
The workbook is structured around 25 short units, each presenting relevant grammar points which are explained using multiple examples in jargon-free language.

Basic Yiddish is suitable for both class use as well as independent study. Key features include:

- a clear, accessible format
- many useful language examples
- jargon-free explanations of grammar
- abundant exercises with a full answer key

Clearly presented and user-friendly, Basic Yiddish provides readers with the essential tools to express themselves in a wide variety of situations, making it an ideal grammar reference and practice resource for both beginners and students with some knowledge of the language.

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Other titles available in the Grammar Workbooks series are:

* Basic Cantonese  
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  Intermediate German  

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* Basic Japanese  
  Intermediate Japanese  

* Basic Korean  
  Intermediate Korean  

* Basic Polish  
  Intermediate Polish  

* Basic Russian  
  Intermediate Russian  

* Basic Spanish  
  Intermediate Spanish  

* Basic Welsh  
  Intermediate Welsh  

CONTENTS

Preface vii

1 Introduction to nouns, articles, attributive adjectives, noun phrases, the nominative case, pronouns 1
2 Introduction to verbs, regular verbs in the present indicative tense 11
3 Irregular verb to be ייִנָא, the predicative (predicate nouns, pronouns and adjectives) 16
4 Adverbs and adjective quantifiers 21
5 Numbers 25
6 Possessive pronouns 29
7 Negation 33
8 Yiddish word order 1: verb position, direct questions, the second person conjugation of the imperative mood (direct commands) 38
9 Yiddish word order 2: conjunctions, relative pronouns, relative clauses, consecutive word order (“so”) 46
10 Irregular infinitives: to have יִהְיֶה, and others 51
11 The accusative case, declension of proper names 54
12 Prepositions, adverbs designating place 60
13 Indirect object, the dative case, declension of nouns, the dative as possessive case 65
14 Declension of pronouns 74
15 The pronoun לי 78
16 Yiddish word order 3: verbs with more than one part: the periphrastic verb to like, love ליב התּוֹב 80
17 Mood: modal verbs, conjugations of the first and third person of the imperative mood, the subjunctive mood 86
18 The future tense 91
19 The past tense 94
20 Verbs with prefixes: separable prefix verbs (complemented verbs), inseparable prefix verbs 101
21 Aspect: repeated action in the past ਵਾਲਣਾ, aspectual verbal constructions 110
22 The conditional mood 113
23 The participle and suffixes on nouns, adjectives and verbs 117
24 Demonstrative pronouns 122
25 Comparative and superlative adjectives 127

Glossary of working vocabulary 131
Key to exercises 135
Index 164
This text offers a basic introduction to Standard Yiddish (klal-yidish) grammar along with practice exercises. Its aim is to provide an accessible survey of Yiddish grammatical structures for the beginner as well as the more advanced Yiddish learner. It assumes previous familiarity with the Yiddish alphabet and the ability to read printed Yiddish. This book is intended to supplement other textbooks and learning materials and/or serve as grammar reference and practice for all speakers of Yiddish. Each unit contains an overview of grammatical forms with explanations and tables as well as examples. Note: Tables are read from right to left. It introduces a small working vocabulary for the purposes of examples and practice in exercises, with Yiddish vocabulary words listed in alphabetical order in the glossary at the back. Chapters conclude with exercises designed to allow learners to practice using the new grammatical form: form identification, matching, fill-in-the-blank, manipulation of a grammatical form, translation into English, translation into Yiddish, and so on. A full answer key to all exercises is provided at the end of the text.

Preliminary notes

1. Terminology

Yiddish is an inflected language. That is, words change forms to express grammatical categories of nouns (gender, number, case) as well as verbal forms (person, tense, mood, and aspect). Conjugation refers to the inflection of verbs; declension refers to the inflection of nouns, adjectives and pronouns. Stress refers to which syllable of a word receives the emphasis. In Yiddish, most words have penultimate stress: the second-to-last syllable is stressed.

Example: mother המאַמאַ. Suffixes on words do not count as syllables.

2. Yiddish variation

There is variation in Yiddish due to the language’s many dialects. Further, there is no universally agreed-upon set of rules regarding Yiddish orthography.
The system employed in this text is the most commonly taught and published form of the language in academic and secular contexts: Standard Yiddish (klal-yidish), devised by the YIVO Institute for Jewish Research. However, today the majority of Yiddish publications are produced in religious communities which use a variety of spelling systems.

3. Loshn-koydesh לשון-קודש

Loshn-koydesh refers to the pre-Modern Hebrew-Aramaic component of Yiddish, which constitutes elements that stem from Biblical, Talmudic and other rabbinic texts. These words are fully integrated into Yiddish (the way that elements of Greek origin are integrated into English), but, unlike the rest of Standard Yiddish, they are not spelled phonetically. That is, they are not spelled the way they are pronounced.

Example: wedding (pronounced khasene חתונה).

The proportion of loshn-koydesh words in Yiddish ranges from text to text. For the sake of reading ease, this text uses a minimal number of words of loshn-koydesh derivation in the vocabulary lists and examples.

Selected bibliography of books for reference and further study

Grammar textbooks

Weinreich, Uriel, College Yiddish: An Introduction to the Yiddish Language and to Jewish Life and Culture (New York: YIVO Institute for Jewish Research, 1949). Several subsequent editions.

Yiddish reference grammars


**Dictionaries**


UNIT 1

Introduction to nouns, articles, attributive adjectives, noun phrases, the nominative case, pronouns

Nouns

A noun is a part of speech that refers to a person, other living thing, object, place or abstract idea. Examples of nouns include: mother, class, city, and greatness.

All Yiddish nouns possess three characteristics known as (1) gender, (2) number, and (3) case.

1. Gender

Gender refers to three fixed grammatical categories into which all nouns fall: masculine, feminine, and neuter. In Yiddish, the Yiddish word for every noun has a fixed gender: e.g. “man” is masculine in gender, as is “class.” All nouns belong to one of these three grammatical categories, including all animate, inanimate objects and abstract concepts. Gender must be learned with each noun.

A word of caution regarding the concept of “gender”

As a rule, nouns that are semantically masculine (i.e. they refer to nouns that are biologically male) are masculine in gender (e.g. brother, father), and semantically female nouns are female (e.g. sister, mother). Small things are often neuter (e.g. baby, puppy).

However, gender in Yiddish functions simply as a way of categorizing nouns into grammatical categories: a class or a park is not “male” because it is masculine; masculine simply tells us what the forms of the definite article (“the”) and adjective (example: good) that form a noun phrase with “class” or “park” will take. In Yiddish, the words “the” and “good” in the phrases “the good class” or “the good park” will have the same form as “the good person” (also masculine) but different forms from the noun phrases “the good mother” or “the good city” (both feminine) or “the good book”
(neuter). There is no reliable, universal way for most nouns to tell whether they will be masculine, feminine or neuter.

In sum, masculine gender does not refer to “maleness” and feminine gender does not refer to “femaleness.” Rather, gender is one of three grammatical categories that determine the form a given noun phrase (definite article and/or adjective + noun) will take in a Yiddish sentence.

### Vocabulary: examples of nouns and their genders

<table>
<thead>
<tr>
<th>Translation</th>
<th>Example of noun</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>person, human being</td>
<td>מענטש</td>
<td>masculine</td>
</tr>
<tr>
<td>mother</td>
<td>מאַמע</td>
<td>feminine</td>
</tr>
<tr>
<td>book</td>
<td>בוך</td>
<td>neuter</td>
</tr>
</tbody>
</table>

Note the differences in the form of the word “the” and the endings on the adjective “good” in these examples:

- the good person: מענטש גוט דער
- the good mother: מאַמע גוט מאם
- the good book: בוך גוט דאָס

Yiddish compound nouns (nouns made up of a noun fused to another noun/an adjective/a verbal base), take on the gender of the second noun.

Example:

- the homework: דעי מײַמאַרבעט

### 2. Number

Number refers to singular (one) or plural (more than one). Yiddish nouns as well as their definite articles and adjectives inflect in the plural.

Yiddish has several ways of forming plurals. These can include endings such as ס or ך, changes in the word itself, and other variations. These do not necessarily correspond to the form of the singular or the gender of the noun and should be learned.
3. Case

The case of a noun indicates its grammatical function relative to the verb: Is it doing the action? Is it receiving the action? Is it next to/under/about something? Cases embody a system of inflection to indicate these functions. Yiddish has three cases: nominative, accusative, and dative. The nominative case will be discussed more fully later in this unit; the accusative and dative cases will be presented in separate units.

Cases are also called “declensions.” When the forms of definite articles (“the”), adjectives, and personal pronouns change forms according to gender, number and case, this is called declining.

Articles

Yiddish articles appear in two forms: indefinite and definite.

1. The indefinite article (“a”)

The indefinite article (“a”) refers to a generic, non-specific noun or nouns (a person or people). It means “any” member of the category of this noun. In the singular it always appears as אַ or אַן (the form of אַ before a vowel): it is never inflected (does not change form according to gender and case).

The plural indefinite is formed without an article, as in English: e.g. a person (singular); people (plural). It is not inflected.

Examples in the singular form:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Definite article-noun phrase</th>
<th>Indefinite article “a”</th>
</tr>
</thead>
<tbody>
<tr>
<td>a (any) person</td>
<td>אַמענטש</td>
<td>אַמענטש</td>
</tr>
<tr>
<td>a (any) mother</td>
<td>אַמאַמעס</td>
<td>אַמאַמעס</td>
</tr>
<tr>
<td>a (any) book</td>
<td>בוך</td>
<td>בוך</td>
</tr>
</tbody>
</table>
1 Introduction to nouns, articles, attributive adjectives, noun phrases, the nominative case, pronouns

Examples in the plural form:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Indefinite article-noun phrase</th>
<th>Indefinite article “a”</th>
</tr>
</thead>
<tbody>
<tr>
<td>(any) people</td>
<td>מענטשן</td>
<td>none</td>
</tr>
<tr>
<td>(any) mothers</td>
<td>מאַמעס</td>
<td></td>
</tr>
<tr>
<td>(any) books</td>
<td>ביכער</td>
<td></td>
</tr>
</tbody>
</table>

2. The definite article “the”

The definite article “the” refers to a specific noun or nouns (the person, this person, the people, these people). Definite articles decline: their forms are determined by the gender, number and case of the noun.

As discussed in Unit 24, the Yiddish definite article can also function as demonstrative adjectives with the meaning of an implicit “this”.

Examples in the singular form:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Definite article-noun phrase</th>
<th>Definite article “the”</th>
</tr>
</thead>
<tbody>
<tr>
<td>the (specific) person</td>
<td>מענטש</td>
<td>דער מנטש</td>
</tr>
<tr>
<td>the (specific) mother</td>
<td>מאַמעס</td>
<td>דרי מאמטס</td>
</tr>
<tr>
<td>the (specific) book</td>
<td>ביכער</td>
<td>דאס בוכר</td>
</tr>
</tbody>
</table>

Examples in the plural form:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Definite article-noun phrase</th>
<th>Definite article “the”</th>
</tr>
</thead>
<tbody>
<tr>
<td>the (specific) people</td>
<td>מענטש</td>
<td>דרי מנטש</td>
</tr>
<tr>
<td>the (specific) mothers</td>
<td>מאַמעס</td>
<td>דרי מאמטס</td>
</tr>
<tr>
<td>the (specific) books</td>
<td>ביכער</td>
<td>דאס בוכר</td>
</tr>
</tbody>
</table>

Attributive adjectives

An adjective is a part of speech that describes a noun, such as “good” or “small.” In Yiddish, the shortest form of an adjective is called the base form.
Vocabulary: examples of adjectives

<table>
<thead>
<tr>
<th>Translation</th>
<th>Adjective</th>
<th>Example: adjective-base form</th>
<th>Ending on adjective base</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>good</td>
<td>גוט</td>
<td>מְעַטְפִּשֶׁה מְעַטְפִּשֶׁה</td>
<td>גוט–ע</td>
<td>masculine</td>
</tr>
<tr>
<td>great, large</td>
<td>גורס</td>
<td>מְעַטְפִּשֶׁה מְעַטְפִּשֶׁה</td>
<td>גורס–ע</td>
<td>feminine</td>
</tr>
<tr>
<td>happy</td>
<td>פֿריילעך</td>
<td>מְעַטְפִּשֶׁה מְעַטְפִּשֶׁה</td>
<td>פֿריילעך–ע</td>
<td>neuter</td>
</tr>
<tr>
<td>small</td>
<td>קליין</td>
<td>מְעַטְפִּשֶׁה מְעַטְפִּשֶׁה</td>
<td>קליין–ע</td>
<td>plural</td>
</tr>
<tr>
<td>nice, attractive</td>
<td>שיין</td>
<td>מְעַטְפִּשֶׁה מְעַטְפִּשֶׁה</td>
<td>שיין–ע</td>
<td>(all genders)</td>
</tr>
</tbody>
</table>

An adjective that describes a noun is known as an *attributive* (*descriptive*) adjective. Its position follows the article and precedes the noun it modifies. In its form, it shares the same gender, number and case as the noun, and inflects accordingly. Inflection is indicated by special endings on the base forms of the adjectives.

**Attributive adjective base endings**

This chart offers a comparison of the masculine, feminine and neuter definite singular forms as well as the plural form in the nominative case (see below). A sample noun is provided as an example of each.

Noun phrases

Nouns often appear in *noun phrases* together with an *article* (“a” or “the”) and an *attributive adjective*. 
In a Yiddish noun phrase, the article, adjective and noun must always “agree” (match) in gender, number and case. That is, if a noun is masculine in gender, singular in number, and nominative in case, its article and adjective must appear in the corresponding forms.

The forms for articles and adjectives follow set patterns that will be presented in this text, with the forms for the word “the” and the endings on the adjective changing depending on the gender, number and case of the noun they are modifying.

Important things to note:
1. Adjectives decline (take adjective endings) only when they precede a noun in a noun phrase.
2. With a very few exceptions, nouns only decline in the plural.

**The nominative case**

The nominative case refers to the noun (and its article/adjective), that is the “doer” of the verb.

For example: “The nice child reads a book under the green tree.”

Who is the “doer” of the verb, i.e. who is doing the action of reading? The child.

In the above sample sentence, the Yiddish noun phrase “The nice child” is in the nominative case, with the article and adjective agreeing with “child.”

### Nominative case

<table>
<thead>
<tr>
<th>Translation</th>
<th>Sample noun phrase</th>
<th>Attributive adjective ending on base</th>
<th>Article</th>
<th>Sample noun</th>
<th>Gender number</th>
</tr>
</thead>
<tbody>
<tr>
<td>the good person</td>
<td>גוטער ורטעכער מענטש</td>
<td>דער מנטש</td>
<td>definite</td>
<td>דער מנטש</td>
<td>masculine singular</td>
</tr>
<tr>
<td>a good person</td>
<td>גוטער ורטעכער מענטש</td>
<td>דער מנטש</td>
<td>indefinite</td>
<td>אָ</td>
<td>feminine singular</td>
</tr>
<tr>
<td>the good mother</td>
<td>דאס ורטעכער מאַמעעד</td>
<td>דאס מאַמעעד</td>
<td>definite</td>
<td>דאס מאַמעעד</td>
<td>feminine singular</td>
</tr>
<tr>
<td>a good mother</td>
<td>דאס ורטעכער מאַמעעד</td>
<td>דאס מאַמעעד</td>
<td>indefinite</td>
<td>אָ</td>
<td>feminine singular</td>
</tr>
<tr>
<td>the good book</td>
<td>בוך ורטעכער ברך</td>
<td>בוך דאָס</td>
<td>the</td>
<td>דאס בוך</td>
<td>neuter singular</td>
</tr>
<tr>
<td>a good book</td>
<td>גotas בוך</td>
<td>no ending</td>
<td>indefinite</td>
<td>אָ</td>
<td>singular</td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th>Translation</th>
<th>Sample noun phrase</th>
<th>Attributive adjective ending on base</th>
<th>Article</th>
<th>Sample noun</th>
<th>Gender number</th>
</tr>
</thead>
<tbody>
<tr>
<td>the good person</td>
<td>גוטער ורטעכער מענטש</td>
<td>דער מנטש</td>
<td>definite</td>
<td>דער מנטש</td>
<td>masculine singular</td>
</tr>
<tr>
<td>a good person</td>
<td>גוטער ורטעכער מענטש</td>
<td>דער מנטש</td>
<td>indefinite</td>
<td>אָ</td>
<td>feminine singular</td>
</tr>
<tr>
<td>the good mother</td>
<td>דאס ורטעכער מאַמעעד</td>
<td>דאס מאַמעעד</td>
<td>definite</td>
<td>דאס מאַמעעד</td>
<td>feminine singular</td>
</tr>
<tr>
<td>a good mother</td>
<td>דאס ורטעכער מאַמעעד</td>
<td>דאס מאַמעעד</td>
<td>indefinite</td>
<td>אָ</td>
<td>feminine singular</td>
</tr>
<tr>
<td>the good book</td>
<td>בוך ורטעכער ברך</td>
<td>בוך דאָס</td>
<td>the</td>
<td>דאס בוך</td>
<td>neuter singular</td>
</tr>
<tr>
<td>a good book</td>
<td>גotas בוך</td>
<td>no ending</td>
<td>indefinite</td>
<td>אָ</td>
<td>singular</td>
</tr>
</tbody>
</table>
The noun phrase “די גוט מנטשן” is grammatically incorrect in Yiddish, because the forms of the article and adjective do not agree with the noun in gender, number and case. Because the word מנטשן is masculine and singular, the correct form of the phrase in the nominative case is "די גוטע נגעטש".

Note: Yiddish noun phrases in the neuter indefinite as well as all plural forms retain the same endings in all cases.

**Notes on article-adjective-noun agreement:**

If an indefinite article אַ or אַן refers to masculine, feminine or plural nouns, the adjective takes the same form as it would with the definite article. This is true in all cases.

However, if an indefinite article refers to a neuter noun, then its adjective remains in its base form. This is true for all cases.

**Pronouns**

Pronouns stand in for nouns. In Yiddish, pronouns change their form to indicate number, gender, and case as well as person: first person (I, we), second person (you) or third person (he, she, it, one, they). There are a few pronouns that never decline, such as what וואָס.
A personal pronoun replaces a specific person or thing. A personal pronoun will share the same person, number, gender and case as the noun it is replacing.

For example: *The mother* is sleeping. = *She* is sleeping.

Here are the pronouns in the nominative case, which indicates that the personal pronoun is “the doer” the verb (i.e. is the subject of the verb; for example, *I* write).

### Personal pronouns in the nominative case

<table>
<thead>
<tr>
<th>Personal pronoun</th>
<th>Person, number, translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָנִי (אָנִי)</td>
<td>First person singular: I</td>
</tr>
<tr>
<td>דִּי (דִּי)</td>
<td>Second person singular: you/thou The familiar, informal form akin to <em>tu</em> in French</td>
</tr>
<tr>
<td>הָנָה</td>
<td>Third person singular masculine: he</td>
</tr>
<tr>
<td>זָרָה</td>
<td>Third person singular feminine: she</td>
</tr>
<tr>
<td>נָסְע</td>
<td>Third person singular neuter: it Can also function as a placeholder in a sentence without a logical subject Example: <em>It is raining</em> רעגן אַגייט נָסְע</td>
</tr>
<tr>
<td>מַנְעֶן (מַנְעֶן מֶנ)</td>
<td>Third person singular impersonal: one (they) A way of forming the passive in Yiddish: Example: <em>One knows, it is known</em> מַנְעֶן וייז מַנְעֶן</td>
</tr>
<tr>
<td>מָזָר</td>
<td>First person plural: we</td>
</tr>
<tr>
<td>אֲרָא</td>
<td>Second person plural: you Also used for the formal form akin to <em>vous</em> in French</td>
</tr>
<tr>
<td>דָּי</td>
<td>Third person plural: they</td>
</tr>
</tbody>
</table>

**Exercise 1.1**

For each noun on the list below, identify the gender, number and case. When in doubt, check the vocabulary list above. Note: All nouns in this unit’s exercises are nominative.
Example:

gender: feminine; number: singular; case: nominative

מאַמע

Exercise 1.2

Write in the correct matching form of the definite (“the”) and indefinite (“a”) article and adjective. Refer to exercise 1 above and the nominative case chart.

Example:

mantshen

Exercise 1.3

Replace each noun or noun phrase with the corresponding pronoun.

Note: The pronoun should match the original noun in gender, number, and case.

<table>
<thead>
<tr>
<th>If the noun is:</th>
<th>The pronoun to replace it is:</th>
</tr>
</thead>
<tbody>
<tr>
<td>masculine singular</td>
<td>בור</td>
</tr>
<tr>
<td>feminine singular</td>
<td>זי</td>
</tr>
<tr>
<td>neuter singular</td>
<td>עס</td>
</tr>
<tr>
<td>all plurals</td>
<td>זי</td>
</tr>
</tbody>
</table>
Example:

masculine, singular, nominative

The pronoun is also third person, masculine, singular, nominative

Example:

Exercise 1.4

Translate the following noun phrases into English.

Exercise 1.5

Translate the following noun phrases into Yiddish.

1. This great book
2. A small book
3. The good mother
4. A nice/attractive person
5. Happy people
UNIT 2

Introduction to verbs, regular verbs in the present indicative tense

Introduction to verbs

A verb is a word that expresses an action or a state of being. For example: to run, to dance, to be, to remember. The infinitive form of a Yiddish verb ends in either ſ– or ꧱–.

There are three primary qualities that Yiddish verbs can express:
1. Tense: provides information about when in time an action is taking place: now (present tense); in the past and not now (past tense); in the future and not now (future tense).
2. Mood: provides information about the modality of an action. It can include actions that take place in time (the indicative) or an action that is not actually taking place but is commanded (imperative mood), desired/hypothetical (subjunctive), or contingent upon other factors (conditional).
3. Aspect: provides information about the way that the action is taking place: its duration, frequency, and so on. This category includes such markers as prefixes on verbs.

Conjugation

Yiddish verbs conjugate, with the form of the verb matching its doer and reflecting when or how the verb is taking place.

All verbs contain an inflected part where different endings are added onto the base form (infinitive minus the ſ– or ꧱– ending). Some verbs can take additional parts: for example, for the past and future tenses, Yiddish verbs contain a past participle and infinitive, respectively.

Regular verbs in the present indicative tense

The present indicative tense refers to the time that the utterance is being made. It is also used in general statements that do not contain a specific
Introduction to verbs, regular verbs in the present indicative tense

Yiddish present indicative form corresponds to any of the following English constructions: I eat. I do eat. I am eating. I have been eating.

Yiddish verbs fall into the categories of regular and irregular verbs. Regular verbs conform to the standard conjugation pattern outlined in the chart below. They are predictable. Irregular verbs do not conform to the standard conjugation pattern in some way. These will be presented in separate units.

Vocabulary: examples of regular verbs

<table>
<thead>
<tr>
<th>Translation</th>
<th>Base of verb infinitive minus זן / ען</th>
<th>Infinitive of verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>to become</td>
<td>ווֹרְרָה</td>
<td>ווֹרְרָה</td>
</tr>
<tr>
<td>to read</td>
<td>לְיִיעְנָן</td>
<td>לְיִיעְנָן</td>
</tr>
<tr>
<td>to eat</td>
<td>טָס</td>
<td>טָס</td>
</tr>
<tr>
<td>to sleep</td>
<td>שֶלָּפֶן</td>
<td>שֶלָּפֶן</td>
</tr>
<tr>
<td>to write</td>
<td>שֶרְיָנְבּ</td>
<td>שֶרְיָנְבּ</td>
</tr>
</tbody>
</table>

How to form the present indicative of Yiddish verbs

1. Determine the base of the verb: infinitive (dictionary form) minus the זן / ען ending
2. Add the appropriate endings for each person to the base.

Present indicative tense conjugation

<table>
<thead>
<tr>
<th>Example 2 base = לְיִיעְנָן</th>
<th>Example 1 base = שֶלָּפֶן</th>
<th>Ending on verb base</th>
<th>Person, personal pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַדַּ שֶלָּפֶן</td>
<td>אַדַּ שֶלָּפֶן</td>
<td>no ending</td>
<td>First person singular: I</td>
</tr>
<tr>
<td>טָס</td>
<td>דָּ שֶלָּפֶן</td>
<td>סָע</td>
<td>Second person singular: you</td>
</tr>
<tr>
<td>טָס</td>
<td>טָּשׁ שֶלָּפֶן</td>
<td>שָּג</td>
<td>Third person singular masculine: he</td>
</tr>
<tr>
<td>טָּשׁ שֶלָּפֶן</td>
<td>טָּשׁ שֶלָּפֶן</td>
<td>נָע</td>
<td>Third person singular feminine: she</td>
</tr>
<tr>
<td>טָּשׁ שֶלָּפֶן</td>
<td>טָּשׁ שֶלָּפֶן</td>
<td>נָע</td>
<td>Third person singular neuter: it</td>
</tr>
</tbody>
</table>
### Notes on the spelling of Yiddish verbs

Stems ending in נק, נג, מ, נ, ל after a consonant or a stressed vowel tend to end in ען in the infinitive. They conjugate with an ending of ען in the first and third person plural, even if they do not end in ען in the infinitive.

For example: the verb to go גיינ (presented in Unit 10) is conjugated ען גיינ/deer עאן גיינ.

As a general rule, Yiddish does not double consonants. Thus, “you eat” in Yiddish is rendered דע ראסמה and not דע טסמה.

### Exercise 2.1

Provide the full conjugation in the present indicative of all the verbs in the vocabulary.

Example:

<table>
<thead>
<tr>
<th>Hebrew Base</th>
<th>English Base</th>
<th>Present Indicative Ending</th>
<th>Person, Personal Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>לייענען</td>
<td>שלאָפֿן</td>
<td>-ט</td>
<td>Third person singular impersonal: one</td>
</tr>
<tr>
<td>מיר לייענען</td>
<td>מאיר שלאָפֿן</td>
<td>-ט-ן/ן</td>
<td>First person plural: we</td>
</tr>
<tr>
<td>איר לייענען</td>
<td>אריר שלאָפֿן</td>
<td>-ט</td>
<td>Second person plural: you</td>
</tr>
<tr>
<td>יי לייענען</td>
<td>יייר שלאָפֿן</td>
<td>-ט-ן/ן</td>
<td>Third person plural: they</td>
</tr>
</tbody>
</table>

### Exercise 2.2

Provide the correct present indicative ending for each of the verb forms below. The verbs have been provided in their base forms; simply add the appropriate endings.
Note: Make sure that each verb form matches its subject in person (first, second or third) and number (singular or plural).

Example:

third person singular

1. נאַר ווער
2. דוַ טָאָפּ
3. מיר ווער
4. אר וליינען
5. דוַ ווער
6. מיט שריינען
7. דוַ ווער
8. ער ליינען

Exercise 2.3

In each of the following sentences, locate the verb and identify its person (first, second or third) and its number (singular or plural).

Note: For verb conjugation, gender is not a relevant category as all third person verbs take the same form regardless of the gender of their subjects.

Example:

person: third person; number: singular

עַל פֵּרֵי לײַיעֶן.
1. מיר טָאָפּ.
2. דוַ פַּעַטשׂ שריינען.
3. טָאָפּ וערט גורְיס.
4. מיט ליינען.
5. אוֹר שלאַָּה.

Exercise 2.4

Translate each sentence in 2.3 into English.

Example:

The woman reads/is reading.

עַל פֵּרֵי לײַיעֶן.
Exercise 2.5

Translate the following sentences into Yiddish.

1. The big person is reading.
2. They are becoming happy.
3. The small mother eats.
4. We read.
5. A nice book is read. One is reading a nice book.
UNIT 3
Irregular verb *to be* זײַן, the predicative (predicate nouns, pronouns and adjectives)

The irregular verb *to be* זײַן

Most Yiddish verbs follow a regular pattern of endings added onto a base that is formed from the infinitive form.

There are a number of Yiddish verbs that deviate from this pattern, known as irregular verbs. One of these irregular verbs is the verb “to be.”

Note that, in this irregular verb, the base of the verb changes three times and that it does not take the expected verbal endings for the present indicative tense conjugation.

**Conjugation of the verb זײַן in the present indicative tense**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Conjugated form</th>
<th>Person, number</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am</td>
<td>בין</td>
<td>First person singular</td>
</tr>
<tr>
<td>You are</td>
<td>ביסט</td>
<td>Second person singular</td>
</tr>
<tr>
<td>He/she/it/one is</td>
<td>איז/מען/עס/זי/ער</td>
<td>Third person singular</td>
</tr>
<tr>
<td>We are</td>
<td>מיר זײַנען</td>
<td>First person plural</td>
</tr>
<tr>
<td>You are</td>
<td>איר זײַט</td>
<td>Second person plural</td>
</tr>
<tr>
<td>They are</td>
<td>زيי זײַנען</td>
<td>Third person plural</td>
</tr>
</tbody>
</table>

Note: In Yiddish, the verb זײַן (along with the verb *to have* האָבן) is essential to forming the past tense, where it acts as the auxiliary (helping verb) along with a past participle form.

Example:

*I was/was being a person.* - אוֹפֶּן ייִי מֵעָוןָא אַ מּוֹעַטש.
The predicative

The predicate in grammar refers to (1) the verb and (2) the subject of the verb and anything modifying (giving more information about) the subject of the verb.

Examples of predicates:

1. The good woman is reading.
2. She is a good woman.
3. The woman is good.

A predicative can be a noun or pronoun (“the good woman” in example 1 above, “she” and “a good woman” in example 2) or an adjective (“good” in example 3).

In examples 2 and 3, the linking verb is “is,” and the complements after the linking verb are “a good woman” and “good” respectively. When the complement after a linking verb is a noun or pronoun, it is termed a predicate nominative (example 2). When the complement after a linking verb is an adjective, it is termed a predicate adjective (example 3).

