

Lesson 11: Weak Verbs II: Second and Third-Weak Roots

Part 1.

Second-*yodh* and -*waw* verbs.

Originally, *yodh* and *waw* functioned as discrepant root consonants, independent of each other. However, as Aramaic developed, the two consonants, especially as they appeared in the middle or at the end of a root, merged together, so that now it is often difficult to discern whether a root had a *waw* as its original second consonant, or a *yodh*. In general, the G-perfect of these roots has a long /ā/ in the first syllable (קָמַת), while the G-imperfect has a murmured vowel after the prefixed y- or t- and a long /ū/ in the second syllable (יְקוּמַת). It is a consistent feature of verbs of this type to carry a murmured vowel or half-vowel beneath any prefixed element.

The D-stem has usually a *yodh* as the second consonant, which never disappears. The form of these verbs in the D-stem is identical to that of the strong verb.

The H-stem prefix to the perfect is הִקְמַת. The vowel of the second syllable is either /ī/ or /ē/ (..) (הִקְמַת or הִקְמַת). The prefix element to the H-stem imperfect usually carries just a murmured vowel, as in the G-stem. The H-imperfect is distinguished from the G-imperfect through the vowel of the second syllable, which is /ī/ (יְקוּמַת). Occasionally, other forms of the H-imperfect appear, having the pattern of יְהִקְמַת and its Aphel variant יְהִקְמַת.

Because the verbal forms of this type of root are characterized by long vowels, the paradigms are somewhat predictable. Note that the next-to-last syllable often carries the stress in these forms.

	G-Perfect	G-Imperfect	H-Perfect	H-Imperfect
3ms	קָמַת	יְקוּמַת	הִקְמַת	יְהִקְמַת / יְהִקְמַת / יְהִקְמַת
3fs	קָמַת	תְּקוּמַת	הִקְמַת	תְּהִקְמַת / etc.
2ms	קָמַת (qāmtā)	תְּקוּמַת	הִקְמַת	תְּהִקְמַת / etc.
2fs	קָמַת (qāmtī)	תְּקוּמַת	הִקְמַת	תְּהִקְמַת / etc.
1cs	קָמַת	אֶקְמַת	הִקְמַת	אֶהִקְמַת / etc.
3mp	קָמוּ	יְקוּמוּ	הִקְמוּ	יְהִקְמוּ / etc.
3fp	קָמוּ	יְקוּמוּ	הִקְמוּ	יְהִקְמוּ / etc.
2mp	קָמוּ (qomtūn)	תְּקוּמוּ	הִקְמוּ	תְּהִקְמוּ / etc.
2fp	קָמוּ (qomtēn)	תְּקוּמוּ	הִקְמוּ	תְּהִקְמוּ / etc.
1cp	קָמוּ	נְקוּמוּ	הִקְמוּ	נְהִקְמוּ / etc.

The G-participles sometimes have *yodh*, sometimes *'aleph* as the middle consonant:

	G-stem	G-stem passive	H-stem (Haphel)
m.s.	קָאֵם	קִים	מְקִים / מְהִקִּים / מְקִים
f.s.	קְיָמָה	קִימָה	מְקִימָה
m.p.	קְיָמִין	קִימִין	מְקִימִין
f.p.	קְיָמַן	קִימַן	מְקִימַן

The imperatives, based on the imperfect forms, are not that surprising, nor are the infinitives:

	G-stem inv.	H-stem inv. (Haphel)
m.s.	קֹום	הִקִּים
f.s.	קְיָמִי	הִקִּימִי
m.p.	קְיָמוּ	הִקִּימוּ
f.p.	קְיָמַה	הִקִּימַה
Infinitive	מְקָם	הִקְמָה

Other Idiosyncracies:

Some second-*yodh/waw*, roots (like שִׁים “to set”) have G-perfect forms like those listed above (שָׁם, שָׁמַת, etc.) but have G-imperfects with a long /ī/ (יִשִּׁים), which, of course, look for all the world like H-imperfects. Further confusing things is that the G-3ms passive perfect would look identical to the G-m.s. passive participle: שִׁים.

