשְׁעָתָא תִּתְרַמוּן לְגֹאֲ-אַתּוֹן
 16 נוֹרָא יִקִּידְתָּא וּמִן-הוּא אֱלֹהֵי דִי-יִשְׁיֹזְבְּנִכוּן מִן-יְדֵי׃ עֲנוּ
 שְׁדָרְךָ מִישְׁךָ וְעִבְד נְגוּ וְאָמְרוּן לְמִלֶּכָּא נְבוּכַדְנֶצַּר לֹא-
 17 חֲשַׁחִין אֲנַחְנָא עַל-דִּנְנָה פְּתַגְם לְהַתְּכוּתְךָ׃ הֵן אִיתִי
 אֱלֹהֵנָּא דִּי-אֲנַחְנָא פִּלְחִין יְכֹל לְשִׁיזְבוּתְנָא מִן-אַתּוֹן נוֹרָא
 18 וּמִן-יְדֵךָ מִלֶּכָּא יִשְׁזִיב׃ וְהֵן לֹא יְדִיעַ לְהוּא-לְךָ מִלֶּכָּא דִּי
 לֹא-אֱלֹהֵיךָ לֹא-אִיתְּנָא פִּלְחִין וְלְצַלְם דִּהֶבָא דִּי הִקְיַמְתָּ לֹא
 19 נִסְגַּד׃ בְּאֲדִין נְבוּכַדְנֶצַּר הִתְמַלִּי חֲמָא וְצַלְם אֲנְפוּהִי
 אֲשַׁתְּנוּ עַל-שְׁדָרְךָ מִישְׁךָ וְעִבְד נְגוּ עֵנָה וְאֲמַר לְמִזָּא

10. v. יתירה ה' . ibid. יתיר ר'נ"א רוס . ibid. וסומפוניא קרי . 15. v. יתיר י'
 19. v. אשתני קרי

20 לְאַתּוֹנָא הַדְּ-שִׁבְעָה עַל דִּי תַזְהָ לִמְזִינָה; וְלִגְבַרִּין גְּבַרִּי-
 חַיִּל דִּי בְחַיִּלָּה אָמַר לְכַפְתָּה לְשִׁדְרָךְ מִיִּשְׁדָּךְ וְעֵבֵד נְגוּ
 21 לְמַרְמָא לְאַתּוֹן נוֹרָא יִקְדָּתָא; בְּאַדִּין גְּבַרִּיָּא אֱלֵךְ כְּפַתּוּ
 בְּסַרְבְּלִיהוֹן פְּטִישִׁיהוֹן וְכַרְבְּלַתְהוֹן וְלִבּוּשִׁיהוֹן וְרַמְיוּ
 22 לְגוּא-אַתּוֹן נוֹרָא יִקְדָּתָא; כְּלָ-קַבֵּל דְּנָה מִן-דִּי מַלְתָּ
 מְלֻכָא מִהַצְפָּה וְאַתּוֹנָא אֵיזָה יִתִּירָה גְּבַרִּיָּא אֱלֵךְ דִּי הַסְקוּ
 לְשִׁדְרָךְ מִיִּשְׁדָּךְ וְעֵבֵד נְגוּ קַשְׁלָה הַמוֹן שְׂבִיבָא דִּי נוֹרָא;
 23 וְגְבַרִּיָּא אֱלֵךְ תְּלַתְהוֹן שִׁדְרָךְ מִיִּשְׁדָּךְ וְעֵבֵד נְגוּ נְפֻלוּ לְגוּא-
 24 אַתּוֹן-נוֹרָא יִקְדָּתָא מְכַפְתִּין; אֲדִין נְבוּכַדְנֶצַּר מְלֻכָא
 תָּוָה וְקָם בְּהַתְּבַהֲלָה עֵנָה וְאָמַר לְהַדְּבִרוּהִי הֲלָא גְבַרִּין
 תְּלַתְהָ רְמִינָא לְגוּא-נוֹרָא מְכַפְתִּין עֵנִין וְאָמְרִין לְמְלֻכָא
 25 יִצִּיבָא מְלֻכָא; עֵנָה וְאָמַר הָא-אַנְהָ תַזְהָ גְבַרִּין אַרְבְּעָה
 שְׂרִין מְהֻלְכִין בְּגוּא-נוֹרָא וְחַבֵּל לָא-אִיתִי בְּהוֹן וְרוּחָה דִּי
 26 רְבִיעִיָּא דִּימָה לְבַר-אַלְהִין; בְּאַדִּין קָרַב נְבוּכַדְנֶצַּר
 לְתַרְעָ אַתּוֹן נוֹרָא יִקְדָּתָא עֵנָה וְאָמַר שִׁדְרָךְ מִיִּשְׁדָּךְ וְעֵבֵד-
 נְגוּ עֲבֹדוּהִי דִי-אַלְהָא עֲלִיָּא פּוֹקוּ וְאַתּוּ בְּאַדִּין נְפַקִּין
 27 שִׁדְרָךְ מִיִּשְׁדָּךְ וְעֵבֵד נְגוּ מִן-גּוּא נוֹרָא; וּמִתְּפַנְשִׁין
 אַתְּשִׁדְרָפְנִיָּא סְגִנְיָא וּפְחֹתָא וְהַדְּבַרִּי מְלֻכָא חֲזִין
 לְגְבַרִּיָּא אֱלֵךְ דִּי לָא-שְׁלַט נוֹרָא בְּגִשְׁמָהוֹן וְשִׁעַר רַאשֵׁהוֹן
 לָא הִתְחַרְךְ וְסַרְבְּלִיהוֹן לָא שְׁנוּ וְרִיחָה נוֹרָא לָא עֲדַת בְּהוֹן;
 28 עֵנָה נְבוּכַדְנֶצַּר וְאָמַר בְּרִיךְ אֱלֹהֵהוֹן דִּי-שִׁדְרָךְ מִיִּשְׁדָּךְ
 וְעֵבֵד נְגוּ דִי-שְׁלַח מְלֻאכְהָ וְשִׁזִּיב לְעֲבֹדוּהִי דִי הִתְרַחְצוּ
 עֲלוּהִי וּמַלְתָּ מְלֻכָא שְׁנִיו וַיְהִיבוּ גִשְׁמִיהוֹן דִּי לָא-יִפְלְהוֹן
 29 וְלֹא-יִסְגְּדוּן לְכָל-אַלְהָה לְהֵן לְאַלְהֵהוֹן; וּמִנֵּי שִׁים טַעַם
 דִּי כָל-עַם אִמָּה וְלִשְׁנָן דִּי-יֹאמַר שְׁלָה עַל-אַלְהֵהוֹן דִּי-

21. v. יתיר ל'. 25. v. רביעאה קרי. 26. v. עלאה קרי. 23. v. יתיר ל'. 29. v. שלו קרי.

שְׁדֵרְךָ מִיִּשְׁךְ וְעִבַד נְגוּא הַדְּמִין יִתְעַבֵּד וּבֵיתָהּ נֹולִי
 יִשְׁתַּוְּהַּ כָּל־קִבֵּל דִּי לֹא אִיתִי אֱלֹהֵ אַחֲרָן דִּי־יִפְלֵ לְהַצֵּלָה
 כְּדָנָה : בְּאֲדִינֵן מִלְפָּא הַצֵּלָה לְשְׁדֵרְךָ מִיִּשְׁךְ וְעִבַד נְגוּ
 30 בְּמַדְיֵנָת בָּבֶל : נְבוּכַדְנֶצַּר מִלְפָּא לְכָל־עַמְמֵיָּא אַמְיָּא
 31 וְלִשְׁנֵיָּא דִּי־דְאָרִין בְּכָל־אַרְעָא שְׁלַמְכוּן יִשְׁגָּא : אֲתֵיָּא
 32 וְתַמְהֵיָּא דִּי עִבַד עִמֵּי אֱלֹהָא עֲלִיָּא שְׁפָר קְדָמִי לְהַחֲוִיָּה :
 33 אֲתוּהִי כְּמָה רַבְרַבִּין וְתַמְהֵוּהִי כְּמָה תְּקִיפִין מַלְכוּתָהּ
 מַלְכוּת עַלְם וְשְׁלַטְנָה עִם־דֵּר וְדָר :

CHAP. IV.

1 אָנָּה נְבוּכַדְנֶצַּר שָׁלַח הַוִּית בְּבֵיתִי וְרַעְנָן בְּהִיכְלִי : חָלַם
 2 חֲזִית וַיִּדְחַלְנִי וַהֲרַהֲרִין עַל־מִשְׁפְּכִי וְחֲזוּנִי רֵאשִׁי
 3 יַבְהֵלְנִי : וּמְנִי שִׁים טַעַם לְהַנְעִלָה קְדָמִי לְכָל חִפְיָמִי בָּבֶל
 4 דִּי־פִשֵּׁר חֲלָמָא יְהוּדְעֵנִי : בְּאֲדִינֵן עֲלִיָּין חֲרַטְמֵיָּא אֲשַׁפִּיָּא
 5 כְּשִׁדְיָּא וְגִזְרֵיָּא וְחֲלָמָא אָמַר אָנָּה קְדָמִיָּהוּן וּפְשָׁרָה לֹא־
 6 מְהוּדְעִין לִי : וְעַד אַחֲרִין עַל קְדָמִי דְנִיָּאל דִּי־שָׁמָּה
 7 בְּלִטְשַׁאצַּר כְּשֵׁם אֱלֹהֵי וְדִי רוּחַ־אֱלֹהִין קְדִישִׁין בַּהּ וְחֲלָמָא
 8 קְדָמוּהִי אָמַרְתָּ : בְּלִטְשַׁאצַּר רַב חֲרַטְמֵיָּא דִּי אָנָּה יָדַעַת
 9 דִּי רוּחַ אֱלֹהִין קְדִישִׁין בַּהּ וְכָל־רִז לֹא־אָנֵס לָהּ חֲזוּנֵי חֲלָמֵי
 10 דִּי־חֲזִית וּפְשָׁרָה אָמַר : וְחֲזוּנֵי רֵאשִׁי עַל־מִשְׁפְּכִי חֲזִיה
 11 הַוִּית וְאֵלוֹ אֵילָן בְּגוּא אַרְעָא וְרוּמָה שְׁגִיָּא : רַבָּה אֵילָנָא
 12 וְתַקַּף וְרוּמָה יִמְטָא לְשַׁמְיָּא וְחֲזוּתָהּ לְסוּף כָּל־אַרְעָא :
 13 עֲפִיָּה שְׁפִיר וְאִנְבַּה שְׁגִיָּא וּמְזוּן לְכָל־אֲבַה תְּחַתְּוּהִי תִטְלַל
 14 חִיּוֹת בָּרָא וּבְעַנְפוּהִי יִדְרוּן צְפָרִי שְׁמֵיָּא וּמִנְהַ וְתַזוּן כָּל־
 15 בְּשָׂרָא : תַּזְהַ הַוִּית בְּחֲזוּנֵי רֵאשִׁי עַל־מִשְׁפְּכִי וְאֵלוֹ עִיר
 16 וְקְדִישׁ מִן־שְׁמֵיָּא נַחַת : קָרָא בְּחִיל וְכֵן אָמַר גְּדוּ אֵילָנָא

v. 31. דִּיִּדְרוּן קְרִי v. 32. עֲלָאָה קְרִי v. 4. יִתִּיר ל' ibid. כְּשִׁדְיָּא קְרִי v. 9. יִתִּיר ו'

וְקִצְצוּ עֲנָפוֹהֵי אֲתָרוֹ עֲפִיּוֹהֵי וּבְדָרוֹ אֲנִיבָה תִּנְדַּח חַיּוֹתָא מִן־
 12 תְּחַתּוֹהֵי וְצִפְרֵיָא מִן־עֲנָפוֹהֵי : בְּרַם עֵקֶר שְׂרֻשׁוֹהֵי
 בְּאַרְעָא שְׂבָקוֹ וּבְאַסּוֹר דִּי־פְרוֹזֶל וּנְחַשׁ בְּדַחְתָּא דִּי בְרָא
 וּבִטְלָ שְׂמִיָּא וְצִטְבַּע וְעַם־חַיּוֹתָא חֲלָקָה בַּעֲסַב אַרְעָא ;
 13 לְבַבְהָ מִן־אֲנוּשָׁא יִשְׁנוֹן וּלְבַב חַיּוֹא יִתְיַהֵב לֵהּ וְשִׁבְעָה
 14 עֲדָנוּן יִחְלַפּוֹן עֲלוֹהֵי : בְּגִזְרַת עִירִין פִּתְגָמָא וּמֵאֲמַר
 קַדִּישִׁין שְׂאֵלְתָא עַד־דְּבֵרַת דִּי־יִנְדַּעוֹן חַיּוֹא דִּי־שְׁלִיט עֲלֵיָא
 בְּמַלְכוּת אֲנוּשָׁא וּלְמִן־דִּי יִצְבֵּא יִתְנַנְה וְשִׁפְלָ אֲנָשִׁים יָקוּם
 15 עֲלֵיהּ : דְּנָה חֲלָמָא חַיּוֹת אָנְהּ מַלְפָּא נְבוּכַדְנֶצַּר וְאַנְתָּהּ
 בְּלִטְשַׁאצַּר פְּשָׂרָא אֲמַר כָּל־קָבֵל דִּי וּפְלִי־חַפִּימֵי מַלְכוּתֵי
 לֹא־יִכְלִין פְּשָׂרָא לְהוֹדְעוֹתֵנִי וְאַנְתָּה כְּהֵל דִּי רוּחַ־אַלְהִין
 16 קַדִּישִׁין בְּךָ : אֲדוֹן דְּנִיָּאֵל דִּי־שְׁמִיָּה בְּלִטְשַׁאצַּר אֲשֵׁתוּמַם
 כְּשַׁעָה חֲדָא וְרַעֲיָנְהֵי וּבְהַלְנָה עֵינָה מַלְפָּא וְאֲמַר בְּלִטְשַׁאצַּר
 חֲלָמָא וּפְשָׂרָא אֶל־יִבְהַלְךְ עֵינָה בְּלִטְשַׁאצַּר וְאֲמַר מְרָאִי
 17 חֲלָמָא לְשִׁנְאִיךָ וּפְשָׂרָה לְעָרִיךָ : אֵילָנָא דִּי חַיּוֹת דִּי רַבָּה
 18 וְתַקַּף וְרוּמָהּ יִמְטָא לְשְׂמִיָּא וְחַזוֹתָהּ לְכָל־אַרְעָא : וְעֲפִיּוֹהֵי
 שְׂפִיר וְאַנִּיבָה שְׁנִיָּא וּמְזוֹן לְכָלֵּא בְּהַ תְּחַתּוֹהֵי תְדוֹר חַיּוֹת
 19 בְּרָא וּבַעֲנָפוֹהֵי יִשְׁכַּנְן צִפְרֵי שְׂמִיָּא : אֲנַתְּהָ־הוּא מַלְפָּא
 דִּי רַבּוּת וְתַקַּפּוּת וְרַבּוּתָךְ רַבַּת וּמַטַּת לְשְׂמִיָּא וְשְׁלִטְנָךְ
 20 לְכוּף אַרְעָא : וְדִי חֲזָא מַלְפָּא עִיר וְקַדִּישׁ נַחַת מִן־שְׂמִיָּא
 וְאֲמַר גְּדוֹ אֵילָנָא וְחַפְלוֹהֵי בְּרַם עֵקֶר שְׂרֻשׁוֹהֵי בְּאַרְעָא
 שְׂבָקוֹ וּבְאַסּוֹר דִּי־פְרוֹזֶל וּנְחַשׁ בְּדַחְתָּהּ דִּי בְרָא וּבִטְלָ
 שְׂמִיָּא יִצְטְבַּע וְעַם־חַיּוֹת בְּרָא חֲלָקָה עַד דִּי־שִׁבְעָה עֲדָנוּן
 21 יִחְלַפּוֹן עֲלוֹהֵי : דְּנָה פְּשָׂרָא מַלְפָּא וּגִזְרַת עֲלֵיָא הִיא דִּי

13. v. יתיר ו' 15. v. א' במקום ח' נ"א פְּשָׂרָא 16. v. א' בכנוקום ח' ibid. יתיר א'

19. v. יתיר ו' 21. v. עלאה קרי

22 מִטַּח עַל־מְרָאֵי מַלְכָּא : וְלֵךְ טַרְדִּין מִן־אֲנָשָׁא וְעַם־הַיּוֹת
 בְּרָא לְהוּהּ מְדַרְךָ וְעִשְׂבָּא כְתוּרִין לֵךְ יִטְעִמוּן וּמִטְל
 שְׁמִיָּא לֵךְ מִצְבָּעִין וְשִׁבְעָה עֲדָנִין יַחְלִפוּן עֲלֵיךְ עַד דֵּי
 תִּנְדַּע דֵּי־שְׁלִיט עֲלִיָּא בְּמַלְכוּת אֲנָשָׁא וּלְמִן־דֵּי יִצְבָּא
 23 יִתְנַנֵּה : וְדִי אָמְרוּ לְמִשְׁבַּק עֶקֶר שְׂרִשׁוּהֵי דֵי אֵילָנָא
 24 מַלְכוּתָךְ לֵךְ קִימָא מִן־דֵּי תִּנְדַּע דֵּי שְׁלוּטֵן שְׁמִיָּא : לֵהֲן
 מַלְכֵי מַלְכֵי יִשְׁפַר עֲלֵיךְ וְחַטְיָךְ בְּצִדְקָה פִּרְק וְעוֹיְתָךְ
 25 בְּמַחֲן עֲנוּן הֵן תְּהוּהּ אֲרָפָא לְשִׁלוּתָךְ : פְּלֵא מְטֵא עַל־
 26 נְבוּכַדְנֶצַּר מַלְכָּא : לְקִצַּת יַרְחִין תְּרִי־עֶשֶׂר עַל־יְהִיכַל
 27 מַלְכוּתָא דֵּי כְּבַל מֵהַלְךְ הוּהּ : עֵנָה מַלְכָּא וְאָמַר הָלֵא
 דֵּא־הִיא בְּבַל רַבְתָּא דֵּי־אַנְהָ בְּנִיתָהּ לְבֵית מַלְכוּ בְּתַקַּת
 28 חֲסִי וְלִיקַר הַדְרִי : עוֹד מַלְתָּא בְּפִם מַלְכָּא קַל מִן־שְׁמִיָּא
 נְפַל לֵךְ אָמְרִין נְבוּכַדְנֶצַּר מַלְכָּא מַלְכוּתָא עֲדַת מְנָךְ :
 29 וּמִן־אֲנָשָׁא לֵךְ טַרְדִּין וְעַם־הַיּוֹת בְּרָא מְדַרְךָ עִשְׂבָּא
 כְּתוּרִין לֵךְ יִטְעִמוּן וְשִׁבְעָה עֲדָנִין יַחְלִפוּן עֲלֵיךְ עַד דֵּי
 תִּנְדַּע דֵּי־שְׁלִיט עֲלִיָּא בְּמַלְכוּת אֲנָשָׁא וּלְמִן־דֵּי־יִצְבָּא
 יִתְנַנֵּה : בַּהּ שַׁעְתָּא מַלְתָּא סַפַּת עַל־נְבוּכַדְנֶצַּר וּמִן־אֲנָשָׁא
 30 טַרִּיד וְעִשְׂבָּא כְתוּרִין יֵאכַל וּמִטְל שְׁמִיָּא גְשִׁמָּה יִצְטַבַּע
 31 עַד דֵּי שַׁעְרָה כְּנַשְׂרִין רַבָּה וְטַפְרוּהִי כְּצַפְרִין : וְלְקִצַּת
 יוֹמִיָּא אָנָה נְבוּכַדְנֶצַּר עֲנוּי לְשְׁמִיָּא נְטִלַת וּמְנַדְעוּ עֲלֵי
 יְתוּב וְלַעֲלִיָּא בְּרִכַת וְלַחֵי עֲלֵמָא שְׁבַחַת וְהַדְרַת דֵּי שְׁלִטְנָה
 32 שְׁלִטֵן עֲלֵם וּמַלְכוּתָהּ עַם־דֶּר וְדַר : וְכַל־דֵּאֲרֵי אֲרַעָא פְּלֵה*
 דְּחִשְׁבִּין וְכַמְצַבִּיָּה עֶבֶד בְּהִיל שְׁמִיָּא וְדֵאֲרֵי אֲרַעָא וְלֵא
 33 אִיתֵי דֵּי־יִמְחָא בִּידֵהּ וְיֵאמַר לֵה מָה עֲבַדְתָּ : בַּהּ־זְמַנָּא

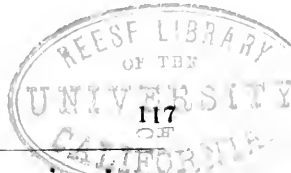
21. v. יתירא' קרי. 22. v. עלאה קרי. 29. v. עלאה קרי. 31. v. ולעלאה קרי
 32. v. דיורי קרי. ibid. ה' במקום א' ibid. ודיורי קרי

מִנְדְּעֵי יְתוֹב עָלַי וְלִיקַר מַלְכוּתֵי הַדְּרִי וְזִוְיֵי יְתוֹב עָלַי
 וְלִי הַדְּבָרִי וְרַבְרַבְנֵי יַבְעוֹן וְעַל־מַלְכוּתֵי הַתְּקַנְתָּ וְרַבּוֹ
 וַתִּירָה הוֹסֶפֶת־לִי : פֶּעַן אָנֹכִי נִבְכַּדְנָצַר מִשְׁפַּח וּמְרוֹמִים 34
 וּמִהַדָּר לְמַלְךְ שְׁמִיָּא דִּי כָל־מַעַבְדוּהִי קָשׁוּט וְאַרְחַתְתָּהּ
 דִּין וְדֵי מַהֲלִיכִין בְּגוּהַ יִכַּל לְהַשְׁפִּילָה :

CHAP. V.