In a short list of verbs that act as linking verbs for predicate nominatives.

Examples:

I am a mother.
It is the book.

Other verbs on this list include to become and to remain בלאינן ווערן.

Note: In these cases, the predicate nominative is equivalent to the subject of the verb. Thus, in the first sentence, “I” is the same person as “a mother.” Both are in the nominative case.

There are two forms of predicate adjectives in Yiddish.

1. A predicative adjective can appear in its base (dictionary) form, without an ending. It never inflects.

Examples:

The person is great.
The mother is great.
The book is great.
The people are becoming great.
In all of the above cases, the predicative adjective “great”, גרויס, is connected by the linking verbs is או, or becomes והערusement to the subject nouns (person, mother, book, people).

2. A predicate adjective can inflect to agree with the subject in gender, number, and case if it is preceded by an article. In this case, it declines according to the regular endings in the masculine and feminine singular and all plural forms. Exception: the indefinite neuter predicate adjective has an ending of “ס.”

Examples:

The person is a good one. דער מגענטש איז א גוטש.
The person is the good one. דער מגענטש איז דער גוטש.
The mother is a good one. דרי מטענטש איז א גוטש.
The mother is the good one. דרי מטענטש איז דרי גוטש.
The book is a good one. דאָס בוך איז א גוטש.
The book is the good one. דאָס בוך איז דאָס גוטש.
The people are becoming good ones. דרי מטענטש ווערן מענטשן דרי.
The people are becoming the good ones. די מטענטש ווערן דרי גוטש.

Predicate adjectives can act as nouns when a person or thing is defined by an adjectival characteristic. In this case, the adjective declines according to gender, number and case.

Examples:

The good one (i.e. man) eats/is eating. דער גוטש טעט.
The good one (i.e. woman) eats/is eating. דיי גוטש טעט.

Exercise 3.1

Provide the correct present indicative form of the verb זײַן in each sentence. Note: Make sure that each verb form matches its subject in person (first, second or third) and number (singular or plural).
Exercise 3.2

In each of the following sentences, identify:

a. verbs: identify tense, person and number.
b. subject noun/pronoun: identify gender and number (all are in the nominative case) for articles, attributive adjectives and nouns.
c. predicate nouns and adjectives: identify gender and number (all are in the nominative case).

Example:

*third person singular* = עַד מְצַנְתִּשׁ אֶל גָּרְוִיס.

<table>
<thead>
<tr>
<th>номер</th>
<th>Нoun phrase</th>
<th>Predicate adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>מִי ________ גָּרְוִיס.</td>
<td>פֿריילעך עַד מָצַנְתִּשׁ אֶל פֿריילעך</td>
</tr>
</tbody>
</table>
Exercise 3.3

Translate the sentences in 3.2 into English.

Exercise 3.4

Translate the sentences into Yiddish.

1. I am great!
2. The little [one] (i.e. boy) is happy.
3. She is a good person.
4. That book is a small one.
5. The mother is small.
UNIT 4
Adverbs and adjective quantifiers

Adverbs
An adverb is a part of speech that can modify a verb, adjective or another adverb. It serves to answer questions such as when, where, how (in what way), and how much. In English, adverbs are often identifiable by their “-ly” ending (examples: quickly, happily, completely).

In Yiddish, uninflected adjectives serve as adverbs. There are other forms of adverbs that do not stem from adjectives, like the English “very.”

Adverbs never inflect. They can appear after the verb or in other places in the sentence (see discussion of “word order” in this text).

Adverbs of manner
Adverbs of manner answer the question “how (in what way)” or “how much”?

In Yiddish, adverbs can be formed from adjectives by their taking on the base forms. These never inflect. Note: Not all adjectives can form adverbs (example: other).

Examples:

He reads well. גוט לייענט גומע.
She eats nicely. שיין עסט زي.

In the first sentence, גוט does not modify גומע but rather answers the question: in what manner does he read? In this usage, גומע is the equivalent to the English “well” (i.e. goodly).

In the second sentence, שיין answers the question: in what manner does she eat? Here שיין functions like the English “nicely.”
Yiddish also has adverbs that are not formed from adjectives. They do not inflect.

**Vocabulary: examples of adverbs**

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַזוי</td>
<td>so, meaning “so much” or “like this” (not “therefore”)</td>
</tr>
<tr>
<td>טאַקע</td>
<td>really, truly</td>
</tr>
<tr>
<td>שוין</td>
<td>already</td>
</tr>
</tbody>
</table>

Examples:

I sleep/am sleeping *so* well.  אַזוי שלֶאָף אַוָּד נָט.
He is *really/truly* happy.  טאַקע איַיֵיס מַאָסְקַע פּוּריִילען.
They are *already* writing.  שוין שֶרײַּבָן שוֹרֵנ.

**Yiddish adverbs of time and place**

Adverbs of time answer the question “when” while adverbs of place answer the question “where”?

**Vocabulary: examples of adverbs of time and place**

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>איצט</td>
<td>now</td>
</tr>
<tr>
<td>דאָ</td>
<td>here</td>
</tr>
</tbody>
</table>

Examples:

He reads *now*.  ער ליַיֵיס וּסְטַנ אַיטס.
She eats *here*.  וי עָסֶס דאָ.

In the first sentence, איצט answers the question: *when* does he read? In the second sentence, דאָ answers the question: *where* does she eat?

There are many other ways of forming adverbs in Yiddish, such as from uninflected participles as certain suffixes on nouns. These are presented in Unit 23 of this text.

The position of adverbs in a sentence varies. If it is an adverb of manner that provides information about a verb, it tends to follow the inflected form. Adverbs of time and place can be positioned away from the verb.
Adjective quantifiers

Adjective quantifiers appear directly before predicate adjectives. They do not inflect.

יינייר can also appear before attributive adjectives.

Vocabulary: examples of adjective quantifiers

<table>
<thead>
<tr>
<th>Adjective quantifiers</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ביסל</td>
<td>a little</td>
</tr>
<tr>
<td>יינייר</td>
<td>very</td>
</tr>
</tbody>
</table>

Examples:

She is a little happy.

One reads/is reading very nicely.

Note the position of יינייר in the predicate:

יינייר follows the definite article but precedes the indefinite article.

She is very good.

She is a very good one (person).

She is the very good mother.

She is a very good mother.

Exercise 4.1

Locate the adverb(s) in each sentence. Then translate each sentence into English.

Example:

גוט טאקע שלאפֿט

Adverbs: טאקע, שלאפֿט

Translation: She sleeps really well.
Exercise 4.2

Translate each sentence in 4.1 into Yiddish.

Example:

She sleeps very well.

1. They read truly well.
2. I eat happily.
3. She is writing now.
4. You (plural) are a little small.
5. We are all very happy people.
UNIT 5
Numbers

Yiddish numbers

Yiddish numbers are written like roman numerals (not right-to-left like Yiddish script).

There is an alternative counting system based on the Hebrew alphabet (where, for example, 1 = א, 2 = ב, and so on) that will not be covered here.

Cardinal, or counting, numbers

(not part of this text’s working vocabulary)

| Cardinal number (counting) | Hebrew | Roman
|---------------------------|--------|--------|
| אָטָנִיצִיק | עָטָנִינָה | 10
| זוּלְטִילָה | זָלָטָלָה | 11
| דָּרְטִינָה | דָּרְטִיבָה | 12
| פֶּרְטִיצָה | פָּרְטַנָה | 13
| פֶּרְטִיצָה | פָּרְטַנָה | 14
| דָּרְטִינָה | דָּרְטִיבָה | 15
| זוּלְטִילָה | זָלָטָלָה | 16
| פֶּרְטִיצָה | פָּרְטַנָה | 17
| פֶּרְטִיצָה | פָּרְטַנָה | 18
| דָּרְטִינָה | דָּרְטִיבָה | 19
| זוּלְטִילָה | זָלָטָלָה | 20

*For the number “1”: אָטָנִינָה is used when counting, אָטָנִינָה is used in all other cases.

Except for the number “1” in Yiddish, the forms of the cardinal numbers used for counting are identical to those used as adjectives. Yiddish cardinal numbers do not decline.

Thus, here is how one counts from one to five in Yiddish:

אָטָנִינָה, זוּלְטִילָה, דָּרְטִינָה, פֶּרְטִיצָה, פֶּרְטִיצָה.
The number “1,” which is a counting number and does not describe how many there are of a specific noun, is אַיִן.

However, when modifying a noun, it appears as follows:

one person אַיִן בָּעת
one mother אַיִן מָאמֶש
one book אַיִן בּוּך

In order to make a number between 20 and 99, the following formulation is used: the number in the second digit position (ones column) is placed first, followed by the word אַל “and,” with the number in the first digit (tens column) placed last.

Examples:

21 = “1 and 20” אַיִן קאָפַר זאַוטגניק
57 = “7 and 50” בּוּך קאָפַר פּוֹפּיציק
99 = “9 and 90” נײַן קאָפַר נײַנציק

**Numbers over 99**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>הונדערט</td>
<td>100</td>
</tr>
<tr>
<td>טורנט</td>
<td>1,000</td>
</tr>
<tr>
<td>مليיאן</td>
<td>1,000,000</td>
</tr>
</tbody>
</table>

To make a number higher than 99: the number in the column furthest to the right (ones column) appears before the digit in the tens column, retaining the same rule as above.

Examples:

1952 = 1,000 + 900 + 2 + 50 סּוֹפּיציק כני קאָפַר זאַוטגניק אַ וּנײַן קאָפַר פּוֹפּיציק

A note regarding the numbers “100” and “1,000”:

one hundred הונדערט
approximately one hundred אַ הונדערט

**Ordinal numbers**

Ordinal numbers are used to indicate the rank or position of a noun in a set. Ordinals do not appear in their base form in Yiddish. Rather, they decline using the same endings as attributive adjectives.
For the numbers 11–19, ordinal numbers are formed by adding the letter ט unto the cardinal number.

11th - עלקט

For numbers 20 and higher, ordinal numbers are formed by adding the letters סט unto the cardinal number.

20th - צואַנציקסט
99th - נײַנציקסט און נײַן דער איז ערעטש

Examples:

He is the first person. בַּזֲעַן דֶּרֶךְ עַרְעַטשֵּר
He is the ninety-ninth (person). בַּזֲעַן דֶּרֶךְ עַרְעַטשֵּר נְנֵי

**Exercise 5.1**

Provide each Yiddish cardinal number with its corresponding arabic number.

Example:

8 - אַכט
Exercise 5.2

Provide each arabic number with the corresponding Yiddish cardinal number.

Example:

125 = צוואַנציק און פֿינף הונדערט

1. 333
2. 17
3. 1
4. 1,978
5. 1,568,212

Exercise 5.3

Translate the following phrases into Yiddish.

1. 6 books
2. 1 mother
3. the second person
4. 99 people
5. the fifty-eighth book
A possessive pronoun answers the question: whose X is it?
Possessive pronouns placed before a noun (in the same position as an article) inflect only in the plural. They retain the same form regardless of gender or case.

**Possessive pronouns**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Yiddish</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>מײַן</td>
<td>First person singular</td>
</tr>
<tr>
<td>your</td>
<td>דײַן</td>
<td>Second person singular</td>
</tr>
<tr>
<td>his</td>
<td>זײַן</td>
<td>Third person singular masculine</td>
</tr>
<tr>
<td>her</td>
<td>אײַר</td>
<td>Third person singular feminine</td>
</tr>
<tr>
<td>our</td>
<td>אונדזער</td>
<td>First person plural</td>
</tr>
<tr>
<td>your</td>
<td>אײַער</td>
<td>Second person plural</td>
</tr>
<tr>
<td>their</td>
<td>זײיער</td>
<td>Third person plural</td>
</tr>
<tr>
<td>whose</td>
<td>וועמענס</td>
<td>Interrogative pronoun</td>
</tr>
</tbody>
</table>

If the possessive pronoun is modifying a noun that is plural, the letter יח is added to the end of the pronoun:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Modifying a plural noun</th>
<th>Modifying a singular noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>מײַנעט</td>
<td>מײַן</td>
</tr>
<tr>
<td>your</td>
<td>דײַנעט</td>
<td>דײַן</td>
</tr>
<tr>
<td>his</td>
<td>זײַנעט</td>
<td>זײַן</td>
</tr>
<tr>
<td>her</td>
<td>אײַרנעט</td>
<td>אײַר</td>
</tr>
</tbody>
</table>
Possessive pronouns

<table>
<thead>
<tr>
<th>Translation</th>
<th>Modifying a plural noun</th>
<th>Modifying a singular noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>our</td>
<td>אונדערערע</td>
<td>אונדערעריאן</td>
</tr>
<tr>
<td>your</td>
<td>אײַערע</td>
<td>אײַיאערירע</td>
</tr>
<tr>
<td>their</td>
<td>דוידערע</td>
<td>דוידערירע</td>
</tr>
</tbody>
</table>

Examples:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Plural</th>
<th>Translation</th>
<th>Singular</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>my people</td>
<td>מינַן מטענשך</td>
<td>my person</td>
<td>מײַן</td>
<td>masculine</td>
</tr>
<tr>
<td>my mothers</td>
<td>מינַן מאמעס</td>
<td>my mother</td>
<td>מײַנ</td>
<td>feminine</td>
</tr>
<tr>
<td>my books</td>
<td>מינַן ביכער</td>
<td>my book</td>
<td>מײַן</td>
<td>neuter</td>
</tr>
</tbody>
</table>

Note: Possessive pronouns function like indefinite articles as far as the declension of adjectives in the neuter-singular is concerned.

Thus:

The good book      דאס גוטש בור
A good book         גוט בור
My good book        מײַן בור

Note: To avoid repetition or when the context is clear, the Yiddish definite articles can be used in the place of possessive pronouns. Thus, if it has been established that one is referring to “my mother,” one can refer to her as “מײַנ מאמע.”

Possessive pronouns in the predicate

In the predicate, possessive pronouns do decline: they inflect according to gender, number and case.

Examples:

The person is ours. דער מטענש אייז אונדערעריאן
The mother is his. דרי מאמעס אייז דוידערירא
The book is theirs. דאָס ביכער איז דוידערירא
The books are yours. דײַ זײַנען ביכער אייז דוידערירא

A possessive pronoun can also precede the noun being possessed. It is followed by the indefinite article and agrees with the noun it possesses in gender, number and case.
Exercise 6.1

Provide the correct ending on the possessive pronoun in each noun phrase. Then translate each one into English.

Example:

A class of hers is here./There is a class of hers.

Exercise 6.2

Identify the gender (masculine, feminine, or neuter) and number (singular or plural) of each noun below. All of the nouns on this list are in the nominative case.

Then provide the correct form of the possessive adjectives and attributive adjectives indicated and translate the phrase into English.

Reminder: while attributive adjectives decline according to gender, number and case, possessive adjectives inflect only according to gender (singular-plural).

Example:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Attributive adjective</th>
<th>Possessive adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>מִינַיְגֶטֶּמֶנְשֶׁשׁ</td>
<td>ゲット</td>
<td>מענדער</td>
</tr>
<tr>
<td>בּוּךְ</td>
<td>פיַרגֵר</td>
<td>דײַן</td>
</tr>
<tr>
<td>מַעַנְטְשֶׁשׁ</td>
<td>טֶרֵיֲלֶעך</td>
<td>דײַן</td>
</tr>
<tr>
<td>זָײַןשְיֵין</td>
<td>מאָמעס</td>
<td>אַיר</td>
</tr>
<tr>
<td>דּײַנְגּוטְמוּנְשֶׁשׁ</td>
<td>אַיר</td>
<td>אַיר</td>
</tr>
</tbody>
</table>

Answer: masculine, plural

My good people מִינַיְגֶטֶּמֶנְשׁ
Exercise 6.3

Break down each sentence into its component parts, including the pronoun, verb, article or possessive pronoun, attributive adjective, and noun. Then render the sentence in the plural.

Reminder: Predicate adjectives do not change forms.

Example:

לני בוך איז גויס.
Possessive adjective: singular = לני
Noun: neuter, singular, nominative = בוך
Verb in the present indicative: third person, singular = איז
Predicate adjective = גויס
Sentence in the plural: לניען ביכער עזעייר גויס.

Exercise 6.4

Translate the sentences in exercise 6.3 into English, first in their original forms and then in their plural forms.

Exercise 6.5

Translate the following sentences into Yiddish.

1. Their mother is eating happily.
2. My book is so good!
3. Our mother sleeps well.
4. His people write a little.
5. A class of mine is really good.
Negation refers to the process of turning an affirmative statement into its opposite.

Example:

Affirmative statement: I am happy.
Negated statement: I am **not** happy.

**Vocabulary: negation**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Yiddish</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>יֵאָ</td>
</tr>
<tr>
<td>Not (dialect variants)</td>
<td>ניט - נייט*</td>
</tr>
<tr>
<td>No</td>
<td>ניינ</td>
</tr>
<tr>
<td>(Not) any, none, no (one)</td>
<td>קײַן</td>
</tr>
</tbody>
</table>

*Both dialect variants are provided here: this text employs ניט.

**Negation of verbs**

In order to negate a sentence, the negative particle, ניט, follows the conjugated verb.

Examples:

She is sleeping. ניט שלאָפֿט
She is not sleeping. דאָ שלאָפֿט ניט

Note the placement of ניט after the conjugated verb. If the verb is followed by an adjective, the position of ניט remains the same. Exceptions to this
rule regarding the position of ניט will be discussed in subsequent units on Yiddish word order.

Examples:

I am good. אַרְכ בױן גוט.
I am not good. אַרְכ נײַנ טאַפ גוט.

**Negation of nouns**

When negating a noun, the negative particle ניט follows the conjugated verb.

If the noun is preceded by the definite article “the,” the negative particle appears after the verb. The article remains unchanged.

Examples:

The person is the mother. דער מיטנטש אייז דער מאמט.
The person is not the mother. דער מיטנטש ניט אייז דער מאמט.

Because it is dealing with a specific (the particular) mother, the sentence indicates that it is *this* mother that is being negated. That is, the person is not *this* particular mother (but could still be a mother).

**The particle קיין**

If the noun is indefinite (preceded by the article “a”, or no article in the plural), the קיין particle appears in the place of an article before any noun that is not the subject of the verb.

The קיין appears along with the particle ניט: this does not create a “double negative” in Yiddish. In this function, קיין does not inflect.

Examples:

The person is a mother. דער מיטנטש אייז א מאמט.
The person is not a (any) mother. דער מיטנטש נײַנ קיײַן מאמט.

Because the sentence is dealing with the category of “mother” rather than this particular mother, the whole category of “mother” is being negated. The use of קיין is akin to the English “any,” as in “There isn’t any mother here.” It is impossible to have a negative form of a noun preceded by the indefinite article **ס or סָּנ**: the article will always be replaced by קיײַן.

A noun in the indefinite plural is likewise preceded by קיײַן, even though there is no **ס or סָּנ**.
Examples:

The people are mothers. דרי מונעטש ווןען מאםען.
The people are not (any) mothers. דרי מונעטש ווןען ניט קיינע מאםען.

Other uses of the particle קיינ

בִּיִּד carries a general meaning of “not any,” “none” or “no one.” When it functions as a pronoun, it inflects for case as a masculine adjective (see the third example, below). It is used with the particle ניט.

Examples:

The person reads/is not reading. ניט לייענט מארטש דער.
No person reads/is reading. קיינע מונעטש לייענט רטש.
No one reads/is reading. קיינע מונעטש לייענט רטש.

Negation of existence/presence

The concept of existence/presence (versus non-existence or absence) is represented by the following idiomatic constructions:

<table>
<thead>
<tr>
<th>Negative</th>
<th>Positive</th>
</tr>
</thead>
<tbody>
<tr>
<td>טס זײַנען דאָעס</td>
<td>טס זײַנען עס</td>
</tr>
<tr>
<td>There is not</td>
<td>There is</td>
</tr>
<tr>
<td>טס זײַנען דאָעס</td>
<td>טס זײַנען עס</td>
</tr>
<tr>
<td>There are not</td>
<td>There are</td>
</tr>
</tbody>
</table>

Examples:

There is a book. טס זײַנען דאָ בוך.
There is no book. טס זײַנען ניט דאָ בוך.
There are books. טס זײַנען דאָ ביכער.
There are no books. טס זײַנען ניט דאָ ביכער.

The forms קיינע – ניטן are also used to indicate existence or presence for nouns.

Examples:

He is present. ער זײַ לח.
He is absent. ער זײַ ניטן.
**Tips on how to negate: two sample sentences**

1. Locate the conjugated verb: **אָיֶז**
2. Place the **ניט** after the conjugated verb: **יָאָיֶז ניט**
3. Look for nouns. If a noun is preceded by the definite article (*דָּר, דָּי, דָּהָד*), it remains.

   Example: sentence 1 (above)
   
   **דָּי אַאַיֶז ניט אָיֶז.**
   
   Translation: She is not the (specific) mother.

4. If a noun is preceded by an indefinite article (**אַן, אַ** or no article in the plural, the **קְיָיֶן** stands in for the article.

   Example: sentence 2 (above).
   
   **דָּי אַאַיֶז קְיָיֶן ניט אָיֶז.**
   
   Translation: She is not a (any) mother.

**Exercise 7.1**

Negate each of the following sentences. Reminder: The **ניט** particle follows the conjugated verb.

Example:

- *My mother eats/is eating well.*
  
  **גוט עָשְׁתִּי מײַן אָיֶז.**

- *My mother does not eat/is not eating well.*
  
  **גוט ניט עָשְׁתִּי מײַן אָיֶז.**

**Exercise 7.2**

Translate the sentences in exercise 7.1 into English, first in their original forms and then in their negated forms.
**Exercise 7.3**

Negate each of the following sentences. Reminder: The indefinite article requires the particle קֵין as article, both in singular and plural. If there is an indefinite article, “a,” “an,” it will not appear in the negative form.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. לי יינטש דא נומט פאמטש</td>
<td>1. לי 있א יי נומט פאמטש</td>
</tr>
<tr>
<td>2. לי יינטש ניט די נומט פאמטש</td>
<td>2. לי 있א ניט די נומט פאמטש</td>
</tr>
<tr>
<td>3. לי יינטש ניט די נומט פאמטש</td>
<td>3. לי 있א ניט די נומט פאמטש</td>
</tr>
<tr>
<td>4. לי יינטש ניט די נומט פאמטש</td>
<td>4. לי 있א ניט די נומט פאמטש</td>
</tr>
</tbody>
</table>

**Exercise 7.4**

Translate the sentences in exercises 7.3 into English, first in their original forms and then in their negated forms.

**Exercise 7.5**

Translate the following sentences into Yiddish.

1. He is not a happy person.
2. This book is not so good.
3. Their mother is not very nice.
4. Our book is not really small.
5. We are not the small people.
UNIT 8

Yiddish word order 1: verb position, direct questions, the second person conjugation of the imperative mood (direct commands)

Introduction to Yiddish word order

Yiddish word order is governed by certain rules that determine how the parts of a sentence can be arranged. The term often used to describe parts of a Yiddish sentence is the sentence unit, which refers to any word or group of words that work together to perform a given syntactical function. A sentence unit might include: the subject of the sentence with its accompanying adjectives and adverbs; the conjugated verb; the infinitive of a verb; a past participle; the object and its accompanying articles, adjectives; adverbs; and so on. A sentence unit can be a single word, a string of words that belong together, or a clause. Yiddish includes the following sentence units: subject; inflected verb; uninflected verb (fixed part of a verb such as an infinitive or participle); predicate; direct object; indirect object; adverbs of time, place, manner; clauses, and some other constructions.

“Normal” word order in Yiddish is S-V-O: subject-conjugated verb-object. However, many other permutations are possible, provided that certain rules are followed. In these cases, word order can help to emphasize certain elements in a sentence, in particular when a word other than the subject appears in the first position.

Verb position

There is one unbreakable rule in Yiddish word order: the inflected verb occupies the second position.

An inflected verb appears in the first position in three cases only:

1. a “yes/no” question;
2. a direct command (imperative mood);
3. an implied causal relationship: “so/therefore” (these will be outlined more fully below and in future units).
The fixed (uninflected) part of the verb forms its own sentence unit and does not appear in the second position. Verbs with an inflected and fixed part will be treated in future units.

Example:

\[ \text{3} \quad \text{2} \quad \text{1} \]
\[ \text{ד"ר גומש מאממ} \quad \text{איצ"א} \quad \text{ממעטש ממעטש.} \]

The good mother is a nice person.
This sentence contains three sentence units:

- The subject: \( \text{ד"ר גומש מאממ} \)
- The inflected verb: \( \text{איצ"א} \)
- The object (in this case, a predicate): \( \text{ממעטש ממעטש} \)

The following sentence would also be correct:

\[ \text{3} \quad \text{2} \quad \text{1} \]
\[ \text{ממעטש ממעטש} \quad \text{איצ"א} \quad \text{ד"ר גומש מאממ.} \]

The good mother is a nice person. (Emphasis in the Yiddish by putting it in the first position.)
Note: The inflected verb remains in the second position in the sentence.

**Adverbs and word order**

Adverbs in Yiddish are very mobile: they can appear in almost any position except the second position (which belongs to the inflected verb).

Adverbs of manner tend to follow the inflected verb they are modifying.

Examples:

- He writes well now. \( \text{ער שראיבען מאן אאצט.} \)
- He writes well now. \( \text{ער שראיבען אאצט מאן.} \)
- Now he writes well. \( \text{אאצט שראיבעןער גומש.} \)

**Direct questions**

The “normal” position of the inflected verb is in the second position. One way to form a question is to place the inflected verb in the first position of the sentence. This creates a “yes/no” question. Alternately, the particle
can be placed in the first position as a placeholder. י can does not change the meaning of the sentence.

Example:

The person is nice/attractive.

This is a statement.

To make it into a question, the verb is placed in the first position. This is called inversion.

Is the person nice/attractive?

The answer to this form of question is generally “yes” or “no.” It is not an open-ended question.

Note: In the process of inversion, the inflected verb has simply switched positions with the subject of the verb.

Even in cases where the original sentence does not use subject-verb-object order (i.e. the sentence does not begin with the subject of the verb), the subject of the verb will appear second in the question.

Example:

The person is nice/attractive.

Is the person nice/attractive?

When forming “yes/no” questions in the second person singular, the inflected verb and personal pronoun contract as follows:

For example:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Question (first position)</th>
<th>Translation</th>
<th>Declarative (second position)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Are you?</td>
<td>ביסTürkiye</td>
<td>You are</td>
<td>דד ביסTürkiye</td>
</tr>
<tr>
<td>Are you sleeping/ do you sleep?</td>
<td>שלאפйтדקי</td>
<td>You sleep/ are sleeping</td>
<td>דד שלאפйтדקי</td>
</tr>
</tbody>
</table>
All other forms of the verb remain the same, and the question is indicated by inversion alone: the placing of the inflected verb in the first position.

Examples:

<table>
<thead>
<tr>
<th>“yes-no” question</th>
<th>Declarative statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָיך שַלְאַף?</td>
<td>שאָלַף אַרְדָּא</td>
</tr>
<tr>
<td>דֶר שַלְאַף?</td>
<td>שאָלַף?</td>
</tr>
<tr>
<td>טֶר שַלְאַף?</td>
<td>שאָלַף?</td>
</tr>
<tr>
<td>דו שַלְאַף?</td>
<td>שאָלַף?</td>
</tr>
<tr>
<td>טֶס שַלְאַף?</td>
<td>שאָלַף?</td>
</tr>
<tr>
<td>ModelError: Cannot serialize HSTable</td>
<td>ModelError: Cannot serialize HSTable</td>
</tr>
<tr>
<td>ModelError: Cannot serialize HSTable</td>
<td>ModelError: Cannot serialize HSTable</td>
</tr>
<tr>
<td>ModelError: Cannot serialize HSTable</td>
<td>ModelError: Cannot serialize HSTable</td>
</tr>
<tr>
<td>ModelError: Cannot serialize HSTable</td>
<td>ModelError: Cannot serialize HSTable</td>
</tr>
<tr>
<td>ModelError: Cannot serialize HSTable</td>
<td>ModelError: Cannot serialize HSTable</td>
</tr>
</tbody>
</table>

Forming direct, open-ended (non-“yes/no”) questions in Yiddish

Yiddish questions can be formed by placing question words (interrogative pronouns) before the verb.

Interrogative pronouns

Interrogative pronouns are pronouns used to ask questions. Like all pronouns, they refer to specific nouns.

Vocabulary: interrogative pronouns

<table>
<thead>
<tr>
<th>Translation</th>
<th>Yiddish</th>
</tr>
</thead>
<tbody>
<tr>
<td>what</td>
<td>וואָס</td>
</tr>
<tr>
<td>which</td>
<td>plural</td>
</tr>
<tr>
<td></td>
<td>singular</td>
</tr>
<tr>
<td>declines according to number only</td>
<td>וואָסער וואָסערע</td>
</tr>
<tr>
<td>who</td>
<td>וואָר</td>
</tr>
</tbody>
</table>
As discussed later in this text, the pronoun יַהֲנָא declines according to number only (singular and plural). The pronoun וּהֲנָא does not decline.

Examples:

What is the person eating?
“*What* replaces a noun like “banana.”

Which people are eating?
“*Which* replaces a noun like “the hungry ones.”

Who is eating?
“*Who* replaces a noun like “people.”

### Question words

Yiddish also uses question words to ask open-ended questions. These do not refer to a specific noun.