The tG and tD forms of these roots typically have a doubled t-prefix. Thus, in the imperfect יִתְשָׁם (yittəšām).

Exercise 11a

Translate this slightly simplified version of Ezra 5:6-10; the first verse you have already seen before.

6.

פִּרְשָׁגֵן אֲגֵרְתָא דִּי־שְׁלַח תִּתְּנִי פִּחַת עֵבֶר־נְהָרָא
... וּבְנֹתָהּ אֲפִרְסְכֵיָא דִּי בְעֵבֶר־נְהָרָא עַל דְּרִיּוֹשׁ מְלָכָא

7.

פִּתְגָמָא שְׁלַחוּ עֲלוּהִי
וּבְדָנָה פְּתִיב בְּגִוְיָה
לְדְרִיּוֹשׁ מְלָכָא שְׁלָמָא כֻּלָּא

8.

יָדִיעַ לְהוּא לְמֶלְכָא דִּי־אֲזִלְנָא לִיהוּד מְדִינְתָא
לְבֵית אֱלֹהֵא רַבָּא
וְהוּא מִתְּבַנָּא אֲבַן גָּלִל ...
וְעִבִידְתָּא דָךְ אֲסַפְרָנָא מִתְּעַבְדָּה וּמִהַצְלָחָה בִּידְהֶם

9.

אֲדִין שְׁאַלְנָא לְשַׁבְיָא אֵלֶךְ בְּנֹמָא
אֲמַרְנָא לְהֶם
מִן־שָׁם לְכֶם טַעַם בֵּיתָא דְנָה לְמִבְנָא
וְאֲשַׁרְנָא דְנָה לְשַׁכְלָלָה

10.

וְאֵרַף שְׁמֵהֶתְהֶם שְׁאַלְנָא לְהֶם לְהוֹדְעוּתְךָ
דִּי נִכְתָּב שְׁם־גְּבַרְיָא דִּי בְּרֵאשִׁיָּהֶם

Consider the following:

In the first line of verse 6, the name of the governor is תִּתְּנִי .

In the second line of verse 6, the word אֲפִרְסְכֵיָא appears to be a gentilic word, due to the characteristic plural emphatic/determined ending for this type of word. However, it is understood as a common word, meaning “officials”.

In the the second line of verse 7, the object of the verb שְׁלַח precedes the verb. This word order (Object + Verb + Subject) is typical of Biblical Aramaic. The phrase בְּדָנָה is made up of a preposition (בְּ) plus the demonstrative pronoun

(ܗܢܗ= “this”). The phrase is translated variously “as follows” in the NRSV and New Jerusalem Bible, and as “thus” in the KJV. The phrase implies that what follows (in the third line of verse 7) is a quotation of the letter itself. In the third line of verse 7, the closing two words are the salutation to Darius.

In the first line of verse 8, ܠܝܗܘܕܐ is the preposition ܠ plus the place name ܝܗܘܕܐ. In the third line of verse 8, the phrase ܐܘܢ ܗܘܢܐ ܗܘܐ is a noun phrase that indicates the material “out of” which the temple was built.

In the fourth line of verse 9, the phrase ܠܫܫܝܘܢܐ is made up of the preposition ܠ plus the Shaphel infinitive of ܠܠܐ. The Shaphel is a rare conjugation in Biblical Aramaic, essentially like the Haphel (or, Aphel), indicating causation.

In the first line of verse 10, the phrase ܠܗܘܕܐܘܬܐ is made up of the preposition ܠ plus the Haphel infinitive of ܕܥܐ plus the 2ms object suffix, “you”. When an infinitive is in construct with a following word or when it is followed by a suffix it takes the ܗܐ- ending.

Part 2.

Third-*yodh*, *waw*, and *'aleph* verbs.