בַּלְשַׁאצַּר מַלְכָּא עֲבַד לְחָם לְחָם רַב לְרַבְרַבְנוּהִי אֱלֹהִים וְלִקְבַל 1
 אֱלֹפָא חֲמָרָא שְׁתָּהּ : בַּלְשַׁאצַּר אָמַר בְּטַעַם חֲמָרָא 2
 לְהִיתִיָּה לְמַאֲנֵי דְהָבָא וְכִסְפָּא דִּי הִנְפֵק נְבוּכַדְנָצַר
 אֲבוּהִי מִן־הַיִּכְלָא דִּי בִירוּשָׁלַם וַיִּשְׁתַּחֲוֶה בְּהוֹן מַלְכָּא
 וְרַבְרַבְנוּהִי שִׁגְלָתָהּ וְלַחֲנִיתָהּ : בְּאֲדִין הִיתִיו מֵאֲנֵי דְהָבָא 3
 דִּי הִנְפְקוּ מִן־הַיִּכְלָא דִּי־בֵּית אֱלֹהָא דִּי בִירוּשָׁלַם וְאִשְׁתִּיו
 בְּהוֹן מַלְכָּא וְרַבְרַבְנוּהִי שִׁגְלָתָהּ וְלַחֲנִיתָהּ : אִשְׁתִּיו חֲמָרָא 4
 וְשִׁבְחוּ לְאֱלֹהֵי דְהָבָא וְכִסְפָּא נְחֹשֶׁא פְּרֻזְלָא אֲעָא וְאֲבָנָא :
 בַּה־שְׁעָתָא נִפְקוּ אֲצַפְעֵן דִּי יַד־אַנְשׁ וְכַתְּבָן לְקַבַּל 5
 נְבַר־שְׁתָּא עַל־גִּירָא דִּי־כַתְּל הַיִּכְלָא דִּי מַלְכָּא וּמַלְכָּא חֲזִיה
 פֶּס יָדָא דִּי כְּתָבָא : אֲדִין מַלְכָּא זִיוָהִי שְׁנוּהִי וְרַעֲיוֹנָהִי 6
 יַבְהַלּוּנָהּ וְקַטְרֵי חֲרָצָה מִשְׁתַּרְיִן וְאַרְפְּבַתָּהּ דָּא לְדָא
 נִקְשָׁן : קָרָא מַלְכָּא בְּחִיל לְהַעֲלָה לְאַשְׁפָּיָא פְּשָׁדִיָּא וְגִזְרֵיָא 7
 עֵנָה מַלְכָּא וְאָמַר לְחַפְיָמִי בְּבַל דִּי כָל־אַנְשׁ דִּי־יִקְרָהּ
 כְּתָבָה דָּנָה וּפְשָׁרָהּ יְהוֹנָנִי אַרְגֹּנָא וּלְפֶשׁ וְהַמוֹנְכָא דִּי־
 דְהָבָא עַל־צוּאָרָהּ וְתִלְתֵי בְּמַלְכוּתָא וּשְׁלֹט : אֲדִין עַל־לִין 8
 כָּל חַפְיָמִי מַלְכָּא וְלֹא־כְהִלִין כְּתָבָא לְמַקְרָא וּפְשָׁרָא
 לְהוֹדְעָה לְמַלְכָּא : אֲדִין מַלְכָּא בַּלְשַׁאצַּר שָׁגִיא מִתְּבַהֲל 9
 וְזִיוָהִי שְׁנִין עַלּוּהִי וְרַבְרַבְנוּהִי מִשְׁתַּבְּשִׁין : מַלְכָּתָא לְקַבַּל 10

v. 5. נפקה קרי v. 7. כשדאי קרי ibid. להמניכא קרי v. 8. יתיר ל' v. 10. יתיר ל'



מִלִּי מֶלֶכָא וְרַבְרַבְנֹהֵי לְבֵית מִשְׁתָּיָא עֲלֹת עֲנַת מַלְכָּתָא
וְאִמְרַת מֶלֶכָא לְעֵלְמִין חָיִי אֶל־יִבְהַלְוֵה רְעִיּוֹנָהּ וְזִיּוּיָהּ
אֶל־נִשְׁתַּנוּ; אֵיתִי גַבְרַת בְּמַלְכוּתָהּ דִּי רוּחַ אֱלֹהִין קְדִישִׁין 11
בֵּהּ וּבִיּוּמֵי אַבוּהּ נִהִירוּ וְשִׁכְלָתְנֹו וְחִכְמָה פְּחֻכְמַת־אֱלֹהִין
הַשְׁתַּכַּחַת בֵּהּ וּמֶלֶכָא נְבוּכַדְנֶצַּר אַבוּהּ רַב חֲרַטְמִין
אֲשַׁפִּין פְּשֻׁדָּאִין גְּזִירִין הִקְיִמָה אַבוּהּ מֶלֶכָא; פֶּלֶג־קָבֵל דִּי 12
רוּחַ יְתִירָא וּמִנְדַע וְשִׁכְלָתְנֹו מִפְּשַׁר הַלְמִין וְאִחֻוּת
אֲחִידָן וּמִשְׁרָא קִטְרִין הַשְׁתַּכַּחַת בֵּהּ בְּדַנְיָאֵל דִּי־מֶלֶכָא
שֶׁ־שְׁמִיהּ בְּלִטְשַׁאצָּר פֶּעַן דְּנִיָּאֵל יִתְקַרֵי וּפְשָׁרָה יִהְיֶהוּ;
בְּאֲדִין דְּנִיָּאֵל הַעַל קָדָם מֶלֶכָא עֵינָה מֶלֶכָא וְאָמַר 13
לְדַנְיָאֵל אֲנַתְּהָ־הוּא דְנִיָּאֵל דִּי־מִן־בְּנֵי גְלוּתָא דִּי יְהוּדָיִי
הָיִיתָ מֶלֶכָא אָבִי מִן־יְהוּדָיִי; וְשָׁמַעַת עֲלִיָּהּ דִּי רוּחַ אֱלֹהִין 14
בָּהּ וְנִהִירוּ וְשִׁכְלָתְנֹו וְחִכְמָה יְתִירָה הַשְׁתַּכַּחַת בָּהּ; וְכַעַן 15
הַעֲלוּ קָדָמִי חִכְמֵיָא אֲשַׁפִּיא דִּי־כְתָבָה דָּנָה יִקְרוּן וּפְשָׁרָה
לְהוֹדְעָתְנִי וְלֹא־כִּהְלוּן פְּשַׁר־מֶלְתָּא לְהַתְּוִיָּהּ; וְאַנְהָ 16
שָׁמַעַת עֲלִיָּהּ דִּי־תוֹפֵל פְּשָׁרִין לְמַפְּשַׁר וְקִטְרִין לְמִשְׁרָא
פֶּעַן הֵן תוֹפֵל פְּתָבָא לְמַקְרָא וּפְשָׁרָה לְהוֹדְעוֹתְנִי אַרְגֻּנָא
תְּלַבֵּשׁ וְהִמְוֹנָא דִּי־דִּהְבָא עַל־צִוְיָרָהּ וְתִלְתָּא בְּמַלְכוּתָא
תְּשַׁלֵּט; בְּאֲדִין עֵינָה דְנִיָּאֵל וְאָמַר קָדָם מֶלֶכָא 17
מִתְּנֵתָהּ לָךְ לְהוֹנֵן וּנְבֻזְפִּיתָהּ לְאַחֲרָן הֵב בְּרַם פְּתָבָא
אֶקְרָא לְמֶלֶכָא וּפְשָׁרָא אֶהוֹדְעֵנָה; אֲנַתְּהָ מֶלֶכָא אֱלֹהָא 18
עֲלִיָּא מַלְכוּתָא וְרַבּוּתָא וּיְקָרָא וְהִדְרָה יִהְיֶה לְנְבֻכַדְנֶצַּר
אַבוּהּ; וּמִן־רַבּוּתָא דִּי יְהִי־לָהּ פֶּלַעַמֵּיָא אֲמִיָּא וְלִשְׁנֵיָא 19
הוּוּ זָאֲעִין וְדַחֲלוּן מִן־קַדְמוֹהֵי דִי־הוּוּ צָבָא הוּוּ קָטַל
וְדִי־הוּוּ צָבָא הוּוּ מֵהָא וְדִי־הוּוּ צָבָא הוּוּ מָרִים וְדִי־
הוּוּ צָבָא הוּוּ מִשְׁפַּל; וְכַדִּי רַם לְבַבָּה וְרוּחָהּ תִּקְפַת 20

16. v. הכול קרי. 17. v. הכול קרי. 18. v. עלאה קרי. 19. v. זייעין קרי.

לַהֲזַדְדָה הַנְּחַת מִן־פְּרִיסָא מַלְכוּתָהּ וַיִּקְרָה הָעֵדִיו מִנֵּה: 21
 וּמִן־בְּנֵי אִנְשָׁא טְרִיד וְלִבְבָה עִם־חַיּוֹתָא שְׂוִי וְעִם־עֲרֻדֵי־א
 מְדוּרָה עֲשָׂבָא כְּתוּרִין וְיַטְעֻמוּנָהּ וּמִטְל שְׂמִיא גְשָׁמָה
 יִצְטַפֵּעַ עַד דִּי־יִדַע דִּי־שְׁלִיט אֱלֹהָא עֲלֵיָא בְּמַלְכוּת אִנְשָׁא
 וְלִמֵּן־דִּי יִצְבָּא יְהֻקִּים עֲלֵיהּ: וְאַנְתָּה בְּרַח בְּלִשְׂאֲצֵר לָא 22
 הַשְּׁפֵלְתָּ לִבְבְּךָ פֶּלֶל־קַבֵּל דִּי כָּל־דְּנָה יִדְעָת: וְעַל־מְרָא 23
 שְׂמִיא הִתְרוּמְמַת וְלִמְאַנְיָא דִּי־בֵיתָהּ הִוְתִּיו קַדְמִיָּה
 וְאַנְתָּה וּרְבַרְבְּנִיָּה שִׁגְלַתְךָ וְלִהְנַתְךָ חֲמָרָא שְׁתִּין בְּהוֹן
 וְלֹא־לֵהִי כִסְפָא וְדִהָבָא נְהֻשָׁא פְּרוּזָא אַעָא וְאַבְנָא דִּי לֹא־
 הוּוּן וְלֹא־שְׂמַעִין וְלֹא יִדְעִין שְׂבַחָת וְלֹא־לֵהִיא דִּי־נִשְׁמַתְךָ
 בִּידָה וְכַל־אַרְחַתְךָ לֵה לָא הִדְרָת: בְּאַדִּין מִן־קַדְמוּהִי 24
 שְׁלִיחַ פְּסָא דִּי־יִדָּא וְכַתְבָּא דְּנָה רְשִׁים: וְדָנָה כְּתָבָא 25
 דִּי רְשִׁים מִנָּא מִנָּא תַקַּל וּפְרָסִין: דְּנָה פֶּשֶׁר מְלִתָּא 26
 מִנָּא מְנַה־אֱלֹהָא מַלְכוּתְךָ וְהַשְּׁלֵמָה: תַקַּל תַקִּילָתָא 27
 בְּמַאזְנֵיָא וְהַשְּׁתַכַּחַת חֲסִיר: בְּרַס פְּרִיסַת מַלְכוּתְךָ 28
 וַיְהִיבַת לְמַדֵּי וּפְרַס: בְּאַדִּין אָמַר בְּלִשְׂאֲצֵר וְהַלְבְּשׁוּ 29
 לְדַנְיָאֵל אַרְגָּוָנָא וְהַמְּוַנְכָא דִּי־דִהָבָא עַל־צְוֹאֲרָהּ וְהַכְּרוּזוּ
 עֲלֵיהּ דִּי־לֵהוּוּ שְׁלִיט תִלְתָּא בְּמַלְכוּתָא: בַּה בְּלִילֵיָא 30
 קָטִיל בְּלִשְׂאֲצֵר מֶלֶכָא כְּשִׂדֵּיָא:

CHAP. VI.

וְדַרְיוֹשׁ מְדִיָּא קַבֵּל מַלְכוּתָא פְּבַר שְׁנִין שְׁתִּין וְתַרְתִּין: 1
 שְׁפַר קַדָּם דַּרְיוֹשׁ וְהֻקִּים עַל־מַלְכוּתָא לְאַחַשְׁדְּרָפְנֵיָא 2
 מָאָה וְעֶשְׂרִין דִּי לָהוֹן בְּכַל־מַלְכוּתָא: וְעֵלָא מְנַהוֹן סָרְכִין 3
 תִלְתָּה דִּי דַנְיָאֵל חַד מְנַהוֹן דִּי לָהוֹן אַחַשְׁדְּרָפְנֵיָא אֵלִין
 יְהִיבִין לָהוֹן טַעְמָא וּמֶלֶכָא לֹא־לֵהוּוּ נֹזֵק: אִדּוֹן דַּנְיָאֵל 4
 דְּנָה הוּוּהַ מִתְנַצַּח עַל־סָרְכֵיָא וְאַחַשְׁדְּרָפְנֵיָא פֶּלֶל־קַבֵּל דִּי־

רוח יתירא בה ומלפא עשית להקמותה על־פל־מלכותא :
5 אַדִּין סְרַבְיָא וְאַחַשְׁדֵּרְפִּנְיָא הוּוּ בְּעִינְ עֵלְהָ לְהַשְׁפִּיחָהּ
לְדַנְיָאֵל מִצַּד מַלְכוּתָא וְכַל־עֵלְהָ וּשְׁחִיתָהּ לֹא־יִכְלִין
לְהַשְׁפִּיחָהּ פֶּל־קָבֵל דִּי־מַהִימֵן הוּוּ וְכַל־שְׁלוּ וּשְׁחִיתָהּ
6 לֹא הַשְׁתַּכַּחַת עֲלוּהִי : אַדִּין גְּבַרְיָא אֱלֵף אִמְרִין דִּי לֹא
נְהַשְׁפַּח לְדַנְיָאֵל דְּנָה פֶּל־עֵלְהָ לְהֵן הַשְׁפִּיחָנָא עֲלוּהִי
7 בְּדַת אֱלֹהֵהּ : אַדִּין סְרַבְיָא וְאַחַשְׁדֵּרְפִּנְיָא אֱלִין הִרְגִּישׁוּ
עַל־מִלְפָא וְכֵן אִמְרִין לְהָ דְרִיּוּשׁ מִלְפָא לְעֲלָמִין חַיִּי :
8 אֲתִיעֲטוּ כָּל סְרַבְיָי מַלְכוּתָא סְגִנְיָא וְאַחַשְׁדֵּרְפִּנְיָא הַדְּבַרְיָא
וּפְחֻחָתָא לְקִנְמָא קָדָם מִלְפָא וּלְתַקְפָּה אֲסַר דִּי כַל־דִּי־
יִבְעָא בְּעוּ מִן־פֶּל־אֱלֹהֵהּ וְאַנְשׁ עַד־יוֹמִין תִּלְתִּין לְהֵן מִנְּךָ
9 מִלְפָא יִתְרַמָּא לְגַב אַרְיוּתָא : פְּעֵן מִלְפָא תְקִים אֲסַרָא
וְתִרְשֵׁם פְּתַבָּא דִּי לֹא לְהַשְׁנִיָּה פְּדַת־מְדִי וּפְרַס דִּי־לֹא
10 תְעֵדָא : פֶּל־קָבֵל דְּנָה מִלְפָא דְרִיּוּשׁ רְשֵׁם פְּתַבָּא וְאַסְרָא :
11 וְדַנְיָאֵל כְּדִי יַדַּע דִּי־רְשִׁים פְּתַבָּא עַל לְבִיתָהּ וְכוּיִן פְּתִיחֻן
לְהָ פְּעֻלִיתָהּ נִגְדַּד יְרוּשָׁלַם וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא הוּוּ
בְּרֵךְ עַל־בְּרֻכּוּהִי וּמִצִּילָא וּמוֹדָא קָדָם אֱלֹהֵהּ פֶּל־קָבֵל
12 דִּי־הוּוּ אַעְבַּד מִן־קַדְמַת דְּנָה : אַדִּין גְּבַרְיָא אֱלֵף הִרְגִּישׁוּ
13 וְהַשְׁפִּיחוּ לְדַנְיָאֵל בְּעֵה וּמִתְחַנְּן קָדָם אֱלֹהֵהּ : בְּאִדִּין
קָרְבוּ וְאִמְרִין קָדָם־מִלְפָא עַל־אֲסַר מִלְפָא הֵלֹא אֲסַר
רְשָׁמַת דִּי כַל־אַנְשׁ דִּי־יִבְעָא מִן־פֶּל־אֱלֹהֵהּ וְאַנְשׁ עַד־יוֹמִין
תִּלְתִּין לְהֵן מִנְּךָ מִלְפָא יִתְרַמָּא לְגֹב אַרְיוּתָא עֵנָה מִלְפָא
וְאִמְרַן יִצְיָבָא מִלְתָּא פְּדַת־מְדִי וּפְרַס דִּי־לֹא תְעֵדָא :
14 בְּאִדִּין עֲנוּ וְאִמְרִין קָדָם מִלְפָא דִּי דַנְיָאֵל דִּי מִן־בְּנֵי
גְלוּתָא דִּי יְהוּדַי לֹא־שָׁם עֲלִיךָ מִלְפָא טַעִם וְעַל־אֲסַרָא דִּי
15 רְשָׁמַת וְזַמְנִין תִּלְתָּהּ בְּיוֹמָא בְּעָא בְּעוּתָהּ : אַדִּין מִלְפָא
כְּדִי מִלְתָּא שְׁמַע שְׁגִיָא בְּאִשׁ עֲלוּהִי וְעַל דַּנְיָאֵל שָׁם פֶּל

לְשִׁיזְבוּתָהּ וְעַד מַעְלֵי שָׁמַיָא הוּוּהּ מִשְׁתַּדָּר לְהַצְלוּתָהּ :
 16 בְּאֲדִינָן גְּבַרְיָא אֱלֹהֵי הַרְגָּשׁוּ עַל־מַלְכָּא וְאָמְרִין לְמַלְכָּא דַּע
 מַלְכָּא דִּי־דַת לְמַדְי וּפְרַס דִּי־כַל־אַסְר וְקַיִם דִּי־מַלְכָּא
 17 יִתְקִים לֹא לְהַשְׁנִיָּה : בְּאֲדִינָן מַלְכָּא אָמַר וְהִיתִיו לְדַנְיָאֵל
 וְרַמּוֹ לְגַבְאֵי דִי אַרְיוּתָא עֵנָה מַלְכָּא וְאָמַר לְדַנְיָאֵל אֱלֹהֵךְ
 18 דִּי אַנְתָּה פְּלַח־לָהּ בְּתַדִּירָא הוּוּא יִשְׁיזְבֻנְךָ : וְהִיתִית אַבְנֵן
 חֲדָה וְשָׁמַת עַל־פִּם גַּבְא וְהַחֲמֵה מַלְכָּא בְּעִזְקָתָהּ וּבְעִזְקָת
 19 רִבְרָבְנוּהִי דִּי לֹא־תִשְׁנָא צָבּוּ דַּנְיָאֵל : אֲדִינָן אֲזַל מַלְכָּא
 לְהִיכְלָהּ וּבַת טוֹת וְדַחּוֹן לֹא־הִנְעִל קַדְמוּהִי וְשִׁנְתָּה נְדָת
 20 עֲלוּהִי : בְּאֲדִינָן מַלְכָּא בִּשְׁפַרְפְּרָא יְקוּם בְּנִגְהָא וּבַהַתְּפַה־לָּהּ
 21 לְגַבְא דִּי־אַרְיוּתָא אֲזַל : וּכְמַקְרָבָהּ לְגַבְא לְדַנְיָאֵל בְּקַל
 עֲצִיב זַעַק עֵנָה מַלְכָּא וְאָמַר לְדַנְיָאֵל דַּנְיָאֵל עֲבַד אֱלֹהָא
 22 חַיָּא אֱלֹהֵךְ דִּי אַנְתָּה פְּלַח־לָהּ בְּתַדִּירָא הִיכַל לְשִׁיזְבוּתָךְ
 מִן־אַרְיוּתָא : אֲדִינָן דַּנְיָאֵל עִם־מַלְכָּא מְלַל מַלְכָּא לְעֵלְמִין
 23 חַיָּי : אֱלֹהֵי שְׁלַח מַלְאכָּה וְסַגְר פִּם אַרְיוּתָא וְלֹא חֲבַלּוּנִי
 פַּל־קַבֵּל דִּי קַדְמוּהִי זְכוּ הַשְׁתַּכַּחַת לִי וְאַף קַדְמִיךָ מַלְכָּא
 24 חֲבוּלָה לֹא עֲבַדְתָּ : בְּאֲדִינָן מַלְכָּא שָׂגִיא טַאֵב עֲלוּהִי
 וּלְדַנְיָאֵל אָמַר לְהַנְסֵקָה מִן־גַּבְא וְהַסֵּק דַּנְיָאֵל מִן־גַּבְא
 25 וְכַל־חֲבַל לֹא־הַשְׁתַּכַּח בַּהּ דִּי יוּמָן בְּאֱלֹהֵהּ : וְאָמַר
 מַלְכָּא וְהִיתִיו גְּבַרְיָא אֱלֹהֵי דִי־אַכְלוּ קַרְצוּהִי דִּי דַּנְיָאֵל
 וְלִגְבֵי אַרְיוּתָא רַמּוֹ אַנּוּן בְּנִיחּוֹן וּנְשִׁיחּוֹן וְלֹא־מָטוּ
 לְאַרְעִית גַּבְא עַד דִּי־שָׁלְטוּ בַּהּ אַרְיוּתָא וְכַל־גְּרַמִּיחּוֹן
 26 הִדְקוּ : בְּאֲדִינָן דְּרוּשׁ מַלְכָּא פִּתַּח לְכַל־עַמְמִיָּא אַמְיָא
 27 וְלִשְׁנַיָּא דִּי־דְאַרְיִן בְּכַל־אַרְעָא שְׁלַמְכוּן יִשְׂגָּא : מִן־קַדְמִי
 שִׁים טַיִם דִּי ׀ בְּכַל־שְׁלֹטֵן מְלַכוּתֵי לְהוֹן זְאֵעִין וְדַחְלִין
 מִן־קַדָּם אֱלֹהֵהּ דִּי־דַנְיָאֵל דִּי־הוּוּא אֱלֹהָא חַיָּא וְקַיִם

לְעֹלְמִינַן וּמַלְכוּתָהּ דִּי-לֹא תִתְּהַבֵּל וְשִׁלְטָנָהּ עַד-סוּפָא :
 28 מְשִׁיזֵב וּמְצַל וְעֵבֵד אֶתִּין וְתַמְהִינַן בְּשִׁמְיָא וּבְאַרְעָא דִּי
 29 שְׂזִיב לְדַנְיָאֵל מִן-יַד אַרְוֹתָא : וְדַנְיָאֵל דִּנְהַּ הַצִּלָּח
 בַּמְּלָכוֹת דְרִיּוּשׁ וּבַמְּלָכוֹת כּוּרְשׁ פְּרָסְיָא :

CHAP. VII.

1 בְּשַׁנַּת הַדָּה לִבְלֹא-שִׁצְר מְלֶךְ בְּכָל דַּנְיָאֵל הַלֵּם תְּזַה וְתַזְוִי
 רֵאשִׁיָּה עַל-מְשַׁכְּבֵה בְּאֲדִין הַלְּמָא כְּתַב רֵאשׁ מְלִין אָמַר :
 2 עֵנֵה דַנְיָאֵל וְאָמַר תְּזַה הַזְוִית בְּהַזְוִי עִם-לִילְיָא וְאָרוּ אַרְבַּע
 3 רוּחֵי שְׁמִיָּא מְגִידִין לְיֻמָּא רַבָּא : וְאַרְבַּע זַיּוּנַן רַבְרָבִין
 4 סִלְקוּן מִן-יֻמָּא שְׁנַיִן דָּא מִן-דָּא : קַדְמִיתָא כְּאַרְיֵה וּגְשִׁין
 דִּי-נִשְׂר לָהּ תְּזַה הַזְוִית עַד דִּי-מְרִיטוּ גַפִּיָּה וּנְטִילַת מִן
 אַרְעָא וְעַל-רְגְלֵין כְּאַנְשׁ הַקְּיֻמַּת וּלְבַב אָנְשׁ יַהִיב לָהּ :
 5 וְאָרוּ הַזְוִיה אַחֲרֵי תְנַיְנָה דְמִיָּה לְדַב וּלְשִׁטְר-חַד הַקְּיֻמַּת
 וְתַלַּת עַלְעִין בְּכַמְּהָ בֵּין שְׁנֵיָּה וּכְן אָמְרִין לָהּ קוּמִי אֲכַלִּי
 6 בְּשׁוּר שְׁנֵיָּא : בְּאַתֵּר דִּנְהַּ תְּזַה הַזְוִית וְאָרוּ אַחֲרֵי כְּנֻמֵּר וְלָהּ
 גְּשִׁין אַרְבַּע דִּי-עוּף עַל-גַּפִּיָּה וְאַרְבַּעָה רֵאשִׁין לְהַזְוִיתָא
 7 וְשִׁלְטַן יַהִיב לָהּ : בְּאַתֵּר דִּנְהַּ תְּזַה הַזְוִית בְּהַזְוִי לִילְיָא
 וְאָרוּ הַזְוִיה רַבִּיעִיָּא דְהִילָהּ וְאַמְתַּנִּי וְתַקְּוֵפָא וְתִירָה וְשְׁנַיִן
 דִּי-פְרִזֵּל לָהּ רַבְרָבִין אֲכַלָּא וּמְדַקָּה וּשְׁאַרָא בְּרַגְלֵיָּהּ
 רַפְסָה וְהִיא מְשַׁנְיָה מִן-כָּל-הַזְוִיתָא דִּי קַדְמִיָּה וּקְרַנִּין
 8 עֶשֶׂר לָהּ : מִשְׁתַּכַּל הַזְוִית בְּקַרְנֵיָּא וְאַלּוּ קַרְן אַחֲרֵי זַעִירָה
 סִלְקַת בֵּינֵיהוֹן וְתַלַּת מִן-קַרְנֵיָּא קַדְמִיתָא אֶתְעַקְרוּ מִן-
 קַדְמִיָּה וְאַלּוּ עֵינִין כְּעֵינֵי אָנְשָׁא בְּקַרְנָא-דָּא וּפְסִם מִמִּלְל
 9 רַבְרָבִין : תְּזַה הַזְוִית עַד דִּי כְּרִסְוִין רְמִיו וְעִתִּיק יוּמִין יַתֵּב
 לְבוּשֵׁהּ כְּתַלְגַּ חוּר וְשַׁעַר רֵאשִׁיָּה כְּעַמֵּר נִקָּא כְּרִסְיָהּ
 10 שְׂבִיבִין דִּי-נוֹר גַּלְגְּלוּהִי נוֹר דִּילָק : נְהַר דִּי-נוֹר נִגַּד וּנְפַק

v. 29. פרסאה קרי v. 7. רביעאה קרי v. 8. יתיר ו' ibid. אתקרא קרי

מן-קדמוהי אלת אלפים ישמשונה ורבו רבון קדמוהי
 11 יקומון דינא יתב וספרין פתיהו; חנה הנות באדון
 מן-קל מליא רברבתא די קרנא ממללא חנה הנות עד
 די קטילת חיותא והובד גשמה ויהיבת ליגדת אשא;
 12 ושאר חיותא העדיו שלטנהון וארכה בחיין יהיבת להון
 13 עד-זמן ועדן; חנה הנות בחזוי ליליא וארו עם-ענני
 שמיא פבר אנש אתה הוא ועד-עתיק יומיא מטה
 14 וקדמוהי הקרבוהי; ולה יהב שלטן ויקר ומלכו וכל
 עממיא אמיא ולשניא לה יפלחון שלטנה שלטן עלם
 15 די-לא יעדה ומלכותה די-לא תתחבל; אתתכרית
 16 ריהי אנה דניאל בגו נדנה וחזוי ראשי ובהלנני; קרבת
 על-חד מן-קאמיא ונציבא אביא מנה על-פל-דנה ואמר-
 17 לי ופשר מליא יהודענני; אלין חיותא רברבתא די אגין
 18 ארבע ארבעה מלכין יקומון מן-ארעא; ויקבלון מלכותא
 קדישי עליונין ויחסנון מלכותא עד-עלמא ועד עלם
 19 עלמיא; אדון צבית לנצבא על-חיותא רביעיתא די-הות
 שניה מן-פלחון דהילה ותירה שניה די-פרזל וטפריה
 20 די-נחש אכלה מדקה ושאר אברגליה רפסה; ועל-
 קרניא עשר די בראשה ואחרי די סלקת ונפלון מן-
 קדמיה תלת וקרנא דפן ועינין לה ופס ממלל רברבן
 21 וחזוה רב מן-הברתה; חנה הנות וקרנא דפן עבדא
 22 קרב עם-קדישין ויכלה להן; עד די-אתה עתיק יומיא
 ודינא יהב לקדישי עליונין וזמנא מטה ומלכותא החסנו
 23 קדישין; פן אמר חיותא רביעיתא מלכו רביעיא תהוא
 בארעא די תשנא מן-פל-מלכותא ותאכל פל-ארעא
 24 ותדושנה ותדקנה; וקרניא עשר מנה מלכותה עשרה

ibid. כ"א ברגליה

ibid. יתיר ו'

v. 19. כ"א לנצבא

v. 23. רביעאה קרי

v. 10. אלפיין קרי

v. 20. ונשלה קרי

מַלְכוּיָן יִקְמוּן וְאַחֲרָיו יָקוּם אַחֲרֵיהֶן וְהוּא יִשְׁנֵא מִן־קִדְמוּיָא
וְתִלְתָּהּ מַלְכוּיָן יְהִשְׁפֹּל; וּמְלִיץ לְצַד עֲלִיָּא יִמְלַל וְלִקְדִישֵׁי 25
עֲלִיוֹנוֹן יִבְלֵא וְיִסְפֹּר לְהַשְׁנִיָּה זְמַנִּין וְדַת וְיִתְּנֵהּ בִּידֵהּ
עַד־עֶדְן וְעֶדְנִין וּפְלַג עֶדְן; וְדִינָא יִתֵּב וְשְׁלֹטְנֵהּ יִהְיֶהוּן 26
לְהַשְׁמָדָה וְלַהֲבִדָּה עַד־סוּפָא; וּמַלְכוּתָא וְשְׁלֹטְנָא 27
וְרִבּוּתָא דִּי מַלְכוּת תַּחֲוֹת פְּלִי־שְׁמִיָּא יְהִיבַת לְעַם קְדִישֵׁי
עֲלִיוֹנוֹן מַלְכוּתָהּ מַלְכוּת עַלְמָא וְכָל שְׁלֹטְנֵיָּא לָהּ וּפְלַחוּן
וְיִשְׁתַּמְעוּן; עַד־כֹּה סוּפָא דִּי־מַלְתָּא אָנָּה דְנִיבָּאֵל שְׁנִיָּא 28
רַעִיוֹנֵי יְבִהֲלַנְנִי וְזִיוֵי יִשְׁתַּנוּן עֲלֵי וּמַלְתָּא בְּלִבִּי נִטְרַת;

