LEVIAS

GRAMMAR OF THE ARAMAIC IDIOM CONTAINED IN THE BABYLONIAN TALMUD
A GRAMMAR
OF THE
ARAMAIC IDIOM
CONTAINED IN THE
BABYLONIAN TALMUD

WITH CONSTANT REFERENCE TO
GAONIC LITERATURE

BY
C. LEVIAS

PART I.

CINCINNATI
The Bloch Publishing and Printing Company
1896
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TO

THE REV. DR. ISAAC M. WISE

THE VENERABLE PRESIDENT OF THE

HEBREW UNION COLLEGE

CINCINNATI, O.

RESPECTFULLY DEDICATED BY THE

AUTHOR.
PREFACE.

The literature on the grammar of the idiom of the Babylonian Talmud is very scanty. There are only four works which require mention.¹ S. D. Luzzatto published in 1865 a short sketch of the Talmudic idiom intended as a handbook for his students.² This excellent little work, though not quite satisfactory when judged by our present standards, will always retain a certain value to the student of our subject, as the chief linguistic phenomena were noticed and, on the whole, correctly explained by the author. In 1879 Dr. G. Ruelph published his inaugural dissertation, Zur Lautlehre der aramaeisch talmudischen Dialekte. I. Die Kehllauten, in which the author discusses the comparative treatments of the gutturals in both Talmudim. This work is a valuable contribution to Talmudic phonetics, and it is to be regretted that the author has not continued the subject. In 1888 Dr. A. Rosenberg published a dissertation, Das aramaische Verbum im babylonischen Talmud, which is a good, though not exhaustive, exposition of the verbal forms in the Talmud. Lastly, in 1895 Dr. Liebermann published his inaugural thesis: Das Pronomen und das Adverbiun des babylonisch-talmudischen Dialektes, a work incomplete and a mere compilation. Besides the above works, Noeldeke's excellent Mandaic grammar, although not bearing directly upon our subject, contains many valuable references to the Babylonian Talmud, and has been of great help to the present author.

I also made use of the Talmud MSS. in possession of Columbia College, containing the treatises קִנֵּי הַפִּיסָא, צָוָה, וַעֲשָׂה, פָּסְעָה, and Alfasi's compendium of חֶבֶל. These MSS. have some words

¹ Cf. also J. Levy, "Notes de grammaire Judéo-Babylonienne," REJ., I., 212-221; and M. Lowin, Aramäische Sprichwörter und Volksprüche, pp. 21-23.
vocalized. Whenever that vocalization is referred to, this is expressly stated.

The author has adopted the use of the vowel-signs in order to secure a greater degree of clearness and exactness in exposition than would otherwise have been possible. This, however, does not imply any claim to having succeeded in restoring the original vocalization.

Some valuable suggestions embodied in this work I owe to my esteemed teacher, Dr. Paul Haupt, Professor of Semitic languages in the Johns Hopkins University.
INTRODUCTION.

The Babylonian Talmud is written partly in Hebrew and partly in Aramaic. The latter is a dialect of upper Babylonia, still spoken in the eleventh century,¹ and is closely akin to the Mandaic.² We find no special name for this dialect, it being generally spoken of as `Uṣur ʿAraš or ʿAraš, an appellation used also for other Aramaic dialects.³

The Babylonian Talmud, or, more precisely, the Babylonian Gemārā, was committed to writing about 500 A. D., but did not receive its final shape before the close of the eighth century. It is a compilation of literary productions extending, in the main, over a period of nearly three centuries (200–500). Earlier elements are found in the formulæ of legal documents, in extracts from Meghillath Ta'amith and from encyclicals of the patriarch R. Gamlīel II. All these belong to the Palestinian Aramaic, and

² Noeldeke, MG., xxxvi, sq.
³ For other names of Judæo-Aramaic, cf. Dalman, GJP.A., 1 sq., and p. 340. Jepheth ben Ali in his commentary on Daniel calls Aramaic ʿUṣur ʿAraš, which is probably a mistake for ʿUṣur ʿAraš, the language of the Pharisees. His compiler in the introd. renders it by ʿUṣur ʿAraš. Vide D. S. Margoliouth's note on p. 7 of his edition of said commentary (Anecdota Orontes, Semitico Series, L). R. ʿCemaḥ ʿGān in his answer with reference to Eldad, quoted by Epstein in his edition of Eldad ha-Dānī, p. 7, says: אַלְמַנִּי הַמַּלְמוּדִי בֶּן נֹשֵׂא, הַאֲחוֹר בַּמָּשֶׁשׁ אַרְשִׁי בֵּין אֵינֶשׁ לָשׁוֹנָה. אֲשֶׁר יָרֵא אֵין שִׁמְךָ לָשׁוֹן condemned by Falaquera (p. 64) by Dunaš, in his ed. Schroeter, calls also the Aramaic of the Targuminim תַּרְגֻּמִים מַשֶׁר חֲדָרִים, while Parchon calls also Bibl. Aramaic תַּרְגֻּמִים מַשֶׁר חֲדָרִים. The author of Targum on Isaiah תַּרְגֻּמִים now פַּרְשֵׁהוּ תַּרְגֻּמִים (rad. פַּרְשֵׁהוּ תַּרְגֻּמִים, now פַּרְשֵׁהוּ תַּרְגֻּמִים, now פַּרְשֵׁהוּ תַּרְגֻּמִים) or פַּרְשֵׁהוּ תַּרְגֻּמִים (rad. פַּרְשֵׁהוּ תַּרְגֻּמִים, now פַּרְשֵׁהוּ תַּרְגֻּמִים, now פַּרְשֵׁהוּ תַּרְגֻּמִים). An anonymous writer in Arabic calls our dialect נָבֶאְתָּן הַנַּבָּאִים (cf. Geiger's Jüd. Zeitschr., VI., 69). E. Lovita in his preface to his classes the Aramaic of the Bible, of the Targum Onkelos, of pseudo-Jonathan and of the Talmud Babi as לֶשֶׁת מַשֶׁר חֲדָרִים as opposed to the לֶשֶׁת רְשֶׁפֶתֶל of the Targum Jerusalmi and the Talmud Jerusalem.
are cited in this work under the designation legal style. To an older stage of language belong also magical formulæ, exorcisms and some proverbs. To a later period belong minor additions of the Saboraim and Geonim.¹

As might have been expected from the compilatory nature of the Talmud, its language is not uniform, but shows traces of various stages of development. Originally, the dialectical and chronological variations must have been quite marked. But in course of time these differences were smoothed down by later scholars, familiar forms and expressions being substituted for rare ones, and dialectical characteristics have thus largely been obliterated.

Traces of a more original character have been preserved in a few treatises containing laws of no practical application after the destruction of the Temple. Such treatises were not frequently studied in the schools and therefore were not subjected to the process of obliteration as much as other parts of the Talmud. Here belong, among others, Tāmīd, Me’īlā, Temūra, Nedārim and Nāzīr, especially the two last mentioned treatises. They are marked by older forms of the possessive suffixes יד, תיב, תב, תב, for יד, תיב, תב; by the demonstratives זה, זה, זה, and the personal pronouns הם and הם; by the forms יד and יד, יד, יד for the usual יד, יד, יד; by the more frequent use of יד and such expressions as יד for the question remains undecided, יד or יד for יד who spoke of it? יד well, יד or יד proper. I am also under the impression that the nota dativi יד, so common in other treatises, is wanting in Ned. and Nāzīr.

In some places dialectical expressions are specially mentioned as such in the Talmud. A collection of such expressions has been made by Adolph Bruell in his Fremdsprachliche Redensarten und ausdrücklich als fremdsprachlich bezeichnete Wörter in den Talmuden und Midraschim. Leipzig, 1869.

¹For editions of the Talmud cf. Rabbinoiez, in Vol. XVIII. of his Variae Lectiones. Literary and methodological introductions have been written by H. L. Strack, Einleitung in den Talmud, 3d ed., 1894, and M. Mielziner, Introduction to the Talmud, Cincinnati, 1894. The last mentioned work is indispensable to a proper understanding of Talmudical discussions.

The text of the Talmud is in a very unsatisfactory condition and a critical edition of it is much to be desired. An invaluable contribution to textual criticism is R. Rabbinovicz’s great, though unfinished work, *Variae Lectiones in Mischnem et in Talmud Bablicum*, Vols. I.–XV., Munich, 1867–1886.

A critical edition of the Talmud is not to be expected in the near future. The preliminary work required for such an undertaking—the completion of the work begun by the late Rabbinovicz, and critical editions of the early commentators and epitomizers—will require some time. For the present, the edition of single treatises in a handy form and esthetic garb, with such critical exactness as is at present attainable, is very much to be desired. Specimens of such editions have been given by Mr. M. Friedman¹ and Professor H. L. Strack.²

It is also to be hoped that the various languages and dialects contained in post-biblical Jewish literature be also separately treated lexicographically.

The language, as it has come down to us, was in the main the spoken language of the time. This is evident from the numerous proverbs and other haggadic elements recorded in the Talmud. But the scholastic terminology is essentially an artificial product of the scholars. The vocabulary contains a number of words borrowed from the Persian, but very few words of Greek and Latin. The few words of classical origin occurring in Aramaic phraseology are probably borrowed from Palestinian literature, and did not belong to the language of the people.³ Its orthog-


³ Upon examination of Buxtorf’s Lexicon, C. R. Conder gives a list of thirty-seven Greek loan-words to be found exclusively in the Babylonian Talmud (cf. *Proc. of PEF.*, 1890, 324), but his data are not trustworthy.
raphy is in the main phonetic, but there is ground for the belief that the gutturals were less distinguished in actual speech than might be inferred from the orthography.

Further literature in the dialect of the Babylonian Talmud is to be found in portions of the liturgy, in the later Midrāšim and in the works of the Geonim. The latter extend over a period of about 400 years (c. 750–1138). To this class belong the ٥اٰیل ٥٣٣٢٥٠ of 'Aḥai of Ṣabḥa, ed. princ. Venice, 1546; ٥اٰیل ٥٣٣٢٥٠ of Simon Qiyyārā, ed. pr. Venice, 1548. Another version of this work was published by I. Hildesheimer, Berlin, 1888–1892; ٥اٰیل ٥٣٣٢٥٠ latest edition by A. Neubauer in Medieval Jewish Chronicles (Ancedota Oxoniensia, Semitic Series, I., 4, Oxford, 1887) and the Aramaic ٥اٰیل ٥٣٣٢٥٠, for the literature of which cf. Z. Frankel, Entwurf einer Geschichte der Litteratur der nachtalmudischen Responsen, Breslau, 1865, and J. Mueller, ٥اٰیل ٥٣٣٢٥٠, Berlin, 1891.

The language of the Gaonic literature shows the influence of the Targum; and this is especially the case in the forms of the possessive and enclitic personal suffixes, and in the retention of the final ٥اٰیل in the plural of nouns, verbs, and participles.

1 Cf. Dalman, op. cit., p. 20.
2 This work contains older elements.
I. SCRIPT AND ORTHOGRAPHY

SCRIPT.

Letters.—§ 1. The alphabet used in the Talmud, the number of letters, and their phonetic values are the same as in Hebrew.

Vowels.—§ 2. No vowel-signs are used in the Talmud. Traditional pronunciation employs the whole variety of vowel-sounds found in the Masoretic text of the Bible. בְּרִשׁ is rare, the preference being given to בְּר or בְּרִשׁ.

Numerals.—§ 3. The letters of the alphabet are also used for numerals. ס-ת are used for units; י-ן, for tens; ט-ר, for 100–400. Compound numbers are expressed by composition, the larger numeral being placed on the right: ב 312, י 3, ב 123. Numbers higher than 499 are expressed: 500 by פ, 600, ד; 700, ס; 800, פ; 900, פפ, etc. When the letters are used within the text with numerical value they always have the sign of abbreviation (§ 6): ב, 28; י, 3; ב, 135. When used for pagination, the sign of abbreviation is omitted.

Reading of Numerals.—§ 4. When the number consists of one or of two letters, the names of the letters are read. Thus, י is not read ב or ס, which it represents, but ב; so ב, מ are read ב ו מ, ס ו מ. Numbers containing more than two signs are read either as above, or are vocalized; e. g., ב מ פ, 900; י מ פ, 613; י מ פ, 248.


2 In later Hebrew thousands are expressed by units with dots over them. Thus ב, 1000; ב, 2000; י, 5000. Numbers from 500–900 are expressed in Masoretic writings by the final letters ד-ט. In writing, the final letters are always written on the left: י = 900, י = 900.

3 In MSS, we find sometimes other signs used. Thus ב may be written ב or ב.
Diacritical Signs.—§ 5. שׁ and שׁ שׁ like the vowel signs do not occur in the text. The end of a section is indicated by a double point (,:). The same sign marks the end of a quotation from the Mišnã at the head of a section. The employment of this sign is not always consistent. Minor subdivisions are not marked.

§ 6. A word not written out in full is followed by a slanting stroke above the line. Thus, 'ו, 'ה, for בם or ב, איהו. If two or more consecutive words are abbreviated a double stroke is written in the middle. Thus, רח, שֶׁמ, לֵלֶפ, for בְּרֶם, איהו וֹ שֶׁמ, לֵלֶפ. The signs are employed to mark letters used as numerals (§ 3) or the names of the letters of the alphabet. Thus אֹלֶף, בֵּית, גֵּימל, דָּלֶת, ′אֶלֶף, Beth, Gimel, Daleth, to distinguish them from תְּלַש thousand, בֵּית house, etc.

ORTHOGRAPHY.

Vowels.—§ 7. The vowels א, ע, א and א are invariably indicated by י: לְבַרָנ I shall kill; מְבַרְבָּה death; מְבַרְבָּה another (f.); מְבַרְבָּה they said; מְבַרְבָּה man. The mater lectionis י is sometimes omitted in verbs with consonantal י as second stem-consonant: יְבַרְבָּה to make even.

§ 8. The vowels א, צ, מ, ו, א and א are usually indicated by the mater lectionis י: יְבַרְבָּה thou wilt do; מְבַרְבָּה house; יְבַרְבָּה I shall go up; יְבַרְבָּה they say; יְבַרְבָּה died; יְבַרְבָּה or לְבַרְבָּה go thou. But the י is sometimes omitted. This is generally the case with words common to both Aramaic and Hebrew; e. g., מְבַרְבָּה pays; מְבַרְבָּה explains; מְבַרְבָּה answers.

§ 9. The vowel או or או, when final, is marked by ה; less frequently by מ. The latter is usually the case in the feminine ending of the verb. Inter-consonantal או or או is seldom indicated by ה, never by מ. This is the case in MSS. and later literature more frequently than in the printed text: מְבַרְבָּה queen; מְבַרְבָּה Sabbath, week; מְבַרְבָּה evil, bad; מְבַרְבָּה is about to die; מְבַרְבָּה

1 For the etymology of the term cf. C. Lovias, AJP., xvi, 28-37, and Am. Journ. of Sem.
Lang. and Lit., xiii, pp. 79-80.
2 In MSS. one point is sometimes used instead.
3 In MSS. we find frequently instead of the stroke a dot on the last letter.
4 ס to mark י is found only in ס י he will be, ס י she will be, which belong to Mišnã Hebrew.
5 Cf. also Levy, Neuh. Wh., s. v. מְבַרְבָּה.
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She cooked; נָעַת she is able; קָנַה she says; יָשָׁפֵה is fit; יָסַפְּנִים rows; יָשָׁפְּנִים are full. The adjective ending אֲמָה is always spelled אַמָּה.

§10. יָשַׁב is generally not indicated. Exceptions are יָשַׁב = יָשַג who, in order to distinguish it from יָשָׁב from; and verbs with a guttural as third stem-consonant, and consonantal י as second stem-consonant, in order to mark the a-vowel: יָשַׁבָּל let him jump; יָשַׁבָּל goes about.

§11. The diphthongs āi and āi, when final, are generally indicated by א, seldom by א; when inter-consonantal, by א, rarely by א. יָשָׁב א rejoice my soul; יָשָׁבִים last (f.);

§12. Final an occurs only in יָשַׁב not, a contraction of יָשַׁב יָשַׁב; inter-consonantal an is indicated by א: יָשָׁב א treading; יָשָׁב א Thorn (§80).

§13. Vocal ševā is frequently denoted by א, e.g., יָשָׁב do, יָשָׁב man, יָשָׁב tarrying, יָשָׁב running about. This is especially the case in the imperfect, at times also in the infinitive and participle of יָשָׁב and other verbs, and was probably pronounced as a full vowel.1 According to Dalman,2 the Sabbioneta edition of Onkelos and the Masora of that Targum frequently vocalize the prefixes of the imperfect and infinitive of יָשָׁב verbs with i followed by דָּגֵהָשָׁב of the first stem-consonant, or, in case of resolution, by א, by analogy with יָשָׁב verbs. To this he remarks in a note: "The tendency of the forms qָּטָל, qָּטָל to pass into qָּטָל, qָּטָל, is also elsewhere to be observed (cf. Barth, Nominalbildung, 196).... Mere lengthening of ševā to a full vowel may besides be attributable to careless speaking (cf. Safir, 'Eben Sappir, I. 55 a)." To this I would add, that in the recently discovered oldest system of vocalization we find i, ו, or א for vocal ševā, the latter having no special sign at all.3 It seems, therefore, that the development of ševā in Hebrew and Judeo-Aramaic is of a later date than in Syriac.

2 Grammatik des jüd.-pal. Aramäisch, §70, 3.
II. PHONOLOGY.

A. CONSONANTS.  

General Remarks.—§ 14. As in the cognate Aramaic dialects, 
represents both original  and  ; e.g.,  
:蜂蜜 honey,  judge:  : this,  beard.—
represents both  and  ; e.g.,  : wise,  dream,  ass;  : another,  
to sign;  to break in.—  represents  and  ; e.g.,  
taste, reason,  to be unclean;  :  nail,  load,  
mountain.—  represents  and  ; e.g.,  :  ring,  
world,  ten;  :  raven,  cloud,  to enter,  
go in;  :  egg,  or  to happen,  befall,  disease. 
—  has been retained in  (also  ) a certain meal,  
meat, flesh,  to compel,  ten,  twenty (but  ,  in compound numbers),  
to be satiated,  Satan,  hatred (but  to hate),  lip,  mustache,  
to burn, swallow,  gulp down, and perhaps  a certain bird;  
but the latter is doubtful. In other cases it appears as .—  
represents  and  ; e.g.,  :  to open,  to die,  
to drink;  :  or,  to return,  to weigh. In the few  
cases in which these rules are violated, we have loan-words from  
other dialects.

