

בְּנִין קָלַ

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
-וֹת, -וֹי	בְּתֻכִית, בְּתֻכּוֹי	בְּתֻכִית	בְּתֻכֶּתִי	I wrote
-וֹת,	בְּתֻכֶּת	בְּתֻכֶּת	בְּתֻכֶּת	you (m.) wrote
-וֹתָא		בְּתֻכְתָּא		
-וֹת	בְּתֻכֶּת	בְּתֻכֶּת	בְּתֻכֶּת	you (f.) wrote
	בְּתֻכֶּב	בְּתֻכֶּב	בְּתֻכֶּב	he wrote
-וֹתָה, -וֹתָא,	בְּתֻכָּה, בְּתֻכָּא,	בְּתֻכֶּת	בְּתֻכָּה	she wrote
-וֹת	בְּתֻכֶּת			
-וֹנוֹ, -וֹנָא, -וֹנוֹן, -וֹנוֹן	בְּתֻבְנָן, בְּתֻבְנָא, בְּתֻבְנָן, בְּתֻבְנָן	בְּתֻבְנָא	בְּתֻבְנָנוּ	we wrote
-וֹתוֹן, -וֹתוֹו	בְּתֻבְתוֹן, בְּתֻבְתוֹו	בְּתֻבְתוֹן	בְּתֻבְתוֹם	you (m.pl.) wrote
-וֹתוֹן	בְּתֻבְתוֹן	בְּתֻבְתוֹן	בְּתֻבְתוֹן	you (f.pl.) wrote
-וֹר	בְּתֻבוֹן, בְּתֻבוֹן ¹⁰	בְּתֻבוֹן	בְּתֻבוֹן	they (m.) wrote
-וֹא	בְּתֻבָּא	בְּתֻבָּא	בְּתֻבוֹן	they (f.) wrote

- 9 As in Hebrew, the vowel under the middle root-letter of the *majority* of regular Aramaic verbs in the past tense, *binyan* *קָלַ* is *pathah*, as in this paradigm.
- 10 In this rare Talmudic form, the sign of plurality **וֹ** is inserted between the second and third root-letters as an *infix* instead of being appended at the end of the root as a suffix.

בנין פועל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
-ית, -ו	קדישית, קדישו	קדישית	קדשתי	I sanctified
-ת, -תא	קדישת	קדישת, קדישתא	קדשת	you (m.) sanctified
-ת	קדישת	קדישת	קדשת	you (f.) sanctified
	קדיש	קדיש	קדש	he sanctified
-ה, -ת	קדישה, קדישת	קדישת	קדשה	she sanctified
-נא, -נן	קדישנא, קדישנן	קדישנא	קדשנו	we sanctified
-תונ, -תו	קדישתון, קדישתו	קדישתון	קדשתם	you (pl.) sanctified
-ו, -וו	קדישו, קדוש ¹¹	קדישו	קדשו	they (m.) sanctified
-ן, -ן	קדישן, קדישא	קדישא	קדשו	they (f.) sanctified

¹¹ In this rare Talmudic form, the sign of plurality ו is inserted between the second and third root-letters as an *infix* instead of being appended at the end of the root as a suffix.

בְּנִין אָפָעֵל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
-ית, -י	אָפָקִידִית, אָפָקִירִי	אָפָקִידִית	הַפְּקַדְתִּי	I deposited
-ת, -תָא	אָפָקִידִת	אָפָקִידִת, אָפָקִידִתָא	הַפְּקַדְתָּךְ	you (m.) deposited
-ת	אָפָקִידִת	אָפָקִידִת	הַפְּקַדְתָּךְ	you (f.) deposited
	אָפָקִיד	אָפָקִיד	הַפְּקִיד	he deposited
-ה, -א, -ת	אָפָקִיךְה, אָפָקִידָה/ אָפָקִיךְה/א, אָפָקִידָת	אָפָקִידִת	הַפְּקִיךְה	she deposited
-ין, -ן, -נָא, -נוֹ	אָפָקִידִינָן, אָפָקִידָן, אָפָקִידִנָן	אָפָקִידִנָא	הַפְּקִידָנוּ	we deposited
-תָוּן, -יתָוּ	אָפָקִידִתָוּן, אָפָקִידִיתָוּ	אָפָקִידִתָוּן	הַפְּקִידָתָם	you (pl.) deposited
-ג, -גד	אָפָקִידָו, אָפָקִידָה, אָפָקִיד ¹²	אָפָקִידָו	הַפְּקִידָו	they (m.) deposited
-ן, -א	אָפָקִידָן	אָפָקִידָא	הַפְּקִידָו	they (f.) deposited

12 In this rare Talmudic form, the sign of plurality ֻ is inserted between the second and third root-letters as an *infix* instead of being appended at the end of the root as a suffix.

◊ In the Talmudic paradigms of the next two *binyanim*, the **אחתפעַל** and the **אחתפעָל**, the prefix-letter **ח** has been printed smaller and within parentheses in order to indicate that in the Talmud it is often deleted and replaced by a *dagesh* in the next consonant (e.g., **אחתמְלִיךְ** replaces **אימְלִיךְ**). In Targum Onkelos, however, the **ח** is almost always retained — as it is in the Biblical Hebrew **התפעַל**.

בנין אחתפעַל					
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION	
-ית,	איך(כתיבית), איך(כתיבי)	אחתפעַתיבית, אחתפעָתיב	נכתבתי	<i>I was written</i>	
-ת,	איך(כתבת)	אחתפעַתיבת, אתפעַתיבתא	נכתבת	<i>you (m.s.) were written</i>	
	איך(כתביב)	אחתפעַתיב	נכתב	<i>it (m.) was written</i>	
-א, -ה,	איך(כתביא), איך(כתבאה/ה)	אחתפעַתיבת	נכתבה	<i>it (f.) was written</i>	
-ין, -ן	איך(כתבינן)	אחתפעַתיבנָא	נכתבנו	<i>we were written</i>	
-תו, -תונ	איך(כתביתו)	אחתפעַתיבתונָם	נכתבתָם	<i>you (pl.) were written</i>	
-ר,	איך(כתביבו), ¹³ איך(כתביב), איך(כתבבו)	אחתפעַתיבו	נכתבו	<i>they (m.) were written</i>	
-ר	איך(כתבון)	אחתפעַתיבא	נכתבו	<i>they (f.) were written</i>	

13 In this rare Talmudic form, the sign of plurality **ו** is inserted between the 2nd and 3rd root-letters as an *infix* instead of being appended at the end as a suffix.

