GRAMMAR

OF THE

BIBLICAL CHALDAIC LANGUAGE

AND THE

TALMUD BABLI. IDIOMS.

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TRANSLATED FROM THE ITALIAN, AND LARGELY REVIEWED

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PREFACE BY THE EDITOR.

THERE is no ancient language into which the grammarians have brought more confusion for its teachers and pupils than the Chaldaic. They have compiled rules and laws for the study of this vernacular regardless of its different dialects, and thus have increased the difficulties the student has to meet with whenever entering the field of dead languages. The attempt, therefore, to treat particularly each dialect of this tongue in its grammatical proprieties, in order to make the student perceptibly familiar with the different principles prevailing in its different phraseologies, must be considered as one of the methods the most appropriate for acquiring a thorough knowledge of the Chaldaic language, and that the author succeeded in his endeavors is unquestionably shown in each paragraph of this work.

The method applied in this grammar is as plain as intelligible, and entirely adapted to the use of the student who aims to acquire in as short a time as possible a clear understanding of the Chaldaic sections in the Bible, which are of the greatest importance to biblicists, and especially to theologians.

As to the talmudical grammar, it seems proper to be observed, that:

1) This grammar is the first attempt that ever has been made to show the dialect of the Semitic tongue in the Talmud, hitherto considered as of a style as confused as anarchical, to be inferior to *no* language concerning the grammatical organizations of laws and principles, without which no language ever became the true expression of ideas.

2) By the use of this grammar the student will acquire a knowledge of the subject he chooses to study on clearer, and a perception more definite than has generally been the case as long as a grammarless method has been observed.

3) This grammar affords the teachers of the Talmud a new method of instruction, more fruitful and more efficient than any that has been observed ever since in any theological school.

4) The difficulties of self-instruction in the Talmud, almost insuperable, as is generally known, will greatly be surmounted by the use of this grammar.

There are some of the למדנים who boastingly claim to have acquired talmudical attainments without the least knowledge of grammar; but such claims are to be credited no more than the pretension of a mariner to determine the direction of his ship without the aid of a compass; for, what the compass is to the mariner, that is the grammar to the למדן in the ocean of the Talmud.

5) The importance of this grammar will be highly acknowledged by every scholar of Jewish theology, not only in regard to the study of the Talmud, but also to what concerns the reading of the vast literature accumulated around this gigantic work during so many centuries. There is within the whole range of our

theological literature scarcely one writer who did not make use of the talmudical dialect, and there will be found ever so many passages which, hitherto obscure to the reader for want of a theoretical knowledge of the language, may satisfactorily be elucidated by application of this grammar.

But above all these considerations, this book owns yet another, more intrinsic merit for the favor of all friends of Semitic literature and for their permanent patronage. This merit consists in the facility it furnishes to a ready knowledge of a language which not only was spoken by a people yet in existence, and in close intercourse with almost all living nations, but which also embraces within its sacred folds thoughts and ideas being the very nucleus of our present moral and religious life. At a time when the monuments of dead antiquity rise to tell us stories of lost ages; at a time when the sounds that rung on the lips of nations forgotten thousands of years ago, and of scarcely any relation to the conditions of our present life, are resuscitated and remolded into their original forms—at such a time one can hardly be able to plead in excuse for dooming to silence a tongue that speaks even as yet as powerfully to the very soul of our life as in times of yore. Let us therefore release from oblivion our beloved Talmud, and adapt it to a thorough study for our youth in removing every obscurity from its language through the light of a grammatical exposition of its laws and principles, as was intended to by the author of this book. And should the feeble efforts in translating it into English prove a help to the American student of Jewish learning, such as to enable him to

acquire a clear knowledge of the Talmud, then the Editor's fondest anticipation will fully be realized.

Considering this grammar as the first attempt of the kind, the reader will hardly find it strange that the author's opinions, though keenly developed and supported by deep erudition, yet often lack that trait of plain truth which alone determines the reader's mind to surrender without objection. At such occasions I— *facile est inventis addere*—have laid before the reader my own views in marginal annotation, unsigned, however, while the author's own remarks are signed by : A.

I. S. GOLDAMMER.

CINCINNATI, February, 1876.

INTRODUCTORY REMARKS.

CHAPTER I.

§ 1.

THE Biblical Chaldaic is that language in which the following chapters and verses of the Scriptures are written, viz.: In the book of Daniel, from the fourth verse of the second chapter to the end of the seventh chapter; in the book of Ezra, from the eighth verse of the fourth chapter to the eighteenth verse of the sixth chapter, and from the twelfth to the twenty-sixth verse of the seventh chapter; further, in Jeremiah, the eleventh verse of chapter ten; and finally, two words in Genesis, chapter thirty, verse forty-seven.

§ 2.

The Biblical Chaldee is the oldest relic preserved of the ancient Chaldaic or Aramaic tongue. There exists besides this no book whatever handed down to us in the vernacular idiom of the earliest Chaldeans. As to the writings known to be the Syriac or Chaldaic literature, of which the "Peshito," a version of the Scriptures, is the oldest work, they belong mostly to the Christian era, and are written by Christian authors.*

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* C'est donc aux Juifs que nous devons ce qu'il est possible de savoir sur l'ancien idiome arameen." Renan, hist. gén. des langues antiques, p. 214, which translated reads: "It is to the Jews that we are indebted for all that we may possibly know about the ancient Aramaic idiom."

§ 3.

The Biblical Chaldaic is written with the Hebrew characters furnished with the Hebrew vowels, and in accordance with the rules of the Hebrew grammar. There occurs, however, occasionally a long vowel in connection with a short and unaccented syllable, as in: בְּאֵרִשְׁתָּא, Ezra iv. 12;[*] מְדִינְתָּא, id. v. 8; vi. 2; עֲבִידְתָּא, Daniel ii. 49; Ezra v. 8; גְּבִירְתָּא, Dan. ii. 20, 23; שְׁאֵלְתָּא, id. iv. 14; בֵּלְטְשַׁאצַּר, id. i. 7, etc.; שֵׁשְׁבַּצַּר, Ezra v. 14, 16.

§ 4.

The Chaldaic orthography differs from that of the Hebrew in regard to the פַּתַּח furtive. It is omitted at the ה preceded by צֵרִי, f. i. בֵּיתֵהּ, instead of בֵּיתֵהַּ, as is the case in Hebrew, as in הִגְבֵּהַּ.

§ 5.

In the Chaldaic the קמץ has the peculiarity of contracting to no shorter vowel, but to remain unaltered (v. § 19). It is, however, omitted at the end of words in cases where the א disappears, e.g., מַלְכָּא king, מַלְכִין, and corresponds generally to the חולם in Hebrew, e.g., דֹּור=דָר generation, שֹׁאֵל=שָׁאֵל : inquiring.

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* In later editions and lexicons this word has been changed into בְּאֻשְׁתָּא, but this is a mere corruption, as the form בְּאִישׁ, בְּאִישָׁא (contr. בִּישׁ, בִּישָׁא) is frequently occurring in the Chaldaism of the Talmuds, both the Yerushalmi : Taanith iii. 4; Chagiga ii. 1, as well as Babli : Berachoth, p. 22a, where, according to Aruch, it must read בְּאִישׁ חיה. The meaning of this word is : bad, evil, in the physical as well as in the moral sense of the word.

§ 6.

The ר at the end of a word has the quality of a gut-tural letter, so as to be preceded by open vowels.

§ 7.

The י (Jod) preceding ך and ה, as suffixes, is gen-erally mute; it solely denotes the plural (§ 14).

§ 8.

There is a relation between a part of the consonants of the two languages, the Hebrew and the Chaldaic. The lingual letters ד, ט, ת stand frequently in the Chal-daic for the dentals, ז, צ, שׁ, employed in corresponding Hebrew words. So also are used in the Chaldaic ע for צ, פ for ב, and ר for ג of corresponding Hebrew words.*

§ 9.

The letters איתן משה וכלב are employed in the Chal-daic as servile letters for the same purpose as in the Hebrew, with the exception of the שׁ, which is used only as a prefix to make the שפעיל-form (s. § 46).

§ 10.

In other Aramaic dialects the ד is used, instead of ת, to make the reflective forms of the verbs (v. § 42), the first radical of which is a ז; e.g., אִזְדַּמַּן. This ד, however, is found only in the lectio marginalis (ma-sorah) to Daniel ii. 9, but not in the text. They also make use of the prefix לְ to express the relative:

* E.g., בְּעֵינָא I beg, Heb. בצר; פַּרְזָל, Heb. בַּרְזֶל iron.

which, instead of the separate particle דִי in the Bibl.
Chal. for the same purpose (§ 37). The prefix of the
word דְּכֵן, Daniel ii. 31, vii. 20, is considered by some to
be such a particle, which, however, is incorrect, as will
be shown § 36.

§ 11.

The letters הם וכלב serve, like in the Hebrew, as pre-
fixes. The ה denotes simply the interrogative, and
never, as in the Hebrew, the demonstrative, or the ar-
ticle, or the local. The מ signifies : of, from, out, as in
the Hebrew, and occurs in מִצַּד, Daniel vi. 5, and Jere-
miah x. 11 ; מֵאַרְעָא : from the earth ; the word מִן, how-
ever, is generally used in the Bibl. Chal., as also in the
Syriac. The ו signifies, like in Hebrew, the conjunc-
tion ; but there is no ו conversive in any Chaldaic
dialect. The ל כ and ב are in the Chaldaic of the same
service as in Hebrew.

§ 12.

The definite article is denoted in the Chaldaic by
annexing the א, preceded by a קמץ, to the root of the
word ; *e.g.*, מַלְכָּא the king, מַלְכַיָּא the kings. A noun
ending with such an additional א is said to be in the
status emphaticus (from εμφαίνειν : to indicate), while
without it, in the *status absolutus*. Sometimes the א
is substituted by a ה, as in רֵאשָׁה : the head, Daniel
ii. 38.

§ 13.

The laws for the punctuation of the Bibl. Chald.
were but little known during many centuries; hence,
the want of correctness and consistency in the different
editions of this idiom (see §§ 14, 19, 29, 31).

It is to be understood that the above war
are not contained in the few remnants of the
had originally been deficient thereof. The su
in אֱלָהֲהֹם, v. 5, their God ; בִּידֵיהֹם, in their han
name (see § 30). There are in the same c
ן. לְהֹם is also in Jeremiah x. 11. There is fo
to the particle עַל, upon (see § 122), whic
The following words are examples for the
backs (parts of the back) ; רַגְלַיהּ, her feet ; ריה
over her, ib. iv. 14 ; v. 21). Some of these
with a קמץ instead of a פתח.

Singular.

Absolutus,	חֵיוָא	animal,
Constructus,	חֵיוַת	animal of,
Emphaticus,	חֵיוְתָא	the animal,
Possessive,	חֵיוְתִי	mine animal,
	חֵיוְתָך	thine animal,
	חֵיוְתֵהּ	his animal,
	חֵיוְתָנָא	our animal,
	חֵיוַתְכוֹן	your animal,
	חֵיוַתְהוֹן	their animal.

masc. suffix.

missin
missin
חֵיוְתָהּ
missin
missin
חֵיוַתְהֶן

CHAPTER II.

THE NOUN.

§ 14.

The Chaldaic nouns and adjectives have four forms: 1. *Absolutus ;* 2. *Constructus ;* 3. *Emphaticus ;* 4. *Possessive.*

§ 15.

The Chaldaic nouns and adjectives have two declensions : 1. the Masculine and 2. the Feminine gender.

PARADIGM OF THE FIRST DECLENSION.

Singular.				*Plural.*			
Absolutus,	עִדָּן time,			עִדָּנִין times,			
Constructus,	עִדָּן of time,			עִדָּנֵי of times,			
Emphaticus,	עִדָּנָא the time,			עִדָּנַיָּא the times,			
Possessive,	עִדָּנִי my time,		missing,	עִדָּנַי my times,		missing, my times,	
	עִדָּנָךְ thy time,		missing,	עִדָּנַיִךְ thy times,		missing, thy "	
	עִדָּנֵהּ his time,		עִדָּנַהּ her time,	עִדָּנוֹהִי his times,		עִדָּנַיהּ her times,	
	עִדָּנָא our time,		missing,	עִדָּנֶרָא our times,		missing, our "	
	עִדָּנְכוֹן your time,		missing,	עִדָּנֵיכוֹן your times,		missing, your "	
	עִדָּנְהוֹן their time.		עִדָּנְהֶן their time.	עִדָּנֵיהוֹן their times.		עִדָּנֵיהֶן their "	

masc. suffixes.   fem. suffixes.   masc. suffixes.   fem. suffixes.

It is to be understood that the above wanting word-forms are to be considered as such, because they are not contained in the few remnants of the Chaldaic preserved in the Bible, but not that this idiom had originally been deficient thereof. The suffix הֹן is found in Ezra sometimes substituted by הם as in אֱלָהֲהֹם, v. 5, their God ; בְּיֶדְהֹם, in their hand, ib. 8 ; בְרֹאשֵׁהֹם, ib. 10. in their head ; שְׁמָהָתְהֹם, ib. ib. their name (see § 30). There are in the same chapter found even the words לְהֹם, לְכֹם with ם instead of ז. לְהֹם is also in Jeremiah x. 11. There is found no noun with the suffix ־ינָא, it occurs only annexed to the particle עַל, upon (see § 122), which is taken in plural form עֲלֵינָא, Ezra iv. 12, 18 ; v. 17. The following words are examples for the suffix ־ַיה ; גַּפַּיה, her wings ; שִׁנַּיה, her teeth ; גַּבַּיה, her backs (parts of the back) ; רַגְלַיה, her feet ; טִפְרַיה, her nails ; קַדְמַיה, her previous (beasts), Dan. vii. ; עֲלַיה, over her, ib. iv. 14 ; v. 21). Some of these words stand in different editions of the Bible incorrectly with a קמץ instead of a פתח.

§ 16.

PARADIGM OF THE SECOND DECLENSION.

	Singular.			Plural.		
Absolutus,	חֵיוָא animal,			חֵיוָן animals,		
Constructus,	חֵיוַת animal of,			חֵיוַת animals of,		
Emphaticus,	חֵיוְתָא the animal,			חֵיוָתָא the animals,		
Possessive,	חֵיוְתִי mine animal,	missing,		חֵיוָתִי my animals,	missing,	
	חֵיוְתָךְ thine animal,	missing,		חֵיוָתָךְ thy animals,	missing,	
	חֵיוְתֵה his animal,	חֵיוְתַהּ her animal,		חֵיוָתֵה his animals,	missing,	
	חֵיוְתָנָא our animal,	missing,		חֵיוָתָנָא our animals,	missing,	
	חֵיוַתְכֹן your animal,	missing,		חֵיוָתְכֹן your animals,	missing,	
	חֵיוַתְהֹן their animal.	חֵיוַתְהֵן their animal.		חֵיוָתְהֹן their animals.	חֵיוָתְהֵן.	

masc. suffix. / fem. suffix. / masc. suffix. / fem. suffix.

Strictly taken, there is in the Bibl. Chald. no in-stance of the suffix of the third person, plural femi-nine הֵן. The only words found with this termination: בְּרִיהֵן, Daniel vii. 8; כֻּלְּהֵן, ib. 19; מִנְּהֵן, ib. ii. 33, 41, 42, are written with a ו; the correction by the lectio mar-ginalis to בְּרִיהֵן, etc., is, however, the form used by all other Chaldaic dialects.

§ 17.

Nouns, which in the Hebrew have two Segols (פֶּעֶל) have in the Chaldaic שׁוא and פתח, or שׁוא and צרי, e.g., כֶּסֶף H., כְּסַף Ch.; צֶלֶם H., צְלֵם Ch. The Hebrew form פֹּעֶל is changed in the Ch. into פְּעֵל, e.g., קְשֹׁט, truth, H., קְשֹׁט Ch.; תְּקֶף H., תְּקַף, power. There are found in the Chal. also words of the Segol-form, but they are undoubtedly Hebraisms, e.g., מֶלֶךְ, king, Dan. ii. 10, etc.; חֵלֶם, dream, ib. iv. 2; vii. 1; צֶלֶם, image, ib. iii. 5, 7, 10, etc.

§ 18.

Nouns which in the Hebrew have two קמץ take in the Chal., for the most part, שׁוא and פתח, as בְּשַׂר, H. flesh, בְּשַׂר Ch.; זָהָב gold, H., דְּהַב Ch.

§ 19.

Some Chaldaic nouns, having שׁוא and קמץ in the Status Absolutus, preserve the same punctuation in the Constructus and Emphaticus, e.g., אֱלָהּ God, אֱלָהּ שְׁמַיָּא, אֱלָהָא; שְׁאָר, remainder, שְׁאָר חַכִּימֵי־בָבֶל, remainder of the Babylonian sages, שְׁאָרָא; יְקָר, dignity, וְלִיקָר הַדְרִי; and to the dignity of my majesty, יְקָרָא. The punctuation of

the words יְקַר, Dan. iv. 33 ; שְׁאַר, Ezra vii. 18 ; כְּתָב, id.
vi. 18 ; חֲבַל, Dan. iii. 25, with פתח, is incorrect, as is also
reversely the קמץ in דְּהָב, id. ii. 32.

§ 20.

All masculine singular nouns have their Constructus
and Absolutus alike.

§ 21.

The final פתח of the Absolutus is, in the Emphaticus,
changed to a שוא ; *e.g.*, כְּסַף, silver ; כַּסְפָּא, the silver ; בְּשַׂר,
flesh, בְּשְׂרָא ; so also is the final צרי ; *e.g.* צְלֵם, image, צַלְמָא,
the—as also the חלם ; *e.g.* חְקָף, power ; תְקְפָּא, *the*— ; but
not so the קמץ (see § 19). But as by this rule two שוא
would meet together at the beginning of the word, the
שוא of the first root-letter is changed either to the vowel
dropped from the second root-letter ; *e.g.*, כְּסַף, כַּסְפָּא,
or to its homogenous vowel as in תְקָף, תָקְפָּא, or finally,
independently of the dropped vowel of the second let-
ter, to a חירק, or פתח ; *e.g.*, צַלְמָא, צְלֵם, בְּשְׂרָא, בְּשַׂר.

§ 22.

To form the singular feminine Emphaticus, the א is
dropped from the Absolute, its ending קמץ changed to
שוא, and the termination תָא annexed thereto ; *e.g.*, חֵירָא,
קַדְמָיְתָא, קַדְמָיָא ; מָרָדְתָא, מָרְדָא ; חֵיוְתָא.

§ 23.

To form the plural masculine Absolute, the ending
א-, of the singular Emphatic is changed to ־ין ; *e.g.*,
מַלְכִין, מַלְכָּא ; עִדָּנִין, עִדָּנָא (without דגש). To form the
plural Constructus the ן of the former is dropped, and
the חירק changed to צרי ; *e.g.*, חַכִּימֵי בָבֶל.

§ 24.

The plural masculine Emphatic is formed from the singular Emphatic, by changing its ending קָמֵץ into פַּתח followed by יׄ, which is furnished with דגש and מַלְכַיָּא ,מַלְכָּא ; עִדָנַיָּא ,עִדָנָא ; e.g., קָמֵץ.

§ 25.

The plural feminine Absolute ends in ָ‑ן, and its Constructus in ָ‑ת ; of this last the Emphatic is formed by ending in ‑תָא ,ָ‑; e.g., מְדִינָתָא ,מְדִינָת ,מְדִינָן. This קָמֵץ, so peculiar to the plural feminine, and unchangeable with the suffixes in the Chaldaic, agrees with the Hebrew חולם when in the same position, as in מְדִנוֹתַי ,מְדִנוֹת.

§ 26.

The Possessive is formed by annexing the suffixes, *i.e.*, one or two of the letters ה א נ ו כ י to the respective Emphatics, the ending ָ‑א of which is dropped; thus in each declension the suffixes are annexed, in the singular nouns to the singular Emphatics, and in the plural nouns to the plural Emphatics. In the plural masculines, however, the פַּתח preceding the יׄ in the plural Emphatic is preserved only in the two first forms, viz. : עִדָנָךְ ,עִדָנַי.

§ 27.

The dual ends in ָ‑ין; *e.g.*, יְדַיִן, hands; רַגְלַיִן, feet; שִׁנַּיִן, teeth.   Excepted is עַיְנִין, eyes.

§ 28.

By the same termination is formed the plural of nouns ending in ָ‑א, or ָ‑ה; *e.g.*, שְׁרַיִן ,שְׁרָא ,עֲנָן ,עֲנָה ,מְצַלַּיִן ,מְצַלָּא.

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§ 29.

Patronymics ending in ־ִי, as כַּשְׂדָּי, a Chaldean, as also all other nouns of the same termination, as קַדְמָי, the first ; עִלִּי, the exalted, form the singular Emphatic by the termination יָא, which, however, is changed by the lectio marginalis to אָה ; *e.g.,* רְבִיעָיָא ,כַּשְׂדָּיָא ,קַדְמָיָא, the fourth ; עִלָּיָא, which is read by the Masorah קַדְמָאָה ,כַּשְׂדָּאָה, עִלָּאָה רְבִיעָאָה. The plural Absolute of this class of nouns is made by adding אִין to the stem; *e.g.,* כַּשְׂדָּאִין, Chaldeans, and the plural Emphatic by יֵא ; *e.g.,* קַדְמָיֵא, the first (kings), Dan. vii. 24 ; תִּפְתָּיֵא, the sheriffs, id. iii. 2 ; בָּבְלָיֵא יְהוּדָיֵא, Ezra iv. 9, etc.* כַּשְׂדָּיֵא, Dan. ii. 5, 10, etc., is read כַּשְׂדָּאֵי by the lectio marginalis.

§ 30.

Some feminine nouns end in the Absolute in וּ, or ־ִי as מַלְכוּ, kingdom ; נְוָלִי, dung-hill. Nouns of this class take ת in the Constructus and through the whole declension ; *e.g.,* מַלְכוּתִי ,מַלְכוּתָא ,מַלְכוּת. So also גָּלוּתָא, exile.** In plural the ו or י are furnished with קמץ, as מַלְכְוָת, מַלְכְוָתָא.

§ 31.

Nouns having in plural a feminine termination take sometimes the syllable הָ or רְ, though not existing in the singular ; *e.g.,* אֲבָהָתִי, my fathers, אֲבָהָתָנָא, our fathers ; שְׁמָהָת, names of ... Ezra v. 4, where the ה is incorrectly furnished with פתח ;שְׁמָהָתְהֹם, ib. v. 10, alike

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* The first ב, of בבליא, the Babylonians has פתח instead of קמץ, as in בְּבֵל, and as found always by the Syriacs. (S. S. Efrem T. I. last p., and T. II. p. 85, 161.)   A.

** The first קמץ of גלותא is unchangeable (§ 5) ; it is therefore incorrect in copying גלותא ריש, to write G'lotho instead of Golotho.   A.

wrongly with פתח ; אַרְיְוָתָא, the lions; כָּרְסָוָן, thrones. These words, though masculine, they have the feminine plural.

§ 32.

And so reversely the nouns, מִלָּה, מִלְתָא, thing, word; though feminine, they have the masculine plural, מִלִּין.

§ 33.

Irregular are אַב, father; and בַּר, son; the first in being declined with the suffixes אֲבִי, my—; אֲבוּךְ, thy—; אֲבוּהִי; and the second in having the plural בְּנִין instead of בְּרִין.

§ 34.

Adjectives and nouns apt to both genders, as king, queen, have the masculine Emphatic and the feminine Absolute alike; e.g., יַקִּירָא, Ezra iv. 10, noble, is the masc. Emphatic, while in Dan. ii. 2 it stands as the feminine Absolute, and therefore with ה (יַקִּירְה). The use of the ה as a special indication of the feminine gender is not constant; there is Dan. ii. 40 תַּקִּיפָה, and ib. 42 תַּקִּיפָא, strong, both fem.

CHAPTER III.

§ 35.

The Chaldaic personal pronouns are אֲנָה or אֲנָא, I; אַנְתְּ, thou; הוּא, he; הִיא, she; אֲנַחְנָא or אֲנַחְנָה, we; אַנְתּוּן, ye or you, masc.; אִנּוּן, masc., אִנִּין, fem. they. We read in Ezra v. 11, אֲנַחְנָא הִמּוֹ, we those, *i.e.*, we are those who ..., though הִמּוֹ usually expresses the Accusative (see § 110).

§ 36.

Demonstrative pronouns are:

SINGULAR.		PLURAL.
Masc.	*Fem.*	*Masc. and Fem.*
דְּנָה	דָּה	אִלֵּין
דֵּךְ } this	דָּךְ } this	אִלֵּךְ } these
דִּכֵּן	דִּכֵּן	אֵלֶּה

דֵּךְ is found six times in Ezra, v. and vii.; דָּךְ, six times in Ezra, iv. and v.; דִּכֵּן, masc., Dan. ii. 31; the same, fem. id. vii. 20, 21. The ךְ in דֵּךְ and דָּךְ is originally the suffix of the possessive pronouns, second person; likewise, thy this. Such compositions of the suffixes with the pronouns are common with the Arabic language. The word דִּכֵּן is a compound of דֵּךְ, or דָּךְ with דֵּן, the stem of דְּנָה, Ezra v. 15. אֵלֶּה is read אֵל by the Masorah, Ezra v. 15.

§ 37.