Pronunciation.—§ 15. The original pronunciation of the various sounds did not, in all probability, differ from the cognate dialects and from Hebrew. But in a later period the pronunciation—


2 This word is connected with Arab.  . Its  is infixed as that in  or  

3 This is the Arab.  back, Assyr.  high. Cf. Arab.  the top  
of the mountain and the use of Arab.  Heb., to Aram.  .  and Talm.,  
 Fraenkel, Frendau., 2.
tion of some of the sounds seems to have varied. This is evident from the variations in spelling and from the transcription we find in Arabic for Aramaic loan-words.¹

**Gutturals.**—§ 16. The Arabs transcribed 穰 by ʃ, ʃ by Ӧ, and ʃ by ʕ. The pronunciation of 穰 was probably, as with all Eastern Arameans, that of the voiceless guttural spirant ʃ. The words transcribed are either taken from some western dialect or borrowed at a later period.

§ 17. As appears from the Talmud (Meg. 24 b, M. Q. 16 b, Ker. 8 a), the Babylonians did not properly distinguish the gutturals in their pronunciation. The retention of the various gutturals in script is, therefore, merely historic spelling.² Hence, in words whose etymology is not transparent, we frequently find phonetic spelling. Thus, in 穰 to be cautious, 穰 one another, together, 穰 to imprison, 穰 to return, 穰 sieve, 穰 to sift, 穰 shrubbery, and in other words we have 穰 for etymological ʃ.³ In 穰 pounded grain, 穰 name of a canal, 穰 a kind of fish, we have ʃ for 穰. In ם ה or ם ה to crack, we have ʃ as well as ʃ for it. In 穰 to dry up, we have 穰 for ʃ.

For ʃ we have ʃ or ʃ in ʃ, ʃ this, ʃ to turn; while for ʃ we have very frequently ʃ: ʃ (Col. MS., Meg. 12 b, ʃ alongside of ʃ) thicket, ʃ twigs, ʃ butbrushes, a. fr. Cf. Noeldeke, loc. cit.; also Nestle, Marginalien u. Materialien, p. 69.⁵

The fact that post-vocalic ʃ is pronounced as a vowel shows even more clearly that the retention of the gutturals is in many cases merely graphic. Thus ʃ is pronounced ʃ for. This points to an earlier ʃ just as in Assyrian.⁶

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¹ Cf. Fraenkel, op. cit., Introduction.
² Cf. Noeldeke, MG., 58.
³ This word has nothing to do with ʃ to shine, but is the Arab. ʃ. For similar metathesis, cf. Barth, ES., 3, 4 (ʃ) and ʃ).
⁴ Cf. also Harkavy's note, p. 555, of his edition of the TG.
⁵ A similar promiscuous use of the gutturals is found in Phoenician (Schröder, Phöniz. Spr., 79 sq.), Samaritan (Uhlmann, Inst. ling. Samar., I., 13 sq.), Neo-Syriac (Noeldeke, NSG., 55 sq.), and Palest. Aramaic (Dalman, op. cit., 44).
⁶ In the same way Hebrew words like ʃ, ʃ, ʃ, and the like are pronounced ʃ, ʃ, ʃ, ʃ, ʃ, ʃ. But ʃ and the like are pronounced ʃ, ʃ, ʃ, ʃ, ʃ. The pronunciation of the above and similar words is retained also in the plural in spite of the change of accent. Thus, ʃ, ʃ, ʃ, ʃ.
Palatals.—§ 18. Initial " seems to have been sometimes pronounced  to judge from a few cases where  is actually written and from the fact that after the preceptive " the prefix " of the imperfect, even if it is followed by an a-vowel, is frequently dropped. Thus,  dried ears of corn,  willow-basket, that will be born, Ned. 30 b,  that they gather. B. Q. 113 b;  for " is also written in a few forms of the verb  to sit,  let him cause to swear,  let him pass. On the other hand, we find at times the " marked as consonantal by doubling it.

§ 19.  and  like  and  had a double pronunciation as mutae and as spirants.  is transcribed by the Arabs generally as  sometimes as  ;  is generally  sometimes by  or  ;  is  ,  is . So we find also in the Talmud  partridges,  to knock,  and  shepherd's bell,  head, from  to bend, nod, properly noddle; cf. Hebr.  to jump. written promiscuously.  is today not distinguished from  .

Linguals.—§ 20.  is rendered in Arabic by  by  ;  by  ,  by  . In traditional pronunciation  is pronounced like  and  like  .  is not distinguished in modern pronunciation from  . The  was evidently a lingual, as it could be doubled.1

Sibilants.—§ 21.  is  ;  and  are  ;  is  , and  ,  . Rarely  . In the Talmud  is usually carefully distinguished, while the other sibilants are at times used indiscriminately. Thus,  and  street-well (V. L., B. B. 8 a);  .  flipping;  rows, F. MS., B. B. 12 a;  a certain quarter of meat;  creeper;  vine;  ,  car of corn;  binds, M. MS., AZ., 28 b;  pot;  for  to sting;  and  a certain meal;  and  twenty;  and  to tread.

Labials.—§ 22.  is rendered in Arabic transcription by  ;  by  , sometimes by  .  and  are rendered by  and  .

§ 26. M appears frequently as ิน: נֵבַּה foliage of a palm, Arab. חوصف; נֵבַּה thorn, Syr. סֵבְּה; נֵבַּה a proper name = נֵבַּה.

1 Cf. Syriac אֶבֶּה = אֶבֶּהַ and Palestinian אֶבֶּהַ = אֶבֶּהַ. Dalman, 69.
II. PHONOLOGY [§27

and to return, Hebr. חח; cf. §§ 16, 17. Sometimes it interchanges with a sibilant: נָחַה, נָחַב.

§ 27. י regularly changes to ס when there is another י (= ס) in the same word: יָרְשׁ = to happen; סָרָשׁ = סָרָשׁ = Arab. ḫyena. Cf. also § 17. In יָרְשׁ to laugh, we have ס for י. Whenever י corresponds to Arab. ס it must have been originally י. This would explain more easily its interchange with ס and פ. Verbs יָרְשׁ have in a few instances passed into verbs יָרְשׁ.

Palatals.—§ 28. י interchanges with פ (§ 18), with פ: נָפַס, נָפָס door-step; cf. § 51. In נָפְס couple, the פ becomes י, as in modern Arabic and Syriac. It changes perhaps to י in פָס, פָס to send. But the latter is more probably פָס. In פָס for פָס (§ 174) we have the change of פ to ס.

§ 29. פ and ס frequently interchange: פָגַע, פָגַע vetch; פָגַע, פָגַע dealers in vegetables; פָגַע, פָגַע balls, cakes. The interchange with פ frequently found in the texts is probably due to graphical errors.

§ 30. Intervocalic י changes to ס in the adjective ending יָס. Thus, יָסִבַּת the last, יָסִבַּת the first, יָסִבַּת the Libyan, for יָסִבַּת, יָסִבַּת, יָסִבַּת. In verbs: יָסִבַּת she was healed, Keth., 62 b; יָסִבַּת were changed, Col. M.S., M.Q., 25 b. But generally intervocalic י is elided.

Dentals.—§ 31. י usually corresponds to Arab. 담 and ד; but occasionally י appears, even when it corresponds to י. Thus, י, י then, now (§ 182), יָשַׁת to slaughter; יָשַׁת, יָשַׁת loss; יָשַׁת, יָשַׁת dripping; יָשַׁת, יָשַׁת twigs; יָשַׁת, יָשַׁת sorb-planta-

1 Cf. Syriac יָסִבַּת = יָסִבַּת, Brockelmann, Lex. Syr., add. ad p. 112. Hebrew יָסִבַּת may stand for יָסִבַּת, but with regard to its Assyrian equivalent, י may be original. Cf. prothetic י in Syr. יָסִבַּת.

2 For this change cf. Bibl. Aramaic יָסִבַּת earth; in some dialects, cf. D. H. Müller, op. cit., p. 41; Noldeke, MG., § 90; Munk, T.M., p. 41, n. 127. Ethiopic יָסִבַּת, יָסִבַּת, יָסִבַּת, יָסִבַּת, יָסִבַּת to cry, lament, is a Saph'el of יָסִבַּת. One is tempted to compare also Judeo-German "koiken" to kowt, although it is difficult to see the historical connection. Cf. also פָגַע, Hit. ed. pr. = פָגַע. Cont. bubbles. Similar is the interchange of י and פ: Hebr. יָסִבַּת, Syr. יָסִבַּת almonds. Cf. § 35.


§36. \( \underline{\text{tion}}; \underline{\text{wardrobe}}; \underline{\text{bee, Hebr.}} \underline{\text{gazelle.}} \) In \( \underline{\text{young gazelle.}} \) In \( \underline{\text{Corresponds to Arab.}} \)

In the following examples we have not an interchange of \( \underline{\text{and \text{,} but a rare syntactical use of \text{, which can be paralleled in Assyrian: \text{does it not mean to say, Col. MS., Zeb. 50 a; \text{and oxen for ploughing and dates for trade, Sabb. 19 b.}}}} \) In the first example there may also be dissimilation due to the preceding \( \underline{\text{.}} \) In §32. \( \underline{\text{usually corresponds to Arab. \text{, but occasionally it interchanges with \text{, thus, \text{ and \text{. In \text{ it corresponds to Omanee Arabic to limp.}}}}}} \) In §33. \( \underline{\text{sometimes interchanges with \text{, the Bagdadian; \text{, \text{ turnip.}}}} \) Cf. also §21.

Liquids.—§34. \( \underline{\text{interchanges with \text{ in the preceptive particle of the imperfect: \text{let him be, for \text{ sufficient for irrigation, H. MS., B. B. 8 a, for \text{ Latin nummus, coin.}}}} \) Cf. also §36. \( \underline{\text{leech appears also as \text{.}}}} \) In §35. \( \underline{\text{changes to \text{ in \text{ fowler. Compare also \text{ to hide with Hebr. \text{. A similar change would be in \text{ son, Hebrew-Aram. \text{ to give.}}}}}} \) But in view of the fact that the change of \( \underline{\text{to}} \) to

1 Cf. also Arab. alongside of \( \underline{\text{.}} \)

2 Cf. the variant in the \( \underline{\text{ to Onkelos, Lev. 15:33}} \) and in later literature: \( \underline{\text{HG. 29; \text{ ibid. 108; \text{ ibid. 373.}}}} \)

3 The stock example for the interchange of \( \underline{\text{ and \text{ has always been \text{. But from the fact that the word occurs only in two forms, \text{ and \text{, for both genders, and only in the sense of the present, and used only in the set phrase \text{, and only in a metaphorical sense, it is evident that such use of the word is only a piece of school-wisdom, based on a wrong interpretation of a biblical passage. A root \text{ is a mere fiction of our lexicographers. Later Hebrew literature abounds in parallels of a similar kind. Suffice it to point to \text{ to disclose, \text{ end, and \text{ grief. A full collection of such words would be of considerable interest.}}}}}} \) but this may also be equal to \( \underline{\text{ with change of \text{ to \text{.}}}} \)

5 For the same phenomenon cf. TG., ed. Harkavy, §53. Cf. also Syriac \( \underline{\text{ and Hebrew-Aram. \text{ to give.}}}} \)
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§ 37. ụ is attested in living speech,¹ such a change may in some cases be phonetic. The physiological kinship between ụ and ụ seems to be the same as between ụ ụ and ụ. ụ changes to ọ in ṣẹ̀ṣẹ̀ two, ọ̀pọ̀pọ̀twelve (§ 136).

§ 37. ụ. On interchange with ụ cf. § 31. ụ stands for Arab. ụṣṣ † to split²; ṣeṣeṣ clucking hen (connected with ụṣṣ to make noise, croak); ṣeṣeṣ to heat is perhaps Arab. ṣeṣeṣ; ṣeṣeṣ, Arab. ụṣṣ to pass through, cross, is evidently connected with ụṣṣ ụṣṣ Jing'; ṣeṣeṣ Jȃd.'

§ 38. ẹ stands for ọ in ṣẹ̀ṣẹ̀ to wait, hope for. On the other hand ẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹẹę
§ 40. .Background with  in  day,  to weigh, be worth. With  in  day,  to wash.

Labials.—§ 41.  Upon interchange of  with  and  cf. § 22. In  for  Bēth  S'ān we have  for .  = Hebr.  , Arab.  .

§ 42.  Assyrian  appears sometimes as  , sometimes as  .  on,  west,  cypress.  changes to  in inf. Aphi'el of  to return. B. Q. 81 b, and in  melting. Sabb. 110 b; in the plural endings of pronouns, nouns and verbs. It stands for  in  terchinth.

§ 43.  Initial  has been retained only in the following words:  Wau.  we! alas! proper (alongside of  ),  rose and its derivatives,  meeting,  tart, and in a few proper names. In all other cases it has changed to .

Doubling.

§ 44. Doubling takes place in traditional pronunciation in about the same way as in Syriac:

a) As characteristic of certain grammatical formations;  e.g., in the Intensive stems.

b) To show a double consonant;  e.g.,  ,  .

c) As compensation for an assimilated consonant;  e.g.,  year,  thou.

d) As compensation for a shortened long vowel;  e.g.,  for  upon,  (§ 182). 3

e) To lengthen artificially a short word;  e.g.,  mouth.

father.

f) To preserve a short vowel;  e.g.,  tongue, Arab.  .

bridge, Assy.  tītāru.

g) Doubling is retained at the end of a word in  thou, in the pronominal ending of the participle,  thou sayest, and in  Rabbi, usually pronounced  . 4

1 The Assyrian equivalent is  (cf. Jensen, Z.A., X., 339 sq.) and  stands for  .

2 Tg., ed. Harkavy. § 49, has  for  Lamed.  to see may also be connected with the Syriac  .

3 The transcription of proper names in the old versions and in Josephus shows us a number of similar cases;  e.g., Saddāk, Abessalām, Abennār, Annān, for  ,  ,  or  . But, in cases like Abessalām and Abennār, the versions may have taken them to be composed of  (=  ) or  or  .

4 Cf. Nöldeke, SG., § 23, H.
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Resolution of Doubling.—§ 45. To judge from the cognate dialects, resolution of doubling must have frequently taken place. In a case of resolution, the preceding short vowel was either dropped, or lengthened, or retained intact by the insertion of a liquid. In the case of vowel-lengthening we can only know that a resolution has taken place when the vowel changes its quality, as from $\overline{\text{n}}\overline{\text{u}}$ to $\overline{\text{n}}\overline{\text{a}}$, or from $\overline{\text{u}}\overline{\text{e}}$ to $\overline{\text{u}}\overline{\text{i}}$, not otherwise.

Insertion of Consonants.—Insertion of a Liquid.—§ 46.

a) $\overline{\text{r}}$: $\overline{\text{n}}\overline{\text{u}}\overline{\text{m}}$ nut.

b) $\overline{\text{r}}$: $\overline{\text{n}}\overline{\text{e}}$ feast; $\overline{\text{n}}\overline{\text{m}}$ pot; $\overline{\text{r}}\overline{\text{n}}$ to roll; $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}\overline{\text{u}}$ vice-roy, Pers. ustadār, and other words.

c) $\overline{\text{r}}$: In the so-called Par′el forms: $\overline{\text{h}}\overline{\text{e}}$ to shake, $\overline{\text{h}}\overline{\text{e}}$ to mix, $\overline{\text{h}}\overline{\text{n}}$ to cut, $\overline{\text{h}}\overline{\text{t}}$ to imprison, $\overline{\text{h}}\overline{\text{r}}$ to let hang down, $\overline{\text{h}}\overline{\text{e}}$ to stretch oneself flat, $\overline{\text{h}}\overline{\text{r}}$ or $\overline{\text{h}}\overline{\text{r}}$ to strike, tingle, $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}$ or $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}\overline{\text{s}}$ shepherd's bell, $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}\overline{\text{r}}$ schoolboy, $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}\overline{\text{r}}$ crop, craw.¹

Note.—In words of foreign origin $\overline{\text{r}}$ seems to be similarly inserted: $\overline{\text{n}}\overline{\text{h}}$ he searched, Mandaic the same; $\overline{\text{n}}\overline{\text{h}}\overline{\text{u}}\overline{\text{u}}$ saddler, Assyr. aška pu = Arab ākā; cf. Assyr. iškar u = ikkar u = $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}$ peasant, all before a k-sound.

Insertion of $\overline{\text{h}}$.—§ 47. A $\overline{\text{h}}$ is sometimes inserted in short words in order to make them triconsonantal. Thus $\overline{\text{h}}\overline{\text{h}}$ fathers, parents, plural of $\overline{\text{n}}\overline{\text{n}}$; $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}$ bond-maid; $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}$ the status of bond-maid; $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}$ flashes (1′$\overline{\text{h}}$), $\overline{\text{n}}\overline{\text{m}}$ mint; $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}$ end; $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}$ flanks; $\overline{\text{n}}\overline{\text{h}}\overline{\text{r}}$ mothers.

Insertion of a Semicvowel.—§ 48. In the plural of the noun $\gamma$ or $\gamma$ is in a few cases inserted before the ending of $\overline{\text{h}}\overline{\text{h}}$ to avoid an hiatus.²

Assimilation.

§ 49. A consonant may be assimilated to a preceding or following consonant either entirely or partially. In the latter case the partially assimilated consonant may influence the adjoining consonant so that the resulting assimilation is reciprocal.