III. EZRA 4: 8—6: 18.

רְחוּם בְּעַל־טַעַם וְשִׁמְשֵׁי סִפְרָא פְּתִבוּ אֲגָרָא חֲדָא עַל־ 8
יְרוּשָׁלַם לְאַרְתַּחְשַׁשְׁתָּא מַלְכָּא כְּנַמָּא; אַדִּין רְחוּם בְּעַל־ 9
טַעַם וְשִׁמְשֵׁי סִפְרָא וּשְׁאָר כְּנֻתֵהוּן דִּינִיָּא וְאַפְרִסְתְּכִיָּא
טַרְפְּלִיָּא אֲפִרְסִיָּא אֲרַפְּוּ בְּבִלְיָא שׁוּשַׁנְכִיָּא דְהוּא עֲלִמְיָא; 10
וּשְׁאָר אֲמִיָּא דִּי הִגְלִי אֲסַנְפֵר רַבָּא וְיִקְרָא וְהוּתֵב הַמֹּן
בְּקָרְיָה דִּי שְׁמֵרִין וּשְׁאָר עֲבַר־נְהָרָה וְכַעֲנַת; 11
דְּנָה פִרְשֵׁגִן אֲגַרְתָּת דִּי שְׁלַחוּ עֲלוּהִי עַל־אַרְתַּחְשַׁשְׁתָּא 12
מַלְכָּא עֲבָדִיךָ אֲנִשׁ עֲבַר־נְהָרָה וְכַעֲנַת; יְדִיעַ לְהוּא
לְמַלְכָּא דִּי יְהוּדִיָּא דִּי סִלְקוּ מִן־לְוִתָּךְ עֲלִינָא אֲתוּ לִירוּשָׁלַם
קְרִיתָא מְרֻדָּתָא וּבְאוּשְׁתָּא בְּנִין וְשׁוּרִי אֲשַׁכְּלִלוּ וְאַשְׁיָא
יַחֲיטוּ; פֶּעַן יְדִיעַ לְהוּא לְמַלְכָּא דִּי הֵן קְרִיתָא דָךְ תַּתְּבִינָא
וְשׁוּרִיָּא יִשְׁתַּכְּלִלוּן מִנְדָּה בְּלוּ וְהִלְךְ לָא יִנְתַּנוּן 14
וְאַפְתַּם מַלְכִים תַּהֲנִזִּק; פֶּעַן פְּלִי־קַבֵּל דִּי־מַלַּח הֵיכְלָא
מַלְחָנָא וְעֲרוֹת מַלְכָּא לֹא־אַרְיָךְ לָנָא לְמַחְזָא עַל־דְּנָה 15
שְׁלַחְנָא וְהוּדְעָנָא לְמַלְכָּא; דִּי יִבְקֵר בְּסִפְרָא דְכַרְנִיָּא

די אָבֿהֿתָּךְ וְתִהְיֶה שְׂפֹחַ בְּסֶפֶר דְּכַרְנִיָּא וְתִנְדַּע דִּי קְרִיתָא דָךְ
 קָרִיא מְרָדָא וּמִהִנּוּקַת מַלְכִין וּמְדִינָן וְאַשְׁתַּדּוּר עֲבָדִין
 בְּגוּוּה מִן־יּוֹמַת עֲלָמָא עַל־דְּנָה קְרִיתָא דָךְ הִתְרַבַּת ;
 16 מִהוּדְעִין אֲנַחְנָה לְמַלְכָּא דִּי הֵן קְרִיתָא דָךְ תִּתְּבַנָּא וְשׁוּרִיָּה
 יִשְׁתַּכְּלִלִין לְקַבַּל דְּנָה חֶלֶק בְּעֵבֶר נִהְרָא לֹא אִיתִי לָךְ ;
 17 שְׁתַּגְּמָא שְׁלַח מַלְכָּא עַל־רְחוּם בְּעַל־טַעַם וְשִׁמְשֵׁי סַפְרָא
 וְשִׁאֵר פְּנוּתֵהוּן דִּי יִתְּבִין בְּשִׁמְרִין וְשִׁאֵר עֲבַר־נִהְרָה
 18 שְׁלָם וְכַעַת ; נִשְׁתַּוְּנָא דִּי־שְׁלַח־תּוּן עֲלִינָא מִפְּרִשׁ קָרִי
 19 קַדְמִי ; וּמְנִי שִׁים טַעַם וּבְבַקְרוּ וְהִשְׁפִּיחוּ דִּי קְרִיתָא דָךְ
 מִן־יּוֹמַת עֲלָמָא עַל־מַלְכִין מִתְּנַשְׂאָה וּמְרָדָא וְאַשְׁתַּדּוּר
 20 מִתְּעַבְד־בַּהּ ; וּמַלְכִין תַּקְיָפוּן הוּוּ עַל־בִּירוּשָׁלַם וְשִׁלְיָטִין
 21 בְּכַל עֲבַר נִהְרָה וּמִדָּה בְּלוּ וְהִלְךְ מִתְּיָהֵב לַהוּן ; פֻּעַן
 שִׁימוּ טַעַם לְבַטְלָא גְּבַרְיָא אֱלָךְ וְקְרִיתָא דָךְ לֹא תִתְּבַנָּא
 22 עַד־מְנִי טַעְמָא יִתְּשֵׁם ; וְזַהִירִין הוּוּ שְׁלוּ לְמַעַבַד עַל־דְּנָה
 23 לָמָּה יִשְׁגָּא חֲבַלָּא לְהַנּוּקַת מַלְכִין ; אֲדִין מִן־דִּי
 פְּרִשְׁגוּן נִשְׁתַּוְּנָא דִּי אֲרַתְּהִשְׁשֵׁתָּא מַלְכָּא קָרִי קְדַם־רְחוּם
 וְשִׁמְשֵׁי סַפְרָא וּכְנוּתֵהוּן אֲזִלוּ בְּבַהִילוּ לִירוּשָׁלַם עַל־
 24 יְהוּדִיָּא וּבְטָלוּ הֵמָּו בְּאַדְרַע וְהִיל ; בְּאֲדִין בְּטַלַת עֲבִידַת
 בִּית־אֱלֹהָא דִּי בִירוּשָׁלַם וְהָתָּה בְּטָלָא עַד שְׁנַת תְּרַתִּין
 לְמַלְכוּת דְּרִנּוּשׁ מַלְכ־פָּרַס ;

CHAP. V.

1 וְהִתְנַבִּי הֵגִי נְבִיאָהּ וּזְכַרְיָה בֶּר־עֲדוּא נְבִיאָא עַל־יְהוּדִיָּא
 2 דִּי בִיהוּד וּבִירוּשָׁלַם בְּשֵׁם אֱלֹהֵי יִשְׂרָאֵל עֲלִיהוּן ; בְּאֲדִין
 קָמוּ זֶרְבַבְבֶּל בֶּר־שְׂאֵל־תִּיאֵל וְיִשׁוּעַ בֶּר־יּוֹצְדָק וְשָׁרִיו לְמַבְנָא
 בִּית אֱלֹהָא דִּי בִירוּשָׁלַם וְעִמָּהוּן נְבִיאָיָה דִּי־אֱלֹהָא
 3 מְסַעְדִין לַהוּן ; בַּה־זְמַנָּא אֲתָה עֲלִיהוּן תִּתְּנִי פַּחַת עֲבַר־
 נִהְרָה וְשִׁתֵּר בּוֹזְנִי וּכְנוּתֵהוּן וְכֵן אֲמַרִין לָהֶם מִן־שָׁם

לְכֶם טַעַם בַּיְתָא דְנָה לְבָנָא וְאַשְׁרָנָא דְנָה לְשִׁכְלָלָה ;
 4 אַדִּין כְּנָמָא אֲמַרְנָא לְהֵם מִן־אֲנוּן שְׁמַהֲתָ גְבַרְיָא דִּי־דְנָה
 5 בְּנִינָא בְּנִין ; וְעִין אֲלֵהֶם הָוֵת עַל־שְׂבִי יְהוּדִיא וְלֹא־
 בְּשָׁלוּ הַמּוֹ עַד־טַעְמָא לְדַרְיוּשׁ יְהוּדַי וְאֲדִין יְתִיבוּן נְשִׁתּוּנָא
 6 עַל־דְּנָה : פִּרְשְׁגִן אֲגַרְתָּא דִּי־שְׁלַח תַּתְּנִי פַּחַת עֲבַר־
 נֶהְרָה וּשְׁתַּר בּוּזְנִי וּכְנֻתָהּ אֲפַרְסְכּוּא דִּי בַּעֲבַר נֶהְרָה
 7 עַל־דַּרְיוּשׁ מַלְכָּא : פַּתְגָּמָא שְׁלַחוּ עֲלוּהִי וּכְדָנָה כְּתוּב
 8 בְּגִוַּה לְדַרְיוּשׁ מַלְכָּא שְׁלָמָא כֻּלָּא : יָדִיעַ לְהוּא לְמַלְכָּא
 דִּי־אֲזֻלָּנָא לִיהוּד מְדִינְתָּא לְבֵית אֱלֹהָא רַבָּא וְהוּא
 מְתַבְּנָא אֲבָן גָּלִל וְאֶע מִתְשֵׁם בְּכֶתְלָיָא וְעִבִידְתָּא דָּךְ
 9 אֲסַפְרָנָא מִתְעַבְדָּא וּמִצְלַח בִּידְהֵם ; אַדִּין שְׂאֵלָנָא לְשַׁבְּיָא
 אֱלֵךְ כְּנָמָא אֲמַרְנָא לְהֵם מִן־שֵׁם לְכֶם טַעַם בַּיְתָא דְנָה
 10 לְמַבְנֵיהּ וְאַשְׁרָנָא דְנָה לְשִׁכְלָלָה ; וְאִם שְׁמַהֲתָהֶם שְׂאֵלָנָא
 לְהֵם לְהוֹדְעוּתָךְ דִּי נִכְתָּב שֵׁם־גְבַרְיָא דִּי בְרָאֲשֵׁהֶם ;
 11 וְכְנָמָא פַּתְגָּמָא הִתִּיבוּנָא לְמַמַּר אֲנַחְנָא הַמּוֹ עֲבַדוּהִי
 דִּי־אֱלֹהַ שְׁמִיָּא וְאַרְעָא וּבְנִין בַּיְתָא דִּי־הוּא בְּנֵה מִקְדָּמַת
 דְּנָה שְׁנִין שְׁגִיָּאן וּמְלָךְ לְיִשְׂרָאֵל רַב בְּנֵהוּי וּשְׁכַלְלָה ;
 12 לְהֵן מִן־דִּי הִרְגִּזוּ אֲבַהֲתָנָא לְאֱלֹהַ שְׁמִיָּא יְהֵב הַמּוֹ בִּיד
 נְבוּכַדְנֶצַּר מְלָךְ־בָּבֶל פְּסָדִיָּא וּבֵיתָהּ דְּנָה סִתְרָה וְעַמָּה
 13 הִגְלִי לְבָבֶל ; בָּרַם בְּשַׁנַּת חֲדָה לְכוּרְשׁ מַלְכָּא דִּי בָּבֶל
 14 פּוּרְשׁ מַלְכָּא שֵׁם טַעַם בַּיְתָא־אֱלֹהָא דְנָה לְבָנָא ; וְאִם
 מְאֵנִיָּא דִּי־בֵית־אֱלֹהָא דִּי דִּהְבָּה וְכִסְפָּא דִּי נְבוּכַדְנֶצַּר
 הִנְפִּק מִן־הִיכְלָא דִּי בִירוּשָׁלַם וְהִיבֵל הַמּוֹ לְהִיכְלָא דִּי
 בָּבֶל הִנְפִּק הַמּוֹ פּוּרְשׁ מַלְכָּא מִן־הִיכְלָא דִּי בָּבֶל וְהִיבוּ
 15 לְשִׁשְׁבָצַר שְׁמִיָּהּ דִּי פַּחַת שְׁמָהּ ; וְאַמְר־לֵהּ אֱלֹהַ מְאֵנִיָּא
 שְׂאֵ אֲזֻל־אַחַת הַמּוֹ בְּהִיכְלָא דִּי בִירוּשָׁלַם וּבֵית אֱלֹהָא

v. 15. יתיר ה'

v. 13. נ"א לבנא

v. 12. כשדאה קרי

16 יִתְבַּנֵּא עַל־אַתְרָהּ : אֲדִין שֶׁשְּׁבַצַר דָּךְ אֶתָּא יְהִיב
 אֲשִׁיָּא דִי־בֵית אֱלֹהָא דִי בִירוּשָׁלַם וּמִן־אֲדִין וְעַד־כְּעַן
 17 מִתְבַּנֵּא וְלֹא שְׁלִים : וְכַעַן הֵן עַל־מַלְכָּא טַב יִתְבַּקֵּר בְּבֵית
 גְּנֻזְיָא דִי־מַלְכָּא תַמָּה דִי בְּכָל הֵן אֹתִי דִי־מִן־כּוֹרֶשׁ
 מַלְכָּא שִׁים טַעַם לְמַבְנֵא בֵית־אֱלֹהָא דָךְ בִירוּשָׁלַם וְרַעוּת
 מַלְכָּא עַל־דְּנָה יִשְׁלַח עֲלוּנָא :

CHAP. VI.

1 בְּאֲדִין דְּרִיוּשׁ מַלְכָּא שִׁם טַעַם וּבְקָרוּ א בְּבֵית סַפְרִיָּא דִי
 2 גְּנֻזְיָא מִהֶחֱתִין תַמָּה בְּכָבֵל : וְהַשְׁתַּכַּח בְּאַחַמְתָּא בְּבִירְתָּא
 דִי בְּמַדְי מְדִינְתָּא מְגַלְהָ חֲדָה וְכֹן־פְּתִיב בְּגוּוֹה דְּכַרוּנָה :
 3 בְּשַׁנַּת חֲדָה לְכוֹרֶשׁ מַלְכָּא כּוֹרֶשׁ מַלְכָּא שִׁם טַעַם
 בֵית־אֱלֹהָא בִירוּשָׁלַם בִּוְתָא יִתְבַּנֵּא אֲתַר דִי־דְבַחִין דְּבַחִין
 וְאִשׁוּדְהִי מְסוּבְלִין רוּמָה אַמִּין שְׁתִּין פְּתִיחָא אַמִּין שְׁתִּין :
 4 נְדַבְכּוּן דִי־אַבּוּן גָּלַל תְּלַתָּא וּנְדַבְךְ דִי־אַעַ חֲדַת וּנְפַקְתָּא
 5 מִן־בֵּית מַלְכָּא תְּתִיב : וְאַתְּ מֵאִנִּי בֵית־אֱלֹהָא דִי דְהַבָּה
 וְכִסְפָּא דִי נְבוּכַדְנֶצַּר הִנְפַק מִן־הַיְכָלָא דִי־בִירוּשָׁלַם
 וְהַיְבֵל לְבָבֵל וְהַתִּיבּוֹן וַיְהִי לְהַיְכָלָא דִי־בִירוּשָׁלַם לְאַתְרָהּ
 6 וְתַחַת בְּבֵית אֱלֹהָא : כַּעַן תְּתִיב פַּחַת עֵבֶר־נְהַרָה שְׁתַר
 כּוּזִי וְכַנּוֹתֵהוּן אֶפְרַסְכִּיָּא דִי בַעֲבַר נְהַרָה רְחִיקִין הוּוּ
 7 מִן־תַמָּה : שְׁבִקוּ לְעִבְרֵי־בֵית־אֱלֹהָא דָךְ פַּחַת יְהוּדִיָּא
 8 וְלִשְׁבֵי יְהוּדִיָּא בֵית־אֱלֹהָא דָךְ יְבַנּוּן עַל־אַתְרָהּ : וּמִנִּי
 שִׁים טַעַם לְמָא דִי־תַעֲבֹדוּן עִם־שְׁבֵי יְהוּדִיָּא אֱלֵךְ לְמַבְנֵא
 בֵית־אֱלֹהָא דָךְ וּמִנְכִסִּי מַלְכָּא דִי מִדַּת עֵבֶר נְהַרָה
 אֶסְפְּרָנָא נְפַקְתָּא תְּהוּוּא מִתְיַהֲבָא לְגַבְרִיָּא אֱלֵךְ דִי־לָא
 9 לְבַטְלָא : וּמָה חֲשִׁתּוּן וּבְנֵי תוֹרִין וְדַכְרִין וְאַמְרִין לְעֲלֹן
 לְאַלְהָ שְׁמִיָּא חֲנֻטִין מְלַח חֲמַר וּמִשַׁח כְּמֵאמַר פְּהַנְיָא

דִּי־בִירוּשָׁלַם לָהּוּא מְתִיב לְהֵם יוֹם בְּיוֹם דִּי־לֹא שָׁלוּ ;
 10 דִּי־לָהּוֹן מִדְּקָרְבִין נִיהוּחִין לְאַלְהָ שְׁמִיָּא וּמַצְלִיחִין לְחַיִּי
 11 מִלְּכָא וּבְנוּהִי ; וּמְנֵי שִׁים טַעֲם דִּי כָל־אַנְשֵׁי דִי יְהִישְׁנֵא
 פְּתַגְמָא דְנָה יִתְנַסַּח אַע מִן־בֵּיתָהּ וּזְקוּף יִתְמַחַא עֲלֵהּ
 12 וּבֵיתָהּ נֹלוּ יִתְעַבַּד עַל־דְּנָה ; וְאַלְהָ דִּי־שָׁפֵן שְׁמִיהָ תַּמָּה
 יִמְגַר פֶּל־מִלְּךָ וְעַם דִּי יִשְׁלַח יְדָהּ לְהַשְׁנִיָּא לְחַבְלָהּ
 בֵּית־אַלְהָא דִּךְ דִּי־בִירוּשָׁלַם אָנָּא דְרִיּוּשׁ שְׁמַת טַעֲם
 13 אֲסַפְרָנָא יִתְעַבַּד ; אֲדוֹן תַּחֲנִי פַתַּח עֲבַר־נְהֶרָה שְׁתַּר
 בּוּזְנֵי וּכְנֻתֵהוֹן לְקַבֵּל דִּי־שְׁלַח דְרִיּוּשׁ מִלְּכָא כְּנַמָּא
 14 אֲסַפְרָנָא עֲבָדוּ ; וְשָׁבִי יְהוּדָיָא בְּנִין וּמַצְלִיחִין בְּנִבּוּאָת
 חַגִּי נְבִיָּאָה וּזְכָרִיָּה בְר־עֲדוּא וּבְנוּ וְשָׁכְלוּ מִן־טַעֲם אֱלֹהָ
 יִשְׂרָאֵל וּמִטַּעֲם פּוֹרֶשׁ וּדְרִיּוּשׁ וְאַרְתַּחֲשִׁשְׁתָּא מִלְּךָ פָּרַס ;
 15 וְשִׁיבִיא בֵּיתָהּ דְּנָה עַד יוֹם תִּלְתָּהּ לִירַח אֲדָר דִּי־הִיא
 16 שְׁנַת־שֵׁשׁ לְמַלְכוּת דְרִיּוּשׁ מִלְּכָא ; וְעֲבָדוּ בְנֵי־יִשְׂרָאֵל
 כְּהִנְיָא וְלוּיָא וְשָׂאֵר בְּנֵי־גְלוּתָא חֲנַפְתָּ בֵּית־אַלְהָא דְנָה
 17 בְּחִדּוּהָ ; וְהִקְרְבוּ לְחַנַּפְתָּ בֵּית־אַלְהָא דְנָה תוֹרִין מֵאָה
 דְּכָרוּן מֵאֲתִין אֲמָרוּן אַרְבַּע מֵאָה וּצְפִירֵי עֲזִין לְחַטִּיָּא
 18 עַל־כָּל־יִשְׂרָאֵל תִּרְיִעֶשֶׁר לְמַנִּין שְׁבִטֵי יִשְׂרָאֵל ; וְהִקְיִמוּ
 כְּהִנְיָא בְּפִלְגֵתֵהוֹן וְלוּיָא בְּמַחְלָקֵתֵהוֹן עַל־עֲבִידַת אֱלֹהָ
 דִּי בִירוּשָׁלַם כְּכַתְבֵּי סֵפֶר מִשָּׁה ;

IV. EZRA 7: 12—27.

12 אֲרַתַּחֲשִׁשְׁתָּא מִלְּךָ מִלְּכִיָּא לְעֲזָרָא כְּהֵנָּא סֵפֶר דִּתָּא דִּי־
 13 אֱלֹהָ שְׁמִיָּא גְמִיר וּכְעֵנַת ; מְנֵי שִׁים טַעֲם דִּי כָל־מִתְנַדְּב
 בְּמַלְכוּתֵי מִן־עַמָּא יִשְׂרָאֵל וּכְהִנּוּהִי וְלוּיָא לְמַהֲדָּה
 14 לִירוּשָׁלַם עֲמֵךְ יְהֵךְ ; פֶּל־קַבֵּל דִּי מִן־קָדָם מִלְּכָא