Roots that originally ended with either *yodh*, *waw*, or *'aleph* have a variety of forms due to the fact that the original *yodh*, *waw*, or *'aleph* was no longer pronounced. Typically, in the G-3ms perfect, the verb forms from roots with an original *yodh* or *waw* end in ܗ in Biblical Aramaic and later dialects, or sometimes ܚ (since the two consonants were often used interchangeably). And for this reason, the roots are often listed in dictionaries with ܗ as their final consonant, and are sometimes referred to as “third-*heh* roots”; nevertheless, imperfect forms that lack suffix typically end with an ܚ: ܚܒܢܐ. Roots that originally ended with an *'aleph* are listed with this root consonant in the dictionaries and this consonant often does appear in the G-3ms perfect and imperfect forms. All the same, many forms of these verbs do not attest a ܗ or an ܚ. The result is that learning the paradigm of these weak verbs is essential.

The typical root used to illustrate this paradigm is the one indicating “building”: ܒܢܐ. In the G-stem, the perfect, imperfect, imperative, and passive perfect have the following forms.

	G-Perfect	G-Imperfect	G-Imperative	G-Passive Perfect
3ms	בְּנָה	יִבְנֵא		בְּנִי
3fs	בְּנַת	תִּבְנֵא		?
2ms	בְּנֵיתָ (bənaytā)	תִּבְנֵא	בְּנִי	?
2fs	בְּנֵיתִי (bənaytīʾ)	תִּבְנִין *	?	?
1cs	בְּנִית	אִבְנֵא		?
3mp	בְּנוּ	יִבְנוּ		בְּנִין
3fp	בְּנָה *	יִבְנִין		?
2mp	בְּנֵיתוּן	תִּבְנוּן	בְּנוּ	?
2fp	בְּנֵיתִן	תִּבְנִין	?	?
1cp	בְּנֵיא	נִבְנֵא		?

Because the corpus of Biblical Aramaic is so small, many forms do not occur. But, the above chart illustrates some of the peculiarities of this type of verb. The *yodh/waw* that has disappeared in the G-3ms perfect form appears uniformly as a *yodh* in the G-2ms, 2fs perfect forms, as well as in the G-3fp, 2fp imperfect forms.

The masculine plural forms in the perfect, imperfect, and imperative are all characterized by the final ךְ- (or, ךְּ-) ending. This will help you to distinguish roots with an original *yodh/waw* as a third root-consonant and roots with a *yodh/waw* as a second root-consonant; compare קָמַךְ (G-3mp perf.), יִקְוֵמוּךְ (G-3mp imperf.), קְוֵמוּךְ (G-m.s. imperative).

For the G-passive perfect, note that there are only two forms attested. The 3ms form is identical to the G-m.s. imperative. As will be seen in the following chart, the ending of this form, ךְּ , bears a similarity to the ending of D-3ms perfect and the D-m.s. imperative. The G-passive 3mp perfect also bears an ending, ךְּ , that is similar to the ending on the D- and H-3mp perfects.

	D-Perfect	D-Imperfect	D-Imperative
3ms	בְּנִי	יִבְנֵא	
3fs	בְּנִית * בְּנִיתָ	תִּבְנֵא	
2ms	בְּנִיתָ	תִּבְנֵא	בְּנִי
2fs	בְּנִיתִי	תִּבְנִין *	?
1cs	בְּנִיתָ	אִבְנֵא	
3mp	בְּנִיו	יִבְנִין	
3fp	בְּנֵיהָ *	יִבְנִין	
2mp	בְּנִיתוֹן	תִּבְנִין	בְּנוּ
2fp	בְּנִיתֵן	תִּבְנִין	?
1cp	בְּנִינֵא	נִבְנֵא	

Notice that although the D-3mp perfect ends in יוֹ -, the D-m.p. imperative ends in וּ -, and the D-3mp, 2mp imperfect end in ין -.