Complete Assimilation.—§ 50. 1. The $\overline{\text{h}}$ is progressively assimilated in the reflexive stems of verbs $\overline{\text{n}}\overline{\text{h}}$—frequently in

¹ Cf. Fleischer in Levy's Dict., IV., 484 b.
² Cf. Sachau, Skizze des Feldticht-Dialekts von Mosul, p. 15.
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the Ithpe’el, more rarely in the Ithpa’al.1 Thus, נָשַׁה was said, נָשַׁה was forbidden, נָשַׁה he sighed, נָשַׁה was said, נָשַׁה was healed, נָשַׁה that have been born (Ned. 30 b), נָשַׁה to cheer oneself up with wine (Meg. 7 b, Col. MS. נָשַׁה), נָשַׁה (M. MS. Er. 49 a, eds. נָשַׁה), נָשַׁה on the spot, at once, for נָשַׁה. In the last word the t is not doubled. נָשַׁה whence for נָשַׁה, from נָשַׁה. נָשַׁה a proper name for נָשַׁה = נָשַׁה.

2. נ is regressive assimilated in נָּשׁ they, נָּשׁ these, נָּשׁ their being dispersed (eds. A. Z., 10 b), נָּשׁ to you are tired (A. Z., 72 b); נָּשׁ to cut to pieces.

3. נ is assimilated in נָּשַׁה balh (orig. נָּשַׁה, §90); נָּשַׁה shovel, נָּשַׁה O. MS., Sabb. 98 b, נָּשַׁה below; נָּשַׁה a certain dish (= נָּשַׁה).

4. נ is assimilated in נָּשַׁה was done, Col. MS., Zeb. 60 a, נָּשַׁה seven, which stands for נָּשַׁה = נָּשַׁה = נָּשַׁה. Similarly נָּשַׁה nine, V. L. Taan. 13 b, for נָּשַׁה = נָּשַׁה.2 נָּשַׁה hyena, for נָּשַׁה (§27). נָּשַׁה (= נָּשַׁה) Col. MS., Zeb. 60 ab, 14 b, נָּשַׁה ibid. 20 b; נָּשַׁה ibid. 18 b. By progressive assimilation נָּשַׁה ferry, נָּשַׁה ferry-man.

5. נ is assimilated in many forms of the verb נָּשַׁה to go up, ascend: נָּשַׁה, נָּשַׁה, for נָּשַׁה, נָּשַׁה; in נָּשַׁה upon (§170), נָּשַׁה, נָּשַׁה sharp-shooter נָּשַׁה or נָּשַׁה.

6. נ is assimilated in נָּשַׁה thou, נָּשַׁה ye, נָּשַׁה woman, נָּשַׁה face, נָּשַׁה goat, נָּשַׁה flute, נָּשַׁה year, נָּשַׁה on account of, נָּשַׁה V. L. Pes. 3 b, in verbs נָּשַׁה, and in verbs נָּשַׁה before נָּשַׁה, נָּשַׁה; also in נָּשַׁה from.

7. נ is assimilated in נָּשַׁה heap, M. MS., Er. 14 b, נָּשַׁה first. נָּשַׁה before, נָּשַׁה six, נָּשַׁה sixty; נָּשַׁה until (§182).

8. נ is assimilated in נָּשַׁה ye hold, eds. Pes. 110 b; נָּשַׁה I put him under the ban, M. Q. 17 a; נָּשַׁה hast pleased, Hull 137 b; נָּשַׁה there is (נָּשַׁה) נָּשַׁה (sic) there is not (= נָּשַׁה נָּשַׁה נָּשַׁה); in the reflexive stems not נָּשַׁה or נָּשַׁה before dentals or sibilants, and, by analogy, before all consonants: נָּשַׁה.

1Cf. Haupt, SFG., 10, 1; AEIV., 10.

2Cf. Haupt, SFG., 10 a.
was sold, took heed, was persuaded, they made profit, a. o.

9. is assimilated in merchant, Assyrian tamgaru; artisan, Assyrian dimgallu, with prothetic S and inserted 3; Assyr. šalamtu.

Partial Assimilation.—§ 51. a) S is partially assimilated to 3, and becomes in Arab. (אַקְלָאִי), tanners, pot. a measure."

b) S is assimilated to 3 in joist, Assyrian gusuru. to 3 and 3 in glass, Heb. for a certain bird. 3 to 3 in twist, 3.

c) 3 is partially assimilated to 3 in the reflexive stems of verbs 3: he took heed, he attended, and without transposition it seemed small, 'En Ya'aq. Sanh. 95 a. To 3 and 3 in rod, small, (§ 56), name of a place. To 3: in excuse, white spot, and in verbs 3: was necessary, he grieved. To 3: in to press. To 3: in Alfas B. B. 8 a. To 3: in to kill, small, truth.

d) 3 is assimilated to a liquid in cradle, proud.

Reciprocal Assimilation.—§ 52. a) Here belong 3 or 3 (§ 92), Hebrew 3 and 3, 3 first assimilated to 3, then 3 to 3. Similarly 3 for bundle. But they may also be two parallel forms. In outfit, Assyrian zubatu, dress. 3 is assimilated to 3, then 3 to 3, 3 becomes 3. 3 to prepare still occurs as variant to 3.

1 Cf. Fraenkel, 69.
2 Cf. Palestinian and Arab. thing to taste, blank.
3 Cf. Barth, ES., 31 sq.
4 Cf. Barth, ES., 33, 31.
5 Cf. Targ. and Syr. of 3. In later Hebrew I have met with 3.
§ 55. b) A sonant and a surd sometimes change to a surd and a sonant. sulphur (Hebrew) appears as sulph. The pronunciation was probably in both cases alike.1

Dissimilation.2

§ 53. In words containing two identical or similar sounds one of them is usually dissimilated when the word is in frequent use.
1. $\text{t}$ dissimilates to $\text{t}$ in pepper, Col. MS., Meg. 7 b; to $\text{t}$ in bread; $\text{r}^\text{b}$ to (§ 177); to $\text{t}$ in slice, widow (through an intermediate $\text{r}$); but the stem may be $\text{t}$ mixture of white and black.
2. $\text{t}$ dissimilates to $\text{t}$ in two (but $\text{r}$ second).
3. $\text{t}$ dissimilates to $\text{t}$ in wild ox; rocket.
4. $\text{t}$ dissimilates to $\text{t}$ in the Bagdadian. To $\text{t}$ in

§ 54. a) Initial consonants. $\text{t}$ is dropped in one, another, and in the imperative of to come and to go.3

$\text{t}$ is dropped in some forms of the imperative Qal of verbs following the analogy of the imperfect.

§ 55. b) Within the word. $\text{t}$ is elided in contractions: there is not, from $\text{t}$ $\text{t}$; those, from $\text{t}$ $\text{t}$. It quiesces in a preceding vowel: form, from $\text{t}$ $\text{t}$; wild bull, head, especially in verbs. It is also elided in the adjective ending $\text{t}$ (§ 82).

$\text{t}$ is syncopated in (§ 124).

$\text{t}$ quiesces in a preceding vowel in favoring, sprout, we, one another, a certain bird = Assyr. aharšašu, or aharšašu, Syr. Arab. ringdove. It is syncopated in beneath, below.

2 Cf. Haupt, AEV., XII., 17-20; W. B. H. (Hebraica, I., 221 sq.).
3 Cf. Hebr. ; Arab. : Syriac.
§ 56. \( \gamma \) quiesces in a preceding vowel in some verbs whose second stem-consonant is \( \gamma \): \( \gamma \alpha\gamma \) to stick in, \( \gamma \alpha\gamma \) to exude, \( \gamma \alpha\gamma \) to visit, \( \gamma \alpha\gamma \) to be awake (secondary root of \( \gamma \), \( \gamma \gamma \) to double, Arab. \( \gamma \gamma \). It quiesces also in a few verbs \( \gamma \gamma \): \( \gamma \gamma \gamma \gamma \) to do, Col. MS., Zeb. 60 a, \( \gamma \gamma \gamma \gamma \gamma \gamma \) to pronounce incorrectly, Ned. 16 a, and in \( \gamma \gamma \gamma \) small, from \( \gamma \gamma \gamma \gamma \gamma \gamma \gamma \) (§ 56), i. e., \( \gamma \gamma \gamma \) with infixed \( \gamma \). It is syncopated in \( \gamma \gamma \gamma \gamma \gamma \gamma \gamma \) ring, \( \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gy...
§ 61. נ quiesces in some forms of the imperfect and imperative Qal: נָנָה, נִנְנָה, נַנָּה, נַנִּים, נַנְנֵים, נַנִּים, נַנִּים to say. In נָנָה he sent, M. MS., Ber. 42 a, נָנִים he locked, H. MS., B. M., 86 a; in נָנָה small, נַנַּֽיּ הָאָשֶּר. perhaps also in נָנָה is superfluous, but this may be נָנָה (M. MS., Sabb. 64 a).

§ 62. נ is dropped in some forms of נָנָה to go: נָנָה he went, M. MS., B. M. 101 b, 103 b, Col. MS., Pes. 111 b; נָנָה he goes, Col. MS., Pes. 110 b; נָנָה let him go, K. MS., Mem. 2 a; נָנָה go, Col. MS., Pes. 104 b. In נָנָה he took, Qidd., 81 b, M. MS., A. Z. 3 a; נָנָה takes, MSS. Sukk. 52 b. In נָנָה for נָנָה light.

§ 63. נ is dropped in the dual and plural of verb and noun, נָנָה, נָנָה, נָנָה. נָנָה two hundred, נָנָה they say, נָנָה between, נָנָה נ for נָנָה, נ for נָנָה; נָנָה for נָנָה (§ 90). The feminine plural ending נ loses its נ only in one case: נָנָה they may be caught, M. MS., Sabb. 43 b.

§ 64. נ is dropped in נָנָה for נָנָה (§ 159). נ is dropped in נָנָה house, נָנָה Sabbath, week; in the absolute state of feminine nouns: נָנָה or נָנָה another, נָנָה matrimony; is not retained even before suffixes in נָנָה to do it late, Sabb. 119 a, נָנָה to heal him, נָנָה to try them, Raši Sanh. 101 b; and is usually apocopated in the sing. fem. of verbs in the participles and the perfect.

§ 65. נ is apocopated in נָנָה again, נָנָה blew, MSS., B. M. 85 b, 86 a, Raši Taan. 24 a; נָנָה marriages, Col. MS., M. Q. 3 b, נָנָה, Col. MS., Zeb. 5 a.

§ 66. נ is dropped in many forms of נָנָה to stand: נָנָה, נָנָה, נָנָה, נָנָה stand thou, Col. MS., M. Q. 25 b, M. MS., Sanh. 95 a; נָנָה, נָנָה, stands; נָנָה I stand, Col. MS., Zeb. 19 a, נָנָה I explain, ibid. Pes. 90 a; נָנָה נָנָה I explained it, ibid. M. Q. 25 a. Here the suffixed forms are derived from the apocopated forms.

Transposition of Consonants.—§ 67. נָנָה, נָנָה desolation; נָנָה, נָנָה water-course; נָנָה, נָנָה chest; נָנָה, נָנָה, נָנָה, נָנָה, נָנָה, shuttle; and others.

1 Cf. נָנָה says, 'Anân, quoted by Harkavy in MWJ., 1893, p. 225.
2 The verb נָנָה to heat is perhaps an Aph'Gl of נָנָה. For the development of meaning cf. Hebrew נָנָה, נָנָה, and Syriac נָנָה. Cf. also § 57.
3 Cf. נָנָה, נָנָה TG., ed. Harkavy, § 181.
4 Cf. C. Leviâs, AJJP., XVI., 31.
B. VOWELS.

IMĂLÈ.—Pathah.—§68. Original ā in closed and intermediate syllables frequently changes to i (or ĝ). Thus, נְרֶפ Passover, נְרֶפ meat, נְרֶפ Satan, נְרֶפ foot, נְרֶפ flour, נְרֶפ time, נְרֶפ garden; in the preformatives of the imperfect Qal; in the first syllable of the perfect Pa‘êl when the second stem-consonant is ū or a guttural: e.g. יָרֶפ brought near, יָרֶפ lessened, B. Q. 51b; יָרֶפ vexed Qidd. 70b; Ned. 62a; יָרֶפ separated himself, Sît. 4b; יָרֶפ roared, Hull., 59b; in the second stem-syllable of the imperfect in Pa‘êl מַדְלָּה let him lower it, Sabb. 67a; יָרֶפ let him cool her off, B. B. 74b; in the enclitic pronoun יָרֶפ hast bought, B. M. 51a, יָרֶפ hast killed, ibid. 59b; יָרֶפ sallest, ibid. 72a, יָרֶפ breakest down, B. B. 4a; in the perfect יָרֶפ placest, B. Q. 114a; in the first syllable of the Aph‘êl יָרֶפ taught, A. Z. 3b, יָרֶפ that he shout, B. B. 5a; יָרֶפ to make water, B. B. 19b; יָרֶפ to make unfit, Pes. 15b (fragm. ed. by Lowe).

Long Qâmeç.—§69. Original long יָרֶפ at times changes to ĝ (or ĝ). Usually so when ā has arisen in consequence of the quiescing of an ').' לֶדֶת, לֶדֶת, לֶדֶת, לֶדֶת, לֶדֶת, לֶדֶת, from original לֶדֶת, לֶדֶת, לֶדֶת (primarily לֶדֶת); לֶדֶת head for לֶדֶת; לֶדֶת inf. of לֶדֶת to weigh, be worth, Ar. 18b; לֶדֶת to study, Hôr. 12a; לֶדֶת inf. from לֶדֶת to return, Ar. 23a; לֶדֶת, לֶדֶת new, B. M. 73a; לֶדֶת white, לֶדֶת black, לֶדֶת great, לֶדֶת small, and other words like them: לֶדֶת small, לֶדֶת your vessels, garments, M. MS., Pes. 111b; לֶדֶת are frisky, Sabb. 32a; לֶדֶת their deceased parents or relatives, B. M. 70a; לֶדֶת man. So also in the infinitives לֶדֶת, לֶדֶת, לֶדֶת, לֶדֶת, לֶדֶת, לֶדֶת (§ 223); and perhaps in the plural ending of the verb לֶדֶת for לֶדֶת. A kind of imâlè is diphthongization (§ 80).

1 Some of these forms may be regular by-forms.

2 Harth takes the ending לֶדֶת to be identical with the pronominal element we find in the Ethiopic pronoun je‘ott (ZDMG. 46, 688, n. 1). In Manadie this appears as te (Noeldeke, MG. 154); in Palmyrean it has the form מִן (Halévy, Mabbereth, p. 479); in Arabic מִן. But how would this theory explain the masculine form מִן? It is noteworthy that this ending מִן appears only in adjectives.

3 So in Modern Arabic the nominative ending מַלְקִ is pronounced ĝ, such forms as מַלְקִ are pronounced mâné, cf. also the transcription of Aramaic ĝ, i, by Arabic ĝ (Frenkel, op. cit., XVII.). For a similar change in Amharic, cf. Praetorius, Amhar. Sprache, p. 23.
VOWELS

Obscuration of ą.—§ 70. The obscurcation of ą to ő, so characteristic of Hebrew, is rare in the Talmud. ą ő ru (col., study, your weekly lessons, Ber. 8 b; ą myriads, K. MS., Sanh. 26 a (bis); ő my lord. P. MS., Ber. 58 b.) The nominal ending ąn is at times obscured to ő or ą under the influence of the ą. ąn dried ears of corn; őn bed-room. őn trial.

Vocalic Epenthesis.—§ 71. The final vowel ő of the first com. and the 2. fem. sing. and the final ą of the 3. masc. plur. of the perfect influence their preceding vowel and are themselves apocopated. Thus, ąt(a)l(a)ti becomes ąt(a)lait, and contracted ąt(a)l et, or ąt(a)l, or ąl. Similarly, the perfect q(a)t(a)lān becomes q(a)ta'īl contracted to q(a)tāl (§§ 232, 243). The pronominal suffixes akhi thine (f.), akha thine (m.) and ahi his, become a'kh, a'kh, a'kh and contracted, a'kh, a'kh. The last form ahi for ahu or ihu, is due to analogical influence. An equivalent form ihu became by transposition uhi (cf. uhi his father) and in analogy of the latter such a form of ahi was formed.

Influence of Consonants on Vowels.—§ 72. The quiescence of one of the consonants ą, ą, ą, ą, ą, lengthens the preceding vowel. Thus ąn I say (for ąn*); ąn her head (for ąn*) ąn he went (for ąn* sāgii); ąn to do (for ąn); ąn for ąn it rambled; ąn for ąn worms. The same is the case when any other final consonant disappears: as ąn, ąn, ąn, for ąn, ąn, ąn (§ 159); ąn for ąn if.

§ 73. The neighborhood of an ą sometimes produces imālā: four, ąn eleven (= ąn), ąn (ąn ḫā'). ąn (2 ąn). On the other hand, ą and the gutturals ą, ą change a preceding short vowel ē, ē, or ą, to ē son (ę), ē two. (ę ą). ē he says, (ę ą), ē knows. ē is late, ēn says, ēn slaughters, with ā for ē. But ēn I say (for ēn) and ēn I was satisfied. Col. MS., Meg. 7 b.

1 Cf. Jastrow, HG., 406, 417. Still the ē in some cases may simply denote ē ąn, not ēn. Cf. ąn, Tg. ed. Cassel. 41; ąn, ibid. 41, and G. Hoffmann. ZDMG. 32. 75.