The paradigms of the intensive *binyanim* (בְּנִינָה) and **עֲתִפְעֵל** use as their model the verbal root קָרַשׁ. In the forms that retain the *n* of *binyan*, e.g., שָׁמַר, there is no *dagesh* in the initial root-letter (i.e., *k*), since it is not one of the consonants (כְּבָשׂ) that take a (light) *dagesh* at the beginning of a syllable (as opposed to the *n* of *binyan* אַתְּפָעֵל that has been deleted, e.g., אִקְרָשׁ, do have a (strong) *dagesh* in the letter *ק* that replaces the missing *n*).

בְּנִינָה אַתְּפָעֵל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
-גִּי, -וִית	אִי(ת)קָרְדָּשִׁי	אַתְּקָרְדָּשִׁית	נִתְקָרְדָּשָׁתִי	I was sanctified
-תִּת, -תְּפִתָּא	אִי(ת)קָרְדָּשָׁת	אַתְּקָרְדָּשָׁת, אַתְּקָרְדָּשָׁתָא	נִתְקָרְדָּשָׁת	you (m.s.) were sanctified
-תִּת	אִי(ת)קָרְדָּשָׁת	אַתְּקָרְדָּשָׁת	נִתְקָרְדָּשָׁת	you (f.s.) were sanctified
	אִי(ת)קָרְדָּשָׁ	אַתְּקָרְדָּשָׁ	נִתְקָרְדָּשָׁ	it (m.) was sanctified
-תִּת, -תִּאָה -ה	אִי(ת)קָרְדָּשָׁת, אִי(ת)קָרְדָּשָׁא/ה	אַתְּקָרְדָּשָׁת	נִתְקָרְדָּשָׁה	it (f.) was sanctified
-גִּנִּין, -גִּיא	אִי(ת)קָרְדָּשָׁן	אַתְּקָרְדָּשָׁנָא	נִתְקָרְדָּשָׁנוּ	we were sanctified
-תִּתוֹן, -תִּתוֹן	אִי(ת)קָרְדָּשָׁתוֹן	אַתְּקָרְדָּשָׁתוֹן	נִתְקָרְדָּשָׁתֶם	you (pl.) were sanctified
-גִּרְדָּשָׁו -רִדְשָׁו ¹⁴	אִי(ת)קָרְדָּשָׁו אִי(ת)קָרְדָּשָׁו	אַתְּקָרְדָּשָׁו	נִתְקָרְדָּשָׁו	they (m.) were sanctified
-גִּרְדָּשָׁא -רִדְשָׁא	אִי(ת)קָרְדָּשָׁא	אַתְּקָרְדָּשָׁא	נִתְקָרְדָּשָׁא	they (f.) were sanctified

14 In this rare Talmudic form, the sign of plurality וּ is inserted between the second and third root-letters as an *infix* instead of being appended at the end of the root as a suffix.

3.3 THE ACTIVE PARTICIPLE

The participle, the most common verbal form in the Aramaic of the Babylonian Talmud, is essentially a verbal adjective. Like all adjectives, it has four forms: masculine singular, feminine singular, masculine plural and feminine plural. A participle (such as **נִתֵּב**, *writing*) can be used in any time context, but it is often convenient to render it in English as a *present tense* (*he is writing*) and sometimes as a *future tense* (*he will write*). Because of its verbal nature, an active participle may take a direct object.

- ◊ In the active participle of *binyan* קָל of regular verbs, the masculine singular form is **כְּתִיב**, and the other three forms are created by appending suffixes to **כְּתִיב**.

בְּנִין קָל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	¹⁵ כְּתִיב	כְּתִיב	פֹּתֶב	<i>writing</i> (m.s.)
א-	כְּתַבָּא	כְּתַבָּא	פֹּתֶבת,	<i>writing</i> (f.s.)
ה-	כְּתַבָּה	כְּתַבָּה	פֹּתֶבה	
ו-	כְּתַבְיִן, כְּתַבְיָה ¹⁶ כְּתַבְוִי	כְּתַבְיִן	פֹּתֶבים	<i>writing</i> (m.pl.)
ז-	כְּתַבְקָן	כְּתַבְקָן	פֹּתֶבות	<i>writing</i> (f.pl.)

15 According to the Yemenite reading tradition of the Babylonian Talmud, however, the vowel under the initial root-letter of the active participle is *pathah*, as in **כְּתִיב** (Morag, [above, p. 15 note 8], pp. 131-32).

16 In the Babylonian Talmud, the masculine-plural participle of verbs with י as the final root-letter often feature an ה suffix (as in אֲחֹה, *coming*), and so do the participles of a few other verbs (such as אֲזֹה, *going*). In Targum Onkelos, however, the masculine-plural participle of final י verbs has the suffix י- (as in אֲתֹה, *coming*).

- ◇ As in Hebrew, the participles of the other primary (active) Aramaic *binyanim*, the **מְ** פָּעֵל and the **אֲפָעֵל** feature prefixes.

בְּנִין פָּעֵל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מְקַדֵּשׁ	מְקַדֵּשׁ	מִקְדָּשׁ	sanctifying (m.s.)
-אֶה-	מְקַדְּשָׁא, מְקַדְּשָׁה	מְקַדְּשָׁא	מִקְדָּשָׁת	sanctifying (f.s.)
-וֹן,-וֹי-	מְקַדְּשִׁין, מְקַדְּשִׁי, מְקַדְּשָׁו	מְקַדְּשִׁין	מִקְדָּשִׁים	sanctifying (m.pl.)
-וֹן	מְקַדְּשָׁן	מְקַדְּשָׁן	מִקְדָּשָׁות	sanctifying (f.pl.)

