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A MANUAL
OF THE
CHALDEE LANGUAGE;
CONTAINING A
CHALDEE GRAMMAR,
CHIEFLY FROM THE GERMAN OF PROFESSOR G. B. WINTER;
A CHRESTOMATHY,
CONSISTING OF SELECTIONS FROM THE TARGUMS, AND INCLUDING THE WHOLE
OF THE BIBLICAL CHALDEE, WITH NOTES; AND
A VOCABULARY,
ADAPTED TO THE CHRESTOMATHY.
WITH AN
APPENDIX
ON THE RABBINICAL CHARACTER AND STYLE.

BY ELIAS RIGGS, A. M.

BOSTON:
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1832.
PREFACE BY PROFESSOR STUART.

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

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

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

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

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

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

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

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

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

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

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

As to the work itself, the plan and the execution are throughout such as I can commend. The grammar is brief; but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful in an introduction to the Chaldee language. With Buxtorf's Lexicon and the Targums, one can easily make his own way, after reading this Chrestomathy.

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

MOSES STUART.

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

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

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

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

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

E. RIGGS.

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INTRODUCTION.

CHALDEE LANGUAGE AND LITERATURE.

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

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

* Aramean, Hebrew and Arabic.
Abraham who settled in Palestine did, nor even a kindred dialect, is clear from the Chaldaic names of gods, kings, and offices, which appear in the Old Testament after the time of Nebuchadnezzar, and which are connected with the Medo-Persian language, (see Gesenius' Geschichte der Hebr. Sprach. p. 62 seq.), but which admit no adequate explanation from the Shemitish.

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

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

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

By means of the Jews the Chaldee was transplant—
CHALDEE LANGUAGE AND LITERATURE.

ed into Palestine, where it became the vernacular tongue, and was employed by them, as it had been in Babylonia, as the language of books. Though the Aramean as spoken by Jews partook somewhat of the Hebrew character, no entire or very important corruption of it took place; and to this circumstance alone the Babylonians are indebted, for the survival, or at least, the partial preservation, of their language, which, even in the mother country, has, since the spread of Islamism, been totally extinct.

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


It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have, (and which has come to us only through the Jews,) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis Abh. v. d. Syr. Spr. 36 seq. Wahl Geschichte d. morg. Sprachen. § 78 seq. Meyer Hermeneut. d. A. T. vol. I. p. 266. Comp. Jahn Ein-
For, from a comparison of the Chaldee (as it is found in the old Targums, for example,) with the Syriac, which we learn from native Syrian authors, it is evident that the Chaldee has all the most important peculiarities of grammatical form and syntactical construction, as well as the greatest part of its stock of words—*copia verborum*, in common with the Syriac. Its prominent features are those of an *Aramean* dialect. On the other hand, those traits in which the Chaldee differs from the Syriac and agrees with the Hebrew, are few; and those few relate mostly to orthography and punctuation. See No. 4. But why may not all this be regarded as dialectic difference? As widely as the Aramean was extended, it was natural that, like other languages extensively in use, it should split up into different dialects. The Hebrew and Phenician, notwithstanding their original relation and vicinity, exhibit variations of this kind. Besides, it would be difficult, on the other supposition, to say why the Jews varied from the Aramean character in so few points, and those such as differed from the Hebrew not more than others which they have left untouched: why for example, they said 𐤊𐤇𐤇 instead of 𐤊𐤇𐤇, 𐤊𐤇𐤇 instead of 𐤊𐤇𐤇, which certainly did not savor more of foreign idiom than 𐤊𐤆𐤇 for 𐤇𐤇𐤈, 𐤇𐤇 for 𐤇𐤇 for 𐤇𐤇. The periods of Persian and Grecian supremacy introduced some Persian and Greek words into the Babylonish (though less than into the Syriac); whence even the Targum of Onkelos is not free from Greek words. But the Saracen dominion, which commenced with the invasion of Babylonia by the hosts of the Kaliphs, A.D. 640, soon totally annihilated the ancient language of the country, so that, at the present day, not a relic of it exists in the East: and the story that the Chaldee is now spoken in some villages near Mosul and Mardin, (Nithbuhr Reise II. 363), is without probability and is not confirmed by more recent travellers. For another account, which however is not well attested, see Eichhorn's Bibliothek VIII. 435. But see Appendix on this subject.

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

Note 1. In respect to linguistic character, with which alone we are
at present concerned, these remains of the Babylonish dialect may be divided into three classes. The purest Chaldee, (i.e. the freest from Hebraism,) appears in the Targum of Onkelos on the Pentateuch. Similar to this in respect to words, orthography and grammatical construction, but somewhat inferior, is the Biblical Chaldee, which is interspersed throughout with Hebrew peculiarities; e. g. the substitution of  for whether quiescent or not, the Plural termination ל, the Dual form, the conj. Hophal. Finally, the remaining Targums are composed in a language, not only abounding in foreign words, but exhibiting many peculiar forms, (e. g. Hiphil יָפַת from יָפַט, ה preformative of the Infinit. Pael, Ithpeel and Ithpaal,) part of which resemble the Syriac or Rabbinic, (as מ prefixed to the 3d p. Fut. and the syllable מ prefixed in Passives,) and part arise from contractions, (as in the numerals). These peculiarities have been noticed, though inadequately by Eichhorn (Einl. ins A. T. 11. 6 seq. 00 seq). They deserve indeed to be collected into a separate treatise. In the sequel the later Chaldee will constantly be distinguished from the earlier.

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

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

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

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

Note 2. A full consideration of Chaldee ground-forms would be out of place here. I shall only notice the change of letters for others of somewhat different sounds, in such words as the Chaldee has in common with the Hebrew. In consequence of that flat pronunciation which characterises the Aramean dialects, we frequently find כ and ח substituted for the Hebrew י and ש; e.g. הדות to offer (sacrifices), נבון gold, מנה seed, הנן to break in pieces, בד an ox; and ב for כ, as רָכָב a rock, שָׁנָה counsel. Besides these, כ is used almost constantly instead of כ final, כ is sometimes changed into כ, as יརנ [יִרְנָה]. (On the cause of this change, compare Gesenius Heb. Lex. letter כ); כ into כ, as אֶתְנָה to a widow. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e.g. יֵרְמָו [Heb. יֵרְמִי] brimstone, יֵרְמִי [Heb. יֵרְמִי] a helmet, וָאִֽלָּה [Heb. וָאִֽלָּה] to wander.

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

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

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

(3) כ as a mark of the Accusative.

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


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

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

(8) Imperatives Passive.

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

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

(11) The preference of כ to כ as a termination of words; e.g. יֵרְמִי a green, and the consequent confusion of verbs יְָרֵמֵי and יְָרֵמֵי.

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


Note 4. Peculiarities of the Chaldee, in which it differs from the Syriac, and more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus כ is often substituted for the Heb. and Syr. כ; e.g. יֵרְמִי, Syr. יֵרְמִי, יֵרְמִי, Syr. יֵרְמִי, יֵרְמִי, Heb.
CHALDEE LANGUAGE AND LITERATURE.

85; Heb. 55; Heb. 55; Syr. 15; the plural termination of feminines 1, instead of Syr. So the Chaldee often has 1 where occurs in Syriac, e. g. 53, and for the Syr. e. g. 55. — (2) Avoiding diphthongs; compare 55, 55, const. st. with 55, 55, with 55; also otiant letters; compare 55, my king with 55, with 55, 55, with 55, 55, 55, 55, 55, my king with 55, — (3) The possibility of doubling letters not guttural; as 55, 55. — (4) The tone regularly on the ultimate; 55, 55, — (5) The formation of the Inf. except in Peal without the prefix 5, &c. — In respect to orthography, it may be remarked here that the scriptio plena, or full mode of writing quiescents, is decidedly prevalent in Chaldee.

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

I. LEXICONS.


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


II. GRAMMARS.

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


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


(b) Of the Chaldee language only.


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

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

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

G. B. Winer, Grammatik des biblischen und targumischen Chaldaismus, Leipz. 1824. 8vo. (the basis of this work.)

III. CHRESTOMATHIES AND READERS.


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


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

PART I.
ORTHOGRAPHY AND ORTHOEPY.

§ 1. Consonants.

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


§ 2. Punctuation.

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

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

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

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

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

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

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

DAGESH.

5. Dagesh lene is subject to the same general rules as in Hebrew.
   a. The pron. suff. יִש and יִש do never receive it.
   b. In some editions, י in the middle of a word is treated as a diphthong, and the next letter does not receive Dagesh lene; as יִשְׁח. Generally however, it is regarded as a proper consonant, and we find יִשְׁח יִשְׁח, יִשְׁח יִשְׁח.
   c. Nouns of the form יִשְׁח (Heb. יִשְׁח) are treated as though the ground-form was יִשְׁח, and Dagesh is inserted in the י where a mixed syllable precedes; as יִשְׁח, יִשְׁח.

6. Dagesh forte compensative
   a. Is inserted in the first radical of verbs יִש; e.g. יִשְׁח for יִשְׁח, Aphel from יִשְׁח.
   b. In י of the passive prefix יִש it compensates for the omission of יִש the characteristic prefix of Aphel, e.g. יִשְׁח for יִשְׁח.

Note. The peculiarity of the Chaldee in both these cases is, that the letter for which compensation is made would, if the word were fully written, have succeeded the letter in which Dagesh forte is inserted. In Hebrew this is unusual, and where it occurs might perhaps be denominated Chaldaism. Comp. Heb. Gr.* § 261.

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

7. Forms which regularly exhibit Dagesh forte, but sometimes appear with a different orthography.
   a. The letter י sometimes takes the place of Dagesh forte, even where the radical form does not exhibit י; e.g. יִשְׁח Dan. 2: 25, instead of יִשְׁח or יִשְׁח from יִשְׁח. This may have arisen from an imperfect acquaintance with Chaldee. A Jew, on perceiving that י was expressed in Chaldee in many cases where his own language required Dagesh forte or a long vowel compensating for it, would perhaps be liable to employ it even where it was not required by good Chaldee usage. See below § 6. a. note. Gesenius, Lehrg. § 33. 3.
   b. Very frequently no compensation is made for the exclusion of Dagesh forte from gutturals; e.g. יִשְׁח Gen. 3: 3. יִשְׁח 2 K. 21: 6.
   c. As in Hebrew, Dagesh forte is sometimes dropped when the letter in which it would regularly be inserted has Sheva. Heb. Gram. § 73. note 3.

* The Hebrew Grammar referred to throughout this work, is that of Prof. Stuart, 4th edit.
8. Mappiq is inserted, as in Hebrew, in ֵי where it is not quiescent.

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

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

ACCENTS.

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

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

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

§ 3. Tone-syllable.

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

1. Segolate nouns which follow the Hebrew form; as ֵי בֵּן, ֵי בֵּן, ֵי בֵּן, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in ֵי נֶפֶשׁ and ֵי as ֵי נֶפֶשׁ, ֵי נֶפֶשׁ, ֵי נֶפֶשׁ, ֵי נֶפֶשׁ.

3. The suffixes ֵי נֶפֶשׁ נֶפֶשׁ נֶפֶשׁ; e.g. ֵי נֶפֶשׁ, ֵי נֶפֶשׁ, ֵי נֶפֶשׁ, &c.

The German and Polish Jews place the tone in Chaldee (as they also do in Hebrew) on the penult. Whether this was the ancient
§ 4. Of reading unpointed text.

Babylonish accentuation, cannot be decided from the accentuation prevalent in Syriac; since two closely related dialects may differ widely in this respect. Were the vowels of the Chaldee, as we have them, entirely conformed to the old Babylonish pronunciation, we should have, in them, a clew to the ancient accentuation.

§ 4. Of reading unpointed text.

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

(a) In the middle of a word: either to indicate that these letters are moveable; as נָאְצָתָה יאָאָא, i.e. מֶאֶזְרָה יאַאָא נָאְזָר; or that they are to be pronounced double; as נָאְזָר נָאְזָר יאַאָא נָאְזָר יאַאָא נָאְזָר יאַאָא נָאְזָר.

(b) In the end of a word, especially when it is necessary to distinguish between the pronouns יא and יא; as לָעָב לָעָב יאַאָא לָעָב.

PART II.

ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION OF WORDS.

§ 5. The subject generally.

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

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

As מִיָּדִי instead of מִיָּדָיו, instead of מִיָּדָיו, מעָרו instead of מעָרו. So in Latin we have immi-
natus for inminutus, mi for mihi, hodie for hoc die, &c. It is plainly with this latter class of changes that we are at present chiefly concerned.

§ 6. Mutations of Consonants.

The derivation and inflection of words, so far as they depend on the consonants, are effected by other letters (beside those which compose the root), being prefixed, inserted or suffixed; or by the radicals themselves being omitted, doubled or commuted with other letters; e.g. נֹבֶה instead of נֹבה, נֹבֶה instead of נֹבה; יֲצָּר from יֲצָר. For these purposes the Chaldee employs the letters ב,ג,ד,ה. It belongs to the details of etymology to exhibit the manner in which these servile letters are employed in each particular case. Those changes only will be noticed in this place, which, in the formation and inflection of words, are the results of euphony. Such are the assimilation, transposition, omission, commutation and insertion of consonants.

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

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

b. Transposition. The n of the passive preformative regularly changes places with the first radical, when that happens to be a sibilant (ח, ט, ס, or נ); e.g., הנשה, הנשתה.

c. The following letters are dropped. (1) נ and ג in some forms in which they would stand in the beginning of a word without a vowel; e.g. נס instead of נסונ, עינ [Imp.] for עין.—(2) Consonants destitute of vowels, by contraction; e.g. נרה instead of נררה, הנרה instead of הרה. Here belong also נב instead of נבנ, מ instead of מיסע, ת instead of תולד. Ex. 9: 31. Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e.g. נıklı for נניקל.—(4) Very frequently the quiescent; e.g. נפר instead of נפאר, נפריד instead of נפריר.—(5) נ in the end of words, constantly in the absolute state of feminine forms like נלוה;—also in the later Targums נ for נו for Gen. 22: 19. Jonath.

d. Commutation takes place, especially of quiescents; (1) When one quiescent letter is exchanged for another capable of quiescing in the same vowel; as נבר instead of נבר, (which is merely an orthographical change;)
—(2) When a quiescent, homogeneous with the characteristic vowel of a particular form, is substituted for one which would be heterogenous; as נéo for נפלט (לענ). But those numerous cases of verbs נ do not belong here, in which נ appears instead of נ; nor such instances as נריה instead of נריה; for in these cases the נ is only the original consonant (which had been displaced by another), restored. See above.

e. Insertion. נ prosthetic is sometimes inserted in cases where otherwise a syllable would commence with two consonants; e.g. נבר, נבר. Here belong also
such cases as instead of , instead of . For Dagesh forte is here euphonic, being primarily designed to shorten the pronunciation, (see Gese-nius Lehrgeb. p. 860) though it constantly indicates the doubling of the consonant; and for this purpose the vowel of the falls back to the n of the prefix.

§ 7. Vowel changes.

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

a. Commutation of vowels; (1) Short for long, when a mixed syllable loses the tone; as from כַּלְכָּל, from מַכְיָה, from מַקְיָה const. state of מַקְיָה. In these cases in pure generally becomes ; and . When the long vowel remains unchanged, either that is impure, or the last consonant of the ground-form is thrown forward and pronounced with the suffix; e.g. דָּרֶךְ. See above § 2 2—
§ 7. Vowel-Changes.

(2) Long *els take the place of short;—in pause; as הֻּנֵּךְ Dan. 2: 32. רָאָּמDan. 4: 6, 7, Gen. 4: 11. תַּבְלָּדָּן Ex. 4: 13. (though this is not universally the case; comp. Dan. 2: 9, 17.)—before a guttural which would regularly be doubled; as שֶּׁיֶּרֶב instead of שֶׁיֶּרֶבֶן, מַעֲרָה instead of מַעֲרָהּ, (although this likewise is not without ex-ceptions, especially if the guttural be ו or ע. Dan. 4: 16, 24.)—before other consonants, less frequently; as תִּשְּׁרֵי instead of תִּשְּׁרֵי Gen. 38: 9. Ps. Jon. see § 6. a.;—when a quiescent which would regularly have a composite Sheva, drops it and quiesces in the preceding vowel; as.getSimpleName instead of SimpleName.—(3) It is for the sake of eu-phony that, in final syllables which terminate in a guttural, Pattah is usually found before it, instead of the usual char-acteristic vowel; as רֹחֵל instead of רֹחֵלֶ, דַּבְרֵי instead of דַּבְרֵי; also that when a syllable terminates in a quies-cent preceded by a heterogeneous vowel, that vowel be-comes homogeneous; e. g. שֶׁלֶש instead of שֶׁל-シェ.

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

b. Transposition of vowels takes place in some mono-syllabic forms of verbs, the vowel of which is between the two last radicals, when they receive a pronominal suf-fix; as רַבְּלַנְּךָ from לָעֲלַנְּךָ;—also in some contracted forms of verbs עָלַי; as קָרַב for קָרַבִּי;—and finally, in cases like מִי for מִי, מַיֶּרֶב for מַיֶּרֶב, when the moveable ו or ר, etc. throws back to the preceding consonant its own vowel, for the sake of quiescing in it.

c. Vowels are dropped, in the final syllable of ground-
§ 8. PERSONAL AND POSSESSIVE PRONOUNS.

forms, only when formative syllables are added, and then much less frequently than in Heb.; e. g. אֲדוֹנָה from אֱדוֹן, אֶל from אֶלֹהִים, אֵין from אֵין. The vowels most frequently omitted are Pattahh, Tseri and Hhireq.

d. Finally, vowels are inserted; (1) When two consonants would otherwise stand together without a vowel in the beginning of a syllable; as יִבְרָעַל from יִבְרָעַל from יִבְרָעַל. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva; as לַעֲשָׂר from לַעֲשָׂר.

(2) In cases like יִבְרָעַל Ez. 7: 18, יִבְרָעַל Ez. 4: 15, instead of יִבְרָעַל, יִבְרָעַל; where three consonants would come together, in the beginning of a syllable, without a vowel.

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

CHAP. II.

PRONOUNS.


1. Personal pronouns are divided, as in Hebrew, into two classes, separate and suffixed. The former express, with some exceptions, the nominative case, and the latter the oblique cases.
## TABLE OF THE SEPARATE PRONOUNS OR GROUND-FORMS.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. c. ἵναυ (ἵναυ)</td>
<td>ἵναυ (ἵναυ)</td>
</tr>
<tr>
<td>2. c. ἴναυ (ἵναυ)</td>
<td>thou</td>
</tr>
<tr>
<td>3. m. ἴναυ (ἵναυ)</td>
<td>thee</td>
</tr>
<tr>
<td>3. f. ἴναυ (ἵναυ)</td>
<td>her</td>
</tr>
<tr>
<td>1. m. ἱναυ (ἵναυ)</td>
<td>me</td>
</tr>
<tr>
<td>2. f. ἱναυ (ἵναυ)</td>
<td>thee</td>
</tr>
<tr>
<td>3. m. ἱναυ (ἵναυ)</td>
<td>him</td>
</tr>
<tr>
<td>3. f. ἱναυ (ἵναυ)</td>
<td>her</td>
</tr>
</tbody>
</table>

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

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

### I. SUFFIXES TO NOUNS SINGULAR.

<table>
<thead>
<tr>
<th>Singular suffixes</th>
<th>Plural suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. c. ἵναυ (ἵναυ)</td>
<td>our</td>
</tr>
<tr>
<td>2. m. ἱναυ (ἵναυ)</td>
<td>your</td>
</tr>
<tr>
<td>2. c. ἱναυ (ἵναυ)</td>
<td>thy</td>
</tr>
<tr>
<td>3. m. ἱναυ (ἵναυ)</td>
<td>his</td>
</tr>
<tr>
<td>3. f. ἱναυ (ἵναυ)</td>
<td>her</td>
</tr>
</tbody>
</table>

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

2. The suffix (or inseparable) pronouns are appended to verbs, to the signs of cases (§ 60) and prepositions, or to nouns. In the last case they are usually translated by possessive pronouns, though the Genitive of personal pronouns would more exactly express them; exactly as in Greek, παρποί μου, &c. The following are the suffixes attached to verbs.
Note 1. Twice, instead of נ appears מ Dan. 4: 15. 5: 8; the Targumists wrote likewise וּנְגִי Gen. 1: 12, 21. or with the full orthography נְגִי. Appended to the words בְּנִי, בְּנַה, וְנִי which before suff. take the forms בְּנִי, etc., the suff. of the 2d and 3d per. sing. take the forms נְגִי, נְגַי, נִי; which forms do not elsewhere occur as noun-suffixes.

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

II. suffixes to nouns plural.

<table>
<thead>
<tr>
<th>Singular suffixes</th>
<th>Plural suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. c. נְגִי</td>
<td>my נְגִי</td>
</tr>
<tr>
<td>2. m. נְגִי, נְגַי</td>
<td>thy נְגִי</td>
</tr>
<tr>
<td>2. f. נְגִי, נְגַי</td>
<td>his נְגִי</td>
</tr>
<tr>
<td>3. m. נְגִי</td>
<td>their נְגִי</td>
</tr>
<tr>
<td>3. f. נְגִי, (יָנָה) Dan. 7:7,19.) her נְגִי</td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

Note 4. Prepositions which are originally plural nouns take the suffixes of pl. nouns; e.g. בְּנִי, בְּנַה, כָּלָה, כּוֹלָה, כּוֹלָה, כּוֹלָה, כּוֹלָה. See § 44. 2. So also do כּוֹלָה [=Heb. יָנָה] and דָּלָה, as: e.g. דָּלָה, דָּלָה, דָּלָה, דָּלָה, and the suffix must be rendered in the nominative case.
§ 9. Other Pronouns.

1. The Demonstrative Pronouns are, sing. masc. זֶה (זְחַרְךָ; Gen. 37: 19; Job 9: 24; Jer. 26: 9); fem. זֶה, נֶעָה; com. זֶה, נֶעָה (בְּהֶן; Job 9: 24; Ps. 24: 6, 52: 8); this, that; plur. com. זֶה, נֶעָה, לָכֶה, לָכֶה, תִּתְפַּלֶל, תִּתְפַּלֶל, תִּתְפַּלֶל; these, those.

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

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

3. The Interrogative Pronouns are expressed, sometimes, according to the Hebrew analogy, by זֶה who? of persons, (whence זֶה for זֶה זֶה Pro. 20: 6, 27: 4) and זֶה (זֶה) what? of things; sometimes, by prefixing the interrogative particle זֶה to the demonstrative pronoun; זֶה זֶה. The latter mode is rather more expressive, who indeed?

On the mode of designating the reflexive and reciprocal sense of pronouns, compare Syntax, § 49, 1.
§ 10. Derivation and inflection of verbs generally.

1. Verbs, as in Hebrew, are generally primitive. A few are formed from nouns, and are called denominatives; e. g. שָׁר, to eradicate, שְׁתֵּךְ, to take root, from שֶׁר, a root; הָלַה, to pitch a tent, from הֵלַח, a tent; מִנְשֵׁה, to be acquainted, from מִנְשֵׁה, an acquaintance.

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

Other Conjugations.

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

4. Characteristics and signification of the conjugations. (1) The 2d conjugation or Pael is characterised, like the Hebrew Piel, by Dagesh forte in the 2d radical. (a)
Its signification is usually *causative*, when Paēl is intransitive; as ֳָָָּּּ to be wise, ֳָָָָּּ to make wise; ֳָָָָָָָָָָָָָָָּּ to be white, ֳָָָָָָָָָָָָָָָָ to make white, to wash. (b) Frequently Paēl has merely the sense of *exhibiting*, *regarding*, or treating a person as being or doing what is expressed in Paēl; e.g. ֳָָָָָָָָָָָָָָָָָ to lie, ֳָָָָָ to regard one as a liar, to convict one of falsehood. (c) Sometimes it is *privative*; as ֳָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָּ
§ 11. **REGULAR VERBS; INLECTION.**

(b) If the ground-form commences with a sibilant, [v, z, s or s] the n is inserted after that letter; e.g. שָׁבָע. But after י, it is changed into ל; as שֵׁבַע from שֵׁבָע.

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

**Moods and Tenses.**

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

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

§ 11. **Inflection of the Regular Verb.**

1. Most nearly connected with the Praeter stands the Imperative, from which the future is derived. The Imperative of Peal is characterised by the vowel א, those of Paäl and Aphel are pronounced like the Praeter.

2. The Future is derived from the Imperative by prefixing י; which is pronounced in Peal with י, in Paäl with
§ 11. **REGULAR VERBS; INFLECTION.**

- in Aphel (where the $n$ suffers elision) with $\sim$, and in all the Passives with $\sim\text{[ן]}$.