וּשְׁבַעַת וַעֲטָהוּ שְׁלִיחַ לְבַקֵּרָהּ עַל־יְהוּד וְלִירוּשָׁלַם בְּדַת
 15 אֱלֹהֶיךָ דִּי בִידְךָ; וְלִהְיִבְלָהּ כְּסֶף וְדָהָב דִּי־מִלְכָא וְיַעֲטוּהִי
 16 הַתְּנַדְּבוּ לְאֱלֹהֵי יִשְׂרָאֵל דִּי בִירוּשָׁלַם מִשְׁפָּנֵיהּ; וְכֹל כְּסֶף
 וְדָהָב דִּי תַהֲשִׁפַח בְּכֹל מְדִינַת בָּבֶל עִם הַתְּנַדְּבוֹת עִמָּא
 17 וְכַהֲנִיָּא מִתְּנַדְּבִין לְבֵית אֱלֹהֵיהֶם דִּי בִירוּשָׁלַם; פֶּלֶקְבֵל
 דְּנָה אֶסְפְּרָנָא תִקְנָא בְּכֶסֶף דְּנָה תּוֹרִין דְּכָרִין אִמְרִין
 וּמִנְחַת־הוֹן וְנִסְפִיהוֹן וְתִקְרַב הֵמוּ עַל־מִדְבְּחָא דִּי בֵית
 18 אֱלֹהֵכֶם דִּי בִירוּשָׁלַם; וּמָה דִּי עֲלִיךָ וְעַל־אַחֵיךָ יוֹטֵב
 בְּשָׂאֵר כְּסֶף וְדָהָבָה לְמַעַבְדַּ כְּרַעוֹת אֱלֹהֵכֶם תַּעֲבֹדוּן;
 19 וּמֵאֲנִיָּא דִּי־מִתְּנַדְּבִין לָךְ לְפִלְחֹן בֵּית אֱלֹהֵי הַשָּׁלָם קָדָם
 20 אֱלֹהֵי יְרוּשָׁלַם; וְשָׂאֵר חֲשֵׁחוֹת בֵּית אֱלֹהֵיךָ דִּי יִפְלֹלְךָ
 21 לְמִנְחָן תִּנְחֹן מִן־בֵּית גְּזָזוּ מִלְכָא; וּמִנִּי אֲנָה אֶרְתַּחֲשִׁסְתָּא
 מִלְכָא שִׁים טַעַם לְכֹל גּוֹזְבְּרִיָּא דִּי בַעֲבַר נַהֲרָה דִּי כֹל־
 דִּי יִשְׁאַלְנָכוּן עֲזָרָא כַהֲנָא סֵפֶר דָּתָא דִּי־אֱלֹהֵי שְׁמִיָּא
 22 אֶסְפְּרָנָא וְתַעֲבֹד; עַד־כְּסֶף כְּכָרִין מָאָה וְעַד־חֲנֻטִין כּוֹרִין
 מָאָה וְעַד־חֲמֵר בִּתְיִן מָאָה וְעַד־בִּתְיִן מִשָּׁח מָאָה וּמִלַּח
 דִּי־לֹא כֹתֵב; פֶּלֶדֶי מִן־טַעַם אֱלֹהֵי שְׁמִיָּא יִתְעַבֵּד אֶדְרֻזְדָּא
 23 לְבֵית אֱלֹהֵי שְׁמִיָּא דִּי־לְמָה לְהוּא קִצְפָּה עַל־מַלְכוּת מִלְכָא
 24 וּבְנוּהִי; וְלָכֶם מְהוּדְעִין דִּי כֹל־פְּהֵינִיָּא וְלוּיָא זִמְרִיָּא
 תַרְעִיָּא נְתִינִיָּא וּפְלִחֵי בֵית אֱלֹהֵי דְנָה מְנַדְּהָ בְלוּ וְהִלְךְ
 25 לֹא שְׁלִיט לְמַרְמָא עֲלֵיהֶם; וְאַנְתָּ עֲזָרָא כַּחֲכַמַת אֱלֹהֵיךָ
 דִּי־בִידְךָ מִנִּי שְׁפִטִין וְדִינִין דִּי־לְהוֹן דְּאִינִין לְכֹל־עִמָּא דִּי
 בַעֲבַר נַהֲרָה לְכֹל־יִדְעֵי דָתִי אֱלֹהֵיךָ וְדִי לֹא יָדַע תַּהוּדְעוּן;
 26 וְכֹל־דִּי־לֹא לְהוּא עֵבֵד דָּתָא דִּי־אֱלֹהֵיךָ וְדָתָא דִּי מִלְכָא
 אֶסְפְּרָנָא דִּינָה לְהוּא מִתְעַבֵּד מִנָּה הֵן לְמוֹת הֵן לְשִׁרְשׁוֹ
 27 הֵן־לְעַנְשׁ נִכְסִין וְלֹא־סוֹרִין;

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 (Intro. Vol. II. p. 158.) gives the same as the *generally received opinion*. Jahn (Intro. 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, תַּרְגּוּם, (from תַּרְגַּם 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 אֲנָשֵׁי מַלְאָכִים, plainly nothing but a Chaldee plural of the Greek ὄχλος, and the word rendered legions אֲנָשֵׁי יָמִין.

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, קְרָמִיךְ, plur. of קְרָם Decl. III. a. comp. § 33. a. פְּ prep. is prefixed regularly with פְּ as in Hebrew. Lit. *in principiis*.—רִי, § 4. note. This is strictly an abbreviation, and must not be read *yeyā*, as though it were a distinct name. It is said by some to have been formed by prefixing the *first* letter of יְהוָה to the *last* of אֱלֹהֵי, 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 רִי, i. e. the initial of יְהוָה repeated three times to express *Trinity*; and that *later* Jews, rejecting the doctrine of the Trinity, have preferred the other form, and given it the other explanation. It is pronounced *Adhō-nāy*. As here, it is generally employed in the Targums to render אֱלֹהִים, when the latter stands alone (i. e. without any other name of God) and signifies the true God.—גַּת, i. q. Heb. גַּת.—אֶשְׁמִיךְ, emphatic state from אֶשְׁמִיךְ, not used in the abs. form. See § 29. 3. c. The term *emphatic* seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong 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.—אֶרְעָא, emph. state. See אֶרְעָא 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, וְאָנָּה, § 7. d. 1.—מְבַרְכִים, *do establish*, 1st Part. Paël from בָּרַךְ, § 22. 3.—בְּתַרְיִכּוֹן 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 Ghadhōl*, 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.—הַבֵּיתָ, 1. sing. Pr. Peal from יָדַב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter יָדַבְתִּי.—יָדַבְתִּי apoc. for תִּדְבָּר 2 f. sing. Fut. from יָדַב. See the note at the close of § 23.—אָתָּה, const. state, אָ being immutable.—מִמֶּנִּי, pronounced *mém-rî*, § 2. 3. In sense it is precisely equivalent to the Hebrew נַפְשִׁי, *myself* or *me*. See מִימֶנִּי in the vocabulary.

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

V. Gen. 13: 15, הָיִי, § 23. 1. note.—אֶתְיַנְיָהּ, 1 sing. Fut. from יָנַח; יָנַח with ה epenthetic, i. q. הָהּ; § 16. note 1.—לְבָנֶיךָ, *to thy sons*. See בָּר.

VI. Gen. 15: 6, הָיִימִן, Aphel from יָמַן=אֶמְנָן, (see the latter word in the lexicon), § 20. 3. b and § 12. II. 5.—מִימְרָא רַבִּי, *the Lord*, i. q. אֲדֹנָי, § 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.”—הִשָּׁבַח, *He (the Lord) reckoned it*, § 16. 2. a.—לְזָכוֹר, § 7. d.

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

VIII. Gen. 42: 38, יָהוּה, Fut. of נָחַח, Tseri compensating for Dagesh forte, omitted on account of the guttural.—אֶשְׁתַּאֲרָ, § 6. b.

IX. Gen. 45: 4, הָיִי בְּיָדֶיךָ, § 48. 1. הָיִי, pleonastic.

X. Gen. 49: 10, יַעֲרִי, for יַעֲרָה, § 6. d. 1.—עֵבֶד שׂוֹטֵן, *one exercising sovereignty, a ruler*.—בְּנֵי, irreg. see בָּר.—הָיִי לָהֶם, (=Hebrew לְ . . . אֲשֶׁר, § 8. 3. II. n. 3.—הִיא, the pron. used for the substantive verb in the present tense. See § 47. 1.—אֶשְׁתַּמְעוּן, Ithpe. from שָׁמַע, § 6. b.—עֲמִמְיָהּ, 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.—הָהָהּ, § 22. 1.—אֶנִּי, §

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

XII. Lev. 26: 2, דָּוַלְתִּי, § 8. 3. II. note 3.—דָּוַלְתִּי; 1st Part Pe. from דָּוַלְתִּי.—דָּוַלְתִּי, 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, אֶהְיֶה, 1st pers. sing. fut. Pe. from אֶהְיֶה, instead of the usual form אֶהְיֶה, § 23. 1. *b.* note. For the plural suff. of יָיִן and קָדָם see § 8. 3. II. note 4.

XIV. Num. 10: 36, מִשְׁרָתֶיךָ, a plural, with suffix of the third person sing., formed from the inf. Pe. of שָׁרַת, § 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, מִישְׁרָתְךָ, *thy valley*, if we derive it from יָשַׁר. But perhaps מִישְׁרָתְךָ should be regarded as a verbal from שָׁרַת, 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, תִּדְרֹהֶל, § 15. 3.—תִּדְרֹהֶל, Qamets for Pattahh on account of a pause-accent.

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

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

XXIII. Deut. 33: 26, אֶלְהָא, an instance in which the *emphatic state*, (as is sometimes the case with the Hebrew article), corresponds to our *indefinite* article, *a* or *an*.—דְּשִׁבְתִּיהָ (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.*—יָי. 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 יָי. The title page of Münster's Bibl. Heb. Basil. 1546 exhibits the form יָי. Compare the note on Part I. No. I.—אֶל־הֵימָּן. Here likewise the Polyglotts differ, Buxtorf and the London edition giving constantly the Hebrew form, and the other two mentioned above, אֶל־הֵימָּן.—תִּירְבִּיּוֹן, § 21. *a.*

(2) אֶמְרָה, § 15. note 2.—נִיכּוֹל, 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) מְמַתְּ תְּמִידוֹן, an Inf. with a finite verb to denote certainty, as in Hebrew. Heb. Gr. § 514. *b.*

(5) גָּלִי, Part. Peil from אָגַל, § 6. *d.* (1), *it is manifest before the Lord.*—וְיִתְפַּחְדוּן. For this use of וְ instead of another conjunction, see Heb. Gr. § 560. וְיִתְפַּחְדוּן, Ithpaal Fut. 3d plur. fem.—תְּהִיּוֹן, Fut. Peal 2d plur. masc. from תִּהְיֶה.—רְבִיבִין.—רַב, see רַב in Lex.—תְּכַמִּין, 1st Part. Peal from תְּכַבֵּם § 32. note 2, *knowing [how to distinguish] between,* etc.—לְ. . . . בִּין For this use of לְ after בִּין comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1: 6.

(6) תִּזְוֶה, 3d sing. fem. Praet. Peal from תִּזְוֶה.—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 תִּזְוֶה מְרַגֵּג לְאִסְתַּפְּלָא בֵיהּ, *pleasant to the eyes.*—מְרַגֵּג, 2d Part. Paël. בֵיהּ expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold.* בֵיהּ is pleonastic.—נִסְיַבָּה, § 12. II. 1.—מִמְאִיבָה, see אָב in the vocab.—וְיִתְהַבָּה, § 7. *d.* 1.

(7) אֶתְפַּחְדוּן, 3d pers. plur. fem. Praet. Ithpaal, from תִּפְחָח.—תְּרַגִּיהוֹן, § 42. I. *a.* note.—תְּשִׁיטוּן, § 12. I. 1. *b.* תִּיאִינָה, see תִּיאִינָה in the vocab.—זְרִיזִין, a Hebrew form. But Buxtorf points it זְרִיזִין. See his lexicon.

- (8) אִי־גֵן, collective. For the pointing see § 31. *b.* note 1.
- (10) דְּהִוְיָיִת, § 13. 2. For the insertion of י quiescent in the last syllable of this word, and of שְׁמַעֲיָה, see § 12. I. 1. *a.*
- (11) הָוִי § 12. I. 1. *b.* But Buxtorf points it here הָוִי—לְמִיכַל, § 21. *a.* Inf. from מִכַּל.
- (14) גִּיט, 2d. Part. from גִּיט.—תִּזְיֵל, Fut. from גִּיט, § 21. *a.*
- (15) דְּבִיר, 1st Part. Peal, from דְּבִיר § 12. I. 1. *c.* *He will remember against thee what thou hast done to him.*—מִן קְדָמִין, i. q. ¹ מִן קְדָמִין—*anciently.*
- (16) אֲנָסָא, Inf. Aphel. See the paradigm.—תִּזְיֵן, Fut. 2d sing. fem. from יָזַן.—בִּיָּה, prep. בָּ with suff. 2d sing. fem. See the table.
- (17) תִּיכְלָה, Fut. 2d sing. masc. from מִכַּל with fem. suff. 3d sing. and ו epenthetic.
- (19) זֻעַתָּא, defectively written. See זֻעַתָּה.—רְמַנְהָ, *from which.*
- (21) לְבָשֵׁינָן, etc. *garments of honor for the skin of their flesh.*
- (22) לְמַדְעָה, Inf. Peal from יָדַע, § 20. 4.—מַגִּיהָ, *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 מְגִיחָה singular, as indeed it is capable of being; and this probably led him to render כְּאַחַד, (*as one*), by יָדִידָה *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.—נִסְבָּה Fut. of נָסַב.
- (23) מִתַּמֵּן . . . דְּ, *whence*, § 48. 1.
- (24) תַּרְיָה, Praeter Paël, merely a full orthography for תַּרְיָה.—מְתַהֲפָכָה; Part. Ithpe. fem. sing. agreeing with תַּרְיָה.—מִשְׁרָה, Inf. from מִשַׁר.

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.—הֲקִי־שֵׁטָא דְּ, *is it true that*, etc.? הָ interrogative with Dagesh forte euphonic. So in Hebrew sometimes. Heb. Gram. § 152. *a.*
- (2) אֲמַרְתָּ, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum.—נָן, contraction for אֲנָן.
- (3) אֲנָנָא, § 2. 6. *c.*—דְּבִי, see דְּבִי in vocab.—חִירְיָה, Hlireq is short, the י being a mere *mater lectionis*, § 2. 1.
- (4) אֲמַר, etc., *the serpent spake, calumniating his Maker, and said.*—בְּרֵא אֲמִנְוִתָּא, (comp. the Heb. בְּרֵא אֲמִנְוִתָּא, *a fruitful hill*, etc.) *the*

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

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

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

(7) לְבוּשׁ טוֹפָרָא, *garments of the colour of the טוֹפָר*, i. e. purple.—חֲמִינָן, for חֲמֵינָן, 2 Part. Pe. fem. pl. § 53. 1.—בְּהִתְהוּבָתָהּ see בְּהִתְהוּבָתָהּ.

(8) אִיטְמָר, Ithpe. from טָמַר, § 7. a. (2).—אֲתִתְהִיָּהּ, § 6. a. note.

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

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

(11) אֲשַׁבְּרִיתָ, probably an incorrect reading for אֲשַׁבְּרִיתָ.—אֲשַׁבְּרִיתָ, *seduced me*, Aphel from שָׁבַר with suffix, § 26. 2. a.

(12) אֲשַׁבְּרִיתָ, Aph. from אָשַׁבַר. For the pointing see § 4. a. and § 2. 5. b.—תְּהִיא מְטִילָא, § 53. 1.—תְּהִיא, adverbially, *once*.—אֲרִיסָא דְמוֹתָא, *deadly poison*, § 61. 1.

(13) אֲשַׁבְּרִיתָ, I sing. Fut. Pa. from שָׁבַר. The form is perfectly anomalous. Compare אֲשַׁבְּרִיתָ instead of אֲשַׁבְּרִיתָ.—וְרִבְרֵינָן, plur. const. from וְרִבְרֵינָן. —נִטְרִינָן, 1 Part. from נָטַר. See above No. II. (7).—מְהִינָן, 1 Part. plur. from מָהַן. This also appears to be a masculine form like מְהִינָן, § 35. Schaaf, (*Opus Aramaeum* p. 308,) points it מְהִינָן. [i. q. מְהִינָן; 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. מְהִינָן מְהִינָן below, and above No. II. (15).—שְׁבָקִין, § 32. note 2.—תְּהִיא מְהִינָן, *thou shalt be established*, or, perhaps, *thou shalt be intent upon* injuring them.—מְעַבְּרָא, this use of Hhateph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription.

(14) סִיגוּפִיָּהּ, for סִיגוּפִיָּהּ; and עִירוּפִיָּהּ, for עִירוּפִיָּהּ. For the pointing of these and similar forms, see § 7. a. (2).—מְהִינָן, contracted from מְהִינָן, and so Buxtorf points it, מְהִינָן.—שְׁלִיטָא, § 12. I. 1. c.—וְהוּא וְגוֹ, 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*.

(15) תְּבַלְתָּהּ, § 12. II. 1.

(16) מִינָהּ, for מִנָּהּ, § 6. a. note.

(17) דְּאֲשַׁלַּח, *which he (the serpent) put off*, מִגִּידָהּ, *from himself*.

(18) הִיבְרִיתָ, for הִיבְרִיתָ.—אֲלֵי נִטְרָא, *if he had kept*.—מְקִרְתִּיהָ, § 18.

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

(24) הִמְחִילָא, 2d Part. from מְחִיל, *which is like*. Tseri is inserted, like Qamets in וְאָמַר, etc. on account of the prefix with Sheva, § 7. d. note.—הִינְרִי, i. q. הִנְרִי § 60. I. b.—אֲשָׁתָא, an unusual pointing of אֲשָׁתָא or אֲשָׁתָא, (§ 2. 7. c.) emph. state from אֲשָׁא.—לְמִדְרִי, § 7. d. note. מִדְרִי, Inf. of דִּרִי.—בְּהוֹן, *with them, by means of them*.—פְּקִירָתָא, 1 Part. Pe. The law is better to him who observes it.—מִן, *than*, § 64. I. a.—קָרַם, either this word should be pointed קָרַם, 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) וְעִבְרִי instead of the regular form וְעִבְרִי. 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) דְּבִרִית, *which I have created*. Regularly דְּבִרִית. 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.—גְּלִי, Pass. Part. Pe., § 23. I. note, *is manifest before me*.—סְבֵר, 1st Part. Peal.

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

§ 12. II. 4.—מְחִיךְ, masc. pl. Act. Part. from מָחָא, § 35. But Schaaf (Op. Aram. p. 333,) points it regularly, מְחִיךְ.—נָבִית, § 12. I. 1. c.—מְמַרְע, 1st Part. Aph. from מָרַע.—לְבָרְהָא, suffix pleonastic, § 47. 2.—אֲגִינ לְאֲגִין, *these to those* i.e. one to another.—שָׁפִיחָא, “*Pravè ut puto,*” says Buxtorf, Lex. art. שָׁפִיחָא. But whether the reading שָׁפִיחָא (or שָׁפִיחָא) be admitted or not, the meaning is still doubtful. Buxtorf renders it *a trampling under foot, conculcatio*. Castell gives *incolumitas*, (probably deriving it from שָׁפֵא in the Rabbinical sense, *to be quiet, at peace*;) which the connection seems to favour.—יִזְמוּר, suff. pleon. § 47. 2.—“And it shall come to pass, when the descendants of the woman shall diligently study the law and do the commandments, they shall be established, bruising thy head and killing thee; but when the posterity of the woman shall desert the precepts of the law and not obey the commandments, thou shalt be established, biting them in their heels and afflicting them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee, O serpent, there shall be no remedy. Moreover they shall apply remedies to the heels of one another in the end of the last days, in the days of king Messiah.”

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

(22) מַה adds nothing to the sense.—אֲמַיִן, see אָמַיִן in Lex.—לְמַפְרָשָׁא, evidently an Infinitive form. Perhaps it should be pointed מִפְרָשָׁא, § 12. I. 4.—קָדַם עַד לָא, *before he shall, etc., or while he does not, etc.*

(24) *The glory of his presence*, i. e. *his glorious presence*.—מְמַרְבָּת, מִן לְקַדְמֵי, 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 לְקַדְמֵי 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.—קָדַם עַד לָא וּגְוָרָא, *two thousand years before the world was created, he made the law*, etc. See above (22).—עַל דְּשִׁטְרוּ, *because they kept*.—מְמַרְמָא, 1st Part. Pa. fem. sing. from מָרַמָּא. § 12. I. 3.—סְטָרָה, plural, contracted for סְטָרָה; סְטָרָה מִתְרִין סְטָרָה, lit. a sword, *destroying from both sides*,

i. e. a two-edged sword.—מִבְּעֵרֶיךָ, 1st Part. Pa. from בָּעַר.—דָּאֲרֵי, (Part. from אָרָא) the world *which is coming*, or, as we more commonly say, the world to come.—דֵּי־א, § 47. 1. the tree of life *is*, i. e. *represents* the law.—דֵּי־י, 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. לְפָנָהּ for לְפָנָהּ, see above (7), *to him who obeys it*.

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

לְמִתְנֵן, 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 בָּת in Lex.
 (2) סָגִיק, § 12. I. 1. and II. 1.—סָבַב, Imp. from נָסַב, § 12. II. 1. *a*. —אָהַב, see אָהַב.
 (3) כְּשָׁרָה, 3 sing. fem. from כָּשַׁר, § 15. note 2.
 (5) אָהַב, 3 m. pl. Pr. from אָהַב.—בְּקָדְמוֹתָהּ, Buxtorf gives the pointing קָדְמוֹתָהּ, which analogy demands.
 (8) לְמִסְבָּה, Inf. from סָבַב with prefix and suffix.
 (9) מִיּוֹלָה, § 21. *a*.
 (12) אָאָטְלֹן; Buxtorf points it אָאָטְלֹן.
 (13) נִשְׁמָעָהּ, Fut. I pl. with suff.
 (15) שְׂדֵי־י, Imperative Paël. § 12. I. 1.—וְיֵהְיֶה *that he may tell*. —וּקְיֵד, Aphel from יָקַד.—הֲלִמְסִיבֵנוּתָהּ, *is it to try (perplex) us?* For the ending וְהָ see § 16. 2. *c*. and for the prefix מ, § 12. I. 4.

- (16) דְּהִינָא, *while*, etc.
 (17) דְּהִינָא, 3. *sing. fem.* Praet., with suffix, from דְּהִינָא.
 (18) קְרִי, see קְרִי in Lex.—מֵעַל Inf. from עָלָה.
 (19) זְרִיזְהוֹן, contrary to the analogy of Chaldee, but according to that of Hebrew.
 (20) לְדִבְרֵי, *to the person who was his companion.*

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

- (2) קְרִי, 1st Part. plur. from קָרָה. See the Par.—מְרָא, Inf. Pa. —מֵעַל, Inf. Pe. from מָעַל, § 18. note 1.
 (4) דְּהִינָא, by ellipsis of the pers. pron., *he who sitteth.*
 (7) הַבֵּיב, Vocative; *O thou beloved*, etc.—זְבָא, emph. masc. “*Tu mihi purus es.*” Buxtorf.
 (9) מֵן, see מֵן in the vocabulary.
 (11) מֵעַל Imp. Pa. 2. pl. from מָעַל.
 (12) אֲרִיזָה, *et amittatis viam*, Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (Lex. under the word אֲרִיזָה), cites several examples in which אֲרִיזָה has evidently the intransitive sense *to perish*.—גִּיהֹר, Fut. from גָּהַר.—טַבִּיבָה, suffix pleonastic, § 47. 2. Comp. Heb. אֲשֶׁרִי.

No. VII. PSALM 8.

Title. לְדִבְרֵי, לְ אֲוִרִי, as in Hebrew. The mode of writing this name with ו, which belongs in Hebrew to the later writings, is in Chaldee the usual orthography.

- (2) זְוִיָּה, for the ordinary form זְוִיָּה, § 2. 6. c.
 (3) מְעִיָּה, Part. Aph. from עָקַד, *enemies.*
 (4) מְטוּלָה, 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) הַוִּירִי, 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 Abrahae dilecti mei, canticum dilecti mei, vineae suae. Populus meus, dilectus meus Israel dedi eis haereditatem in monte excelso, in terra pingui. 2. Et sanctificavi eos, et honorificavi eos, et sustentavi eos, sicut plantationem vitis electae; et aedificavi sanctuarium meum in medio eorum. Altare quoque meum dedi ad propitiandum super peccata eorum: et praecipui eis ut facerent opera bona in conspectu meo, et ipsi iniquè egerunt in operibus suis. 3. Propheta, dic eis: Ecce domus Israel recesserunt à lege et nolunt converti. Nunc habitatores Hierusalem et viri Juda, judicate nunc iudicium inter me et populum meum. 4. Quod bonum dixi ut facerem populo meo quod non fecerim eis? et cum praeciperem eis ut facerent opera bona, quare 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) אֲשֶׁר בְּחַיִּיהָ and זֶרְעֶיהָ, pleonastic suffixes, § 47. 2.—רַחֵם מֵי, *my beloved*, 1st Part. from רָחַם.