בְּנִין אֲפָעֵל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מִפְקִיד	מִפְקִיד	מִפְקִיד	depositing (m.s.)
-אֶה-	מִפְקָרָא, מִפְקָדָה	מִפְקָרָא	מִפְקָרָת, מִפְקָדָה	depositing (f.s.)
-וֹן,-וֹי-	מִפְקָרִין, מִפְקָדִין, מִפְקָדוֹ	מִפְקָרִין	מִפְקָרִים	depositing (m.pl.)
-וֹן	מִפְקָדוֹ	מִפְקָדוֹן	מִפְקָדוֹת	depositing (f.pl.)

3.4 THE PASSIVE PARTICIPLE

Like Hebrew, Aramaic also uses a passive participle in any time context, usually in an adjectival sense. In *binyan בָּל*, the Aramaic equivalent of the Hebrew passive participle *בַּחֲזָקָה*, written.

The following paradigms present the passive participles from the three primary (active) Aramaic *binyanim*, the *בָּל*, the *פְּעֻלָּה* and the *מְפֻקָּדָה*.

◊ The basic form of the passive participle of *binyan בָּל* and the other three forms are created by appending to it the standard suffixes that indicate gender and number.

בִּנְיָן בָּל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	בְּתִיב	בְּתִיב	בְּתוּב	written (m.s.)
־א,־ה	בְּתִיבָא, בְּתִיבָה	בְּתִיבָא	בְּתוּבָה	written (f.s.)
־ין,־ין	בְּתִיבֵין, בְּתִיבִי	בְּתִיבֵין	בְּתוּבִים	written (m.pl.)
־ו	בְּתִיבָוֹן	בְּתִיבָוֹן	בְּתוּבּוֹת	written (f.pl.)

◊ The passive participles of the other two primary *binyanim*, the *פְּעֻלָּה* and the *מְפֻקָּדָה* have *מִ-* prefixes, like their active participles. The masculine-singular passive forms are respectively: *מְקַדֵּשׁ*, sanctified (corresponding to the Hebrew *פָּעַל* participle, *מְקַדֵּשׁ*), and *מְפַקֵּד*, deposited (corresponding to the Hebrew *הָפַעַל* participle, *מְפַקֵּד*). The Aramaic forms differ from their active counterparts in their vocalization, i.e., the *pathah* under their middle root-letters as opposed to the *tzerei* of the active voice. In the other three forms, however, there is no difference between the active and the passive participles, and they are distinguishable from each other only by context.

בְּנִין פָּעֵל¹⁷

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מִקְדָּשׁ	מִקְדָּשׁ	מִקְדָּשׁ	sanctified (m.s.)
א-	מִקְדָּשָׂא	מִקְדָּשָׂא	מִקְדָּשָׂת	sanctified (f.s.)
וֹן,	מִקְדָּשִׁין,	מִקְדָּשִׁין	מִקְדָּשִׁים	sanctified (m.pl.)
וּ	מִקְדָּשִׁי			
וֹן	מִקְדָּשָׁן	מִקְדָּשָׁות	מִקְדָּשָׁות	sanctified (f.pl.)

בְּנִין אַפְּעֵל¹⁷

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מִפְקָד	מִפְקָד	מִפְקָד	deposited (m.s.)
א-	מִפְקָדָא	מִפְקָדָא	מִפְקָדָת	deposited (f.s.)
וֹן,	מִפְקָדִין, מִפְקָדִי	מִפְקָדִין	מִפְקָדִים	deposited (m.pl.)
וּ				
וֹן	מִפְקָדָן	מִפְקָדָן	מִפְקָדָות	deposited (f.pl.)

17 Some of the Yemenite sources quoted by Morag (above, p. 15 note 8), p. 151, vocalize *with a kubutz* — both the first root-letter of the four forms of the Hebrew passive participle, as in מִקְדָּשָׂא and מִקְדָּשָׂת (in the manner of the Hebrew פָּעֵל participle), and the מ- prefix of the Hebrew אַפְּעֵל passive participle, as in מִפְקָדָא (like the Hebrew הַפָּעֵל participle). According to that vocalization, there is always a clear distinction between the active participle and the passive participle in these Aramaic *binyanim*.

3.5 THE מְתִיחָה PARTICIPLE

All the Aramaic *binyanim* that have an מְתִיחָה prefix in the past tense feature participles with a מְתִיחָה prefix which have a passive or reflexive meaning.¹⁸ The following two tables present the participles from the *binyanim* that are fairly common, אֲחֻפָּעַל and אֲחֻפָּעַל.

בנין אֲחֻפָּעַל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מ(ת)כְּתִיב	מְתִיחָהכְּתִיב	נִכְתֵּב	being written (m.s.)
א-	מ(ת)כְּתִבָּא	מְתִיחָהכְּתִבָּא	נִכְתְּבָת	being written (f.s.)
ו-	מ(ת)כְּתִבֵּין, -בֵּי -ין, -י	מְתִיחָהכְּתִבֵּין	נִכְתְּבִים	being written (m.pl.)
ו-	מ(ת)כְּתִבָּוֹן	מְתִיחָהכְּתִבָּוֹן	נִכְתְּבָות	being written (f.pl.)

בנין אֲחֻפָּעַל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מ(ת)קָדֵש	מְתִיחָהקָדֵש	מִתְקָדֵש	being sanctified (m.s.)
א-	מ(ת)קָדְשָׁא	מְתִיחָהקָדְשָׁא	מִתְקָדְשָׁת	being sanctified (f.s.)
ו-	מ(ת)קָדְשִׁין, -שֵׁי -ין, -י	מְתִיחָהקָדְשִׁין	מִתְקָדְשִׁים	being sanctified (m.pl.)
ו-	מ(ת)קָדְשָׁוֹן	מְתִיחָהקָדְשָׁוֹן	מִתְקָדְשָׁוֹת	being sanctified (f.pl.)

¹⁸ As noted above on p. 18, although these *binyanim* are essentially reflexive in nature, they are generally used in a *passive* sense. Consequently, a participle from *binyan* אֲחֻפָּעַל, like مְתִיחָהכְּתִיב, is often similar in meaning to the passive participle of the *בְּ* verb, كְּתִיב (as in Hebrew where the participle, נִכְתֵּב, is similar to the passive participle of the *בְּ* verb, קְּתֻוב). There may, however, be a slight distinction: The מְתִיחָה participle (such as מְתִיחָהכְּתִיב) tends to be used more like a *verb* (English: *being written*) stressing process — while the passive participle of the *בְּ* verb, كְּתִיב (بְּתִיב), tends to be more like an *adjective* (English: *written*).