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

4. The **Participles** are also derived from the Praeter, and are formed, (a) In Peal, by merely changing the vowels, $\text{ינב^ה}$, $\text{לָנָי^ך}$; (b) In all the other conjugations and in the Passives, by prefixing $\text{ב$ which is pronounced in Pael with $\sim$, in Aphel with $\sim$ and in the Passives with $\sim$, $\text{נ$.

Of the two Participles in the Active forms, the first has $\sim$ constantly in the last syllable, and is active; the second has $\sim$ in the ultimate, with a passive signification.

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>3. m.</th>
<th>3. f.</th>
<th>2. m.</th>
<th>2. f.</th>
<th>1. c.</th>
<th>Pl. 3. m.</th>
<th>2. f.</th>
<th>2. m.</th>
<th>2. f.</th>
<th>1. c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praeter</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
</tr>
<tr>
<td>Imperat.</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
</tr>
<tr>
<td>Future</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
<td>$\text{י}$</td>
</tr>
</tbody>
</table>

6. When sufformatives are added which take the tone, (a) The vowels $\sim$, $\sim$, and $\sim$ (the latter only in the Fut. Peal) of the final syllable of the ground-form, are dropped, provided the sufformative commences with a vowel. Those which precede $\text{י}$ and $\text{נ$ of the 3d person plural Praeter, and the termination of the Imp., since these sufformatives do not take the tone, are retained.

(b) In the 3d pers. fem. and 1st pers. com. sing. Praet. in Peal and Ithpeel, where two consonants would, according to the above rule, come together without a vowel, Hhireq is introduced to facilitate pronunciation.
§ 12. REGULAR VERBS; NOTES ON THE PARADIGM.

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


I. Generally.
1. Forms with are often written fully (") or even with , e.g. a. 1 sing. and 2. f. plur. Praeter; as הָיָה Gen. 3: 10. (Pseudo-Jonathan,) יָהֲנָה Ex. 1: 18. Ps. Jon.
   b. Pael and Aphel; e.g. יָהֲנָה 2 K. 6: 23. יָהֲנָה Ps. 16: 2.
   d. The Participle Peil sometimes, though seldom appears in a contracted form; as יָהֲנָה Dan. 5: 37.


3. Future. Instead of the formative י the Targum of Proverbs, in accordance with the Syriac, exhibits also י; e.g. יָהֲנָה Prov. 16: 10, etc. Compare Dathe, de ratione consensus version. Chalid et Syr. Prov. Leipzig 1764. 4. pp. 16.—Instead of י, appears י as termination of the 3d p. pl. m. Ex. 4: 12. יָהֲנָה .


5. Passives. In the later Targums, instead of יָהֲנָה , occurs for the 1st conj. יָהֲנָה ; e.g. יָהֲנָה 1 Sam. 23: 7; and this agrees with the Rabbinical conj. Nithpael. In the Inf. of all the conj. יָהֲנָה as יָהֲנָה Ex. 21: 20. Jer. T. יָהֲנָה Deut. 32: 1. Jer. T.
II. Notes on the several conjugations.

1. Peal. a. Some verbs, especially such as are intransitive, take - or - and a few as the characteristic vowel of the Praeter; e.g. לֹא to be evil, לֹא to be good, ברוח to sit, שעון to lie (recline), נֵחַ to be strong, לָיָן to sleep, Gen. 2: 21. בֹּרֶה to be dry. These vowels remain in those persons where א is usually retained; e.g. לֹא Prov. 30: 7. אֲלֹּא Ez. 5: 9. אֲלֵךְ 4: 12. אֲלֵיהֶם Jer. 49: 4. The 3d p. sing. fem. also retains its vowel; as לֹּא Ez. 4: 24. הנָּרֵא Ezek. 26: 2. Such verbs in א or א form the Imp. in א, א or א; as שָׁלָל 1 K. 22: 30. לָיָן Gen. 22: 2. בֹּרֶה Job 2: 5; the Future in א, א or א; as שָׁלַל Dan. 5: 16. בֹּרֶה Deut. 28: 30. לָיָן Gen. 31: 35. When two forms of the Future, as א and א, or א and א coexist in the same verb, they have different significations; e.g. בֹּרֶה Num. 1: 51. [who] will approach, (Future), בֹּרֶה Isa. 5: 19. let [it] approach, (Optative), etc. But verbs in א form the Fut. in א; e.g. לָיָן Ps. 121: 4.

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

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


3. Piel. A preformative of 1. sing. Fut. has sometimes א; e.g. נְמָשֵׁשׁ Isa. 42: 9. נְמָשֵׁשׁ 63: 3. As in Hebrew, Dagesh forte is sometimes omitted when the middle radical has Sheva. Heb. Gram. § 214. note 2.

4. Ithpaal. Final vowel sometimes א or א; e.g. שְׁבֵּיל Hos. 4: 11. שְׁבֵּיל Ps. 105: 25 שְׁבֵּיל Gen. 3: 15. Jer. T. שְׁבֵּיל Isa. 53: 5. is a Heb. Pual form.

5. Aphel. In the biblical Chaldee, and occasionally in the Targums א appears, as the preformative of this conj. (א), and even in the Fut. and Part. after the characteristic prefixes; e.g. עַל עָלָה Ez. 5: 12. עַל עֶבֶרDan. 5: 29. עַל עֶבֶר 7: 24. עַל עֶבֶר Ez. 4: 13. עַל עֶבֶר 6: 10. Hiphil sometimes takes the place of Aphel in the biblical Chaldee; e.g. עַל עָלָה Dan. 5: 20. 7: 22.
6. **Ittaphal.** For this conjugation, which indeed elsewhere is seldom found, the biblical Chaldee constantly exhibits Hophal; e. g. Ez. 4: 15. Dan. 4: 33. 7: 11. (with Qamets Hhateph or Shureq).

§ 13. **Personal inflection of the Participles.**

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

<table>
<thead>
<tr>
<th>First Participle</th>
<th>Second Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 m. נָלְעָלַל</td>
<td>נָלְעָלַל</td>
</tr>
<tr>
<td>2 f. נָלְעָלַל</td>
<td>נָלְעָלַל</td>
</tr>
<tr>
<td>1 m. נָלְעָלַל</td>
<td>נָלְעָלַל</td>
</tr>
<tr>
<td>1 f. נָלְעָלַל</td>
<td>נָלְעָלַל</td>
</tr>
</tbody>
</table>

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

| 1 m. נָלְעָלַל | 2 f. נָלְעָלַל | 2 m. נָלְעָלַל | 3 f. נָלְעָלַל | 3 m. נָלְעָלַל |

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

* Qədēlāth, not qədēlāth, § 2. 9. a. The learner should bear in mind that a knowledge of forms alone can enable him to distinguish Qamets Hhateph from Qamets.
§ 14. Unfrequent Conjugations and Quadriliterals.

1. As in Hebrew, certain unfrequent conjugations occur some of which are confined to particular classes of irregular verbs.
   a. Poel and Ithpoal, especially in verbs שׁוֹעֵה; characteristics, same as in Hebrew; e.g. שאֵה Hos. 13: 5, 12.
   b. Polel and Ithpolal, in verbs שָׁלַל; e.g. לְהָלָה Ps. 75: 8.
   c. Palpel, formed by repeating the first and third radicals, and Ithpolpal; e.g. בָּלַכְי Gen. 11: 9. (from $77) Ps. 143: 3. Comp. § 19, 22.
   d. Shaphel and Ishtaphal; e.g. נָבָל Ez. 4: 12. Gen. 49: 10. נָבָל Ez. 4: 13.

§ 15. Verbs with Gutturals.

1. The gutturals (ח, ב, ג, פ, and to some extent also, ד) present the same peculiarities as in Hebrew. It will be sufficient therefore to give examples of the most important forms.
§ 16. Regular Verbs with Suffix Pronouns.

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

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

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

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

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

(d) The Inf. and Part. Peal, having the form of nouns, may take the suffixes either of verbs or of nouns; as יִמְצָא.
§ 17. Irregular Verbs generally.

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

2. The first general division comprehends two classes, viz. ש and נ; the second, four, viz. נ, נ וְ (יו), וְ (יו), and וְ. The last include also such verbs as in Hebrew belong to the class נ וְ.

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


The irregularity in these verbs results from the same cause, and is almost throughout the same as in Hebrew.
1. The letter צ, where it would otherwise terminate a mixed syllable, is assimilated to the succeeding consonant; e.g. צב for צבנ.

2. In the Imper. Peal, where צ would regularly stand without a vowel in the beginning of a syllable, that letter is dropped; e.g. צ for צ. Beside these, which are common to Hebrew,

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

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

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

Note 2. The verb צ takes צ in the Fut. as its characteristic vowel; e.g. צ Ex. 25: 16. צ Ez. 21: 8. Instead of this, the biblical Chaldee exhibits the full form; e.g. צ Ez. 7: 20.—Once צ contraception. Dan. 2: 16.


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

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

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

(2) It is indicated by Dagesh forte in the 2d radical in
§ 20. IRREGULAR VERBS; PE YODH.

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

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

(b) Instead of Pael and Ithpaal, which are regularly formed, (see Dan 4: 10. 7: 20. Ps. 35: 15. 42: 6.), Pa·pel and Ithpalpal are generally used; as צִֽיקָּנֹ, צִֽיקָּנֹ, Job 9: 17. 30: 14. Isa. 21: 9.; or Poel and Ithpaaol; e. g. Dan. 4: 15. Job 9: 6. צִֽיקָּנֹ.

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

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

§ 20. Verbs Pe Yodh (Pe Vas).

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

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

(a) In the Imp. Peal, which is generally pronounced with צ, drop the first radical e. g. צ for צ, צ for צ; (b) Retain it quiescent in צ, in consequence of which the last syllable takes צ or צ as its characteristic vowel; e. g. צ, צ. In accordance with the remark § 6. c. (4), the quiescent צ is, in these forms, frequently dropped; e. g. Prov. 11: 25. Ps. 104: 4. Job 3: 4.

(c) Resume their original צ, which quiesces in Hholem, throughout conjugation III.; e. g. צ, צ; comp. צ Hoph. Job 33: 19.
§ 21. IRREGULAR VERBS; PE ALEPH.

Ithpeel and the whole of the 2d conj. are for the most part regular. In the latter, some verbs retain \( \text{ב} \) as their first radical; e. g. \( \text{בּרֵעָב} \) Ps. 88: 13. \( \text{בּרֵעָב} \), Eccl. 9: 3. In Apelhel forms with \( \text{ב} \), after the praeformatives of the Fut. and Part., are not uncommon: e. g. \( \text{בּרֵעָב} \) Dan. 2: 5. 5: 17. Ps. 55: 14.

3. The first radical of verbs originally \( \text{ב} \) quiesces,

(a) In Fut. P\( \text{נ} \), ordinarily in \( \text{בּרֵעָב} \); e. g. \( \text{בּרֵעָב} \) 2 Kings 1: 14. Ps. 102: 12. But compare \( \text{בּרֵעָב} \) Isa. 7: 18.

(b) In Apelhel, in \( \text{בּרֵעָב} \); e. g. \( \text{בּרֵעָב} \) Ps. 49: 19. Jer. 10: 5. Mic. 1: 8. But compare \( \text{בּרֵעָב} \) Zech. 11: 2.

The difference between these two classes of verbs is not, however, so great as to prevent their forms being frequently interchanged, especially in Apelhel. Thus we have, at the same time, \( \text{בּרֵעָב} \) and \( \text{בּרֵעָב} \), Ps. 66: 6. \( \text{בּרֵעָב} \) and \( \text{בּרֵעָב} \), Gen. 17: 16. \( \text{בּרֵעָב} \) and \( \text{בּרֵעָב} \), Ps. 49: 19. Jer. 10: 5. Mic. 1: 8. But compare \( \text{בּרֵעָב} \) Zech. 11: 2.

The first radical of verbs originally \( \text{ב} \) quiesces, in

4. A class of verbs \( \text{ב} \) assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel; so that they are in these forms entirely analogous to verbs \( \text{ב} \). To this class belong \( \text{בּרֵעָב} \), Apelhel \( \text{בּרֵעָב} \); \( \text{בּרֵעָב} \), Apelhel \( \text{בּרֵעָב} \); Deut. 34: 6. Jon.; \( \text{בּרֵעָב} \), Apelhel \( \text{בּרֵעָב} \); also in some of their forms, \( \text{בּרֵעָב} \), \( \text{בּרֵעָב} \), and \( \text{בּרֵעָב} \); e. g. Inf. \( \text{בּרֵעָב} \) Ps. 133: 1. Num. 13: 31. Fut. \( \text{בּרֵעָב} \) 1 Sam. 20: 30. (even \( \text{בּרֵעָב} \) Isa. 4: 15. Dan. 2: 9.), also \( \text{בּרֵעָב} \); \( \text{בּרֵעָב} \) 2 Sam. 16: 18. \( \text{בּרֵעָב} \) Ezek. 7: 19.

§ 21. Verbs Pe Aleph (Quiescent).

A few verbs \( \text{ב} \) are treated not only as gutturals, but at the same time as quiescents; viz.

(a) \( \text{בּרֵעָב} \), \( \text{בּרֵעָב} \), \( \text{בּרֵעָב} \), \( \text{בּרֵעָב} \). The \( \text{ב} \) of these verbs, in the Future and Inf. Peal quiesces in \( \text{בּרֵעָב} \); e. g. \( \text{בּרֵעָב} \), and sometimes is even exchanged for \( \text{בּרֵעָב} \); as \( \text{בּרֵעָב} \), \( \text{בּרֵעָב} \). Throughout Apelhel it becomes \( \text{בּרֵעָב} \); as \( \text{בּרֵעָב} \). (Deut. 32: 13. is altogether peculiar.) An instance of \( \text{מֹתָל} \), \( \text{מֹתָל} \), occurs Dan. 7: 11.
(b) מָנַה, מָנְבָרְנָה and מְנַבִּית frequently take in the Fut. and Part. Pael, the contracted form מַנַּאֲלָה, מַנְבָּיֶה, in consequence of which נ is frequently dropped.

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

§ 22. IRREGULAR VERBS; AYIN VAV.

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

1. In the first conjugation (with the exception of the 1st Part. which has the form נָלַיָּה) and in the third, these verbs are monosyllabic throughout; as נָלָי, נָלְבָּי, נָלַיָּה. The preformatives of the Fut. and Inf. of both conjugations generally have י, though in the later Targums, they are not unfrequently pointed with י or י; e. g. Ruth 2. 17. Gen. 27: 4. Zech. 1: 16. Ps. 66: 19. The form יִבְּלָי, Fut. Peal from יְבַלָל, Ez. 5: 5. 6: 5., is entirely peculiar.

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

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

3. Pael and Ithpaal are regularly inflected from the ground-forms יְבַלָל and יְבַלָל. Many verbs, however, substitute for these conjugations Polel יַבַל or Palpel יַבַל.
4. Aphel has occasionally the form of verbs הָיָה; e.g. Ps. 78: 13. Gen. 18: 16. Jon. 1: 30 Ps. 14: 2. See 1, of this section.

5. The following verbs are inflected as יָה;
(a) בָּהַי, וַיִּבְה, וַיִּבְה, etc. Gen. 27: 1. Prov. 23: 22. 1 Sam. 12: 2; Imp. יָה, יָה, Ez 4: 41; Fut. יָה, יָה, Deut. 15: 6.
(b) in Ithpeel, fully, יָה, or contracted, יָה, Job 28: 23. 11: 12. 37: 14. Ps. 73: 17.

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

§ 23. Verbs Lamedh Aleph.

This class includes all those verbs which are comprehended in Heb. under the two classes פָּה (including verbs originally פָּה and פָּה) and פָּה, the difference between the two classes being entirely lost in Chaldee. Rarely, (and almost exclusively in the biblical Chaldee), the radical form of these verbs terminates in פָּה; e.g. Dan. 2: 16. 4: 8. 6: 3. Num. 5: 26. Their chief anomalies are the following.

1. In those forms which terminate in the 3d radical,
(a) In Peal Praeter, and Inf., as well as in the Fut. Imp. and 1st Part. of all the conjugations, that radical is usually פָּה; as פָּה, פָּה, פָּה, פָּה;
(b) In the Praet. and 2d Part. of the other conjugations and in the Imp. Peal, פָּה; as פָּה, פָּה, פָּה, פָּה.

2. This $ quiesces in the Praeter Peal in $, in the Inf., Fut. and Part. in $; the $ in the Praeter of Ithpeel and Aphel usually in $, in the Imp. and Part. in $; in the passive Part. of Pael and Aphel only, is "moveable; $2, $5. Note. For examples of the Praet. Peal with $, see Gen. 2: 18. Jon. Deut. 30: 9; of the Praet. Aphel with $, Ps. 78: 11. 2 K. 8: 8; of the Futures with $ Is. 30: 26. Jer. 51: 8.

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

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

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

Notes on the Paradigm of verbs $cb.

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

64, or the analogy of the other cons.; as דַּעַת, Dan. 3: 21. The 3d per. pl. f. occurs in the form הָוִּיםָּי Deut. 2: 11, or הָוִּיםָּי, Ruth 4: 17. Finally a few instances occur of the Praet. Pe. with נ prosthetic; e. g. דַּעַת Prov. 20: 12. דַּעַת Dan. 5: 4. In the other conjugations the 3d per. pl. instead of הָוִּיםָּי sometimes takes הָוִּיםָּי; Ezek. 23: 10. Is. 11: 4. Jer. 6: 14.

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

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

4. **Infinitive.** In Peal it sometimes takes a paragogic נ; e. g. דַּעַת Prov. 25: 17. Esth. 5: 14. Ez. 5: 9. The regular form is employed as Inf. absolute Is. 61: 10. Am. 5: 5. Gen. 26: 23. The Inf. of the other conjugations, in the biblical Chaldee, terminate in הָוִּיםָּי; e. g. Dan. 2: 10. 5: 2. 6: 8, more rarely, in the Targums in יְלַל; e. g. יְלַל Num. 12: 8. Jon.

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

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


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

§ 24. **Verbs doubly anomalous.**

1. 골 and בַּל (בַּל). These unite the irregularities of both classes; e. g. בַּל, Apel, בַּל.

2. בַּל and בַּל. E. g. גַּלְנָה, עֲבַרְנָה, עֲבַרְנָה, מַגָּה. **Peal**

§ 25. Defective verbs and mixed forms.

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

בָּהֵן and בָּהַן, to give, the former occurring in Peal Praet. and Imp. and in Ithpeel; the latter chiefly in Peal Fut. and Inf.—פָּלַלְךָ and פָּלָלְךָ to ascend, the former being used in Praet. Peal, in Pael, and the Passives of the first and second conjugations; the latter in the Inf. and Imp. Peal, and in Aphel. Deut. 9:9. 10: 1. 2 Kings 17: 4.—מָתַבֶּן and מָתַבֶּה to drink; מָתַבֶּה in Peal, מָתַבֶּה in Aphel.—נָתַלֵּךָ and נָתַלֵּה to go; the former chiefly in Pael, the latter in Inf. and Fut. Peal.

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

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

\section*{§ 26. \textit{Irregular verbs with suffixes.}}

1. The forms of most irregular verbs before suffixes do not differ essentially from those of the regular verbs; and, so far as verbs $\text{יִהְיֶה}$, $\text{יִהְיֶה}$, and $\text{יִהְיֶה}$ are concerned, may be learned from § 16. The following examples will illustrate this remark;

(a) $\text{יִהְיֶה}$, Peal; $\text{יִהְיֶה}$ Judg. 20:32. Ps. 91:12. $\text{יִהְיֶה}$ Ps. 28:3.—Aphel; $\text{יִהְיֶה}$ Ex. 32:12. $\text{יִהְיֶה}$ Job 10:18. $\text{יִהְיֶה}$ Num. 20:5.

(b) $\text{יִהְיֶה}$, Peal; $\text{יִהְיֶה}$ Jer. 20:5.—Aphel; $\text{יִהְיֶה}$ with epenthetic $\text{י}$, Dan. 7:23. $\text{יִהְיֶה}$ Ps. 44:20. $\text{יִהְיֶה}$ Dan. 2:24. $\text{יִהְיֶה}$ Jud. 19:3.

(c) $\text{יִהְיֶה}$, Peal; $\text{יִהְיֶה}$ Gen. 50:26. $\text{יִהְיֶה}$ Ez. 5:14. $\text{יִהְיֶה}$ Dan. 7:23.—Paël; $\text{יִהְיֶה}$ Ps. 105:10.—Aphel; $\text{יִהְיֶה}$ Dan. 3:2. $\text{יִהְיֶה}$ Hos. 6:2. $\text{יִהְיֶה}$ Ez. 5:11.

(d) $\text{יִהְיֶה}$, Peal; $\text{יִהְיֶה}$ Ez. 28:19. $\text{יִהְיֶה}$ Deut. 22:2.
§ 26. IRREGULAR VERBS WITH SUFFIXES.


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

(a) נְזָרֹתָהו and נְזָרֹתָהו final quiescent are commonly dropped before suffixes in the Praeter and Future; while the former takes suffixes with the union vowel or  and the latter with epenthetic; e.g. נְזָרֹתָהו he saw me, 2 Sam. 1: 7. נְזָרֹתָהו he saw him, Jud. 19: 3. נְזָרֹתָהו Is. 42: 5. נְזָרֹתָהו Lev. 13: 21. נְזָרֹתָהו Ex. 33: 20. Sometimes they are retained; e.g. נְזָרֹתָהו Prov. 8: 22. נְזָרֹתָהו Gen. 38: 15. נְזָרֹתָהו Deut. 4: 36. נְזָרֹתָהו Obad. 3. נְזָרֹתָהו Gen. 3: 13. Pseudo-Jon.

(b) נְזָרֹתָהו final quiescent in the Imp. of all the conjugations is retained; e.g. נְזָרֹתָהו Ex. 4: 3. נְזָרֹתָהו Ex. 33: 18.

(But Jer. 36: 15, נְזָרֹתָהו for נְזָרֹתָהו.)

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

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

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

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

NOUNS.

§ 27. Derivation of Nouns.

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

2. Verbals derived from the Infinitive are generally abstract in signification, i.e. they express the action, and have the forms נִבְיָל, נִיָּל, נִניָּל, נִניָּל, נִניָּל, נִניָּל, נִניָּל, נִניָּל, נִניָּל, etc.; those derived from Participles are generally concrete, i.e. express the actor, and have the forms נִבְיָל, נִיָּל, נִניָּל, נִניָּל, נִניָּל, נִניָּל, etc.

3. Denominatives are generally formed by adding the termination נֶה (נֶה), fem. נֶה (נֶה); or נֶה. They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e.g. מְצִיר an Egyptian, מְרִיב a rebel. Many feminine nouns in נֶה and נֶה are also denominative; e.g. מְלֹם a kingdom, from מְלָל a king; מְלֹם widowhood, from מְלָל a widow; מְלֹם a rooting out, extirpation, from מְלָל a root.

§ 28. Gender and number of nouns.

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

Note 1. The termination ח is generally to be considered a Hebraism. It is regular in Chaldee, only in feminines derived from masculines in ח; as רָבָא fem. from רָבָא.

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e.g. נָב a stone, רָבָא a path, יָבָא earth, נָבָא an ear, רָבָא a sword. Some are common; e.g. נָב a mark, נָבָא fire, נָבָא a vine, and the numerals from 20 to 100.

2. The numbers are two, singular and plural. The few dual forms which occur are to be regarded as Hebraisms. They occur only in the biblical Chaldee, terminating in the absolute state, in ח. See Dan. 2: 34. 7: 4. The dual in the other states cannot be distinguished from the plural. Compare Dan. 2: 33, 41. 7: 7. In the Targums the double members, etc. are expressed by the plural, and where the number two is required, ח is inserted. Plurals masculine end in ח, plurals feminine in ח.

To most masculine nouns, viz. to those which terminate in a radical letter, the termination ח is directly appended; e.g. ד and a rock, pl. ח. But those which terminate in ח derived from verbs ל, take ח; those in ח or נ ח take ח. Feminines in ח change this ending directly into ח; those in נ and ח change these terminations into ח and ח; e.g. נָבָא, נָבָא, plural נָבָא, נָבָא; and finally, those in נָבָא from masculines in נ form the plural in נ; e.g. נָבָא plur. נָבָא.