	H-Perfect	H-Imperfect	H-Imperative	H-Pass. Perfect, from the root אָתָה
3ms	הִבְנִי	יִהְבֵּא or יִבְנֵא		?
3fs	הִבְנִית * הִבְנִיתָ	תִּהְבֵּא or תִּבְנֵא		הִתְבִּית
2ms	הִבְנִיתָ	תִּהְבֵּא etc.	הִבְנִי	?
2fs	הִבְנִיתִי	תִּהְבֵּין *	?	?
1cs	הִבְנִיתָ	אִהְבֵּא		?
3mp	הִבְנִיו	יִהְבֵּין		הִתְבִּיו
3fp	הִבְנֵיהָ *	יִהְבֵּין		?
2mp	הִבְנִיתוֹן	תִּהְבֵּין	הִבְנוּ	?
2fp	הִבְנִיתֵן	תִּהְבֵּין	?	?
1cp	הִבְנִינֵא	נִהְבֵּא		?

The H-stem has many of the same endings as the D-stem.

The participles, especially for the G-stem, also offer problems due to their idiosyncracies.

	G-Participle	G-Passive Part.	D-Part./Pass. Part.	H-Part./Pass. Part.
m.s.	בְּנֵה	בְּנֵה	מְבִנֵי / מְבִנֵּא *	מְהִבְנֵי / מְהִבְנֵּא *
f.s.	בְּנֵיהָ	בְּנֵיהָ	מְבִנֵּיהָ	מְהִבְנֵּיהָ
m.p.	בְּנִין	בְּנִין	מְבִנִין	מְהִבְנִין
f.p.	בְּנִין	בְּנִין	מְבִנִין	מְהִבְנִין

The only distinction between G-f.s., f.p. participles and the G-f.s., f.p. passive participles appears in the first vowel, ָ versus ֹ .

The only distinction between the D-participles and the D-passive participle would appear in the m.s. form, though the D-m.s. passive participle does not occur. As in the paradigm for the regular root **כתב** the other forms of the D-participle are identical. The same holds true for the distinction between the H-participles and the H-passive participles. The H-participles may also appear without the *heh*, i.e., as A-participles (Aphel-participles): **מבנא**, etc.

The infinitives are somewhat more predictable.

G-stem infinitive
מבנא

D-stem infinitive
בנאיה

H-stem infinitive
הבנאיה

Exercise 11b

Translate this slightly simplified version of Ezra 5:11-13; several of the verses you have already seen before.

11.

וכנמא פתגמא התיבונא למאמר
אנחנא המו עבדוהי דייאלה שמיא וארעא
ובנין ביתא דיייהוה בנה מקדמת דנה שנין שניאן...

12.

להן מן-די הרגזו אבהתנא אלה שמיא
יהב המו ביר נבוכדנצר מלך-בבל כשדיא
וביתה דנה סתרה ועמה הגלי לבבל

13.

ברם בשנת חדה לכורש מלכא די בבל
כורש מלכא שם טעם ביתאלהא דנה למבנא

Consider the following:

In the first line of verse 11, the word **התיבונא** is the H-3mp perfect of **תוב**, with a 1cp object suffix, “to us”.

In the third line of verse 12, the word סַתְרָהּ is the G-3ms perfect of סַתַּר plus the 3ms object suffix, “it”.

Part 3.

Verbs whose second and third root-consonants are the same consonant.

Some roots, like עַלַּל (“to enter”), have the same letter for their second and third consonants. This produces verbal forms that one would not expect, especially for the G- and H-stems. (The D-stem for these types of roots is regular.)