דִי is the relative pronoun irrespective of gender and number. It is often employed to denote the relation of the Genitive; *e.g.*, רֵאשָׁה דִי דַהֲבָא, the head of gold; שְׁמֵיהּ דִי אֱלָהָא, his name of God, *i.e.*, God's name; a pleonasm very common with all Aramaic dialects.

§ 38.

יָת denotes the Accusative, and agrees with the Heb. אֵת. It is found only on one place, in the word יָתְהוֹן, Dan. iii. 12.

§ 39.

The interrogative pronouns are מַן, who? Dan. iii. 15; Ezra v. 3, 4, 9; and מָה, what? Dan. ii. 22; iv. 32. They are found also in connection with דִי, following; *e.g.*, מַן דִי, he who, Dan. iii. 6, 11; iv. 14, 22, 29; v. 21; מָה דִי (that), what, Dan. ii. 29.

§ 40.

The pronoun כֹּלָּא, all, forms, when preceding a noun כֹּל or כָּל, and with suffixes כָּלְּהוֹן, Dan. ii. 38; כָּלְּהֵן, id. vii. 19, all of them.

CHAPTER IV.

VERBS.

§ 41.

The Chaldaic conjugations as to (גִּזְרוֹת) are the same as in Hebrew, except that in the Chaldaic the quiescents of לֹא and לֹה have both one conjugation, as this class of verbs end in the Ch. in ה as well as in א; *e.g.*, מְטָא, Dan. iv. 25, and מְטָה, id. vii. 22. The ending in ה is originally a Hebraism, and foreign to all other Aramaic dialects.

§ 42.

There are five verbal forms (בִּנְיָנִים), three of the active and two of the reflective or passive voice. They are:

1. פְּעַל or קַל, agreeing with the Heb. קַל.
2. פַּעֵיל, agreeing with the Heb. פִּעֵל.
3. הַפְעֵיל, agreeing with the Heb. הִפְעִיל.
4. הִתְפְּעֵל, reflective, agreeing with the Heb. נִפְעַל.
5. הִתְפְּעַל, reflective, agreeing with the Heb. הִתְפְּעֵל.

§ 43.

As the Heb. passive voices פֻּעַל and הָפְעַל are wanting in the Chaldaic, they are substituted by the reflectives.

§ 44.

There are found in the Bibl. Chaldaic eleven verbs inflected according to the Heb. form הָפְעַל, viz.: הִתְקְנַת,

I was re-established, Dan. iv. 33 (see § 53); הֳנְחַת,
he was deposed, Dan. v. 20; הָחָרְבַּת, she was de-
stroyed, Ezra iv. 15; הֻסַּק, he was taken up, Dan. vi.
24; הֵעַל, he was brought, ib. v. 13; הֵעַלּוּ, they have
been brought, id. v. 15; הוּבַד, he was annihilated, id.
vii. 11; הֵיתָיוּ, they were brought, ib. iii. 13; הֵיתָיִת, she
was brought, id. vi. 18; הוּסְפַת, was added, id. iv. 33;
הֳקִימַת, was made stand, id. vii. 4, 5. This form being
foreign to other Aramaic dialects, it must be con-
sidered as a Hebraism.

§ 45.

There is found another passive form in the Biblical
Chal., which is foreign to other Aramaic dialects, viz.,
פְּעִיל. It is used, however, only in the third person,
perfect tense, as is shown by the following: קְטִיל, he
has been killed, Dan. v. 30; טְרִיד, he has been driven
out, id. iv. 30; v. 21; שְׁלִיחַ, he has been sent; רְשִׁים, it
has been written down, id. v. 24; יְהִיב, he has been
given, id. vii. 4; יְהִיבַת, she has been given, id. vii. 12;
יְהִיבוּ, they have been given, Ezra v. 14; פְּרִיסַת, she
has been divided, Dan. v. 28; מְרִיטוּ, they have been
plucked; נְטִילַת, she has been taken up, id. vii. 4; פְּתִחוּ,
they have been opened, id. vii. 10, and כְּפִתוּ, they have
been tied, ib. iii. 21; both last without י. The only in-
stance of this passive in the second person is תְּקִלְתָּא,
thou hast been weighed, id. v. 27. It is, however,
without י, following the Hebrew rule, according to
which no quiescent letter (except the א), when fol-
lowed by two consonants, is admissible after an accent-
uated syllable.

§ 46.

There is in the Bibl. Chal. an instance of the שַׁפְעֵל and הִשְׁתַּפְעַל forms (see § 9), (so commonly made use of in the Aramaic dialects and in later Hebraisms), in the stem כלל, as וְשַׁכְלֵלֵהּ, set it up, finished it, Ezra v. 2; שַׁכְלִלוּ, ib. iv. 12; vi. 14; לְשַׁכְלָלָה, ib. v. 3, 9; יִשְׁתַּכְלְלוּן, ib. iv 13, 16.—The דגש, peculiar to the second radical in the פָּעֵל-form, is substituted by a quiescent letter after the first radical in the words מְסוֹבְלִין, being supported, Ezra vi. 3; לְשֵׁיזְבוּתָנָא, to deliver us, Dan. iii. 17; and in שֵׁיצִיא, to finish, Ezra vi. 15.*

§ 47.

There is mentioned by some writers a form אִתַּפְעַל as a passive voice of הַפְעֵל, to be at the same time the substitute of הִתְאַפְעַל. But the אִתַּפְעַל applied by Ludovicus de Dieu in his "Grammaticum linguarum orientalium inter se collatarum, Lugd. Batav. 1628," quite remote from being the proper form (בִּנְיָן) of any perfect conjugation, is nothing but the הִתְפְעֵל or הִתְפַּעַל of the quiescent or defective verbs (s. § 85, and my Prolegomeni, p. 117).

§ 48.

The forms of the reflectives generally begin with ה,

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* A similar incident occurs in the Syriac verbs סוֹבַּר and סִירְבַּר, meaning סוֹבֵל in Ezra, and שֵׁיזֵב meaning שֵׁירְזֵב in Dan. There is no ground to say (with Gousset and Gesenius) that שֵׁיצִיא be the שַׁפְעֵל of the Hebrew יָצָא and with (Rödiger), that שֵׁירְזֵב be the שַׁפְעֵל of the Arabic וַזַב = וַאזַב = the Heb. זוּב. These stems of יָצָא, and זוּב or זוּב are undoubtedly aliens to the Chaldaic, but according to the usual change of sounds (see p. 8), יָצָא may be rendered in the Chal. into יְצָא and זוּב into זָב, and thus appropriately would read in the form שַׁפְעֵל; שֵׁיצִיא, שֵׁירְדִיב, or שֵׁירְדִיב, שֵׁירְזֵב.   A.

but sometimes also with א; *e.g.*, אִתְגְּזֶרֶת, cut out, Dan. ii. 45; אִתְיָעַטוּ, have consulted, id. vi. 8. Other Chaldaic dialects have in the two reflectives, as also in the הַפְעִיל an א, while the Bibl. Chald. has it constantly with ה.

§ 49.

The tenses in the Chal. are the same as in the Hebrew. The three active forms have two participles, active and passive, viz., the participles of the קַל have the forms of פָּעֵל and פְּעִיל, those of the פַּעֵל, the forms of מְפַעֵל and מְפַעַל, and those of the הַפְעִיל, the forms of מְהַפְעַל and מְהָפְעַל.

CHAPTER V.

CONJUGATIONS OF PERFECT VERBAL STEMS.

§ 50.

Form קַל or פְּעַל.

PRETERITE.

Masculine.		Feminine.
קְטַלֵת, I have killed,	wanting,	
קְטַלְתְּ or תְּ, thou hast killed,	wanting,	
קְטַל, he has killed,	קְטַלָה or קְטַלַת, she has killed,	
קְטַלְנָא, we have killed,	wanting,	
קְטַלְתּוּן, ye or you have killed,	wanting,	
קְטַלוּ, they have killed.	קְטַלוּ (Masorah), קְטַלָה, they have . . .	

PARTICIPLE.

Active.		Active.	
sing. קָטֵל	} killing.	sing. קָטְלָה	} killing.
plur. קָטְלִין		plur. קָטְלָן	

Passive.		Passive.	
sing. קְטִיל	} killed.	sing. קְטִילָה	} killed.
plur. קְטִילִין		plur. קְטִילָן	

FUTURE.

אֶקְטֹל, I shall kill,	wanting,	
תִּקְטֹל, thou wilt kill,	wanting,	
יִקְטֹל, he will kill,	תִּקְטֹל, she will kill,	
נִקְטֹל, we shall kill,	wanting,	
תִּקְטְלוּן, you will kill,	wanting,	
יִקְטְלוּן, they will kill.	יִקְטְלָן, they will kill.	

IMPERATIVE.

sing. קְטֹל ⎱ (thou) do kill,   sing. קְטֻלִי, do kill,
plur. קְטֻלוּ ⎰ (ye)   "   plur. wanting.

INFINITIVE.

מִקְטַל, to kill.

§ 51.

Perfect tense: Many intransitive verbs have צרי instead of פתח (as in the Hebrew חָפֵץ, etc.) ; *e.g.*, קְרֵב, he came near, Dan. iii. 26; יְכֵלְתְּ, thou couldst, id. ii. 47; וּתְקֵפְתְּ, thou becamest strong, Dan. iv. 19.   Some of the same kind of verbs have חירק, though without י; *e.g.*, וּתְקַף, id. iv. 8, 17 ; קְרִבוּ, id. iii. 8 ; זְעִק, he cried; יְכִל, id. vi. 21; סְלִקוּ, came up, Ezra iv. 12.   The verb שְׁאֵל, though transitive, has צרי, Dan. ii. 10 ; שְׁאֶלְנָא, Ezra v. 9.

§ 52.

The third person feminine has חירק with the first radical in סְלִקַת, Dan. vii. 8, 20; תְּקֵפַת, id. v. 20, and סגול in נֶפְקַת, went forth, Dan. ii. 13 ; שׁוא and פתח at the end are changed to two סגול in אֱמֶרֶת, instead of, אָמְרַת (§ 54).   This is also the case in the other forms; *e.g.*, הַדֶּקֶת, הִתְגְּזֶרֶת, he has broken, Dan. ii. 34, instead of, הַדְּקַת, הִתְגְּזְרַת.   When the third letter is a guttural, the verb ends in two פתח, as in הִשְׁתְּכַחַת instead of הִשְׁתְּכַחְת, id. v. and vi.

§ 53.

The second person masculine ends commonly in קמץ ; *e.g.*, רְשַׁמְתָּ, thou hast signed, Dan. vi. 13 ; יְדַעְתָּ, id. v. 22 ; יְכֵלְתָּ, ii. 47 ; שָׂמְתָּ, id. iii. 10.   So also in all other forms ; *e.g.*, הִתְרוֹמַמְתָּ, הַדְרְתָּ, שַׁבַּחְתָּ, id. v. 23.   With quiescent א

in תְּקֵלְתָּא, id. v. 27. This קָמֵץ is constant in verbs of
the לֹה, conjugation; e.g., הֲוֵיתָ, id. ii. 31, 34 ; חֲזֵיתָ, id. ii.
43, 45 ; iv. 17, and is found also with a following quies-
cent ה in חֲזֵיתָה, id. ii. 41. Like קְטַלְתְּ ending in שׁוֹא,
are עֲבַדְתְּ, id. iv. 32 ; וִיהַבְתְּ, id. ii. 23 ; וּתְקֵפַתְּ, id. iv. 19,
and in the other forms; וְהִשְׁתְּכַחַתְּ, id. v. 27 ; הַשְׁפֵּלְתְּ, id.
v. 22.

§ 54.

Verbs, the first radical of which is a guttural, take
in the first person פַּתָּח instead of a הִירֶק, e.g., אַמְרֵת,
עֲבְדֵת. A similar change takes place in the third per-
son feminine, as : אַמְרַת, עֲבְדַת. The change of שׁוֹא and
צֵרִי to two סְגוֹל, and with gutturals to two פַּתָּח (see
§ 52), is found in הִשְׁפֵּחַת, I have found, Dan. ii. 25, in-
stead of הִשְׁכֵּחַת. The פַּתָּח in הִתְקֵנַת, id. iv. 33, is
undoubtedly a mistake made by the copyists; it ought
to be הָתְקֵנֵת with צֵרִי, meaning : " I was restored."

§ 55.

The third person plural is alike in both genders;
e.g., וּנְפַלוּ, Dan. vii. 20 ; אִתְעֲקַרוּ, ibid. 8, " they were
plucked up." Both are read by the Masorah וּנְפַלָה,
אִתְעֲקָרָה. The פ is found provided (probably by mistake
of the transcribers) with קָמֵץ.

§ 56.

The צֵרִי in the active participle, singular masculine,
when preceding a guttural or the semiguttural ר (§ 6),
is changed to פַּתָּח; e.g., פָּלַח, " worshipping" D. vi. 17 ;
אָמַר, " saying."

§ 57.

The passive participle פְּעִיל takes י as a distinction

from the other פָּעַל (§ 51), in which the חירק takes the place of צרי.

§ 58.

The characteristic sign of the *future*, third person, feminine plural, is not ה, as in Hebrew, but ן.

§ 59.

In verbs, the third radical of which is ח, ע or ר, the קבוץ (ֻ), in the imperative as also in the future, is changed to פתח; *e.g.*, יִלְבַּשׁ. וַאֲבַדוּ, יִסְבַּר, יִשְׁלַח, תִּשְׁמַע, Jerem. x. 11, lacks the ן, and is irregular; a Hebraism.

§ 60.

It is only in the קַל that the infinitive is prefixed with מ; *e.g.*, לְמִכְנַשׁ, Dan. iii. 2, "to assemble;" לְמִפְשַׁר, id. v. 16, "to interpret." In all other forms the infinitive ends in ה preceded by two קמץ.

§ 61.

The suffixes may be annexed to the infinitive, in the same way as to the nouns; *e.g.*, וּכְמִקְרְבֵהּ, id. vi. 21, "and as his to approach;" *i.e.* when he was approaching.

§ 62.

CONJUGATION OF PERFECT VERBAL STEMS.

Form פְּעַל.

PRETERITE.

Masculine.	*Feminine.*
קְטַלֵת, I have killed,	
קְטַלְתְּ, thou hast killed,	wanting.
קְטַל, he has killed,	

Masculine.   *Feminine.*

wanting, we have killed,
wanting, ye have killed,   } wanting.
קַטְּלוּ, they have killed.

PARTICIPLE.

Active.

sing. מְקַטֵּל, killing,   sing. מְקַטְּלָא, killing,
plur. מְקַטְּלִין, killing.   plur. מְקַטְּלָן, killing.

Passive.

sing. מְקַטַּל, killed,   sing. מְקַטְּלָא, killed,
plur. מְקַטְּלִין, killed.   plur. מְקַטְּלָן, killed.

FUTURE.

sing.   אֲקַטֵּל, I shall kill,   wanting,
         תְּקַטֵּל, thou wilt kill,   wanting,
         יְקַטֵּל, he will kill,   wanting,
plur.   נְקַטֵּל, we shall kill,   wanting,
         תְּקַטְּלוּן, ye will kill,   wanting,
         יְקַטְּלוּן, they will kill,   יְקַטְּלָן, they will kill.

IMPERATIVE.

sing.   קַטֵּל, do kill,   קַטְּלִי,
plur.   קַטְּלוּ, do kill,   wanting.

INFINITIVE.
קַטָּלָה, to kill.

§ 63.

This form is commonly called, but incorrectly, פַּעֵל; cor-
rectly it must be called פַּעֵּל; for the Bibl. Chald. reads
in the third person, perfect tense קַטֵּל, מַלֵּל, בַּטֵּלוּ, בָּרֵךְ,
שַׁבַּח, שֵׁיזִב; in the active participle, מְשֵׁיזִב, מְמַלֵּל; in the
imperative, קַצֵּצוּ; in the future, יְשֵׁיזִב, יְמַלֵּל, while with

צְרֵי there are found only two instances קַבֵּל, Dan. vi. 1; וּתְקָרֵב, Ezra vii. 17.

§ 64.

In this form as also in the following הַפְעֵל, the participle active is distinguished from the participle passive by the terminal vowel, viz., the former ends in חירק and the latter in פתח. This distinction, however, takes place only in singular masculine, otherwise they are alike, as even in singular masculine, in verbs ending in one of the gutturals, ח, ע, ר; e.g., מְהַדַּר, מְשַׁבַּח, which may signify both "praising" as well as "praised," and is to be ascertained only by the context.

§ 65.

CONJUGATION OF THE PERFECT VERBAL STEMS.

Form הַפְעֵל.

PRETERITE.

Masculine.	*Feminine.*
הַקְטְלֵת, I have caused to kill,	wanting,
הַקְטֵלְתְּ, thou hast caused to kill,	wanting,
הַקְטֵל, he has caused to kill,	הַקְטֵלַת, she has caused to kill,
הַקְטֵלְנָא, we have caused to kill,	wanting,
הַקְטֵלְתּוּן, ye have caused to kill,	wanting,
הַקְטִלוּ, they have caused to kill,	wanting.

PARTICIPLE.

Active.

sing. מְהַקְטֵל, causing to kill,	sing. מְהַקְטְלָא,
plur. מְהַקְטְלִין, causing to kill.	plur. מְהַקְטְלָן.

Passive.

sing. מְהַקְטֵל, one caused to kill,   sing. מְהַקְטְלָא,

plur. מְהַקְטְלִין, many caused to kill.   plur. מְהַקְטְלָן.

FUTURE.

אֲקְטֵל, I shall cause to kill,   wanting,

תְּקְטֵל, thou wilt cause to kill,   wanting,

יְקְטֵל, he will cause to kill,   תְּקְטֵל, she will cause to kill,

נְקְטֵל, we shall cause to kill,   wanting,

תְּקְטְלוּן, ye will cause to kill,   wanting,

יְקְטְלוּן, they will cause to kill,   יְקְטְלָן, they will cause to kill.

IMPERATIVE.

sing. הַקְטֵל, do cause to kill,   הַקְטְלִי,

plur. הַקְטִלוּ, do cause to kill,   wanting.

INFINITIVE.

הַקְטָלָה, to cause to kill.

§ 66.

This form is also found more commonly with חִירֶק (without י) than with צֵרִי. The following words are found with the former, in the preterite : הֶרְגִּזוּ, הַכְרִזוּ, הַלְבִּשׁוּ, הֵימִן, הַדְּקִי, הַסְּקוּ, הַנְפֵקוּ, הַרְגִּשׁוּ; in the active participle, מַצֵּל, מְשֵׁיזִב; in the future, יְהַשְׁפֵּל, תְּהַנְזִק, תְּדֻק. With the latter the following words are found in the preterite : הוֹתֵב, הַנְפֵּק, הַנְעֵל; in the participle, מְהַקֵּם, מְהַדֵּק; in the future, תְּמֵא, וְיָקִים, תְּהוֹבֵד, תְּחֵת, תְּבֵּל, all instances of defective stems. In verbs of perfect roots there is with צֵרִי only one instance, the imperative, הַשְׁלֵם. הַחֲסִנוּ, Dan. vii. 22, instead of הַחְסִנוּ, or הַחֲסוּ, is a Hebraism.

§ 67.

The הֵ as the characteristic sign of this form, is in the participle and future often found applied as well as omitted, as : מֻדְקָה and מְהַדֵּק, יְהַשְׁפֵּל, מֻשְׁפָּל, מְהַחְצְפָה, מַחְצְפָה. The like occurs as a poetical Hebraism, as יְהוֹשִׁיעַ, יְהוֹדוּךָ, and also in prose, יְהוֹדָה, Nehem. xi. 17.

ד

§ 68.

CONJUGATION OF THE PERFECT VERBAL STEMS.

Form הִתְפָּעֵל.

Masculine.		*Feminine.*		
הִתְקְטֵלֵת,	I have been killed,	wanting,		
הִתְקְטֵלְתְּ,	thou hast been killed,	wanting,		
הִתְקְטֵל,	he has been killed,	הִתְקְטֵלַת,	she has been killed,	
הִתְקְטֵלְנָא,	we have been killed,	wanting,		
הִתְקְטֵלְתּוּן,	ye have been killed,	wanting,		
הִתְקְטֵלוּ,	they have been killed,	wanting.		

PARTICIPLE.

sing.	מִתְקְטֵל,	one being killed,	מִתְקַטְלָא,	"	"
plur.	מִתְקַטְלִין,	many being killed,	מִתְקַטְלָן.	"	"

FUTURE.

אֶתְקְטֵל,	I shall be killed,	wanting,	
תִּתְקְטֵל,	thou wilt be killed,	wanting,	
יִתְקְטֵל,	he will be killed,	תִּתְקְטֵל,	she will be killed,
נִתְקְטֵל,	we shall be killed,	wanting,	
תִּתְקַטְלוּן,	ye will be killed,	wanting,	
יִתְקַטְלוּן,	they will be killed,	יִתְקַטְלָן,	they will be killed.

2

IMPERATIVE.

sing. הִתְקְטֵל, be killed,   הִתְקְטֵלִי,

plur. הִתְקְטֵלוּ, be killed,   wanting.

INFINITIVE.

הִתְקְטָלָה, to be killed.

§ 69.

There is only one instance found of the first person singular preterite, and it ends in a guttural, viz. הִשְׁתְּכַח; its plural occurs, and has חירק without י, התרחצוּ.

§ 70.

The פתח at the first radical in הִתְקְטֵלֵת and הִתְקְטָלָה is a slight vowel, *i.e.*, it takes the place of a שוא. The same is the case with the פתח in the participle מִתְקַטְלָא, and in the future תִּתְקַטְלוּן. There are but two instances of this פתח: מִתְעַבְדָא, תִּתְעַבְדוּן. Concerning הִתְגְּזֶרֶת and הִשְׁתְּכַחַת, see 52.

§ 71.

The future is found with צֵרי, יִתְעֲבֵד (and in verbs ending in a guttural with פתח, יִתְנְסַח), as also with חירק without י, תִּשְׁתְּבֵק. The ת of this form, like in the Heb., takes its position after the first radical, when a שׁ; *e.g.*, הִשְׁתְּכַח.

§ 72.

CONJUGATION OF THE PERFECT VERBAL STEM.

Form הִתְפְּעֵל.

PRETERITE.

Masculine.	*Feminine.*
הִתְקְטֵלֵת, I have killed myself,	wanting,
הִתְקְטֵלְתְּ, thou hast killed thyself,	wanting,
הִתְקְטֵל, he has killed himself,	הִתְקְטָלַת, she has killed herself,

הִתְקַטַלְנָא, we have killed ourselves, wanting,

הִתְקַטַלְתּוּן, ye have killed yourselves, wanting,

הִתְקַטַלוּ, they have killed them.

selves,   wanting.

PARTICIPLE.

sing. מִתְקַטַל, killing oneself,   מִתְקַטְלָא,   "   "

plur. מִתְקַטְלִין, killing themselves,   מִתְקַטְלָן,   "   "

FUTURE.

אֶתְקַטַל, I shall kill myself,   wanting,

תִּתְקַטַל, thou shalt kill thyself,   wanting,

יִתְקַטַל, he will kill himself,   תִּתְקַטַל,

נִתְקַטַל, we shall kill ourselves,   wanting,

תִּתְקַטְלוּן, ye will kill yourselves, wanting,

יִתְקַטְלוּן, they will kill themselves, יִתְקַטְלָן.

IMPERATIVE.

הִתְקַטַל, do kill thyself,   הִתְקַטַלִי,

הִתְקַטַלוּ, do ye kill yourselves,   wanting.

INFINITIVE.

הִתְקַטָלָה, to kill oneself.

Here also, like in the previous form, the characteristical ת follows the first radical in case this is a שׂ; *e.g.*, מִשְׁתַּדַּר.

CHAPTER VI.

§ 73.

Verbs beginning with the א radical are conjugated like perfect stems whenever, in the inflection, the verb begins with the first radical; e.g., pret. אָמַר, אָכַל, אָזַל, אֶרְתָה; imp. sing. אֱמַר; imp. plur. אֱמַרוּ; imp. fem. אֱכֻלִי, The imp. of אָזַל occurs: אֱזֵל, Ezra v. 15.

§ 74.

But whenever, in the inflection, the verbs of this conjugation begin with a preformative, the א, in the קל becomes quiescent, preceded by צרי; e.g., נֵאמַר, וְיֵאמַר, לְמֵאמַר, וְיֵאבְדוּ, and in the הִפְעֵל it is changed either to י or ו; e.g., הֵיתִי, הֵיתִיו, הֵיתָיָה, לְהֵיתָיָה, תְּהוֹבֵד, לְהוֹבָדָה, הֵימָן, מְהֵימַן.

§ 75.

Verbs beginning with the radical י are likewise regularly conjugated whenever, in the inflection, the י occurs, in קל at the beginning of the verb; e.g., יְדַע, יְדַעְתָּ, יְדַעְתָּ, and in הִתְפְּעֵל and הִתְפַּעַל at the beginning of the syllable; e.g., מִתְיְהֵב, וְיִתְיַהֲבוּן, אִתְיְעַטוּ. It, however, is omitted in the imper. קל; e.g., דַע, הַב.

§ 76.

But, wherever, in the inflection, the י is the initial neither of the word nor of the syllable, it commonly

is changed in the הַפְעֵל into וֹ; *e.g.,* הוֹדַע, הוֹתַב, while in the קל future such verbs are mostly conjugated like verbs having for their first radical נ, which Nun, sometimes, takes place actually, and sometimes is assimilated by דגש forte; *e.g.,* אֶנְדַע, תִּנְדַע, יִנְדְּעוּן, יִדַּל, תִּדַּל (§ 85).