2 Jastrow, s. v. ē, reads Nidd. 56 a ē I slept, which, in his opinion, stands for ēn. But this is a mistake. As is evident from the next page, we have here ēn. ą, a frequent occurrence in the Talmud.
II. PHONOLOGY

§ 74. The neighborhood of a labial or of a liquid obscures at times \( \tilde{a} \) (or \( i \)) to \( \tilde{u} \) (or \( o \)). This phenomenon is more frequent in the cognate dialects.\(^1\) 

\( \text{נַעֲבָבָב} \) man (already in Bibl. Aram.), 
\( \text{נִנְיַיִי} \) honey, \( \text{נִנְיַיִי} \) vine, \( \text{נִנְיַיִי} \) leaven, \( \text{נִנְיַיִי} \) date-palm, 
\( \text{נִנְיַיִי} \) a weaving, Sabb. 58 a, \( \text{נִנְיַיִי} \) shade, \( \text{נִנְיַיִי} \) wine-pressing, 
\( \text{נִנְיַיִי} \) rain-shower, \( \text{נִנְיַיִי} \) grain of seed, \( \text{נִנְיַיִי} \) the young of a gazelle;\(^2\) 
\( \text{נִנְיַיִי} \) inf. Qal of \( \text{נְשָׁק} \) to be difficult, Yeb. 40 a; 
\( \text{נִנְיַיִי} \) Pers. katah, a certain dish.\(^3\)

Note.—In \( \text{נִנְיַיִי} \) month, we have an original nominative \( \text{נִנְיַיִי} \) + mimation. In the first syllable of \( \text{נִנְיַיִי} \) we have an attempt to render the Arabic \( \hat{e} \).

Fluctuating Vocalization.—§ 75. Some words fluctuate in their vocalization, and it is impossible to tell which is the original form. Thus \( \text{נִנְיַיִי} \) web appears also as \( \text{נִנְיַיִי} \), \( \text{נִנְיַיִי} \), \( \text{נִנְיַיִי} \), and \( \text{נִנְיַיִי} \); \( \text{נִנְיַיִי} \) a kind of doves, \( \text{נִנְיַיִי} \) fly, 
appear also as \( \text{נִנְיַיִי} \), \( \text{נִנְיַיִי} \), and similarly many other words.\(^4\)

Shortening of Long Vowels in Closed Syllables.—§ 76. In the traditional pronunciation long vowels in closed syllables are shortened. This is most marked in the case of \( \text{נִנְיַיִי} \) as it differs from \( \text{נִנְיַיִי} \) also qualitatively in Ashkenasic pronunciation. Thus, 
\( \text{נִנְיַיִי} \), \( \text{נִנְיַיִי} \) are pronounced \( \text{נִנְיַיִי} \), \( \text{נִנְיַיִי} \).

Compensatory Lengthening.—§ 77. Compensatory lengthening takes place in \( \text{נִנְיַיִי} \) (§§ 77, 90), \( \text{נִנְיַיִי} \) a proper name, for \( \text{נִנְיַיִי} \) (=Arab. \( \hat{e} \)), \( \text{נִנְיַיִי} \) liar, (= \( \text{נִנְיַיִי} \); cf. § 77), \( \text{נִנְיַיִי} \) its branches, 
M. MS., Pes. 111 b, for \( \text{נִנְיַיִי} \) of eds.; \( \text{נִנְיַיִי} \), for \( \text{נִנְיַיִי} \) (= § 119); \( \text{נִנְיַיִי} \) that they may lift him up, 2 M. MS., M. Q. 28 b, 
for \( \text{נִנְיַיִי} \); \( \text{נִנְיַיִי} \) star (through an intermediate kakkabu); 
\( \text{נִנְיַיִי} \) trumpet; \( \text{נִנְיַיִי} \) chain; \( \text{נִנְיַיִי} \) partridges; \( \text{נִנְיַיִי} \) or 
\( \text{נִנְיַיִי} \) a kind of doves; \( \text{נִנְיַיִי} \) dung-hill; \( \text{נִנְיַיִי} \) chain; \( \text{נִנְיַיִי} \) sesame; 
\( \text{נִנְיַיִי} \) or \( \text{נִנְיַיִי} \) fly; \( \text{נִנְיַיִי} \) palm-branch; \( \text{נִנְיַיִי} \) brides-
man; \( \text{נִנְיַיִי} \) (= \( \text{נִנְיַיִי} \) Gad'el of \( \text{נִנְיַיִי} \)).

Heightening and Depression of Vowels.—§ 78. Short \( u \) is 
heightened to \( o \) in a final syllable: \( \text{נִנְיַיִי} \), \( \text{נִנְיַיִי} \). Long \( o \) is

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1 It must be remembered that some of the forms with \( u \) may be by-forms. 
2 C. N. N. C. M., 17 sq., ZDMG., XXII., 145; Dalman, op. cit., 65. 
4 C. N. N. C. M., § 15. 
5 G. Hoffmann, ZDMG. 32, 754, cites Bar Hebraeus to Ezr. 16:21, gabbē for gabbē.
§80] VOWELS

sometimes pronounced *â* as in Western Syriac. This is regularly the case in infinitive forms ิตספ, ידספ, etc.; in the pronouns and pronominal suffixes ידספ, ידספ, ידספ, etc.; in the perfect with transposed final vowel סדספ (§71); in the names of the letters ידספ, ידספ; frequently in the plural endings of the verbs ידספ, ידספ, etc.

Final ُ, ُ, if not plural ending, is frequently pronounced ُ: ידספ they, ידספ, ידספ, new, etc., and in a few other cases; e.g., ידספ his wife, lit. the one of his house.

Diphthongs.—§79. In diphthongs whose second element is the latter has retained its vocalic force in traditional pronunciation; while in diphthongs whose second element is ُ the latter is pronounced as ُ or ُ. Thus, ידספ house, ידספ last, are pronounced *baitho, bathraitho*, but ידספ roast, ידספ treading, ידספ exactitude, tavyo, dafšo, dafko.

Diphthongization.—§ 80. The vowels ُ, ُ, ُ, change sometimes to ʾ. The vowels ُ and ُ to ʾu. That an original diphthong thus reappears is only incidental.

a) ُ and ُ: ידספ ידספ I became sick, M. MS., Sabb. 145 b; ידספ was satisfied, B. Q. 113 b; ידספ she committed adultery, Sanh. 106 a; ידספ clear, Sabb. 23 a 'Arûch; ידספ pounded, Bêçâ 14 b; ידספ connected, Hull. 11 a; ידספ bound up, ידספ measured, ibid. 105 b; ידספ are bound up, B. M. 24 b, 108 b; ידספ grit; ידספ (= ידספ, ידספ §34) H. MS., B. B. 8 a.— ידספ she brought up, Sabb. 116 b; ידספ they were soiled, ibid. 124 b; ידספ I sow, Keth. 103 b; ידספ I cover, MSS. B. M. 49 b; ידספ I shall cut down, M. MS., ibid 107 b; ידספ I cursed him, B. B. 21 b; ידספ thou bildest, B. B. 4 a; ידספ thou cursest, Sabb. 151 b; ידספ thou hast brought, Ber. 9 b; ידספ upon, Yalq. MS., Yômâ 83 b; ידספ or ידספ upon him, Col. MS., Meg. 7 a and elsewhere; the possessive suffixes ידספ and ידספ.

b) َ: ידספ a kind of dove; ידספ (= ידספ) we are hungry, B. M. 83 a; ידספ as long as they are wet (sibi) (= ידספ), Pes. 111 b.

1 Cf. ידספ, TG., ed. Harkavy, p. 5: ידספ, ibid., 33, n. 10.
H. Phonology

§ 81. Transposition of Diphthongal Elements.—§ 81. The elements of a diphthongized vowel are sometimes transposed, the a-vowel being placed after the i or u-vowel. In such a case the last are usually consonantized and the first lengthened: ככ "pinnacles; נְנֵיַהוֹ passage, habit; נְנֵיַהוֹ sken; נְנֵיַהוֹ thorn; נְנֵיַהוֹ (= נְנֵיַהוֹ) food; נְנֵיַהוֹ exactness.  

Contraction of Vowels.—§ 82. a'ā is contracted sometimes to a. This is especially the case with the adjective ending. נְנֵיַהוֹ first, נְנֵיַהוֹ last, נְנֵיַהוֹ the Adiabenean, נְנֵיַהוֹ the Libyan, נְנֵיַהוֹ silk, נְנֵיַהוֹ the Nedarman (Keth. 54 a, a. e.), נְנֵיַהוֹ the heathen (Col. MS., M. Q. 12 b), נְנֵיַהוֹ if it mean the Cypriote, נְנֵיַהוֹ above, נְנֵיַהוֹ below, beneath; נְנֵיַהוֹ (= נְנֵיַהוֹ) Col. MS., Zeb., passim.

Note.—Luzzatto's objection to the explanation of נְנֵיַהוֹ נְנֵיַהוֹ as Rubh of Arēkāh3 falls to the ground, since נְנֵיַהוֹ might well stand for נְנֵיַהוֹ. Jastrow in his dictionary vocalizes נְנֵיַהוֹ and explains it by one who arranges arguments, a lecturer. In such a case, however, we should rather expect the word to be נְנֵיַהוֹ, not נְנֵיַהוֹ. For although such forms may be found in the Targumim—cf. e. g. Levy's Dict. on the Targ., s. v. נְנֵיַהוֹ—they may, in every case, be explained as scribal errors, or as learned affectations. And even if the word could be grammatically defended, its extremely rare occurrence (I know of no case in the Talmud) speaks against its being in general use, and it could not have stood the wear and tear of an ignorant populace.

1 cf. Mišné (נְנֵיַהוֹ), נְנֵיַהוֹ, נְנֵיַהוֹ, נְנֵיַהוֹ, and נְנֵיַהוֹ. Cf. also Assyrian zi-
2 With the two last words, some such word as נְנֵיַהוֹ side is to be understood.
3 cp. cit., § 81 c.
through centuries. It will, moreover, be observed that the Talmud explains that 'א"ו by ש"ו, which is generally taken to mean "א in, but which Dr. Jastrow explains as well-arranged, well-balanced, thinker. Whatever that may mean, and whatever we may think of the Talmudists' etymologizing, one thing is certain, that they read ש"ו as a passive participle. Nobody would ever think of denying them the knowledge of a correct pronunciation of their living mother tongue; hence, any explanation offered must be based on the form ש"ו. For other explanations of the name cf. Muehlfelder, Rabh, p. 1, note; Goldammer's note to his English translation of Luzzatto's grammar, § 84; Kohut, Aruch Completum, s. v. ש"ו; Weiss. Zur Geschichte der jüd. Trad., III., 147, note 3; Hehälüe, ix, 18 sq.

§ 83. Diphthongs are usually contracted in verbal forms: או contracts to או; או, to או (or או). ש"ו he placed, ש"ו they taught, ש"ו sees, ש"ו hangs, ש"ו throwest, ש"ו you asked, ש"ו clean, ש"ו we want, Col. MSS. passim, ש"ו I pray, M. MS., Ber. 28 a, and others. In nouns: ש"ו young gazelle, Syriac ש"ו his wife. In qatl and qatal forms it is sometimes contracted, but quite as frequently uncontracted. The later state is probably due to subsequent diphthongization (§ 80). Thus ש"ו olive, ש"ו death, ש"ו thorn; but ש"ו veil, ש"ו (and ש"ו) house, ש"ו inn, ש"ו arms, ש"ו bucket. In the plural ending ש"ו(א): ש"ו men, ש"ו stones, ש"ו words.

Retention of Disappearing and Insertion of New Vowels.—§ 84. Pretonic Qameq.—In some cases original ש in an open syllable before the tone is lengthened to ש, as in Hebrew. Thus ש"ו, Assy. gašûru, joist (the variant ש"ו corresponds to Assy. gušûrû); ש"ו מַדְּזָא, Makhir; ש"ו or ש"ו proper, fit, for ש"ו; ש"ו hateful (Col. MS., Meg., vocalizes ש"ו), for ש"ו; ש"ו necessary, for ש"ו; ש"ו money; ש"ו Magian.1

§ 85. Other short vowels in open syllables are sometimes retained and probably lengthened. This is especially the case

1 Cf. Targumic ש"ו, ש"ו, ש"ו(א). Most of these nouns are evidently loan-words in which an effort is made to retain the original ש sound. Cf. also Syriac ש"ו, ש"ו, ש"ו, all loan-words. (A verb ש"ו in the sense of the Hebrew ש"ו to encamp does not exist in any of the Aramaic languages.)
with verbs which retain at times the full vocalization of the 3d masc. sing. in the lengthened forms. הָתַּה הִלְּעָד לָתֶּם רֹאִי, B. B. 8 a; הָתַּה הִלְּעָד לָתֶּם לַעֲדַּה, P. MS., Ber. 13 b; הָתַּה הִלְּעָד לָתֶּם לַעֲדַּה לָתֶּם, B. B. 156 a; הָתַּה הִלְּעָד לָתֶּם לַעֲדַּה, she cooked, Ned. 66 b; הָתַּה הִלְּעָד לָתֶּם לַעֲדַּה לָתֶּם לַעֲדַּה, let him redeem us, Sanh. 105 b, and others.¹

§ 86. New vowels are sometimes found which differ from the original in whose places they stand. Thus, the preformatives of the imperfect Pa"el take ָה or ָה: לְהָתַּה, לְהָתַּה; the preformatives of the imperfect Qal in ַּה and ַּה stems: e. g., בְּהָתַּה, בְּהָתַּה, בְּהָתַּה; a nominal form like לְהָתַּה; entirely new is the vowel in לְהָתַּה (orig. abzâr), לְהָתַּה berry.

§ 87. A number of words, especially verb-forms, take a prothetic vowel to facilitate their pronunciation. לְהָתַּה לְהָתַּה, Sabb. 141 a; לְהָתַּה לְהָתַּה, he swallowed, Sukk. 49 b; לְהָתַּה לְהָתַּה, he kept silent, Pes. 17 a; לְהָתַּה לְהָתַּה, he was able, Ned. 89 b; לְהָתַּה לְהָתַּה, he objected, B. M. 110 a; לְהָתַּה לְהָתַּה, he hid himself, A. Z. 70 a; לְהָתַּה לְהָתַּה, she drank, Yeb. 65 b; לְהָתַּה לְהָתַּה, she kept quiet, Qidd. 13 a; לְהָתַּה לְהָתַּה, they kept quiet, Nâz. 32 a, Sôtâ 35 a; לְהָתַּה לְהָתַּה, drink ye, Sabb. 41 a; לְהָתַּה לְהָתַּה, wait ye, Ber. 53 b; לְהָתַּה לְהָתַּה, was spoiled (§ 89), M. MS., Taam. 7 a; לְהָתַּה לְהָתַּה, she committed adultery, K. MS., Sanh. 106 a, eds. לְהָתַּה (§§ 80, 89); לְהָתַּה blood.

§ 88. In some cases a vowel is prothetically added to words whose first consonant has a full vowel. In such a case the vowel of the original first syllable is frequently dropped. לְהָתַּה לְהָתַּה, they will dwell, M. MS., Taam. 25 a; לְהָתַּה לְהָתַּה, they appointed him, Sanh. 26 a; לְהָתַּה לְהָתַּה, poll-tax; and others. Cf. § 91.

Loss of Vowels.—§ 89. Original short vowels have been dropped in all probability to about the same extent as in the cognate dialects. Final long vowels have been dropped in the personal pronouns and possessive suffixes. לְהָתַּה became לְהָתַּה and then לְהָתַּה (v. § 94), לְהָתַּה, לְהָתַּה, לְהָתַּה, became לְהָתַּה, לְהָתַּה. The loss of final ָה in לְהָתַּה, לְהָתַּה (v. § 94) is exceptional. In

¹ In Hebrew similar forms are found only in pause. Cf. also § 230, note.
² לְהָתַּה B. M. 81 b does not belong here; it is Hiph'el. Cf. לְהָתַּה Keth. 57 b. The prothetic vowel in the perfect may have been influenced by the imperfect * and only differentiated orthographically. Cf. also Hommel, B. A., II., 357.
the enclitic pronouns " is sometimes found for נֵתִין: in the perfect, the pronominal endings of the 1st and 2d person sing. have lost their final vowel. The final א in the 3d masc. plur. of the perfect has been frequently dropped with coincident coloring of the preceding vowel (v. § 71). In the other parts of the verb the loss of final א is very rare. The i of the 1st sing is generally dropped in the objective suffix, rarely so in the possessive (v. § 109). The final vowels of the 2d and 3d sing, and the 1st plur. are generally dropped in both possessive and objective suffixes.1 Also in רֵשׁ became bad, רֵשׁ committed adultery, רֵשׁ when, רֵשׁ there is, the final vowel is dropped.

Syncope of Vowels in Consequence of Resolution.—§ 90. Resolution of doubling with syncope of vowel is found in נֵשֵׁה now (ֵשֵׁה), נֵשָׂה whence (שֵׁה'); נֵשָׂה of itself (שֵׁה ה'); נֵשָׂה on account of (שֵׁה ל'); נֵשָׂה upon (שֵׁה ב').

Syncope of Vowel in Consequence of Prothetic Lengthening of Word.—§ 91. The addition of a prothetic vowel frequently produces syncope (§ 88): נֵשֵׁה leaf; נֵשָׂה a kind of alkali; נֵשֹׁה (נֵשָׂה) bread; נֵשֹׁה (נֵשָׂה) wafing; נֵשֹׁה (נֵשָׂה) wrought metal. Cf. תֵנָּה and תֵנָּה (§ 89). The same thing happens when a word is lengthened by the addition of a preposition; e. g., נֵשָׁה outside, נֵשָׁה inside.

Syncope of Vowel in Consequence of Segholization.—§ 92. נֵשָׁה, נֵשָׁה, written document; נֵשָׁה נֵשָׁה men; נֵשָׁה. נֵשָׁה megrim; נֵשָׁה, נֵשָׁה eight; נֵשָׁה, נֵשָׁה thirty; נֵשָׁה, נֵשָׁה deed, fact; נֵשָׁה, נֵשָׁה cluster of dates; and many others.

Accent.—§ 93. The traditional pronunciation accents always the penult of a word. Prefixed prepositions and conjunctions do not receive the accent.

1 Whether the ו of the 1st sing. of the possessive suffixes and the ב in the plur. of verbs were pronounced or merely retained orthographically in Talmudic times we are unable to decide.

2 Cf. Tunisian Arab. m'nîn.

3 Cf. Hebrew פ for תַּל; ת for תַּל (דָּבְרֵי Ps. 69:9); נֵשָׁה from his people Targ. Okt., Lev. 21:14 and 23:20. Cf. also נֵשָׁה, נֵשָׁה, נֵשָׁה for נֵשָׁה נֵשָׁה, נֵשָׁה.
III. MORPHOLOGY.