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

In some nouns both terminations are in use, even in the same Targum; e.g. נָבָא, pl. נָבָא and נָבָא; נָבָא, pl. נָבָא and נָבָא, (as if from נָבָא); נָבָא, pl. נָבָא and נָבָא, etc. Sometimes the forms with different endings have different significations; e.g. from נָב a voice, נָב thunders, Ex. 9: 23., נָב voices, Ps. 93: 4. These examples should be distinguished from epicene nouns, or those which express both males and females, such as נָב , pl. נָבָא and נָבָא.
Sometimes feminines plural take an additional plural ending. So in Hebrew and Arabic; comp. Heb. Gram. § 327. 5.

Some nouns occur only in the plural; as גִּ.Helper, קִם heaven; especially those which designate the different ages of life; as יִנְיָשׁ youth, though some of these occur in the singular, with the termination נ. Others occur in the singular only; e.g. the names of the metals, זהב gold, נחושת iron, כסף silver. But פָּרֶס occurs in the sense of pieces of silver, Gen. 42: 25.

§ 29. States of Nouns.

1. Besides the absolute and construct, which occur in Hebrew, nouns in Chaldee have also the emphatic state, in which they originally corresponded, in sense, to nouns in Hebrew with the article.* It has however come into use, in many cases, where the sense does not require the definite article. In Syriac, this liberty has been much more extensively taken.

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


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

b. Feminines in (N,) change these endings into N in the sing., into N in the plur. const. Feminines in נ י and N resume their original נ in the const. sing., and in the plur. change נ י into נ י and נ י.

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

a. To masculines singular (except such as terminate in נ or נ) this termination is directly added; e.g. דֹּלֶ ה a horse, נֹשֶׁ ה the horse; masculines in נ substitute the letter י for their final syllable, and those which end in נ change this ending into נ; e.g. נֹם, נֹבֶד; נֹמֶל, נֹמֶל.

b. Feminines in נ change נ in the emph. sing. into נ; e.g. נֹמֶל.

* So in Danish, Landene, the countries, from Lande, countries. Raek Danish Grammar, p. 14. Also in Albanian, Gour, stone; Gouri, the stone. Mute Brun. Univ. Geog. vol. VI. p. 301.
emph. \( \text{N} \uparrow \text{N} \): those in \( \text{N} \) change this ending into \( \text{N} \downarrow \text{N} \); e.g. \( \text{N} \uparrow \text{N} \).

emph. \( \text{N} \uparrow \text{N} \); namely those in \( \text{N} \) and \( \text{N} \) appear in the emph. state with their original full endings \( \text{N} \) and \( \text{N} \); e.g. \( \text{N} \uparrow \text{N} \).

c. In the plural, the masc. endings \( \text{N} \) and \( \text{N} \) are changed into \( \text{N} \); as \( \text{N} \) and \( \text{N} \) (from sing. \( \text{N} \) ) becomes \( \text{N} \); as \( \text{N} \uparrow \text{N} \), emph. \( \text{N} \).

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

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

a. Derivative masc. nouns in \( \text{N} \) change this ending into \( \text{N} \) before suff.; as \( \text{N} \uparrow \text{N} \) from \( \text{N} \uparrow \text{N} \); those in \( \text{N} \), (from verbs \( \text{N} \) ) change this termination into \( \text{N} \) moveable; as \( \text{N} \) from \( \text{N} \).

b. All masc. plur. nouns drop the ending \( \text{N} \) (\( \text{N} \)) and then take the suff. of nouns plural.

c. Feminines in \( \text{N} \) change \( \text{N} \) into \( \text{N} \) in the sing.; as \( \text{N} \uparrow \text{N} \) from \( \text{N} \); those in \( \text{N} \) and \( \text{N} \) take the construct form before suffixes; as \( \text{N} \); those in \( \text{N} \) (radical) change this ending to \( \text{N} \); and those in \( \text{N} \) (from masc. in \( \text{N} \) ) resume their original \( \text{N} \); e.g. \( \text{N} \).

d. In the fem. pl., suffixes are appended to the construct state; e.g. \( \text{N} \).

§ 30. Declension of Nouns.

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

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

(a) Nouns which have \( \_ \), \( \_ \), \( \_ \), \( \_ \), \ or \( \_ \) before their final consonant; as \( \_ \) a fish, \( \_ \) a day, \( \_ \) a head, \( \_ \) near.

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

(b) Nouns which have \( \_ \) in their final syllable; as \( \_ \) good, \( \_ \) a thief.

Note 1. Nouns with \( \_ \) in the ultimate are chiefly of six classes.

(1) Nouns derived from verbs \( \_ \); e.g. \( \_ \), \( \_ \), (Heb. \_);

(2) Nouns of the form \( \_ \), \( \_ \), (Heb. \_);

(3) Nouns of the form \( \_ \), (Arabic \_), (Heb. with \( \_ \) impure);

(4) Nouns like \( \_ \), (Heb. with \( \_ \) pure), and \( \_ \);

(5) Nouns which have the formative ending \( \_ \); as \( \_ \) (Arab. \_);

(6) Nouns of the form \( \_ \); as \( \_ \).

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

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

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

§ 32. Second declension.

The second declension includes nouns with final \( \_ \) or \( \_ \), either monosyllabic, or having the preceding vowels immutable; as \( \_ \), \( \_ \), \( \_ \), \( \_ \), \( \_ \). This \( \_ \) or \( \_ \) is drop-
ped before pronominal suffixes or formative syllables, beginning with a vowel.

Note 1. Form with a guttural בִּילֵם, with suffix נָבַלְמֵנָה Job 28: 26.
Note 2. Forms like נָבָלֵם (- shortened into ־) from בָּלֵם, 1st part.
Peal, e.g. נָבַלְמֵנָה Gen. 3: 5. etc. are to be set down to the account of irregular punctuation. Analogy requires נָבַלְמֵנָה.
Note 3. In this declension may be reckoned נָבַלְמֵנָה, emph. נָבַלְמֵנָה, etc. as if from בָּלֵם.
Note 4. Before נָבַל and נָבַל, monosyllables, as in Hebrew, take דָּל, דָּל or דל; e.g. נָבַל Zeph. 1: 17. נָבַל Isaiah 1: 15.
The form נָבַל, from דָּל Ezek. 27: 2. is peculiar.

§ 33. Third Declension.

This declension corresponds with the sixth in Hebrew according to Prof. Stuart's arrangement, and includes all nouns which correspond to the Seghola te forms in Hebrew. They may be written in Chaldee, as in Hebrew, either with two vowels, the second of which is always considered a furtive vowel; as פָּלֵם, פָּלֵם (these forms almost exclusively in the biblical Chaldee), פָּלֵם, (פָּלֵם); or with only one vowel, which belongs between the last two consonants; as פָּלֵם, פָּלֵם. They are inflected, for the most part, as in Hebrew. But,

a. In the Plural abso1. the forms פָּלֵם and פָּלֵם become, as they do in most other inflections, פָּלֵם and פָּלֵם.
b. The form פָּלֵם sometimes follows the analogy of Hebrew; as פָּלֵם Dan. 2: 37; sometimes takes פָּלֵם as פָּלֵם Ez. 5: 8. Very rarely, Hholom is retained; as פָּלֵם, Isa. 53: 2.
c. In a few cases the פ of the form פָּלֵם remains moveable in its inflections; e.g. פָּלֵם Ez. 5: 3. פָּלֵם Sol. S. 4: 8.
d. Nouns of the forms פָּלֵם and פָּלֵם in the course of inflection, generally take פ or פ under their first radical, according to the paradigm. פָּלֵם, פָּלֵם, פָּלֵם, פָּלֵם and some others take פ. Comp. Dan. 4: 6. 5: 12. Gen. 32: 16. Isa. 53: 2. Nouns having gutturals for their first or second radical, naturally take פ; as בִּילֵם, בִּילֵם; פָּלֵם, פָּלֵם.
e. Participle Ithpeel, with a few nouns, not properly Segholates, follow the analogy of this declension; e.g. כָּבָיָה, inflected precisely like כָּבָיָה.
§ 34. Fourth Declension.

The fourth declension includes all nouns which double the final consonant when they receive accession. They are mostly monosyllables derived from verbs נָע. The long vowels אָ and (for the most part) אִ are exchanged in the course of inflection for the corresponding short vowels. In some nouns אָ becomes אָ; as נָא, נָא; נָא, נָא. Ex. 19: 23. נָא, נָא Дан. 7: 9.

לב has in the emph. st. נָא etc. with the tone on the penultimate; but with suff. which draw the tone forward, נָא Дан. 2: 38. 7: 19.

§ 35. Fifth Declension.

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


§ 36. Sixth declension.

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

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

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

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

§ 37. Seventh declension.

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

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

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

§ 38. Eighth declension.

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

a. Nouns in נ of this declension must evidently supply a vowel in the emph. and suff. states; for otherwise they would exhibit the impossible forms נָהֵשׁ, נָהֵשׁוּן, etc., viz., with two vocal Shevas in immediate succession. This supplied vowel is Hhireq or Pattahh, (the latter with gutturals); more rarely Seghol; e.g. נָהֵשׁ, נָהֵשׁוּן, נָהֵשׁוּן, נָהֵשׁוּן.

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

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

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


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

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

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

Note 3. Segholates in נ נ are rare. They are inflected precisely as in Hebrew.
§ 40. Irregular and defective nouns.

These are doubtless such as were in most frequent use. The following are the principal. 

§ 41. Adjectives.

The most frequent forms of adjectives are בֵּנֵיָהוֹל and בֵּינָהוֹלוּ; less usual are בֵּינָהוֹלוֹ and בֵּינָהוֹלוֹ. They are inflected like nouns. For the comparison of adjectives see § 64.

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

§ 42. Numerals.

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

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

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

c. The tens from 30 to 90 are, as in Hebrew, simple plurals of the units 3—9; e.g. נְקֵד thirty, נְקֵד אַלְפִּים forty, etc. Eighty is somewhat irregular viz. נְקֵד כְּמֹשֶׁב [i.e. נְקֵד כְּמֹשֶׁב] or נְקֵד כְּמֹשֶׁב, Jer. 41: 5. Ex. 7: 7. Twenty is expressed by the plural of ten, נְקֵד אַלְפִּים or נְקֵד אַלְפִּים. Though masc. in form, these are all of the common gender.
d. The intermediate numbers 21—29, 31—39, etc. are expressed by simply placing the smaller number after the larger, connected by \( \text{one} \); e.g. masc. \( \text{twenty} \), fem. \( \text{twenty one} \), etc.

e. One hundred \( \text{one hundred} \), 200 \( \text{two hundred} \), 300 \( \text{three hundred} \), 400 \( \text{four hundred} \), etc. the prefixed units being feminine; 1000 \( \text{one thousand} \), 2000 \( \text{two thousand} \), 3000 \( \text{three thousand} \), etc. the prefixed units being masculine; 10,000 \( \text{ten thousand} \), 120,000 \( \text{one hundred thousand} \), Jon. 4: 11.

2. Ordinals. The first two have peculiar forms, viz. first \( \text{first} \), second \( \text{second} \), (comp. Heb. \( \text{second} \)).

a. From third to tenth they are formed by adding to the cardinals \( \text{third} \) for the masc., and \( \text{fourth} \) or \( \text{fifth} \) for the fem.

b. From eleventh to nineteenth the units are prefixed to \( \text{eleventh} \), but contracted into one word; e.g. \( \text{eleventh} \), Num. 25: 8. \( \text{twelfth} \), etc.

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

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CHAP. V.

PARTICLES.

§ 43. Adverbs.

1. The following are primitive; \( \text{where? when? also, there, not.} \)

2. Derivatives with characteristic ending; \( \text{by day, to-day, caref} \)

3. Other parts of speech used adverbially:

a. Substantives, either with prepositions; as in short, shortly, in truth, truly, immediately; or without them; as wholly, below.

b. Verbal forms, viz. Inf. and Part.; as backwards, again, once more.
§ 44. **Prepositions.**

1. The following are *originally* prepositions:

   (a) The inseparable יִבּ, יִבּ, and יִבּ prefixed to nouns and pointed with יִגּ before simple Sheva; as יִבּוּ; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel; as יִגּוּ. In the latter case, contraction sometimes takes place; as יִגּוּ. Dan. 5: 23.

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


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

   a. Having feminine forms; e.g. יִבּ יִבּ. But יִבּ retains the masc. form before יִבּ and יִבּ; or

   b. Having plural forms; e.g. יִבּ יִבּ, יִבּ יִבּ, יִבּ יִבּ יִבּ, etc.

3. Compound prepositions; יִבּ יִבּ, יִבּ יִבּ, יִבּ יִבּ.
§ 45. Conjunctions.

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

2. The inseparable conjunctions *and*, *since*, and *that* are prefixed like the prepositions, § 44.1. *Vav*, before consonants with Sheva, also before *a* and *o*, is pointed. When *is prefixed to the Fut. the preformative of the latter is dropped; e.g. instead of רָשׁ. See below § 50. 2.

§ 46. Interjections.

1. These are for the most part *primitive*; e.g. *lo!*, *would that!* *w*! (comp. Lat. *voc*).

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

SYNTAX.

CHAP. I.

SYNTAX OF PRONOUNS.

§ 47. Personal Pronouns.

1. The separate pronouns sometimes supply the place of the substantive verb, or at least render the use of that verb unnecessary; e.g. אֲנִיִּים אֲנִיִּים אֲנִיִּים אֲנִיִּים we are [lit. we they], Ez. 5: 11; אֲנִיִּים אֲנִיִּים אֲנִיִּים אֲנִיִּים I [am] the seer, 1 Sam. 9: 19.

Most frequently is the verb omitted when the pronoun is joined to a participle.

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

2. The suffixes are used in Chaldee as in Hebrew, comp. Heb. Gr. §§470—473. The pleonastic use of suffixes, where the noun to which they relate immediately follows, is more frequent here than in Hebrew. Heb. Gram. §§66—645.

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

3. Anomalies likewise are the same as in Hebrew; e.g. masc. for fem. Ruth 1: 8, 9, יְשַׂעֵר, (referring to the daughters-in-law of Naomi); suff. of pl. nouns appended to sing. nouns, as in Num. 24: 7, דֶּרֶךְ יִשְׂרָאֵל his kingdom, the latter probably a result of the full orthography, "being only a mater lectionis."
§ 48. Relative and Interrogative Pronouns.

1. The relative pronoun כ, (as a prefix כ), corresponds to the Hebrew כ, e.g. with noun suff. forming a Gen., כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ コ, whose language thou shalt not understand; with the adverb of place, כ כ כ כ כ כ כ コ, sometimes כ כ コ = Hebrew כ コ, where.

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

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

1. Reflexive and reciprocal. These senses are indicated,
   a. Simply by passive verbs;
   b. By the personal pronouns; e.g. Judg. 20: 40. The Benjamites looked כ כ コ behind them [i.e. behind themselves, the English usage being analogous].
   c. By כ כ כ כ or כ כ כ כ; e.g. כ כ כ כ myself, כ כ コ upon thyself, Ex. 9: 14; כ כ כ כ Gen. 18: 12, Sarah laughed within herself. So כ כ כ כ himself, Ruth 3: 8.

2. Indefinite. Some one כ כ כ כ, something כ כ כ コ, כ כ כ コ(=Hebrew כ כ コ) and כ כ コ. So no one כ כ כ כ, כ כ コ, nothing כ כ コ, also כ כ כ コ Job 6: 6.  

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

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

CHAP. II.

SYNTAX OF VERBS

§ 50. Use of the tenses.

1. The same variety of signification exists here as in Hebrew. Thus the Praeter sometimes, (especially in verbs of existence or condition,) corresponds to our Pres-
ent, sometimes to our Pluperfect; and the Future to the Optative, Subjunctive, or Imperative mood. It sometimes expresses even past time. This use of the Future is more common than in Hebrew. Comp. Dan. 4: 9, 33.

2. When the Future is used in an Optative, Imperative, or Subjunctive sense, it not unfrequently takes the prefix י in that, ut, and the preformative וי falls out; e. g. מַעְבְּדֵךְ יִהְיֶה יְהִי תָּמִיד יִהְיֶה יִהְיֶה, with the beasts of the field shall be thy dwelling, Dan. 5: 22. Though in the latter case Gesenius (Lehrgeb. p. 787), considers יִהְיֶה as Inf. instead of יִהְיֶה, and compares the frequent use of the Infinitive for finite tenses in Hebrew. Comp. Heb. Gram. § 543.

To this use of י with the Fut., corresponds entirely the Arabic ً.


§ 51. Peculiar mode of designating certain finite tenses.

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

2. A kind of Paulo-post-future, to be about to do any thing, is expressed by prefixing_ready_ to the Inf. with י; e. g. יִכְגָּרְבָּה יִכְגָּרְבָּה יִכְגָּרְבָּה, Jehovah is about to punish, i.e. will speedily punish; by יִכְגָּרְבָּה יִכְגָּרְבָּה יִכְגָּרְבָּה Gen. 15: 12, the sun was just about setting. In the latter construction, the sense of the Inf. active sometimes becomes passive; e. g. Deut. 31: 17. יָרְדַּכְו יָרְדַּכְו יָרְדַּכְו they shall speedily be destroyed.

§ 52. Use of the Imperative and Infinitive.

1. Of two Imperatives connected by י, the second must often be rendered by the Future, being a promise,
of which the first was the condition. So in English we say *Do and live*, i.e. If ye will do, ye shall live. See Heb. Gram. § 505. a.

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

In other respects these moods are employed as in Hebrew.

§ 53. Use of Participles.

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

Note. Sometimes the subst. verb is omitted in this construction; e.g. Job 1: 13. *eating and drinking.*

2. Participles govern nouns; either, (a) In the Genitive, the participle being in the construct state; as וָיָּדֻּלְךָּ. 1 K. 2: 7, *those who eat at thy table*; or, (b) In the case governed by the verb from which they are derived; as וָיָּדֻּלְךָּ. Ex. 25: 20, *stretching out their wings.*
§ 54. Optative mood.

This is indicated in Chaldee, either,

a. By the simple future (compare § 50); or,
b. By questions expressing desire; e.g. Judg. 9:29, who will deliver this people to me? i.e. would that this people were under my control. Especially is the formula הירשׁ (comp. Heb. הירשׁ) employed in this optative sense; e.g. Deut. 28: 67, והירשׁ והירשׁ, Oh that it were evening, lit. who will give evening?

c. By וְ in the Future, when the wish respects future time; as והירשׁ והירשׁ, may he stand before thee! Gen.17: 18.—With the Prae-
ter when the wish regards time past; e.g. Num. 20: 3, והירשׁ והירשׁ, Oh that we had died!

§ 55. Agreement of the verb with its subject.

1. The general principles, as well as most anomalies, are the same here as in Hebrew. See Heb. Gram. § 479, seq.

2. When a verb has several predicates it is generally put in the plural, comp. Heb. Gram. §§ 481, 493. Sometimes however, especially when the verb precedes the predicates, it is singular; so Gen. 8: 16. Num. 20: 11.

§ 56. Impersonal verbs and verbs with indefinite Nominatives.

1. Impersonal verbs are, as in Hebrew (comp. Heb. Grammar § 498), simply the third person singular of personal verbs without any Nominative. They also take a Dative; e.g. 1 Sam. 30: 6. יִדְרָל, David was distressed.

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

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

(b) The 3d pers. plur.; which frequently must be
rendered by the passive; e.g. Dan. 4:13. [English Version 4:16.] let his heart be changed, lit. let them change his heart.

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

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

§57. Regimen of Verbs.

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

§58. Verbs used for Adverbs.

In Chaldee, as in Hebrew (comp. Heb. Gr. §533), two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are גָּאַלּוּ to add, for again, more; לְאָרֵבּ, to make good, for well; לְאָרֵבּ, to precede, for before; לְאָרֵבּ, to return, for again; לְאָרֵבּ, to hasten, for quickly; e.g. נְאָבָד, לְאָרֵבּ, Isaac dug again (lit. returned and dug) the wells, Gen. 26:18.

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

§59. Constructio praegnans and Ellipsis.

1. Constructio praegnans. Comp. Heb. Gr. §566. וְלָשׁוֹנִי עַלְיוֹן, וְיִשְׂרָאֵל הָיָה, וַיָּדַעְתָּו, and Jehovah changed (his heart and gave) to him another heart. 1 Sam. 10:9.

2. Ellipsis is not frequent. Ps. 120:7. כִּי בְּשַׁיָּר עַלְיוֹן, I (desire) peace, they (are) for war.
§ 60. SYNTAX OF NOUNS; CASES.

CHAP. III.

SYNTAX OF NOUNS.

§ 60. Designation of cases.

1. The Genitive is indicated,

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

(b) By the prefix י (or יי), in which case the preceding word is ordinarily in the emphatic state; e. g. מַלֵּא בָּנָי the king of the earth, מַלֵּא רִי מַלֵּא the king's captain, Dan. 2: 15.

(c) In designations of time, by ד; e.g. נָרַת לִמְדוּד Gen. 8: 5. the day of the month; נָרַת נָרַת Kings 12: 1, רָצוּ לָבָל the king of the earth.

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

Note 2. In the later Targums the characteristic prefix of the Genitive is sometimes omitted; e.g. Esth. 1: 9, מָלַא מַלֵּא banquet of the women. In some instances, on the other hand, the characteristic of the Genitive case י is inserted after מ in the construct state.

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

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

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

4. The Vocative is generally expressed by the form of the emphatic state.
§ 61. Peculiar use of the cases.

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

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

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

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

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

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

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

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

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

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

4. The immediate repetition of a noun indicates,


   b. Partition or separation, expressed by each, etc.; as Gen. 32: 16, נֵבֶלֶד יִשָּׁבֶתֶו each particular herd; Esth. 3: 4, נֵבֶלֶד יִשָּׁבֶתֶו every day.
§ 63. Construction of adjectives.

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

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

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

4. The neuter gender is usually expressed by feminine adjectives; Ps. 27: 4. אָנַּיִּיתָ שָׁעָרַים אָחָזָא one thing have I desired.

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

§ 64. Comparison of adjectives.

1. The comparative is formed, either

(a) By simply, as in Hebrew; or

(b) By inserting בָּל or כְּפָר (abundant, but here in the sense of more) before יְמִמֵּס; e. g. Ps. 119: 103. יְמִמֵּס יְמִמֵּס sweeter than honey, lit. sweet more than etc.

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

§ 65. Numerals.

1. Numerals from 1 to 10 are placed either before or after nouns. Gen. 8: 10. יְבוּשָׂה לִשְׁמַע. Dan. 3: 24. בְּרֵי נְּבֵה מִנָּה.

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

Note 1. In a few instances the substantive appears in the construct state before its numeral. e. g. K. 8: 63. מְלֹא כִּי אָבָרָי כִּי אָבָרָי וְקָרָי כִּי אָבָרָי 220,000 oxen. Comp. § 60. 1. note 3.

Note 2. When מִי precedes the numeral, the noun is in the emph. st.; e. g. Gen. 1: 16. מִי יִתְנְבַּא מִי יִתְנְבַּא the two great lights.
66. Adverbs generally.

1. The repetition of an adverb expresses
   a. Intensity. Deut. 28: 43. לֹא לְעָשׂוֹת very low;
   b. Repetition or continuation. Ex. 23: 30. יָכוֹן יָכוֹן by little and little.

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

3. Adverbs sometimes take prepositions before them; e.g. לְעָשׂוֹת instead of לְעָשׂוֹת simply. Comp. Gesenius' Hebrew. p. 528.

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

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

CHAP. IV.

SYNTAX OF PARTICLES.

§ 66. Adverbs generally.
§ 67. Negatives.

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


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

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

§ 68. Interrogative particles.

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

2. The double interrogation is generally expressed by י י; e.g. Num. 13: 20. י י י י, whether good or bad. I K. 22: 15. י י י י, shall we go up to Ramoth Gilead to battle, or shall we forbear?

3. The question with י י, being employed simply to excite attention, is frequently better rendered by behold! Comp. י י under the word י in Gesenius' Heb. Lex. Thus Deut. 11: 30. י י י י י י י י י, behold they are on the other side Jordan, lit. are they not, etc. So also the frequent expression, י י י י י י י, behold they are written.
### Par. I. Regular Verbs. §§ 11—13.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td><strong>Præt. 3 m.</strong></td>
<td>יְסַלְּל</td>
<td>יֵסַלְּלָה</td>
<td>יֵסַלְּלֶה</td>
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<tr>
<td>3 f.</td>
<td>יְסַלְּלָ</td>
<td>יֵסַלְּלָה</td>
<td>יֵסַלְּלֶה</td>
</tr>
<tr>
<td>2 m. נֶפֶל or יְסַלְּלָ</td>
<td>יֵסַלְּלָה</td>
<td>יֵסַלְּלֶה</td>
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<tr>
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<td>יֵסַלְּלָה</td>
<td>יֵסַלְּלֶה</td>
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<td>יֵסַלְּלָה</td>
<td>יֵסַלְּלֶה</td>
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<td>יְסַלְּלָ</td>
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(בֹּשֵׁם)
Par. II. Regular Verbs with suffixes. § 16.

