Lesson 6: The G Perfect Verb and Nominal Suffixes

Part 1.
Most Semitic languages attest a number of verbal stems or conjugations that communicate different basic concepts. In Aramaic, there are three basic stems, named either after what the Germans call it, or after the form of the stem in the third person, masculine singular (3ms) perfect form of the root הָלַךְ, and/or after its distinctive morphological feature:

The G-stem (i.e., Grundstamm) or the Pa‘al (לָלַךְ) --- The basic stem (used to express both transitive and intransitive actions).

The D-stem (i.e., Doppelstamm) or the Pa‘‘el (לָלַךְ) --- The stem used for factitive and fientive meaning, for verbs that convey the causing of a state: “to make broken”, “to make experienced.” These notions can be distinguished from those that are more purely transitive (“to make something break”, “to make someone experience”); the D-stem implies that a subject has been brought into a state of being. (Factive refers to verbs which are intransitive in the G-stem, but transitive in the D-stem; fientive refers to verbs that are transitive in the G-stem as well as the D-stem). Its distinctive morphological feature is the doubling of the middle root consonant, thus the German name of the root means “Double-stem”.

The H-stem or Haph‘el (לָלַךְ). This stem is associated with causation (hence it is sometimes called the Causative Stem). Its distinctive morphological feature is its prefix ה.

This stem, associated with causation, can be compared with the D-stem since both describe the transformation of things. While the D-stem describes bringing something into a state, where that something is essentially passive, the H-stem describes that something actively participating in an action.

Waltke and O’Connor’s An Introduction to Biblical Hebrew Syntax (pp. 355-357) offers an English example that helps to distinguish these various nuances of the Hebrew (and Aramaic) verbal system.

“Sarah flies the airplane” G-stem
“Sarah, [by herself,] gets the airplane flown” D-stem
“Sarah makes the airplane fly” H-stem

Because each of these stems is associated with a particular semantic nuance, it is often easy to reason, based on the basic meaning of the root and the associations of
each stem, what the meaning of a given root is in a given stem. It so happens, due to the limited nature of the preserved written Aramaic, few roots appear in all three stems. But, e.g., take the root associated with “perishing” תבש:  

In the G-stem it means “to perish” (an intransitive verb).  
In the D-stem it means “to put something into a state of ruin”.  
In the H-stem it means “to cause something to perish”, i.e., “to destroy”.  

Verbs of movement are also easy to predict, like תבש “to go down”  

In the G-stem it means “to go down” (an intransitive verb).  
In the D-stem it means “to bring into a state of being lower”.  
In the H-stem it means “to deposit” or “to cause something to go down”.  

There are also passive stems that correspond to these three basic stems:  

The Gp, G-passive, or Pa‘al (תבש)  
The Dp, D-passive, or Pu‘al (תבש)  
The Hp, H-passive, or Huph‘al (תבש)  

Of these, the G-passive is the most important, the most commonly used.  

In addition, there are three prefix-t stems, each corresponding to one of the three active stems, each usually expressing a reflexive notion or a passive notion. (This means that there are technically two ways to create a passive verbal form, one through the passive stems [Pa‘al, Pu‘al, Huph‘al], the other through the prefix-t stems.)  

The tG or Hithpa‘el (תבש)  
The tD or Hithpa‘al (תבש)  
The tH or Hithhaph‘al (תבש)  

Of these, only the tG and tD stems are found in Biblical Aramaic with any frequency.  