	G-Perfect	G-Imperfect	H-Perfect	H-Imperfect
3ms	עַל	יַעַל (ye‘‘ōl)	הַעַל / הַנְעַל	יַהַעַל / יַעַל
3fs	עַלְתָּ	תַעַל	תַהַעַלְתָּ / הַנְעַלְתָּ	תַהַעַלְתָּ / תַעַלְתָּ
2ms	עַלְלִיתָ	תַעַל	תַהַעַלְתָּ / etc.	תַהַעַלְתָּ / etc.
2fs	עַלְלִיתִי	תַעַלִּין	תַהַעַלְתִּי	תַהַעַלְתִּין
1cs	עַלְתָּ	אֶעַל	תַהַעַלְתָּ	אֶהַעַלְתָּ
3mp	עַלּוּ	יַעַלּוּן	הַעַלּוּ	יַהַעַלּוּן
3fp	עַלְהֵן	יַעַלְןָ	תַהַעַלְהֵן	יַהַעַלְןָ
2mp	עַלְלִיתוּן	תַעַלּוּן	תַהַעַלְתּוּן	תַהַעַלְוּן
2fp	עַלְלִיתֵן	תַעַלְנָן	תַהַעַלְתֵן	תַהַעַלְנָן
1cp	עַלְלִנָּא	נַעַל	הַעַלְנָא	נַהַעַל

The characteristic feature of this type of root is that when a prefix is added, the first of the two identical consonants assimilates to the first consonant of the root. In other words, in the case of עַלַּל, the first *lamed* is assimilated into the preceding ‘*ayin*; we could represent the G-3ms imperfect in transliteration: ye‘‘ol. This form is derived from an earlier form *ye‘lol or *יַעַלְלָ*. Similarly, the H-3ms perfect could be represented ha‘‘el and the H-3ms imperfect yəha‘‘el, though in an earlier stage of Aramaic they would have been, respectively, *ha‘lel and *yəha‘lel (הַעַלְלָ* and יַהַעַלְלָ*).

Sometimes, the doubling of a consonant, as in the double ‘*ayin* of ha‘‘el, is replaced by the sequence *nun*+consonant, so that we have han‘el, instead of ha‘‘el. Scholars dispute amongst themselves whether or not this *nun* was actually pronounced, and, if so, why it appears in some forms and not others. For the beginning student, it is easiest to assume that it was pronounced and so to pronounce the *nun* when he or she comes across such a form.

Based on what you have just learned, the imperatives, participles, and infinitives are not difficult to understand.

Participles

	G-stem	G-stem passive	H-stem (Haphel)	H-passive
m.s.	עָלַל	עָלִיל	מְהַעֵל	מְהַעֵל
f.s.	עָלָה	עָלִיָּה	מְהַעֵלָה	מְהַעֵלָה
m.p.	עָלִין	עָלִילִין	מְהַעֵלִין	etc.
f.p.	עָלָן	עָלִילָן	מְהַעֵלָן	

Imperatives

	G-stem	H-stem (Haphel)
m.s.	עַל	הַעֵל
f.s.	עַלִּי	הַעֵלִי
m.p.	עַלּוּ	הַעֵלוּ
f.p.	עַלְּהֵי	הַעֵלְּהֵי

Infinitive	מַעֵל	הַעֵלָה
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Exercise 11c.

Given what you have learned about the verbal forms, vocalize the following two-consonant verbal form according to the various parsings. Check your list against the one in the Answers Appendix:

דַּנּוּ

1. as a G-3mp perfect from דַּנּוּ (G: “to judge”)
2. as a G-3mp perfect from the imaginary root *דַּנְה*
3. as a G-m.p. imperative from the imaginary root *דַּנְה*
4. as a G-m.p. imperative from the imaginary root *דַּנּוּ (G-3ms imperfect: *דַּנּוּ).
5. as a G-m.p. imperative from the imaginary root *דַּנּוּ (G-3ms

imperfect: *יִדְּוּן*).

6. as a G-3mp perfect from the imaginary root *דִּנְנָ*

7. as a G-m.p. imperative from the imaginary root *דִּנְנָ* (G-3ms

imperfect: *יִדְּוּן*.)

Exercise 11d.

Translate this slightly simplified version of Ezra 5:14-17; the last verse you have already seen before.

14.