PRONOUNS.—A. PERSONAL PRONOUNS.


b) References: נְנֶּנֶּn, Ned. 5 a, 44 b; B. B. 59 b; a. fr.—נְנֶּn, Ned. 56 a, Ber. 56 b; a. fr. נְנֶּנֶּn, we, B. B. 164 a, Sanh. 11 ab (taken from Biblical Aramaic).—נְn thou, Ned. 5a, 21 a; a. fr. נְn thou, Ned. 91 b, Taan. 29 a; Sabb. 30 a; B. M. 26 b, 396, 109 b; a. e.—נְn ye, Ned. 50 b, 55 a; a. fr. נְn ye, Sanh. 109 a. נְn נְn I and ye, Col MS., Pes. 110 a; נְn נְn it is ye who did, etc., M. MS., B. M. 73 a, נְn נְn ye, B. M. eds. 37 a. נְn נְn ye yourselves. נְn נְn ye, Pes. 110 a (V. L., a. l., n. 20). נְn נְn ye and I are seven; נְn נְn ye yourselves, B. M. 37 a. נְn נְn ye, Pes. 110 a (V. L., loc. cit.). נְn נְn נְn ye and I are five.—נְn נְn he, Ned. 55 a; a. fr. נְn he, it is, B. B. 111 a; Ned. 51 a, 55 a; a. fr. נְn נְn she, Meg. 14 a; Nidd. 72 b; a. e. נְn נְn she, it is, Ned. 23 a, 50 a, 91 a; a. e.—נְn נְn they, masc., Ned. 20 b; a. fr. נְn נְn they, masc. and fem., in older language, Keth. 23 a; Ned. 42 b, 52 b; Naz. 47 b, 57 b, 64 b; Taan. 18 b; B. B. 165 b; Ber. 50 a; B. M. 104 b; a. e. נְn נְn they, fem., Ber. 44 a; Keth. 2 b; a. e.

§ 95. The demonstrative pronoun נְn is at times used as a personal pronoun for the third person plural of both genders. Cf. Keth. 111 a, Meg. 16 a, Hull. 53 a, Bekh. 5 a.

§ 96. In our editions there occurs once the pronoun נְn נְn he, she. נְn נְn נְn נְn thou and she are relatives, B. M. 67 a; in older texts it must have occurred more frequently; cf. נְn נְn נְn I and he, Aruch Compl. Nid. 25 b; נְn נְn נְn he and she, ibid. Gitt. 68 b. Kohut, Ar. Compl., s. v., has also the variant נְn נְn.
The word is identical with נָּא or נָּאַה originally to her, the ה having changed to מ or מ'. The dative fem. came to be used for the nominative of both genders. Cf. נָּא = נָּאַה. M. MS., Sabb. 156 b, and 11, Ian, 1, we, in the Chaldeo-Pahlavi for 'anan, 'anan.

§ 97. The forms נָּא, נָּא, נָּא, נָּא, are shortened from נָּא, נָּא, נָּא, נָּא, the first element נ, נ being demonstrative elements נ, נ. 1 The forms נָּא, נָּא are used mostly as copula. 2

b. Enclitic Personal Pronouns.—§ 98. The pronouns of the first and second persons are generally joined enclitically to the participles, and rarely to adjectives, so as to form, with the latter, one word. They are then shortened and assume the following forms:

**MASCULINE.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
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<tbody>
<tr>
<td>1. a. נָּא</td>
<td>a. נָּא, נָּא, נָּא, נָּא, נָּא</td>
</tr>
<tr>
<td>1. b. נָּא</td>
<td>b. נָּא, נָּא, נָּא, נָּא</td>
</tr>
<tr>
<td>2. a. נָּא</td>
<td>a. נָּא, נָּא</td>
</tr>
<tr>
<td>2. b. נָּא</td>
<td>b. נָּא, נָּא</td>
</tr>
</tbody>
</table>

§ 99. Of the feminine, only the second person sing. is found in a few examples: נָּאַה thou art forbidden for me, Sabb. 20 a; נָּאַה will thou marry me? Keth. 81 b; נָּאַה will thou lead? ibid. 63 a; נָּאַה thou collectest payment, ibid. 43 b.

§ 100. The forms under a are used with verbs whose final radical is a consonant; those under b with verbal verbs. The forms in brackets occur only sporadically.

§ 101. The plural forms under a are sometimes joined to the singular theme of the participles and are in such a case preceded by נָּא. For examples see §§ 271, 272.


2 In later literature: נָּא we, HG. 319; נָּא thou (masc.), ibid. 403; נָּא ye, ibid. 404; נָּא (masc.), ibid. 288; נָּא MV. 35; נָּא be, HG. 594; נָּא = נָּא, she, ibid. 385.
§ 102. In consequence of the promiscuous use of the preformatives ʾ and b with the third person masculine, the first person plural adopted by analogy a similar usage. As a result of this, both forms, the third person masculine singular and the first person plural, became indistinguishable. To remedy this, the enclitic personal pronoun was sometimes attached to the latter. ʾn ni. let us consider, Sabb. 30 b; ʾn ni. b let us abolish, Col. MS., Zeb. 38 a; ʾn ni. let us infer, ibid. 106 b.

§ 103. Rosenberg1 sees in forms like ʾgl ʾgl (Sabb. 83 a, B. M. 86 a, a. e.), ʾgl ʾgl (Sanh. 29 a), and ʾgl ʾgl (Sabb. 121 b), forms of the perfect with an enclitic instead of a constitutive pronoun. This is erroneous; such forms are regular plurals used for the singular; cf. below, § 106.

§ 104. The same author explains (loc. cit.) forms like ʾgl ʾgl, ʾgl ʾgl, as composed of the respective verb and the singular pronoun of the second person “ʾgl” with apocope of final “ʾgl.” The second element is rather the objective suffix of the third person feminine, which latter refers to a word like ʾgl ʾgl understood. Thus, ʾgl ʾgl, ʾgl ʾgl = ʾgl ʾgl, ʾgl ʾgl; cf. ʾgl ʾgl = ʾgl ʾgl we need it; ʾgl ʾgl = ʾgl ʾgl I wonder at it.

§ 105. It will be observed that not only do the suffixes for the singular and the plural nouns show a promiscuous use, but the singular and plural suffixes themselves are sometimes not differentiated. The genders, moreover, sometimes interchange, though much more rarely.2 This circumstance seems to be due to the fact that some of the singular suffixes, having become worn out, have lost their suggestiveness and have been supplanted by the more sonorous and emphatic plural forms, and this caused the confusion of all forms.

§ 106. Another perplexity is encountered by the student in the use of the first person plural for the same person in the singular, which is an expression of modesty or of generalizing indefiniteness. That plural is sometimes found together with the singular in one and the same clause; e. g., ʾgl ʾgl ʾgl ʾgl ʾgl ʾgl and I (we) remember also having told him, B. M. 8 b; ʾgl ʾgl ʾgl ʾgl.

1 Das arabische Verbum im babylonischen Tabula, p. 13.
2 For a similar promiscuous use of the pronouns in other languages cf. Böttcher, op. cit. § 878.
§108. The form \(\text{יָדַד} \) arose from \(\text{יָדֶת} \) by metathesis; \(\text{יָדֶת} \) becoming \(\text{יָדַד} \). From this form is derived the suffix 3d masc. sing. \(\text{יָדָד} \), \(\text{יָדָד} \), and \(\text{יָדָד} \) are Hebraisms. \(\text{יָדָד} \) is properly objective suffix. Forms in brackets are of rare occurrence. For examples, see Nouns.

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1 An analogous use of the plural is found in the Jerusalem Talmud; cf. M. Schlesinger's *Aram. Verb. im Jer. Talm.*, p. 15 sq.

2 Neuh. u. chald. Wb. s. v. "\eupsilon\nuλων".

§ 109. Familiar nouns, especially those denoting family relationship, are frequently used without possessive suffixes.

1. First person: נָתַנְנִי my mother, M. Q. 20 b, a. e.; נֶס id. M. Q. 12 a, Gitt. 70 a, Sabb. 66 b, Ber. 39 b, Yom. 78 a, a. e.; נָתִית my father, M. Q. 20 b, Meg. 12 b, B. M. 59 b, a. e.; נָתִיתוּ my grandmother, B. B. 125 ab; יְנָתִית my son, Ber. 5 b; יְנָתִיתוּ my daughter, Hull. 95 b, Keth. 54 a, 109 b; נָתִיתוּ my wife, B. B. 132 b; נָתִיתוּ into my whole hand, Ber. 56 b; יְנָתִיתוּ to my bed, ibid.; נָתִיתוּ and bring them to my house, Qidd. 22 b; נָתִיתוּ from my house to the college, Ned. 59 b: (in the parallel passage Ber. 55 a we have נָתִיתוּ for נָתִיתוּ). נָתִיתוּ what is that before me? i. e., how do I come to that? On נָתִיתוּ, נָתִיתוּ before us, see Levy, Neuh. Wh. s. v. נָתִיתוּ, I.

2. Third person: נָתִיתוּ נָתִית his (thy) wife is going to die, Ber. 56 a; נָתִיתוּ נָתִיתוּ he killed all his masters, B. B. 3 b; נָתִיתוּ נָתִיתוּ would a father ever rise up before his son? Keth. 62 b; נָתִיתוּ נָתִיתוּ whose husband is a kitchen-gardener, Yeb. 118 b; נָתִיתוּ נָתִיתוּ whose husband is as small as an ant, ibid.

§ 110. The suffix of the first person sing. is sometimes omitted: יְנָתִית my lord, sir, frequently; יְנָתִית like me, Col. MS., Pes. 105 b: יַנְתִית rejoice my soul, rejoice my soul, ibid. 65 b; יִנְתִית from me, B. B. 142 b, M. MS., ibid. Hag. 22 b, ibid. 15 b, V. L. ad L. n. 4, Er. 53 b. In the last passage as an example of the Galilean dialect.

§ 111. נָתַנְנִי there is and נָתַנְנִי there is not, on account of their verbal force take mostly objective suffixes. But these suffixes differ somewhat from those given in the table below. נָתַנְנִי am, Ned. 81 a; נָתִית Pes. 50 a; M. MS., ibid. נָתַנְנִי we are; נָתִית Yeb. 116 a, מִנְתִית Pes. 87 b, מִנְתִית ibid. M. MS., you are; נָתִית is, B. Q. 46 b; מִנְתִית they are, R. H. 20 a, a. e.; מִנְתִית, Tam. 5 a; מִנְתִית, Meilâ 7 a, read מִנְתִית = ibid. 5 b; מִנְתִית they are not, Zeb. 114 b, 18 b, a. e.; מִנְתִית, Er. 46 b, Pes. 87 b; ibid. M. MS. מִנְתִית; מִנְתִית they are, fem., Sebu 14 b,1

1 יְנָתִית he is absent, Keth. 22 a, a. e., belongs to legal style. In יְנָתִית we are, Pes. 50 a, מִנְתִית has assumed verbal, more correctly participial, form.
§117. PRONOUNS

d. Objective Suffixes.—§112.

Singular.                                                                 Plural.
1. c. \( -\), \( -\), \( -\), \( -\), \( -\) \( -\), \( -\), \( -\), \( -\)
2. m. \( -\), \( -\), \( -\), \( -\), \( -\)
2. f. \( -\)
3. m. \( -\), \( -\), \( -\), \( -\)
3. f. \( -\), \( -\), \( -\), \( -\)

§113. The distinction between the suffixes of the perfect and those of the imperfect are obliterated.

§114. The \( \text{n} \) element in the suffixes is derived from the objective particle \( \text{n} \). This is clear from a form like \( \text{ntn} \), \( \text{ntn} \) that he swallow it, Ned. 50 b, where the commentaries have \( \text{ntn} \), \( \text{ntn} \) in two words.

§115. \( \text{m} \), \( \text{m} \) are shortened forms for \( \text{m} \), \( \text{m} \); for \( \text{m} \), \( \text{m} \) cf. the Targumic \( \text{m} \), \( \text{m} \). But it may also be a mistake of the copyists: \( \text{m} \) stood for \( \text{m} = \text{m} \); the sign of abbreviation was omitted and then written \( \text{m} \). — \( \text{m} \) is so vocalized by the Col. MSS. The \( \text{m} \) shows the presence of the energetic \( \text{n} \).

B. DEMONSTRATIVE PRONOUNS.

§116. Those referring to a nearer object, or to the subject under consideration, are:

Sing. masc. (\( \text{m} \), \( \text{m} \), \( \text{m} \), \( \text{m} \), \( \text{m} \), \( \text{m} \) this, that.

fem. \( \text{m} \), \( \text{m} \), \( \text{m} \), \( \text{m} \), \( \text{m} \), \( \text{m} \); \( \text{m} \), Col. MS. \( \text{m} \),
contracted from \( \text{m} \).

Plur. masc. \( \text{m} \), \( \text{m} \), \( \text{m} \), \( \text{m} \), \( \text{m} \), \( \text{m} \) these, those.

fem. \( \text{m} \), \( \text{m} \), \( \text{m} \), \( \text{m} \).

§117. Those referring to a distant object are:

Sing. masc. \( \text{m} \), \( \text{m} \), \( \text{m} \), \( \text{m} \) that one there.

fem. \( \text{m} \), \( \text{m} \).

com. \( \text{m} \) that one there, the other.

Plur. com. \( \text{m} \), \( \text{m} \).
§ 118. בָּלָה, only in the phrase בָּלָה בָּלָה both this and that, these and those, is used for both genders and both numbers.

§ 119. References: בָּלָה (§118) Gitt. 85 b, a.e.; בָּלָה Ber. 38 b, B. Q. 99 b, Sanh. 31 a. Keth. 17 a, Sot. 35 a, a.e.— בָּלָה (§118), Ker. 25 b, Keth. 103 a. Me'ilá 12 b, and frequently in Ned. and Nazir.— בָּלָה (§118), Gitt. 85 b,— בָּלָה (§118), Keth. 22 a, 89 b; Gitt. 85 b; B. M. 15 a, 18 a.— בָּלָה (§118), Col. MS., Zeb. 89 a.— בָּלָה (contracted from בָּלָה) frequent.— בָּלָה (§118), Ned. 53 a, 55 a, a.e.— בָּלָה Ned. 41 a, Sabb. 52 b, a.e.— בָּלָה (§118), Col. MS., Pes. 75 b.— בָּלָה (only orthographically different from בָּלָה). Pes. 53 b. B. M. 60 a, Bekh. 45 b.— בָּלָה (§118), properly an adverb; MSS. Men. 3 b: בָּלָה all this, Ber. 20 b: בָּלָה without this, בָּלָה because of this, frequent.— בָּלָה, frequent.— בָּלָה (§118), frequent.— בָּלָה (§118), with compensatory lengthening (v. §77), בָּלָה, Hull. 11 a, eds.— בָּלָה (§118), Tam. 11 a, B. M. 90 a, and frequently in Ned. and Nazir.— בָּלָה (§118 = Hebr. בָּלָה), B. M. 15 a, 67 b, 110 a; Taan. 17 b; B. B. 38 a, 63 a; Keth. 87 a. Only in legal style.— בָּלָה (§118), properly a singular, Gitt. 31 b, 45 b; Men. 34 b, a.e.; בָּלָה (contracted from בָּלָה) frequent.— בָּלָה (§118), only Col. MS., Meg. 2 b.— בָּלָה, TF., p. 25.— בָּלָה, ibid. 1.— בָּלָה (§118), frequent.— בָּלָה (§118), frequent.— בָּלָה (§118), Col. MS., Zeb. 49 a, a.e.1— בָּלָה or בָּלָה (§118), B. M. 86 a, Zeb. 43 b, Hull. 90 b.— בָּלָה (§118), frequent.— בָּלָה or בָּלָה (§118), frequent.— בָּלָה (§118), M. MS., Pes. 111 b.— בָּלָה (§118), frequent.— בָּלָה (§118, §119), frequent.— בָּלָה (§118, §119), frequent.— בָּלָה (§118, §119, Ar. 32 b, Bekh. 20 b, Me'ilá 15 b, a.e.2

§ 120. Forms in parentheses are of rare occurrence, and belong partly to the Palestinian dialects.

1 The 1 final in demonstrative pronouns is taken by M. Schultze (Zur Formenlehre des Semit. Verbs, p. 19, note 1) to be identical with the pronominal suffix of the 2d person; בָּלָה, בָּלָה he translates hie tibi, hacc tibi. בָּלָה would be hac, hi, tibi. In the latter form he sees the construct state of the absolute בָּלָה. That בָּה represents here the 2d person is, however, not necessarily the case, since one and the same pronominal element may represent different persons. Cf. ZDMG., 1875, 172.

2 HG., ed. Hildesheimer, p. 96; בָּלָה, Be'elit., ed. pr., 86. בָּלָה, HG. 91 b, بُلًا, ibid. 381. بُلًا Letter of Condol. of Sam. Ha-Nagid to K. Hamanîl, Öcar Tekb. II. 68; بُلًا, ibid. 225. Cf. for the demonstrative force of the بُلًا the Arabic بُلًا, بُلًا, Hebr. בָּלָה, בָּלָה, בָּלָה. بُلًا. HG. 37 i.— Cf. Targumic מִזְמַן be. מִזְמַן (= מִזְמַן) M. 25. בָּלָה (legal style), TG, ed. Harkavy, §357.
§121. א he often joined to the following word, in which case the final א, which marks the length of the vowel, is not written. E. g., מ"ר, נ"ר, ר"ר = מ"ר, ד"ר, נ"ר, א"ר.

§122. א, א, א sometimes unite with a preceding word, in which case they undergo phonetic or orthographic change. Thus, אדנ becomes א is not; אדנ א becomes א is not; אדנ א is contracted to א how is it, how about? and others. אדנ + א becomes אדנ; אדנ + א + א = אדנ; אדנ א = אדנ.