VERBS WITH THE SECOND RADICAL QUIESCENT.

§ 77.

Paradigm of the conjugation of verbal stems, with the second radical quiescent, as: קוּם, to rise.

Form קָל.

PRETERITE.

Masc.	*Fem.*
קַמְתִּ, I rose.	wanting,
קַמְתָּ, thou rosest,	wanting,
קָם, he rose,	קַמַת, she rose,
wanting,	wanting,
wanting,	wanting,
קָמוּ, they rose.	wanting.

PARTICIPLE.

Active.	*Passive.*
sing. קָאֵם, rising;	קִים, risen, wanting,
plur. קָאמִין (Masorah קָיְמִין),	wanting, wanting.

FUTURE.

אֲקוּם, I shall rise,		wanting,	
תְּקוּם, thou wilt rise,		wanting,	
יְקוּם, he will rise,		תְּקוּם, she will rise,	
נְקוּם, we shall rise,		wanting,	
תְּקוּמִין, ye will rise,		wanting,	
יְקוּמוּן, they will rise.		יְקוּמָן, they will rise.	

IMPERATIVE.

sing. קוּם, rise,   קוּמִי, rise,

plur. קוּמִי, rise.   wanting.

INFINITIVE.

מְקָם, to rise.

§ 78.

There occurs of the preterite: קָם, Dan. iii. 24; שָׂם,
Ezra v. 13; שָׂמְתָּ, Dan. iii. 10; שָׂמַת, Ezra vi. 12; סָפַת,
Dan. iv. 30; שָׂמוּ, id. iii. 12.   The instance of שָׂמַת, pre-
serving the קמץ with the שׂ, may warrant the extension
of the stability of the Aramaic קמץ even to the verbs,
so as to provide קָמְתוּן rather with קמץ than פתח, as also
to inflect in the הִתְפְּעֵל rather הִתְקְמַת, הִתְקְמַת than הִתְקָמַת
and הִתְקְמַת.   יִתְשָׂמוּן, Dan. ii. 5, is another instance
showing the force of the קמץ.   So also are punctuated
by the Syrian writers: קָמְתְּ, קָמְתוּן, קָמְתֵּן with a Zekofto,
which answers to the קמץ.

§ 79.

Of the act. particip. there occurs in the sing. קָאֵם,
Dan. ii. 31, and plur. קָאֲמִין, id. iii. 3, דָּאֲרִין id. id. 31,
זָאֲעִין id. v. 19, read by the Masorah: זָיְעִין, דָּיְרִין, קָיְמִין,
with a Kamez רחב.   The Syrian writes קָאֵם, and reads
קָיֵם; it is, however, written קָיְמָן, קָיְמִין with Yod.

§ 80.

Of the pass. particip. there occurs שִׂים טְעֵם, Dan. iii.
29, "commandment is given."   Of פְּעִיל there is as a
preterite שִׂים, Ezra v. 17, "has been established," and
the irregular שֻׂמַת, Dan. vi. 18, "has been put."

§ 81.

Of פַּעֵל there is found only the infinitive: לְקַיָמָה, Dan. vi. 8. A similar Yod occurs usually in the other Aram. dialects, and in the Rabb. Heb. as also in the Bib. Heb.; e.g., וָאֲקַיְמָה, Ps. cxix. 106; וְדִיגוּם, Jerem. xvi. 16.

§ 82.

Of the quadriliteral form there is found only one instance in the word הִתְרוֹמַמְתָּ, Dan. v. 23, of עוֹ, and in the only word אֶשְׁתּוֹמֵם, id. vi. 16 of עֹע; both are probably Hebraisms.

§ 83.

CONJUGATION OF THE עוֹ.

Form הַפְעֵל.

PRETERITE.

Masculine.		Feminine.
הֲקִימֵת, I have caused to rise,		—
הֲקִימְתָּ, thou hast caused to rise,		—
הֲקִים, he has caused to rise,	wanting.	—
wanting,		—
wanting,		—
הֲקִימוּ, they have caused to rise.		—

PARTICIPLE.

Active.

מְהָקִים, one causing to rise.

FUTURE.

אָקִים, I shall cause to rise,   wanting,

תְּקִים, thou wilt cause to rise, wanting,

יְקִים, he will cause to rise,   תְּקִים, she will cause to rise,

נְקִים, we shall cause to rise, wanting,

תְּקִימוּן, ye will cause to rise, wanting,

יְקִימוּן, they will cause to rise. יְקִימָן, they will cause to rise.

INFINITIVE.

הֲקָמָה, to cause to rise.

§ 84.

Examples, *preterite :* הֲקִים, Dan. iii. 2, 5, 7; vi. 2; הַתִיב, id. ii. 14; הֲקִימְתָּ, id. iii. 12, 18; הֲקִימַת, id. iii. 14; הֲקִימוּ, Ezra vi. 18. *Partic. active :* מְהָקִים, Dan. ii. 21; מְגִיחָן, id. vii. 2; מְרִים, id. v. 19, with קמץ transposed from the ה to the מ is an exception. *Infinitive :* לַהֲזָרָה, id. v. 20. *Future :* תְּקִים, id. vi. 9; יְקִים, id. vi. 14, and with the ה: יְהָקִים, id. vi. 16.

§ 85.

CONJUGATION OF עוּ.

Form הִתְפְּעַל.

Masculine. *Feminine.*

PRETERITE, wanting.

PARTICIPLE.

מִתְּקַם, the rest wanting.

FUTURE.

Third person sing. יִתְּקַם.

Third person plur. יִתְּקְמוּן, the rest wanting.

§ 86.

Examples of the *particip. :* מִתְּשָׂם, Ezra v. 8. ; *future :* יִתְּשָׂם, id. iv. 21; יִתְּשָׂמוּן, Dan. ii. 5, and with חְרִיק instead

of קמץ : יִתְזִין, id. vi. 9.   Lud. de Dieu and his follow-
ers consider these verbs as belonging to a form of its
own, called אִתַּפְעַל (see § 47).   But as there is no
instance whatever of such a verbal form as אִתַּפְעַל in the
perfect stems, neither in the Bib. Chal. nor in the purer
ancient Aramaic; moreover, as there occurs no other
form of the הִתְפְעֵל with verbs of the second radical quies-
cent, neither in the Chaldaic nor in the Syriac: the
above verbs, therefore, seem to me to represent a spe-
cial conjugation, peculiar only to imperfect roots,
which, as if in order to make them perfect, are pro-
vided with a ת preceding the two stem-letters, and read
מִתְקַם, or (as spelled by the Syriac) מִתתקם, instead of
מִתקם.   It is by this tendency of perfectioning the radi-
cals, that the Nun or Dagesh may be explained in the
words מַדְקָה, יִתֵּב, תִּנְדַּע, מִנְדַּע (§ 76), and in the Hebrew
the דגש of יִתֹּם, יַתֵּם, etc.

VERBS WITH THE THIRD RADICAL QUIESCENT.

§ 87.

The third radical quiescent letter is indiscriminately א as well as ה. Other Chald. dialects have exclusively א; the Bibl. Chal., however, on account of its Hebr. character, uses commonly the ה.

§ 88.
Form קל.—Paradigm בְּנָה.

PRETERITE.

Masculine.		Feminine.
בְּנֵית, I have built,		wanting,
בְּנַיְתָ, thou hast built,		wanting,
בְּנָה, he has built,		בְּנָת, she has built,
בְּנֵינָא, we have built,		wanting,
wanting,		wanting,
בְּנוֹ, they have built.		wanting.

ARTICIPLE.

Active.	Passive.	Active.	Passive.
sing. בָּנֵה, building,	בְּנֵה, built,	בָּנְיָא, building,	wanting,
plur. בָּנַיִן, building,	בְּנַיִן, built,	בָּנְיָן,	wanting.

FUTURE.

אֶבְנֵה, I shall build,		wanting,
תִּבְנֵה, thou wilt build,		wanting,
יִבְנֵה, he will build,		תִּבְנֵה, she will build,
נִבְנֵה, we shall build,		wanting,
תִּבְנוֹן, ye will build,		wanting,
יִבְנוֹן, they will build.		wanting.

IMPERATIVE.

sing. בְּנִי, do build,   wanting,

plur. בְּנוֹ, do build,   wanting.

INFINITIVE.

מִבְנֵא, to build.

§ 89.

Examples of the *preterite :* בְּעָא, Dan. ii. 16, 49 ; אֲתָה, Ezra v. 3 ; הֲוָא, id. v. 11 ; Dan. vi. 11 ; vii. 13 ; הֲוָה, Dan. iv. 26 ; v. 19 ; vi. 4, 15 ; הֲזַיְתָ, id. iv. 17 ; הֲוֵית, id. ii. 31 (and the irregular רְבִית, id. iv. 19 instead of רְבִיתָ) ; חֲזֵית, id. ii. 26 ; הֲוֵית, id. iv. 1 ; מְחָת, id. ii. 34 ; הֲוַת, id. ii. 35 ; אֲנָת, id. v. 10 ; עֲדָת, id. iv. 28 ; מְלָאת, id. ii. 35 ; מְטָת רְבָת, id. iv. 19 ; הֲוֹו, id. v. 19 ; עֲנוֹ, id. ii. 1 ; שְׁנוֹ, id. iii. 27 ; רְמֵינָא, id. iii. 24.

Active particip. : עָנֵה, id. ii. 5 ; שָׁתֵה, id. v. 1 ; בָּעֵה, id. vi. 12 ; חָזֵה, id. ii. 31 ; קָרֵא, id. iii. 4 ; צָבֵא, id. v. 19 ; גָּלֵא, id. ii. 22 ; גָּלֵה, id. 28 ; עָנֵין, id. iii. 24 ; חָזַיִן, id. iii. 27 ; שָׁנַיִן, id. v. 9 ; בָּעַיִן, vi. 5 ; שָׁתַיִן, v. 23 ; בָּנַיִן, Ezra iv. 12 ; שָׁנְיָה, Dan. vii. 19 ; דָּמְיָה, id. vii. 5 ; שָׁנְיָן, id. vii. 3. *Pass. participle :* בְּנֵה, Ezra v. 11 ; שְׁרֵא, Dan. ii. 22 ; חֲזֵה (רָאוּי), id. iii. 19 ; אֲזֵה, id. iii. 22, with צרי instead of חטף, after the Syriac ; שְׁרַיִן, id. iii. 25. *Future :* אֶבְעֵא, Dan. vii. 16 ; אֶקְרֵא, id. v. 17 ; יִשְׂגֵּא, id. iii. 31 ; Ezra iv. 22 ; יִמְטֵא, Dan. iv. 8 ; יִרְבֵּא, vi. 8 ; יֶעְדֵּה, id. vii. 14 ; תֶעְדֵּא, id. vi. 9 ; תִּשְׁנֵא, id. vi. 18 ; יִבְנוֹן, Ezra vi. 7 ; יִשְׁתּוֹן, Dan. v. 2 ; יִקְרוֹן, id. v. 15. *Imperative :* חֱיִי, Dan. ii. 4 ; אֱתוֹ, id. iii. 26 ; הֲוֹו, Ezra iv. 22. *Infinitive :* מִקְרֵא, Dan. v. 8 ; מִבְעֵא, id. ii. 8 ; מֶחֱזֵא, Ezra iv. 14 ; מִרְמֵא, Dan. iii. 20 ; מִבְנֵא, Ezra v. 2 ; מִגְלֵא, Dan. ii. 47 ; לִבְנֵא, Ezra v. 2, without מ is ir-regular.

§ 90.

The inflectional termination in שׁוּרק of other stems is changed with the verbs of this stem into חלם at the second radical, viz., instead of מְטַאוּ (קְטַלוּ), מְטוֹ. So also in the *imper.* and *future.*

§ 91.

The termination of the *participle*, plur., masc., active and passive is ־ַיִן.

§ 92.

The preterite of פְּעִיל (v. § 44) forms בְּנִיו, בְּנִי ; as גְּלִי, Dan. ii. 30; גְּלִי, id. ii. 19; קְרִי, Ezra iv. 18, 23 *; רְמִיו, Dan. iii. 21.

§ 93.

Form פְּעַל.—Paradigm, צְלִי, to pray.

PRETERITE.

Masculine.	*Feminine.*
צַלִּית, I have prayed,	
צַלִּיתָ, thou hast prayed,	
צַלִּי, he has prayed,	wanting.
wanting,	
wanting,	
צַלִּיו, they have prayed.	

PARTICIPLE.

Active.	*Passive.*	*Active.*	*Passive.*
sing. מְצַלֵּא, praying,	wanting,	wanting,	מְצַלְיָא, prayed.
plur. מְצַלַּיִן, praying,	wanting,	wanting,	wanting.

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* It is therefore erronous to read the annotations of the *lectio marginalis :* קְרִי being the preterite, it must be read קְרִי as the pass. participle, meaning " which is read." A.

But why not קְרִי as the *imperative ?* corresponding to "lege ! legatur! read ! "

FUTURE.

אֶצְלֵא, I shall pray,

wanting,

wanting,

נִצְלֵא, we shall pray,

wanting,

יְצַלּוֹן, they shall pray.

} wanting.

IMPERATIVE.

צַלִּי,   wanting,

wanting,   wanting

§ 94.

Examples of the *preterite :* מַנִּי, Dan. ii. 24, 49 ; רַבִּי,
id. ii. 48 ; מַנִּיתָ, id. iii. 12 ; שָׁרִיו, Ezra v. 2 ; שַׁנִּיו, Dan.
iii. 28. Of the *active participle :* מְצַלֵּא, id. vi. 11 ; מְשָׁרֵא,
id. v. 12 ; מְצַלַּיִן, Ezra 17, 10.   Of the *pass. participle :*
מְשַׁנְיָא, Dan. vii. 7.   Of the *future :* אַחַוֵּא, Dan. ii. 24 ;
נַחֲוֵא, id. ii. 4 ; יְשַׁנּוֹן, id. iv. 13 ; יְבָעוֹן, id. iv. 33.   Of the
imp. : מֶנִּי, Ezra vii. 25.

§ 95.

Form of הַפְעֵל.—Paradigm הַגְלִי.

PRETERITE.

Masculine.		*Feminine.*
wanting,		
wanting,		
הַגְלִי, he caused to exile,		} wanting.
wanting,		
wanting,		
הַגְלִיו, they caused to exile.		

PARTICIPLE.

Active.

מְהַגְלֵא, one causing to exile,   wanting,
wanting,   wanting.

FUTURE.

wanting,
wanting,
יְהַגְלֵה, he will cause to exile,   wanting.
נְהַגְלֵה, we shall cause to exile,
תְּהַגְלוֹן, ye will cause to exile,
יְהַגְלוֹן, they will cause to exile.

IMPERATIVE.

sing. wanting,   wanting,
plur. הַגְלוֹ, do cause to exile,   wanting.

INFINITIVE.

הַגְלָיָה, to cause to exile.

§ 96.

Examples of the *preterite :* הַגְלִי, Ezra iv. 10; הֵיתִי,
Dan. v. 13; הֶעְדִּיו, id. v. 20; vii. 12; הַיְתִיו, id. v. 3.   Of
the *active participle :* מְהַגְלֵה, מְהַשְׁנֵא, id. ii. 21; מְהוֹדָא, id.
ii. 23; מוֹדֵא, id. vi. 11.   Of the *future :* יְהַחֲוֵה, id. v. 12;
יְהַשְׁנֵא, Ezra vi. 11; נְחַוֵּה, Dan. ii. 7; תְּהַחֲוֹן, id. ii. 6;
יְהֵעְדּוּן, id. vii. 26.   Of the *imperative :* הַחֲוֹנִי, id. ii. 6.
Of the *infinitive :* לְהַחֲוָיָה, id. ii. 10; לְהַשְׁנָיָה, id. vi. 9;
לְהֵיתָיָה, id. v. 2. יְהֵעְדּוּן has incorrectly שׁוּרֵק in some
modern, but חוֹלֶם in the older and more correct edi-
tions; so in that of Mantua (מנחת שׁי); in the Rabbin-
ical Bible, Venice, 1517; in the Bibles of Sancino, 1488,
and of Brescia, 1494.

§ 97.

Form of the הִתְפְּעֵל.—Paradigm הִתְבְּנִי.

PRETERITE.

Masculine.   *Feminine.*

wanting,
wanting,
הִתְבְּנִי, he was built,
wanting,   } wanting.
wanting,
wanting.

PARTICIPLE.

מִתְבְּנֵא, one being built,   wanting,
wanting,   wanting.

FUTURE.

wanting,   wanting,
wanting,   wanting,
יִתְבְּנֵא, he will be built,   תִּתְבְּנֵא, she will be built,
wanting,   wanting,
תִּתְבְּנוּן, ye will be built,   wanting,
wanting.   wanting.

§ 98.

Examples of the *preterite :* הִתְמְלִי, Dan. iii. 19. Of the *participle :* מִתְבְּנֵא, Ezra v. 8. Of the *future :* יִתְרְמֵא, Dan. iii. 6; יִתְבְּנֵא, Ezra v. 15; תִּתְבְּנֵא, id. iv. 13; יִתְקְרֵי, Dan. v. 12; תִּתְרְמוּן, id. iii. 15, the last incorrectly with שׁוּרק instead of חוֹלם.

§ 99.

Form of הִתְפְּעֵל.—Paradigm הִתְנַבִּי.

PRETERITE.

Masculine.   *Feminine.*

wanting,
wanting,
הִתְנַבִּי, he prophesied,
wanting,
wanting,
wanting.

                                        wanting.

PARTICIPLE.

sing. wanting,
plur. מִתְנַבִּין, prophesying.

                                 wanting.

FUTURE.

wanting,	wanting,
wanting,	wanting,
יִתְנַבֵּא, he will prophesy,	תִּתְנַבֵּא, she will prophesy,
wanting,	wanting,
wanting,	wanting,
יִתְנַבּוּן, they will prophesy.	wanting.

§ 100.

Examples of the *preterite:* הִתְנַבִּי, Ezra v. 1 ; אֶשְׁתַּנִּי,
Dan. iii. 19. Of the *participle:* מִשְׁתָּרֵין, id. v. 6. Of the
future: יִשְׁתַּנֵּה, id. iii. 29 ; יִשְׁתְּנֵא, id. ii. 9 ; יִשְׁתַּנּוּן, id. vii.
28 ; יִשְׁתַּנּוּ, id. v. 10. There occurs א instead of Yod in
the participle fem. מִתְנַשְּׂאָה, which, however, is a Hebra-
ism.

CHAPTER IX.

§ 101.

Verbs beginning with Nun, נ, retain the same some-times, and are conjugated like the perfect verbs. So תְּנָתֶן, לְמִנְתַּן, Ezra vii. 20; יִנְתְּנוּן, id. iv. 13; מְהַנְזְקַת, a par-ticiple in the constructus, id. iv. 15; לְהַנְזָקַת, infinitive in the constructus, id. iv. 22; תְּהַנְזִק, id. iv. 13; לְהַנְסָקָה, Dan. vi. 24; הַנְפֵּק, id. v. 2; הַנְפֵּקִי, id. v. 3. Sometimes the Nun is omitted like in the Hebrew, e.g., יִתְּנֵה, id. iv. 14; יִפֵּל, id. iii, 16; תִּפְּלוּן, id. ib. 5; פּוּקִי, id. 16, 22; הַסִּקוּ, id. 16, 22; מַצַּל, id. ib. 28; תְּחֵת from נְחַת, descend, in the הַפְעַל, properly, to place in a low position, hence, to put down, to prostrate, Ezra vi. 5; מְהַחְתִין, passive participle, id. vi. 1; אַתּוּ, Dan. vi. 11; שֵׂא, Ezra v. 15, both last imperatives. The form אֲחֵת, id. 16, the א with חטף, is of the root חוּת, equivalent to נחת.

§ 102.

The second radical wanting in stems, called gemin-ate, is substituted by a דגש in the first root-letter when preceded by a preformative, e.g., in the הַפְעַל; הַדְּקַת (preterit 3d person fem.) instead of הַדְקַת, Dan. ii. 34; הַדִּקוּ, id. vi. 25; מְהַדֵּק, id. ii. 40; מִדְּקָה, id. vii. 7; תַּדִּק, id. ii. 40; וְתַדְקַנָּה, id. vii. 23. Sometimes the wanting letter is substituted by נ (Nun), e.g., הַנְעֵל, fr. עלל enter, id. ii. 25; לְהַנְעָלָה, id. iv. 3. The above דגש is left out in מֵחַן, infin. קל of חנן, Dan. iv. 24, and in מָחֵא, act. partic.

in הַפְעַל of חיר, id. v. 19.*   It is found also compensated
by the change of the preceding vowel in תֵּרֹע, future קֹל
of רעע, id. ii. 40, and in הָעֶלְנִי. imperative הַפְעַל of עלל,
id. ii. 24. In לְהַעֲלָה, infinitive הַפְעַל of the same verb, id.
v. 7, the פתח is changed into סגול by reason of the fol-
lowing guttural with a קמץ, like in the Hebrew.   The
following are instances of geminate verbs inflected like
perfect verbs: מָרְעַע, active participle of the פַּעַל, id. ii.
40, and תִּמְלַל, future of the הִפְעַל, id. iv. 9.

§ 103.

But in the inflections of the *geminate* verbs, where the
first radical is preceded by *no* preformative, and, con-
sequently inapt of accepting the דגש forte, the compen-
sative דגש is placed in the third radical, *e.g.*, גֹּדּוּ, Dan. iv
11; נַדַּת, id. vi. 19. So also in עַל, " he entered," id. ii.
16, the פתח is showing the ל to have a דגש, if not pre-
vented by its position at the *end* of the word.   So also
are the words, written: עֲלֵּין, id. v. 8, and עֲלֵּלֹת, id. ib.
10, read by the *lectio marginalis*, for the same reason,
עַלַּת, עָלֵּין. The קמץ in עָלֵּין, though followed by דגש forte,
is a long one, such as would be in עָלֵלִין, corresponding to
אָמְרִין (§ 3).   The word דְּקִי, id. ii. 35, is inflected in
accordance with the quiescent עֹ.

§ 104.

An instance of the quadriliteral התפעל after the
Hebrew, is the word אֶשְׁתּוֹמֵם (§ 81).

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* In the edition before me (Berlin, 1866, revised by M. Letteris) it reads
מָחִיר, the דגש compensated by the change of the preceding vowel.

CHAPTER X.

§ 105.

אֲזַל and הֲלַךְ, to go. The former is used only in the
קל, and then only in the *preterite*, Dan. ii. 17; Ezra iv.
22; id. v. 8, and *imperative*, which reads אֱזֶל, id. v. 15.
Of the latter, there is the participle of פְּעַל, מְהַלֵּךְ, Dan.
iv. 26; מַהְלְכִין, id. iii. 25 and iv. 34. The last word
shows a transposition of the vowels. הֲלַךְ in the קל
shows an abbreviation by omitting the ל, as מִהַךְ instead
of מִהֲלַךְ, יְהַךְ instead of יְהַלַךְ, Ezra v. 5; vi. 5; vii. 13.
Some writers suggest a verbal stem הוּךְ as a root for
יהך and מהך; but if such be the case, then the future
ought to be יְהוּךְ with וּ. The suggestion may possibly
refer to the קמץ of מהך, Ezra vii. 13, likewise מְקַם from קום.
But even the claim of the קמץ to this place is very
doubtful; for in the editions of 1488, 1449 and 1517,
the ה of מהך is provided not with קמץ but with פתח. In
יהך, Ezra vi. 5, the ה is properly furnished with פתח;
while the קמץ at the same words, id. v. 5 and vii. 13, is
occasioned merely by the pauses made at these words.

§ 106.

אֲזְדָּא, Dan. ii. 5 and 8, is probably an equivalent to
אָזְלַת, she went (s. Grammar of the Babyl. Talm. idiom,
§ 67).

§ 107.

יְהַב, to give, lacks the *infinitive* and *future*; they are,
however, substituted by the verb נְתַן (v. § 101).

§ 108.

יְכֵל, to be able, forms regularly תִּכָּל, יִכָּל (v. § 76), but וְיֻכַל, Dan. ii. 10, is exceptionally according to the Hebrew.

§ 109.

In the word כִּנְמָא, Ezra, often, being of the root אמר, the ר as the last radical, is apocopated (s. Grammar of the Bab. Talm. idiom, § 7).

§ 110.

The future tense of the verb הֲוָא, to be, occurs some-times improperly with ל instead of the preformative Yod, *e.g.*, לֶהֱוֵא, Dan. ii. 20; Ezra iv. 13; לֶהֱוֵא, Dan. ii. 43; לֶהֶוְיָן, id. v. 17. By this ל the future takes for the most part the meaning of the *optative* or *imperative*. Such a ל is commonly used in the Arabic and also in the Talmudical idiom.

CHAPTER XI.

§ 111.

Paradigm of the verbal or objective suffixes: נְטַר, he has kept.

נְטָרַנִי, he has kept me,

נְטָרָךְ, he has kept thee,

נְטָרֵהּ, he has kept him; נַטְרַהּ, he has kept her,

נְטָרְנָא, he has kept us,

נְטַרְכוֹן, he has kept ye, you.