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<th>Sing.</th>
<th>1 com.</th>
<th>2 masc.</th>
<th>2 fem.</th>
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<tr>
<td>2 m.</td>
<td>&amp;c. Same as 3 f. except that it does not take</td>
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<tr>
<td>2 f.</td>
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<tr>
<td>1 c.</td>
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<td>Pl. 3 m.</td>
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<tr>
<td>1 c.</td>
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</table>

Inf. Sing. with 3 spath.

Fut. 3 m. Sing.

3 m. with 3 spath.

Pl. 3 m.

Imp. 2 m.

2 m. with 3 spath.

Pl. 2 m.

2 f.

Pa. Praet.

Inf.
Regular Verbs with suffixes. § 16.

<table>
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<th>Plur.</th>
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<th>3 fem.</th>
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<td>פִּלְפָלִים</td>
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<td>פִּלְפָלִים</td>
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</tbody>
</table>

Suffixes of the second person.

- פִּלְפָלִים
- פִּלְפָלִים
- פִּלְפָלִים
- פִּלְפָלִים
- פִּלְפָלִים

- פִּלְפָלִים
- פִּלְפָלִים
- פִּלְפָלִים
- פִּלְפָלִים
- פִּלְפָלִים
### Par. III. Verbs Pe Num. § 18.

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<td>3 f.</td>
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<td>לֶהַ</td>
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<td>2 m.</td>
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<td>לֶהַ</td>
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<tr>
<td>2 f.</td>
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<tr>
<td>1 c.</td>
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<td><strong>Pl. 2 m.</strong></td>
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### Par. IV. Verbs Ayin doubled. § 19.

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<td>3 m.</td>
<td>יַֽהֲנֹֽה</td>
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Par. VII. Verbs Ayin Vav. § 22.

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| **Inf.** | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |

| **Imp. 2 m.** | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |
| 2 f. | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |

| **Pl. 2 m.** | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |
| 2 f. | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |

| **Fut. 3 m.** | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |
| 3 f. | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |
| 2 m. | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |
| 2 f. | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |
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| **Pl. 3 m.** | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |
| 3 f. | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |
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| **1 Part. m.** | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |
| f. | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |

| **2 Part. m.** | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |
| f. | יִפַּנ | יִפַּנ | יִפַּנ | יִפַּנ |
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</table>
## Par. IX. Declension of nouns masculine.

<table>
<thead>
<tr>
<th>Sing. Abs.</th>
<th>Const.</th>
<th>Emph.</th>
<th>Suffix 3 a. m.</th>
<th>Suffix 2 p. m.</th>
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</thead>
</table>


(a) יַד רָאוֹן מַעֲרָה מָוֶה מֶה הָאָרֶץ
(b) שָׁרוֹן מֶה מַעֲרָה מַעֲרָה מַעֲרָה

### Dec. II. Singular. § 32.

(a) בְּסֻבָּאָה הָאָרֶץ בְּסֻבָּאָה בְּסֻבָּאָה בְּסֻבָּאָה
(b) בְּסֻבָּאָה בְּסֻבָּאָה בְּסֻבָּאָה בְּסֻבָּאָה

### Dec. III. Singular. § 33.

(a) לְכִיתָה לְכִיתָה לְכִיתָה לְכִיתָה
(b) מַלְכֶּה מַלְכֶּה מַלְכֶּה מַלְכֶּה
(c) מַלְכֶּה מַלְכֶּה מַלְכֶּה מַלְכֶּה
(d) מַלְכֶּה מַלְכֶּה מַלְכֶּה מַלְכֶּה
(e) מַלְכֶּה מַלְכֶּה מַלְכֶּה מַלְכֶּה
(f) מַלְכֶּה מַלְכֶּה מַלְכֶּה מַלְכֶּה

### Dec. IV. Singular. § 34.

(a) כָּלָה כָּלָה כָּלָה כָּלָה
(b) כָּלָה כָּלָה כָּלָה כָּלָה
(c) כָּלָה כָּלָה כָּלָה כָּלָה

### Dec. V. Singular. § 35.

(a) מַלְכֶּה מַלְכֶּה מַלְכֶּה מַלְכֶּה
(b) מַלְכֶּה מַלְכֶּה מַלְכֶּה מַלְכֶּה

### Dec. VI. Singular. § 36.
Par. IX. Declension of nouns masculine.

<table>
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<th>Const.</th>
<th>Emph.</th>
<th>Suff. 3. s. m.</th>
<th>Suff. 2. pl. m.</th>
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**Dec. I. Plural.**

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**Dec. II. Plural.**

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<th>גֹֽלְמְהָךְ</th>
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**Dec. III. Plural.**

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**Dec. IV. Plural.**

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**Dec. V. Plural.**

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</table>

**Dec. VI. Plural.**

| בָּֽלָלָלָלָלָכָה | בָּֽלָלָלָלָלָכָה | בָּֽלָלָלָלָלָכָה | בָּֽלָלָלָלָלָכָה | בָּֽלָלָלָלָלָכָה |
Par. X. Declension of nouns feminine.

<table>
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<tr>
<th></th>
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<th>Const.</th>
<th>Emph.</th>
<th>Suffix 3 s.m.</th>
<th>Suffix 2 pl. m.</th>
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<tr>
<td>Dec. VII. Singular. § 37.</td>
<td></td>
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</tr>
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<td>(a)</td>
<td>מְדִינְתָּה</td>
<td>מְדִינְתָּה</td>
<td>מְדִינְתָּה</td>
<td>מְדִינְתָּה</td>
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</tr>
<tr>
<td>(b)</td>
<td>מֶסִרי</td>
<td>מֶסִרי</td>
<td>מֶסִרי</td>
<td>מֶסִרי</td>
<td>מֶסִרי</td>
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<tr>
<td>(c)</td>
<td>מְלָכָה</td>
<td>מְלָכָה</td>
<td>מְלָכָה</td>
<td>מְלָכָה</td>
<td>מְלָכָה</td>
</tr>
</tbody>
</table>

Plural.

| (a) | מְדִינְתָּהּ | מְדִינְתָּהּ | מְדִינְתָּהּ | מְדִינְתָּהּ | מְדִינְתָּהּ |
| (b) | מֶסִרי | מֶסִרי | מֶסִרי | מֶסִרי | מֶסִרי |
| (c) | מְלָכָה | מְלָכָה | מְלָכָה | מְלָכָה | מְלָכָה |

Dec. VIII. Singular. § 38.

| (a) | אֲרוֹמְלָה | אֲרוֹמְלָה | אֲרוֹמְלָה | אֲרוֹמְלָה | אֲרוֹמְלָה |
| (b) | הֶבֶלֶת | הֶבֶלֶת | הֶבֶלֶת | הֶבֶלֶת | הֶבֶלֶת |
| (c) | דְוֹא | דְוֹא | דְוֹא | דְוֹא | דְוֹא |

Plural.

| (a) | אֲרוֹמְלָה | אֲרוֹמְלָה | אֲרוֹמְלָה | אֲרוֹמְלָה | אֲרוֹמְלָה |
| (b) | הֶבֶלֶת | הֶבֶלֶת | הֶבֶלֶת | הֶבֶלֶת | הֶבֶלֶת |
| (c) | דְוֹא | דְוֹא | דְוֹא | דְוֹא | דְוֹא |

Dec. IX. Singular. § 39.

| בְּקֵמָה | בְּקֵמָה | בְּקֵמָה | בְּקֵמָה | בְּקֵמָה |

Plural.

| בְּקֵמָה | בְּקֵמָה | בְּקֵמָה | בְּקֵמָה | בְּקֵמָה |
**Par. XI. Numerals.**

### A. Cardinals, etc. from 1 to 10.

<table>
<thead>
<tr>
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<td>1</td>
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<td>רֶה</td>
<td>נֶה</td>
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<td>יִנּוּר</td>
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<td>נָר</td>
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<td>רִנָּה</td>
<td>נְנָה</td>
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<td>רְשָׁם</td>
<td>אָשָׁם</td>
<td>שָׁם</td>
</tr>
<tr>
<td>5</td>
<td>אָנָבָה</td>
<td>רַבָּה</td>
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### B. Cardinals from 11 to 19.

<table>
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<tr>
<th>No.</th>
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<td>אָנָבָר</td>
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<td>12</td>
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<td>מְנָנָה</td>
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<td>16</td>
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<td>מְנָנָה</td>
</tr>
<tr>
<td>17</td>
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</tr>
<tr>
<td>18</td>
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<td>מְנָנָה</td>
</tr>
<tr>
<td>19</td>
<td>מְנָנָה</td>
<td>מְנָנָה</td>
</tr>
</tbody>
</table>
CHALDEE CHRESTOMATHY.

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE.

1. בַּכָּלַמְיִים בָּלָא יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ
2. בַּכָּלַמְיִים בָּלָא יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ
3. יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ
4. יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ
5. יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ
6. יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ
7. יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ
8. יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ
9. יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ
10. יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ בְּכָלַמְיִים בָּלָא יִתְכְּתוּ
11 ברענץ יחציכו ויביאך נוח
12 והיהו ב società מוקפת קהל
13 וicensing ביבשת מצפון לים
14 ותיכ的各项 אוסר בים נחל
15 כה ביבשת אברך נחל מים
16 עצים ועשבים אברך נחל מים
17 התיכו התיכו בביל מים נחלים
18 נחלים נחלים נחלים
19 נחלים נחלים קדש
20 נחלים נמלים נמלים לים
21 נמלים נחלים נמלים לים
22 נחלים נחלים נמלים לים
23 נמלים נחלים נחלים נחלים

P.S. Google.
PART II.

EXTRACTS FROM THE TARGUMS.

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

1. וַהֲוָהוּ הָעוֹדּ צְרוּמָה מִפְּלֶה הַוָּה בִּלְאֹת הִזֶּה לְעִבְרָה יִתְנָה פָּרָת וְיִשְׁרַעְתָּה
2. וַיִּצְרוּמֶנְהָה פָּרָת וּבְרֵיהֶיהָ וְיִתְנָה הָעָם הַלְּבָנָה אֲלֵיהֶיהָ
3. וְיִתְנָה הָעָם וְיִתְנָה הָעָם הַלְּבָנָה אֲלֵיהֶיהָ
4. וַיִּצְרוּמֶנְהָה פָּרָת וּבְרֵיהֶיהָ וְיִתְנָה הָעָם הַלְּבָנָה אֲלֵיהֶיהָ
5. וַיִּצְרוּמֶנְהָה פָּרָת וּבְרֵיהֶיהָ וְיִתְנָה הָעָם הַלְּבָנָה אֲלֵיהֶיהָ
6. וַיִּצְרוּמֶנְהָה פָּרָת וּבְרֵיהֶיהָ וְיִתְנָה הָעָם הַלְּבָנָה אֲלֵיהֶיהָ
7. וַיִּצְרוּמֶנְהָה פָּרָת וּבְרֵיהֶיהָ וְיִתְנָה הָעָם הַלְּבָנָה אֲלֵיהֶיהָ
8. וַיִּצְרוּמֶנְהָה פָּרָת וּבְרֵיהֶיהָ וְיִתְנָה הָעָם הַלְּבָנָה אֲלֵיהֶיהָ
9. וַיִּצְרוּמֶנְהָה פָּרָת וּבְרֵיהֶיהָ וְיִתְנָה הָעָם הַלְּבָנָה אֲלֵיהֶיהָ
10. וַיִּצְרוּמֶנְהָה פָּרָת וּבְרֵיהֶיהָ וְיִתְנָה הָעָם הַלְּבָנָה אֲלֵיהֶיהָ
11. וַיִּצְרוּמֶנְהָה פָּרָת וּבְרֵיהֶיהָ וְיִתְנָה הָעָם הַלְּבָנָה אֲלֵיהֶיהָ

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PART II. EXTRACTS FROM THE TARGUMS.
II. The same. Gen. 3.—Pseudo-Jonathan.

1. דַּעְתָּה אָרְכָּה וּנְגָרָה בְּנֵלָהּ הַיָּהָה בְּרֵיחַ לָהּ דַּעְתָּה.
2. הָדוּזָה מִצֵּל אָרְכָּה בְּנֵלָהּ הַיָּהָה בְּרֵיחַ לָהּ דַּעְתָּה.
3. מָשָׁאֵר אָשֶׁר מִצֵּל אָרְכָּה בְּנֵלָהּ הַיָּהָה בְּרֵיחַ לָהּ דַּעְתָּה.
4. מִכְּנַה אִלָּא יִאֶרֶב בְּנֵלָהּ הַיָּהָה בְּרֵיחַ לָהּ דַּעְתָּה.
5. מָשָׁאֵר יִאֶרֶב בְּנֵלָהּ הַיָּהָה בְּרֵיחַ לָהּ דַּעְתָּה.
6. מִכְּנַה אִלָּא יִאֶרֶב בְּנֵלָהּ הַיָּהָה בְּרֵיחַ לָהּ דַּעְתָּה.
7. מָשָׁאֵר יִאֶרֶב בְּנֵלָהּ הַיָּהָה בְּרֵיחַ לָהּ דַּעְתָּה.
8. מָשָׁאֵר יִאֶרֶב בְּנֵלָהּ הַיָּהָה בְּרֵיחַ לָהּ דַּעְתָּה.
9. מָשָׁאֵר יִאֶרֶב בְּנֵלָהּ הַיָּהָה בְּרֵיחַ לָהּ דַּעְתָּה.
10. מָשָׁאֵר יִאֶרֶב בְּנֵלָהּ הַיָּהָה בְּרֵיחַ לָהּ דַּעְתָּה.
PART II. EXTRACTS FROM THE TARGUMS.

11 [Text in Hebrew]

12 [Text in Hebrew]

13 [Text in Hebrew]

14 [Text in Hebrew]

15 [Text in Hebrew]

16 [Text in Hebrew]

17 [Text in Hebrew]

18 [Text in Hebrew]
PART II. EXTRACTS FROM THE TARGUMS.
III. The same. Gen. 3.—Jerusalem Targum.

9. The same. Gen. 3.—Jerusalem Targum.

15. The same. Gen. 3.—Jerusalem Targum.

18. The same. Gen. 3.—Jerusalem Targum.

22. The same. Gen. 3.—Jerusalem Targum.
PART II. EXTRACTS FROM THE TARGUMS.

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

Jerusalem Targum.

...

1. ננה ממושק להמה להויה את היטה אל פתחה ממונת ננזה
   יחלשאה: יסלייך ויהי לאבודים הלימודים וה dịp אחר התיה
2. הדורות להבתה מבית פלשתיא bênך סבור לחיה לילאוח
   למבריר יחד מאבריה יהודה. ליה ברכיה. ברכיה
3. הברית אתיה נשא ירא למסב אתיה מסלמה לה פרליא
   באמר שמשוח יבואו ננה בס על אמרי ריה שכירה
4. ביציה: העבורה ולאחריה של ערבי מת בוק בוד
   יאריך התקופה הזה בכי לחרפתם בלשנים מביאך
5. הרוחים קלמנת ליווה על окруחי תבירו והאם ארי בר
   הארון גHôtel יעזרת על פרמה דרכי ויהי ארי בר
6. קדם קטה קדם העיה העדחיים עין ימכרו מילה
   עיריה לא עוי לאבודים הלימודים היה חבה: חבה
   דבריה לא עוי לאבודים הלימודים היה חבה: חבה
7. חוקי נביאיםו מחחבת ביצגי שם: לוח
   להסלים כחאתה ושבה ביצגי שם: לוח
8. גם בשטח ק很满意ו וחיה וזרה יאירה קнима קнима
   בזרחי דמי עוי לאבודים הלימודים היה חבה: חבה
9. מעון ציון יבאיל גלאול לויה אבורה ולהא עדיה

PART II. EXTRACTS FROM THE TABGUMS.
PART 11. EXTRACTS FROM THE TARGUMS.
VI. Prediction of Messiah's kingdom. Ps. 2.

1. Нету в мраке дунг, а навеки в храним, в веках в храним;
2. Крепко я обложу галч, на мясо и в грызу; в печи и в котле;
3. Крепко я обложу его, в печи и в котле;
4. Ему достаю серебра, золота и бронзы;
5. Мне дары в верхах даров; дары в верхах даров;
6. И в верхах даров.

7. Сул, дары Михаила; дары Михаила;
8. Сул, дары Михаила;
9. И в верхах даров.

VII. The praises of Jehovah. Ps. 8.

1. Всех земель и всех ветров, ветров и земель;
2. Всех земель и всех ветров, ветров и земель;
3. Всех земель и всех ветров, ветров и земель;
4. Всех земель и всех ветров, ветров и земель;
5. Всех земель и всех ветров, ветров и земель;
6. Всех земель и всех ветров, ветров и земель;
PART II. EXTRACTS FROM THE TARGUMS.

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

1. Because Bnei Yamim in the vineyard cast a shadow from the heat of the sun. Moreover, these are the words of the Lord to the king of Babylon.
2. "You will be lifted up on high and brought down to Sheol. You will not pass out of the land, you will die in the land of your people. And I will give you into the hand of the king of Babylon and into the hand of his servants.""
IX. Extract from Isaiah’s prediction of the Messiah. Isa. 52: 13.—53: 2.—Jonathan.

Jonathan.

X. Aphorisms of Solomon. Prov. 10: 1—12.
9. מתחוהו: דֵּ֥לָחְתָּךְ בַּסְּלֵ֣מָהּ בְּרֵ֣י אַֽלְמָהּ יִוְלְּֽֽלָא בָּֽרִֽקּֽוֹמֵֽן.

10. אֶרֶנֵ֣תָתָךְ נַ֧רְבֵּתָךְ חָ֛רֵם בְּקִנְּלוּיָהּ יִוָּ֨בָא בְּכָּֽלָּאָתָ֜ךְ פָּלִֽתָה.

11. בַּסְּלֵ֣מָהּ מַחֲזַ֣יָהוּ: מַטִּכֵּ֣י כָּפִּ֑י שְׁלַחְתָּךְ אֶרֶנֵ֖תָךְ מַחֲזַ֑יָהוּ.

12. לְפָ֣תַחֲךָוּ בְּשָׁנָ֖יִים בְּלַ֣שְׁנָֽאָתָּךְ: בָּרָ֖אשָׁתָךְ תָּנִרְגְּרָתָךְ.

לְכָלָ֥חְתָּךְ סָכַ֛ר הָאָ֖רָמֶ֥ת בַּסְּלֵֽמָהּ֖ יִוָּ֣בָא בְּכָֽלָּאָתָּךְ.
PART III.

THE CHALDEE PORTIONS OF JEREMIAH, DANIEL, AND EZRA.

I.—JER. 10: 11.

part iii. Dan. 2: 10—24. 107

[Hebrew text]
part iii. Dan. 2: 36—47.

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CHAP. III.


לְךָ עַל הָרְשַׁעְתֵּךְ מִלָּחַרְתֵּךְ יִשְׁכַּב בַּכָּל הַשֵּׁבָל הַגֶּפֶן בָּא רַעְשַׁע הָגֶפֶן.

1. בְּכָל הָרְשַׁעְתֵּךְ מִלָּחַרְתֵּךְ יִשְׁכַּב בַּכָּל הַשֵּׁבָל הַגֶּפֶן בָּא רַעְשַׁע הָגֶפֶן.

2. כֹּלֶךָ עַל הָרְשַׁעְתֵּךְ מִלָּחַרְתֵּךְ יִשְׁכַּב בַּכָּל הַשֵּׁבָל הַגֶּפֶן בָּא רַעְשַׁע הָגֶפֶן.

3. כֹּלֶךָ עַל הָרְשַׁעְתֵּךְ מִלָּחַרְתֵּךְ יִשְׁכַּב בַּכָּל הַשֵּׁבָל הַגֶּפֶן בָּא רַעְשַׁע הָגֶפֶן.

4. כֹּלֶךָ עַל הָרְשַׁעְתֵּךְ מִלָּחַרְתֵּךְ יִשְׁכַּב בַּכָּל הַשֵּׁבָל הַגֶּפֶן בָּא רַעְשַׁע הָגֶפֶן.

5. כֹּלֶךָ עַל הָרְשַׁעְתֵּךְ מִלָּחַרְתֵּךְ יִשְׁכַּב בַּכָּל הַשֵּׁבָל הַגֶּפֶן בָּא רַעְשַׁע הָגֶפֶן.

6. כֹּלֶךָ עַל הָרְשַׁעְתֵּךְ מִלָּחַרְתֵּךְ יִשְׁכַּב בַּכָּל הַשֵּׁבָל הַגֶּפֶן בָּא רַעְשַׁע הָגֶפֶן.

7. כֹּלֶךָ עַל הָרְשַׁעְתֵּךְ מִלָּחַרְתֵּךְ יִשְׁכַּב בַּכָּל הַשֵּׁבָל הַגֶּפֶן בָּא רַעְשַׁע הָגֶפֶן.

8. כֹּלֶךָ עַל הָרְשַׁעְתֵּךְ מִלָּחַרְתֵּךְ יִשְׁכַּב בַּכָּל הַשֵּׁבָל הַגֶּפֶן בָּא רַעְשַׁע הָגֶפֶן.
[transcribed text from the image]

20 כַּלְתַּהוֹת אֲשֶׁר שִׁפְּעַתָּם לֹא יִזְכֹּר, לְעָלַי לְעָלַי; לְשֵׁם יְהוָה בֵּית יִשְׂרָאֵל.

21 וְיָדֵי בֵּיתֵי אַמֵּרָם לְשֵׁם יְהוָה, מִשְׁפָּחָה נֶפֶשׁ, נֶפֶשׁ בֵּית

22 לָמַּה לֹא לֹא מִשְׁפָּחָה נֶפֶשׁ, נֶפֶשׁ בֵּית; בֵּית עַד בֵּית, בֵּית עַד בֵּית;

23 בִּכְבָּרָה קַלְתַּהוֹת מֵקְרָדָה מֵקְרָדָה יֵלֶדֶת יֵלֶדֶת

24 אֲשֶׁר נַאֲדָה בֶּן בָּטַלְתָּו, בֶּן אָמֶר לְלֹא בָּטַלְתָּו, תְלוֹא בֵּית

25 בִּכְבָּרָה נַאֲדָה בֶּן בָּטַלְתָּו, בֶּן אָמֶר לְלֹא בָּטַלְתָּו, נַאֲדָה בֵּית

26 בִּכְבָּרָה נַאֲדָה בֶּן בָּטַלְתָּו, בֶּן אָמֶר לְלֹא בָּטַלְתָּו, נַאֲדָה בֵּית

27 לְהֹלְךָ אֲשֶׁר נָהָר, נָהָר אֶל מְזֻכֵּרָה מְזֻכֵּרָה, נָהָר אֲשֶׁר לֹא שָׁמְרוּ כְּרֵדֶם; נָהָר אֲשֶׁר לֹא שָׁמְרוּ כְּרֵדֶם.

28 לְהֹלְךָ אֲשֶׁר נָהָר, נָהָר אֶל מְזֻכֵּרָה מְזֻכֵּרָה, נָהָר אֲשֶׁר לֹא שָׁמְרוּ כְּרֵדֶם; נָהָר אֲשֶׁר לֹא שָׁמְרוּ כְּרֵדֶם.

29 לְהֹלְךָ אֲשֶׁר נָהָר, נָהָר אֶל מְזֻכֵּרָה מְזֻכֵּרָה, נָהָר אֲשֶׁר לֹא שָׁמְרוּ כְּרֵדֶם; נָהָר אֲשֶׁר לֹא שָׁמְרוּ כְּרֵדֶם.
1 CHAP. IV.

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1513 mna'l 7293: yasq N~J

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v. 9. 1~i)

w7~3-ibid.

'5 1-n- v. 4. -ip

nn5~v.

32. 113 ;~1~i v. 31.
114 PART III. Dan. 4: 12—21.

12 ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν: ἐπέστρεψεν ἡ ἐνέπεσεν ἡ ἐνέπεσεν.

13 ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν.

14 ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν.

15 ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν.

16 ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν.

17 ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν.

18 ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν.

19 ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεψεν ἡ ἐνέπεσεν καὶ ἐπέστρεpszεν ἡ ἐνέπεσεν καὶ ἐπέστρεpszεν ἡ ἐνέπεσεν.

20 ἐπέστρεpszεν ἡ ἐνέπεσεν καὶ ἐπέστρεpszεν ἡ ἐνέπεσεν καὶ ἐπέστρεpszεν ἡ ἐνέπεσεν καὶ ἐπέστρεpszεν ἡ ἐνέπεσεν.
part iii. Dan. 4: 22—33.