C. COPULATIVE PRONOUNS.

§123. a) The idiom of the Babylonian Talmud, differing in this respect from the cognate languages, has developed separate forms for the pronouns of the third person, when the latter imply the substantive verb and are used for the copula. These forms are:

Masc. sing. אא אוMas. plur. אא או
Fem. sing. אא אוFem. plur. אא או

b) References: אא או what is it? Ned. 38 b; אא או that it is, the very thing, ibid.; אא או it is I, Taan. 24 b; אא או who is it? Pes. 104 a; אא או א א do I know where he is?—אא או Ber. 44 a, Hull. 43 b, a. e.—אא או א הם they all belong to one and the same kind, Hull. 79 a; and frequently.—אא או Col. MS., M. Q. 3b, 9b, a. e.; TF. 9.

§124. Luzzatto and Nöldeke consider the copulative pronouns to be of the corresponding forms of the personal pronouns; the former being formed out of the latter by the prefix ר, and the initial א lost in the process of composition. Said prefix Nöldeke (loc. cit.) considers to be a mutilated ר = ר, ר. Such a use of that particle would find an excellent parallel in the Hebrew אא או, אא או, etc., where that particle also exhibits a

1 Col. MS, Alfas on Besh. 16b vocalizes אא או, i.e., אא או (§50). Sevitt., ch. 15, has אא או.

2 Elem. grum. del dial. talm. Babilt., §52.

3 Mand Gramm., p. 92, n. 1.
verbal force; but cf. Duval’s objection, Gram. Syr., p. 168, note 2. Merx (Gram. Syr., p. 168) derives \( \text{ḥērā} \) from a supposed form \('inh + hu \) through aphaeresis of initial vowel, and from the latter \( \text{ḥērā} \) through syncope of medial \( \text{ḥ} \). I should suggest that the copulative forms have an independent genesis. They are not derivatives, but parallel formations of the personal pronouns. They consist of the pronominal suffixes and the syllable \( \text{ḥ} \), a contraction of \( \text{ḥērā} \), which latter in its turn is an apocopated form of \( \text{ḥērē} = \text{ḥē} \), the third person singular of the imperfect of \( \text{ḥērō} \), \text{ḥē} to be. That would explain why these forms are used only with the third person, while the Hebrew \( \text{ḥērō} \) may be used with all persons. A similar instance of the composition of \( \text{ḥērō} \) is found in the term \( \text{ḥērō} \ granted \text{, which is a compound of ḥēr and ḥē}. \)

W. H. Lowe\(^2\) has the following remark about these forms: "He (Luzzatto) did not perceive that the prefixed \( \text{ḥ} \) changes the simple pronoun into the substitute for the copula." The above words are apt to mislead the reader into the belief that Luzzatto was ignorant of the copulative force of these forms. As a matter of fact, he states it (loc. cit.) clearly enough, and it is but just to the deceased scholar that this should be pointed out. E. Blücher\(^3\) also, as far back as 1838, recognized the true nature of these forms.

§ 125. 1. \( \text{ḥērē} \), \( \text{ḥērē} \), frequent; \( \text{ḥērē} \) Col. MS., Meg. 7 a; \( \text{ḥērē} \) Col. MS., Zeb. 13 b; M. MS., Pes. 60 a, this is, these are, are contractions of \( \text{ḥērō} \) this and of the respective forms of the copulative pronouns. The uncontracted form \( \text{ḥērō} \) is cited V. L. ad Men. 92 b, notes 2, 3.\(^4\)

2. Noteworthy is the pleonastic construction of our word with the copulative pronouns: M. MS., Taan. 20 b (bis) \( \text{ḥērē} \) these are.

§ 126. \( \text{ḥērē} \) . . . . \( \text{ḥērē} \) means: this is one and the same, e. g., \( \text{ḥērē} \) Wardimas and Menahem are one and the same person, Sabb. 118 b.

\(^1\) Levy, Nh. u. ch. Wb., s. v. \( \text{ḥērē} \).

\(^2\) The Fragm. of T. B. Pesahim, p. 38, note 1.

\(^3\) According to Halévy, Z.A. IV., 59, \( \text{ḥērē} \) is a contraction of \( \text{ḥērō} \) + \( \text{ḥē} \) + \( \text{ḥē} \).
§127. נַּוּ is sometimes used as a simple copulative pronoun:

רַעֲשִׁי this is something unusual, Mun. MS., Sanh. 48a.

דר נַּוּ differs from נַּוּ נַּוּ; the first meaning what is it? 1 the latter, what would it become?

D. RELATIVE PRONOUN.

§128. a) The older form of the relative pronoun נַּוּ occurs only in the Palestinian recension of Aboth I., 13, in legal style, in the combinations נַּוּ נַּוּ (ל + נַּוּ, נ + נַּוּ) 2 of the emphatic possessive pronouns, and at times in the combination נַּוּ נַּוּ (נַּוּ + נַּוּ) that not. I have found besides but two examples of it: נַּוּ נַּוּ that you may not share my fate, Meg. 16a, and נַּוּ נַּוּ until he had killed, Sanh. 96b. The usual form of it is נַּוּ.

b) References: נַּוּ mine, B. M. 109b, Ned. 50a, 61a; נַּוּ thine, B. M. 109b, Ned. 5a; נַּוּ her, Naz. 30a, Ned. 36b, 70a, Sabb. 80b, B. B. 33b; נַּוּ our, Ned. 49a; נַּוּ your, B. Q. 117b; נַּוּ Sukk. 44a; נַּוּ their, Gitt. 84b, B. Q. 117b; נַּוּ Sukk. 44a.— נַּוּ, נַּוּ, נַּוּ, נַּוּ, נַּוּ, נַּוּ, נַּוּ, נַּוּ, frequent.

c) The usual form of the possessive is נַּוּ נַּוּ; the form נַּוּ occurs but seldom. נַּוּ is a reduplication of the relative נַּוּ.

d) Instead of the usual נַּוּ we find נַּוּ נַּוּ TF., p. 7.

E. INTERROGATIVE PRONOUNS.

§129. a) נַּוּ, נַּוּ (נַּוּ, נַּוּ) who? נַּוּ (נַּוּ, נַּוּ) what? נַּוּ which, which one? (נַּוּ, נַּוּ, נַּוּ, נַּוּ) which now (quisnam)? (נַּוּ, נַּוּ, נַּוּ, נַּוּ) what now (quisnam)? נַּוּ (נַּוּ, נַּוּ, נַּוּ, נַּוּ) what is it? נַּוּ (נַּוּ, נַּוּ or נַּוּ, נַּוּ) what is it? נַּוּ (=נַּוּ, נַּוּ) who is he? whose is it? נַּוּ who is she? whose is it? 4

b) References: נַּוּ, נַּוּ, נַּוּ, נַּוּ, נַּוּ, נַּוּ, frequent.— נַּוּ A. Z. 41b; נַּוּ נַּוּ how do you deal with it? נַּוּ frequent; נַּוּ, Men. 109a; נַּוּ נַּוּ, Ned. 26b; נַּוּ נַּוּ, Tam.

1 Cf. Lowe, op. cit., p. 38.
3 נַּוּ is a contraction a) in some cases of נַּוּ נַּוּ, b) in other of נַּוּ נַּוּ (§122).

TF. vocalizes נַּוּ.

4 HG. 71, נַּוּ; ibid. 233, נַּוּ; ibid. 438 נַּוּ. סֵכְל., pp. 8, 77, 80, 83, has נַּוּ, id. HG. 178, a. e. נַּוּ סֵכְל. I.; HG. 95, 104, a. e. נַּוּ HG. 278. נַּוּ, נַּוּ, נַּוּ used for נַּוּHG. 22, 25, 68, 203.
III. MORPHOLOGY

§130

32 a; הַנְּדָת MSS. Zeb. 69 a; הַנְּדָת MS. R. 117, B. M. 2 b, Pes. 90 b; הַנְּדָת M. MS., B. M. 2 b; הַנְּדָת (= הַנְּדָת + הַנְּדָת) M. MS., B. B. 8 a; הַנְּדָת, Naz. 12 a.— מַהְדָּה which of them? B. B. 12 b, for the usual מַהְדָּה why should he swear? F. MS., B. M. 82 b.

F. INDEFINITE PRONOUNS.

a. Positive Indefinites.— §130. הַנְּדָת Mr. So and So, N. N.; נָדָת Mr. or Miss So and So.— הַנְּדָת something, נָדָת something.— הַנְּדָת somebody; נָדָת somebody: נָדָת it is known that the place belongs to this or that man, B. M. 21 b; cf. ibid. 23 a.— הַנְּדָת this and that, so and so.— הַנְּדָת . . . הַנְּדָת the one . . . the other; הַנְּדָת . . . הַנְּדָת the one . . . the other. M. Q. 25 b.

§131. נָדָת est qui, sunt qui is used in the sense of some: נָדָת some say.

§132. נָדָת the whole world is sometimes used in the sense of anybody, anyone, everybody.

§133. הַנְּדָת and הַנְּדָת are used like our Tom, Dick, and Harry for anyone: הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת I know no Hillaq and no Billaq, I know only a tradition, Hull. 19 a; הַנְּדָת . . . הַנְּדָת shall Hillaq and Billaq enjoy it? Saub. 98 b.

§134. הַנְּדָת all, every; הַנְּדָת everybody, everyone; הַנְּדָת each and everyone; . . . הַנְּדָת whoever; . . . הַנְּדָת whoever, whatever; . . . הַנְּדָת whatever; הַנְּדָת whatsoever; הַנְּדָת (Ned. 49 a) anything.

b. Negative Indefinites.— §135. . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַנְּדָת . . . הַn

1 In later literature הַנְּדָת is used also for inanimate objects: הַנְּדָת for so and so much money (cf. 36; הַנְּדָת in such and such a place, ibid. 51.

2 In the opinion of Professor Haupt הַנְּדָת is not a mutilated form of הַנְּדָת but is the Hebrew הַנְּדָת,יְדנָה, sufficiency + נְדָת; cf. ZDMG. 82, 308, where the word is vocalized wrongly מַהְדָּת; read מַהְדָּת. Assyrian, mindūmā.

3 This is perhaps connected with the Arabic (mīlīq) misfortune.

4 This is perhaps connected with the Arabic (mīlīq) misfortune.
### NUMERALS

#### A. Cardinals. — § 136.

**a) With Masculine Nouns.**

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Hebrew</th>
<th>English</th>
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<tbody>
<tr>
<td>1. מ&quot;ע</td>
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<td>18. מ&quot;ע</td>
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<td>19. מ&quot;ע</td>
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**With Feminine Nouns.**

<table>
<thead>
<tr>
<th>Numeral</th>
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<th>English</th>
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</thead>
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<tr>
<td>70. מ&quot;ע</td>
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<td>מ&quot;ע</td>
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<td>80. מ&quot;ע</td>
<td>מ&quot;ע</td>
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<td>90. מ&quot;ע</td>
<td>מ&quot;ע</td>
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<tr>
<td>100. מ&quot;ע</td>
<td>מ&quot;ע</td>
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<tr>
<td>200. מ&quot;ע</td>
<td>מ&quot;ע</td>
<td>מ&quot;ע</td>
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<tr>
<td>1,000. מ&quot;ע</td>
<td>מ&quot;ע</td>
<td>מ&quot;ע</td>
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<tr>
<td>10,000. מ&quot;ע</td>
<td>מ&quot;ע</td>
<td>מ&quot;ע</td>
</tr>
</tbody>
</table>
b) References: B.M., with change of liquids: M. MS., Sabb. 110 a.—C‘bfl. with original nun, as in C‘bfl, Col. MS.,
M. Q. 9 a.—C‘bfl: B. B. 30 a, 60 a; Er. 50 b; Col. MS., Pes.
13 a; a. e.—C‘bfl: Keth. 67 b; C‘bfl: B. B. 62 b.—C‘bfl: Taan.
18 b.—C‘bfl: Col. MS., Zeb. 58 b.—C‘bfl: Sabb. 21 c; a. e.—C‘bfl:
Keth. 62 b; a. e.—C‘bfl: B. B. 133 b;
Gitt. 68 b.—C‘bfl: Ned. 41 a.—C‘bfl: Taan. 14 b.—
Keth. 77 b.—C‘bfl: Ber. 55 b.—C‘bfl: Ar. 12 b;
Col. MS., Meg. 17 a.—C‘bfl: Ar. 12 a; Sabb. 98 b.—C‘bfl:
Pes. 4 a, 9 b; Col. MS., Meg. 2 b.—C‘bfl: Ar. 12 a.—C‘bfl
B. B. 91 b.—C‘bfl: Col. MS., Meg. 2 b, 6 a.—C‘bfl:
B. B. 91 b.—C‘bfl: Er. 83 a.—C‘bfl: Er. 76 b,
Meg. 2 a.—C‘bfl: Bekh. 50 a.—C‘bfl: Ber. 28 b.—C‘bfl:
Sabb. 17 b.—C‘bfl: Ar. 12 a.—C‘bfl: M. MS., Taan. 13 b.
—C‘bfl: Nidd. 54 a.—C‘bfl: Col. MS., Meg. 6 a, 17 a.—
—C‘bfl: Col. MS., Pes. 68 b.—C‘bfl: Col. MS., Pes. 111 a.—C‘bfl,
Col. MS., Meg. 7 b, vocalizes C‘bfl.—C‘bfl: Ar. 13 a; a. e.—
C‘bfl: B. Q. 115 a; a. e.—C‘bfl: Col. MS., Pes. 64 b.—C‘bfl:
Sanh. 39 a.

C‘bfl does not occur in the plural. C‘bfl, in the construct
state perhaps C‘bfl, in the emphatic state jnh; in the plural
C‘bfl (Ned. 50 b), C‘bfl (Keth. 106 a), and usually C‘bfl.

The plural of C‘bfl is jnh (Ned. 50 b), jnh (M. MS.,
A. Z. 16 a), jnh (Hull. 7 a), and commonly jnh (Sanh.
26 a, Gitt. 57 a, Pes. 62 b); that of jnh is jnh (Sanh. 16 a).

jnh (Ber. 6 a), and jnh or jnh (MS. Karlsr. and R.
Hananel, Sanh. 26 a).1

§137. Forms marked by a dagger end frequently also in
; those marked by an asterisk are found also written in one
word; parenthetical forms are in the construct state.

§138. The ending is contracted to 11, 11, in the
numerals for 2, 80, and 200. Final a has been changed to e under
the influence of adjacent in C‘bfl, jnh, C‘bfl, and the like
(§73). The ending e in C‘bfl represents an original ai. For
the sifting of vowel in C‘bfl for C‘bfl, C‘bfl for C‘bfl, cf. §92.

1The here may be an orthographical luxury to mark the plural; but may also repre-
sent 11; cf. §50.
§143. In בֵּית and בֵּיתָ הַשִּׁבְיוֹן the original ט of the second radical has been dissimilated under the influence of the final ת (§53). The form בֵּית is formed by analogy of בֵּיתָ. In בֵּית הַשִּׁבְיוֹן original כ of the first syllable became כ under the influence of the following ב.

§140. The following examples will illustrate how compound numbers greater than 19 are formed:

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Bekh. 50</td>
</tr>
<tr>
<td>22</td>
<td>Meg. 6a</td>
</tr>
<tr>
<td>364</td>
<td>Yóma 20 a</td>
</tr>
<tr>
<td>6,000</td>
<td>B. B. 73</td>
</tr>
<tr>
<td>12,000</td>
<td>M. Q. 10 b</td>
</tr>
<tr>
<td>100,000</td>
<td>Bekh. 8 b</td>
</tr>
<tr>
<td>130,000</td>
<td>Sanh. 26 a</td>
</tr>
<tr>
<td>600,000</td>
<td>Ḥull. 7 a</td>
</tr>
<tr>
<td>3,000,000</td>
<td>Pes. 62 b</td>
</tr>
<tr>
<td>10,000,000</td>
<td>Sanh. 39 a</td>
</tr>
</tbody>
</table>

§141. The following examples show the influence of the Latin: בֵּית הַשִּׁבְיוֹן 59, Nidd. 30 a; בֵּית הַשִּׁבְיוֹן 69, Er. 83 a; בֵּית הַשִּׁבְיוֹן 78, Ar. 13 a; מִשְׁמַר עַד עַד M. MS., Zeb. 118 b; cf. later Hebrew בֵּית הַשִּׁבְיוֹן 39.

§142. Through interchange of ב and ב, בֵּית הַשִּׁבְיוֹן and בֵּית הַשִּׁבְיוֹן are used interchangeably for 12 and 13, and it is frequently impossible to know which number is meant. Cf. the various readings to B. M. 24 b, 46 a, 85 a, 86 a; B. B. 12 a, 77 b, 150 b; Sanh. 26 a; B. Q. 112 b; Ber. 4 a, 8 a; M. Q. 10 b, 24 a, 26 a; Bēqā 23 a; Yóma 87 b; Taam. 18 b (bīs), 25 a; Ḥag. 4 a; H. G. 352; a.e. A similar interchange is found in Neo-Syriac (Nöldeke, N.-S. Gr., pp. 53, 153).

§143. A number denoting more than one may be considered as a unit, in which case the number so considered is preceded by the substantive בֵּית house, family, body. E.g., בֵּית בֵּית, בֵּית הַשִּׁבְיוֹן a body of two, three; two, three.

1 Later forms are: בֵּית Hat. Ged. 286 (bīs); ibid. 399; בֵּית three, Mach. Vitry 119; Seḥāl. 196; ibid. 116; ibid. Sa'ar. Teh. §172; בֵּית three ibid.; ibid. 46; ibid.; ibid.; ibid.; ibid.; ibid.; Hat. Ged. 425, 595; Hat. Pes. §39; ibid. 146 (bīs); ibid. 255; ibid. Mach. Vitry 1; ibid. 55; bīsly. H. G. 452 (bīs).
References: frequent; Col. MSS.;
two, Sanh. 95 a; three, Sanh. 8 a;
four, Sebu. 42 a; five, Yeb. 101 b;
ten, Er. 30 a,
Sota 38 b; twenty-three, Sanh. 8 a;
a hundred, Ber. 50 a, Yeb. 88 a.¹

§ 144. two takes pronominal suffixes to express determination, in which case it expands its form to.² Thus, we both, Sebu. 37 b; you both, B. Q. 60 b; they both, Keth. 83 b; Hull. 45 b; Col. MS., M. Q. 31 a.³

§ 145. Luzzatto’s remark (op. cit. § 63), that the compound numbers in are of rare occurrence, I cannot confirm. They occur as frequently as those in, if not oftener. It must, however, be noticed that the masculine and feminine forms are sometimes used promiscuously. Whether such a confusion in the use of the genders is original, or is only due to later copyists, is, on account of the lack of ancient MSS., hard to decide.