As for the third pers. plur. there is in the Bibl. Chald. made no use of the pronominal suffix, but of the independent pronoun הִמּוֹ, e.g., וְהוֹתֵב הִמּוֹ, Ezra iv. 10; וְלָא בַטִּלוּ הִמּוֹ, id. v. 5, or הִמּוֹן, as וְהַדֵּקֶת הִמּוֹן, Dan. ii. 34; וּנְשָׂא הִמּוֹן רוּחָא, id. ib. 35.

§ 112.

In the *future* an epenthetic Nun (נ) is sometimes found inserted between the verb and its suffix, e.g., יְחַוִּנַּהּ, Dan. ii. 11; יְתִנְּהּ, id. iv. 22; וִירַחֲלִנַּנִי, id. ib. 2; יְשֵׁיזְבִנָּךְ, id. iii. 15; וּתְדוּשִׁנַּהּ וְתַדְּקִנַּהּ, id. vii. 23; אֲהוֹדְעִנַּהּ, id. v. 17.

§ 113.

The termination הָ֯ of the *infinitive*, when with a suffix, is changed to וּת, e.g., לְשֵׁיזָבוּתָךְ, Dan. vi. 21; לְהַצָּלוּתַהּ, id. v. 15; לַהֲקָמוּתַהּ, id. vi. 4. With a suffix of the first person the infinitive takes the epenthetic Nun (נ), e.g., לְהוֹדָעֻתַּנִי, id. ii. 26.

§ 114.

The verbal inflections ending in וּ take הִי as a suffix of the third pers. masc., *e.g.*, הַקְרְבוּהִי, they brought him, Dan. vii. 13, from the *preterite :* הַקְרִבוּ. The same is the case with the nouns, as אֲבוּהִי from אֲבִי. The verbal inflections ending in ‑ָה take also the suffix הִי, *e.g.*, בְּנָהִי, Ezra v. 11, from בְּנָה preterite. It, however, is changed to יַהּ when annexed to a verbal inflection ending in ‑ָה or ‑ֵא, *e.g.*, מִצְבְּיֵהּ, as he desires it, Dan. iv. 32; לְמֵזְיֵהּ, to heat it, id. iii. 19, from the *infinitives* מִצְבָּא, מֵזֵא, resp. to will, to heat.

CHAPTER XII.

NUMBERS.

§ 115.

The *cardinal numbers* of the Bibl. Chald. are as follows:

Masc.	Fem.
1 חַד,	חֲדָא or חֲדָה,
2 wanting,*	תַּרְתֵּין,
3 תְּלָתָה and תְּלָתָא,	תְּלָת,
4 אַרְבְּעָה,	אַרְבַּע
5 wanting,	wanting,
6 wanting,	שֵׁת, Dan. iii. 1 and שֵׁת, Ezra vi. 15,
7 שִׁבְעָה,	wanting,
8 wanting,	wanting,
9 wanting,	wanting,
10 עֲשְׂרָה,	עֲשַׂר,
11 wanting,	
12 תְּרֵי עֲשַׂר,	
wanting till	
20 עֶשְׂרִין,	
30 תְּלָתִין,	wanting.
wanting till	
60 שִׁתִּין,	
wanting till	
100 מְאָה,	
1000 אֶלַף, אַלְפָא,	

* The number 2 masc. is probably תְּרֵין, according to the fem. תַּרְתֵּין and to תְּרֵי עֲשַׂר, 12, of which the Nun is omitted, as these two words are contracted into one.

<div align="center">Masc.   Fem.</div>

10,000 רִבּוֹ, plur., רִבְוָן, *lectio marg.* רִבְבָן,

1,000,000 אֶלֶף אַלְפִים, *lectio marg.* אַלְפִין,

100,000,000 רִבּוֹ רִבְוָן, *lectio marg.* רִבְבָן.

There occurs תְּלָתֵהוֹן, Dan. iii. 23, with a suffix. Some of the old Grammarians read the second ת with a דגש *forte.* See מנחת שי.

<div align="center">§ 116.</div>

The following are *ordinal numbers :*

<div align="center">Masculine.</div>

Sing.	Plur.
the first, קַדְמָי (§ 28),	קַדְמָיֵא,
the second, wanting,	
the third, תְּלִיתָי,	
the fourth, רְבִיעָי,	⎬ wanting.
emphatical רביעיא, Dan. iii. 25,	
lectio marg. רְבִיעָאָה.	

<div align="center">Feminine.</div>

Sing.	Plur.
the first, emphatical קַדְמָיְתָא,	קַדְמָיָתָא,
the second, תִּנְיָנָה, Dan vii. 5,	
the third, תְּלִיתָאָה, id. ii. 39,	⎬ wanting.
the fourth, רביעיא, *lectio marg.*, רְבִיעָאָה, id. ii. 40 ; vii. 23.	
emph. רְבִיעָיְתָא.	

<div align="center">§ 117.</div>

The words תַּלְתָּא, Dan. v. 16, 29, and תַּלְתִּי, id. v. 7,

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are appellations of a certain rank or dignity, especially military.*

§ 118.

חַד שִׁבְעָה, Dan. iii. 19, signifies seven times as much, sevenfold. Completely it should be עַל חַד שִׁבְעָה, for one, seven, like in other Aramaic dialects, עַל חַד תְּרֵין, for one, two, *i.e.*, twice as much.

* Equivalent to the Hebrew שָׁלִישׁ, שָׁלִשִׁים, captain, leader, Exod. xiv. 7; xv. 4; Yarchi takes תַּלְתֵּי for a fractional number, and interprets וְתַלְתֵּי בְמַלְכוּתָא יִשְׁלַט, he shall rule over the third part of the kingdom.

CHAPTER XIII.

ADVERBS.

§ 119.

The adverbs in the Bibl. Chal. have no special termination, and there occurs only one instance, תִּנְיָנוּת, Dan. ii. 7, showing a trace of a peculiar termination, similar to that of the Hebrew in קוֹמְמִיּוּת.

§ 120.

Adverbs probably original, are:

1. אֱדַיִן and בֵּאדַיִן, then, soon after, hereupon, soon.
2. אַל, not, preceding the *future*, which then takes the meaning of the *imperative*, Dan. ii. 24; iv. 16; v. 10.
3. אֲלוּ, Dan. ii. 31; iv. 7, 10; vii. 8, and
   אֲרוּ, Dan. vii. 6 (occurring seven times), from which is derived the rabbinical הֲרֵי, behold! lo!
4. כָּה, here.
5. לָא, no, not.
6. עוֹד, more, yet, Dan. iv. 28.
7. תַּמָּה, there, Ezra v. 17; vi. 12; מִן תַּמָּה, from there. Gesenius takes, incorrectly, this ה as ה localis (like the Hebr. שָׁמָּה).

§ 121.

Adverbs derived from other parts of words by additional syllables or without, are:

1. אָדְרַזְדָּא, Ezra vii. 23, of uncertain meaning; possibly: diligently, eagerly.*

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* I think it to be of Pers. origin, compound of: زِ\ which means: *of, from,* by reason,— در, meaning: *in, its own, in itself.* (Locat.) and تَ, meaning *to, till*

2. אִיתַי, there is, are, from אִישׁ=אִית, a being, a person (like the Hebr. יֵשׁ from אִישׁ). It is probably the abbreviated plural of אִיתַיִן (like the Hebr. אֲזַי of אֲדַיִן), as in fact it forms with the suffixes, like the nouns in plural, אִיתָנָא .אִיתַי, is to be taken, properly, neither as an adverb, nor as any other part of words, but as a complete sentence, a circumstance which shows the great antiquity of this word. The meaning of אִיתַי with suffixes, therefore, is not merely, there is, but, I am, thou art, he is, etc. Thus הַאִיתָיִךְ כָּהֵל, Dan. ii. 26, is to be translated, art thou able? לָא אִיתַנָא פָלְחִין, id. iii. 18, we are not worshipping; אִיתֵיכוֹן עֲתִידִין, id. iii. 15, are ye ready? אִיתַי אֱלָהֲנָא יָכִל, id. iii. 17, is our God able? (see § 119).

3. אָסְפַּרְנָא, Ezra vi. 12 a. o., speedily, fast.*

4. בִּתְדִירָא, constantly. Therefrom the Rabbinical תָּדִיר, according to Gesenius from דּוּר, tarry, last; according to Rabbi Abraham Lattes from הֲדַר, return, viz. in a periodical way, as in Dan. vi. 17, 21, in regard to the periodical, and not constant, daily prayers.

5. הֲלָא, equivalent to the Hebrew הֲלֹא, signifying an interrogation.

6. הַצְדָּא, Dan. iii. 14, is it true, that . . . ?

7. כְּדִי (כַּאֲשֶׁר), like, as.

(Temp.)= اٰزِدرتٰا: *at this very time, on the spot.* So also is: اٰوزره: *for its own sake,* an abbreviation of this compound in the Turkish language. (See Fuad-Effendi's Osm. Gram., Ch. V., Sect. 2d.

* Probably of Pers. origin; comp. אספתא ('Ασπαδάτας, Diod. S. ii. 33), a name of the god Behram in the shape of a horse, as this animal is called in the Zend, Asp, or Asph. But, Asa : horse is the Sanskrit name which means originally, *speed,* swiftness. See M. Muller, Science of Language.

8. כִּדְנָה and כֵּן (from כְּדֵן), so, thus.

9. כַּחֲדָה, Dan. ii., together, at once.

10. כְּמָה, Dan. iii. 33, how! how very! how much!

11. כְּנֵמָא (v. § 104), as we shall say, namely, as follows.

12. כְּעֶנֶת, כְּעַן, Ezra iv. 10, 11; vii. 12, and כְּעֶת, id. iv.
17 (כָּעֵת), now, presently. כְּעֶנֶת and כְּעֶת are applied
in introducing a sentence, likewise, "and now," in
English.*

13. לְעָלְמִין and לְעָלְמַיָּא, Dan. ii. 44, for ever, in eternity.

14. שַׂגִּיא, Dan. v. 9; vi. 15, 24; vii. 28, many, very,
exceedingly.

§ 122.

Adverbs composed of two or more words:

אַחֲרֵי דְנָה, Dan. ii. 29, 46, and בָּאתַר דְּנָה, Dan. vii. 6, 7,
after this, after which.

כָּל־קֳבֵל דְּנָה, Dan. ii. 12, 24, and

לָקֳבֵל דְּנָה, according to that, in consequence of that,
therefore, likewise.

מִן אֱדַיִן, Ezra v. 16, since that time.

מִן יַצִּיב, Dan. ii. 8, and

מִן קְשֹׁט, Dan. ii. 47, in truth, in certainty.

מִן קַדְמַת דְּנָה, Dan. vi. 11, and

מִקַּדְמַת דְּנָה, Ezra v. 11, before this time, years ago.

עַד אָחֳרֵין, Dan. iv. 5, at last.

עַד כָּה, Dan. vii. 28, hitherto.

עַד כְּעַן, Ezra v. 16, until now.

עַד עָלְמָה
עַד עָלַם עָלְמַיָּא } Dan. vii. 8, and

מִן עָלְמָה וְעַד עָלְמָא, Dan. ii. 20, for ever, in eternity.

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* From עִנַּת, time, like the Hebr. עֵת, which is also applied as an adverb.
כִּי עֵת יַעֲמוֹד, Hos. xiii. 13.

CHAPTER XIV.

PREPOSITIONS.

§ 123.

The prepositions in the Bibl. Chald. are as follows:

בְּ As a prefix, having the same signification as in Heb.

לְ signifying, the same, as in Heb., but mostly the *accusative, e.g.,* מַלְכָּא לְדָנִיֵּאל רַבִּי, Dan. ii. 48, the king elevated Daniel.

אַחֲרֵי, Dan. ii. 29, with suffixes; אַחֲרֵיהוֹן, id. vii. 24, and בָּאתַר, id. vii. 6 and 7 (בָּאתַר,=בִּמְקוֹם) with suffixes: בַּתְרָךְ, id. ii. 39, after.

בֵּין, id. vii. 5, with suffixes, בֵּינֵיהֶן, id. vii. 8, between.

דִּי־לָא בְּ, id. ii. 34, without.

לְוָת,* by, close to; מִן לְוָתָךְ, Ezra iv. 12, from thy neighborhood, *i.e.,* from thee, like the Hebr. מֵעִם.

לְצַד, Dan. vii. 25, towards, at the side.

מִן, from, with suffixes מִנִּי, מִנְּהֵן, מִנְהוֹן, מִנָּה, מִנֵּהּ, מִנָּךְ.

מִצַּד, Dan. vi. 5, from the part, in regard.

קֳבֵל, id. vi. 11, opposite.

עַד, until, till.

עַל, upon, by, near by, to, Dan. ii. 24; vi. 7 and 16; vii. 16; more than, id. iii. 19; opposite, id. iii. 29; v. 23, Ezra iv. 18; on, id. ib. 11, 17; with the suffixes of the plural nouns עֲלֵיהוֹן, עֲלַיְנָא, עֲלֵיהּ, עֲלָיְךְ, עֲלַי and עֲלֵהֹם, Ezra vii. 24.

עֵלָּא מִן, Dan. vi. 8, superior to.

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* Contr. of לְוָת from לְוָא, connection.

עִם, with, by, next, Dan. ii, 11; in (in regard to time), id. iii. 33; iv. 31; vii. 2.

לְקֳבֵל, קֳבֵל, opposite, before, in the presence, Dan. 3; v. 1, 5; in consequence, accordingly, id. v. 10; Ezra vi. 13, with suffix לְקָבְלָךְ.

קֳדָם, before, in the presence, with suff. קֳדָמַי, קֳדָמָיךְ, קֳדָמוֹהִי, קֳדָמַיהּ, קֳדָמֵיהוֹן (קֳדָמָךְ, Dan. v. 23, is irregular).

מִלְּפְנֵי,=מִן קֳדָם, from before, Dan. ii. 15; vi. 27; Ezra vii. 14, with suff. מִן קֳדָמַי, מִן קֳדָמוֹהִי, etc.

תְּחוֹת, beneath, under, Dan. vii. 26; with suff. תְּחֹתוֹהִי, Dan. iv. 9, 18.

מִן תְּחוֹת, Jer. x. 11, from under; with the suff. מִן תַּחְתּוֹהִי, Dan. iv. 11, as if from מִן תַּחַת.

CONJUNCTIONS.

§ 124.

The conjunctions are as follows:

בְּרַם, but, though, surely, Dan. ii. 28; iv. 12, 20; v. 17; Ezra v. 13. Probably from the Rabb. בְּרִי or בְּרִיא, meaning: certainly (בְּרוּר), like the Latin conjunction *verum*, yet, but, from *verus*. Like באמת of the Mishna, meaning: yet, when following אַף עַל פִּי.

דִּי, that, as [because; used in the same way as are אֲשֶׁר and כִּי in the Hebr. Also in relation to a sentence].

כָּל־קֳבֵל דִּי, because of that, for this cause, for reason of that. The word כָּל is here of no special meaning, and כָּל־קֳבֵל seems to be originally one word, forming כְּלָקֳבֵל, like the Rabbin. כְּלַפֵּי, כְּלֹאַפֵּי [from כָּל אַפֵּי, in presence of all that, considering that]. כל קבל seems to be the origin of כָּל־עֻמַּת in Eccles.

הֵא כְדִי (כְדִי), Dan. ii. 43, even as (כאשר), in the same way as.

מִן דִּי, after that, therefrom, Dan. iv. 23; Ezra iv. 23 and v. 12.

עַל דִּבְרַת דִּי, that, in order to, to the end, Dan. ii. 30 דַּד דִּבְרַת דִּי, Dan. iv. 14, has its origin in the ancient use of changing the end-consonant into the initial of the following word when both consonants are of the same nature. (See Proleg. § 198.)

הֵן, if, when. הֵן, in כְּעַן הֵן אִיתֵיכוֹן עֲתִידִין, Dan. iii. 15, has been considered by some to be the Hebr. הן, behold!

But this is wrong; for in the Aram. it never has this meaning, and the sentence is to be translated, Now, *if* ye be ready, etc. (well!), but if not, etc.... A similar ellipsis is found in Exod. xxxii. 32. הֵן אִיתֵי אֱלָהָנָא, etc., ib. ib. 17, must be translated: ... "If the God whom we worship be able to deliver us, He will deliver us from the burning, fiery furnace, and from thy hand." The king having said, who is that God that shall deliver you out of my hand? they, considering the respect due to him, did not contradict directly, but deferentially answered: If He will be able, He will deliver us; but even if, as thou sayest, He be not able to do it, know, that still we shall not worship the golden image. In הֵן תֶּהֱוֵה אַרְכָא, Dan. iv. 24, הֵן is not altering its meaning, but it must be taken with an ellipsis, thus: If (thou wilt) that there be a lengthening of thy tranquillity.—הֵן . . . הֵן, Ezra vii. 26, whether so ... or so ...

לָהֵן, *a*) except, unless, only if, Dan. ii. 11, 30; iii. 23; vi. 6, 8, 13; Ezra v. 12 (from לָא הֵן instead of הֵן לָא, Lat. *nisi*, instead of, *si non*); *b*) therefore, consequently (לְכֵן), Dan. ii. 6, 9; iv. 24.*

וְאַף, id. vi. 22; Ezra v. 10; vi. 5, and also,

לְמָה, Ezra iv. 22, and דִּי־לְמָה, id. vii. 23; that not, unless, like the Talm. דִּילְמָא, and the Hebr. לָמָּה and שַׁלָּמָה. עַל־מָה, why?

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* The passages quoted in *b*) admit just as well the signification given in *a*).

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CHAPTER XVI.

INTERJECTIONS.

§ 125.

הָא, Dan. iii. 25, and הָא in הָא כְדִי (§ 23), may be considered to be interjections, meaning, lo! see! behold!

GRAMMAR

OF THE

CHALDAIC IDIOM

OF THE

BABYLONICAL TALMUD.

CHAPTER I.

§ 1.

The language in which the Babylonical Talmud was written is called the *Babylonical-Talmudical idiom,* and forms a dialect of the Aramaic or Chaldaic language.

§ 2.

The Babylonical Talmud, though very large in volume, maintains in its language grammatical unity and harmony. Its language is characterized as the " *Talmudical dialect,*" from which, however, the dialect of the following parts in the Talmud is more or less different :

a) A great number of passages in the Mishna and Baraitha, as also such sentences as belong to Palestinean authors (R. Yochanan, R. Amea, R. Ashe), which are abundantly scattered in these parts of the Talmud. They are not Aramaic, but Hebrew of a later period, the so-called לשון חכמים, Rabbinical dialect.

b) Sentences belonging to Palestinean sages ; they are nearer to the Targum dialect.

c) Some pieces of notarial style, as honorary instruments, mercantile contracts, etc., being also more of the Targum dialect.

d) The tract of Nedarim, which differs somewhat in its dialect from that of the Bab. Talmud, as has been noticed already by Rabenu Asher in his commentary

to Nedarim, p. 2), saying אלא שלשון נדרים משונה, only
that the language of Nedarim is different (from the
common Talm. dialect). So also is the tract of Nazir
distinguished by its use of some of the phraseology
peculiar to Nedarim. The linguistic peculiarities of
both tracts pertain to the Palestinean dialect (see
§§ 38, 47, 48).

§ 3.

As to its wording the Talm. dialect uses, besides the
Hebrew, also words of many other languages, as Greek,
Latin, Persian, Syriac, Arabic, etc. Concerning the
different Talm. dictionaries, there are given some use-
ful notices by Moses Landau in his preface to the מערכי
לשון. As to the originally Persian words in the Talmud,
see Adrian Reland, dissert. miscellan., t. II., diss. ix.,
and an extract thereof in the בכורי עתים, Jahrgang 587,
p. 76–79.*

§ 4.

The Talmud consists of records and discussions, relat-
ing partly to the doctrines of the different schools
(academies) in regard to ritual statutes, civil and moral
laws, and partly to matter of popular nature, having
the social and political life as the subject of consider-
ation.

§ 5.

In the doctrinal parts of the Talmud a great number
of Hebrew words, as also many technical terms and
designations peculiar to the nature of this matter, are
applied, and expressions originally Greek, as found in
the Mishnah, are profusely employed. In the sections

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* And of later date: T. Perle's Etymologische Studien.

relating to popular matter, however, a great variety of exclusive Talm. words, as also Persian and Chaldaic expressions are abundantly prevailing.

§ 6.

In relation to its grammar the Talmudical dialect is particularly characterized by its disposition towards an utmost *contraction of words*, and this peculiarity is the ground on which the following rules and regulations are founded :

7.

1) The terminal consonant is generally, and, when a Nun (ן), almost always omitted, *e.g.*, אָמְרִי for אָמְרִין, saying, partic. plur. ; מִנָּא for מִנָּן (מִן אָן), wherefrom ? בֵּי for בֵּית, in the house of . . . (Germ. bei) ; חֵימָא, אֵימָא, נֵימָר, I shall, thou wilt, he will say, for נֵימַר, תֵּימַר, אֵימַר ; זוּטָא for זוּטָר, small ; תּוּ for תּוּב (§ 97). There is in the Bibl. Chald. but one instance of such an apocope, viz., the word כְּנֵמָא, Ezra, often.

§ 8.

Apocopated words change either the שוא into a vowel, *e.g.*, תֵּיקוּ instead of תְּקוּם, she will stand, *i.e.*, the question will stand undecided ; or the vowel into a diphthong *, *e.g.*, הֲוַאי instead of הֲוֵית, I was ; or, lastly, the שוא into a diphthong, *e.g.*, מִנַּיְיכוּ for מִנְּכוֹן, from you ; מִנַּיְיהוּ for מִנְּהוֹן, from them.

§ 9.

The suffixes ו and י are often omitted. The first with verbs, the latter with verbs as well as nouns, *e.g.*,

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* See my Prolegomini and my Hebrew grammar, §§ 17, 51.   A.

מָר for מָרִי, my master, teacher, lord; גַּנְבָן for גְּנָבַנִי,* he robbed me (Nedarim 62.); אֲמַרוּ for אֲמוּר, they said, with the vowel ו transposed. In the Syriac the suffixes ו and י are mute. The omission of the suffix י is found more frequently in the Palest. Talm. dialect; thus R. Yochanan says: אִי נְקַטְתֵּיהּ בְּיַד מַאן מַרְמֵי לֵיהּ מִן (Chag. 15:), If I had taken hold of him with my hand, who could wrest him from me? instead of בִּידַאי and מִנַּאי.**

§ 10.

The vowel ו omitted at the end of a verb takes its place before the last consonant as in אֲמוּר (s. § 9).

§ 11.

2) Many of the monosyllabical particles are joined either to the following or to the preceding word, e.g., דִּי, a particle which in the Talm. dialect is never used separately (s. § 25); אִי, when, if, in אִיתֵימָא, if thou wilt say; אִיבָּעֵית, if thou desirest, if thou requirest; הָא, behold, yet, but yet, as הַכְּתִיב, yet, there is written; הָאֲמַר, yet, he said; קָא (§ 23) in קָאֲמַר, he stands saying (sta dicendo), he says; הוּא, he; הִיא, she, in מִנּוּ, מַנּוּ, who is? לָן, to us, in מְנָּלָן, wherefrom is that (known) to us? where is this derived from? So also the dissyllable, הָנֵי, these, in מִנָּהֲנֵי מִלֵּי instead of מִנָּא הֲנֵי מִלֵּי, wherefrom are these things derived?

§ 12.

3) The guttural ע is often elided, e.g., רַץ for רָעַץ, he

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* S. § 92 A.

** In the Talmud edition before me in the quoted passage, מַאן is found instead of מִן, which possibly may be justified by the transposition of the א, similar to אֲמוּר mentioned above.

set (s. רשׁי, Genes. xxx. 38); זְעִירָא for זֵירָא, the Little (surname of a Rabbi of small stature); מַעְבְּרָא for מֵעְבְּרָא, ford, ferry; טוּנָא for טוּעֲנָא, burden; הָאִידְנָא for הָאִי עִדְנָא, this time, at present; הַשְׁתָּא for הָא שַׁעְתָּא, at this moment, hour.

At the beginning of a word the מ is often changed into א (§§ 21, 22). The ה also is sometimes elided, as אֲנַן for אֲנַחְנָא, we; תַּתָּא for תַּחְתָּא, and תּוֹתֵי for תְּחוֹתֵי, under. So are מיירי and איריא probably derived from the Targumic verb ערע, corresponding to the Hebr. קרה, to happen, meet. From the same verb are derived in the Mishnah the words ערא י by elision of the last, and אירע by elision of the first ע, while the Talm. dialect eliding both עs has the derivatives איירי, מיירי instead of אערע, מערע and אוריא instead of איערעא. Thus מאי איריא דתני (Nazir 9, 15, 28) is to be translated what hap-/pened, that he repeated, learned, said . . . ? The word דתני is often suppressed, e.g., מאי איריא ערבי פְסָחִים (Pessa. 50.), מאי איריא סתומין (Nazir 25.). So also אִי מְשׁוּם הָא לָא אִירְיָא, if only for that (if there be no other difficulty) there is nothing met, proved for, or against it. So also מִידֵי איריא (Pessa. 60.), is there anything met, i.e., agreeing with that ? or, is there any relation between the two ? The same sense is expressed by the words איירי and מיירי, they mainly agree with, they fairly meet together (the statements, etc.), but the opposite, one does not concur or correspond to that.*

§ 13.

The ד is sometimes omitted as in אוּנָא for אוּדְנָא (s. §§ 55, 63).