3.6 THE PRESENT TENSE

In the Aramaic of the Babylonian Talmud (but rarely in Targum Onkelos), a *present tense* is formed by adding personal pronouns of the first and second persons as suffixes to the masculine singular or plural *active participle*. These suffixes express the subject of the participle: *I, you or we*. In Mishnaic Hebrew, and in Modern Hebrew too, this usage is employed with certain participles, for example, חֹשֶׁשׁ + אָנִי = חֹשְׁשָׁנוּ (משנה שבת ט:ז). In the following table, suffixes are added to the active participles in *binyan k'l*.¹⁹

ACTIVE PARTICIPLE WITH SUFFIXES

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
-נָא	בְּתִיב + אָנָא = בְּתִיבָּנָא	כְּוֹתֵב אָנִי	<i>I write</i>
-תָּתָ	בְּתִיב + אַתָּה = בְּתִיבָּתָה	כְּוֹתֵב אַתָּה	<i>you (s.) write</i>
-נָנוּ	בְּתִיבִי + אָנוּ = בְּתִיבָּנָנוּ	כְּוֹתְבִים אָנוּ	<i>we write</i>
-תָּתוּ	בְּתִיבִי + אַתָּתוּ = בְּתִיבָּתָתוּ	כְּוֹתְבִים אַתָּתוּ	<i>you (pl.) write</i>

PASSIVE PARTICIPLE WITH SUFFIXES

In like manner, personal pronouns of the first or second persons are sometimes added to the masculine-singular or masculine-plural *passive participles*, as in the Hebrew form סִבּוּרִנִי = סִבּוּרָנִי = *opinion is held by me* or *I think*. In the following table, suffixes are added to the passive participles in *binyan k'l*.²⁰

- 19 Similarly, the same personal-pronoun suffix that indicates the subject may be appended to the active participles of other *binyanim* in order to create a present tense, e.g., מְשֻׁלִּים + אָנִי = מְשֻׁלִּמָּנִי (חגיגה ה,א) = *I am handing over*.
- 20 The same suffixes may be appended to passive participles of other *binyanim*.

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
אָנָה	עֲסִיק + אָנָה = עֲסִיקָנָה ²¹	עֲסֹק אָנָה	I am involved
אַתָּה	עֲסִיק + אַתָּה = עֲסִיקָתָה	עֲסֹק אַתָּה	you (s.) are involved
אָנוּ	עֲסִיקִי + אָנוּ = עֲסִיקָנִין	עֲסֹקִים אָנוּ	we are involved
אַתָּם	עֲסִיקִי + אַתָּם = עֲסִיקָתָם	עֲסֹקִים אַתָּם	you (pl.) are involved

3.7 COMPOUND TENSE: הוי + PARTICIPLE

In both the Babylonian Talmud and in Targum Onkelos, the verb **הוי** may be used in the past tense as an auxiliary verb together with the participle of another verb to form a compound tense that indicates repeated or continual action.²²

Examples

an excellent statement that your father used to say

מלְתָא מְעֻלִיתָא דְבָרָה אָמֵר אָבוֹה
(סוכָה מג ב)

whenever he would tell them a halakha

כָל אַיִמֶת דְבָרָה אָמֵר לְהוּ שְׁמַעְתָא
(תענִית ט א)

when he (= Yosef) was pleading to us

כִּי בְּנָה מְחַתֵּן לְנָא
(תרגם אונקלוס לבראשית מב: כא)

if he would say thus: Your wages will be spotted ones

אִם בְּרִין בְּנָה אָמֵר נְמוּרִין יְהִי אָגָרָה
(שם לא ח)

◊ When this construction is used in the first or second person, there is a significant difference in syntax between Targum Onkelos and the Babylonian Talmud.

²¹ Here we did not choose **כתב** with suffixes as our example, because the translation of such forms as **כתבנָא**, *I am written*, sounds so strange.

²² See the parallel in Mishnaic Hebrew in Chapter 1, p. 8, and note 17 above.

In the Aramaic of Targum Onkelos, it is the past tense of the auxiliary verb that is conjugated to express the appropriate person, like **הוּינָא**, *we were*, in the following example:²³

when we were sitting at the fleshpots

נְהֻוִּינָא יַחֲבִין עַל דָּוִרִי בְּשָׁרָא
נְהֻוִּינָא אָוֹתְקָלֶט לְשָׁמוֹת טז:

In the Talmud, on the other hand, a personal-pronoun suffix is appended to the participle, but the auxiliary verb **הָווֹה** remains stable, as in the following example:²⁴

many times I would stand before Rav

אַמְנִין סְגִיאָן הָווֹה קָאִימָנָא קְמִיהָ דָרְבָּן
פסחים קו, תע"ב

3.8 THE FUTURE TENSE

Like its Hebrew counterpart, the Aramaic future tense features prefixes in all its forms (along with suffixes in some of them). In the Aramaic of Targum Onkelos on the Torah and Targum Yonathan ben Uziel on the Prophets, the prefixes are the same as those used in Hebrew. In Babylonian Aramaic, however, there are two departures from the Hebrew paradigm: First of all, the third-person masculine prefix (both singular and plural) is most frequently **ל-**, less frequently **ג-**, but rarely **י-**.²⁵ Secondly, in the first-person plural of the future, where the prefix both in Hebrew and in Biblical Aramaic is always **נו-**, the Babylonian Talmud occasionally has a **ל-** prefix, as in the passage:

Shall we get up and penalize him? **אָנוּ לֵיקֹום וְלִקְנֹסִיה ?** (גיטין נד, סע"א)

Because of the *homonyms* thus created, the Talmudic context alone determines whether a particular word is functioning as a third-

23 פעם אחת דהיתי מhalbך בערך (משנה אבות פ"ו מ"ט), once I was walking along the road.