§ 146. Now and then we meet with numerals taken from other languages. They are used in homiletical etymologies and as illustrations of special points in Halacha. Thus, Ber. 56 b, the name Cappadocia is explained “Kappa” means beam, “dika” means ten (día). Er. 18 a (δίκα) two, twice. Naz. 8 b δύοντας διάκειναι έν έν δύοντος διάκειναι, Symmachos says: διακειμαι means one, δύοντας two, τρεις three, πέντεντας four, πέντεντας five (fold). B. B. 164 b 3να, one. M. Q. 28 a ’En Ya’akov ed. prince. id. ‘Ar. Sanh. 89 a the Persian numeral 1000, occurs in the Persian phrase an ass of a thousand colors.

B. Ordinals.—§ 147. Sing. masc. (Ned. 40 a, 51 a); fem. (Ned. plur. masc. (Ned. first.

¹ In later literature: H. G. 364, 489; ibid. 62, 65; ibid. 489, 490; ibid. 501.
² Cf. Barth, Nominalbildung, p. 4.
§ 148. Sing. masc. שֶׁמֶשׂ (Ned. 21 a, 63 a), שֶׁמֶשׂ ('Ar. Gitt. 6 a), second; שֶׁמֶשׂ, שֶׁמֶשׂ third; שֶׁמֶשׂ fourth; שֶׁמֶשׂ seventh, Nidd. 67 b; שֶׁמֶשׂ tenth. Plur. fem. שֶׁמֶשׂ fourth.1

§ 149. The expression שֶׁמֶשׂ שֶׁמֶשׂ (Gitt. 12 b, B. B. 97 a, Pes. 7 a) corresponds to the later Hebrew שֶׁמֶשׂ נִקְבּ, meaning by and by, by degrees, gradually, successively. Plur. masc. שֶׁמֶשׂ שֶׁמֶשׂ, Pes. 7 a.2

§ 150. Sabb. 31 b, 88 a, Ar. 13 a, שֶׁמֶשׂ is used in the sense of triple.

§ 151. a. Like the ordinals are used a number of other numeral adjectives:—Sing. masc. שֶׁמֶשׂ an, other; שֶׁמֶשׂ, Col. MS. Pes.; שֶׁמֶשׂ TF., p. 11; fem. שֶׁמֶשׂ, שֶׁמֶשׂ, שֶׁמֶשׂ (R. H. 18 b), שֶׁמֶשׂ, שֶׁמֶשׂ, שֶׁמֶשׂ (Yeb. 64 b) שֶׁמֶשׂ (Col. MS. Pes.), שֶׁמֶשׂ (Qid. 47 a, B. M. 15 a, a. e.).—Plur. masc. שֶׁמֶשׂ, שֶׁמֶשׂ (Col. MS. Pes.) שֶׁמֶשׂ, TF., p. 12, שֶׁמֶשׂ, ibid. 17; fem. שֶׁמֶשׂ (Ned. 20 b, 22 a).

b. Sing. masc. שֶׁמֶשׂ, שֶׁמֶשׂ; fem. שֶׁמֶשׂ, שֶׁמֶשׂ; plur. masc. שֶׁמֶשׂ; fem. שֶׁמֶשׂ the last, the latter.—שֶׁמֶשׂ to my successors (descendants) who are to come after thee, A. Z. 10 b.

C. Fractional Numbers.—§ 152. Fractional numbers are expressed partly by separate nominal formations, partly by various constructions of the cardinals. The separate formations are: שֶׁמֶשׂ, שֶׁמֶשׂ, שֶׁמֶשׂ (B. M. 77 a) ¼; שֶׁמֶשׂ, שֶׁמֶשׂ, שֶׁמֶשׂ (Sabb. 87 a, ed. Sonc.) ¼; שֶׁמֶשׂ ¼; שֶׁמֶשׂ ¼; שֶׁמֶשׂ ¼.

§ 153. שֶׁמֶשׂ שֶׁמֶשׂ, Sukk. 32 b; שֶׁמֶשׂ שֶׁמֶשׂ, Sabb. 34 b; שֶׁמֶשׂ שֶׁמֶשׂ, ibid.; שֶׁמֶשׂ שֶׁמֶשׂ, ibid. 35 a; שֶׁמֶשׂ שֶׁמֶשׂ fifths, Tem. 27 a; שֶׁמֶשׂ the half of them, B. B. 8 a.3

§ 154. In Syriac a difference of spelling exists in the word שֶׁמֶשׂ, the second 2 being spirant when it means three years

1 In later literature: Sing. fem. שֶׁמֶשׂ, HG. 230; שֶׁמֶשׂ, MV. 101; שֶׁמֶשׂ HG. 230; שֶׁמֶשׂ, שֶׁמֶשׂ, MV. 101; שֶׁמֶשׂ ibid.—Masc. שֶׁמֶשׂ שֶׁמֶשׂ ibid. 618; שֶׁמֶשׂ שֶׁמֶשׂ ibid.; שֶׁמֶשׂ שֶׁמֶשׂ ibid. ibid. 620. The ninth must have been שֶׁמֶשׂ שֶׁמֶשׂ שֶׁמֶשׂ.

2 Cf. Luzzatto, op. cit., § 64, and Dalman, op. cit., p. 169.

3 In later literature: שֶׁמֶשׂ שֶׁמֶשׂ, HG. 127; שֶׁמֶשׂ שֶׁמֶשׂ, ibid. 487.
old. The same distinction may have obtained in our idiom; we should, therefore, have to read מָהָא in the expression מָהָא מַלְעַי with the second מ spirantic.

§ 155. The forms מָהָא, מָהָא come per metathesis from מָהָא, מָהָא, formations like מָהָא, מָהָא. They were transposed to avoid their interchange with מָהָא six, and מָהָא web, network, forms to which, in accordance with the genius of the language, they must have been ultimately reduced. It must be added that מָהָא, מָהָא are as little ordinals as the other forms given in this paragraph, and the assertion of the dictionaries to the contrary must be corrected.

D. Other Denumerative Nouns.—§ 156. מַהָא, plur. מַהָא, single, unique; מַהָא מַהָא quart (of a מַה), Er. 64 a, e. c. fem. מַהָא, plur. fem. מַהָא, מַהָא, Col. MS., Pes. 109 b; מַהָא a square; מַהָא מַהָא name of a small Persian weight—Gitt. 22 a; מַהָא, plur. מַהָא, one of the five books of the Pentateuch or of the Psalms; later the Pentateuch; מַהָא מַהָא fifths, pentads; מַהָא מַהָא, מַהָא מַהָא, מַהָא מַהָא, מַהָא מַהָא, מַהָא מַהָא, thömän, a measure containing the eighth part of a מַה; plur. מַהָא מַהָא; מַהָא מַהָא the giving of tithes; plur. מַהָא מַהָא tithes, decades. Here belongs also the pronoun מַהָא מַהָא one another, a contraction of מַהָא מַהָא, with the plur. masc. ending 2 and מַהָא, מַהָא, מַהָא, city, from מַהָא hundred; properly a hundred tents or houses.

ADVERBS AND ADVERBIAL EXPRESSIONS.

Adverbs of Place.—§ 157. מַהָא מַהָא among others.—רָפָא, אוֹרָא, מַהָא מַהָא (§ 91), מַהָא מַהָא, מַהָא מַהָא, outside, from outside.—רָפָא מַהָא מַהָא on top of.—יַגָּה, יָשָׁב, מַהָא מַהָא, מַהָא מַהָא, מַהָא מַהָא (§ 91) inside, amid.—יַגָּה מַהָא מַהָא inclusive, opposed to מַהָא מַהָא exclusive.—רָפָא מיִּבְנָל therein.—רָפָא מַהָא מַהָא (Col. MS., Meg. 9 b) here, in the case before us.—רָפָא מַהָא מַהָא מַהָא (Ar. 30 a), מַהָא מַהָא מַהָא (Col. MS., Zeb. 111 b) where; מַהָא מַהָא מַהָא, whence; מַהָא מַהָא מַהָא whither; מַהָא מַהָא מַהָא whereupon.

1 Neubelke, SG., p. 89.
2 מַהָא מַהָא one another (fem.), HG., ed. prin. 82 b.
3 Cf. Maclean, op. cit., p. 67.
4 On the various constructions of מַהָא, see Zunz, Das Adverbium מַהָא, ZDMG. xxiv., pp. 591-598, reprinted in Vol. III. of his Ges. Schriften.
§ 159.

Adverbs

—all cases where— instead.—there, in that case. above, upward, on top, supra.—beneath, below, ahead, further, infra.—(Bekh. 8 b), (M. MS., Béqa'a 15 a), (B. B. 45 a), (B. Q. 23 b), beneath, underneath, down, below (§§ 82. 158).  

§ 158. With the forms in , some such word as is to be understood. On , see above, § 82. The in , is prothetic. and are compounds of and . In and ( = + ) we have the demonstrative element . The reading of the latter and not with Levy is warranted by tradition, supported by the vocalization of the Col. MSS., and has its analogies in our idiom. In we have a compound of ( = ) and ; and respectively. In (= + ) and ( = ) we have syncope of .

Adverbs of Time.—§ 159. (Col. MS. , while, when, when not yet.— (Col. MS., Meg. 16 a vocalizes ), meanwhile, in the meantime. ( = ), now, this time, nowadays. (Col. MS., Meg. 12 a vocalizes ), when.— whenever, as long as, as often as.— (Col. MS.) still, yet, even now.— on the spot, at once. (Ned. 27 b) on the spot, at once. ( = prothetic ) last year. — , after, later on. in the meanwhile.— (Col. MS., Zeb. 32 a, with apocope of and change of to ), lit. when it was done, ex post facto. — already, since.— now, at present. sometimes.— yesterday.— (Col. MS., Zeb. 84 a), (B. M. 17 a), (ibid. H. MS.), (ibid. ed. Ven.), (ibid. F. MS.), after-to-morrow.— , , when.— now; when he.— since, as

1 here, HG. 47 (bis);  where, ibid. 63, 69, a. o.; ibid. 315.

2 The statement of the dictionaries that occurs only with  is to be corrected accordingly.
soon as.— תִּתְּנוּ (Yoma 13a, Sabb. 119a), (Col. MS., Zeb. 6a) until, as long as.— תִּתְּנוּ to-morrow.— עָנָּה, soon.— וַעֲרָיָה, later during, while, meanwhile, before, when not yet.— בְּנֵל (Gitt. 85b, legal style) forever.— נָתַן at first, from the start.— נָתַן, נָתַן (legal style), formerly.— נָתַן at first, at the beginning.— נָתַן at first, heretofore.— מִשָּׁם, מִשָּׁם again, anew, moreover, yet more, further, besides.¹

Adverbs of Manner.— § 160. נָתַן verily, indeed.— נָתַן [ = תִּתְּנוּ + ת ] (turn to the stronger side. I rest my argument upon what is superior; on the other side is a stronger claim) on the contrary.— נָתַן (Col. MS., Pes. 110a), so, thus.— נָתַן expressly, distinctly, only.— נָתַן (Ber. 5b) certainly, surely, rightly, with good reason.— [נָתַן, נָתַן, proper].— [נָתַן, נָתַן], well.— נָתַן for nought, in vain, for no purpose.— נָתַן (B. Q. 38a), נָתַן, נָתַן, separately, alone, for oneself.— נָתַן at first sight, apparently.— נָתַן, נָתַן, נָתַן, as it is written, as it is read, as is written, as is read, separately in this (MSS. K., M., Zeb. 82a) just the reverse.— פִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְפִּנְנֵנֵאָה gratis.— נָתַן, Col. MS., Pes. (voc.), נָתַן (§§ 77, 90) of itself.— נָתַן, נָתַן, נָתַן (Col. MS., Meg. 2b), granted it is right, it would be right.— נָתַן round about.— נָתַן (§ 23) presumably, probably, I dare say.— נָתַן plainly, simply, merely, only.— נָתַן supinely.— נָתַן, נָתַן, נָתַן, a particle used generally with the participle to form the present (§ 66).— נָתַן well.²

§ 161. נָתַן is formed of נָתַן this, and of the passive participle of נָתַן; נָתַן, of נָתַן let it be, and the active participle of

¹ In later literature: נָתַן verily, indeed, Se'el. 1; נָתַן thus, so, HG. 86, 103; נָתַן. HG. 23: נָתַן separately. MT. 32: נָתַן together, ibid.; more, TG., ed. Harkavy, passim; cf. for the latter Noeldeke, NSG. 159. נָתַן (= נָתַן) HG. 45.

² According to some נָתַן is a shortened form of בַּעַד; according to Luzzatto (רַיְיָה, p. 364 sq.) it is a contraction of נָתַן + ת as it is.

³ In later literature: נָתַן verily, indeed, Se'el. 1; נָתַן thus, so, HG. 86, 103; נָתַן. HG. 23: נָתַן separately. MT. 32: נָתַן together, ibid.; more, TG., ed. Harkavy, passim; cf. for the latter Noeldeke, NSG. 159. נָתַן (= נָתַן) HG. 45.
said verb; it occurs also in the form ד"ס. The above and א"ס are synonymous. The latter is used in reference to a superior sort of authority (e.g. of Scripture) as compared with that indicated by the use of the former. Note the expression "such a one, such a fellow."

Adverbs of Quantity.—§ 162. ד"ס (Gittin, 58 a) according to Raši, ad loc. = ד"ס a little.—ד"ס, ד"ס a good deal, much.—ד"ס entirely.—ד"ס, ד"ס, ד"ס, ד"ס, more.—ד"ס ד"ס ד"ס more, greatly.—ד"ס ת"ס (lit. all this) so much!—ד"ס ד"ס ד"ס, ד"ס, ד"ס (Col. MS., M. Q. 6 a), as much as.—ד"ס how much, how many! .... ד"ס .... ד"ס the more .... the more; R. H. 26 b, ד"ס the more one bends his mind the better it is.—ד"ס the least possible quantity, whatsoever.—ד"ס ד"ס as much as possible.—ד"ס ד"ס ד"ס, a little, a trifle.—ד"ס ד"ס ד"ס a little.—ד"ס ד"ס very much, much.

Interrogative Adverbs.—§ 163. ד"ס, ד"ס (Col. MS.) when?—ד"ס is it really so?—ד"ס ד"ס to which does this refer?—ד"ס for what purpose?—ד"ס ד"ס ד"ס ד"ס, (ד"ס + ד"ס) whither? (TF., p. 26).—ד"ס ד"ס ד"ס (Col. MS.), where?—ד"ס ד"ס ד"ס whither?—ד"ס ד"ס ד"ס, whence?—ד"ס, י"ס (MS., Vat. 117, B. M. 67 b), ד"ס, how?—ד"ס, י"ס (in questions expressing surprise or indignation) do you mean to say? is it because? how!? what!?—ד"ס (Ned. 3 a), י"ס, י"ס, י"ס, י"ס, num? ד"ס, why, whence?—ד"ס, י"ס י"ס, a particle of doubtful character. See Kohut, Aruch. Compl. s. v.

§ 164. On the punctuation of ד"ס, see above (§ 90). It is the apocopated form of ד"ס, which latter is a compound of ד"ס + ד"ס. It is joined to the following word, forming a compound. Thus, י"ס whence have we this? י"ס (Zeb. 8 b, Naz. 48 b. a.e.) whence has he this? י"ס י"ס (Col. MSS.) whence have you these things?

§ 165. י"ס and י"ס are generally preceded by a י. The former introduces nominal sentences, the latter verbal. י"ס, or י"ס, usually stands immediately before the verb. If the verb be preceded by a negative, י"ס is often inserted between the negative

1 ד"ס: HG. 63, 89.
and the verb.\(^1\) \(\text{םָד} \text{נָד} \) (Sabb. 68 b), \(\text{תָּנָד} \) (Pes. 102 a; M. MS., Er. 20 b; Sabb. 32 a; B. M. 32 a. a. e.).

§ 166. Note the following idiomatic expression: . . . . \(\text{נָד} \) \(\text{נָד} \) . . . . . \(\text{נָד} \) couldn't we understand by it rather this? . . . . No! it is rather.—\(\text{נָד} \) \(\text{נָד} \), \(\text{נָד} \), \(\text{נָד} \), \(\text{נָד} \), and \(\text{נָד} \), are used also as relative adverbs. Some of the adverbs given here have at times the force of interrogative conjunctions and should more properly be called interrogative particles.

Affirmative Adverbs.—§ 167. \(\text{נָד} \), \(\text{נָד} \), \(\text{נָד} \) (= \(\text{נָד} + \text{נָד} \)) there is; \(\text{נָד} \), \(\text{נָד} \) (so Col. MSS.) yes, (= Hebrew \(\text{נָד} \)). In one instance \(\text{נָד} \) takes verbal form: \(\text{נָד} \) \(\text{נָד} \) we are, Pes. 50 a.

Cf. II. Targum to Esther 2, 18 \(\text{נָד} \) they are.

Negative Adverbs.—§ 168. \(\text{נָד} \) (= \(\text{נָד} + \text{נָד} \)), \(\text{נָד} \), there is not, is not; \(\text{נָד} \) (= \(\text{נָד} + \text{נָד} \)) id.; \(\text{נָד} \), \(\text{נָד} \) (\(\text{נָד} + \text{נָד} \)) is not, not no. \(\text{נָד} \) is generally used with verbs, \(\text{נָד} \) with nouns.