* Aruch explains איירי, they taught, and מיירי, they teach, from the radix

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§ 14.

In the Talmud. dialect the mode of expression is extremely concise and brief. Thus single words represent often whole sentences, and the alternation of persons speaking in the dialogues are very often to be understood by mere implication, without the least indication, while words indicating conjunctions, interjections, and interrogations are often entirely omitted. This peculiarity of the Talmud. idiom is probably due to the circumstance that this great work was not written down as a book by its original author or authors, but composed as a copy of the discussions and discourses as held long since by the teachers and sages of old, and preserved by way of traditions in the memory of their disciples and followers, who at last, after several centuries, have put them down in writing. Everybody knows, that while in writing any word omitted would greatly impair and confound the meaning of the author, in speech, such omissions are far from doing any injury to the sense of the sentence, and may therefore fairly pass without consideration.

§ 15.

The orthography of this dialect corresponds upon the whole to its pronunciation regardless of its etymology. There is consequently in the Talm. dialect no room for idle letters.

§ 16.

The Talmud having been written without vowels, use was made, instead, of the quiescent letters more extensively than is usually the case with books written

אֲרָא or אֻוּר, and מדקא איררין אירריּן (B. K. 30:), as also מידדי אריא in the sense of opposing, objecting.

with vowels. In the Talmud, therefore, vowels are sub-
stituted by letters. The א denotes קמץ or פתח, *e.g.*,
קאָרי for קְרֵי, calling, reading ; מאן for מַן, who ? הואי for
הֲוַי, I was. The Yod (י) denotes חירק or צרי, *e.g.*, מיניה
for מִנֵּה, from him. Two Yods (יי) indicate the diph-
thong *ai*, *e.g.*, מינייכו for מִנַּיְכוּ. The ו stands for חולם,
שׁירק, and also for קבוץ (ֻ), *e.g.*, כוליה for כֻּלֵּהּ, all of
him, it. Two Vavs (וו) or two Yods (יי) often signify
that ו or י are to be read as consonantal sounds, and not
as quiescent, *e.g.*, ספוותיה read סַפְוָתֵהּ, his lips, אהייא
read אֲהַיָּה, on what, which ?

§ 17.

The Talm. idiom having been at the time when it
was spoken provided with no vowels, its pronunciation
has become at last uncertain ; it may, however, be deter-
mined to some extent by the following principles :

a) By the quiescent letters (s. § 16) ;

b) By analogy with the pronunciation of the Chal-
daic and Syriac ;

c) By analogy between different parts of the Talmud
dialect itself ;

d) By tradition or the pronunciation used hitherto
by the Jews in reading the Talmud.

CHAPTER II.

§ 18.

The letters forming the words קָם וְאָבֵד הַכֹּל, are used as prefix-particles, which, divided into the voweled letters אָ, הָ, מְ, קְ, and the unvoweled בְּ, דְ, וְ, כְּ, לְ, furnish the sentence אֲקוּמָה לִכְבוֹד, as *voces memoriales.*

§ 19.

In the Talm. dialect the ה is not, like in the Bibl. Chal., used as an interrogative, but as an interjection or as a substitute for the adverbial הָא, equivalent to the Hebr. הִלֹּא, behold! and yet! *e.g.,* הַכְּתִיב, yet, there, is written (in the Script.); הַתְּנַן, yet! we repeat! (the oral tradition of that doctrine or precept), *i.e.,* and yet we read in the *Mishnah?* הַתְּנִיא, yet, there is a repetition, a learning (of the traditional doctrine), *i.e.,* and yet! it is taught in the *Baraitha?* הָאָמַר, yet he says!?

§ 20.

הָ is sometimes a substitute of the demonst. pronoun fem. הָא, this, *e.g.,* הַשְׁתָּא, contr. from הָא שַׁעְתָּא (s. § 12); הַנִּיחָה, this may rest, *i.e.* this might be right, this would do if . . .; הַתֵּינָה (s. תירוח, Chapt. VIII. end), this will rest, *i.e.,* this will do, or, would be admissible. In the word הַאִידְנָא (§ 12) הָ substitutes the pron. masc. הָאִי.

§ 21.

אַ is a substitute for the preposition עַל, *e.g.,* אֲמַאי for

עַל מָאי, for what? upon what reason? why? אֲגַב for עַל גַּב, upon the back, *i.e.*, over, upon, on; עַל אַדְּעְתָּא for עַל דַעְתָּא, at the opinion, intention; אַלִּיבָּא for עַל לִבָּא according to the meaning, sense; עַל יְדֵי for אַיְידֵי, by hand, *i e.*, by reason, by help, means, etc. Such an א is, however, omitted where the preceding word ends in א, סלקא, סלקא אדעתך for סָלְקָא דַעְתִּין, סָלְקָא דַעְתָּך (Shabb. 71.), אדעתין, it might come up in thy mind, in our mind, *i.e.*, thou wouldst, we could believe.

§ 22.

Sometimes א substitutes the prepos. עַד, *e.g.*, אַדְזוּטַר (Chagg. 5.), till, up to the time, when he was small (young); אַדְחָלָא (Pess. 113.) for עַד דְּחָלָא, to the sand; אַדִּידָך (Kidd. 30.) for עַד דִי יְדָך, till (to the time) that it is in thy hand, power; אַדְּתָנֵי (Shabb. 68:), for עַד דְּתְּנֵי, till, as far, as he repeats, learns (followed by: rather); אַדְמוֹקְדָךְ יָקִיד (Sanh. 33:) for עַד דמוקדך, till the fire burns; אַדְמִקְטוֹרָךְ עֲלָךְ (Abodah Zarah, 58:), till, thy cloak is yet on thee; אַדְמַקִיפְנָא (Berach. 62:), for עַד דְּמ—, till, as long as I make the roundabout-way. It is seen by the quoted examples that the omission of the ד takes place only with words beginning with ד, where it is compensated by Dagesh forte; otherwise the ד is preserved, as אַדְהָכִי for עַד הָכִי, till, as long as in this time, manner, *i.e.*, up to this time, meanwhile, in the meantime.*

§ 23.

The prefix קָ stands for the word קָא, being contracted from קָאִי, which again is an abbreviation from

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* Neither is the ד contr. when כַּד is to be taken in the proper sense of *until*, in regard to time, as כַּד דהוי לי זוזי (B. M. 1), until I shall have money.

קָאֵם, the active partic. Kal of the verb, קוּם equivalent
to the Hebr. עוֹמֵד, standing. This partic. may be used
as an auxiliary verb in connection with the participle
of any other verb, e.g., קָאֵם וְאָמַר, קָאֵי אָמַר, קָא אָמַר, קָאָמַר,
עוֹמֵד וְאוֹמֵר, he is standing and saying, he says, he is say-
ing. This particle, however, has no bearing whatever
upon the meaning of the sentence, and as it merely is
employed to render the phrase more neat, it may as
well be suspended.*

Such phrases as דַּהֲוָה קָאֵם רָדֵי (Yerush. Berach. c. II.),
who was tilling; וַהֲוָה אַרְכוֹנָה קָאֵים דָּאֵין, " and there was an
archont, who was holding court," found in the Talmud
Yerushalmy, show clearly that such was the mode of
speech actually in use.

§ 24.

The particle קָ may be prefixed to any participle
regardless to gender and number, e.g., קָאָמְרִי, they say
(masc.); קָאָמְרָא, she says; קָאָמְרָן, they say (fem.) Sep-
arately taken, it would read קָיְימָא אמרא, קָיְימִין אָמְרִין,
קָיְימָן אמרן.

§ 25.

The דּ substitutes the particle דִי in all its significations
(s. Bibl. Chald. Gram., §§ 37, 124).

§ 26.

As to the punctuation of the prefixes, the five letters
ל כ ב ו ד have a שׁוָא, and follow probably the rules of
the Hebrew prevailing with וֹ כ ל ב, followed likewise
by the Bibl. Chal. The א and the ה have principally

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* This particle is chiefly employed in the interrogative and affirmative to
make the expression more emphatic; it corresponds, though not in meaning,
yet in its application, to the English auxiliary verb, do.

פתח, which probably changes into קמץ when preceding a guttural. The מ has חירק, like in the Hebr. and the Chald., and probably changes into צירה when preceding a guttural.

§ 27.

There may be prefixed to a word two and also three different particles, e.g., אַדְרַבִּי מֵאִיר (Berach. 3), on that (doctrine, precept, etc.) of Rabbi Maïr; כִּדְרַבִּי יַעֲקֹב (ib. 4), like, as that (doctrine) of rabbi Yacob ; לְכִדְתַנְיָא (ib. 11), (in relation to a like (doctrine) as has been taught (in the Baraitha) ; מִדְּקָתָנִי (ib. 2), from that he is teaching, orally repeating, quoting.

CHAPTER III.

§ 28.

The *status emphaticus* ending in א is also used in the Talmud and in singular number even more frequently than in the Bibl. Chaldaic, as חַד גַבְרָא.

§ 29.

The genitive is generally denoted by דְ, which, how-ever, is omitted when following such words as are more frequently used, as בַּר, son; בַּת, daughter; בֵּי, house, and the like.

§ 30.

Nouns and prepositions followed by the genitive דְ commonly take, like in the Chald. (s. B. Chal. Gr., § 36), the pronoun suffix merely for the purpose of ampli-fying the phrase, *e.g.*, עַבְדֵיהּ דְהוֹרוֹדוֹס, his slave of Herod, *i.e.*, Herod, his slave, or Herod's slave.

§ 31.

So also stand לֵיהּ, to him; לָהּ, to her; לְהוּ, to them, before words beginning with the לְ dative or accusative for no other use but merely to fill out the phrase, *e.g.*, אֲמַר לֵיהּ לְשַׁמָעֵיהּ, he said to him, to his servant, *i.e.*, he said to his servant; אֲמַר לָהּ לִדְבֵיתְהוּ, he said to her, to his wife, *i.e.*, he said to his wife; כִּי הֲוָה חֲזֵינָא לְהוּ לְרַבָּנֵן (Berach. 6:), when I have seen them, the rabbis, *i.e.*, when I have seen the rabbis. A similar pleonasm is often

found in the unnecessary use of the objective suffix joined to a word preceding the accusative, *e.g.*, קְרָעֵיהּ לִלְבוּשֵׁיהּ וְאַהַדְרֵיהּ לְקַרְעָא לַאֲחוֹרֵיהּ (Pess. 3:), he tore it, his raiment, and turned it, the rent, backwards, *i.e.*, he tore his raiment and turned the rent backwards.

§ 32.

The masc. plur. *non-emphaticus* ends in ־ִי (like in the Syriac, though here in אַ־=), *e.g.*, גַּבְרֵי, men; חַכִּימֵי, sages, wise men.

§ 33.

Some masc. nouns plural end in אָתָא, וְתָא, *e.g.*, רֵישָׁוָתָא, heads (Kid. 29:); לֵילָוָתָא (B. M. 86:; B. Bath. 73:; Gittin 57.), nights; אָסְוָתָא (Gittin 56:), physicians; חֵילָוָתָא, hosts (Chulin 60).

§ 34.

The possessive pronoun suffixes are substantially the same as in the Chaldaic, with the difference, however, that in the Talmud. dialect the singular suffix, first person, singular noun, often ends in *ai*, like the first person, plural noun, *e.g.*, נִדְרַאי (Kethu. 63.), my vow; סַכִּנַאי (ib. 77:), my knife; אָרְחַאי (ib. 105:), my path; תִּגְרַאי (Neda. 62.), my quarrel; נַפְשַׁאי (Yebam. 64:), my person. So also nouns with feminine terminations, as דּוּכְתַּאי (Kethu. 77:), my place; עַל דַּעְתָּאי,=אַדַּעְתָּאי, according to my opinion.

§ 35.

So also varies in the Talmud the possessive suffix of the singular, second person, singular noun, from that in the B. Chal. by ending in ־ִיךְ more frequently than in ־ָךְ, *e.g.*, לְטַעְמִיךְ, according to thy statement; סְמָנִיךְ, thy

sign, mark (mnemotechnical), (Pess. 20.) ; פְּסוּקִיךְ (Chag. 15.), thy verse ; עֲבִידְתִּיךְ (Keth. 105:), thy business. There are, however, many also in ־ךְ, as רַבָּךְ (Pess. 24.), thy teacher.

§ 36.

The possessive suffix first person plural with the noun singular ends in ־ין, *e.g.*, פִּרְקִין (Berach. 11 :), our chapter ; אַרְעִין (Sanh. 94.), our country ; דַּעְתִּין, our opinion.

§ 37.

In the Talmudical orthography, excluding, as above said, every idle letter, the silent Yod (י) before the suffix ךְ of the second person masculine with the noun in plural, as also before the suffix ה of the third person feminine, the noun plural, though written in the Chaldaic, is here always omitted (s. B. Chal. 94, § 14).

§ 38.

The suffix of the second person plural, with the noun in plural or in singular, is formed by ־יְכוֹ instead of ־כוֹן and ־כוֹן (§ 8) ; so also is the suffix of the third person plural with the noun in plural or in singular termed in ־יְהוּ instead of ־הוֹן and ־יְהוֹן, *e.g.*, פּוּמַיְיכוּ, your mouth ; אוּדְנַיְיכוּ, your ears (Kethu. 112.) ; גַּבְרַיְיכוּ (Shabb. 140:), your men ; שִׁבְחַיְיהוּ (Berach. 6.), their praise ; גְּלִימַיְיהוּ, their cloak ; אַגְרַיְיהוּ (B. M. 83.), their wages ; מָנַיְיהוּ (Shabb. 133 :), their garments. An exception to this rule is the word כֹּל, all, which, though properly a noun, has כֻּלְהוּ, they all, all of them, without the Yod (י), after the form of the particles, לְהוּ, to them ; בְּהוּ in them ; דִּידְהוּ, theirs. The termination ־ו is in feminine often changed into ־יר, *e.g.*, רֵישְׁתִינְהִי, their (fem.) head,

superintendent; קְרְחָיְיכִי, their (f.) baldness of head; פַּרְחָיְיכִי (Pess. 110.), their young ones. The suffix termination in הוֹן is peculiar to the two tracts of Nedarim and Nazir, e.g., לְהוֹן, Nazir 31. and: 32., and: 38:, 44:, 57:, 59.; דִּיקְנְהוֹן, ib. 39:; נִימְהוֹן, ib. 49:; מִתַּרְוֵיהוֹן, ib. 40.; מִנְּהוֹן, ib. 52:; גַּבֵּיהוֹן, ib. 59.; כְּמִירֵיהוֹן, ib. 29.

§ 39.

The suffix of the third person singular masculine with the noun in plural is formed in ־ֵה like that, with the noun in singular, e.g., כַּרְעֵיה, his feet; גְּבִינֵיה (B. K. 117.), his brows. Termed in ־ֵיהִי it is found in רַגְלוֹהִי דְּבַר אֶנָשׁ (Succah 53), the feet of the son of man, a phrase ascribed to R. Yochanan (s. § 2, c.).

§ 40.

The nouns: אַב, father, אַח, brother, חָם, father-in-law, are (like in the Hebr., Chal. and Syriac) somewhat irregularly declined, as follows:

Singular Suffix.

I. person אַבָּא (B. M. 59:),	חֲמִי אֲחִי,	my. . . .
II. person אֲבוּךְ (ib. 84),	חֲמוּךְ אֲחוּךְ,	thy. . . .
III. person אֲבוּהַ *,	חֲמוּהַ אֲחוּהַ,	his. . . .

Plural Suffix.

I. person,	אֲבוּן (Pess. 31),	our. . . .
II. person,	אֲבוּכוֹן (ib.),	your. . . .
III. person,	אֲבוּהוֹן (ib.),	their. . . .

It is proper to observe here that the פתח with הַ is a furtive one, under the same rule as in רוּחַ.

The plural of אַב forms, like in the Chald. in אֲבָהָן and אֲבָהָתָא; the plural of אַח is אֲחֵי.

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* Also regularly.

§ 41.

The noun בַּר, son, forms the plur. like in the targum
Chal. and Syriac in בְּנִין, בְּנֵי לִבְנֵיהּ (Bera. 8.) ; בִיר instead
of בַּר is found in a sentence of R. Yochanan, דֵין גַּרְבְּמָא
דַעֲטִירְאָה בִיר (Berach. 5 :, B. B. 116.), this is the boon of
the tenth son (dead), and is of the Palestinean dialect,
as the expression בִיר רבי for בִּירַבִּי or בִּי רַבִּי, the son of
Mr. . . . is used very frequently in the Palestinean Tal-
mud.

The feminine of בַּר is בְּרְתָא, daughter, of which the
status constructus is בַּת, and in the plural בְּנָתָא ,בְּנָן the
same as in the Syriac, only that in the latter it is written
בְּרַת, and pronounced בַּת.

§ 42.

In the noun אֱנָשׁ, man, the א, like in the Syriac, is omit-
ted in the compound בַּר נַשׁ, son of man, *i.e.*, a person,
and its plural is אִינָשֵׁי (with צְרִרי as a Syriacism), men,
without difference of gender, while גַּבְרֵי, men, means
discriminately male.

§ 43.

בַּיְתָא, house, has in plural בָּתֵּי.　From בַּיתָא is derived
the irregular form, דְבִיתְהוּ, his wife, properly the wife
of his house.

§ 44.

The following fem. nouns take the masc. plural :

Singular.	*Plural.*
אִתְּתָא, wife, woman,	,פֻּשִׁר
מִלְתָא, thing, word, speech,	,מִלֵּי
שַׁבְּתָא, Sabbath, week,	,שַׁבֵּי
שַׁעְתָא, time, moment, hour,	,שָׁעֵי
שַׁתָּא, year,	.שְׁנֵי ,שְׁנִין

CHAPTER IV.

§ 45.

The personal pronouns are the following:

Singular.	Plural.
I. person, אֲנָא, I,	אֲנָן, we,
II. person, אַתְּ, thou,	אַתּוּן, yea,
III. person, איהו, m. he, אִיהִי, f. she, אִינְהוּ, m., אִינְהִי, f. they

(Berachoth 44).

§ 46.

אינון in Nazir 57 :, 64. is a Targumical form ; אַנְתְּ שְׁלֹמֹה for אַתְּ (Shabb. 30), thou Solomo, is of the Palestine dialect, the author of the phrase being a Palestinean.

§ 47.

Demonstrative pronouns are: הַאי masc., הָא fem., this (that) ; הָנֵי, plur. com., these, those.

The Chaldaic דֵּין, this (masc.) is found only in such phrases as belong to Palestinean authors, *e.g.*, דֵּין גרמא, by R. Yochanan (§ 41); דֵּין עֵסֶק בִּישׁ, this was a bad business (B. Kama. 99.), by R. Cheya, who lived in Palestine ; דֵּין גְּלֵי רָזַיָּא (Sanh. 31.), this (man) reveals secrets, by R. Amae, and כָּל מִן דֵּין וְכָל מִן דֵּין סְמוּכוּ לָנָא (Kethub. 17.), only such as this and that (man) may promote us (to Rabbis and judges), a verse sung at the occasion of R. Amae's and R. Ashe's promotion to the dignities mentioned above. דֵּין רֵישׁ קְטִיעָא יְמַלֵּל (Sotah

35), this severed head shall it speak ?* presumed to be said by the Israelites against Joshua at the time of Moses.

הֲדֵין is often used in Nedarim, e.g., הָדֵין הוּא (5) ; הֲדֵין (11, 22) ; כְּהָדֵין לִישָׁנָא (10) ; וְהָדֵין קְרָא (7) ; הָדֵין זִיזָא (6) ; אֲגִיזָא מִן (38) ; לְהָדֵין פְּסוּקָא : (25) : וְהָדֵין אָמַר, הָדֵין אָמַר; מָה (62) ; הָדֵין גַּבְרָא; (50) ; בְּהָדֵין עָלְמָא (ib.) הָדֵין קְרָא הָדֵין (66). So also in Nazir 3, 10, 27, 35.

הָדָא is the fem. of הָדֵין, e.g., הָדָא דְּתַנְיָא (Ned. 53) ; הוּא דְּאִיבַּעְיָא לִי (ib. 55) ; פְּשַׁט לֵיהּ מִן הֲדָא (ib. 57), three times, 58 two times ; הָדָא מִילְתָא (ib. 91).

Sometimes עָדָא stands for הָדָא, and in the plur. עָדֵי, e.g., עָדָא תְּהֵא (Pess. 53), it may be this (statement, f.) ; עָדָא אָמְרָה (B. M. 60), this (passage, f.) says it, proves it ; עָדֵי גּוּבְרִין (Gittin 45), these are men. In the passage, however עָדֵי סוּרָאָה הוּא (Gittin 31), it is used in the singular.**

§ 48.

The Syriac and Masoretic הָלֵין, these, occurs in Neda. rim, e.g., דְּהָלֵין יוֹשְׁבֵי יַבַּשָׁה נִינְהוּ; (2) הָלֵין מִשּׁוּם דְּאַוְרֵשׁוּ (37, 38), הָלֵין קָרְיָין וְלָא כְּתִיבִין הָלֵין כְּתִיבִין וְלָא קָרְיָין (30) ; these (words or letters) are read and not written, and those (words or letters) are written and not read ; הָלֵין הָלֵין וְהָלֵין (49) ; לְהָלֵין נַקְדָּנֵי דְּהוֹצָל (48) ; נִכְסִין דְּהָדֵין (97) ; הָלֵין נְכָרִים (91). So also in Nazir 4, 13, 14, 19, 37.

* רש"י to the same interprets קְטִיעָא, small, in relation to the head of the name, and Aruch, art. רריש, explains severed head, to relate to Joshua's childlessness at that time ; both explanations are too weak to deserve any consideration. מהרשא to עין יעקב defines it to relate to the prefixed Yod, being a sign of elevation to the office, not bestowed from God but by Moses ; hence, "should this man without dignity have the right to speak ?"

** But taking the whole passage מַאן דְּאָמַר עָדֵי, סוּרָאָה הוּא, and reading it, he who says these or such (things) is a Syrian, עָדֵי may be considered as not exceptional.

There occurs in B. M. 90, הָלֵין תּוֹרֵי, but this passage belongs to a question put by Palestineans (s. רשׁ״י, ib.). The Chald. אִלֵּין, these, is found in B. M. 15, used in a notary style.

§ 49.

There are yet other demonstrative pronouns, as חַהוּא, that (masc.), הַהִיא, that (fem.), הָנְהוּ, those (com.). These words represent also the indefinite pronoun: some one, some body, a certain (quidam), but then they always are followed by an appellative noun, e.g., הַהוּא גַּבְרָא (Berach. 6), one man, a certain man; הַהוּא סָבָא (ib. 5), one old man; הַהִיא מַטְרוֹנִיתָא, a certain matron; הָנְהוּ תְּרֵי אִלְּמֵי בְּרִיּוֹרֵי (Ber. 10), some vulgar people; (Chag. 3), (there was once) two dumb persons. Sometimes הַהוּא stands for הַהוּא גברא, e.g., הַהוּא דְּהָוָה קָאָמַר וְאָזֵיל (Sanh. 7), that (man) used to say; הַהוּא דַּאֲתָא (Keth. 67), that (man) who came; and likewise for הַהִיא אִתְּתָא, e.g., הַהִיא דַּאֲתָא לְקַמֵּיהּ (Ned. 50), that (woman) that came before him.

§ 50.

The expression הַהוּא גַּבְרָא, used as a euphemism, relates partly to the first, partly to the second person, in sentences of an odious or ominous sense, e.g., הַהוּא גַּבְרָא בְּעֵל דְּבָבֵיהּ דְּהַהוּא גַּבְרָא הוּא (Gittin. 53), that man there (thou) is the enemy of this man (of mine), i.e., thou art mine enemy.

§ 51.

אִידַּךְ and הַאִיךְ, sing. masc., and הָךְ, fem., denote, that there, the other there; and הָנַּךְ, plur. com., those there, the others there.

וְאִידַּךְ occurs very frequently in the sense: and the

other of the two opposing parties, what has he to reply? how is he able to maintain yet his statement?

Examples for הָאִיךְ, s. Pess. 3, and Ned. 36 (דְּהָדֵין דְּהָאִיךְ, דְּהַהוּא), and for הָךְ in B. K. 2. Examples for הָנַךְ are הֲנֵי אִין הָנַךְ לָא (Chag. 11), these here, yes; the others there, no; הַנַךְ אֲזַלוּ לְעָלְמָא וְהָנֵי אַחֲרִינֵי נִינְהוּ (Bezah 11), those there are gone, and these here are others.

הָנַךְ, הָךְ, הַאִיךְ represent properly the original pronouns הֵנֵי, הַאִי הָאִי, increased by the suffix of the second person singular ךְ, saying as much as this thine, and indicating a reference to the person addressed, like the Italian *cotesto*.*

§ 52.

The pronouns אִיהוּ and אִינְהוּ, when expressing the verb to be (he is, they are) take often at the beginning** the letter נ for the purpose of preventing a *hiatus* which necessarily would take place, as the preceding words mostly end in a vowel-syllable, *e.g.*, מַאי נִיהוּ (B. K. 3), what is? אִיהוּ נִיהוּ (Pess. 10), he is, it is the same; אַחֲרִינֵי נִינְהוּ (Bezah 11), these are others; תְּרֵי (Keth, 22), they are two and two; צַדִּיקֵי גְמוּרֵי וּתְרֵי נִינְהוּ נִינְהוּ (Chag. 9), they are very righteous men; accomplished, righteous men; הַיְינוּ is a compound from הַאי נִיהוּ, and means, that is.