**Vocabulary: question words**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Yiddish</th>
</tr>
</thead>
<tbody>
<tr>
<td>where</td>
<td>ווּ</td>
</tr>
<tr>
<td>how</td>
<td>ווּ</td>
</tr>
<tr>
<td>how, in what way</td>
<td>ווּ אַזוי</td>
</tr>
<tr>
<td>how much, how many</td>
<td>וויפֿל</td>
</tr>
<tr>
<td>when</td>
<td>ווּן</td>
</tr>
<tr>
<td>why</td>
<td>פרֶאָווּעַמָע</td>
</tr>
<tr>
<td>answer to “why”: because (see unit on conjunctions)</td>
<td>וּיָניָל</td>
</tr>
</tbody>
</table>

Examples of Yiddish questions and answers:

**What** is the person reading?
The person is reading a book.

**Which** books does the person read?
The person reads all books.

**Where** does the person read?
The person reads here.
**How** does the person read?
The person reads well.

**How much** does the person read?
The person reads a little.

**When** does the person read?
The person is reading now.

**Who** reads/is reading the book?
The person is reading the book.

**Why** is the person reading?
Because the book is good.

---

**The second person conjugation of the imperative mood (direct commands)**

The second person conjugation of the imperative mood refers to a direct command made to a “you.”

For example: Go! Eat! Stop!

In Yiddish, the direct command appears in the first position in the sentence. Along with direct questions, this is one of the cases where the inflected verb does not appear in the second position.

The second person conjugation of the imperative mood is formed in the singular by the base of the verb (with no ending) and in the plural by adding an ending of ג ו to the base form. The conjugation is formed from the base (infinitive without the endings ין or ין) + the endings indicated below.

**The second person imperative conjugations**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Example 2 ליטען</th>
<th>Example 1 ליטען</th>
<th>Ending on base</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Read! / 2. Be! (1 person, informal)</td>
<td>זײַ</td>
<td>לייטען!</td>
<td>!</td>
<td>singular, informal</td>
</tr>
<tr>
<td>1. Read! / 2. Be! (plural, 1 person formal)</td>
<td>זײַט</td>
<td>לייטען!</td>
<td>!ט</td>
<td>plural/ formal</td>
</tr>
</tbody>
</table>

The particle זשע placed immediately after the verb serves as an intensifier.

Example:

Go on and eat! זשע עס!
Summary: basic rules of Yiddish word order

<table>
<thead>
<tr>
<th>4+</th>
<th>3</th>
<th>2/3</th>
<th>2</th>
<th>1</th>
<th>0</th>
</tr>
</thead>
<tbody>
<tr>
<td>whatever remains</td>
<td>the uninflected verb</td>
<td>ניט</td>
<td>any of the following: direct object pronoun, indirect object pronoun, adverbs of time and, place, subject noun, subject pronoun</td>
<td>the inflected verb*</td>
<td>any unit but the inflected verb*</td>
</tr>
</tbody>
</table>

*Exceptions: “yes/no” questions, commands.

Exercise 8.1

Place the inflected verb provided in {} into the correct position in each sentence. Do not alter the order of the rest of the sentence.

Note: The sentence units are separated by –.

Example:

1. מיר – די. (לייענט)
2. מאָר – אַלעט – אַנט. (שולאַפֿן)
3. די פֿרִיילפשט מנטש – אַ ביסל. (טעס)
4. די – טאַאק – אַ נוטן מאמֿנט. (וּרֶו)
5. מבֿעט – די גוּדָּשְט פֿרִיילפשט. (לייענט)
6. אָנדאַגדערט בֿכֿעַר – ניט קרײג גונעט. (זֻדנֿען)
7. טאַך – אוּד. (שַדיאַן)
8. אַיצט – אָר. (שרדנֿען)

Exercise 8.2

Translate the sentences in 8.1 into English.
Exercise 8.3

Render the sentences in 8.1 into “yes-no” questions.

Reminder: To make a “yes/no” question, simply switch the positions of the first and second sentence units so that the inflected verb appears first. The rest of the sentence remains unchanged.

Example:

מיי לאNavigationView?

ViewMedia

Exercise 8.4

Translate the sentences in 8.3 into English.

Exercise 8.5

Translate the following sentences into Yiddish.

Reminder: Q.8–Q.10 are “yes/no” questions: inflected verb first!

1. When do you eat?
2. Why is she here?
3. Who are the people?
4. Read the great book!
5. What does it eat?
6. How much do the mothers sleep?
7. Where am I?
8. Do you write/are you (singular, informal form) writing?
9. Are the books ours?
10. Am I here?

Exercise 8.6

Provide the singular/informal and plural/formal forms of the second person conjugation of the imperative mood for the verbs listed below.

Example:

דערך/ הדערך! הדערך

דערך/ הדערך

לייענן

לייענן

1. lesen
2. lesen
3. lesen
4. lesen
UNIT 9

Yiddish word order 2: conjunctions, relative pronouns, relative clauses, consecutive word order (“so”)

Conjunctions

Conjunctions are the part of speech that links two words, clauses or sentences together.

As far as Yiddish word order is concerned, they are non-unit words (a position of “0”) that begin word order anew from 1.

Example:

3 2 1 0 3 2 1
דַּיִם מְצָמֶט לִיִּיעָט אָדֶר אָדֶר אָבֵּעַר אָבֵּעַר בֵּיסַל

Translation: The mother is reading a book and she is writing a little.

Conjunctions fall into different categories.

1. Coordinating conjunctions: these link two clauses together that have equal emphasis.

Vocabulary: examples of coordinating conjunctions

<table>
<thead>
<tr>
<th>Translation</th>
<th>Conjunction</th>
</tr>
</thead>
<tbody>
<tr>
<td>but</td>
<td>אָבֵּעַר</td>
</tr>
<tr>
<td>or</td>
<td>אָדֶר</td>
</tr>
<tr>
<td>and</td>
<td>אָדֶר</td>
</tr>
</tbody>
</table>

Examples:

He is small but he is becoming great. 
ער אָיו קָלַיִם אָבֵּעַר תָּר ווערט גוּרִיַּו.

Is she sleeping or is she reading? 
שלאָפֿט וּעַדֶר לייִיטָט וִי?
2. Subordinating conjunctions: these join a subordinate clause to a main clause, with the emphasis on the main clause.

**Vocabulary: examples of subordinating conjunctions**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Conjunction</th>
</tr>
</thead>
<tbody>
<tr>
<td>if, whether</td>
<td>אויב</td>
</tr>
<tr>
<td>that, when</td>
<td>אז</td>
</tr>
<tr>
<td>until</td>
<td>ביז</td>
</tr>
<tr>
<td>because</td>
<td>וbilt</td>
</tr>
<tr>
<td>although</td>
<td>כמטש</td>
</tr>
<tr>
<td>*so, therefore</td>
<td>טא*</td>
</tr>
</tbody>
</table>

*Only used with questions and commands.

Examples:

I do not read/am not reading *if* he sleeps/is sleeping.

I do not read/am not reading *because* he is sleeping.

Note: Subordinate clauses that precede a main clause are treated as single sentence units. This means that the inflected verb in the second, main clause must appear first so that it retains its position as the second sentence unit.

Thus:

If he is sleeping, I don’t read.

3. Correlative conjunctions: these are pairs of conjunctions that work in tandem.

**Vocabulary: examples of correlative conjunctions**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Conjunction</th>
</tr>
</thead>
<tbody>
<tr>
<td>either...or</td>
<td>סײ...סײ</td>
</tr>
</tbody>
</table>

Example:

Either he sleeps/is sleeping or he eats/is eating.
Relative pronouns

The Yiddish question words also serve as relative pronouns. When they link two sentences together they behave like conjunctions. They do not decline.

Example:

I do not eat when I read.

אם טע ניט ווען איך לײַען.

Relative clauses

A relative clause that refers to a subject or direct object noun is linked to the sentence by the pronoun וואָס, with וואָס meaning: that, whom or which. It does not decline.

Example:

The person who is reading is nice/attractive.

דער מיטנעמש וואָס לײַענטן איז שריַך.

Here “who וואָס” refers back to “the person מיטנעמש וואָס.”

Note: A full discussion of this topic is beyond the scope of this text.

Consecutive word order: “so”

In Yiddish, the conjunction “so” generally does not appear as a word in the sense of “therefore” in declarative sentences (statements of fact). Rather, “so/therefore” is implied through the position of the inflected verb in the second clause.

In these constructions, subordinate clauses that precede a main clause are treated as single sentence units: the inflected verb in the main clause must appear first so that it remains the second sentence unit.

To make the statement “A therefore B,” the inflected verb in the main B clause is placed in the first position in the second clause. This is called “consecutive word order.”

Example:

B: main clause (the result) implied A: subordinate clause (the cause)
= inflected verb in first position therefore דַר שריַינבענטס.

Translation: You are writing so I am sleeping.

שלאַך איזך.
To reiterate: There is no word in Yiddish to express the cause-effect relationship between two clauses in a declarative sentence. The words אַז or טאָ should not be used in this function. This relationship is expressed using word order. The adverb דערפֿאַר, “therefore” or “then,” can be used to introduce a new sentence or follow a conjunction in Yiddish.

*The exception to consecutive word order: “so/therefore” in a question or command*

The conjunction טאָ is used with the meaning of “so, therefore” only when the verb already appears as the first sentence unit.

1. In questions

<table>
<thead>
<tr>
<th>Question</th>
<th>Declarative statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>דו ביסט גוט טאָ ליירעמסט דו.</td>
<td>You are good so you read?</td>
</tr>
<tr>
<td>You are good so you read?</td>
<td>You are good so you read.</td>
</tr>
</tbody>
</table>

2. In the imperative mood

<table>
<thead>
<tr>
<th>Imperative mood</th>
<th>Declarative statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>דו ביסט גוט טאָ ליירעמסט דו.</td>
<td>You are good so read!</td>
</tr>
<tr>
<td>You are good so you read.</td>
<td>You are good so you read.</td>
</tr>
</tbody>
</table>

Note: Consecutive word order is often used when telling a story in Yiddish: it serves to move the story forward through the use of an implied “so.”

**Exercise 9.1**

Create a sentence by linking sentence 1 from column נ with the sentence 1 from column א by means of any conjunction from column ב. Choose any conjunction that makes sense in the sentence (see the example below). Then do the same for sentences 2–5. Create as many versions of each sentence as possible.

Example:

יר אָד אַיז ניט אַיז לײַנָפּ איַר/אָלי/עָי/ען/ען/לעָפּ נײַן קײַן נײַן. 
She is pretty but/or/if/and/until/because/although she is not a good one (woman).
Exercise 9.2
Translate your sentences from 9.1 into English.

Exercise 9.3
Using the chart above, create three sentences with a causal connection between sentence 1 from column \( \text{א} \) and sentence 1 from column \( \text{ג} \) above using “consecutive word order.” That is, the sentence from column \( \text{א} \) should be followed by a comma (,) and the conjugated verb from column \( \text{ג} \) should follow immediately after the comma.

Repeat with sentences 2–5.

Example (sentence 1):

\[ \text{רי אָיִו שִׁיִּי, אָיִו נְוֵט קְיִוְנַנּוֹשׁ.} \]

She is pretty so she is not a good one (woman).

Exercise 9.4
Translate your sentences from 9.3 into English.
UNIT 10

Irregular infinitives: to have הָיָן, and others

Irregular infinitives

A number of Yiddish verbs have irregular infinitives. That is, their infinitives are different from their base forms in the present indicative tense and imperative mood conjugations.

The verb to have הָיָן

The verb הָיָן conjugates irregularly in the present indicative tense. Here is the conjugation:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Conjugated form</th>
<th>Person, number</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have</td>
<td>האָב</td>
<td>First person singular</td>
</tr>
<tr>
<td>You have</td>
<td>הָאַסט</td>
<td>Second person singular</td>
</tr>
<tr>
<td>He/she/it/one has</td>
<td>תֵר/יו/עֵס/מעֵן הָאַט</td>
<td>Third person singular</td>
</tr>
<tr>
<td>We have</td>
<td>מִיר הָאַב</td>
<td>First person plural</td>
</tr>
<tr>
<td>You have</td>
<td>אַיר הָאַט</td>
<td>Second person plural</td>
</tr>
<tr>
<td>They have</td>
<td>וָי הָאַב</td>
<td>Third person plural</td>
</tr>
</tbody>
</table>

Note: In Yiddish, the verb to have הָיָן (along with the verb זײַן) is essential to forming the past tense, where it acts as the auxiliary (helping verb) along with a past participle form.

Example:

I read/was reading a book. האָב אַגעלייענט בוך.
Other verbs with irregular infinitives

Aside from *to be* זײַן and *to have* הוֹאָבן, Yiddish has a number of other verbs whose base forms are different from their infinitive forms. Note the irregularities in conjugation in the present indicative tense as well as the second person conjugations of the imperative mood.

Here are a few examples:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Infinitive minus ending of ען,ן</th>
<th>Present tense conjugations</th>
<th>Second person conjugations of the imperative mood</th>
</tr>
</thead>
<tbody>
<tr>
<td>to give</td>
<td>to know information</td>
<td>First person singular</td>
<td>singular, informal</td>
</tr>
<tr>
<td>גיב</td>
<td>וויס</td>
<td>זײַן</td>
<td>זײַן</td>
</tr>
<tr>
<td>גיב</td>
<td>וויס</td>
<td>טואס</td>
<td>טואס</td>
</tr>
<tr>
<td>גיב</td>
<td>וויס</td>
<td>זײַן/זײַן/ען/עי</td>
<td>זײַן/זײַן/ען/עי</td>
</tr>
<tr>
<td>גיב</td>
<td>וויס</td>
<td>מיר/טואס/זײַן/ען/עי</td>
<td>מיר/טואס/זײַן/ען/עי</td>
</tr>
<tr>
<td>גיב</td>
<td>וויס</td>
<td>אייר/זײַן/ען/עי</td>
<td>אייר/זײַן/ען/עי</td>
</tr>
<tr>
<td>גיב</td>
<td>וויס</td>
<td>מיר/טואס/זײַן/ען/עי</td>
<td>מיר/טואס/זײַן/ען/עי</td>
</tr>
<tr>
<td>גיב</td>
<td>וויס</td>
<td>אייר/זײַן/ען/עי</td>
<td>אייר/זײַן/ען/עי</td>
</tr>
</tbody>
</table>

*Both alternative forms exist for this verb.

**One cannot logically command someone to “know”.

**Exercise 10.1**

Conjugate the following irregular verbs in the present tense as well as the second person conjugation of the imperative mood:

1. גיב
2. הוֹאָבן
3. וויס
4. זײַן (review from a previous unit)
5. טואס
Exercise 10.2

Provide the missing form of the verb provided in {} in each number to match the subject.
Make sure that the form agrees with the subject of the verb in each sentence in person and number.
Note that numbers 8–10 are in the imperative mood (indicated by !)

Example:

\[ \text{di ma'ems} \] ________ 1. 
\[ \text{di ma'ems} \] ________ 2. 
\[ \text{di ma'ems} \] ________ 3. 
\[ \text{di ma'ems} \] ________ 4. 
\[ \text{di ma'ems} \] ________ 5. 
\[ \text{di ma'ems} \] ________ 6. 
\[ \text{di ma'ems} \] ________ 7. 
\[ \text{di ma'ems} \] ________ (second person singular) 8. 
\[ \text{di ma'ems} \] ________ (second person plural) 9. 
\[ \text{di ma'ems} \] ________ (second person plural) 10.

Exercise 10.3

Translate your answers from 10.2 into English.

Example:

*The mothers have*  
\[ \text{di ma'ems} \] ________
UNIT 11
The accusative case, declension of proper names

The accusative case

The accusative case refers to a noun (and its accompanying article/adjective) or a pronoun that is acting as the direct object of the verb.

For example:

The happy person is reading the good book.

Who is the “doer” of the verb, i.e. who is doing the action of reading?
Answer: the happy person (nominative)

The happy person is verb-ing (in this case, reading) + what or whom (direct object)?
Answer: the good book. “The good book” is the direct object and is in the accusative case.

Although this noun phrase (the article does not look any different from the nominative case, it is accusative because of its function in the sentence as the direct object of the verb. Both feminine and neuter noun phrases in the accusative case remain identical in form to the nominative case. Noun phrases in the masculine do take on a different form in the accusative from their nominative forms.

Here is an example using the noun, בריוו, letter, which is masculine in gender.

The happy person is reading the good letter.

Who is the “doer” of the verb, i.e. who is doing the action of reading?
Answer: the happy person (nominative)

The happy person is verb-ing (in this case, reading) + what or whom (direct object)?
Answer: the good letter. “The good letter” is the direct object and is in the accusative case.

In a sentence where it acts as the doer of the verb (and thus be in the nominative case), the phrase “the good letter” would inflect as follows:

The good letter is happy.

In the accusative case, the noun phrase “the good letter” takes on a different form of the word “the” and a different ending on the adjective “good” from the nominative case.

Note: Although contemporary English does not have a full case system, it does maintain some elements of the accusative case: You see me, she sees him, he sees her.

**Forming the accusative case**

In the masculine singular, the accusative case takes different endings on its definite article and adjectives than in the nominative case. The feminine, neuter, and plural forms in the accusative case remain the same forms as the nominative case. However, all accusative nouns or noun phrases that serve as direct objects are in the accusative case: what makes them accusative is their function in relation to the noun.

Reminder: With a few exceptions (proper names and a handful of nouns such as “father”), nouns do not inflect for case. Their forms change only in the plural. Rather, it is the word “the” and the attributive adjective in a noun phrase that decline.

**Accusative case**

<table>
<thead>
<tr>
<th>Example with adjective</th>
<th>Accusative ending on adjective base</th>
<th>Example with adjective base</th>
<th>Nominative ending on adjective base</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct object</td>
<td>Subject</td>
<td></td>
<td></td>
</tr>
<tr>
<td>גוטן דעם גוטן</td>
<td>גוט–תע</td>
<td>גוט–תע</td>
<td>גוט–תע</td>
</tr>
<tr>
<td>גוט–תע גוט–תע</td>
<td>גוט–תע</td>
<td>גוט–תע</td>
<td>גוט–תע</td>
</tr>
<tr>
<td>גוטער דער גוטער</td>
<td>דער–ער</td>
<td>דער–ער</td>
<td>דער–ער</td>
</tr>
<tr>
<td>גוטער–ער גוטער–ער</td>
<td>גוטער–ער</td>
<td>גוטער–ער</td>
<td>גוטער–ער</td>
</tr>
</tbody>
</table>

**Masculine**

**Feminine**

**Neuter definite**

**Neuter indefinite**

**Plural**
Note: As in the nominative case, the definite (“the”) and indefinite (“a”) forms of adjectives are identical except in the neuter gender.

**Endings on adjective bases**

Adjectives linked with the article דעם generally take the ending יכ–.

Examples:

דעם גוריס, דעם גות

**Exceptions to endings**

(only קליין forms part of this text’s working vocabulary)

<table>
<thead>
<tr>
<th>Translation</th>
<th>Examples</th>
<th>Ending of</th>
<th>Adjective base ending in:</th>
</tr>
</thead>
<tbody>
<tr>
<td>small</td>
<td>דעם קליינעם</td>
<td>יכ–</td>
<td>יכ–</td>
</tr>
<tr>
<td>religiously observant</td>
<td>דעם פורטש</td>
<td>יכ–</td>
<td>יכ–</td>
</tr>
<tr>
<td>blue</td>
<td>דעם בלאטש</td>
<td>יכ–</td>
<td>a vowel</td>
</tr>
<tr>
<td>raw</td>
<td>דעם רוטט</td>
<td>יכ–</td>
<td>(ו, ו, וי)</td>
</tr>
<tr>
<td>new</td>
<td>דעם נייטס</td>
<td>יכ–</td>
<td>special case: נכ–</td>
</tr>
</tbody>
</table>

**Declension of proper names**

Proper names of people inflect when they are not in the nominative case. Most names take the ending יכ–.

Example:

I am reading Shakespeare. אַר שֶעְקֶסְפֶּיר

Names ending in ב, ג, a stressed vowel or a syllabic ל (א, ל that functions as a vowel after a consonant) are given an ending of יכ when not in the nominative case.

Examples:

Sam סֵּמ–
Goldstein גּוּלדשטיין–
Shaiーシִי–
Motl מּוּט–

In stressed vowel

In syllabic ל
Cases with examples in the nominative and accusative

<table>
<thead>
<tr>
<th>Accusative object</th>
<th>Nominative subject</th>
<th>Gender/number example</th>
</tr>
</thead>
<tbody>
<tr>
<td>면נטשן ביכער</td>
<td>דעג גורט מסנטן</td>
<td>Masculine</td>
</tr>
<tr>
<td>/מענטשן דעם</td>
<td>/דאָס לייענט</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>נאמט</td>
<td>דעג גורט מסנטן</td>
<td>Feminine</td>
</tr>
<tr>
<td>/נאַמעס ביכער</td>
<td>/דאָס לייענט</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>בוך</td>
<td>דעג גורט בוך</td>
<td>Neuter</td>
</tr>
<tr>
<td>אַג-кер</td>
<td>אַג-кер דאָס</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>בוך</td>
<td>דעג גורט בוך</td>
<td>Plural</td>
</tr>
<tr>
<td>בוך דאָס</td>
<td>בוך דאָס לייענט</td>
<td></td>
</tr>
<tr>
<td>בוך דאָס</td>
<td>בוך דאָס לייענט</td>
<td></td>
</tr>
<tr>
<td>בוך דאָס</td>
<td>בוך דאָס לייענט</td>
<td></td>
</tr>
<tr>
<td>בוך דאָס</td>
<td>בוך דאָס לייענט</td>
<td></td>
</tr>
</tbody>
</table>

Tips on how to determine the case of a noun:

Sample sentence: דע מאמט לייענט דאָס בוך.

1. Find the verb.
   Verb: לייענט

2. Ask: who/what is the subject (doer) of the verb: who or what is doing the action? The doer of the action is in the nominative case.
   The form of the verb (ending of כ) indicates that the doer of the verb is either third person singular or second person plural.
   Subject of verb: דע מאמט = nominative case. It agrees with the verb (it is third person singular).
   Reminder: An object that follows verbs such as זײַן, ווערן is also in the nominative case.

3. Find the direct object, if any.
   Ask: the subject is verb-ing what, whom? The direct object is in the accusative case.
   Direct object: דאָס בוך = accusative case.

Exercise 11.1

Each form is provided in the nominative. Provide the gender and number as well as the accusative form.
Example:

The accusative case, declension of proper names

Example:

nominative
masculine singular, accusative

1. דאָס קליאָנשט בור
2. דוֹנדער מאַמעט
3. אַ שריינעט מאַמעטש
4. גאָראָסן בוקער
5. דוֹ פּוֹרִיילטעפּעט מאַמעטש

Exercise 11.2

Identify the form of the verb and noun phrases in the sentence.

Method:

1. Locate the verb. Provide its person (1, 2, 3) and number (singular, plural).
2. Ask: who is doing the verb? = nominative.
3. Ask: verb + what/whom (direct object)? = accusative.

For Q.2 and Q.3, provide the full noun phrase and indicate the gender and number.

Note: Not every sentence has a nominative and accusative; in some cases, the subject is implied in the verb form (Q.3 below) or there is a predicate nominative (Q.5 below).

Reminder: Not every Yiddish sentence has S-V-O word order (Q.8 below).

Example:

1. Verb: שריינעט; third person, singular.
3. Accusative: מַעֲנֶטש מַעֲנֶטש אַ נוֹריָס בוקער. 1. לאָן דאָגסי מיטמאָט אַỔָן שריינעט בוקער.
2. לייטנמעט אַ סריָן בוקער.
3. אוֹנאָס יֵיזָים(ט) מענטש מאַמעטש?
4. אוֹנאָס יֵיזָים(ט) מענטש מאַמעטש?
5. אוֹנאָס יֵיזָים(ט) מענטש מאַמעטש.
Exercise 11.3

Translate the sentences in 11.2 into English.

Example:

The good person writes/is writing a great/big book.

Exercise 11.4

Translate the following sentences into Yiddish.

1. I have no good books.
2. Who is the great person?
3. They have the small book.
4. We do not have a good person.
5. She has no mother.
UNIT 12
Prepositions, adverbs designating place

Prepositions

Prepositions are connecting words that express a relation between nouns or pronouns and other parts of a sentence.

For example:

I walk under the tree.
She speaks with her father.
We can’t go because of work.
Let’s talk about your family.
They went without their dog.
Do you want cookies instead of vegetables?
He read to his daughter.

All prepositions govern the dative case. This can be expressed as: preposition + what/whom? = dative case.

Example:

I read with my mother.
Question: I read with what/whom?
Answer: my mother. “My mother” is in the dative case.

The dative case has its own set of endings for articles and adjectives. The dative case will be presented in the next unit.

Vocabulary: examples of prepositions

Here is a list of a few prepositions for the purposes of example and practice, with their approximate English equivalents.
<table>
<thead>
<tr>
<th>English equivalent(s)</th>
<th>Preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>on, at, for, etc.</td>
<td>אין</td>
</tr>
<tr>
<td>in</td>
<td>אין</td>
</tr>
<tr>
<td>at (someone’s)</td>
<td>בין</td>
</tr>
<tr>
<td>about</td>
<td>ועגן</td>
</tr>
<tr>
<td>with</td>
<td>מיט</td>
</tr>
<tr>
<td>for/before/in front of</td>
<td>פאר</td>
</tr>
<tr>
<td>from</td>
<td>פן</td>
</tr>
<tr>
<td>to</td>
<td>צו</td>
</tr>
<tr>
<td>to (a place)</td>
<td>컴퓨</td>
</tr>
</tbody>
</table>

**Special idiomatic uses of Yiddish prepositions**

Prepositions do not translate neatly from one language to another because the usage of prepositions tends to be highly idiomatic. Some of these idiomatic uses are presented below.

**Prepositions and motion**

**Vocabulary of travel, places**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Notes</th>
<th>Yiddish</th>
</tr>
</thead>
<tbody>
<tr>
<td>to go/travel on foot (not by vehicle)</td>
<td>regular verb</td>
<td>גייין</td>
</tr>
<tr>
<td>home</td>
<td>feminine; plural form: היימען</td>
<td>הום</td>
</tr>
<tr>
<td>wedding</td>
<td>feminine; plural form: התונון</td>
<td>חתוננה</td>
</tr>
<tr>
<td>New York</td>
<td></td>
<td>יארק–ניו</td>
</tr>
<tr>
<td>to go/travel by vehicle (not on foot)</td>
<td>regular verb</td>
<td>פארן</td>
</tr>
<tr>
<td>class</td>
<td>masculine; plural form: הקלאס</td>
<td>קלאס</td>
</tr>
<tr>
<td>city</td>
<td>feminine; plural form: השטאט</td>
<td>שטאט</td>
</tr>
</tbody>
</table>
1. To travel to any geographic location, named or unnamed, employs the preposition אין:

We are traveling to a city.

To travel to any named geographic location can also employ the preposition קיין:

We are traveling to New York.

or

We are traveling to New York.

2. Verbs of remaining stationary, such as the verb זײַן, use the preposition אין:

We are in a city.

We are in New York.

3. Being in/going to certain places employs the preposition אין, often without an article:

in/to (the) class אַט קלאַס

4. Note: home

the home די היים
at home אַט די היים
(going to) home אַוָּהים

5. To be at/go to a special event, especially a ritual event, employs the preposition אויף:

at/to a wedding אויף אַהוֹרַה

Other idiomatic uses of prepositions

1. To see/visit/stay with another person employs the preposition בײַ (it functions like the French chez).

I eat at Motl’s (place).

2. To function in a language employs the preposition אויף:

The book is in Yiddish.
These are just a few examples. In general, usage of Yiddish prepositions should be learned as new vocabulary items when they are encountered.

**Adverbs of location/motion**

There are three different adverbs of location that correspond to the English forms: (1) here, (2) there, (3) where. In their base forms, these are stationary: they do not indicate motion or change of location.

Each of the three adverbs of location takes on different forms when it indicates motion, either after a preposition (to, from) or when there is a clear change of location. As adverbs, they do not decline.

<table>
<thead>
<tr>
<th>Here</th>
<th>There</th>
<th>Where</th>
</tr>
</thead>
<tbody>
<tr>
<td>דאָרטן (דאַנען) (דאַ רט)</td>
<td>דאַ אַרет (דאַ אַ枣庄)</td>
<td>דאַהער</td>
</tr>
<tr>
<td>here</td>
<td>there</td>
<td>where</td>
</tr>
<tr>
<td>תווּדאַ דאַטן דאָרטן (דאָרט) (דאַ רט)</td>
<td>תווּדאַ דאַ אַרет (דאַ枣庄)</td>
<td>תווּדאַ דאַהער</td>
</tr>
<tr>
<td>PREPOSITION + PLACE</td>
<td>TO/FROM/... + HERE/ THERE/WHERE</td>
<td></td>
</tr>
<tr>
<td>prep. + here (hence)</td>
<td>prep. + there (hence)</td>
<td>prep. + where (whence)</td>
</tr>
<tr>
<td>סאַהער</td>
<td>סאַהער</td>
<td>סאַהער</td>
</tr>
<tr>
<td>to here (hither)</td>
<td>to there (thence)</td>
<td>to where (thither)</td>
</tr>
<tr>
<td>ADVERB OF LOCATION</td>
<td>AT A PLACE: NO MOTION/ CHANGE OF LOCATION</td>
<td></td>
</tr>
</tbody>
</table>

**Examples:**

**Location**
- Where are you? (ביסטו ווו)?
- I am here. (דאַ empez דאַ אַ枣庄)איָר בֿיָני דֿאַ枣庄.
- You are there. (דאָרטן דאַ枣庄)דאַ枣庄 דאַ枣庄.
- From where (whence) are you? (ביסטו ווו פון פֿון) פון רוצֿען ביסטו? ווו פון פֿון רוצֿען ביסטו?
- I am from here (hence). (דאַ枣庄 פון דאַ枣庄) איָר בֿיָני פון דאַ枣庄.
- You are from there (thence). (דאָרטן פון דאַ枣庄)דאַ枣庄 פון דאַ枣庄.