24 See also the entry **הָווֹה אַמְנִין** in *The Practical Talmud Dictionary* (above, p. ix note 6).

25 The **י-** prefix is used regularly in such expressions as **מי יומך ?**, who can say? and **וְיהִיא רְצֹוֹא**, may it be [Your] Will, which may have been influenced by the parallel Hebrew expressions **מי יאמר ?** and **וְיהִיא רְצֹן**, respectively.

person masculine singular form or as a first-person plural. For example, the verbal form **לִקְמָא**, which frequently occurs in the Talmud, is best translated as *let him say* in some cases and as *let us say* in other cases.

- ◊ In the Babylonian Talmud, these prefixes sometimes have full ("plene") spelling with the vowel-letter **ו** added, especially in *binyan qal*, as in **לִקְתּוֹב**. Surprisingly, a vowel-letter is also found occasionally in *binyan piel*, as in **לִזְבֵּין** (*ערכין ל, ב*) (instead of **לִזְבַּין**), *he should sell*, and in *binyan apel*, as in **לִצְרַבָּה** (*יבמות לא, רע"א*) (instead of **לִצְרַבָּה**), *let him require it*.²⁶
- ◊ In the future of *binyan qal* of the *strong verb* in Babylonian Aramaic, the vowel-letter **ו** is usually inserted after the second root-letter, representing either a *holam* (**ו** as in Hebrew), as in our paradigm, or perhaps a *shuruk* (**ו**, which is closer to the vowel in Biblical Aramaic). Some verbs, however, especially those whose *third* root-letter is a guttural consonant, have no vowel-letter but a *pathah* vowel under the second letter, as in **לִסְבַּר** (*שבת סג, א*), *let him analyze*; while a few verbs have a vowel-letter **ו** which probably indicates a *tzerei*, as in **לִעֲבִיד** (*ברכות י, א*), *let him do*.
- ◊ This Aramaic tense sometimes functions as an ordinary future, e.g., **אַיְזִיל** (*ברכות כד, ב*), *I shall go*. Frequently, however, in the course of Talmudic argumentation and discussion, forms with a **ל** or a **נ** prefix are used in a *jussive* sense (sometimes called a "third-person imperative"). That usage is best translated into English as *let him... , as in most of the examples cited above and in some of the forms presented on pages 36 to 40. Occasionally, the same form is used with a subjunctive meaning, e.g., **דְלִיזְבֵּין** (*ערכין ל, ב*), *that he (should) sell.**
- ◊ The following artificial paradigms present the conjugations of the future tense of the regular Aramaic verb in the five common *binyanim*.

²⁶ See Epstein (above, p. 15 note 10), p. 32, and Morag (above, p. 15 note 8), pp. 148 and 156. According to Morag, the Yemenite tradition consistently vocalizes the third-person prefix of *binyan piel* with *hirik* — whether the vowel-letter **ו** appears in the text or not.

בנין קל

ARAMAIC PREFIX ²⁷	TALMUD BAVLI ARAMAIC ²⁷	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
א(י)-	אִיכְתּוֹב	אַכְתּוֹב	אָכַתֵּב	I will write
ת(י)-	תִּיכְתּוֹב	תְּכַתּוֹב	תְּכַתֵּב	you (m.) will write
ת(י)-	תִּיכְתּבֵין ²⁸	תְּכַתְּבֵין	תְּכַתְּבֵי	you (f.) will write
ל(י)-, ג(י)-, ר-	לִיכְתּוֹב, נִיכְתּוֹב, יכְתּוֹב ²⁹	יְכַתּוֹב	יְכַתֵּב	he will write, let him write
ת(י)-	תִּיכְתּוֹב	תְּכַתּוֹב	תְּכַתֵּב	she will write
ג(י)-, ל(י)-	נִיכְתּוֹב, לִיכְתּוֹב	נְכַתּוֹב	נְכַתֵּב	we will write, let us write
ת(י)-	תִּיכְתּבֵון ²⁸	תְּכַתְּבֵון	תְּכַתְּבָו	you (m.pl.) will write
ת(י)-	תִּיכְתּבֵן	תְּכַתְּבֵן	תְּכַתְּבָנָה	you (f.pl.) will write
ל(י)-, ג(י)-	לִיכְתּבֵון(וֹ), נִיכְתּבֵון(וֹ), לִיכְתּוֹב, נְכַתּוֹב ³⁰	יְכַתּבֵין ²⁸	יְכַתְּבָו	they (m.) will write, let them write
ר-	—	יְכַתְּבֵן	תְּכַתְּבָנָה	they (f.) will write

- 27 Sometimes these future forms appear in the Talmud *without* the vowel-letter י. Consequently, the vowel-letter י has been placed within parentheses in the "Aramaic-Prefix" column, but — for esthetic considerations — the י is presented in the "Talmud-Bavli-Aramaic" column in the full form without parentheses, since generally it does appear in the Talmud.
- 28 The final י is often deleted in the Talmud.
- 29 See above p. 34 note 25.
- 30 Compare the infixied י in the form בְּחִזֵּב in the third-person masculine plural of the past tense on p. 22 and note 10 there.

בנין פועל

ARAMAIC PREFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
א-	אֲקָדֵישׁ	אֲקָדֵישׁ	אֲקָדֵשׁ	I will sanctify
ת-	תְּקַדְּשׁוּשׁ	תְּקַדְּשׁוּשׁ	תְּקַדְּשׁוּ	you (m.) will sanctify
ת-	תְּקַדְּשִׁין ³¹	תְּקַדְּשִׁין	תְּקַדְּשִׁי	you (f.) will sanctify
ל(י), נ(י), ר-	לְקָדֵישׁ, לִיְקָדֵישׁ, בְּקָדֵישׁ, בִּיְקָדֵישׁ	יְקָדֵישׁ	יְקָדֵשׁ	he will sanctify, let him sanctify
ת-	תְּקַדְּשׁוֹ	תְּקַדְּשׁוֹ	תְּקַדְּשׁוֹ	she will sanctify
ל(י), נ(י), ר-	לְקָדְשׁוֹ, לִקָּדְשׁוֹ בְּקָדְשׁוֹ, בִּקָּדְשׁוֹ	יְקָדְשׁוֹ	יְקָדְשׁוֹ	we will sanctify, let us sanctify
ת-	תְּקַדְּשׁוֹן	תְּקַדְּשׁוֹן	תְּקַדְּשׁוֹן	you (m.pl.) will sanctify
ל(י), נ(י), ר-	לְקָדְשׁוֹן, לִקָּדְשׁוֹן, בְּקָדְשׁוֹן, בִּקָּדְשׁוֹן	יְקָדְשׁוֹן	יְקָדְשׁוֹן	they (m.) will sanctify, let them sanctify
ל-, ר-	לְקָדְשָׁן	יְקָדְשָׁן	תְּקַדְּשָׁנָה	they (f.) will sanctify