(3) צָבֵן, contracted form of the act. part. m. pl. from צָבַן, § 35.—מִתְחַב, Inf. from חָבַב.

(5) מִבֹּז Inf. from בָּזַז. See the Par. It is treated as a noun, *plunder*, and the corresponding word in the parallel passage, מַרְשָׁ, is a noun.

(6) מִטְּחָטְחִין, Pass. Part. Palpel from טָחַל.

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

No. IX. ISA. 52: 13.—53: 2. JONATHAN.

(13) לְהִדְרֵא, see הִדְרֵא in the vocabulary.

(15) אֲשֶׁר תִּצְיֵאוּ, *they have told*, for *has been told*, or rather, in the present instance, *had been told*, § 56. 2. b.—וְהָיוּ רֹגְזֵי, *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) הַיָּמִין, see אֲמֵן גִּוֹ—יְהִי קוֹף וּגְוֹ, lit. *and the strength of the arm of Jehovah's power*. Comp. § 61. 1. and note 1.

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

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

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

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

(1) נְהָרִי, instead of יְהָרִי, Fut. Aph. from הָרָא, § 12. I. 3.—סְבָלָא for סְבָלָא, § 32. note 2.

(2) מְהָרִין, Part. Pa. from יָהַר.—אוֹצְרִי, Buxtorf points the construct form of this word regularly אוֹצְרִי.—דְּרַשִׁיָּא, § 60. 1. note 2.—מְפַצְא, Part. Pa. fem. sing. from פָּצָה, § 2. 7. *c.*

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

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

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

(6) תְּהָרִין, § 23. note.—רַשִׁיעִי, § 60. 1. note 3.

(8) הַבִּים לְבִיָּה, § 63. 5.—בְּשִׁפְוִתִּיהָ, plur. from שָׁפָה, § 39. note 1.

(9) גִּינָל, for גִּינָל, Fut. of אָנַל.

NOTES ON PART III.

No. I. JER. 10: 11.

אֲדַרְבֵּי, an adv. of manner, compounded of דַּרְבֵּי and אֲדַרְבֵּי (dem. pron., *this*), after *this* (manner.)—אֲדַרְבֵּי אֲדַרְבֵּי, emph. of דַּרְבֵּי. This commutation of ו and פ resulted probably from a pronunciation of ו in this word like the Arabic ع or nearly like our *g* hard.—אֲדַרְבֵּי אֲדַרְבֵּי, for אֲדַרְבֵּי אֲדַרְבֵּי, § 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.—אֲדַרְבֵּי אֲדַרְבֵּי, probably in apposition with אֲדַרְבֵּי אֲדַרְבֵּי, and giving emphasis to the declaration, “*they shall perish.*” So Venema, C. B. Michaelis, Rosenmüller, etc.

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

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

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

3. This verse interrupts the connexion of the preceding and following verses. Verse 12 commences with a participle, אֲדַרְבֵּי, which must be read in close connexion with the noun with which it agrees in verse 10. אֲדַרְבֵּי אֲדַרְבֵּי 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. חָיִי , Imp. from חָיָה . See the Par.— $\text{פַּתְּחֵה$, Imp. *Pat-tahh*, § 15. 4.

(5) עָנָה and אָמַר , participles used instead of the Praeter, § 53. 1. note. So אָמַר and its plural אָמְרִים frequently.— לְבַשְׂתֵּי־אֵל , the pointing is intended for the marginal reading, בְּשָׂדֵי־אֵל , the regular form of Dec. VI. The Kethib is generally pointed by Lexicographers בְּשָׂדֵי־אֵל . Perhaps it should rather be בְּשָׂדֵי־אֵל in analogy with the other declensions.— אֶזְדָּה , a peculiar form. It is probably fem. from זָדָה , 2d part. Peal from זָדָה , § 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*.— $\text{הָהוּרְדֵעַ וְהַגְּבִיר}$, Fut. Aph. from הָרַע , § 12. II. 5. For the suffix see § 16. 2. *b*. and Par. II.— בְּתֵיבוֹן , Pl. of בָּיִת with suff. 2d pers. pl.— וְיִתְשְׁמוּן , 3. pl. m. Fut. Ithpe. from שָׁמַם , see Par. VII.

(6) תְּהִי־חַיִּי , 2. pl. Fut. Aph. from חָיָה , § 12. II. 5.

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

(9) $\text{הַזְּמִנְתֶּם־וְהַזְּמִנְתֶּם}$, the pointing is that of the Keri $\text{הַזְּמִנְתֶּם־וְהַזְּמִנְתֶּם}$, 2. pl. m. Pr. Ithpa. from זָמַן . The Kethib should be read in Aphel, $\text{הַזְּמִנְתֶּם־וְהַזְּמִנְתֶּם}$, or like the Heb. Hiph. $\text{הַזְּמִנְתֶּם־וְהַזְּמִנְתֶּם}$.— אֶזְדָּה , 1 sing. Fut. from זָדָה , § 20. 4. and § 2. 7. *a*.

(10) בְּשָׂדֵי־אֵל , see above on verse 5.

(12) $\text{בְּגַבְסֵי וּבְקִצְוֹתָהּ}$, synonymous terms, used to heighten the idea. Per-

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

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

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

(19) הָיָה, Praeter Passive, § 13. 2.—בָּרָךְ, Pael, § 12. I. 1. *b*.—הָאֲנָשִׁים, Accusative § 60. 3.

(20) לְהִיטָא, for לְהִיטָא, Fut. with הִ and an optative sense, § 50. 2.

(22) עֲמֵי קָתָא, fem. pl. emph. from עֲמֵיק, *deep, inscrutable things*, § 41. note.—מִסְתַּרְתָּא, Pass. Part. Pa. fem. pl. emph. from סָתַר.—הוֹרְעֵתְךָ, 2. m. sing. Praet. Aph. from יָרַע with suff. 1 p. sing. see Par. II.

(25) הִנְגַּעַל, Aph. from עָלַל, § 12. II. 5, and § 2. 7. *a*.—הִנְגַּעַל, this Accusative with הִ is of frequent occurrence. It will perhaps be unnecessary to notice it again.—וְ in the beginning of a speech superfluous like the Greek *ὄτι*.—הַשְּׁפִיחָה, § 15. 4.

(26) הֲאִי תִיךָ, *art thou?* compounded of the interrogative הֲ, אִי, and the suffix תִךָ.—הִוְרַעְתָּנִי, Inf. Aph. from יָרַע with suffix, § 16. 2. *f*.

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

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

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

(31) הוּי, indef. art. § 29. 1. note.

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

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

(34) הִתְקַת, Aph. from תָּקַן, 3. s. f. Pr. segholate form.

(35) הִשְׁתַּבַּח, Ithpe. from שָׁבַח.—הִתְבַּח, § 23, Notes on the Par. 1.

(38) הִתְאַרְוֵךְ or (Keri) הִתְאַרְוֵךְ, 1st Part. from אָרַו.

(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) תִּרְעֵ, 3. s. f. Fut. Pe. from רָעַע, Ithreq 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) אָמְרִין, *it is spoken*, lit. *they speak*, § 56. 2. *d.*

(6) רִקְיָהָא, fem. Part. from רִקַּר, *burning*.

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

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

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

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

(16) לָא לָגוּ, the shade of meaning seems to be, “We do not think it necessary *to return a favourable answer, to comply with thy wish.*”

(18) לְהִיָּוֵא, Optative, § 50. 2.

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

(21) בְּפָרוּ, Praet. pass. § 13. 2.

(24) עֲגִין, Plur. Part. from עָנָה. See Par. IX. Dec. V. *a.*

CHAP. IV.

(3) לְהִנְעִלָה, Inf. Aph. from עָלָה, § 2. 7. *a.*

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

(9) יִתְזִין, Ittaphal Fut. 3. sing. m. from זָוַן. Here, as frequently in the poetical style of the orientals, the future is employed as an aorist, § 50. 1.

(10) נָתָה, 1 Part. Pe. § 12. I. 1. *c.*

(11) אֲפָרוּ, Aph. from. נָתָר.

(12) יִצְטַבֵּעַ, Fut. Ithpa. from אָבַע.

(13) יִתְזָהב, § 12. I. 1.

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

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

(19) רְבִית, 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) סָפַח, Praet. 3. s. f. from סָפַח.

CHAP. V.

(6) שְׂנוֹהֵי, 3 pl. Pr. from שָׁנָה with pleonastic suffix *in the Dative*, compare עֲלוֹהֵי v. 9.—מְשַׁתְּרִין, Part. pl. Ithpa. from שָׁרָה No. II.

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

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

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

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

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

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

(28) פְּרִיטָה and יְהִיבָה, 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) תִּרְתִּין, fem. of תִּרְיִן, see Par. XI.

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

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

(14) דִּי רְנַנְאֵל לְגִי, 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 *ὄτι*, 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) עֲלוֹהֵי, the suffix is reflexive, § 49. 1. b.—Lit. *the king was displeasing to himself*, better in English, *was displeased with himself*.

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

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

(24) יִגְלוּהוּ, Accusative, § 60. 3. It is governed by הַיְתִיחַ.

CHAP. VII.

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

(4) מָרַטוּ, Praet. pass. from מָרַט.

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

(15) אָהַבְרִיחַ, § 12. II. 2.

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

No. III. EZRA 4: 8—6: 18.

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

(12) מְרַדְּתָא וּבִאֲשֶׁתָּא, these forms are both feminines in the emphatic state from מָרַד and בָּאֵשׁ. § 41. note.

(14) מִמְּלֶלֶךְ, 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, מְרַדְּתָא must be taken as referring to the temple. See מְרַדְּתָא.

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

CHAP. V.

(1) נִבְרָאָה, 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 נִבְרָאָה, נִבְרָאָה, etc. See נִבְרָאָה in the vocabulary.

(3) פָּדָה, const. st. from פָּדָה.—הַשְׁבִּיחָה, Shaph. from פָּדָה No. I.

(8) מִתְשָׁח, Part. Ithpe. from שָׁח.—מִתְשָׁחָה, Part. Ithpe. fem. sing. of the same form with the absol. masc. Dec. III. f.

(11) בָּדְדָה, § 26. 2. a.

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

(15) שָׂח, Imp. of שָׁח, § 18. 2.

CHAP. VI.

(5) וַיִּיָּדַעַי, Fut. of יָדַעַי.

(15) שִׁיָּצִיאַי, Pass. Part. Shaph. or Praet. Passive from יָצַאַי.

No. IV. EZRA 7: 12—29.

(12) בְּגַמְיִיר, *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) בְּעִטְהֵי, for בְּעִטְהֵי, pl. Part. from יָעַטַי. The frequent substitution of Pattahih for Qamets has been mentioned before.

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

VOCABULARY.

א

אב, אב m. *a father*, irreg. emph. אבא, with suff. it takes the form אבא; e. g. אבא thy father, אבא his father, אבא her father, אבא our father, אבא your (masc.) father, אבא your (fem.) father, etc. Instead of אבא my father, which occurs only Dan. 5: 13, the emph. אבא is elsewhere universally employed. Plur. אבא const. אבא, emph. אבא with suff. אבא or אבא my fathers, etc. with the suff. of either sing. or plur. nouns.

אב emph. אבא, אבא and אבא m. Dec. IV. b. *fruit*.

אבד *to perish*.—Aph. אבד and אבד *to destroy*; also intrans. *to perish*.—Hoph. אבד *to be destroyed*.

אבן c. g. Dec. III. a. *a stone*.

אגרה m. Dec. III. a. *a reward*.

אגרתא f. Dec. VIII. a. *an epistle, a letter*.

אגרתא adv. *then*. With ב prefixed, אגרתא, *idem*.

אדם m. pr. n. *Adam*.

אדם m. Dec. III. a. also אדם and אדם Dec. II. a. also אדם and אדם Dec. I. b. i. q. אדם *blood*.

אדמה f. Dec. VII. a. *the ground, the earth*.

אדר m. Dec. I. a. *the month Adar*, part of February and March.

אדר m. Dec. II. a. *a threshing-floor*.

אדר גזרין m. (found only in the plural), *chief judges, senators*.

אדרבא adv. (i. q. ἀδράστα=ἀδράστως), *carefully, exactly*.

אדרע c. g. Dec. II. a. (i. q. Heb. אדרע with א prosthetic), *an arm*.

אדרין adj. Dec. I. a. *other, another*.

אדרין m. Dec. I. b. *doctrine, instruction*.

אדרין m. Dec. I. b. *an artificer, workman; a maker*.

אדרין and אדרין f. Dec. VII. c. *the making or doing any thing; the thing made or done*.

אדרין m. Dec. I. b. *treasure; place of deposit*.

אדרין m. Dec. III. d. *a way, access*.

אדרין f. Dec. VII. a. *law*.

אדרין and אדרין, 2d Part. אדרין, *to light, kindle*.

אדרין i. q. אדרין.

אדרין Fut. אדרין, Imp. אדרין, אדרין and אדרין, *to go; to depart*.

אדרין m. *a brother*, irreg. emph. אדרין, with suff. אדרי or אדרי *my brother*; אדרי thy brother, אדרי (אדרי Gen. 4: 8. Jer. T.) *his brother*, etc. Plur. אדרין with suff. אדרי *my brothers*, אדרי and אדרי thy brothers, אדרי his brothers. This form is distinguished from the sing. by Hholem while the latter has Shu-req. אדרין, etc.

אדרי *to lay hold of, take, take possession of*. Ithepe. pass.

אדרי and אדרי f. Dec. VII. a. *taking possession, possession*.

אדרי f. Dec. VII. a. (verbal from

חנה to announce, to explain), explanation.
 אֶהְיֶה f. Dec. VII. a. an enigma.
 אֶתְסָא f. Dec. VII. a. possession; inheritance.
 אַחֲרַי prep. after.
 אַחֲרַי Dec. VIII. c. and אַחֲרָן Dec. I. b. adj. other, another.
 אַחֲרַי f. Dec. VIII. c. that which is last; extremity, end.
 אַחֲרַיִן adv. עַד אַחֲרַיִן at last.
 אַחֲשֵׁר־פִּינִי m. pl. Dec. II. (from the Persian ^{سَتر} *a satrap*, perhaps with the prefix ^{أخ} *excellence*), principal governors.
 אֲטָר m. (in the sing. like Dec. I. pl. אֲטָרִין) brier; especially the Hawthorn.
 אַיָּךְ adv. how? אַיָּכֶּךָ idem.
 אֵילָךְ m. Dec. I. b. a tree.
 אֵימָא f. Dec. VII. a. terror; fear.
 אֵיִן conj. = Heb. אִם if.
 אֵיִקָּר and אֵיִקָּר, i. q. וִיקָּר, q. v.
 אֵיתִי or אֵיתִי adv. of affirmation (= Heb. הִנֵּה) there is, there are; there exists. אֵיתִי לִי I have. It takes the suffixes of plural nouns. Dan. 2: II, 3: 14.
 אֵיִךְ i. q. אֵיִךְ q. v.
 אֵכֹל to eat; to consume.
 אֵל adv. not, especially before the future tense, expressing a prohibition, etc.
 אֵל (Keri Ez. 5: 15), and אֵלָה dem. pron. these.
 אֵלָה m. Dec. I. a. God. Pl. excel. sometimes as in Hebrew אֱלֹהִים.
 אֵלוּ interj. i. q. אֵלוּ, behold!
 אֵלֹו conj. if; interj. oh that, utinam!
 אֵלֹו כְּאֵלֹו as if.
 אֵלֹו־לִפְנוֹן and אֵלֹו־לִפְנוֹן or אֵלֹו־לִפְנוֹן unless, comp. of אֵלֹו, לָא, and the enclitic syllable פִּנֹן; i. q. אֵלֹו, if.
 אֵלֹו־ן and אֵלֹו־ן, or fully written אֵלֹו־ן and אֵלֹו־ן, dem. pron. plur. masc. these; those.
 אֵלֹו־ן and אֵלֹו־ן m. Dec. III. a. a thousand.

אֵם f. irreg. emph. אֵמָא; with suff. אֵמָךְ, etc.; plur. אֵמָהֶךָ; with suff. אֵמָהֶהוּן, (and with masc. form אֵמָהֶהוּן,) a mother.
 אֵם conj. if.
 אֵמָא f. irreg. (in the sing. like Dec. VIII. a. but in pause אֵמָהֶה; in the plur. אֵמָהֶה, אֵמָהֶה, etc.) a nurse; a maid.
 אֵמָא and אֵמָהֶה fem. Dec. VII. a. in sing.; plur. אֵמָיִן Dec. IV. a. a cubit.
 אֵמָא f. plur. אֵמָיִן, a people, nation.
 אֵמָן Aph. אֵמָיִן to believe; with בִּי to confide in, trust in. Pass. part. אֵמָיִן certain, true; faithful.
 אֵמָר to speak, say; to command.
 אֵמָר m. Dec. II. a. a lamb.
 אֵמָתַיִן adj. Dec. VII. b. strong.
 אֵן adv. where? whither? whence? אֵן, less frequently אֵנָה and אֵנִי, pers. pron. com. gen. I.—Pl. אֵנָהֶם we.
 אֵנָה pers. pron. 3d pl. m. they; them.
 אֵנָס and אֵנָס adj. and sub. Dec. I. a. violent; a violent person; a robber.
 אֵנָס to constrain, compel; to oppress the mind, occasion anxiety.
 אֵנָף m. Dec. III. a. i. q. אֵנָף, face, countenance. Dual and Plural idem.
 אֵנָשׁ (אֵנָשׁ, and by Aphacresis אֵנָשׁ) m. irreg. emph. אֵנָשָׁא Gen. 3: 20. Pseudo-Jon.; plur. אֵנָשִׁין and אֵנָשִׁין; const. אֵנָשִׁי; man.—אֵנָשׁ בֵּר אֵנָשׁ idem.
 אֵנָפָה, (in Bibl. Chal. אֵנָפָה, pointed like the other form which is employed in the Targums, with הֵ in otio. The writers doubtless pronounced it, in analogy with the Hebrew, אֵנָפָה.) pers. pron. com. gen. thou.
 אֵנָפָה, i. q. אֵנָפָה, ye.
 אֵסוּ and אֵסוּ f. Dec. VII. c. a medicine, something salutary.
 אֵסוּר m. Dec. I. a. band, fetter.
 אֵסוּן m. irreg. emph. אֵסוּנָא; pl. אֵסוּנָן, 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.

אַסְפְּרָנָא (milel) adv. *speedily*.

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

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

אַסְר־חַדְוִין m. pl. n. *Esarhaddon*, son of Sennacherib and king of Assyria.

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

אַע (by a double commutation i. q. Heb. אֵץ.) m. Dec. I. a. *wood*.

I. אָה conj. *also*.

II. אָה (contr. from אָנָה) m. Dec. IV. a. *face, countenance*.—אָפֵי בְרָא *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

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

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

אַפְעָב f. Dec. II. a. (Pl. אָפְעָב and אָפְעָב) *finger*; with רָגֵל, *toe*.

אַפְעָבִי f. Dec. VIII. c. (Greek *στολή*), pl. אַפְעָבִיָּן, *robe, garment*.

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

אַרְבָּגָן adj. Dec. I. b. *purple*. Heb.

אַרְבָּגָן, Syr. اَرْبَعَانِ, Arabic

أرجوان.

אַרר interj. *lo! behold!*

אַרְרָא f. Dec. III. d. (pl. generally אַרְרִין,) *journey; way, path*.

אַרְרִי and אַרְרִיָה m. irreg. emph. אַרְרִיָא; plur. אַרְרִיָּן, emph. אַרְרִיָּוָה, *a lion*.

אַרְרִי conj. *because; that*.

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

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

אַרְרִיָּבָה f. Dec. VII. a. *knee*.

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

I. אַרְרַע e. g. Dec. III. a. *the earth*, i. q. Heb. אָרֶץ, Gr. *Intro. 4. note 2*.

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

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

אַרְרַק c. g. Dec. III. a. (i. q. אַרְרַע,) *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*.

אַשָּׁף m. Dec. I. a. and

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

אַשָּׁרָן m. Dec. III. a. *a wall*.

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

אַשְׁתְּדַרְר m. Dec. I. a. *rebellion*.

אַתָּא m. Dec. I. a. *a sign*.

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

אַתָּה Fut. יִתִּי, יִתִּיָה, etc. *to come*.

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

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

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

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

אתר m. Dec. III. a. a place.—*אתר דר* where.

ב

ב prep. in; by; with.
באוש adj. Dec. I. a. fem. באוש Dec. VII. a. evil, wicked.

באש to be bad. על באש על to displease. Aph. to do in a bad or disagreeable manner.

באתר prep. i. q. באתר after.
בגין prep. on account of. ד בגין conj. because.

בגלל idem. מן בגלל ד because; so that. מן בגלל מה why?

בדיל idem. ד בדיל so that; that, ut. בקק to inquire, investigate.

בדר Pa. to scatter, disperse.

בהיל f. Dec. VII. c. haste, quickness. בהיל quickly.

I. בהל Pa. to terrify. Ithpa. pass.
II. בהל Pa. to hasten. Ithpe. Inf. ההבהלה, as a noun, haste.

בהתא f. Dec. VIII. a. and בהתא f. Dec. VII. a. shame; modesty. בהתא to lodge, pass a night.

בזז to spoil, plunder; to depopulate.

בחר adj. Dec. I. a. choice, excellent.

בי sep. prep. i. q. ב in, etc. See also under בית.

בין and ביני prep. between, among. It takes the suffixes of both singular and plural nouns.

בינה f. Dec. VII. a. understanding, intelligence.

בירא f. Dec. VII. a. palace.

ביש adj. Dec. I. a. bad, evil.

בית m. irreg. בית, ביתא, בית (Ex. 7:21. Pseudo-Jon.); const. בית; plur. בתין etc. like Dec. IV. a house; the place in which any thing is contained or kept; e. g. בית גזיזא treasury, בית ספריא archives.

בכא to weep.

בל m. Dec. I. a. heart. בלא to wear out; met. to afflict, oppress. Pa. idem.

בלו verbal from בלא, excise, tax on articles consumed.

בן (In the Targums found only in the plural), see בר.

בנה to build; to rebuild, restore. Ithpe. pass.

בנין m. Dec. I. a. building, structure, verbal from בנה.

בנס to be angry.

בסורא f. Dec. VII. a. message, announcement.

בעה to seek; to ask, request.

בעו f. Dec. VII. c. request, petition. I entreat, quaeso; often followed by מן; as בבועו מנה, I beseech thee.

בעיר m. Dec. I. a. a brute; cattle; beasts of burden.

בעל or בעל m. Dec. III. a. lord, master; husband.

בער and Pa. בער to burn; to consume.

בקעה f. Dec. VII. a. valley.

בקר Pa. to seek, search. Ithpa. idem.

בר or בר m. a son, irreg. emph. בר, with suff. ברך, ברך; plur. בנין (from ברך, emph. ברך), (with prosthetic א, אבנא,) const. בני; with suff. בני, בניך or בניך.

In various combinations it has the force of the Heb. בן q. v. in Lex. Heb.

בר, ברא without, (foras, =Heb. חוץ); בר מן prep. besides, except; as a subst. that which is without, the field.

ברא to create. Ithpe. pass.

ברך to kneel. Pa. ברך to bless, praise.

ברך and ברך f. Dec. III. b. knee.

ברכא and ברכא f. Dec. VII. a. blessing, benediction.

ברם adv. certainly; indeed; also, moreover; conj. yet, but.

בשר m. Dec. III. b. flesh.

בת m. Dec. IV. a. bath, a liquid

measure, equal to seven and a half gallons.
 בַּת f. a daughter, irreg. Emph. בַּרְתָּא
 (comp. Syr. *ܒܪܬܐ*), const. בַּרְתָּא
 with suff. בַּרְתָּךְ; pl. בָּתָּן, (from
 בַּתְּנָא;) const. בַּתְּנָא; emph. בַּתְּנָא.
 בְּתוּלָה pl. m. Dec. I. a. virginity.
 אַחֲרָיָה prep. after. With suff. it takes
 a plur. form; as בַּתְּרֵי.