§ 53.

Possessive pronouns are דִּיֽדִי, דִּידָךְ, דִּידֵיה, דִּידָהּ, דִּידָן, דִּידְהוּ, דִּידְכוּ, mine, thine, etc. The second ד stands here for the ל of the Targumic possessive pronoun דִּילִי, יְלָךְ., etc., of which the B. Chald. has one instance in Dan. ii. 20.

* Or the Lat. *iste*.　　　　　** Instead of the א.

Examples: דִּידִי עֲדִיפָא מִדִּידְכוּ, mine (opinion) is better than yours; אֲנַן בְּדִידָן וְאִינְהוּ בְּדִידְהוּ, we are (busy) with our (things), and they with their (ones); הָא דִּידֵיהּ הָא דְּרַבֵּיהּ, this is his (opinion), and the other one his master's. R. Yochanan says to the Palestineans (Succa 44; B. K. 17), דִּילְכוֹן אָמְרִי דִּילְהוֹן הִיא, yours, they say, it is? (the knowledge of the law), theirs it is!

§ 54.

Interrogative pronouns are מַאן, who? and derived from this are מְנוּ, who is he? and מַנִּי, who is she? (§ 11); מַאי, what? הֵי, which? Examples for the last: הֵי מִינַּיְיהוּ (Chag. 7, 13), which of them? הֵי מַעֲשֶׂה (Bez. 10), which event? fact?

It seems proper to observe here that it is incorrect to derive, as some writers do, the word מאי in the phrases מאי קרא, מאי משמע, and the like from the pronoun הֵי, and to read consequently מֵאי מַשְׁמַע, from what is this to be inferred? מֵאי קְרָא, from which verse (in the Scriptures) is this to be proved? for as this pronoun is to be written without א, there is no reason for its existence in the derivative. It probably is to be read מַאי משמע, what is it that may show that? מַאי קרא, what verse is it that may prove that?

§ 55.

But מַאן and מַאי, though originally interrogatives, they are not used as such, e.g., מַאן דְּאָמַר, he who says, whoever says; מַאי דְּהָוָה, that what was. Sometimes הַאי מאן (Ber. 6; B. K. 30) stands for the same expression.

מִידִּי (Syriac and Palestinean Targum מֶדֶּם, and Babyl. Targum מִדַּעַם), anything, aught; מִידִּי דְּאִית לֵיהּ

הֲנָאָה מִינֵּיהּ (Kidd. 51 :), anything of which he may have some profit.*

§ 56.

The interrogative הֵי is analogous to the Hebrew אֵי. It is employed in forming some adverbs, e.g., הֵיכָא, where? (like the Hebr. אֵיפֹה, אֵיכֹה); הֵיכִי, how? (Hebr. אֵיךְ). The Palestinean dialect uses הֵידָא, הֵידֵין (Hebr. אֵיזֶה, אֵיזוֹ) corresponds to the Syriac (אַידָא), which? what? who? So Nedarim 26 (according to רשׁי); הֵי דֵין הוּא אֵידֵין רֵאשׁוֹן וְהֵי דֵין הוּא אַחֲרוֹן. There occurs in Tamid four times with א. From הֵי amplified comes the word הַיָּא. It is, however, used only either with א prefixed (s. § 21) as אֲהַיָּא (Berach. 34 :; Menach. 79 :), to what (statement does this relate?) or with a prefixed לְ and the ה elidited, so as to read לַיָּא (Berach. 58.), whither? toward what (place)? Hence the frequent expression כְּלַפֵּי לַיָּא, what to? where to? to what end?

§ 57.

The datives לִי, לָךְ take often the insignificant syllables נֵיהּ prefixed, e.g., שַׁדְרִינְהוּ נִיהֲלֵיהּ (Keth. 67 :), he sent them to him; מַיְיתִי נִיהֲלָהּ (Yebam. 63.), he brings to her; אַמְטְיוּהָ נִיהֲלֵיהּ (Shab. 119.), they brought it to him; מַגְבֵּי לְהוּ נִיהֲלַיְיהוּ אַרְעָא (Keth. 92.), he makes them seize the ground in payment.

§ 58.

The possessive pronouns דִּידִי, דִּידָךְ, etc., stand some-times for the single possessive suffix, e.g., טַעְמָא דִּידִי (Pessa. 23.) for טַעְמַאי, my reason; דְּמָא דִּידָךְ (ib. 25 :) for דְּמָךְ, thy blood. So also בַּהֲדֵי דִּידִי (Keth. 203 :)

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* S. § 97.

for בַּחֲדַאי, with me; בֵּין דִּידֵיהּ לְדִידָהּ (Berach. 48.) for בֵּינֵיהּ לְבֵינָהּ, between him and her.

§ 59.

The expression אִידֵי וְאִידֵי (Pess. 39 :; Chag. 6 :) corresponds to the English these and those, both.

NUMBERS.

§ 60.

The cardinal numbers are:

	Masc.		Femin.	
1.	חַד (Berachot 5.)		חֲדָא (ib. 49.)	
2.	תְּרֵי (ib. 6.)		תַּרְתֵּי (ib. 3.)	
3.	תְּלָתָא (ib. 6.)		תְּלָת (ib. 3.)	
4.	אַרְבְּעָא (B. mezià 73. B. Batrà 71:)		אַרְבַּע	
5.	חַמְשָׁא (B. mez. 73.)		חֲמֵשׁ (Nazir 38.)	
6.	שִׁיתָּא (id. ib.)		שִׁית (Berach 3:)	
7.	שַׁבְעָא (Pessach. 110.) and with Sincope שַׁב (Gittin 57.)		שַׁב (Berachot 55: Sanhedrin 29.)	
8.	תְּמָנְיָא (Jomà 72.)		תְּמָנֵי (B. batrà 75:)	
9.	תִּשְׁעָה (Hiruvin 56:)		תְּשַׁע	
10.	עֲשָׂרָה (Berachot 56.)		עֲשַׂר (B. batrà 167.)	
11.	חַדְסַר		חַד סְרֵי (Arachin 12.)	
12.	תְּרֵיסַר (Megillà 2.)		תַּרְתֵּי סְרֵי (Arachin 12.)	
13.	תְּלֵיסַר (Megillà 2.)		תְּלָת סְרֵי (Berachot 55: Sanhedrin 106.)	
14.	אַרְבֵּיסַר (Megillà 2:)		. . .	
15.	חֲמֵיסַר (ib.)		חַמְסְרֵי (Schabbat 118.)	
16.	שִׁיתְסַר (Megillà 2.)		שִׁיתְסְרֵי (Schabbat 2:)	
17.	שֵׁיבְסַר (Megilla 2.)		שַׁבְסְרֵי (Berachot 55:)	
18.	תְּמָנֵי סַר		תְּמָנֵי סְרֵי (Arachin 12.)	
19.	. . .		תְּשֵׁיסְרֵי (ib. Berachot 28:)	

	Masc.		Femin.
20.	עֶשְׂרִין (Bechovot 50.)		
21.	עֶשְׂרִין וְחַד (ib.)		
30.	תְּלָתִין (Jomà 71:)		
40.	אַרְבְּעִין (Avodà Zarà 9.)		
50.	חַמְשִׁין (B. batrà 172.)		
60.	שִׁתִּין (B. Kamà 92:)		
70.	שַׁבְעִין		
80.	תְּמָנִין		
90.	תִּשְׁעִין		
100.	מְאָה (B. batrà 25:)		
200.	מָאתָן (Ketuvot 106.)		
300.	תְּלָת מְאָה (B. batrà 73.)		
1000.	אֶלַף (Sanhedrin 39.)		

St. emphat. אַלְפָּא (Berachot. 6.)

2000.	תְּרֵי אַלְפֵי (B. batrà 26:)
6000.	שִׁיתָּא אַלְפֵי (Moëd katan 10:)
10,000.	רִבְבְתָא (Berachot 6.)

Plur. רִבְוָתָא (Sandedrin 36.)

12,000.	תְּרֵיסַר אַלְפֵי (B. batrà 150:)
100,000.	מְאָה אַלְפָּא (Rerachot 8:)

§ 61.

בֵּי תְרֵי signifies: two persons (Chagig. 11:); בֵּי עֲשָׂרָה (Kidd. 80:), ten persons; בֵּי מֵאָה (Berach. 50.), hundred persons

§ 62.

תְּרֵי and תַּרְתֵּי are used with the suffixes כוּ and הוּא, and read thus: תְּרַוַיְיכוּ (Berach. 48.); תְּרַוַיְיהוּ (ib. 5:).

§ 63.

The numbers from 11 to 19 ending in סַר are often employed also for the fem. gender; and may, therefore,

be considered to be of comm. gen. The fem. termination in סְרִי is seldom used.

NOTE. Buxdorf in his Chald. and Syr. grammar declares, and after him some other grammarians, as also Fuerst in his Lehrgebäude, p. 242, שְׁתְסְרֵי or שְׁתְסְרֵי, to be as much as תְּשַׁע עַסְרֵי, 19, contr. by way of syncope and metathesis, and as a support thereto he quotes an instance from Pseudo Yonathan, Genes. xi. 25. It is true that in the quoted passage שְׁתְסְרֵי is found used for the number 19; but there is no doubt but that this word was inserted by mistake, either of copy or print. For it is hardly possible to think of any language, dialect, or people, however low their state of civilization may yet be, to have no discriminative expressions for two numbers as different as 16 and 19. תְּשִׁיסְרֵי or תְּשַׁסְרֵי, however, are correct, and occur in the Talmud, Arachin 12. and Berach. 28 :.

§ 64.

The ordinal numbers are:

קַמָּא (derived from קַדְמָי), the first; plur. : קַמָּאֵי; fem. singul. : קַמְיְיתָא (Berach 21.) ; plur. קַמְיָיתָא (ib. 7.), the first ones.

תִּנְיָנָא, תִּנְיָן, the second.

תְּלִיתָאָה, תְּלִיתַאי, the third.

עֲשִׂירָאָה (Berach. 5 :), the tenth.

The expression קַמָּא קַמָּא (Gittin 12.), corresponding to the rabbinical רִאשׁוֹן רִאשׁוֹן, signifies : step by step, gradually, successively.

§ 64b.

Terms expressing fractions are :

פֶּלְגָּא, $\frac{1}{2}$.	רִיבְעָא, $\frac{1}{4}$,
תִּילְתָּא, $\frac{1}{3}$ (B. M. 100.),	חוּמְשָׁא, $\frac{1}{5}$.

וְמֵי רִיבְעָא (Kett. 21.), properly, less $\frac{1}{4}=\frac{3}{4}$, וְמֵי, being the pass. partic. of the verb נְכָא, נַכִּי (s. B. Ch. gr. § 88): to subtract, properly, to beat, like the Fr. abattre.*

§ 64c.

The termination of the ordinal numbers is employed also for denoting patronymical nouns, *e.g.*, פַּרְסָאָה בַּבְלָאָה (Gittin 11); סוּרָאָה (ib. 3., Keth. 53:); פּוּמְבְּדִיתָאָה (Ket. 82.); נַרְשָׁאָה (Chul. 128.); גְּלִילָאָה (B. K. 52.).

Rab's name, אַבָּא אֲרִיכָא, is supposed by some recent writers to be such a patrial name, relating to the city Areca.** But this is incorrect, for in this case it ought to read: אֲרִיכָאָה. The fact, however, that Rab was tall of stature, is distinctly stated Nidda 24: רַב אָרוּךְ בְּדוֹרוֹ הָיָה, hence his name אריכא.†

* And the Engl. *abate.*

** In the province of Susiana, s. Ptolm. vi. 3; Mark. xxiii. 6.

† Dr. Muhlfelder takes אריכא in the sense of: *healer*, figuratively, reformer, as a complimentary name of Rab for his endeavors toward securing the ecclesiastical independence of the Babylonian congregations from under the ambitious control of the Palestine community. But, besides that the application of this word, being singular and as unique as strange at the time in question, the grammar of the word, as will be seen, speaks yet more decidedly against M.'s definition. For אריכא is the adjective noun formed from the pass. partici. אֲרִיךְ of the verb, אָרַךְ in קל (s. B. Ch. gr. §§ 49, 50.) by the affix of the א *emphaticus.* (s. B. Ch. gr. § 33.). Hence, even in the sense suggested by M., the proper meaning of the word would be: healed, figurl. reformed, in a pass. and not active mood, as reformer. No doubt, אריכא is to be taken in its original meaning: long, tall, inasmuch as the passage quoted above sufficiently testifies of אריכא to be Rab's epithet in relation to his tallness of stature, like זוטא, חקטן. Or, what seems to be yet more probable, אריכא, emphatically: *the archon,* from the Gr. ἄρχων, leader, which he in fact was, as stated in the quoted passage.

CHAPTER VI.

THE VERBS.

§ 65.

The conjugations are the same as in the Chaldaic language, with the only difference that in the forms אֶתְפְּעֵל, אִתְפְּעֵל and אִתְפַּעֵל (like in the Targum and the Syriac) the Talmud always employs א instead of ה.

§ 66.

In the preterite, the ת in the Chaldaic affixed to the first pers. sing. is in the Talmud always omitted; *e.g.*, חֲזַאי, I have seen, for חֲזִית; הֲוַאי, I have been, for הֲוֵית ; תְּנַאי, שְׁקַלִי, I have taken, for שְׁקַלִית ; אֲמָרִי for אֲמָרִית ; קְרַאי (§ 87); קַיְימָת (Yeba. 64 :), I have stated, for קַיְימִי ; שְׁקַלַת.

§ 67.

The ת affixed in the Chal. to the third pers. sing. is in the Talmud generally omitted and replaced by א or ה. *E.g.*, אֲמַרָה לֵיה, she said to him; אִיקַּדְּשָׁה לֵיה (Keth. 62 :), she was married to him; אִיעַלְיָא אִמָּךְ (Yeba. 63.), thy mother became better; אִיבַּעְיָא לְהוּ, it was asked, inquired (about something doubtful, problematical) from them, instead of אִתְבַּעֲיַת.

In the קל of the ל"א נחי, however, this ת is replaced by Yod (י) which is connected with the radical א. *E.g.*, הֲוַאי (Chag. 6.) for הֲוָת, she was; סְנַאי סְפִינְתָּא (B. Bath. 79 :) for סְנָת, the ship went; אֲתַאי אֲחָתֵיה (Kethu. 67 :), his sister came, for אֲתָת. The same occurs sometimes

also in the other forms, *e.g.*, מַחֲאִי (Keth. 68:), she protested ; אִיגְּלַאי מִלְתָא (Pessa. 31.), thing was discovered, exposed.

§ 68.

נָא, the Chald. termination of the first pers. plur. is changed into ‪ָ‬ן, *e.g.*, אֲמַרָן (Berach. 12.), we have said ; אַשְׁכַּחָן or אַשְׁכַּחָן (ib. 10.), we have found.

§ 69.

The termination וּ of the third person plur. takes in the T. its place between the second and the third radicals, *e.g.* , נְתוּר (Berach. 56.), they fell down, instead of נְתָרוּ ; אֲסוּר (ib. 56:), they have bound, forbidden, for אֲסָרוּ ; עֲבוּד (Pess. 2:), they have done, for עֲבָדוּ ; גְּזוּר (ib. 16.), they have resolved ; נְפוּק (Ned. 59), they went out ; גְּזוּל (B. Kam. 94:), they have robbed ; אֲמִעוּט (Chag. 13.), they have diminished themselves, for אִתְמַעֲטוּ ; תְּקוּן (Pess. 30.), they have established, for תַּקִּינוּ ; אִשְׁתַּכּוּר (Berach. 9.), they have intoxicated themselves, for אִשְׁתַּכָּרוּ ; עוּל (Yeba. 96:), they went, for עַלּוּ. This rule, however, is not applied with verbs of quiescent ל. Sometimes it occurs with the imperative, *e.g.*, אַשּׁוּר הָבוּ לָהּ הַיְיָא (Gittin 34.), courage ! give him to her, *i.e.*, forwards ! go on, give him to her !*

§ 70.

The partici. act. and passive are united with the pers. pronouns, which then are considered as suffixes of the former, *e.g.*, בָּכֵינָא, I cry ; יָהֵבְנָא, I give (Bera. 5 :) for בָּכֵי אֲנָא, יָהֵב אֲנָא ; אֲמַרְתְּ (ib. 2 :), thou sayest, for אֲמַר אַתְּ ; אֲמְרִינַן, we say, for אֲמְרִין אֲנַן ; קָאֲמְרִיתוּ, you say ; קָאֲמֵינָא (Keth. 104.), I say, for קָאֲמְרִין אַתּוּן,

אָמְרִיתוּ דְּחָכְמִיתוּ ; קָאָמַר אֲנָא (Bera. 56.), you are saying that you are wise ; מְקַיְימִיתוּ מְקַיְימִיתוּן (Neda. 25.); גְּבְיָאתְּ (Keth. 43 :) for גָּבְיָא אַתְּ, thou collectest pay- ment ; מִינַסְּבַתְּ לִי (Keth. 61 :), doest thou marry me ? for מִתְנַסְבָא אַתְּ לִי. Examples of the pass. partici. חֲשִׁידְנָא (Bera. 5 :), I am suspected ; פְּסִילְנָא (Keth. 109 :), I am disabled ; עֲסִיקִינַן, we are engaged, we have to do it with ... we are occupied ... with ... מִפְּקְדַתְּ (Bera. 10.) ; מְחַיְיבַתְּ (ib. 11.), thou art held, indebted, guilty for צְרִיכִיתוּ ; מְחַיַּיב אַתְּ, מִפְּקַד אַתְּ (Naz. 19.), ye are in need. From תָּנֵי and תָּנִין is formed regularly תְּנֵינַן, תְּנֵינָא. By reason of its very frequent use the latter is abbre- viated to תְּנַן.

§ 71.

The infinitive of the קל takes, like in the Chal., the pre- formative מ, e.g., לְמִכְתַּב (Berach. 9.), to write ; לְמֶעְבַּד, to do ; לְמֵימַר, to say. In the other forms the infin. ends in וֹ-ֵ-י, e.g., לְאִימְנוֹעֵי (Pessa. 4.), to neglect, for the Chald. לְמֵעוֹטֵי ; שַׁבּוֹחֵי (ib. 2.), to praise, for שַׁבָּחָא ; לְאִתְמְנָעָא (Berach. 9.), לְאַפּוֹקֵי (ib. 4 :), to exclude ; אֲחוֹיֵי (Pess. 68.), to revive ; the last is the הפעיל form of חָיָא ; אַסוֹיֵי (עִין יעקב ib.), to heal, פַּעֵל from אָסָא.

The infinitive of קל in פ״א and פ״י is found also end- ing in א, as לְמֵימְרָא, to say ; לְמֵיתְּבָא, to give (s. § 81).

§ 72.

The future, third pers. masc. sing. and plur. is often prefixed by ל (s. B. Ch. § 109), and conveys the sense of either the imper., optative, or subjunctive, e.g., לֵימָא, let him say ; לֵיעַיֵּין (Berach. 5.), let him examine into .. search into .. ; לִתְנֵי, it (the Mishnah) ought to read, or use the expression of .. ; לִכְתּוֹב, he should write, it

should stand; דְּלֵימוּתוּ (ib. 10.), that they die; לַיְיתֵי,
he may bring; דְּלָא לִיתְּזַק (ib. 6.), that he may not hurt
himself.

§ 73.

Instead of the ל often the נ (like in the Syriac) with
the same signification is prefixed to the above future,
e.g., נֵימָא קְרָא (Berach. 11.), the Scripture verse ought,
should say; נִשְׁקְלֵיהּ לְנַפְשֵׁיהּ (Pess. 13.), let him take it
for himself; לֵיעַרְבִינְהוּ וְנִכְתְּבִינְהוּ (ib. 18.), he should mix
them together (i.e., unite them) and write them down;
דְּלָא נִסְתְּרֵי עַבְדֵּיהּ (B. M. 65.), that his slave should not
become lazy (B. K. 90. לִסְתְּרֵי). אִתְפַּעַל of סְרָא,* to rot, ac-
cording to רשׁי.

§ 74.

In אִתְפְּעֵל and אִתְפַּעַל the ת is mostly omitted. Ex-
amples: מִיפַּלְגֵי for מִתְפַּלְגִין, they split themselves, i.e.,
they are of different opinion; מִיכַּתְבָן (Berach. 10.), they
are written; לְאִימְנוֹעֵי, to keep from some thing, to
abstain; מִיגְּנֵיב (Pessach. 5.), it is stolen; מִיקְּטִיל (ib. 28.),
he is killed; מִבַּעְיָא, מִבְּעֵי, he, she is sought for, required.
So also אִיכַּסָאי (Keth. 63.), cover thyself, fem. imper. in
אִתְפַּעַל.

In verbs with ת as the first radical, the ת of אתפעל
is preserved, while the ת radicis is left out and compen-
sated by דגש forte, e.g., מִתְּנֵי (Kidd. 67.). S. § 91.

§ 75.

The geminate verbs גזרת הכפולים are conjugated
partly after the manner of the ע quiescent, and partly
like the ל quiescent. E.g., עַל, root עלל; to enter, עְיִלַּת
(Berach. 9:), thou enterest, like קְרִימַתְ, i.e., קוּים אַת

* Heb. סרח.

from קוּם (s. B. Ch. § 78.) ; מְעַיֵּיל (Pess. 6.), introducing,
act. partic. in פָּעֵיל (s. B. Ch. § 80). So also from לָט
(root לְטַט), to curse, מִלְט הוּא דְקָא לָיִט (Pess. 2 :) ; from כַּף
(root כְּפַף), to bend, compel, כָּיֵיף (Chagg. 16.). Like ל
quiescent are the words אֶלְטַיֵּיה (Berach. 7.), I shall
curse him ; מְחַלְּיִן (ib. 6 :), (persons) desecrating, from
חַלֵּל as if from חֲלָא ; in the פָּעֵל, חַלֵּי.

§ 76.

Verbs of פֹּא are inflected like those of פֹּי in such in-
flections as do not begin with א (s. B. Ch. § 73), e.g.,
יֵימַר, he will say ; דְּתוֹרְכוּ (Bera. 8.), that ye prolong (s.
§ 81).

§ 77.

The verbs אֲתָא, אֲזַל, to come, to go, omit the א in the
imp. as תָּא (Berach. 2 :), זִיל with Yod.

The word זִיל is of the form פְּעִיל from זַל, root זְלַל, to
be disagreeable, despisable, e.g., וְזִילָא בִי מִילְתָא (Pessa.
113.*), the thing is despisable to me.

§ 78.

The same verb אֲתָא omits sometimes in the אַפְעֵל the
Yod (י), which is a substitute of the first א radical,
e.g., לַאֲתוֹיֵי (Chagg. 2.), to let enter, come into, i.e., to
include, for לְאַיְתוֹיֵי.

§ 79.

The imper. in the קל of אמר, to say, is formed like
the future of the same verb, by apocope, as אִימָא
(Keth. 8 :), do say. There occurs, however, also אֵימוּר
(Chag. 3 ; Pessa. 9, 20.), which likewise seems to be the
imper. similar to אֵיפוּךְ** (Pessa. 21.), subvert it, though,

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* This phrase is found in B. Bathra 110, and not at the place related to.

** אֵיפוּךְ may just as well be the future as in B. Mez., 9., 4., אֵיפוּךְ אֲנָא. A.

according to the rule, the ר ought to be preceded by
פתח (s. B. Ch. §§ 6, 9.). However this may be, אֵמוּר
appears to be irregular, even if taken as the future first
person.

§ 80.

In verbs of פ"י, the Yod, in the form of אַפְעֵל, is
changed like in the Hebr. and Chal. into ו, e.g., אוֹקִירוּ
(B. M. 59.), ye shall honor; אוֹתְבֵיהּ, he seated him;
מוֹקְרַתְּ לִי (Berach. 48.), thou honorest me.

§ 81.

The verb יְהַב, to give (s. B. Ch. § 106) is in the
infin. and future generally changed into יְתַב, as a com-
pound of יְהַב and נְתַן, e.g., לְמִתְבָּא לֵיהּ (Keth. 106; B. K.
95; B. B. 124.), to give him; נִיתִּיב (Pess. 12.; Keth.
52:), he shall give. It may properly be observed
here, that these words as inflections from the above
word יהב should not be mistaken for words formed
from the radix יְתַב, to seat, to tarry, e.g., לְמֵיתַב (Kidd.
7.), to remain; לָא תֵּיתִיב (Erubin 54.), do not sit down.
There is, however, found also לְמֵיהַב אַגְרָא (Berach. 9 :),
to give wages; מֵיהַב יָהֵב (Chol. 60.) from יְהַב, and
לְמֵיתַּן לָךְ בְּמַתְּנָה (B. B. 13:), to give thee as a present
from נְתַן.

§ 82.

Verbs with א as the second radical change this א
into Yod in all conjugations characterized by Dagesh
forte, e.g., שִׁיּוּרֵי מְשַׁיְּירָא (Pess. 9 :), leaves a rest. There
occurs likewise in the אִתְפְּעֵל, אִיתְּשִׁיל (Kethu. 77 :),=
לְאִישְׁוּלֵי, נִשְׁאַל עַל שְׁבוּעָתוֹ, as if from שִׁיל; and in the אַפְעֵל,
(ib. 105:) as if from יְשֵׁל (s. § 85.), to lend (like in the
Hebr. הִשְׁאִיל); אוֹשְׁלַן, lend me.