בנין אפאל

ARAMAIC PREFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
א-	אַפְקִיד	אַפְקִיד	אַפְקִיד	I will deposit
ת-	תַּפְקִיד	תַּפְקִיד	תַּפְקִיד	you (m.) will deposit
ת-	תַּפְקִידִי	תַּפְקִידִין	תַּפְקִידִי	you (f.) will deposit
ל-, ל- ג-, ג-	לַפְקִיד, לִיַּפְקִיד, גַּפְקִיד	יַפְקִיד, יַפְקִיד	יַפְקִיד, יַפְקִד	he will deposit, let him deposit
ת-	תַּפְקִיד	תַּפְקִיד	תַּפְקִיד	she will deposit
ג-, ל-	גַּפְקִיד, לַפְקִיד	גַּפְקִיד	גַּפְקִיד	we will deposit, let us deposit
ת-	תַּפְקִידוֹ	תַּפְקִידוֹן	תַּפְקִידוֹ	you (m.pl.) will deposit
ל-, ל- ג-, ג-	לַפְקִידוֹ, לִיַּפְקִידוֹ, גַּפְקִידוֹ	יַפְקִידוֹן	יַפְקִידוֹ	they (m.) will deposit, let them deposit
ל-, ג-	לַפְקִידוֹן	יַפְקִידוֹן	תַּפְקִידֶה	they (f.) will deposit

בנין אחפעל

ARAMAIC PREFIX ³²	TALMUD BAVLI ARAMAIC ³²	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
-אִי(ת)-	אַיְתָבִיב	אֲתַבְתִּיב	אֲפָתֵב	I will be written
-תִּי(ת)-	תִּיְתָבִיב	תַּתְבְּתִּיב	תְּפַתֵּב	you (m.) will be written
תִּי(ת)-	תִּיְתָבִין ³³	תַּתְבְּתִּבְיִן	תְּפַתְּבִּי	you (f.) will be written
לִי(ת)-, גִּי(ת)-, יִת-	לִיְתָבִיב, גִּיְתָבִיב	יִתְבְּתִּיב	יְפַתֵּב	it (m.) will be written, let it be written
תִּי(ת)-	תִּיְתָבִיב	תַּתְבְּתִּיב	תְּפַתֵּב	it (f.) will be written, let it be written
גִּי(ת)-, לִי(ת)-	גִּיְתָבִיב, לִיְתָבִיב	גַּתְבְּתִּיב	גְּפַתֵּב	we will be written let us be written
תִּי(ת)-	תִּיְתָבִון	תַּתְבְּתִּבּוֹן	תְּפַתְּבִּוֹן	you (m.pl.) will be written
לִי(ת)-, גִּי(ת)-, יִת-	לִיְתָבִון, גִּיְתָבִון	יִתְבְּתִּבּוֹן	יְכַתְּבּוֹן	they (m.) will be written, let them be written
לִי(ת)-, יִת-	לִיְתָבִון	יִתְבְּתִּבּוֹן	תְּפַתְּבִּנְהָה	they (f.) will be written

בנין אחתפעל

ARAMAIC PREFIX ³⁴	TALMUD BAVLI ARAMAIC ³⁴	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
אַיִתְ-	אַיִתְקָרְדֵשׁ	אַתְקָרְדֵשׁ	אַתְקָרְדֵשׁ	I will be sanctified
תַּיִתְ-	תַּיִתְקָרְדֵשׁ	תַּתְקָרְדֵשׁ	תַּתְקָרְדֵשׁ	you (m.) will be sanctified
תַּיִתְ-	תַּיִתְקָרְדֵשׁוֹן ³⁵	תַּתְקָרְדֵשׁוֹן	תַּתְקָרְדֵשׁוֹן	you (f.) will be sanctified
לַיִתְ-	לַיִתְקָרְדֵשׁ,	וַתְקָרְדֵשׁ	וַתְקָרְדֵשׁ	it (m.) will be sanctified
נוּיִתְ- יִתְ-	נוּיִתְקָרְדֵשׁ			let it be sanctified
תַּיִתְ-	תַּיִתְקָרְדֵשׁ	תַּתְקָרְדֵשׁ	תַּתְקָרְדֵשׁ	it (f.) will be sanctified, let it be sanctified
נוּיִתְ- לַיִתְ-	נוּיִתְקָרְדֵשׁ, לַיִתְקָרְדֵשׁ	גַתְקָרְדֵשׁ	גַתְקָרְדֵשׁ	we will be sanctified, let us be sanctified
תַּיִתְ-	תַּיִתְקָרְדֵשׁוֹן	תַּתְקָרְדֵשׁוֹן	תַּתְקָרְדֵשׁוֹ	you (m.pl.) will be sanctified
לוּיִתְ- נוּיִתְ- יִתְ-	לוּיִתְקָרְדֵשׁוֹן, נוּיִתְקָרְדֵשׁוֹן ³⁶ , לִיקְדוֹשׁ, גַקְדוֹשׁ ³⁶	וַתְקָרְדֵשׁוֹן	וַתְקָרְדֵשׁוֹ	they (m.) will be sanctified, let them be sanctified
לוּיִתְ- יִתְ-	לוּיִתְקָרְדֵשׁן	וַתְקָרְדֵשׁן	וַתְקָרְדֵשׁנָה	they (f.) will be sanctified

- 34 Sometimes these future forms appear in the Talmud *without* the vowel-letter. Consequently, the vowel-letter **וַיִ** has been placed within parentheses in the "Aramaic-Prefix" column, but — for esthetic considerations — the **וַי** is presented in the "Talmud-Bavli-Aramaic" column in the full form without parentheses, since generally it does appear in the Talmud.
- 35 The final **ן** is often deleted in the Talmud.
- 36 Compare the infix **וַי** in the form **בְתוּב** in the third-person masculine plural of the past tense on p. 22 and note 10 there.