ג

עַב m. Dec. IV. a. back; surface. עַל
 עַב and עַל גַּבִּי upon.
 עִב and עִבִּי, (with suff. עִבִּיךְ) prep. with;
 subject to, penes.
 גַּב m. Dec. IV. c. pit, den; pit for
 water, cistern.
 גְּבוּרָא f. Dec. VII. a. courage;
 strength; power.
 גַּבְרָא m. Dec. III. a. (Pl. גַּבְרִין and
 גַּבְרִין as if from גַּבְרָא.) a man; a
 male.
 גַּבְרִין (with the flat pronunciation),
 i. q. גַּבְרִין.
 גָּדַד to cut off; to cut down a tree.
 גַּדְיָא e. g. Dec. III. a. Pl. גַּדְיָן and
 גַּדְיָן, a kid.
 גַּו or גָּו m. irreg. const. גָּו; with
 suff. גַּוְהָ, גַּוְהָ, midst. בְּגוֹ- among;
 in.
 גִּוָּא idem.
 גִּוְהָ f. Dec. VII. a. pride.
 גִּוְהָ and Aph. גִּוְהָ to go forth; to
 burst or break forth.
 גִּזְבָּר m. Dec. I. b. treasurer. Pl.
 גִּזְבָּרִין and גִּזְבָּרִין.
 גִּזְמָרָא (not found in abs. sing.) m.
 Dec. II. a. a coal.
 גִּזְמָר m. Dec. I. a. threatener; avenger.
 גִּזְרָא to cut off; to decree. Ithpe. to be
 cut off, detached.
 גִּזְרָא m. Dec. II. a. astrologer, divin-
 er, lit. Part. from גִּזְרָא, one who
 utters a decree. Comp. also גִּזְרָא,
 fate.
 גִּזְרָא f. Dec. VII. a. decree; thing
 decreed.

גִּזְרָא to laugh; to deride.
 גִּיא or גִּי m. irreg. (pl. גִּיאֵי) a val-
 ley.

גִּיָּה or גִּיָּהִים, (compounded of גִּי
 a valley, and גִּיָּהִים 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.

גִּיּוֹר m. Dec. I. a. a stranger, a for-
 eigner.

גִּיר m. Dec. I. a. chalk, lime; plas-
 tering of a wall.

גִּלְגָּל and גִּלְגָּלָה, גִּלְגָּל to emigrate, go
 into captivity; to reveal, make man-
 ifest. Praet. Pass. גִּלְגָּל and גִּלְגָּל
 Dan. 2: 19, 30. Aph. גִּלְגָּלִי to carry
 captive.

גִּלְגָּל m. Dec. II. a. wheel.

גִּלְגָּלָה f. Dec. VII. c. captivity.

גִּלְגָּלִי m. found only in the phrase
 גִּלְגָּלִי, prob. lapis devolutionis, a
 stone which cannot be carried, but
 must be rolled, on account of its
 great size. LXX, choice stones.

גִּמְרִי adj. Dec. I. a. perfect.

גִּנָּא m. Dec. IV. a. and

גִּנְתָּא f. irreg. (emph. גִּנְתָּא and גִּנְתָּא,
 frequently in Targ. Pseudo-Jon.
 גִּנְתָּא or גִּנְתָּא, const. גִּנְתָּא;
 pl. גִּנְתָּן); a garden.

גִּזְבָּא m. Dec. III. b. treasure.

גִּזְבָּא m. Dec. IV. a. wing.

גִּזְבָּן c. g. Dec. III. a. a vine; a vine-
 yard.

גִּזְבָּן and Pa. גִּזְבָּן to excite, stir up.

גִּזְרִי Pa. to rouse, excite. Ithpe. and
 Ithpa. pass. and refl.

גִּרְמָא m. Dec. III. a. bone.

גַּת f. pr. n. of a principal city among
 the Philistines, Gath.

ד

דְּ rel. pron. = Heb. דֵּ, who, etc.;
 conj. that, so that; because, etc.;
 sign of the Possessive or Genitive
 case.

דְּא f. demonstr. pron. this; that.

דב m. Dec. IV. c. a bear.
 דבב m. Dec. I. b. *enmity*. בעל דבבא
an enemy.
 דבבו f. Dec. VII. c. *enmity*.
 דבח (comp. Gram. Intr. 4. note 2.) to
offer sacrifices.
 דבח m. Dec. III. b. *sacrifice*.
 דבק to *adhere, cleave to*.
 דבר and Pa. דבר to *lead, conduct*;
 to *govern*; to *take, receive*.
 דברא f. Dec. VII. a. *cause*. על דברת
 די so *that*.
 דברא and דברא f. Dec. VII. a. a
bee.
 דהב m. Dec. III. a. *gold*.
 דהק to *deride*.
 דובש m. Dec. II. a. and דבש Dec.
 III. b. *honey*.
 דוד m. pr. n. *David*.
 דורכון m. Dec. I. b. *memory*; a *me-*
memorial.
 דון and דין to *judge*; to *adjudge*; to
contend.
 דיק 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*.
 דהרה f. Dec. VIII. a. *concubine*.
 Comp. Ar. **سحا** *subegit feminam*.
 דחל to *fear*. It refers both to *rever-*
ence toward God, and to *dread*, as
 of an enemy, etc. Pa. דחל to *ter-*
rify.
 דחלא f. Dec. VIII. a. *fear*; *terror*.
 דחק to *press, urge*.
 די = ד which see; also as a *disjunc-*
tive, but; it is sometimes *redund-*
ant like the Greek *ὄτι* in the *be-*
ginning of an address, as Dan. 2:
 25.
 די and דיל signs of the *Genitive*
case, contracted from די די and
די ל.
 דין, i. q. דון, 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 *judg-*
ment, Gen. 3: 18. *Pseudo-Jon.*;
punishment.
 דין m. Dec. I. a. a *judge*.
 דינא m. pl. *Dinaites*, one of the *na-*
tions which settled Samaria. Ez.
 4: 9.
 דיר m. Dec. I. an *inhabitant*; a *so-*
journer, stranger.
 דיש m. Dec. III. c. *treading under*
foot.
 די m. דה f. and דיבן c. g. demon.
 pron. *this*.
 דיר (Heb. דור, Intr. 4. note 2.) to
remember.
 דיר m. Dec. III. b. a *ram*.
 דיריה f. Dec. VII. a. and
 דיבון m. Dec. I. b. *record, memorial*,
history.
 דיבון or דיבון m. Dec. I. a. (Lat.
 delator,) *calumniator*; *accuser*.
 דיבא adv. *that not, lest*. comp. דיבא.
 דיבא to *burn*, intrans.
 דיב m. Dec. II. a. *blood*.
 דיבא to *resemble*. Pa. id.; to *think*.
 דיבא to *sleep*.
 דיב dem. pron. m. *this*; *that*.
 דיבא and דיבה dem. pr. c. g. *this*; *that*.
 דיבא m. pr. n. *Daniel*.
 דיבא to *go out, be extinguished*.
 דיבא to *be broken in pieces*. Aph. דיבא
 and in the biblical Chaldee דיבא to
break in pieces.
 דיב m. Dec. I. a. *age, generation*.
 דיב m. Dec. I. b. a *thistle*.
 דיב m. pr. n. *Darius*.
 דיב i. q. Heb. דור, m. Dec. III. a.
 and דיר Dec. I. a. *the arm*.
 דיב f. Dec. I. *law*; *decree*; *purpose*;
 דיבא דת אלהא *religion*, Dan. 6: 6.
 דיבא m. Dec. III. b. *young tender herb*.
 דיבא m. pl. דיבא, *jurisconsultus*,
a person skilled in law, judge, a Per-
sian word.

and **הָא** interj. *behold!*
הַמְּבָרֵךְ m. pl. *minister of state*, a Persian word.
הַדְּלוּט (Gr. ἰδιώτης,) m. Dec. I. a. *a low person, plebeian.*—As an adj. *low, vulgar.*
הִדְּעָם Pa. *to tear in pieces; to divide.*
הִדְּעָם m. Dec. I. a. *piece, fragment.*
הִנֵּן i. q. **הֵן**; adv. *then.*
הִנְדָר Pa. **הִדְרָה** *to honor.*
הִנְיָא and **הִנְיָה** and **הִנְיָה**, *to be.* Fut. **הִנְיָא**, apoc. **יְהִי**, **יְהִי**, **יְהִי**, etc. Fut. with **ל** prefixed drops its preformative **י**, and is employed in an optative or subjunctive sense; e. g. **יְהִי־לָהֶם**, *that they might be*, Dan. 6: 2, 3. See Gram. § 23, note, and § 50. 2.
הִיָא pron. pers. and demonst. m. *he; this; that.*
הִיָּה fut. **יְהִיָּה** *to go.*
הִיָּה pron. pers. and demonst. f. *she; it; this; that.*
הִיָּיָן dem. pron. i. q. **הֵן**; adv. *then.*
הִיָּךְ adv. and conj. *as; as if.* **הִיָּכְמָא** and **הִיָּכְמָנָא** *id.*
הִיָּבַל m. Dec. II. a. *temple; palace.*
הִיָּמִין, see **אַמֵּן**.
הִיָּלֵךְ *to walk.* Paël and Ithpaal, *id.*
הִיָּלֵךְ m. Dec. I. a. *toll* paid by passengers, verbal from **הִיָּלֵךְ**.
הִיָּלֵכָא and **הִיָּלֵכָנָא** adv. *hither.*
הִיָּמָן and **הִיָּמָן** m. pl. pers. pron. 3d pers. *they.*
הִיָּמְנִיקָה or **הִיָּמְנִיקָה** m. Dec. I. a. *chain* for the neck or arm. Syr. *idem.*
הִיָּן adv. i. q. **אָן** *where?*
הִיָּן conj. and adv. *if; sign of a question (= הָא) an, num; הִיָּן... הִיָּן whether... or.*
הִיָּפֵךְ *to turn.* Ithpe. refl.
הִיָּהֲרָר m. Dec. I. a. *thought, musing, cogitation.*
הִיָּהֲרָבִית, see **יָרָב**.

7

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

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.*
זָהִיר adj. Dec. I. a. *prudent, cautious.* Lit. *enlightened*, 2d part. Peal from **זָהַר** *to shine.*
זָוַן *to feed, to nourish.* Ittaph. pass. **זָוַן** *to tremble, be afraid.*
זָוִד Aph. **זָוִד** *to be proud, to act proudly.*
זָוִי m. Dec. I. a. *splendor, brightness.* **זָוִיָה** 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.*
זָכָר adj. Dec. VI. *pure, innocent.*
זָכָה 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.*
זָן 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.*
זָקַף *to elevate; to suspend*, as a mal-elector on a gallows or cross.
זָרָז m. Dec. III. a. *a girdle.*
זָרַע m. Dec. III. a. and
זָרַע f. Dec. VII. b. *seed; posterity; family; plur. families.*

ח

הַבֹּיָלָה f. Dec. VII. a. *injury, hurt*.
הַיָּבִיב and הַיָּבִיבָה adj. Dec. I. *beloved*.
הַבָּל Pa. *to injure; to destroy, waste, overthrow*. Ithpa. *to be destroyed*.

הַבֵּל m. pr. n. *Abel*.

הַבֵּלָה m. Dec. I. a. and

הַבֵּלָה m. Dec. III. a. *hurt, injury*.

הַחֵבֵר and הַחֵבֵרָה m. Dec. III. a. *a companion*.

הַחֵבֵר *to associate, unite; to put together, compose*. Ithpa. *to associate themselves, join together*.

הַחֵבֵרָה f. Dec. VII. a. fem. of הַחֵבֵר, *female companion*.

הַחַד, in pause הַחַד, fem. הַחַדָּה, num. adj. *one; first; before numerals, time, times; e. g. הַחַד שֶׁבַע עַל שֶׁבַע, seven times more than, lit. seven times above, Dan. 3: 19*.

I. הַחַדָּה adv. *once*. כְּהַחַדָּה *together*.
זַחַדָּה *very much, exceedingly*.

II. הַחַדָּה *to rejoice, be joyful*. Aph. *to cause to rejoice, to please, gratify*.

הַחֵרוּהָה f. Dec. VII. a. *joy, gladness*.

הַחֵרִיץ m. plur. Dec. II. b. *breast*.

הַחֵרֵשׁ adj. Dec. III. a. (i. q. Heb. הַחֵרֵשׁ) *new*.

הַחֵרָה and הַחֵרָה *to tell, declare; to make manifest*. Aph. *idem*.

הַחֹב m. Dec. I. a. and

הַחֹבָה f. Dec. VII. a. *guilt, crime; debt*.

הַחֹדֵר *to speak in enigmas; to propose (a riddle)*.

הַחֹדָה f. Dec. VII. a. and

הַחֹדֵרָה f. Dec. VII. b. *a riddle, an enigma*.

הַחֵוָה f. pr. n. *Eve*.

הַחֵוָה *to sew*. Aph. *to repair*; e. g. a wall, Ez. 4: 12.

הַחֹטֵר m. Dec. III. d. *a staff, a rod*.

הַחֹטֵרָה and הַחֹטֵרָה m. irreg. Pl. הַחֹטֵרָה; *a serpent*.

הַחֹלָה and הַחֹלָה adj. Dec. I. a. *profane; common*.

הַחֹלָהּ m. emph. (found only in this

form and with suff. הַחֹלָהּ); *sweetness*.

הַחֹרֵר adj. Dec. I. a. *white*.

הַחֹשֶׁבֶן m. Dec. I. b. and

הַחֹשֶׁבֶן m. Dec. II. a. *act of thinking; reckoning; account*.

הַחֹזֵה *to see*.

הַחֹזֵן m. Dec. III. c. *vision; aspect, appearance*.

הַחֹזֵן f. Dec. VII. c. and הַחֹזֵן Dec. VIII. c. (with suff. הַחֹזֵןָה Dan. 4: 8.) *idem*.

הַחֹטָא m. (pl. הַחֹטָאִין, const. הַחֹטָאִי, with suff. הַחֹטָאִיכוֹן, *a sin*.
הַחֹטָא *to err, to sin*.

הַחֹטָאָה f. Dec. IX. *a sin-offering*.

הַחֹטָף m. Dec. I. a. *violence; plunder, rapine*.

הַחֹטֵט *to sew*, Pa. *idem*.

הַחֹיֵי adj. Dec. IV. a. *living*.

הַחֹיֵה and הַחֹיֵה *to live*. Aph. part. הַחֹיֵה *preserving alive*.

הַחֹיָה f. Dec. VII. a. *beast, animal*.

הַחֹיָהּ pl. m. Dec. I. a. (But הַחֹיָהִים and הַחֹיָהִי occur instead of the regular absolute form.) *life*.

הַחֹיֶל m. Dec. III. d. *strength; a host*.

הַחֹיֶלָה adj. Dec. I. a. *wise*; as a noun, *wise man, magician*.

הַחֹכֵם and Paël הַחֹכֵם, and הַחֹכֵם *to be wise; to understand*.

הַחֹכְמָה or הַחֹכְמָה (pron. hhühkmä,) f. Dec. VII. a. *wisdom*.

הַחֹלֵי and הַחֹלֵי adj. Dec. III. *sweet*.

הַחֹלֵם m. Dec. III. c. *a dream*.

הַחֹלֵף *to change; to be changed; to pass through; to pass, spoken of time*.

הַחֹלֵף, הַחֹלֵף, (in the Jerusalem dialect הַחֹלֵף and הַחֹלֵף) prep. *instead of*.

הַחֹלֵף m. Dec. I. a. *part, lot*.

הַחֹמֵם m. *a father-in-law*, irreg. with suff. הַחֹמֵמָה, הַחֹמֵמָה.

הַחֹמֵמָה *to contemplate; to see*.

הַחֹמָה and הַחֹמָה f. Dec. VIII. a. *heat; anger*.

הַחֹמֵץ *to vex; to grieve*.

הַמֵּר m. Dec. III. a. wine.
 הַזֵּיטוֹן m. pl. wheat.
 הַנְּדָבָה f. Dec. VII. a. dedication, consecration.
 הַנֵּן to compassionate, show favor to. Ithpa. to pray, make supplication.
 הַסִּיר adj. Dec. I. a. defective.
 הַסֵּךְ and Aph. אֶחָסֵךְ to possess, to have in possession.
 הַסֵּךְ 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.
 הַצָּפָה and Aph. מְהִצֵּפָה urgent, hasty.
 הַחֵלֶד m. Dec. III. a. a field.
 הַחֶרֶב f. Dec. III. a. a sword.
 הַחֲרִיטְמִיּוֹן m. pl. Dec. IV. c. diviners, Magians, from the Persian
 خَرْتَمَنْدُ, a wise man; or from
 Heb. חֲרַט, persons skilled in hieroglyphics.
 הַחֲרֵד to singe, burn. Ithpa. Pass.
 הַחֲרִץ m. Dec. III. a. loin, thigh.
 הַחֲרָר to burn; to be hot.
 הַחֲשַׁל to think; to reckon to the account of anyone, to impute. Pa. to regard. Ithpa. pass.
 הַחֲשִׁיךְ m. Dec. I. a. darkness.
 הַחֲשִׁיךָ and הַשִּׁיחַ adj. Dec. I. a. poor, indigent.
 הַחֲשִׁיחַ to think necessary, with ל and Inf.; to be necessary.
 הַחֲשִׁיל to be thin; to make thin or small; to crush. Pa. idem.
 הַחֲתֵם to seal.

ט

טָאָב to be glad, joyful.
 טָב adj. Dec. I. a. fem. טָבָא Dec. VII. a. good; beautiful.
 טָבָח m. Dec. I. a. executioner, armed attendant.
 טוֹב m. Dec. I. a. goodness, excellence; happiness.

טוֹר m. Dec. I. a. a mountain; a rock. Heb. צוֹר.
 טוֹרֵת adj. fasting. Ar. طَوِي to fast.
 טָוֵץ Pa. to go out; to walk abroad. Palpel טָטֵץ to cast out; to remove.
 טִינָה m. Dec. I. a. clay.
 טָל m. Dec. IV. a. dew.
 טָלָה m. irreg. emph. טָלָהָא; plur. טָלָהוֹן, טָלָהוֹן; emph. טָלָהָא, טָלָהָא; with suff. טָלָהוֹרֵי Gen. 22: 3. Pseudo-Jon.; a boy, a servant.
 טָלַח to hide. Aph. to recline for rest under the shade.
 טָלַק to throw away.
 טָמַר and Pa. אֶטְמַר to hide. Ithpa. אֶטְמַר and אֶטְמַר, and Ithpa. אֶטְמַר, to hide one's self.
 טָמַה to err, to wander. Aph. to cause to err, to seduce.
 טָעַם to taste; to eat. Pa. to give to eat, to feed.
 טָעַם and טָעַם 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; to regard, Dan. 3: 12. בְּעֵל טָעַם, chancellor, lit. master of decrees.
 I. טָפַר m. Dec. III. b. nail, of a human finger or toe; claw.
 II. טָפַר m. Dec. III. emph. טוֹפָרָא, the blatta, a shell-fish of a purple colour.
 טָרַד to expel, drive out.
 טָרַף m. Dec. III. a. a leaf.
 טָרְפָּנָא m. plur. emph. proper name of a nation settled in Samaria, origin unknown, Ez. 4: 9. LXX. Ταρφαλαίοι.

י

יָבֵל Aph. הַיָּבֵל to bring.
 יָבֵשׁתָּה f. Dec. III. c. the dry land.
 יָד f. a hand, irreg. Emph. יָדָא and with א prosthetic אֶיָּדָא, with suff.

יָדָךְ (אִידוּי) Prov. 21: 1.)
 יָדָהוֹן, יָדָהוֹן; (dual יָדָהוֹן); plur.
 יָדָהוֹן.
 יָדָה Aph. Part. מְהוֹדָא and מוֹדָא
 praying, praising.
 יָדַע to know; to understand. Aph.
 יָדַע to shew, declare, make known.
 יָתַב to give; hence to set, place. Ith-
 pe. pass.; to be given up.
 יְהוּד m. Dec. I. a. the Jewish people,
 the Jews.
 יְהוּדָה m. proper name, Judah.
 יְהוּדִי m. Dec. VI. a Jew. Pl. emph.
 יְהוּדִיָּא.
 יוֹם m. Dec. I. a. a day. Pl. const.
 fem. יוֹמָת and masc. יוֹמֵי.
 יוֹקֵן m. Dec. II. a. a sucking child,
 suckling.
 יוֹסֵף m. proper name, Joseph.
 יְהוּדִי Dec. I. or יְהוּדִיָּא adj. Dec.
 VI. only, alone.
 יָטַב Fut. יִטְבַּח to be good; to seem
 good, יָטַח to any one, to be pleasing.
 יִי an abbreviation. See Chrestomathy
 p. 132.
 יָבֵל and יָבֵל, Fut. יָבֵל (and like
 the Heb. יוֹבֵל Jud. 14: 13.) to be
 able; to prevail.
 יָבֵד to bear, bring forth; sometimes
 to beget.
 יָם m. Dec. IV. a. a sea, the sea.
 יָסַף to add. Hoph. Heb. form, הוֹסֵף
 to be added.
 יָעַץ to advise, counsel. Part. a coun-
 sellor. Ithpa. to consult together.
 יַעֲקֹב m. proper name, Jacob.
 יָפֶת m. Dec. III. a. proper name,
 Japheth.
 יָפֶתֶל Shaphel יָפֶתֶל and יָפֶתֶל to fin-
 ish.
 יָצַב to be certain, true. Pa. to tell the
 truth.
 יָצִיב adj. Dec. I. a. true, certain; con-
 firmed, valid. מִן יָצִיב certainly,
 of a truth.
 יָקַד to burn (neut.), be consumed.
 Aph. to burn (act.), consume.
 יָקָדָה f. Dec. VII. a. burning.

יָקָר adj. Dec. I. a. hard, difficult;
 honored, honorable, noble.
 יָקָר to be or be esteemed honorable or
 valuable; i. q. Pa. to honor. Aph.
 idem.
 יָקָר m. Dec. I. b. honor; splendor;
 glory. Sometimes it has אַ prost-
 thetic.
 יְרוּשָׁלַם and יְרוּשָׁלַם Jerusalem.
 יָרַח m. Dec. III. a. month.
 יָרֵךְ f. Dec. III. a. pl. יָרֵכֵן, thigh.
 יִשְׂרָאֵל m. proper name, Israel; the
 people of Israel.
 יָשַׁח in Peal not used. Aph. אֲשַׁיֵּחַ
 to stretch forth, reach out.
 יָת, Heb. אָת, sign of the Objective
 or Accusative case.
 יָתַב or יָתַיב to sit; to reside, stay.
 Aph. הוֹתִיב to place, cause to
 dwell.
 יָתִיר adj. Dec. I. a. abundant, great,
 eminent; adv. יָתִיר and יָתִירָא
 very, exceedingly.
 יָתַר to remain, be left. Pa. וְתַר
 to make to abound, to cause abun-
 dance.

כ

כְּ prep. and conj.; like; as, as
 though.
 כָּאֵב, כָּאֵב, כָּאֵב and כָּאֵב m. Dec. I.
 a. grief, sorrow.
 כָּדָב adj. Dec. III. b. (i. q. Heb.
 כָּזָב, false.
 כָּדוֹן and כָּדוֹן adv. (=Heb.
 כָּדוֹן) now. וְכָדוֹן now therefore.
 כָּדִין adv. so, thus. וְכָדִין id. וְכָדִין
 now therefore.
 כָּה adv. now. עַד כָּה hitherto.
 כָּהֵל to be able. Const. with הָ and
 Inf.
 כָּו f. Dec. IV. a. window.
 כָּוִי (only in. pl.) m. Dec. I. a.
 thorns.
 כָּוִכָב, (sometimes written כָּוִכָב,) m,
 Dec. II. a. a star.
 כָּוִן Pa. to confirm, establish; to make

לַיּוֹתָן m. a sea-monster, according to Buxtorf, *the grampus*.
 לָתָּהּ prep. *to; toward; with*.
 לַיָּל and לַיָּלָא m. irreg. emph. לַיָּלָא; plur. לַיָּלָא; *night*.
 לֹאִיתָּ a contraction for לֹאִיתָּ, *there is not; there are not*.
 לְהוֹדֵר adv. and prep. *alone; only; also*. It is strictly a noun, *loneliness*; hence with בְּ, בְּחִדְרוֹהֵי, *in his loneliness, i. e. he alone*.
 לֶחֶם m. Dec. III. a. *bread*.
 לֶהֱמָה m. a *feast*, Dan. 5: 1.
 לְהִנָּחֵהּ f. Dec. VII. a. a *concubine*.
 לְמָא and לְמָה (as a noun, *nothing*), adv. *not; lest*. לְמָאֵךְ *that not; lest*.
 לְמָא or לְמָאֵךְ *to labor, toil; to be fatigued with labor*.
 לְמָא or לְמָאֵךְ f. Dec. VII. c. *labor; fatigue*.
 לְמָאֵךְ adv. *forever*.
 לְשׁוֹן m. Dec. I. b. *tongue*.

מ

מַ and before gutturals מַ, prefix, i. q. the sep. prep. מִן.
 מָה or מָה־ (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! quom!* מָה־ *as; how!* מָה־ and מָה־ *whither? why?* מָה־ *that which*.
 מֵאָה fem. num. a *hundred*. Dual מֵאָהִין.
 מֵאָהִין m. dual, *scales, balance*.
 מֵאָמַר, more common orthography, מֵאָמַר, q. v.
 מֵאָן and מֵאָן m. Dec. I. a. a *vessel; an instrument; a garment*, (=Heb. מֵאָן.)
 מֵבֹהֶתֶן adj. Dec. I. b. *shameful; ashamed*.
 מְבוּעַ m. Dec. I. a. a *fountain*.
 מְגִלָּה f. Dec. VII. a. *roll, book*.