**Preposition**
- Where (whither) are you going? (גייסטו וווהין) גיָיסטו וווהין.
- You are coming here (hither). (אַהער גיָיסט) אַהער גיָיסט.
- You are going there (thither). (אַהין גיָיסט) אַהין גיָיסט.

<table>
<thead>
<tr>
<th>Location</th>
<th>Preposition</th>
<th>Motion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where are you?</td>
<td>From where (whence) are you?</td>
<td>Where (whither) are you going?</td>
</tr>
<tr>
<td>I am here.</td>
<td>I am from here (hence).</td>
<td>You are coming here (hither).</td>
</tr>
<tr>
<td>You are there.</td>
<td>You are from there (thence).</td>
<td>You are going there (thither).</td>
</tr>
</tbody>
</table>
Exercise 12.1

Make sentences using the prepositions provided in {} to fill in the blanks. Each number will yield two sentences.

1–2. דע מאמץ שרגינן ב בור. [יאור, ועתן]
3–4. מיט פֿאַר רן דער בֿאר. [רי, קינן]
5–6. דע מיטענש וינען מַמעַלַטן. [בֿצו, מיט]
7–8. דאָס בור אַיז מַמעַלַטן. [פאַראָן, פֿוּר.]

Exercise 12.2

Translate the Yiddish sentences from 12.1 into English.

Exercise 12.3

Translate the following sentences into English. Note the idiomatic uses of prepositions. Attempt to render your translations into idiomatic English (so they do not sound like translations).

1. מיט פֿון דאָשנה פֿאַר פֿון בור דאָרוּפֿן דאָ. 2. דאָארטן פֿון בור אַלַען אַלַען יאָרק–ני. 3. מאָטלען צו אַהין פֿאַר מַמעַלַטן. 4. ויך גייט ווּהין. 5. ווּדlinikן גייט פֿון דאָ דאָ שָפַן דאָרֵשַן.

Exercise 12.4

Translate the following sentences into Yiddish using the appropriate form of the preposition.

1. I am at home with Motl.
2. We are not going/traveling to New York to a (any) wedding.
3. She is not traveling (to) here: she is at Motl’s (place).
4. You are writing a book for Motl.
5. They are going home (on foot).
UNIT 13
Indirect object, the dative case, declension of nouns, the dative as possessive case

Indirect object

The indirect object is governed by the implied prepositions “to” or “for.” Indirect objects answer the questions: verb + to/for what? to/for whom?

For example:

The mother reads/is reading the people a book.

In Yiddish, indirect objects do not require the preposition “to” or “for.” Instead, they are governed by the dative case (discussed below).

Note the parts of the above sentence:

verb = לייענט
subject of verb = nominative case = די מאמטן
direct object (reads + what/whom?) = accusative case = א בוך
indirect object (reads + to/for whom?) = dative case = מענטשן די

There are verbs that often impose the dative case, such as to give (to someone) געבן or to write (to someone) שרײַבן. Others include to believe (in someone), to tell (someone), to show (someone), to reply (to someone), to send (to someone), to write (to someone), and so on.

The dative case

The dative case has two functions in Yiddish:

1. It is the “prepositional case”: the case of any noun or pronoun that follows a preposition.
2. It is the case of any indirect object.
As with all cases, the dative form has its own system of endings for definite articles and adjectives. The masculine, feminine, and neuter definite forms inflect in the dative case. The neuter indefinite and plural forms remain uninflected (i.e. in their nominative forms).

Nouns in the dative do not inflect for case. Rather, it is the word “the” and the attributive adjective in a noun phrase that decline.

**The dative case**

<table>
<thead>
<tr>
<th>Example with adjective נייר</th>
<th>Dative ending on adjective base preposition/indirect object נייר</th>
<th>Example with adjective נייר</th>
<th>Nominative ending on adjective base subject נייר</th>
</tr>
</thead>
<tbody>
<tr>
<td>stit נייר א גוס</td>
<td>נייר א – נייר</td>
<td>נייר א – נייר</td>
<td>neuter definite</td>
</tr>
<tr>
<td></td>
<td>נייר א – נייר</td>
<td>נייר א – נייר</td>
<td>neuter indefinite</td>
</tr>
<tr>
<td></td>
<td>נייר א – נייר</td>
<td>נייר א – נייר</td>
<td>Plural</td>
</tr>
</tbody>
</table>

**Contractions of prepositions and articles**

In many instances, the article דעם א is contracted with the preposition it follows.

For example:
**Sample sentence with the dative case**

Here is an example of a sentence that contains the dative case with a preposition, with articles and adjectives:

 lehetしてください ドアーズ ドアーズ ブック と出てする ドアーズ ファインダー ファインダー.

**Translation:**
The nice person reads/is reading the great book about the beautiful city.

verb = ליוונית
subject of verb = nominative case: masculine, singular = רפר שיניינער מענטש
direct object (reads what/whom?) = accusative case, = דאס גוריסעס בורך
neuter, singular

preposition = וועגן
dative case (governed by the preposition), feminine, = רפר שיניינער מענטש singular

Here is an example of a sentence that contains the dative case with an indirect object, with articles and adjectives:

 lehetしてください ドアーズ ドアーズ ブック と出てする ドアーズ ファインダー ファインダー.

**Translations:**
The nice person gives/is giving the good mother the big book.
The nice person gives/is giving the big book to the good mother.

verb = גיט
subject of verb = nominative case, masculine, singular = רפר שיניינער מענטש
direct object (gives what/whom?) = accusative case, = דאס גוריסעס בורך
neuter, singular

indirect object (gives + to/for whom?) = dative case, = דער גוטער מעונעט feminine, singular

The above sentence could be formulated as follows with no change in meaning:

 lehetしてください ドアーズ ドアーズ ブック と出てする ドアーズ ファインダー ファインダー.

Note that the preposition remains implied despite the change in word order.
**Idiomatic constructions with the dative case**

*(dative of reference)*

The dative case is used to form idiomatic constructions that express human experience (an experience that happens to someone).

**Subjective feelings**

The dative of reference is used to express feelings. These include feeling good or not good, or feeling happy.

In these cases, the adjective appears in the predicate and the verb agrees with an imaginary subject pronoun: “it is.” This “it” can fill the first position of a Yiddish sentence or be implied. It does not refer back to any actual subject, but behaves like the “it” in the English expression, “it is raining” and is known as an “expletive عס.” When another sentence unit already occupies the first position, the “عس” is not used.

Examples:

Motl feels good.  
�וט איז מאמטלאן גוט.

Motl doesn’t feel good.  
�וט ניט מאמטלאן גוט.

Motl feels happy.  
פֿריילעך מאמטלאן.

Now Motl feels happy.  
אינט איז מאמטלאן פריילעך.

**The verb to like**

The dative case is also used to form the verb *to like* געפֿעלן, which functions like the English verb “to appeal to.”

**The verb** געפֿעלן

<table>
<thead>
<tr>
<th>PERSON/THING THAT IS LIKED</th>
<th>conjugated form of געפֿעלן</th>
<th>PERSON/THING THAT IS DOING THE LIKING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative case</td>
<td>+</td>
<td>Dative case</td>
</tr>
<tr>
<td>or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dative case</td>
<td>+</td>
<td>Nominative case</td>
</tr>
</tbody>
</table>

Like all verbs, געפֿעלן will agree with the subject, which is the verb in the nominative case.
The dative as possessive case

Examples:

Motl likes the books
(i.e. the books appeal to Motl).

Note that all of these Yiddish sentences have the same English meaning: what differs is the word order and the presence of the “expletive יsass.

Declension of nouns

Except for singular versus plural, nouns do not inflect in Yiddish.

Here are the very few exceptions to this rule, generally referring to words for people that function almost in the capacity of proper names.

1. A short list of masculine nouns inflect like proper names in the accusative and dative cases.

<table>
<thead>
<tr>
<th>Translation</th>
<th>Accusative-Dative</th>
<th>Nominative</th>
</tr>
</thead>
<tbody>
<tr>
<td>the father</td>
<td>דער פאַטנער</td>
<td>דער פאַטן</td>
</tr>
<tr>
<td>the grandfather</td>
<td>דער זײַנדער</td>
<td>דער זײַנדער</td>
</tr>
<tr>
<td>the Jew</td>
<td>דער ייִדער</td>
<td>דער ייִד</td>
</tr>
<tr>
<td>the person</td>
<td>דער מענטשנער</td>
<td>דער מענטש</td>
</tr>
<tr>
<td>the rabbi</td>
<td>דער רבין</td>
<td>דער רבין</td>
</tr>
</tbody>
</table>

2. The following feminine nouns inflect in the dative case (and in some cases in the accusative):

<table>
<thead>
<tr>
<th>Translation</th>
<th>Dative</th>
<th>Nominative</th>
</tr>
</thead>
<tbody>
<tr>
<td>the grandmother</td>
<td>די באָבען</td>
<td>די באָבענער</td>
</tr>
<tr>
<td>the mother</td>
<td>די מאַמען</td>
<td>די מאַמענער</td>
</tr>
<tr>
<td>the aunt</td>
<td>די מומען</td>
<td>די מומענער</td>
</tr>
</tbody>
</table>

The dative as possessive case

Yiddish does not have a separate possessive (genitive) case. The possessive is generally indicated by use of possessive pronouns and endings on proper names.

In order to indicate possession by a named person, a ס is added to the end of the name.
An ending of **טש** is added in the possessive if the name ends in the following letters: ס, צ, ש, טש, ז, ר. There is no apostrophe unless the name already ends in ס.

The noun being possessed retains the same case as it would with a possessive pronoun or indefinite article.

Examples:

Motl’s book is nice.
I have Rabinovitch’s book.
One is talking about Weiss’s book.

Nouns or noun phrases in the possessive appear in the dative case followed by an ending of **טש** (or **טשאָס**). The noun or noun phrase doing the possessing appears in the dative case (governed by an imaginary “of”). *Note that the noun being possessed retains its original case. This is a relatively rare construction in Yiddish.

Examples:

The beautiful city’s book is great.
I.e. the book of the beautiful city.
*.BackgroundColor is nominative

I love the mother’s book.
I.e. the book of the mother.
*BackgroundColor is accusative

One is talking about the person’s book.
I.e. the book of the person.
*BackgroundColor is dative (it follows a preposition)

Summary: case table and guide

<table>
<thead>
<tr>
<th>Dative prepositions/indirect object</th>
<th>Accusative direct object</th>
<th>Nominative subject</th>
<th>Gender/number</th>
</tr>
</thead>
<tbody>
<tr>
<td>דעם - 1ע - 1</td>
<td>דעם - 1ע - 1</td>
<td>דעם - 1ע - 1</td>
<td>Masculine</td>
</tr>
<tr>
<td>דעם - 1ע - 1</td>
<td>דעם - 1ע - 1</td>
<td>דעם - 1ע - 1</td>
<td>Feminine</td>
</tr>
<tr>
<td>דעם - 1ע - 1</td>
<td>דעם - 1ע - 1</td>
<td>דעם - 1ע - 1</td>
<td>Neuter definite</td>
</tr>
<tr>
<td>דעם - 1ע - 1</td>
<td>דעם - 1ע - 1</td>
<td>דעם - 1ע - 1</td>
<td>Neuter indefinite</td>
</tr>
<tr>
<td>דעם - 1ע - 1</td>
<td>דעם - 1ע - 1</td>
<td>דעם - 1ע - 1</td>
<td>Plural</td>
</tr>
</tbody>
</table>
Guide: determining the case of an article/adjective/noun

1. Locate the verb. Note: This should be the inflected (conjugated) verb.
2. Locate the subject of the verb: who is verb-ing?
   The subject of the inflected verb is in the nominative case.
   Reminder: The verb and its doer will always agree in person and number.
3. Locate the direct object, if any: verb + what/whom?
   The direct object of the verb is in the accusative case.
4. Find any prepositions: preposition + what/whom?
   The direct object of a preposition is in the dative case.
5. Find any indirect objects where the preposition “to” or “for” is implied:
   verb + to/for what/whom?
   The indirect object of the verb is in the dative case.

Here is a sentence containing all of the Yiddish cases:

אין בוך גרויסע דאָס מאַמען שיינער דער לייענט מענטש גוטער דער.

1. What is the conjugated verb?
   Answer: לייענט.
   What do we know about לייענט?
   Answer: the ט ending on the verb indicates that it is third person singular
   or second person plural (possible subjects: any singular noun, מני).  
2. Who is doing the verb: who is reading?
   Answer: מענטש גוטער דער.
   What do we know about מענטש גוטער דער?
   Answer: it is masculine, plural and nominative. It agrees with the verb
   לייענט.
   We know this because of the S-V-O (subject-verb-object) tendency of
   Yiddish word order as well as the fact that the subject agrees with
   the verb in gender and number.
   In this case, the form מענטש גוטער can only appear in the nomi-
   native. This is because as a masculine, singular noun, it takes on the
   form מענטש בוכ in the accusative and dative cases.
3. Verb + what/whom: the good person is saying/telling + what/whom (not to whom).
   Answer: בוך גרויסע דאָס.
   What do we know about בוכ?
   Answer: it is neuter, singular.
4. Are there any prepositions?
   Answer: אין
   Preposition + what/whom?
   Answer: דער קלֶיִינֶנֶר שטאַט.
What do we know about דער קליינען שטאָט?
Answer: it is feminine, singular and dative.

5) Verb + implied “to/for what / to/for whom?”
Answer: דער שײַנער מאַמען.
What do we know about דער שײַנער מאַמען?
Answer: it is feminine, singular and dative.

The English translations of the sentence would be:
– The great person reads/is reading the nice mother the great book in the small city.
– The great person reads/is reading the great book to the nice mother in the small city.

Exercise 13.1

Provide the gender and number of each noun phrase provided here in the nominative case. Then provide the accusative and dative forms.

1. מערט קרויסער מנטש
2. א גויאסער שטאָט
3. דאס שײַנער בוכך
4. פֿרײילעגטן מנטשן
5. א גוט בוכך
6. קליינען מאַמעט
7. א שײַנער קלאַס
8. די פֿרײילעגטן חתונא
9. די גוטע מאַמעט
10. א גוטער מנטשן

Reminder: the word מנטש is one of a short list of nouns that inﬂects in the accusative and dative cases to מנטשן. Despite the change in form, it remains singular in number. Compare with #4 above, where it is in the plural. This is clear because of the plural ending on the adjective in the noun phrase.

Exercise 13.2

Each sentence contains a preposition followed by a noun phrase in the nominative case in {}. Change the form of the noun phrase (article/adjective/noun) that follows a preposition into the dative form. Use contracted forms of the prepositions whenever possible.
Example: מיט דעם = וויט
1. מיר שלאָפש בין [עשר גמור נהנש].
2. אָךְ וויס והטן [די שײֲינע חײֲם].
3. מיט טעט מיט [עסגרה טײֲס טײֲס].
4. די וואָךְ אָאָךְ [דײְ גױרײַס חײֲנה].
5. אייר דעם פוֹק [דײְ קליינע טײֲס].

Exercise 13.3

Translate the sentences in 13.2 into English.

Exercise 13.4

Break down the sentences into their component parts. Here is one suggested notation (different colours are also a good option):

1) Verb
2) Nominatives (any articles/adjectives/nouns or pronouns)
3) Accusatives (any articles/adjectives/nouns or pronouns)
4) Prepositions
5) Datives (any articles/adjectives/nouns or pronouns)

Reminders: Not every sentence will have an accusative and a dative; some may have more than one. The word order is not necessarily S-V-O.

Exercise 13.5

Translate each of the sentences in exercise 13.4 into English.
UNIT 14
Declension of pronouns

In Yiddish, pronouns decline in the same three grammatical cases as nouns: nominative, accusative and dative. All pronouns that are subjects of conjugated verbs (doers of the action) are in the nominative case. When a pronoun is not the subject of the verb, it appears in a different forms: a pronoun as the direct object appears in the accusative case, and a pronoun that is governed by a preposition or an indirect object appears in the dative case.

Declension of pronouns
(this is not an exhaustive list)

<table>
<thead>
<tr>
<th>Dative</th>
<th>Accusative</th>
<th>Nominative</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַךְמִיךְ</td>
<td>מִיךְ</td>
<td>אַךְ</td>
<td>First person singular</td>
</tr>
<tr>
<td>דּוּדּ</td>
<td>דּוּדּ</td>
<td>דּוּדּ</td>
<td>Second person singular</td>
</tr>
<tr>
<td>אוּמִיְּ</td>
<td>אוּמִיְּ</td>
<td>אוּמִיְּ</td>
<td>Third person singular masculine</td>
</tr>
<tr>
<td>אוּרּ</td>
<td>אוּרּ</td>
<td>אוּרּ</td>
<td>Third person singular feminine</td>
</tr>
<tr>
<td>אוּפַדּ</td>
<td>אוּפַדּ</td>
<td>אוּפַדּ</td>
<td>Third person singular neuter</td>
</tr>
</tbody>
</table>

Exists only in the nominative
| מַעַן | מַעַן | מַעַן | Third person singular impersonal |
| אַונְדֵּה | מַעַן | מַעַן | First person plural |
| אוּנדֶּ | אוּנדֶּ | אוּנדֶּ | Second person plural |
| אוּיַ | אוּיַ | אוּיַ | Third person plural |
| אוּפַקְסָ | אוּפַקְסָ | אוּפַקְסָ | “what” |
| אוּפַקְסָ | אוּפַקְסָ | אוּפַקְסָ | “who” |
| אוּפַקְסָ | אוּפַקְסָ | אוּפַקְסָ | “someone” |
| אוּפַקְסָ | אוּפַקְסָ | אוּפַקְסָ | “no one” |
| אוּפַקְסָ | אוּפַקְסָ | אוּפַקְסָ | “nothing” |
Note that the pronouns that refer to a general group of people (someone, no one) appear in the masculine.

The pronoun every, each יעדער has two formulations:

1. As a pronoun that replaces a noun/nouns, it inflects according to gender and case, with no neuter.

### Declension of יעדער

<table>
<thead>
<tr>
<th>Dative</th>
<th>Accusative</th>
<th>Nominative</th>
</tr>
</thead>
<tbody>
<tr>
<td>יעדער</td>
<td>יעדער</td>
<td>Masculine</td>
</tr>
<tr>
<td>יעדער</td>
<td>יעדער</td>
<td>Feminine</td>
</tr>
</tbody>
</table>

The masculine form is used for groups of men and women.

Examples:

Everyone goes/is going to the park. יעדער גיינס או גייטיר.

She loves everyone. לי אָט יעדער ליב.

The neuter form, יעדעס, is also found.

2. When used before a noun, יעדער does not inflect.

Example:

He reads every book. הוא לויט יעדער בוך.

Examples of sentences with pronouns in all declensions:

- You go with me. דר נייטס מיט מיר.
- You go with us. דר נייטס מיט אזאן.
- I know about him. אייך וייט וויירן אייך.
- I know about them. אייך וייט וויירן דרי.
- Who are you? ווערג ביסטו?
- Whom do you have? ווערגן זעס?
- Some one is writing (to) her._some one_ is writing שריינטש יעדער איר.
- No one is writing. ניט שריינטש ניט.

Third person pronouns can replace nouns provided they agree in gender, number and case.
Examples:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Pronoun</th>
<th>Form of noun</th>
<th>Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>The person/he is good.</td>
<td>שֶׁר אֵיזֶה נֶגֶד</td>
<td>masculine, singular, nominative</td>
<td>דְּשֶׁר מֶגֶדֶשׁ אֵיזֶה נֶגֶד.</td>
</tr>
<tr>
<td>One eats with the mother/her.</td>
<td>מַלְצַת מֶמֶשׁ מֶמֶשׁ אֵיזֶה</td>
<td>feminine, singular, dative</td>
<td>מַלְצַת מֶמֶשׁ מֶמֶשׁ אֵיזֶה.</td>
</tr>
<tr>
<td>He reads a book/it.</td>
<td>או לַיֵּעָט נַע</td>
<td>neuter, singular, accusative</td>
<td>או לַיֵּעָט נַע.</td>
</tr>
<tr>
<td>He reads books/them.</td>
<td>או לַיֵּעָט נַע</td>
<td>neuter, plural, accusative</td>
<td>או לַיֵּעָט נַע.</td>
</tr>
</tbody>
</table>

Exercise 14.1

Each sentence contains a personal pronoun in {} in the nominative case.

In each sentence, identify the person and number of the verb and the gender, number and case of all noun phrases or pronouns not in {}. Then determine as much information about the {} as you can and provide the correct declined form of the personal pronoun (it may be nominative, accusative or dative).

Example:

גב (אֵז) דְּאָֽמָ֥ם בּוֹך!  

Verb: geb. Second person imperative mood (!). This means that there will be no nominative (verbs that command do not have subjects).

Noun phrase: בוך דאָֽמָ֥ם בּוֹך. Neuter, singular, accusative (its form indicates that it is nominative or accusative but the verb in this sentence does not have a subject).

[76] This pronoun is first person, singular. It will be in the dative case: give to what/to whom? The declined pronoun form is:

גב מִיּוּר דְּאָֽמָ֥ם בּוֹך!
Exercise 14.2

Translate your answers from 14.1 into English.

Exercise 14.3

Replace each of the nouns in bold with the corresponding third person pronoun (match the gender, number and case).

1. דע מאמץ נטע.
2. איך וויס דער מעדר מעשנש איז.
3. דע האהב שרייטן ביבער.
4. איך מטענשט גיינע מיט דער מאמстран.
5. וווער לייענט דאס בורד?

Exercise 14.4

Translate your answers in 14.3 into English.

Exercise 14.5

Translate the following sentences into Yiddish.

1. He knows it very well.
2. Why is she giving him every book?
3. I am not doing it!
4. Who is their mother?
5. No one is traveling with you (plural).
UNIT 15
The pronoun זיך

The pronoun זיך can have several functions in Yiddish. As a pronoun, it does not decline but rather retains the same form for all persons, singular and plural. It can function as both an accusative or dative pronoun.

The uses of the pronoun זיך fall into different categories, including:

1. True reflexive: זיך used as the object or indirect object of a verb or of a preposition when the person it refers to is the same as the subject of the sentence.

Example:

He gives himself a book. בוך אײַן זיך גיטער

The adverb אַליין can be used in conjunction with זיך to underline the fact that the object is the same person as the subject.

Example:

He gives himself a book. בוך אײַן זיך גיטער

2. As a verbal additive in reciprocal action: people doing an action to each other.

Example:

They give/are giving each other books. זיי געבן זיי ביכער

3. As a verbal additive in inherently reflexive verbs: some verbs are formed with זיך as part of the verb. זיך forms part of the verb in all tenses.
**Vocabulary: examples of inherently reflexive verbs**

| to learn, study          | לערנט·ור  
| to play (without an object) | שפּיל·ור |

Note the difference in the meaning of these verbs without the זיך:

| to teach          | לערנט |
| to play (requires an object) | שפּיל |

Examples:

- We are learning/studying Yiddish. מיר לערנט ויר יידיש.
- He is teaching Yiddish. עיר לערנט יידיש.
- They play/are playing in the park. וי שפּילין ויא פאַרק.
- She plays/is playing piano. וי שפּיַלט פֿאַנָּן.

4. As a verbal additive to indicate action performed in solitude.

Example:

- He is walking along by himself. זיך גיט זיך.

**Exercise 15.1**

Translate the following sentences into English, noting the different uses of the pronoun זיך.

1. רע מ MessageType שפּילו זיך.
2. רע גוט זיך אַalien אַנט בוך.
3. לערנט זיך יידיש.
4. רע מMessageType זיך נאַטיו שריונט בוכאָר.
5. פֿאַראָומס לערנט מײַן זיך נט?
UNIT 16

Yiddish word order 3: verbs with more than one part: the periphrastic verb to like, love ליב האבה

Verbs with more than one part

Yiddish has many verb formations with more than one part: the auxiliary (helping verb), which is inflected (i.e. it conjugates), and other non-inflected parts such as an invariable element, an infinitive, a past participle, or a adverbial complement.

The periphrastic verb to like, love ליב האבה

One category of Yiddish verbs with more than one part is periphrastic verbs, which consist of an auxiliary verb that inflects/conjugates + an invariable/uninflected element. Yiddish has a large number of these verbs. They use the auxiliary verbs והן, זײַן, והאָבן, and others. Many periphrastic verbs include an invariable element that stems from the loshn-koydesh (pre-Modern Hebrew-Aramaic) component of Yiddish.

Vocabulary: examples of periphrastic verbs

Note: These words do not form part of this text’s working vocabulary.

<table>
<thead>
<tr>
<th>Translation</th>
<th>Example of conjugation</th>
<th>Translation</th>
<th>Loshn-koydesh pronunciation</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I marry</td>
<td>אָבְר חתונה</td>
<td>to marry</td>
<td>khasene</td>
<td>חתונה</td>
</tr>
<tr>
<td>I agree</td>
<td>אָבְר בּין מנסים</td>
<td>To agree</td>
<td>maskim</td>
<td>מנסים</td>
</tr>
<tr>
<td>I transform</td>
<td>אָבְר וּדְר מגולְגֵל</td>
<td>to transform</td>
<td>megulgl</td>
<td>מגולגל ווטרר</td>
</tr>
</tbody>
</table>

The verb ליב האבה translates in English as “to like” or “to love” (not “to have like/love”).
**Conjugation of ליב האָבן in the present indicative**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Auxiliary: conjugated form</th>
<th>Invariable element</th>
<th>Person, number pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>I like/love</td>
<td></td>
<td>ליב</td>
<td>First person singular</td>
</tr>
<tr>
<td>You like/love</td>
<td></td>
<td>דו דעטס</td>
<td>Second person singular</td>
</tr>
<tr>
<td>He/she/it/one likes/loves</td>
<td></td>
<td>צר/צ/עס/מע' האָט מער</td>
<td>Third person singular</td>
</tr>
<tr>
<td>We like/love</td>
<td></td>
<td>מער</td>
<td>First person plural</td>
</tr>
<tr>
<td>You like/love</td>
<td></td>
<td>איט דעטס</td>
<td>Second person plural</td>
</tr>
<tr>
<td>They like/love</td>
<td></td>
<td>די דעטס</td>
<td>Third person plural</td>
</tr>
</tbody>
</table>

Example:

אָבליב האָב אָיך

The conjugation of the second person in the imperative mood is formed by adding the following endings to the base form of any Yiddish verb:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Invariable element</th>
<th>Auxiliary: conjugated form</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Like/love!</td>
<td>ליב</td>
<td>ליב</td>
<td>singular, informal</td>
</tr>
<tr>
<td>Like/love!</td>
<td></td>
<td>ליב</td>
<td>plural/formal</td>
</tr>
</tbody>
</table>

Thus:

האָט/האָטס ליב!

*How to use the verb ליב האָבן:*

1. The verb ליב האָבן can take a direct object, which appears in the accusative case. This is how to express liking or loving + a person/place/thing.

Example:

אָבליב האָב דעם גּרוייס פּאַרק.
2. The verb ליב הָֽאָבֶּן can be followed by the particle זָא לָיְבָּנָֽו and an infinitive of a verb. This is how to express liking or loving an activity.

Example:

I like/love to write. אַלֵּי הָאָבֶּן לָיְבָּנָֽו, לא יְבוּל.

Note: The majority of Yiddish verbs do not require the particle זָא לָיְבָּנָֽו when they are following an infinitive. The very few verbs that do require the particle זָא לָיְבָּנָֽו before the infinitive include: to begin אָנהֵיֵבֶן (see Unit 20).

**Word order 3**

*Rules of word order for verbs with more than one part*

When a Yiddish verb contains more than one part, the inflected (conjugated part) appears in the second fixed position. The fixed (uninflected) part/invariable element appears in the third fixed position. As a rule, the two parts of the verb are not separated, if possible. However, all accusative and dative pronouns as well as the pronoun זָיָֽו must be positioned between them.

The negative particle ניט generally appears before the invariable element.

Note: See “Summary: basic rules of Yiddish word order” in Unit 8.

**Examples:**

<table>
<thead>
<tr>
<th>Translations, notes</th>
<th>4+</th>
<th>3</th>
<th>2/3</th>
<th>2</th>
<th>1</th>
<th>0</th>
</tr>
</thead>
<tbody>
<tr>
<td>whatever remains</td>
<td></td>
<td></td>
<td>نيַֽשְׁ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the uninflected verb</td>
<td></td>
<td></td>
<td>direct object noun or pronoun, indirect object or pronoun, adverbs of time and place, subject noun or subject pronoun</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the inflected verb*</td>
<td></td>
<td></td>
<td>any unit but the inflected verb*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Exceptions: “yes-no” questions and commands</td>
<td></td>
<td></td>
<td>nonunit words such as exclamations or conjunctions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Translations, notes</td>
<td>4+</td>
<td>3</td>
<td>2/3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>---------------------</td>
<td>----</td>
<td>---</td>
<td>-----</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>The mother has the book.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור.</td>
</tr>
<tr>
<td>However the mother does not have the book.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>אַבער דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור.</td>
</tr>
<tr>
<td>The mother does not have it (the pronoun העס replaces דאָס בור).</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>אַבער דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור.</td>
</tr>
<tr>
<td>The mother likes/loves the book.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור.</td>
</tr>
<tr>
<td>The mother likes/loves the book.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור.</td>
</tr>
<tr>
<td>However the mother does not like/love the book.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>אַבער דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור.</td>
</tr>
<tr>
<td>The mother does not like/love it.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור.</td>
</tr>
<tr>
<td>The mother likes/loves herself.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור.</td>
</tr>
<tr>
<td>Does mother have the book?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור.</td>
</tr>
<tr>
<td>Does mother have the book?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור. דאָס בור.</td>
</tr>
</tbody>
</table>
Exercise 16.1

Using the sentence units provided in the table below, construct Yiddish sentences. Make sure that your inflected verb is in the second position. Then translate the sentences into English.

Note: Q.5 is a question.