115

םיהרנאלםימאלהבולוכמילכלה;וניהכדרהמזמוותינויהו
בראהתרותמלוכה noqa תוריההTplכימיתימיטשל
казываетחקותתשקיתברשיטיתוליפאזילוחזרז
והיוהרייררשאליםנפלית וכלחקותאומוואת
יתרנתא דודאמראלמלגשהשפרoungeרלה
מלוכלךקזמהודtoLocale;עתוכמלבחנמלכה
לארמיאבלכלבראהדידיינוחלביתפלמוןורה
לשקילילכחילך;ודמלפתהםימלךמלךכלישמריא
בשלכזלאמארבוניבזובברמלמהמלחהזדהמית
וימ叼נאשהכלכזרחייםימיתו Брיאמלהלשה
החוריתכזמיתופמעתשקייתנלת뉼ואזלהזרז
והיוהרייררשאליםנפלית וכלחקותאומוואת
יתרנתא דודאמראלמלגשהשפרoungeרלה
מלוכלךקזמהוד115

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115

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115

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מלוכלךקזמהוד

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PART III. • Dan. 4: 33—5: 9.

וְזָכַר צְדֵקּוֹ צְדֵקֻי נָעַר מַלְכּוֹת שְׁאָר הַיָּהָה בָּנוֹת כֶּלָּם:

2 וַיְהִי בֶּן אָדָם אֲשֶׁר נָשָׂא כְּלָלָם מִלְּאָם נְחַטָּן וּרְאָה אֲשֶׁר נָשָׂא כְּלָלָם מִלְּאָם נְחַטָּן וּרְאָה

3 מַכָּה מִזַּמֶּר צְדֵקֻי נָעַר מַלְכּוֹת שְּאָר הַיָּהָה בָּנוֹת כֶּלָּם:

4 וַיְהִי בֶּן אָדָם אֲשֶׁר נָשָׂא כְּלָלָם מִלְּאָם נְחַטָּן וּרְאָה אֲשֶׁר נָשָׂא כְּלָלָם מִלְּאָם נְחַטָּן וּרְאָה

5 מַכָּה מִזַּמֶּר צְדֵקֻי נָעַר מַלְכּוֹת שְּאָר הַיָּהָה בָּנוֹת כֶּלָּם:

6 וַיְהִי בֶּן אָדָם אֲשֶׁר נָשָׂא כְּלָלָם מִלְּאָם נְחַטָּן וּרְאָה אֲשֶׁר נָשָׂא כְּלָלָם מִלְּאָם נְחַטָּן וּרְאָה

7 מַכָּה מִזַּמֶּר צְדֵקֻי נָעַר מַלְכּוֹת שְּאָר הַיָּהָה בָּנוֹת כֶּלָּם:

8 וַיְהִי בֶּן אָדָם אֲשֶׁר נָשָׂא כְּלָלָם מִלְּאָם نְחַטָּן וּרְאָה אֲשֶׁר נָשָׂא כְּלָלָם מִלְּאָם

9 מַכָּה מִזַּמֶּר צְדֵקֻי נָעַר מַלְכּוֹת שְּאָר הַיָּהָה בָּנֹת כֶּלָּם:

10 וַיְהִי בֶּן אָדָם אֲשֶׁר נָשָׂא כְּלָלָם מִלְּאָם נְחַטָּן וּרְאָה אֲשֶׁר נָשָׂא כְּלָלָם מִלְּאָם

CHAP. V.
part iii. Dan. 5: 10—20.

11. מלאו מלכים וכרבינהויה להיבי מישית צไลה: כל מלכים
12. ומלכים מלכים וליי אל-בימלך וליי קדיש
13. הכניך נחמי נ孵化器 ומשמיך הכניך בדמכי כלגא
14. מתכוון בתי ומקות אבר מתכון בדמכי כלגא
15. מתכון בתי ומקות אבר מתכון בדמכי כלגא
16. מתכון בתי ומקות אבר מתכון בדמכי כלגא
17. מתכון בתי ומקות אבר מתכון בדמכי כלגא
18. מתכון בתי ומקות אבר מתכון בדמכי כלגא
19. מתכון בתי ומקות אבר מתכון בדמכי כלגא
20. מתכון בתי ומקות אבר מתכון בדמכי כלגא

11. ממלכת создан כלכלה וביי אל-בימה וליי קדיש
12. ממלכת создан כלכלה וביי אל-בימה וליי קדיש
13. קידוח בתי ובחי נוחם הניך ומידך כלכלה
14. נחמן בתי ואבר מודי נוחם הניך ומידך כלכלה
15. חמנ נוחם הניך ואבר מודי נוחם הניך ומידך כלכלה
16. ממיד נוחם הניך ואבר מידי נוחם הניך ומידך כלכלה
17. נוחם הניך ואבר מידי נוחם הניך ומידך כלכלה
18. נוחם הניך ואבר מידי נוחם הניך ומידך כלכלה
19. נוחם הניך ואבר מידי נוחם הניך ומידך כלכלה
20. נוחם הניך ואבר מידי נוחם הניך ומידך כלכלה

11. ממלכת כלכלה וביי אל-בימה וליי קדיש
12. ממלכת כלכלה וביי אל-בימה וליי קדיש
13. ממלכת כלכלה וביי אל-בימה וליי קדיש
14. ממלכת כלכלה וביי אל-בימה וליי קדיש
15. ממלכת כלכלה וביי אל-בימה וליי קדיש
16. ממלכת כלכלה וביי אל-בימה וליי קדיש
17. ממלכת כלכלה וביי אל-בימה וליי קדיש
18. ממלכת כלכלה וביי אל-בימה וליי קדיש
19. ממלכת כלכלה וביי אל-בימה וליי קדיש
20. ממלכת כלכלה וביי אל-בימה וליי קדיש

11. מלאו מלכים וכרבינהויה להיבי מישית צלילה: כל מלכים
12. ומלכים מלכים וליי אל-בימה וליי קדיש
13. הכניך נחמי נ孵化器 ומשמיך הכניך בדמכי כלגא
14. מתכוון בתי ומקות אבר מתכון בדמכי כלגא
15. מתכון בתי ומקות אבר מתכון בדמכי כלגא
16. מתכון בתי ומקות אבר מתכון בדמכי כלגא
17. מתכון בתי ומקות אבר מתכון בדמכי כלגא
18. מתכון בתי ומקות אבר מתכון בדמכי כלגא
19. מתכון בתי ומקות אבר מתכון בדמכי כלגא
20. מתכון בתי ומקות אבר מתכון בדמכי כלגא

11. מלאו מלכים וכרבינהויה להיבי מישית צלילה: כל מלכים
12. ומלכים מלכים וליי אל-בימה וליי קדיש
13. הכניך נחמי נ孵化器 ומשמיך הכניך בדמכי כלגא
14. מתכוון בתי ומקות אבר מתכון בדמכי כלגא
15. מתכון בתי ומקות אבר מתכון בדמכי כלגא
16. מתכון בתי ומקות אבר מתכון בדמכי כלגא
17. מתכון בתי ומקות אבר מתכון בדמכי כלגא
18. מתכון בתי ומקות אבר מתכון בדמכי כלגא
19. מתכון בתי ומקות אבר מתכון בדמכי כלגא
20. מתכון בתי ומקות אבר מתכון בדמכי כלגא

11. מלאו מלכים וכרבינהויה להיבי מישית צלילה: כל מלכים
12. ומלכים מלכים וליי אל-בימה וליי קדיש
13. הכניך נחמי נ孵化器 ומשמיך הכניך בדמכי כלגא
14. מתכוון בתי ומקות אבר מתכון בדמכי כלגא
15. מתכון בתי ומקות אבר מתכון בדמכי כלגא
16. מתכון בתי ומקות אבר מתכון בדמכי כלגא
17. מתכון בתי ומקות אבר מתכון בדמכי כלגא
18. מתכון בתי ומקות אבר מתכון בדמכי כלגא
19. מתכון בתי ומקות אבר מתכון בדמכי כלגא
20. מתכון בתי ומקות אבר מתכון בדמכי כלגא

11. מלאו מלכים וכרבינהויה להיבי מישית צלילה: כל מלכים
12. ומלכים מלכים וליי אל-בימה וליי קדיש
13. הכניך נחמי נ孵化器 ומשמיך הכניך בדמכי כלגא
14. מתכוון בתי ומקות אבר מתכון בדמכי כלגא
15. מתכון בתי ומקות אבר מתכון בדמכי כלגא
16. מתכון בתי ומקות אבר מתכון בדמכי כלגא
17. מתכון בתי ומקות אבר מתכון בדמכי כלגא
18. מתכון בתי ומקות אבר מתכון בדמכי כלגא
19. מתכון בתי ומקות אבר מתכון בדמכי כלגא
20. מתכון בתי ומקות אבר מתכון בדמכי כלגא

CHAP. VI.

1.  ידנה פט רתא עמלתא יבר בחר תחתית יחרית:
2.  שער קס דריאת נקษיטע דמלעתא ימושפתא א
3.  מאה חוסרדו די לוהט בידלמלוותא אינא מוהדין עקרב
4.  טלת רד אריאל דר מונח די לוהט אוסכתובא אינא
5.  תכיית לוהט בידלמלוותא אינא מוהדין נוק אבריגי
6.  כתנה הוהו מאתבתע דליפריכא דאושירא תפין דלי-

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part III. Dan. 6: 4—15.

רְדָּח הָיָה הַשָּׁם מֵאַלֶּךָ וְשָׁפָּה לְהַמֻּלָּמְתָּךְ עַל-קָלָלְךָ אֲשֶׁר: 5

אֶרֶץ בַּצָּרָה וְאֶת-גֶּשֶׁמְתָּךְ וְהוּא בֵין יָדוֹ לְהַמַּעַן הַלְּהָבָּתָה; 6

לֵאמֶר: נִמְצָא מְצָא עַל-מַלְכָּתָה עַל-בְּנֵי הָאָרֶץ שָׁמוֹתָה; 7

לֵאמֶר: בְּנֵי הָאָרֶץ לֹא מֵאָלֶךָ עַל-מַלְכָּתָה שָׁמוֹתָה; 8

רְדָּח הָיָה הַשָּׁם מֵאַלֶּךָ וְשָׁפָּה לְהַמֻּלָּמְתָּךְ עַל-קָלָלְךָ אֲשֶׁר; 9

רְדָּח הָיָה הַשָּׁם מֵאַלֶּךָ וְשָׁפָּה לְהַמֻּלָּמְתָּךְ עַל-קָלָלְךָ אֲשֶׁר; 10

רְדָּח הָיָה הַשָּׁם מֵאַלֶּךָ וְשָׁפָּה לְהַמֻּלָּמְתָּךְ עַל-קָלָלְךָ אֲשֶׁר; 11

רְדָּח הָיָה הַשָּׁם מֵאַלֶּךָ וְשָׁפָּה לְהַמֻּלָּמְתָּךְ עַל-קָלָלְךָ אֲשֶׁר; 12

רְדָּח הָיָה הַשָּׁם מֵאַלֶּךָ וְשָׁפָּה לְהַמֻּלָּמְתָּךְ עַל-קָלָלְךָ אֲשֶׁר; 13

רְדָּח הָיָה הַשָּׁם מֵאַלֶּךָ וְשָׁפָּה לְהַמֻּלָּמְתָּךְ עַל-קָלָלְךָ אֲשֶׁר; 14

רְדָּח הָיָה הַשָּׁם מֵאַלֶּךָ וְשָׁפָּה לְהַמֻּלָּמְתָּךְ עַל-קָלָלְךָ אֲשֶׁר; 15

רְדָּח הָיָה הַשָּׁם מֵאַלֶּךָ וְשָׁפָּה לְהַמֻּלָּמְתָּךְ עַל-קָלָלְךָ אֲשֶׁר. 16
part iii. Dan. 6: 15—27.

16 I saw one of his noblemen standing near the great image that was before the god of gold.

17 To it he gave orders and said to it, ‘O temple, let the sound of the loudly beating of your wings be heard!’

18 And the sound of their wings sounded like the voice of a mighty army when they were flapping their wings.

19 The voice of them that were in the temple answered, saying, ‘Go in peace!’ But they replied, ‘No! We are going to bring the temple to ruin!’

20 And they built the temple of the city and destroyed the temple of Babylon.

21 And the voice of them that were in the temple answered, saying, ‘Go in peace!’ But they replied, ‘No! We are going to bring the temple to ruin!’

22 And the voice of them that were in the temple answered, saying, ‘Go in peace!’ But they replied, ‘No! We are going to bring the temple to ruin!’

23 And the voice of them that were in the temple answered, saying, ‘Go in peace!’ But they replied, ‘No! We are going to bring the temple to ruin!’

24 And the voice of them that were in the temple answered, saying, ‘Go in peace!’ But they replied, ‘No! We are going to bring the temple to ruin!’

25 And the voice of them that were in the temple answered, saying, ‘Go in peace!’ But they replied, ‘No! We are going to bring the temple to ruin!’

26 And the voice of them that were in the temple answered, saying, ‘Go in peace!’ But they replied, ‘No! We are going to bring the temple to ruin!’

27 And the voice of them that were in the temple answered, saying, ‘Go in peace!’ But they replied, ‘No! We are going to bring the temple to ruin!’

v. 27
CHAP. VII.

1. בְּכֵל שֶׁהָיָה בְּלֵבָם כַּל מְלָכִים כָּל תוֹלְם זֶה בְּתוֹלְם:

2. רָאוּ בְּכָל מְשָׁבְעָה בְּשָׁמוֹן כָּל אוֹשֶׁבֶת מִלֶּדֶת אֲדָמָה.

3. חָנָן חֲנָאָל אֲבָר אֶרֶס חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲנוֹן חֲنو

4. רָאוּ בְּכָל מְשָׁבְעָה בְּשָׁמוֹן כָּל אוֹשֶׁבֶת מִלֶּדֶת אֲדָמָה.

5. הָאָבֹא אֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱל

6. כְּלָל שֶׁהָיָה בְּכָל מְשָׁבְעָה בְּשָׁמוֹן כָּל אוֹשֶׁבֶת מִלֶּדֶת אֲדָמָה.

7. לִי לָאָבֹא אֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָא

8. כְּלָל שֶׁהָיָה בְּכָל מְשָׁבְעָה בְּשָׁמוֹן כָּל אוֹשֶׁבֶת מִלֶּדֶת אֲדָמָה.

9. לִי לָאָבֹא אֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָא

10. כְּלָל שֶׁהָיָה בְּכָל מְשָׁבְעָה בְּשָׁמוֹן כָּל אוֹשֶׁבֶת מִלֶּדֶת אֲדָמָה.

11. לִי לָאָבֹא אֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָאֱלֹהִיםָא

12. כְּלָל שֶׁהָיָה בְּכָל מְשָׁבְעָה בְּשָׁמוֹן כָּל אוֹשֶׁבֶת מִלֶּדֶת אֲדָמָה.
part iii. Dan. 7: 10—24.

11 His eyes were like a blaze of fire and his feet like bronze in glowing splendor.

12 He gave me this explanation: The four great beasts are four kings of the Gentiles, who have only pretended to be kings.

13 As for the four heads with the four diadems, they are four kingdoms that will rise from the nations.

14 But these kingdoms will be broken up, and power will be given to the holy people of the Most High. The kingdom will be an eternal kingdom, which will be given to the people of those who are the holy ones of the most High. The ruler's dominion will be an everlasting dominion, which will not be destroyed.

15 The vision ended, and I fell into a deep sleep. But at midnight the body of the one who stood in the vision came and touched me, saying, "Daniel, how long will your thoughts be on these things and your visions of all these things?

16 Then I turned my face to the ground, and was deeply grieved by the vision, and I fell into a deep sleep.

17 Then he said to me, "Daniel, do not be afraid, for the visions concern times that are far off.

18 As for the matter of the head of the fourth beast, it is a kingdom that will rise and conquer dominion over all the earth.

19 Then he said to me, "Daniel, these are the words of the one who speaker with you, the eyes and feet that were the vision.

20 Now, I, Daniel, was greatly troubled by these words. I was so troubled that I fell into a deep sleep until the morning.

21 Then the body of the one who stood in the vision came and触动了我, saying, "Daniel, how long will your thoughts be on these things and your visions of all these things?

22 Then I turned my face to the ground, and was greatly grieved by the vision, and I fell into a deep sleep.

23 But at midnight the body of the one who stood in the vision came and touched me, saying, "Daniel, how long will your thoughts be on these things and your visions of all these things?

24 Then I turned my face to the ground, and was greatly grieved by the vision, and I fell into a deep sleep.

PART III. DAN. 7: 24—28.—Ezra 4: 8—15.

part III.  Ezra 4: 15—5: 3.

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PART III. EZRA 5: 3—15.

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[Text in Hebrew]

הנה בשים_printer תוה להב לכה ומעורר לו דכה ומשכלת א...
CHAP. VI.

IV. Ezra 6: 9—18, etc.

10. יִרְיָד בָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
11. יִרְיָד בָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
12. יִרְיָד בָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
13. יִרְיָד בָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
14. יִרְיָד בָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.

15. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
16. הַבָּרוֹשָׁהוּ בְּצֵדָה بִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
17. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
18. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.

19. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
20. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
21. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
22. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
23. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
24. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
25. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
26. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
27. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.

IV. Ezra 7: 12—27.

19. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
20. הַבָּרוֹשָׁהוּ בְּצֵדָה בִּיתָו הִצִּית הַלְּשׁוֹן וּרְעֵי פִהוּ הִרְכֻּזָּא שֵׁלָה.
part iii. Ezra 7: 14—27.

[Text of the biblical passage in Hebrew and English]

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v. 16. [Footnote]

v. 17. [Footnote]

v. 18. [Footnote]

v. 19. [Footnote]

v. 20. [Footnote]

v. 21. [Footnote]

v. 22. [Footnote]

v. 23. [Footnote]

v. 24. [Footnote]

v. 25. [Footnote]

v. 26. [Footnote]

v. 27. [Footnote]
NOTES.

There are ten Targums* or Chaldee translations of the Scriptures extant. None of them, however, include the whole of the Old Testament, and some only a single book or a few books. Daniel, Ezra, and Nehemiah have never been translated into Chaldee. At least, no Targums of these books are now extant.

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

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

There are two other Targums of the Pentateuch, both of a late date. To the unknown author of one of these the name Pseudo-Jonathan has been applied, because it was long supposed to have been written by Jonathan Ben-Uzziel. The following literal translation of

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

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

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

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

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

"The English translation of this passage, which is literal, is as follows. "And ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish forever."
This is the true translation of the Hebrew text, and this all Christians understand of the Messiah; and so ancienily did the chief priests and scribes of the people of the Jews, when consulted by Herod. But since that time, in opposition to the gospel, Jewish writers have endeavoured to give this text another meaning, some interpreting it of Hezekiah, some of Zerubbabel, and some otherwise. But Jonathan, who perchance was one among those scribes whom Herod consulted, gives the true meaning of it by interpreting it of the Messiah, in the same manner as Christians do: for his version of the text is: *Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.* (Id. p. 642.)

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

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

NOTES ON PART I.

I. Gen. 1:1, שֵׁם, plur. of שֵׁם, Decl. III. a. comp. § 33. a. מ prep. is prefixed regularly with מ as in Hebrew. Lit. in principio. — מ, § 4. note. This is strictly an abbreviation, and must be read יש雌, as though it were a distinct name. It is said by some to have been formed by prefixing the first letter of שֵׁם to the last of שֵׁם thus combining the Qeri with the Kethib and saving the trouble of marginal notes. Others affirm that its original form, which indeed appears in some editions, was מ, i.e. the initial of שֵׁם repeated three times to express Trinity; and that later Jews, rejecting the doctrine of the Trinity, have preferred the other form, and given it the other explanation. It is pronounced אֲדֹ-נָּיָּה. As here, it is generally employed in the Targums to render שֵׁם כָּל, when the latter stands alone (i.e. without any other name of God) and signifies the true God. — מ, i.e. Heb. מִי, emphatic state from מ, not used in the abs. form. See מ § 20. 3. e. The term emphatic seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong that emphasis can be, which falls upon three fourths of the nouns with which he meets. Perhaps the term definite would be preferable, if the other were not in use. A noun in the emphatic state expresses usually the same idea which would be expressed in Hebrew by the noun with the article. — מ, emph. state. See מ in the vocabulary.

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

II. Gen. 9:9, מֶלֶךְ, § 7. d. iv. מ, do establish, 1st Part. Pael from מ, § 22. 3. מֵעַרְבִּנְבָּרָה from מ, § 8. 3. II. Note 4. — The first two accents in this sentence differ from those of the corresponding Hebrew words. Instead of Rebbia the Hebrew has Zaqeph Ghambol, and instead of Merka, Darga. The two former are both large disjunctives, and the two latter both conjunctives, and of course might easily be interchanged. Perhaps however the accents were originally transferred to the Targum from a Hebrew MS. which had Rebbia and Merka. The remaining accents in this sentence are the same as in the Hebrew. Similar remarks might be repeated on the other sentences; but it will be unnecessary.
NOTES ON PART I.

III. Gen. 9: 13, נָּתַן, with suff. 1. p. sing. from נָתַן, Dec. III. a.—נָתַן, 1. sing. Pr. Peal from בִּיטָן, I do set, § 50. 1. The Hebrew likewise has the Praeter נָתַן apoc. for נָתַן 2 f. sing. Fut. from נָתַן. See the note at the close of § 23.—רָאָת, const. state, being immutable.—רָאָת, pronounced mem-র, § 2. 3. In sense it is precisely equivalent to the Hebrew רָאָת, myself or me. See רָאָת in the vocabulary.

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

V. Gen. 13: 15, רָאָת, § 23. 1. note.—רָאָת, 1 sing. Fut. from רָאָת; רָאָת with an epenthetic, i.q. רָאָת; § 16. note 1.—רָאָת, to thy sons. See רָאָת.

VI. Gen. 15: 6, רָאָת, Apel from רָאָת, (see the latter word in the lexicon), § 20. 3. b and § 12. II. 5.—רָאָת אֵלֶּה, the Lord, i.q. רָאָת, § 49. 1. c. But this expression, which occurs frequently in the Targums as a translation of the Hebrew רָאָת, is considered by some critics as designating that Word which was afterwards "made flesh and dwelt among us."—רָאָת, He (the Lord) reckoned it, § 16. 2. a.—רָאָת, § 7. d.

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

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

IX. Gen. 45: 4, רָאָת חַיָּבַן, § 48. 1. רָאָת, pleonastic.

X. Gen. 49: 10, רָאָת, for רָאָת, § 6. d.1.—רָאָת חַיָּבַן, one exercising sovereignty, a ruler.—רָאָת, irreg. see רָאָת. (Hebrew יְהוָה likewise, to whom, § 8. 3. II. n. 3.—רָאָת, the pron. used for the substantive verb in the present tense. See § 47. 1.—רָאָת חַיָּבַן, Ithpe. from רָאָת, § 6. b.—רָאָת חַיָּבַן, irreg. see רָאָת. One bearing rule shall not depart from (be wanting to) the house of Judah, nor a scribe from the posterity of his sons forever; until Messiah shall come, whose is the kingdom; and to him shall the people hearken, or, him shall they obey.

XI. Ex. 33: 14, רָאָת, my glory, doubtless equivalent to the Hebrew רָאָת, my presence, i.e. a mere periphrasis for I, used of course only in relation to God. Comp. nos. 4 and 13.—רָאָת, § 22. 1.—רָאָת,
NOTES ON PART I.

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

XII. Lev. 26: 2, יִבְאָה, § 8. 3. II. note 3.—וְיִבֵּא; 1st Part Pe. from נַבַּא, יִבְאָה, I will provide a resting place, treat the house of my sanctuary with habitual reverence. Such appears to be the force of this combination. See § 51. 1.

XIII. Lev. 26: 12, יִבָּא, 1st pers. sing. fut. Pe. from נַבַּא, instead of the usual form נַבָּא, § 23. 1. b. note. For the plural suff. of יַבֵּא and יָבֵא see § 8. 3. II. note 4.

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

XV. Num. 24: 5, יִבָּא, thy valley, if we derive it from נַבַּא. But perhaps נַבָּא should be regarded as a verbal from נַבַּא, and then we may translate it dwelling, habituation.

XVI. Deut. 5: 7. 

XVII. Deut. 6: 4. 

XVIII. Deut. 6: 5. 

XIX. Deut. 10: 19.

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

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

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

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

No. I. Gen. 3: [Onkelos].