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

מְדָה f. Dec. VII. a. Pl. מְדָיִן, *word, speech; thing.*

מֶלֶח m. Dec. III. b. *salt.*

מֶלֶח 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.

מֶלֶךְ or מְלִיךְ m. Dec. III. a. *a king.*

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

מְלִיכָה f. Dec. VII. a. *a queen.*

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

מִלַּל Pa. *to speak.*

מִן and מִן־ 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־מְדָיִת, Gen. 49: 10, i. q. מְדָיִת (comp. מִן־לֶקְחָמִי, Gen. 3: 24. Jer. Targ. i. q. מִן־לֶקְחָמִי *because since.*—מִן־קֶשֶׁט *truly.*—מִן־צִיב *idem.* With suffixes מִן takes Dagesh forte; as מִנִּי.

מִנָּה *to number, reckon.* Pa. מְנִי *to constitute, appoint.*

מִנְדָּה i. q. מְדָה, q. v.

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

מִנְהָ i. q. מִנָּה.

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

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

מִנְיָן m. Dec. I. b. *number.*

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

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

מִעֵב m. Dec. I. b. (verbal from עָלָב *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.*

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

מִצְרַיִם pr. n. *Egypt.*

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

מִרְ m. Dec. I. a. and

מִרְאָה 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.*

מִרְטָה m. Dec. III. b. *oil.*

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

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

מִשְׁכָּב m. Dec. II. a. *a bed.*

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

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

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

מִשְׁתָּה in the biblical Chaldee, i. q.

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

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

מִשְׁתַּל *to compare; to use similitudes.* Heb. מִשְׁתַּל.

מִתַּל m. Dec. III. a. *a parable, similitude; a scntentious remark, a proverb.*

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

נְבִיא Ithpa. אֶתְנַבֵּי to prophesy; to utter (a prophecy).
 נְבוּאָה f. Dec. VII. a. prophecy; prediction.
 נְבוּבָה f. Dec. VII. a. a present, gift; coll. gifts; plur. נְבוּבִיָּן.
 נְבִיא and נְבִיָּא m. irreg. emph. נְבִיאָה plur. נְבִיאִיָּן; emph. נְבִיאָהּ and נְבִיָּאָהּ; with suff. נְבִיאֵיךָ, נְבִיאֵיהֶּ, a prophet.
 נְבִיָּאָהּ f. Dec. VIII. a. candlestick.
 נָבַד to flow.
 נֶגֶד prep. over against; toward.
 נְגַרִין (found only in the plur. abs.) streams, rivers.
 נִגְהָה m. Dec. III. d. brightness, light, of the morning.
 נָגִיד and נְגִידָה m. Dec. I. a. leader, chief, prince.
 נָדַב Ithpa. אֶתְנַדֵּב to be willing; to do willingly; to give voluntarily. Inf. הִתְנַדְּבִיהָ as a noun, that which is given voluntarily, a free-will-offering.
 נֶדְבֵדָה m. Dec. I. b. row of stones; structure; wall.
 נָדַד to flee.
 נֶדְדָה m. Dec. I. a. and in the biblical Chaldee with הָ paragogic, נֶדְדָהּ, sheath; hence by a metaphor, body, q. d. sheath of the soul.
 נְהוֹרָה m. Dec. I. a. light.
 נְהִירָהּ f. Dec. VII. c. illumination, wisdom.
 נָהַם to roar; to bellow; to groan.
 נִהָרָהּ to shine brightly. Pa. נִהָרָהּ to enlighten. Ithpa. pass.
 נְהַרָהּ m. Dec. III. a. a stream.
 נָדַד to flee.
 נָחַהּ to rest; Aphel אֶתְנַחֵהּ to cause to rest, to give rest.
 נָחַלָהּ f. Dec. VII. c. and
 נָחַלָהּ f. Dec. VII. b. a dunghill.
 נָחַל m. Dec. I. a. a fish.
 נָחַר m. Dec. I. a. fire.

נָחַק to suffer injury. Aph. אֶתְנַחֵק or נִחֵק to injure.
 נְחָשׁ m. Dec. I. a. brass.
 נָחַהּ to descend, go down. Aph. נִחָהּ, Fut. נִחָהּ, Imp. אֶתְנַחֵהּ, to bring down, carry down; to deposit. Hoph. הִנְחָהּ to be brought down, deposed.
 נֹחֵר m. Dec. I. a. an observer, one who keeps (e. g. a law.)
 נָחַל to lift up, elevate.
 נָחַר to keep, preserve; to observe, regard.
 נִחָהּ m. Dec. I. a. a sweet odour, hence an acceptable sacrifice.
 נָכַס, נְכָס m. Dec. III. b. wealth; power, strength, of body or mind. Pl. riches.
 נָכַח to bite.
 נִמְרָהּ m. Dec. III. b. a leopard.
 נָסַב to take; to receive.
 נָסַח to take away, remove; to pull asunder. Ithpe. pass.
 נָסַח and Pa. to pour out; to offer.
 נִסְכָּהּ m. Dec. III. b. libation, drink-offering.
 נָסַק to ascend. Aph. הִסְקִינָהּ to take up, cause to ascend. Hoph. הִסְקִינָהּ pass. of Aph.
 נָפַל Fut. יִפֹּל to fall; to fall down; to be thrown down; to fall out, happen.
 נָפַח to go out, to depart; to come forth.
 נִפְקָהּ f. Dec. VII. a. expense, cost.
 נָפַשׁ or נִפְשָׁהּ c. g. Dec. III. a. and
 נִפְשָׁהּ f. Dec. VII. a. life; soul; self; a living being.
 נָצַב m. Dec. III. b. a planting; a plant.
 נִצְבָּהּ f. Dec. VII. a. strength, solidity, firmness.
 נָצַח to quarrel, contend. Pa. id.
 נָצַח to conquer, surpass, prevail over, be superior to. Ithpc. Pa. and Ithpa. idem.
 נָצַח to liberate, deliver. Aph. idem.
 נָקָהּ i. q.
 נָקִי adj. Dec. IV. b. pure.
 נָקַשׁ to smite, strike.



נָשָׂא *to take; to take away. Ithpa. to rise up against, with עַל.*
 נָשֶׁה *to forget; Ithpe. to forget; to be forgotten.*
 נְשָׁמָא f. Dec. VII. a. *breath, life.*
 נָשֶׁר m. Dec. III. b. *an eagle.*
 נְשָׂהוֹן 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

סַבְבָּא 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 בָּ, to hope in.*
 סָבַר *to be numerous; to be increased. Aph. to cause to increase; to multiply.*
 סָבַד *to fall prostrate, to worship, construed with הָ.*
 סָבַרַף m. Dec. I. a. *affliction.*
 סָבַרַי adj. Dec. I. a. *much; many.*
 סָבַרַן m. Dec. III. b. *deputy, governor.*
 סָבַרַן *to shut up.*
 סָבַרַפִּיָּה f. i. q. Greek *συσφωπία, a bag-pipe.*
 סוֹף m. Dec. I. a. *an end.*
 סוֹף *to come to an end, to be fulfilled, spoken of a prediction. Aph. to put an end to any thing.*
 סוֹר *to recede; to go aside.*
 סוֹרְהֶן m. Dec. I. b. *perverseness; a crime.*
 סוֹרַף *to drive out, expel.*
 סוֹטַר m. Dec. III. b. *side; extremity.*
 סוֹיָרָה m. Dec. II. b. *the moon.*
 סוֹף and סוֹףָה m. Dec. I. a. i. q. *סוֹף, an end, extremity.*
 סָבַל *to understand. Ithpa. אֶסְבַּל to look at; to reflect; to consider; const. with בָּ, לָוֶה, etc.*

סָבַן *to try, prove. Ithpa. and Aph. idem.*
 סָבַל adj. Dec. II. a. *foolish, unwise.*
 סָבַלְהֶן or סוֹבְלְהֶן adj. Dec. I. b. *intelligent; prudent.*
 סָבַק or סָבַקָה *to ascend, go up. Pa. to cause to ascend; to take away; to destroy.*
 סָבַרַף adj. Dec. I. a. *perverse.*
 סָבַרַלָּה m. pr. n. *Sammael, an evil angel, sometimes called the angel of death, and sometimes, prince of the air.*
 סָבַרַף *to sustain. Ithpe. passive.*
 סָבַרַף *to hate.*
 סָבַרַף f. Dec. VII. a. *hatred.*
 סָבַרַף construed with הָ, *to aid, assist. Pa. idem.*
 סָבַרַף m. Dec. III. a. and סָבַרַף or סָבַרַף f. Dec. VIII. a. *support; aid; strength.*
 סָבַרַף (=Heb. פָּקַד) *to visit; to inspect.*
 סָבַרַף and סָבַרַף m. Dec. II. a *scribe; a learned man. The emph. form is sometimes written סָבַרַף.*
 סָבַרַף m. Dec. III. b. *a book.*
 סָבַרַלָּה m. Dec. I. a. Plur. *wide oriental breeches.*
 סָבַרַף f. Dec. VII. c. *vanity; vacuity.*
 סָבַרַף m. Dec. II. b. *prefect, president.*
 סָבַרַף Pa. סָבַרַף *to hide, to conceal; to destroy. Compare the Greek ἀφαιρέω, 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.*
 עָבַרַף f. Dec. VII. a. *work, labour; business.*
 עָבַר *to go over; to transgress. Aph.*

to send over, transmit; to transgress.
עַבֵּר Dec. III. b. that which is beyond.

עֵבֶר נְהָרָא the other side of the Euphrates.

עַד prep. and conj. to; until. With suffixes it takes a plural form. עַד-לֹא while . . . not, before, antequam.

עָדָא or עָדָה to pass away; with עָלָא to go to, come upon; to pass away, be abolished, destroyed. Aph. to take away; to depose.

עֲדוּרִי m. Dec. I. a. conception.

עֲדֵן m. pr. n. Eden, (pleasure).

עֲדָן c. g. Dec. I. b. time; a year.

עֲוָבָא m. Dec. I. b. labor, work.

עוּד adverb, yet, further, moreover. Sometimes it is a mere expletive.

עוּוּרָא and עוּוּרָא f. pl. עוּוּרָא, iniquity, perverseness, sin.

עוּבָלָא m. Dec. I. a. a boy; a young man.

עוּבָא to be straitened, to be in difficulty. Aph. to molest, be hostile; to constrain.

עוּרָא only Dan. 2: 35. chaff. In Syr. and Ar. idem.

עוּרְשִׁין m. Dec. II. a. firmness, strength.

עוּזְקָא f. Dec. VII. a. ring, seal-ring.

עוּזְרָא m. pr. n. Ezra.

עוּטָא f. Dec. VII. a. counsel, wisdom, i. q. Heb. עֲצָה.

עֵיל m. Dec. III. d. an eye; a fountain. In the latter sense the plural is עֵינָן.

עֵיבָא and עֵיבָלָא adv. and prep. above. עֵיבָלָא idem.

עֵיבָא c. g. Dec. III. d. an eye; a fountain. In the latter sense the plural is עֵינָן.

עֵיבָא Pa. denom. to look at; to examine with care, comp. Eug. to eye.

עֵיר m. Dec. I. a. watcher, a name of angels, or of an order of angels, Dan. 4: 10, 14, 20.

עֵל prep. upon; above; concerning; besides; before; against; sometimes for עָלָא, to, toward, etc.— עֵל דְּ because.

עֵלָא adv. over, above, followed by מִן

עֵלָה f. Dec. VIII. a. burnt-offering.

Plur. עֵלָנָא.

עֵלָה f. Dec. VII. a. occasion; pretext.

עֵלָי and עֵלָנָי or עֵלָנִי, forms of עֵלָא.

עֵלָי adj. Dec. VI. upper; highest; emph. עֵלָאָה the Most High.

עֵלָיוֹן m. Dec. I. a. the Most High. Plur. excel. עֵלָיוֹנִין idem.

עֵלָיָא f. Dec. VII. b. an upper chamber, a lodging chamber.

עֵלָלָא to go in, enter; (of the sun) to set. Aph. הֵבֵילָא and הֵבֵילָא to bring in. Hoph. הֵבֵילָא pass.

עֵלָמָא m. Dec. II. a. and

עֵלָמָא m. Dec. III. a. an age; eternity; the world. עֵד-עֵלָמָא or עֵד-עֵלָמָא for ever.

עֵלָמִיר m. Dec. VI. Pl. Elamite.

עֵלָע m. Dec. III. b. i. q. Heb. עֲצָבָא, a rib; perhaps a tusk Dan. 7: 5.

עָם e. g. a people, irreg. sing. like Dec. IV. a. plur. עֲמָמִין, emph.

עֲמָמִיא.

עָם prep. with; in. Before suff. the ע takes Dagesh forte; as עָמִי.

עָמִיק and עָמִיק adj. Dec. I. a. deep, unsearchable.

עָמָל m. Dec. I. a. and עָמָלָא Dec. III. a. labor, toil.

עָמָר m. Dec. III. a. i. q. Heb. צֶמֶר, wool.

עָנָה to answer; to speak in conversation, to begin to speak.

עָנָן m. Dec. I. a. a cloud.

עָנָף m. Dec. III. a. a bough, branch.

עָנָשׁ m. Dec. I. a. mulct, fine.

עָנָתָא m. Dec. III. b. time.

עָסָב see עָשָׁב.

עָסָק m. Dec. II. a. or עָסָקָא Dec. III. b. affair; business.

עָפִיר m. Dec. III. with suff. עָפִירָא, branches, foliage.

עָפִירָא m. Dec. III. a. dust.

עָפִירָב part. adj. Dec. I. a. troubled, sad.

עָקָב m. Dec. III. a. and b. the heel, Heb. עָקָב; an end; a reward, Heb.

עָקָב.

עָקָבָא to be crooked; to be perverse. Pa. to make crooked; to pervert.

עָקָר to root out, pluck up. Ithpe. pass.

עָקַר m. Dec. I. b. *stock, root.*
 עָרַר m. Dec. I. a. *enemy.*
 עָרַב and Pa. עָרַב *to mix.* Ithpa. pass.
 עָרַד m. Dec. I. b. *wild ass, onager.*
 עָרְוָה f. Dec. VII. a. *nakedness;*
 hence *dishonour.*
 עָרַטְעָרַטְל *to be stripped, rendered na-*
ked.
 עָרַטְעָרַטְאָי adj. Dec. VI. *naked.* The
 forms עָרַטְעָרַטְל, עָרַטְעָרַטְאָי, and
 עָרַטְעָרַטְוָאָי are less frequent.
 עָרִים or עָרִים adj. Dec. I. *cunning.*
 עָרַל and עָרַל Dec. I. a. and עָרַלִי
 Dec. VI. adj. *uncircumcised.*
 עֵשֶׁב, עֵשֶׁב or עֵשֶׁב m. Dec. III. b.
an herb; coll. herbs.
 עֵשֶׂר f. עֵשֶׂרָא m. num. adj. *ten.* Plur.
 עֵשְׂרִים *twenty.*
 עֵשֶׂת and עֵשֶׂתָא *to think, purpose.*
 עֵת m. Dec. IV. b. i. q. עֵתָא, *time.*
 עֵתִיד adj. Dec. I. a. *prepared, ready;*
about to, futurus. Prefixed to the
 Inf. it forms a kind of Future
 tense.
 עֵתִיק adj. Dec. I. a. *ancient, old.*
 עֵתִיר *to be rich.* Pa. *to enrich.*

פ

פָּגַר, פָּגַר m. Dec. III. b. *a corpse.*
 פָּגַחְתָּן m. Dec. I. b. verbal from פָּגַח, *service.*
 פִּיּוּם m. Dec. IV. c. *the mouth.*
 פִּוּקְדָן m. Dec. I. b. *a command, pre-*
cept.
 פִּיחָה m. irreg. const. פִּיחָת, pl. פִּיחָוּן, *governor of a province.*
 פִּיחָר m. Dec. III. a. (פִּיחָר Dan. 2: 41.)
a potter.
 פִּטְשָׁה m. Dec. III. a. *an under-gar-*
ment, perhaps breeches. Kethib
 Dan. 3: 21. פִּטְשָׁה, *idem.*
 פִּירִי (פִּרִי Gen. 3: 24. Jer. T.) c. g.
fruit, irreg. Plur. פִּירִין, פִּירוֹת,
 with suff. פִּירוֹתָא Prov. 8: 19.
 פִּלְגָא *to divide.*
 פִּלְגָא m. Dec. III. a. *half.*
 פִּלְגָא f. Dec. VII. a. *division or class*
of the priests.

פִּלְקָט m. Dec. I. b. *linen; a piece of*
linen.
 פִּלְחָה *to serve; to worship; to cultivate*
(the ground); to observe or keep (a
law.) Compare in Latin colo,
which has all these significations.
 פִּלְחָן m. Dec. I. b. *service, worship*
of God.
 פִּלְשְׁתִּי m. Dec. VI. *a Philistine.*
 פִּנּוּק and Pa. פִּנּוּק *to afford delight.*
 Ithpa. *to enjoy; to feast upon.*
 פִּסְתָּ m. Dec. IV. a. and b. *a part; in*
relation to the hand, the palm.
 פִּסְתָּנִי and פִּסְתָּנִי m. Dec. I. a.
 generally derived from the Gr.
 ψαλτήρ, *the psaltery, a stringed in-*
strument like the harp. But Heng-
 stenberg considers it a kettle-shap-
 ed instrument; see his new work
 on the *authenticity of Daniel,* arti-
 cle *Greek words.*
 פִּצָּה and Pa. פִּצָּי *to deliver; to make*
free.
 פִּקְדָּה Pa. *to command.*
 פִּקְדוֹן m. Dec. I. a. *statute, command-*
ment.
 פִּרְזָל m. Dec. II. (Gr. § 32, note 3.)
iron.
 פִּרְחָה *to flourish; to blossom.*
 פִּרְטָא *to divide.*
 פִּרְסָא pr. n. *Persia; the Persians.*
 פִּרְסָא m. Dec. VI. emph. פִּרְסָא
 Kethib. Dan. 6: 29, *a Persian.*
 פִּרְעָה *to render (good or evil to any*
one); to reward. Ithpe. *idem; to*
take vengeance.
 פִּרְקָה *to redeem, liberate; hence Dan.*
 4: 24, *to expiate, or perhaps rather*
to dismiss.
 פִּרְשָׁה *to divide; to distinguish.* Pa.
 Part. pass. מִפְּרָשָׁה Ez. 4: 18. *dis-*
tinctly.
 פִּרְשָׁן m. Dec. III. a. *copy.*
 פִּרְשָׁתָא *to extend, reach out.*
 פִּרְשָׁר *to interpret, explain.* Pa. *idem.*
 פִּרְשָׁר m. Dec. III. b. *interpretation,*
explanation.
 פִּתְבָּג m. Dec. I. b. *delicacies, rich*
food.

פְּתָגָם m. Dec. I. a. *word; edict; letter; thing, matter*, like the Heb.

דָּבָר.

פְּתָה to *enlarge, extend*.

פְּתָה to *open*. Ithpeel and Ithpaal, pass.

פְּתָר m. Dec. I. a. *breadth, width*.

צ

צָבָא to *be willing; to acquiesce*.

צְבָאוֹת Hebrew *armies*, retained in Chaldee after יָי and אֱלֹהֵי:

צָבִיבָא f. Dec. VIII. c. *business, affair*.

צָבַע to *wet, moisten*. Ithpa. אֶצְטַבַּע pass.

צָד m. Dec. IV. b. *side*.—מִצָּד 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. (א in otio,) *the neck*.

צַנְיָה Pa. to *pray, supplicate, invoke*.

צַנְיָה to *prosper*. Aph. הֲצַנְיָה to *make prosperous, promote* (a person); *to execute prosperously*; also intrans. *to prosper, be successful; to be promoted*.

צַנְיָם and צַנְיָם m. Dec. III. a. *an image, idol; form, appearance*.

צַנְיָה to *sprout, germinate*. Aph. to *cause to sprout, to bring forth*.

צַנְיָר m. Dec. III. a. *grief*.

צַנְיָר m. Dec. I. a. *a he-goat*.

צַנְיָר c. g. Dec. II. a. *a bird; a sparrow*.

צַנְיָר or צַנְיָרִי adj. Dec. I. a. *needy*; construed with לְ, *in need of*.

ק

קָבַל and Pa. to *receive, accept*; like

שָׁמַע, *to listen to, comply with*.

Ithpa. pass.

קָבַל and קָבַל prep. *before; over against, opposite; because of*.

With suff. קָבַלְהָ, קָבַלְהָ, etc.—

לְקָבַל *idem*.—פְּלֵ-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*.—גְּמִלְקָדָמִין (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. קָדָמִי, קָדָמִי. —מִן קָדָם *antequam*.—מִן קָדָם often i. q. מִן; sometimes i. q. קָדָם, simply.

קָדָמָה f. Dec. VII. a. *origin, antiquity*. מִן קָדָמָה prep. *before*.

קָדָמָה f. Dec. VII. c. *antiquity; meeting, coming together, occursus*.

קָדָמִי adj. Dec. VI. *first*.

קָדָשׁ Pa. to *sanctify, consecrate, set apart*.

קָדָשׁ m. Dec. II. a. *holiness, sacredness*.

קָדָם Fut. יִקָּם to *rise up, to stand*.

Pa. קָמָם to *establish; to confirm by an oath; to swear; to sustain*.

Aph. יִקָּם and יִקָּם, Fut. יִקָּם and יִקָּם, Part. מְקָמָם, to *set up*, e. g. a statue, an image; *to appoint*, e. g. a governor. Hoph. יִקָּם, יִקָּם, or with the form of Aphel, יִקָּם Dan. 7: 4. *to stand*.

קָדָרִי m. Dec. I. b. *offering, oblation; sacrifice, victim*.

קָטַל to *kill*. Pa. *idem*, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.

קָטָר m. Dec. III. b. *knot; joint; difficult problem*.

קַט (i. q. Heb. קַט) m. Dec. III. d. *summer*.

קָטָה m. Dec. I. a. *a covenant; an edict, decree*.

קָטָה adj. Dec. I. a. *established, firm*.

קַיִן m. pr. n. *Cain*.

קִיְהָרִים Kethib Dan. 3:5, 7, etc., i. q. Gr. *κίθαρ*, a harp. The pointing is that of קִיְהָרִים, q. v.

קָלָה m. Dec. I. a. *voice*. Pl. קָלִיִּים *thunders; voices*.

קָלִילָה adj. Dec. I. a. *light; quick; adv. a little*.

קַמְרוֹר and קַמְרוֹרָה m. Dec. I. a. *a gir-dle, a belt*.

קֶנֶת m. Dec. IV. b. *a nest, a hive*.

קָנָה *to buy, purchase*.

קַנְיָן m. Dec. I. b. *acquisition; possession, substance*.

קָנָה *to be angry, to be in a rage*.

קָנָה m. Dec. III. *anger, wrath*.

קָצַץ *to cut off, amputate; to kill*. Ithpe. pass.

קָנָה f. Dec. I. b. *a part; an end*.

קָרָא *to call; to read*.

קָרַב and Pa. קָרַב *to approach; to touch*, construed with בָּ, לְ, etc. *to bring, to offer*. Aph. *to bring near; to offer*.

קָרַב m. Dec. I. a. *war, contest*.

קָרִי *a city*, irreg. Emph. קָרִיָּה, קָרִיָּה, קָרִיָּה and קָרִיָּה; plur. קָרִיָּה and קָרִיָּה; emph. קָרִיָּה.

קָרֶן and קָרֶן f. Dec. III. a. *a horn*. Plur. קָרְנִים and קָרְנִים, with Dual form, קָרְנִים.

קָרַץ m. Dec. III. a. *a piece, fragment*.

קָשָׁה m. irreg. emph. קָשָׁה *truth*. — *בְּקָשָׁה* *indeed; interrog. indeed?* — *מִן קָשָׁה* *truly, certainly*.

קֶשֶׁת emph. קֶשֶׁתָּה Dec. III. a. *a bow; the rain-bow*.

קִיְהָרִים (Keri for קִיְהָרִים, Dan. 3:5, etc. The analogy of the Greek *κίθαρ* would lead us to point the

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

ר

רֵאשִׁית and רֵישׁ m. Dec. I. a. *head; sum, amount*. Plur. רֵאשִׁיִּים, רֵאשִׁיִּים, and once רֵאשִׁיִּים Ez. 5:10. *chiefs, principal men*.

רַב m. Dec. IV. a. plur. רַבֵּיִם Dec. II. a. *a prince; as an adj. great; plur. proud, arrogant* (speeches, or actions).