Examples:

<table>
<thead>
<tr>
<th>Uninflected verb</th>
<th>Inflected verb</th>
<th>Accusative object</th>
<th>Nominative subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>לייב</td>
<td>דאַמט דיעמ פארק</td>
<td>אָט אַלט</td>
<td>*</td>
</tr>
<tr>
<td>לייב</td>
<td>דאַמט אָט אַלט</td>
<td>אַלט מאַמע</td>
<td>**</td>
</tr>
</tbody>
</table>

The mother likes/loves the park. She likes/loves it.

Exercise 16.2

Negate your five sentences from 16.1. Then translate them into English.
Exercise 16.3

Translate the following sentences into Yiddish using the construction:

\[ \text{infinitive of verb} + \text{צו} + \text{האָבן} \]

Example:

\[ \text{He likes to write.} \]

1. She does not like to sleep.
2. We love to eat.
3. They like to read in (the) park.
4. I love to be here.
5. Do all people love to read?

Exercise 16.4

Identify the verb and nouns/pronouns in the nominative/accusative/dative cases in the English sentences and provide information about the gender, number, and case they will have in Yiddish translation. Then translate the sentences into Yiddish. Note: All of these sentences in this exercise employ S-V-O (subject-verb-object) word order.

Example:

\[ \text{He likes me.} \]

Nominative: he (third person singular): \(ער\)
Verb: likes (third person singular): \(ליב\)
Accusative: me (first person singular): \(מיך\)
Yiddish: \(ליב\) מיך צו הער

1. We love her!
2. People like to play with us.
3. Give (plural) me the book!
4. I am not reading it (the book).
5. Who is writing them (the books) in Yiddish?
UNIT 17

Mood: modal verbs, conjugations of the first and third person of the imperative mood, the subjunctive mood

Mood

Like the imperative mood already discussed in a previous chapter, all of the verb forms in this unit function to express attitudes towards actions that are unreal or contingent. They do not take place in real time and as a result have no tense.

Examples:

She wants to go home. We should have a nap. They must pay their bills. Let’s go! Let them eat cake! I want you to go.

Modal verbs

Modal verbs are a group of verbs in Yiddish that act as auxiliary verbs for other verbs. They function to express actions that are not actually taking place but are possible, necessary, desired or permitted/not permitted. They convey a variety of different verbal moods in Yiddish.

The Yiddish modal verbs

<table>
<thead>
<tr>
<th>Translation</th>
<th>Mood</th>
<th>Notes</th>
<th>Yiddish infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>to need, have to</td>
<td>necessitative</td>
<td></td>
<td>דאָרפֿן</td>
</tr>
<tr>
<td>to want to</td>
<td>stem = וועל</td>
<td></td>
<td>וועל</td>
</tr>
<tr>
<td>to ought, to should</td>
<td>necessitative</td>
<td></td>
<td>זאָל</td>
</tr>
<tr>
<td>to be forbidden from</td>
<td>prohibitive</td>
<td>infinitive + ניט</td>
<td>טאָרּו + ניט</td>
</tr>
</tbody>
</table>


Modal verbs behave differently from other verbs in the present indicative in the following ways:

1. Modal verbs in the third person singular are formed by the base + no ending (like the first person singular).
2. Modal verbs are followed directly by the infinitive (no צו).

Examples:

She needs/has to know why.
We want to eat.
You ought to/should go/travel home.
You must sleep.
You may play.
One is forbidden to write.
He knows how to/is able to read.

Note: Some of the modal verbs also behave as regular verbs: that is, they can appear without infinitives and take direct objects. However, they always conjugate the same way.

<table>
<thead>
<tr>
<th>Translation</th>
<th>Yiddish infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>to need (something)</td>
<td>דאָרפֿן</td>
</tr>
<tr>
<td>to want (something)</td>
<td>וועלן</td>
</tr>
<tr>
<td>to know (a language, a person)</td>
<td>קענען</td>
</tr>
</tbody>
</table>

Examples

We want the book.
You want the dog.
He knows Yiddish.
He knows your mother.
Conjugations of the first and third person of the imperative mood (the optative mood)

Unlike the second person of the imperative mood, which is formed by adding endings onto the base of the verb, the imperative mood conjugations for the first and third person are formed with an auxiliary and the infinitive of the verb.

First and third person conjugations of the imperative mood function as exhortations. They are much less direct than commands: one can only directly command a “you”; all other commands are incitements or encouragements.

First person conjugation of the imperative mood (optative mood)

<table>
<thead>
<tr>
<th>Infinitive of verb</th>
<th>Auxiliary</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>לאָמיך</td>
<td>singular</td>
<td>לאָמיך</td>
</tr>
<tr>
<td>לאָמיר</td>
<td>plural</td>
<td>לאָמיר</td>
</tr>
</tbody>
</table>

Examples:

Let me eat! לאָמיך טסן!
Let’s eat! לאָמיר טסן!

Third person conjugation of the imperative mood

<table>
<thead>
<tr>
<th>Infinitive of verb</th>
<th>Auxiliary</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>מען זאָל</td>
<td>singular</td>
<td>זאָל</td>
</tr>
<tr>
<td>זאָל זאָלן</td>
<td>plural</td>
<td>זאָל זאָלן</td>
</tr>
</tbody>
</table>

Examples:

Let him/her/it/one eat! מען זאָל טסן! / זאָל זאָלן טסן!
Let them eat! זאָל זאָלן טסן!

The verb זאָל can also be used as a less direct alternative to the second person imperative.

Examples:

You should eat! דאָל סטסן! / ראר דאָל סטסן!
The subjunctive mood

The subjunctive is a verb form that expresses an action that is desired but hypothetical. Here is a formulation where the subjunctive functions as a less direct form of the imperative mood.

It is formed by joining two clauses as follows:

<table>
<thead>
<tr>
<th>Infinitive of verb</th>
<th>Conjugated auxiliary</th>
<th>Subject of verb</th>
<th>Conjunction</th>
<th>Conjugated form of verb</th>
<th>Subject of verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>זאָלן</td>
<td>זאָלן</td>
<td>זאָלן</td>
<td>אַז</td>
<td>וועלן</td>
<td>זאָלן</td>
</tr>
</tbody>
</table>

Examples:

I want you to go/travel.  
We want you to eat.  
She wants them to sleep.

Exercise 17.1

Insert the correct form of the modal verb in front of the infinitive in each sentence. The modal verbs are provided in {}.

1. אַהוּם [אַל] עסן זאָלסט דו, וויל אַז.  
2. מוּזן [מָזַר] עסן זאָלט אַז ווילן מיר.  
3. שַּלַּפְנ [שַּלְפַּנ] עסן זאָלן צי אָז ווילן שַּלַּפְנ.  
4. אַהוּם [אַל] עסן זאָלט דו, וויל אַז.  
5. מוּזן [מָזַר] עסן זאָלט אַז ווילן מיר.  

Exercise 17.2

Translate the sentences in 17.1 into English.

Exercise 17.3

Translate the following sentences into English.

1. אַר [אַל] עסן זאָלסט סַפְנ.  
2. מוּזן [מָזַר] עסן זאָלט אַז ווילן מיר.  
3. שַּלַּפְנ [שַּלְפַּנ] עסן זאָלן צי אָז ווילן שַּלַּפְנ.  
4. אַר [אַל] עסן זאָלט סַפְנ.  
5. מוּזן [מָזַר] עסן זאָלט אַז ווילן מיר.
Exercise 17.4

Translate the following sentences into Yiddish.

1. Let me eat now!
2. She wants me to read this book.
3. I do not want to read it (the book).
4. Let them go/travel to the big city!
5. One knows that one needs to eat and sleep.
UNIT 18
The future tense

The future tense refers to a time following the utterance being made. The Yiddish future tense form corresponds to any of the following English constructions: I shall eat. I shall be eating.

The future tense form is comprised of an auxiliary verb plus the infinitive of a verb.

Note: The future auxiliary verb וועלן is defective: it exists in no other formulation in Yiddish, has no infinitive, and functions solely as a helping verb to form the future tense. The future auxiliary וועלן should not be confused with the verb to want וועל in meaning or conjugation.

The future tense

<table>
<thead>
<tr>
<th>Translation</th>
<th>Example: שלאפֿן</th>
<th>Infinitive of verb</th>
<th>Auxiliary verb מיר</th>
<th>Person, number</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall sleep</td>
<td>שאָפֿן</td>
<td>נאָפֿן</td>
<td>וועל</td>
<td>First person singular</td>
</tr>
<tr>
<td>You will sleep</td>
<td>דוּפֿן</td>
<td>שלאָפֿן</td>
<td>וועסט</td>
<td>Second person singular</td>
</tr>
<tr>
<td>He will sleep</td>
<td>טר ועס</td>
<td>לעפֿן/עס</td>
<td>ועט</td>
<td>Third person singular</td>
</tr>
<tr>
<td>We shall sleep</td>
<td>מר ועטלד</td>
<td>מיר ועטלד</td>
<td>וועלן</td>
<td>First person plural</td>
</tr>
<tr>
<td>You will sleep</td>
<td>אר ועס</td>
<td>לאָפֿן</td>
<td>וועסט</td>
<td>Second person plural</td>
</tr>
<tr>
<td>They will sleep</td>
<td>די ועטל</td>
<td>דאָפֿן</td>
<td>וועלן</td>
<td>Third person plural</td>
</tr>
</tbody>
</table>

Note: Like modal verbs, there is no particle צ before the infinitive in the formation of the future tense.
Yiddish forms the immediate future tense by using the present tense conjugation of the verb גיַין as auxiliary instead of וועלן. This indicates that the action is going to take place in the near rather than distant future.

Example:

I am going to read. אָךְ גײַי דוֹיעָנֶנֶן.

**Exercise 18.1**

Fill in the correct conjugation of the auxiliary verb וועלן to form the future tense in each number.

1. Do _______ שלאָפֿ
2. Do מתנשָט ________ לייענען
3. Do _______ הָאָב
4. Do ראַפּ ________ לצאַב
5. Do _______ גְעָב
6. Do מור _______ זײַנ
7. Do _______ אוּר טseo?

**Exercise 18.2**

The sentences below are in the present tense and need to be rewritten in the future tense. Verbs are highlighted in **bold**.

Reminder: If there are direct or indirect object pronouns or the negative particle ניט, they must appear between the inflected and fixed parts of the verb.

Note: Sentences with modal verbs (which already have two parts) will have three verbal parts.

Examples:

1. **בוך** דאָס לייענען וועל איך. **בוך** דאָס לייען איך
2. **בוך** דאָס לייען גײַנ טס לייענען דוֹיט בוכ.
3. **בוך** דאָס לייען טס דאָט טס לייענען דוֹיט בוכ.
4. **בוך** דאָס לייען לײַנ טס לייענען דוֹיט בוכ.
5. **בוך** דאָס לייען ניט וועל איך. **בוך** דאָס ניט לייען איך
6. **כּלאַס** אין גיייַנ טס דוֹיט בוכ.

1. **אַיר** גײַנ טס דוֹיט בוכ.
2. **אַיר** גײַנ טס דוֹיט בוכ.
3. **אַיר** גײַנ טס דוֹיט בוכ.
4. **אַיר** גײַנ טס דוֹיט בוכ.
5. **דּז** ויאָלָס שרטטנום.
Exercise 18.3

Translate the sentences in 18.2 into English, both the present tense versions and your answers (future tense formulations).

Examples (from 18.2):

I read the book. I shall read the book.
I read it. I shall read it.
I do not read/am not reading the book. I shall not read the book.
I can/am able to read the book. I shall be able to read the book.
The past tense

The past tense refers to a time preceding the utterance being made. Yiddish has one primary way of forming the past tense to convey the following meanings:

I slept. I was sleeping. I had been sleeping.

Repeated action in the past (“I used to sleep”) has its own construction, which is discussed in Unit 21.

The past tense is formed with an auxiliary verb and a past participle. Like the auxiliary verb הון in the future tense, the auxiliary verb in the past serves as a helping verb to indicate that the action has taken place in the past.

All Yiddish verbs fall into two major categories:

1. Most verbs use the verb האָבן as their auxiliary. All “transitive verbs” use the auxiliary האָבן. Transitive verbs are verbs that can take a direct object.
   
   For example: one can eat, read, know, love + something/someone.

2. A smaller group of verbs use the verb זײַן as their auxiliary. All of these are “intransitive verbs.” Intransitive verbs cannot take a direct object.
   
   For example: one cannot travel, jump, travel + something/someone.

A list of the past participles in this category is found below.

Note: Not all intransitive verbs automatically conjugate with זײַן as the auxiliary. However, all transitive verbs conjugate with האָבן.

Past participles fall into three main categories:

1. Most Yiddish verbs fall into a category of “weak verbs” whose participles are formed as follows:

   נ + base of verb + גע
Reminder: The base of a verb infinitive is the infinitive minus the ending of ען or בּ.

Examples:

לַיְיעֻנֶת – גַּע + לַיְיעֻנֶת + ס = גַּע ליְיעֻנֶת
שֵׁפִּילָךְ – גַּע + שֵׁפִּיל + ס = גַּע שֵׁפִּילָךְ

2. Other verbs fall into the category of “strong verbs” and are formed as follows:

בּ + base of verb, often with vowel changes + גַּע

However, there is no way to determine a priori whether a Yiddish infinitive is “weak” or “strong.” Yiddish past participles are thus best memorized.

3. Verbs whose first syllables do not bear primary stress (as is the normal pattern in Yiddish) do not take the prefix גַּע. These include inseparable prefix verbs (discussed in Unit 20) and verbs with the suffix יִירֶט – such as קאָריגירט (past participle: קאָריגירט).

A general guide to forming the past tense

Note: Although the chart offers only one translation, every verb in the Yiddish past tense can be translated to express different shades of meaning.

Examples:

I gave, I was giving, I have given: קאָר הָאָב גַעטֶטֶנֶט
I read, I was reading, I have read: ליְיעֵט הָאָב אַיֵכּ
I wrote, I was writing, I have written: גַעְשֵׁרְבֶנֶט הָאָב אַיֵכּ

<table>
<thead>
<tr>
<th>Translation Example in first person singular</th>
<th>Examples infinitive: past tense form</th>
<th>Form of past participle</th>
<th>+ Conjugated auxiliary verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>To read: I read</td>
<td>ליְיעֵט: קאָר הָאָב גַעטֶטֶנֶט</td>
<td>גַע – base of verb</td>
<td>Auxiliary for most verbs.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Auxiliary for “transitive</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>verbs”</td>
</tr>
<tr>
<td>To give: I gave</td>
<td>גַעטֶטֶנֶט: קאָר הָאָב גַעטֶטֶנֶט</td>
<td>גַע – base of verb</td>
<td>נאָהַט</td>
</tr>
<tr>
<td>To do: I did</td>
<td>נאָהַט: קאָר הָאָב גַעטֶטֶנֶט</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Past tense

<table>
<thead>
<tr>
<th>Translation</th>
<th>Examples in first person singular</th>
<th>Form of past participle</th>
<th>Conjugated auxiliary verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>To know:</td>
<td>I knew: וָיִשֶׁן</td>
<td>- modified base -</td>
<td>ゲウウן: עָבְדֵּהוֹמָט</td>
</tr>
<tr>
<td>To wrote:</td>
<td>I wrote: שָׁוָהֵב:</td>
<td>- modified base -</td>
<td>ゲウוֹרבֵּן: עָבְדֵּהוֹמָט</td>
</tr>
<tr>
<td>To have:</td>
<td>I had: הָיָב:</td>
<td>Irregular forms</td>
<td>ゲウוֹרבֵּן: עָבְדֵּהוֹמָט</td>
</tr>
<tr>
<td>To eat:</td>
<td>I ate: אָבֵּהוֹמָט</td>
<td>ゲウוֹרבֵּן: עָבְדֵּהוֹמָט</td>
<td></td>
</tr>
<tr>
<td>To travel:</td>
<td>I traveled: פָּרָן</td>
<td>- base of verb -</td>
<td>ゲウוֹרָן: עָבְדֵּהוֹמָט</td>
</tr>
<tr>
<td>To become:</td>
<td>I became: וּרְבָּאֵר:</td>
<td>- modified base -</td>
<td>ゲウוֹרָן: עָבְדֵּהוֹמָט</td>
</tr>
<tr>
<td>To be:</td>
<td>I was: זָיֵן:</td>
<td>Irregular forms</td>
<td>ゲウוֹרָן: עָבְדֵּהוֹמָט</td>
</tr>
<tr>
<td>To go:</td>
<td>I went: גָּעֶן:</td>
<td>ゲウוֹרָן: עָבְדֵּהוֹמָט</td>
<td></td>
</tr>
</tbody>
</table>

### Past tense of modal verbs

Most modal verbs follow the pattern for “weak verbs” in past tense construction. That is, they use הָיָב as the auxiliary verb and the ט + base of verb + עט pattern for their past participles.

Thus:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Past tense</th>
<th>Modal verb infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I had to</td>
<td>עָבְדֵּהוֹמָט</td>
<td>דָּרָפֵּץ</td>
</tr>
<tr>
<td>I ought to have, I should have</td>
<td>עָבְדֵּהוֹמָט</td>
<td>טָלָז</td>
</tr>
<tr>
<td>I had to</td>
<td>עָבְדֵּהוֹמָט</td>
<td>מָנָז</td>
</tr>
<tr>
<td>I was allowed to</td>
<td>עָבְדֵּהוֹמָט</td>
<td>מֶשְׁג</td>
</tr>
<tr>
<td>I was forbidden from</td>
<td>עָבְדֵּהוֹמָט</td>
<td>סָאָרָן</td>
</tr>
<tr>
<td>I knew how to, was able to</td>
<td>עָבְדֵּהוֹמָט</td>
<td>קַעְגִּנָן</td>
</tr>
</tbody>
</table>
There is one exception (note the vowel change in the form of the base):

I wanted to רעַל אֶבּ וּרְוָאָלָם

Intransitive verbs that conjugate with זײַן as auxiliary

Note: The new verbs on this list do not form part of this text’s working vocabulary.

<table>
<thead>
<tr>
<th>Translation</th>
<th>Past participle</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>remained</td>
<td>בלײַן</td>
<td>блײַן</td>
</tr>
<tr>
<td>went (on foot)</td>
<td>גײַן</td>
<td>גײַן</td>
</tr>
<tr>
<td>liked (see Unit 13)</td>
<td>געפֿעל</td>
<td>געפֿעל</td>
</tr>
<tr>
<td>hung*</td>
<td>הענג</td>
<td>הענג</td>
</tr>
<tr>
<td>grew*</td>
<td>זײַן</td>
<td>זײַן</td>
</tr>
<tr>
<td>became</td>
<td>ווטר</td>
<td>ווטר</td>
</tr>
<tr>
<td>was</td>
<td>וען</td>
<td>וען</td>
</tr>
<tr>
<td>sat</td>
<td>ויטס</td>
<td>ויטס</td>
</tr>
<tr>
<td>ran</td>
<td>לירף</td>
<td>לירף</td>
</tr>
<tr>
<td>lay</td>
<td>לוַין</td>
<td>לוַין</td>
</tr>
<tr>
<td>fell</td>
<td>פײַל</td>
<td>פײַל</td>
</tr>
<tr>
<td>traveled (not on foot)</td>
<td>גײַפֿאר</td>
<td>גײַפֿאר</td>
</tr>
<tr>
<td>flew</td>
<td>פֿליע</td>
<td>פֿליע</td>
</tr>
<tr>
<td>came</td>
<td>קומע</td>
<td>קומע</td>
</tr>
<tr>
<td>crawled</td>
<td>קירּוב</td>
<td>קירּוב</td>
</tr>
<tr>
<td>died</td>
<td>שטארב</td>
<td>שטארב</td>
</tr>
<tr>
<td>stood</td>
<td>טײַן</td>
<td>טײַן</td>
</tr>
<tr>
<td>slept</td>
<td>שָלָאָפֿל</td>
<td>שָלָאָפֿל</td>
</tr>
<tr>
<td>jumped</td>
<td>שפֿרָנִנֵן</td>
<td>שפֿרָנִנֵן</td>
</tr>
</tbody>
</table>

Reminder: These verbs cannot take a direct object.

The verbs marked with * above can be both transitive and intransitive.
Note the difference:

<table>
<thead>
<tr>
<th>Intransitive form</th>
<th>Transitive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>No direct object</td>
<td></td>
</tr>
<tr>
<td>Example: I hung (from a tree).</td>
<td>Example: I hung something (e.g. a picture).</td>
</tr>
<tr>
<td></td>
<td>Example: I grew (bigger).</td>
</tr>
<tr>
<td></td>
<td>Example: I grew something (e.g. vegetables).</td>
</tr>
</tbody>
</table>

The pluperfect tense (I had eaten) געדאַרפֿט and future past tense (I will have eaten) געגعصן are rarely used in Yiddish.

Exercise 19.1

Provide the correct auxiliary verb and past participle for each of the following verbs in the past tense. Then conjugate each verb.

Verbs indicated by * follow the pattern for “weak verbs.” That is, they use זײַן as the auxiliary verb and the ט + base of verb + גע pattern for the past participles.

The others are “strong verbs” that either use זײַן as the auxiliary or have an irregular past participle, such as a vowel change. These should be memorized as they are encountered.

Examples:

1. לייענען
2. זײַן
3. טאָן
4. געבן
5. האָבן
Exercise 19.2

In each sentence, provide the correct form of the auxiliary and past participle for each infinitive provided in []. Then translate each sentence into English.

Example:

I went to class.

Exercise 19.3

The sentences below are in the present tense and need to be rewritten in the past tense. Verbs are highlighted in bold.

Reminder: If there are direct or indirect object pronouns or the negative particle ניט, they must appear between the inflected and fixed parts of the verb.

Note: Sentences with modal verbs (which already have two parts) will have three verbal parts.

Examples:
Exercise 19.4

Translate the following sentences into Yiddish paying special attention to word order.

1. She really wanted to become a happy person.
2. We did not like his book so we did not read it.
   Reminder: In a declarative statement there is no word for the concept of “so” in the sense of “therefore”: it is achieved through word order by placing the conjugated verb or part of the verb in the second position.
3. I gave you (plural) my book so read it (plural)!
   Reminder: In the case of imperatives, the word for “so” in the sense of “therefore” is the conjunction סא.
4. Whose mother went to the wedding in the big city?
5. We ate very well and we slept a little.
UNIT 20
Verbs with prefixes: separable prefix verbs (complemented verbs), inseparable prefix verbs

Verbs with prefixes

Verbs with prefixes abound in Yiddish. They behave like other, non-prefixed verbs: they have infinitives, and they conjugate in various tenses and moods.

Many verbs with prefixes fall loosely into the category of aspect. That is, they indicate something about the manner in which an action takes place, in particular whether it is perfective (a completed action).

Examples of prefixed verbs:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Present tense conjugation</th>
<th>Prefixed verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>I set down (in writing)</td>
<td>אַנִיטָנָטֵנְן (ַאַנֲשֶׁנֶּטָנֶּטֵנָּן)</td>
<td>אַטְשֶׁנֶּטָנֶּטֵנָּן</td>
</tr>
<tr>
<td>I record (in writing)</td>
<td>פּאַרשרײַב (ַאַנֲשֶׁנֶּטָנֶּטֵנָּן)</td>
<td>פּאַרשרײַב</td>
</tr>
<tr>
<td>I register (e.g. for a class)</td>
<td>פּאַרשרײַב (ַאַנֲשֶׁנֶּטָנֶּטֵנָּן)</td>
<td>פּאַרשרײַב</td>
</tr>
</tbody>
</table>

(Note: These examples are not part of this text’s working vocabulary.)

The first example indicates completeness of action (I wrote it down). The second has a very specific set of meanings that are provided by the prefix.

Prefixed verbs are one of the most challenging areas of Yiddish grammar. While sometimes the meaning of verbs with prefixes can be deduced from the meaning of the verb and the general meaning of the prefix, they should be considered as new vocabulary words (and are listed in dictionaries accordingly).

Separable prefix verbs (complemented verbs)

Separable prefix verbs, or complemented verbs, are composed of two parts: a verb and a stressed prefix in the form of an adverbial complement.
Adverbial complements include:

ארתי, אופי, אופן, אופן, אופן, אופן, אופן, אופן, אופן, אופן.

The adverbial complement changes the meaning of the verb, either by adding a characteristic, such as completeness or suddenness of action, or by creating a new meaning entirely.

Note: A full discussion of this topic is beyond the scope of this text.

Vocabulary: examples of complemented verbs

<table>
<thead>
<tr>
<th>Translation</th>
<th>Verb</th>
<th>Adverbial complement</th>
<th>Infinitive of verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>to get up/stand up</td>
<td>מתחיון</td>
<td>אופי</td>
<td>מתחיון</td>
</tr>
<tr>
<td>*meaning of משימש: to stand</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to begin</td>
<td>מהיבן</td>
<td>אופי</td>
<td>מהיבן</td>
</tr>
<tr>
<td>*meaning of ייבון: to lift</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The adverbial complement is stressed in pronunciation. This is why the prefix separates from the rest of the verb in certain cases (e.g. the present tense).

The stress is indicated in **bold**:

ארפים, אופי

Conjugation of complemented verbs

Present indicative tense and second person conjugation of the imperative mood

In the present indicative tense and second person conjugation of the imperative mood, the adverbial complement separates from the verbal component.

Conjugation of complemented verbs in the present indicative

<table>
<thead>
<tr>
<th>Translation</th>
<th>Adverbial complement</th>
<th>Present tense conjugation of verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>I get/stand up</td>
<td>אופי</td>
<td>מאחריון</td>
</tr>
<tr>
<td>I begin</td>
<td>אופי</td>
<td>מאחריון</td>
</tr>
</tbody>
</table>
### Conjugation of complemented verbs in the second person of the imperative mood

<table>
<thead>
<tr>
<th>Translation</th>
<th>Examples</th>
<th>Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Get/stand up! Start!</td>
<td>_TCPכ</td>
<td>base of verb + plural/formal</td>
</tr>
<tr>
<td>Get/stand up! Start!</td>
<td>_TCPכ</td>
<td>base of verb + base of verb, informal</td>
</tr>
</tbody>
</table>

The rules concerning word order are the same for all verbs with two parts: an inflected and uninflected part (in this case, the adverbial complement).

**Examples:**

I start/am starting the book. 
אָן הָיִיב אָב הָאֵב.

I do not start/am not starting the book. 
אָן הָיִיב לָיִב לָאֵב.

I start/am starting it. 
אָן הָיִיב אָב אָב.

I start/am not starting it. 
אָן נִיט הָיִיב אָב אָב.

### Infinitive + צו

The particle צו that is required before the infinitive in some constructions appears after the adverbial complement with no spaces before or after:

אָוִיפּ צו + סטיִין = אָוִיפּ צו סטיִין

**Example:**

I like/love to get up/stand up. 
אָרְכִּי הָאֲב לְיָב אָוִיפּ צו סטיִין.

Reminder: The form of the infinitive with צו appears with only a few verbs such as “to like/love.” Modal verbs and the future tense are simply followed by the infinitive.

Thus:

I want to get up/stand up. 
אָרְכִּי וְיָל אָוִיפּ צו סטיִין.
Conjugation of complemented verbs in other tenses

Except for the present indicative and second person conjugation of the imperative mood, adverbial complements do not separate from the verb.

Future tense conjugation of complemented verbs

The future tense of complemented verbs is formed identically to non-complemented verbs: the auxiliary וועלן + the infinitive.

<table>
<thead>
<tr>
<th>Translation</th>
<th>Example</th>
<th>Infinitive</th>
<th>Auxiliary verb</th>
<th>Complemented verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall get up</td>
<td>אָשֶׁר יְהַבְּךָ יִסְרָאֵל</td>
<td>יִשְׂרָאֵל</td>
<td>וועלן</td>
<td>אָשֶׁר יְהַבְּךָ יִסְרָאֵל</td>
</tr>
<tr>
<td>I shall begin</td>
<td>אָנָהְיָבָן</td>
<td>אָנָהְיָבָן</td>
<td>ניט וועלן</td>
<td>אָנָהְיָבָן</td>
</tr>
</tbody>
</table>

Examples:

I shall start the book.
I shall not start the book.
I shall start it.

Past tense conjugation of complemented verbs

The past tense of complemented verbs is formed like other verbs: the auxiliary verb (הָבָן or זײַן) + a past participle. The same rules (transitive/intransitive) apply for determining the auxiliary verb.

The past participle is formed by the adverbial complement, followed by the נֶע (if there is one) and rest of the verb.

Note: Complemented verbs that have a counterpart without an adverbial complement will share the same auxiliary and past participle (minus the adverbial complement).

Thus:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Example</th>
<th>Past participle</th>
<th>Auxiliary verb</th>
<th>Complemented verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>I got up/was getting up</td>
<td>אָנָהְיָבָן</td>
<td>אָנָהְיָבָן</td>
<td>זײַן</td>
<td>אָנָהְיָבָן</td>
</tr>
<tr>
<td>I began/was beginning</td>
<td>אָנָהְיָבָן</td>
<td>אָנָהְיָבָן</td>
<td>זײַן</td>
<td>אָנָהְיָבָן</td>
</tr>
</tbody>
</table>
Examples:

I started/was starting the book.
I did not start/was not starting the book.
I started/was starting it.

Note: אָנהייבן is one of a few verbs, like לָבֵּב הָאָב, which are followed by the particle צֶר before the infinitive.

Example:

I am starting to read the book.
I shall start to read the book.
I started to read the book.