Adverbs of Doubt.—§ 169. \(\text{נָד} \), \(\text{נָד} \) \(\text{נָד} + \text{נָד} \) cf. Hebrew \(\text{נָד} \), later \(\text{נָד} \) perhaps; \(\text{נָד} \), Col. MS., vocal. \(\text{נָד} \) perhaps, it may be, possibly.

PREPOSITIONS.

A. Inseparable Prepositions.—§ 170. \(\text{נָד} \) is an abbreviation of \(\text{נָד} \) \(\text{נָד} \) and is used in all the significations and constructions of the latter. It is used also before gutturals: Men. 34 a, \(\text{נָד} \), Keth. 40 b, a. e. \(\text{נָד} \).—Notice the force of the preposition after \(\text{נָד} \) to become, happen, befall, in the standing phrase \(\text{נָד} \) \(\text{נָד} \), lit. something that happened with . . . . , this is something like . . . . The expression is used to introduce an analogical case as an illustration to a previous statement of opinion on some legal point under discussion.

§ 171. \(\text{נָד} \), \(\text{נָד} \), \(\text{נָד} \), \(\text{נָד} \), \(\text{נָד} \), is used as in the Targumim and Hebrew. A few examples of some rare usages may be mentioned. \(\text{נָד} \) \(\text{נָד} \) \(\text{נָד} \) the top of the small intestines must be scraped up to a cubit’s length, Hull. 93 a; \(\text{נָד} \) \(\text{נָד} \) \(\text{נָד} \) Rabb read as a priest, Meg. 22 a, i. e., was called up the first to read the weekly lesson from the Pentateuch. \(\text{נָד} \) \(\text{נָד} \) \(\text{נָד} \) and yet these are the most beautiful of the people

\(^1\) The verb in this case includes the participle, but not the infinitive.

\(^2\) In \(\text{נָד} \), \(\text{נָד} \) the ending may be \(\text{נָד} \), but cf. Nothbeke. MG., § 233.
of Māhōzā. R. H. 17 a. ֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֆ
III. MORPHOLOGY

§174

 лишь on account of. Only Yoma, 75 b.

be within, in, by, etc., is the separate form of the preposition ב. The traditional pronunciation of it as ב is due to a confusion with be between, house.

The singular form occurs but seldom: אתב, A. Z. 28 b.

instead, in place of.

 nota accusativi. This is very rare in the Babylonian Talmud. את you, Ber. 38 a; אתה them, Ned. 25 a, 41 a, B. M. 90 b, a. e.²

 את like; את like me, Col. MS., M. Q. 2 b; את like me, ibid. Pes. 105 b (§ 110); את like us, B. B. 65 a.

את (= ב + י) like. את now (Sabb. 119 a) = Hebr את like that of a dog, ed. Const. Sanh. 96 a.

せて (= י + ב) like, similar to, for example.

1 M. Lambert, REJ, XXII, 129-131 finds this form of the preposition also in Biblical Hebrew.

²In later literature the older form המ has been preserved: המ the (I) TG. ed. Harkavy. § 15. Cf. also Nothd. SG., 199, note 1, and Lagarde. Mittheil., I., 228. I. H. Weiss (Zur Gesch. d. jiid. Trad., II., 138, note 1), justly observes that the fact that the Biblical Aramaic never uses המ as nota accusativi except once with a pronominal suffix (Dan. 3, 12) would go to prove that the use of this particle is a Hebrewism with Onkelos—and, we may add, with all other Aramaic languages where its use is found—who intended to give by its adoption a basis for the exercise of R. Akiba's hermeneutic rule that every nota accusativi implies an inclusion of some additional case, identifying, of course, את with את. The entire want of this particle in the Mandite—an idiom outside of the sphere of Jewish influences—is the best proof of Mr. Weiss' supposition.

§176]

PREPOSITIONS

53

[to, unto. M. Q. 9 b, to thee. B. M. 62 b, to me. Very rare.

(Hebrew) according to. Palestinian in consequence of, through.

(M. MS., Men. 65 a), from, out, of.

because of, on account of.

to, unto.

until, till. instead of. Usually contracted to .

through, by means of (Ar. 16 b).

on, upon.

on, upon, Hull. 8 b, Sabb. 156 b, a. e. (§§ 41, 181).

above, beyond, higher than, before (Sabb. 30 a, Rašl, a. c.).

In the Talmud the word is used only in legal style; but it is found frequently in Se’él and Hal. Ged.

opposite, against, before. B. B. 111 a; Tam. 32 a. (Palestinian.)

before. Sabb. 30 b; 67 a; Gitt. 85 b. (Palestinian.)

before, in the presence of, for. Ar. 31 b, . before thee. The word is generally used as an expression of politeness before names of persons in authority.

beneath, below, under; instead, in place of (A. Z. 10 a).

§ 175. . means: both this and that. according to the opinion of the one as well as to that of the other.

§ 176. is of rare use, and almost entirely limited to the pronominal suffixes, the apocopated form being used before nouns, Note the expressions out of it, yea, or of it, i.e., of the very thing.— the same.— he is not able. The expression is probably originally an ironical question, Is everything so as if coming from him, by his authority?

§ 176. is of rare use, and almost entirely limited to the pronominal suffixes, the apocopated form being used before nouns, Note the expressions out of it, yea, or of it, i.e., of the very thing.— the same.— he is not able. The expression is probably originally an ironical question, Is everything so as if coming from him, by his authority?

1 Se’él. from before them. H. G. 103, for her; ibid. 387, for a half.
§ 177. a) The preposition $b$ having become particularly identified with the accusative, the want was felt of a definite and distinct *nota dativi*. By adding to the $b$ a demonstrative of determinate distance, $\text{ם"נ"ה}$, that want was supplied: the simple, worn-out $b$ now became $\text{ת"נ"נ"ה}$ or $\text{ת"נ"נ"ל}$. The concurrence of two $b$'s caused the first to dissipilate and become $\text{ש}$. We thus get $\text{ת"נ"נ"ה}$ or $\text{ת"נ"נ"ל}$.

b) The dictionaries derive our word from $\text{ד+נ"נ"ה}$; but it must be evident that such a presumption is untenable, since the verbal force inherent in it is neither relevant nor apparent in the dative personal pronoun. Luzzatto's etymology of $\text{ד+נ"נ"ה}$ is subject to the same objection: $\text{נ"נ"ה}$ would evidently be akin to Ethiopic $\text{נahu}$, Hebrew $\text{נהו}$, which has also verbal force and can govern only the accusative. Nöldeke connects it with the verb $\text{ל"נ"ה}$ *to lead in* Assyrian and Hebrew, and vocalizes $\text{ל"נ"ה}$ with plural termination.

c) $\text{ב"נ"נ"ה}$ is used as accusative in $\text{ב"נ"נ"ה} \text{ת"נ"נ"ל}$ *try it*, A. Z. 15 a, and $\text{ב"נ"נ"ה} \text{ת"נ"נ"ל}$ *we redeem her*, Gitt. 38 a.

d) $\text{ב"נ"נ"ה}$ and $\text{ת"נ"נ"ה}$ are used only with reference to men.

§ 178. Traces of a separate form "$\text{ת}"" are found in the scholastic term $\text{ת"נ"נ"ה}$ *and according to the reason given by thee*, Ned. 37 a and frequently, and in $\text{ת"נ"נ"ה}$, $\text{ת"נ"נ"ה}$, *to them*, Col. MS., Pes. 116 b and elsewhere.

**PREPOSITIONS WITH PRONOMINAL SUFFIXES.**

§ 179. A number of prepositions are generally used with suffixes; some of them even exclusively so. Of the inseparable prepositions only two, $\text{ב}$ and $\text{ב}$, take pronominal suffixes.1 Of the separate forms, $\text{ד\'נ"נ"ה}$, $\text{ת\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, are generally used with pronominal suffixes; $\text{ש\'נ"נ"ה}$, $\text{ש\'נ"נ"ה}$, $\text{ש\'נ"נ"ה}$, $\text{ש\'נ"נ"ה}$, and $\text{ש\'נ"נ"ה}$ are found only with suffixes; the rest of the list are never found with suffixes.

§ 180. $\text{ב}$: $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$ (Col. MS., M. Q. 18 a), $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$ (Keth. 52 b, Ned. 50 b, a. e., legal style), $\text{ט\'נ"נ"ה}$, $\text{ט\'נ"נ"ה}$ (R. H. 5 a, Sabb.

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140 b), (Col. MS., Pes. 90 a), (Col. MSS.), (legal style), (§183).

§181. is little used with prepositions: Qidd. 8b; Ber. 56 a; search it, Sir! Ned. 50 a. Instead of we find usually , which Col. MS., Pes. 93 b, writes and vocalizes . Notice also the by-form O. MS., Sabb. 105 b, a. e.; upon him, B. B. 12 b ( = ).

CONJUNCTIONS.

§182. but, however, a Hebraism. or, if, whether. either... or, whether... or. if, whether (§ 183). I grant if you were to say... then it would be right. either... or, whether... or. or, even if.

used like or used like q. v.—M. MS. and ed. Pesaro, A. Z. 55 a.

(2 M. MS., Yom. 30 b), now, then, pray. an exhortative and precative particle used with the imperative. For instead of cf. § 31.

a particle introducing direct speech = Hebr. ; found only in legal style.

(H. MS., B. M. 73 b), (Sabb. 152 b), (Yoma 57 a, Yalq. MS.) is a compound of if and , here. now, q. u., and is etymologically identical with Ethiopic 'enka. Generally used in the phrase if now! oh that! with the protasis or apodosis sometimes unexpressed.

1 . TG, ed. Harkavy, §55.
2 Cf. the German expression: sich über Etwas hermachen.
3 . ibid. 183.— akin to , and the Hebrew in in how, now, shall I act? HG, 410. This may, however, be identical with , both meanings being possible with the latter form, as Ethiopic 'enka and our show.
HI. MORPHOLOGY

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if, a Hebraism.

if in any way not, if not, but for, if indeed.

also; generally else... and also, even.

as... so.

even if, even, a Hebraism.

notwithstanding, although, though.

nevertheless, a Hebraism.

or (§ 31) so that, that, in order that; for, since.

for, because.

lest, perhaps.

then, of course, for sooth; but, is not it? this means to say; but. Often still.

since, because, a Hebraism.

therefore (= + + ) or still.

is that so now? well!

since, when, if, see and .

and; often introducing a question: but, is it indeed so?

There are also traces of the consecutive. Cf., e. g., , and let her be freed, Yeb. 19 a.

is used in peculiar way with is of opinion, without having any apparent force.

when, (= + ).

, , a postpositive particle having the force of and of . M. MS., Sabb. 4 a and he did not recollect whom they had allowed. Qidd. 48 a.

1 § 8, HG. 406; or not (= § 18) HG. 456. On the change of to e cf. Haupt, MJV., 22.

For its etymology see Jastrow’s Diction. s. v.

On this word see R. Duval, R. 14, 203-233; M. Lambert, ibid. IX., 200-301; M. Jastrow, ibid. XI., 185-188; Halévy, , p. s.

In later literature we find the Persian used for in the phrase . . . cf. T.G., ed. Harkavy, Index, s. v., and Letter of Sam, ha-Nagid II. 68, read: . . . . The word is also found in Neo-Syriac; cf. Sachau, op. cit., p. 38, Machau, op. cit., 161.

See on this : Geiger, Lehrbuch zur Sprache der Mishna, § 23, 2; and Sachau, Skizze, etc., p. 15.
read: הָאָֽמָּדָֽהֶֽ וּרְכָּמָּלָֽהֶֽ wherewith then, etc.? Id. M. MS., Taan. 7 b, H. MS., B. M. 67 b. MS. Vat. 117, B. M. 67 b נָהָֽזֶּלָֽהַֽיֶּֽ how then? M. MS., R. R. 29 a נָחָֽזֶּלָֽהַֽיֶּֽ who then? B. B. 10 a נָהָֽזֶּלָֽהַֽיֶּֽ, ibid. M. MS. נָהָֽזֶּלָֽהַֽיֶּֽ, ibid. H. and R. MSS. נָהָֽזֶּלָֽהַֽיֶּֽ. B. B. 111 a נָהָֽזֶּלָֽהַֽיֶּֽ; M. Q. 26 a, eds. id. and frequent in MSS. Cf. Ethiopic כֶּֽלָּה, כֶּֽלָּה. 1

if (shortened from דֶּלָֽה, or ... דֶּלָֽה) if, when. B. Q. 84 b, a. e. דֶּלָֽה if not, not.

(TF. 6) so that, in order that.— דֶּלָֽה lest. 2

(דֶּלָֽה + דֶּלָֽה) as soon as, after, since. 3

since.

in case, since, supposing.

from the fact that, since.

but, yet, however, nevertheless. 4

hence, it then follows.

before that, ere.

also, too, even, frequently preceded by דֶּלָֽה, q. v. 5

§ 183. דֶּלָֽה and דֶּלָֽה are often interchangeable so that, for instance, we may have דֶּלָֽה ... דֶּלָֽה, דֶּלָֽה ... דֶּלָֽה, דֶּלָֽה ... דֶּלָֽה, promiscuously. Col. MS., Zeb. 2 a a. e., has דֶּלָֽה for the usual דֶּלָֽה. דֶּלָֽה if, id., ibid. 4 b, 5 a; דֶּלָֽה id., ibid. 5 b.

§ 184. דֶּלָֽה is frequently contracted with the following word. This is especially the case with some standing expressions; as דֶּלָֽה, דֶּלָֽה, דֶּלָֽה, דֶּלָֽה. Col. MS., Zeb. 22 b, a. e., דֶּלָֽה for דֶּלָֽה. 6

1 In later literature: דֶּלָֽה, read: דֶּלָֽה. Letter of Sam. ha-Nagid, בַּשְׁרוּת נַאִיד, II., p. 65.
2 In later literature: דֶּלָֽה. HG., 63; idem, ibid. 24, 33; דֶּלָֽה. ibid. 73; דֶּלָֽה. 'Anan, quoted by Harkavy, MWJ., 1893, p. 226.
3 יָד הָֽלָֽה, MG. 11.
4 מגָּלָֽה, or מגָּלָֽה. HG. 473, 533. The word is a compound of the interrogative יָדָֽה and מגָּלָֽה; יָדָֽה. cf. Jastrow, s. v.
5 According to Dalman, Gram., p. 191, note 2, דֶּלָֽה is the first pers. sing. perf. of יָדָֽה to speak. The word is perhaps connected with 'Omanee Arabic יָדָֽה 'also, or with יָדָֽה to increase.
III. MORPHOLOGY

INTERJECTIONS.

§ 185. אָּ, אָּ, woe! alas! oh!

שֶׁיֶׁאָบָּ, אָּb come now, keep quiet! (Qidd. 70b). This particle is more frequent in Palestinian Arabic.

נַּהֲוֵ, go on! make haste! hurry up! quick! lively!

נַּהֲוֵ, woe! oh! alas!

נַּהֲוֵ, the camel-driver's call. נַּהֲוֵ, נַּהֲוֵ, נַּהֲוֵ, (V. L. Pes. 112b), נַּהֲוֵ (Col. MS. ibid.) the ox-driver's cries.

נַּהֲוֵ, נַּהֲוֵ, נַּהֲוֵ (V. L. ibid.) a cry to frighten away a lion.

נַּהֲוֵ, are given in Pes. 112b (cf. VL.) as sailor's cries. Cf. Syr. אַלִּים, אַלִּים.

נַּהֲוֵ an onomatopoetic word imitating the dripping of water.

נַּהֲוֵ very well! all right! The word is connected with Ethiopic lâhâja to be beautiful. Cf. Jastrow, s. v.

נַּהֲוֵ, נַּהֲוֵ, נַּהֲוֵ, ding-dong; an onomatopoetic word.

נַּהֲוֵ an imitation of bubbling water.

§ 186. נַּהֲוֵ, נַּהֲוֵ, נַּהֲוֵ, and their variants are evidently demonstrative pronouns, and their use as a means of urging on animals and warding off wild beasts is probably based on some superstitious notion no more apparent. Cf., however, Arabic זוּ, זוּ, תַּאַהַ, קַאַ, דַאַ, דַאַ דַאַ, דַאַ דַאַ, דַאַ דַאַ.

1 For the explanation of this particle I am indebted to Professor Haupt, who remarks: "The נַּהֲוֵ in נַּהֲוֵ נַּהֲוֵ is perhaps a cohortative particle, cf. Assyr. I, e. g., I ג נַּהֲוֵ נַּהֲוֵ come out, I rid נַּהֲוֵ נַּהֲוֵ go down, etc. Cf. Delitzsch, Assyr. Wb., p. 323, No. 190; Prot., 135; ZK., II., 389; ZL., I., 31; Assyr. Gram., § 145. It is possible that the נַּהֲוֵ in expressions like נַּהֲוֵ נַּהֲוֵ O Rabbi, נַּהֲוֵ נַּהֲוֵ נַּהֲוֵ נַּהֲוֵ, is the same particle. It is certainly not נ, i. e. it may be connected with the Arabic vocative particle נ. Also in Assyrian נ is used as a vocative particle like נַּהֲוֵ נַּהֲוֵ, e. g., I bell; cf. Hilprecht, Assyriaca, 1894, p. 52." From Saadya's commentary on the נַּהֲוֵ נַּהֲוֵ (ed. Lambert, p. 45) we see that at his time the Arabic form נַּהֲוֵ was in use, just as in modern Syriac. For its use in later Hebrew, cf. Derenbourg, Manuel du Léctrue, p. 189 (167) and Epstein, Eblad ha-Dáat, p. 58, cf. also נַּהֲוֵ on a Babylonian magic bowl, JSR.A., XII., 311.

2 נַּהֲוֵ occurs also in Neo-Syriac, Arabic and Kurdish (Lidzbarski, DLZ., 1896, Col 550) and has nothing to do with נַּהֲוֵ to live.

3 Perles, MWGJ, XXXVII., 10, finds in some of these words the names of ships.

4 נַּהֲוֵ, M. V., 328.