רָבָה *to be great or numerous*. Pa. רָבִי and Aph. אָרָבִי *to exalt, set in an eminent station; to increase; to bring forth abundantly*. Ithpe. and Ithpa. *to be exalted, to be elevated*.

רָבִי f. Dec. VIII. c. *greatness*.

רַבּוֹת and רַבּוֹתָה num. adj. *ten thousand, a myriad*. Plur. רַבּוֹתָה and רַבּוֹתָה.

רַבּוֹתָה m. Dec. I. a. *lord, master*.

רַבּוֹתָה num. adj. Dec. VI. fem. רַבּוֹתָה *fourth*.

רַבּוֹתָה m. Dec. I. a. *a nobleman, prince*.

רָגַב *to desire, long for*. Pa. *idem*.

רָגַב *to be moved, excited; to be angry*. Aph. *to excite to anger*.

רָגַב m. Dec. III. b. *anger*.

רָגַל and רָגַל c. g. Dec. III. a. *a foot*. Dual and plural רָגַלִּים.

רָגַשׁ *to be tumultuous*. Ithpe. and Ithpa. *idem; to rage; to roar*. Aph. *to rage; to collect together in a rage or with tumult*.

רָוַי m. Dec. I. a. *aspect, appearance*.

רָוַי m. Dec. III. e. *anger*.

רָוַי c. g. Dec. I. a. *wind; spirit*.

רָוַי *to be high; to be exalted*. Palp. רָוַי *to exalt, praise*. Aph. *to lift up*. Ithpal. *to lift up one's self*.

רָוַי m. Dec. I. a. *height*.

רָז m. Dec. I. a. *a secret*.

רָזִיק adj. Dec. I. a. *distant, remote*. רָזִיק and Paël רָזִיק, *to pity, compassionate; to love*.

רְחֵמוּ f. Dec. VIII. c. *love; affection, friendship.*

רְחֵמִין (found only in the plural) m.

Dec. III. a. *mercy, compassion.*

רְחֵץ *to trust in.* Ithpe. construed with עַל, *idem.*

רְטִישׁ adj. Dec. I. a. *sent away; deserted.*

רִיחַ m. Dec. I. a. *scent, smell.*

רִישׁ, see רֵאשׁ.

רָם adj. Dec. I. a. *high.*

רָמָא and רָמֵה *to throw, cast; to set, place; to impose (a tax).* Ithpe. *to be cast.*

רָמַז *to wink significantly; to beckon.*

רָמִי adj. Dec. V. b. and Dec. VI. *deceitful.*

רָבֵן and Pa. *to sing for joy; to speak joyfully.*

רָעָה f. Dec. VIII. c. and

רָעָה f. Dec. VIII. a. *pleasure, will; benevolence; delight.*

רְעִיּוֹן m. Dec. I. a. *a thought.*

רְעִיָּן adj. only Dan. 4: 1. [4: 4] *flourishing.*

רָעַע and Pa. רָעַע *to break in pieces.*

רָפַס *to trample upon, tread in pieces.*

רְשׁוּ f. Dec. VIII. c. *permission; liberty; power.*

רְשִׁיעַ adj. Dec. I. a. *wicked.*

רָשַׁם *to note, write down; to write.*

רָשַׁע m. Dec. III. b. and רָשָׁעוּ f. Dec. VII. c. *wickedness.*

רְחִיחָא f. Dec. VII. a. verbal from רָחַת, *trembling.*

ש

שֶׁב m. Dec. I. a. *an elder, a man of grey hairs.*

שֶׁבְכָא, i. q. סְבָכָא, q. v.

שֶׁנָּא, i. q. סְנָנָא, *to be or become great.*

שֶׁנְיָא adj. Dec. I. a. *great; much, many; adv. very, exceedingly.*

שֶׁם *to set, place; to appoint; to issue (a decree); שֶׁם טָעַם to shew respect; שֶׁם יָטַם to give a name, to name.*

שֶׁטֶר m. Dec. III. b. i. q. סְטֶר, *side.*

Only Dan. 7: 5. Keri.

שֶׁכַּל Aph. שֶׁכַּל *to understand; to be wise.* Ithpa. const. with בָּ, *to consider.*

שֶׁכְּלָהּ f. Dec. VII. c. *intelligence, understanding.*

שֶׁנָּא i. q. סְנָנָא *to hate.* (In Chaldee it is generally written with ס.)

Part. שֶׁנָּא *an enemy.*

שֶׁר m. Dec. III. a. *hair.*

שֶׁפָּה f. Dec. VIII. a. (Pl. סְפָּוֶן Dec. VIII. c.) *a lip.*

ש

שְׁאַל or שְׁאַל, שְׁאַל *to ask, seek, request, with בָּ of the thing asked, or with two accusatives; to inquire, with לְ of the person.*

שְׁאַלָּהּ f. Dec. VII. a. *request; affair, concern, matter.*

שְׁאַר Ithpe. שְׁאַרְתָּא and Ithpa. שְׁאַרְתָּא *to be left, to remain.*

שְׁאַר m. Dec. I. b. *the rest, remainder.*

I. שַׁב m. Dec. IV. a. *the sabbath.*

II. שַׁב (contracted from שַׁבַּע) num. adj. *seven.*

שְׁבָהּ m. Dec. I. a. *glory, honor.*

שְׁבַח Pa. *to praise; to sing praises, simply to sing.*

שְׁבַט m. Dec. III. b. *a tribe.*

שְׁבִיב m. Dec. I. a. *a flame.*

שְׁבִיל m. Dec. I. a. *way, path.*

שְׁבִיעַ ord. adj. Dec. VI. *seventh.*

שְׁבִיעַ num. adj. *seven.* See Par. XI. in the Gram.

שְׁבַק *to forsake; simply to leave.* Ithpe. pass.

שְׁגָה *to err.* Aph. *to entice to sin.*

שְׁגָלָהּ f. pl. שְׁגָלָהּ and שְׁגָלָהּ, *wife of a king; hence queen, Ps. 45: 10.*

שְׁגַל Pa. *to persuade; to entice.*

שְׁגַר Ithpa. *to exert one's self.*

שְׁנִי Pacl. *to set, place.* Ithpa. *to be made, to become.*

שְׁנִיָּן m. Dec. I. b. *authority, dominion.*

שְׁנִים i. q. נְשִׁים.

שופר m. Dec. II. a. *beauty*. Plur. id.

שור m. Dec. I. a. *a wall*.

שושברון m. Dec. I. a. *a friend; a companion*.

שושכנא m. pl. *inhabitants of Susa*, the winter residence of the Persian kings.

שיזב and שיזיב *to free, deliver*. See Gram. § 14. 2. note.

שחיה adj. Dec. I. a. *corrupt, wicked*; as a noun *wickedness, crime*.

שחך *to discover; to attain, acquire*. Aph. *idem*. Ithpe. *to be found*.

שכן *to dwell, rest*. Pa. שכן *to cause to dwell*. Hence

שכנא f. Dec. VII. a. *dwelling, presence; the divine presence and glory* as it appeared in the tabernacle.

שלה f. Dec. VII. a. and

שלו f. Dec. VII. c. *something amiss, an error, fault; a failure*.

שלוט f. Dec. VII. a. *rest, tranquillity*.

שלח *to send away; to put off; to stretch out (the hand)*. Pa. and Aph. *idem*. Ithpe. *to be deprived*.

I. שלט and שלטת *to rule, to have power*, construed with ש or על. Aph. *to cause to rule, to give dominion*.

II. שלטת const. with ש, *to fall upon, attack*.

שלטון m. Dec. I. a. *ruler, governor*.

שליט m. Dec. I. b. *might, power; dominion*.

שליט adj. Dec. I. a. *powerful, having power*, const. with ש over any thing; const. with ה and an Inf. *permitted, lawful*; as a noun, *a powerful man, ruler, officer*.

שלם *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*.

שלישית f. irreg. plur. שלישית, שלישית, and שלישית; *a chain*.

שם and שום m. irreg. emph. שמא; with suff. שמה, שמה; plur. שמיה, const. שמיה, etc. *a name*.

שם m. pr. n. *Shem*.

שמד Aph. *to destroy*.

שמיהן names, pl. of שם q. v.

שמיה Plur. emph. *heaven, the heavens*. The sing. and the absol. plur. are wanting; const. שמי.

שמם Ithpolel אשתורם *to be astonished, amazed*.

שמין שמיה (see Gr. § 31. note 2.) adj. *fat, rich*.

שמיע *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.*

שמשי 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*.

שופט 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*.

שפיר *to be fair; to be agreeable*.

שק adj. Dec. I. a. *leg*.

תִּפְרָפֵר m. Dec. I. a. *dawn of the morning.*

I. שָׁרָא and שָׁרָה, *to dwell; to stop, rest.* Aph. *to cause to dwell or remain.*

II. שָׁרָא and שָׁרָה *to loosen; Part. שָׁרֵן 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.*

שָׁרְשׁוֹ f. Dec. VII. c. and

שָׁרְשֵׁי f. Dec. VII. b. *eradication; met. banishment.*

שָׁח and שָׁח num. adj. Dec. IV. b. *six.* Pl. שְׁחֵין *sixty.*

שָׁחַ and שָׁחַ *to drink.* Construed with שֶׁ denoting the vessel *out of* which any one drinks. The French language has a similar idiom, *boire dans une tasse.*

שָׁחַ *to found, establish, confirm.* Aphel *idem.*

שָׁחַ *to be silent, keep silence.*

ת

תְּאוּבָא, defectively written; see תְּאוּבָא.

תְּאוּבָא f. Dec. VII. a. (Pl. תְּאוּבָוִין c. g. Dec. I.) *a fig-tree; a fig.*

תְּבוּר part. adj. Dec. I. a. *fragile, weak, easy to be broken.*

תְּבוּר *to break, to break in pieces.* Pa. *idem.* Ithpe. and Ithpa. pass.

תְּגַר m. Dec. III. b. and תְּגָרָא f. Dec. VII. a. *contention, strife.*

תְּדִירָא fem. Dec. VII. a. *revolving in a circle; hence, continuance.—* תְּדִירָא *constantly, continually.*

תְּבוּר *to return; to turn away, to avert.* Aph. *to return (act.), to restore.*

תְּבוּר *to be astonished; to be terrified, to tremble for fear.*

תְּבִירָא f. Dec. VIII. a. *a generation; a nation, tribe.*

תְּבוּרָא f. emph. תְּבוּרָא, *cause, occasion.*

תְּבוּרָא m. Dec. II. a. *strength, might.*

תִּיר, i. q. Heb. שִׁיר, m. Dec. I. a. *an ox.*

תְּשִׁבָּחָא f. Dec. VIII. a. *praise; a song of praise; any song.*

תְּחִלָּה prep. *under.* It takes the suffixes of plural nouns.

תְּחִילָּה *idem.*

תְּיִאֵבָבָא f. Dec. VII. a. *desire, appetite.*

תְּבִין Aph. תְּבִין *to prepare.*

תְּבִיג m. Dec. III. a. i. q. Heb. שֶׁגֶג, *snow.*

תְּבִיל adj. Dec. I. a. *elevated; fortified.*

תְּבִילָּה f. (masc. תְּבִילָּה, const. m. תְּבִילָּה, f. תְּבִילָּה), num. adj. *three.*

Plur. תְּבִילָּין, *thirty.*

תְּבִילָּה adj. Dec. VI. *third.* Once written תְּבִילָּה Dan. 5: 7.

תְּבִינָא (i. q. Heb. תְּבִינָא), and תְּבִינָא adv. *there; thither.* מְתִיבָא, מְתִיבָא *thence.*

תְּבִינָא m. Dec. III. b. *a wonder, a miracle.*

תְּמִימָא f. Dec. VII. c. *perfection; integrity.*

תְּמִינָא or תְּמִינָא f. pr. n. of a city of the Philistines, *Timnath.*

תְּנָא plur. תְּנִין contracted from תְּנִינָא, etc. q. v.

תְּנִין num. adj. Dec. I. b. *second.*

תְּנִינָא adv. *a second time, again.*

תְּפִירָא m. pl. Dan. 3: 2, 3. prob. *judges or lawyers, jurisconsulti.*

Ar. ^{١٤٤}أَفْتَى *to give counsel, to pass sentence; hence musti.*

תְּקִיף m. Dec. I. a. *strength; vehemence.*

תְּקִיף adj. Dec. I. a. *right; fit, convenient; firm.*

תְּקִיף adj. Dec. I. a. *strong, mighty.*

תְּקִיל (i. q. Heb. שָׁכַל) *to weigh.* Pass. Praet. *to be weighed.*

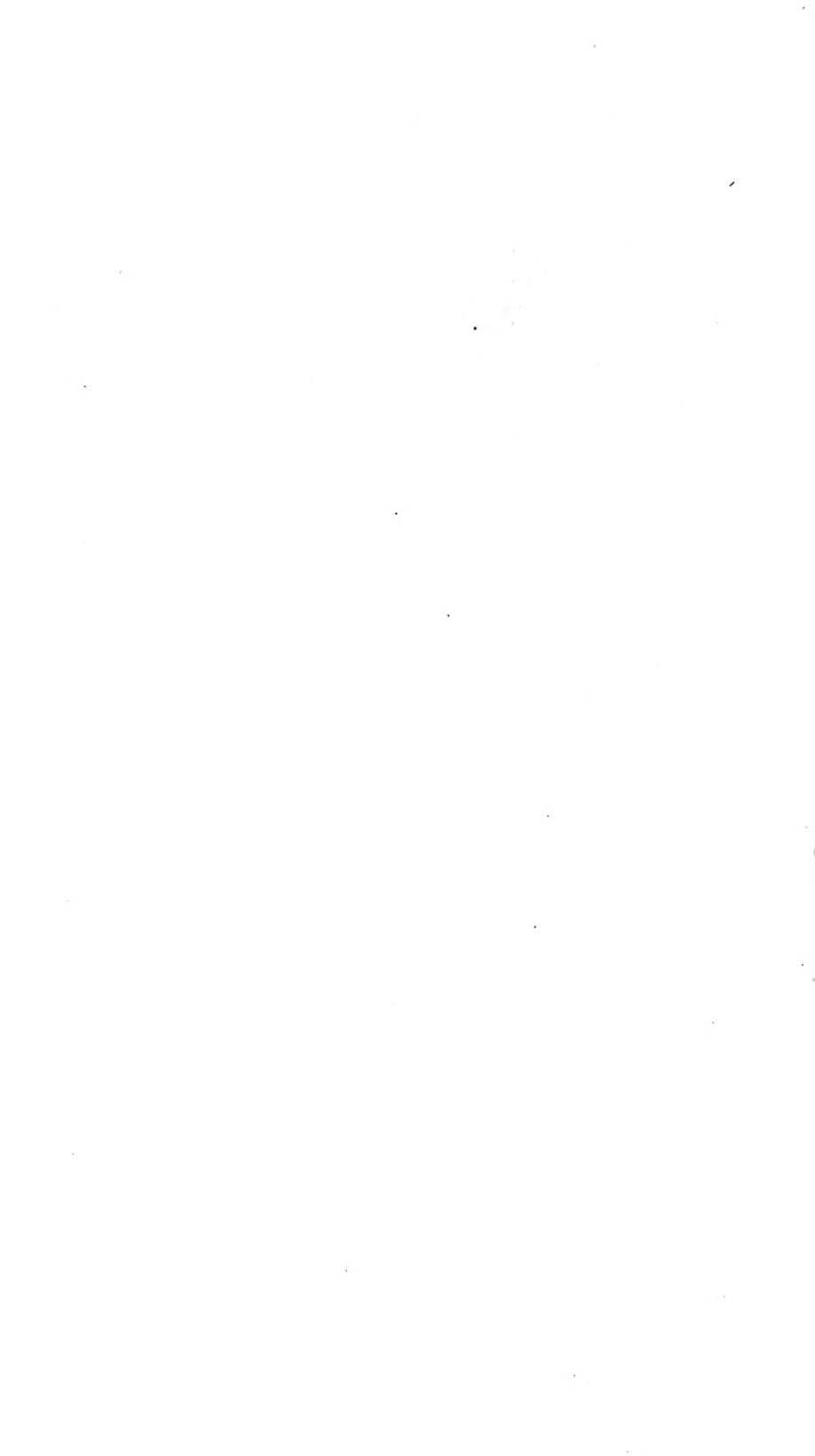
תְּקִין Pa. *to adapt, arrange; to prepare; to establish.* Aph. *idem.*

Hoph. *to be reestablished, restored.*

תְּקִין adj. Dec. II. a. i. q. תְּקִין.

תְּקִין *to grow, as a tree; to become*

<p><i>strong, powerful. Pa. to confirm, establish.</i></p> <p>תָּרַעַ and תָּרַעַ m. Dec. I. a. <i>power, authority.</i></p> <p>תָּרַעַ quadr. <i>to explain, interpret.</i> Part. pass. תָּרַעַ <i>interpreted.</i></p> <p>תָּרַעַ num. adj. <i>two; both.</i> See Gram. Par. XI. and § 42. I. a. note.</p> <p>תָּרַעַ num. adj. <i>twelve.</i></p> <p>תָּרַעַ and Pa. תָּרַעַ <i>to expel, drive out.</i></p>	<p>תָּרַעַ and Pa. תָּרַעַ <i>to break asunder; to destroy.</i></p> <p>תָּרַעַ m. Dec. III. a. and b. <i>door;—</i> תָּרַעַ מִלְּכָא <i>the king's palace, Dan. 2: 49.</i> So the Turks call the palace of the Sultan "sublime porte," from the high gate which leads to the seraglio and other public buildings.</p> <p>תָּרַעַ m. Dec. I. a. <i>porter, watchman at a gate.</i></p>
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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 Bartolucci'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.
ח	א	ל	ל
פ	ב	ס	מ
ג	ג	ן	נ
ד	ד	ס	ס
ה	ה	ע	ע
ו	ו	פ	פ
ז	ז	ץ	צ
ח	ח	ק	ק
ט	ט	ר	ר
י	י	ש	ש
ך	כ	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 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, Qibbutz or Qamets Hhateph), and י the *e* or *i* sound (Tseri, Seghol or Hhireq).

3. The *construct state* of nouns often appears instead of the absolute.

4. The prefixes ח (Chaldee) and ט (Hebrew, for טט) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. גיר (= גירי); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוטר (= הוטר or הוטר). 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 *Practer*, by the formative prefix ט; 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. טין, i. q. σημεῖον.

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

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

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

Danzius' *Rabbinismus Eucleatus*.

Opitius' *Chaldaismus*.

Otho's *Institutiones Linguarum Orientalium*.

Tychsen's *Elementa Dialecti Rabbinicae*.

Buxtorf's *Lexicon Chaldaico-Talmudico-Rabbinicum*.

§ 3. The commentary of R. David Kimchi on Joel 3: 1, 2, (Eng.

Ver. 2: 28, 29), may serve as a specimen of this dialect. The words of the prophet are

וְהָיָה אַחֲרֵי־כֵן אֲשַׁפֹּךְ אֶת־רוּחִי עַל־בְּשָׂר וְנִבְּאַי בְּנִיבְכֶם וּבְנִתִיבְכֶם
 וְתִקְרַבְכֶם הַלְלֹמֹת בְּהַלְמוֹן בְּהוֹרִיבְכֶם הַזְיוֹבוֹת נִרְאִי: וְגַם עַל־הַעֲבָדִים וְעַל־
 הַשְּׂפָחוֹת בְּיָמִים הַחֲמֵה אֲשַׁפֹּךְ אֶת־רוּחִי:

COMMENTARY.

והיה אחרי כן • כמו והיה באחרית הימים [ישעיה ב'] • ואמר אחרי כן לפי שאמר וידעתם כי בקרב ישראל אני • אמר עתה תדעו ולא ידיעה שלמה כי עוד תשיבו ותחטאו לפני אצל אחרי זאת הידיעה יבא זמן שתדעו אותי ידיעה שלמה ולא תחטאו עוד והוא לימות המשיח שנאמר כי מלאה הארץ דעה את יהוה [ישעיה יא]: אשפוך רוحي על כל בשר • פירוש בישראל כמו שאמר במקום אחר כל בשר ואינו לכל בעלי חיים אלא האדם לבדו • ואומר ויברך כל בשר [תלים קמ"ה] • יבא כל בשר [ישעיה סו] • כן פרט 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 [ירמיה 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 • ומפני שמדבק שכלם יגבר במקצתם כח הדבור עד שיתנבאו • כי לא אמר כי כולם יתנבאו אלא ונבאו בניכם ובנותיכם • ובשפיכות הרוח אמר על כל בשר אצל הנבואה לא אמר כל אלא ונבאו בניכם ובנותיכם • ואמר ויקיכם בחוריקם לא כולם והוא על דרך שכתב החכם הגדול הרב רבי משה בן מיימון ז"ל כי לא תבוא לאדם הנבואה ואפי' עם תלמודות אלא אם כך קדם לו טבע צעת היצירה • והנביאים והנביאות יתנבאו בנערותם כמו שמואל הנביא והנבואה תהיה להם במראה החלום כמו שאמר חלומות חזיונות • וכן היתה נבואת רוב הנביאים • כמו שאמר [במדבר י"ג] אם יהיה נביאכם ה' במראה אליו אתדע בחלום אדבר בו • וכן יהיו צהם מעלות זה למעלה מזה כמו שהיו בנביאים שעברו עד שאולי יהיה צהם כמשה רבינו ע"ה' והנה זכר ג' מעלות אשר צננות האדם ימי הנערות וימי החמרות וימי הזקנות: וגם על העבדים • כמו שאמר [ישעיה ס"א] ועמדו זרים ורעו לאנכם ובני נכר אכריכם וכורמיכם וגם אותם לפי שיעמדו בארץ ישראל ויעבדו את ישראל תהיה להם רוח דעה והשכל • וענין שפיכות הרוח ר"ל שתהיה צהם רוח לרוב בענין השפיכה • כן אמר ושפכתי על בית דוד ועל יושני ירושלם רוח חן ותקנונים •

Translation of the commentary.

וְהָיָה אַחֲרֵי־כֵן בְּאַחֲרֵי הַיָּמִים (Isa. 2: 2.) And it shall come to pass *in the last days*. He employs the expression אַחֲרֵי־כֵן, *after this*, because he had said, "And ye shall know that I am in the midst of Israel." His meaning was,² Ye shall know *now*, but not with a perfect knowledge; for, as yet, ye continue to sin³ before me. But *after this knowledge*, the time will come when

ye shall know me with a perfect knowledge, and shall no longer sin, viz. in the days of the Messiah, when it is written⁴ that the earth shall be full of the knowledge of the Lord. (Isa. 11: 9.)

“I will pour out my Spirit upon all flesh.” The meaning is, *upon Israel*; as it is written⁵ in other places, *all flesh*, when the expression does not relate to all beings that possess life, but to man alone. So it is written,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, “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 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*. אָשׁוּב וְחַטָּאת, lit. concerning which it is said. ט is instead of אָשׁוּב. ⁴ אֲשֶׁר, lit. concerning which it is said. ט is instead of אָשׁוּב. ⁵ Compare the preceding note. ⁶ ר' ל', an abbreviation for רוּחַ לְיוֹמָר, that is to say. ⁷ ה', abbreviation of הַשֵּׁם, the name, i. e. Jehovah. ⁸ Abbreviations. Fully written they would read כִּן פִּירַשׁ וְאָחַר כִּן. כִּן is a Rabbinic particle, equivalent to the Hebrew כִּן. פִּירַשׁ is Piel (= פִּירַשׁ), comp. § 2. 5. ⁹ ז' ל', abbreviation of זָכְרוּנוּ לְנִרְכָה. ¹⁰ וְאֵפִי, abbreviation for וְאֵפִי וְאֵפִי, which is contracted of the two particles אֵפִי אֵפִי, even if. ¹¹ ע' ה', i. e. עָלֵינוּ הַשְּׁלוֹם. 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*, as 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 ܡܢ ܡܝܢ read ܡܢ ܡܝܢ , and for ܠܟܘܢܐ read ܠܟܘܢܐ
29	11	for ܟܘܢܐ read ܟܘܢܐ , ܟܘܢܐ , ܟܘܢܐ
46	9	for ܩܝܝܢ read ܩܝܝܢ
47	16	for ܩܠܝܢ read ܩܠܝܢ
49	2	for ܩܝܝܢ read ܩܝܝܢ
51	12	for ܩܝܝܢܐ read ܩܝܝܢܐ , and for ܩܝܝܢܐ read ܩܝܝܢܐ
52	19	for ܩܝܝܢ read ܩܝܝܢ
87	15	for ܩܝܝܢܐܝܢ read ܩܝܝܢܐܝܢ
155	7	from the bottom, col. 2. article omitted ܩܝܝܢ m. Dec. III. b. and c. <i>body</i> .
160	16	col. 2. for ܩܝܢ read ܩܝܢ
161	6	from the bottom col. 2. for ܩܝܢ read ܩܝܢ





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