Each of these stems (G, D, H, Gp, Dp, Hp, tG, tD, tH), or conjugations, has a perfect form (expressing actions already completed, finished) and an imperfect form (expressing actions not yet completed), as well as participles, imperatives, and infinitives. We learn first the perfect. The 3ms form is the most important since it is the form of the verb listed in the dictionaries.
The following paradigm isolates the distinctive features of each form of the perfect.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>בּ</td>
<td>ד</td>
<td>(The forms of the 3fs and 1cs perfect are somewhat counter-intuitive, given that their etymological form is *katabat and *katabtu. Based on these forms, we would expect the first vowel to be /a/ not /i/. It is, in fact, /a/ in roots that begin with a guttural consonant. E.g., הָעַבְרָה “she made” and יָּבְרָה “she said”, יָּבְרָה “I made”, etc.)</td>
</tr>
<tr>
<td>3fs</td>
<td>בּ</td>
<td>ד</td>
<td></td>
</tr>
<tr>
<td>2ms</td>
<td>בּ</td>
<td>ד</td>
<td>(The shewa preceding the suffix in these forms represents the absence of a vowel: katabta / katabt, katabt̄. The final shewa in וֹבֵּר also represents the absence of a vowel.)</td>
</tr>
<tr>
<td>2fs</td>
<td>בּ</td>
<td>ד</td>
<td></td>
</tr>
<tr>
<td>1cs</td>
<td>בּ</td>
<td>ד</td>
<td>(The shewa preceding the suffix in this form represents the absence of a vowel: kitbet.)</td>
</tr>
<tr>
<td>3mp</td>
<td>בּ</td>
<td>ד</td>
<td></td>
</tr>
<tr>
<td>3fp</td>
<td>בּ</td>
<td>ד</td>
<td>(The shewa preceding the suffix in these forms represents the absence of a vowel: katabtn, katabtèn.)</td>
</tr>
<tr>
<td>2mp</td>
<td>בּ</td>
<td>ד</td>
<td></td>
</tr>
<tr>
<td>2fp</td>
<td>בּ</td>
<td>ד</td>
<td></td>
</tr>
<tr>
<td>1cp</td>
<td>בּ</td>
<td>ד</td>
<td>(The shewa preceding the suffix in this form represents the absence of a vowel: katabnā.)</td>
</tr>
</tbody>
</table>

Adding these suffixes to the stem of the D- or H-stem allows you usually to predict the correct form.

Thus, the 2fp suffix קַנְנַ + the base of the D-stem בּ = בּ קַנְנַ

Or, the 1cp suffix הוֹ + the base of the H-stem בּ = הוֹ בּ (Note that while both forms contain the sequence --וּו-- it represents something slightly

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different in each case. The dot in the *taw* in the D-stem form indicates that the middle consonant is doubled. In the H-stem form, the dot in the *taw* indicates only that it is pronounced "hard". The above D-stem form would be transcribed katteḇten, while the H-stem form would be transcribed hakteḇnā.

**Exercise 6a.**

Understanding the suffixes attached to the G-stem perfect and understanding the basic principles of vowel reduction, allows you to predict often what the verbal forms will look like in the D- and H-stems.

Fill out the chart below for the verb בָּלָה; consult the Answer Appendix as needed.

<table>
<thead>
<tr>
<th></th>
<th>G-Perfect</th>
<th>D-perfect</th>
<th>H-perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>3fs</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>2ms</td>
<td>בָּלָה / בָּלָה</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>2fs</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>1cs</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>3mp</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>3fp</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>2mp</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>2fp</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
<tr>
<td>1cp</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
<td>בָּלָה</td>
</tr>
</tbody>
</table>

In some cases the G-perfect verbs have a short /i/ vowel, where בָּלָה has a short /a/ vowel. So, e.g., the G-3ms perfect of the verb indicating ability looks like this: בָּלָה ("he was able"). Similarly, with the verb indicating sitting, בָּלָה ("he sat").
Occasionally verbs will have /e/ (ے), instead of /i/, or /a/. But, these verbs (like סְלֹם) are otherwise analogous in their paradigm to סְלֹם and יחֵל. Verbs like סְלֹם even have the same vowel in their 3mp and 3fp forms as יחֵל and יחֵל.

**Exercise 6b.**

Parse the following forms (indicating stem, person, gender, number, and root) and fill in the blanks:

- **לָלָּל** ("_____ came up")
- **לָלָל** ("_____ salted")
- **לָלָל** ("_____ sent")
- **לָלָל** ("_____ inquired")
- **לָלָל** ("_____ found")
- **לָלָל** ("_____ sat")

**Part 2:**

Instead of using independent pronouns to indicate possession (as in English "my", "your", "her"), Aramaic uses suffixal pronouns. Because Aramaic distinguishes between masculine and feminine genders and between singular and plural in the 2nd and 3rd persons, this means that you can have a masculine noun (like "king") with a 2nd person feminine plural possessive pronoun ("your king"). In order to disambiguate the "your" in the translation I include a parenthetical identification of gender and number: "your (fp) king". (This, of course, does not imply that the king is either feminine or plural.)

The addition of pronominal suffixes to nouns follows the rather simple principles illustrated so far. If you know the suffixes and the absolute, construct, and emphatic/determined forms of the noun, you can usually predict the form of the suffixed noun.