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

(3) וְרָדְשֵׁנָן, Future Pael instead of וְרָדְשֵׁנָן, § 2. 7. b. Buxtorf has רָדְשֵׁנָן; the Antwerp and Paris Polyglotts, רָדְשֵׁנָן in Pael.

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

(5) וְרָדְשֵׁנָן, Part. Pael from רָדְשֶׁנָן, § 6. d. (1), it is manifest before the Lord.—רָדְשֵׁנָן. For this use of instead of another conjunction, see Heb. Gr. § 550. רֶשֶׁנָן, Ithpaal Fut. 3d plur. fem.—רֶשֶׁנָן, Fut. Peal 2d plur. masc. from רָדְשֶׁנָן, see בֶּר in Lex.—רֶשֶׁנָן, 1st Part. Peal from רָדְשֶׁנָן, § 32. note 2, knowing [how to distinguish] between, etc.—לִשְׁעֹד For this use of after וְרָדְשֶׁנָן comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1: 6.

(6) וְרָדְשֵׁנָן, 3d sing. fem. Praet. Peal from רָדְשֶׁנָן.—רָדְשֵׁנָן (medicamentum) appears to refer to the effect which Eve expected the eating of the fruit to have, in opening her eyes to a clearer vision. But all the other ancient versions agree with the English translation in rendering רָדְשֵׁנָן, pleasant to the eyes.—רָדְשֵׁנָן, 2d Part. Pael. רָדָשׁ express the idea conveyed, according to the other translators, in the previous clause; desirable to behold. רָדָשׁ is pleonastic.—רָדְשֵׁנָן, § 12. II. 1.—רָדָשׁ, see בֶּר in the vocab.—רָדְשֵׁנָן, § 7. d. 1.

(7) וְרָדְשֵׁנָן, 3d pers. plur. fem. Praet. Ithpaal, from רָדָשׁ.—רָדָשׁ, § 42. 1. a. note.—רָדָשׁ, § 12. I. 1. 6.—רָדָשׁ, see רָדָשׁ in the vocab.—רָדָשׁ, a Hebrew form. But Buxtorf points it רָדָשׁ. See his lexicon.
NOTES ON NOS. I, II.

(8) ֵבָּנָה, collective. For the pointing see § 31. b. note 1.

(10) ֵבָּנָה, § 13. 2. For the insertion of "quiescent in the last syllable of this word, and of רֹאֶשׁ, see § 12. I. 1. a.


(14) ֵבָּנָה, 2d. Part. from בָּנָה. Fut. from בָּנָה, § 21. a.

(15) הָרוּפָא, 1st Part. Peal, from הָרוּפָא, § 12. I. 1. c. He will remember against thee what thou hast done to him.—גָּנְבִּים, i.e. קָנָבִים, from the beginning—anciently.

(16) הָרוּפָא, Inf. Aphel. See the paradigm.—גָּנְבִּים, Fut. 2d sing. fem. from גָּנְבִּים.—גָּנְבִּים, prep. ג with suff. 2d sing. fem. See the table.

(17) גָּנְבִּים, Fut. 2d sing. masc. from גָּנְבִּים with fem. suff. 3d sing. and epenthetic.

(19) תִּבְּרָה, defectively written. See תִּבְּרָה, from which.

(21) תִּבְּרָה, etc. garments of honor for the skin of their flesh.

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

(23) מִשְׁאָלָה, whence, § 48. 1.

(24) מִשְׁאָלָה, Praeter Paél, merely a full orthography for מִשְׁאָלָה; Part. Ithpe. fem. sing. agreeing with מִשְׁאָלָה.—גָּנְבִּים, Inf. from גָּנְבִּים.

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

(1) רֹאֶשׁ, for the pointing see below, No. III. (7) and (9). It will be unnecessary to notice such cases in future.—יִהְיֶה יָדָע, is it true that, etc.? נ造血 interrogative with Dagesh forte euphonic. So in Hebrew sometimes. Heb. Gram. § 152. a.

(2) רֹאֶשׁ, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum.—יֵד, contraction for נֵד.

(3) הָרוּפָא, § 2. 6. c.—רֹאֶשׁ, see ר in vocab.—נָעָדֵר, Hiireq is short, the " being a mere mater lectionis, § 2. 1.

(4) הָרוּפָא, etc., the serpent spake, calumniating his Maker, and said. רֹאֶשׁ, (comp. the Heb. רֹאֶשׁ כֹּלֶל, a fruitful hill, etc.) the
thing made, the result of labor. Every workman hates the work of his own hands.

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

(6) מַחְבֹּד, Pract. Pe. 3. a. f. § 23. Note I. on Par.—יִשָּׂרֶאֵל, § 13. 2.

(7) שִׁית הַרְבָּה שָׁמֹשׁ, garments of the colour of the red sky, i. e. purple.—יְשֵׁנָה, for יְשֵׁנָה, 2 Part. Pe. fem. pl. § 53. 1. יְשֵׁנָה יָבָאָבַשׁ see יָבָאָבַשׁ.

(8) עָשָׂה, Ithpe. from רָבַת, § 7. a. (2).—יִשָּׂרֶאֵל, § 6. a. note.

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

(10) יוֹנָה, § 12. I. 1. a. and § 2. יְשֵׁנָה יָבָאָבַשׁ, Aph. I. s. Pract. from רָבַת, § 12. I. 2.—יִבָּשָׂה, for shame, i. e. because I was ashamed.

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

(14) דָּבַע, Aph. from רָפַע. For the pointing see § 4. a. and § 2. 5. b.—דָּבַע, § 53. 1.—דָּבַע, adverbially, once.—דָּבַע, deadly poison, § 61. 1.

(15) יִבָּשָׂה, I sing. Fut. Pa. from יָבָאָבַשׁ. The form is perfectly anomalous. Compare יִבָּשָׂה instead of יָבָאָבַשׁ, plur. const from יָבָאָבַשׁ.—יָבָאָבַשׁ יָבָאָבַשׁ, 1 Part. from רָבַת. See above No. II. (7).—יָבָאָבַשׁ יָבָאָבַשׁ, 1 Part. plur. from יָבָאָבַשׁ. This also appears to be a masculine form like יָבָאָבַשׁ, § 35. Schaaf, (Opus Aramaeum p. 306,) points it יָבָאָבַשׁ יָבָאָבַשׁ; [i. q. יָבָאָבַשׁ יָבָאָבַשׁ; so Schaaf ibid.] is understood, making it future, § 53. 1. “Operam dabunt ut percutiant.” They shall make efforts and shall bruise thy head, i. e. they shall do it intently, and with all their power:—or, they shall be established, etc. taking the act. Part. in an intransitive sense. Comp. יָבָאָבַשׁ יָבָאָבַשׁ below, and above No. II. (15).—יָבָאָבַשׁ יָבָאָבַשׁ, § 32. note 2.—יָבָאָבַשׁ יָבָאָבַשׁ, thou shalt be established, or, perhaps, thou shalt be intent upon injuring them.—יָבָאָבַשׁ יָבָאָבַשׁ, this use of Hhateph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription.

(16) יָבָאָבַשׁ יָבָאָבַשׁ, for יָבָאָבַשׁ יָבָאָבַשׁ; and יָבָאָבַשׁ יָבָאָבַשׁ, for יָבָאָבַשׁ יָבָאָבַשׁ. For the pointing of these and similar forms, see § 7. a. (2).—יָבָאָבַשׁ יָבָאָבַשׁ, contracted from יָבָאָבַשׁ יָבָאָבַשׁ, and so Buxtorf points it יָבָאָבַשׁ יָבָאָבַשׁ.—יָבָאָבַשׁ יָבָאָבַשׁ, § 12. I. 1. c.—יָבָאָבַשׁ יָבָאָבַשׁ, an obscure passage. Lit. he shall rule over thee, to do justice and to commit sin, i. e. as I understand the Targumist, whether he does right or wrong.

(17) יָבָאָבַשׁ יָבָאָבַשׁ, § 12. II. 1.

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

(21) יָבָאָבַשׁ יָבָאָבַשׁ, which he (the serpent) put off, יָבָאָבַשׁ יָבָאָבַשׁ from himself.

(22) יָבָאָבַשׁ יָבָאָבַשׁ, for יָבָאָבַשׁ יָבָאָבַשׁ,—יָבָאָבַשׁ יָבָאָבַשׁ, if he had kept.־יָבָאָבַשׁ יָבָאָבַשׁ, 18
NOTES ON NOS. II. III.

PART II.

1 s. Pr. Pe. with suff. 3 m. a. § 16. 2. a.—מִנֵּיהַ, § 12. I. 2.—מִנֵּיהַ, for behold.—מִנֵּיהַ, Praeter in a future sense, or rather both this and the participle מִנֵּיהַ are to be taken as we use the Present tense in English, expressing a general truth:—or, still differently, both may be regarded as Subjunctives, (I use the term in the general sense which it has in Latin grammar,) if he should eat, etc. he would live, etc.

(23) מִנֵּיהַ and מִנֵּיהַ (§ 12. II. I.) are both Praetors.

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

No. III. Gen. 3.—Jerusalem Targum.

(7) מִנֵּיהַ, instead of the regular form מִנֵּיהַ. The almost entire confusion of Pattahh and Qamets and even Hhatheph Pattahh, which prevails in this Targum and that of the false Jonathan, appears here. It will not be necessary to notice it in every instance. See § 2.2. The reader will also observe the singular character of this, so called, Targum. It is evidently rather a collection of Rabbinical and traditionary remarks on the text, than a translation of it.—They made, etc. This perhaps implies the author’s opinion that Adam and Eve made them by divine direction. Hebrew, The Lord God made, etc.

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

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

(15) מִנֵּיהַ, And it shall come to pass. The Vav converse does not appear in Chaldee.—מִנֵּיהַ, Part. Ithpa. from מִנֵּיהַ, full orthography.
NOTES ON NO. 111.

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

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

(22) יָבָא adds nothing to the sense.—ינָה יָהָשָׁה, see יַבָּא in Lex.—ינָה יָהָשָׁה, evidently an Infinitive form. Perhaps it should be pointed יַבָּא יָהָשָׁה, § 12. I. 4.—ינָה יָהָשָׁה יָהָשָׁה, before he shall, etc., or while he does not, etc.

(24) The glory of his presence, i.e. his glorious presence.—יִנָּה יִנָּה, these two expressions are doubtless synonymous, the second being explanatory of the first, which sometimes has a different sense. On the east, towards the sun-rising. This I think is better in the present instance than to consider יִנָּה יִנָּה as relating to time; although it is evident, from other places, that both the author of this Targum and the Pseudo-Jonathan supposed the garden of Eden to have been planted before the creation of the world. See the next verse. Also Gen. 2: 15. Jeru. T. Gen. 2: 8. Pseudo-Jon.—ינָה יִנָּה יִנָּה, two thousand years before the world was created, he made the law, etc. See above (23).—ינָה יִנָּה יִנָּה יִנָּה, because they kept.—ינָה, 1st Part. Pa. fem. sing. from אַנָּה. § 12. I. 8.—ינָה יִנָּה יִנָּה יִנָּה, plural, contracted for יִנָּה יִנָּה יִנָּה; הקָנָה יִנָּה יִנָּה יִנָּה, lit. a sword, destroying from both sides,
NOTES ON NOS. III. IV. V.

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i.e. a two-edged sword.— נֶשֶׁר יָדוֹ, 1st Part. Pa. from נֶשֶׁר.— יָרַע, (Part. from נֶשֶׁר) the world which is coming, or, as we more commonly say, the world to come.— הֲרוֹם, § 47. 1. the tree of life is, i.e. represents the law.— יָרָע, a form of the Praeter (§ 23. 2. note,) here used in the sense of a present tense, or as expressing a general affirmation.— בָּרָע, § 4. a. This double "originated with an unpointed text, and should not have been retained when the points were affixed. רָשָׁב לָהוּ for רָשְׁב לָהוּ, see above (7), to him who obeys it.

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

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

No. V. JUDG. 14. JONATHAN.

(1) נָבַשְׁנָא, see נָבַשְׁנָא in Lex.
(2) בָּרָע, § 12. I. 1. and II. 1.— יָרָע, Imp. from בָּרָע, § 12. II. 1. a. יָרָע, see נָבַשְׁנָא.
(3) בֶּשֶׁר, 3 sing. fem. from בֶּשֶׁר, § 15. note 2.
(5) נָבַשְׁנָא, 3 m. pl. Pr. from נָבַשְׁנָא.— נָבַשְׁנָא נָבַשְׁנָא, Buxtorf gives the pointing נָבַשְׁנָא נָבַשְׁנָא, which analogy demands.
(8) נָבַשְׁנָא, Inf. from נָבַשְׁנָא with prefix and suffix.
(9) נָבָשֶׁנָה, § 21. a.
(12) נָבַשְׁנָא, Buxtorf points it נָבַשָּׁנָא.
(13) נָבָשֶׁנָה, Fut. 1 pl. with suff.
(15) נָבָשֶׁנָה, Imperative Pa. § 12. I. 1.— יָרָע, that he may tell.

— נָבַשְׁנָא, Buxtorf points it נָבַשָּׁנָא. "is it to try (perplex) us?"
For the ending יָרַע see § 16. 2. c. and for the prefix יָרַע, § 12. I. 4.
PART XI. NOTES ON nos. V. VI. VII. VIII.

(16) מַהֲרָה, while, etc.
(17) מַעֲשֵׂהַתָּה, 3. sing. fem. Praet., with suffix, from פִּיתָה.
(18) מַעֲשֵׂהַתָּה, see מַעֲשֵׂהַת in Lex.—בָּשַׁי Inf. from בָּשַׁי.
(19) מַעֲשֵׂהַתָּה, contrary to the analogy of Chaldee, but according to that of Hebrew.
(20) מַעֲשֵׂהַתָּה, to the person who was his companion.

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

(2) רִנֵּךְ, 1st Part. plur. from רֶנֶךְ. See the Par.—Ruaנך, Inf. Pa.
(3) רִנֵּךְ, Inf. Pe. from רֶנֶךְ, § 18. note 1.
(4) רִנֵּךְ, by ellipsis of the pers. pron., he who sitteth.
(5) רִנֵּךְ, Vocative; O thou beloved, etc.—Ruaנך, emph. masc.

"Tu mihi purus es." Buxtorf.
(6) רִנֵּךְ, see לֵךְ in the vocabulary.
(11) רִנֵּךְ Imp. Pa. 2. pl. from לֵךְ.
(12) רִנֵּךְ, "et amittatis viam," Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (Lex. under the word רִנֵּךְ), cites several examples in which רִנֵּךְ has evidently the intransitive sense to perish.—לֵךְ, Fut. from לֵךְ,—לֵךְ, suffix pleonastic, § 47. 2. Comp. Heb. רִנֵּךְ.

No. VII. Psalm 8.

Title. רֵי צְרוּפָה, b auctoris, as in Hebrew. The mode of writing this name with צְרוּפָה, which belongs in Hebrew to the later writings, is in Chaldee the usual orthography.

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


Instead of the fine poetical allegory of Isaiah, we are here presented with an interpretation. The Targumist has not simply translated the words of the prophet into Chaldee, as he has generally done, but has translated the allegory into plain language. Still, the extract is curious,
NOTES ON NOS. VIII. IX. PART II.

and worthy of a perusal. As it differs so considerably from the original, I subjoin the Latin translation of the London Polyglott.


(1) רֵעִיתֵא and רֵעִית, pleonastic suffixes, § 47. 2.—my beloved, 1st Part. from רֵעִית.

(3) בָּרָן, contracted form of the act. part. m. pl. from אֶבָּר, § 35.—Inf. from בר.

(5) בָּרָן Inf. from לָבָּר. See the Par. It is treated as a noun, plun-der, and the corresponding word in the parallel passage, לָבָּר, is a noun.

(6) בָּרָן, Pass. Part. Palpel from לָבָּר.

(7) בָּרָן, Aph. 1st Part. plur. from לָבָּר, § 35.

No. IX. Isa. 52: 13.—53: 2. JONATHAN.

(13) אִלָּר, see אִלָּר in the vocabulary.

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

(1) פָּעל, see פָּעַל, lit. and the strength of the arm of Jehovah's power. Comp. § 61. 1. and note 1.

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

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

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

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


(2) פָּעל, Part. Pa. from פָּעל.—פָּעל, Buxtorf points the construct form of this word regularly בָּעֲלָה, § 60. 1. note 2.—פָּעל, Part. Pa. fem. sing. from פָּעל, § 2. 7. c.


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

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

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

(8) פָּעל, § 63. 5.—פָּעל, plur. from פָּעל, § 39. note 1.

(9) פָּעל, for פָּעל, Fut. of פָּעל.
NOTES ON PART III.

No. I. JER. 10: 11.

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

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

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

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

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

"Non sine ratione, aut temerō, statueretur, additamentum esse ab aliā manu, tempore morae in exilio, profectum," says Venema; and this Rosenmüller quotes with approbation.

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

"This verse is omitted in one* MS. . . . It seems probable to me that some public teacher during the captivity . . . had it inserted in the margin,

* 596 Kennicott."
and perhaps usually read together with this section of the prophecy in
the assemblies of the people, in order that the common people might
have their answer always ready whenever they were molested on
the point of religion, or importuned to join in the idolatrous worship of the
Chaldeans."

Dr. Blayney on Jeremiah.

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

Matthew Poole, Annotations.

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

No. II. Dan. 2: 4—7: 28.

Ch. II. v. 4. ד"כ, Imp. from נב. See the Par.—רנ, Imp. Pat-
tahh, § 15. 4.

(5) ד"כ and ד"כ, participles used instead of the Praeter, § 52. 1.
note. So ד"כ and its plural ד"כ, the pointing
is intended for the marginal reading, ד"כ, the regular form of Dec.
VI. The Kethib is generally pointed by Lexicographers ד"כ. Per-
haps it should rather be ד"כ in analogy with the other declensions.
—ד"כ, a peculiar form. It is probably fem. from ד"כ, 2d part. Peal
from ד"כ, § 12. I. 1. d. The ד"כ would regularly be impure and immu-
table. It is here treated as if pure and mutable, and the Part. is varied
according to Dec. III. a.—ד"כ, Fut. Aph. from ד"כ, § 12. II.
5. For the suffix see § 16. 2. 6. and Par. II.—ד"כ, Pl. of ד"כ with
suff. 2d pers. pl.—ד"כ, 3. pl. m. Fut. Ithpe. from ד"כ, see Par.
VII.

(6) ד"כ, 2. pl. Fut. Aph. from ד"כ, § 12. II. 5.

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

(9) ג'ג'ג, the pointing is that of the Keri ג'ג'ג, 2. pl. m. Pr. Ithpa. from ג'ג. The Kethib should be read in Aphiel, ג'ג'ג, or
like the Heb. Hiph. ג'ג'ג:—ג'ג, 1 sing. Fut. from ג'ג, § 20. 4.
and § 2. 7. a.

(10) ג'ג, see above on verse 5.

(12) ג'ג, synonymous terms, used to heighten the idea. Per-
haps however \[\text{Notes on No. 11. Part I. x1.}\] may be understood as expressing more violent anger than \[\text{Inf. Aph. from } \text{vay} \text{, perhaps derived from an obsolete verb } \text{Pe Yodh.}\]

14. Not only, Accusative, § 60. 3.

16. \[\text{Fut. of } \text{vay} \text{, with the force of a subjunctive in consequence of the } \text{, that he would give.}\] For the form see § 18. note 2. and § 12. I. 1.

19. \[\text{Inf. Aph. from } \text{vay} \text{, Accusative } \text{60. 3.}\]

20. \[\text{Fut. with } \text{ and an optative sense, § 50. 2.}\]

22. \[\text{Fem. pl. emph. from } \text{vay} \text{, deep, inscrutable things, § 41. note.}\]

23. \[\text{Pass. Part. Pa. fem. pl. emph. from } \text{vay} \text{, 2. m. sing. Praet. Aph. from } \text{vay} \text{, with suff. 1p. sing. see Par. II.}\]

25. \[\text{Inf. Aph. from } \text{vay} \text{, § 12. II. 5, and § 2. 7. a.}\]

26. \[\text{Art thou?} \text{, compounded of the interrogative } \text{, and the suffix } \text{.}\]

28. \[\text{Inf. Aph. from } \text{vay} \text{, § 23. Notes on the Par. 4.}\]

28. \[\text{must take place, § 50. 2.}\]

29. \[\text{Comp. the English expression "thoughts come up, arise in the mind."}\]

31. \[\text{Indef. art. § 29. 1. note.}\]

32. \[\text{A plur. form. see } \text{ in the vocabulary.}\]

33. \[\text{Part of them.}\]

34. \[\text{Aph. from } \text{vay} \text{, 3. s. f. Pr. segholated form.}\]

35. \[\text{Ithpe. from } \text{vay} \text{, § 23, Notes on the Par. 1.}\]

38. \[\text{Or (Keri) } \text{, 1st Part. from } \text{vay}.\]

39. \[\text{Here, as in all such cases, the pointing is that of the Keri.}\]

40. \[\text{3. s. f. Fut. Pe. from } \text{vay} \text{, Hihireq of the regular form being lengthened to Tseri, on account of the Resh.}\]
(2) The best critics are uncertain as to the precise meaning of several of these words. Neither etymology nor usage sheds much light on them. Those meanings which are considered most probable are given in the vocabulary.

(4) יִזְכֶּרֶת, it is spoken, lit. they speak, § 56.2. d.

(6) יִסְרָה, fem. Part. from יֵבָרָה, burning.

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

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

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

(14) יִזְכַּרְת, the regular pointing would be יִזְכַּרְת. Comp. § 13. I. 1. where Tseri and Hhireq seem to be employed almost indifferently. But the changes of vowels in Chaldee seem hardly capable of being reduced to rule.

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

(18) יִזְכַּרְת, Optative, § 50. 2.

(19) יִזְכַּרְת, Part. Pe. from יֵכַר, literally seven times more than it had been seen, or known, etc.

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

(24) יִזְכַּרְת, Plur. Part. from יִזְכַּר. See Par. IX. Dec. V. a.

CHAP. IV.

(3) יִזְכַּרְת, Inf. Aph. from יֵכַר, § 2. 7. a.

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

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

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

(11) יִזְכַּר, Aph. from יֵכַר.

(12) יִזְכַּר, Fut. Ithpa. from יֵכַר.

(13) יִזְכַּר, § 12. I. 1.
148 NOTES ON NO. II. PART III.

(14) יָשַׁרְנָא הָעָדָה, Hebraism, Intr. 3. note 1.—םָׁנְיָנָא, in the construct state, the base of men, i.e. the basest.

(16) עֵשֶׂרָה, from אָדָה, Keri רֵעָה from רֵעַ.

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

(28) נָפִּילֵה, see above on 3: 4.

(30) נֶפֶלֶת, Praet. 3. s. f. from נָפֶלֶת.

CHAP. V.

(6) יָשַׁרְנָא, 3 pl. Pr. from אָדָה with pleonastic suffix in the Dative, compare יָשַׁרְנָא v. 9.—וָשַׁרְנָא, Part. pl. Ithpa. from אָדָה No. II.

(8) יָשַׁרְנָא, the pointing is that of הוֹכַרְנָא.

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

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

(20) לְשׁוֹנָא, Praet. pass. § 13. 2.—לְשׁוֹנָא, 3 m. pl. Pr. Aph. from אָדָה.

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

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

(28) לְשׁוֹנָא and לְשׁוֹנָא, Praeters Passive 3. sing. f.

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

CHAP. VI.

(1) לְשׁוֹנָא, fem. of לְשׁוֹנָא, see Par. XI.

(2) לְשׁוֹנָא, who were to be, should be, § 50. 2.

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

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

(15) לְשׁוֹנָא, the suffix is reflexive, § 49. 1. b.—Lit. the king was displeasing to himself; better in English, was displeased with himself.
NOTES ON NOS. II. III.

(18) רְכֵּב, an irregular Hophal 3. sing. fem. Pr. from נִשְׁבַּת, Pr. pass. 3. sing. fem. from נֶשֶׁב, § 22. 1. note, and § 13. 2.

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

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

CHAP. VII.

(3) רְכֵּב, 1 Part. pl. fem. from נֶשֶׁב.

(4) מָכֵּב, Praet. pass. from מָכָבְם.

(5) מָכֵּב, the Keri, is doubtless the true reading. The Targums employ רְכֵּב.

(15) מָכֵּב, § 12. II. 2.

(20) מָכֵּב, § 12. I. 1.—לָל ב, comparative, as in Heb. § 64. 1. a.

No. III. EZRA 4: 8—6: 18.

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

(12) מָכֵּב, these forms are both feminines in the emphatic state from מִכָּב ו, and מִכָּב, § 41. note.