Summary of conjugations and other constructions using complemented verbs

<table>
<thead>
<tr>
<th>אָנהייבן</th>
<th>אָףפֿשטיין</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָן</td>
<td>אָנהייבן</td>
<td>Present indicative</td>
</tr>
<tr>
<td>אָן</td>
<td>אָףפֿשטיין</td>
<td>Second person imperative</td>
</tr>
<tr>
<td>אָףפֿשטיין</td>
<td>אָנהייבן</td>
<td>Infinitive + צֶר</td>
</tr>
<tr>
<td>אָףפֿשטיין</td>
<td>אָנהייבן</td>
<td>Past participle</td>
</tr>
<tr>
<td>אָנהייבן</td>
<td>אָנהייבן</td>
<td>Past tense</td>
</tr>
<tr>
<td>אָנהייבן</td>
<td>אָנהייבן</td>
<td>Future tense</td>
</tr>
</tbody>
</table>

Free stressed prefixes

Yiddish has a sizeable group of prefixes that can be attached to verbs as needed.

For example:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Example</th>
<th>General meaning</th>
<th>Unstressed prefix</th>
</tr>
</thead>
<tbody>
<tr>
<td>to leave</td>
<td>אָוועק</td>
<td>away</td>
<td>אָוועק</td>
</tr>
</tbody>
</table>
Unstressed prefixes can also appear without the main verb when it is implied, in particular with verbs of motion such asمانּן.

For example:

<table>
<thead>
<tr>
<th>Translation</th>
<th>Sample sentence</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I left/went away.</td>
<td>אַוועקגעגאַנגען (אַוועק बין אַוועק).</td>
<td>רוחקנין</td>
</tr>
</tbody>
</table>

### Inseparable prefix verbs

Yiddish has a sizeable group of verbs with inseparable prefixes. These prefixes, which are unstressed, never separate from the rest of the verb.

Inseparable prefix verbs fall into six categories. Some of the prefixes share general tendencies in the meaning of the verbs. (For example, some of the prefixes can serve to render an action perfective, that is, complete rather than in progress.) Examples of verbs in each category of general tendencies are indicated by *.

#### Vocabulary: examples of inseparable prefix verbs

Note: In addition to the verb to likeגעפֿעלון (see Unit 13) only the verb to understandפֿאַרשטיין forms part of this text’s working vocabulary.

<table>
<thead>
<tr>
<th>General tendencies not for all verbs</th>
<th>Translation</th>
<th>Example</th>
<th>Prefix</th>
</tr>
</thead>
<tbody>
<tr>
<td>movement away from, undoing</td>
<td>to run away</td>
<td>אַנטלויפֿן*</td>
<td>אַנט</td>
</tr>
<tr>
<td>creation of a state of existence</td>
<td>to decide</td>
<td>באַשליסן</td>
<td>באַ</td>
</tr>
<tr>
<td>most verb stems do not exist</td>
<td>to remember</td>
<td>גנדנטקון*</td>
<td>גנד</td>
</tr>
<tr>
<td>without the prefix</td>
<td>to like</td>
<td>געדענקען*</td>
<td>געד</td>
</tr>
<tr>
<td>(to appeal to)</td>
<td>to tell, recount</td>
<td>דערציילל*</td>
<td>דער</td>
</tr>
<tr>
<td>perfective: completeness of action to its conclusion</td>
<td>to shoot (dead)</td>
<td>דערשיסנ*</td>
<td>דער</td>
</tr>
<tr>
<td>completeness of action; something done with negative outcome</td>
<td>to understand</td>
<td>פֿאַרשטיין*</td>
<td>פֿאַר</td>
</tr>
<tr>
<td>to sell</td>
<td>פֿאַארקורפף*</td>
<td>פֿאַארשפל*</td>
<td>פֿאַאר</td>
</tr>
<tr>
<td>to misplay, lose</td>
<td>פֿאַארשפל*</td>
<td>פֿאַארשפל*</td>
<td>פֿאַאר</td>
</tr>
<tr>
<td>explosive action, moving apart</td>
<td>to break</td>
<td>גידעבעכר*</td>
<td>גידע</td>
</tr>
</tbody>
</table>

Note: A full discussion of this topic is beyond the scope of this text.
The conjugation of these verbs in the present indicative, the second person of the imperative mood, and in the infinitive form with auxiliary verbs is identical to verbs without inseparable prefixes.

<table>
<thead>
<tr>
<th>Future tense</th>
<th>Present tense</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֲרֵךְ והָלָלָלִיךְ</td>
<td>אֲנָמָלֵי</td>
<td>אֲנָמָלֵי</td>
</tr>
<tr>
<td>אֲרֵךְ והָלָלִיךְ</td>
<td>בָּאַשָּלֵמוּ</td>
<td>בָּאַשָּלֵמוּ</td>
</tr>
<tr>
<td>אֲרֵךְ והָלָלִיךְ</td>
<td>גַּעְפֹּעלֵן</td>
<td>גַּעְפֹּעלֵן</td>
</tr>
<tr>
<td>אֲרֵךְ והָלָלִיךְ</td>
<td>דֶּרֶשֶׁלָן</td>
<td>דֶּרֶשֶׁלָן</td>
</tr>
<tr>
<td>אֲרֵךְ והָלָלִיךְ</td>
<td>פֶּאַרְשֵׁלְן</td>
<td>פֶּאַרְשֵׁלְן</td>
</tr>
<tr>
<td>אֲרֵךְ והָלָלִיךְ</td>
<td>צָעַברעכן</td>
<td>צָעַברעכן</td>
</tr>
</tbody>
</table>

Past participles of inseparable prefix verbs are never preceded by גַּע: that place is taken by the unstressed prefix. Verbs that have that prefix as part of their infinitive retain it. Like “weak verbs” that are not prefixed, the default form of the past participle for these verbs is: נ + verbal base with the auxiliary הָאָבָן. However, like “strong verbs,” there are many instances of base changes and other irregularities.

The same rules for determining the auxiliary apply as for all verbs in the past tense.
<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
<th>Past tense</th>
<th>Past participle</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>I ran away</td>
<td>נמלטתי</td>
<td>איר בוי נמלטתי</td>
<td>נמלטתי</td>
<td>נמלטתי</td>
</tr>
<tr>
<td>I decided</td>
<td>בחרתי</td>
<td>איר חבא בחרתי</td>
<td>בחרתי</td>
<td>בחרתי</td>
</tr>
<tr>
<td>I remembered</td>
<td>עמד על עמדני</td>
<td>איר האב עמדני</td>
<td>עמדני</td>
<td>עמדני</td>
</tr>
<tr>
<td>I appealed (to)</td>
<td>הגעתי על הגעתי</td>
<td>איר בו הגעתי</td>
<td>הגעתי</td>
<td>הגעתי</td>
</tr>
<tr>
<td>I told, recounted</td>
<td>דיברתי על דיברתי</td>
<td>איר האב דיברתי</td>
<td>דיברתי</td>
<td>דיברתי</td>
</tr>
<tr>
<td>I shot (dead)</td>
<td>יירות על יירות</td>
<td>איר האב יירות</td>
<td>יירות</td>
<td>יירות</td>
</tr>
<tr>
<td>I understood</td>
<td>הביא על הביא</td>
<td>איר האב הביא</td>
<td>הביא</td>
<td>הביא</td>
</tr>
<tr>
<td>I sold</td>
<td>הפיצה על הפיצה</td>
<td>איר האב הפיצה</td>
<td>הפיצה</td>
<td>הפיצה</td>
</tr>
<tr>
<td>I misplayed (lost)</td>
<td>התולע על התולע</td>
<td>איר האב התולע</td>
<td>התולע</td>
<td>התולע</td>
</tr>
<tr>
<td>I broke</td>
<td>קרבعنא על קרבعنא</td>
<td>איר האב קרבعنא</td>
<td>קרבعنא</td>
<td>קרבعنא</td>
</tr>
</tbody>
</table>

**Exercise 20.1**

Provide the present tense, future tense and past tense conjugations for the complemented verb אויפשטיין and the inseparable prefix verb פֿאַרשטיין.

**Exercise 20.2**

Fill in the blanks in each sentence. The infinitive of the complemented/inseparable prefix verb and tense are indicated in {}. Then provide an English translation.

Reminder: Identify the subject of your verb and make sure that your verb and subject agree in gender and number.

Example:

I start to eat/eating.

<table>
<thead>
<tr>
<th>번</th>
<th>번</th>
<th>번</th>
<th>번</th>
</tr>
</thead>
<tbody>
<tr>
<td>번</td>
<td>번</td>
<td>번</td>
<td>번</td>
</tr>
<tr>
<td>번</td>
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<tr>
<td>번</td>
<td>번</td>
<td>번</td>
<td>번</td>
</tr>
<tr>
<td>번</td>
<td>번</td>
<td>번</td>
<td>번</td>
</tr>
</tbody>
</table>

2. Last night I was eating. I was eating.
3. What is your favorite fruit? My favorite fruit is apple.
4. Your friend is coming tonight. He is coming tonight.
5. Did you go to the museum yesterday? I went to the museum yesterday.
Exercise 20.3

Translate the following sentences into English.

1. אשר פארשים פארווסי ועל שלטיים עליים?
2. מיין ו¾ל Scarborough עליים?
3.شرح את עד_surface שטרים בגרים!
4. על זה ו¾ל поверхност אל פארשטייס נטורנש.
5. דע מעמסים האבן פארשטייס עליים ודי האבן נתונים פאראר.

Exercise 20.4

Translate the following sentences into Yiddish.

1. I am getting up now.
2. Do you (singular, informal) not understand me?
3. People are starting to know about us.
4. Let’s get up and go to the park.
5. One wants to begin the book.
UNIT 21

Aspect: repeated action in the past גלעגנ, aspectual verbal constructions

Repeated action in the past גלעגנ

The auxiliary verb פֿלעגן is used to indicate that an action took place repeatedly/habitually/on a regular basis in the past ("used to"). פֿלעגן is defective: it carries no meaning on its own and it exists in no other formulation in Yiddish.

<table>
<thead>
<tr>
<th>infinitive of verb</th>
<th>auxiliary verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַךְ פֿלעגן</td>
<td>מאַך פֿלעגן</td>
</tr>
<tr>
<td>זֶה פֿלעגט</td>
<td>זֶה פֿלעגט</td>
</tr>
<tr>
<td>טוּפּ פֿלעג</td>
<td>טוּפּ פֿלעג</td>
</tr>
<tr>
<td>יוּפּ פֿלעג</td>
<td>יוּפּ פֿלעג</td>
</tr>
<tr>
<td>זֶה פֿלעג</td>
<td>זֶה פֿלעג</td>
</tr>
</tbody>
</table>

Example:

I used to write. אַך פֿלעגן שרייב.

Aspectual verbal constructions

The following constructions convey information about how often/in what way/how long an action takes place. They appear in all tenses and moods.

Singulative aspect

The verbs קープ, טאמ, והַפ, which respectively mean “to give, to do, to grab” in Yiddish, also function as auxiliary verbs in these verbal constructions:
Aspectual verbal constructions

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Construction</th>
</tr>
</thead>
<tbody>
<tr>
<td>a quick, one-time act</td>
<td>verbal stem base of verb/infinite minus ending</td>
</tr>
<tr>
<td>a quick “grabbed/stolen” act</td>
<td>of word, + טאָן/געָּן</td>
</tr>
</tbody>
</table>

*Sometimes but not always interchangeable.

Examples:

I take/have a (quick) read.  אַרְכָּע נבּוּך/עַק לְיִינָּן.
I grab a (quick) read.  אַרְכָּע למָפן אַ לְיִינָּן.

The inchoative aspect

The verb נִעַמְעַן, which means “to take” in Yiddish, also functions as an auxiliary verb in this verbal construction:

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Construction</th>
</tr>
</thead>
<tbody>
<tr>
<td>beginning of an action</td>
<td>infinitive of verb + נִעַמְעַן (יוֹדָּה)</td>
</tr>
</tbody>
</table>

Examples:

I start to write.  אַרְכָּע נֹעַם וּרְיִינָּן.
I start to write.  אַרְכָּע נֹועַם וּרְיִינָּן.

Aspectual constructions using the verb הַאַלְטֶן

The verb הַאַלְטֶן, which means “to hold” in Yiddish, also functions as an auxiliary verb in these verbal constructions:

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Construction</th>
</tr>
</thead>
<tbody>
<tr>
<td>about to verb</td>
<td>infinitive of verb + הַאַלְטֶן (ינוֹדֶה)</td>
</tr>
<tr>
<td>in the middle of verb-ing</td>
<td>infinitive of verb + הַאַלְטֶן אֶחָד</td>
</tr>
<tr>
<td>to keep verb-ing (iterative aspect)</td>
<td>הַאַלְטֶן אָמְרָה אָאִין</td>
</tr>
</tbody>
</table>

111
Examples:

I am about to eat.  אַך האָלט בִּן טפּן.
I am in the middle of eating.  אַך האָלט אָיִן טפּן.
I keep eating (am constantly eating).  אַך הָאָלט איַרְיִן טפּן.

Exercise 21.1

Translate the following sentences into English. Note: Take care that your sentences sound like idiomatic English rather than translations of Yiddish.

1. זיך סַפלן אוֹן פּארק אין גיִין פַּלעגן מיר.
2. אוֹיך עָסַן געמוזט איַכּ הָב, עָסַן גענומען זיך הָאָט מען.
3. שרײַב אַגעכאַפּט הָאָט מענטש דער.
4. זיך לערנען בײַניט הָאָלטנ קיי.
5. לייענען איַין אין הָאָלטנ פַּלעגסטו.

Exercise 21.2

Translate the following sentences into Yiddish.

1. My mother used to read us nice books.
2. Let’s have a quick read (literally: Let’s grab a read!).
3. They want us to be constantly writing.
4. I shall not be in the middle of eating.
5. We used not to sleep.
UNIT 22

The conditional mood

Verbs in the conditional mood express an action that is hypothetical and contingent on a given set of circumstances: *if* + subjunctive mood.

**Formulations of the conditional mood**

The conjunction *if* איבא is often used before a conditional clause such as “if I go, if I were to go, if I had gone.” The conjunctions ווען or אַז can also be used to mean “if.”

There are different formulations of the conditional mood in Yiddish that fall into the following basic categories (there are other, lesser-used forms that are not discussed here).

1. Future conditional: a hypothetical statement with the outcome situated in the future tense. The conjunction *if* איבא is used to indicate the conditional nature of the sentence.

   **Examples:**
   
   If I eat, I am going home.
   אורב אַיִל טֶּס, גי אייק אַאָהוֹי.
   
   When I eat, I go home.
   וועל אַיִל טֶּּס, גי אייק אַאָהוֹי.
   
   If I eat, I shall go home.
   אַהיים איך גיי, עֵס איך אויב.
   
   אַהיים גיין איך וועל, עֵס איך אויב.

2. Present conditional: a hypothetical statement with the outcome situated in the present tense. It is expressed using the auxiliary verb ואָלַטן.

**The present conditional**

<table>
<thead>
<tr>
<th>past participle of verb</th>
<th>auxiliary verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less commonly, the infinitive of the verb is used instead of the past participle</td>
<td>+</td>
</tr>
</tbody>
</table>

iard וואָלטן  
אָרוֹד וואָלטן  
דר וואָלטן  
אָרי וואָלטן  
עַר/וּ/טֶּס/מען וואָלטן  
דִּי וואָלטן
Example:

I would eat/[if] I were to eat

Another present conditional formulation uses the conjunction *when, if* ווען. This formulation can also refer to situations in the past.

Example:

If I were happy

This formulation can also refer to situations in the past.

3. Past conditional: a hypothetical statement with the outcome situated in the past tense. The past conditional can be formed in the same way as the present conditional.

Example:

I would have eaten.

Formulations using the pluperfect tense do exist in Yiddish but they are less commonly used:

I would have written.

Reminder: Subordinate clauses that precede a main clause are treated as single sentence units. The inflected verb in the main clause must appear first so that it remains the second sentence unit.

Example:

If I wanted to, I would eat.
If I had wanted to, I would have eaten.

Note the difference in word order when the conjunction appears between the two clauses:
Exercise 22.1

Render the following phrases into the conditional using the past conditional form with the auxiliary verb וואָלטן. Then translate the conditional form into English.

Example:

שלאָף איך וואָלט

I would sleep/I would have slept.

Exercise 22.2

Create “if-then” sentences in the future, present, and past conditional forms based on the pairs of clauses below using the conjunction אויב and consecutive word order (conjugated verb first in the second clause). Retain the tense of the original clauses: if they are in the future, use the future conditional, if they are in the present, use the present conditional, if they are in the past, use the past conditional. Then translate each of your conditional sentences into English.

Reminder: Be sure to adhere to the rules of word order regarding pronouns in the accusative and dative cases and the negative particle ניט; they go between the inflected and uninflected parts of the verb.

Examples:

If I read, I shall sleep.

איך והאָט לייענען, איך והאָט שלאָפֿן.

If I were to read,

If I had read,

I would sleep.

איך והאָט לייענען, איך והאָט שלאָפֿן.

I would have slept.

איך והאָט לייענען, איך והאָט שלאָפֿן.

1. מתש שלפ ידע, מתש לייעטיג ונייט
2. די אברט אַדִישאָט, די אברט גוטער
3. די ולט ידע, ווערן זײַנען וועט
4. אַיר האָט גוטער גוטער זײַנען, אַיר האָט גוטער גוטער גוטער גוטער
5. די ולט מסײָט נטע אָריך, די והאָט אַר אַר לערנטו זױ
Exercise 22.3

Translate the following sentences into English. Some sentences may have more than one translation.

1. ען אוֹל וואָלט פֿאַרשטאַנען דיאָט בֿור. הָוָלט אוֹל טָס טאַקשע לייב געװעמאט.
2. אַריַב מען הייבן אוּן זָהַט שָּיעִי, רעט טָס זָהַט גוט.
3. מיר וואָלט אוּן וואַפשילט אוּן פֿאַרשטאַנען וואָלט אוּן וואַפשילט.
4. אוּן אוֹלט אָרְפֿאַנטנָאָפֿן אוּן אוֹלט אוּן אוֹלט.
5. הָוָלט אוֹלט וואַפשילט וואַפשילט אוּן זָהַט זָהַט.

Exercise 22.4

Translate the following sentences into Yiddish.

1. I would not go.
2. If I could, I would do it.
3. One would not have been permitted to have any books. / No books would have been permitted.
4. If I am reading, I will be happy.
5. Whom would we play with?
UNIT 23
The participle and suffixes on nouns, adjectives and verbs

A participle

The participle is a word formed from a verb that has no tense. Uninflected it can function as an adverb. It can also inflect as an adjective.

Examples:

1. The children are in bed sleeping.
   Sleeping is an adverb: it answers the questions where, how, in what manner?
2. The sleeping children are in bed.
   Sleeping is an adjective: it describes the children.

There are two forms of Yiddish participles: the present participle and the past participle.

1. The present participle

The present participle can function as an adverb or adjective (gerund).

Formation of the present participle

| Ending of נדיק, לנדיק after a stressed vowel or the following consonants: ב, ג, ד, ה, ו | + base of verb infinitive minus ending of ע, י |

As an adverb, the participle does not inflect.
Examples:

I am reading a book (while) eating.

They are reading a book (while) eating.

As an adjective (gerund) the participle inflects like a regular adjective: it declines according to gender, number and case.

Examples:

The eating person (the person who is eating) is reading a book.

The eating mother (the mother who is eating) is reading a book.

I know the eating person (the person who is eating).

One knows about the eating mother (the mother who is eating).

Note: Many, but not all verbs can use this adjectival form.

2. The past participle

The past participle functions as an adjective to indicate a passive state.

Formation of the past participle

<table>
<thead>
<tr>
<th>ending on adjective base</th>
<th>declined according to gender, number and case</th>
<th>past participle</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masculine, singular, nominative</td>
<td>עסנדיקער דער אַ לייענט מטענש.</td>
</tr>
<tr>
<td></td>
<td>feminine, singular, nominative</td>
<td>דר עסנדיקער מאמצ.</td>
</tr>
<tr>
<td></td>
<td>masculine, singular, accusative</td>
<td>מענטשן עסנדיקן איך</td>
</tr>
<tr>
<td></td>
<td>feminine, singular, dative</td>
<td>מטענש וייט וייס מען</td>
</tr>
</tbody>
</table>

Examples using the regular verb דריך to print (past participle: עסנדיקער דער אַ לייענט מטענש.):

The printed book is big/large.
I have the printed book.
I know about the printed book.

*This verb does not form part of this text’s working vocabulary except in the exercises for this chapter.
In all of these cases, “the printed book” refers to “the book that has been printed.” That is, the book is described by its quality of having been printed.

Note: In this usage, the past participle of the verb to be יִהְיֶה is נֶעָר. It means “former, past.”

Suffixes on nouns, adjectives and verbs

Yiddish has many ways of forming new words by adding suffixes onto nouns, adjectives and verbs.

Many of the suffixes are productive: they can be used to create new words.

Examples of Yiddish suffixes

Suffixes that form nouns impart gender. Genders are indicated next to the relevant examples.

Note: Only the noun שרײַבער forms part of this text’s working vocabulary.

<table>
<thead>
<tr>
<th>Translation</th>
<th>Example</th>
<th>Function</th>
<th>Attatched to</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>humanity</td>
<td>דרייונושאָר</td>
<td>abstract noun</td>
<td>noun</td>
<td>-ויט</td>
</tr>
<tr>
<td>reading material</td>
<td>דאמס לייטוֹואר</td>
<td>material related to the noun, verbal base, adjective</td>
<td>noun, verbal base, adjective</td>
<td>-ואַרג</td>
</tr>
<tr>
<td>female writer</td>
<td>דרי שריינבערין</td>
<td>renders a noun feminine</td>
<td>noun</td>
<td>-ינ</td>
</tr>
<tr>
<td>belonging to the category/characteristic of writers (on שריינבער see below)</td>
<td>שריינבעריש</td>
<td>adjectives that indicate belonging to a category</td>
<td>noun</td>
<td>-יש</td>
</tr>
<tr>
<td>scribbling</td>
<td>דאמש שריינבעש</td>
<td>derogatory</td>
<td>verbal stem</td>
<td>-עבש</td>
</tr>
<tr>
<td>little, beloved Motl (can also be used pejoratively)</td>
<td>מטעשלע משקעishlistמשקעishlistמשקעל...עכץ דאס ביכל</td>
<td>diminutive</td>
<td>noun often used with proper name; often cause of vowel changes; sometimes used in combination</td>
<td>-(ע)לט</td>
</tr>
<tr>
<td>secular book</td>
<td>דאמ ביכל</td>
<td></td>
<td></td>
<td>...</td>
</tr>
</tbody>
</table>
The participle and suffixes on nouns, adjectives and verbs

<table>
<thead>
<tr>
<th>Translation</th>
<th>Example</th>
<th>Function</th>
<th>Attached to</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>writer (a person who writes)</td>
<td>זיך לערנען מאַמעס עסן דרי</td>
<td>a noun referring to the performer of an action</td>
<td>a verbal stem</td>
<td>עזר</td>
</tr>
<tr>
<td>New Yorker (person; quality)</td>
<td>זיך לערנען מאַמעס שראַבער</td>
<td>invariant adjective: of/from that place</td>
<td>names of cities, town, countries</td>
<td>עזר</td>
</tr>
<tr>
<td>greatness</td>
<td>זיך נгородقيامיט</td>
<td>noun that is characterized by the adjective</td>
<td>an adjective</td>
<td>קייט</td>
</tr>
</tbody>
</table>

**Exercise 23.1**

In each sentence make the infinitive provided in [] into a participle. The [ ] also indicates whether it should be a present participle or a past participle.

If the present participle is an adverb, leave it in its base form. If it is an adjective, be sure to add the correct adjectival endings as needed. Past participles will agree with their nouns in gender, number and case.

**Example:**

\[\text{The eating mothers are studying.} \]

1. זיך לערנען מאַמעס עסן דרי נгородقيامיט  
2. פּאַרק אין געגאַנגען עזער
3. בוך __________{past participle} דאָס וווער
4. __________{present participle} עסן גייען מענטשן דרי

**Exercise 23.2**

Translate the sentences in 23.1 into English. Note: Q.4 has a noun with a diminutive ending.
Exercise 23.3

Translate the following sentences into Yiddish. Participles are indicated in bold.

1. Knowing that it was not good, I read the book.
2. The read book is not here.
3. One may not/is not permitted to write while walking!
4. The understanding people are starting to go.
5. We know that, having one book, he is happy.
UNIT 24

Demonstrative pronouns

Demonstrative pronouns substitute nouns that are clearly indicated by the context.

In Yiddish they include: this; that; an/the other.

“This/these”

As discussed in Unit 1, implicit “this/these” is identical to the definite article with added stress. “This-ness” can be underlined via word order with the “this” phrase as the first sentence unit. In writing, this-ness can be clearly indicated by using a different font: italicized or spaced apart letters (commonly used in printed Yiddish sources as italics) or bold font.

Examples:

You like the writer.

You like this writer.

You like this writer.

You like this writer.

Explicit “this/these” is indicated using the following formulations:

1. The inflected adjectival form דאָזיק.
2. Placing the particle אָט before the definite article. אָט placed after the inflected form of דאָזיק adds emphasis. אָט in this position offers even greater emphasis.

Examples:
“That/those”

Stressed definite articles can also carry a connotation of “that/those.”

Explicit “that/those” can be indicated using the inflected adjectival form יענער, which means “that”.

יענער declines as follows:

<table>
<thead>
<tr>
<th>Dative</th>
<th>Accusative</th>
<th>Nominative</th>
</tr>
</thead>
<tbody>
<tr>
<td>יענער</td>
<td>יענום</td>
<td>Masculine</td>
</tr>
<tr>
<td>יענער</td>
<td>יענום</td>
<td>Feminine</td>
</tr>
<tr>
<td>יענער</td>
<td>יענום</td>
<td>Neuter</td>
</tr>
<tr>
<td>יענעם</td>
<td>יענום</td>
<td>Plural</td>
</tr>
</tbody>
</table>

Examples:

That person is nice/attractive.  יענער מערשת איז שרי.  
I love that writer.  אָר שרייבער לייב יענעם שרייבער.  
Those books are written about.  מטע שרייבער ווועגן יענעם שרייבער.

The possessive form of יענער is יענעם.

Example:

I have that [person’s] books.  איך האיב יענעם ביכער.

“Other”

The concept of “other, אַנדער” in Yiddish has two different constructions: “another” and “the other.”

1. “Another”

When using the adjective “other” to refer to a noun that is not preceded by the definite article “the, אַנדער” only inflects in the singular and plural (like possessive adjectives).

It does not decline according to gender and case.
“Another”

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַנדער</td>
<td>אַנדערע</td>
</tr>
</tbody>
</table>

Examples:

I am reading another book. באַך לייען אַנדער דאָס לייען אַנדער ע pracownik.
I am reading some other books. באַך לייען אַנדערע ביכער ע pracownik.

“The other”

The Yiddish attributive adjective “other” can indicate “that-ness” for a noun. It can also stand in for a noun (that one, those ones).

When using the adjective “other” to refer to a noun that is preceded by the definite article “the”, אַנדערiflects according to gender and case like any other adjective.

Example:

The other man is eating. דער אַנדערעער מיטנשטען עסט.
I know the other park.ײֶן קעזט דעם אַנדערער פארַק.
I am the other (woman).ײֶן בינ אַנדערער.
I am traveling to the other city.ײֶן אַנדערער שטאָט.
I am reading the other book.ײֶן לײַען דאָס אַנדער באָך.
I am reading the other books.ײֶן לײַען דאָס אַנדערע ביכער.
Exercise 24.1

In each sentence, identify the verb, subject, direct object, indirect object and prepositions. If the noun phrase containing the ________ is definite (starts with the word “the”), provide the gender, number and case.

Example:

Verb: בין
Subject 1: איך
Subject 2: מאמע (predicate noun): feminine, singular, nominative

I am that mother.

Exercise 24.2

Provide the correct forms of the attributive adjective יענער.

Then translate each sentence into English.

Example:

I am that mother.

Then provide the correct forms of the attributive adjective אנדרע.

Example:
Exercise 24.3

Translate the following sentences into Yiddish.

1. The mother is reading the other book.
2. One does not want to travel to that particular city.
3. One wants another one! (Another one is wanted!)
4. That one [person] is the great writer.
5. Where is the other one’s [person’s] book?
UNIT 25
Comparative and superlative adjectives

Comparative and superlative adjectives express comparison, either between two nouns (example: she is better than him) or between a noun and all other nouns (example: she is the best).

Comparative adjectives

Comparative adjectives are used to compare two nouns.  
Example: he is bigger than me.

Forming comparative adjectives

<table>
<thead>
<tr>
<th>Case of noun to which it is being compared</th>
<th>Preposition</th>
<th>Adjective being compared</th>
</tr>
</thead>
<tbody>
<tr>
<td>dative</td>
<td>פון or ערפֿאַר</td>
<td>ויר + base form of adjective</td>
</tr>
<tr>
<td>nominative</td>
<td>ויר</td>
<td>נור + base form of adjective</td>
</tr>
</tbody>
</table>

Which of the above forms to use is a matter of personal style. For example, some Yiddish stylists prefer not to use the form with the preposition פון because that preposition already appears very frequently in the language.

Examples of the forms:

The person is **happier than you**.

Adjective bases often change stems in the comparative, in particular adjectives whose base forms one syllable. The list is extensive.
Vocabulary: examples of comparatives with base changes

<table>
<thead>
<tr>
<th>Translation</th>
<th>Comparative form</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>better</td>
<td>גוטבעסער</td>
<td>נמצ</td>
</tr>
<tr>
<td>greater, larger</td>
<td>גרויסגרעסער</td>
<td>גורס</td>
</tr>
<tr>
<td>smaller</td>
<td>קלענער</td>
<td>קליין</td>
</tr>
<tr>
<td>nicer, more attractive</td>
<td>שענער</td>
<td>שינ</td>
</tr>
</tbody>
</table>

Examples:

The person is **better than you**.