Often, if confused, one can take the emphatic/determined form of the noun and subtract the נ , ending (or the נ : ending for masculine plural nouns) and then supply the appropriate suffix to this form.

- "the scribe" סִיבָן → דָּסָּל * → דָּסָּל "my scribe"
- "the letter" ספר → ספר → ספר "your letter"

This technique does not work for some nouns, especially in relation to the 2mp, 2fp, 3mp, and 3fp suffixes (see the note c beneath the chart).
Note that for this and the following charts, the footnotes to the words in the first column apply to the analogous forms in the other columns.

<table>
<thead>
<tr>
<th>const/emph. form</th>
<th>ms noun</th>
<th>ms noun</th>
<th>fs noun</th>
<th>fs noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs “my”</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
</tr>
<tr>
<td>2ms “you”</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
</tr>
<tr>
<td>2fs “you”</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
</tr>
<tr>
<td>3ms “his”</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
</tr>
<tr>
<td>3fs “her”</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
</tr>
<tr>
<td>1cp “our”</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
</tr>
<tr>
<td>2mp “your”</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
</tr>
<tr>
<td>2fp “your”</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
</tr>
<tr>
<td>3mp “their”</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
</tr>
<tr>
<td>3fp “their”</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
<td>לְשֹׁנַה</td>
</tr>
</tbody>
</table>

a The shewa in this form is pronounced.
b The accent is over the next-to-last syllable.
c Note the dot in the final heh, which distinguishes the 3fs pronoun from the marker of the feminine noun.
d The suffix could also be נ—
e The suffix of the 2mp, 2fp, 3mp, and 3fp pronouns includes a shewa that represents the absence of a vowel when the preceding vowel is short (סְפַרְמָן, מִלְּכֶם), and a murmured vowel when the preceding vowel is long (סְפַרְמָן, מִלְּכֶם) or when another shewa that represents the absence of a vowel comes right before it (סְפַרְמָן, מִלְּכֶם). Whether or not the shewa represents the absence of a vowel, the following kaph is always spirantized or pronounced “soft”. Thus, for “your scribe” we have סְפַרְמָן (סְפַרְמָן), for “your word” מִלְּכֶם (מִלְּכֶם), for “your God” מִלְּכֶם (מִלְּכֶם), for “your king” we have מִלְּכֶם (מִלְּכֶם), for “your land” מִלְּכֶם (מִלְּכֶם). Notice that the basic form of the noun before the 2mp, 2fp, 3mp, and 3fp suffix is usually the form of the noun in the construct singular: סְפַרְמָן, מִלְּכֶם, מִלְּכֶם, though the form of “your (2mp) king” is similar to the emphatic/determined form of the noun מִלְּכֶם (the const. sing. of “king” being מִלְּכֶם). Similarly, the form of “your (mp) silver” would be מִלְּכֶם (מִלְּכֶם), not מִלְּכֶם.
*kəsapkōm, and “your (mp) book” would be ספרות (siprōkōm), and “your (mp) servant/slave” would be עבדה (`ābdakōm).

The suffix could also be ֳל.

Exercise 6c.
Transliterate and translate the following forms:

<table>
<thead>
<tr>
<th>1cs “my”</th>
<th>2ms “you”</th>
<th>2fs “you”</th>
<th>3ms “his”</th>
<th>3fs “her”</th>
<th>1cp “our”</th>
<th>2mp “your”</th>
<th>2fp “your”</th>
<th>3mp “their”</th>
<th>3fp “their”</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָבָה</td>
<td>אָבָה</td>
<td>אָבָה</td>
<td>אָבָה</td>
<td>אָבָה</td>
<td>אָבָה</td>
<td>אָבָה</td>
<td>אָבָה</td>
<td>אָבָה</td>
<td>אָבָה</td>
</tr>
</tbody>
</table>

Feminine plural nouns take the same suffixes in essentially the same way.