(14) מָכֵּב, prob. lit. “we eat our salt from the palace,” i.e. we derive our sustenance from the royal bounty. If the sense proposed by Buxtorf and some others be admissible, מָכֵּב must be taken as referring to the temple. See מָכֵּב.

(18) מָכֵּב, Praet. pass. The composite Sheva is occasioned by the י.

CHAP. V.

(1) רְכֵּב, in this and similar forms of the same word, ו, with the pointing of the text, must be considered otiant. It might be treated as a consonant, and receive the pointing מְכָּב ו, מְכָּב ו, etc. See מְכָּב ו in the vocabulary.

(3) מָכֵּב, const. st. from מָכָּב ו, Shaph. from מִכָּב מ No. I.


(11) מָכֵּב, § 26. 2. a.

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

(15) מָכֵּב, Imp. of מָכֵּב ו, § 18. 2.
CHAP. VI.

(5) פְּדַ֖ו, Fut. of פָּדָ֣ו.

(15) מָנָ֑שֶׁה, Pass. Part. Shaph. or Praet. Passive from מָשֵׁה.

No. IV. EZA 7: 12—29.

(12) נוּ, perfect (peace), according to the common Eng. version. Gesenius explains it as a term of respect applied to the person addressed, and renders it learned.

(14) דְּמֹשֵׁה, for דְּמֹשִׁים, pl. Part. from דָּמָשַׁה. The frequent substitution of Pattahh for Qamets has been mentioned before.

(24) נְטִינִים, strictly 2d Part. pl. from נְטִי, consecrated persons, hence, those devoted to the service of the sanctuary, Nethinim.
VOCABULARY.

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

דָּבָר, דָּבָר m. a stone. דָּבָר m. Dec. IV. b. fru. דָּבָר (found only in the plural), judges, senators.

d קָבָלָה f. Dec. VII. a. an epistle, a letter.

d קָבָלָה adv. then. With ב prefixed, קָבָלָה, idem.

מָךְ m. pr. n. Adam.

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

מָךְ f. Dec. VII. a. the ground, the earth.

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

מָךְ m. Dec. II. a. a threshing-floor.

מָךְ m. (found only in the plural), chief judges, senators.
Persian f. irreg. emph. ֵחֵ聯合; with suff. ֵחֵ聯合, etc.; plur. ֵחֵ聯合; with suff. ֵחֵ聯合, (and with masc. form ֵחֵ聯合,) a mother.

§ conj. יִשְׁבָּה f. irreg. (in the sing. like Dec. VIII. a. but in pause ֵיחֵף; in the plur. ֵיחֵף, ֵיחֵף, etc.) a nurse; a maid.


§ f. plur. ֵיחֵף, a people, nation.

§ Aph. יִשְׁבָּה to believe; with יִשְׁבָּה to confide in, trust in. Pass. part. יִשְׁבָּה certain, true; faithful.

§ to speak, say; to command.

§ m. Dec. II. a. a lamb.

§ adj. Dec. VII. b. strong.

§ adv. where? whither? ֵיחֵף whence?

§ less frequently ֵיחֵף and ֵיחֵף, pers. pron. com. gen. I —Pl. ֵיחֵף

§ pers. pron. 3d pl. m. they; them.

§ and ֵיחֵף adj. and sub. Dec. I. a. violent; a violent person; a robber.

§ to constrain, compel; to oppress the mind, occasion anxiety.

§ m. Dec. III. a. i. q. ֵיחֵף, face, countenance. Dual and Plural

idem.

§ m. irreg. emph. ֵיחֵף; with suff. ֵיחֵף, etc.; plur. ֵיחֵף; with suff. ֵיחֵף, (and with masc. form ֵיחֵף,) a mother.

§ conj. יִשְׁבָּה f. irreg. (in the sing. like Dec. VIII. a. but in pause ֵיחֵף; in the plur. ֵיחֵף, ֵיחֵף, etc.) a nurse; a maid.


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§ pers. pron. 3d pl. m. they; them.

§ and ֵיחֵף adj. and sub. Dec. I. a. violent; a violent person; a robber.

§ to constrain, compel; to oppress the mind, occasion anxiety.

§ m. Dec. III. a. i. q. ֵיחֵף, face, countenance. Dual and Plural

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§ pers. pron. 3d pl. m. they; them.

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§ to constrain, compel; to oppress the mind, occasion anxiety.

§ m. Dec. III. a. i. q. ֵיחֵף, face, countenance. Dual and Plural

idem.
Asmappar, perhaps the same with Esarhaddon, or an officer under him. He collected the Samaritans from different nations and settled them in the land of the ten tribes. Ez. 4: 10. Comp.


מֹכֶּד (mile) adv. speedily.

מֵאָרֶן f. Dec. VII. a. chain, band.

םְנַנְנְרָא m. Dec. I. b. (from the Latin stratus,) street, way, path.

רָאֶה conj. because; that.

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


בַּלֶּל and בַּלֶּל f. Dec. VII. a. poison.

בַּלֶּל f. Dec. III. a. (i. q. המ) earth. In the biblical Chaldee only Jer. 10: 11. but frequent in the Targums.

בַּלֶּל m. Dec. IV. b. and

בַּלֶּל f. Dec. VII. a. fire.

בַּלֶּל m. Dec. IV. c. foundation.

בַּלֶּל m. Dec. I. a. and

בַּלֶּל m. Dec. II. a. astrologer. Hebrew and Syriac idem.

בַּלֶּל m. Dec. III. a. a wall.

בַּלֶּל with prosthetic N, i. q. המ to drink.

בַּלֶּל m. Dec. I. a. rebellion.

בַּלֶּל m. Dec. I. a. a sign.

בַּלֶּל pers. pron. 2d p. sing. m, thou.

בַּלֶּל Fut. יָדַע, etc. to come.

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

בַּלֶּל f. (In sing. Dec. VII. a. but in pause וַנָּבֵל; Pl. וַנָּבֵל Dec. II. a.) a woman; a wife.

בַּלֶּל pers. pron. 2d pl. m. ye; you.

בַּלֶּל c. g. Dec. I. a. furnace, oven.
m. Dec. III. a. place. — יִכְבָּר place.

b prep. in; by; with.


מְתַבָּר to be bad. יִכְבָּר to displeasure.

Aph. to do in a bad or disagreeable manner.

מְתַבָּר prep. i. q. מְשַׁלֶּב after.

מְתַבָּר prep. on account of. יִכְבָּר conj. because.

מְתַבָּר idem. יִכְבָּר because; so that.

מְתַבָּר idem. יִכְבָּר so that; that, ut to inquire, investigate.

מְתַבָּר Pa. to scatter, disperse.

מְתַבָּר f. Dec. VII. c. haste, quickness.

I. יִכְבָּר Pa. to terrify. Ithpa. pass.


מְתַבָּר to lodge, pass a night.

מְתַבָּר to spoil, plunder; to depopulate.


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

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

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

מְתַבָּר f. Dec. VII. a. palace.


מְתַבָּר m. irreg. Empb. מְתַבָּר, מְתַבָּר;

(לֶגֶל 7:21 Pseudo-Jon.) constr. מְתַבָּר; plur. מְתַבָּר etc. like Dec. IV. a house; the place in which any thing is contained or kept; e.g. מְתַבָּר treasury, מְתַבָּר archives.

מְתַבָּר to weep.
measure, equal to seven and a half gallons.

תג f. a daughter, irreg. Emph. נדה (comp. Syr. מטט), const. נדה, with suff. נדה; pl. נדה (from נדה; const. נדה; emph. נדה). נדה prep. after. With suff. it takes a plur. form; as נדה.

ג

בג m. Dec. IV. a. back; surface. בג and יג יג upon.

בג and יג, (with suff. יג, יג) prep. with; subject to, penes.

בג m. Dec. IV. c. pil, den; pil for water, cistern.

גג f. Dec. VII. a. courage; strength; power.

גג m. Dec. III. a. (Pl. נג and נג as if from נג.) a man; a male.

גג (with the flat pronunciation), i. q. נג.

גガ to cut off; to cut down a tree.

גガ e. g. Dec. III. a. Pl. נג and נג, a kid.

גガ or גג m. irreg. const. גג; with suff. יג, יג, midst. גג among; in.

גג idem.

גג f. Dec. VII. a. pride.

גג and Aph. נג to go forth; to burst or break forth.


גג (not found in abs. sing.) m. Dec. II. a. a coal.

גג m. Dec. I. a. threatener; avenger. גג to cut off; to decree. Итп. to be cut off; detached.

גג m. Dec. II. a. astrologer, diviner, lit. Part. from גג, one who utters a decree. Comp. also נג, fate.

גג f. Dec. VII. a. decree; thing decreed.

גג to laugh; to deride.

גג or גג m. irreg. (pl. נגדים) a valley.

גג or גג, (compounded of גג a valley, and גג prop. n.) the valley of Hinnom, where children were passed through the fire to Molech; hence, met., hell, the place of future and eternal punishment.

גג m. Dec. I. a. a stranger, a foreigner.

גג m. Dec. I. a. chalk, lime; plastering of a wall.

גג and גג to emigrate, go into captivity; to reveal, make manifest. Prat. Pass. גג and גג Dan. 2: 19, 30. Aph. גג to carry captive.

גג m. Dec. II. a. wheel.

גג f. דג. VII. c. captivity.

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


גג m. Dec. IV. a. and גג f. irreg. (emph. נג and נג, frequently in Targ. Pseudo-Jon. נג or נג, const. גג; pl. גג; a garden.

גג m. Dec. III. b. treasure.

גג m. Dec. IV. a. wing.

גג c. g. Dec. III. a. a vine; a vineyard.

גג and Па. גג to excite, stir up.

גג Па. to rouse, excite. Итп. and Итп. pass. and refl.

גג m. Dec. III. a. bone.

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

ג

ג rel. pron. —Heb. יג, who, etc.; conj. that, so that; because, etc.; sign of the Possessive or Genitive case.

גג f. demonstr. pron. this; that.
m. Dec. IV. c. a bear.

m. Dec. I. b. enmity. 

m. Dec. VII. c. enmity.

(comp. Gram. Intr. 4. note 2.) to offer sacrifices.

m. Dec. III. b. sacrifice.

to adhere, adhere to.

and Pa. to lead, conduct;

to govern; to take, receive.


so that.

and f. Dec. VII. a. bee.

m. Dec. III. a. gold.

to derive.


m. pr. n. David.

m. Dec. I. b. memorial.

and n. to judge; to adjudge; to contend.

n. to be broken in pieces.

n. to dwell.

Dura, a plain in Babylonia, Dan. 3: 1.

n. to tread under foot, trample upon; to crush.

n. a concubine.

Comp. Ar. subegit feminam.

n. to fear. It refers both to reverence toward God, and to dread, as of an enemy, etc. Pa. n. to terrify.

f. Dec. VIII. a. fear; terror.

n. to press, urge.

n. which see; also as a disjunctive, but; it is sometimes redundant like the Greek ὡς in the beginning of an address, as Dan. 2: 25.

n and n signs of the Genitive case, contracted from n and n.

m. Dec. I. a. judgment; justice, righteousness; judicial trial; the reckoning or account, given by men of their actions in the day of judgment, Gen. 3: 18. Pseudo-Jon.; punishment.

m. Dec. I. a. a judge.

m. pl. Dinætes, one of the nations which settled Samaria. Ez. 4: 9.

m. Dec. I. an inhabitant; a sojourner, stranger.

m. Dec. III. c. treading under foot.

f. and a g. demon. pron. this.

(Heb. n. Intr. 4. note 2.) to remember.

m. Dec. III. b. a ram.


or n. m. Dec. I. a. (Lat. delator,) calumniator; accuser.

adv. that not, lest. comp. n.

n. to burn, intrans.

m. Dec. II. a. blood.

n. to resemble. Pa. id.; to think.

n. to sleep.

n. dem. pron. m. this; that.

n. and n. dem. pr. c. this; that.

m. pr. n. Daniel.

n. to go out, be extinguished.

n. to be broken in pieces. Apoc. n. and in the biblical Chaldee n. to break in pieces.

m. Dec. I. a. age, generation.

m. Dec. I. b. a thistle.

m. pr. n. Darius.


f. Dec. I. law; decree; purpose;

n. n. religion, Dan. 6: 6.

m. Dec. III. b. young tender herb.

m. pl. n., jurisconsultus, a person skilled in law, judge, a Persian word.

n interrogative prefix, as in Hebrew.


But \( Vav \) conversive does not appear in Chaldee.

\[
\begin{align*}
\text{\&\&} & \text{m. pl. minister of state, a Persian word.} \\
\text{\&\&} & \text{(Gr. \textit{diasyn}) m. Dec. I. a. a low person, plebeian.—As an adj. loa, vulgar.} \\
\text{\&\&} & \text{Pa. to tear in pieces; to divide.} \\
\text{\&\&} & \text{i. q. }\text{\&\&}; \text{adv. then.} \\
\text{\&\&} & \text{to honor.} \\
\text{\&\&} & \text{to be. Fut.} \\
\text{\&\&} & \text{to buy; to gain; Pa. }\text{\&\&} \text{ to sell; Ithpa. }\text{\&\&}\text{ to be sold; to be bought.} \\
\text{\&\&} & \text{adj. Dec. I. a. prudent, cautious. Lit. enlightened, 2d part. Peal from }\text{\&\&} \text{ to shine.} \\
\text{\&\&} & \text{to feed, to nourish. Itaph. pass.} \\
\text{\&\&} & \text{to tremble, be afraid.} \\
\text{\&\&} & \text{m. Dec. I. a. splendor, brightness. }\text{\&\&}\text{ Dan. 4: 33. lit. his splendors, i. e. the bright and cheerful appearance of his countenance.} \\
\text{\&\&} & \text{clean, pure; to be just, innocent.} \\
\text{\&\&} & \text{f. Dec. VII. c. and }\text{\&\&}\text{ Dec. VIII. c. purity; justice; righteousness.} \\
\text{\&\&} & \text{adj. Dec. VI. pure, innocent.} \\
\text{\&\&} & \text{f. Dec. VII. a. sweat.} \\
\text{\&\&} & \text{m. Dec. III. b. time, period of time.} \\
\text{\&\&} & \text{Pa. to appoint, prepare. Ithpa. }\text{\&\&}\text{ to concert, agree together.} \\
\text{\&\&} & \text{idem, Dan. 2: 9, Kethib.} \\
\text{\&\&} & \text{m. Dec. I. a. music.} \\
\text{\&\&} & \text{m. Dec. I. a. singer, musician.} \\
\text{\&\&} & \text{m. Dec. II. a. species, sort.} \\
\text{\&\&} & \text{adj. Dec. I. a. and adv. little, a little.} \\
\text{\&\&} & \text{to cry out.} \\
\text{\&\&} & \text{m. Dec. I. a. a spark.} \\
\text{\&\&} & \text{to elevate; to suspend, as a malefactor on a gallows or cross.} \\
\text{\&\&} & \text{m. Dec. III. a. a girdle.} \\
\text{\&\&} & \text{m. Dec. III. a and }\text{\&\&}\text{ Dec. VII. b. seed; posterity; family; plur. families.}
\end{align*}
\]
b. Dec. I. b. and

מ. pr. n. Abel.
m. Dec. I. a. and
f. Dec. III. a. companion.

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

ן. Dec. VII. a. fem. of ז, female companion.

ף, in pause וב, fem. הב, num. adj. one; first; before numerals, time, times; e. g. ב, seven times, lit. seven times above, Dan. 3: 19.

ו..adv. once. וב together.

ז. very much, exceedingly.

ח. to rejoice, be joyful. Aph. to cause to rejoice, to please, gratify.

ט. f. Dec. VII. a. joy, gladness.

י. m. plur. Dec. II. b. breast.

ו to tell, declare; to make manifest. Aph. idem.

א. m. Dec. I. a. and
ב. f. Dec. VII. a. guilt, crime; debt.

ג to speak in enigmas; to propose (a riddle).

ד. f. Dec. VII. a. and
ה. f. Dec. VII. b. a riddle, an enigma.

ו. f. pr. n. Eee.

ט. to see. Aph. to repair; e. g. a wall, Ez. 4: 12.

י. m. Dec. III. d. a staff; a rod.

ץ and ב. m. irreg. Pl.


ג. m. emph. (found only in this

form and with suff. רד,); sweetness.


ה. m. Dec. I. b. and
ו. m. Dec. II. a. act of thinking; reckoning; account.

ז. to see.

ח. m. Dec. III. c. vision; aspect, appearance.

ט. f. Dec. VII. c. and וב Dec. VIII. c. (with suff. רד and Dan. 4: 8.) idem.

י. m. (pl. קר,; const. כ, with suff. רד, כ, a sin.

ץ to err, to sin.

ח. f. Dec. IX. a sin-offering.

ט. m. Dec. I. a. violence; plunder, rapine.

י. to see, Pa. idem.


ח and י. to live. Aph. part.

ט preserving alive.


ט pl. m. Dec. I. a. (But נ and י occur instead of the regular absolute form.) life.

ץ m. Dec. III. d. strength; a host.

ט. adj. Dec. I. a. wise; as a noun, wise man, magian.

ץ and פ. and כ (in the Jerusalem dialect כ and כ) prep. to, in, on; to.

ץ or כ (pron. הכתובות,) f. Dec. VII. a. wisdom.

ץ and י. adj. Dec. III. sweet.

ט. m. Dec. III. c. a dream.

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

ץ, (in the Jerusalem dialect and כ) prep. instead of.

ץ m. Dec. I. a. part, lot.

ץ m. a father-in-law, irreg. with suff. רד, רד.

ץ to contemplate; to see.

ץ and י. f. Dec. VIII. a. heat; anger.

ץ to vex; to grieve.
m. Dec. III. a. wine.


to compassionate, show favor to. 


and Aph. to possess, to have in possession.

m. Dec. III. b. power, might.

m. Dec. III. a. clay; potter's work.

to be deficient or lacking. Pa. to diminish; to depress.

m. Dec. III. a. harvest.

and Aph. to urge, hasten. Part. 

m. Dec. III. a. field.


m. pl. Dec. IV. c. divers, Magians, from the Persian 

, a wise man; or from 

Heb. , persons skilled in hieroglyphics.


m. Dec. II. a. heat.


m. Dec. I. a. need, necessity, with  and 

m. Dec. I. a. thin; to make thin or small; to crush. Pa. idem.

m. Dec. I. a. to seal.

m. Dec. I. a. mountain; a rock.

adj. fasting. Ar.  to fast.

Pa. to go out; to walk abroad.

Palpel  to cast out; to remove.


m. Dec. IV. a. dew.

m. irreg. emph. ; plur.

emph. 


m. to hide. Aph. to recline for rest under the shade.

m. to throw away.

and Pa. to hide. Ithpa. 

and Ithpa. 

, to hide one's self.

m. to go, to wander. Aph. to cause to err, to seduce.

m. to taste; to eat. Pa. to give to eat, to feed.

m. and m. Dec. III. a. taste, particularly pleasant taste; wisdom, Dan. 2: 14; command, edict; cause for trial, Ez. 5: 5; reckoning, account, Dan. 6: 3; regard, respect;  to regard, Dan. 3: 12. chief, chancellor, lit. master of decrees.

m. Dec. III. b. nail, of a human finger or toe; claw.

m. Dec. III. a. a leaf.

m. plur. emph. proper name of a nation settled in Samaria, origin unknown, Ez. 4: 9. LXX. 

Aph.  to bring.

m. Dec. III. c. the dry land.

f. a hand, irreg. Empth. and with a prosthetic , with suff.
Prov. 21:1. to go to under-
vigorously. Ithpa. pass. y also, as Pa. to endeavour earnestly.

ןבג m. Dec. I. a. cor, a measure for things liquid or dry, equal to the homer or to ten ephahs, supposed to contain about eight bushels.

קנב m. Dec. II. a. a talent.

קנב Kethib Ez. 7: 22. idem.

לע, לע, לע, לע, לע, adj. = Heb. לע, all, the whole, every.

I. שמח Shaph. שמח to complete, finish. Isaiah. שמח pass.

II. שמח and Aph. שמח to crown; met. to adorn.

שמח and שמח conj. and adv. how! quam! as; ייystery like.

שמח adv. rightly; thus. שמח then; therefore; thus.

שמח m. pl. with fem. form. Dec. VII. a. colleagues. LXX. שמח pass.

שמח and שמח m. Dec. I. a harp.

Gr. καρπός, Lat. cingula, generally considered to have been a plain-tive instrument.

שמח adv. i. q. שמח thus.

שמח (Milel) m. proper name, Canna.

שמח to collect, act. Ithpa. to assemble, to meet.

שמח m. Dec. VI. i. q. שמח a Chaldean.

שמח, שמח and שמח to lie hid, to be concealed. Pa. to hide, conceal; i. q. Peal.

שמח m. Dec. I. a. a feeling of shame; ignominy.

שמח m. Dec. III. a. silver.

שמח adv. now. שמח until now.

שמח e. g. Dec. IV. a. a hollow; the palm of the hand; the sole of the foot.

שמח to hunger. Aph. to cause or suffer another to be hungry.

שמח Pa. to wash; to purify ceremonially; to atone, make expiation.

שמח to bind. Pa. idem.
m. a sea-monster, according to Buxtorf, the grampus.

PREP. TO; TOWARD; WITH.

and "m. irreg. emph. Hebrew.

plur. "night.

a contraction for "there is not; there are not.

adv. and prep. alone; only; also. It is strictly a noun, loneliness; hence with ", in his loneliness, i. e. he alone.

m. Dec. III. a. bread.

m. a feast, Dan. 5: 1.

f. Dec. VII. a. a concubine.

(as a noun, nothing,) adv. not; least. "not that; least.

or " labor, toil; to be fatigued with labor.

or " f. Dec. VII. c. labor; fatigue.

adv. forever.

m. Dec. I. b. tongue.

and before gutturals " prefix, i. q. the sep. prep. "

" or " (with Dagesh forte euphonic in the first letter of the next word) interrog. pron. what? It is sometimes used adverbially, how? also in exclamations how! quidem; " as; how! " and " whether? why? " that which.

fem. num. a hundred. Dual

m. dual, scales, balance.

"m. more common orthography, "q. v.

" and " m. Dec. I. a. a vessel; an instrument; a garment; 

" adj. Dec. I. b. shamefaced; ashamed.

m. Dec. I. a. a fountain.


Pa. to throw down, destroy.

m. Dec. II. a. an altar.

f. Dec. VII. a. tax, tribute. By a resolution of Dagesh forte into Nun, it is sometimes written מַעֲלָה, Ez. 4: 13.

m. Dec. I. a. residence.

m. pr. n. Dec. VI. Media; a Mede.

f. Dec. VII. a. province; land, country.

or " m. Dec. II. a. the east, (lit. the rising, viz. of the sun.) (found only in this form) indef. pron. any thing.

m. Dec. I. a dwelling, residence, i. q. דָּרָה.

see מָרָה.

f. pr. n. Moriah, a hill in Jerusalem.

m. Dec. I. a. death; a deadly pestilence.

or " to die.

" food; sustenance.

and " to strike; to wound. Pa. idem; also to restrain. Ithpe. to be fastened or nailed, Ez. 6: 11. ' to reach; with " to come upon, befall; happen to a person.

f. Dec. VIII. a. course or class of the priests or Levites.

prep. on account of. יָּבָא because, since.

m. Dec. II. a. food.

or " m. Dec. II. a. word, speech; command. With suff. it is sometimes reciprocal, like the Heb. שנת. So מַעֲלָה the Lord, Jehovah.

pl. m. irreg. emph. מָעָלָה, const. and sometimes מַעָּלָה, water, waters.

m. Dec. II. a. verbal from מָעָלָה, a plain, a valley.

to depress, humble; to crush. Pa. idem.

to fill. Ithpe. pass.

m. Dec. I. b. an angel.


ח"מ m. Dec. III. b. salt.

ח"מ denom. from the preceding, (in the Targums, to salt, to season with salt,) in biblical Chaldee only Ez. 4: 14. Gesenius renders it to eat salt.

According to the Hebrew commentators, Buxtorf, and others, the meaning would be to devastate, destroy, derived from the fact that salt land is generally barren; or from the custom of sowing the site of a devastated city with salt.

ח"מ 3AQ f. Dec. VII. b. a queen.

ח"מ 3AQ f. Dec. VII. c. a kingdom; dominion, reign.


ח"מ prep. from; of, out of; some of (comp. the French du); because of; rather than, in preference to; after an adjective, than. 3AQ frequently takes after it the characteristic prefix of the Gen. or Dat. case, which is then pleonastic; as 3AQ, Gen. 49: 10, i. q. 3AQ; 3AQ, Gen. 3: 24. Jer. Targ. i. q. 3AQ, — 3AQ because; since. 3AQ 3AQ truly. 3AQ With suffixes 3AQ takes Dagesh forte; as 3AQ.