3.9 THE IMPERATIVE

As in Hebrew, the forms of the imperative in Aramaic are similar to those of the second-person forms of the future tense – after deleting the 'n prefix. The initial 'k from the **אָפָעַל**, **אֲתָבָעַל** and **אֲתָבְעַל** binyanim, which is omitted in the future (because of "assimilation") does appear in the imperative, e.g. in **אָפָקֵד**. In the following paradigms of the five common binyanim, all four forms of the imperative are presented for binyan **כָּל**, but for the other binyanim the feminine plural form has been omitted because it is hardly ever used.

בִּנְיַן כָּל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	בְּתוֹךְ	בְּתוֹךְ	כְּתָבֵךְ	<i>write! (m.s.)</i>
-י-	בְּתוֹכֵי	בְּתוֹכֵי	כְּתָבֵךְ	<i>write! (f.s.)</i>
-ו-	בְּתוֹכֶוּ	בְּתוֹכֶוּ	כְּתָבֵךְ	<i>write! (m.pl.)</i>
-ין, -א-	בְּתוֹכֵין	בְּתוֹכָא	כְּתָבֵנָה	<i>write! (f.pl.)</i>

בִּנְיַן פָּעַל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	קְדִישָׁ	קְדִישָׁ	קְדָשָׁ	<i>sanctify! (m.s.)</i>
-י-	קְדִישֵׁי, קְדָשֵׁי	קְדִישֵׁי	קְדָשֵׁי	<i>sanctify! (f.s.)</i>
-ו-	קְדִישָׁו, קְדָשָׁו	קְדִישָׁו	קְדָשָׁו	<i>sanctify! (m.pl.)</i>

בְּנִין אַפְעָל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
-ר	אַפְקִיר	אַפְקִיד	הַפְקֵד	deposit! (m.s.)
-רִי	אַפְקִירִי	אַפְקִידִי	הַפְקִידִי	deposit! (f.s.)
-רֹו	אַפְקִירֹו, אַפְקִרוֹ	אַפְקִידֹו	הַפְקִידֹו	deposit! (m.pl.)
-רֹׁו	אַפְקִירֹׁו ³⁷			

בְּנִין אַתְּפָעָל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
-ר	אַיְ(ח)בְּתִיב	אַתְּבְּתִיב	הַפְתֵּב	be inscribed! (m.s.)
-רִי	אַיְ(ח)בְּתִיבִי	אַתְּבְּתִיבִי	הַפְתֵּבִי	be inscribed! (f.s.)
-רֹו	אַיְ(ח)בְּתִיבֹו	אַתְּבְּתִיבֹו	הַפְתֵּבֹו	be inscribed! (m.pl.)

בְּנִין אַתְּפָעָל

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
-ר	אַיְ(ח)קְדֵש	אַתְּקְדֵש	הַתְּקִדֵּשׁ	sanctify yourself! (m.s.)
-רִי	אַיְ(ח)קְדֵשִׁי	אַתְּקְדֵשִׁי	הַתְּקִדֵּשִׁי	sanctify yourself! (f.s.)
-רֹו	אַיְ(ח)קְדֵשֹׁו	אַתְּקְדֵשֹׁו	הַתְּקִדֵּשֹׁו	sanctify yourselves! (m.pl.)

37 Compare the infix **ר** in the form **כתוב** in the third-person masculine plural of the past tense on p. 22 and note 10 there.

3.10 THE GERUND AND THE INFINITE

In Aramaic and Hebrew grammar, the terms *gerund* and *infinitive* do not have the same meanings as they do in English grammar, hence native English speakers are hereby warned to proceed with caution. English sometimes uses the gerund and infinitive interchangeably,³⁸ but in Hebrew and Aramaic their functions are distinct. These functions will first be described with illustrations from Biblical Hebrew, and then the Aramaic forms will be presented on pages 45 and 46.

THE FUNCTIONS OF THE GERUND (שם הפעל)

The *gerund* is a verbal noun. It is frequently brought into close grammatical connection with other elements in the sentence, including prepositional prefixes, personal-pronoun suffixes and other nouns.³⁹

◊ The prefixes that are often prefaced to the gerund are בְּ, *in, at*, when, during; בָּ, *as*; לְ, *to* (the most common prefix by far); or מִ, *from* or than.⁴⁰ For example, the לְ in the Biblical phrase:

to bless the nation

לְבָרַךְ אֶת הָעָם (דברים ז:יב)

◊ Sometimes, a personal-pronoun suffix is (also) appended.

Example 1

*and during your lying down and
during your arising*

וּבְשִׁבְבָּבָה וּבְקֹומָה (דברים ז:ד)

Example 2

and to serve him

וְלַעֲבֹדוֹ (שם יא:יג)

In Example 1 the pronoun suffix, קָ- *your*, represents the *subject* of the gerunds, *lying down* and *rising*. In Example 2, however, the suffix הָ- *him*, represents the *direct object* of the gerund, *to serve*.

³⁸ I like walking (gerund). I like to walk (infinitive).

³⁹ It is thus construed (=combined) with other elements in the sentence so as to form a single unit; hence it has also been called the *infinitive construct*.

⁴⁰ These prefixes are often referred to by the Hebrew anagram בְּכָל־מַ

- Like other nouns, the verbal noun is sometimes used as a noun in the construct state and is combined closely with the noun that follows,⁴¹ as in the Biblical phrase:

at the departing of Israel from Egypt בָּעֵת יִשְׁרָאֵל מֵמִצְרַיִם (תְּהִלִּים קַיְד: א)

- Like other verbal forms, it may also take a direct object, as in above.