<table>
<thead>
<tr>
<th>const./emph. form</th>
<th>fp noun</th>
<th>fp noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָבָה</td>
<td>סְפַרְתָּה</td>
<td>מִלְכָּה</td>
</tr>
<tr>
<td>אָבָה</td>
<td>סְפַרְתָּה</td>
<td>מִלְכָּה</td>
</tr>
<tr>
<td>אָבָה</td>
<td>סְפַרְתָּה</td>
<td>מִלְכָּה</td>
</tr>
<tr>
<td>אָבָה</td>
<td>סְפַרְתָּה</td>
<td>מִלְכָּה</td>
</tr>
<tr>
<td>אָבָה</td>
<td>סְפַרְתָּה</td>
<td>מִלְכָּה</td>
</tr>
<tr>
<td>אָבָה</td>
<td>סְפַרְתָּה</td>
<td>מִלְכָּה</td>
</tr>
<tr>
<td>אָבָה</td>
<td>סְפַרְתָּה</td>
<td>מִלְכָּה</td>
</tr>
<tr>
<td>אָבָה</td>
<td>סְפַרְתָּה</td>
<td>מִלְכָּה</td>
</tr>
<tr>
<td>אָבָה</td>
<td>סְפַרְתָּה</td>
<td>מִלְכָּה</td>
</tr>
<tr>
<td>אָבָה</td>
<td>סְפַרְתָּה</td>
<td>מִלְכָּה</td>
</tr>
</tbody>
</table>

*The shewa in this word represents a murmured vowel since the preceding vowel is long: E.g., 'īggarātakōm.

b The suffix could also be ֳל.

c The suffix could also be ֳל.
Masculine plural nouns take slightly different suffixes, but in essentially the same way. A *yodh* appears as part of each suffix, except for in the 3ms suffix. This *yodh* is pronounced only in the 1cs suffix as part of the diphthong /ay/; it is not pronounced in the other forms. In an earlier stage of Aramaic it was pronounced, but now it simply helps to graphically differentiate these suffixes from those used on the singular and feminine plural nouns.

<table>
<thead>
<tr>
<th></th>
<th>mp noun</th>
<th>mp noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>const./emph. form</td>
<td>לִשְׁנֵיהֶנָּו / לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו / לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>1cs “my”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>2ms “you”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>2fs “you”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>3ms “his”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>3fs “her”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>1cp “our”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>2mp “your”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>2fp “your”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>3mp “their”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>3fp “their”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
</tbody>
</table>

^a The shewa in this form is pronounced.
^b The *yodh* of the suffix is not pronounced.
^c The accent is over the next-to-last syllable.
^d Note the strange form of the 3ms pronoun.

As might be obvious, feminine nouns that follow a masculine paradigm in the plural, take the suffixal pronouns as if the word were a masculine noun.

<table>
<thead>
<tr>
<th></th>
<th>fs noun</th>
<th>fp noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>const./emph. form</td>
<td>לִשְׁנֵיהֶנָּו / לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו / לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>1cs “my”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>2ms “you”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>2fs “you”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>3ms “his”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
<tr>
<td>3fs “her”</td>
<td>לִשְׁנֵיהֶנָּו</td>
<td>לִשְׁנֵיהֶנָּו</td>
</tr>
</tbody>
</table>
Because the mem in this word is doubled (as indicated by the dot), the shewa must represent a murmured vowel.

Exercise 6d.
Consider the following examples and then write the words beneath these in Aramaic:

his slave (אָבִיךָ)
her son (אָבִיהָ)
our kings (אֲבָלֵיכֶם)
their kingdom (אֲבָלוּאָה)
his words (אֲבָלוּאָה)
my letter (אָבָלוּאָה)
your (masc. sing.) nation (אֲבָלוּאָה)
your (fem. pl.) crimes (אֲבָלוּאָה).

1. my slaves
2. our sons (remember the unpredictable plural to this word)
3. your (fem. sing.) king
4. their (masc.) kingdoms
5. her word
6. your (masc. sing.) letter
7. our nations (remember the unpredictable plural)
8. my crimes
9. his illumination
10. their (fem.) greatness
11. your (fem. pl.) judges
12. his needs
Part 3:
Syntax of "םֵּֽמָּר".
In Aramaic, one can express a genitive relationship between two words through the construct state, as already discussed above. In addition, one can express a genitive relationship through the particle, "םֵּֽמָּר", which might be translated "of" in the following cases. Thus, the expression "the son of the king" might be expressed with either

the construct state: בֶּרֶם מֶלֶךְ

or

the particle בֶּרֶם דֶּי מֶלֶךְ:

Quite often in Aramaic one encounters an expanded version of this second construction, in which the first word has a 3rd person possessive suffix on it, agreeing in number and gender with the word that follows the בֶּרֶם. This seems redundant to the English reader, but makes good Aramaic. This allows a third way to express the same phrase "the son of the king":

בֶּרֶם דֶּי מֶלֶךְ

Here, the 3ms suffix on בֶּרֶםagree in number and gender with the word "king". Note that although the more literal translation is "his son of the king", this is not idiomatic in English and so this Aramaic construction should never be translated this way. Rather, your translation should always be in idiomatic, comprehensible English.