As predicate adjectives, comparative adjectives are formed as follows:

<table>
<thead>
<tr>
<th>Case of noun to which it is being compared</th>
<th>Preposition</th>
<th>Adjective being compared</th>
<th>מער</th>
</tr>
</thead>
<tbody>
<tr>
<td>dative</td>
<td>פֿאַר</td>
<td>base form of adjective</td>
<td>מער</td>
</tr>
<tr>
<td>nominative</td>
<td>וּרי</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Example: the adjective interesting

The person is **more interesting than you**.

As predicate adjectives, comparative adjectives are formed as follows:

ending on adjective base declined according to gender, number and case + מער + base form of adjective + definite article of noun

Example:

The person is the better (one).
Comparative adjectives can also be used as adverbs. Like other adjectives, they appear in their base forms and do not inflect.

Example:

He should eat/be eating **better**.

Superlative adjectives

Superlative adjectives are used to express the highest degree of an adjective.

Examples:

He is the biggest.
He has the biggest house.

**Forming superlative adjectives**

<table>
<thead>
<tr>
<th>Ending on adjective base</th>
<th>+</th>
<th>סט</th>
<th>+</th>
<th>Base form of adjective</th>
<th>+</th>
<th>Definite article of noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Declined according to gender, number and case</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The article and superlative adjective ending will agree with the noun in gender, number, and case.

Superlative adjectives can appear as predicate or attributive adjectives.

Examples:

The person is **the happiest**.
I know **the happiest** park.
The mother is **the happiest**.
I am traveling to **the happiest** city.
The book is **the happiest**.
I am reading **the happiest** books.

Note: Adjectives that have base changes in the comparative will also have them in the superlative.

Examples:

The person is **the best**.
I know **the best** park.
Exercise 25.1
Rewrite the adjective in each sentence in the comparative. Adjectives appear in bold.

Example:

<table>
<thead>
<tr>
<th>Comparative</th>
<th>Base form</th>
</tr>
</thead>
<tbody>
<tr>
<td>너 아워 프리일עלך.</td>
<td>너 아워 프리일עלך.</td>
</tr>
</tbody>
</table>

1. де аמאט א סירינט מאמעט.
2. מטנ שרייבוט הזוגן גנסע בוקעער.
3. 너 ליינעט א פריסט סרייבעט.
4. וואַער איז געָּט?  
5. דע קלאָפֿעט בוכער זעֶָּנֶן דא. 

Exercise 25.2
Rewrite the adjective in each sentence in 25.1 in the superlative.

Example:

<table>
<thead>
<tr>
<th>Superlative</th>
<th>Base form</th>
</tr>
</thead>
<tbody>
<tr>
<td>너 아워 פֿרִיילעלך.</td>
<td>너 아워 פֿרִיילעלך.</td>
</tr>
</tbody>
</table>

Exercise 25.3
Translate the following sentences into English.

1. דער מָּעְּנֵנש אַאן א ביסל הונצּעִירעד פּֿאַר מָּר.
2. דאָס בּֿעַפּסּטע בור שרייבט אַור.
3. אָיז דער שטנֿער ווּד?  
4. מְצַּעַד פֿאַרְט אַאן א בּֿעַפּסּטע שטֿאָּט.
5. דער אַיז דער געָָפּסּטער שרייבעט.
# GLOSSARY OF WORKING VOCABULARY

## Terms employed in examples and exercises

All vocabulary is listed in Yiddish alphabetical order with its part of speech indicated and with English translation(s). Nouns are listed with their genders (m, f, n) and plural forms. Adjectives are listed in their base forms. Verbs are listed in their infinitive forms, with irregular present tense or past tense conjugations indicated.

<table>
<thead>
<tr>
<th>Translation</th>
<th>Part of speech</th>
<th>Yiddish</th>
</tr>
</thead>
<tbody>
<tr>
<td>a little</td>
<td>adjective quantifier</td>
<td>אַ ביסל</td>
</tr>
<tr>
<td>but</td>
<td>conjunction</td>
<td>אָבער</td>
</tr>
<tr>
<td>or</td>
<td>conjunction</td>
<td>אָדער</td>
</tr>
<tr>
<td>there (thither)</td>
<td>adverb</td>
<td>אַהין</td>
</tr>
<tr>
<td>here (hither)</td>
<td>adverb</td>
<td>אַהער</td>
</tr>
<tr>
<td>if, whether</td>
<td>conjunction</td>
<td>אויב</td>
</tr>
<tr>
<td>and</td>
<td>conjunction</td>
<td>אוֹל</td>
</tr>
<tr>
<td>on (also: at, for, etc.)</td>
<td>preposition</td>
<td>אוּרי</td>
</tr>
<tr>
<td>to get up/stand up</td>
<td>verb (complemented)</td>
<td>אוּרָּשְׁטײַן</td>
</tr>
<tr>
<td>that, when</td>
<td>conjunction</td>
<td>אוֹז</td>
</tr>
<tr>
<td>so (not “therefore”)</td>
<td>adverb</td>
<td>אוֹזוי</td>
</tr>
<tr>
<td>to begin</td>
<td>verb (complemented)</td>
<td>אוֹנָײַבּ</td>
</tr>
<tr>
<td>in</td>
<td>preposition</td>
<td>אוֹנָרי</td>
</tr>
<tr>
<td>now</td>
<td>adverb</td>
<td>אוֹצט</td>
</tr>
<tr>
<td>all</td>
<td>adverb</td>
<td>אוֹלע</td>
</tr>
<tr>
<td>Translation</td>
<td>Part of speech</td>
<td>Yiddish</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>-------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>book</td>
<td>noun</td>
<td>בקע (n)</td>
</tr>
<tr>
<td>until</td>
<td>conjunction</td>
<td>בע</td>
</tr>
<tr>
<td>at (someone’s)</td>
<td>preposition</td>
<td>בֵינֶן</td>
</tr>
<tr>
<td>nothing</td>
<td>pronoun</td>
<td>נאָראָטש</td>
</tr>
<tr>
<td>good</td>
<td>adjective</td>
<td>געט</td>
</tr>
<tr>
<td>to go/travel on foot</td>
<td>verb</td>
<td>געגאַנגען</td>
</tr>
<tr>
<td>to give</td>
<td>verb</td>
<td>געגעבן – געב – געבן</td>
</tr>
<tr>
<td>to like, to appeal to</td>
<td>verb (inseparable prefix)</td>
<td>געפֿעלן</td>
</tr>
<tr>
<td>big, great</td>
<td>adjective</td>
<td>גאָרווֹס</td>
</tr>
<tr>
<td>here</td>
<td>adverb</td>
<td>דאַ</td>
</tr>
<tr>
<td>here (hence)</td>
<td>adverb</td>
<td>דאַאנעט/דאַאנעט</td>
</tr>
<tr>
<td>there/there (thither)</td>
<td>adverb</td>
<td>דאָרט/דאָרט</td>
</tr>
<tr>
<td>to need, have to</td>
<td>verb (modal verb)</td>
<td>דאָרַפֿיאָר</td>
</tr>
<tr>
<td>therefore, then</td>
<td>adverb</td>
<td>דאָרַפֿיאָר</td>
</tr>
<tr>
<td>to have</td>
<td>verb</td>
<td>געמעט – געמעט</td>
</tr>
<tr>
<td>home</td>
<td>noun</td>
<td>היימען (f) הירפע</td>
</tr>
<tr>
<td>where (whence)</td>
<td>adverb</td>
<td>וואַנעט</td>
</tr>
<tr>
<td>what</td>
<td>interrogative pronoun</td>
<td>וואָס</td>
</tr>
<tr>
<td>which</td>
<td>interrogative pronoun</td>
<td>וואָסער</td>
</tr>
<tr>
<td>where</td>
<td>question word/adverb</td>
<td>ועגן – ווהכן</td>
</tr>
<tr>
<td>where (whither)</td>
<td>adverb</td>
<td>ווהכן</td>
</tr>
<tr>
<td>how</td>
<td>question word</td>
<td>ווי</td>
</tr>
<tr>
<td>how, in what way</td>
<td>question word</td>
<td>ווי אָפִיל</td>
</tr>
<tr>
<td>because</td>
<td>conjunction</td>
<td>ויניל</td>
</tr>
<tr>
<td>to know</td>
<td>verb</td>
<td>וויָס – וויָס – וויָס</td>
</tr>
<tr>
<td>how much/many</td>
<td>question word</td>
<td>וואָפַל</td>
</tr>
<tr>
<td>about</td>
<td>preposition</td>
<td>ועטנּ</td>
</tr>
<tr>
<td>to want</td>
<td>verb (modal verb)</td>
<td>ועטנּ – ועטנּ – ועטנּ</td>
</tr>
</tbody>
</table>

Glossary of working vocabulary
<table>
<thead>
<tr>
<th>Translation</th>
<th>Part of speech</th>
<th>Yiddish</th>
</tr>
</thead>
<tbody>
<tr>
<td>when</td>
<td>question word</td>
<td>וידע</td>
</tr>
<tr>
<td>to become</td>
<td>verb</td>
<td>וערער – איז טעמור</td>
</tr>
<tr>
<td>ought, should</td>
<td>verb (modal verb)</td>
<td>זאל</td>
</tr>
<tr>
<td>to be</td>
<td>verb</td>
<td>ויט – איז ביכ... – איז טמור</td>
</tr>
<tr>
<td>very</td>
<td>adjective quantifier</td>
<td>יירער</td>
</tr>
<tr>
<td>wedding (khasene -khasenes)</td>
<td>noun</td>
<td>חתונת (f) חתונות</td>
</tr>
<tr>
<td>therefore, so *questions, commands</td>
<td>conjunction</td>
<td>סא</td>
</tr>
<tr>
<td>really, truly</td>
<td>adverb</td>
<td>טאקט</td>
</tr>
<tr>
<td>to do</td>
<td>verb</td>
<td>טאה – טא – געעטא</td>
</tr>
<tr>
<td>to be forbidden from</td>
<td>verb (modal verb)</td>
<td>טאער ציט</td>
</tr>
<tr>
<td>Yiddish/Jewish</td>
<td>noun/adjective</td>
<td>יידיש</td>
</tr>
<tr>
<td>each, every</td>
<td>pronoun</td>
<td>יעדער</td>
</tr>
<tr>
<td>although</td>
<td>conjunction</td>
<td>טאטש</td>
</tr>
<tr>
<td>to read</td>
<td>verb</td>
<td>ליינען</td>
</tr>
<tr>
<td>to teach</td>
<td>verb</td>
<td>לרעטער</td>
</tr>
<tr>
<td>to study</td>
<td>verb</td>
<td>לרעטער זע</td>
</tr>
<tr>
<td>Yiddish name: Motl</td>
<td>noun</td>
<td>מאטל</td>
</tr>
<tr>
<td>mother</td>
<td>noun</td>
<td>מאמעס (f) מאמע</td>
</tr>
<tr>
<td>must</td>
<td>verb (modal verb)</td>
<td>מוזן</td>
</tr>
<tr>
<td>with</td>
<td>preposition</td>
<td>מיט</td>
</tr>
<tr>
<td>to be allowed to, may</td>
<td>verb (modal verb)</td>
<td>מיטגנ</td>
</tr>
<tr>
<td>person</td>
<td>noun</td>
<td>מאמעס (m) מאמעס</td>
</tr>
<tr>
<td>New York</td>
<td>noun</td>
<td>ניו–יאארק</td>
</tr>
<tr>
<td>to be forbidden from</td>
<td>verb (modal verb)</td>
<td>ניט טאער</td>
</tr>
<tr>
<td>either...or</td>
<td>conjunction</td>
<td>סמי...סיפ</td>
</tr>
<tr>
<td>someone</td>
<td>pronoun</td>
<td>טמענער</td>
</tr>
<tr>
<td>to eat</td>
<td>verb</td>
<td>טעס – געעטס</td>
</tr>
<tr>
<td>Translation</td>
<td>Part of speech</td>
<td>Yiddish</td>
</tr>
<tr>
<td>-------------------------------------</td>
<td>-------------------------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>for/before/in front of</td>
<td>preposition</td>
<td>פאַר</td>
</tr>
<tr>
<td>why</td>
<td>question word</td>
<td>פאַראוֹס</td>
</tr>
<tr>
<td>to go/travel by vehicle</td>
<td>verb</td>
<td>פאַרוֹ - איי געפאַר</td>
</tr>
<tr>
<td>to understand</td>
<td>verb (inseparable prefix)</td>
<td>פאַרשטיין</td>
</tr>
<tr>
<td>from</td>
<td>preposition</td>
<td>פון</td>
</tr>
<tr>
<td>happy</td>
<td>adjective</td>
<td>פריילעך</td>
</tr>
<tr>
<td>to</td>
<td>preposition</td>
<td>צע</td>
</tr>
<tr>
<td>not (any)</td>
<td>particle</td>
<td>קײַן</td>
</tr>
<tr>
<td>no one</td>
<td>pronoun</td>
<td>קײַוָר</td>
</tr>
<tr>
<td>to (a place)</td>
<td>preposition</td>
<td>קײַי</td>
</tr>
<tr>
<td>class</td>
<td>noun</td>
<td>קלאַס (m) קלאַס</td>
</tr>
<tr>
<td>small</td>
<td>adjective</td>
<td>קליין</td>
</tr>
<tr>
<td>to know how to, be able to</td>
<td>verb (modal verb)</td>
<td>קענען</td>
</tr>
<tr>
<td>already</td>
<td>adverb</td>
<td>שוָײַן</td>
</tr>
<tr>
<td>nice, attractive</td>
<td>adjective</td>
<td>שיין</td>
</tr>
<tr>
<td>city</td>
<td>noun</td>
<td>שטעט (f) שטעט</td>
</tr>
<tr>
<td>to sleep</td>
<td>verb</td>
<td>שלאַפֿן</td>
</tr>
<tr>
<td>to play (with something/one)</td>
<td>verb</td>
<td>שפיילן</td>
</tr>
<tr>
<td>to play</td>
<td>verb</td>
<td>שפיילן</td>
</tr>
<tr>
<td>to write</td>
<td>verb</td>
<td>שרייבן – געװשרייבן</td>
</tr>
<tr>
<td>writer</td>
<td>noun</td>
<td>שרייבער (m) שרייבער</td>
</tr>
</tbody>
</table>
Key to Exercises

Unit 1

Exercise 1.1

gender: neuter; number: singular; case: nominative  בוך .1
gender: masculine; number: plural; case: nominative  מאַמעש .2
gender: feminine; number: plural; case: nominative  מאַמעס .3
gender: neuter; number: plural; case: nominative  ביכער .4
gender: masculine; number: singular; case: nominative  מענטש .5

Exercise 1.2

neuter, singular, nominative  בוך .1
dאם גוטש בוך \ א גיט בוך
neuter, plural, nominative  ביכער .2
dי גוטש ביכער \ גוטש ביכער
feminine, singular, nominative  מאַמע .3
dי גוטש מאַמע \ א גוטש מאַמע
feminine, plural, nominative  מאַמעס .4
dי גוטש מאַמעס \ גוטש מאַמעס
masculine, plural, nominative  מענטשן .5
dי גוטש מענטשן \ גוטש מענטשן

Exercise 1.3

feminine, plural, nominative  די מאַמעס .1
The pronoun is third person, feminine, plural, nominative  די
neuter, singular, nominative  דאם גוריסע בוך .2
The pronoun is third person, neuter, singular, nominative  טופ קאָמען מאַמעש .3
The pronoun is third person, masculine, plural, nominative  די מענטשן .4
neuter, plural, nominative  די ביכער .4
The pronoun is third person, neuter, plural, nominative  די פרהילעטצײַמאַמע פֿריילעכע א .5
feminine, singular, nominative  א פֿריילעטצײַמאַמע
The pronoun is third person, feminine, singular, nominative  די
Exercise 1.4
1. the small books
2. a/any happy person
3. good mothers
4. the nice books
5. the great mother

Exercise 1.5
1. דס גוריסע בור
2. א קליינן בור
3. ד גוסט מאמט
4. א שירינן מטנטש
5. פריזילעגנע מטנטש

Unit 2

Exercise 2.1
1. ווור
אך ווור, ד ווורסט, ער/ו/עס/עס/עס, מיר ווורן, איר ווורן, די ווורן.
2. טסן
אך טסן, ד טסן, ער/ו/עס/עס/עס, מיר טסן, איר טסן, די טסן.
3. לייטענטן
אך לייטענטן, ד Lýיטענטן, ער/ו/עס/עס/עס, מיר Lýיטענטן, איר Lýיטענטן.
4. שלאַפֿט
אך שלאַפֿט, ד שלאַפֿט, ער/ו/עס/עס/עס, מיר שלאַפֿט, איר שלאַפֿט.

Exercise 2.2

first person singular
1. אר זוור
2. זי שלאַפֿט
3. מיר טסן
second person plural
4. אר לייטענטן
5. זי ווורן
third person singular
6. מיטSSHירינן
7. ד ווורסט
8. ער לייטענטן

Exercise 2.3

person: first person; number: plural
1. מיר טסן
person: third person; number: plural
2. זי מיטSSHירינן
Exercise 2.4
1. We eat/are eating.
2. The people write/are writing.
3. It becomes/is becoming great/large.
4. One reads/is reading.
5. I sleep/am sleeping.

Exercise 2.5
1.erto ברויסער מוטנש ליינען.
2.איי ווטרניר פראיליען.
3.די קכילינטע מאמט טנס.
4.מייר ליטנעמ.
5.מען ליינען א שיני בור.

Unit 3
Exercise 3.1
1.מר דנטן גורוים.
2.די מאמט איז גורוים.
3.איי ביכער גורוים.
4.אלע ביכער דנטן גורוים.
5.די ביכער גורוים.
6.איי דנטן גורוים.
7.עס איז גורוים.
8.מען איז גורוים.
9.שע איז גורוים.
10.די דנטן גורוים.

Exercise 3.2
1.אלוד ווטר א פראיליען מוטנש.
   - verb: present indicative tense, first person, singular
   - subject noun/pronoun: first person, singular.
   - predicate noun: פראיליען מוטנש.
2.די דנטן גונט פראיליען.
   - verb: present indicative tense, third person, plural

*Note: Although the forms are identical, דנטן גונט פראיליען is third person plural and not first person plural because it “agrees” with יי as well as ביכער, both of which are third person plural.
Key to exercises

Exercise 3.3

1. I am becoming a happy person.
2. These are good books.
3. The person is a very nice/attractive one.
4. Good people are happy.
5. The book is becoming good.

Exercise 3.4

1. Adverbs: שײַנען, אַלע.
   Translation: The people all read already./The people are all reading already.
   Translation: You eat/are eating so nicely.
3. Adverb: גוט
   Translation: We sleep/are sleeping well.
4. Adverbs: דאָ, איצט
   Translation: I am already here now.
5. Adverb: זייער
   Translation: The mother is becoming a very happy one (woman).

*Exercise 4.2*

1. די לייענעמ סאקט גוט.
   .1.
2.ארעעס פֿרְדילעךְ.
   .2.
3. די שרייבען איצט.
   .3.
4.אייר זיט א חסְל קליימ.
   .4.
5. מיר זונגען אַלע ויזען פֿרְדילעךט מונטעש.
   .5.

*Unit 5*

*Exercise 5.1*

14 . 1
27 . 2
151 . 3
3 . 4
69 . 5

*Exercise 5.2*

1. דרײַהָנדערט דרײַ אַנד פֿרְדילעךט
   .1
2. ד˹בצט עך.
   .2
3. איינט שרייבען איצט.
   .3
4. מירונגען נײַן הונדערט אַנד פֿרְדילעךט.
   .4
5. מייליאָן, פֿרְגּה הונדערט אַנד פֿרְדילעךט, זײַן הונדערט אַנד פֿרְדילעךט.
   .5

*Exercise 5.3*

1. צוועלף אוֹן הונדערט צויען די זײַנט שרייבען איצט.
   .1
2. איינט פֿרְדילעךט.
   .2
3. דּער צווערימעט פֿרְדילעךט.
   .3
4. נײַן אוֹן נײַנט שרייבען איצט.
   .4
5. דאַס אַנד פֿרְדילעךט בּוּד.
   .5
Unit 6

Exercise 6.1

1. איר בוך
   דניער מאמעט
2. אונדער מעשינט
3. דנטן ביכער
4. אונדער מעשינט
5. איז

Exercise 6.2

1. ביכער = neuter, plural
   שנע שינע ביכער
   His nice books
2. מענטש = masculine, singular
   גרויסער אונדער מענטש
   Our great person
3. מאַמע = feminine, singular
   שיינע زيיער מאַמעט
   Their nice/attractive mother
4. מאַמעס = feminine, plural
   גוטע דײַנע מאַמעס
   Your (singular) good mothers
5. בוך = neuter, singular
   קליין איר
   Her small book

Exercise 6.3

1. Possessive adjective: first person singular = מײַן
   Attributive adjective (agreeing with בוך): neuter, singular, nominative
   גרויס
   Noun: neuter, singular, nominative = בוך
   Verb in the present indicative: third person, singular to agree with
   איז = בוך
   Adverb: זײַיר
   Predicate adjective = גוט
   Sentence in the plural: גוט זײַנען ביכער גרויסע אונדזערע
2. Possessive adjective: singular = זײַן
Noun: feminine, singular, nominative = מאַמע
Verb in the present indicative: third person, singular to agree with
לײַענט = מאַמע
Adverb: שיין
Sentence in the plural: דיייערט מאַמעס לייענט שױרן.

3. Definite article: neuter, singular, nominative = דאס
Attributive adjective (agreeing with בוך): neuter, singular, nominative = שיינע
Noun: neuter, singular, nominative = בוך
Verb in the present indicative: third person, singular to agree with
ווערט = בוך
Possessive pronouns in the predicate (neuter, singular) = מאַמע
Sentence in the plural: דײַ שײִינע בוכען ווערן אנדעווירט.

4. Personal pronoun: first person singular = אַיך
Verb in the present indicative: first person, singular to agree with
ווער = אַיך
Predicate nominative (masculine, singular, nominative) = מאַמען גוטע
Sentence in the plural: מאַמען גוטע ווערנן מיר.

5. Personal pronoun: second person singular = דו
Verb in the present indicative: second person, singular to agree with
בײָט = דו
Possessive adjective: third person feminine, singular = אַיר
Predicate nominative (feminine, singular, nominative) = מאַמע
Sentence in the plural: מאַמעס וײַערט מאַמעס.

Exercise 6.4

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. My big book is good.</td>
<td>Our big books are good.</td>
</tr>
<tr>
<td>2. His mother is reading nicely.</td>
<td>Their mothers are reading nicely.</td>
</tr>
<tr>
<td>3. The nice book is becoming mine.</td>
<td>The nice books are becoming ours.</td>
</tr>
<tr>
<td>4. I am becoming a happy person.</td>
<td>We are becoming happy people.</td>
</tr>
<tr>
<td>5. You are her mother.</td>
<td>You (plural) are their mothers.</td>
</tr>
</tbody>
</table>
Exercise 6.5

2. Klicken Sie auf "Anrufen"! Ja, ich klicke auf "Anrufen".
3. Anrufen Sie sofort! Ja, ich anrufe sofort.
4. Ziehen Sie sich die Schuhe an! Nein, ich ziehe die Schuhe nicht an.
5. Mindestens zwei Wochen! Nein, mindestens zwei Wochen nicht.

Unit 7

Exercise 7.1

1. Der Mann isst/nimmt etwas zu sich. Der Mann isst/nimmt nichts zu sich.
2. Sie liest/liest jetzt. Sie liest/liest nicht jetzt.
4. Ich schlafe/schlaf gut. Ich schlafe/schlaf nicht gut.
5. Wir schreiben/schreiben gut. Wir schreiben/schreiben nicht gut.

Exercise 7.2

<table>
<thead>
<tr>
<th>Original</th>
<th>Negated</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The person eats/is eating.</td>
<td>The person does not eat/is not eating.</td>
</tr>
<tr>
<td>2. She reads/is reading now.</td>
<td>She does not read/is not reading now.</td>
</tr>
<tr>
<td>3. They become/are becoming great.</td>
<td>They do not become/are not becoming great.</td>
</tr>
<tr>
<td>4. I sleep/am sleeping well.</td>
<td>I do not sleep/am not sleeping well.</td>
</tr>
<tr>
<td>5. We write/are writing nicely.</td>
<td>We do not write/are not writing nicely.</td>
</tr>
</tbody>
</table>

Exercise 7.3

1. Er unterzieht sich in die Verpflichtung. Er unterzieht sich nicht in die Verpflichtung.
2. Er unterzieht sich in die Verpflichtung. Er unterzieht sich nicht in die Verpflichtung.
3. Er unterzieht sich in die Verpflichtung. Er unterzieht sich nicht in die Verpflichtung.
4. Er unterzieht sich in die Verpflichtung. Er unterzieht sich nicht in die Verpflichtung.
5. Er unterzieht sich in die Verpflichtung. Er unterzieht sich nicht in die Verpflichtung.
6. Er unterzieht sich in die Verpflichtung. Er unterzieht sich nicht in die Verpflichtung.
7. Er unterzieht sich in die Verpflichtung. Er unterzieht sich nicht in die Verpflichtung.
8. Er unterzieht sich in die Verpflichtung. Er unterzieht sich nicht in die Verpflichtung.

Exercise 7.4

<table>
<thead>
<tr>
<th>Original</th>
<th>Negated</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. He becomes/is becoming the good person.</td>
<td>He does not become/is not becoming the good person.</td>
</tr>
</tbody>
</table>
2. He becomes/is becoming a good person.

3. They become/are becoming the good people.

4. They become/are becoming good people.

5. Our mother is the nice/attractive one (woman).

6. Our mother is a nice/attractive one (woman).

7. Ours mother are the nice/attractive ones (women).

8. Our mothers are nice/attractive ones (women).

He does not become/is not becoming a (any) good person.

They do not become/are not becoming the good people.

They do not become/are not becoming (any) good people.

Our mother is not the nice/attractive one (woman).

Our mother is not a (any) nice/attractive one (woman).

Our mothers are not the nice/attractive ones (women).

Our mothers are not a (any) nice/attractive ones (women).

Exercise 7.5

1. ניט אַזוי נט קיוּן פֿריילעכער מַנסטש.
2. דאס בוק אַזוי נט אַוֶה געַט.
3. לייטער סמאַמע אַוֶה טײַז ווייער שיק.
4. אָנדערטsampling בּוך אַזוי נט טאַקאַק קָלַיל.ן
5. מָיר זײַנען נט דע קָלוֹיֶן מַנסטש.

Unit 8

Exercise 8.1

1. אָוָּר בּוכנ נט דאָ ניט.
2. מיר שָלָאָפֵל אָוָּר אָוָּר.
3. דוי פֿריילעכער מַנסטש טָפָּס אַ בּוכ.
4. דוי וויט רָסאָפֵק אַ נטש המאַמע.
5. מָיטֶל לייטען דוְרָוָּס בּוכֶר.
6. אָנדערטsampling בּוכנ נט קיוּן גוטש.
7. ניט אָוָּר שײַט.
8. אָוָּר שָטָאָר מיטָאָר.

Exercise 8.2

1. I am not here.

2. We are all sleeping now.

3. The happy people eat/are eating a little.

4. She is becoming a really/truly good mother.

5. One reads the great/large books./The great/large books are being read.
6. Our books are not good ones.
7. He is so nice/attractive.
8. Now you (plural/formal) write/are writing.

**Exercise 8.3**

1. בצלאל קרט דא / נועם?
2. שלמה לא רואים את зая?
3. טוס דא פגימא קנט גוס א בוסל?
4. ווטパーツ זאאמקא א גוסאמט?
5. לייזנטים מט מיד גורימס בוקים?
6. זונטעא אוגוטעראג בוקער זע זעט?
7. איז טע זעם שטייוו?
8. שרייבט זעד איזט?

**Exercise 8.4**

1. Am I not here?
2. Are we all sleeping now?
3. Are the happy people eating a little/Do the happy people eat a little?
4. Is she becoming a really/truly good mother?
5. Does one read/Is one reading the great/large books?/Are the great/large books being read?
6. Are our books not good ones?
7. Is he so nice/attractive?
8. Do you (plural/formal) write/Are you (plural/formal) writing now?

**Exercise 8.5**

1. וונט טסטו / וונט טסט איר?
2. קַמְרִיָהוֹס איז דא?
3. ווטר דאָגניט דא מנטנטש?
4. ווי לייזנטים מטנ יט דאָס גוריס באָר?
5. וואָס טסט טע?
6. ווטפּל שאלַפּקּ יא מאמט?
7. ווי בּרן אָידה?
8. שרייבסטו?
9. זַונטע אָגיאָרָדעָר זע זעט?
10. בּוֹן אייר דא?

**Exercise 8.6**

1. לייזנט POLITי! לייזנט?
2. טוסל: טסו טסט!
Unit 9

Exercise 9.1

Note: These sentences offer all the possible permutations: they do not necessarily make logical sense.

Provided as example .1

1. Provided as example.
2. I read/am reading but/or/and/until/because/although I eat/am eating.
3. One reads/is reading a book but/or/and/until/because/although one does not write/is not writing.
4. We are here but/or/and/until/because/although they are not here.
5. The book is good but/or/and/until/because/although I am reading now.

Exercise 9.2

Note: These sentences offer all the possible permutations: they do not necessarily make logical sense.

1. Provided as example.
2. I read/am reading but/or/and/until/because/although I eat/am eating.
3. One reads/is reading a book but/or/and/until/because/although one does not write/is not writing.
4. We are here but/or/and/until/because/although they are not here.
5. The book is good but/or/and/until/because/although I am reading now.

Exercise 9.3

Provided as example .1

1. Provided as example.
2. I read/am reading so I eat/am eating.
3. One reads/is reading a book so one does not write/is not writing.
4. We are here so they are not here.
5. The book is good so I am reading now.