וְאִי מְאֲנִיָּא דִּי-בֵית־אֱלֹהָא דִּי דְהָבָא וְכִסְפָּא
דִּי נְבוּכַדְנֶצַּר הִנְפִּיק מִן-הֵיכְלָא דִּי בִירוּשָׁלַם
וְהֵיכַל הַמּוֹ לְהֵיכְלָא דִּי בָבֶל
הִנְפִּיק הַמּוֹ פּוֹרֶשׁ מִלְכָּא מִן-הֵיכְלָא דִּי בָבֶל
וַיְהִיבוּ לְשֶׁשֶׁבַצָר ... דִּי פָחָה שְׁמָה

15.

וְאִמְרֵ-לָהּ אֵל מְאֲנִיָּא שְׂא אֶזְל־חַחַת הַמּוֹ בְּהֵיכְלָא דִּי בִירוּשָׁלַם
וּבֵית אֱלֹהָא יִתְבַּנָּא עַל-אַחֲרָה

16.

אֲדִין שֶׁשֶׁבַצָר דִּךְ אַתָּה יְהִב אֲשֵׁיָא דִּי-בֵית אֱלֹהָא דִּי בִירוּשָׁלַם
וּמִן-אֲדִין וְעַד-כֶּעַן מִתְבַּנָּא וְלֹא שְׁלִים

17.

וּכְעַן הֵן עַל-מִלְכָּא טָב
יִתְבַּקֵּר בְּבֵית גִּנְנִיָּא דִּי מִלְכָּא תְמָה דִּי בְּבָבֶל
הֵן אִיתִי דִּי-מִן-פּוֹרֶשׁ מִלְכָּא שִׁים טַעַם לְמִבְנֵי בֵית אֱלֹהָא דִּי בִירוּשָׁלַם
וְרַעוּת מִלְכָּא עַל-דְּנָה
יִשְׁלַח עַל יָנָא

Consider the following:

In the fifth line of verse 14, the last word, שְׁמָה, is the G-3ms perfect of שִׁים with the 3ms object suffix, “him” (i.e., Sheshbazzar). (The subject of שִׁים is Coresh.)

This means that in order to create an idiomatic English translation one must translate ܘܗܝܘܢ with the English word “whom”.

In the first line of verse 15, the word ܘܗܝܘܢ is the near demonstrative, “these”. In this same line, the three words ܘܗܝܘܢ ܘܗܝܘܢ ܘܗܝܘܢ are three imperatives. The first imperative goes with the words that precede it. The other two are understood together and go with the words that follow. The last of these imperatives, ܘܗܝܘܢ, is from the root ܢܗܝܘܢ “to go down” and is here in the H-stem.

In the fifth line of verse 17, the verb ܘܗܝܘܢ expresses the hope of the writer, and may be translated “May he . . .”

A Last Note: Verbs with Object Suffixes

The verbal forms you have learned can also carry suffixes that represent the object of the verb. In Biblical Aramaic there are only a few verbal forms that are attested with such suffixes. The application of suffixes in general follows the expected rules of vowel reduction, so that when a 3ms suffix $\text{ה} \text{---}$ is added to a G-3ms perfect verb, e.g. סָתַר , the result is סָתַרְהוּ . This form recalls the earlier form of the G-3ms perfect, *satara. The same applies to other forms of the verb as well.

With the imperfect one commonly finds between the verbal form and the suffix an extra syllable: --inn--. So, e.g., when the 3ms suffix $\text{ה} \text{---}$ is added to an H-1cs imperfect, אֶהְיֶה הוֹדֵעַ , we find $\text{אֶהְיֶה עִנְיָהוּ הוֹדֵעַ}$.

When suffixes are applied to the infinitives in the D-, H-, tG, and tD-stems, the final $\text{ה} \text{---}$ ending is replaced with an וְהַ - ending. Thus, when the 2ms suffix $\text{ךְ} \text{---}$ is appended to the H-infinitive, הוֹדְעָה , we find the form הוֹדְעוּךְ .