THE MAJOR FUNCTION OF THE INFINITIVE (מקור)

The term *infinitive* describes grammatical forms that are “infinite” and “unlimited,” in the sense that they are not altered in order to indicate specific tense (or aspect), person, number, or gender — as opposed to “finite” verbal forms, which do change. Thus the Hebrew and Aramaic infinitive is invariable: it is never inflected.⁴² Its primary function is to add emphasis to a finite form from the same verbal stem that immediately follows (or precedes) it.⁴³ The English language, which has no verbal form that can be used in this manner, expresses such emphasis by means of adverbs, such as *completely, firmly, certainly, and indeed*.

Examples

if you will completely obey

אם שמע תשמע (שמות ג: ב)

the man firmly warned us

הער העיד בנו האיש (בראשית מג: ג)

he shall certainly be put to death⁴⁴

מוות יומת (שמות כא: יב)

41 For a discussion of “the construct state” of the noun see p. 231.

42 It has also been termed the *infinitive absolute*.

43 In addition, sometimes the infinitive is used instead of a finite verbal form, especially the imperative, as in זכור את יום השבת (שמות כ: ז), *Remember the Sabbath day.*

44 In the first two examples, the infinitives (יעשׂ and העיד, respectively) appear in the same *binyan* as the finite verbal forms (תשמע and תעיד, respectively) — as is generally the case with this usage. In the last example, however, a *binyan* כל מוות (mo'at) is used to add emphasis to the future tense (יומת) from a different *binyan*, i.e., the Hebrew הופעל. The same phenomenon sometimes occurs with the Aramaic infinitive as well, as Morag (above, p. 15 note 8) has pointed out on p. 138, n. 92.

THE ARAMAIC FORMS OF GERUND AND INFINITIVE: BINYAN קְלָל

The gerund and the infinitive forms in the Aramaic *binyan* קְלָל feature a מִ prefix that is usually vocalized with a *hirik* (often together with the vowel-letter ה in the full spelling prevalent in the Talmud), as in לְמַיְכַּת (למִיכַּת), *to write*. This prefix is almost unknown in Biblical Hebrew, but it occurs in the phrase: לְמַקְרֵא הָעֵדָה (במדבר י:ב), *to call together the congregation.*⁴⁵

- ◊ The Aramaic מִ prefix becomes an integral part of the gerund and the infinitive: it is never deleted. Thus, when the prepositional prefixes לְ or בְ, or לֹ or בֹ are used, they are prefaced to the *full form* of the gerund (with the מִ), as in לְמִיחַת (תרגום אונקלוס לבראשית מד:כו) *to go down.*
- ◊ This מִ prefix must not be confused with the prepositional prefix, meaning *from* or *than*, which is quite common in Hebrew. The latter is a contraction of the preposition מִן, whose final נ is represented by a strong *dagesh* in the next consonant (unless that consonant is a guttural letter which cannot take a *dagesh*). When the prepositional prefix (= מִן) is used with an Aramaic gerund in *binyan* קְלָל, it is (surprisingly) followed by a לְ prefix⁴⁶ and then the *full gerund form*, which has been augmented by a מִ. In the combination thus created, it is easy to recognize that the initial מִ prefix is a contraction of the preposition מִן.

Examples

<i>ואֲלֹא הוּוּ שְׁתָקִים... מֶלֶמִיבָּעִי רְחַמִּי</i> <i>and they would not desist from praying</i>	<i>(כתובות קד, א)</i>
<i>לֹא תַּرְחֵל מֶלֶמִיחַת לְמַצְרִים</i> <i>don't be afraid of going down to Egypt</i>	<i>(ת"א לבראשית מו:ט)</i>

45 In his commentary on this passage, Ibn Ezra concludes (after some hesitation) that לְמַקְרֵא is indeed a gerund.

46 אין מעצבין את התיינוקות מלהקעוּ (ר"ה פ"ד מ"ח) {we} do not prevent children *from blowing* [the shofar] — but not in Biblical Hebrew where the prepositional prefix מִ is attached directly to the verbal noun, as in the passage אֶל תִּרְאָ מְרֻדָּה מִצְרִים (בראשית מו:ג).

◊ The vowel under the middle root-letter of the gerund is regularly *pathah*, as in **למיכתב**.⁴⁷ According to the Yemenite tradition, however, whenever the *infinitive* is used to strengthen a finite verbal form, its middle root-letter is vocalized with a *kametz*.

Example

he is certainly mindful of them

זכר רכior להו (שבת יב, א)

THE ARAMAIC FORMS OF GERUND AND INFINITIVE: OTHER BINYANIM

The gerund and the infinitive in the other Aramaic *binyanim* have no **נָ** prefix, but they do feature a distinctive ending — for which there is one predominant pattern in the Babylonian Talmud and a different one in the Targumim.

◊ In Babylonian Aramaic: A full *holam* vowel **וֹ** is usually inserted between the second and third root-letters and the suffix **ן** is appended so that the form ends: **וֹן**. Thus, in *binyan פְּעֻלִי*: **פְּעַל**, (to) receive; in *binyan אֲפִיעֵל*: **אֲפִיעָל**, (to) complete, etc.⁴⁸

◊ In Targum Onkelos: The ending almost always follows the pattern **אֶ-**. Thus, in *binyan פְּעַל*: **קְפָלָא**, (to) receive; in *binyan אֲפִיעֵל*: **אֲפִיעָא**, (to) complete. When a gerund from one of these *binyanim* functions like a noun in the *construct state*⁴⁹ or when a personal-pronoun suffix is appended to it, the pattern becomes **אֶ-**.

Examples

לִקְרָמוֹת־מֹשֶׁה (ת"א לשות ד:בז)
for meeting Moshe (= to meet
Moshe)

לִקְרָמוֹתָה (ת"א לבראשית יט:יג)

לִמְבָדָה (ת"א לשות ד:בז)
to destroy it

לִמְבָדָהָה (ת"א לבראשית יט:יג)

47 For some verbs, a form with the pattern **למיכתבא** is also found in the Talmud.

48 The Yemenite reading tradition of the Babylonian Talmud pronounces the infix as a diphthong, **וֹ-**, *aw*, for example, **קְבוּלִי**. Furthermore, it vocalizes the initial root-letter of some of these forms with *sh'va* — indicating that they are from *binyan קָל*, for example, **תְּנִזְזִי**, to teach.

49 See above, p. 43, "The Functions of the Gerund."