Exercise 9.4

1. Provided as example.
2. I read/am reading so I eat/am eating.
3. One reads/is reading a book so one does not write/is not writing.
4. We are here so they are not here.
5. The book is good so I am reading now.
Unit 10

Exercise 10.1

1. גיט: איך, איק, העם, דר, תם, עב. מיר, עב, חוח, אוק.

2. איך: איך, אוק, העם, דר, תם, עב, העם, חוח, אוק.

3. וייס: איך, אוק, דר, תם, עד עב, עב, העם, חוח, אוק.

4. איך: איך, אוק, דר, תם, עד עב, עב, העם, חוח, אוק.

5. איך, אוק, דר, תם, עד עב, עב, העם, חוח, אוק.

Exercise 10.2

<table>
<thead>
<tr>
<th>Number</th>
<th>Form</th>
<th>Hebrew</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>third person singular</td>
<td>עס גיט.</td>
<td>عسك دار.</td>
</tr>
<tr>
<td>2</td>
<td>third person singular</td>
<td>מעס טוט.</td>
<td>مسك دار.</td>
</tr>
<tr>
<td>3</td>
<td>second person plural</td>
<td>לה סאיד.</td>
<td>قوم تل.</td>
</tr>
<tr>
<td>4</td>
<td>third person singular</td>
<td>דר מקומס עוריס(ט).</td>
<td>دسر فاعظم عوريس(ط).</td>
</tr>
<tr>
<td>5</td>
<td>second person singular</td>
<td>דר לנס.</td>
<td>دسر لانس.</td>
</tr>
<tr>
<td>6</td>
<td>third person plural</td>
<td>עלג מונסן גוב.</td>
<td>علجال مونسنه غوب.</td>
</tr>
<tr>
<td>7</td>
<td>first person singular</td>
<td>איק וויס.</td>
<td>ايق ويس.</td>
</tr>
<tr>
<td>8</td>
<td>(second person singular)</td>
<td>גיב!</td>
<td>جيب!</td>
</tr>
<tr>
<td>9</td>
<td>(second person plural)</td>
<td>טוט!</td>
<td>طوت!</td>
</tr>
<tr>
<td>10</td>
<td>(second person plural)</td>
<td>אקט!</td>
<td>اكت!</td>
</tr>
</tbody>
</table>

Exercise 10.3

1. It gives/is giving.
2. One does/is doing.
3. Do you have/are you having?
4. The mother knows.
5. You give/are giving.
6. All people give/are giving.
7. I know.
8. Give!
9. Do!
10. Have!
Unit 11

Exercise 11.1

1. Verb: דאָס קליינען בור.
   nominative דאָס קליינען בור.
   neuter, singular, accusative דאָס קליינען בור.

2. Verb: דרי גנטעס מאמע.
   nominative דרי גנטעס מאמע.
   feminine, singular, accusative דרי גנטעס מאמע.

   nominative אַ שריינען מענטש.
   masculine, singular, accusative אַ שריינען מענטש.

   nominative גארוטש ביכער.
   neuter, plural, accusative גארוטש ביכער.

5. Verb: די פֿריילעסן מענטש.
   nominative די פֿריילעסן מענטש.
   masculine, plural, accusative די פֿריילעסן מענטש.

Exercise 11.2

1. Verb: לִיִינָנֶסטו.
   nominative לִיִינָנֶסטו.
   second person, singular.

2. Verb: דָי מַאָמֵטֶס.
   nominative דָי מַאָמֵטֶס.
   feminine, plural.

3. Verb: בָיִינָנֶס בֶיךֶר.
   nominative בָיִינָנֶס בֶיךֶר.
   neuter, plural.

4. Verb: מאַמע גוטע אַ הָאָב אַיך.
   nominative מאַמע גוטע אַ הָאָב אַיך.
   feminine, singular.

5. Verb: ווֹאָרֶס גוטער אַ וווער אַיך.
   nominative ווֹאָרֶס גוטער אַ וווער אַיך.
   masculine, singular.

   Verb: וווער; first person, singular.
   nominative וווער.
   masculine, plural.

   Verb: וווער; first person, singular.
   nominative וווער.
   masculine, singular.

   Verb: וווער; first person, singular.
   nominative וווער.
   masculine, singular.
Exercise 11.3

1. Our mothers have nice books.
2. Are you (singular/informal) reading a nice book?
3. I have a good mother.
4. What does this person know?
5. I am becoming a good person.
6. One has the person./The person is had (i.e. held).
7. All people have mothers.
8. He has no books!
9. I am reading Bergelson (the author).
10. She has Motl.

Exercise 11.4

1. Our fathers have nice books.
2. Are you (singular/informal) reading a nice book?
3. I have a good father.
4. What does this person know?
5. I am becoming a good person.
Unit 12

Exercise 12.1

1. ד"ה מאמעע שרובעט א בור איזריך.
2. ד"ה מאמעע שרובעט א בור ווטן יידיש.
3. מיר פארק אין ניו–יאארק.
4. מיר פארק קורינן ניו–יאארק.
5. ד"ה מתנשת ויננט ביב מאטלאַן.
6. ד"ה מתנשת ויננט מיט מאטלאַן.
7. דאָס בוך אויף פאר מאטלאַן.
8. דאָס בוך אויף פון מאטלאַן.

Exercise 12.2

1. The mother writes/is writing a book in Yiddish.
2. The mother writes/is writing a book about Yiddish.
3, 4. We travel/are traveling to New York. (Both prepositions have the same meaning in this usage and are interchangeable.)
5. The people are at Motl’s (place).
6. The people are with Motl.
7. The book is for Motl.
8. The book is from Motl.

Exercise 12.3

1. We sleep/are sleeping here.
2. They are in New York and are reading a book from there.
3. Why are you (plural/formal) not going to a (any) wedding?
4. The mother goes/travels/is going/traveling there to Motl/Motl’s (place).
5. Where is he going?

Exercise 12.4

1. באָר חתונאָ אין אויף יאָרק–ניו/אין ניט פון מיט מאטלאַן.
2. באָר פארק ניט איזריך ק_Options איזריך קָיָּיד ניט פון מיט מאטלאַן.
3. ד"ה פארק ניט איזריך ק_Options איזריך קָיָּיד הוטנה.
4. ד"ה פארק ניט איזריך ק_Options איזריך קָיָּיד מיט מאטלאַן.
5. ד"ה פארק ניט איזריך ק_Options איזריך קָיָּיד.
### Unit 13

#### Exercise 13.1

<table>
<thead>
<tr>
<th>Dative form</th>
<th>Accusative form</th>
<th>Gender, number</th>
</tr>
</thead>
<tbody>
<tr>
<td>דעֶמ רָוִישֶן מַעְנֶטשֶן</td>
<td>דעֶמ רָוִישֶן מַעְנֶטשֶן</td>
<td>masculine, singular 1</td>
</tr>
<tr>
<td>אַ גְּרוֹיסֶר שְׁטָאָט</td>
<td>אַ גְּרוֹיסֶר שְׁטָאָט</td>
<td>feminine, singular 2</td>
</tr>
<tr>
<td>דַּאָּמ שְׁיִינֶט בּוֹר</td>
<td>דַּאָּמ שְׁיִינֶט בּוֹר</td>
<td>neuter, singular 3</td>
</tr>
<tr>
<td>פְּרִיְיִילֶטֶף מַעְנֶטשֶן</td>
<td>פְּרִיְיִילֶטֶף מַעְנֶטשֶן</td>
<td>masculine, plural 4</td>
</tr>
<tr>
<td>אָ נְט בּוֹר</td>
<td>אָ נְט בּוֹר</td>
<td>feminine, singular 5</td>
</tr>
<tr>
<td>קָלְיִינֶט מַאַמְּטֶס</td>
<td>קָלְיִינֶט מַאַמְּטֶס</td>
<td>feminine, plural 6</td>
</tr>
<tr>
<td>אָ שְׁיִינֶט קָלְאָָּאָּה</td>
<td>אָ שְׁיִינֶט קָלְאָָּאָּה</td>
<td>masculine, singular 7</td>
</tr>
<tr>
<td>דִּי פְּרִיְיִילֶטֶף חַהָנֶה</td>
<td>דִּי פְּרִיְיִילֶטֶף חַהָנֶה</td>
<td>feminine, singular 8</td>
</tr>
<tr>
<td>דִּי גָּטָּש מַאַמְּטֶס</td>
<td>דִּי גָּטָּש מַאַמְּטֶס</td>
<td>feminine, plural 9</td>
</tr>
<tr>
<td>אָ גְוַט מַעְנֶטשֶן</td>
<td>אָ גְוַט מַעְנֶטשֶן</td>
<td>masculine, singular 10</td>
</tr>
</tbody>
</table>

Reminder: The inflection of the words מַעְנֶטשֶן and מַאַמְּטֶס (taking on the ending of נ) should be considered exceptional. The pattern for most nouns is not to change forms: what changes is the definite article and adjective.

#### Exercise 13.2

1. נוֹי שְׁלָאָפֶק בִּי דַעֶמ = בִּי בָּגָרְטֶה מַעְנֶטשֶן.
2. נוֹי רוֹיְבֶה ווֹנֶטֶדֶר שְׁיִינֶט בּוֹר.
3. מַעְנֶטשֶן מַעְנֶטשֶן דַעֶמ = מַעְנֶטשֶן מַעְנֶטשֶן.
4. נוֹי פַּאָרָּאָדוּ שְׁטָאָט גְּרוֹיסֶר חַהָנֶה.
5. נוֹי גָּטָּש פּוּט דִּי פְּרִיְיִילֶטֶף שְׁטָאָט.

#### Exercise 13.3

1. We sleep/are sleeping at the good person’s (place).
2. I know about the nice home.
3. One eats/is eating with the big class.
4. They travel/are traveling to the big wedding.
5. You (plural/formal) are from the small city.
Exercise 13.4

<table>
<thead>
<tr>
<th>Verb</th>
<th>Nominatives</th>
<th>Accusatives</th>
<th>Prepositions</th>
<th>Datives</th>
</tr>
</thead>
<tbody>
<tr>
<td>קלאַס</td>
<td>גרוֹסֶן</td>
<td>דעם</td>
<td>אין</td>
<td>זײַנען</td>
</tr>
<tr>
<td>בײַ</td>
<td>שיינער</td>
<td>אַ</td>
<td>וועגן</td>
<td>בוך</td>
</tr>
<tr>
<td>מיט</td>
<td>יﺁרק</td>
<td>–</td>
<td>נWindowTitle</td>
<td>פײָרט</td>
</tr>
<tr>
<td>בוך</td>
<td>מאַמענס</td>
<td>דעם</td>
<td>גיב</td>
<td>איך</td>
</tr>
</tbody>
</table>

Note: מאַמענס דער is possessive but the word בוך remains nominative.

Exercise 13.5

1. All (of the) people are in the big class.
2. They read/are reading the good book about a nice city at the mother’s/Mother’s (place).
3. Motl is feeling good at the wedding and the mother likes the people.
4. She travels/is traveling to New York with the (her) mother.
5. I give/am giving the good person the mother’s book. / I give/am giving the mother’s book to the good person.

Unit 14

Exercise 14.1

   Noun phrase: מאַמע די. Feminine, singular, nominative (its form indicates that it is nominative or accusative; it agrees with the verb and complies with S-V-O word order).
   {עס} This pronoun is third person, singular. It will be in the accusative case: טוט + what/whom? The declined pronoun form is:
   דע מאמַע טוט עס.

   Noun phrase 1: דעם מאמַע. Masculine, singular, nominative (its form indicates that it can only be nominative).
   Noun phrase 2: בוך דאָס. Neuter, singular, accusative (its form indicates that it is nominative or accusative but we already have a subject for the verb, דעם מאמַע).
   {ווער} This pronoun will be in the dative case: give + to what/to whom? The declined pronoun form is:
   הווער דעם דער מאמַע דאָס בוך.
3. Verb: פֿאָרט. Third person singular or second person plural.
Noun phrase: דער שיניינער שטאט. Feminine, singular, dative (it follows a preposition: אין).
{מען} Third person singular impersonal. This pronoun is impersonal: it only exists in the nominative case. It must therefore be the subject of the verb.

Pronoun: איך. First person, singular, nominative.
{איר} This pronoun is second person, plural. It will be in the dative case: it follows the preposition: מיט. The declined pronoun form is: אײַך מיט יי.

5. Verb: גײַלט. Third person singular or second person plural.
Noun phrase: בוך דאָס. Neuter, singular, nominative: it is the subject of the verb.
{ميز} This pronoun is first person, plural. It will be in the dative case because this verb requires the dative case. The declined pronoun form is:

**Exercise 14.2**

1. The mother is doing it.
2. Whom is the person giving the book? / The person is giving the book to whom?
3. One travels/is traveling to the nice/attractive city. / The attractive city is being traveled to.
4. I go/am going with you (plural or formal).
5. We do not like the book.

**Exercise 14.3**

1. דע טעָם.
2. אײָך ווייס ניט רער פֿאָרט.
3. לייב אַלע ווער.
4. אַלע מִאַפּונשע וויַעיָן מיט אײָך.
5. רער лиײָנט סֶפּן?

Note: Here ווער is a relative pronoun, which acts as a conjunction that links the two phrases together.
Exercise 14.4
1. She eats/is eating.
2. I do not know who he is.
3. They have them.
4. All (of the) people go/are going with her.
5. Who reads/is reading it?

Exercise 14.5
1. a) Who reads/is reading it?  
   b) All (of the) people go/are going with her.

Unit 15
Exercise 15.1
1. The people play/are playing.
2. He gives/is giving himself a good book.
3. Study (plural/formal) Yiddish!
4. The people give/are giving each other nice books.
5. Why is one not studying?

Unit 16
Exercise 16.1
The person likes/loves the book.
He (can also be she) likes/loves it.
We like/love the mother.
We like/love her.
Whom do you like/love?

Exercise 16.2
The person does not like/love the book.
He (can also be she) does not like/love it.
We do not like/love the mother.
We do not like/love her.

Whom do you not like/love?

Exercise 16.3

1. We do not like/love her.

2. Who do you not like/love?

Exercise 16.4

1. We love her!
   - Nominative: we (first person plural): מיר
   - Verb: love (first person plural): ליב
   - Accusative: her (first person singular): זי
   - Yiddish: ליב זי

2. People like to play with us.
   - Nominative: people (third person plural): מענטשן
   - Verb: like (third person plural): ליב
   - to play (infinitive): שפּילן
   - Dative (because of preposition, “with”): us (first person plural): אוןדז
   - Yiddish: מיט שפּילן צו ליב מענטשן

3. Give (plural) me the book!
   - Nominative: NA (embedded in verb: second person plural)
   - Verb: give (second person plural/formal): גיט
   - Dative (indirect object, implied “to”): me (first person singular): מיר
   - Yiddish: גיט מיר דאָפֿן

4. I am not reading it (the book).
   - Nominative: I (first person singular): איך
   - Verb: reading (first person plural): לייען
   - Accusative: it (third person singular, neuter):עס
   - Yiddish: ניט עס לייען

5. Who is writing them (the books) in Yiddish?
   - Nominative: who (interrogative pronoun): ווער
   - Verb: is writing (third person singular): שרייבט
   - Dative 1 (indirect object, implied “to”): them (third person plural): דרי
   - Dative 2 (following a preposition): Yiddish: יידיש
   - Yiddish: ווער שרייבט זי איַוכֿך יידיש?
Unit 17

Exercise 17.1

1. אָכַלְנָה גִיְנִי אָהוֹרִים אָרַגְשׁ.
2. מִצְנֶה טָסֵנָי נַגְרִי.
3. דָ' מְאָסַזְתְּ נָיְן שְפִילִי וֹיָדְאָ.
4. אָלִיל מַנְתָּנְשְׁוּ דָאָרַפְּרֶזְלַפְּפָא.
5. רְדָ' מְאָסַזְתְּ אָדַל וֹיָדְאָ לַזּוּנְתְּ.
6. אָיְרְ מַנְתָּנְשְׁוּ שְרִיִּזְבָּ.
7. רוֹי קַנֶּנְתַּל לַזּוּנְתְּ.

Exercise 17.2

1. I should go home now.
2. One must eat well.
3. You (singular/informal) may not/are not permitted to play here.
4. All people need/have to sleep.
5. The mother should/ought to study.
6. You (plural/informal) may write.
7. They can/are able to read.

Exercise 17.3

1. I want you to eat a little.
2. Let him study!
3. A person must know Yiddish.
4. I do not want your (plural/informal) book.
5. Let me sleep!

Exercise 17.4

1. לאָמְרֶנ קַגְפּ אָרַגְשׁ!
2. רוֹי ווֹיָדְאָ קַגְפּ לַיִנְנְשְׁוּ דָאָס בָּרָא.
3. רוֹי ווֹיָדְאָ קַגְפּ לַיִנְנְשְׁוּ.
4. צָאֶלְו זִי יֶפּאֶרְזַי יַאָר דָ' דָאָרַפְּרֶזְלַפְּפָא.
5. מַנְנֶה מָיִיס (ט) אוֹמִי יְדָאָרְזְלַפְּפְלְו אָדַל שְלַפֵּאֵ.

Unit 18

Exercise 18.1

1. דָ' מַנְתָּנְשָׁפָא שְלַפֵּא.
2. דָ' מַנְתָּנְשָׁפָא ווֹיוָל לַיִנְנְשָׁפָא.
Exercise 18.2

1. They go/are going to class./They will go/be going to class.
2. Who eats/is eating at our place?/Who will eat/be eating at our place?
3. One gives/is giving the mother a book./One will give/will be giving the mother a book./The mother is given a book./The mother will be given a book.
4. I do not do/am not doing it./I shall not do/be doing it.
5. You want to write./You will want to write.

Unit 19

Exercise 19.1
Exercise 19.2

All of the people/everyone wanted the book.
They played/were playing with us.
One ate/was eating a little./A little was/was being eaten.
Who studied/was studying here?
The mother was happy.

Exercise 19.3
### Unit 20

#### Exercise 20.1

<table>
<thead>
<tr>
<th>פרשטיין</th>
<th>תמי</th>
<th>תמי</th>
<th>תמי</th>
</tr>
</thead>
<tbody>
<tr>
<td>אן שטיין</td>
<td>אן שטיין</td>
<td>אן שטיין</td>
<td>אן שטיין</td>
</tr>
<tr>
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<td>אן שטיין</td>
<td>אן שטיין</td>
<td>אן שטיין</td>
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#### Exercise 20.2

How will she understand what he does/is doing?

1. גיינ געוואלט ניט האט ער אבער איז ער.
2. איצט בוך אַ לייענען צו אַהְיֵיבן וועט מען.
3. One will start to read a book now./A book will begun to be read now.
Who understands Yiddish here?

The good people started/were starting the book.

**Exercise 20.3**

1. I understand why they do not get up/stand up/are not getting/standing up.
2. We want you to start eating now!
3. Get up and start going/walking!
4. One will know that he understands nothing./It will be known that he understands nothing.
5. The people understood when they had to go/travel.

**Exercise 20.4**

1. איזט אויף סטיי איך?
2. ניט מיך פארשטייסטו.
3. פארק אין גיין אויפֿשטיין לאָמיר.
4. בוך דאָס אנהייבן ויל מען.
5. מעל וויל אנָהויבן דאס בור.

**Unit 21**

**Exercise 21.1**

1. We used to go to the park and play.
2. One started to eat, so I had to eat also.
3. Literally: The person had a quick write. Figuratively: The person wrote something quickly/secretly.
4. They are not about to study.
5. Did you use to read constantly?

**Exercise 21.2**

1. מינן מאָמציע פֿלנטן אָנדן לייטען שריינע ביכער.
2. לאָמר אין קאָפּן אָ לייטן.
3.ODY והירל, / אז מיר גאטן האלטן אײַן אָיר שריינבֿן.
4. איַך וועל גיט האלטן אײַן טפסק.
5. מיר פילטן גיט שילאָפֿן.
Unit 22

Exercise 22.1

The mothers would travel/have traveled
One would love/like/have loved/liked
You would be/have been
The person would become/would have become
You would teach/would have taught

Exercise 22.2

If one were to play, one would not read.
If they had traveled, they would have eaten.
If you become happy, you will be a good person.
If you had known about us, you would not have liked us.
If the mother would get up, she would study.

Exercise 22.3

1. If I were to understand the book, I would like/love it./If I had understood the book, I would have liked/loved it.
2. If one begins to eat nicely, it will be good.
3. We would not play in the park with them!/We would not have played in the park with them!
4. You would get up if you had to./You would have gotten up if you had had to.
5. Would you go with the/that person?/Would you have gone with that person?

Exercise 22.4
Unit 23

Exercise 23.1

1. Shelley came at the corner and saw us at the park.
2. Why did you draw a circle on the board?
3. Why did you draw the line on the musician's name?
4. Give me that other book and put it away.
5. Did you go to the farmer's market?

Exercise 23.2

1. Sleeping, he went to the park./He went to the park while sleeping/asleep.
2. Where is the printed book/the book that has been printed?
3. Who is the person who is writing?
4. Give me the little written book/the written secular book.
5. The people go while eating.

Exercise 23.3

1. Note that the entire clause is one sentence unit; is in the second position as the inflected verb.

Unit 24

Exercise 24.1

1. A man or a woman at the table?
   Verb: איש או אישה
   Subject: מתнатשים (indefinite)

2. Men and women at the table?
   Verb: גברים
   Subject: מתнатשים: masculine, singular, accusative
   Direct object: שולחנעם
   Indirect object: ואנחנו
Key to exercises

Exercise 24.2

1. That person traveled.
2. One gives/is giving us those books./Those books are being given to us.
3. Who is in that city?
4. They write/are writing about those people.
5. We want those books!

Exercise 24.3

1. That person traveled.
2. Those books are being given to us.
3. We want those books!
4. They write/are writing about those people.
5. Who is in that city?
Unit 25

Exercise 25.1

<table>
<thead>
<tr>
<th>Comparative</th>
<th>Sentence</th>
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<tr>
<td>דרי האפסט אַ שײָנערט מאמט.</td>
<td>1</td>
</tr>
<tr>
<td>מײַן שרייניבט ווען בַּגער.</td>
<td>2</td>
</tr>
<tr>
<td>אוּר לייענט אַ גאַראָפּן שרייניבע.</td>
<td>3</td>
</tr>
<tr>
<td>וואַָר אַָיז גוט?</td>
<td>4</td>
</tr>
<tr>
<td>דרי קליינעט בַּכֶּער ויטֶַט דַּעַ.</td>
<td>5</td>
</tr>
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</table>

Exercise 25.2

<table>
<thead>
<tr>
<th>Superlative</th>
<th>Sentence</th>
</tr>
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<tbody>
<tr>
<td>דרי האפסט אַ שײָנערט מאמט.</td>
<td>1</td>
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<td>5</td>
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</tbody>
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Exercise 25.3

1. That person is a little hungrier than me.
2. I am writing the best book!
3. Is he nicer/more attractive than her?
4. One is traveling to a better city.
5. He is the greatest writer.
INDEX

accusative case 54–7, 66, 81
adjectival nouns 18
adjective quantifiers 23; exercises 24
adjectives see also agreement:
  accusative case 55; as adverbs 21, 129; agreement 7, 18, 66–7, 71–2, 129; an/other 123–4; attributive 4–5; base changes in 127–9; comparative and superlative 127–9; declension of 6; exercises 130; participles as 117–19; predicative 17–18
adverbial complements 101–6
adverbs 21–2; adjectives as 21, 129; exercises 23; location 63; manner 21–2; motion 63; participles as 117; time and place 22; word order 22, 39
agreement, article-adjective-noun 7, 18, 66–7, 71–2, 129
articles 3–4, 66–7; agreement 7, 18, 66–7, 71–2, 129
aspect 11, 101; exercises 112; verbal constructions 110–12
attributive adjectives 4–5
auxiliary verbs 80, 82–3, 86–7, 91–2, 94, 97, 110–12
base changes in adjectives 127–9

conjugation 11; complemented (prefixed) verbs 102–5
imperative mood 43, 88
conjunctions 46–7, 113–14; exercises 50
consecutive word order 48–9
coordinating conjunctions 46
correlative conjunctions 47
dative case 60, 65–72; exercises 72–3
declarative sentences 48–9
declensions 3, 56–8, 69; accusative 56–8, 66, 81; of adjectives 6; dative 60, 65–73; exercises 58–9, 72–3; nominative 6–7, 57; of pronouns 74–6
defective verbs 91–2, 110
definite article 4
demonstrative pronouns 122–4; exercises 125–6
direct commands 43
direct questions: word order 39–43

emphasis and word order 38
exercises: adjective quantifiers 24; adjectives (comparative and superlative) 130; adverbs 23; aspect 112; conditional mood 115–16; conjunctions 50; dative case 72–3; declensions 58–9; demonstrative pronouns 125–6; future tense 92–3; imperatives 49; infinitives 53–4, 89; irregular verbs 18–20, 53–4; modal verbs 89; mood 89–90; multi-part verbs 84–5; negation 36–7; nouns 8–10; numbers 27–8; participles 120–1; past tense 98–100; possessive pronouns 31–2; prefixed verbs
Index

first person imperatives 88
fonts (changing meaning) 122
free stressed prefixes 105–6
future tense 91–2; complemented (prefixed) verbs 104; conditionals 113; exercises 92–3; inseparable prefixed verbs 107
gender 1–2; pronouns 75; and suffixes 119–20
to have 52
to hold 111

idiomatic uses: dative case 68–9; prepositions 61–3
if 113
immediate future 92
imperative mood 43, 49, 81, 88; complemented (prefixed) verbs 103; conjugation 43, 88; exercises 49; first person 88; inseparable prefixed verbs 107; second person 43, 81, 103, 107; third person 88
inchoative aspect 111
indefinite article 3–4
indirect object 65, 67
infinitives 82, 91–2; complemented (prefixed) verbs 103; exercises 53–4, 89; irregular 52–3; and modal verbs 87
inflected verbs 82–3; word order 38
inherently reflexive verbs 78–9
inseparable prefixed verbs 101, 106–8
interrogative pronouns 41–2
intransitive verbs 94, 97–8
irregular verbs 16–17; exercises 18–20, 53–4; and infinitives 51–2
to like 68–9, 80–2
location, adverbs of 63
manner, adverbs of 21–2
modal verbs 86–7; exercises 89; past tense 96–7

mood 11, 86–9 see also conditional; imperative; subjunctive; exercises 89–90
motion: adverbs of 63; prepositions of 61–2
multi-part verbs 80–3; exercises 84–5
negation 33–6; exercises 36–7
nominaive case 6–7, 57
not (any) 34–5
noun phrases 5–6
nouns 1–3 see also agreement; declensions; adjectival 18; and adjectives 4–5; and articles 3–4; compound 2; exercises 8–10; gender 1–2; negation of 34; nominative case 6–7; number 2–3; and suffixes 119–20
numbers 2–3, 25–7; exercises 27–8

open-ended questions 41–2
ordinal numbers 26–7
other (the) 124

participle 117–19; exercises 120–1; past 94–5, 107–8, 118–19; present 117–18
particles 34–5, 82, 122
past conditional 114
past participles 94–5, 118–19; inseparable prefixed verbs 107–8
past tense 94–108; complemented (prefixed) verbs 104–5; exercises 98–100; inseparable prefixed verbs 108; repeated action 110
periphrastic verbs 80–2
personal pronouns 8
plurals 2, 29–30
possessive, dative as 69–70
possessive pronouns 29–31; exercises 31–2
predicates 17, 30–1
predicative adjectives 17–18
prefixes verbs 101–8; exercises 108–9
prepositions 60–3, 66–7; exercises 64
presence, negation of 35–6
present conditional 113–14
present indicative 11–13, 16; complemented (prefixed) verbs 102; inseparable prefixed verbs 107
present participle 117–18
Index

pronouns 7–8; declensions 74–6; demonstrative 122–6; exercises 31–2, 76–7, 79, 125–6; gender 75; interrogative 41–2; personal 8; possessive 29–32; reflexive 78–9; relative 48 proper names 57

questions 48–9; open-ended 41–2; word order 39–43; yes-no 41–2 question words 42–3, 48

reflexive pronoun 78–9; exercises 79
regular verbs 11–13; exercises 13–15
relative clauses 48–9; exercises 51
relative pronouns 48
repeated action in the past 110

second person imperatives 43, 81; complemented (prefix) verbs 103; inseparable prefixed verbs 107
separable prefixed verbs 101–6
singulative aspect 110–11
so (therefore) 48–9
spelling 13
stresses 102
strong verbs 95
style 127
subjective feelings 68
subjunctive mood 89
subordinate clauses 47, 114
subordinating conjunctions 47
suffixes 119–20
superlative adjectives 129
to take 111
tense see future tense; past tense;
  present conditional; present indicative
that/those 123
third person imperatives 88
this/these 122
time and place, adverbs of 22
transitive verbs 94, 98
uninflected verb forms 39, 80–3

verbs: auxiliary 80, 82–3, 86–7, 91–2, 94, 97, 110–12; complemented 101–6; and dative case 65; defective 91–2, 110; exercises 13–15, 18–20, 53–4, 79, 84–5, 89, 108–9; inflected 38, 82–3; inherently reflexive 78–9; intransitive 94, 97–8; irregular 16–20, 52–4; modal 86–7, 89, 96–7; multi-part 80–5; negation of 33–4; periphrastic 80–2; prefixed 101–8; regular 11–13; transitive 94, 98; uninflected 39, 80–3; weak/strong 94–5; word order 38–9, 80–3

weak verbs 94–5
when 114

word order 38–44, 46–9; adverbs 22, 39; conjunctions 46–7; consecutive 48–9; direct questions 39–43; emphasis and 38; exercises 44–5, 49–51, 84–5; inflected verbs 38; particles 122; questions 39–43; verbs 38–9, 80–3

“yes-no” questions 41–2