ח"מ to number, reckon. 3AQ to constitute, appoint. 3AQ i. q. 3AQ q. v.

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

ח"מ i. q. 3AQ.

ח"מ m. Dec. I. b. rest; quietness, silence.

ח"מ f. Dec. VII. a. gift, offering; tribute.

ח"מ m. Dec. I. b. number.

ח"מ f. Dec. VIII. c. poverty, want.

ח"מ c. g. irreg. (with suff. 3AQ, pl. 3AQ or 3AQ) the belly, vender. Pl. idem.

ח"מ m. Dec. I. b. (verbal from 3AQ to enter) setting of the sun. Pl. idem.

ח"מ m. Dec. II. a. distinction; division.

ח"מ m. Dec. II. a. a planting.

ח"מ m. Dec. VII. a. a command, injunction.

ח"מ m. Dec. VII. c. middle, midst.

ח"מ pr. n. Egypt.

ח"מ m. Dec. II. a sanctuary, holy place.

ח"מ m. Dec. I. a. and

ח"מ m. Dec. II. b. lord. Syr. and Arab. idem.

ח"מ to rebel, to be rebellious.


ח"מ f. Dec. VII. c. correction; instruction.

ח"מ m. Dec. I. a. height, elevation.

ח"מ m. Dec. III. b. oil.

ח"מ m. Dec. I. a. (strictly 2d Part. from 3AQ to anoint) anointed; Messiah.

ח"מ m. Dec. III. a. and b. skin.

ח"מ m. Dec. II. a. a bed.

ח"מ m. Dec. II. a. a dwelling; a tent.

ח"מ m. Dec. V. a. (strictly Ipf. from 3AQ) a resting.

ח"מ f. Dec. VII. b. a flute, musical reed.

ח"מ in the biblical Chaldee, i. q.

ח"מ m. Dec. II. a. a feast; a banquet.

ח"מ f. Dec. V. a. desire; appetite.

ח"מ to compare; to use similitudes. Heb. 3AQ.

ח"מ m. Dec. III. a. a parable, similitude; a sententious remark, a proverb.

ח"מ m. Dec. I. b. and 3AQ Dec. II. a. a gift; a reward. 3AQ a gift of a reward, i. e. the giving of a reward.

ח"מ f. Dec. VIII. a. (fem. of the preceding) a present, gift.
to suffer injury. Aph. מָנָק or מָנָקֵל to injure.

to descend, go down. Aph. מָנָק, Fut. מָנָק, Imp. מָנָק, to bring down, carry down; to deposit. Hoph. מָנָק to be brought down, deposited.

m. Dec. I. a. an observer, one who keeps (e.g. a law.)

to lift up, elevate.

to keep, preserve; to observe, regard.

m. Dec. I. a. a sweet odour, hence an acceptable sacrifice.

m. Dec. III. b. wealth; power, strength, of body or mind. Pl. riches.

to bite.

m. Dec. III. b. a leopard.

to take; to receive.

to take away, remove; to pull under. Ithpa. pass.

and Pa. to pour out; to offer.

m. Dec. III. b. libation, drink-offering.

to ascend. Aph. מָנָק to take up, cause to ascend. Hoph. מָנָק pass. of Aph.

Fut. מָנָק to fall; to fall down; to be thrown down; to fall out, happen.

to go out, to depart; to come forth.

f. Dec. VII. a. expense, cost.

or מָנָק c. g. Dec. III. a. and מָנָק f. Dec. VII. a. life; soul; self; a living being.

m. Dec. III. b. a planting; a plant.

f. Dec. VII. a. strength, solidity, firmness.

to quarrel, contend. Pa. id.

to conquer, surpass, prevail over; be superior to. Ithpe. Pa. and Ithpa. idem.

to liberate, deliver. Aph. idem.

i. q.

adj. Dec. IV. b. pure.

to smile, strike.
to take; to take away. Ithpa.

to rise up against, with לַעַי.

to forget; Ithpa. to forget; to be forgotten.


m. Dec. III. b. an eagle.

to give. Gram. § 18. note 2.

to fall off, as leaves or fruit.

Aph. to shake or strip off.

f. Gr. οὐκίπλινος, sambuca, a three-cornered stringed instrument, similar to the harp.

to erect. Gen., to be erected.

to bear, sustain; to expect, Dan. 7: 25; to consider; suppose; with יָשָׁב, to hope in.

to be numerous; to be increased.

Aph. to cause to increase; to multiply.

to full prostrate, to worship, construed with יָשָׁב.


m. Dec. III. b. deputy, governor.

to shut up.

f. i. q. Greek οὐκορωινία, a bag-pipe.

m. Dec. I. a. an end.

to come to an end, to be fulfilled, spoken of a prediction. Aph. to put an end to any thing.

to recede; to go aside.

m. Dec. I. b. perverseness; a crime.

m. Dec. III. b. side; extremity.

m. Dec. II. b. the moon.

and מַעָה m Dec. I. a. q. דָּה, an end, extremity.

to understand. Ithpa. הַבָּאָה to look at; to reflect; to consider; const. with יָשָׁב, etc.

בָּאָה to try, prove. Ithpa. and Aph. idem.

בָּאָה adj. Dec. II. a. foolish, unwise.

or מַעָה adj. Dec. I. b. intelligent; prudent.

בָּאָה or מַעָה to ascend, go up. Pa. to cause to ascend; to take away; to destroy.


מַעָה m. pr. n. Sammael, an evil angel, sometimes called the angel of death, and sometimes, prince of the air.

to sustain. Ithpa. passive.

to hate.

f. Dec. VII. a. hatred.

construed with יָשָׁב, to aid, assist Pa. idem.

m. Dec. III. a. and מַעָה or מַעָה f. Dec. VIII. a. support; aid; strength.

(=Heb. יָשָׁב) to visit; to inspect.

m. Dec. I. a. a scribe; a learned man. The emph. form is sometimes written מַעָה.

m. Dec. III. b. a book.


f. Dec. VII. c. vanity; vacuity.

m. Dec. II. b. prefect, president.

m. Dec. II. b. to hide, to conceal; to destroy. Compare the Greek ἀποφαίνειν, which has both these senses.

מַעָה and מַעָה m. Dec. I. a. collective noun, (i. q. Heb. מִשְׁפָּט), sheep, flocks.

בָּאָה to make; to do, perform; to exercise (authority, etc.); to till (the ground); Ithpa. to be made; to take place, happen. Ithpa. idem.

m. Dec. III. a. a servant.

בָּאָה f. Dec. VII. a. work, labour; business.

בָּאָה to go over; to transgress. Aph.
to send over, transmit; to transgress. Dec. III. b. that which is beyond.

Din adj. Dec. VI. upper; highest; emph. התח י the Most High.


ד"ע f. Dec. VII. b. an upper chamber, a lodging chamber.

ד"ע to go in, enter; (of the sun) to set. Aph. ד"ע and ד"ע to bring in. Hoph. ד"ע pass.

ד"ע m. Dec. II. a and

ד"ע m. Dec. III. a. an age; eternity; the world. ד"ע or ד"ע for ever.

ד"ע m. Dec. VI. Pl. ד"ע an Elamite.

ד"ע to answer; to speak in conversation, to begin to speak.

ד"ע m. Dec. I. a. cloud.

ד"ע m. Dec. III. a. a bough, branch.

ד"ע m. Dec. I. a. mulct, fine.

ד"ע m. Dec. III. b. time.

ד"ע see ד"ע.

ד"ע m. Dec. II. a. or ד"ע Dec. III. b. affair; business.

ד"ע m. Dec. III. with suff. ד"ע, branches, foliage.

ד"ע m. Dec. III. a. dust.


ד"ע m. Dec. III. a. and b. the heel, Heb. ד"ע an end; a reward, Heb.

ד"ע to be crooked; to be perverse. Pa. to make crooked; to pervert.

ד"ע to root out, pluck up. Ithpe. pass.


?1 to be stripped, rendered naked.

? m. VI. naked. The forms ?, ?, and ? are less frequent.

2 m. or ? adj. Dec. I. cunning.

2 and Dec. II. a. and c.

2 Dec. VI. adj. unaccustomed.

2, ? or ? m. Dec. III. b. an herb; coll. herbs.

? m. num. adj. ten. Plur. 

4 to think, purpose.

? m. IV. b. i. q. ?, time.


? to be rich. Pa. to enrich.

? to serve; to worship; to cultivate (the ground); to observe or keep (a law.) Compare in Latin colo, which has all these significations.


? m. VI. a Philistine.

? and Pa. ? to afford delight. Ithpa. to enjoy; to feast upon.

? m. IV. a. and b. a part; in relation to the hand, the palm.

? generally derived from the Gr. ?, the psaltery, a stringed instrument like the harp. But Hengstenberg considers it a kettle-shaped instrument; see his new work on the authenticity of Daniel, article Greek words.

? and Pa. ? to deliver; to make free.

Pa. to command.

? m. I. a. statute, commandment.

? m. II. (Gr. § 32, note 3.)

? iron.

? to flourish; to blossom.

? to divide.

? pr. n. Persia; the Persians.

? m. VI. emph. a Persian.

? to render (good or evil to any one); to reward. Ithpe. idem; to take vengeance.

? to redeem, liberate; hence Dan. 4: 24, to expiate, or perhaps rather to dismiss.


? m. III. a. copy.

? to extend, reach out.


? m. III. b. interpretation, explanation.

to be willing; to acquiesce.

Hebrew armies, retained in Chaldee after ֶּ and ֶּּּ.

to wet, moisten. Ithpa. ֶּּּּ pass.

only Dan. 3: 14. ֶּּּּ is it your purpose? or was it your design?

adj. or sub. masc. Dec. I. a. righteous; a righteous man.

f. Dec. VII. a. justice, righteousness; alms-giving.

m. Dec. II. a. (in utio,) the neck.

Pa. to pray, supplicate, invoke.

to prosper. Aph. ֶּּּּ to make prosperous, promote (a person); to execute prosperously; also intras. to prosper, be successful; to be promoted.

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

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

m. Dec. III. a. grief.

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

or ֶּּּּּ adj. Dec. I. a. needy; construed with ֶּּּ, in need of.

and Pa. to receive, accept; like
m. Dec. I. a. a covenant; an edict, decree.


m. pr. n. Cain.

Kethib Dan. 3:5, 7, etc., i. q.

Gr. κιθάρη, a harp. The pointing is that of בַּקְרָא פִּיךְ, q. v.

m. Dec. I. a. voice. Pl. יִנָּה תֶּעְנֵּדָה; יִנָּה voices.

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

and יִנָּה m. Dec. I. a. a girdle, a belt.

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

יִנָּה to buy, purchase.

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

יִנָּה to be angry, to be in a rage.

m. Dec. III. anger, wrath.

יִנָּה to cut off, amputate; to kill.

Ithpa. pass.

f. Dec. I. b. a part; an end.

יִנָּה to call; to read.

בּ and פּ to approach; to touch, construed with ב, etc.; to bring, to offer. Aph. to bring near; to offer.

m. Dec. I. a. war, contest.

יִנָּה a city, irreg. Emph. יִנָּה, יִנָּה, יִנָּה, and יִנָּה; plur. יִנָּה, יִנָּה and יִנָּה, emph. יִנָּה.


יִנָּה m. Dec. III. a. a piece, fragment.

m. irreg. emph. יִנָּה truth. יִנָּה indeed; interrog. indeed?—בּ יִנָּה truly, certainly.

emph. יִנָּה Dec. III. a. a bow; the rain-bow.

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(Keri for כּרְקָע, Dan. 3:5, etc. The analogy of the Greek κιθάρη would lead us to point the 22

latter יִנָּה. The Targums have בַּקְרָא פִּיךְ which appears to be the less ancient form.) m. Dec. I. a. a harp.
f. Dec. VIII. c. love; affection.
friendship.

Dec. III. a. mercy, compassion.

to trust in. Ithpe. construed with ב, idem.


m. Dec. I. a. scent, smell.


and ד"פ to throw, cast; to set, place; to impose (a tax). Ithpe. to be cast.

to wink significantly; to beckon.


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

f. Dec. VIII. c. and

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

m. Dec. I. a. a thought.


and Pa. ל"ד to break in pieces.

to trample upon, tread in pieces.

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


to note, write down; to write.


a. verbal from מ"ע, trembling.

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

i. q. מ"ע, q. v.

i. q. מ"ע, to be or become great.

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

to set, place; to appoint; to issue (a decree); מ"ע to show respect; מ"ע to give a name, to name.

m. Dec. III. b. i. q. מ"ע, side.

Only Dan. 7: 5. Keri.
Aph. to destroy.

names, pl. of שָׁם q.v.

Plur. emph. heaven, the heav-

ens. The sing. and the absol.

plur. are wanting; const. Ithpeol שָׁם to be astonished;
amazed.

(see Gr. § 31. note 2.)

adj. fat, rich.

to hear; to obey. Ithpe. to be

heard; to show one's self obedient,
to be obedient or submissive.

I. q. Heb. שָׁם, Samaria.
c. g. Dec. III. b. the sun.

to serve; to minister, as a priest,
etc.

m. pr. n. Samson.

c. g. Dec. IV. b. a tooth. The
dual form שָׁם is used for the plural.
So in Hebrew שָׁם.

Fut. שָׁם, to be changed, altered;
to be different. Pa. and
Aph. idem. Ithpe. to be deprived.
I. שָׁם and שָׁם to rule, to have pow-
er, construed with ש or ש. Aph.
to cause to rule, to give dominion.
II. שָׁם const. with שׁ, to fall upon,
attack.


m. Dec. I. b. might, power;
dominion.

adj. Dec. I. a. powerful, hav-
ing power, const. with ש over any
thing; const. with ש and an Inf.
permitted, lawful; as a noun, a
powerful man, ruler, officer.

to complete. Aph. to finish, bring
to an end; to restore, give back.


m. pr. n. Solomon.

irreg. plur. שָׁם and שָׁם a chain.

and שָׁם m. irreg. emph.

with suff. שָׁם, שָׁם, etc. a name.

m. pr. n. Shem.
\textbf{I.} \textit{m., n.,} and \textit{prn.}, to dwell; to stop, rest. \textbf{Aph.} to cause to dwell or remain.

\textbf{II.} \textit{m. and n.}, to loosen; \textbf{Part.} \textit{loose, at liberty}; to solve, explain. \textbf{Pa.} idem; also to begin. \textbf{Ithpa.} to be loosed, spoken of the joints, to become powerless.

\textit{m.} \textbf{Dec.} III. \textit{c. and f.} \textbf{Dec. VII.} b. eradication; met. banishment.

\textit{m. and r.} num. \textbf{Dec. IV.} b. six. \textbf{Pl.} \textit{sixty.}

\textit{m. and n.} to drink. Constricted with a denoting the vessel out of which any one drinks. The French language has a similar idiom, boire dans une tasse. \textit{b.} to found, establish, confirm. \textbf{Aphel idem.}

\textit{b.} to be silent, keep silence.

\textbf{Ar.} \textit{ydn} to give counsel, to p sentence; hence mutri.

\textbf{m.} \textbf{Dec. I.} a strength; v. mence.

\textit{a.} \textbf{Dec. I.} right; fit, con- nient; firm.

\textit{a.} \textbf{Dec. I.} strong, mig-. \textbf{idem.} \textbf{I. q.} \textit{Heb. d7Fn} to weigh. \textbf{Pract.} to be weighed.

\textit{Pa.} to adapt, arrange; to pare; to establish. \textbf{Aph.}

\textbf{Hoph.} to be reestablished, rest.-

\textit{a.} \textbf{Dec. II.} a. i. q. \textit{inc.}

\textit{b.} to grow, as a tree; to beco
strong, powerful. PP to confirm, establish.
安防 and ortal m. Dec. I. a. power, authority.
องบร quadr. to explain, interpret.
Part. pass. องบร interpreted.
พระ num. adj. two; both. See Gram. Par. XI. and § 42. 1. a. note.
พระ num. adj. twelve.
安防 and Pa. 安防 to expel, drive out.
安防 and Pa. 安防 to break asunder; to destroy.
安防 m. Dec. III. a. and b. door; — 安防 the king's palace, Dan. 2: 49. So the Turks call the palace of the Sultan "sublime porte," from the high gate which leads to the seraglio and other public buildings.
安防 m. Dec. I. a. porter, watchman at a gate.
2. **Vowels.** The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters $b$, $t$ and $t$ are frequently inserted; $b$ in such cases indicating the $a$ sound (Qamets or Pattah), $t$ the $o$ or $u$ sound (Hholem, Shureq, Qibbuts or Qamets Hhaph), and $t$ the $e$ or $i$ sound (Tseri, Seghol or Hhireq).

3. The **construct state** of nouns often appears instead of the absolute.

4. The prefixes $t$ (Chaldee) and $t$ (Hebrew, for $t$) are employed almost indiscriminately.

5. The conjugation **Piel** is distinguished, by the insertion of Yodh between the first and second radicals; e.g. $\pi\nu\nu (=\nu\nu\nu)$; **Hophal**, by the insertion of Vav after the preformative He; e.g. $\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\n
APPENDIX A.

RABBINIC CHARACTER AND STYLE.

§ 1. This dialect is so called from the principal writers who have employed it, viz. the Jewish Rabbins. Their most important writings have generally had respect, either to the Hebrew language, the Scriptures of the Old Testament, or to the traditions which constitute the *Oral Law,* and which the Jews regard as of equal authority with the Scriptures. These writings have been composed in various ages, chiefly since the eleventh century of the Christian era. Among the most valuable of them are the commentaries of Solomon Jarchi, Aben Ezra and David Kimchi, which are published, with others, in the Hebrew Rabbinic Bibles of Bomberg and Buxtorf. That of Solomon Jarchi is extant also in a Latin translation published by J. F. Breithaupt, (Gotha 1713 3 vols. small 4to.)

For a general account of Rabbinic writers, see Bartolocci's Bibliotheca Rabbinica, Wolf's Bibliotheca Hebraea, Vols. I and III, and the "Vitae Celebrium Rabbinorum" in Reland's Analecta Rabbinica.

§ 2. The Rabbinic resembles the ancient Hebrew more nearly than it does the Chaldee, although Chaldee forms are by no means rare. The following are the principal points, in respect to which it varies from both Hebrew and Chaldee.

1. **Form of the letters.** These may be characterised as a sort of *Hebrew running hand.* They are the following.

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supplied in reading, must be determined by a knowledge of forms, and
by the sense in each particular case. Where however ambiguity would
otherwise exist, the letters א, י and א are frequently inserted; א in such
cases indicating the א sound (Qamets or Pattahh), י the o or u sound
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3. The construct state of nouns often appears instead of the abso-
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ed almost indiscriminately.

5. The conjugation פָּדָל is distinguished, by the insertion of יodh
between the first and second radicals; e. g. יוניב (יהויה). Hophal, by
the insertion of Vav after the preformative ה; e. g. יוניב (יהויה or
יהויה). Compare No. 2. above.

6. From Niphal and Hithpael a new conjugation is formed in
Rabbinic, called Nithpael, sometimes reflexive, but generally passive in
signification. It is distinguished, in the Praefer, by the formative pre-
fix י; elsewhere, it does not differ in form from Hithpael.

7. Many words occur in Rabbinic, which are not found in Hebrew
or Chaldee. They are, for the most part, theological or philosophical
terms, and are not unfrequently borrowed from foreign languages, es-
pecially the Greek; e. g. ייומ, i. q. ημερινον.

8. Abbreviations abound. These are fully explained by Buxtorf
in his treatise, De Abbreviaturis Hebraicis. Compare also Wolf’s Bib-
liotheca Hebraea Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rab-
binic, the reader is referred to

Reland’s Analecta Rabbinica, particularly the first two works in
that collection, viz. Genebrard’s Isagoge Rabbinica and Cellarius’ In-
stitutio Rabbinismi.

Danzius’ Rabbinismus Enucleatus.

Opitius’ Chaldaismus.

Otho’s Institutiones Linguarum Orientalium.

Tychsen’s Elementa Dialecti Rabbinicae.

Buxtorf’s Lexicon Chaldaico-Talmudico-Rabbinicum.

§3. The commentary of R. David Kimchi on Joel 3: 1, 2, (Eng.
Ver. 2: 28, 29), may serve as a specimen of this dialect. The words of the prophet are

COMMENTARY.

And it shall come to pass in the last days. He employs the expression "after this," because he had said, "And ye shall know that I am in the midst of Israel." His meaning was, Ye shall know now, but not with a perfect knowledge; for, as yet, ye continue to sin before me. But after this knowledge, the time will come when...
ye shall know me with a perfect knowledge, and shall no longer sin, viz. in the days of the Messiah, when it is written that the earth shall be full of the knowledge of the Lord. (Isa. 11: 9.)

"I will pour out my Spirit upon all flesh." The meaning is, upon Israel; as it is written in other places, all flesh, when the expression does not relate to all beings that possess life, but to man alone. So it is written, "Let all flesh bless, etc." (Ps. 145: 21.), and, "All flesh shall come, etc." (Isa. 66: 23.) So, in a restricted sense, here, "all flesh" relates to Israelites fit to receive the Holy Spirit.

"All," that is, great and small; as it is written, "For they shall all know me, from the least of them, unto the greatest of them," Jer. 31: 34.

"My Spirit," that is, the spirit of knowledge and wisdom; as it is written, (Isa. 11: 2.) "The Spirit of the Lord shall rest upon him," and the prophet goes on to explain, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

After their understanding shall have been purified, the power of speech in some of them shall be increased until they shall prophesy. For he says, not, "They shall all prophesy," but, "Your sons and your daughters shall prophesy." In respect to the effusion of the Spirit, he says, upon all flesh; but in regard to prophecy, he says, not all, but, "And your sons and your daughters shall prophesy." So he says, "your old men and your young men," not all of them. And this accords with the manner in which that wise and great man, R. Moses Ben-Maimon, of blessed memory, wrote, "The gift of prophecy (he says,) is not conferred upon a man, even with instruction, unless nature prepared it for him at the time of his birth."

The sons and the daughters shall prophesy in their youth, like Samuel the prophet. And the prophetic revelations shall be given to them in seeing dreams; as he says, "dreams, visions." And such was the prophesying of most of the prophets; as it is written, (Num. 12: 6.), "If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak unto him in a dream." So also there shall be degrees among them, one more exalted than another, as there were among the prophets who have passed; until perhaps there will be among them one equal to Moses our master, (peace be upon him). And observe, he mentions three degrees which [correspond] to the ages of man, childhood, youth, and old age.

"Also upon the servants;" as it is written, (Isa. 61: 5.), "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers." And even upon them,
cause they dwell in the land of Israel and serve Israel, shall be the spirit of knowledge and understanding.

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

1 Verse 27. 2 Lit. he said. ניז is used with very great latitude. See below, note 4. 3 Lit. ye return and sin. נ boarded, lit. concerning which it is said. ל is instead of נ. 4 Compare the preceding note. 5 י', an abbreviation for רוח, מנה, that is to say. 6 י', abbreviation of ל, the name, i.e. Jehovah. 7 Abbreviation. Fully written they would read נוח ני ני. ני is a Rabbinic particle, equivalent to the Hebrew נ, ני is Piel ה, comp. § 2. 5. 9 י', abbreviation of ל, abbreviation for ה, which is contracted of the two particles ל ל, even ל. 10 י', i.e. דברי יהוה. So the Mohammedans say whenever they repeat the name of their prophet.

APPENDIX B.

ON THE SYRIAC LANGUAGE NOW SPOKEN IN THE EAST.

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

Remains of the Syriac, a spoken language, unquestionably exist in the East. This is testified by various travellers, and recently by the Rev. Eli Smith, American Missionary, who is now publishing in this country the results of an exploring tour in Armenia. The fact that the term Chaldee has been occasionally employed, in relation to these remains, has perhaps arisen from the circumstance, that a portion of the nominal Christians among whom they are found, (viz. those who acknowledge the authority of the see of Rome), have been designated as the Chaldean church; or perhaps from the circumstance that these Christians reside in the region of the ancient Chaldea.

Still the statements on p. 12 are believed to be correct, so far as the ancient Chaldee is concerned. Niebuhr himself, who uses the term
Chaldee, says; "the modern Syriac or Chaldee varies from the language in which the church-books are written, at least as much as the modern Arabic from the ancient. Those Christians who are connected, in the way of trade, or otherwise, with foreigners, speak also Kurdish, Turkish, and especially Arabic. Doubtless also many words from these foreign languages exist in the modern Syriac. Reisebeschreibung, Vol. II. p. 352.

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

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