§ 83.

Verbs of עֹו change the (ו) into Yod in the act. partici. of the קל, *e.g.*, מָיֵית, dying, one that is dying; צָיֵיר (Yebam. 63.:), binding in. The same change takes place in the פַּעֵל, *e.g.*, קָיֵימִי (ib. 64:).

§ 84.

Of verbs in עֹו and geminate (הכפולים) sometimes the active partici. is employed instead of the passive, in order to make the expression more forcible and sonorous, *e.g.*, קָיְימָא לָן, it stands settled, established for us, instead of קַיְמָא לָן like קִיְמָא לָן בְּנַיֵיה קִים לִי. So also מַתְנִיתִין נְמִי דָיְיקָא instead of דִיקָא, the pass. partic. of דְקַק, "the Mishnah also is exact, precise in the manner of expression."* So also לָיֵיךְ (Chal. 11.), joined together, connected, from לְפַת; שָׁיֵיךְ (Sanh. 88.), bent, down-cast, from כָּיֵיךְ; שְׁפַת (Keth. 103:). bent, subdued.

§ 85.

Verbs of נחי עֹ׳ are in the אפעל sometimes conjugated like those of נחי פֹ׳י; *e.g.*, אוֹקִים for אֲקִים; hence, אוֹקְמֵיה (Berachoth. 5:); אוֹקִימְנָא (Pess. 11.). So also מוּתִיב, replying, objecting, for מְתִיב. So also אִיתּוֹתַב, radix, תּוּב takes in the אִתְפְּעַל, the ו proper to the נחי פֹ׳י in the אַפְעֵל (§ 80), though there exists no instance thereof for the נחי פֹ״י in the אִתְפְּעַל.**

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* Properly: to separate in elements, like the Hebr. דקק, to make thin, to bruise, figurat. to make clear, conceivable.

** According to other grammarians the word אִיתּוֹתַב is of the form אֶתְפְּעַל, a form which our author constantly declares to be inadmissible. (S. B. Ch. gra. §§. 46, 85.)

§ 86.

Verbs of the quiescent and imperfect roots* take in the forms אֶתְפְּעֵל and אֶתְפְעֵל for the most part a Yod between the first and second letter of the word. This Yod refers probably to the דגש in the ת, and seems to be characteristic to this sort of verbs, e.g., לִיתְזַן (s. §§ 74, 72).

§ 87.

Verbs of ̶ quiescent, otherwise following, as far as consistent with the peculiarities of the Talmudical conjugations, the principles of the Chaldaic language, are found in the infinitive קל ending with Yod; e.g., מִבְעֵי, to ask, to pray; מֶחְזֵי, to see, and sometimes in א (like in the Syriac); e.g., מֵינְבָא (Keth. 43:), to collect payment, the imper. fem. ends (like in the Syriac in ־ָאִי; e.g., גְּבָאִי, do take payment, do collect; חֲדָאִי נַפְשַׁאִי חֲדָאִי נַפְשַׁאִי לָךְ קְרָאִי לָךְ תְּנָאִי (Pess. 68:), rejoice, my soul, rejoice, my soul! for thee I have read (the holy Scriptures), for thee I have repeated, learned (the Mishnah by heart); שַׁדְיָאִי (Keth. 61:), throw away; אִיכַּסָּאִי (ib. 63:), cover thyself!

§ 88.

The partici. pass. in the פְּעִיל of the נחי ל is like in form to its partici. active, e.g., מְעַלֵּי (Keth. 62:), estimated, worthy, virtuous, corresponding to the rabbinical מְעַלֶּה and the Syriac מְעַלֵּי. The emphaticus and fem. absol. is מְעַלְיָא (Berach. 4.).

§ 89.

Participles in the plur. take very often the termina-

* As כפולים and פ.

tion of the verb, and not that of the noun, e.g., וּבְעוֹ לְהּ
מִבְּעֵי (Berach. 2 :), and they were interrogating, they
put a question ; קְרוֹ לְהוּ (ib. 3 :), they are calling them ;
דְּבִלוֹ (ib. 6.), which are rotten ; מְצַלוֹ (ib. 8.), they are
praying ; דְּגְנוּ (ib. 9.), they are lying ; דְּלָא מְעַלוֹ (ib. 10.),
they who are not accomplished ; מְטַמְּאוֹ (Pessa. 18.),
they are defiling ; דְּמַפְּקִי (ib. 22 ;), they are excluding,
bringing forth ; אָזְדוּ לְטַעְמַיְיהוּ (ib. 29.), they are going
(follow) according to their own principles ; מַשְׁהוּ (ib.
30 :), they protract ; שָׁקְלוּ * וְטָרוֹ (Chagg. 11 :), they are
discussing ; מוֹדוֹ לְהוּ, they are confessing, yielding, con-
senting to them, for, מְצַלְּיִן, גְּנִין, מִצְלִּין, בְּלִין, קָרִין, בָּעֵין,
מוֹדִין, שָׁקְלִין וְטָרִין, מַשְׁהִין, אָזְדִין, מַפְּקִין, מְטַמְּאִין. So also
in the partici. pass. מִשְׁרָא קָא שָׁרוֹ (Pessa. 29.), they are
untied, allowed, for שָׁרִין.

§ 90.

The pass. particip. (פְּעִיל) is often used with the
dative לִי לָךְ, etc., which, last, is taken as the ablative
and the verb, as being in the active voice, e.g., לָא שְׁמִיעַ
לְהוּ (Berach 2 :, 9.), it was not heard by or from them,
i.e., they have not heard it ; שְׁמִיעַ לָן (ib. 5 :), it is heard
by or from us, i.e., we have heard ; סְבִירָא לְהוּ (ib. 4.),
it is considered by them, i.e., they hold it, they are of
opinion ; לְדִידִי חֲזִי לִי (B. B. 73., Sanh. 67 :), it was
seen by, from me, i.e., I have seen it myself. Some-
times לִי and לָךְ, etc., stand as mere pleonasms, e.g.,
בְּחוּרְשֵׁיהּ קָא אֲכִיל לֵיהּ (Shebuoth 6 :), this man is con-
sumed in his woods, i.e., he is ignorant of the things
going on in the world, as if secluded in the woods.

* Syriac : טרא , to tear, Gr. τειρειν, to rub, pull, figurat. to discuss.

§ 91.

The passive partici. is often followed by לִי, לָךְ, etc., in the proper sense of the dative, e.g., מִבַּעֵי לֵיהּ (Berach. 5.) (equivalent to מִתְבְּעֵי, § 74), it is requisite, necessary to him, i.e., he needs, must; * מִשּׁוּם דְּלָא מִתְּנֵיהּ לֵיהּ (Kidd. 67 :) (equivalent to מִתְּנֵי, § 74), because it was not possible for him to mention it expressly, without omitting the usual laconism (s. רש״י) ; לָא קָא מִתְּדַר לִי, it is not habitable to (for) me, I cannot live there.

* In the edition before me (Vienna, 1862) there is לה instead of לֵיהּ, as quoted above.

CHAPTER VII.

VERBAL SUFFIXES.

§ 92.

The Talmudical verbal suffixes differ in so far from the respective Chaldaic paradigms (B. Cha. Gr. § 110), as in the Talmud. dialect the Yod and the א of נָטְרִינִי and נָטְרָא are dropped, *e.g.*, גַּנְבַן (Nedar. 62.), he robbed (from) me; דָּנַן (ib. 50 :), had indicted me ; מְנַעְתַּן (Chagg. 5 :), hadst detained me ; אַזְקְנוּן (Erub. 5 :), they made me old. In the imperative : פִּירְקַן (Gittin 47.), redeem me ; and in the future : לָא תַּבְדְּחַן (Nedar. 50 :), do not make me laugh.

§ 93.

The suffix of the third pers. plur.—which in the Bibl. Ch. is missing, and in the Syriac expressed by the separate pronoun, אִינּוּן—is formed by ־ִינְהוּ, *e.g.* אַהַדְרִינְהוּ (Chagg. 5 :), he turned them away (from them); פִּירִיסִינְהוּ (Bera. 8 :), to accomplish them ; לְאַשְׁלוֹמִינְהוּ (Yebam. 79.), he appeased them ; נֵיעֲרְבִינְהוּ וְנִכְתְּבִינְהוּ (§ 73). The fem. form must be ־ִינְהִי, like that with the noun, but is seldom in use. Compound with this fem. suffix is probably the so very frequently occurring word וּרְמִינְהוּ, which signifies as much as וּרְמִי אִינְהִי, *i.e.*, throw,* put them one opposite the other, *i.e.*, bring the two statements (imper.) one opposite the other.

* Abjice. L.

§ 94.

The ת as a termination of the first pers. and the third pers. fem. in the preterite being usually omitted (s. § 67.) is replaced before a suffix, *e.g.*, אֲמָרִיתֵהּ (Keth. 63 :), I have said it, from אֲמָרֵת ; חֲזִיתֵיהּ (Synh. 98.), she has seen him, from חַזְיַת for חֲזָת, and not from חֲזָאִי or אֲמָרִי.

§ 95.

The suffix of the third pers. sing. masc. with a verb in the third pers. plur. is found partly in the form of וּהִי–, *e.g.*, אַפְּקוּהִי וּמַחוּהִי (Chagg. 15.), they brought him out and beat him ; and, partly, in וּהַ–, *e.g.*, אַפְּקוּהַּ וְקַטְלוּהַּ (ib. 5 :), they brought him out and killed him ; אַטְרְחוּהַּ (Pess. 10 :), they troubled him, they molested him.

§ 96.

In verbs of ל״א the א is changed into Yod when preceding such suffixes as do not begin with Nun (נ), *e.g.*, חַזְיֵיהּ (Berach. 5 :), he saw him; חֲזִיַּהּ (Yebam. 63.), he saw her; תִּשְׁדְּיֵיהּ (ib. id.), thou wilt throw him, אַמְטִיוּהִי (Keth. 103 :), they brought him ; מֵיתְיָיִךְ (ib. 17.) thy coming. But not so in חֲזִנְהוּ (Yebam. 63.), he saw them; לְמֶחֱזִינְחוּ (Bera. 6.), to see them, where the suffix begins in נ.

CHAPTER VIII.

ADVERBS.

§ 97.

The following are adverbs, or adverbial expressions, alphabetically arranged:

אַגַּב אוּרְחֵיהּ (Berach. 2.), on his way, *i.e.*, by the way, occasionally (obiter, en passant). The suffix changes according to person, *e.g.*, אַגַּב אוּרְחָאי (Keth. 105:), אַגַּב אוּרְחָךּ (Synhed. 95:).

אַדְהָכִי for עַד הָכִי, meanwhile, while this happened, אַדְהָכִי וַהֲכִי (Berach. 5:), corresponds to the Hebr. עַד כֹּה, וְעַד כֹּה (Kings I. xviii. 45), while this and that happened.

אַדְרַבָּא (Shabb. 25., Moed Katan 17.), contrary, much more; possibly proceeding from עַל דְּרַבָּא, about something, that is more, *i.e.*, the more there is reason to object.

אִיבְרָא (Gitt. 59., Chull. 60., Shebuo. 10.), in truth, forsooth; equivalent to בְּרַם (B. Ch. Gr. § 123).

אִיזִי, now; אֵימָא לִי אִיזִי (Keth. 69.), tell me now; possibly the imper. of אֲזַל אָזֵל (Ezra v. 15), apocopated, properly: go! forwards! expressing, encouragement, and corresponds to, go on !*

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* This is a suggestion by Mr. Ehrenreich of Brody; other definitions s. ערך מלין and כרם חמד T. VIII. A.

I think it to be like the Hebr. אֵפוֹא. (Proverbs אִם כֵּן אֵפוֹא, in the sense of *then*, ποτέ used in a lively mood of speech. רשב״ם (Genes. xxvii. 34) takes אִיזִי to be like אֵיפוֹא which is a compound of אֵי = ubi and its correlat. פוֹא = כֹּה ibi, ποῖος; where there!

אִיכָּא (from אִית כָּה, here is), there is, are (s. infra אִית and לֵיכָּא). This adverb is found followed by an unnecessary ל, as אִיכָּא לְמֵימַן דְּאָמַר (Gitt. 50.), there is some one who is of the opinion; analogous to the rabbinical יֵשׁ לַדֶּה (Shabb. 34.), this here, is yet ...

אֵימַת (Berach. 2.), when? from the Hebr. מָתַי. It reads in the Targum Chal., and probably also in the Mishnah as a Hebraism (s. איהב גר p. 97, 98), אֵימְתַי and in the Syriac אֵימָתַי, with the Yod silent. כל אֵימַת (Chagg. 3.), every time, as often as.

אִירִי (Shabb. 124:), is it really so? can that be? (from אִין הִיא).

אִית (Chald. אִיתַי, Hebr. יֵשׁ), it is; with suff. אִיתֵיהּ, אִיתְנָהוּ אִיתְנְהִי from אִיתְנְהִי (Sheb. 14:); אִם אִיתָא (Pessa. 10:), if it be.*

אַכַּתִּי (ib. 7:), yet, yet now, corresponding to the Chald. עַד כְּעַן; possibly, the א substituting the word עַד and כְּתִי, a contr. of כְּעֵת, כְּעֶתָּה (B. Ch. § 120), which would make the reading of the word, אַכַּתִּי.**

אַמַּאי (Berach. 5:), wherefore? why? upon what account? from עַל מַאי.

בְּדִיעֲבַד (Chul. 2.) (from בְּדְּאִי עֲבַד, in (the case), when one has already done it, in reference to an act that has been already accomplished, but not as to its going to be accomplished, which in opposition to the first is expressed by the rabbinical לְכַתְחִלָּה.

בַּחֲדֵי הֲדָדֵי (Sabb. 92:, 93., Chagg. 11:), with one another. S. הֲדֵי under the prepos. and הֲדָדֵי infra.

בִּהֲדְיָא (Pessa. 27.), לְהֲדְיָא (Tamid. 32.), for itself, separately, especially (from ἴδιος, α, ον, proprius,

* אִית is the substitute of the verbi substantivi and the correlat. of אֵין.
** As generally read by German Talmudists.

privatus, hence, ἰδιώτες, rabbin. הֶדְיוֹט, a private
man).

בֵּינֵי בֵּינֵי (Nazir 6 :), what there is between, in the
midst. Hence, דְּבֵינֵי בֵּינֵי (B. K. 84.), the difference
between two quantities.

בְּעַלְמָא, plainly, merely, only, e.g., זֵיעָא בְּעַלְמָא הוּא (Pess.
24:), it is merely, only sweat.*

בְּרֵישָׁא (Bera. 2.), at the beginning, at first.

בִּשְׁלָמָא, in peace ; signifies : is agreed to, namely, this
one statement ; but not the other. אִי אָמְרַתְּ בִּשְׁלָמָא
for בִּשְׁלָמָא אִי אָמְרַתְּ, this is right, in case thou sayst
so, but not otherwise, i.e., according to the other
opinion the statement is wrong.

גַּוָּא, גּוֹ, is a noun, expressing : the inner part, hence,
מִגַּוָּאי (Tamid 29 :), inwards, within.

דְּאִי, properly, that when ; i.e., in case when.   דִּלְמָא
דְּאִי עֲבַר וּנְסִיב (Yebam. 78 :) ; "perhaps there is the
question of a case, such as when he has transgressed
the law, and has taken as a wife ;" דְּאִי לָא כְּתִיב קְרָא
(ib.), for "when," i.e., for such exceptional cases,
there was written no Biblical law, (s. בְּדִיעֲבַד).
See also B. Mez. 66 :.

דִּלְמָא (Berach. 2:) (fr. דִּי לְמָא Bib. Ch. § 123), per-
haps.

הָא (B. Ch. § 124, Hebr. הֵא), behold ! lo ! הָא גַּבְרָא
וְהָא דִּיסְקָא (Kidd. (70 :), here the man and there the
quotation—and yet, yet, הָא אִיכָּא (Megill. 22.), yet,
there is ! הָא אָמַר, הָאָמַר and וְהָאָמַר, yet, and yet, he
said !—already, e.g., הָא תְּלָתָא יוֹמִין (Neda. 81.),
three days, three days since.

הָאִידְנָא (fr. הַאי עִידְנָא), at present, at this time.

הֲדָדֵי (Syriac חֲדָדֵי,* perhaps from חַד וְחַד, properly the one and the other), is used only in connection with a preposition; לַהֲדָדֵי (Berach. 6.), one to another, one another; אֲהֲדָדֵי (ib. 7.), one against another; קְשׁוֹ קְרָאֵי אֲהֲדָדֵי,** the Scriptural verses are hard (afford difficulties) one against another; *i.e.*, they contradict one another. מֵהֲדָדֵי, from one another; בַּהֲדֵי הֲדָדֵי, with one another, together (Meg. 7 :); גַּבֵּי הֲדָדֵי (ib. 11.), near one another; כִּי הֲדָדֵי (Pessa. 3 :), like one another, the one like the other.

הֲדַר (Berach. 2.), afterwards, from the verb הֲדַר, to do again some thing. See תו.

הֵיכָא, where here? where there? from הָא and כָּא analogous to the Hebr. אֵיזֶה, אֵיכָה; מֵהֵיכָא,† wherefrom there? מֵהֵיכָא תֵיתֵי, wherefrom shall it come? wherefrom shall that be deduced? how can that be supposed? כָּל הֵיכָא, everywhere.

—;הֵיכִי, how? corresponds to the Hebr. אֵיךְ ‡ אֵיכָה; כִּי הֵיכִי, in the same manner, in a like way, as much as, in a manner that, in order to (Berach. 10.).

הָכָא (Berach. 4 :), here, from the Chal. כָּא.

הָכִי, so—לְהָכִי, hence, therefore.

הַשְׁתָּא (from הָא שָׁעְתָּא, Syr. הָשָׁא from הָא שָׁעָה), now, at present, expressing also astonishment הַשְׁתָּא מֹשֶׁה רַבֵּינוּ ! לָא הֲוָה יָדַע (Berach. 3 :), how ! Moses did not know it (and David did ? !).

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* וְאַל יִחַדְּ (Job iii. 6) seems to be from the Syriac חדר : to unite, being together, and the Daghesh forte being the compensation for the missing ר.

** The original of this quotation reads ורמינן and not קְשׁוֹ (s. § 93).

† In the Hebr., however, the prepos. is connected with the second syllable, אֵר מִזֶּה, unlike the Talm. מֵהֵיכָא.

‡ The כ being the compar. element, so also in כָּל הֵיכָא.

הֵתָם, there (ibi.) (Chal. תַּמָּה, Hebr. שָׁם).   S. תַּמָּן.*

וַדַּאי (ib. 2:), certainly, surely (from וְדוּי, וָדָה, ידה, likewise: confess, supposing to be so).

טוּבָא (ib. 6.), manifoldly (Hebr. הֵיטֵב, Yonah iv. 4; fr. bien) a good deal.

טְפֵי (Pess. 12.), more, pass. particip. of the verb מְפָא, to add (B. M. 83.).

כְּדוּ (in the Targu כְּדִין), now, at present; וּכְדוּ תָהִיּת (Ned. 21:), and now thou repentest, or, art thou yet of the same opinion? the words אוֹ לִבָּךְ עֲלָךְ are miss. ing (s. Mard'chai Shebuoth, Cap. I., § 1114 and Semag לאורך 240).

כְּדִי from כִּדְהִיא, as it is; כְּדִי נַסְבָּהּ (Rosh Hash. 5., B. M. 27:, Chul. 22., Kiddush. 5:, Sotah 19:, Zebach. 93., Menach. 93.), "he took it as it is, i.e., properly it was not necessary to mention this special quality of the subject, but having under discussion its differ- ent properties, he quotes all of them as many as there are." From its proper meaning: "as it is," this word became the expression for, a trifle, insigni. ficance, littleness, as in the Rabb. Hebrew: מַה=שֶׁהוּא מַשֶּׁהוּ, whatever it may be, in the sense of: of what- ever quantity it may be, even of the least quantity, ever so little. So כָּל מִלֵּי דְכְדִי לָא דְכִירֵי אֱינָשֵׁי (San- hed. 29:), people usually do not keep in memory things of little importance, of no importance to them.   אַטְרוֹחֵי בֵּי דִינָא בִכְדִי לָא מַטְרְחִינַן (B. K. 90:), "We do not molest the court with trivial affairs." לָא שָׁדֵי אֱינַשׁ זוּזֵיה בִכְדִי (Kethu. 36:), no man throws away his money for trifles.   בִכְדִי לָא אַדְרְתָּהּ (Ned. 22.), פְּקַעָה בִכְדִי (ib. 29.). In Megil. 2:, Yebamoth

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* הֵתָם, ubi, being the correlative of הֵכָא, ibi.

אָמַר רָבָא וְאָמְרִי לָהּ כְּדִי .and ‏.81 Chul. 73. and ‏.90,
in Nazir 2.: אָמַר רָבָא וְאִיתֵּימָא כְּדִי it signifies: Some
said that (statement) in רבא's name, and others,
simply as it is (כדהיא), as it reads, without giving
any name as authority.

כּוּלֵי הַאי (all this), so much, so very, to such a degree.

כִּי (Berach. 6:), when, as; מִכִּי (ib. 2:), since, as soon
as.

כָּל דְּהִיא (in the Rabb. Hebr. כָּל־שֶׁהוּא), of whatever, of
the least quantity.

כָּל־כְּמָה, so much (time), as long time as; .... כָּל כְּמָה
דְ, in as much as ...

כְּלָל. With a preceding negative it denotes, of any kind
whatever, דְּלָא הֲוָה לֵיהּ כְּלָל (Berach. 5:), that he had
nothing of the kind.

כְּמָה, Yoma 22: (s. also Dan. iii. 33.), how much! how
many! (B. M. 86.)

לֹא, not. If not followed directly by a verb, usually לָאו
is used. וְלֹא, and not, implies the sense of more than,
as בַּחֲבֵרְתָּהּ וְלֹא בְסִילְקְתָא (Yebam. 63:), the wife is pun-
ished when the husband marries another one besides
her, more than by rods (thorns). לָא מִיבַּעְיָא, it is
beyond question, needs scarcely to be said, there is
no doubt about; לָא מִיבַּעְיָא קָאָמַר (Keth. 87 : a. o. p.)
signifies: the Mishnah or the Baraitha in speaking
of A and not of B does not intend to exclude B;
it speaks only in the sense of לָא מִיבַּעְיָא, i.e., it is
quite unnecessary to mention B, it is sufficient to
mention A, being clear that its determinations may
be applied even more properly to B.

לָאִי * (Shabb. 64., 131., Pess. 54., B. K. 25:). Rashi

* An affirm. particle, probably, from the Greek ναί, as ναί μα Δί, ἔφη, a

translates this word בְּאֶמֶת, yes, certainly, in fact, truly. It seems to be a contr. from לָא הָא, is that not so? is that not true?*

לְחוֹד (Bera. 2:, so also Chald.; Syr. לְחוּד), alone, separately, by itself, corresponding to the Hebr. לְבַד, and probably derived from לְחַד, i.e., making one by itself. With suffix לְחוֹדָאי, I by myself; לְחוֹדָךְ, thou alone by thyself; also connected with בְּ, as בִּלְחוֹדָךְ.

לֵיכָּא (from לֵית כָּא, here is not), there is not, it is not here, there is no such a thing.

לֵית (from לָא אִית), it is not. With suff. לֵיתָהּ, לֵיתֵיהּ, לֵיתַנְהוּ, fem. לֵיתְהִי (Sheb. 14:).

מָהוּ, how is it? how is the law? is it allowed, or is it not? מָהוּ דְתֵימָא, what is it, thou wouldst say? i.e., that it should not be said; in order that it could not be said. This expression, being comp. from מָה and הוּא, belongs to the Rabb. Hebr., and was introduced into the Talm. dialect.

מִי**, Lat. num., Germ. etwa. מִי כְּתִיב (Shabb. 93.), is there written? מִי אָמַר, did he then say? This adverb is found inserted between לָא אִיכָּא,† is there not? E.g., לָא מִי אִיכָּא מִינְבָּד דְּפָטַר (Shabb. 68:), the same as in Lat. "nonne est?"

מִידִי (for מִדֵּם, Syr. מֶדֵּם, Chald. מִדַּעַם), some thing, Lat. aliquid, quid. Preceded by a negative it denotes, nothing. לָא חֲזוֹ מִידִי (Sanhed. 94.), they saw noth-

derivation apparently less exceptional than the definition by Aruch, who holds this word to be a compound from the Hebr. לֹא and the Greek vié, son!

* This etymology is by Rabbi David Vita Tedesco. A.

** An interrog. particle used where a negative answer is expected, and has no corresponding term in English. מִי may adequately be translated by the Ger. etwa? and the L. "num," as in num barbarorum Romulus rex fuit? Cic. Rep. 1. 87.