Consider the plural forms of the same expression:

a. "the sons/children of the king":
בֶּרֶם מֶלֶךְ
בֶּרֶם דֶּי מֶלֶךְ
בֶּרֶם נוֹדֶה דֶּי מֶלֶךְ
b. “the sons/children of the kings”

בָּנוֹת הַמֶּלֶךְ

כִּנְוֶה דְּיַהֲנָבְנִי
c. “the son of the kings”

בֶּר הַמֶּלֶךְ

כִּנְוֶה דְּיַהֲנָבְנִי

ברוד ה די מלבניא (This form of son is unattested, but here based on the analogous form in Syriac: bērhôn.)

The particle ℜ (and its alternate form ℜ) also functions as a relative pronoun, translated into English either as “who”, “whose”, “whom”, “which”, “that”, “that which”, “where”, depending on the context. E.g., note the following usages from the single verse of Daniel 2:11:

מִלְכָּה דְּיַהֲנָבְנִי שָׁאֵל נוֹרָה

אֶלְמַה יָאַלִּי דְּיַהֲנָבְנִי חָוַת קַז מַלֶּכֶת

לְהֹ מִלְכָּה דְּיַהֲנָבְנִי שָׁאֵל נוֹרָה

“The matter (lit. “word”) that the king requests (is) hard. Another there is not who can explain it before the king, except gods whose dwellings are not among mortals.”

The English word “whose” usually denotes a possessive or genetive relationship. Notice that in Aramaic such a relationship is indicated by ℜ + noun + possessive suffix: ℜ + דָּוֹד + קָדוֹד.

In addition, ℜ can be used as a conjunction to connect phrases together, especially after verbs of knowing, saying, or perception, like English “that” in “I know that you are buying time,” or “I said that I would find it,” the former of which is a direct quotation from Daniel 2:8:
“I know that you are buying time.”

The extremely versatile particle ‘l can also indicate direct speech, especially when it follows a verb for speaking. In these cases it is not translated. Because it can also mean “that” after verbs of speaking, there is sometimes ambiguity as to whether the particle is indicating direct or indirect speech.

Exercise 6e.
Write in Aramaic the following phrases using the third manner of expressing the genetive with the suffixed pronoun.

1. the decrees of the kings
2. the servants/slaves of the nation
3. the scribes of the land
4. the needs of the children
5. the crimes of those serving God
6. the request of the one sending the letter

7. The judges of the nation made an image of the old king. They said to their children (use יָד for “to”): “We are writing in our language (for “in” use ב; for “language” use the word for “tongue”).

Exercise 6f.
Translate the following passage from Ezra 5:11-12, vocalizing the two unpointed forms. For words you do not know, use the vocabulary list that follows the passage.
Vocabulary:

Nouns:

יְסָרָה = “father” (Pl. with 1cp suffix: יְסָרָה = “our fathers” --- see the next lesson for this word and its strange forms.)

ירָא = “judge” m.

ירָא = the 3mp independent pronoun “they”. This form is peculiar to the book of Ezra; elsewhere it is יִרְאֶה and יִרְאֶה.

יָדָה = “hand” f.

יָדְתָּן = “Chaldaean” (emph./det.: יָדְתָּן = “the Chaldaean”) --- see the next lesson for the forms of gentilic nouns.

ירָע = “slave” or “servant” (emph./det.: יִרְעֶה), m.

ירָע = “heavens” (emph./det.: יִרְעֶה) m.

Verbs (Verbs are always listed in their G-3ms perfect form):

יְשָׁנָה = “to give”

יְשָׁנָה = “to be able”

יְשָׁנָה = “to sit”

יְשָׁנָה = “to come up”

יְשָׁנָה = In H-stem: “to anger”

Particles

ירָע = “but”, “except”

ירָע = “because”