† And is used as an indirect interrog.; if not? whether not?

ing.—וְלָא מִידֵי, nothing at all, not the least, as אִישְׁתִּיק
וְלָא אֲמַר לֵיהּ וְלָא מִידֵי (Shabb. 95 :, Temura 34.), he
was silent and said nothing to him ; לָא קַשְׁיָא וְלָא מִידֵי,
there is not the least difficulty ; * מִידֵי הוּא טַעֲמָא אֶלָּא
(Pessa. 17.), is there anything (else) as a reason for
thy statement—if it be not.   מִידֵי is also used as a
substitute for its synonymous, the Rabb. כְּלוּם, L.
ecquid ? to express astonishment, as מִידֵי טִפְּשִׁים וּרְשָׁעִים
בְּנֵי דִינָא נִינְהוּ ? (Keth. 105)., what ? are fools and
rascals to be judges !

** מִכְדִי, how ? what ! מִכְדִי הַהוּא גַבְרָא בְּעֵל דְּבָבֵיהּ דְּהַהוּא
גַבְרָא הוּא (Gittin 55 :), how ! this man is also
the enemy of this man ! i.e., thou art also mine
enemy. See Bera. 9 :; 10., 33. ; Pess. 23 :; Megill.
2. ; Chagg. 4., 9., 11., 12 :. Originally comp. from
מַאי כְדֵין, what is that ? how is this ?

† מִמַּאי (Chull. 11.), wherefrom ? out of what ? (and is
used as an indirect interrog., if not ? whether not ?)
is this demonstrated ?

מִמֵּילָא, by itself, from itself; possibly derived from
מִמֵּילָּה, from the thing, i.e., in consequence of the
thing itself, ex re.‡

* S. Rashi to th. s.

** Probably from כְּדִי (s. above) with the causal מ, and is to be read מִכְּדִי,
as it is, in an emotional sense, expressing astonishment, since, seeing that,
whereas. Sometimes in an ironical sense ; since, in fact, inasmuch as, corre-
sponding to the L. quippe, quoniam, and the Roman author's explanation of
the latter : "quoniam significat non solum, id, quod quia, sed etiam, id quod
postquam" (Fest. p. 261), may fitly be applied to our מִכְּדִי. The author in
his view was likely led by the traditional reading of the word מִכְּדִי, which,
however, may be a corruption, as is the case with so many other words.

† Of what premise, antecedent, source ?

‡ This explanation is given by the late Jacob Pardo. A. (See Aruch, art.
מל).

מִנָּא (B. K. 92.), wherefrom? (from מָן and אָן, Rabb. Hebr. מִנַּיִין), מִנָּא לָן and מִנָּלָן, whence to us? whence is shown to us, that . . . מִנָּהְנֵי for מִנָּא הָנֵי in the phrase מִנָּהְנֵי מִלֵּי (Shabb. 24:), whence these things? from what origin are these things derived?

מֵעִיקְרָא (Berach. 13.) from עִקַּר, root, beginning.

מֵרֵישׁ (ib. 6:) from רֵישׁ, head, beginning, at the beginning, at first, in times of old, heretofore.

לְעֵגֶל, עֵגַל (Berach. 18:; Sanh. 52.), soon, from the verb עֲגַל, to turn around, circulate.

עַד followed by לְ, during, meanwhile; עַד דְּקָאֵי, while he stands (Berach. 2.). Sometimes it denotes before, as עַד דְּיָתְבִי (ib. 6.), before they sat down.*

לְעֵילָא, לְעֵיל, עֵילָא, עֵיל (Shabb. 29.), above, on the height, over.

קְמָן (from קְדָמְנָא, s. קָמֵי infra prepos.), לְקַמָּן (Megill. 2.), what stands before us, relating to what follows, infra.**

שַׁפִּיר (beautiful), well, all right, perfectly; שַׁפִּיר קָאָמַר לֵיהּ (Berach. 2:), he answered him perfectly.

שַׁפִּיר דָּמֵי, it seems all right, there is nothing to say against.

תּוּ (from תּוּב; Rabb. Hebr. שׁוּב), again, anew, moreover, yet more. וְתוּ (Berach. 2.), moreover, further, besides.

תֵּינַח (abbrev. from תְּנוּחַ, like תֵּיקִי from תְּקוּם), this may rest, let it be unshaken, suppose admitting (it in

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* Rashi *loco citato* explains, according to the first meaning, "not before they sat down," which is supported also by the nature of the contents.

** שְׁמָּא, perhaps, used in the Mishnah, and expressing the same as דִּילְמָא in the Talmudic dialect.

this case, but how in the other?) (Berach. 6.). The
same as בִּסְלָמָא.*—רְתִּינַח, s. § 20.

תַּמָּן (Chald. תַּמָּה, Hebr. שָׁם), there. בַּאֲתַר דְּלֵית גְּבַר תַּמָּן
הֱוֵי גְּבַר (Berach. 63.), where there is no man, there
be a man.

מִתַּתַּאי דְּ ... (from תְּחֹתָא, Hebr. תַּחַת), לְתַתָּא, below . . . , תַּתָּא
underneath. There occurs in Nazir מִלְתַחַת.

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* בסלמא relates mostly to the premise, antecedent, cause, while תינח
argues more in reference to the consequence.

CHAPTER IX.

PREPOSITIONS.

§ 98.

The following words are used as prepositions:

אֲגַב (s. אֲגַב אוּרְחֵיהּ under the adverbs and גַּבֵּי infra), by virtue, over, for the sake; אֲגַב יִקְרֵיהּ (Yebam. 25.), by virtue of his worthiness.

אַטּוּ, in regard, respect; גְּזֵרָה יוֹם טוֹב אַטּוּ שַׁבָּת (Shabb. 124.), we prohibit the performance of a certain handwork on a feastday only in respect to the Sabbath, as one may likely be led to perform the same also on this day. This word is derived from עַל טוֹעֲנָא, by changing טוֹעֲנָא, "burden," into טוּנָא and עַל טוּן, into אטין, whence אַטּוּ.* See infra מְטוּל. It expresses also astonishment, e.g., אַטּוּ לָא יָדַעְנָא דְשַׁפִּיר קָאָמֵינָא (B. K. 84.), what! I do not know that I am well speaking!

אַמְטוּ, see מְטוּל.

בְּהֲדֵי, see הֲדֵי.

בֵּין (Kethu. 17.) and בֵּינֵי (Berach. 8.), between, among; with suff. בֵּינָךְ, בֵּינַאי, etc. R. Yochanan said בֵּינָא (Chagg. 15:) instead of בֵּינָךְ.

בַּר, without . . . . בַּר מִ, withal that, except. Hence, the adverb אַבְרַאי, out-doors (Tam. 27., Nazir. 17:),

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* This definition is by the worthy Rabbi Abram Lattes.** A.

** Very farfetched. Why not from the Syr. אֶמְטוּל, by contr. likewise אֶת, from אֲנָח, etc., and the ל apocopated?

מִבָּרַאי, from outside, besides (Tam. 29:). So is said also מִלְבָר.

בָּתַר, after (s. B. Ch. § 122).

גַּבֵּי (from גַב, back, the upper part of a body), לְגַבֵּי (Sanh. 83.), with suff. לְגַבָּאי, etc., on, next, near by (like addosso in Ita.). So without לְ, e.g., גַּבֵּי הֲדָדֵי (Megill. 11.), near one another, together; לֵיתֵי יְשַׁעְיָהוּ נַבָּאי (Bera. 10.), let Isaiah come to me. לְגַבֵּי signifies also, in comparison to: לְגַבֵּי מֹשֶׁה (ib. 33:), in comparison to Moses.

גוֹ (s. under adv.), בְּגוֹ, לְגוֹ, within, מִגּוֹ, from within, from the inside.

גָּוֶן, גַּוְנָא (color, appearance,) כְּגוֹן, in the appearance, way, manner, kind of, for example. כִּי הַאי גַוְנָא (Chagg. 15:), in this way, manner.

דּוּמְיָא (resemblance) . . . . דּוּמְיָא דְ (Chagg. 2.), like, likewise, example.

הֲדֵי (union, joining, perhaps from חד), used only with the prefix particles ב, ל, e.g., בַּהֲדֵי הֵיצָא לָקֵי כַּרְבָּא (B. K. 92.), "the cabbage in company with the thorn shares its punishment." בַּהֲדֵי כַּבְשֵׁי דְרַחְמָנָא לָמָה לָךְ (Bera. 10.), "What hast thou to do with that, which belongs to God's mysteries?" With suff. בַּהֲדָּאי (Chagg. 4:), or בַּהֲדֵי דִידִי (Keth. 103:), "with me," בַּהֲדָךְ, etc.; כַּי מְטָא לַהֲדֵי פּוּמָא (Yebam. 49:), "when she reached the mouth, she reached that which belongs to the mouth." לְבַהֲדֵי (Sheb. 6.); . . . בַּהֲדֵי דְ, meanwhile, during; בַּהֲדֵי דְקָאָזֵיל וְאָתֵי (Keth. 105:), while he went and came.

כְּוָת, like, with suff. כְּוָתָאי, etc.– It consists of the prefix particle כְּ with the plural termination of וּ*

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* Sing. fem. noun, according to I. Fuerst the כ similitudinis is originally

(מַלְכְּיָת), the same as the Chald. לְוָת, being the prefix particle לְ with the same plur. termination.

כִּי (Berach. 6.), like כִּי אַרְעִין (Sanh. 94.), like our land, country.

כְּלַפֵּי (from לְאַפֵּי with the כ prosthetic), toward, to, in relation to. כְּלַפֵּי לַיִּא, s. § 56.*

לְפוּם, according to; corresponding to the Hebr. לְפִי (B. M. 96:).

מַטּוּל (burden, from נְטַל, to lift up, to remove). אַמְטוּל (עַל מַטּוּל), by motive of . . because of . . אַמְטוּלְחֵירָה (Keth. 67:), because of him, on his, her, its account. Without suff. and apocopated, אַמְטוּ as אַמְטוּ זוּזֵי דִירָךְ (Berach. 56.), on account of thy money; ** אַמְטוּ לַחֲכִי (Pess. 31., 32., Neda. 29; Nazir 25. and 29.) and אַמְטוּ הֲכִי (Tam. 32.), on account of this, for that reason. This prepos. is similar to אַטּוּ (s. above), which originally denotes burden, compulsion, cause, motive, because.

מְשׁוּם (from שׁוּם, name), in the name of מְשׁוּם רַבִּי שִׁמְעוֹן (Berach. 5:), in the name of R. Shemon. Oftener

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of כִּי, and, as the nouns of the sing. fem. in ־ִי have also their plur. in ־ָת like those in ה. the declension of כְּיָת corresponds to the former and not to the latter termination (s. Bib. Ch. Gr. § 29), the same may be said of לְוָת.

* L. quorsum ? = quoversus ? to what end, as in "quorsum igitur heac disputo" (Auct. or. at Qu's). Aruch, in quoting from Pess. 5, reads אֶלְיָה, tail, instead of לַיִּא, which, however, is contrary to the text in the ed. before me.

** אַמְטוּ, אַטּוּ and מַטּוּל seem to be derived from the Syr. אַמְטוּל, partly by poɔ ope and partly by contr., and all in the sense of the verb נְטַל, to lift up, to carry, involving the relation of the consequence to the cause as carrying the former; hence, because, on account, etc. So also as a relat. conjunction, like the Hebr. כְּ, as in the Syr. in מְטַל דְּטָב הוּ מָרְיָה for כִּי טוֹב ה (Ps. 100. 5.)

in the sense of on the ground, basis, under designa-
tion of, . . for the reason of . . Hence its use (by
the Mishnah-Rabbis) to express title, basis.*

עֵילָא, עַל, upon, over, with the suff. עֵילָוַאי (Neda. 65.),
עֵילָוֵיהּ (B. K. 117.), עֵילָוֵיךְ (Bera. 9.), עֵילָוַיְהוּ (Berach.
10) with the addition of a ר, as in אַרְוָון (B. Ch.
§ 30).

קֳמֵי (for קֳדְמֵי) before, in presence, קֳמֵי שְׁמַיָּא (Berach.
3 :), before God, with God ; קַמֵּיהּ דְּרַבִּי יוֹחָנָן (ib. 5.),
in the presence of R. Y.—מִקֳּמֵי, corresponding to the
Hebr. מִפְּנֵי, before, because. In the last sense used
also by the Samar. as מִקֳּמֵי סָנֵינַן (Carmina Samari-
tana, p. 35), because of our enemies; incorrectly
translated by Gesenius (ib. p. 89), "surgentibus
osoribus nostris," as if from the verb קוּם, to rise.

תְּחוֹתֵי, תּוֹתֵי, under (Chull. 105 :).

CHAPTER X.

CONJUNCTIONS.

§ 99.

The following words are used as conjunctions:

אוֹ (Hebr. and Chald.), or, as גִּיד אוֹ אָגוּד (B. B. 13%),
draw thou, or I shall draw, *i.e.*, either take thou the
half price of our common property, or I shall;
אוֹ אַתּוּן בָּעוּ מִינַּאי מִילְּתָא אוֹ אֲנָא אֶבְעֵי מִינַּיְיכוּ מִילְּתָא
(B. K. 59:), "either you will ask a question from
me, or I shall ask one from you." אוֹ אוֹ, L. aut—aut,
either—or, אוֹ אוֹ קָתָנֵי, *i.e.*, the Mishnah does not re-
quest both the things mentioned, only, either the
one, or the other ; אוֹ דִילְמָא (Sanh. 71:), or perhaps?

אִי (from the Chald. אִין, corresponding to the Hebr.
אִם), when. אִי הָכִי (Shabb. 25.), if it be so, as it now
is, whereas, if so . . . then ; אִיתֵימָא or אִי תֵּימָא (Bera.
5.), when, if thou wilt say, if one should say, or
also * אִילֵימָא (ib. 5:), if we would say, if suppos-
ing. אִיבָּעֵית אֵימָא or אִי בָּעִית אֵימָא (Chull. 10:),
when thou wilt I shall say, I can say, or so. There
occurs אִיבָּעֵית תֵּימָא (four times) in Nazir 32., and
(two times) in Shebu. 16., which justifies the ques-
tion, if אֵימָא be not in the imper. so as to render
אִיבָּעֵית אֵימָא, if thou wilt, then, say ! אִינְמֵי (Sanh.
94.), or also. The conjunc. אִי is often omitted like-
wise in the Script. אִם. See infra הָא.

אַיְידֵי (from עַל יְדֵי), by, because, concerning, as being,

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* In an interrogative as also affirm. sense.

אַיְידֵי דְּזוּטַר מִירַכַּס (B. B. 14:), because, or, in consid-
eration of it (the book) being small, it would easily
have been lost; אַיְידֵי דִּתְנָא, having said (the one
thing, he says also the other). It stands also as a
prepos., *e.g.,* אַיְידֵי בְּהֵמָה (Nazir 2.), as much as עַל יְדֵי
בְּהֵמָה.

אֶלָּא (a Rabbin., Syr., Arab., and Greek word, possibly
from אִין, if, and לָא, not), if not, only, but; expressing
in the Talmud the sense of, hence, consequently, after
having entirely rejected an antecedent proposition,
and means "this opinion being rejected, consequently
the other one, the following, must be admitted."
The following passage may be quoted as an instance
for both interpretations: הָנִיחָא לְמַאן דְּאָמַר פַּלְגָא נִיזְקָא
קְנָסָא אֶלָּא לְמַאן דְּאָמַר פַּלְגָא נִיזְקָא מָמוֹנָא מַאי אִיכָּא לְמֵימַר ?
אֶלָּא אַיְידֵי דְּקָא בָּעֵי לְמִיתְנֵי וכו (Sanh. 3.), "this may be
admissible on the ground held by the one, who says,
that the payment of half damage is to be considered
as a penalty ; but, on the ground held by the other, who
says that the same is to be considered as a restitution
of property, what is there that may be said against?
consequently (hence) (the preposition precedently
assumed must be rejected, and it must be admitted
that,) as it is intended by the Mishnah to show, etc.

אַלְמָא (Brach. 3 :), hence, accordingly, consequently.
In some few passages it is expressing astonishment,
as אַלְמָא תְנַן (Shebu. 11.), and yet, it is said in the
Mishnah ! אַלְמָא לא (Shebu. 13., 13 :), why not? In
these cases אַלְמָא is synonymous with לְמָּה, why ? (Rashi
Berach. 11.), and according to Jos. Karo compound
from עַל מָה, which occurs as such in Talm. Yeru-
shalmi, וְעַל מָה תַנְיָא.

אֶלְמָלֵא or אֶלְמָלֵי (a Rabbin. Hebr. word, corresponding to the Hebr. לוּלֵא), if it be not, if not. אֶלְמָלֵא תַרְגּוּמָא דְהַאי קְרָא לָא יָדַעְנָא מַאי קָאָמַר (Megill. 3., Sanhed. 94:), if it be not for the interpretation of this verse, we would not know what it means. Sometimes it signifies simply if, as אֶלְמָלֵא נַגְדוּהּ לַחֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה פְּלָחוּ לְצַלְמָא (Keth. 33:), if they had castigated Chananyah, Mishael, and Asaryah, they would have worshipped the image. Rabbenu Tam's opinion in regard to the different spelling of this word, viz., that with א it means, if it be not, and with Yod simply, if, is objectionable. For, as the original, the Bibl. לוּלֵא being used for both significations without varying in orthography, its Rabb. derivative must also express both significations without regard to its different spellings. And, indeed, both אלמלי as well as אלמלא are found used for either of the two different meanings.

אֲפִילוּ (a Rabb. word comp. from אַף, also, and אִלּוּ, when, etiamsi), also when, even if; אֲפִילוּ רֵישׁ גַּרְגּוּתָא מִן שְׁמַיָא מוֹקְמֵי לֵיהּ, "even the surveyor of the fountains is appointed from Heaven." אֲפִילוּ הָכִי, even so, yet, nevertheless; אֲפִילוּ תֵּימָא, even if thou sayst, i.e., the statement may be maintained even at the supposition that . . . .

אַף עַל גַּב דְּ (Berach. 7:), although, even when.

דְּהָא (ib. 3:), as, because.*

דִּילְמָא, that not (s. B. Chald. § 123).

הָא, thus; הָא אִי אִיתָא (B. M. 86:), thus, if it be . . . After this הא, אִי is mostly omitted; הָא אִיתָא (ibid.);

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* This word is composed from the conjunct. partic. דְּ of דִּי, and the demonstr. pron. הָא, and may be rendered by, that that.

הָא לַאו הָכִי, thus, if it is, or be not so. So also in the Mishnah, הָא יֵשׁ רוֹאֶה (B. M. 83.) for הא אם יֵשׁ רֹאֶה.

הִילְכַּךְ (perhaps from הָא, behold! (§ 97) and לְכַךְ, Rabbin. for that), therefore, accordingly.

כֵּיוַן (a Hebraism of a later period) . . . . כֵּיוַן דְ, as soon as, after.

לְאַלְתַּר (from עַל אֲתַר, similar to the Ger. "auf der Stelle," and the Fr. "sur le champ") [and the Engl. "upon the spot"], immediately, forthwith.

מִגּוֹ, in case, since, supposing that . . . מִגּוֹ דְאִי בָּעֵי אָמַר מֵזִיד הָיֵיתִי (Kerath. 12.), "in case he would, he could say: I have done it on consideration." It corresp. to the Rabbin. מִתּוֹךְ, as גוֹ being the Chald. of the Hebr. תּוֹךְ.*

מֵיהָא (Berach. 10.), מֵיהַת (Pessa. 9 :), מִידֵי (Yebam. 63.), yet, however, nevertheless.

מִכְּלָל (Berach. 25 :), from all that (that was said), follows. It is a Rabb. Hebraism.

. . מִקַּמֵּי דְ (s. קַמֵּי under the prepos.), before that (he said, etc.).

נָמֵי (Berach. 4 :), also, even; אֵין הָכִי נָמֵי or הָכִי נָמֵי (Chagg. 11.), yes, so also it is; הָכָא נָמֵי (Berach. 8 :), here also, i.e., even so in our case. It often is preceded by the word אַף, e.g., אַף שְׁכִיבָא נָמֵי (Berach. 4 :), from the last instance is to be seen that originally נמי had not the meaning of, also, but that it was a verb, which afterwards became a peculiar expression for, also, really, indeed. Supposed this to be so, נָמֵי may be a derivative, according to D. Tedesco,

* S. t. s. under prepos.

from נֵמָא,* " we will say," or, according to M. Ehren-reich, from נֵימִין, " we would believe," or, lastly, according to my suggestion, from נוֹמֵי, " we could swear on that."

* Already in Aruch.

CHAPTER XI.

INTERJECTIONS.

§ 100.

The following words are used as interjections:

אוֹרַיְיתִי, נְבִיאֵי וּכְתִיבֵי (Erub. 17.), by the Law, prophets and Hagiographa! a manner of swearing.

אִיכוּ, alas! behold! O! an interjection of a wide use. אִיכוּ שְׁכֵבִי לָא אֲמַרִי לְכוּ הָא מִלְּתָא (Shabb. 152:, Yebam. 46., B. M. 73:), Lo! if I had been dead I could not have told you this thing; אִיכוּ יְלֵדְתְּ לִי חֲדָא כַּרְסָא אַחֲרִיתִי (Yebamoth 65:), look, thou wouldst have borne unto me yet another pair of children.* אִיכוּ הַשְׁתָּא לָא אֲתַאי סַכֶּנְתּוּן לִבְרִי (Bera. 25:), now see! had I not come, you would have brought my son into danger; אִיכוּ הַשְׁתָּא אִישְׁתְּלַאי וַאֲמַרִי לָךְ (Bezah 4:), now! I had been amiss, and would have told you; אִיכוּ הַשְׁתָּא מִנַּעְתַּן מֵהַאי בִּרְכָתָא (Chagg. 5:), Oh! thou wouldst have deprived me of this benediction! אִיכוּ הַשְׁתָּא סַפֵּיתוּ לְהוּ אִיסוּרָא לִבְנֵי בַרְתִּ (Chull. 95:), Now see! you would have fed my daughter's sons with prohibited food! אִיכוּ זְמָמָא נְפַל בְּפוּמֵיה דְּמַאן דְּסָנֵי לִי וְלָא אֲמַר כִּי הָא מִלְּתָא (Sanh. 107.), O! that there were a bridle put in the mouth of mine enemy (*i.e.*, pr. euphemism, in my mouth), so that he could not have uttered a word such as that!"**

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* In sense ōf wishing; so also רש״י t. t. s.

** The author here continues in deriving אִיכוּ from אכֹל, to eat. I think this

אֱלָהָא דְיִשְׂרָאֵל, God Israel's! by God! Instead of this R. Yochanan used to say somewhat quaintly, לַאלָהּ דְיִשְׂרָאֵל (Yomah 84:; Abo. zar. 28.).

גַּפָּה דְרוֹמִי (Pess. 87:), expressing a manner of swearing put in the mouth of a Roman; probably from the Hebr. word גַּף (Prov. 9. 3.), an elevated place, as it is also found in a discussion held entirely in the Hebr. language (Men. 44.), גַּפָּה שֶׁל רוֹמִי. It may possibly signify "by Rome's most exalted temple!" viz., that of Jupiter Optimus Maximus, erected on the Capitol. Other doubtful suggestions I have refuted in my notes to הַפְלָאָה שֶׁבַּעֲרָכִין, Vienna 1859.

הָאֱלֹהִים, by God! (Kiddu. 44:, Nazir 42:, Sanhed. 72., Chull. 54.).

הַיְיָא, go on! forwards! (Gittin 34., Shabb. 119.). Is used also as an adverb designating, quickly, hastily (B. K. 84.).

וַוי, Alas! an exclamation of pain or dread; Greek, οὐαί; L. vae. וַוי לָן דְּמָיְיתִינָן (Berach. 31.), woe unto us, that we must die!

חַס, far be it! absit! חַס לִי (Arach. 16:), far from me! חַס לֵיהּ (Kidd. 44:), corresponding to the Hebr. חָלִילָה (s. Hebr. Gr. § 1144).

יְהֵא רַעֲיָא (Moed Katan. 5.), let it be the will of God! please to God!

לְחַיֵּי (Chagg. 16., Chull. 16.), to life! your health! good luck! à la bonne heure!

מָרֵי דִיכִי (Zeba. 43., Chull. 90:), Lord of this! Rashi interprets: Oh, thou creator of this statement! I think it to express: Lord of the world! and דִיכִי,

definition to be a mere whim of the author, and to repeat it here would as well imply the suggestion of having mistaken it for a philol. truth.

"this," to relate to the earth,—an exclamation accompanied by the gesture of treading on the floor where the excited speaker was standing.

מָרֵיהּ דְּאַבְרָהָם (Shabb. 22., Keth. 2.), Lord Abraham's! Great God!

מָרֵיהּ כֹּלָּה (Nedar 22 :), Lord of the universe!

מֹשֶׁה, Moses! by Moses! מֹשֶׁה שַׁפִּיר קָאָמְרַתְּ, by Moses. thou hast well spoken! *

נְהִי (Kethu. 103 :), let it be so, though it be so. Originally the future of the verb הֲוָא with נ, according to the Syriac נֶהְוֵא, let it be.**

תְּנָא דְמַלְכָּא, by the king's crown! † an expression for swearing.

* There is found no swearing by a mortal name, whether in the Talmud or in any other Hebrew book. Rashi, therefore, interprets this משה as a complimentary expression of deference to the authority which is to be interrogated: so in the above instance, Thou, a second Moses, hast thou well spoken?

** This explanation belongs also to the above-mentioned R. Aebr. Lattes. A.

† הגא is undoubtedly the L. toga, the garment worn by the Romans, and חגא דמלכא designs the toga prætexta worn by high officers.